The Restitution.

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The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVIII. PLYMOUTH, INDIANA, JANUARY 6, 1909. NUMBER 1.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by [illegible] government.

[illegible] examine your money order and see [illegible] is drawn in the name of "The Restitution [illegible] payable at "Plymouth, [illegible] Look and see that the post master has [illegible] written Ind. [illegible] Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both seem offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot [illegible] responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He [illegible] labored [illegible] to produce his [illegible] [illegible] of three important points [illegible] enclose it in an efficient wrapper, [illegible] postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Until the Day Dawn.

Ages have sunk in the eternal past,
Forever dead with all their joys and woes,
Their glory, and their madness, and their shame,
Since Peter—he of fear and fearlessness,
A moment weak, a lifetime firm as rock—
Traced on the parchment these sustaining words

They speak of night; and long that night has been;
With storm and tempest of destructive force
Threatening the Church with ruin; as that time,
In the grand story, when the hurricane
Boomed its wild thunders, and produced alarm
In hearts unused to fear, until the cry
"Master, we perish!" reached the sleeping Christ,
And brought salvation and a joyful calm.

The Christ asleep; by toil for men fatigued,
He sought brief rest in no luxurious home,
But in an open boat upon the lake.
Hard resting place! Unsheltered, and exposed
To rain and cold and storm—should storm arise.
Calmly He rests, at peace with God and men!
A foe malignant in the darkness sees,
And notes his destined Victor, now asleep.
And the dark mover in all deeds of guilt—
The chief of the demon powers of the air—
Lets loose his dread artillery of storm,
To drown the holy sleeper and His friends
In the dark waters of that frenzied sea!

Like Paul's companions, long by tempest tossed,
The ocean raging, darkness all around,
And hope's faint whispers almost hushed in death,
What numbers of the race have "wished for day!"
Until the dawn! Until the morning star!
And age to age that long-drawn-out "until"
Like a faint vision, hardly visible,
Beckons the pilgrim Church, with weary feet,
And eye half blind with looking to the East,
For the first gleam of soul reviving light,
Not to despair, for "day will surely dawn!"

Patience, O Church, O man, O friend of Christ!
God's timepiece errs not. When the hour arrives
That He has fixed for the sublime event,
The Morning Star, the harbinger of day,
Is sure to rise. The glorious Sun Himself
Will flood the world with light, and joy and song,
And prove how wise it was to trust and wait.

—Rainbow, 1863.

Communicated.

When Will the Lord Come?

When this gospel of the kingdom shall have been preached in all the habitable for a testimony to all the nations: and then shall come the end. Matt xxiv 14. Surely this prophecy of Jesus has not been fulfilled, there are many people in the world today who have never heard of Jesus, much less have they heard the gospel of the kingdom. Many have heard of an immortal soul and of hell and heaven, but this is not that which must be preached. When God is ready he will raise up men in all countries in all the lands to proclaim the coming kingdom and coming judgements against those who will not repent. The prophet Daniel said, when he shall have accomplished to scatter the power of the holy people, all these things shall be accomplished. Christ Jesus never was so popular as he is in the world today, (especially in that world which is termed Christendom) often preached in envy and strife, it is true, but proclaimed without persecution anywhere in the earth. Much error is preached, mixed with truth, but the name of Jesus is acknowledged everywhere; his coming is also getting quite popular, but according to the apostle Peter it will not be so popular in the last of these days. Then this prophecy of Daniel is not fulfilled.

Again, Daniel says, In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." What kings? Some Advents tell us the toes of the image represent ten kingdoms which arose after the decline and fall of Rome, but it has been a long time since then, and no stone has struck the image on the [illegible] [illegible] God set no [illegible] evident therefore that this prophecy lacks its fulfilment. The apostle Paul said, Now we beseech you brethren, touching the coming of our Lord and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit or by word, or by epistle as from us, as the day of the Lord is now present; let no man beguile you in any wise, for it will not be except the falling away come first, and the man of sin (lawlessness) be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshiped, so that he sitteth in the temple of God setting himself forth as God. Read this carefully, for it has never been fulfilled. God recognizes no temple outside of the holy land, and there is no doubt about this man and king being a Jew, while it is evident that one of the strongest delusions of the day will culminate in Zionism. Because the Jews who are going back, are in an unconverted state, and represent Esau rather than Jacob.

Why did not the end come during the dark ages? It was not in the purpose of God, because there are darker times just ahead of us. Why did Israel suffer again after their great deliverance from Egypt? Why do the saints suffer? is not the suffering of their Lord and Master sufficient? Why was it told those under the altar to rest a while longer until their fellow-servants also and their brethren should be killed as they were, should be fulfilled? God said to Abram, in the fourth generation they shall come forth again; for the iniquity of the Amorites is not yet full. Gen xv 16. So the iniquity of the nations is not yet full, but when it is all the prophecies relating to them will be fulfilled. Let us have patience and wait, improving the time in doing good and teaching the people. In Dan vii 21 we read, the same horn made war with the saints and prevailed against them until the ancient of days came, when judgment was given to the saints of the Most High. Has the ancient of days come? If so, we can expect immunity from persecution and power to rule and judge. But if he has not come persecution was to occur until he arrived with seasons of rest for the saints. In Rev xiii 1-8, There arises from the sea, which indicates waters or peoples, in commotion, a wild beast of prey or strong powerful rulers with wild beast characteristics, having their own selfish, abominable ways with the people There are ten of these rulers; they divide the world up into seven territories.

There comes up another would be king, he subdues three, five fall, two remain, one is, and one to come. 10 plus 1 equals 11 minus 3 equals 8 He is of the 7 minus 5 equals 2 minus 1 equals 1.

We apprehend that there will be great changes in the map of the world in the near future. One of the heads of this beast speaks great things and blasphemies, and authority was given him over every tribe, and people and tongue and nation and power to [illegible] erate forty and two months, [illegible] dare change this time [illegible] given him to wage war [illegible] and to overcome the [illegible] nation or king has ever [illegible] [illegible] tions. Sometime during [illegible] divided condition of the earth, there arises two lamb [illegible] rulers, but they have the mouth [illegible] lions, commanding, boastful, [illegible]. They are part of the then pres[illegible] conditions, and get the control [illegible] other kings or rulers This [illegible] [illegible] kingdom of the end, [illegible] join their doings and [illegible] or be killed; few will escape.

[illegible] the two and the one controlling powers, comes the severest trials to the Church, and afterwards to Jacob, then to the whole habitable. Indications show that these times, called the time of the end, are approaching rapidly.

After the persecutions of the saints by the two-horned power, the false Messiah is manifested: then all that died in Christ are raised, and those few left over from the persecution are caught up together to meet the Lord in the air. Then comes the day of Jacob's trouble though their false Messiah, as Jesus said "If one come in his own name him ye will receive." These are the only tribulation saints left over after the first resurrection. The left over of the nations can live, if they are obedient to the call, to come up to Jerusalem and worship and learn the truth; while those who take the mark of the beast are punished in the presence of Christ and those on the throne, who they have before put to death.

Isaiah v. 19, predicts woe to them that say "Let him make speed and hasten his work that we may see it; and let the council of the Holy One of Israel draw nigh that we may know it." Luke xxi. 8, Jesus said They shall say, the time is near or at hand, go not after them.

These earthquakes and fires are only the beginning of sorrows. There shall be famines, pestilences and fearful sights, and signs shall there be from heaven. But before all these—when we shall begin to work in earnest—they shall lay hands on you and persecute you, and deliver you up to synagogues and to prisons for my name's sake. But when ye see Jerusalem compassed with armies, etc, Was not Jerusalem compassed with armies and destroyed? Will it occur again? Read Zech. xiv. 1, 2, I will gather all nations against Jerusalem etc. Is it not the controversy of Zion? Surely these things will all be repeated, "for with much tribulation shall ye enter the kingdom."

The saints or holy ones shall suffer. These are they who were killed because they refused to worship the beast or take his mark or number. They rise in the first resurrection and reign with Christ the thousand years. See Rev. xx 4.

Jacob suffers, coming through a time of trouble such as the world has never known. The nations suffer. The priest and the prophet Esdras sees a horrible vision of death, blood, and destruction in the cities in the last days. Famine, sorrows, wars in all the earth. For there shall be in every place and in the cities a great insurrection upon those that fear the Lord. They shall be like madmen, sparing none, spoiling and destroying those that fear the Lord, wasting and taking away their goods, casting them out of their houses.

Then shall they be known who are my chosen, and they shall be tried as gold in the fire. Hear ye, O my beloved, saith the Lord; behold the days of trouble are at hand, but I will deliver you from the same. Be ye not afraid, neither doubt, for God is your guide and the guide of them who keep my commandments and precepts saith the Lord God. 2 Esdras xvi. 70-66.

The prophet Amos said "Woe unto you that desire the day of the Lord! to what end is it for you? The day of the Lord is darkness and not light, as if a man did flee from a lion and a bear met him; or went into the house [illegible] hand on the wall and a serpent [illegible] him and Jer. xxx: 7, alas for [illegible] day is [illegible] so that none is like [illegible] even the time of Jacob's trouble, but he shall be saved out of it.

Now let us turn to Ezek. xx: 33-39 As I live saith the Lord God, surely with a mighty hand and with a stretched out-arm, and with fury poured out, will I rule over you I will bring you out from the people, and will gather you out of all countries wherein ye are scattered, and I will cause you to pass under the rod, and I will bring you into the bond of the covenant, and I will purge out from among you the rebels, and them that transgress against me, if ye will not hearken unto me, and they shall not enter into the land of Israel, and ye shall know that I am the Lord."

Esdras speaking of these times says, Then the Most High comes and begins to deliver them upon the earth, and the Son to rebuke the wicked inventions of the nations and their wicked life. [illegible] [illegible] [illegible] ness [illegible] we [illegible] prison out of their own [illegible] in the time of Osea the King, whom Salmanasar the King of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this council unto themselves, that they would leave the multitude of the heathen, and go into a further country where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land, and they entered into the Euphrates by the narrow passages of the river. The same region is called Ararath, and they dwelt there until the latter times. When they shall begin to come, the Highest shall stay the springs of the streams again, that they may go through. The prophecy is certain.

Let us keep in mind the three general classes of the last days, viz the saints, or household of God; the remnant of Israel, called Jacob, and the left of the nations. Those left over from the persecution of the saints in that day do not die, but are caught away together with those raised from the dead in Christ, being changed in the twinkling of an eye from mortal to immortal. Their refuge is with God the Father, and with Christ and the holy angels in the air, the New Jerusalem, where the marriage supper of the Lamb takes place.

Jacob's refuge is the promised land on the earth, those alive and obedient in that day do not die, but live from the reflected glory of Christ and the saints. Those left over of the nations do not die, for if they are obedient and come up to the feast at Jerusalem and learn the truth they shall live, but none of these two classes will reach the immortal glory of the saints.

After the first resurrection of the saints, followed some time afterward by the resurrection of Israel as spoken of by Daniel xii. 1, there seems to be no record of any resurrection until after the thousand years.

The greatest persecutors of the early Church were first the Jews, afterwards the Apostate church Pilate had about made up his mind to release Jesus, but the Jews [illegible] out, if you let this man go you are no friend of Caesar's. The false Messiah of the Jews, the man who succeeds in controlling the other kings is not the saints' worse persecutors in the last of the days, but the Apostate ecclesiastical system who rides the Beast of Rev xvii, which is the same Beast of Rev xii developing into one of Blood. After she has destroyed the saints God puts it into the hearts of the kings to hate her, make her desolate, naked, eat her flesh, and burn her with fire, so when Jesus comes with the saints to destroy the ten kings there is no church on earth. When the first seal is opened the others and the trumpets and the vials follow in rapid succession. It is the "Day of the Lord", the times are given: 2300 days (evenings and mornings) is about the limit. Immediately after the daily sacrifice is removed the abomination is set up, a period of time is recorded of 1290 days and 45 days more or 1335 should bring the Jewish resurrection, the saints having gone sometime after their persecution of the first 42 months, for it is given this beast to make war with the saints during this period of time and overcome them. Rev xiii 7. The Arch Angel Uriel said to Esdras regarding the third trumpet, "If the most High grant thee to live thou shalt see after the third trumpet, that the sun that suddenly shine again in the night, and the moon thrice in the day and blood shall drop out of wood and the stone shall give his voice and the people shall be troubled, and even he shall rule whom they look not for, and the fowls shall take their flight away together. 2 Esdras v 4-6. If the earth should reel like a drunken man, would it not cause this disturbance? These are the days of vengeance, and the [illegible] of the wrath of the Almighty God. The lead[illegible] [illegible] only interpose [illegible] Church Fathers [illegible] it is hearing [illegible] [illegible] are external, are [illegible] some of our and [illegible] they believe it [illegible] fulfill the petition [illegible] the Lord's Prayer, "Thy kingdom come, thy will be done in earth as it is in heaven."

E. D. McGLEES.

Wait for the Mud to Dry.

Father Graham, as everybody in the village called him, was one of the old fashioned gentlemen of whom there are so few left now. He was beloved by every one, and his influence in the little town was great, so good and so active was he.

A young man of the village had been badly insulted, and came to Father Graham, full of angry indignation, declaring that he was going at once to demand an apology.

"My dear boy," Father Graham said, "take a word of advice from an old man who loves peace. An insult is like mud; it will brush off much better when it is dry. Wait a little till he and you are both cool, and the thing is easily mended. If you go now, it will only be to quarrel."

It is pleasant to be able to add that the young man took his advice, and before the next day was done, the insulting person came to beg forgiveness.

Editor Restitution:

As my time for the dear old paper is about out, I will renew as I would be lost without its welcome visits. It and my Bible are all the preaching that I get. I occasionally go to some of the popular churches to see whether or no there is any gospel in their sermons, but usually come away disgusted. Oh Lord, how long wilt thou delay thy coming to gather thy saints, all that have made a covenant with thee by sacrifice.

I would love to have some good minister come this way and give us a call. Another year is passed. How have we spent the time? We will each have to answer for himself.

May we be ready to meet our Savior with joy, is my prayer.

J. B. LENT.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

The Restitution.

THE RESTITUTION advocates the [illegible]tution of all things which God hat[h spoken by] the mouth of all his holy prophe[ts since the] world began." As a means to this establishment of the kingdom of God [on] earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Report of Labor.

Dear Restitution:

Brother S. J. Lindsay, of Oregon, Illinois, has been with us again at Argos holding a series of meetings, beginning November 29, and ending December 13 As a result of these meetings Sister Mary Baker became obedient to the faith, and was baptized at Huff's Lake one-half mile north of town.

FLORENCE CORDILL, Sec.

Dear Bro. Underwood:

Thinking our brothers and sisters other than those here in Rensselaer, Indiana, are like unto us in that we enjoy hearing of any good that comes to them, we want to tell of the good cheer given us by a visit from Brother S. J. Lindsay of Oregon, Illinois.

He commenced a series of meetings December 14 and closed the 23d. The attendance was better than expected, with excellent interest, which apparently was on the increase rather than showing any signs of diminution. Several out-siders have expressed a desire that he come again, which we hope we may be able to accomplish in the near future, when perhaps we may find that some of the seed sown has fallen on fertile soil.

We believe that on account of these meetings the Church has taken a new lease on life, and that altogether it was a good thing we could have him with us.

Your Sister in Christ,
MATTIE BENJAMIN.

On November 1 Brother and Sister Robison commenced a series of meetings in Miami County, Ohio, at Brush Creek, delivering eighteen discourses. From there they went to Union [illegible] We want [illegible] in Brother and Sister [illegible] [illegible] Not [illegible] courses being delivered [illegible] attendance was good notwithstanding the broken weather and dark nights.

No one knows the good these meetings do, even if we do not get immediate results. It is our duty to sow the seed. I had the pleasure of attending the greater part of these meetings. They were all doctrinal sermons, spoken in a way that would impress any one who was interested enough to investigate for themselves.

Brother and Sister Robison, Sister Eidemiller and myself held a short social service on Thanksgiving Day, which I doubt if any of us will ever forget. Mr. Eidemiller was also present.

The Brush Creek Church has been holding a social meeting each First Day since the meetings, which are a spiritual benefit. I think the social meeting is a feature which should not be forgotten. Preaching is essential and necessary, but it can never do for the body or members what the Sunday school, Bible reading, and Social meeting will do for us.

Our Sunday School since reorganization in September, has held its own and is in a prosperous condition with great possibilities before it.

I am glad to announce to the brothers and sisters that Brother Robison was called to our midst December 19, to help two worthy ones put on the all-saving name. They are Raymond Jones and wife. The sister is a daughter of Brother and Sister D. L. Lehman, and her husband is a young man whom we are glad to welcome into the body. It is encouraging to see the young taking a step in the right direction.

Your Brother in the One Faith,
H. ASHFORD LEHMAN.

OUR offer of the next two months for 10 cents is meeting with response in some directions. Will all make a little effort and put our paper in several thousand new homes.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

The Restitution.

[illegible]DERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
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A. R. UNDERWOOD.

PLYMOUTH, INDIANA, JAN'Y 6, 1909.

Nineteen Hundred and Nine.

We have passed over another marking line. A year ago we did not know what the days of 1908 held for us. It was all dark—unknown. Standing now on this new threshold—this one of God's thresholds—we can glance back and see the trials and difficulties, the sorrows and heartaches we have each passed through. We can picture in our minds the joys and pleasures that the blessings of a kind Father has given to us. But we cannot stay to mourn over the losses of last year, nor to laugh in contemplating the good we have received. We must face about, for the things of NOW demand our attention. Far in the future we know there is a time of eternal gladness, but to reach it we must take the steps one by one. No single bound brings us to the everlasting abode, but one step at a time we progress.

Does 1908 show blots and crooked lines, grievous mistakes on its once fair page? Very few will say that; no blot of any kind mars it—that it has been kept all pure and white. Brother, Sister, there is a blank page before you with "1909" at its head. What shall be written on it? Will the vile trail of the serpent defile it? Will God's Light make it all beauty when we come to the close of this new year? Stop just a moment. Do you realize that the making of history—your history—is in your own hands? Then let its reflection be generous, true and good. Let principles that are Divine actuate us, and diffuse only cheer to those about us.

God sees and knows. He has given us a present duty. He has told us the ultimate outcome. We are his if we do his commands. Our future is secure in his hands. He does not ask us to definitely understand and comprehend all that lies before, but he does want us to perform our present duties with an eye single to his glory, and as we advance we [illegible] plans. [illegible]

[illegible] not send to Brother Wilson for any more of "Destiny of Russia" as the supply is out.

A LETTER dated December 13, from Sister L. R. Freed says that Brother A. L. Corbaley is at Okanogon, Wash. holding a series of meetings, but that it is hard to get the people much interested in the truth.

BROTHER P. Neill writes they are preparing to begin special meetings at Salem, Ohio, on January 10, and continue two weeks. He expects that Brother and Sister Robison will be with them and assist. May God add his blessing.

A CARD from Sister Boice dated Jan. 2, refers to a letter purported to have been sent us, and which has failed to appear. We gain from the card that she is holding the type as set for the Visitor, and wants orders that are not in sent at once. Let all interested take note.

ON the morning of December 28, an earthquake destroyed many cities of southern Italy and the island of Sicily adjacent. This was followed by tidal waves and subsequent disturbances until the death roll counts to the hundreds of thousands. No such horror as this is recorded on the pages of history.

A DEGREE of uneasiness prevails on account of changes in China again. After the death of the emperor and then that of the dowager empress, it seemed that the "reform" element was in the ascendency, but the sudden unexplained removal of officials who favored that policy, and the appointment of others opposed, has caused anxiety.

BROTHER O. J. Allard, State Evangelist of Iowa, is to begin a series of meetings at the Plymouth Church on Friday evening, January 8. It is expected that he will go to Roll about January 23, to remain about two weeks. If other churches in the state want Brother Allard to visit them let word be sent to Brother J. H. Willey, President of Indiana Conference, at Plymouth, Indiana, and arrange for time.

Roll Call for 1908.

An examination of our files for the year just passed shows a heavy loss. Many names in this list have been familiar to us for years. Some of our best known brethren have gone to the silence of the tomb during the past year. Will my name be in the list when the year 1909 shall end? Will yours? Let us make such good use of the short time that remains for us each, that if we are called to lay our armor by, we may simply sleep in Jesus until God's own good time shall come to overthrow the enemy death, and wake us to life unending.

Following are some of the names of those who were with us a year ago, but now sleep in Jesus waiting the resurrection morn.

James B. Smith, aged 88,		Kansas
Merritt Elliott	62	Oregon
John O. Woodruff	91	New Jersey
James H. Stevens	93	Oklahoma
Eva Willis	84	Missouri
Julia Ann Fisk	63	Kansas
Cecelia M. Drew	71	Indiana
T. M. Bailey	84	Oregon
William A Whitcomb	59	Indiana
D. C. Brown		Iowa
Ida Deming	27	Arizona
Lovina Baker	77	Indiana
Mary A. Cole	76	Michigan
Hannah W. Appleyard	85	Illinois
Samuel D. Fahrney	61	Illinois
Matthew M. Strang	61	Scotland
W. H. Anderson	28	S. Carolina
Lodosca Murphy	29	Illinois
Mattwew M. Dodge		Missouri
Levi H. Shugart	80	Iowa
E. M. Anderson	65	S. Carolina
Mary Jefferys	59	Illinois
Walter E. Goodyear	56	Illinois
Abraham Yike	68	Iowa
Esther D. Adams	83	Illinois
Henrietta Tuttle	78	Indiana
Anna Smith		Texas
Elizabeth M. Cox	78	Illinois
Rebecca A. Baldwin	75	Iowa
George B Gilbert	88	Michigan
James A. Bowen	78	Missouri
A. D. Woodrow		Texas
Hannah Boyd	78	Indiana
David W. Beebe	71	Iowa
Mary Blakely	16	Michigan
Minerva Gibbs	47	Texas
C. C. Ramsay	78	Pennsylv'a
Franklin Updike	72	Virginia
Catherine Henderson	80	Indiana
Seeber A. [illegible]	69	Illinois
Isabell [illegible]	76	Canada
[illegible] wood	59	Missouri
[illegible]	79	Kansas
[illegible]		Indiana
[illegible]		[illegible]kota
[illegible]tha W. Huf[illegible]		[illegible]souri
Benjamin F. H[illegible]ott	87	Iowa
Thomas H Deaney	91	Oregon
Sarah A. Byers	75	Indiana

THE outlook in the Balkans is not of a peaceful character. Even women are drilling and fitting themselves for active service, expecting spring will call for hostilities.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY, JAN. 10.

THE DESCENT OF THE HOLY SPIRIT, ACTS ii 1 11.

Golden Text. I will pray the Father and he will give you another comforter that he may abide with you for ever, even the spirit of truth. John xiv 16, 17.

Just before his crucifixion, and referring to his ascension, Jesus said to his disciples, "I go to prepare a place for you," for this reason, and because he said, "I will come again" they were not to let themselves be downhearted. John xiv 1, 2. Meanwhile, between his going and coming again, he would send the promise of his Father upon them; but they were to wait at Jerusalem until they were endued with power from on high. Luke xxiv 49. This was not the first promise of the Holy Spirit. John the Baptist prophesied. "Ye shall baptize you with the Holy Spirit and fire." Matt iii. 11. The word ghost is not correct. Just before his ascension Jesus referred to John's statement. "John truly baptized with water, but ye shall be baptized with the Holy Spirit not many days hence." Acts i 5. Observe, and always remember, that this baptism with the Holy Spirit was promised to the apostles only. Acts i 1 8. This is one of the very important things to know, and to teach, because many people—earnest people—who do not believe the gospel—profess to be baptized with the Holy Spirit.

It is well to bear in mind that those who are critical will be criticised. Criticism is fine education when those who are criticised can, and do take it right.

There were others beside the apostles who could prophesy, teach, do miracles, heal, speak with tongues, interpret and so on. These were gifts of the Spirit, or by the Spirit. 1 Cor 12. Phillip the evangelist cast out unclean spirits, cured the palsied, and the lame, Acts viii 6, 7, gifts of the Holy Spirit. None of his converts received the Holy Spirit until Peter and John came down from Jerusalem and laid their hand on them. Acts xviii 14-18. And yet Phillip was "full of the Holy Spirit." Acts vi 5.

Though this was the first account of the Holy Spirit appearing as cloven tongues of fire, it was not the first "descent." "I have filled him with the Spirit of God." Ex xxxi 3. "The Spirit of the Lord came upon David from that day forward." I Sam xvi. 13. Thanks and praise to God, there is a further promise of God of a pouring out of his Spirit. Joel moved by the Holy Spirit said. *And it shall come to pass*.....that I will pour out my Spirit upon all flesh. ....And also upon the servants, and upon the handmaids in those days will I pour out my Spirit. Joel ii 28, 29. This was quoted by the apostle Peter in his great sermon at the time of Pentecost, Acts ii 16 21, and there was an excellent sample of it given at that time.

In connection with the word "descending" it is used in Matt iii 16; Mark i 10 and John i 32. It is the testimony of John the Baptist when the Spirit descended on Jesus like a dove. In the lesson verses it is not called the descent of the Holy Spirit. Jesus said, "Ye shall be baptized with the Holy Spirit." And again. "After the Holy Spirit is come upon you." Acts i 5, 8. "And they were all filled with the Holy Spirit." Lesson verse 4 The word descent does not exactly lead to error, but let us ever remember that the simple language as we have it in the Bible is full and sufficient.

The coming of the Holy Spirit as it did, was certainly a most wonderful and awe inspiring manifestation, a sound like a rushing mighty wind. It filled the house, cloven tongues as of fire sat upon each. You will notice the sensational effect, if there was any, is kept out of the story. Those who have experienced a violent wind, and thunder, and lightning storm can form a slight idea of the coming of the Holy Spirit.

In a large audience in a crowded house, a man prayed earnestly and loud that the Lord would manifest himself in [illegible] of fire o[illegible]is audience [illegible] that pray[illegible] answer [illegible] reader [illegible] that hurt, [illegible] los[illegible]ould have followed!

There has been much talk about "the gift of tongues," and some have gone even so far as to declare that the Holy Spirit had conferred upon them—in answer to prayer—the gift of tongues, and have tried to give proof by words or sounds. The promise of the Lord Jesus Christ was, through the apostles—he would give, and did give to some gifts of the Spirit, miracles. But the great promise to all was, and is, He that believes the gospel and is baptized shall be saved. Mark xvi 15, 16 Loving obedience is better than preaching, better than just faith, better than understanding all mysteries, better than tongues, better than any or all miracles. 1 Cor xiii. Charity, love—never fails.

Next lesson. The beginnings of the Christian Church. Acts ii 32-42.

P. NEILL.

The Wandering Evangelist at Work.

I stayed at Central Point from Dec. 13 to 17. Brethren encouraged me concerning traveling expenses by donating $25, which gave good cheer, as the question has been raised as to the authority taken in advancing me the $92 30 from the Northwest Conference. I wish to say that I will willingly return this money or any part of it that the brethren think should be used in the north instead of the south. I wish to reach the kingdom, even if I should have to reach it by way of the poor house. It might be a blessing to souls, to be able to tell even in such a place of the riches laid up in heaven. "Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him."

We have confidence in the faithful brethren of the Northwest that they will soon reorganized the conference, elect new officers, and you will soon recover your vigor and zeal and become one of the strongest conferences in the United States.

I reached Sacramento, California, December 18, and spoke to about a dozen in a private house on the 20th. On account of it being holiday week it is very doubtful about a hearing at this time.

I think I will choose Arizona as the present destiny of my wanderings, as I have received such kind letters from there urging me to get out of the damp chill of the northwest, and come to that sun-land. To the brethren of Oklahoma, I surely wish to see you yet in this age and encourage you and get others in the way of life.

December 22, I am still stopping at the happy home of Brother and Sister Cook in Sacramento, awaiting work. If I should have to pass over holidays in indolence, I could not find a better place for rest. I found so many true brethren in the northwest so with down cast moments I am relieved by an uplift of confidence. I think of the twenty years of evangelistic work, and feel that labor for his cause has not been in vain, when I recall that God has given my tongue ability to tell his Word to thousands, and my arm strength to immerse hundreds in the land that I am now leaving.

If it were for personal honor I might crave more, but as "God giveth the increase," let us be satisfied. When I see the still present need of work up north, I might feel condemned if I did not see more and more that "all things work together for good to them that love God." "Condemned for leaving the northwest when it and the brethren need help!" No. We are in "the last times." They are needing help every place. God help them, us, we, all of us. I hope to recover my health. I hope to return sometime. [illegible] at present, let us be faithful, as I do all we can.

W. L. SKEELS.

Editor Restitution:

A brother writes asking for an explanation of Matt. xi. 11 and Luke vii. 28 How is it that is greater than John the Baptist? Some one give our brother the information.

What a suggestive Scripture is Mat. xi: 11, where Jesus contrasts John the Baptist, greater than whom, he affirms, had not been born of woman, with one who is but little in the Kingdom of heaven." And when the Saviour announces that the former, so exalted among men, if inferior to the latter after he shall have entered the kingdom, how glorious must be the condition of those who shall enter it. It may well bring to mind the words of our Lord when he told the Sadducees "They that are accounted worthy to attain to that world and the resurrection from the dead, are equal unto the angels. No wonder that the great forerunner of our Lord, because human, should be inferior to even the lesser angels.

And what a stumbling block, or perhaps simply enigma is this same passage to the orthodox church of today, whose "Kingdom of Heaven, is within them," or whose Kingdom of Heaven consists of the believers in this world. That John the Baptist, himself surely a believer, should not be equal to "one but little" in a Kingdom of believers, is absurd.

My minister (I am a Congregationalist) gave the amusing explanation when preaching on this subject, that the veriest tyro of learning in our schools today, know more than John the Baptist did in his day with regard to astronomy and many other things and, therefore, failed to measure up to the stature of even a schoolboy of the present day.

I am reminded of Shakespear's "Oh, what a tangled web we weave, when first we practice to deceive," only, in this case, it is not intended deception, but lack of knowledge which results in a wofully "tangled web."

Sincerely yours,

J. J NAGEL.

Dear Brothers and Sisters:

A Happy New Year Greeting We are one year nearer the end of the journey. Looking over the past year I ask myself, Who have I comforted or made better? Who will be benefited by my living if life continues for another year? It is not worth while to live, beloved, unless we lift some burden or cheer some lonely heart. I can recall with grateful appreciation many who have helped to make life more pleasant for us with neighborly acts of kindness.

For several days now we have received many cards and letters with Christmas and New Year's Greetings from St. Paul, Chicago, Cleveland, Springfield, Adrian, Grand Rapids, Ontario and many other points in Mich. [illegible] little silent messengers: but [illegible] they cheer and brighten life, especially to one like Brother Woodward who has given the best part of an active life to the Master's work, now kept at home through ill-health and age, (he will be 78 Feb. 19th,) during the cold, stormy weather, and as these silent messengers of loving thought are read, his face brightens with memories of other days and absent, but loyal faces of those who have pledged themselves to be faithful unto death. Many useful and pretty gifts have been sent to us by our children, neighbors and friends far and near. A Christmas box from Sister Reed, with *so much* of love worked into the gift. The last surprise gift was a box of apples from Wenatchee Valley, from Brother Titchnell,—beautiful, fragrant, sound, delicious, we wondered what could be in so large a box. I pried off a cleat and the delicious apple smell filled the room. I called out, Apples! Benji, from Wenatchee. Well, Brother Nim, we are enjoying them, and each neighbor and friend is getting a good taste. Tears will fill our eyes in spite of an extra exertion to stop them. It is so sweet to be remembered in loving thought. God knows how thankful we are; but with all these pleasant earthly ties and gifts, O my beloved friends, let us not forget the great and real Gift our blessed Christ. May we love him supremely above every other gift.

With a New Year's Greeting to each and every one of God's faithful children, we are still your anxious workers in Christ.

B. W. & M. A. WOODWARD

Dear Bro. Underwood:

I send order to renew my subscription to THE RESTITUTION. I have taken the paper ever since it was published, and like it now better than when I began taking it.

Last year, at this time, I was down sick and did not expect to live another year to enjoy reading THE RESTITUTION and other religious books and papers; but as I did live, I would like to say to the dear brothers scattered abroad, that I believe my faith in God's promises has done me good every day of the past year, and I also believe that if our faith fails to do us good in this life it will surely fail to do us good when Christ comes to reign. I think it is possible for our faith to do us good in this life; but no good when Christ comes unless we show our faith by our works, for James ii. 17, says, "faith if it hath not works is dead, being alone." [illegible] should remember the things that [illegible], I think to be Christians or Christ-like [illegible] little or no room for foolishness with the average mind, especially with the present surroundings and customs of the world to work against us.

It is customary to give presents on Christmas and New Years, and what is the object of giving those presents that cost from five cents to fifty dollars each? They are generally given to please our near relatives or best friends. That being true, the important question that I think should arise in our minds is this, Who is our best friend and our best relation? I think this is easily decided when we think how God permitted his only Son, who was without sin, to suffer the many persecutions, poverty, hunger and thirst, having to wear a crown of thorns and to suffer that shameful death on the cross between the two thieves, we surely have to say, God is our best Friend, and that Christ is the other best Friend for willingly submitting to all the things that he went through for us. Read Matt. xii. 46 50, and see how near we are related to Christ, if we do the will of our Father in heaven. Jesus says, the same is my brother and sister and mother. Surely as close relation as could be, that is if we are willing to associate with him and accept him as such.

Now, dear ones of the true faith, do you think it possible for all of the Christmas and New Year's presents, this winter to save one soul from death, or do you think it possible for us to spend the same amount of money and energy to please our best and eternal friends and not save one or more souls from death? If we can't preach with our voices, we can by example and the means God has prospered us with, let that be much or little, and thus please our two best friends, and stand a good chance of saving a soul from death, and hiding a multitude of sins, as recorded in Jas. v. 19 20.

We close, wishing you all a Happy New Year, and hoping to meet all of Christ's near relation in the soon coming kingdom of God, under the whole heavens.

G. W. CALDER.

DO NOT forget to renew your subscription when it expires.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list of those you would like to see [illegible] it, and send Ten Cents for them [illegible] think, One Dollar will take T[illegible]TITUTION on trial into 10 home[illegible] two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Obituary.

Sarah A. Byers, widow of the late Elijah C. Byers, died suddenly Friday morning December 11th, at 12-30 A. M., her age being 75 years, 1 month and 10 days. She was a woman of noble character and loved by all those who knew her. She leaves to mourn her death one son, Wm. F. Byers, five grandchildren and four great grandchildren, besides many relatives and friends. The funeral services were held at her late residence in West Lebanon Sunday morning, conducted by L. E. Conner of Cleveland, Ohio.

Those who attended the funeral from a distance were; Mr. and Mrs. Tom Perdue and Mrs. A. Helms of Aylesworth; Mrs. Frank Campbell and Mrs. Cora Perdue of [illegible]boro; Mr[illegible] [illegible]over and daughter of An[illegible] [illegible]r. C. L. Byers of Indiana, and Clyde My[illegible] M[illegible], Illinois

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs J Skinner	50
W B Townsend	1 00
Edith Thompson	50
Mrs M J Woodworth	1 50
A friend	50
Richard Arthur	5 00
Young People of Cleveland, O	3 00
Lewis Weaver	3 60
Mrs B H Lang	50
A lover of truth	5 51
Mrs J S Butcher	3 50
Gertrude Carpenter	60
Mrs B C Carpenter	3 50
Ben H Carpenter	2 00
Mrs Arlon Siple	2 00

Notice.

Any Berean desiring Berean pins, address our treasurer, Wm. Hardesty Box 281, Oregon Ill. Also send all dues to Bro. Hardesty.

Any desiring Berean booklets, send to preident Anna Drew, 629 N. Galena Ave, Dixon, Ill.

Those desiring tracts, make it known to the Tract Committe, Anna L. Adams, 603 Peoria Ave., Dixon, Ill., and the same shall be sent free of charge, but any free will offering will be gladly accepted by that committee.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Subscribe for THE RESTITUTION to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 3502 Woodland Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Let Us Pray.

Ever-loving God and Father: we bless and praise Thee for this day of privilege. The privilege of coming together as the household of faith to commune with Thee and with Thy exalted Son. The privilege of communing with Thy saints around the table bearing the emblems of the broken body and shed blood of Thy Unspeakable Gift. We come to Thee as we have often come before, with all our weariness, and disappointments, for rest, and peace and comfort, and strength; and as we come at Thy gracious invitation we feel that we are more than welcome,—feel assured that we shall be blessed of Thee according to our needs and go away refreshed with water from Thy never failing fountain.

Father in heaven, we realize that the days of the last days are upon us, and though our hearts do not fail for fear, we feel much in need of Thy watchful care and Thy guiding hand. Outside of Thy family every influence is for evil,—help us to cultivate the spirit of reliance upon Thee, of casting all our cares upon Thee, so that we may fall into none of the snares which are set for our feet. Especially would we commend to Thee younger members of the household, may they cling closer and closer to Thy precious promises,—enter not into the path of the wicked, nor go in the way of evil doers. We praise and magnify Thy great Name for the evidence that they are growing in Thy favor as well as in knowledge. Oh, God in heaven, bless and protect the dear young people who have taken the name of Jesus, so that they overcome and enter into the joy of their Lord. Bless the aged and infirm ones; bless the sick and afflicted ones; may Thy presence be ever with them,—may Thy Word ever sustain them. Do thou bless all the lonely ones of the household of faith, especially we would commend to Thee the obscure ones. And Lord, Remember Abraham's seed according to the flesh, may the Great Deliverer soon come and turn away ungodliness from Jacob; for [illegible] name.

Satan's yoke is easy to wear it [illegible] and burdens light; but it will not fit a stiff neck.

Count your blessings; name them one by one. They exceed your curses so much that if you look at them fairly they will drive the "blues" away.

Wanted, copies of THE RESTITUTION from May 1 to December 1, 1908. Any reader who has above issues to spare, please mail them to the Editor of "Ebenezer," stating price.

Please note our address at the top of the page. Do not send Brother Underwood copy you desire to have published in "Ebenezer". It takes postage for him to remail your article to us.

The thief on the cross is the only case in the Bible of repentance at the close of life with which God expressed himself as well pleased. One instance is given that none may despair; and only one, that none may presume.

We thank our brethren and sisters who have contributed able articles for our page during the year of 1908. We do not now have as much time for writing as formerly; and for this reason we hope that our readers will write the oftener. Let us hear from you frequently either by letter or composition, or both.

We still have a few copies of "An Exposition of Isa. vii. 14, 15, 16," the substance of a sermon, and an expose of Josephitsism. Copies should be in the home of every believer; and as they can be had at the readers own price, there is no reason why all can not have copies for individual use and distributing purposes long as they last.

We have badly neglected correspondents of late. Particularly is this true of my brethren in Illinois, "Neglected" is hardly the right word to use when we have to attend to pastoral duties in the Church of Cleveland; with more or less travelling vicissitudes occasioned by attending special meetings elsewhere. We simply cannot engage to privately correspond with any one, for the reasons stated. Lately we have passed over replying to interesting questions, much to our regret.

A correspondent who has carefully read the writings of Brethren Tomkins and Adams on the imprisoned spirits, remarks that we should now give our interpretation, so readers can pass upon it in making up their minds about the passage. In replying will say that it is not necessary for us to write on the question now, as we have formerly given an exegesis of the passage. All who care to ascertain how we look at the text, will find our exposition of it in THE RESTITUTION, Sept. 9, 1908, under the heading, "Did Christ's Spirit Hold a Protracted Meeting in Hades?"

Millennial Dawn Versus the Church of God.

Brother Huggins:

Will you please enlighten me as to the chief points of difference between the Church of God and Millennial Dawn? Do so through THE RESTITUTION. Yours respectfully,

N. D. WEBBER.

EDITOR'S REPLY.

We do not have time nor space to state all "the chief points of difference" between us and the Millennial Dawn, but will indicate a few of the fundamental differences. Millennial Dawn teaches in opposition to us and the Word of God: The immortality of the soul (or rather a nameless something that exists conscious and glorified subsequent to the death of the body); the conscious state of the dead since the Lord's advent; going to heaven at death for all the elect of God; the non resurrection of Christ; the personal pre-existence of Christ; the devil made out of an angel; the mortality of all the saved, except 144,000; the Lord has already come; the "spiritual" coming and invisible reign of Christ on the earth; unconditional "ransom" for all, pardon of sin prior to baptism, etc., etc., etc. Origin and other adept spiritualizing mystifiers may have equaled, but they certainly did not surpass Millennial Dawn in the flights of imagination and forced interpretations of God's Word. The Dawn is far more dangerous than all former "spiritual" interpretations, for it adds to the Universalism of Origin the sin of exulting and glorifying a poor, sinful man—Chas. T. Russell. He is not merely a spoke in the wheel of Millennial Dawn; he is the whole wheel. Like John A. Dowie and other impostors who have deceived their thousands, he poses as something more than human; to be "that servant" mentioned in Matt. xxiv. 46. His poor deluded followers seem ready to believe anything he says. If Russell frowns, they frown; if he bobs his head up and down, they follow suit; if he takes snuff, they all sneeze! Though the papers report that he is now divorced from his wife, or rather his wife is divorced from him, on grounds, too, that the courts of the land have justified her in, yet his devotees remain as loyal to him as does the Catholic to the pope. We believe ourself that Russell is mentioned in the Bible; that he is distinctly referred to in Matt. xxiv 23 by the word "man"; and he only confirms my faith when he says that Christ has already come secretly; that "he is in the desert" somewhere, he does not know where! and that "he is in the secret chambers". v. 26. "Believe it not", says our loving Savior. "Take heed", dear reader, "that NO MAN deceive you". V. 4.

An Apparent Contradiction Explained.

BROTHER HUGGINS:—Will you kindly harmonize the records of Matt. xxvii 44 and Mark xv: 32, which declare that the "thieves"—"they"—"reviled him," with Luke xxiii: 39-43, which teaches that but "one of the malefactors" railed on him," while the other was promised salvation.—G. E. Marsh.

EDITOR'S REPLY.

The apparent contradiction in the gospel records mentioned by Brother Marsh has caused some of our brethren much anxiety and trouble. Some of them have been so perplexed and confused by the difference in the records that they have made wild suggestions and advanced unscriptural theories in their efforts to harmonize the different, and to them, conflicting accounts about the thieves on the cross. One theory very unscholarly and decidedly reprehensible is that Luke xxiii: 43 is a question, not an affirmation: "Shalt thou be with me in Paradise?" If the advocates of this view would only look up the original they would find "thou" before "shalt:" "Thou shalt be with me in Paradise." This is not an interrogative but a declarative sentence. The repentant thief prayed, "Lord, remember me when thou comest into thy kingdom." (V. 42) God's word pledges mercy and forgiveness to those who confess and forsake their sins. Prov. xxviii: 13. How befitting our Lord who came into the world to save sinners (1 Tim. i. 14) by dying for them (Rom. v: 10); how like our Lord as he hung between vile transgressors (Isa. liii: 12), to extend love, mercy and pardon to a praying apostate! He answered the thief's prayer with words of loving assurance. "Verily I say unto thee today, Thou shalt be with me in paradise." "Verily," says Young, means "So be it, so fait, amen." If the word "verily," followed by an emphatic "thou shalt," does not grant the thief's prayer and give him a home in the kingdom when the Lord comes, language has no meaning. Because this matter was not told by Matthew and Mark's gospels is nothing against Luke's account. Luke intimates in the preface of his book (Luke i: 1-5) that those who had written gospels before him had omitted some things. As he had perfect knowledge of all things "from the very first," he gives us many things the former writers did not tell. Hence his gospel is invaluable.

Matthew and Mark plainly state that the "thieves" (both of them) reviled Christ. Luke in no way conflicts with their narratives. He does not contradict; he only adds to their account. About half of the difficulties in the two records are created by us. Luke does not say, "but one of the malefactors reviled him." If he had said "but one" (only one) railed on him, he would have contradicted Matthew who says the "thieves"—both of them—did. Instead of saying "but one," Luke says: "One of the malefactors which were hanged railed on him." (xxiii: 39): If the "thieves"—both of them—reviled Christ as Matthew affirms, was not Luke within the bounds of truth when he declared "one" did? As Matthew says two did, I am sure Luke was not over-stating the truth of the matter when he said "one" railed on Christ.

Luke reports a prayer Christ made on the cross (xxiii: 34) which all of the other writers omit. God gives us the truth by the mouth of "two or three witnesses." Deut. xvii: 6; Matt. xviii. 16; John viii: 17; 2 Cor. xiii: 1; Heb. x. 28. If one writer told the details and omitted nothing, we would only need one gospel record. But God has given us four gospels, revealing "here a little, and there a little" (Isa. xxviii: 10), until his "whole counsel" (Acts xx: 27) has been made known. It is by taking the different words the Holy Spirit has taught us, in different parts of the Bible; it is by comparing "spiritual things with spiritual" (1 Cor. ii: 13) that we get the "mind of Christ" (verse 16). If one writer told it all, others would have been left without anything additional to tell. So after believing all Matthew and Mark tell that happened on the cross, we turn to Luke's record, and there we find this much additional information; Christ prayed, the thief (one of them) repented, prayed, and as he had been a baptized believer, he was pardoned, and was assured a home in the coming kingdom of our God.

Judah is My Lawgiver.

PSA LX 7 and PSA CVIII 8.

The "Sceptre"—symbol of official power, or authority, according to the predetermined purpose of God the Almighty Creator. The only exception is in the case of Saul of the tribe of Benjamin; who was permitted to rule over Israel for 40 years, and this at the urgent request of the Israelitish people so as to be—in this respect—like the surrounding nations. They got what they demanded in abundance as predicted, 1 Sam viii 8, 9, and succeeding context. Apart from this deviation the sceptre continued with Judah till the 11th year of Zedekiah's reign.

The history of Jesus' ancestry all along the line from Abraham to David, Matt 1 2-6, is exceedingly interesting from a genealogical point of view; but much more than that when the object for such minuteness is recognized in the guardian watchfulness on the part of God is considered. There was, and are tremendous consequences involved and developed, which demonstrates the watchful guardianship, on the part of God, lest any deviation from the "plan of the ages" would intervene, so as to hinder or obstruct the redemptive work in view, by means of the Lord's Anointed. Consult Heb x 5 and Psa cxxxix 13 to 16 and on to verse 18. Everlasting evidence of Divine oversight, "For" verse 13, a causative conjunction, Because Thou (Yahveh) hast spread thy covering over me—as a protection during the set days—see margin, "my substance"—frame, physical organism, "was not hid from thee, when in the lower parts of the earth," made, formed, developed..... "curiously wrought," different from the common procedure in such cases. "In thy book (Oyahveh) all were written"—prophetically in the mind of Yahveh—"when, as yet, none of them existed." Being fashioned, made or produced from mother's substance. Consult Luke i 35 and context.....To return to Judah, we have in the case of Tamar sufficient evidence for the belief in God's supervision and recognized as a necessity in the development of his purpose concerning his Messiah; and an important link in the ancestral chain and the recorded facts assert the necessity for divine supervision. And hence the line—Abraham, Isaac, Jacob, Judah, Pharez—an important link in the Abrahamic chain. Hezron, Ram, Amminadab, Nashon, Salmon, Boaz, Obed, Jesse, David the king. See Ruth iv 18-22. The story of Ruth, too, not merely an interesting narrative about a good and noble woman; but rather the introduction of a non-Israelitish element into the royal line of David's house, and in this way affirm the truth that "in every nation the one that feareth God and worketh righteousness is acceptable with him." And therefore the overstepping the Israelitish boundaries. And therefore Obed was born of Ruth, another link in the chain.

Reflecting upon these historic facts and in view of current misrepresentation of these facts, one is ready to exclaim: "O the depth of the riches of both the wisdom and (love) knowledge of God; how unsearchable are his judgments [ability to decide rightly] and his ways past finding out," until revealed to his holy apostles and prophets—that the Gentiles should be fellowheirs and a joint body, and jointly partakers of the Abrahamic promises in the Christ by means of the good message concerning the kingdom of God and the name of Jesus the Christ, that by adding to the like precious faith of apostolic times those graces of character mentioned by Peter—an abundant entrance into the kingdom of the age may be obtained. And therefore the recorded testimony and Davidic covenant concerning this kingdom is believable to the extent of producing the One hope of our calling.

Respectfully submitted.

C. W. TOMKINS.

This Is Another Right Business.

Observe, we do not intend to offer you a life of unbroken prosperity or of undisturbed repose. Righteousness will give you love, joy, peace; but it will not give you an invincible amulet against misfortune nor a continuous immunity from pain. Pain, bereavment, failure may be the needful fire to purge away the dross of your nature from the seven-times refined gold. Let Satan tempt you with the transient spasms of enjoyment or the mean baits of ease; the service of God disdains such lower amusements. Yes, the path of evil is broad and smooth and downward, and near at hand. But toil stands in the path of righteousness, and that path is narrow and steep and rough. But who would exchange its saddest sigh for the laughter of fools, which is as the crackling of thorns under a pot? Who would exchange the tears which God's hand shall wipe away for "the troubles of the envious or the fears of the cowardly, the heaviness of the slothful or the shame of the unclean?" Nay, who would exchange the banquet of the prodigal, at its maddest and most luxurious moment, for the sternest duty and the heaviest affliction of his Father's home?

Whatever happens to you, if you hunger and thirst after righteousness you shall be satisfied; for then your hunger is not for the stones of the wilderness, but for "the tree of life." You thirst, not for poisoned fountains, but for "the river pure as crystal flowing out of the throne of God and of the Lamb." For you that tree was planted; for you that river flows. Christ is the river of living water; Christ is that Tree of life. "All things are yours, and ye are Christ's and Christ is God's."

Young as you are, have you never thirsted for something to calm and satisfy and give peace to your souls? Well, he that cometh to Christ shall never hunger and he that believeth on Christ shall never thirst; and if you have failed to win the blessing, may there not be a special meaning for you in that appeal: "O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea?" But if you have hearkened to God's commandments—if you have at least striven to hearken to God's commandments—then you see that what God gives he gives richly; he gives abundantly. It is no dribbling rivulet of peace which he pours into the thirsty soul, but a rejoicing river; no transitory torrent, but an abounding tide, rising in his children as water dwelleth in a mighty sea. This is his promise, and if we fulfill its conditions it can never fail; for the mouth of God hath spoken it, and God is true.—*Dr. F. W. Farrar.*

Gold Dust.

Rule for a holy life: Do all to the glory of God.

A Christian is one in whom the spirit of Christ abides. We can know them by the fruits of their lives.

Our real selves are our inner selves. And the self, hidden from all human eyes is what God looks at.

You will find it less easy to uproot faults than to check them by gaining virtues. Do not think of your faults, still less of other's faults; in every person who comes near you look for what is good and strong; honor that, rejoice in it, and as you can, try to imitate it, and your faults will drop off, like dead leaves when their time comes.—J. Ruskin.

Though the snows of winter cast a mantle of death over every living thing, yet the flowers will again bloom and beautify the waste places of earth. So this change is a token of the Father's care and an emblem of the resurrection from the grave.

ANNA DREW.

Unreality in Character.

"Christian Science" hallucinations produce unreality in character. Hypocrisy is simply acting a part; and no man can write with a material pen "There is no such thing as matter," or can, while pain racks the body assert "There is no such thing as pain," or while a corpse lies before him declare "There is no such thing as death," without acting a part.

In "Science and Health" we read "If delusion says 'I have lost my memory,' you must contradict it. No faculty is lost." Her directions for denying what you know to be a fact. Again "If a child says 'I am hurt,' though the bleeding gash may be there, the mother must reply, 'Oh, no, you are not hurt, you only think so.'" "Sight, hearing and [illegible] of man are external, [illegible] lose"—which means that a blind man must declare he is not blind, a deaf man must assert that he is not deaf.

In another place this Bible of Christian Science says "Man cannot depart from holiness," and therefore when he sins he must assert that there is no such thing as sin. I submit that there never was made a better formula for manufacturing hypocrites. Let one continue to declare what he knows to be false, and act his part accordingly for a few years, and he has formed a habit of hypocrisy which will become a second nature.—A. C. Dixon.

There are two classes of disagreeable people in this world whose presence is not edifying. The first are gloomy. They go about with their bitter cups, and want everybody they meet to take a sip. They take a morbid delight in making themselves and other people miserable. If they have no real troubles to worry about they manufacture artificial ones and their mills never run down. They grind out just about so much misery whether the market is brisk or dull. Such people remind me of old rusty pianos that have not been tuned for years. They are so full of discordant elements that no harmony can be evoked from them. Play on any key and you evoke nothing but a jangle. These are the ones who always talk of life as a "vale of tears," and a waste, howling wilderness, in which, by the way, they themselves do most of the howling. They whine and sigh, but they do not sing.—J. I. Scudder.

The distiller, from a bushel of corn, makes four gallons of whiskey (with the aid of various harmful adulterations.) These four gallons of whiskey retail for $16.40. The farmer who raises the corn gets from twenty-five to fifty cents. The United States Government, through its tax on the whiskey $4.40. The railroad company gets $1.00. The manufacturer gets $4 00. The drayman who hauls the whiskey gets fifteen cents. The retailer gets $7 00. The man who drinks the whiskey gets drunk. His wife gets hunger and sorrow. His children gets rags and insufficient food.—Bible training School.

Living Thoughts.

The tongue was intended for a divine organ, but the devil often plays upon it.

Be a fruiter in Christian life and not a florist.

He who was rejected of men rejects no man.

It is no use to say that "Jesus is our Captain," and then draw out our own chart.

God never gives his servants notice to quit work.

A pure thought is a telephone to heaven.

Make your trials stepping stones to a higher Christian life.

Invest your capital in the "Bank of God;" it never fails.

Christ-like prayer in secret is the secret of Christ-like living in public.

There will be more religion in the world when there is less world in religion.

You cannot wrong the least disciple without wounding the great Master.

The Heavenly City has no slums.

If religion interferes with your business, there is something wrong with your business.

The world is God's workshop to make men in.

If we trust, we do not worry. If we worry, we do not trust.

God wants less passengers on the "Ship of Zion" and more crew.—*Selected by M. A. Woodward.*

The Kind of Religion We Want.

We want religion that softens the step and turns the voice to melody and fills the eye with sunshine and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his boots, and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose [illegible] and rest

Things that Differ are Not Equal.

"Things equal to the same thing are equal to each other." Nothing truer than the above when applied to the churches of God. The churches of God are equal to the first church at Jerusalem, therefore all the churches of God are equal to each other. How then, can some claim that churches differing in faith and practice from one another can all be churches of God?

Like an exotic in the midst of blighting winters, the Christ life has a hard struggle in this world. The climate is cold and unfriendly to it; it is sure to become sickly, shrink and die, if we do not use all diligence to keep it alive by courage, zeal, pity, love, prayer, sympathy and holiness.

The atheist's criticisms of God are as valueless as the deaf man's strictures on music.

A yawning audience is powerless to shorten a sermon when some ministers are preaching.

Married.

Brother Underwood,

We wish to notify the household of faith through THE RESTITUTION, that Sister Hattie Aley and Brother Clarence Woods were united in marriage on Christmas eve, December 24th.

Sister Hattie was baptized by Brother F. L. Austin, May 25, 1902, and has been one of the most faithful workers, in church and Sunday School, and Brother Clarence was baptized by Brother J. H. Willey Jan. 12th, 1903. Both are very highly respected, and we feel that you will join with us in congratulating them on making so wise a choice. May naught but joy and happiness, be with them throughout life, is the wish of their brothers and sisters in Christ.

LIZZIE WILHELM.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Communicated.

An Address.

TO THE LITTLE BAND OF BELIEVERS ASSEMBLED AT LOS ANGELES, CALIFORNIA.

"Behold, he cometh with clouds, and every eye shall see him; and they also which pierced him; and all kindred of the earth shall wail because of him. Even so, Amen." Rev. I. 7.

"Blessed is he that readeth, and they that hear the words of this prophecy and keepeth those things which are written therein; for the time is at hand." Rev. 1 3.

If the coming of the Savior was at hand when John wrote these words how much nearer is his coming today? And who will be blest? Just those that readeth? Oh no, those that read or hear and keep those things which are written therein.

Among the numerous events that have occurred in human history of which the Sacred writers made mention there is none so great and sublime and to which is attached so great and so many important considerations, as the second coming of Christ back to this earth to fulfil his second mission here. But the world is full of missions. Missions from the rock-bound shores of England to the blood stained valley of France; missions from the frozen zones of the north to the burning plains of the south; but there is no mission that we should be more interested in than the mission of the Son of God. This event will be the grand conclusion of the redemptive plan; the terminus of the mortal economy, and the setting up of a kingdom of peace and justice; where the King will not judge after the hearing of the ear or the sight of the eye; for he knoweth the heart of man.

The second advent of the Savior to the world is one of the great fundamental truths of the Word of God. It is indeed the central sun amid the stars of truth in God's divine revelation to man. Since this subject occupies such a conspicuous place in the great system of divine truth, ought it not to be regarded as important? and should it not command the serious and undivided consideration of us all?

There is no truth more plainly taught or that there are more beauties clustering around, or is clothed with a greater degree of moral grandeur in all the teachings of Holy Writ. [illegible] plans, [illegible] ever be. [illegible] be the grand era of eternal victory and deliverance and triumph, unending to the people of God. [illegible] will the command go forth, "Gather my saints together unto me." Yes, "unto me," that is the sweetest word to me. Then shall we see him as he is for we shall be like him But who are those that will be gathered unto him? Those who have made a covenant with me by sacrifice. This is an important thought for our consideration. Do we not have to give up all? Yes, if need be father, mother, brother, sister, children, yes; and all those that have been near and dear to us, for we must love him more than all else. But what is this gathering of his saints unto him for?

Let us see if we cannot find in the Word of God the reason of this grand assembly. Yes; for he says, "Behold, I come quickly and my reward is with me to give to every one as his work shall be." And what shall the reward be? Let us first see what the Sweet Singer of Israel says. He looked down the stream of time and saw what God had in store for his saints, and it made his heart rejoice, and from his pen came forth these words of praise, "For the Lord taketh pleasure in his people, he will beautify the meek with salvation. Let the saints be joyful in glory. Let them sing aloud upon their beds, let the high praises of God be in their mouth and a two edged sword in their hands, to execute vengeance upon the heathen, and punishment upon the people, to bind their kings with chains and their nobles with fetters of iron, to execute upon them the judgments written." This honor hath all the saints. Praise ye the Lord. And with this agree the words of John the Revelator, Rev. ii. 26. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father." "He that overcometh the same shall be clothed in white raiment." He shall "sit with me in my throne, even as I also overcame and am set down with my Father on his throne." "And he that overcometh shall not be hurt of the second death; and the hidden manna and the white stone." Who does not have an anxiety to eat of the precious manna; for it must be very precious to be hidden away; and the name in that little stone. I have a great anxiety to know the name and receive the stone, and the white raiment, and our names written in the Book of Life. "And I will confess his name before my Father and all his holy angels." O blessed thought, that the Savior will tell the Father that this is one of my saints that have made a covenant with me by sacrifice; one of my jewles; one that has overcome and will recieve the reward promised to the faithful. There fore beloved, let us be steadfast, immovable, always abounding in the work of the Lord, in view of these great and glorious truths that have been revealed to us in respect to the soon coming of the Master.

I will close this with an exhortation to that firmness in the faith which ought to result from a truth so glorious and a hope so elevated as this truth is able to impart. Let us be strong, be firm, be confident in the faith. In view of this that if dead we will be raised out from among the dead to meet the Savior in the air, let us not be shaken or agitated with the strifes, the temptations and the cares of this life. Always be found doing the will of God in presenting the truth by precept and example to our fellowmen, and remember our labor will not be in vain. Let us not be excited or influenced by the hope of worldly honors and pleasures; but let us toil on with the conflicts of this life ever looking forward with the hope of a future life in the kingdom of God where we will have the opportunity of taking part with the King of kings in ruling the nations; for he is soon coming to redeem his precious jewels and gather them unto himself. The victorious palm bearers sing songs, wear white robes, walk amid Eden's beautiful groves, recline themselves among its vine clad hills that are dressed up with a band that is all divine. Have their ears saluted with the sweet notes of Eden's feathered songsters borne along on zephyrs stainless wing. Behold them as they stand on the banks of life's beautiful river and view its crystal waters as they flow majestically along throug[h] [illegible] verdant hills of the Paradise, [illegible] and as they rise [illegible] upon Eden's heights [illegible] anthems of salvation. The days of their mourning is ended, the last tear shed, the last sigh heaved, the last groan uttered. Songs and everlasting joy will crown their heads. A dazzling halo of Glory now dances upon their glowing faces, and unfading beauty lingers at every step. Glory be to God their saving King is with them. A crown of righteousness shall forever sparkle upon their brows and harmonious music flow from their gladsome tongues, no jarring earthquake, no sweeping tornado, nor rattling hailstorm or terrific thunder or flashes of lightning shall be there to disturb their peaceful abode. Wave after wave of glory will roll over and inundate this earth, and beneath the sunshine of an endless day they shall bathe themselves in a sea of bliss eternally. Where the glory of God like a boundless sea shall bathe that immortal company. O who would not endure the troubles and trials of this life for such unending glory. And let us remember the greater the cross the brighter the crown, and whom the Lord loveth he chasteneth, and he will not forsake us if we put our trust in him.

MRS. CASSIE HICKLIN-WILLIAMS.

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1 00 a dozen. Send direct to him for them.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured Hall No. 613 on 6th floor, Masonic Temple, State Street for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome—R W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William O. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 60 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printing [illegible] it. He shows fi[rst] [illegible] the go[spel of the] kingdom; second, that it w[as not set] up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

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BROTHER John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 76 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death, Signs of the end, Through the second vail, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

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"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

AN EXPOSITION OF ISA. VII 14 16.

A booklet by Robert G. Huggins, of 8502 Woodland ave, Cleveland, Ohio, and designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

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A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 80 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1 00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1 25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago, Illinois.

Brother D. O. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance houses will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. [illegible] one who is troubled by doubts [illegible] subject, and all who wish to keep posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, [illegible] have no use for a God who c[onsigns] sinners to Eternal Torment, a[nd are] ignorant of Jehovah's bene[volent pur]pose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10308 Somerset Ave. N E, Cleveland, O.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to Mrs. M. Joblin, 10808 Somerset Ave., N E Cleveland, O. Price 40 cts per 100.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 10803 Somerset ave, N E Cleveland Ohio

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money when paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Contentment.

Some murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue.
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task
And all good things denied.
And hearts in poorest huts admire
How Love her, in their aid—
Love that not ever seems to tire—
Such rich provision made.

—Richard L. Trench.

Communicated.

The Bible and its Message.

The Bible is unlike all other books in many respects. It is the product of more than 30 different writers and is made up of more than 60 different books. It has been translated into every known language. No people can plead that they have not God's purpose concerning the creation of the earth and man. Paul in Acts xiv preached to the Gentiles that they turn from these vanities unto the living God, which made heaven and earth and sea and all things there in. Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without a witness, in that he did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness. Every rain from heaven and fruitful season is a witness that God has warned them of the coming destruction that is coming upon the disobedient.

The Bible as a book is naturally divided into the Old and the New. The Old giving a history of the race for 4000 years. It is divided into history, poetry and prophecy. The first five books are called the Pentateuch and gives a history of God's dealing with the race from creation to the death of Moses. The first book is called Genesis, meaning the beginning. The first six chapters gives a brief history from creation to the deluge. The next six chapters relate to the covenant with Noah and the filling of the earth with his offspring and their dispersion. Ten chapters give us a brief history of the call and trials of Abraham. The remainder of this book is devoted to the history of Isaac, Jacob and Joseph, also of the family of Israel that went down into Egypt. It closes with the death of Joseph and his burial in the land of his fathers. It covers a period of more than 2000 years.

Exodus, the second book, means a "going out." God had promised Abraham (Gen xv) that his seed should again come up out of Egypt. This he did by the hand of Moses. This book gives us a history of the birth of Moses and his care by the daughter of Pharaoh, king of Egypt. Also the exodus of the children of Israel, God's covenant with them in the Mount. (Ex xix 4, 5. In this book Moses was directed to build the tabernacle where the presence of the Deity might dwell. Leviticus contains the law of ordinances and a strict hygenic law. Numbers receives its name from the numbering of the people. This book also gives a history of the march of the children of Israel from Sinai to the borders of Canaan. The report of the spies sent to view the land. The false report brought by the 10 spies and the wandering in the wilderness.

Deuteronomy the fifth book comes from the repetition of the law. This book consists mainly of three addresses given by Moses in his extreme old age. In these addresses he admonishes them to obey the law and God shall greatly bless them in the land. After his death Joshua is appointed leader and he leads them into the land promised to Abraham, Isaac and Jacob. The book of Joshua recites the possession of the land by the 12 tribes and the driving out of a portion of the inhabitants. After the death of Joshua Israel was ruled by the Judges until the time of Samuel when the people demanded a king. The rule of the Judges gave way to the ruling of a king. 1 and 2 Kings and 1 and 2 Chronicles gives a history of the kingdom from Saul to Zedekiah when God overturned the kingdom, and said it should be no more until he comes whose right it is and I will give it him. Ezek xxi 25, 27. It is well worth reading and studying with care. With this book we close the historical books of the Old Testament and take up the poetical works, viz. Job, Psalms, Proverbs, Eccl. and the Songs of Solomon. These books are some earlier and some later than the historical books. They are classed together because they are in Hebrew verse, and mainly because they formed the devotional books of the Jewish congregations. Job contains a very interesting story of the afflictions of God's worthy sons. Under the most trying circumstances. Job remained true to his trust in Jehovah. There is no poetry written equivalent to that written by the authors of this Hebrew poetry. The first Psalm recites the blessedness of the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. He shall be like a tree planted by the river of water that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

Many of the Psalms relate to the Messiah whom God promised, as a deliverer of his people. He is alluded to in Psalm lxxx. Let thy hand be upon the Son of man whom thou madest strong for thyself. In Psalm lxxxix. he is called the seed of David whom Jehovah promised should occupy his throne forever.

The Proverbs contain many very beautiful gems of thought. How beautiful are these. Words fitly spoken are like apples of gold in pictures of silver.

The Prophets are divided into the major and minor. Isaiah, Jeremiah, Ezekiel and Daniel are classified as the major prophets. Those following from Hosea to Malachi are named as the minor prophets. These all write concerning the redeemer of his people Israel. Isaiah speaks of him as the child born, the son given, and the government shall be upon his shoulders. Upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice. The prophet declares that the earth shall be filled with the knowledge of God as the waters cover the sea.

Again he says, Behold a king shall reign in righteousness, and princes shall rule in judgment. Micah calls him the tower of the flock to whom shall come even the First Dominion. Jeremiah calls him the Branch of Righteousness. The theme of every prophet is that Jehovah made this branch strong for himself. Paul says through his blood he obtained eternal redemption. Again it is written that he hath brought life and immortality to light through the gospel. The last of the Hebrew prophets calls him the Sun of Righteousness who shall arise with healing in his wings.

D. C. ROBISON.

The Story of a Happy Christian Life.—No. 69.

Father stepped up in to the pulpit to preach his valedictory sermon. Imagine if you can his feelings. He was yet young in years and in the ministry. The bonds of friendship, of brotherhood, were dear. He must give these up. Sensitive to ridicule, he must set himself up as a mark for all scorning. The good opinion of his fellow-ministers must count as nothing.

All eyes were fixed upon him as the brave martyr spirit spoke out in the text—"If thy brother, the son of thy mother, or the son of thy daughter, or the wife of thy bosom, or thy friend entice thee secretly, saying, Come, let us go and serve other gods, thou shalt not consent unto him nor hearken unto him." The words that followed were words of faithfulness and decision; there was no mistaking their true meaning. The Baptist church had lost the young minister over whom they had so rejoiced and from whose labors they had hoped so much. He was free to go wherever he might be called of the Lord. Doors opened and at God's behest he entered, preaching everywhere, "The Kingdom Near at Hand," and the precious kindred doctrine of Life Only Through Christ.

It took courage to thus crucify self, but Christ had loved and bought him and this was all for Christ.

The homeless ones met at the house of Brother Rowland Willard where they rejoiced together that "they were counted worthy to suffer on behalf of Christ."

The time appointed for the Advent went by, and many returned to the world but father was not to be moved. his pen was still busy, his voice, constantly uplifted in defense of the truth. Supporting himself and a family of five children by farming and teaching he pursued his studies and continued preaching in his own and in other states. His practice was to work till noon on Saturdays, then bathe and dress, eat his dinner and then start on the run to reach his appointments.

The fall of 1858 was one of peculiar trial. His whole family were prostrated by typhus fever and his oldest son—his stay and staff—went down into death's dark house; the youngest, "the little brother" followed, and lovely neice, sisterinlaw, friend and beloved mother were carried to the grave before the New Year's dawn. Yet still my father trusted in God, and when the storm was past, went on as before, making with Brother Ephraim Miller extensive journeys to sound the warning cry.

He attended the early conferences at Old Union, Little Wild Cat, Fairfield, Buchanan, Pine Creek, Bracken, Antioch, Oswego, Union Mills, Laporte, Middlebury, etc., at the same time holding pastoral charge of several churches at various points.

Brother Ephraim Miller and Brother Hoyt had brought the truth to Marshall County and Brother Catlin and father had followed and as a result of their labors, and of the labors of Brother Henry Logan and Brother Hugh Barnhill, several churches were organized and that county became the headquarters of the Conditional Immortality brethren in Northern Indiana, and the scene of a thousand happy gatherings. To its County Seat, Plymouth, THE RESTITUTION was removed, and thither, after the death of my mother in 1872, and his marriage to Miss Sarah C. Logan in 1874 he came to make his permanent home.

A little after this, he was chosen Editor of THE RESTITUTION, and for nearly thirteen years held the place, writing for its pages and for other papers, ministering to the churches, and visiting and preaching during the same period in the cities of New York, Philadelphia, Brooklyn and Chicago.

Through personal contact and through his writings, this shrinking, modest man won the affections of the brotherhood in every part of the globe, and had come to have "a good report from them that were without."

In personal appearance he was quite spare, had a well formed head, a pleasant grey eye, and a low, soft voice, that in preaching, or in conversing on religious themes, was full of earnestness and enthusiasm. His manner was kindly, his step quick and nervous. He moved as one moves who has no time to waste. He loved the muses, and sometimes let his thoughts flow in rhyme. He seldom sang; not often I think in public, but did so for his children when they were small. One Advent Hymn that he trilled for us I never heard any one else sing, and I have wished for years that I could recall the words; they were beautiful. "The Eden of Love" and "The White Pilgrim" were pieces that we loved to hear from his lips.

His married life was in both cases signally happy. He had an exalted opinion of woman, and treated his companions with the utmost tenderness and respect. I deeply revered and loved my father and one of the sweetest thoughts connected with the coming age is, that I shall meet him there.

In the spring of 1880, a malignant cancerous growth made its appearance on the good right foot that had helped to take him over so many miles in preaching the glad tidings of a coming Savior, and in the fall of the same year he left the editorial chair and was soon prostrated by a nervous affection that brought him for many months very near to the grave. But our prayer was heard, and he was restored to us again for a brief season; to visit the little churches, to write precious things in autobiography, in verse, in essay and in exhortation, and to sketch somewhat at length the story of Israel and Jerusalem.

These late effusions from his pen were scarcely finished when his only remaining son sank into death, July 16, 1891. From that time on he grew rapidly worse, though still pursuing his studies and writing for a time. Then pain dimmed his vision and on March 23, 1892 he died—his public ministry having covered a period of fifty years.

AUNTIE WINCE.

To Be Continued.

Report.

A REPORT FROM THE CHICAGO BEREANS, TO THOSE WHO HELPED IN THE CHRISTMAS WORK.

We wish to thank you in the name of the Master, and for the poor, who are his brethren, for the generous response to our letter.

The Bereans and friends sent in twenty-eight dollars and the Chicago Bereans and Church collected about thirty dollars. With this we sent dinners to eight families, bought warm stockings and mittens for two families and gave the rest in money. For the dinner we sent a sack of flour, butter, sugar, turnips, celery, potatoes, oranges, apples, fancy cakes as peanut bars and chocolate drops, canned goods as corn, tomatoes and salmon, crackers, soda, graham and animal, peanuts, dried beans and peas and onions. We sent no meat because it is so expensive, preferring to remember more families without meat than a fewer number with it.

The need was so great that we gave more money this year than we usually do and we would like to give you just a few cases we remembered with money.

One was a woman of about seventy years of age, a widow and three insane daughters and absolutely nothing in the world but what is given to her. Another a widow with five children, she is trying to pay for in a half-orphan home. The factory where she and her oldest daughter worked burned down three months ago and neither had had any work since, and to make matters worse the little money they had saved was stolen from them when they moved. Again we sent to an elderly couple whose income is really microscopic and the struggle to make ends meet is very great.

On the Wednesday before Christmas after the dinners had been ordered and the money sent, we received $2 50 more and a telegram telling us that $5.00 was on the way from a dear sister in California. So one of our number went to a brave widow, supporting four of her own by washing, to ask her if she knew of any one to whom a Christmas gift would be welcome. We had remembered her with a dinner. Everyone of you would have felt repaid for any sacrifice you have made if you could have seen her dear face as it lighted up and her eyes filled with tears of joy, "Oh," she cried, clasping her work-worn hands, "how I would like to help if you will let me. There is poor, old Maria living alone in the attic, could I give her a dollar; and that woman back of us. She has such a hard time to get along with her seven children. To be sure she is kind of shiftless but who would'nt be with seven to keep and poor health"—and she named many more. "Oh tell the good people God opened their hearts and the tears and prayers of those they have helped will go to God for them."

So the thought came that another Christmas we will be able to reach many needy by asking these brave, Christian widows to help in the giving. No name is sent with any of these offerings but they are given as a Christmas present from our God and Father as we are all his children.

To show that the groceries are appreciated we will give one instance. One of our number teaches in a district where many of the dinners are sent. On Wednesday noon a little girl rushed up to her, with her eyes wild with excitement and cried, "Oh dear teacher, what do you think, some one sent us such a lot of groceries! My mamma don't know it yet because she has'nt come from work yet, but how she will cry for joy when she comes home!" The mother washes tubs in a butterine factory. She is a widow.

Before closing we wish to speak of another work we can do for Christmas time that many of the sisters can help with during their spare minutes. We dress dolls for some mission. For two years now we have given them to the Jewish mission. The good people who have charge of the mission told us that last year, out of the dozen and a half dolls that we sent, eight of them were given to little girls who had never in their lives owned a doll; and that no one could have witnessed the joy and delight of those poor, forlorn, neglected bits of humanity with dry eyes. Think of this dear sisters during the long winter evenings. Dolls do not spoil with keeping.

This is a long report; but we felt that it would be of interest to all. "Freely ye have received, freely give."

LEILA E. WHITEHEAD.

OUR offer of the next two months for 10 cents is meeting with response in some directions. Will all make a little effort and put our paper in several thousand new homes.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVIII. PLYMOUTH, INDIANA, JANUARY 13, 1909. NUMBER 2.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Gospel.

Paul says, "The Gospel is the power of God unto salvation to every one that believeth." Rom. i. 16.

What are we to understand by the word "Gospel?"

Whatever this Gospel is, it is something to be believed in order to obtain salvation. The word "Gospel" means "Glad Tidings," "Good News" something to cause joy and gladness, something to hope for, because in the end, if believed it brings salvation to the believer. Let us see if we can find out what this Gospel is.

In Mark i. 14, it says, "Jesus came into Galilee preaching the Gospel of the kingdom." and in Acts xxviii. 31, it says, "Paul preached the kingdom of God and taught those things which concern the Lord Jesus Christ."

Well, what are some of the things of this kingdom, that makes the believer glad and gives him hope? Is it not in the fact that God raised up our Lord Jesus from the dead and gave him glory and dominion, and that he is to reign on the throne of David, and of his kingdom there shall be no end. Luke i, 33, and as described in Isaiah xi., when righteousness shall be alike to all, and the animals shall be at peace with one another, and the knowledge of the Lord fills the earth as the waters cover the sea.

If there was no promise to us of a resurrection from the dead, would the things concerning the kingdom of God and the name of Jesus Christ be any Gospel to us?

Certainly not. The fact that God raised up Christ from the dead and the things concerning his kingdom, only become Gospel to us in that he has promised to raise us up from the dead. 1 Cor. vi. 14.

Is that all that is promised to us? Let us see. Paul says in 2 Tim. ii. 12. "If we suffer with him we shall also reign with him," and in Rev iii. 21 "To him that overcometh will I grant to sit with me on my throne."

Are the things concerning the kingdom of God and the name of Jesus any glad tidings to unbelievers?

No, certainly not; but it is to those that believe in the mighty power of God that he is able to perform that which he has promised and that his Word is sure, and that if we continue in the faith, grounded and settled in the hope of the Gospel that there will be ministered an entrance to us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Dearly beloved, let us examine ourselves, whether we be in the faith, let us prove ourselves by the Word of Truth, going on to perfection, that when the Lord comes we may be able to stand before him, and not be ashamed before him at his coming.

WILLIAM HANDSETT.

Editor Restitution:

As my time is about expired, you will please find enclosed money to continue THE RESTITUTION.

Wife and I are here isolated from any of the brethren, doing what we can; but our race is about over. We are both over 66 years old; but we are in hope of being young again sometime, thank God. It is a great consolation to think that sometime we will be able to stand and point the hand of defiance to the hole in the ground from whence we come, and say, O death, where is thy sting? O grave where is thy victory? We know that the sting of death is sin; and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ. Then, dear brother, we will not get old any more. O may we always be unmovable, rejoicing in the blessed hope of a resurrection and the establishment of that righteous rule when the glory of the Lord will cover the earth as the waters cover the great deep, is my prayer. Pray for us that we may prove faithful.

With best wishes to you and all the faithful, I subscribe, Yours, in the Blessed Hope.

WM. D. ROOT.

DO NOT forget to renew your subscription when it expires.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, JAN'Y 13, 1909.

A LETTER from Sister Woodward says that Brother Woodward is not improving in health very fast.

BROTHER Samuel Pressley of Dutton, Michigan, has been visiting in Plymouth the past week, and attending Brother Allard's meeting.

THE Sunday School Lesson Notes prepared by Brother P. Neill for Jan. 3, should have been here for insertion in issue of Dec 23, but failed to reach us in time. Some are preserving all of these notes and so we give this to readers in this issue.

BROTHER O. J. Allard is holding a series of meetings at Plymouth, having commenced on January 8, and will continue through the present week. The audiences are fair, and attention is very good. Brother Allard makes his points clear and distinct, and no one can misunderstand him. The seed is being sown. What the result will be is yet to be seen.

FROM reports made at the meeting of the Knights of Zion held at Chicago last week, it was shown that the "movement to make Palestine the legally secured and recognized home of the Jews, has advanced materially within the past few years." There are now 100,000 Jews in Palestine, it is estimated, and 10,000 of these have emigrated from Russia and Roumania during the last two years. Many more are being sent just as fast as assurances are made that they can earn a livelihood in the domain now ruled by Mohammedans. It was shown that this work has been greatly aided by funds supplied by adherents of the faith in America. An arts and crafts school has been started in Joppa, to develop students who can take rank with those of other places, and it has been a help in fitting emigrants to become self-supporting. Large donations are being made for the erection of a Jewish university in Palestine. This is given as a straw showing the drift of sentiment that exists in certain Jewish circles.

Communicated.

Notes by the Way.

Having concluded the services at Morse Mill, Missouri, I took the Iron Mountain Railroad for St. Louis, arriving there at about 1 o'clock P. M. At 1:50 P. M. I boarded the train on the Illinois Central Road, bound for Hammond, Louisiana. I had hardly gotten seated when some one touched me on the shoulder, and on looking up, I was delighted to see Brother Jeffrey, of Murfreesboro, Illinois. He rode with me for about the distance of a hundred miles. I can assure you we had a pleasant visit together. The thought uppermost in the mind of both of us, was the Blessed Hope.

"The Lord is coming, let this be
The herald note of jubilee;
And when we meet and when we part,
The salutation from the heart."

I arrived at Hammond, at about 10:30 A. M. Arriving there the first one of the Pine Woods Bible Class that I met, was Albert. He is running a large dairy business; he had just delivered his morning milk at the depot. I rode back with him, as far as the home of Arloa and Ella, and took dinner with them. What a sweet pleasure it was to see their familiar faces once more. The Blessed Hope is uppermost in their hearts.

It was refreshing to see their nice vegetable garden, with vegetables ready for use. Ella went out and pulled some nice, crisp radishes for dinner. Across the street from their home, I saw one of the finest market vegetable gardens, that I ever did see.

After dinner I went over to George's house, but he was not at home, but I had a pleasant visit with his wife and children; but before I left, he came in. He is engaged in putting down artesian wells. These wells all overflow, and it is the purest, soft mineral water that I ever tasted. It is surely a fine remedy for kidney diseases.

The next day being Thanksgiving Day Albert invited me to a family gathering at his home. The table was loaded down with good things to eat, such as turkey, chicken, venison, pumpkin pie, etc. The table was also decorated with a bunch of roses cut from their garden.

The next day being Friday, George took me to see a large poultry farm; it is said to be one of the largest in the state, devoted to raising blooded stock. One large brick building was filled with incubators, devoted to hatching various kinds of poultry. In another building was thousands of doves of different kinds, each kind being separated. These things are of interest to me.

After dinner, George suggested that we go and visit Lud and Carrie. That suggestion pleased me. So then, myself, George and family and Ella, took a drive through the Pine Woods to their dairy farm. This is the same Pine Woods where the Bible Class was organized, and is called "Happy Woods." Happy Woods has certainly seen some happy meetings of the Pine Woods Bible Class.

After a pleasant drive through these beautiful woods (which brought to me many pleasant memories) we arrived at the Dairy Farm. Lud and Carrie heartily greeted us, together with their son Alfred who is a student in the University at Baton Rouge, the Capital of Louisiana.

While we were there the milking time came on, so we all went over to the large Dairy Barn, to see their method of milking, and handling so many cows.

On Saturday I walked about the city of Hammond to view the improvments, and call on many citizens with whom I had personal acquaintance, in the years now past. Among these I called on Mr. and Mrs. Reed, who were born and raised in Geneva, Illinois, where I was also raised, and knew each other as children. It was interesting to recall and talk about early childhood. On Sunday morning the entire Pine Woods Bible Class met at the Happy Woods School House to attend a Sunday School organized by this class. There were fifty-one present, who gathered in from different parts of this great pine forest. Arloa is the Superintendent, and Carrie teaches the adult Bible Class Ella, Albert's wife, beside others teach classes.

After the Sunday School, I preached to the congregation, and continued these series over the following Sunday.

This School House is a building, I should judge, about 40 by 60. About eighteen years ago, myself, wife, Lud, Carrie, and others, interested ourselves in the matter of the education of the children of the neighborhood. Lud and myself were among the first School Directors, who applied to the State for a Charter, and I aided to devise ways and means to obtain money with which to build the house. One neighbor gave an acre of ground for the house; and then the men of the neighborhood gathered with their axes, and other tools to cut down the pine trees, and root out the stumps, etc, preparatory to building the house; and this is the house now used by the Pine Woods Bible Class Sunday School.

George's wife planned for a drive for me about the City, that I might see the extent of the improvements of Hammond. So together with her children, and also Arloa, and Ella, we took the proposed ride, as far south as the Sanitarium. During this drive we called upon Lucy, and had a short visit with herself and family.

During my visit at Hammond, one of the farmers named Ganey, lost a child by death. He sent for me to preach the funeral sermon. The services were held in a small Baptist Church, they call Beulah Church, five miles away in the thick, dense, pine forest. The burial took place in a graveyard, by the side of the church.

The meetings held in the Happy Woods School House, were quite satisfactory. It is thought that much good has been accomplished. We have left some interested ones behind. Much good that has been done in other parts of the country, has its root in this Pine Woods Bible Class, by the lessons which have come time to time appeared in THE RESTITUTION, and collectively in the "Pine Woods Bible Class Book," and also in the "Student's Text Book." Now, if these lessons were scattered abroad more extensively, the work will still go on. Push on the car of truth.

The time came for us to part company for awhile. After the parting words, George accompanied me to the depot. I then boarded the train for Crowley, Louisiana, the home of Brother and Sister Haupt.

This is a new road, cut through dense timber, for about forty miles, having its terminus at Baton Rouge, the Capitol of Louisiana. At Baton Rouge, I was to make connection with the Texas Pacific on the other side of the Mississippi River at Port Allen. We arrived about an half hour late to catch the Ferry boat, crossing the river. I then rented a room, and remained at Baton Rouge until eleven o'clock the next day. While there I visited points of interest in the city, such as the University Buildings, the Capital Building, etc. The next day I crossed the river to Port Allen and then took a bus for the depot. Next to the depot was a saloon, whose sign read as follows: "Red Eye Saloon." It made me think of the Scripture: "Who hath redness of eyes," etc.

At 6:20 P. M. I arrived at Crowley. Brother Haupt met me at the depot. On arriving at his home, I was heartily welcomed by Sister Haupt and family. I reserve this place for the next "Notes by the Way." I must mention one thing, however. About an half mile from Brother Haupt's home, is a fine lemon and orange orchard. He invited me to go with him, and see this orchard. I went, and it certainly was a delightful sight. The trees were loaded down with ripe fruit. We were invited to enter the orchard and help ourselves to all the oranges we wanted. The quality of the oranges were fine, simply delicious.

I expect to preach the Gospel of the Kingdom through Texas, Oklahoma, Kansas, Missouri and Illinois. I must close for the present.

Yours in the Blessed Hope.
W. H. WILSON.

Dear Restitution:

This is New Year's morning, bright and nice, and we are thankful to our Heavenly Father for his blessing to us through another year. I am still strong in the faith of the soon coming of our King, our Life Giver, the Bright and Morning Star. I am watching and waiting for his return, for at his coming and through him and his saints all things will be restored. Mount Zion and Jerusalem will be redeemed, and the throne of Israel restored to them, and he will restore to them the years of the caterpiller, the locust and canker worm.

Paul said blindness in part has happened to Israel until the fullness of the Gentiles be come in. And again Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be come in. Again we are told I will send you Jesus Christ, whom was preached unto you before, whom the heavens must receive until the restitution of all things spoken of by all the holy prophets since the world began.

This restoration will take place at the end of the Gentile times, then the iron heel of the Gentiles will be removed off Jerusalem, and it will become the City of the Great King.

May that time soon come, is my prayer. Wishing the Editor and all readers of THE RESTITUTION a Happy New Year, I am

Yours as ever in Christ,
JESSE HARROLD.

Dear Restitution:

As my subscription is up I enclose you an order for the dear old paper. I look for its weekly visits as I would a dear friend. It surely helps me it is so full of just what I need, and it answers many questions that rises in my mind in reading the Holy Scriptures. In fact it always has reading just to suit my case.

We have had some preaching this year, and carried on a Sunday School and trust we will have some preaching brethren come among us this coming year. Probably Brother John Boyer will visit us and preach. He will find a hearty welcome here.

Surely we are living in the last days when men will not endure sound doctrine, lovers of pleasure more than lovers of truth. Often one hears the remark, "Have a good time." This should not be. We ought to be about the Father's business, as our Savior was about his Father's business.

May all be diligent during the new year is my prayer. "Be thou exalted O God above the heavens; let thy glory be above all the earth."

Your Sister in Christ.
M. F. COOK.

Editor Restitution:

I think well of THE RESTITUTION teaching the truth of God's Words just as they are in the Bible, and I think or rather know it is worth more to have part with our blessed Lord Jesus when he cometh in peace than to gain the whole world and lose our souls, believing on our blessed Lord Jesus, that he is our resurrection and life, and we must believe in two resurrections, the dead in Christ first, a thousand years before the second resurrection.

WM. C. KEMMIS.

THE RESTITUTION is only $1.50 per year. Try it a year.

Obituary.

Unbidden tears will start as we chronicle the death of our dearly loved Sister in Christ Caroline Decker. Arriving from Adrian on Monday eve. January 4, the sad news awaited us. It had been her wish for years that Brother Woodward should preach her funeral sermon. He tried to think he could go, but when the time arrived found he was too weak, so I started Tuesday morning alone on the sad duty.

Caroline Aldrich was born Dec 21, 1836, in Lower Canada. Was married to Peter Decker May 21, 1852. In the fall of 1860 they moved to Macosta County, Michigan, erected a log house and dedicating it to the Lord, they began their pioneer life in Michigan. This was the place of worship for the neighborhood for years. In time Bro. Decker built a fine frame house, and the family had become nicely settled in their new home, when he developed cancer of the stomach, from which he died November 14, 1883 This was almost a death blow to the loving wife, and often we have heard her say but for her hope in God she would have died. But her earnest desire of seeing her children accept that same blessed hope, gave her strength to live and work for them.

Nine children were born to them. Two now lying beside the parents. There are twenty-six grand children, five great grand children, five sisters, one brother with many other relatives, the entire church and neighborhood to mourn for Aunt Caroline, as she was familiarly called.

Always of a devotional frame of mind, when she heard the "glad tidings" she accepted it, and in 1862 Brother John Bower baptized her with her husband and others, and "faithful unto death" can be written of them. Her death came very suddenly, although she had been failing for months, no one was prepared for it. She arose Monday morning, saying she did not feel well, but going about her usual duties. She started to gather a little snow and returning sank by the porch. A neighbor saw her fall, ran and picked her up. She never spoke, falling asleep at the noon hour. We believe if she could have spoken she would have exhorted the Church in the apostle's words, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

To her dear children in Christ, she would have said "To him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." To those for whom her burdened heart had often petitioned the Heavenly Father, her exhortation must have been "Seek ye the Lord while he may be found; call upon him while he is near."

From Revelations xiv. 13 we gave a brief eulogy of her life and faith, with an earnest prayer for the absent and recently widowed daughter. Committing all the dear family to the care of the tender Shepherd, we reverently followed the dear form bourne by the loving hands of her six grandsons to the silent home, there to rest until called forth to immortality.

M. A. WOODWARD.

The Wandering Evangelist at Work.

I reached Sacramento, California, from Central Point, Oregon, on Dec. 18. It was a cold night, and a fireless car, but we reached the city at 5:30 A. M.

On December 20 I spoke in the house of J. L. Bancroft at 2:30 P. M. This is the home of our zealous Sister, Edith Bancroft. I formed their acquaintance on my visit during the earthquake year. She with Brother and Sister Cook and a few others have remained firm to the Life and Kingdom convictions that they learned through Elder Richard Corbaley during the earnest evangelizing that he gave to California years ago. I hope I can be the means of causing some to "give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. ii. 1. While I feel thus concerned about the work that has been once so well done in California, my mind turns with intense concern to Washington and Oregon. Where is the strong young man that "will stir up your pure minds by way of remembrance?" All the faithful of the Northwest must take hold of the work under the perils you have to cope with.

On Christmas morning Sister Cook gave their family Christmas cheer, including a nice silk handkerchief with "S" worked in one corner, and a five piece, which made me feel that the "wandering evangelist" will not be neglected. We had a merry turkey dinner. We made two evening calls with relatives of Brother and Sister Cook, with the Bancroft and Stone families, and a host of relatives who came to the city for a family reunion.

As the young were gathered with the old, I engaged in the uncertain problem of being young again. The evening was spent in pure and innocent amusement, until 9 o'clock I was asked to give a Bible talk. I was invited to speak at Brother Cook's the next night, and at Brother Stone's on Sunday, so I postponed the talk till those occasions. So much of the extremely serious has been mingled in the events of my religious work of the northwest, that whether it was right or not I felt that the change was too violent a shock from the innocent amusement of the Christmas time, to the serious things we seem destined to struggle with during this mortal life. So we met with some friends at the Cook residence Saturday evening and at Stone's Sunday. The friends and brethren at these meetings were related under the names of Cook, Stone, Bancroft and Condon—and Sister Brainard and husband and daughter. Some of them had become so well established in the gospel proclaimed by Elder Corbaley, that they will not give up the light with the rendering up of life itself. Some persons have been persuaded that it is a religion of good works alone that saves us, and that we can safely and with more popularity go with the organizations that practice good works without regard to the faith, if we are member of a—or any church.

I have decided to go to Arizona, so after this to me much valued visit in the capital of California, I expect to start toward the capital of Arizona, by way of Los Angeles. I still hope that I may meet with the brethren in Oklahoma as well as of Oregon and Washington at some future day, if such ambition please Providence.

W. L. SKEELS.

The Home Department Visitor.

Bright, beautiful and cheery is our New Visitor. Ably edited, with carefully arranged lessons which ought to attract every one. This Visitor if properly encouraged will be of untold value especially among Bible students who are isolated from others of like precious faith. Any man or woman or an one of the young people in a Bible reading family may take this new publication to the neighbors regardless of whatever faith the neighbor may entertain and invite a little neighborhood gathering to meet once a week at each others homes, and hold converse concerning the teaching of Biblical truth. It is unsectarian and offers only the pages of the Book and should be welcomed by all people. Once brought together in this way you have a Bible School in the best sense of the word. One which will later lead to the distinctive teaching of the great plan of salvation. "He did visit the Gentiles to take out of them a people for his name."

Sister Boice made a house to house canvass in the town where she lives, selling copies of her Visitor to get the money to pay expenses of sending copies to our people. Here is a noble work for our young Bereans to do—work which will help them as well as those in whose hands they place the paper, for nothing helps one so much to grow in grace and in the knowledge of the truth, as to take hold of the work and do something for the King. No one either young or old can keep the vital spark of true Christianity alive in their hearts without doing something for it. "Faith without works is dead being alone."

Let us work while the day lasts for the night cometh in which no man can work. Our record whether good or bad, or lukewarm like the Church of Laodicea (Rev. iii. 14-17) will soon be finished, and in the day when the books are opened we shall wish we had done more for him who standeth at the door and knocketh.

Send in all the orders possible for the Visitor now, as the printer is holding the type ready to print more. Send orders to Harriett E. Boice, 1009 S Wright st. Champaign, Illinois. "Behold I come quickly, and my reward is with me to give to every man according as his work shall be."

ELIZABETH A. REED.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list of those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

SALEM, Ohio, January 1, 1909.

The Church of God in Salem, Ohio, sends greeting to all that have obtained like precious faith, grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. Beloved, let us love one another; for love is of God.

P. NEILL.

Notice.

Any Berean desiring Berean pins, address our treasurer, Wm. Hardesty Box 281, Oregon Ill. Also send all dues to Bro. Hardesty.

Any desiring Berean booklets, send to preident Anna Drew, 629 N. Galena Ave, Dixon, Ill.

Those desiring tracts, make it known to the Tract Committe, Anna L. Adams, 603 Peoria Ave., Dixon, Ill., and the same shall be sent free of charge, but any free will offering will be gladly accepted by that committee.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Wm Hardesty	50
E F Gesin	2 00
Geo Henry	50
P Jeffreys	3 00
Rolla Hightower	50
W D Root	50
Albert Siule	1 50
Mrs R B Mitchell	5 00
Mrs D Hogarth	4 50
A friend	50
Mr & Mrs T Pasco	5 00
B W Woodward	50
L F Gunn	50
Mrs Selia Anderson	1 50
Mrs M F Cook	50

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1 00 a dozen. Send direct to him for them.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Ebenezer. 1. Sam 7, 12

This copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 3502 Woodland Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Let Us Pray.

Oh God, our heavenly Father; we approach Thee with grateful hearts this morning. Our lives have been precious in Thy sight, while dire disaster has overtaken many, very many of our fellow creatures, and our hearts go out in sympathy for the bereaved and destitute, and afflicted ones; and we sigh for the time to come when Thou shalt send Jesus again, to complete his great redemptive work and restore discovered nature. Oh, Father, the hope of that good time coming enables us to live above the troubles and cares incident to this time of trials and perplexities. And as we see Thy purposes ripening fast, unfolding every hour, we rejoice with joy unspeakable.

And now here, on this day of holy privilege, we crave Thy presence and Thy blessing. Oh that we may be able to shut out the world and worship Thee without distraction,—worship in spirit and in truth. May each of Thy children be strengthened and encouraged to prosecute the fight of faith and at last lay hold on eternal life. We pray for all who are lawfully detained from this assembly—the aged and infirm, the sick and afflicted and all who are borne down with the trials of life. Bless the church scattered abroad. Bless Israel according to the flesh and soon bring them home. Bless all proclaimers of Thy truth, and give them souls for their hire. Forgive all our trespasses and love us freely because of Jesus' name. Amen.

An Arab Saying.

Remember, three things come not back;
The arrow sent upon its track—
It will not swerve; it will not stay
Its speed; it flies to wound or slay.

The spoken word no soon forgot
By thee; but it has perished not;
In other hearts 'tis living still,
And doing work for good or ill.

And the lost opportunity,
That cometh back no more to thee,
In vain thou weepest, in vain dost yearn,
Those three will never more return.

—C. E. Brooks.

If gray hairs were an unfailing sign of wisdom, fewer men would have them.

Many philanthropists (so called) never do a good deed unless they manage to get caught at it.

"Ape no greatness. Be willing to pass for what you are. A good farthing is better than a bad sovereign."

The man in the valley is in no position to dispute the breadth of the horizon with the watchman in the tower. —Light.

Many of the waves of trouble, like those of the ocean, will, if we await them calmly, break at our feet and disappear."

An humble man is like a good tree; the more fruit the branches bear, the lower they bend themselves. "By their fruit ye shall know them."

"Lost, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are lost forever."

Do not honor the devil by writing his name with a big D. If you are puzzled as to who he is, just drop the letter d and write—evil. Now you have him.

Sister Hazel McLeland, of Richmond, Indiana, writes:—"THE RESTITUTION is of great value to me. I am sorry to know any one objects to your publishing Brother Joblin's prayers. They strengthen me, and make me feel that I want to live better every day. I hope no one will try to discourage you in your good work."

The Bible is a Book of seeds; from these a rich harvest of knowledge is to be realized. Human compositions, at best, are as gold in the leaf, and thus a small quantity is spread over a great surface. In the Bible we have it in ingots and precious bars, one of which will make a man rich for both worlds.—Jabez Burns, D. D.

Someone says that quitting a habit is like trying to destroy the word habit by butting out a letter at a time. Take away h and you still have "abit" of it. Omit a and you have a "bit" left. Drop b and you have "it" still. Erase i and you are not free from "habit" now. A slow and hard way this to quit a habit.

An Orthodox Claim Exposed.

Brother Huggins:

I see by THE RESTITUTION that you require me to make it plain how people use 1 Pet iii 21 to prove pardon before baptism. I will give their claim verbatim as near as I can: "As Noah was righteous before he entered the ark, so must sinners become righteous before baptism". In this way they apply the figure. Please let us have your exposition through the paper.

Yours in hope,
W. H. STEWART.

EDITOR'S REPLY.

The Revised Version is plainer and is to be preferred to the Authorized Version. It reads: "Eight souls were saved by water. Which, the antitype (of that), doeth now save us also, even baptism; not putting away of the filth of the flesh, but the enquiry of a good conscience after God, by the resurrection of Jesus Christ". Verses 20, 21, 22. Eight souls had been saved by water, "which" historical fact the apostle takes hold of to modernize in antitypical signification. Though the waters of the deluge were destructive to the ungodly of Noah's time, Noah himself and family were saved "by" them. The same element differently effected the righteous and the wicked: the righteous were saved on the water; the wicked perished in it. The water bore up the ark above all the dangerous judgments of God on the earth; it floated the ark and carried it safely to the mount of sweet deliverance. But because the inspired writers of the New Testament often make Old Testament incidents "figures", as Adam Rom v 14, the law and its services (Heb ix 24), we must not indiscriminately mix history and prophecy, type and antitype, and make one "the very image" of the other. Heb x 1. Although Paul says that Adam was a "figure" of Christ (Rom v 14), no one with a smattering knowledge of Christ would reason like the orthodox claim cited by Brother Stewart. No man would say: "Adam was a figure of Christ; Adam sinned; therefore Christ, his antitype, was a sinner". A man who would thus reason would be laughed at for his simplicity. When a man says: "Noah was a righteous man before he entered the ark, so must sinners become righteous before baptism", he makes a "figure" where Peter makes none; and he so strains the language of type and antitype by hypercritical interpretation that he makes all details in type duplicate themselves in antitype. Such a method of construing God's Word is folly distilled into nonsense. There are similarities and dissimilarities in all types and antitypes; and it is the similarities, coincidents, and parallels, between two events, always pointed out by inspired comment directly and inferentially, that make the "figure" of New Testament illustration. In 1 Pet iii 21, the apostle Peter is the word painter; inspiration in him is the Great Artist; and it is our business to look at the "figure" or photograph made by the Holy Spirit, and accept it. Peter does not say, "Noah was righteous before he entered the ark; sinners must, therefore, become righteous before they are baptized". The apostle paints no such a "figure" as this. On the contrary, he virtually says: Eight souls were saved by water; the antitype of that saves us now, even baptism. He exhibits baptism as a saving ordinance; he makes it as essential antitypically to our salvation, as the ark was essential typically to the salvation of Noah and his family.

We see this thought developed in a clearer light as the apostle elaborates his argument. He goes on to say that baptism is "the answer of a good conscience toward God"; better rendered in the Revised Version, "The enquiry of a good conscience after God". The Greek word *eperotema* is only found once in the New Testament, and that in this text. Our translators have clouded the meaning of the passage by translating it "answer". *Eperotema* means "an asking about". See Young's Concordance. The "good conscience" here spoken of cannot exist prior to or even at baptism; for the same writer elsewhere says that a good conscience is received at, and is effected by, baptism. Acts ii 38. *Eperotema* is never used in the sense of cleansing the conscience; it does not signify promise or pledge, as Grotius tries to make out: it means simply "an asking about", enquiry. Baptism, then, is the enquiry of a good conscience before God; a desire and longing for it. Thus Lutz beautifully interprets: "Baptism is the request for a good conscience, for admittance to the state of reconciliation * * * a petition for the pardon of sin". Without question the apostle Peter here alludes to the baptismal interrogatories which were used in the Apostolic and Primitive church. For them please read Rom x 10; Acts viii 37; Heb vi 1, 2; Justin Martyr Apol. 1, c 61; Tertullian *de Spect.* c 4; Euseb. 7, 9. And now to conclude our remarks by recapitulation: Peter says that salvation had been historically exemplified "by (through, on) water"; that the "figure" deducible from the stated premise is that baptism "now saves us" (provided we make the "enquiry of a good conscience after God" before immersion), "by the resurrection of Jesus Christ". It is admitted that Christ's resurrection was essential to the justification of sinners. Rom iv 25. So when Peter states, as he does in this text in the most explicit manner, that we are saved by baptism and "by the resurrection of Jesus Christ", he takes the peremptory stand that baptism for a sinner plays as important and essential a part in his salvation as the resurrection of Christ. Dear reader, do not misconstrue what God has magnified.

Begotten of God.

I would be glad to get some light on 1 John iii. 9, "Whatsoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God."—Sister A. J. Martin.

ANSWER.

The Greek word GENNAO translated born in 1 John iii. 9, is defined "to beget, to bring forth." (See Robt. Young's Concordance.) Primarily it means "to beget;" but since begettal is generally followed by a birth, it has the secondary sense of "bringing forth" or giving birth to what has been begotten. It is helpful to the mind to remember that GENNAO has two, and only two meanings: it always means either to beget or bring forth.

To beget is its primary and therefore prevailing sense. Occasionally it means to bring forth, but it never has this latter sense unless a begettal has preceded it. It is always easy to determine in what sense the word is used by its immediate context. That the expression "born of God" means begotten of God is obvious from the fact the father begets and the mother brings forth, or gives birth. We are begotten by our father but "born of" our mother. "Born of God" is absurd on the first reflection. We may be begotten of God, but born of him—never.

Seed is essential to induce conception. Hence John asserts that not only does God beget his children by seed, but such as have life enough to manifest themselves as his children by doing righteousness, of such converts he affirms, "His seed remaineth in him," v. 9. Now God's "seed" is the Word of God. 1 Pet. i. 23; Mark iv. 14; 1 Cor. iv. 16; Jas. i. 18. By this Word we are "begotten to a lively hope" 1 Pet. i. 3. Christ is formed in us, Gal. iv. 19. A "new creature," or "inward man," has been begotten by the "incorruptible word" Gal. vi. 15; and if he is "renewed day by day" 2 Cor. iv. 16, he will be brought forth in the "image," or "likeness" of Christ at the resurrection Psa. xvii. 15. Then we will be "born of the spirit" John iii, and will have a "glorious body" like our Redeemer. But this all depends on his "seed" remaining in us. Pait. iii. 21, 22.

An Explanation.

We often quote the words of uninspired writers and sometimes the statements of even orthodox theologians, for the sake of some great truth they have forcibly expressed in a scholarly and impressive manner. We abhor the sin of plagiarism. Let us honor those who are worthy of honor. A few hypercritical brethren object to us quoting the words of the worldly wise. They say so many things that are not true, some of our good people object to things they say that are so. A mistake. Our motto is:

"Let truth be seized wherever found,
On Christian or on heathen ground."

We have Bible precedent for quoting words of uninspired men when they uttered words of righteousness and truth. Our brother Paul says that "things which ye have both learned, and received, and heard, and seen in me" we are to "do." Phil iv 9. Now how did Paul "do" in this matter? He quoted the words of a heathen poet in his sermon on Mars' Hill Acts xvii. 28. And in Titus i. 12, the apostle cites words of truth against the Cretians, although they were uttered by a "prophet of their own" craft. To some who "make a man an offender for a word" (Isa xxix 21), who have a predilection for criticism, and who had rather attend a debating club than a prayer meeting; to them we humbly offer this explanation. We are only doing what we have "learned, and received, and heard, and seen" (Phil iv 9) in Paul. Are we at fault for taking him "for a pattern?" 1 Tim i 16.

The Imprisoned Spirits.

Brother Huggins:

Though not personally acquainted with you, I am a deeply interested reader of both your and other's writings in THE RESTITUTION. I have followed your suggestion to read the recent articles on 1 Peter iii 18 21, and desire to write a few words to state the result of my readings of the same. I have for many years culled from our paper, articles which seemed to me of great value and saved them. I herewith send to you some quotations from an article written by our Bro W. H. Wilson, and printed in THE RESTITUTION of Feb 5, 1896, which I still have in my keeping, and which I feel very thankful I have saved, as to me, this difficult passage grew luminous as I read his article. Bro. Wilson's article is entitled "Spirits in Prison." He says in part: "I will give the text as translated from the original Greek, by Doctors George Campbell, James Macknight, and Philip Doddridge, that we may get nearer the fountain head, and the real teaching of the Spirit of God, as revealed through the holy men of old. 'For even Christ once suffered for sins, the just for the unjust, that he might bring us to God; being put to death indeed in the flesh, but made alive by the Spirit. By which also he made proclamation to the spirits in prison, who formerly were disobedient, when the patience of God once waited in the days of Noah, while an ark was preparing in which few, that is, eight souls were effectually saved through water." Who was it that preached to the spirits in prison? We are told that it was Christ, but the text don't say so. The nearest antecedent in the text is 'The Spirit'—'Christ' was the subject acted upon, and 'made alive by the Spirit' and 'by which' 'Spirit' also (he) God preached to the spirits in prison" "Peter says, 'Holy men of God spake as they were moved by the Holy Spirit. Noah was the man whom God by means of the Holy Spirit, 'preached to the spirits in prison' and not Christ.

"When did the preaching take place? "When the patience of God once waited in the days of Noah, while an ark was preparing." Christ was not born at this time, and consequently could not do any preaching to them, but God made (Jesus) alive by the Spirit. By which (Spirit) also he made proclamation to the spirits in prison, who were formerly disobedient, when the patience of God once waited in the days of Noah," through whom, God by his Spirit preached to them, "The facts are that God did preach to the people by his Spirit through Noah, at the time the ark was building, and that is all there is in it, except the impressive lesson to us, that in the day when the Son of God shall be revealed, the condition of things will be similar, and that the people will pay about as little attention to God's true message of life, as they did then. Nevertheless it is our duty to faithfully proclaim the message, and not be discouraged even if we do not have any better success than Noah did."

As I said before, this exposition seems to me a clear and satisfactory one, and I desire to express a wish, that if agreeable to your judgment, it might appear again in the columns of our paper, as early as may be convenient to you. Apropos of the subject I would like to ask, Could the pronoun "who" relate to any other spirits except those who were disobedient in the days of Noah? Would any other grammatical construction of the whole sentence be correct? Wishing for every brother and sister that 1900 may prove their best year in faith, hope and love, I subscribe myself,

Your Sister in the hope of the gospel.
MRS. M. A. LILLYBRIDGE.

Table Talk.

Beloved of the Lord:

We have been separated from the world for the glorious gospel of the blessed God. We occupy a position of great favor. It is a source of comfort for us to meet together and remember him who has made it possible for us to attain to such blessedness. It is a great work which we have undertaken, and we need the assistance of him who has promised to meet with us. We may be assured that there will be no failure on his part. If we come here to meet and remember him, we will receive his blessing and go from this place feeling that it has been good for us to be here.

He has said "Do this in remembrance of me." Do we comprehend the importance of those words? We are not only to think of him as having obtained the great salvation, but of how he obtained it. This we may learn if we will but read and consider the things written concerning him.

In Psalm lxix. it is testified of him that the zeal of his Father's house hath eaten him up. We understand by that, that he was in earnest about the Father's work; it consumed his time and energy. We may take a lesson from him to our profit in that respect, for he requires the same devotion of us that he bestowed on the Father. He has told us very distinctly that unless we are in earnest about him and his work, we cannot please him. "Because thou art neither cold or hot," to the Laodiceans he said, "I will spue thee out of my mouth." It is necessary then that we be in earnest about the work of Christ. He is only to be the author of salvation to them that obey him. The apostle has told us to be diligent to make our calling and election sure. Such advice would be useless if we were to work in dark without instruction, but we are not. We have the lives of many noble men and women written in the Bible that we may study them with a view to imitating them. You will find that they were in earnest. Strive to be in their company. We cannot be much in the company of those we love, without becoming in some measure like them.

How much we would be helped in the right direction if we had before our minds the Great Pattern given us. What a change it would make in our lives if we were to follow his example. "When he was reviled, he revived not again. When he suffered he threatened not, but committed himself to him who judgeth righteously." A knowledge of the truth with a determination not to compromise it for the sake of any doctrine of man, which may appear pleasant, will bring to us many trials, which will be very trying to the flesh, but if we remember and consider the words of him who said,—"Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which went before you." In this way are we helped to bear the reproach in meekness.

It is written that "Christ suffered for us, leaving us an example." The way to future glory in the kingdom of God is through suffering. If we strive to avoid it we shall not be made partakers of Christ's glory. "If we suffer with him (now) we shall also reign with him" (in the future). "For unto us it is given in the behalf of Christ, not only to believe on him, but also suffer for his sake."

Suffering is God's way of perfecting character. It makes manifest the material of which we are made. Without it we would be unfit for the kingdom of God. Even his beloved Son learned obedience by the things he suffered; and if the Captain of our Salvation was made perfect through suffering shall not we expect the same? In every circumstance that we may be placed, we may know that Jesus has been there and tasted of the same, for he was tempted and tried in all points like as we are. We shall do well then to have him constantly before us as an example to follow. We shall not go far astray if we but keep in his company.

In trying to imitate the example of Christ, that we may become assimilated to him, we must study the various characteristics which he manifested. He tells us he came not to do his own will, but the will of him that sent him. Paul tells us that Christ "pleased not himself." We belong to Christ, and as he pleased the Father, and made it his meat and drink to do his will, we in like manner must imitate him in this respect. In some circumstances it is very easy to forego our own pleasure when it does not cost any particular effort, and the multitude will praise us.

W. S. TOMLINSON.

Dr. Adam Clark says that the Greek words for man of sin means the same as expressed by the Hebrew, ISH BELIAL, "The perverse, obstinate, iniquitous man." He adds, "It is worthy of remark that among the rebbins, SAMAEL, or the devil is called ISH BELIAL NESHE AVEM, the man of Belial, and the man of iniquity; and the these titles are given to Adam after his fall."

The Contents of the Holy Bible

It is so complete a System, that nothing can be added to it or taken from it.

It contains every thing needful to be known and done.

It affords a copy for a King (Deut xvii 18), and a rule for a subject.

It gives instruction and counsel to a senate, authority and direction for a magistrate.

It cautions a witness, and requires an impartial verdict of a jury.

It furnishes the judge with his sentence.

It sets the husband as lord of the household, the wife as mistress of the table. It tells him how to rule, and her how to manage.

It entails honor to parents, and enjoins obedience to children.

It prescribes limits to the sway of the sovereign, the rule of the ruler.

It checks the authority of the master, commands the subjects to honor, and the servants to obey.

It promises the blessing and protection of its author to all who walk by its rules.

It gives directions for weddings, and for burials.

It promises food and raiment, and limits the use of both.

It points out to the departing husband and father a faithful and everlasting guardian.

It tells him with whom to leave his fatherless children, and in whom his widow is to trust. Jer xlix 11.

It promises a father to the former, and a husband to the latter.

It teaches a man how to set his house in order, and how to make his will.

It appoints a dowry for the wife, and entails the right of the first born, and shows how the younger branches shall be left.

It defends the rights of all, and reveals vengeance to every defrauder, over-reacher or oppressor.

It is the first Book, the best Book, and the oldest book in all the world.

It contains the choicest matters, and the best instruction.

It affords the greatest pleasure and satisfaction that ever was revealed.

It contains the best of laws, and the profoundest mysteries that ever were penned.

It brings the best tidings, and affords the greatest comfort to the enquiring and disconsolate.

It exhibits life and immortality from eternity and shows the way to glory.

It is a brief recital of all that is past, and a certain prediction of all that is to come.

It settles all matters in debate.

It resolves all doubts, and eases the mind and conscience of all scruples.

It reveals the only living and true God, and shows the way to him.

It sets aside all other gods, and describes the vanity of them and of all that trust in them.

It is a book of laws to show the right and wrong.—*Selected by M A. Woodward.*

Gold Dust.

"Give what you have. Be what you can. The world may not appreciate it, but God does."

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.

The highest pinnacle of the spiritual life is not happy joy in unbroken sunshine, but absolute and undoubting trust in the love of God.—A. W. Thorold.

He that does good to another man does good to himself, not only in the consequence, but in the very act of doing it; for the conscience of well-doing is an ample reward.

He who is faithful over a few things is a lord of cities. It does not matter whether you preach in Westminster Abbey, or teach a ragged class so you be faithful. The faithfulness is all.—G MacDonald.

Religion for the praise of men has no power with men.

ANNA DREW.

"In trying to keep all he gets, a stingy man steals from himself."

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Our offer of the next two months for 10 cents is meeting with response in some directions. Will all make a little effort and put our paper in several thousand new homes.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY, JAN. 8.

THE ASCENSION OF OUR LORD.

ACTS I. 1-11.

Golden text—It came to pa›s, while he blessed them, he was pa.ted from them and carried up into heaven.—Luke xxiv. 51.

For months past we have been studying about the establishing and the growth of the kingdom of God—the kingdom of Israel—and now at the beginning of another year, we have a lesson about the King of that kingdom—the next King of the kingdom of God.

We are informed by the prophet Ezekiel that the kingdom was overturned until he comes. Ezek. xxi. 27 Until Jesus comes again. You remember the wise men came from the east to Jerusalem, saying, Where is he that is born king of the Jews? Matt. ii. 1, 2.

In the lesson title this King is called Our Lord. If we believe what he preached about the kingdom, and have been immersed in his name, he is our Lord He is the Lord of all such. You will notice verse 3. For forty days after his crucifixion and resurrection, and before his ascension, he was seen of the apostles, and speaking to them of the things pertaining to the kingdom of God. Let us always keep in mind that the story of the Bible is the story of God's kingdom, and that the story of the kingdom is the gospel of Christ, and the gospel of Christ saves. Rom. i. 16

In verse 6 we find the plain question Will you at this time restore again the kingdom to Israel? From the next two verses we know he would restore the kingdom, but not then—there was much work to do before that would be done. The work began then is still going on.

When he had spoken these things. . he was taken up. Before his death and resurrection Jesus said some interesting things about his going to heaven. I came forth from the Father . . . again I leave the world, and go to the Father. John xvi 28. Jesus never mentioned any Father except God, and charged his disciples "Call no man father upon the earth; for one is your Father, which is in heaven." Matt. xxiii 9. Anticipating his ascension he said "And now I am no . . . in the world." John xvii 11. Being a prophet mighty in deed and word, Luke xxiv. 19, he sometimes spoke of "things which be not as though they were" Rom. iv. 17. His first message, by Mary Magdalene, to his disciples, after his resurrection, was "I ascend into my Father, and your Father: and to my God, and your God." John xx. 17.

Again, speaking prophetically, he said "No man hath ascended up to heaven but he that came down from heaven." John iii. 13. Thousands on thousands who profess to believe every word Jesus said, do not believe this plain statement "No man hath ascended up to heaven" According to his own word, Jesus was the first to ascend to heaven, and we do well to believe that none have ascended since.

Jesus not only ascended to heaven, was taken up into heaven, verse 11, but passed into the heavens. Heb. iv. 14. In Eph. iv. 10, He ascended far above all heavens, and is made higher—more exalted, than the heavens, see Heb. vii. 26, for he is "set on the right hand of the throne of the Majesty in the heavens. Heb. viii. 1.

But even all this ascending to the heavens, and being exalted above them, as our Mediator, our High Priest, our Lord, does not, will not save us; will not fulfil the promise of God to Abraham, to David, nor to the Lord Jesus Christ, unless he comes again.

The concluding words of the lesson gives all the waiting faithful ones full assurance that their faith is not vain, that their longings and their prayers will be answered in due time, when the Lord himself descends from heaven. 1 Thess. iv. 16.

LESSON FOR SUNDAY JAN. 17.

THE BEGINNINGS OF THE CHRISTIAN CHURCH. ACTS ii 32-34.

Golden Text. They continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers. Acts ii 42.

It is really painful to be obliged to reject many "religious" statements of men; but it is necessary to call attention to the lesson title. By referring to Matt iv 4-10 any one can see how particular Jesus himself was to the Word of God as "it is written." By holding to what is written he overcame the strongest temptations. We will state here that the title of the lesson is not correct, then proceed to show what is, and is not written. The words "Christian Church" are not in the Bible. This may sound like mere carping. It is better to be accused by men, of unreasonable faultfinding, than to be guilty of following "the wisdom of the wise" which God says he will destroy. 1 Cor i 19. The word church is in the New Testament more than one hundred times Of this number it is nearly one hundred times "The Church," about nine times "The church of God" once the churches of Christ. Rom xvi 16. In Eph v. 23 he is called the head of the Church. The word church is not in Old Testament. It is from the Greek, ekklesia—that which is called out, or the called out ones. This takes us back to a beginning, to the time when God judged Adam, Eve and the serpent. Judging the serpent he said "it shall bruise thy head." Gen iii 15. This is a promise from God that he who is, in the New Testament, called Christ, will in due time destroy him that has the power of death, that is the devil, and deliver from death all the called out ones—the church of God. Heb ii 14, 15.

Abel came to know and believe, that the seed of the woman would bruise the serpent's head, and resurrect him—save him. Having this faith he was called out. "The Lord had respect unto Abel and to his offering." Gen iv 4. In Heb xi he is mentioned first of the faithful, the first called out, the beginning of the church of God, of which Christ is the head

The church was not destroyed, nor obliterated when Cain killed Abel. Seth was called out, and his son Enos. The church may then be said to have been organized and established. Gen iv 25, 26.

The next that stand out prominent as the church—called out ones—are Noah and his household. Gen vii 1. There are few members of the church that stand as high before the Lord as Abraham. God calls him "My friend Abraham." Is xli 8 Also "the father of all them that believe." Rom iv 11. All them that believed what he believed. The Lord preached the gospel to him saying "in thy seed shall all the nations of the earth be blessed." Gen xxii 18. This promise includes Christ and the church of God. Indeed it comprehends all the good promises God has made.

In Acts vii 38 we read that Moses was with the church in the wilderness.

The name or word Christ is not in the Old Testament; but we recognize him under many other names and titles from the seed of the woman. Gen iii 15. The Word of God, Rev xix 13. to the name of his father. The Lord God, or Jehovah. Isa xl 10. Many have been called, yes, thousands, but few have come out, few at any one time, very few indeed compared to the many that have not heeded the call. Yet God has never been without a church. Today among the rushing, jostling millions, struggling for daily bread, or a name among men in the halls of fame, there are here and there one or two, or a few who have taken time to consider and heed, and obey the call of God and Christ, the things of the kingdom, Acts viii 12; the gospel of Christ, Rom i 16; and have come out from among unbelievers 2 Cor vi 17. Two or three such form a church of God, or a part of the body of Christ. It is now in order to kindly ask, have we not done right to reject the title of the lesson?

In the lesson verses, the apostle Peter is preaching to the Jews and proselytes, who had come from far and near to observe the passover He is proving to them from Joel and David, prophets of God, that the Jesus whom they had crucified God had raised up and made him both Lord and Christ, and if they were at all anxious to have a hope of salvation they must believe that he is the promised one. They were convinced, and inquired what they should do, the answer was—and is—repent, and be baptized every one of you, for the remission of sins. They that gladly received his Word were immersed, and became a part of the Church of God. Though there has never been many thousands at one time, there will be tens and tens of thousands in "the general assembly" when Christ comes. Heb xii 23.

Next lesson, The lame man healed. Acts iii 1-16.

P. NEILL

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

WE have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured Hall No. 612 on 6th floor, Masonic Temple, State Street for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 308 N. Willow Ave. (Austin Station) Chicago.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

BROTHER John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 76 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death, Signs of the end, Through the second vail, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

"A Bible Study of Hades, as compared with our modern Ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

AN EXPOSITION of ISA. vii 14 16.

A booklet by Robert G. Huggins, of 3502 Woodland ave, Cleveland, Ohio, and designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts. for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

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A Tract for the last days. Should be read by every thinking Christian. Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

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Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 306 West Main Street, Salem, Ohio, and get a supply of this tract.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVIII. PLYMOUTH, INDIANA, JANUARY 27, 1909. NUMBER 4.

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In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

[illegible] that frequently spends considerable of [illegible] labor on an important subject, and [illegible] picks up an envelope that has [illegible] hold it addresses it puts on [illegible] drops in the box. he [illegible] to produce his finished work, [illegible] three important points—he did [illegible] it in an efficient wrapper, he failed [illegible] only pay the postage, and neglected to put this return address. A hint to the wise is enough.

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He liveth long, who liveth well—
All else is life but flung away:
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Then fill each hour with what will last,
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Is the ripe fruit of the life below.

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Sow peace, and reap its harvest bright:
Sow sunbeams on the rock and moor,
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Story of a Happy Christian Life. No. 2.

THE QUESTION OF SALVATION.

From the time the writer began to have serious thoughts on the "future state," the question of his own salvation kept recurring. Never for one moment did he think of risking future happiness on the ground of what he was by nature or on the basis of his moral character, aside from compliance with conditions of pardon as he, at the time, understood the Word to teach. He never undertook, as many did then, and do, today, balance the account as between the amount of good and evil in his course of life, throwing the balance on the side of the good, making it outweigh the evil. It was not his disposition to postpone indefinitely his turning to God for peace and pardon. How often he put up an unavailing prayer in solitude for the loving Father to work an instantaneous change in his heart. His imagination was often set to the task of picturing the torments of hell, and in contrast portraying the glories of heaven that he might have *a feeling of revulsion to the one, and* a feeling of attraction to the other. Oh what dense ignorance; but—who could enlighten him. He had but the vaguest knowledge of the gospel. The kingdom as brought to view in the prophets was unknown to the best informed of the clericals whose duty it was to instruct the simple. The repentance commanded by the gospel in the view of all was sorrow for sin; and eternal life? that was already in man's possession, in the form of an immortal soul that could defy omnipotence to end its being.

What could he do in his blindness but grope and feel for something in the dark; and to obtain what he desired was impossible by his own unaided efforts. In the spring of 1851 the opportunity was afforded him of attending a series of revival meetings at Zion Baptist meeting house, conducted mainly by Benjamin Thomas, one of five Welsh brothers all of whom were preachers. Thomas had fine descriptive powers, and a lively imagination which he employed to paint the torments of hell, so graphic were his pictures of the fabled "nether world" that his audience could almost see the writhing of the "damned" and hear the "screams of the tortured ghosts." Here he "got religion," using a popular phrase, and was baptized by Thomas; but not in order to remission of sins, but because his sins had been remitted (?) a few days before as the sun was sinking behind the western hills. Such was his ignorance of God's plan at the time he started out to serve the Lord; with a heart burning with the desire to be good and useful. In the providence of God, highways and byways were to lead him across the way of truths. He and the truth met unexpectedly. In the autumn of 1853 he came with an aunt to Whitley County, Ind., and during the winter succeeding his arrival, taught a term of school nine miles south of Columbia City. The aunt went seven miles further west and settled near Claysville. During the winter two men, father and son came to the little village and held a lengthy series of meetings in the log school house, the only available place for public gatherings back there. These men advocated the theory of man's entire mortality; in a word denied the popular doctrine of the immortality of the human soul, and offered to give five dollars to any man in the audience who would produce from the Scriptures a passage affirming the soul's immortality. The passage called for was not brought forward.

This aunt came on a visit to the place where the writer was boarding —with another aunt—and reported what was preached. This was the first time he ever heard that the immortality of the human soul was called in question. It was true that some learned men, as Tyndale, Luther, Archbishop Whately, John Milton and many others had argued against natural immortality. But what these affirmed on the subject had not fallen under the writer's notice. Hearing this report he tried to call to mind a text affirming the doctrine called in question. He could think of none, and so confessed to his friends present. He had met with a shock to his sentiments previously cherished as the ground of hope. The soul not immortal!! Here was a new subject for thought, or rather an old one brought up for discussion; for back in the primitive day of the human race both sides of this question were clearly stated; the one side by Jehovah, and the other by the Serpent tempter, followed by a short discussion between the Serpent and the woman; resulting in the former gaining his point—not because he was on the side of truth but because he was artful and knew how to approach the subject, and conduct the argument. Many thoughts crowded into the writer's mind after he went to bed that night. He reasoned hypothetically: If the doctrine, popular as it is, is not plainly stated in the Bible it may not be found there at all under any form of words. If it cannot be fairly inferred then it is false, and then what will become of the present burning hell over which the Wesleys, the Whitefields and Edwards had shaken the poor sinner in the most frightful manner that this could be done by language, by tone and gesture. If men who had read the Bible nearly all their lives and cherished the doctrine of the soul's immortality could not bring forward the text or texts stating it, what must the young and uninstructed do under the circumstances? There was but one course for an honest man wishing to know the truth, to pursue, investigate. This he did, and found that the Bible was not merely silent as to statement of the doctrine in question, but that it presented a formidable array of testimony perfectly overwhelming, on the other side; showing that man is wholly mortal. After his term of school closed the writer went into the neighborhood of Claysville where the preaching alluded to, had been done. The preachers had left, leaving a promise to return. The seed sown by them had taken root in more than one mind and was bringing forth fruit into eternal life. Wm. T. Guffin and Samuel Andrews of sacred memory are worthy of special mention, being very proficient in learning the system of truth so recently brought to their attention; and which they subsequently proclaimed in public. These men took the writer in charge and instructed him in the so recently discovered truth; and to further aid him in his search for the hidden treasure, and the pearl of great price, Storrs' Six Sermons, the Contrast by Catlin, and one by Ephraim Miller were put into his hands. Returning to Ohio early in the spring, of 54, he let his friends know of his change of views on Bible topics. This raised somewhat of a breeze as it spread abroad in the church where he still held his membership. The news of his change reached the ears of the Pastor, Lewis Madden, a very good and pious old man, who invited the writer to dine with him at the home of Sister [illegible] near the church; [illegible] to a talk on the difference between the young man's newly acquired views, and the Baptist confession of faith. Deference to age and superior attainments, suggested that the pastor should have the privilege of introducing the talk on doctrinal differences; especially as he gave notice that the interview was to be for this end. The young man was somewhat disappointed when the visit ended, and no allusion had been made to "soul sleeping." What the state of mind of the old man was that afternoon was not definitely known, but the conclusion was that he thought that "prudence was the better part of valor." There was no summons of the renegade from the traditions of the elders, to appear before a church court to answer to the charge of heresy. It may have been that prudence again, as with the pastor, suggested the better course, to let the matter drop.

Eight months after he returned to his old home he came back to Indiana where he heard some preaching on the fundamental doctrines of our faith; on the belief of which he was baptized in order to the remission of sins, late in the autumn of 54, and sometime during the year 55 united with the Church of God at Claysville, Ind. To this church at the above named place several preachers whose names are familiar to the older brethren, preached from time to time. These were Nathan Hornaday, Ephraim Miller, S. A. Chaplin, E. C. Andrews, J. M. Stephenson, Jacob Shaffer, J. S. Hatch, H. V. Reed, J. F. Wagoner, L. E. Conner, Nathan Gebelman, Benjamin and Mary Woodward; and the writer who has continued to preach therefor forty odd years. Soon after uniting with this church he was urged by the leading members to preach; accordingly an appointment was made for him at Liberty Mills, in Wabash County. He made preparation to preach a half hour discourse, but ran out of subject matter at the end of fifteen minutes. Ralph Carter being present took up the subject and discoursed three quarters of an hour. This effort, at the solicitation of the brethren, was followed by others at irregular intervals, and always under a feeling of great embarrassment; so much so that he felt at times like he was sinking through the floor. He was painfully conscious of himself, and of being in the presence of critics. Stage fright would come on in spite of an effort to keep it off. Constant practice in public speaking wore off this embarrassment almost entirely. During the years of his public ministry his strength has been divided between the farm and the pulpit, the farm being allotted the larger share. Much of his study has been between the plow handles; so to speak, under figure of speech. Perhaps this course of life i. the open air and in close touch with nature has fortified his inherited weak constitution, so that now at the age 76 he can endure an amount of physical exercise that is vastly beyond what he could have hoped for in his earlier years when health had for a time failed through lack of a knowledge of the commonest laws of life. Less time for study has been afforded by this course of, between plow and pulpit, but with a gain in a more vigorous grasp of the subjects in hand.

He has for years attended all the Conferences of the churches, held in diffrent parts of the state; allowing nothing to interfere with his duty in this direction save sickness, and this only once, when he had the small pox. Farmwork has rarely prevented his filling of his appointments. The most of his preaching has been done at Claysville, Gospel Grove, Plymouth, North Salem, Eagle Creek in Stark County, with an occasional sermon or two at other points. He regards the truth as paramount to everything else; therefore to make sacrifices for it has been the aim of his life. In this his good and faithful wife has shared to the full extent of abilities and opportunities. Her means and pen have ever been employed to further the cause of Christ. Her willingness to do [illegible] and this is no trifling affair on the farm—has oftentimes made it possible for the writer to leave home to perform ministerial work for the benefit of others.

EARLY CONFERENCES IN INDIANA.

The writer did not attend the first State Conference, which was held at Old Union a few miles from Indianapolis; but his two faithful friends in the faith W. T. Guffin and Samuel Andrews did; and on returning had much to tell him about the preaching. This Conference followed by a few years the the discussion at the same place on the nature of man, between Dr. N. Field of Jeffersonville, and Thomas P. Connelly; which discussion was reported by short hand and in 1854 published in a book of 308 pages and given to the reading public. Hearing that Dr. Field, the able defender of the faith was met at this Conference by the two brethren before mentioned, it kindled a desire in the mind of the writer to see this champion of the Truth; which desire was gratified at a Conference held later below Kokomo, near Fairfield. Here also he met Joseph Marsh of Rochester, N. Y., editor of the *Prophetic Expositor* and *Bible Advocate*, the first denominational paper of the Church of God. Marsh in the estimation of the writer was an indifferent speaker; very slow, lacking in enthusiasm, but clear and logical. Other speakers present came nearer his ideal of a preacher than brother Marsh. He printed a tract of his entitled "Age to Come" in which he advocated the national restoration and salvation of the two houses of Israel; and extension of mercy and blessing to the nations after the epoch of the Lord's second coming. The view advocated by him was opposed to Mr. Miller's world-burning. English writers had advocated this view before the issuance of this tract, and so had Dr. Thomas of this country. The agitation and discussion of the question of mercy to nations in the flesh led to a division in the ranks of those looking for the speedy advent of the Lord. To those holding Miller's view, age to come mercy and opportunity, was rank heresy, not to be tolerated.

The pioneer days of the settlement of Indiana and with it the pioneer days of our faith when self-sacrificing men and women battled with hardships, and for the Truth, are past. The excitement of travel a long distance over roads none too good shaded on both sides by overhanging forests and making the journey in tented wagons to reach the place of the Conference is no more the experience of our people. Railroads thread our young state in all directions, making it easy to reach the places of general assembly.

About all those who attended these larger gatherings of early days are gone to the house appointed for all the living. Unconsciously they sleep awaiting the trumpet call that will awake Job and all the long line of ancient worthies who saw the fulfilment of the promises from afar. May those who now live and labor in the good cause be nerved by the recorded examples of heroic faith, to do noble work for unpopular truth.

JOHN L. WINCE.

Confessing Christ.

What is the act of confessing? 1 Publicly to own, to acknowledge, as his own: Thus Christ will confess the *faithful in the day of judgment*. Luke xii 8. Whosoever shall confess me before men, him shall the Son of Man also confess, before the angels of God. 2. To own and profess the truths of Christ, and to obey his commandments, and that in spite of all opposition and danger from enemies 3. To own and profess the gospel of Christ, and pay obedience to in.

Now we find that in Paul's day there were those teaching a gospel different from the one he was teaching, and he said of such they should be accursed. Gal i 8. So there is no salvation for one if he confesses to another gospel than the one that Paul preached And Christ in speaking of a class that professed to confess him; said this people draweth nigh unto me with their lips; but their heart is far from me. Why? Is it possible for one to be earnest, and claim to confess Christ, and not confess him? We think so. For Christ says the reason these people are far from him, is because they teach for doctrines the commandments of man, and he says it is vain for such to worship him. Matt xvii 9. Paul in his defence when arrested, said his accusers could not prove the things they accused him of. But he confessed that he worshiped God in a way they called heresy. Perhaps both were honest. Will both be saved? No. Only those that confess Christ, and believe, and obey the gospel he taught, can in way be saved: For his (Christ's) command was, Go ye into all the world and preach the gospel; not a gospel; he that believing and is baptized shall be saved, he that believeth not shall be condemned. Confessing is shown by our acts. When we take a companion for life we confess to the world, that one is our choice When we go to the polls, and cast our vote, we then confess to the choice of our candidates. When we make out a deed for real estate we have given up all claim on that estate. And when we confess Satan, we show by our acts that we prefer wicked and sinful companions to any other, and will be found with such, and avoid those that try to do right. When we confess Christ, we will shun evil companions, avoid all appearance of evil, and try to live so near to Christ, that we may expect, when he comes to earth to reward those that obey him with eternal life, to be found worthy to obtain that life. And in *confessing* Christ we must overcome the world, and in so doing, we have the promise of Christ, that he will not blot out our name from the book of life, but will confess our name before his Father, and before his angels. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Rom vi 23. Confess Christ, and obtain eternal life, there is no other way.

Yours in hope,
E. W. KNAPP.

Subscribe for THE RESTITUTION to be sent *to a friend*. *It will cost you* but little—the result of seed sowing is safe in God's hands.

Quotations.

All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Psa cxxxvii 4.

So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. Psa cii 15.

All the nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. Psa lxxxvi 9.

All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee. Psa xxii 27.

Yea all kings shall fall down before him; all nations shall serve him. Psa lxxii 11.

He shall judge among the nations, and shall rebuke many people—nations shall not lift up sword against nation, neither shall they learn war any more. Isa ii 4.

He shall speak peace unto the heathen; and his *dominion* shall be from sea to sea, and from the river unto the ends of the earth. Zech ix 10.

Of the increase of his government there shall be no end, upon the throne *of David to order and establish it with* judgment and justice from henceforth even forever. Isa ix 7.

In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, it shall break in pieces and consume all these kingdoms, and it shall stand forever. Dan ii 44.

He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Luke i 32, 33.

The earth shall be filled with [illegible] knowledge of the glory of the Lord [illegible] the waters cover the sea. Hab ii 14.

The earth shall be full of the knowledge of the Lord as the waters cover the sea. Isa ix 9.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Dan vii 27.

LUCY W. HORNER.

Editor Restitution:

I write to renew my subscription, you will find P. O. order for $1 50. I thought the last paper I read was almost worth the subscription price. We have meetings here every Lord's day afternoon. There are not many of us in number, but are all earnestly seeking for the truth. We want to be among the wise ones who will understand, and not be in ignorance. Bro. Kimbal is a fine Bible student and gives us some excellent lectures on his charts which has taken a vast amount of study and work to prepare. Last meeting we had Bro. Skeels and Bro. Corbaley with us. Bro. Skeels led the meeting. He is in very poor health. We always enjoy strangers, especially those of like precious faith.

Very respectfully.
SARAH J. LANPHEAR.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied *as the doners request.* When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

David Elton 50

Our offer of the next two months for 10 cents is meeting with response *in some directions.* Will all make a little effort and put our paper in several thousand new homes.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Jan'y 27, 1909.

Brother O. J. Allard, Evangelist for the State of Iowa, closed a series of two weeks of meeting at the Church in Plymouth, on last Friday evening. As stated last week four were added to our number during this effort. The audiences increased to the close, and many were the warm-hearted invitations to "Come again." We hope this can be arranged, and that at least one more meeting can be held here before Brother Allard has to go home. He is a ready speaker, makes his points clear to all, does not speak to a wearying length, but gives some thing to think of, and always leaves his audience wanting to hear more. He is now at Roll, and from there will visit Hillsdale Church. May God's blessing be with him always.

Under date of Jan. 19, Brother D. C. Robison of Salem, Ohio, says, "Our special meetings are growing very interesting. Brother Huggins came on yesterday, and spoke last evening to a very attentive audience. We rejoice to know that our audiences have increased in number. Many who have never heard the truth preached, are now attentive listeners." Brother P. Neill writes on Jan. 21, concerning these meetings "In the matter of attendance and attention, they have been a success from the first. This week we are favored with the company and help of Brother Huggins. We all are enjoying the meetings, and Bro. Huggins will stay over Sunday, while Bro. Robison will go to Cleveland." May the Lord lend his favor to the efforts made to impress a few more with the beauty of his service.

From the Christmas number of the Salem, Ohio, Daily Herald is clipped the following extract. The pastors of the Salem churches were each asked to write an account of their church, and this is what was written concerning the Church of God.

CHURCH OF GOD

The church in Salem is a part of the same body found in various places throughout the civilized world.

The members in Salem built a meeting house on West Main St. in 1888. A plain, substantial frame building, comfortable, and with electric lighting.

Each church is self sustaining. All in a state, unite in sending forth an evangelist. No collections taken. No donations solicited. All expenses are met by the members.

The church has no creed. The writing of Moses and the prophets are closely and continuously studied, because Jesus Christ preached these writings as the only means of salvation.

Regular weekly services are held, Sunday School, and preaching morning and evening.

After the morning sermon the Lord's Supper is commemorated. Following that, one member reads a paper on some important Scripture subject. Each one weekly in turn does this. After the reading all may take part in exhorting and edifying the body with portions of Scripture.

The Sunday evening topic is usually of an educational character, so that visitors may learn what we believe and teach, and also WHY we believe and teach as we do. Meetings are also held every Thursday evening at 7:30 at the homes of the members. A special Bible topic is considered. Scripture is compared with Scripture until a conclusion is reached. Visitors are welcome, and all present may take part. The meeting is announced Sunday evening.

By this continuous study of the Bible, each member becomes more and more familiar with the whole Book, and enables all to be ready at all times to give a reason for their hope, and also to help any inquirer to "search the Scriptures."

When one develops a speaking talent, he may be a public teacher—preacher. All are held responsible to teach publicly or privately, as opportunity may offer.

There was no resident pastor here until the past six years. During that time the membership has grown steadily. Not rapidly, because each member is required to have a personal knowledge of "the gospel of Christ," Rom i. 16, as found in "Moses and the prophets," Luke xvi 31. Having learned and believed "the first principles of the oracles of God," Heb. v. 12, and repented, and confessed faith "in the things concerning the kingdom of God, and the name of Jesus Christ," Acts viii. 12, they are immersed in the name of the Lord Jesus, Acts viii. 16, and the Lord adds them to the church Acts ii. 47. As the future outlook, the growth of the church cannot be stated. The business of the church is to see that the—Word is preached, 2 Tim. iv. 2. That the good seed is planted and watered—God gives the increase.

The church is rejoicing in the hope of seeing—the Lord descend from heaven to raise the dead saints, 1 Thess. iv. and change the living, 1 Cor. xv. and set up the kingdom of God, Dan. vi. For this the Church of God continually watches and prays.

Visitors always warmly welcomed at the church or parsonage.

Communicated.

The Bible and its Message. Number 3.

The critics have pretty generally agreed that Luke is the author of Acts of the Apostles as well as the book bearing his name. His address in both books is to the most excellent Theophilus. In Acts the author gives a history of the two apostles, Peter and Paul. The book begins with the statement that Jesus remained forty days with his apostles speaking of the things concerning the kingdom of God, and stating to them that they were to remain at Jerusalem until they were endued with power from on high.

In the first part he records what he has heard, in the second part he is an eye witness to many things.

The date of this writing cannot be fully determined. Probably between 62 and 72 A. D. There is no mention in it of the destruction of Jerusalem or of the persecution under Nero.

Acts of the Apostles records many incidents and sayings not found in other parts of the New Testament. Paul's conversion and his life as a witness and an apostle to the Gentiles is very beautifully and forcefully written. The apostle's address before Agrippa is a masterpiece of eloquence and logic. Before it Felix trembled and Agrippa said "Almost thou persuadest me to be a Christian." Stephen's address before the Sanhedrim in Jerusalem is a wonderful address reciting God's dealings with Israel and charging them with putting to death the Just One. This address made him the first martyr. There is one remarkable fact stated in Acts, viz, all preached the gospel of the kingdom of God.

The Pauline epistles are fourteen in number and are addressed to the churches and to individuals. Paul being the apostle to the Gentiles his letters to the churches are addressed mainly to that class of converts. The church at Rome was made up of Jews and Gentiles. This church was founded it is supposed by Christains from other parts of the world. Some may have been converts at Jerusalem on Pentecost. It is a well established fact that Romans, Corinthians and Galatians were written by the apostle Paul within a period of fourteen months. These epistles were written to correct errors that had crept into the churches by false teachers. Many Jewish Christains still taught that it was necessary for the Gentiles to be circumcised after the law. These letters contain many beautiful thoughts, 1 Cor. xv. is wholly devoted to the resurrection.

Some taught that there is no resurrection. In this chapter the apostle teaches or proves that Christ had arisen from the dead and proved it by 500 brethren. He then proved that our resurrection depends upon the resurrection of Christ. Finally he proves that the dead are raised to immortality. It is sown a natural body and it is raised a spiritual body. He further declares a mystery. That we shall not all sleep but we shall all be changed in a moment in the twinkling of an eye. It is strange that any one who had heard the apostle preach would so soon deny so vital a doctrine of the gospel as that of the resurrection. In this chapter he associates with the gospel the death, burial and the resurrection of Jesus. Those who preach the gospel without preaching the facts do not preach the ancient gospel, also those who preach the facts without the gospel do the same.

The gospel that is the power of God unto salvation unto every one that believes, is the gospel that Paul preached. If an angel from heaven preach any other gospel let him be accursed. The epistle to the Galatians was written to correct some errors taught by false teachers. They taught that the Gentiles must obey the law of Moses. They also taught that Paul was not a chosen apostle, as he was not chosen at the first. In the first chapter the apostle teaches that he was a chosen vessel and that he had received the gospel by revelation from the Lord Jesus Christ. In the third chapter Paul answers these Judaising teachers by showing that the gospel was preached to Abraham in these words, "In thee shall all families of the earth be blessed." The promise to Abraham was not to his fleshy seed but his unit Seed which is Christ.

The promise did not come through Jesus the Christ. If a law could have been given that would give life verily righteousness would have been by the law. The law was our teacher to bring us to Christ. "As many as have been baptized into Christ have put on Christ, and if ye are Christ's then are ye Abraham's seed and heirs according to the promise."

Paul begins this epistle rather abruptly, omitting his thanksgiving found in his other epistles. It is supposed that during his first imprisonment the apostle wrote the epistles to the Ephesians, Phillippians, Colossians and Philemon. There is a marked difference in these and the preceding ones. The apostle has nothing to condemn in these letters. But his language is that of a father to his loving and obedient children.

The two letters to the Thessalonians are supposed to be the earliest written of the Pauline epistles. The Thessalonians entertained the idea of the soon coming of Jesus. The apostle in this letter teaches that Christ is one with the Father and he is our Saviour and Lord. In his first letter he teaches very plainly the resurrection of the dead and that those who are alive at Christ's return have no advantage over those who sleep. "This we would say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. iv. 15, 16.

Many more thoughts might be given on the epistles of Paul, Peter, James, John and Jude but space will not permit without our extending this article beyond what we first designed. The beloved apostle John is the author of three epistles. By comparing the first epistle with the gospel of John we see the proof that they were written by the same author. 1 John iii. states that God shows his great love to us by calling us his sons. When we consider that we are flesh, a spirit that passeth away and cometh not again, we are able to measure his unlimited love to us, his creatures. The race merited extinction because of disobedience, yet our Heavenly Father hath been long-suffering to us-ward, not willing that any should perish but that all should come to repentance. What a consoling thought it is to know that God regards us with such favor. "Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is. Every man that hath this hope in him purifieth himself, even as he is pure."

Brothers and sisters, let us so live that when our great Life Giver shall come that we shall see him as he is.

Your brother, in the interest of the truth as we find it written.

D. C. Robison.

Seek Souls.

What is the object of seeking souls? It is either to destroy, or to save that soul. Can a soul be destroyed? Yes. Listen to David. "Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil." Psalm xl. 14; xxxv. 4. But those that seek my soul to destroy it shall go into the lower parts of the earth. Psalm lxiii. 8.

David understood that his soul could be destroyed, and he prayed to to God to afflict those that sought to do him harm, and asked God to say unto his soul I am thy salvation. Ps. xxxv. 3. He says strangers are risen up against me, and oppressors seek after my soul. Psalm liv. 3. David had faith in God and felt no fear while he served him, for he says, God will redeem my soul from the power of the grave, (hell, margin) for he shall receive me. Again he says, Thou hast redeemed my soul from death. Psalm lvi 13; cxvi. 8.

These are remarkable statements of David. He continually praised God while alive, for he said the dead praise not the Lord, neither any that go down in silence. Psalm cxv. 17. We see that in David's time wicked people were seeking after his soul to destroy it, and human nature has not changed since David's time. But the wicked are continually seeking to destroy man's soul.

Solomon says the bloodthirsty hate the upright; but the just seek his soul. Prov. xxix. 10. Here we see another class seeking after the soul—the just. Do they seek to destroy it? No, they seek to save it. How can one save the soul? Paul says he was sent to preach the gospel, and it was the power of God unto salvation, to every one that believeth, Rom. i. 16, and those that believe and obey are saved. For whosoever shall call upon the name of the Lord shall be saved. Rom x. 13-17.

Christ came into the world to save sinners and those that were lost, and all that believe and obey Christ are saved. James says, Let him know that he which converteth a sinner from the error of his way, shall save a soul from death and hide a multitude of sins. We want to hide that multitude of sins, and in order to do so we must convert one from the error of his way. When we get one to forsake evil, and come to Christ, and live in a true Christian way, so that God will give him eternal life through Christ, then we have sought that soul to save it, and if we are to expect eternal life we can seek souls for no other purpose than to save them.

Yours in hope.

E. W. Knapp.

At Breaking of Bread.

I have taken for a foundation for my lesson 1 Kings viii. 57. 58. It reads like this "The Lord our God be with us, as he was with our fathers; let him not leave us nor forsake us. That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers."

It says "The Lord our God be with us, as he was with our fathers." The question which may arise in our mind is How was he with our fathers? If we turn to the 12th chapter of Genesis and read the first three verses, we will find how it was, for it says "Now the Lord said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

We find other promises nearly like this to our fathers if they are only faithful. Another one is found in Josh. i. 5, when the Lord said unto Joshua "I will not fail thee, nor forsake thee." If we only prove faithful servants the Lord will not leave us nor forsake us, for he says in Deut. xxxi. 6 "Be strong and of good courage; fear not, nor be afraid of them, for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." This is certainly a grand promise for the Household of Faith.

The first part of the 58th verse of my lesson says "That he may incline our hearts unto him." In Psa. cxix. 36 we find "Incline my heart unto thy testimonies, and not to covetousness. In 2 Cor. iii. 5 we read "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." This tells us very plainly who we are to look to.

In the latter part of verse 58 it says that we should "walk in all his ways, and keep his commandments, and his statutes, and judgments, which he commanded our fathers." What were some of these? We will find one in Gen. xviii. 19, "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

Another one is found in Ezek. xxxiii 19 "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die."

May we all walk in the statutes of life, is my prayer.

Ida Buckman.

Ruth ii. 12. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. Thus spake Boaz and Ruth who, as we all know, left her own country and people and followed her mother-in-law to her home among her own people, the Israelites. When she was entreated to return to her own people, she replied Entreat me not to leave thee. Whither thou goest I will go, thy people shall be my people, and thy God my God. She was well rewarded for her love to God and his people Israel. So is it always, whosoever leaves all and trusts in God will receive a just reward for faithfulness.

They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. It is better to trust in the Lord than to put confidence in princes, for then we can say as did Isaiah, God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song; he is also become my salvation. Sing unto the Lord, for he hath done excellent things. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee.

Esther Burton.

The Wandering Evangelist.

I left Los Angeles yesterday, Jan'y 14, and reached Phoenix, early this morning. Whether I shall discontinue the role of "the wandering evangelist" will be determined by circumstances. We are largely the creatures of circumstances. While on the way from the northwest to my present stoping ing place with Brother Fike, I received a letter from my daughter Grace, that they thought they had a prospect of selling their farm in Washington, and if they should they might beat me to Arizona. If this desirable change has had a beginning in the sale of their property it has not resulted in their reaching Phoenix, so we cannot anticipate anything with any certainty till in is reached, and then much may not be of any permanence, or even desirability.

The touch of this warm dry climate rekindles vigor in my nerves and my blood. I am in a territory where lovable and loving brethren have made their homes. I must and will still do work for the Master's cause while means and ability are in my reach. Desire and health are the strongest incentives to that end. The desire has never abated. I believe that a kind Providence and Arizona climate will assure the health.

I find in my travels that contending theories are doing the work of the last times. Prominence is given to determining who the "man of sin" is—if he be the pope of Rome, or a personal antichrist to be developed at Jerusalem. Another source of discord is the "Anglo-Israel" question. I am more fully established on the platform of my faith that Christ is coming in person very soon. "Be ye also ready." He will make priests unto God and unto Christ of his saints. His ancient people Israel will be restored and have peace; the nations will be blessed and you and I, if obedient children, will have the "always life." If we get back to the old "Church of God" paths we will find plenty of food to live on—food that the combined assaults of the devil and the churches have not made stale or deprived us of.

My hobby is Life through Christ in the kingdom of God, and living with that in view. Oh, it will be grand to be sinless, painless, deathless—immortal.

W. L. Skeels.

Dear Restitution:

I see my time is just at hand so will renew again for our beloved paper I wish I could do more, but am thankful to our Heavenly Father that I can do. I have been in poor health for a long time. My brother James Calderwood was always so kind to me, and I miss him so much, but he rests from his labors now waiting a glorious resurrection when Christ who is our life shall appear in glory. I thank God that I ever learned the more perfect way—the blessed hope that can sustain us through trials. How kind our Heavenly Father is to us all.

I think Brother Joblin's prayers as published in The Restitution are inspiring. I know it is so with me. May God prosper our beloved Restitution this year more than ever before.

May God bless you in your labor in the work for Master.

Yours in the blessed hope.

Mrs. Mary C. Smith.

Any student of human affairs will tell you that whisky is the most prolific cause of crime and misery in this or any other country.—Senator Tillman.

Beaconsfield said: The great secret of success in life is to be ready when your opportunity comes.

Home Department Visitor.

The first edition of 4000 copies of the Home Department Visitor has been disposed of and a second edition of 4000 more copies ordered from the printers. About 1200 of this edition have already been ordered, leaving 2800 with which to fill orders.

It is desired to sell these at a price that will bring enough back into the Home Department fund to issue a 2d Visitor as soon as possible. About 2000 of the first edition were given to the brethren in order that they might have a part in the messenger work. The balance were sold at about cost. No more can be furnished at the rate offered before Jan. 1. The prices for the second edition are as follows: A single copy 10 cents, ten copies for 80 cents by mail, $5 00 per 100 by express, the charges to be paid by the person ordering.

It is my desire to continue the Home Department work and make it benefit every member of the Church of God and all with whom we come in contact. This can be easily done if the brethren will co-operate with me in the work.

I know that if our people, young and old, will take up the messenger work, there is almost no limit to the number of Visitors that can be disposed of. The best results will not be obtained by a free distribution. My experience has proven that it is not wisdom to distribute papers in this manner. In making house to house visits to interest people in Bible study one must first have something to offer them. Do not call attention to yourself, but to the means you can provide at small expense to assist them in Bible study.

The Visitor has been made attractive both in appearance outside, and in the subject matter inside, in order to attract and gain attention. It sells readily to all classes, except the rich, who have other reading matter that claims their attention. By making a house to house canvass in my city, I not only paid the expense of mailing copies to the brethren, but made a study of the messenger work and the best way to handle the Visitor. I give you the facts in order that you may benefit by my experience.

As soon as I received the Visitor mailed and expressed copies to the brethren. Then I placed stores and on news stands sold 200 copies to the poor of this city day. A physician took banker the other. The offered me his horse and buggy der that I might distribute them self. In three days of messenger I and my son, a boy of eleven years sold 300 copies; I taking one side of the street and he the other. It was a real pleasure to do this work, and I saw how eagerly boys do this work, and the training that will be of great value in the Lord's service.

I not only found in this messenger work a field for the boys and girls to work for the Lord, but great opportunities for older ones like myself, especially if a little more time could be given to going in where invitations are given to assist in Bible study. The Visitor in the hands of Christian messengers can be a great factor in evangelical work. I went to business men, and many said I will take this home and study. If I had given it to them they would have placed it in the waste basket before I was out of sight, but it is human nature to want to get your money's worth of what you buy. I found the best way to approach busy men and women and help them to better things in life. I found a basis that will make our home department work self-supporting. I found a field of work for the isolated members, and one in which the whole of the brotherhood can engage and be benefitted and help others.

I make no charge for preparing of copy, reading proof, looking after printing and mailing. I only ask that our brethren take up the messenger work and use the finished product of many hours of hard labor, but willing service for our Lord's cause.

Yours in the work,

Harriet E. Boice.

A lady met with a serious accident, which necessitated a very painful operation, and many month of confinement to her bed. When the physician had finished his work and was about taking his leave, the patient asked—"Doctor, how long shall I have to lie here helpless?" "O, only a day at a time," was the cheery answer, and the poor sufferer was not only comforted for the moment, but many times during the succeeding weeks did the thought, "Only a day at a time," come to quiet her suffering

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 8502 Woodland Ave, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Let Us Pray.

Oh God, our refuge and strength. We delight to know that thou hast revealed Thyself as One slow to anger, great in power, and in mercy to all who call upon Thee in Spirit and truth. This encourages us to come to Thee as to a tender parent and make full confession of all the trespasses which may have marked our conduct since we last met as a company of Thy adopted children. Conscious ourselves that we fall very, very short of the perfect example set us by Thy glorious Son, we think with deep humility of what Thy all-seeing eye must have seen amiss in us and ask in Jesus' name to be forgiven. Loving Father, notwithstanding all our imperfections, it grieves us to grieve Thee, and we sincerely desire to keep these bodies of ours in more complete subjection to Thy Holy will through the divine help that Thou hast provided. God help us to use them so that we may daily grow in Thy favor by doing what Thou wouldst have us to do. May Thy children before Thee be able to rejoice in Thy pardoning love, and so, by communion with Thee and Thy Son Jesus, renew our spiritual strength and go on our way rejoicing. Oh, God we would bear up to Thee every member of this congregation—the young, the middle-aged and the infirm, and the sick ones, and any in affliction of mind, body or estate—Oh, God suit Thy blessing to each and all. We pray too for any who are enquiring the way to Zion—may they choose this day whom they will serve.....We would not forget the church scattered abroad—and we would make supplication in behalf of those in authority that they may so rule us that we may enjoy our privileges till Jesus shall come. In Jesus' name.

The Church at Salem, Ohio, has held two weeks of special meetings. We had the pleasure of attending their meeting Jan. 18 24.

Brother D. A. Halcomb, of Dunlap, writes: "Please name a few of [illegible] reformers who were most [illegible] since the days of Martin [illegible] in restoring the doctrine, organization, and practice of the Church of God." Feeling that our Sister S. Roxann Wince was much better qualified than we are to answer this historical question, we referred the enquiry to her. Her answer will appear in a series of articles entitled, "Sketches of Church History."

We have received a pamphlet of 93 pages entitled "The Millennial; or The Return of Christ Brings the Restitution," by Wm. Huls, of Rockbridge, Ohio. It has the "earmarks" of Russellism, but there are many good Scriptural thoughts in it. There is no price mentioned; and we presume the work can be had free of the writer. People who do not object to reading books that are a mixture of wheat and chaff, will be interested in reading this production. "Times of Restitution," the poetry that will be at the head of Ebenezer next week, is selected from above work.

Is the Holy Spirit a Person?

The Holy Spirit is not a person, because it is called in the Scripture the Spirit of God The spirit of a being is the breath of life by which he lives and acts. Man's spirit is not another person from himself; therefore God's Spirit is not another person from himself.

The Holy Spirit is not a person, because in all the Bible there is not one prayer or song or exclamation addressed to it; nor is there one precept in all the Bible authorizing such prayer or song.

The Holy Spirit is not a person, because the word for Spirit in the Greek is in the neuter gender; and the article and pronouns referring to it are all in the neuter gender. The masculine pronouns in the English Bible referring to the Spirit are all mistranslations. The word Comforter, Helper, is, indeed, masculine in Greek, but this does not prove personality, as we have clearly shown under another heading. No masculine noun, can make that noun to be personal. In Greek the word water is neuter, but the word river is masculine. So the Spirit is neuter, but as the dispensational Spirit of God, it is the Comforter, the Helper, and in this form it is masculine. But this does not prove that the Helper is a person any more than it proves a river is a person. The Bible helps us, and it is feminine in Greek, but it is not a person. The Word of God is masculine in Greek, but it is not a person, yet it helps us and comforts us. God's Spirit helps us and comforts, but it is not a person,—it is a neuter noun.

The Holy Spirit is not a person, because the names and titles applied to it show that they but represent the life, power and attributes of God whose Spirit it is. It is called living water, John vii 37-39, the Spirit of life, Rom viii 2, 11, the Spirit of the truth, John xiv 17, etc., indicating that the Holy Spirit to us is but the outflowing of the quickening power of God, and not another person from God. The title "Ghost" might indicate a filmsy personality, but, as we saw above, the word "Ghost" is falsely translated from the word for Spirit in the Greek.

The Holy Spirit is not a person, because it is spoken of among other things and spirits that are not persons, as being one of them and yet opposed to them or distinguished from them. It is contrasted to the flesh, Gal v 17. The flesh, although feminine in the Greek, is not a person, and it is only proper to infer that the Spirit (neuter) with which it is contrasted, is likewise not a person. The Spirit of God, is in its knowing the things of God, compared to the spirit of man in its knowing the things of man: 1 Cor ii 10-11. The spirit is not a separate person from man, nor can the Spirit of God be a separate person from God. The Spirit of God is put in contrast to the spirit of the world, 1 Cor ii 11, but the spirit of the world cannot be a person. And so we might go on and show how that the Spirit of God has been contrasted to the spirit of error, 1 John iv 6, and to other spirits, all of which are neuter and impersonal.

The Holy Spirit is not a person, because it is not spoken of in Scripture among other persons as though it is one of them. Jesus, in Rev iii 5, says of the overcomer, "I will confess his name before my Father and before his angels." Now, if the Spirit is a person, like the Father and the angels are persons, why would not Jesus confess the overcomer before the Spirit? Why leave out a person who is equal in power and glory to the Father, and include angels? Trinitarians will not answer this question. Turn to Rom i 7, "Grace to you and peace from God our Father and Lord Jesus Christ." Why did he not invoke grace and peace also from the Holy Spirit if the Spirit is a person and equal in power and glory to the Father and Son? Another question our orthodox friends will never answer. But the same form of salutation is used in 1 Cor i 3, 2 Cor i 2, Gal i 3, Eph i 2; Phil i 2, 2 Thes i 2, Tit i 4, Philm 3. And with the addition of the word mercy the same form is used in 1 Tim i 2 and 2 Tim i 2. Why is the Spirit left out in these invocations, eleven of them? If the Holy Spirit is a person and equal to the Father and the Son in power and glory, why this omission? Why do we not, at least in some instances, read: Grace, merry and peace from God the Father, God the Son and God the Holy Ghost? Verily, because God never was a son of anybody, and the Holy Spirit is not a ghost, nor a person, but the blessed Spirit of a Person, the God of heaven and earth. Peter salutes the brethren in these words: "Grace to you and peace. Be increased in knowledge of the Deity and of Jesus our Lord." 2 Pet i 2. And the beloved John beautifully writes: "Grace, mercy, peace shall be with us, from God, Father, and from Jesus Christ, the Son of the Father, in truth and love." 2 John 3. Now, Mr. Trinitarian, let me ask you, Why did not Paul and Peter and John when invoking blessing from God and his Son Jesus Christ, not include the Holy Spirit also if it be a person equal to the other persons, the Father and the Son? Paul closes his letter to the Romans by saying, "To the only wise God, through Jesus Christ, be the glory into the ages. Amen." Rom xvi 27. There is nothing in this about, "Glory to the Father and to the Son and to the Holy Ghost." For this was not the ascription in the beginning, is not now, and never shall be among those who worship in Spirit and truth. Rather do we say, "Glory to the Father, through the Son, and in the Holy Spirit, as it was in the beginning, is now, and ever shall be, ages unceasing. Amen!" Paul's letter to the Ephesians closes with these words, "Peace to the brethren and love with faith from God, Father, and Lord Jesus Christ. The grace be to all those loving our Lord Jesus Christ in incorruption." Eph vi 23-24. And Jude pens the grand ascription: "To the One who is being able to guard you without stumbling, and to set you down before his glory without blemish in exceeding joy, to Only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all the age, and now, and into all the ages. Amen." Jude 24, 25. And yet no ascription to the Holy Ghost as the third person of a triune god? What does it mean? It means this: There is no triune god and the doctrine of the personality of a Holy Ghost is a myth, a fable. Trinitarian language is not the language of Sacred Scripture, but of mythology and polytheism.

We will now notice some passages in which the Holy Spirit is mentioned in connection with the Father and the Son, and we shall see whether it is mentioned in such a way as to prove the Holy Spirit is a third person in a triune God. The Holy Spirit is mentioned with the Father and the Son in the apostolic benediction, 2 Cor xiii 14, "The grace of the Lord Jesus and the love of the Deity and the fellowship of the Holy Spirit be with you all." But notice, reader, that it is the fellowship "OF" the Holy Spirit. The fellowship that is "OF" the Holy Spirit is the fellowship that it gives us with the Father and his Son and with one another. We have the fellowship of love, the fellowship of truth and the fellowship of the Spirit, for these are not persons; but we have fellowship with the Father and with the Son, for these are persons. Hear the words of John: "That which we have seen and heard we announce forth to you also, that you also may have fellowship with us, and also the fellowship that is ours with the Father and with his Son Jesus Christ." 1 John i 3. Now, reader, do your own thinking, and we are sure our contention shall be vindicated. We are sure you cannot fail to see that fellowship OF the Holy Spirit indicates non-personality; and that the fellowship with the Father and with his Son indicates personality. We also read of fellowship "of" Spirit in Phillip ii 1. These little words are the articulations of thought. The fellowship of the Holy Spirit, with the Father and his Son, and with one another, is the language of Scripture. The blessed Holy Spirit of God is the outflowing of God himself to give us fellowship in love and grace with all holy beings. Therefore the Holy Spirit is not a person, but the Spirit of the Deity. The Holy Spirit is also presented with the Father and his Son after the baptism of Jesus, but not in such a way as to indicate that the Holy Spirit is a person. The passage reads as follows: "But the Jesus being baptized, at once ascended from the water and behold, the heavens were opened, and he saw Spirit of God descending, coming upon him as a dove; and behold, a Voice from the heavens, saying, This is my Son the Beloved, in whom I am well pleased." Matt iii 16 17. Two things are here related as coming from God; 1st, his spirit as a dove; 2nd, his Word as a voice. Now, if the bodily form of a dove indicates personality, then that particular local and circumscribed form is the representative person of the Holy Spirit. But this would be absurd. The Holy Spirit is not a personal bird. There was a reason why it came in the form of a dove upon Jesus, but it did not stay in that form; for on the day of Pentecost it came in the form of tongues of fire and as a mighty wind. Acts ii 2-4. What does this mean? Jesus came dovelike with a message of peace in the Spirit to the Jews, but they did not receive him; then on the day of Pentecost the Spirit came as a shaking wind and tongues of fire, indicating the removal of Judaism and the fiery message against the Jewish nation. The Holy Spirit, therefore is not a personage; but came in the form of a dove to indicate the form of work through Jesus to the Jews and to all to whom the word of grace comes.

Another instance in which the Holy Spirit is mentioned with the Father and his Son is in Matt xxviii 19, "Baptizing them into the name of the Father and of the Son and of the Holy Spirit." This passage teaches that we should be baptized into the things that the name of the Father signifies, and likewise into the things that the name of the Son signifies, and also into the things that name of the Holy Spirit signifies. It does not mean into the person of the Father and into the person of the Son, and into the person of the Holy Spirit. We cannot be baptized into the person of the Father, for the Father personally is in heaven; and we could not be baptized into the person of the Son for the same reason. Therefore this passage does not assert or prove personality to the Holy Spirit. But we go further. For, when we consider what the name of the Holy Spirit stands for, we see positively that the Holy Spirit is not a person. The name of the Holy Spirit, as we have previously seen in this article, stands for the living water, the quickening power of God; therefore it is not a person. Again the Spirit is mentioned with the Father and his Son in 1 Pet i 2, but not in any way to indicate personality. Peter there speaks of Christians as being elect "according to the foreknowledge of God, Father, in holiness of Spirit, into obedience and sprinkling of blood of Jesus Christ." The blood that sprinkles us is not a person, and the Spirit that makes us holy is not a person.

We read in Scripture of "the throne of God and of the Lamb," Rev xxii 3, for these are persons; but the throne of a personal spirit separate from the Father, a third person of a triune god, is not mentioned in Sacred Writing. Such a "spirit" is a myth, and belongs to the fables of men (2 Tim iv 3-4), and the mysteries of Babylon (Rev xvii 5). We repeat: The true and ever blessed Holy Spirit is the Spirit of the Father and the Father is the only true and living God.—*E. D. Gilford.*

They Wrote Letters.

Brother Huggins:

I have preached four times in the Christian Church by the request of the Elders and members of the body. I expect them to ask me to preach for them again as I learn their regular minister will be absent. If they request me to preach I will fill the place and preach what I consider to be the truth. I will not handle the Word deceitfully. I hope that I may get some of these interested in the truth in this way, and probably get an opportunity of having some of our preachers to hold a series of meetings. I know quite a number have expressed themselves—both to myself and others as being interested in what I have already done. I do hope and pray that the Lord will open a way for an entrance for the furtherance of his cause in our city. You know how hard it is to overcome the deep prejudice that exists towards those of our faith, especially where it has no following.

I expect to go to Morse Mill, Missouri, Sunday week and preach Saturday evening and Sunday.

I notice through our paper the meetings you have occasionally at different points. May the Lord bless you in your efforts for his truth, is my prayer.

Yours in hope.

PETER JEFFREY.

Brother Huggins:

The Young People's Society of the Church of God in Cleveland, Ohio, had a particularly joyous time at their last meeting, held January 15, 1909.

At this meeting they added nine resident members and one non-resident member. Sister Jessie Kauffman, of Springfield, Ohio, became a corresponding member, while Sister Jessie Herron, Florence Herron, Alberta Lang, Alice Tomlinson, Clifford Grove, Howard Goss, Earnest Blythe and Bert Mearman, became regular members.

We are all looking forward to the time when we may call all these young folks brothers and sisters. May the time soon come.

We meet every third week at the homes of the different members, to build each other up in our most holy faith, and see if in any way we may help the cause of truth, either among our brethren or among those outside the faith.

In the last sixteen meetings we have collected $41 48, and of this we have spent $29.70 in helping those in need. We also try to cheer all the aged and infirm ones; also those who are ill or in trouble of any kind.

Our Corresponding Secretary reported sending 58 letters in the year just past. This includes the letters written to non-resident members as well as to those isolated ones of whom we have heard.

We wish to extend a hearty invitation to all young folks to join hands with us that we may help each other and finally be ready when our Lord shall claim his jewels.

EDNA M. COWELL.

Brother Huggins:

A Happy New Year to you! We were very much disappointed that you could not be with us during the Christmas holidays, for so many had expected you out then; but we did not wish to be selfish, for we know others were anxious to have you with them too.

We all spent a very pleasant vacation. Our Bereans met three Saturdays in succession during the holiday season. Other times we meet twice a month. We are all so glad that we have been successful in forming the organization of Bereans, and feel that it will do much good. We now have nineteen members, and all take a great interest in the study. Some of the lessons are hard, but we try to get them, for our purpose is to get a knowledge of the truth of divine revelation. Our president is Sister Eva Wilson, and we think we have the right one in the right place.

How we wish we could have ministers to deliver unto us some excellent sermons real often. We considered ourselves quite fortunate in having you and Brother Wilson with us after the Missouri Conference. Brother Wilson has been here once since then. We certainly feel grateful to him for his kind words of encouragement to the class. Brother Jeffray of Illinois, came out once. We also enjoyed his visit very much.

But, if we can't have ministers as often as we wish, we have some very good literature in our homes—good books and papers, as THE RESTITUTION, etc., and from these we get different ideas from different minds. Being personally acquainted with the different writers, the paper holds a greater interest for the readers.

With best wishes for continued success through the New Year, I am

Your Sister,

K. H. HEINEN.

Gold Dust.

To watching and prayer, add work, and you win every time.

The Scriptures have lights in them that are not seen by common gazers.

Heart-work must be God's work. Only the great heart-maker can be the great heart-breaker. If I love him my heart will be filled with his Spirit and obedient to his commands.—Baxter.

The road to happiness is the continuous effort to make others happy. The chief aim of life ought to be usefulness, not happiness; but happiness always follows usefulness.—Talmage.

"Hold fast to the Bible as the anchor of your liberties. Write its precepts on your hearts, and practice them in your lives. To the influence of this Book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future.

ANNA DREW.

Life's Time Table.

The train of life has a time table, plain and easily read. In order that we may reach the right destination, we should understand its connections before starting.

If a man die shall he live again? All the days of my appointed time will I wait, till my change come. Job xiv 14. If I wait the grave is my house; I have made my bed in darkness, and where is now my hope? xvii 13. That man does not now possess eternal life is very clear. He does not live forever (Gen iii 22), but is of few days and full of trouble (Job xiv 1). There is nothing in his natural and moral constitution which guarantees to him eternal life,—if he ever enjoys this blessing (see John vi 40, 47, 51, 53), it will be because it has been given him by God. It is a "gift," not a natural possession. "The gift of God is eternal life through Jesus Christ our Lord." However, this by no means argues—that it will be given to all men without distinction. The Scriptures clearly and emphatically forbid such a conclusion. "As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." Rom v 21. This finds its basis first of all, in the favor of God, and secondly, in the faith and obedience of the one seeking to be justified. Rom vi 16; Phil iii 9. Without faith it is impossible to please God. Heb xi 6. "Faith" has to do with those "things" that are "not seen" but "hoped for," and is the "conviction," the confidence, that "those things" will become matters of experience and enjoyment. "Hope" and "conviction" can only exist where there is a promise.

According to Paul, "There is one faith," "one gospel." Gal i 6, 9. What is this gospel? The answer is—good news, or glad tidings, pertaining to the kingdom of God. Acts i 3. He who disbelieves the gospel, discredits God, rejects Jesus Christ, because he rejects the words spoken by him, Jno xii 47-50, which announce the gospel and are the words of eternal life. Jno vi 68. Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained: whereof he hath given assurance unto all men, In that he hath raised him from the dead. Acts xvii 31.

The word resurrection means, "A rising again," chiefly the reviving of dead to life again, or their return from the grave. If the dead rise not, then they are "perished," even those who have "fallen asleep in Christ." 1 Cor xv 18. Adam was disobedient, and died. How was the death penalty executed? By his expulsion from the garden and exclusion from the tree of life, "lest he eat of the tree of life, and live forever." Gen iii 22. Thus it is plain that the quality to "live forever" (which God claims for himself, Deut xxxii 40) was not inherently in Adam. This penalty passed through him to all men. "Man is mortal" subject to death. Job iv 17. "The dead know not any thing." Eccl ix 5. It will be observed that the "resurrection" pertains to the dead. If men have an immortal soul, that does not and cannot die, they have no need of a resurrection.

Let them understand that death is the "enemy" he is said to be in 1 Cor. xv. 26, "the king of terrors," Job xviii. 14, who reigns over them, Rom v. 14, until compelled by a Mighty One to yield them up, and they will know how to appreciate the meaning of resurrection. Jesus Christ, the same yesterday, today, and forevermore. "For yet a little while, and he that shall come, will come, and will not tarry." "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God. The dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv. 16, 17.

He is "the resurrection and the life." John xi. 25. "Christ our life" is to appear. Then they who are his shall appear with him in glory. Col. iii. 4. Be like him, John iii. 2, fashioned like unto his glorious body, Phil. iii. 21; be partakers of the divine nature. 2 Peter i. 4.

What shall be the end (the finality) of them that obey not the gospel of God? 1 Peter iv. 17. Paul solemnly avers that the end of such is destruction." Phil. iii. 18, 19. Thus it is seen that the destruction of this class is final. Then "many of them," Dan. xii. 2, "remain in the congregation of the dead." Prov. xxi. 16. "Like sheep they are laid in the grave." Psa xlix. 14.

Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. The Lord direct your hearts into the love of God, and into the patient waiting for Christ. The Son of Man shall come in his glory; then shall he sit upon the throne of his glory; and before him shall be gathered all nations. Matt. xxv. 31. With him shall be those of the little flock, Luke xii. 32, for whom "the Father's good pleasure" designs the kingdom, as it has been appointed to him. Luke xxviii. 28-30.

May we all follow the Good Shepherd's voice, is the prayer of your Sister in that Blessed Hope.

HAZEL MCLELAND.

DO NOT forget to renew your subscription when it expires.

Men will learn who is selfish and who is disinterested. And men who have climbed up by pulling others down, and who have sought to build their own houses by tearing down the houses of others, will see that their hopes and plans end in ruin and chaos while dwellings of the faithful will stand secure upon a rock.

The tide will turn; if not now, by and by; if not here, hereafter; if not in time then in eternity; and we shall see that all things have been working for good for those who love the Lord, and who are called according to his purpose.

An Ananias lie is a barefaced falsehood, half of a fact is a whole falsehood. The one who gives the truth a false coloring is the worst kind of a liar, and should be drummed out of camp.

OUR offer of the next two months for 10 cents is meeting with response in some directions. Will all make a little effort and put our paper in several thousand new homes.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take The Restitution, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take The Restitution on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY, JAN 21.
THE TRIAL OF PETER AND JOHN, ACTS IV. 5-20.

Golden Text. "They were all filled with the Holy Spirit and they spoke the Word of God with boldness." Acts iv. 31.

There are various kinds of trials. Trials of strength, of patience, of endurance, and of faith. The trial of Peter and John was different. Let us see. The last lesson was about these two apostles going up to the temple and healing a lame man. This brought a great crowd together, and Peter preached to them about the God of Abraham, Isaac, and Jacob, and God's Son Jesus Christ. The apostle accused his hearers with having killed the Prince of Life; but God had raised him from the dead. Acts iii. 12 15.

This bold preaching of the resurrection of Jesus, grieved and angered the priests, the captain--ruler--of the temple, and the Sadducees. The priests would not believe that Jesus was raised from the dead. They had direct proof from the Roman guard that was set to watch the sepulchre. Matt. xxviii. 11-15. The Sadducees denied all and any resurrection, Mark xi. 18. For these reasons they were annoyed and angry at the preaching of Peter and John, and they put them in prison. This did not prevent about five thousand men from believing what the apostles preached. Acts iv. 1-5.

This brings us to the trial of Peter and John. They had been kept in prison all night. In the morning they were brought before what is now called an ecclesiastical court. A priestly, ministerial, or religious court, where men are tried for heresy. For preaching something the professing church does not believe. The court that tried Peter and John was called the "Sanhedrim" the Great National Council of the Jews. They called it "The Great Sanhedrim" or "The Great Council of Justice." Notice the trial, see if there was any justice given the two apostles.

This court was made up of the chief priests, elders and scribes. They had power to try all "religious" cases, in fact all cases except offences against Roman authority. Seventy persons composed the Sanhedrim. Caiaphas was then the high priest, Annas had been, and was still a great power in this body, and often called the high priest. In the face of all the evidence they could not but believe, or at least allow that a great miracle had been wrought by the apostles. So they asked--By what power, or by what name, have ye done this?--Then Peter filled with the Holy Spirit said...... that by the name of Jesus Christ of Nazareth whom ye crucified, whom God raised from the dead, even by him, doth this man stand here before you whole. This is a clear and concise answer to the question, and the healed man was there in person to prove it. It may be thought by some that Peter should have stopped there, that he had said enough, having fully answered the question. He was not at liberty to say just thus and so. In Matt. x. 16-20 we find instructions on this point from their Master. He said, You will be delivered up to the councils..... before governors and kings for my sake......take no thought how or what ye shall speak; for it shall be given you in that same hour--time--what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you.

The Spirit of the Father moved these men to tell the Great Council--the most dignified, and bigoted religionists on earth--some very offensive truth. Just let us try to think seriously of two Galilean fisherman positively asserting before that highly learned court that the name they despised above all names, was the only name by which they could obtain salvation.

Peter and John were unlearned and ignorant in comparison with the Sanhedrim, or other worldly wise men, but they had the learning and wisdom that made them "friends of Jesus." John xv. 14, and Sons of God, 1 John iii. 1. "The righteous are bold as a lion." Prov. xxviii. 1.

In secret conference the council said --What shall we do with these men? Why did they not commend them for the work they had done, and send them forth with endorsement, and encouragement to continue the grand work they had so kindly begun? The council cared nothing for the healing, nothing for the joy, nothing for the praise and glory to God. They, the learned and pious, the highest court had been openly accused by these two illiterate men of a terrible crime. The most heinous and wicked. We will not here charge them with positively knowing the real depth of their wickedness, but they very well knew that they had condemned and caused the death of a man--Jesus--after an unfair, unjust, a mock trial. They had stubbornly refused to consider any thing like justice. The trial of Peter and John did not even have the outward appearance of justice. Having no cause against them, they used the great power of their position to threaten and commanded them. They would have had strict obedience from the two apostles if they had commanded them lawfully to do right, but they would not consider such a charge; for it would have been wrong for them not to do as Christ commanded. Obedience to God and Christ is righteousness.

Next Lesson. "True and False Brotherhood." Acts iv. 32 37; v. 1 9.

P. NEILL.

Notice.

Any Berean desiring Berean pins, address our treasurer, Wm. Hardesty Box 261, Oregon Ill. Also send all dues to Bro. Hardesty.

Any desiring Berean booklets, send to president Anna Drew, 629 N. Galena Ave, Dixon, Ill.

Those desiring tracts, make it known to the Tract Committe, Anna L. Adams, 698 Peoria Ave., Dixon, Ill., and the same shall be sent free of charge, but any free will offering will be gladly accepted by that committee.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1 00 a dozen. Send direct to him for them.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D.C Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

BROTHER, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John G Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured Hall No. 613 on 6th floor, Masonic Temple, State Street for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,--Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.--R W. THOMPSON, Sec'y., 803 N. Willow Ave. (Austin Station) Chicago.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

BROTHER John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 70 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death. Signs of the end, Through the second vail, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

AN EXPOSITION of ISA. VII 14 16.

A booklet by Robert G. Huggins, of 3502 Woodland ave, Cleveland, Ohio, and designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

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Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

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TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in The Restitution some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

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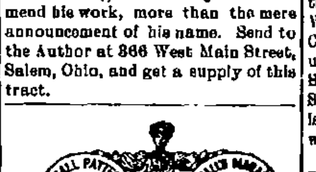
Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.



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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of h[illegible]ven, or who believe themselves [illegible]tal by nature, or who think [illegible] are forgiven, although th[illegible] ant of the Law of Par[illegible] have no use for a God who [illegible] sinners to Eternal Torment, a[illegible] ignorant of Jehovah's beneficent pu[illegible]pose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:--"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation--what is it?

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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Remittances should be sent by bank draft, post office money order, or express order. NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stuck together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not use such it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Odors and Flowers.

O, some while I am living, if sorrow wrings my heart,
Then sympathetic kindness will thrills of joy impart:
My cheeks when cold in death will not be wet with tears;
My heart can sense no love when warm life disappears.

Bring alabaster boxes, bring spikenard's sweet perfume
Before the grave is opened—before the hearse's plume—
Nods sadly at my doorway—can odors then avail
When I am in my coffin, all silent chill and pale?

If you have wreaths of blossoms, Oh bring them to my home,
Let them exhale their fragrance before the mourners come
To weep around my casket; for what avails the sweet
When I no longer sense it, when heart has ceased to beat?

I want the joys of sunshine when darkness glooms my way,
I want the friendly soothing before the final day:
Love cannot scatter shadows, when fearful life is past,
Speak now your words of loving—the end is coming fast.

The blossoms may have beauty upon my coffin lid,
But when my eyes are cryless—beneath that cover hid,
I cannot sense their fragrance, nor on their colors gaze.
Bring flowers to me living—speak now your words of praise.

—S. J. Chaplin.

(Reprinted by request of W. H. Wilson.)

Communicated.

The Bible and its Message. Number 4.

In connection with our subject we wish to devote one article to the Prophets. Moses said: The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto him shall ye hearken. Deut xviii 15 and 18. Moses and Jesus are here called prophets. As the Jews were partial to Moses as a prophet so should they have been to Jesus. If ye believe Moses ye should believe me, as Moses spake of me. Moses was the greatest of the prophets. Enoch is called a prophet by Jude 14. Enoch, also the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints.

In fact all the Ancients spoken of in Heb xi are considered prophets. A prophet was God's, Jehovah's messenger to convey the message to the people. This message was often delivered to them by an angel from heaven. Again through a vision. The prophets are naturally divided into major and minor. There are four major and twelve minor prophets. Jeremiah, Daniel and Ezekiel were of the captivity. Daniel and Ezekiel were carried into captivity by the king of Babylon. Isaiah and Jeremiah continued longest as prophets. Jeremiah continued as a prophet for the period of fifty years, Isaiah for forty years. These two prophets suffered many hardships and persecutions. Isaiah prophesied from 740 to 700 B. C. Jeremiah 627 to 577 B. C.

These two prophets resided at Jerusalem, the capital of Judah, the southern kingdom. There is little known of their death. Obadiah and Joel are of the ninth century, or of the Pre-Assyrian period. The first of these directed his prophecies against Edom. The nations are summoned by Jehovah's messenger to make war against Edom. It was for his inhuman behavior toward his brother Jacob that this sentence is pronounced. Edom rejoiced when Jerusalem was taken and sacked by a foreign enemy. Edom perished but Israel survived. Obadiah's prophecies reach beyond that of Edom and Israel. He speaks of the final restoration of Judah and Israel in their land when they shall no more be removed.

Little is known of Joel. The name was not an uncommon one. It is significant. It means Jehovah is God. Joel was a native of Judah. His home was in Jerusalem or its immediate vicinity. He speaks of Zion and the children of Zion. He frequently refers to the temple and its worship. His prophecies not only relate to the punishment of the Jewish nation and Jerusalem, but to the distant future when the nations will be summoned to Jehovah's tribunal to answer for the wrongs they have done to his people. Joel iii 8. In that day of terror Jehovah will be his people's refuge. Jehovah's presence will be manifested in the midst of a pardoned people. Joel iii 16 to 21.

Amos, Hosea, Isaiah and Micah are the prophets of the Assyrian period. During their period the northern kingdom, Israel was weighed in the balance and found wanting. They, the ten tribes were carried away into captivity and Assyrians were planted in their land and were the Samaritans of Christ's day. Amos and Hosea prophesied to Israel and Isaiah and Micah to Judah. Amos and Hosea were in part contemporary but Amos was somewhat the earlier of the two. They both commenced their ministry in the reign of Jeroboam II. Their prophecies related to the downfall of Israel which occurred 750 B.C. by the Assyrian king. In the book of Amos we find the Jehovah God made prominent. He prophesies in the name of the Powerful One. We find these expressions viz., Jehovah the God of hosts, the Lord the God of hosts, Jehovah the God of hosts, the Lord. In the R. V. God and Lord printed in capitals represent the sacred name JHVH, which the Jews would not pronounce. In place of that name was read Adonai—Lord. When Adonai was with Elohim—God, it was Lord God. Jehovah God, God the Lord. Great reverence was paid to this sacred name. It was the Yahweh name revealed to Moses and the Ail name revealed to Abraham. It is this name that we take when baptized into the name of Jesus, the Yahweh—Eloah. If faithful we in the resurrection become the Yahweh Elohim. Eloah meaning one, Elohim many. This is the numerous seed promised to Abraham when he had offered Isaac as a burnt offering. Gen xxii 17, 18. Hosea was a younger contemporary of Amos and an older one of Isaiah and Micah. The word came to him in the days of Uzziah, Jotham, Ahaz and Hezekiah kings of Judah. Hosea's prophecies related to the northern kingdom. To its destruction and the final destruction of the city of Jerusalem and the dispersion of the Jewish people. However he closes with their future restoration and greatness as a nation. Also that Israel and Judah will again be planted in their land and shall not be removed. I will heal their backsliding, I will love them freely; for mine anger is turned away from him. xiv 4. This will be accomplished that God may be all in all.

Isaiah and Micah both delivered their prophecies to Judah. Isaiah during forty years, Micah from 735 to 725 B. C. Isaiah was one of the greatest of the prophets. He was more diplomatic than others of the prophets. If Judah attempted to make an alliance with another nation he declared that they were forsaking Jehovah God and were breaking the covenant which had been made with their fathers. They were informed that the arm of Egypt and Assyria were not strong enough to protect them. Only the arm of the Eternal One could do that. He spoke of the restoration of the kingdom to the Son of David. I will create Jerusalem a rejoicing and her people a joy. They are the seed which the Lord hath blessed.

His Messianic prophecies are very prominent. "Out of the stock of Jessie shall come forth a shoot, and a branch out of his roots shall bear fruit." This is the corn of wheat that fell into the ground. He was raised from the dead and will produce much fruit. John xii 24. Micah's message is one of judgment. We learn through this prophet of the extreme wickedness of the people and the judgment that Jehovah God would surely bring upon them, of the utter destruction of the northern kingdom. His closing prophecy is full of good things. He concludes with, Who is a God like unto thee? Forgiving iniquity and passing over transgressions for the remnant of his heritage. He retaineth not his anger forever, because he delighteth in mercy. He will turn again and have compassion upon us. He will subdue our iniquities. Thou will show thy faithfulness to Jacob and thy mercy to Abraham, which thou didst swear unto our fathers from the days of old. The prophets of the Chaldean period are Nahum, Zephaniah, Habakkuk, Jeremiah and Ezekiel. Their prophecies began about 640 and continued until about 577. Of these prophets Nahum is probably the earliest. His message was to that wicked city Nineveh. He told of its certain and utter destruction. The Assyrian empire has passed off the stage of action. The judgment of Jehovah God has been executed and the Chaldean period has emerged. These governments have all been cruel to God's chosen people and they have each in its time suffered.

This prophet spoke with such definiteness that not a vestige of the wicked city of Nineveh was left. The very site of this city remained for centuries unknown. She pitied none and there is none to pity her while the prophet Nahum pronounced the judgment against Nineveh alone, Zephaniah proclaimed an universal judgment. He saw that Jerusalem must first suffer. Judah has violated the covenant made with the fathers and must suffer the consequences that she may be purified. In morals and religion she had been corrupt. "Her princes in the midst of her are become roaring lions." "Her prophets are light and treacherous persons." "Her priests have profaned that which is holy." They have done violence to the law. They have not spoken according to the law and the prophets.

The prophets of the restoration were Haggai and Zecharish and Malachi. After the captivity the dispersed were permitted to return and rebuild the walls and temple in troublesome times.

The first two of these prophets were raised up to recall the people to their sense of duty. The workmen had become discouraged, and their voice again aroused them to their task of rebuilding the city and temple. Malachi lived at the time that the temple service had been restored, and relates to the [illegible] into which the people [illegible]. The history of the restoration should be [illegible] in connection with Ezra and Nehemiah.

Trusting the above brief history may be helpful to the readers of THE RESTITUTION, we submit it to them.

Your brother in the one faith.

D. C. ROUNSON.

Notes by the Way.

My last Notes ended with my arrival at the home of Brother and Sister Haupt, at Crowley, Louisiana, where I spent Christmas day. They are old time acquaintances of mine. I have known Brother Haupt for over twenty-five years, and Sister Haupt who was a daughter of our Brother and Sister L. Z. Baker, of Aurora, Illinois, from early childhood. I baptized them more than a quarter of a century ago.

While I was at Hammond, Louisiana, I found Ella and Bessie, of the Pine Woods Bible Class, were studying Esperanto, the World's International Language. Brother Haupt introduced it to them at the time he baptized Alfred, the son of Lud and Carrie.

On arriving at Crowley, he explained it to me. I found that he had already learned it and is now in personal correspondence with strangers in many nations. While I was at his home he received correspondence from Russia, France, Germany and England, and all understood each other like as though they were using their mother tongue. This was marvelous in my eyes. It dawned upon my mind that this must be the way created of God, to carry "the gospel of the kingdom into all the world as a witness," prior to "the end," as spoken of in Matt. xxiv. I at once commenced its study. Sister Jessie Kauffman, of Ohio, has written to me requesting me to explain it through THE RESTITUTION. I will do so, in a brief manner at this point.

Esperanto is an auxiliary language invented by a Polish oculist, Dr. Zamenhof, now resident at Warsaw, Russia. In 1887, he published his scheme at Warsaw, Russia. At first the progress was slow. Russia was the place of its first activity. Finally clubs were formed and periodicals started. Polish and Russian classics were translated into it, demonstrating it to be a living tongue, with a splendid style and spirit of its own. There are now hundreds of books, of high literary excellence printed in Esperanto, some of which I will name:—The Song of Roland; four of Shakespeares plays; large parts of Aeneid; the Iliad and of the Bible. The Word of God is in parts being translated into it. I have seen it with my own eyes. I tell you, beloved in the Lord, this is no fad, but a living reality.

The First World's Congress was held at Boulogne, France, in 1905; the last one was held last August at Dresden, Germany. Two thousand people representing forty nations, and as many languages were present. The proceedings were conducted in this International Idiom. The King of Saxony, [illegible] the Honorary President. [illegible]ited States Government was [illegible]y Major Paul F. Staub. [illegible] presented by Prof. Shi[illegible] Imperial University. Emperor William of Germany telegraphed his approval.

Esperantists are found not only in the chief nations of the world, but also among the Arabs, Egyptians, Fijians, Zulus, Japanese, Turks, Syrians, Persians, Madagascarans, Hindus, and other races. It is not only a nearly perfect language, but the easiest language in the world to learn. The grammar may be mastered in six hours by a person having a common school education. Such an one ought to be able to read, translate and speak the language in six months time.

There are about two thousand root words, many of which are already known to us by which we are enabled to do the work of 185,000 words in the English. There are no exceptions to Esperanto grammar rules, no irregularities, the pronunciation is shown by the spelling. One writer said: "It is easier to learn the whole grammar of Esperanto, than a single irregular French verb."

It is estimated that there are now over a million Esperantists in the world today, and at the present rate of increase may be near two million at the close of this year. Some seventy-five periodicals use it. There is a magazine in Chicago, devoted entirely to its use. Near twelve hundred societies are devoted to its propaganda.

Q. Can the Gospel of the Kingdom be sent into all the world today?

A. It can. Different nations print yearly directories giving names and address of Esperantists, which can be purchased for little money. I can purchase thousands of addresses in Chicago, today for six cents.

In closing this part of my "Notes," I will say that I started its study near Christmas, and I am making satisfactory progress. I expect by the time I arrive at home next spring to be able to use the language in a practical manner.

My plan is, that if I should receive sufficient financial encouragement, when I arrive at home, I will purchase Esperanto type, which is made in Chicago, and print tracts on the Gospel of the Kingdom in this International Language, of the size which can be mailed in a letter envelope. Then if we can form an Association, who will take these tracts and buy envelopes and postage stamps, and by use of these directories, mail them to all nations, the expense among many would be small.

I would like to have the names of those who favor this plan. If I can have them now, a plan can be formulated for such an organization, by next Spring. It is important that as many as can do so, should learn this language; it will help materially to do so. All the books necessary to learn it can be purchased for about forty-five cents, in Chicago. A teacher is not necessary.

Bidding good bye to the dear believers at Crowley, I started for Alvin, Texas.

On arriving there Mr. Carlton sent a carriage to take me to his home. On arriving there I was warmly welcomed by Sisters Carlton and Bently. These two isolated Sisters dearly love the Blessed Hope, it is their delight by day and by night, it is a pleasure to be with them, and converse on these topics. While circumstances were such that it was not convenient to hold any meetings, yet our visit was not in vain. They so seldom see any one of the faith, it is a treat to them to meet one, ask questions for information, and take sweet counsel one with another. I shall long bear in sweet memory my visit with these dear children of God.

Alvin, might be called a garden of delights. Mr. Carlton took me to see a beautiful Orange orchard, owned by Mr. Webster. What a beautiful sight it was. The trees were as full of fruit as they could hold, without breaking down. The weight of oranges bowed them down like weeping willow trees, until the fruit touched the ground. Mr. Carlton had several branches cut off a tree, with the oranges hanging on the twigs, for me to send home. He also gave me several bunches of Kunquots, a Mexican fruit, they look like yellow plum tomatoes; they are of the flavor of an orange and a lemon combined. Sister Carlton gathered an exquisite bunch of roses and other flowers, from her garden, and together with the oranges Mr. Carlton boxed them up and sent to my wife. It was a delight to my family, as they had never seen the oranges hanging on the twigs.

He next showed me his own fruit farm, containing 000 Cape Jasemine bushes, ten acres of oranges, and some 1800 fig trees, and eight acres of strawberries. I saw strawberries displayed for sale in the store windows at Alvin.

He then took me to a large fruit farm outside of Alvin a few miles, run by a man named Stout. This farm was in full bearing, and consisted of 1000 orange trees, and thirteen and a-half acres of fig trees, together with other fruits. Mr. Stout had built a large factory on his farm, in order to preserve his own figs. We eat oranges from this orchard which were delicious.

We passed by a Japanese fruit farm run by about thirteen Japanese. One of them had been to Japan to purchase trees to send to this farm. I feel truly indebted to Mr. Carlton and family for their kind hospitality.

My next visit was to Lissie, Texas, at the home of Brother and Sister Arnold, who are old-time believers, and are well known in Northwestern Illinois, especially at Lanark, Oregon, Plum River, etc. Brother Arnold had baptized his daughter and son-in-law. Three meetings were held at the Evangelical Church, and the remainder at the Arnold residence. I baptized two at Lissie, Brother and Sister Shelton. Brother Shelton was formerly of the Campbellite faith, and Sister Shelton of the Advent faith. Both of them saw that their faith was defective, and the baptism that they then received, was like their faith. May God preserve and keep them unto his heavenly kingdom.

On the Sunday afternoon I preached to them for the last time, at the conclusion of which I administered communion.

On the Monday morning I departed for Goldthwaite, Texas, having received an invitation to preach for the Christadelphians at this place. While these people may hold to the mortal resurrection error, they no longer make it a test of fellowship, but receive into communion all those who have believed the gospel of the kingdom, and been baptized for the remission of sins.

Dr. E. Wilson met me at the depot, and took me to his home, where I was very hospitably entertained by himself and family. They secured the Presbyterian Church for me to preach in. Dr. Wilson expressed his desire that I should preach for the Christadelphian State gathering next summer.

I am now at Brownwood, Tex. and will reserve this place for next time.

Yours in the Blessed Hope.

W. H. WILSON.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

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Our offer of the next two months for 10 cents is meeting with response in some directions. Will all make a little effort and put our paper in several thousand new homes.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

The Restitution.

Ellis B. Sidley

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVIII. PLYMOUTH, INDIANA, FEBRUARY 3, 1909. NUMBER 5.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Feb'y 3, 1909.

The Balkan war-cloud has again passed and the sky is clear. This time it was a dispute over the amount that Bulgaria should pay to Turkey for her independence. The differences are settled through the mediation of Russia. In years past it has always been Russia's custom to ask a slight remuneration for such services, but the dispatches do not mention it in this instance. Wonder if the Czar has forgotten, or will take "toll" from each later on.

Word reached Plymouth Monday of the death last week at Los Angeles, California, of Sister Ella Roberts, wife of Brother A. C. Roberts. They formerly lived here, but went to California a few years ago hoping for benefit from the change. She has been a great sufferer for years, but was patient and hopeful always. Our Sister rests from all care, awaiting the coming of her Savior. We hope to have a full obituary later. May the Father in heaven "temper the wind" to our sorely tried brother, granting him strength to bear his trials.

Brother P. H. Bouk wishes us to announce in The Restitution that the new Church building at Fonthill, Ontario, will be dedicated February 14, 1909, and they extend a general invitation to all to attend the service. Brother L. E. Conner of Cleveland, O. is expected to be present and assist Brother Austin, so that all who attend will be well repaid for going. All who are within reach will surely make an effort to attend. The distance from Plymouth is all that keeps the Editor from being there. May God's blessing be with you, and our prayer is that from this new Church may go out an influence for good.

From Mrs. Augusta Pew, we receive intelligence of the death of her father H. H. Hall, of Converse, Indiana. The date is not given, but he died at the home of his daughter, Mrs. Arbuckle Murphy, aged nearly ninety-three years. "He had carried his age well, and his alacrity and excellent state of preservation had made him an unique character for many years. He was confined to his room but three days previous to his death, which was the result of pneumonia." He leaves five children to mourn their loss. In early life he was a teacher of penmanship, when residing at Peru, Ind. It never was our privilege to meet Brother Hall, and only knew him by his writings, which have appeared in The Restitution at times. He was somewhat eccentric, and was extremely severe when writing of the fallacies of orthodoxy. His special aversion was the doctrine of the trinity, as set forth in the creeds of the day.

[By Request of Cleveland Church.]

Abuses of the Lord's Supper.

1 Cor. x. 16-21; xi. 20-30.

This subject of the Lord's Supper is one which we have often considered from the positive side—that is, of its proper observance; but, whether we consider it positively or negatively, the lessons are the same. If this sacred institution is not always observed rightly today, it is no proof of the deterioration of the body of Christ, since even in the Spirit-guided church there were those who did not discern the Lord's body.

Can we say that we abuse a thing by failing to use it? In many instances we can. The privilege of the Lord's Supper neglected, or even taken advantage of only occasionally, is an abuse of an institution left to us for our perpetual spiritual help. Those who come only occasionally to the Lord's table can not enter into the spiritual observance of it, because they are following, not the command of the Master, but their own inclinations.

The Lord's Supper is abused by those who keep it only in cold formality. There may be those who, while they recognize the divine request, partake of the loaf and the cup in the same manner in which the papist counts his beads. Nowhere is there such an opportunity for high and holy thoughts as when, in the silence of the Lord's house, we partake of the emblems of the blood and body of our Lord. Let us not imagine that we have done his bidding when our lips alone have taken part in the feast.

Need we say that the Lord's Supper is abused by those who partake of it with frivolous mind and behavior? To break off in the midst of foolish conversation and laughter, and go through the form of communing with the Lord, is to insult him in the presence of men. While it is a joyful feast because it looks to the time when he is coming again, we cannot be too sober nor reverent in our manner of keeping it.

The Lord's Supper is perverted when we make it an occasion for harshly judging others. More than once we have heard those who absented themselves from the table of the Lord excuse themselves on the plea that others were unworthy. Not only is this contrary to the spirit of the institution, but it is also violating the command of self-examination. He who, in the presence of the Lord who died for him, examines himself, will have no disposition to judge his neighbor.

We abuse the Lord's Supper when we go to it unprepared. Many who are careful to array their bodies suitably when they go to sit down to a banquet with men, give no thought to being spiritually prepared to sit down to feast with their Lord. The man who spends a part of the morning of the Lord's Day in absorbing the Sunday paper, or in going over business schemes, will hardly be able to give his mind to spiritual things when he comes to the Lord's table.

We do not rightly use this feast if we fail to call to mind the things for which it stands. When the Jews kept the Passover they were to remember how by blood they had been delivered from death in the land of Egypt. Then, in the midst of it all, they read the renewed promise of One who was to come. So the Lord's Supper is an everlasting pledge to the church. While we look back to the time when the blood of the Son of God was shed for us, we also look forward to the time when he shall come again.

Communicated.

Gold Nuggets.

Christ did not select the rich but poor fishermen to tell of greater riches than the mines of the worlds can produce.

He said "Lay not up for yourselves treasures on earth; lay up treasures in heaven, for where your treasure is there will your heart be also."

He warned of the deceitfulness of riches. The camel must be unloaded of its burden before it could get through the pass known as the needle's eye.

Those that have money can do much with their means for the gospel or much for the applause of men. They can even hide their designs and yearnings after notoriety from their own conscience under the cloak of religious zeal.

They may use of their plenty and because only the widow's farthing can be given by some, they boast of the great deeds their riches accomplish. Do these things pay? The one that has money may help much with his money as the poor fisherman casts his net into the unknown sea to save if possible the perishing. It is poor encouragement for him to work as though he were securing souls by the head or by the pound estimation to be made on the value of each soul "when you make good" or on delivery at a ready market. No man of God will accept help on a basis of that kind.

But they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after they have erred from the faith and pierced themselves through with many sorrows. But thou, O man of God flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. "Fight the good fight of faith." It would be a great mistake for a general to use his means and men to build fortifications for those who for years had been engaged in deadly conflict against the principles he and his forces are upholding. It would be equally unreasonable for a leader in religious works to spend thousands in building palaces to the king and the priests of a Pentecost kingdom and profess to be waiting for the great King of the nations—our King.

Let us strive on though beset by difficulties. The riches "laid up" are more valuable than those accumulated. A farthing in a coming crown is worth more than millions given by the earthly rich.

If left alone in this world be careful about receiving help from the opposite sex. It may not be understood. If poor guard against the dominating claim of the rich. I would rather do my work in poverty and my legs carry me to the work, than to ride in the chariots of the rich and submit silently to their giving their force and means in support to the opposing cause.

W. L. Skeels.

Cheerfulness as a Companion.

To say "we are worried to death" is a common expression; but do we really comprehend the terrible truth of the remark? Do we realize that the hounds of care and anxiety and fretful inability may actually tear and torment us into paresis, or paralysis, or dementia, and as virtually worry us to death, as a collie dog worries a sheep, or a cat worries a mouse? And yet, if we are Christian men and women, worrying is just the [illegible] thing not needful; for the [illegible] sixty admonitions in the [illegible] it, and the ground is [illegible] by them that between the first "not" and the last, every unnecessary anxiety is met, and there is not a legitimate subject for worrying left.

Are we troubled about money matters? We are told to consider the fowls of the air; they sow not neither do their reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Are we in doubt and perplexity? "I will bring the blind by a way that they know not. I will lead them in paths they have not known. I will make darkness light before them, and crooked things straight." Are we sick? He has promised to make all our beds in our sickness.

Is the worry not for ourselves, but for wife and children that will be left without support and protection? Even this last anxiety is provided for "Leave thy fatherless children to me, and let thy widows trust in me, and I will preserve them alive." Now, if we really believe that God made these promise, how shameful is our distrust! Do we think that God will not keep his word? Do we doubt his good will toward us? When he says that he will make all things work together for our good, is the Holy One lying to our sorrowful hearts? Thirty years ago I was thrown helpless, penniless and friendless upon these assurances of God; and in thirty years he has never broken a promise. He is a God that keepeth both mercy and truth. I believe in his goodness, I trust in his care. I would not, by worrying, tell him to his face that he either has not the power or the good will to help and comfort me.

Worries live under a very low sky. They allow nothing for probabilities and "Godsends." They suffer nothing to go by faith. All times and all places supply them with material. In summer it is the heat and the dogs and the hydrophobia. In the winter it is the cold, and the price of coal. They take all the light and comfort out of home pleasures; and abroad their complaints are endless. Yet to argue with worries is of little use.

What remains for them then? They must pray to God, and help themselves. Egotism and selfishness are at the bottom of all worrying. If they will just remember that there is no reason why they should be exempted from the common trials of humanity, they may step at once on to higher grounds; for even worrying is humanized, when it is no longer purely selfish and personal.

It is usually idle people who worry. Men and women whose every hour is full of earnest business do not try to put two hours' care and thought into one. Even a positive injury or injustice drops easily from an honestly busy man. He has not [illegible] a catalogue of his wrongs, and worry about them. He simply casts his care upon him who has promised to care for him—for his health, and wealth, and happiness, and good name; for all the events of his life and for the [illegible] of his future.

Worriers would not like to [illegible] ten down all the doubt[illegible] have said of God, and [illegible] ured things they have s[illegible]; besides, they might consider they are often righteously worried, and only suffering the due reward of some folly of their own. Would it not be better to ask God to put [illegible] what they have put wrong; to [illegible] hold of all that is good in the present; to refuse to look forward to any possible change for the worse? Come, let us take cheerfulness as a companion. Let us say farewell to worrying. Cheerfulness will bid us ignore perplexities and annoyances and help us to rise above them. God loves a cheerful liver; and when we consider the sin and sorrow, the poverty and ignorance, on every side of us, we may hold our peace from all words, but those of gratitude and thanksgiving. Worrying is self-torment. It is always preparing "for the worst," and yet never fit to meet it.

Cheerfulness is a kind of magnanimity; it listens to no repinings; it outlooks shadows; it turns necessity to glorious gain; and so breathing on every gift of God, Hope's perpetual joy, it enables us, mid pleasant yesterdays, and confident tomorrows,—

To travel on life's common way,
In cheerful godliness.

Amelia E. Barr, selected by Grace Lawrence.

Trusting in the Lord Jesus Christ for Strength. Phil. iv 4-13.

Trust signifies a resting of the mind on the integrity of justice or friendship of another; reliance, confidence, the person, or thing that is the ground of confidence, to rely on, to believe, to commit to the care of, in confidence, to hope, to be confident of something future, trusting, confiding. Then trusting in the Lord Jesus is to rely on him; to believe him; to be confident of something future; then if we find he has promised us something, and we rely on him, we expect that which he has promised.

What has he promised? He commanded his disciples to go into all the world and preach the gospel, he that believeth and is baptised shall be saved; he that believeth not shall not be saved. Then, here, conditions are given to us, whereby we may be saved. Are we willing to trust the One who made the promise, and rely on him and be saved? or are we going to trust ourselves and not believe the gospel that Christ is the author of, and not be saved when he comes to earth to reward the faithful?

What is the reward for trusting and obeying Jesus Christ our Lord? It is eternal life, which is the Gift of God through Christ. Then if we trust in Christ, and rely on the gospel he taught, we surely will be saved. If we trust in Christ we will obey his commands and be initiated into his body, and our name will be recorded in the Book of Life. Then, when he comes to earth to reward those that have trusted in him, they will be raised to eternal life, whose names are found written in the Book of Life.

Those that are found trusting in another gospel made by man, and not secured by the promise of God. Paul says we have the sentence of death in ourselves, and Holy Writ teaches if we trust in ourselves it is death! eternal death!! But to trust in God is life! eternal life!!! There is no promise of an eternal life only through Christ. God is not slack concerning his promises but will fulfill all—he has made a law that if we obey, we shall when death comes to us be laid in the grave to sleep until Christ comes, then the obedient ones will be raised to a life that has no end, and will ever be with Christ.

Are you wishing for eternal life? Then trust and obey Christ; for the promise is unto you, and your children, and to all that are afar off.

Yours, seeking for eternal life.

E. W. Knapp.

Dear Bro. Underwood:

Sister Thompson and myself visited the Springfield, Ohio, brethren a short time ago. Enclosed are our papers which we read on Sunday morning. You may publish in The Restitution for the edifying of others if you wish. We found them awake in Springfield, and hoping soon to have a Church building. I trust that you have fully recovered from your accident.

Yours in the Truth.

J. C. Thompson.

Beloved in the Lord:

Grace, peace and mercy be unto you from God the Father and our Lord Jesus Christ.

When Jesus was before Pilate, Pilate therefore said unto him, Art thou a king then? Jesus answered and said thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Pilate said unto him, What is truth? And when he had said this he went out again unto the Jews.

The truth did not seem important enough to Pilate to enquire deeper into. The truth did not appeal to us until we were interested enough to enquire and prove if it were true, and we found 2 Peter i. 20, "Knowing this first, that no prophecy of the Scripture is of any private interpretation. Let us value the truth, and not be content with any man-made ideas of our eternal welfare.

We may be as Paul when he freely told the Galatians they had returned to the weak and beggarly elements they were in before they knew God; and says, Am I therefore become your enemy because I tell you the truth? Do we realize we should all be light-bearers, ministers of the truth? When a young brother was telling his relatives of the gospel of the kingdom and the things concerning the name of Jesus Christ, the relative said What are you telling me that for? He said, Because it is my business to do so. We are his witnesses. The truth that Jesus came to bear witness of with many miracles, signs, and wonders is that he was sent from God. John iii. 16. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

May the truth ever abide and abound in us, and may we be careful to know only the truth. And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.

Ora M. Thompson.

Dearly beloved in the Lord:

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

The Psalmist says, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

It is not always that brethren dwell together in unity, but when they do it is a good thing, it is pleasant to dwell together under such circumstances. Those who believe and teach the same things certainly ought to be in this happy relationship. Be of the same mind. Let this mind be in you which was also in Christ Jesus. In Ephesians i we read, "With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.

There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

A belief in the one Lord, one faith, one baptism and one God ought to cause us to dwell together in unity. In these last days we have faiths many and even more than one baptism.

I see an inscription on one of the churches in our end of town "Believers Baptism." I suppose that means persons entering the church can have their choice of baptism. But the Lord says there is one baptism, or baptizo, immersion. In order to dwell together in unity it is necessary to be of one mind in regard to our faith and baptism.

In Acts ii 42 we read, "And they continuedly steadfastly in the Apostle's doctrine." The result was the most perfect church we have had and will have until the kingdom of God is set up. "And they continued steadfastly in the Apostles' doctrine and fellowship and in breaking of bread and in prayers." We see that they did more than to continue in doctrine, they assembled together to remember their Lord and to pray, which help to build them up in their most holy faith.

In Eph. iv 14, That we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. No if we are anchored to the one faith, we will not be carried about and tossed to and fro with every wind of doctrine. We are exhorted in Titus ii 7, "In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity." If we all obey these commandments we cannot but dwell together in unity. In 1 Peter i 22 we read, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

J. C. Thompson.

The Kingdom.

The old Jewish Church, called Israel, was ruled by a king for a long time. The last king was Zedekiah who reigned about six hundred years before Christ. The kings and people had become so wicked that God overturned the kingdom. See Ezekiel xxi. 25, "And thou profane wicked prince of Israel whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more until he come whose right it is; and I will give it him."

The word "until" shows us that it was not to remain overturned forever, and it was generally understood that Christ was the One that was to take the kingdom; but they mistook the time. Some, if not all expected him to take it at his first coming. Even his apostles and disciples were not thoroughly posted as to the time. See Acts 1 6, 7, 8. They asked him to restore it to Israel, but he told them it was not for them to know the time until they had been endued with the power from on high, and after the day of pentecost we nowhere read of them speaking of its being restored, but on the contrary they speak of it as in the future. See James i 5; Acts xiv. 22. Again, Luke xix. 11, 12, "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return."

The Romans were in possession of Palestine at that time and if one man wanted to be king over any part of the territory he had to go up to Rome, for his commission, it was that, that Christ used as a simile. Christ is the nobleman. Heaven is the far country, and in due time he will return to sit on the throne of his glory and all the holy angels with him. Matt. xxv. 31.

Dear reader, which class do you expect to be with, the keeper of the goats, or the third class styled, These my brethren?

Let all strive to be one of his at his coming.

C. P. Graham.

Dear Restitution:

Please find enclosed three dollars to pay our dues for this year, and you may place the balance where you think best, either use it to help publish the paper or add it to the helping fund, as you think best. We love the dear old paper and hope and pray for it, and all that are connected with it. We love to read the letters written by the brothers and sisters, especially Brother and Sister Woodward, as we remember them so well, for we had the privilege of hearing them preach some splendid gospel sermons when they were out west. May the heavenly Father bless them and give them health and strength to preach many more as good, is my prayer.

Your brother and sister in Christ.

Mr. & Mrs. Sol Tetherow.

Editor Restitution:

I see my time has come to renew for the dear old Restitution, which I gladly do. I can't seem to get any one to sign for it. Enclosed please find two dollars. $1.50 to pay for my paper another year, and the 50 cents for the helping fund to use as you think best. May the Lord bless you and keep you, is my prayer, till some day when we all meet at Jesus' feet.

Sincerely,

Mrs. B Coleman.

Chasing Lies.

A lie is a bad thing to run at large. It damages, ravages and devours. More poisonous than a serpent, it often ruins not only health but reputation and usefulness. Every lie should be stopped. But whose business is it to chase a lie? Who let it loose? The man who let it loose is bound to catch it again; but a man of truth is under no obligation to chase and catch other people's lies. Suppose some man or a dozen men send forth a falsehood about me, am I obliged to spend my days and years chasing and contradicting it? By no means. Let those that made it attend to their own work, or meet the responsibility of it in the reckoning day. Every man concerned in sending forth a false statement must purge himself of it or give account to God for what he has done. God holds men to very strict accountability in these respects, and every man who thinks to dwell in God's tabernacle must look well to his words, and "refrain his tongue from evil, and his lips that they speak no guile."—*Christian.*

Many a minister preaches more religion in one month than he practices in a life time. Practice should be made to conform to the amount of preaching.

Subscribe for The Restitution to be sent to a friend. It will cost you but little—the result of seed sowing is safe in God's hands.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 3502 Woodland Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Let Us Pray.

Oh, Kind and Tender Parent, who has graciously invited us as Thy adopted children, to make known our wants to Thee, and to cast all our burdens upon Thee, assuring us that Thou carest for us,—and that the Spirit maketh intercessions for us with groaning which cannot be uttered. We gladly come to Thy call, oh, Father, and ask forgivness for all remissness, all shortcomings and thoughtlessness, and forgetfulness, and trespasses that we may feel Thy pardoning love toward us because of Jesus' name, that we rejoice in hope and go on from one degree of grace to another, till we appear before our Lord in Zion. We need Thy strength, oh God, as the trouble of the last days crowd upon us. We need wisdom from on high to direct our steps while all around us hearts are failing them for fear of some dread calamity ahead. May our hope of future life and glory be a firm anchor to steady us, so that we may outride all the storms of this life and land at last safe on the evergreen shore. Father, while we would bear up to Thee all the members of this household, we would especially pray for the aged and infirm ones,—and those languishing on beds of sickness; be very gracious to them, blessed Father; lift upon them the light of Thy countenance—may Thy presence ever be with them so that they may realize the promise that all things shall work together for good to them because they love and trust Thee.

Bless the dear lambs of the fold, oh, Father; preserve them, direct them, bless them, and at last save them with Thy great salvation. In Jesus' name.

Times of Restitution.

[A Sermon in Verse.—ED.]

On Zion's holy mountain a King shall sit ere long. Psalm ii 6
The royal Son of David foretold in prophet song. Jer. xxiii. 15
In equity and justice o'er all the earth shall reign. Jer. xxiii. 5
And all shall be obedient throughout his wise dominin. Psalm lxxvii. 11
The fallen house of David, in glory He will raise. Amos ix. 11
And make his chosen city in all the earth a praise. Isa. lxii. 7
The exiled sons of Jacob from every land he'll bring. Ezek. xxxix. 26
And in the heights of Zion his goodness they will sing. Jer. xxxi. 12
Now banished in his anger from their loved fatherland. Jer. xvi. 13
They dwell among al. people a scorned and hated band. 1 Kings ix. 7
But when the Gentile kingdoms have filled their measured times, Luke xxi. 24
From her long night of sorrow Jerusalem will rise, Isa. lx. 17
And Judah's sacred valleys where thorns and briers grow, Isa. xxxii. 15
Shall blossom like a garden and Eden's beauty know. Isa. li 3
The fir tree and the myrtle shall in the desert spring, Isa. xli. 19
And Lebanon's bright foliage to grace his mount he'll bring. Isa. lx. 13
The sun in seven-fold brightness shall pour its radiance down. Isa. xxx. 26
The earth shall yield abundance nor blighting curse be known. Psalm lxxii. 6
The inhabitants of Zion shall fear disease no more, Isa. xxxiii. 24
When God shall save his chosen and health and peace restore. Jer xxx 7-17
The monarchs of the forest shall be at peace with men; Hosea ii 18
The child shall play in safety beside the adder's den; Isa. xi. 8
The wolf and lamb together on Jacob's hill shall graze, Isa. lxv 25
And throughout all her borders shall echo sounds of praise. Isa. xxxv. 10
Then from the Holy City his word shall sound afar, Isa. ii. 3
And earth's most distant nations shall hear and cease from war. Psalm xlvi. 9
They'll beat their swords to plowshares to till the fertile land, Micah iv 3
And each shall sit untroubled beneath the vine he plants. Micah iv. 3
He'll send the truth to nations which have not heard his fame, Isa. lxvi. 9
And all shall have salvation who call upon his name. Joel ii. 32
The watchmen on the mountain shall see with undimmed sight, Isa. lii. 7-8
And earth shall be encircled with Heaven's own glorious light. Num. xiv 21
Oh, let the earth be joyful, the sea lift up its voice, Isa. xcvi. 11
The hills break forth in singing and all the trees rejoice, Isa. xxxv. 12
Before the King who cometh to reign in righteousness Isa. xvi. 5
Upon the throne of David and all the nations bless, Luke i. 31-33; Gen. 22. 18

—WM. H. HOLE.

January 24th, Bro. D. C. Robinson, of Salem, Ohio, preached in Cleveland, morning and evening. We are always glad to hear our brother minister the Word, for he knows how to rightly divide it.

Bro. J. F. Wagoner, of Rochester, Indiana, writes: "By the way, why not make a valuable addition to our paper. I suggest this title: Gems of Truth from American Pulpits. Make choice selections from R. G. Huggins, M. Joblin, and as many others as you desire." We thank our brother for his good suggestion, and will act upon it, if we can get enough of our ministers to write for the purpose. After delivering a sermon, there is one seed-thought you have demonstrated and illustrated, and this you can write in almost the same words you used in the pulpit. From four to six pages will be long enough for one sermon extract. The following brethren and sisters have promised to write for the department Bro. Wagoner has suggested that we open in Ebenezer: D. C. Robinson, N. B. Robison. P. Neill, Mattie Neill, and, of course, Bro. J. F. Wagoner, as he is father of the proposal. We have brother Joblin's sermon MSS and can give extracts from them regularly. Will other ministers of our faith join us in this effort to improve our paper? Sometimes we hear a brother complain about THE RESTITUTION; that its subject matter is not what it should be, and yet that same brother never writes anything for the paper. Remember, our paper is just what we make it. The door, opening to a large field of usefulness, now swings open; will you enter it and labor for the Lord and his truth?

The Divine Design.

"As truly as I live, the whole earth shall be filled with the glory of the Lord."

Th thing most lacking, and that is most needed in modern conceptions of religion, is continuity of thought. The "great gulf fixed" between this world and the other one—or rather the other two up and down conditions of existence that the theological creeds have impressed on the popular intelligence—is so vast that no mind of ordinary education can bear to take the leap in the dark. Only by dropping these fatal conceptions can we hope to arrive at anything like consecutive and logical ideas of Scripture revelations of the Divine purpose.

The very first thing in this revelations is the extent and limitation of the subject, and thus the concentration of the thought. The Earth is the picture; the Heavens are only the margin purposely left blank. The whole Earth is the extent, the complete unit—the stage with audience and actors—the drama strictly historical.

Now this kind of subject is just what appeals to the best thought of modern humanity; it develops to the fullest extent the utmost range of human sympathy, and so limits it as to bring it perfectly within the range of human experience and understanding. We as "humans" are in connection with the wildest tribes of central Africa, and with the darkest periods of human history, while other conditions and other beings of other worlds are unthinkable, undebatable, and as subjects, can enter into no sane conversation.

Again, this matter of unity, limitation and completeness of design not only appeals to the reasoning faculties, but to the artistic sense as well; to that sense of beauty and grace that is inate in developed intelligence. A beautiful building, a work of art, a neatly dressed person, gives us a sense of satisfaction—the answering result of expended effort, directed by skill, in good taste. The clean outline, the fine modelling, the fitness or richness of color, and above all the unity in diversity, the completeness of design—these are the stamps of higher intelligence whereby skilled minds recognize each other on sight. But where the drawing is bad, the coloring crude the design monstrous or nil—where silk hat trudges along with shabby shoes, such atrocity only appeals to the sense of the ridiculous.

This indeed is the condition of theology at the present day. With some excellent ideals, it is full of absurd inconsistencies, and like a machine with some of the pieces lost, it is useless for anything but old iron, and the melting pot. It can make no appeal to the higher intelligence and the best sympathies of the race, because of its disjointedness logically as well as denominationally, and because it deals with "other worlds" of the fairy story cast, that mature minds cannot take even an "academic interest" in, and hence the best humanitarian efforts of the time make it a special point to carefully avoid the least appearance of "religion" in the endeavor toward the "uplift of humanity."

What a refreshing consideration it would be for such to discern that they are working in the proper and only sphere of human usefulness. What an impetus it would give to righteousness to discover itself working together with God to bless the earth and fill it with his glory.

J. F. GELLETLY.

Sketches of Church History.

It is not an easy task to determine who among those who followed Luther are to be designated as reformers, and who are not, as those who held, and passed down to us the glorious doctrine of the Advent and the simple form of Apostolic church organization and government, are not called Reformers on the pages of history. We can only single out those here and there, who seem in our judgment to have been most prominent in this work. And even so, the task will be a long and tedious one, as merely to give names will not suffice.

Partly contemporaneous with Luther stand the names of Hugh Latimer (born in England 1470, burned at the stake 1555) surviving Luther but nine years, who believed that "the end of all things draweth very near, and that Christ would soon come in a cloud with power and great glory."—Nicholas Ridley (born about 1500, and burnt at the stake with Latimer) who held the same view, and Thomas Cranmer (born in England 1489, and burned a year later). Greene in his "History of the English People," says of Latimer that "No such preaching had been heard in England before his day," that "he was sensible, earnest, ironical, and denounced wrong with prophetical directness and fire, thrusting the image of the Virgin Mary out of his cathedral at Worcester and hinting that it ought to be burned at Smithfield."

Thomas Cranmer "was a representative of the religious revolution that had swept over England. His figure stood on the frontispiece of the English Bible," and Greene says that "the decisive change which had been given to the Reformation under Edward VI. was due wholly to Cranmer. The following quotation from his own writings gives his own views, "We ask that his kingdom may come for that as yet we see not all things subject to Christ; we see not yet how the stone is cut out of the mountain without human help, which breaks into pieces and reduceth to nothing the image described by Daniel; or how the only Rock, which is Christ, doth possess and obtain the empire of the whole world given him of the Father. As yet Antichrist is not slain, whence it is that we desire and pray, that at length it may come to pass and be fulfilled and that Christ may reign alone with his saints according to the divine promises, and that he may live and have dominion in the world according to the decrees of the Holy gospel and not according to the decrees and laws of man and the wills of the tyrants of this world."

S. ROXANA WINCE.

Gold Dust.

The Christian is a hearer and doer of the Word.

If you make a promise, take care that it be so that no one may suffer by trusting you.

Proving the crookedness of other lives will not straighten your own.

Shun arguments, especially with the ungodly. It hurts us and makes no change in them.

The more we spread religion abroad, so much the more have we remaining, and so much the more richly does it flow back.

If God is your guide, he will be also your guard; he always protects whom he leads.

Upon what condition may we obtain immortality? "Fight the good fight of faith, lay hold on eternal life." 1 Tim vi 12.

ANNA DREW.

They Wrote Letters.

Brother Huggins:

I have been reading some remarks in THE RESTITUTION about the prayers of Brother Joblin. Some are for them, and some are against them.

Whether it is right or not right for his prayers to be printed, I don't think we who read THE RESTITUTION have any right to judge. If the one who publishes them does it for the good of the brethren, and the prayers are from the heart, and we who read them do so for the good we can get out of them; I cannot see why they are not a blessing. The brother knows why he prints them, and it lies between him and his God, if he is in the right or wrong.

I for one am glad they are printed, and that I am permitted to read them. I am one of the isolated ones; have not heard a gospel sermon in fourteen years. I take THE RESTITUTION, and would not be without it if in any way I can honestly do so. The short sermons that appear from time to time, and the prayer at head of Brother Huggins' department, are God-sent blessings to us isolated ones. I do not think it matters where or in what position we pray, if we from the heart ask what we need and believe Father will answer us if he deems it best for us.

Remember me in your prayers, dear ones in the faith, that my lamp may be found trimmed and burning when the Bridegroom comes.

MRS H. E. PADDOCK.

Communicated.

The Story of a Happy Christian Life.—No. 70.

[redacted] the story of my fa[redacted]tel in late numbers [redacted]TION, but yesterday, [redacted] W. H. Wilson kindly sent me [redacted]items, pertaining to that history that seem to me worth preserving, and I trust the readers of the dear old paper will pardon me for giving them.

Brother Wilson says:—"I was very much interested in reading in THE RESTITUTION the incidents you have given in your father's life, and while reading, two incidents came to my mind that you may not be aware of. Once while he was in Chicago preaching, he was our guest. He expressed a desire to see some of the sights of the city, and I accordingly took him to various points of interest, among which was the Board of Trade. We entered a few minutes prior to the opening of business and took our seats in the Visitor's Gallery. He was interested in viewing the beautiful interior of the structure, the ceiling of which was formed to represent the great arch of the heavens at night all studded with twinkling stars. He drank in deeply this beautiful representation of the divine work of the Great Creator, whom he so devoutly loved.

While sitting there his attention was called to the people rushing to and fro upon the floor, creating so much confusion. He said to me, 'I suppose there is some one here who is able to bring order out of this confusion when the time for business comes?'

I said 'No, Sir, the confusion will be much greater than it is now.' He replied, 'I cannot see how any one can do business amid such confusion.' The great clock pealed forth the time to start business. Every one rushed in great haste to several pits in which their interest was centered. The scene was that of confusion worse confounded. I apprehend that the confusion at the Tower of Babel could hardly have excelled it.

The men shouted and screamed at each other in distant parts of the pit, trying to make bargains with one another, what the voice could not do gestures made by arms and hands, talking by signal made up.

On an elevated platform was a blackboard and a telegraph instrument. A man receiving Market reports from other cities wrote them upon the board. All eyes were watching the entries upon this board.

When some radical change in the Market occurred, the wild scenes of confusion were simply indescribable.

The 'bulls' tossed, and the 'bears' squeezed the market. At every such point colossal fortunes were either made or lost. I was interested in watching the face of your father. He was as motionless as a marble statue, but I could see a busy mind at work. After awhile he broke the silence and said, 'My verdict of this whole business is, that it is the World in bloom!' A better verdict could never have been rendered.

Some years after this we removed [redacted] Louisiana and located two and [redacted]half miles west of Hammond, in a [redacted]ful pine forest. While there we [redacted]our father's painful afflic[redacted] month of March, while th[redacted] still held sway in Indiana, we were gazing with enraptured eyes upon the beauties of Springtime, a profusion of beautiful flowers surrounding us on every side. While viewing these my wife said, 'Let us send Brother Chaplin a can of rosebuds.' She then clipped a bunch of them of different colors and perfume, and packing them in the can, sent them to him. We very soon received an appreciative letter from him and a manuscript poem, entitled 'Odors and Flowers.'

The sentiment of the poem was that he preferred the flowers while he was living, in preference to the time when the nodding plume of the funeral hearse stood before the door, for at that time he could neither appreciate their beauty, form, color, or perfume.

The picture of the self-sacrifice of your father is before me. I would rather fall asleep in Jesus with a record like his than have all the wealth of the world."

Father's verdict as to the Board of Trade and the mad rush of those interested therein, marks as with prophetic finger the significance of the times in which we live.

If that scene represented "The World in Blossom," what will it be when the fruitage has ripened? "And he that sits on the clouds thrusts his sickle into the earth and the earth is reaped .....and the angel gathers the vine of the earth and casts it into the great wine-press of the wrath of God." Rev. xiv 16. 19.

Father says, in a beautiful poem, entitled

HARVEST AND VINTAGE.

'Tis the harvest of ages; the seed that was sown
In 'the field of the world" to ripeness hath grown,
And the reaper has come to gather the grain
That whitens on hill-slope, o'er valley and plain.

'Tis the vintage of ages—and see, the wild vine,
Is purpled with clusters that swell with the wine
Of madness and hate that soon like a flood
Shall gush red from the treading in wine-press of God.

For the Lord of the Harvest, the plants of his love,
Will gather, and shelter in garners above,
While the full grapes are crushed by the press of his ire,
And the wild vine that bore them is burned in the fire.

AUNTIE WINCE.

To Be Continued.

The Revelation of Jesus Christ.

ACTS II. 4-11.

In Acts ii. John is taken into the King's court in heaven and shown the inauguration of the new King, who alone is found worthy to receive power, riches, wisdom, strength, honor, glory and blessing. He had "become obedient unto death," even the death of the cross, and was therefore now "given dominion, glory and a kingdom, that all peoples, nations and languages should serve him."

The Lamb, the Lion of Judah, takes the book, the portfolio of state, 'the law and manner of the kingdom." Ps. ii 8; xxii. 28; lxxii. 1-20; Dan. vii. 13-14. Types Deut. xvii. 14-20; Gen xli. 37-46; 1 Sam. x. 24-25; xvi. 6-13; 1 Kings ii. 1-9. He proceeds to unseal his commission, and order and establish his kingdom with judgments and justice, and execute the judgments written.

Here, as is often the case, the prophet briefly outlines the prophetic field, and then returns again and again to give various lines of events, and fuller particulars in the same field. This act belongeth to the time of the end, the last end of the indignation, for the controversy of Zion is on again. The first seal reveals the symbol of a man of war who receives a crown. He rides prosperously to conquest. Psa. xiv. 1-6; Hab. iii. 9. His campaign goes on till the kingdoms of this world become the kingdom of the Lord and his Christ.

The second seal brings wars and insurrections. Isa. lxii. 13 25; Jer. xxv 29-38; Joel iii. 4-10.

The third seal brings bread famine; war has decreased grain growing.

The fourth seal brings death from many causes, details under the trumpets and vials.

The fifth seal brings the martyr's cry for vengeance; they rest yet a little season, and now comes in the great tribulation time of trouble, Mat xxiv. 21; Dan. vii. 21; viii. 12; xii. 1; Rev. iii. 10; xii. 12-18.

The sixth seal brings a great earthquake, Rev. vi. 12-16; xi. 13, 10, 18; Psalm xlvi; Isaiah xxiv. 19; xxix. 6. The sun became black as sackcloth of hair; Isaiah xiii. 10; Joel ii. 10; men hide themselves from the wrath of the Lamb.

After describing the sixth seal the prophet goes back and takes up Israel's interest, briefly sketching what shall befall them in the latter days. "Hurt not the earth, till we have sealed the servants of our God." "Can these dry bones live?" Thou must prophesy again. Ez. xxxvi. 37.

Now great industrial prosperity and wealth come with the resettling of the land, the temple is rebuilt and the sacrifices resumed. Ez. xxxviii. 8 13. The man of sin comes in his own name, places the abomination that maketh desolate in the holy place, the temple, scatters the power of the holy people, showing himself that he is god. Dan. vii. 25; viii. 13; xi. 36 39; Isaiah vi. 11-12; xvi. 1-5; Matt. xxiv. 15.

After the seventh seal the prophet again returns and under the seven trumpets gives more particulars of the judgments for the blood of saints, and the abominations, for their wickedness is great. Isa. lxiii. 5.

The seventh trumpet brings a crisis, the earthquake of the sixth seal; the nations were angry. Joel iii. 9-10; Rev. xvi. 12-14. The time of the dead, that they shouldst give reward to thy servants the prophets, and to them that fear thy name small and great.

A. S. CLOUSE.

Dear Brothers and Sisters:

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9 4. Not a gospel, or another gospel, but the gospel which Jesus preached. It is the gospel that brought good news, joy and glad tidings of our Lord and Savior Jesus Christ. See what he has come for and what he has done for us. Some one may ask or think what did he do for us?

The believers of the gospel know that he laid down his life for us that we might have everlasing life. If we believe the gospel, the good news of the coming kingdom and obey the gospel we must then work out our own salvation with fear and trembling. We must labor and suffer reproach. Things wont run smooth all the time, we will get drawbacks or setbacks, or more clearly we may be tempted to do something which we ought not to do; then is when we are tried, but if we live of the gospel we will overcome temptation; but if it is another gospel we will fall by which we are tempted. Why? Because it has no foundation to bear us up.

This gospel which Jesus preached is the good news of the coming kingdom of God which God has promised since the world began. If we believe it, and have faith and hope for it, put our trust in the true and living God who is the God of all, especially of those that believe in him, 1 Tim. iv. 10; let the light shine by which we are called, for God is not unrighteous to forget your work and labor of love which ye have shewed toward his name in that ye have ministered and lived according to the gospel promises; for the eyes of the Lord are over the righteous and his ears are open unto their prayers, 1 Peter iii. 12. Trust in the Lord forever, for in the Lord Jehovah is everlasting strength. Isa. xxvi. 4.

Let us practice what we preach according to the gospel promises. "In all thy ways acknowledge him and he will direct thy paths." Prov. iii. 6.

"Stand up and bless the Lord,
Ye people of his choice,
Stand up and bless the Lord your God,
With heart and soul and voice.
Stand up and bless his glorious name
Henceforth forevermore.

J. GRIEF.

The Spirit Birth.

Being born of the Spirit is not some kind of a mysterious incomprehensible affair, as some people would have us believe. It is a change, a bodily change, that is, a change of nature. This change, or spirit birth, is variously spoken of by the inspired writers. They speak of it as a change, quickening of mortal bodies; 1 Cor. v. 2; redemption of body, Rom. viii. 11; clothed upon, and house from heaven, 2 Cor. v. 2; change of vile body, Phil. iii. 2; like Christ's body; a spiritual body, image of heavenly, raised incorruptible, put on incorruption, put on immortality, death swallowed up, 1 Cor. xv. 44 54; eternal life, Rom. ii. 7; cannot die, equal to angels, Luke xx. 36; partakers of the divine nature, 2 Peter i. 4; born of spirit, John iii. 5.

Therefore as long as we have not had this change, as long as we are mortal, corruptible, vile, earthly, natural, dying, we are of the flesh, and not born of the Spirit. When does Paul say that this change will come? "At the last trump."

In the resurrection morning all those who have run with patience the race, will be changed from flesh and blood to flesh and spirit, as was Christ.

Then they can say with him "I once was dead, but now I am alive for ever more." They will then be born of the Spirit.

CHARLES COOPER.

We may lay it down as an elemental principle of religion, that no large growth in holiness was ever gained by one who did not take time to be often, and long, alone with God.

DO NOT forget to renew your subscription when it expires.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY, FEB. 7.

"True and False Brotherhood." Acts iv. 32-37; v. 1-9.

Golden Text. "Lying lips are abomination to the Lord: but they that deal truly are his delight." Proverbs xii. 22.

As the true brotherhood is the most pleasant, interesting and profitable theme, we will give that the greater consideration. Like precious stones compared to building stones is the true brotherhood in the Lord, to all other men.

Since the days of Seth and Enos, Gen. iv. 26, we may say there has been a true brotherhood. Abel may truly be called the first brother, but judging from what is written, he had no company. Abraham had one brother in the Lord, Gen. xii. 8. Isaac had none,—Father, Mother and wife excepted,—Jacob had none, except we say his son Joseph. There were Moses and Joshua. Deut. xxxi. 14 Joshua and Caleb, Num. xiv. 6 10. David and Jonathan, 1 Sam xviii. 1-3

These examples show that among the thousands of people, there were very very few—at any one time—that enjoyed the benefit and pleasure of true brotherhood.

Coming down to the New Testament times we find the following expressions by Jesus the Son of God.

The multitude,—a great crowd—said "Thy mother and thy bretheren without seek thee." He said, Who are they? Getting no answer he pointed to his disciples—mentioned in Mark iii. 16 18—he said, "Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother," Mark iii. 32-35. The true brotherhood was more dear, and precious, more to him every way than all relatives and friends. One reason may be given. They will be with him in his kingdom. When he sits on his father David's throne, Luke i. 32. The King on Mt. Zion, Psa. ii. 6. The disciples will be kings over Israel, Matt. xix. 28. Jesus will then be the Christ, the King of kings, and the true brotherhood will be established forever.

The true brotherhood was not complete with the calling of the twelve apostles. None are excluded from this brotherhood, but many—the multitude—exclude themselves. Jesus said I pray not for these—disciples—alone, but for them also which shall believe on me through their Word, that they all may be one—one in us, John xvii. 20, 21. This prayer includes all true believers from the moment of that prayer to the last moment of the present dispensation,—the present gospel call. When the Lord himself shall descend from heaven, 1 Thess. iv. 16, and calls the general assembly of the church of the first born, Heb. xii. 23, and that new brotherhood is complete, and they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth, Rev. iv. 9, 10.

It is much to be regretted that the fate, the doom, the swift destruction of Ananias and Sapphira did not there, then, and forever stamp out, and put an end to "false brethren." It may be well here to notice that some may think that Ananias had at least, a shade of excuse, for Peter said "Why hath Satan filled thine heart?" Some, a good many, have been heard to say,—when taken to task for wrong doing, or when making voluntary confession, "The devil tempted me" and other strong expressions to this effect. Such expressions of blame come from moral cowardice, and began with Adam, The woman you gave me is to blame, Gen. iii. 12. Here is falsehood first, slander, censure of God next, and last blame on the woman. There is little or no limit to the reckless statements of the false brotherhood. False brethren are not all rude, nor ignorant. This class are not dangerous. They cannot make lies appear true. It is the well educated and polished reasoner that deceives the hearts of the simple—the guileless. Rom. xvi. 18. They make the worse appear the better part. These things can hardly be charged to Ananias, but he was truly a false brother, a member of the false brotherhood. He was like many of the present day. Because the true brotherhood sold their land and houses and gave the money to the apostles to distribute, as they knew best. Ananias and his wife wanted to appear equal to the rest. The apostles with great power,—miracles by the Holy Spirit—gave witness to the resurrection of the Lord Jesus. Ananias had overlooked or forgotten the power and judgment of the Holy Spirit in and by the apostles. The Spirit forewarned Peter of the deception of Ananias, and when he appeared with the money, the apostle was ready to expose his falsehood, and tell him he had not lied to men, but to God, and it was no outside Satan that had tempted him, it was conceived in his own heart. He heard the words and dropped dead. Three hours after his wife came and repeated and confirmed the lie. They had tempted the Spirit of the Lord, and his wrath fell upon them. According to the apostle's words in verse 4, they had no need to sell their property, nor to offer the proceeds, nor to lie. The same can be said today. There is now no need for any one to add to the false brotherhood, but some are so charmed with the logic of the false, that the simple truth has nothing for them.

Next Lesson:—

"The Apostles Imprisoned," Acts v. 17-32.

P. NEILL.

Notice.

Any Berean desiring Berean pins, address our treasurer, Wm. Hardesty Box 281, Oregon Ill. Also send all dues to Bro. Hardesty.

Any desiring Berean booklets, send to president Anna Drew, 629 N. Galena Ave, Dixon, Ill.

Those desiring tracts, make it known to the Tract Committe, Anna L. Adams, 608 Peoria Ave., Dixon, Ill., and the same shall be sent free of charge, but any free will offering will be gladly accepted by that committee.

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1 00 a dozen. Send direct to him for them.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You [illegible] tell how much good a [illegible] used in this manner.

Notice.

The Church of the Blessed [illegible] (Church of God) in Chicago, has secured Hall No. 618 on 6th floor, Masonic Temple, State Street for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rotha, 970 St Marks ave, Brooklyn, N. Y. 1 copy 87 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

BROTHER John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 76 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death, Signs of the end, Through the second vail, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the mean[illegible] given to it years ago. It also [illegible] how this change was made, [illegible] made it. The price is 1[illegible] or 5 for 50 cents. Send [illegible] H. Wilson, 420 N. Willo[illegible]tin Sts. Chicago, Ill.

AN EXPOSITION of ISA. VII 14 16.

A booklet by Robert G. Huggins, of 3502 Woodland ave Cleveland, Ohio, and designed specially for the brethren. Plain, brief, terse, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

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A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

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TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 80 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.

There are more McCall Patterns sold in the United States than of any other make of pattern. They fit, on account of their style, accuracy and simplicity.
McCall's Magazine (The Queen of Fashion) has more subscribers than any other Ladies' Magazine. One year's subscription (or number) costs 50 cents. Latest number, 5 cents. Every subscriber gets a McCall Pattern Free. Subscribe today.
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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Heis the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Be[illegible]otten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10808 Somerset Ave, N E, Cleveland, O.

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A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin. 10808 Somerset ave, N E Cleveland Ohio

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother,

T. J. DANIEL.

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All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, postoffice money order, or express order. NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money in paper money is easily detected and is at [illegible] always. Money sent in a registered letter is not [illegible] by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

People Will Talk.

You may get through the world, but 'twill be very slow,
If you listen to all that is said as you go;
You'll be worried and fretted and kept in a stew—
For meddlesome tongues must have something to do,
For people will talk.

If quiet and modest, you'll have it presumed
That your humble position is only assumed—
You're a wolf in sheep's clothing, or else you're a fool;
But don't get excited—keep perfectly cool—
For people will talk.

And then, if you show the least boldness of heart,
Or a slight inclination to take your own part,
They will call you an upstart, conceited and vain;
But keep right ahead—don't stop to explain—
For people will talk.

Threadbare your dress, or old-fashioned your hat,
Some one will surely take notice of that,
And hint rather strong that you can't pay your way,
But don't get excited, whatever they say,
For people will talk.

If you dress in the fashion, don't think to escape,
For they criticise them in a different shape;
You're ahead of your means, or you're tailor's unpaid,
But mind your own business—there's naught to be made—
For people will talk.

Now, the best way to do is to do as you please,
For your mind, if you have one, will then be at ease;
Of course you will meet with all sorts of abuse;
But don't think to stop them—it ain't any use—
For people will talk.

Communicated.

Pre-existence of the Son of God.

I have been requested by a brother in the faith, to write on this theme. My position on this is not known to many of the readers of THE RESTITUTION, as I have never written on the subject for publication. There are some who hold that the Son of God had a personal existence prior to the

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

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begettal by the Holy Spirit, and birth by the virgin mother; while others hold and teach that the beginning of his individual existence was this begettal and birth. So there are two sides to this question. A score or more of texts are quoted in proof of our Lord's personal pre-existence. What is claimed as proof from these texts is called in question by writers on the other side, who endeavor to show that these passages do not sustain the conclusions drawn therefrom. These [illegible] are regarded by the advocates of pre-existence as quite unsatisfactory. This is natural enough. Will my exposition of these texts prove more satisfactory? This remains to be seen. I am disposed to think, the plain historical view ought to be satisfactory to all who claim to believe in the inspiration of the first and second chapters of Matthew, and the first, second and third of Luke; namely the view recorded here that the Son of God was begotten by the Holy Spirit overshadowing the virgin Mary, and as the result his subsequent birth at the proper time in the village of Bethlehem, Judea. Faith can rest here on a solid, and all sufficient foundation.

Old as I am, and so long in the faith, I had never written on this topic prior to this effort; not because I deemed it unimportant; nor because of offending some who have all along held this view of pre-existence of our Lord; nor yet, because the subject is beset with difficulties that I could not, to my own satisfaction, remove; but because others more able I thought, were writing on the subject sufficiently often, and at such length as properly suited the narrow compass of our good paper where variety is looked for by its readers.

THE SUPERNATURAL IN REQUISITION.

At what point is the supernatural operative? Just where the record places it as announced by the angel Gabriel; "The Holy Spirit shall come upon thee (Mary) and the power of the Highest shall overshadow thee; therefore that holy thing born of thee shall be called the Son God." Luke i 35. Matthew records "She was found with child of the Holy Spirit." Chapter i 18. Thus early, on the ground of this supernatural operation that gave being to the world's Redeemer, it was announced: "That holy thing shall be called the Son of God." Conception is the beginning of all beings of whom birth is literally and properly affirmed. Plainly in the light of the record Jesus had such a beginning. Let us not go back of the record and draw inferences from passages which have no reference to "pre-existent personality;" and thus contradict what it says in the plainest terms inspiration could employ. It is a query in my mind whether those holding the doctrine of "personal pre-existence" stop to think of what their position involves as logical conclusions. 1. It contradicts the fact that this record is a full and exact statement of the truth touching the beginning of being, or existence, of the "Son of God;" so entitled in advance of his birth, and on the ground of what the angel said concerning this marvelous personality's begettal. This history, though brief, was written to furnish us exact information on this point.

2. The theory of "personal pre-existence" is ground for the conclusion that a being superior even to the arch angel in mental capacity; and, in possession of creative power, and existing prior to the fall of man; prior to the creation of the physical universe, and equal, or nearly so to the Creator of all things, was so nearly unmade—destroyed; for this suits the case better—as to be but a germ of life, or a life cell. This conclusion involves the idea of a miracle back of the marvelous conception by the Holy Spirit and the power of God. So accordingly two miracles were wrought instead of one, in the light of the theory of "pre-existence." The one miracle is plainly recorded, but the other finds no mention on the pages of inspired history. The truth is, there was no need of Jehovah working such a mighty change upon a pre-existing Son of his; and the begettal by the Holy Spirit proves that he did not. The question is, Did the only begotten Son, the one born of the virgin mother, exist as a person prior to the recorded conception and birth? If he did such a fact ought to be plainly revealed. There ought to be a passage, or passages quite as plain as the proposition itself. Such plainness we could reasonably demand on a subject of this nature, with that brief history in Matthew and Luke before us, together with [illegible] promise made to the fallen pair. That the seed of the woman should bruise the serpent's head. Such is not the kind of proof alleged in support of the proposition, that our Lord personally pre-existed; that before the creation of man, before the physical universe was framed, before all things and creatures brought into existence by creative power and skill, he was in being, and jointly with the self existent Jehovah shared in the work of creation. The humble Nazarene, though he affirmed himself superior to other men, even to the great Lawgiver of Israel, did not make reference to the part he performed (?) in creation. If he shared in such a stupendous work as that of creating worlds, and the animate and sentient creatures upon them, surely this would be ample ground of superiority, sinking all others out of sight. "For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. Heb iii 3. But Christ as a Son over his own house whose house we are, if we should hold fast the confidence and exultation of the hope." v 6. When the church reaches completion under this great Builder's hand it will include Moses as a part of the house, while the "Son is head over all things to the church or house," but inferior to his Father in the light of his admission, "My Father is greater than I." John xiv 28. Trinitarian commentators are obliged to explain this explicit statement. Owen says, "The meaning which is to be attached to these words, is official superiority, and conversely that for the time being there was in him an official inferiority." The 4th verse of Heb. iii reads, "Every house is builded by some one (R. V.) but he that built all things is God." The Scriptures from the first verse abound in statements of this great fact.

EXAMINATION OF PASSAGES ADDUCED IN PROOF OF PERSONAL PRE-EXISTENCE.

It is in point to begin with Gen i 26, "And God said, Let us make man in our image, after our likeness. It is claimed that here is proof of the presence of at least one other God (some say two) on the scene sharing with the eternal and self-existent Father in making man, the last and crowning work of the six days creation. Elohim here rendered God, is plural and as agreeing with this noun the pronouns are plural. This fact taken in the light of Col i 16, "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him." This and a few other passages, regarded as parallels, are brought forward as proof beyond controversy of his agency in the creation of the physical universe and man. If this and similar texts prove what is claimed for them, we would be obliged to concede the fact of personal pre-existence. Before examining this passage, and its connections, I wish to remark in reference Gen i 26 that though the Hebrew word rendered God is plural, and is followed by two pronouns in the plural yet in the 27th verse the same plural noun is the antecedent of pronouns in the singular, and in other verses of this history as well. Another fact to be observed is that the translators have rendered this noun in the text by the noun God in the singular; and higher authority than these English translators, the Son himself, in applying this text on the question of marriage, adultery and divorce, uses the word poieas, Creator in the singular; thus sustaining the Old Testament doctrine of one God, one Creator. This Son, conceived by the Holy Spirit, born of a human mother, and growing in stature and increasing in wisdom as a child, and in youth and manhood learning and practicing the trade of a carpenter, was not on the scene to join in the work of creating man. He bore testimony to the truth of one God on whom he was dependent [illegible] power, word and works. Prof. [illegible] the Commentator, though a strong Trinitarian, says, "The language employed is not, *** in itself any more a decisive argument in favor of the doctrine of the Trinity than the use of the plural term Elohim in v. 1," on which he remarks, "Elohim, is a very remarkable word, occurring for the most part in plural, and yet usually connected, as here, with a verb in the singular." He further says, there is a similar idiom in Hebrew in respect to words denoting rank, authority, eminence, majesty; that this idiom is by no means uncommon. He gives references to examples. The plural in these cases seems to be for the purpose of giving to the word greater fulness, emphasis, and intensity of meaning. New Testament writers copying the Septuagint uniformly translate this Hebrew plural word by theos singular, instead theoi plural. So the history of man's creation affords no proof of pre-existence. The fact that Abraham addressed one of the three angels that appeared to him as he sat in the door of his tent by the title, Lord, has been taken as proof of pre-existence by some writers. A title so common as applied to men and to angels will not bear the weight of the conclusion that Abraham on that occasion addressed God's Son. The other two were addressed by Lot as "My lords." There is no proof here of pre-existence. These were angelic beings employed by Jehovah to execute his purpose.

JOHN L. WINCE.

When Will the Change Take Place?

"Flesh and blood cannot inherit the kingdom of God." 1 Cor. xv. 50.

The question has been asked, When will the change take place? In a passage previously quoted, namely John vi. 54, we read, "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." So we learn by this passage of Scripture that the change will take place at the last day.

In regard to this last day and when the change will take place, it is more fully explained in 1 Thess iv. 16. The change is to take place when Jesus descends from heaven, not before he descends nor after he descends.

It reads, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

When Jesus leaves his Father's throne, and descends, then will he call his waiting bride. The majority will be sleeping in their dusty beds, a few will be alive; the sleeping ones will be brought forth incorruptible, and they which are alive will be changed in the twinkling of an eye, and all will meet the Lord in the air.

These were judged worthy of eternal life when they believed and obeyed the gospel. Their names had been written in the Lamb's book of life, when they believed and were baptized for the remission of sins.

Who is it that comes into judgment? In Matt. v. 22 we read, "Whosoever is angry with his brother without a cause, shall be in danger of the judgment."

2 Peter ii. 9, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

2 Peter iii. 7 "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

So we see that it is the unjust and ungodly that come into judgment.

J. C. THOMPSON.

Sunday School Lesson.

LESSON FOR SUNDAY, MARCH 7.

Philip and the Ethiopian. Acts viii. 26-39.

Golden Text.—"Search the Scriptures; for in them ye think ye have eternal life, and they are they that testify of me," John v. 39.

We will first remark on the Golden Text. It is the sad experience of the few who do search the Scriptures, that they cannot induce, nor by any kindly means, get the religious professing people to search the Scriptures for themselves. A very energetic worker said he had visited—in his district—one hundred and eighteen families "church members," eleven read the Bible occasionally, three had family worship. This was told at a very important conference of so-called religious workers. Thousands of people, professing belief in the Bible for their salvation never even read it, let alone search it.

This lesson brings to our notice an angel of the Lord, Philip an evangelist, a man of Ethiopia, and the Holy Spirit.

Let us carefully notice that we have a clear case of conversion. The Ethiopian was converted by, and to the Word of God—the Scriptures. Observe the kind of people God can convert and bless.

First. This man of Ethiopia was pious—careful of his duty to God as far as he knew.

Second. He was devotional—had respect, and reverence for the Word of God, but did not understand it all.

Third. He had been at Jerusalem, a few hundred miles from home, worshiping as best he knew.

Fourth. He was reading—searching—the Scriptures—not a novel, nor even a first class magazine.

Fifth. He was reading aloud—was not afraid or ashamed of what he was doing.

Sixth. He was anxious to know what he was reading about.

Seventh. He was very glad to find one that could instruct him.

Eighth. He was great, but not proud.

Ninth. He was reading in the book of Isaiah—what we now know as Isa. liii. 7, 8. It was not then divided into chapters, and verse.

Tenth. He wanted to know if the prophet was writing—speaking—of himself, or some other man.

It was now Philip's opportunity. "He began at the same Scriptures and preached unto him Jesus." It is more than a good guess to think of some of the things Philip would say. He would tell him how that Scripture was fulfilled when Jesus was arrested, tried before Caiphas the high priest, a mock trial, and unjustly condemned, then standing before Pilate, and the priests and all their friends crying "Crucify him, crucify him." He would tell him of the shameful death on the cross,—of the wonderful and awful happening when Jesus died. Of his burial, but especially of his resurrection on the third day. Of the empty tomb, of Jesus appearing to the apostles and disciples. Of his instructions concerning the kingdom for forty days and his ascension from Bethany, Luke xxiv. and Acts i. Of his promise to come again and receive them to himself, John xiv. Of his coming to Zion as the Redeemer, Isa. lix. 20. Coming to create a new heavens and a new earth, to make Jerusalem a place of joy, and the inhabitants, the blessed seed of the blessed of the Lord. Isa. lxv. 17-25. This would be preaching the kingdom, and the name, as he preached in Samaria. Acts viii. 12.

Philip preached all—or equal to—what has been quoted. If he had not the Ethiopian could not have said, "I believe that Jesus Christ is the Son of God." Let us take heed to another point in the lesson. He did not need to be urged by Philip to be baptised—immersed—he believed from the heart the Scriptures Philip preached. He saw salvation in them. He also saw clearly that he could not share in that salvation without being baptized for the remission of sins, Acts ii. 38. He could not be sinless—forgiven of God in any other way. Was it any wonder then that he said, "Here is water, what doth hinder me to be immersed?" There was nothing to hinder except his confession of faith, that was at once freely made. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. x 8-15.

This lesson brings to view the love and goodness of God and the Lord Jesus. It shows plainly that the Lord knows those that are honest hearted, and who will if instructed, believe and obey his message of salvation. This is not the only case in which he performed a miracle to have the earnest inquirer informed of his will. He performed several wonders to get the Word of salvation—the gospel of Christ, Rom. i. 16, to Cornelius a Gentile, Acts x. Just think what the Lord did to have Samaritans, an Ethiopian and Cornelius led to a hope of eternal life. He is looking after, and bringing to a knowledge of the truth, all who, like the Ethiopian, with an honest heart will search the Scriptures.

Next Lesson,—

Eneas and Dorcas, Acts ix. 31-34.
To think about,
How many churches has God?
Did Peter heal Eneas?
Who raised Dorcas?
Who sent for Peter?

P. NEILL.

Good Generalship.

"Find out what the enemy does not want you to do, and then do it," is what the Duke of Wellington used to tell his subordinates. This is good generalship anywhere, in the Christian life, in the civic life also. The liquor manufactures and dealers are the enemies of the temperance cause. No matter what they say, their actions prove this. They make plain enough for any one to see that they don't want prohibition, nor the abolition of the saloon. Therefore those are the very things all temperance advocates ought to work for.

"All things are at the present moment rushing to a great crisis.....I believe that the morning twilight is near; I believe that the axles are heated by the accelerated revolutions of the wheels of time as they near their rest. But instead of that being a reason for our relaxing our exertions, it is the reverse; if the letter-paper is nearly full, let us crowd more writing into the space that remains; if the candle light is nearly extinguished, let us work the harder ere it go out. Let your loins be girt, and your lamps burning, as men waiting for their Lord."—John Cumming.

I will be silent and barren of discourse when I chance to hear a tale, rather than go with child therewith, till another's ears be my mid-wife, to deliver me of such a deformed monster. I may hear a tale of delight, and perhaps smile at an innocent jest. I will not jest or joy at a tale disgracing an innocent person.—Arthur Warwick.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mr & Mrs W I Barber	5 00
Hannah Barber	1 50
B M. Payne	50
H M Thomas	50 00

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

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PLYMOUTH, INDIANA, FEB'Y 24. 1909.

WE are informed that Brother O. J. Allard closed his meetings at North Salem Church last Sunday evening, and began at South Bend on Monday evening. Will some one give us a report of the North Salem meeting.

BROTHER John L. Wince was with the Plymouth Church last Sunday, and gave two discourses. While both were good, the one in the forenoon on "Worship" was exceptionally fine Those who will listen and get the line of thought, are sure to get benefit when Brother Wince preaches. He reports Sister Wince in rather poor health.

THE people of Austria-Hungary are the most mixed of any country, it requires eight different languages when the parliament meets to administer oaths to the representatives. From this it can readily be understood how difficult it is to manage so many disturbing elements. Major General Edward Ritter von Schweitzer, a Jew, has been appointed by Emperor Francis Joseph to be field marshal, which is the highest military rank in the empire. Of course the Anti-Semites are very bitter, while on the other hand the liberals praise the emperor for his freedom from religious bias.

ON last Sunday morning after the service at the Plymouth Church, our Elder, Brother Washington Tuttle, who always occupies a seat in front at the right of the speaker, began to remove the wrapper from a package, at the same time stating he had some thing he wished to present the Church if they wished it. He finally held out to view a cabinet filled with photographs. Many of the friends scattered over the country know that Brother Tuttle was for many years engaged in the business of photographing, and these pictures were some he had kept for many years. Among them are to be seen Uncle Henry Logan, Richard Corbaley, Nathan Maxey, S. A. Chaplin, Ralph Carter, B. W. and M. A. Woodward, L. E. Conner, Phebe McDonald, Kate Cleveland, old Sister Petcher, and many others living and dead, ending with Brother Tuttle and his lately mourned wife. "Do you want it?" said Brother Tuttle. No need to ask the question, as a look at each face was enough without words. Yes, it will be a highly prized treasure, and be placed in a position where all may examine it at will.

Religion and Reason.

A short while ago a man who prides himself on his carefulness a business man, one who poses as a thinker of more than ordinary qualifications, said in our hearing "Religion is not the result of reason, but rather of intuition." His argument was that men do not become religious through any process of reasoning, but that religion came intuitively, instinctively, to the human mind.

Mr. Webster's dictionary says of "intuition" that it means "direct apprehension or cognition; immediate knowledge, as in perception or consciousness—distinguished from mediate knowledge, as in reasoning; as, the mind knows by intuition that black is not white, that a circle is not a square, that three are more than two, etc; quick or ready insight or apprehension. Any object or truth discerned by direct cognition." Again, "Instinct" means "natural inward impulse; unconscious, involuntary, or unreasoning prompting to any mode of action; without a distinct apprehension of the end or object to be accomplished."

The gentleman's idea was that religion was so a part of man's nature, so much a part of his make-up, that naturally, without any process of reasoning he was without thought religious.

The argument did not exactly appeal to our mind, and thinking over the subject we went to the dictionary again to ascertain the meaning of "religion," and found it to be "the outward act or form by which men indicate their recognition of the existence of a god or god having power over their destiny, to whom obedience service, and honor are due; the feeling or expression of human love, fear, or awe of some superhuman and overruling power, whether by profession of belief, by observance of rites and ceremonies, or by the conduct of life; a system of faith and worship; a manifestation of piety. Specifically, conformity in faith and life to the precepts inculcated in the Bible, respecting the conduct of life and duty toward God and man; the Christian faith and practice."

It seems to us that the gentleman had not lately looked up the definition of religion. Just how any one is going to show outwardly by his actions that he recognizes a God whom it is his duty to obey, serve and honor, never having studied and obtained a knowledge of such a being, and reasoned out why he should thus show homage, is more than we can comprehend. Can we love God, and manifest our devotion to him by words and by works never having reasoned on the subject? Can a man make sensible profession of belief in God, and observe the rites and ceremonies required by God for the proper conduct of life, and not have thought over the matter, and reasoned it all out? Will God accept unconscious, involuntary and unreasoning promptings to do him service, without any distinct comprehension of the matter whatever?

Let us look into God's Word—his communication to man—and see if he has expressed himself on this subject.

In Eccl. vii. 25 the author says "I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things." We rather think God approved such action on his part, and if it was a good thing to do then, it is now.

In Isa. xli. 21 we find these words, "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob." Here is a demand that all the best reasoning powers be brought into play. Does God want less today?

After Job had listened to his friends attentively and with "patience," he proceeds to "give them a calling" as we say now-a-days, and starts in chapter xii saying "No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you; I am not inferior to you; yea, who knoweth not such things as these?" and going on to the beginning of the next chapter he says, "Mine eye hath seen all this, mine ear hath heard and understood it. What ye know, the same do I know also. I am not inferior unto you." Then to show how he regarded their reasoning he says, "I would speak to the Almighty, and I desire to reason with God." We all know how the story of Job ended. He honored God, and God honored him; and no one will deny but what Job figured the whole matter out in a reasonable and sensible manner.

Then we have a plain declaration in Isa. i. 18, where the Lord says "Come now, and let us reason together." Here is a request, or a command, just as you like, requiring much more than intuition or instinct can give.

When Paul was before Felix "he reasoned of righteousness, temperance, and judgment to come," and because of the fair and impartial reasoning of the Apostle, appealing as it did to his understanding, it is written "Felix trembled." Dare we say that "unconscious, involuntary, and unreasoning promptings" caused Felix to tremble? Surely the very reverse is true.

Then take Peter's words (1 Pet. iii. 25) where he says "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." Rather hard to do this if we are prompted solely by intuition and instinct.

After "reasoning" on the subject, and taking the testimony of these writers in whom we have confidence, we shall demur from the statement of our friend. However, we will freely grant that very much of what passes for "religion" now-a-days fits his idea quite well, as it has no "reason" about it, and may come from "unconscious, involuntary, or unreasoning promptings," for certain it is that it was never prompted by God's Word. We are told to "Search the Scriptures" and the reason why it is necessary is clearly given—Life depends on our action in the case.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

OUR offer of the next two months for 10 cents is meeting with response in some directions. Will all make a little effort and put our paper in several thousand new homes.

Communicated.

Obituary.

Andrew Goffin Brookover, son of George W. and Eliza Brookover, was born in Brown County, Ohio, Dec. 29, 1838, and died Feb. 12. 1909, aged 70 years, 1 month and 14 days. Was the oldest of ten children. When sixteen years old, came with his parents to Huntington County, Indiana, and in 1862 he was married to Cordelia A. Lewis, daughter of Thomas S. and Elizabeth Lewis, who came from Rush County, Indiana, in 1851.

To this union were born seven children—Eva O., Ulysses Grant, Ina May, Cora A., Dove, Jessie Inez, and Guy L.

Brother Brookover was baptized and united with the Church of God in 1859, and lived an earnest and consistent Christian life up to the time of his death. No one was more punctual in attending public services than he. He is survived by his faithful wife, his mother 88 years old living in the city of Huntington, Indiana, two brothers Aseal and Walter L. both of North Manchester, Indiana, and two sisters Mrs Blanch Spencer and Miss Mary A. Brookover both of Huntington. Three children, Grant, Ina and Jessie preceded him to the grave.

The funeral was conducted by the writer, on Monday, Feb. 15, and we laid him to rest in his narrow dwelling, to wait in unconsciousness until his Lord shall come to claim his own, to gather his jewels, the saints of all dispensations, from the dust of the earth.

Several months before his death he made the request that the writer read at his funeral 1 Cor. xv. remarking at the time "This chapter is the summing up of the gospel." The writer has read over and over this compend of Christian doctrine with unequaled satisfaction and delight. It never grows old nor monotonous. As long as life lasts and he has the ability to read and think he will turn to this chapter for an increase of faith, for a fresh anchorage of hope.

Brother Brookover died of cancer of the face and disease of the kidneys; this latter disease developing several months before his death and no doubt hurried on the event. Absolutely assured of the incurable nature of diseases such as these, and under constant and severe pain, who could refrain from giving expression to the thoughts of Job, or similar ones: "Wherefore is light given to him that is in misery, and life unto the bitter in soul; who long for death but it cometh not; and dig for it more than for hid treasure; who rejoice exceedingly, and are glad when they can find the grave."

How long, O Lord, must human nerves be tortured and human lives cut off prematurely? Faith joyfully sees, beyond this sad condition of things an age when the inhabitants of earth shall not say "I am sick." Isa. xxxiii. 24. No more pain to be relieved, no nights of watching by the bedside of the sick; no bending of love over the dying to catch the last uttered word from rapidly falling lips, as life ebbs away; no outbursts of grief from loving hearts when the last breath is expired; no sable hearse with nodding plumes, followed by the slow moving and solemn procession; no open tomb to swallow up and conceal from sight of loving eyes the cold and lifeless form; no sad accompaniments of death anywhere in the New Earth to remind us, as now, of our mortality.

In the closing vision of the Revelator, relating to the completion of God's beneficent plan, we read these enrapturing words "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away." Rev. xxi. 4.

Such is the entrancing scene on which Brother Brookover looked with the eye of faith, and to which he made frequent allusions, as I can bear witness. The coming of the Lord and his transforming power will be the panacea for all physical ills, mortality included.

My acquaintance with him began soon after his coming to the neighborhood of Claysville, and throughout his long Christian life of fifty years, our friendship was most congenial, nothing occurring to mar it in the least. I saw his children grow from infancy to manhood and womanhood; saw the land on which he founded his pleasant home pass from primitive forest into a fruitful farm with an abounding wealth of product. Shared his hospitality and enjoyed his genial company nearly fifty years.

He stood firmly and uncompromisingly for the Truth when others were deserting it. The Truth to him was of paramount importance, and he liked to hear it preached; and often said "Strange that people cannot see it so." The little Church has lost a valuable member, the community a good citizen, the poor a friend, and the bereaved family a kind and affectionate husband and father, and wise counsellor.

It is said no man is needed very long; meaning that when he dies or becomes disabled there is one ready to take his place and do the work as the one laid aside. This is not true in this case as far as it relates to the little church at Claysville. There is no one on whom his mantle can fall; so we meet with an irreparable loss, as far as our human vision can see. It remains for the rest of us to redouble our efforts, and keep the light trimmed and brightly burning.

I will say to the bereaved family, God's promises are sure. He has promised to be the widow's God, and father to the fatherless. Death does not thwart his purposes. A family reunion is in prospect for those in covenant relation.

Sister Brookover, continue to cherish the blessed hope of the gospel, the same that your husband held through all the years of his sore affliction. You shared his sufferings as far as it was possible for one person to share those of another, and bore your part of the burden uncomplainingly. Children, love your mother and your God. Keep loyal to him and duty. To the one out of Christ, I exhort, come into him through his appointed way.

JOHN L. WINCE.

Ella May McCarter Roberts was born May 6. 1864, in Fulton Co. Ind. Died Jan. 27, 1909, in Los Angeles, California.

Being the youngest daughter of a family of six children consisting of five daughters and one son. There remains to mourn their loss three sisters; Mrs. Hobbs, Mrs. Denton and Mrs. Lane of Chicago, and a brother, Alvah H. McCarter of Rochester, Ind. Besides these a devoted husband and many other relatives and friends. Mrs. Smith was called to rest about twelve years ago.

Mrs. Roberts' parents and grandparents were widely and favorably known for their integrity and upright Christian living. Her mother died when she was but a little girl; her father remaining to watch over his family with love and tender care until about five years ago when he too was called to his rest.

She was united in marriage to Andrew C. Roberts, Oct. 20, 1891, to whom she was a dear companion and devoted wife until her death.

When she became old enough to do so she felt it her duty to select some calling that she could provide for herself, and selected as an end to this the printers trade. She secured a position as compositor under the direction of Major Bittera (since deceased) who was editing the Rochester Republican. She remained there for awhile; but upon his advice she went to Chicago where she soon secured a position on the Journal of the American Medical Association. This, on account of the abbreviation of medical terms to which she was wholly unaccustomed was very difficult and discouraging and she thought to give it up; but being very careful and precise in her work they were loathe to let her go, and prevailed on her to remain which she did for a number of years, until she was married.

Being deprived of the influence of a loving mother's care she very early learned to look to her Heavenly Father for guidance and strength and became a member of his family in which she was a zealous worker.

She always had a word of cheer for every one, especially those who were unfortunate or down-hearted, and many are the heartfelt thanks she has secured from those whom she has uplifted by her kindly sympathy and pointing out the better way.

About fifteen years ago she became afflicted with bone trouble in one of her ankles. This remained with her the rest of her life.

Receiving no benefit from local treatment, three years ago we came to California in hope that she might be benefitted by the genial climate. It no doubt prolonged her life; but the ravages of the disease went on until the end.

For years this dear, heroic soul, has endured afflictions that seldom falls to the lot of mortals; but with a fortitude and submission that was an inspiration to all who knew her.

The pastor Rev. Dr. Jackson, who had visited and prayed with her so many times during the past two years and who said it was always an inspiration to him to converse with her, spoke in feeling terms of the beautiful character that had gone from among us and urged all the friends to emulate so noble a life.

At her request we laid her away among the beautiful hills and flowers, singing birds and bright sunshine which she so much loved, to rest until the Father's call.

ANDREW C. ROBERTS.

John Andrew Roose, son of Andrew and Martha Roose, was born in Bayard, Ohio, March 21, 1829, and died Feb. 17, 1909, aged 79 years, 10 months, and 26 days.

He was united in marriage to Rachel Ann Vink Feb. 11, 1854, and came to Indiana the same spring. They lived here two years, and returning to Ohio remained there six years. They then returned to Indiana, and have lived here ever since.

He leaves one daughter and two sons, twelve grandchildren, and five great grandchildren.

He has been a member of the church of God for more than forty years. He was also a soldier in the civil war.

Brother Roose has been an invalid for many years, and for three years just before his death almost constantly confined to the house. Although in poor health, he was patient and kind to those who ministered to his wants. He lived with his son Charles at Hamlet, Indiana. They will miss him, yet they sorrow not as those that have no hope. He died as he lived, trusting in Jesus for life when he shall come.

A large concourse of relatives and friends listened to comforting words from God's Inspired Book, after which we laid him to rest until the bright morning of earth's redemption.

J. H. WILLEY.

No Cross no Crown.

Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. Rev. ii. 10.

Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him. James i. 12.

And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run not as uncertainly, so fight I not as one that beateth the air. 1 Cor. ix. 25-26.

I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing. 2 Tim. iv. 7-8.

Neither as being lords over God's heritage, but being ensampler of the flock. And when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away. 1 Pet. v. 3 4.

Jesus Savior, pilot me,
Over life's temp stuous sea;
Unknown waves before me roll,
Hidi ng rock and treacherous shoal.
Chart and compass come from thee,
Jesus Savior, pilot me.

W. TUTTLE.

Now and Then.

In our last we cited the reader to 2 Peter iii. where it speaks of three earths, worlds or ages of the world and earth. The words world and earth are frequently used interchangeably in the Bible, though strictly speaking they mean separately or two different things.

The word world is from the Greek (Cosmos) and means the furniture or things on the earth. The word earth, according to Young is land or the earth we live on. Peter, speaking of the old world includes the inhabitants of the earth till the flood or the anti-deluvian age, the one reserved by the same word to be destroyed by fire, covers the entire time from the flood till Christ comes the second time to judge the world in righteousness.

We are now living in what is called Gentile times, Luke xxi. 24, a time when nations are preparing for war, Joel iii. 9-11, a time when men run to and fro in the world, a time when direct murder and all kinds of corruption is rampant, Amos viii. 11, 12, a time of railroads, see Nahum ii. read the whole chapter and notice it is the day of preparation, the day when the old, once cursed earth is being prepared for the second coming of Christ.

The curse was the cause of man's disobedience and God's plan is to make man do all he can to restore it, hence the desert lands are being irrigated and made to blossom as the rose. All the present inventions are only instruments in God's hands to accomplish his plan of salvation. In Isaiah he says, "Behold, I will make thee a new, sharp threshing instrument having teeth. Thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff. Thou shalt fan them and the wind shall carry them away." Isa. xli. 15.

The prophet saw in a vision the present day wind-stackers as they are called, the stacks of grain looked like hills which were being threshed and blown away like a whirlwind, and many other present day inventions are pictured out, which are in the times of the preparation or preparing for the coming of Christ to take and possess his kingdom, Rev. xi. 15. Then they will beat their swords into plowshares, Isa. ii. 4, harmony will take the place of strife, friendship will exist between man and beast or [illegible] the whole earth will speak one language, as they did before Babel, Gen. xi. 7.

Come Lord Jesus, and come quickly is my prayer.

C. P GRAHAM.

Editor Restitution:

Please find enclosed $1 50 for my subscription for another year I find so many good pieces in it that I can not do without it. I have never yet heard a sermon preached by one that advocated the doctrine it teaches. I am very much pleased with several writers, especially P. Neill's pieces, they are all good.

I would like to give a few thoughts that come to me. If Adam had not transgressed there would have been no need of a Christ to come. Therefore the Christ came to redeem just what was lost by the fall. What was lost by the first Adam? He lost life, he lost his estate in the Garden of Eden, he lost his direct communion with God. He never lost heaven, and we have no account that Adam ever knew there was any heaven; so Christ never came to redeem us and take us to heaven.

The meek shall inherit the earth.

J. M. TINDELL.

Editor Restitution:

I have been considerably interested in an article that appeared in a late number of THE RESTITUTION, written in answer to the question Is the Holy Spirit a person?

I would like to submit a few thoughts along this line for the consideration of those that may be interested.

Peter said Thou art the Christ, the Son of the living God. Jesus said, Upon this rock (this fundamental fact) will I build my Church. Jesus continually affirmed that God was his Father, and God on more than one occasion owned him as his Son. If the Holy Spirit be a person, then He (the Holy Spirit) is the father of Jesus, see Matt. i. 20; Luke i. 35. and if the Holy Spirit is the father of Jesus then of course God is not his Father. If God is not his Father, then Jesus must be an imposter, the Bible a fable and religion a farce.

Trinitarianism pulls out the foundation, and lets the whole Christian structure down. This doctrine was established by Constantine in A. D. 325, for the Catholic Church, and the protestants have stolen it, and appropriated it to their own use.

Yours for the Truth.

SAM L McGLOTHLAN.

Moral Courage.

Have the courage to speak to a friend in a "seedy" coat, even though you are in company with a rich one and richly attired.

Have the courage to own you are poor, and thus disarm poverty of its sharpest sting.

Have the courage to cut the most agreeable acquaintance you have whenever you are convinced he lacks principle. A friend should bear with a friend's infirmities, but not with his vices.

Have the courage to show your respect for honesty in whatever guise it appears, and your contempt for dishonesty, by whomsoever it may be exhibited.

Have the courage to acknowledge your ignorance rather than to seek knowledge under false pretense.

Have the courage to acknowledge your Maker at the risk of being ridiculed by man.

DO NOT forget to renew your subscription when it expires.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 3502 Woodland Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

My Bible and I.

We've traveled together, my Bible and I,
Through all kinds of weather, with smile or with sigh,
In sorrow or sunshine, in tempest or calm,
True friendship unchanging, my lamp and my psalm.

We've traveled together, my Bible and I,
When life had grown weary and death even was nigh;
But all through the darkness of mists and of woe,
I found there a solace, a prayer or a song.

So now, who shall part me, my Bible and I?
Shall isms or scisms or new lights who try?
Shall shadow for substance, or stone for good bread,
Supplant it—mad wisdom, give folly instead?

Ah, no, my dear Bible, to ruler of light,
Thou Sword of the Spirit, put error to flight,
And still through life's journey, until my last sigh,
We'll travel together, my Bible and I.

Dear Brothers and Sisters:

For about one year we have edited "Ebenezer," the third page of THE RESTITUTION. We have given our work free of charge, and have spent and are willing still to spend, for the sake of the truth, our driblet of finances and weak mental capabilities, in the difficult position of Editor. Primarily our aim has been and will continue to be, to teach the simple gospel, its fundamental doctrines and duties, for the salvation of the lost and dying; and in the second place we desire to give the brotherhood exhortation, to the end that they may be kept strong in the grace of God, for their spiritual well-being. Forensic, to defend error; strong, to strengthen the weak; prayerful, to comfort the afflicted: we hope to make our paper so useful to those "without the temple," and so helpful to those "within" it, that through the bringing in of the first, and the prayers and financial support of the second, we shall be blessed of God in preparing, and in keeping prepared, a people for the Lord's coming.

Such is the policy of our paper. But whether our design as Editor is to materialize, depends largely on our readers. If you are thoughtful and interested enough to send us strong, pungent articles for publication; if you will subscribe for it, and become an agent in your home church and induce others to take it, you will do a good and much neglected work. Many greedy brethren are piling up silver or gold, but are too poor (?) to take THE RESTITUTION. They can wear good clothes, "up to date" in fashion, spend twenty-five cents per week for tobacco, but cannot spare three cents per week for our only weekly paper! Mention it to them, and suggest that they should aid in sustaining the only official paper of the Church of God in America, and they will quote the Bible text "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. v. 8. They seem to think that when they have supplied their wife and children with shoes, clothing, and other physical necessities, they have exhausted the meaning of Paul's words.

Without denying that these "natural" things are included in his divine utterance, we are forced by the context and by categorical Scripture elsewhere, to interpret his statement as including "spiritual things" too. 1 Cor. xv 46.

A sufficiency of life's necessities is not enough. The mind must be provided for. Most parents recognize the duty in this respect in an educational way, and they poorly clothe the body oftentimes that the mind of their children may be properly cultivated. How much more obligatory is religion than education. What are we to think of the brother who has no literature of the Truth in his home; who does not take THE RESTITUTION; whose children grow up without a thing to feed of a spiritual nature? If a man fails to "provide for his own house" in a spiritual way, does he not deny the faith in as positive a way as if he was negligent in supplying their bodily needs? Is he not acting very much like an infidel?

In my pastoral visits among the brethren it makes my heart ache to find so many homes with children, and no RESTITUTION. The Lord bless such parents and open their eyes to see that they owe it to their "house" to provide spiritual food for the mind of their children.

Dear brother or sister, send for a few extra copies of this RESTITUTION, mark this article, and scatter them among the members of your Church, for the Truth's sake, and the sake of our negligent brethren.

Sin first delights, then stupefies, then destroys.

Give me, O Lord, a quiet, a peaceable, a meek and an humble spirit, that, remembering my faults, I may bear gently with those of others.

Do not harp forever upon your troubles to your friends. Do like Robert Southey, "pack them into as small a compass as possible for ourselves, and never allow them to annoy others."

Give me good work to do today, O Lord, that I may forget myself and find peace in doing it. I am poor, but send me to carry some gift to those who are poorer, some cheer to those who are more lonely.

"If I were you," said the brother with hatred in his heart, "I would not speak to Brother Jones; he is a bad man—not fit to speak to." "The question is not what kind of a man Brother Jones is," replied Brother Goodheart: "the real question," continued the brother, "is, Am I a gentleman and Christian?"

Brother P. Neill writes:—"Pardon me, dear brother, but what is your title? I know it is not D. D. nor L. D. D. In Salem, aside from Brother we all like Pastor. When I first went to Sisterville, W. Va., Brother Farley was much relieved because I used the word Pastor instead of Elder. He said the word Elder there made everybody think we were Mormons. Perhaps you will inform me on this point."

The word Elder, while it designates an office, is also applicable to any person advanced in years; for this reason it sounds odd when applied to a young minister. An Evangelist is one who travels with the message of life; while the minister who has charge of a flock of God's people organized into a church, and whose duty it is to feed them, is properly and Scripturally a pastor. As we anticipate expounding this subject ere long in our paper, we need not say more about it now.

Sermon Gems.

GOD'S CONVERTING POWER—WHAT IS IT?

In these days of local religious excitement my mind has instinctively turned to the subject of converting power. Man has no converting power of himself. If he had he could convert himself. So it is God's converting power that we have to do with. The first view of the relation between God and all other beings is that of his being their Creator. The next view of the relation is that of a Law Giver; by the very nature of the case this is an essential part of the relation. No right to give laws can be so absolute as that of a creator. He has a perfect and exclusive property in what he has created. All created beings are entirely dependent on him, both for being and well-being. He alone can have a perfect understanding of what is the right state and the proper conduct of created beings. He knows why he made man, and of course made him to suit his purpose; and, therefore, he alone could devise competent laws and enforce them.

And can we conceive of the sovereign Creator of the universe as not appointing a law to his intelligent creatures? Can we think of him who through myriads of ages was exerting his creative energy in providing a permanent home for man? Can we think of him as the epicureans thought of their god—perfectly careless about the world and what may be done in it? Why no, the fact of law forbids it. As creatures they are entirely dependent upon the Creator, and he must necessarily have them under his authority as well as a will in regard to the disposition and actions of intelligent creatures, know what is right for them, prescribe a law of injunction and prohibition—a rule of discrimination and obligation. But law without a penalty is inoperative; it cannot be enforced. God did not thus imperfectly legislate. A penalty was attached to his law; it was death; a capital punishment—a punishment that completely unmakes man, turns him back to dust. It is universal in its application. Man had already stamped himself with mortality and corruption when he begat children in his own likeness. Death passed upon all men for that all had sinned in their federal head. The sentence in this way covered the whole race. I mean we have to die because we inherit mortal natures from our parents. For God to allow some to evade the sentence would at once dishonor his own law, and show partiality for all the rest; so death passed upon all men. Hence no remedial scheme that may be instituted can be allowed to interfere with the execution of this law. A system of means for saving man must apply to him after he has satisfied the law of sin and death. It must take hold of him in the death state. Man is dead after he has satisfied the law; he is alive in no sense whatever. Conscious existence after death would make the law and its penalty a perfect farce; and more than that, redemption would be a farce. Redemption means redemption from death or it means nothing. It means redemption from death if he dies; and if he does not die he needs no redemption. As redemption from death is offered to man he certainly dies as God said he should. As it is offered to man we see it is not a universal redemption; but contingent upon its acceptance, is a hearty compliance with the stated conditions.—M. Joblin.

THE SPIRIT OF PROPHECY.

John says, The testimony of [illegible] is the Spirit of prophecy. Whether this text alludes to this particular prophecy or not does not matter. It is true that it may have a general application. We are informed by James that, Faith without works is dead, as is the body without the Spirit (breath) is dead. How true it is that a prophecy without the testimony of Jesus is without life. The prophecies to the Jews were only one-half alive. They rejected that prophecy that spoke of him as a "Man of sorrow, and acquainted with grief."

When Jesus spoke of his death it proved to them a stumbling-block. The Spirit that vitalized their prophecies were only regarding the facts that related to the promise that he would in the future rule this world and they would constitute the only nation. As they saw it this is just one-half true. Today the sects have extracted the other half, and therefore prophecy becomes a dead body. A prophecy to have THE SPIRIT must contain the testimony of Jesus. When Philip preached to the eunuch he preached from the prophecy given by Isaiah liii. He preached Jesus humiliated. He was preached as the One upon whom the Lord "hath made the iniquity of us all to meet." He must have preached the other half for it delighted the eunuch so that he said, "Here is water, what doth hinder me to be baptized?"

Philip answered, "If thou believest with all thine heart thou mayest." The eunuch said, "I believe that Jesus Christ is the Son of God." This testimony is the Spirit that makes prophecy truly alive.

When men understand as did the eunuch they have received the testimony which gives them the Spirit. To believe that Jesus is the Christ and the Son of God, is to receive the good confession made by Peter when he answered that question, "Whom say ye that I the Son of Man am?" "Thou art the Christ, the Son of the living God." To be the Son of God is to be Israel's King. Through the Spirit which was given Jesus without measure, he gave the good confession before Pilate. "Art thou a king?" Jesus answered, "To this end was I born and for this cause came I into the world that I should bear witness unto the truth." This ended the farce of a trial and he was condemned to the death of the cross. This is the good confession that Peter says that Jesus made before Pilate.

Compare the above with the testimony made by the present religious world and you will find them entirely opposite. The Jews rejected the messenger and received only half of the message. The churches of today reject the whole of the message and only pretend to receive the Messenger, in believing in a Christ that cannot die they reject both the Messenger and the message. Jesus was careful to say that Moses spoke of me, and Abraham saw my day and rejoiced.

There is not a prophet who has not spoken of Jesus as the future Ruler of this habitable. So-called orthodoxy has ingeniously formulated a doctrine that promises man and woman a rest in heaven. I admonish you to take heed what you hear and how you hear. Jesus is the Christ of God.—D. C. Robison.

BASIC PRINCIPLES.

"For this is the message that ye have heard from the beginning, that ye should love one another." 1 John iii. 11.

If I should be asked to name the rock upon which the basic principles of Christianity are founded, I would name that rock LOVE; and as a Scripture authority for doing so, I would cite John iii. 16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

It was the loving heart of a kind Father which devised the ways and means to rescue the fallen; love was the mainspring, which inspired his every thought, act in redemptive work. His great heart pitied poor sinners in their hopeless and lost condition, with no pity, and no arm to save. "No hope," was the dark storm-cloud which obscured their vision; not a vision; not a ray of light could penetrate its inky blackness, as they were tossed to and fro upon the roaring billows of a sin-cursed life. Hear them cry: "Lord, save us; we perish." The Prince of Peace hastens to the rescue, and "rebuked the winds and the sea; and there was a great calm."

It is the root-spirit of love, which gives inspiration to the grand old story of the Gospel of the Kingdom, as a sweet message of life. This root-principle is as eternal as the great [illegible] it never will end. It is also God's purpose to people the new earth with inhabitants in whose lives this root-principle has found a permanent home. It is this principle which finds a responsive harmony with that of the Divine.

This sweet message of love thrills the heart of devout believers as none other can. It is a herald of peace. It is sweet music to those who know the joyful sound. It makes people happy even now. It causes believers to love each other, and makes them anxious to publish glad tidings of good things to perishing sinners. They become God's messengers of peace, to those who need their ministration.

"Love never faileth." It is the gem which graces the brow of God's spotless Son,—the lustre of which can never fade, but will become intensified as the years roll by, having neither beginning nor end of days.—W. H. Witson.

Sketches of Church History. No. 4.

Leaving these early Reformers I come now to the divines who met in the Westminster Assembly, July 1, 1643, and find the most of them open and avowed Chiliasts, "Looking for and loving the appearing of him who is to change our vile bodies and fashion them like unto his own most glorious body."

Then, turning to the Baptists, "who trace themselves back to the apostles and to the churches they founded," we find many eminent men, who were prominent in setting forward the cause of the Reformation, among these Bunyan "the Prince of dreamers" (b. 1628, died 1688) John Milton, the poet, and John Gill the Commentator, all of whom believed that "Antichrist will be destroyed," that "Christ will reign personally on the earth" and that his kingdom will be bounded by two resurrections—by the first resurrection at which it begins, and by the second resurrection at which it will end." Milton was born in 1608 and died in 1674; Gill born in 1697, in England and died, 1771.

S. ROXANA WINCE.

"Under the Law."

What does Paul mean by the use of the phrase, "Under the Law?"

It would seem that the proper way to answer this question is by a careful examination of the texts where the phrase occurs. Rom. iii. 19, "We know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." The marginal reading is, "all the world may become subject to the Judgment of God;" Diaglott reading, "all the world may become amenable to God."

The law here spoken of is one whose principles are intended by Jehovah to be a rule of action for all mankind. For any one to be guilty before God, or as the margin reads, "Subject to the judgment of God," he is first to have a knowledge of the law. This seems to be Paul's idea, for he says a little further along in his letter, (iv. 15,) "Where no law is there is no transgression." He explains his meaning to be that "Sin is not imputed when there is no law," (v. 18.) All mankind are under the law, because all have violated its principles; but many had no knowledge of it, and sin is not imputed to them,—that is, it is not regarded as a sin liable to punishment. But lest the objection might arise that the law was local, Paul retraces his argument and says, "We have before proved both Jews and Gentiles that they are under sin." (iii. 9.) Sin is a transgression of the law. If, therefore, all are under sin, then all have transgressed the law; and it follows that the jurisdiction of the law covers the whole world.

While the transgression places all under the law's penalty, yet God in mercy does not impute sin to those who are ignorant. Nevertheless all the world is guilty and every mouth is stopped. No man can in justice be punished under a law of which he had no knowledge. But where a knowledge is had, men are held responsible, and become subject to the judgment of God. The principles of the law claim obedience; there are no exceptions. "What things soever the law saith," is a very accurate and a very broad statement of its claims. To whom does it speak? To those who are under the law or subject to its jurisdiction—so that none can find fault, for all are guilty.

A. J. EXCHANER.

Re-Immersion.

Brother Huggins:

Will you please give your reasons for stating that the twelve disciples of Acts xix. 1-7, were re-immersed?

As I read this I find that Paul in verse 4 repeats what John had previously declared, and goes on in verse 5 to describe "when they (the people of verse 4) heard this, they were baptized in the name of the Lord Jesus."

Please show why this verse should not be included and explained by the first clause of verse 4: "Then said Paul," etc. I regard it as an established principle of Bible exegesis, that the nearest antecedent is the one that should be adopted, unless a more remote one is necessitated by the context. Hence any departure from this rule may affect our study of other passages.

Will you pardon me in saying that in your reply to Brother Allard's question, you seem to miss the force of the figure, re—the Holy Spirit. The figure is that known as the metonymy (of the cause) where the Spirit is put for its gifts and operations. These twelve disciples must have heard of the "Spirit," for that, as you say, "was one of the elementary truths of John's ministry," and John as we know was by no means lax in his administration of baptism, but they evidently had not heard of these spiritual endowments such as they received in verse 6.

Yours in Hope.

JAMES BROWNING.

EDITOR'S REPLY.

Our Lord, even before John was cast into prison, came into Judea, tarried there for some time, and baptized; in fact, while he did not himself administer the ordinance, his disciples did under his authority; and so numerous were the candidates they immersed, it is said that "Jesus made and baptized more disciples than John." John iii. 22; iv. 1-2. Later John was imprisoned, when his work entirely ceased. His work was entirely eclipsed by Christ's; and when the 19th chapter of Acts was written, nothing remained of it except the disciples that had survived John's tragic demise.

Among these are mentioned Apollos, of Alexandria, who, though "eloquent" as a speaker, and "mighty" as an expounder of the Scriptures, was nevertheless imperfectly instructed in the way of the Lord, and who knew only the baptism of John." Acts xviii. 24-26. Paul found twelve of John's disciples at Ephesus (x'x. 7); and knowing that in John's message the great prophet had preached the coming of One "mightier" than he was, and who would baptize John's converts with the Holy Spirit (Matt. iii. 11), he asked them at once if they had experienced the promised blessing, "Have ye received the Holy Spirit," the apostle naturally asked them, for that was the promise made by John, "since ye believed?" Their answer was, No; "we have not so much as heard whether there be any Holy Spirit" (to be received). "Unto what then were ye baptized? And they said, Unto John's baptism." Acts xix. 2-4.

In 55 A. D. these converts of John said they had been baptized by John. Finding them confessedly ignorant about the reception of the Holy Spirit and the Christ of whom John was only the harbinger, Paul explained to them that John's baptism was one of repentance, and that the burden of his message to the people was that "they should believe on him which should come after him, that is, on "Christ Jesus" verse 4. Upon hearing this explanation, "they were baptized in the name of the Lord Jesus." 5. And this baptism "in the name of the Lord Jesus" was water baptism; for the gift of the Holy Spirit was communicated to them later by the imposition of Paul's hands, verse 6.

Here then are twelve men who were immersed in water two times. If re-immersion is a misnomer, who will send us a better term to describe immersing a man two times. We might multiply "reasons" for believing in the re-immersion of John's disciples, but forbear at present. The other points in Brother Browning's letter are very good, and we endorse them generally if not particularly.

Gold Dust.

If we obey God, he will use us; if not he will call some one else to do the work.

The best thing about having rights of our own is, that being our rights, we can give them up.—Geo. McDonald.

The time to do things for people is while you are with them. Post mortem benefactions do not count for much with God.—Torrey.

Afflictions and persecutions are like a bell calling the attention of all people to the Gospel, its truths and comforts.—Pelonbet.

All our enterprises should be begun, carried on and ended with prayer to God for guidance.—Dowling.

There is no other way in which one's life will be so surely, so quickly transfigured as the faithful, happy, cheerful doing of every day tasks.

ANNA DREW.

They Wrote Letters.

Brother Huggins:

I send you a short article for your paper. I am desirous of making THE RESTITUTION a readable paper. You understand that an evangelist has some duties to perform. I returned from Pennsylvania last Monday, having delivered eleven discourses along the line of "The Great Salvation." I had good attendance and marked attention. There were a number who heard every discourse and seemed well pleased. They are A. C. people. I have planted and must wait for God to give the increase.

Your Brother in the faith.

D. C. ROBISON.

Home Sweet Home.

Judge: "With what instrument or article did your wife inflict these wounds on your face and head?"

Micky: "Wid a motty, yer Anner."

Judge: "A what?"

Micky: "A motty—wan o' those frames wid 'God bliss our home' in it."

He Now Uses a Crutch.

A correspondent sends us the following extract from the pious petition of a good old colored brother in a Georgia settlement.

"Lawd, we wants a blessin' fer ever' one, 'cept one; en dat one is a yaller niggar, what boarded de railroad train, an runned off wid de whole collection, what was took up ter pay my salary wid! Lawd, please make de train jump de track—dont hurt de yuther passengers, but take off one leg from dat niggar!"—Atlanta Constitution.

Fresh!

Joaquin Miller, the poet, is fond of children. In Los Angeles one day Mr. Miller said to the little girl on his knee: "I suppose you say your prayers regularly?" "Yes," said the little girl. "I say them every night and morning." Then she wrinkled her brow in thought, and there was silence for a moment.

Finally she said, "Why wouldn't it do to pray for our bread once a week, or once a month, or even once a year? Why is it we must ask every day for our daily bread?"

"In order to have it fresh," replied the poet.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

THE RESTITUTION is only $1.50 per year. Try it a year.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take The Restitution, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it ... ext two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take The Restitution on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

The Bereans Column.

Dear Bereans:

The prophet Jeremiah says, Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree, planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green and shall not be careful in the year of drought, neither shall cease from yielding fruit. Jer xvii 7-8.

Christ is the living water, he is our hope, and in proportion as our hope reaches out to him, our thoughts, words, and deeds become purer and better. 1 Jno iii 3

Thus, receiving spiritual strength by partaking of the living water, to faith is added, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.

Letitia Murphy.

HUMILITY.

"Humility, that low, sweet root from which all heavenly virtues shoot." If we humble ourselves to do God's will, we will possess those virtues which make us pure and acceptable to God. Rich blessings are in store for the humble. To them God has given his promises. "Humility and the fear of the Lord are riches, and honor and life." Prov xxii 4. Jesus lived a life of humility and obedience to God's will. "He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name." Phil. ii. 8-9.

Such must our lives be, if we would be honored and exalted to a place with Christ in his kingdom.

"Before honor is humility." Prov. xv. 33. We must overcome the haughty spirit of pride which leads to destruction, and keep our bodies in subjection to God's will. We are so prone to evil that often these things seem hard, but if we would receive honor with Christ, we must suffer with him. Paul tells us that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. viii.18.

So let us determine to conquer self, and serve God. May humility, love and obedience reign in our hearts, that God's likeness may be reflected in our lives.

Ida Ordnung.

HELPING ONE ANOTHER.

When one comes to a knowledge of the truth, obeys from the heart, and starts out as near in harmony with God's will as it is possible for them to live, they will need help. Not only help from Above, but also from those that are older in the cause of Christ than they are. It may be in the way of a word of encouragement, or your explanation of a certain passage of the Scriptures, or for that matter there are many ways for us to help such an one.

The same may be applied to all the members of the body. "We are workers together." If a brother or sister requests to do a certain thing in the interest of truth, is it not our duty to respond? Certainly it is. If we are selected to lead a meeting, or asked to teach a class at Sunday School, or take part in a Social meeting, or to write a short article for the Berean Column, or let be what it may, if it is in the interest of truth, let us do our best, and thus strengthen and encourage each other.

In the words of Paul "Bear ye one another's burdens, and so fulfil the law of Christ."

J. W. Cooper

Dear Bereans:

I have been requested to write a few lines for the Berean Column, and as this is the last day of the old year, we look forward into the New Year with great hopes. The greatest of all our hopes is the Lord's coming, and how appropriate are the words of Paul in 2nd Cor. v. 17, "Therefore if any man be in Christ he is a new creature; old things are passed away, behold all things are become new."

Peter tells us we have been bought with a price, therefore glorify God in your bodies and spirits, which are his. Where we have made mistakes in the past year, let that be a stepping stone to us in the future, and trust him the more implicitly, for he has promised he will never leave us nor forsake us. Also he will keep what is committed unto him against that day. He that endureth to the end, the same shall be saved.

Let us then look to God for that enduring quality. Let us not become weary in well-doing, for we shall reap if we faint not. John, the beloved disciple, said nineteen hundred years ago, when Jesus said to him on the isle of Patmos, "Behold I come, and my reward is with me to give to every man as his works shall be," "Even so come, Lord Jesus."

Then brother and sister, let us see to it that our work is wrought in God.

With best wishes for the New Year for you all, in the service of our Redeemer, I remain

Your Brother in the blessed hope,
M. T. Aslaksen.

Notice.

Any Berean desiring Berean pins, address our treasurer, Wm. Hardesty Box 281, Oregon Ill. Also send all dues to Bro. Hardesty.

Any desiring Berean booklets, send to president Anna Drew, 620 N. Galena Ave, Dixon, Ill.

Those desiring tracts, make it known to the Tract Committe, Anna L. Adams, 608 Peoria Ave., Dixon, Ill., and the same shall be sent free of charge, but any free will offering will be gladly accepted by that committee.

An Exposition of Isa. vii 14 16.

A booklet by Robert G. Huggins, of 3502 Woodland ave, Cleveland, Ohio, and designed specially for the brethren. Plain, brief, true, thoughtful, logical. Price for those who want to pay 5cts, for those who want to pay the postage only, one two-cent stamp, for those too poor or who do not want to pay anything free. On such terms every brother and sister in the United States and Canada should read it. Send as above.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured Hall No. 618 on 6th floor, Masonic Temple, State Street for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. Thompson, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 970 St Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy in three ... plication.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

Please don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Our offer of the next two months for 10 cents is meeting with response in some directions. Will all make a little effort and put our paper in several thousand new homes.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

Brother John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 76 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death, Signs of the end, Through the second vail, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

Brother, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

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OR

ONE YEAR FOR ONE DOLLAR.

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in The Restitution some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

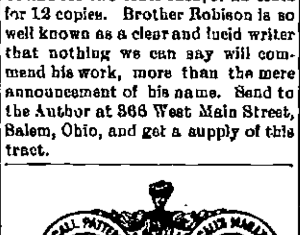
Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.



Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

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Life and Death. A short concise statement of the facts in the case.

Age to Come Not a Heresy, by H. V Reed.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Law or Gospel. ... 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, The Restitution, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10308 Somerset Ave, N E, Cleveland, O.

A four-page tract in the German language, by Brother M. Joblin of Cleveland, O. Subject, "What Must I do to be Saved?" After getting the opinion of one who understands this language, we have no hesitation in recommending it as simply all right. Get some for your German friends. Send to Mrs. M. Joblin, 10308 Somerset Ave., N E Cleveland, O. Price 40 cts per 100.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 10308 Somerset ave, N E Cleveland Ohio

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

The Restitution.

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IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be examined to hold it, addresses it, puts on a single stamp and drops it in the box. He labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

"Who Shall Roll Away the Stone?"

That which weeping ones were saying,
Eighteen hundred years ago,
We, the same weak faith betraying,
Say in our sad hearts of woe.
Looking at some trouble lying
In the dark and dread unknown,
We, too, often ask with sighing,
"Who shall roll away the stone?"

Thus with care our spirits crushing,
When they might from care be free
And, in joyous song out-gushing,
Rise in rapture, Lord, to Thee.
For, before the way was ended,
Oft we've had with joy to own
Angels have from heaven descended,
And have rolled away the stone.

Many a storm-cloud sweeping o'er us
Never pours on us its rain;
Many a grief we see before us
Never comes to cause us pain.
Oftimes in the feared "tomorrow"
Sunshine comes,—the cloud has flown!
Ask not then in foolish sorrow,
"Who shall roll away the stone?"

Burden not thy soul with sadness;
Make a wiser, better choice;
Drink the wine of life with gladness:
God doth bid thee, man, "rejoice!"
In to-day's bright sunlight basking,
Leave tomorrow's cares alone;
Spoil not present joys by asking,
"Who shall roll away the stone?"

—George W. Bloom.

Communicated.

The Visions of John.

A revelation of Jesus anointed which God gave to him to point out to his servants the things it is necessary to have done speedily and which he signified by his angel to his servant John. Rev i 1. The foregoing quotation makes known the object—design of the visions, viz. to inform his servants concerning events that would speedily be brought to pass, and by which they would be able to see the all controlling and guiding hand of the Deity preparing the way for the accomplishment of the things promised. This most assuredly was an exhibition of divine favor and goodness in behalf of those servants who are ambitious to please God in keeping his covenant, and diligently observing his precepts and commandments. In witnessing the predicted events as the history of human affairs unfolded every generation of his servants would be able to see the hand of the Almighty, preparing the way for the consumation of his purpose. This would certainly be encouraging and comforting to those waiting for the return of him who is the appointed heir of all things, imparting strength to endure hardness in patience, also stimulating an ever increasing interest in the things pertaining to the divine purpose. That his servants should be apprized of the things to be done speedily, shows very conclusively that his servants would be related thereto chronologically and circumstantially for weal or woe, both now and in the hour of judgment to come.

The visions of John are almost exclusively confined to the present dispensation and the "one hour" of conquest or the work of putting down all rule and authority. Subjugating the nations, and establishing righteousness and peace in the earth. It is to this work his servants are specially related and in which by virtue of their calling they are profoundly interested in that they cherish the faith and hope of co-operating with the Lord in the great and glorious work of blessing the nations of the world with the knowledge of God.

Righteousness and peace and good will among men can never be attained and enjoyed by the earth's inhabitants until divine authority is recognized and obeyed as supreme over all. God must be revered and sanctified in the people's minds,—they must come to know the Lord, and cheerfully submit to his requirements. Therefore it is written he must reign until he hath put all enemies under his feet. "Then cometh the end when he shall have put down all rule and authority," the kingdom is delivered up to God the Father and God shall be all in all. "Then cometh the end." What end? The end of the millennium of a thousand years says one. Not necessarily so. It is more in harmony with the testimony and the fitness of things to conclude that it is the end of all rule and authority, opposed to the will of God. It is more reasonable to infer that the end spoken of marks the beginning of the millennial reign rather than its ending.

The hour of judgment and subjugation of the nations is effected by the seven vials of wrath, which it is affirmed "fills up the wrath of God" in other places styled the "great day of his wrath." The end of that day will witness all nations submissive to the King of kings and Lord of lords.

While the vials of wrath are being executed the "Temple of God is closed so that no man can enter into it," until after the vials are exhausted and the judgments thereof have caused all nations to come and worship him who hath created all things for his own pleasure. There has never been a time in the past when the temple of God has been closed. It is still open to the honest hearted Jew and Gentile. The temple and tabernacle of God is the one body, his royal house of many mansions, or dwelling places still open to those who affectionately respond to the Spirit's invitation to come and drink of the water of life. It is therefore evident that the vials are indicative of a future work to be accomplished by the Lord and his saints. This work has its beginning with the Greek and Latin nations of the west, in the territory of the beast, the false prophet and the ten kings. The Lord having returned to Zion accompanied by his saints, and his military force of sealed ones of Israel tribes disturbs the balance of power and creates trouble among the European nations. Moreover the proclamation he sends forth, "Fear God and give glory to his name for the hour of his judgment is come, worship him that made heaven and earth, the sea and the fountains of waters" arouses the ire of the Greek and Latin world, and they naturally turn to their spiritual adviser, the Holy See of Rome, for aid and comfort. His counsel is make war on the new power, which speedily converts the Latin world into a symbolic lake of fire or lake of war. It is now a struggle for supremacy between the Lamb in Jerusalem and the image worshiping idolators of Europe under the leadership of the Beast and the ten kings, but it is written the Lamb shall overcome them. There will be no neutral ground, no compromise with idolators. God will be honored, his name revered, he demands it, and his requirements are reasonable and right. The nations must cease prostrating themselves before idols and the worship of heroes and saints. The vials of wrath will give them no rest day nor night who worship the beast. All must take sides either for or against the Lord. No opportunity to escape under the guise of hypocrisy and a pious attitude of assumed humility to deceive, as is often witnessed at the present time, even captivating the simple minded multitude. God's judgments are reformatory—to teach them repentance to save them from self delusion and degradation. In the hour of tribulation and judgment to come great numbers will see and avail themselves of the salutory affects of the judgments poured out upon the stubborn and rebellious nations. John writes, "After this I beheld a great multitude which no man could number of all nations and kindreds .....stood before the throne, and before the Lamb clothed with white robes and palms in their hands and cried with a loud voice, Salvation to our God, who sitteth upon the throne and unto the Lamb." Rev i 9, 10.

Here then we behold an innumerable company, blood washed robes standing before, but not on the throne, with palms of victory in their hands. These do not constitute the one body as many suppose, for the one body appear on the scene before these, and on the throne with the Lamb, besides this great multitude come out of great tribulation, such as is peculiar to the war going on between the Lamb and his enemies. It is moreover an elder of the one body who asks the question, Who are these and whence came they?

Again, it is said they washed their robes in the blood of the Lamb. They were not naked, but their robes were unclean, else washing would not have been necessary. They did the washing themselves of their own volition, such language is not applicable to the one body. In Rev. i. 5 it is said that the one body was washed not by their own hands, but by the Lamb. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever." No washing of robes is affirmed of the saints. Indeed they were robeless until they put on the righteousness of God, by induction into the name. The reader will perceive here the distinction of the two parties based upon, the difference of language employed in the description of both. It is very necessary in reading the apocalypse to note critically the wording of a text, and how words modify the meaning. The Holy Spirit has a design in the selection of words. Its purpose is to enable the reader to see clearly how one part is distinct from another, and to avoid confusion by recognising the same. Words are signs of ideas, if the words are inadvertently passed over clearness of perception is a failure. It would probably be interesting to inquire how this great multitude out of all kindreds and nations came into possession of robes, seeing that man in his natural state is spiritually naked and cannot come into the presence of God until he is properly clothed. The one body is divinely provided with clothing, and exhorted to keep the same, and more, to keep it clean, unspotted from the world. The reader who feels so inclined may answer the question for himself at present, as to where these robes that needed washing in blood came from?

I pass to notice next the future employment of this vast number who have cleansed their robes in blood. It is written of them that "they serve God day and night in his temple." Can the reader not see the difference between the tabernacle and those who serve therein? Let him call to mind the Mosaic order under the law, and he will see little difficulty in seeing the significance of what is affirmed here. They serve day and night in his temple, tabernacle, his royal house of many dwelling places, the glorified body of Christ. This robed washed multitude, who have decisively set them[illegible] right in cleansing their robes apparently constitute the civil service department of the kingdom.

They come from all nations and kindreds and tongues, and are qualified to fill the civil service, when all the nations annually come up to worship and keep the feast of tabernacles. Just think for a moment what a vast stream of human beings of every nation and tongue will be constantly flowing to and from the seat of empire. See what an innumerable army of civil officials will be required even to conduct public worship, in addition to all other duties pertaining to the civil service, that I will not attempt to enumerate. Some conception of the magnitude of this work can be had, by thinking for a moment of the vast army of civil service officials employed by our government, and other powers.

I conclude this article by noting the three grand divisions of Messiah's regal court:

1. The one body, the Bride, the Lamb's wife, the queen arrayed in "clothing of wrought gold," for beauty and glory. Symbolized by the four living creatures full of eyes, the standards of Israels encampment.

2. The 144,000 executive officials sealed out of Israel's tribes, the virgin companions of the queen, Psa. xlv. 14. Sealed by writing his Father's name in their foreheads—that is in their understanding.

In the day when he "endured such contradiction of sinners," they denied his birthright name, accusing him of blasphemy, and affirming that he was the son of Joseph, with no title to the Father's name, hence the work of sealing, mentally enlightening them, removing the "blindness that happened to Israel," both mentally and morally qualifying them for his purpose. In the 4th chapter they are seen with the Lamb on Mount Zion, and they sing a new song before the throne and before the four beasts, the one body, the bride, and no man could learn that song but the 144,000.

It is further said they were not defiled by apostate lewd women, the progeny of the old mother church. Redeemed from among men, being the "first fruits" of the increase of their own nation, for all Israel has not yet come to the full. They are also said to be free from guile, honest hearted "without fault," that is for the purpose, the work before them.

3. The innumerable multitude of civil service officials, who serve God in his tabernacle day and night, who will "hunger and thirst no more" as will undergoing tribulation, neither shall the sun light on them, nor any heat, that is free from the flame of persecution, for the Lamb who is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes, removing the cause of tears.

We discover here then three distinct and different companies on, around, and before the throne. Each company sing a song peculiar to itself as related to the past, present and future.

More anon.

GEO. MOYER.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

THE RESTITUTION is only $1.50 per year. Try it a year.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVIII. PLYMOUTH, INDIANA, MARCH 3, 1909. NUMBER 9.

THE RESTITUTION advocates the Real "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites for the forgiveness of sins, and a holy life as essential for final salvation.

The Bible and its Message. Number 6.

In our last article we spoke of the covenants that Jehovah made with the fleshly seed and with the spiritual and how each was ratified. Also the future covenant that he will ratify with Judah and Israel when he shall again gather them from among the nations where they were scattered. We wish in this article to speak of the covenant he has made with David. The covenants made with Abraham and David constitute the covenants of Promise. If we are strangers to these covenants, that is do not know them, we are without Christ and without God and hope in the world. We are as Paul says, Eph ii 11, Gentiles according to the flesh. In order that we may become fellow citizens of the household of God we must know the covenants of promise. So let us search for this covenant.

In 2 Sam vii 12 to 18 we find the language of the prophet Nathan. When thy (David's) days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish his kingdom. He shall build me an house for my name and I will stablish the throne of his kingdom forever. Thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever. Thus spake Nathan the prophet to David, the king of Israel. This Seed is to occupy David's throne after he has slept with his fathers. This excludes Solomon from fulfilling this prophecy as he sat on David's throne before he slept. The angel said to Mary, Thou shalt bring forth a child, he shall be called the Son of the Highest, and he shall become great, and the Lord God shall give unto him the throne of his father David, and he shall rule over the house of Jacob forever, and unto his kingdom there shall be no end. This Son's name was called Jesus. These two prophecies, one by Nathan and the other by the angel relate to the same event. Now by referring to sacred history we find that David's throne was established in Jerusalem, for there he reigned over Israel for 40 years. This was the kingdom of God, and we find it was overturned in the days of Zedekiah, the wicked king of Judah. Ezek xii. In this prophecy it was promised to him whose right it is.

In Isa lv we read, I will make an everlasting covenant with you, even the sure mercies of David. This prophecy does not mark out with whom this covenant was made, but Paul in Acts xiii explains it by quoting this Scripture and applying it to Christ. As concerning him (Christ) that he raised him from the dead, now no more to return to corruption. He said on this wise, I will give you the sure mercies of David. This establishes the fact that in Isaiah he was speaking of Christ and not Solomon. The sure mercies are referred to as the holy and just things in contrast to the common things of David, which Solomon received. This covenant relates to a kingdom that is now overturned, but which the Eternal One has promised to restore.

In Amos we read of this restoration; In that day I will raise up the tabernacle of David that is fallen down, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. In Acts xv 16 the apostle quotes this same Scripture and says it will take place after God has taken out of the nations a people for his name.

The building up of this kingdom is the work of Jesus and his saints. In Daniel ii 44 we read, In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people (as the four previous kingdoms had been) but it shall break in pieces and consume all these kingdoms, and it shall stand forever. This kingdom is compared to the four kingdoms spoken of in this chapter. They were real literal kingdoms and were universal and were under the whole heavens. So will this kingdom which God has promised to set up be.

The prophet Daniel vii 13, 14, says, I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom shall not be destroyed. In the 27th verse of this chapter the prophet says of this kingdom, It is under the whole heavens and not in heaven.

There are some very remarkable statements about this kingdom. 1st, It shall not pass away as all the four have. 2nd, It shall not be given to other people. 3rd, It shall stand forever. We are assured of these things because Jehovah has said them. The Psalmist (89th Psalm) has written, I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish forever, and I will build up his throne to all generations. My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever and his throne as the sun before me. It shall be established forever as the moon and as a faithful witness in heaven.

Again we read (Psa cxxxii), The Lord hath sworn in truth unto David. He will not turn from it. Of the fruit of thy body will I set upon thy throne forever. Here we find that Jehovah has sworn by his holiness, and he hath sworn in truth that he will accomplish this unto David and his seed after him. Under the influence of the Holy Spirit Peter said, Acts ii 30, God had sworn with an oath to him (David) that of the fruit of the flesh, he would raise up Christ to sit on his throne. We have this assurance that for this purpose God has raised Jesus up. This is the kingdom about which Jesus preached and sent his apostles out to preach. They all preached the gospel of the kingdom of God. This gospel was and is yet good news. The good news relates to the restoration of this kingdom of David. John the Baptist preached that the royal Majesty of the heaven is at hand. Jesus is the promised one. The Jews as a nation rejected him and he is now taking out of the nations a people for his name. The heaven must retain this same Jesus until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Acts iii 21. In order to be taken out we must believe the gospel, reform our life and be baptized into his name. We have then put on Christ and are Abraham's seed and heirs according to the promise. Your brother striving for the kingdom of God.

D. C. ROBISON.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs R L Zug	1 50
S T Blessing	2 00
Emily Collett	50
Rilla Richardson	50
Alice Kerr	50
Mrs John Robinson	3 00

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, March 3, 1909.

The German tract written by Bro. M Joblin is out of print, so do not send for more.

Brother S. J Lindsay, of Oregon, began a series of meetings at Fonthill Ontario on February 28, but was obliged to stop on account of an epidemic of diphtheria. He was at Niagara Falls on Sunday last.

Brother W. L. Skeels writes saying please publish the following: "I would like to correspond with those that desire to have evangelistic work done in their locality." Let all interested in this take notice. Address Brother Skeels at Tempe, Arizona.

Brother S. P. Renner of Lanark, Illinois, writes. The brethren here still meet every First Day. We also have preaching once a month now by Bro. Marsh. He is a young man, and takes well with his hearers. We expect him here for a meeting the first week in March.

Brother O. J. Allard is still holding meetings at South Bend. On Wednesday last he was called to Plymouth to administer baptism to one who has been closely associated with our church people at North Salem for several years, and is at this time living here. Years ago she had been immersed by the United Brethren people, but becoming acquainted with the truth of the gospel had accepted it, but like some others had held to her old baptism as sufficient. While Bro. Allard was holding meetings here, in some way he impressed her with the conviction that she was not yet just right, and her mind would not rest. She wants to be saved, and have part in the glory of the coming kingdom, so after mature consideration, and wishing to submit freely and willingly to God's will, asked Brother Allard to return and administer the ordinance of baptism, to which request he most gladly acceded. We deem it a pleasure to now introduce to the Household of Faith, Sister Rebecca A. Myers, of the Plymouth Church.

Brother P. H. Bonk sends us the following concerning the dedication of the new Church at Fonthill, Ontario: "The Church of God at Fonthill was dedicated on Sunday last, (Feb. 14.) when despite disagreeable weather, large congregations were present at the services which were conducted, in the morning and evening, by Brother L. F. Conner of Cleveland, Ohio, and in the afternoon by F. L. Austin, of Fonthill. Many were present from Niagara Falls and St. Catharines, and these stayed for all the services. Meals were served in the basement of the church at noon and at six o'clock and even after the evening service was over there were refreshments for those who were hungry. About 250 meals were served throughout the day. The cost of building the church was about $3.500, and most of this had been previously subscribed, but during the day between $700 and $800 was raised, so that the church is practically free from debt. The money Sunday was raised in about fifteen minutes, among the subscriptions being three of $100 each. In design and structure the new church has called forth many expressions of admiration, and the people of Fonthill are to be congratulated on having such a church in their midst."

Inquiry is made for more information regarding "Esperanto." Walter H. Fox, a writer in The Jewish Era, says, "Esperanto is an attempt to disseminate in the whole world an artificially constructed language which will not interfere or displace any existing language, but which will give to every person a means of intercommunication by a common language, and thus overcome the present difficulties among divers-tongued nations. Like music, it belongs to no nation; but every nation may make upon it the same impress that it imprints upon the musically printed page, readily understood by all musicians, and admired for its individuality." "The Whole of Esperanto" is the title of a little booklet of 40 pages containing the whole grammar of the language, and a dictionary extensive enough for almost any use. Brother Haupt says "The careful student, who has mastered this little book, will be able to read readily any Esperanto publication." The price of this book is only five cents, but Broter Haupt, who is interested in this study, and imported a number of them will send two for five cent, or three cents each. Send to J. G. Haupt, Crowley, Louisiana. Dr. L. L. Zamenhof, a Polish physician, a Jew, created this language. Born at Bialyostock, when but a schoolboy, he was forced to see difficulties arise because Russian, German, Polish and Hebrew were spoken, in the interest of peace, he conceived this "universal language." All who care to go into the subject more fully can subscribe for "Amerika Esperantisto," a monthly magazine published at 1289 Michigan Avenue, Chicago, Illinois.

Communicated.

Sunday School Lesson.

Lesson for Sunday, March 14.

Eneas and Dorcas. Acts ix 31-43.

Golden Text. And Peter said unto him, Eneas, Jesus Christ maketh thee whole; arise, and make thy bed And he arose immediately. Acts ix 34.

At the close of the last lesson the Spirit of the Lord caught away Philip. The converted Ethiopian went on his way rejoicing. Philip was found, or found himself, at Azotus. From there he preached in all the cities till he came to Cesarea. Here we take good by of Philip, and find the wonderful story of the wonderful conversion of Saul passing that we again find the Apostle Peter at work. Saul had ceased his persecution of the Church of God, and it had rest because he had no successor. There were parts of the church in Judea, and Galilee and in Samaria. There is still the church of God in various places. Having peace at that time they were busy putting the church in order, instructing, refreshing, strengthening and establishing it. Walking in the fear of the Lord. John said, "I have no greater joy than to hear that my children walk in truth." 3 John iv. We have it in another way. "And they continuedly steadfastly in the apostles doctrine, and fellowship, and in breaking of bread, and in prayers." Acts ii 42. This was walking in the fear of the Lord, and in the comfort of the Holy Spirit. The church was organized in other places, and the membership increased. The apostle Peter was very active in this work going from place to place till he reached Lydda. There he cured Eneas of the palsy that had made him helpless for eight years. Considering the many false claims of healing, it is nothing short of refreshing to read "Eneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he arose immediately." This brings to mind the promise of the Lord Jesus, "in my name shall they cast out devils." "And went forth, and preached every where, the Lord working with them, and confirming the Word with signs following." Mark xvi 17 and 20. Notice there was no such thing as a process of healing. Eneas arose at once. Had there been any thing gradual in the healing there would have been no confirmation of the preaching of the gospel. The word all in verse 35 can be better understood by the word many. It is fair to believe that Lydda and Saron were small places. It rejoices the heart of all true believers to learn that the people there turned to the Lord. If we overcome to the end we will, in the kingdom, meet those from Lydda and Saron, and among them Eneas.

The scene changes to Joppa on the Mediterranean Sea, about twelve miles northwest from Lydda. Attention is called to a disciple named Tabitha—Dorcas who proved her faith by her works. She seems to have been a woman of some means. When she died they laid her in an upper chamber. This was very unusual. The dead were not kept in that hot climate, but the disciples in Joppa had an object in view. They could not raise the dead, but they had faith that Peter could, if the Lord was willing. They sent two men, urging him to come at once. There is no account that they told him what for, but the whole story would lead us to believe they did. The poor widows and others were bewailing their loss, perhaps more than the death of Dorcas. Their expressions of grief were doubtless noisy and causing some confusion. The apostle wanted to be left alone with the dead, while he prayed to his Lord. "And turning to the body said. Tabitha, arise." Time and again we have been, and still are, positively told that the body is not the person—the real person, only the shell, and therefore knows nothing. That is not the teaching of God, nor the Lord Jesus, and if Peter ever heard such theory, he did not believe it. He called the body Tabitha. And by the power and favor of the Lord she opened her eyes and sat up. This we will call the [illegible] the extreme of the power of the Holy Spirit as exhibited through the apostles. In the lessons of the last six weeks we can say we have seen the wonderful power of the Holy Spirit manifest through this honored apostle, from one extreme to the other. Ananias and Sapphira, his wife, dropped dead at his rebuke. Acts iv. And now at his command a dead Tabitha sat up. He called the saints and widows. The house of mourning became the house of joy. [illegible] at Joppa was the same as at [illegible] when Eneas was healed. "Many believed in the Lord." There is no such miracles now, and no need for them, we have the Word of revelation in full. It is signed and witnessed by the name of God and Christ, and sealed by the precious blood of Jesus.

Next Lesson, Review. Ins[illegible] To think about. What is a review? Is it a good thing? Is it necessary? Can it be made interesting?

P. X[illegible].

Nuggets of Gold.

The only bank where deposits are safe is the Bank of Heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal." We, may fail, but the Bank will never fail, nor close against its depositors. The beggar may have even greater riches than the millionaire when deposits are drawn.

Count neither riches nor poverty in this life. "But godliness with contentment is great gain." Contentment is the greatest wealth that we can acquire. It is the foundation of happiness, the essence of joy.

The conscience is the watchdog which the Creator placed on guard against the vultures and [illegible] beasts of the intellect. If the watchdog is killed, men and women become "as natural brute beasts made to be taken and destroyed, speaking evil of the things they understand not, and shall utterly perish in their own corruption."

People may be conscientious and not be Christians; but they cannot be Christians and not be conscientious. Paul was a conscientious Jew when he persecuted Christians. He was a conscientious Christian when with equal honesty he suffered persecution with Christians. What is the rule for the conscience? Both know and do right.

A man that is not honest is a hypocrite—a thing! The worst thing on earth, despised above all things that have the form of manhood—God did not make him. He is self made; by his own self will he made himself a "double minded man, unstable in all his ways." Both male and female created they them—creatures of lust, of self desires.

"Honesty is the best policy" now and now after.

The only higher plain of creation is to "abide as new creatures in Christ Jesus because he gave the only perfect philosophy of manhood. Man may fall below the Christian philosophy but it never falls below man.

W. L. Skeels.

Obituary.

Oliver Orval Orr was born in Forest Township, Clinton Co., Indiana, September 20, 1888. Died February 1, 1909, aged 20 years, 4 months, 11 days.

At the tender age of six years, Orval was bereft of the maternal love which is dearest of all to the child. Since the death of his mother he has lived with his grand-parents, Mr. and Mrs. Nathan Orr, who have assisted his father in rearing him and his sister. Orval was very dear to their hearts, even as their own child, and by their constant watch-care and kindness was made very happy, and, if ever a parent could be both father and mother, Orval's father surely has, for his entire life, since the death of his helpmeet has been devoted to the comfort and happiness of the two children left in his care. The dear grandmother has as nearly as possible taken the place of his mother and has never tired of doing her part. But all of them have been doubly repaid by his cheerful and loving disposition. Many times has he cheerfully assisted his grandmother with her household duties, not only lightening the burdens by his work, but by the willingness with which he did it; and oftimes when choice of work was given, took for himself the hardest, thus lightening the burdens of his grand-parents and father, until the fatal accident which caused his untimely death.

Orval was in perfect health. He had bright anticipations for the future, and only a few days before his death told his blood friends what a pleasant summer he expected to spend.

Orval is survived by a father, Austin Orr, and a sister, Mrs. Lela Jones, whom Orval loved, it seemed as his own life and would have sacrificed anything he possessed to make her happy. He is also survived by several aunts, uncles and cousins and many friends. It might fitly be said, that no young man of his age had more friends and fewer enemies, for he was not only a friend to the young but the elderly as well, always liberal and ready to speak a kind word.

Discourse at his funeral, conducted by the undersigned, was on the "Two Lives," past and future.

J. F. Wagoner.

Wm. Plummer was born in Fayette County, Indiana, December 29, 1823. Died at the home of his son, William H. Plummer, February 19, 1909, aged 85 years, 1 month and 20 days.

He married Phoebe Friar in 1844, and came to this county 63 years ago. To this union eight children were born. Two sons, Calvin and William H. and one daughter, Mrs. C. E. Hatch, of California, ten grandchildren and a host of relatives and friends remain to mourn his loss.

He was a loving husband, a kind and affectionate father and an excellent neighbor. As a citizen he was above reproach, and respected and loved by all who knew him.

He united with the Church of God forty-one years ago, and has been an active member ever since. He always contributed liberally for the support of the church, and improved every opportunity to go to Sunday School, Social meeting and preaching services. In late years he always occupied a chair near the minister that he might hear the words of light and life.

In his sickness, which lasted from Monday until Friday evening, he found comfort in the Holy Scriptures, repeating passage after passage of the promises of God.

Our brother is dead but he shall live again; for the trumpet shall sound and "the dead in Christ" shall come forth to life everlasting, where there will be no more parting, no more sorrow, no more tears, but where all will be joy and peace.

Discourse, "Future Life," by the undersigned.

J. F. Wagoner.

Editor Restitution:

I enclose you $1.50 for my subscription to The Restitution for another year. Thanking you for favors past, and looking forward with glad anticipation I await, but knowing but the kingdom of God may have come before this year's subscription expires. I do love to see the many articles coming into the paper, with the apostacy left out. "Is the Holy Spirit a person?" is one of them.

In the course of the year, we get many good articles, any of which is worth the price of the paper. Send out the glad tidings, the fields are already white for the harvest; the sowing time is nearly over; be of good courage and faithful, and we'll strike glad hands in the kingdom by and by. With love,

Walker Perrine.

Dear Restitution:

I feel it a pleasure as well as a duty to mention some of the many praiseworthy deeds and traits of a grand old soldier of the cross, Brother S. R. Clinkenbeard, of Bonham, Texas, who has been preaching the gospel of Christ and the things concerning the kingdom, for over half a century, and bless the Lord, he is here yet, going about and doing good, turning people from darkness to light, and from satan to God. He is like Philip of old, he was down in the country baptizing both men and women.

He is a man of generous and noble impulses. He is nearly 81 years old, he greets his many friends with a kind word and a cheering smile. He is now distributing tracts and good religious literature. Those who know him best love him most. The little children run after him, greeting him with smiles and kisses.

T. C. Blakey, M. D.

WANTED—Success Magazine requires the services of a man in Marshall County, Indiana, to look after expiring subscriptions and to secure new business by means of special methods unusually effective; position permanent; prefer one with experience but would consider any applicant with good natural qualifications; salary $1 50 per day, with commission option. Address with references R. C. Peacock, Room 102 Success Magazine Bldg, New York.

THE COVENANTS OF PROMISE.

Within the holy Bible we read of wondrous things,
The rise and fall of nations, the rule of priests and kings.
Upon its glowing pages His promises revealed,
But ope' the way to other truths, within its depths concealed.

Historical and sacred, we love to read them o'er,
And as we grasp their meaning, we love them more and more.
Rich gems that we must gather as God gives light to see,
The matchless beauty of His face, in wondrous symmetry.

We love to read His promises unbroken through the years.
From age to age He changes not, and tho' man dreads and fears,
He cares for, watches o'er him, with a power and love divine;
Through all man's sin and wondering, shines mercy and peace sublime.

We turn to the days of Noah, when God talked and communed with him,
Warned him of coming danger to the people dead in sin.
And how he himself might be rescued, and his family, too, 'tis said,
If he would trust in God and obey Him, and by His voice be led.

So he perished not with the wicked, but was saved in the ark he made,
Kept alive through that flood of waters, because he had faith and obeyed.
And God gave him a rainbow of promise, making his covenant more secure,
That there should be no more flood of waters as long as earth should endure.

Then the word of God came to Abram, in a vision, a deep dark sleep,
And He said, "Fear not I am with thee,"
And we know He hath power to keep.
As he dwelt in the land of Canaan, God's words to him were plain,
"Thy seed shall be as the dust of the earth and more than that thou shalt gain,

A vast and rich inheritance, my covenant is with thee;
Thy faith shall be accounted as righteousness, as the stars thy seed shall be.
A father of many nations and thou Abraham shalt be called,
My covenant is everlasting. Would we not stand appalled,

To be told of such great possessions, and such promises steadfast and sure?
Well might we seek to gain them, and in their sweet peace rest secure.
So Abraham obeyed and was faithful, and walked in God's way we are told;
Thus receiving unnumbered blessings, more and more as he grew old.

Again, God said unto Abraham, Sarah shalt bear thee a son,
And thou shalt call his name Isaac, thy covenant and his shall be one;
For I will establish it with him, and with his seed after him,
If he will live in my law and commandments and shun deeds of evil and sin.

Then we read the strange story of Jacob, near Haran, in a wonderful dream,
With naught but a stone for a pillow, how a ladder to heaven was seen,
With God's angels ascending and descending,—how the Lord stood above and looked down,
And his speech to Jacob was greater, than any of this world's renown.

Saying I give the land of Canaan, thine own, forever to hold,
And thy seed which shall be in number, as the dust of the earth we are told.
To the east and the west shall they scatter, and spread from the north to the south.
Then shall all families of the earth be blessed, through sunshine or tempest or drought.

And furthermore I will be with thee, and keep thee wherever thou art,
Then Jacob awoke and was startled; a great fear stole into his heart,
And he said, Surely the Lord is present, and I knew it not, and am afraid,
He said, How dreadful is this place, then he took his stone pillow and made

A pillar by standing it upright, poured on oil to anoint it and said,
The name of this place shall be Bethel; and me e—if the Lord gives me bread,
And abides with me in my wanderings, I'll return to my father's house in peace
A tenth shall be the Lord's of my substance, and of all my earthly increase.

Then He spake to his servant Moses, Hearken! Obey my voice,
Keep my covenant, law, and commandments and in my statutes rejoice.
Thou shalt be a peculiar treasure, a kingdom of priests, we are told.
I will make thee an holy nation, and thou to Israel these plans must unfold.

Again, God said unto Moses, write the words that I shall give,
'Tis my covenant with the Israelites and thee, to teach thee the way to live.
Then He gave him the Ten Commandments, which he wrote on the tables of stone,
There on the mountain of Sinai, he and the Lord, alone.

Forty days without food or water, forty nights to fasting were given,
While he wrote what the Lord commanded, As a law for God's law might have striven.
And when he came down from the mountain, with the tables of stone in his hand,
His shining face frightened the people, They could not understand,

Till he talked with Aaron and called them and told what the Lord had said.
But he veiled his face while they listened, still waiting there to be fed.
Then he went again to the Master, and communed for a little space,
While the murmuring people wondered at the glory of his face.

Then he gathered the congregation and the children of Israel again,
And spake what the Lord commanded, to teach them the duty of men.
How they should observe the Sabbath, keep it holy, not work therein.
Only six days shalt thou labor For not rest the seventh is sin.

But later, God had to rebuke them, when, wayward, they disobeyed.
Yet, when they returned He still blessed them. His anger against them assuaged
For He said, I will keep my covenant, put my law in thy inward parts,
Be your God and ye be my people, and I'll write my law in your hearts.

But time and space fail me to tell you, of Phineas and Joshua of old,
And David, the sweet singer of Israel, whom God covenanted with we are told.
But may we not claim His rich promise, and in faith still possess the land,
Till we gather in Christ's own Kingdom, a worthy, unbroken band?

Mrs. Hester V. Berry.

What Kind of Fruit They Bear.

We have a class of bright eyed, rosy-cheeked boys; we love them dearly, and cannot bear the idea that one of them should ever fall into the power of the rum fiend. One day, pointing to a tree in full bloom, we said: "What fruit will that tree bear this year?" "Apples," cried every voice. "And next year?" "Apples." "And the next, and the next?" "Apples, apples." "Right every time! But what makes you think it will always bear apples? Why not peaches or pears? They grow on trees, and have blossoms quite like these." "Oh, but this is an apple tree, and they always bear apples."

That is true. And those rum-shops; they bear idleness, drunkenness, shame, ruin and death; and they NEVER BEAR ANYTHING ELSE!—*Bible Standard.*

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take The Restitution, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take The Restitution on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Do you want to go to College? If so we can help you. We have already put hundreds through college by the means of our plan. Write today for full information regarding our offer of a free scholarship in any school or college. Address Robert J. Sherlock, 29-31 East 22d st. New York.

Please don't send to this office for W. H. Wilson's works, nor for John Poore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Do not forget to renew your subscription when it expires.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 3502 Woodland Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Let us Pray.

Oh God, our merciful Father. We thank Thee that when we come to Thee in Jesus' name we have the joyful confidence that we shall not be heard for our much speaking, that Thou lookest at the heart, and knowest all our wants before we ask, and if we ask amiss Thou art too good to bestow it to our hurt. We would come to Thee as Thy adopted children, and cast ourselves upon Thy mercy and Thy bounty and ask Thee to pardon all our trespasses for Jesus' sake and do with us and for us better than we can ask or think.

We would also ask Thee to be gracious to all Thy children—especially the sick and infirm ones, and those subjected to severe trials—Oh Father, be very near to such and grant them Thy heavenly favor, which is better than life.

And now, Lord, we ask Thee to bless us while together. We rejoice to know that another loved one has resolved to forsake all and follow Jesus. She has fallen in love with Thy plans and purposes as revealed by Thy great promises, and is anxious to put on the Anointed by burial with him in the waters of baptism. May she deeply realize the solemnity of the Act,—the momentous results that hang upon a death to sin and a rising to walk in newness of life and conduct till the Lift Giver shall come to impart the Divine nature. Oh God, we commend to Thy special care this lamb of the fold. May she be kept by the power of God through faith unto salvation, and we will give Thee all the glory through our Lord and Redeemer. And Father, we also pray for others who are beginning to love Thy precious truth—may they, too, soon become obedient,—separate from the world and set their faces Zionward and may Thy kingdom soon come and Thy will be done in earth. In Jesus' name.

Read Brother Stewart's article in this issue entitled, "Water baptism prior to Holy Spirit;" then think awhile.

Those sisters who are contributors to the "Sermon Gem" department will please take notice that we need one article from each of them per month.

At 1:30 in the afternoon, Feb'y 22nd, at Fort Monroe, Va., the American battleship fleet cast anchor. This is the first battleship fleet in the world that has ever circumnavigated the globe. The "mighty men" are waking up. Joel iii 10.

Brother Humphrey has settled the public prayer controversy by quoting Jno xi 41, 42: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me alway, but because of the people which stand by I said it." And when God answered Christ's prayer in Jno xii 28, it was "not because of me," said Jesus, "but for your sakes." (v. 30). There is no need of multiplying words—the question is settled.

January 28, scientific observatories all over the world where seismographs are installed, recorded a violent quake of the earth. The papers report earthquakes in Persia (in Luristan, western Persia, sixty villages were partially or wholly destroyed), London, Lisbon, Constantinople, Porto Rico, and Smyrna. Over 6,000 people lost their lives. The earthquakes in "divers places" spoken of by our Savior in prophecy, are surely being realized.

Advocates of woman's suffrage have recently been a very disturbing element in London. It required police interference to stop the confusion. The gentle sex should remember that as society is now constituted, they are bearing more than half the burdens of the world—are doing more than their share. Let them not aspire to do more. They are holding to the wrong end of the argument. Instead of pleading to be "equal with men," and thereby make man their superior in inference, and themselves only his "equal" if their highest aspirations are realized, let them get back to God's good Word that "the woman is the glory of the man." 1 Cor xi 7. Biblically they are superior to men; and when they condescend to the low standard of man's "equality," they vacate the throne of "glory" on which they should sit wreathed in queenly crowns.

Feb'y 19th the House of representatives passed an amendment to prevent shipments of liquor into "dry" territory. If the inhibition of the amendment is violated by railroads or express companies, they are liable to a fine of $5,000 and two years' imprisonment. Speaker Cannon, who has been much criticised for his supposed sympathy with liquor interests, voted with the temperance forces.

"The flesh lusteth against the spirit * * * so that ye cannot do the things that ye would." Gal v 17. We obey the "flesh" the moment we begin to do "the things that we would." The "flesh" is positively "against" the spirit. It is our most dangerous enemy. What is the flesh? The text suggests the answer to this query by the words, "Ye cannot do the things that ye would." By dropping the letter h, and by then spelling the word "flesh" backward, we have s-e-l-f. "Self lusteth against the spirit." That tells the whole story. Keep an open eye on self; he is your worst enemy.

A brother in Indiana sends us the following question, apparently for information, signed "A Reader." "To Brother A. J. Eychaner: 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit.' Rom viii. 1. 'The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law.' Gal v 22, 23. What law applies to those who are not under condemnation?—A Reader." Ebenezer is open to Brother Eychaner if he cares to answer the question propounded.

The Church of God in Cleveland had occasion for special joy Sunday, Feb'y 28th, when Viola and Georgia Gazely put on Christ in baptism. We have cause to rejoice that there are several other young people of our church who are much interested, and have already signified their desire to follow our two youngsters in the path of obedience. The Lord is signally blessing his church in this city, for which we are profoundly thankful.

The Dragon.

What is the dragon referred to in Rev xvi 13.—Eld. O. J. Allard.

EDITOR'S REPLY.

The 13th verse speaks of three mouths—the mouth of the dragon, beast, and false prophet. That the dragon, beast, and false prophet, stand for systems of political and religious organizations, all admit; and with this admission goes the necessary conclusion that the "mouth" of the system designated is apocalyptically a symbol of its government. This is made apparent in the 14th verse where "the kings of the earth" are equivalent to the "mouths" of the governments they represent. So the "mouth of the dragon," would be language used symbolically to represent the king and capital of the country intended. So interpreted, the mouth of the dragon polity, would be Constantinople; the mouth of the beast polity, Vienna; and the mouth of the false prophet polity, Rome. From these three political centres, three unclean spirits whose resemblance is like to frogs, go forth in sanguinary and warlike policies, so disturbing in nature and universal in extent, that the "Kings of the earth, and of the whole world" are brought together in deadly conflict in the "battle of that great day of God Almighty." v. 14. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." v. 15.

Sermon Gems.

GOD'S CONVERTING POWER—WHAT IS IT?

Man by disobedience warped his moral organism; he could never start even after that. He of necessity would be predisposed to disobey again, and frequent repetitions would make them children of disobedience. To cause men to be obedient under these circumstances, his mind must be changed, and his affections transferred from one set of objects to another. To induce an intelligent creature to change his course of conduct, it is not enough to command him to do it; he will want to know why he should do it; motives must be set before him. No one but God could offer man inducements to change his mind and conduct. And the Creator of heaven and earth and all things would not wish to change man's mind without a purpose. He would have some beneficent end in view. His aim would be to ennoble and enrich man. He can neither be enriched nor ennobled by anything man can do. This being the case the God we speak of must be a God of love—love for man; this, and nothing else would cause him to employ means to change man. The unchanged man is out of harmony with God's purpose. The desired change would fit him for God's purpose. And whatever means God employs to change man's mind and conduct that means is his converting power. To convert is to change. As the change desired is of mental and moral character, the converting power must be of a mental and moral character. And here the question confronts us: "What is God's converting power?" It is a question of momentous importance. Eternal things depend upon it. What has God done to influence us to change our minds and conduct. What is he doing to bring about the change he desires? That is the great question before us! How does God influence us to change our minds? Does he exert some mysterious power over us and thus compel us to change our minds and conduct? Does he? Is it reasonable that he should act thus? Would he form reasonable and accountable creatures and then treat them as if they were not reasonable and accountable? Would he sentence a man to death because he was accountable for his disobedience, and then try to reclaim him by force? If he forcibly changed man would the change be a moral one? All can see that it would not. If he were obliged to change he would not be morally or religiously changed; he would be only outwardly changed, not changed in heart or mind or affection. It is great folly to think of a forcible change of the mind of an accountable creature; it would at once make him unaccountable. And this principle works both ways. If he is unaccountable for well-doing he is unaccountable for evil doing, and so he is on a level with all animal creation; he is not a religious, accountable creature at all. But he is religiously organized, and is religiously accountable and, therefore, can not be forcibly converted. A forcible conversion would not impress man religiously or morally. I have dwelt thus long on this point because we every day hear men pray for God to send or exert his converting power—pray him to convince and convert men by the power of the Holy Spirit. Now, while it is true that Jesus said the Spirit of truth would convince the world of sin and of righteousness and of judgment, he did not say that this was to be done by a direct and marvelous influence upon the sinners, but as he presently explains, "When the Spirit of truth is come, he will guide you into all truth. He shall glorify me, for he shall receive of mine, and shall show it unto you." And to prove the working of the Spirit all we have to do is to turn to Acts xviii. 28, and read: "For he, Paul, mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ." The Spirit had come and done what Jesus said it should—guided them into all truth; and all they had to do was to speak out the truth to which the Spirit had guided them, and the truth thus spoken convinced them mightily.—M. Joblin.

THE UNKNOWN MAN.

The beloved apostle, John writing to the saints the members of the body of Christ says: "My little children, these things write I unto you, that ye sin not. And if any man sin we have an advocate with the Father, Jesus Christ the righteous." 1 John ii. 1. And again to the same "little children," "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." 1 John iii. 1. Those mentioned in this verse are the Father, and "us" the sons of God, and the "world." The world is composed of and includes all who have not believed the gospel,—the glad tidings of the kingdom, and have not been immersed in the name of the Lord Jesus. Those who have from the heart believed and obeyed these tidings are called the sons of God, and the world does not know them. Why? Because "If any man be in Christ, he is a new creature, old things are passed away; behold all things are become new." 2 Cor. v. 17.

From these few words of God we learn that the world knows nothing of God, nor Christ, nor those that are Christ's; and therefore when a man becomes one of the new creation—he is an unknown man. Was it always so? Yes, Abel was not known by his own brother, Cain. We believe that Shem knew Noah his father. Japheth may have known his father; Ham did not. Noah was an unknown man. Who knew Abraham? The children of Heth—the Hittites—knew him as a power among them. Gen. xxiii., but as [illegible] God [illegible] xii. 8,) he was [illegible] to men. As the father of the faithful, and as the heir of the world, Rom. iv. 11-13, Abraham is known to the faithful, but to the millions of the world, he is still an unknown man.

Today Jesus is known to the world as a power, but as the Son of God, as the One who will descend from heaven to raise the dead and change the living saints; who will receive from God his Father, the throne of his father David, who will reign on Mt. Zion, King of the Jews, and finally fill the earth with the glory of God,—as such even the Lord Jesus Christ is to many unknown.

Brethren, beloved, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John xxii. 3. We who then know God, and Jesus Christ, have been buried with him by baptism into death, from which we rose to walk in a new life, Rom. vi. 4. No longer conformed to this world, but transformed by the renewing of our minds, and may prove what is that good, and acceptable, and perfect will of God, Rom. xii. 2. We have set our affections on things above, not on things on the earth. For we are dead and our life is hid with Christ in God, Col. iii. 2, 3. We have thus, beloved, come out from the world, disappeared from the ranks of the children of men, and are unknown to them, "Nevertheless, the foundation of God standeth sure having this seal, The Lord knoweth them that are his." 2 Tim. ii. 19. —P. Neill.

Sketches of Church History.

No one can estimate the importance and far reaching influence of the movement in Scotland, which pledged the congregation "to withdraw from all submission to the religion of the State. And to maintain in the face of the State, their liberty of conscience." Greene says, "It opened that vast series of struggles which ended in Germany with the peace of Westphalia and in England with the toleration act of William the Third."

The founder of the Presbyterian church in Scotland had wrought more wisely than he knew. The covenant was a bold defiance to Mary and her [illegible] followers. The Scotch nobles would have nothing of the mass, the book of common prayer must take its place in all their churches. And "while hundreds were going to the stake in England, they met the burning of their preachers by a threat of war." Both Knox and his fellow reformer Goodman, affirmed that "to keep the oath of allegiance (with the Bloody Mary) was nothing but plain rebellion against God." "She was," they said, "an open idolatress," "a Jezebel" "a merciless traitress to her own native country."

They could not obey her, for to obey her was to obey the Pope, so "Scotland's Protestantism was the first to draw the sword against earthly rulers."

Indeed the leading idea with all the reformers was to break away from Papacy and get back to the Word of God. It was the first step toward restoring to the people the doctrine of the primitive church. Men must be free; the Bible must be an unchained book.

S. ROXANA WINCE.

Water Baptism Prior to Holy Spirit.

"Did the Gentiles receive the Holy Spirit before baptism in water? If so, what was the reason for reversing the order as recorded in Acts ii. 38?"

This question is asked in THE RESTITUTION bearing date Feb. 17, by Bro. O. J. Allard. About this question the writer wishes to say a few words, if permissible.

To our mind the Holy Spirit was not given to the household of Cornelius prior to baptism in water. Our first reason is contained in Acts x. 22, which says that Cornelius was of good report among all the nation of the Jews. Now to be held in good report by the Jews, it would be necessary for the one wishing to be thus held to comply with the laws or traditions governing the case. W. H. Smith's Bible Dictionary, pages 72 & 73, says "From the gospel history we learn that at that time ceremonial washings had been greatly multiplied by traditions of the doctors and elders, (see Mark vii. 3, 4). The most important and probably one of the earliest of these traditional customs was the baptizing of proselytes."

On page 553, "We find in the Talmud a distinction between proselytes of the gate and proselytes of righteousness." Cornelius was a proselyte at the gate. On same page we read, "We learn from the Talmud that, in addition to circumcision, baptism was also required to complete their admission to the faith."

Now if this be true, it can readily be seen that Cornelius had been baptized with water prior to Holy Spirit. He had doubtless been baptized unto John's baptism for the remission of sins. See Mark i. 4; Luke iii. 3. Again it seems to us a significant fact that John's baptism is mentioned in the connection chapter x. 37, and also in Peter's rehearsal chapter xi. 16. And again we read "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Luke vii. 29, 30.

Baby sprinkling cannot be proven by this Cornelius affair. In verse 2 it says that Cornelius was "a devout man and one that feared God with all his house." If they had mind to fear God, they could exercise faith in God, so it seems to us.

Brother Huggins, your remarks on Cornelius I don't think could be bettered, if he had not been baptized with water prior to Holy Spirit baptism. But I think the circumstances warrant a different conclusion.

Yours in hope,

W. H. STEWART.

Baptism "By the Spirit."

Brother Huggins:

If we are correct in our understanding of the Scripture there is only one baptism, and that is water baptism. How can we harmonize Paul's positive statement in Eph iv 5 with our belief, "One Lord, one faith, one baptism." And 1 Cor xii 12, 13, "By one spirit we are all baptized into one body". It would seem from this that the one baptism is spirit baptism—not water. Now fix this up without any quibbling. Just a few plain words should explain it for the ordinary individual.—Eld. O. J. Allard.

EDITOR'S REPLY.

It is a queer kind of logic that can associate together Eph iv 5 and 1 Cor xii 13, and then triumphantly conclude that spirit baptism is the "one baptism" of Paul's discourse. If there is one, and only one baptism, and if that "one baptism" is spirit baptism, then water baptism is out of date, and is as useless as the first almanac published by Benj. Franklin! How absurd then and foolish to see people thus believing holding on to and actually practicing this old obsolete water ordinance! By claiming that spirit baptism is the "one baptism", and yet baptising in water, they unwittingly belie Paul; for while he insisted there was but one baptism, they claim two!

But to go on (for I am to answer this question "without any quibbling"): Does 1 Cor xii 13 show that the one baptism is spirit baptism? Not if language means what it says. Paul does not say that we are baptized "in the spirit". Had he said this, God would have been the administrator of the ordinance, and the spirit would have been the element "in" which the baptism took place. The form of inspired words here reads: "By one spirit we are baptized into one body". Any "ordinary individual" can see a big difference between being baptized "in the spirit" and baptized "by the spirit". God has in the past and will no doubt in the future baptize people "in" the spirit. But that God should baptize people into himself is hardly among the probabilities, not to say possibilities. If the baptism "by the spirit" is the baptism "in" spirit, then we have the spirit, the administrator, baptizing into itself! In "just a few plain words": A baptism "by" John, apostles, Christ, spirit or God, must always be a baptism into some element distinct from the administrator or the one "by" whom immersion is performed. In illustration of this proposition: The baptism "by" John was not a baptism "in" John, but "in water"; the baptism "by" God was in the spirit; the baptism "by" the spirit was in water. For this reason: The spirit in Christ and the apostles commanded all repentant believers of the gospel to be baptized in water. Every time such an one is baptized "in water" he does so because he is commanded "by" the spirit to do it. People are baptized by the spirit in the same way they are baptized "by the Lord". "Though Jesus himself baptized not" (Jno iv 2), yet the apostles did by his authority, and the record reads that "Jesus made and baptized more disciples than John". v. 1. In precisely the same way we are said to be baptized "by the spirit" when we obey the commandment to be baptized in water, a mandate given to us "by" the authority of the Holy Spirit. This is reasonable, but who can believe the absurd proposition that we are baptized "by the spirit" into the Spirit? That we are baptized "in" what we are baptized "by"?

Comfort in Trial.

Many are willing to follow Christ in public, provided they receive the approbation of those who look on, but the testing of our loyalty to Christ is in every day life when his service is often against our desires and inclination, and when in some cases none but the Master himself would know how great an effort is required to submit to another, for his sake. But we must accustom ourselves to this kind of submission, one to another. If we would please Christ we must "consider one another to provoke unto love and good works." It is his service we are engaged in, and he has commanded us to "love our enemies; bless them that curse you, do good to them that hate you and pray for them which despitefully use you." How different to the world's mode of action. With them it is considered a point of honor to resent an injury or slight. But it must not be so with us. We must bear patiently if we think we have been slighted, and overcome evil with good by returning good for evil and continuing in the way of right doing. This we will do if we are strong to please Christ; for we will remember that he said, "Ye are my friends, if ye do whatsoever I command you." He commands us to, "Resist not evil." The grappling with the difficulties which we will experience in carrying out the work of Christ, will bring satisfaction with it. We will realize that we are on the right track and will be comforted when we remember that the family of God are treading and have trod the same path.

These trials will also be a help to us if we let them serve the purpose for which they are intended. They will make us seek a refuge, and we have the promise that if we come boldly to the throne of grace, we will find help and strength in the time of need. What folly to try to carry the many burdens which afflict us, when we are invited to cast our burden on the Lord, with the promise attached that "He will sustain us." And he does sustain; he does comfort us in trouble. You may think many thoughts about the trouble; how it might have been different, and fear that God has nothing to do with it, and fail to receive the help you need because you do not ask for it, and consequently think that God has nothing to do with it, but if you belong to God he knows all about it. He guides our affairs; he plans good for that which we may think is evil. Human nature requires to be chastened that it may be purified and made meet for the Master's use. Let us not be cast down when troubles come; it is God's fatherly dealing with us. Trust him when things look dark. "Who is there among you that feareth God and walketh in darkness and hath no light; let him trust in the name of the Lord and stay upon his God."

If we keep these things before our minds we will have a good hope through grace and our joy and rejoicing in the hope will be steadfast, and the thought that the Bridegroom is coming, will fill our heart with gladness. He desires to present us perfect at his coming, as a constituent of his Bride, without spot or wrinkle before the throne of his Father, with exceeding joy.

W. S. TOMLINSON.

They Wrote Letters.

Brother Huggins:

Your admonition about taking THE RESTITUTION is excellent. We should be ashamed to take every periodical, and then refuse to take our Church paper. When I go to a brother's home and see the Ladies' Home Journal, pattern periodicals, daily papers of all kinds—and no Church paper, it does not take long to see where the mind of that family is. I cannot bring myself to think they have as much interest in the world to come as they have in this one. It grates on my ears to hear them speak of the "precious faith."

I believe Jesus told the truth when he said "by their fruits ye shall know them." Every brother in the faith should and would take THE RESTITUTION if he kept in touch with the work and was really and truly interested in the truth.

O. J. ALLARD.

Communicated.

The Story of a Happy Christian Life.—No. 71.

As I am now through with the history of our Northern Indiana brethren, so far as obtainable, I will give one chapter descriptive of Auntie Willard's friends and contemporaries in the State of Michigan, two of whom—Bro. Ephraim Miller and Bro. E. Hoyt—were instrumental in planting the banner of truth in Marshall County, this State. The data for this chapter was sent me by Bro. E. W. Knapp, Grand View Farm, Laurel, Oregon.

Aug 20, 1858, the Grand River Quarterly Conference was held at Jamestown, Ottawa County, Michigan, and here steps were taken toward organizing a State Conference, Ephraim Miller Jr., being elected president, O. R. L. Crozier, vice president, Elder E. Hoyt, secretary and Elder Joel A. Simonds, treasurer. While for evangelists Bro. Ephraim Miller Jr., and A. W. Seymour were appointed, both being logical, forcible and entertaining speakers. They were medium sized men, but were so well armed with weapons from the Arsenal of Truth, that the captains, and colonels of error's hosts found it the better part of valor to keep out of the way, else defeat was certain. I do not know their place of birth nor family history, yet I remember well their kindly faces, and the modesty of their bearing and even the look of Bro. Miller's eyes, who was a much prized friend of my father's and of the Willards. Both Bro. Miller and Bro. Seymour had wives who were helpmeets in the truest sense of the Word, Sister Amy Miller being still alive. Bro. E. Hoyt, I saw but once. He was a tall, spare man, a speaker of fair ability, and a very earnest worker. Bro. Crozier is a short, rather heavy set man, intelligent looking, and a pretty good sermonizer as well as writer; his wife is also well known in the world of letters, and has done much to "cheer up the pilgrims," with her happy strains of song. Two at least of Bro. Crozier's children are missionaries in far away India, helping to preach "this gospel of the kingdom in all the world" that the end may come.

Bro Simonds, I never met and cannot imagine how he looked, but think he must have had a somewhat stern, and positive countenance, judging from his writings. When he made up his mind that a certain theory was true, he would not let go, but held it fast despite all expostulation and argument. He would have "bearded" even the Pope of Rome in his palace on the Tiber, and gone to the stake cheerfully, rather than recant from his cherished opinions.

As evangelists Bro. Miller and Bro. Hoyt were publicly noticed in the Prophetic Expositor; published by Joseph Marsh at Rochester New York. On October 16th, 1858, a convention of believers was held in Leroy, Calhoun Co., Michigan, continuing over Sunday the 18th, where the brethren organized by electing for their officers the same men who had been chosen at the Quarterly Conference, namely, Bro. Miller of Mendon, as president, E. Hoyt, vice president and O. R. L. Crozier, Secretary, and J. A. Simonds, treasurer—the three latter all belonging to Grand Rapids, Michigan. The members of the executive board were William H. Knapp, H. Currier, Daniel Weaver and Martin Hadsel; while the evangelists chosen were as before, Ephraim Miller, Jr., and A. N. Seymour, with the addition of E. Hoyt and O. R. L. Crozier, the latter being also appointed to attend State Conferences in sister States, and E. Hoyt and E. Miller, Jr., to deliver annual sermons at the Annual meetings, these sermons being a special feature of these yearly gatherings that were looked forward to with pleasure.

Bro. E. W. Knapp's father, William H. Knapp, was baptized about 1855. He was living in a log house at that time. In 1860 this Bro. William Knapp built a new house. In planning it, the idea uppermost in the minds of himself and wife, had been to make room enough so they could have the Conference meetings there, and on May 24-26 of 1861, they had their wish gratified—the preachers in attendance being Brothers Miller, Hoyt, Simonds and Sober.

At this meeting Bro. and Sister Knapp had 22 guests, none of their neighbors taking any. That was much as Auntie Willard used to have it at Oswego, and as Bro. Wm. T. Guffin and wife had it at Claysville, Indiana. Both these houses were packed full of brethren and sisters when the annual meetings were held.

Sept 1 3, 1861, the Quarterly Conference was held at Leroy, the very place where the convention had been held in 1858. Bro. William Knapp and wife, both attended this meeting and greatly enjoyed it as they did also the Annual Conference held Sept 28-30th of the same year at Mendon. The Quarterly of Nov 8-10 of 1861, at Watson, Bro. Wm. E. Knapp gladdened by his presence and earnest exhortations.

The next time, June 28 30, 1862, the brethren met at Bro. Knapps' house, and listened with rapt attention as they drank in the words of life from the lips of God's consecrated servants—Miller, Hoyt and Chesebro, and doubtless some poor wanderers "out on the hills away, far off from the gates of gold," were brought into the Father's house.

The two quarterly Conferences following the one at Bro. Wm. H. Knapps, were held as follows, Feb 28, 1863, at Leroy; June 5 7 at Prairieville, and the Annual Conference at Watson, Oct 2-4, 1863. At all these Conferences Bro. and Sister Knapp were present.

The first Conference that their son, Bro. E. W. Knapp, attended away from home was held at Sister Scott's in Wakeshma, Aug 26 28, 1864; Miller, Hoyt, Simonds and Stephenson being the preachers. Here he was baptized, and became a willing bond servant of the Lord Jesus Christ, not for month or a year, but for life.

The Annual Conference for 1864, was held Dec 7 9, but Bro. E. W. Knapp does not know at what place, though his parents were both on hand as usual. The next Conference was at Bro. Ephraim Miller's in Mendon, Dec 10-11, 1864; Riley, Chesebrough and Miller being the preachers, and Bro. E. W. Knapp accompanying his parents to the meeting.

The Annual Conference was now changed, June 1-4, 1865, from October to June, this meeting being held at Bro. Wm. H. Knapp's with 48 guests staying over night. The preachers present were W. C. Hill, E Hoyt, E. Miller, Chesebrough, Simonds and Carter. The sermons were very instructive and effective, piercing the hearts of sinners and causing them to turn to the Lord. Five were baptized making glad the hearts of the brethren, June 30th to July 2nd, the quarterly meeting was held again at Leroy and Sister Scott had the happiness of seeing her three daughters go down into the liquid grave, to come forth, walking in newness of life, till the end of the race should be reached and the crown won. There was also another person baptized but no name is given. A Bro. Servis did most of the preaching here.

June 1-3, 1866, Bro. Wm. H. Knapp attended the ninth Annual Conference, it being held this year at Albion, Mich. The quarterly Conference, Feb 6 10, being again held at Bro. Miller's, Simonds, Stephenson and Miller being the preachers.

The tenth Annual Conference May 30th to June 2, 1867, was at Bro. Wm. H. Knappe, with 68 present, all entertained by Bro. Knapp and his son E W. Knapp, who was living near in a home of his own. Three were baptized, Simonds, Hoyt, Stephenson and Miller being the preachers.

In those early days the brethren nearly all came in conveyances of their own bringing their bedding and sometimes their provisions along, as at Little Wild Cat and Fairfield in Indiana. Bro. Knapp and his son in 1865 mowed some grass quite early, and filled the mow about 4 feet deep, so the brethren and other friends would have a good place to sleep; the horses were turned out to pasture, 18 head of them at that time—and 26 in 1867, straw ticks were brought and such a time as there was in filling ticks—ten besides those belonging to Bro. Knapp, being filled and carried up stairs, the sisters occupying these.

Bro. E. W. Knapp well remembers Bro. Stephenson and Bro. Simonds holding an earnest discussion on the blessing of the nations at his father's one evening after the meeting was out. How long they talked he never knew, for he fell asleep.

"At that time there had come no divisions in the flock and all were as one family, and it did not seem to be as much of an effort to attend five Conferences in a year as it is to attend one now. It seems they thought it their duty to attend and did not try to be excused. There is too much indifference now. "Will the Lord find faith on the earth when he comes?"

AUNTIE WINCE.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured Hall No. 618 on 6th floor Masonic Temple, State Street for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Classes meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Esther, 970 St. Marks ave, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

Notice.

Any Berean desiring Berean pins, address our treasurer, Wm. Hardesty Box 281, Oregon Ill. Also send all dues to Bro. Hardesty.

Any desiring Berean booklets, send to president Anna Drew, 629 N. Galena Ave, Dixon, Ill.

Those desiring tracts, make it known to the Tract Committe, Anna L. Adams, 603 Peoria Ave., Dixon, Ill., and the same shall be sent free of charge, but any free will offering will be gladly accepted by that committee.

We have received a new edition of the tract A Letter to a Friend, from Brother Woodruff, and we can supply them at five cents each postpaid. No tract ever issued by our people has done the good this has, and the pleasing and convincing style in which it is written makes it worth much as a medium for advancing the truth of the gospel. Get a number of them and give to friends. You never can tell how much good a few nickels will do used in this manner. Try it.

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, [illegible] cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1 00 a dozen. Send direct to him for them.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

BROTHER John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 76 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death, Signs of the end, Through the second vail, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

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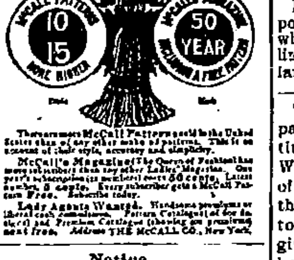
Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 430 North Willow Ave, Austin Station, Chicago Illinois.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.



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All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled —"The Kingdom of God;" "Old Mother [illegible] to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

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In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband, George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say he was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the best issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put in his return address. A hint to the wise is enough.

Poetry.

A Word about Words.

Ah me! these terrible tongues of ours.
Are we half aware of their mighty powers?
Do we ever tremble our hands at all
Where the jet may strike, or the hint may fall?
The latest chirp of that "little bird,"
That spicy story "you must have heard"—
We jerk them away in our gossip rush,
And somebody's glass, of course, goes to smash.
What lives have been blasted and broken,
What pet plant sinks been stirred,
By a word in lightness spoken,
By only an idle word.

A sneer—a shrug—a whisper low—
They are poisoned shafts from an unbended bow!
Hot by the coward, the fool, the knave,
They pierce the mail of the great and brave;
Aim at the heights of wisdom or pride
To turn the pitiless point aside;
The lip may curl with a careless smile,
But the heart drips blood—drips blood the while.
Ah me! what hearts have been broken,
What rivers of blood been stirred,
By a word in malice spoken,
By only a bitter word.

A kindly word and a tender tone—
To only God is their virtue known!
They can lift from the dust the abject head,
They can turn a foe to a friend instead;
The heart close barred with passion and pride
Will fling at their knock its portal wide,
And the hate that blights and the scorn that sears
Will melt in the fountain of childlike tears.
What fetter-bound griefs have been broken,
What rivers of love been stirred,
By a word in kindness spoken,
By only a gentle word.

Communicated.

"Ransom for All." 1 Tim ii 6.

WHAT IS THE SCRIPTURAL RANSOM?

Naturally, Christian minds are exercised upon the subject of what becomes of those who do not now believe on the Lord, who cannot now believe on him, because they fail to obtain a knowledge of the only "name under heaven given among men, whereby we must be saved"—the great world of mankind in general.

When our first parents fell, and thereby forfeited the right to probation, they had no claims upon God for any opportunity for another probation, either in this life or in a future life. They passed deservedly under the sentence to return to the dust from which they were taken. Justice could make no further claims in man's behalf, and if any plan of ransom was intended to be revealed, it would be by the love of God. He is no respecter of persons. Therefore he did not withhold his offer of ransom for a few who would call themselves the "little flock." He made known his plan of redemption in "due time," and that time was immediately upon its having become necessary, and the plaster was there and then put upon the wound, and was large enough to cover it; and the fact that the remedy was not effectual co-extensively with the race as men multiplied, is not due to any defect nor difficulty in the remedy, but to the degeneracy and apostasy of mankind.

Here are the parents of the race in a fallen state, needing redemption. The dimly revealed plan of redemption provides a "seed of the woman" who "shall bruise the serpent's head." That "Seed" was Christ. But he, personally and as an actual sacrifice, was not due for over four thousand years. To wait that length of time would be fatal to the millions who in the interval would go down under the sentence, "Dust thou art and unto dust shalt thou return." Now is the time to set the redemptive plan in operation. Here are the sick patients, apply the remedy. How? By means of types of the "Lamb of God" who is to "take away the sin of the world." In this manner he can become the "Lamb from the foundation of the world" by means of the one faith being "once for all delivered to the saints." God did his part as an act of love—did it "once for all;" and he in no sense is responsible for the fact that a large part of mankind "wandered out of the way of understanding," and are fit only to "remain in the congregation of the dead." Prov xxi 16.

The "ransom for all" believed in by so many is an invented "ransom." It would force upon man a restitution of a physical condition without man performing any part in it. Man having fallen by sin, the wisdom of God is seen in requiring that he profit by the experience of trial under the evils he brought upon himself; it requires that to secure the physical redemption; man must be a voluntary and an active participant in the work, not a mere passive subject operated upon miraculously by resurrection.

The ransom, in the primary sense, was only the re-instating of man in the relation to God from which he fell. Before he fell, man was on probation, with the tree of life open to him; after the fall, he was not on probation, and the way to the tree of life was closed against him. The ransom, which was entirely an act of God's love, and in which, primarily, man did not participate, was a restoration to a probationary relationship, by which man could "work out his salvation," which would result ultimately in healing the physical sin-produced condition, and end in the "redemption of the body." The matter of the "ransom for all," therefore, may be stated thus, sin closed the door against all—Adam and his descendants; the ransom opened the door "for all"—Adam and his descendants. Taking this view of it the ransom is as truly "for all" as the effect of the fall was. It may also be expressed in this way: Adam closed the door against "all"; Christ opened the door "for all." While Christ personally and literally as a sacrifice was not there to effect the ransom, the wisdom of God provided that the efficacy of his predetermined sacrifice should be drawn on in advance by means of types of what would certainly become realities. The door which the ransom thus opened was never afterwards closed. That thousands have wandered away and lost it, does not change the fact in the least. The special revelations which have been made since the delivery of "the faith once for all to the saints" have not been new "ransoms," new gospels, new faiths; they have been a resounding of the same ransom, gospel, faith, etc. There have been changes in the means of induction into the one faith, necessarily, by reason of transitions from times of "shadow" to times of "substance," but the gospel has always been the same, because man's condition has always required a common salvation." Only those who have reached a state of self-consciousness and amenability are subjects of resurrection, according to the Scriptures. The worthy who have been faithful in their probation, "to a resurrection of life;" and the unworthy, who have been unfaithful in their probation, to a resurrection of damnation." Jno v 29. Instead of touching the resurrection of every human being; good, bad or indifferent that has ever lived, the Scriptures declare their utter annihilation, unless they become accountable to God through a knowledge of the gospel.

Now against the claims, against the presumption, against the audacity of the theory of "ransom for all" we submit the clear and unmistakable declarations of the Scriptures of truth as follows:

Psa xlix 12, 14, 20, "Man being in honor abideth not; he is like the beasts that perish.....Like sheep they are laid in the grave; death shall feed on them, and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.....Man that is in honor, and understandeth not, is like the beasts that perish."

Isa xxvi 13, 14, "O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them and made all their memory to perish."

Prov xxi 16, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

Jer l 39, 57, "In their heat I will make their feasts, and I will make them drunken, that they may rejoice and sleep a perpetual sleep, and not awake, saith the Lord. And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men; they shall sleep a perpetual sleep, and not awake, saith the King, whose name is the Lord of hosts."

Oba xvi, "For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea they shall drink and they shall swallow down, and they shall be as though they had not been."

Rom ii 12, "For as many as have sinned without law shall perish without law; and as many as have sinned in the law shall be judged by the law."

These Scriptures allow of no evasions, no misunderstandings. Whatever theory may be held of "ransom" it is compelled to respect these divinely inspired declarations. They are directly and immovably opposed to the theory of "ransom for all," and therefore the question is, Shall we accept God's Word? or shall we accept the inventions of man-made doctrines? Those who understand the Scriptural ransom will have no difficulty in deciding; but where there is ignorance of this, victims will become a prey to the charms of delusion. The whole theory of "ransom for all" is based upon the delusion that flesh and blood is of great value in the sight of God. It teaches that if you do not accept "ransom" voluntarily in this life, and join the "little flock," it shall be forced upon you by resurrection power, in which you shall have no choice, and in which merit or demerit will count for nothing. You will awake from the sleep of death, and find yourselves a mixed multitude of savages of the woods and prairies, of thieves, murderers, and adulterers, of idiots, infants and philosophers, and of good well-meaning people,—all of you, whether you had any previous brains in your previous life or not; "ransomed;" notwithstanding that many of you lived your previous life in reckless sinfulness and total depravity.

All this folly is avoided by accepting the simplicity, consistency and truthfulness of the Scriptures, in declaring that the entire race fell in the federal head, and that as soon as the fall occurred free grace opened the door that sin had closed. In doing this no one was forced to enter the door. God's love and goodness opened it, and "once for all" delivered the one faith to the saints who had fallen and deserved to be condemned. The door was left open. It has never been closed. In this God did more than his part, viewed from the standpoint of justice. His act was an act of love and the open door throughout all ages has been a witness of his great love. But to enter the door required an act of man. He must act now. It is his turn; and his mental and moral action is the only means that will give him the fitness and adaptibility for eternity. If he enters in any other way "he is a thief and a robber," and if he were forced through the door by physical power, whether he had mental or moral powers or not, he would be worthless for eternity as he was for time, and more so.

There must be "fruit meet for repentance" before the door can be entered. This is a truth that commends itself to reason, justice and wisdom, while to force physical nature upon good, bad and indifferent alike, is to outrage every principle of that righteousness which is revealed in the Scriptures of truth.

From the time the door was opened and man ransomed to the opportunity be lost, the voice of God has been "Ho, every one that thirsteth, come." If many have wandered too far away to hear the voice of love, God is not to be held responsible for that. He delivered the "one faith" into the custody of man to start with. Those who forsook it and wandered into ways of idolatry, or ignorance or depravity, thereby give evidence of their unfitness for future life; if these conditions were transmitted to their posterity, and rendered worse by the hereditary transfer, then the inheritors were still more unfit for eternity, and for the glory and honor of God in the ages to come. Their existence within providentially limited bounds has been permitted in this life, and the purpose it has served has been as an object lesson for those whom God has been "taking out" as "a people for his name."

Apart from this, they have been fit only to be "turned into sheol with all nations that forget God;" "like sheep they are laid in the grave, and death (not resurrection or life) shall feed on them," Psalm xlix. 14. Reproof and correction have done them no good. "Their way is their folly, yet their posterity approve their sayings," vs. 13. "Nevertheless, man being in honor abideth not; he is like the beasts that perish," verse 12. "He shall go to the generation of his fathers; they shall never see light," verse 19. They are beyond redemption. Therefore the wisdom of God has decreed that they shall not "have any more a portion forever in anything that is done under the sun." They are of "the dead" who "know not anything, neither have they any more a reward; for the memory of them is forgotten," Eccl. ix. 5-6.

They were of the flesh and not of the Spirit, and therefore belong to those of whom it is said "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you," 1 Peter i. 24-25.

Beware, dear reader, of "cunningly devised fables" and turn away from those "making the Word of God of none effect through their traditions." "Let us hold fast the form of sound words in faith and love which is in Christ Jesus." May God in his mercy bestow upon both reader and writer the inestimable boon of immortality and incorruption.

STERLING P. GROVES.

[To be Continued.]

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVIII. PLYMOUTH, INDIANA, JUNE 2, 1909. NUMBER 21.

MICHIGAN CONFERENCE PROGRAMME.

THURSDAY, JUNE 3.

7:30 p m, Song Service
Address of welcome, B W Woodward
Response, L D Decker
8:00 p m, Sermon F V Blakely

FRIDAY, JUNE 4.

9:30 a m, Prayer and praise service M A Woodward
10:00 a m, Sermon J F Wagoner
11:00 a m, Business Meeting
1:30 p m, Sermon O R L Crozier
Watchman, what of the night?
2:30 p m, Bible school, S J Lindsay
7:30 p m, Song service
8:00 p m, Sermon S J Lindsay

SATURDAY, JUNE 5.

9:30 a m, Prayer and praise service Mary Munn
10:00 a m, Sermon S J Lindsay
11:00 a m, Sister's business meeting
1:00 p m, Business meeting
2:30 p m, Bible school
7:30 p m, Song service
8:00 p m, Sermon J F Wagoner

SUNDAY, JUNE 6.

9:30 a m, Devotional meeting R Lake
10:00 a m, Sermon J F Wagoner
1:30 p m, Memorial service B W Woodward
2:30 p m, Lord's Supper
B W Woodward and O R L Crozier
7:30 p m, Song service
8:00 p m, Sermon S J Lindsay

Bible school sessions will continue after the conference closes, beginning Monday morning at 10:00 o'clock, with two sessions daily, until Thursday afternoon, June 10.

All are cordially invited, and be sure to make your plans so you can remain through the Bible school.

The lessons for the Bible School will be from the Acts of the Apostles.

F V Blakely
R Richardson
Committee.

NOTICE.

Dear Sisters of Tithing Society of the Church of God in Michigan:

The time is near at hand when our yearly Conference convenes at Dutton. Let us as members of this Society, be present if possible, not only to receive benefit and cheer, but to give to others in return. We have done well financially in the past; may we not hope to do even better in the future. During the past year we have paid out for gospel work $110. This means the treasury is running low. Up to date there has not been as much as usual paid in to our treasurer, Sister Emma Jackman, Burton Ave. Grand Rapids, Michigan, but we hope with her address now before us that efforts will be made to contribute as the Lord has prospered us to this work.

Yours in a good cause.

Iva Hill Aldrich, Pres.
Jessie Hill Marston, Sec.

Editor Restitution:

I wish to say just here that I am the Treasurer of the Conference of the Church of God of Arkansas, Missouri, Texas, Kansas and Oklahoma, and as such Treasurer I am soliciting donations for the purpose of putting an Evangelist in the field another year, or just as soon as a sufficient amount is paid in to start the work. A complete record is kept of all monies received. I desire to solicit from all interested in sending the gospel to others who know nothing of these grand truths.

Address me at Sallisaw, Okla.

Your Brother waiting for the Second Coming of Christ and the establishing of his kingdom,

R. O. TURNER.

BROTHER John L. Wince is issuing a 44 page tract on the subject "Salvation" It is the series of articles that were printed in THE RESTITUTION some months ago. The subject of Salvation is a living question, in which every one should be interested. Brother Wince is not doing this to make money,—but with a desire to help some to see Salvation's way more clearly and induce them to walk in that way. The price is ten cents each postpaid, or 12 for one dollar. Any one who desires a copy and is not able to pay for it, will be supplied free on request. Order from the Author Pierceton, Ind., or from this office as is most convenient.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list of those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

The Bible School.

The Bible School will be held at Plymouth, beginning Monday immediately following the close of our annual June meeting at the old Antioch meeting house, which is held over the second Sunday in June.

As one of the teachers it is my place to select the lessons I expect to handle. The first lesson will be a review of the history of the flood, followed by lessons on the confusion of language, and the repeopling of the earth after the flood. The call of Abraham and the promises made to him. The sojourn in Egypt. The Exodus and sojourn in the wilderness. The conquest and settlement of Canaan. One lesson on the prophecies relating to Christ's first advent.

Brother S. J. Lindsay will give a series of lessons also, concerning which he will give notice in due time.

We ask for a large attendance, especially young folks. All are requested to read and familiarize themselves with the Scriptures bearing upon the several themes to be handled during the term. The scholar must be deeply interested, as well as the teacher, or no progress will be made in the knowledge of divine themes.

Brother Lindsay will beat the Bible School, held at Plymouth, and will base his lessons on the Acts of the Apostles. All who are arranging to attend should notify the Secretary, Mrs. Lydia Railsback, 621 S. Fellows St. South Bend, Ind.

Arrangements will be made for lodging and boarding all who may come.

JOHN L. WINCE,
Chairman Committee.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs G W Compton	50
Mrs N H Wolf	1 00

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
J. R. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, June 2, 1909.

We trust all who know their time has expired, will realize how important it is that they renew promptly. To make out and mail statements to each is quite expensive, and most all already know when their time runs out, so that it is not really necessary. Please take note of this, friends.

Let all Michigan brethren go to Hutton for the Annual Conference. A good meeting is assured if each will do his part. Remember the meeting at Old Antioch, Marshall County, Indiana, next week, and by your presence and encouraging words help to give courage to one another.

Now comes Mr. Andrew Carnegie with a proposition to make peace throughout the world, and limit the armaments of nations. He is now sounding the rulers of Europe with a view to learn how they would receive a call to a "peace conference." He finds a serious condition of affairs, which he describes as follows:—"I find Europe in a ferment. The nations have gone Dreadnought mad and Italy has just decided to spend on battleships many millions of pounds which she can ill spare. Austria has embarked on the same insane program. France has resolved on no less than thirty-eight sea monsters as necessary to her security. All this is caused by German and British rivalry. Now this is not merely a spectacle for us in America to marvel at. It has a direct vital interest for us in our country necessarily about to be drawn into the vortex. Now it has become a pertinent question whether it is permissible for any two nations to involve all the other chief nations." The proposition is that President Taft shall call this conference, and as it appears that the two nations that by their action in forcing the other nations to increase their expenditures, are disturbers, and therefore are criminal, they are to be dealt with in this new light. Of course criminals are punished. Just how Mr. Carnegie proposes to proceed in executing sentence that may be pronounced against two such powers as Germany and England, is not quite clear. However we can watch for the outcome of the effort.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY, JUNE 13.

HEROES OF FAITH. HEB XI. 1-40.

Golden Text. "Faith is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1.

There is, as a matter of course much repetition in the Sunday School lesson notes, especially with regard to faith, the faith, and as it is impossible to please God without faith, it is necessary that faith, in some form, should be prominent in all lessons.

Verse 1. What is faith the substance of? What are the things hoped for? What are the things not seen?

2. For by it,—by what?

3. What do we understand through—or by—faith?

17. What induced Abraham to offer Isaac? Who received the promises? What was he promised? Gen. xiii. 15; xvii. 8; xxii. 17, 18. Did he receive what was promised? Acts vii. 1-5.—These references are all important as they contain "The things concerning the kingdom of God, and the name of Jesus Christ" Acts viii. 12, and therefore the foundation promises for the faith that pleases God.

18. What was said of Isaac?

19. By what did Abraham account that God was able to raise up Isaac from the dead? Had he ever seen any one raised? Did Abraham sacrifice Isaac?

20. How did Isaac bless his sons concerning things to come? How long was the blessing of Esau to last? Gen. xxvii. 39. How long were the blessings to Jacob to last? Gen. xxviii. 8, 4; xxxv. 9-12. Why did Jacob get a blessing different from that of Esau? What things were to come?

21. What caused Jacob to bless the sons of Joseph? What was the blessing? Gen. xlviii. 16-21.

We will not follow the heroes in this chapter further. The lesson would have been more complete if the verses 4 to 16 had not been left out. Let us try now to consider—Heroes of faith.

The brief or short way of describing a hero is "one who displays exceptional courage." It is one of the great facts, that we learn, or can learn, much from contrast,—comparison. Right here it is well to remember that there are two kinds of courage. One has great outward show. This is the kind of hero that men admire and idolize. Such wear a medal, sometimes many medals, and often an expensive monument is set up in honor of them. The other kind of courage has little or no show, no medals, no monument, and yet they require more and have more real courage than the popular hero. Was there ever a greater hero than Abel? Was there ever a greater hero than Noah? Why do they not have monuments? Because they are not the kind of heroes that men admire. Nay, some men despise such heroes, and ignore them, a few profess to admire them, but will have none of their courage—faith. Faith is just another name for the best, the highest, the noblest, and greatest courage. The heroes of this world have their names on the roll of honor among men. The heroes of faith have their names written in heaven, Luke x. 20. Does it require any great courage for a man to "join a church?" Does the world in general despise him? do they sneer at him? Do they talk, and laugh, and joke about him? Do they nickname him? No, they do nothing of the kind. If he proves to be a good member he has the respect of the church he joins, and all other churches of the same kind, and if he will, and does make himself useful, he is advanced to a position of honor, and thousands do him honor. Is he a hero of faith? The faith of Abraham, Isaac, Jacob, Moses, David and others? That is the kind of hero he professes to be, or the kind of hero the church,—his church lets him believe he is. Does this man talk to his fellow men about the kingdom that God will set up on the earth? Dan. ii. 44 Does he delight to talk about Jesus as the Christ, who will be King of the kingdom of God? Dan. vii. 13, 14. And does he expect to be one of the possessors of the kingdom? Dan. vii. 18. Does he, with joy, delight to be of the faith of Abraham? Gal. iii. 7-9. Does he rejoice to tell others of this faith—the promise to Abraham—the covenants of promise?—He does not, he dare not or he would be put out of "his church." Is he then, in any sense a hero of faith? He is not. Are there any heroes of faith now?—Yes. When a man has faith in the promises made to Abraham, concerning the kingdom of God, and his Abraham's seed, Christ, and faith in the promises made to David about his kingdom and his Seed, Christ, and faith in what Jesus preached about these promises, and is immersed in the name of the Lord Jesus, he is a hero of faith, and the Lord adds him to the church, Acts ii. 47. Is that all now? No. He now begins to fight the good fight of faith, to lay hold on eternal life. 1 Tim. iii. 15, he is debarred from "all other churches." He is "religiously" avoided, almost socially avoided by all "religious" people. He is talked about, joked about, his faith is laughed at, he is one of the sect that is everywhere spoken against, Acts xxviii. 22. Is he a hero of faith? Yes indeed. Amidst, and against all opposition he tells the story of the kingdom to come, and the coming of the Lord Jesus. His heart's desire is to instruct the unbelievers, so that he, his neighbor, also may become a hero of faith, and have his name written in the Lamb's Book of Life.

Next Lesson, Review.

P. Neill.

Realities and Shams.

It is not easy to convert real sinners to a sham religion. There are abundance of shams in the world, and sinners grow sick of their emptiness, and hanker for reality. If you have anything real to offer, it appeals to their consciences; if you have nothing but shams, they have plenty of them already. They are accustomed to deception; their lives are hollow and heartless: they understand the art of using words to conceal ideas; and with a religion of this quality they have little patience. If there is something real, earnest, and genuine, it strikes an answering chord in many a sinner's heart; but if it is only an empty sound, the worldling has already a world full of emptiness and has no desire for more. Oh, that Christians would learn that to be useful they must be real, that nothing but simplicity and godly sincerity can give weight to their words, and make them effective workers for the salvation of men.

Selections.

[From Messenger]

"THE BLESSED HOPE."

With present conditions so obviously imperfect, and the natural outlook, from the Scriptural standpoint, so utterly hopeless, it might be readily assumed that God's message of life would be eagerly accepted, and the obligations he has imposed most loyally fulfilled. A message that is not only rich with the promise of the future, but confers on the recipient now the highest possible distinction, has in itself, one would think, a magnetic charm few could resist. Yet it is a melancholy fact that by a considerable and, it may be, a growing section of the people, it is esteemed hopelessly out of date; belonging to a system of thought that has outlived its usefulness, and, however [illegible] it was to the aesthetic Greek, [illegible] to the modern mind. Christ [illegible] God is foolishness. [illegible] was delivered for our [illegible] again for our justification (Rom. iv. 25), and so precious a doctrine [illegible] faith in this evangelical truth is pronounced absurd, completely out of harmony with the modern conception of the universe and man's place therein. This is an age of liberty, and men claim liberty of judgment and of action: liberty to accept and reject what they please; liberty to frame their own canon of truth, untrammelled by any external authority. Moreover, there is a spirit of catholicity abroad that, notwithstanding the havoc it plays with all moral standards, seeks to unite the most diverse elements, and to place all mankind on the same plane. Thus we are told that "all life is one," and that "there is no difference between the heathen and the Christian, between the sinner and the saint." Away with all restrictions: away with all narrow exclusiveness! The difference, if any, is not in kind, but in degree. All are one, "bound up in the sacred unity of life," and must eventually reach the same condition. This is

"The Larger Hope:"

a hope, be it noted, that rests on no moral or spiritual basis, and has no groundwork of grace: a hope that alters the fundamental relationship between God and man, and finds its sufficiency in flesh alone.

Here, as elsewhere, the principle of evolution has been supreme. At first, when this expression was given to the world, it was advanced in a hesitating and tentative manner, as though the writer were conscious that he was treading an uncertain path, and knew not whither it might lead. Tennyson, in "In Memoriam," not only used the words, "the larger hope," but he clearly indicated the nebulous and unconfirmed thought it suggested.

> Oh yet we trust that somehow good
> Will be the final goal of ill,
> To pangs of nature, sins of will,
> Defects of doubt, and taints of blood.
>
> That nothing walks with aimless feet;
> That not one life shall be destroyed,
> Or cast as rubbish to the void,
> When God hath made the pile complete.
>
> I stretch lame hands of faith, and grope,
> And gather dust and chaff, and call
> To what I feel is Lord of all,
> And faintly trust the larger hope.

These expressions "lame hands of faith," "faintly trust," and "grope" are suggestive only of some indistinct, ill-defined thought, begotten more of desire than of conscious knowledge, and this vague and unsatisfying condition is still true of that type of mind which, if strictly scientific, has wistful longings after some of the consoling beliefs of the Christian faith. Precision and definiteness regarding the future are, of course, deprecated. Such are deemed outside the region of demonstrable fact, and, therefore, unscientific. But with a philosophy that admits their possibility, they, in their saner moods, would even hope and trust that "Somehow" it may be that

> Good shall fall
> At last—far off—at last, to all
> And every Winter change to Spring.

But if scientific findings are still unpretentious and uncertain, the latest development in religious thought—the New Theology— is not so. There has been a wonderful advance in certitude and assurance since "In Memoriam" was written. What was before taught as a vague possibility is now boldly and aggressively asserted. The greatest discovery of modern times, we are told, is the discovery of man in his relation to the Universe. He is no longer "a frail creature of dust," but a spiritual being, a child of God, part of the great universal Soul or Self, from whose Being he never was and never can be separated. His life is the life of God; his years are the years of the Eternal; his being and personal consciousness mingle with, and are part of, the great Over-soul that is immanent in everything; so that God and man are united in one vast indivisible unity: and so on! There seems no limit to his monstrous claims, when man is self-invested with all his powers of imaginary greatness. As a strenuous advocate of this "larger faith" said recently: "Let man realize the greatness of his own being. He is the crown and glory of nature's handwork. Let him stand upon his feet like a young god, and there is no limit to the possibilities of his being; for all power in heaven and earth is his."

This is the "larger hope" of today; "the Gospel of the humanity of God and the divinity of man,"—a message charged with infinite possibilities for the emancipation and higher development of the race." But what is the value of it all! There never was a system of belief more diametrically opposed to the obvious facts of life. Tall sounding phrases will not soften hard and unpalatable truths, neither will presumptuous claims nor imaginary results modify the eternal verities. Not a particle of positive evidence can be adduced in its support. It consists of nothing but unproved and unprovable assertions, which are so often at variance with common sense, and stultify reason itself in the process of advancement, that the marvel is that men of intelligence and judgment could ever bring their minds to accept it. The basis of all is the two fold error of believing (1) that man, by nature, is a Son of God, and (2) the serpent's lie, uttered at the beginning, "Thou shalt not surely die" (Gen. iii. 4). In these twin propositions the whole system of error is contained. The first, we have already seen, is opposed to the teaching of Jesus, and no belief can have validity if left without His support. The second is equally erroneous and is condemned by the unanimous voice of Scripture. This condemnation, it is true, will have little weight, for those so believing have ceased to regard the Bible as the Word of God. But when they voluntarily cut themselves adrift from every external guide or authority, what remains? The limit of the possible becomes the measure of man's knowledge; and who, from the depths of his experience, can testify to the truth of these things? Where is the advantage of believing that man's life is but an endless succession of cycles, like worlds moving in their orbits, when conscious knowledge ceases on the verge of the tomb? and where is the advantage of believing that man is but a unit in a larger Self, that is one with God to all eternity, when nothing exists eternally to demonstrate its truth? As every pulsation of the heart sends the life-blood to every part of the body, so every attribute of existence, and the collective dicta of experience falsify these airy pretentions, and limit man's cosmic place to the capabilities of his organic frame. It is a misnomer to speak of such conceptions as "the larger hope." They are but an infinity of speculative guess work, that means the negation of all hope. Hope demands confidence and assurance, the clear light of conviction, and the certainty of fulfilment, not "lame hands of faith," nor the monstrous presumption that claims for man the status and power of God. And the "One Hope" of the Gospel, which is

"The Blessed Hope,"

alone fulfils these conditions. It is "an anchor of the soul, both sure and steadfast, and entereth into that within the vail (Heb. vi. 19), the one and only hope which has as its basis and authority the Word of God.

What is it? In what does this "blessed hope" consist? Coming with such lofty credentials, what does it presage and provide? Needless to say, it centres in Him by whom the page of memory is gilded—the Lord Jesus Christ. He, and He alone can brighten the days to come with the golden rays of promise. In his letter to Titus the apostle describes this hope, in both its present and future aspects, with a clearness and a minuteness that leave nothing to be desired. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, the appearing of the glory of the great God, and our Saviour Jesus Christ" (Titus ii. 11-13). This the true Christian attitude. These words contain the measure and fulness of the Christian's hope,—the hope which is corroborated and confirmed by every authority to which credence can be attached, in which confidence can repose. The Second Coming of the Lord Jesus Christ is the central theme of New Testament teaching. It was as the breath of life to the early Church the vital power that enabled them to maintain their enthusiasm in the Master's cause, and gave them strength to endure. And the Lord Jesus Himself was the inspiration of all. This seed of promise, which blossomed out into the perennial flower of apostolic hope, Jesus planted deep in the hearts of His disciples. Oftimes it was the thought expressly elucidated in the parables which had such a heart-searching application. "Watch, therefore, for ye know not what hour your Lord doth come." "Be ye also ready: for in such an hour as ye think not the Son of Man cometh." "Blessed is that servant whom his Lord when He cometh shall find watching" (Matt. xxiv. 42, 44, 46). It was, moreover, the comfort they received when Jesus told them of His approaching departure: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John xiv. 3). Later, with almost dramatic intensity, as if expressly designed to emphasise its truth, they were reminded of this precious promise. As they watched with wistful eyes their Master's retreating form, two men in white apparel—doubtless angels— said unto them, "Why stand ye gazing up into heaven? This same Jesus, who is taken from you into heaven shall so come in like manner as ye have seen Him go into heaven" (Acts i. 10, 11). How inexpressibly dear, in such an hour, must have been this grand assurance. No wonder that a hope so inspired, and so strikingly confirmed, should occupy the premier place, be the supreme desire of their hearts, and the object of constant prayer. All the apostles speak of it in terms of intense conviction and glowing assurance. Thus Peter: "God shall send Jesus Christ, who before was preached unto you; whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all His Holy angels since the world began" (Acts iii. 20, 21). Paul: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first" (1 Thess. iv. 16). James: "Be patient, therefore, brethren unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient: stablish your hearts; for the coming of the Lord draweth nigh" (James v. 7, 8). And John, closing the Book of Revelation, and with it the volume of God's Word, says: "He which testifieth these things saith, Surely, I come quickly;" to which he responds with his fervent "Amen, Even so, come Lord Jesus" (Rev. xxii. 20). Thus the range of apostolic testimony is complete. Its unity is unbroken. All believed in, and testified to, the reality of "the blessed hope." For the Coming of the Lord they waited with patience, and prepared with diligence, knowing that "unto them that look for Him shall He appear the second time, without sin, unto salvation." (Heb. ix. 28).

Nor is this hope "the blessed hope" merely because of the certainty of its fulfilment. Undoubtedly, certitude with respect to the future is a glorious boon, but the privilege is immeasurably increased when combined therewith are the varied elements that give substance and reality to faith. The Second Coming of Christ is a blessed hope, because it will bring to the Christian every aspiration his regenerated heart can desire. Now, in Christ Jesus he has many blessings. He has obtained justification by faith; the unspeakable blessing of forgiveness; peace with God: all those spiritual blessings in heavenly places which have their scope and fulness in the present life, and which comes as the riches of God's grace in Christ Jesus. But, withal, its physical nature is left untouched. He is still subject to the weakness, infirmity and privations of this moral state. Death is still unconquered; morality has not been swallowed up of life; this present evil world is still supreme. For these and kindred evils "the blessed hope" is the grand solvent. When Jesus comes again, He will appear as the Resurrection and the Life, and He will raise from the dust of death His sleeping saints, gather the living, change all into the likeness of His own glorious body, and, like Himself, fashion them "after the power of an endless life." Moreover, as "King of Kings and Lord of Lords," Jesus is coming to establish a new order, to make "the kingdoms of this world the kingdom of our Lord and of His Christ," and to bear rule over all the earth. His glorified saints he shall dignify with a share of the regal honors of His Kingdom, for they are to be "kings and priests unto God, and shall reign on the earth" (Rev. v. 10). Having a part in the first resurrection they shall be "blessed and holy," and shall "reign with Christ a thousand years" (Rev. xx. 6). All these blessings—life, glory, honour, immortality—faith's richest heritage, all come with the Coming of the King. Yea, with His coming shall begin the golden age of universal blessing, when He shall judge the world with righteousness and the people with His truth: when "men shall be blessed in Him, and all nations shall call Him blessed:" when even nature itself shall rejoice with joy and singing, and the glory of the Lord shall not only "appear" as the apostle declared, but, according to the larger thought of the prophet, "cover the earth, as the waters cover the sea."

Such world-wonders as these, so strong in their personal appeal, rich in their promise of blessing are with singular aptness, designated the "blessed hope." It gathers within its ample folds the whole scheme of truth unfolded by all who have spoken in the name of the Lord. Looked at from whatever standpoint we please—from the narrow circle of personal need, or the wider range of future glory, as the time of individual blessing, or the harbinger of world-wide good, it is "the blessed hope," blessed in its certainty, as in the glorious person in whom all centres: blessed equally in its nature, as it will be in its universal results. Hope, as the staple ingredient of life, is only efficacious when it is based on the rock of truth, when it has as its sponsor and surety the God of heaven. There have been many false hopes, the world is surfeit with them; but "the blessed hope" alone is of God, and in grandeur and in glory, in all that speaks to and comes from the heart, there is nothing within the entire range of human thought to which it can be compared.

> Thou art coming, O my Savior,
> Thou art coming, O my King,
> In Thy beauty, all-resplendent,
> In Thy glory, all-transcendent,
> Well may we rejoice and sing.
> Time appointed may be long,
> But the vision must be sure;
> Certainty shall make us strong;
> Joyful patience can endure,
>
> O the joy to see Thee reigning,
> Thee, my own beloved Lord!
> Every tongue Thy name confessing,
> Worship, honor, glory, blessing,
> Brought to Thee with glad accord—
> Thee, my Master and my Friend,
> Vindicated and enthroned,
> Unto earth's remotest end
> Glorified, adored, and owned.

He who has this hope is doubly blest; it bring to the discipline of life the one power that engenders a willing mind and faithful spirit, that instils the principles of obedience and ensures the victor's crown. For "he that hath this hope in him purifieth himself, even as Christ is pure" (1 John iii. 3).—D. Young.

Hindu Literature.

This book of over 400 pages is of special value to the young people in order to enable them to meet the attacks upon Christianity from Theosophists and others. It has been fully endorsed by the most eminent Oriental scholars of Europe as being authentic, and the historic facts here presented are unimpeachable. A few copies of this standard $1 50 book may now be had for $1.00 a copy post paid. It is used in colleges and universities. Send all orders to Mrs. Elizabeth A Reed, 1811 Balmoral av, Chicago, Illinois.

"In life," says J. R. Miller, "there are higher or lower currents. Too many of us use only the lower sails, and catch only the winds blowing along earthly levels. But there are also winds which blow down from the mountains of God, and it would be an unspeakable gain to us if all were to let our life fall under the influence of these upper currents."

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10637 Orville Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

The less we are accustomed to the less danger we have of suffering deprivations.

We are able to report this week two more additions to our ecclesia in Brother and Sister David Russell.

It is a great blessing to have that which we desire; but it is a greater blessing not to desire anything except that which we have or can get.

Absence from home occasioned by our Canadian tour has prevented us writing for Ebenezer and getting contributed articles ready for publication.

Desires are like small children; restless, and always asking mother for this and that—they are never satisfied. So with desires; the more we yield to them the more they annoy us.

The moth flies into the flames of the lamp, and the fish swallows the worm on the fishing line, because they know not the danger; but poor man! He gives not up sensual pleasures although he knows full well the dangerous consequences.

Editor's Canadian Tour.

Eld. F. L. Austin, Pastor of the Church at Fonthill, Ontario.

Brother Austin, pastor of the church at Fonthill for five or six years, is excellently represented in the above cut. It is to his credit that the new church has been built under his ministry, and a growing congregation speaks well for his intelligence and industry in promulgating the truth. This year was the fifth annual May meeting at Fonthill. In the points of attendance and interest it excelled all past meetings. Brethren and sisters together with friends of different denominations whom our people had interested in private talks, came from various places in the province of Ontario, and the States of New York and Pennsylvania. The brethren wish me to explain that Fonthill is only twelve miles from Niagara Falls. In visiting the Falls, as many of our people do it occasionally at least sometime in their life, be sure not fail to run over and see the Fonthill brethren. You go on a trolley. Write Brother A. Railton, and he will entertain you royally. Our people are just beginning to realize that Fonthill is near the Falls, and as many of them are desirous to see this wonder of America, they plan the trip at the time of the May meeting in Canada. For this reason and many others I do not pause to name, the Fonthill annual meeting is growing in attendance from year to year, and we predict that ere long it will hold the largest meetings in America.

The thrifty condition of the church is due largely to the interest the brethren take in the children. They gather up the children tenderly like little lambs, and while their minds and hearts are tender and susceptible of pure and divine impressions, they prayerfully plant the seed of truth in their affections. The result is that before they "sow their wild oats," they enlist under the banner of the King, and begin in the morning of their life to "sow to the spirit." Little John Railton, aged 13, who by the way is Bro. John Railton, efficiently played the organ during the series of meetings. A good Sunday School is sustained. The children are required to write compositions on the lessons—a plan I wish more of our schools would follow. Elsewhere is an article by Blanch Guylor, age 9, which will be of interest to our readers:

Church of God, Fonthill, Ontario. Dedicated Feb. 14, 1909, and Brother P. H. Bouk, Leader for half a century.

On the 20th of May we bid the brethren in Cleveland good by and departed from the city in the "City of Erie" for Buffalo, N. Y. We left Buffalo the 21st for Fonthill on the trolley, and arrived there at noon. We went at once to the home of Brother and Sister A. Railton, whose home was my home during the series of meetings in the little village. At the head of this article is an excellent cut of the new church which the brethren had dedicated Feb. 14, 1909. It is made of cement blocks, has a seating capacity of 200, and cost about $3,500. Centrally located in the town, it is the best church in the hamlet. In the upper left hand corner of the cut is brother P. H. Bouk, now past 85 years old, who is the father of the church literally and spiritually. He has 6 daughters and as many sons-in-law, all of whom are in the truth. He has been the leading spirit in the Church for half a century; and still he labors on, encouraged from time to time by seeing fruits of his labor in the obedience to the truth of friends and neighbors.

LIFE OF DAVID.

David was the son of Jesse. David had seven brothers. Samuel came to a feast in Bethlehem. God had picked out a man to be king, and sent Samuel to anoint him. When Samuel went seven of Jesse's sons came before him, but David did not come, for he was looking after his father's sheep. Samuel said they were not to be king, so they sent for David, and Samuel knew he was the chosen king and anointed him with oil. David went back to take care of the sheep. He killed a lion and a bear with the help of God. He could play on a harp; he used to play it to King Saul, when he was cross and ugly. One day his father sent him with some bread and parched corn to his brothers who were soldiers in Saul's army. The army was going to fight the Philistines when David came to the camp. The great giant Goliath was waiting to fight him. David said he would fight him. He took some smooth stones from the brook to fight Goliath. He slung a stone and hit Goliath in the forehead and killed him. Then every one sung praises of David. Saul said that David must come and live with him. Jonathan, Saul's son, loved David and gave him his cloak, sword, belt and bow. When David went along the road people sang and played on instruments. They said David was greater than King Saul. This made Saul angry, and he tried to kill David. Jonathan tried to keep David safe from danger. One day David hid in a field near a rock to wait till Jonathan came back. Jonathan and his father were eating dinner. There Jonathan found out that Saul wanted to find David to do him harm. He left the table and went out to the field where David was hidden. He took his bow and arrows. A boy went with him. Jonathan began to shoot his arrows. The boy ran to find them and pick them up. "Is not the arrow beyond thee?" shouted Jonathan. David could hear these words and he knew they meant that he was in danger. They promised to always be friends. David had to wait many years before he was king.

After a while Saul died and Jonathan became king over part of the people; David was king over the other part. One day a man came running to David with a very sad story: he said that Saul and his son had been killed in battle. Then David wrote a song about them. He called it the "Song of the Bow." David had done something wrong and was very sorry for it. God forgave him, and he played on the harp and sang praises. When David was on the throne he helped a poor lame boy. He was the son of Jonathan. When his father was killed his mother ran with the little boy in her arms to a safe place, and let the boy drop, which made him lame.

David had a son named Absalom, he was a beautiful boy with beauty hair. He wanted to be king and tried to get people to like him. Besides disobeying his father he deceived him. He told David that he had promised to go to Hebron to worship God. When he went he made plans to gather the people around him and have them crown him king. He was made king and David went to another place. Then Absalom and his army followed in a forest. Their armies fought a great battle. There Absalom was killed. His hair caught in a tree and his enemies shot at him till he died. David did not go to fight Absalom; but waited at the gate to hear about it. Two men came to carry news. He asked about his son Absalom. The messengers told him he was dead. Then David went away to weep and mourn. He said, "O my son, my son, Absalom; would God I had died for thee, O Absalom, my son, my son."

BLANCH GAYLOR.

Communicated.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 5.

Bro. R. Willard must have some part in this story, for his life, as well as that of Auntie Willard's, was a happy Christian life. I do not mean that they had no trials; that they never felt blue, or discouraged; that there were no pricking thorns or briers in their path; no cloudy weather; no tempests or floods to pass through. They had all of these in full measure. But they had grace from God to live above their trials and to be happy in spite of the thorns and the clouds. And this was what made the lives of all of whom I have been writing—happy lives. It seems paradoxical to be sorrowing, yet always rejoicing, but that is just what the Christian does. He can have his goods all taken away, his friends put to death for Christ's sake, and be himself tortured and tied to the stake and yet rejoice, because looking away to a city whose maker and builder is God. The sun of the Christian never sets; there is always sunlight on the hills.

It may be interesting to the readers of my story to note how much progress the brethren had been making in their search for truth from the time they started out in 1843, up to April 15, 1860. This will be shown in a letter of Bro. Willard's to my father, written from Summit Grove, Hamonton, Pa., on above date. In the East the "Crisis" brethren, and the "Age to Come" people seem not yet to have come to the separating point, and even in the west, a little before this, in 64 or 65. Bro. Stephenson was hoping that the breach might be healed—not by giving up "Age to Come," views, but by bringing the friends of the other side over. Those who had read Bro. Marsh's tract, written in 1858 or 59, on "the Age to Come" were too firmly fixed in their faith to go back; Dr. Field and Bros. Mansfield and Hines could not turn them, nor could Bros. Gresham, Stephenson and Reed, in the efforts they made in Dr. Field's church at Jeffersonville—though they brought a large part of the Church over to their way of thinking—succeed in convincing all, and so the final division came, more slowly however in some parts of the United States than in others; one church in Philadelphia as late as 1878 having both classes of believers in its membership,—if the statement of its pastor—George W. Brown made at that time to my father, was to be credited. He believed Age to Come doctrines but did not preach them. Hesaid "We had to go slow about such things."

But now for the letter. Bro. Willard says,

"*Dear Bro. Chaplin:*

Yours of the 5th of April, (1860) came duly to hand; thank you kindly. It is even so, the memorable year, so long anticipated as the jubilee of earth has come, and is gliding away like all its predecessors with but little indication of events so important as we would naturally look for in order to trouble the powers that be, and introduce that kingdom which is to stand forever. What the preparations anterior to the second advent by way of distracting and dissolving earthly governments, we are not fully informed other than vernal indications of a harvest which must succeed in due time.

We may be apathetic in reference to the matter, but it does not strike us convincingly that the day is at hand, and yet we have no valid argument against [illegible] Thurman's theory—I suppose you [illegible] W. reject to). We had thought that a partial gathering of God's ancient people to Jerusalem would take place anterior thereto, yet we may be mistaken.

In reference to the nature of the event I find there is some discrepancy of belief among our brethren. If I understand the "Crisis" they have the 1,000 years in the past, and that at the coming of the Lord, the fiery penalty will be executed on Satan and sinners. I confess that I do not so understand the word, to me two resurrections are set forth in the 20th of Rev., and those of the first resurrection are to reign with Christ a thousand years prior to the second resurrection and final destruction. Now if the 1,000 years are in the past, according to Rev xx 6, all saints have reigned during the period of papal persecution. Have we any evidence of that fact? Do we not look for a better time when Satan is bound, who now goeth about as a roaring lion seeking whom he may devour?

To me it is passing strange that our brethren should be right in so many things, and wrong, as I conceive, in the 1,000 year theory. But God's great programme is written out and will not be revoked or changed for any one. As I have been in the habit of looking at the second advent, it will be preceded by Armageddon wars, destruction of portions of the nations, while those left will be required to keep the feast of tabernacles as set forth in Zech xiv and if so, will there not be probation during the 1,000 years if still in the future? So it seems to me.

But one thing we are assured of, it will be just right; God has made no mistakes and the work is committed to the Prince of Peace, whom he has endowed with all power in heaven and in earth. I desire to look unto him as the Author and finisher of my faith. May the Lord keep us unspotted from the world and glorify himself in our final, eternal salvation."

Not many such letters are written in these days, yet I think Bro. and Sister Willard must have grasped Age to Come views, long before going to Hammonton, for Bro. Marsh presented them to the churches in Elkhart and Laporte Counties when he visited them in the early fifties and Sister Miller, in one of her letters, said the brethren were inclined to accept them.

Bro. Willard's family was smaller at this time. The great tailor shop had of course been given up, for peace had come and there was no more need of army coats. Bro. Willard, his wife, son Rowland, another foster daughter named Ella Benton, who had been with them a year, a colored boy of 10 or 12, and two young men from Pittsburg constituted the circle. Lyman was teaching at Medford, and Nelson practicing dentistry at Titusville, Pa. Where the other two foster daughters Carrie Moulton and Amy S. Whiting—were at this time, I do not know.

AUNTIE WINCE.

To Be Continued.

Three welcome Visitors.

Last Sunday we had another visit from our young brother Ashford Lehman. When he took on him the name of the Lord Jesus, he began to hold up the light, and the result is he has been busy in the Master's vineyard, and another result is he called upon for a reason for his faith by those who believe "another gospel, which is not another." If he continues to grow he will always be welcomed in Salem.

Sunday May 16, we were made glad by the coming of Bro. and Sister Heacock of Canton. They came Sunday morning just before Sunday school, and stayed until after the evening service. We had the edifying pleasure of listening to an excellent address by Bro. Heacock on the ever interesting topic, "Prophecy Concerning the Jew." All present thoroughly enjoyed the sermon. It was—to—a strong proof that our brother is "sound in the faith." Our earnest, heartfelt prayer is that he may continue so, and not be moved by any wind of unsound doctrine, but if the Lord should seem to delay his coming, we further pray that our brother Heacock may soon use his talents as a public instructor in the things concerning the kingdom of God, and the name of Jesus Christ. There are few women—Sisters in the faith—of the age of Sister Heacock who have a better understanding of the Scriptures. It is a joy to record that Bro. and Sister Heacock are "steadfast in the apostles' doctrine" and as such will also be always welcomed to Salem.

Bro. Heacock has kindly granted me his paper. The contents will be sent to THE RESTITUTION in three [illegible] the "Prophets, with us, may [illegible] Concerning the Jew.

P. NELL.

Report.

By request of the brethren here at Moorefield, Nebraska, Brother Joseph Williams of St. Paul, Nebraska, came to Moorefield on May 1, and began a meeting at a country School house where the interest and attendance was very good, and eight became obedient to the faith. After continuing the meeting there for two weeks, we decided to change to another School house. So, after resting for a few nights began meeting there and continued over Sunday, when four more accepted the gospel. Those baptized were, Mr. and Mrs. Tandy Stinnette and Wesley Stephenson. Five young men, Vernie Todd, Melvin Schultz, Maurice Stephenson, John Steadman, Roy Worley. Four young ladies, Esther Lapp, Vella Todd, Myrtle Worley, Edna Earhart.

We had an extra good meeting, organized a Sunday School to meet every Sunday afternoon and now have a very promising outlook for future work. Come again, Brother Williams. The brethren here are planning to build a church in the near future if possible.

VERLIE STEPHENSON.

Obituary.

Susan Eagleburger was born in Chester County, Pa., Sept 11th, 1818. Her family soon moved to Ohio where they lived in Delaware and Marion Counties. Her mother died in 1824. She married Amon Hipsher at Caledonia, Ohio, Oct. 4th, 1846 and to them were born seven children, three of whom survive her; Mrs. Elias Cochran, of Boulder, Colo., Mrs. John Shearer and Mrs. J. C. Adams, of Mont Belvieu, Texas. In 1855 she accompanied her husband to Story Co., Iowa, near Ames, where the greatest portion of her life was spent. In 1879 Mr. and Mrs. Hipsher removed to Furnas Co., Neb., where they lived five years; returning to Iowa in 1884, living near Irving, in Tama Co., until 1888, when they came back to Ames. In 1907 they came south to visit relatives and it was here she fell asleep on April 29th at the home of her daughter, Mrs. John Shearer, in the 91st year of her life. A long life, well spent; the influence of which shall never die. She possessed to a marked degrees those virtues that blend together in the character of true womanhood; Simple, thoughtful, earnest, devoted, tender and true was she in life. A kind and affectionate wife and mother, always ready to help the poor and needy; she was a true type of Christian Discipleship. Loyal to her God and faithful to her vows until death. A consistent follower of our blessed Lord. She lived well, therefore she died well, for "Blessed are the dead which die in the Lord."

Wm. S. Kent was born June 23rd, 1828 in Whitby, Canada, and died May 20, 1909, in Watson, Allegan Co., Mich., at the old home. Brother and Sister Kent moved to this County from Lenawee Co., in 1847, where their children were born and reared, Maurice, Schuyler, Francis D., George and an adopted daughter Alice. George, the youngest son, died in infancy. Schuyler lived to the age of 51, and died in the old home nine years ago. The dear faithful mother fell asleep in Jesus the same year. There remains now to miss the welcome of the parents, Maurice, Francis and Mrs. Alice Yakey, with a host of other relatives and friends. Bro. Kent has been an invalid nearly ever since Sister Kent died, but no one could have had more tender care than he has enjoyed through the eldest son Maurice, his niece Sister Alice Holme and her son Roy, who patiently, and unceasingly administered to every want.

Brother and Sister Kent embraced the faith during a revival meeting held by Elder B. W. Woodward 29 years ago, and that faith sustained him through his affliction and pain of years. He sleeps in Jesus. May we meet him in the time of the harvest of the first fruits unto God. Elder Woodward was not able to attend the funeral. Sister Woodward attended and spoke from Job xiv. 14.

M. A. WOODWARD.

Keep At It

Genius has been described as "a capacity for hard work;" and the reason why so many people can accomplish nothing is they do not persist and persevere. It is said that John Sebastian Bach, who united with his distinguished talents and science a singular and praiseworthy modesty, being one day asked how he had contrived to make himself so great an organist, he answered, "I was industrious. Whoever is equally sedulous, will be equally successful." And one of his pupils, complaining that the exercise he had set him was too difficult, he smiled and said, "Only practice it diligently, and you will play it extremely well. You have five as good fingers on each hand as I have, and nature has given me no endowment that she has not as freely bestowed upon you. Judging by myself, application is everything."

It is true there are persons who do difficult things easily, and who speedily distance their competitors; but it is also true that most of these persons fail to attain eminence. Things are so easy to them that they will not waste time to learn them thoroughly. They can do in a day what another may require a week to accomplish; but they will not give the day to the work, and so they are perfect in nothing; while the plodding drudge persists and learns in time to do what they never can do. They could do things if they would try, but they will not try, and so the tortoise outruns the greyhound, the dull boy outstrips the brilliant one, and the man of genius proves a failure, while the man of hard work is a success.—Christian.

God's Plowing.

I was walking, once in the early spring, along the country road. Just over the stone fence yonder there was a broad field, smooth as a floor, and most exquisitely arrayed in the fresh spring greenness of its grass. It seemed to me my eyes had rarely fallen on a sight so lovely. But ripping right through that smooth and pleasant greenness there was being dragged a plow, and the fresh beauty of the fair sward was being turned under from the sun and air, and only the ugly brown soil was being turned outward, and all the fair and radiant scene was being turned under and scarred. "Why?" I asked myself. I do not have to wait long for an answer. The "chastisement" of the fair field was in order that the autumn might find it golden with the more precious harvest of the wheat. Well, God's plowshare cuts; but never for the simple sake of cutting; always for the sake of results of character—fairer, sweeter, nobler. There is benign design behind our chastisement. "Wherefore lift up the hands which hang down, and the feeble knees."—Wayland Hoyt.

The Sin Which Hardens.

To know the truth and then refuse to obey it; to hear the message, assent to its accuracy, bow in the presence of its great demand intellectually, and yet not answer its claim—that is the sin which hardens a man. When a man so disobeys he becomes hardened by the very truth that might have softened him; he becomes enslaved and debased by the very message that ought to have made him free indeed. In that sense the gospel is a savor of life unto life, or death unto death.—G. Campbell Morgan.

Have we ever noted what kind of words the Bible uses to describe God's heart? It speaks not only of the grace that is in it, but the riches of grace, and exceeding riches of grace; not only of the kindness that is in it, but of the loving kindness; not only of the mercies that are in it, but of the tender mercies.

"Be doubly watchful in prosperity."

Announcement.

The Southern Illinois Conference will be held at the Restitution Church eight miles south of Casey, from Sep. 25 to Oct. 3 inclusive. Names of the preachers and programme will appear later.

B. J. Woods, Sec.

Bro. Allard desires us to announce that the Iowa State Conference will be held at Waterloo, August 21 to 29 inclusive. Regular notice and the programme will appear later.

The Northwest Conference of the Church of God will be held at Corvallis Oregon, on June 25-27.

Lewis Montgomery.

The Indiana State Conference of the Church of God will be held at Antioch meeting house over the second Sunday in June. Programme and further notice later.

Order of President,

J. H. Willey.

The Nebraska State Conference of the Church of God will be held in St Paul, August 28 to September 5 inclusive. Programme will be published later.

Minnie Rogers Sec.

Time flies so fast for we mortals that we hardly realize the approaching needs, but it is upon us again, dearly beloved in the Lord. The time for us to prepare for another Conference, the days of spiritual communion, of growing in the knowledge of God and the name of our Life-giver Jesus our Lord.

June the 3d, 1909, is the date of the gathering together, and Dutton again the place of meeting. We are led to rejoice that death has not removed any of the workers here, and we welcome and urge all who can to come to the meeting. Accommodations are better this year than ever before, and we wish every believer in Michigan would make a special effort to attend.

The Conference proper will begin on Thursday evening, June 3d, lasting over Sunday, and Monday morning June 7, at 10:00 a. m. Brother Lindsay will open the Bible School, remaining through the week, with two Bible School sessions each day, and an evening lecture.

What is all this for? Instruction on Bible themes. A better knowledge of God's Word. Who is it for? Not the old war horses, grown old in the King's service; they do not need this instruction, but the middle aged, and young, who have the truth at heart, and are anxious to learn more perfectly the Word of God. Come at the beginning of the meeting if possible, and remain all through. You want an outing, take it then.

A tent will be pitched close by the church for meals, and a rest place for the aged and sickly. We are aiming to make it as comfortable as possible for all.

Do not forget Bibles, tablets and pencils, and above all, do not forget to come. The programme will be announced later. The Michigan Central train leaves Grand Rapids for Dutton at 7 a m, 4 p m, and 11:30 p m. Bro. Lindsay and other preaching brethren will be present through the Conference and Bible School.

An effort must be made in Michigan to secure an Evangelist, and that means that we all will have to put forth an extra effort to raise money for his support. We believe the plan adopted by the Committee at our last conference a good one, and lest some may have forgotten just what it was we request Brother Underwood to print it during this month.

Mary A. Woodward, Sec.

REPORT OF COMMITTEE.

To the Michigan Yearly Conference of the Church of God, assembled in Dutton, greeting:

Whereas: We all seeing the great need of more urgent work being done in the field than is being done, this Committee believes the first act toward that end should be a better financial system. Therefore, we hereby present to the Conference and isolated brethren the following plan:

1, That every member or believer in the Gospel of the Kingdom of God, set apart for this work one dollar each year, and also pay one dollar on each one thousand dollars assessed valuation of their property, this to be paid semi-annually to the State Treasurer, A. K. Richardson, R F D, Hastings, Mich.

2, That each church or company of believers appoint one of their members to collect this money from their church and send to the State Treasurer semi-annually. All isolated members to do the same, or send to the church nearest them, if more convenient. If all will co-operate in this plan it will create a fund which will enable us to keep an Evangelist in the field the most, if not all the time, and will make the burden very light for all, and the result will be surprising.

Accepted and adopted unanimously by the Conference assembled.

Committee:
R Lake,
A K Richardson,
H Hammond,
Wm Moses,
Wm McCrodan.

Indiana Conference Programme.

Friday, June 11.

10.30 a m, Opening address, President J H Willey
11:00 a m, Sermon, J L Wince
1:30 p m, Business session
2:30 p m, Sermon J F Wagoner
7:00 p m, Sermon D C Robison

Saturday, June 12.

10:30 a m Social service R C Railsback
11:00 a m, Sermon D T Halstead
1:30 p m, Business session
2:30 p m, Sermon D C Robison
7:00 p m, Sermon J F Wagoner

Sunday, June 13.

9:30 a m, Social service J Robison
10:30 a m, Sermon [illegible]
11:30 a m, Communion service J L Wince
1:30 p m, Berean meeting President Evelyn K Harsch
2:30 p m, Talk to young people D C Robison
7:00 p m, Sermon D C Robison
Farewells.

This programme will be subject to change, as Brother Joseph Williams, of St. Paul, Nebraska, contemplates a trip through Iowa, Illinois and Indiana, and may reach here in time to be at this meeting. Also, Brother N. H. Geiselman, who has been in Florida a number of years, may come north for a visit and be at the June meeting again. Should either, or both these brethren be with us of course all will be anxious to hear them, which will necessitate changes being made in the programme.

By Order of Committee.

Dear Brothers and Sisters:

There are some among you who have not paid their subscriptions and still others that have not subscribed who would be glad to help send the gospel of the kingdom to those who are in darkness. As our funds are nearly exhausted, and this work cannot be carried on without money, I am asking each of you to give of your means as God has prospered you. There has been good work done by our preaching brethren this year, and many have been brought to a knowledge of the truth.

Those who are isolated and love the blessed truths and feel they can spare something, even it is only a small amount, send it to the writer. Let us each do our duty that we may hear the Master say, Well done thou good and faithful servant. Let us each one feel that we have a personal interest in this matter. Give and it shall be given unto you, good measure, pressed down and shaken together, and running over, shall men give unto your bosom, for with the same measure that you mete withal, it shall be measured to you again. Luke vi. 38.

With much love for each of you, in my heart I am your Sister in the Christ.

Address me at St. Paul, Neb.

Minnie Rogers,
Sec. Nebraska Conference.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

Please don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

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Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services.—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. Thompson, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

Notice To Bereans.

For nearly eight years, our President, Miss Anna Drew, has been working faithfully at the helm, in the meantime doing a vast amount of letter writing. It is absolutely necessary that she take a rest, in order that she may be built up physically.

There is no need for you to do less writing, for a committee has been appointed to attend to the correspondence for the present. The quarterly reports may be sent to Miss Mabel Drummond, Chana, Illinois. Sec'y., and any information regarding the work of the Bereans, their lesson outlines, etc., will be promptly answered by writing to Miss Almeda Mitchell, Lanark, Illinois.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

Brother, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

Brother John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 76 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death, Signs of the end, Through the second vail, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

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The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 80 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in The Restitution some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 866 West Main Street, Salem, Ohio, and get a supply of this tract.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

Bible Pearls—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

Four-Page Tracts.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

Age to Come Not a Heresy, by H. V Reed.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet o 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, The Restitution, Plymouth. Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10643 Ashbury Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 10643 Ashbury ave, N E Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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VOLUME LVIII. PLYMOUTH, INDIANA, JUNE 9, 1909. NUMBER 22.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinct. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Thy Will Be Done

We see not know not. All our way
Is night. With thee alone is day.
From out the torrent's troubled drift,
Above the storm our prayers we lift—
Thy will be done!

The flesh may fail, the heart may faint,
But who are we to make complaint,
Or dare to plead in times like these
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less;
And count it joy that even we
May suffer, serve, or wait for thee,
Whose will be done!

—Whittier

Communicated.

"Ransom for All." 1 Tim ii 6. No. 2.

A CONSIDERATION OF THE OPPOSITE VIEW.

Now, it is very probable that, after reading what we have written, and the many Scripture proofs given, you will probably say to yourself, "Well, this appears clear enough and it seems to be well sustained by testimony from the Scriptures, but there are some passages that occur to me that seem to teach the opposite view. What is to be done with these?" Now come let us reason together a little farther.

You cannot help but see from the numerous texts we have given that the general tenor of Scripture is set forth in what we have placed before you. This being the case, if there are a few texts that seem to you to contradict the evident teaching of the many texts given, what would be a wise course for you to pursue? Of course you are not prepared to believe that the Bible contradicts itself. If it has the appearance of doing so, you may depend upon it the reason is to be found in taking a wrong view of the few passages that seem to oppose the many. In solving the difficulty it would be very unwise to ignore the general tenor of Scripture teaching and risk your eternal destiny upon a superficial view of a few texts.

Now just pause and think and ask yourself the question, How many passages are there that seem to oppose the multitude of testimonies which we have given? To which, remember, many more might be added. You will find that they are few indeed. Now when you come to examine these just as they are you will be surprised to find how far they are from teaching the theory of "ransom or resurrection for all." But even if they were as strongly in favor of this theory as some think them to be it would not do to risk our eternal destiny upon these cases in an utter disregard of the general tenor of the Bible. Let us therefore examine the few texts that are supposed to teach opposite views from those we have set forth, and really see what they do teach upon this subject.

OBJECTIONS ANSWERED.

1. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Jno v 28, 29.

Does the word "all" include all who ever inhabited this earth, or who shall ever live upon it? This is what is claimed by the advocates of the system against which we are contending. If it does, how do we know that this is its scope? Why, then, should not this word, when found in other connections, embrace the entire human family? Paul was at one time said to be teaching "all men everywhere." Acts xxi 28. According to the logic employed by the advocates of this system, this text says Paul was then and there teaching all men who would ever have existence. Who cannot see at a glance that "all men" were those who came within the sphere of Paul's influence at that time? So also, in our text, the "all" are only those who come within the sphere of the gospel's influence throughout all ages. In our text we are told that there is a class that do evil that are raised to condemnation. Who are they? and what is the basis or ground of their condemnation? We quote Christ's own words on this subject (Jno iii 16-19), "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. If I had not come and spoken unto them, they had not had sin; but now they have no cloak (excuse) for their sin." Jno xv 22. If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." Jno ix 41. So we find that knowledge makes men responsible to God. Without a knowledge of God and his Word of truth they are not responsible. In other words, knowledge is the basis of responsibility. Now we are told (Rom v 12) that "sin is not imputed when there is no law, for where no law is, there is no transgression, (Rom iv 15) for sin is the transgression of the law." 1 Jno iii 4. There must therefore be a law in the case. What law is it that makes men accountable to God? It can be no other than the one under which they are judged and condemned. Paul (Rom viii 2) declares that "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Men and women who reject or wilfully disobey this divine law comprise the class who do evil, and are raised to condemnation. For it plainly declares, (Rom ii 12) that "As many as have sinned without (this) law shall also perish without (this) law; and as many as have sinned in (this) law shall be judged by (this) law." Without a knowledge of the law of "the Spirit of life in Christ Jesus" men remain under "the law of sin and death." Therefore they must know this law before they can be governed by it, or become subjects of a resurrection through its power. And "shall come forth"—those having obeyed the commands of the divine law—(they that have done good) unto the resurrection of life; and—those having obeyed the commands of this law—(they that have done evil) unto the resurrection of damnation."

Again, when Jesus says, "All that are in the graves shall hear my voice," he does not consider the class "laid away like sheep" and "perishing like beasts" to be anywhere at all, seeing that they have "utterly perished," the "memory of them is forgotten" and "they shall be as though they had not been."

2. "There shall be a resurrection of the dead, both of the just and unjust." Acts xxiv 15.

In support of who the unjust are, the advocates of "ransom for all" quote the following: (Matt v 45) "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Now, they reason that, as the sun shines and the rain falls upon every one upon the earth, these two classes, just and unjust, embrace all mankind, and therefore all will have a resurrection.

Mankind according to the Scriptures are divided into three classes; the just, the unjust, and those who perish without law (Rom ii 12), being those who do not know the law, and merely die a natural death; that is, die because they are mortal; and are mortal because their parents were. The unjust or wicked, are those who sinned knowingly and deliberately rejected the offer of another life through faith and obedience, and are raised to condemnation (Jno v 28, 29) and die the second death. Rev xx 6, 14.

All men are sinners (Rom v 12) and millions of men and women, good, bad and indifferent, live and die, and God takes no notice of them, unless they give attention to his gospel revealed in the Scriptures. This simplifies the whole proposition, and simmers down the problem of the just and unjust ones to those who become accountable to God through a knowledge of his gospel; and the rain can easily fall on both the just and unjust, and not contradict the above statement.

3. "As in Adam all die, even so in Christ shall all be made alive." 1 Cor xv 22.

It is argued with apparently a great deal of assurance by advocates of the system under review, that when "all" are said to be the subjects of God's gracious operations, none of the race will fail of ransom.

God assures us that as condemnation passed upon all in Adam, so he has arranged for a new head, father, or life-giver for the race, into whom all may be transferred by faith; and that as all in Adam shared the curse of death, so all in Christ will share the blessing of life, being justified by faith in his blood. Rom v 12, 18, 19. The declaration of our common version Bible, that "As in Adam all die, even so in Christ shall all be made alive," is evidently a mistranslation. Standing in that form it is in conflict with other Scriptures, which distinctly limit the number of those who shall be made alive through Christ. The mistranslation favors the doctrine of universal salvation, in that it seems to imply that God's favor and blessing through Christ will not in any sense of the word take into consideration the characters of those to whom life shall be given. Other Scriptures, however, make very clear that not all shall "enter into life," but only those who "do the will of the Father which is in heaven." A plain statement on the subject is found in the words, "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v 12.

We translate this text properly when we render it, "As all in Adam die, even so all in Christ shall be made alive." All those connected with Adam die because of his sin. The Apostle's point is that Adam was the father or life-giver of a race, and that by disobedience he, and the race which was in his loins as well, inherited death conditions which hurry them to the tomb more or less rapidly. Now, then, as all who were in Adam shared his sentence and condemnation, even so all in Christ will share divine favor through him. Adam's race was in him actually and legally, without any choice or volition—in him by nature. Those in Christ come into him by grace—individually and on conditions, and it is only those who avail themselves of this privilege, and come into Christ, that will be made alive.

4. "It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city." Matt x 15.

To advocates of the theory under consideration, this means a promise of restoration for those wicked inhabitants of Sodom and Gomorrha.

The land of Sodom had received its judgment; in fire and brimstone rained from heaven, which "destroyed them all." The dreadful fact was kept in memory all the way down the ages, and it became an example. To describe the wickedness of any particular people, it was compared with that of Sodom. To describe the punishment inflicted or to be inflicted, that of Sodom was brought down, and thrown forward to any coming event of dire punishment, for comparison and to cause a realization of the intensity of the sin and to emphasize the degree of judgment to be poured out for such sin. This is what Jesus did in the words of the Scriptures under consideration. Woe to that city which shall refuse to hear you; for when its day of judgment for this shall come, it shall be worse than that of Sodom. Bring the judgment of Sodom down in your memory and compare it with the judgment that shall overtake the cities in question, and the comparison will show that the latter shall be worse than the former, dreadful to human memory though the former be.

This view is objected to by some because the future tense is used—"shall be more tolerable." But in view of the fact that the "woes" or judgments were future in relation to the cities denounced, what other tense could have been used? Sodom's dire punishment was a past thing, as a matter of literal fact, but it was a present thing in thought with subsequent generations; and since Jesus was making it a matter of comparison with future events, it became a future thing in thought—to be thought of in comparison with an actual judgment to be poured out in the future. It is the thing in question, therefore, that governs the tense, the things compared with it being subordinate to that which was being emphasized, namely, the coming "woes" upon those denounced. It was because "mighty works" had been done and were to be done, in some instances by "signs and wonders, and divers miracles," without effect, that Jesus denounced those in question. They were given opportunities which had not been given to many others. They were, therefore without excuse.

5. "Man lieth down, and riseth not till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job xiv 12.

Advocates of "ransom for all" say this teaches that when the political heavens (the present order of things) are no more, then will men be raised out of their sleep.

In contrasting the hopeless destiny of some men with the hopeful future that shone before him, the good, old patriarch Job uses the above words. What have we here but a declaration based upon the stability and perpetuity of "the heavens"? This is not a reference to political heavens; for the fact of their instability would give no force to the comparison Job is making. His reference is to the "heavens that declare the glory of God," whose ordinances can no more fail than can God's covenant be broken. Therefore of these heavens he says, "till these be no more, they shall not awake." Now let us contrast these statements for comparison. When the heavens are no more, the men I am speaking of shall awake, etc. When will the heavens be no more? Never. Therefore these men will never awake, nor be raised out of their sleep.

STERLING P. GROVES.

Sunday School Lesson.

LESSON FOR SUNDAY, JUNE 20.

REVIEW.

Golden Text. "With great power gave the apostles witness of the resurrection of the Lord Jesus." Acts iv. 33.

In the lessons of the past quarter we had a partial, but excellent, and intensely interesting account of how the apostle and disciples acted under the combined influence of the teachings of Jesus Christ, and the inspiration and power of the Holy Spirit.

We have now the teachings of Moses and the prophets, of Jesus Christ, and the apostles. This makes the full and complete preparation. The full and complete work of the Holy Spirit. Did you ever notice that all deeply earnest people who do not believe Moses, nor Christ, nor the apostles, in short do not believe in God, claim to have "the Holy Ghost" while none of those who have, from the heart believed and been immersed ever claim anything but a sincere and joyous faith in God's Word. This is a great and strange fact.

Lesson 1, April 4. Peter and Cornelius. Acts x.

What did Peter do at the home of Cornelius? Acts x. 34-43.

What took place when Peter preached? Verse 44.

What was done after the Holy Spirit fell on them? Verses 47, 48.

Lesson 2, April 11. Peter Delivered from Prison. Acts xii.

Who put Peter in prison? Acts xii. 1-4.

Who delivered him from prison? Verses 7 and 17.

What did Peter do when he found himself free? Verse 12 and 17.

Lesson 3, April 18. The Conversion of Saul. Acts ix. 1-30.

What did Paul do before he was converted? Acts xxvi. 9-11.

What did he do after he was converted? Acts ix. 20-22.

What converted him? Rom. i. 15-17.

Lesson 4, April 25. The Gospel in Antioch. Act xi. 19-30.

What is the gospel? Acts viii. 12.

Who carried the gospel to Antioch? Acts xi. 19 20.

What was the result? Verse 21.

Lesson 5, May 2. Paul's First Missionary Journey. Acts xiii. 1-12.

From where did Paul begin his journey? and where to?

Who sent them on this journey? Verse 2.

What did they do as they went from place to place? Verse 5.

Lesson 6, May 9. Paul's First Missionary Journey Continued. Acts xiii. 13-52.

What places are mentioned in this lesson?

In what part of the Bible did Paul begin his sermon? and where did he end?

Did he preach the gospel—glad tidings?

How did it affect the Jews? Verse 45.

How did it affect the Gentiles. Verse 48.

Lesson 7, May 16. Paul's First Missionary Journey Continued. Acts xiv. 1-28.

What part of the journey is in this lesson?

What did they do at Iconium? Verse 3.

Tell some of the important events in this lesson.

What did they do when they got back to Antioch? Verse 27.

Lesson 8, May 23. The Council at Jerusalem. Acts xv. 1-29.

What was the reason of the council? Verses 1 and 5.

Did the council—the church, and apostles, and elders, Verse 4—agree, or say, that the "certain men" were right? Verse 24.

Was the church at Antioch satisfied? Verses 30, 31.

Lesson 9, May 30. Believing and Doing. James ii. 14-25.

Can a person believe without doing? Verse 19.

Can a person have real faith in God without doing? Heb. xi.

What is the first work of faith? Acts ii. 41.

Lesson 10, June 6. The Power of the Tongue. James iii. 1-12.

How Powerful is the tongue? Verse 8.

Can God tame the tongue? Acts ix. 1. 1 Cor. xv. 16, 24.

For a good example of the power of the tongue see Acts xxiv. 25.

Lesson 11, June 13. Heroes of Faith. Heb. xi. 1-40.

Who was the first hero of faith? Verse 4.

Who is named as the greatest hero of faith? Rom. iv. 20; Heb. xi. 17-19.

Who is the last hero mentioned? Rev. xxi. 2.

Lesson 12, June 20. Review.

In the first eight lessons we have an account of how the apostles acted under the gospel and the power of the Holy Spirit. What was it they said that brought on them the wrath of both Jews and Gentiles?

Next Lesson, Temperance, Rom. xiii. 8-14.

P. NEILL.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

To All Concerned:

The undersigned members of the Board of Management of the Bible School Association of the Church of God, having failed to devise any practical plan for the furthering of systematic effort for Bible school work, have with the consent of the most liberal donors, transferred the funds that were placed in our hands, over to Mrs Harriet Boice for use in above named work according to her best judgment. The Visitor, a most commendable production in many respects, is the result of said transfer. Further monies should be sent her direct.

To the end that opportunity may be open for others to undertake what we as a Board have failed in accomplishing, we hereby declare our places vacant from the date of publishing this notice.

F L AUSTIN,
THOMAS A IVEY,
L E CONNER,
JOHN L WINCE,
L A BOICE.

Obituary.

Mrs. Emily F. Wood died at her home in Newberg, Oregon, May 26, 1909, of heart disease. The remains were taken to Portland for burial. She was a sister of W. L. Skeels. She leaves three children to mourn her loss—Harvey W. and Elmer E. Brown and a daughter Ella M. Wilson.

ELLA M. WILSON.

Daniel Faye Fisher was born at Levy, Iowa, Jan'y 8, 1894, and died at DesMoines, Iowa, May 16, 1909.

When six years of age he suffered a severe attack of spinal menegatis that left him subject to periodical attacks of epilepsy.

At the Iowa Conference in 1907 he was baptized into the faith and lived a consistent Christian until death.

Words of comfort were spoken by the writer from 1 Thess. iv. 13-14, after which we laid him away to await the call of him who said "I am the resurrection and the life."

O. J. ALLARD.

Hindu Literature.

This book of over 400 pages is of special value to the young people in order to enable them to meet the attacks upon Christianity from Theosophists and others. It has been fully endorsed by the most eminent Oriental scholars of Europe as being authentic, and the historic facts here presented are unimpeachable. A few copies of this standard $1.50 book may now be had for $1.00 a copy post paid. It is used in colleges and universities. Send all orders to Mrs. Elizabeth A Reed, 1811 Balmoral av, Chicago, Illinois.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, June 9, 1909.

We trust all who know their time has expired, will realize how important it is that they renew promptly. To make out and mail statements to each is quite expensive, and most all already know when their time runs out, so that it is not really necessary. Please take note of this, friends.

We are busy with preparations for Conference. Those who have had experience can realize what house cleaning, etc. has to be done. Telling it simply—we have been, and are now, busy. However, we look forward to a grand good meeting.

The outlook for the Indiana Conference and Bible School is bright. Word direct from Brother Williams tells his intention to be here, and a card from Brother Lindsay says he will also be with us. Reports show that a goodly number are planning to be at the School.

We are requested to say that Sister Gertrude M. Logan, late of St. Louis, Missouri, is now at Salt Lake City, Utah, General Delivery. All interested please make note of the change. She would like to get acquainted with any of the brotherhood near there, so asks such to communicate with her at this address.

At a conference of Baptist ministers held in Chicago, George Burman Foster was asked to withdraw from the Baptist ministry, from the Baptist church, and from the University of Chicago in which he is professor of the History of Religion. Professor Foster will be remembered as the man who some time ago published a book in which he assailed the authenticity of the Bible, and gave offense to many of the denomination to which he belonged.

Brother John L. Wines has issued a 44 page tract on the subject "Salvation" It is the series of articles that were printed in The Restitution some months ago. The subject of Salvation is a living question, in which every one should be interested. Brother Wines is not doing this to make money,—but with a desire to help some to see Salvation's way more clearly and induce them to walk in that way. The price is ten cents each post-paid, or 12 for one dollar. Any one who desires a copy and is not able to pay for it, will be supplied free on request. Order from the Author Pierceton, Ind., or from this office as is most convenient.

Communicated.

Is My Name Written There?

Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall he return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not, Mal. iii. 16-18.

Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book, Ex. xxxii. 32-33

Let them be blotted out of the book of the living, and not be written with the righteous, Psalm lxix. 28.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such a never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book, Daniel xii. 1.

Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven, Luke x. 20.

I intreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life, Phil. iv. 3.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels, Revelations iii. 5.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world, Revelations xiii. 8.

The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is, Revelations xvii. 8.

And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works, Rev. xx. 12. See also Revelations xxi. 27; and xxii 18-19.

From the foregoing passages of Scripture it is clear that a record is kept in Heaven of our actions here. It is plain that those acts must be pure and holy, and according to the Divine will. It is evident that in order to a favorable record, we must have complied with the Divine will, and be found among the "overcomers" when Jesus comes, Revelations iii. 5.

How, when, and by what process do we get our names enrolled on the Heavenly Record? By forsaking our sins, accepting Jesus Christ as our Savior, and complying with the requirements of God's holy will, by immersion into the name of Jesus.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance, Luke xv. 7.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven, Matthew xviii. 10.

And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Acts xii. 22-23.

In our business transactions we make deposits in the banks for both safety and convenience, and thus our names become enrolled in the bank's books; we draw checks, so long as we have a surplus there our checks are honored, but not if overdrawn, though our names may still be on the books, there is nothing to our credit. So in our Heavenly account, as stated before, our names are enrolled there when we have complied with the requirements of God's Holy Word. Unlike our earthly accounts however, there is no checking out; our deposits do not consist of gold and silver, but of obedience to the Divine requirements, of a holy consecrated life, of deeds of kindness, love and mercy, of faithfulness in God's service, and of overcoming the wiles of the enemy. Revelations iii. 21, To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in in his throne.

Thus we see, if we wish to be among God's "jewels" (Mal. iii. 17) we must not only become obedient to his requirements, but must not become "weary in well-doing." Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, Rev. xxii. 14.

I cannot more fittingly close my article than by quoting Mrs. Mary A. Kidder's poem in Songs of the Kingdom

Lord, I ask not for riches, neither silver nor gold;
I would come to the Shepherd, I would enter the fold.
In the book of thy kingdom, with its pages so fair,
Tell me Jesus my Savior, is my name written there?

Chorus:
Is my name written there, on the page white and fair?
In the book of thy kingdom, is my name written there?

Lord, my sins they are many, like the sands of the sea;
But thy life, O my Savior, is sufficient for me.
For thy promise is written, in bright letters that glow,
"Though thy sins be as scarlet, I will make them like snow."

Chorus:

Yes, my name is written there, etc.—

Oh! that beautiful city, with its mansions of light;
With its glorified beings, in pure garments of white,
Where no evil thing cometh, to despoil what is fair;
Where the saints are immortal, yes my name's written there.

E. K. Barnhill.

The Pale Horse.

J. M. Fyle enumerates recent wars and pestilence, and asks the question, "Is it the work of the pale horse and its rider"?

To that question I would say no. In all the generations since the vision given to John on Patmos, more or less wars and pestilence has been the lot of the human race. Our age cannot be the time of the pale horse because he is preceded by a black horse. Our age and the preceding one is noted for the increase of knowledge; the very opposite of darkness symbolized by the black horse. The key, and rod to the understanding of the symbolism of the four horses seen by John is found in Zech vi 1-5. In reference to the horses it is written, "these are the four spirits of the heavens," Ignore this testimony of the spirit as to the meaning of the horses and you will never understand the symbolism in Rev vi. Adopt it and the vision is plain. White horse period is from the accession of Nerva A. D. 98 to Commodus A. D. 180. Red horse war period, and killing one another from Commodus to the rise of the papacy including the persecutions of the Christians by the Pagans, the wars of Constantine, and of the northern barbarians whose long and bloody wars caused the fall of the Roman empire A. D. 490. Then came the period of the black horse: the reign of the papacy during the period of the dark ages, very aptly symbolized by the black horse. Now add to this dark, dismal period of superstition, the preaching of Peter the hermit aided by the pope, who induced Europe to commence the crusades that lasted about 300 years and bled Europe pale of men and money. Read the history of the Crusades, and you will find every item of the pale horse and his rider fulfilled in the horrors of the crusades. The fifth seal lifts the darkness and exposes the persons of the martyrs pagan and papal, they are dead but like the blood of Abel cry for vengeance on their murderers. We are now in the waiting period until the martyrs yet to be slain shall be accomplished.

The sixth seal open with the great earthquake, and who among us cannot discern the signs of our times? Events indicative of the return of the Master crowd each other, they are the sound of his chariot wheels in the distance.

Geo. Fyle.

The Revelation of Jesus Christ. Act 4th, xiv. 13.

Time of Harvest.

In this act Jesus Christ is revealed as the Lamb, the passover Lamb, who died "that the whole nation perish not," the "greater than Jonah," Matt xii 39-41, who, after his resurrection, Jonah ii 10, preached to Nineveh and they repented. Being a good Israelite he must fulfil the law and bring his first fruits before the harvest. Lev xxiii 14. Continuing the war of the "enmity" Jesus Christ advances and takes position on "the holy hill of Zion." Psa ii 7: cxxii 13-19; Jer iii 12-19; Ezek xliii 7; Luke i 32; Isa lix 16-21. He "declares the decree" "fear God and give glory to him—worship him that made heaven and earth." "The dispensation of the fulness of times" has come. The Mount Zion system is being established. Heb xii 22-28; Solomon Songs ii 10-13.

The great wrath of the enemy has slain the witness, caused many to "die in the Lord" and brought the "great tribulation." "Babylon is fallen" details in xvii and xviii; Isa xiv, xlvii; Type, 2 Kings ix 30-37. "If any man worship the beast—he shall drink of the wine of the wrath of God," details in the vials, most of which are poured out on the worshipers of the beast. These plagues also are "after the manner of Egypt."

When Israel entered the land, a new leader was in command, Joshua, and Jericho fell, so now when Israel enters the land it is not Michael, but the Lamb that commands the campaign, he is "able to make war" with the beast, "Blessed are the dead, that die in the Lord from henceforth."

A. S. Clough.

Jesus the Living Bread.

"And Jesus said unto them, I am the Bread of Life. He that cometh to me shall never hunger; and he that believeth on me shall never thirst." John vi. 35.

Who is Jesus? "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." 1 John iv. 15.

"Philip answered and said, I believe that Jesus Christ is the Son of God." Acts viii. 37.

When Jesus was thirty years old he came from Galilee to Jordan unto John to be baptized of him. And lo, a voice from heaven saying, This is is my beloved Son, in whom I am well pleased."

At the transfiguration a voice out of the cloud said, This is my beloved Son in whom I am well pleased; hear ye him."

One reason the Jews sought to kill him was because he said that God was his Father. John v. 18.

"At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world; again I leave the world, and go to the Father" John xvi 23, 28.

Bread? Food in general; sustenance, is called the staff of life, and as bread sustains this mortal life, so Christ sustains the spiritual life, and in him we have the promise of eternal life; "for the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23. Jesus Christ is the living bread, and whosoever partakes of this living bread (Jesus) shall live forever, "and the bread that I will give is my flesh, which I will give for the life of the world. Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day." John vi. 51-54.

How can we partake of this living bread? By obeying the commands of the One who gives this living bread. He commanded, "Go ye into all the world and preach the gospel, he that believeth and is baptized shall be saved." Mark xvi. 15, 16.

The gospel is good news of the kingdom of God. Then, if we believe the gospel, and obey, by being baptized, what relation does it make us unto God, the One that gives us eternal life through Jesus Christ? It makes us the children of God. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ, ye are all one in Christ Jesus, and if ye be Christ's then are ye Abraham's seed, and heirs according to promise." Gal. iii. 26, 29, and that promise gives eternal life, and no eternal life only through Christ.

At the passover feast Christ instituted what is called "The Lord's Supper," and commanded his disciples to eat of the bread as his body, and drink of the wine as his blood, and it is a grievous sin for one to eat or drink unworthily, and as no one is entitled to partake of the emblems of his body and blood, unless they belong to his body, so, no one can expect to receive eternal life and the benefits of the living bread. But by living this present life, in strict obedience to the commands of the Life Giver, Christ Jesus.

Yours in hope.

E. W. Knapp.

In a Minute.

"Well, well, don't fret; I'll be there in a minute."

My friend, a minute means a good deal, notwithstanding you affect to hold it of no consequence. Did you ever stop to think what may happen in a minute? No. Well, while you are murdering a minute for yourself and one for me, before you get ready to sit down to the business we have in hand, I will amuse you by telling you some things that will happen meantime.

In a minute we shall be whirled around on the outside of the earth by its diurnal motion a distance of thirteen miles. At the same time we shall have gone along with the earth, in its grand journey around the sun, 1,080 miles. Pretty quick traveling, you say? Why that is slow work compared with the rate of travel of the light which just now reflected from that mirror, made you wink. A minute ago that ray was 11,160,000 miles away.

In a minute, all over the world, about eighty new-born infants have each raised a wail of protest at the fates for thrusting existence upon them, while as many more human beings, weary with the struggles of life, have opened their lips to utter their last sigh.

In a minute the lowest sound your ear can catch has been made by 900 vibrations, while the highest tone reached you after making 2,228,000 vibrations.

In a minute an express train goes a mile, and a street car 82 rods; the fastest trotting horse 147 9-13, and an average walker has gotten over sixteen rods.

In each minute in the United States, night and day, all the year around, twenty four barrels of beer have to go down 12,006 throats, and 4,880 bushels of grain have come to bin.—Cleveland Press.

Ink Drops.

The generous heart should scorn a pleasure that gives others pain. Talents are matured best in solitude, but character in tempestuousness. Learning without thought is labor lost, thought without learning is perilous. Strength is like gunpowder, to be effective it needs concentration and aim. Happiness is a ball, after which we run, and we push it with our feet when it stops. Most people would succeed in small things if they were not troubled with great ambitions. Make it the interest of others to be your friends. Command honors as well as bestow them. Men are born with two eyes and one tongue, in order that they should see twice as much as they say. Keep out of the saloon, and you will keep out of the lock-up. The road to prosperity passes directly by the rum shop, without stopping. Life is too short for quarreling. As long as the devil can keep Christians disputing he is sure that no work is being done for God. The man who is hopeless of a home is a ruined man. Character, good or bad, has a tendency to perpetuate itself. Whatsoever a man soweth that shall he also reap.—Christian.

Report.

During the month of May the brethren and sisters of the Household of Faith in Virginia, were favored by a series of meetings conducted by Bro. S. J. Lindsay of Oregon, Illinois. Our brother came to us via Washington City to Front Royal, Virginia, thence to Browntown where he held a week's meetings. As a result of his good efforts there Captain Cook, the husband of our esteemed Sister M. F. Cook was baptized.

Brother Lindsay then came to Manertown where he held another week's meetings at Immanuel Church. The last half of the month he spent at Slate Hill. Here Charlotte Boyer, the wife of Brother S. E. Boyer and A. Jackson Ritenour were immersed into the all-saving name of Jesus to walk in newness of life, and rejoice in hope firm unto the end. We gladly welcome into the fold these dear ones, feeling sure that we have gained substantial soldiers for the Anointed-One.

Brother Lindsay was with the brethren at Immanuel over the fifth Sunday, and left the home of Brother A. J. Boyer on Monday morning, May 31 for the Michigan Conference.

The meetings were well attended and we feel that much good has been done in the name of our Savior and King.

Our brother possesses tact, and above all the true spirit of Christ-like love. He presents truth without any harsh criticism or fun-making sarcasm so offensive to those who disagree, and thus by mild and gentle persuasion reaches the finer qualities in men and women. He made many friends in Virginia, and all hope to have him visit us again in the not far distant future.

May God's blessing rest with all till we come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Jesus Christ.

Virginia E. Ritenour.

Have you ever risen in the morning depressed and discouraged, without heart or courage for the hours to come? The treatment for this vague feeling of being unequal to the task before you must be quick and heroic. Give your mind a cold bath by dashing right into whatever work there is to be done without fear or trembling. You will be surprised to see how much and what good work you will accomplish. We have only to approach the mountain, which at a distance seemed veiled in mist, to find that the vapor has vanished, that the view is clear.

Plant trees, plant flowers, plant roses, plant smiles, plant good deeds every day, and, above all, plant the feet in the way of right doing.

It is more noble by silence to avoid an injury, than by argument to overcome it.

Prove that there is no devil, and the saloon keeper will be your friend.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10009 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

Married

Corbaley—Farmer. At the home of the bride's mother, at 2090 North Griffin Avenue, Los Angeles, California, April 28, 1909, at 8 o'clock p. m. Clarence Elmo Corbaley and Mary Louise Farmer, the writer officiating.

The bride is one of the noblest of our young women of the Los Angeles Advent Christian Church. She was assistant Superintendent of our Sunday school, and teacher of a class of girls, and much of the prosperity of the school depended upon her faithful interest and wise planning to oversee the best accomplished.

The bridegroom is a fine Christian young man of sterling worth, and was also a helper in our church work. Both sang in the choir, and were faithful to all services.

The wedding was a pretty home affair with relatives and a few of their close friends present. They will make their home in Imperial for a time at least, where Mr. Corbaley has a position with a mercantile firm. After a time we hope to have them back in Los Angeles. Many prayers and best wishes attend them.

M. M. Lavington.

To the Church of God:

Our annual meeting at Bosworth, Missouri, comes off June 19-20, being the third Sunday at or near Bosworth at the Brown school house.

Our programme for the meeting song and praise service, with a general lecture Saturday the 19th at 8 p. m. Sunday at 11 o'clock the subject is Fear not, for behold I bring you good tidings of great joy, which shall be to all people, Luke ii. 10.

At 12 noon, basket dinner, good shady grove for man and beast, and one of the best wells of fresh cold nice water. Adam's ale, so those who are given to drinking can get all they want to drink and that that is the best. All that can come are invited to come; we have good brethren and sisters at this place, and those who are only related to us in the first Adam are just the same, a good class of people.

At 2:30 The one body, 1 Cor. xii; and Eph. iv. 1-18.

Sunday evening at 8 Promises to Abraham.

All are invited.

Uncle John.

P. S.—Remember Uncle John Foore of Parsons, Kansas has 18 different kinds of religious tracts, cost over three hundred dollars; he put in sixty years of hard study and searching the Bible and other men's writings, such men as George Storrs, Jacob Blain, J. M. Stephenson, S. A. Chaplin, and the prophets Christ and the apostles, and evangelized for 47 years mostly at his own expense. Now dear ones is it asking too much of you to ask you to help me, bear one another's burdens, and so fulfill the law of Christ.

I have donated one thousand of my tracts to the Parsons Library free. You see I have sent out about five hundred tracts, over half of them I never heard from, and I have not sold enough to pay postage on what I sent out. I have got six thousand tracts on hand but don't need all of them, but I need the money, and you need the tracts. You have convicted me and my tracts without a trial. Yet I have many faithful brethren who give me help.

Well send me stamps and let me mail you some tracts. Address me at 2012 West Coruing ave, Parsons, Kan.

John Foore.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Ethel M Arthur	3 50

Pennsylvania Lines Excursions to South Bend

Commencing June 13th, and continuing every second Sunday thereafter during June, July, August and September, round trip excursion tickets will be sold from Plymouth to South Bend at fare of 60 cents. Leave Plymouth 8:37 and 11:57 a m

Try The Restitution, $1.50 a year

Ebenezer. 1. Sam 7, 12

The copy for this department of The Evangelist is supplied by Brother Robert G. Hog-ns, of 10837 Orville Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

A Stoic's Motto.

Don't grumble, don't bluster, don't dream, and don't shirk.
Don't think of your troubles, but think of your work;
The worries will vanish, the work will be done;
[illegible] the shadow that faces the sun.

Many sins are rights misused.

A man inclined to be crooked easily goes straight to the bad.

Respectful people, like good weather, are often talked about.

Sometimes even a fool thinks correctly and acts wisely—by accident.

Modern financiers have discarded the "golden rule" for a rule of steal.

Judas got near enough to Christ to kiss him and yet was lost. John xvii 12. "Let us therefore fear." Heb iv 1.

The Ohio Conference this year will be held at the fair grounds in Springfield, Ohio, beginning Wednesday evening, Aug. 25th, and continue over Sunday. Official notice with all particulars will soon be published. Let all brethren begin now to get ready to attend.

"I Go to Prepare a Place For You." John xiv. 3.

Sister Esther Richardson, of Springfield, Ohio, has requested us to write an exposition of John xiv. 3. We cannot do more in this article than give a brief, but we trust a satisfactory explanation of the words. "I go to prepare a place for you." Where is the "place" Christ is preparing for his people? "Heaven" is the usual answer given to this question; but it seems to us that heaven needs no preparation. We can understand how a dilapidated house, having stood for a long time without occupants, needs "fixing up," to use a common phrase which is well understood, before a family moves into it. By papering, cleaning etc., the house would be "prepared" for habitation. You cannot conceive of heaven being in a dilapidated condition; for our orthodox friends claim that all the good people from Abel to Christ went to heaven when they died. So all the saints who were there long enough to die, the holy angels and the Almighty himself, were in heaven before Christ "prepared" it for them. Did Abel find heaven unprepared when he "got there?" If heaven was good enough for "righteous Abel" the angels and the Lord, unprepared, was it not good enough for the apostles without any preparation? Surely there was no defect in heaven; surely it was all right, as perfect as God himself.

In the second verse we read, "In my Father's house are many mansions, ... I go to prepare a place for you." From this statement it is evident that the "place" Christ went to prepare for us is in the "Father's house." The word "mone," here translated mansion, means a room, an abode, in a house. The "place" prepared, the "mansions" for God's people, are undoubtedly in the "Father's house." In order to ascertain where these mansions are, it is essential to find out where and what the Father's house is: they are in it. With the question thus simplified, note carefully this Scripture: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established (or, prepared) in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways." Isa. ii. 2, 3. With such lucid information about the Lord's house as is supplied by this passage of Scripture, we cannot fail to learn: 1, When it will be established: "In the last days." 2, Where it will be "prepared:" "in the top of the mountain." 3, And what it is: "the house of the God of Jacob."

Thus it is clear that the Father's house will be upon the earth, where the "nations flow unto it:" and the saints will have mansions, or places of abode, in it, as the wheat gathered into the garner." Matt. iii. 12.

The Spirits in Prison.

"For it is better if the will of God be so, that ye suffer for well doing than evil doing. Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit; in which also he went and preached unto the spirits in prison."

While it is true that we have "One God and Father of all, who is over all, and through all, and in all"; the question which has puzzled so many minds is, What are these spirits in prison, and what means or agency did God employ to accomplish his purpose? We believe that Peter intended to convey to the minds of all who read this Scripture, that Noah preached to wicked, unbelieving men, when they lived, or as he said, "While the ark was a preparing;" "In the spirit of Christ." That being a prophet, he also prophesied of the sufferings of Christ, and the glories that should follow. All these glories are made possible by the death and resurrection of Jesus Christ: of which baptism is a figure, and which doth now save us.

"Holy men of old spake as they were moved by the Holy Spirit." Of this matter Peter spake in I Peter i 11. "The prophets, * * * searching what manner of time, the spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them." Then "the Spirit of Christ" or Word of God, (a title of Christ,) is the agency which God used, because "The testimony of Jesus is the spirit of prophesy."

But how came they to be called "spirits in prison"? for when Noah in "the spirit of Christ" proclaimed God's Word to them, by sign of the ark and word of mouth, they were very live men, because the preaching was done "while the ark was a preparing." The condition they were in was because of their disobedience; for said God, "My spirit shall not always strive with man." For this cause God gave them up unto vile passions, even as they refused to have God in their knowledge God gave them up unto a reprobate mind (the spirit of man bearing the same relationship to the mind as the blood does to the body) to do those things which are not fitting, and they became worthy of death, and were drown in the waters of the flood. But, said Peter, "Christ also suffered for sins once, the righteous for the unrighteous; for unto this (because of judgment) was the gospel preached even to the dead, that they might be judged indeed according to men in the flesh, but live according to God in the Spirit. In Isa xlii 7, It is written, I will give thee for a light to the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit darkness out of the prison house."
—M.

Baptism.

Before we find when and for what purpose a person is baptized, we must find what the word "baptism" means. To do this we must go to the Greek and Latin word it is derived from. The Greek word "bapto" means dip or plunge. The word primarily came from the Latin, "intingo" or "mergo," meaning I dip or I plunge or I sink. Thus we see baptism is a dipping or plunging and not sprinkling, as the word "sprinkle" has an entirely different root.

We must next find who is commanded to be baptized. In Mark xvi. 15, 16, "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Therefore a person must believe to be baptized. Acts ii. 38, "Repent and be baptized." So believing alone is not sufficient, but past sins must be repented of. Thus we see a little child would not be a fit subject for baptism, for it would not be capable of understanding or believing the Word of God, or repenting for past sins. Furthermore it would be impossible for a little, innocent child to repent of past sins for it has no sins. Acts viii. 12, says, "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." It says nothing about children being baptized; but men and women after they have heard and believed the truth concerning the kingdom of God and the name of Jesus Christ. Now taking the verse, "He that believeth and is baptized shall be saved," what must be believed? In Acts viii. 37 Philip said to the eunuch, "If thou believest with all thine heart thou mayest (be baptized) and he answered and said, "I believe Jesus Christ is the Son of God." And Philip then baptized him. Thus a perfect belief in Jesus Christ after hearing and believing his message, and how he gave his life that we might be saved was what he was required to believe. But after baptism we must not think that all has been done that is necessary for salvation; for our work is only begun. 2 Peter i. 5 9. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness, charity. For if these things be in you and abound they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and has forgotten that he was purged from his old sins."

Now in the second place for what purpose is a person to be baptized?

We know there is but one baptism, for Paul says, Eph. iv. 5. "One Lord, one faith, one baptism." We also know this one baptism is to be in water; for Peter says, "Can any man forbid water that these should not be baptized?" Acts x 47.

That this one baptism in water is a burial we know from Rom. vi. 4, "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." In I Peter iii. 18, 21, we read, "Christ also hath once suffered for our sins the just for the unjust, that he might bring us to God; being put to death in the flesh but quickened by the Spirit. The like figure whereunto even baptism doth now save us, not the putting away the filth of the flesh but the answer of a good conscience toward God, by the resurrection of Jesus Christ." Therefore it is surely proven that baptism is a saving ordinance. It is one of the commandments of God. We read in John xiv. 15, "If ye love me keep my commandments." Baptism then is a saving ordinance; so we cannot become one of God's children unless we have obeyed his commandments. But "as many of you as have been baptized into Christ have put on Christ." "And now why tarriest thou? arise, and be baptized and wash away thy sins, calling on the name of the Lord." Acts ii. 16.

MABEL EATON.

Sermon Gems.

HABITS.

Brethren and Sisters:

My theme for a five minute address is "Habits." This term seems to comprehend the whole character, and if I were to say we were so many bundles of habits I should not be far astray. If we were compelled to wear through life iron collars about our necks, or a chain upon our ankles, would it not be an intolerable burden? We would lie down at night as prisoners, and rise up in the morning as prisoners; but the thought that we could never shake them off would make us groan deepest of all. But all this would not be half so intolerable as many habits of men, nor so difficult to shake off. Habits are easily formed, especially bad ones; and it is a serious fact that habits which today may seem a trivial affair may soon hold us with the strength of a cable. Cables are formed by spinning and twisting one thread at a time, but when completed the proudest ships bow to it, and habits soon control men in the same way.

Every one forms habits. Every one has a particular course for his time, his employment, his thoughts and feelings to run. Be they good or bad these habits soon become a part of oneself—a kind of second nature, and so strong that I read of a prisoner who had long been confined, on gaining his liberty found himself sinking under the attempt to break up habits formed in confinement and begged that he might be returned to his old quarters.

And dear young friends, it is a serious reflection that you can scarcely find any one who has not habits which mar his or her usefulness, but which are so interwoven with their very being, that they cannot rid themselves of them. As you are sure to form habits, it is of the first importance that you form good ones—habits that every day and hour will add to your happiness and usefulness. It is a serious matter when we reflect that the effect of habits extend not only through time, but through eternity, so it is of the greatest importance that you watch closely that you form no habits that will be a source of grief hereafter. Suppose you had to select a tool which you must use all through life—how carefully you would examine its shape, its size, its temper, etc., but it is a far more important business we are talking about—suppose you were obliged to select a suit of clothes that you must wear through life, what an important matter it would appear—I expect you would spend sleepless nights over it. But it is of infinitely more importance to select good habits early in life. Do not be afraid to undertake to form good habits now, even if they have to take the place of bad ones. It can be done! But never so easily as now, early in life. Yes; it can be done,—and although irksome at first, perseverance will make it pleasant after awhile.

I expect my time is out, but I will just add that my remarks are of universal application—they apply to every circumstance and phase of life—study, behavior, labor, trade and religion—and as many of you have named the name of Christ, you are forming habits that will keep you lean and stunt your growth, so that if saved at all it will be so as by fire, or on the other hand, cause you to shine as stars of the firmament forever and ever. I trust you will consider well what the habitual study of the Word of God will do for you what watchfulness and prayer will do for you. And what habitual attendance upon all the means of grace will do for you—in a word make it your meat and your drink to do the will of God and finally bring you crowns of unfading glory.—M. Joblin.

Gold Dust.

What doth the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God. Micah vi. 8.

What a man gives out, not what he keeps, determines his appearance in the eyes of the world.

Unless your faith and your life speak equally to declare you followers of Christ, your religion is of little worth.

You must love in order to understand love. One act of charity will teach us more of the love of God than a thousand sermons.

"He shall sustain thee." The promise is definite, it is full and covers all our need. There is but one condition, a condition possible to every one: "Cast thy burden upon the Lord." That is all, it is everything.

ANNA DREW.

Correcting Errors.

In the Divine plan embracing us, helpless, erring creatures are set to guide those only a little more helpless and a little more liable to err than themselves. It often happens that in trying to teach others the way of life one most surely finds it himself. Many a parent is amazed to see how much he learns about the Divine government while trying to administer wisely family government; many a teacher, teaching well, learns far more by his teaching than any pupil he may have under his instruction. This rule holds good in the matter of correcting errors and ministering chastisement. No one can hold the law in higher esteem than does the upright judge; his rulings reflexively compel his own obedience to his decisions.

The ultimate end to be attained by the correction of errors and the discipline of the erring is not the suffering of the erring one, but his furtherance and establishment in right ways; the rooting out of evil tendencies; the implanting of a genuine love for the right; and a conviction of the necessity of obedience to law to lasting and complete happiness. The dower of love the child brings with it is the surest pledge that this work will be done in the best spirit. (Alas for the little waifs that bring no love with them! When will rich charity reach all such?) This wise parent through love withholds whatever would be hurtful to the child, however much he may cry for it. When love and wisdom go hand in hand, whom the parent loveth he chasteneth, by little and little instilling right principles, correcting tendencies to evil, and guiding the tender feet in the paths of virtue. However hard and long and difficult or hopeless may seem this task, the child should never be allowed for a moment to feel that he is not loved; nay, he should feel that love itself is at the bottom of all the discipline he is called on to undergo. But there are a great many children who do not feel this. For there are many parents trained in a school whose theology has made them rigid, frigid, inflexible, and anything but tender and gentle and forbearing and kindly. To these parents their children seem to them conceived in iniquity, born in sin, and exposed to the wrath of an angry God. The terrors of the law thunder in their ears and drown the song of the angels at the advent of Christ, the song proclaiming "Peace, good will toward men." It not unfrequently happens that the children of such parents, driven to extremes by over-strictness and harsh discipline, abandon their parents, their early training and themselves, and become indeed hardened reprobates. Their faults treated as crimes, no allowance made for youthful indiscretion, hasty temper, or even for inherited obliquity, they have no recourse but to reckon themselves among the outcasts, since they are treated as such. There is no readier or surer way of destroying a child or an adult than by destroying his self-respect, convincing him that no one for love's sake cares for his soul. Conscious that he is cut off and that he has nothing more to lose, what reason has he for attempting to save anything?

Christ came to make of reprobates, saints; of thieves, citizens of Paradise; of the lost, inheritors of the kingdom of God. Lazarus was carried by angels to Abraham's bosom. The woman who washed the Savior's feet with her tears and wiped them with her hair, and anointed them with ointment and kissed them, though she was "a sinner," and her touch was pollution to a Pharisee, was forgiven and sent away in peace. The time must come when our penitentiaries will be reformatories, and he whom God permits still to live, however degraded and debased, will not be deemed lost and without hope.

The careful observer must have noted that generally those are most severe in correcting a fault who have themselves but just overcome or outgrown it. Elder brothers and sisters are far less lenient to the errors of the younger ones than the parents are, and these far less lenient than the grandparents are. These last know that in the nature of things mere childish follies and indiscretions time will cure, and if the foundations are right and the structure in the important parts going up well, details will be taken care of in due time, and fretting about them is useless. Their greater fear is that the tender twig may be injured by too vigorous handling, pruned too closely, trimmed into an artificial shape, chilled by undue exposure, or deprived of its full measure of nutriment.

If love and patience are necessary when we endeavor to correct faults in others, not less are they necessary when we strive to correct them in ourselves. We have no right to be sovèrer with ourselves than we would wish another in the same circumstances. The tenderness and forbearance we show to others we may certainly show to ourselves, and no sooner despair of our own salvation than of theirs. God is no respecter of persons. To him all souls are equally dear; Christ died for all; all have in them saintly possibilities, and he can wait till these possibilities become actualities.

Concerning Self-Respect.

Respect for one's self is the only basis of respect for others. Hence those who place the highest estimate upon the ideal self to which they aspire are most careful not to wound the self-respect of their associates. Hence, too, those who are conscious of unworthy motives in themselves are quickest to impute unworthy motives to others; while those who feel themselves above meanness are slow to believe in reports of meanness in their neighbors. Any person who is quick and ready to accuse another of dishonorable intentions, of lying, of fraud, of theft, of impurity, may be unhesitatingly set down as certainly guilty of that which he is quickest and readiest to impute to his neighbor. In rescuing the inebriate, the fallen, the depraved, the first point to be made is the creation of a belief in the possibility of a restoration of self-respect. Until this belief has been established, reformation is impossible. In enticing a man to his ruin, the tempter seeks first, unconsciously, it may be, to his victim, to loosen the foundations of his self-respect and to familiarize him with the contemplation of the possibility of his wrong-doing. If he succeeds in this, the rest is easy. If Eve had not stopped to dally with the serpent, and to discuss the question of obedience to the divine mandate, she would never have eaten the fatal apple.

Now the aim of this little essay is not so much to hint at what may be done for grown people, as to suggest something that should be done for children. That they should be taught such a love of truth, such an abhorrence of lying, such a love for honesty, such an abhorrence of dishonesty, such a love for that which is pure and high and noble, such a hatred of that which is impure, low and base, as shall make them incapable of knowingly doing what is dishonorable and unworthy of the ideal man and the ideal woman. Perhaps nothing would sooner reform an imperfectly vicious man than his voluntary endeavor to teach his child something of the beauty of a noble life, and to train him, if this were possible, in ways of virtue. There are a great many parents, who, in consequence of imperfect training in youth, or of some inherited taint, are unable to realize in themselves what they would like to realize; there is a "trick" in their moral or intellectual nature which plays them false, and keeps them from actually grasping the good to which they aspire. Such parents often desire above all other things that their children may attain what they themselves have failed to command. Like Wolsey, they would find a sure and safe way for their children, and all the more because they themselves have missed it. For the help of such parents it may not be amiss to suggest some of the methods by which self-respect may be cultivated in a child.

A child that is uniformly treated with courtesy, with consideration, with justice, will unconsciously deem himself worthy of such treatment, and will become worthy of it, unless he is by nature wholly base; and he will unconsciously treat others as he is treated. It is a fearful thing to give a child the lie, to accuse him of stealing, to accustom him to unexpected and unmerited cuffs and blows. He may have been guilty of an untruth and of theft, he may merit punishment, but the wise parent will never admit into the household vocabulary the terrible words thief and liar, and will never permit in himself or others the hasty blow, the bitter taunt, the stinging epithet; the refined and intelligent parent never can tolerate language such as we have indicated. Bitter words are more cruel than blows, and inflict more lasting injuries. Care in the choice of associates will do much to foster proper self-respect in a child. Some mothers think their sons and daughters can go where they choose and play with whom they please and come out well enough in the end. There never was a greater mistake. As well might one think it makes no difference what air we breath. Children are quicker than we to catch the tone of associates, to pick up slang words, bad grammar, vulgar ideas;—these often seem to be taken in through the very pores, as typhoid poison is, when least suspected, and later, like it, to show themselves when least expected. Care in the choice of reading will do much to foster due self-respect in a child. The boy who grows up with a familiar knowledge of Washington, of Franklin, of Lincoln, and other men who have been the glory of the nations in which they were conspicuous, will be far more likely to find his mind filled with noble images, with high ideals, with lofty ambitions, than one who reads sensational newspapers, dime novels and the comic almanac. Any soil that yields abundantly must contain in itself elements of fertility, and barren soils may have these elements artificially supplied to them.

The Secret of Good Work.

Some years ago I was brought in contact with a colored man. He was nothing but a cobbler. He said himself he was not a decent shoe-maker, and I can testify to that from some experience of his work. But if not elegantly done, it was thoroughly done; and that was the point. He told me that when he became too old and crippled to work in the field and house he took to cobbling. I said to him:

"My friend, after this cobbling on earth is done, how about that other world? Have you any hope for a better world?"

"Ah, master," said he, "I am nothing, as I told you, but a poor cobbler; but I feel, when I sit here and work at my stool, that the good Master is looking at me, and when I take a stitch it is a stitch, and when I put on a heel-tap it is not paper, but good leather."

It is not the work we do upon earth that makes the whole of life, but it is the way in which we do that work—it is the motive. "Thou God seest me."
—Christian at Work.

If you want to know whether a coat will fit you, put it on. The only test you can apply to Christianity is the test of use. Do your Master's will and you shall know of the doctrine, not merely by the shining of an inner light, but by the solid persuasion which grows out of a happy and useful life.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Announcement.

The Southern Illinois Conference will be held at the Restitution Church eight miles south of Casey, from Sep. 25 to Oct. 3 inclusive. Names of the preachers and programme will appear later.

B. J. WILLIS, Sec.

Bro. Allard desires us to announce that the Iowa State Conference will be held at Waterloo, August 21 to 29 inclusive. Regular notice and the programme will appear later

The Northwest Conference of the Church of God will be held at Corvallis Oregon, on June 25-27.

LEWIS MONTGOMERY.

The Nebraska State Conference of the Church of God will be held in St. Paul, August 28 to September 5 inclusive. Programme will be published later.

MINNIE ROGERS Sec.

The Indiana State Conference of the Church of God will be held at Antioch meeting house over the second Sunday in June. Programme and further notice later.

Order of President.

J. H. WILLEY.

INDIANA CONFERENCE PROGRAMME.

FRIDAY, JUNE 11.

10:30 a m, Opening address, President J H Willey
11:00 a m, Sermon, J L Wince
1:30 p m, Business session
2:30 p m, Sermon J F Wagoner
7:00 p m, Sermon D C Robison

SATURDAY, JUNE 12.

10:30 a m Social service R C Railsback
11:00 a m, Sermon D T Halstead
1:30 p m, Business session
2:30 p m, Sermon D C Robison
7:00 p m, Sermon J F Wagoner

SUNDAY, JUNE 13.

9:30 a m, Social service J H Willey
10:30 a m, Sermon D C Robison
11:30 a m, Communion service J L Wince
1:30 p m, Berean meeting President Evelyn K Harsch
2:30 p m, Talk to young people D C Robison
7:00 p m, Sermon D C Robison
Farewells.

This programme will be subject to change, as Brother Joseph Williams, of St. Paul, Nebraska, contemplates a trip through Iowa, Illinois and Indiana, and may reach here in time to be at this meeting. Also, Brother N. H. Geiselman, who has been in Florida a number of years, may come north for a visit and be at the June meeting again. Should either, or both these brethren be with us of course all will be anxious to hear them, which will necessitate changes being made in the programme.

BY ORDER OF COMMITTEE.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The Bible School.

The Bible School will be held at Plymouth, beginning Monday immediately following the close of our annual June meeting at the old Antioch meeting house, which is held over the second Sunday in June.

As one of the teachers it is my place to select the lessons I expect to handle. The first lesson will be a review of the history of the flood, followed by lessons on the confusion of language, and the repeopling of the earth after the flood. The call of Abraham and the promises made to him. The sojourn in Egypt. The Exodus and sojourn in the wilderness. The conquest and settlement of Canaan. One lesson on the prophecies relating to Christ's first advent.

Brother S. J. Lindsay will give a series of lessons also, concerning which he will give notice in due time.

We ask for a large attendance, especially young folks. All are requested to read and familiarize themselves with the Scriptures bearing upon the several themes to be handled during the term. The scholar must be deeply interested, as well as the teacher, or no progress will be made in the knowledge of divine themes.

Brother Lindsay will beat the Bible School, held at Plymouth, and will base his lessons on the Acts of the Apostles. All who are arranging to attend should notify the Secretary, Mrs. Lydia Railsback, 621 S. Fellows St. South Bend, Ind.

Arrangements will be made for lodging and boarding all who may come.

JOHN L. WINCE,
Chairman Committee.

Dear Brothers and Sisters:

There are some among you who have not paid their subscriptions and still others that have not subscribed who would be glad to help send the gospel of the kingdom to those who are in darkness. As our funds are nearly exhausted, and this work cannot be carried on without money, I am asking each of you to give of your means as God has prospered you. There has been good work done by our preaching brethren this year, and many have been brought to a knowledge of the truth.

Those who are isolated and love the blessed truths and feel they can spare something, even it is only a small amount, send it to the writer. Let us each do our duty that we may hear the Master say, Well done thou good and faithful servant. Let us each one feel that we have a personal interest in this matter. Give and it shall be given unto you, good measure, pressed down and shaken together, and running over, shall men give unto your bosom, for with the same measure that you mete withal, it shall be measured to you again. Luke vi. 38.

With much love for each of you, in my heart I am your Sister in the Christ.

Address me at St. Paul, Neb.

MINNIE ROGERS,
Sec. Nebraska Conference.

Editor Restitution:

I wish to say just here that I am the Treasurer of the Conference of the Church of God of Arkansas, Missouri, Texas, Kansas and Oklahoma, and as such Treasurer I am soliciting donations for the purpose of putting an Evangelist in the field another year, or just as soon as a sufficient amount is paid in to start the work. A complete record is kept of all monies received. I desire to solicit from all interested in sending the gospel to others who know nothing of these grand truths.

Address me at Sallisaw, Okla.

Your Brother waiting for the Second Coming of Christ and the establishing of his kingdom,

R. O. TURNER.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

The Restitution

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Notice.

The Church of the Blessed Hope, (Church of God), in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

THE MESSENGER

is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 60 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

Notice To Bereans.

For nearly eight years, our President, Miss Anna Drew, has been working faithfully at the helm, in the meantime doing a vast amount of letter writing. It is absolutely necessary that she take a rest, in order that she may be built up physically.

There is no need for you to do less writing, for a committee has been appointed to attend to the correspondence for the present. The quarterly reports may be sent to Miss Mabel Drummond, Chana, Illinois, Sec'y., and any information regarding the work of the Bereans, their lesson outlines, etc., will be promptly answered by writing to Miss Almeda Mitchell, Lanark, Illinois.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

"The Kingdom of God," is the title of a tract written by T J Daniel for purpose of converting those who know nothing of the truth, or to scatter in new fields. The price is 25 cents, and he hopes the brethren will buy enough of them to pay the printer for printing it. He shows first, the importance of believing the gospel of the kingdom; second, that it was not set up in the days of John the Baptist; third, that it was not set up on the day of Pentecost; fourth, that it will be set up at the second coming of Christ. Address T J Daniel, Magazine Ark

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

BROTHER John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 76 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death. Signs of the end, Through the second vail, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 420 North Willow Ave, Austin Station, Chicago Illinois.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 866 West Main Street, Salem, Ohio, and get a supply of this tract.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Heir the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10648 Ashbury Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 10648 Ashbury ave, N E Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

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IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a lot of many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana.

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Ft. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, pays a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the p Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid it is—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be stamped to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Wondrously. Joel II. 26.

Wondrously
The Lord hath dealt with thee!
Wondrous mercy all the way,
Wondrous patience every day,
Wondrous pardon, wondrous healing,
Wondrous help and wondrous leading.

Wondrously
The Lord shall deal with thee!
Wondrous tenderness and grace,
Wondrous shining of His face,
Wondrous faithfulness and power,
Wondrous love unto Love's hour.

—Frances R. Ray Havergal.

Communicated.

Prophecy Concerning the Jews. No. 2.

The two tribes—Judah and Benjamin—existed as a kingdom for about 130 years after the overthrow of the ten tribes, having existed as a kingdom for over 500 years, and been ruled over by 21 kings. Saul the first, and 20 of David's seed. The two tribes were not so continually corrupt as Israel but had periods of righteous rule, but they gradually became less inclined to God's laws, so that in the days of Jehoikin they were besieged by the king of Babylon and 3000 of their chief persons taken captive; some few years later 10,800 were taken captive and in the following reign of Zedekiah, Jerusalem was besieged by Nebuchadnezzar. Its walls were thrown down. Its temple was destroyed and its subjects and king were taken captive and carried to Babylon and from that time to this day Jerusalem has been without a king, thus fulfilling Ezekiel's prophecy where he says, (Ezek xxi 25, 26, 27), "And thou profane and wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God, Remove the diadem, take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him." .... Zedekiah was persuaded by false prophets to act as he did, they using as argument a seeming confliction in prophecy between Jeremiah and Ezekiel. Jeremiah (xxxii 4) said, "And Zedekiah, king of Judah, shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth and thine eyes shall behold his eyes (xxxiv 3) and thou shall go to Babylon and Ezekiel said that he should not see Babylon. We are told Zedekiah was taken to Nebuchadnezzar at Riblah where he talked with him mouth to mouth and saw him eye to eye, but never saw Babylon as Ezekiel had said because Nebuchadnezzar had his eyes put out, after which he was taken to Babylon as Jeremiah had prophesied.

In the books of Ezra and Nehemiah we find the record of the rebuilding of the temple and walls of Jerusalem in the days of Cyrus and Darius just 70 years after their overthrow, thus again fulfilling Jeremiah's prophecy where he says (Jer xxix 10), "For thus saith the Lord, That after 70 years be accomplished at Babylon, I will visit you, and perform my good Word toward you in causing you to return to this place." They were, however, a stiff-necked and rebellious people walking in evil ways before God, refusing to give ear to his prophets, so 639 years later the temple was destroyed for the last time by Titus under the reign of Vespacian, his father. Titus did his best not to destroy the temple, begged the Jews to fight from some other point but to no avail, and even after the temple was set on fire he took a body of men and endangered himself in a vain endeavor to try to save it. Afterwards he said he took no credit to himself for the overthrow of Jerusalem, but that it was the work of God. And so it was, for the Lord by Moses had said in Deut xxviii 49, "The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand. A nation of fierce countenance, which shall not regard the person of the old nor show favor to the young. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst throughout all thy land which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and thy daughters, which the Lord thy God hath given thee, in the siege and in the straitness, wherewith thine enemies shall distress thee." Josephus records just such conditions. Jerusalem was besieged by a far nation—the Romans, and on the inside there were three factions fighting among themselves. They murdered each other in large numbers, pestilences broke out among them, food became very scarce, so that they searched for herbs and even ate leather shoes and belts, parents forgot natural instinct and took the last morsel from their starving children. Things that in time of plenty would be loathsome, at this time sold for fabulous prices. Six hundred years before in the siege of Samaria an ass's head sold for 80 pieces of silver, but here if possible, they were put to surer straits. God said in Deut xxviii 56, 57, "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom and toward her son and toward her daughter for she shall eat them for want of things secretly in the siege, and straitness, wherewith thine enemy shall distress thee in thy gates."

Josephus records a certain noble lady, by name Mary, slew her son, roasted him, ate one-half and concealed the other half for future use. He further records, "that neither did any other city ever suffer such miseries, nor did any other age ever breed a generation more fruitful in wickedness then this was, from the beginning of the world." Deut xxviii 52, "And he shall besiege thee in all thy gates until all thy high and fenced walls come down wherein thou trustedst." Josephus p 807. History records as follows: "And truly the very view itself of the country was a melancholy thing, for those places which were before adorned with trees and pleasant gardens were become a desolate country every way, and its trees were all cut down, nor could any foreigner that had formerly seen Jerusalem and the most beautiful suburbs of the city, and now saw it a desert, but lament and mourn sadly at such a change, for the war had hid all the signs of beauty quite waste; nor if any one that had known the place before, had come on a sudden to it now, would he have known it again? but though he were at the city itself yet would he have inquired for it notwithstanding."

Jeremiah (xxxi 18) said Zion shall be plowed over like a field," and Josephus tells us this was fulfilled by Terantius Rufus .....In five months eleven hundred thousand human beings perished and 97,000 were led into captivity, where still they remain as we are all able to see, thus fulfilling the prophecy (Deut xxviii 62-64) "And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou would not obey the voice of the Lord. "And the Lord shall scatter thee among all people, from one end of the earth even unto the other, and there shall thou serve other gods, which neither thou nor thy fathers have known, even wood and stone." We are told that there is no known habitation in which the Jew is not found. (Keith p 70). "They were sold for slaves and were so despised and disesteemed, that many remained unpurchased." Lev xxvi 33. "And I will scatter you among the heathen, and will draw out a sword after you and your land shall be desolate and your cities waste." Deut xxviii 65. "And among these nations shall thou find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind, and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shall have no assurance of thy life. In the morning thou shalt say, Would God it were even, and at even thou shalt say, Would God it were morning, for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." At one time Titus sacrificed 2500 Jews in fights with wild beasts in honor of his father and brother's birthday, and many other ways and times destroyed great numbers. The nations have been very hostile to them, banishing, murdering, and imprisoning. In the first crusade 1500 were massacred at Strasburg—1300 at Mayence—1200 at Batavia. In 1189 multitudes were put to death in England under Richard I. Some of the archbishops and bishops forbade any selling them provisions under penalty of excommunication.

Again in 1262, 700 were massacred in London. In 1287 they were ordered imprisoned and 280 executed, and in 1290 orders were given to banish them from the kingdom and they were not allowed to return for 350 years. In France 2500 were tortured to death in 1238 under Louis IX. In 1472 Ferdinand and Isabella banished 800,000 in four months. At Mentz, in Germany 12,000 were killed—Louis, king of Hungary banished them from his kingdom. In Persia in 1666, a general massacre prevailed for three years regardless of age or sex. And so it has been one long story of banishment, murders and persecutions. The massacres of recent years in Russia are fresh in our memory. "Would God it were even and would God it were morning," no doubt has been their cry. Driven from place to place with no assurance of their life has been their portion even to this present day.

W. H. HEADRICK.

[To be Continued.]

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVIII. PLYMOUTH, INDIANA, JUNE 23, 1909. NUMBER 24.

Professor Foster Turns up Again.

Between two and three years ago Dr. Foster gave to the reading public his first volume, entitled, "The Finality of the Christian Religion." This work raised a storm of criticism, a thing no doubt he expected in view of what he set forth in opposition to the popular belief. He is about to issue from the press a second volume, equally with the first, subversive of faith in the divine inspiration of the Bible. These books written by a Professor of the Philosophy of Religion, in the great University of Chicago, will be read by thousands of young men and young women; and others older but equally ignorant of the proofs of the divine authorship of the Christian's Bible. Foster doubtless is a scholarly man and this fact will carry with it great weight.

He is reported as delivering a sermon in the Third Unitarian church, March 28th, in which sermon he gave in substance the views of one of the chapters of his forthcoming book. His subject was, "The Place of Jesus in the Religion of Modern Man." He spoke of Christianity as a religion which in time to come may die as other religions have, and yet the world at that time, he said will be more Christian than it is now. Mr. Foster believes that Jesus, the Founder of Christianity is dead. The great wonder is that his religion did not die with him; and doubtless such would have been its fate if his apostles and evangelists had been Fosters, with no faith in miracles. The apostles of our Lord proclaimed a risen Savior whom they had heard, seen with their eyes, looked upon, and whose hands had handled frequently during forty days, the interval between his resurrection and ascension. 1 John 1: 1, Acts 1: iii.

The destructive critics of whom Foster is a fair sample, by bold assertion and boast of scholarship, set aside the testimony of credible witnesses to the great fact of our Lord's resurrection. To be consistent and logical they ought to reject all testimony concerning the history or ordinary occurrences. Miracles are the stumbling blocks over which Dr. Foster falls, as though these could not be established by the testimony of competent witnesses. A fact is a fact whether occurring according to the operation of the known laws of nature, or taking place according to the direct will and power of God. I can not see why the miraculous fact could not be established as certainly as the other, and this without varying the testimony. Nor has any infidel ever undertaken to show why, in case a miracle should occur the fact could not be established by testimony as well as any ordinary fact. In truth infidels have admitted that testimony would establish the fact in case a miracle should occur: but say they, "A miracle is impossible, none ever took place," and of course they would affirm that none will ever occur in the long stretches of eternity. In their view Jehovah absolutely tied himself up by laws of his own ordaining, so that he can not interpose for a beneficent end, that end human redemption.

Mr. Mansel (Aids to Faith, pp 16) says, "If it once be granted that testimony is admissable in the case, it is scarcely possible to conceive a stronger testimony than that which the Christian miracles can claim."

Strauss and Renan assume that a miracle is impossible. Mr. Hume places the matter expressly on that ground. Infidels entertain no hope of Salvation: Mr. Foster does, and holds out this hope to others; but on what ground? He has no faith in the miracles of the Bible. He does not believe that Jesus was raised from the dead as the firstfruit of them that sleep. So he cuts the cable that holds the anchor of hope to the future. His hope is groundless. Redemption involves a miracle, and this must come between the man as he is now and what he hopes to be. "In hope of eternal life, which God, who can not lie promised before the world began." Ti 1 2 To endow with eternal life necessitates a miracle.

Mr. Foster, I presume, holds the notion of the immortality of the human soul, but on what ground does he so hold? If he and all the rest of us are immortal this must be made known by an inspired Revelation, as nature does not reveal the supposed fact. If Revelation discloses the doctrine of inherent immortality then this University Professor is up against another miracle of wisdom; and of course, he to be logical, must reject it. But putting the doctrine on a Bible basis, as everyone ought to do, we find that immortality is to be sought for by patient continuance in well doing: and to such as do this God will render eternal life. Romans ii 7. This involves a miracle which the Christian accepts in full faith. Rejecting all miracles, Mr. Foster holds in his hand a human Bible.

The open and avowed infidels have always rejected miracles. Mr. Foster does the same; where then is the difference between him and them? He will not avow himself an infidel nor does he wish to be so entitled, although worthy of the name.

"Jesus faced forward." True; but he faced what Mr. Foster does not believe: his own resurrection on the third day after his entombment. He predicted his own ascension to the right hand of the Father; his second coming and the establishment of a universal empire on the earth, following the overthrow of all human governments. These prophetic facts Jesus faced in his forward look. Mr. Foster has no faith in the imposing claims Jesus put forth, to be wrought out by his own power and wisdom. He promised to share his future kingdom with his faithful disciples. Mr. Foster cannot reasonably nor scripturally indulge in the hope of apostolic Christians. There is too much of the miraculous in front of him. Whatever he may think the future holds of good in reserve for him, must be a matter of merest conjecture on his part, seeing he will not admit the fact of prophetic disclosure. Mr. Foster is obliged to face miracle, or face nothing.

Mr. Foster's assertions do not invalidate the testimony of the witnesses to the fact of our Lord's resurrection. Let him set himself fairly and honestly to the task of examining the witnesses in the light of reason, before pronouncing the story of the Evangelists a forgery. What satisfaction can he take in sowing the seeds of doubt and infidelity? He can not hope to do more than his predecessors had done in the line of demolishing the Bible. The Old Book is like the cube with always the right side up. No arguments hitherto have shaken its claim to divine authorship. It is not at all likely that the late or latest scholarship can do more than rehash the old arguments of former generations. No one can frame a better or stronger argument than Mr. Hume framed by which to unsettle the faith of the Christian world in the reality of Bible miracles. His argument was in his estimation the only one that could be logically employed to dispose of the Christian miracles. He utterly failed. So must all others who set themselves to this task.

JOHN L. WINCE.

A Mastered Will is a Conquered Life.

"A mastered will is a conquered life." This is but putting Bible language under the cover of our every-day speech; it is simply saying in another form that "He that ruleth his spirit is better than he that taketh a city." For "he that hath no rule over his own spirit is like a city that is broken down and without walls;" he has no defence against the arch enemy of souls, but is open to attack on every side. Obedience to God, submission to his will, that is the grand lesson taught.

If we master not our wills, we can never be Christians. No one who can not rule himself, is fit to rule over others. The lawless one, cannot constrain others to obey law.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

"He that heareth and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream beat vehemently, and immediately it fell; and the ruin of that house was great."

He who does not obey has no foundation for his house, it will not stand in the judgment. We are not to bear thorns and briars, lest we be rejected, but are to strive for the masteries, keeping our bodies in subjection, that we "may be more than conquerors through him that hath loved us."

"Not my will but thine", not my way but God's way: not what I want to do but what God wants me to do, must be the foundation stone of Christian character.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."

To him that overcometh—to him that masters his will, will the white stone with the new name be given.

Remember the motto, dear young friends—that a "mastered will is a conquered life" and God grant that you may "come off more than conquerors through him that hath loved you."

S. ROXANA WINCE.

Light Wanted.

Does the last eight chapters of Ezekiel teach conclusively that the old Jewish priesthood is to be renewed in the age with its ceremonies, sacrifices, sabbaths etc? Shall rivers of blood continue to flow from the altar throughout the age? If so what can be the object? Can the type extend beyond the antitype? If countless thousands of innocent animals must be slaughtered and continue to breathe out their lives from day to day on gilded altars how shall we interpret such Scriptures as this, "They shall not hurt nor destroy in all my holy mountain, saith the Lord, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Will Brother D. C. Robison please answer.

S. H. THOMAS.

Obituary.

Little Loren Frederic, son of Wm. and Maggie Fuqua, died May 12, 1909, at their home two and one-half miles south of Ripley, Ill. Loren was born September 6, 1906. He was an unusually bright little fellow, and will be sadly missed in the home. Brief services were held at the Cemetery in Cooperstown conducted by the writer. May the time soon come, when "God shall wipe away all tears"—and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passing away.

J. W. COOPER.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

J W Hardy	8 50

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

Pennsylvania Lines Excursions to South Bend

Commencing June 13th, and continuing every second Sunday thereafter during June, July, August and September, round trip excursion tickets will be sold from Plymouth to South Bend at fare of 60 cents. Leave Plymouth 8:37 and 11:57 a m

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, JUNE 23, 1909.

We trust all who know their time has expired, will realize how important it is that they renew promptly. To make out and mail statements to each is quite expensive, and most all already know when their time runs out, so that it is not really necessary. Please take note of this, friends.

As there are five Wednesdays in the month of June, there will be no paper dated June 30. Our next issue will be July 7.

BROTHER T. J. Daniel writes to say that his tract on the "Kingdom of God" is all sold out, and no more can be had. Do not order any more.

BROTHER Joseph Williams spent a few days in Argos visiting, returning to Plymouth Thursday evening, and started Friday morning for Warren County, where he was to speak on Sunday.

BROTHER S. J. Lindsay wishes us to say that the Illinois Bible School will commence August 9, and continue for ten days until the Conference is called. A full notice will be given in our next issue.

BROTHER W. H. Wilson says to inform correspondents that his number is changed from 420 North Willow avenue to 625 North Willow avenue. His house is not moved, only the city officials have re-numbered the houses, thus making the change. Let all who are interested make note of this.

ON June 24 and 25, the 40th annual Convention of the Northern Indiana Editorial Association was held in this city, and it became our pleasurable duty to entertain at our home Mr. and Mrs. Frank W. Willis of the Waterloo Press, and their son, Mr. R. E. Willis of Angola, publisher of the Steuben County Republican. We enjoyed having these people with us, and shall ever remember their visit with pleasant recollections, assuring them that our latch-string is out for them should it be their lot to again visit our little city.

BRETHREN, the tract recently issued by Brother Wince warrants your consideration. This work is written in good readable style, with no harsh or bitter words. It is a most excellent tract to put in the hands of one who is in any degree interested in the most vital of questions—What must I do to be saved? If you knew you could bring that friend or neighbor of yours to a knowledge of the gospel by the expenditure of one paltry dollar, how long would you squeeze the dollar? Make a list of twelve persons whom you are interested in getting into the kingdom of God, sent your list with a dollar, and we will send the tracts to them.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY, JULY 4.

PAUL'S SECOND MISSIONARY JOURNEY. ACTS XVI. 6-15.

Golden Text—Come over into Macedonia and help us. Acts xvi. 9.

Paul's first missionary journey ended where it began, at Antioch. Acts xiii. 1-4; xiv. 26. Here they found men disturbing the church by urging circumcision and the law of Moses. Acts xv. 1. After much discussion the question was referred to the church at Jerusalem. There it was definitely settled that those converted by the gospel, are justified by faith and not by the works of the law, Romans iii. 28, and that the disturbers had no authority to teach the law. Acts xv. 24. Paul and Barnabas, with others, were sent back to Antioch with the decision of the council, Acts xv. 25-29.

The object of the first journey was mainly to preach the gospel to the Jews. At Antioch in Pisidia the unbelieving Jews raised such a storm of opposition, that Paul and Barnabas turned to the Gentiles, Acts xiii. 45-46.

The lesson verses do not give the proper start on the second journey. This, like the first, began from Antioch in Syria. Paul chose Silas and departed going through Syria and Cilicia, Acts xv. 40-41. Then they came to Derbe and Lystra, and as they went through the cities they delivered to the church the decision of the council at Jerusalem. "And so were the churches established in the faith, and increased in number daily" Acts xvi. 1-5. Properly the word is not "churches"—the Church is one—there are parts of the Church in various places.

Verse 6, Now when they had gone through. Who had gone through? Where did they go through? What did the Holy Spirit forbid them do?

7, Where did they come to? Where did they want to go? What kept them from going?

8, Where did they pass by? Where did they come to?

9, What appeared to Paul? What form had the vision? What did he say? Here follows the Golden text. This may, and likely does, account for the action, or restriction, of the Holy Spirit in not permitting Paul to go into Asia—or a part of it—nor into Bithynia. Inference is not often safe, nay, it is generally dangerous, but in this case we may infer that there was a "present" and good opportunity to preach the gospel in Macedonia, and that it would be gladly received as it was by about three thousand in Jerusalem at the time of Pentecost. Acts ii. 41.

"Come over into Macedonia, and help us." These few words are often quoted and misquoted—that is misapplied. They have been used as an excuse for sending missionaries to the "heathen." Judging from the reports of the "heathen" abusing and killing missionaries, we would say they do not want help of that kind. The question has been asked Does the Church of God not believe in sending missionaries to China? The answer was—There are no objections to such action, but there are thousands in America, even in Ohio, who have not heard the gospel of the kingdom.

10, What did Paul do after he had seen the vision? Whom did he say caused the vision? What were they to do in Macedonia? What did Paul preach? Did he tell them if they were good Jews would take them to heaven when they died? Acts xxviii. 23-31 tells just what they preached.

11, Where did the vision appear to Paul? Where did they go next? Did they go by land or water? What was their next stopping place?

12, From Neapolis where to? Tell what kind of a city Philippi was.

13, What did they do on the Sabbath? What was often done at the river side? Who did Paul speak to?

This mention of the Sabbath has been offered as a proof that Paul "kept" the Sabbath, and we should "keep" it also. Paul and his company went there on Sabbath because he would find people gathered there on that day. Why speak to the women? He did as he was moved by the Holy Spirit.

14, What was the result of Paul's talk with the women? What was the woman's name? What did she do? Where did she get the purple? What else did she do? Was that as good, or better than selling purple? What did the Lord do? Why did he not open the hearts of all the women? There can only be one answer, Because they were not anxious to have them opened, and the Lord will not force the gospel on any one.

What did Lydia do when the Lord opened her heart? Can any one have a promise of salvation that does not "attend" to the things of the gospel?

15, What was done to her? Any one else? What did she say? Did Paul judge her faithful? What did she prove by her actions? That she had "faith and works." For doing this what promise did she have from the Lord Jesus Christ? Mark xvi. 16

What regions or provinces are mentioned in this journey? There are eight—find them. How many towns? Seven—find them. In what direction is Philippi from Antioch? About how many miles? Contrasted by the present ideas of success, Was Paul's journey to Philippi a success?

Next lesson—Paul's second journey continued, Acts xvi. 25-40.

P. NEILL.

Notes by the Way.

June 1st arrived, the time which was set for my departure to southern Texas. It was a beautiful morning, the breath of early spring was upon the air, the sun shone forth in splendor upon the landscape newly robed in its fresh garment of green, and the air was laden with the rich perfume of sweet flowers. It seemed to me to be almost typical of another spring time, which will be more glorious still, when the blight and curse of death will be forever buried in the oblivion of the past. I love to read in God's Holy Book of this lovely spring time, that will never more yield to the cold icy embrace of the winter of death. Let me quote you a few beautiful passages from the sacred page.

"For lo the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell." "Arise my love, my fair one, (the Bride) come away." (Gathers his elect bride). Her beloved, who is "the Rose of Sharon, and the Lily of the Valley," "the Bright and Morning Star," says, "The day breaks (the glad morn of Zion's glory), the shadows flee away." "He brought me to the banqueting house, and his banner over me was love. Listen to "the voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills." He meets his Bride, and says, "Thou art all fair my love; there is no spot in thee," ("without fault before the throne of God.") "Who is this that cometh up from the wilderness, leaning upon her Beloved?" She says to her Beloved. "Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death."

Others in the distant south, had learned this glad love message (which is the gospel of the kingdom) and of the "love that is strong as death," and desired to be of those that will yet "come up from the wilderness, leaning upon her beloved;" and as they sent the message, "Come over and help us."

Having bid my family good by I started upon this errand of love. The distance between Gonzales and Chicago was over nineteen hundred miles, requiring three days and two nights to make the trip.

I arrived somewhat wearied from so long a trip, but I received a hearty welcome, and was soon given comfortable quarters in which I could rest.

On the trip I met a prominent business man, from Illinois, who took a seat by my side, and said to me, "I have heard you preach." I did not remember him. He remained with me as far as Kansas City, Mo. He said to me, "Your calling is the grandest, noblest and greatest there is in the world." He said, "I have always had an ambition to engage in that work, but somehow, it has never fallen to my lot. He asked me a number of questions, which I answered. I found that he was a Congregationalist, but he had Biblical light in advance of his denomination.

I also met at Gonzales, an aged brother named W. E. Lipp (85 years old), the father of some whom I have baptized. He himself was baptized into the faith, some eighteen years ago. He was greatly rejoiced because some of his daughters were going to obey the gospel of the kingdom.

At about four o'clock on Sunday afternoon, his daughter, Sister A. J. Martin of Brownwood, Texas, was to arrive. He had not seen her for years. He was then visiting his granddaughter Sister Rose, and when the time for the train to come had arrived Sister Rose went with a carriage, to meet Sister Martin, at the depot. He took a seat upon the porch anxiously watching for the return of the carriage. He said to me, "I have prayed for years that I might see her again." Soon they arrived, the scene was so affecting, to see them embrace each other, crying for joy. He said to me afterward, "Bro. Wilson, this is a God-given privilege." These things are pleasant to contemplate, but in this frail life, it is not all sweet, it is best described by the phrase, "bitter sweet." This I soon realized, when I came to perform the errand, for which I had taken this long trip.

The husband of one of the ladies whom I was to baptize, was a man of the world, a politician, the sheriff of the county, and wanted nothing of religion or anything else, unless it was on the popular wing. He objected to his wife uniting with anything but a popular church, and wants her to be a society woman, and get popular with the people. It happened that she had no taste for either a popular church, or society, and had just left the Christian church that she might become obedient to the faith.

On Sunday morning I received the following note written by her to her sister, Mrs. Crawford:

"*Dear Sister:*

I won't be able to come, as Will, (her husband) objects very much, and says that he will kill Bro. Wilson, if he baptized me; so you need not look for me.

As ever,

Your Sister."

I replied: "Tell her, that if she will present herself for baptism, that I will baptize her in spite of all his threats to kill me. I will take the risk of being killed upon myself; no threat of death, will deter me from performing my duty in God's service." She was afraid that he might carry out his threat, and she would not endanger my life.

Plans are being perfected by which I might baptize her next winter, unknown to him, while I am on my annual southwestern trip.

Her husband had business in another city, but he declared that he would not leave Gonzales, as long as I remained in the city. He was standing guard to prevent me from baptizing her. The husband of Sister Crawford objected to her being baptized also, but was unable to intimidate her. He says, "What are you fussing so much about being baptized for, do you want to get some one killed?"

Has it really come to pass, that some wives have no rights that their husbands are bound to respect? Has she no rights to her religious convictions, and sense of duty to God and man; but must ask her husband (a worldly man,) what she may believe, and take his dictation as to how she must obey God, and must never for one moment presume that she has brains enough to learn these things herself, from God's Holy Book, but must take the dictation of a husband who is himself as ignorant of the real teachings of God's Word, as an untaught Pagan, I say shame to such men! they are a disgrace to true manhood.

Intolerance did not stop there, however. Sisters Crawford, Rose and her aunt Mrs. Johnson, had learned the life-giving message—the gospel of the kingdom of God, and they soon saw that it would be inconsistent for them to remain in fellowship with the so-called Christian Church, of which they were members, and so withdrew from the church. No consistent believer of the gospel of the kingdom, can ever have fellowship, with those who have not obeyed the gospel of the kingdom, any more than the seven thousand who had not bowed the knee to Baal, could fellowship with the worshippers of Baal.

The believers of the lie of the Satanic Adversary of the Garden of Eden, are equivalent to the worshippers of Baal. We are exhorted: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? What concord hath Christ with Belial (or with believers of the Satanic lie)? or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing (unclean in not being washed from their sins, as all are, who have not obeyed the gospel of the kingdom, and are thus unclean) and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

These believers concluded to immediately separate themselves from the "unclean," and claim the Fatherhood of God, according to his promise. These believers were in the past, prominent leaders in that church, and so their separation, still further increased the flame of prejudice. Sister Rose did not have the least idea but what she could get the Christian church for me to preach in, as they were never known to refuse it to any one, but when she went to ask for it, she found that they had decided in advance of being asked, that, if they were asked, they would refuse it. This caused Sister Rose to feel rather hard about it, as she had put considerable money in the Church. I told her to never mind, but as she had spacious parlors in her home, to use them. She did so, but under the circumstances the attendance was not large, but I had some attentive listeners, and have reason to believe some seed was sown to stay.

Before baptism took place, a Christian church minister made Sister Rose a visit, to try and persuade her to go back to the Church, and help to build it up.

She said, "I can't do it."

He asked, "Why not?"

She replied, "Because I have changed my faith, I don't believe as you do, any more," and besides she felt that they had been very ungenerous in refusing her the use of the church. He wanted to know in what their faith differed from the Christian Church. She told him in plain Bible language. He attempted to discuss it. It happened, however, that Sister A. J. Martin, Brownwood, Texas, was present, and I tell you, she is an expert with the Word of God in her hands, and he very soon got tangled up, and met his Waterloo, and took his departure, but said he would "call again." I tell you, there are two women here who don't need a permit from their husbands, as to what they may believe, and how he will permit them to serve God; and the others don't either, but one was simply ruled by brute force, and fear of personal harm to me.

Friday afternoon was the time set for the baptism to take place. We drove to the beautiful Gaudalupe river, about a mile and a quarter from Sister Rose's home. It was truly a beautiful fast flowing stream, both banks lined with thick wood land, and trees peculiar to the semi-tropical climate of the far South. But to me more beautiful still was the obedience of faith of these godly women, bent on obeying God, according to his revealed will. But I felt sad that one was retained at home by the brute force of a worldly man.

After a few introductory remarks I led Sister Rose and Crawford into the stream, and buried them with Christ in baptism.

> Buried with Christ! yes, thus we lie
> Immersed beneath the wave;
> So lay the Savior from on high,
> Found on this earth his grave.

The readers of THE RESTITUTION will perhaps remember that another lady in the far southern Texas, had also learned the truth, principally through THE RESTITUTION, and called for baptism, but as yet, had had no opportunity. Sister Martin, knowing that I was at Gonzales, wrote to her, and told her that I was there. Her name was Mrs. W. J. Denson, living at Hochheim, Texas. Brother Underwood wrote to me about her, just previous to my last winter's trip to the southwest.

After getting Sister Martin's letter, she packed her dressing case, and accompanied by her husband, and sister-in law, immediately started for Gonzales, and arrived on Friday night. In conversation with her, she told me the history of her learning the truth. She said she was a member of the Baptist Church, but after learning the gospel of the kingdom, she concluded that it would be improper for her to remain in communion with them, and so withdrew about one year ago. That was right, God never did approve of a mongrel people, he required them to be straight cut, and separate.

On Friday afternoon, a goodly company, again started for the Guadalupe river, when I baptized Mrs. Denson, that she might bear the royal sin-covering name.

As there is joy in heaven over every sinner that repenteth, why should not God's children

> Sing aloud a joyful anthem,
> Wake earth's purest minstrelsy,
> Let it sound from hill to valley,
> And be echoed through the sky.
> Loud thanksgiving
> To the God who rules on high.

These dear sisters, I am assured, will not be drones in the hive, but busy workers. This is doubtless a starting point for the introduction of the gospel of the kingdom in southern Texas. Sister Rose, who is in the prime of life, being thirty-three years old, will make an active worker in the Berean cause, and should be enlisted in that blessed work, along with Sister Martin, another zealous worker. Persecution cannot dampen their ardor. Those who work in that part of the State must expect opposition. I tell you, the churches they left knew their value, and miss them so much. They are now gain for Christ, and must be used in his service. I hope to meet them again on my southwestern trip next winter. I want to say to those who contributed money to aid in this work, your money has not been contributed in vain, besides the baptism of these believers, seed has been sown in other minds, and those having been baptized are workers and they are already letting this light shine, that others may be blessed as they have been. A point has been established as a center from which the Gospel light can shine, and no one knows where the good will end.

Liberal and hearty were the contributions. Besides paying car fare, incidental expenses and something for my own services, I have a surplus of eighty-four dollars and fifty-one cents on hand.

I have put this money away to be used only for emergency calls that I may receive, where the parties are too poor to pay the expenses. This money will not be used for the ordinary evangelical work, but for urgent calls only.

The Evangelical work will have to be supported by contributions for that purpose. When any money is used for special calls, I will report it through THE RESTITUTION.

Yours in the Blessed Hope.

W. H. WILSON.

Married.

At the home of the bride's parents, Brother and Sister Marshall Logan, five miles north of Plymouth, Ind., Tuesday evening, June 22, 1909, Mr. J. Leroy Austin and Sister Maude A. Logan.

Sister Maude is a member of the North Salem Church north of Plymouth. She followed the profession of teaching until obliged to give it up because of ill health. Mr. Austin is a school man well reported by those who are acquainted with him. He is now a student at the Indiana State University, located at Bloomington, Indiana, at which place they will make their home until he has finished his preparation for life's work.

Only near relatives and close friends were present at the marriage, and these together with the many beautiful presents and hearty congratulations, show the esteem in which these young people are held. They go into married life with all necessary equipment to make success, and the blessings of a host of friends go with them.

May God's richest blessing attend them.

S. J. LINDSAY.

Obituary.

Charles H. Richardson died at his home in Shelby, Michigan, on Friday, May 21, 1909, after an illness of four weeks.

Mr. Richardson was born in Liberty Lenawee County, February 28, 1838. In 1847 the family moved to Jamestown, in Ottawa County, there being but two white families in the township at that time.

In 1860 he married Mrs. Mary E. Bowen. To them was born a daughter, Cora, who perished in the Galveston flood. In 1895 he married Miss Elsie Winchester, who survives him.

Besides his wife, four brothers, one sister, and a step-daughter survive. They are J. F. Richardson of Jamestown, George F. of Kennewick, Wash. J. H. of Traverse City, A. K. of Hastings, and Mrs. A. J. Coats of Coat's Grove.

The funeral services were held Sunday. The remains were [illegible] taken to Oak Hill Cemetery for interment, where his first wife is buried.

Mr. Richardson was early connected with the Church of God, being converted under the preaching of Elders Crosier, Miller, Hoyt and Simonds. He lived and died firm in the gospel hope.

Announcement.

The next Annual Conference of the Churches of God in the State of Illinois will be held at Oregon, beginning August 18, and continue over the following Sunday. The programme will appear later.

Let us begin now to plan for this meeting, and to be present with the purpose of doing all in our power for the work in Illinois in the year that is to come.

JAS. W. WILSON, Pres.
EMMA L. SMITH, Sec.

SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton, Indiana, or from this office as is most convenient.

The Restitution

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Three Months for Twenty-five Cents

WILL YOU TRY IT?

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTORATION is supplied by Brother Robert G. Huggins, of 10837 Orville Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Let Us Pray.

Unto Thee, oh Lord, belongeth mercy; for Thou renderest to every man according to his work. It is of Thy great mercy that we live this morning—that we have comparative soundness of body and mind—that we can meet with Thy saints, and unitedly supplicate the throne of favor through Thy dear Son.

The Lord in mercy forgive all we have done amiss during the week. Thou hast said Thou art faithful and just to forgive Thy children; oh suit Thy blessing to the sick and infirm and tried ones, grant them Thy heavenly support—forgive us in Jesus' name. Are any of our number so absorbed with themselves, and the business or pleasures of life that they neglect Thee and the cause of truth? Are any shrinking from the reproach attaching to the truth as it is in Jesus, and hiding their light behind traditions that nullify the gospel? Are any careless of their example before the many hands of the fold—are any forgetting or neglecting to assemble together? Oh God, may they call a halt today; may they realize that they will come into judgment if not found doing Thy will.

Especially would we pray for all who have recently named the name of Christ. Help them to take heed to their ways, that they sin not with their tongues; and keep their mouth as with a bridle while the wicked are before them.

Great God, Thou hast said the name of the Lord is a strong tower; the righteous runneth into it and are safe. Oh God, our hearts ache to direct some poor soul to the shelter of that saving name today. Help this unworthy dust to speak from the heart to the heart, and lead some to the Lamb of God.

In Jesus' name.

Engagement and Wedding Announcement

Sister Catherine Cowell wishes to announce the engagement of her daughter, Sister Edna May, to Brother Robert G. Huggins; the ceremony to take place August 31st, 1909, at the family residence, 10703 Hampden Ave., Cleveland, Ohio.

A Holy Life, an Essential for Final Salvation.

"A holy life." Holy means "separate, set apart." That from which saints, holy ones, are separated is sin. He to whom they are "set apart" is God. Sin is unholy, and as long as it adheres to persons they are separated from God, (Isa lix 2), and can not please him for he is holy. When we wish to know what a holy life is, we must look to Jesus, who was "holy, harmless, and undefiled, separate from sinners." (Heb vii 26.) He not only suffered for us, but also left us an example that we should follow in his steps. (1 Peter ii 21). We are not naturally fit for the Kingdom of God (Luke ix 62), but must be fitted for it by a course of training which requires the closest attention to the lessons to be inculcated in the school of suffering.

Saints, holy ones, are not made on short notice or in a few minutes. True saints are made in the crucible of suffering where their faith is tried and their patience put to the test, and only when they come to be approved shall they receive the crown of life, which the Lord has promised to those who love him. Jas i 12. Having endured the trial, and being thus approved, they shall be found "unto praise, and honor, and glory, at the appearing of Jesus Christ". 1 Pet i 7.

Our final Salvation is not a matter of present enjoyment, but of hope, and depends on a manner of life or conduct which is "holy." We are saved by hope, but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. (Rom viii 24, 25.) Elsewhere (ch xiii 11.) the Brethren were told that now it is high time to awake out of sleep, "for now is our salvation nearer than when we believed." That salvation approached or came near when they believed; but now, later on, after some years of experience, it was "nearer" than at first. Though "nearer" it had even then not fully arrived. They were still preparing and waiting for it.

Paul wrote to the Philippian "saints" to work out their own salvation with fear and trembling. Phil ii 12. These persons had, as had the Roman brethren, accepted the "call" to be "saints". Rom i 7. Yet it was necessary for these saints to "work out their own salvation," and this was to be accompanied by "fear and trembling": all of which would be useless if persons obtain "final salvation" as soon as they become "saints" by obedience to the gospel. It is certainly true that this salvation must be begun in this life; the preparatory steps must be taken; the conditions must be understood and complied with; but if at any time the saints neglect so great salvation, (Heb ii 3) their final salvation goes by default. This shows how "essential" a holy life is to final salvation.

Peter wrote to the scattered strangers, that having been begotten to a lively hope by the resurrection of Jesus Christ from the dead, to an incorruptible and undefiled and unfading inheritance reserved in heaven for them, they were being kept by the power of God through faith unto salvation," and this salvation he says is ready to be "revealed in the last time." Pet i 3 5. This last time is the event which believers are so constantly admonished to look out for. "Christ was once offered to bear the sins of many, and to those who look for him will he appear the second time without sin unto salvation." Heb ix 28.

It was announced at the Lord's birth that he would be called Jesus, "for he will save his people from their sins." Matt i 21. What undesired quality attaches to "sins" from which salvation should be desired? "The wages of sin is death." Romans vi 23. Jesus came to save men from their sins—save them from death and the darkness and gloom of the grave.

He will raise the sleeping ones who have fallen "asleep in Christ" (1 Cor xv 18), "the dead in Christ" (1 Thess iv 16), and clothe them with incorruption (1 Cor xv 53, 54) changing the living saints from mortality to immortality, (xv 52); (1 Thess iv 17). This salvation when once accomplished will be so "final", that those so saved, will, like Jesus, be no more subject to death or corruption. (Rom vi 9; Acts xiii 34); they will be like the glorious body of "the Savior, Jesus Christ," for whom they have been looking with anxious desire. Phil iii 20, 21; 1 Thess i 9, 10. Everlasting life, exemption from death and all its attendant evils, an entrance into the Everlasting Kingdom of Jesus Christ, and the unbroken companionship of the Savior as the ages roll—this is the final Salvation for which a holy life is essential.

The signs of his coming fairly stream upon us daily. Let us set our house in order,—watch and pray, and dwell upon the love of God and Christ and the exceeding riches stored up in him for those who endure to the end. There is one qualification for readiness necessary. It is a hope of glory when Jesus comes. What is that? It is Christ in you, the hope of glory. He is the link that binds the here and now to the hereafter. This brings us into the innermost sanctuary and near to the throne of God who sees every one of us in the face of Jesus Christ. This leads to life, life parallel with the life of God. Life shoreless as eternity and as eternity rolls on, and new soundings of his love are taken the saints will shout, "O the depths of his riches."

And tried ones, we shall hunger no more, nor thirst any more, for the lamb in the midst of his throne shall feed us and lead us to fountains of living water, and God shall wipe away all tears, for God is love.

HAZLE MCLELAND.

Did Christ Pre-Exist as Creator?

As showing that Christ personally pre-existed we need nothing more than the assurance of the apostle Paul that he not only existed "before all things" (Col i 17), but that "by him were all things created, that are in heaven, and that are in earth:..... all things were created by him and for him." Verse 16.

WALTER GOODYEAR.

EDITOR'S REPLY.

The texts quoted by our friend (Col i 16, 17), are regarded as proof that Christ personally pre-existed; their "assurances" are looked upon as point blank proof of that dogma. When the absurdities of Christ's pre-existence are in danger of being exposed, its advocates generally use Col i 16, 17 for a portiere to hide the "Skeleton in the closet." To say that Christ was "before all things," sounds well for the theory of pre-existence if not examined too critically: and to say that "all things were created by him and for him" is really triumphant proof of that view, if not scanned too closely. The trouble with our friends who hold to this view of our Savior is they have a few texts of scripture learned by memory, and these passages they can glibly quote. Casually read they apparently favor Christ's pre-existence. Believers in the pre-existence of Christ (which is a remnant of immortal Soulism), do not understand the scriptures they quote, and they do not see the result of their interpretation of the Bible. If they did; if they declined to accept the position until they had a look at results which follow premises: if they knew where they would land, nobody would believe or advocate the pre-existence of Christ. We can illustrate these remarks by the texts quoted by Mr. Goodyear. Suppose that Christ existed "before" the creation spoken of in Genesis; and further suppose that "by him" all things were created; that he was creator of all things: Suppose that all this is true: What about results? What becomes of God? "Thus saith the Lord that created the heavens; God himself that formed the earth and made it." Who is the speaker in this text of Scripture? The Creator of heaven and earth. Who is he? "God himself." But our friend, Mr. Goodyear, by trying to apply Col i 16, 17 to the creation recorded in Genesis, and to Christ as the "God himself" who formed all things, makes Christ the Speaker, as well as the Creator in Isa xlv 18. So he understands "Thus saith Jesus Christ;" and "God himself that formed the earth" to mean "Jesus himself that formed," etc. Therefore the same speaker and same person says, "I am the Lord, and there is none else." If Jesus is the "Lord" speaking here, then since He says, "I am the Lord, and there is none else," what becomes of God? If Jesus is Lord and there is "none else," "God himself" cannot be Lord! I solemnly avow it as my earnest conviction that there cannot be even a pinch of truth in a theory which is so derogatory to the Almighty. Not only does the pre-existence of Christ ignore God, and belittle him to a secondary consideration, but it so magnifies Jesus as Lord, Creator, etc., under the "assurances" of perverted texts, that the very existence of God, apart from Christ is denied—"there is no one else."

That this conclusion was not my friend's desideratum I know; that he meant to glide along to the goal of Skepticism, I do not believe; but that he is snuffling the murky atmosphere of an unbeliever, is painfully evident. Whether he intended it or not, he is face to face with the logical upshot of his view that Christ pre-existed as Creator, that there is no God but Christ—"none else." The fact is, our Father is the "only true God" (John xvii 3); Jesus is only his Son whom he has sent. And when we read Col i with docility we find all of Paul's "assurances" there in perfect accord with this principle of sound doctrine.

I verily believe that Christ was "before" and Creator of "all things;" that he is the "Head of the Body, the church: who is the beginning, the first born from the dead, that in all things he might have pre-eminence" (verse 18). Instead of Paul giving us "assurances" about Christ being "before" and creating heaven and earth as reported in Genesis, we find he is talking about "thrones," "dominions," "principalities," and "powers" (verse 16); about the "church", its "Head," "Beginning," etc. Paul knew that it is an inevitable law which says, "First the natural, afterwards the spiritual." 1 Cor xv 46. "Behold I make all things new," says Jesus. Rev xxi 5. Every man in Christ is a "new creature." 2 Cor v 17. Here then we have "assurances" that Jesus is a Creator most truly, but Creator of a "new creature" (creation)—"new heavens and new earth." Isa lxv 17. Now Col i affirms that Jesus is "head" and "beginning" of this creation; and that He is the "first born" of this creation; and that he is to hold a position of "pre-eminence" in it, all of which I accept. But when this scripture—these "assurances"—are blindly applied to the "first heaven and earth" (Rev xvi 1), the "natural" (1 Cor xv 46) ones (Gen i 1) and not to the Head and Beginning of the New Creation—"the church"—God's word is perverted and handled "deceitfully." 2 Cor iv 2. The doctrine of Christ's pre existence is a fragment of the immortality of the soul, and the Bible is against it negatively, constructively and positively.

God's Revelation is Progressive.

In consulting the Scriptures there are certain rules to govern us in applying what we find in them. We must remember that the Word of God is a revelation progressive in development. We need frequently to remember that its sixty-three books, written by forty different authors, cover a period of 1600 years in their composition. We need also to call in mind the fact that this wonderful Book was developing during all those 16 centuries as a revelation, and unfolding itself upon every point on which Man needs enlightenment.

In order that we may better understand this progressive principle of God's revelations of himself let us first reflect upon the different kinds of revelation God has made to man. These different steps or degrees in the work of revealing God and his plans to his creatures are known as his works; his Word and his Son—or Nature, the Law, and the Gospel.

The first, a silent material universe, but nevertheless speaking eloquently to the mind which is seeking to know God. The Second, an inspired Book, making known to man his origin, limitations and possibilities. The third revelation, so to speak—the greatest of all, is that of his Son—the living Word—the Immanuel or God with us—the living revelation of God in the person of Jesus, the Christ.

These are the three great steps which were from the beginning designed by God to lift mankind from the darkness and ignorance of sin to the knowledge of the true God—"which is eternal life." They first reveal a God and Creator, then a Law Giver and Judge, and then a King and Father.

A still fuller and more complete revelation of God and his purposes will yet be made. We might say that all the past and present ages have been but preparatory to the grand development of God's purpose to fully reveal himself to mankind. Then will the earth be filled with the knowledge of the Lord, as the waters cover the sea, and all that have breath shall praise Him.

But it is the progressive feature of these several revelations which I seek to impress upon our minds at this time. The saying is often heard that "order is heaven's first law"—system was in all the Creator did.

Progressiveness shown out in every order of creation from the beginning and each day of the grand creative week developed a higher order of things than did the preceding one. And this, we find is the principle upon which God has ever dealt with mankind. On no one subject do the scriptures give full information at the beginning. In the beginning there is only a seed or germ of truth, and in the passing centuries an unfolding by degrees.

Adam had but a brief sentence prophetic of future hope. Enoch added but another sentence, but it was the same future hope that Adam had which was given a grand additional feature in those few words. Noah, Abraham, Moses, each had further light given him, and so we might continue the list up to Our Lord and his Apostles, who opened up subjects previously veiled in mystery and threw a flood of light upon every subject of both present and future.

The fullness, clearness and positiveness of their words cannot therefore be compressed into the limitations of the earlier writers. They must be given their fullest value in accordance with the progressive principle of God's Word. They are additional revelations to what was given either prophets or Psalmist and often explanatory of them.

They were often unable to fathom the depth of meaning contained in the words they had penned, or to comprehend the breadth of their fulfillment. An illustration of this is noted in the words of Peter where he speaks of the opening of the door of Salvation to the strangers scattered throughout the Roman provinces as recorded in 1 Peter i. Peter says; "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you."

Did the Prophets have to inquire and search thus "diligently", brothers and sisters, for knowledge and can we expect to get the truth without effort upon our part? Just sit down and be fed like helpless babes? No—we are taught to search for truth as for hidden treasure—that must mean with more than a listless interest in a tale well told, which serves to while away an idle hour. Dig, delve, labor, and the reward of your labor will be strength, confidence and power of conviction which no winds of doctrine can shake or shatter.

CHARLES GOSS.

Sketches of Church History. No. 13.

After the death of Cromwell there had been a reaction against the Puritanism that had sought by force to make of the English people "A people of God," and of the kingdom "a kingdom of God" and unbelief, cynicism, and the grossest immorality took the place of religious fervor. The foulest of French plays were placed on the stage and Charles II—a Catholic at heart—set the nation an example of lifelong licentiousness. And yet, "Nothing that was really worthy in the work of Puritanism was undone, the revels of Whitehall, the skepticism and debauchery of courtiers, the corruption of statesmen, left the mass of Englishmen what Puritanism had made them." Says Greene,—"Serious, earnest, sober in life and conduct, firm in love of Protestism and Freedom," they cast the idols out of their churches, overturned the papal altars, and there was to be no future compromise. Neither Charles II. nor James I. were to be suffered to enchain them again to the papacy. "Puritanism in the revolution of 1688, (when William and Mary became King and Queen of England)—was to do what it had failed to do in 1642—in forwarding the cause of civil liberty, and to bring about through Wesley and the revival of the eighteenth century the work of religious reform which its earlier efforts had thrown back a hundred years." Catholicism no longer ruled England in the person of her kings but slowly and surely a religious deadness was creeping over the the land, and "there were no signs of improvement during the reigns of George I, and George II. Sneering scepticism was universal."

Licentiousness, as in the reign of Charles II, was openly avowed and practiced, and "in the midst of this wholesale wickedness the churches were asleep." But God was preparing instruments to change all this. Hidden away from the eyes of the world was a lad, in a country inn at Gloucestershire, whose name was George Whitefield, born Dec. 16, 1714, died in Newburyport, Mass., Sept. 30th, 1770, and in a country parsonage in Lincolnshire two little lads, whose father was so poor that they often had to go without supper or shoes. They were John Wesley, born at Epworth June 17, 1703, died at London March 2, 1791, and Charles Wesley, born 1708, died in London in March, 1788.

All three had been taught to revere God and his holy Word, and when sent to school at Oxford, "were untouched by the moral pollution about them, and refused to swear, get into debt or neglect their studies."

S. ROXANA WIRTH.

(To be Continued.)

Gold Dust.

Manifesting truth by a holy life is the best ministry.

The children and servants of God look not so much to danger as to duty.

Our daily business is not a hinderance to the gospel but is the means of contact with other men, by means of which we can preach the gospel to them.—Peloubet.

It is rare when injustice or slights patiently borne do not leave the heart at the close of the day filled with marvelous joy and peace.

To be a strong hand in the dark to another in the time of need, to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life.

ANNA DREW.

Communicated.

At Breaking of Bread.

JAMES i. 5 7.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith nothing wavering. He that wavereth is like a wave of the sea, driven with the wind and tossed, for let not that man think that he shall receive anything of the Lord.

What we ask of the Lord we should ask in faith, for without faith it is impossible to please God. We should ask in faith, nothing wavering, but be steadfast, holding fast the profession of our faith without wavering, for he is faithful that promised.

Jesus said no man having put his hand to the plow and looking back is fit for the kingdom of God. Let us look forward to the kingdom, and let us not be carried about with strange doctrine, for it is a good thing that the heart be established with grace. The eyes of the Lord are over the righteous, and his ears are open unto their prayers. Let us be faithful to the end, that we may receive a crown of life that fadeth not away.

ESTHER BURTON.

Sister Burton was not present. Her short, but interesting, exhortation was read, then several of the members took part in exhorting one another. Heb x 25. The morning sermon was on "Ministering Spirits." Heb i 13, 14. Sister Ella Knowles called attention to the blessing of Joseph by his father Jacob—Israel, and Joseph's sons, Ephriam and Manasseh. Gen xlviii 15, 16.

Sister Robison gave some good thoughts on the Sunday School lesson, "Heroes of Faith". Heb xi. And that as we "are compassed about with so great a cloud of witnesses..... let us run with patience the race set before us. Looking into Jesus the author and finisher of our faith." Heb xii 1, 2. Keeping ourselves in the way of the covenant, and God will never forsake us.

Brother Buckman referred to James i. 5 6, where he exhorts the brethren to ask God for wisdom, and it shall be given liberally, if the asking is done in faith. If the prayer be not of faith, nothing is granted.

Brother Pottorf quoted, My brethren, count it all joy when ye fall into diverse temptations. Because the trying of faith works patience. The man that stands trial is happy, for he is promised a crown of life. James i. 2-12.

Sister McCave read Of his own will begat he us with the Word of Truth, that we should be a kind of first-fruit of his creatures, James i. 18, then referred to the joy of Peter because I was begotten again to a lively ho by the resurrection of Jesus Chr from the dead, I Peter i. 3.

Sister Neill said God tries, man tempts. God tries us by the gospel. If we hold up the light, we will b often tried—opposed by unbelievers. That is the trying of our faith, every one is tried.

Brother Barber read the beautiful exhortation of Paul the apostle of Jesus Christ to the saints and faithful brethren at Colosse—If ye be ri with Christ, seek those things wh are above, where Christ sitteth on the right hand of God. Colossians i. 1-3; ii. 1.

Brother Morrow is a traveling salesman, had been away for a month, during which time he had heard ver many things contrary to the doctrin which is according to godliness, 1 Ti vi. 3. The speakers had good word and fair speeches, Rom. xvi. 18, bu when the "masterly sermon" wa tried by the standard of the gospel the product was "husks". The speakers were of the class that Paul so earnestly and kindly warned Timothy against. "Desiring to be teachers... understanding neither what they said, nor whereof they affirmed." 1 Tim i 7.

P. NEILL.

The great cause of social crime is drink. The great cause of poverty is drink. When I hear of a family broken up and ask the cause—drink. If I go to the gallows and ask its victim the cause, the answer—drink. Then I ask myself in perfect wonderment, Why do not men put a stop to this thing.—Ireland.

An Englishman who has spent a year in America, asserts that as a rule children get no training in the United States. The only place where they are put in restraint is in school, and consequently the schools are shaping the characters of the coming generation in America.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D.C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Pennsylvania LINES

Chicago Excursion

Fare $1.25, for trains leaving Plymouth 5:02 and 9:07 a m, 1:30, 1:38, 5:52 and 6:20 p m, Saturday July 17, and 5:02 and 6:20 a m Sunday, good returning until Monday July 19, inclusive.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list of those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Announcement.

The Southern Illinois Conference will be held at the Restitution Church eight miles south of Casey, from Sep. 25 to Oct. 3 inclusive. Names of the preachers and programme will appear later.

B. J. WOODS, Sec.

Bro. Allard desires us to announce that the Iowa State Conference will be held at Waterloo, August 21 to 29 inclusive. Regular notice and the programme will appear later.

The Northwest Conference of the Church of God will be held at Corvallis Oregon, on June 25-27.

LEWIS MONTGOMERY.

The Nebraska State Conference of the Church of God will be held in St. Paul, August 28 to September 5 inclusive. Programme will be published later.

ALTA KING.

The Conference of the Church of God in the State of Ohio will be held at Springfield, beginning on Wednesday evening, August 25, and continuing over the following Sunday. The brethren have secured the use of the Fair Grounds, and there is every indication of having perfect convenience and comfort. An earnest invitation is extended to all those of like precious faith.

A complete programme will appear in this paper as soon as it is made up.

STANLEY A. SANFORD, Sec.

To All Concerned:

The undersigned members of the Board of Management of the Bible School Association of the Church of God, having failed to devise any practical plan for the furthering of systematic effort for Bible school work, have with the consent of the most liberal donors, transferred the funds that were placed in our hands, over to Mrs Harriet Boice for use in above named work according to her best judgment. The Visitor, a most commendable production in many respects, is the result of said transfer. Further monies should be sent her direct.

To the end that opportunity may be open for others to undertake what we as a Board have failed in accomplishing, we hereby declare our places vacant from the date of publishing this notice.

F L AUSTIN,
THOMAS A IVEY,
L E CONNER,
JOHN L WINCE,
L A BOICE.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Hindu Literature.

This book of over 400 pages is of special value to the young people in order to enable them to meet the attacks upon Christianity from Theosophists and others. It has been fully endorsed by the most eminent Oriental scholars of Europe as being authentic, and the historic facts here presented are unimpeachable. A few copies of this standard $1.50 book may now be had for $1.00 a copy post paid. It is used in colleges and universities. Send all orders to Mrs. Elizabeth A Reed, 1311 Balmoral av, Chicago, Illinois.

Dear Brothers and Sisters:

There are some among you who have not paid their subscriptions and still others that have not subscribed who would be glad to help send the gospel of the kingdom to those who are in darkness. As our funds are nearly exhausted, and this work cannot be carried on without money, I am asking each of you to give of your means as God has prospered you. There has been good work done by our preaching brethren this year, and many have been brought to a knowledge of the truth.

Those who are isolated and love the blessed truths and feel they can spare something, even it is only a small amount, send it to the writer. Let us each do our duty that we may hear the Master say, Well done thou good and faithful servant. Let us each one feel that we have a personal interest in this matter. Give and it shall be given unto you, good measure, pressed down and shaken together, and running over, shall men give unto your bosom, for with the same measure that you mete withal, it shall be measured to you again. Luke vi. 38.

With much love for each of you, in my heart I am your Sister in the Christ,

Address me at St. Paul, Neb.

ALTA KING Sec.
Sec. Nebraska Conference.

Brother Underwood,

Please say in THE RESTITUTION that on account of the resignation of Sister Minnie Rogers as Secretary of the Nebraska State Conference, Sister Alta King has been appointed and her address is St. Paul, Neb.

M. D. NEWELL,
President of Conference.

Owing to Sister Rogers leaving us for California all communications, money orders, etc., must be sent to Alta King of Palmer, Neb., who will act as secretary until Conference. We would like all isolated members to notify the acting secretary if they intend coming to Conference and the secretaries of the different churches to send notice of the number from their respective churches who intend to come. This will be necessary so arrangements for entertaining may be made.

ALTA KING.

[There is a little confusion here, as Brother Newell says St. Paul, and Sister King says Palmer. We presume letters sent to either place will be forwarded to her.—ED.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 87 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

Pennsylvania LINES

EXCURSIONS - - EXCURSIONS

TO NIAGARA FALLS
Annual Low Fare Excursion August 26, via Cleveland and Steamer through Buffalo.

TO ATLANTIC CITY, CAPE MAY
And other Seashore Resorts. Annual Low Fare Excursion August 5. Just the time for a vacation outing.

TO COLORADO AND CALIFORNIA
Tourist tickets on sale daily during the season with long limit. Variable routes. Excellent opportunity for vacation tours through the Great West.

TO Alaska-Yukon-Pacific EXPOSITION
Excursion tickets to Seattle on sale daily. Portland, San Francisco, and other Pacific Coast and Western cities may be visited on the trip, which may be made over variable routes west of Chicago and St. Louis.

TO ST. PAUL AND MINNEAPOLIS
July 5, 6 and 7 for the Christian Endeavor International Convention

TO DENVER
July 1, 2, 3 and 4.

FOURTH OF JULY
Low Fares July 3, 4 and 5

Full particulars about excursions over the Pennsylvania Lines, fares and time of trains, and any desired travel information, will be cheerfully furnished upon request. Consult the nearest ticket agent, or call on or write to J. E. Hanes, Ticket Agent, Plymouth, Ind

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Notice To Bereans.

For nearly eight years, our President, Miss Anna Drew, has been working faithfully at the helm, in the meantime doing a vast amount of letter writing. It is absolutely necessary that she take a rest, in order that she may be built up physically.

There is no need for you to do less writing, for a committee has been appointed to attend to the correspondence for the present. The quarterly reports may be sent to Miss Mabel Drummond, Chana, Illinois, Sec'y., and any information regarding the work of the Bereans, their lesson outlines, etc., will be promptly answered by writing to Miss Almeda Mitchell, Lanark, Illinois.

BROTHER John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 76 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death. Signs of the end, Through the second vail, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured the VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scriptures as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word Price 50 cts.

Pine Woods Bible Class, a book of 180 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave. Austin Station, Chicago Illinois.

Brother S. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 366 West Main Street, Salem, Ohio, and get a supply of this tract.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

FOUR-PAGE TRACTS.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

Age to Come Not a Heresy, by H. V Reed.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think that sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10643 Ashbury Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 10648 Ashbury ave, N E Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

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IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind., not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper gets delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when he is ready picks up an envelope that has to be purchased to hold it, addresses it, puts on the necessary stamps, and drops it in the box. He has labored hard to produce his finished work, has neglected large important points—he did not provide himself an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

He Shall Send His Angels.

Angels come, O come away:
Waiting spirits do not stay;
Bear, O bear us to our home.
For the harvest time has come.

Clouds of glory linger ring,
Hasten our blessed Jesus bring;
Gleams no longer upon afar,
Like a dim uncertain star.

Speed thy coming, blessed One!
We are fainting sad and lone;
Why doth yet the star of day
Its bright rising thus delay?

Whirlwinds struggling still roar,
With the mighty conqueror's car.
Speed along like tempests driven,
From the bursting gates of heaven.

Meek and humble trusting ones,
Zion's suffering trodden sons,
"Day and night," prevail in prayer,
Till the kingdom ye shall share.

Let Creation's prayer arise,
Filling all the exalted skies,
Rise as incense to His hand,
Who doth by the altar stand.

Voice of God! awake the dead!
Now descend with earthquake dread!
Trump of judgment sound the tone,
That shall end Creation's groan!

Communicated.

John's Visions.

It is worthy of notice that the saints, the one body of Christ, are seen in vision participating with the Lord before the resurrection of the dead is stated or in vision referred to.

The return of Jesus to the earth, his visible presence made manifest means life to his servants, with honor and glory to the worthy.

The resurrection of the dead, and the bestowments of reward, stands foremost of all events pertaining to the coming age.

Not until we come to the 11th chapter do we meet with a statement involving the resurrection, but on reaching the 20th chapter we are favored with a detailed description of what is briefly announced in the 11th.

In the first instance it is declared as the "time of the dead" introduced by

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVIII. PLYMOUTH, INDIANA, JULY 14, 1909. NUMBER 26.

the sounding of the seventh trumpet: that is a time predetermined when "the dead should be judged and thou shouldst give reward unto the prophets and unto the saints, and them that fear thy name small and great, and shouldst destroy them that destroy the earth."

The prophets are all saints, but the saints are not all prophets, but both revere the name of God, but the unrighteous corrupt the earth—people.

In the 20th chapter of Revelations there is first an outline view of what transpires at the beginning and at the end of the thousand years, the kingdom age proper, and at the same time incidentally stating that the saints, the one body, and the martyrs slain by the beast whose name and mark they refused also lived and reigned with Christ the thousand years.

I venture the remark here, that the Apocalypse is almost absolutely silent as to what occurs during the millenial age, and still more so as to the order of things obtaining in the unknown beyond.

Curiosity never content with what can be known is always on the alert to enquire into the unknowable, but enlightened reason will dictate silence, where God has not spoken. It is folly to open the door to vain speculation. Secret things belong to God, but what he has revealed is for us, and we should be content therewith. When we begin to philosophize as to what will transpire in the unexplored beyond, we trespass on forbidden ground outside of the scope and design of John's visions as made known in the opening chapters of the book.

Returning to the further consideration of the resurrection in "the time of the dead," we notice first two classes brought to view, the righteous and the wicked; their being judged and rewarded certainly implies coming forth from the death state, although it is not directly affirmed in chapter 11. They must necessarily awake and stand before the Judge, previous to any declaration of approval, and before there can be any bestowment of reward. This is clearly set forth in every illustration that Christ has given, and also in all the epistles of the apostles. Moreover when we come to consider the vision as recorded in Rev xx 11-15 all doubt in the matter vanishes away. And I saw a great white throne, and him that sat on it, from whose face the heaven (world rulers) and earth (peoples ruled) fled away, and there was found no place for them, that is in the presence of the Judge, and the general assembly of the living and dead under law to Christ. And I saw the dead small and great stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things written in the books according to their works, and the sea gave up the dead which were in it, and death and the grave delivered up the dead which were in them, and they were judged every man according to their works, and death and hades were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of life was cast into the lake of fire."

In the above testimony the following points are clearly set forth:

1. The dead are represented as standing.

2. The sea, death and the grave deliver up the dead, which are in them. This occurs before the opening of the books takes place, and before any judicial verdict of approval or disapproval is rendered, which proves that the dead are neither judged nor rewarded until after they come forth from the state of death. Both just and unjust come forth simultaneously and stand before God, the Judge of all.

Doubtless some one will say to me, the resurrection spoken of in Rev xx 10 15, does not occur until the end of the millennial reign, I am aware this view is entertained by many, but to my mind it is untenable for various reasons.

1. Because they are related to the book of life, styled the Lamb's book of life in Rev xxi 27. None are parties of record in this book, but those related to Christ by faith and obedience. The Lamb's book of life dates back to the foundation of the world. Rev xiii 8. Moses alludes to it when in a moment of depression he fell on his face and called upon God, saying, "blot me out of thy book," which then first written, while in the next verse it is said, "Whosoever hath sinned against me, him will I blot out of my book." Ex xxxii 32-33, this accords nicely with Rev iii 5. David in Spirit speaks prophetically of the book of life as related to those who persecuted and crucified Jesus, "Let them be blotted out of the book of living, and not be written with the righteous." Psa lxix 28. And Daniel also in vision was favored with a view of the judgment scene, when many thousands were assembled, and the books were opened. Dan vii corresponding with Rev xx 10-15, contemplating the same general assembly of the living and dead related to Christ as under law to God and amenable to his tribunal also in accord with Paul's words, "Ye are approaching unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly or congregation of first borns, having been enrolled in heaven, and to God the Judge of all, and the consciences of just men made perfect." Heb xii.

The fact that the dead ones of Rev xx 11-15 together with the living constitute the general assembly contemplated in the foregoing testimony shows conclusively that the event of the dead standing before God, the Judge of all, occurs at the sounding of the seventh trumpet in the "time of the dead" spoken of in chapter 11, and therefore not at the end of the thousand years.

Again those whose names are written in the Lamb's book of life become the constituent elements of the antitypical tabernacle, also the Holy City coming down from heaven prepared as a bride adorned for her husband. The Holy City, New Jerusalem, is symbolical of the one body, in contradistinction to the Mystical Babylon, that has become the "hold of every foul spirit, and the cage of every unclean and hateful bird, whose sins have reached unto heaven" represented in vision as a drunken prostitute intoxicated with the blood of the saints, and with the blood of the martyrs of Jesus, and guilty of spiritual fornication with the kings of the earth. This ecclesiastical hierarchy at the present time arrogantly claims to be the kingdom of God, and within the past few weeks its spiritual mouth has affirmed the right to dominate over the nations of the earth on the ground that the Roman church is the wife of Christ. The symbolic Babylon proud and vain in her pretensions together with all her progeny is styled the "mother of harlots and the abominations of the earth," who have made all "nations drunk with the wine of her fornication" is neither the wife nor the bride of the Lamb. The prospective bride is made up of a people, "Zealous of good works," having purified their hearts by faith and obedience. A people called out from the world by the gospel of the kingdom for the honor of Jehovah's name, and the manifestation of his glory in all the earth—a royal house, a holy nation who have been justified and redeemed from sin and death by the blood of the Lamb.

At the present time most of them are sleeping in the dust of death, but in the time of the dead now near at hand, they will awake and come forth from their dusty beds, to render an account of their stewardship and receive their reward in fulfilment of the promise, as written "behold I come quickly, and my reward is with me to give every man according as his work shall be." Rev xxii 12. The basis of reward is character built up and tested during their probationary life time.

Having voluntarily come into covenant relationship with Christ, as his prospective bride, they cannot break that covenant with impunity, the wedding garment he has provided is clean and white, and it is required that they keep it lest they walk naked, spiritually in a nude state, and expose their shame in the day of their gathering together unto the Lord. John saw them in vision standing before the Judge when the books were opened, and he also saw them afterward as God's tabernacle and the Holy City, having been separated from the unclean by the righteous Judge.

Sometimes I am told the righteous do not come into judgment condemnation. No one affirms that they do. Paul affirms that we must all stand before the judgment (condemnation seat) of Christ." Rom xiv. The reader will see that the word judgment does not always mean condemnation. That all the candidates on probation for eternal life and the kingdom, will give an account of their stewardship while their Lord was absent in the far country is so abundantly and emphatically taught in the Scriptures, it is folly to dispute it, or try to evade the testimony. I have little patience with the sophistry that seeks to make a plaything out of the words Judge and judgment, it may be all amusing but in no way edifying. The primary meaning of the word judge in the original Greek, signifies to divide, to separate, and this is what transpires when the responsible living and dead, appear before the Judge of all.

GEO. MOYER.

Pine Woods Bible Class.

Teacher. As by previous arrangement, our subject for tonight will be:

SEED SOWING.

What is the object of sowing seed?

Albert. That a crop may be produced of the same nature as the seed sown. See Gal vi 7, 8: "Whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Q. To reap life everlasting as the result of the seed previously sown, what kind of seed will it be necessary to sow?

A. Why seed of the same nature, of course.

Q. What is that?

A. See 1 Pet i 23: "Being begotten again not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." The Seed is the Word, and the nature of the Seed is expressed in the phrase: "which liveth and abideth forever."

Q. Well, the next thing to be ascertained is what is the Word spoken of here?

A. See verse 25: "But the Word of the Lord endureth forever. And this is the Word which by the gospel is preached unto you."

Well, then; the gospel is the incorruptible seed, which will produce a harvest like the seed sown.

Q. The next thing is, what is the gospel?

A. The gospel Christ preached. See Mark i 14: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God."

Q. Is the Word of the kingdom called the good seed?

A. See Matt xiii 18, 19: "Hear ye therefore the parable of the sower. When any one heareth the Word of the kingdom, and understandeth it not, then cometh the wicked, and catcheth away that which was sown in his heart."

Q. Well, the Word of the kingdom must be "understood," before it as seed will produce a crop like itself?

A. Yes, sir; see verse 23: "He that received seed into the good ground, is he that heareth the Word and understandeth it; which also beareth fruit, and bringeth forth some an hundred fold, some sixty, some thirty."

Q. Well, if a person is begotten again by "incorruptible seed," what does such an one become?

A. See Matt xiii 38: "The good seed are the children of the kingdom." They become God's seed, like our children are our seed; and being God's seed, they are heirs of the kingdom—the children of the kingdom.

Q. Well, if the "children of the kingdom," should die, when will they "reap life everlasting," or the Spirit nature?

A. See 1 Cor xv 44: "It is sown in corruption, it is raised in incorruption."

Q. But will they not have to be examined at the judgment seat first?

A. See John v. 24: "He that heareth my Word, (the Word of the kingdom—the good seed) and believeth on him that sent me hath everlasting life (in the Son) and shall not come into condemnation (judgment) but is passed (judicially) from death unto life."

Q. What is the significance of the word "sow" in the phrase: "sown in corruption?"

A. The context plainly shows it to be the passing into the state of death.

Q. Does any one have a different idea?

A. Yes, sir; Mr. Williams, a Christadelphian, in his debate with another Christadelphian says; it means the casting out of the earth of the dead in mortal bodies. See page 8, of his debate, where he says: "It is sown or cast out, a living body, or a natural body," and on page 9, he says: "having passed the ordeal of judgment, it is raised into the immortal, or incorruptible," which he calls the "quickening."

Lud. I would like to put Mr. Williams' idea of sowing, in connection with another Scripture. See 1 Cor xv. 36: "Thou fool, that which thou sowest is not quickened, except it die."

Now, then, if sowing means to "cast out a natural body," from the earth, for the ordeal of judgment, then it will have to die again before it can be quickened into immortal life, after the judgment, because Paul says, "that which thou sowest, is not quickened, except it die." Any one ought to see the point, that if the Christadelphian view of sowing is correct, the one cast out of the earth alive has to die again before eternal life is conferred upon the victor. This ought to brand the theory as false.

George. Christ is given as a pattern as to how the saints will be raised. Does Mr. Williams teach that Christ was raised mortal?

Teacher. Yes, sir; see page 28, of his debate; he says: "I want to prove two points here, first that Christ emerged from the grave mortal (did a sinless man need judging?) and was quickened afterwards; and secondly, that those to whom Paul wrote will emerge from the grave mortal, and will be quickened into immortality afterwards."

Ella. Please read Rom v. 9: "Knowing that Christ being raised from the dead, dieth no more." The word "raised," signifies the act of raising completed.

George. When was the act completed?

A. See Matt xxviii 1-7: "In the end of the Sabbath, (Saturday night) as it began to dawn toward the first of the week, came Mary Magdalene and the other Mary to see the sepulchre. * * * The angel answered and said unto the women, fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen. * * * Go quickly and tell his disciples that he is risen from the dead." Therefore "knowing that Christ being raised from the dead dieth no more." Why? because "he is risen from the dead," and that act was completed "in the end of the Sabbath." With regard to this point Mr. Williams' opponent said: "Says Paul, 'he was declared to be the Son of God with power, (it is sown in weakness; it is raised in power) according to the Spirit of holiness by the resurrection from the dead? What more do we need to prove that Christ was raised immortal? To be declared the Son of God with power according to the Spirit of holiness was to be made a quickening Spirit; as God is a Spirit, so he was made in the impress of the incorruptible God by the resurrection from the dead. Some one is perhaps ready to say, 'Yes, we believe all that,

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

but we believe this resurrection was not completed when he was made alive, not until he ascended to the Father." It is amazingly strange, as to what extent men will corrupt the Scriptures who have fleshly theories to sustain. The Scripture still stands. "It is sown a natural body; it is raised a spiritual body." A labored theory to break its force, must of necessity, be false.

We will now adjourn.

Yours in the Blessed Hope.
W. H. WILSON.

Free Thinking.

The boasted free thinker is usually only a loose thinker. One who refuses to be toggled down to any of the ordinary rules that hamper logical reasoning, starts off at a tangent to every thing, and like the little boy who seeing that he was losing the game, shuffled all the pieces on the checker board and wanted to start all over again. Free thinking is impossible in any line of thought whatever. All knowledge acquired by humanity has been acquired, and must continue to be acquired by patient application of sequences and consequences along set lines. The mathematician must follow the multiplication table, the mechanic must go by the square and rule, the navigator by the compass and sextant, the merchant, the farmer the butcher, the baker, the candlestick maker, have all distinct laws of procedure, along which they must carry forward their plans and purposes.

Even in the animal races each kind has its distinct line of action along which it proceeds to accomplish the end of its being. So must it be with the race of man, even to his highest and most spiritual thought and purpose "precept must be upon precept, precept upon precept, line upon line, line upon line; here a little—there a little"—gather it in, fit and add it on, and as human knowledge widens and human experience deepens, we may follow wider lines and dig with deeper purpose, to build for higher motives, but the fundamental principles, and the "eternal verities" may never be disturbed, or the whole structure of reason would crumble.

The wrecks of antique philosophy and creeds, as well as societies, civilizations and empires, was caused by the fact that they were "out of plumb" with the "eternal verities." None of the founders of these old "systems" were careful to trouble about bottom facts, and most of them had the most supercilious contempt for "material things," and so they turned their imagination adrift on "old wives fables" and "fairy tales" of spirits and demons and gods of hells and purgatories, and such like that had no manner of connection or continuity with the things of daily life that appeal by their presence to the five senses; made no pretence of such connection, and in fact boasted that there was none—cut loose from "the things of time and space"—they were "free thinkers."

Gentle reader, never mind about thinking freely, practice the art of thinking correctly.

J. F. GILLETLY.

SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton, Indiana, or from this office as is most convenient.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The Restitution.

A. B. UNDERWOOD, Office Editor

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
A. B. UNDERWOOD.

Plymouth, Indiana, July 14, 1909.

We trust all who know their time has expired, will realize how important it is that they renew promptly. To make out and mail statements to each is quite expensive, and most all already know when their time runs out, so that it is not really necessary. Please take note of this, friends.

Our space is given over to correspondents this week.

We expect Brother Wince will visit the Plymouth Church next Sunday.

Brother Joseph Williams reported interesting meetings at the Hillisburg Church last week, and was announced for Pleasant View, Warren County on July 11. We hope he will give us full account soon.

We have received a letter from a Sister who signs only initials, giving no other clue to her identity. The letter cannot be answered because we know no one by these initials, and it cannot be published because the author does not give her name. As a matter of good faith to us the name of an author must be given. If one does not want his name signed he can have only initials published, but for our protection we must know who the author is. Tell who you are, then we can answer.

Communicated.

The Bible and its Message. Number 12.

Pilate asked a very important question of Jesus the night of his trial. "What is Truth?" has sounded down through the centuries of the past and has been answered by but few of the race. A very large percent of the people have rejected it through the traditions of their fathers. The answer to this question is not given through the theological schools of the past nor present. It can be answered by giving heed to the written word. In John xx 31 we read, These things are written, that ye might believe that Jesus in the Christ, the Son of God; and that believing ye might have life through his name. Again we read, "Ye shall know the truth and the truth shall make you free." Jesus in his prayer, recorded in John xvii prays that his apostles may be sanctified through thy truth. Thy word is truth. In view of these statements we will venture to answer the question by referring to the word of truth. Paul in writing to Timothy states that Jesus witnessed a good confession before Pontius Pilate. Let us then seek for this confession. In John xviii 33, Pilate asks of Jesus, "Art thou the king of the Jews?" Please note the answer. "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth." The truth here spoken of was in connection with the kingdom of God. Jesus answered and said, My kingdom is not of this world (political arraugment): If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews. Now is my kingdom not far from hence (this age).

Jesus plainly taught that his kingdom is of the future. In Luke xix he speaks a parable unto them and teaches this same truth. As they heard these things he added and spake a parable because he was nigh to Jerusalem, and because they, (the apostles) thought that the kingdom of God would immediately appear. A certain nobleman went into a far country to receive for himself a kingdom and to return. He called his servants and delivered them ten pounds, and said unto them occupy till I come. This nobleman was Jesus and he has gone into heaven to receive kingly authority (a kingdom) and return. When he returns, his servants will assist in establishing this kingdom. See Rev ii 26, 27. He that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star. The Psalmist testifies to the same. Psalm cxlix. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth and a two-edged sword in their hand; to execute vengeance upon the heathen and punishment upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written. This honor have all the saints.

The saints here spoken of are yet in the dust and will be until Jesus comes and gives them immortality through the resurrection. The truth to which Jesus confessed before Pilate was that his kingdom is yet future. Many more texts could be given bearing on the same subject, but we consider the above sufficient. Permit us to call your attention to testimony found in other parts of the inspired writing. In Hebrew i Paul says that God in sundry times and in divers manners spake in times past unto the fathers by the prophets, Hath in these last days spoken unto us by Sisson whom he hath appointed heir of all things, by (for) whom also he made or arranged the worlds (ages) Therefore (chapter ii 1-4) we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip (run out). For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great a salvation; which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him. God also bearing them witness, both with signs and wonders and with divers miracles and gifts of the Holy Spirit according to his own will. I wish to call your attention to the fact that this great salvation (the truth) was spoken by the Lord at the first and that it was confirmed by those who heard him. Also that God witnessed the things preached both by signs and wonders and miracles and gifts of the Holy Spirit. God has always employed agents to deliver his message and recognized them in some special manner. In Luke iv we read that Jesus entered into a synagogue on the Sabbath day and read from the prophet Isaiah. The spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. This was the message of the spirit to Jesus. He was sent to preach the gospel. In Matt iv 23 it is written that Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of sickness and diseases among the people. Note that God witnessed the preaching by giving Jesus power to heal sickness and disease.

The great salvation spoken of by Paul and preached by the Lord will be accomplished through preaching the gospel of the kingdom. By this preaching, God is taking out of the nations a people for his name. To them he will give power over the nations. Another New Testament writer testifies that after that John was put in prison Jesus came into Galilee preaching the Gospel of the kingdom of God, and saying, "The time is fulfilled and the kingdom of God is at hand; repent and believe the gospel." Jesus during his ministry preached this gospel. The evidence that he preached the true message is that the Father gave him power to open the eyes of the blind and to raise the dead. These he did on several occasions. He raised the son of the widow of Nain and Lazarus, the brother of Mary and Martha. These are the evidences of the truthfulness of the gospel he preached. Those who preach another gospel will bring upon them the curse written.

It is also written that this preaching was confirmed by those who heard him. They, the apostles, confirmed by preaching the same message. Then he called his twelve disciples together and gave them power and authority over all devils and to cure diseases. And he sent them to preach the kingdom of God and to heal the sick. And they departed and went through the towns, preaching the gospel and healing everywhere.

The question as asked by Pilate is answered in the above. Jesus was the messenger who proclaimed the great salvation. His apostles confirmed, by preaching, the same message. God witness the preaching of both by giving them power to perform miracles. In our next we will, the Lord willing, speak more fully of this kingdom. Showing that it is to be a literal kingdom.

Your Brother, looking for the blessed hope and the glorious appearing of our Christ.

D. C. Robison.

Sunday School Lesson.

Lesson for Sunday, July 18.

Paul's Second Missionary Journey. Acts xvii. 1-15.

Golden Text.—Thy Word have I hid in mine heart, that I might not sin against thee. Psa cxix 11.

After the wonderful events recorded in the last lesson, Paul and his company left Philippi.

Lesson verse 1. What towns did they pass through. Where did they come to? Amphipolis was formerly the capital of eastern Macedonia. It is now an obscure place called by the Turks Emboli. Apollonia, a city of Macedonia at the head of the Aegean Sea. Thessalonica, the capital of one of the districts of Macedonia, at the northern end of the gulf of Saloniki, second in commercial importance to Constantinople.

What was it Thessalonica? There are said to be now about seventy-six synagogues, and twenty-six Greek churches, population about 70,000. The Jews are the principal business men.

2. What was Paul's manner. What did he do for three Sabbath days? What is meant by reasoning out of the Scriptures? The interest and importance of Paul's journeys does not lie in the number of places he visited, nor the many miles he traveled, but in what he said and did, and accomplished. His chief mission was to preach the gospel to the Gentiles, "To turn them from darkness to light, from the power of Satan unto God." Acts xxvi 17-23 He was to do this by "reasoning out of the Scriptures." A fine sample of this reasoning is found in Acts xiii 16-49. Paul reasoned out of the Scriptures. The world's preachers of the present day try to reason things into the Scriptures.

3. What is "opening and alleging"? It is gathering expression from various prophets, comparing and combining these expressions and assertively proving that they are concerning Jesus Christ—the Messias, which is, being interpreted, the Christ,—the Anointed. John i 41. Where in the Scriptures do we find the suffering of Christ? Isa liii. And where about the rising from the dead? Psa xvi 10; Acts ii 31.

The world's preachers pretend to believe that Jesus suffered—died and was buried and rose from the dead. They positively deny this by saying he went from the cross to heaven—Paradise—and took the thief with him. They try to harmonize their opposite statements by saying "his body."

4. Why did they not all believe? Many "professing Christians" try to evade this question by saying, "We do not all see alike." The writer of the Acts does not talk about seeing, but believing. Some of a certain class believed, and a great many of another. Who were the two classes, or nations, or peoples.

5. Were "the Jews which believed not" prevented from believing? Why were they envious and angry? Were Paul and Silas to blame? Did not the Jews all profess to believe the Scriptures? They certainly did, and claimed to be the children of Abraham. John viii 33. But Jesus said their father was the devil. John viii 44. That was why they "set all the city on an uproar." What did they want to do?

6. Did they find them? What did they do? What did they accuse them of?

7. Who was Jason? One of the faithful believing brethren who entertained Paul during his stay in Thessalonica. And who was willing to suffer for the kingdom of God's sake, Luke xviii 29, and the name of Jesus. Acts v 41. They were charged with doing "contrary to the decrees of Cesar." Was the charge true or false? Did Paul and Silas say that Jesus was a king? Is Jesus a king? John xviii 37. Did they say Jesus wanted to be king of Rome?

8. Were the people and the rulers disturbed? Did they take pains to find out if the charges were true?

9. Just what is meant by "security" is not quite clear, but the authorities did not find them guilty.

10. What did the brethren do with Paul and Silas? What did they do when they reached Berea?

11. What was the difference between some in Thessalonica and some in Berea? Was "the Word" the same as mentioned in verse 3? Does "searching the Scriptures" mean reading a chapter, or a few chapters? How often did they search the Scriptures? Was the New Testament part of the Scriptures? What were the Bereans searching the Scriptures for? When people hear "sermons" now do they search the Scriptures daily? If not, why not?

12. What was the result of the preaching and searching?

13. Did Paul have any trouble at Berea?

14. What was done with Paul?

15. Where did they take Paul to? Why is there no such trouble now when the same Word of God is preached? Do all the people now hear it gladly? And if not, why not?

Next Lesson. Paul's second missionary journey continued. Acts xvii 22-34.

P. Neill.

Lesson for Sunday, July 25.

Paul's Second Missionary Journey continued. Acts xvii. 22-34.

Golden Text. "God is a Spirit; and they that worship him must worship him in spirit and in truth." John iv. 24.

At the close of the last lesson the brethren had to get Paul out of Berea because the unbelievers had followed him from Thessalonica and made trouble. He was conducted to Athens about one hundred and twenty miles south of Thessalonica. He waited there for Silas and Timothy. While waiting for them he looked round the city. He was grieved to find it given over to idolatry—full of idols—he went to the synagogue and reasoned with the Jews, and in the public meeting places with those he found there.

The very wise (?) men of Athens called him a babbler—one who has picked up scraps of information. They said he preached strange gods because he preached Jesus and the resurrection. Thousands now profess to believe on Jesus and in the resurrection, but if they heard—could hear—Paul preaching the very important doctrine, they—like the wise men of Athens—would be ready to call him a babbler.

The learned Athenians took Paul to the supreme council hall to hear what he had to say. They made it their daily business to find some thing new. People still greeet each other with "What's new?"

Verse 22, Where did Paul stand?—In the middle of the assembly room. What did he mean by "too superstitious?"—The sincere worship of many gods, Acts xiv. 11, 12.

23, What did Paul find? Do the "wise and prudent" know any more about the true God and Jesus and the resurrection now than they did then? Matt. xi. 25, 26.

24, How many gods does Paul mention in this verse? What would the Athenians have done if they had believed Paul?—They would have torn down or abandoned their many temples to their many gods. Did God ever dwell in a temple made by hands? Exo. xxv. 8 22.

25, How should, and how must God be worshipped?—see golden text. What is worship in spirit and in truth? —Having full faith in what God promised Abraham, Gal. iii. 8, 9, and saying, What hinders me to be baptized? Acts viii. 35-38.

26, As God only made one man, and one woman, how is it that there are nations? Gen. xi. 9.

27, Does God force people to seek after him?—No. When any one with an honest and good heart hears the gospel, Luke viii. 15. The good news impresses "the honest and good heart" the love of God and Christ become apparent, and the Scriptures are searched daily, Acts xvii. 11. When faith is established in the mind, baptism in the name of the Lord Jesus follows. Such a one worships God in spirit and in truth.

28, And such a one not only knows that he lives and moves in God, but through a resurrection when Jesus comes, he knows he will have eternal life in the kingdom of God.

29, Because civilized people do not now worship graven images are they much better and acceptable to God? For answer read 2 Tim. iii.

30, What were people ignorant of before Jesus and his apostles preached?—That the Gentiles were to be invited to God's kingdom and glory. Eph. iii. 5, 6. Why now command all men everywhere to repent?—Because the gospel was then being preached to "every creature" Mark xvi. 15, 16.

31, What is the day called? The day of the Lord, 2 Peter iii. 10. The Son of Man shall come in his glory and judge the nations, Matt. xxv. 31-34. All that truly believe that Jesus really rose from the dead, just as truly believe he will come again and judge the world in righteousness. Where is the assurance that Jesus rose? 1 Cor. xv. 1 f.

32, What did the wise and learned men of Athens do when they heard of the resurrection? Do all that profess to believe in the resurrection of Christ fully expect eternal life by or at the resurrection when the Lord himself descends from heaven? 1 Thess. iv. 16, 17. How do those who are religious who belong to a church expect to be saved? What is their hope?

33, What did Paul do?

34, Was there any in Athens that believed? Did Jesus send word to Paul that he would have great success in converting men when he preached the glad tidings of salvation? "I will show him how great things he must suffer for my name's sake," Acts ix. 16. To all the apostles Jesus said "The time cometh, that whosoever killeth you will think that he doeth God service" John xvi. 2, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" 2 Tim. iii. 12. From these words we can all decide whether or not we are "in Christ."

Next Lesson. Close of Paul's Second Missionary Journey. Acts xviii. 1-11.

P. Neill.

The Bereans Column.

Lost Opportunities.

If we could only call them back again—lost opportunities!
And hold them as we held them
For evil or for good, within our power
What would we do?
If some bright messenger from yonder realms of peace
Should bring us back our past lives, like an open book;
No writing on it, nothing blotted, but every page
Unsullied, white and pure as snowdrift;
What would we write? If we could write it all again.
Of our lost lives, we call you back once more
From out the shadowy land of half-forgotten memories,
And as you stand before us, how can we bear to look on you,
Reproachful, grave and still.
Some kindly deed we might have done, but did not.
Some loving words we might have said, but said not.
Gladness to aching heart we might have given but gave not.
Tell us, what have we done, what have we left undone?
Or have we shared some weak one's sorrow,
And pointed to the Man of Sorrows all forsaken
In his last long hours of agony, and have we
In another's brightened life made bright our own?
O! thou all-loving One who holds the Book of Life,
Wherein so many names are written—just and good,
Are our names written there?
Have we a place prepared in some one
Of those many mansions in our Father's house,
Where we shall go out no more? In that dear home
Where never shall the light of sun go down,
Beyond the reach of sorrow, death or tears;
Where time shall be one long eternity
Of rest, and peace, and joy.
Teach us dear Lord, to live as thou hast lived.
Teach us to suffer, teach us to die,
And in the likeness of thy resurrection, rise
To meet thee in the morning of that sunlight
Which shall go down in darkness never more.

—Janet Carlyle.

[Selected by Florence Lansing.]

Forgotten Workers.

Little men do work for which great men get credit. Unseen men, unknown men, lay foundations, upon which others erect monuments and establish their own fame.

The nurse instructing a little child, the mother forming the mind of her offspring, the teacher communicating the first elements of truth or the first principles of righteousness, these are the persons who if they do their work well ensure the purity of the family, the prosperity of the community, the blessing of God upon the generation to come.

O lowly, lonely worker, toil on. Let your little work for God be done faithfully, and done well. Others may take the credit of the work you wrought, and boast of great results and great success, but God knows the beginning and the end of our labors; and the day is coming when he shall bring to light all hidden things, and give to every man according as his work shall be. What revelation shall then astonish the holders, when great things shall be made small, and little things shall shine forth in grandeur, when many that are now first shall be last, and many that are now last shall be first. Selected by Ada A. Drew.

Dear Bereans:

Now faith is the substance of things hoped for, the evidence of things not seen. Heb xi 1.

In Paul's letter to the Romans he shows where Abraham was justified by faith. Abraham believed God and it was counted unto him for righteousness. Rom iv 3.

In verse 20, He staggered not at the promise through unbelief, but was strong in faith, giving glory to God.

In Hebrews eleventh chapter Paul shows the worthy fruits of faith in the Fathers of old. Let us be as strong in the faith as were our Fathers.

Elizabeth Hutchings.

Dear Bereans:

"I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil iii 14. These are words of the Apostle Paul. Going on he admonishes us to press toward the same mark. This must be the aim of every child of God who would gain a place of citizenship in his kingdom. Whatever we do, we must do all to the glory of God with a pure heart and clean hands.

First we must hear, believe, repent and obey. With this as a starting point, we must press onward continually, striving to develop a more God like character. Adding to our "faith virtue; and to virtue knowledge; and knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet i 5-11.

With this purpose in view we will find many obstacles in our pathway, but will conquer and make them stepping stones by which to build a God-like character. "And let us not be weary in well doing; for in due season we shall reap, if we faint not." Gal vi 9. Thus if we put forth all our energy with an untiring effort, with God's help, we will gain the victory to eternal life when Jesus comes.

Ida Ordhung.

Twenty per cent of all the insane in the United States, or 30,000, owe their condition to alcohol. Their cost to the nation for support is eighteen million annually, and on the low estimate that the productive worth of an individual is $400 a year, there is an additional loss of twelve million more.

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Ebenezer. 1. Sam. 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10837 Orville Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

The Love of God in Christ.

Rom v 8, God commendeth his love toward us, in that while we were yet sinners, Christ died for us.

In the fifth chapter of Paul's epistle to the Romans the reader may notice that it begins with a "therefore;" showing that what follows is dependent upon the truth of that which precedes it. The clearest comprehension of Paul's conclusions must then, depend upon our first gaining a thorough knowledge of those statements of his upon which they are predicated.

With this idea in mind let us go back to the 3rd chapter, where we find that his purpose is to show both Jews and Gentiles that "Faith" is superior to the works of "the law," since none are justified by the latter and none without the former. To quote his own words: "Therefore by the deeds of the law there shall no flesh be justified in the sight of God, for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." What, say some, is this right-eousness of God? The answer, "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: (the "all" embraces both Jews and Gentiles alike) for there is no difference. For all have sinned and come short of the glory of God." Verses 20-23.

Then we find here that one work or purpose of the law was to bring the sinner to a knowledge of his sin—to cause him to see himself as an offender and enemy of God and righteousness. As he says in vii 7, "I had not known sin but by the law." He could not have recognized what was sin, but by the teaching of the law. If the law awakened in the sinner a consciousness of sin it accomplished the first step toward his repentance, forgiveness and the peace with God which follows. The law is therefore pronounced holy, just and good. vii 12, being a school master to bring us to Christ—that is the Jews. The Gentiles are justified freely by his grace without coming under the law of Moses, under which the Jews already were. But after that he had come and his gospel message had been heard by them there was no longer a place for the law. All alike came to God through the redemption that is in Christ Jesus, whom God hath set forth (or foreordained. Margin) to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God. Paul here points out that God has shown or declared his righteousness, that he might be just and the justifier of him that believeth in Jesus. Putting the matter upon the basis of faith Paul concludes that a man is justified by faith without the deeds of the law, and God is the God of the Gentiles as of the Jews—"Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith."

Having thus stated his argument the Apostle proceeds to show its correctness from the Scriptures.

First, he shows how that Abraham believed God and his faith was imputed to him for righteousness. (2) That it was by or on account of his faith that he and his seed received the promises. (3) Having shown that it is by faith he shows the reason, that it might be of grace to the end that the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all" (all believers).

Having shown that righteousness was imputed or reckoned to Abraham for his faith, and not actual, the Apostle now declares that the same rule also is in force for all who believe. "Therefore being justified by faith we have peace with God, through our Lord Jesus Christ."

It may be well in passing for us to notice one or two other passages in the 3rd and 4th chapters. The first is the 25th verse of 3rd chapter, and by giving the margin reading we read as follows: "Whom God hath foreordained to be a propitiation through faith in his blood to declare his righteousness, for the passing over of sins that are past, through the forebearance of God."

By this we learn that Jesus was foreordained or appointed beforehand to be a propitiation or place offering on behalf of all who through faith in his blood receive remission of their sins, or as the marginal reading has it—"the passing-over of sins that are past."

First, we notice that it is God who has foreordained Jesus to bring about the reconciliation between himself and man.

Second, We see that it was not without the shedding of blood that this was accomplished, for the Divine order was from the beginning that "without the shedding of blood" there was no remission or passing over of sins.

Third, the remission only operates to cancel or wipe out such sins as are past—and therefore the sinner who becomes justified by or through faith must forsake sin, and live under the spiritual law instead of the natural law, for the natural man receiveth not the things of the Spirit of God: for they are as foolishness unto him, neither can he know them because they are spiritually discerned. 1 Cor ii 14.

The second passage in the preceding chapters to which I wish to draw your attention is the 16th verse of 4th chapter, and reads, "Therefore it is of faith, that it might be of grace to the end the promise might be sure to all the seed."

The Apostle was talking about the promise that Abraham should be the heir of the world, says it was not to Abraham or to his seed through the law, but through the righteousness of righteousness of faith. It was this foundation promise upon which rests the hope of eternal life for every one who has a hope through faith—for If ye be Christ's ye are Abraham's seed and heirs according to the promise. The thought I wished to emphasize in the 16th verse just read is that contained in those six words "that it might be of grace."

God has not made our hope of eternal life to rest upon our own deserts or merits. Paul confessed himself as utterly without merit and quotes from the words of David, "There is none righteous, no not one." The man whose hope of eternal life rests upon the work he has done is as much an alien and stranger from the covenants of promise as though he had never heard the gospel. Does not Paul tell the Ephesians that "Even when we are dead in sins, God hath quickened us together with Christ by whose grace ye are saved." Eph ii 5.

The believer is justified freely by his grace and "the just shall live by faith" —covers the whole ground—"for God commendeth his love toward us, in that while we were yet sinners, Christ died for us.

Two parties are involved in this statement, God and the sinner. Now let us consider how wonderful, how grand and awful becomes the name of God when we seek to comprehend him. Can we speak reverently enough of God? The keener our realization of our inability to comprehend him the greater our desire to know him. Yet it is absolutely impossible for us to think of God as though we comprehended his infinite attributes. But while we know that his Omnipotence controls the universe, and his glory fills the heavens and earth, and that his wisdom and power are unsearchable and his ways past finding out. We are not asked to find a limit to these unlimited attributes of God. We find our feeble powers taxed in trying to comprehend some of the things wherein he has fully revealed himself. We had better remain on the safe ground of love and fellowship and try to comprehend the things of God for our good, listening again to the words of revelation with the single thought of getting behind the wonderful manifestations of his power to the infinite fact of his being.

How much nearer we seem to come to knowing him when we reflect upon the simple words in the writings of John, "God is love," "God is light," "God is life." How it illuminates our text to put these words in relation to it—thinking of God as life, as light, as love, who commendeth his love toward us, in that while we were yet sinners; Christ died for us. With that impression upon our minds, we turn to the other end of our text and we find the word "Sinners." I would not discuss at length the question of how men became sinners. We know they were created in the divine image and were given a world-wide dominion. The dominion is shattered, wrecked and ruined, and deep in his own consciousness man knows himself to have fallen from that God-like purity and uprightness which was his. He is a sinner and he knows he is a sinner whether he acknowledges it or not. But it is to this fallen one that God reaches down with his infinite love and invites him to accept his loving offer of life and blessedness in his kingdom. Yes, he sends him urgent appeals to accept a joint-heirship with Christ as King. When we pause along here and reflect that God was under no obligation, so far as justice was concerned, to make the offer of eternal life to man; that the sinner has absolutely no right to existence in the presence of his Creator, then we in some degree comprehend the quality which commends his act in so doing to mankind—that is his free grace.

To comprehend the wonderful love of God in this manner of dealing with mankind we must know ourselves as we are in his sight. The measure of our comprehension of God will be reflected in our lives. Looking into the perfect law of liberty and continuing therein, he being not a forgetful hearer, but a doer of the work, shall be blessed of God. Jas i 24. It is a fixed law that by the measure of our hatred of impurity, of dishonesty, of sin in all its forms is the measure in which we have turned away from sin. The measure in which we have come to see anything of right is the measure in which we have already turned our backs on the thing that is wrong. Our deepest conviction, our highest ideal, our conception of what is right puts us at war with every thing that is impure, ignoble, and unholy.

How, then must all sin appear in the sight of God who is infinitely pure and holy? And what then must be the measure of that love which prompted God to spare a race of sinners who were worthy of death and to offer them while yet sinners a life of unending blessedness and glory even beyond their mortal powers to measure or comprehend.

That "unspeakable gift" has God given us in his Son who died that we might have life—for while we were yet sinners Christ died for us.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 Jno iv 10. That, dear ones, is the love of God in Christ. That is the subject we were to consider this morning and the subject which Paul was trying to impress upon his brethren and hearers at Rome nineteen centuries ago, and it is still the motive power of the gospel. We may only partly realize something of God's love to us a race of sinners by looking at it as manifested in his Son.

Jesus said, Greater love hath no man than this that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you. John xv 13-14. But it was not simply Jesus of Nazareth who was willing to die and did die for us. It was the Christ—the Anointed of God, foreordained to suffer death for fallen man. His title reveals him as God manifest in the flesh, for God was in Christ reconciling the world unto himself. If you were there on Calvary all that day of suffering and death—and if you had seen the agony and anguish of Spirit and the final end of it all when death had claimed him as its victim. If you had seen all this and had only recognized him as Jesus of Nazareth; your heart wrung with pity and sorrow for the Man of Sorrows had missed the great Truth, the saving, life-giving Truth that he is the Christ. Paul says, It is Christ that died, yea, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Rom viii 34.

The purely human emotions of pity and sorrow for the sufferer, however deep or sincere would not have grasped the truth of the One-ness of God with Christ—the realization of God in Christ reconciling the world of sinners to himself.

And what does the death of Christ prove? If we are ever asked that question, there is but one answer that fully and completely answers it, and that is the one which is furnished by our text, that is God's love. John says: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

What then is the deepest truth revealed in the Christ? The Scriptures describe his holiness and his righteousness, they reveal his power. But they do something infinitely more. They reveal his love. In the cross of Jesus we can hear God saying to all men what he said by the mouth of his ancient prophet to Israel: "O Ephraim, how can I give thee up?" It is the supreme act of love and the cry of a father for his wayward and disobedient son to return and be forgiven.

Finally and supremely the cross is God's answer to every objection, to every appeal that the mind of man can offer. And what is John's answer to this wonderful display of God's love? It is this, that we love him because he first loved us." If this is our answer too we must not forget Jesus' words: "If ye love me keep my commandments." The "forgetful hearer" had better not have heard at all.

CHAS. A. GOSS.

Bible Years and Days.

In the Bible and among ourselves, accuracy of expression is often wanting in speaking of time. With us, if a laborer hires to a farmer for a month, he expects his pay after he has worked 26 days, although there are four days more in the month. A month's labor is only 26 days. If a father decides to send his son to school for six months, beginning the first of March, the full term would be 24 weeks and six days, ending in July. But 20 weeks are six months of school, short of full time two weeks. Even from the 20 weeks you have to deduct two days each week—Saturday and Sunday—leaving only 14 weeks and two days. Six months of school, then, is really only 14 weeks and two days—short of full time just one hundred days! Now if a month is called a month, although it is short of full time four days; and if six months are called six months, although one hundred days deducted from the time, then may not, "three days and three nights," (Matt xii 40) in the accommodative language of parlance, be equivalent to a part of one day, all of the next, and part of the third? It makes no difference how verbally inaccurate the statement may be, or how inadequate it is to express full time, or how strangely it may seem to us. If such usage of language prevailed among the Hebrews, and finds illustrations in the inspired writings, its strangeness cannot nullify it. We do not assume the existence of this Hebrew peculiarity of counting time. We will demonstrate it by the word of the Lord. "To the law and to the testimony" (Isa viii 20), we appeal. Now as to Bible time expressed in years and days, we affirm that:

I. It was customary with Bible writers to count a fraction a year, either at the beginning or end of a series, as each a year. The Hebrew scriptures abound with examples of this kind. Thus in the third year of Asa's reign, Baasha began to reign, and reigned 24 years; yet he died in 26th year of Asa, one year too soon for full time. 1 Kings xv 33; xvi 6, 8. In the second year of Asa, Nadab began to reign, and reigned two years, yet died in the third year of Asa, (xv 25). Abijam began his reign over Judah in the eighteenth year of Jeroboam; he reigned three years and died in the 20th year of Jeroboam (xv 1, 2, 8, 9). Here three years are made up by counting a part of Jeroboam's eighteenth, all of his nineteenth and part of his twentieth. By reading parallel texts in the book of Kings, we learn that this method of computing was invariably adhered to until the fall of the Northern Kingdom. One consequence of this is, in counting the duration of the kingdoms of Israel and Judah, by the regnal years of their kings, we have to subtract half a year from the number given of every one who reigned more than one year. The result obtained is more or less uncertain; for we are not able to tell what part of a year is counted in individual cases, as a year. Hebrew chronology, for this reason cannot be depended upon. God's munificent design in this was doubtless to hide from us the "day and hour" (Matt xxiv 36) of Christ's coming, that his people might be kept in constant expectancy, and in "watching" and "waiting" for him. He has given us "signs" (Luke xxi 25-31), not figures, to indicate the Master's coming. In our next proposition we affirm that;

II. It was a custom with Bible writers to count a fraction of a day, either at the beginning or end of a series, as each a day. This may be seen in Gen xlii 17, 18, when Joseph put his brothers "into ward three days," and yet released them "the third day." But especially in the New Testament does this method of counting prevail. One illustration must suffice: "Four days ago," says Cornelius, "I was fasting until this hour." Acts x 30. Now let us count the time, beginning at Acts x 3, where we find he was praying at the ninth hour in the afternoon. He immediately started the soldiers and servants for Peter (vii, viii). This was the first day. They reached Peter's home "on the morrow," (9) at noon (10). Not quite one day after his vision yet. They remained with Peter that night, and "on the morrow" (23), that is, the next day, they all started for Caesarea. So far two days. "And the morrow after they entered into Caesarea" (24). This is the third day. And on this day Cornelius said, "Four days ago," etc. Acts x 30. In these four days, he counted less than three hours of the first day, the whole of the second and third, and nine hours of the fourth—in all, short of full time expressed, twenty-four hours. We must recognize facts; specious pleading cannot change them one iota.

That we are right in regard to our position on Bible time, we feel certain, confirmed as we are by the fact that when God's Holy Spirit designed to express definite time by years, months, days, etc., the inspired penmen used the qualifying terms "full" and "whole" before the substantive. Under the Levitical law the owner of a house might redeem it "within a full year.....for a full year shall he make the right of redemption." Lev xxv 29. The vessels of the Lord's house were to be returned within "two full years" Jer xxvii 3. Absalom looked upon his father's face after "two full years" had expired. 2 Sam xiv 28. Paul preached in Rome "two whole years." Acts xxviii 30. It has been said, "If, in the mouth of Jesus, three days and three nights do not mean three days and three nights.....what then can we depend on?" Certainly, he means what he says, three days and three nights. But while Jesus said three days and nights, some well meaning, but mistaken, brethren are insisting he meant so many minutes and seconds!

Had Jesus been an exact critic, striving to exhibit himself to his followers as an adept mathematician; if he meant to measure time by the tick of the clock, instead of saying he was to be in the earth "three days and three nights," he should have said three full days and nights, or three whole days and nights. But he said nothing of the kind. Let no one then presume to change the words of Him who spake as never man spake.

Our Lord meant what he said and said what he meant. If the qualifying terms "full" or "whole" had been needed in the text, he would have used them. They are significantly omitted. Why? "Command, therefore, that the sepulchre be made sure until the third day." Matt. xxvii. 64. Why say "until the third day" If he was not to rise until after three days? The words, "until the third day" show that the words, "after three days" (v 63) terminated the third day. He was raised "the third day according to the Scripture." 1 Cor. xv. 4. But if Christ was dead three "full" days, as some insist, and came to life on the fourth day, he was raised "the fourth day according to their theory." If Jesus rose "the third day" he must have emerged from the tomb before the third day expired. Hence sometimes our Lord said he would rise on the third day; at other times, after three days. Mark viii. 31; ix. 31; x. 34; xvi. 21; xvii. 22; xx. 19; Luke ix. 22; xviii. 33; xxxiv. 7, 46. "After three days" and "on the third day" are therefore, equivalents with our Lord.

"After three days" (not after three whole days) really means after three days and nights. If you begin to count on Monday morning, say "after" one day would bring you to Tuesday morning; after two days would bring you to Wednesday morning, and after three days brings you to Thursday morning. In counting three days in this way you have also counted three nights: Monday night, Tuesday night and Wednesday night. Then if Jesus could say in harmony with Jewish phraseology that after three days he would rise, he could with legitimate meaning and good propriety say that he would be in the earth three days and nights.

Communicated.

Editor Restitution:

I write to inform you of a most harmonious and excellent meeting in Conference of the brethren of the Church of God at Corvallis, Oregon, June 25th, 26th and 27th. Such meetings as this, where harmony prevails throughout, is a great benefit to the spiritual interest of our cause.

We had Brother Adams, from Omaha, Nebraska, with us and he delivered some splendid discourses on subjects pertaining to our belief. We had some splendid essays, written by a number of our brothers and sisters, and several discourses by three of the brethren, Brother Darby, of Corvallis, Brother Prosser, of Scholls, Oregon, and Brother Adams, of Omaha, Nebraska.

It was unanimously voted by the members present to confine our evangelistic work to Oregon and Washington. Our dear Brother Skeels, on account of feeble health, was not present with us. Brother Skeels has taken up work in Arizona, parts of California and is contemplating doing some work in Wyoming. The brethren voted Brother Skeels recommendations for his work in those localities and expressed a deep feeling and kindest wishes that his health may soon recover to allow him to go ahead with the work in those localities.

The board of directors at the Northwest Conference are authorized, by a unanimous vote of the members, to use their best judgment and efforts to select a man or men for the field outlined above. There was a subscription taken up at one meeting of the Conference, for funds to carry on the the evangelistic work in Oregon, and Washington, which resulted in a subscription of $300.00. We are very much in need of strong, able-bodied, competent men for the work in this Northwest, and if such men can be found I feel confident that financial support will easily be obtained.

The last evening of our Conference at Corvallis the writer suggested that Brother Darby and Brother Adams should make a trip to Felida, and hold meetings there Saturday night and Sunday, July 3-4. This request was complied with, Brother Darby preaching Saturday evening and Bro. Adams Sunday. Saturday there being such short notice there were only a few out. On Sunday after Sunday school services Brother Adams preached a splendid discourse on the spiritual interest of our cause. Afterwards he gave a short talk on financial interests and a collection was taken for the purpose of paying the balance of indebtedness against the church, resulting in getting $113. It is gratifying to see religion is reaching down as far as our pockets, and if we prosper as a people the finances of our church have got to be more considered.

Our people depend too much on the idea that Salvation is free, and overlook the command that one-tenth of all our accumulations belong to the Lord. Whenever we can get this spirit introduced into our cause, then our lights, which have been under a bushel for so many years will commence to shine. I am more than pleased to see our people here in the Northwest are waking up to this realization.

We cannot expect intelligent, competent and resourceful young men, such as we need in our work, to lay down their lives entirely for this work with not sufficient financial support to at least keep the wolf from the door and clothe them in a manner that they may make a decent appearance in their field of work.

I will say for our Sunday School at Felida, with Brother J. E. McIrvin as Superintendent, that we have a splendid school, and this gives encouragement to the writer for what he has done for the erection of the church at this place.

The brethren saw fit to again elect me as President of the Northwest Conference for the coming year, and I will use my best efforts for the promotion of our cause.

My prayer is that all our brethren will awake to the realization of their duty along the lines I have mentioned. I remain,

As ever your brother in the hope,
LEWIS MONTGOMERY.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

A brother	1 00
Mrs Lannie Lovelace	1 50
Mrs C F Randolph	50

The angels had two great gala days: the first when creation was finished (Job xxxviii 1-7); the next when Christ was born; and they are to have a third, when he shall come again in the clouds of heaven. None on earth have heard the angels except humble shepherds at Bethlehem; none will hear them sing hereafter except those who meekly receive the testimony concerning Jesus, and are not offended at his being born in a stall, or that all heaven should be moved exultingly on his account.—A. C. Thompson.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Announcement.

The Southern Illinois Conference will be held at the Restitution Church eight miles south of Casey, from Sep. 25 to Oct. 3 inclusive. Names of the preachers and programme will appear later.

B. J. WOODS, Sec.

Bro. Allard desires us to announce that the Iowa State Conference will be held at Waterloo, August 21 to 29 inclusive. Regular notice and the programme will appear later.

The Northwest Conference of the Church of God will be held at Corvallis Oregon, on June 25-27.

LEWIS MONTGOMERY.

The Nebraska State Conference of the Church of God will be held in St. Paul, August 28 to September 5 inclusive. Programme will be published later.

ALTA KING.

The Conference of the Church of God in the State of Ohio will be held at Springfield, beginning on Wednesday evening, August 25, and continuing over the following Sunday. The brethren have secured the use of the Fair Grounds, and there is every indication of having perfect convenience and comfort. An earnest invitation is extended to all those of like precious faith.

A complete programme will appear in this paper as soon as it is made up.

STANLEY A. SANFORD, Sec.

The next Annual Conference of the Churches of God in the State of Illinois will be held at Oregon, beginning August 18, and continue over the following Sunday. The programme will appear later.

Let us begin now to plan for this meeting, and to be present with the purpose of doing all in our power for the work in Illinois in the year that is to come.

JAS. W. WILSON, Pres.
EMMA L. SMITH, Sec.

The next Missouri Conference of the Church of God will convene at Moreo Mills, Mo. August 25 and continue over Sunday, August 28. Program and directions will appear later.

SADIE B. MORSE, Sec.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

The Restitution

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WILL YOU TRY IT?

Illinois Bible School.

The Illinois Bible School for the year 1909 will convene in Oregon on Monday morning, August 9th, to last until the 18th, at which time the Illinois State Conference will convene to last over the following Sunday. Please write that you are coming. Those who are obliged to pass through Chicago will find two trains leaving Chicago over the Chicago, Burlington and Quincy railroad, leaving Union Depot each day that are through trains, making only two stops between Chicago and Oregon. One of them leaves Chicago at 9:20 in the morning and the other at 6:30 in the evening. There are other trains but these are the best.

The work of the school is being carefully prepared, and your time will be pleasantly and profitably spent. Bring Bible, pencil and note book. Plan to arrive in Oregon on Saturday before the school opens. Board and lodging are free. Write me the addresses of any persons who may be induced to attend. A good program for evenings of the first week is in preparation. Brother Marsh will assist in the work this year. His work will probably be on the book of Daniel, while the other part will consist of New Testament work, the nature of which will largely depend upon the personel of the school.

We need not advertize the scenic surroundings of Oregon to those who have been here. Come and spend two weeks at the school and conference, and be convinced. Please write me whether you come or not.

S. J. LINDSAY,
Oregon, Illinois.

Dear Brothers and Sisters:

There are some among you who have not paid their subscriptions and still others that have not subscribed who would be glad to help send the gospel of the kingdom to those who are in darkness. As our funds are nearly exhausted, and this work cannot be carried on without money, I am asking each of you to give of your means as God has prospered you. There has been good work done by our preaching brethren this year, and many have been brought to a knowledge of the truth.

Those who are isolated and love the blessed truths and feel they can spare something, even it is only a small amount, send it to the writer. Let us each do our duty that we may hear the Master say, Well done thou good and faithful servant. Let us each one feel that we have a personal interest in this matter. Give and it shall be given unto you, good measure, pressed down and shaken together, and running over, shall men give unto your bosom, for with the same measure that you mete withal, it shall be measured to you again. Luke vi. 38.

With much love for each of you, in my heart I am your Sister in the Christ.

Address me at St. Paul, Neb.

ALTA KING Sec.
Sec. Nebraska Conference.

Brother Underwood,

Please say in THE RESTITUTION that on account of the resignation of Sister Minnie Rogers as Secretary of the Nebraska State Conference, Sister Alta King has been appointed and her address is St. Paul, Neb.

M. D. NEWELL,
President of Conference.

Owing to Sister Rogers leaving us for California all communications, money orders, etc., must be sent to Alta King of Palmer, Neb., who will act as secretary until Conference. We would like all isolated members to notify the acting secretary if they intend coming to Conference and the secretaries of the different churches to send notice of the number from their respective churches who intend to come. This will be necessary so arrangements for entertaining may be made.

ALTA KING.

[There is a little confusion here, as Brother Newell says St. Paul, and Sister King says Palmer. We presume letters sent to either place will be forwarded to her.—ED.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Pennsylvania Lines, $1 25 Chicago Excursion.

Tickets sold for trains leaving Plymouth 5:02 and 9:07 a m, 1:30, 1:38, 5:52 and 6:20 p m, Saturday July 17, and 5:02 and 6:20 a m Sunday, July 18, good returning until July 19, inclusive.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 808 N. Willow Ave. (Austin Station) Chicago.

Hindu Literature.

This book of over 400 pages is of special value to the young people in order to enable them to meet the attacks upon Christianity from Theosophists and others. It has been fully endorsed by the most eminent Oriental scholars of Europe as being authentic, and the historic facts here presented are unimpeachable. A few copies of this standard $1.50 book may now be had for $1.00 a copy post paid. It is used in colleges and universities. Send all orders to Mrs. Elizabeth A Reed, 1311 Belmoral av, Chicago, Illinois.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

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A New Tract.

The Great Divine Healer vs Latter-Day Healers, by Uncle John Foore.

A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Notice To Bereans.

For nearly eight years, our President, Miss Anna Drew, has been working faithfully at the helm, in the meantime doing a vast amount of letter writing. It is absolutely necessary that she take a rest, in order that she may be built up physically.

There is no need for you to do less writing, for a committee has been appointed to attend to the correspondence for the present. The quarterly reports may be sent to Miss Mabel Drummond, Chana, Illinois, Sec'y., and any information regarding the work of the Bereans, their lesson outlines, etc., will be promptly answered by writing to Miss Almeda Mitchell, Lanark, Illinois.

BROTHER John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 76 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death, Signs of the end, Through the second veil, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matte printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 866 West Main Street, Salem, Ohio, and get a supply of this tract.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

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Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet o 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintance with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10643 Ashbury Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 10643 Ashbury ave, N E Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

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IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is sadly detested and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

The Way it Seems to Me.

I believe that the Lord is coming,
I think that I hear just now
The roll of the chariot thunder—
That a light from around his brow
Breaks over the gloom and darkness,
Like the light from a vessel's prow.

I can read it in mottoes blazoned
On the banners that lead the fray
Of the world, in its mad commotion,
As it writhes and threatens today,
Like a hurt and unbossed lion,
Kept long by the dogs at bay!

I think that the hearts of the fathers
He will turn to the children quite;
And hatred, and deadly rancor,
Clean out of all hearts will smite;
and scatter all sin before him,
As morning disperses the night.

I think if you pause and listen,
You, too, the voices may hear
That tell in a cadence of sweetness,
How very, how very near
Draws his presence of loving splendor,
And how soon he must appear.

I think I can hear the marching
Of a million angelic feet;
'Tis the roar and van of an army
That shall never know defeat,
Who march with the Lord in his warfare
In garments most white and sweet.

My soul, be still from your murmurs!
Let all but his praise be dumb;
And unto the homeless and weary,
Like the Spirit and Bride, say "Come.
You shall find in his arms a refuge—
Of life its glory and sum!"

—F. A. Bingham.

Communicated.

The Bible and its Message. Number 13.

In our article on "What Is Truth?" we promised to continue the subject, showing what is meant by the phrase, "the gospel of the kingdom of God." The Bible is the only guide in settling this question. "To the law and to the testimony; if they speak not according to these it is because there is no light in them." Isa vii 20. The word gospel is the base of this phrase and means good news or glad tidings. The word is modified by the two phrases "of the kingdom of God."

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVIII. PLYMOUTH, INDIANA, JULY 28, 1909. NUMBER 28.

Good news must always bear a message that produces joy and gladness. When the Lord began to deliver this message we find that the kingdom that God had was on the earth, and that it was ruled over by David and was called the kingdom of Israel. The name was called the kingdom of the Lord.

In 1 Chron xxix 23, we read that Solomon sat on the throne of the Lord as king instead of David his father, and prospered, and all Israel obeyed him. We find that this kingdom continued until the days of Zedekiah that wicked prince when it was overturned. Ezek xxi 27. I will overturn, overturn, overturn it (the kingdom); and it shall be no more until he comes whose right (to reign) it is and I will give it him. This was the condition of this kingdom when Jesus began to preach the gospel. Therefore the good news concerning this kingdom was and is, that it will again be restored and placed in the hands of Jesus and the immortalized saints. This is proved by many plain Scriptures. We find that Jehovah made a covenant with David concerning his kingdom.

We find in 2 Sam vii 12 that God through Nathan, the prophet, promised David that he would set up his seed after him, and establish his throne forever. The seed here spoken of must mean Jesus the Christ, as he was to receive the kingdom after David had fallen asleep. It cannot refer to Solomon as he ruled over Israel before David's death. See 1 Chron xxviii 5; xxix 23. Again this seed was promised the sure mercies of David. Isa lv 3. I will make an everlasting covenant with you, even the sure mercies of David. Paul in Acts xiii 34 applies this text to Christ. This should forever settle this question. However we will give the testimony of the angel to Mary, the mother of Jesus. It is recorded that she would bear a son and call his name Jesus, and the Lord Jehovah would give unto him (Jesus) the throne of his father David, and he should rule over the house of Jacob forever, and unto his kingdom there should be no end. In Isa ix 6, 7, the same truth is expressed in the following language, Unto us a child is born and a son is given; the government shall be upon his shoulders; his name shall be called Wonderful Counsellor, The Mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it and establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

With these testimonies before us we must conclude that the kingdom that Jehovah has promised his Son is yet future. We wish to call our reader's attention to the truth that God is now taking out of the nations a people for his name. Simeon hath declared how that God is taking or choosing those whom he will make kings and priests in that kingdom. The gospel is preached and men and women are required to believe it and obey it. This is the "how" or manner in which Jehovah is calling men and women to become his adopted sons and daughters. When the Samaritans believe the things concerning the kingdom of God and the name of Jesus Christ they were baptized both men and women. Jesus sent his apostles out to preach the gospel to every creature, and he that believeth and is baptized shall be saved, but that believeth not shall be condemned. Every instance where the gospel was preached and believed we find that immersion followed. We are often asked, "Will this kingdom be a real literal kingdom"? From Scriptural testimony we can think of no other kind. Was not the kingdom that was overturned a real literal kingdom? It certainly was. If God's promise is fulfilled the kingdom promised to the saints must be literal, or else he could not again establish it.

After his resurrection Luke states that Jesus remained with his apostles forty days speaking of things concerning the kingdom of God. Just before he was taken away the apostles asked him if he would at that time restore again the kingdom to Israel. The Israelitish kingdom was the one that had been overturned, and according to the promise it could only be restored. Those who look for a kingdom beyond the skies will look in vain. That is another gospel and carries with it a curse. Gal i 6, 7. Daniel in his interpretation of the old king's vision speaks of five kingdoms. The Babylonian, Medo-Persian, Macedo-Grecian, Roman and the kingdom of God. Both profane and sacred history proves that the first four named were real and literal kingdoms. In the days of these kings the God of heaven will set up a kingdom. It shall not pass to other people as did the four preceding, but it will last forever. The fact that the four were literal is a proof that the fifth must be the same. If we spiritualize language of the prophet concerning this kingdom we destroy it. There are five elements that are required to make up a kingdom. The kingdom of God must contain these elements, viz., a king, associate rulers, territory, subjects and laws. We have proven that Jesus will be that king. Those chosen out of the nations now, the associate rulers. The earth will be the territory. Matt v 5; Isa xiv 18; 2 Pet iii 13, and many other texts. The nations will be the subjects. Psa ii 8; Matt xxv 31 to 34; Rev ii 26, 27. The laws will go forth from Zion and the Word of the Lord from Jerusalem. The result of this law will be to judge among the nations and rebuke many people. Teaching them to beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. Isa ii 2, 3, 4. This will be the fulfilment of Jehovah's promise, that as surely as he lives he will fill the earth with his glory. It is the earth and not heaven that Jehovah has promised to fill with his glory. The kingdom of God will be the instrument that Jehovah will use to accomplish this purpose. Only those whom God has accounted righteous as he did Abraham will assist in this great work. If you become the child of God and prove yourself worthy by living the Christ life you will receive immortality when Christ comes. No merely half way living will make you an overcomer. You must have your trials and overcome them. We are told by Daniel vii 27 that, the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him.

These texts cannot be spiritualized without destroying them. David in his prayer in Psa lxxii speaks of this same blessing. He shall judge thy people with righteousness and thy poor with judgment. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. This means that that government will be administered in the interest of the poor. For it is written, He that ruleth over men must be just, ruling in the fear of the Lord.

We will close by admonishing all who have taken the name of Christ to live an upright life, as Jehovah will only acknowledge such in that day when he makes up his treasures.

Your brother struggling for that prize,

D. C. ROBISON.

The Story of a Happy Christian Life.

SECOND SERIES, NUMBER 8.

There is always something new and fresh and cheering in the experience of the faithful child of God. I never tire of reading the biographies of Christian workers, nor do the seemingly small happenings of their daily lives grow monotonous to me, because, while I am reading I seem to be living their life, lifting up my voice in the same prayers, taking "home to my heart the same comforting words, and rejoicing in the same exultant strains, I learn to be more patient, noting their patience, and to "lift up mine eyes unto the hills from whence cometh my help," because I find them constantly leaning upon God.

Jan 1, 1869, Auntie Willard writing to my mother says, "A happy new year to you and yours in the Lord, for only in him have I learned that happiness can be found, and this I think you have learned equally with me. We are still holding on our way to the heavenly Canaan. Clark Gilbert and wife have been with us since last June, and may be here for a year to come from April next, having engaged to take the farm at that time. He has been baptized, and is giving himself to the Lord's service, much to our joy and that of his faithful wife. (This Bro. Clark Gilbert is the man who once kept a saloon in Warsaw, Ind., and whose wife would not live with him until he quit the business.)

Auntie Willard then speaks of having heard that my Sister Henriette S. Chaplin was married, and living near Columbus, Ohio, of how much my mother must miss her, and of her gladness, that myself and husband still remained with my parents in the dear old home, because some one had given her to understand that he filled the place of the faithful dead, referring to my brother Byron. "O," she goes on to say, "how I long to see Jesus come to open those graves near you, and loose the loved sleepers, and let them come forth to die no more."

Then she speaks of being in correspondence with Bro. Pike and his oldest daughter, Mrs. Narcissa Ashton, formerly of Oswego, Ind., but at that time, residents of Villajo, Solano Co., Cal. Bro. Pike was thinking of coming east if the Lord should so will, but I think he never came.

Auntie Willard's next letter is dated April 1, 1869, some of her journals are missing and I can only fill up the gap by the letters still in my possession—few as they are—those addressed to me having for the most part gone up in the flames.

My mother had been sick some three or four months previous to this time, but was recovering and had evidently been able to write, as Auntie Willard speaks of having "just received good, long, precious letters from each of us," she had learned of mother's severe and dangerous illness through "The Voice," and had taken it to the Lord in prayer, and had been comforted. My brother, Virgil M. Chaplin, was just then returning from a somewhat prolonged stay at Dr. Trall's Sanitarium at Florence Heights, N. J., and Auntie Willard speaks of having had a very pleasant visit with him, he having stopped there, and gone to Washington, D. C., in company with Bro. Willard and from thence to Richmond, Va., before coming home. She said, that "Virgil realized most keenly the desolation it would make in our home should mother be removed, and she hoped she would be spared, if it were the Lord's will, and she knew he would spare her if it were best for us all," and added, "It is safe to say, 'Not as I will, but as thou wilt.' What a comfort that we have 'the God of all comfort,' to decide for us under all circumstances, even down to old age. And what a comfort that he never calls in two directions at once; that we are as acceptable to him in one employment as in another, if that is the thing he has set us about. I had an experience like this while Bro. Hudson lay here sick so long, (from Jan 1st until May 26, 1867, when he died). A new family, with a large number of children, had moved near us, and I was so anxious to gather them in and have a Sunday School at our house, and also to go out and hold meetings with the colored people living near.

But one Lord's day as I was busy caring for our brother, and yet carrying this other burden, it came to me with power, "This is all the Lord requires of you now, leave the rest with him," and in a moment my burden was gone and I was at peace.

O how good it was, 'The God of peace,' loves to give just such peace to his burdened ones, and how it pleases him to have them appropriate it! If Jesus in person had been lying all winter at your house, Bro. Chaplin, and you had bent over him day and night and ministered to his wants, you would not feel when spring came, that your winter had been lost, because you could not be out preaching the gospel. Nay, verily. Now remember his words, 'Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me.' O how precious this is! Sister Chaplin, may also find comfort here."

Just at this juncture Auntie Willard was taken ill, and not until the 10th of April did she take up her pen again. She then said, "I was brought low and he helped me: Return unto thy rest, O my soul: for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears and my feet from falling." (Psa cxvi: 6, 7, 8.) She had risen the morning after receiving our letters, had eaten a little gruel—not having felt well for a week—had attended worship and was assisting Sister Clark Gilbert about some light work when she was suddenly seized with cramp of the stomach, and was hurried upstairs by Sister Gilbert—and throwing herself on the bed, told Monte, to call her husband. But there was no need, for the heavy groan she gave startled both him and Brother Gilbert and brought them at once to her bedside. "With that groan," she says, "had fled for a few moments both life and pulse." She knew nothing until she felt a cold cloth being passed over her face, and heard the sound of a human voice, which she soon recognised as that of her husband in great agitation at the shock he had received on finding her in so piteous a condition and the joy he felt to see her again open her eyes on earth's scenes.

"Truly," she says, "I could say as I came too, The dead know not anything, if they are as dead as I have been! The rush upstairs, the entreaty of affection that I breathe again, fell upon my lifeless ear, as upon the bedstead on which I lay. What lumps of clay are we when respiration ceases! Yet we are made in the image of God, and when quickened into immortal life by the Spirit of God in the resurrection, shall be equal unto the angels to die no more."

S. ROXANA WINCE.

[To be Continued.]

Benevolence.

My mind was turned toward the subject of benevolence so much during the eight weeks of my stay in the Arizona Sanitarium at Phoenix, that I am disposed to write concerning it with the strength gained and to be used for the Master's cause.

We will often hear those of worldly minds say that the secret orders that have become so prevalent in the world practice more benevolence and display more charity than the churches, and we have had difficulty to meet the argument. But I can now meet it with confidence (by the experience of recent weeks.) I was a member of a secret benevolent organization in my early manhood, spent quite an amount to pay for initiation, and to keep up dues, of course much of this went towards keeping up the expense of the organization, and though I was a poor man I never reaped a dollar of benefit. During my stay at the sanitarium the expense for room, meals and treatment at $15 a week amounted to $120. This was met in full by members of the Church of God, and a surplus is left over to be used toward establishing their system of truth, and best of all it has eternal life in view. When the Church of God was first established benevolence stood so prominently in the minds of its members that the rich with the poor put their means in a common fund, "they had all things common." But covetousness got among them and wrought its evil in and to Ananias and his wife. The method of holding things in common was discontinued, but the work of benevolence was kept up in retaining the deacons that were appointed to see after the needs of the brotherhood, for the apostles had said, "It is not reason that we should leave the Word of God and serve tables." Acts vi 2. And it is because of the responsibility of the officers in a benevolent organization that Paul gave the instructions concerning the qualifications of the officials "not greedy, filthy lucre, not covetous." The church was designed for the most benevolent organization that was ever organized by man or God. If it has lost part of its work, its systematic work, it has also degenerated on other lines of truth, work and usefulness. While in this condition they are saying, "I am rich and increased with goods and have need of nothing," the words are hurled back from the Lord in heaven "and knowest not that thou art wretched, and poor, and blind, and naked." And the exhortation, "I counsel of thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love I rebuke and chasten; be zealous therefore and repent." How will this matter stand in the great day if we spend thousands in erecting palaces for the priests of error, and leave the cause of the coming King to beg?

My reflections on benevolence have caused me to go to the richest mine of the universe, and dig up the following nuggets of gold.

I have showed you all things, how that so laboring ye ought to support the weak and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." —Paul.

"Go too now, ye rich men, weep and howl for your misery that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered and the rust of them shall witness against you, and shall eat your flesh as it were with fire, ye have heaped treasures together for the last days."

"What doth it profit my brethren, though a man may say he hath faith and hath not works? Can faith save him? If a brother or a sister be naked and destitute of daily food; and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body: what doth it profit?—James.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James.

"Distributing to the necessity of the saints, given to hospitality.—Paul.

W. L. SKEELS.

Just Three Things.

"I once met a thoughtful scholar," says Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he would have become an infidel, but for three things.

"First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They take away the only guide and leave me stone blind.

"Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm, as a child goes to sleep on the breast of its mother. I know that was not a dream.

"Third, I have three motherless daughters. They have no protector but myself. I would rather kill them than to leave them in this sinful world, if you blot out from it all the teachings of the gospel."

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, July 28, 1909.

We trust all who know their time has expired, will realize how important it is that they renew promptly. To make out and mail statements to each is quite expensive, and most all already know when their time runs out, so that it is not really necessary. Please take note of this, friends.

Brother Joseph Williams called on us last Thursday on his way from Michigan, and reported having a very pleasant visit at Dutton and other points. He stopped in South Bend, and gave them two discourses. He left us for a visit with the Church at Roll over last Sunday. Most of the coming month will be taken in work at Illinois, Iowa and Nebraska Conferences, after which he will do regular work with a circuit of Churches in Indiana.

Correspondents should write articles in such a manner as to avoid personalities. If a few special cases it is not harmful to refer directly and by name to what a brother has written, but in very many cases it is decidedly so, and a very good rule is to be safe and avoid personalities entirely. In writing your article make it so distinct that it will stand alone. If your readers are not sharp enough to make the application, they are not worth much any way. Often an article well gotten up, is rejected because of its tone of censure toward a brother who may differ in a matter of "opinion" merely. Write your views, backed by Scripture, say nothing about your brother, and your article will be acceptable. Fill it with personalities and no matter how well written it is always questionable.

On July 27, was the Hebrew "Fast of Ab," and on that day all over the world orthodox Jews pray for the rebuilding of the Temple and the restoration of the Holy Land. This Fast was instituted to commemorate the destruction of the Temple and the final dispersion of the Hebrew race. On the 9th day of the Hebrew month Ab, in 586 B. C. N. nchadnezzar razed and burned the first temple built by Solomon in 990 B. C. After the return from captivity the temple was rebuilt under King Ezra, and strange as it may be, this second temple was destroyed by the Romans under Titus on the same day, the 9th of Ab, 70 A. D. During all the centuries since that time the Jews have been denied admittance to the to them sacred spot. The nearest they could approach to it was the outside wall where some of the old bevelled stones still remained, and has become known as the "Jews' Wailing Place," because many devout Hebrews assemble there and mourn for the departed glory of ancient Israel, and pray for their restoration to their former estate. By the new constitution granted by the Young Turks party which is now in power in Turkey, which now controls Palestine and Jerusalem, the Jews are privileged to enter the grounds where now stands the Mosque of Omar on the Temple site, and worship unmolested the God of Israel as pleases them. This Fast of Ab has been the saddest of all days for the Jews, with the exception of the day of Atonement, but with this new concession there will be a tinge of joy, for this year "there will be a note of rejoicing in the plaintive song of sorrow and lamentation sung by the Hebrews in the Holy Land." This may be taken as an indication of the breaking away of the dark clouds that have so long surrounded the Jews, and a sign that the time for the Lord to favor Zion is nearing. Let us watch and wait, ever praying for the peace of Jerusalem.

Communicated.

Sunday School Lesson.

Lesson for Sunday, Aug 8.

Paul's Instructions to the Thessalonians. 1 Thess. v. 12-24.

Golden Text. "See that none render evil for evil unto any man; but ever follow that which is good." 1 Thess. 5. 15.

The last lesson left Paul at Corinth. After a year and a half the Jews brought charges against him before Gallio, who on hearing the nature of the case, would have nothing to do with it, and put them out of the court room. Paul continued there for some time longer, then left for Syria, stopping at Ephesus where he went into the synagogue and reasoned with the Jews. The unusual happened here, they urged him to stay, he could not then, but promised—God willing—to come again. He sailed to Cesarea, saluted the church there, and passed on to Antioch in Syria. This ended his second missionary journey.

Lesson. We are again constrained to call attention to the serious mistake in the title of this lesson. Paul's instructions were not to the Thessalonians, but unto the Church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ, and the letter is from Paul and Silvanus and Timotheus. 1 Thess. i. 1. That is very different from being—to the Thessalonians.

12. What was Paul to do?—He did not lord it over God's people, 1 Peter v. 3. He was an example to the church, exhorting and entreating by the love of God and Christ.

What does he mean by "to know them?"—The main thought is to acknowledge their value, and see that they are properly cared for. The man that labors in the Lord's vineyard—among the Lord's people, the church, and admonishes according to the gospel, fills the most important office on the earth. This should not "puff him up;" on the contrary he should—from the heart exhibit "the meekness and gentleness of Christ." 2 Cor. x. 1.

13, What are the brethren asked to do in this verse?—Two very important things,—First, to highly esteem the laborers, in love, for their work's sake,—not for their own sake,—not for any advantage of appearance, or talent: but because they teach "sound doctrine" and do it humbly in the name of the Lord. The second admonition is of equal importance, for unless the brethren are at peace among themselves, the most godly instruction, the most earnest exhortations, the most loving entreaties would be but useless effort and spent breath.

14, What is enjoined on the brethren in this verse?—The first is a very uncomfortable duty, often considered an impertinence. This warning is seldom quietly tolerated by the unruly. Why?—Because they are unruly, disorderly. The rest is a work of loving kindness, encouraging the timid, by sympathetic liberality assisting the feeble,—seeing that the faithful, weak in body, have common comforts. Be patient,—self restraining, a noble quality, that makes a man a manly man. Not only patient with those we love, or respect, or with kind neighbors, but with all.

15, It is one of the common pleasures of common people to "get even" with those who do them wrong. To pay them back in their own coin. Many who belong to "a church" will do that. Those who are disciples of Jesus, at heart, will not; for he said, "resist not evil," "do good to them that hate you." Matt. v. 39 and 44. "Ever follow that which is good." These instructions call for the best there is in man, and those who strive to follow them,—work them out in daily life, will be approved of God and Christ, will have a "good conscience towards God" will have self respect, and even what we call good neighbors will commend such.

16, Can this be done?—Yes, by those who have "turned to God from idols to serve the living and true God; and to wait for his Son from heaven." 1 Thess. i. 9, 10.

17, Does this mean all day and night?—Do not pray Sunday and neglect it Monday. A "spiritual mind" is a prayerful mind.

18, Does Paul really mean "everything"?—A sincere believer never fails to do that.

19, Does the Spirit always prompt—teach—to do right? If we do not do the right thing, when we know it to be right, and the will of God, do we not quench the Spirit?

20, Why not? Because "prophecy came not by the will of man, but by the will of God." 2 Peter i. 21.

21, How many try to do this? This requires searching the Scriptures daily.

22, This should be strictly observed by all who are more than babes in Christ.

23, This is the result of doing according to the foregoing instructions.

24, Is an assurance that God will do his part.

25, Brethren receive much mental joy in praying for others.

26, With a warm, loving greeting.

There are a number of instructions in this lesson that would require at least a short essay to properly explain. Short answers merely point the way. These instructions are for the Church of God.

Next Lesson. Paul's Third Missionary Journey, Acts xix. 8-20.

P. Neill.

At Breaking of Bread.

I have chosen the 6th and 7th verses of 1 Peter v. for my lesson. They read, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. Casting all your care upon him for he careth for you." "Humble yourselves therefore under the mighty hand of God." What is the meaning of humble? It means make yourself low or meek: and we see how we have to make ourselves so that God can exalt us; for if we were already exalted this would not have any meaning to us.

In Job xxii. 29, we find these comforting words, "When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person, or the margin says, Him that hath low eyes."

In Psalm ix. 12, it says, "When he maketh inquisition for blood, he remembereth them, he forgetteth not the cry of the humble or afflicted." Let us all humble ourselves unto God, for we know that he will exalt us in due time.

The other verse of my lesson says, "Casting all your care upon him, for he careth for you." In Psalms xxxvii 5, we find, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. Just think how much he will do for us if we only trust him and leave things in his care. Heb. xiii. 5, says, "Let your conversation be without covetousness; and be content with such things as ye have; for he hath said: I will never leave thee nor forsake thee."

May we all put our trust in him is my prayer.

Ida Buckman.

42 Months, Not 43 or 44.

In The Restitution of May 12th was published a short article by Bro. Clough, on "The Revelation of Jesus Christ."

I do not understand God's time, as revealed through the prophets and apostles, to be lunar—Hebrew time. Upon careful and long study of the cycles of time, or the divisions of times to be reckoned on lunar time—not in a single time-table of Holy Writ; and I find no instance where three and one-half times say 42 months; but I do find where three and one-half times are less than 43 months. God says they are 42 months, no more—no less.

Neither can I find where 1260 days are 1260 days. My Bible says differently. When Daniel heard the angel ask, "How long the end of the wonders," he also heard the other angel, upon the waters of the river answer that "it should be for a time, times and a half," three and one-half years—1260 days. Did the angel make a mistake, saying one thing and meaning another? Daniel did not ask for further information in regard to the time mentioned, but asks in verse 8 "O my Lord, what the end of these? or what about the end of these days—things. 9th verse closes the information—the 11th verse introduces a new line of time—whose beginning dates back three and one-half years, from the beginning of the time, times and a half time. In the 7th verse, these 1290 begin with the taking away of the daily sacrifice in the middle of the 70th week, and end 30 days after the 1260 days begin—reaching to the event of the anti-christ, setting up the image of the beast. Rev xiii 15; Hab ii 18, 19. Think you for a moment, that the angel of the Lord would make such a blunder that he would have to correct his mistake? The end of all events shown to Daniel was to take place at the time of the end, which according to undisputable testimony will be just 10 years and six months. Daniel had been shown the wonders that would occur during the time of the end, and was a listener to the question of one angel of another, "How long the end of these wonders?" There was to be an end, and this was 1260 days—three and one-half years—a time, times and a half time. (How readest thou?)

God's cycle of time, from Adam and Eve, the 1st to Adam and Eve, the 2nd is reckoned by neither lunar nor solar time, but by 360 days to the year and 30 days to the month, never deviating from this rule, which is given to all his prophets and apostles. The time stretching and time changing theories of men have got the Christian world into a sad muddle. Prof. Dimbleby of London has so confounded the chronology of the Bible with the science of astronomy that the beauty and harmony of God's order of time is lost to the earnest student of the Divine Word, if he becomes a follower of the said Dimbleby in his cutting off and stretching process to fit his science.

The prophet says, "By measure hath he measured the times, and by number hath he numbered the times, and he doth not move or stir them until the said measure be fulfilled." This same prophet was told to "measure the time diligently in itself, then shalt thou understand." How could he do this without the key of time. Did God furnish him with this key? Yes, he was told that the world was divided into twelve parts, and that ten and one-half of these parts were already gone, and that there remaineth the one and a half part." When did this prophet live? 461 years before the birth of Jesus. We find by measuring the time diligently that 505 years yet remained to fill the full measure of the whole time. One-twelfth of this measure of time was 336 years and 8 months, multiply this by 12, and we have 4010 years. The gospel age as a total blank in this measurement of time, or times. Ten years and six months of this 4010 years was cut off at the crucifixion of Christ, and the end, ushering in on time the second Adam and Eve to bless all the nations and families of the earth—4010 years from the beginning of the unfolding of God's wonders.

Submitted in love of the truth.

Laverace J. Kimball.

Rich Toward God.

So is he that layeth up treasure for himself, and is not rich toward God. Luke xii: 13, 21. Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? James ii: 5. Who is rich toward God? All those that love and obey him. For such God hath chosen, and whosever God hath chosen, will obtain the greatest riches that any mortal can obtain, it will be on everlasting life of happiness; and being made a brother of Christ. The wise man said, a good man said, a good name is rather to be chosen than great riches, and loving favor than silver or gold. Then the one that gains a good name, is rich toward God. Paul in writing to the Thessalonians said. "We are bound to give thanks always to God for you brethren, beloved of the Lord, because, God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth. So believing the truth is one way of being rich toward God. God hath chosen the poor of the world, rich in faith, and heirs of the kingdom to those that love and obey him. Paul, in writing to Timothy, says, "Charge them that are rich in this world that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, and this is the reward for being rich toward God. The gift of God is eternal life through Jesus Christ our Lord. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life.

Will you do God's will, become rich toward him, and gain the everlasting reward, eternal life.

Yours in Hope.

E. W. Knapp.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Ida Overholt	1 50
W D Root	5 00

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Selections.

Plan New Home for Jewish People.

London, July 3.—Of course the Zionists at their convention in New York didn't take kindly to the plans of the Jewish Territorial organization as enunciated by its prophet-in-chief, Israel Zangwell, the novelist and playwright. But apparently Zangwill's faith is unshaken in his big plan for making the reputed Garden of Eden bloom again like the rose. Two difficulties only stand in the way—one being the slight chance that further investigation may not uphold the optimistic accounts of Mesopotamia as a land of colonization, the second being that negotiations now in progress between the "Ito"—as Zangwill has christened the organization—and the new Government of Turkey for the acquisition and redemption of the swamp land and desert that is ancient Assyria may come to nothing.

There is uncommonly good reason to believe that this land—the birthplace of Abraham, the Assyria which is described in Isaiah as "the work of my hands"—will receive the strongest of recommendations to the descendants of the prophet. Although at present this region through which flows the Euphrates, one of the four rivers mentioned in the Bible as watering the Garden of Eden, now lies a desert, the greatest authorities on the subject in the world are unanimous in the opinion that it veritably can be made to "blossom like the rose."

Nor will this be more than a return to its ancient condition, all writers from Herodotus down having described Mesopotamia as the most fertile and fruitful country on earth. Like its great neighbor, Egypt, the country fell into decay for lack of irrigation, and, like the land of the Pharaohs, by irrigation it is to be redeemed. If anything, in fact, the prospects for its reclamation are brighter than were those of Egypt.

For information regarding these prospects Zangwill turned to th writing of two great authorities, the renowned Orientalist, Dr. Paul Haupt of Baltimore, and Sir William Willcocks, the engineer who irrigated Egypt. It proved to be the opinion of both of these that a region in Mesopotamia the size of Palestine could be irrigated and turned again into a granary to support a population of millions. Even the country around it was said to be thinly populated, so there was apparently room for indefinite extension of the Jewish area with the growth of population.

The original scheme for the reclamation of this country and the founding of a Jewish colony there was formulated some two years ago by Israel Zangwill and Sir Andrew Wingate, who has had an extensive experience in irrigation in the Punjab. This scheme provided for both railways and irrigation works, with Jewish laborers employed on both. The cost of the irrigation works, in this initial scheme was $40,000,000 and the value of the land after reclamation was estimated at $150,000,000. Financial support being forthcoming it was believed that there would be comparatively little difficulty in obtaining the necessary charter from the late Turkish Government.

In thus laying their plans, however, the leaders reckoned without a certain even shrewder financier than the Jewish bankers upon whom they reckoned for aid. This was the then Sultan Abdul Hamid. He also had been dipping into the works of Sir William Willcocks. Mesopotamia, of course, is Turkish territory and, no little impressed by what he had read, the ex-Sultan sent for Sir William Willcocks who has traveled over Mesopotamia and made a report, even more favorable than his early ideas, and showing how "for an expenditure of $37,000,000 more than 8,000,000 acres in ancient Chaldea can be made available for settlement and to produce a revenue of nearly $5,000,000 a year."

Sir William Willcocks has entered into a five years' agreement with the Turkish Government, with a credit of $500,000 and already has begun work. Under the Turkish constitution, the scheme now has passed into the hands of the Minister of Public Works, in Constantinople, who has just presented Sir William's report to the Grand Vizer.

"The question, therefore, is," says Zangwill, "whether the Jewish people should not seize the opportunity of doing this particular piece of work, and by a contract with Turkey provide the capital, the labor and the population for the regeneration of Mesoptamia.

The Jewish leaders have entered into negotiations with the Turkish Government, but up to date no agreement has been arrived at. Nothing the "Ito" leaders declare, will satisfy them but a definite grant of territory.

In an uncommonly interesting paper, Sir Andrew Wingate, who was associated with Israel Zangwill in the formulation of the Mesopotamia scheme, examines with some detail the opportunities for Jewish colonization in the country of Nebuchadnezzar. After dwelling on the truly marvelous results achieved in Egypt, he quotes Sir William Willcocks on a point of contrast between that land and Mesopotamia. The Nile is in flood from August to October, so that for thousands of years its annual inundation has more or less permitted cultivation to continue, despite revolution and neglect. Whereas the Euphrates and Tigris are in flood from March to May and from June to August there is no rain. Hence Mesopotamia became a desert as soon as the weirs and canals were destroyed or fell in disrepair. But the land and water are still there and it only needs to bring them together by the construction of dams and canals to restore the ancient fertility and prosperity.—*San Francisco Chronicle.*

Obituary.

Elizabeth J., wife of the late Thomas S. Lewis, died at her home in Warren Township, Huntington Co., Ind., July 13, 1909, aged 84 years, 9 months and 20 days. The deceased was a daughter of Charles W. and Amelia Summers, and was born in Bath Co., Kentucky, Sept. 23rd, 1824. When eleven years of age she removed with her parents to Rush Co., Ind., where, Jan 12th, 1843, she was united in marriage to Thomas S. Lewis. To this union eight children were born, three of whom are dead, viz., Sanford W., Laura B. and Elden D. The surviving children are Cordelia A. Brookover of Warren Tp., Caroline M. Wince of Whitley Co., William R. of Warren Tp., Huntington., Nancy M. Colvin of Montana and Frederic G. Lewis of Mishawaka, Ind. Another pioneer is gone. Under the preaching of the gospel by the Hulls, father and son, the deceased with her husband believed and obeyed the truth and along with several others were organized into what has since been known as the Church of God at Clayville, or Bracken. The preaching at this point by the Hulls was done in 1853 and '54, and the organization of the church followed immediately. Funeral on the 16th conducted by the writer.

John L. Wince.

Illinois Bible School.

The Illinois Bible School for the year 1909 will convene in Oregon on Monday morning, August 9th, to last until the 18th, at which time the Illinois State Conference will convene to last over the following Sunday. Please write that you are coming. Those who are obliged to pass through Chicago will find two trains leaving Chicago over the Chicago, Burlington and Quincy railroad, leaving Union Depot each day that are through trains, making only two stops between Chicago and Oregon. One of them leaves Chicago at 9:20 in the morning and the other at 6:30 in the evening. There are other trains but these are the best.

The work of the school is being carefully prepared, and your time will be pleasantly and profitably spent. Bring Bible, pencil and note book. Plan to arrive in Oregon on Saturday before the school opens. Board and lodging are free. Write me the addresses of any persons who may be induced to attend. A good program for evenings of the first week is in preparation. Brother Marsh will assist in the work this year. His work will probably be on the book of Daniel, while the other part will consist of New Testament work, the nature of which will largely depend upon the personel of the school.

We need not advertize the scenic surroundings of Oregon to those who have been here. Come and spend two weeks at the school and conference, and be convinced. Please write me whether you come or not.

S. J. Lindsay,
Oregon, Illinois.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10827 Orville Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Three Days and Nights.

I fully sympathize with any and all Bible students who stumble on the tradition that Jesus was only in the heart of the earth less than three days of twelve hours and less than two nights of the same length. It makes the prophet like unto Moses to be a false prophet, and that is to me terribly unsatisfactory. It is but one of the libels on the truth, stupidly or otherwise invented against it by "the mouth speaking very great things," who annually celebrate Good Friday in their superstitious worship. Now the fact is that according to the New Testament record correctly rendered, Jesus was crucified Thursday and buried Thursday, and not on Friday. John xix 31 says, "The Jews therefore, because it was the preparation, that the bodies should not remain on the cross on the Sabbath day, (for that Sabbath day was an high day), besought Pilate that their legs might be broken and that they might be taken away." Now the high Sabbath day the remnant was not the regular weekly Sabbath, but the yearly Passover Sabbath, coming that year the day before the weekly Sabbath. Concerning it read Ex xii 16; Lev xxiii 4-8; Num xxviii 16, etc. It began at six o'clock Thursday evening, the 14th of the month Abib. At the same hour on Friday began the weekly Sabbath, and at the same hour on Saturday ended the weekly Sabbath. As you well say, Jesus is still in the grave and remains there all night, which is his third full night in the heart of the earth.

Five times these dual Sabbaths are mentioned in the Greek, viz, Matt xxviii 1; Mark xvi 2; Luke xxiv 1, and John xx 1 and 19. The word used is "ton Sabbaton" (Sabbaths), the genitive plural. Where the King James and revised versions read, "in the end of the Sabbath;" and "on the first day of the week," the Greek reads, "After the Sabbaths"—opse ton Sabbaton. That Matt xxviii 1, should read, "Now after the Sabbaths, as it began to dawn toward the first day after the Sabbaths, came Mary Magdalene and the other Mary, to see the sepulchre."

Thus is Jesus completely relieved of the stigma of being a false prophet and the Word of God remains unbroken.

G. A. WHITFORD.

EDITOR'S REPLY.

The above article is written as a criticism of our article on the same subject which appeared in THE RESTITUTION of June the 16th. Our argument was designed to show that the three days and nights of Christ's entombment was a general statement; and in THE RESTITUTION of July the 14th we further showed in an article under the caption, "Bible years and days", that instead of such an interpretation of Christ's words making him out a "false prophet", as our correspondent avers in the communication now before us, it only follows Bible usage and inspired example. We may splutter about the Greek and talk learnedly about "ton sabbaton" (genitive plural), but pedantry does not shake facts. The controversy is as to whether three days and three nights mean so many minutes and seconds—and we deny that any living man can prove by Greek, English, or the Bible, that full time is meant by the words under consideration. Mr. Whitford says that unless full time is meant the prophet like unto Moses is a "false prophet," that the claim is a "libel on the truth, stupidly or otherwise invented", and lends support to "superstitious worship," etc. Had as he makes out our contention, flabbergasting as his remarks are, written in the spirit of a fratricide, yet the moment a practical test touches his pompous letter, his "ton sabbaton" fall on the mat. His best effort results in this conclusion: "According to the New Testament record correctly rendered, Jesus was crucified on Thursday and buried Thursday, and not on Friday!" Suppose the force of this innuendo should convince the judgment. Mr. Whitford, will you solve a little problem in mathematics for us? Can you get three days and nights full time from Christ's burial on Thursday till his resurrection on Sunday? Thursday night, Friday night, Saturday night—there are the three nights, you say. Good, count on. Friday, one day; Saturday, the second day; Sunday—but wait a moment, please. Christ was raised from the dead early Sunday morning, and so your claim backed up with "ton sabbaton", only allows Christ to remain in the tomb two days!! After all, Mr. Whitford is as flagitious as we are! His claim, like ours, is short of full time. And if this makes Christ a "false prophet" in our case, it is a "libel on the truth, stupidly or other wise invented" in his! People who live in glass houses must learn not to throw stones.

Gold Dust.

There is no surer sign of a noble character than the spirit of forgiveness. "To err is human; to forgive, divine."

It is well to preach Christ in our words, but far better to preach Him in our example, and by all the influences that flow out of a character formed upon the model of His divine manhood.

Do to-day's duty, fight to-day's temptations. Do not weaken and distract yourself looking forward to things you cannot see, and could not understand if you saw.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled by them.—Talmage.

The truly good and useful arouse the helpful interest of others.

ANNA DREW.

Sketches of Church History. No. 15.

Leaving these reformers we turn to Thomas Coke, the first Methodist Bishop of America, and find him preaching and writing to warn that sinful generation in a strain like this. "Near at the door is the great day of judgment. The period of time which yet remains we know is short, how short, who can tell? We ought to be in constant and hourly expectation of it. At the coming of Christ to avenge and deliver his faithful people, chronological calculation and the general appearance of the world, all conspire to tell us that the events of the latter days are even come upon us, and that the time of God's controversy with the earth is at hand. It is already on the wing. If these things are insufficient to alarm the guilty, neither will they be persuaded, though one rose from the dead."

S. ROXANA WINCE.

They Wrote Letters.

Brother Huggins:

I send you a brief article for your page. I have been very busy since my last sent you. I wish we might have more of the "Gems," as I think this plan helps your page and makes THE RESTITUTION more interesting. If you think this article too radical, please return and I will send postage.

Your brother waiting for the promise of eternal life,

D. C. ROBISON.

The Second Death.

The fact that God has made revelations concerning the second death proves it is a subject for our study, for if God had not desired us to know something about it all allusion to such a possibility would doubtless have been left out of the Book.

The second death! Is it not remarkable—even a very significant fact that these words only occur in the latest Scriptures—the Book of Revelations. They occur in four places, which I will quote:

Rev. ii. 11. "He that overcometh shall not be hurt of the second death.

Rev. xx. 6. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."

Rev. xx. 14. "And death and hell (Margin, the grave) were cast into the lake of fire. This is the second death."

Rev. xxi. 8. "But the fearful, the unbelieving, and the abominable, and murderers, etc., shall have their part in the lake which burneth with fire and brimstone; which is the second death."

There is no room for argument as to the time or epoch of the second death.

In the first place, those who have part in the first resurrection are not to be hurt by it—on them it "hath no power." Now as the Age to come is ushered in by the first resurrection, and as they who are subjects of it are declared to be exempt from the second death, it is seen that it can take place only during that Age of judgment yet future when the dead not included in the first resurrection are said to to be judged.

As to what the second death is: All texts bearing upon the subject show that it is the result of judgment—the execution of the righteous sentence upon the incorrigible sinners, never coming about as death does now—possible at all times to all, both "just and unjust."

The language is almost too plain and dogmatic to permit of any spiritualizing and I can not bring my mind to conceive that it is metaphorically used. I could just as easily conceive that the resurrection itself was only a figure of speech as that the fiery destruction of the abominable, the murderers, and the fearful and unbelieving who are classed with them, was not literally what the Revelator describes it—a real fire which will consume and destroy.

Does any one doubt the truth of the destruction of Sodom by fire rained down upon it, Gen. xiii. 2 Peter ii. 6 Peter ii. 6. Peter says God turned the cities of Sodom and Gomorrha into ashes condemning with an overthrow, making them an example unto those that should after live ungodly. And 9th verse, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

Peter then goes on to specify the deeds of such and we see such a similarity of terms as leaves no room for any other conclusion than that he and the Revelator are in perfect accord, and even talking of the same things.

CHAR. GOSS.

Do the Saints go to Heaven When They Die?

What a question! Does any one doubt the doctrine?

Yes: thousands doubt it; and their number is increasing every day.

But have they any good reasons for doubting it?

Yes: many good reasons, a few of which are given below.

1. It subverts the doctrine of a future resurrection.

Paul makes the resurrection indispensable to a future life. Without it they who are "fallen asleep in Christ are perished." 1 Cor. xv: 18. How perished if in heaven? He adds, "If in this life only we have hope in Christ, we are of all men most miserable" (verse 19). Such argument is void if we can have a future life without a resurrection. Hear Paul again: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it to me if the dead rise not?" (verse 32). The force of this argument is destroyed if saints go to heaven when they die. Certainly that would be advantage enough without any resurrection. The apostles gave great stress to the doctrine of a future resurrection; but multitudes in our day feel little or no interest in the doctrine; and some have lost sight of it altogether. No wonder! If the saints can live in glory without a resurrection what need is there of one?

2. It ignores a future day of judgment.

If men go to heaven and hell at death, a future day of judgment would be a solemn farce. If men are consigned to their eternal destinies at death, then decision has been made, and is already being carried into execution. And this nullifies any future judgment. No tribunal ever institutes a second trial, unless there is some question as to the justness of the first. God will never begin to execute a doubtful decision. When God decides he decides right. Neither will he execute a decision before it is rendered. When will it be rendered? Ans. He shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. iv: 2. John the Revelator places "the time of the dead, that they should be judged," under the sounding of the seventh trumpet. Rev xi: 15 18. The dead are raised before they are judged. Rev xx: 12.

3. It gives the prophets and saints their reward before their time.

Rev xi: 18 reads: "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou (God) shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great;" and this is placed under the seventh trumpet by John (verse 15). What right have we to outrage God's revealed plan by teaching that the saints get their reward "before the time."—1 Cor iv: 5. "Thou shalt be recompensed at the resurrection of the just." Luke xiv: 14. "The Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." Matt xvi: 27.

4. It takes the saints to their reward instead of Christ's bringing their reward to them.

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev xxii: 12.

5. It makes the place of reward in heaven, while the Scriptures make it on earth.

"Behold the righteous shall be recompensed in the earth."—Prov xi: 31. Read Psa xxxvii: 9-11, 22, 27; Matt v: 5; Rev v: 10; xi: 15.

6. It contradicts the Bible doctrine that the dead are unconscious.

"The dead know not anything." Eccl ix: 5. "Their love and their hatred and their envy is now perished (verse 6) "In that very day his thoughts perish.—Psa cxlvi: 3, 4. "In death there is no remembrance of thee."—Psa vi: 5.

7. It contradicts the Bible doctrine that the dead are asleep.

"David fell on sleep."—Acts xiii: 36. "Some are fallen asleep."—1 Cor xv: 6. "Fallen asleep in Christ."—1 Cor xv: 18. "The first fruits of them that slept."—1 Cor xv: 20. "Concerning them that are asleep."—1 Thess iv: 13. "Our friend Lazarus sleepeth." John xi: 11. "I go that I may awake him out of his sleep."—Ibid. "Many that sleep in the dust."—Dan xii: 2. "And when he had said this he fell asleep."—Acts vii: 60.

This sleep is broken by the resurrection. "I go that I may awake him out of his sleep." Jno xi 11. "Awake and sing ye that dwell in dust." Isa xxvi 19. "I shall be satisfied when I awake with thy likeness." Psa xvii 15. "Many of the bodies of the saints that slept arose," etc., etc. The Bible is full of the sleep of the dead.

8. It makes Christ's coming to receive his people utterly needless. Christ makes it needful.

"If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." John xiv 3.

9. It makes death a friend and the "gate to glory."

Paul calls death an "enemy." 1 Cor xv 26. Hezekiah calls it "the gate to the grave." Isa xxxviii 10. God calls the realm of death "The land of the enemy." Jer xxxi 16. God is going to "swallow up death in victory." Isa xxv 8. And this will be brought to pass at the resurrection. 1 Cor xv 54. If death is indeed a friend, why do men so vigorously resent it?

10. It is positively denied by Christ and his apostles.

Jesus says: "Where I go, thither ye cannot come" John vii 34; xiii 33, 36. Yet some teach that they got there nearly as quick as he did, and that the thief got there just as quick; and that some even got there before he did. John writes: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven." John iii 13. This is spoken to negate some one's doctrine. Whose is it? Not even Enoch and Elijah have gone to that heaven where God dwells. Jesus is the only man who has ever gone there, and he is more than man. He now dwells in "light which no man can approach unto." 1 Tim vi 16.

11. It contradicts the Word of God as to where men really go at death.

God told Adam where he should go when he died—"Dust thou art and unto dust shalt thou return." Gen iii 9. Webster says that "thou" "is the pronoun used in addressing persons." "His breath goeth forth, he returneth unto his earth." Psa cxlvi 3, 4. "Man lieth down." Job xiv 12. "Thou takest away their breath, they die and return to their dust." Psa civ 29. "All go unto one place; all are of the dust and all turn to dust again." Eccl iii 20. "There is no work, nor device, nor wisdom, in the grave whither thou goest." Eccl ix 10.

If you will read the Scriptures carefully you will discover that the words which denote the personality are always applied to the physical man, never to the breath or spirit of life. Hence we must conclude that the physical man is the real man, and that spirit of life from God, is that which causes him to live.

12. It sanctions Satan's falsehood by teaching that man does not surely die.

"Man, thou shalt never die." R. H. Dana. "Thou shalt not surely die." —Satan. Gen ii 4.—*G. M. Keach*

The Remission of Sins.

What is the Scripture import of the words "the remission of sins?" The one word demanding special attention is the word "remission." The word aphesis, translated "remission" occurs seventeen times in the Greek New Testament; nine times it is translated "remission," six times "forgiveness," one time "deliverance" and one time "liberty." Luke iv 18.

The word aphesis, translated "remission," comes from the verb aphiemi, which is compounded of the preposition apo, and the verb hiemi, to send, and means to send away, dismiss." The verb aphiemi, from which aphesis is derived, is found 145 times in the Greek New Testament, and more than forty times it is translated "forgive" or "forgiven," having reference to the forgiveness of sins. So then, the radical or root idea in the word aphesis, "remission," i. e., to send away, dismiss. Hence, "remission of sins," or "forgiveness of sins," has in it the idea of sending away sin, or dismissing sin.

Lexicographers of New Testament Greek define aphesis thus: "1. Dismission, deliverance, liberty, as of captives. 2. Remission, forgiveness of sins."—Parkhurst. "A letting go, a freeing; example: (1) Of persons from bondage or service, liberty. (2) From the guilt and consequences of sin, remission, forgiveness, pardon". —Robinson. "1. Release as from bondage, imprisonment, etc. 2. Forgiveness, pardon of sins (properly the letting them go, as if they had not been committed), remission of their penalty."—Thayer.

Communicated.

We Wondered.

When we read a new name of one in the faith, especially a minister of the gospel, we always begin to conjecture as to the color of their eyes and hair, their general avoirdupois, and last but not least their ability as a speaker.

When reading in THE RESTITUTION some years ago of Brother Joseph Williams, the name suggested a more than ordinary-sized man, with slow measured steps, grey eyes, a sandy mustache, and as to ability as a speaker, well, when it was arranged to have him come to Dutton to speak over Sunday, we concluded as he was one of "our folks" it would be all right any way, so set ourself to circulating word of the coming meeting, for we desired him not only to have a good impression of us, but we had learned from past experience that numbers give inspiration to a speaker. It all worked well, two good congregations greeted him, two good sermons were listened to, and we are wondering no more about the fair-haired, blue eyes, smooth-faced, almost boyish in stature, Brother Williams. We had hoped to engage him for a month or so to work in Michigan, but he had already engaged his time to Indiana, and we are compelled to begin another search for help for Michigan.

May God bless the efforts of our Brother Williams with health and success, is our wish.

M. A. WOODWARD.

Nebraska Evangelist Report.

Our meeting closed at Marshalltown Iowa, with the two first days of May, with a good interest, but owing to the lateness of the season and rush of farmers, it was thought best to stop. From there we worked back over our former route to Marathon, where we had agreed to return and baptize three young people—Edgar, Lorene and Bernice Beardsley. This makes five we have baptized in this family since last August, the mother and a daughter taking the lead.

From Marathon we took the Milwaukee for home, arriving May 10th, having been gone 49 days, and held 50 meetings—44 sermons and 6 Bible readings. After taking a little needed rest, and meeting with the Church at Benson twice, and fixing up a little at home, we went to Kansas City the last day of May, the Board having heeded their earnest appeal for help.

During May I preached ten sermons and baptized three. My expenses were $4 05, and I received $5.00, leaving a balance of 95 cents. Wages amounts to $65.00 and deducting the 95 cents leaves due $64.05.

During June we held meetings in Kansas City, Kansas, Benson, Neb. and Corvallis, Oregon. In Kansas City the interest was fine, and had it not been for its being right in berry time the results would no doubt have been much more marked. As it was we can introduce Misses Edna and Louise Eberle to the Household of Faith, two excellent young ladies.

We are now at Corvallis, Oregon, and will report later.

During June I preached 23 sermons and baptized two. My expenses were $8.95, and I received $15.00, leaving a balance of $6.05. My wages come to $65.00, and deducting the $6.05 leaves $58.95 due.

ALMUS ADAMS,
Evangelist.

Driving with Oil

I wanted to drive an iron bar right through a piece of timber. I bored a hole of the right size, but the bar was rusty, and the hole was rough. I made slow progress, and was beginning to split the wood. Then I remembered the oil can. I oiled the bar; I poured oil into the hole; a few blows of the hammer sent the bar into its place. The oil had not diminished the size of the bar, or enlarged that of the hole. It had only relieved the friction. It had smoothed both surfaces. A few drops of oil were more effective than many blows of the hammer.

How slow some good people are to learn this simple lesson. They take hold of an important enterprise with great zeal. They are intensely earnest, and even morbidly conscientious. Everybody ought to see it just as they do, and whoever does not is hammered at without mercy. Such uncharitable zeal provokes opposition. It excites all the friction of the natural heart. Men will not appreciate the truth presented when they are repelled by the spirit in which it is presented. Let the reformer be careful to have plenty of oil. Let him speak the truth in love.—Dr. Babb.

Cause of Unbelief.

We do not say that there are no honest doubters of Christian truth, or that there are no skeptics that are good men. But we do say that more religious skepticism arises from moral obliquity than from all causes. And if reputedly honest doubters will recall the period when they began to dissent from Christian truth, they will probably remember that it was not the time when they were most faithful to the light they had, or most obedient to their convictions to God and man. The unbelief which may be honest now, may not have been honest at its initial stages. It may have begun in some conscious sin, which gave a false bias to the mind; and though, in after years, the evil fruit, the unbelief still remains. No man, while he is loyal to the truth, while he is true to himself, true to his moral nature, true to the voice of God in his soul, can fall into any dangerous skepticism. The fact that such skepticism is usually found in association with positive vices, compares with the Scriptural genesis of it, to induce the belief that it is not or has not always been honest; that it began and grew in practical disloyalty to the truth, in conscious violation of known obligations.

Pointless Preaching.

There is a great deal of pointless preaching at the present time. After sitting under the ministry of the Word, a person is often led to inquire, "What is all this for? What is the preacher's object? What end has he in view?" so aimless and pointless is the discourse. It cannot be intended to convert sinners, for there is nothing in it to alarm their fears, arouse their guilty consciences, and led them to repentance. It cannot be the spiritual edification of believers, for there is nothing in it to quicken them into newness of spiritual life, to encourage them amid trial, or to stimulate them to greater Christian activity. It is a sort of abstract, ethical theorizing, with scarcely any reference to the soul. No wonder that a person sometimes longs to hear one of the old-time trumpet blasts, when some son of thunder reasoned of temperance, righteousness and judgment to come, and sinners, like Felix, trembled beneath the power of divine truth. A man seldom accomplishes more than he aims to effect. A minister who does not aim in the pulpit and out of it to save souls, will have a barren ministry, and many fruitless regrets at last.—Methodist Recorder.

The Sins of the Fathers.

Some of the omissions of the Bible are very significant. In illustration of this the story is told of a student in an Australian university who asked his professor: "Why did not the Bible say that the sins of the father were visited upon the children to the seventh and eighth generation as well as to the third and fourth?" "Because," replied the professor, "there will be no seventh or eighth generation. Sin extinguishes itself before it gets that far."

THE RESTITUTION is only $1.00 per year. Try it a year.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Announcement.

The Southern Illinois Conference will be held at the Restitution Church eight miles south of Casey, from Sep. 25 to Oct. 3 inclusive. Names of the preachers and programme will appear later.

B. J. WOODS, Sec.

The printed programs of the Iowa Conference, which is to be held at Waterloo, Iowa, August 21st to 29th, are now ready for distribution, and will be sent to any one on request. Address, G. P. Allard, Box 86, Fort Dodge, Iowa.

The Nebraska State Conference of the Church of God will be held in St. Paul, August 28 to September 5 inclusive. Programme will be published later.

ALTA KING.

The Conference of the Church of God in the State of Ohio will be held at Springfield, beginning on Wednesday evening, August 25, and continuing over the following Sunday. The brethren have secured the use of the Fair Grounds, and there is every indication of having perfect convenience and comfort. An earnest invitation is extended to all those of like precious faith.

A complete programme will appear in this paper as soon as it is made up.

STANLEY A. SANFORD, Sec.

The next Annual Conference of the Churches of God in the State of Illinois will be held at Oregon, beginning August 18, and continue over the following Sunday. The programme will appear later.

Let us begin now to plan for this meeting, and to be present with the purpose of doing all in our power for the work in Illinois in the year that is to come.

JAS. W. WILSON, Pres.
EMMA L. SMITH, Sec.

The next Missouri Conference of the Church of God will convene at Morse Mills, Mo. August 25 and continue over Sunday, August 28. Program and directions will appear later.

SADIE B. MORSE, Sec.

Dear Brethren in the One Faith:

The Missouri Conference of the Churches of God in Christ Jesus will be held this year at Morse Mill, Mo., beginning the evening of August 25, and closing Sunday evening, August 29. We want every one, who possibly can to come and help us make this second annual Conference in Missouri a success, as was promised by the first one, last year.

All People coming by way of St. Louis, will take the St. Louis, Iron Mountain and Southern Railroad to Victoria, where hacks will take them to Hillsboro. Here they will be met by the brethren. Those coming from the south, also take the St. L. I. M. & S. to Victoria. Everyone who is thinking of coming, write to Brother J. F. Williams, Hillsboro, Mo.

Provisions will be made to take care of every one, no matter how many, who come. There are a number of brethren in Missouri whom we hope will be present and help in the work, which is so necessary.

Anyone desiring more information, write to:—Sadie Morse, Sec'y, 311 E. Colton St., Warrensburg, Mo.

PROGRAM MISSOURI CONFERENCE.

Wednesday, August 25th.

7:30 p m Sermon, L. E. Conner.

Thursday, August, 26.

9:30 a m Opening Address, Pres. J. H. Morse.
9:45 " Response, J. F. Williams.
10:00 " Social Service, P. J. Graham.
10:45 " Sermon, W. H. Wilson.
2:00 p m Business Meeting.
3:00 " Sermon P. Jeffreys.
7:00 " Social Service, Charles Cooper.
7:45 " Sermon, T. J. Daniel.

Friday, August 27th.

10:00 a m Business Meeting. Election of Officers.
10:30 " Social Service, Edward Williams.
11:00 " Sermon. L. E. Conner.
1:00 p m General Report of Bereans. Eva Wilson.
3:00 " Sermon, W. H. Wilson.
7:00 " Social Service, Sadie Morse.
7:30 " Sermon, T. J. Daniel.

Saturday, August 28th.

10:00 a m Business Meeting. Financer.
11:00 " Sermon, Steward Cooper.
2:00 p m Question Box.
3:00 " Sermon, L. E. Conner.
6:45 " Berean Meeting.
7:30 " Sermon, T. J. Daniel.

Sunday, August 29th.

9:30 a m Social Service, Belva Wilson.
10:00 " Communion Service, Conducted by W. H. Wilson.
10:30 " Sermon, T. J. Daniel.
2:30 p m Sermon, W. H. Wilson.
7:00 " Social Service, P. Jeffreys.
7:30 " Sermon, L. E. Conner.
8:30 " Closing Remarks. President and members of Conference.

SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1 00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 808 N. Willow Ave. (Austin Station) Chicago.

Owing to Sister Rogers leaving us for California all communications, money orders, etc., must be sent to Alta King of Palmer, Neb., who will act as secretary until Conference. We would like all isolated members to notify the acting secretary if they intend coming to Conference and the secretaries of the different churches to send notice of the number from their respective churches who intend to come. This will be necessary so arrangements for entertaining may be made.

ALTA KING.

Hindu Literature.

This book, of over 400 pages is of special value to the young people in order to enable them to meet the attacks upon Christianity from Theosophists and others. It has been fully endorsed by the most eminent Oriental scholars of Europe as being authentic, and the historic facts here presented are unimpeachable. A few copies of this standard $1 50 book may now be had for $1.00 a copy post paid. It is used in colleges and universities. Send all orders to Mrs. Elizabeth A Reed, 1311 Balmoral av, Chicago, Illinois.

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Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

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Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 2012 W. Corning Ave. Parsons, Kan. The price is 10 cents each.

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TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

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BROTHER John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 76 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death, Signs of the end, Through the second vail, Three days and three nights, Election and predestination. Let any one wishing these tracts send direct to John Foore, Parsons, Kan

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind, or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author I. S. Bronson, Niles, Mich.

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

'Tis You.

The world is waiting for somebody,
Waiting and watching, to-day,
Somebody to lift up and strengthen,
Somebody to shield and stay.
Do you thoughtlessly question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
Somebody brave and strong,
With a helping hand and a generous heart,
With a gift of cheer or song.
Do you doubtfully question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody—
The sad world, bleak and cold—
Where unloved children are watching
For hope in the eyes of the old.
Do you wonderingly question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
And it has been, years on years;
Somebody to soften its sorrows,
Somebody to heal its tears.
Then doubtingly question no longer, "Who?"
For, oh, my friend, 'tis you.

The world is waiting for somebody
A deed of love to do;
Then up and hasten, everybody,
For everybody is you!
For everybody is you, my friend,
For everybody is you!

Communicated.

Pine Woods Bible Class.

Teacher. Our subject to-night is a happy one, the title is:

"THE GATE TO ENDLESS JOY."

I wish to ask, Is there more than one gateway to endless bliss?

Ella There is a way taught in the Bible, and a different way taught by man.

Q What is the Bible way?

A See Mark xvi 15, 16: "Go ye into all the world, and preach the gospel (of the kingdom) to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be condemned."

Q What is man's way?

A His way is largely hymn book theology. I will quote two verses, which express the sentiment of the majority of mankind.

Why do we mourn departed friends,
And shake at death's alarms?
'Tis but the voice that Jesus sends
To call us to his arms.

Why do we start and fear to die?
What dismal worms we mortals are!
Death is the gate to endless joy,
And yet we do not dare.

Teacher If "death is the gate to endless joy," in what light should we regard Adam, and his transgression?

Ind We should regard him as the greatest benefactor to the human race, the world has ever seen.

Q. Why so?

A See Rom v 12: "By one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." If there had been no sin, there could have been no death: and there being no death, as a consequence there could not have been any "gate to endless joy."

Q Well, then; if "death is the gate to endless joy," then sin must be a blessing to mankind, in place of a curse, is it not?

A Yes, sir: if death really is the "gate to endless joy." We read in Rom vi 23: "The wages of sin is death," and hymn book theology says of death,

'Tis but the voice that Jesus sends
To call us to his arms.

Q When this socalled "voice of Jesus," enters the home-circle to call some loved one to "his arms," that he may bear it to "endless joy," does the sound fill them with rapturous joy?

A Far from it. It falls upon their ears, as an harsh discordant note, and "They shake at death's alarms." This voice is regarded as an unwelcome foe by all mankind, whether good or bad, they fear it.

Q Well, then; is it a fact that those people who profess belief in the aforesaid hymn book theology, that they rebel at going to "endless joy," when summoned by this socalled "voice of Jesus"?

A Yes, sir; when they hear this unwelcome "voice," they send for the most skilled doctor that they know of and use the most approved remedies they can procure, if perchance they can defeat the "call" to "endless joy."

Q Do not such actions indicate a lack of appreciation, of their promised "endless joy?"

A It certainly does, when they resist the "call," with all their might when it comes.

Q Do those people who believe what the Bible says, as regards to the way of eternal joy, recognize death as the voice of Jesus calling them to his arms?

A By no means; they believe they can never be with Jesus, until death has no more power to hold them in its cold embrace. Death separates God's people from Jesus. They regard death as an enemy, in place of a friend. Death they regard as a calamity, which they resist with all their power when it threatens to enter the home circle. This would be inconsist, if it was the voice of Jesus calling them to his arms.

Q Do you remember a Bible example where a person was threatened with death, and desired God to save him from this enemy?

A Yes, sir; it was Epaphroditus, a companion of Paul's; he was sick "nigh unto death; but God had mercy on him," and restored him to health.

Q Would it not be a strange "mercy," for God to prevent death from ushering Epaphroditus immediately into "eternal joy?"

A It certainly would be. My mind calls up another case; the messenger of death got after Hezekiah, and he felt real bad about it; he turned his face over to the wall, and wept and prayed, and God heard his prayer, and added fifteen years to his life.

Q Would he have felt bad about it, if he believed death was the gate to eternal joy?

A No, sir; he would have been an inconsistent man if he had.

Teacher Of what use was the mission of Jesus in the world, if Adam opened up the way to "eternal joy"?

Ind It would be entirely useless, what more could we have than "eternal joy," and if the joy is eternal, then the life must also be eternal.

Q Could Jesus give us more than eternal life, and with joy added to it?

A No, sir; and if it is true, that we get all this through Adam, we do not need Jesus.

Q Did not Jesus say, I am come to give life unto the world?

A He did. He did not seem to be aware of the fact that Adam gave us that, when he brought death into the world; it being the "gate to eternal joy."

Q Well, then; does not the teaching that "Death is the gate to eternal joy," undermine the fundamental teaching of Christ?

A There can be no question about that. The teachings of Christ on the question of life and death, and that of popular theology, are as far apart, as anything can be.

Teacher Do not people say, that it makes no difference as to what we believe, if we are only honest in our convictions?

Bessie Yes, sir; I know they do

Q Well, is that correct?

A No, sir; it is not.

Q Why not?

A Well, I might illustrate the case, by a few examples; for instance, take the case of Paul, before his conversion. He thought he was doing God service when he was persecuting the Church of God. Now, if he was honest in his purpose, and convictions, it would make no difference. If he was honest, he was just as well off before he became a Christian, as after. When he was in the Jews' religion, he was on the popular wing, and was a popular man, but when he became a Christian, he became associated with a very unpopular people, who were everywhere spoken against, and persecuted. By the change, he became unpopular, and was terribly persecuted. If he was just as well off when he was honest in the Jews' religion, he might just as well have remained where he was, as he could then have continued a popular man, and would not have been persecuted.

Again, take the case of mothers on the banks of the Ganges, who throw their babes into the mouths of crocodiles, as an honest service of their god. Then they must be just as well off as the most enlightened Christian. What is the use of sending missionaries to disturb them? Cornelius was an honest man, doing the best he knew how to do, and living up to all the light he had. If he was all right, what was the use of sending Peter to him?

Q Did not the idea, that "death is the gate to endless joy," give rise to the thought, that the good enter heaven at death?

A It did.

Q Did not the thought of going to heaven at death, reach back to near the apostolic days?

A Yes, sir.

Q Please give an historic sample?

A I quote from Justin Martyr, A D 150. In his dialogue with Trypho, a Jew, he said: "If, therefore, you fall in with those who are called Christians, who confess not this truth, but dare blaspheme the God of Abraham, and Isaac, and Jacob, in that they say there is no resurrection of the dead, but that immediately when they die, their souls are received up into heaven, avoid them, and esteem them not Christians."

Q What early translator of the Scripture, taught the same as Justin Martyr?

A William Tyndale, in answer to Sir Thomas Moore's dialogue (page 180), he says: "And ye, in putting them (souls) in heaven, hell, or purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. * * * And again, if the souls be in heaven, tell me why they be not in as good a case as the angels be? And then what cause is there of a resurrection?"

Q Did Christ say anything about whether they went to heaven, or not?

A Yes, sir; see John iii 13: "And no man hath ascended up to heaven."

Teacher I think we might continue this topic almost indefinitely, but we will close for tonight.

Yours in the Blessed Hope.
W. H. WILSON.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVIII. PLYMOUTH, INDIANA, AUGUST 4, 1909. NUMBER 29.

Exhortation.

These few lines were written to be read at the Northwest Conference, but not being present when called upon they were not read. But we were asked to send them to THE RESTITUTION.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. For this cause the world knoweth us not, because it knew him not.

Beloved now are we the children of God. And it is not yet made manifest what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is, and every man that has this hope in him, purifieth himself as he is pure.

What a blessed promise is left us. What a wonderful promise. The beloved disciple might well exclaim, Behold what manner of love is this that the Father hath bestowed upon us.

Now, if it seemed so wonderful to John who had followed Jesus from place to place for over three years, and listened to his teaching as he unfolded the plan of redemption to them, how much more wonderful ought it seem to us. Well, may we who have followed the Savior so far off say the same.

John felt that the believers were the sons of God then, but as much as he had been in the company of the Master, he was not prepared to say what we shall be, because it had not been made manifest, but this one thing he was sure of, that when Christ should appear we should be like him, for he had had the promise to that effect. Therefore he could say we know. Now in this day and age of the world, we who profess to be followers of Christ, our Savior, let us teach such things that we know as did John.

What do we know about the plan of redemption? Are we prepared to give an answer for the hope that we have? What do we know about the past, present and future? We know this, that when our Savior was born he was named Jesus, why that name? The angel said to Mary, Thou shalt call his name Jesus. What for? for he shall save his people from their sins, so we know that we must go to him if we would be saved. And that is one thing that would be safe to teach.

I believe all people who have common ability in some way or another are teachers. We know that there are many false teachers in the land. In 2 Tim iv 9 we have something like this, For the time will come when they will not endure sound doctrine, but after their own lust shall they heap to themselves teachers having itching ears. It almost seems that that time has come, for it seems that they are teaching for doctrines the commandments of men, therefore worshipping God in vain.

We know, because Jesus has said it, that many false prophets shall arise and deceive many, and because iniquity shall abound, the love of many shall wax cold. But like John when he said "we know." We can say we know; for we have the Word of God for it. "But he that endureth to the end, the same shall be saved." Blessed assurance, one that we can depend upon, for it is the promise that the Savior gave to the faithful ones. Therefore if we teach or when we are in conversation with others let us be sure it is written in God's Book. How easy we can be mistaken if we are not conversant with the Scriptures, and say and try to prove things that we know nothing about.

How well I remember a conversation I had with a good brother in Michigan about forty years ago, before I came into the knowledge of the Truth. We were talking on the nature of man. In answer to something he said, I replied that the Bible said, The soul is immortal, and can never die, and I believed it too. He said, if I could find it in the Bible he would give me his farm. Well you know whether I found it or not. This much I will say, I hunted diligently a long time for it.

Now dear brothers and sisters, who are here today, may we be more Christ like, and grow in the favor of God day by day; for if we are not Christ-like now, we will not be like him when he shall appear in all his glory. Let us abstain from all appearance of evil, then when Christ who is our life shall appear, then shall ye appear with him in glory. Then shall we see him as he is; then shall we be like him.

ALMIRA BROOKS.

Sunday School Lesson.

LESSON FOR SUNDAY, AUG 15.

PAUL'S THIRD MISSIONARY JOURNEY. ACTS XIX. 8-20.

Golden Text. "The name of the Lord Jesus was magnified." Acts xix. 17.

The church at Antioch in Syria was evidently a haven of rest for the weary toil-worn evangelists. Paul spent some time there at the close of his second missionary journey, and started on the third, going to Galatia and Phrygia, "strengthening all the disciples." Acts xviii. 23. "If thou put the brethren in remembrance of these things: thou shalt be a good minister of Jesus Christ." 1 Tim. iv. 6. Paul came to Ephesus, as he had promised, Acts xviii. 21. He found some converts of John the Baptist. He baptized them in the name of the Lord Jesus, Acts xix. 5. The Holy Spirit came upon them, and they became preachers. For three months Paul frequented the synagogue, and reasoned out of Moses and the prophets the things concerning the kingdom of God. Instead of converting this hardened—made worse—some of the unbelievers. They influenced the many and made such trouble Paul gave up going to the synagogue and went to the School of Tyrannus. He did this for about two years so that all in Asia heard the Word of the Lord. And the Lord worked with him confirming the Word with signs following, Mark xvi. 20. Read Acts xix. The signs wrought in Ephesus were "special miracles." Articles taken from Paul to sick people cured them. Some religious impostors,—of which there were, in Ohio, lately, a gathering of about two hundred,—undertook to imitate or rival Paul, but failed and were glad to escape with their lives. This became known to all the Jews and Gentiles in Ephesus, filling them with profound reverence for the power of God, and respect for the name of the Lord Jesus. The result was that many believed and confessed their sins, as those did that came to John the Baptist. Matt. iii. 6. Many magicians also were so terrified that they brought out their books and burned them. So the Word of God, like the name of the Lord Jesus was greatly magnified, and accomplished the work for which it was sent. Isa. lv. 11.

Some changes have taken place since Paul preached in the synagogue at Ephesus. The open synagogue has long since disappeared. There is no real public speaking place, temple, hall, or meeting house. The evangelist preaching the glad tidings of the kingdom, is now shut out from all so-called, places of worship. The professed servants of Christ are careful to see that the true servant does not get an opportunity to proclaim the truth to salvation in "his church."

There is not much change in the effect that the Word of God has now from then. Many at the present time hear the gospel, a few who have a good and honest heart, having heard the Word, keep it, and bring forth fruit with patience, Luke viii. 15, but the many believe not, being satisfied with the "traditions of men." These worship in vain, Mark vii. 6-13. Lack of what the world's church calls success does not materially discourage the true evangelist. He knows that opposition awaits him at every point; but he also knows that the Lord will not forsake nor forget the faithful servant who is diligent in business, fervent in spirit, serving the Lord, Rom. xii. 11, and he is also a rewarder of those that diligently seek him, Heb. xi. 6

Lesson Verses. 8. Where did Paul go? What did he do there?—No one, no believer, need go into a place where the traditions of men are taught, with the idea of hearing the "Word of salvation," Acts xiii. 26. Paul did not go into the synagogue to hear, but to teach the way of salvation.

9. What was the effect of his preaching? What did he do with those who did believe?—He took them from the synagogue and established the Church of God, "The saints which are at Ephesus, the faithful in Christ Jesus," Eph. i. 1, "come out from among them, and be ye separate, saith the Lord," 2 Cor. vi. 14-18.

10. How long did he stay with the church? How many heard the Word of the Lord?

11. What took place by Paul?

12. What was the special miracles, or the result?

13. What is an exorcist? What did they try to do?

14. How many were there? Who were they?

15. What did the evil spirit say?

16. What took place?

17. Who knew about the wonderful thing? What was the effect?

18. What followed?

19. Anything further?

20. How did the Word grow?—By many believing it, and being immersed and living according to it, and teaching it. Those who have the "marvelous light" 1 Peter ii. 9, are commanded of Jesus to let their light shine before men, that others may see their good works and glorify God. Matt. v. 16.

Next Lesson. Paul's Third Journey Continued. Acts xix. 23-30, 35-41.

P. NEILL.

Minutes of N. W. Conference.

The Meeting of the Northwest Conference convened Friday, 2:30, June 25. After a song service Bro. Prosser gave a short exhortation. Brother Adams (who came on from the east to attend the Conference) preached in the evening. Saturday morning the business meeting was called. Bro. Frank Smalley our vice president, in the chair, the president being absent at the time. The minutes of the last meeting were called for and read by the secretary, and were accepted. By this time Bro. Montgomery, the president, arrived and took the chair. W. A. Prosser read the new by-laws. They were accepted by the Conference one by one, with a little change with one or two. After this came the election of officers for the ensuing year, which reads as follows: President, Lewis Montgomery of Portland; Vice Frank Smalley of Eden, Wash.; Secretary R. H. Brooks of Scholls, Ore.; Treasurer E. W. Knapp of Scholls, Ore.

Report of the different churches was next in order. All were keeping up the Sunday schools and some of them social meetings, but not much preaching.

A motion was made and carried that Brother Darby and Sister Palmer be authorized to draft resolutions of condolence for the bereaved of the last year in the church.

A motion to adjourn was made and carried.

At 2:30 business meeting was again called. Bro. Adams gave us a good talk on finance, after a song service and a prayer by Bro. Prosser. After Bro. Adams got through talking he called for the secretary to come forward to keep the account and then he called for subscription to carry on the work. $300.00 was raised in a short time. A committee in each church was appointed to look after the finance.

A motion was made and carried for the Church to give a letter of commendation to Brothers Prosser, Darby and Skeels. After a few minor business transactions were through with a motion was made to adjourn. At 8 P. M. Bro. Adams preached, subject, The Resurrection.

Sunday morning after a song service W. A. Prosser preached. At 2:30 another song service and the Lord's Supper. All through the exercises papers were read by different members of the Conference. Sunday evening preaching by Bro. Adams.

The Conference closed with good feeling all around. All felt it was good to be there. All felt glad to clasp hands with Bro. Adams who came so far to be with us.

And now brethren another Conference year has ended, a new one just begun. may we improve it to the best of our ability.

R. H. BROOKS, Sec.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, AUG. 4, 1909.

We trust all who know their time has expired, will realize how important it is that they renew promptly. To make out and mail statements to each is quite expensive, and most all already know when their time runs out, so that it is not really necessary. Please take note of this, friends.

THE programme of the Ohio State Conference will appear next week.

DURING the past week there have been felt seventy-three distinct earthquake shocks in the valley of Mexico and along her Pacific coast. Many towns are destroyed and lives lost.

AS WAS expected on the removal of the foreign troops, the Cretans hoisted the Greek flag, showing their desire to cut loose from Turkey. Just how this action will be received is still in doubt.

THE Japanese city of Osaka suffered a loss of 13,000 buildings by fire on August 1. Among the buildings destroyed are the famous Buddhist temples which have attracted attention on account of their splendor and the treasures they contained.

BROTHER Joseph Williams called on us last Friday, being on his way to Oregon, Illinois, where he will rest up before the commencing of the Bible School next week. He was with the Church at Roll, over July 25, and reports a good interest there.

BROTHER John L. Wince called last Monday morning on his way home from his appointment with the North Salem Church. The weather and some being away from home, depleted his congregations somewhat. Next Sunday Brother Wince goes to Claysville Church.

A PRIVATE corporation of Spaniards have some mines in Morocco, and a railroad was being constructed across the country. The Moors objected and started in to kill and destroy. A call was made for troops, and when it was learned that it would likely cost a [illegible] of money and the lives of thousands of Spain's soldiers, the people refused to sanction the scheme. Revolt, riot and bloodshed in all the principal cities of Spain is the result.

THE Illinois Bible School begins on August 9, and continues until the 18th when the Conference opens. With Brothers Lindsay and Marsh for the principal instructors, it is sure to be instructive and enjoyable, so all who can attend will be benefitted. At the Conference it is arranged for part to be taken by Brothers Huggins, Conner, Williams, Lindsay, Marsh, Jeffrey Hightower and the President Jas. W. Wilson. This array of talent insures a profitable meeting, and we trust a good number will avail themselves of the opportunity, and attend and help the work in Illinois this year.

ANOTHER evidence that treaties and agreements made between nations are only good while such agreement suits the parties concerned, and are broken at will, is shows in the action taken by Russia in Manchuria. The Russian minister at Peking gave out last Saturday a statement to the effect that Russia does not recognize the principle contained in the notes of Great Britain, Germany, America and Austria, making objection to the Russo-Chinese preliminary and other agreements for the administration of the Manchurian railway zone. The minister declares that the treaty powers have been ignored. Russia on July 27 reopened the Harbin and Manchurian railway zone question by the re-imposition of taxes. All shops both Russian and Chinese, were closed as a protest against this action, but were opened again after two days without paying the taxes. The Russian consul at Harbin ordered the maritime customs precincts on the Sungari river at Harbin removed from before the railway property. China declares this action inconsistent, inasmuch as it was taken while friendly negotiations were proceeding over the question. The Chinese government declines to remove the stations.

"See that none render evil for evil." Otherwise evil is added to evil, and there can be no end or diminution of evil-doing; there can be only heaping up of wrongs in the world. Not to "do likewise" but to "overcome evil with good" is love's true and most effective revenge.—Teacher's Monthly.

Communicated.

"And My Name is Profaned Among the Heathen."

In regard to the teaching of some of our good neighbors concerning the ransom and ultimate redemption of all members of the human race that ever existed,—for thats what it amounts to practically—it seems to me that they not only ignore the teachings of the Bible in both the Old and New Testament, but also the experience of practical every day life.

God's message to man is "They that seek me early shall find me." "Come unto me all ye that labor," and again, "Him that honoreth me, I will honor," also the converse is equally plain, "he that despiseth me shall be lightly esteemed."

If I understand anything at all of what is generally called "the gospel" a man has but one end and one trend that is to make known the character of the living Creator to his dependent creatures so that they may appreciate the generous attitude toward them and make suitable acknowledgment of his bounty. This attitude of mind may be called religion, if you please, but in like, but lesser conditions, gratitude to a human benefactor would only be considered courtesy and good business.

Now the principle of regard for any one would show itself in respect to such a ones reputation and name. No one man can drag the name of his friend, wife, sweetheart, daughter or even his own family into every casual conversation, and if any one else was to do so in his presence they would have to stand for the consequences; yet, in my experience, especially in the large cities, I reckon that ninety-five per cent of laboring men and workmen are habitually addicted to the profane use of the name of God which they drag into all manner of unseemly and base connections, fifty per cent are rather proud of the accomplishment in that line and fairly revel in the delight of it, and the rest cannot be trusted to burst a shoestring or pinch a finger without invoking the Eternal Power in whom their life is, with ferocious imprecations. That there is a willful cultivation of this conceit, dignified sometimes by the name of the "artistic temperament," is patent to any one who has made the subject a study, and it ought to be known as "profane irritability."

In a recent interview, that went round "the press" Senator Beveridge of national fame narrated how he acquired the "cussing" habit among the lumbermen in his former days and how it was one of the hardest works of his life to break it off; for like all bad habits it gets as ingrained in the nature as to seem part thereof, and by the constant dinning we lose the proper sense of its enormity, at least in the mouths of the old and the rude, but in the mouths of the young, to me is a serious calamity. "George," I said, to a particularly bright and otherwise loveable boy, "where did you pick up such language as that?" "From the fellows I go with" he replied, "Then you had better quit that crowd." "Where can I go then? They all do it." "Better stay home" says I. "Then I'll get it off the old man" says George, and so that settled the discussion.

Now, dear "larger hope" brethren these people that I speak of are not fools. From Senator Beveridge down they are more or less educated, most of them have received instruction in what is called "religion" and they thoroughly understand the meaning and scope of the language that they thus use. These people, or most of them, have absolute control of the habit in the presence of women and should any woman use such language in their presence, they, themselves would stamp her as a reprobate at once, and their own wives and daughters would be warned to shun such a one. Showing clearly the judgment they hold and the relation that they stand in regard to their own conduct.

Yet these folks are not lost in the ordinary sense, in fact some of them are otherwise exemplary men, a good deal better than many that make large religious profession, straight in business and so forth, they live their lives in the respect and esteem of their neighbors, and they look for nothing more. Another life does not occupy their attention except in some cases in an academic sort of way, and they like to listen to a "good preacher" that is, one who can orate well, just as they like to listen to a good play or see a good "picture show." In fact the doctrine of a future life is generally [illegible] now even in the pulpit, and Elbert Hubbard, the "Aurora philosopher" has come out in the "Philistine" stating that such a thing as living eternally would be altogether a most undesirable thing and the idea was not to be tolerated.

So now friends, what should be done in such cases? Would it be justice to impose on such people that wish it is not only unsought but rather contemned and ridiculed? Some people think so; but it is not a Bible proposition to do so.

"Into you that fear my name," is the divine promise. "Strive to enter the straight gate; for many there be that seek to enter in and shall not be able."

I have known those who have applied themselves for years by careful study to prepare themselves to pass the civil service examination and all some office in the service of the United States Government, and think you, that the service of the Great King Almighty deserves so little consideration that it can be settled without any particular preparation? Nay, verily, only with strenuous exertion only with earnest solicitation may we hope in God through his Christ.

J. F. GELLETLY.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 9.

"How glorious the thought," sometimes Auntie Willard "that we shall soon be equal unto the angels to die no more. O my dear friends, to me now it seems nothing to die! I can realize in a faint degree, it may be, how the Apostle Paul felt when he said, "To die is gain"—to instantly fall into an unbroken sleep and his next conscious moments, find himself with Christ in glory! What a gain from his life of suffering! Yet, to live to gain other souls to Christ, to sing redeeming love to all eternity is worth suffering on in our warfare with the flesh and the devil. It is greater gain than to fall asleep, both to ourselves and to Christ."

The 1st of May, Auntie Willard had another attack of illness and made up her mind that God was her only refuge and that to him she must apply according to his word, and this she did on Sunday evening, the 2d, and was raised up, on Tuesday, rising from her bed and on Wednesday going with her husband in the buggy to visit a dying neighbor and whisper words of comfort to the mourners. On the next day she rode out again and had a pleasant interview with two young ladies (Baptists) and promised to visit them again and tell how the Lord had led her on; [illegible] Baptist church, and to prayer daily for their brother and his wife that they might learn the truth [illegible] the Lord and be brought to obey him. (The young ladies lived with the brother, and it was here that Rowland Willard was boarding.) Saturday she attended the funeral of the woman who had died on Wednesday, and heard of a risen, but not a coming savior, and not one word upon the resurrection. It seemed but half the gospel yet her soul rejoiced to tears even with this half.

The 7th of May found her at home, her husband, brother Gilbert, Monte, and Rowland having gone six miles to meet and break bread with a few dear saints at Mooretown, where Brother L. Reimer—the writer and publisher of German tracts, had recently moved, and where Dr. Jayne, nephew of the late Dr. Jayne of Philadelphia, a very intelligent believer and his family and a Brother Moses Smiley also resided. Sister Gilbert had remained at home with Auntie Willard in view of some little ones who needed constant care. Sister Gilbert had been everything to Auntie Willard during her illness that intelligence, experience and a warm Christian heart could make her. Brother Gilbert's heart was strong to serve the Lord. "He is," she says, "carrying on our place and we board with them. Our little colored boy Bennie, helps them and Monte is a little white boy, aged 13, whom we took in last Fall. If you have seen the Feb. "Christian", you have read of one of his noble acts under the heading of 'Five Dollars Found,' under the card 'Thou shalt not covet.'

He is a son of Captain Morrow, who commands a brig in the West India Trade, and is now at sea. We visited Mrs. Morrow, who lives at Vineland, New Jersey, and found her in the last stages of consumption, but an earnest Christian. No language could express her joy and gratitude to God and to us, that we had taken in her wandering boy, he having been induced to leave her in August when very sick, and not a word had she heard from him, until she received our letter in February, telling her he was with us. She entreated us to keep him as our own in view of her soon expected decease. We do so until his father comes. These little boys (Bennie a little the heavier) help on the farm, and a girl in the house, make our regular family.

It does us good to hear Bennie pray. He has given his heart to the Lord, and expects to go South to teach his people in my place. He has been with us nearly four years.

Now one word to you, Sister Chaplin, about your dear son, Virgil. As I knelt to pray the first evening of our being together in the family service and opened my mouth for him, such a sweet sense of acceptance of him on the part of the Lord in an everlasting covenant in the persons of parents and grandparents, that I could not doubt, but that he would be led to ratify it in yielding himself a living sacrifice to God. Hope unwaveringly in God."

Those dear saints of God who were at my father's, Monday morning, July 19th, 1891, and witnessed the burial of my boy her in the likeness of Christ's death, at the hands of Brother Israel Roberts, and Brother Ezra Barnhill,—my heartful, yet ever-joyed father standing by, will attest that this prayer was answered.

Brother Willard also added his portion to this long, journal-like letter of Auntie Willard's. He says, "Very dear friends, through mercy we are still spared and are still trusting in 'that same Jesus' for eternal life. Oh I do admire the magnanimity and universality of God's plan to save from the second death all that put their trust in him. What nobler scheme could have been devised to recover Adam's posterity? I had the pleasure of meeting a few dear ones yesterday, and spoke to them from the first part of the 4th chapter of Ephesians, I hope to their edification. I purpose visiting them every third Lord's day in each month, while they are to meet at our house every first in the month. I have Brother Grant's large tent in my possession, (wonder if it had been used at Mooretown? S. R. W.) expecting it will be spread this summer, if the Lord will, probably in Camden. We expect Brothers Hook and Grant will officiate on the occasion and we hope it will be to the glory of God and the good of souls.

I am greatly wondering that Virgil does not write. Not a word from him since I left him in Washington City. Our sojourn together and sleeping on the floor, tended greatly to strengthen the ties of mutual interest. We found kind friends in the city and were made quite welcome. I admired Virgil's manner of getting through the world. He takes everything easy and avails himself of all proper advantages."

AUNTIE WINCE.

To Be Continued.

Dear Bro. Underwood:

I enclose an article for publication written for THE RESTITUTION by my little daughter, I trust you may find room for it in our paper. It occurs to me that perhaps it would be wise to encourage correspondence from the little ones, impressions received in childhood are most lasting. Little children love to be noticed, and if they could have a little corner in our paper, who knows but it might be the means of leading many little restless feet into paths of truth and righteousness. The children are apt to think THE RESTITUTION is for old people and not for them. Let us try to make them feel that it is as much for them as for papa and mamma. The suggestion of my little girl for a "children's corner" is entirely her own and no doubt she expresses the thought of many others of her age.

Your brother in hope.

S. H. THOMAS.

Dear Restitution:

Happening to notice the story in THE RESTITUTION, written by Blanche Gaylor I thought I would write and send a story too. I am thirteen years of age and I am very much interested in the Bible and its truth. I hope that some other girls will write and put stories in THE RESTITUTION as it will make a nice little corner for girls who read THE RESTITUTION.

BESSIE K. THOMAS.

The Childhood of Jesus.

A long time ago there was no Christmas at all. There were no pretty Christmas trees and stockings filled with presents. No one knew about Jesus, because Jesus had not come into the world then. So there was no Christmas because Christmas was Jesus' birthday. People were very wicked and unhappy before Jesus came, yet God loved them and told them that he would send them his only Son so that they would have a king to rule over them and make them good. He told Joseph and Mary, who were the man and woman that God sent his Son to, that they should call him Jesus. He was born in a manger and some wise men came to see and worship him. They were following a big star that an angel of God had told them would stop over the place where Jesus was at. On the way they came to the place where Herod lived. Herod was a wicked king who lived near the town where Jesus was. He had heard of Jesus and was afraid that Jesus, who was said to be king, would take his throne from him and reign himself. So he told the wise men to go and find the child and then come and tell him where he was, so that he might go and worship him too. But he only wanted to find out where Jesus was and then he would kill him. The wise men went on their way, and soon they saw the star halt over the house in which Jesus was. They went in and worshiped him and gave him costly gifts and presents. Then they went on their way back again, but that night God told them in a dream not to tell Herod where Jesus was, and that he meant to kill him instead of worship him. So they turned and went in another direction so that Herod would not see and question them. Herod was angry when he found out that the wise men had not come around that way. So he sent soldiers into Bethlehem with orders to kill all the children two years of age and under. But God knew that Herod was going to try to kill Jesus and he told Joseph to take Jesus and his wife away into Egypt. Herod had no rule over that place, so he could not hurt Jesus. When Jesus was twelve years old his mother took him to the church in Jerusalem, when they reached the city they went to the temple to worship God and hear about his law out of the Bible. All of this was wonderful to Jesus. He soon began to know that God was his Father and that some very great works were set out for him to do. He was so interested that when it was time to go home he stayed after the others had gone and went back to the temple. After his mother had gone some distance, she found out that Jesus was not with the party. She was frightened and she and Joseph went back to look for him. They found him in the temple talking with some wise men. Jesus was very sorry that he had frightened his mother so badly. But although he wanted to stay at the temple he minded his mother and went home with her for he remembered that one of God's laws was "Children obey your parents."

BESSIE K. THOMAS.

Indiana Please Notice.

The yearly conference for Indianais to be at Rensselaer early in October. All who come please notify Sister Flora Harris beforehand, so that all may be in readiness.

Now brethren, Indiana has possibilities for a great work the coming year, and much of our success will depend on this conference. Come. We have a large membership and generous means. We have several strong congregations for edification and many scattered members who will be able to aid in evangelizing new localities, by affording a good opening. We have many earnest young people at work in Bible Study. We have several good Sunday Schools and Berean Societies. We have several young men ready to go to preaching. All we need is to take new heart and unite our forces. Let us get our numbers in touch with each other, combine our finances and efforts and all put our talents together for united work. Let each congregation see to it that several leading members from your church are at conference. If agreeable, pay their way. Let as many isolated members as possible come and be renewed for another year. We expect one or two new speakers, and many of the old faithful ones who have served so well. Many new and important things are likely to come up. Come in a Christian spirit of love. Bring your enthusiasm along.

In order for better work in Berean and Bible study, pastoral oversight and evangelizing, it is desired that the secretary be furnished with the names and addresses of all members in the state. Let each secretary of a congregation please send a list of your members to her and all isolated members do the same by a postal card to Lydia Railsback, 621 S. Fellows St., South Bend, Indiana.

J. H. WILLEY.
Pres. Conference.
JOSEPH WILLIAMS.

Obituary.

John Fitz was born in Ohio, Nov 7, 1835, and died in Cedar Rapids, Ia., July 7, 1909, at the age of 73 years and 8 months. The deceased came to Iowa, with his parents, in 1855. In 1857 he was married to Miss Alletta Ann Bruner, to which union were born five children, four sons and one daughter. Two sons died in infancy. He located in Irving, Ia., in 1863, and resided there until 1882, when he removed to Luzerne, Ia. From there he returned to Irving where he remained about three years and then removed to Cedar Rapids, where he resided to the end of his life.

He united with the Baptist church in about 1852, but later withdrew from that communion and entered the Restitution church.

Bro. Fitz was a man of a kindly, patient, quiet disposition, true to his convictions of right, and an earnest, consistent Christian. He was a firm believer in the gospel of the kingdom and the principles of righteousness. He was one of the carpenters who built the church in which the funeral was held. He is survived by his wife and two sons Orin L., of La Crosse, Wis., and Elmer R. Woodburn, Ia., and the only daughter, Miss Ella M., of Cedar Rapids, Ia., and also four sisters and one brother.

He was taken to Irving on Friday July 9th, and in the Restitution church appropriate funeral services were conducted by L. L. Lodard of Belle Plaine, and he was laid to rest in the Irving cemetery, to await the call of the Master in the morn of the resurrection.

IDA MARSH.

With sad regret we chronicle the death of our beloved Brother Melvin Williamson, who died July 22, 1909, aged 28 years. He leaves a wife, a father and mother, two brothers, two sisters, and a host of friends to cherish his memory.

He has been a member of the Church of God for two years, and bore his sickness with patience, leaving the assurance that he died in the faith, not having received the promises, but having seen them afar off, and being persuaded of them, and embraced them and confessed that he was a stranger and pilgrim on the earth.

The funeral was conducted by Elder J. H. Anderson at the Guthrie Grove Church. The bereaved family has our sympathy. His last request was that his wife never forsake the Church of the Blessed Hope of another life beyond the grave.

A. N. DURHAM.

A heavenly desire is not born of an earthly sensual passion.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy per-

Mrs Ada Eldrige	50
H Giddings	1 00
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BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10837 Orville Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

We are much gratified by the addition of two more young hearts to our ecclesia here: Francis and Sterling Russell, daughter and son of Brother and Sister Russell. Young in years, but old in the truth so far as an understanding of it is concerned, they have a bright future before them in the service of the Lord. Brother and Sister Russell are rejoicing greatly at their children's early obedience, and the Church and pastor are sharing liberally with them their joy.

Sermon Gems.

CHARACTER OF PAUL THE APOSTLE.

I have frequently expressed my admiration of Paul both as a man and as a valiant soldier of Jesus Christ, and when I heard that Bible characters was to be the subject of discussion this evening, I at once thought of Paul, as one of the best specimens of what the gospel of the grace of God will or can do for, or make of a person. Not to waste time on generalities I at once plunge into my subject.

What should we do if deprived of the testimony of the beloved brother Paul? What an intellectual giant he was. What a noble soldier of the cross! What a witness to the transforming power of the gospel! What an embodiment of faith, and hope, and courage, and fortitude and love.—how oblivious of all earthly good; how thoroughly the hope of life absorbed his thoughts' How completely the cause of Christ monopolized his mind. What sacrifices he made—he threw overboard everything so as not to be in the least encumbered. When he says, "let us lay aside every weight." he spoke from experience. He knew how much better he could run when stripped for the race. I grieve to know that I cannot yet threw off every encumbrance, as he did, but I am happy to tell you I am trying to follow on. May God help us all to follow on. The same hope is set before us, and the same means are within our search,—and what the apostle said to the Philippians holds good to us. He says, "Be anxious for nothing." If in the line of duty let come what will, it will work together for good. Don't be anxious for anything, but at all times by prayer and supplication with thanksgiving, make known your requests before God. Leave the result to him: and when we reach that point the apostle says, "The peace of God which surpasseth knowledge will keep your hearts and your minds through Jesus the Messiah." Brothers and sisters, may we thus lean upon God habitually, constantly, so that we may be able to claim this blessed promise, Amen.—M. Joblin.

OUR GLORIOUS HOPE.

It is sometimes said that to preach the pre-millennial and speedy coming of Christ paralyzes missionary zeal and exertion."

We might justly style the Apostle Paul, as the "Prince of Missionaries." The proclamation of the coming of the King in his glory, was the burden of the glad message he delivered to the people wherever he went. That which he called "The Blessed Hope," inspired his heart with energy and zeal; and in place of paralyzing his missionary work, inspired him with energy, and nerved him with strength and power to endure tribulation, hardship and persecution, earnestly looking for the coming of the King in his glory.

The Gospel of the Kingdom of God, was the burden of the Christ messages.

One whose heart was fired with zeal when contemplating the soon coming of our blessed Lord, said: "Oh, my friends, see to it that you fulfill your Lord's command: 'Occupy until I come.' Get up, get to work, go and do the Lord's work. There is but a little time in which to do it. The field has to be reaped and the grain is ruddy with the light of the setting sun. Make haste. Do you say, 'My arm aches, my head aches?' Well, never mind. Reap on! reap on! It is only a little while!

How this doctrine has cheered us! You need it in these days, and you will need it more. You will need a word of warning, for these are perilous times. We are not smoothly gliding into the millennial age. Oh no! If there be smoothness at all, it is the smoothness of the mighty river before the Fall; it is like the river Niagara, and the waters are shooting forward to that tremendous Fall. There are solemn times before us, and I urge you to be on your watch. The powers of the evil one are arrayed against the Word of God. Oh, see to it that you be not ensnared by these powers. Forwarned is forearmed.

Beloved, go tell the heedless world that the Lord is coming! Arouse the slumbering Church! Jesus the Christ is coming. The glorious resurrection is also coming. The sleepers in Jesus are about to be clothed in white raiment, and shine resplendent in glory.

We are on the eve of the greatest changes the world has ever seen. The silver lining will soon appear upon the storm cloud. "Be glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy.' Beyond Armageddon's battle, will appear the beatific vision, the millennial age, and the glorious reign of peace. Jerusalem's warfare is about to end, our heart goes out toward her, as Whittier said:

> Blest land of Judea, thrice hallowed by song,
> Where holiest memories pilgrim-like throng:
> In the shade of thy palms, by the shore of thy sea,
> On the hills of thy beauty, my heart is with thee.

We are now in the time of preparation. God's workmen are in the quarry, cutting out precious stones and gems, to adorn his temple, which he is about to build for his glory. I was impressed by my late visit to Southern Texas, that God has yet some precious stone in that part of the country, yet to be hewn from the quarry. May those who lately put on the glorious name there, think it not strange if they should have to pass through fiery trials for Christ's sake. In the dressing of stones they have to be hammered, chiseled and polished before they can take a prominent place in the temple. God is seeking gems of character; men and women of sterling worth, that can separate themselves from the surrounding apostacy, and have no fellowship with them; and yet be kind and gentle to all and develop characters that will challenge admiration. There is nothing like the Blessed Hope as an incentive, and aid in doing this glorious work.

> The Lord is coming, let that be
> The herald note of jubilee;
> And as often as we meet and part,
> The salutation from the heart.

—W. H. Wilson.

Gold Dust.

"It is the glory of a good man that his influence survives him. He being dead yet speaketh."

We must do little things, but we need not do petty things.—C. G. Ames.

"One of the secrets of happiness is the using of little pleasures. So many wait for the larger blessings, and, because they seldom or never come, miss all the joy."

As a photograph reflects the face so we reflect his image. We grow to be like him as we are occupied with him.—W. G. Carr.

"Aversion to reproof is not wise, but is the mark of a little mind. A truly great man can bear reproof for the benefit thereby gained."

"The memory should be a cabinet full of Christ, the conscience a witness for Christ: the will, a servant of Christ; the affections the throne of Christ; and the whole character a mirror of Christ."

ANNA DREW.

Communicated.

At Breaking of Bread.

GAL. i 1 to 12.

Paul an apostle, not of men, neither by man, but by Jesus Christ. Acts i 21. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us must one be ordained to be a witness with us of his resurrection, and they appointed two and they prayed and said, Thou Lord which knowest the hearts of all men, show us which of these two thou hast chosen, and they chose Matthias by lot, and he was numbered with the apostles. But Paul says, Not chosen of man, not like this apostle was chosen, but by Jesus Christ. Acts ix. Here we find Paul imprisoning and putting to death those that believed the gospel. But Jesus called or chose Paul, and says he is a chosen vessel to bear my name before the Gentiles and kings and the children of Israel, for I will show him how great things he must suffer for my name's sake. Now this is the apostle who is writing to the churches at Galatia, chosen of God and Jesus Christ, one who is bearing the name to the Gentiles, who is exhorting and pleading that they stand fast in the gospel, and be not moved by any words, for though we or an angel preach any other gospel unto you let him be accursed. Chosen of God, could Paul preach any other gospel? No, for he says, I am not ashamed of the gospel of Christ, for it is the power of God unto salvation. Does preaching the gospel please men? Paul tells us, if he pleased men he could not be a servant of Jesus' Christ, he was pleasing men when he was taking to prison those that believed on the Christ, pleasing those in authority, the high priests and rulers. But Paul's life work shows that he truly was a servant of Jesus Christ. Brothers and sisters, let us believe the same gospel, let us strive to be servants of Jesus Christ then, when he comes, we will no more be servants, but heirs with Christ in his glorious kingdom.

ELLA KNOWLES.

Read at Northwest Conference.

Dear brethren and sisters assembled in Conference, My mind has gone forward to this meeting with prayer and strong desire that much good might be done, and that we may all be led by the Holy Spirit to confer upon those things that shall not only build us up and establish us in the Word regarding God's plan in the creation of the world, and the establishing of his kingdom on earth, wherein all evil shall be put away, and all truth and righteousness perfected, and I think I have felt more than ever our responsibility in the work; for to us together with all his chosen ones, is left the task of completing under God the preparation for its establishment, and while we note with pleasure the zeal of our brethren in studying and promulgating these doctrinal truths, (for a belief in the things concerning the kingdom is a necessary foundation for a faith that will make us heirs of God and joint heirs with Christ,) yet is of almost more vital importance, that we learn, and in our lives express a knowledge concerning the Christ, not only concerning his kingship and sacrifice for the world's redemption, but more also of his life and example, and the abiding presence of his Holy Spirit to transform our lives and make us living epistles, known and read of all men. For if we have been led to see the height and depth and breadth of his most glorious plans concerning mankind, whereby is his wondrous love displayed, and not his vengeful wrath that is so sadly taught by so many well meaning, professed Christians, who have never had the loving truth revealed to them; we ought to be so wholly consecrated to his service that we will have the Christ enthroned in our hearts to guide and direct our every motive and action. For it is only the inchristed man or woman that is able to put self out of sight and only wish to know, "What wilt thou have me to do," or what would Jesus do, and be willingly, lovingly obedient, never asking why, nor questioning regarding the outcome, knowing that the Father is able to give the result as it pleaseth him, and that it is only in his strength that we can do that which to us seems almost impossible, but in the end proves the wisdom and power of God.

There is a stone of stumbling over which I fear we are somtimes in danger of falling, and that is a belief that if we have learned the primary truths of the gospel of the kingdom and been baptized our salvation is secured, whereas in order to an abundant entrance into the kingdom of God we have to live the Christ life, and go on learning and appropriating the truths of the Word to our lives until we can reach the measure of the fullness of the stature of Christ, never thinking that because we are human and he divine we cannot do, for he has said my grace is sufficient for you. He is our example in all things and he never would have said, "Be ye holy as I am holy," unless he was able to help us to do it. He knows our weakness, and that like Paul we can of our own selves do nothing, but can do all things through Christ strengthening us. We can never reach this position until we are willing to crucify the old nature with its desires and lusts, putting away pride and avarice, resisting temptation in the strength of the Lord, and here again we are apt to find the greatest stone of stumbling in thinking that only that is sin that is condemned by law, and not learning to use God's ordinances as not abusing them, but turning them aside for the gratification of lustful desires; thus weakening both the moral and physical nature, and transmitting a weakened and depraved nature to the future generations. It is the pure in heart that shall see God, and as all impulses and desires originate in the heart or mind, we must keep our minds pure by never harboring an impure thought, nor indulging in foolish jesting which "is not convenient," for from the abundance of the heart the mouth speaketh. Surely we must work out our own salvation before God, for none but the pure in heart will be admitted to the marriage supper of the Lamb, the others will be shut out and have to wash their robes in the blood of the Lamb in the great tribulation, and surely we do not want to be of that number, after all the trials and sadness of this life we want to be ready to enter into that perfect rest prepared for the people of God. And, O friends, there are heights yet to be reached in this life, by following close in the footsteps of the Master, where we can see and claim the power of the Holy Spirit, receive answers to our prayers, and rest in his abiding presence. So let us search the Scriptures, dig deep for the hidden treasures, and glean the golden nuggets of purity and Christ's righteousness, which too many I fear have read right over while still seeking for the strong stones of foundation truth whereon to build their faith. Truly this ought we to have done, but not to have left the other undone.

LIBBIE PALMER.

Editor Restitution:

I see in THE RESTITUTION notice of some old people who are anxious for the truth. Now I wish you would send me a copy of Brother Wince's tract on The Resurrection, and the balance of the enclosed check use to help those old brothers and sisters to enjoy their best choice in this life, the good news of a better life, where we are all expecting to be young again, and never get old, thank God and bless his holy Name.

I am now near 67 years old, and you can see by the movement of my pen that it is not what it once was. May God bless those old brothers and sisters, yes and all the Household of Faith. That many of the needy may yet be brought into the fold is my prayer.

I do not think it can be many years until the cry will go forth "Behold the Bridegroom cometh." I would like Brother Wilson or some able writer to give an exposition of the Parable of the Sower that went forth to sow the seed. Good seed was sown, but when it came up there were tares in it. In the end of the harvest the reapers are to gather out the tares and bind them in bundles to be burned. Where is the fulfilment? Do we see it? Do not the organizations of all branches, clerks, mercantile associations, railroad monopolies, postal clerks, and all different branches of industry, as well as the social classes, have their bundles? Now if this view is right, are we not nearing the end of the harvest?

Yours in the One Hope,

WM. D. ROOT.

A Forward Look.

Why should we look forward? Because we are commanded to look up and forward. When men's hearts fail them for fear, and for looking after those things which are coming on the earth, then look up and lift up your heads. Why? For your redemption draweth nigh. Luke xxi: 28. These are the words of Christ and should therefore be heeded. Christ was here describing a state of things that will be on the earth when he appears the second time, without sin unto salvation, and told them to lift up their heads, look up. Christ, the redeemer will come in this time of trouble, and then shall the Lord himself descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive (in Christ) and remain shall be caught up together with them in the clouds to meet the Lord in the air, and then shall we ever be with the Lord. Wherefore comfort one another with these words. 1 Thess iv: 16-18.

This is the time we can look forward to. Because it is yet in the future, and any thing that is promised, and has not yet been fulfilled is beyond, we have to look forward to it. And while it is yet in the future, we have an opportunity to prepare for the event, get ourselves in readiness to receive the redeemer when he comes. How do we prepare ourselves so we can be assured of his favor and grace and mercy? By obeying him and being initiated into his body, for Paul says as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise, and Christ says, "Watch therefore, be ye ready, for in such an hour as ye think not, the Son of man cometh. We are commanded not to look back. No man having put his hand to the plow and looking back is fit for the kingdom of God. Luke ix: 62. Remember Lot's wife. She was commanded not to look back which she did and became a pillar of salt.

"Thou hast forsaken me, saith the Lord, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee, I will destroy my people since they return not from their ways." Jer. xv: 6, 7. Here we see how it fares with those that look forward, and prepare to meet the Lord, they are promised eternal life. And those that turn back are promised eternal death or destruction. The Christian's duty is to look forward and prepare themselves to at any time welcome the redeemer. The Lord looks down and we should look up and forward and in so doing will reap a rich reward.

Yours in Hope.

E. W. KNAPP.

Brother Underwood,

I would like to send a few words to the dear Brethren of the one Faith through the paper. I would especially speak to the dear young people. Your opportunity of laboring for Jesus will become less each day and each year, hence make use of them as they come to your hands. Especially to you, Chicago Bereans, who may mourn the loss of those who have removed from you, go out and interest others and being them to the meeting, for we read in the Blessed Book, that he that watereth, shall be watered. He that goeth forth, bearing precious seed, shall doubtless return, bringing his sheaves with him. What more precious seed can we carry and scatter, than the seeds of eternal life, which is the Word of God. And to you older ones, who may visit and meet with the Bereans, don't go there to criticize. Paul's great desire was to build up, not to tear down. How much one can tear down more than many can build up.

Let us who are older, by our walk and conversation, set the example that will lend strength and courage and hope to the younger ones. I hope many will come to our Bible School and Conference in Oregon this year. It may be the last time we will meet together in such a capacity. Leave your spirit of criticism at home. Come in the spirit of prayer, also in the spirit of getting good and doing good. Then it will be said at the close, it was good to be there.

I remain, your Brother in the Blessed Hope.

M. T. ASLAKSEN.

Editor Restitution:

As my subscription to THE RESTITUTION has expired, I will renew again as it is a great pleasure to me to read the letters of like faith, for since the death of my dear companion it has been very lonely, for he held meetings once a month here in the schoolhouse. I am trying to live so when our dear Saviour comes I will be found worthy of a place in the kingdom, where there will be no more sorrow or parting. Enclosed find money order for $1.50 for the renewal of my subscription.

Your Sister in the Faith.

MRS. J. F. PIERSON.

Brother Joseph Williams preached at the Church of God, at Roll on July 24 and 25. He remained a few days to call on the brethren and sisters of the faith. On Wednesday evening he attended the Bible class and being requested to teach, he chose for his subject The Light of the World. Since he will be the pastor for the coming year, it is hoped by all that he may be permitted to attend our Bible class often and give us more of those helpful lessons.

PEARL M. SCHMIDT.

Announcement.

The Annual Conference of the Church of God for Indiana will be held at Rensselaer, Indiana, commencing Sept. 30, and extending over Sunday Oct. 3.

Program and particulars later. Let all who possibly can make an effort to attend. We expect a good meeting.

J. H. WILLEY, Pres. Ind. Con.

It is a poor general who is not worth a hundred privates.

"Tainted" whiskey has killed more people than "tainted beef."

"Hear Both Sides."

It is always in order to persuade people to give up a good thing for a better, and this it is the Christian worker's privilege to do.

The skeptic who wants me to read infidel books on the ground that I ought to hear his side, loses sight of an important distinction. When I ask him to "come and see" Jesus, I am asking him to take something I know to be good. When he asks me to read a book or hear a lecture against Jesus and the Bible, he is not asking me to give my attention to something that he knows to be better than anything I know; he is asking me to give up a good thing for a doubt. Let the skeptic first show me something better.

Thus missionaries to the heathen, if they are wise, do not begin their work by telling the heathen their religion is false. There are few religions that are all false, and there are few infidels who do not say a true thing once in a while. But if we will but hold fast which we have proved to be good, the Spirit of truth shall guide us into all truth.—*Armory.*

The Second Coming.

A correspondent of the Chosen People asks the following question: "Do the Jews who have been converted to Christ look for him to return to this earth, to establish again the throne of David which is fallen down, and reign as King in Jerusalem over the House of Israel?"

To this question the editor gives this answer: "As far as I know they do look for his return as King. The coming of the Messiah was and is to the Jews, whether believing in Christ or not, the hope of Israel. Personally I know that to preach Christ to the Jews without holding out to them his second coming would be like tinkling brass. Such preaching can never be successful. If I do not believe the announcement of the white-appareled man, 'this same Jesus...shall so come in like manner as ye have seen him go into heaven' (Acts i. 11), how can I believe the other announcement, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore that holy thing which shall be born of thee shall be called 'the Son of God?' "

Say No, and Stick to it.

The Bible says: "My son, if sinners entice thee, consent thou not." Prov i 10. But many act as though it read, My son, if sinners entice thee, consent thou,—they practically leave off the word "not."

One enticement will most likely be to use tobacco, we see so many, young and old, using it. But our advice is:

"Don't grow it, but outgrow it!
Don't get it, but forget it!
Don't chew it, but eschew it!
Don't buy it, but good-bye it forever!
Don't ever think well of it, if you don't want to smell of it."

"Can you imagine Paul pressing 'toward the mark for the prize of the high calling' (Phil iii 14) with an old pipe or a cigar in his mouth?" some one asks. No, we cannot; and we don't believe he would set any such example. Drinking and smoking generally go together. If tempted to do either, have courage enough to say, "No," and stick to it.—Light-Bearer."

Making Confession.

It is often wise to make a distinction between confessing sin, and confessing sins before men. One who sees the error of his ways takes a wise and necessary step when he confesses that fact before those who have known him as a sinner. If, under any circumstances, silence as to particular deeds puts another under a cloud of suspicion, there is nothing for the guilty person to do but to say, "I am the one." Also, many times it must be a duty to make "one to one" confession to individuals one may have injured. Otherwise it is well to remember that there is "a time to keep silence and a time to speak." Detailed accounts of wrongdoing may offer suggestions such as can become temptation to others, and may rouse a gossipy interest that can almost wholly offset the real import of the confession. As with other things, so with confession, "the highest good of all" is the best test to apply to the doing.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Announcement.

The Southern Illinois Conference will be held at the Restitution Church eight miles south of Casey, from Sep. 25 to Oct. 3 inclusive. Names of the preachers and programme will appear later.

B. J. WOODS, Sec.

The printed programs of the Iowa Conference, which is to be held at Waterloo, Iowa, August 21st to 29th, are now ready for distribution, and will be sent to any one on request. Address, G. P. Allard, Box 86, Fort Dodge, Iowa.

The Nebraska State Conference of the Church of God will be held in St. Paul, August 28 to September 5 inclusive. Programme will be published later.

ALTA KING.

The Conference of the Church of God in the State of Ohio will be held at Springfield, beginning on Wednesday evening, August 25, and continuing over the following Sunday. The brethren have secured the use of the Fair Grounds, and there is every indication of having perfect convenience and comfort. An earnest invitation is extended to all those of like precious faith.

A complete programme will appear in this paper as soon as it is made up.

STANLEY A. SANFORD, Sec.

The next Annual Conference of the Churches of God in the State of Illinois will be held at Oregon, beginning August 18, and continue over the following Sunday. The programme will appear later.

Let us begin now to plan for this meeting, and to be present with the purpose of doing all in our power for the work in Illinois in the year that is to come.

JAS. W. WILSON, Pres.
EMMA L. SMITH, Sec.

The next Missouri Conference of the Church of God will convene at Morse Mills, Mo. August 25 and continue over Sunday, August 28. Program and directions will appear later.

SADIE B. MORSE, Sec.

Hindu Literature.

This book of over 400 pages is of special value to the young people in order to enable them to meet the attacks upon Christianity from Theosophists and others. It has been fully endorsed by the most eminent Oriental scholars of Europe as being authentic, and the historic facts here presented are unimpeachable. A few copies of this standard $1.50 book may now be had for $1.00 a copy post paid. It is used in colleges and universities. Send all orders to Mrs. Elizabeth A Reed, 1311 Balmoral av, Chicago, Illinois.

The Restitution

ON TRIAL

Three Months for Twenty-Five Cents

WILL YOU TRY IT?

Dear Brethren in the One Faith:

The Missouri Conference of the Churches of God in Christ Jesus will be held this year at Morse Mill, Mo., beginning the evening of August 25, and closing Sunday evening, August 20. We want every one, who possibly can to come and help us make this second annual Conference in Missouri a success, as was promised by the first one, last year.

All People coming by way of St. Louis, will take the St. Louis, Iron Mountain and Southern Railroad to Victoria, where hacks will take them to Hillsboro. Here they will be met by the brethren. Those coming from the south, also take the St. L. I. M. & S. to Victoria. Everyone who is thinking of coming, write to Brother J. F. Williams, Hillsboro, Mo.

Provisions will be made to take care of every one, no matter how many, who come. There are a number of brethren in Missouri whom we hope will be present and help in the work, which is so necessary.

Anyone desiring more information, write to:—Sadie Morse, Sec'y, 311 E. Colton St., Warrensburg, Mo.

PROGRAM MISSOURI CONFERENCE.

Wednesday, August 25th.

7:30 p m Sermon, L. E. Conner.

Thursday, August, 26.

9:30 a m Opening Address, Pres. J. H. Morse.
9:45 " Response, J. F. Williams.
10:00 " Social Service, F. J. Graham.
10:45 " Sermon, W. H. Wilson.
2:00 pm Business Meeting.
3:00 " Sermon P. Jeffreys.
7:00 " Social Service, Charles Cooper.
7:45 " Sermon, T. J. Daniel.

Friday, August 27th.

10:00 a m Business Meeting. Election of Officers.
10:30 " Social Service, Edward Williams.
11:00 " Sermon, L. E. Conner.
1:00 p m General Report of Bereans. Eva Wilson.
3:00 " Sermon, W. H. Wilson.
7:00 " Social Service, Sadie Morse.
7:30 " Sermon, T. J. Daniel.

Saturday, August 28th.

10:00 a m Business Meeting. Finances.
11:00 " Sermon, Steward Cooper.
2:00 p m Question Box.
3:00 " Sermon, L. E. Conner.
6:45 " Berean Meeting.
7:30 " Sermon, T. J. Daniel.

Sunday, August 29th.

9:30 a m Social Service, Belva Wilson.
10:00 " Communion Service, Conducted by W. H. Wilson.
10:30 " Sermon, T. J. Daniel.
2:30 p m Sermon, W. H. Wilson.
7:00 " Social Service, P. Jeffreys.
8:30 " Closing Remarks, President and members of Conference.

SALVATION.

The above is the title of a tract of 44 pages issued by Brother John I. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application. Order from the Author at Pierceton, Indiana, or from this office as is most convenient.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Illinois Bible School

The Illinois Bible School for the year 1909 will convene in Oregon on Monday morning, August 9th, to last until the 18th, at which time the Illinois State Conference will convene to last over the following Sunday. Please write that you are coming. Those who are obliged to pass through Chicago will find two trains leaving Chicago over the Chicago, Burlington and Quincy railroad, leaving Union Depot each day that are through trains, making only two stops between Chicago and Oregon. One of them leaves Chicago at 9:20 in the morning and the other at 6:30 in the evening. There are other trains but these are the best.

The work of the school is being carefully prepared, and your time will be pleasantly and profitably spent. Bring Bible, pencil and note book. Plan to arrive in Oregon on Saturday before the school opens. Board and lodging are free. Write me the addresses of any persons who may be induced to attend. A good program for evenings of the first week is in preparation. Brother Morse will assist in the work this year. His work will probably be on the book of Daniel, while the other part will consist of New Testament work, the nature of which will largely depend upon the personel of the school.

We need not advertize the scenic surroundings of Oregon to those who have been here. Come and spend two weeks at the school and conference, and be convinced. Please write me whether you come or not.

S. J. LINDSAY,
Oregon, Illinois.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured Ih VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 808 N. Willow Ave. (Austin Station) Chicago.

Owing to Sister Rogers leaving us for California all communications, money orders, etc., must be sent to Alta King of Palmer, Neb., who will act as secretary until Conference. We would like all isolated members to notify the acting secretary if they intend coming to Conference and the secretaries of the different churches to send notice of the number from their respective churches who intend to come. This will be necessary so arrangements for entertaining may be made.

ALTA KING.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10980 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D.C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

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A Tract for the last days. Should be read by every thinking Christian.

Paul 2 Tim. iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Brethren, these tracts have gone into many families, both to brethren and people of other denominations, a few infidels, and one Christian Scientist, and all seem to be well pleased with it; but only a few of the brethren have sent to me any help in the way of paying for the tracts, and tracts are very expensive. We are anxious to have more published on different subjects. Please help to send these Pearls out among the people.

Send orders to John Foore, at 201½ W. Corning Ave. Parsons, Kan. The price is 10 cents each.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

BROTHER John Foore of Parsons, Kansas, realizing that his preaching days are getting short, as he is nearly 76 years old, has issued a series of 10 tracts. They have cost him a considerable sum, and he offers to supply them to the brethren on most liberal terms. The average cost of these tracts is about 10 cents each, and he offers to send them at cost. Also he says that where people are too poor to pay for them he will send them to such free if they will send name and address. The subjects treated are as follows: The Great Divine Healer vs. last day healers, The stature of Christ The restitution, The kingdom of God, Law and testimony, The judgment, Is baptism essential to salvation, Life and death, Signs of the end, Through the second vail, Three days and three nights, Election and predestination. Let any one wishing, these tracts send direct to John Foore, Parsons, Kan

SOMETHING NEW.

Brother J. I. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. I. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to Study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

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Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

Brother D. C. Robison has issued a new edition of his tract on the subject "Man is Mortal." It is of convenient size to enclose in an envelope, and can be had for two cents each, or 15 cents for 12 copies. Brother Robison is so well known as a clear and lucid writer that nothing we can say will commend his work, more than the mere announcement of his name. Send to the Author at 386 West Main Street, Salem, Ohio, and get a supply of this tract.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

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"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVIII. PLYMOUTH, INDIANA, AUGUST 18, 1909. NUMBER 31.

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All persons addressing us should give their name, post office and state, plainly and distinctly. We [illegible] a great many names and addresses, but we [illegible] remember yours.

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Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Colo.

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In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and sends it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say so—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stand in [illegible] everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and [illegible] is to be strained to hold it, [illegible] puts on a single [illegible] drops it [illegible] He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

My Heart Still Sings.

My heart still sings, though the tempests rise,
Though clouds may hang dark in the angry skies,
Though my bark is lost on a raging sea,
My heart still sings of its trust in Thee.

My heart still sings, though the storm is high,
My ship is frail and the shoals are nigh;
Death lieth hid 'neath the angry wave,
But my heart still sings of thy power to save.

My heart still sings, though the night is black,
Not a star to light my vessel's track,
Yet I sing as as I lay me down to sleep,
Yes, my heart still sings of thy power to keep.

Selections.

Necessity of Faith.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. iii: 12.

"For whatsoever is not of faith is sin." Rom. xiv: 23.

I shall try to show briefly that faith in God's veracity in all that he has said is essential in our trial for future life. Before proceeding to prove what we must believe, let us decide what is our authority for this information. The Bible is almost universally accepted among all Christian people as a sacred book, written in the Hebrew and Greek languages by men inspired by the Holy Spirit. Having accepted the Bible as the only reliable authority for what we should believe and do to inherit eternal life, we should realize the importance of understanding what it teaches. "Man that is in honor, and understandeth not, is like the beasts that perish." Psa. xlix: 20. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. xxi: 16.

While many people accept the Bible as a divine revelation, and think they believe what it teaches, they have become so impressed with the traditional faith of the immortality of the soul, and of going to heaven or hell as soon as the body dies that they believe the Bible really teaches it, and whenever they read a passage that is plainly contradictory to this belief, they either blindly pass over it as something unimportant, or they satisfy their desire for light with the prevailing idea that God does not intend for everything that is written to be understood, and so they are satisfied. What a sad idea! God intends for his people to understand his words in due time, but we need not expect to understand them until we are his people by faith and obedience, and believe him instead of the devil. Jesus said to the Jews "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." John viii: 47. "But ye believe not, because ye are not of my sheep, as I said unto you." John x: 26.

Paul said to the Corinthians, "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not." 2 Cor. iv: 3, 4.

We find that none are so blinded that they cannot understand God's word, except those who will not believe him, and are under the dominion of the god of this world. Daniel says, "And none of the wicked shall understand: but the wise shall understand." Dan. xii: 10. Now do not let us be deceived by the thought that all great and learned men can rightly interpret the Scriptures. Elihu said to Job, "Great men are not always wise," Job xxxii: 9, and Paul said to the Corinthians, Not many wise men after the flesh, not many mighty, not many noble, are called." 1 Cor. i: 26. He told Timothy that the holy scriptures were able to make him wise unto salvation, through faith which is Christ Jesus.

Then why not reject man-made theories, and believe the plain word of God?

If we would understand what we read in the Bible, we should observe who is speaking, to whom he is speaking, about whom or what, and of what time, whether he is using a plain statement or whether it is a figure or parable, and what peculiar dialect that people at that time used to express their ideas. A strict observance of their rules, and a realization that all interpretations of intricate sayings must harmonize with the plain statements in the scriptures, will help us to avoid many mistaken ideas.

Because, perhaps, of the various opinions of theologians as to what the Bible teaches about God's plan for the future of man, it is generally taught that Christian works are more important than our faith, except that we believe, in a general way, in God and his Son Jesus Christ. I shall try to show that the Bible teaches that a definite faith is all important. We must not only believe in God, but we must believe all that he has said. Paul writes to the Ephesians, "For by grace are ye saved through faith: Not of works, lest any man should boast." Eph. ii: 8, 9. To the Romans he says, "Now to him that worketh is the reward not reckoned of grace, but of debt. But him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. For the promise, that he should be heir of the world, was not to Abraham, or to his seed, through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the Father of us all. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." Rom. iv.

Paul is making a comparison between faithful Abraham, to whom God imputed righteousness on account of his faith, and establishing their own righteousness by the work of the law.

He says, "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. x: 2, 3. Certainly we should have appropriate Christian works, because "faith without works is dead," but we must believe all that God has said. How prone man is to believe the old serpent, who said, "Ye shall not surely die," Gen. iii: 4, and this with his assertion, "Ye shall be as the gods," he seems to regard as a proof that he has within him, or rather he himself as a conscious entity is an immortal spiritual being within his natural body, and does not really die, but only undergoes a transition, and soars away to a greater activity. Longfellow said, "Death is not death, but what seems so is only transition." Dear reader, stop and think. Whom are we to believe? St. John says, "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John v: 10, 11. It seems hard for man to believe that "Our life is hid with Christ in God," Col. iii: 3, and is not in us. Have we faith in God, or are we relying on the word of the old serpent?—F. M. Howell.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY, AUG 29.

PAUL ON CHRISTIAN LOVE. 1 COR. XIX. 1-18.

Golden Text. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. xii. 13.

The word rendered "charity" in this lesson, will be more correct, and fit properly if read "love." There is no word in the English language that is much more used, less understood, more misused and abused than the word "love." When any one has an unusual liking for a cat, or a dog, or a horse, it is said by, or of such, that he, or she, loves a cat, dog or horse. When a person has a strong palatable desire for some particular thing to eat, he says he loves that thing. When a man or woman has a powerful natural affection for one of the opposite sex, they are said to be very much in love. Often an uncontrolled fancy on the part of a young man or woman for one another is called—mis-called love. Another abuse of the word is "love at first sight." These last examples account, in great measure, for the great and increasing number of divorce cases.

The word charity as generally understood means liberality to the poor, but it also embraces tenderness, good-will, benevolence, kindness.

All the foregoing belongs to the flesh—human nature—with its desires and affections, Gal. v. 24. These are all "crucified" when one is converted by the gospel of Christ, Rom. i. 16, and buried with Christ by baptism into death, Rom. vi 4 Then the love of God, and love for God takes the place of natural affection, and is of a far higher order, and far more comprehensive than any human kindly conception. This, the love of God and Christ—is the love that Paul sets forth in this chaptor. An ordinary reading of the thirteen verses shows that the love here so concisely, and clearly stated has a height, depth, length and breadth far beyond the comprehension of the ordinary, unconverted mind. For instance, if a man is learned, eloquent, and earnest he can go into any town or city, and draw a crowd to fill the largest hall or auditorium. If he is kind, sympathetic and gentle, he is at once accepted by the public as a man full of "Christian love;" but another man may be learned, eloquent, earnest, kind, sympathetic and gentle, full of Christian love, yet if he preaches the glad tidings of the kingdom, and the name of Christ, the same public will shun him. This is equal to stating that the public "religious public" do not know of the love that Paul knew to be greater than faith and hope.

Paul's advice is to "prove all things" 1 Thess. v. 21, religious things, and John cautions the faithful to "try the spirits—teachers—whether they are of God," 1 John iv. 1. Try them by the Scriptures, by Moses and the prophets. It is not possible by any other test, to tell when a man's life is ruled by Christian love, but the Scripture rule is infallible, because it is God's rule, God's measure, God's judgment.

So then, a man may by a "powerful sermon" by the "masterful address" sway the multitude, and in God's estimation be only making a sound. He may surprise by prophecy, astonish by mysteries, be admired for knowledge, get great credit for faith, from men, and be nothing in the sight of God, or Christ.

He may, by unusual benevolence, make himself poor to help the poor, and be a martyr to his convictions—religious convictions—and yet have no recognition from God; but if a man imbibes the love of God through Christ and by faith and works gives proof of it, he suffers long, is kind, humbles himself 1 Peter v. 6. Has self respect, but not conceit. Believes as becometh holiness, Titus ii. 3, will gladly spend, and be spent for the good of others though they love him not, 2 Cor. xii. 15. If it be possible will live at peace with all men, Rom. xii. 18. Thinks no evil, receives no evil reports, needs proof. Like his Master, Christ, he loves righteousness, and hates iniquity, Heb. i. 9, and speaks the truth in his heart. Psa. xv. 2.

This love never fails in him as long as he is faithful. It carries him through this life, and gives him positive assurance of eternal life, by a resurrection, John vi. 39, 40. Prophecies, tongues, knowledge shall fail, cease, vanish away. Other things may come and go, but love goes on forever.

LESSON VERSES.

1, What is the value of eloquence without love?

2, What gift? What understanding? What knowledge? What possession?

3, What kindness? What sacrifice? What profit without love?

4, What suffers long, and is kind? What does not envy, nor boast, nor cause conceit?

5, What behaves right, is not selfish, and has self-control? What always thinks good thoughts?

6, What hates sin; but loves truth?

7, What bears all things that living according to the gospel may bring? What believes all things that God has promised? What all things does love cause a person to hope for? What does love endure?

8, What is it that never fails?

Next Lesson. Paul's Third Journey. Farewells. Acts xx. 17-35.

P. NEILL.

A Bit of Autobiography.

Dear Bro Underwood:

I fully understand that THE RESTITUTION is not and should not be published as the receptacle of any personal grievance or controversy; in this its management is correct. I am nearly 2000 miles from my northwest home and place of evangelistic labor for a score of years. Immediately after the adjournment of our Conference at Corvallis I received from a brother in Christ, the statement that I had been voted "letters of commendation," from the Conference, with only one dissenting vote, and that was given under the claim that I had never been legally baptized. I have acted as evangelist from its organization, till this year, and am in Arizona seeking the health, which I am gaining. I never before had its legality question; but here I am, nearly 2000 miles away, and that was used to oppose "letters." But in order that you may see, that I write to save others in the northwest from possible disquietude I will inform you that in addition to the request from Eugene I receive a letter from the president that "the letters" would be sent to me, and a letter from him, containing the following: "There was only one person who voted against giving you this appointment (the letters of commendation are meant). The main reason he gave for this was the claim that you never have been legally baptized into the faith, and that the baptism you claim to have was performed when you were a child, which of course would be contrary to our faith. An explanation from you would be gratifying to me. I never had heard your legal adoption questioned before; so will be pleased to learn the facts of the matter." As those I baptized passed the hundred mark in the early years of my northwest work, and many more were immersed by my hands afterward, including Bro. Montgomery, the esteemed brother, that I have quoted from; and including some of the children of my beloved co-labor at Eugene who has asked me to give the facts of my immersion, I gladly take the opportunity through THE RESTITUTION, of correcting the errors that were announced at Conference, in regard to my past history, in reaching the faith in which I have become rooted and grounded. It may save some from doubting their act of obedience through doubts of the one that taught them, and aided their obedience, and would love still to help them to continue in lives of obedience. I still hope to return to the northwest, when the disability is removed for which I am not accountable. As the clouds are drifting in the northwest, I am hopeful.

Ohio is my native state. I was born and reared in Union County. My father was a local minister of the Methodist church. He accepted the hope of the literal and speedy coming of Christ. My mother was devout. I presume that she taught the same evening prayer to all of her 9 children which she taught me. It was

Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.

I remember of asking from my little trundle bed, "If the Lord would take the soul when the dead don't know anything"? Her devotion had been outrunning her theology.

In 1858 Bro. Levi Lyon came from Marysville, our county seat, and held a series of meetings. Several were immersed. I was only 9 years old, but asked for immersion. The queston of my capability came up. I remember of standing by the knee of this pioneer workman and answering his questions satisfactorily.

I recall the picture of the weakly boy, with brain and nerve energy more fully developed than muscular force, as he walked boldly into the creek with his scholarly leader who was in advance even of the Adventism of his times, in his knowledge of what Christ will do when he comes.

Sometimes, my mind will dwell on the persecution of the boy from other boys. But I have learned not to be puffed up, and grow fat over persecution, for it is an easy matter for the egotistical to mistake the buffeting for our fault's sake for persecution.

Through my older boyhood and early manhood I began to doubt with my growth in knowledge, whether a boy of 9 could have comprehended all the saving principles to be gathered from the storehouse of truth.

In 1870 I moved to Illinois with my "guiding star," the faithful wife of my youth. The uncertainty of my baptism was with me yet, but under the pressure of my conscience I began to preach. Bro. Hatch came into Illinois—with his help I settled the question of my childhood baptism. I went to the church, and gave a discourse on the coming of Christ before my hair was fully dry. But there is danger of carrying any question to extremes, as almost all pioneers had to learn.

I moved to Oregon in 1875, and was entrapped for awhile by the theories of the Christadelphians. I obeyed a theory. After diligent study of the Bible I renounced the theory, and the mistake of thinking that theorizing on a truth is "the truth." These somersaults are not to one's credit if the main ambition is to prove himself a competent leader, by never making any mistakes, but if one desires to have "An honest man" inscribed on his grave stone, I do not know where I could change the story now, or when it was enacted.

So these, brethren, are the naked facts without varnish. If I have not been "legally baptized" I don't know how I can be.

W. L. SKEELS.

The Revelation of Jesus Christ. Act 5.

THE HARVEST, REV XIV 14; XIX 10.

In act 5th Jesus Christ is revealed as the crowned Son of Man, he reaps the field which he sowed with good seed, he brings his sheaves and presents them with "exceeding joy," they stand on the sea of glass and sing the song of Moses and the Lamb, victory and salvation, type Ex. xvi; Psa xxvii 5; Isa xxvi 19; Matt iii 12; type Gen xxiv 61-67. Now he is not merely the king of Israel, he is the Son of Man, the seed of the woman Eve, and therefore a blood relation of "all the families of the earth," and in this 5th act now is first shown as the Son of Man, our brother, for now he begins to draw all men unto him. Psa xxii 27; Isa ii 1-5; Jer xvi 19; first the first fruits of Israel, xiv 1; second the first fruits of the nations, xiv 10, then the residue of men seek after the Lord xv 14. Before the church he is our high priest, Rev I 13; before the throne he is the obedient Lamb, verse 6; before Israel he is the seed of the woman xii 5; bringing the first fruits of Israel he is their passover Lamb. xiv 1.

Bringing the first fruits of the nations he is the Son of Man, xiv 14, before his enemies he is a man of war, xix 11; before the small and great he is their Judge, xx 12.

THE VINTAGE.

"Gather the clusters of the vine of the earth." "Their wickedness is great."

God's purpose to bring again the captivity of Israel had been proclaimed among the Gentiles; vast war preparations followed the "controversy of Zion", Deut xxxii 36-43; Isa lxiii 1-6; Hab iii 1-15, the clusters of the vine of the earth have been "bound in bundles," the desire of men to combine and form vast colling, cruel, crushing monopolies has at last been carried out, James vi 6, this was attempted at Babel but was mercifully stopped. Gen xi 6 8.

As is often the case in this drama a brief outline of events is given, a prologue of the topic, then larger and fuller pictures of those events follow so here the treading of the grapes is shown in xvi xviii and culminates in xix 11-21; the beast, Rev xiii 1, little horn, Dan vii 24, viii 23, xi 21-39. Man of sin has invaded the Holy Land, taken away the continual burnt offering, trod the sanctuary and Host underfoot, Rev iii 10; vi 11; xi 6; xii 4, planted the abomination, Matt xxiv; Isa xvi 15, exalted himself above all that is called God, and divided the land, yet he is not happy for "the spirits of devils" have infected the kings of the earth and the whole world with the war mania, the nations are angry, they have become weary of his avarice and cruelty, Rev xiii 9, Hab ii, and now the king of the south pushes at him, the king of the north is coming like a whirlwind, tidings out of the east trouble him, for the kings of the east, the armies of Asia are crossing the Euphrates, but they know not the thoughts of the Lord. Isa xvii 11-14.

A. S. CLOUGH.

Some people are always grumbling because roses have thorns. I am thankful that thorns have roses.—Karr.

It is a poor editor who offends none of his readers.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, AUG. 18, 1909.

Brethren and Sisters:

In last week's issue we made statement of our finances, and asked for relief from pressing needs. We have had some response, and are truly thankful, but it has not reached one-fourth of the amount we absolutely must have to meet our immediate demands.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

BROTHER Huggins is minus with copy for "Ebenezer" this week. He is no doubt busy, as he is to be at the Illinois and Iowa Conferences.

ANOTHER earthquake in Japan has caused much loss in towns of life and property. A mountain in one district was shaken down and the surface of the ground much changed.

BROTHER J. L. Wince was with the Church in Plymouth last Sunday, and gave a discourse on Revelations at the morning meeting. A severe storm just at the hour for evening meeting prevented many from coming and no service was held.

THE poem in this issue was sent us by Sister Woodward of Dutton, Michigan. It was written by Sister Eliza West, a sister of Brother Chase. She is eighty-one years old and wrote the verses with her own hand and read them to Sister Woodward. Quite a performance for one of her age, and shows a wonderfully clear mind and steady hand.

THE trouble in Crete is not all over. Though Greece advised the taking down of the Greek flag, the Cretans refused to do so, and now the warships are being rushed there again, and it is likely the protecting powers will have to take the rule again, as the Cretans will not be governed by Turkey. It is now thought that war between Greece and Turkey will be prevented.

FOR the information of friends who ask, we will say that Brother W. D. Thompson is still confined to his bed, it being over sixteen weeks since he has been able to sit up. At times he is bright and his mind clear, and then again he has times when life seems near its end. Sister Thompson keeps up well for one of her age—she being 79 years old. With the aid of the children, she gives him constant care both day and night.

THE article from the pen of our lamented Brother, John W. Appleyard was sent by his wife, and was written in 1890, and read at a meeting in Iowa. It was the privilege of the Editor to be well acquainted with Bro. Appleyard in our younger days, and though later in life we were separated many miles, yet we esteemed him as a friend and brother most highly, and cherish a hope of meeting him in the kingdom of God ere long.

Communicated.

The Rejected Son. Acts xxi.

God, in all ages of the world has had a "chosen people" or rather nation, to whom he has ever showed himself as their great guide and protector. His loving kindness and tender mercies have ever been with them. He has given them statutes and commandments to obey, that he might test their loyalty to him, and thereby develop in them characters worthy of his great blessing, which he has ever promised to those who are faithful to his requirements.

In the lesson before us, there are three points worthy of consideration. Who was the rejected son? By whom was he rejected, and why was he rejected? Jesus, in this chapter (Matt xxi; 42) is speaking to the priests and elders, and he speaks to them in parables. Up to this time the children of Israel were God's chosen people. He had repeatedly spoken to them through his prophets.

In Ex xix; 5, we read: "Now therefore, if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; all the earth is mine and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

Thus we see that God here speaks of his people, through his servant, Moses and if we turn to Ex xxiv; 7, we find that Moses did even as the Lord commanded. "He took the book of the covenant, and read in the audience of the people; and they said; All that the Lord hath said will we do and be obedient." Thus we see how willing this people were to serve the Lord their God. Yes, "we will do all, and be obedient."

Truly this was a noble promise, but alas! how soon they forgot when trials and afflictions overtook them. They transgressed God's law and murmured against his servants. Yet after all, God in his infinite mercy, pardoned them and renewed his covenant, and they in turn promised to obey that they might secure the blessing, but these, like the former, were soon forgotten. Thus it continued even unto the day of John the Baptist. He too, was a messenger of God. Christ in speaking of him said, "Among those born of woman, there is not a greater prophet than John the Baptist. Notwithstanding his greatness, his message was not believed by the Jews. They trampled it under their feet, and finally put him to death. Yet God's mercy is still with them. He gives them one more opportunity. He sends his Son.

John the Baptist was the forerunner of Christ. He came to prepare a place for him. The prophet in speaking of him said, "Behold, I shall send my messenger, and he shall prepare the way before me, and the Lord whom ye seek, shall suddenly come to his temple," and again the same prophet speaking of this says, "Even from the days of your fathers, ye have gone away from my ordinances and have not kept them. Return unto me, and I will return unto you." If we turn to the New Testament, Mark i: 14, we find that the Lord Jesus did truly appear as the prophet had foretold. "Now after that John was put in prison. Jesus came into Galilee, preaching the gospel of the kingdom of God, saying; The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." This is the first preaching our Lord did after he was baptized by John. Just previous to this, at the time of his baptism, God acknowledged him as his Son, in whom he was well pleased.

We have now reached a time in the history of this people as mentioned when "God saw fit to send his Son." The Apostle Paul speaking on this point, says, "God who at sundry times and in divers manners spake in in times past unto the fathers by his prophets, hath in these last days spoken unto us by his Son." Jesus' message from this time is the "Kingdom of God." He travels through all Galilee, in every village and city preaching "The gospel of the kingdom of God" and "healing all manner of sickness and disease," at the same time claiming to be the "Son of God" which he truly was. God acknowledged him as such, and not only so, but calls upon the people to hear him. Christ speaking to the people says, "I am come in my Father's name and ye received me not. Do not think I will accuse you to the Father; there is one that accuseth you. Even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words." Jesus came to his own, but his own received him not. He pleaded with them repeatedly, showing them wherein they had transgressed the law. He not only taught them their duty, but performed miracle in their sight to prove his claim, namely, that he was the "Son of God," but, notwithstanding the many wonderful works that he did, they still rejected him. No, they will not acknowledge him as the "Son of God" and their king. Yet he faithfully and persistently presented his claim until we find him arraigned before Pilate. The charge here brought against him is; he claims to be the "King of the Jews," and the "Son of God." Pilate conversed freely with our Lord on these points, and could find no fault in him, and expressed his desire to let him go. He says in John xix: 4, "Behold, I bring him forth to you, that ye may know that I find no fault in him."

When the chief priests therefore and officers saw him, they cried out, saying, "Crucify him, Crucify him." This was just previous to the passover, for which event they were making preparation, and it being customary at this time to release a prisoner as an expression of good will. Pilate being very much agitated, brings Jesus before them saying, "Behold your king." But they cry out, "Away with him, away with him, crucify him. And they took Jesus, and led him away and crucified him."

Thus we see, it was "God's own Son" that was rejected and that by his own people, the Jews, for claiming to be their king, and the Son of God. It would almost seem now, as if God's mercy was at an end. He had done so much for this people, even to the giving of his own Son, to be cruelly mocked and put to death by them, and still they were in rebellion against him. But no; his outstretched hand of mercy is still extended. He, by his omnipotence raiseth him from the dead, thereby constituting him both Lord and Christ.

The gospel was then preached in his name. This was done for about seven years among the Jews only, and resulted in many being added to the same. Some three thousand in one day. Acts xi: 41. What the number was afterward is not stated or how many continued faithful, but sufficient were taken out from among the Jews for the purpose of God, and then he turned to the Gentiles. Peter declared that God made choice of him to make known to the Gentiles the "word of the Gospel." Acts vii: 11. And James says that God visited the Gentiles to take out of them a people for his name. This work continued until the "seven churches in Asia" constituted the "body of Christ."

Paul likens the Romans, Galatians, Corinthians, Ephesians and others to a body, the head of which is Christ. Eph v: 23, iii: 6. And in the fourth chapter he speaks of the "full statue" of the "body"; verse 13. A perfect man. When this shall have been attained, the whole of the constituents of the same will be like their head, glorious and incorruptible; and will rejoice in singing the "new song", saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hath redeemed us to God by thy blood out of every kindred, tongue and people and nation, and hast made us unto our God, kings and priests. And we shall reign on the earth." Rev v: 9. "And I looked, and lo, a Lamb stood on the Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. (xiv: 1.) And I saw thrones, and they sat upon them, and I saw the souls of them that were beheaded for the witness of Jesus, and for the "Word of God." And they lived and reigned with Christ a thousand years. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev xx: 4 6.

J. W. APPLEYARD.

They Profaned the Name of the Lord.

Sister Nancy B. Robison strikes a keynote in her recent article entitled, "They Profaned the Name of the Lord." In these times of falling away and teaching of loose doctrine and perverse things, it is indeed refreshing to find an occasional one among the brethren who will make no compromise with error, but who stand firm as a rock, for the faith once for all delivered to the saints.

False doctrines like rank and poisonous weeds are fast creeping into the Church of God, taking root and flourishing everywhere. Josephiteism, Anglo-Israelitism, Sabbath-keeping, Foot-washing, the earth as a flat plane, pre-existence of Christ, a personal devil and other errors too numerous to mention here, with many brethren, so subverted and overshadowed the truth that it is difficult to distinguish them from the children of the evil one around them.

This being so, it becomes the duty of each of us who still holds the truth in its purity to follow the noble example of Paul and the Apostles of early days and of such modern men as Brother Joblin, Wiley Jones, Benjamin Wilson and others too numerous to mention; to stand firmly for pure and unadulterated truth, boldly attacking error wherever met.

Especially is this the hard and unpleasant duty of the Evangelist. Let him not imagine that his pathway will ever be strewn with roses while working for the Lord. To fight is a soldier's duty and expectation. The Evangelist is God's soldier. Armed with the sword of truth, he must go boldly forth ready and anxious to meet the enemy, showing no mercy, and sparing no error. Let him not hope to find a field where all will be in accord and harmony with him and the message he brings. For if such a field were found, his services would not be required there. But rather let him seek out some portion of the master's vineyard where weeds of error and unbelief grew most thick and rank threatening to overshadow and choke out the truth, and there let him boldly unsheath the sword of truth vigorously attack those weeds of error, utterly uprooting them. The life of an evangelist who does his duty is a hard one. In each new field fresh error to uproot, fresh minds to meet and arguments to overcome. It is like starting out on a long race of many many miles with a fresh antagonist setting in against you every mile. Little wonder that evangelists who labor earnestly often break down under the constant nervous strain.

But courage, dear Brother or Sister who labor, yours is a noble work and like Israel of old, who went out to battle, the Lord is with you, then who can be against you? Let us not through love of peace and fear of offending those we love supinely wink at the errors they hold and allow them to slumber on in the false security of ignorance, lest by so doing we "profane the name of the Lord". But rather let us cleanse the sanctuary, vigorously attacking by word and pen the errors held rather than those who hold them, and God will surely add his blessing and in due time an abundant reward to those of his servants who reap and faint not.

S. H. THOMAS.

A Visit.

On Sunday, August 1, we, the church of God in Salem, Ohio, had the pleasure of greeting Brother and Sister Tomlinson of Cleveland. They have long held a prominent place in the Church in that city. Together they have worked for the best interests of the Church and Sunday-School. They are sound in faith, and have stood for the truth to salvation. We had much pleasure in their visit. They were the guests of Brother and Sister Robison. Brother Tomlinson conducted the Lord's Table service in his kindly, earnest, and impressive manner. He stayed until Monday evening. Sister Tomlinson stayed until Thursday evening. We hope they may soon be able to come again. They have a very interesting baby daughter Ruth, just trying to talk, and who added no little to the enjoyment of the occasion. We would, of course, prefer to meet them next time in the kingdom of God instead of Salem, and to this end we fervently pray, Come Lord Jesus.

P. NEILL.

The Berean Column.

JESUS, THE LIGHT OF THE WORLD.

This subject appeals to me under three different headings, 1st Jesus, the light of the world; 2nd, The name of Jesus; 3rd, The Lamb of God, and yet when we think of it, they are all most beautifully united in one.

What person in the Bible is more dear to us than Jesus? What story is more pleasing and uplifting to us than the story of Jesus? Listen! "Thou shalt call his name Jesus." (The name Jesus means Savior.) "He shall save his people from their sins." "Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." This should be a joy to all people. To some we are sorry to say it isn't, but to some we know it is their greatest joy, because they believe in him who is the Life-giver.

David believed in him, he had the greatest confidence, when he said, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?" Again in the 119th Psalm David said, "Thy Word is a lamp unto my feet and a light unto my path." Do all people have this great confidence and love of the Lord? No, we are sorry to say. Only those who have taken the name of Jesus upon them can have it, for if we have love, we have confidence.

Jesus said in the 12th chapter of John, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. I am come a light into the world, that whosoever believeth on me should not abide in darkness." He also said in the 8th chapter of John, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.

We have different degrees of light. They graduate from the very dimest to the very brightest. There is one great light that excels all other lights. This we know is Jesus. He is the light. As light is the opposite to darkness, so is Jesus opposite to the Devil. For certainly, they that follow the devil, walk in darkness.

In 1 John i 6-7 we read, "If we say have fellowship with him, and walk in darkness, we lie and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanses us from all sin." Let us follow Jesus, who is the light of the world. He said in the 9th chapter of John, "As long as I am in the world; I am the light of the world."

When John saw Jesus coming toward him he said. "Behold the Lamb of God, which taketh away the sin of the world." A lamb is used as a symbol of sacrifice. Peter speaks of Christ as a "lamb without blemish and without spot." He then was a perfect lamb. He was made a sacrifice for the sins of men. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends," Jesus in the very act of laying down his life for his friends, showed his greatest love. That certainly is the hardest thing a person can do. Most people value their own lives so much, that it seems as though it would be impossible for them to sacrifice it for another's benefit, although they may dearly love them.

This is our only way open for salvation, "For there is none other name under heaven given among men, whereby we must be saved." Acts iv 12. Christ became "obedient unto death, even the death of the cross." Wherefore God hath highly exalted him and given him a name which is above every name. That at the name of Jesus, every knee should bow, of things in heaven and things in earth and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil xx 9, 10, 11.

Certainly Jesus' name is above every name. It is through him that we may "believe the things concerning the kingdom of God and the name of Jesus Christ," and baptized into his name only, that after trying to use Christ as our example in life, that we will see the glories of the age to come. Let us make ourselves ready to meet Jesus, the light of the world, and the "Lamb of God who beareth away the sins of the world." Also that we may be ready to be called into the marriage supper of the Lamb. "Let us be glad and rejoice, and give honor to him for the marriage supper of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and bright; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life."

Let it be your prayer and mine, that we may be ready when Jesus comes, who is the light of the world. When the resurrection has taken place and the living are changed, there will be such a time of rejoicing as the world has never known. Then will be everlasting joy and peace.

JESSIE M. WILSON.

Dear Bereans:

The subject "Good Works" we consider a very important one, which ought to be kept constantly before our minds. The Saviour exhorted us to love and to do good works. In James ii: 20, we read that "faith without works is dead;" also in verse 14, "If a man have not works can faith save him?" "Yea, a man may say, Thou hast faith and I have works: show me thy faith without thy works; and I will show thee my faith by my works."

Was not Abraham, our father justified by works, when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect." And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God. Ye see then, how that by works a man is justified, and not by faith only. James ii: 22, exhorts his brethren to be doers of the Word, and not hearers only.

Many people seem to believe that their salvation depends upon their good works, while others may go to the other extreme and think if they have the faith that is all sufficient, but by the Scripture above quoted it shows plainly that faith and works cannot be separated, one being as essential as the other. A real Christian will be known by his works. This truth Jesus taught; "Ye shall know them by their fruits."

We cannot manifest a Christian character without its effects being witnessed by those around us. Works to be approved by God must be incited by love: love to God and to our fellowmen. Luke x: 26-27. When a certain lawyer asked Christ what he should do to inherit eternal life, Jesus said to him, "What is written in the law? How readest thou?" He answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." And he said unto him, "Thou hast answered right: this do, and thou shalt live." So much love would certainly lead a person to faith and obedience to all God's requirements. 1 Cor xiii.

The Apostle Paul, speaking of charity (love) says: "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing, and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." He then tells us of the fruit it brings forth in those who possess it, and it never fails. John vi: 28.

When the people asked Christ what they should do that they might work the works of God? Jesus said unto them, "This is the work of God, that ye believe on him whom he hath sent." 1 John iii: 23:24. "And this is his commandment, and he that keepeth his commandments dwelleth in him, and he in him, and hereby we know that he abideth in us, by the spirit which he hath given us."

We must carry out the principles taught by Christ in our everyday life, by our conduct, our conversation, our works striving day by day to carry out the golden rule; to hold up the standard of truth, adding to our faith, virtue, (courage) telling to others the gospel and urging them to accept, it manifesting patience and forbearance with those who will not listen when we tell them of the coming king and kingdom. We must do good to others, putting down self and working for those by whom we are surrounded, lightening their sorrows and cares as far as we can and we shall have our reward at the coming and kingdom of our Lord and Savior Jesus Christ.

ANNA L. ADAMS.

Brother Huggins:

I am glad of the opportunity of coming to your aid in answer to your question propounded in THE RESTITUTION of Aug 11.

In answer would say, that the persons referred to in Heb x 28, 29 are those that died on account of their own personal sin. They have died one death. Their condition is set forth in Isa xxvi 13, 14. The wages of sin is death. Rom vi 23. The man that comes to Christ by obedience to the gospel, he being the resurrection and the life, John xi 25, the same is entitled to a resurrection from the dead. He, if he backslides, is the unjust steward and will come forth to suffer the second death. This makes two deaths for him, while the others suffers one. This is the sorer punishment received by them, "that hath done despite unto the Spirit of grace."

Yours for the truth.

H. F. CORDILL.

It is a good thing to undo your packages of truth before you fling them at folks.

Never pray that others may do their part until you have done yours toward them.

Poetry.

Verses.

A long time ago when the Savior was born,
There were shepherds watching by night
Their flocks; when an angel appeared unto them,
And around them shone a bright light.

They were frightened, "Fear not," said the angel to them,
"For behold, unto you I now bring
Glad tidings; great joy, for to you there is born
A Savior who is Christ and a King."

Then a heavenly host in the heavens appeared,
Singing "Glory to God the Most High,
Peace on earth and good will to all men" was their theme,
Then returned to th ir home in the sky.

And now, when the angels to heaven were gone,
"To Bethlehem, now let us be gone,"
Said the shepherd, "And see what is this we have heard,
Which the Lord unto us has made known."

They journeyed to Bethlehem, and there they found
That the Babe in a manger was laid
In swaddling clothes wrapped, and no other place found;
For his bed with the oxen was made.

This Babe grew to manhood, filled with wisdom divine,
And in favor with God and with man,
And by wonderful works soon proclaimed to the world
That his mission on earth had began.

Forthwith to the Jordan, where John is, he goes,
And was buried beneath its bright wave,
Thus fulfilling all righteousness, showing the way
For his children to walk and be saved.

And when he came forth from his watery grave
Lo, the heavens were severed in twain,
And the Spirit of God, in the shape of a dove
Descended on him and remained.

And a voice came from heaven, which said, "I'm well pleased
With my beloved Son," and straightway
To the wilderness went to be tempted and tried,
And for forty long days did he stay.

But he overcame satan. Now he says to his friends
"To him that o'ercomes satan and sin,
He will grant them to sit on his throne
As his Father has granted to him."

He traveled from city to city, to preach
The Good News of the kingdom of God,
Doing good to the people and healing disease,
While spreading the message abroad.

Despised and rejected of men, and oppressed,
But proclaiming the news far and near.
Man of sorrows was he and acquainted with grief,
And our sorrows and sins did he bear.

The haughty, proud Pharisees hated and scorned
Because of the good deeds he had done.
He condemned their hypocrisy, no fault could they find;
For his doctrine and precepts they shunned.

They tried hard to kill him, but failed every time;
For his time had not come, by the way
They sent spies to entrap him and when they returned,
"Never man spake like this Man," they say.

Footsore and weary o'er Judean hills,
He into the synagogues went,
To the end that the lost sheep of Israel might hear
The message for which he was sent.

He chose twelve apostles with him to proclaim
The Good News of his kingdom and reign;
But one proved a traitor, his Master betrayed,
Thirty pieces of silver his gain

And then when his mission was done freely gave
His life for the life of the world,
But his enemies then when hanging on the cross
Their spithets still at him hurled.

For three awful hours he hung on the cross.
Then he cried to his Father and said,
"Into thy hands I my Spirit commit,"
And having said this, he was dead.

No wonder that darkness prevailed o'er the land
When the Son of Man died on the tree,
No wonder the sun shut its light from the world,
What other result could there be?

Into Joseph's new tomb then they laid him to rest
Rolled a stone to the mouth of the cave
Set a watch to guard for fear he would rise
And escape them. O were they not brave?

But his Father was watching his well beloved Son,
And he sent a bright angel and he
Rolled away the great stone from the mouth of the cave,
And his face was like lightning to see.

And he said to the Marys that came to the tomb,
And were frightened and trembling with fear,
"I know ye seek Jesus, but go you and tell
His friends "he's alive, he's not here."

He met his disciples, discoursed with them oft,
And gave a commission to them,
The same that his Father had given to him,
For the life and salvation of men.

"Go preach the Good News in all nations and climes,
And he that obeys my commands
Shall be saved in the kingdom I send you to preach,
He that believes not shall be damned."

Then said his disciples to Jesus their Lord,
"Wilt thou now at this time restore
The kingdom to Israel as of old,
As the prophets have spoken before."

And while he thus spake, up to heaven he rose
And a cloud shut him out of their sight,
And two shining angels appear by their side
Clothed in shining apparel so bright.

"Why stand you thus gazing to heaven?" they say,
"This same Jesus who to heaven was sent,
Shall come in like manner as you see him go,
With ten thousands of angels and saints."

He is coming, yes, coming, he soon will be here
To gather his ransomed ones home,
For his children are crying each day of their lives
"Come Jesus," they say, "quickly come."

ELIZA WENT.

Communicated.

A Question Answered.

The following appeared in THE RESTITUTION of June 23. We would have answered sooner, but have been very busy and most of the time away from home. LIGHT WANTED. Do the last eight chapters of Ezekiel teach conclusively that the old Jewish priesthood is to be renewed in the age with its ceremonies, sacrifices, Sabbaths, etc? Shall rivers of blood continue to flow from the altar throughout the age? If so, what can be the object? Can the type extend beyond the antitype? If countless thousands of innocent animals must be slaughtered and continue to breathe out their lives from day to day on gilded altars how shall we interpret such Scriptures as this? They shall not hurt nor destroy in all my holy mountain, saith the Lord, for the earth shall be full of the knowledge of the Lord as the waters cover the sea. S. H. Thomas.

I shall not try to answer these questions in detail, but I will give a reason for the hope within with meekness and fear. We are asked to state if the things spoken of in Ezek xl to the close are to understood literally. We see no reason why this prophecy cannot have a fulfilment in the age to come. The language to us seems plain. We do not think that this teaches that the old Jewish priesthood will be renewed. That perished with the law.

Let us note what the prophet says, Ezek xl 2, "In the vision of God brought he me into the land of Israel, and set me upon a very high mountain, upon which was the frame of a city on the south. In this city is a building which the messenger proceeds to measure. He first measured the inside, then the outside. The first three chapters measure the temple or house. In the 43rd chapter we have the law of the house given in which is an altar. Upon this altar are to be offered sacrifices. The remaining chapters describe the measurement of the city and the portion given to the Prince and the priests and to those who shall assist in the altar service. Also the assignment of the land to the tribes as they shall receive it under the ruling of Christ and the saints. Bro. T. seems to object to the idea of animal sacrifice in the coming age. It seems to be the most natural thing that could take place. God's purpose was to make Israel a holy nation, and through Israel as a nation to fill the earth with his glory. I need not prove that Israel will be given their land as all who believe the gospel believe that. But I am expected to show what will take place in regard to Israel after the return of Christ. We understand by the prophets that when Jesus Christ shall appear that many of Abraham's fleshly seed will have settled in the land and will be in great distress.

At that time the Lord will deliver them. See Zech xii 6-8. After their deliverance what? This same prophet says xiii 9, And I will bring the third part through the fire and I will refine them as silver is refined, and I will try them as gold is tried. They shall call on my name and I will hear them. I will say, It is my people; and they shall say the Lord is my God. In this connection please see Ezek xx 33-38. As I live, saith the Lord God surely with a mighty hand and with a stretched out arm, and with fury poured out, will I rule over you. And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered with a mighty hand and with a stretched out arm and fury poured out. And I will bring you unto the wilderness of thy people and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels and them that transgress against me. I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord.

We quote the above to show that Israel will be gathered again and that the Lord will plead with them and cause them to pass under the rod. They will be brought into the bond of the covenant. Israel will be purged, that is purified. The question is what can be the object of placing them under the law of sacrifices? The purpose is to purify them and make of them suitable subjects for the kingdom of God. Paul says, Rom xi 28, 29. As concerning the gospel they (Israel) are enemies for your sake, but as touching the election, they are beloved (subjects) for the fathers' sakes. For the gifts and calling of God are without repentance. In what better way could they be made pure? Again, it is asked, Can the type extend beyond the anti-type? That is Can the sacrifice which pointed to Christ as the great sacrifice be again renewed? I can see no reason why it should not be so when we learn that every sacrifice before and under the law not only pointed forward to the Christ sacrifice, but backward as well to the first sacrifice, in which the animals were slain in order that our parents might live and fill the earth with their offspring. Gen. iii. 21. Otherwise the race would have become extinct. We do not understand that these sacrifices will continue during the whole period of the one thousand years. It is for the purpose of purifying Israel. This must be accomplished before the kingdom can be again restored. It will require the one thousand years to fully establish the kingdom and to bring in perfect righteousness. Acts xv. 16, After this I will return and will build up the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up, (establish it.) Now the full restoration of Israel is included in this prophecy. Israel today is resting under the curse of a national disobedience. This must be atoned for before she can again be brought into covenant relation to Jehovah. The object is to teach them to have just balances and to execute judgment and justice. Evidently the time for the offering of these sacrifices must be limited. It may occupy a period of forty years. I do not know, but of this I am assured that Jehovah will not restore Israel to national favor without testing them. Then why not accept the language of the prophet literally? This seems to be the only objectional feature in these chapters. There is nothing in these chapters to prevent the earth being filled with his glory nor in establishing the fact that nothing shall harm in all my holy mountain, as this can only take place at the close and after the one thousand years. We feel that we have just started this subject and trust that others will help in the further discussion of what *seems* to be a troublesome question to many honest hearts. We have very reluctantly undertaken the task assigned us by our brother, and hope that the subject may not rest here.

Your brother, in the search of truth.
D. C. ROBISON.

Consolation.

It is the general custom for the clergy to console the bereaved, on funeral occasions, by encouraging them to hope and believe that their departed loved ones have already gone to heaven to be with Jesus their Lord, in whom they trusted. This has also led the dying Christian to believe that to depart this life is only to exchange it for a better and more glorious one in heaven, and that it is only a question of moments, and Jesus is already present to receive them at their last parting breath.

Portions of the 15th chapter of 1 Cor are generally read on funeral occasions, but the real teaching of that chapter seems to be overlooked. They fail to see that the future life and glory is to be realized after the "first resurrection." Paul says: "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. xv: 16-18. Webster's Unabridged Dictionary says, "Sleep implies unconsciousness."

People seem to have no patience to wait the Lord's time, but believe and teach what he has not promised or encouraged. Job said: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and my eyes shall behold, and not another; though my reins be consumed within me." Job xix: 25-27. Again he says: If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job xiv: 14, 15.

The waiting time of the unconscious sleeper is not realized. The moment of sleeping and the moment of awaking will seem like one moment succeeding another with no intervening period of time. Then why should we dread to sleep in Jesus?

I find no divine promise or encouragement to the bereaved, that their departed friends are now in heaven. The best promises and encouragements that I find in the scriptures are such passages as the following: John vi: 39, 40; "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life: and I will raise him up at the last day." The last day, evidently, is the day of the Lord, when he shall come again, in the clouds of heaven, as he went away. Acts i: 9-11.

John xiv: 1-3; "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Yes, Jesus will come again, before his beloved disciples can occupy the many mansions.

Paul gives very definite encouragement in his first letter to the Thessalonian church, chapter iv, verses 13 to 18; but it is very far from the belief of going to heaven at death. This is the consolation which he gave; "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Psa. xvii: 15; David said, "I shall be satisfied when I awake with thy likeness." Why should not we be then satisfied.

Here is another precious promise: Col iii: 4; "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Again, 1 John iii: 2. John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Paul shows that our real salvation is at the time when Christ shall appear. Heb. ix: 27, 28. "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sin of many; and unto them that look for him shall he appear the second time without sin unto salvation." Perhaps you say we are saved now? Notice Rom viii: 22-25. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body. For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

Matt x: 22. Jesus said: "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved."

Let us, then, be content with the consolation which God gives us, and abide his coming; for, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor xv; 51, 52.

D. D. LATHROP.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Program of Ohio Conference.

Wednesday, August 25.

7:30 p m Opening Address. W. S. Tomlinson.
Song.
8:00 " Address of Welcome. Alden Overholzer.
Song.
8:30 " Response, D. C. Robison.
Thursday, August 26.
9:00 a m Songs.
9:30 " Address. P. Neill.
10:30 " Address. R. G. Huggins.
2:00 p m Business.
3:00 " Address. Mrs. N. B. Robison.
7:00 " Social. David Beck.
7:30 " Address--
Friday, August 27.
9:00 a m Songs.
9:30 " Bible School. D. C. Robison.
10:30 " Address. Mrs. M. Neill.
2:00 p m Songs.
2:30 " Bible School. P. Neill.
7:00 " Social. H. Juergensen.
7:30 " Address. R. G. Huggins.
Saturday, August 28.
9:00 a m Songs.
9:30 " BibleSchool. R. G. Huggins.
10:30 " Sisters' Meeting. Jessie Kauffman.
2:00 p m Business.
3:00 " Men's Meeting. W. C. Hencock.
7:00 " Songs.
7:30 " Social. C. Moore.
8:00 " Address. G. E. Marsh.
Sunday, August 29.
9:00 a m Songs.
9:30 " Communion. W. L. Tomlinson.
10:30 " Young People's Meeting. Ashford Lehman.
2:00 p m Songs.
2:30 " Address. G. E. Marsh.
7:00 " Songs.
7:30 " Social. J. C. Thompson.
8:00 " Address. R. G. Huggins.
Closing Remarks.
Song, "God Be With You."
Benediction.

Editor Restitution:

The brethren of the Church of God extends Christian greetings, and invite all those of like precious faith and any one interested in the truth, to be present at our Ohio State Conference here in Springfield August 25 to 30.

Any one wishing to be met at any trains, please notify main ample time. Provision will be made to accommodate all who come, and we hope the brethren from other states will be able to attend. Please bring towels and all necessary toilet articles. Let this Conference be the best ever held in Ohio, and each one feel it your duty to help make it so by coming.

Address me R. F. D. 7, Springfield, O.
Miss JESSIE KAUFFMAN.

Indiana Please Notice.

The yearly conference for Indiana is to be at Rensselaer early in October. All who come please notify Sister Flora Harris beforehand, so that all may be in readiness.

Now brethren, Indiana has possibilities for a great work the coming year, and much of our success will depend on this conference. Come. We have a large membership and generous means. We have several strong congregations for edification and many scattered members who will be able to aid in evangelizing new localities, by affording a good opening. We have many earnest young people at work in Bible Study. We have several good Sunday Schools and Berean Societies. We have several young men ready to go to preaching. All we need is to take new heart and unite our forces. Let us get our numbers in touch with each other, combine our finances and efforts and all put our talents together for united work. Let each congregation see to it that several leading members from your church are at conference. If agreeable, pay their way. Let as many isolated members as possible come and be renewed for another year. We expect one or two new speakers, and many of the old faithful ones who have served so well. Many new and important things are likely to come up. Come in a Christian spirit of love. Bring your enthusiasm along.

In order for better work in Berean and Bible study, pastoral oversight and evangelizing, it is desired that the secretary be furnished with the names and addresses of all members in the state. I ask each secretary of a congregation please send a list of your members to her and all isolated members do the same by a postal card to Lydia Ballsback, 621 S. Fellows St., South Bend, Indiana.

J. H. WILLEY,
Pres. Conference.
JOSEPH WILLIAMS.

Dear Brethren in the One Faith:

The Missouri Conference of the Churches of God in Christ Jesus will be held this year at Morse Mill, Mo., beginning the evening of August 25, and closing Sunday evening, August 29. We want every one, who possibly can to come and help us make this second annual Conference in Missouri a success, as was promised by the first one, last year.

All People coming by way of St. Louis, will take the St. Louis, Iron Mountain and Southern Railroad to Victoria, where hacks will take them to Hillsboro. Here they will be met by the brethren. Those coming from the south, also take the St. L. I. M. & S. to Victoria. Everyone who is thinking of coming, write to Brother J. F. Williams, Hillsboro, Mo.

Provisions will be made to take care of every one, no matter how many, who come. There are a number of brethren in Missouri whom we hope will be present and help in the work, which is so necessary.

Anyone desiring more information, write to:—Sadie Morse, Sec'y, 311 E. Culton St., Warrensburg, Mo.

PROGRAM MISSOURI CONFERENCE.

Wednesday, August 25th.

7:30 p m Sermon, L. E. Conner.
Thursday, August, 26.
9:30 a m Opening Address, Pres. J. H. Morse.
9:45 " Response, J. F. Williams.
10:00 " Social Service, P. J. Graham.
10:45 " Sermon, W. H. Wilson.
2:00 pm Business Meeting.
3:00 " Sermon P. Jeffreys.
7:00 " Social Service, Charles Cooper.
7:45 " Sermon, T. J. Daniel.
Friday, August 27th.
10:00 a m Business Meeting. Election of Officers.
10:30 " Social Service, Edward Williams.
11:00 " Sermon, L. E. Conner.
1:00 p m General Report of Bereans. Eva Wilson.
3:00 " Sermon, W. H. Wilson.
7:00 " Social Service. Sadie Morse.
7:30 " Sermon, T. J. Daniel.
Saturday, August 28th.
10:00 a m Business Meeting. Finances.
11:00 " Sermon, Steward Cooper.
2:00 p m Question Box.
3:00 " Sermon, L. E. Conner.
6:45 " Berean Meeting.
7:30 " Sermon, T. J. Daniel.
Sunday, August 29th.
9:30 a m Social Service, Belva Wilson.
10:00 " Communion Service, Conducted by W. H. Wilson.
10:30 " Sermon, T. J. Daniel.
2:30 p m Sermon, W. H. Wilson.
7:00 " Social Service, P. Jeffreys.
7:30 " Sermon, L. E. Conner.
8:30 " Closing Remarks, President and members of Conference.

Indiana Conference.

SEPT. 30 TO OCT. 8.

The Rensselaer Church, where it is to be held, is desirous to have a full attendance, therefore sends greeting: Come all who can. Ample provision will be in readiness to care for all who may come, in the way of sustaining the "outer man" with food and rest; with due care however that the fare be not gorgeous, destroying or impairing the relish for the food from the spiritual store house, to "renew the inner man" (Christ in you the hope of glory) to be ministered by those assembled. Come with vessels well filled to give liberally, as giving will not diminish, but increase the amount in store, whereby all may share in the sweet comfort and rest in Christ, having a foretaste of that "feast of fat things" when the Lord of hosts shall reign in Mount Zion, destroying the face of the covering cast over all people, and the vail that is spread over all nations. Begin at *once* to make arrangements to be at the Conference from start to finish.

D. T. HALSTEAD,
MATTIE BENJAMIN, Sec.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

A friend of the poor	0 00

THE RESTITUTION is only $1.50 per year. Try is a year.

Announcement.

The Southern Illinois Conference will be held at the Restitution Church eight miles south of Casey, from Sep. 25 to Oct. 3 inclusive. Names of the preachers and programme will appear later

B. J. Woods, Sec.

The printed programme of the Iowa Conference, which is to be held at Waterloo, Iowa, August 21st to 29th, are now ready for distribution, and will be sent to any one on request. Address, O. P. Allard, Box 86, Fort Dodge, Iowa.

The Nebraska State Conference of the Church of God will be held in St. Paul, August 28 to September 5 inclusive. Programme will be published later.

Alta King.

The Conference of the Church of God in the State of Ohio will be held at Springfield, beginning on Wednesday evening, August 25, and continuing over the following Sunday. The brethren have secured the use of the Fair Grounds, and there is every indication of having perfect convenience and comfort. An earnest invitation is extended to all those of like precious faith.

A complete programme will appear in this paper as soon as it is made up.

Stanley A. Sanford, Sec.

The next Annual Conference of the Churches of God in the State of Illinois will be held at Oregon, beginning August 18, and continue over the following Sunday. The programme will appear later.

Let us begin now to plan for this meeting, and to be present with the purpose of doing all in our power for the work in Illinois in the year that is to come.

Jas. W. Wilson, Pres.
Emma L. Smith, Sec.

The next Missouri Conference of the Church of God will convene at Morse Mills, Mo. August 25 and continue over Sunday, August 28. Program and directions will appear later.

Sadie B. Morse, Sec.

The Annual Conference of the Church of God for Indiana will be held at Rensselaer, Indiana, commencing Sept. 30, and extending over Sunday Oct. 3.

Program and particulars later. Let all who possibly can make an effort to attend. We expect a good meeting.

J. H. Willey, Pres. Ind. Con.

Programme Iowa Conference.

Dear Brothers and Sisters of the Churches of God in Christ Jesus:

As it nears the time set for the annual conference which will be held as usual, at our Camp-ground in the beautiful Cedar River Park at Waterloo, Iowa; this year from August 21st to the 29th, inclusive, we send you this greeting and a printed program.

We invite you to be present and take part in the various meetings, and to assist in making plans for the next year's work. You should be on hand to hear the reports of officers and evangelists, and to learn how the money you have contributed to the support of the Conference has been expended.

Those who have attended the conference heretofore and experienced the pleasure of associating with those of like precious faith, and of listening to the word of God from the lips of those who speak, it is not necessary to urge to be present, as they know of the benefits to be derived from a meeting of this kind, but to those who have not as yet met with us, we urge upon you the necessity of partaking of these annual feasts of spiritual food, so that in the months to come we may all be better able to overcome the evils of the world, and have new courage to press forward to the mark of the high calling.

Daily Programme

6:00 a m Rising Bell
6:45 a m Morning Devotion
7:00 a m Breakfast
8:00 a m Children's Hour
9:00 a m Business
10:30 a m Bible Reading or Question Box
12:00 m Dinner
2:30 p m Sermon
6:00 p m Supper
7:00 p m Social Hour
8:00 p m Sermon

Service Programme

Saturday, August 21.

9:00 a m Business meeting, appointment of committees, etc
10:30 a m Bible reading — A J Eychaner
2:30 p m Sermon — John Garton
7:00 p m Social meeting — Mrs Sadie Clark
8:00 p m Sermon — Almus Adams

Sunday, August 22.

9:00 a m Sunday School — Eva R Stearns
10:30 a m Sermon — John Garton
2:30 p m Sermon — Almus Adams
8:00 p m Sermon — H V Reed

Monday, August 23.

9:00 a m Business, Reports of Conference officers and churches
10:30 a m Bible reading — Joseph Williams
2:30 p m Sermon — Almus Adams
7:00 p m Social meeting — Eva R Stearns
8:00 p m Sermon — H V Reed

Tuesday, August 24.

9:00 a m Business
10:30 a m Bible lesson — S J Lindsay
2:30 p m Sermon — Joseph Williams
7:00 p m Social meeting — Evelyn K Horsch
8:00 p m Sermon — H V Reed

Wednesday, August 25.

9:00 a m Business
10:30 a m Question box
2:30 p m Sermon — Almus Adams
7:00 p m Social meeting — Geo Herrick
8:00 p m Sermon — S J Lindsay

Thursday, August 26.

Berean or Young People's Day.

10:30 a m Sermon — G E Marsh
2:00 p m Young People's Programme
4:00 p m Business meeting
7:00 p m Social meeting — Mrs Eva R Stearns
8:00 p m Lecture — Miss Bell Mix

Friday, August 27.

9:00 a m Business
10:30 a m Bible reading — S J Lindsay
2.30 p m Sermon — H M Lucas
7:00 p m Social meeting
8:00 p m Sermon — H V Reed

Saturday, August 28.

9:00 a m Discussion of methods of work for the coming year
10:30 a m Bible reading — S J Lindsay
2:30 p m Question box
7:00 p m Social meeting — Jos Williams
8:00 p m Sermon — S J Lindsay

Sunday, August 29.

9:00 a m Sunday School — Eva R Stearns
10:30 a m Sermon — J Thomas
2:30 p m Sermon — G E Marsh
3:30 p m Baptism
4:30 p m Communion
7:00 p m Social meeting — A J Eychaner
8:00 p m Sermon — H V Reed

The foregoing programme will be followed as closely as possible. There may of course be some changes.

To reach the Camp-ground you can board any one of the following cars: East 4th St., Sans Souci or Cedar Falls. Tell the Conductor you desire to get off at the Church of God Camp-ground.

Tents will be furnished free. Bring a few comforters. Those who cannot bring bedding can rent comforters for 25 cents each; blankets and comforters 35 cents; pillows free to those who rent bedding.

Meals at our Dining Hall 10c. each.

Post office box 274 has been rented for the Conference. Have your mail addressed to you at Waterloo, Iowa, care of Lock Box 274.

Any suggestions regarding arrangements, etc, thankfully received. For further information address President O. J. Allard, Box 86, Fort Dodge, Ia.

Ohio Conference.

To the Church of God in Ohio, my beloved Brethren:

By the time you read this it will be one year since the last, the sixth Ohio Conference. We are now close on the seventh. It is needless to go into details of the value of the annual meeting. It is impossible to fully estimate the great and lasting benefits to all who attend with a sincere desire to help further the work of the Lord. This statement is made on the testimony of those who were present at past gatherings. Those who were there "in singleness of heart, fearing God."

All who have a heart-felt interest in "sounding out the Word of the Lord" will be at Springfield, unless positively prevented by circumstances.

The Young people are especially entreated not to give the least consideration to anything of less importance. There is no other meeting at which they can glean, and treasure up more grand truths by which they can grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.

The faithful everywhere can be assured of a hearty welcome from the Springfield brethren.

Dearly beloved, let us who are "the children of light, and the children of the day" "be diligent that we may be found of him in peace, without spot, and blameless."

P. Neill.

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LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take The Restitution, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list of those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take The Restitution on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBûren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. Thompson, Sec'y., 308 N. Willow Ave. (Austin Station) Chicago.

Brother, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

Hindu Literature.

This book of over 400 pages is of special value to the young people in order to enable them to meet the attacks upon Christianity from Theosophists and others. It has been fully endorsed by the most eminent Oriental scholars of Europe as being authentic, and the historic facts here presented are unimpeachable. A few copies of this standard $1 50 book may now be had for $1.00 a copy post paid. It is used in colleges and universities. Send all orders to Mrs. Elizabeth A Reed, 1311 Balmoral av, Chicago, Illinois.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

Please don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Niagara Falls Low Fare Excursion August 26th over Pennsylvania Lines via Cleveland and Steamer. Get particulars from Ticket Agent J. E. Hanes.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in The Restitution. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application. Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 80 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in The Restitution some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies post paid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scriptures, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

Bible Pearls—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

Four-Page Tracts.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

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Age to Come Not a Heresy, by H. V Reed.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1 00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, The Restitution, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10613 Ashbury Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern Ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin. 10643 Ashbury ave, N E Cleveland O.

The Elements of the Kingdom of God, is the title of an eight-page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVIII. Read PLYMOUTH, INDIANA, AUGUST 25, 1909. NUMBER 32.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp, and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

The Cost of Worth.

God gives no value unto men
Unmocked by meed of labor;
And cost of worth has ever been
The closest neighbor.

All common good has common price;
Exceeding good, exceeding;
Christ bought the keys of Paradise
By cruel bleeding.

And every soul that wins a place
Upon its hills of pleasure,
Must give its all, and beg for grace
To fill the measure.

—Holland.

Communicated.

The Bible and Its Message. No. 14.

Speculation leads to theory, but reason leads to the truth. We are invited to come and reason together. The Bereans were an excellent people because they searched to see if what Paul preached was true or not. Again we are admonished to prove all things and hold fast that which is good. Joseph Cook once said that every speech should begin with an indisputable proposition. A few weeks ago I had a conversation with a friend on the subject of baptism. He claiming that it was not necessary to salvation. It was only a command. In writing on baptism I wish to introduce an indisputable proposition; namely, "baptism is immersion." No Greek scholar will for one moment dispute this proposition. Baptize is not a rendered word. It is a Greek word translated into English by substitution of the English letters for the corresponding Greek letters. Those having the Diaglott can see the English equivalents for the Greek letters in the word baptize. The Greek word is "baptizo" and is always rendered by the English word immerse, dip, plunge, bury, plant, etc. To render it by any other word is to do violence to the Greek and English languages. The above words have but one meaning. Each is equivalent to the other. The word sprinkle is rendered from the word "rantizo" and has but one meaning. To say that "I baptize you in the name of the Father, the Son and the Holy Spirit," and apply a few drops of water to the face is not only speaking but is acting a lie in the name of Jehovah God. It is a well known fact that license to sprinkle was first practiced by the Catholic church. As was stated by a well known English bishop that sprinkling was substituted because of its convience. Luther, Calvin, Knox and all of the reformers stated the same. Calvin claiming that the church had the right to change from immersion to sprinkling.

It is a terrible thing to change God's Word into a falsehood. If we were to examine early church history we would find that the writers of the centuries following the apostles all taught immersion to be baptism or baptism is immersion. I wish now to refer to New Testament testimony on this very important subject. In Matt iii 5, 6. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. Marks i 5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan confessing their sins. It is plainly stated here that John baptized IN the river of Jordan. If sprinkling were practiced why go to the river? Why not carry a little water to the church and use it there. Not so, they baptized in the river, John immersed those who came unto him.

Again we read. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. When Jesus was baptized he went up straightway out of the water. He must have gone down into the water in order to come up out of it. He evidently was baptized while in the water.

"Go thou and do likewise." Reason would dictate that those who sprinkle should go down into the water. I wish to call attention to Philip and the Ethiopian. They went down both into the water, both Philip and the eunuch; and he baptized him. The historian Luke has made it so plain that there can be no need of a difference of opinion. If we speculate it leads to opinions. They both went down into the water and Philip baptized him and they came up out of the water. Would it be just to say that they both went down into the water and Philip sprinkled him? This is just what those who sprinkle should affirm and they should practice it. The question is asked, "How about Paul and the jailor? There is no evidence that Paul immersed him and his family." It could not have been done in the jail, they say. Please note Acts xvi 30. He brought them out. The jailor said, Sirs, what must I do to be saved? They said, Believe on the Lord Jesus Christ and thou shalt be saved and thy house. And they spake unto him the words of the Lord and to all that were in his house. And he took them the same hour of the night and washed their stripes; and was baptized he and his straightway. What we wish to state here is that Paul and Silas were brought out of the jail and taught the Word, and they were baptized. They were not rantized or sprinkled. Paul was commanded to arise and be baptized and wash away thy sins, calling on the name of the Lord. Would reason say that Paul's sins were washed away before his baptism? By no means.

Thus far we have proven that baptism is immersion in water and not a few drops of water sprinkled on the face. We wish now to prove baptism is a form and has a deep meaning. Paul says in Rom vi 17, But God be thanked since ye were the servants of sin, but ye have obeyed from the heart that form (mold) of doctrine which was delivered you. The form or mold of doctrine is here spoken of as having been obeyed. Rom vi 3, 5. Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we were buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection. To be baptized into his death means to be covered up. To be buried with him cannot mean to have a few drops of water sprinkled on the face. Again we were planted together in the likeness of his death. This form or mold of doctrine means a burial, death and resurrection. Sprinkling has no reference to a burial. The importance of this form is alluded to in the Corinthian letter. xv 3. For I delivered unto you first of all that which I also received how that Christ died for our sins according to the Scriptures? And that he was buried and that he rose again the third day according to the Scriptures. Three things are here affirmed, viz: that Christ died, was buried and rose according to the Scriptures. It was needful that they believe these facts. These facts can only be believed and obeyed from the heart by submitting to baptism. He who rejects it rejects salvation. To be buried in water alone will not save. It must be preceded by an intelligent faith in the things concerning the kingdom of God and the name of Jesus, the Christ, and repentance of your sins. This renders your baptism valid. Thus far we have proven that baptism signifies a death, burial and resurrection.

We wish now to prove that it is a seal. In Rom iv 11, Paul says that circumcision was received by Abraham as a seal of the righteousness of the faith which he had yet being uncircumcised. A seal is an instrument to legalize a document in which a covenant has been made. A deed of conveyance is legal only when the seal of the official is affixed. This officer must have a legal right to affix this seal or it is not legal. No Gentile would have been permitted to have circumcised a Jew. It was legal when performed by one of Abraham's seed. If this were neglected he was cut off. He could not claim a right to the promise made to the fathers. In Col ii and Rom iv we read of two circumcisions. One made with hands and the one made without hands. The apostle says, Ye are complete in him (Christ). In whom also ye are circumcised with the circumcision made without hands, in putting off the body of sins of the flesh by the circumcision of Christ. Now Paul tells us what this circumcision is, viz. baptism. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who raised him from the dead.

Circumcision under the covenant made with Abraham (Gen xvii) was a seal of his faith. Why is not baptism, which Paul declares to be that circumcision not made with hands, a seal of our faith. In following the analogy through, one is as important and necessary as the other. "Jesus said to John, Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Now if it was necessary in the case of Christ, who had no sin, is it not doubly necessary for us. Noah was commanded to prepare an ark that he and his family might be saved, and they were commanded also to go into it that they might be saved. We are also commanded to get into Christ that we may be saved. Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. In this act we take upon ourselves the name of Jehovah. It is the fixing of the seal.

We wish now to close this article by showing the needfulness of baptism. In disobedience Adam brought death into the world, and without further provisions the race would have become extinct. The provision was made through the seed of the woman. The penalty of the law was DEATH, a violent death. Adam was permitted to die a natural death. Therefore the seed of the woman must suffer the violent death that all who believed in him might be permitted to live. Jesus suffered this death on the cross and therefore obtained eternal redemption. When this was accomplished the world could be reconciled to God through Jesus Christ on the conditions of faith, repentance and baptism. Every one of Adam's race must suffer death through the administration of baptism. We must gain eternal redemption for ourselves as did Jesus. Heb ix 12. In submitting to this form we crucify with him our old man; that is we put him to death in our immersion. The old Adamic seed has been destroyed and the new seed has been planted. We have been made a new man. The body of sin has been destroyed. Here we become a part of that spiritual seed promised to Abraham of which Jesus is the head. If ye are Christ's then are ye Abraham's seed and heirs according to the promise. We are now reconciled to God through Jesus, the Christ, and are admonished to continue in him who has been given all power in heaven and earth, and has promised if faithful to raise us up at the last day. Dear brothers and sisters, let us so abide in the true vine that we may draw our new life from a source that can never be extinguished.

Your brother abiding.

D. C. ROBISON.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 11.

Brother and Sister Willard must have gone on from their visit here, and at Warsaw, Oswego, Monoquet and Bourbon, to a Conference of the Crisis people at DeKalb, Illinois, as I find a letter, dated Sept 12, 1869, that was written and mailed at DeKalb. They were met by Brother and Sister Mansfield, Bro. Himes and two sons, together with some other brethren whom they had known in former years, and felt quite at home surrounded as they were by familiar faces. Bro. Sheldon had preached in the morning, Sister Mansfield in the afternoon and Bro. Himes in the evening. Many were sadly disappointed at not seeing father there. Bro. Himes looked and was really feeble, as was also Brother and Sister Mansfield—nearly worn out while yet young.

Brother and Sister Willard had intended coming back here, when they left us. It made her nearly sick because she could not do so. It was too sad to her to even mention to father and mother. The Mr. and Mrs. Chipman whom they mention as having visited at Warsaw, were searchers after truth. They were not members of any church, standing out from principle.

The next letter after that of November 8, 1872, was written Dec. 5, of the same year,—the years of 1870—71, seeming to be skipped entirely, or else the letters belonging to these years have been lost. Brother Willard says in the neatly written sheet, "Through mercy we are still preserved and are enjoying good health. I often wonder when looking back upon my past experience, remembering as I well do, when I was taught that George Washington was the President of our country, and I have been cognizant of all his successors, down to the present incumbent, and what is stranger, I have been spared to outlive them all, save ex-president Johnson and Grant, (Bro. W—was born Aug 4, 1796). And the changes and improvements that have taken place in my day cannot well be computed, and what is most to be regarded, is the soon merging of all earthly kingdoms into the kingdom for which we have so long been praying, and hence a time that will try the hearts of the children of men. The busy world sees none of these things but vaguely hopes that at the time of their exit, their spirits will gravitate to a waiting heaven.

I am surprised that Brother Grant should refuse to publish your article (The Generations and Prophetical Periods) one from me, some years ago was refused on the same grounds, that it clashed with their theology, prospectively,"—as to probation in the age to come. Have you ordered your article returned? We would like to see it." (It was afterwards published in THE RESTITUTION.) Bro. Willard then goes on to say, "I fear there is a tendency to guard the sanctuary and bar out all that is considered heresy, whether it be such or not, but the matter must come to a crisis when public defense must bring the truth to light, or somebody be forced to back down, for good and strong brethren are of the opinion that all will not be consummated at Christ's second coming as they expect, but to fill out the program of Scripture, probation must be protracted a 1000 years at least. To undertake to convince the religious world, that Satan has been under bonds for a millennium of years already to my mind would be an impossibility, and as our honest views are throttled, by having no mouth piece among us, it gives them a decided advantage; but I don't charge them with dishonesty, but with a determination to coerce unity, irrespective of others feelings, and equal rights to speak the true interpretation as we understand the Word, as well as they.

As to Christ's proximate coming we do not disagree; but the great future when the dayspring from on high shall dissipate the gross darkness which now covers the world, may not consign the ignorant to eternal oblivion. Truly God is not honored in such a result, such is not the tenure of the Scriptures, I know the elect will be comparatively few, and if probation closes at the coming of Christ, redemption through Christ will apparently prove a failure.

We are greatly pleased that we may look for you in February. Cannot your brother Morse come with you? Please write him on our behalf. We have plenty and to spare, and will try to make your stay profitable to our brethren in the city."

Thursday, March 27th, 1878, Auntie Willard writes "The Name of the Lord is a strong tower; the righteous runneth into it and are safe." This text was a great comfort to me all day yesterday. What matters it where we are if we are safely housed in that strong tower?' Father had just returned from Haddonfield and had written back that Mr. Wince and myself were the happy parents of a first-born son. I also had enclosed a note, at which she was greatly surprised. In replying she gave me much kind, motherly counsel, knowing my disposition to wait upon others while forgetting the proper care of myself.

Rowland had graduated the evening before, and Auntie Willard said "When he entered the house on his return from the city, it reminded her of the victors in the Grecian games."

The foster daughter, Ella L. Benton was at this time in Boston, and had been visiting Sister Hastings at her home in Lynn. Mary Hastings and Amy S. Whiting had just came home. I think they had been teaching in the South among the colored people.

AUNTIE WINCE.

To Be Continued.

Indiana Conference.

SEPT. 30 TO OCT. 3.

The Rensselaer Church, where it is to be held, is desirous to have a full attendance, therefore sends greeting: Come all who can. Ample provision will be in readiness to care for all who may come, in the way of sustaining the "outer man" with food and rest; with due care however that the fare be not gorgeous, destroying or impairing the relish for the food from the spiritual store house, to "renew the inner man" (Christ in you the hope of glory), to be ministered by those assembled. Come with vessels well filled to give liberally, as giving will not diminish, but increase the amount in store, whereby all may share in the sweet comfort and rest in Christ, having a foretaste of that "feast of fat things" when the Lord of hosts shall reign in Mount Zion, destroying the face of the covering cast over all people, and the vail that is spread over all nations. Begin at once to make arrangements to be at the Conference from start to finish.

D. T. HALSTEAD.
MATTIE BENJAMIN, Sec.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Obituary.

G. W. Benage, the subject of this sketch was born April 8, 1826, in Union County, Pennsylvania, and died at his home in Bristow, Iowa, July 27, 1909, at the age of 83 years, 3 months and 19 days, of dropsy. He was ill eight months.

Mr. Benage was united in marriage April 27, 1847, to Miss Agnes S. Stevenson, and to this marriage were born two children—J. S. Benage, now of Minnesota, and George B., who died in this county in 1895.

In the year 1879 they came to Iowa and settled in Walker, Linn county, moving to Butler county in 1883, settling on a farm three miles southeast of Bristow, where they resided until 1888, when they moved to a home in Bristow, and since that time have been residents of this village. They have always been among our most respected citizens and enjoyed the esteem and goodwill of all. All except a few years of his working life were spent in farming, though for a number of years he followed the trade of carpenter.

He united with the Church of God in 1857 and lived a conscientious life until he died. His honesty was proverbial, and in his death Bristow loses one of her best citizens.

To the bereaved widow and son and other relatives the sympathies of the entire community are extended.

The funeral ceremony occured at the home at 1:30 p m July 29, 1909.
—*Butler County Times.*

With You Always.

A mother one morning gave her two little ones books and toys to amuse them, while she went to attend some work in an upper room. Five minutes passed quietly; and then a little voice at the foot of the stairs called out, "Mama, are you there?" "Yes, darling." "All right, then," and the child went back to its play. By and by the question was repeated, "Mama, are you there?" "Yes." "All right then;" and the little ones, reassured of their mother's presence, again returned to their toys.

Thus how sweet it is for us, when in doubt and loneliness, to look up to the Lord Jesus, not to ask, Are you there; but to know that he is there, watching over us, guarding, guiding. Blessed Savior, thou art there!

Drink Like a Brute.

Webster's definition of a brute is: "A beast; any animal destitute of reason." How strange then must have seemed this advice, said to have been given to a class of school boys by an aged Catholic priest: "Boys, there's just one thing I want to advise you to do, when you get out in the world; and that is, Drink like a brute." But strange as it sounded at first it was shown to be sensible when he added: "A brute never drinks anything stronger than water."—"Light Bearer."

The only people who need monuments are the ones who don't deserve them.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs S J Whitten [illegible]50

We trust all who know their time has expired, will realize how important it is that they renew promptly. To make out and mail statements to each is quite expensive, and most all already know when their time runs out, so that it is not really necessary. Please take note of this, [illegible]

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

Plymouth, Indiana, Aug. 25, 1909.

Brethren and Sisters:

In our issue of two weeks ago we made statement of our finances, and asked for relief from pressing needs. We have had some response, and are truly thankful, but it has not reached the amount we absolutely must have to meet our immediate demands.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

Brother Thompson is weaker day by day, and no one can tell what the result will be.

Brother W. H. Wilson complains that all have not noted his change of address. His number is changed. Send to 625 North Willow Ave., Austin Station, Chicago, Ill. Make note of this now, so that when you write to Brother Wilson you can have the proper address.

The following short notice of the death of Brother Craton was received at this office Aug 21, and was sent by his wife, Mary J. Craton, of Romona, Kan. We hope some one who can give an account of the life of our Brother will write out something and send us. We are not acquainted with details enough to make a proper obituary.—Ed.

James B. Craton died Aug. 9th, at the age of 72, in Memphis, Tenn. He was engaged in gospel work and died very suddenly of malaria, leaving a widow, three sons and two daughters.

We have received the following report from the Illinois Bible School, which shows good work done, and the possibilities for word in other places. —Ed.

The Seventh Annual Bible School of the Churches of God, convened at Oregon, Ill., Aug. 9th to 18th. There was a very good attendance throughout the 10 days session. The enrollment was 56, and the majority of the enrollment was present at each class period. Several letters were received from former members of the class, who could not be with us this year. The following States were represented Iowa, Illinois, Indiana, Nebraska, Missouri, South Dakota, Mich, and New York.

This mingling of the different States should be encouraged. Through new associations, a study together of the rich promises made for each of us who are faithful and obedient, and the exchange of ideas, brings us nearer to each other and gives us new enthusiasm and renewed spirit in our work when we return to our respective homes. Our instructors were Bros. S. J. Lindsay and G. E. Marsh, two very interesting and able teachers. Bro. Lindsay gave a series of lessons on "the Spirit," and "the essentials of the gospel." Bro. Marsh's lessons were on the Book of Daniel.

As a result of their close Bible study here as well as in their own homes, five of the class members became obedient to the gospel by baptism.

Communicated.

The Fifth Universal Kingdom. Daniel xi: 44.

"And in the days of these kings shall the God of Heaven set up a kingdom that shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The kingdom referred to is called the Fifth Universal Kingdom because it is the fifth one spoken of in the prophecy and will be when it is fulfilled the Fifth Universal Kingdom on earth.

Before I can say much about the Fifth kingdom, will try to trace the fulfillment of the prophecy down to the present time. All doubtless have heard of the dream of Nebuchadnezzar the king, that Daniel interpreted for him, but to again familiarize yourself with it, please read the 2nd chapter of Daniel. It is one of the most complete and grandest prophecies of the old Testament Scriptures. Commencing with the 31st verse, five short verses describe the image and next verse give the interpretation, reciting as it does before they happen, the great events of the world's history.

Daniel says, "This image's head was of gold," and in the interpretation says, "Thou art this head of gold, and after thee shall arise another kingdom inferior to thee," showing that not the king was meant, but the kingdom. Babylon was the head of gold. Babylon was founded by Belesis, B. C. 747. This king is also called Nabonassar, and in the Scriptures, Baladon. It arose from the ancient Assyrian Empire founded by Nimrod the great-grandson of Noah. It reached the zenith of its power and glory under the king Nebuchadnezzar.

At this time not all countries of earth paid tribute to Babylon, yet she had conquered every nation that she had warred with and was acknowledged the supreme nation of earth. Her capitol city was the largest and most luxurious earth had known. It was laid out in a perfect square with the river Euphrates flowing through it. It was surrounded by immense walls towering to a height of 350 feet, and 87 feet thick, surrounded by a moat or ditch of equal cubical contents of the wall. The circumference of the wall was 60 miles, 15 miles to each side. It was divided into 676 squares each two and one-fourth miles in circumference. It had 50 streets crossing each other at right angles, 25 each way. It had 30 miles of river wall, 15 on each side of the river. It had 150 gates of brass. Its hanging gardens, rising terrace above terrace until they equalled the height of the walls themselves. The Scripture speaks of it as the "Glory of kingdoms, the beauty of the Chaldees excellency." It is to this city that Daniel and his followers are carried captive from Jerusalem. It is this kingdom that outrivals every thing the world has seen, and in many particulars anything the world has seen up to the present time that Daniel calls the head of gold.

This is the same kingdom that is portrayed in the 7th chapter in the first four verses. During the reign of Belshazzar, Nebuchadnezzar's son, Daniel had a dream and saw four beasts, each different from the other. The first was like a lion and had eagles wings. It was a strong and swift nation. They had made every provision that the ingenuity of man could think of to make the place impregnable yet it was written by God's prophet, "After thee shall arise another kingdom inferior to thee." Only two years after King Nebuchadnezzar's death, war broke out between Cyaxers, king of Media, called Darius in Daniel. He called to his aid his nephew Cyrus, of the Persian line, and in six years all cities of the east had succumbed to their valiant arms except Babylon, and now they laid seige to it.

Babylon had immense stores sufficient to last for many years. They could not take it by force, nor starve them out, so they took it by stratagem. An immense canal is dug to draw off the waters of the river Euphrates and when all is ready selecting the night of the annual feast, the waters are lowered. Armed men are ready and as the water shallows following its course under the massive walls surrounding the city, they then find themselves between the walls on either bank. But again are they favored, Belshazzar summoned his nobles and courtiers to a night of revelry and debauch, the soldiers, careless in their fancied security have left the gates to the river open, and the hosts of the Medes and Persians fall upon the unsuspecting Babylonians with the sword. The feast is at its height and the arrogant king sends for the vessels of silver and gold that Nebuchadnezzar bought from Jerusalem, and the Holy Writ says, "And while he and his princes, his wives and his concubines drink wine and praise the gods of gold and of silver, of brass, of iron, of stone, in the same hour come forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the walls of the King's palace, and the king saw the part of the hand that wrote."

In the 5th chapter of Daniel the whole scene is so graphically described that it thrills one through and through. Daniel, who had been forgotten at Belshazzar's court is sent for. He tells the king why the hand and writing have appeared, and then reads it. It being in an unknown tongue, Daniel says, 5th chapter vs 25, "And this is the writing that was written Mene, Mene Tekel Upharsin." vs 26. This is the interpretation of the thing Mene: God hath numbered thy kingdom and finished it. vs 27, Tekel: Thou art weighed in the balance and found wanting. vs 28, Peris: Thy kingdom is divided and given to the Medes and Persians. vs 30. In that night was Belshazzar the king of the Chaldeans slain.

Thus it was that the head of gold was succeeded by the breast and arms of silver. This event took place B. C. 538. This kingdom corresponds to the beast of Daniel vii: 5 "And behold, and the beast a second like to a bear, and it raised up itself on one side." The same deterioration is here noticed as in the prophecy of Daniel 2nd. As silver is inferior to gold, so is the bear inferior to the lion.

In the 8th chapter we have the same power represented by a ram. vs 3 reads, "Then I lifted up my eyes and saw and behold there stood before the river a ram which had two horns, and then two horns were high up but one was higher than the other, and the higher came up last." vs 4. "I saw the ram pushing westward and northward and southward so that no beast might stand before him, neither was there any that could deliver out of his hand, but he did according to his will and became great."

In vs 20 of this chapter in the interpretation it is given in plain language, "The ram which thou sawest having two horns, are the kings of Media and Persia." Vs 21, "And the rough goat is the king of Grecia, and the great horn between his eyes is the first king. When Babylon was taken B. C. 538, by Cyrus as an act of courtesy he allowed his uncle Darius to take first place in the kingdom; two years later he died and Cyrus took the throne. And he it was that signed the decree to allow the Jews to return to Jerusalem and to rebuild the walls. After a reign of seven years Cyrus left the kingdom to his son. Seven different monarchs reigned to 335 B. C. when the last Persian monarch Cyrus Codomannus took the throne; war soon after broke out between the Persians and the Greeks under Alexander. The deciding battle was fought B. C. 331 and is known as the battle of Arbela in which the Greeks were entirely victorious and Alexander thenceforth was master of the Persian Empire; thus did the silver of the image give way to the brass; thus did the bear of the 7th chapter give way to the beast like a leopard with the four wings, and it is thus that the ram of the 8th chapter gives way to the goat with the notable horn.

After this battle of Arbela, Darius tried to gather his shattered forces, but could not get enough together to hazard another engagement. He finally was captured by the traitors who shut him up in an enclosed cart and finally mortally wounded him. Alexander now is the king reigning over the 3d universal empire. In history he is called Alexander the Great, and is said to have wept because he had no more worlds to conquer. He was a warrior, but a selfish licentious man. He gave himself up to all forms of drunkedness and debauchery and died in his prime, being only 32 years old. His brother was chosen his successor and after 13 or 15 years of strife we find the kingdom divided amongst Alexander's four principal generals, thus fulfilling the prophecy of Daniel viii 8, which reads, "Therefore the he goat waxed very great, and when he was strong the great horn was broken and for it there came up four notable ones toward the four winds of heaven. The Grecian kingdom was the Third Kingdom, the brass of the image, and we have one more. Do you ask what one was that? We answer let us refer to the passage of history, and we find there has been but one Universal kingdom since the kingdom of Greece and that was Rome. Rome conquered Grecia. It subdued all things; like iron it broke to pieces and bruised. The historian Gibbon as though borrowing his language from the symbolic image of Daniel in describing this Empire says, "The arms of the republic sometimes vanquished in battle, always victorious in war, advanced with rapid strides to the Eupurates, the Danube, the Rhine and the ocean and the images of gold, or silver, or brass that might serve to represent the nations or their kings were successively broken by the iron monarchy or Rome." Again in speaking of Rome, Gibbon says, "The Empire of the Romans filled the world, and when that Empire fell into the hands of a single person the world became a safe and dreary prison for his enemies. To resist was fatal and it was impossible to fly." It is not our object to give a history of Rome but to say just enough to show that it was the Fourth Universal Kingdom. Under the Caesars the world was ruled by a one man power. It was as strong as iron but later became as weak as iron mixed with clay. The kingdom is all broken up and warring one against the other, neither do they trust one another, but one and all maintain large armies and navies to protect themselves. This is no age of concentration, of combination of large capital but no signs of uniting of the powers of earth into one kingdom. Let us read what Daniel says of our times. Daniel ii: 43 "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seeds of men, but they shall not cleave one to another even as iron is not mixed with clay."

During all time of the broken parts of the Roman Empire, the nearest attempt to a Universal Kingdom was under Napoleon Bonaparte and all know what a failure his was. The Fourth Kingdom has come and gone and the pages of history are dark with the record of the evils committed. Where are we now? Every intelligent observer agrees that we are in the times of the end. The world is restless and wondering what will happen next. Why should they wonder, why not know the next great step?

And this brings us again to our text, Daniel ii: 44. "In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people but it shall break in pieces, and consume all the kingdoms and it shall stand forever."

All of the prophecies referring to the kingdoms down to this last verse have become history. We can read its pages and are lost in wonder at the revelation of God to Daniel. All we have or know of the Fifth Universal Kingdom is prophetic. Can we not now approach its study with faith strong and sight clear from what has gone before?

Paul says, "We have also a more sure word of prophecy where unto ye do well that ye take heed as unto a light that shineth in a dark place."

To tell all about this kingdom is to preach all the gospel. That I will not attempt, but will give some of its peculiar features where it differs from the other kingdoms.

In Daniel, the 7th chapter, after telling of the four beasts arising one after another, he tells how the fourth beast is slain and his body given to the flame. Then says verse 13, "I saw in the night visions, and behold one like the son of man came with the clouds of heaven and came to the ancient of days, and they brought him near before him." Verse 14, "And there was given him dominion, and glory, and a kingdom. That all people, nations and languages should serve him, his dominion is an everlasting dominion which shall not pass away, and his kingdom, that which shall not be destroyed." Here then is one great difference, that while all other kingdoms of earth are destroyed one after another and occupied by different people, this kingdom which succeeds the iron kingdom is never destroyed, and is not left to other people. Again in the 27th verse of this same chapter he tells whose the kingdom will be. Daniel vii: 27. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all kingdoms shall serve and obey him." One more thought is here added, this kingdom is "under the whole heaven." In chapter ii please observe also that the stone "became a great mountain and filled the whole earth." I mention this to emphasize the fact that it is on earth that this Fifth Kingdom is established. It takes the place of all four kingdoms that have preceded it.

In the 2nd Samuel vii is a remarkable promise recorded. Nathan the Prophet, is sent by the word of God to David, and says in verse 12, "And when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish his kingdom." 13th verse, "He shall build an house for my name, and I will establish the throne of his kingdom forever."

We find here that the coming King is to be of the royal line of David. In the 2nd chapter of Acts we have a record of how on the day of the Pentecost, Peter standing up with the twelve proves by the words of David, the Prophet King, that Jesus the Christ is the promised king. In the 36th verse, he, in summing up the matter, says, "Therefore let all of the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ." I will say that the name Christ is an untranslated Greek word and means just the same as the Hebrew Messiah. In English they mean, Anointed King.

The great argument of Paul and some of the other apostles to the Jews was to prove that Jesus was indeed the promised king. In his great defense before King Agrippa, Paul says, Act xxvi: 22, "Having therefore obtained help of God I continue until this day witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." Let us refer briefly to a few things they have said.

Isaiah ix: 6, 7, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called the wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Verse 7, "Of the increase of his government there shall be no end, upon the throne of David and upon his kingdom to order it, and establish it with judgment, from henceforth even forever. The zeal of the Lord of hosts will perform this." In these verses we learn the name of the King, a name above every name. We also learn that his kingdom shall have no end, agreeing with Daniel in this. And again we learn that it is upon the throne of David that it is to be established and in this particular differing from any other kingdom, that it is to be established with justice from henceforth forever. And by the zeal of the Lord, instead of the strife of life that we, living under the most favorable circumstances that have ever existed are now engaged in. Contrast the peace of the following. Isaiah xi: 6; "The wolf also shall dwell with the lamb and the leopard shall lie down with the kid and the calf and the young lion and the fatling together, and a little child shall lead them." 9th verse; "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Just think of the exceedingly great weight of the glory pictured in the prophet's mind that would cause him to write these words. Isaiah xxiv: 23. "Then the moon shall be confounded and the sun ashamed when the Lord of Hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously." And my friends only think of the glory and the joy for the downtrodden of earth, when the following comes to pass. Isaiah xxv: 8. "He will swallow up Death in victory and the Lord God will wipe away tears from off all faces."

There are many Christians that are loath to accept what is in the Old Testament Scriptures, we will believe if they find the same thing in the New, therefore I quote a few passages from the New Testament.

Rev xxiv: 3: "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." 7th verse, "He that overcometh shall inherit all things, I will be his God and he shall be my son."

In speaking of the head of gold I told you something about their great Capitol City. Would you hear of the great capitol of the Fifth Kingdom of earth. The builder and maker of this city is God, and John in vision was permitted to see and describe it. It also has four square and has walls not of brick made of clay like Babylon, but the building of the wall was of jasper, and the "City pure gold like unto clear glass." It had foundations, the first also of jasper and each one of the twelve foundations of a different beautiful stone. The city also had gates, each gate a separate pearl. John saw this beautiful city coming down from God out of heaven, adorned as a bride for her husband." It also has a river but not the muddy Euphrates but clear as crystal; it is the river of life. It is not walled off like in Babylon, but is in the midst of the street and the tree of life from which Adam and Eve were kept by the two-edged sword is there, and bears twelve manner of fruit and the leaves are for the healing of the nations.

My friends, the half of the story has not been told. In the light of history do you believe in the Holy Prophets? Do you believe in the Blessed Bible? Do you want a part in this beautiful glorious kingdom that I have been trying to describe? And better yet, do you want to "reign with him," that you might have a part in all of its glory? Christ died for you, and will you have him reign over you? Do you remember Christ's own words "To him that overcometh will I grant to sit down with me in my throne even as I have overcome and sat down with my Father in his throne."

Do you not remember the record given in Matthew six when Christ has told his disciples how hard it was for a rich man to enter the Kingdom of God. Verse 28. "Then answered Peter, and said unto him, behold, we have forsaken all and followed thee, what shall we have therefore? Verse 29, "And Jesus said unto them verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Verse 29, "And everyone that hast forsaken houses, or brother, or sister, or father, or mother, or wife, or children, or lands for my namesake shall receive one hundred fold, and inherit everlasting life." What think ye friends, are not these glorious promises? Listen again, direct from the lips of the Master. Matthew xxv: 31, "When the Son of man shall come in all his glory, and all the holy angels with him, then shall he sit on the throne of his glory." Verse 32. "And before him shall be gathered all nations, and he shall separate them one from another as a shepherd divideth his sheep from the goats." (33), "And he shall set the sheep on his right hand, but the goats on his left." (34), "Then shall the king say unto them on his right hand, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Just one word more of direct testimony, when Jesus was being examined by Pilate just before his crucifixion recorded in John xviii: 37. Pilate therefore said unto him, "Art thou a king then?" Jesus answered, "Thou sayest that I am a king, to this was I born, and for this cause came I into the world, that I shall bear witness of the truth."

Now my friends with all the good things that are promised to us in that kingdom that is to come, Eternal Life, to be like Christ, and to see him as he is. To reign with him, to have no more sorrow when all sin and temptation is done away; no more death, a glorious reunion with our loved ones. With all of these and the glory of dwelling with him, when God shall be our God and we his people, is it any wonder then that when his disciples asked him to teach them to pray he should say to them, "After this manner pray ye," and opened his prayer with these words: "Our Father who art in heaven, Hallowed be thy name, Thy kingdom come, Thy will be done in earth as it is done in heaven."

Eugene C. Webster.

The Wandering Evangelist in the Field.

To the brethren scattered abroad I wish to tell you with an ever confident, thankful heart that I have reached Montrose, Colorado, and am to begin work this Sunday evening, Aug. 15th with prospect of engaging to a series of meetings on Saturday evening, Aug. 21. I do not know where my work shall be directed from here; but as the Master in early times sent out his servants without script or purse, and their wants were seen after, through the providential action of faithful brethren, I do not believe that it has any of the spirit of fanaticism for me to say I go on with the work and trust him.

As I have no Conference officials to whom to report, I open the following account with the brethren. Surplus from donations $60.00; traveling expenses from Phoenix to Montrose, $22 60.

I will make no charges for time till my work begins when I will charge the fund $4 50 per day for services actually rendered in the work. As this was the manner of my work with the Northwest Conference for nearly 20 years I think it will be satisfactory.

I cannot be depended on with any degree of certainty of getting to Iowa or any distant point of work on account of having failed in getting some promised means that I had proposed to devote to the work.

W. L. Skeels.

Living your faith is the only way to make your children love it.

The Restitution is only $1 50 per year. Try it a year.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10837 Orville Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

The Editor of "Ebenezer" attended the Illinois State Conference at Oregon, held from August 18 to 22 The weather was ideal, and the attendance fair. The preaching this year was unusually good; the preachers seemed to excell themselves. The ministers were brethren L. E. Conner of Ohio Lindsay, Marsh, Jeffery and Hightower of Illinois, and Williams of Nebraska. A full report of this meeting will soon be printed, written by the Secretary, so we content ourselves with this brief editorial.

They Wrote Letters.

Brother Huggins:

I pray the Lord will bless you and all the dear brethren of the household of faith. I have never met you, but I read all your writings in THE RESTITUTION. I enclose a letter from a Baptist, a friend of mine. He seems to want to know all about the truth. Please answer his question in THE RESTITUTION.

Yours in Christ,

R. E. LLOYD.

THE BURNING UP OF THE EARTH.

Brother Huggins:

Please explain 2 Peter iii 10. Some people claim that the earth is to be burned up; they refer to this Scripture to prove it. Give me the scriptural proof that the earth will not be burned up.—J. H. Westermon.

EDITOR'S REPLY.

Poets from Shakespeare to hymn-writers appear to delight in giving pictures of this earth in flames. Dramatic poets, however, are not inspired, and the man of God will turn from all human writers as unreliable and will only consult and submit to God's oracles. From them he learns that the earth cannot literally be burned up for two reasons:

1. Because the earth, not heaven, is the future abode of the saints, and God has emphatically pledged its eternal existence. Isa xiv 18; 1 Cor xv 45; Psa ii 8; xxxvii 9; Matt v 5; Rom iv 13; Gen xii; 1 Cor iii 21-22; Rev v 10; Eccl i 1. Psa civ 5; cxix 90

2. Because the passage relied upon to prove the conflagration of the earth, 2 Peter iii, states not only that the earth is to be burned up, but in addition says explicitly that the "heavens shall pass away with a great noise" (verse 10); that they shall "be dissolved" (verse 11); and finally that this dissolution is to be by "fire". See verse 12. So if the apostle means that the earth literally is to be burned up, he also means that the literal heavens are to be destroyed. And if this is the correct meaning of his words, the text is as inimical to our heaven-going friends as it is to us: for if we admit that the earth is destroyed by the text, it is just as clear that the heavens are "dissolved" also. With both destroyed, may we not ask our friends where they are going?

A few words now as to the actual meaning of the apostle Peter. In giving an exposition of his meaning we cannot do better than follow this outline: 1. The overflowing of the world with water; 2. The figurative language of the Bible; 3. The new heaven and new earth; and 4. The old heavens and earth.

1. The overflowing of the world with water. This point is invaluable in elucidating Peter's prediction of world-burning, for as a preface to his prediction he thus makes direct reference to the Deluge: "The world that then was, being overflowed with water, perished" (verse 6) This statement affords a basis for understanding the disputed verse which follows it. We cannot go wrong in interpreting prophecy when we have as here, historical illustration to guide us. When the apostle says the antediluvian "world perished", he certainly does not mean that the earth "that then was", ceased to exist. He only means that the flood caused the destruction of Noah's contemporaries. The contrast is between the "world that then was" and something existing in his day called the "heavens and earth which are now." (verse 7) The literal heavens and earth existing in Peter's day were exactly the same as those in being when Noah lived. The contrast in Peter's mind cannot apply to two distinct literal heavens and earths: we must look somewhere else to or to interpret [illegible] words. The solution is easily found by regarding his words, "heavens and earth", as referring to the human constitution of things on the earth at the particular periods mentioned. And this brings us to consider:

2. The figurative language of the Bible. Students of the inspired writings cannot fail to observe that the spirit of God has made use of nearly every phenomena of nature for the purpose of teaching and illustrating spiritual truths. A few illustrations must suffice for now: "Light" and "darkness" are used for knowledge and ignorance (Isa viii 20; Acts xxvi 18); "rain" for doctrine (Deut xxxii 2); "clouds", for multitudes of men (Jer iv 18; Ezek xxxviii 9, 16); mountains for kingdoms (Jer li 24, 25) rivers for an army (Isaiah viii 7) "waters". for nations (Isa xvii 13; Rev vii 1, 15); and "trees", for men (Dan iv 20, 22; Jno iv 4) Literally the sun and moon were made to "rule" the day and night (Gen i 16), but figuratively the sun is used for kings, the moon for ecclesiastical systems, and the stars for princes and governors of inferior grades. These luminaries bear the same relation to the earth that political and ecclesiastical rulers do to the rank and file of mankind. Exalted above the people as kings to "rule" the people under them, they constitute the "heavens" that Peter says shall "be dissolved". The subjects, or the people governed, are represented by "the earth", as in Psa lxv vi 8; lxxix 1; Isa xiv 16, and they, according to Peter, are to be "burned up."

With these thoughts in mind we can understand why Israel is said to have a "sun" and "moon". Jer xv 9; Isa lx 20. The setting of the Israelitish sun was the overthrow of the throne of David; and the withdrawing of the Jewish moon was the abolition of the Mosaic priesthood and ritual. Of Babylon it was said in prophecy: "The stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." "I will shake the heavens, and the earth shall be moved out of her place." Isa xiii 10, 13. This prophecy has been fulfilled; the overthrow of Babylon is in the past, but there is no record of the literal sun, moon, and stars, ceasing to shine on that occasion. See also the same prophet's intimation that Idumea shall be destroyed: xxiv 4, 5: "All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll.....for my sword shall be bathed in heaven; behold, it shall come down upon Idumea." The bathing of Jehovah's sword "in heaven" is here explained to mean his judgments on Idumea. This prophecy, too, is now an accomplished fact; yet in its fulfillment the literal heavens were not dissolved; we have the same ones today as existed prior to this prophecy. With fulfilled prophecy to guide us, we are on safe ground when we take Peter's prediction as historically illustrated—that his "heavens" and "earth" have to do solely with the political and ecclesiastical arrangements of things on the earth at the Lord's advent. Indeed, the apostle intimates that Old Testament prophecy is the basis of his prediction, and that the way to interpret and understand one is the way to construe the other. This point is obviously inculcated in his allusion to

3. The new heavens and new earth. To prepare us for his prophecy, he exhorts us in the 2nd verse "to be mindful of the words which were spoken before by the holy prophets;" and right in the midst of his own prediction he pauses to tell us that all he is saying is "according to his promise" recorded by a prophet "before" his day. Isa lxv 17. Read the whole of Isa lxv and you will see that the promise given by the prophet consists of a blessed condition of things on the earth, particularly around Jerusalem. "Behold, I create Jerusalem a rejoicing, and her people a joy." If God means to make a bonfire of the earth; if he intends to turn this globe and the whole astronomical system into a furnace, Jerusalem could not be "a rejoicing", nor could any "joy" result to God's people from such a catastrophe.

The new heavens and earth, like the old ones which Peter says are to be destroyed, refer to a constitution of things on the earth. There is a "sun" provided for the new heaven in the "sun of righteousness." Mal iv 2. Of this sun the prophet spoke to his countryman in the words, "Arise, shine; for thy light (sun) is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall rise upon thee, and his glory shall be seen upon thee." Isa lx 1-2. In harmony with this calligraphy, spiritual darkness now envelopes the earth. The "sun" or "light" of Israel has not yet arisen in the "new heavens"; his "rule" has not yet commenced. Ere long he will arise, accompanied by other symbolic satellites, of whom it is said. "They shall shine forth as the sun in the kingdom of their Father." Mat xiii 43. Dissipating the darkness now on earth which the prophet calls "gross", by their instrumentality, "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Hab ii 14. So completely different will the rulers and the people of the earth be from what they are now, it can be truly said there exist "new heavens and a new earth, wherein dwelleth righteousness." Righteousness, inferentially, did not dwell in the "heavens" and "earth" which Peter says are to be destroyed. The point of contrast with him is moral, not material; and this fact affords presumptive proof that the "heavens" and "earth" in each are symbolic, not literal. The point becomes clearer as we note a few facts about

4. The old heavens and earth. We have already noted the fact that Israel had a figurative "sun". Jer xv 9. A sun necessitates a "heaven" in which it can shine. To carry out this symbol, then, we find the Psalmist addressing the Lord as follows: "Of old thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; and as a vesture shalt thou change them, and they shall be changed." Psa cii 25, 27. The Mosaic "heavens" and "earth" continued to exist until they were fulfilled by him who was typified in all their ceremonials (Matt v 18); then they waxed "old like a garment", and he "changed" them like a man changes his "vesture". Thus they "perished"; "decayed and waxed old," and were ready to "vanish away" in Peter's day. Heb viii 13. We say "in Peter's day," for although the old covenant had been legally abolished by Christ's death, it was still recognized as being in force by the Jewish nation generally. It became necessary under this condition of things, to manifest in a more signal manner that the law had been superseded by the gospel and was now useless. The Temple was destroyed, and Jerusalem was captured by the Romans. This had been predicted by Joel and our Lord in the following symbolic language: "The sun shall be turned into darkness and the moon into blood, before the great and notable day of the Lord come." Joel ii 31. "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. Mt xxiv 29. The "sun" of the Jewish heavens was darkened by the nation being deprived of all political power; and the "moon" was turned into blood by the overthrow of their ecclesiastical system amidst much bloodshed (the destruction of Jerusalem was attended with the slaughter of 1,000,000 human beings); and the "stars", or nobles of the Israelitish Commonwealth, were cast to the ground (Dan viii 9-11), and the people generally were scattered among all nations of the earth. In this way the Jewish "heavens" "passed away with a great noise;" they "vanished away like smoke" (Isa li 6), and the luminaries thereof were totally eclipsed.

Mark the following prophetic language which is descriptive of the event: "Therefore, thus saith the Lord God; Because ye are all become dross, behold, therefore, I will gather you in the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in my anger, and in my fury, and I will leave you there and melt you. Yea, I will gather you and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof." Ezek xxii 19 22. Here the disobedient children of Israel are represented as base metals, and their punishment is compared to the subjection of silver, lead, etc. to intense heat in a furnace.

This shows what Peter means when he says, "the elements shall melt with fervent heat." When Jerusalem was destroyed by the Romans, only the base portion of the nation was gathered in the city. The disciples of Christ filed out of the city according to his instructions (Matt xxiv 15 21), and were saved from all harm in the city of Pella, leaving only the "dross" behind to be melted in the furnace of fire. Some have thought that the "elements" Peter mentions as melting with fervent heat, meant that the very elements of which this mundane system is composed are to be destroyed with intense heat. But symbolic "heavens" must have symbolic "elements" also. Scripturally, the word "elements" may be applied to things material, mental, or moral; it is sometimes used for the atmosphere around us, and sometimes for the constituent substances composing the earth; but its use is not limited to these things. It may be, and sometimes is, applied to the first rules or primary principles of any science, art, or religion.

The first principles of the Mosaic Covenant are called "the elements of the world" (Gal iv 3, 9); "rudiments (marg. 'elements') of the world" (Col ii 20). These words are addressed to Jews who had professed to renounce the abrogated law of Moses, and had embraced the gospel: and we submit that if such language appropriately described their former condition, it could just as appropriately be applied to the then condition of all Jews who had repudiated the Law of Moses; and since the greater part of the Jews were still in this condition when Peter was writing, "the elements" of that "world" were still in existence, but were soon after destroyed in the "fervent heat" of the Roman invasion.

One word more and we close. We do not deny that Peter's language will find another fulfillment in the scenes of the Lord's second advent. But in our exegesis we have confined ourselves wholly to the historical aspects of the subject in order to the more clearly show our Baptist friend, that, though the future may witness the accomplishment of this prophecy, we have it already incipiently fulfilled, and others like it, and yet the literal heavens and earth remain unmoved. Reasoning upon what is to be from what has been, leads us confidently to expect what has been, and nothing more. In other words, if what is to be has been, and the heavens and earth remain, when that which is to be takes place, the occurrence cannot annihilate the heavens and earth. Here is solid ground; do not be afraid to stand upon it.

Historical Coincidences.

John Adams was eight years older than his successor, Thomas Jefferson; Jefferson was eight years older than James Madison; Madison was eight years older than James Monroe; Monroe was eight years older than John Quincy Adams. Washington ended his Presidential term in the sixty-sixth year of his age; and so also did John Adams, Thomas Jefferson, James Madison and James Monroe. Jefferson and Adams died the same day—Fourth of July, 1826, just half a century after the Declaration of Independence. Monroe died exactly five years later—Fourth of July, 1831. Roosevelt is the only President seriously addicted to the wearing of spectacles. It is said to be a historical fact that all the Presidents of the United States had blue eyes, except William Henry Harrison.—*New York Press.*

How to Open a Book.

Many people spread a book wide open in the middle the first time they open it. This makes an unsightly crack. Lay the book, back downward, on a table or smooth surface. Press the front cover down until it touches the table, then the back cover, holding the leaves in one hand while you open a few of the leaves at the back, then at the front, alternately pressing them down gently until you reach the center of the volume. This should be done two or three times. Never open a book violently nor bend back the covers. It is liable not only to break the back but to loosen the leaves.

God is Love.

Love is the greatest thing in the world. We ought to love God more every day. If we don't love God he will not love us. "He that loveth not knoweth not God, for God is love." Ye are of God, little children, for you have overcome evil Greater is he that is in you than he that is in the world. So let us have faith in the Lord.

OUR WORKERS.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY, SEP. 5.

PAUL'S THIRD MISSIONARY JOURNEY. FAREWELLS. ACTS XX. 17-35.

Golden Text. "I can do all things through Christ which strengtheneth me." Phil. iv. 13.

After the uproar at Ephesus had quieted down Paul called the disciples together and bade them an affectionate farewell, and left for Macedonia. He went all over that region reminding the believers of the promises of God and Christ of eternal life in the kingdom, with glory and honor, Rom ii. 7. He came into Greece, at the end of three months was about to sail for Syria, but on account of the Jews he returned through Macedonia. Seven brethren went on before him to Troas where he stayed seven days—on the last day he preached and exhorted until midnight when a young man fell from an upper window and was killed. Paul, by power from Christ his Lord, brought the young man alive, and continued his talk till day-break. He then went to Assos, from there to Mitylene, from there to Chios, then to Samos, to Trogyllium, next to Miletus. He did not wish to spend further time a Ephesus or that part of Asia. He desired, if possible to be at Jerusalem during Pentecost. Acts xx. 1-16.

Lesson. From Miletus he sent to Ephesus, about forty miles north, for the elders of the church. It is very questionable if the elders of any part of the Church of God ever received—from that time until now—a more important address consisting of valuable earnest, reminders, explanations, instruction, exhortation, warnings, and we may add prophecy. Observe some of the statements. Serving the Lord with all humility of mind. I kept back nothing that was profitable unto you. Repentance toward God, and faith toward our Lord Jesus Christ. The Holy Spirit testifies that bonds and afflictions await me. But none of these things move me, neither count I my life dear to myself. I know that you, to whom I have preached the kingdom of God, shall see my face no more. I have declared to you all the counsel of God. Take heed to yourselves, and to all the flock. Feed the Church of God which he has purchased with the blood of his own Son. Grievous wolves shall come in among you. Of your ownselves shall man arise speaking perverse things. I have warned every one night and day with tears. And now brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified. He kneeled down and prayed with them. And they all wept sore, sorrowing that they should see his face no more. And they accompanied him to the ship.

The words of exhortation and warning are just as important and necessary to the Church of God today, as then. The enemies of the church—outside of the church,—whoever they may be, can do no permanent harm to the church; but when men with false pretense, and pretended repentance come, are received into the church then there is great and grave danger; and when men of the church make or adopt some hobby, ism or theory opposed to the truth; there is still greater and more danger, because however foolish, weak or unscriptural the "perverse things" may be, some one or more are sure to follow. By the same Spirit,—the Holy Spirit in Paul—we are informed that those advocate things "contrary to the doctrine" do so with "good words and fair speeches" and so deceive the simple, Rom xvi. 27, 18. And in the lesson we are told the object is "to draw away disciples after them."

It was indeed a sad farewell, few partings could be more so. Paul, the man, the chosen vessel of the Lord Jesus, went to Ephesus. He spoke boldly in the synagogue for three months, preaching and persuading the things concerning the kingdom of God, Acts ix. 8. Being opposed, he took his disciples and spoke in the School of Tyrannus for two years. This gave ample time to organize and establish the Church of God, with the proper officers, and in addition to all "God wrought special miracles by the hands of Paul." Acts xix. 11. Bidding farewell to such a noble servant of the Lord Jesus, and knowing they would see him no more until the resurrection, 1 Thess. iv. 15 18. It was no wonder they parted in prayer and tears.

Verse 17, Who did he call for? What church?

19, Who did he serve?

21, What did they repent of?

23, How did he know there was trouble ahead?

24, Did he try to avoid the persecutions? What was to cause the "bonds and afflictions?"

25, What had he been preaching? Where did he find the story of the kingdom?

27, Is a "never-dying-soul" part of the counsel of God?

28, What were they to feed the Church with?

30, What are perverse things?

32, What did he mean by the Word of his grace?

38, What was their greatest sorrow?

Next Lesson. Close of Paul's Third Missionary Journey. Acts xxi. 3-12.

P. NEILL.

Report.

Brother D. M. Hudler was called to Vaugh, N. C., August 1, 1909, where he delivered seven discourses. They gave him the Methodist Church the first night, but some of the members who did not attend, objected the second night, but the railroad agent offered the warehouse the second night. After this, a Baptist friend offered him a vacant store in which he delivered five discourses.

Much interest was manifested, especially by the Methodist preacher, who gave him a dollar when he told him good-bye. He returned to Hobgood, N. C., and preached two discourses at No. 1 school house, and baptized two more.

May the good work continue to go on.

S. D. BRADLEY.

Indiana Please Notice.

The yearly conference for Indiana is to be at Rensselaer early in October. All who come please notify Sister Flora Harris beforehand, so that all may be in readiness.

Now brethren, Indiana has possibilities for a great work the coming year, and much of our success will depend on this conference. Come. We have a large membership and generous means. We have several strong congregations for edification and many scattered members who will be able to aid in evangelizing new localities, by affording a good opening. We have many earnest young people at work in Bible Study. We have several good Sunday Schools and Berean Societies. We have several young men ready to go to preaching. All we need is to take new heart and unite our forces. Let us get our numbers in touch with each other, combine our finances and efforts and all put our talents together for united work. Let each congregation see to it that several leading members from your church are at conference. If agreeable, pay their way. Let as many isolated members as possible come and be renewed for another year. We expect one or two new speakers, and many of the old faithful ones who have served so well. Many new and important things are likely to come up. Come in a Christian spirit of love. Bring your enthusiasm along.

In order for better work in Berean and Bible study, pastoral oversight and evangelizing, it is desired that the secretary be furnished with the names and addresses of all members in the state. Let each secretary of a congregation please send a list of your members to her and all isolated members do the same by a postal card to Lydia Railsback, 621 S. Fellows St., South Bend, Indiana.

J. H. WILLEY,
Pres. Conference.
JOSEPH WILLIAMS.

The Living Word

"The Word of the Lord," having within the very principle of everlasting truth, must grow and does grow wherever it is proclaimed in its purity. It touches human hearts, appeals to them, kindles them in every land, among all classes, at every stage of life. If there have been periods when it seemed to make no headway, this was due to the fact that though professedly the Word of God was taught, in reality the word of man was put in its place. It is easy to day to wander away from the Word of God, allured by the "multitude of words" of men, but let us in our work with the young take special, prayerful care to keep close to the divine Word, to "Teach Christ first, Christ last, Christ all the time." That and that only is the way of making truth and righteousness and joy and salvation prevail in human hearts over the powers that make for unrighteousness.—Teacher's Monthly.

Announcements.

The Southern Illinois Conference will be held at the Restitution Church eight miles south of Cady, from Sep. 25 to Oct. 8 inclusive. Names of the preachers and programme will appear later.

B. J. Woods, Sec.

The printed programs of the Iowa Conference, which is to be held at Waterloo, Iowa, August 21st to 29th, are now ready for distribution, and will be sent to any one on request. Address, G. P. Allard, Box 86, Fort Dodge, Iowa.

The Nebraska State Conference of the Church of God will be held in St. Paul, August 28 to September 5 inclusive. Programme will be published later.

Alta King.

The Conference of the Church of God in the State of Ohio will be held at Springfield, beginning on Wednesday evening, August 25, and continuing over the following Sunday. The brethren have secured the use of the Fair Grounds, and there is every indication of having perfect convenience and comfort. An earnest invitation is extended to all those of like precious faith.

A complete programme will appear in this paper as soon as it is made up.

Stanley A. Sanford, Sec.

The next Annual Conference of the Churches of God in the State of Illinois will be held at Oregon, beginning August 18, and continue over the following Sunday. The programme will appear later.

Let us begin now to plan for this meeting, and to be present with the purpose of doing all in our power for the work in Illinois in the year that is to come.

Jas. W. Wilson, Pres.
Emma L. Smith, Sec.

The next Missouri Conference of the Church of God will convene at Morse Mills, Mo. August 25 and continue over Sunday, August 28. Program and directions will appear later.

Sadie B. Morse, Sec.

The Annual Conference of the Church of God for Indiana will be held at Rensselaer, Indiana, commencing Sept. 30, and extending over Sunday Oct. 8.

Program and particulars later. Let all who possibly can make an effort to attend. We expect a good meeting.

J. H. Willey, Pres. Ind. Con.

Dear Brethren in the One Faith:

The Missouri Conference of the Churches of God in Christ Jesus will be held this year at Morse Mill, Mo., beginning the evening of August 25, and closing Sunday evening, August 29. We want every one, who possibly can to come and help us make this second annual Conference in Missouri a success as was promised by the first one, last year.

All Peop'e coming by way of St. Louis, will take the St. Louis, Iron Mountain and Southern Railroad to Victoria, where hacks will take them to Hillsboro. Here they will be met by the brethren. Those coming from the south, also take the St. L. I. M. & S. to Victoria. Everyone who is thinking of coming, write to Brother J. F. Williams, Hillsboro, Mo.

Provisions will be made to take care of every one, no matter how many, who come. There are a number of brethren in Missouri whom we hope will be present and help in the work, which is so necessary.

Anyone desiring more information, write to:—Sadie Morse, Sec'y, 311 E. Colton St., Warrensburg, Mo.

Program Missouri Conference.

Wednesday, August 25th.

7:30 p m Sermon, L. E. Conner.

Thursday, August, 26.

9:30 a m Opening Address, Pres. J. H. Morse.
9:45 " Response, J. F. Williams.
10:00 " Social Service, P. J. Graham.
10:45 " Sermon, W. H. Wilson.
2:00 p m Business Meeting.
3:00 " Sermon P. Jeffreys.
7:00 " Social Service, Charles Cooper.
7:45 " Sermon, T. J. Daniel.

Friday, August 27th.

10:00 a m. Business Meeting. Election of Officers.
10:30 " Social Service, Edward Williams.
11:00 " Sermon, L. E. Conner.
1:30 p m General Report of Bereans, Eva Wilson.
3:00 " Sermon, W. H. Wilson.
7:00 " Social Service, Sadie Morse.
7:30 " Sermon, T. J. Daniel.

Saturday, August 28th.

10:00 a m Business Meeting, Finances.
11:00 " Sermon, Steward Cooper.
2:00 p m Question Box.
3:00 " Sermon, L. E. Conner.
6:45 " Berean Meeting.
7:30 " Sermon, T. J. Daniel.

Sunday, August 29th.

9:30 a m Social Service, Belva Wilson.
10:00 " Communion Service, Conducted by W. H. Wilson.
10:30 " Sermon, T. J. Daniel.
2:30 p m Sermon, W. H. Wilson.
7:00 " Social Service, P. Jeffreys.
7:30 " Sermon, L. E. Conner.
8:30 " Closing Remarks, President and members of Conference.

Program of Ohio Conference.

Wednesday, August 25.

7:30 p m Opening Address. W. S. Tomlinson.
Song.
8:00 " Address of Welcome. Alden Overholzer.
Song.
8:30 " Response, D. C. Robison.

Thursday, August 26.

9:00 a m Songs.
9:30 " Address. P. Neill.
10:30 " Address. R. G. Huggins.
2:00 p m Business.
2:00 " Address. Mrs. N. B. Robison.
7:00 " Social. David Beck.
7:30 " Address—

Friday, August 27.

9:00 a m Songs.
9:30 " Bible School. D C Robison.
10:30 " Address. Mrs. M. Neill.
2:00 p m Songs.
2:30 " Bible School. P. Neill.
7:00 " Social. H. Juergensen.
7:30 " Address. R. G. Huggins.

Saturday, August 28.

9:00 a m Songs.
9:30 " BibleSchool. R G Huggins.
10:30 " Sisters' Meeting. Jessie Kauffman.
2:00 p m Business.
3:00 " Men's Meeting. W. C. Hescock.
7:00 " Songs.
7:30 " Social. C. Moore.
8:00 " Address. O. E. Marsh.

Sunday, August 29.

9:00 a m Songs.
9:30 " Communion. W. L. Tomlinson.
10:30 " Young People's Meeting. Ashford Lehman.
2:00 p m Songs.
2:30 " Address. O E. Marsh.
7:00 " Songs.
7:30 " Social. J. C. Thompson.
8:00 " Address. R G. Huggins.
Closing Remarks.
Song, "God Be With You."
Benediction.

Ohio Conference.

To the Church of God in Ohio, my beloved Brethren:

By the time you read this it will be one year since the last, the sixth Ohio Conference. We are now close on the seventh. It is needless to go into details of the value of the annual meeting. It is impossible to fully estimate the great and lasting benefits to all who attend with a sincere desire to help further the work of the Lord. This statement is made on the testimony of those who were present at past gatherings. Those who were there "in singleness of heart, fearing God."

All who have a heart-felt interest in "sounding out the Word of the Lord" will be at Springfield, unless positively prevented by circumstances.

The Young people are especially entreated not to give the least consideration to anything of less importance. There is no other meeting at which they can glean, and treasure up more grand truths by which they can grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.

The faithful everywhere can be assured of a hearty welcome from the Springfield brethren.

Dearly beloved, let us who are "the children of light, and the children of the day" "be diligent that we may be found of him in peace, without spot, and blameless."

P. Neill.

Editor Restitution:

The brethren of the Church of God extends Christian greetings, and invite all those of like precious faith and any one interested in the truth, to be present at our Ohio State Conference here in Springfield August 25 to 30.

Any one wishing to be met at any trains, please notify mein ample time. Provision will be made to accommodate all who come, and we hope the brethren from other states will be able to attend. Please bring towels and all necessary toilet articles. Let this Conference be the best ever held in Ohio, and each one feel it your duty to help make it so by coming.

Address me R. F. D. 7, Springfield, O.

Miss Jessie Kauffman.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take The Restitution, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take The Restitution on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A M to 12:30 P. M Order of services.—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. Thompson, Sec'y., 308 N. Willow Ave. (Austin Station) Chicago.

Brother, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

Hindu Literature.

This book of over 400 pages is of special value to the young people in order to enable them to meet the attacks upon Christianity from Theosophists and others. It has been fully endorsed by the most eminent Oriental scholars of Europe as being authentic, and the historic facts here presented are unimpeachable. A few copies of this standard $1 50 book may now be had for $1.00 a copy post paid. It is used in colleges and universities. Send all orders to Mrs. Elizabeth A Reed, 1311 Balmoral av, Chicago, Illinois.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects." and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10009 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

Please don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D.C Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Niagara Falls Low Fare Excursion August 26th over Pennsylvania Lines via Cleveland and Steamer. Get particulars from Ticket Agent J. E. Hanes.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in The Restitution. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in The Restitution some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better

The following publications are doing much to enlighten the people

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

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Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

Bible Pearls—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet o 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Heis the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, The Restitution, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10643 Ashbury Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 420 N Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 10643 Ashbury ave, N E Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1 00 a dozen. Send direct to him for them.

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IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order. NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance: the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saving for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

A Psalm of Comfort.

Look up and heart, and grieve no more,
Naught e'er can go amiss;
For he who drives thy bark to and shore
Resides in all that is.

Nor think thyself and kith alone,
Or dark and cold thy place;
Surrounding thee is all thine own
The friendship of God's face.

There is no creature e'er denied
The comfort of his eye;
'Tween him and thee is no divide—
Where thou art he is nigh.

No child was ever loved like thee—
Despite the galling pain,
That breaks the heart and be, was the knee
And weighs upon the brain.

Just now no stars the path reveal
Across the trackless sea;
But One there is who guides the wheel,
And guides eternally.

Fear not! He loves thee—would cut off
Thy very self in light;
And give thee visions as of old,
To gird thee for the fight.

Look up and heart, and grieve no more,
Naught e'er can go amiss;
Thy barque will surely reach the shore,
And that be all that is.

—Calvin Weiss Leufer.

Communicated.

The Bible and Its Message. No. 15.

There has never been a time since our Lord was taken up in to heaven when we needed to watch with more care than there days of liberal views. The most liberal views are taken in regard to the interpretation of God's word. We are not agreed among ourselves on points of doctrine.

We were asked the following question by a brother. Do you think it right to pass the emblems to non-believers or to those of other churches? We answered emphatically, No! He stated that another brother said: You would do no harm by being liberal you might be able to get them to listen.

The question is, is it right? To begin with, Jehovah called Abram from his country and people to make him and his offspring a separate people. He watched over and preserved them while they sojourned in Egypt. They were led from bondage by the leadership of Moses. He sent his angel to keep them in the way and bring them to the place he had prepared. After their being settled in the land they were commanded to keep themselves from the nations roundabout. They were not permitted to take to themselves wives from among the heathen. Neither were their children to do so.

Israel was a nation of which he wished to make a kingdom of priests, a holy nation. They were to be a peculiar treasure unto Jehovah above all people. As long as they remained so God blessed them and prospered them. If they become physically corrupt, they were required to cleanse themselves as written in the law. They were placed under the strictest hygienic law. They could not depart in any way from the written law and receive Jehovah's approbation. Saul was sent down to destroy the Amalekites. He was ordered to not leave one alive. He disobeyed slightly but lost his kingdom and his life. Are not these incidents a lesson to those of like precious faith? A people whom God would make kings and princes in his kingdom must be morally and physically clean.

He wished to make Israel that by a rigid discipline. The nations of the world select men to fill important position because they are adapted in every way to fill them. Our ambassadors are selected from the class who will represent us creditably abroad. Think you that Jehovah will require less from those who are called and placed under trial to prove their fitness to occupy the responsible positions in the coming kingdom? Since the days of Jesus Christ, our heavenly Father has been calling for men and women to make of them kings and priests.

In speaking of this class, the apostle says, "Ye are a chosen generation, a royal priesthood, and a holy nation, a peculiar people (margin, a purchased people); that ye should shew forth the praise of him who hath called you out of darkness into his marvelous light." Now if we are a purchased people it must have been through the blood of the only begotten Son of God. Therefore we are of the house over which Christ was faithful. Like Israel we are commanded to come out from among them and be ye clean. The ordinances can only belong to this household. It is written, "He took bread, and break it and gave unto them saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper saying, This cup is the new testament in my blood, which is shed for you. These emblems were given to his disciples and not to those who do not believe that Jesus is the Christ. They cannot take them in remembrance of one whom they do not know.

In writing to the church at Corinth he says, "As often as ye eat this bread and drink this cup ye do show the Lord's death till he come." This was given to the body and not to those who were religious merely. How can one show the death of Christ when their doctrine denies his death and denies the purpose of his coming. Are we not eating and drinking unworthily when we do this. Are we not unworthy servants when we say, "These are the people of the Lord?" Are we not eating and drinking with the enemies of the master? Some argue that if this be correct we can not in any way associate with the world. Not so, we may eat and drink with them as did Jesus, we are not eating his body nor drinking his blood.

These emblems were given as a memorial until he comes whose right it is to rule. In eating they excluded all who were not Israelites. It is not a question as to the moral fitness but as to being Christ's. The blood of Christ can only be applied to those who have been baptized into his name. In these days we hear a great deal about the blood of Christ cleansing the sinner. The sinner can never touch the blood until he has been put to death through baptism.

We formerly sang, "There is a fountain filled with blood drawn from Immanuel's veins. And sinners plunged beneath that flood lose all their guilty stain." We now know how foolish such an idea it is. The body and blood of Christ is too precious to be given to non-believers or those who have not the faintest conception of a crucified Christ. We are Abraham's spiritual seed through whom the world is to be blessed, and we must keep ourselves unspotted from the world. Let us remember, "wherein ye greatly rejoice though now for a season, if need be ye are in heaviness through manifold temptations. That the trial of your faith being much more precious than of gold that perisheth though it might be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter i: 6, 7.

Your brother trusting in the promise of our God.

H. C. ROBISON.

Pine Woods Bible Class.

Teacher The title of our lesson for tonight will be:

A POPULAR ERROR CORRECTED.

Bessie We find many popular errors in existence, what particular error have you in mind?

Teacher Well, it is supposed by so many well meaning people, that Jesus washed his disciples' feet on the occasion of the observance of the Jewish Passover Feast, and at which time he also instituted what is called the Lord's Supper; and that this is the time that Judas had selected in his mind to go forth to make a covenant with those who sought the life of our Lord, that he might betray him into their hands.

The error consists in supposing that our Lord washed his disciples' feet on the occasion of the Jewish Passover Feast, and also that this was the time Judas had selected to seek an interview with those sought to take the Lord's life, that he may make a betrayal covenant with them.

George I used to think that the feet washing took place at the time of the Jewish Passover; but I find from the study of John, that the disciples' feet were washed previous to the adversary's entrance into Judas, and I also have found from the study of Matthew and Mark, that the adversary entered into Judas two days prior to the institution of the Lord's Supper, while in Bethany; but the Supper was instituted in an upper room in Jerusalem.

Arloa Please prove to us from John the time and place Satan entered into Judas.

George Please turn to John xiii 1, 2; and you will learn that the adversary took possession of Judas before the Passover Feast, and not at it. It reads as follows: "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And Supper (not passover supper) being ended, the devil having put it into the heart of Judas Iscariot to betray him." This occurred at Bethany, two days before the passover. See Matt xxvii 2, 6, 14, 15.

Ella Is the above the only Scripture showing that the adversary entered Judas before the Passover Feast?

George No, sister, it is not; see Luke xxii 1 6, "Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then (before the passover) Satan entered into Judas surnamed Iscariot, being of the number of the twelve."

Ella Is there any other evidence showing that the adversary entered Judas before the Passover Feast?

George There is; see Matt xxvi 1-4, 14. "After two days is the feast of the passover, and the Son of Man is betrayed to be crucified. Then assembled the chief priests and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. *** Then one of the twelve called Judas Iscariot, went unto the chief priests, and said unto them, what will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."

Ella You have quoted three of the Evangelists; now, what does Mark say?

George See Mark xiv 1, 10: "After two days was the feast of the passover, and of unleavened bread; and the chief priests and the scribes sought how they might take him by craft, and put him to death. *** And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them," two days before the Passover?

Albert I wish to ask, did Satan enter Judas, before or after the Lord washed the disciples' feet?

Lud We must observe that John is the only Evangelist, who mentions the Lord washing the disciples' feet. Turn to John xiii. The first verse says: "Before the feast of the Passover," etc. Now, as to what happened before that feast, we will learn by the context. Verse 2, shows that they ate a supper together prior to that feast, which was then "near at hand;" and at the conclusion of that supper, the adversary put it into the heart of Judas Iscariot to betray the Lord! Verses 4, 5, says: "He (Jesus) riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash his disciples' feet, and to wipe them with a towel wherewith he was girded."

Now, after the feet washing was over, they resumed their places at the table again. See verse 12: "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, know what I have done unto you?"

Now while they were seated at the table after the feet washing was over, Jesus further said, verse 21, "Verily, verily, I say unto you, that one of you shall betray me." The supper was over, and the betrayal had not yet taken place, and the passover supper had not yet been eaten. The bargin even had not yet been made with the chief priests by Judas.

Carrie I know that Jesus had not been delivered up yet, by the betrayal kiss, but how do you know that Judas had not covenanted with them for the thirty pieces of silver?

Lud Because Satan entered his heart before he even tried to sell his Lord, which was after the feet washing.

Carrie When did Satan enter his heart?

Lud Jesus gave a sop (after the feet washing) to indicate which of his disciples should betray him. See verse 26, "When he had dipped the sop he gave it to Judas Iscariot." See verse 27, "And after the sop Satan entered into him. Then said Jesus unto him, that thou doest do quickly." Supper was then ended, the feet washing was over, and the sop given to Judas, before Satan entered his heart, and the passover was still "near at hand."

Carrie Then you feel sure, that the supper they had just eaten, was not the passover supper?

Lud I do.

Carrie Well, what confirms you so strongly in your opinion?

Lud Because the whole account of this supper begins with the phrase, "Now before the feast of the passover," and again from verses 27 29, "After the sop (given to Judas) Satan entered into him. Then said Jesus unto him, that thou doest do quickly. Now no man at the table knew for what intent he spake this unto him. Some of them thought, because Judas had the bag (was treasurer), that Jesus had said unto him, buy those things that we have need of against the feast." Now, if the things that were needful for the Passover feast had not yet been purchased, the supper they had just eaten, could not have been the passover supper, any reasonable student must admit this.

Arloa At what city did Satan enter the heart of Judas?

Lucy See Matt xxvi 6: "And when Jesus was in Bethany, in the house of Simon the leper, there came a woman with an alabaster box, etc." It was from this house, that Judas went out to sell the Lord. See verse 14, "Then one of the twelve called Judas Iscariot went unto the chief of priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."

Ella You have quoted three of the Evangelists; now, what does Mark say?

George See Mark xiv 1, 10: "After two days was the feast of the passover, and of unleavened bread; and the chief priests and the scribes sought how they might take him by craft, and put him to death. *** And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them," two days before the Passover?

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Lud We must observe that John is the only Evangelist, who mentions the Lord washing the disciples' feet. Turn to John xiii. The first verse says: "Before the feast of the Passover," etc. Now, as to what happened before that feast, we will learn by the context. Verse 2, shows that they ate a supper together prior to that feast, which was then "near at hand;" and at the conclusion of that supper, the adversary put it into the heart of Judas Iscariot to betray the Lord! Verses 4, 5, says: "He (Jesus) riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash his disciples' feet, and to wipe them with a towel wherewith he was girded."

Now, after the feet washing was over, they resumed their places at the table again. See verse 12: "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, know what I have done unto you?"

Now while they were seated at the table after the feet washing was over, Jesus further said, verse 21, "Verily, verily, I say unto you, that one of you shall betray me." The supper was over, and the betrayal had not yet taken place, and the passover supper had not yet been eaten. The bargin even had not yet been made with the chief priests by Judas.

Carrie I know that Jesus had not been delivered up yet, by the betrayal kiss, but how do you know that Judas had not covenanted with them for the thirty pieces of silver?

Lud Because Satan entered his heart before he even tried to sell his Lord, which was after the feet washing.

Carrie When did Satan enter his heart?

Lud Jesus gave a sop (after the feet washing) to indicate which of his disciples should betray him. See verse 26, "When he had dipped the sop he gave it to Judas Iscariot." See verse 27, "And after the sop Satan entered into him. Then said Jesus unto him, that thou doest do quickly." Supper was then ended, the feet washing was over, and the sop given to Judas, before Satan entered his heart, and the passover was still "near at hand."

Carrie Then you feel sure, that the supper they had just eaten, was not the passover supper?

Lud I do.

Carrie Well, what confirms you so strongly in your opinion?

Lud Because the whole account of this supper begins with the phrase, "Now before the feast of the passover," and again from verses 27 29, "After the sop (given to Judas) Satan entered into him. Then said Jesus unto him, that thou doest do quickly. Now no man at the table knew for what intent he spake this unto him. Some of them thought, because Judas had the bag (was treasurer), that Jesus had said unto him, buy those things that we have need of against the feast." Now, if the things that were needful for the Passover feast had not yet been purchased, the supper they had just eaten, could not have been the passover supper, any reasonable student must admit this.

Arloa At what city did Satan enter the heart of Judas?

Lucy See Matt xxvi 6: "And when Jesus was in Bethany, in the house of Simon the leper, there came a woman with an alabaster box, etc." It was from this house, that Judas went out to sell the Lord. See verse 14, "Then one of the twelve called Judas Iscariot went unto the chief of priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver." Then the supper and feet washing must have been in Bethany at the house of Simon the leper, two days before the passover feast was due, is the reasonable inference.

For further proof, see Mark xiv. The first verse says, "After two days was the feast of the passover," etc. Where was Jesus and his disciples at that time? See verse 3, "And being in Bethany, in the house of Simon the leper, as he sat at meat," etc. Verse 10, And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them," etc. Now Judas did not go out to betray his Lord, until after he was given the sop, after the feet washing; and if he went out from the house of Simon, the leper, in Bethany, to do that work the conclusion is by strong inference, that the supper and feet washing must have been held in the house of Simon the leper, of Bethany, two days before either the passover feast, or the Lord's supper was instituted. The passover supper, and Lord's Supper, were held at Jerusalem, on the first day of the passover, in an upper room, some two days after the Lord washed his disciples' feet.

Teacher I introduced this lesson, because many people suppose that the Lord washed his disciples feet, on the occasion of the celebration of what is called the Lord's Supper. And that being the case, it is argued that the feet washing must be just as much a Divine ordinance as the Lord's Supper. You will doubtless have observed, that the preponderance of Scripture evidence is against the supposition; and that the passover could not have been eaten before Judas received the sop, (which was after the feet washing) and also became the things needful for the passover feast, had not then been purchased, and also that the Lord's Supper was eaten on the occasion of the Passover Feast.

The evidence is wanting to show that feet washing stands on a par with the Lord's Supper, and baptism, as a Divine ordinance.

Sometimes we will find a passage of Scripture where several events are spoken of as though all occurred at the same time; but if you gather together the preponderance of evidence on the topic under investigation, you will sometimes find a space of time intervenes between the events. We need to be more careful in dividing the Word of Truth.

Yours In the Blessed Hope.
W. H. WILSON.

Sunday School Lesson.

LESSON FOR SUNDAY, SEP. 12.

CLOSE OF PAUL'S THIRD MISSIONARY JOURNEY. ACTS XXI. 8 12.

Golden Text. The will of the Lord be done. Acts xxi 14.

The last lesson should have made a deep impression on all the seed of Abraham. Gal iii 29. There was very much in it to cause serious reflection, and enables us to "watch and pray" according to the Word of the Lord.

Paul having parted from the Elders from Ephesus sailed to Coos, a small island in the Aegaen Sea. There are many islands in that sea; next came to Rhodes, an island in the Mediterranean, a place of many notable happenings. Here the statute of Apollos was built over the entrance of the harbor, 105 feet high, finished in 280 B. C., destroyed by an earthquake 224 B.C. From there Paul came to Patara, a city on the coast of Lycia in Asia Minor, east of Rhodes. From there he sailed to Phoenicia—the east coast of the Mediterranean, passing the Island of Cyprus he landed at Tyre, a famous city that many people know of and know some of its history. It is safe to say Paul saw it at its best. He found there disciples of Jesus. A city may have many attractions for the general public; but has little or no drawing power on a faithful follower of the Lord. If there are none of the Church of God in it, or known to be in it. The disciples said to Paul—through the Spirit that he should not go up to Jerusalem. In Acts xx 22 the Spirit told him to go up. Here is a seeming contradiction that the 'scorner' enjoys. Let us see. Paul was hurrying to Jerusalem. It is not guessing to remark that the Spirit, through the disciples, told Paul not to hurry, but stay there seven days, before proceeding towards Jerusalem. When the seven days were passed he departed. The brethren with wives and children accompanied him to the shore were there was another commendation to God, and an affectionate farewell.

From Tyre he came to Ptolemais, about 27 miles south of Tyre, and towards Jerusalem. Ptolemais is now called St. Jean D'Arce. He stayed there one day with the disciples, that was likely as long as the ship remained there. Next came to Cesarea, or Cesaren on the Mediterranean about 50 miles south of Ptolemais, and about 70 N W. of Jerusalem. It was a city of considerable note, now desolate. When the church at Jerusalem was scattered by persecution, in which Saul—Paul—was the most active, Acts viii 3, Philip left Jerusalem, preaching all the way to Cesarea. Acts viii 40. When Paul first preached in Jerusalem, the Jews sought to kill him. The brethren brought him to Cesarea and sent him to Tarsus. Acts ix 30. And now in the lesson we find Paul at the home of Philip, the evangelist, who was not only a public proclaimer of the glad tidings himself, but had four daughters who devoted their lives to preaching the gospel. Paul was now near enough to Jerusalem to be able to get there at any time. So he stayed with Philip a good while. Agabus, a prophet, moved by the Holy Spirit, showed Paul that trouble was waiting him at Jerusalem. Paul was under trial. Like his Master he did not waver. It was his business to go to Jerusalem, and the business of his Lord, and no one could persuade him to give up going, no fears could stay him. The loving brethren finally believed him, that it was to magnify the name of the Lord Jesus that he should go up to Jerusalem, and they accepted the will of the Lord.

Three days after these things took place, they packed their baggage and started for Jerusalem, where the brethren received them gladly. The next day Paul delighted the elders by an account of his work, especially among the Gentiles, and they glorified the Lord, gave the Lord the glory and honor for the great work. They then gave Paul some advice. This closed Paul's great missionary work, not by any means his life work.

Contrast, for a minute, the life work of this apostle, with the life work of some of the present day—socalled—evangelists. Paul's success, even with the help of the Lord Jesus, was as nothing compared to boastings of some who have gone all over the world, and who tell of the thousands of converts they make, sometimes hundreds in one night. The result—Jesus has for Paul a crown of righteousness. 2 Tim iv 8. For the modern boaster—I never knew you.

Some have gone so far as to link together the names of Luther, Wycliffe, Melanchthon, Calvin, Zwingle, Knox, and others with that of Paul, but oil and water will not mix. The reformers did reform, but did not preach the "things concerning the kingdom of God, and the name of Jesus Christ," and therefore were not Christ's, nor Abraham's seed, nor heirs according to the promise. Gal iii 29. What do we find in verses 5 and 13?

Next lesson review.

P. NEILL.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVIII. PLYMOUTH, INDIANA, SEPTEMBER 1, 1909. NUMBER 33.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, SEPT. 1, 1900.

Death of Brother Thompson.

William Dickson Thompson was born in Fayette County, Ind., March 4, 1827, and died at his home in Plymouth, Ind., August 27, 1900 having reached the age of eighty-two years, five months and twenty-three days.

He traces his ancestry back through several generations to his great grandfather, James Thompson, who came to this country from Scotland, and settled in that part of the State of Maryland that was taken off for the District of Columbia. Here William Thompson, his grandfather, was born in 1779, and in 1798 was married to Miss Nancy Lewis. About 1800 James Thompson and his family moved to Bracken County, Kentucky. He and his son, William, were both Baptist ministers, and while on his way to attend a conference of his church was drowned in the Ohio River.

William, with other members of his family moved to Fayette County, Ind., where, in 1816 he severed his connection with the Baptist church, and became identified with the Disciples, of which denomination he was a minister until his death in 1858. He is buried in Union Township, Marshall County. His son, Lewis Thompson, the father of William Dickson, was born December 20, 1804 in Bracken County, Kentucky, and was also a member of the Christian Disciple Church. He was married to Phebe Lewis Dickson February 27, 1825. Of their children the following grew to maturity: William D., Alexander C., Nancy J., and Julia A., two of whom, Alexander C., of Cleveland, Ohio, and Mrs. Julia Harsch, of South Bend, Ind., are still living.

When William D. was nine years old he with his father and grandfather and their families came to Marshall County where he has resided continuously ever since. On February 14, 1850 he was married to Miss Amanda Logan, daughter of Thomas and Mary Logan, of the same county. Seven children were born to them, of whom Francis Meade, Mary Alice and Lewis Edwin are dead. Mrs. Phebe C. Willey, Mrs. Eva L. Underwood, Albertus C. Thompson and Olive M. Thompson survive him. He also leaves four grand children: Lois Thompson, Arthur, Harold and Glen Underwood.

Having the confidence and respect of his neighbors, Wm. D. Thompson was chosen by them to service in public position several times during his life, having been Justice of the Peace, Trustee of Center Township, and a member of the Plymouth City Council when the present City Hall and Firemen Station was built.

In his early life Brother Thompson heard Elders E. Hoyt and Ephraim Miller, who came into this County to preach the gospel of the Kingdom of God and the things concerning the name of Jesus Christ. He believed that God was a reasonable Being, and having made man, his creature, with reasoning power, his conclusion was that God demanded of every man the use of the faculties given him. Hence it became man's duty to study to know what his Creator would have him to do. This made necessary a research to determine the plan of God in the creation of the universe, and man's relation to that plan. He soon found that God created the earth for an abode of living creatures. That he then made those creatures and gave them life in the various spheres each fill. Man was given the place of honor in this creation, and before him was set a trial, to test his fitness for the position. Through disobedience the first man fell from this exalted place, and had no power within himself to rise again to the height from which he had fallen.

Brother Thompson reasoned and studied through all these happenings, and following the history of the race on down he learned that only through Jesus Christ, the only begotten Son of God, was there hope of life beyond the present. He saw that in the reasonableness and simplicity of his purpose, God had made this provision for extension of being to such of his creatures as manifested a desire for the perpetuation of life beyond this. To Brother Thompson the idea of death [illegible] repugnant. He loved so well. All who gave kind words of sympathy, and in so many ways gave evidence that their hearts were filled with human kindness. We assure you each that the family fully appreciates your labor of love, and will ever hold you in grateful remembrance.

desired life. He did not want to die. Such a prospect was unpleasant to him. Therefore he lost no time in laying hold on the promises God has made. He endeavored to do all that the Giver of Life wanted done. Having obeyed with full purpose of heart the requirements of his Master, he realized that he must ever be faithful to the vows he had taken. His life is an open book. He lived a long time, to a good old age, and gone but bear testimony to his worth as a man in every walk.

Like Paul, he was ready to be offered. His course was finished; he had kept the faith. He could say in full assurance "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day." Consequently our sorrow is tempered with the joyful anticipation of the glories he will, at the appointed time, receive.

Brother Thompson had the service of the Church uppermost in mind. He was prominent among those who brought about the erection of Antioch meeting house five miles south of this City, and was one of the first Trustees of that Church. After the organization of the Church in Plymouth he was made an Elder, and has since held the position. Until disease prevented, he was always prompt at each appointment of service, doing his full share both in the business and devotional work.

He had a special gift. His voice was his pleasure and pride. Brother Woodward says "I have traveled up and down the country from the Atlantic to the Pacific, here there and everywhere, and among all the many whom I have heard sing, nothing ever just thrilled me as did the voice of Brother Thompson." A clear tenor, of the purest type; a voice that would attract attention among a thousand. Frivolous songs of the day had no attraction for him. The best he had was given to the service of God, and the songs of Zion were his delight. All who have ever attended meetings where Brother Thompson was, will remember the power of his voice in song. He retained till late in life a wonderful clearness and volume of voice, and only lately did weakness of body cause him to cease singing. His voice is now silent. The grave is his resting place, and for a time he must lie down in death; sleep till the angel messenger from the throne of God shall issue the call for the saints to come forth, clad in raiments of light.

Brother Thompson's hope was similar to Paul: "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away," and the Psalmist David sings of that glad morning when the dead shall awake from the sleep of death, "I shall be satisfied when I awake with thy likeness." Like the King Immortal—live where he lives, reign where he reigns. Could we ask for more! Well may we say "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Brother Thompson has fallen. Death holds sway for a brief period, but victory is nearing. Soon Jesus will come and break death's power. Soon will the waiting ones of earth be freed from the dominion of the enemy of all mankind. Eternal life through Jesus Christ, is the hope that inspired our brother, that sustained him in the trials of life, and was the comforting thought while death approached. By faith his view was fixed on the ladeless inheritance, and we can in confidence leave him for a while in silence, trusting that our lives may be so pure that we will meet our loved one in the resurrection morning, and hear his voice break out in singing the praises of Him to whom all praise belongs.

The funeral services were held at the residence on Center Street, on Sunday afternoon, Aug. 29. Brother B. W. Woodward came all the way from Dutton, Michigan, to be at the funeral, and spoke fittingly and feelingly. Word was sent to Brother J. L. Wines but the misplacing of the letter at his home prevented his being here. After the services a large concourse of relatives and friends followed to Oak Hill Cemetery, where Brother Thompson now waits, quietly asleep in Jesus.

It is with grateful hearts that we bear testimony to the faithful service rendered by friends in the hour of bereavement. Mrs. Schroeter, Mrs. Martindale, Mrs. Walker, Mrs. Vorse, and so many others who bore so large a part in softening the blow that fell on the family. The singers: Misses Yockey and McCrory, Messrs. Thompson and Vanvactor, and Miss Helms who presided at the organ; those who sent the beautiful flowers the deceased

Communicated.

Report.

The household of faith at Raisin Center were encouraged again last Sunday when Sister Unice Lamb took a brave stand for the gospel truths by being immersed into the Christ.

Brother Woodward was not able to go so when the telegram came from Brother F. Smith of Adrian, we simply did the best we could and Sister Woodward went. We had services Sunday at Little Hope church, after which Raisin River claimed another evidence of faith in the promises of God. The Lord's supper was administered to Sister Lamb at Brother Charles Chase's.

This young sister has been thoroughly educated in the gospel by Sister Averell, her grandmother, and by her mother, both being grand educators in the things pertaining to the Kingdom of God. Their home is at Detroit, 339 W. Grand Boulevard, and they considered the work of so much importance that they came on the train Sunday morning, returning in the evening.

We are very much pleased with the work the Berean class is doing in Adrian, though few in number, they were bravely struggling on, and those who attended the Bible School at Dutton express themselves as feeling more interested then ever before. They will not now be easily moved away from the hope of the gospel. May they be faithful to the truth. Do not compromise with error, beloveds. The good Father will reward with eternal life those who are faithful unto death.

M. A. WOODWARD.

Nebraska State Evangelist Report for July.

On June 22, we boarded the train at Omaha for Corvallis, Oregon, Conference. Arrived there Friday noon, the 25th. Conference convened at two o'clock in the afternoon. While here we met many old friends, among them were the Cramers, Harlans, Morgans, Grays, Browns and Cadys, who were once Nebraska people. It seemed good to look into these old familiar faces again and to note that they were still contending for the faith. We also met Brother and Sister Palmer, formerly of Iowa and found that they had lost none of their former zeal. Also Brother Darby whom we had met in far away Kansas. It can be said of Brother Darby that he is a good man, which means more than words can express. His daughter Goldie was the organist and being a good singer helped very much, to put life into the meeting.

We have noticed the name of W. A. Prosser associated with the Northwest Conference for many years and was pleased to meet him. He is a man of force and earnestness and has fallen into the right line of speaking, mostly from a practical stand-point. He gave a couple of splendid talks along this line.

Brother Balshaw, wife and daughter of Eugene, Oregon, were of much value to the meeting.

Brother Montgomery, the Chairman, is a man of ability, and has a valuable assistant in his wife. They have a fine home in Portland, and you feel welcome as soon as you enter. Brother Montgomery took Brother Darby and myself in his auto on Saturday to Felida, Washington, where our people have a good building of their own. Here we spoke twice, Brother Darby giving us an earnest talk on the parable of the sower. There is a splendid field in the northwest for a live evangelist. It would be a fine place for tent work.

We arrived home on Tuesday after an absence of just seven weeks, and having been at home only a little over a week since last March.

Expenses were as follows:—Omaha to Portland and return, $50.00. Portland to Corvallis and return $5.20. Meals on trip $2.50. Portland to Corvallis and return, second trip, $5 20. Meals and hotel bill on return trip, $4 20. Total, $67.10.

Money received, at Oregon Conference, $97.50. At Box Elder $4.00. Total, $101 50. Received above expenses, $34.40. Wages $35.00.

Due Evangelist, less the amount received $30 00

Sermons:—At Corvallis 4. Portland 3. Felida, Washington, 2. Moorefield, 2. Total, 18.

Baptized at Moorefield, July 29, William Wharton, Bert Ealy, Minnie Ealy, Miss May Stephenson, and Mrs. Tribbe. Total 5.

ALMUS ADAMS

Obituary.

J. B. Craton was born May 5, 1837, at Rowsbury, Ohio, and died in the hospital in Memphis, Tenn., at the age of 72 years, 3 months and 4 days. He was ill only a few hours, and fell asleep in death. His daughters Mrs. R. M. Michelfelder of Oklahoma, and Miss Lily Craton of Ramona, Kan., started immediately on receipt of a message, but arrived too late. His wife at Ramona was in feeble health and was unable to go. His sons Milo of Galveston, Texas, Roy of Salt Lake, Utah, and Earl of Vancouver, B. C., were unable to reach Memphis in time.

Bro. Craton was united in marriage to Mary J. Clark, Sept. 10, 1861 to their union were born eight children, five of which survive him. They came to Kansas in 1880. For the past two years he has been traveling in gospel work in the south. He united with the Church of God in 1857, in which he was a faithful servant of the Lord, and was ever ready when called upon to go out to preach the gospel. Brother Craton was very zealous for the cause of Christ, traveled over many hundreds of miles with a gospel wagon with his dear wife and children worn out and fatigued, and at last found out that his gospel wagon was a failure, not satisfied with that, and wanted to do all that he could do, started a gospel boat which took lots of hard work. He gave his life, and nearly all his earthly possessions for the cause of Christ. I have known Bro. Craton for over twenty-five years. Although he was poor in this world's goods he was rich in faith, and an heir of God according to the promise. By request of Sister Craton the above obituary was written.

JOHN FOORE.

Selections.

The Priceless Man.

Let men speculate as they will on man's origin and place, let them expound the stages of development by which he has attained his present structure and power, this much, at least, is clear about him, clear on the face of God's Word—that he is a being whose rescue from moral evil is held on high to be worth the agony and the bloody sweat, the cross and passion, the precious death and burial, the glorious resurrection and ascension of the Son of God. His sacrifice is the eternal witness to the truth that man at his very worst is worthy of being ministered to from heaven, and at a cost which defies expression in terms of our earthly sacrifices.

If you are tempted to think meanly of man; if, face to face with the dark facts of his vice and frailty, all the fine things that poets have sung of him and prophets have forecast, seem to you but a hollow mockery, then remember that there is a judgment above yours; remember that however little you can see to honor or admire, there must be in each one something of infinite value, since God would fain redeem each for himself by an infinite sacrifice. The humblest personality is glorified by this thought of redemption, and you cannot stand before a human being, no matter what his race, his creed, or his character, without being in the presence of one whom God loves, and for whom Christ has died.—Canon Duckworth.

Shirking Duty.

The habit of shirking is a great evil in our land. Sad and bitter are the experiences of multitudes who have lost positions of emolument and trust by shirking duties and responsibilities devolving upon them. They saw their mistake after it was too late. It is a bad sign to see a young man contracting the habit of shirking. You may set it down at once that sooner or later he will be a drone in the great hive of human industry, living without any purpose in life and scorned by all who have willing hands, and follow up whatever they can find to do. Young men, if you want to gain the confidence and esteem of your employer, never shrink from a duty. If overtasked, lay in your complaints, and you will always get a hearing. If you begin life a shirk, you may set it down as a fixed fact that the habit will follow you through life, and instead of a "success" you will be an utter failure.

There is no real heroism in doing one's duty, but the truest heroism is in doing what is right without being conscious that it is duty—duty having been lost in love.

Let That Pump Alone.

It is hard to look on and witness useless and fruitless labor. And it is specially hard for a man who knows what should be done, and how to do it, to stand by and see persons trying to do what they can never do, and what they in some instances only hinder others from doing. William Taylor, the evangelist, tells the following story:

"I remember one night years ago, in San Francisco, when water was worth a shilling a pail, having previous permission, I went to a neighbor's well for a bucket of water. I pumped away for a minute, but no water came. I went at it again with with more earnestness of effort to make it come, when I heard the good lady of the house, who did not know she was talking to her minister, exclaim in an authoritative tone, 'Let that pump alone! the water is all out of the well, and you'll spoil the pump.'"

How many persons stand in pulpits today working dry pumps, and laboring to do something which God has never given them to do; and which they never can do without his commission and his help. A dry pump is moisture itself compared with a dry minister; one who has been instructed by men, but not taught of God; one who holds his commission from some human association, but who has never been sent, sanctioned, or honored by the Lord of Hosts; a man who seeks wages rather than souls, and who feeds the hungry church with stones instead of bread. How the pump creaks and squeaks when the effort is made to draw up something refreshing from one of these "wells without water;" and how sometimes one feels as this woman did when she ordered her minister to "Let that pump alone!"

Oh, if some of these empty talkers would only stop pumping; if they would leave their pulpits and go into their closets; if they would seek the pardon, the blessing, the salvation of the Lord of Hosts; if they would confess their sinfulness, their emptiness, their worldliness, and their worthlessness, and cry to God to be brought up out of the horrible pit and the miry clay, how soon they would find peace and blessing at the hand of the Lord; and it is possible that the Lord might yet count them faithful, putting them into the ministry.

And if the time should ever come when they, receiving into their hearts the words that Christ has spoken, should find them abiding within them as "a well of water, springing up unto everlasting life;" if, believing on Christ, they should be so filled with his Spirit, that out of them should flow "rivers of living water," their own souls would rejoice quite as much as would their thirsty people, in the fact that they had stopped working the dry pumps, and learned with joy to draw water out of the wells of salvation.—H. L. Hastings.

The Coming One.

Christ was foreseen and foretold as the Coming One for whom all waited in expectation. "Art thou he that should come, or look we for another?" was the question that arose in many a heart.

On his coming much depended. Without it, there was no salvation for sinners. He came and brought salvation, but his work is not yet completed. He has said: "I will come again," and to that coming Christians look as the time when he shall crown and consummate his work.

If Christ had not come in lowliness, there would have been no cornerstone laid in Zion. We should have been building our hopes upon the sand. But if he does not come again, there will be no head-stone brought forth to crown the mighty temple, with shoutings of "Grace, grace unto it." The saints before his incarnation looked, and longed, and waited for his coming. The church on earth still waits, till he who once was here to bear the cross, shall come again to wear the crown—the crown of glory that fadeth not away. "Even so, come, Lord Jesus."—Armory.

Faith which worketh by love stops the mouths of lions, quenches the violence of fire, turns to flight the armies of aliens, waxes valiant in fight, subdues kingdoms, works righteousness, obtains promises. The same faith that accomplished wonderful deliverances in other days is the same faith that is in reach of every child of God today. Love, the propelling power and incentive to perfect faith must fill the heart before we shall see demonstrations of God's power in these days of unbelief, but it is available; thank God!

Brethren and Sisters:

It ought to be evident to each one of our friends that know the trials of the hour, that a dollar comes in very handy at such a time. Please do not quench the promptings of your heart, but send us what you can right now. We thank you sincerely.

Profession and Practice.

The world will not be evangelized by mere profession. There must be practice as well as profession, action as well as talk. The church which Christ left on earth was full of ceaseless activity; and when persecution scattered the disciples abroad, they went everywhere preaching or proclaiming the Word. They did not wait for pulpits, or salaries, or calls; they did not wait for authority or ordination. The apostles were at Jerusalem, but the church was flashing the light of the gospel wherever they went.

If there is much to be done for the salvation of a lost world, there must be a utilization of all the forces in the church. A few flat-chested, slender-waisted, black-coated ministers will never be able to wrestle with the giant powers of darkness which rule the world, and win victories over satan and his host. The church must take hold of the work. Business men, like Elisha, must leave their ploughs and their implements in the field, and give themselves to the work of God. There must not only be ministers especially called and qualified for the work, but there must be a feeling that a work so vast demands the united and persistent energies of the universal church. The rich man must bring his wealth, the business man his tact and talent; the man of fortune must consecrate his fortune; the man of position must consecrate his position; and doing this the Master's bidding will be accomplished, the gospel be preached in all the world, and a people prepared for the Lord.—Christian.

Single-Handed Work.

Many young men covet the position of those who address large audiences. They fail to realize that often much more good is done in pleading with individuals singly. There is little exaltation of self in personal dealing with souls, and God honors those efforts the most where there is the most self-effacement. All our powers are called forth in such service. Then it requires more courage to fight single-handed than in companies. Therefore, young men, seek to do more and more of personal work. Preach the Word by the wayside, in the workshop, behind the counter, in your boarding house, anywhere, everywhere, when you have the opportunity. When you write letters to your friends, tell them what God has done for you. Remember in all your pleadings with friends, to plead with God. "The effectual fervent prayer of a righteous man availeth much."

Rothschild's Rules.

The following twelve maxims form part of the will of Meyer Anselm Rothschild, the founder of the great banking house at Frankfort:

1 Seriously ponder over and thoroughly examine any project to which you intend to give your attention.

2 Reflect a long time, then decide very promptly.

3 Go ahead.

4 Endure annoyances patiently and fight bravely against obstacles.

5 Consider honor as a sacred duty.

6 Never lie about a business affair.

7 Pay your debts promptly.

8 Learn how to sacrifice money when necessary.

9 Do not trust too much to luck.

10 Spend your time profitably.

11 Do not pretend to be more important than you really are.

12 Never become discouraged; work zealously and you will surely succeed

It is usually vain to tell inexperienced Christians to "go to work," without giving them some further instructions. Most persons do not know when to take hold. They shrink from the responsibility of attempting lines of work on their own judgment, but if given definite things to do, and relieved from all anxiety about planning, then will execute according to the direction given. Experienced workers must furnish the pattern and cut out the work for others. A president of an Endeavor Society, or chairman of a committee must be like the superintendent of a shop or foreman of a department. He must not say, "Here is work," but "Here is your work; do this; do that." Most persons will respond when asked to do definite things.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10837 Orville Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

A Declaration, Containing In Brief Outline a Statement of the Doctrines "Most Surely Believed among us" Lk. 1. 1.

THE BIBLE.

1. The book currently known as the Bible, consisting of the Scriptures of Moses, the prophets, and the apostles, is the only revelation God has given to man. This revelation was made by the Holy Spirit through God-selected men, is without error, and is the Word of God 2 Tim iii 16; 1 Cor ii 13; Heb i 1; 2 Pet i 21; 1 Cor xiv 37; Neh ix 20, 30; Jno x 35.

2. We must believe in the doctrines that are taught in the Bible in order to be saved. Matt xv 14; 2 John ix 12; John xv 6, 7; Mk xix 16; 2 Thess ii 10-12; Rev xxi 8; Heb iii 12-19; 2 Thess i 10; Jno iv 41, 42; v 34; xii 48.

THE GOSPEL.

1. Salvation is conditioned upon hearing, believing, and obeying the gospel. Rom x 13-17; 1 Cor i 21; Mk xvi 15; Rom i 16; 1 Cor xv 2; 1 Pet i 22-25.

2. The gospel consists of the truths "concerning the kingdom of God and the name of Jesus Christ." Acts viii 12; Mk i 14; Lk ix 2, 6; Acts xix 8; xx 25; xxviii 30, 31

THE KINGDOM OF GOD

1. The kingdom of God will be a divine political dominion established on the earth. Dan ii 44; vii 13, 14; Rev xi 15; Isa xxxii 6; xi 9, 10.

2. At the close of the times of the Gentiles, God will send Christ in person to the earth to "set it up." Acts iii 20, 21; Psa cii 16, 21; 2 Tim iv 1; Lk xix 12-16; Acts i 9, 11; Dan vii 13.

3. The kingdom established on the land bequeathed to Abraham for an everlasting possession at that time will be the kingdom of Israel restored. Mi iv 6-8; Amos ix 11, 15; Ezek xxxvii 21, 22; Jer xxiii 3, 8; Gen xiii 14-17; Heb xi 8, 9; Gal iii 16; Lev xxvi 42; Mi vii 20.

4. The restoration of the kingdom involves the ingathering of God's chosen nation, the Israelites, and the building again of Jerusalem to become "the throne of the Lord" and the metropolis of the whole earth. Isa xi 12; Jer xxxi 10; Zech vii 8; Ezek xxxvi 24, 36; Isa li 3; lxii 4; Jer iii 17; Mi iv 7, 8; Joel iii 17; Isa xxiv 23.

5. Christ will be King. His associates will be the saints of all generations, developed and immortalized by resurrection, and constituting, with Christ their head, a collective "seed of Abraham", in whom all the families of the earth will be blessed, and including "Abraham, Isaac, and Jacob, and all the prophets," and all in their age of like faithfulness. Zech xiv 9; Dan xii 2; Lk xiii 28; Rev xi 18; 1 Thess iv 15 17; Jno v 28, 29; vi 39, 40; Lk xiv 14; Matt xxv 34, 36.

THE REIGN OF CHRIST.

1. Christ and his immortal saints will in the kingdom of that one thousand years, during which time sin and death will continue among earth's inhabitants (the remnants of the Jewish and Gentile nations) though in a milder degree than now. Rev xx 7-9; xii 15; Isa lxv 20; Ezek xx 33 39; Zech xiv 12-20; xiii 7 9; 1 Cor xv 24, 29.

2. A law will be established for the subjects of the kingdom; they will be instructed "in righteousness". War will be abolished to the ends of the earth, and the glory and knowledge of the Lord will cover the earth. Mi iv 2, Isa xlii 14; xi 2 5; ii 3, 4; Heb ii 5.

3. During the thousand years reign of Christ and his Brethren "all enemies" will be subdued. "All rule and all authority and all power" of human governments will be destroyed; ignorance will be removed; and finally death itself, "the last enemy", will be extirpated. Dan ii 44; Rev xi 15; Isa xxv 6 9; 1 Cor xv 25, 26; Rev xx 12 15; xxi 4.

4. After the one thousand years have expired there will "a little season," during which time there is a resurrection and judgment of the "rest of the dead," that is, those who have died during the reign of Christ. Judgment results in the extinction of all sin and sinners, and the immortalization of those who shall establish a title to eternal life during the thousand years. 1 Cor xv 24; Rev xx.

5. Then the kingdom will be delivered up by Christ to his Father, who will manifest himself as the "all in all"; sin and death having been taken out of the way, and the earth peopled with sinless immortals. 1 Cor xv 28; Rev xxi 1-10.

THE FATHER, SON, AND HOLY SPIRIT.

1. There is only one God, the Father. Deut vi 4; Mk xii 29-32; 1 Cor viii 4 6. Eph iv 6.

2. Jesus of Nazareth was the Son of God, begotten of Mary by the Holy Spirit, without the intervention of man. Matt i 23; 1 Tim i 16; Lk i 26-35.

3. He died, was buried, and rose again, and ascended to heaven where he is officiating priest for his own house only. Lk xxiv 51; Acts v 31; 1 Tim ii 5; Acts xv 14; Jno xvii 9; 1 Jno ii 1; Pro xxvii 13.

4. The Holy Spirit is the power of God in official manifestation. Its possession and gifts were limited to the official members of Christ's church in the days of the apostles. Lk i 35; Acts ii 8; Mi iii 5 9; Eph iv 8 17; 1 Cor xiii.

THE NATURE OF MAN.

1. Man is mortal. Job iv 17; xiv 10-16; Psa xlix 14-20; Eccl iii 18-22; 1 Cor xv 47, 48.

2. During the death state he is unconscious. Eccl ix; Psa cxlvi 4; vi 5, lxxxviii 10 13.

THE RESURRECTION.

1. Resurrection is an awakening to life and consciousness of people who are dead and in the dust of the earth. Job xiv 13, 14; xix 26, 27; Psa xvii 15; Isa xxvi 19; 1 Cor xv.

2. The subjects of resurrection consist of two classes—the just and the unjust, the righteous and the wicked of all ages who have been blessed with the privilege of light. The just are those who have obeyed the faith; they come forth at the resurrection invested with immortality, and are exalted to reign with Christ as joint heirs of the kingdom, co-possessors of the earth, and joint administrators of God's authority among men in every thing. The unjust embraces apostates and all others who know the revealed will of God, and have neither believed nor obeyed it; they come forth at the resurrection to be consigned to shame and the second death. Matt vii 26; viii 12; xxv 20; Gal i 8; v 21; 2 Thess i 8; Heb x 26-28; Rev xxi 8; Mal iv 1; Psa xxxvii; Rev v 9, 10; iii 21; Lk xxii 29 30.

3. A third class, consisting of people who are ignorant of the gospel, and who are not therefore eligible to either reward for obedience or punishment for disobedience post-resurrectionally, are irresponsible; they are not raised from the dead. John xv 22 24; ix 40, 41; Jas iv 17; 2 Cor iv 3; Psa xvii 14; Mat. vi 2; Psa lxxiii 22; lxxxviii 4, 5; Isa xliii 17; Pro xxi 16; Amos viii 11-14; Oba xvi; Dan xii 2; John v 28, 29; Rev xx 12 15.

BAPTISM.

Baptism (immersion of a believer in water) is essential to the remission of sins, to adoption into Christ, to heirship of the gospel preached to Abraham, and to salvation and entrance into the kingdom of God. Acts ii 38; xxii 16; Rom vi; Col ii; John iii 5; x 1, 9; Gal iii 27; Mk xvi 16.

THE BREAKING OF BREAD.

The breaking of bread on the First Day of the week by obedient believers only, is binding, and essential to our acceptance with God. Matt xxvi 26 30; Acts ii 42; xx 7; 1 Cor x 16, 17; xi 2, 23-34; v; John vi 48. 59; Heb x 26-39; 1 Jno i 7-10; 2 Jno x.

THE COMMANDMENTS.

None are recognized by Christ as his friends except those who obey the commandments. Matt xxviii 20; John xv 14; 1 Cor xiv 37; 2 Pet i.

DOCTRINES WE REJECT.

We reject the following propositions as unscriptural: That the Bible is only partly inspired, or if wholly so, that inspiration has made errors or allowed them to be made in the Bible; That God is three persons; That the Son of God personally pre-existed; That Joseph was the father of Christ; That Christ's nature was immaculate; That the Holy Spirit is a person distinct from the Father; That man has an immortal soul; That man consciously exists in death; That the righteous go to heaven when they die; That the punishment of the wicked is eternal torments entered into at death, That the devil is an immortal being; That the kingdom of God is the church; that the gospel is the death, burial, and resurrection of Christ merely; That Christ will not come till the close of the thousand years; That the resurrection of the wicked is confined to apostates; That the law of Moses is binding on believers of the gospel; That sprinkling is Scriptural baptism; That people in ignorance, those who have not heard, believed, and obeyed the gospel, will be saved unconditionally; That mortality and sincerity will save men without the gospel; That "faith alone" will save without obedience to gospel requirements; That we cannot believe the gospel without the direct influence of the Holy Spirit; That men are predestined to salvation; and That a knowledge of the truth is not necessary to make immersion valid baptism.

When Was Christ Raised From the Dead?

Brother Huggins:

With some interest we have been reading your expositions of the three days and three nights that Jesus was to have lain in the tomb in fulfillment of the sign of his Messiahship Have also read the criticism of Brother Whitford. Allow me to say that so far as we can see he does not better it in any particular, as you say, using his time also falls short of the full three days and three nights, or seventy-two hours. Now we hope, Brother, that you will not think us presumptuous in writing you on this question, for we want to get to the bottom of things with regard to the truth. We want to know the truths as they are concerning Jesus of Nazareth, and of the certainty of his Messiahship. Therefore we have given considerable thought along this line. The conclusion of our study is that it is unnecessary to leave an opening for the skeptic and infidel to drive the wedge of skepticism and infidelity. Where is the proof that Jesus rose from the dead on the first day of the week? Matt. xxviii. 1, says, "In the end of the Sabbath," or seventh day of the week he arose, time yet belonging to the Sabbath, i. e. before the first day of the week had arrived. What is the use any way of trying to bolster up a first day resurrection? Now let us take Wednesday as the 14th day of the first month, in which day the passover lamb was to be slain. It is obvious that Jesus died at 3:00 P. M. or in the middle of the afternoon on the 14th day of the 1st month. Now turn to Lev. xxviii. 4-7. We will quote: "These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's passover, and on the fifteenth day of the same (first) month is the feast of unleavened bread unto the Lord; (This is the high day of which John speaks, John xix. 31) Seven days ye must eat unleavened bread. In the first day (or on the morrow after the fourteenth,) ye shall have an holy convocation, ye shall do no servile work therein."

Now is it not plain, brother, that the Sabbath here spoken of was a yearly, and not a weekly Sabbath, as some would have us believe? It did not even come in conjunction with the weekly Sabbath. Now the time of year that Jesus died; the days and nights were about equal in length; so there were about three hours of sunshine yet belonging to the fourteenth, in which to place Jesus in the tomb. You know that Pilate marvelled that he was so soon dead, and that they broke the legs of the thieves to prevent their escape, and that they be not exposed on the cross the Sabbath day.

Now let us take a time that will harmonize with the foregoing Wednesday. Jesus was laid in the tomb Wednesday evening. Then Thursday would be one day and one night; Friday evening would be two days and two nights; Saturday (the Sabbath) evening would be three days and three nights. Perfect harmony, don't you see; and no place for the infidel to drive his contradictory wedge; and fully establishing Jesus as the Messiah according to the sign spoken of by him.

Now Brother, we are not writing this as a criticism of what you have written, but to bring out the facts in the case. If you wish to publish this article in THE RESTITUTION and reply to it, you are at liberty to do so. But if you prefer, you can answer by pen, but in any event I shall expect to hear from you again on this question.

Yours for the truth, and in Christian love.

W. H. STEWART.

EDITOR'S REPLY.

Brother Stewart's suggestion that Christ was crucified on Wednesday and raised on Saturday evening is the way and the only way to count full time for the three days and three nights. While this may satisfy some who think the mere question of time is the all-important thing, the theory is open to several serious, and to us fatal, objections; but as this question has been sufficiently discussed we do not state them, as we desire now to dismiss the discussion of this subject from our page. We think it impossible to prove that Christ was raised from the dead on Saturday evening; and there are other objections which will be hard to solve, if indeed they can be solved at all. The question has been thoroughly discussed; all sides to the question and all views of it have been heard; and we now leave our readers to decide for themselves, by a careful consideration of the evidence submitted by the different writers, whose claim has the preponderance of proof from God's Word.

They Wrote Letters.

Brother Huggins:

You have propounded a question, to which I might not attempt a reply, but for a discrepancy which appears to me in a statement of yours, and Paul's presentation in Heb x 28, 29. You quote, "He that despised Moses' law died without mercy," and then say that "a sorer punishment" is to be visited upon us if we do "despite unto the spirit of grace."

Observe, Paul does not say, that it is to be visited on us, or will be on any one, but the whole of the 29th verse is a question, to those he is addressing, "Of how much sorer punishment, suppose ye shall he (receive? no) be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing," etc? The class to whom this refers, apostates, is mentioned in the 26th verse. This was a heinous, an unpardonable sin, to have "trodden under foot the Son of God," etc., and Paul asks us to judge how much sorer punishment he deserves, but does not threaten its infliction. We cannot conceive of anything sorer than death except an interminable existence in a state of great suffering, and so far as we can see, that is impossible, for no mortal man can endure it, he must die; and we have no basis for a belief that immortality and suffering can co-exist in the same being. Is not that true? We must leave it to what is stated in the 27th verse, and beware that we be not found there. This subject is referred to in Heb vi 4-6; 2 Peter ii 20, 21. There was an example of sorer punishment under the law of Moses when the rebels were swallowed up of the earth with their wives and children, and all that they had. Was not that worse for the time being, than for a man to suffer death alone for his own sin? Numbers xvi. This is not for publication, only suggestive for yourself. Do not take this for criticism. It is not so designed.—*A Sister.*

Although this letter was not written for publication, it is so good that we take the liberty to omit the writer's name, and print it. By reading the chapter closely I think our sister will see that while the statement is in the form of an interrogation, God fully intends to inflict the punishment spoken of. A question does not always imply doubt. To speak of a punishment God has no intention of inflicting, would be both absurd and useless.—Editor.

The Sorer Punishment

Attempted answer to question asked in RESTITUTION of Aug. 11, 1909. "What kind of punishment is sorer than death without mercy?".....Compare Heb x 29 and chapter vi 4, 5, 6. The sacrificial work of Christ was "Once for all." Never to be repeated.

There is no other basis for hope left. The apostate having turned away from Christ, after having known him. "Having been made partaker of the Holy Spirit—tasted the good Word of God and the powers of the world to come. And yet have fallen away."

He who saves his life shall lose it, he who loses his life for my sake, shall keep it unto life eternal." John xii 25. The loss of this eternal life is beyond computation. Think of the tribulation, anguish and wrath against the day of wrath and revelation of the righteous judgment of God. What mental torture—the contemplation of such an outcome must be agonizing in the extreme, a "sorer punishment than death without mercy." Having forfeited the life of the world to come, nothing left but a fearful looking for of judgment. The contrast between the one who continues to patiently run the race marked out, and the one who falls away, is clearly marked out. Rom ii 1 6 compared with verses 7 and 10, and John v 29, and 2 Peter ii 1-8 and verses 15, 20, 21....."Better not to have known the right way than after having known it, to turn away from it."

Respectfully submitted for your inspection.

C. W. TOMKINS.

John xvii. 5

Christ's glory on the Mount is typical of his glory in the world to come. Here is a translation of John xvii 5, taken from the *Gospel Banner*, Jan. 1860. "And now, glorify me thou O Father, with thyself, with the glory which I had before of the world to be with thee."

The following is submitted for your inspection and criticism: "And now, O thou Father, glorify me at the side of thyself before that (glory understood) of the world to be; with the glory which I had with thee."

Jesus himself is the subject of the sentence, "I had with thee." This glory he had had before he prayed for like glory at the Father's side, in accordance with certain prophetic utterances, Psa xvi 11 and cx 1, and references, "Sit enthroned at my right hand until" and compare Acts ii 21.

As to the time of glorification. See Jno vii 39, and compare with Acts iii 13 and v 30, 31. The necessity for this glorification appears in verse 1—Father, the hour is come, glorify thy Son; so that the Son may glorify thee in the world to be, sitting upon David's throne.

The "world to be," or to come is the destined sphere of the Son's governmental activities. And the glory prayed for at the Father's right hand side is a like glory to that which he had with (in the sense of, in company with) the Father in the holy Mount, when he was transfigured in the presence of three witnesses. Consult Matt xvii 2-5; Mark ix 2, 3. And Luke ix 29 and then compare 2 Peter i 17, 18 and 1 Jno i 2. The life was manifested.....and show unto you that eternal life which was with the Father, and was manifested unto us." In the mouth of two witnesses, or three let every word be established. The phrase, "The world was" is inadmissable because aiual, to be is the present infinitive. An, and on, indefinitely, as in Rom iv 11, and other places.

Respectfully submitted.

C. W. TOMKINS

What the Law Could Not Do.

We well remember when we were greatly puzzled over "what the law could not do." In Gal iii Paul plainly states that "if there had been a law given which could have given life, verily righteousness would have been by the law. Wherefore the law was our school master (child leader) to bring us to Christ. In Rom viii this same writer says, "What the law could not do, in that it was weak through the flesh, God sending his Son in the likeness of sinful flesh and for sin, condemned sin in the flesh. We read again, Gal iii 22, that the Scriptures hath concluded (shut up) all under sin, that the promise by faith of Jesus Christ might be given them that believe. For disobedience the race had been condemned to death. So long as the race remained under condemnation there could be no eternal life obtained.

Under these conditions not one could merit eternal life, for all were "shut up under the law." The principle here alluded to stands connected with two things at the very beginning. The immutable character of God—I am Jehovah, I change not, and the absolute nature of the sentence passed upon man. The sentence of the law was death. "In the day thou eatest thereof thou shalt surely die." The law was violated and must be satisfied. Jehovah changes not. However he can settle or judge the disobedient ones and provide for the future of the race which he did in the slaying of the animals, Gen iii 21, which provided a covering for them enabling them to live under this covenant of the slain lamb. The sentence was typically executed. Adam was still under the law. Dust thou art and unto dust shalt thou return. He was not deceived but transgressed willfully, therefore he is still under the law. Not one can plead merit. Therefore God must count those righteous upon the principle of faith. Abraham believed God and it was counted to him for righteousness. Not that Abraham could earn it or was in any way entitled to it, but that it must be the gracious gift of Jehovah. The gift could not be bestowed because the sentence had not been fulfilled. Redemption was promised through the Seed of the woman. Jehovah counted all righteous who through faith of the promised seed would offer an acceptable sacrifice. It was the covenant made through the Lamb slain from the foundation of the world (cosmos). We should always remember that "the wages of sin is death, but the gift of God is eternal life." This gift could not be bestowed until the sentence of the law had been fulfilled. This was consummated when Jesus suffered the violent death of the cross. As a confirmation of this covenant we find Jesus living after death. Death could not hold him for the promise was "Thou wilt not leave my soul in hades, nor suffer thine Holy One to see corruption." No name had been bestowed before this "for salvation." In the resurrection of Jesus the Christ the Seed was perfected that can and will produce a harvest. Without this perfected seed the race would have remained shut up under the sentence of the law. It was through the blood of the everlasting covenant that brought Jesus the Christ from the death state. Perfection under the Mosaic law could not do this as it was weak. It promised only temporal blessings. The blood of bulls and goats could not obtain eternal redemption, but by Jesus shedding his own blood was it secured. If eternal redemption had not have been obtained the gift of eternal life, would never have been bestowed. The immutable character of Jehovah demanded it. The law was the shadow, the sacrifice of Christ was the substance. Now Jesus, the Christ, is the Anointed of God to bestow this gift of eternal life upon as many as will take upon themselves his name.

God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have eternal life. Without this gift the race would have remained alienated from Jehovah by disobedience and wicked works. Those who reject this gift can never hope for redemption. We take the covering of the Lamb slain through faith, repentance and immersion. If we remain under this covenant we have the promise of the sure mercies of David, as we become joint-heirs with Jesus to whom was given these holy and just things. He hath redeemed us (who have obeyed) from the curse of the law being made a curse for us. All who have not believed remain under the law. Therefore brethren, let us labor to reclaim those who are under this curse.

Your brother laboring to this end.

D. C. ROUISON.

The Sorer Punishment.

The Editor's question of Aug. 11th, "What kind of punishment is "sorer" than death? It cannot be death, for it is worse than death. "The second death" (Rev xx 6, 14, 15) is certainly worse than what was suffered by the condemnation of two or three witnesses; for there is escape from the condemnation of the law but none is promised to those who willfully reject salvation after they have been enlightened.

While it is true that the Lord preserveth all them that love him, but all the wicked will he destroy (Psa cxlv 20), it is also true that some shall be beaten with many and some with few stripes. Luke xii 47, 48. As a Restitution people we must not lose sight of God's reformatory methods with those that become his children. "If ye endure chastening, God dealeth with you as with sons." Heb xii 7. Chastisements and judgments do not always result in death, but if they go before the second death they will be a sorer punishment than could be inflicted under the law. Nor must we forget the judgments that shall come upon the nations in order that the gospel may be fulfilled to them.

W. L. SKEELS.

Gold Dust.

Wise men profit by their mistakes.

Trifles are the hinges upon which the door of opportunity swings.

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbor; then all goes well.—R. W. Emerson.

To live in the presence of great truths and eternal laws, to be led by permanent ideals—that is what keeps a man patient when the world ignores him and calm and unspoiled when the world praises him.—Balzac.

If content and thankfulness, if the patient bearing of evil, be duties to God, they are the duties of every day, and in every circumstance of our life. If we follow Christ, it must be our common way of spending every day.

ANNA DREW.

THE RESTITUTION is only $1.50 per year. Try it a year.

Communicated.

Perfection. Matt. v. 48.

If Jesus had said, Be ye as perfect as your Father in heaven is, I would lose my bearings and have to get out of the race; but as he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," I lift up my head hopefully. I try to grasp some conception of the vast space of difference between the possibilities of a perfect God and his mortal creature, sin-cursed man, and conclude that while we cannot be perfect in the God-sphere, we can and must attain to the human plane of perfection—avoid the extremes on this subject, as well as others; for there is as great difference of degrees in perfection as there is between God and man. It is the children of God who need an advocate. Jesus was appointed high priest for them. It is they that must pray "forgive us of our debts as we forgive our debtors." Consequently they can not boast of absolute perfection.

Here I see my chief argument for the divine Sonship of "the only begotten of the Father full of grace and truth." John i 14. Four thousand years passed without bringing forth a son sufficiently perfect to redeem himself or his brother (Psa xlix 7) or who by perfection could be entitled to life, but when the "holy child Jesus" came, though he was tempted in all things as we are tempted he was without sin. You that ridicule miracles' it would be as great a miracle that the Christ as the Son of Joseph should accomplish what he did in boyhood and in manhood as his origin by the Bible story of his conception by Spirit power. If all were by natural law we might speculate as to how many only begotten sons of God may have been born into the world though "shapen in iniquity and conceived in sin," Psa li 5.

Besides if God recognizes a family of children it is most reasonable that his "First Born" should be his "Only Begotten" by divine origin in order that the other children of God may become a part of the family by adoption by taking upon themselves the name of the perfect Son of God—the one and the only one that was holy from birth, and perfect throughout a life of trial. Do not leave the perfect One out of your faith; do not leave the perfect example out of your works. Strive to climb higher and travel more diligently the higher plane. "Lo, I am with you alway, even unto the end of the age." To have him with us, leading us, we must walk in the only "narrow way," in which he can be found—then if we stumble he will hold us up by his strong arm. We cannot keep in the way by our boasting egotism, but by contrite humility. He said unto me, My grace is sufficient for thee for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake, for when I am weak then I am strong." 2 Cor xii 9, 10.

W. L. Skeels.

Indiana Conference.

Sept. 30 to Oct. 3.

The Rensselaer Church, where it is to be held, is desirous to have a full attendance, therefore sends greeting: Come all who can. Ample provision will be in readiness to care for all who may come, in the way of sustaining the "outer man" with food and rest; with due care however that the fare be not gorgeous, destroying or impairing the relish for the food from the spiritual store house, to 'renew the inner man" (Christ in you the hope of glory) to be ministered by those assembled. Come with vessels well filled to give liberally, as giving will not diminish, but increase the amount in store, whereby all may share in the sweet comfort and rest in Christ, having a foretaste of that "feast of fat things" when the Lord of hosts shall reign in Mount Zion, destroying the face of the covering cast over all people, and the vail that is spread over all nations. Begin at once to make arrangements to be at the Conference from start to finish.

D. T. Halstead,
Mattie Benjamin, Sec.

We trust all who know their time has expired, will realize how important it is that they renew promptly. To make out and mail statements to each is quite expensive, and most all already know when their time runs out, so that it is not really necessary. Please take note of this, friends.

Announcement.

The Southern Illinois Conference will be held at the Restitution Church eight miles south of Casey, from Sep. 25 to Oct 3 inclusive. Names of the preachers and programme will appear later.

B. J. Woods, Sec.

The Annual Conference of the Church of God for Indiana will be held at Rensselaer, Indiana, commencing Sept. 30, and extending over Sunday Oct. 3.

Program and particulars later. Let all who possibly can make an effort to attend. We expect a good meeting.

J. H. Willey, Pres. Ind. Con.

Indiana Please Notice.

The yearly conference for Indiana is to be at Rensselaer early in October. All who come please notify Sister Flora Harris beforehand, so that all may be in readiness.

Now brethren, Indiana has possibilities for a great work the coming year, and much of our success will depend on this conference. Come. We have a large membership and generous means. We have several strong congregations for edification and many scattered members who will be able to aid in evangelizing new localities, by affording a good opening. We have many earnest young people at work in Bible Study. We have several good Sunday Schools and Berean Societies. We have several young men ready to go to preaching. All we need is to take new heart and unite our forces. Let us get our numbers in touch with each other, combine our finances and efforts and all put our talents together for united work. Let each congregation see to it that several leading members from your church are at conference. If agreeable, pay their way. Let as many isolated members as possible come and be renewed for another year. We expect one or two new speakers, and many of the old faithful ones who have served so well. Many new and important things are likely to come up. Come in a Christian spirit of love. Bring your enthusiasm along.

In order for better work in Berean and Bible study, pastoral oversight and evangelizing, it is desired that the secretary be furnished with the names and addresses of all members in the state. Let each secretary of a congregation please send a list of your members to her and all isolated members do the same by a postal card to Lydia Railsback, 621 S. Fellows St., South Bend, Indiana.

J. H. Willey.
Pres. Conference.
Joseph Williams.

A citizen of Antwerp has recently put to a test the celerity and homing instinct of the swallow as compared with pigeons. He caught a swallow in its nest under his roof at Antwerp, made a red mark on its feathers and sent the bird with a consignment of 250 pigeons by train to Compiegne, in northern France, a distance of 147 miles. The birds were released there simultaneously at 7:15 the next morning. The swallow without the slightest hesitation, made for the north and disappeared like a flash. The pigeons circled laboriously around before deciding which direction they should take. The swallow reached its nest in Antwerp in sixty-seven minutes, while the pigeons took four hours and seven minutes to cover the distance. In other words, the messenger of spring flew at the rate of nearly 132 miles an hour, while the speed of the pigeons only slightly exceeded 35½ miles an hour.

The government commissioners in Italy who were appointed to report on the question of woman suffrage have decided to recommend giving women engaged in trade the right to vote for members of the chamber of commerce. The women of both Belgium and France have this right.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

D B Wilson	3 50
Mrs L R Freer	2 50
Sister Kreyer	50

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take The Restitution, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel to bet a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take The Restitution on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Berean meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. Thompson, Sec'y., 308 N. Willow Ave. (Austin Station) Chicago.

Brother, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

Hindu Literature.

This book of over 400 pages is of special value to the young people in order to enable them to meet the attacks upon Christianity from Theosophists and others. It has been fully endorsed by the most eminent Oriental scholars of Europe as being authentic, and the historic facts here presented are unimpeachable. A few copies of this standard $1 50 book may now be had for $1.00 a copy post paid. It is used in colleges and universities. Send all orders to Mrs. Elizabeth A Reed, 1311 Balmoral av, Chicago, Illinois.

The Restitution is only $1.50 per year. Try it a year.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

Please don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D.C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John I. Wince. It contains the subject matter of a series of twelve articles that were published some months since in The Restitution. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in The Restitution some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

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Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 87 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

Bible Pearls—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, The Restitution, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10643 Ashbury Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 10643 Ashbury ave, N E Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in sufficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

The Peace of God.

"Let the peace of God rule in your hearts—and be ye thankful."—Col. iii. 15.

"The secret of the Lord is with them that fear him."—Psalm xxv. 14.

Just to let thy Father do—what he will:
Just to know that he is true—and be still:
Just to follow hour by hour as he leadeth:
Just to draw the moment's power—as it needeth:
Just to trust him—this is all.
Then the day will surely be
Peaceful, whatever befall,
Bright and blessed, calm and free.

Communicated.

The Bible and Its Message. No. 16.

There has been much speculation and difference of opinion regarding the subject of the judgment. Some claiming that every son and daughter of Adam will be subjects of a future judgment. Each individual must be raised and have a special examination and then be judged. The future judgment will be conducted much like human courts. We question such a theory, as those who are judges in that age shall not judge after the sight of their eyes, neither reprove after the hearing of their ears. They will be able to render a righteous judgment. Paul says, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord." Adam through disobedience brought death into the world. Death here must mean extinction of life. The eternal life depends wholly upon Jesus the Christ. Without his obtaining eternal redemption the race could never have been reconciled to God. Thus we find every son and daughter of Adam placed under condemnation through the disobedience of one. The Scriptures hath concluded (shut up) all under sin, that the promise by faith of Jesus the Christ might be given to them who believe. Gal iii 22. Therefore those who do not believe remain under the curse of death.

There can be no promise to such of a resurrection from the death state. Those who do not avail themselves of the provisions made are as the brute creation. They are not subjects of the resurrection unto eternal life. Adam's judgment was, "Dust thou art and unto dust shalt thou return." Adam had his opportunity to gain eternal life and lost it through willful disobedience. His judgment has been rendered. Through the covenant made (Gen iii 21) he was permitted to live and generate. All the days that Adam lived were nine hundred and thirty years; and he died (Gen v 5). The claim that he died a spiritual death or began to die the day he transgressed is not warranted by the record. God's purpose in permitting the race to continue was that he might fill the earth with a righteous people. They who lived before the flood proved unworthy and were destroyed in the flood. Noah and his family only were saved. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire (Jude 7). Can it be possible that such characters will be subjects of a future judgment. If so, why?

Each age has been closed with a judgment. The seed of Abraham were judged when Jerusalem was finally destroyed by the Romans and the inhabitants scattered among all nations. The judgment still rests upon them and will so continue until the fulness of the Gentiles be come in. At the close of this age there will be ushered in the Great Day of Judgment. It will last 1000 years.

The subjects of this judgment day will be Israel restored, and the nations which are on the earth when Jesus the Christ shall come to raise his saints. See Ezek xx 33-39; xxxvii 15, 28; xxxix 25 29; Jer xxxi 31-40. For the judgment of the nations, see Psa ii; cxlix; Matt xxv 31-46; Rev ii 26, 27; 1 Cor vi, 1-3. We trust the readers will examine these Scriptures closely before proceeding to finish this article. We wish now to call attention to the xx chapter of Rev. It gives a brief but comprehensive view of this Judgment Day. In connection please read 2 Pet iii. Note carefully the different incidents recorded in Rev xx. Satan is bound and cast into the abyss and is shut up and a seal set upon him. This is the beginning of the 1000 years. We next see thrones and they (the saints) sat on them and judgment was given unto them. And they lived and reigned with Christ a thousand years. We should remember that judgment was given to them who sat upon the thrones.

In Matt xxv 31 we read, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one (nation) from another, as a shepherd divideth his sheep from his goats.' Matt xix 28 reads, "Ye who have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon thrones, judging the twelve tribes of Israel. The Apostles occupy thrones when Jesus sits upon his and judges the nations. To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in his throne. Jesus and the overcomers and the apostles will all reign and judge simultaneously. In Rev xx 6 a blessing is pronounced upon those who have been raised. Upon such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years. There are those who have not been raised upon whom the second death shall have power. The rest of the dead lived not until the thousand years were finished. The rest of the dead can only comprise those who have had no part in the first resurrection, and are subjects of a future judgment. Those who have never heard the gospel preached are still "shut up unto sin" or its effect, death. Those who have been destroyed are not subjects of a future judgment. You ask then, who are?

1. Those who have become apostates from righteous Abel to the coming of Christ or the beginning of the great Judgment Day.

2. Those who have heard and believed the gospel and rejected offered mercy. They who have failed to take upon them the sin covering name through baptism.

3. The obedient who have died during the thousand years.

The incident recorded in the 7-10 verses is placed at the end of this period as Satan is loosed out of his prison. He deceives the nations Gog and Magog and gathers them together to battle. Fire comes down from God out of heaven and destroys them. The devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are, and they shall be tormented day and night forever and ever. Israel and the nations have been judged. The last scene that is enacted is recorded in the last five verses of this chapter. We see the great white throne and him who sat upon, from whose face the earth and the heavens fled away, and there was found no place for them.

The earth and heavens here spoken of must mean the former cosmos. These have no part in the judgment of the great white throne. I saw the dead, small and great, stand before God! These were raised at the close of the thousand years. They are now alive. It is stated that the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. Now whosoever was not found written in the book of life was cast into the lake of fire. The book of life here spoken of cannot be the "lamb's book of life," as that book contained the names of the saints, and they were raised at the beginning of the thousand years. It could contain only the names of those who were counted righteous during the thousand year period. The books contained the names of all the unrighteous of all the ages. They suffered the penalty of the second death.

It is written, "The sea gave up the dead which were in it, and death and hades or the grave delivered up the dead which were in them. And they were judged every man according to their works." The sea represents the nations, and were those who died among the nations during the thousand years. Daniel saw the beasts rise out of the sea or nations. So John saw the nations giving up the dead. Death and hades will include all the dead previous to the thousand year period who were subjects of the judgment.

What we have written is as we have gleaned from fruitful fields. It has not been written for controversy, but that all may study it with care. Hoping that these lines may be helpful to some we remain as ever your brother seeking for additional truth.

D. C. ROBISON.

A Question.

Can we worship with and hold as brethren those that have not the faith? The answer will be no.

Then can we worship with and hold as brethren in Christ those that have been baptized, but do not have the faith? No, because without faith it is impossible to please God. See 2 Cor vi 14, 15.

Then can we worship with and hold as brethren in Christ those that believe and have been baptized but at the time of their baptism they were strangers to the true faith, had not heard it and knew nothing of it? No, because at the time of their baptism they were strangers to the covenants of promise and commonwealth of Israel, and therefore an alien, and will remain an alien unless they comply with the naturalization laws. God's law of induction must be complied with or they will be without hope.

The faith that will bring to us the blessing and heirship are founded upon the promises, "and the Scriptures foreseeing that God would justify the heathen (any man) through faith preached before the gospel to Abraham, saying, in thee shall all nations be blessed," Gal iii 8. Justified. For as many of us as have been baptized into Christ have put on Christ, and if we be Christ's, ye are Abraham's seed and heirs according to the promise. Gal iii 26, 27, 29. Paul here makes faith in Christ equivalent to the faith of Abraham as is evident from verse 7 and Rom iv 11, 12. To have faith in Christ, to be of the faith of Abraham and to believe the covenants of promise, is one and the same thing.

Paul in speaking of the Ephesians at a certain time says they were aliens from the commonwealth of Israel and strangers from the covenants of promise. Eph ii 12. They were strangers and aliens because they were unacquainted with the promises, but a change had taken place with them. "Now therefore ye are no more strangers and foreigners but fellow citizens and of the household of God. Ver. 19.

There is no half way ground here. There are just two classes, fellowcitizens or stranger citizens or aliens. There is only one way to become a citizen of the commonwealth of Israel, and that is to have the true faith with obedience based thereon.

Having now learned of the true faith, what should be our relationship with those who do not believe? Vital importance to know what Abraham believed, "Even as Abraham believed God and it was accounted to him for righteousness." Gal iii 9. Faith is always based upon a promise, and in verse 8, we find this language, "The gospel was preached to Abraham, saying, In thee shall all nations be blessed." Our attention here is directed to Genesis xii 1 3, as the basis of Paul's statement. From this language we learn that Abraham is to be an instrument in the hands of God through which the blessing will be carried out, but Abraham must first be prepared for that work as we see in the second verse, "And I will make of thee a great nation, and I will bless thee—and thou shalt be a blessing," and in v 1, a territory or home for that nation to dwell in. The fulfilment of these promises we see being carried out in Micah iv 6, 7; v 1-5. These are promises that God made to Abraham, and the belief of these promises constitute the faith of Abraham.

Paul in referring to the promises and the mighty nation, Eph ii 12, calls them the commonwealth of Israel and the covenants of promise. Paul says we are all the children of God by faith in Christ Jesus.

Know ye that they which are of faith are the children of Abraham. Gal iii 7. What will be the result of being a child of Abraham? So then they which are of faith are blessed with faithful Abraham. Verse 9. Then if in order to get the blessing we must have faith, the question comes, what faith?

In seeking an answer to this question, I can only turn to the book before me, which says, "to the law and testimony, if they speak not according to this Word it is because there is no light in them. Isa viii 20. In Rom iv 11, 12, Paul says, "and he received the sign of circumcision, a seal of the righteousness of faith—that he might be the father of all them that believe, who also walk in the steps of that faith of our father Abraham which he had. This is positive as to the faith we should have. If we have that faith which he had, he is our father and we are his children (seed, Gal iii 29), and will be blessed (in company) with him. Having now learned that in order to get the blessing, it is necessary to have that faith, which he had, it then is of vital importance to know what Abraham believed.

Even as Abraham believed God and it was accounted to him for righteousness. Gal iii 6. Faith or belief is always based upon a promise, and in verse 8 we find this language, "The gospel was preached to Abraham, saying, In thee shall all nations be blessed."

If we recognize one as a brother in Christ without regard to his faith now and at his baptism we would defeat our effort to bring him into the true relation with the body of Christ, for if he is a brother, he is in as good case as we, and a change upon his part is useless.

Submitted in love,
A. W. DARBY.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 12.

Brother Willard's letters are historical. They give us bird's-eye glimpses of the gradual drawing apart of the two branches of the Advent people. First, we see the regretful attitude of "the Age to Come" party, that there should be a difference of faith in reference to our Father's plan, and also mark the efforts made to convince the opposite side, that the elect ones, who have been taken out of the present and past dispensations have been chosen for the very purpose of ordering, executing and establishing, as kings and priests, the government of God over the nations in the approaching millennium—the fact of there being a priesthood, proving the necessity therefore.

Second, we note in these letters, the loving, tolerant spirit of those who held that the millennium is to be emphatically the age of the blessing to a lost and ruined world, sunk into the very depths of poverty and degradation, through ignorance and sin,—that we can in this age, but touch the outer rim of this seething, putrescent mass—our missionaries and home guards, being utterly incompetent to cope with the mighty problem. Some of them having already been lured into the enemy's camp to preach "salvation by personal character, instead of salvation by the atoning blood of Christ," and an attendant faith in the gospel of the kingdom—a theology that leaves out "a propiation for human sin," makes "the early part of the Bible an Oriental poem," and tears from the holy record, "all that is miraculous including the birth, resurrection and ascension of Jesus,"—Christ's presence, with an immortal cabinet, being needed to accomplish the work.

Third, we see in that last quotation from Brother Willard's pen that after having so long met and worshipped with the "Crisis" friends without "taking up weapons of controversy against them"—the determination to force him and others to give up their "Age to Come" views, was placing them on the defensive and was making them feel that they too had a right to speak, and ought to have a mouth piece, whereby the truth, as they understood it could be disseminated.

The letters are very interesting, viewed in this light, and show no spirit of hatred, or desire to misrepresent. Strange though it is, that Bro. Willard in canvassing the question of "the Age to Come", never once alludes to the restoration of the twelve tribes of Israel to their own land, though he devoutly believed the doctrine, and it was being talked of on every hand, and was as bitterly opposed as was the idea of future probation. I suppose he left father to read the rest "between the lines."

From Titusville, Pennsylvania, May 1, 1873, Auntie Willard writes; "Dear Brother Chaplin:—In a letter just received from home, I am told that Roxana's darling baby is dead. I am truly surprised and grieved and cannot divine why it should be so, but what we know not now we shall know hereafter. I hope grace may be given to the bereaved ones; so that they can say, "Blessed be the name of the Lord." The little bud is safely housed and may be given again to them to rear in the more congenial clime of the ages to come. We all believe that age to be just before us when death shall be swallowed up in life. I know Jesus, who comforted Mary and Martha at the grave of Lazarus is comforting those stricken hearts and they are praising him through their tears. Give them my love and sympathy and tell them to honor God in all his dealings with them."

"Well, here I am in Titusville after an absence from home of over a month. Dear Lymie and Maggie, kept still calling 'mother!' and would not be pacified till I came. I left home and friends the last day of March, and set out for Pittsburgh, with Allegheny City as my first stopping place. Here I thought to tarry two days but my reception was such that I remained a week, going from house to house and attending the Wednesday evening prayer-meeting in the Hall and heard Brother Clewes preach twice on Lord's day, and was present at the organization of a Sunday-School. Things are moving on there most cheeringly, and I believe, to God's glory. The house was full the day they expected us, and Brother Clewes seemed clothed and filled for the occasion. They were sorely disappointed at our not coming—husband having remained at home, preferring to visit Titusville later on. Sister Conley tried to make up for the disappointment by giving them her whole time for the week; even hiring her washing and ironing done so she could take me round to see all the brethren and sisters, beginning, as I suggested with the poorest, least esteemed in the church. We had a nice visit at Brother Clewes. He lives near the Arsenal and Allegheny Cemetery and the latter, we visited, particularly to see the monument erected to the memory of the forty-five, who were instantly killed at an explosion at the Arsenal, September 17, 1862, among whom was a daughter of Brother Clewes, aged 20 years. They never recognized even a shred of her clothing, much less any part of her person. Brother Clewes said the last time he saw her she was singing the words:

"I would not live alway, I ask not to stay,
Where storm after storm rises dark o'er the way."

She worked in the building and was a dear child of God.

AUNTIE WINCH.

To Be Continued.

The Power.

"I can do all things through Christ which strengtheneth me." Phil iv 13.

Where is the secret of power? In my college days the professor of natural philosophy used to exhibit his great horseshoe magnet, wound about with coils of wire. He hung it up, charged the wire with a galvanic current, and it caught up and held four thousand pounds. He signalled to his assistant to draw off the current, and the power was gone. My brother, encircle your soul with faith and let the Divine electricity of the love of Jesus Christ charge it. Then you can lift anything; you can do anything that God wants you to do. Draw it off, and you are a shorn Samson, a weakling.—Theodore L. Cuyler.

Be patient toward all men. Great and good men have been noted for their patient forbearance with their fellow-men. Moses meekly bore the insults of Israel while he led them to their promised land. Daniel, while complaining of Israel's sins, called them his brethren, and numbered himself among them. Lincoln, in the midst of a hostile cabinet, by patience compelled them to do his will. The Christian worker, above all, should be patient with his fellows.

The youth who was smoking a cigarette near the monkey's cage took another one from his pocket. "Would it do any harm," he asked, "if I should offer him one of these?" "Not a bit," responded the attendant. "He wouldn't touch it. A donkey isn't half as big a fool as he looks."—Chicago Tribune.

Consecrate your money to the Lord. All you have is what he gave to you according to his word.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVIII. PLYMOUTH, INDIANA, SEPTEMBER 8, 1909. NUMBER 34.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, Sept. 8, 1909.

Brethren and Sisters:

Circumstances of late have added somewhat to our expenses, and we do really need what is due us right now. This ought to be enough to say, and we will not add more to it, but trust that by thus calling your attention to the matter, all who know that their time has expired, will send in renewals at once, and so relieve our necessities.

We thank you for the favor.

The marriage of Brother Huggins may account for the absence of copy for "Ebenezer."

We received word from Brother P. Neill that he was in Cleveland, Ohio last week to unite in marriage Brother R. G. Huggins and Sister Edna May Cowell. Again later we received an announcement that these worthy people were married on August 31. We extend to them congratulations, and wish for them all the good of this life, and an abundant entrance into the kingdom of God.

A sister whose paper was addressed exactly as she gave it, missed some issues. It was evident that they got to her home post office, because others at the same office received theirs, and they all went in the same package. Of course we were subject to censure, and cheerfully resent the missing numbers. The Sister claims to have written before about this and received no reply. This complaint never reached us. There may be a good reason for it. This letter that did come was placed in an envelope, the flap of the envelope tucked in, and not sealed. Then it was addressed, and a one cent stamp put on. It just happened to pass through the mails. To send a letter in such a manner is an infringement of the postal laws, and the person so doing is liable to a fine of $10 00 for the offense. A written communication is a letter, and is subject to letter rates, no matter how it is fixed—whether sealed, tied up, or left open. To attempt to pass it through the mails under any other rate is a violation of the laws. Don't do it again. *If you do not absolutely* know the proper rate, ask your postmaster and be on the safe side.

Brother S. J. Lindsay wishes us to say that any others who want to take his correspondence Bible Lesson course for this year, will confer a favor on him and the other members of the class as well, by writing at once. Brother Lindsay's lessons are simply meant to stimulate systematic study of the Bible. It is a lamentable fact that these last days in which we are living are most barren of downright Bible study. Brethren and sisters, don't go to sleep—don't get lukewarm. This course of Brother Lindsay's will not be near all you ought to do, but it will put you in touch with what others are studying, and aid you to deeper and more exhaustive work. You cannot know too much of what God has said, what he has done, and what he promises to do hereafter. He has endowed you with reasoning faculties, and demands that you use them in his service. He requires that you believe his word, obey his commandments, and having yielded yourself to him, a proper life is essential to your salvation at his hands. Many people think that because God is love, is kind and gentle, long-suffering and forbearing, that it does not make much difference what we believe and do, just so we are sincere, and not too bad—that finally he will accept us and save. By a little study each day it will be plain to any one that God has never promised salvation on any such terms. Get Brother Lindsay's lessons, and study them through the year. They will help you, and your answers and study will help others. His address is Oregon, Ill.

Communicated.

Sunday School Lesson.

Lesson for Sunday, Sep. 19.

Review.

Golden Text. "So mightily grew the Word of God and prevailed." Acts xix. 20.

The lessons of the quarter cover a period of about six years. From about A. D. 52 to A. D. 58.

Paul and Barnabas made the first journey together. They started from Antioch in Syria and went through Syria and Cilicia confirming the church, Acts xv. 40, 41. They came to Derbe and Lystre; they went through the cities of Phrygia and Galatia; they passed Mysia and came to Troas, to Samothracia, to Neapolis, to Philippi, Acts xvi. Through Amphipolis, and Apollonia, to Thessalonica, to Berea, to Athens, Acts xvii. From Athens to Corinth, to Ephesus, to Cesarea, to Antioch. This ended his second journey, Acts xviii. 1-22.

After awhile he began the third journey, going among the brethren in Galatia and Phrygia, building them up in the faith. He next came to Ephesus, thence to Macedonia, then to Greece, again to Macedonia, to Philippi, to Troas, to Assos, to Mitylene, to Samos, to Trogyllium, to Miletus, to Coos, to Rhodes, to Patara, to Syria, to Tyre, to Ptolmais to Cesarea, to Jerusalem —The end of his missionary journeys. Acts xviii. 23, to Acts xxi. 15.

Lesson 1. July 4. Acts xvi 6-15.

What cities are mentioned in this lesson?

What special thing took place in verse 9?

What other good thing is told in verses 14, 15?

Lesson 2, July 11. Acts xvii 25-40.

What did Paul and Barnabas do? Verse 35.

What wonderful thing took place?

Who was converted?

Lesson 3. July 18. Acts xvii. 1-15.

What did Paul do in the synagogue?

Where was the synagogue?

What happened to Paul?

Lesson 4. July 25. Acts xvii. 22-34.

Where was Paul?

What did he find in Athens?

How was what he preached received?

Lesson 5. August 1. Acts xviii. 1-11.

Where did Paul go to?

Why did he leave the Jews?

What people did he go to?

Lesson 6 August 8. 1 Thess. v. 12-24.

Did Paul instruct the Thessalonians or the Church in Thessalonica?

What—to you—seems the most important instruction?

Who did Paul say was coming?

Lesson 7. August 15. Acts xix. 8-20.

Where was the synagogue?

What two wonderful things took place?

What did those who believed do?

Lesson 8. August 22. Acts xix. 23-30, 35-41.

Where was the great trouble?

What was the cause of the uproar?

How was it settled?

Lesson 9. August 29. 1 Cor. xii. 1-13.

What is the greatest thing in the lesson?

How great is it?

Does Love make any great and good thing, any better?

Lesson 10. September 5. Acts xx. 17-35.

How did Paul serve the Lord?

What did he preach?

How much of it did he preach?

What were the elders to give heed to?

Lesson 11. September 12. Acts xxi. 1-17.

Where did Paul land?

What did they do on the shore?

Whose house did they visit?

What did he find there?

Lesson 12. September 19. Review.

What is a Review?

Is it a good thing?

What was the real object and benefit of Paul's preaching?

The questions in this review are partly suggestive. The earnest teacher may think of others that he or she considers better for their class. In a review it is not positively necessary to go over all the quarter. It is better to have a few questions, or points well understood, than all the lessons just glanced at.

Next Lesson, Temperance. 1 Cor. x. 23-33.

P. Neill.

Sudden Changes.

"And he (David) chose him five smooth stones out of the brook and put them in a shepherd's bag which he had." 1 Sam. xvii. 40.

Concerning the remarkably sudden conversions that are said to happen, both for good and evil, may we not conclude that they are only apparent. A man of high standing in the business and social world suddenly absconds with the funds he has been entrusted with, are we to suppose there has been a sudden transformation in the character of the man? By the same sort of reasoning Judas was suddenly turned into a traitor and Peter to a coward, yet in both instances the Master who was a penetrating judge of character anticipated the events in both cases. So also, in seeming changes for good, the sudden effect of changed circumstances brings out only what was before hidden or undeveloped.

Thus David's advance against the giant enemy of his country was not altogether the result of sudden impulse, but calm reliance on God's favor on the one hand and cool knowledge, and perhaps somewhat of pride (as his brother said) in his wonderful dexterity with the sling,—on the other hand, when the occasion offered he rapped the stone on the right place and he knew very well he could do it, as any skilled marksman knows his power. Whatever was the sudden effect of the stroke to change the whole political situation and influence untold generations of men the stroke itself was the result of years of continual practice and was nothing unusual for David—and observe, he took five stones and no chances; if he happened to miss him once or twice he reasoned that five shots was abundantly enough and indeed against such a buttrail-lause the Philistine had no show at all.

And so it is, on through all our life histories, men go suddenly to smash and then others mount to success; men sometimes turn evil suddenly and others stand forth for the good and the true—at least that is how it appears; but at the bottom, if we are able to read the character, or judge of the capacities of such men, as God read David, or Christ read Peter, for both good and bad, we would doubtless see that all such change was a consistent sequence of events; and the lesson to be drawn is to prepare for emergency with patient practice and thus develop strength and skill in reserve. It often looks as if things were going to continue along the same line forever, but they never do. Suddenly there's a crack or a crash and some of the first are last, some of the last first. The change is only in the circumstances that reveals the men. So also is the kingdom of heaven.

J. F. Gelletly.

Illinois Conference Report.

The Illinois conference of the Churches of God in Christ Jesus met at Oregon, Wednesday, August 18, continued over the Sunday following.

It was a meeting of spiritual refreshment and uplift from beginning to close, the various services being in charge of the following ministers; Brother L. E. Conner and R. G. Huggins of Cleveland, Ohio; Brother Jos Williams of Indiana; Brother Peter Jeffrey and Rolla Hightower of Ill.; and our State Evangelist S. J. Lindsay, and our Assistant State Evangelist G. Eldred Marsh.

Each evening at 6:40, a meeting was held by the Bereans preceding the regular evening service, and on Sunday at 6:00, the Bereans held a special service, all their own. In addition to these, the question-box discussions upon various topics of interest proved very helpful.

But to say the truth, many were conscious of a sense of incompleteness in our conference from the fact that some who were our best helpers and burden-lifters in the duties and interests of our annual gathering were unable to be present—some who have never before been absent, or at least rarely, whose very presence has always been a source of encouragement.

Especially was this true in the case of our beloved President, James W. Wilson, and a feeling of sadness that was not lifted, being over our assembly, when it was stated that he could not be with us, and requested that because of continued ill-health he be allowed relief from duties as our State President.

In accordance with this wish, after a few well-chosen words by Brother S. J. Lindsay, expressing our disappointment as a conference body in being deprived of the help Brother Wilson has given in the past years in his office of President, a motion prevailed that Brother J. E. Cross of Oregon be appointed as Chairman pro tem.

After the appointment of various committees the conference moved on with its regular work until called to order on Saturday morning to consider the business side of our work in our annual business session. The report of our state Evangelist S. J. Lindsay showed a widening field, and deeper interest with more baptisms and other results realized, than any previous year.

The report of our asst. state Evangelist also showed excellent work at the local points in Illinois where his efforts have been spent, and with larger plans for better work the coming year, and as the reports from these churches came from the various delegates in their order, it was shown clearly that progress is being made.

The financial part of our conference meeting, in the hands of Brother L. E. Conner, who has so often thus helped us, gave a better showing than last year, "with more to follow."

The reports of Auxiliary Societies showed that "faithful women" were doing their part in all possible ways, and our State President of the Bereans, Sister Anna Drew gave an excellent report of work done in the past year, with better things in contemplation in the year to come.

The following tribute to our President, James W. Wilson, was adopted as a resolution:

The conference of the Church of God convened at Oregon, Ill., sends greeting and brotherly love to our President, James W. Wilson, and we regret your inability to be present.

We especially miss you at this time. You have served us so long, and so faithfully, that your absence leaves a place that we all feel no one can fill. That the God of Heaven, our loving Father restore you soon to health, and give you of His sustaining grace to comfort you in your present affliction, is the loving wish and prayer of your brothers and sisters in the Lord, and may we all meet in the resurrection morning when the Saviour shall call his own.

Committee:

Joseph Williams.
Kathryn Townsend.
Lelia Whitehead.

The pastors, or evangelists elected for the coming year were as before, Brother S. J. Lindsay, State Evangelist, and Brother G. Eldred Marsh, Asst. Evangelist. The committee on nominations now submitted their report which was accepted, and the following officers were thereby elected: For president, John E. Cross, of Oregon, Ill.; vice-president, Rolla Hightower, of Camden. The Board of Managers to consist of the present incumbents, J. H. Williams, J. M. Glotfelty, E. F. Gesin, S. H. Smith, and Peter Jeffrey, together with our retiring President, James W. Wilson as honorary member of said Board, with full privileges and powers of the other members thereof.

Committee:

L. E. Conner.
Lewis Weaver.
Peter Jeffrey.
Rolla Hightower.
Lelia Whitehead.

The attendance on Sunday was as usual, very large, and the services were interesting. The conference closed on Sunday evening, and after a sermon by Brother S. J. Lindsay came the final farewells and general handshaking and "good-bys" which are always a feature of the close of our conference, from the fact that most of these loved ones in the faith will not be with us for another year, and some perhaps more rarely. But all departed, glad for even this brief feast together, and hoping to meet again at our next annual gathering at Oregon in 1910.

John E. Cross, Pres.
Emma L. Smith, Sec.

Ohio Conference Report

The writer could be at Conference only Saturday night and Sunday, therefore am unable to give a complete report of the happenings at the Conference, and will have to rely upon others giving a report to the readers of The Restitution in order to be complete.

We had the pleasure of listening to some good addresses by Bro. Mason, Toronto, Can., Bro. Huggins, Cleveland, O., Bro. Neill, Salem, O., and Bro. Jos. Williams, Nebraska. Bros. Mason and Williams have not previously spoken for this Conference, and we trust this will not be their last. On every side we heard about the good speaking that we were having. I had formerly met Bro. Williams about 10 years ago, before he was a preacher of the gospel, and it was very pleasing to learn that he had developed into such an interesting speaker. He has done a great amount of memorizing and studying. In his two discourses I listened to, he quoted verse after verse, and gave the text from memory, not having to use his Bible.

The singing was a feature of the Conference. The solos by Sister Ora Beck and a Sister of Springfield whose name we did not learn were excellent.

A business meeting was held on Thursday Aug. 26, '09. H. E. Overholser was appointed Sec. Pro. Tem. By unanimous vote it was decided to have two committees, one on program, consisting of P. Neill, J. C. Thompson, and the Evangelist, also a committee on speakers, consisting of the President of the Conference, A. E. Overholser, and P. L. Morron.

Letters were read from B. F. Smith, Monroeville, O., H. Juergenson, Barbertou, O., W. D Root, Gracey, O., and Sister Woodworth.

Bro. Juergenson's report was read and accepted, with the exception that his resignation was not accepted, and he was by unanimous consent, retained as chairman of the Conference Committee.

A business meeting was held on Saturday, Aug. 28, '09. H. E. Overholser, Sec Pro. Tem. The first was a financial report. The Evangelist gave his report which was accepted together with a vote of thanks. Bro. Jos. Williams read a resolution, which Bro. Robison moved and seconded by J. N. Beck be adopted. The resolution was unanimously adopted. W. S. Tomlinson was re-elected President of the Conference, and P. Neill, Vice. J. C. Thompson was elected Secretary and Treasurer, and Ora Thompson Assistant Secretary and Treasurer. D. C. Robison was unanimously elected Evangelist.

The following were elected a financial committee. J. Lehman and Ashford Lehman, Brush Creek, P. L. Morron and O. Pottorf, Salem, O., T. Klingenstein and W. S. Tomlinson, Cleveland, O., Samuel Elton, Delta, O., A. Overholser and D. Beck, Springfield, O.

Respectfully submitted,
A. E. Overholser.

After expenses of the Conference had been paid there remained a balance on hand of thirty dollars. The collection amounted to $23 81 making a total now in the Treasury of $53.81.

At the close of the Conference a vote of thanks was extended to the Springfield brethren for their hospitality, also the speakers for their excellent addresses we had, also the cooks for the good meals, and to all who helped to make the Conference a success.

J. C. Thompson, Sec.

Report.

Annual Report of S. J. Lindsay, State Evangelist for Illinois. August 21, 1909.

Number of different places visited 25.

Number of different states visited 8.

Number of discourses preached, 286. (Making an average of about four sermons each five days.)

Number of funerals preached. 1.

Number of baptisms, 38.

Collected above subscriptions $615.52.

Total expenses for the year, $232.29.

Balance reported to the treasurer, $383 28.

Number of miles traveled by rail, 7688.

Financial.

Receipts:—	
Iowa Conference, 1908,	$29 52
Nebraska Conference, 1908,	30 00
Camden, Illinois,	36 00
Indiana Conference, 1908-9,	28 25
Pleasant View, Indiana,	19 00
Salem, Illinois,	27 75
Ripley, Illinois,	38 00
Argos, Indiana,	40 00
Rensselaer, Indiana,	63.50
Fonthill, Ontario,	81 86
Niagara Falls, New York,	00 14
Virginia Churches,	115 50
Michigan Conference,	25.00
Indiana Bible School,	20.00
J. M. Glotfelty,	1 00
Total,	$615 52
Expenses:—	
Railroad fare,	$184 14
Hotel,	22.85
Postage,	21 00
Incidentals	3 40
Total,	$222 29
Balance,	$383 28

Wandering Evangelist.

On Aug. 28, though the evening had much the appearance of a gathering shower, I went to the school house and talked to a dozen on the coming of Christ—to be a literal return to earth—and announced meeting the next evening and to be resumed in one week.

Aug. 30th, We did not have meeting last night on account of the evening proving rainy. I had already appointed meeting ahead for Saturday Sept. 4th. I design to remain at the kind home of Bro. and Sister Asher until the question of holding meetings in this neighborhood is well tested, or until I get call from some other locality near, or distant. Of course we may expect rain to cut off attendance and especially where the faith has never been established. I am great for "hang-on-a-tiveness" though. I would be glad to get letters from those that will encourage pioneer work who will tell by whom and where the gospel of the kingdom was preached in Colorado before I reached this locality?

W. L. Skeels.

Prophecy Fulfilling.

In an article on "The Jewish Outlook," and the offer of Mesopotamia to the Jews, the editor of *Watchword and Truth* says, in the June number:

"How all this *stirs* the blood, appeals to the imagination, and thrills the expection that the coming of the Lord draweth nigh. 'When *ye* see all these things begin to come to pass, then lift up your heads, your redemption draweth nigh.' And it is nearer than we know. Everything will come with a rush towards the end. How many things the fulfilment of this scheme will make possible! No longer will the world wait for railroad communication from the Occident to the Orient—from Constantinople to the Persian Gulf. Turkey will build the railroad through its own territory by Jewish capital, developing a State under Jewish control, insuring protection of life and property, and the administration of equal justice to all, upon the unequaled basis of the Mosaic law. Babylon will be rebuilt, and the richest, most commercial and energetic race on earth, will restore commercial supremacy to its base—to the spot where it started—to a new Babylon, rebuilt with greater splendor than ever flashed out in the days of the kings who ruled the world. Gradually, from this point, Palestine will be recovered and restored to Jewish control—indeed, the Jewish people now outnumber any other race covering these sacred hills and valleys. Jerusalem will be inhabited, its temple will be rebuilt, the Jewish sacrifices and worship will be re-established, and there will be two capital cities—Babylon and Jerusalem—the one controlling the commerce of the world, and the other—shall we tell it?—becoming the centre of the actions of the Anti-christ, first getting control of the Jewish race by flatteries, then by coercion, and *then* by a despotism, a tyrrany, a persecution and a tribulation, never before equalled, and never again to be repeated. Behold, it cometh quickly!"

Dear Brethren:

I am very much interested in the above. Will Brother W. H. Wilson, also James W. Wilson, George Moyer and Bro. Underwood give us their opinion through The Restitution, after careful consideration. I never have understood Zech v 11. This House that shall be established in the land of Shinar upon her own base. And in Daniel xi 36 on to end of chapter, also 2 Thes ii.

I have long thought that it would require a Catholic Jew king to sit in the Jews' new temple, in order to fulfil the Word of God, but I may be wrong, so let any one that will, write on this subject.

Brethren, we are living in a time when men's hearts are failing on account of the things that are coming on the earth, so let us watch and be sober.

Mrs. Clark McClelland.

Dear Restitution:

Please find money order enclosed for three dollars, which is a free will offering from Sister Kreger and myself, for the poor fund, so as to help send the dear Restitution to the poor and needy ones. We pray God may bless the offering, and may it bring gladness to the hearts of others. We had a nice Bible class of 40 scholars last winter and spring, but I took sick and had to leave here, but am some better again, and hope to resume the work again as soon as I am strong enough. I love the dear Restitution, as we are so isolated we would not know what to do without it, will send in our subscription a little later. We sometimes feel so weary, and knowing that we may not expect the betterment of the world in general that it makes us at all times feel like saying, Oh, Lord, thy kingdom come.

Your sister in the Blessed Hope.

L. R. Freer.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

Poetry.

Courage.

The hardest things to bear we never tell;
We wear a mask to every human eye;
We smile, and bravely answer, "All is well!"
But naught is hidden from the Deity.

How good it is that One can surely know,
And give the sympathy for which we yearn;
Strength in our weakness, patience in our woe,
And cheer to meet the worst at every turn

Of life's most crooked pathway. It is best
There are both hills and valleys on our way;
The level ground gives little for a test
Of brave endurance, or a strenuous day.

Fight hard or no one wins. Tell him, aside,
Of all the disappointments, all the tears,
The wrecks of plans, the hopes unsatisfied;
But show the world no sign of loss nor tears.

—Sarah K. Bolton.

Selections.

Why Did Christ Rise?

That Christ came bodily forth alive from the grave of Joseph of Arimathea, in which he was placed after his crucifixion, is the most conspicuous feature of the testimony delivered by the Apostles, amid much affliction, after the ascension. Of this any one may be satisfied by consulting the following passages: Acts ii 23; iii 14; iv 10; v 30; x 39; xiii 30-31, and many others.

Popular theology gives a very uncertain place to the resurrection of Christ. Think of this, and ponder the reason. The reason is that popular views of the death of Christ do not require his resurrection, though nominally recognizing it as a fact. Those views make the death of Christ the saving part of the work of Christ. The preachers say Christ died in our room and stead, and thus paid the debt that we owed, and that consequently we go free. If this is true, our freedom results from the death of Christ, and not from his resurrection.

But apostolic teaching requires his resurrection, without which, all that went before is of no avail.

Proof: "If Christ be not raised, your faith is vain, ye are yet in your sins." 1 Cor xv 17. How is it that the resurrection of Christ was a necessity before human salvation was possible? Because, without a risen, living Christ, there would have been no forgiveness of sins, and no attainment of immortality following upon his death. God does not save sinners direct. He cannot look upon sin. Adam's expulsion from Eden, at the beginning, and his holding sinners at arm's length ever since, exemplify his relation to sin, which is as much an established law as any physical ordinance of the universe.

1 He saves, but it is by Christ, whom he makes the Savior, by first bestowing life upon him for his obedience, and then giving him power over all flesh, to save as many as he pleases.

Proof: "He, Jesus, made supplication, with strong crying and tears, to him that was able to save him from death, and was heard in that he feared." Heb v 7. "He obtained eternal redemption," Heb ix 12. "He became the author of eternal salvation," Heb v 9. "He loved righteousness, and hated iniquity, therefore God exalted him," Heb i 9.

"Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him," John xvii 2. "Though he were a Son, yet learned he obedience," Heb v 8. "The Captain of their salvation, bringing many sons to glory," Heb ii 10. "He that raised up the Lord Jesus Christ shall raise us up also, by Jesus," 2 Cor xiv. "The dead shall hear the voice of the Son of Man, and shall come forth," John v 29. "He, Jesus, shall change our body by the power whereby he is able to subdue all things," Phil iii 21. "He, Jesus, shall save his people from their sins," Matt i 21.

2 Forgiveness of sins unto eternal life is only obtained through the request of a living Christ, in whom God is well pleased.

Proof: "I, Jehovah, will cause him, Israel's governor, to draw near, and he shall approach unto me,' Jer xxx 21. "He shall make intercession for the transgressors.' Isa liii 12. "Through this man is preached unto you the forgiveness of sins.' Acts xiii 38. "He is able to save unto the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them.' Heb vii 25. He is the 'one mediator between God and man,' 1 Tim ii 5. "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous, 1 John ii 1. 'We have a great high priest, passed into the heavens, Jesus the Son of God. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and grace to help in time of need,' Heb iv 14-16.

3 The dispensing of the results of the work of Christ is confided absolutely to the hands of Christ, who has been made the Judge as well as priest of his people.

Proof: 'The Father judgeth no man, but hath committed all judgment to the Son,' John v 22. 'It is he, Jesus, that is ordained of God to be the judge of the living and the dead,' Acts x 42. 'We must all appear before the judgment seat of Christ, that we may receive in body according to that we have done, whether it be good or bad.' 2 Cor v 10. 'I, Jesus, will give to every one of you according as your work will be,' Rev ii 23. 'The Son of Man shall come in his glory, and then shall he reward every man according to his works,' Matt xvi 27. 'The Lord Jesus Christ shall judge the living and the dead at his appearing and his kingdom.' 2 Tim iv 1.

Now for the practical application. It is not enough that you look to the death of Christ; you must look to his living judgship, and remember that unless you please him in the doing of commandments, there is no hope of your salvation. If you doubt it, turn and read the following: Matt vii 21-22; John xv 14; Rom viii 13; 1 Cor vi 9; Gal vi 8; 1 John iii 7-8.

Man Not Naturally Immortal.

Reasons why man does not possess an inherent immortal or deathless nature.

Because God only hath immortality. 1 Tim vi 15, 16. We are to seek for immortality (Rom ii 7); and if we possess immortality by heredity why should we be commanded to seek for it? It is a gift only to the righteous, Rom vi 22, 23.

Because we are to put it on at the resurrection. 1 Cor xv 52 54. God said to Abraham "Dying thou shalt die" (Gen ii 17, margin); and "Dust thou art and to dust shalt thou return" (Gen iii 19); and to Hezekiah that he should die and not live. Isa xxxviii 1.

Because "In death there is no remembrance of thee; in the grave who shall give thee thanks?" Psalm xxii 29. "He is forgotten as a dead man out of mind." Psalm xxxi 12. "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Psa cxlvi 4.

Because "There is no work, nor device, nor wisdom, or knowledge in the grave whither thou goest." Eccl ix 10.

Because the dead know not anything...and their love, hatred and envy are perished." Ezek xviii 4; James v 19, 20. "The dead praise not the Lord, neither any that go down into silence." Psalm cxv 17.

Because immortality is to be conferred upon the body, and not upon an invisible nonentity—"Who shall change this vile body that it may be fashioned like unto his glorious body. Phil iii 21; 1 Cor xv 44.

Because man and beast die alike, have one breath, go to one place. Eccl iii 19-20. "His sons come to honor and he knoweth it not, they are brought low, but he perceiveth it not of them." Job xiv 21.

Because a merciful God placed cherubim and flaming sword to guard the way of the tree of life, lest man have continual access to it and live forever in sin. Gen iii 24.

Because if we believe we naturally possess immortality we accept Satan's word ("Thou shalt not surely die.") in preference to God's Word ("Thou shalt surely die.") Let God be true and every man a liar. Rom iii 4.

Because the apostles preached Christ and the Resurrection (1 Cor xv 15 23); and not Christ and the immortality of the soul, as is now popularly taught. See also John v 28, 29; vi 40, 44, 54; xi 24; Acts iv 2; xvii 18; 2 Cor iv 14; v 4; Rev xx 6.

Because Christ has spoken from heaven: "I am he that liveth and was dead, and behold I am alive for evermore; Amen, and have the keys of hell and of death." Rev i 18. The firstfruits of them that sleep. 1 Cor xv 20.

Because Jesus Christ, our High Priest has entered the holiest of holies (heaven itself, at the right hand of God) and is there making intercession for us by the sprinkling of his own blood, shed once for all (Heb iv 14; v 10; vi 19, 20; vii 1; ix 24) and none can follow him there, for it was certain death to enter (Heb ix 7 12; Lev xvi 17; Num iv 17-20), look into (1 Sam vi 19) or touch (2 Sam vi 6) even the typical holy of holies, save by the high priest and those appointed by God.

Because nowhere do the Scriptures teach that man possesses an immortal soul and not once are the terms immortal soul, deathless spirit or never-dying soul used therein. But immortality only on condition of obedience is taught. Rom ii 7.

Be Strong.

The source of all strength is God, the Creator. This is self-evident. Even those who are strong in sin and rebellion against God have received their strength of will and purpose from God, but with it freedom of will, which they ungratefully misuse and abuse to rebel against and defy their original and true benefactor. The unchangeable God is no wise swerved from his purpose by this contingency, which has been foreseen and provided against. Such beings, whether human or angelic, will run their allotted course and then necessarily perish, because having exhausted their strength received originally, and also their allotted time, they have cut themselves off from its renewal by opposing the Creator's will. It is self evident that infinite wisdom cannot be defeated by the finite creature, thus permitted to take its own course for a time in order to show the utter folly of sin. Sin cannot be eternal, since this would be to divide the sovereignty of God. Sin is wisely permitted for a time, in order that God's intelligent moral universe may know by actual experience, either as witnesses or participants, that the least sin, permitted to run unchecked, will bring to absolute wretchedness and ruin a race, however noble and capable by creation, and destroy a world or a universe.

It is therefore clearly evident that moral strength to resist temptation, to do right and obey God, is the will of the Creator for every man, woman or child. This is to be in harmony with God and carry out the purpose of our creation. God will therefore readily give strength, that we may fully do his will as far as known to us. As man is free to obey or disobey, the condition of faith is imposed, which is simple trust in the goodness and wisdom of the creator. This is the most reasonable thing in the world, for it is certain that man's Creator must be wiser than the wisest man, and better than the best and noblest of mankind.

Faith in God will believe the gospel, accept the Son of God as a Savior, gladly obey him, and wait in patient submission to his will for the fulfilment of his promise to come again, bestow eternal life, and cleanse from all sin the earth over which he is God's appointed ruler and king. This is to be strong, and those who are thus in harmony with God will ask and receive the Holy Spirit, which is divine energy and strength within, to do or suffer whatever God may require of us, knowing that he will surely sustain, and at last reward for every service rendered him.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Psa xlvi 1-3. "Hast thou not known? hast thou not heard that the everlasting God; the Lord, the Creator of the ends of the earth fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faith and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall, but they that will wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint." Isa xl 28-31.

Servant of God, strength is yours for the asking; divine, unfailing moral strength now, intellectual and physical strength hereafter. It is God-like and Christ-like to be strong. Therefore, "Be strong in the Lord and in the power of his might." Yea, be strong!

As Good a Christian as a Jew.

Of Oscar S Straus, who became Secretary of Commerce and Labor in President Roosevelt's cabinet, the *World's Work* says:

"It is no offence to say that he is as good a Christian as he is a good Jew, for he is of a liberal faith. Yet the fact that he is Jew has a meaning—or may have, to the old world. He happens to be the first man of his race to sit in the President's cabinet, although Isador Straus, his brother, declined the Postmaster General's portfolio under Mr. Cleveland, and Joseph Seligman declined the portfolio of the Treasury under President Grant. Mr. Straus has not only the general qualities called for by the post that he will take, but a special fitness for his particular portfolio, for he knows both the commerce and his labor by close study, by personal experience, and by a sympathetic interest in the practical affairs of each."

Where are the Dead.

Job asks the question in another form; "Man giveth up the ghost and where is he?" Mark, he does not ask, "where is his ghost," but "where is he, the man?" Human philosophy has never been able to answer this question. Science throws no light upon the dreary abodes of death. All is alike dark to human reason and speculation. Poets have sent the spirit into far off worlds beyond sound and sense. Theologians have invented a hell and a heaven for the spirit after the body dies, and spiritualists have opened up a sort of spiritual commerce with the departed shades. But in all these theories we find nothing satisfactory, nothing real. Aside from the Bible there is no light shining upon the gloomy land where the dead are sleeping. That period between death and the resurrection seems to be a quiet sleep for the weary aching heart. Job says, "O that thou wouldst hide me in the grave; that thou wouldst keep me secret until thy wrath be passed; that thou wouldest appoint a set time and remember me." This looks like rest. David points to the same sweet repose in 6th Psalm: "Return O Lord, deliver my soul: O save me for thy mercies' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks." Again says David: "The dead praise not the Lord, neither any that go down in silence," (Psa cxv 17.) "The grave cannot praise thee," says Hezekiah. The whole volume of inspiration is a unit against the idea of the dead being in some fairy world. "If I wait, the grave is my house, says the man of Uz. If, then, the dead are in quiet sleep awaiting the coming day of life, how precious to the dying children of earth is the promise of life and the resurrection. Christ was placed in the grave, but it could not hold him. The hour is coming when the dead shall hear the voice of the Son of God and come forth. Those who fall shall rise and amid the growing brightness of the perfect day they will wear the crown of life, victorious over death. The sepulchre of David was with Israel when Peter was discoursing on the day of Pentecost to the multitudes, and it was there said, "David is not ascended into heaven." No promise this side of the resurrection. That is the day of life, of the crown of victory. Men may strive to beat back the tides of death, but they will surely come. There is a light shining on the grave, there is a promise to the quiet sleeper; there is a hope beyond the night of dreary watching. The life-age is about to dawn, the golden lamp of faith will yet shine brightly in the valley of death, and beyond we behold the Dayspring from on high.

We have reared monuments to our dead; we have written epitaphs on marble; we have watched over the silent grave with bleeding hearts. But this is not all. We have heard the prophecy from the sacred depths of God's own eternal truth; "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew shall be as the dew of herbs and the earth shall cast out her, dead."

Death holds some, the grave holds others, while others are sleeping on the ever moving floors of the sea. But from all these the resurrection voice from the great white throne will call them forth to golden crowns shining beyond the reign of death.

The dead, then, are awaiting the morning; they rest in hope, and when quickened from their earthy pillow will come forth in the white robes of immortal life, bearing palms before the ever blessed King. "I shall be satisfied," says David, "when I awake in thy likeness." The awakening comes in the morning of joy after the night of weeping is past. Glorious hope! Blessed assurance! We will wait in patience, bear the burdens, hold to the promise, and trust him who is "the Resurrection and the Life."

It ought to be evident to each one of our friends that know the trials of the hour, that a dollar comes in very handy at such a time. Please do not quench the promptings of your heart, but send us what you can right now. We thank you sincerely.

Communicated.

Editor Restitution:

Please find enclosed clipping telling of the death of our dear mother, which we would like published in THE RESTITUTION, as she was a strong believer in the doctrines you advocate, to the last.

MRS. S. TRELOAR.

Mrs. Sarah Lee, or Grandma Lee, as she was affectionately known to her large circle of friends and relatives, was laid to rest in the Carpinteria Cemetery Monday afternoon, death having overtaken her early Sunday morning. The community at large laid aside its activities and came together in the Presbyterian church at two o'clock Monday afternoon to pay its respects to her, whose life had been one of singular faithfulness and beauty. Some time before her death Mrs. Lee expressed her wishes regarding her funeral, and these wishes were carried out in every possible particular. The services were conducted by the three resident ministers of the valley, Dr. Tubbs, Rev. C. A. Hyatt and Rev. T. C. McLean. The singing was beautifully conducted by Mr. and Mrs. Southwick of Santa Barbara, old-time and close friends of Mr. and Mrs. Lee. The pall-bearers were grandsons of the deceased. The many beautiful flower tokens expressed in blossom the thought of esteem and affection in the hearts of all.

Sarah Dawkes was born almost a century ago, in Bedfordshire, England, in 1818. In the year 1845 she married C. J. Lee, and soon after they came to America and settled in Wisconsin near the present site of Beloit. The country was then practically a wilderness, and Mr. and Mrs. Lee, experienced much of pioneer life. When gold was discovered in California, Mr. Lee became a forty-niner and took up claims in Sierra county at Forest City where Mrs. Lee joined him some time later. In 1866 they returned to Wisconsin and engaged in farming until 1893, when they came to California again and located in the Carpintaria valley, where they have since lived. Six children were born to Mr. and Mrs. Lee, three of whom are living—Charles Lee of Correctionville, Iowa, Frank Lee of Milton, Wisconsin; and Mrs. Samual Treloar of Carpintaria, who for a number of years has been devoted to the care of her mother and counted no sacrifice too great if it but added to the comfort and happiness of her parent. Twenty-six grandchildren, thirteen great grandchildren and one great great grandson are the descendants of Mrs. Lee. Almost up to the last Grandma Lee was a regular and faithful attendant upon church services and Sunday school, and it has been contended that she and Mr. Lee, the oldest couple in the county, attended Sunday school most regularly. Her mind remained clear to the end, and she was soothed and sustained by her unfaltering trust in her Heavenly Father.

Editor Restitution:

I am so thankful to you for continuing to send me the grand, good, old RESTITUTION. I take so much comfort in reading its blessed pages. It is so cheering to my lonely heart. I wish I could pay you for it; but I cannot work any more to get money; but you will get your reward when Jesus comes. I was to meeting last Wednesday night, and the speaker asked the question, Where are you? Yes, where are we! We look over the world today and see where the true church of God has drifted to since the apostles fell asleep. See the different sects and faiths. See how they differ from the true church, and see what confusion they are in. Just as Paul told Timothy should come to pass in the last days, and we are living right now in that time. Pretending Christians are afraid to talk to poor me in their meetings. They don't want to hear about Jesus coming back, or his coming kingdom. They don't want Jesus to come and reign over them; but they have immortal souls that fly to heaven when they die. I do not see where they got their immortal souls, for it is one of the devil's lies that he invented to deceive the people. I can praise the blessed Lord that he ever opened my eyes and called me out of Babylon. Dear brethren let us fight the good fight, and lay hold of eternal life, and when Jesus comes we shall receive a crown of glory that fadeth not away.

Yours in the blessed hope,

B. W. REESE.

P. S.—In regard to the question in a recent issue, I think to be banished from the Lord and from his kingdom, and the joys of the blessed forever would be worse than death. Oh how I wish I could be to your good meetings and hear the blessed true gospel proclaimed by our dear brethren.

Pray for me, that I may be restored to health again if it be God's will.

B. W. R.

Announcement.

The Southern Illinois Conference will be held at the Restitution Church, eight miles south of Casey, Illinois, beginning September 25, and end October 3. All are invited to attend. Preparation will be made to care for all who attend with no cost except transportation. All parties come to Casey and we will meet you with conveyances. Please write and let us know if possible, what day you are coming. Trains from the east arrive at 10:00 A. M. from the west at 12:04 noon.

There will be preaching each evening on week days, and on forenoon on Sunday. Bible School each afternoon, the topic announced each day.

Preaching brethren are Robert G. Huggins and L. E. Conner. Come, everybody is welcome. Come the first day and stay.

Direct all communications to Lewis Weaver, R. R. No. 3.

B. J. WOODS, Sec'y.

Items.

God's loving care is over you. Be not afraid.

"Thy Word is true from the beginning; and every one of the righteous judgments endureth forever."

Men seldom improve when they have no model but themselves to copy after.—Goldsmith.

"A religious life begins and grows like any other, into a fuller and more perfect state. We get our life from God. We must take care that it grows."

At the final reckoning, the little things done in a loving, Christian spirit, will surprise us by the magnitude of the reward they bring.

In the tumult of the world, where every life is invaded and encroached upon by the "pride of man" and the "strife of tongues," we wrap around us the robe of God's eternal mercy in Christ Jesus, and look out undaunted upon the dangers that cannot harm us.—Phillips Brooks.

"His inheritance in the saints" denotes not only his possession, but also his entire control. It speaks of a Christ-governed life, in which all choices are submitted to him, in which he has the absolute disposal of time, money, efforts, home, influence, intellect, and is indeed the "Lord of all." Are our lives thus Christ-controlled? And if not, why not?—J. Stuart Holden.

Many men say that when they know, they will act; Jesus says that if they act they will know. He knows that light will come through doing, and not through dreaming. No one can have a true idea of right until he has done it, and reverence for a truth comes only when its meaning has been made definite in experience at some cost. In other words experience makes both understanding and appreciation possible. It is vital therefore, that we put present belief into action, in order that belief may grow; for in this way alone do we furnish ourselves with that deepening experience which can lead to greater truth. Mighty convictions are born from truth lived out.—Sabbath Recorder.

While in Troas Paul's third supernatural revelation came to him in the form of a vision at night. This vision clearly indicated the line of duty. It meant that Macedonia needed the gospel and there were souls there ready to receive it. Paul's one business was to lead men to Christ. He regarded every call made to him as a summons to preach deliverance from sin. At this time he became conscious that extensive labors were assigned him. It was not because Asia had been fully harvested that he was called to Europe, but because harvest time was fully at hand in Macedonia. Paul was ready to act as soon as he knew the will of God. The use of the pronoun "we" indicates that his conviction was shared by his companions and that all were eager to reach the new field of labor. The figure used here is that of reaching a conclusion by putting things side by side.

We trust all who know their time has expired, will realize how important it is that they renew promptly. To make out and mail statements to each is quite expensive, and most all already know when their time runs out, so that it is not really necessary. Please take note of this, friends.

Communicated.

Wandering Evangelist.

As a strong believer in prayer I do not believe that we class ourselves with fanatics in trusting to the directing providence of the Father, or in saying to the Elder Brother with the confidence of a child "lead me!" for he has said, "I am with you always, even to the end of the age." "The end of the age"—it must include promises to us until he is present in person, which will be when the Christian age shall end.

At Phoenix, when it was published all over the United States, through THE RESTITUTION, that a brother is sick in the Arizona sanitarium, it was faithful brethren from the Atlantic to the Pacific, and from the far north to Louisiana, that ministered unto me an answer to prayer.

Now I am away here in Colorado still determined to follow the injunction of Paul, "But watch, thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry." The Iowa Conference is in session at this time. I had ambition to seek prospective work in that State, but did not desire to contract for work if physical disability should cause failure and disappointment. I designed to start sooner, but a delayed telegraphic communication prevented my starting till the morning of the 11th. I saw I could not get my appointment on the 13th; it was depressing, so much so that I could not enjoy the scenic line of the world, as under other circumstances I might have done, as we moved northward and eastward out of the heat of Arizona on to the cool hills, ridges and mountains of north Arizona, New Mexico and cool Colorado. On reaching Canyon City, and traveling through the Royal Gorge and up to an altitude of 10,000 feet, the wild grandeur was magnificent, even to one that has seen so much of the great west.

I reached Montrose, Colo., on the 14th, where I met Bro. Asher with horse and buggy to take me 5 miles out to his home.

I was to begin on the 13th, but in getting there it proved the traditionally unlucky 13th number. So we got a congregation of 8 adults and 2 babies together on the evening of the 15th, and postponed meeting until the evening of the 21st, and talked to a slightly increased number—as many as the Savior most usually talked to. As is often my custom when meeting with a new congregation I spoke from the words, "And now abideth faith, hope, love, these three, but the greatest of these is love." I spoke the next evening to four times the number we had on the first occasion, still it seemed small compared to hundreds of congregations of the northwest. But I was feeling stronger and more vigorous in comparison with some of the depression I had passed through, and it was inspiring to get a congregation together on a summer evening, and to see the young people voluntarily gather around the organ and sing, and to see both old and young give such close attention to what seemed wholly new to them, "The gospel of the kingdom."

As harvest time and a growing moon persuaded me that a week later would be more favorable for a doctrinal series, I announced the meetings to begin on the evening of the 28th. I had already given up getting to the Iowa Conference.

I feel sure that if my work is destined to Iowa or any other state where the gospel has been published for years, or if it is for me to still toil on at pioneer work, the way will be made manifest. If I should be destined to remain in Colorado in order to teach the faith to those with whom it seems entirely new, I feel assured that there are faithful brethren who will kindly keep eyes on my work. I know of no organization of the Church of God in Colorado, but would like to communicate with such if they will write to me. The brethren in this neighborhood are Brother and Sister Asher and Sister Baker, whom I immersed when they lived at Phoenix, Arizona, and with whom I expect to find a pleasant home till I respond to other calls. These brethren are located in a valley at an altitude of some 5000 feet. They are in a rural place five miles from Montrose, and less than a quarter from the Riverside School house, where our meetings are held.

My account with the donated fund stands, Received $60 00, Travel $23.-60, Three days of work $4.50. I hope the surplus will save souls.

W. L. SKEELS

Announcement.

The Southern Illinois Conference will be held at the Restitution Church eight miles south of Casey, from Sep. 26 to Oct. 3 inclusive. Names of the preachers and programme will appear later.

B. J. WOODS, Sec.

The Annual Conference of the Church of God for Indiana will be held at Rensselaer, Indiana, commencing Sept. 30, and extending over Sunday Oct. 3.

Program and particulars later. Let all who possibly can make an effort to attend. We expect a good meeting.

J. H. WILLEY, Pres. Ind. Con.

Indiana Please Notice.

The yearly conference for Indiana is to be at Rensselaer early in October. All who come please notify Sister Flora Harris beforehand, so that all may be in readiness.

Now brethren, Indiana has possibilities for a great work the coming year, and much of our success will depend on this conference. Come. We have a large membership and generous means. We have several strong congregations for edification and many scattered members who will be able to aid in evangelizing new localities, by affording a good opening. We have many earnest young people at work in Bible Study. We have several good Sunday Schools and Berean Societies. We have several young men ready to go to preaching. All we need is to take new heart and unite our forces. Let us get our numbers in touch with each other, combine our finances and efforts and all put our talents together for united work. Let each congregation see to it that several leading members from your church are at conference. If agreeable, pay their way. Let as many isolated members as possible come and be renewed for another year. We expect one or two new speakers, and many of the old faithful ones who have served so well. Many new and important things are likely to come up. Come in a Christian spirit of love. Bring your enthusiasm along.

In order for better work in Berean and Bible study, pastoral oversight and evangelizing, it is desired that the secretary be furnished with the names and addresses of all members in the state. Let each secretary of a congregation please send a list of your members to her and all isolated members do the same by a postal card to Lydia Railsback, 621 S. Fellows St., South Bend, Indiana.

J. H. WILLEY.
Pres. Conference.
JOSEPH WILLIAMS.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

J C Daniels	50
Edwin Wood	1 00
N E Nelson	3 00
A friend	1 00

Indiana Conference.

SEPT. 30 TO OCT. 3.

The Rensselaer Church, where it is to be held, is desirous to have a full attendance, therefore sends greeting: Come all who can. Ample provision will be in readiness to care for all who may come, in the way of sustaining the "outer man" with food and rest; with due care however that the fare be not gorgeous, destroying or impairing the relish for the food from the spiritual store house, to "renew the inner man" (Christ in you the hope of glory) to be ministered by those assembled. Come with vessels well filled to give liberally, as giving will not diminish, but increase the amount in store, whereby all may share in the sweet comfort and rest in Christ, having a foretaste of that "feast of fat things" when the Lord of hosts shall reign in Mount Zion, destroying the face of the covering cast over all people, and the vail that is spread over all nations. Begin at once to make arrangements to be at the Conference from start to finish.

D. T. HALSTEAD,
MATTIE BENJAMIN, Sec.

Try THE RESTITUTION, $1.50 a year

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A M. to 12:30 P. M. Order of services.—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 308 N. Willow Ave. (Austin Station) Chicago.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Hindu Literature.

This book of over 400 pages is of special value to the young people in order to enable them to meet the attacks upon Christianity from Theosophists and others. It has been fully endorsed by the most eminent Oriental scholars of Europe as being authentic, and the historic facts here presented are unimpeachable. A few copies of this standard $1 50 book may now be had for $1.00 a copy post paid. It is used in colleges and universities. Send all orders to Mrs. Elizabeth A Reed, 1311 Balmoral av, Chicago, Illinois.

THE RESTITUTION is only $1.50 per year. Try it a year.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D.C. Roblson's tract. We do not keep them in stock, as they are handled by the authors direct.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 80 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1 00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

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Cunningly Devised Fables, 28 pages Price 10 cts.

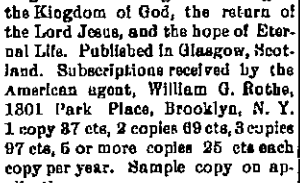
Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1801 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.



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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet o 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Heir the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10648 Ashbury Ave. N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 10648 Ashbury ave, N E Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVIII. PLYMOUTH, INDIANA, SEPTEMBER 15, 1909. NUMBER 35.

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IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Perfect Through Suffering.

God never would send you the darkness,
If he felt you could bear the light;
But you would not cling to his guiding hand
If the way were always bright.
And you would not care to walk by faith,
If you could always walk by sight.

'Tis true he has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach Home at all
If pain did not guide them there.

So he sends you the blinding darkness,
And the furnace of seven fold heat;
'Tis the only way, believe me,
To keep you close to his feet—
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's
And sing, if you can, as you go;
Your song may cheer some one behind you
Whose courage is sinking low;
And, well, if your lips do quiver—
God will love you better so.

Communicated.

Salvation What is it?

We are constantly hearing something about Salvation when among religionists And we think that those who use that word most frequently would be puzzled to explain what they mean by it,—and still more puzzled if they had to give a Scriptural exposition of the term. Lexicographers tell us that salvation is the act of saving; this may satisfy a few unreasoning people, perhaps, who do not care to know the why or wherefore of things; but we think there are others who would like to know how it happens that man needs to be saved; would like to know what ails them before they take any remedy whatever; and as we consider this a wise course to adopt we will attempt to crowd into one article an epitome of the whole matter, beginning at the point of time when there was no man.

The strata of earth proves that it was made for just such a creature as man is, because in its bowels are vast stores of iron, copper, tin, zinc, silver, gold, lead, oil, coal and a great many other things that man has found a use for; and its soil produces just what he needs to sustain him, and it was not till the earth was fitted up to suit such a creature that he was introduced. He came just at the right time, but where did he come from? Only God, who made him could answer that question. [illegible] happily he has done this. Gen [illegible] says he was formed of dust of the ground, and Gen iii 19 [illegible] in the following words [illegible] Adam: "In the sweat of thy face shalt thou (Adam) eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shall thou return." This shows where he came from, what he was made of, and what was to become of him. Before we go [illegible] note,

1. There was no man till he was formed of dust.
2. God being true, only dust entered into man's composition.
3. After man's formation from dust, he was caused to live. This caused his eyes to see, his ears to hear, his hands to handle, his brain to [illegible] remember, calculate, his [illegible] taste, and speak,—in fact to do all we see him do. But what caused him to perform all these functions? Ans.

God being true, the Breath of lives was the cause,—the only cause, as proven by Ps civ 28. It says, "Thou takest away their breath, they die, and return to their dust. Simply deprived of what first gave them life, and they are unmade. There was no man before he was made,—there is no man after he is unmade. But why was he unmade? Not because he was not perfectly formed, and his whole organism worked harmoniously. It was a very good organism. But an exquisite piece of [illegible] was not what he was formed for. The Creator is a moral being,—a holy being,—a God of love and truth, and justice. And, although Jesus [illegible] the flesh "profiteth nothing," God had organized the flesh of man capable of developing a character in keeping with His own—a Godly character, a moral character. He had the faculty of loving God,—reverencing him, believing him and obeying him. God's sole object in the formation of man was the development of character resembling his own. The faculties man was endowed with, mentioned above, were for this purpose, and best adapted to this purpose. Here we ask the reader to pause. Before he goes any further we want him to realize the difference between the mechanical action of a machine that is obliged to do what it was intended to do, and a living moral organism that is capable of choosing the right and rejecting the wrong. Such a creature man was. He was capable of choosing his own course and permitted to choose it, and did choose it.

A moral character could be developed in no other way. A man without a will of his own could develop no character of his own; and of necessity would be only a living machine, to be set in motion and obliged to do just so, and in no sense responsible for his conduct, and therefore could be amenable to no law, nor rewarded nor punished on account of it. Man under these conditions would be on a level with the brute creation, not being eligible to glory, honor and immortality.

But, as we have shown that man was fearfully and wonderfully made was afterwards sentenced to be [illegible], and returned to the ground he was taken out of, we must now show the reason why this was done? We have referred to the irresponsibility of the brute, and the responsibility of the man, and now we will show that God created him as personally responsible for his action. He gave him one law to test him. He was told he could eat of every tree of the garden except one. If he ate of that he should die, surely die. He ate of it after this fair warning of the consequences, and the words: "Dust thou art, and unto dust shalt thou return," is the sentence of [illegible] threatened him. God's own explana- [illegible]

[illegible] Faith. [illegible] they might have taken of the [illegible] the Garden, but [illegible] Gen iii 22-24 shows [illegible] driven away from it lest they eat of that also and become immortal in sin,—so that no Saviour could save them. In this way, if they failed of Salvation by the Saviour they would [illegible] but dust. On the other hand [illegible] would not prevent their dying, but the [illegible] would redeem them from death [illegible] the Kingdom of God on earth. All God's promises of this life after death to inherit the Kingdom of God has [illegible] The [illegible] Gospel [illegible] the promise [illegible] the Serpent's head.

These [illegible] plan [illegible] to Abraham and Christ, Gen xii 17, xv 11-17, and [illegible] to Isaac and Jacob and wonderfully enlarged to David, 2 Sam vii 12-16 and xxiii 3-5, and Ps lxxxix. These comprise what Paul calls the covenants of promise, Eph ii 12, and shows that those who are strangers to them are Godless, Christless, and hopeless, and Peter says of these same promises, 2 Pet i 4, that they are exceeding great and precious, and that it is by these we can be made partakers of Divine nature. This furnishes infallible evidence that these covenants are the foundations of the Gospel and as Paul in Eph iv 4 says there is only one hope, and then [illegible] hope was, viz., "For the hope of the promises made of God unto our fathers," (Abraham, Isaac, Jacob and David), it becomes a serious question for every one. "Am I hoping for the promises Paul hoped for? If not, and as there is but one hope, what will become of me?" And [illegible] Christ was made a curse that the blessing of Abraham might come on the Gentiles, Gal iii 14 it becomes very serious, indeed. The promise of land for God's Kingdom is in that covenant, the King of that Kingdom is nominated in that covenant; the throne is also promised [illegible] and the capital city, and the [illegible] and their subjects, and the [illegible] of all nations is assured.

[illegible] this comes Jesus to tell that Kingdom of God was coming, and commanding [illegible] in view of its coming, and [illegible] was going to [illegible] to receive that kingdom [illegible] would return and [illegible] glory. [illegible] blessed of [illegible] inherit the [illegible] Matt xxv [illegible] he had said [illegible] Sermon on the Mount, Blessed [illegible] they shall inherit [illegible] the earth, [illegible] is found [illegible] 9, 10 [illegible] Abraham, all [illegible] resurrection [illegible] never realized what was promised. Heb xi [illegible] proves that [illegible] and all the faithful away [illegible] expected to realize [illegible] God promised [illegible] verse 8 shows [illegible] as a stranger should after [illegible] his inheritance—in resurrection. See verse 35. But that [illegible] was only typically confirmed with the blood of beasts. It [illegible] the spotless blood of the woman's seed, the Seed of Abraham and Son of God to confirm it and bring it into force. And so he said at the last supper "This is my blood of the new covenant, shed for you." This covenant is the everlasting covenant because it covenants everlasting life after death, and the kingdom [illegible] with us at [illegible] glory.

[illegible] not give life after death till brought into force by the death of [illegible] Heb [illegible] who was the first fruits from the dead, the first-born among many brethren, was himself raised from the dead through the blood of the everlasting covenant which he shed. [illegible] says the God of Peace brought again from the dead our Lord Jesus, the Great Shepherd of the sheep, through the blood of the everlasting covenant.

And now, dear Reader, do you want to share the blessings of Abraham and his seed, the Christ? Do you want to live and reign as a king and priest with Christ, and sit with him upon his throne, Rev iii 21, and have power over the nations as he promised in Rev ii 26, 27, when he possesses what Gabriel promised his mother, Luke i 32, at his return to rebuild David's tabernacle as is foretold of him, Amos ix 11, 12 and Acts xv 16, 17, and possesses the kingdom under the whole heaven, for ever, even for ever and ever, Dan vii 18 and 27. Do you want all this blessedness?

[illegible] you must accept all the promises of it as Gospel, in connection with the offices and work of Christ, as His sacrifice in our behalf, his being raised from the dead for our justification,—his office of Mediator for all God's children at the court of heaven, and then renounce sin, and be baptized into Christ's death in order to obtain his [illegible] your sin covering, then live godly while you live in the flesh, and ever be looking for that blessed hope, and glorious appearing, and all will be well.

M. JOHLIN.

Story of a Happy Christian Life.

SECOND SERIES NUMBER 13.

What a sad ending to a young devoted Christian life, was that sudden taken off of Brother Clowes daughter. Yet God has worked perfect resignation in the heart of that once almost distracted mother." Of her three daughters, one was married a year after the death of her sister, the other, a girl of sixteen, was still at home, at the time of Auntie Willard's visit and one day as they sat conversing, said, "Mother I wish sister was alive." The mother replied, "I do not." "Why, mother?" questioned the daughter. "Because she might have married a bad man and lived a wretched life. God knew best."

Then she told Auntie Willard that her deceased daughter was engaged to a young man who afterwards proved utterly unworthy, his own father averring that "she better be where she was than to have been his wife."

Auntie Willard said Sister Clowes, was a lovely woman, she had been paralyzed and helpless for years but was now walking and could lift her arm though not able to use it. Bro. Clowes waited on her with all the kindness and loyalty of a youthful lover.

Auntie Willard had got acquainted with some of these Allegheny friends at Wilbraham, and perhaps I may tell you of a former visit made here when we are through telling of her visit to Titusville. This place is in Crawford County in Northwest Pennsylvania. From Allegheny City you go by railroad 68 miles to Brady's Bend, then by stage 9 miles over almost impassable roads to Petrolia, Butler Co., where Lyman Willard lived, and then north to Titusville. Petrolia was a new place, yet Lyman had a good practice, as his predecessors had all fallen out of line through intemperance.

There were no meetings in the place, and the only open doors for young men, outside their own homes, were the beer-shops and billiard-parlors. But Auntie Willard and Maggie hearing of a meeting in a school-house on a hill outside the town, picked their way through the mud to the place, [illegible] having seated themselves, discovered that it was to be a Catholic service, and that it would detain them too long to stay. So making explanations to those nearest them, they quietly withdrew.

I do not know when Lyman and Maggie's marriage took place, but they had taken a little baby-boy as their own and it had died. Father had seen Maggie when he was east and thought her a very sweet woman. I think she was one in faith with her husband.

Brother J. V. Himes spoke at Titusville the last evening in April. He and his wife had been visiting her brother in a near-by city, then going on to Rochester. They had called at Titusville to visit a Brother and Sister Dodge and this brother had invited his neighbors to come to a little meeting at his house.

"The discourse was a most finished one on the first and second advents of our Lord. It gave great satisfaction as was evident from the glowing remarks that followed. A Presbyterian minister was present who rose and said he 'had not been taught in college nor by man, but from God with an open Bible before him and he had been preaching just the things he had heard this night, and as fully, with the exception of the death of the spirit of man; that he did not see, and only mentioned it to define his position. His labors,' he said 'had been blessed in raising up two earnest working churches, and all that astonished him was that ministers and people were so ignorant on these subjects, when they are so fully set forth in the Bible."

An Episcopalian gentleman was also present who had traveled extensively in Europe, and in Palestine. He said he "had met a clergyman on the Mount of Olives who avowed his belief in the near Coming of Christ as unmistakably as he had heard it tonight" and then said "This is the clearest exposition of the subject I have ever heard, and I am deeply interested as I have already been reading on the subject." The President of the Young Men's Christian Association was also out and spoke at length, he being a full believer with us, and an earnest worker; going about distributing tracts, and living his religion. He was delighted with the discourse.

One young man from down Oil Creek, a convert of Brother Hastings, also spoke warmly and feelingly, "There was," he said, "but one other believing family in the place where he lived besides his own," and Auntie Willard says, "I encouraged him to meet and read the Bible and pray with this other family and thus keep up their interest, and it maybe draw in others."

"Before the friends dispersed it was proposed that the believers in Titusville meet together and exhort one another and break bread on the first day of the week, as Brother Dodge is a minister of the Gospel. Brother Himes encouraged it strongly and it was decided they would. So," Auntie Willard says, "I concluded to stay over another Sunday and meet with them." Nelson Willard and Artie, his wife were delighted with the meeting, and Brother Dodge, "hoped Bro. Himes would come again so as to get the subject before the people in a public hall or church and he promised he would.

Brother Himes, could do fine when he spoke on the coming of the Lord, but was not so good on other topics. He was a man of medium size and fair-looking, though he had somewhat of a stubby-nose. Sister Himes was in poor health, but had the appearance of being a sensible Christian woman.

Sister Roter was expected home by streamer from San Francisco to New York, about this time. No clue is given as to where she had been. Auntie Willard was also going home on Tuesday.

AUNTIE WINCE.

To Be Continued.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

What Love Does not Do.

Love is not a tyrant, but it is an imperial master. There are some things it bids us shut out from our lives forever. It is always ready for the surgery which would cut away what endangers the life. With very candid and honest eyes love looks upon the world. When any way of life or any way of speech puts an obstacle in the path of another man, it repudiates it. It is not so much that it has a tender conscience, as that it has an honest conscience. We are in a social network where we are responsible for other lives as well as our own. And if my life is making it harder for some other man to win moral victory, my life must be changed. Here the temperance movement finds a firm foundation. It is a modern expression of the abstinence of love. The man who can look at all the havoc which intoxicating drinks have wrought, and then contentedly sip his wine, thoughtless of his own devastating influence, is either stupid or unloving.

The principle has very wide application. There is not a day when we may not see duty more clearly, choose our words with a new adequacy and direct the life with a new effectiveness, if we apply the test of love.

Why He Lost Friends.

He was always wounding their feelings, making sarcastic or funny remarks at their expense.

He was cold and reserved in his manner, cranky, gloomy, pessimistic.

He was suspicious of everybody.

He never threw the doors of his heart wide open to people, or took them into his confidence.

He was always ready to receive assistance from them, but always too busy or too stingy to assist them in their time of need.

He regarded friendship as a luxury to be enjoyed, instead of an opportunity for service.

We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

God is infinitely and unchangeably holy.

We trust all who know their time has expired, will realize how important it is that they renew promptly. To make out and mail statements to each is quite expensive, and most all already know when their time runs out, so that it is not really necessary. Please take note of this, friends.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, Sept. 15, 1909.

EXAMINE Your account, and give us a renewal of subscription if you can do so.

Circumstances of late have added somewhat to our expenses, and we do really need what is due us right now. This ought to be enough to say, and we will not add more to it, but trust that by thus calling your attention to the matter, all who know that their time has expired, will send in renewals at once, and so relieve our necessities.

We thank you for the favor.

Let all who have correspondence with Brother R. G. Huggins make note of his new address, as published in this issue: 10703 Hampden Ave., Cleveland, Ohio.

Any one wishing Photo post cards showing the membership of the Illinois Bible School for 1908 can get them by sending to C. L. Curtis, Oregon, Ill. We are informed that the photo is a good one, and can be had for 5 cents each by mail.

Once more we will say that it homeless for *persons* unknown to us to send communications that are signed only with initials. We must know who you are for our own protection. If you cannot trust us with your name and position, we cannot trust you.

On Monday evening Brother Joseph Williams made us a call. He is looking up matters for the coming Conference at Rensselaer, and trying to encourage the Berean work. His permanent address is now Hillsburg, Indiana, where letters may be sent hereafter.

The article on "Salvation. What is it?" has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each. 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to H. Juergensen, Barberton, Ohio.

Communicated.

Iowa Conference Report.

The 22d Annual Conference of the Churches of God in Christ Jesus, met at Waterloo, Iowa, Aug. 22 28, 1909, and the programme carried out as nearly as possible as it was published.

Owing to sickness Brother Reed of Chicago was not with us, which was a great disappointment to all, and especially to those who had heard him before and had an intense desire to see him and hear him proclaim once again the glad tidings of the kingdom of God.

We also regret that Brother Joseph Williams found at the last moment that it was not practical for him to fill his place on the program. Many of his friends were present, hoping to hear his words of cheer and comfort especially to the broken-hearted, as he has found them revealed in the Word of God. However we were very fortunate in having with us teachers and preachers who can fill any vacancy, and are equal to any occasion for doing good.

Among those present who helped us with their timely talks and excellent sermons were John Garton and Bro. Oliver of Kansas, Almus Adams from Nebraska, S. J. Lindsay and Eldred Marsh of Illinois, H. A. Dingman and J. L. Chadwick of Minnesota, O. J. Allard and A. J. Eychaner of Iowa.

It would be useless for me to comment on the good qualities of these speakers, as all are so well and favorably known, that their names are sufficient proof that those who were present were well repaid for their efforts in coming. Some of the subjects so clearly brought before the Conference by different speakers were God's plan of salvation, God's kingdom on the earth, the Resurrection, Age of Restitution, Signs of the times showing forth the budding of the "fig tree" and the restlessness among the dry bones of Ezek. xxxvii. a type of the restoration of Israel, and the nearness of the coming of the Great King, who will take the throne of his father David and rule from sea to sea, and from the rivers unto the ends of the earth, until he has subdued all enemies, and the kingdoms of this world are become the kingdom of our Lord and his Christ, or Anointed. These grand doctrinal truths or foundation principles were ever the prevailing exhortation to those who believe these things and show their faith by their works. Faith without works is dead. This is our day of preparation, our testing time, to prove whether we are worthy of that "high calling"—immortality—and qualified to be rulers in the kingdom of God. To walk not after the flesh but after the spirit; for to be carnally minded is death, but to be spiritually minded is life and peace. For you have the assurance that if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you.

Besides Brother Lindsay's very good sermons, he conducted a Bible class, taking the word "spirit" in all its various phases. Taking the different translations and uses of the word and showing that in every instance it could be translated force or power, and never has reference to a personal entity. Brother Lindsay had a complete knowledge of his subject, and we all felt benefitted after the lessons, and I am sure had a better understanding of the word than ever before.

Miss Evelyn Harsch, President of the Indiana Bereans, had charge of the young people. The Book of Esther was studied, and the lessons were very interesting and instructive. Miss Harsch is an excellent teacher, keeping the attention of the young people, making them think for themselves, and bringing out all the doctrinal truths and practical lessons. We feel grateful to Miss Harsch for her services, and know we were fortunate in securing her for this work.

We had also Mrs. Mary E. Teats of Chicago, National Evangelist of Purity of W. C. T. U. who gave us a very instructive discourse on social purity and influences of heredity.

It was a great pleasure to the Conference to listen to Brother Eychaner, who although just recovering from his recent severe illness, seemed to fade as Paul said of himself, made strong in weakness, and gave us some of the best sermons we ever heard. I am sure we all feel grateful to our Heavenly Father for his goodness to us in sparing his life, and we hope that he may grow better and stronger, and have many more years to work for his Lord and Master.

The official report is as follows:

President's report.

Cash on hand Aug. 23, '08,	$86 24
Paid out - -	1459.16
Cash on hand -	253.72
Subscriptions not paid -	200 00
Total received -	$1703 88

Secretary's report.

Nine ministerial certificates issued.
21 orders signed amounting to $1450.16

Treasurer's report.

Aug. 23, '08 balance of hand,	$86 24
Received Conference dues -	114 00
Received subscriptions -	1467 65
Organ fund - -	17.00
Miscellaneous rent etc -	18.00
Total - -	$1703.88
Paid out, - -	$1450 16
Balance Aug. 23, '09, -	253 72
Total - -	$1703 88

O. J. Allard's report as Evangelist.

Sermons preached for Iowa -	172
Sermons preached for Indiana	69
Marriage ceremonies -	4
Funerals conducted - -	5
Baptized - -	10
Received, Iowa conference	$514 00
Received, Indiana conference	120 00

A. J. Eychaner's report.

Sermons preached - -	75
Bible readings - -	85
Sunday schools - -	16
Received from conference	$338 00
Expenses - -	51.17

Almus Adams preached 54 sermons for Iowa conference—he and Brother Allard exchanging work. Part of the time was given to South Dakota and part to Iowa. He reported very good attendance and interest.

Eldred Marsh being in the State a short time reported seven sermons preached, and collected $47 50.

Report of Churches.

Eagle Grove, sermons 15, Bible readings 6, paid to conference $67.70.

Waterloo, sermons 18, Bible readings 9, paid conference $57 92.

Marathon, sermons 36, readings 17, paid conference $102 90

Sac City, sermons 21, readings 4, paid conference $220 32

Gladbrook, sermons 27, readings 7, paid conference $144 50

Laporte City, sermons 48, readings 27, paid conference $22 00

Hickory Grove, sermons 35, paid conference $124 60

Irving, sermons 7, readings 2, paid conference $85.00

Total sermons for churches 159

Bible readings 33.

Total services 192.

[These three footings not clear, but are given as sent.—Ed.]

Sermons in Evangelistic work:

Almus Adams - -	40
O. J. Allard - -	138
Total -	178

The following officers were elected for coming year:

President O. J. Allard, Ft. Dodge, Ia.

Vice President, A. J. Eychaner, Tampa, Fla.

Secretary Eva L. Stearns, Sac City, Iowa.

Treasurer G. P. Allard Jr., Ft. Dodge, Iowa.

Corresponding Secretary Mrs. Ada Moran, Clinton, Iowa.

The following motions were carried.

1. That a committe be appointed to solicit Conference dues. G. P. Allard appointed.

2. That all visiting members be invited to take part in all business deliberations.

3. That we purchase new tent rods and sides. Subscriptions taken that amount to $120 00.

4. That the bedding belonging to the conference be rented as follows—1 Comfortable and 1 pair of blankets for 10 cents a night for the first five nights, or 50 cents for the 10 days.

5. That the Conference Board have Evangelists for coming year, paying them for their services as seems best in their judgment.

6. That Conference Board issue Ministerial Certificates to those whom they deem worthy.

7. That we appoint a Conference Secretary to collect money and make reports. The following appointments were made:

Sac City, C. A. Nokes,
Gladbrook, Sadie Clark,
Irving, Ida Marsh,
Hickory Grove, Mrs. I. Fish,
Eagle Grove, A. M. Jones,
Waterloo, Mrs. J. Ellis,
Laporte City, Mrs. Herrick,
Marathon, Mrs. Beardslee.

8. Resolutions on Church discipline as recommended by the Illinois Conference, were read, but as the subject was to be discussed through The Restitution the coming year, a motion was carried to lay the question on the table.

9. That a vote of thanks be given the Ladies of Marathon for the comfortable so kindly donated to the conference.

The committee on Registration reported 206 in attendance at conference. Those from outside the State of Iowa were: From Nebraska, Almus Adams, Mrs. Mary A. King and M. A. Culpin; Illinois, S. E Kelly and wife, G. E. Marsh, Mrs. J. Marsh, Bernice Phelps, S J. Lindsay and wife, Joseph Williams, wife and daughter Grace, Viola Eaton, Daisy and Ethel Seymour; Missouri, Ida Ordning; Kansas Mr. and Mrs. Oliver; Indiana, Evelyn Harsch; Louisiana, Mrs. A. M. Siple; Oklahoma, Mrs. E. A. Rahe; South Dakota, Mrs. Inez Titus; Minnesota, O. J. Marsh, wife and children, Kate Abbott, Mark Abbott, George Berry and wife, Elder J. L. Chadwick Sunday School organizer, in Minnesota and Elder H. A. Dingman, Pastor of the Church of God, at Eden Valley, Minnesota. The last six named were delegates from the Minnesota State Conference of the Church of God. We were very glad to have these brothers and sisters with us, and although they came to us as strangers, soon learned to love them; for we found we were of one Spirit, seeking for truth and trying to follow in the steps of our Savior.

There were fifteen baptisms during the year and at the Conference, namely—Edgar, Lorene and Bernice Beardslee, and Anna Garton of Marathon, Mrs. Harvey Hilsabeck of Gifford, Leona and Hazel Goodsell of Cedar Falls, Cora Belle Marsh of Marshalltown, Mildred Everett of Fairbanks, Mrs. W. Crombaugh of Kozsta, Hazel White of Cola, May Gates of Oelwein, Luther Lorimer of Sac City, Myrtle Fisher of Avon, and Elmer Bergen of Stanhope.

The Treasurer reported as partial expenses for Conference ministers and speakers, $115 00. Rent for tents, $14 50. Total, $129.50

Collected for bedding and springs, $40 65. Also that there was $1800.00 in Treasury to commence work for the coming year. This includes subscriptions to Conference Fund and amount on hand.

Table committee reported. August 21, 20, sale of tickets for meals $213.81. Paid out for help and eatables, $189 29. Balance in Treasury, $24.02.

The committee on Resolutions present the following:—

Whereas:—We have been bountifully blessed the last year, in various ways, by the God of love, and in a special manner the past week by being allowed to partake daily of the feast of fat things prepared from His Word. Be it,

Resolved:—That each heart be lifted to him, the giver of every good gift in a prayer of praise and thanksgiving.

Resolved:—That we express our sincere thanks to our Conference Board, Evangelists, visiting Ministers, and to all others who have in any way contributed their time or means to help make a success of the present Conference.

Resolved:—That it is with grateful hearts that we acknowledge the receipt of the very comfortable comfort donated us by the Ladies Aid of Marathon.

Whereas:—We have been separated by death from several of our beloved company, Be it

Resolved:—That we express our deepest sympathy to the bereaved relatives, and commend them to Him who has said "I am the resurrection and the life," and we admonish them to wait patiently for his appearing.

State Town,
C. A Nokes,
S. J. Lindsay,
Committee.

Just at the close of the day, too late to read before the Conference, we received a letter from Uncle John Foore announcing the death of our Brother J. B Craton. Although not personally known to me, yet I have always heard that Brother Craton was a very zealous worker, doing all in his power to spread the good news of the kingdom. Our hearts are filled with love and sympathy for the bereaved wife and children, and yet we sorrow not as others who have no hope, for we know that precious in the sight of the Lord is the death of his saints, and he will watch over them, care for and protect them in their peaceful sleep until the trumpet shall sound and they come forth incorruptible. What a time of rejoicing it will be when the Sun of Righteousness shall arise, with healing in his wings, and there will be no more sorrow or death or crying in the land.

After being together for ten days, enjoying the companionship of those of like precious faith and partaking of the feast of spiritual things, it is with mingled feelings of joy and sadness that we each resume again the duties of life, and wend our way to our respective homes. Nearly every one attending the Conference throw aside for these ten days all the worry of the domestic circle, thought of business and the world, and abandon themselves to the delights of lifting their hearts in continual praise and thanksgiving to our Heavenly Father for his infinite love and mercy to the children of men; and we feel like Peter James and John when they were on the Mt. of Transfiguration: that it is good to be here. We would like to build tabernacles and dwell here forever away from the toil and care and persecution. But Jesus knew that for them as well as for us that the time was not come for us to dwell together, and that these little times of refreshing are only for a moment, to give us more faith and to make us stronger and braver to endure the cross, and make us worthy to be rulers in the Kingdom of God.

And just as there was waiting for Jesus at the foot of the mountain not only a poor boy to be healed of a terrible disease, but a struggling mass of helpless humanity waiting the touch of the Master's hand to lift them out of the darkness of ignorance and sin, so we must go forth from our time of refreshing not only better prepared to meet the petty friction of our every day life with one another, the jar of business and discord of the domestic circle, but determined to throw aside every weight and the sin that doth so easily beset us, and show by our lives that we are true disciples of the Lord Jesus; to be always able and willing to defend the faith once delivered to the saints, to give a helping and protecting hand to the needy and the fallen, and in our daily lives, reflecting as in a mirror the glory (or character) of the Lord, until we are transformed into the same image from glory to glory even as from the Lord, the spirit. Then we will have the assurance, whether we are asleep or awake, that when the call goes forth, "Behold, the Bridegroom cometh," that we will be ready and waiting for an abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ.

Submitted in Faith, Hope, and Love.

Eva L. Stearns, Sec.

Conditions East and West.

Having been privileged, through the kindness of the Ohio conference board, to make a visit among the brethren assembled at Springfield, these few words will express my appreciation of their hospitality, which was generous indeed, and the observations of one at a greater distance may afford suggestions of some little profit for the general welfare of our common good.

The Ohio brethren show good strength in their ability "to admonish one another", "in songs and hymns and spiritual songs," and in words of encouragement and edification. It is encouraging to see each member take some active part, as they do, and not get into the modern wrong way of merely a preacher and a congregation. They also show good clean lives as a rule, which some western localities might profitably emulate. This seems to come in part from their application of church discipline to morals and doctrine.

Perhaps the worst danger in this is that of becoming too rigid, and demanding too much of babes, especially on doctrinal differences. But these brethren do show a desirable unity. If this is attained by a general conference of all sections, we will more likely be correct than if by each locality clinging to its own peculiar tenets and refusing fellowship to all others. Let us show all the charity we can until conditions grow better. They surely will as the moral standard of the general membership improves.

In Illinois the good work of Brother Lindsay in Bible school teaching is showing good results. We had a good school and conference.

The brethren in both states might profitably spend more for gospel work, it would appear to one who, however knows only a little of these conditions. Let us all resolve to live a life of simplicity, spending less for vicious habits, such as stimulants like coffee and tobacco, and other extravagances and follies and devote that much more to some labor of love.

If I can serve any one in a pastoral way, address me at Hillisburg, Ind.

In fraternal love.

Joseph Williams.

Obituary.

William Albert Moore was born in Abington, Knox County, Illinois. October 25, 1859, and died September 7, 1909, in the Omaha General Hospital, after an operation for kidney trouble, aged 49 years, 10 months and 12 days. In the year 1887 he was united in marriage to Miss May Jones of Abington who with his mother and three brothers and four sisters remain to mourn his loss. At an early age he united with the M. E. church, and in the year 1889 while the writer was holding a meeting in his neighborhood, he responded to the call of the gospel, and was truly faithful to the end.

In 1885 he came to Frontier Co., Nebraska, and settled about 11 miles north of Bartly, where he lived for 24 years without making an enemy, but instead was beloved by all. Brother Moore was of rare worth, and how we shall miss him. But his work is done, and well done, and we sorrow not without hope. His is one of those cases where we feel confident of the future.

The funeral was held from the Christian Church of Bartley, and was well filled with relatives and friends. It was noticable that all his neighbors had driven that 11 miles to pay their respects. Surely he rests in hope and will respond to the Master's call. We spoke to the people of the future hope from Rev xxi 1 4. May the Lord comfort the lonely wife, as she is left entirely alone.

Almus Adams.

The Wandering Evangelist.

Locality, Riverside, 5 miles from Montrose, Colorado—a nice rural school house situated in a valley 1000 feet high. As it is alfalfa hay harvest to attempt a series of meetings during week day nights was deemed impracticable. So meetings were held Sunday night Aug. 15 Evenings of Aug 21 and 22, also appointed for Sept 4 and 5.

On Sept 4th, I received a letter for one of the brethren in Pomona, Cal., expressing gladness that I had got at work again, and the purpose of sending me small remittances as he could, if I could keep him informed of my locality. Who thanks! I had to tell him that he must depend on The Restitution for his information, as I had to write more than I was able. This evening proved too rainy for a congregation. As it is but a short distance from Bro. Asher's home he and I went over, but as I had announced that there would be no meetings on rainy evenings, it would have been as well to have remained at home. On Sunday Sept 5 and evening it was too stormy for the people to gather for their Sunday school or any meeting. So we will try to keep in good cheer as long as we are doing all we can to gain health and converts and feel that others are interested in the same all important questions.

This Pomona brother belongs to the benevolent workers that established the sanitarium fund for me at Phoenix. He now shows commendable zeal to assist the sin-sick, and enlighten those that are not benefited by church and conference organizations. In his letter he told me that the "Adventists would not let Miles Grant speak in their Conference because he wished to talk on the thousand year reign. He expressed the desire that I may find opportunity to preach in their community in California. I certainly hope so. My address is Montrose, Col.

W. L. Skeels.

Programme

Of the Indiana State Conference to be held in Rensselaer, Sept. 30-Oct 3.

Thursday, September 30.

7:30 p m Opening address
J B Willey, President
8:00 p m Response D T Halstead

Friday, October 1.

10:00 a m Business meeting
2:30 p m Sermon Joseph Williams
7:30 p m Sermon Robert G Huggins

Saturday, October 2.

10:00 a m Business continued
2:30 p m Sermon John L Wince
7:00 p m Social service conducted by R C Halleback
7:30 p m Sermon Joseph Williams

Sunday, October 3.

11:45 a m Sermon Joseph Winlade
3:00 p m Sermon J F Wagoner
7:30 p m Sermon R G Huggins
8:30 p m Communion Service

Committee on Program.

[This program is subject to change if necessary.]

Announcement.

The Churches of God in Michigan will convene in Quarterly Conference at Coats Grove, Barry Co., Michigan, October 22, 1909, continuing over the following Sunday. It is hoped that all the brethren that can possibly do so will make an especial effort to be present. Good speakers will be in attendance; and the Coats Grove brethren will provide entertainment, and all who can come will be accorded a hearty welcome.

Those living at or near Kalamazoo, take the C. K. & S. R'y at Kalamazoo for Coats Grove. Those coming from the north or from other distances, take M. C. R'y to Hastings where teams will convey them to Coats Grove, unless they get to Hastings in the forenoon, when they could get a train on the C. K. & S. for Coats Grove.

F. V. Blakely, Sec.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending Tax Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs B Coleman	1 00
Mrs C E Perego	1 00
M M N——	8 00

"The man who practices what he preaches before he preaches it, will have little difficulty in getting others to practice what he preaches."

No prayer is lost. Every sincere approach to God is fruitful of good. In that sense every prayer is answered. All who yield themselves to God so completely as to desire what he wills, are getting precisely that, as fast as time passes and as fully as they obey his laws and his leading.

Try The Restitution, $1.50 a year

Ebenezer. 1. Sam 7, 12

The copy for this department of The Restitution is supplied by Brother Robert G. Huggins, of 10703 Hampden Ave. Cleveland, Ohio Please send all letters and communications intended for this section direct to him, and save delay.

Let all note the Editor's change of address from 10837 Orville Ave, to 10703 Hampden Ave.

The Editor and wife have just returned from a ten days visit in Canada. We visited the brethren in Fonthill, and Bro. and Sister Weldon, in Toronto. We spent one day at the wonderful Falls.

We have to thank many brethren and sisters in various States for letters of congratulation. and also for many valuable and highly prized gifts. We are both helped and encouraged by the expressions of friendship, and feel sustained by the many fervent prayers of our brethren.

Elsewhere in this issue is printed an article on Church discipline. It was passed by the Ohio State Conference; and we urge the brethren in the different States and in Canada to consider well the resolution. Ebenezer is open to discuss the matter so long as the writers for and against the resolution write in a becoming and Christian spirit. A matter of so much moment should be contemplated from all standpoints, and all should reserve the making up of their minds on the issue till they have heard and considered well the evidence.

A Resolution on Church Discipline.

We believe church discipline to be one of the needs of the hour. To this end we favor the church organization provided in the Scriptures, and recommend that all congregations have the leaders provided for in the Word and deal with grievances and offenses as provided in such Scriptures as Matt xviii; 1 Cor v; Titus iii 9 11 and 2 John, both moral and doctrinal, but that more latitude be given on doctrine than morals, for the reason that immorality is plainer to detect than error, that Acts xv be used as a model on doctrinal differences and they be discussed freely and kindly by all who differ, believing that thus we can come into a unity of faith as they did, and that whoever is correct in doctrine will be able to convince others. Titus i 5-11; 2 Cor xiii 8. We favor free speech untrammeled by sectarian prohibition, and object to any member being refused fellowship over his faith until he has had a hearing as in Acts xv to convince him of his error, and then fellowship withdrawn only on first principles, and by the collective body after cautious deliberation, concluding that the error is so dangerous as to subvert some one's gospel faith. In this line of discipline we recommend it be applied first on moral grounds, and doctrine be left for later deliberation, for the reason that righteous people understand truth. Prov iii 32; Ec ii 26. We believe this last principle in conjunction with conference deliberation on doctrine will give unity of faith.

To the end of correcting sin, we recommend that organization within Scriptural authority be carried from local to State and National footing, and to this end that other conferences take up this matter and let us hear from them.

Provided, That the passage of this resolution empowers the presidents of State conferences passing it, and the evangelists and pastors acting under such conference boards, to act as delegates to such a conference next year, at time and place to be determined later, the expenses of such delegates to be paid out of the conference funds of their several States. such delegates being empowered to act in accordance with this resolution.

Committee,
Joseph Williams,
Kathryn Townsend,
Lelia Whitehead.

Covetousness.

The lesson for tonight is based on the 3rd verse of the 10th Psalm (read). "For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." In looking up the meaning of the word "covet" we find that to covet is to wish for with eagerness or inordinately, therefore covetousness is a strong or inordinate desire of gaining some supposed good, so if we at any time wish for something which we think we would like to have, we are classed among the covetous, and we learn in the verse I have just read that the Lord abhors the covetous, and to abhor is to regard with extreme dislike therefore we find how a covetous person stands in the sight of God. It is true we all of us more or less wish for things which others may have and which we think we would like to have, and probably we say these things without thinking but forgetting that when we do this that we are showing the spirit of a covetous person, and we ignore one of the commandments given in the 20th chapter of Exodus, "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's." When we do these things we forget this commandment and not only this commandment but our Father in heaven who is ready and willing at at all times to grant unto us the desires or wishes of our heart if we but ask him, if it is his will to do so and if it is for our good that these things should be granted unto us, but let us not ask for too much. We read in Prov xxviii 20, "A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent. Christ on one occasion when preaching to his disciples said to them: "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke xii 15. Let us not forget, brothers and sisters, that it is not riches that is going to give us an entrance into God's kingdom. And we are assured of this part if we read Eph v 5, "For this ye know that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God." Read Col iii 1-7, Let us therefore not seek after the things of this world and let not the desires of our heart be desires for things pertaining to this life, but let us seek after things pertaining to God. Not only are we commanded to refrain from being covetous or being desirous of worldly blessings, but we are warned not to associate with a covetous person, for if we do we will in time fall into temptations which are liable to lead us from the faith, therefore let us take heed. We no doubt have all read on one occasion when the people sold all their possessions of lands, etc., and brought the money and laid it at the apostles feet, but there was one man and his wife (Ananias and Saphira) who sold a possession and kept back part of the price for themselves and brought a certain part and laid it at the apostles feet, instead of giving it all to them. This is an example of covetousness, and what did Peter tell Ananias. He told him that he had not lied unto men but unto God, and what was the punishment which was meted out to them for their covetous act, immediate death. Some people you know in this world have no thought for others, but for self. God knows the hearts of each and every one. Self should not come first. These are not the kind of children God wants to be his children. God loves a cheerful giver but he abhors or dislikes a covetous heart. Are we classing ourselves among the covetous ones? I earnestly hope we are not, for we read in 1 Tim vi 6-8, "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content." What a happy disposition to have to be content with all we have. We may not have all we want, but let us learn to be content with what blessings God has seen fit to bestow upon us whether they be great or small, and if we do this life will be worth living. Paul in Heb xiii 5 reminds us of God's care over us for he says, "Let your conversation be without covetousness; and be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee." We all have our faults and I hope that if the act of coveting is a fault of us here tonight, that we will strive to overcome this one great fault and learn to be content with all things.

Bessie Nicholls.

Covetousness. Psalms x 3

In looking over David's expressions in the 9th and 10th Psalms, we notice that he has expressed his strong faith in the time when the Lord shall rule righteously. "He shall judge the world in righteousness, he shall minister judgment to the people in uprightness." "The Lord also will be a refuge for the oppressed, a refuge in times of trouble." Psa ix 8 and 9.

He then looks around him at the wickedness and oppression of the righteous in the world, and with a strong appeal turns to God in behalf of the oppressed: "Why standest thou afar off, O Lord? Why hidest thou thyself in times of trouble?" "The wicked in his pride doth persecute the poor, let them be taken in the devices that they have imagined." "For the wicked boasteth of his hearts desire, and blesseth the covetous, whom the Lord abhorreth." Psalms x 1, 2, 3.

*The word "whom" is supplied; and the margin reads: "Or...the wicked blesseth himself, he abhorreth the Lord." But, whichever is the correct statement the thought David conveys classes the covetous with the wicked; and God is not in all their thoughts (4th verse).

What is it to be covetous? Who are the covetous? What are the temptations to become covetous. The best way to avoid covetousness. These are a few points we might profit from in the study of this subject but the one strong point which impressed me in looking at this Psalm was, its consequences or the end to which it leads.

In 1 Tim vi 10 we read, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Money is here spoken of as it universally represents all possessions, and will also secure others' service, power, etc. But we notice that money, or its value is not the root of all evil, but "the love of money." This is where covetousness is shown. The spring of the evil is from the desire to get gain, whether in possessions, honor of men, praise or power. Mark vii 21 reads: "For within, out of the heart of men, proceed evil thoughts," the list of evil including covetousness.

A good example of this is shown in Ezek xxxiii 31, "And they come unto thee as the people cometh as they sit before me as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after much covetousness."

They loved to hear the word of the Lord but did not do them—because they were covetous of some earthly things; so we see it is not a question of whether we [redacted], or not; whether [redacted] get gain, but we can [redacted] if we allow our heart's affection to be turned from "seeking first the Kingdom of God and His righteousness."

1 Tim vi 10 (already quoted) says those who covet after gain "pierce themselves through with many sorrows;" and the 9th verse, "They who will be rich fall into a snare." "Where our treasure is, there will our heart be also." So let us take an example from the parable of the rich man who said he had much goods laid up for many years, and would eat, drink, and be merry. "But God said unto him; Thou fool; this night thy soul shall be required of thee; then whose shall those things be which thou hast provided!" "So is he that layeth up treasures for himself, and is not rich toward God."

The worthy ones of whom we are told in the 11th chapter of Hebrews who all died in faith, and had laid up for them a crown of life, confessed that they were strangers and pilgrims in the earth, but they looked for a city which was to come, whose builder and maker was God; and so we may avoid the consequences of covetousness, if we "set our affection on things above, and not on things of the earth."

Jennie Salisbury.

Was Paul out of His Body? 2 Cor. 12.

Does this scripture teach the conscious existence of an immortal soul that for a time left its cage, the body and migrated to the uppermost of three heavens piled one above another, then returned and again reincarnated itself in the body? And afterwards did this soul not know whether it had been there incased in its body or apart from it? And if so do such souls now in heaven not know whether they are "in" the flesh or "out?" Let God enlighten us by other scripture, as he says in 2 Pet i 20 and 1 Cor ii 13.

1. Of whom was Paul speaking? Of himself, verse 7. The Corinthian church by fault finding rebellion and lack of appreciation of him had forced him as he thought in chapter xi and elsewhere to speak of his own worth, verse 11. But he realizes in verse 1 that this is not good, so he ceases praise of his sufferings and comes to speak of his worth in his understanding of visions and revelations, which he says were abundant, verse 11, at the time of which he speaks.

2. When was this? When he was converted, Gal i 11-18. See also Acts xxii 14-21 and xxvi 16-23. There you will see that the "revelations" he is talking about were that he was to preach salvation of the Gentiles to them as he says again in Eph iii 3-6. So going to Acts ix, which tells of his conversion, we find that at that time this matter was first revealed to him and Ananias, verses 15-17. In 2 Cor xii 1 he speaks of "visions and revelations" in connection. So see Acts ix 11-12 and you will find he had a vision, Acts xxvi 19, at the same time he had some of the above revelations. He also, later, had other visions, Acts xvi 9-10; xviii 9-10, and revelations, Acts xxiii 11; xxvii 23-24, as it says in Acts xxvi 16.

3. The third heaven. This consists of the new heavens and earth, Rev xxi, which in 2 Pet iii, we learn is the third. It consists of "the holy city, new Jerusalem," made "a rejoicing and her people a joy." Isa lxv 17-18. Rev xxi says it comes from heaven and will be here on earth. "But some man will say." "This earth will be burned up." Will it? If so, the literal heaven must go too, 2 Pet iii 10. Where then will the redeemed be? No, "the works that are therein" are what will be "burned up," 2 Pet iii 5-6 says the world perished at the flood. What world? "The world of the ungodly," 2 Pet ii 5. Not the literal world, for Noah saw the tops of the mountains above the flood. The present "ungodly world" is reserved for cleansing by fiery judgments, 2 Pet iii 7, in the judgment day, a thousand years long, 2 Pet iii 8; Rev xx. We shall still be "on the earth," Rev v 9 10. The meek shall inherit the earth and God's will be done here as now in heaven. The kingdoms of earth then be Christ's, Rev ii 26 27; xi 15. See Ps xlvi 2 3 with verse 6.

4. "In the body or out." What body? Paul's flesh? No, he talked out from that while all this happened, Acts ix 4-6, and walked, verse 8, and was spoken to, verse 17. A very lively "house," to be untenanted by an immortal soul, if it makes us alive, wasn't he? Is [redacted] speaking of a [redacted] own) body [redacted] any please [redacted] man speak, let [redacted] acts of God," 1 [redacted] there in scripture any other "body" that Paul could have been "in" or "out", and be puzzled to know which? Yes. "The body of Christ," Rom xii; 1 Cor xii, "the church." Was Paul "in" the church or "out" at the same time? I cannot tell. He could not. We get in by baptism, Gal iii 26-29. He was not baptized until afterwards, Acts ix 18. Hence he might think he was not "in the body" of Christ. Again, he was by God's authority called "brother" before this, Acts ix 17, and given communication from God as evidence of communion with him. So thus he might think he was "in the body," the church. But when he wrote 2 Cor xii 2 he was "in Christ" beyond a doubt. Conversion is a transition and we cannot specify the exact time of change from "out" to "in".

5. The "thorn in the flesh." What bodily affliction was sent to Paul at the time of conversion? Blindness. See also Gal iv 13 15. Weak eyes seemed to remain with him. Servants wrote his epistles as he dictated. See the subscriptions. His own handwriting was so rare as to be commented on, 2 Th iii 18; Col iv 18; 1 Cor xvi 21. He calls his affliction one of the devil's angels, 2 Cor xii 7. That is, God's visitation by adversity, to keep him humble. To teach him, as all adversity should teach us, to rely wholly on God, 2 Cor i 8 10. So much so, that he spoke not of himself when he did speak of himself, vs 5. For the Paul-man was crucified, Gal ii 20, by his adversity, 2 Cor xii 9-10, and Christ alone lived in him in resurrection life beyond the cross Have you yet been crucified in your suffering? If so, you have found God's power over "sin in the flesh." May he lead you thus to the Holy City. Bear your cross and follow Jesus to Calvary. But let God crucify you through suffering. Get beyond Calvary and the cross into overcoming life.

Joseph Williams.

Gold Dust.

Compassion will cure more sins than condemnation.

A good word is an easy obligation; but not to speak ill requires our silence, which costs us something.

He who would do a great work must expect toil, envy, isolation and opposition; but these give zest to the true hearted.

What matters where your feet stand, or wherewith your hands are busy, so that it is the spot where God has put you, and the work he has given you to do?

The study of God's word will secure peace. Take those Christians who are rooted and grounded in the Word of God and you will find that they have great peace. It is those that do not study their Bible, who are easily offended when some little trouble comes, or some little persecution. Just a little breath of opposition, and their peace is all gone.—D. L. Moody.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY, SEP. 26.

TEMPERANCE. 1 COR x 23-33.

Golden Text. Let every one of us please his neighbour for his good to edification. Rom xv 2.

This lesson does not treat of temperance with regard to strong drink, but temperance or self restraint, or self denial, or obedience with regard to eating meat—flesh—under certain conditions. The temperance that is required in this case would not be required under other conditions. For instance whatever a faithful believer chose to buy in the open—or public—market, thank God for it, eat it and ask no questions. Verse 25. The instruction is, not to ask the seller any questions. Not to ask, Is this meat a sacrifice to idols? "Ask no questions."

The underlying truth in the lesson is, Nearly all religious services, both true and false worship, by Jew and Gentile was observed by sacrifice, a sincere Jew sacrificed to the God of Israel, the true God, a sincere Gentile sacrificed to his God, or idols. This manner of worship—by sacrificing animals—had passed away. All proper sacrificial offerings, both before and under the law, pointed forward to the sacrifice of Christ. After he had offered one sacrifice for sins for ever, Heb x 12; no other blood sacrifice was acceptable to [redacted] the [redacted] of Jesus, [redacted] and the [redacted] Christ, and were immersed [redacted] name of the Lord Jesus, were said to be redeemed by the precious blood of Christ. 1 Peter i 9-10. To such the command of the Lord Jesus, by Paul, is, If an unbeliever bid you to a feast, and you wish to go, eat whatever is set before you, eat and ask no question concerning the meat, and there will be no remorse of conscience, no troubling thoughts, or bitter regrets. But if any man at the feast say to you, this meat is offered to idols, was sacrificed to some god or gods. The instruction is, not to eat, "eat not for his sake that shewed it." By refraining, or refusing to eat there might be more or less offense taken. That is not to be considered. By self-denial or temperance, the believer takes the position that the Lord, through Paul, points out. Obedience is always pleasing to God. By not eating he shows whose he is, and the action may have a saving effect on the man who tells, and perhaps others at the feast. But even if there should be no resulting benefit to any one, the believer has shown his faith and obedience and pleased God.

Another reason why the believer should buy meat, ask no questions, eat, and give God thanks, because whatever he eats, it is the gift of God. "For the earth is the Lord's and the fulness thereof." Psa xxiv 1.

Another temperance point in this lesson is, Do not do a thing because you have the liberty to do it. Before doing, give the effect on others due consideration. This is true temperance.

There are several other things that could be profitably studied. Some must be passed by. Notice the first word "all" a word used by some men to prop up some of the greatest errors that have been forced on the attention of the Church of God. No one will for a moment contend that Paul included lying and stealing in his all things. Yet to be consistent those who stubbornly hold, in other cases, that all means all, should contend for the same all here. Paul simply meant that it was lawful for him to do all lawful things; but there were some things he would not do because there would be in his actions the "appearance of evil." 1 Thes v 22. That would be detrimental to the glory of God, and the salvation of men, and that was what he was now living for. And every true believer is asked to do the same, "Whatsoever ye [illegible] to the glory of God."

Let no man seek his own, but every man another's good, not wealth. [illegible] it this way, Let no man—believer—seek only his own good, give none offence. If men's minds were not poisoned by false doctrine, they would not take offense. On the contrary the gospel would delight them. On the other hand it is the duty of every beliver to avoid giving offence.

Did Paul please all men? He pleased all that received the love of the truth. 2 Thes ii 10.

Golden Text. Let every one of us—Who make up the us? The Church of God in Corinth, 1 Cor i 1, 2, and all who have obeyed from the heart that form of doctrine which was delivered. Rom vi 17.

All such are glad, and ready to please their neighbor, if the neighbor is pleased to be edified—instructed in the gospel of Christ. Rom i 16.

Why was meat offered to idols forbidden? Because idols were an abomination to the Lord. 2 Chron xv 8. In connection with this lesson read 1 Cor viii. It is full of information on the subject of sacrifice to idols, and the temperance duty of the stronger brethren.

Next Lesson. Paul a prisoner—the arrest. Acts xxi 27-39.

P. Neill.

How God Loves.

"We love him, because he first loved us."—1 John iv 19.

A minister of the Gospel once illustrated the love of God to one who feared God could not love him on account of the coldness of his affections. "When I leave you I shall go to my own residence, if the Lord will; and when there the first thing I expect to do is to call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle, and, tired as I am, her presence will rest me, for I love that child with unutterable tenderness. But the fact is, to say the most for her, she loves me very little. If my heart were breaking under the burden of a crushing sorrow, it would not disturb her sleep. If my body [redacted] racked with excruciating pain, [redacted] not interrupt her play with her toys. If I were dead she would be [redacted] by watching my pale face and [redacted] eyes. If my friends came to remove my corpse to the place of burial, she would probably clasp her hands in glee, and in two or three days totally forget her papa. Besides this she has never brought me in a penny, but has been a constant expense on my hands ever since she was born. Yet, although I am not rich in the world's possessions, there is not money enough in the world to buy my baby. How is it? Does she love me, or do I love her? Do I withold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?

We would say to our little folks this is the way God loves his children. Our heavenly Father looks down upon us, in all our weakness, and loves us with a greater love than our father or mother ever showed toward us in this world. Let us learn to love him, trust his Word, and obey his commands, and he will give us a life that will never end.—S. A. Chaplin.

Past and Future.

Whilst the historian is borne back to ages so remote that gray tradition cannot recollect them, and athwart oblivious centuries, in nooks of brightness and in oases of light, sees the patriarch groups clear, vivid, and familiar as the household scenes of yesterday, there is also a picture sketched for the explorers of the future. For whilst the apocalyptic curtain slowly rises—whilst through its fringe of fire, the new Jerusalem comes down from heaven, and gazing on the pearly gates, and peaceful streets, and bowers of sanctity, our planet can scarce believe that she is gazing on herself, that this is old mother earth grown young again—that this vision of holiness and bliss is nothing more than Paradise restored—that new but yet ancient earth in which dwelleth righteousness.—Hamilton.

Purity removes all defilement. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

It ought to be evident to each one of our friends that know the trials of the hour, that a dollar comes in very handy at such a time. Please do not quench the promptings of your heart, but send us what you can right now. We thank you sincerely.

Communicated.

A Letter.

...ed a kind letter from Washington, D. C., Aug. 29th, I answer through The Restitution by courtesy of the editor.

My Dear Brother:

You on Aug [illegible] quoted from my "Bit of Autobiography" in The Restitution (Aug 18) in which I said concerning my theoretical somersault in 1875 that "I obeyed a theory and after diligent study of the Bible I renounced the theory and the mistake of thinking that theorizing on truth is the truth." My brother, I have never met you in person but have known you favorably for a number of years, and especially because of your appreciation of the "greatest of these," 1 Cor xiii 13.

I have not space nor health to devote to the method of luring me into "the Christadelphian trap" It would be better to learn how to keep out of it, or of all other traps that take theories for the basic principle of hope. I found firm ground when I saw the full force of the statement that "the gospel is the power of God unto salvation to every one that believe it," Rom. i. 16, and had coupled it with the fact that Jesus preached "the gospel of the kingdom," Matt. iv. 23. That Paul "dwelt two whole years in his own hired house......preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ"—"The Lord the Savior the anointed," titles including the hope and plan of salvation. I still read, "But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ they were baptized both men and women" Acts viii. 12. After reaching so far are we at the point where we can be inducted into the saving and forgiving name through faith and repentance? Yes, certainly *yes*, or mankind is left to hopelessly and darkly grope his way!! My few months with the Christadelphians were months of clouds, for justification pre-supposes and assures us of eternal life, Rom. vi. 23, if we are faithful to the "justification;" and justification could not be possible without an act of judgment in the glorious act of recording the name of God would "in the Book of Life." Besides I can not tear out of Revelation the statement "Blessed and holy is he that hath part in the first resurrection; for on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Although it has not the same gospel glory, I shall read with equal assurance concerning "the ages to come;" "but the rest of the dead live not again until the thousand years were finished," v. 5.

Among the churches of God there has been a diversity of sentiment concerning the extent of the resurrection. But is not the important question instead, rested not in the numbers to be included, but in the hope born of faith in the promise "they that have done good unto the resurrection of life." John v. 29. Any church or body of people can grind themselves to powder by theorizing concerning a truth after they have learned the essential truth, and sad to think, they suppose they are growing in the knowledge of the truth, when their growth though marked and rapid, is enlarging them by taking them further apart.

It has not been many years since I read an apology from one of our brethren and an excuse for leaving the Church of God and uniting with the Christadelphians, that we must be bound together by "Articles of faith." I have wondered ever since if he had succeeded in bringing them or in being brought into perfect harmony with all the theories which that people advance. If so he has been more successful in keeping pace than I ever hoped for.

The time is near upon us when "yet once more I shake not the earth alone but also heaven" is to be fulfilled. "This word yet once more signifieth the removing of those things that are shaken, as of things that are made, that things which cannot be shaken may remain."

The result is we shall "receive a kingdom which cannot be removed." Let us have grace whereby we may serve God acceptably with reverence and a godly fear. Heb. xii. 26-28.

W. L. Skeels.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

Announcement.

The Southern Illinois Conference will be held at the Restitution Church eight miles south of Casey, from Sep. 25 to Oct. 3 inclusive. Names of the preachers and programme will appear later.

B. J. Woods, Sec.

The Annual Conference of the Church of God for Indiana will be held at Renesselaer, Indiana, commencing Sept. 30, and extending over Sunday Oct. 3.

Program and particulars later. Let all who possibly can make an effort to attend. We expect a good meeting.

J. H. Willey, Pres. Ind. Con.

Indiana Please Notice.

The yearly conference for Indiana is to be at Renesselaer early in October. All who come please notify Sister Flora Harris beforehand, so that all may be in readiness.

Now brethren, Indiana has possibilities for a great work the coming year, and much of our success will depend on this conference. Come. We have a large membership and generous means. We have several strong congregations for edification and many scattered members who will be able to aid in *evangelizing* new localities, by affording a good opening. We have many earnest young people at work in Bible Study. We have several good Sunday Schools and Berean Societies. We have several young men ready to go to preaching. All we need is to take new heart and unite our forces. Let us get our numbers in touch with each other, combine our finances and efforts and all put our talents together for united work. Let each congregation see to it that several leading members from your church are at conference. If agreeable, pay their way. Let as many isolated members as possible come and be renewed for another year. We expect one or two new speakers, and many of the old faithful ones who have served so well. Many new and important things are likely to come up. Come in a Christian spirit of love. Bring your enthusiasm along.

In [redacted] better work in Berean [redacted] pastoral [redacted] it is [redacted] the [redacted] be furnished with the names and addresses of all members in the state. Let each secretary of a congregation please send a list of your members to her and all isolated members do the same by a postal card to Lydia Railsback, 621 S. Fellows St., South Bend, Indiana.

J. H. Willey.
Pres. Conference.
Joseph Williams.

The Southern Illinois Conference will be held at the Restitution Church, eight miles south of Casey, Illinois, beginning September 25, and end October 3. All are invited to attend. Preparation will be made to care for all who attend with no cost except transportation. All parties come to Casey and we will meet you with conveyances. Please write and let us know if possible, what day you are coming. Trains from the east arrive at 10:00 A. M. from the west at 12:04 noon.

There will be preaching each evening on week days, and on forenoon on Sunday. Bible school each afternoon, the topic announced each day.

Preaching brethren are Robert G. Huggins and L. E. Conner. Come, everybody is welcome. Come the first day and stay.

Direct all communications to Lewis Weaver, R. R. No. 3.

B. J. Woods, Sec'y.

Indiana Conference.

Sept. 30 to Oct. 3.

The Rensselaer Church, where it is to be held, is desirous to have a full attendance, therefore sends greeting: Come all who can. Ample provision will be in readiness to care for all who may come, in the way of sustaining the "outer man" with food and rest; with due care however that the fare be not *gorgeous*, *destroying* or impairing the relish for the food from the spiritual store house, to "renew the inner man" (Christ in you the hope of glory) to be ministered by those assembled. Come with vessels well filled to give liberally, as giving will not diminish, but increase the amount in store, whereby all may share in the sweet comfort and rest in Christ, having a foretaste of that "feast of fat things" when the Lord of hosts shall reign in Mount Zion, destroying the face of the covering cast over all people, and the vail that is spread over all nations. Begin at once to make arrangements to be at the Conference from start to finish.

D. T. Halstead,
Mattie Benjamin, Sec.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take The Restitution, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take The Restitution on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. Thompson, Sec'y., 303 N [redacted] (Austin Station) Chi[redacted]t yet re-ne[redacted]on to The Restitu[redacted]ar, will you please do so [redacted] we thank you for the favor.

Hindu Literature.

This book of over 400 pages is of special value to the young people in order to enable them to meet the attacks upon Christianity from Theosophists and others. It has been fully endorsed by the most eminent Oriental scholars of Europe as being authentic, and the historic facts here presented are unimpeachable. A few copies of this standard $1 50 book may now be had for $1.00 a copy post paid. It is used in colleges and universities. Send all orders to Mrs. Elizabeth A Reed, 1311 Balmoral av, Chicago, Illinois.

The Restitution is only $1.50 per year. Try it a year.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

Please don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in The Restitution. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. [redacted] is set at 10 cents single [redacted] $1.00. Those not able to [redacted] re a copy will be supplied [redacted] cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Advantist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in The Restitution some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

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Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

Bible Pearls—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet o 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, The Restitution, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10643 Ashbury Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

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A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 10643 Ashbury ave, N E Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

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When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points. He did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Sometime, Somehow, Somewhere.

Sometime the gospel that frights thee will cease;
Sometime the Master himself will speak peace;
Sometime the sun through the clouds will appear;
Sometime the morning of life will be clear.

Somehow the burden you bear will be borne;
Somehow he healed the heart that is torn.
Somehow the grace that is needed will full;
Somehow thy heart will be strengthened for all.

Somewhere the treasures long lost will be found;
Somewhere the harp that is silent will sound.
Somewhere is ended earth's wearisome quest;
Somewhere is rapture, and somewhere is rest.

Stay thou my soul on the promise secure,
Stay thou my soul thou, and bravely endure.
All thy distresses and doubts will be past.
Sometime, somehow, and somewhere at last.

—Inside B. Pounds.

Communicated.

The Bible and Its Message. No. 18.

I wish we might all study with care and with much interest the sublime thought found in the prophet Isa lx 1 to 3. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee and his glory shall be seen upon thee. And the Gentile shall come to thy light and kings to the brightness of thy rising. To those who have a knowledge of Jehovah's purpose regarding the race the above is indeed sublime. Darkness has covered the earth and gross darkness the people. The darkness is plainly visible to God's waiting people. It is said, "That the darkest hour is just preceding the morning. In noting the signs of the times we can not see that this night of darkness is nigh spent. Israel is addressed in this language. Her light is to shine. The Lord shall arise upon her. Nearly 2000 years has passed since this gross darkness began. As surely as it has existed and is still existing so will this darkness be dispelled.

Those who have been seeking for the north pole speak of the long continued darkness of more than 100 days. No light of the sun during this period, yet they prepare for the day, for it is surely coming. These hardy explorers know that the midnight sun will be seen and they arranged for its coming. Now we have the same assurance that our sun will again arise and dispell this gross darkness. The voice came to Moses, "As truly as I, Jehovah, live all the earth shall be filled with the glory of the Lord. Again the earth shall be full of the knowledge of the Lord as the waters cover the sea. What beautiful language we find in Mal iv 2. But unto you that fear my name shall the Sun (son) of righteousness arise with healings in his wings; and ye shall go forth and grow up as calves of the stall. In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. Isa xxv 6, 7.

The above quotations from the different inspired writers point to a time and event yet future. What a great blessing is in store for those who love the Lord our God. Let our prayer be, "I will trust and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. What a great and exalted privilege it is to become the sons and daughters of Jehovah. We are not one who would cast a doubt, but we are dust and ashes and our God has promised to make of us kings and priests in the kingdom that he has promised to those who are overcomers.

The above promises are prospective and future, and we must earn them as we do not merit even this life. Eternal life is a gracious gift and comes to us through the merits of Jesus the Christ. He was put on trial and gained the victory and therefore obtained eternal redemption. He brought life and immortality to light through the gospel. We can only claim it as a gift when we have become obedient children.

There was a long period of years that sacrifices were offered, looking forward to the great sacrifice. All animal sacrifices were but types and could not forgive sins. The apostle says, "It is not possible that the blood of bulls and goats should take away sins." Under the law there was a constant offering daily that their sins might be passed over. Those previous to the addition of the law built altars and offered their sacrifices looking to and hoping for the promise made through the seed of the woman. Gen iii 15. The slaying of the animals for a covering (Gen iii 21) could not have been for the forgiveness of their sins else the blood of bulls and goats would have forgiven sins. Adam had the promise of life through the tree of life and not through the seed of the woman. The continuation of their lives depended upon a life of faith, love, holiness and sobriety. If all could see clearly that Jehovah requires all to live up to the requirements of the law under which they are placed there would be less careless living. Faith in the gospel has been the means of salvation since the time that the Lord God said, The seed of the woman shall bruise the serpent's head. The ancients gained the victory through faith. For proof of this please read. Heb xi By faith Abel offered unto God a more excellent sacrifice than Cain by which (faith sacrifice) he obtained witness that he was righteous, God testifying of his gifts. Each of these sons of Adam had the same right to offer an acceptable sacrifice to obtain the excellency. But one gained the gift. Cain became angry and slew his brother and judgment was passed upon him. "A fugitive and a vagabond shalt thou be in the earth. This judgment was final for Cain said, "Mine iniquity is greater than it may be forgiven (marg.) Jehovah's judgments are just finding out. If the words spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward how shall we escape if we neglect so great a salvation. Those were days when the promise was a mere ray of light. God's purpose has been gradually developed. To those in the early history of the race it was the gospel with the one phase that the serpent's seed should be destroyed. The destroyer was yet to be produced. The one whom Jehovah selected was to pass through a severe trial. He (Christ) was made perfect through sufferings. He gained the crown by the way of the cross. He was brought from the dead, through the blood of the everlasting covenant. This everlasting covenant was made with Abraham and David. Jehovah made an unconditional promise to Abraham that his seed should possess the gates of his enemies. As a conqueror he should possess the kingdom. Further that his seed should bless all nations of the earth. First he should possess. Secondly he should bless. The beautiful texts chosen at the beginning of this article point to the time when this seed shall bless by a righteous rule. It required a prophet's eye to see the future phase of the kingdom. This was the gospel before preached to Abraham. It contained the gospel but not in detail. This gospel is further developed to David when he was promised that his throne and his kingdom should remain forever. There were two phases in this promise. One was the promise of a landed estate given to Abraham's fleshly seed. This is to be an everlasting possession. This promise embraces the time when Judah and Israel must dwell safely. Jehovah will again plant them in their land and they shall not be removed. They are to receive the land from the river of Egypt unto the great river, the river Euphrates. This is a greater promise than was given under the law. They are given the land but not the kingdom. The royal family inherit the kingdom. Jehovah covenanted to David's righteous seed the sure mercies of David. This embraces the just and holy things of David. Acts xiii. Abijah said to Jeroboam, "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David forever. And now ye think to withstand the kingdom of the Lord in the hand of the sons of David." The members of the royal family of which Jesus is the head are inheritors of these blessings. Israel was promised this royal blessing under the law but she failed. Exod xix Those who were faithful will be made kings and priests in that kingdom. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. It was a great favor to bestow upon the Son of the Highest, and to give to him the name of Yahweh (Jesus). The keeping of this name to the end will assure to us a place among the royal ones of the house of David. What a blessed privilege we enjoy to know Jehovah's purpose in the future. We may not know its every detail but we know that when Jesus comes that the kingdom (royalty) will be given to the faithful of all ages. Jesus is to be retained until the times of RESTITUTION of all things which God hath spoken by the mouth of all his prophets since the world began. Dear brothers and sisters, let us anticipate that day and give our lives for it. This world should have no attractions for us in view of the rich promises given to the faithful ones.

Your brother anxiously waiting.

D. C. ROBISON.

Revelation ii. 26-27. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

The Little Season and Its Work

The Millennial Age will be followed by a period of time called "a little season."

After confinement of a thousand years [illegible] shall be set at liberty, and will [illegible] four quarters of the earth, Gog and Magog, to gather them together to battle, the number being as the sand of the sea.

This vast number that went up on the breadth of the earth, is "the rest of the dead that lived not again till the thousand years was finished," for we read that the sea, death, and hell, gave up the dead that were in them, and they stood before, or in the presence of, the Judge on the great white throne.

The picture presented by the prophet, leads one to see that the last resurrection and the last judgment, are going on at the same time that Satan is rallying the hosts to surround and take the "Holy City," this all going on in the "little season."

The struggle between Christ and Antichrist ends in two great contests, the battle of Armageddon, and the last effort of Satan to surround the Holy City and capture it. Both these contests take place in the little season. The gathering to the great battle of God Almighty, is to be accomplished through three unclean spirits like frogs, that came out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, Rev. xvi. 13.

These unclean spirits are false doctrines which issue out of these three divisions of Antichrist. They are the spirits of devils working miracles, which go forth to the kings of the whole earth, and of the whole world, to gather them to the battle of the great day of God Almighty. Rev. xvi. 14.

And I saw the beast and the kings of the earth and their armies, gathered together to make war against him that sat upon the horse, and against his army.

And the beast was taken, and with him the false prophet that wrought miracles before him with which he deceived them that had the mark of the beast and them that worshipped his name.

These both were cast alive into the lake of fire burning with brimstone. So we see that two divisions of Antichrist will be put down at the battle of Armageddon.

This will take place in the little season. To prove this we will take the testimony of Daniel vii. 10. In his vision he saw the Judge on his throne and says "the judgment was set and the books opened." This refers to the Judge on the great white throne. He says "I beheld then (while the judgment was set and the books were opened) because of the great words which the horn spake." I beheld even till the beast was slain and his body destroyed and given to the burning flame.

This was done while the judgment was set and the books opened, and we know that this took place in the little season, and at the very time that Satan is rallying the nations to surround and capture the Holy City. At this time fire will come down from God out of heaven, and destroy these nations. Satan in some way is not caught in this rain of fire, but was cast into the lake of fire, where the beast and false prophet are, and shall be tormented day and night forever and ever, Rev. xx. 10

Satan, the third and last division of Antichrist, goes into the lake of fire at, or near the close of, the little season.

We see by the view the prophet unfolds to us, that the beast, the false prophet, and Satan will be permitted to live through the thousand years, and that they will be destroyed in the little season, with "all whose names are not written in the book of life," and with hell and death, the last enemy, for he must reign till he hath put all enemies under his feet, and the last enemy that shall be destroyed is death.

This closes the drama, and the curtain falls. All the enemies of Christ are put down, cast into the lake of fire, the second death, extinction—the end, or death of death. The heavens and the earth fled from the face of him who sat upon the throne, and the prophet lifts the curtain to show us the first view of the world redeemed. And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the Holy City, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself, shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away. And he said unto me, It is done.

H. M. LUCAS.

Nebraska Conference Report.

The twenty-fourth annual Conference of the Churches of God in Nebraska, was held in St. Paul, from August 28 to September 5, inclusive.

The ministers present were Brothers Almus Adams of Omaha, and U. E. Marsh of Oregon, Ill.

At the close of the meetings three were added to the Church: Brother Pearle Brown, Sisters Emma Welsh and Jessie Lelloy, all young people of St. Paul.

The officers chosen for the coming year are, Brother M. D. Newell, President; Brother Crouch, Vice President; Sister Alta King, Secretary; Sister Emma Davis, Treasurer. Brother Adams was again chosen Evangelist.

Although the attendance was not as large as that of last year, owing in part to failure of crops in the western part of the state, we feel sure this conference has accomplished more and better results than any other that has been held in Nebraska. Each and every member seemed to be awakening to our lack of unity in works and faith, and to see the necessity of organization and system, in order to carry on the Lord's work successfully.

One of the most important steps taken toward organized and systematic work, was the drawing up of 14 articles, in which the duties of each officer were clearly defined, and the Evangelist given authority to organize the brethren of the different communities into some kind of working order, and request that regular meetings be held in each community, for earnest study of God's Word. These articles will be published later.

There was also a committee appointed to draw up and draft the Articles of our faith as they are found and proven in the Bible. These are to be given to the Evangelist and read by him before the different churches as he visits them, and when they are approved of by a majority they are to be recognized as our belief.

It was decided to form a stock company for the purpose of buying a Conference ground. Any one who wishes can take out shares of $5 00 or more, this money with whatever dividends there might be, to be given back when the land was used for any other purpose than that of Conference. A committee was appointed to look up a good location, and report to our next Conference.

Pledges for $812.00 were made by members attending to carry on work during the year. More is expected, as the secretaries of the different church societies will finish taking the pledges at home. This is good proof of the deep interest taken in the work, and we pray that this interest, coupled with our desire to work in unity and order, will bring about better results to the work of the new year.

ALTA KING, Sec.

Zechariah ii. 12. "And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again."

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVIII. PLYMOUTH, INDIANA, OCTOBER 13, 1909. NUMBER 38.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

At Breaking of Bread.

For ye have heard of my conversion in the Jews religion, how that beyond measure I persecuted the Church of God. Then he goes on to tell how he was educated, and what advantages he had, above many of his equals in his own nation. But it pleased God to reveal to Paul, that although he was very zealous in his Jewish religion, he was doing the wrong thing, and must repent and preach Christ—just the opposite from what he had been doing.

Some might think it was because Paul was so cruelly persecuting the Church was why his service was not acceptable. But this was not the only reason. God has a way in which he wants to be worshipped, and it must be in his way and no other, as we will see by the example given by Cornelius, Acts x. 2. A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. Now here is a character that from the human standpoint we would say was just about as good as he could be; but he had no more hope of eternal life than had Paul, the man who was breathing out threatenings and even slaughter against the people of God. But God who knows the heart, knew that they were both honest men, and so he appeared to Paul by vision and showed him what he must do. Peter was sent to Cornelius to tell him of words whereby he might be saved.

It is our duty to tell the gospel to those who will listen, and if they have an honest heart they will accept it and glorify God.

MARY KNOWLES.

Are We Mistaken?

A friend of mine remarked "When we are going up to heaven, we will just leave you here, so you can see your mistake."

My answer was, We cannot be mistaken. God told the truth to Abraham, and he has already told us that the earth will stand, Eccl. i. 4; Psalms civ. 5. The righteous shall inherit the land, and dwell therein forever. Psalms xxxix. 27; Numbers xiv. 21; Matthew v. 5; Daniel vii. 27; Isa. vi. 9; Hab. ii. 14. Praise the Lord.

Yours in the One Faith.

R. E. LLOYD.

Editor Restitution:

Enclosed find post office money order for $1 50 for which please renew my subscription, as I do not want to miss a paper, as it is the only preacher I have. I am isolated and have not heard a sermon since I came to Washington two years ago.

I like the western people; all are very kind and sociable, but the principal thing is the great abundance of fruit of all kinds, and the mild climate. There is more fruit goes to waste here than is raised in Iowa where I lived before I came west.

Your Sister in hope of the kingdom.

MRS. MARY BURKHOFF

Isaiah ii. 1-4. "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, Oct. 18, 1909.

EXAMINE Your account, and give us a renewal of subscription if you can do so.

Circumstances of late have added somewhat to our expenses, and we do really need what is due us right now. This ought to be enough to say, and we will not add more to it, but trust that by thus calling your attention to the matter, all who know that their time has expired, will send in renewals at once, and so relieve our necessities.

We thank you for the favor.

Our space is all given to correspondents this week, as articles and reports seem to be important.

Communicated.

Indiana Conference Report.

As per announcement the annual Conference met at Rensselaer, Sept. 30 to Oct. 3. Conference was opened Thursday evening by singing, and President J. H. Willey reading Matt. vi. after which Brother D. T. Halsted led in prayer. The President then gave an address, which was fittingly responded to by Brother Halstead, he being the oldest minister in the state and a resident of Rensselaer.

Friday morning at 10:00 a business session convened which was opened in the usual manner. Roll call of the churches showed the following represented, viz: Bracken, North Salem, Plymouth, Pleasant View, Rensselaer, Roll, South Bend and Hillisburg.

The usual reports were heard, and received. The Secretary's and Treasurer's reports showed received for the year $358 26, expenditures $240.97, leaving a balance of $115 29.

The Bible School report showed that part of the work to be in a flourishing condition.

The reports of the churches and ministers showed work being done.

At the Saturday business session the following was adopted unanimously, the vote being taken by delegates at roll call of churches.

REPORT OF COMMITTEE

To the yearly Conference of the Churches of God in session at Rensselaer, Indiana, Sept. 30, to Oct. 3, '09, Greeting:

Whereas: We, all seeing the great need of a more urgent work being done in the State, and of closer organization, this committee believes that the Master's work may best be done by adopting the following plan:

1. That every member or believer in the Gospel of the Kingdom of God, set apart for this work at least one dollar ($1.00) each year, and also pay the sum of one dollar ($1.00) on each one thousand dollars ($1,000) assessed valuation of their property; this to be paid quarterly to the State Secretary.

That each Church or company of believers appoint one of their members to collect this money from their Church and send to the State Secretary quarterly; all isolated members to do the same, or send to the Church nearest them, if more convenient.

2. That the Conference Board handle all ministerial funds, hire the ministers and place them where the most good can be done.

3. That all ministers report quarterly to the Conference Board as to work done, and all money received from any source.

4. That the Trustees of any local Church shall be three in number, to hold office for three years, one Trustee's time expiring at each annual election; said election and notice thereof shall conform to the laws of the State of Indiana.

That the officers of a local Church shall consist of first and second Elders, two Deacons, a Secretary, Treasurer, and three Trustees; said officers excepting Trustees, to be elected for one year; election to be held on the first Tuesday after the first Monday in January.

The Elders of each congregation to be selected by said congregation, and to be confirmed by the Conference executive board. Upon failure of the congregation to select a suitable or acceptable person to this Board, the said Board shall choose from said congregation and confirm to their best ability.

5. That the State Secretary be authorized to furnish the necessary blanks, and distribute to the churches and ministers for their reports.

6. The urgent need of organized work in the State demands that these plans take immediate effect, with the exception of contracts already made.

Committee:
R. A. Frazier,
Emma C. Railsback,
James A. Burnham,
Hazel McLeland,
George Himmelright,
John L. Wince,
Marshall Logan,
Phebe C. Willey.

Moved and carried that the Executive Board be empowered to use sufficient funds to carry out the intent of the foregoing resolution.

The Literature committee was discontinued and money on hand voted into the Berean society.

The Bible School Board was re-elected, said Board consists of John L. Wince, Phebe C. Willey, and Lydia Railsback.

Ministerial certificates were granted D. T. Halstead, J. F. Wagoner, J. L. Wince, J. H. Willey, J. A. Burnham, W. B. Wilson, D. E. Vanvactor and Joseph Williams.

Election of officers as follows: President, J. H. Willey, Plymouth; 1st Vice President, R. A. Frazier, Roll; 2d Vice President, J. A. Burnham, Rensselaer; Secretary, Lydia Railsback, South Bend; Treasurer, Wm Hutler, Hillisburg.

At 2:30 on Friday Brother Joseph Williams spoke on Christian Stewardship, the foundation of the discourse being found in Romans xvi. which was read as a lesson.

The evening service was conducted by Brother W. H. Wilson, the lesson read being Phil. iv. sermon subject Thought, text Prov. xxiii. 7

Saturday 2:30 Brother Wince spoke of Paul and his Last Words, the lesson read was 2 Tim. iv.

At 7:00 the social meeting was led by Brother B. C. Railsback, his lesson being Romans xii. Following this Brother Williams spoke on the Doctrine of the Pharisees and Sadducees.

Sunday 10:30 Brother H. V. Reed gave the address, his subject being Heaven, Earth and Hell. Text Num. xiv. 21. The lesson read was 2 Pet. i.

At 2:30 the Berean meeting was led by Sister Emma Railsback, assisted by Sister Idona Romine. The lesson was Acts ii, their subject being What is a Christian?

3:15 sermon by Brother Williams, the subject Basis of Fellowship. Some Scriptures used Eph. v. 11; 2 Cor. vi. beginning at verse 14; 1 John parts of i. and ii.

Sunday night the lesson was read by Brother Willey, Psalms xxxvii. 1-22, and the discourse was by Brother Reed, and was a continuation of the morning subject, based on the last chapter of Isaiah.

At the close of the evening meeting the Communion service was held, presided over by Brother Wince.

Ministers present during the Conference were D. T. Halsted, J. L. Wince, J. H. Willey, J. A. Burnham, Joseph Williams, Wm. H. Wilson and H. V. Reed. About thirty delegates and visitors were present.

The meetings were good throughout, and all seemed to feel that it was good to be there.

Lydia Railsback, Sec.

Spirit.

The word Spirit, like too many other words found in the Bible, does not receive from Bible readers the scholarly examination that it should. It is a word which bears to many readers a "read-in" meaning; that is, a meaning which has been forced upon it by philosophers and theologians which did not originally belong to the word in the foreign tongue from which it was taken. With by far the greater number of professed Christians the words Soul and Spirit are used interchangeably as meaning the same thing. Even theologians of note speak of the Spirit as being the real intelligence—the real man—the one which at the death of the body wings its way to the fields Elysian, to be more alive than ever before. And when questioned as to their authority reference is made to Eccl. xii. 7, where we read as follows: "Then shall the dust return to the earth as it was and the spirit shall return to God who gave it." It is to combat this error that this article is written.

From the language of the above text it will be seen that the "it" is something that was given to the individual. Let us paraphrase as follows: And my spirit shall return unto God who gave it to me. The It is not the Me. At best it can only be a part of me. I have been reading recently from a work on Spiritualism by a man, and in it I find some very reasonable thoughts upon this subject, and I can do no better than to quote at some length. On this subject he says:—

"It has been truly said that the Spirit is the Man, or it is not. If it is the conscious entity, it is the Man, because man is a conscious being and no theory, not even Spiritualism, claims two conscious entities in the same person."

"The spirit is either the Whole man, or a Part of him. It is not claimed to be the whole of him; therefore it must be either a part of him, or No part of him. If no part, it is something foreign to him. If it is a part of him, it is not a man by itself and therefore should never be called man, more than an arm; and therefore we do not find the spirit [illegible] therefore we conclude it is [illegible] the man, consequently not a conscious entity by itself."

"Again, if the spirit is a Part of man, it commences with him, and stops when he does, and therefore is not a man by itself. If a man is mortal, every part of him is mortal also; hence it follows, that if the spirit is a part of man, it must be mortal; for what is true of a whole is true of all its parts."

"If the spirit is a part of man, it was made when he was made. But man was made of dust—the entire man—no intimation to the contrary. Indeed, science proves that the earth contains all the elements which are found in man."

"Again, if the spirit is the Man, it is either mortal or immortal. If a Part of man, it is mortal, because man is mortal. If it is immortal, it is not a part of man; hence man has no spirit, as intimated in the question."

In our dealing with the word Spirit, we will examine first its Hebrew origin—ruach. Spirit is not the only word coming to us in the King James' translation out of this word ruach. There are at least calculation eighteen words in our King James' version that come out of this word. Before we can get at the real force of the word ruach, we must accumulate these words and the texts in which they are found, and then supply a term that will accommodate them all in a general way.

In 1 Sam. xxvi. 19 ruach is translated "accept" (margin "smell.") Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering.

It is translated "accept" but once. It is translated touch but once, and it is found in Judges xvi. 8. And he brake the withs, as a thread of tow is broken when it toucheth (margin, smelleth) the fire.

There are eight texts in which the word smell is translated from this same word ruach. Only one text—Amos v. 21, is given. I hate, I despise your feast days, and I will not smell in your solemn assemblies.

Understanding (to make of quick) is another shade of meaning found in this word according to the translators. It occurs but once and is found in Isaiah xi. 3. And shall make him of quick understanding in the fear of the Lord.

Job xli. 16 contains the word air as coming from ruach. One is so near to another, that no air can come between them.

Again, we have the word anger coming from it, Judges viii. 3. Then their anger was abated toward him, when he had said that. In the margin you will find the word spirit.

Ruach is translated blast four times. Only one text is given, Exodus xv. 8, And with the blast of thy nostrils the waters were gathered together.

In twenty-eight different texts the word breath comes from ruach. Only one text is given, Job xii. 10, In whose hand is the soul of every living thing (all things living, then, have souls) and the breath of all mankind.

Strange as it may seem, the word cool also comes from this Hebrew word, see Genesis iii. 8. And they heard the voice of the Lord God walking in the garden in the cool of the day. The margin says "wind."

It is translated courage once, Josh. ii. 11 and compare with the thought in Josh. v. 1, Neither did there remain any more courage in any man, because of you.

To save time and space we will not quote further, but leave the reader to examine the texts for himself.

Translated mind six times, found once in Ezekiel xi. 5.

Quarters once in 1 Chronicles ix. 24

Side six times, Ezekiel xiii. 20.

Spirit two hundred and forty times, Genesis i. 2; Numbers xvi. 22.

Tempest once, Psalm xl 6

Vain twice, Job xvi. 3.

Whirlwind once, Ezekiel i. 4

Wind or windy ninety-three times, Genesis viii. 1; Psalm lv. 8.

In the next we will examine the Greek word Pneuma.

S. J. Lindsay.

Report of Conference.

The Eighth Annual Conference of the Southern Illinois Church of God was held at the Restitution Church, near Mornay, Clark County, beginning September 25, and ending October 3-1 1909.

We are glad to report a very enjoyable time. The weather was ideal, audiences very good, and the discourses instructive, profitable in reproof and doctrine, and were as refreshing showers to the people of the One Faith here, as it is only occasionally we have the opportunity of hearing the gospel of the kingdom, and have the beauties of the coming kingdom portrayed as Brothers Conner, Huggins and Jeffreys so aptly illustrated, so strengthening our faith.

Not only was the future illuminated as our hope and incentive to labor in this present sphere, but this truth was impressed upon us, that there is a law by which we must fashion our lives, namely the law of love. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." "As ye would that men should do to you, do ye even so to them."

We had many both practical and doctrinal discourses. Subject matter was varied, and every discourse was full of good things.

We had with us as ministers Brothers L. E. Conner and R. G. Huggins both of Cleveland, Ohio, and Peter Jeffreys of Murphysboro, Illinois—not a minister but like Peter of old, exhorting and stirring up the mind by way of remembrance.

We cannot give program in full, as former Secretary has not fully reported. The opening sermon by Brother Huggins was relating to the personality of God, subject What is God? On Sunday morning Truth and Error, and Sunday night Faith. On Monday at 10:30 in the morning Bible Lesson with Brother Huggins instructor, and in the evening a discourse the Necessity of Understanding the Scriptures.

On Tuesday Bible lesson led by Bro. Huggins, topic The Devil—what is it? showing that the Satan with which we have to deal is the evil inclination of the mind, the Adamic nature or the carnal mind. In the evening Brother Conner having arrived gave a practical talk on Titus ii. on the Home.

On Wednesday morning Brother Jeffreys instructed us to our edification on that wonderful chapter—1st Corinthians, with text from Job xiv. 14. If a man die shall he live again?

We feel that our meeting has not been in vain. Some results were visible and the flock was fed. There were seven accessions to the Church. Sister Harriet Boice of Champaign, Ill. placed her membership with us, and we were made to rejoice as Brother Conner administered the ordinance of baptism to six others who desired to show obedience. Pray for these that they may indeed walk in newness of life. They are Mrs. James Jeffreys, Nellie Congleton, Minta Cooley, Tisca Cooley, Emma Cooley, and Henry Cooley.

On Sunday morning Brother Huggins preached a very valuable sermon to the new converts on Hebrews vi. This splendid message was so abundantly full of meat and drink that after the 'babes in Christ' had taken of "the sincere milk" there was yet "strong meat" for those of "full age."

On Sunday night after the administration of the Lord's Supper, Brother Conner made the farewell address, on the Fruits of the Spirit. This was directed especially to the newly baptized ones, but like the morning sermon, there was repentance for all.

Our business meeting was held Friday morning, and the following officers were elected: President A. O. Lenz, Secretary Mrs. C. W. Weaver, Treasurer Lewis Weaver, Deacons B. F. Wood and Wm. Gross, Elder John Elliot.

Treasurer's report was given which concluded the meeting.

We had with us Sister Anna Drew of Dixon, Illinois, the State Berean worker, also several other visiting brothers and sisters.

We trust that much good may yet come from the efforts put forth in this Conference. Paul planteth, Apollos watereth, but God giveth the increase.

Mrs. C. W. Weaver, Sec.

The Story of a Happy Christian Life.

Second Series. Number 16.

My almost daily prayer is, "that our nation—God's chosen people, Israel—as I believe them to be, may put down evil and exalt righteousness in the earth." I realize more and more every day that it is our bounden duty as a nation, to put away impurity and profanity and drunkeness and all that is defiling, and to do judgment and justice in the earth. And in realizing this, and in offering this prayer for our nation, I also realize as I once did not, my own responsibility and the responsibility of those who hold "the blessed hope" with me, as to the part we ought to take in battling against the giant sins of our day. We are not to keep silent, we are not to pass by on the other side when a fellow-being has been robbed and left wounded by the wayside, we are to bring him home and bind up his wounds, and pay all the charges for his keeping, and we are to do more than this, we are to put the robber dens, the saloons, out of business. There is more for a Christian to do than to go to meeting and sing and feel good on Sunday. There are orphans to take home and mother with tender mother-love, there are dear young men to turn back who have already tasted of the wine, that at last bites like an adder, there are drunkards to win from their sinful ways, lonely girls to shelter, swearers to rebuke, a hideous wave of moral impurity to stem. In all these things Auntie Willard was faithful to her God in so far as lay in her power. No one knows how many Bibles she put into the hands of both old and young, how many tracts, leaflets, papers and books she distributed, how much she did to lessen swearing, to put down infidelity and to strengthen faith by example and precept, as well as to teach the gospel of the kingdom in cottage meetings, and in the Bible Class at home and abroad. I would I could emulate her example; but I have not finished that Alleghaney City story.

Sister Conley was much interested in "The Home of the Friendless" and one day took Auntie Willard to see it. She thought it a twin-sister to the "Holly Tree Temperance Room," although not at all connected therewith. It contained one hundred children, the off spring of drunken parents, all of whom are fed, clothed and cared for by the voluntary offerings of the people; good Samaritan women being at the head of it and carrying it on as Muller carried on the orphan's Home in England.

Auntie Willard was invited to attend the Sunday School, and she says "It surpassed anything she had ever seen in the way of committing Scripture to memory. Besides the lesson which was 'the legion of devils cast out of the man and the entering of them into the herd of swine,' which was twenty verses recited in concert; near the close of the school they were given the privilege of reciting texts and some forty out of the sixty pupils present rose one at a time, gave chapter and verse and recited from one to six verses, all learned in the last week." Auntie Willard heartily commended them, and gave them the verse "Behold the fear of the Lord, that is wisdom and to depart from evil is understanding."

Auntie Willard also visited the Penitentiary and heard the chaplain preach, his text being, 'Behold what manner of love the Father hath bestowed upon us," etc, and the foundation of his sermon—the prodigal son, met by his father when he was a great way off. "One of the convicts burst into sobs, and others were quite stirred but some laughed. There were about five hundred in this prison and two hundred more in a new prison out of the city, and with two or three exceptions the most of them were young and in the prime of life; some of them with beautiful hair combed to the utmost nicety."

It made Auntie Willard "think of their mothers, who with pride and joy had so often combed these heads, in their innocent childhood, and now to see where they were." Her "heart ached, and her longing soul cried out 'Mercy Lord! Mercy for Jesus' sake!' and glad she was that the sound of mercy could yet reach their ears.

"But why are they here? Was the next question. Ask the government that licenses the saloons! Ninety-five per cent of these young men are in prison because of drink. How blind to its own interests is our nation, for in slaying these she is putting the knife to her own throat! Left the *Christian* and tracts for the Reading Room."

"Dixmont, was the next place visited. It is the Hospital for the Insane of the county and is out among the hills. The scenery on the way, winding in and out among these picturesque elevations was very beautiful with pretty homes and farms, and even mansions, nestled among them. But some of these mansions have histories that make Solomon's words true—'All is vanity' and also the words of a greater than Solomon—'A man's life consisteth not in the abundance of the things which he possesseth' and yet, strange to say, it seems encrooted in man's mind that riches and happiness are inseparable.

Dixmont is a great structure of brick and it requires five engines to do their part of the work of the Institution which now contains five hundred and ninety-five inmates. It has twenty-six halls from ninety-five to one hundred and four long, and fifteen feet wide, each patient having access to a hall, and also to the parlors on each floor. Cleanliness, neatness and order, prevail. There are chapel services, riding, walking and little parties for these demented human beings. Also great dining and bath rooms. The more deplorable cases cannot be seen."

But what makes so many lunatics? Are they too the miserable fruit of the saloons? In a great measure, they surely are. God help us to stamp out the accursed thing!

Auntie Wince.

To Be Continued.

To the Point.

Referring to several letters on the temperance question that the London *Record*, Prebendary Fox, of Durham writes:—"Surely it is a waste of words to discuss the question which has been raised in your columns, whether the practice of total abstinence or of limited indulgence in stimulants, be the higher virtue. We are face to face with one of the most dreadful evils which ever afflicted humanity. Sixty thousand lives are annually sacrificed in this country to intemperance, and £150,000 000 swallowed up in the drink traffic. The greater part of the crime, lunacy, and poverty, which blight our land is avowedly due to the drinking habits of our people. The only question, therefore, worth discussion is how we may best grapple with this evil.

"No one asserts that total abstinence is forbidden in the Bible, or that even under certain circumstances it is not commendable. The liberty, therefore, to abstain being equal to the liberty to indulge moderately, and the circumstance of a 'present distress' being admitted, it only remains to be shown which means have been found most useful for the rescue of the drunkard, the safety of the tempted, and the reformation of the people. The question is simply one of experience, and easily answered. If my non-abstaining brother shows that he can accomplish these objects most successfully by his example of moderate indulgence, then I cheerfully yield him the palm. But if otherwise, do not let him blame the abstainer who prefers a method which he has proved and found in innumerable cases to have been blessed of God to the conversion of souls and the rescue of precious lives.

But to most of us I imagine the sacrifice (even if it be worthy such a name) of a petty indulgence is so infinitesimal when set against the possibility of winning one for whom Christ died, that we do rare to weigh nice distinctions between the relative merit of taking a few mouthfuls of wine per diem or none at all; the more so when we find the way left so open for us in the Scripture."

The article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to H. Juergensen, Barberton, Ohio.

Acts iii. 19-21. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Haggins, of 10-708 Hampden Ave. Cleveland, Ohio Please send all letters and communications intended for this section direct to him, and save delay.

The Southern Illinois Conference convened as published, Sept. 25, and lasted till Oct. 3rd. Visitors began to arrive the first day and they continued to arrive till the close of the meeting. A good delegation from the Marshall church attended; and ones and twos and threes came from different parts of the state, and one or two from Indiana. Brother Jeffrey with granddaughter and daughter-in-law, Bro. and Sister Lantz, Sister Harriet E. Boice, Sister Anna E. Drew, and others whose names we cannot recall. The preaching was ably conducted by Brethren Conner and Jeffray. Simplicity marked the utterances of the speakers; they used "great plainness of speech" in stating the gospel truths to their auditors. From the first meeting the attendance was good, and as the meeting progressed it grew better; and in the latter part of the series the house was full, with some on the outside of the church unable to get in. Six heard the Word gladly, and were baptized. Four were children of believing parents; and two were formerly Christians or Campbellites. One was the daughter-in-law of Bro. Jeffery; the other was a Miss Congelton who lives near the church. When these dear souls understood the truth they did not parley over the question of re-immersion, and hesitate as some do who have perverse minds and stubborn wills, and after a long period of disobedience to God's law, reluctantly submit to it, but they gladly and willingly and immediately submitted to the ordinance of baptism which God has seen fit to require every believer of his truth to obey in order to the remission of sins and adoption into his family. Thus ended the best Conference ever held in Southern Illinois, so reported the brethren.

It is said that the Mormon church has suffered a serious setback by reason of the discovery of the north pole. The Mormon believed and taught that the ten tribes of Israel, which wandered off from the Holy Land, went to the north pole, where they found an open sea and a lovely country and raised up a mighty nation and that in time they would join hands with their Utah brethren and rule the world. But this dream has been frosted by Cook and the Mormons will have to change their Scripture to conform to the latest revelations of scientific discovery.—Terre Haute Tribune.

Principalities and Powers.

Dear Brother Huggins:

Will you give an exposition of Eph vi 12. What are the principalities and powers and rulers of darkness? Are they your enemies and mine? If so, are we waging an intelligent warfare against them by uniting our forces and by working harmoniously? —N. D. Titchenal.

EDITOR'S REPLY.

Paul had just concluded his remarks on the Christian's armour and the necessity of putting it "on" to be strong in the Lord, and to be "able to stand against the wiles of the devil", when he wrote the 12th verse: "For we wrestle not against flesh and blood, but against principalities, against the rulers of the darkness of this world, against spiritual wickedness in high places." To briefly analyze the statement: The wrestling the apostle mentions means his contention and warfare against the various adversaries he specifies. 'Flesh and blood" is a Hebraism for human beings. In Gal i 16 the expression is clearly a periphrasis for man; a human being of any kind. The supposition that Paul here means he did not daily with the erroneous suggestions and unrenewed propensities of his own heart, is obviously wrong. The great apostle was fully satisfied that his call was of God; he had no doubts within himself about so great a matter; but he had no occasion to consult man, "confer with flesh and blood". That by "flesh and blood" he referred to men or human beings other than himself is clearly indicate in the next verse which speaks of the apostles in particular: "Neither went I up to Jerusalem to them which were apostles before me." Now "we wrestle", says the apostle, that is, we are carrying on the lively exercises of the athletic Olympic, or other national games, a warfare in general; not against "flesh and blood" or men in general, but "principalities" (chief rulers). The warfare is not against ordinary but extraordinary men. Not only against the "chief rulers", but also against the "powers", the authorities derived from, and constituted by, the "principalities"; and the "rulers of the darkness of this world": people who occupy "the high places" in the governments of earth—the most sublime stations. These, mark you, were a kind of religious people, "spiritual" in a way—"spiritual wickedness"! They are charged with being guilty of the spiritualities of wickedness; highly refined and sublimed evils; sins of culture; disguised falsehood, in the appearance of truth; antinomianism; in the fig leaf garment of Adam and Eve. The rabbins and Jewish rulers are directly referred to. This is proved by the fact that the words, "rulers of the darkness of this world", and "high places," are phrases which often designate the Old Testament and the Jewish system and the New Testament and the gospel system. Psa ii 2 which speaks of the "rulers" taking council together is applied by the apostles to the Jewish rulers who persecuted Peter and John for preaching Christ. Acts iv 26. From these principalities came all the "wiles of the devil" to which Paul and his fellow apostles were subjected. They preached "another King, one Jesus"; and this different kind of government which they preached was to come in the setting up of the kingdom which would destroy all the "principalities" of the present "world". Let brethren who vote be careful; they may be found fighting against God and his plan. Consider well.

The Judgment.

Dear Editor Huggins:

Not because I am identified with an ilk of "cold intellectualists" but because I am keenly alive to the fact that while "it is the glory of God to conceal a thing, the honor of kings is to search out a matter," it will be necessary for me to address you as above until I find out that your "Declaration" states and you believe not only in a judgment for "the other fellow," but also in one for yourself.

A certain member of Congress, some time ago, in this city was holding forth in favor of a certain measure, when he was interrupted by a well-wishing auditor, with the remainder, "But such a policy would be unconstitutional." "Oh, well," he replied, nothing daunted and with a significant wink, "What is the constitution between friends?"

You, dear Editor Huggins, have, I glean from your reply to my letter, "Judgment Omitted," searched the matter out and fully believe in a judgment tribunal for a large class who will be resurrected from the dead at the end of the thousand year's reign of Christ, (of whom you have no idea of being one;) but when I call you, and the Declaration of Things to be Believed, which represents you to account for not believing in and stating the judgment seat of Christ to be established at the appearing of Christ, before which will be summoned a smaller class of quick and dead ones, (of which you do hope to be one,) you gleefully adjure me to put on my glasses and read of the later resurrection and judgment in paragraph 4 Now admitting for the time being that the devoted body of believers I belong to are "more addicted to debate than to prayer" I solemnly protest with uplifted hand, that we never, no never, indulge in debate, or argument, or disputation of an Oliver Twist, artful dodging variety; and neither do I wish you to.

Please do, therefore, my dear Editor, in your next issue, and with Correspondent Stewart assisting you, if you like, get right down to the subject in hand, and tell why you do not give judgment of the household of faith at the appearing of Christ, and in natures compatible with such an assize, a place, and a good place in your Declaration of the Faith, with especial reference to the numerous testimonies I adduced in your issue of September 22, and which are applicable to the first resurrection and judgment and not to the last, if indeed there be any "last" resurrection

Sincerely Yours,
GEO. A. WHITFORD.

EDITOR'S REPLY.

"Dear Editor Huggins" again! and so it must continue, says the "intellectualist" Whitford, "until I find out that your 'Declaration" states and you believe, not only in a judgment for "the other fellow, but also in one for yourself." Witholding from us the appelative of "brother" till he finds out what we believe, is very different from the example set us by "just Lot," "that righteous man," who dwelt among the wicked Sodomites. 2 Peter ii. 7, 8. While a mob of these villians were assembled around his home, and were about to commit a crime, the bare mention of which would make a sardonic hearted sinner blush, Lot stepped to the door of his house and began an address to them in these words: "I pray you, BRETHREN, do not so wickedly!" Gen. xix. 7. "The men of Sodom were wicked and sinners before the Lord exceedingly," (Gen. xiii. 13,) yet this "just" and "righteous" man called them "brethren." Had supercilious Whitford been there he would have promptly rebuked this good man, and would have told him "to find" out what the Sodomites believed, particularly about the judgment; and if they did not believe in the judgment of others and themselves too, he dare not call them "brethren!" "Ananias, a devout man" (Acts xxii. 12) addressed Paul as "brother Saul" before he was baptized. xxii. 13, 16; and the apostle himself addressed the Jewish council as "men and brethren" Acts xxiii. 1. All these texts are symphonious in calling sinners "brethren." Brother Whitford point blank refuses to be led and guided by these instances of Holy Writ, and the examples of these righteous men. He might have called a Sodomite "Mr. Sodom;" and before his baptism he might have called Paul, "Dear Mr. Paul," or "Dear Editor Paul;" but never "Brother Saul!" Thus when your hyper-critical methods and customs are put along side of God's Word, there is such marked inharmony that there is nothing left for you to do but smile.

Our Brother's letters are very vacillating. In his first epistle he charged that there "was no reference whatever to the judgment" in our outline of faith; now he writes that we "believe in a judgment tribunal for a large class!" He first objected that we had omitted judgment altogether. The printer then put the word "judgment" in capital letters; Brother Whitford put on his glasses, and lo! "a large class" was to be judged. At one time there was no judgment; at another time too much! Surely you must be hard to please. At one time you complain that judgment should have a place, and "a good place in our Declaration of faith!" We then showed you that it had a good place. You call this explanation an "Oliver Twist." We believe that some of God's judgments are in the past; some are present; others are reserved till the coming of the Lord and the close of the thousand years. I am a greater believer in judgment than you are. After whining and showing symptoms that you were uneasy that I did not believe in the judgment, now you conclude your letter by expressing doubt about millennial judgment in the words, "If indeed there be any 'last' resurrection." If there be no last resurrection there can be no last judgment. The fact that you doubt the last resurrection shows that you doubt a judgment at the close of a thousand years After all your blatant zeal for judgment here you are expressing doubt. I am ashamed of you; "for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Rom ii. 1. I do not wish to appear unkind, Brother Whitford, but I must repeat, I am ashamed of you.

"Get right down to the subject," says our Brother, "and tell why you do not give judgment of the household of faith at the appearing of Christ, in natures compatible with such an assize, a place, and a good place, in your declaration of faith." I do not care to ask "correspondent Stewart" to help in this work: on the contrary I select, by preference, Brother Whitford.

In unfolding the subject he will not give any text an "Oliver Twist;" will do no "artful dodging"—he is just the man. Let him then in an article show

1. That no one but those of the household of faith will be judged at the coming of Christ.

2 That the saints are then judged in mortal nature;

3 And that all who refuse to accept this theory of the judgment are not "brethren"—and let him show by the authority of the Bible that it is not admissible to call us by that appelative.

Psalm ii 8 "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Abrahamic Land Covenant.

Compare Gen xii 7; xiii 15-17 and xv 18; and xvii 17, 18. We have to rely upon the records, as to descriptions, rights, titles and estates of the several allotments of Land noted in the Holy Scriptures. These records are the foundation of all the things builded thereon. All the ingredients of our physical frame comes from the land—earth and water being the basis of all things relating to the sustenance of animated nature. Therefore, let us hold fast to the land; and recognize our relations to these, with the Noahic covenant in view, and advance on unto the Abrahamic. The Abrahamic territory includes the Tribal allotments, but a distinction must be drawn between them for reasons referred to later on. Compare Psa cv 10, 11. In harmony with this distinction, there are two seeds brought to view which must not be confounded. The outcome of Abraham's trial—put to the proof—constituted him the father of all believers and the founder of the Isaac type—because, "in Isaac shall thy seed be called." Heb xi 17, 18 For a description of this territory see Gen xv 18. "From the River of Egypt unto the great River Euphrates"—that is from Lat. 29 degree 31 minutes to Lat. 37 degrees—more than 500 miles. Longitude from 30 degrees 2 minutes to 48 degrees 26 minutes—1100 miles amounting to 550 000 square miles of territory.

The covenant arrangement in relation to the tribes is confined to the land of Canaan. See Gen xvii 7, 8 and Psa cv 9, 10, 11. All this territory being under the Ottoman ruler and usurper and has been for centuries. But the time is not far distant when the Son of Man shall send forth his messengers; and they shall gather out of his kingdom (territory) all things that offend and them which do iniquity; and shall cast them into a furnace of fire", etc.

The subjugating procedure will begin within the kingdom territory. So as to establish the Divine authority in Jerusalem. Victory, followed by victory until the nations far and near submit to the demands of King Messiah. Consult Zech x, xii and xiv. The decisive battle will be fought in Bozrah in the land of Edom. Consult Isa xxxiv 2 8 and lxviii 1 4 and follow up the Conqueror from Bozrah to the Mount of Olives. Zech xiv 4. Then note his demand to the city authorities as recorded (prophetically) Psa xxiv 7, "Lift up your gates, O ye princes and be ye lifted up, O eternal gates; and the King of glory shall enter in.

(8) Question: Who is this King of glory? Answer: The Lord who is strong and mighty in battle—and therefore (9) Lift up your gates, O ye princes; and be ye lifted up, O eternal gates, and the King of glory shall enter in. (Douay Version) Compare with Ex xiii 4 and xiv 2.

As yet Abraham has never possessed even a foot-breadth of this land. See Acts vii 5 and Heb xi 18, 16 A heavenly country indeed and in fact it will be when the promised blessings to Abraham will be fulfilled according to Gen xxii 16, 17, 18. Note the reason assigned: verse 18, "Because thou hast obeyed my voice." No contingency here, the matters mentioned result from that which Abraham had already done. Compare xxvi 5, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws."

The covenant of circumcision an important element in this Abrahamic arrangement: A token or mark so as to distinguish the family of Abraham from the mass of earth's population. Consult Gen xvii 10, 11; Acts vii 8, and Rom iv 11. To Abraham it was a seal of the righteousness of the faith which he had prior to his circumcision; and to his male offspring, a token of ownership on the part of God The circumcision of heart as well as of flesh one of the requirements in the ceremonial of worship in the "age to come." See Ezek xliv 9.

Isaac: his birth, his childhood, his sacrificial offering; and symbolic resurrection, a fitting type of our Lord and Savior Jesus the Christ. Heb xi 18, 19. Divine intervention in relation to the production of Isaac, in harmony with the Divine Purpose as announced by Elohim or angel to Abraham. Gen xvii 15 16, "I will bless her, and give thee a son of her." ....." A royal people shall be from her." Compare Luke i 35 "Holy Spirit shall come over thee and power of the Most High shall overshadow thee; therefore also that holy product shall be called Son of God." The conditions pervading Mary's organism prior to conception demanded the "therefore" so as to fix the thought on the quality of the product, namely: "Son of God."

Isaac, a son of promise and prophecy. Gen xvii 16, 21. His status in the "plan" defined, Gal iv 22 31. Two seeds from two mothers, Hagar bringing forth children into bondage—that is, according to the flesh and for which the covenant from Sinai was adapted, for the time then present. But he, born of Sarah was a Son of Promise.

Emphasize verse 28, "Now we brethren, as Isaac was are children of the promise" in whom the heirship inheres. Rom viii 17 and iv 13. But the Seed of Abraham are not all children of the promise, "They are not all Israel who are of Israel." "But in Israel shall thy seed be called" verse 7. "That is—They which are the children of the flesh—these are not the children of the flesh—these are not the children of God [of the Isaac type] But it is the children of the promise that are counted for the seed. Compare. Gal iii 16, The unit seed Christ. (27) For, as many of you as have been baptized into Christ have put him on. (29) And if you are Christ's, then are you Abraham's and heirs according to the promise." Isaacs every one and to the manor born "from above;" belonging to the Christ, with the promise to the conquerors, to have a seat with the exalted Jesus on his throne.

C. W. TOMKINS.

Sketches of Church History.

The next reformatory movement toward casting aside all creeds and following only the teachings of the Bible was begun in 1810 by Alexander Campbell, of the Presbyterian church, abetted by his father—Thomas Campbell. For a time he had been allowed to preach his views to the Presbyterian church of which he was pastor, but the opposition against them ultimately became so strong, that he and his family, with a number of others, withdrew from its membership and formed a church of their own at Brush Run, Washington Co., Pa. There a house of worship was put up, and the father and son were made joint pastors, everything went on smoothly and harmoniously in the new body, and no subject of debate came up until one day a man asked, "Is infant baptism Scriptural?" Both the Campbells thought that it was, and attempted to prove it. In the resulting investigation they found that neither it, nor the sprinkling of adults had any foundation in the Scriptures of truth. They were then immersed, and with many members of the Brush Run church united with the Baptists. June 12, 1812.

But a dispute came up as to the design of baptism, the Disciples claiming that faith and repentance are preparatory to immersion for the remission of sins, and the Baptists claiming that we are regenerated before baptism, "believing the ordinance to be only an outward sign of an inward grace." This dispute led to another separation and to the forming of what is known as "The Disciple Church" of the present day. Both the Disciple and the Christian Church are Congregational in their organization.

S. ROXANA WIRTS.

The Genuineness of Matthew xii. 40.

Mr. Moody once very properly referred to the testimony of our Lord Jesus Christ, affirming the historic credibility of the narrative concern-Jonah and the great fish. The *Independent* declared in its reply that the genuineness of the passage "is a matter of very serious doubt," this doubt, however, resting on "internal evidence purely." Whereupon Ex-President Bartlett, a competent witness came to the defence of Mr. Moody:

"The great critical editions of Tischendorf and Tregelles, which cite authorities, both give the verse without a hint that it is wanting in any one of the hundreds of Greek manuscripts. They refer to it as also contained in the old versions of weight, the two Syriac, the Latin, and the Ethiopic. They also allude to it as found in the Christian Fathers Irenaus, Origen, Cyril, and Eusebius. The careful text of Wescott and Hort contains it without a doubt. The English and American revisers do the same. The recently discovered Diatessaron contains it, and so do the recently found Syriac gospels. So far as appears, it is not even accidentally omitted from any known authority. Thus on the grounds of text criticism there is not a better authenticated text in the New Testament; and if this may be disputed on the ground of internal evidence purely, any and every other verse may be rejected on the same ground."

Gold Dust.

"If you cannot bear humility you cannot bear elevation."

Criticisms sharpens the ambition, if within reason, and kindly offered.

"A kind word costs but little, but it may bless the one to whom it is spoken."

Be sensitive for others and you will forget to be sensitive for yourself.—W. W. Stetson.

"To feel that you are brother to humanity is greater than to have inherited a fortune."

"The world has suffered a good deal less from talking without saying, than saying without thinking."

"The trouble with too many of our prayers is that we urge that our own will be done instead of asking that God's will may be done."

"How much trouble he avoids who does not look to see what his neighbor says or does or thinks, but only to what he does himself, that it may be just and pure."

"Men fail to fulfil their promises sometimes because they lack the will or ability or both; God's promises never fail, when the conditions are met, because he has both will and ability."

Nothing is too little to be ordered by our Father; nothing too little in which to see his hand; nothing which touches our souls too little to accept from him, nothing too little to be done to him.—E. B Pussey.

One thing which you may make sure of is, that however good you may be, you have faults; that however dull you may be, you can find out what some of them are; and that however slight they may be, you had better make some—not too painful, but patient—effort to get quit of them."—John Ruskin.

ANNA DREW.

Respecting the objection raised by some that Christ was not entombed fully seventy-two hours. I have thought that it would be an assistance to them to be reminded that not only did he say that he would be three days (in the civil sense) and three nights (in the natural sense), in the heart of the earth, but he also said: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." This last prophecy would have been defeated had he remained entombed the full seventy-two hours.—G. A. Whitford.

A Father's Advice.

The following letter was written in 1801, to S. F. B. Morse, inventor of the telegraph, when he was ten years old, by his father, who was a clergyman. The advice given is just as good now as a hundred years ago.

"Your natural disposition, my dear son, renders it proper for me earnestly to recommend to you to attend to one thing at a time; it is impossible that you can do two things well at the same time, and I would therefore never have you attempt it. Never undertake to do what ought not to be done, and then, whatever you undertake, endeavor to do it in the best manner. It is said of DeWitt, a celebrated statesman of Holland, that he did the whole business of the republic and still had time left to go to assemblies in the evening and sup in company. Being asked how he could possibly find time to go through so much business and yet amuse himself in the evenings as he did he answered: 'There was nothing so easy, for that it was only doing one thing at a time, and never putting off anything until tomorrow that could be done today.' This steady and undissipated attention to one object is a sure mark of a superior genius, as hurry, bustle and agitation are the never-failing symptoms of a weak and frivolous mind. I expect that you will read this letter over several times, that you may retain its contents in your memory. Give me your opinion on the advice I have given you. If you improve this well I shall be encouraged to give you more as you may need it."

ANY one wishing Photo post cards showing the membership of the Illinois Bible School for 1909 can get them by sending to C. L. Curtis, Oregon, Ill We are informed that the photo is a good one, and can be had for 5 cents each by mail.

Communicated.

Sunday School Lesson.

LESSON FOR SUNDAY, OCT. 24.

Paul a Prisoner.—Before Festus and Agrippa, Acts xxvi. 19-32.

Golden Text.—"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim i. 12.

The connecting links of last lesson and this one, that there was a change of governors of Judea. Festus came in place of Felix. Paul had been in prison two years or more when Festus went to Jerusalem. The Jews had not forgotten Paul. That he was in prison did not satisfy them. They wanted Festus to bring him to Jerusalem. This he refused, but said they could come to Cesarea. They did and accused Paul of many things they could not prove. Paul again denied, and Festus—like Felix—willing to please the Jews, asked Paul to go to Jerusalem to be tried. Paul knew that was just handing him over to the power of the Jews, he said "I appeal unto Cesar." Festus said, "You shall go to Cesar." A good while after King Agrippa—son and successor of Herod, the persecutor of the church, Acts xii. 1-4. Agrippa was King over several Roman Provinces He and his sister came to visit Festus. Paul was now a very notable prisoner. Festus informed Agrippa about him. He said, I will hear the man myself. Next day Agrippa with his sister and Festus held court with great pomp. A great show of royalty and authority. Festus with a grand speech introduced Paul. Agrippa gave him leave to speak for himself.

Paul was pleased to do this as Agrippa knew all about Jewish manners and customs. Paul gave him a brief account of his life from his youth up to the time of his conversion, by, and his commission from, his Lord—the Lord Jesus.

Lesson—verse 19 Paul was satisfied that the vision was from heaven. Nothing among men, or by men had any effect to change him. He had seen Stephen stoned to death, and afterward made havoc of the church, Acts vii. 58; viii. 1-3.

20. In this verse Paul in a very few words sums up the whole of his three missionary journeys.

21. The time when Jews from Asia saw him in the temple, caught him, crying "Men of Israel help," and wanted to kill him, Acts xxi. 27-31.

22. He would long before this have been killed if God had not helped him. He had well occupied the time preaching the things found in the prophets and Moses.

There are many at the present day who claim to be "mighty in the Scriptures" and profess to be servants of Christ, and helped of God, but who deny Moses and disbelieve the prophets.

23. This concludes Paul's grand defence and sermon before Agrippa and Festus.

24. This whole address of Paul's must have been what newspaper reporters call "a masterly argument, a powerful sermon." It aroused Festus to the point where he could no longer control himself. It is true that Paul's words did sound like the talk of a crazy man. If any man said the same now we would know he was "beside himself." During his so-called "missionary journeys" the Holy Spirit testified to the truth of his preaching by many marvelous signs and wonders. But for over two years there had been no miraculous demonstration.

25. He had nothing to give but his word. The hearers must decide by that. He said he spoke the sober truth.

26. He told Festus that the king knew things were so. What was done had been done openly. His whole life in the gospel, had been *before* the public both near and far.

27. Here he appeals to the knowledge and belief of the king. Some thing in the face or manner of the king assured him that the king believed the prophets.

28. We can only guess why Agrippa was not fully persuaded to be a Christian. There are a number of people right now who are "almost persuaded" but complete separation from the world frightens them. Indeed they are fully persuaded but dare not obey.

29. A noble, earnest, and certainly unselfish prayer.

30. This was all they could stand, so to speak.

31. After consulting they pronounced him "not guilty" among themselves.

32. And if he had not appealed to Cesar, would have been set at liberty.

19. Where did Paul see the heavenly vision? Acts ix.

20. Did he go right from Damascus to Jerusalem? Galatians i. 17

Did the Gentiles turn to God? Acts xiii. 48.

22. What did Moses and the prophets say? Luke xxiv. 27.

23. What prophet said Christ should suffer? Isaiah liii.

Who said he should *rise from* the dead? Psalm xvi. 10.

24. Was Paul mad—crazy? Why did Festus say he was mad?

25. Do all religious people now believe what Paul then preached? Acts xxviii. 23.

26. Why do many religious people now say that the things in Moses and the prophets are mysteries?

Did not Jesus and the apostles make them plain enough?

27. How did Paul know that Agrippa believed?

28. What more would have made him a Christian?

Next lesson—Paul a prisoner—the Voyage. Acts xxvii. 18-26.

P. NEILL.

Dear Restitution:

We are pleased to report to the Household of Faith, the good work done here near Perryville, Kentucky, by Brother W. H. Wilson, who came September 8, and returned the 20th. He preached about fourteen sermons which were all fine and to the point.

We are also pleased to say there was one who came forward and put on the name of *Jesus Christ*. There has been some good seed sown, and we trust that in the future it may bring forth good fruit.

Yours in the Blessed hope,

BEN. H. CARPENTER.

Dear Restitution:

I see my time has come to renew, so I enclose $1 50 for my renewal, as I should be lost without it to read.

Our little flock here at Blair is still holding together, and I think we are advancing, and growing in grace and the knowledge of the Lord. We hold our Bible readings every Sunday, and still keep our little sewing circle going.

Yours in the Faith,

MRS. LIZZIE JOHNSON.

Acts xv. 13-18. "And after they had held their peace, James answered saying, Men and brethren, hearken unto me: Simeon hath declared how God at first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Lizzie C Byrne	3 50
George M Siple	2 00

Announcement.

The Churches of God in Michigan will convene in Quarterly Conference at Coats Grove, Barry Co., Michigan, October 22, 1909, continuing over the following Sunday. It is hoped that all the brethren that can possibly do so will make an especial effort to be present. Good speakers will be in attendance; and the Coats Grove brethren will provide entertainment, and all who can come will be accorded a hearty welcome.

Those living at or near Kalamazoo, take the C. K. & S. R'y at Kalamazoo for Coats Grove. Those coming from the north or from other distances, take M. C. R'y to Hastings where teams will convey them to Coats Grove, unless they get to Hastings in the forenoon, when they could get a train on the C. K. & S. for Coats Grove.

F. V. BLAKELY, Sec.

Try THE RESTITUTION, $1.50 a year

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a *few days*. The result of the effort may put stars in your crown.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 308 N. Willow Ave. (Austin Station) Chicago.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Hindu Literature.

This book of over 400 pages is of special value to the young people in order to enable them to meet the attacks upon Christianity from Theosophists and others. It has been fully endorsed by the most eminent Oriental scholars of Europe as being authentic, and the historic facts here presented are unimpeachable. A few copies of this standard $1 50 book may now be had for $1.00 a copy post paid. It is used in colleges and universities. Send all orders to Mrs. Elizabeth A Reed, 1311 Balmoral av, Chicago. Illinois.

THE RESTITUTION is only $1.50 per year. Try it a year.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 25c each.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

The Restitution

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVIII. PLYMOUTH, INDIANA, OCTOBER 27, 1909. NUMBER 40.

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Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his article, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Age of Wonders.

Age of wonders! age of ages!
Filled with light, yet dark with crime;
Oft foretold by seers and sages—
Pictured on the prophet's pages,
In the far back olden time.

Portents in the earth and heaven;
Meteors blaze in midnight skies;
Solid rocks, and earth are riven;
Tidal waves are forced and driven
Till in mountain heights they rise.

Winds which heretofore were sleeping,
In their distant northern caves;
The law of balance overleaping,
Long the coasts of ocean sweeping,
Fret the demon of the waves.

Fiend of fire all-sorts spurning,
Paints with grandeur midnight gloom;
Midst its reckless blaze and burning,
Granite walls and poor man's earning
Fall before a common doom.

Hurricane, tornado, famine,
Desolate the fairest plains;
While the worshippers of Mammon,
And possessed of evil Daimon,
Grasp more closely hoarded gains.

Right and wrong contend in battle,
Human blood in torrents flow;
Mid the clash, the roar and rattle,
Men are piled like slaughtered cattle—
Holocaust of friend and foe.

Who can hush the groan of nature?
Make the wrath of man subside?
One God-ordained, though ranked as creature;
Wearing human form and feature,
Stilled the Galilean tide!

—John L. Wines.

He Careth for You.

Go to the Lord with all your care,
With all your sorrow, pain and woe;
Troubled heart, and spirit sad,
Before him all your burdens show.

As loving children boldly come,
Before your heavenly Father's throne;
And meekly there in humble faith,
Make all your wants unto him known.

Our God is merciful and good,
Loving, compassionate and kind,
He knows our frame that we are dust,
And all our trials bears in mind.

He watches o'er the sparrow's fall,
He is a guardian ever true;
Then cast on him your every care,
For he surely cares for you.

Then praise the Lord, and hallowed be,
His holy name, let every voice
Throughout the earth, in loud acclaim
His praises sing, and all rejoice.

—Lewis Bush.

Communicated.

The Bible and Its Message. No. 19.

In this article we wish to show clearly by Scripture testimony, what is taught in the phrase "The things concerning the kingdom of God and the name of Jesus Christ." These are the things that Philip preached to the Samaritans, and when they believed were baptized, both men and women.

We meet a class of men who are "ever learning and never able to come to a knowledge of the truth." Such are not satisfied with the simple statement as made by Acts viii. 12, but claim that it also includes the subject of the judgment. Some claiming that at the judgment seat of Christ there is an investigative judgment. Volumes have been written and published trying to prove that that the dead righteous and unrighteous are raised mortal. First it was stated that the saints will be judged to determine their fitness to be made immortal. Therefore the judgment must be an investigative one.

Why should such differences divide the Household of God? Suppose we differ slightly on some phases of the judgment, shall we refuse to fellowship each other over these differences of opinion? Twenty-five years ago the questions of "responsibility" and "verbal inspiration" divided Christadelphian people. The ecclesias were and still are separated on these questions.

Now if these be vital questions the division was the result of the lack of scriptural knowledge. It is our purpose to show that the Scriptures do plainly teach that the righteous are not subjects of the future judgment. Paul says that the Scriptures concluded all under sin. Again this same writer states that By the offence of one judgment came upon all men to condemnation. All men were placed under condemnation or judgment. Jehovah's plan is that all who are accounted righteous are relieved from this judgment. Please note the language. He that believeth on him is not judged; but he that believeth not is judged already, because he believeth not in the name of the only begotten Son of God. To believe in the Name relieves the alien of the judgment. If he continues thus can he ever be a subject of the judgment? Reason and Scripture answers No.

In Romans viii. 1 the apostle declares that there is no condemnation to them who are in Christ Jesus who walk not after the flesh, but after the Spirit. If we go down into the dust being in Christ Jesus, we will come up in the same relationship to our Heavenly Father. If this is not true why should Paul write to Timothy the following, I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth (from this time) there is laid up for me a crown of righteousness.

Was Paul mistaken in his faith? We think not. He knew he would receive a crown when the Lord should appear. It would not require a judgment to determine his fitness to occupy a throne in the kingdom of God. We need not be deceived with such sophistry or man-made theories. Let us labor to be an overcomer that we may be given power over the nations. If we walk in the light, as he is in the light, our reward is assured. The gift of God is Eternal Life through Jesus Christ our Lord. Labor for the meat that perisheth not. Contend earnestly for the faith.

Fellowship is based upon an intelligent knowledge of the "things concerning the kingdom of God and the name of Jesus the Christ." These two phrases are connected, but have different Scripture to prove each.

1. What is meant by the things concerning the kingdom of God?" In Acts i. 3 we are informed that Jesus during forty days, taught his apostles things "pertaining to the kingdom of God." This teaching prompted them to ask a question of their Lord. Now please note the question—"Lord wilt thou at This Time restore again the kingdom to Israel?" The question was as to the time and the restoration.

What answer did Jesus give them? It is not for you to know the times or the seasons, which the Father hath put in his own power. The only conclusion to be drawn from the above question is that the kingdom will be restored to Israel in Jehovah's time. There can be no question as to what kingdom is to be restored. Then the "things concerning the kingdom of God" is the restoration of the Israelitish kingdom. The base of this promise is found in the promise made to Abraham. Abraham and his seed was promised the land as an everlasting possession. We believe that many fail to see clearly these promises. Both are made to fleshly Israel—that is Israel in the fleshly state. Jehovah in order to discipline Abraham's posterity, placed them under the law. He desired to make of them a Holy Nation. It could only be done by isolating them. The law became their school-master. They were given a law that would develop them morally and physically. The law of sacrifices was intended to lead them to Christ. They would then have been given the land as an everlasting possession. This would have made them a Holy Nation. Many of them became such, and Jehovah will make them kings and priests in the kingdom promised. Israel as a nation failed to keep the law and therefore Jehovah scattered them among the nations where they are today.

The same prophets that declared that he would scatter them also declared that he would again gather them, and fulfil his promise made to the fathers, see Ezekiel xx. 33, 38; xxxvii. 15 28; Jeremiah xxxi. 31, 40; Amos ix. 11, 15. Follow the references from the above Scriptures and you will be enlightened on this subject. However we must not forget that this promise is Israel as a nation. Therefore the restoration is future and must embrace a landed estate.

This great blessing takes place when Christ, the rightful heir to David's throne comes. We must remember that Israel as she appears when Jesus comes, must be purged before the kingdom can be restored to them. There will be no rebels in the kingdom of the future as it will be restored by Jesus the Christ. Israel was placed under the law to make of them a perfect nation. Jehovah in times past suffered all nations to walk in their own way. Israel as a nation became a peculiar treasure unto God, therefore he desired to make a holy nation of them. Had this people obeyed the law covenant, no nation could have harmed them.

The prophet calls Israel "the apple of Jehovah's eye." Jerusalem would have been a rejoicing, and her people a joy. Their forgetfulness resulted in their destruction as a nation, and their severe punishment as a people. Israel today is in chastisement for her sins. This will be largely her condition when Jesus comes. All those who have died as rebels will suffer the fate of all who have opposed the edicts of Jehovah.

Thus far we have been led to see Jehovah's purpose in calling Abraham from the land of his fathers. It was to produce a righteous nation. Thus far fleshly Israel has failed, but Jehovah cannot. The apostle says The gifts and the callings of God are without repentance. If Israel failed as a nation, God has saved a few whom he will make rulers in that kingdom. All those whom God has counted righteous, from righteous Abel down to the coming of Christ, belong to this class. They belong to that class that will bless all nations. They belong to the royal house of David, whose throne and kingdom will be restored.

We have said that the Jews will remain in a rebellious spirit until Jesus shall come. They will then be developed into a strong nation from which all rebels have been driven out. Will they not again be placed under a covenant that will make them morally and physically perfect? The prophet says, I will put my law in their inward parts, and write it in their hearts: I will be their God, and they shall be my people. This will not be accomplished in a day.

Many of the Jews will be found in Jerusalem when Jesus shall come, and in great distress. The nations will have gathered there, and a great battle fought. The Lord will come and fight against them, and Israel will be saved. Zech. xiv.

Then will begin the gathering of scattered Israel from all parts of the earth, Isaiah lxvi. They will then pass through a purging process and be cleansed. To them will be restored the land that was promised to Abraham as an everlasting possession. This promise embraces not only the land, but the privilege of living as righteous subjects under the rule of Jesus and his saints.

In conclusion permit me to say that every Jew who has failed to comply with the covenant under which they have been placed, will share the fate of those who have fought against Jehovah during all the ages. They will be regarded as the dust on the balance. As a nation God will save them and not as individuals. Jehovah is able of these stones to raise up children unto Abraham, are the words of the Master.

Your brother, in search of truth.

D. C. ROBISON

Sunday School Lesson.

LESSON FOR SUNDAY, NOV. 7.

Paul a Prisoner.—The Shipwreck.
Acts xxvii. 39 44; xxviii. 1 10.

Golden Text. "The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate." Psa. xxxiv. 22.

Verses 39 41 give an excellent description of a shipwreck, and also proved that they believed Paul saying the ship would be lost. Acts xxvii. 22.

42. The soldiers counsel was right for them. It was their business to see that no prisoner escaped.

43. The Lord provided a friend for Paul.

43, 44 The prisoners were given orders to save themselves. They all reached the land. There is no record that any tried to run away.

1. Mileta—now Malta, twelve miles wide and twenty long, an island in a part of the Mediterranean Sea, at that time often called the sea of Adria. Acts xxvii. 27.

2. Barbarous does not mean that they were like some tribes found in "Darkest Africa" but different from Jews, Greeks or Romans.

3 6 Here is a fine account of the working of superstition. The people saw the viper hung on Paul's hand. Hanging on his hand leads us to suppose that he had tried to shake it off more than once. Watching him they said he is a murderer—vengeance has overtaken him. He would suddenly fall down dead. He went on building the fire as if nothing unusual had happened. Then the watchers said, "he is a god." There was nothing new about this superstitious conclusion, or conclusions—and it is sad to say there is nothing old about it. It is with us today, not quite openly rampant as in times gone by, but as long as the great delusion of the "immortal soul" is cherished, just so long will people be superstitious, in bondage to imaginings of some sort. The notion that Paul was a god would be firmly settled in the minds of the people when they saw the things done that are told in verses 8, 9.

The Golden Text is certainly a blessed assurance for the servants of the Lord. For those who have believed the gospel and been immersed, Mark xvi. 15, 16. The lives—souls—of such will be redeemed—from the grave, Hosea xiii. 14, at the resurrection of the just, Luke xiv. 14 The text has nothing to do with being saved from a shipwreck.

Only a part of the lesson tells of the shipwreck. Referring back to verse 30, we see that the "shipmen"—sailors believed Paul that the ship would be a wreck. They played the selfish coward by trying to take the small boat and escape; but Paul could not allow that. Every one would be saved, but all must stay on the ship. This was easily secured by the soldiers cutting the ropes that held the boat. We see by reading the whole story that this was no ordinary shipwreck although it looked just like others.

Those who have had some experience, or have lived at the seaside will have a keen interest in this story, and find their anxious sympathy go out to Paul and the company on board. A short but vivid description of a tempest at sea is given in Psa. cvii. 23 30. "They mount up to heaven, they go down again to the depths, their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits end." The writer has experienced what these words portray, and also what the poet Whittier says in "The Slave Ships,"

"Night settled on the waters,
And on a stormy heaven,
While fiercely on that lone ship's track
The Thunder gust was driven."

The trouble on the sea is like the trouble on land, it is ten fold more terrible by night than by day. So we read in connection with this shipwreck "They cast four anchors out of the stern, and wished for the day." Acts xxvii. 29. At daybreak they broke fast, ate bread, and were all of good cheer, and set to work, when it was daylight. Believing that they could not save the ship, they saw a creek or cove where the vessel could be beached, run aground. To make sure of this, they made all ready, hoisting the mainsail to run up on shore as far as possible. success attended their efforts, all on board landed safe, but the ship was wrecked.

39. Did they know where they were? What did they discover? What did they make up their mind to do?

40. What did they take up? What is an anchor? What is a rudder? Then what did they do?

41. What did they fall into?—Two seas—most likely the waves rushing with tremendous force up both sides of a sandbar, and meeting across it dashing on the vessel from both sides. What did they do with the ship? What was broken? What is the whole disaster called?

42 What did the soldiers counsel? Was that right?

43. Who was Paul's friend? How did some get to land?

44 How did the rest escape?

1. Where did they land?

2. How were they taken care of?

3 6 What took place?

Next Lesson. Paul a Prisoner in Rome. Acts xxviii. 11-24; 30, 31.

P. NEILL.

The Revelation of Jesus Christ Act 6. Chap. xix. 11; xx. 10.

"The Lord is a man of war." "Let God arise, let his enemies be scattered." "If I whet my glittering sword, I will speak of the things which I have made touching the king."

Heaven opens and reveals Jesus Christ the King at the head of his army, he rides prosperously because of truth and meekness and righteousness, "in righteousness he doth judge and make war."

The little horn's abomination, Dan. ix. 27, has made the land desolate, he has scattered (crushed mar.) the power of the holy people, "their power is gone." Deut. xxxii. 30; Isa. vi. 10-13; lxiv. Matt. xxiv. 16 24; Rev. xiii. Satan's man, the beast, blasphemes God and them that dwell in heaven, this Goliath type, 1 Sam. xvii. exalts himself, "who is like unto the beast who is able to make war with him."

Now that the campaign is against Israel and man, the Son of Man meets satan's man. The King moves upon the enemy. The battle is described in Psa. xlvi. lxviii. Isa. xvii. 12 14; xxvi. 11; lxiv 1 5. Ezek. xxxviii. 18-23. Dan ii 34 35; Joel ii Hab. iii. Zech. xiv. Type. Gen. xv. 14-16; Ex. xiv. 24; Josh. x. 8-14; Judges viii. 19-22; 1 Sam. xi. 11-15; xxx. 2 Chron. xx. 20 25.

This great battle changes the course of human history. Satan suffers another defeat, his armies are slain, his officers, the beast and false prophet are cast into the lake of fire, satan himself is arrested, bound and imprisoned for 1000 years.

In six plain, narrative verses this 1000 years is mentioned six times; it measures five distinct events:—

1. Bound him 1000 years.

2. That he should deceive the nations no more till the 1000 years be fulfilled.

3. They reigned with Christ 1000 years.

4. The rest of the dead lived not again till the 1000 years were finished.

5. Priests of God and of Christ and shall reign with him 1000 years.

Neither of these five events on the loosing of satan can be placed in the past.

"They lived and reigned with Christ 1000 years." "Do ye not know that the saints shall judge the world?" 1 Cor. vi. 2; Luke xix. 11 27; xxii. 28-30; Rev. ii. 26.

This is no burnt ground millennium commencing with the cremation of all the families of the earth, of all our neighbors who "follow not with us," of the millions who in their blindness bow down to wood and stone, who if they ever heard of Christ it was as the man-stealer's and land-robber's God, the millions who pray to Ali, those who worship the Father and the Son, and pray to the virgin Mary, those who still pray for the peace of Jerusalem, the skeptics who have been turned from the Bible by the allegorizing, criticising, adding and perversion of Christian teachers. Isa. xxv. 7; Jer. xvi. 19. "Is thine eye evil because I am good." It is sunrise, a morning without clouds. "Look unto me and be ye saved all the ends of the earth."

For some pictures of the glorious, happy times of restitution, read and believe Gen. xvii. 18; Pss. xlii. 28; lxxii. xcvi. c. Isa. ii. 1-5; xi. xxxii. 1-5; lx. Rev. viii. 17-23; Acts xv. 14-17.

A. S. CLOUGH.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Waiting Bride

The true attitude of the waiting Bride of Christ is that of constant expectation and joyful anticipation of the soon coming of the Bridegroom.

It will be no surprise to her because she has prepared herself for his reception, she is not in ignorance of the near approach of that day, for the signs that the Bridegroom gave, that should usher in the bridal morning, are closely watched, "and when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh," said the Absent Bridegroom.

The marriage robe of divine holiness has been provided, and put on, and the work of adornment progresses during the tarrying time, the fine needlework and the inwrought gold, the figure of the fiery trials, and tests of faith, that prove her loyalty to the betrothal vows.

"For many shall be purified, made white and glistening, and the wise shall understand."

And as Noah's dove returned to the ark with an olive leaf, emblem of the new world, so the blessed Holy Spirit, the Heavenly Dove, brings to the elect Bride many evidences of the nearing approach of the coming King and his heavenly kingdom.

And soon, yea, very soon, shall we hear a great multitude, whose united voice will sound like the voice of many waters and mighty thunderings, saying: "Hallelujah, for the Lord God omnipotent reigneth."

"Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come and his bride hath made herself ready."—Open Door.

ANY one wishing Photo post cards showing the membership of the Illinois Bible School for 1909 can get them by sending to C. L. Curtis, Oregon, Ill We are informed that the photo is a good one, and can be had for 5 cents each by mail.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, OCT. 27, 1909.

EXAMINE Your account, and give us a renewal of subscription if you can do so.

CIRCUMSTANCES of late have added somewhat to our expenses, and we do really need what is due us right now. This ought to be enough to say, and we will not add more to it, but trust that by thus calling your attention to the matter, all who know that their time has expired, will send in renewals at once, and so relieve our necessities.

We thank you for the favor.

THE rulers of Servia and Bulgaria had a meeting at Belgrade on October 25, and taked over plans for a Balkan Federation.

CZAR Nicholas of Russia has made a visit to King Victor Emmanuel of Italy. Just what these royal visits portend is not known, but they surely mean something.

BROTHER Joseph Williams of Hillsburg, Indiana, will preach at the Plymouth Church on next Sunday morning and evening. Make an especial effort brothers and sisters, and be out to hear him.

LAST Saturday at a meeting at a Jewish synagogue in Chicago, the Rabbi in charge denounced the efforts made by certain Christian societies whose special work is with the Jews. He pointed out that the Jews were proportionately far better morally than other nationalities, and advised "Christian workers" to labor among their own kind, and make Christians of them, and leave the Jewish societies to care for their own people.

AT a great revival meeting being held in Chicago, one evening last week at the close of the meeting those who had been "converted" by the evening address, were told they would not be required to go to the "inquiry room" but to come forward and take him by the hand and "by that sign know your soul is saved, and you are at peace with God." Easy business, this "soul saving." Thousands are thus "turned to God" and "make their peace with him." An entirely different plan from the one inaugurated by Jesus Christ and his apostles. Shame on a man who will play such a "confidence game" and deceive people, and fie upon such easily gulled, and fickle brained dupes.

Report of Labor.

Brother D. M. Hudler came from Scotland Neck, North Carolina, to Tennessee about the middle of September and preached some at Emery Gap and White Creek, and baptized seven, and another is to be baptized next Sunday, making eight in all and there are others almost persuaded—some that have been persuaded but rather than suffer the loss of friends have given it up.

It is a bitter fight for the Truth here and all those who have come out and embraced the faith are from the Baptist or Methodist churches, and are all heads of families, and earnest contenders for the faith.

Their names are Sisters O. H. Ampbrey, Polyen, Tidwell and daughter, Bailey, Lindsay, and Brother and Sister Stevenson, and Mrs. James Bean is to be baptized next Sunday. May the dear Lord keep them, and may they put their trust in him is our prayer.

Brethren of the west and middle west, you who know Brother Hudler, he is still earnestly battling for the faith, and has sacrificed all for the cause. The folks among whom he has worked in Tennessee and in North Carolina on account of floods, drouth and crop failures, and being poor in this world's goods, are not able to support him. He has a welcome home with us as long as he stays in Tennessee, but we are not able to pay all his expenses. Any one wishing to aid him can send it to the undersigned at Rockwood, Tennessee. I will see he gets the money. Any one in the region of the southern states who wish his services can address him in my care as above.

Your Brother in Christ,

J. W. GOOD.

[Brother Hudler has traveled over a large part of the United States—as far as to the Pacific coast, and his ability as a speaker and his deportment among those where he has been, is well known, so any who do know him, and desire to hold up his hands, have the opportunity.—ED.]

Selections.

Rich Man and Lazarus.

FIRST DIALOGUE.

Mr. Johnson. Say, Brother Thompson, I should think you soul sleepers would find it pretty hard to get over the parable of the rich man and Lazarus.

Mr. Thompson. We don't try to get over it or around it, Brother Johnson, but just allow the Bible to explain itself upon this and all other points. Do you believe that the teaching of this parable is directly contrary to repeated declarations of Scripture, that the dead neither remember nor know anything, but dwell in silence?

J. Oh, well, those passages apply to the body and not to the soul.

T. Do they not apply to the mind?

J. Of course not; or this account of the rich man and Lazarus would not be true.

T. Very well, then, the Bible has taken great pains to assure us that in death the body *does not* know anything. But did you ever know of a body, alive or dead, that ever knew anything apart from the mind which possessed it?

J. No; the body is only the case or tabernacle for the mind; it is the mind which thinks and knows.

T. Very well, then, please tell me why the Bible is so careful to assure us that this case or tabernacle is unconscious in death; when, according to your own statement, it never was a conscious thing of itself? Does the Bible waste words in assuring us that a mere tabernacle is without knowledge or remembrance?

J. There is no use of your trying to pin me down that way; that language about the dead not knowing, and dwelling in silence, and sleeping in the dust, must of course, be taken figuratively; it only represents the appearance of the thing; because, when a man dies, it has, of course, the appearance of his becoming unconscious and sleeping in the grave.

T. That is an important admission to make. Taking your own ground, the testimony of our senses is that a dead man is unconscious; and the testimony of natural reason is that there can be no thought without a brain; and the language of the Bible, instead of contradicting our sense and reason, is in exact accordance with them.

J. There is considerable language in the Bible which shows that the evidence of our senses is not to be relied upon, because the dead are really in a conscious condition. For instance: this parable teaches that plainly enough.

T. You prefer, then, to accept this parable as literally true in this respect, and you regard the language of Scripture which agrees with our senses, as highly figurative; and the evidence of sense and natural reason as untrue?

J. There is no escape from this conclusion, unless you make the Bible contradict itself.

T. The Bible does not contradict itself, but explains itself. The difference between you and me is just this: you take direct statements that have no connection with a parable, and interpret them figuratively, to make them agree with a parable which you interpret literally, while I regard the parable as figurative in accordance with universal laws of interpretation; and therefore in no way contradictory of those plain statements of Scripture concerning the condition of the dead, which are so fully endorsed by our senses and our reason. Now I will take other parables of Scripture and proceed according to your rule and see what kind of conclusions we arrive at.

J. All right; I'm listening.

T. In the ninth chapter of Judges, you will find a parable where it is stated that various trees met together for the purpose of electing a king, and their conversation is recorded. Now does this overthrow the direct evidence that trees do not possess soul or being, but are unconscious things? I have as much right to take my stand on this parable, and say that it teaches the consciousness of trees, as you have to take the parable of Dives and Lazarus, and say that it teaches the consciousness of the dead. We have no right to draw an inference from any parable which is at variance with the direct evidence of Scripture, and our own senses and reason. Everywhere the Bible represents death as a sleep—sound or perfect sleep is the unconscious condition of the mind, and not necessarily the quiescent state of the body.

J. But parables were meant to teach truths.

T. Yes, but not to contradict the direct teaching of Scripture in other places. The mere circumstances of a parable are only the scaffolding which surrounds the truth; and if you fail to take the parable in its connections, you will generally miss the real lesson intended to be conveyed; and may very easily come to erroneous conclusions. Let me give you an example. You remember the parable of the unjust judge, and the importunate widow. Now if you just take the circumstances and do not discern the connection with other Scriptures, you may easily come to the conclusion that God, instead of being a loving, merciful being, ready and willing to answer prayer, is like the unjust judge who granted the widow's petition, not because he cared to, but to get rid of her importunity. And how do we know this is a wrong conclusion? Because other Scriptures describe the character of God in direct language, and give us a very different idea. Take one more example; the parable of the unjust steward seems on the surface to present the Lord in the attitude of commending acts of deceit and betrayal of trust, until we get at the true idea to be conveyed. Infidels have exulted, and Christians have worried over the character which these parables seem to impute to God; but when we get the key to them, and see that the parables are only vehicles to convey great lessons, we need not be troubled any more about the shape of the vehicle

J. But if this parable of Dives and Lazarus does not teach the conscious state of the dead what does it teach?

T. Next time we meet I will try and show you that our Savior simply used a Jewish notion, believed more or less firmly by his hearers, to convey a great lesson to their minds. He did not endorse their doctrinal absurdities, and thus stultify his own teaching on the subjects of death, resurrection and judgment; but their notions served his purpose of illustrating and enforcing what he wished to teach. It is very questionable whether the Jews themselves seriously believed these vague conceptions of Hades, which were only a modification of the pagan mythology of the Greeks and Egyptians. Most likely they regarded them as poetic efforts of the imagination, as did the more intelligent heathens themselves.

J. I will call and have another talk with you.

SECOND DIALOGUE.

J. Well Bro. Thompson, I have come round again to hear what you have to say about that parable of Dives and Lazarus. What do you say it teaches, if not the conscious condition of the dead?

T. I have already shown that there is no real foundation for that idea in this parable, any more than for the idea of the consciousness of trees or the injustice of God in other parables which seem to imply these things. You are willing to admit, I suppose, that this parable is not to be understood as literally true?

J. I have always supposed it to be true.

T. What! Do you believe that in the future state, Abraham is the judge to whom lost souls make their appeal; and that the righteous go to a place called Abraham's bosom where they are within sight and sound of the tortures and groans of the lost? Do you believe that immaterial spirits are suffering from fire, and have tongues whose thirst could be quenched by material water?

J. Well, no; of course a good deal of the story is figurative.

T. Tell me why you think these things of which I have spoken cannot be literally true.

J. Because they would conflict with our reason and with other Scripture, if we understood them literally. Reason and Scripture both forbid our believing that the saved ones can watch the agonies of the damned, or that Abraham has anything to do with deciding their condition.

T. You have conceded all that I could desire. Now if you, Brother Johnson, are unable to receive one part of the parable as literal truth, because it would be opposed to reason and other Scriptures, why do you complain of me because I take the other part the same way and for the same reasons? You use the same arguments as I do to show that this parable does not present literal truth.

J. But why would our Savior use a parable which seemed to imply the consciousness of the dead, if this is contrary to the fact?

T. Why would he use a parable which seemed to imply that the saved could be happy while watching the torments of the lost, or that Abraham was the ruler of Hades, if these things are contrary to the truth?

J. Because they are in their very nature so utterly impossible, that, like a fable, they serve the purpose of conveying a true idea, without any necessity of being themselves received as truth.

T. Precisely so; well, then, what good reason can you give why I should not regard in the same way the idea of consciousness in death as contained in this narrative?

J. Because it does not appear to be as impossible to the mind, and opposed to Scripture as these other things you mention.

T. That is on account of our educational bias. Our minds have become so accustomed to the idea that the dead are alive in a spirit condition, because we have always been taught so, that it has become difficult to look at the matter in an impartial or independent way; but the doctrine of the conscious state of the dead has really far more Scripture directly opposed to it, and is much more clearly contradicted by our senses and reason, as I have shown, than even the idea of Abraham's tribunal in Hades, and the outlook from his bosom over the fiery region in which the rich man was being tormented. The fact of the matter is, that more than once in Scripture, the utterly impossible idea of the dead having power to think and converse is poetically and allegorically presented as a vehicle of certain truths. For instance, in the fourteenth chapter of Isaiah, the dead kings whom Nebuchadnezzar had slain are described as occupying thrones in hades, and rising up to meet their former conqueror, and taunt him with his descent to their condition; not a condition of life, but one where "the worm is spread under thee and worms cover thee." No one thinks of arguing from this that dead kings are really occupying thrones in Hades, and can cry out words of taunting welcome to new comers. Then why in the name of commonsense, should this parable of Dives and Lazarus, or any part of it, be taken as literal truth, in opposition to the plainest language of Scripture as to the state of the dead, and the time when they shall be judged and punished or rewarded? Christ is the only arbiter of the condition of mankind in the future, and the day of decision is to be when he comes in the glory of his Father with his holy angels to call the sleeping millions from land and sea, and bring them into judgment. If the dead were already alive—already judged, already punished or rewarded, as this parable represents—what need would there be for the judgment which God has appointed at the last day? Is this solemn act to be performed twice over?

J. I must confess the force of your reasoning, but still you have not told me what you consider the true meaning of the parable.

T. I see that time will not permit me to go into that today; but come round again and I think I can show you that its real significance does not at all involve belief in its mythological ideas.

J. All right, I'll come. I'm getting considerably interested in the matter.

THIRD DIALOGUE.

J. Good morning, Brother Thompson; have you time to give me the rest of your argument upon that parable we were discussing?

T. Good morning. Yes, I shall be happy to do so; and may our gracious God give us both a good understanding on this important subject.

J. Amen. There is one thing in particular I want to ask you about. In our first talk you intimated that the circumstances of this parable were simply a modification of the mythology of the Greeks and Egyptians. What did you mean?

T. The events of the parable are laid, as you are aware, in Hades. The Greek conception of Hades, as we get it from their poets, was that of a region to which the spirits of both the good and the wicked were consigned at death. The arbitrator of their fate in this region was Minos, who during his life on earth, had been an eminently wise and just king, and for this reason was appointed by the gods to this position in Hades. According to his decrees, the shades of the righteous were appointed to the Elysian fields, which formed a portion of Hades; while the wicked were consigned to tormenting flames in another portion of this region, separated from the fields of the blest by an impassable river or gulf. The Egyptians had a somewhat similar mythology; only with them the god Osiris was the arbitrator instead of Minos. The Jews, by centuries of intercourse with the Greeks had imbibed some of their poetic notions, among others this conception of Hades which is nowhere found in their own Scriptures. Of course they could not adopt Minos as the arbitrator in Hades, and so put Abraham in his place. It is very doubtful however, if they seriously believed these fanciful ideas; most likely they held them as mere theories; and our Savior evidently did not deem it necessary to combat such absurdities. They were so intensely unreal, so contrary in themselves to common sense and the teachings of Scripture, that they would answer the purpose of a convenient vehicle to convey great moral teaching in the same way as we use fables of dogs and horses conversing to convey a moral to the mind.

J. What do the commentators say upon this matter?

T. Of course they all argue for the so-called orthodox idea; but some of them feel compelled to admit much of what I have just stated. Benson allows that some of the circumstances are not to be taken literally. He quotes Lightfoot as saying, "Our Savior adapts this circumstance of the parable to the popular opinion of the Jews." He also quotes Macknight thus: "It must be acknowledged that his (Christ's) description of those things (i. e., the abodes of departed souls) are not drawn from the writings of the Old Testament, but have a remarkable affinity to the descriptions which the Grecian poets have given of them."

J. What then do you regard as the true teaching of this parable?

T. In the first place it teaches on the one hand the rejection of the Jews from their position as the seed of Abraham and heirs of the promises; on the other hand, the taking in of the despised Gentiles to Abraham's bosom of family. The Jews had fared sumptuously as possessors of the privileges of God's chosen people, while the Gentiles had received nothing but the crumbs from the Jewish table, and their condition [illegible] covered over with moral sores. But Christ taught that the time was coming when the Jewish church should be cast out from its high position, and enter a suffering condition where it would be glad to receive help even from those whom it formerly regarded as utterly beneath it; and that the despised Gentile should then occupy the place, and enjoy the privileges of the seed of Abraham.

J. But if this is a correct interpretation, would not the parable imply that the Jews have no place for repentance?

T. It certainly shows that there is now no possibility for the Jews as a church or nation to regain their former estate. Individual Jews may be saved, but only by ceasing to be identified with their nation. The rich man and Lazarus symbolized the Jewish and Gentile churches. The Jewish church still exists, but is cast out, and is tormented by the knowledge that its temple is destroyed, its city trodden down, and its land desolate; and the Gentile church, enjoying the blessing and favor of God which the Jewish church has lost, is unable to carry one drop of relief in the way of removing this tormenting knowledge, because of the great gulf caused by the Jewish rejection of Christ; and their adhesion to the law of sacrifices and circumcision.

J. But the rich man in torment is represented as unable to repent and find mercy; while we know that Jews may be saved as well as Gentiles.

T. Yes, but the Jewish church cannot regain its *former* estate, it cannot cross the great gulf; it is unable as a body to receive Christ, for it is suffering judicial blindness and hardness of heart, as the Scriptures inform us. Read the 24th and 27th verses of the last chapter of Acts.

J. Are there no other truths to be derived from this parable?

T. Undoubtedly so; some of its details require us to believe that Christ was not only conveying the lesson we have already considered to the self-righteous Pharisees, who were the accepted representatives of the Jewish church; but that he also employed this fanciful imagery of mythological poetry to bring before the minds of the Epicurean Sadducees, who denied a future life, the general truths that after death comes judgment, and that each one will receive according to the conduct in the present life. He had already taught them in clear and unmistakable language that he was to be the judge, and that the judgment was to be at the last day, when all who were in their graves should come forth, either to happiness and life, or to anguish and death; and he had also shown them that his teachings on the subject was endorsed by Moses and the prophets; so that you see there was not the least need of their gathering from the parable anything more than the general ideas of future judgment and retribution, as set forth in their own Scriptures. It is a very common thing, both in our own and other countries, for religious teachers to employ the language of poetic mythology to convey general truths; but no one thinks of regarding the mythological stories themselves as presenting actual facts. Fenelon's Telemachus is an illustration of the teaching of true ideas in mythological language.

J. But what would you make of the rich man's desire to have Lazarus go and warn his five brethren?

T. There is no need to see in it any more than the real truth which is there put into the mouth of Abraham. The incident itself is part of the poetic imagery of the parable, and is needed to give the story roundness or completeness; so that the further truth may be evolved from it, that if sinners will not receive the testimony of the Word of God concerning future life and judgment, they certainly cannot be brought to true repentance by the greatest miracle. "If they believe not Moses and the prophets, neither will they believe though one rose from the dead." A real Lazarus did rise from the dead soon after, and Christ himself rose as the leaders of the people very well knew; but it did not bring them to repentance.

J. I have nothing more to say, I expect you are right, at any rate I cannot see how the parable can be defended as a statement of literal facts. Your doctrine of the state of the dead appears much more reasonable to me. I must confess your arguments are forcible and Scriptural, and I will continue to investigate the subject and pray over it, until I can come to a definite conclusion for I desire to [illegible] clear light upon his Word it [illegible] early seek it.

T. You are right, my dear brother and I shall unite my prayers with yours, that both you and I may get a clearer knowledge and firmer grasp upon Divine truth in all its aspects.—W. R. Young.

Just as we go to press word comes that the Japanese statesman Hirobumi Ito [illegible] a Corean. Prince Ito [illegible] from a train at Ha[illegible] gone to meet with [illegible] regarding the development of that country. This will be a great loss to Japan, as the dead man was the most progressive statesman they had.

Brother O. J. Allard of Fort Dodge, Iowa, writes under date of October 25, as follows:

Please say through the columns of THE RESTITUTION that I am in a position to answer calls for evangelistic work in any State. Who wants the work first? First come, first served!

Items.

Bow down to no man. Worship God and him alone.

Have all your affairs arranged, so you can leave on short notice—in fact suddenly.

You are apt to show by the spirit you manifest what kind of a God you worship. Like begets like.

The King is coming again, visibly and gloriously; so shall the kingdom appear visibly and gloriously.—A. J. Gordon.

We must first have "Christ in us"—reigning in our hearts—"the hope of glory," if we expect to be glorified and made like him when he comes.

Many prominent ministers of the various denominations are preaching on every Bible subject that the gospel, while some of them are denying the fall, the redemption and coming restitution, so clearly taught in the Bible, and teaching instead evolution, yea, and even denying the inspiration of the Bible.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

Ebenezer, 1 Sam 7,12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10708 Hampden Ave, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Sunday, October 24th, was a glad day for the children of God in Cleveland. Two young men of sterling character, after making the "good confession" of faith before witnesses, were helped to enter the Name of the Lord—the strong tower into which the righteous run and are safe. Their names are Ernest Blythe, son of Sister Blythe, and Clifford Groves, son of Brother and Sister Groves. May they run patiently and well the race before them, and *reach* the goal of eternal life.

The Editor wishes to keep himself aloof from participating in the discussion of the question now being so freely ventilated in "Ebenezer," videlicet, "Church Discipline." As Editor we think we will have discharged our duty when we have given both those who are for and against the proposed discipline, an impartial hearing in our columns.

In this issue the reader will find a racy composition from Brother Eychaner on the subject; and while we have no desire to take "sides" with him nor against him, yet in fairness to all we must point out that he has made one mistake, undoubtedly unintentionally on his part. He says of the Ohio Conference in his criticism of their resolution on discipline that they are not to "bear down very hard on the morals 'at first,' but hunt up their faith," etc.

A reading of the resolution they passed will reveal that just the reverse of this statement is the fact; that "at first" they are to "bear down very hard on the morals." The warmth of feeling begotten by antagonism often leads one to unwittingly mistake the position of his opponent, and these vortical remarks instead of solidifying tend only to widen and deepen the chasm of difference. Without giving our brother the mildest whisper of implied rebuke, may we not here germanely enter the plea for contributors in future to avoid, in the discussion of this issue, all such peccadilloes? And may we not indulge the hope that some glad day, not far in the future, our brethren who are now intractable advocates, some for too much discipline, others for none, will see the folly of their way, and heartily unite upon the basis of a reasonable discipline? Too much discipline is a bad thing; none is a worse thing.

Many of our churches in the past, and some still are, without any discipline. Experimentally we know of the bitter fruit which this lawlessness has borne. To say nothing of the heretical dogmas which this boasted, creedless "liberty" has patted on the back and hugged to its bosom; to wink at the ugly excretions on the body of divine truth which, like gangrene, is striking into the very vitals of the body (2 Timothy ii. 17) and will soon send it toppling into the grave, if the knife is not used;—to overlook, I say all this, then there are enough evils left of a moral tinge to condemn the "no discipline" plea to everlasting infamy. It makes a member of the church a law unto himself; he is thus greater than the church of which he is only a *member*. As a member of the body he is independent—greater than the body (?) and thus swelled up with "freedom" he has independency of soul—he can flout the church and defy her to her face. If the church intimates anything about discipline, he at once raises a whoop about a "written creed," "exclusion," "sectarianism," "intolerance," etc. So he pleads for "liberty" while he goes on his way perverting the gospel, committing all kind of sins and enormities.

Lodges of men, so much abhorred by some of our brethren, would not stand for such unbecoming behavior in their members. We have had ministers who lived and died in our Church, who were mendicants, liars, swindlers, cheats, and dishonest to the very ventricals of their hearts. I know a minister now, a man who has had license to preach for years, and whose wife has left him for his immorality, but who remains a member of the Church of God without rebuke or discipline. As our church is destitute of discipline either in doctrine or morals, there is no barrier to keep out heretics or criminals; and the consequence is, we are the dumping ground for all the "undesirables;" the rendezvous for *renegades, liars, rascals*, and all the unnamables.

We now hear the *mutterings* of discontent, and see signs of an uprising all over these United States, that bids fair to roll away the reproach now resting on the Church of God, when its members will be brought to know how they ought to behave themselves "in the house of God." 1 Timothy iii. 15.

The Beast Out of the Earth

Brother Huggins:

In your exposition of 2 Peter iii. 10 I find and quote these words: "The subjects, or people governed, are represented by 'the earth.'" This is a fact, and cannot be successfully denied, although it is understood by but few Bible students. Now as you have demonstrated in your reply to J. H. Westerman that you understand the symbolism of the earth, with this truth as a key, I wish you would give the readers of THE RESTITUTION a logical exegesis of the two-horned symbol of Revelation xiii. 11, which comes up "out of the earth."—George Francis.

EDITOR'S REPLY.

The article from which Bro. Francis quotes and refers in his letter, the reader will find in THE RESTITUTION of August 25, under the caption "The burning up of the earth;" a disquisition written at the request of a Baptist friend on 2 Peter iii. 10.

If the reader desires to see the proof that "the earth" in prophetic symbolism represents the subjects of a kingdom in contrast with the "heavens" or officials of its realm, we request him to turn back and studiously peruse that composition. Assuming now as true what we then demonstrated correct by copious scriptural authority, we proceed to remark that since a "beast" in prophetic language represents an earthly or human government (Daniel vii) and "the earth" its subjects, the beast which John saw "coming up out of the earth" must mean a kingdom originated, constituted and established by the plebeians; without an iota of doubt this interpretation is "logical exegesis." If the reader cares to confirm this interpretation of the two-horned and dragon speaking beast by historical illustration, let him read Milman's Gibbon's Roman Empire, volume 4, chapter 49 about Charlemagne (born 742 A. D. and died 814) the great king of the Franks and also Roman Emperor. He subjected middle Europe to thirty-three rigorous military campaigns, and after besieging the camp at Pavia with a blockade of two years, Desiderius, the last king of the Lombards, surrendered the sceptre of his kingdom.

From Gibbon I quote the following remarkable statement: "It was an effect of his moderation that he left the maritime cities under the real or nominal sovereignty of the Greeks......The three and thirty campaigns laboriously consumed in the woods and morasses of Germany would have sufficed to assert the amplitude of his title by the expulsion of the Greeks from Italy and the Saracens from Spain. The weakness of the Greeks would have ensured an easy victory, and the holy crusade against the Saracens would have been prompted by glory and revenge, and loudly justified by religion and policy."

The surprise here expressed by the historian Gibbon, is all due to his ignorance of prophecy. God gave the Saracens a mission against images and demonial worshipers in the east and south, while Charlemagne's mission was the subjugation of Germany. He had nothing to do with maritime dominions; his entire operations were confined to "the earth," the inland portion of Europe, the "woods and morasses of Germany." Not knowing that his work was thus circumscribed by prophecy, Gibbon accounts for his inland military operation by calling it "his moderation." The Romans with all their skill and power had never been able to do what Charlemagne did—found a dominion in the woods and forests of Germany. He was to pluck up three of the ten horns. This enlarged his mission some, as it committed to him the work of annexing Italy and Hungary to his middle European kingdom. A kingdom springing out of the barbarians or Lombards of the north is, in the language of John, a "beast coming up out of the earth."

Church Discipline.

Under the above covering there is now an effort being made to form a written creed. It is probably not the intention of those who are zealous for the truths they hold and believe to be narrow or proscriptive, yet the proposed measure, to have the Conference Board determine what a man's faith and morals should be, is the opening wedge to sectarianism and intolerance in church matters.

Two State Conferences have already taken action on the subject, and an invitation to consider it has been sent to other state conferences, and the Ohio and Nebraska action has been published in THE RESTITUTION, our leading paper.

This measure gives the Conference Boards of the different States power to determine what a man's faith shall be. The Nebraska State Conference deviating somewhat from the Ohio Conference, has "appointed a committee to draw up and draft the articles of our faith, as found and proven in the Bible."

The reader will discover two things that look suspicious. 1. A committee is to determine what the articles of our faith shall be—what members must believe in order to be considered Children of God and members of the Church. 2. The Bible as a whole is not to be taken as the standard of faith, but the articles culled out by this committee, and proven and found in the Bible.

The Ohio Conference wants the Conference Board to do this creed making, and in addition thereto to sit in judgment on the morals of each member—they are not to bear down very hard on the morals "at first," but hunt up their faith—determine whether all the members agree with them in the articles which they may make, and if they fall short of the standard, the Board shall proceed to discipline them.

The Nebraska Conference says nothing about the morals of members, but is intensely interested in what a man must believe. They did not even publish the names of this committee which they appointed, or whether they had examined into their morals. A very interesting question arises in the minds of every one who may come under these conditions is; What does this committee believe. Who is to examine them to see whether they are capable of drawing up articles of faith by which others are approved or condemned. Or the Conference Board—Who is to determine whether they are qualified to say what a man shall believe?

There are many grave objections to the action of these Conferences, which may be considered later; it is enough to say here that such measures lead to endless contention over matters of belief, whether we consider them essential or non essential. They lead to bitterness, exclusion, sectarianism and proscription; and any Church, congregation or conference organization, should be very careful in these matters. Where love rules in our hearts and the Golden Rule leads the intelligent member of the body of Christ, he will not desire to dictate to a brother as to how many articles of faith he can conscientiously adopt. We do not need such discipline.

Your Brother in the Hope of the Gospel.

A. J. EYCHANER.

Who Are the Guilty Ones?

"Prisoner at the bar," said the judge, "have you anything to say why sentence of death shall not be passed upon you?"

A solemn hush fell over the crowded court room, and every person waited in almost breathless expectation for the answer to that question.

The judge waited in dignified silence. Not a whisper was heard anywhere, and the situation became painfully oppressive.

Then the prisoner was seen to move. His head was raised, his hands were clinched, while the blood rushed to his pale, care-worn face. Suddenly he arose to his feet, and in a low but firm voice said:

"I have, your Honor. You have asked me a question, and I now ask, as a last favor on earth, that you will not interrupt my answer until I am through.

"I stand before this bar, convicted of the willful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard and a wretch—that I returned from one of my prolonged debauches, and fired the fatal shot which killed the wife I had sworn to love, cherish and protect.

While I have no remembrance of committing the fatal deed, I have no right to complain or to condemn the verdict of the twelve good men who have acted as jury in this case, for their verdict is in accordance with the evidence which I myself have heard.

A STARTLING STATEMENT.

But, may it please the court, I wish to show that I am not alone responsible for the murder of my wife."

This startling statement created a tremendous sensation. The judge leaned over the desk, the lawyers all wheeled around and faced the prisoner, while the jurors looked at each other in amazement.

The prisoner paused a moment, and then continued in the same distinct voice:

"Yes, I repeat it, I am not the only one guilty of the murder of my wife. The judge on this bench, the jury in the box, the lawyers within this bar, and most of the witnesses, including the pastor of the old church, are also guilty, before Almighty God, and will have to stand with me before his judgment throne, where we shall all be righteously judged for our words, thoughts and deeds.

If there had not been saloons in my town I would not have become a common drunkard, my wife would not have been murdered, and I would not be here now, ready to be hurled into eternity. Had it not been for these human traps, I would have been a sober man, an industrious workman, a tender father, and a loving husband. But today my home is destroyed, my little children cast out on to the cold world, while I am to be hung by the strong arm of the state.

God knows I have tried to reform, and prayed for strength to withstand the licensed temptation, but so long as the open saloon was in my pathway my weak and diseased will power was no match against the fearful, agonizing, consuming appetite for drink.

For one year our town was without a saloon. I was one of those who signed the remonstrances against the re-opening of saloons in our town. One-half of this jury, the prosecuting attorney on this case, and the judge who sits on this bench all voted for the saloons. By their votes and influence saloon were re-opened, and they have helped to make me what I am."

The impassioned words of the prisoner fell like coals of fire upon the hearts of those present. The judge made a motion as if to stop further speech, but the prisoner hastily said: "Your honor," I am nearly through. Do not close my lips." Then he resumed:

"I began my downward career at a saloon bar, licensed and protected by the voters of this town. Had it not been for the license voters, the saloons which have wrecked my life and destroyed my home would not have existed. After the saloons you have established have made me a drunkard and a murderer, I am taken before another bar, the bar of justice, and now the law power will conduct me to the place of execution, and hasten my soul into eternity. I shall appear before another bar then—the judgment bar of God!

There you who have licensed the traffic must appear with me. Think you that the Great Judge will hold me, the poor weak victim of your saloons, alone responsible for the murder of my wife? Nay! I, in my drunken, frenzied, irresponsible condition, have murdered one—but you have deliberately voted for the saloons which have murdered thousands—and these saloons are in *full operation* today by your consent.

You licensed the saloons that made me a murderer. I am the logical product of your own votes, and you are guilty with me, before God and man, for the murder of my wife.

I stand here today, a condemned murderer, only one of a million, the product of licensed saloon votes. Let your conscience condemn you, who voted for the rum shops. There is a remedy, and every sensible man knows what it is.

I am done, your honor. You will close by asking God's mercy on my soul. I close by asking the Lord to have mercy on his people, and to open their blind eyes, that they will cease to give their votes to consent to the running of licensed murder mills in our country."—Selected.

A New List of Kings.

The pupils at a certain school were asked to write original compositions on "Kings." The prize was won by a bright youth who perpetrated the following:

The most powerful king is Wor-king.
The laziest king—Shir-king.
A very doubtful king—Smo-king.
The wittiest king—Jo-king.
The leanest king—Thin-king.
The thirstiest king—Drin-king.
The slyest king—Win-king.
The most garrulous king—Tal-king.
—Selected.

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Poetry.

Trust in God.

"I will never leave thee nor forsake thee."

As we linger faint and weary
Trav'lers through this vale of tears,
Darkness gath'ring all around us,
And our courage yields to fears:
Then how joyous is the message,
"Cast thy burdens all on me,
In the hour of sore temptation
As thy day thy strength shall be."

When by sickness we are wasted,
Or fierce trials bring us low,
When by trusted friends forsaken
And we sink beneath the blow,
Then the words of love—how precious—
"Fear not—put your trust in me;
If you love and serve me ever,
All shall work for good to thee.

How much love our heavenly Father
On his children has bestowed;
Calling us his sons and daughters,
Fitting us a bright abode.
When we reach those heavenly mansions,
Free from sorrow, care or pain,
We shall know that all our trials,
Were to us eternal gain.

Words of comfort: O how cheering
To the lonely pilgrim band,
Pressing on through mist and darkness,
To that bright that better land.
Courage then, we'll press with vigor,
O'er the straight and narrow way:
For behold! o'er yonder portals
Shines the dawn of endless day.

—A. S. Miller.

The Divine Artillery.

I humbly request all theologians, expositors, critics, Bible students and ministers of the gospel, whose business it is to handle God's weapons of warfare, to inform me on the following important matters, namely:—

1. Where in the Scriptures are men told to covet death as a blessing, or to be reconciled to death? Or where is a love of death declared to be a Christian grace, or the pious said to be characterized by such a love?

2. Where in the Scriptures is the first death made a ground of hope or comfort to the church? or its state, condition, consequence, or result put as the Christian's gospel hope, desire, chief good, or reward?

3. Where are men exhorted to be prepared for death, or where is the preacher commanded to make use of death as a motive to repentance or a holy life, or a spur to good works?

I have been a careful reader of the sacred oracles for some forty years, but have never been able to find warrant or sanction for such incentive. Death was not the motive to draw men to holiness used by Christ, prophets and apostles. Death fired no confessor's heart. Death urged no missionary to heroic deeds. Death spurred no martyr on to the flames. Death consoled no dying saint, fanned no fire of love, provoked no lofty ambition, cured no sin-sick soul. Yet we are told now-a-days that we must make ready for the embrace of "the enemy," and that the result of his cold clasp is to bring our chief good!

"Death is the Prince of Life," wrote Edward Young. The sentiment is a horrible sacrilege, a libel on Christ. In thousands of pulpits the last enemy is perpetually made a good, a reward, a garlanded angel, and forever and ever until the strain is nauseating, we are told for the thousandth time to get ready to die; as if death were the chief and lawful Scripture motive to all godly action—God's only spur for sinner or saint; as if there were no other, no better incentive ordained for us by the Master.

The church seems to have fallen in love with the old foe. "Ah lovely appearance of death," she sings. Death is clothed with celestial attractiveness. Christ, angels, heaven, are closeted with it, shut up in the devil's den together, and Milton's hideous trinity of goblin shapes, Sin, Death, and Satan, made partners with Jesus in introducing souls into glory. All this conglomeration of contrarities, just because christendom will maintain the immortality of the soul, and will not take hold of the Resurrection, Advent and Kingdom.

Now the personages of Scripture drew their motives, incentives, reasons, arguments, etc, from a cluster of events higher, diviner, grander, truer, more glorious, more awful even than Death, namely: The doctrines of the last things—the last day. Motives not of Time but of Eternity; motives never furnished by sin and the devil—the paternity of death—but by God himself from his own armory.

"Prepare for death" writes William Anderson of England, "is almost all the cry of the modern pulpit, whereas I do not recollect of one instance of it in the whole of the apostolic writings." "I wonder" writes William Cunningham of Scotland, "that our popular divines remain so blind to the philosophy of human nature, as they manifestly do, in expecting so much from the annunciation of death." "How foolish" says Edward Irving, "to constantly present before the saints death, or think to encourage them thereby; you should show them death conquered, that is, the resurrection, first of Christ, and then of all Christ's people at his coming." Says the pious Dean, Henry Alford, "In the Holy Scriptures we do not read anything of preparation for death; I doubt whether one text can be found in which we are exhorted to make such preparation, as such. But the constant note, the continually occurring exhortation is, to be prepared for the Lord's coming."

How true are these testimonies! Did John the Baptist and his Master announce repentance to Israel? It was because a divine kingdom was approaching. Matt. iii. 2; iv. 17. Did Christ enjoin prayer and watchfulness upon us? It was in view of his sudden advent to judgment. Mark xiii. 31, 37. Did our Lord earnestly urge continual readiness? It was because he would unexpectedly return. Matt xxiv. 44

"Repent," said Peter in the temple. Why? In view of Christ' being sent again into our world, Acts xvii. 30. Did the same apostle make a king to tremble under his ministry? It was because he clenched the presentation of practical christianity with thunders of a coming judgment. Do we hear the apocalyptical angel bid all the earth to fear God? It is because of instant judgment again. Rev. xiv. 7. Does the wise man sum up all of duty in the exhortation to fear God and keep his commandments? The incentive is a day of judgment. Eccl. xii. 13-14.

Thus continually men are told to repent, believe, fear God, pray, watch be ready, live righteous lives, etc., never because of death, but always in view of final retribution and reward. In the language of the late Bishop Henshaw, "As an incentive to repentance and holiness to sinners—as a motive for watchfulness, prayer, zeal and diligence on the part of Christian ministers and people—more prominence is given to the Savior's second coming in the pages of the New Testament than any other." It is even so.

I read of a youthful sinner asking Christ what he should do to be ready to live forever, but never of one asking to get ready to die. Matt. xix.16. I read that men are to be reconciled to God, but nowhere learn that it is required of any one to be reconciled to the tyrant, the monster, the enemy—death.

There is but a single instance in the Book where a human being was told to make preparation because he was going to die. But this case was a good man, and the thing he was to "set in order" was not his heart—for that was "perfect"—but his house, that is, the business affairs of his kingdom. Isa. xxxviii. 1-3.

Why not then, O ye ministers, urge from your pulpits the one mighty motive? Why not use incentives drawn from a final coming of Jesus Christ to inaugurate a judgment day? Death as a motive is stale and worn out. Men are reckless concerning it. Judgment has alarm. "Are you not afraid to die?" a clergyman inquired of a condemned criminal in prison. "No" was the blunt reply. "Not afraid to die; have you no fears?" again asked the preacher. "Yes, I have fears; I am afraid of the judgment," said the guilty culprit. The death-cry is flat and wearisome; a gun fitted by an enemy.

Let God furnish his chosen weapons for your hands. Copy the ministry and methods of prophets, apostles, and the greatest of all teachers, Jesus. Stop proclaiming the king of terrors and cry aloud the approach of the King of kings. When pistols are too short, military men make use of the long rifle. When small arms fail, they try cannon. "What is the chaff to the wheat?" saith Jehovah. Is not dynamite and nitro-glycerine mightier to rend the rock and batter down the fortress wall than saw-dust? Then lay aside the unscriptural motive and forge your steel in Heaven's armory, and sharpen your blade on the whetstone of Truth. Cast away the old blunderbus, and thunder in the ears of a dreaming church and dying world with God's artillery.

He that is afraid or ashamed to preach the coming of Jesus, coward-like, suffers the devil to spike his cannon. Preach the coming of Jesus, dear sirs. Preach the coming of Jesus! Preach the coming of Jesus!—D. T. Taylor.

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SECOND SERIES. NUMBER 16.

The rest of Auntie Willard's narrative of the happenings at their Allegbany home, seem to refer to a much later date, so we will leave it for the present and go back to the letters, so full of tender reminiscences and instruction.

I cannot but feel that we need just such lessons as are found in these carefully written sheets; that there is much in them to encourage us to press forward in the work of the Lord and also to convict and draw the sinner to God. If I did not, I am sure I should not spend days and weeks and months in arranging and copying them. I want to speak to the Household of Faith through these letters as I could not speak through my own, and I want those friends though dead to continue speaking.

I would love to bring more matter of general interest into my work; to connect it with reminiscences of our brethren outside of New Jersey, in other states and even in foreign land, but I do not feel able to look up the material and dates, so I trust my readers will be lenient and put between the lines what I am compelled from lack of strength to leave out.

Brother Willard June 8, 1873, says "We have again been reminded of your kind regards for us in the receipt of yours of May 20. Of all the large circle of our acquaintances, it is only through you and your family we are kept posted as to the changes in the society in which we once so lovingly commingled, and where we felt at home. In looking back I sometimes think I made an unfortunate choice when I bade adieu to Covington, Kentucky, and came to Indiana, having left a whole square enclosed, with a brick mansion in the center, and all arrangements made to spend our lives in the city which I myself had started—it being situated on the upland portion of the State where the soil is very fertile, and the climate delightfully mild and healthful—but for the unpopular sentiments we held on the subject of American slavery, we should have done so. We were speckled birds; branded and disqualified for general tolerance in upper society. I was advised to publish my dissent to abolition sentiments (as I was then in favor of colonization) but I can now see that the good Lord in his providence prevented our amalganating with that nefarious and God-hating system of human wrong, not suffering us even to touch the 'unclean thing.' Moreover he also released us from arbitrary theology, and set us free in Christ Jesus according to a better light of his precious Word.

Had we remained at Covington I doubt if ever we had come to the light or the light come to us. It looks to us now that a good providence designed that we should hear in the wilderness the charming sound 'Behold He cometh!'

This consideration requites us for all privations incident to that backwoods experience when we used to ferret our way through mud and bramble to meet at the old log cabin where smiling faces greeted us a ten-fold welcome. O, were not such occasions truly halcyon? The refreshing dewdrops of Christian simplicity cheered our every heart. Nature smiled while as yet art had not found way to those sylvan retreats.

I need scarcely mention those two aged personages, so admired by all. What zest they gave to social and Christian entertainment, and without whom the feast would have been wanting. But their memory still lingers, and gives blessed cheer to all, and we fain would live it over. But they sleep for a little season till the Life-giver shall bid them rise, when that aged father will need no crutch, and that aged mother have no dislocated shoulder. Truly we are near that blessed time when the dear ones laid away in sorrow will meet in glorious triumph.

Sister Heis from the city is with us for a few days. Have just had Bible class, taking James I. Communion service this afternoon."

June 24th, 1873, Brother Willard wrote again having just read what he was pleased to term "the sweet chimes" in the Indianian, entitled "My Baby." He was glad that I could avail myself of such an afflicting trial to shed a halo even around an early tomb, and said "It is indeed such adversities in our course through life, which engrave the deepest and render most indelible all that goes to make up the chain of our short sojourn here. Well may we learn like Job to construe all God's dealings with us for good, and not charge him with folly. Who knows but there may be in store for us such blessings as shall more than compensate all our grief and loss?

A much-needed rain came this morning. It had been dry for weeks, late planted corn could not sprout, and crops were beginning to stand still. It seemed to me that I never realized so fully before how dependent we are for the life-giving rain, and how more dependent we are for the hope of him who 'shall come down as rain upon the mown grass; as showers that water the earth.' The nation could not have produced that refreshing downpour, but God's store-house is always full, dispensed alike to 'the just and to the unjust.' All nature smiles and even animals sense the change.

We are all well and happy, having an abundance at our hands, and what is among our greatest enjoyments, is that of dear Christian friends who come and go at pleasure.

Sister Heis is still here, as is also Sister Bussler. Amelia Whiting is with us also, while Rowland is at the city having taken the place of a fellow graduate at a public dispensary, on Catherine street below Eighth. I find I can do the chores without much effort, and am willing to have him in business if not too far from home.

As you are already aware, I did not visit my sons at Petrolia and Titusville in the spring, but may go early in the fall, D. V. Have had recent letters from Brother and Sister Conley and Brother Crewes, the former proposing my coming there in September when Sister Conley will accompany me home, and he come after her some later on.

That brother is an honor to the cause of truth, God bless him I pray. His letters are mellow and ripe, having the good spirit of Christ, and he is ready to do sacrifice if need be in any part of the Master's vineyard.

We appreciate your account, dear Sister Wince, of the Conference at Antioch. It reminded me of our former meetings with those dear brethren and sisters in Christ. Don't forget Brother Chaplin to give them our Christian regards, remembering us especially to Brother Thomas McDonald and wife. When we landed at Plymouth on our western visit in 1869, my first enquiry was, Does Thomas McDonald live here? His pleasant domicile was soon pointed out across the road, and you may be sure the occasion was not a lost one. They are indeed 'the salt of the earth,' cities 'set on a hill that cannot be hid.'

Yours in the Beloved,—R. Willard."

AUNTIE WINCE.

To Be Continued.

Ezekiel xxi. 25-27. "And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until he come whose right it is; and I will give it him."

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Richard Arthur	5 00
Mrs D T Beeley	1 50

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

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LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list of those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured the VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Hindu Literature.

This book of over 400 pages is of special value to the young people in order to enable them to meet the attacks upon Christianity from Theosophists and others. It has been fully endorsed by the most eminent Oriental scholars of Europe as being authentic, and the historic facts here presented are unimpeachable. A few copies of this standard $1 50 book may now be had for $1.00 a copy post paid. It is used in colleges and universities. Send all orders to Mrs. Elizabeth A Reed, 1311 Balmoral av, Chicago, Illinois.

THE RESTITUTION is only $1.50 per year. Try it a year.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton, Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

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These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

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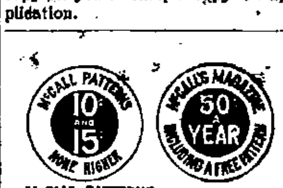
Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.



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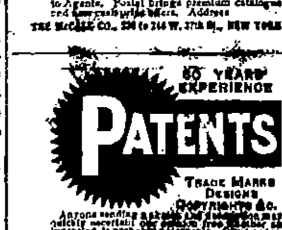

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts, suitable for wide distribution: 1. The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

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The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe [illegible] tal by nature, [illegible] are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's benefcent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it forever? If so, send for Popular Lectures by Bro. Joblin, entitled, [illegible] Kingdom of God;" "[illegible] to Be Born Again;" [illegible] the Covenants of [illegible] Worship;" "No Immortality [illegible] Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—What is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10648 Ashbury Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send to W. H. Wilson, [illegible] Willow Ave, Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 10648 Ashbury ave, N E Cleveland Ohio

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

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VOLUME LVIII. PLYMOUTH, INDIANA, NOVEMBER 3, 1900 NUMBER 41.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs Susan Williams and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the ... He has labored hard to produce his ... work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Never Give Up.

Over and over again,
No matter which way I turn,
I always find in the Book of Life
Some lesson I have to learn.
I must take my turn at the mill,
I must grind out the golden grain,
I must work at my task with resolute will
Over and over again.

Over and over again
The brook through the meadow flows,
And over and over again
The ponderous mill-wheel goes;
Once doing will not suffice,
Though doing be not in vain,
And a blessing failing us once or twice,
May come if we try again

Communicated.

The Bible and Its Message. No. 20.

When we began the subject of "the things concerning the kingdom of God and the name of Jesus Christ," we expected to finish it in one article. But the subject seems to open up to the extent that our space was entirely taken up, so we have reserved the "things concerning the name of Jesus Christ" as a separate article.

The things here spoken of must be those things mentioned in the prophets. In Luke xxiv. Jesus declares concerning himself, "Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and the prophets he expounded unto them in all the Scriptures the things concerning himself." Again in Acts xxviii. And when they had appointed him (Paul) a day, there came many unto him into his lodgings; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening.

Here we have the testimony of two credible witnesses that the things concerning the name of Jesus Christ are recorded in the Scriptures. By referring to Genesis i. 28, we learn that Jehovah's purpose was to give to one of the race power to rule, or to have dominion. And God blessed them and said, Be fruitful and multiply and replenish the earth and have dominion. Dominion means to rule. Under trial the man failed, and Jehovah extended this blessing to the seed of the woman. I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Genesis iii. 15

In this we have the promise of the restored rulership or dominion. To this restorer the race all look forward for 1000 years. He is known to Micah as the "tower of the flock." And thou, O tower of the flock, to the stronghold of the daughter of Zion, unto thee shall it come, even the First Dominion.

David says of him "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." His reign will be a righteous one. He will judge the poor with judgment. In his day shall the righteous flourish. All nations shall serve him. His name shall endure forever. He shall spare the poor and needy: he will break in pieces the oppressor. These are a few of the things that are spoken concerning his name.

Isaiah says, Behold a king shall reign in righteousness, and princes shall rule in judgment. The prophet promised that David's Son should be seated on his throne forever. Jehovah made an everlasting covenant with David. When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, I will establish the throne of his kingdom forever. Thine house and thy kingdom shall be established forever before thee, and thy throne shall be established forever.

These promises are made to David's seed (son). This promise was to be fulfilled after David's death. Isaiah lv. 3 reads: I will make an everlasting covenant with you, even the sure mercies of David. Paul in Acts xiii. reveals to us who this personage is by applying this prophecy to Christ. As concerning that he raised him (Jesus) up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

Jesus is the seed who is to be established on David's throne. He is the King that will reign in righteousness. In Isaiah ix. 6 7 we have recorded the fact, Unto us a child is born, unto us a son is given. The government shall be upon his shoulder. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform it.

How strange it is that many spiritualize all these passages. To them they mean that Jesus shall reign in their hearts. The angel announced to Mary that she should bring forth a son and call his name Jesus, and that Jehovah would give to him the throne of his father David, and that he shall reign over the house of Jacob forever.

Dear reader, have you ever thought why the heavenly messenger directed that the mother should call the child's name Jesus? If not, please let me inform you that it is the Memorial Name. Jesus is a corruption of the Father's name which was revealed as Yahweh, the powerful one. This name is translated by the word Jehovah and God. Neither of these names express the name of The Eternal One. God is an Anglo-Saxon word meaning good. The Yahweh name signifies strength. In Genesis xvii. the Eternal One is revealed under the name of Ail Shaddi, which means all powerful, and is translated by Almighty God. Ail is the name by which Abraham, Isaac and Jacob knew The Eternal One. The Jewish translators put it The Eternal Is One

Ail revealed himself to Moses at the burning bush as The I Am. Hebrew scholars say that it should be translated I Will Be, and is the Yahweh name, The Powerful One. The religious world recognizes their God as [illegible] good. To [illegible] need of The [illegible] the restorer [illegible] of the nations [illegible] all things [illegible] the name [illegible] ... [illegible] ... which [illegible] Yahweh [illegible] shall be [illegible] ... Yahweh [illegible]

By searching [illegible] serve that the [illegible] that the [illegible] given it. The [illegible] revealed himself as [illegible] Yahweh, saving All Powerful.

Jesus [illegible] root and offspring of David, and the bright and morning star. Also [illegible] ... [illegible] ... of the everlasting [illegible] of Jesse and he shall [illegible] Gentiles [illegible] trust.

The above [illegible] will lead [illegible] ... before the [illegible] same name through [illegible] gospel. The Jews [illegible] repent and to be baptized in the Name of Jesus [illegible] of sins. It was faith in the name of the Prince of Life that made the lame man strong.

Again the apostle says, There is none other name under heaven given among men whereby we must be saved. Paul was commanded to arise, and be baptized and wash away his sins, calling on (him) [illegible] Lord. We receive the name through baptism, as did the Jews and Paul and all who have [illegible] from the heart that mold of doctrine. We may then reasonably conclude that the things concerning the name of Jesus the Christ are those relating to his reigning over the house of Jacob (Israel) forever. He shall be given the heathen for his inheritance, and the uttermost parts of the earth for his possession.

Dear reader, do you know that those who have taken [illegible] name are made partakers with him? Please note the [illegible] The [illegible] Yahweh [illegible] Powerful One [illegible] the Powerful Ones.

Jesus has been [illegible] name above all names. All power [illegible] heaven and on earth is given to [illegible] When we are raised from the [illegible] state we [illegible] will be like him, for we shall see him as he is. So come Lord Jesus! Come quickly and deliver us from this present evil world, is my [illegible]

Your B[illegible] looking for the blessed Hope.

D. C. R[illegible]

Selections.

The Second Coming of Christ.

The [illegible] ... [illegible] any [illegible] referred [illegible] the pulpit [illegible] only [illegible] force and anger [illegible] greater part of mankind [illegible] will up [illegible] ... [illegible]

Looking at [illegible] ... [illegible]

[illegible] ... Holy Spirit [illegible] the [illegible] of [illegible] Christian.

A Model Man.

[illegible]

Time for the Bible.

[illegible]

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, [illegible] destruction of the wicked; eternal life only through Christ, and many other [illegible] belief of the gospel [illegible] in the name of [illegible] for the remission of sins, [illegible] salvation.

[illegible]

Christ the Keystone.

[illegible] temple [illegible] keystone. [illegible] They [illegible] its peculiar [illegible] square [illegible] anywhere in the wall. [illegible] proper [illegible] raised to [illegible] arch.

[illegible] the Divine Lord and [illegible] rejected, but he will [illegible] rejection, but [illegible] his glory. He is ever [illegible] back to his own [illegible] arch. He has [illegible] nowhere else. [illegible] square stone along [illegible] Buddha, Ma[illegible] of history. [illegible] to him on [illegible] history on the [illegible] of the arch. He [illegible] arch. Without him the arch [illegible] By his [illegible] the solution [illegible] anywhere [illegible] all history, but [illegible] unsolved

DON'T BLOCK UP YOUR WAY.

[illegible] office of a merchant [illegible] a lad about [illegible] a cigar in his [illegible] gentleman, "I [illegible] situation in your [illegible]

[illegible] a place, but you [illegible] recommendation in [illegible]" was the merchant's re[illegible]

[illegible] any harm to smoke, [illegible] everybody smokes now." [illegible] my young friend, [illegible] If you have [illegible] cigars, you [illegible] the ordinary [illegible] and if you have [illegible] of cigars might [illegible] boy who smokes [illegible] employment in my ware[illegible]

[illegible] the wise is sufficient.—

A TESTED REMEDY.

[illegible] Bishop Kavanaugh [illegible] when he met a [illegible] who offered him [illegible] The physician [illegible] and the conversation [illegible]

"[illegible]" said the doctor," [illegible] an intelligent man as you [illegible] such an old fable as [illegible]

The Bishop said: "Doctor, suppose [illegible] some one had recommended [illegible] a prescription, and, taking it ac[illegible] order, had been cured of a [illegible] disease, what would you say of [illegible] who would not try your prescription?"

"I would say he was a fool."

"Twenty-five years ago," said Kavanaugh, "I tried the power of God's [illegible] a different man of me. [illegible] preached salva[illegible] have nev[illegible]

Try THE RESTITUTION, $1.50 a year

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, Nov. 8, 1909

EXAMINE Your account, and give us a renewal of subscription if you can do so.

Circumstances of late have added somewhat to our expenses, and we do really need what is due us right now. This ought to be enough to say, and we will not add more to it, but trust that by thus calling your attention to the matter, all who know that their time has expired, will send in renewals at once, and so relieve our necessities.

We thank you for the favor.

Word came from Brother D. C. Robison that he was to work in Iowa for a few months. We hope to have a report soon from him.

From the report of the Michigan Conference it will be seen that Brother S. J. Lindsay is doing some good work in that part of the Lord's vineyard.

Brother and Sister D. T. Halstead of Rensselaer, Indiana, visited over last Sunday with Brother J. H. Willey, who formerly was a member of the Rensselaer Church. They are both well along in years, but are strong in the faith and hope of the soon-coming of the Redeemer-King.

Brother Joseph Williams was with the Plymouth Church last Sunday, and gave two discourses. Bro. Williams makes careful preparation of his subject, and delivers his message in a pleasing manner that gives no offense even should there be differences in opinion. The brethren here will look forward to his next visit with pleasureable anticipations.

Communicated.

The Story of a Happy Christian Life.

Second Series, Number 17.

Never but that one time do I remember of Brother Willard's looking back with a momentarily longing gaze to the blue grass meadows, and fair cities of beautiful Kentucky. But having summed up all, as Moses, and Paul did before him, he was well content to endure the loss in hope of future glory—the light of truth, far outweighing the brick mansions and elegantly laid-out squares of Covington.

How we need these contrasts! How one gleam of the Golden City dashes into dust the lush pictures of Goshen with its rank grasses, and grievous servitude, and how ready we are to trade the fading for the fadeless things! Never do we look back with desire to go back, for to turn is to die.

"O look not behind thee, remember Lot's wife!"

There are more than the usual number of letters for this year; that must be because of our recent bereavements in the death of my mother in '72 and babe in '73, or else because the visit of those dear friends to us, and of father's to them, drew our families nearer together again. Here is another letter from Auntie Willard written on July 10, 1873. She begins:

"Dear Brother Chaplin:

This morning just as we were singing in worship that beautiful hymn—'Out on the ocean all boundless we ride' Sister Gresty and her little grandson drove up, and came in and joined in our services. Altogether we were Brother Henry Taylor, Brother Edie, Arnie, Rowlie and I, as dear husband left on Tuesday the 1st, for Titusville, Pa. All prayed and we had a blessed time. After an hour's stay Sister Gresty left, taking Amy with her. Brother Edie and Rowlie took the way to the hay-field, Brother Taylor to Sister Moores', and I put in and did up the work. Then back came Amy with needful things for dinner and with letters from both you and Roxana. I read these with moistened eyes—for though I have been spared the depths of sorrow from the tenderest tie of earth being snapped asunder, yet when you speak of Jesus' power to make the sin-oppressed heart 'well.' I know about it more than language can tell, and O how I praise him for that power which he alone has. I feel its sweet effects upon my heart day by day, and it is only this that makes life a boon; without it existence would be a burden too heavy to be borne.

Your letter comforted me. I am glad there is one who knew us in our comparative youth whose heart beats so faithful toward us in our declining years. Do not apologize, but write to us as you feel; not striving to cover the depths of your sorrow. It is your heart-swellings that reach our hearts.

I sent the letter you wrote to us on the death of your darling grandson, to Lyman and Maggie and in replying they quote you soliloquy to the dear babe and say, 'That is just as we felt when we looked upon our little Jesse, cold in death.' Brother Chaplin, write out your full soul and let your words and sentiments do others good. Few have the ability, natural and cultivated that you have and this, God knows is no flattery. It is a gift from God which he will bless you in using, and not even in the ministry can you do more.

Lyman and Maggie are delighted with your letter to them. O Brother Chaplin, if you will help me save my precious children, I shall praise God that I ever saw you. Do please send them a letter or a paper now and then; something that will help them to keep in mind their eternal interests amid the busy rush for the needful things of this life. It is so easy to forget, especially when you have none of like precious faith with whom to meet, no one to exhort you to continue faithful, no pastor to speak to you the words of life. They love you and will listen, Maggie is loud in your praises. I think you must visit them if you come east again.

* * * * * * *

Sister Ellis is coming down tomorrow, and will stay with us a week."

Then she mentions that Brother Grant was to preach in Philadelphia, and go on to Ocean Grove; that Mary Hastings had not yet sailed for Mexico, where she was going as a missionary—that her foster-daughter Ella Burton was in Kansas City with her brother; etc.

This letter will certainly interest those who knew my father, because of the tender side-lights that it throws upon his life. How much I would give for that soliloquy to my dear babe. The public never saw the more beautiful things that my father wrote. No wonder Auntie Willard urged him to write out his full heart, that he might do others good.

Do you recognize Sister Gresty? She is the woman who said she wasn't going to the Willard meeting because they were not Methodists, but afterward repented and went, and in a few months avowed, with her husband, her faith in a soon-coming Savior and in life only through Christ, and was baptized. I think she must have been one of the "Marys" so often spoken of in Auntie Willard's autobiography but am not sure.

Auntie Winde.

To Be Continued.

Sunday School Lesson.

Lesson for Sunday, Nov. 14.

Paul a Prisoner in Rome. Acts xxviii. 11-24; 30, 31.

Golden Text.—"I am not ashamed of the gospel of Christ; for it is the power of God to salvation to every one that believeth." Rom. i. 16.

Beginning with the lesson for Sunday, May 2, we have had some of the most important studies concerning salvation. We have had an account of the evangelistic labors of the apostle Paul. "Many false prophets are gone out into the world." 1 John iv. 1. These false prophets—called "missionaries" have gone into "the four corners of the earth" preaching the serpent's falsehood "ye shall not surely die," Gen. iii. 4. Hundreds, thousands are in this and other lands preaching the same "strong delusion" and boasting of converts by the thousands, and some of them tell of hardships and dangers that make Paul's troubles seem like a mere trifle by comparison. To say that these false teachers are honest, earnest, and sincere, but deluded does not help the matter. A false doctrine is destructive no matter who preaches it. The doctrine of the "Immortality of the soul" and all that belongs to it is not in the Bible, not even hinted at, whereas the gospel of Christ that Paul preached is found everywhere in the Bible from Gen. iii. 15, to Rev. xxii. 20.

Think of a preacher, that teaches of "heaven at death" getting from three thousand to ten thousand dollars per year, and highly honored wherever he goes. Think of him reading of the persecution of the prophets, the persecution of the Lord himself, the suffering of the apostles and disciples, and then think of him reading "Yea, and all that will live godly in Christ Jesus shall suffer persecution," 2 Tim. iii. 12. Surely such a man, if he had a "good and honest heart" would know that there was something wrong in his case.

We are not told all that Paul did in Rome; but in this lesson we find him hard and earnest in the work to which he was called,—to bear the name of Jesus the Christ before the Gentiles, and kings, and the children of Israel. Acts ix. 15.

Briefly noticing the connection between the last lesson and this,—the ship was wrecked on the island of Malta, they were kindly treated by the inhabitants. When putting wood on a fire a poisonous viper fastened on Paul's hand, because it did no harm, the people said he was "a god." During the three months on the island Paul healed the father of Publius, the governor, and many others. When they left the island they were loaded with necessary good things.

Lesson. Verses 11-16. They left the island, touching at Syracuse. Were there three days, one at Rhegium, the next day landed at Puteoli "Where we found brethren".—This was better than all the good times they had on the island. There is nothing on earth so cheering and refreshing as the brethren meeting brethren. Brethren at Rome came about thirty miles to meet Paul and his company; for which Paul thanked God, and took courage—or more courage, 2 Cor. iv. 8, 9. At Rome he was not treated like a common offender.

17, Denies having done anything to cause his being made a prisoner. This statement was made to "the best of the Jews," those in authority among the Jews at Rome.

18, According to the common sense of the Roman law he would have been set at liberty.

19, But the Jews that had "a zeal of God, but not according to knowledge." They were ignorant of God's righteousness. Rom. x. 2, 3, would not consent to it. They wanted him taken back to Jerusalem that they might have a chance to kill him, Acts xxv. 3, 9. He made no charge against the Jews. So having denied any wrong doing he proceeds to explain why he is bound, and makes the strong assertion that he was chained like a common prisoner, because he had preached the very same hope that they themselves had.

21, They had heard nothing against him.

22, But wanted to know what he thought—yea, what he thought. It is one of the very strangest things, religiously. If a man preaches the most glaring error, religious people think he has preached from the Bible. When another man preaches the very gospel of Christ, religious people think it is "just his views."

This sect everywhere spoken against—those who believe, and live a consistent life, and speak, or teach, or preach "the glad tidings of the kingdom of God" always were, are now, and will be "spoken against" until the Lord comes.

23, He expounded and testified the kingdom of God, persuaded them concerning Jesus, both out of the law of Moses, and out of the prophets.—To know what he said read Acts xiii. also Stephen's sermon, Acts vii.

How did Paul come to be in Rome? Acts xxv. 10.12.

Was there any other reason? And was he to preach at Rome? Acts xxiii. 11.

24, Why did they not all believe? Luke xvi. 31.

30, How long did Paul preach in his hired—rented—house?

31, Was he troubled—persecuted—in Rome because he preached the kingdom of God?

Could he have preached from the New Testament? If not, why not?

Can the kingdom of God, and the things concerning the Lord Jesus Christ be preached NOW from the New Testament? If no', why not?

Where, in Moses and the prophets is the glad news—gospel? Gen. xxii. 17, 18; 2 Sam. vii. 11-16; Psa. lxii. Isa. ix. 6, 7; Dan. ii. 44; vii. Mal. iv. 2.

Next Lesson. Paul's Story of his Life. 2 Cor. xi. 22-28; xii. 1-10.

P. Neill.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Spirit. (Continued)

In our last we had under consideration the value of the Hebrew word Ruach and its English equivalents, and as a result we found something like twenty different words in the King James' translation of the Old Testament coming out of it. If we will look the list over carefully again and read into each word the thought of "force" (not "intelligence" itself, but that which united with the clay made man, leads to intelligence on his part) we will have arrived about the proper conclusion of the worth of the word. Having thus dealt with the word Ruach in the Hebrew, we will now take up the Greek word PNEUMA.

Ruach and Pneuma are identical in the thought conveyed by them. In our language we have several words which derive their force from this word Pneuma. We speak of Pneumatic tubes and tires and of pneumonia and we recognize at once the relationship these words bear to the root from which they are taken. We know that a pneumatic tire is a tire that is filled with air (force) and that pneumonia is a disease of that part of the human organism which has to do with deriving this 'force' from the atmosphere. Pneuma, then, conveys to the mind the thought of FORCE, and in the New Testament it is found as necessary to employ many different English words to convey the different shades of meaning as is the case with the word Ruach in the Old Testament.

In John iii. 8, we find Pneuma translated "wind." Think rather of the force connected with the wind than of the wind itself. Do this for present purposes. In Rev. xiii. 15, comes the word "life" (margin, breath) from this same Greek work. Can we think of "life" as a force which it is necessary for us to have if we are to live? The words 'wind' and 'life' are found only once in the New Testament translated out of Pneuma. The word "spirit" comes 152 times from this word in the New Testament. For an example, read Matt. iii. 16. Again apply the thought of 'force.' The word 'spiritual' is found in 1 Cor. xiv. 12 (see the marginal reference.) The Greek text employs the word Pneuma. It is only once so translated. Independently of the term "Holy Ghost," the word ghost is twice translated out of Pneuma, and Spirit (of God) is found 188 times. See now Rom. viii. 11 and again apply the thought of Force.

The word Spirit is found coming from one other Hebrew word in the Old Testament and that word is Neshama, found twice—Job xxvi. 4 and Prov. xx. 27. Here again apply the thought of Force. In the New Testament also the word Spirit is found twice coming from the word Phantasma (Gr.)

In our next we will consider more definitely the word SPIRIT in its different applications in the text. Ever keep in mind the thought of FORCE in this connection.

S. J. Lindsay.

Conference Report.

Again have a goodly number of brethren of like precious faith, who are anxiously awaiting the Lord's return and setting up of his kingdom, met in Quarterly Conference with the brethren at Coat's Grove, Mich., and we are all very certain that we were much benefited and instructed at these meetings.

Brother L. D. Decker, being delayed en route, could not fill his position as president the first evening, so Brother Payne was appointed as temporary Chairman. Brother S. J. Lindsay gave an excellent discourse, following the usual opening exercises. Some excellent points were brought out from some of Christ's Parables.

Saturday morning Brother B. W. Woodward gave an excellent discourse on "The Covenants of Promise," which are always dear to a believer's heart. In the afternoon, Sister M. A. Woodward gave a rousing discourse from the subject "Profit and Loss," drawing her main lesson from Naaman's Sin. In the evening Brother Lindsay spoke very convincingly from the subject "Conversion," showing how necessary is repentance, and that to the extent of making past wrongs right, and being willing to yield ourselves to God and his Son whom he hath sent, his Word that we have for our enlightenment, put on Christ by baptism, and thus become heirs of God's promises. We greatly rejoiced, when the invitation was given, to see one desire to be obedient, and we therefore now have the pleasure of introducing to the brethren, Miss Helen Fletcher, 529 So. Park St., Kalamazoo, Mich. Bro. Lindsay as leteacher to put on Christ by baptism, as also her mother, Mrs. Fletcher, who while a believer had become satisfied that she had not been properly baptized, and therefore applied for baptism with her daughter. We commend these "babes in Christ" to the tender care and solicitation of the brethren everywhere.

Sunday morning, after the Bible School, Brother Lindsay spoke from the topic "The Two Adams," and how much more beautiful and to be desired becomes God's promises, when we are made to see what he has in store for his children.

In the afternoon the undersigned spoke from the topic "The Value of a Life," endeavoring to show the necessity of Christian character to success both here and hereafter. After social meeting in the evening, Brother Lindsay spoke again on "Value of the Types and Shadows of the Old Testament," pointing out the very evident difference between present day "Theology" (as by Foster and his kind) to the beautiful truth and promises God has spoken for those that are his. Several types were used to point out and prove that those early records are truth, because so clearly verified in the antitype, Christ our Lord.

The Communion Service followed the evening discourse, at which Brother Woodward officiated.

All who attended this Conference seemed most glad that it was their privilege to be there, and we are glad that arrangements were made with Brother Lindsay to continue services there for another week, as such good interest was being manifest, and may God help us all to be faithful in that which he has intrusted to us, that when Jesus shall appear he may say "Well done" unto us, is the prayer and wish of

Your Obedient Servant,
F. V. Blakely, Sect.

What Makes a Great Life.

Do not try to do a great thing; you may waste your life in waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come—from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity; acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze.

No such act goes without the swift recognition and the ultimate recompense of Christ. To fulfil faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as martyrs bore pillory and stake; to find the noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always and not for praise of men, but for the sake of God—this makes a truly great life.—F. B. Meyer.

Brother O. J. Allard of Fort Dodge, Iowa, writes under date of October 25, as follows:

Please say through the columns of The Restitution that I am in a position to answer calls for evangelistic work in any State. Who wants the work first? First come, first served!

The article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

The Church at Rensselaer, again in grief stricken by death taking from them another member much beloved,—Mrs. Margaret J. Grant.

Margaret J. Dillon, born Feb. 20, 1835, died at Rensselaer, Oct. 28, 1909, at the age of 74 years, 8 months and 8 days. She came to Jasper County, Indiana, in 1850—where she continued her residence until death. In 1875, Jan. 17th, she was happily united in marriage with Aton Grant of Rensselaer, also a beloved member of the church. This union was blessed with three children born to them,—Charley, Garland and Josie Gertrude, who with her husband are left to mourn her departure.

In the early sixties, she united with the Church of God, at Rensselaer—ever after proved faithful to her vows, although in very poor health for a number of years before her death, she failed not to assemble for devotion and exhortation to love and good works, as often as health would permit. The Church truly mourn her loss, and deeply sympathize with the bereft companion,—children,—many relatives,—and large circle of friends, who deplore her death.

The funeral was held at the home, Tuesday the 26th, attended by a very large concourse of long standing friends, who listened attentively to words of comfort, by the writer, from 1 Thess. iv. 18, "Comfort one another with these words," after which she was laid away in silent, peaceful slumber, until "The Lord himself shall descend from heaven; with the voice of the archangel" to awake his sleeping dead. May he soon come and gather them together with the living saints, to be ever more with him.

D. T. Halstead.

Died at the home of his brother Arthur Chaplin, at Arkansas City, Kansas, Oct. 18, 1909, Rolando P. Chaplin, aged 65 years, 4 months, and 17 days.

Rolando P. Chaplin was born near Warsaw, Indiana, June 1st, 1844. Enlisted as a soldier in the Union Army at the age of 18, served 3 years. Was married to Clarissa Logan in 1867. To this union were born three children, Allen P. and Ora M. of Arkansas City, Kansas, and Mrs. Chloe Shinn of Wichita.

His wife died in Geuda Springs, Kansas, Feb. 13th, 1893. Several years after he was again married to Mrs. Minnie Beam, of Chicago, who, with his three children still survive him.

In early manhood he became a believer in the things concerning the kingdom and the name of Jesus Christ, and for a great many years was active in the work of the Master, as his brethren in the faith in Indiana will remember. And while failing health and various causes has deterred the active work he once engaged in in the Master's vineyard, yet we are assured he died in the faith of a triumph over death and the grave.

A short funeral service was conducted at his brother Arthur's home, after which his remains were conveyed to Geuda Spring, where a large company of friends assembled at the Christian Church, to pay their last tribute of respect to their neighbor, brother and friend.

Elder G. B. Williamson, the pastor of the church conducted the service, then we laid him to rest in the Geuda Springs cemetery, to await the resurrection of the dead.

His home for the past twelve years has been Wichita, Kansas. He was visiting at Arkansas City when death's messenger called him to sleep the last long sleep.

Mrs. A. J. Chaplin.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

G F Randolph	1 50
A L Corbaley	50
Samuel Matheny	2 00
Sarah L Lasho	2 00

If "one shall be taken and another left" in that day, which one will you be?

Ebenezer.

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Morgan, of 10708 Hampden Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Brother George Elton, of this City, mourns the loss of his wife. She died Oct. 25th, and was buried on the 27th. We extend to our brother, his family, and his relatives, our sincere sympathy and Fotherly prayer in this sad hour of his bereavement.

We are writing these editorials Oct 28th. At present date we have not heard from Brother Whitford, who, the reader will remember, refuses to call us "brother" because he imagined we do not believe in the judgment. We have asked him to show us by Bible authority that we are wrong on this subject, and that the error is so serious as to rupture our fellowship. We are still waiting to hear Brother Whitford's response.

Dating Oct. 25th, Brother Elijah Satterfield, of Bismark, Mo., writes: "We take great pleasure in introducing to you Brother G. M. Morgan, of Bristow, Oklahoma, who has just closed a meeting here. Our brother preaches the truth of Christ with boldness, meekness, and sincerity. A person of the One Hope can only be confirmed by hearing him. During his series of meetings here a Christian preacher asked him several questions, assisted by a man in the rear of the church. Though Brother Morgan preached one discourse after this disturbance, he made no mention of how he had been treated. His suggestion made to the Christian minister that they settle their differences by dividing the time equally between them for a week, was not accepted. We hope some good seed fell on good ground."

Obsession and Exorcism.

My mother, Sister E. Williams, wishes you to explain obsession and exorcism in *Ebenezer*.—Joseph Williams.

EDITOR'S REPLY.

Obsession denotes the state of a person vexed or besieged by an evil spirit; the act of being besieged; but particularly the condition of a person antecedent to possession. Exorcism is the act of expelling evil spirits from persons by a set form of adjurations and ceremonies; sometimes an incantation used for this end. "Certain of the vagabond Jews," we are told, were "exprcist." Acts xix. 13. Lit, erally *vagabundus* signifies a nomid, one who has no certain abode. From the days of Soloman, if we give credence to Jewish tradition (Joseph. Antiq 8: 2. 5) the country was overrun with strolling exorcist, who pretended by a ring, root, and cup of water, to perform wonderful cures. Jesus refers to them as casting out devils, either as a fact, or by accomodative reference. Mt. 12: 27. At the best these exorcist who went from place to place as "vagabonds," were but cheap imitations of Christ's power to heal; for though the populace were unfriendly to him, yet when confronted by a dumb man speaking as the result of Christ's healing, they confessed. "It was never so seen in Israel." Mt. 9: 33. It is worthy of notice that while the power of casting out devils was bestowed by Christ while on earth upon the apostles (Mt. 10: 8) and the seventy disciples (Lk. 10: 17 19,) and was, in fulfillment of his promises (Mk. 16: 17,) exercised by believers after his ascension, (Acts 16: 18.) no miracle, whither performed by Jesus himself or his followers, is ever described by the terms "exorcise" or "exorcist" in the New Testament.

Gold Dust.

"Condemn no one until you have been in his place."

"To have the courage to take no notice of no injury, is to be even with our enemy; to forgive it is to be above him."

If you mean to act nobly and seek to know the best things which God hath put within the reach of men, you must fix your mind on that end, and not on what will happen to you because of it.—George Eliot.

Twenty buried talents are worth practically nothing, while one actively employed talent is worth more than can easily be estimated.—W. J. Colville.

"Be what thou prayest to be made. Let the great Master's step be thine."

ANNA DREW.

THE RESTITUTION is only $1.50 per year. *Try* it a year.

A Plain Talk on Creeds.

From Alexander Campbell, the founder of the Christian church to the present day, the Votaries of that sect have been abusing Creeds (See the Millennial Harbinger vol. 3, page 362), "whether the opinions in them were true or false; they are hostile to the union, peace, harmony, purity and joy of Christians." (Christian Septem. p. 9). Strange to relate that this self-styled "reformer", after hurling thunder bolts at creed-mongers of the universe, wrote and sent "a written declaration of their faith" to the Red Stone Association as proof of their orthodoxy; and that he and followers were received into fellowship on that written creed! If creeds, "whether the opinions in them were true or false," be so destructive to "union, peace, harmony," etc., as Mr. Campbell says they are strange, that he should write an article on the faith and practice of his "disciples" for insertion in the "Encyclopedia of Religious Knowledge," page 462! Strange as the inconsistences of Campbell and his devotees are, it is yet more inscrutable how his invectives against creeds should indirectly and powerfully influence some members of the Church of God. For their sakes we wish to have a "plain" talk on the subject of creed.

Is it true as Campbell affirms, and as some of our own brethren allege, that creeds are full of deadly poison, and are responsible for most of the evils in the world? We admit the Babel that is in the religious world; that Christendom is divided into waring fractions, etc. Are creeds responsible for all these evils? Some people seem to think so, hence they have sworn vengeance on creeds. They think that since the introduction of creeds have caused all this trouble, to abolish them would bring peace to the world, and usher in the latter day glory. Different creeds exist; did they cause the trouble? No affect can exist uncaused. Did the creeds cause the trouble, or the trouble the creeds? So long as the church was of one mind, entertained the same belief of the import of God's word, different creeds were impossible. Unity of faith rendered it impossible to produce different creeds. Different opinions must have existed before creeds. Different creeds originated from the previous existence of conflicting opinions in the church. To suppose, as some do, that creeds make men to differ, and to have caused all the divisions found in the religious world, involves the absurdity of supposing the effect to be older and more powerful than the cause that produced it!

Suppose the Campbellite crusade against creeds to be successful: suppose they were all committed to the flames: imagine all this effected—What, after all, would be the result? Would the non-existence of creeds make all men chime into harmony, and dance to the same measure? Would there be less heterodoxy and more orthodoxy in the world? No. Some would read the Bible and come to one conclusion, others at another. One would decide that the Bible taught the pre-existence of Christ; another that he was a created being; one that he was the Son of Joseph; another that he was the Son of God; one that pardon of sin was by "faith only", another by faith, repentance and baptism; and so on. The result would be the formation of different creeds and as many sects. The trouble antedates creeds and caused them; were creeds abolished, the trouble which caused them would survive, and would soon give birth to different creeds again. So brethren let us quit reverberating the Campbellite cry of nonsense about creeds. Let us quit abusing people because they have creeds. Rather let us encourage them to have right creeds (beliefs). If they have wrong ones let us show them the error that is in them kindly and scripturally.

The element among us who decry creeds are very much like the saloon men when the dry elections were held in the different states; they invariably raised the "personal liberty" howl. They resemble a foreigner who recently came to Cleveland, and who was brought into the police court for whipping his wife. When the charge was made against him he seemed much surprised and said: "Why is not America a country of freedom and liberty? Haven't I the right to whip my wife if I want to?" He was told that people in this country had perfect freedom and liberty to do just as they pleased, as long as they pleased to do right! People object to discipline in the church for the same reason that an anarchist objects to law and order; he wants "liberty" to do as he pleases. The man who objects to creed and discipline in morals and doctrine, does so (and he will admit the truth of my charge, if he will examine the motives of his heart) because he wants "liberty" to believe any old rotten doctrine, and do any old detestable deed. Mark such men; they are dangerous. Mark such men; they are religious anarchist. 2 Thess. 3: 14. Rom. 16: 17.

Sermon Gems.

Another Prophecy. Isaiah 7-16.

We have now explained in logical order the Messianic prophecy of Isa 7: 14 and 15. Our concluding thought is this: We have in Isaiah 7:16 another prophecy independent and separate from the one we have expounded. That is a distinct prophecy we affirm for the following reasons:

1. The Lord directed the prophet Isaiah to take his son Shearjashub, when he went to meet Ahaz, no doubt with the design that the child's presence would serve some purpose; yet no use is made of his son unless it is made in the prophecy recorded in the 16th verse. (See verse 7.)

2. The prophecy of the Messiah in the 14th and 15th verses was fulfilled seven hundred years after it was uttered; the prophecy in the 16th verse was to be accomplished before Shearjashub arrived at the years of discretion—"before the child shall know to refuse the evil." (See verse 16).

3. The first prophecy was plural, and addressed to the "house of David"; the second is singular and addressed to Ahaz, for it tells of the destruction of "both kings" (verse 16); and then continues in the following language which cannot be understood as addressed to any one but Ahaz: "The Lord shall bring up THEE and upon thy people, and upon thy father's house, days, etc., verse 17.

4. The same word that is translated "for" in the 16th verse is rendered "but" in verse 13: "It is a small thing for you to weary men, BUT will you weary my God also?" Dr. Kennicott says in a sermon on this text (he preached it at the University of Oxford, May 19, 1765) that the old English Bibles printed in 1535, 1537, 1539 1549 and 1550, translate the 16th verse, "BUT before THIS child shall know to refuse the evil." "But" distinctly marks the transition from one prophecy to the other.

5. The word translated "the child" in the 16th verse should be rendered "THIS child." I make this affirmation not only upon the authority of the old English versions before referred to, but the Greek and other ancient translations confirm my statement; for in Gen. 48, when Jacob blessed the two sons of Joseph, he used the same word in the plural form which Isaiah uses in the singular number, "these children." Our translators of the Bible represent the ripest and best scholarship of the world, and they have often expressed the emphatic article by THIS and THAT in the singular number, and by THESE in the plural form. To cite a few examples: "There is nothing before our eyes, but THIS manna." Numb. 11:6; "Make THIS fellow return," 1 Sam. 20:1; "I have not sent THESE prophets." Jer. 23:21; "THIS year thou shalt die," 28:16. When we say that Isa. 7:16 should be rendered "this child," we are hiding behind the best scholarship of the world. The translation is fully vindicated.

6. Shearjashub was the child referred to (Isa. 7:3). His name means, "A remnant shall return." A powerful confederacy had formed against Ahaz, and as the enemy entered the land of Judah, the heart of the king and his people was moved "as the trees of the wood are moved with the wind." V. 2. It was a time of fear and consternation. The prophet first gives the "house of David" (V. 13), a prophecy of the Messiah. "The Lord himself shall give YOU a sign" (14). Through this predicted event was a long distance in the future, it gave them present consolation, as it assured them of the preservation of the house of David. Then the prophet turned to Ahaz with Shear-jashub in his arms, a child about two years old, and said to him, "PUT BEFORE THIS CHILD shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings." This prophecy was soon after fulfilled. The words, "this child," are words of action, like when our Lord said, "Destroy THIS TEMPLE," pointing to his body. Jno. 2:18-19. Editor.

SALVATION. No. 1.

"This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief."

Salvation consists of deliverance from two things:—From sin, which is the cause, and from death which is the resulting penalty. For death came by sin, and sin by man, "in whom all sinned," and therefore God "will have all men to be saved." Any salvation which does not deliver from both sin and death is therefore incomplete, and any gospel preaching which does not include both in its offer is deficient. For, "thou shalt call his name Jesus, for he shall save his people from their sins." And again, he who has become a sinner is to be a soul saved from death, Jas. v. "Jesus," "Savior," because he saves. "Life Giver" because to be saved through pardon we have need to have life given to remove the penalty, 1 John v. 16-17.

What is sin? "Sin is the transgression of the law." Therefore, "where no law is there is no transgression." Hence the imperfect deeds of animals are to them not sin. Likewise, people of good morals may follow a conscience not fully enlightened without a sense of guilt, when in God's sight they are foul. We do not realize our foulness till we stand before God's mirror. But since this mirror is "perfect" we may now know as we are known by him as we see ourselves "face to face," and can say with him, "All unrighteousness is sin," for all our sins are then laid bare.

It is sin that indulges the foul thoughts, slanders his absent neighbor, cheats his friend, oppresses his hired servants. Sin lies awake nights studying how to "get even" and gain advantages over a rival. Sin consumes hundreds of thousands of dollars yearly in liquor, tobacco, tea, coffee and indigestible foods. It fills the dark places of fair earth with the "habitations of cruelty." It murders, steals, defiles itself in every way it can, and then glories in its shame by telling dirty stories. Its heart is deceitful above all things, and desperately wicked, because its imaginations are only evil continually. And you and I are both guilty in all points. But, "He shall save his people from" all these. His blood "cleanseth us from all sin. If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is just to forgive us our sins," and more than that, to "cleanse us from all unrighteousness. If we say that we have not sinned we make him a liar, and his Word is not in us." "He loved the church and gave himself for it, that he might present it to himself a glorious church, not having spot, nor wrinkle, nor any such thing, but that it should be holy and without blemish."—Joseph Williams.

Selections.

The King of Kings.

He is the hero of a sacred story, "Whose goings forth have been from of old from everlasting to everlasting." The seed of the woman who shall bruise the serpent's head; the one to whom all the prophets gave witness; the seed of Abraham, in whom all families of the earth shall be blessed; the seed of David, whose kingdom and dominion shall be under the whole heavens; the Son of God, the Wonderful, Counsellor, the mighty God, everlasting Father, the only Redeemer, the babe of Bethlehem, the Teacher of Nazareth; the crucified, the risen, the ascended, the Mediator, the soon-coming One; the resurrection, the Eternal Life to all his dear saints. He is the Bread of Life. This is our Savior. This is our Christ. Eternal victory shall be ours when he comes. Blessed day; blessed hour.

We are warned there are times of peculiar peril. Paul tells us of the "evil day," as presenting an extraordinary occasion of temptation. It may come when we are the least prepared for it. In sudden increase of wealth man may be led to forget God, or he may sink under trial and like Elijah pray for death. In some great exigency he may be led to risk integrity and do that which is dishonest, or when trouble comes upon him he may seek to drown his sorrows in the intoxicating cup. The greatest safeguard is to be so constantly clothed with the whole armor of God that is evil day may be transformed into a good day. If we realize our danger and make fit preparation for it, we may be "more than conquerors through him that loved us."

ALL-ROUND CHARITY.

"Charity thinketh no evil."—1 Cor. xiii. 6.

A little all-round charity is very desirable, and as rare as it is desirable.

It is a good sign, in one sense, when our adversaries have to resort to misrepresentation in making out a case against our conflict or preaching. It shows they are hard pressed for arguments. The misrepresentation may not be wilful, however. It may be the result of honest, though distressing, misconception.

We are so apt to forget that the Spirit of God works through each man's natural temperament moulding directing, and energising it for the Divine purpose, and for its assimilation to the Divine character. Yet no two persons may think or act exactly alike. The differences of style among the Sacred writers are very marked, but they all manifest one and the self-same Spirit in their wondrous variety.

It is sometimes as needful to exercise the wisdom of the serpent as the harmlessness of the dove. The skillful angler does not stir up the waters into foam, and frighten the fish before he tries to catch them. Sometimes preaching would be more effective if we did not bring in extraneous matters, and alienate men's minds by stating our strong convictions on points which might well be left alone, and on which our hearers hold equally strong, but contrary convictions. Our arguments would be quite as strong if we refrained from such side issues—indeed, they would be much stronger, since the force would be unweakened by the distraction arising from subsidiary points. If our views on these points are wrong, of course the mischief is much more serious, but even if our views are right, there are weighty considerations which may deter us from their untimely presentment. Our Lord Himself acted in this way, and at times withheld what He would have said. "I have many things to say unto you, but ye cannot bear them now." (John xvi. 12.)

Another thing, is the measure of prominence given to a doctrine in the Bible not some indication of its importance in the Divine plan, and of the [illegible] it should have in our [illegible] Should it [illegible] serious mistake to press subordinate matters to the front. However sincerely and ably it may be done, such a course can hardly fail to keep back more important matters, and hinder, rather than help, the Gospel of Christ.

One has so little time, even at the longest, that it seems a pity not to spend it largely in setting forth the most pressing and primary truths where these are not embraced. Paul's resolution when he came to visit the Corinthians was excellent:—"I determined not to know anything among you, save Jesus Christ, and Him crucified" (1 Cor. ii. 8). This is an invaluable guiding rule, and it settles many subordinate matters into a subordinate place.

Of course, one who sees differently in these things must act differently. If he is convinced that it is his duty to press some particular idea which others ignore or reject, he must do it, but with love and moderation, and those who hear should hear in the same spirit, so that both speaking and hearing may be with the meekness of wisdom.

Everyone who has had much experience of life, and has kept an open eye must have been struck with the amount of evil that arises from sheer misunderstanding of other peoples' meaning when there is no intention whatever to make mischief or misrepresent another. But the best of us are fallible, and with all our efforts we sometimes fail to express our ideas so that those who hear us should carry away the precise meaning we intend to convey.

Two striking instances of this were forced upon my attention lately when studying the Book of Joshua. Twice over, the tribes of Reuben, Gad and half the tribe of Manasseh, caused serious misapprehension of their meaning by apparently expressing it inadequately. In the first instance (Num xx) they told Moses they wished to obtain their inheritance on the east of the Jordon as the land their suited their large possessions of cattle and sheep. Moses reproached them with unfaithfulness in seeking to leave their brethren to fight their battles alone on the other side of Jordan. If they persisted in this the Lord would not bless them. It was only after the remonstrance that they explained their intention fully, viz, to leave their women and children behind them with the flocks and herds, while they themselves would cross the Jordan with their brethren to help them in subduing the Canaanites. This quite changed the aspect of matters Moses agreed to their request, after which the two and a half tribes honestly carried out their engagement, and remained with their brethren—for about seven years probably—until all enemies had been subdued. Afterwards they returned home with the blessing of Joshua and then occurred the second case of misunderstanding, which nearly led to civil war in Israel. On crossing the Jordan they built a large altar which was evidently a violation of the law in Deut. xii. 13,14, which forbade offerings being made anywhere except in the place appointed by God, which was then in Shiloh.

The other tribes at once took alarm, and assembled in a body to make war against their offending brethren. First, however, they sent a deputation to ask the meaning of this trespass and rebellion, and to remonstrate with their misguided kinsmen, whereupon it came out that the eastern tribes had no thought of rebelling, and that the altar was not erected for burnt offerings at all, but as a witness to the unity of the whole nation, and as a memorial to their children who should come after them, of the one altar which Jehovah had appointed for His people. Thus a little kindly consideration and patience, leading to charitable investigation, cleared away a grevious misunderstanding, and averted a warlike collision among the people of God, which must have had most disastrous results.

The lesson from all this is very obvious. The apostle James puts it briefly:—"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath" (James i. 19). The memories of our own failures and mistakes, and precipitate actions, will help to drive it home, and encourage charity all round.

We are but the Lord's servants after all, and if we are chiefly concerned about pleasing Him, we shall escape many troubles, and be considerate of our fellow-workers. At the same time, let us do our best to prevent and remove misunderstandings, and every root of bitterness that may spring up to mar peace and disturb usefulness. Then, if we have a conscience void of offence towards God and men, we need not fear the judgment of our fellows.

It is a comfort to remember that the Lord knows our frame. "He remembereth that we are dust" (Ps. ciii 14). He has unfailing compassion for all weak and out-of-the-way ones, and no service, however humble, goes unnoticed or unrequited. The consoling and succouring Hand will not be withheld now from those who will seek it, and the Rest that remaineth, is sure.—J. R. Norrie.

Franklin's Retort Courteous.

After the name of Washington had been made in Europe, Benjamin Franklin chanced to dine one day with the English and French ambassadors, when toasts were the order of the day. The following toast was offered by the British ambassador:—

"England, the sun whose bright beams enlighten and fructify the remotest corners of the earth."

The French ambassador, glowing with national pride, but too polite to dispute the previous toast, said:—

"France, the moon whose mild, steady and cheering rays are the delight of all nations, consoling them in darkness and making their dreariness beautiful."

Dr. Franklin then arose, and with his usual dignified simplicity, proposed:—

"George Washington, the Joshua who commanded the sun and moon to stand still, and they obeyed him."
—The Boston Transcript.

ANY one wishing Photo post cards showing the membership of the Illinois Bible School for 1909 can get them by sending to C. L. Curtis, Oregon, Ill. We are informed that the photo is a good one, and can be had for 5 cents each by mail.

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STAND FIRM.

This is the customary caution for every hour of peril or danger. In the battle's front the division or brigade commander gives out the word as he forms his lines either for the onslaught or to resist the enemy's attack, and the regimental and company commander pass it along the line—"Stand firm, men, stand firm," and every soldier braces himself for the shock and prepares to do his duty faithfully, whatever it may cost. So also in times of natural, financial, political, social or family peril, the caution comes from the more experienced or the more alert, who see the danger and the need of united effort to oppose it. "Stand firm," rings out from the press, from the party leaders, from the pastor, the teacher or the parent as the case may be, and those addressed heed the call, support the public or party policy to which they are pledged, pour forth money and workers freely, set on foot meetings, rallies or more private measures, as may be required and thus the emergency is met and the danger resisted. The value of the caution depends upon the loyalty of those to whom it is addressed. If they are well disciplined soldiers, they will respond like Wellington's Iron Brigade, and die if they must, but it will be facing the foe. If they are intelligent, public-spirited citizens, they will defend their principles, their nation's honor, or their social and family rights against any of the aggressions of evil.

As a religious faith and people, now is the time to sound the caution, "Stand firm," and pass it all along the line. We are a people by right of a God-given heritage of truth. We have seen with no uncertain vision the light of divinely given truth breaking from the sacred Scriptures; and have heard the thrilling message from our absent Lord, speaking to our hearts: "Behold I come quickly; and my reward is with me, to give every man according to his work shall be." Awakened by this message we have rejoiced together in the glorious privilege of confessing it before the world, and of uniting to send it on to others who have not heard it, or whose slumbers in carnal or churchly security have not yet been sufficiently distrubed to compel them to either accept or reject its appeals. For more than a generation have this people rejoiced in this truth, and stood for its advance, few, and often poorly equipped, but undaunted, and with a firm front; and we have seen it win acceptance and a place, until now there are strong men in nearly every evangelical denomination, who hold it, and some who advocate more or less openly and boldly, all honor to their nobility of soul, the plainly revealed truth of all Scripture and of all experience that man is now mortal and must go into eternal oblivion, unless given a life giver or vivifier from death and the grave. That Christ is that Vivifier, "the resurrection and the life," the only hope for immortal life; and added to this the thrilling assurance, from celestial signs, of speedy deliverance and the realization of our hope in the glorious return of the Son of God in majesty and power to complete his promised redemptive work.

The danger to which we are now exposed is that of insidious disintegration. We are a small and scattered people and shall never be aught but this. Our work is that of witnessing and keeping before the world a generally rejected truth, and of necessity we cannot expect to become large or popular in any land, hardly in any community. Like Noah we have been commissioned to deliver a message that would save a world if believed, but have had the disheartening experience of its rejection. And the most dangerous form of rejection is a quasi acceptance, that listens courteously, praises our sincerity and earnestness, assures us of Christian fellowship and then invites us to unite with a much larger people in order to promote the cause of modern (lukewarm) Christianity. If we do this, beloved, we are lost as a people. We shall simply disappear among the mass of those who are either indifferent or hostile to truth, but who are perfectly willing to take us into their churches, fellowship us, permit us to help sustain their work, help pay their pastors, and help support their colleges and missionary societies; perfectly confident that however we may protest and object they have both the numbers and the prestige to quietly squelch us if we will only permit it by merging our individually into theirs. Brethern, we entreat you. Do not be so hoodwinked and ensnared. Stand firm for your faith, small and puny as it may seem compared with the mighty organizations about us.

Stand firm, my brother, my sister in the "blessed hope." The great cause of truth needs your sturdy resistance to the wheedling tempter. Do not hide your light under a bushel. Put yourself among Christians, in some Christian church, wherever you may be, and modestly, humbly yet faithfully, deliver your message. They will hear it as long as you are independent. If they will not you can go elsewhere. But when you have given them your name and your hand you will have to drop objectionable talk or feel the weight of quiet opposition and cool intimidation. Retain your independence.—Our Hope.

THE POCKET-BOOK.

"Tom Jackson says he does not believe there is a God; he says he never saw him; and I don't know that I believe—I never saw him," said John Cary, just come in from the company of Tom Jackson. "I do," said his mother. She said nothing more.

A week or more after this, John burst into the kitchen with Tom at his heels. "See mother," he cried, "what I have found—such a handsome pocket book!"

"Where did you find it?" said his mother.

"In Pine Grove; now, who do you suppose it belongs to?" said John with a puzzled look?

"I dare say it grew there," said his mother.

"Grew there," exclaimed John, lifting up his eyebrows with great surprise: "a pocket book grow in the woods! Who ever heard of such a thing? It could not be."

"Why not?" she asked.

"Why not?" replied the boy; "the pocket book was made on purpose. Look here!" opening it; "here is a place for bank-notes, and here is a little out-of-the-way spot with a snug fastening for gold, and a memorandum book and a pencil-case, and a beautiful gold pencil. Look, mother, with a pen and a lead, both; it was made for a man to use."

"Some contrivance here, certainly," said his mother, putting down her work and taking it into [illegible] for wonder [illegible] urged him to write [illegible] that he might [illegible] useful pocket-book [illegible] if it did not grow there, perhaps it made itself." Both boys stared at her more and more.

"Why, mother, you talk foolishly," said John, with a sober and puzzled look; "there must have been a man with a mind to make this."

"A man that knew how—a pretty neat workman," added Tom Jackson.

"How do you know? you never saw him."

"No, but I have seen his work, and that's enough to convince me; I am just as certain that somebody made it as if I saw him."

"You are!" said Mrs. Cary; "how so?"

"Why mother," said John, very much in earnest, "you see the pocket-book had to be planned to answer a certain purpose; now, it must have had a planner, that's the long and short of it; and I know it just as well as if I saw it planned and done by the man himself."

"That is," said his mother, "it shows wise contrivance, and it must have had a wise contriver. Somebody must have made it and thought beforehand how to make it."

"Just so!" exclaimed both boys at once. "It would be foolish to think otherwise," added John.

"I think so," said his mother. "And it is just as foolish," she continued, as she looked into the boy's eyes, "when you see the wonderful contrivance in the beings and things around you, the end for which they were made, and the skill with which they were put together, for you to doubt or deny that there is a God who made them. Who planned your eyes to see with, and your ears to hear with? Can eyes make themselves? Can a man make a bird? Who created the sun, and planned night and day? Did your mother and father plan your fingers and make them grow? You never saw who does all these things, but you know perfectly well that a great somebody thought beforehand, designed and contrived the eye, and the sun and your fingers—all things and all beings which are around you. And that great somebody is God, the eternal Mind, and great Maker of us all."

The boys did not expect to be condemned from their own mouths in this way.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult BibleClass meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you [illegible] the favor.

Hindu Literature.

This book of over 400 pages is of special value to the young people in order to enable them to meet the attacks upon Christianity from Theosophists and others. It has been fully endorsed by the most eminent Oriental scholars of Europe as being authentic, and the historic facts here presented are unimpeachable. A few copies of this standard $1 50 book may now be had for $1.00 a copy post paid. It is used in colleges and universities. Send all orders to Mrs. Elizabeth A Reed, 1811 Balmoral av, Chicago, Illinois.

THE RESTITUTION is only $1.50 per year. Try it a year.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D.C Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John I. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1 00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

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Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better

The following publications are doing much to enlighten the people:

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Thy Kingdom Come.

Lord, when we pray "Thy kingdom come!"
Then hold our hands without a care
For those whom thou hast died to save,
We do but mock thee with our prayer.

Thou could'st have sent an angel band
To call thine erring children home;
And thus through heavenly ministries
On earth thy kingdom might have come.

But since to human hands like ours
Thou hast committed work divine,
Shall not our eager hearts make haste
To join their feeble powers with thine?

To word and work shall not our hands
Obedient move, our lips be dumb,
Lest through our sinful love of ease,
Thy kingdom should delay to come?

Communicated.

The Bible and Its Message. No. 21.

We are led to believe that many who have taken upon them the name of Jesus through faith, repentance and baptism do not fully understand their relation to Jehovah's purpose I fear that they do not realize that they are a SEPARATE PEOPLE, an ELECT PEOPLE. They are a part of the body of Christ. They in the end will become the Bride. They are not now the Bride but will be made that if they reach that fulness in Christ. We are now elected for that position and are admonished to make our election sure. We can only do this by a strict adherance to the requirements of Jehovah's laws. Paul says I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things and do count them but dross, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death. If by any means I might attain unto the resurrection of the dead. Phil iii 8 to 11.

The apostle counted all things but loss for the excellency of the knowledge of Christ Jesus the Lord. Should we not apply this ourselves. Did not Paul separate himself from the religious world around him? Permit me to say that this age is one of trial. The church (ecclesia) which Christ will present will be one without spot, or wrinkle or any such thing; but that it should be holy and without blemish. Eph v 27. Each of the called out ones should strive as did Paul to become a part of this perfected body. If you are saved it will be as an individual member of the body of Christ as separated from the world. Jehovah has elected that the church is a peculiar (purchased) people. He has prescribed laws whereby we may ELECT ourselves to an honorable position in this body. Paul to the Galatians says, Jesus Christ hath been evidently set forth, crucified among you. He says of himself, I am crucified with Christ, nevertheless I live. Yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me. The conclusion of this matter is that, They that are Christ's have CRUCIFIED the flesh with the affections and lusts. Any thing less than this will leave us out of the kingdom of God. What Jehovah required of the apostle Paul he requires of you. Read the history of the ancients (Heb xi) and you will learn that they were strangers and sojourners in the land that Jehovah had promised them. They separated themselves from the evil world in which they lived. For this reason Moses refused to be called the son of Pharaoh's daughter. He refused to become a Pharaoh and rule Egypt. To be a ruler of God's people he must declare his separateness. He chose rather to SUFFER affliction with God's people than to enjoy the pleasures of sin for a season. He esteemed the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. Do not the lives of such men as Abraham, Isaac, Jacob and Moses remind us that we can make our lives sublime? They refused to become world leaders looking for that reward which is promised, Eternal Life. Should we not labor to bear honorably the titles of honor bestowed upon us? We are addressed as holy brethren, partakers of the heavenly calling. As saints and faithful brethren in Christ.

Again unto the church at Corinth to them that are sanctified in Christ Jesus, called to be saints with all that in every place call upon the name of Jesus Christ our Lord. To these the Apostle admonishes to all speak the same thing, and that there be no divisions among you but that ye be perfectly joined together in the same mind and the same judgment. Christ is not divided. If we hold the truth in unrighteousness we will not be among the saints who will rule the earth in righteousness. You are only as strong as your weakest point. Upon this point the enemy will test you. First Christ was tested on the point of hunger, the weakest point. Second on his desire to exhibit his power, perform a miracle. Third on his desire to be the ruler of the habitable. The last was the desire to gather the fruit before it had matured. He had been promised the power to rule the world but not then. On all these points he became the victor. Not one of all the saints can escape the "threefold trial." Along this line we are admonished to watch. We become his disciples, then comes the time of our testing.

Peter says, That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. 1 Pet 1 7. There are two results from this testing. (1) We are to become the epistles of Christ to be read by all men. Also the mirrors that reflect the Christ life. This aspect of our lives is to help the weak and to prove to the world that we are a SEPARATE people. (2) that we may be found unto praise and honor and glory at the appearing of Jesus Christ. The latter is our individual reward.

Dear readers, we have written the above to show you that Jehovah's purpose concerning us is that we forever remain a separate people. The Church of Christ is a separate community. She has renounced the world. In every characteristic she has come out of the world. Her hope is not that of the world. The world's hope is to save the world in the Church. They hope to save the world before the perfecting of the Church. This is at variance with every prophecy concerning the Christ and his future work. This eliminates the necessity of the kingdom that God has promised to the saints, Daniel ii 44; vii. 27.

The separateness of the Church is a first principle—it is constitutional and essential. Its work cannot be accomplished in this dispensation, or age. Therefore we look beyond the present. This age is an age of discipline. The call is for recruits that may be developed into men and women, who will and must become physically and morally perfect. The world cannot be saved now. The preparation is being made for its future when all evil will be banished from it. Christ was manifest that he might destroy the works of the devil. I John iii. 8.

Our Captain has been perfected through trial, and will lead his brethren to victory. The Church and the world are each a separate organization. The purpose of each is opposite. The one is composed of "the called out ones," the other of the religious, social and political world. They hope to save the world now. To accomplish this would be to destroy the purpose for which Jehovah elected the Church, viz: to save the world through Christ and his immortalized saints. That is what Paul calls "another gospel." To preach it will bring down the curse of Jehovah—though an angel preach another gospel let him be accursed.

It is for the saints to see that the world is an evil organization and has a prince, John xiv. 30, The prince of this world cometh and hath nothing in me. It has a god, 2 Corinthians iv 4, If our gospel be hid it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not. A spirit rules it, Ephesians ii. 2. In times past ye walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

Thus we see that the world has a leader, a god and a spirit. The work of the world is to oppose Jehovah's elect Church. The present work of the Church is to keep herself separate from the world. The future work of the Church will be to destroy this religious, social and political cosmos, and establish one in which equity and justice is supreme. When Jesus returns from heaven he will beautify the saints with salvation. They will then execute vengeance upon the heathen and punishment upon the people; they will bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written. This honor have all the saints. Then will come the time that Jesus and his saints will judge the people with righteousness and the poor with judgment. His dominion shall be from sea to sea, and from the river unto the ends of the earth. Universal peace will then have been established, and this present evil organization destroyed. The future is glorious to those who are crucifying the flesh and the lusts thereof.

To those who have forgotten that the Lord delivered to them a talent, we would say, The Lord will come and reckon with that servant. The punishment inflicted upon such will be death eternal.

Every thing indicates that the Lord's coming is nigh at hand, even at the door. If you are in any way identified with "this present world," may you throw it off, and stand for the truth as it is in our Lord.

Hoping that the above article may be helpful to some who are struggling in weakness, we are as ever,

Yours standing for the truth.
D. C. ROBISON.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVIII. PLYMOUTH, INDIANA, NOVEMBER 17, 1909. NUMBER 43.

Sunday School Lesson.

LESSON FOR SUNDAY, NOV. 28.

Paul's Self-Denial.—Temperance. Rom. xiv. 10-21.

Golden Text.—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." Rom. xiv. 21.

Self-denial is a thing that very few people like. The great majority of the people have no use for it, and the minority—the few—who are somewhat self-denying, try to force the greater number to be so by law.

The verses composing this lesson set before us a little of the trouble the Church of God had in passing from the law to the gospel. The law given to and administered by Moses, beginning from Exodus 20 to the end of Leviticus is briefly summed up by Paul in Heb. ix. In verse 10 we read "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." This law was only "a shadow of good things to come." Heb. x. 1, and "made nothing perfect, but the bringing in of a better hope did" Heb. vii. 19 From a consideration of these Scriptures we can much better understand the force and import of the lesson. The church at Rome "beloved of God, called to be saints" Rom. i. 7, was composed of Jews and Gentiles. While some of the Jews believed the gospel they wanted to cling to the carnal ordinances imposed by the law, and wanted the Gentiles to do the same. They said "ye must be circumcised and keep the law" Acts xv. 24. Paul said, doing that would "subvert their souls"—destroy their hope of eternal life. The Gentiles never having been under the law, refused to keep or observe it. There was a long contention between the two parties, and caused much ill feeling. It was to correct and instruct both that Paul wrote this portion of his letter to the faithful at Rome. He wrote to those who were strong in the faith not to dispute and debate concerning eating this or that, with those weak in the faith; but practice self denial by neither eating meat—flesh—nor drinking wine if it offended the weak ones. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" Rom. xv. 1. There are those in the faith who never get beyond the "babe" stage. They use milk and are unskilled in the "word of righteousness" Heb v. 13. They seem not to know their condition and are liable to be offended at the words and acts of those who use strong meat, who have exercised their senses, to discern both good and bad Heb. v. 14.

The conditions set forth in the lesson do not obtain now in the church of God; but there are other things and circumstances in the church that call for self-denial on the part of those who know they are strong in the faith.

10, But why dost thou judge thy brother—condemn thy brother, condemning belongs to Christ,—no one, not any one has this right, or privilege. Those of "ripe age" in the Church of God will not attempt such a thing. All shall be judged by Christ, all submit to him, all account to him. Let there be no more judging one another." But let each of us judge—determine—that we will not do or say any thing that will upset the faith of a brother, verses 10 13.

15, An exhortation to be careful and self-denying so that one brother destroy not another,—cause him to lose eternal life, "for whom Christ died" verse 15.

17, The kingdom of God is not meat nor drink—nor anything else that is necessary to this life, but righteousness, peace and joy in the Holy Spirit—mark the words "in the Holy Spirit" Jesus said, My words are Spirit, John vi. 63. And he called his words "The glad tidings of the kingdom of God," Luke viii. 1. It requires much and continued self-denial to believe and obey the glad tidings and so obtain or be accounted righteous, and have peace and joy in the Holy Spirit.

18, All who serves Christ according to the gospel, serves him in righteousness, and has joy and peace in believing. By self-denial they believe to the saving of the soul. Heb. x. 39, because their conduct will be acceptable to God. And every law-abiding man—neighbor, will approve of such a life, though they would not even take the trouble to know the reason—the mainspring for such conduct. This leads us to again say that people generally do not like self-denial, especially the self-denial necessary to the faith that pleases God.

10, What is the first question? Where must we all stand?

11, Where is it written?—Isa. xl. 23.

12, What shall every one do?

13, What should we not do? What should we rather do? What is now a stumbling block?—The Jews reject Christ, the Gentiles profess to believe he was crucified—was dead—they deny their profession by saying he went to heaven with the thief. 1 Cor. i. 23.

14, Who persuaded Paul that there was nothing unclean? To whom is anything unclean?

15, Is it right to offend or grieve a brother? What brother? Heb. iii. 1. What may happen if we are uncharitable?

18, What is acceptable to God, and approved of men?

21, What is it not good to do? What should we do so as not to offend, to make a weak brother stumble,—ruin his faith in God? Rom. xiv. 1.

Next Lesson. Paul, On the Grace of Giving. 2 Cor. viii. 1-15.

P. NEILL.

"Behold a Sower Went Forth to Sow."

"Behold a sower went forth to sow, and when he sowed some seed fell by the wayside, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth, and forthwith they sprung up, because they had no deepness of earth; and when the sun was up, they were scorched and because they had no root they withered away. And some fell among thorns and the thorns sprung up and choked them—but other fell into good ground, and brought forth fruit, some a hundred fold, some sixty fold, some thirty fold. Who hath ears to hear, let him hear." Matt. xiii. 3-9.

To the best of our knowledge this precious seed of the kingdom was first sown here, near the Perryville Battlefield, in 1876, by Levi Skeels. Not many years later Brother J. S. Hatch made us a visit, sowing the same precious seed. Oh, how it thrills our hearts when our memory calls back how these dear brothers worked hand in hand, how their voices blended in sweet melody of song, singing the sweet songs of Israel. One song in particular comes back through the mists of the past to our memory,

"What vessel are you sailing in?
Declare to us the same.
Our vessel is the Ark of God,
And Christ, our Captain's name."

But they have "hung their harps on the willow," they labored on while the shadows lengthened, they have gone to rest in the shade till the trumpet shall call them forth to take up their more glorious work of ruling, and reigning in that same kingdom, for which they worked and prayed day and night. Brother Hatch went to other fields to labor, leaving father to labor on alone, like Noah, converting none but his own house from this field. The seed was good, and although there were plenty of stones and thorns, some of the soil was good. But the seed of the kingdom differs from most seeds, it sometimes lays dormant for a number of years before it germinates, so at sunset the weary laborer looked out over the field, and beholdt there were no sheaves of golden grain to rejoice the weary heart.

Although these early laborers had prepared the soil and sowed the seed so faithfully, after they had lain down their sickles and gone to rest in the valley where the clods are sweet unto them, this same precious seed of the kingdom had germinated after laying dormant so many years, Brother J. F. Wagoner came into the field gathering a few precious sheaves, and sowing more seed. He has labored in the field here three different times, enduring many hardships traveling several miles to his place of meeting in a sleigh, with the thermometer close to zero, the frost killing orange groves in Florida, but God's love in his heart kept him in the field of labor, and it is a delight to recall the way he unfolded God's messages of love to mankind; but it is with greater pleasure we recall his October trip, with meetings in the grove, while the ripened leaves of red and golden tints were lazily tumbling down spreading a beautiful carpet for our feet, while the precious words of life were falling on anxious ears. These are pleasant memories indeed!

The next laborer to enter the field here was Brother W. H. Wilson. He comes bringing in the same good news, sowing the same precious seed, bringing joy to many hearts, and also gathering a few precious sheaves. He has labored in the field here two different times, the last being in September of the present year, of which report has already been published in THE RESTITUTION.

The next to enter the field here is Brother Joseph Williams. This young brother has wonderful talent, both as a speaker and singer. He seems to be using all his talent for God's glory, telling the gospel story—sowing the same precious seed. His work in the field here has done a great deal of good, he also, bringing in his sheaves. The morning of the 22nd, we met again at the little pool on the Bradley farm, where Brother Williams baptized Sister Flora Carpenter and Brother Ethan Carpenter. The earnestness and sincerity of our young Brother Williams is a great help and inspiration to both old and young. The only regrets of his many Kentucky friends is that he could not lengthen his visit, as we never saw greater interest, or more rapt attention given to the precious words of life—but we knowing what a great sacrifice he was making to come, leaving his other work in Indiana, could not ask him to stay longer, but hope he can find time in the future to make us another call. So on Saturday morning he and Brother Frank started out in a blinding thunder-storm for a seven mile drive to Mitchellburg to catch the train for home. We have just received a letter from our dear Brother and Uncle William Skeels, who is thinking of a trip here some time. Hope he can come. Your Sister in hope,

LAURA SKEELS.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Dear Restitution:

Enclosed find money order for $5.00 and use $1 50 to renew for THE RESTITUTION, and the remainder for helping fund or as you think best to use it. We enjoy the weekly visits of our dear paper very much, and pray God's richest blessings on you and your faithful labors.

I am your Brother in hope.

C. E HATCH.

Brother O. J. Allard of Fort Dodge, Iowa, writes under date of October 25, as follows:

Please say through the columns of THE RESTITUTION that I am in a position to answer calls for evangelistic work in any State. Who wants the work first? First come, first served.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

Try THE RESTITUTION, $1 50 a year

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, NOV. 17, 1909.

EXAMINE Your account, and give us a renewal of subscription if you can do so.

CIRCUMSTANCES of late have added somewhat to our expenses, and we do really need what is due us right now. This ought to be enough to say, and we will not add more to it, but trust that by thus calling your attention to the matter, all who know that their time has expired, will send in renewals at once, and so relieve our necessities.

We thank you for the favor.

ONE week from tomorrow, Thursday, November 25, is the day set by the authorities of our government, as Thanksgiving Day. In some places services are held in Churches, and the people take special pains to thank God for his goodness. Others make the day a time for family reunions, with feasting and pleasure the principal feature. It is well to take a day for these purposes, but we should at all times give thanks to our Heavenly Father for the blessings he bestows on us each day of our lives.

THE suggestion has been made that we have a Christmas Love Feast this year. We favor the plan, and will gladly hold space for each one to give expression of their hope and a word of cheer for the waiting faithful ones. Write short letters, telling of your service in the Master's vineyard, and of your expectations and heart-longings. Send in as soon as you can, so we will have opportunity to arrange in proper shape. Every one, from the oldest to the youngest, all are invited to take part in this letter writing—to attend this "Christmas Love Feast."

What God Wants

The person engaged in any sort of work—from the man who digs a small trench to drain a pool of water, up to the man overseeing the construction of the Panama Canal—from the boy who sweeps the floor and tends the furnace up to the man who occupys the superintendent's chair—each is expected to "bring results." In factory, at the store, on the farm, men are asked to produce "results."

The market demands a certain article. A plant is established for its manufacture. Men are employed and asked to produce the desired commodity for a stipulated amount, so that the desired profit will be realized by the promoters. It is not so much the methods used; the end to be attained, is what counts. "Results" are asked for. Quality must be maintained. Should one man fail to "make good" in his department of the work, an investigation is called for, and a remedy sought. If the method employed be at fault that is changed, and if it be the workman he is replaced by one who can "bring results."

What is true in the every day business and industrial world is equally so in religious matters. God demands "results." It is an easy matter to go back in the early history of man as we have it given in the Word of God, and ascertain what he wanted. The world was made—made good. Various creatures were made and given life. The several elements that comprised the Garden of Eden—Paradise—were all produced, and by the Omnipotent declared to be good for the purpose each was intended. It yet lacked a care-taker—a governor. Man was created and instructed in his duties. He was asked to take the oversight of the things God had created, to care for the establishment delivered to his hands, and to produce his kind. The desired end was that this Paradise might be filled with a race of beings, holy, happy, intelligent and obedient to the supreme command of the Creator.

What happened is familiar to you each, and need not be gone over here. The man failed to produce the "result" desired. God demanded this finished product. Adam's failure made necessary a change of workmen. In order to get the "result" some one capable must be found. Jesus the Anointed—the second Adam—undertakes the task. He went successfully through the trial-test given him. Proved himself a capable leader and organized his forces. He chose a few men and instructed them, and they in turn were to teach others, ever enlarging and expanding the business, until a sufficient number of willing workmen were secured to accomplish the end sought—the desired "result."

The Master Workman, after leaving full instruction, went away for a season, promising to return when in the wisdom of the Father the time had arrived for a change in methods to be used. To the Church of the Living God was entrusted the carrying forward of this work. The Redeemer has not yet returned, and the Church is not released from her obligation. Every man entering this service is asked as was Timothy to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Brother, Sister. Members of the Church of God—the Household of God. Are you producing in your life, each day, just the "result" that you know will please your Heavenly Father? If you are a member of the family of God, it is because Jesus the Christ bought you. Then you belong to him. You have a sort of feeling that even if you do slight him a little now, that at the end he will look over your "weaknesses" and accept you. You think he is so kind, and compassionate, and loving, and merciful, and forgiving, that you can depend on him for salvation, don't you? What is your idea of Paul in writing to the Philippian brethren when he called them "my beloved, and said they had "always obeyed," not only when he was with them, but in his absence as well, and then says "Work out your own salvation with fear and trembling?" Do you suppose the Philippian brethren got the idea from Paul that they could neglect their Christian duty, do as they pleased, engage in all the pleasures of the world, spend their time, energy and money on frivolities, and be so exhausted and tired they could not attend to the service of God, and yet at the last could expect Jesus to save them? Be honest with yourself now. You have money to pay lodge dues, you have time and strength to get your work done so you can attend the party, you can so adjust your affairs that you can go on the excursion, you can summon up energy to dress and go visiting, or walk the streets when the band is playing. Why? Because you want to do these things.

On Sunday morning you just can't get up and hurry round to Sunday School and Church services. You just must have rest, and Sunday morning is the only time you have for it. Now honest. If you really and truly wanted to go to Sunday School and Church as bad as you wanted to go to the party, couldn't you hustle and get round in time? Did you ever think that the Church was of as much—or more—importance as the lodge? You pay lodge dues regularly—else you are dropped. Do you know that the Church has expenses that come just as regular as the lodge, and you being a member of the Church, are accountable for your part—each and every week?

Is the Church in your locality on the decline? Does the Sunday School appear "draggy" and lifeless? Did you ever do anything to stop the decline in the Church, or put vim and life in the Sunday School? Think seriously of these things. Perchance you are the main cause of the condition.

God wants "results." He has done his part for you, and has set you a task to perform. The shiftless, careless workman who fails to "make good" in his department, is replaced—is discharged. Why? Because he produced no "results." Do you think he has hopes the proprietor of the factory will some how be so kind and good as to pay his house rent, grocery and fuel bills? Has he not just as good ground for his hope as you have that God will overlook all your shortcomings? God does not ask of you impossibilities at all. But he does ask that you shall not by your love of pleasure and indulgence therein so exhaust yourself and your means that you cannot attend to his service.

My Brother and my Sister. This is a matter of serious importance. Why? Because it affects your salvation. You are not one whit better than the Philippian brethren to whom Paul wrote. They were told to "work out their salvation with fear and trembling." Be fearful and tremble lest they miss it. This subject is so important an element in your salvation that it ought to be taken into your closet, where alone with God you can think, meditate, and determine what you must do to be saved.

God wants "results." What is the measure of the service you have been giving him? Are you satisfied with it? If you are, well. If not, will you better it? Think of What God wants!

Communicated.

Scripture Truth Concerning Baptism.

A synopsis of a Sunday morning address delivered at Salem, Ohio, by Brother W. C. Heacock of Canton, Ohio.

All Scripture is given by inspiration of God, 2 Timothy iii. 16. Therefore in considering the subject of baptism, from the Bible, we do not follow cunningly devised fables, 2 Peter i. 16. We appeal to the law and the testimony, Isaiah viii. 20, and speak as the oracles of God, 1 Peter iv. 11.

I will endeavor to present this subject of baptism under three heads:

1. Its importance and necessity.
2. The form or mode.
3. The result.

John the Baptist came with a call to repentance. Those who did repent came to him confessing their sins. He baptized them.

Jesus said that by being baptized he would fulfill all righteousness, and John baptized him. Surely this, without further proof, does establish the importance and necessity of baptism, but proof is abundant and we will proceed.

Jesus made and baptized more disciples than John the Baptist, John iv. 1. Jesus said to Nicodemus "Except a man be born of water and of the spirit, ye cannot enter into the kingdom of God," John iii. 5.

The record of Mark confirms that statement. He that believeth—the gospel—and is baptized shall be saved, Mark xvi. 15, 16.

At the time of Pentecost Peter, standing with the eleven preached Christ to the multitude, believing what was said, they cried, Men and brethren what shall we do? The apostle said Repent, and be baptized every one of you for the remission of sins, Acts ii. 37, 38.

When Saul—Paul—made havoc of the Church at Jerusalem, Philip went down to Samaria and preached Christ, "And when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women," Acts viii. 1-12.

Philip was then told to go to the road from Jerusalem to Gaza. He met a man of Ethiopia, a eunuch. He found this man reading Isaiah. Philip from the same Scripture, preached unto him Jesus. When they came to water the eunuch said, What hinders me to be baptized? Philip said, If you believe with all your heart, you may. The eunuch said he believed, and then Philip baptized him, Acts viii. 26 38.

When Saul—Paul—was in the house of Judas in Damascus, fasting praying and blind, the Lord sent Ananias, a disciple, to him. He came and put his hands on Saul, he received his sight and was then baptized, Acts ix. 1-18.

At Philippi Paul preached to the women at a riverside. One of them, Lydia, which worshipped God, whose heart the Lord opened, she gave heed to what Paul said. She was baptized and her household, Acts xvi. 13-15.

Paul and Silas were put in prison at Philippi, the Lord opened the prison, the jailer said "Sirs, what must I do to be saved?" and they said "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." They then showed him what to believe by preaching to him the word of the Lord, and to all that were in his house. He was baptized and all his straightway, Acts xvi. 27-33.

Crispus, the chief ruler of the synagogue at Corinth believed on the Lord with all his house, and many of the Corinthians hearing—the gospel from Paul—believed and were baptized, Acts xviii. 8.

We might go on building yet higher this tower of proof on the importance and necessity of baptism. One more instance we will add, a remarkable case, read Acts x.

Cornelius, a Gentile, a devout man, fearing God, giving alms and praying to God always. An angel told him to send for Peter and he would tell him what to do. About this time Peter had a vision in which he was told that men were coming from Cornelius for him. He went taking witnesses with him. He preached Christ and the resurrection to Cornelius. Things Cornelius did not know till then. He knew about the kingdom. As he preached the Holy Spirit fell on the Gentiles, and they spoke in tongues. This was not all sufficient to give the Gentiles a hope of salvation. Peter said, Can any man forbid water? He commanded them to be baptized in the name of the Lord Jesus.

The Church in Salem will change much, or Brother Heacock will if he ever fails to get a warm welcome. We would not be selfish in this matter, and say to any and all the brethren in Ohio, Brother Heacock—and Sister Heacock too—are much in earnest; they love the Lord, and the truth. Give Brother Heacock a warm invitation to visit you and preach. For this I have no authority from Brother Heacock, but I am sure he will respond. The Church needs such men.

This subject will be continued by consideration of "The form or mode of baptism."

P. NEILL.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 18.

Brother Henry Taylor was another of Brother and Sister Willard's Hammonton converts. His child-life had been full of weakness and suffering and on this account he had won from his mother the tenderest love and solicitude, and never did son return a mother's love in fuller measure. When her health failed he did all for her that love could do, and when she died he was inconsolable. Two of his friends—the Judsons—had given themselves to Jesus in the first series of meetings at Hammonton, and Brother Taylor, already professing religion, often came with them to the services; but grief and undue excitement in orthodox religious circles had so affected his nervous system, that even when every thing was conducted as calmly and sedately as possible in the meetings at Brother Willards, he would turn suddenly pale and if not caught and seated, would sink to the floor in a swoon. At last, Auntie Willard,—sure that a better understanding of God's Word, would not only heal his broken heart and give him physical health, but that it would also show him that religion does not consist in excitement—invited him to make his home at their house. This he did but his sorrow over the death of his mother still continued and his constant prayer was to die, that he might go and be with her. In vain did they try to teach him the truth. He had been so long in a dark room that he shrank from the light, and every effort to comfort him was of no avail.

The people of the church to which he belonged now became alarmed, fearing he might become a "soul-sleeper" through his protracted stay at Brother Willard's, and to keep him away from the meetings at the hall, gave him license to exhort, and employed him every Sunday and every evening in a protracted meeting that lasted almost the entire winter. Brother and Sister Willard perfectly understood and thought, "We can bide our time." Every opportunity was sedulously used to set before him Bible truth, and nearly a year had passed without apparent result, when he while on a visit to friends in New York, was startled by the sudden news that his eldest brother, then in the army, was dead,—dead! Without God and without hope!

He had been taught that the wicked go to a place of eternal torment—"Is my brother there?" was his agonising cry. Suddenly the texts that had been quoted to him on this subject at Brother Willards flashed upon his mind, and he set himself to studying the Bible "as to the nature of future punishment and the time of its infliction," and his eyes were opened; the punishment he saw to be "everlasting destruction"—the awful burden was taken away; his brother would not be tortured forever, but would mercifully cease to be. At about the same time, he learned the truth as to the saint's inheritance, the nature of man, and the nearness of the advent. "His whole soul went out to the coming of Jesus, the truth of God did him good 'like a medicine'" just as Auntie Willard had thought it would. "He became cheerful and happy and comparatively strong in body, was ordained to the ministry and has preached the kingdom of God with all confidence, nearly up to the present time, though partially blind for many years. He is now in a Home for the aged in Philadelphia, as I heard in an indirect way recently. During his ministry "he dwelt in his own hired house" alone, cooking, sweeping, making his bed and doing everything as nicely as a woman could have done it, with no better eyes. I myself have been in that little house, and know of what I am writing.

I had the happiness of making this brother's acquaintance when father and I visited Haddonfield in the fall of 1873, and greatly enjoyed hearing him talk and sing in our meetings at Brother Willard's. What a trophy to Brother and Sister Willard's faithfulness was this faithful man. Through him they doubled their influence, for he "delighted to let his light shine among those with whom he first held church-relationship, and thus were their prayers answered that "he be an apostle of 'present truth' to these people, and to all that had an ear to hear."

"The world may sound no trumpets, ring no bells,
The Book of Life his shining record tells."

AUNTIE WINDE.

To Be Continued.

Spirit. (Continued)

The thought presented in this present article is in large part condensed from Miles Grant's Positive Theology a book which I am glad to recommend to all our readers. It may be had of the Advent Christian Pub. House, at Mendota, Illinois, price $1 00.

Going back to the Old Testament and to the word Ruach we find that while the word occurs 400 times in the original, it is translated "spirit" but 240 times. It is this word Spirit coming out of rauch that we wish now to examine. This word Spirit is given about 22 shades of meaning which may reasonably be reduced to 4. They are:

1. An intelligent being.
2. A power proceeding from a being.
3. A state of mind, or feeling.
4. The breath of life.

As we shall look into the various texts where these different shades of the word Spirit are shown, let us ever keep in mind the thought of the word Force.

We will take up section 1:—An intelligent being.

Hebrews xiii. 2: "Be not forgetful to entertain strangers; for thereby some have entertained angels (spirits) unawares." Again in Hebrews i. 14: "Are they not all ministerings spirits (angels) sent forth to minister for them who shall be heirs of salvation?" Reference is made to New Testament where the Greek Pneuma occurs, for we have learned that ruach in Hebrew and pneuma in the Greek are synonymous terms. Read now Genesis xix. 1-5 and you will evidently get the occasion which the writer of the Hebrew letter had in mind when the above texts were written.

Questions: Do you think of these spirits as real, tangible beings—beings that could eat, drink, and converse with men? Were they as men talking with men? Or, do you get from the Scripture narrative that they were disembodied mists having "neither body, parts, nor passions?" Can the human mind conceive of anything of that kind? Can you not see that these angels were sent to convey the Force or Power of God?

Section 2. A power proceeding from a being.

John xv. 26, "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me."

This text is self explanatory and plainly sustains the thought of this section. All animate beings possess a greater or less degree of power over others. In this fact lies the secret of hypnotism. In this again we readily recognize the thought of Force or of Power.

Section 3. A state of mind or feeling.

Proverb xvi. 18, "Pride goeth before destruction, and an haughty Spirit before a fall." Eccl. vii. 8, Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit." Galatians vi. 1, Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the Spirit of meekness; considering thyself, lest thou also be tempted."

Here again no comment is necessary further than to call your attention to the applicability of the word Force.

Section 4. The breath of life.

Job xxvii. 3, "All the while my breath is in me, and the spirit of God is in my nostrils." See margin for the "spirit of God."

The word Spirit coming from the words Ruach and Pneuma may reasonably be collected under these four heads, although they are translated with some twenty-two different shades of meaning.

S. J. LINDSAY.

Christ continually pointed his disciples to the "great object of his mission. It was that he ever kept before him." And the quenchless zeal of the same mighty purpose has burned its way down through the centuries and will never cease to fire the heart of man.

That Discipline.

[*Continued from Page 3*]

and has the right to examine its members to see if they hold the doctrines of the church; should I take him in without question? You say no. Well then shall I examine him from my individual standpoint? You say yes. Well, another comes to another minister of ours, and he examines him from his stand point. In that case both have had a different examination, and are both of the same body. Does this sound like it comes from an All-wise God who has order in all things? No; we should be compelled to examine applicants by the standard of the church, not of individuals; and then both would be alike. Suppose in examining an applicant we should find he believes in the immortality of the soul, what then? If it is left to the individual and "liberty" so that love and good will may prevail, as is argued, why, take him in, of course!! But if you say, No, we can not admit him, then you have taken the first step toward the narrowness, that you allege against us, and have both destroyed and answered your own argument.

2 Tim. iii. 10, Paul says, "Thou hast fully known my doctrine." Was that Paul's individual belief, or was it the doctrine of the church? We want the Brother or some one else to point us to the place where Paul stands for "liberty" of belief. If wrong teaching could overthrow the faith of some in Paul's day (2 Tim. ii. 18) might it not do the same today? Even the teaching of a past resurrection ate like a canker in those days, and Paul believed in cutting it out, but we must perform no operations now but let every festering sore remain and eat out the very vitals of the church!

He speaks as though we would not take the Bible as a whole. That is just what we want to do, but in the past we have ignored the above Scriptures. Just as your position would force us to continue to do, and in so doing we have become the cage of every foul bird. In other words, for the lack of discipline we have tolerated all kinds of immorality and false doctrines; now shame covers us. Who is to blame but the church? The church is the custodian of the doctrine and morals of its members, and should always exercise a care over both. Let us hope and pray for the time to come when the church will stand for definite faith and purity of life. Paul realized the fact that he was bound to certain doctrines and principles and calls himself the "prisoner of Jesus Christ." Eph. iii. 1-6. If you argue for perfect "liberty" in belief, you must to be consistent do the same in regard to morals. If you advocated discipline for both you become a creed or discipline maker. Liberty all around or discipline: which will it be? Have we got the courage to stand for something definite in both doctrine and morals?

ALMUS ADAMS.

[Yes, dear Brother Adams; and by the grace of God we shall "stand" for both.—EDITOR.]

While the Day Lasts.

It will not last long. Your day, my day, the world's day of opportunity, the day of grace, the day of salvation, all days are swiftly passing away; and the great day, the last day, will surely and speedily come. Now there is opportunity for us to work; by and by the time will be past. While it is day we may work the work of God, and do what he has commanded us. But if we idle this present opportunity away it will never return, and the neglect of today may never be repaired. Tomorrow will bring the work for tomorrow, and every day and year will bring its appropriate duties. Let the work of today, be done today, and then we may calmly await the coming of the morrow if the morrow shall ever come.—The Christian.

"The Bible," said Toplady, "is God's epistle to mankind; and what greater affront can be shown, even to an earthly friend, than to throw his letters aside unopened and unread? May we not address the generality of those calling themselves Christians in the words of Mr. Boston? "The dust on one hand, or the finery on the other about your Bibles, is a witness now, and will at the last day be a witness of the enmity of your hearts against Christ.

No cheating or bargaining will ever get a single thing out of nature's establishment at half price. Do we want to be strong?—we must work. To be hungry?—we must starve. To be happy?—we must be kind. To be wise?—we must look and think.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10708 Hampden Ave. Cleveland, Ohio Please send all letters and communications intended for this section direct to him, and save delay.

Brother Whitford has responded after all. We had given up all hopes of hearing from him again. His article will appear in serial form for three consecutive issues, beginning Nov. 24. With each article will be editorial strictures on the same.

The Real Issue.

Brother Huggins:

You rather surprised me by your reply to G. W. Whitford on the subject of judgment to come. The position *you assume*, appears to *me* as a poor makeshift, an effort to evade the real issue. I say this not with any feeling of unkindness, or any desire to be sarcastic, for I do not allow myself to bring a railing accusation against those who may differ with me. The real question is, Will the responsible, living and dead ones, be required to render an account of their stewardship at the coming of the Lord? I am not particularly interested in men's opinions concerning judgment at the end of the thousand years, for I know of no testimony that teaches it. Indeed I do not know that the truly loyal and obedient will experience death during the thousand years reign of Christ. It is written, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev xxii 14. The foregoing does not seem to indicate death, but rather life, to the faithful in the age to come. The symbolic Holy City is the one body; and the gates of the city are the twelve tribes of Israel. You will therefore see how the obedient enter the holy city. The fact that they have right to the tree of life apparently forbids the idea of death. The idea of judgment at the end of the thousand years of those who experience death in that age is in my judgment all guess work.

Those not found written in the Lamb's book of life are cast into the symbolic lake of fire, which is the second death. There is no evidence of this lake of fire being in existence at the end of the thousand year period. The lake of fire is specially related to that period of time styled "the hour of judgment" that precedes the beginning of the thousand years. Only those of this and previous ages are related to the Lamb's book of life; that is, those who by faith and obedience have been cleansed—justified by the blood of the Lamb. The opening of the books, therefore, occurs in "the time of the dead" under the seventh trumpet, when all those who have been entrusted with the Lord's goods will be called to account.

There is no room for controversy here; the testimony is too plain to be misapprehended. Paul declares we must all stand before the judgment seat of Christ, including himself in the "all," for doubtless he knew he could give a good account of himself, but it does not follow that every one knows what Paul knew. Hymenus and Philetus will be there, also Caiphas the high priest, for Jesus said to him: "Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven." There is no evidence that Caiphas has as yet witnessed the fulfilment of this prediction, or that he ever saw Jesus again. This testimony does not favor the idea that the unrighteous dead will be left over until the end of the thousand years. There is no necessity of making a technical application of the word judgment as indicating only condemnation. Primarily the word signifies to "separate, divide, distinction, form an estimate of, determine, decide, reporting, the act of giving judgment," (Greenfield). This is just what occurs at the coming of Christ; the good and bad are separated in an open court where every one can see that perfect justice has been done to all parties related to the Judge, whether faithful or unfaithful. The account giving is not for the purpose of informing the Judge, for he knows all, but rather to justify his approval of the good and disapproval of the bad, on the basis of their previous conduct. The slothful servant hid his lord's money, concealed the light of the truth given him, and confessed his wickedness in the account that he rendered, hence the statement, "out of thine own mouth will I judge thee, thou wicked and slothful servant." Here we discover an open exhibition of what is right and just.

The hidden things of darkness are brought to light, and the inner thinkings of the heart are made manifest, leaving no room for any of the servants to complain that injustice had been done to any. So then, says Paul, "Every one of us shall give an account of himself to God." Rom xiv. The apostle includes himself with others, all of whom are privileged to speak for themselves to God. Approval or disapproval is not rendered in the absence of all or a part of those whose future well being and destiny is suspended upon the verdict of the righteous Judge. All have been probationers for the kingdom and the glory of the future life, and the very fitness of things would suggest the assembling of all the responsible living and dead at one and the same time.

Moreover what is here suggested as fit and wise, is very clearly revealed in the testimony bearing on the subject. The expression "fearful surprise" may not be so far out of the way as one might at first think. Admitting Paul and some others as an exception, still there is reason to justify G. W. Whitford's words, Taken by surprise, unexpectedly, the stoutest heart will overcome with fear and trembling. An angel of God knocking at your door with a summons requesting your presence before the Judge of quick and dead, cannot be regarded as a trivial matter to be dismissed from further thought by flippant words. I regard it as a very serious matter. There are circumstances and conditions connected with the "time of the dead" to be thought of especially as concerning the living who are related to Christ. We cannot hastily conclude that the gathering together unto the Lord of the quick and dead is accomplished in a flash, or in the twinkling of an eye, as some seem to think. There is order and deliberation and time allotted for all things involved in the work and purpose of God in the earth, as is evident from what has thus far been fulfilled. In such an hour as ye think not, the Son of Man cometh. Can we fully realize the force of this statement? The time is coming when that unknown and unthought of hour will arrive, but what immediate effect will it have upon the living servants who may be careless and indifferent—the worldly minded—saying, "My Lord delayeth his coming?" It may truly justify the words, "fearful surprise," as indicating their mental condition at the time. The allurements of time and sense, all of which are but a vain show, nevertheless quite captivating and enticing, so monopolizes the attention of mankind all around us, that some who cherish a love and zeal for God are in danger of being engulphed in the maelstrom of worldly enterprises that seem to promise both profit and pleasure.

G. W. Whitford contends that judgment to come is one of the first principles of the gospel, in this I give him *my right hand*. The official title of Judge is just as fundamental, as that of priest or king. One of the first things Peter declared at the house of Cornelius was he is "ordained of God to Judge the living and dead." Paul declares this work transpires at his "appearing and kingdom." To this end it is revealed to John that death, the grave and the sea delivered up the dead, and that they stand before God the Judge of all." This great multitude of awakened dead ones are related by virtue of their calling to books: one of these books is styled "the Lamb's book of life"—a symbolic record of names individualizing those who overcome and are accounted worthy of eternal life. Moreover it is further declared that these overcomers constitute God's tabernacle on the earth, in which he will dwell by his spirit. It is also further affirmed that this same class, Rev xxi 9, constitutes the bride the Lamb's wife, under the symbol of a great city, the holy Jerusalem, descending out of heaven from God."

Kindly submitted for your consideration.

GEO. MOYER.

EDITOR'S REPLY.

Our Brother Moyer seems to think that in our reply to Brother Whitford we made "an effort to evade the real issue." A retrospective look at the ministers of our church who preached the gospel formerly with grace and acceptance, reveals the painful fact that most of them have fallen out by the way over some particular doctrine which they have usually termed "the real issue". The few that have remained "faithful unto death" are an insignificant minority. The reason is not hard to find. Instead of preaching the "whole counsel of God" (Acts xx 27) as Paul did, they have made "the real issue" out of some particular part of it. They have a narrow foot path blazed out in the Bible, and over this well-beaten path they waddled up and down all their lives! Some little star in the firmament of God's truth was "the real issue" with them: they became so infatuated over their one little pet dogma, their darling theory, that they could not see any other star—their eyes could not behold the sun! Introduce to their attention any of the divers and sublime subjects of divine revelation and before you can get your breath, they are back to the "real issue". Their vision is so distorted they make a part of the truth as great if not greater than the whole truth. A mole-hill barely visible in the dim distance, if it happens to be in the pathway of their hobby, looks to them like a mountain. Such lopsidedness prevents them from seeing the truth on any subject. No one subject of the Bible can be properly understood by itself. Different subjects of divine truth are so intimately connected with each other; truth is so related in all of its parts that one subject amplifies or qualifies another. This is why lopsided people always go wrong.

"The real issue" in the present instances according to Bro. Moyer is whether all responsible people, both of the dead and the living, are to render an account to Christ at his coming. We have made no "effort to evade" this question at all. We admit without an iota of reservation that we must give an account of our stewardship when the Master returns. A frank admission like this should in justice exonerate us from the charge of subterfuge. But while we clearly see that personal account-giving is a Scriptural doctrine, we cannot stand silently and see this part of truth magnified into the whole truth, and otherwise abused. There are some other "real issues" in the Bible besides account-giving; and as some fanatically uphold this "real issue" to the detriment and destruction of others equally important, we are bound by our pledge of loyalty to all truth (John xvi 13) to oppose them, even if they denounce us in the language of Beshrew. We have no desire to ignore in our reply what Bro. Moyer calls the "real issue"; we would not if we could, inveigle him away from a subject he considers no "trivial matter"; yet in discharging our duty to the whole truth we must pass by most all that he has said in defense of his particular views of the judgment, and show him how he has denied other issues that are just as "real" as the one for which he is contending. Our strictures shall not be invidious; our whole purpose is to throw some cold water on his zeal about the judgment, and to keep him bestride all truth if we can. Now consider:

1. That while our Brother claims that judgment of all responsible beings at Christ's coming is "the real issue" now, yet to the people who live during the thousand years the judgment will be no issue at all! A judgment at the end of Christ's reign is to him only "men's opinion"; "for", he adds, "I know of no testimony that teach it". And again: "The idea of judgment at the end of the thousand years is in my judgment all guess work." Is it not wondrously strange that our dear Brother who so tenaciously clings to the idea of personal judgment for this age, should denounce as "men's opinion" and "guess work" the judgment of the people in the next age? To error you can only add error, so this blinding inconsistency leads him to deny that

2. "The loyal and obedient will experience death" during the reign of Christ, that "there is no evidence", of the lake of fire being in existence at the end of the thousand year period". These assertions apparently made in good faith, raise several "real" questions. If we consult the Divine Oracles touching the truthfulness of these affirmations, we can make quick work of this matter. In the first place Paul tells us that the "last enemy" to be "destroyed" is "death". 1 Cor xv 23-26. If death is the "last enemy" subdued under the reign of Christ, it must prey upon somebody until the close of the thousand years. It cannot prey upon the saints, for they are immortal; it cannot prey upon the "loyal and obedient", says Bro Moyer; then we anxiously ask, Who are subject to death during the reign of Christ? Not the wicked, for people then do not die for contumacy: they are "all righteous". Isa lx 21. If all are righteous, all are "loyal and obedient"; and if there is death at all during the reign of Christ, the righteous must be the ones who fall under its power. Paul is our authority for saying that death remains in the earth until the very "end". And the prophet Ezekiel (chap xliv) expressly recognizes the existence of death, and that too among the "loyal" priests of the Temple Service. In reading his testimony on this point, notice that he speaks of widows "that had a high priest before", meaningless words unless the priests were subject to death. The elementary gospel fact that the saints are to be priests as well as kings in the next age argues that there must be death among the people of that age. God's truth as expressed either in texts or principles wages a hot warfare on the assertions of our Brother. But when he goes the length of saying that there is no lake of fire at the end of the thousand years, he "surprises" me. God says emphatically in Rev xx that the devil is let loose at the close of the close of the thousand years (v. 7), and that after the expiration of a "little season", he is cast into the lake of fire (v. 10); and that death and hell is cast into the same lake. v. 14. If there be no lake of fire at the end of the thousand years; if that is when Christ comes, then we are invited to accept the wonderful discovery that there will be no judgment, devil, lake of fire, death nor hell at the close of the reign of Christ; we are to get rid of all these things when our Lord comes!

3. A few words now about the "real issue". We heartily assent to our Brother's remark, "There is no room for controversy here; the testimony is too plain to misapprehend". Greenfield says the word judgment means to "separate, divide", etc. All agree that judgment separates the righteous from the wicked. And it is farther agreed that all, including both the just and the unjust, are judged or separated at the coming of Christ. No dispute about the time of judgment. But is there anything involved in the idea of judgment to fill the apostle Paul and other saints with grave apprehensions, and to cast over them a "terrible suspense", as Brother Whitford affirmed? You say that "that unknown and unthought of hour will arrive", and that the "careless and indifferent" servants who are saying, "My Lord delayeth his coming", will be in such a "mental condition at that time" as to "justify the words, 'terrible suspense'". Of course: no one is trying to belittle the judgment of God so far as it pertains to the ungodly. It will undoubtedly be a "terrible" time to the wicked; but what we object to is representing the judgment as a "terrible suspense" to Paul and the saints. Why should they be alarmed at the idea of judgment? Will they entertain fears that the Great Shepherd will mistake a sheep for a goat when he "separates them one from another"? Matt xxv 32. Shall judgment separate us from the love of God? Rom viii 35. What can be laid to the charge of God's elect"? (v 33). Are they to fear that God will condemn them? No; "it is God that justifieth." (v 33). Will Christ disown them? No; "it is Christ that died" for them and "who asketh intercession for us". (v 34). If God justifies them, and if Christ owns and intercedes for them, we ask you candidly, is there any "charge" to be made against the people of God? Where does the "terrible suspense" come in? Do you respond in the language of Brother Roberts, page 82 of "Christendom Astray", that the good and the bad are all commingled indiscriminately, 'awaiting the tribunal, none knowing who is who"? Have you not yet got the witness within yourself that you are a son of God? 1 Jno v 10. If you have this "witness" now, you will not have to wait till the judgment to "know who is who". Justified by God, forgiven through Christ, uncondemned by our own hearts, we "assure our hearts before him", and have "confidence toward God". 1 Jno iii 19, 21. You represent the saints as entering the judgment not knowing 'who is who" without any "assurance", not knowing a thing about what is "charged" against them, knees knocking together under a spell of "terrible suspense," without an iota of "confidence toward God"!! My dear brother, you are not living up to your opportunities and privileges. You may have confidence, and not be ashamed before him at his coming." 1 Jno ii 28. With love made perfect you may have "BOLDNESS In THE DAY OF JUDGMENT." 1 Jno iv 17.

Bad men oppose the gospel because it interferes with their schemes for making money.

That Discipline.

In THE RESTITUTION, of recent date, Brother Eychaner seems to be disconcerted over certain actions of the Ohio and Nebraska Conferences. As the Nebraska Conference is referred to quite often I, as a member of it, take the privilege of replying. As the Brother thinks he sees some weak points in our actions, and promises to write of more, we think it not out of place to point out a few of the weak things we see in his article.

In the first place, no one intends, I hope, to be proscriptive: that belongs to God. And will the Brother deny that God has said we shall believe and do certain things? Has he not proscribed for us? and if none of us can tell what it is we are to believe and do, let us blush and quit. If God's Word is clothed in so much mystery that none of us can be certain whether we believe the right thing or not; and if the cry of "liberty" is based on such argument, let us hasten to join the orthodox churches, and say "it makes no difference what we believe." Brother Eychaner has been preaching for years and adding members to the body by telling them they must believe certain things. He has debated and stood for the doctrines of the church, but you must not write them down! Are these things you have preached for years and defended in public discussion, essential to salvation? If so, why not write them down and hand them to the brethren you preached to as a guide through life? You say they have the Bible, yes; do they always know where to find it? I suppose if the Brother had lived in the days of Luke and had heard that he was about to write the things "most surely believed among us," Luke i. 1, he would have said: "Hold on, Brother Luke; we don't need that Creed; it will be the entering wedge to division and strife." Might just as well allege that against Luke as the Ohio and Nebraska Conferences. You may say Luke was inspired (yet I doubt if you would go that far.) What if he was; can't we understand him? I have heard the Brother preach on the throne of David and cite Luke i. 30 33, but he would object to setting forth what we believe in writing on this point and citing this same Scripture as proof! Is this consistent in him? Paul in writing to Timothy, 1 Tim. 1 3, says, "As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." The next verse teaches that by letting in the teaching of fables and other things (some of which has come among us,) causes trouble; while the Brother contends in his article that trouble comes by eliminating errors. It is an utter impossibility to reconcile the present condition of things among us with the Bible. One man will preach in a certain place one thing; and after awhile he goes back there and finds that another preacher of the Church of God has been there and has taught a different thing. In this way division and variance are sown; and oftentimes our own ministers, because of these differences, are even enemies to each other.

It is hard to believe one to be sincere when they argue that the cutting out of this practice will cause trouble. Every one knows that it is the toleration of this practice among us that has been the source of most all the trouble in the past, and is the cause of all our trouble now. I know what the Church believes, as a church; and if the time should ever come that I hold different views, I will do one of two things; I will either keep still or step down and out. As a Christian I owe that much respect to the church and myself. If I did not do one or the other of these things, the church would fail to do her duty if she did not see to it that I did. But if I was sincere in my new ideas and believed them to be essential, I could not keep still, and it would be wrong for me to. In that case it would be the Church's duty to give me a hearing, and if they could not agree with me, would I raise the cry of 'intolerence" because they refused to allow me to force my views upon them, and cause division and strife? No; the church must stand for something, and God requires it; and his Word is the evidence on this point as on all others. Brother Huggins' reply filled me with emotion and hopefulness. And by the way, I believe he at one time preached for another people; and when he changed his views, he went where they held the same, and left the others in peace and did not compel them to take action against him. Was not that the right way? Pardon the reference, but it is to the point.

Right here I remember a few years ago the Iowa and Illinois conferences, got up a Year Book as required by the General Passenger Association in order to get a permit for half fare for ministers. In said Year Book the doctrines of the church appears; and Brother Eychaner's name among many others is there! Was that a Creed then, or was that idea waved for the then present time for the sake of half fare? Why not hand a book of that kind to the church and world as well as the R. R. Company?

Suppose we try to follow Paul's teaching in 1 Tim. iv. 12, 13. In verse 12 he teaches Timothy to be an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity. With us one minister sets an example so far as faith is concerned, in one way; another one sets an entirely different example! therefore we must ignore this Scripture. The 13th verse says, "give attendence to doctrine." If it read "doctrines" it would fit the case better! Talk of "liberty" with that text before me! Can I argue that I can teach one doctrine; Brother Eychaner another; and still represent the same church? In the language of the 15th verse, "Meditate upon these things." Then listen to him "that thy profiting may appear to all." Can any one point out the "profit" we are getting out of the present loose way of not standing for any thing definite? No; every one teaches as he wills and does as he pleases; they have no fear that the church will rebuke their sin before all that the same sin may be restrained in others. 1 Tim. v. 20. Is the church charged to do this? Listen: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things," verse 21. Now is it wrong for the church to say in a written discipline that the above Scripture must be observed? No; and if every member was furnished with one they would know just what they were subscribing to when they joined the church. Paul wrote it out for Timothy. We must write it out for our elders and compel them to carry it out or fail to meet the requirements of Scripture. Yes, we need such discipline and need it bad. We need a perfect organization. Set the churches in order in every locality and appoint elders who fear not man but God, and put the discipline of the church in their hand, which would point them to the Scripture concerning their duty, and the duty of the members to them. Require them to see that the members "walk honestly, (margin, decently,) not in rioting and drunkenness, not in chambering and wantoness, not in strife and envying." Rom. xiii. 13. We have more or less of all this in our church and have no one with authority to stop it. I heard Brother Eychaner say once he had rather preach where there was no church members. Why? Because of the lack of proper discipline among the church members. Their influence was bad. When the world accuses us of preaching different things the influence is equally bad. In Phil. i. 27 Paul exhorts the brethren to all stand fast for his own particular doctrine? No; he says to "stand fast in one spirit, with one mind." I have no right to disturb that oneness of spirit and mind. Again I say the church fails to do its duty if she allows me to do it. It is a Scriptural fact and we can not get away from it. Read 1 Tim. vi. 1-6, and you will discover that it is the doting, ("sick" the margin says,) "about questions of words" (we have this experience) that breeds strife and envy. "Perverse disputings." (Margin, "galling.") *In these disputes* that is nearly always the case, instead of bearing love as the Brother would infer. Paul goes so far as to say, "from such withdraw thyself." Would not the Brother think it awful if we should dare do that? Yet it is there, and what will we do with it?

Again our Brother asks, "Who shall examine this committee to see whether they have the proper faith?" We answer, That is the trouble: There is no one to examine them, and never would be according to your plan. Paul says, 2 Cor. xiii. 5: "Examine yourselves whether ye be in the faith." If this examination is left to the individual, then the church stands for nothing, and each member can claim he is in the faith, though he may differ from all the rest. Just as it is now. It is idle to argue in favor of such a position. The church as a whole is built upon certain doctrines and principles; not individual ideas;

[Continued on Page 2.]

The Love of God.

When the trump of God has sounded,
And the dead in Christ have risen,
To the life of love unbounded
From death's dark and dreary prison.

What a chorus of rejoicing
Shall resound throughout the skies:
When the plan is consummated
Of God's love which never dies.

For the plan, through all the ages,
Of the Master, was to bring
To his saints the richest blessings,
And deny them no good thing.

And at last the crowning glory
Of the blessed to bestow,
Never mortal dreamed such capture
As his chosen then shall know.

And this gift of priceless value,
Is so freely offered all,
Put the wealth of earth against it,
And soon the balance falls.

For all earthly things are fleeting,
They are nothing more than dross
As compared with Heaven's riches,
Bought by Christ upon the cross.

When for all mankind he offered
Sacrifice complete and full,
Though the sins of men were scarlet,
Jesus washed them white as wool.

And to think! the Christ so holy,
Suffering such bitter pain!
That all men who will come believing,
Everlasting life may gain.

And there's only one condition—
Just believe upon his name,
Be baptized, and live thereafter
Doing naught of sin or shame.

And the blessed Christ has promised
Strength in every hour of need,
That through him his children ever
May be conquerors indeed.

And at last may reap the blessing
Which his chosen ones shall know;
Enter in unto the City,
Leave behind all grief and woe.

Surely such a store of blessings
Should be sought by every one,
And all earth be filled with praises
To the Father and the Son.

Who in love so deep, so wondrous,
Offered at such fearful cost,
Full salvation to all people,
That through him none might be lost.

Then may we ever serve him,
Love, and reverently adore,
And when earthly things are over
We shall rest forever more.

DENNISON DAGGETT.

Deception.

What is popularly known as a "religion" is the banding of a number of people together, for the purpose of performing certain forms and ceremonies of worship within certain limited areas, usually contained in roof and walls, and to these localities they proceed more or less regularly—to meeting house, church or cathedral—according to the dictates of their "consciences" or the limits of their purses, and listen to certain orations in accordance with their several particular "views."

God the Creator fills heaven and the earth—"where is the house we may build unto him, or where the place of his rest." Doubtless many of the errors in "religion" may be accounted for by the fact that the works of God in the material world are so lightly considered by those of religious temperment. In the confines of the room or hall for meeting, however spacious it may be, it fally miserably short of the vast arch of the sky, and the bright sheen of the daylight is different from the thwarted "dim religious light" shed through stained glass, showing violent colored figures and letters that bear almost no relation to the soft tints and quiet shades of God's outside exhibition.

May be there is no such thing as "natural religion" such as some folks talk about. The lower animals seem to have no instinct to "feel after God" and the fetish worship of wild tribes is vaguery of superstition further apart from nature even than stained glass and stucco. Nevertheless no true knowledge of God can be attained without first considering the works by which we are surrounded, and which are his handwriting as it were, the material expression of his will and power, and the conspicuous evidence of his intelligence and presence. It is the sacred contemplation of these things that develope the true spirit of worship and adoration

How beautifully is this illustrated in the Old Testament Scriptures in Psalms and Prophets! "Oh Lord, how excellent is thy name in all the earth," is their joyful keynote, and the newer Gospel message is softer and sweeter even—"Consider the lily of the field" and the sparrow "sold two for a farthing." From such were the highest spiritual lessons evolved concerning the Infinite Intelligence of "The Father" and his boundless power. Only when we attain to such contemplation are we prepared to bow in reverence to the august Presence in which we abide.

On the contrary observe the religious fanatic. Seldom or never is he a student of nature. Whether attached to some antique institution or a fire-eating "mahdi" starting out in a new line. When such are not absorbed in contemplation of their "one idea" they are generally filled with their own importance, which being nourished by the admiration of followers develops chronic conceit, and thenceforth they bear on their shoulders the weight of a world—a world of which they know absolutely nothing, for from their little area the great world has been shut out, the blinds drawn and the door locked, and there is there but the spiritual sepulchre and spiritual death.

Take us out to the blue sky and the green fields, where the sun shines and the lily blooms. Let us look at the awful sea as it roars along the cliff, or sit like Elijah in the cave and listen for God in the wind and the thunder and the earthquake, and perchance we may hear the still small voice.

What good are the artificial trappings that men use, but to draw converts and custom, but to fill the eye with color and the ear with sound, and to distract the mind from the realities and truths of God.

J. F. GELLETLY.

Dear Restitution:

Find enclosed a post office money order to renew the subscription of my sister in St. Louis. She has enjoyed very much the reading of its dear pages, and has profited by its help in studying the things that teach concerning the Lord Jesus Christ and his soon coming kingdom, and will obey by baptism as soon as possible. May she go on learning those things that are able to make one wise unto salvation with meekness and love.

I attended the Missouri Conference, which was a great feast to me, as I had never heard but six sermons in all my thirty-five years since I heard the truth. The Word was ably set forth by Brothers Conner, Wilson and Jeffrey, and the Bereans showed good work. Every one seemed so anxious that the Master's work would be successful in that part of his vineyard. The brethren of the Morse Mill Church are certainly a grand good people. May God bless them in their labor of love in spreading the good news of the Bible hope, and may the next Missouri Conference be of lasting good in that locality.

Your Sister in hope of a soon coming King in glory,

MRS MARY C. SMITH.

Second Hand Books Cheap.

4 volume Jamison, Fausset & Brown Commentary, $3.00
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All in good condition, and will be sent prepaid on receipt of price. Send to Oscar J. Marsh. 306 W. 3d st., St. Paul, Minn.

As the ascending sap in the tree crowds off the dead leaves which in spite of storm and frost, cling to the branches all winter long, so does the Holy Spirit within us, when allowed full sway, subdue and expel the remnants of our sinful nature.—A. J. Gordon.

No new doctrines have been elicited by the aid of Bible criticism, nor have any historical facts been summoned by it from obscurity. All the doctrines and duties of Christianity remain unaffected. Think seriously of this.—Dr. Davidson.

There is a "too late" in life when the possibilities of the present are no longer possible.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

A lover of truth	5 00
Dennison Daggett	1 00

ANY one wishing Photo post cards showing the membership of the Illinois Bible School for 1900 can get them by sending to C. L. Curtis, Oregon, Ill. We are informed that the photo is a good one, and can be had for 5 cents each by mail.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list of those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

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The above is the title of a tract of 44 pages issued by Brother John L. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton, Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

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Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

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"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

WHEN YOUR TIME IS OUT PLEASE RENEW.

No. 20

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVIII. PLYMOUTH, INDIANA DECEMBER 8, 1909. NUMBER 46.

The Restitution.

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Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Safe in His Hand.

Whate'er the future,
God hath for me,
Shadow or sunshine
As pleaseth Thee;
Be dark my pathway,
Thorny and rough,
God is my Father—
That is enough.

Oh, how He careth,
All through the way
Leading me onward
Gently each day;
He will not give me
Aught that is ill,
Though it be sorrow,
Working His will.

Bright shines the promise,
Said not in vain,
Jesus is coming—
Coming again:
That hour I know not—
His time is best,
So I am waiting,
Calmly at rest.

I am unworthy,
Jesus is worthy,
Here I repose;
So I go trusting
Through this lone land
Leaving my future
Safe in His hand.

—S. Trevor Francis.

Communicated.

Thanksgiving Services.

The Church of God, at Salem, Ohio, gathered at their meeting house and thoroughly enjoyed the service of Thanksgiving. There were special greetings, and suitable Scriptural quotations sent from loved ones.

From Brother and Sister Juergensen: "Rest in the Lord, and wait patiently for him."

Beloved in the Lord: The Lord has been merciful unto us and has still spared us, even until this day. We are not permitted to be with you this year to see you face to face, but in the spirit of love we are sending you our Christian greetings and love, to all who are this day assembled in the presence of the Lord to delight themselves in thanksgiving and prayer to God, the Author and Giver of all good and perfect gifts. We wish to unite with you by letter in this thanksgiving service, that we may publish with the voice of thanksgiving and tell of all thy wondrous works, O Lord. Thou hast been merciful unto us, O Lord, and hast called us through the glad tidings of the soon coming kingdom to be a peculiar people, and to serve thee, and thee alone. But dear Father, hasten that glad day that we may see our Lord and Savior face to face, and be made like him. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance; in thy name shall they rejoice all the day, and in thy righteousness shall they be exalted. Blessed be the Lord forever and ever, Amen and amen.

From Brother and Sister Moore, of Cleveland: Dear brothers and sisters at Salem, Our hearts will be with you in your exercises in giving praise and thanksgiving to God that we are preserved through another year. Praise his name. Come Lord Jesus. Read for us Psalm xci.

From Brother and Sister D C and Nancy B. Robison: To those of like precious faith—Dearly beloved in the Lord. We are reminded that your Thanksgiving services are drawing near. We desire to extend to the "little flock" at Salem our Christian greetings. Our thanksgiving extends to our Heavenly Father with you for all the blessings that we have been made recipients of during the past year. Truly our blessings have been beyond our most earnest expectations. During all our trials we have been strengthened, and have been protected from all harm. We have been delivered from the present evil world. In all our labors the Lord has been our wisdom and our strength. "Are not his ministering spirits sent forth to minister for them who shall be heirs of salvation?" Truly they are. "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that ran down to the skirts of his garments; as the dew of Hermon and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore." Our prayer is that you may be preserved blameless unto the coming of the Lord.

From Brother and Sister J. C. and Ora Thompson: Just a word about Thanksgiving. There are none who live that have not something to be thankful for, and how much more those of the Abrahamic faith, who have been brought out of darkness into the marvelous light of the truth. We extend Christian love and greetings to all of like precious faith. Read 2 Thessalonians ii. and especially emphasize verses 13-14.

From Sister Esther Richardson: I think you have the ideal way of spending Thanksgiving day. It adds joy to the occasion when you can thus be together joined in faith and praise. [illegible] will th[illegible] you all, [illegible] there.

Sister Barber read Psalm xxvi. and verse 7 reads: "That I may publish with the voice of thanksgiving, and tell of all thy wondrous works."

Sister Crawford read Psalm c. verse 4 is quoted, "Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him and bless his name."

Sister Farmer read from Psalm civ. Praise ye the Lord. O give thanks unto the Lord, for he is good, for his mercy endureth forever.

Sister Esther Burton: Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms, Psalm xcv.

Sister Buckman: But thanks be to God which giveth us the victory through our Lord Jesus Christ, 1 Cor xv. 57 58.

Sister Ella Knowles: Thine O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all, 1 Chronicles xxix. 11-13.

Sister Mary Knowles: Bless the Lord O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits, Psalm ciii. 1-5.

Sister McCave: O give thanks unto the Lord: call upon his name: make known his deeds among the people, Psalm cv.

Sister Townsend: For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer, 1 Timothy iv. 4 5.

Sister Morron: For the Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody, Isaiah li. 3.

Sister Neill: For what thanks can we render again for you, for all the joy wherewith we joy for your sake before our God, 1 Thessalonians iii. 6-9.

Sister Annie Burton: Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture, Psalm c.

Sister Ida Buckman: Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord, Psalm cxxii.

Brother Buckman: For all things are for your sakes, that the abundant grace might through the thanksgiving of many, redound to the glory of God, 2 Corinthians iv. 15.

Brother Townsend: Offer unto God thanksgiving, and pay thy vows unto the Most High, Psalm l. 14-15.

Brother Morron: O come, let us worship and bow down; let us kneel before the Lord our Maker. For he is our God, and we are the people of his pasture, and the sheep of his hand. Psalm xcv.

Brother Pottorf: O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation, Psalm xcv. 1-7.

There is pleasure in adding selections by Sunday School scholars.

Della Farmer: Be careful for nothing but in everything by prayer and supplication, with thanksgiving let your requests be known unto God, Philippians iv. 6

Ethel Neill: O praise the Lord, all ye nations; praise him all ye people. For his merciful kindness is great toward us, and the truth of the Lord endureth forever. Praise ye the Lord, Psa. cxvii.

Ruel Wright: Reading of an excellent poem full of proper thanksgiving expressions, The first public thanksgiving of the early settlers. The poem was well read. Ruel has from his first introduction to the Sunday School, shown a decided interest. May he follow on to know and obey th[illegible] [illegible] y Buckman [illegible] righteous, and gladness [illegible] upright in heart, Psalm xcvii. 11.

Sister Stump from Alliance arrived at the close of the services, but was with us all day. We dined together at the home of Sister McCave. "The hours flew by on winged feet." The time was spent talking of things religiously and socially—past, present and future. Leave taking began after 3 p. m. by those who live some miles from Salem. The last good night was said about 7 p. m. All much enjoyed the day.

P. NEILL.

Christian experience is a battle and a march. Every battle should result in victory, and every march should be an advance. Our Leader never sounds a retreat. When the difficulties seem to be the greatest, then his command is, Go forward. There is much territory yet to be entered, and the time is short. This message is for the world. Let every one obey the instruction of the Great Commander; Go forward.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 20.

[illegible] Willard must have returned from his visit to Petrolia, Titusville and Alleghany City before the month of July was over, as he went the first and spent two weeks with his sons, and a few days with Bro. Conley and wife. Sister Conley did not accompany him, but came the 4th of September [illegible] bringing with her a young lady friend. Mrs. Lyman Willard arrived about three days later, and Bro. Conley still farther on. "All were joyfully welcomed, but the reception of Bro Conley like the reception of Titus was the joy of them all."

He had become an equal partner in a large manufacturing house in Pittsburg—the former senior partner having been drowned in a railroad disaster some six or more months previous to the time of which I am writing, and Bro. Conley, being main clerk, and understanding all the details of the business, could better settle it than any one else, he was therefore promoted. All the financial burden fell upon him; it was a responsible position but this godly brother commended all to divine guidance, working, waiting and watching for Jesus [illegible] meantime; his head not at all turned by the change in his affairs. All these dear guests with others who gathered with them around the Communion table on September 14th, were in full sympathy with Brother and Sister Willard in their view of future glory as revealed by the prophets, believing [in] the dispensation in which God [wi]ll gather in one all things in Christ [dra]weth near,"—when Satan "will be [bo]und and the stone-power increase, [till] it [illegible] fill the whole earth;" [illegible] of the increase of Christ's [kin]gdom and peace, there shall be no [end]."

Brother Willard had found Lyman with a large practice in his hands, but Nelson had failed in oil-well speculation, oil having sunk to 75 cts per barrel.

Brother and Sister Conley left for Philadelphia about the 15th, and near the last of October, father and I arrived at Haddonfield.

We left the train as the silver stars
Came out in the blue of the evening sky
While a golden flush from the sunset-bars
Was lingering still on the oaks afar,
And clamoring crows in the dusk went by.
Then dreamily walking the streets adown
'Neath the ancient trees of an old, old town,
We went beyond till our footsteps came
To the grassy mound of the Quaker dead;
To a sweep of fields and a lovely lane,
Where sounded the milk-maid's low refrain.
Then hastening on with a hopeful tread,
Till the cedars seemed but a dusky heap,
And the song was hushed and the bird asleep
There there with its rambling porch around
The prayer-made Bethel, at last was found,
The prophet's chamber upon its wall,
The pilgrim's staff at its door laid down,
And the orphaned child from the far-off town,
With ear bent low to the Savior's call;
And clasped in arms that my childhood knew,
And drawn to a seat by the blazing grate,
I seemed to be living my youth anew,
A grown up child with its wreath of blue,
Kind voices blending the cords of fate!
A[illegible] heart sore from the wounds of death
[illegible] still at its icy breath
[illegible] touch of the hands of
[illegible]
[illegible] balm from above.
[illegible] read as a mother reads
[illegible] sore pain and its inmost needs;
And while she held in her own my hand,
And told "the story" of Judean land,
A brighter light on my path was thrown,
And truths were learned that I ne'er had known.
"The past was passed and my feet must press
Onward contrast till the crown was won.
Our [illegible] behind us, we leave undone
We [illegible] might ourselves and the wide world bless."
So I [illegible] my eyes from the grave away,
To the glorious light of a coming day
Wh[illegible] Rachel, mourning her slain no more
Sh[illegible] clasp them all on the new-earth shore,
And [illegible] fair, young child that I saw not here,
[illegible] tend a smile on my mother's face,
I look, now as beyond the bier
In golden light of another sphere
Wh[illegible] death is gone and the serpent's trace
Is no more in a world of grace;
And, and sing till the dawn become,
And [illegible] homes stand in the Father's home."

The[se] rambling verses, entitled—"A Mem[illegible]" tell the story of my welcome, an[illegible] course that accorded father wi[th] just as pleasant and joyous. "Do not look backward, look forward. Do not look down at the grave; look beyond the grave to the coming glory," was the lesson Auntie Willard gave me, and I remember it unto this day.

I have never grieved over my lost ones as I had grieved before, but seem to see them as if already in the land of light and joy as indeed they will be when Jesus comes. Father took me East, because grief over the death of my mother and only child, had so worn on my health that he feared for my life. [illegible] could have had no better medicine, and was soon my own bright self again.

We found the home circle at Auntie Willard's composed of themselves, Brother and Sister Edis, Harry—the stray boy,—Gussie—a young girl from Trenton, and little Lizzie, Sister Bussier's grand-daughter.

AUNTIE WINOE.

To Be Continued.

Sunday School Lesson.

LESSON FOR SUNDAY, DEC. 19.

Review.

Lesson 1, October 3. The Arrest. Acts xxi. 27-39.

Who was arrested?

What for? Acts xxi. 33; xxviii. 20.

Who caused his arrest? Acts xxi. 27.

Lesson 2. October 10. The Plot. Acts xxiii. 11-24.

What was the plot? Acts xxiii. 12.

What had Paul done? Acts xxiii. 6.

Why did that make such trouble? Acts xxiii. 8-10.

Lesson 3, October 17. Paul before Felix. Acts xxiv. 10 27.

Who was Felix? Acts xxiii. 24-26.

What did Paul reason of? Acts xxiv. 25.

What did Felix expect? Acts xxiv. 26.

Lesson 4, October 24. Paul before Festus and Agrippa. Acts xxvi. 19-32.

Who were Festus and Agrippa? Acts xxiv. 27; xxv. 13.

What did Paul say to Festus? Acts xxv. 10, 11.

What did he say to Agrippa? Acts xxvi. 6, 7.

Lesson 5, October 31, The Voyage. Acts xxvii. 13-26.

What kind of a voyage? Acts xxvii. 20.

Who stood by Paul? Acts xxvii. 23.

What did he say to him? Acts xxvii. 24.

Lesson 6, November 7. The Shipwreck. Acts xxvii. 39-44; xxviii. 1-10.

Where was the ship wrecked? Acts xxviii. 1.

What did the people think of Paul? Acts xxviii. 3, 4.

Did they change their minds? Acts xxviii. 5, 6.

What did Paul do there? Acts xxviii. 8, 9.

Lesson 7, November 14. Paul in Rome. Acts xxviii. 11 24, 30, 31.

What did Paul do there? Acts xxviii. 17.

What did they say to him? Acts xxviii. 21, 22.

What did he expound and testify? Acts xxviii. 23.

Did they all believe? Acts xxviii. 24.

Lesson 8 November 21. Paul's Story of his Life. 2 Cor. xi. 22-28; xii. 1-10.

Did Paul have a pleasant life?

What brought all the troubles on him? Acts xvii. 1-3, and to 10.

What did he take pleasure in—for whose sake? 2 Cor. xii. 10.

What did he call all his troubles? 2 Cor. iv. 17.

Is the third heaven, paradise, the kingdom of God, and the new heavens and earth the same thing? 2 Peter iii Rev. ii. 7; Dan. vii. 27; Rev. xxi. 1 4. This question is especially for students and teachers.

Lesson 9, November 28. Paul on Self-Denial. Rom. xiv. 10-21.

Who did Paul write this to? Rom. i. 7.

Who are the saints? Acts ii. 41.

What were they to deny themselves? Rom. xiv. 21; Titus ii. 12.

Lesson 10, December 5. Paul on the Grace of Giving. 2 Cor. viii. 1-15.

Giving what? 2 Cor. viii. 5.

What else did they give? 2 Cor. viii. 2.

Who needed the gifts? 2 Cor. viii. 4; Acts xxiv. 17.

Do all believers consider it a favor to be allowed to give liberally?

Lesson 11, December 12. Paul's Last Words. 2 Tim. iv. 1 18.

Who were these last words to? 1 Tim. i. 2.

What are the most important words? 2 Tim. iv. 2.

What are the saddest words? 2 Tim. iv. 4.

When will Paul get his reward? 2 Tim. iv. 8.

Lesson 12, December 19. Review. Golden Text. "I have fought a good fight, I have finished my course, I have kept the faith." 1 Tim. iv. 7.

The questions submitted are for those who need them. Some may have questions of their own. However, it should be the work of the Reviewers to have all questions directly—or nearly on the lesson subject.

What have we—Teachers—learned from the eleven lessons? Have we examined ourselves to see if we believe and teach the things for which Paul was persecuted? Are we, from the religious world, suffering religious and social ostracism—the cold shoulder? Have we—with these grand lessons in hand—been guilty of teaching—Heaven at death as a reward of being good? Have we a good name—in the world—for morality, industry and honesty? 1 Tim. iii. 7. Are we suffering some persecution because we believe "the things concerning the kingdom of God, and the name of Jesus Christ?" Are we suffering some persecution because we live godly in Christ Jesus? 2 Tim. iii 12.

There is no better instruction than reviewing ourselves scripturally. If we are not almost avoided religiously, and much avoided socially, we may be sure we are not believing the Word of God to salvation.

Next Lesson. Birth of Christ. Matt. ii. 1-12.

P. NEILL.

Obituary.

Died at her home near Argos, Ind. November 24, 1909, Mary Elizabeth Boyce, wife of Marion Boyce.

Mary Elizabeth Lehman was born January 7, 1857, in Miami County, Ohio, and November 27, 1883 became the wife of Marion Boyce of Marshall County, Indiana. Three children were born to this union, Minnie May dying in infancy, Goldie Pearl now 19, and Loretta 17 years of age.

At the age of sixteen Sister Boyce became obedient to the gospel, and was immersed into the name of the Anointed One by the writer. This blessed union made with Christ made in the days of her youth, was faithfully cherished until death. The firm belief of those who knew her best is that she now is asleep in Jesus. Yes,

Asleep in Jesus, blessed sleep,
From which none ever wake to weep.

To the husband deprived of a loving faithful and devoted wife, and to the daughters who best know the value of a kind Christian mother, the writer would most kindly say, Seek with intense earnestness for the life to come, and when the Life Giver shall return to bless the faithful ones with eternal life and a share in the fadeless glory of God's coming kingdom, you may also share with the dear mother whose life we now trust is hid with Christ in God, but will be brought at the coming of Christ, who solved the mighty problem of future life by showing the path of life that leads out of the "deep dark valley" of death into the dazzling brightness of immortal life.

The funeral services were held in West Union Church, Miami County, Ohio, a large building in sight of the former home of Sister Boyce, where a great number heard with deep attention God's answer to the question—"Can the dead live again?" The writer earnestly hopes that the hearers may profit by the lesson.

J. F. WAGONER.

Try THE RESTITUTION, $1.50 a year

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, Dec 8, 1909.

EXAMINE Your account, and give us a renewal of subscription if you can do so.

Circumstances of late have added somewhat to our expenses, and we do really need what is due us right now. This ought to be enough to say, and we will not add more to it, but trust that by thus calling your attention to the matter, all who know that their time has expired, will send in renewals at once, and so relieve our necessities.

We thank you for the favor.

Read the call for Christmas Love Feast letters. We are receiving some already. Write yours now, so as to be in time. Every one, young or old, are urged to bear testimony to the goodness of God through this medium.

We give most of our space to correspondents this week, as they seem to need it. We get to articles as fast as we can, as space is necessarily limited. We try to avoid a sameness, and give variety as far as possible to please all with something in each issue.

The suggestion has been made that we have a Christmas Love Feast this year. We favor the plan, and will gladly hold space for each one to give expression of their hope and a word of cheer for the waiting faithful ones. Write short letters, telling of your service in the Master's vineyard, and of your expectations and heart-longings. Send in as soon as you can, so we will have opportunity to arrange in proper shape. Every one, from the oldest to the youngest, all are invited to take part in this letter writing—to attend this "Christmas Love Feast."

Communicated.

"The Real Issue"

Editor Restitution:

In your issue of November 17, I find this heading, as a basis of controversy between Brothers Moyer and Huggins. With no desire to enter the arena of their controversy about the "Judgment," nevertheless being now eighty-three past, and having with my little capacity, studied the Scriptures for forty-eight years, having thereby formed a "creed" in my own mind touching the matter, which I desire with your permission to present for the consideration especially of these worthy and highly esteemed brethren, only asking of them that they halt a moment and point out the errors in my creed, as there seems no vital difference between them. I am not yet too old, or too bigoted to learn.

Basis of my creed—Harmonious testimony of the Scriptures—"To every purpose there is time and judgment," Eccl. viii. 5, 6 Judgment is not alone executive ("the final separation of the righteous and wicked") but is a legal term, related to law. In all cases there is—

1. Trial.
2 Decision and sentence of court.
3 Execution of sentence.

Adam placed under law, time for trial, condemned, sentenced, afterward sentence executed—went back to dust. The "old world" had trial 120 years, hearing the law of the righteousness preached by Noah, but corrupted their way. Sentence "I will destroy them." Execution—the flood came. Noah and family saved, passed into the next dispensation; men multiplied, covenant with Abram made as evidence to him that he should inherit the promise "Know of a surety that thy seed shall be a stranger in a land not theirs, and shall serve them........ that nation whom they shall serve will I judge," Genesis xv.

Moses and Aaron as God's mouthpeice, was sent working wondrous miracles to make known the power of God, yet they refused to obey. Then said God, "I will execute judgment. I am the Lord," Exodus xii. 12. The first born of man and beast in all the land were slain, so here also was trial before sentence, and sentence before execution.

Israel departed, journied for forty years in the wilderness "to humble humble them, and prove them whether they would keep the commandments or not," Deuteronomy viii. 2. Those that rebelled, their carcasses fell in the wilderness. Why? Because of unbelief, Hebrews iii. 17-19. Thus again trial preceding execution of penalty. Those of them entering the promised land were placed under law, with life and blessing or cursing and death set before them according to their obedience or disobedience. If disobedient as a nation, "I will deliver them to be removed to all the kingdoms of the earth; for a curse, astonishment and hissing among all the nations. Jeremiah xxix. 18. They became forgetful of God, disobedient, persecuted and killed the prophets sent unto them.

In due time the Messiah of the prophets came, preached unto them during the lapse of dispensations; finally saying "How often would I have gathered your children together........ and ye would not. Behold your house is left unto you desolate." Matthew xxiii. 37 38. "They shall be led away captive into all nations......until the times of the Gentiles be fulfilled," Luke xxi. 24 Thus again trial first, condemnation and sentence second, and third execution of sentence.

These citations of judgments are given only to establish the fact that God's judgments always involve trial before execution of sentence. These are not eternal judgments. The eternal is involved only in the law of the spirit of life in the Christ Jesus, in the new covenant, established, ratified by his own blood, Hebrews viii. 6; ix 18 The old was type, shadow of things to come. "The law made nothing perfect, but the bringing in of a better hope did," Hebrews vii. 19. This epistle to the Hebrew brethren, was to confirm, establish them in the new, therefore throughout from beginning to end, but a contrast, showing type and fulfillment. "Seeing then that we (himself also a Hebrew) have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession," Hebrews iv 14. "Called of God an High Priest... and being made perfect (through suffering) became the author of eternal salvation to all them that obey him," v. 9 10

Under the old priesthood "the law having a shadow of good things to come......could not with the sacrifices they offered year by year, make the comers thereunto perfect.........But in those sacrifices there is a remembrance of sins every year," x. 1-3. In the type, shadow, remembrance, the high priest entered the holy of holies. with the blood of animals, bearing the names of the children of Israel in the breastplate of judgment......as a memorial continually before the Lord (Exodus xxviii. 29) as a type, which was a figure for the time then present (ix. 9) with its divers washings (baptisms, Diaglott) Hebrews ix. 10. Laying on of hands, "Aaron and his sons shall put their hands upon the head of the bullock, Exodus xxix 10, also the ram to be slain, v. 15, also the typical, eternal judgment as foreshown by the high priest, bearing their names before the Lord in judgment. Hence in Hebrews vi. 1, 2, Therefore (wherefore?) because ye have need that one teach you again the first principles of the oracles of God, v. 12, given by the dispensation of angels, Acts vii. 53. Therefore, leaving the principles (of the gospel? O no!) of the doctrine of Christ—margin, the word of the beginning of Christ (as foreshown in type) let us go on to perfection, (how?) not laying again the foundation of repentance from dead works, baptisms, laying on of hands, resurrection of the dead, and eternal judgment, as taught in type by the works, now dead, since the antitype came.

How any one at all acquainted with the context, should think and teach that the leaving of the principles here enjoined, relates to the gospel, as taught by Christ and apostles; is beyond my comprehension. Still more so to apply the eternal judgment. therein named, to 2 Corinthians v. 10. Eternal judgment not named therein. True the saints belonging to Christ all appear before his judgment seat,—when? at his return to Zion—Jerusalem, his judgment seat, Isaiah xxiv. 25; ii. 1-4; Micah iv.

For what do they appear there? Surely not to receive eternal life, as they had all received that previously, at the sounding of the last trump, in a moment, the twinkling of an eye, 1 Corinthians xv. 52. The Lord himself shall descend......with the trump of God. The dead in Christ (only those abiding in him) rise first, then the living saints with them caught up together to meet the Lord in the air, and so shall they ever be with the Lord, 1 Thessalonians iv. No separation after that. They are righteous, the elect of God, called to his kingdom and glory, 1 Thessalonians ii. 12. Have made their calling and election sure, 2 Peter i. 10.

For what then do they appear before his judgment seat? Because the King has now come—to fulfil Isaiah xxxii. 1, a King shall reign in righteousness, and princes shall rule in judgment. Also the day appointed has come, Acts xvii. 31, He hath appointed a day (1000 years) in the which he will judge the world in righteousness by that man whom he hath ordained.

Those appearing there are to reign in judgment with him; have power given them over the nations, Rev. ii. 26 Know ye not that the saints shall judge the world? 1 Corinthians vi. 2. Hence the answer for what they appear, 2 Corinthians v. 10—That every one may receive the things done in (mortal) body, according to that he hath done. Their relative place and power in the kingdom, to be given according to their past deeds which determines their [illegible] for place and power to be given—not a word as to their everlasting judgment.

But some one will say "Every one of us shall give an account of himself to God," Romans xiv. 12. True—every one renders an account, according to his deeds, by the record kept thereof. It is written again Matthew xii 36, "That every idle word that men shall speak, they shall give account thereof in the day of judgment. If this were a verbal statement by each, how long think you would it take? It would require a long time for me, could I recall all the idle words spoken. But, he shall not judge after the sight of his eyes, nor reprove after the hearing of his ears, Isaiah xi. 3. All things are open before him.

But the "Real Issue"—the Eternal Judgment. Gentile times are now, nearing the close, calling out a people for his name, (Acts xv.) who constitute his "Church—House of God," 1 Timothy iii. 15, with whom judgment has already commenced as trial, "For the time is come that judgment must begin at the house of God," 1 Peter iv. 17. "Think it not strange concerning the fiery trial, which is to try you," verse 12.

The trial ends. He comes the second time, unto salvation to them that look for him, Hebrews ix. 28. [illegible] them that are his, calls them forth, crowns them with eternal life. Their judgment ends. First, trial for life, faithful unto death; then executive, crown of life eternal, from which there is no appeal, no after separation—which is "eternal judgment" to them, both living and dead. They have part in the first resurrection, on whom the second death hath no power; they live and reign with him a 1000 years. But the rest of the dead live not again until the 1000 years are finished, Revelation xx.

Then the reign—times of restitution (Acts iii) begins. "The knowledge of the Lord covers the earth as the waters cover the sea," Isaiah xi. 9 Jerusalem a quiet habitation that shall not be taken down, Isaiah xxxiii. 20. The law shall go forth of Zion and the word of the Lord from Jerusalem, Micah iv. 2. An highway shall be there. ......the way of holiness——the wayfaring men, though fools shall not err therein, Isaiah xxxv. 8. But it shall come to pass that every soul that will not hear that prophet shall be destroyed from among the people, Acts iii. 23. Then there shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old, but the sin[illegible] hundred years old [illegible] Isaiah lxv. 20.

Their probation, judg[illegible] now ended, the executive judg[illegible] the little season beyond the 1000 years' reign. When the dead stand before God, and the books were opened, and another book is opened, that is the book of life, and the dead were judged out of those things which were written in the books according to their works, and the sea gave [illegible] the dead which were in it; and death and hades (grave, margin) gave up the dead which were in them, and they were judged every man according to their works, and death and the grave were cast into the lake of fire. This is the second death, and [illegible]soever was not found written [illegible] the book of life, was cast into the [illegible] of fire, Revelation xx. 12 15. [illegible] reigned until death, the last [illegible] is destroyed, 1 Corinthians xv. [illegible] execution of judgment.

Thus entire harmony throughout as to judgment, it seems to me. If wrong show me my error. Not that I think that a full and complete knowledge as to judgment is required in order to eternal salvation, but the more knowledge obtained the less doubt—and thereby the more strength to overcome.

Your Brother striving to endure the trial.

D. T. Halstead

Please Explain.

The following request was sent to us by a gentleman whom we met two years ago in Troy, Ohio. Our meeting lasted nearly three weeks and he attended every meeting but one.

I would like Bro. D C. Robison to explain Dan xii 2; John v 28. 29; Acts xxiv 15; Rev xx 5. 6 and Phil i 23 I cannot believe your soul sleeping doctrine. Yours truly.

Simon Mikesell.

The above is a very modest request, with the conclusion that "I cannot believe your soul sleeping doctrine." It is strange that intelligent men cannot believe the plain teaching of the Scripture, that the dead sleep. Paul says 1 Cor xv 18 that if Christ be not risen they that SLEEP in Christ are perished. This embraced all who had fallen asleep from righteous Abel down to the second coming of the Christ. In his comments on this text John Wesley says, "They have lost their life and being altogether." Could the ancient worthies have lived if Christ had not risen? Certainly not. Please note that Paul in this chapter first proved by Scripture that Christ had risen and then he proved the same by more than 500 witnesses. He then proves that the resurrection of righteous believers depends upon the resurrection of Christ. If the dead are conscious in the death state why argue that a resurrection and life depends upon the resurrection of Christ. It is illogical.

So we begin our article with an indisputable proposition, viz: That the future life is obtained only through Christ. I wish to call your attention to the need of a resurrection from the death state. Through Adam's transgression death was introduced. Death does not mean a conscious existence but the extinction of life. Solomon says, "the dead know not anything." David says, The day that man's breath goeth forth his thoughts perish. Eccl ix 5: Psa cxlvi 4. Now permit me to ask. What would have become of the race after transgression if Jehovah had have made no further provision? If the SEED of the woman had not have been promised the race would have perished in the dust like all other beasts. See Eccl iii 18, 19. 20. Did not Jesus speak of Lazarus as SLEEPING? Our friend sleepeth. I go that I may awake him out of his sleep. Then said Jesus unto them plainly, Lazarus is DEAD. Does not Jesus here teach that sleep and death are equal? Let our friend take his concordance and note how many times the word sleep is used when a death occurs. You may not believe this "soul sleeping doctrine" but it is plainly taught in God's Word. The Scriptures to which you allude in Daniel, John and Acts all speak of a resurrection of two classes. Daniel says, Many of them that sleep in the dust of the earth (not in heaven) shall awake, some to everlasting life and some to shame and everlasting contempt. In John we read that, Marvel not at this; for the hour is coming, in which all that are in THE GRAVES shall hear his voice and shall come forth; (from the graves and not heaven) they that have done good to the resurrection of life; and they that have done evil to the resurrection of condemnation or punishment. [illegible] speaks of the resurrection of the DEAD, both of the just and the unjust. In these three Scriptures we find the same thought that the two classes are raised.

We hope that our friend will accept the testimony that we have given that the resurrection affects the dead who have fallen asleep and are in their graves. Their resurrection does not take place until the last day. John xi 24 says, Martha saith unto him, I know that he shall RISE again (not come from heaven) in the resurrection at the LAST DAY. In proof of this see 1 Cor xv 50 to 52; 1 Thes iv 16 to 18. There is not one plain Scriptural testimony in proof of the conscious state of the dead. This doctrine depends wholly upon the immortality of the soul. This destroys the doctrine of life only through Christ. It sets aside the resurrection from the death state. It substitutes the doctrine of going to heaven which makes void the doctrine of a future JUDGMENT DAY. It is of heathen origin

We are asked to explain Rev xx 5, 6. You will note that John saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls (persons) of them that were beheaded for the witness of Jesus and for the Word of God, and which had not worshiped the beast neither his image, neither had received his mark upon their foreheads or in their hands, and they lived and reigned with Christ a thousand years. This Scripture locates this event in the thousand year period after the resurrection of those who are Christ's. They had been dead but now they lived and reigned with Christ. When Christ comes with all his holy angels with him THEN shall he sit upon the throne of his glory. Matt xxv 31. In verse 5 he speaks of another class who will not be raised until the thousand years are finished. Among this class will be found those who have done evil. They are raised to condemnation.

In verse 6 John speaks of those who had a part in the first resurrection. First Christ, then they that are Christ's at HIS COMING. 1 Cor xv 23 On such the second death hath no power, but they shall be priests of God and Christ, and shall reign with him a thousand years. These put on immortality at the coming of Christ. The period or age here spoken of is the great jugdment day. See 2 Peter iii we are asked to explain Phil i 23. which reads thus, For I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better. This text is given to prove that Paul's desire was that at death he might depart and be with Christ. Paul's desire was for the coming of Christ. I here give the Diaglott translation of this text. "I am indeed hard pressed by two things; I have an earnest desire for the returning and being with Christ since it is very much to be preferred." To analusai, the loosing again or the returning being what Paul earnestly desired. The word analusis occurs in Luke xii 36 and is rendered return. But you like men waiting for their master when he will return. Paul seemed to be in a strait between two things, life or death. If he lived he would magnify the name of Christ. If he died it would be gain to Christ. Yet his desire was neither of these but the coming of Christ. Paul believed that Christ would come again and would reward his servants at that time. Lu xix 12 to 28. Rev xxii 12. Please read the above Scriptures. Note Paul's own testimony. 2 Tim iv 7, 8. I have fought a good fight, I have finished my course, I have kept the faith Henceforth (from this time) there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day; and not to me only, but to all them also that love his APPEARING. Paul's desire in this text was for the appearing of Christ. 1 Thes i 10, To wait for his Son from heaven whom he raised from the dead. Again we read Phil iii 20, 21. Our conversation is in heaven; from whence also we look for our Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body. We have shown by the writings of Paul that his desire was that Christ should return and crown him with immortality. Peter adds his testimony by saying, When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

In conclusion let me admonish my friend in the language of Paul, To study to show thyself approved unto of God, a workman that needeth not to be ashamed, rightly dividing the WORD OF TRUTH. 2 Tim ii 15.

D. C. Robison.

Notes From a Wondering Evangelist.

Editor Restitution:

On Monday, November 8, I boarded the train for Mont Belview, Texas, where I arrived safe and sound, after riding nearly 1800 miles and driving over 16 miles over bad roads. We expected to hold our meetings in a building used jointly for school and church, but after we had gotten all ready, and our charts (menagerie, as Sister Harsch says) all placed, we were informed by one of the directors we could not hold meetings there—that the agreement about the church was for only the organized churches in Texas, so as we were a "Norther" we had no right there.

Poor old Brother Hipsher was very much surprised. I told him I would speak in no house where there were any objections offered; so I took down my charts, and awaited developments.

Brother Hipsher then went to see his grandson who is a member of the Methodist Church, and through his influence we got permission to use the Methodist Church. The pastor came for his regular appointment on Sunday, and insisted that I preach for him, which I did, on the subject of "Holiness." He was much pleased, and made the people a good talk, in which he said he was glad to have the opportunity to turn over his pulpit to that kind of preaching. But it got too strong for some of the blooded ones, and they preferred to stay away; the majority, however come through, and were pleased. The last night the church was filled to overflowing, and many stood both inside and outside the building

When we first went there, every night when we got to the Church there would be five to ten young men sitting upon the steps smoking pipes and cigarettes, showing no more reverence for the house dedicated for worship, than for a saloon, or any other building. Before we had been there long this disappeared, and the few who had no respect for themselves, went back of the church to smoke.

The people there are good people. It had never been brought to them that there was any thing wrong in smoking and drinking, and a fellow from Iowa would not wonder people drank whiskey in Texas after he had taken a few drinks of that water down there. They feel like the Dutchman did, who was traveling to California, and came to one of the hot springs on the plains He took a cup and dipped a cup full, took one swallow, and exclaimed "Shake, Shake, drive on quick, hell is only half a mile from here."

The treatment accorded us by the young people especially, was gratifying. They took right hold and did their best, the boys helping every night with the singing. I baptized five into the all saving Name.

Brother Hipsher, now ninety-one years of age, has lived to see his daughter, the last one, obedient to the Faith.

I left there last Monday for Blackwell, Oklahoma, where I am now holding a series of meetings. I find much prejudice here, resulting from the abuse of the sects by our ministers. It seems so strange to me, that we who boast so much of "the Faith," "like precious Faith," and all such expressions common among us as a people, should bring forth this kind of fruit. Jesus says by their fruits ye shall know them; and also says by this ye shall know that ye are my disciples, if ye have love one for another. Are we showing forth the fruit of love by abusing other people? It does not look that way to me. The people in Texas where I was never heard our doctrine before.

We expect to go to Conway Springs Kansas next, then across Missouri to Illinois and Indiana, but may change our route if any of our brethren between or near these points want any meetings. Address me for the next two weeks at Conway Springs, Kan.

Yours in the Faith,

O. J. Allard,
"The Wondering Evangelist."

Excerpts.

[Continued from Page 8.

not, Jesus Christ is not risen; and if Jesus Christ is not risen, your faith is vain." He takes his stand then on the fact that there are dead men who arise from the dead. That has happened. In Paul's view Jesus is not the only risen one, and he did not rise simply because he is the Son of God, the Messiah; he arose because there are dead who rise, Jesus among others, and like others. A general resurrection was expected. It was a widely held Pharisee doctrine, and Paul was a Pharisee."

Renan says: "Belief in the immortality of the soul which under the influence of Greek philosophy has become a Christian dogma, allows us a very easy way to deprive death of its meaning, since the dissolution of the body is thus the deliverance of the soul, set free henceforth from the burden that weighed upon its true life. But this view making man a compound of two substances was not intelligible to the Jew. The kingdom of God, or the kingdom of the Spirit, was to the Jewish mind a complete transformation of the world and an annihilation of death."

Fry's translation of Job xvii 13-16 is: "When I would hope, sheol is my home. In darkness I spread my bed, I say to corruption; Thou art my Father, my mother; and my sister is the worm. Ah, where is that which I long for, who can see it? Into the depth of sheol will my hope descend, then we are together below in the dust." And Isa xxvi 19: "As drought and heat consume the snow waters, so do the wicked glide into sheol. And the worm shall feed sweetly upon them."

Dr. Wallace Mason.

Ebenezer. 1. Sam 7, 12

The copy for this department of The Restitution is supplied by Brother Robert G. Huggins, of 1073 Hampden Ave. Cleveland, Ohio Please send all letters and communications intended for this section direct to him, and save delay.

Eternal Life.—Acrostic.

Evil doers shall be cut off.
Thy word have I hid in my heart.
Exceeding great and precious promises
Rejoice ever more.
No good thing will He withhold from them that love Him.
All kings of the earth shall praise Thee
Let the saints be joyful in glory.

Love ye the Lord, all ye His saints.
In Him put I my trust.
Faith without works is dead.
Even so, come Lord Jesus.

Ella and Mary Knowles.

Two Questions.

Brother Huggins:

I [illegible] nswer to Bro. Geo. Francis in The Restitution of Oct. 27th, [illegible] I think you got the symbols badly mixed. I cannot see how [illegible] tongue can represent both the Little Horn of Dan vii and the two horned Beast of Rev xiii 11. What was the mission of the Little Horn, and what mission does John assign to the two horned Beast? By contrasting the two, I think you will certainly see that your position is untenable.

One more thing I wish to speak of before I close. I am a candidate for baptism, and desire to ask this question: What qualifications are necessary to legally fit an individual to perform the ordinance of baptism? I am isolated here to some extent and will appreciate a helping hand. Yours in hope of eternal life.—Joe Tucker.

Editor's Reply.

Our Brother's difficulty in interpreting the Apocalyptic Beast is all caused by presuming that there exists a "contrast" between Daniel's visions and John's. So long as this contrast is in the mind, you will not be able to understand Revelations. For while Daniel reclined upon his bed and dreamed, John stood upon the sand of the sea and saw things in vision bearing such strong resemblances to Daniel's revelations, that the reader is at once impressed with the identity of their statements. It was stormy in Daniel's visions; "the four winds of the heaven strove", he says. In Rev xiii John says: "I stood". John's standing is equivalent to Daniel's storminess of situation. Our Brother lives in Fullerton, Cal. As his State is bounded on the west by the Pacific Ocean, we presume he has stood upon the seashore. The first time we were permitted to look upon the ocean was at Long Beach, Cal.; and while we had never supposed that the ocean was as still as a pond, we were surprised to see how the waters "strove"—how noisome and restless they were in an ocean that is so peaceful and placid that it is called "Pacific". The roar of the waters is incessant. If the sea was quiescent as a pond, to stand upon its beach would be to experience the silence and solitude of a Kansas prairie. Such a standing would be symbolical of times of tranquility and peace. No political ecclesiastical organization, such as John saw come up from the sea and land, could ascend to a position of power in halcyon days undisturbed by storms of war and conquest. So as John "stood" on the ocean beach, the roaring of the waters at his feet implies that he was situated like Daniel when he had his visions—a spectator of the storm. [illegible] "treating" the two prophe[illegible]m.

[illegible] Tucker [illegible] not see how the Little Horn of Daniel can be the two horned Beast of Revelations is because he ignores the different phases of the Roman dominion. Daniel's Fourth Beast commences its career with the foundation of Rome, B C 753, and does not finish it until after the advent of Christ. During this long time it is the same beast, but it changes, has phases. As the moon, for instance, has different phases, called new, half, gibbous, full, etc, yet is the same moon through all of its changes, so Daniel's Fourth Beast has its phases and changes, but remains the same "dreadful and terrible" Beast through all its constitutional manifestations. To fully appreciate this one must have more than a smattering knowledge of Roman history and a compendious grasp of the truth in all its recondite details.

All agree that Daniel's and John's ten horns represent the same European powers. Daniel says that "while he was considering these horns, there came up among them another Little Horn". From John we derive the same intelligence; for while he was looking at the ten horned Beast, he saw "another beast come up out of the earth". The only marked diversity between Daniel and John is, that what John styles "another beast", speaking like a Dragon, Daniel designates a "Little Horn". This difference between the two prophets in words is very instructive. A horn represents a Dynasty—a succession of potentates. The two horns there represent the Dynasty of the Medes and of the Persians; and for two years, both of them contempory in the same Beast. Now John's description of the Beast shows that the dominion of the earth has two contemporary Dynasties, both of which are Dragonic. Both prophets are showing the same things, only in a different way and by the use of different language. That the Little Horn is imperial, ruled by emperors, is shown by saying the power should subdue three of the ten horns that had existence before [illegible]. As it ruled three conquered kingdoms besides its own, it was a dominion under the two contemporary successions of potentates; the Little Horn represented the succession of secular emperors; the Eyes and Mouth represented the succession of pontifical emperors, known as "popes". Notice there are no independent eyes and mouth for each horn. If there had been eyes and mouth for each horn, there would have been a pope for each kingdom; ten contemporary popes as well as ten contemporary kings. One pope was deemed sufficient for the whole ecclesiastical requirements of the beast, both of the earth and the sea. One pope, one emperor, seven independent, and three vassal kingdoms, south and west of the Rhine and Danube, represented by John's two beasts, is the politico-ecclesiastical and Apocalyptical constitution of modern Europe.

Returning to Rev xiii 11 we notice that the Beast there described is likened to a lamb, that is, its two horns are, yet it spake like as a dragon. Christ is "the Lamb" of God; here then, is a wicked power pretending to all humility and meekness of the Lamb of God; yet when it speaks it "speaks like a dragon". Quoting from "Rome in the 16th century," Dr. Keith says: "There is a peculiar sort of blessing given to two lambs on Jan 21, at the church of St. Agnes without the walls; from the sainted fleeces of which are manufactured, I believe, by the hand of nuns, two holy mantles called palls, which the pope presents to the Archbishops as his principal shepherd". Now it is a remarkable historical fact that this is just the kind of a dominion Charlemagne founded in the eighth, and beginning of the ninth centuries. This was the time of the Roman Bishops, as the eleventh and twelfth centuries were the time of the popes. The position of Charlemange was military, civil and ecclesiastical. He was head of both the church and the state. Hallam says: "The sovereign who maintained with the greatest vigor his ecclesiastical supremacy was Charlemange. Most of the capitularies of his reign relate to the discipline of the church. Some of his relations are such as men of high church principles would, even in modern times, deem infringements of spiritual independence". Though outwardly he appeared like a lamb, inwardly he was a wolf. His Dragonic speech is apparent in his arrogating to himself a legislative power over the church which he did not have in temporal affairs. We forbid the reading of any books in the church except the canonical ones, and ordered that no saint should be honored whom th[illegible] whole church did not acknowledge. His mandates were not passed by a synod of Bishops but enjoined upon the church solely by the authority of Charlemagne.

As to Brother Tucker's other question, we have nothing to say. We have not been able to find where the Bible requires any "qualifications" in a person before he can "legally" immerse people. If any of our readers know of any such Scripture, we will be greatly indebted to them if they will send us a short article which will exhibit the evidence. Paul calls baptism a "planting" and a "burial" in Rom vi. We think it is a matter of small moment who plants the corn, provided the grain is sound. Who digs a grave is not worth discussing; the important matter is not who plants the corn, or who digs the grave; but the kind of corn to be planted, the kind of person to be buried. The Bible is very explicit on the "qualifications" of a person before he can be "legally" baptized; and we humbly exhort our brother to let Revelations alone for awhile; also the character of one who is to baptize, and devote his attention to the fundamental truths of the kingdom and name of Christ, and to the requirements God has revealed that he must meet before he can be legally baptised. Wishing him God-speed in this direction, we now bid him a happy good by.

Brother Whitford's Response. Number 3.

Now in your issue of Sept. 22, I adduced a large number of testimonies showing that a belief in a household judgment seat, where would stand the quick and the dead of the covenant related of all generations was essential to a full knowledge and acceptance of the gospel. One proof I gave was the sheep and goat separation of Matt. xxv. In an editorial you denounced such use of the language descriptive of that scene as putting a premium on immorality and lawlessness. Your point was well taken if we are justified in "handling the Word of God deceitfully" to the extent of using it for a scarecrow to repress crime and impress criminals. That is the very thing which this last great falling away and apostasy have been doing for centuries—making better citizens of some men than they would have been and church members of some when they would not have been; but I, dear Editor, have not so learned Christ. The inner circle has use for this household judgment seat application, while the ecclesiastical world has stumbled over its meaning. Some years ago I was calling the attention of a retired Episcopal minister to the lack of knowledge and faith in the promises of God. He at once quoted this judgment seat scene as a proof of his belief that it is not so much what men believe as what they do and do not do that saves them. Strip the language of Jesus here of household application and you have him teaching salvation by good works without a word said about faith and baptism. Fail to confine words of his, recorded in the 5th chapter of John to the covenant related of all generations and you have him teaching universal resurrection—Russellism.

Doubtless, you, dear Editor have had your own troubles with Russell followers. They are an excellent people from a natural standpoint and they study their Bibles assiduously, but they set their teeth against the scriptural conception of God's purpose and have substituted Editor Russell's. It is so much broader and wider and deeper and comprehensive and all-including don't you know. And yet, you dear Editor Huggins, would not call them brethren, and why not? Because you are suspicious of their being of them who love God in the Abba Father sense, who are called according to his purpose. Rom viii. 15 17, 28 The case of Russell believers was suggested to my mind by reference to the "all that are in the graves" of John v. 28, but I have given them extended notice because I believe that in the column of modern Bible students, they have fallen in quite closely behind Church of God and Christadelphian believers But must we not draw the line on them in brotherly recognition? Is it admissible to be indulgent with them, and thereby encourage them to continue in their error and gospel nullification by expansion? Ascending a little higher in the scale to that contingent of cold intellectualist believers who are more addicted to debate than to prayer—may we not find one of them even, who has set his face against one, two or three items of the gospel of Christ as it has been revealed [illegible] faith, Rom. [illegible] Head of the church be p[illegible] with us if we allow that man to [illegible] till he sees his errors and squares himself with the Father and with the Son and with his brethren of the Holy Spirit by becoming in fellowship with them? If we do less than this do we not become partakers of that man's evil deeds? 2 John x Now when we know that these words of the Master recorded in Matt. xxv. and John v limits the scope of judicial procedure and resurrection to the covenant related, why are we not willing to admit that Dan. xii 2, is bounded by the same restriction and that all other references to resurrection and judgment, including those dictated by the spirit to Paul and Peter which I cited in your Sept. 22, issue and then when we come to really have the inner circle interpretation of all Scripture on these two points how easy it is to read between the lines of them all "mortal emergence, return to the dust for some, transformation of nature to others."

Dea[illegible] tor Huggins, if you and your [illegible] would come to the point of ad[illegible], at all hazards, that this may b[illegible], we would all come together [illegible] the three propositions submitte[illegible] Do you not believe that the Bible—[illegible] Scripture—from Moses to John "i[illegible] given by inspiration of God, and is p[illegible]fitable for doctrine, for reproof, [illegible] correction, for instruction in rig[illegible]ousness; that the man of God [illegible] be perfect, throughly furnished [illegible]nto all good works," and don't [illegible]stake that expression "all good [illegible]rks" as meaning morality and re[illegible]pectability. Known unto God are all [illegible] works from the foundation of the [illegible]orld—his eternal purpose and the ma[illegible]er of its execution.

Is it [illegible] a fact that God gave it as a lamp [illegible] the feet and a light to the pathw[illegible], not to the world, but to Israel a[illegible] the flesh and Israel after the spi[illegible]t—all who are identified with his purpose either in its development or else in consummation—in some cases in both. When therefore it asserts "The just shall live (in the age) by [illegible] only those who are justified in the Abrahamic covenant. When it declares that "Jesus tasted death [illegible]or evey man" it means every man [illegible]hether Jew or Gentile by natural [illegible]th who will believe in the now fully [illegible]vealed gospel of Israel hope, and those who through all generations [illegible]ave believed in it as far as it had b[illegible] revealed—from faith to faith. When [illegible] speaks of some waking out of sle[illegible]ping in dust it means the faithful a[illegible] unfaithful of those who have taken on vows of service to God in view of what he hath promised to them that love him; and when it speaks of the judgment-seat of Christ in its judicial activities when he comes to make up his jewels it means only those who have made a covenant with him by sacrifice, Psa. iv. 5, during all the generation that his purpose has been in course of development and fulfillment.

With these thoughts and suggestions dear Editor, I must close this lengthy epistle on a subject so vital.

Sincerely,

Geo. A. Whitford.

Editor's Reply.

[illegible] believe as strongly as Brother W[illegible]ord that the judgment is an es[illegible] part of the gospel. When you [illegible] limit judgment to the "inner [illegible]" however, we deny your re[illegible]ed theory and demand proof. Instead of giving proof from God's Word to establih your views, you be come greatly concerned about what a superannuated Episcopalian minister told you "some years ago" to the effect that Matt. xxv. exalted good works at the expense of faith. If the limited judgment of the household of faith is not adhered to you think that "universal resurrection-Russellism" is su[illegible] to triumph! Since you are so much exercised over what Russellites and emeritus preachers think, maybe I had better tell you what Dr. John Thomas, the founder of your sect, and Robert Roberts, its recognized leader for years, thought about your "inner circle" judgment. In a work called Anastasis, Dr. Thomas says that he has met some who claimed that if they were not baptized they would not be subject to judgment; such "reasoning," says the great John Thomas, "is simply the deceitfulness of sin!" That is what the founder of the Christadelphian body thought of Brother Whitford's "covenant related" argument. When the Dr. died he left his work in the hands of Brother Roberts, of Birmingham, England. What Mecca is to the Mohamm[illegible], and Rome to the Catholics, [illegible] the Christadelphi[illegible] [illegible]o, J. J. Andrew, of [illegible] of Birmingham rule, thro[illegible] the influence of his wife, invented the "inner circle" judgment theory espoused and now advocated by Brother Whitford. Brother Roberts at once issued a "bull;" Andrew was ostracised; Thomas Williams, of Chica[illegible], amalgamated with Andrew, and G[illegible]. A. Whitford joined the In surre[illegible]nist! However wrong we may [illegible]k a man is, we cannot help admi[illegible] a Catholic if he is a good Catho[illegible] a Baptist, if he is a good Bapti[illegible] a Christadelphian, if he makes a goo[illegible] Christadelphian. But when a man [illegible] Brother Whitford comes forward [illegible] an exponent of Christadelphia[illegible], disfellowships and disowns [illegible] them, [illegible] is only representative, [illegible] fighting, quarreling faction of the [illegible]dy, he commits an anomaly which [illegible]rves a poignant rebuke.

Br[illegible] Whitford complains because [illegible] said in an editorial that limiting the judgment to the "inner circle" of the church gave an opportunity for the exercise of immoral tendencies. "It is a scarecrow to repress crime and impress criminals. That is the very thing which this last great falling away and apostacy have been doing for centuries—making better citizens of some men than they would have been, and church members of some when they would not have been." We regret to say it, but our Brother is very much like a chameleon—he can change his color instantly. He also partakes of rubber tendencies—he can expand at one time and take Baptists into his brotherhood; at another time he contracts so that you can hardly see him as he sits enthroned within the "inner circle." Judgment outside the household of faith is to him a "scarecrow;" but in his first letter to us he represented the judgment for the apostle Paul, who died with inspired words of assurance upon his lips, as a "time of terrible suspense." With him it is just the right thing to do to "repress" and "impress criminals" with the horrors of the judgment, if they are among the "covenant related:" but the moment you hint to outsiders the idea of judgment, he howls, "scarecrow!" The apostacy by the use of this "scarecrow" has "repressed" and "impressed criminals" to such an extent that they have made "better citizens out of some" and "church members out of others." Well, my dear sir, that is more than your theory has done! If they were not taught the truth, and if they were not saved, it is at least a present blessing to make "better citizens" out of them; and if some are induced to become church members who otherwise would not have been members, they are presently benefitted by a "scarecrow;" and benefitted, Brother Whitford, to an extent you cannot pretend to benefit them by your dangerous soft soap doctrine. That your "inner circle" judgment theory has immoral tendencies is clearly apparent when you say to those who are "covenant related:" Now God has a time of judgment for you—"a time of terrible suspense"—an awful scarecrow: you had better behave yourselves. Then turning to those *within the outer circle* you preach this gospel to them: You are excluded from all its blessings and its curses. There is for you no judgment whatever, no danger. If you are honest and good-hearted enough to be baptized and come into this "inner circle" from which you are excluded, you will be liable to such judgment, such a "time of terrible suspense," that I tremble for you; but if you are so abominably mean, so full of everlasting deviltry that you will defy God and his laws, persistently do so, and never obey him at all, why, you shall go "scot free!!!" You do not preach right things to the people; you speak "smooth things, prophecy deceits" Isa. xxx. 10; and when the people ask you, "What is the burden of the Lord" Jer. xxiii. 33, you lovingly assure them that there is no "burden," no "scarecrow." Thus assured by one of the false prophets from within the "inner circle" that there are no liabilities to judgment, the people commit all kinds of abominations without shame, and as a true prophet expresses it, neither can they "blush" Jer, vi. 15; while Geo. A. Whitford reverberates the false gospel of ancient times, "Peace, peace, when there is no peace." Jer. vi. 14. Oh, Brother Whitford, "Editor Huggins" would not stand in your shoes now, and hereafter face in judgment the Judge of all the earth with such a lie in his mouth, for ten thousand worlds like this! God says in Ezek. xviii. 4, that "all souls are mine;" and that the soul that "sinneth it shall die." The penalty of God's law is plain, and he has fastened a terrible punishment upon a man who presumes to preach "smooth things" to sinners while they impenitently "treasure up wrath" for themselves against the day of wrath. Rom. ii. 5 Of those who say that there is no judgment for sinners, no "burden," no "scarecrow;" of them he says: "When I say to the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Ezek. iii. 18. As you point blank refuse to "warn" the wicked (for from your standpoint there is nothing to warn them about,) and sneeringly refer to God's judgments as only a "scarecrow" to frighten them into submission, we have to tell you upon the authority of God's infallible Word, that you are responsible for every soul which dies unwarned—that the blood of every one will be required at your hand! Talk of being afraid of the Judgment, let Geo. A. Whitford be afraid! We have no fear about the apostle Paul in the judgment, although Brother Whitford has grave apprehensions about him; for he "kept back nothing that was profitable," Acts xx. 20; and having declared "all the counsel of God," he could say, "I am pure from the blood of all men." (Vs 27, 26)

Now the fear of the Lord is "profitable" to "impress" sinners; it is declared to be a motive God uses to induce them to "depart from evil," Prov. xiv. 16, and "from the snares of death" (v. 27.) Jude speaks out positively and says some are "saved with fear." V. 23. Paul then could not preach "all the counsel of God" and omit to preach the fear of the Lord. "We must all appear before the judgment seat of Christ," says the apostle. 2 Cor. v. 10. As if anticipating that Brother Whitford would say that by "we" the judgment is limited to the "inner circle," he adds that the judgment extends to other "men," and that "knowing the terror of the Lord" he "persuaded" them to change their lives. V. 11. No doubt Brother Whitford thinks Paul made a stupendous blunder when he preached the "terrors of the Lord" to "men." When standing before Felix, a man on the outside of the "inner circle," we have an illustration of how the apostle "persuaded men;" how he pictured to them the "terrors" of the judgment; how, according to the man Geo. A. Whitford, he presented his "scarecrow" to "impress" Felix! In the midst of his sermon, "as he reasoned of righteousness, temperance, and judgment to come, Felix trembled" (terrified, says the R V.) Acts xxiv. 25. Let our Brother complain all he pleases about "scarecrow;" we shall stick close to Paul's doctrine of judgment, and to his manner and method of presenting it.

Our Brother makes no other points worthy of notice. He says if we would only admit the "inner circle interpretation of all Scripture," it would be "easy to read between the lines of them all, Mortal Emergence, return to the dust for some, transformation of nature for other," etc. The reader will see from this statement how Brother Whitford has come to have his present views, and how he expects us to be convinced that his views are scriptural, namely, by "reading between the lines!" This statement reveals just why we differ: we read the lines, believe only what we find in the lines; Brother Whitford "reads between the lines," and believes what he imagines is between the lines. We have given up all hope of him giving up what he imagines is "between the lines" for what is plainly revealed in the lines; and have only made our strictures on his voluminous article in the hope that some of our readers would profit by reading our criticisms and be strengthened, edified, and confirmed in the faith of the gospel by them. That this result may be realized under the blessing of God is my prayer.

Excerpts.

Dear Brother Huggins:

If you will publish them on your page, I will send you extracts from many sources that may be of interest to your readers. The following one is from the works of Edmond Staffer, Professor in the faculty of Protestant Theology of the University of Paris. Under "Resurrection and Soul" he says:

"Let us study more closely the testimony of Saint Paul. Like all the Jews, he believed in the possibility of a resurrection. The Jews did not clearly hold the doctrine of the immortality of the soul, according [illegible] which death is deliverance from the body, which fetters the spiritual part of our being; without which the spirit can live, and indeed, without which it is more happily circumstanced. The Jews understood little or nothing of this doctrine according to which man is composed of two more or less inimical substances. In their view the world was to be transformed, the death of the body done away with, and the kingdom of God set up. Saint Paul had been brought up in these ideas. He not only admitted a future resurrection, but believed that partial or individual resurrections took place now and again. He found it in no sense incredible that God should raise the dead. Thus belief in the resurrection of a dead man met in his mind (and for that matter, in the mind of any one of his time) no such objection as it would everywhere meet at the present day. It was a miracle, but at that period miracles occurred every day.

Saint Paul wrote "If the dead rise

(Continued on Page 2)

CHRISTMAS GIFTS.

Thousands and thousands of books will be purchased and given to friends as Christmas presents this year. Other thousands of subscriptions to magazines and periodicals will be given. Most of them will be of a nature that please for the moment, but which have but little of actual worth in them. After a few days most of these books will have been read and then laid away to be kept in memory of the giver, and yet of no more real value than so many little blocks of wood.

The present that is of most value is the one that is capable of doing the most good. After such a book is once read, it has done all the good it can possibly do, and what little it did do was of a fleeting nature. A gift that will keep before your friend the whole year through a fond remembrance and at the same time render lasting service for good, is something that will show them the way of life eternal. Something that will show them the way of salvation.

Can you find anything better than THE RESTITUTION to present to your friend? Think of this and consider well what you are giving. You cannot purchase a single book that will contain the variety of information that a year's subscription to THE RESTITUTION will afford. Figure over the amount of reading and see how many "dollar books" it would take to give what our paper will give in a year. You have surely some relative, friend or neighbor, who would be aided by such a present. Try it a year for them.

Our rate to new names is but One Dollar for the first year to enable all to thoroughly test it. Perhaps your friend is not yet interested in the question of his salvation—something during the year may attract his attention, and by your little gift be started on the way to acceptance of the gospel. Perhaps your friend has thought many times that some day he would seek God, but has put it off from one time to another. Suppose by your gift to him this year he should read just what would decide for him, would you not be thankful you had given him THE RESTITUTION this year?

When sending your subscription put in an extra dollar with your friend's name, and thus try to have him go with you into the kingdom of God—a star in your crown to lay at the Savior's feet.

When purchasing a book or other present for a friend, your are often puzzled to know what to buy. You want to give a "good" book of course, and not being familiar with the authors, etc. you are undecided. You can make no mistake by sending him THE RESTITUTION. Try it this year.

Brethren of the Household of Faith in Michigan, Greeting:

At the Annual Conference in 1908, a committee was appointed to recommend a plan of raising more funds for the purpose of furthering evangelistic work in the state of Michigan. Their report has been published in these columns from time to time, an a great many of the brethren have responded nobly, and much additional [illegible] been accomplished.

During the month of October we had some excellent help from Brother S. J. Lindsay of Illinois, with the result that eight dear ones were added to our number, and we have a promise from him that he will return and give Michigan some additional work during the winter, and we trust the brethren who have delayed sending in whatever they intended giving for this work will kindly respond with promptness, for on this depends how long we can keep Brother Lindsay at work. If we could send our offerings quarterly, it would no doubt be easier than to send the whole amount at once, and that would give us more to use during the year. We cannot afford to let this opportunity pass, so will expect the brethren to respond promptly. Forward offerings to A. K. Richardson, R F D 5, Hastings, Michigan, or the undersigned at 627 South Lafayette Street, Grand Rapids Michigan. We thank you in advance.

Yours in the service of the King,

F. V. BLAKELY, Sec.

Christmas Notice.

The Chicago Bereans wish to notify their friends that they will again take up this year their Christmas work of distributing dinners to the widowed and the fatherless. Those who joined with us last year in the work, were blessed in the giving, and many expressed a desire to help another time. If any one wishes to send Christmas brightness into the little lives, please send your contribution to Miss Gertrude Ellis, 8018 Washington Blv'd. Chicago, Illinois, if sent before Dec. 15. If sent after that date please mail to Leila E. Whitehead, 5430 Ontario Street, Austin Station, Chicago, Illinois. We are also dressing dolls for a Jewish mission. Those who desire to bring gladness untold into some little heart, send a dressed doll to the last address.

Signed:—

COMMITTEE

Home Department Visitor.

Dear Ones in Christ:

The Christmas time will soon be here and we will be repeating again the old sweet story. We will read the angel's glad message "Fear not, for behold I bring you good tidings of great joy, which shall be unto all people." We will think of another angel's message—"This same Jesus shall so come again in like manner as ye have seen him go into heaven."

Have the years of watching and waiting for this same Jesus been long? Yes, very many years have passed, the pages of history tell the long sad story of how the saints of God have suffered and died, because they too had a message to tell. The blessed promise, "I will come again," has been an anchor of hope, in time of trial and in times of gladness. How we rejoice when some hear and obey the gospel message; and again sorrow fills our hearts as many turn away and follow the path that leads to destruction.

What will be our message to the world at Christmas time of 1909? The Home Department Visitor of 1908 will tell the same glad tidings. Will you not send it to some neighbor or friend? Send ten cents for a copy and see if you do not want to invest one dollar for Visitors. All money received except enough to pay postage, is placed to the credit of the Home Department fund in the Savings department of the Illinois Title and Trust bank of Champaign, Illinois. As soon as a sufficient fund is accumulated I will publish another issue of the Visitor. This fund draws interest until withdrawn for the purpose of publishing the Visitor. So whenever you send ten cents for a copy of the Visitor you add eight cents to this fund. If you wish to add anything to this fund send to the undersigned at 1009 South Wright street, Champaign, Illinois.

HARRIET E BRICE.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs Albert Burton 50

Second Hand Books Cheap.

4 volume Jamison, Fausset & Brown Commentary, $3.00

3 volume Smith Bible Dictionary $1 50

1 volume Fausset Bible Encyclopedia for 75 cents.

2 volume Fairbains Typology 1 00

The Psalms, with notes by Cowles 50

1 volume Typical Forms, M'Cosh .50

All in good condition, and will be sent prepaid on receipt of price. Send to Oscar J. Marsh, 306 W. 3d st, St. Paul, Minn.

Christmas and New Year Gifts.

The best gift to make is that which will do the recipient the most good. The gift that may lead such an one to receive the Pearl of Great Price, will certainly be the most profitable gift made. Between now and January 15 1910, I will sell the Pine Woods Bible Class, Student's Text Book, Cunningly Devised Fables of Russellism, and the Bible Study of Hades, all four when taken together, for $1.75. Address me at 625 N. Willow Avenue, Austin Station, Chicago, Illinois.

W. H. WILSON.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months, get up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome—R. W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

BROTHER, if you have not renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C Robinson's tract. We do not keep them in stock, as they are handled by the authors direct.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one [illegible] them to you post paid [illegible]

Those having comm[illegible] the Secretary of the Ohio Co[illegible] will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10900 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1 00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton, Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we [illegible] supply this book for a limited [illegible] reduced price [illegible] enable all who wish this valuable [illegible] to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1 25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

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Age to Come Not a Heresy, by H. V Reed.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. [illegible] crieff. Post paid, [illegible] cents.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet o 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10648 Ashbury Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. [illegible] shows how this change [illegible] who made it. [illegible] or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1 00 a dozen. Send direct to him for them.

WHEN YOUR TIME IS OUT PLEASE RENEW.

See P.3 "Sermon" Issue

No. 21.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVIII. PLYMOUTH, INDIANA, DECEMBER 15, 1909. NUMBER 47.

Fred Paisley

Oregon Bible College
Oregon

The Restitution.

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Three Months 40 Cents.

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All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and no states, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

What Does It Matter?

It matters little where I was born,
Or whether my parents were rich or poor;
Whether they shrank at the cold world's scorn,
Or walked in the pride of wealth secure.
But whether I live an honest man,
And hold my integrity firm in my clutch;
I tell you, brother, plain as I am,
It matters much!

It matters little how long I stay
In a world of sorrow, sin, and care;
Whether in youth I am called away,
Or live till my bones and pate are bare.
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow man,
It matters much.

It matters little where be my grave,
Or on the land or on the sea,
By purling brook or 'neath stormy wave!
It matters little or nought to me.
But whether the Angel of Death comes down
And marks my brow with withering touch,
As one that shall wear the victor's crown,
It matters much!

Communicated.

Paul and his Last Letter. No. 1.

Paul, the great apostle to the nations, is a prisoner for the last time. This is his second imprisonment at Rome, the seat of the great Caesars. Some think that this imprisonment to which he so pathetically alludes in the last chapter of his last letter was the only one to which he was subjected at Rome. There are sufficient reasons for believing that he is a prisoner here the second time; that the first time he was at the bar of the Roman court he was liberated, which made it possible for him to make his contemplated preaching tour into Spain, Rom xv 24, 28, which tour, doubtless was extended to Glastonbury as stated by an old historian; so Britain heard the gospel from the man "abundant in labors, and in stripes above measure." A passage from Clement, a disciple mentioned in Phil iv 3, who was afterward bishop of Rome, corroborates the above statement. Clement, writing from Rome to Corinth, expressly asserts that "Paul preached the gospel in the east and in the west; that he had instructed the whole world (i. e. the Roman empire which was commonly so called) in righteousness." This in a Roman author could mean nothing short of Spain, and in fact nothing short of Britain, in the light of history, inasmuch as a portion of Britain conquered by Julius Ceasar was still at this time under Roman rule. So Paul fulfilled his original intention (Rom xv 24, 28) of visiting Spain, and so was acquitted, and liberated from his first confinement, which was the result of his appeal from the provincial court of Festus to the supreme court of Ceasar. Acts xxv 11.

The next piece of evidence we possess on this subject is contained in the canon of the New Testament compiled by an unknown Christian about the year A. D. 170, which is known as Muratori's Canon. In this document it is said, "In the Acts of the Apostles that Luke relates to Theophilus events of which he was an eye-witness, as also, in a separate place (viz Luke xxii 31 33), he evidently declares the martyrdom of Peter but omits the journey of Paul from Rome to Spain, this means that the apostle made the journey as he stated to the Roman brethren he would, but Luke omitted to record it." Luke's history of Paul's labors and suffering ends with him still a prisoner at Rome; but he states that the apostle "dwelt two whole years in his own hired house and received all that came unto him," which means by fair inference that two years was the term of his imprisonment at this time, but he is silent as to how it terminated, whether by acquittal and liberation, or by execution of the penalty which in his case, if the Emperor had been influenced by the apostle's accusers, the Jews, was death. Those who contend for but one imprisonment of Paul at Rome affirm that if acquittal and liberty was granted by Nero, Luke as a faithful historian would have mentioned so important a termination of his case. I may logically offset this statement with the statement that if he had been executed Luke surely would have mentioned this. More likely this than the other. So the advocates of but one imprisonment gain nothing by their assertion. Luke chose at the dictation of the Holy Spirit to drop Paul's personal history at the point where he did, leaving us to account for his silence on so important a matter as best we can. It was left for Paul to give a brief sketch of what we may confidently affirm was his second imprisonment at Rome. While Paul nowhere in his epistles written later than the date of his appeal to Ceasar mentions the result of his trial as an accomplished fact he does give us to understand while yet awaiting the decision of his case that he was confident of a favorable termination. Phil i 19 25 The word "salvation" in verse 19 means deliverance and is so rendered in the Diaglott. Verse 25 reads, "And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith." With Paul the issue of his pending trial was a foregone conclusion. The fact of his deliverance at this time must be taken into consideration in explaining this controverted passage in the Philipian letter.

I may add as corroborative proof of what has already been adduced in favor of the apostle's acquittal on his first trial, the language of Eusebius: "After defending himself successfully, it is currently reported that the apostle again went forth to proclaim the gospel, and afterward came to Rome a second time and was martyred under Nero."

Chrisostom mentions it as an undoubted historical fact that "Paul after his residence in Rome departed to Spain." Jerome bears testimony to the same fact, saying "Paul was dismissed by Nero that he might preach Christ's gospel in the West."

These writers lived in the early centuries succeeding apostolic times, and no doubt had access to sources of information lost to later generations. The fact is, all proof is on this side. So we find Paul in bonds for the last time awaiting a second hearing of his case, and confident that the decision would be against him. Facing martyrdom, he writes this second letter to Timothy, under conditions that make his last words doubly pathetic. I never read the last chapter of this letter without emotions of pity that so useful a life, one so abundant in labors and self-sacrifices, must end by the violence of wicked men; but his life thus ending gives to his parting words a meaning and power that a peaceful death among friends could not impart; furnishing to after generations of faithful adherents to truth an illustrious example of the triumph of faith, affording to fellow martyrs an inspiration to die, as he died in full assurance of a crown at the coming of the Lord.

This letter, though addressed to Timothy, belongs to the Church of God as a precious legacy, made all the more precious by being the last words of the great apostle to the nations. That he wrote a later letter than this in these uncomfortable prison quarters, may well be doubted. That he spoke in defense of the truth subsequent to the date of this letter there is good and sufficient reasons to believe. Acquitted on the first charge when all men forsook him, he is awaiting trial on the second charge. There was no attorney employed to defend him; he made his own plea, refuting as he had done before the provincial courts, the false accusations of his enemies. The proof that he plead his own case is found in verse 16. "At my first answer no man stood with me." The first charge may have been that made by Nero himself involving Christians in Rome in the crime of setting the city on fire. The city was fired the year after his liberation from his first imprisonment; and he was, therefore, far from Rome at the time of the conflagration that laid nearly half of the city in ruins. Yet, we can easily believe that a leader of so abhorred a sect would be subjected to severe punishment.

Whatever was the charge in the first stage of his trial, the issue was favorable, and he "was delivered out of the mouth of the lion." Men through fear, though Christian by profession, stood not with him in this first stage of his trial. There was one who did not abandon him, "The Lord stood with me," he writes, "and strengthened me, that by me the preaching might be fully known."

Preaching the gospel in the court room of the basilica to thousands of curious spectators, there to witness the trials of noted prisoners, is just what Paul did at his own trial at his first hearing, and just what he would do at his next hearing "that all the Gentiles" assembled there, "might hear." The charges against him involved the leading truths of the gospel, the proclamation of which had already shaken the faith of thousands of adherents of the many gods represented in the Pantheon, and along with the decline of Paganism, we may be sure the emperor's high priesthood was in danger of being rejected by the masses.

JOHN L. WINCE.

[To be Continued]

The Upward Look.

"It is of no use to tell me to look forward," said one in great trouble the other day to a friend. "The worst of my trouble, I know, lies ahead. To look back upon the past, before this shadow came, simply adds to my agony. I can only sit in the darkness and shut my eyes to everything, and bear as best I may."

"There is always one way left," said the friend, gently. "When we cannot look forward nor backward, we can look upward. I have been in every whit as hard a place as you, and I sat a long while in the darkness before finding the way out. Try the upward look—it is meant for just such sorrows as this, which seem to shut in the soul inexorably. If we look up, we never look in vain."

Our Sins and How to Get Rid of Them.

What is sin? Transgression of God's law. Where did sin originate? In the garden of Eden. Who transgressed God's law? Adam and Eve. What caused them to sin? The devil. How? By telling them a flattering lie, Gen. iii. 4 5.

Does that make all of Adam's descendants sinners? Yes. Behold, all souls are mine; the soul that sinneth, it (the soul) shall die, Ezekiel xviii. 4. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men. Why? for that all have sinned, Romans v. 12. Then we are all sinners because we are the sons of Adam. Can a sinner be saved and remain a son of Adam? No. Then how can he be saved? By becoming a son of God. How can he become a son of God? God sent his only begotten Son into the world, that we might live through him. He that hath the Son hath life; he that hath not the Son of God hath not life. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, John iii. 36.

All in Adam die. All in Christ are made alive, 1 Corinthians xv. 22 For ye are all the children of God by faith in Christ Jesus. The just shall live by faith. Then we find we become sons of God by faith in his promises. God's Son said, Go ye into all the world and preach the gospel; he that believeth and is baptized shall be saved, he that believeth not shall be damned. Then if we have faith, and believe that gospel, and obey by being baptized, that act makes us the sons of God. By that we are born again, and bury our sins which we have through Adam. As many as are led by the Spirit of God, they are the sons of God.

Christ's disciples were worried over the future, and asked, Lord are there few that be saved? The answer was, strive to enter in at the strait gate, for many I say unto you will seek to enter in, and shall not be able. Why? Because of their unbelief, or belief in a false gospel. Is there such a thing as being in earnest, sincere, and having faith in a false doctrine? There is. Christ said, this people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me: but in vain they do worship me. Why? Because they teach the commandments of men.

Paul declares that he who teaches a gospel different from the one that he taught, shall be accursed; and also, the gospel was the power of God unto salvation to every one that believeth; but the score or more of church creeds do not agree with Paul's gospel. Jesus says, Let them alone: they be blind leaders of the blind, and they shall both fall into the ditch, Matt. xv. 14. Beware of false prophets, which come to you in sheep's clothing. All such teach a gospel of their own, and get many followers, but belong to the class of whom Christ will say, Depart from me; I know you not.

We can never get rid of our sins by believing a perverted gospel, for a belief and baptism in a false gospel will bring condemnation and not salvation. Calling on God to pardon our sins, when we are contending for a perverted gospel, is mockery. But when one is made to see his error, and thanks God for it, and searches the Scriptures daily, like the Bereans in Thessalonica, then there is hope that he may get rid of his sins. Wherefore if ye be dead with Christ, from the world, why are ye subject to ordinances. Touch not, taste not, handle not; which are all to perish with the using, after the commandments and doctrines of men.

Again, Paul in writing to Titus and commanding who to appoint as a bishop, says among other things, he must hold fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers; not giving heed to Jewish fables and commandments of men, that turn from the truth.

Then there is a sin one may commit that there is no forgiveness for, Heb. vi. 4 6; x. 26-27; Matthew xii. 32. Do please avoid the unpardonable sin; accept God's plan of salvation, and have your sins blotted out when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.

Yours in hope,

E. W. KNAPP.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 21.

Little Lizzie was three years old. Amie Whiting had brought her down from the city when she returned from helping Sister Bussier take care of her daughter Mary. Lizzie, was Mary's child. I do not recall Mary's married name. Amie had trained Lizzie to be very quiet and polite.

How strangely we drift apart in this changing world! You all remember Brother S. G. Clark's story? He was the man who when told that he "would starve if he preached that soul sleeping doctrine," said "starve then!" Well, Mr. Wince thinks that Brother and Sister Bussier were Brother Clark's converts and that he baptized them. He often talked of the Bussiers, and said that Sister Bussier was so kind that she would go round in her carriage and gather up the poor and take them to meeting.

Brother Bussier once started the publication of a paper with flaming headlines, that was in the form of a magazine, and was intended to be a first class prophetic Expounder. But not receiving adequate support he had to let it die, as so many other needful works of its class have died, leaving men to sleep and "the enemy"—through his agents, the priests of Rome, to "sow tares" that will by and by bring forth a fearful harvest of blood and tears.

It was a time of great financial trouble when father and I were East. The wharves were so deserted in Philadelphia that it seemed like Sunday. Thousands were out of employment there, and hundreds of thousands in other cities; among these, 20,000 working girls in the city of New York alone. Mary Bussier's husband could get no work. Their rent was $14.00 per month. Brother Bussier was dead and Sister Bussier was without means to get anything, save as the friends of God supplied her wants. Surely such straits as these test ones faith in God, and yet Sister Bussier with her daughter sick nigh unto death, stood the test and "the floods did not overflow." She trusted as did Habakuk, rejoicing in the Lord and he did not "turn her away empty," nor "suffer her foot to be moved." No fear, no trouble, can shake the heart of the true child of God. He is calm amid the storm; he has a hiding-place, a sure refuge whereunto to flee, and an Omnipotent arm, on which to lean for the supply of all his needs. Why should he doubt?

Brother and Sister Willard's home had ever been a Bethel to me, but never had I so felt that the presence of the Lord was brooding over every inmate of that dwelling as I did when I arose from bed the morning after my arrival, and descending to the sitting-room, took my seat, as the dear, old Bibles were passed around and joined with the rest in reading two verses as my turn came, until the chapter was read, and when a song of hope or praise had been sung, united with the rest in prayer, and the same feeling came over me in the evening as we gathered fresh and bright, to repeat the morning exercises, slightly changed in form.

Harry and Gussie were pretty singers and could take part with the rest as well as grown people. Little Lizzie, could'nt make much of an out singing yet she tried in her innocent way to do what she could, and all then joined in saying the Lord's Prayer with Auntie Willard.

Brother and Sister Edis were English people, and put their h's where they ought not to be in their singing. We liked them very much, and the children too. Gussie was a pretty girl, and Harry a bright-faced, handsome boy, but not very reliable. If Brother Willard set him to painting, he piled the paint on thick so as to get rid of it as soon as possible; if he had to rub the horse's leg with kerosene, he would rub it on everything else too, and end up by pouring the remainder into some little cans, and then would try on the saddle on the horse to see how it fitted. He would leave the gate open and the cows would run off, and then he would go the wrong way to find them, and sometimes would go out to milk at four o'clock Such things annoy an aged person. Do your work right boys. "There is only one way, and that is the right way." Gussie, was faithful in doing whatever she was set to do, whether sweeping, washing dishes or preparing vegetables for the daily meals. One day little Lizzie stood up before father and said, "Listen now," and sang two lines of some dear old hymn, and then said, "Is'nt that pretty?"

"In prayer their hands are folden,
They lisp 'Our Father' too.
They sing of streets so golden,
And childhood's duty do."

Amie Whiting had left a week before we reached Haddonfield. She was going south to teach. She would have been a fine looking girl if it had not been for her near-sightedness; indeed she was any way, judging from her picture. Ella Burton was handsomer still, and wrote home in a frank, warm hearted, easy style, her sentences sparkling with quiet humor.

After the morning's work was done and we had settled down for a good visit together, I took up pen and paper and wrote

THE LORD IS THERE.

A holy Presence broods around,
Sweet Peace fills all the air,
And happy, happy is the house,
Because the Lord is there.

He watches it through all the day,
The night-time knows his care,
No fear of danger or of loss,
Because the Lord is there.

And many a wanderer comes
Their faith and hope to share,
And gladly gives himself to God
Because the Lord is there.

The pilgrim pauses on his way,
To find relief from care.
And little ones learn holy trust
Because the Lord is there.

O ever thus may God's rich grace
Keep this dear dwelling fair,
And many more be led to say
We found the Lord was there.

AUNTIE WINCE.

To Be Continued.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Report of Work.

Brother G. Eldred Marsh, of Oregon, Illinois, conducted a series of meetings at the Salem Church, near Marshall, Illinois, November 14-26.

For more than a week rain fell almost every day. This put the roads in such a bad condition that good attendance was impossible though some came for miles through mud and rain, and when the weather improved the house was filled with people, whose interest in the things concerning the kingdom of God and the name of Jesus Christ, was shown by the excellent attention they gave, and we feel sure that many whose minds have been thus directed to the loving sacrifice made for all, have been influenced for good, and that they will some time enjoy with us the hope of eternal life in his glorious kingdom.

LETITIA MURPHY.

There are just a few things we would much rather give than receive and chiefest among them is advice. It is always better to preserve the happy medium. For instance, we should want a thing bad enough to work for it, but not bad enough to steal it.

THE RESTITUTION is only $1.50 per year. Try it a year.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, Dec. 15, 1909.

EXAMINE Your account, and give us a renewal of subscription if you can do so.

Circumstances of late have added somewhat to our expenses, and we do really need what is due us right now. This ought to be enough to say, and we will not add more to it, but trust that by thus calling your attention to the matter, all who know that their time has expired, will send in renewals at once, and so relieve our necessities.

We thank you for the favor.

Our next issue will be dated Dec. 22, and will be the fourth issue for this month, and will complete the 1909 volume.

Next issue will contain the Love Feast letters. We have a number on hand now, and hope to have others here in time.

Read the call for Christmas Love Feast letters. We are receiving some already. Write yours now, so as to be in time. Every one, young or old, are urged to bear testimony to the goodness of God through this medium.

One day last week while Mr. Daniel Machel was driving his team across the railroad west of this city, his wagon was struck by a train, and he was severely injured. Mr. Machel is the husband of our Sister Dora Machel who many who have visited here will remember as Sister Dora Dickson. At last report Mr Machel was improving.

Word reached us of the death last Friday of Sister Jane Railsback, wife of our beloved Brother Robert Railsback, who died some years ago. For many years they lived at Argos, In I., where Brother Railsback was a prominent merchant. After his death Sister Railsback moved to Indianapolis, where she died. We trust we shall be furnished with further particulars later.

On last Friday night occurred the death of Mrs. Lydia Rightly at the home of her daughter, Sister F. M. McCrory, in this City. Mrs Rightly was one of the oldest residents of Plymouth, being in her 90th year. She was the only remaining charter member of the United Brethren Church in Marshall County, and the funeral was held at that Church on Sunday afternoon, conducted by the pastor, Mr. Yager.

Brethren Huggins wishes to omit "Ebenezer" next week for the Love Feast letters. We hope he will favor us with a short letter for that issue, and that we may also hear from several others of the Cleveland Church, as well as other parts of Ohio. Should like to have a word from Brother and Sister Woodward, and all others who would like to bear testimony to the goodness of God. Brother and Sister Wince, we name you out also. Just a few words, please, from each one.

"All the brethren of Ohio are mourning the sudden death of Brother P. Neill, of Salem, which occurred December 12. Particulars later."

Brother Huggins sends the above telling of the sudden death of Brother P. Neill. Yes, "all the brethren of Ohio are mourning," and not alone they, but the entire Brotherhood throughout the length and breadth of the land will be shocked beyond measure at the sorrowful news. We await particulars with anxiety. Not an hour before the word reached us we had the "proof" of his Sunday School lesson notes before us. We feel under a weight that depresses, and we wonder What next! Our heart goes out in sympathy to dear Sister Neill in this so sad an hour. Words are said to be signs of ideas, but O, how feeble are words to express all that our hearts prompt of sympathy and love at this time. We can but assure her that our hearts are full of grief and sorrow for her sad bereavement. Our loss, keenly as we feel it, is as nothing to the desolation of her very being. Dear Sister, for all the years that you have walked and labored hand in hand with Brother Neill, the enemy of all living has ever held over you the shadow of this hour. At any moment death was liable to cause this separation. The monster has done his utmost for your beloved. The present hour must be passed, but only this once. Beyond, when the Sun of Righteousness arises on the glad morning, you will be again clasped in the arms of him you loved, and O joy beyond measure! you will not again be severed. Death will have been vanquished, his power gone with you forever. Victory does not belong to death, for Jesus Christ, our Savior has now gotten the victory, and through him it will soon be yours. Look up, Sister Neill. Almost you can see the gleams of coming day. Listen! The rumbling of His chariot wheels will soon reach your ear. Oh, trust in God—His arm will not fail.

Later:—Brother P. L. Morron, of Salem, Ohio, writes: "Brother Peter Neill was taken sick with inflamation of the heart, on Thursday, and died Sunday at 2:35 p. m. Interment will take place at Cleveland, with services in Salem, before the body is taken to Cleveland."

The Bereans Column.

Dear Bereans:

We are commanded to exhort one another, and so much the more as we see the day approaching. The signs of the times indicate that the coming of the Lord draweth nigh, and we must remember that a race begun is not a race well run. The light we have, however, does not do away with the necessity of "taking heed to ourselves, lest our hearts be overcharged with the cares of this life so that day come upon us unawares, for as a snare shall it come on all them that dwell on the face of the whole earth." Luke xxi 34, 35. We must have our lamps trimmed and burning, ready to enter into the marriage supper of the Lamb, and to exhort those with whom we come in contact to cast not away their confidence, which hath great recompense of reward. Heb x 35. But to be sober and hope unto the end for grace that is to be brought unto us at the revelation of Jesus Christ. When we think of the hope set before us in the gospel, the hope of soon seeing Jesus come to establish God's glorious kingdom on the earth, when the sleeping saints shall be called to a glorious resurrection from the dead, and those that are alive shall be changed from mortal to immortality. It would seem that we would hardly need to be exhorted to watch, but alas, although the spirit is willing the flesh is weak. There is a constant warfare going on between the flesh and the spirit, providing we are endeavoring to live after the spirit, "for the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." Gal v 17. "Now the works of the flesh are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like" are to be overcome, for they which do such things shall not inherit the kingdom of God. Gal v 19, 20, 21. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." So keep in mind the teachings of the spirit and be guided by them is life and peace. Oh! Bereans, let us be willing to sacrifice anything for the truth, and put forth every effort to make ourselves ready to be presented before the throne.

Kathryn Townsend.

Charity.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." From this verse we take up one phase of charity; charity towards our weaker brethren. Let us not condemn too harshly those who stumble and fall or those who continue in sin. For one of the greatest commandments, "Thou shalt love thy neighbor as thy self." Then let us go to this erring one, and with love, try to find out the trials and temptations they bear and "Judge not according to the appearance but judge righteous judgment." Let us not shun them and say as did Cain, "Am I my brother's keeper," or think they are past all help, "For with what judgment ye judge, ye shall be judged. No person was so blackened by sin that Christ would not help and forgive them. Nor need we fear that the world will condemn us even as those we are trying to help, are condemned for, "Be not overcome of evil, but overcome evil with good." And, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Then, dear Bereans, "Let us not, therefore, judge one another any more, but judge this rather, that no man put a stumbling block, or an occasion to fall; in his brother's way.

Mabel Eaton.

Heart Purity.

Dear Bereans:

Blessed are the pure in heart for they shall see God. Matt v 8. This is a question we must all ask ourselves, "Have we a pure heart?" God knows our heart and cannot be deceived. It is the pure in heart that will see the King in his glory and beauty. "And the Lord direct your hearts into the love of God, and into patient waiting for Christ." 2 Thes iii 5.

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb x 22. "If we confess and forsake our sins, he is faithful and just to forgive his our sins, and to cleanse us from all unrighteousness." 1 Jno i 7 9. "And every man that hath this hope in him purifieth himself, even as he is pure" 1 Jno iii 3. The pure in heart alone, find sweet, sweet rest in God. Keep yourselves pure in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Your Sister in Christ.

Mary Goekler.

The Lawgiver's Question.

We find in the time when our Savior was on earth, as recorded in the tenth chapter of Luke commencing at the 25th verse to 37th inclusive, a lawyer standing up and tempting our Savior by asking him what he should do to inherit eternal life. What was the answer he received? He said unto him, "What is written in the law? How readest thou?" And he answering said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength and with all thy mind, and thy neighbor as thyself. And he said unto him, "Thou hast answered right, this do, and thou shalt live." But he, willing to justify himself, said unto Jesus, "And who is my neighbor?" Jesus answering said, "A certain rich man went down from Jerusalem to Jericho and fell among thieves which stripped him of his clothes and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. Likewise a Levite, when he was at the place, came and looked on him and passed by on the other side.

But a certain Samaritan as he journeyed, came where he was and saw him. He had compassion on him and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him, "Take care of him, and whatsoever thou spendest more, when I come again I will repay thee." Which now of these three thinkest thou was neighbor unto him that fell among thieves?" And he said, 'He that showed mercy on him." Then said Jesus, "Go and do thou likewise." Oh, dear Bereans, let us strive each day to do as the good Samaritan did, doing to the stranger, not asking ourselves, "Is he my friend? Did he ever do me a kind favor?" For of such we receive no reward. "And if ye do good to them which do good to you, what thanks have you. Sinners also do even the same. But love ye your enemies and do good, and lend, hoping nothing again, and your reward shall be great, and ye shall be the children of the highest, for he is kind unto the unthankful and to the evil." Luke vi 33 and 34. So let us do good to those that despise us although it is very humiliating. For the Savior tells us in Matt xvii 4, "Whosoever therefore shall humble himself as this little child the same is greatest in the kingdom of heaven. Let us all live that we may receive an eternal inheritance as a reward, is the prayer of your Sister in Christ.

Mrs. H. A. Gesin.

Dear Bereans:

Shall we know the time of Christ's second coming? Read Mark xiii 32. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 35th verse, Watch ye, therefore; for ye know not when the master of the house cometh, at even or at midnight, or at the cockcrowing, or in the morning.

Some who believe in the second coming of our Lord and Savior Jesus Christ seem to care more about knowing when he will come, than about getting themselves ready for his return. They spend much time trying to figure out the exact date and very often feel hurt when their ideas are denied. There certainly is no reading which will enable us to fix the exact time of his return. Christ's words in the above prove there can be no absolute certainty regarding his return "Of that day and hour knoweth no one not even the angels of heaven, neither the Son, but the Father." And what I say unto you, I say unto all, Watch.

Lily Lindsay.

"O how love I thy law! it is my meditation all the day. How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth! Thy statutes have been my songs in the house of my pilgrimage." It was the Psalmist who said this. And why did he love God's Word so? Because it is pure. "Thy Word is very pure; therefore thy servant loveth it." What did he do with it? He hid it in his heart, "Thy Word have I hid in my heart, that I might not sin against thee." He promised to obey God's commandments and to praise him every day. "I have inclined my heart to perform thy statutes, always even unto the end. Seven times a day do I praise thee." What did the Word do for him? It quickened him and gave him understanding. "I will never forget thy precepts; for with them thou has quickened me. Through thy precepts I get understanding; therefore I hate every false way." It showed him the ways of righteousness and guided him therein. "Thy Word is a lamp unto my feet, and a light unto my path." It enabled him all through life to defeat his adversaries Through it, he was promised a home in the Lord's house for ever. When we know what the Word did for the Psalmist, we do not wonder why he made God's statutes his song in the house of his pilgrimage, and delighted in the law of the Lord, in which he meditated day and night.

Dear Bereans, let us place God's Word in our hearts, love it, meditate in it and sing with a grace in our hearts to the Lord. And it will do for us what it did for the Psalmist.

Jennie Townsend.

Communicated.

Sunday School Lesson.

Lesson for Sunday, Dec. 26.

The Birth of Christ. Matt. ii. 1-12.

Golden Text. "And thou shalt call his name Jesus; for he shall save his people from their sins." Matt. i. 21.

The birth of Christ is one of the most important, or most important event in the history of the world up to this time. The learned religious writer and commentator seldom goes further than to record Christ as Jesus the Savior. That he has saved and is saving people now. At death he takes them to heaven where they sit round his throne forever. Even if that was true—but it is not—it would be but a very small portion of the scope and magnitude of the work covered by and included in the words, The Lord Jesus Christ. Let us just glance at some of the prophecies concerning him. In Gen. iii. 15, "It shall bruise thy head." The IT here is Christ. He will—in due time—crush the sin power, and rid the earth of every vestige of sin and sinners, Psa. xxxvii. 35, 36. Only by the power of the Almighty can this be done, and that power has been conferred only on Christ. Matt. xxviii.18. Thousands and thousands of people have thought and still think, believe and teach that this power is given to "the Church." In Gen. xxii. 17, 18. The Lord said to Abraham "Thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed." Here again is the positive requirement for Almighty power; and is promised only to Christ, Psa. cx 2. The kingdom of David, 2 Sam. vii. 12 16—correctly, the kingdom of God—was promised to Christ. Because of wickedness the kingdom was overturned but again promised to Christ when he comes, Ezek. xxi. 25-27. The kingdom of Christ will not be confined to Israel and Palestine. Daniel had a vision of Christ and his kingdom, Dan. vii. 13, 14. His kingdom shall neither pass away nor be destroyed, but it will destroy all other kingdoms, Dan. ii 44. Only Christ in the kingdom of God can accomplish all these astonishing wonders, and the grand result will be as recorded in Psa. lxxii.

The Scriptures are full of Christ and his kingdom, power, glory, honor and blessing. From the four Scriptures referred to what an amazing review we get of the tremendous work there is for Christ when he comes with ten thousand of his saints, Jude 14, 15.

Was it any wonder that God moved Isaiah to prophesy of the wonderful and powerful Christ? Of his birth, and his names, of his peaceful government, of occupying the throne of David, and establishing the kingdom with justice and righteousness. Isa. ix. 6, 7. Was there ever in the history of the world a time when such a kingdom was more needed than now? When nations, calling themselves "Christian" are arming to the teeth, both by land and sea, preparing for battle with each other. Verily it needs Christ to come—and break them with a rod of iron, to dash them in pieces like a potter's vessel, Psa. ii. 9. It is sad indeed to write such things about the nations, but it is indeed good news to know that the corrupt kingdoms of men will be followed by one wherein dwelleth righteousness. 2 Per. iii. 13.

We can now much better understand why the prophets so gladly, so rapturously foretold the birth of Christ. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel," Micah v. 2.

When we see how much yet depends on Christ, and the pressing, and distressing need there is for his coming again, it gives us abounding joy to read the words in which the angel of the Lord announced his birth, "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord." The angel was accompanied on this important, and memorable occasion by a multitude of the heavenly host, and as soon as the angel had finished his message, they broke out in a grand song, "Glory to God in the highest, and on earth peace, good will to men." Luke ii. 9-14. At present the nations do not give glory to God. There is no assured peace on earth, and only a few have good will toward men. The Christ, and him only can bring about this most desirable condition. When he comes in the clouds of heaven with power and great glory. Matt. xxiv. 30.

Lesson Text.

1, Where was Jesus born? Micah v. 2. In whose day? Who came from the East?

2, Who did they inquire for? What had they seen? What did they come to do?

3, What was Herod, and all Jerusalem troubled about?

4, What did Herod do?

5, What was written by the prophet? What prophet?

6, Who came out of Judah? Who shall be rule?

7, What did Herod do?

8, What did he say to them?

9, What did they see?

10, What happened when they saw the star?

11, What did they see? What did they do? What did they give? Who did they give it to?

12, Did they go back to Herod? Why not? What is the very next thing that Christ will do?

Next Lesson. John the Forerunner of Jesus. Matt. iii. 1-12.

P. Neill

Evangelist Report.

November Report Nebraska State Evangelist.

Left Omaha November 8, and stopped at Blair over night, where a few gathered at Brother Newell's and sang songs and talked of things pertaining to our duty as a Church.

Tuesday we left for Grand Island, arriving at two in the afternoon, and was conducted to the hospitable home of Brother James Williamson, where we made our home. Began our meetings Wednesday evening at the home of Brother Williamson. After a couple of evenings it stormed so we missed two days, after which the meetings were continued until the 19th. On Saturday the 20th, we went to St. Paul, Nebraska, and stayed over Sunday. Preached Saturday night and held three meetings Sunday. On Sunday we set the Church in order with Brother Robinson Elder, Brother George Welsh as Deacon, Sister Keeney Deaconess, and Sister Sullivan Secretary and Treasurer. The Church has now set to work with renewed vigor.

We returned to Grand Island Monday, and met in the evening at Brother Oscar Williamson's, and after preaching to them took their pledges for the work. We set the Church in order with a membership of eleven, with Brother James Williamson as Elder, Sister Ola Crouch Secretary and Treasurer, and Sister Williamson Deaconess. They are now holding regular meetings.

We left Grand Island Tuesday the 23d, for Moorefield, arriving Wednesday forenoon, and commenced meeting the same evening in their new Church with nearly a full house. The crowd so increased that on Sunday night some stood on the outside. The interest there is good. One man remarked that he was coming the next evening if the mud was two feet deep, and he had come six miles in the rain the evening the remark was made. We expect to remain here over next Sunday.

Sermons: Grand Island 10, St. Paul 4, Moorefield 7, Total 21.

Baptisms since Conference 3.

Expenses: Fare Benson & return .10 Omaha to Blair .45, Blair to Fremont .50, Fremont to Grand Island $2.16, Grand Island to St. Paul & return .85 Stamps 50, Grand Island to Hastings .50 Hastings to Moorefield $2 36, Lodging and breakfast .75. Total- $8.10.

Money received: Brother Farley St. Paul $1.00, Sister Watson Grand Island $1.00, Total $2.00.

Expenses $8.10, receipts $2 00, expenses above receipts $5.10.

Salary $65.00, expenses $5.10, due $70 10.

Almus Adams, Evangelist.

[Footings are given as written, but we presume they are subject to correction before final settlement.—Ed.]

Notice to Indiana Churches.

At the Annual Conference held at Rensselaer, September 30 to October 3, 1909, resolutions were adopted recommending that the various Churches throughout the State hold their annual Church meetings at one and the same time, namely, on the first Tuesday in January of each year; at which time each Church would elect Elders, Deacons, Secretary and Treasurer, to hold office for one year. Also where there is Church property, that three (3) Trustees be elected, who shall have custody of said property. That they be elected for the term of one, two and three years respectively. To make election of Trustees legal, a notice should be posted on the Church door, and in two public places in the neighborhood of the Church. The names of the Trustees should be recorded in the County records, and should be furnished by the Secretary of the Church to the County Recorder, giving date of their election. This should be kept in the Church records also. If this is done, each year thereafter, and the name of the newly elected trustee is kept on the Church record, giving the name of the Trustee he superceded, your Church property will be safe.

I suggest that the meeting for the election of officers be held at 7:30 p. m., unless otherwise arranged by the Church. The names of each person elected, and the office each is to fill, should be sent to the State Secretary, Mrs. Lydia Railsback, 321 S. Fellows St. South Bend, Indiana. I urge that each Church pay attention to this notice, and that the present Elder or Elders make a call for the meeting in due time.

J. H. Willey,
Pres. Indiana Conference.

Brother Underwood,

I finished my contract with the Iowa brethren, and started to Phoenix, Arizona, November 28, and reached my destination December 2, after having spent the fall in constant labor in visiting and addressing the churches. My thin features destroyed all possibility of proving that I was in perfect health; so I made no effort to lay claim to what I could not demonstrate.

The Iowa brethren were able to prove that they had been taught the liberality of benevolence in the school of Christ. I can say thankfully that neither my time nor purse was robbed and that I am not only willing but anxious to spend all the time that may be granted to me in teaching the essentials of the "good news."

Address me Tempe, Arizona.

W. L. Skeels.

Editor Restitution:

A series of meetings lasting for ten days by Brother Joseph Williams has just closed at Roll, Indiana. There were no accessions to the Church, yet every body felt that they were well repaid for their attendance.

Come again soon.

R. A. Frazier.

Try The Restitution, $1.50 a year

Ebenezer. 1. Sam 7, 12

The copy for this department of The Restitution is supplied by Brother Robert G. Huggins, of 10708 Hampden Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save a day.

Jesus the Christ.—Acrostic.

Just One
Elect Stone.
Salvation of God.
Unspeakable Gift.
Shepherd of His Sheep

The Root of Jesse.
[illegible] Mason
Eternal Life

Chief Shepherd
Hope of His people.
Rose of Sharon
Immanuel.
Seed of Abraham.
Tower of the flock.

[illegible] Robison.

"Ebenezer" will be omitted from the Christmas issue to make room for the Love Feast.

This week we print the contents of our book. Our readers can see the diversified subjects written upon, and can decide intelligently whether he cares for such a book. If there are other difficult texts you would like to have explained it it, send them to me at once, as there is only little room left to be filled.

The Bible.

A Declaration of its Fundamental Principles, with Explanations of Many Difficult Texts.

The above is the title page of a book the Editor proposes to publish as soon as enough subscriptions are received to pay the printer. The subject matter of the book as now prepared consists of explanations of more than one hundred and twenty six subjects; and to these will be added other subjects readers may send us while the book is being gotten ready for the press.

The primary design of the book is to teach aliens the truth. Selections from our writings in The Restitution, especially from the "Question Box," have been carefully made, and thoroughly revised. The only book ever published by our Church which formulates the fundamental principles of the gospel in propositions, and then explains all difficult texts, introducing every conceivable Bible subject—a variety most pleasing to the reader.

The price will not be less than 25 cents, and not more than $1 00. Do not send money now, but send us your pledges, and when we have received enough pledges to pay the printer, we will go to press, and will announce when our pledged subscribers can remit the money. In sending us pledges to take one or a number of books, be sure and give your correct address.

Sunday Morning Address.

"Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us."

Such are the words of the writer of the epistle to the Hebrews, when speaking of the promises made to to Abraham. They are used as an exhortation to help the brethren keep in the way of life. He had endeavored to show them the fearful consequences of falling away from God's favor—it would be impossible to renew them to repentance. But immediately he changes the picture and says, "We are persuaded better things of you, and things that accompany salvation, though we thus speak: for God is not unrighteous to forget your labor of love, which ye have shewed towards his name, and we desire that every one of you do shew the same diligence to the full assurance of faith." Here we are to note the comparison, "God is not unrighteous," therefore we ought to shew the same diligence through the assurance of hope unto the end. "For when God made promise unto Abraham, because he could swear by no greater, he swore by himself." What a basis for our faith to rest upon! The oath-bound promises of the Eternal One! When God made the promise to Abraham that he would give him the land of Canaan for a possession, it was a conditional promise. Abraham was to be tried—as all the people of God must be—before any lasting good could be bestowed on him.

In the 22nd chapter of Genesis, we have the record of Abraham's trial of faith. He was told to take Isaac, whom he loved, and go to Moriah, and offer him there for a burnt offering. Abraham faithfully complied with all the details made known to him; when the angel of the Lord called unto him out of heaven, saying, "Lay not thy hand upon the lad, neither do thou any harm unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hath not withheld thine only son, that in blessing, I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies." "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." All conditions are now fulfilled in the Abrahamic Covenant, and God has pledged by his own eternal existence that the things which he has promised to Abraham, shall be accomplished.

Do we realize, beloved, that every time we meet around the table of the Lord we meet to remember him who came to confirm the promises made unto the fathers, so says the apostle Paul. Rom. xv. 11. What assurance we have then that God will accomplish his purpose. By himself hath he sworn that his will shall be performed; and more abundant assurance; he has sent his Son to confirm his promise. To confirm is to make firm, to settle, to render fixed; but more than that, it is to satisfy, which means to bring into force.

Now the promise was that Abraham's seed, whom Paul in the third of Galatians says is Christ, should possess the gates of his enemies. The greatest enemy that stands between Abraham and us and the inheritance of the promise, is death. Death must be removed before the promise can be fulfilled. It was Christ's work to destroy him that hath the power of death. This he did through a flesh and blood nature, which had in it the influence of sin. This he overcame by reliance upon divine aid, by his obedience he became the covenant victim whose death was necessary to ratify the covenant made with Abraham, and so the words of the 13th chapter of Hebrews come to us like a heavenly benediction: "Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ."

As we review these wonderful testimonies again and contemplate the Word of Jesus on the night of his betrayal when he instituted this ordinance that we might remember him, "This is my body," "this is my blood of the new covenant," the covenant about to become effective through his death, do not our hearts swell with love and gratitude for the blessed privilege of remembering him who has done so much for us? That he might sanctify the people with his own blood, Jesus suffered without the gate. By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name.

Oh what joy surrounds this table to those who spiritually partake of these emblems. To them God's faithful of old are brought to view. The present is made joyous by the blessing we derive by our relation to Christ. Condemnation removed; sins forgiven; exalted from creation in Adam to sonship along with Christ. The future is made bright and glorious by the blessed hope of seeing Jesus and being made like unto him, an association with the faithful and chosen ones who shall be made strong after the power of an endless life.

W. S Tomlinson.

Discipline and Good Judgment

Dear Brother Huggins:

I have just read Brother Almus Adams' reply to Brother Eychaner in The Restitution of November 17. With your permission I would like to express my approval of his fearless stand for the faith once delivered to the saints. I, like Brother Adams, have found how hard it is to contend with the religious "liberty" idea. I am often told that I am too narrow when I plead for the things most certainly believed among us. I also find that we are a Church only in name. We have a form but deny the power. We have Elders and Deacons, but who ever credits them with authority. If an Elder was conscientious and tried to do his duty, he would very soon be told to attend to his own business, and not interfere with their "religious liberty."

I once attended a conference of the Churches of God and listened to the sermons of the different preaching brethren. No two of them preached the same doctrine. Have seen the same Conference commission them to go out and teach this confusion. But God is not the Author of confusion.

What we need is men and women who will come out on the Lord's side, and will present a solid battle front to the enemy; a Church united in its faith, in doctrine, and in practice.

It is said that asses in their wild state when they see an enemy approaching will turn their heads in and their heels out, and thus ward off the foe. But we reverse the operation: We turn our heads out and our heels in and kick one another. Let us use as good judgment as the ass at least, brethren.

Yours for the Truth,

N. D. Titchenal.

A Critique.

Brother Huggins:

In The Restitution of November 17, there appears in "Ebenezer" an article from the pen of Brother Adams of Nebraska, on "That Discipline." Permit me to state as a sufficient answer to that article, for almost fifty years I have stood for a definite gospel faith, and purity in life, as necessary to a future inheritance in the kingdom of God, and that is my position now. Those who know me, and have heard my preaching all these years know, that I never advocated looseness in faith or morals.

The article makes a false issue, and thus misrepresents me. It endeavors to show that I do not want Church discipline. My former article refers to the effort being made to put the power into the hands of a Committee or a Church Conference Board to say what a man's faith and morals shall be. There is a very great difference between having the liberty to study the Bible for myself, and having a committee to study it for me, and say what I must believe. I object to having any Committee or Conference Board to sit in judgment on my faith. The article directs suspicion to myself as standing for looseness in character and faith, which does me great injustice.

In the "Year Book" to which reference is made, it is distinctly stated that "We take the Bible as our standard of faith and conduct," which is a very different thing from having a Conference Board or an appointed Committee to decide what a person's faith shall be, or "draft" articles on moral conduct.

If the Church members in Nebraska are as bad as represented in that article, is it not time that an effort be made by those who believe it, to reform them, or as James says: "Let him know that he which converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins." It is my opinion that this course will result in more unity than forcing them to accept the "discipline" made by any appointed Committee.

Yours for unity and truth,

A. J. Eychaner.

The Bible.

A Declaration of its Fundamental Principles, with Explanation of Many Difficult Texts.

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Sermon Gems.

A MODEL CONVERSION.

"Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James vi. 19, 20.

The word "conversion," like many other words in common use, is but imperfectly understood. The Greek word from which it is derived is "epistreuho." The corresponding Latin word is "conversio," from which came the French and English word "conversion." Webster defines it as "The act of turning or changing from one state or condition to another, or the state of being changed...........a spiritual and moral change attending a change of belief with conviction; a change of heart, a change from the service of the world to the service of God, a change of the ruling disposition of the soul, involving a transformation of the outward life."

Conversion, therefore, is a mental, moral, and spiritual change of belief, principles, perceptions and character. It a change of mind—and more. It is a change of moral principles—and more. It is a change of intellectual perceptions; but more than all these it is a complete change in the soul's conception of and spiritual relationship to God. A literal translation of the Greek word "epistrepho" is "turning toward." Conversion in a Bible sense would therefore be a turning from error to truth, from sin to righteousness, from the world to God.

Conversion is an act of the individual, not an act of God, as is so frequently stated. Regeneration, however, is accomplished by God. It is the implanting of the "words of eternal life" in the heart and mind of the individual by which a new and spiritual life is started or generated that will have its final fruition in a resurrection to immortality. Conversion is the active manifestation by the individual of the new life that has commenced as a result of the implanted Word. Regeneration is an act of God.

"For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Savior toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Spirit; which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life." Titus iii. 3 7.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God......Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." John iii. 3 5.

The Greek word gennao, here translated "born" covers the entire process from the implanting of the words of life to the actual spiritual birth in the resurrection. It is sometimes restricted in its application to the reception of the word by the individual. Again it is applied to the resurrection birth into the new life of immortality. In the present instance, however, we have reason to believe that it is used in its restricted sense, and applies only to the implanting of the word, while it implies the actual birth that is to follow in the future.

Sanctification, cleansing, purification, and regeneration are accomplished by the "washing of the water by the word," Ephesians v. 26. "Seeing ye have purified your souls in obeying the truth......being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.... ...and this is the word which by the gospel is preached unto you," 1 Peter i. 22 23, 25.

To be converted then, one must first be "convicted of sin", that is, be made to realize that he is a sinner in the sight of God, and to feel the need of repentance and pardon. The warning cry of John the Baptist and of Jesus—"The kingdom of heaven is at hand"—was always preceded by "REPENT!" Sorrow for sin must precede conversion. "Repent ye therefore, and be converted, that your sin may be blotted out." Acts iii 19.

The glad tidings concerning the kingdom of God and the name of Jesus Christ must first be heard calling men to repentance, faith, conversion. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?......So then faith cometh by hearing, and hearing by the Word of God." Rom x 13-14, 17.

"Now when they heard this, they were pricked in their heart; (convicted or convinced of sin), and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, REPENT and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii 37-38.

Again, To be converted one must first hear the Word of the gospel; second, believe; third, obey in baptism; fourth, arise to enter upon a new life of divine service. Eph iii 8 4, 11-23.

In the experience of Paul, as recorded in the ninth chapter of Acts, we have an example of a model conversion. "And as he journeyed he came near Damascus," where, in his zeal as a Pharisee, he hoped to win the favor of God by binding and casting into prison the followers of the Nazarene: "And suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest, it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." *Acts* ix 3-6.

Paul was convinced of sin, he repented, and he yielded to what was required of him by way of obedience. The Lord told him at once to "Arise", and continue to Damascus where he would be fully instructed. There was something, then, that he must be taught. It was not, however, necessary to instruct him in the first principles of the gospel. First, because in order to successfully combat it he must have been well informed as to its provisions and doctrines. And second, he was soon to receive the Holy Spirit which would "guide him into all truth". The only thing that was required of him was to acknowledge Jesus as the Messiah.

The conversion of Paul consisted in hearing and believing the gospel, repentance and baptism followed by a life of self-sacrificing service. He observed and successfully complied with every condition of salvation. He was CONVERTED in harmony with the requirements of God and the commandments of Jesus, and knowing this was able to say at the close of his eventful and fruitful life: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." 2 Tim iv 7-8.

G. Eldred Marsh.

The Bright Side.

Cheerfulness can become a habit, and habits sometimes help us over hard places. A cheerful heart seeth cheerful things. A lady and gentleman were in a lumber yard situated by a dirty, foul-smelling river.

The lady said: "How good the pine boards smell!" "Pine boards!" exclaimed the gentleman. "Just smell this foul river!" "No, thank you," the lady replied, "I prefer to smell the pine boards."

And she was right. If she, or we, can carry this principle through our entire living, we shall have the cheerful voice and cheerful face. There is in some houses an unconscious atmosphere of domestic and social ozone which brightens everybody. Wealth cannot give it nor can poverty take it away.—Miss Muloch.

Excellent Counsel.

It is a foolish girl who marries a man to reform him. Sweethearts reform very few men, and wives still fewer. The girl who expects to change the nature of a pig by marrying one, will get some sad lessons in hogology, if she persists in carrying out her ideas. The drunkard who is all smiles and considerate as a sweetheart, and who invests a large part of his salary in cloves, etc., will get brutally and hopelessly drunk as a husband, and lie out all night at the back door of a downtown saloon. The best sort of man for a girl to marry is a man who has never needed to be reformed at all, but who has always been straight and upright in his life.—Baptist Standard.

Opportunities come to all people. All have had opportunities, all have opportunities. Present time is the opportune time: that is, it is the right time to do the right thing. Every opportunity should be improved. Some are worth more than others, but all are worth so much that we can not afford to allow any to go unimproved.—M. E. Emmerson.

Editor Restitution:

Find inclosed Express Money Order to renew my subscription to The Restitution, a little late, but could not help it very well. I would not be without it in my home. It is a welcome friend.

Yours Respectfully,

R. V. Gardiner.

The suggestion has been made that we have a Christmas Love Feast this year. We favor the plan, and will gladly hold space for each one to give expression of their hope and a word of cheer for the waiting faithful ones. Write short letters, telling of your service in the Master's vineyard, and of your expectations and heart-longings. Send in as soon as you can, so we will have opportunity to arrange in proper shape. Every one, from the oldest to the youngest, all are invited to take part in this letter writing—to attend this "Christmas Love Feast."

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

CHRISTMAS GIFTS.

Thousands and thousands of books will be purchased and given to friends as Christmas presents this year. Other thousands of subscriptions to magazines and periodicals will be given. Most of them will be of a nature that please for the moment, but which have but little of actual worth in them. After a few days most of these books will have been read and then laid away to be kept in memory of the giver, and yet of no more real value than so many little blocks of wood.

The present that is of most value is the one that is capable of doing the most good. After such a book is once read, it has done all the good it can possibly do, and what little it did do was of a fleeting nature. A gift that will keep before your friend the whole year through a fond remembrance and at the same time render lasting service for good, is something that will show them the way of life eternal. Something that will show them the way of salvation.

Can you find anything better than THE RESTITUTION to present to your friend? Think of this and consider well what you are giving. You cannot purchase a single book that will contain the variety of information that a year's subscription to THE RESTITUTION will afford. Figure over the amount of reading and see how many "dollar books" it would take to give what our paper will give in a year. You have surely some relative, friend or neighbor, who would be aided by such a present. Try it a year for them.

Our rate to new names is but One Dollar for the first year to enable all to thoroughly test it. Perhaps you friend is not yet interested in the question of his salvation—some thing during the year may attract his attention, and by your little gift he started on the way to acceptance of the gospel. Perhaps your friend has thought many times that some day he would seek God, but has put it off from one time to another. Suppose by your gift to him this year he should read just what would decide for him, would you not be thankful you had given him THE RESTITUTION this year?

When sending your subscription put in an extra dollar with your friend's name, and thus try to have him go with you into the kingdom of God—a star in your crown to lay at the Savior's feet.

When purchasing a book or other present for a friend, you are often puzzled to know what to buy. You want to give a "good" book of course, and not being familiar with the authors, etc. you are undecided. You can make no mistake by sending him THE RESTITUTION. Try it this year.

Brethren of the Household of Faith in Michigan, Greeting.

At the Annual Conference in 1908, a committee was appointed to recommend a plan of raising more funds for the purpose of furthering evangelistic work in the state of Michigan. Their report has been published in these columns from time to time, and a great many of the brethren have responded nobly, and much additional work has been accomplished.

During the month of October we had some excellent help from Brother S. J. Lindsay of Illinois, with the result that eight dear ones were added to our number, and we have a promise from him that he will return and give Michigan some additional work during the winter, and we trust the brethren who have delayed sending in whatever they intended giving for this work will kindly respond with promptness, for on this depends how long we can keep Brother Lindsay at work. If we could send our offerings quarterly, it would no doubt be easier than to send the whole amount at once, and that would give us more to use during the year. We cannot afford to let this opportunity pass, so will expect the brethren to respond promptly. Forward offerings to A. K. Richardson, R F D 5, Hastings, Michigan, or the undersigned at 627 South Lafayette Street, Grand Rapids, Michigan. We thank you in advance.

Yours in the service of the King.

F. V. BLAKELY, Sec.

Christmas Notice.

The Chicago Bereans wish to notify their friends that they will again take up this year their Christmas work of distributing dinners to the widowed and the fatherless. Those who joined with us last year in the work, were blessed in the giving, and many expressed a desire to help another time. If any one wishes to send Christmas brightness into the little lives, please send your contribution to Miss Gertrude Ellis, 3013 Washington Blv'd. Chicago, Illinois, if sent before Dec. 15. If sent after that date please mail to Leila E. Whitehead, 5439 Ontario Street, Austin Station, Chicago, Illinois. We are also dressing dolls for a Jewish mission. Those who desire to bring gladness untold into some little heart, send a dressed doll to the last address.

Signed:—

COMMITTEE

Home Department Visitor.

Dear Ones in Christ:

The Christmas time will soon be here and we will be repeating again the old sweet story. We will read the angel's glad message "Fear not, for behold I bring you good tidings of great joy, which shall be unto all people." We will think of another angel's message—"This same Jesus shall so come again in like manner as ye have seen him go into heaven."

Have the years of watching and waiting for this same Jesus been long? Yes, very many years have passed, the pages of history tell the long sad story of how the saints of God have suffered and died, because they too had a message to tell. The blessed promise, "I will come again," has been an anchor of hope, in time of trial and in times of gladness. How we rejoice when some hear and obey the gospel message; and again sorrow fills our hearts as many turn away and follow the path that leads to destruction.

What will be our message to the world at Christmas time of 1909? The Home Department Visitor of 1908 will tell the same glad tidings. Will you not send it to some neighbor or friend? Send ten cents for a copy and see if you do not want to invest one dollar for Visitors. All money received except enough to pay postage, is placed to the credit of the Home Department fund in the Savings department of the Illinois Title and Trust bank of Champaign, Illinois. As soon as a sufficient fund is accumulated I will publish another issue of the Visitor. This fund draws interest until withdrawn for the purpose of publishing the Visitor. So whenever you send ten cents for a copy of the Visitor you add eight cents to this fund. If you wish to add anything to this fund send to the undersigned at 1009 South Wright street, Champaign, Illinois.

HARRIET E. BUCK.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

S W Driggs	3 50
Sarah Harper	50

Second Hand Books Cheap.

4 volume Jamison, Fausset & Brown Commentary, $3.00

3 volume Smith Bible Dictionary $1 50

1 volume Fausset Bible Encyclopedia for 75 cents.

2 volume Fairbains Typology 1.00

The Psalms, with notes by Cowles 50

1 volume Typical Forms, M'Cosh .50

All in good condition, and will be sent prepaid on receipt of price. Send to Oscar J. Marsh, 306 W. 3d st., St. Paul, Minn.

Christmas and New Year Gifts.

The best gift to make is that which will do the recipient the most good. The gift that may lead such an one to receive the Pearl of Great Price, will certainly be the most profitable gift made. Between now and January 15 1910, I will sell the Pine Woods Bible Class, Student's Text Book, Cunningly Devised Fables of Russellism, and the Bible Study of Hades, all four when taken together, for $1 75. Address me at 625 N. Willow Avenue, Austin Station, Chicago, Illinois.

W. H. WILSON.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th Vanburen Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D.C Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

THE article on "Salvation. What is It?" which appeared in our Issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects." and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy; or 12 for $1 00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton, Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

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Where Will You Spend Eternity? 4 pages, 25 cts per 100.

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Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 60 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Heis the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10648 Ashbury Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 10648 Ashbury ave, N E Cleveland Ohio

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Saved

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LVIII. PLYMOUTH, INDIANA, DECEMBER 22, 1909. NUMBER 48.

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Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state it you wish the name changed and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Everywhere there's Christmas Tonight.

Everywhere, everywhere, Christmas tonight!
Christmas in lands of fir-tree and pine,
Christmas in lands of the palm-tree and vine;
Christmas where snow-peaks stand solemn and white,
Christmas where cornfields lie sunny and bright:
Everywhere, everywhere, Christmas tonight!

Christmas where children are hopeful and gay,
Christmas where old men are patient and gray;
Christmas where peace, like a dove in its flight
Broods o'er brave men in the thick of the fight:
Everywhere, everywhere, Christmas tonight!

For the Christ-child who comes is the Master of all,
No palace too great and no cottage too small;
The angels who welcome Him sing from the height,
"In the city of David a King in His might."
Everywhere, everywhere, Christmas tonight!

Then let every heart keep it's Christmas within
Christ's pity for sorrow, Christ's hatred of sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light:
Everywhere, everywhere, Christmas tonight!

So the stars of the midnight which compass us round
Shall see a strange glory, and hear a sweet sound,
And cry "Look! the earth is aflame with delight,
O sons of the morning, rejoice at the sight."
Everywhere, everywhere, Christmas tonight!

Communicated.

Christmas Love Feast.

Dear Brothers and Sisters, of like precious Faith, Greeting:

I am one of the isolated. I have none of the faith here, so I am very lonesome. No one seems to want to hear of the near coming of the King, in fact all the bundles that are bound up in their especial greed don't want to hear of the coming of the Lord.

Some time ago one of the Methodist ministers called on me. The first question he put to me was, to what church I belonged to? I told him I belonged to the Body of the Anointed One. After a few questions he wanted to get down and pray for me, but I would not submit to him as his prayers were no better than the prophets of Baal, as his God was either asleep or afraid. He said he was full of the Holy Ghost religion. You may judge how he felt by the time he left me. He stayed about two hours and I tried to convince him of his error.

Dear Brothers and Sister, fight manfully the battle of faith; for the time is near when they wont endure sound doctrine. I love to hear of you all through our paper, it and my Bible are my only comfort in this life, because I am fully persuaded if I live faithfully. I like Paul will receive a crown when the Lord comes to reward his own.

Your Brother, waiting for the kingdom.

DAVID RENNER

Dear Brothers and Sisters, of like precious Faith, Greeting:

How my mind runs back to the time when I could meet with you in meetings; but now I am old and isolated from all of you, and since my dear husband died I am one alone here in the faith; but I am still looking and praying for the coming of Jesus. Oh, hail, the coming blessed day and our beloved Bridegroom is my prayer every day.

Hoping to meet all of you in the kingdom, when Jesus comes, I am your Sister, in Christ.

A. G. WINCHESTER

To the Dear Ones, Greeting:

I will say to one and all, that I am stronger in the faith than ever before. I would like to be with you at this hour to hear and rejoice with you; but as I can't be there in person I will be there in spirit or mind. I want to thank those contributors for sending me the good, old paper, as I am too poor to pay for it, and can't hardly get along without it.

I will just say that I am poor in this world's goods, but rich in faith, hoping to meet you all in that Sweet Bye and Bye, on Canaan's shore where there will be no more parting forever. I am seventy-four years old.

Your Brother, In Christ,

JOHN HITTLE.

THE RESURRECTION.

"I am the resurrection and the life." John xi. 25.

Dear Friends:

I hope that you and I will be in the next world. Let us be ready for that world. Just get ready now, all of you. If we tarry we will miss that beautiful home. I want all of my dear ones there. I am ready for my Lord to come any time, the sooner he comes the happier I shall be. I hope it wont be long.

Your Brother in the Lord

ORA WORLEY.

Dear Brother Underwood:

I see by THE RESTITUTION of Nov. 24th, that you favor a Christmas Love Feast through the paper, and all are invited to take part. I am sure that it pleases me better than an invitation to a grand Christmas dinner; for it does me so much good to hear from so many brothers and sisters, and of their good intentions for the coming year, and I hope that each one that makes a good resolution will pray to God daily for strength to carry it out; for we mortals can do nothing of ourselves, without the help from our heavenly Father that he will freely give for the continued earnest asking. So dear ones, dont fail to ask for strength to overcome our most dangerous enemy, which is self. I hope this wont sound like boasting, for I believe that I can truthfully say that my faith in the promises, and in God that made them, has done me good every day of the year that is nearly closed; but before I began in earnest to seek first the kingdom of God and his righteousness, (as in Matt. vi. 33,) I often wondered why I could not have plenty of this world's goods, as some of my neighbors had; but since I have sought first the kingdom of God, my wants have diminished so much that I have often wondered why my lot was cast in this land of plenty and freedom, and why I have been so highly favored with the many blessings of this life; and still better is a knowledge of the promises, and how to receive them. There surely is more real satisfaction in being rich in faith than owning all the treasures of this world that will soon perish.

Your Brother, in hope, believing that the promises are sure.

G. W. CALDER.

Dearly Beloved in the Lord:

I gladly accept the invitation to join the Love Feast. My hope is anchored within the vail. It is the blessed hope of the coming kingdom of Jesus the Christ. Rejoicing that the coming of the Lord is at hand. I am resting in the Lord and patiently waiting his appearing, knowing he is my strength and my Redeemer. I bless the Lord for his mercies and benefits so freely bestowed upon unworthy me. Let us be faithful to the end knowing there is a crown awaiting all who suffer with him in this life. We who are isolated now will rejoice with joy unspeakable, and full of glory when we meet to part no more on the evergreen shore, where the tree of life is blooming, and we are accounted worthy to be sent out as leaves for the healing of the nations.

Dear Brothers and Sisters, let us praise the Lord for all his mercies and benefits. Yes, we will praise the Lord for his mercies endure forever. Amen. Come Lord Jesus, quickly come, is the prayer of your unworthy Sister in Christ.

MRS. R. A. NEFF.

Editor Restitution, Brethren, and Sisters, Greeting:

We of the household of faith in Hammond, Louisiana, desire to be remembered in your Christmas Love Feast. We are still contending for the faith once delivered to the saints.

We meet every Saturday night, as that is the most convenient time for all. We have Bible study and Communion Service. We also have a Sunday School, which we trust is doing much good. It is run as a Union school so that others will come in more freely, but our teachers are all of the one faith, and we are trying to teach the Word in its purity. We have from thirty five to fifty in attendance, and they do not seem much prejudiced. We do not have much gospel preaching here. Get a preacher once in a while when we can, but they all live so far away that it costs so much to get them here. How I wish we could have more preaching in the south, it is so much needed. There are lots of so-called preachers but very little gospel preaching. The signs indicate that the Master is soon coming. Let us all be up and doing that we may be found ready. Pray for us that our labor may not be in vain.

Your Sister in The Christ.

MRS. A. M. SIPLE.

Beloved in Christ:

As the time for our Love Feast is here, I will wish you all a Merry Christmas, and a Happy New Year. I am far from my home at present. I am now in Kansas, and my home is in California. I came back to spend Christmas with my only child and her family, and to visit my only sister and her daughter, but the weather has been so cold, with snow and ice everywhere, that it is hard to get around. This is quite different from our California climate.

There is much need of an evangelist here, but it would do no good for one to come this time of the year. There are many here that have never heard the true gospel preached. My sister and myself have distributed tracts and papers, but it seems that they wont read and pay attention like they would to hear a preacher talk and explain the Scriptures. We are still strong in the faith, and longing for the time to come when righteousness shall cover the earth as the waters cover the face of the mighty deep When none shall say, Know ye the Lord, for all shall know him from the least to the greatest. Then the righteous shall inherit the land, and dwell therein forever. Psa. xxxvii. 29.

My desire is to be found faithful and at my post of duty when the Lord shall come to claim his own. Often when I feel these chilling winds I think of the song

No chilling wind or poisonous breath
Can reach that healthful shore,
Sickness and sorrow, pain and death,
Is felt and feared no more

May God grant that we may all reach that blessed land no more to part. With love to all of the one faith.

Your Sister. in Christ.

M. A. CALDER.

Editor Restitution, Dear Brother:

I will say to the dear ones scattered abroad, that we, of all people on the earth have more to be thankful for than any one else; for we know that the good Lord has opened our understanding of his Word that we through faith have laid hold of the promises of eternal life, which is life in his Son. This is the only true hope, how we rejoice in the blessed hope.

What if we are cast alone without fellowship of the one faith, which is so sweet to us, our Father knows what is best for us and the trial of our faith is more precious than gold. Pray for us isolated ones, that we may hold out faithful to the end, and receive the end of our faith which is eternal life in the kingdom of God when Jesus comes.

Your Sister, in the one hope.

MRS. MARTHA SUTTERFIELD.

To the Dear Brothers and Sisters of the Church of God, Everywhere, Greeting:

We are among the isolated ones, being the only ones of the faith that we know of in this section of the country and sometimes it seems very discouraging; but we are still holding to the faith and trying to press onward with the hope of life, and being fully persuaded that if we are faithful to the end we will win the prize of the high calling.

We see in the last number of THE RESTITUTION, an inquiry from a Mr. Joe Tucker, as to what qualifications are necessary to legally fit an individual to perform the ordinance of baptism. I am satisfied that one who knows nothing about an Order is capable of inducting another into the Order, and so also one who knows nothing about the Gospel is capable or able to induct one into or baptize one into Jesus Christ. It must necessarily be one who is in Christ to baptize or introduce another into that name, and the better he lives up to his profession the better he is qualified for the work. I never yet knew a Methodist minister to baptize any one into, or induct any one into the Church of God, and certainly the candidate should prepare himself thoroughly and we certainly wish him good success. I was very much pleased to read such a good article from the pen of our beloved Brother D. T. Halstead, whom we learned to love long ago. It was he who baptized me and I am always glad to hear from him, and we pray God's richest blessings may surround him through life, and we dont feel afraid of the future for him; and Brother J. F. Wagoner, another good, old soldier, and many others; but perhaps I am taking too much room. So to all the Household of Faith, A Merry Christmas and Happy New Year.

W. W. and ANNA ROLL.

THE ADVENT OF JOY.

"And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people." Luke ii 10.

This gracious offer of "great joy" is open to all people. The Father's heart is great enough to take us all in, providing we will comply with the conditions required. Paul says, Rom viii 2: The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Now those who have obtained freedom "from the law of sin and death, are on the way to "Great joy." This law leads to purity of heart. "Blessed are the pure in heart, for they shall see God." Note the promise, "shall see God." The thought seems too vast for human comprehension. What! can it possibly be, that the pure may yet see the Great Uncreate dwelling in light unapproachable by mortals, and before whose glorious presence the angelic host prostrate themselves, crying, "Holy, holy Lord God Almighty," as he dwells in an atmosphere of immaculate purity?

The promise is to the "pure in heart," and not to that which may appear so, on the exterior; an apple may appear beautiful on the outside, giving a promise as far as appearances may go of being perfect and still may be rotten at heart. Even so, as far appearances go, a person may be polished, and polite in his behavior, and may even profess piety, and yet be desperately wicked at heart.

The promise of "Great joy," is not to those who profess purity but to those who are pure.

The beauty and power of the pure in heart is seen in the home life—it is a crown of glory—it is a precious gem. The pure in heart robe themselves with the beautiful garment of love, and delight in deeds of good will and mercy. They rise above the mists and shades cast by sin into the full light and sunshine of eternal day.

In the Blessed Hope.

W. H. WILSON.

Dear ones of the household of Faith:

I am glad of this opportunity of hearing from those whose acquaintance I have made, and I am sure we will all be glad to hear from those who, during the year, have come over on the Lord's side. We want to make your acquaintance, dear ones.

I feel daily, how precious are the promises of God, how vast his love, and how great the blessing that we receive through Jesus Christ. I could not live without the hope that I have in him. His goodness and mercy are a joy continually. The battle of life is easy for none, and sometimes it is indeed hard, so hard, that many despair and give up the struggle, but they who have the Lord to lean upon, to guide and strengthen them, will find comfort when they look to him. The trouble is that we try too often to accomplish things in our own strength. If we would keep in mind that admonition of David, "Wait on the Lord: be of good courage and he shall strengthen thine heart" we would avoid many worries and perplexities.

May our lives tell for him in some way each day. His Word will keep us in close fellowship so let us not forget to meditate upon it daily.

Yours in the name of the Anointed.

ESTHER RICHARDSON.

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run patiently the race that is set before us. Heb xii 1. No one sin in particular is mentioned here, but anything that has a tendency to draw us away from the love of God; for he tells us in Mark xii 30, "And thou shalt love the Lord thy God with all thy heart, and with all soul, and with all thy mind, and with all strength." For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Jno iii 16. Who of us have such unselfish love as that? I fear too many of us depreciate the true meaning of love or charity, which practically means the same thing, for without charity we are "as sounding brass, or a tinkling cymbal." As a rule we are too prone to criticise other's faults, while perhaps our own short comings are much greater in the eyes of others, let us therefore have more love for one another and as Paul told the Corinthians, "Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." 1 Cor xv 58. If we work more for the Lord we will have less time for fault finding and we know if we strive lawfully we will surely win a crown of righteousness. Let us each examine ourselves daily to see wherein we may do something to better our Christian character, and bear with fortitude and patience all the trials that come upon us. Oh! that we could all say with Paul, I have fought a good fight; I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but all them also that love his appearing. 2 Tim iv 7, 8.

ALICE WILLIAMS.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this and the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Christmas greeting to all the faithful ones:

We are always glad to assemble ourselves with the household of faith. Therefore we gladly accept the kindly invitation to the "Christmas love feast," for we read, Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching. What will the day bring to the faithful watchman? It will be a great day of exchanges, we will change our weak, frail, mortal nature, for the immortal, glorified nature; when all our sighs and tears will be turned to everlasting joy and gladness. All the dying moans will be turned to shouts of victory over death. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart and the tongue of the dumb sing; and God also has a blessing in store, for old mother earth, the curse that has held the earth for so long in its grasp will roll away, in its place will come one of God's richest blessings: for he says, "Thou shalt no more be termed forsaken, neither shall thy land any more be turned desolate, but thou shalt be called Hephzi-bah and thy land, Beulah, for the Lord delighteth in thee. "The desert shall rejoice, and blossom as the rose, it shall blossom abundantly and rejoice even with joy and singing. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree. For brass I will bring gold; and for iron, I will silver; and for wood, brass; and for stones, iron. I will make thine officers peace, and thine executors righteousness; violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light and thy God glory; thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended; thy people shall be all righteous, they shall inherit the land forever, the branch of my planting, the work of my hands that I may be glorified, a little one shall become a thousand, and a small one a strong nation, I the Lord, will hasten it in his time. The signs indicate the dawning of that glad and glorious day, is at hand, may it quickly come.

LAURA SKEELS.

Dear Restitution:

It is ever with glad memories I pick up the dear old RESTITUTION to read the truths I learned in my younger days. The truths of the Bible time cannot change, all remain the same though ages intervene. I am so glad I came to a knowledge of the truth in my youth, for as old age comes creeping on its a great joy to hold sweet communion with my Savior. Great peace have they that love thy law, hoping all that have an interest in the truths of our dear paper will respond to the call of the love feast, that we may learn to know each other better is my earnest desire.

MRS. C. E. PERRGO.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, DEC 22, 1909

EXAMINE Your account, and give us a renewal of subscription if you can do so.

CIRCUMSTANCES of late have added somewhat to our expenses, and we do really need what is due us right now. This ought to be enough to say, and we will not add more to it, but trust that by thus calling your attention to the matter, all who know that their time has expired, will send in renewals at once, and so relieve our necessities.

We thank you for the favor.

WE wish all our readers a Merry Christmas and a Happy New Year.

THIS issue completes the volume for 1909, and next number will bear date of January 5, 1910.

WE are very glad that so many took a part in our Christmas Love Feast, and only wish that others had spoken out the sentiment of their hearts at this season.

THE Plymouth Church again had the opportunity of hearing Brother John L. Wince last Sunday. Brother Wince left an appointment for the 3d Sunday in next month.

BROTHER J. H. Willey was called to Rensselaer last Sunday to officiate at the funeral of Brother R. S. Driggins, who died in New York last week. We hope to have an obituary next week.

LET all Indiana Churches who have neglected their organization, and failed to keep up the legal requirements regarding Trustees, etc., give heed to the call made by the President, and do as near as possible what was recommended by the State Conference.

Christmas Love Feast.

Dear Restitution:

As this year is near at a close we should all look back over it, and see if there is any place along the line of duty which we have neglected. If there is, let us make this resolve, that if our lives are spared another year, that we will try and neglect nothing which is along the line of duty. First is to know what our duty is, and second, to do it. I saw the other day where this question was asked, Were you thankful on Thanksgiving day? The answer was, Of course you were, and I think we all have a great many things to be thankful for. There is never a day in our lives in which we cannot feel thankful for something or at least I can, even while alone and while at my house work. I think sometimes I am not thankful enough. Perhaps there are many others the same way. Our ambition is too great for our strength, or at least mine is. But while this is true let us make up our minds to trust in God and do his will, and all will be well. There are only a few more days as it were till all this life's toil and hurry will be ended, then if we have been faithful and built up that perfect character we will enter the kingdom of God, where all will be peace and happiness, this is our hope. If death should overtake me before another year, I want to be laid away with this hope of the resurrection from the dead.

Your Sister in hope.

MRS. ALMUS ADAMS.

Dear Restitution:

A merry Christmas greeting to all. Once more the time for merry making is at hand, and we hope all will have a joyous time. It is with pleasure that we look forward to the Christmas time, with its gifts and pleasant times. But with how much more pleasure we should look for the time of the "Christ's coming; with the gift of eternal life unto all that are ready and expecting. Instead of pleasures and gifts that endure for only a while, we will be endowed with the gift that will last forever. And what merry making it will be, to sing the new song of salvation with the redeemed of all nations, with no cares and troubles to endure. In this stage of life we are troubled with pains and sorrows of all kinds. But when the "Christmas Time" of the new age appears, all sorrows and sighing cease, and true happiness will reign supreme. Knowing therefore that we shall receive this great blessing, we should be willing to do the requirements and help others along on the journey to a better life. For the night is far spent, the day is at hand, let us therefore cast off the works of darkness and let us put on the armor of light. Let us walk honestly as in the day. Not in rioting and drunkenness. For in such an hour as ye think not the Son of Man cometh. Take ye heed, watch and pray, for ye know not when the time is. For the Son of Man is like a man taking a far journey. Who left his house and gave authority to his servants, and to every man his work and commanded the porter to watch. Watch ye therefore for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning. Lest coming suddenly, he find you sleeping. Let us pray then that all who have taken upon them the name of the Lord. May be ready at his coming.

Your Brother in the blessed hope.

BEN B. CARPENTER

Dear Restitution:

We are thankful that we have been permitted to hear the gospel in its purity, and that we have been made to see the true light and have been made partakers with the dear household of faith in hope of the promises made to our Fathers. Let us strive to ever walk in the light that we may hear the longed for welcome, enter into the joys of thy Lord.

J. F. and C. B. CARPENTER.

Dear Pilgrims:

I would join your company in acknowledging the tender mercy of our heavenly Father towards me. Seventy-two years of service dont make me weary of the way or of the company. I can testify to his keeping power.

Watch and pray, the hour approaches,
Swiftly draws the break of day;
Soon we'll hear the glad hosanna,
Fellow pilgrim watch and pray.

LAURA H. PERKINS.

Shall a word be published that only has the ring of thankfulness pulsating from a joyful heart. A week ago I was high up in the mountains of New Mexico traveling on the Santa Fe R. R from Iowa to Arizona. Heart failure brought on by reaching too high an altitude brought on a struggle with the enemy—I do not claim the power of conquest, but with gladness attribute all to the "Giver of all good and perfect gifts," not boastfully—for you and I have nothing of which to boast—but thankfully. But it was not the foregoing paragraph that I had in view when I began, for have I not been reminded sufficiently often that it is only the strong that are able to continue the battle, and then not very long at the best.

What I wanted to tell you is this: While I was in Iowa I became convinced through the prevailing voice of the Iowa brethren that it would not be safe for me to remain and work in an icy winter like Iowa would prove. This advice coupled with a letter from my daughter Grace, stating that they had sold their Washington home and were almost ready to go to Arizona to make a home in a drier and warmer land, gave haste to my departure from the land of wheat and corn and ice, to that of oranges, figs and sun shine. But we will still entertain the hope of clinging to this mortal existence in order to benefit other mortals, till mortality is swallowed up of life. We all reached this new home land safely and happily and I wish to send my Christmas greetings to the many beloved brethren, and with renewed confidence remind you all that our light affliction, which is but for a moment, worketh for us far more exceeding and eternal weight of glory." 2 Cor iv 17.

W. L. SKEELS.

To the Children of God:

I am glad to report in THE RESTITUTION that I am still striving to serve Christ who was born in Bethlehem of Judea, and whose memorable birth is generally celebrated Christmas day. Jesus Christ is to us the best Christmas gift, and I am laboring here in Cairo, Illinois, to tell the glad news of his soon coming kingdom on earth. Pray for me.

Your Brother in Jesus,

R. E. LLOYD.

Dear brothers and sisters, Christian greeting:

We are very glad to take a part in the love feast. Oh how thankful we are that we see such a blessed truth is able to save to the uttermost and by so doing it may encourage those of like precious faith. We are trying to stand for the truth if we have to stand alone. As we look all around we are most confident that we are living close to the close of Gentile time. We are trying to look up in confidence of what is promised in the Holy Scriptures of a soon coming King Jesus to reward us if we are found faithful. Oh may every one be found ready to hear the well done plaudit, is the prayer of your humble Brother and Sister, wishing you all a happy Christmas.

MR. & MRS. J. E. COOK.

Dear Restitution:

I will write a short letter for the Christmas Love Feast. I was baptized into Christ last winter. I am twelve years old. I love to read of our Savior when he was a Babe born in Bethlehem of Judea. In the days of King Herod, Wise Men came from the East to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his Star in the East and are come to worship him. King Herod was greatly troubled. He demanded of the priests and scribes of the people where Christ should be born? They told him, in Bethlehem of Judea. For thus it is written by the prophet, For out of thee shall come a Governor that shall rule my people Israel. And the King sent the Wise Men to search for the young child; and when they had found him to bring him word, that he might also come and worship him. But God who searcheth the reins of the heart and knoweth the thoughts and intents of the heart, warned the Wise Men in a dream not to return to Herod, for he would seek the young Child to destroy him. And shepherds were watching their flocks by night, when the angel of the Lord came upon them and the glory of the Lord shone around them, and they were sore afraid, but the angel said unto them. Fear not, for behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Savior, which is Christ our Lord. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men. Pray for me that I may ever prove faithful.

Yours, in hope of eternal life.

MARY HELMS.

Dear ones of the household of Faith:

I feel like I want to join all of God's people in this Love Feast of praising and thanking God for his goodness and his mercies he has bestowed upon us this year; for God has spared our lives and given us food for our bodies, and thank his holy name, he has given us his Holy Spirit to keep us in his holy way. I thank the Lord we are rejoicing on our way in hope of a happy resurrection when Jesus comes to be glorified with all of his saints, and I hope I will meet you all in the glorious kingdom that is coming soon. So cheer up dear ones and be faithful until death, and then the Lord will give us all a crown of life that will never fade away. Pray for me and my loved ones.

Your Sister, in hope of eternal life when the Lord comes.

EMMA C. SHARPTON.

Dear Restitution:

This is near Christmas time, and whether or not our Savior was born in this month, I am thankful that he was born, and that he died and rose again and is now at the right hand of the Father to intercede between God and man. May we all live so that if he comes suddenly, day or night, we may not be ashamed.

Your Brother, in hope.

JOHN HELMS.

Christmas Greeting and Cheer to the Household of Faith, especially to the sick and afflicted Ones, who are sometimes almost tired of life:

Be of good cheer, be comforted; for has not God said that, In that new body he has promised to all who obey him, there will be no pain, neither sorrow nor crying. Rev. xxi. 4. But they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, shall walk and not faint. Isaiah xl 21.

Your Sister, waiting for the fulfillment of those promises.

JULIA STAMP.

Dear brothers and sisters scattered of all over this beautiful land of ours, greeting:

I would join with the rest of you in sending in our letters to the Christmas Love Feast. I will say I am glad for one more opportunity to cast in my name on the Lord's side.

I am trying to inform myself more thoroughly of God's plan of redemption by studying the Scriptures that I may see more plainly what he has in store for us. For it is written, Eye hath not seen nor ear heard, neither hath it entered into the heart of men the things which God hath prepared for them that love him. Sometimes I fear we do not love enough. Our thoughts are given over more to doctrines than love of God. But he that loveth not knoweth not God. For God is love. Then we have this, He that loveth God loves his brother also. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God.

And now dear ones, let us remember that we are not made partakers of Christ unless we hold the beginning of our faith unto the end, which please God we intend to do with his help.

ALMIRA BROOKS.

Editor Restitution:

A Merry Christmas and a Happy New Year. To the older brothers and sisters that have long been fighting for the faith and truth, our Savior was born for this truth. Stephen was stoned for it, and Paul suffered and died, and Jesus was crucified because he said he was the Son of God.

To the younger ones I would say—Stand firm for our King. To those who are almost persuaded to become joint heirs with the Son of God, do not delay making your calling and election sure. Be baptized in his Name, and grow like him, and not be ashamed when we come before the Judge to receive our reward.

He that is faithful in a little will be given much. Let us love one another with a pure heart.

Your Sister in hope.

AMY A. JOHNSON.

To the Love Feast, those of like precious faith:

The subject of this sentence is love, God is love; for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; and he also gave it in commandment, that ye love one another, as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. John iii. 16; xv. 12-13. I am a firm believer in the things pertaining to the zoe life, and hope to be an overcomer and to be found faithful unto the end, and not only myself, but every one of the household of faith, that there may not one be lost.

Your Brother, waiting for the coming of Christ.

J. C. DANIELS

A merry Christmas to all of the one faith:

As we have an invitation to the Christmas love feast. What better thoughts could we have at this season than God's goodness and love for us; for God so loved the world that he gave his only begotten Son that we through him might have life or be saved. Jno iii 16. Greater love hath no man than this, that he lay down his life for his friends. Jno xv 13. Our Savior has done this for us but that is not all, he commanded us to have this same love for him and for each other. Do we realize this as we should? As the Father has loved me, so have I loved you, continue ye in my love. Jno xv 9. How? Verse 10. If ye keep my commandments ye shall abide in my love. Verse 12. This is my commandment that ye love one another as I have loved you. Verse 17. These things have I commanded you that ye love one another. And again a new commandment I give unto you, that ye love one another, as I have loved you, that ye love one another. Jno xiii 34, 35. By this shall all men know that ye are my disciples. If he have love one for another.

If we do this as commanded us there will be no room left in our hearts for the evils spoken of, deceit, envy, hatred, so enumerated in this life. It is my great desire to have this love in my heart, that I may grow in knowledge, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph iv 13.

E. L. CRONK.

The more we think of it, the more we are struck with the wise foresight which suggested the creative fiat, "Let the earth bring forth grass" Gen. i. 11, 12. It is the most abundant and the most generally diffuse of all vegetation. It suits almost every soil and climate.—Hugh Macmillan.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

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Obituary.

Before noon, Dec. 9th, Bro. P. Neill, of Salem, Ohio, wrote us as following on a postal card: 'Dear Brother Huggins, your card received yesterday, was glad to hear from you. Thanks for your promise to help us in our special meetings, if nothing prevents. We are expecting you to make preparation accordingly, and will be pleased to welcome you on Monday, Jan. 10, 1910. I will be pleased to call attention to your book matter. Hope all are well with you.

Your Brother in the one Hope.

P. NEILL."

Unaware that he was laying down his pen for the last time, he placed his work to one side, ate the noon lunch in apparent good health, after which he rested awhile as usual on his couch. When he awoke he was taken suddenly and dangerously ill with heart trouble, and in spite of medical aid and the prayers of God's people, he died in peace with God and with all men, Dec. 12th, 2:45 in the afternoon.

Our dear Brother was born in Scotland, but came to this country when a young man, and settled in Toledo, O. Here he was very successful in a business way as a dealer in dry goods merchandise. Here he met and married Miss Mattie Birchell, June 23rd, 1874. Two living children, a girl and boy, with Sister Neill, mourn his death: Ethel B., at home; and George D., of Washington, D. C. Our Brother had enjoyed 65 years of life; he had never been sick in bed in all these years.

Seven years ago our brother left Cleveland to become pastor of the Church of God in Salem. Assisted by his proficient, most worthy and highly esteemed wife, the Church has thrived under his ministry. His death to every member of his Church was like a clap of thunder out of clear sky; they all flocked to his home to sustain by tears, prayers and sympathy themselves and Sister Neill.

On the morning of December 14th we went to Salem, and shall never forget this visit to the house of mourning. Only fifteen weeks ago to the day, our Brother had officiated at my wedding; today I look upon him in the coldness and stillness of death! The flock of God scattered like sheep without a shepherd, and a burden of sorrow knawing at my heart, I nerved up and spoke as best I could to the large company who came together for the funeral services.

His was brought to Cleveland on the 15th, and after a brief chapel service he was tenderly laid to rest in Lakeview Cemetery, till the Master comes and says to him as he said to Lazarus: "Come forth!" The Cleveland Church, Brother Hescock of Canton, Ohio, and Brother George Neill of Washington, D. C. were very helpful to Sister Neill in the way of comforting and sustaining her in her bereavement. All the assurances of Bible promises and the consolations of divine truth are yours, Sister Neill. May they bear you up all the residue of your days, and make you strong to fill the responsible position of pastor to the same church and same people, and with the same degree of success as under God's blessing, attended the labors of your dear husband and our much loved brother.

R. G. HUGGINS.

Editor Restitution:

The Church of God at Fonthill, Ont. have had Brother S. J. Lindsay with them four weeks. The attendance and interest were good. Seven put on Christ in baptism. We hope they will live a life worthy of the name of Christ.

We all feel thankful to our Heavenly Father for the good done during these meetings. Dear brothers and sisters, pray we all watch and pray, so that when Jesus comes we may be ready to hail him with joy and gladness.

Your Sister in the Blessed Hope,

ELIZABETH READ, Sec.

Brother Underwood,

I want to make a brief report of Brother Lindsay's visit to Fonthill. He came here accompanied by his eldest daughter, and held meetings till December 5th, with the result of seven baptisms. We hope they may continue faithful to the end and thus be amongst the saved.

I remain yours for the truth as it is in Jesus,

P. H. BOSK.

We are transformed by our ideals. He who holds a lofty idea ascends to it, while a man with a base ideal descends. And what a noble ideal the gospel of Jesus Christ presents to us! —Gilchrist.

The Song of Peace.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them,

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men."—Gospel by St. Luke.

Notice to Indiana Churches.

At the Annual Conference held at Rensselaer, September 30 to October 3, 1909, resolutions were adopted recommending that the various Churches throughout the State hold their annual Church meetings at one and the same time, namely, on the first Tuesday in January of each year; at which time each Church would elect Elders, Deacons, Secretary and Treasurer, to hold office for one year. Also where there is Church property, that three (3) Trustees be elected, who shall have custody of said property. That they be elected for the term of one, two and three years respectively. To make election of Trustees legal, a notice should be posted on the Church door, and in two public places in the neighborhood of the Church. The names of the Trustees should be recorded in the County records, and should be furnished by the Secretary of the Church to the County Recorder, giving date of their election. This should be kept in the Church records also. If this is done, each year thereafter, and the name of the newly elected trustee is kept on the Church record, giving the name of the Trustee he superceded, your Church property will be safe.

I suggest that the meeting for the election of officers be held at 7:30 p. m., unless otherwise arranged by the Church. The names of each person elected, and the office each is to fill, should be sent to the State Secretary, Mrs. Lydia Rallsback, 921 S. Fellows St. South Bend, Indiana. I urge that each Church pay attention to this notice, and that the present Elder or Elders make a call for the meeting in due time.

J. H. WILLEY,
Pres. Indiana Conference.

The Bible.

A DECLARATION OF ITS FUNDAMENTAL PRINCIPLES, WITH EXPLANATIONS OF MANY DIFFICULT TEXTS.

The above is the title page of a book the Editor proposes to publish as soon as enough subscriptions are received to pay the printer. The subject matter of the book as now prepared consists of explanations of more than one hundred and twenty-six subjects; and to these will be added other subjects readers may send us while the book is being gotten ready for the press.

The primary design of the book is to teach aliens the truth. Selections from our writings in THE RESTITUTION, especially from the "Question Box," have been carefully made, and thoroughly revised. The only book ever published by our Church which formulates the fundamental principles of the gospel in propositions, and then explains all difficult texts, introducing every conceivable Bible subject—a variety most pleasing to the reader.

The price will not be less than 25 cents, and not more than $1 00. Do not send money now, but send us your pledges, and when we have received enough pledges to pay the printer, we will go to press, and will announce when our pledged subscribers can remit the money. In sending us pledges to take one or a number of books, be sure and give your correct address.

Immortality will come to him who is fit for it, and he who would be a great soul in future must be a great soul now.—Emerson.

Any man will rather make a shipwreck of his goods than his life; but many will rather make shipwreck of a good conscience than of their goods. —Mathew Henry.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

Christmas Love Feast.

Dear Brothers and Sisters:

For twenty-one years the Lord has been my Shepherd, and when temptation seems so near me and my burden too heavy to bear, I just go to Jesus with it, and how soon it rolls away. My greatest desire is to comfort the poor and needy, and pray for the salvation of sinners. Please all pray for me.

A Sister in Christ,

MISS SALLIE B. ROBBINS.

Dear Ones gathered at our Christmas Love Feast:

There are many good things prepared for the guests. Is not this thought very sweet and precious. God loves us and we love him. He is ours and we are his. A few strengthening words out of a favorite text—"Kept by the power of God," 1 Peter i. 5.

ALICE KERR.

Dear Brothers and Sisters of the One Faith and Hope of the Gospel:

I am so glad Brother Underwood has granted us another Love Feast, for I like to hear a good live testimony from one whose heart is overflowing with love for God, and the grand old faith of the restitution of all the things that God has spoken by the mouth of all his holy prophets since the world began. O those days, those haunted days by the prophets foretold! When man will be restored back from the death state. God hath said, O death, I will be thy plague. O grave I will be thy destruction. Hosea xiii. 14. I am so thankful for this hope, for it is indeed a blessed hope, and I am so glad that I can say that although I have had some trying things to contend with, yet on the whole the past year has been a real love feast to me, for the Lord has blessed my efforts in trying to spread the good news of the soon coming King to reign on the restored throne of David. How I wish we could all meet and sing—

O, we'll stand up for Jesus,
The lowly Nazarine,
And point the blood-stained banner
Amid the hosts of sin.

I am so thankful to Sister Barber for giving us this dear song, for I have been thinking about it so much of late. I used to help sing it about 28 years ago when we used to meet at Adeline, Illinois, to hear Brother Jacobs preach. He was the first one to teach me this wonderful restitution doctrine. How strange it sounded to me at first, for I never heard anything about the promises God made to Abraham until I met Brother Jacobs. At first I was afraid to even think of some things he taught, but God kept drawing me until I saw it was his most holy plan, and O how thankful I am that my poor blind eyes were opened, and how Brother Jacobs did love to tell the grand old story, and sing as well.

How sweet the Christian hope to me,
While here I'm called to roam;
It points me to a better land,
That I may call my home.

This hope reminds me of the time
When Jesus will appear;
It gives me joy, it gives me peace,
It drives away my fear.

When darkness hovers o'er my path,
And no light can see,
This hope sustains my drooping heart,
And fills me joyful be.

When friends that once I loved so well,
Leave me alone to sigh,
This hope bids me rejoice and sing,
For my redemption's nigh.

This hope—it purifies my heart,
And turns my night to day;
It plants my feet upon the Rock,
And keeps me in the Way.

The day is near—Oh, joyful thought!
When I shall gain the prize;
This hope will then be turned to sight
Before my wondering eyes.

Now dear brothers and sisters let us try and work harmoniously together the coming year, and spread the good news as never before.

Your Sister in hope of immortal life when Jesus comes,

MRS. CLARK MCCLELLAND.

Editor Restitution:

It gives me pleasure to send Christmas greetings to all the Household of Faith. I am still strong in the one faith and one hope, looking for the Blessed Redeemer, who when he comes will change this vile body, and fashion it like unto his glorious body. It appears to me that the signs of the times bespeak his coming near. While we have trials and troubles, sorrow and pain here, it is a pleasure to know that there is one who says Come unto me, all ye that are weary and heavy laden, and I will give you rest. Blessed thought, how it cheers us to think of him. He is closer than a brother to all who are of his body, and heirs according to the promise. There are but few who know what this means. If we have a promise, and through that promise we are made heirs to something, why not try and find out what it is. If we have a promise and do not know what it pertains to, we cannot really have faith in it. Faith comes by knowledge, and without faith we cannot please God. Not so with the household of Faith, for we all know what that promise is. They say Come with us, there is no harm in attending shows, and doing many other things, but our answer is, Our Savior says, Be not of the world, as I am not of the world. I have chosen you out of the world. Keep yourselves unspotted from the world, be not partakers of their evil deeds. I am waiting watching and praying, thy kingdom come. I thank our heavenly Father for the good old RESTITUTION. May God's blessing be with the Editor, and all the faithful. We cannot all preach and write, but all can say something for the cause of Christ.

Hoping all will enjoy a happy Christmas, your Brother,

JESSE HARROLD.

Dear Restitution:

I see by the paper that you want to have a Christmas Love Feast, and wish to hear from all. We are still trusting in our Savior and trying to lead others that they may see the truth. We are living in very perilous times. Some are departing from the faith, taking to themselves some new doctrine that our dear good old Bible does not teach. Pray for us that we may hold out faithful to the end. May God's richest blessing guide and protect the Bereans is our prayer.

Wish you all a Merry Christmas and Happy New Year.

Yours for the Truth,

MR. & MRS. L. E. FLAHER.

Dear Restitution:

I see our time has come to renew our subscription, so enclosed you will find a check for the amount. Wife and I send Christmas greeting to all your readers. Let us come before God's presence with thanksgiving, and make a joyful noise unto him with psalms. Sing unto the Lord, bless his holy name. Let the heavens rejoice, let the earth be glad before the Lord. Praise his holy name, for his mercy endureth to all generations.

Your Brother and Sister in one faith and hope,

PETER OVERHOLZER & WIFE

Dear Brethren:

As I am left alone and my dear companion is called to pay the debt we all must pay sooner or later, I hope to be prepared as he was. I am striving to live so I can meet him in God's kingdom. I ask an interest in your prayers, that I may be ready when I have to go. I love THE RESTITUTION, it gives such good advice.

Farewell to all the dear ones,

AMANDA J. HERRON.

Dear Brothers and Sisters in Christ:

We are again invited to a Love Feast. How we should enjoy being all met together in one assembly, as we hope to be in the coming kingdom, where we could speak our words of hope and faith face to face. How we enjoy the weekly visits of THE RESTITUTION, which is so carefully prepared for a feast of good things from the Word. The day of glory will soon dawn, the age to come will be ushered in upon us. Let us keep ourselves unspotted from the world. God's grace is sufficient for all our needs.

Yours for truth,

MRS. C. W. RUSSELL.

Dear Ones in Christ:

I am an isolated member of the Household of Faith. I feel the need of the Church badly, and the association of the brothers and sisters, but I take great pleasure in reading my Bible and THE RESTITUTION. I am seeking for eternal life, for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16. How thankful I am to know the true meaning of this passage. Dear ones, let us try to be ready each day, hour and moment to meet our Savior. Yourselves know perfectly, that the day of the Lord so cometh as a thief in the night, Thess. v. 2. Let us hope and pray that we can say as Paul, I have fought a good fight, I have kept the faith, I have finished my course, now henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day, and not to me only, but to all them also that love his appearing.

Wishing all a Merry Christmas and a Happy New Year.

Your Sister in Christ,

IDA JEFFREY.

Dear Brothers and Sisters, of like precious Faith, Greeting:

Another Christmas will soon be here, a day of merry making and of giving and receiving gifts; and also a day of feasting. The writer remembers many of these annually recurring days. Some of them back in the years of childhood and youth, when the custom was to celebrate the day largely by making a noise. The larger boys and men by the firing of guns. The smaller boys amused themselves with a few firecrackers, or pewter pistols manufactured by their own hands. There was of course some feasting and the small boy hailed with delight the great puffy doughnuts that the kind mother had made. The giving and receiving of gifts was not much practiced back there. However observed; by noisy demonstrations, by merry making, by feasting, or religious ceremonies comparatively few grasp the full meaning of the event for which the day, centuries after was set apart as a holyday. The birth of the Son of God meant infinitely more to man than any other birth in the history of the human race. That he was born on December 25th has been called in question by learned men; but Professor Totten, the wizard of chronology, sets down that day as the date of his birth—and this not simply on the ground that the Catholic and Protestant churches celebrate that day but on other grounds. This infant, humanly born (supernaturally begotten) was the Father's gift of love in embryo. In that babe of the manger centered God's plan for the recovery of man from the direful result of the fall. What amazing possibilities in swaddling clothes! Much has been done in the unfolding of Jehovah's purpose of grace; much remains to be done. The believer stands facing further displays of God's love. The real Christmas is to come. A royal feast with the King at his own table. Luke xxii 30. All that has been done, and all that will be done as manifestations of God's love to us should inspire our love for one another and for the cause we represent.

JOHN L. WINCE.

I feel thankful by the grace of God to be able to write a few lines for the love feast. I wish to say that I am still firm in the faith once delivered to the saints. I am waiting and watching for the return of our dear Lord, he keeps me through trials, griefs, pains and heartaches he gently clears the way. I ask an interest in the prayers of the saints.

Your humble Sister in Christ.

MARY J. CRATON.

Dear Brothers and Sisters in Christian greeting:

Another year is now almost to a close, which brings us nearer the appearing of our dear Lord and Savior. When we think how God gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life. What are we doing in return for such love? Are we giving the best of our lives, the best of our talent and energy to the cause we love and cherish so dear. Are we living as Paul says, "Approved of God and man." Are we rejoicing in the hope of the gospel so that our daily walk will show we are ready and would be glad to see the King in his glory. May the time hasten when he will gather his loved ones in his eternal kingdom.

Your sister in hope.

INEZ TITUS.

To the loved ones scattered abroad greeting:

We are still rejoicing in the blessed hope of the soon coming King; who will drive away the dark clouds of sin and death, and bring in that glad day of glory and rest. May we not allow ourselves to be overcharged with the cares of this life; but may we seek first the kingdom of God and his righteousness. Ever remembering that earthly things are only temporal, while heavenly things are eternal. Let the watchword be faithfulness. For the command is "Be thou faithful unto death, and I will give thee a crown of life."

R. C. & LYDIA RAILSBACK.

Dear Brother Underwood:

I have been a baptized believer for sixteen years; and for the same length of time I have been publishing and defending the gospel by pen and mouth. I am a stronger believer today than ever. For several years I have worked in the same harness with you, Brother Underwood, and except a few who object to what they call my acerbities in answering opponents, I hear no criticisms of my humble work. My better judgment approves of their strictness; and I confess that my pleasing personal address disappears as soon as I begin to write. I am apparently unable to overcome this blunt style of writing; and am wondering if it would not serve the cause of the truth better for me to give up "Ebenezer," and for this reason.

The Church of God in this city is in a prosperous condition. We have had many additions during the year, and we are in peace. The foundation of our new church building is laid; and in a few days we are to lay the corner stone. We send our love and the compliments of the season to you, and all the children of God scattered far and wide.

Most fraternally your Brother in Christ.

ROBT. G. HUGGINS.

Christmas Greeting to All:

Once more we enjoy the coming of Christmas, but it will be much more joy when Christ comes and sets up his kingdom which shall never be destroyed. Let us watch and be sober for we know not when the time will come. We should earnestly contend for the faith which was once delivered unto the saints. We have only a few members in Kentucky, but all are strong in the one faith. Let us strive to be overcomers, and endure all things unto the end, for we will soon be at our journey's end, when we all must stand before the judgment to be judged every one according to which their works have been.

We will close wishing a merry Christmas to all.

QUINCY L. CARPENTER.
ETHAN E. CARPENTER.

Editor Restitution:

To the dear ones in Christ and the Christmas Love Feast, greeting:

May peace, joy and blessing be yours in the Holy Spirit, from God our Father and his beloved Son who came to us and paid the price of our redemption. To him be honor, glory, praise and dominion forever, ever watching and waiting and praying, Thy kingdom come, Thy will be done on earth as it is in heaven. We feel very grateful to our heavenly Father for past blessings, which are as the sands of the sea, and who can tell what another year or Christmas tide may bring forth, but let us ever be ready to exclaim, Oh Lord! Thy will be done. Make a joyful noise unto God all ye lands. Sing forth the honor of his name; make his praise glorious, all the earth shall worship thee, and shall sing unto thy name.

God be merciful unto us, and bless us; and cause his face to shine upon us. Selah. That thy way be known upon earth, thy saving health among all nations. Let the people praise thee, O God. Let all the people praise thee. God shall bless us and all the end of the earth shall fear him. A blessed and happy Christmas and New Year to all.

Your Sister in the one faith.

L. R. FREER.

Dearly beloved of the Household of Faith:

I am glad that I am living to greet you at still another blessed Christmas tide, and to wish you good cheer. It is a great joy to me. I do not want to go down to darkness and to silence; I want to live to praise the Lord and to do good, for life by his mercy and favor is full of enjoyment.

The year about closing has had its sorrows, dear ones in the Church have been laid away, voices of loved friends have been silenced by death; little children have stopped their play, and folded their innocent hands in a sleep that will know no waking till Jesus comes. I have mourned for these but have mourned in hope, that threw a rainbow of glory over their tombs.

I shall soon hear Bro. Thompson singing again, I shall clasp my cousin Rolando Chaplin's hand once more, and lead darling, little Muriel Voss to beds of flowers that will never fade, and shall hear gentle Mary Boyce shout victory over death. Brother Neill will take up his work again with a heart that will never stop beating, and beloved and lovely Sister Railsback will be there, never more to be laid aside in the chambers of silence and decay.

Why should I shed tears over them? It is Christmas! And Christmas is the day of memory and of hope. It tells me that Jesus has come, the One who was "to be powerful" who was "to save his people from their sins," and who was "to rule over his people Israel," and ruling over the whole earth. It bids me joy in the hope that he is soon coming back to his own—to the earth that he has redeemed.

S. ROXANA WINCE.

Dear Restitution:

As the new year draws near, we are reminded of our duty to join in the Love Feast, for the strengthening of each lone and isolated member of the Church of God. May we all take courage and begin the New Year with a determination to do more for the Master. We enjoy the dear old paper and may the Lord bless and prosper all its helpers.

A Sister in the faith.

MRS. B. COLEMAN.

Dear Brother Underwood:

I have been a reader of THE RESTITUTION in its different forms of publication for 45 years or more. Have taken much satisfaction in perusing its pages from week to week. Its teachings have given me strength; and caused me to be more and more firm in "The Faith once delivered to the Saints." I rejoice greatly, when I read of the exceeding great and precious promises of God's Word.

There's a good time coming in the "Sweet Bye and Bye"—Jeremiah saw it with prophetic eye, when he said—"Behold the Lord our God will come with a strong hand. His arm shall rule for him. His reward is with him, and his work before him." Christ will execute justice and judgment in the earth. We are very much in need of such a Ruler. May the eyes of many be opened to behold the wondrous light that shines through the glorious gospel of the kingdom of God. The "Child" once cradled in a manger, is yet to rule the world. Let us thank our heavenly Father for his great goodness.

Dear Brothers and Sisters, I very much enjoy reading letters from you all. No doubt a few words from me will be welcome.

Yours in hope of eternal life.

MRS. JOHN HARTMAN.

Greeting to the Household of Faith, Everywhere:

I have been a reader of THE RESTITUTION ever since the year 1876, and I still love it. I am always glad to hear the call for the Love Feast letters. It gives the faithful a chance to express their desires for the coming of our Elder Brother and Redeemer. This is an inspiring hope founded on the words of him that spake as never man spake, saying if "I go away I will come again and receive you unto myself, that where I am, there ye may be also."

Brethren and Sisters, let us strive to be ready to meet him with oil in our lamps, and our feet shod with the preparation of the gospel of peace.

Your Sister waiting for our soon coming King.

S. F. MORGAN.

Dear Brothers and Sisters of the Household of Faith, a Christmas Greeting to all:

Another year is nearly past since our last Love Feast. I thank Brother Underwood for giving us this opportunity that we can hear from each other, if not face to face, I hope it may be heart to heart, helping each other to stand steadfast in the one faith once delivered to the saints, and looking for the glorious appearing of our Savior Jesus Christ. I rejoice that I may have my name with the Little Flock. As we look around us how few there are that will give up the pleasures of the world for the promises of God that are sure to all them that will obey his Word.

There are a few of us here; but we are scattered so that we do not have meetings very often. Brother Almus Adams of Omaha, came down last summer and held a few meetings, and two more was added to our number.

Hoping these few lines may cheer others on the way, as I am made to rejoice by reading the letters from all that take part in the feast.

Yours, in hope of eternal life.

MRS. N. G. CALKINS.

Dear Restitution:

I was reading in THE RESTITUTION and I came across your Christmas Love Feast, and as you invited all to take a part, I thought I would write a few lines for my first. When I was young I was baptized in the faith of going to heaven when I died. Two years ago I went to hear Brother Hudler preach and he led me to the light of the coming kingdom and the reign of Christ, and I went to reading my Bible for myself, and I cannot see any other way but that that is the true gospel, and the more I read the more I love the way, it is the promise of God. On the 20th of last September, I was buried with Christ in baptism, in the faith of the restitution of all things and the coming kingdom that God has promised to give his saints. My greatest desire is to lead some one to the light. I will close by asking the prayers of my brothers and sisters in Christ. May God's blessings rest with us all until the coming of the Lord, and that you and I may be prepared to hear the call that summons the righteous to come forth, to life everlasting.

Your Sister in Christ, awaiting his coming.

MRS. SARAH LINDSAY.

Dear Brothers and Sisters, of the One Faith, Greeting:

I wish you all a Merry Christmas and Happy New Year. I have to praise and glorify God, for his grace to save and keep me. I thank and praise his Holy name for what he has done for me, for he is a blessed and ever present help in every time of trouble. He has sent his comforter unto his faithful ones. How blessed is his Word. Oh how I love to read and study it, and meditate upon his promises, and if we take heed thereto it will lead us from the broad road of destruction into the way of life, light and hope, of truth, purity, holiness and immortality. The wages of which is eternal life, through Jesus Christ our Lord and Savior. May God help us all to search his Word more in the future than we have ever done in the past; let us live up to all the light that God has given us, that others may profit thereby and be led to glorify our Father which is in heaven. I am the only one of like precious faith that I know of nearer than Barberton, or Cleveland, some twenty-five miles away, and my health will not permit me to visit those places often. Am in my seventy-seventh year and pretty well crippled up, so that it is hard for me to get about. I desire an interest in your prayers, that I may ever be found walking in the Master's footsteps.

Yours for the truth as it is in Christ Jesus.

J. M. THORP.

Dear Restitution:

We feel that we want to send a few words of Greeting for the Christmas Love Feast. We certainly enjoy reading the many words of praise, from the different brethren. We, as David, can say, The Lord is my rock and my fortress, and my deliverer; my God, my strength, in whom I put my trust. So let all put their trust in him and rejoice. I will praise thee O Lord, with my whole heart. Wishing all the brethren the compliments of the season, we remain,

Your Brother and Sister, in the one hope.

ALDEN and NORA OVERHOLZER.

I would like to take a part in the Love Feast, as I have never written anything for the dear, old RESTITUTION. I have been a reader of this paper some forty years and it has been a welcome visitor in my home. I feel more thankful to that dear Sister who has sent it to me, may God help her in her effort to spread the blessed gospel truth. As the dear Father has blessed us in the year that is soon to pass away, may the New Year find us living nearer the blessed Master, and be untiring workers in his blessed vineyard.

Yours in the Blessed Hope.

MRS. MARY E. YOUNG.

Dear Brothers and Sisters:

As Christmas is drawing near I hope I may not be too late to say a few words for the Christmas Love Festival. I have been in the faith for the last year, October a year ago I was baptized in the precious faith by Brother Tichenal, at Wenatchee, Washington. May we ever be waiting and watching for the coming of our Lord Jesus Christ. Praise ye the Lord. Praise the Lord, O my soul. Pray for me, that I remain faithful.

Your Sister, in Christ.

CHRISTINA KREGER.

To the Dear Brothers and Sisters of the Church of God, Everywhere, Greeting:

I am thankful for the privilege offered by THE RESTITUTION. I want to do all I can for my Master. I realize the time is short to work; but let us work, watch and pray that we enter not into temptation, but walk in that straight and narrow path. May we all prove faithful and see that no one takes our crown. I am trying to live faithfully to prove myself worthy of eternal life, and my prayer is, Come, Lord Jesus, come quickly.

Your Sister in The Christ.

MRS. NINA PONTIOUS.

CHRISTMAS GIFTS.

Thousands and thousands of books will be purchased and given to friends as Christmas presents this year. Other thousands of subscriptions to magazines and periodicals will be given. Most of them will be of a nature that please for the moment, but which have but little of actual worth in them. After a few days most of these books will have been read and then laid away to be kept in memory of the giver, and yet of no more real value than so many little blocks of wood.

The present that is of most value is the one that is capable of doing the most good. After such a book is once read, it has done all the good it can possibly do, and what little it did do was of a fleeting nature. A gift that will keep before your friend the whole year through a fond remembrance and at the same time render lasting service for good, is something that will show them the way of life eternal. Something that will show them the way of salvation.

Can you find anything better than THE RESTITUTION to present to your friend? Think of this and consider well what you are giving. You cannot purchase a single book that will contain the variety of information that a year's subscription to THE RESTITUTION will afford. Figure over the amount of reading and see how many "dollar books" it would take to give what our paper will give in a year. You have surely some relative, friend or neighbor, who would be aided by such a present. Try it a year for them.

Our rate to new names is but One Dollar for the first year to enable all to thoroughly test it. Perhaps your friend is not yet interested in the question of his salvation—something during the year may attract his attention, and by your little gift be started on the way to acceptance of the gospel. Perhaps your friend has thought many times that some day he would seek God, but has put it off from one time to another. Suppose by your gift to him this year he should read just what would decide for him, would you not be thankful you had given him THE RESTITUTION this year?

When sending your subscription put in an extra dollar with your friend's name, and thus try to have him go with you into the kingdom of God—a star in your crown to lay at the Savior's feet.

When purchasing a book or other present for a friend, you are often puzzled to know what to buy. You want to give a "good" book of course, and not being familiar with the authors, etc. you are undecided. You can make no mistake by sending him THE RESTITUTION. Try it this year.

Brethren of the Household of Faith in Michigan. Greeting:

At the Annual Conference in 1908, a committee was appointed to recommend a plan of raising more funds for the purpose of furthering evangelistic work in the state of Michigan. Their report has been published in these columns from time to time, and a great many of the brethren have responded nobly, and much additional work has been accomplished.

During the month of October we had some excellent help from Brother S. J. Lindsay of Illinois, with the result that eight dear ones were added to our number, and we have a promise from him that he will return and give Michigan some additional work during the winter, and we trust the brethren who have delayed sending in whatever they intended giving for this work will kindly respond with promptness, for on this depends how long we can keep Brother Lindsay at work. If we could send our offerings quarterly, it would no doubt be easier than to send the whole amount at once, and that would give us more to use during the year. We cannot afford to let this opportunity pass, so will expect the brethren to respond promptly. Forward offerings to A. K. Richardson, R F D 5, Hastings, Michigan, or the undersigned at 627 South Lafayette Street, Grand Rapids Michigan. We thank you in advance.

Yours in the service of the King,

F. V. BLAKELY, Sec.

Christmas Notice.

The Chicago Bereans wish to notify their friends that they will again take up this year their Christmas work of distributing dinners to the widowed and the fatherless. Those who joined with us last year in the work, were blessed in the giving, and many expressed a desire to help another time. If any one wishes to send Christmas brightness into the little lives, please send your contribution to Miss Gertrude Ellis, 3013 Washington Blv'd, Chicago, Illinois, if sent before Dec. 15. If sent after that date please mail to Leila E. Whitehead, 5489 Ontario Street, Austin Station, Chicago, Illinois. We are also dressing dolls for a Jewish mission. Those who desire to bring gladness untold into some little heart, send a dressed doll to the last address.

Signed:—

COMMITTEE

Home Department Visitor.

Dear Ones in Christ:

The Christmas time will soon be here and we will be repeating again the old sweet story. We will read the angel's glad message "Fear not, for behold I bring you good tidings of great joy, which shall be unto all people." We will think of another angel's message—"This same Jesus shall so come again in like manner as ye have seen him go into heaven."

Have the years of watching and waiting for this same Jesus been long? Yes, very many years have passed, the pages of history tell the long sad story of how the saints of God have suffered and died, because they too had a message to tell. The blessed promise, "I will come again," has been an anchor of hope, in time of trial and in times of gladness. How we rejoice when some hear and obey the gospel message; and again sorrow fills our hearts as many turn away and follow the path that leads to destruction.

What will be our message to the world at Christmas time of 1909? The Home Department Visitor of 1908 will tell the same glad tidings. Will you not send it to some neighbor or friend? Send ten cents for a copy and see if you do not want to invest one dollar for Visitors All money received except enough to pay postage, is placed to the credit of the Home Department fund in the Savings department of the Illinois Title and Trust bank of Champaign, Illinois. As soon as a sufficient fund is accumulated I will publish another issue of the Visitor. This fund draws interest until withdrawn for the purpose of publishing the Visitor. So whenever you send ten cents for a copy of the Visitor you add eight cents to this fund. If you wish to add anything to this fund send to the undersigned at 1009 South Wright street, Champaign, Illinois.

HARRIET E. BERRY.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs J Skinner	50
G W Calder	3 50

Second Hand Books Cheap.

4 volume Jamison, Fausset & Brown Commentary, $3 00

3 volume Smith Bible Dictionary $1 50

1 volume Fausset Bible Encyclopedia for 75 cents.

2 volume Fairbairns Typology 1 00

The Psalms, with notes by Cowles 50

1 volume Typical Forms, M'Cosh 50

All in good condition, and will be sent prepaid on receipt of price. Send to Oscar J. Marsh, 306 W 3d st., St. Paul. Minn.

Christmas and New Year Gifts.

The best gift to make is that which will do the recipient the most good. The gift that may lead such an one to receive the Pearl of Great Price, will certainly be the most profitable gift made. Between now and January 15 1910, I will sell the Pine Woods Bible Class, Student's Text Book, Cunningly Devised Fables of Russellism, and the Bible Study of Hades, all four when taken together, for $1 75 Address me at 625 N. Willow Avenue, Austin Station, Chicago, Illinois.

W. H. WILSON.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list of those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Those having communications for the Secretary of the Ohio Conference, will kindly notice that at the recent business session of that body, Stanley A. Sanford, 10909 Orville Avenue, Cleveland, Ohio, was elected to fill that office for the coming year.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to every one. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1 00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2 00 post paid. All who wish to avail themselves of this low rate should do so at once

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1 00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1 25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, $3 a year; four months, $1. Sold by all newsdealers.
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Branch Office, 625 F St., Washington, D. C.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones, who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10643 Ashbury Ave, N E, Cleveland, O.

"A Bible Study of Hades as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 10643 Ashbury ave, N E Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1 00 a dozen. Send direct to him for them.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

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—FOR THE—
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IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order. NOT by personal checks. Money sent in either of these ways is safe and without risk of loss. Stamps cannot be returned and are useless. Money sent in paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution" and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not La. or Pa. or Ohio.

When you wish your address changed, give both old and new address.

In renewing renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has taken a week to get it, addresses it, puts on a few stamps and drops it in the box. He has in many cases performed the hardest work, but neglected two important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Thoughts on the New Year.

Swift as the eagle flies the year,
Our moments fly away;
The years in quick succession roll,
And one can bid them stay.

Our life is shorter than a span,
A humble bourne along;
Now morn, then noon, and night steals on,
And ends this mortal tongue.

The poet who can the past recall
Without a pang of grief?
Who only put their trust in God
Can find a sweet relief.

Each heart and home some sadness feel,
Lost chords of its body:
Some string has broke, some joy has fled,
That mars the harmony.

Unbroken circle's are not here,
Nor perfect happiness;
The cup of nectar will not stay
In this bleak wilderness.

The spring of youth and summer's day,
With autumn's ripe years,
Ar nipped by winter's frost and chill,
Our joys are mixed with tears.

Wherever on earth we pluck the rose,
The thorn is surely there;
In every earthly paradise
There lurks the tempter's snare.

In the early buds of spring-tide,
Or summer's golden hours,
Or autumn's ripe and mellow fruit,
Some sting mingles the flowers.

The past we view, the present feel,
The future yet unknown;
The good or ill that may befall
To God is only known.

We stand upon the virgin year,
And list a longing ear,
And vaguely gaze into the deep
And scan the distant sky.

O God! Thy hand alone can guide
Throughout the new-born year;
Thy voice alone can speak the word
To drive away our fear.

Our needs faith to Thee we raise,
Our hope on Thee we rest;
Our failings stops heal Thou along
Through night's wild, stormy blast.

By day, by night, at home, abroad,
Be Thou our ever tower;
And when at last our race is run—
O dry our latest tear.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LIX. PLYMOUTH, INDIANA, JANUARY 5, 1910. NUMBER 1.

Communicated.

Paul and his Last Letter. No. 2.

The Apostle's first imprisonment at Rome was far less restricted than his last. While it is true he was chained for rude and insolent soldier he enjoyed the freedom of his own house, and to receive all that came unto him. Acts xxviii 30. He was a prisoner under guard and not confined to the common prison of criminals. His last imprisonment was very different. In his grateful mention of Onesiphorus he says, "May the Lord grant mercy to the family of Onesiphorus, because he often refreshed me, and was not ashamed of my chain: but being in Rome he searched very diligently and found me." i. 16, 17. Diligent search had to be made to find his place of confinement, so secluded was it. It may have been a dungeon in the old Mamertine prisons mentioned in the history relating to the reign of the first Cæsars.

Any one reading Luke's history of Paul's travels as found in Acts cannot fail to notice the frequent mention made by the Apostle of a number of fellow laborers who travelled with him as he went from place to place, sharing with him both the labors and sufferings which was the common lot of the proclaimers of unpopular truth. While it is true that these were not all with him at any one time, yet some of them were his constant travelling companions. I think he alludes to some of these rather than to the members of the church of Rome, when he says, "At my first defense no one came to me, but all forsook me (Daglott) (may it not be imputed to them.) This forsaking of the Apostle at this most critical moment was the result of fear. It was dangerous for any Christian at that time to take a stand with the Apostle or bear a part in his defence before the court. Back of Demas' movement to make choice of some worldly pursuit was the peril to which Paul was exposed, a trial before the blood thirsty Nero with but one termination—death. Seeing no chance of escape this fellow-laborer of Paul made choice of the safe course, so departed unto Thessalonica. Paul twice makes respectful mention of Demas: once associating him (Philemon v 23) with Epbaphras, Marcus and Lucas, as a fellow-laborer. Demas left Rome the place of danger, to engage in some secular pursuit at Thessalonica; thus deserting the Apostle and the public proclamation of the gospel. It is to be hoped that Crescens who went to Galatia and Titus to Dalmatia, were influenced by other motives than fear and love of the present world. They may have been sent by the Apostle on a mission, as was Tychicus to Ephesus. Paul in his forlorn condition urges Timothy to come to him shortly. Later he writes, "Do thy diligence to come before winter." Passage by sea was impossible at this season of the year. Another reason for haste was his need of the cloak which he at some previous visit left with Carpus at Troas. Winter was nearing. It was already late in the autumn, and he was feeling the chill of the damp climate of Rome and the still damper air of his prison quarters. What a real comfort was that cloak under Paul's circumstances, though in the estimation of some very wise men (?) of the present day a trifling matter to mention in a letter to be handed down to the latest centuries of the church. By mention of this we are the better able to realize the suffering to which he was subjected in the closing days of his ministerial life, and sadly wish that the history of his tragic end, as given by himself, had mentioned some other incidents that must have occurred then and there. He does not tell us of the intensity of his sufferings, nor of the many privations he endured, nor of his hard stinted fare, and equally hard bed. He does not describe his prison quarters, nor tell us, even that he was in prison, but does [illegible] in his brief eulogy of Onesiphorus that he wore a chain. Yet it is quite clear to our minds that the Apostle must be in prison as truly as that he is murdered. This is the only reasonable conclusion in the light of all the circumstances surrounding his case. The character of Nero at this time, with hands red with the blood of his young and beautiful wife; with that of his adopted brother and the blood also of his mother, was without a parallel in the history of Roman rulers.

Christianity under years of preaching by Paul, his co laborers and others had produced a wonderful effect on the popular mind. If the genuine conversions by the power of the gospel were proportionately few, the faith of the masses in idol gods was constantly being undermined by the proclamation of a religion that was destined at no distant day to overturn the whole system of idolatry and to bring into utter contempt all the gods of the Pantheon. All the religions of the conquered nations subjected to the dominion of Rome could be tolerated as not dangerous, and each find a place for its false gods in the great temple of all gods, but the Christian religion was so different from all these and in conflict with them, and especially antagonistic to the religion of the state of which the Emperor was pope or pontifex maximus, that policy demanded the imprisonment and execution of Paul as the ring leader of a dangerous sect; so confinement pending his trial, and not the freedom of his own hired house, as during his first imprisonment, was his inevitable lot. We may be sure that the prisons of that early day under the cruel rule of Nero, were no better than those of Europe less than two centuries ago; the conditions of these abodes of criminals being so horribly bad that the kindly heart of Howard was prompted to undertake the amelioration of the sufferings of these poor wretches who, though guilty of crime had some rights other than bare existence under the worst possible conditions. Paul's prison abode being as bad as these, yet he drops not a word of complaint, only modestly saying, "For which cause I suffer these things." i 12. "Wherein I suffer trouble as an evil doer." ii 9. "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." v 10. What self-renunciation and self sacrifice is this! He is now an old man worn with the weight of years of labor and suffering. He needs his cloak to his damp and chilly prison. Ye critics will you say it is too trifling a matter to be mentioned among other things of a grave nature and unworthy of inspiration?

Not one iota would I wish omitted from this painfully brief sketch of the great apostle to the nations, any more than I would wish a retrenchment of the history relating to the betrayal sufferings and death of my Redeemer; leaving out the mention of his garment and venture, the dividing of the one and the casting of lots for the other, as recorded by his biographers, which incidents in the tragic scene he is made to speak of by the Psalmist, hundreds of years before his birth or before he had any being. There are no trifling things in God's Revelations. "Only Luke is with me." verse 11. Faithful Luke, the "good physician" and historian is with him to do what he can to supply his wants and cheer his lonely hours. Human sympathy was not entirely cut off. The means of communicating with Timothy were in hand, carried with him into his prison cell, or passed to him afterward by Luke or Onesiphorus. Pen, and ink, and parchment, so often employed before to put the truth in permanent form for the good of the church then, and all after time. From his prison cell, uncomfortable as it was came forth this last letter, so full of warning and exhortation; warnings concerning the consummate selfishness and worldly mindedness of the professed christian church of the last days; exhortations, urging Timothy to faithful adherence to the truth in the face of danger and bitter opposition.

The apostle may comprehended the situation and the liability of all except the very bravest, to desert the standard of truth; hence the utmost need of putting Timothy on his guard against the dangers confronting him at that critical hour of the church's history, when, on the one hand the power of secular magistrates was arrayed against the new religion, to the [illegible] of personal violence and the [illegible]tion of property, and on the [illegible] hand, the seductive influence of popular error were constantly working to corrupt the truth—"the mystery of iniquity was already working," (2 Thess ii 7) especially in the church at Rome where it finally culminated in the great apostasy that almost utterly eclipsed the truth in the midnight darkness, and filled the world with ruin.

JOHN L. WINCH.

[To be Continued]

Obituary.

Jane O. Hockensmith was born on November 16, 1837, died December 10, 1909, aged 72 years and 24 days. She was united in marriage to Robert Railsback October 30, 1855, and to this union two children were born—Albert H. and Rosetta C. both dying in infancy.

For about fifty years Sister Railsback has been an exemplary member of the Church of God. Possessing a quiet unassuming disposition, her piety based upon earnest conviction, was manifested in that practical way that leaves no doubt in the mind as to the sincerity of the act. Her noble deeds of generosity to the needy will be long remembered by those whose lives were sweetened by the timely aid that she delighted to render. "God bless you," was a phrase to her o deep meaning, because it was accompanied [illegible] substantial assurance in the form of real aid.

The writer with others will remember with deep gratitude her cheerful gifts and thoughtful acts of kindness that like sweet incense rise to bless her memory.

Sister Railsback has for many years been a sufferer from constitutional disease, and knowing that death was near, had like one of old "set her house in order," even to the details of conducting her funeral exercises, all of which was faithfully carried out by her faithful friend and kind assistant Bert Haines.

The writer by request spoke words of comfort from 1 Thessalonians iv. 13 to close of chapter, to an attentive audience gathered at the quiet home in Indianapolis, after which she was laid to rest in that great "City of the dead" Crownhill Cemetery, containing over six hundred acres of land thickly dotted with memorial stones, there to await the roll call at Christ's coming.

As the solemn scene approached the last act, the writer was impressed with the last word so uttered when with heart filled with grief he bowed his head over the casket and with choking sobs said to the dear daughter "Good bye, Cora, until Jesus comes," so in earnest benediction could say "Good bye, Sister, until Jesus comes."

To all the loved ones who read this message, which the writer feels has failed to do full justice to one whose life work has been completed, yet knowing that He who keeps the record of our lives will make no mistake, we would say to each of you, we are rapidly approaching the same common resting place, the sombre shadows of the "deep, dark valley" seem so near that we almost feel the icy chill. God help us all to quickly retrospect the past. If the record shows faults let us hasten to correct them. They will stand as we make them. O Father, keep us in the love of the truth, and the patient waiting for the Christ. As ever in hope,

J. F. W[illegible]ONER.

More men are injured by having things made easy for them than by having their paths beset with difficulties.—C. H. Parkhurst.

Try THE RESTITUTION, $1 50 a year

Sunday School Lesson.

The lesson for January 2, which we have missed, was concerning John the Forerunner of Jesus, Matt. iii. 1-12.

The time was A. D. 26 28, and his work was in the wilderness of Judea. Tiberius Cesar was emperor of Rome, and Pilate governor of Judea.

The object of John's mission is told in verse 3: "The voice of one crying in the wilderness, Prepare ye the way of the Lord. Make his paths straight."

John called on the people to "Repent ye, for the kingdom of heaven is at hand." He dressed in the poorest style, and ate the commonest food. Many went out from Jerusalem, and the regions round about, and were baptized by John, after repenting of their former life. John warned them of coming wrath and urged them to make due preparation to escape it.

Jesus says in Luke xiii. 5: "Except ye repent, ye shall all likewise perish."

LESSON FOR SUNDAY, JAN'Y 9.

Baptism and Temptation of Jesus. Matthew iii. 13-17; iv. 1-11.

Golden Text—"In that he himself hath suffered being tempted, he is able to succor them that are tempted." Hebrews ii. 18.

Time of the baptism probably January A. D. 27, and the temptation 40 days following. Jesus had lived in Nazareth, and come to where John was baptizing at one of the fords of the Jordan. After his baptism he was led into the wilderness of Judea where his temptation occurred.

This lesson gives the account of Christ's preparation for his work. A preparation that enabled him to fight a great battle, and gain the victory over self and the world.

Why was Christ born into the world? Isaiah lxi. 1-3; Luke xix. 10.
How was it that Jesus increased in favor with God and man? Luke ii. 52
Jesus now makes public his decision to place himself on the side of righteousness.
How old was Jesus at this time? Luke iii. 23.
Where was Jesus baptized? John i. 28
Did John object to baptizing Jesus?
What was his objection?
What reason did Jesus give for being baptized?
Do we get any idea of the mode of baptism by verse 16 compared with John iii. 23?
How could John know that Jesus was the Christ? John i. 33.
In what way did God show his approval of Jesus' act in being baptized? Mark i. 10-11.

This ends the private home-life of Jesus. He is henceforth consecrated to his work as prophet and priest. His work as the Messiah commences. The battle with Temptation begins—a testing time. He must prove himself worthy.

Why was it necessary that Christ be tempted? Golden text.
Would he have been any help to others if he had yielded?
Do we have more to tempt us than he had? Hebrews iv. 15.
Could Jesus have served two masters?
Can we? Matthew vi. 24.
How long did Jesus fast?
What does Mark i. 13 say occurred during this time?
What do you think of Jesus as a hero in this battle with Satan?
Do we have opportunities in our lives to show heroism?
What was the first temptation?
Would this have been wrong when Jesus was hungry? Why?
Where do we find the words that Jesus used to rebuke Satan? Deut. viii. 3.
What was the second thing Satan asked Jesus to do?
Could Jesus have summoned angels if he had chosen to do so? Matthew xxvi. 53.
How did he answer the tempter this time?
What was the third temptation?
How did Jesus meet this temptation?
Why did Jesus have to endure trials? Hebrews v. 8-9.
Does our faith need to be tested? 1 Peter i. 7.
After Jesus had gained the victory how was he consoled?

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Who are promised the *aid* of angels? Hebrews i. 14.
What is promised to those who endure temptation? James i. 12.
What does James iv. 7 say about resisting the tempter?
What does Paul say in 1 Corinthians x. 13 about God's power to help us?

THOUGHTS—The "devil" who tempted Jesus, nor the "angels" who afterward ministered unto him, may not have been personal beings, but the temptation—the tests given Jesus—were the real thing.

The life of Jesus as a carpenter—a working man—now as he steps out from it, merits God's approval:—"In whom I am well pleased."

Not the amount of your money, nor personal appearance count with God, but what you really are, and the use you make of what is entrusted to you.

In all of our trials we are assured that Jesus our Lord sympathizes with us.

It is only through victory that we grow.

"There is no pleasure in life equal to that of the conquest of a vicious habit."

"Thanks be to God who giveth us the victory through our Lord Jesus Christ." 1 Corinthians xv. 57.

Editor Restitution:

I am writing this report because it will be of special interest to many readers of THE RESTITUTION.

On Wednesday, December 22, 1909 Mr. Earl Koontz, of Adeline, Illinois, drove to Oregon to be baptized. After cutting through eight inches of ice and opening a space large enough, it was my pleasure to induct Earl into the name of the Lord Jesus. My heart rejoices the more because of all the circumstances attending. First, Earl is my cousin, and one of a family of children left orphans early in their life by the death of both father and mother. Notwithstanding this inconvenience, these children have all grown to womanhood and manhood with the same untarnished reputation to which they fell heir by birth, Marie, Eva, and now Earl, having put on Christ early in life, and we are hoping that Walter and Etta may soon do the same.

Earl has by careful study laid for himself a foundation upon truth from which he cannot be moved. Brethren, rejoice with me and pray for our young brother that he may be faithful to the end.

S. J. LINDSAY.

Errata.

In first paragraph of The Story of a Happy Christian Life, Number 19, December 1, for Brother and Sister Stulb, read Brother and Sister Stulb, and in same paragraph for Mary Hastings' visit being made a great blessing to Auntie, read made a great blessing to Annie.

S. ROXANA WINCH.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Claus Storjohann	1 50
Mrs Emma L Cronk	80
J C Daniels	50
Mrs C N Howard	1 50
A K Kimsey	4 00
H M Payne	50
George G Cottrell	3 50
Mrs J S Butcher	3 00
R M Brisco	50

Sweep the snow from thine own door; spy not the frost on another's tiles.—Chinese Saying.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, JAN'Y 5, 1910.

EXAMINE Your account, and give us a renewal of subscription if you can do so.

We thank you for the favor.

Our correspondents demand much space this week, so we give way.

A NUMBER of our friends failed to send their Christmas letters in time, so we give them this week.

SEND pledges for Brother Huggins new book "The Bible" to him at his address as given at the head of his department.

THIS issue is the beginning of the 1910 volume of THE RESTITUTION. Our endeavor shall be to make it better than ever if possible. We know to begin with, that every one cannot be pleased with every thing. This is because we are not all alike. However, if we try we can each find something that will please us always. The great trouble is we are mostly looking for errors in each other. For 1910 let us try the other way, and look for the good in our Brother. It is there and we can find it easily, and in doing so we shall be happy ourselves all the year through. Try it for 1910.

AT the Zionist Congress just closed at Hamburg there was some degree of friction, but it closed without any great rupture. One thing that was accomplished was the recognition of the western branch of the society in America, with their headquarters in Chicago, giving them the same representation as the New York division. The report says "One fact which stands out most clearly is the decision to concentrate efforts toward the extension of our credit, possessions, and economic position in Palestine. This decisive step was taken with the adoption of the critical resolution ordering the Jewish Colonial Bank to reduce the volume of its European business, and to devote the capital thus released to the extension of our interests in Palestine. From now on our efforts will center in the practical work of preparing the ground for Jews who wish to go there."

Christmas Love Feast.

Dear Restitution:

It is with great pleasure I herewith renew my subscription for another year. The year just closing has been one of great hardships and trials to me, but I thank God for his blessing amidst all. It has taught me many lessons, and made me more humble. With all the trials I have had I have spent many happy hours with THE RESTITUTION paper, and thank you all of the Household of Faith, who have contributed to make that paper bright and helpful, and full of learning to us who are more unfortunate in scholarship. The Lord bless you all in your work, and give us all an abundant entrance into his kingdom when he shall comes.

Sister Townsend says she is still looking for that blessed hope.

JOHN ALLEN TOWNSEND.

Dear Brothers and Sisters in Christ:

I send Christmas greeting to all of like precious faith through the medium of the Love Feast. I thank God for the hope he has given me through his dear Son, Jesus Christ, and I am striving, I hope lawfully, that I may prove a valiant "soldier of the cross" that I may some day, I trust soon, see my Savior face to face as King of kings and Lord of lords.

Yours waiting the soon coming of the Lord,

MRS. MINNIE DAWSON.

Dear brothers and sisters, Christmas greeting:

As the old year draws to a close it brings with it the remembrance of the greatest event of all ages—Christ's birthday. Doubtless we have not been so faithful to our pledge as we should have been. Then let us all as the old year is passing away welcome the new year in, and try to live nearer the Christ life. Let us not be weary in well doing, for in due season we shall reap if we faint not.

EMMA SOUTHERLAND.

Dear Brother Underwood:

We see in THE RESTITUTION a call for the Christmas Love Feast. As we can hear from each other better that way than in any other, we feel like we would like a part in it. We are still striving for the high calling in Christ Jesus. We are commanded to exhort one another, and so much the more as we see the day approaching. Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his name. And they shall be mine, saith the Lord in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him.

Dear ones, may we each so live that we will be counted worthy of a part in that number when Jesus comes, is our prayer.

S. W. & LOUISA PHESLEY.

Editor Restitution:

A Merry Christmas and a Happy New Year to all of the dear brothers and sisters. Let us all so live that we will hear the Master say Well done.

I was sorry to hear of the death of Brother Neill. His writings will be sadly missed, but we have that blessed hope that our loved ones will be raised again. Oh, may that time soon come.

CYNTHIA THOMPSON.

To the loved ones scattered abroad greeting:

"What think ye of the night." This know also, in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, trucebreakers, false-accusers, incontinent, fierce, despisers of those that are good Traitors, heady, high-minded, lovers of pleasures more than lovers of God. Having a form of godliness, but denying the power thereof. From such turn away.

Do we see any of these things nowadays? We certainly do without any hunting for them. It is a hard struggle, but I am trying to be ready all the time.

MRS. C. C. RAMSAY.

Dear brothers and sisters:

I thought I would write a few lines for the Love Feast. Well, brothers and sisters, when I speak to one I mean all in the one faith, for our Lord says one faith, one Lord, one baptism. Another year is gone. Let us try a little harder to meet our Savior in peace, who died on the cross for you and me.

I wish you all a Merry Christmas and New Year. Brothers and sisters, pray for me when it goes well with you, that I may have my lamp burning when Jesus comes to make up his jewels. Dear ones in the Abrahamic faith, if I never meet you in this life, I hope to meet you in the world to come where there will be no sorrowing and sighing, and there will be no Good-byes in that bright world.

Your Sister in faith.

MRS. R. C. ELLIOTT.

To the sad-hearted ones, the happy ones, and withal the faithful ones in Christ Jesus, greeting:

It is hard for me to write the Xmas greeting this year for a sense of loneliness, sadness, and heartache has taken possession of me as I realize the losses we have so recently sustained. Brother R. S. Dwiggins, who, I believe was the first one to suggest the Christmas letters, has fallen. True, he had passed his days of useful toil, was aged and saddened with the weight of human sorrow, and perhaps was anxious to sleep. But it seems so lonesome to know we can never see him again, in this life. Then the faithful Brother P. Neill, whose sudden death made me almost rebellious at first; for Oh! how we need all such true men, comparatively young, willing and anxious to do, ready at every bidding of the Master, needed so much in the home, the church, the Sunday-School work, that he should have to sheathe his sword, and lay all the work down. Oh, we cannot understand, truly it is the work of the enemy. We weep true tears of sympathy for the lonely wife, who we are glad has Israel's God as her strong tower of strength. Then our eyes fall on the next column of the paper, and I exclaimed, "O Benjie, Sister Jane Railsback is among the slain." True faithful Sister Railsback how many days we have spent in their hospitable home. Think God for such as she and Brother Railsback were. But with these sad thoughts, we still rejoice that unto us has been born the life-giver in whose hands we all are, and all will be well if we can but prove faithful.

We had many pleasant remembrances of the day sent us. Christmas cards from Brother and Sister Wince, Sister M. M. Nicholls, others from Chicago, Indiana, New York, Canada, and from all parts of Michigan for which accept our thanks and to each one we have many a wish for your future good, and a blessed rest when the peace-maker appears as the bright restorer, and life giver.

Yours in his name.

MARY A. WOODWARD

Dear Brothers and Sisters:

It is with much pleasure that I accept the invitation to add my mite to the "Love Feast." I am striving at all times to defend the faith as best I can, but in some instances my patience is tried to the core. There are some who deny the whole story of our dear Savior, and some who say say "its all rot," when immersion is mentioned as the only true means of baptism. I love to read the letters from those of the faith as they appear in THE RESTITUTION for the Love Feast, and also wish to express my appreciation of the writings of all who contribute to the paper, thus [illegible] the whole year. I rejoice when I read of one who has put on Christ by baptism and mourn with those who have been bereaved. My sympathy is extended to all who are afflicted or whose loved ones have been snatched from them by the enemy.

R. A. DANIEL.

To the Church of God everywhere, greeting:

Glory to God in the highest, and on earth peace, good will toward men!" Beloved in the Lord! We are in these days going through festivals commonly known as Christmas, but it is especial for us, who have voluntarily taken upon ourselves that sacred name, which God hath so highly exalted, that at that name every knee should bow, to celebrate that event in memory of the birth of Jesus of Nazareth, and I wish to quote to you from Matt ii 1-2, "Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews, for we have seen his star in the east, and are come to worship him." But what made these men wise? Think of it brother, meditate on it sister!

In I Kings iv we find that Solomon's wisdom excelled the wisdom of all the children of the east country, and his wisdom is still spoken of today, and his fame is in all nations round about. But what was the cause of his fame? He spake 3000 proverbs, he spake of trees, he spake also of beasts, of fowls, of creeping things and of fishes; in short because he could speak on every subject.

These men were not wise men, because they came from the east to Jerusalem, no, no! but because they spake something on a certain subject, namely: "Where is he that is born King of the Jews?"

You, my brother, and you also, my sister, have made that good confession, that Jesus of Nazareth was the Christ or the King of the Jews and you have through faith been begotten of God, which is our peculiarity. These men became wise because they acknowledged that the child was "the King of the Jews," and we further on read in Matt ii 11, when they were come into the house they saw the young child with Mary his mother and fell down and worshiped him, and when they had opened their treasures, they presented unto him gifts: gold, frankincense and myrrh.

As it is the custom in this land of ours, that the different members of the families exchange gifts at this festival, why not extend this custom into the household of faith and follow the example set us by the wise men of the east and open our treasures and present to him whom we so dearly love our gifts? that perhaps some one else may be a partaker with us of God's great gift, "Eternal Life."

Wishing you all a merry Christmas and a happy new year, your sister and brother.

ANNIE & HEINRICH JUERGENSEN

Dear Brothers and Sisters of our Father's family:

Almost two thousand years ago the first Christmas greeting was heralded to a waiting world. To those faithful shepherds the angels proclaimed the good news of our Savior's birth "Fear not, for behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the City of David a Savior, which is Christ the Lord," Luke ii. 20 11.

Across the hills, across the snow,
Christ was born so long ago.

In every Christian land and home will they celebrate our Savior's birthday. To absent loved ones will we send greetings. Whole families will meet in glad reunions, but by many firesides there will be vacant chairs. To those who sit in the shadow, "Lift up your heads and look up," for the same messengers of peace who proclaimed his first advent will soon proclaim his return, and we have his own promise that he "will come again."

We are waiting for the morning,
Of that blessed day to dawn;
When the sorrow and the sadness,
Of this changeful life are gone.

We extend to all Christmas greetings in the name of Christ, wish all a Merry Christmas and Happy New Year. God bless every one, and when the last returning Christmas eve will bring peace, good will to men, may we all meet in a glad reunion in the kingdom of God.

ELLA DEFFENBAUGH

Christmas greeting to all:

To the scattered and loved ones, and the called according to his purpose, wherever these lines may fall, whether in the palace or the humble cottage, it matters not, so long as a gleam of sunshine may result and one heart be cheered by its radiance. As we near the supposed time of our Savior's natal morn, our hearts go out in love to all mankind, and especially to those of like precious faith, we extend Christmas greeting, love and good will. We feel an impulse to exclaim as did those of old "Glory to God in the highest," and our minds retrace the old story that is yet ever new, and random thoughts come.

In the dim misty past mid cosmic star,
The wise men beheld an eastern star:
It coursed its way through the heaven's gray dome,
And its radiance cheered the midnight gloom
Of a world enshrouded beneath a pall,
For in cause of sin death had passed upon all.
With dominion lost without hope of regain,
From Adam to Moses death did reign.

That star was Bethlehem's glorious star,
That lighted the earth to regions afar,
And shone o'er Judea's fair domain.
O'er hamlet it glided, o'er valley and plain;
It traveled on in its heavenly way,
Neither varied its course nor rested its stay,
Until it came to Bethlehem of old,
That Morn of peace to mines untold.

Our minds go back to those days when its meekness and humility our loving Savior, who is the author of our salvation trod the shores of Galilee, and though he was rich yet for our sakes became poor. For our example of obedience he suffered even the death of the cross, and so tasted death for every man. It becaths him for whom all things are, and by whom are all things, to make the Captain of their salvation perfect through suffering, and as we have not a High Priest who cannot be touched with the feeling of our infirmities, let us come therefore boldly to the throne of grace, that we may obtain mercy and find help in every time of need, for God is not unrighteous that he should forget his labors of love. He who heeds the sparrow's fall will note every loving deed, and we know that we have passed from death to life because we love the brethren.

Seeing these things are true, let us render thanks to Almighty God for the gift of his beloved Son, and take up the song of the angels, Peace on earth, good will to men, and rejoice in hope of the time when righteousness shall cover the earth as the water covers the sea, and feel a delight that we are permitted to live in these latter days, this wonderful age of improvements. Nations without knowing it are carrying out God's will, and he that letteth will let, until it be taken away.

Let us then in these latter days,
Join heart and voice in songs of praise,
With loud hozannahs gladly sing
A tribute to our Lord and King.

Ring Christmas bells, re-echo far,
The glories of that natal star;
Chime louder still o'er all the earth,
The story of the Savior's worth.

Plaint sweetest songs, ye seraphim,
Bow down, adore ye sons of men;
Bring forth the royal diadem,
And crown him Lord of all.

Merry Christmas and Happy New Year lovingly to all,

ANGELINE LENT.

To the dear ones of like precious faith:

Our Christmas greeting is a little late, but "better late than never." I am one of the pioneers in the cause we all so much love, having served the Master over fifty years, and can say amid all the discouragements of this life, with its headache and heartache, tired and weary feet, the way grows brighter as I near the end of the journey.

Lift up your heads desponding pilgrims. Think of the joys when Christ shall come, for I reckon these light afflictions are not worthy to be compared with the glory that shall be revealed in us. I am persuaded that neither death nor life, nor angels, nor principalities, nor powers shall be able to separate us from the love of God which is in Christ Jesus.

I have given many years of my life almost exclusively to the work of sounding out the glorious message. But years begin to tell on me, and I know of no way to diminish them. I will be seventy-nine February 19th, if I live. If I die, it will be with my head toward the Kingdom of God.

Let us all be faithful, avoiding all side tracks and cling to the glorious old gospel of the kingdom. We often wonder how the dear faithful Brother and Sister Wince, Wagoner, Halstead and others are this winter. May God keep us all faithful, that we may meet in his coming and kingdom, is the prayer of your brother in Christ.

R. W. WOODWARD.

We praise him who has made it possible for us to tell of his great love and care for us, during the past year. Great is our hope in Him as our Savior, our Life-Giver and soon coming King. Good tidings of great joy are these to his people. Let us rejoice always in his eternal love, dear ones of the faith.

MRS. C. N. HOWARD.

Dear Brother Underwood:

We send you Brotherly Greeting in the Lord and as my time will be up on January 1st, I send you a Money Order to renew. We sympathize with you for the trial we have through the subscribers not keeping up their pay. If they would only think a little that our paper expense is not run by filling it up with advertisements that pays a big sum to editors of all papers. I ask the Brethren if they would rather pay up or force Brother Underwood to do the same as other papers. How many 5cts per week the brethren wastes in a week, 5cts put away each week would give each Brother his money to turn into our Brother by the first day of each year so that he could balance up his books and start out on the New Year a happy man and not have to carry the burden of many nearly the year through.

Dear Brother, yesterday I received a Post Card from Salem, Ohio, stating that our beloved Brother P. Neill, had fallen asleep. What a lose to the brethren at large but, Joy he rests in hope.

Your Brother and Sister in hope.

G. and A. DOWLE.

Dear Brothers and Sisters in the faith of the soon coming King, Jesus:

I am glad I am living in this gospel age. At my age can read and understand the blessed promises. I am getting old and feeble, but with my Bible and the dear, good RESTITUTION, and good comforting words of the brethren, I am trying to live on in a way that others may see that I am looking for the Lord to come. I am trying to teach others of the coming of the Lord, but it seems as though the people are willingly ignorant, for they will not listen; but we must not give up, for this world is full of false teachers trying to deceive the very elect. Some are saying, Where is the promise of his coming? I grieve when I look back over my past life and think I have not done more for the cause of Christ, and now with the Lord's help will try to be more faithful and stronger in the faith, willing to suffer anything for him who died for me, that I might live. Bless his Holy name, the name of Jesus. Let us press on for the mark of the high calling. It won't be long till he calls, Come, ye blessed of my Father, enter into the joys of the Lord.

Your Sister, waiting patiently for the Lord.

MRS E. A. MORRILL.

Dear Restitution:

I am a little late for our Christmas greeting, but wish all our dear brothers and sisters a Happy New Year, and that we may all try and do a little more work for our dear Master through the new year. I have to give praise and glority God for his many mercies to me, and that I have been brought out of darkness into the marvellous light of the gospel of Christ, which is the power of God to salvation, and an entrance to his glorious kingdom when established on earth—not in heaven.

Now dear brethren, I want to say a word for our little Church in Barberton, Ohio. We have our meetings on the first and third Sundays of each month to remember our dear Lord, for as often as ye do this ye show his death till his return. Am sorry to say there are only the writer and Brother and Sister Juergensen, but our Heavenly Father has said Where two or three are gathered in my name, I will be in their midst, and that to bless.

I have taken great pleasure in reading all of your letters in the last issue of THE RESTITUTION. May our Heavenly Father comfort you all and keep you strong in the faith.

We hope if any of our brethren come this way they will give us a call, and may God keep all in the knowledge and love of the truth, till our Master returns and brings peace and good will to earth, when his glory shall cover the earth as the waters cover the sea.

Yours for the truth as it is in Christ Jesus,

HARRY EARLE.

Dear Restitution:

I thought I would write to your Christmas love feast. I am thirteen years old. I joined the Church of God when I was eleven years old. I have never regretted it. I love God and I love to study the Bible. We have no Sunday School in our vicinity of our own faith. I have two brothers, a sister, and a mother and father, and my oldest brother and mother and father are also members of the church and we all hope some day to be in the kingdom of God.

Yours in hope.

EMMA CALDER.

Dear Restitution:

Seeing your suggestion for a Christmas love feast will say that I wish all the dear ones of like precious faith a Merry Christmas and a Happy New Year, and hope we can look back and see some good done in the year past and strive hard to live only for Christ in the New Year.

I have suffered much in the last few years and I certainly do long for the time to come when God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away. What a blessed place to live where there will be no more sorrow nor pain. May we all meet there is my prayer.

MRS. ELLA CALDER.

To the Dear Ones, Greeting:

Do we often stop to think how precious to us is the little brown book which lays on the stand. Between those lids is the oath-confirmed title to our everlasting home and there alone is the promise of everlasting life, that we may enjoy eternal blessings. Between its worn covers is the storehouse alone where the true bread which gives courage to the timid, strength to the famishing, and eternal life to the mortal can be found.

It is the lamp to our feet, which, if we heed, will keep us in the straight and narrow way which leads to the pure crystal fountain of life. Through this blessed old book he has revealed unto us his plan for the ages, thereby showing us as "The friends of God, because a servant knoweth not what his master doeth."

Therefore, let us ever praise his holy name for the gift of this wonderful, wonderful book, which lightens every burden, makes the years pass by as a peaceful river, gives to the aged rest and comfort sweeter than the joys of youth, and finally robs death of its sting and the grave of its victory.

Yours in hope,

SADIE SKEELS.

A Christmas Greeting.

I would that each member of the Church of God have a merry Christmas. I would that there were no shadows to sadden the festive day of joy to the world. But there are many homes which have been visited by the dread destroyer since our last love-feast, and some dear ones have been taken away.

When our family shall gather around the Christmas Board, there will be a vacant chair. Father Thompson, the white-haired patriarch, will never again sit at the head of our table surrounded with his children, grandchildren, and great-grandchildren, as in days agone. We shall miss him.

Brother P. Neill, Brother R. S. Dwiggins, and many others have laid down the burden, and loving hearts are sad. Yet our sorrow is not without hope. They sleep in Jesus, and with tear-dimmed eyes we lift our hearts in gratitude to God, for the gift of his Son to ransom our loved ones from the grave.

Dear readers, a New Year is dawning, shall we make it a year of credit in our Christian life, that we may be ready when our time shall come.

Your brother in hope.

J. H. WILLEY.

THE RESTITUTION is only $1.50 per year. Try it a year.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10708 Hampden Ave. Cleveland, Ohio Please send all letters and communications intended for this section direct to him, and save delay.

The compliments of the season to all our readers.

The chief corner stone of our new church building was laid Dec. 19th, 1909.

The *contents* of our book as published in *Ebenezer* of Dec. 15, have been changed to some extent. Nine subjects have been omitted, and thirteen new subjects have been added. With new matter thus introduced with the critical revision of all articles that have been published heretofore the book will be fresh and interesting. Estimates from printers indicate that the book will contain about 20 or 350 pages of solid matter. It will wear a handsome binding of whole cloth, and its size will be 5 by 7½ inches. The price will be $1.00. We have no time during the summer months for literary work; so we are anxious to publish "The Bible" this winter, in February if possible. If we do not soon receive pledges enough to justify us in going to press, the probabilities are we shall abandon the idea of publishing indefinitely. If all the brethren and sisters who are saying to themselves, "I will take one of those books; I must write and tell Bro. Huggins so," would write us a postal with the words, "I will take a book" written on it, promptly upon reading this editorial, the several hundreds of dollars required for publishing would soon be made up or at least made up near enough for us to risk the deficit. Pledges have been coming to us regularly, but we urge that those who contemplate sending us pledges to take one or more books, do so immediately. Act now so we can have the book ready to mail in February.

Nearness of the Lord's Coming.

Dear Restitution Family:

How I love you all! And how I would love to see you all personally even in this life and take you by the hand and bid you God's speed in the narrow way, seeking to encourage you onward as we journey to Mount Zion. Let us not be discouraged while seeking for salvation, only a little longer. We can now see Daniel's "time of trouble coming upon the world."

We need not guess for we "can know when he is nigh, even at the door." The time was when the saints did not know when the day and hour was due, but now it is so nigh upon upon us we do know approximately. Paul says, "We need not look for that day to come except there come first a falling away and the man of sin be revealed, the son of perdition." This is all in the past. Christ told that to generations away back in his day. "They did not know the day or the hour" the angels nor himself.

This text was literally true of Christ, of the angels, and that generation Except Christ they did not know until the leaves of the fig tree were coming out, then they knew summer was nigh. "So likewise when ye shall see all these things (signs) know that I am nigh, even at the door. Verily this generation (that has seen all these signs) shall not pass till all these things be fulfilled." We can know "He is nigh even at the door." This is near as we can get. And surely near enough to know. It seems to me today our world is wicked as it was in the days of Lot and Noah. Let us be glad that God has revealed these signs to us. "Let us look up and rejoice for our redemption draweth nigh." If we are children of our heavenly Father we are glad that these things are true and all about to be fulfilled.

Your Brother looking for the near coming of our Lord and Master.

WILLIAM H. BELL.

Who Were the Sons of God? Gen. vi. 1-6.

I notice a great deal said of late from different writers about the Sons of God that *married the daughters of men*. One called them the Sethites; but is that in harmony with the Word that has been given as a light to our feet and a lamp to our pathway? Now notice that those sons of God, men called "Men of Old," men of renown, and also giants. History says that Adam and Eve were of very large stature, hence their children would be the same. They of course did not diminish in size until after the fall when decay and death began to prey on their constitution. These men of old men not a race of mankind before Adam, as I have heard men of note try to prove, but were the children born to Adam and Eve before they lost their Eden home. But how do we find this to be true? By careful study of the light given, we find that Adam waited quite a while for Eve his bride, for the time he waited was a type of the Second Adam, now waiting for his bride (the church,) then God said he saw it was not good for man to live alone. I will make for him an helpmeet, so he presents Eve to Adam, and said "multiply,"—fill the earth.

Now I want to ask, Where is the man that will say that he believes that Adam disobeyed God? If he did he was a rebel and an enemy to God and his plan, but the Word does not warrant such to be the case.

God said to the fish, birds, and beasts of the field, "multiply," and is it reasonable that God should withhold that privilege from man that he had created in his own image and likeness? Luke in the third chapter calls Adam the Son of God, hence his children born while in his innocent state, are the Sons of God; but when Adam, the federal head of the human family, took death upon himself, God decreed all in him should die. So dear brother, Paul says, "in Adam all die, even so in Christ, (the Second Adam,) shall all be made alive." The sons of Adam before the fall could not die a natural death, for Adam could not transmit what he did not have. Some I notice say that Adam was mortal before he ate of the tree of knowledge of good and evil, but that cannot be true. If so he was in a dying condition before God passed the death sentence upon him, for mortal man means a dying man, as God said "In the day thou eatest thereof dying thou shalt die," (mar;) so the day he ate he became mortal, before he was neutral, neither mortal nor immortal, but made subject to death, and again, Brother Paul says that death reigned from Adam till Moses. Over them that had not sinned after the similitude of Adam's transgression. Speaking of those that knew no sin as their Father did, and they (the Sons of God,) saw the daughters of men (distinguishing the two classes) Cain's descendants, that they were fair, beautiful to look upon, and they chose wives of them and bore children to them, and thus they became contaminated with sin; for history says that every generation of Cain became *more* wicked than the other, and nothing good came from Cain, and the earth, (the habitable world) became very corrupt, so God brought on the flood and destroyed them all; for God hath included all sinners, that he might have mercy for all. After the flood God starts the human family again, and says to Noah, and his sons, "multiply," fill the earth, and they too obeyed God, and are still obeying. Now we can see where Cain got his wife. He no doubt had his wife when he killed his brother, for after the murder was made known he took his wife and moved away from the place of his crime, and the record says he knew his wife and she conceived and bare a son, and Cain built a city and called it after his son Enoch. Gen. iv 17; Matt. i. 24, 25.

Now, dear readers of THE RESTITUTION, the Word of God tells us that the first man Adam became a living soul, and that Eve is the mother of all living, so I dont see how we can believe there was a race of mankind previous to the creation of Adam, and I believe that Adam and Eve lived hundreds of years in the Garden of Eden before God permitted them to be tempted. We have no other place for a type of Christ's reign with his Bride (the church) which is to be one thousand years, and as the Anti-types all except the types. We cannot say that the first Adam reigned a full thousand years. The types and antitypes are a true guide when we place them just where they belong, and we must remember that the history of creation is only outlined and it takes careful study and deep thought to grasp God's wonderful plan. Oh how I wish I understood it better. For years I wondered who the sons of God were, and who Cain feared would kill him if his father and mother were the only ones left after he killed his brother Abel, and how God could multiply Eve's conception as part of the curse that fell on her for eating of the tree of knowledge. Rom. v. 14, was also a mystery to me until I saw these things as I have presented them to you.

Your Sister, searching for truth and light.

MRS. CLARK MCCLELLAND.

Communicated.

Dear Bro. Underwood:

There is a cloud of sorrow over the church at Salem, over which Brother Neill has been pastor for seven years. I felt that I would like to send you a fuller account of his sickness and death. He was taken with a severe pain in his left side Thursday afternoon which continued until Saturday evening, when he became more comfortable and slept much of the time until he passed away. Sunday morning he aroused and said, "What a nice bright morning, this is fine. I must have been sleeping quite a while." He showed the same patient, everything all right disposition that he did when in health. Brother Neill has gone to sleep and when he awakens again it will be a much brighter morning than last Sunday, it will be the morning of the resurrection, the morning without cloud. Bro. Huggins spoke words of comfort, he showed that the loss was all to those who were left. No loss to Bro. Neill as his work had been faithfully done and he is resting from his labors. Yes, the loss is all ours and it is very, very great. How we will miss the hearty good morning greeting that always awaited every one at the little meeting house. He was always at his post of duty, he had been blest with good health, up till this time, which made it possible for him to always be at the meetings.

Those who knew Bro. Neill best loved him most. We lived in the same door yard and had a chance to see his every day life, which I can say was one of example as well as precept. We would be safe in following him for an example, which I hope we will not forget to do. His efforts were not only to add to the church, but to have those in the church live lives that would be fitting to our profession.

I feel that too much could not be said in the praise of Bro. Neill, but I will just say he slept quietly away on Sunday afternoon, Dec 12, 1909. And his breath returned to God who gave it. Now let us follow Paul's admonition to Timothy, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

We are very much pleased that Sister Neill intends staying with us. She will be a great comfort to us and I hope we may be to her. She bears up wonderfully through her trouble, by the strength she draws from the great book of comfort and life.

Your Sister hoping for the soon return of Jesus.

MARY KNOWLES.

Faithful Until Death.

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim iv 7, 8.

The questions submitted by our Brother P. Neill, on the "last words" of Paul to Timothy, fittingly close his lessons prepared for us. We cherish the last words of those whose life conforms to their teaching.

The value of a lesson is its power to transform words into actions. The labors of our lamented brother speak as "living epistles." He was faithful until death and a crown of life will be given him, when the Master shall come to reward his faithful servants.

It is fitting that I should publicly acknowledge my appreciation of Bro. Neill's labor in preparing the Sunday Lessons for THE RESTITUTION, because the *past three years* he has co-operated with me in my effort to extend the Bible School Work. His assistance, encouragement and timely suggestions have done much to strengthen my purpose to continue my efforts in this work. Referring to a letter he wrote me regarding this matter he says: "Sister, do not give up trying, no, no, try, try, and not only try again—but never give up trying—keep hoping—but Remember there are few that push and fewer still that want to push or be pushed."

When I received the brief note saying: "Brother Peter Neill died Sunday Dec. 12, 1909," I was shocked, as though I had personally suffered a great loss, as indeed we all must suffer, the trial of this, our loss of a faithful soldier of the Lord. Brothers and sisters, what should we do when we are these our strong workers taken away? Is it not a challenge to us to fill up the ranks and redouble our own labors. Paul's charge to Timothy shows us the most important work committed to our trust, and the manner in which we should do this work of teaching the Word. "Let us be true, be faithful and increase our efforts that we may be "vessels unto honor, sanctified and meet for the Master's use, and prepared unto every good work."

Be swift, dear hearts, in loving, for time is brief;
Send now love's token to comfort the widow's grief.
Be swift, dear ones in Christ, in saying the kindly word,
When ears are sealed, thy greetings will not be heard.
Be swift dear hearts in doing the deeds thy Master saith,
Lest soon they whom thou holdest dear be past the need.
Dear hearts, be swift in loving; doing—time speedeth on,
And all thy chance of service will soon be gone, be gone.

HARRIET E. BOGE.

At Breaking of Bread.

TITUS III. 8, 9.

"This is a faithful saying and these things I will that thou affirm constantly that they which have believed in God might be careful to maintain good works, these things are good and profitable unto men. But avoid foolish questions and genealogies and contentions and strivings about the law, for they are unprofitable and vain. Neither give heed to fables and endless genealogies which minister questions rather than godly edifying which is in faith so do. Now the end of the commandment is charity out of a pure heart and of a good conscience and of faith unfeigned. From which some having swerved, having turned aside unto vain jangling. We should avoid foolish and unlearned questions knowing that they do gender strife. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ. Without faith it is impossible to please God. For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. In the first place we must believe God. Abraham believed God and God accounted him righteous, so then they which be of faith are blessed with faithful Abraham. But faith without works is dead, by works a man is justified, and not by faith only. Let every man prove his own work and then shall he have rejoicing in himself alone and not in another. For every man shall bear his own burden. God will render to every man according to his deeds. Glory, honor and peace to every man that worketh good. As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith. That we may rejoice when we shall hear our Lord say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

ESTHER BURTON.

Editor Restitution:

I wish to give to the dear ones my hopes of a future life. By the way our preachers are cut off by the icy hand of death, we know that when a man reaches the age of 77 his days of usefulness are about over. With Sister Boice I will read that sweet old story. O how I wish all could read and appreciate the deep lessons taught. Fear not, for behold I bring you good tidings of great joy which shall be to all people. What was that message? For unto you is born this day in the City of David a Savior, which is Christ the Lord, which shall be to all people.

I am afflicted with rheumatism and other ailments which admonishes me that my race is nearly run. I am like David in Psalms xvii. 15; lxxi. 16-20, which please read.

This may be the last Christmas I shall be permitted to enjoy. Pray for me that I may be preserved unto God's heavenly kingdom.

JOHN FOOTE.

Married.

At the home of the bride's mother, Savanna, Illinois, on Christmas day, 1909, Mr. Harlan S. Bell and Miss Mabel A. Eaton. Mabel is one of our most faithful girls, and as she now goes to build up a home of her own our best wishes go with her. Mr. Bell is a first quality young man and one thoroughly fitted to provide and care for the life companion he has chosen.

We bid these young people God-speed in their new relation, and our prayers are for their success as God sees success.

About forty guests—near relatives—were present. The great display of presents were but mild expressions of the love and esteem in which Harlan and Mabel are held.

S. J. LINDSAY.

Report of Meeting.

To the Restitution;

On Wednesday, November 24, Brother Adams arrived at Moorefield, Nebraska, to hold a meeting in our church, which was just completed and ready for use.

Beginning that evening we continued meeting for several nights with good interest and attendance, the house being full nearly every night, but soon the weather changed and we had snow or rain most of the time for several days, so the bad roads and weather together, were such a hindrance to travel that country people could hardly go at all, but quite a number braved the storms and got there anyway, and we are glad also to say that several from town came almost every night and showed a great interest. Meetings continued until December 12, when Brother Adams departed for Holbrook to hold another meeting.

We trust that the good seed sown by our Brother during this meeting may do much good and those interested ones may soon be not only hearers but also doers of the Word.

VERLIE STEPHENSON, Secy.

Editor Restitution:

I wish to send greeting to all of the faith. I am one of the Lord's poor, but can't think of doing without the grand old RESTITUTION. I have taken it forty-three years, and feel as though through its many years the paper is getting better and better all the time. In a late issue was a question to Bro. D. C. Robison, asking him to harmonize his views on resurrection and judgment with Ezekiel xvi. as I wanted to better answer some Russellite people whom I often meet. My views for many years have been identical with Brother Robison's on resurrection and judgment. It seems to me the only Scriptural way revealed.

Will some Brother give a few articles on the Signs of the Times.

May God's blessing rest on those brethren who have sent money to pay for papers sent to the poor.

Your Brother in hope,

G. W. SMITH.

Editor Restitution:

I enclose a list of twenty names and an order of $2.00, for which please send the paper two months to each address. Most of this list is furnished me by Brother Almus Adams, for my acquaintance is limited. Others might take this hint, and find out from our preachers, who there are among those they meet who will appreciate THE RESTITUTION.

May our Lord soon come,

JESSIE PAGE.

Dear Brother Underwood:

As my time is nearly out, I hasten to renew, as I do not wish to be without the dear old RESTITUTION, as it is the only preaching I have, as I am isolated from any of the faith of Abraham, which I love so dearly. I try to get some to read, but they do not want to learn any thing different from the teachings of men. I want to so live as to be accounted worthy to share in the coming glories. Brethren pray for me that I may remain faithful to the end and receive a crown of life when Jesus comes.

J. B. LENT.

Notice to Illinois Bereans.

Our new lesson books are now ready. In order to meet, in a measure, the expense of printing, the Bereans, who attended the annual meeting agreed to buy their books and to invite any, who felt so inclined, to do the same. This is not necessary, as all Bereans will be provided with the Lesson Books; but the deficit of the treasury can be easily met in this way. Will the Illinois Berean Societies send in their orders as soon as possible to Leila E. Whitehead, 5439 Ontario St., Austin Station, Chicago, Ill. Our president wishes all societies to begin the new work the first week in February. After February first send to her for the books at 620 N. Galena Ave., Dixon, Ill. Order about six more than you need and keep them as a reserve fund. When your society is supplied, send the money to Wm. Hardesty, Oregon, Ill. If you wish books sent by express, state plainly, in your order the nearest express office. If you wish them sent by mail enclose the postage in the order, five cents for three books and seven cents for six books, etc.

Illinois has the new Berean Bible Lessons to sell to any isolated societies or members who are not affiliated with Iowa, Indiana or Michigan. Price ten cents.

The garden experience is not only filial resignation, but also victory over natural desires.

Obituary.

Elwood Spencer was born in Henry Co., in 1854. Died at Beirleville, Ind., Dec. 27, 1909; aged 55 years, 11 months and 27 days.

He was the son of Clarkson and Emily Spencer. He is survived by three sisters and two brothers. His father and mother preceded him to the grave several years ago.

He united with the Church of God fourteen years ago, being immersed by Bro. J. S. Hatch. He died firm in the faith and in the hope of eternal life.

He was a cripple from rheumatism since 7 years of age. Several times during his last illness he expressed to different relatives and friends his readiness to fall asleep and his desire thus to be free from his suffering. His good Christian character has been an inspiration to his associates. We hope to meet him again in the time of the great awakening.

JOSEPH WILLIAMS.

Mary Hummell-Wolfe was born in New York State, November 10, 1844, died at her home near Box Elder, Nebraska, October 20, 1909. She was married to W. B. Wolfe in DeKalb County Illinois, January 18, 1865. Mr. and Mrs. Wolfe moved to Red Willow County, February 16, 1879, where they have since resided. Seven children are still living: Mrs. Belle McDonald, Indianola, Nebraska; Mrs. Mary Douchy, Stockville; Maxwell Wolfe, Box Elder; William B. Wolfe, Billings, Montana; Sadie Inderbitzen, Portland, Oregon; and Bertha D. Stone, Sherwood, Oregon. Mrs. Wolfe had been suffering from a nervous disease for a number of years. She was taken worse October 12 and passed from this life October 20. Her daughters, Mrs. McDonald and Mrs. Douchy were with her during her last days as was also a sister, Mrs. Siegler and husband, of Beaver Crossing. Mrs. Wolfe was a constant Christian, having been a member of the Church God of since her tenth year. The funeral services were conducted from the Box Elder church Friday, October 22, at 2 p.m. F. C. Taylor officiating, interment in the Box Elder cemetery. A large number of friends were present to pay a last tribute to a worthy friend and neighbor. The bereaved ones have the deep sympathy of all in their affliction.

The Indian Boy and His Bible.

In the early days of American history, it is told that a preacher found a bright Indian boy, told him about Christ, gave him the New Testament, and asked him to read it and be ready to do his duty when he came again. They separated, the preacher going over his long circuit, and the boy to his wigwam to study his strange new book. Three long months passed, and the two met again. The preacher asked the boy if he had learned what his duty was, and he said he had.

"What is it, my son?" said the preacher.

"Duty of Injun is to be baptized," answered the boy.

The good man thanked the Lord.

The boy asked, "When can Injun be baptized?"

"To day," said the preacher.

"Where will Injun be baptized?" he continued.

"I will baptize you here," replied the preacher.

The boy, puzzled, looked all round, and, seeing no water asked, "Where's the water for baptizing Injun?"

"Here it is," said the preacher, pointing to a pitcher on the table.

"You no put Injun down into the pitcher," was the quick reply.

"I'll not put you in the pitcher," said the preacher, "but will pour the water on your head."

Turning away in bitter disappointment, he said, "You give Injun wrong book."

What a commentary on the simplicity of the Bible story of baptism. This honest-hearted child, who had never heard of a Greek lexicon, and knew not the meaning of theology, reads this story without prejudice, learns that it is the duty of a lover of Jesus to be baptized, and in order to baptism he must go down into the water. And perhaps there is not a soul beneath the skies which, under similar circumstances, would not reach the same conclusion.—M. M. Davis, in Christian Standard.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Obituary.

Robert Starbuck Dwiggins was born November 12, 1884, in Clinton county, Ohio, but his childhood was spent in Grant county, Ind. At the age of twenty-four he removed to Rensselaer, Ind., and entered the law office of General R. H. Milroy. He began practice in 1860 and was elected prosecuting attorney in that year.

In 1861 he enlisted under Capt. Milroy in the Ninth Indiana regiment for three months and served through the West Virginia campaign. The next year Governor Morton commissioned him a recruiting lieutenant and he enlisted over two hundred men for the 87th Indiana volunteers and one company for the 99th regiment.

He was a presidential elector on the Republican ticket in 1868 and cast the vote of his district for President U. S. Grant.

He served in the state senate, representing the counties of Jasper, Newton, Benton, White and Pulaski in 1870 and in 1871. In 1884 he was nominated for governor on the Prohibition ticket.

In 1862 he married Miss Fannie Travis. They had two sons. Elmer Dwiggins, born in 1863, and now residing in Palisade, New Jersey, and doing business in New York City; and Jay Dwiggins, born in 1866, now living in Berkeley, Cal., doing business in San Francisco. A daughter, Gertie, died in infancy.

After practicing law twenty-two years and engaging with his brother in the banking business, he was forced through failing health to retire from active business in 1886 and traveled in search of more agreeable climates.

His wife, Fannie T. Dwiggins, who accompanied him on these travels and nursed him with unflagging care, saw him largely restored to health, but was destined to pass on before him. She died suddenly in Rensselaer in 1898.

Mr. Dwiggins early became a member of the Church of God, and was a leading spirit in it for many years. He held a letter as a minister of the Gospel from the Indiana conference and devoted many of his later years to that work.

In 1900 he married Mrs Ella Barber Weethee, widow of a prominent member of the same church. They removed to California, remaining there until 1907.

Mr. Dwiggins spent his last years with his son, Elmer, on the cliffs of the Palisades, opposite New York City.

He died of a stroke of apoplexy after a brief illness at 5:50 a. m on December 17, 1909, aged 75 years, 1 month and 5 days. Elder J. H. Willey and Elder D. T. Halstead, two old friends and brothers in the church, conducted the funeral services on Sunday in the same church where Mr. Dwiggins had embraced the faith and where his voice had so often been heard.—Rensselaer Republican.

The Bible.

A DECLARATION OF ITS FUNDAMENTAL PRINCIPLES, WITH EXPLANATIONS OF MANY DIFFICULT TEXTS.

The above is the title page of a book the Editor proposes to publish as soon as enough subscriptions are received to pay the printer. The subject matter of the book as now prepared consists of explanations of more than one hundred and twenty six subjects; and to these will be added other subjects readers may send us while the book is being gotten ready for the press.

The primary design of the book is to teach aliens the truth. Selections from our writings in THE RESTITUTION, especially from the "Question Box," have been carefully made, and thoroughly revised. The only book ever published by our Church which formulates the fundamental principles of the gospel in propositions, and then explains all difficult texts, introducing every conceivable Bible subject—a variety most pleasing to the reader.

The price will not be less than 25 cents, and not more than $1.00. Do not send money now, but send us your pledges, and when we have received enough pledges to pay the printer, we will go to press, and will announce when our pledged subscribers can remit the money. In sending us pledges to take one or a number of books, be sure and give your correct address.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

CHRISTMAS GIFTS.

Thousands and thousands of books will be purchased and given to friends as Christmas presents this year. Other thousands of subscriptions to magazines and periodicals will be given. Most of them will be of a nature that please for the moment, but which have but little of actual worth in them. After a few days most of these books will have been read and then laid away to be kept in memory of the giver, and yet of no more real value than so many little blocks of wood.

The present that is of most value is the one that is capable of doing the most good. After such a book is once read, it has done all the good it can possibly do, and what little it did do was of a fleeting nature. A gift that will keep before your friend the whole year through a fond remembrance and at the same time render lasting service for good, is something that will show them the way of life eternal. Something that will show them the way of salvation.

Can you find anything better than THE RESTITUTION to present to your friend? Think of this and consider well what you are giving. You cannot purchase a single book that will contain the variety of information that a year's subscription to THE RESTITUTION will afford. Figure over the amount of reading and see how many "dollar books" it would take to give what our paper will give in a year. You have surely some relative, friend or neighbor, who would be aided by such a present. Try it a year for them.

Our rate to new names is but One Dollar for the first year to enable all to thoroughly test it. Perhaps your friend is not yet interested in the question of his salvation—something during the year may attract his attention, and by your little gift be started on the way to acceptance of the gospel. Perhaps your friend has thought many times that some day he would seek God, but has put it off from one time to another. Suppose by your gift to him this year he should read just what would decide for him, would you not be thankful you had given him THE RESTITUTION this year?

When sending your subscription put in an extra dollar with your friend's name, and thus try to have him go with you into the kingdom of God—a star in your crown to lay at the Savior's feet.

When purchasing a book or other present for a friend, your are often puzzled to know what to buy. You want to give a "good" book of course, and not being familiar with the authors, etc. you are undecided. You can make no mistake by sending him THE RESTITUTION. Try it this year.

Brethren of the Household of Faith in Michigan, Greeting:

At the Annual Conference in 1908, a committee was appointed to recommend a plan of raising more funds for the purpose of furthering evangelistic work in the state of Michigan. Their report has been published in these columns from time to time, and a great many of the brethren have responded nobly, and much additional work has been accomplished.

During the month of October we had some excellent help from Brother S. J. Lindsay of Illinois, with the result that eight dear ones were added to our number, and we have a promise from him that he will return and give Michigan some additional work during the winter, and we trust the brethren who have delayed sending in whatever they intended giving for this work will kindly respond with promptness, for on this depends how long we can keep Brother Lindsay at work. If we could send our offerings quarterly, it would no doubt be easier than to send the whole amount at once, and that would give us more to use during the year. We cannot afford to let this opportunity pass, so will expect the brethren to respond promptly. Forward offerings to A. K. Richardson, R F D 5, Hastings, Michigan, or the undersigned at 627 South Lafayette Street, Grand Rapids Michigan. We thank you in advance.

Yours in the service of the King.

F. V. BLAKELY, Sec.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think. One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A M. to 12:30 P. M. Order of services,—Berans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Puore's tracts, nor for D.C Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

THE article on "Salvation. What is It?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each. 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Christmas and New Year Gifts.

The best gift to make is that which will do the recipient the most good. The gift that may lead such an one to receive the Pearl of Great Price, will certainly be the most profitable gift made. Between now and January 15 1910, I will sell the Pine Woods Bible Class, Student's Text Book, Cunningly Devised Fables of Russellism, and the Bible Study of Hades, all four when taken together, for $1 75. Address me at 625 N. Willow Avenue, Austin Station, Chicago, Illinois.

W. H. WILSON.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to every one. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton, Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2 00 post paid. All who wish to avail themselves of this low rate should do so at once

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Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1 25.

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Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet o 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Heis the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10648 Ashbury Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 10648 Ashbury ave, N E Cleveland Ohio

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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VOLUME LIX. PLYMOUTH, INDIANA, JANUARY 26, 1910. NUMBER 4.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of Kings and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams and her husband sends a money order in his own name and sends it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has been strained to hold it, addresses it, puts on a one-cent stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Poetry.

Yigdal.

Extolled be the living God, and lauded be His name;
He doth exist and will thro' endless aeons be the same.
Our God is Unity, and Unity like His there's none;
Ah! inconceivable is He, and thro' all times is one.
Prior to each created thing, of wondrous shape and grace,
He was the first, and, ere He was, can none commence or at trace.
Behold! He rules the Universe, His creatures teacheth He
The greatness of his awful might, His glorious sovereignty.
The spirit of His prophecy hath He bestowed on those
Whom, for the glory of His name, our Heav'nly Father chose.
Though great the fame of Israel's sons, meek Moses none excelled;
Alone, among her seers, he God's similitude beheld.
A law of truth and life He gave, our everlasting Rock,
By him who was the faithful guide and teacher of His flock.
This law sublime and beautiful, for any new to strange;
Our Shield, thro' all eternities, will nevermore exchange.
The secret courses of our thoughts doth th' Allwise watch and know;
And clear to Him, all hidden ends their own commencement show.
His loving-kindness blesseth those who well their task fulfil.
A chast'ning hand falls heavy on transgressors of His will.
His messenger He'll surely send upon the final day,
Redeeming those, who, strong in faith, for His salvation stay.
In love He will the dead revive that sleep beneath the ground,
For ever blessed be His name, His praise forever resound.

—Florence Abrahamsberg, in Jewish Chronicle.

It is your privilege to live such a life of prevailing prayer and purity, that every one with whom you associate will be compelled to respect and confide in you as a holy man or woman of God.

Communicated.

Pine Woods Bible Class.

The lesson we have fixed for to-night is the

TYPE AND ANTITYPE.

There is nothing which so clearly fixes the inspiration of Holy Scripture as the relation between type and antitype, and especially that of Jesus being the antitype of the Paschal Lamb.

Now let the Class express their thoughts on this matter. Lud, how does this impress you?

Lud My mind is impressed with the words of the Lord, as found in Luke xxiv 44, which I will read to you: "And he said unto them, these are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me."

Teacher What does the class find in the law of Moses concerning the Paschal lamb, and show how it was fulfilled in Jesus, to which it pointed. When was the Paschal lamb to be purchased?

Carrie As to the time of the purchase, See Exod xii 3, 6: "In the 10th day of this month, they shall take every man a lamb * * * Ye shall keep it until the fourteenth day of the same month."

Teacher When was Jesus sold as the Paschal lamb?

Albert John xii verses one and two says: "Then six days before the Passover came Jesus to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served, etc." Notice the law fixed the fifteenth of that month for the Passover to be eaten. If he came to Bethany "six days before the passover," that would make it the ninth day of the month when he was at Bethany. Now read verse 12: "On the next day (the tenth of the month) much people were come to the feast, when they heard that Jesus was coming to Jerusalem took branches of palm trees, and went forth to meet him, and cried Hosanna: Blessed is the King of Israel that cometh in the name of the Lord."

At this supper Judas found fault with what he considered the waste of ointment, etc.

Matt xxvi gives an account of the "supper," "ointment," etc., and in the 14th and 15th verses it says: "Then one of the twelve called Judas Iscariot, went unto the chief priests, and said what will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."

As the Paschal lamb according to law was to be purchased on the 10th of the first month, so Judas sold the Lord as the antitype on the tenth of the same month. An exact fulfilment.

Teacher When was this lamb to be slain?

George See 2 Chron xxxv 1, "And they killed the passover on the 14th day of first month."

Teacher Was Jesus as antitype slain at the exact time?

Albert He was. According to the law. The lamb must be slain on the 14th and eaten on the 15th.

We must bear in mind that Jewish and Roman time are not the same. On Roman time the day of the 14th would commence at midnight of the 13th, and end at midnight of 14th.

On Jewish time the 14th would begin at sunset on the 13th, and end at sunset of the 14th.

Hence the night of the 14th must follow the day of the 13th, on Jewish time, but on Roman time, the night of the 14th would follow day of 14th. It is important to note that we are dealing with Jewish time.

The passover feast was always eaten on the day following the preparation. The preparation was on the 14th and the feast on the 15th of the first month. The law allowed no departure from this time. In the ninth chapter of Numbers we read: "Ye shall keep the passover at its appointed season * * * He shall be cut off from among his people, because he brought not the offering of the Lord at its appointed season."

Teacher Did Jesus eat the passover at its "appointed season?"

Arlon Why no: he could not, because he was slain at the same time the Jews slew the Paschal lamb, on the 14th of the month called the "preparation of the passover."

Teacher Well, if you can show that he was slain on the day of the "preparation of the passover," you can prove that he did not eat the regular Jewish Passover, because it must be eaten at its "appointed season."

Arlon I can easily prove that he was slain on preparation day, and that he was in his grave on the day the Jews ate the Passover. In the first place I will call attention to the supper he ate with his disciples when he washed their feet.

At that supper he informed them that there was a traitor present, who was about to betray him. He said to this traitor: "That thou doest do quickly." "Now no man at the table knew for what intent he spake this unto him. Some thought because Judas had the bag, that Jesus had said unto him, Buy those things that we have need against the feast." If the *things needful for the feast had not* at that time been purchased, he could not have eaten with his disciples the Jewish Passover.

The next we hear, the traitor hath betrayed him. In John xviii 28, we read: "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early: and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." We find Jesus a prisoner on trial before Pilate, and up to this time the Jews had not eaten the passover, because "the appointed season," had not yet come.

See also John xix 14, 16: "And it was *the preparation of* the passover, ("And they killed the passover on the 14th day of the first month; Chron xxxv 1) and about the sixth hour; and he saith unto the Jews behold your king! * * * Then delivered he him therefore unto them to be crucified.

Now note particularly that it was the day of the "preparation of the passover," that Pilate delivered him to be crucified. The exact time the Jews slew their paschal lamb. Our Lord who was sold for thirty pieces of silver on the tenth of the month, the day set aside for the purchase of the paschal lamb, and slain on the preparation day, of the 14th of the month. For additional evidence see John xix 41, 42: "In the garden a new sepulchre wherein was man never laid. There laid they Jesus, therefore because of the Jews' preparation day."

Jesus was both dead and buried when the "appointed season," to eat the passover arrived; hence he could not possibly have eaten the Jewish passover.

The next day that followed the preparation was the "appointed season" for eating the passover. At this time Jesus was in the grave. See Matthew xxvii, 62 63: "Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again. Command, therefore, that the sepulchre be made sure," etc.

This positive proof that he was in the grave on the feast day. How literally God's types and shadows correspond.

Teacher. There is another thing in the last Scripture quoted, that should not be overlooked, and that is the phrase "After three days I will rise again." It does not say, Sometime within three days I will rise again, but "after three days." He could not use the phrase "after three days" until the three days were in the past. What other Scripture does this harmonize with?

Ella. Mark viii 31: "And he began to teach them, that the Son of Man must *suffer many things*, and be rejected of the elders, and of the chief priests and scribes, and be killed and after three days rise again."

Teacher. Is there not another Scripture which tells how many nights, as well *as days he remained in the grave?*

Ella. Yes sir, there is. Matthew xii 39 40: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given it but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth.

Teacher. Well, what was his being in the earth three days and three nights to be a sign of?

Class. His Messiahship.

Teacher. Well, if he failed to be in the heart of the earth that long what then?

Carrie. If the sign failed, it would prove that he was not the Messiah, *just as surely as his being in the heart of the earth the required* time would prove him to be the Messiah.

Teacher. About what time of day was the burial?

Carrie. At the close of the day on which he was crucified. See Matthew xxvii. 57-58: "When the even was come, there came a rich man of Arimathea named Joseph, who also himself was Jesus' disciple; he went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered." Notice that he did not even go to Pilate till evening had already come, and he had then to return and make preparation for burial, and convey the body to *the grave*; so it must have been just at the point of sunset.

Now, if Friday was the crucifixion day, and he was raised at sunrise on Sunday morning, that would give Friday night and Saturday, day and night, which would make his entombment one day and two nights. Just two days and one night short of the "three days and three nights," which would surely be a complete failure of the "sign." This is what Protestants get for following the teachings of the Roman Catholic Church.

Teacher. At what time does Scripture say that he was raised from the dead?

George. Matthew xxviii. 1 says "In the end of the Sabbath (Saturday) as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre," etc. The context shows the following events happened at "the end of the Sabbath." The angel of the Lord rolled back the stone, and said to the women, "Fear not ye, for I know that ye seek Jesus, which was crucified. He is not here, for he is risen." Thus at "the end of the Sabbath" the resurrection had already become a fact.

Teacher. Do other translations harmonize with the Common Version *as* to the resurrection being in the end of the Sabbath?

Lucy. Yes sir; I will quote a few—"At the close of the Sabbath," Robinson. "About the end of the Sabbath" Lange. "Toward the *end* of the Sabbath," Dr. Schaaf. "The Sabbath at even," Tyndale. "Upon the evening of the holy Sabbath," Cloverdale "Late in the Sabbath," Bible Union. "Now late on the Sabbath as it was getting dusk," Interlinery.

This testimony abundantly proves the resurrection did not take place early on Sunday morning, but "in the end of the Sabbath," or as Dr. Schaaf puts it "toward the end of the Sabbath"—Saturday.

Teacher. Now the sign that proves Jesus to be the true Messiah was that he should be "three days and three nights in the heart of the earth." Now as we have proved *that he was raised* on Saturday at the close of the day, we can reckon back three days and three nights, and find the time of crucifixion, cannot we?

Albert. Yes sir; we can do so. The month was Nisan, supposed to correspond with our April. I will now trace it back three days and three nights—

Saturday April 17. 3d day.
Friday " 16 2d day & 3d night
Thursday " 15, 1st day & 2d night
Wednesday " 14, 1st night.

This reckoning back brings us to Wednesday night, the fourteenth of the month, the time the Jews slew the paschal lamb.

Teacher. Please *show* us how you get the day of the month. You have given the day of the week clearly, as you could not get anything else dating from Saturday night.

Albert. The day of the month is as easily arrived at as the day of the week, as follows: John xii. 1. "Then six days before the Passover, came Jesus to Bethany." As the Passover always took place on Nisan the 15th, then six from fifteen leaves nine. That makes his arrival at Bethany on Nisan the ninth. If you continue to reckon the day of the week from Saturday night on which he rose, you will also find the day of the week of Nisan the ninth when he arrived at Bethany.

Friday	April	9
Saturday	"	10
Sunday	"	11
Monday	"	12
Tuesday	"	13
Wednesday	"	14
Thursday	"	15
Friday	"	16
Saturday	"	17

Teacher. Now we can clearly see from the Scriptures quoted, together with reasonable and logical deductions, that Jesus filled the law in every minute detail. He was sold on the tenth of the month, offered on the fourteenth, and rose from the dead "after three days;" in fact was in the grave *full "three days and three* nights," proving his Messiahship accurately.

Yours in the Blessed Hope.
W. H. WILSON.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 23.

Everything went on smoothly at Auntie Willard's. There was no jar, no fretting, not even on Monday with a two weeks washing to do for nine or ten people. "Dabby" came and did the rubbing and the rest of us helped with the sudsing, rinsing and hanging on the line, and all worked together at the ironing, enjoying each others conversation so much, that the hard work was scarcely felt.

Shall I tell you the story of one o Auntie Willard's Mondays? It may help you to get through that dreaded day a little more comfortably. She had "come to prize Monday religion as something quite superior to Sunday religion, being a kind of matter-of-course religion, everybody being religious on Sunday. Sleeping late in the morning to show that they were not at all worldly minded, and taking time, it might be, all too precious on other mornings, for family prayer, spending the rest of the day in lounging about, reading Sunday papers, riding out for health, or in dressing up and attending divine service. All this done in a very religious way. But what becomes of this religion when Monday comes? It is as effectually gone as the day itself." So thought Auntie Willard. "She wanted a religion that would last her and her household over Monday. She made this a subject of very special prayer in her family and in social meetings. She asked for a religion that would not only help them to honor God on the day of rest, when everything favored his service, but that would help them over Monday and all through the week.

On one occasion she said with her whole heart, 'My Father, it is easy to be patient and good today, but give me a religion sufficient for the morrow.' The morrow came with its deluge of cares, and just as an abundant supply of water was needed for a large wash, it was announced, 'The cistern is dry!' This is overwhelming. What could they do? the well sixty feet deep and already turbid? But it was now the only resort, yet even here calamity awaited them for just as the drawing had vigorously commenced there came a crash, the chain had broken and both buckets were in the bottom of the well! What now?

Her husband was in haste to be off on important business in the already waiting buggy, the men were in haste to get into the field while it was yet cool; could they stop?

O yes! the domestic wheel must move on even if other things had to wait, so the grappling-iron was let down and the buckets, much injured were drawn up and had to be repaired. The water was then secured without further trouble,—every one to assist and anxious to comfort and cheer up the others. The much ... lost time and the day passed without an unpleasant word, and when night came, all praised the Lord for Monday religion."

We spent three weeks with Brother and Sister Willard—Rowland coming home to remain over Sunday—and then went over to Philadelphia. Auntie Willard accompanying us and making me acquainted with many of her friends, among the rest Brother and Sister Stull, Brother and Sister Younger, Sister Helginson, Sister Reeves, Sister Bussier and her daughter Mary, Brother and Sister George A. Brown and Brother and Sister King with their daughters Lydia and Lizzie. One evening we went over to Camden—accompanied by Sister Stull and some other Sisters—to hear the Irish Evangelist, George C. Needham. He spoke on "Christ in the Types" and never have I listened to a more interesting discourse, although Auntie Willard thought he talked like a school boy, afraid of his audience, the meeting held in a Presbyterian church and the congregation mostly Presbyterians, and the tunes Long-Meter.

Brother Needham married Sister A. E. Annabel of Boston, who was quite a writer and a valued friend of Brother Hudson's. She was present at Brother Willard's the night of Brother Hudson's death, held his hand when he breathed his last and wrote his obituary. She accompanied her husband to Japan in June 1898 Brother Needham has not long been dead. Auntie Willard and I on our return from Camden spent the night with Sister Stull, sleeping in the third story where it was so quiet we did not awaken until eight o'clock. Both they and Brother Younger's were well fixed and I think owned their own homes. Father had become acquainted with the brethren and sisters on his previous visit, so while I was having a good time with them, he was in the Library of the Pennsylvania Historical Society, looking over the curious relics of olden days.

After Auntie Willard returned to Haddonfield we made our home with Brother and Sister King, and expected on Sunday to meet with the "Age to Come" brethren of whom Brother Bull was the leader, but he,—seeming to fear we might be heretics—sent such a chilling note, we did not go, but I escorted by Sister Lizzie Drain and a young married couple from Sister Helginson's went to a cabin's board instead, while father, Brother Willard and other friends went elsewhere.

Sister Lizzie Drain when introduced to me, said, "What! the wife of Brother J. L. Wince, who writes for THE RESTITUTION?" emphasizing J. L. Wince, as if he were very much thought of among the brethren in the Quaker City. It was quite a surprise to me.

This Sister held quite an important position in some factory, and it was amusing to hear her tell in how many ways the factory-workers tried to keep it from being known that they had to make their own living. She was loud in her praise of Brother Work, the man who was interested so influential in getting up the General Conference at Philadelphia. He was a very generous man, and "was carrying," she said, "a large part of the financial burden of the church of which she was a member." She was to go with me in the afternoon to Dr. Seiss' church, but gave up the idea and Brother Willard went instead. On reaching the place however, we found he had no appointment for that day, so I did not get to hear him. In the evening Brother King and family, went with father and I to listen to Brother Geo. A. Brown, who was with us on "Age to Come" views, but did not preach them. I think we heard him several times. He had large congregations and held them spell-bound with his eloquence. I never heard a finer reader than he was, but he certainly was not the brave man that Brother S. G Clarke was or he would have preached the truth if he had died for it.

AUNTIE WINCE.

To Be Continued.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, JAN'Y 26, 1910.

EXAMINE Your account, and give us a renewal of subscription if you can do so.

We thank you for the favor.

LET all members of the Plymouth Church be out next Sunday to meet Brother Carl Thompson, and hear the message he brings us from God's holy Word.

REPORTS come of a flood of water in France that assumes the proportions of a national disaster. Bridges are swept away, railways, pumping and lighting plants, with many important buildings, have suffered very greatly. Paris and the surrounding districts, are the worst hit.

MR. LEON Zolotkoff, in a letter to the Chicago Tribune, concerning the late Zionist congress at Hamburg, says, "The gathering was a remarkable one in more than one respect. In point of bringing home to the friends of the Zionist movement, as well as the public in general, the true inwardness of Zion, its aspirations and plans for the near future, this congress has done more than any of its eight predecessors during the thirteen years since the formulating of the so-called "Basle program." It was replete with interesting dramatic incidents. It also will be known by the new turn which the movement has made in the direction of practical work in Palestine."

Going on he tells of the world-wide representation at the meeting, and the enthusiasm manifested. He says, "Long before the congress convened there seemed to be a feeling pervading every activity connected with the congress that the Zionist movement had reached a decided turning point in its progress. Every delegate, no matter where he hailed from, appeared to carry with him the subconscious conviction that unless all the stored up energy and accumulated substance of Zionism is at once turned to practical uses in Palestine something might be missed."

"If any single word could aptly characterize the mental attitude of the majority of the delegates in that respect that word would have been 'impatience.'"

"Two questions were uppermost in the minds of the delegates: Has the revolution in Turkey upset the Zionist program? Second, Will the congress consent to the transfer of all available means of the Zionist movement to Palestine? Both questions have been satisfactorily answered and elucidated by the congress. With the first Dr. Max Nordau dealt in his address in a clear, incisive, and authoritative fashion. He said, among other things, by way of restating the object of Zionism, that what we desire is to form a nationality within the Ottoman state, like all the *other nationalities* in the empire. Thus we demand the recognition of our nationality; there must be no doubt about that. It will be our ambition to earn the reputation of being the most loyal, the most reliable, and the most useful of the Turkish nationalities, to contribute the most zealously to the weal, the progress, and the power of the empire. But let it be understood that we will do all this solely as a nationality, as a Jewish nationality. That is our frank reply to certain Turkish utterances. We have been told: 'Come to Turkey as much as you like. You will be welcome. You will find everything you desire, fertile, cheap, possibly free land, security against persecution, all the liberties according to every citizen of the Ottoman empire. But you must become Turkish subjects, adopt the Turkish language, merge with the Turkish people so that you cannot be distinguished from other Turks.'

"In the face of such views we are impelled by pride and self respect to refer to our original program. On this point concessions are impossible. If the Jews want to assimilate they can do it nearer home and more cheaply; they can do it where they are and save the fare. You are Zionists, however, just because you do not wish to disappear as Jews. You wish to go to Palestine, the land of your fathers, to live and develop there as national Jews.

"Our ideal is to see a Jewish people in the land of its fathers, ennobled by a 2000 year old firmness of character, respected on account of its honest, cultural work, an instrument of wise progress, a champion of justice, an apostle and personifier of brotherly love. Of this idea I will not surrender an iota. On this point there can be no concessions. This idea I would not exchange for all the treasure in the world, let alone for a dividend. If Turkey today opposes the realization of my ideal, I must wait. To wait long is a misfortune, but no disgrace. Vacillation is a disgrace. My ideal is eternal. It embraces every hope. To abandon hope is to commit suicide. Therefore, I exclaim as loudly as I can: Back to the Basle program! Let us never forget that we aspire to the creation of a publicly recognized, legally assured home for our people. Let us never forget that we have to cleanse the shield of the Jewish people from all the mire which a hatred that has lasted for 2000 years has begrimed it."

Sunday School Lesson.

FEBRUARY 6, 1910.

Almsgiving and Prayer. Matthew vi. 1-15.

Golden Text—"Take heed that ye do not your righteousness before men, to be seen of them." Matthew vi. 1—*Revised Version.*

This lesson is a continuation of last Sunday, and the circumstances surrounding are the same.

The subject of this lesson primarily is Sincerity, as opposed to Hypocrisy. No one can be a useful member of the community—can have no claim to goodness, no true manhood, no true religious life, without sincerity.

What did Jesus use the words "take heed" for?

Does it not show how important he deemed this matter of sincerity?

He would rebuke that portion of his audience who were in the habit of making exhibition of their piety by outward demonstration and lavish giving of what they had gotten unlawfully or by oppression. We must remember that a mixed multitude was within reach of his voice, and he would impress lessons that were needed. Hence the importance of emphasizing this admonition and "take heed." It was *worthy of special thought.*

In this Sermon on the Mount which we are studying, there are various principles brought out by Jesus, and when we get them within our grasp we can better understand what is designed.

What is the meaning of "do not your alms" or "righteousness," as the Revision has it?

It was necessary in those days as in ours, to relieve distress in those about us. The principle here involved is shown in the manner of doing this work. Men work from motives. What motives prompted the giving of alms in the minds of some men?

Why not do right to be seen of men?

Would "to be seen of men" be a good motive for doing right?

What then is the best motive for doing alms?

Is it not that good may come to others?

Should there be any of "self" in it at all?

Then we find the principle here taught by Jesus to be that the value of our action is governed by the motive prompting it. A gift may be of vast importance to the receiver, and may be a great source of good to others, but the giver only gets out of it what prompted the deed. If he wanted applause, praise of his fellows, to be seen of men that they may give him glory, when the shouting of his name is done, he has received his reward.

Jesus says this is what hypocrites do—the way they have of calling attention to self.

Then what is it to be sincerely good?

What is hypocrisy?

How does Jesus say hypocrites pray?

Show why such are not true prayers.

How did Jesus want his disciples to do?

The object of Jesus here is to draw a contrast between the *motive* that prompts the hypocrite and that of the true disciple.

Prayer is supplication, entreaty; request made with earnest desire for something. Prayer is made to a being who is able to satisfy the desire of the suppliant, supposedly.

"The heathen" or Gentiles—idolaters mostly, thought by many repetitions to induce their gods to grant their request. Thinking that much speaking will bring what they desire.

What does Jesus say of this?

Don't do that way, because your Father, your God, knows even before you make request, just what you have need of.

Instead of making such great displays of their extreme piety, blowing of trumpets, standing on street corners and in synagogues where men are congregated or passing in large numbers, vainly repeating over and over again, Jesus would have his followers avoid all ostentation, and quietly and alone commune with the Father; asking for what they need, thanking him for the blessings constantly bestowed, and worshipping him for his loving kindness and his fatherly care.

The hypocrite gets his pay for what he gives and does as "wages" given for service rendered.

The disciple of Jesus gets his pay as a "reward" for well doing. He is thus made more like his Master, he is more in sympathy with him, his character is ennobled, his means of doing good are thus increased, he has a greater part in the making of mankind better, and when the final victory is won he enters more and more into the joy of his Lord. A very different thing from the "wages" of hypocrisy.

To whom does Jesus say we should pray?

He wants us to first show reverence for God's name.

What should our first request be?

He would have us long for the coming of the kingdom, that God's will may be supreme on earth as it is in heaven.

What comes next?

Our bodily needs call for attention. Daily we need sustenance for our body, and it is right that this be provided.

To whom are we indebted for all that we have?

Are we in danger of being tempted and led away from the truth and the right?

Then our prayer should be for deliverance from evil.

Can we expect God to forgive us if we do not forgive others?

Through whom is forgiveness and deliverance to come?

Then if this is from God, Jesus would have us acknowledge him as its source—"Thine is the kingdom, and the power, and the glory, forever. Amen."

The Bereans Column.

Dear Bereans:

I thought I would write an article for the Berean Column on "Suggestion, Thought, and Action." It may be something new to you, and thus give you something to think on, that you may thresh out the wheat and cast the chaff away, receiving only that which is able to strengthen you in the hope of the gospel.

We are all influenced more or less by suggestion. Suggestion produces thought, and thought action. Suggestion causes us to reason on things, to get at their true meaning. Nearly everything that has been brought to our attention is the result of suggestion. How little we would know about the things concerning the kingdom of God and the name of Jesus, if it had not been suggested to us by the prophets, through the Scriptures. Suggestion does not always bring about action, but *always* thought. If a person speaks to me, I must think on what is said; but whether or not I will act on what is said is determined by my reasoning.

Suppose I say to a person that a polar bear froze to death here in Illinois. What would be the result? Why, he would say, "You must be crazy! The polar bear lives in the coldest part of the world." How does he know that? It has been suggested to him when he was a boy, and he has never had any reason to think differently before. He could not accept my suggestion because it was out of the ordinary.

It is just the same way with the majority of the people. The suggestion has been put to them from infancy that the good go to heaven at death, and the bad to that horrible place of eternal torment, called hell. It is so fixed in their minds that when one suggests to them that people do not go to either place at death, they think there must be something wrong with you. It just seems to them that it cannot possibly be any other way than the way they have always believed. So when we have brought to their attention the state of the dead, and their condition in death,—that the dead know not anything, and that their only hope is by a resurrection from the dead,—they act just the same as in the apostles time. Some believed, others mocked. Thus the suggestion caused both classes to think. The difference between the two classes is: the one reasoned and became convinced by proof; the other just gave it a passing thought. Or possibly it was going to hurt them financially and they reasoned thus: "Well, how is this going to affect my welfare?"

Suggestion is not only received by hearing, but by the sight and feeling as well. We have Thomas for an example. He was not with the other disciples when the Lord appeared to them the first time after his resurrection. They told him that they had seen the Lord; but he said, "I will not believe except I shall see in his hands the prints of the nails, and put my finger into the prints of the nails, and thrust my hand into his side." About a week later he was given the opportunity to see and handle the Lord Jesus. He required all three senses to convince him,—hearing, sight, and feeling. We know it only by faith. Therefore the words of Jesus, "Blessed are they that have not seen, and yet have believed." Most people have to see a thing with the natural eye in order to believe. When the truth is suggested to them, it does not concern them enough to cause them to exercise their thought by studying and reasoning on those things contained in the Scriptures. Therefore, they cannot form those beautiful mental pictures of Christ's coming kingdom and *glory*. In the fifth chapter of Acts, we have an account of a certain man and his wife who sold a possession and kept back part of the price, pretending to have brought all to the apostles. Let us see what was the matter with Ananias. Peter said, "Why hath Satan filled thine heart to lie to the Holy Spirit?"

Satan means adversary. Jesus called Peter "Satan" at one time, and Judas was called a devil. No doubt Ananias sold his land for a good price, and possibly was telling some of his neighbors about it. They may have tempted him to withhold a part of it. At any rate, Ananias and his wife must have *reasoned this between themselves*, for the record says they agreed to do this thing. In this case,

1st, The suggestion produced the thought.

2nd, They reasoned or meditated on it, causing lust or evil desire.

3rd, Lust causes action which brings forth sin, which is transgression of the law, and sin, when it is finished bringeth forth death.

Dear Bereans, let us be careful about our suggestions, knowing that they have a mighty power for good or evil. Let us suggest only those things that make for peace, truth and righteousness. Letting the Word of Christ dwell in our hearts richly, that we may speak the words of truth and soberness.

I can think of nothing better to close this article with than the words of Paul in Phil. iv. 8 9, "Finally, brethren, whatsoever things are true, honest, just, pure, lovely, and of good report; if there be any praise, think on these things. Those things which ye have both learned, and received, and heard, and seen in me, do; and the God of Peace shall be with you."

WILLIAM HARBERSTY.

Dear Bereans:

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection from the dead? But if there be no resurrection of the dead then is Christ not risen. Then they also which are fallen asleep in Christ are perished. But now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. xii.

MYRTLE FISHER.

Dear Bereans:

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v. 16. We should follow closely in the steps of our Savior, and be ever ready to do good to all. He has taught us that we served him by serving those who need our service. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Each Berean should "study to shew thyself approved unto God, a work man that needeth not to be ashamed, rightly dividing the Word of Truth." 2 Tim. ii. 15

JESSIE CLAYPOOL.

What all the young people need is more steadfastness. If we would devote more of our time to the study of God's Word, it would be a great deal more beneficial than the way some of us waste our time. For are we not commanded to "study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth?" If we only would live different than the other young people of the world. If we would only sanctify the Lord God in our hearts and walk so other people could see we were different; for are we not promised to be a chosen generation, a royal priesthood, an holy nation, a peculiar people, that we should show forth the praises of him who hath called us out of darkness into light?

I wonder sometimes if we are a peculiar people. I am afraid that some of us do not care very much whether we are or not. It means something if we only could realize it. Jesus says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Let us watch closely for the coming of the Son of God, for in such an hour as you think not the Son of Man cometh. Now if we are waiting for the coming of the Chief Shepherd and are prepared, we will receive a crown of glory that fadeth not away. Let us press onward, letting our lights so shine, watching for his coming and may all our works be a glory to God.

Your Brother in Christ.

GEORGE HEDRICK.

THE GIFT OF GOD'S LOVE.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

By reflecting upon the helpless condition of humanity, after Adam's transgression, we can the better appreciate the depths of God's love in sending his only begotten Son into the world that we might live through him. 1 John iv. 9.

Nineteen hundred years ago, the birth of our Savior was announced by an angel, to a company of Shepherds who were watching their flocks by night. "Behold! I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord. And suddenly a multitude of the heavenly host appeared praising God and saying, Glory to God in the highest, and on earth peace, good will toward men."

His name was called Jesus, meaning Savior. "Neither is there salvation in any other; for there is none other name under heaven, given among men whereby we must be saved." Acts iv. 12. We call him our Christmas Gift from on high. He was the meek and lowly One, the Lamb of God, who gave himself for us, that he might redeem us from all iniquity unto himself, a peculiar people, zealous of good works. "He hath brought life and immortality to light through the gospel." 2 Tim. i. 10.

"The road to life by Christ was made,
With heavenly truths the rails were laid,
Unto God's rest the line extends,
To life eternal, where it ends.

Come, children come, now is the time,
At any station on the line;
If you repent and turn from sin;
The train will stop and take you in.

The Bible is the engineer,
It points the way to life so clear,
Thro' tunnels dark and dreary here,
It doth the way to glory steer.

No fare for you is there to pay,
For Jesus is himself the way;
Unto God's rest the line extends
To life eternal where it ends."

We have the power to accept or reject God's offer of life eternal; it will not be forced upon us. "Whatsoever a man soweth that shall he also reap, for he that soweth to his flesh shall reap corruption; but he that soweth to the spirit shall reap life everlasting." The power of an endless life should have some charms for us.

ALMEDA MITCHELL.

DAVID STARR JORDAN says, "There is no possible question that business prosperity rises in any town as the saloon disappears. When people become accustomed to clean towns, without saloons, pig pens and dens of vice, they will not tolerate any of these evil influences afterwards. The saloon which is the center of vice and drunkenness is especially destructive to young men. The community has the same right to prohibit saloons as it has to prohibit cesspools."

Obituary.

From Brother S. C. Oliver we have received a newspaper clipping telling of the death of Mrs. I. B Doolittle of near Anthony, Harper Co., Kansas. We glean the following concerning her but date of death is not given, and the only clue is found in some figures indicating that it occurred back in 1909.

Lydia Ann Merriam was born in Connecticut, where she was married to I. B. Doolittle about fifty-three years ago. Five children were born to them, two of whom, with the aged husband survive her. They moved to Kansas in 1879, locating first in the eastern part of the state, and going to Harper County in 1881, where they lived for twenty-nine years.

In the early years of her life Sister Doolittle united with the Methodist Church, but some twelve years ago united with "what is known as the Restitution Faith." "All the years of her long life she exemplified the Christian religion, and had a strong and abiding faith in the promised blessings of the Bible. She was a cheerful congenial person: a thoughtful neighbor, a safe and useful friend."

For a long time Sister Doolittle had been in poor health, and had been cared for at the home of her daughter Hattie E. Doolittle, who still cares for the aged father. The funeral sermon was by Brother S. C. Oliver, who said words of comfort for the living, and of praise for this mother in Israel. A large company of neighbors and dear friends were present, and many followed the remains to the cemetery, where our Sister awaits the resurrection morn.

William D. Lyon was born in Rockingham County, Virginia, June 30, 1834, died at the home of his daughter near Kingston, Arkansas, January 9, 1910, of heart failure, aged 75 yrs, 6 months and 10 days.

He was married to Amanda Elliott, January 16, 1861, and to this union were born four children, Alonzo D., who died in infancy, Mary M., Edwin B, and William E. His wife died on December 4, 1881.

He had been a faithful member of the Church of God for 38 years. At the funeral words of comfort were spoken by Brother William Slaven from John v., and we laid him to rest in the C. P. Cemetery, to await the coming of Christ, but we sorrow not as those who have no hope.

There are left to mourn their loss, two sons, a daughter, ten grandchildren, three sisters, and a large circle of friends.

Your Sister as ever in hope.

MARY M. CARTON.

My Dear Brethren and Sisters:

As I have enjoyed reading of so many of the brother's and sister's faith and hope through the Christmas Love Feast, and as all are looking forward to the same event, which is the second coming of Christ, in which centers the hope of all God's children, when we shall be redeemed from the power of that greatest enemy to the human family, that began his work in the garden of Eden, the home of our first parents, and has ever since been a snare and temptation in the world, ready to draw the true child of God aside from the paths of righteousness, into the ways of the world, which is idolatry, and sin of the worst type, professing to worship the Father and Son, whose words they do not believe, and do not accept as his inspired Word of God from heaven. But all should hear the voice of Jesus saying, The kingdom of heaven is at hand, repent ye and believe the gospel, for the day of the Lord draweth nigh when all must become subject to his will, Amen.

I wish also to say to the household of faith, that we had Brother O. J. Allard with us a couple of weeks in December, and he certainly is one who can divide the Word of Truth aright, proving Scripture by Scripture, and while God's children could not help being admonished and prompted to a sense of duty, and many who attended the meetings were very attentive and interested in the teachings, yet, no one came out and obeyed from the heart, and shewed to the world that they were tired of sin, and would turn and serve the true and living God.

I also will send the renewal for my paper another year, and it does seem so sad that so many of our useful and much needed ones are being cut down in death, but those who are left so lonely and weeping, certainly have my sympathy, as I have passed under the rod twice in my time, but God be with you to bear you up in all your trials is my wish and prayer.

ELIZA A. HANE.

Ebenezer. 1. Sam 7, 12

The copy for this department of The Restitution is supplied by Brother Robert G. Huggins, of 10708 Hampden Ave. Cleveland, Ohio Please send all letters and communications intended for this section direct to him, and save delay.

Ebenezer.

Father, a "stone of help" I raise to thee
Here, on the borders of this new, strange year;
Then go I forth to meet it, without fear,
For "hitherto" thou, Lord, "hast helped me."

Yes, "hitherto," through all my varied past,
Since childhood's dawn first met me with its smile
Since youth's bright morning did my heart beguile,
[illegible] dreamed no [illegible] sky could be o'ercast;

Down through the gloom, the darkness of deep night,
Down into sorrow's valley where I trod,
And lifted eyes, tear dimmed and blind, to God,
Feeling [illegible] loving kindness and might.

Then there, through all, thy strong right arm did lead,
And lead me in thine own appointed path;
Now know I that 'twas tenderest love, not wrath,
[illegible] the darkness, to thy [illegible]

Not [illegible] That love has led in pastures still,
[illegible] the spirit given out deep peace,
Sending from cares and tears a sweet release,
Teaching my heart to joy, to do thy will

And thou will lead me through the year to come;
I know not where, nor how, nor do I ask;
Love [illegible] Love is divine, appointed task.
The child dreads nothing that is sent from [illegible]

[illegible] what thou wilt: give me to do,
[illegible] seemeth best;
[illegible] shall bow, in love, to thy behest;
[illegible] fail, who hast helped hitherto."

Brother and Sister Tomlinson, of this City, have suffered the loss by death of their infant daughter. They have our sympathy and prayer.

We have a dozen or more questions on file, but we have a big batch of copy from our contributors waiting for room, and as we have been holding some MSS. for some time, all questions must patiently wait awhile.

One Brother when ordering one of our books rather objected to its name—"The Bible." This name is abbreviated; its full name being: "The Bible: Its Principles and Texts." The book will be divided into three chapters of departments: The first will be a treatise on the Bible; the second will outline its principles; and the third will be devoted to the application of texts. "The Bible, Its Principles and Texts" is a name which indicates the threefold division and subject matter of the book. We hope this explanation will be satisfactory to him and all others who read this editorial.

The Home Mission Spirit.

Brother Huggins:

I hope you will get enough pledges to insure the publication of your book. It is just what we need at this time. When I make my next circuit of the Nebraska churches I will urge the brethren to take the book. Almost all denominations but ours take an interest in getting their publications out into the world. Hardly any one reads our books but our own people, and but a small per cent of them. Let us see if we cannot get a little spirit into our people along this line. If a good live member from each church could be induced to take a copy and place it in the home of every family, I see no reason why in the aggregate hundreds of copies might not be sold. Our people ought to love the truth enough to do this, as soon as the publication of the book is assured. Get this before them in some way and see if you cannot get one in every locality where we have any members to take the matter up. Call it the Home Mission Spirit. If we could in some way get that spirit into them, the work would go. Every one is capable and must do something. This lesson will have to be learned sooner or later. Hoping for your success,

Yours in the faith,
ALMUS ADAMS.

EDITOR'S REPLY.

Our Brother follows the above letter with a postscript in which he says, "Put me down for a copy, and draw on me for money when needed." Then he gives names of brethren and sisters at Blair, Florence, Benson, Grand Island, St. Paul Moorefield, Holbrook, etc., through whom he desires the work to be taken up. For his kindly interest and love for the truth which he has shown, we are thankful beyond words to express. His letter rings with condemnation, and we question ed the prudence at first of giving it publicity in "Ebenezer." It is only because his burning words of rebuke are well merited that we publish his communication. We have leaflets and booklets galore, but we have no recognized church book from which a stranger can learn what we believe. Bro. Woodruff's works are good reading for brethren; and Bro. Wilson's "Bible Class" is an excellent work, but its lessons are lengthy, and do not embrace all the essential items of the one faith. I am ashamed to confess it, but we are the only denomination in the world known to me without a book which exhibits our representative doctrines in a classified and simplified manner. During all the years of my ministry I have never baptized a candidate but what I wished I could place in his hand just such a book—one that would keep the truth in outline before him, and that would answer, if not all, at least most, of the questions that would come into his mind. The "Home Mission Spirit" seems now to be getting hold of our brethren, and we hope and pray that the result will be richly blessed of the Lord.

The churches at Forreston, Ill., and Rensselaer, Ind., have manifested the "Home Mission Spirit" in the pledge matter. If a few other churches would make this a church proposition the necessary number of pledges would be secured in a week, and publication would begin at once. Individual responses are coming to us daily, slowly but surely; it would hasten matters wonderfully if a few churches would act collectively in the matter. We speak thus and give the "hint" broadly, because there is no glory due us in writing a book, nor a cent of financial gain.

"Came Down From Heaven."

Please harmonize Jno xx 17 with Jno iii 13 —E. F. Randolph.

EDITOR'S REPLY.

John xx 17 states that Christ had not yet ascended to heaven, while Jno iii 13 affirms, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is (now) in heaven." Christ had just emerged from the tomb when he met Mary and told her he had not "yet ascended to heaven," the word "yet" implying that in due course of time he would ascend, which he did forty days after making this statement. Acts i 3 John's gospel was written after Christ had ascended to his Father. So when he says that "no man hath ascended to heaven" he had to qualify his sweeping affirmation in the words, "but he (Christ) which came down from heaven, even the Son of Man which is (now) in heaven." That is, at the time John was writing Jesus had ascended to heaven, and his statement that "no man hath ascended to heaven" would have been untrue had he not expressly noted Jesus as an exception to his broad declaration. So far there is nothing to "harmonize" between the texts.

We judge that the real difficulty in Bro. Randolph's mind is in the words of Jno iii 13, "He that came down from heaven." This expression is instantly seized by believers in the personal pre-existence of Christ, and by it they try to prove that Christ, a personal pre existent being, existed in heaven before his conception and birth, and that then in some way they cannot and dare not define, he "came down from heaven"! In the hope of benefitting such theorists, we now desire to make a few remarks of a general nature which will clear up such Bible expressions as are usually urged in support of Christ's pre-existence; such as, "Before Abraham was, I am"; "I came down from heaven", etc One essential of Bible hermeneutics is that there are two I's involved in the person of Christ. The Father and Son were united. Notice the plural pronouns in this text, "We (Father and Son) speak that we do know, and testify that we have seen; and ye receive not our witness". Jno iii 11. "We speak;" the result is, "Our witness." We cannot separate the Father and Son without doing violence to the unity and oneness between them constantly insisted upon in the divine Word. Christ's definition of the two I's involved in his person makes plain how we are to understand he came down from heaven; here it is (1) "The Father is in (2) me the words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works." Jno xiv 10. They are thus defined by Paul, "God was in Christ." 2 Cor v 19.

These texts speak of the Divine I—the Deity side of Christ's person, of "the man Christ Jesus" we read concerning the second I—the human side of Christ's person, "Of mine ownself I can do nothing." Jno v 30. "I am not come of myself" vii 28. "My Father is greater than I." xiv 28; Mark xiii 32; etc. Now which of these two I's was before Abraham, and that came down from heaven? There is only one answer: The Father. The manifestation of the Father revealed to the world as Jesus Christ, dates from the days of Tiberius; but the Eternal Father himself, who, by Jesus, did miracles and signs and wonders, (Acts ii 22), and spake his word (Heb i 2), was before all things. When Christ said, "Before Abraham was I am," he was the Father's voice; the medium of the Father's thoughts and words. "Through the Eternal Spirit" (Heb ix 14) Jesus spake and performed his mighty works; hence it is that we are enabled to recognize what is true of him as the implement of the power in whose shadow his person was hid (Isa xlix 2) as distinct from his individuality and powerlessness as the Son of Man.

Now we are ready to understand how Christ "came down from heaven." God gives wisdom (Jas i 5), in fact, "every good and perfect gift is from above, and cometh down from the Father of lights." Jas i 17. That Christ, among the very best "gifts" of God, is "from above," and came "down from the Father of lights," we readily and thankfully admit; but when it is claimed that of "every good and perfect gift" which is "from above" only Christ pre-existed; all the others had no existence till they materialized on earth in the form of blessings, we cannot understand such a contradictory interpretation of the Word. If this form of language teaches the pre-existence of Christ, it teaches the pre-existence of "every" other gift of God! The truth of the matter is, the text teaches that all "good and perfect gifts" have their origin in God. If the reader will study James iii 15; Deut xxx 11-14; Matt xxi 25; John iii 27 36; Rom i 18; Gal i 8; Psa cxix 89; Phil iii 20; Jno iii 12; Acts xvi 19; Heb viii 5; Deut xxxii 1-3, he will learn that one mode of referring to heaven relates specifically to it as the origin of all divine revelation, and that it is interchangably used with the Father's name. That which comes from heaven comes from God. When Christ said he "came down from heaven", the Jews misunderstood him like our Trinitarians do nowadays, and began to wildly speculate Jno vi 38, 42. To insist that Christ was using literal language when he said he came down from heaven in the 6th chapter of John is to follow in the wake of the Jews who misunderstood him, and to deny every revealed truth concerning the person of the Son of God. If Christ personally "came down from heaven", see what follows: Christ is speaking of himself as the "bread of heaven" when he says he came down from heaven: "I am the living bread which came down from heaven: if a man eat of this bread, he shall live forever; and the bread which I will give is my FLESH." Jno vi 51, 58. Understand our Savior literally, and you not only prove his pre-existence, but you also establish that his body of "flesh" pre-existed, and so deny absolutely his conception and birth! And worse yet, for you would also have to believe that somehow his literal "flesh" was changed into a loaf of "bread", and that this dropped down out of the sky, thoroughly "done"! Get behind me, ye speculations. Christ came down from heaven in the same sense that the manna did. Jno vi 31, 33. No one believes that the manna pre existed and was stored away in granaries in heaven; then why claim more for Christ than manna, when the same language is used of them both? Like the manna, Christ came down from heaven in the sense of origin. "He that cometh from above is above all; he that is of the earth is earthy." Jno iii 31. Here "from above" is in opposition to "the earth." He who claims that a personal pre existent Christ came "from above", must, to be consistent, claim that these men whom Christ addressed as "of the earth," personally pre-existed in the earth! They were "from beneath" while he was "from above." Jno iii 23. They were from beneath in the sense of origin, the devil being their father (v. 44); Christ was from above in the sense of origin, God being his Father. Those who refuse to accept this perspicuous explanation of the words, "came down from heaven" and "from heaven", should beware; for these forms of speech are like a two edged sword; they cut both ways. The words, "of the earth", and "from beneath," are phases used in opposition to them, and must be subject to the same interpretation and understanding. If they proves Christ personal pre-existence in heaven, then the Jews whom Christ put in juxtaposition with himself these opponents of our Master, personally pre existed with their "father the devil" in the earth before they were born!!

To conclude: The words, "Came down from heaven" cannot mean more than to indicate the origin of Christ. Instead of proving his pre-existence they destroy that doctrine forever. And for this reason: "He that came down from heaven", the text plainly states, was the "Son of Man." The passage has to do exclusively with the "Son of Man;" it has nothing to do in the most meagre way of inference with the Son of God in the form of an angel, or any other imaginary form. So the words, "came down from heaven" being used of the "son of man" (a designation that had no truth in it at all till Christ was born of Mary, and thus became related to man by kindred ties of nature) Trinitarians themselves have to explain the text consistent with Christ's humanity. As if by fate this text logically slips from under their feet; and they have to agree with us that the passage teaches the origin and not the pre-existence of our Lord. —Selected from "The Bible: Its principles," the book now being prepared by the Editor for the press.

Gold Dust.

Every duty we omit obscures some truths we should have known —John Ruskin.

"Let us often think of our own infirmities, and we shall become indulgent toward those of others."

Our Lord has written the promise of the resurrection, not in books alone but in every leaf in springtime. —Martin Luther.

God sometimes washes the eyes of his children with tears in order that they may read aright his providence and his commandments.—Dr. Cuyler.

I have never heard any thing about the resolutions of the disciples, but a great deal about the acts of the apostles —Horace Mann.

He who climbs above the cares of this world and turns his face to his God, has found the sunny side of life. —C. H. Spurgeon.

ANNA DREW.

Communicated.

Tithing.

Dear Bro. Underwood:

I read the article of Brother E. K. Barnhill in THE RESTITUTION of Jan. 12, on tithing. As he invites investigation and criticism, I wish to make a few remarks and suggestions on the subject. I find that Abraham paid tithes to Melchisedec, king of Salem, after which God required the children of Israel to pay tithes during the Mosaic dispensation. Gen xiv 20; Num xviii 24, 26; Mal iii 8, 10; Heb vii 5-9. I do not find that tithing was required of the Gentile, Christian church after the death of Christ. Paul wrote to the Corinthians (1 Cor xvi 2), "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." He does not call it "tithes," but a portion as God hath prospered him. It might be a tithe, it might be more or less—conditional.

As tithing is generally understood, it appears to me that it is not universally practical. I think it is generally understood that one who pays tithes, must pay one-tenth of his whole income. We must remember that modern methods of business are often very complex. Much more so than those of the nomadic, pastoral conditions of the early, Israelitish nation. The kinds of employment men and women are now engaged in are very numerous, competition very strong, so that the larger portion of mankind find it a hard struggle to "make both ends meet," as the saying is. Paul to Timothy (1 Tim v 8) says, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." For instance, a man may be a car seater, having a growing family, and his capital consists mostly of his household goods and the tools of his trade. He rents a house at eight or nine dollars per month. It would be unusual if he gets more than 300 days work in a year, which at \$2.00 per day amounts to \$600. Take out \$100 for rent, leaving \$500. If his family is small, and they keep well, by rigid economy they may live on \$475 a year, leaving a surplus earning of \$25. But the tithe would be \$60, or \$35 beyond his reach. His family must be educated, and if possible, he shall save something for his declining years, and for his family in case of his untimely death or disability.

The Crown Dictionary gives the following definition of "tithe": "n. the tenth part of anything, especially the tenth part of the annual increase of the profits arising from land, stock, etc., allotted to the support of the clergy; small part; v. t. to tax or levy a tithe of." With this view of tithing, the man whose increase is \$25 a year, would have to pay only \$2 50. But there are thousands of Christian families who cannot gain a surplus. Then where would the tithe come from?

Again, there are many kinds of business done on a large scale, requiring considerable capital, and employing many hands. Competion is very close, reducing the profits to a minimum. The proprietor's profits are comparatively small. He must pay his help each every week, pay the bills for material at least every thirty days, pay freight and express charges, pay for postage, stationary, account book, advertizing, lights, fuel, water and phone rent, and keep his shop and keep his shop fixtures in repair, pay for insurance, etc. He finds by strict attention to business he can keep his shop running, paying his hands only living wages, and keep a small surplus in the bank against emergencies and break-downs. Many who try to run business on a large scale, break down financially every year. If a man's business brings him in \$20,000 a year, and it costs \$18,000 a year to run it, he has only \$2,000 left to support himself and family and offset the natural depreciation of his investment by wear and tear. Under the first method of tithing, his entire salary or living would be required; while under the second he would have to pay \$200.

Once more: If a man is working on a salary, and his position is quite certain to continue for a long time, he can make an estimate as to how much he can reasonably spare each year. It may be a tithe, and it may be more or less. One man earns five hundred dollars a year, and it costs him six hundred to live. Another man earns one thousand dollars a year, *and it costs him six hundred* to live. The first has no increase, while the latter's increase amounts to four hundred. Now, how would you adjust the tithes for these men?

There is another important element in this subject. It is faith. Faith of the sower. Paul wrote to the Corinthians, "But this I say, He who soweth sparingly shall also reap sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. ix 6. This corresponds with *what God told the children* of Israel under the Mosaic dispensation, "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. iii. 10. Let each one exercise faith as the Lord shall assist. "Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. xi. 1.

D. D. LATHROP.

Dear Brothers and Sisters:

Another year is past and gone, and has left many of us with sad hearts, deprived of loved ones; but not left without a hope. We must look forward and press on, doing the Master's will as we go. There is a work for each one of us to do. We are not all given the same talent; but that does not excuse us. I sometimes become discouraged, then a voice sounds *in my ears*, "go teach, is all I ask." Oh how I rejoice that our dear Lord did not say, "Go and convert in all the world," for then we would have failed in the task asked of us; but our all-wise Leader does not ask to do any thing that we are not able to do. The least of us can scatter seed, and that is made very light for us weak ones; by our able brothers who does supply us a large variety of books, and tracts, and THE RESTITUTION, let each one of us try and give some one or more THE RESTITUTION, and give some one or more of the good books, and supply some friends with tracts, that they too may learn the good news of the soon coming King, to set up his kingdom and rule the world in righteousness, then there will be no more sorrow, no more death, all will be joy, peace, happiness. Oh dear ones, of like precious faith, is not that worth working for; yes, with all our might and strength.

I see in THE RESTITUTION that Brother Huggins is getting a book ready to print. I hope each family will take at least one book. I will take one and may later on take more. Such books as Brother Huggins' will be, and Brother W. H. Wilson's Pine Wood's Bible Class, will make presents much loved by those who are learning the truth, or to children in families of believing parents, and while we are making these hearts glad, we are also doing our duty. May each one of us improve the time, that we may be found ready when Jesus comes, and may we all be gathered together without the loss of one.

Best wishes to all for the coming year.

MRS. W. H. EDEMILLER.

Editor Restitution:

Our dearly beloved Brother Peter Neill, who passed away December 12, 1909, set us an example of good works. He was baptized January 19, 1878, with Sister Neill, while yet a young man, and united with the Cleveland Church.

It was in the same winter that he came to the home of the writer's parents, and explained to them the first principles of the gospel, which they afterward obeyed.

He made himself useful in the Household of Faith from the first. He did not see how he could be of much value to the congregation, but he decided he would be regular in attendance and arrive at the meetings on time. He lived up to this decision until the end.

For his faithfulness he was elected a deacon against his wishes, as he did not think he was the proper person for the position. However he accepted and afterwards came to the conclusion that a member elected to a position in the Church ought to accept, and do their best to fulfil the duties required.

Brother Neill became an energetic and enthusiastic worker. He was elected an Elder, Trustee and Secretary of the Church, lead the singing class, was a worker in the Sunday School, and taught the Bible class. The singing class and young people's society often met at his home. He organized a young men's Bible class, the object was to keep the young men of the Church together, and to interest them in Bible topics.

Although sometimes severe, he had a kind and affectionate manner, and a word of good cheer and encouragement for all. No doubt he was often discouraged, but his zeal for the truth never lagged—he was always up and doing.

In the fall of 1902 he and his family removed from Cleveland to Salem, where he continued as pastor until his death. He was one of the promoters of the Ohio Conference. He held the positions of President, Vice President, and Evangelist of the Conference, and worked on the committees.

Brother Neill was a firm believer in the soon coming of the Lord Jesus, and that he would reward every member of the body as his work shall be.

J. C. THOMPSON.

Editor Restitution:

Though too late for the Christmas greeting, I may still send a loving message for the New Year. This I do, especially to all those who have been with loved ones even into "the valley of the shadow" and have left them there, to await the coming of the Life-Giver. To all such I would send my tenderest sympathy. May they realize the fulfillment of the blessed promise "Thou wilt keep him in perfect peace whose mind is stayed on thee."

God is love, his mercy brightens
All the paths through which we rove;
Bliss he wakes, and woe he lightens,
God is wisdom, God is love.

E'en the hour that darkest seemeth,
Will his changeless goodness prove;
From the gloom a brightness gleameth,
God is wisdom, God is love.

Your loving Sister,
M. A. LILLYBRIDGE.

Let all who are interested please make note of the change of address of Brother E. W. Knapp. He has been changed from Laurel, Oregon, to Monkland, Oregon.

We ought not to live in the past. No matter how full of blessing and good it is, we may not stay in it. Life is before us, never behind us. If we linger, we shall lose our place, and our fellows will press on and leave us.

A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof.—Hinton.

THE RESTITUTION is only \$1.50 per year. Try it a year.

Communicated.

Dear Restitution:

Please find inclosed Money Order to renew the subscription of The Restitution. I rejoice to see how God's dear children respond to the kind offer that was given to every one to testify to the only true and living way, knowing there is but one God, he has made all things, and Jesus Christ, our great High Priest, who is at the right hand of the Father to plead for us. He who will come with great power and glory to take the throne of David, and that kingdom will never end. There we all, who are faithful will meet our loved ones, who now sleep in death.

Your Sister in the faith

Mrs. Nina J. Venable.

Dear Bro Underwood:

I feel very grateful to you and the brethren for sending me the good, old Restitution. I don't know how I can do without it. I hope dear brethren, that you will continue to send it to me. I enjoy reading the many good and encouraging letters of the dear brothers and sisters,—Love Feast letters—although I did not send my letter soon enough: but this I can say, That I am still contending for the faith once delivered to the saints. I have nothing to encourage me but the dear old Bible, and the dear old Restitution. I see, dear brothers and sisters, that, according to the signs of the times that are passing by every day, that Jesus will soon come to set on his throne and reign. I am happy in the Lord and so thankful to you, Brother, for sending me the paper. May the Lord continue to bless and reward you when he comes, and I will strive hard to meet you all in the kingdom.

Your brother, in Christ,

R. W. Reese.

Dear Restitution:

I hold my pen to write you a few lines. I would have written sooner but I have been confined to the house six weeks, but am able to be around a little now. Please find Money order to pay for the paper another year and oblige one looking for the Blessed Hope. Hoping God's blessing may rest on all the loved ones in Christ. I am still fighting the good fight of faith once delivered to the saints. As Paul said "I stand and am judged for the promises made to the fathers."

Yours, in hope of eternal life.

S. R. Clinkinbeard.

Editor Restitution:

The Restitution, to me, is like a dear old friend that visits me every week, to tell of the great blessings that our Heavenly Father will give to all that love and put their trust in his dear Son, Jesus Christ.

I enclose one dollar for the Helping Fund.

Yours Truly,

Mrs. E. C. Poole.

The Bible.

A Declaration of its Fundamental Principles, with Explanations of many Difficult Texts.

The above is the title page of a book the Editor proposes to publish as soon as enough subscriptions are received to pay the printer. The subject matter of the book as now prepared consists of explanations of more than one hundred and twenty six subjects; and to these will be added other subjects readers may send us while the book is being gotten ready for the press.

The primary design of the book is to teach aliens the truth. Selections from our writings in The Restitution, especially from the "Question Box," have been carefully made, and thoroughly revised. The only book ever published by our Church which formulates the fundamental principles of the gospel in propositions, and then explains all difficult texts, introducing every conceivable Bible subject—a variety most pleasing to the reader.

The price will not be less than 25 cents, and not more than $1 00. Do not send money now, but send us your pledges, and when we have received enough pledges to pay the printer, we will go to press, and will announce when our pledged subscribers can remit the money. In sending us pledges to take one or a number of books, be sure and give your correct address.

Send pledges to R. G. Huggins, at 10708 Hampden avenue, Cleveland, O

Notice

Any one having a copy of Brother J. H. Stephenson's book "God's Plan of Salvation," who cares to dispose of it, please write stating condition of book and price wanted.

Address me at Oregon, Ill.

S. J. Lindsay.

Notice to Illinois Bereans.

Our new lesson books are now ready. In order to meet, in a measure, the expense of printing, the Bereans, who attended the annual meeting agreed to buy their books and to invite any, who felt so inclined, to do the same. This is not necessary, as all Bereans will be provided with the Lesson Books; but the deficit of the treasury can be easily met in this way. Will the Illinois Berean Societies send in their orders as soon as possible to Leila E. Whitehead, 5439 Ontario St., Austin Station, Chicago, Ill. Our president wishes all societies to begin the new work the first week in February. After February first send to her for the books at 629 N. Galena Ave., Dixon, Ill. Order about six more than you need and keep them as a reserve fund. When your society is supplied, send the money to Wm. Hardesty, Oregon, Ill. If you wish books sent by express, state plainly, in your order the nearest express office. If you wish them sent by mail enclose the postage in the order, five cents for three books and seven cents for six books, etc.

Illinois has the new Berean Bible Lessons to sell to any isolated societies or members who are not affiliated with Iowa, Indiana or Michigan. Price ten cents.

Indiana Bereans.

[This notice should be read in connection with notice to Illinois Bereans on page 4.—Ed]

Books may be had at the same rate from Evelyn K. Harech, 515 Pennsylvania Avenue, South Bend, Indiana. Send the money to Flora Harris, at Rensselaer, Indiana.

State officers greatly desire co-operation from every Church in the State as well as all isolated members. Much anxious thought is being given each situation, and we are hoping progress will result from the plans we have formulated, and have started to put into action.

Evelyn K. Harech, Pres.

Brethren of the Household of Faith in Michigan, Greeting:

At the Annual Conference in 1908, a committee was appointed to recommend a plan of raising more funds for the purpose of furthering evangelistic work in the state of Michigan. Their report has been published in these columns from time to time, and a great many of the brethren have responded nobly, and much additional work has been accomplished.

During the month of October we had some excellent help from Brother S. J. Lindsay of Illinois, with the result that eight dear ones were added to our number, and we have a promise from him that he will return and give Michigan some additional work during the winter, and we trust the brethren who have delayed sending in whatever they intended giving for this work will kindly respond with promptness, for on this depends how long we can keep Brother Lindsay at work. If we could send our offerings quarterly, it would no doubt be easier than to send the whole amount at once, and that would give us more to use during the year. We cannot afford to let this opportunity pass, so will expect the brethren to respond promptly. Forward offerings to A. K. Richardson, R F D 5, Hastings, Michigan, or the undersigned at 627 South Lafayette Street, Grand Rapids Michigan. We thank you in advance.

Yours in the service of the King,

F. V. Blakely, Sec.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs Richard Mitchell	2 00
Mrs Daniel Hogarth	5 00
Stephen Hogarth	1 00
Friend of the poor	1 00
Mrs Thomas Pasco	5 00
Thomas Pasco	1 00
W D Root	1 50

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take The Restitution, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber tell them that Ten Cents will get it for the next two months. Make up a list of those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take The Restitution on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured the VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A M to 12:30 P. M. Order of services.—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10.00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. Thomison, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

Brother, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

Please don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D C Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

The article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Christmas and New Year Gifts.

The best gift to make is that which will do the recipient the most good. The gift that may lend such an one to receive the Pearl of Great Price, will certainly be the most profitable gift made. Between now and January 15 1910, I will sell the Pine Woods Bible Class, Student's Text Book, Cunningly Devised Fables of Russellism, and the Bible Study of Hades, all four when taken together, for $1 75. Address me at 625 N. Willow Avenue, Austin Station, Chicago, Illinois.

W. H. Wilson.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L. Wince. It contains the subject matter of a series of twelve articles that were published some months since in The Restitution. This tract is well written, is clear and convincing. It is a living question, vital to every one. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1 00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton, Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in The Restitution some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind, or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 180 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1 25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 60 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Branch Office, 625 F St., Washington, D. C.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

Bible Pearls—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, The Restitution, Plymouth, Ind.

Popular Lectures by M. Joblin

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10648 Ashbury Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 10648 Ashbury ave, N E Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1 00 a dozen. Send direct to him for them.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LIX. PLYMOUTH, INDIANA, FEFRUARY 2, 1910. NUMBER 5.

The Restitution.

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Coming of the Kingdom.

The [illegible] of the [illegible] eternity.
As [illegible] the [illegible] of time;
And each beat of that pulse Almighty
Gives [illegible] to the thought sublime,
That the [illegible] that is wasting the foothold
Is but bringing me nearer home,
Where the Savior is waiting to greet us
In the Kingdom that's soon to come.

We learn from the words of the Master,
In the Book that is holy and true,
That earth shall be full of disaster,
The watchers be feeble and few,
That disease hand in hand with lank famine,
And war with its cruel demand,
Are the heralds he says will determine
The kingdom is shortly at hand.

The days of the years that were given,
To limit the length of earth's span,
Were set by the Lord of the Heaven,
Ere the work of creation began.
And are well nigh spent and the glorious King
In his [illegible],
Will soon [illegible] his saints the kingdom bring
That [illegible] destroyed.

Be not [illegible] mournful,
[illegible],
Wait [illegible] the sound,
[illegible],
For the [illegible] coming,
[illegible],
And [illegible] the Savior's feet
[illegible].

Copied [illegible] by L. R. Piper.

Communicated.

Inheritance.

"Blessed are the meek, for they shall inherit the earth." Matt. v. 5.

To those who believe their future home is to be in heaven, the mere thought of this "gross old earth" being the everlasting abode of the saints is repugnant, they want to give some spiritual meaning to our Savior's language; or if literal, such as one expressed it "a space 2x6 feet," which to our mind is so irreverent as to border closely on to "sinning against the Holy Spirit;" like an unjust, and unwarranted play with the Savior's words.

True, this "gross old earth," (as it is sneeringly termed) with the curse resting upon it, (Gen. iii 17-18) would not be a desirable abode for eternity; but the Revelator says, "There shall be no more curse." Rev. xxii. 3

"But the meek shall inherit the earth, and delight themselves in the abundance of peace." Psa. xxv. 11. To inherit the earth implies more than a few feet for a silent resting place; the Savior pronounces a blessing, which carries with it a condition of happiness, as the Psalmist says, "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Psa. lxxii. 7, 8.

Agreeable to this Hab. ii 14, says, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Num. xiv. 21, "But as truly as I live, all the earth shall be filled with the glory of the Lord." Psa. lxxii. 19, "And let the whole earth be filled with his glory." Indeed the whole 72nd Psalm is fitting in this connection. Isa. xi. 9 "For the earth shall be full of the knowledge of the Lord as the waters cover the sea." Rev. xi. 15. "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever."

This, then, brings us to the subject of the kingdom of Christ, which is indissolubly connected with the saint's inheritance. Luke i. 32 33, referring to the Son who was to be born of the Virgin Mary, the angel says, "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his Father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Agreeable to this we read in Dan. vii 13, 14, "I saw in the night vision, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages should serve and obey him; his dominion is an everlasting dominion which shall not pass away; and his kingdom that which shall not be destroyed."

As evidence that this earth is to be the theatre of Christ's kingdom, in which such blessings flow, see Isa. ii. 1-4; xi. xii. xxxii. and xxxv. chapters entire; putting special stress on the 10th verse of the 35th chapter, which we take space to quote. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. l. 11, is almost a repetition of his language just quoted.

The 65th chapter of Isaiah, from the 17th to the 25th verse is very plain on this subject, but for want of space we will request the readers to turn and read.

Our Seventh Day friends would have the saints all transported to heaven at the first resurrection, there to remain for a thousand years at which, and during which time, the wicked are to be destroyed and the earth left utterly desolate; but I find no Scripture supporting this theory. Many of the prophecies have had a literal fulfillment, and many are yet unfulfilled, but certainly will be; but those quoted and referred to above, and many others, do not fit in any age of the past, and will not fit in the ages beyond the millennium; hence their literal fulfillment must be during the thousand years reign of Christ on the earth; for places, people and events mentioned, cannot be in heaven, beside the earth is repeatedly and explicitly stated; hence, the Savior taught his disciples to pray, "Thy Kingdom come, Thy will be done on earth, as in heaven."

The best evidence we find, supporting the theory of going to heaven at the resurrection, and which is quoted by our Advent friends, is Mark xiii. 27, "From the uttermost parts of the earth to the uttermost parts of heaven," this in connection with 1 Thess. iv. 17, "Caught up to meet the Lord in the air," etc.

These, disconnected from other Scriptures, give some coloring to their theory; but Matt. xxiv. 31, quoting the same language of the Savior, says, "From the four winds, from one end of heaven to the other;" earth not mentioned: here would seem to be a discrepancy, but we cannot suppose the evangelists do not agree. The thought to be conveyed, as we understand it is, gathered from the various parts of the earth to one central point and Jerusalem seems to be the place. True, the saints are caught up to meet the Lord in the air, but we find nothing to show that they go on to heaven. We do, however, find that there will be two stages of the Lord's coming, one for his saints, and one with his saints. As to the first we cite the reader to Matt. xxiv. 30 31; Mark xiii. 26 27; 1 Thess. iv. 16 17; as to the second, 1 Thess. iii. 13; Jude 14; Zech. xiv. 5; Rev. ix. 10. "And we shall reign on the earth."

E K BARNHILL.

Paul and his Last Letter. No. 4.

The cloak, the books and the parchment which Timothy was ordered to bring were not all the apostle needed. His trial on the second charge was still pending. What he had done at his first hearing, *preach the gospel*, he would do at his second hearing. So he requested Timothy to bring Mark with him, giving as a reason, "For he is profitable to me for the ministry." Mark had been under a cloud as the result of his conduct at Pamphylia in departing from Paul and his company of co laborers, and returning to Jerusalem. Acts xiii 13. It was his duty to go with Paul but he was not needed. His motives were bad in Paul's estimation: so seven or eight years later when the apostle planned to revisit the churches he had planted to see how they fared; and Barnabas was determined to take Mark as one of the company, Paul stoutly objected on the ground of his conduct at Pamphylia: concluding he was not to be depended on in case of emergency. The contention was so sharp that the result was a separation of Paul and Barnabas, (Acts xv 37) the latter taking Mark and the former choosing Silas; so forming two missions instead of one. Some times, as in this case, when two can not work together, they can work apart and the cause be served. Paul's censure has been [illegible] and high praise pronounced on him, which [illegible] tion of confidence shows that some change had taken place in Mark. If he was cowardly at Pamphylia, he is brave now. He will come to Rome to preach the truth, for which Paul was in bonds and prison, and for which he is about to forfeit his life. "He is profitable to me for the ministry"—I may in truth add—"Of the Word." Mark is not to come to Rome to minister to Paul's physical needs only but to preach the gospel in the face of danger. Preach it conjointly with Paul in that vast auditorium, in the great metropolis of the Roman world, from whence it would radiate to distant lands under the dominion of the Ceasars.

In the preaching of inspired apostles and evangelists there had never been the like opportunity of spreading the truth. Paul fully appreciated the situation, as shown by his words in v. 17, "The Lord stood with me and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear;" assigning that to this end he was delivered out of the mouth of the lion." We at this distant day from the date of primitive preaching do not fully realize the danger which every where threatened the lives of adherents of unpopular truth; so do not estimate the enormous cost of giving the world the message of salvation. Ours are civil times. The times of the first heralds of Christian doctrine were those of bitter opposition, of deadly conflict. The adversaries of the new religion were numerous, active and unreasonable. They did not argue the question of difference between their religion and that which they were invited to accept, very long, before they appealed to force. It was to the interest of the secular power to maintain the ancient religion, as this was the religion of the state so thoroughly incorporated with the political system of each kingdom that to assail, as did Christianity, the existing religion, was to assail the secular power, and thus demanded in the view of the magistrate on the throne, violent measures to suppress the new religion; so, the proclaimors of this were persecuted even unto death. The heralds of the new religion were peaceable men and came with a message of peace and pardon; but they were under the most solemn obligations to denounce idolatry: as did Paul at Thessalonica, teaching the people to turn from idols to serve the living and true God, and to wait for his Son from heaven. This was the news they kindly broke to men and women steeped in everything foul and debasing. For preaching peace and purity; preaching what would elevate man in the intellectual and moral scale of being, and giving him a well grounded hope of life beyond the silence and darkness of the tomb, these heralds of good things to come, were arraigned before unreasonable tyrants, and sentenced to death, preceded by torture such as only savages could tal et Man in all ages has been styled a rational being, but a very large proportion of the race have in its conduct belied this claim of the attribute of reason.

The apostolic church and especially the public proclaimers had a sorry time: always facing danger, and death in frightful form Paul writing to the Corinthian church concerning himself and co laborers says, "We who live are always delivered unto death for Jesus' sake." 2 Cor iv 11. "So then death worketh in us but life in you." v 12. Along with other things which fell to his sad lot he says, "In deaths oft;" meaning that in numerous instances death seemed inevitable. Chapter xi 23. Referring to this experience in Asia he wrote, "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life." Chapter i 8. He does not tell us here in what form death seemed unavoidably the fate of himself and fellow laborers: but in the 10th verse he says, Who delivered us from so great a death, and doth deliver;" in whom we trust [illegible] deliver," or continue to deliver from similar perils to which they would be exposed subsequently. "So great a death." Was it death by exposure to the savage ferocity of wild beasts in some amphitheater: or was it by the slow torture of faggot and flame; a mode of inflicting punishment by papal Rome centuries after: with other cruelties resorted to by the "mother of harlots," to extort denial of a dearly cherished faith, and to gain adherents to Romish abominations? We can only conjecture what the dreaded pains and punishment were to which these faithful men were exposed, or, perhaps in fact, partially suffered. Their trust was not in themselves, but in God who raiseth the dead. Under the circumstances death seemed certain: so the only thing on which to base a sustaining hope is that God raises the dead: and would of course raise them. In the view of the apostle death would terminate the present existence, and the only hope set against this is resurrection Why does the apostle look to emergence from death for himself and fellow workers as the only way into life and being again? The only answer to this is, That resurrection at the coming of the Lord was the clearly stated hope of the gospel; and so, was the *hope that sustained him* when facing death. If Paul held the doctrine of Plato it is very strange, that when death was confronting him, he did not give expression to Plato's doctrine in some plain form of words, the meaning of which nobody could successfully dispute—plain as he states the resurrection as the ground of his hope. The nature of the subject would demand such plainness. That he refrained from thus stating plainly the popular hope of the churches, I take as proof that he entertained no such hope. This alone accounts for his silence. It would have been just as easy and natural for him to state in plain speech the immortality of the soul, or *any equivalent of this*, as it is for men today to put the doctrine in such plain terms that neither child nor adult fails to grasp the meaning. Wherever the doctrine is found this plainness of statement characterizes the language used to set it before us, whether sculptured in marble above the inanimate dust of the dead, or embalmed in verse by the great poets of modern times, or embodied in the learned disquisitions of men eminent in scholarship, or poured forth in oratorical strains from countless pulpits of the enlightened world, or uttered in the stammering speech of illiterate millions, the same plainness is observed.

The sentiment of hope, whether true or false, whether falling from the tongue of the philosopher or that of the illiterate, is always couched in plain words. Bible writers afford no exception to this rule. Paul's hope found expression in very plain terms, but it was not that of ninety-nine obituaries—of religious papers and periodicals—out of every hundred recorded, which represent the immortal soul of the deceased as entering on its reward in heaven at the moment of the death of the body. No, no, Paul's hope was a very different thing. This I think I will be able to show clearly in my next paper, the concluding number.

JOHN L. WINCE.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

Editor Restitution:

We have teachers in this part who claim to only speak where the Bible speaks, and to be silent where it is silent. These teachers say there are two kingdoms of God. The Church is one of them, and the gospel preached by Jesus and his apostles refers to both kingdoms. Now if there were two kingdoms of God, and the gospel refers to both, Jesus and the apostles would have to speak of them in a plural sense; and where the gospel refers to only one of them, they would [illegible] a mark of distinction. So I thought I would bring forward all the Scriptures where the kingdom is said to be taught or preached, as that is the only source of light we have on the subject.

Matthew iv. 23: And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom.

Matthew ix 35: And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom.

Matthew xxiv. 14: And this gospel of the kingdom shall be preached in all the world for a witness unto all nations.

Mark i. 14: Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.

Luke iv. 43: And he said unto them I must preach the kingdom of God to *other cities also; for therefore am I* sent.

Luke viii. 1: And it came to pass afterwards, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God.

Luke ix. 2: And he sent them to preach the kingdom of God.

Verse 11: And the people, when they knew it, followed him; and he received them, and spake unto them of the kingdom of God.

Verse 60: Jesus said unto him, let the dead bury the dead; but go thou and preach the kingdom of God.

Luke xvi. 16: The law and the prophets were until John; since that time the kingdom of God is preached.

Acts i 3: To whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

Acts viii. 12: But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

Acts xix. 8: And he went into the synagogue, and spake boldly for the space of three months, disputing, and persuading the things concerning the kingdom of God.

Acts xx. 25: And now, behold, I know that you all, among whom I have gone preaching the kingdom of God, shall see my face no more.

Acts xxviii. 23: And when they had appointed him a day, there came many to him into his lodging: to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets from morning till evening.

Verses 30-31: And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ.

Dear reader, the above Scriptures evidently show that but one kingdom was referred to in the gospel preached by Jesus and the apostles. How very strange it is that some men preach so much and say nothing about the kingdom of God. They all claim to follow Jesus and his apostles, but what a contrast.

Just think of the above Scriptures, the things concerning the kingdom of God, and the Lord Jesus Christ, as preached throughout all Judea, Samaria, and Galilee; Jesus' last forty days with the disciples, and Paul's three months in the synagogues, the two years at Rome. The preaching of the kingdom of God must have been very necessary in those days; yes, and it is necessary today.

Yours in hope of the soon coming kingdom.

T. J. COLEMAN.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Dear Restitution:

Have been much interested in my RESTITUTION of late and the last number seems especially interesting [illegible] "The [illegible] of the [illegible]" by H. M. Lucas is very full of meat in due season. So too, that of our venerable Brother John L. Wince. May he be spared long to minister to the scattered flock. I noticed also with pleasure an article by Brother M[illegible] the interpretation of the [illegible], "Excerpts" from writings of Prof Davidson. [illegible] M[illegible] to let us hear [illegible].

Under [illegible] "[illegible] in the Millennium?" [illegible] question seems one [illegible] by reference [illegible] enemy that shall be destroyed is death." 1 Cor. [illegible].

Since the [illegible] that death [illegible] men until the [illegible] necessary [illegible] "till [illegible] reign till he hath put all enemies under his feet." 1 Cor. xv. 2[illegible] appears clear [illegible] all things have been [illegible] death [illegible]. Then shall [illegible] to God's [illegible] God shall be all in all." 1 Cor. xv. 28.

I think many [illegible] broad a [illegible] proof texts, and [illegible] and compare. [illegible] the reference to Isaiah lxv. 22, "The days of my people [illegible] are as the days of a tree." [illegible] spoken in [illegible] Jerusalem (v. 19) and to her people [illegible]—we are prohibited from applying it to any other than regathered Israel (see v. 16.) Likewise, it is assumed that previous to the time of Noah men lived to a great age, even as Adam lived to be 930 years old, etc.

Any one who [illegible] can trace up the length of the lives of the patriarch from Adam to Noah, but can we assume upon this record that all the people lived such long lives? I have no knowledge of anything which will warrant such an assumption.

Then when we see [illegible] the line of Noah's ancestors back to Adam were the chosen line through whom the knowledge of the creation and the preservation of the line of truth must be passed down and beyond the flood we can see [illegible] they should be specially favored [illegible]. We know that Noah was six hundred years old when the flood came. He lived among men of intolerable wickedness "every imagination of the thoughts of their heart was only evil continually."

Can we think of such a people as surviving to such ages as those worthy ones like Noah and his fathers before him? It does not appear reasonable to think so without positive proof, since the children of the wicked generally bear the fruits of their father's sins.

CHAS. S. GOSS.

Editor Restitution:

Although you may not know me, and Abraham may not acknowledge me, and Isaac have no knowledge of me, I am glad to be living in the light —in the blaze of gospel light. I never saw the light as I do now, and I rest on the promises on record. Surely my lines have fallen in pleasant places, and I have a goodly heritage among the Christian brethren of the Cleveland Church, who take so much interest in my welfare. Though I have a long way to go, it does me good to hear Brother Huggins. The young folks are so kind to me, and are such an inspiration to me. They seem to make my face to shine, and my whole being to leap with joy. We have a fine lot of young people here, and feel like exclaiming Who will join our happy band, and go marching to Zion. I hope the boys will be like David and Jonathan, and the girls like Deborah and Miriam.

LOUIS G. BARTLEY.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, Feb'y 2, 1910.

EXAMINE Your account, and give us a renewal of subscription if you can do so.

We thank you for the favor.

Brother Joseph Williams was with the Church at Burr Oak, Indiana, last week and the reports indicate a good interest was manifested.

Owing to the severe illness of his little daughter, Brother Carl Thompson could not be at Plymouth last Sunday. We have not heard how the child is, but we can assure Brother that he has the sympathy of all God's people.

Brother O. J. Allard is holding a series of meetings at Argos Church, eight miles south of this [illegible]. He [illegible] and visited us one day last week. He reports good interest. On Sunday evening a sled load of seventeen from Plymouth drove down and heard him and enjoyed meeting the brethren and sisters there.

Word from Brother S. J. Lindsay tells that he is holding meetings at Adeline, Illinois, with splendid audiences. He says "The heavy wall of prejudice that has existed there, has been greatly broken down, and people have been coming out regularly who formerly would not come near our preaching." Good for that.

Sunday night we received word by telegram that Sister Randa McDonald had died that day (January 30, 1910) at Portland, Oregon. We have no particulars, but must have been very sudden, as we received a card from her on Monday morning dated at Portland on January 26. She was born in this, Marshall County, Indiana, and the greater part of her life was spent in and around Plymouth. Her father was Samuel McDonald, one of the first settlers here. Sister Rebecca Osborne of Culver, is a sister, and Mr. Thomas McDonald living south of here is her brother. After leaving Plymouth our Sister went with two younger sisters, (now Mrs. Kittie Upmyer and Mrs. Florence Littler) to Rensselaer, and then to Marion, Indiana. A few years ago they all moved to Portland, Ore. At the June meeting at old Antioch, five miles south of Plymouth, held in the summer of 1872, at the close of an evening service, an invitation was given, and three girls and a boy went forward. One of them, Sister Mary J. Dickson-Price has been dead several years. The others are well known in these parts, being our Brother Mede Logan, and Sisters Lizzie Dickson and Eva L. Thompson-Underwood. As was the custom then, these young people went "the same hour of the night" to the water and were baptized by Uncle Hugh Barnhill. On his asking if any one else desired to confess their faith in Christ, and take on themselves his name, Sister Randa McDonald stepped forward. In this quiet way she lived her life of humble submission to the Master, yet ever with the spirit of determination and firmness. She was willing to spend her strength for the good of others. Her life was an example for those about her. May we each so live that when Jesus comes we will meet our Sister where partings will come no more, and tears will all be wiped away.

Believing that many of our readers are interested in conditions in Palestine, and in doings of the Hebrews, we print the following from the Chicago Tribune:

Dispatches from Jerusalem tell of remarkable strides made during the last few years in the repeopling of Palestine with Jews. The proclamation of the constitution in Turkey threw open the doors of Palestine and led to an enormous influx of Jewish colonists, who are already settled on some of the best lands of the country.

In Jerusalem alone four-fifths of the population now belongs to the Jewish faith. Large portions of land round Lake Tiberias have been bought up from poor natives and converted into prosperous farms.

The plain of Sharon, between Jaffa and Lydda, is one vast garden, owned and tended by Jewish skill and labor. The Hauran, one of the most fertile wheat districts in the world, is gradually being sold to Jewish syndicates.

Almost the whole of the extensive Plain of Esdraelon has been bought up by Jews. Their prosperous colonies spread from Dan to Beersheba, and even farther south to the outskirts of Egypt. Thousands are escaping from Persia to find shelter and protection in the Holy Land, while every ship from Odessa carries some of them.

The Jordan valley, once the property of the ex-Sultan Abdul Hamid, is being eagerly sought after by Jewish capitalists. The Zionists, whose agents are distributed all over the land, are buying up the rich properties of the Mohammedan effendis, whose incomes since the revolution have lessened.

At Jaffa, Tiberias, Safed, and Haifa (Mount Carmel) Jews are reckoned by tens of thousands. Towns like Ramoth-Gilead, Bethlehem, Nazareth, and Gaza, where a few years ago no Jew dared show his face, have now their Jewish quarters and synagogues.

The whole city of Jerusalem is essentially a Jewish town. Banking as well as trade and commerce is monopolized by Jews. The government has found it necessary to organize a company of Jewish gendarmes.

Hundreds of thousands of dollars are annually sent from Europe and America to enable the colonists to build homes, hospitals, schools and invalid homes. Over 100 Jewish schools already exist in Jerusalem alone. Synagogues are rising up everywhere.

The value of the land has risen fourfold. The ignorant and poverty-stricken peasants are being ousted from their homes and villages by the European Jew settler, whose modern agricultural implements and methods have made the land produce harvests never dreamed of by the natives. The Anglo-Palestine company, a Zionist banking and commercial enterprise, is pushing the cause of Israel with energy.

Plea for Palestine Homes.

Prominent rabbis in attendance at the thirteenth annual convention of the Order of the Knights of Zion, which has been in session since Friday in Chicago, will address a mass-meeting to be held tonight at the Chicago Jewish institute, 1256 West Taylor street. The object of the order is to establish a home for the Jews in Palestine. There are now 400,000 members, composing fifty gates, or clubs, in the middle west.

Communicated.

Fellowship.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."

The apostle declares something unto us for a purpose. "That ye also may have fellowship with us." v. 3.

The twelve were chosen and specially instructed. Matt. x 1 8 Hear the earnest prayer for the apostles chosen to be witnesses, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy Word. Now they have known that all things whatsoever thou hast given me are of thee. I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine." John xvii. 6-8.

"They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy Word is truth. Neither pray I for these alone but for them also which shall believe on me through their Word."

Mark tells us "The Lord worked with them confirming the Word with signs following." Mark xvi. 20.

Paul asked the question, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit." Heb. ii. 2-4.

"The people were astonished at the doctrine of Christ for he spake as one having authority, and to his chosen he said, Take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. x. 19-20.

Then it is with "authority" they declare unto us what they have seen and they declare it for a purpose, "That ye may have fellowship with us."

"This, then, is the message which we have heard of him, and declare unto you that God is light and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we walk in the light, (the light of the gospel) we have fellowship, one with another."

The apostle Paul spoke with authority. He says, "I neither received it of man, but by the revelation of Jesus Christ." Gal. ii. To the Corinthian church he wrote "Be ye followers of me, even as I also am of Christ." 1 Cor. xi. 1. In the 17th verse to the 22nd we find he does not praise them for coming together for the wrong purpose. In the 23rd verse he says, "I received of the Lord that which I delivered unto [illegible] Lord Jesus the night in which he was betrayed took bread; and when he had given thanks he break it, and said, Take eat; this is my body which is broken for you. This do in remembrance of me." (Notice, it is not the night nor the day, we are to remember, but the event.) After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood, (this cup is the New Covenant in my blood) Dinglott, do ye, as often as ye drink it in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come, (show ye the Lord's death till he come. Marg.)

Then says one "Why not take it every day." Paul says, "be ye followers of me, even as I also am of Christ." Paul instructed Timothy, saying, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." In the tenth chapter of 1 Cor 16 verse he says, "The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ? The Dinglott and McKnight instead of the word communion (participation). This expresses more fully to us that we are a part of the body of Christ. Verse 17. For we being many are one bread, one body; for we are all partakers of that one bread. Is there any possible oneness, when a few believe that if we commemorate his death at baptism that is all that is required, others when the preacher comes, and others once a year, and others occasionally and at night. It is not the time but the event.

Listen to Paul who spake with authority, As often as ye eat this bread and drink this cup, ye show the Lord's death till he come. Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation (judgment marg) to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. If this is the condition of those who are careless in their manner, what of those who neglect it altogether. "The bread which we break, is it not the participation of the body of Christ? "For we being many are one body." This signifies the importance of this service. Teaches a participation of something with others, a joint participation, in which we declare we all have the same worship, the same faith, the same hope, being one body, a perfect unison in purpose.

The apostles by seeing and hearing, had the fullest assurance of the doctrine were eye witnesses, walked and talked with him after his resurrection, witnessed his ascension, and was assured by the angel of his return. And he says, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.

We find Paul on his missionary journey says, "And we sailed from Philippi after the days of unleavened bread, and come unto them to Troas in five days; where we abode seven days, and upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. In that length of time Paul no doubt said many good things. He admonishes us as follows, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sin. Paul on his way to Rome came to Puteoli where he says, "We found brethren, and we desired to tarry with them seven days. Why? We infer it was for the same reason he tarried at Troas. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with the Son.

May we all walk in that strait and narrow path that leads unto life eternal.

Nancy B. Robison.

Sunday School Lesson.

[illegible]

Worldliness and Trust. Matthew vi. 19-34.

Golden Text—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matthew vi. 33.

Same time and place as last lesson.

Our lesson for January 30, ended with the admonition to strive for perfection, and the lesson last week, followed by this one, contains precepts that, carried out in our lives, will aid us materially in reaching the perfect state.

What does verse 19 warn against?

What does verse 20 admonish us to do?

Here is a contrast between the true riches and the false. By referring to Proverbs ii. 1-4, we learn that God would have us search for the hid treasures. Something worth making effort to attain.

Earthly treasures—houses and land, worldly pleasures, fame, praise of men. All this is passing—perishable.

Heavenly treasures—everlasting life, joys untold, reward for character, for faithful service. These remain, are eternal.

Why should we not set our heart on earthly treasure?

All of earth is transitory, uncertain, liable to failure and loss, unstable. A poor investment. Worldliness makes a failure of life.

Why lay up treasures in heaven?

God wants us to be rich, but would have us discern between the true and false. He wants us to be rich in good deeds, in faith, in love, in peace, in godliness, in brotherly-kindness, in meekness, and all the "fruits of the Spirit."

Why set the heart on these?

No earthly power can destroy them, nor can they be taken away from us, for they become part of our very being.

How can we determine where our heart is?

The heart here is spoken of as meaning the seat of the affections, of the intellect, of the will or mind. By finding where our treasure is, we locate the heart.

What makes anything a "treasure" to us?

The main thought of this lesson is making a choice. Our object should be to settle once for all, that under all circumstances we will do right. A false guide is worse than none. A misleading light is worse than darkness.

How many masters can we serve?

It is impossible to stand for two principles that are opposite. Light is opposite to darkness. Good is not evil—cannot be. No one can go in two directions at the same time. The man who loves the good must hate evil; and if one loves evil he must hate good, for the simple reason that one interferes with the other.

Mammon is the personification of riches—money. Satan appears in this form oftener than any other, and men serve him. Wealth can be used for either God or mammon. The test comes when we make our choice—between riches and character. It is more a question of the way money is obtained, than the amount we have, and the use we make of what is honestly gained. It is serving riches instead of God. Money is a good servant, but a bad master.

What is the principle here laid down regarding two masters?

Must we serve one or the other? or is there a "neutral" ground that we may occupy?

Will outward appearances indicate which master we serve?

Can riches be made a blessing?

In verse 25, what does the service of self lead to?

What does it mean to "take no thought?"

Does this mean we are to take no forethought, or prepare for "a rainy day?"

The ordinary meaning of thought will hardly do here. Webster says one meaning of "thought" is "solicitude, anxious care, concern." So the revisers have put in place of "take no thought," "be not anxious." The idea is to be not over-solicitous, do not worry and fret over what you shall have to eat, or drink, or wear.

The disciples, to whom primarily this Sermon on the Mount is directed, were those who had made a decision—a choice—and were seeking "first the kingdom of God, and his righteousness." If they should become over-anxious in their minds or thoughts about bodily comforts and luxuries, they might be tempted to do wrong to gain their livelihood. Jesus knew that worldly loss follows strict adherence to the right.

There is no such meaning here as that Jesus taught the reckless neglect of the future. The lesson to be impressed is that of Trust in God. God gave us life. Will he not then see that the means to sustain that life are provided? We cannot have life in God without effort to attain it, though it is offered freely. Neither can we have what is necessary for bodily needs without effort—labor, though it is near us in abundance.

Jesus wants us to give our chief attention to gaining that true, real life, eternal, unending life, as contrasted with the transitory fleeting vapor that we now have. He wants us to realize the difference, and make a wise choice.

A lesson is drawn from God's care of the birds. Note that the birds are God's creatures, but Jesus tells his disciples that "your Heavenly Father" feeds them.

How does God feed the birds?

Do they sit idly on the tree limb, and wait for God to drop food in their mouths?

Certainly not. The saying about the "early bird catches the worm" refutes this idea. Birds rise early, make nests to live in, and rear their young ones. By industry they provide food for the nestlings. When winter comes they go to warmer climates, where they can find food.

"Are ye not much better than they?"

"Which of you by taking thought (worrying and fretting—being anxious and concerned) can add one cubit unto his stature?"

There are numberless things in connection with our well-being that we cannot control at all. Man could not create bread for even a single meal. Jesus would have us simply trust God.

"Your Heavenly Father knoweth ye have need of all these things." He wants you to be supplied. He wants you to be happy. It is his delight to do you good. He gets no pleasure by depriving you of any good thing. He wants you to know him so well you will not distrust him.

"Seek first the kingdom of God and his righteousness." By faith in God we are able to avoid the anxieties that destroy our lives, and enjoy the blessings that our Heavenly Father bestows upon us.

Report of Meeting.

Brother Almus Adams of Omaha, came to Blair, Neb., Friday, January 21, remaining with us over Sunday. Services were held each night and Sunday afternoon at the church, and Bible Study Saturday afternoon and Sunday morning. The attendance was small, but the interest good. Brother Adams has been with us a good many years. We can always depend on him. Firm in the faith, a workman that needeth not to be ashamed, rightly dividing the Word of Truth. We enjoyed a visit from Sister Gordon of St. Paul at the same time.

Carrie Free, Sec'y.

Editor Restitution:

Since Bro. Skeels' return we have had several interesting meetings at the home of Bro. U. A. Saylor.

Sunday Jan. 23, 1910, upon the occasion of Brother and Sister Saylor's moving into their new home in Tempe, about twenty-five of the brethren and friends assembled with their baskets.

After a sumptuous spread some little time was spent in listening to Bro. Skeels' interesting discourse upon "The Kingdom." A social hour followed till our visiting friends hastened for their train to Phoenix and all departed, feeling that they had spent a profitable day, and wishing Brother and Sister Saylor much happiness in their new home.

Yours in the one faith.

Jessie T. Blake.

Business and the Bible.

The Bible spirit is not unknown in business life. Many a hard-headed business man hides in his bosom a heart as warm and soft as a woman's, which prompts the hand to a gift richer than the coffers of a merchant prince.

A lady, once in affluent circumstances and moving in the highest social circles, by a series of misfortunes was reduced to poverty and had become one of two thousand employees in a corporation in New York. She reached a period when she felt the need of a Bible—the book that had been familiar in her childhood home; but out of her meager wages she felt she could spare only $1 00 for such a purpose. She went to a well-known store in the city, and the clerk most affably exhibited his goods, but she could find nothing that met her want. The clerk expressed his regret, but said another invoice of Bibles was expected within a few days. She turned to go out, but at the door she encountered the venerable proprietor, who inquired:—

"Couldn't you find what you wanted?"

"No," replied the lady: "nothing within my means."

"Let me look," he smilingly responded as he led her back to the counter. Thereupon he climbed to an upper shelf and brought down several handsome teachers' Bibles, ranging in price from five to ten dollars. She saw one that had pleased her fancy and inquired the price.

"Five dollars," said the proprietor.

"But I have only one dollar," protested the lady.

"Never mind," replied the proprietor; "if that suits you, you can take it for that price."

And he wrapped it up in the most gracious manner, and she went forth enriched with her coveted treasure, wondering at the Christian generosity of the gentleman.—Homiletic Review.

Christianity vs. Heathenism.

The ancient nations were all religious. Egypt had many gods, magnificent temples, and a splendid ritual. Babylon was polytheistic. She was strenuous in the worship of her gods, and in the magical devices employed to ward off the evil influences of multitudinous demonistic spirits. Phenicia, with her Baalim and Ashtaroth, was plunged in worship of a shockingly cruel and corrupt nature. And so we might go on, but we forbear.

And what, we here ask, have all the religion and superstition of the nations accomplished? Their many gods, their splendid sanctuaries, their attendant priests, their bleeding victims, their temple ritual, their magic rites—what had all this done? Their adoration of ideal divinities, their worship of the heavenly orbs, their prostrations before senseless and lifeless images, their propitiations of non-existent deities, their dread of demons, their fear of spells and charms, their superstitious faith in the potency of witchcraft and sorcery—what saving efficacy was there in all this? Had it lifted them from the sensuous to the spiritual? from sin to holiness? from condemnation to peace? No! All these nations went down because of their moral corruption. Egypt, despite her gods and temples, became the basest of kingdoms. (Ezek. xxix. 15.) Babylon was "mad over idols," and corrupt to the core. Phenicia was polluted beyond repair. Greece was voluptuous and unspiritual. And as to Rome, her morals were depraved, and her people thoroughly debauched.

But Christianity lifted itself in noble and unique grandeur in a world of religious rottenness. It was the advent of a new life, new hopes, new possibilities. And today it is still all this. It is a help to civilized man, and an uplift to the savage. Let us appreciate such a religion as this. Let us be grateful for it, accept it in its fulness, and live in accord with its holy precepts.—G. L. Young.

Little Things.

Little self denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations, these are the silent threads of gold, which when woven together, gleam most brightly in the pattern of life.—Townson.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Higgins, of 10703 Hampden Ave. Cleveland, Ohio Please send all letters and communications intended for this section direct to him, and save delay.

The article by Bro. Adams in this issue is splendid. Read it.

We will be at Salem, Ohio, Feb'y 1 to the 11. If we have enough pledges for our book we will give it to the printer upon our return home. We are in need of more pledges at this writing. Our address while in Salem will be 209 W. Dry St. Our permanent address at the head of "Ebenezer" will always find us.

Bro. Eychaner gives us an interesting article in this issue. He tells about an Elder he knew who "passed by the church door with his pack of deer-hounds enroute for a hunt" while the church was holding the solemnities of worship. We blush and bow our heads in shame. We say such rotten fruit must be borne by a rotten tree. God's Word is very explicit about the kind of a brother the church should elect to the office of Elder. 1 Tim iii; Titus i. If our churches obeyed the Word of the Lord they would not in the first place elect such a man to the Eldership of the church. And if, in the second place, a good man whom they had elected to that office, turned out afterwards to be unworthy, they would correct him. Such action, of course, would, to that extent, recognize discipline. Knowing this, the Elder waits his "pack of deer hounds," soon as he hears any mutterings of complaint from his brethren with the question, "Are you opposed to religious liberty?" Reminding them that the wheat and tares are to grow together until the harvest, he forces them at the point of being "intolerant," and upon Scriptural(?) grounds, to let him hold the office of Elder, even if he is a "tare." Asserting his "religious liberty" rights he and his "pack of deer hounds" go forth upon their hunt! All this grows out of the church neglecting discipline. The parable of the wheat and tares, the strongest part of the Word depended upon to teach this confusion and disorder, we have explained at length in this issue. As the reader studies it, may God add his blessing, and give him a clear mind and right conception of this much abused parable of our Lord.

The Wheat and the Tares.

MATT. xiii. 24-30; 36-43.

This parable is a favorite resort of those who feel themselves free from all principles of Church discipline. Here it is alleged, there is mixture. Instead of an injunction of separation there is no explicit mandate to the contrary. A positive order is issued—"Let both grow together until the harvest:" and according to the interpretation of the parable given by the Master himself, that means until "the end of the world,"—when the separation is to be made by the "Son of Man." That this method of interpreting the parable has the attribute of superficial plausibility we admit, but we object to it for the following reasons:

I. The wheat and tares signify persons. The persons represented by the tares are not hypocrites, as is generally supposed. To talk of retaining hypocrites in church fellowship is absurd. We cannot be said to retain such characters in the church; the very idea of a hypocrite implies that the real character is successfully hidden. And so long as it is covered, there cannot be criminality in retention, or warrant for exclusion. Then the tares of the parable do not refer to them. It does not even include them. It discriminates between two characters, whose respective characters are equally apparent. The parable does not drop the remotest hint of any difficulty in telling the wheat from the tares. The servants distinguished the one from the other without any hesitation. "Then appeared the tares also." They saw them when they "appeared," and knew them. The risk suggested about gathering up the tares was not the fear that the servants would pull up wheat instead of tares, but that they might pull up wheat along with tares. The tares do not represent hypocritical professors, but known "children of the wicked one."

II. If the design of the parable is to teach that all varieties of character are to be admitted and retained in the church, then Christian communion is at an end. The church becomes an indiscriminate mixture of the godly and the ungodly, the pious and the profane: and this means, when properly analyzed, no church at all. The world is the church and the church is the world! There is no point at which, on this understanding of the parable, its advocates can consistently stop short of universal admission and no exclusion. And this leads me to say:

III. That this principle leads our no discipline friends farther than they want to go. The loosest of our loose friends will not tolerate in church fellowship liars and drunkards—any who grossly offend against the laws of morality. However loosely this principle may be carried out in practice among them, it stands acknowledged in fact. Here, though, is an inconsistency. See how general and comprehensive are the designations in the parable. What can be more so than "the wicked," and "children of the wicked one?" No limitation, no qualifications are used. The word "discipline" itself becomes a term of rebellion. It is not letting both grow together "until the harvest." They who make exceptions of any kind show themselves sensible that the parable, as they interpret it, proves more than enough, and cannot be harmonized with other Scriptures. When they plead for separation from any offender whatsoever—ever the grossest—they contradict their principle. If there is to be separation, let it be as complete as faithfulness and charity united can render it. Let us act definitely and uniformly on our principles. It will not do to quote the tares and wheat parable in proof that purity of church fellowship is not required, and then refuse to admit the impurity in the extent which the parable so quoted not only warrants, but enjoins. If there is to be mixture, let us have mixture, and to the extent the parable teaches. Let us have one or the other.

IV. Those who resort to this parable to teach impure communion, feel themselves pinched between it and the entire tenor of the New Testament. The commands: "If he refuse to hear the church, let him be to thee as a heathen man and publican;" "purge out the old leaven, that ye may be a new lump;" "but away from among yourselves that wicked person;" "be ye not unequally yoked together with unbelievers;" "from such withdraw thyself," are all in the very face of the interpretation of the parable which justifies the godly and the ungodly in church communion. Any doctrine which sets the Bible against itself cannot be sound doctrine.

V. If the parable teaches the indiscriminate mixture of saints and sinner in the church, then we ask, To whom is this mixup attributed? The answer is, "An enemy hath done this!" Who is the "enemy" before whose door this charge is laid? The Interpreter answers, "The enemy that sowed them is the devil!" This is the reply to the inquiry, "Whence, then, hath it tares?" The bad seed is not sowed in the field by the servants of the Householder; he never issued any such an order as this. It is done by "an enemy." In secrecy—in the darkness of nightfall—"While men slept." It follows then, that when the servants of the Householder knowingly introduce into his church "offenders and them that do iniquity," they are doing the devil's work. If it is the devil's work to introduce them there, it cannot be the Lord's work to keep them there! But lastly,

VI. We must state briefly what the parable really does teach. "The field is the world" (not the church.) This is doubtless sufficiently explicit. "Go ye into all the world." Mark xvi. 15. "The world" in which the gospel was to be preached is "the field" in which the tares and wheat were to "appear." Here they were to "grow together until the harvest." "Wilt thou that we go and gather them up?" must have referred to the field (the world.) Since the tares are persons, and the field is the world, we are naturally led to believe that the parable teaches their extirpation from the world itself, by violence. It is a lesson given by Christ against persecution. Compare the parable with Luke ix. 54-56: Matt. xxvi. 51, 52. Three motives are brought out why we should not participate in persecution:—1. It is inconsistent with the genius of the "gospel of the kingdom:" "ye know not what manner of spirit ye are of." 2. Christ interdicts it by penal sanction: "All they that take the sword shall perish with the sword." 3. It cannot be attempted by God's people and carried on by them, without involving themselves, and their brethren, in a common destruction: "Lest, while ye gather up the tares, ye root up the wheat with them."

"Discipline."

Brother Huggins:

I have been very much pleased with the illustration about the "wild asses" in your paper, in the article on "Discipline, and good judgment." The good brother says, he has "Found how hard it is to contend with the religious liberty idea." I am wondering with whom has he had the "contention." Was it with the enemies on the outside, or was it with his brethren on the inside? If it was with his brethren, the Church of God is not one of the asses who has turned hi heels toward the inside and is kicking his brethren! He tells us that the wild asses when in danger from an enemy, turn their heads in and their heels out, and thus ward off the foe, but it seems he has had no contention on the outside. His trouble is all on the inside, and there, it seems, all the "kicking" was done. In fact he admits it, when he says, "We turn our heads out and our heels in, and kick one another." Just so exactly. What we need to do is, stop the kicking.

Does our brother mean to say that he is opposed to religious liberty to the Word of God bound? If his liberty in religious matters was circumscribed or abridged or shut off, there is no doubt but he would kick as vigorously as any one in the ring, whether he hit any one or not.

It is a good thing to obey the authority of an Elder, when that Elder is guided by the Spirit of God. I know a congregation whose Elder claimed that, 'Once an Elder, always an Elder." That same Elder has passed by the church door with his pack of deer-hounds, enroute for a hunt, when the congregation had assembled for worship and instruction in divine things. I believe in fearlessly standing for the faith, but I do not believe that the authority of such an elder is worth regarding. Let the wheat and tares grow together until the harvest, but be sure that you—you, yourself—are wheat.

Lovingly your brother,
A. J. EYCHANER.

Doctrine Embraces Belief and Works.

The importance of the subject is the only excuse for resuming our remarks with reference to our Brother's position. It now becomes our duty to go back to THE RESTITUTION of November 10, where we find an article under the caption of "What is the Doctrine of Christ?" That a good many have applied doctrine to belief too freely, we must admit, but now you have gone to the other extreme, which is just as dangerous and unscriptural. In said article you take the position that all the doctrine of Christ and the apostles refers to what we do or how we should live, not what we believe. Why you take this position is apparent, for you say in referring to the Sermon on the Mount "There is no calling out the articles of our faith as found in the Bible—no appointing of a committee or a conference board to examine the disciples," etc.

So your idea is to refute that by showing that Jesus taught us how to live—not what we should believe. It is passing strange that you have just discovered this after so many years. If certain Conferences had not made this move you might never have discovered it. It is evident that when a cat gets its eye on a mouse hole, it becomes oblivious to its surroundings. It sees and thinks of but one thing. So we may become so wrought up, and possess such an intent desire to refute certain things, that we become forgetful and unmindful of many things in connection.

In paragraph three of your article you say, "Some suppose and teach that the doctrine of Christ refers exclusively to what a man should believe, while the truth of this matter is that it refers to his actions, his conduct, his work. A few texts will illustrate the true idea of doctrine."

Here you go to the other extreme. This is the idea of all the churches and opens the way for our entrance there. Why not go with them, if conduct is all that is necessary? You call the above "facts," and call our attention to Matthew v. 3 to end of chapter 7th as proof. The facts are that the Sermon on the Mount was preached to the disciples who already had the belief, and did not much need to be referred to that.

But before discussing the "facts" in this Sermon, I wish to propound a few questions: Is it not a fact that our belief is the basis for what we do? Faith first, then right doing. Can one do right and believe wrong, and receive a reward? On the other hand, can he believe right and do wrong, and receive a reward? No; it takes right believing and right doing to procure the reward. The two go together, and are inseparable. Jesus and the apostles taught both.

You say the Sermon on the Mount refers wholly to how we should live. Let us examine it closely and see. Commencing at Matthew v. 3, as you ask us to, we quote: "Blessed are the poor in spirit; for their's is the kingdom of heaven." Both belief and action are taught here. Why poor in spirit? Because we believe in so doing we will get into the kingdom of God. Verse 4: "Blessed are they that mourn, for they shall be comforted." Why mourn unless you believe you shall be comforted? If you did not believe you would be comforted you would not mourn, would you? Verse 5: "Blessed are the meek; for they shall inherit the earth." Any belief taught here? Why be meek? Because we believe in so doing we shall inherit the earth. Belief is the basis for meekness. Why hunger and thirst after righteousness, unless we believe we shall be filled? Why be pure in heart? Because in so doing we believe we shall see God. The belief that we shall see God is the basis for purity of heart. So in all these verses, the Savior has taught us what to expect as a reward for our actions. In our trials and persecutions which Jesus knew would come, he tells us in verse 12 to "rejoice, and be exceeding glad." Why? Because we believe we have a great reward in heaven, and also believe when Jesus comes he brings that reward to us, Matthew xvi. 27.

So we see that the doctrine of belief and actions is carried along together in this sermon. As proof of this, in addition to the above, turn to chapter vi. 33, where Jesus says, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." The conjunction "and" joins the two. It is evident that the one is useless without the other. The belief in the kingdom of God is at least a part of his righteousness. This is so plainly taught by Jesus, when he came to John to be baptized. John refused, and Jesus told him, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness. The word "all" here includes baptism. To fail in this is to fail in God's righteousness.

Have I a right then to sit in judgment on a person's faith respecting baptism? If I fail to do so I would fail to be right with God. Jesus includes himself as the candidate, and John as the administrator here. The church would be compelled to refuse one admittance without baptism, as one not having done the right things of God; and refuse to tolerate a proclaimer of the gospel who would refuse to administer it. So in this matter we have to sit in judgment by the authority of the Scripture.

Let us now look at this matter from another standpoint. Faith comes under two heads: 1st, It refers to things we believe. 2d, How much do we believe it. There can be no faith without something to have faith in. Then we are in a position to show by our works how strong our faith is. As the paint is to the house, so is our morals to our faith. The Christian graces are the adornments of our faith. "Add to your faith virtue, knowledge," etc. But how can I "add" to something I haven't got? Morals must be preached to the believer. This was the way and doctrine of Jesus. As Paul says there is but "one faith," then these ornaments are for that faith only. "Examine yourselves, whether ye are in the faith."

The Brother says No; you can examine my morals but not my belief. Let me remind you that the Church has no jurisdiction unless you are in the faith. To sit in judgment on you morals, the Church must first know whether or not you are within its jurisdiction. This can be determined only by examining your faith or belief first, and if you have one faith and me another, then the jurisdiction of the Church is lost on one or the other of us, and without a guide of some kind, they cannot determine that, and so lose their power to judge our morals. Any way we look at it, we can see that the two stand or fall together.

To prove further that the doctrine of Christ does not refer to morals only but includes faith or belief, we have only to refer to what the Word says.

In Matthew xx. 20-23, we have the account of the "mother of Zebedee's children" coming to Jesus and asking that her two sons might "sit the one on the right hand, and the other on the left, in thy kingdom." We learn here that Jesus had not only taught the people that he was to have a kingdom, but had gone into the details at least as to positions. If not, why did this woman ask this of the Savior? His answer shows that she had understood the teaching rightly, but did not know whose prerogative it was to grant the request. "It is not mine to give," says Jesus, "but it shall be given to them for whom it is prepared of my Father." Here is an incentive to action. We are striving to win a position with Jesus in his kingdom. We must know and believe there are such positions before we can work for them.

Here then we learn that the doctrine of Jesus includes more than right living; it includes the thing that prompts us to live right. If the Church has the right to sit in judgment on a man's morals, but not his faith, we are left in a pretty predicament; for we would have no right to admonish an unruly member, for if we did we would be dealing with his faith. You would not dare to point out to him what he was going to lose, nor on the other hand, show him what was to be gained. It is the allurements of the world that cause a departure from the faith, while the joys, the glories of the kingdom anchor us to God and keep us in the faith.

Exhortation would fall flat without belief. The apostles wanted to know what they were going to get for forsaking all and following Jesus. The question with them was. Will it pay? Then Jesus told them what they were to receive as a reward, Matthew xix. 28, and let them decide whether it would pay or not.

Here is some more calling out of belief, another article of faith. Their faith in his promise was responsible for their decision, and they continued with him in the hope of those positions. That we are "to sit with Jesus in his throne," with all that means, is the basis of exhortation to us. So no difference which way we turn, belief is before us all the time. And it formed one part of the doctrine of Jesus all the way through.

Turning to John xi. we find the beautiful story of the resurrection of Lazarus. Here we find several points of more than passing interest. We begin our comments at verse 23, "Jesus saith unto her, Thy brother shall rise again." Verse 24: "Martha saith unto him, I know he shall rise again in the resurrection at the last day."

Here we want to emphasize the expression of Martha, "I know." How did she know her brother would "rise again?" Martha expresses a knowledge here of the resurrection, and even the time of it. Where did she learn this unless Jesus had taught her on some of his visits to her home? And if Jesus taught her, and that is where she got her knowledge, it must be an important item of belief. Do we think Martha's believing this would have any thing to do with her conduct during life? This article of faith would be one of the objects with her of a pure and devoted life. Strange as it may seem, this article of her faith is written down, and though she has been sleeping for centuries, the world still knows what Martha believed. Would to God that in future time when our life work is in the past, that future generations might look in the Church records and learn not only that there had been such persons, but what we believed. (Amen.—Editor.) Can we fathom the joy that must have come into the hearts of this girl when she heard the gracious words fall from the Master's lips, "Thy brother shall rise again." Did I hear you say, I believe that too? Then you must believe Jesus taught belief as well as morals.

But here is another item: "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" Here is another item of belief. Why ask her this question, if it was not important to be believed? In this last item of belief we find in her answer another one connected with it, and cannot be separated from it. She said: "Yea, Lord, I believe (an article of faith here) that thou art the Christ, the Son of God, which should come into the world."

For Martha to have denied that Christ was the Son of God, would have made her faith in the resurrection invalid, and vice versa. "I am the resurrection and the life." Who? "The Christ, the Son of God." If Martha had denied either one, her moral life would have availed her nothing.

There comes finally a supreme test of Martha's faith. In verse 39, supposing putrefaction had set in, her faith seems to waver. But what Jesus now says to her is very important. "Said I not unto thee that if thou wouldest believe, thou shouldst see the glory of God." You say "the doctrine of Christ is not a series of propositions upon which faith is founded, but is a series of proposition regulating what we do."

Why was it Jesus did not say to Martha, "If thou wouldst do right, thou shouldst see the glory of God?" Is there a hint that she would see "the glory of God" if she did not believe? The negative of this would be, If thou believest not, thou shalt not see "the glory of God." So the doctrine of Christ is a series of propositions regulating both belief and what we do. Let us see, Jas ii 19: "Thou believest there is one God; thou doest well; the devils believe and tremble." Vs. 20, But wilt thou know, O vain man, that faith without works is dead?" To believe in one God is well, but it would not be well for you to believe in three. We learn from the Scripture that faith is one of the factors in the proposition, but is of no avail without works, "being alone." Works without faith would be just as lonely, would it not? Here is an article of faith but if a committee or conference should copy that and say: We believe "in one God" I suppose they would commit an unpardonable sin!! To head off creed making, you separate works from faith, and make the doctrine of Christ apply to one only. I believe you do it at your own peril. The Pharisees accused Jesus of teaching that he was a king, the Son of God, etc., while the Sadducees accused him of teaching the literal resurrection of the dead. And did Jesus deny either charge? No; on the other hand he admitted it, as you well know. He quoted from the old Scriptures to prove he was right with reference to the resurrection. Luke xx 27, 38 That all this doctrine refers to belief no one can deny.

Lastly, I wish to call attention to your interpretation of the parable of the sower, Mark iv 2. You say: "The point in the whole parable is to bring forth fruit." This is very misleading. In Matt xiii. Jesus tells us the seed sown is the Word of the kingdom; the fruit is the production of that seed. In other words, the seed is the gospel, "the good news of the kingdom;" the "fruit" is the works of those that believe. Jesus makes this so plain in Matt xiii 23: "But he that received seed into the good ground, is he that heareth the Word, and understandeth it, which also beareth fruit," etc. In addition to hearing the Word we must bear fruit. Here Jesus makes the belief or an "understanding" of the kingdom just as binding, as the bearing of fruit. In fact it is the tree that bears fruit or is barren. Why any one should misunderstand this parable and interpret it in such a manner, can be accounted for only by knowing the purpose for which it is done. So in this parable Jesus taught both belief and right doing, as in all his teaching, and so did the Apostles. One is just as binding as the other. One adorns the other. One should be just as sacred to the church as the other. Both should be carefully guarded. To be slack in either would be fatal. Why did Jesus speak to Martha of the resurrection as "the glory of God"? Because in it rests the hope of the believing dead. Without it we would look upon the pale cold faces of our loved ones for the last time. But how glorious to be able to say with Martha, "We know;" "they shall rise again." This is the climax of all articles of faith. Because all the rest depend upon it so far as the dead are concerned. Oh brethren, are we trying to put down the "shield of faith" and let the fiery darts of skepticism and all other isms shoot their darts into us (God forbid, dear Brother—Editor)? Or will we put on the shield of faith and stand by the old ship until she lands safely in port? If we fall, let us fall fighting the good fight of faith. Let us remember that we rise in the morning of the resurrection to realize what we believed or stood for here. The one must correspond to the other. But we must not expect a wrong belief to correspond to a perfect kingdom. In Rev ii and iii we find the letters to the seven churches. Here Jesus finds fault with both their belief and works. And if we do not guard both we may expect to be found wanting. That the foregoing is in the light of Scripture we have no doubt. And if so our duty is plain.

ALBUS ADAMS.

THE RESTITUTION is only $1.40 per year. Try it a year.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order. NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

The Bible.

A Declaration of its Fundamental Principles, with Explanations of many Difficult Texts.

The above is the title page of a book the Editor proposes to publish as soon as enough subscriptions are received to pay the printer. The subject matter of the book as now prepared consists of explanations of more than one hundred and twenty six subjects; and to these will be added other subjects readers may send us while the book is being gotten ready for the press.

The primary design of the book is to teach aliens the truth. Selections from our writings in The Restitution, especially from the "Question Box," have been carefully made, and thoroughly revised. The only book ever published by our Church which formulates the fundamental principles of the gospel in propositions, and then explains all difficult texts, introducing every conceivable Bible subject—a variety most pleasing to the reader.

The price will not be less than 25 cents, and not more than $1.00. Do not send money now, but send us your pledges, and when we have received enough pledges to pay the printer, we will go to press, and will announce when our pledged subscribers can remit the money. In sending us pledges to take one or a number of books, be sure and give your correct address.

Send pledges to R. G. Huggins, at 10703 Hampden avenue, Cleveland, O.

Brother Underwood,

Please find inclosed Money Order to pay my subscription to the dear old paper for another year. Would have remitted sooner, but have been moving to a new location, hence the delay. Have been taking the dear old paper for nearly forty years and would be lost without its visits, as it is all the preaching we have. I know of no one of like precious faith in this part of Colorado. I greatly enjoy the Love Feast letters from the brethren scattered abroad. I am truly glad to know that there are a few that are still contending for the faith once delivered to the saints. May the Lord hasten his coming, is my prayer.

Yours in the One Faith.
N. H. Hornaday.

Notice

Any one having a copy of Brother J. H. Stephenson's book "God's Plan of Salvation," who cares to dispose of it, please write stating condition of book and price wanted.

Address me at Oregon, Ill.
S. J. Lindsay.

"Where a Christian would be ashamed to have his Master find him, there he ought never to find himself."

Notice to Illinois Bereans.

Our new lesson books are now ready. In order to meet, in a measure, the expense of printing, the Bereans, who attended the annual meeting agreed to buy their books and to invite any, who felt so inclined, to do the same. This is not necessary, as all Bereans will be provided with the Lesson Books; but the deficit of the treasury can be easily met in this way. Will the Illinois Berean Societies send in their orders as soon as possible to Leila E. Whitehead, 5439 Ontario St., Austin Station, Chicago, Ill. Our president wishes all societies to begin the new work the first week in February. After February first send to her for the books at 629 N. Galena Ave., Dixon, Ill. Order about six more than you need and keep them as a reserve fund. When your society is supplied, send the money to Wm. Hardesty, Oregon, Ill. If you wish books sent by express, state plainly, in your order the nearest express office. If you wish them sent by mail enclose the postage in the order, five cents for three books and seven cents for six books, etc.

Illinois has the new Berean Bible Lessons to sell to any isolated societies or members who are not affiliated with Iowa, Indiana or Michigan. Price ten cents.

Indiana Bereans.

[This notice should be read in connection with notice to Illinois Bereans on page 4.—Ed.]

Books may be had at the same rate from Evelyn K. Harsch, 515 Pennsylvania Avenue, South Bend, Indiana. Send the money to Flora Harris, at Rensselaer, Indiana.

State officers greatly desire co-operation from every Church in the State as well as all isolated members. Much anxious thought is being given each situation, and we are hoping progress will result from the plans we have formulated, and have started to put into action.

Evelyn K. Harsch, Pres.

Brethren of the Household of Faith in Michigan. Greeting:

At the Annual Conference in 1908, a committee was appointed to recommend a plan of raising more funds for the purpose of furthering evangelistic work in the state of Michigan. Their report has been published in these columns from time to time, an a great many of the bretnren have responded nobly, and much additional work has been accomplished.

During the month of October we had some excellent help from Brother S. J. Lindsay of Illinois, with the result that eight dear ones were added to our number, and we have a promise from him that he will return and give Michigan some additional work during the winter, and we trust the brethren who have delayed sending in whatever they intended giving for this work will kindly respond with promptness, for on this depends how long we can keep Brother Lindsay at work. If we could send our offerings *quarterly*, it would no doubt be easier than to send the whole amount at once, and that would give us more to use during the year. We cannot afford to let this opportunity pass, so will expect the brethren to respond promptly. Forward offerings to A. K. Richardson, R F D 5, Hastings, Michigan, or the undersigned at 627 South Lafayette Street, Grand Rapids Michigan. We thank you in advance.

Yours in the service of the King,
F. V. Blakely, Sec.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Edwin Wood	1 00
Mrs John Fletcher	1 50
Mrs E C Poole	1 00
Mrs Frank L. Martin	50
Hannah M Barber	1 50
Mrs Selia Anderson	1 50
Mrs S Sherland	50

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take The Restitution, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take The Restitution on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. Thompson, Sec'y., 803 N. Willow Ave. (Austin Station) Chicago.

Brother, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

Please don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

The article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can *see exactly what they are handing to* a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Christmas and New Year Gifts.

The best gift to make is that which will do the recipient the most good. The gift that may lead such an one to receive the Pearl of Great Price, will certainly be the most profitable gift made. Between now and January 15 1910, I will sell the Pine Woods Bible Class, Student's Text Book, Cunningly Devised Fables of Russellism, and the Bible Study of Hades, all four when taken together, for $1 75. Address me at 625 N. Willow Avenue, Austin Station, Chicago, Illinois.

W. H. Wilson.

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ONE YEAR FOR ONE DOLLAR.

SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in The Restitution. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. T. J. Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in The Restitution some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1 25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

Bible Pearls—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

Four-Page Tracts.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

Age to Come Not a Heresy, by H. V Reed.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, The Restitution, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10648 Ashbury Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 10648 Ashbury ave, N E Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

WHEN YOUR TIME IS OUT PLEASE RENEW.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LI[illegible]. PLYMOUTH, INDIANA FEBRUARY 2, 1910. NUMBER 5.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Oregon Bible College
Oregon, Illinois

Poetry.

Coming of the Kingdom.

[illegible]
[illegible] the shore [illegible] time;
[illegible] that pulse Almighty
[illegible] to the thought sublime,
That [illegible] that is wasting the [illegible]
Is but bringing [illegible] nearer home,
Where the Savior is waiting to greet us
In the Kingdom that's soon to come.

[illegible] the words of the Master,
[illegible]
[illegible] disaster
[illegible] land and sea,
[illegible] with [illegible]
And [illegible] demand,
[illegible] he says will determine
The kingdom is shortly at hand.

The [illegible] of the years that were given,
To limit the length of earth's span,
[illegible] the Lord in the Heaven,
[illegible] again
[illegible] and the glorious King
[illegible]
[illegible] the [illegible] bring
That [illegible] destroyed.

[illegible]
[illegible]
[illegible] of the [illegible]
[illegible]
For the [illegible] we [illegible] seeming,
[illegible]
[illegible] the Son [illegible]
[illegible]

[illegible] by E. B. Ever.

Communicated.

Inheritance.

"Blessed are the meek, for they shall inherit the earth." Matt. v. 5.

To those who believe their future home is to be in heaven, the mere thought of this "gross old earth" being the everlasting abode of the saints is repugnant, they want to give some spiritual meaning to our Savior's language; or if literal, such as one expressed it "a space 2x6 feet," which to our mind is so irreverent as to border closely on to sinning against the Holy Spirit," like an unjust, and unwarranted play with the Savior's words.

True, this "gross old earth," (as it is sneeringly termed) with the curse resting upon it, (Gen. iii 17-18) would not be a desirable abode for eternity; but the Revelator says, "There shall be no more curse." Rev. xxii. 3

"But the meek shall inherit the earth, and delight themselves in the abundance of peace." Psa. xxv. 11. To inherit the earth implies more than a few feet for a silent resting place; the Savior pronounces a blessing, which carries with it a condition of happiness, as the Psalmist says, "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Psa. lxxii. 7, 8

Agreeable to this Hab. ii. 14, says, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Num. xiv. 21, "But as truly as I live, all the earth shall be filled with the glory of the Lord." Psa. lxxii 19, "And let the whole earth be filled with his glory." Indeed the whole 72nd Psalm is fitting in this connection. Isa. xi. 9 "For the earth shall be full of the knowledge of the Lord as the waters cover the sea." Rev. xi 15 "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever."

This, then, brings us to the subject of the kingdom of Christ, which is indissolubly connected with the saint's inheritance. Luke i 32 33, referring to the Son who was to be born of the Virgin Mary, the angel says, "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his Father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Agreeable to this we read in Dan vii 13, 14, "I saw in the night vision, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages should serve and obey him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."

As evidence that this earth is to be the theatre of Christ's kingdom, in which such blessings flow, see Isa ii 1-4 xi. xii. xxxii. and xxxv. chapters entire; putting special stress on the 10th verse of the 35th chapter, which we take space to quote. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. li. 11, is almost a repetition of his language just quoted.

The 65th chapter of Isaiah, from the 17th to the 25th verse is very plain on this subject, but for want of space we will request the readers to turn and read.

Our Seventh Day friends would have the saints all transported to heaven at the first resurrection, there to remain for a thousand years at which, and during which time, the wicked are to be destroyed and the earth left utterly desolate; but I find no Scripture supporting this theory. Many of the prophecies have had a literal fulfillment, and many are yet unfulfilled, but certainly will be; but those quoted and referred to above, and many others, do not fit in any age of the past, and will not fit in the ages beyond the millennium; hence their literal fulfillment must be during the thousand years reign of Christ on the earth; for places, people and events mentioned, cannot be in heaven, beside the earth is repeatedly and explicitly stated; hence, the Savior taught his disciples to pray, "Thy Kingdom come; Thy will be done on earth, as in heaven."

The best evidence we find, supporting the theory of going to heaven at the resurrection, and which is quoted by our Advent friends, is Mark xiii. 27, "From the uttermost parts of the earth to the uttermost parts of heaven," this in connection with 1 Thess. iv. 17, "Caught up to meet the Lord in the air," etc.

These, disconnected from other Scriptures, give some coloring to their theory; but Matt. xxiv. 31, quoting the same language of the Savior, says, "From the four winds, from one end of heaven to the other;" earth not mentioned: here would seem to be a discrepancy, but we cannot suppose the evangelists do not agree. The thought to be conveyed, as we understand it is, gathered from the various parts of the earth to one central point and Jerusalem seems to be the place. True, the saints are caught up to meet the Lord in the air, but we find nothing to show that they go on to heaven. We do, however, find that there will be two stages of the Lord's coming, one for his saints, and one with his saints. As to the first we cite the reader to Matt. xxiv. 30 31; Mark xiii. 26 27; 1 Thess. iv. 16 17; as to the second, 1 Thess. iii. 13; Jude 14; Zech. xiv. 5; Rev. ix. 10. "And we shall reign on the earth."

E K BARNHILL.

Paul and his Last Letter. No. 4.

The cloak, the books and the parchment which Timothy was ordered to bring were not all the apostle needed. His trial on the second charge was still pending. What he had done at his first hearing, preach the gospel, he would do at his second hearing. So he requested Timothy to bring Mark with him, giving as a reason, "For he is profitable to me for the ministry." Mark had been under a cloud as the result of his conduct at Pamphylia in departing from Paul and his company of co laborers, and returning to Jerusalem. Acts xiii 13. It was his duty to go with Paul but he was not needed. His motives were bad in Paul's estimation; so seven or eight years later when the apostle planned to revisit the churches he had planted to see how they fared; and Barnabas was determined to take Mark as one of the company, Paul stoutly objected on the ground of his conduct at Pamphylia: concluding he was not to be depended on in case of emergency. The contention was so sharp that the result was a separation of Paul and Barnabus, (Acts xv 37) the latter taking Mark and the former choosing Silas; so forming two missions instead of one. Some times, as in this case, when two cannot work together, they can work apart and [illegible] in service. Paul [illegible] has been wiped out and he is praise pronounced on him, which restoration of confidence shows that some change had taken place in Mark. If he was cowardly at Pamphylia he is brave now. He will come to Rome to preach the truth, for which Paul was *in bonds and prison, and for which he* is about to forfeit his life. "He is profitable to me for the ministry"—I may in truth add—"of the Word." Mark is not to come to Rome to minister to Paul's physical needs only but to preach the gospel in the face of danger. Preach it conjointly with Paul in that vast auditorium, in the great metropolis of the Roman world, from whence it would radiate to distant lands under the dominion of the Ceasars.

In the preaching of inspired apostles and evangelists there had never been the like opportunity of spreading the truth. Paul fully appreciated the situation, as shown by his words in v. 17, "The Lord stood with me and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear;" assigning that to this end he was delivered out of the mouth of the lion." We at this distant day from the date of primitive preaching do not fully realize the danger which every where threatened the lives of adherents of unpopular truth; so do not estimate the enormous cost of giving the world the message of salvation. Ours are civil times. The times of the first heralds of Christian doctrine were those of bitter opposition, of deadly conflict. The adversaries of the new religion were numerous, active and unreasonable. They did not argue the question of difference between their religion and that which they were invited to accept, very long, before they appealed to force. It was to the interest of the secular power to maintain the ancient religion, as this was the religion of the state so thoroughly incorporated with the political system of each kingdom that to assail, as did Christianity, the existing religion, was to assail the secular power, and this demanded in the view of the magistrate on the throne, violent measures to suppress the new religion; so, the proclaimers of this were persecuted even unto death. The heralds of the new religion were peaceable men and came with a message of peace and pardon; but they were under the most solemn obligations to denounce idolatry; as did Paul at Thessalonica, teaching the people to turn from idols to serve the living and true God, and to wait for his Son from heaven. This was the news they kindly broke to men and women steeped in everything foul and debasing. For preaching peace, and purity; preaching what would elevate man in the intellectual and moral scale of being, and give him a well grounded hope of life beyond the silence and darkness of the tomb, these heralds of good things to come, were arraigned before unreasonable tyrants, and sentenced to death, preceded by torture such as only savages could inflict. Man in all ages has been styled a rational being, but a very large proportion of the race have in its conduct belied this claim of the attribute of reason.

The apostolic church and especially the public proclaimers had a sorry time; always facing danger, and death in frightful form. Paul writing to the Corinthian church concerning himself and co laborers says, "We who live are always delivered unto death for Jesus' sake." 2 Cor iv 11. "So then death worketh in us but life in you." v 12. Along with other things which fell to his sad lot he says, "In deaths oft;" meaning that in numerous instances death seemed inevitable. (Chapter xi 23. Referring to this experience in Asia he wrote, "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life." Chapter i 8. He does not tell us here in what form death seemed unavoidably the fate of himself and fellow laborers; [illegible] 10th verse he says, Who [illegible] us from so great a death, and doth deliver:" in whom we trust that he will yet deliver," or continue to deliver from similar perils to which they would be exposed subsequently. "So great a death." Was it death by exposure to the savage ferocity of wild beasts in some amphitheater; or was it by the slow torture of faggot and flame: a mode of inflicting punishment by papal Rome centuries after; with other cruelties resorted to by the "mother of harlots," to extort denial of a dearly cherished faith, and to gain adherents to Romish abominations? We can only conjecture what the dreaded pains and punishment were to which these faithful men were exposed, or, perhaps in fact, partially suffered. Their trust was not in themselves, but in God who raiseth the dead. Under the circumstances death seemed certain; so the only thing on which to base a sustaining hope is that God raises the dead; and would of course raise them. In the view of the apostle death would terminate the present existence, and the only hope set against this is resurrection. Why does the apostle look to emergence from death for himself and fellow workers as the only way into life and being again? The only answer to this is, That resurrection at the coming of the Lord was the clearly stated hope of the gospel; and so, was the hope that sustained him when facing death. If Paul held the doctrine of Plato it is very strange, that when death was confronting him, he did not give expression to Plato's doctrine in some plain form of words, the meaning of which nobody could successfully dispute—plain as he states the resurrection as the ground of his hope. The nature of the subject would demand such plainness. That he refrained from thus stating plainly the popular hope of the churches, I take as proof that he entertained no such hope. This alone accounts for his silence. It would have been just as easy and natural for him to state in plain speech the immortality of the soul, or any equivalent of this, as it is for men today to put the doctrine in such plain terms that neither child nor adult fails to grasp the meaning. Wherever the doctrine is found this plainness of statement characterizes the language used to set it before us, whether sculptured in marble above the inanimate dust of the dead, or embalmed in verse by the great poets of modern times, or embodied in the learned disquisitions of men eminent in scholarship, or poured forth in oratorical strains from countless pulpits of the enlightened world, or uttered in the stammering speech of illiterate millions, the same plainness is observed.

The sentiment of hope, whether true or false, whether falling from the tongue of the philosopher or that of the illiterate, is always couched in plain words. Bible writers afford no exception to this rule. Paul's hope found expression in very plain terms, but it was not that of ninety-nine obituaries—of religious papers and periodicals—out of every hundred recorded, which represents the immortal soul of the deceased as entering on its reward in heaven at the moment of the death of the body. No, no. Paul's hope was a very different thing. This I think I will be able to show clearly in my next paper, the concluding number.

JOHN L. WINCE.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor

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Editor Restitution:

We have teachers in this part who claim to only speak where the Bible speaks, and to be silent where it is silent. These teachers say there are two kingdoms of God. The Church is one of them, and the gospel preached by Jesus and his apostles refers to both kingdoms. Now if there were two kingdoms of God, and the gospel refers to both, Jesus and the apostles would have to speak of them in a plural sense, and where the gospel refers to only one of them they would have to use a mark of distinction. So I thought I would bring forward all the Scriptures where the kingdom is said to be taught or preached, as that is the only source of light we have on the subject.

Matthew iv. 23: And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom.

Matthew ix. 35: And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom.

Matthew xxiv. 14: And this gospel of the kingdom shall be preached in all the world for a witness unto all nations.

Mark i. 14: Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.

Luke iv. 43: And he said unto them I must preach the kingdom of God to other cities also; for therefore am I sent.

Luke viii. 1: And it came to pass afterwards, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God.

Luke ix. 2: And he sent them to preach the kingdom of God.

Verse 11: And the people, when they knew it, followed him; and he received them, and spake unto them of the kingdom of God.

Verse 60: Jesus said unto him, let the dead bury the dead; but go thou and preach the kingdom of God.

Luke xvi. 16: The law and the prophets were until John; since that time the kingdom of God is preached.

Acts i 3: To whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

Acts viii. 12: But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

Acts xix. 8: And he went into the synagogue, and spake boldly for the space of three months, disputing, and persuading the things concerning the kingdom of God.

Acts xx. 25: And now, behold, I know that you all, among whom I have gone preaching the kingdom of God, shall see my face no more.

Acts xxviii. 23: And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets from morning till evening.

Verses 30-31: And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ.

Dear reader, the above Scriptures evidently show that but one kingdom was referred to in the gospel preached by Jesus and the apostles. How very strange it is that some men preach so much and say nothing about the kingdom of God. They all claim to follow Jesus and his apostles, but what a contrast.

Just think of the above Scriptures, the things concerning the kingdom of God, and the Lord Jesus Christ, as preached throughout all Judea, Samaria, and Galilee; Jesus' last forty days with the disciples, and Paul's three months in the synagogues, the two years at Rome. The preaching *of the kingdom of God must have* been very necessary in those days; yes, and it is necessary today.

Yours in hope of the soon coming kingdom.

T. J. COLEMAN.

Dear Restitution:

Have been much interested in my RESTITUTION of late and the last number seems especially interesting to me. "The Parable of the Pounds," by H. M. Lucas is very full of meat in due season. So too, that of our venerable Brother John L. Wince. May he be spared long to minister to the scattered flock. I noticed also with pleasure an article by Brother Mason on the interpretation of the prophets, "Excerpts" from writings of Prof. Davidson. Brother Mason ought to let us hear from him more frequently.

Under the head of "Do People Die in the Millennium?" That question seems one to be answered very easily by reference to the text—"The last enemy that shall be destroyed is death." 1 Cor. xv. 26.

Since the above proves conclusively that *death will continue to befall* men until the "righteous King" has accomplished the putting down of "all rule and authority;" for "he must reign till he hath put all enemies under his feet" (1 Cor. xv. 24.) it appears clear that not until "all things have been subdued unto him" does death become unknown or impossible. Then shall the Son himself be subject to God's universal reign, for God shall "be all in all." 1 Cor. xv. 28.

I think many times we assume too broad a meaning from our proof texts, and should more clearly study and compare. Take for instance the references to Isaiah lxv. 22, "The days of my people (shall be) are as the days of a tree." Now as this is spoken in reference to Jerusalem (v 19) and to her people—"mine elect"—we are prohibited from applying it to any other than regathered Israel (see v 16.) Likewise, it is assumed that previous to the time of Noah men lived to a great age, even as Adam lived to be 930 years old, etc.

Any one who has a Bible can trace up the length of the lives of the patriarch from Adam to Noah, but can we assume upon this record that all the people lived such long lives? I have no knowledge of any thing which will warrant such an assumption.

Then when we see that the line of Noah's ancestors back to Adam were the chosen line through whom the knowledge of the creation and the preservation of the line of truth must be passed down and beyond the flood, we can see why they should be specially favored with long life. We know that Noah was six hundred years old when the flood came. He lived among men of intolerable wickedness—"every imagination of the thoughts of their heart was only evil continually."

Can we think of such a people as surviving to such ages as those worthy ones like Noah and his fathers before him? It does not appear reasonable to think so without positive proof, since the children of the wicked generally bear the fruits of their father's sins.

CHAS A. GOSS.

Editor Restitution:

Although you may not know me, and Abraham may not acknowledge me, and Isaac have no knowledge of me, I am glad to be living in the light—in the blaze of gospel light. I never saw the light as I do now, and I rest on the promises on record. Surely my lines have fallen on pleasant places, and I have a goodly heritage among the Christian brethren of the Cleveland Church, who take so much interest in my welfare. Though I have a long way to go, it does me good to hear Brother Huggins. The young folks are so kind to me, and are such an inspiration to me. They seem to make my face to shine, and my whole being to leap with joy. We have a fine lot of young people here, and feel like exclaiming Who will join our happy band, and go marching to Zion. I hope the boys will be like David and Jonathan, and the girls like Deborah and Miriam

LOUIS G. BARTLETT.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, Feby 2, 1910.

EXAMINE Your account, and give us a renewal of subscription if you can do so.

We thank you for the favor.

Brother Joseph Williams was with the Church at Burr Oak, Indiana, last week and the reports indicate a good interest was manifested.

Owing to the severe illness of his little daughter, Brother Carl Thompson could not be at Plymouth last Sunday. We have not heard how the child is, but we can assure our Brother that he has the sympathy of all God's people.

Brother S. J. Ward is holding a series of meetings at Argos Church, eight miles south of this city. He came up and visited us one day last week. He reports good interest. On Sunday evening a sled load of seventeen from Plymouth drove down and heard him and enjoyed meeting the brethren and sisters there.

Word from Brother S. J. Lindsay tells that he is holding meetings at Adeline, Illinois, with splendid audiences. He says "The heavy wall of prejudice that has existed there, has been greatly broken down, and people have been coming out regularly who formerly would not come near our preaching." Good for that.

Sunday night we received word by telegram that Sister Randa McDonald had died that day (January 30, 1910) at Portland, Oregon. We have no particulars, but must have been very sudden, as we received a card from her on Monday morning dated at Portland on January 26. She was born in this, Marshall County, Indiana, and the greater part of her life was spent in and around Plymouth. Her father was Samuel McDonald, one of the first settlers here. Sister Rebecca Osborne of Culver, is a sister, and Mr. Thomas McDonald living south of here is her brother. After leaving Plymouth our Sister went with two younger sisters, (now Mrs. Kittie Upmyer and Mrs. Florence Littler) to Rensselaer, and then to Marion, Indiana. A few years ago they all moved to Portland, Ore. At the June meeting at old Antioch, five miles south of Plymouth, held in the summer of 1872, at the close of an evening service, an invitation was given, and three girls and a boy went forward. One of them, Sister Mary J. Dickson-Price has been dead several years. The others are well known in these parts, being our Brother Mede Logan, and Sisters Lizzie Dickson and Eva L. Thompson-Underwood. As was the custom then, these young people went "the same hour of the night" to the water and were baptized by Uncle Hugh Barnhill. On his asking if any one else desired to confess their faith in Christ, and take on themselves his name, Sister Randa McDonald stepped forward. In this quiet way she lived her life of humble submission to the Master, yet ever with the spirit of determination and firmness. She was willing to spend her strength for the good of others. Her life was an example for those about her. May we each so live that when Jesus comes we will meet our Sister where partings will come no more, and tears will all be wiped away.

Believing that many of our readers are interested in conditions in Palestine, and in doings of the Hebrews, we print the following from the Chicago Tribune:

Dispatches from Jerusalem tell of remarkable strides made during the last few years in the repeopling of Palestine with Jews. The proclamation of the constitution in Turkey threw open the doors of Palestine and led to an enormous influx of Jewish colonists, who are already settled on some of the best lands of the country.

In Jerusalem alone four-fifths of the population now belongs to the Jewish faith. Large portions of land round Lake Tiberius have been bought up from poor natives and converted into prosperous farms.

The plain of Sharon, between Jaffa and Lydda, is one vast garden, owned and tended by Jewish skill and labor. The Hauran, one of the most fertile wheat districts in the world, is gradually being sold to Jewish syndicates.

Almost the whole of the extensive Plain of Esdraelon has been bought up by Jews. Their prosperous colonies spread from Dan to Beersheba, and even farther south to the outskirts of Egypt. Thousands are escaping from Persia to find shelter and protection in the Holy Land, while every ship from Odessa carries some of them.

The Jordan valley, once the property of the ex-Sultan Abdul Hamid, is being eagerly sought after by Jewish capitalists. The Zionists, whose agents are distributed all over the land, are buying up the rich properties of the Mohammedan effendis, whose incomes since the revolution have lessened.

At Jaffa, Tiberias, Safed, and Haifa (Mount Carmel) Jews are reckoned by tens of thousands. Towns like Ramoth-Gilead, Bethlehem, Nazareth, and Gaza, where a few years ago no Jew dared show his face, have now their Jewish quarters and synagogues.

The whole city of Jerusalem is essentially a Jewish town. Banking as well as trade and commerce is monopolized by Jews. The government has found it necessary to organize a company of Jewish gendarmes.

Hundreds of thousands of dollars are annually sent from Europe and America to enable the colonists to build homes, hospitals, schools and invalid homes. Over 100 Jewish schools already exist in Jerusalem alone. Synagogues are rising up everywhere.

The value of the land has risen fourfold. The ignorant and poverty-stricken peasants are being ousted from their homes and villages by the European Jew settler, whose modern agricultural implements and methods have made the land produce harvests never dreamed of by the natives. The Anglo-Palestine company, a Zionist banking and commercial enterprise, is pushing the cause of Israel with energy.

Plea for Palestine Homes.

Prominent rabbis in attendance at the thirteenth annual convention of the Order of the Knights of Zion, which has been in session since Friday in Chicago, will address a mass-meeting to be held tonight at the Chicago Jewish institute, 1256 West Taylor street. The object of the order is to establish a home for the Jews in Palestine. There are now 400,000 members, composing fifty gates, or clubs, in the middle west.

Communicated.

Fellowship.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

The apostle declares something unto us for a purpose. "That ye also may have fellowship with us." v. 3.

The twelve were chosen and specially instructed. Matt. x 1-8 Hear the earnest prayer for the apostles chosen to be witnesses, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy Word. Now they have known that all things whatsoever thou hast given me are of thee. I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine." John xvii. 6-8.

"They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy Word is truth. Neither pray I for these alone but for them also which shall believe on me through their Word."

Mark tells us "The Lord worked with them confirming the Word with signs following." Mark xvi. 20

Paul asked the question, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit." Heb. ii, 2-4.

"The people were astonished at the doctrine of Christ for he spake as one having authority, and to his chosen he said, 'Take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. x. 19-20.

Then it is with "authority" they declare unto us what they have seen and they declare it for a purpose, "That ye may have fellowship with us."

"This, then, is the message which we have heard of him, and declare unto you that God is light and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we walk in the light, (the light of the gospel) we have fellowship, one with another."

The apostle Paul spoke with authority. He says, "I neither received it of man, but by the revelation of Jesus Christ." Gal. i. To the Corinthian church he wrote "Be ye followers of me, even as I also am of Christ." I Cor. xi. 1. In the 17th verse to the 22nd we find he does not praise them for coming together for the wrong purpose. In the 23rd verse he says, "I have received of the Lord that which I delivered unto you; that the Lord Jesus the night in which he was betrayed took bread; and when he had given thanks he break it and said, Take eat; this is my body which is broken for you. This do in remembrance of me." (Notice, it is not the night nor the day, we are to remember, but the event.) After the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood, (this cup is the New Covenant in my blood) Disciples, do ye, as often as ye drink it in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come, (show ye the Lord's death till he come. Mark.)

Then says one "Why not take it every day." Paul says, "be ye followers of me, even as I also am of Christ." Paul instructed Timothy, saying, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." In the tenth chapter of I Cor 16 verse he says, "The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ? The Diaglott and McKnight instead of the word communion (participation). This expresses more fully to us that we are a part of the body of Christ." We are. For we being many are one bread, one body; for we are all partakers of that one bread. Is there any possible oneness, when a few believe that if we commemorate his death at his room that is all that is required, others when the preacher comes, and others once a year, and others occasionally and at night. It is not the time but the event.

Listen to Paul who spake with authority, As often as ye eat this bread and drink this cup, ye show the Lord's death till he come. Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation (judgment marg) to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. If this is the condition of those who are careless in their manner, what of those who neglect it altogether. "The bread which we break, is it not the participation of the body of Christ? "For we being many are one body." This signifies the importance of this service. Teaches a participation of something with others, a joint participation, in which we declare we all have the same worship, the same faith, the same hope, being one body, a perfect unison in purpose.

The apostles by seeing and hearing, had the fullest assurance of the doctrine were eye witnesses, walked and talked with him after his resurrection, witnessed his ascension, and was assured by the angel of his return. And he says, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.

We find Paul on his missionary journey says, "And we sailed from Philippi after the days of unleavened bread, and come unto them to Troas in five days; where we abode seven days, and upon the first day of the week, when the disciples came to gather to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. In that length of time Paul no doubt said many good things. He admonishes us as follows, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another and so much the more, as ye see the day approaching. For if we sin willfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sin. Paul on his way to Rome came to Puteoli where he says, "We found brethren, and we desired to tarry with them seven days. Why? We infer it was for the same reason he tarried at Troas. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with the Son.

May we all walk in that strait and narrow path that leads unto life eternal.

Nancy B. Robison.

Sunday School Lesson.

February 13, 1910.

Worldliness and Trust. Matthew vi. 19-34.

Golden Text—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matthew vi 33.

Same time and place as last lesson.

Our lesson for January 30, ended with the admonition to strive for perfection, and the lesson last week, followed by this one, contains precepts that, carried out in our lives, will aid us materially in reaching the perfect state.

What does verse 19 warn against?

What does verse 20 admonish us to do?

Here is a contrast between the true riches and the false. By referring to Proverbs ii. 1-4, we learn that God would have us search for the hid treasures. Something worth making effort to attain.

Earthly treasures—houses and land, worldly pleasures, fame, praise of men. All this is passing—perishable.

Heavenly treasures—everlasting life, joys untold, reward for character, for faithful service. These remain, are eternal.

Why should we not set our heart on earthly treasure?

All of earth is transitory, uncertain, liable to failure and loss, unstable. A poor investment. Worldliness makes a failure of life.

Why lay up treasures in heaven?

God wants us to be rich, but would have us discern between the true and false. He wants us to be rich in good deeds, in faith, in love, in peace, in godliness, in brotherly-kindness, in meekness, and all the "fruits of the Spirit."

Why set the heart on these?

No earthly power can destroy them, nor can they be taken away from us, for they become part of our very being.

How can we determine where our heart is?

The heart here is spoken of as meaning the seat of the affections, of the intellect, of the will or mind. By finding where our treasure is, we locate the heart.

What makes anything a "treasure" to us?

The main thought of this lesson is making a choice. Our object should be to settle once for all, that under all circumstances we will do right. A false guide is worse than none. A misleading light is worse than darkness.

How many masters can we serve?

It is impossible to stand for two principles that are opposite. Light is opposite to darkness. Good is not evil—cannot be. No one can go in two directions at the same time. The man who loves the good must hate evil; and if one loves evil he must hate good, for the simple reason that one interferes with the other.

Mammon is the personification of riches—money. Satan appears in this form oftener than any other, and men serve him. Wealth can be used for either God or mammon. The test comes when we make our choice—between riches and character. It is more a question of the way money is obtained, than the amount we have, and the use we make of what is honestly gained. It is serving riches instead of God. Money is a good servant, but a bad master.

What is the principle here laid down regarding two masters?

Must we serve one or the other? or is there a "neutral" ground that we may occupy?

Will outward appearances indicate which master we serve?

Can riches be made a blessing?

In verse 25, what does the service of self lead to?

What does it mean to "take no thought?"

Does this mean we are to take no forethought, or prepare for "a rainy day?"

The ordinary meaning of thought will hardly do here. Webster says one meaning of "thought" is "solicitude, anxious care, concern." So the revisers have put in place of "take no thought," "be not anxious." The idea is to be not over-solicitous, do not worry and fret over what you shall have to eat, or drink, or wear.

The disciples, to whom primarily this Sermon on the Mount is directed, were those who had made a decision—a choice—and were seeking "first the kingdom of God, and his righteousness." If they should become over-anxious in their minds or thoughts about bodily comforts and luxuries, they might be tempted to do wrong to gain their livelihood. Jesus knew that worldly loss follows strict adherence to the right.

There is no such meaning here as that Jesus taught the reckless neglect of the future. The lesson to be impressed is that of Trust in God. God gave us life. Will he not then see that the means to sustain that life are provided? We cannot have life in God without effort to attain it, though it is offered freely. Neither can we have what is necessary for bodily needs without effort—labor, though it is near us in abundance.

Jesus wants us to give our chief attention to gaining that true, real life, eternal, unending life, as contrasted with the transitory fleeting vapor that we now have. He wants us to realize the difference, and make a wise choice.

A lesson is drawn from God's care of the birds. Note that the birds are God's creatures, but Jesus tells his disciples that "your Heavenly Father" feeds them.

How does God feed the birds?

Do they sit idly on the tree limb, and wait for God to drop food in their mouths?

Certainly not. The saying about the "early bird catches the worm" refutes this idea. Birds rise early, make nests to live in, and rear their young ones. By industry they provide food for the nestlings. When winter comes they go to warmer climates, where they can find food.

"Are ye not much better than they?"

"Which of you by taking thought (worrying and fretting—being anxious and concerned) can add one cubit unto his stature?"

There are numberless things in connection with our well-being that we cannot control at all. Man could not create bread for even a single meal. Jesus would have us simply trust God.

"Your Heavenly Father knoweth ye have need of all these things." He wants you to be supplied. He wants you to be happy. It is his delight to do you good. He gets no pleasure by depriving you of any good thing. He wants you to know him so well you will not distrust him.

"Seek first the kingdom of God and his righteousness." By faith in God we are able to avoid the anxieties that destroy our lives, and enjoy the blessings that our Heavenly Father bestows upon us.

Report of Meeting.

Brother Almus Adams of Omaha, came to Blair, Neb., Friday, January 21, remaining with us over Sunday. Services were held each night and Sunday afternoon at the church, and Bible Study Saturday afternoon and Sunday morning. The attendance was small, but the interest good. Brother Adams has been with us a good many years. We can always depend on him. Firm in the faith, a workman that needeth not to be ashamed, rightly dividing the Word of Truth. We enjoyed a visit from Sister Gordon of St. Paul at the same time.

Carrie Free, Sec'y.

Editor Restitution:

Since Bro. Skeels' return we have had several interesting meetings at the home of Bro. C. A. Saylor.

Sunday Jan. 23, 1910, upon the occasion of Brother and Sister Saylor's moving into their new home in Tempe, about twenty-five of the brethren and friends assembled with their baskets.

After a sumptuous spread some little time was spent in listening to Bro. Skeels' interesting discourse upon "The Kingdom." A social hour followed till our visiting friends hastened for their train to Phoenix and all departed, feeling that they had spent a profitable day, and wishing Brother and Sister Saylor much happiness in their new home.

Yours in the one faith.

Jessie T. Blake.

Business and the Bible.

The Bible spirit is not unknown in business life. Many a hard-headed business man hides in his bosom a heart as warm and soft as a woman's, which prompts the hand to a gift richer than the coffers of a merchant prince.

A lady, once in affluent circumstances and moving in the highest social circles, by a series of misfortunes was reduced to poverty and had become one of two thousand employees in a corporation in New York. She reached a period when she felt the need of a Bible—the book that had been familiar in her childhood home: but out of her meager wages she felt she could spare only $1 00 for such a purpose. She went to a well-known store in the city, and the clerk most affably exhibited his goods, but she could find nothing that met her want. The clerk expressed his regret, but said another invoice of Bibles was expected within a few days. She turned to go out, but at the door she encountered the venerable proprietor, who inquired:—

"Couldn't you find what you want-ed?"

"No," replied the lady; "nothing within my means."

"Let me look," he smilingly responded as he led her back to the counter. Thereupon he climbed to an upper shelf and brought down several handsome teachers' Bibles, ranging in price from five to ten dollars. She saw one that had pleased her fancy and inquired the price.

"Five dollars," said the proprietor.

"But I have only one dollar," protested the lady.

"Never mind," replied the proprietor; "if that suits you, you can take it for that price."

And he wrapped it up in the most gracious manner, and she went forth enriched with her coveted treasure, wondering at the Christian generosity of the gentleman.—Homiletic Review.

Christianity vs. Heathenism.

The ancient nations were all religious. Egypt had many gods, magnificent temples, and a splendid ritual. Babylon was polytheistic. She was strenuous in the worship of her gods, and in the magical devices employed to ward off the evil influences of multitudinous demoniatic spirits. Phenicia, with her Baalim and Ashtaroth, was plunged in worship of a shockingly cruel and corrupt nature. And so we might go on, but we forbear.

And what, we here ask, have all the religion and superstition of the nations accomplished? Their many gods, their splendid sanctuaries, their attendant priests, their bleeding victims, their temple ritual, their magic rites—what had all this done? Their adoration of ideal divinities, their worship of the heavenly orbs, their prostrations before senseless and lifeless images, their propitiations of non-existent deities, their dread of demons, their fear of spells and charms, their superstitious faith in the potency of witchcraft and sorcery—what saving efficacy was there in all this? Had it lifted them from the sensuous to the spiritual? from sin to holiness? from condemnation to peace? No. All these nations went down because of their moral corruption. Egypt, despite her gods and temples, became the basest of kingdoms. (Ezek. xxix. 15.) Babylon was "mad over idols," and corrupt to the core. Phenicia was polluted beyond repair. Greece was voluptuous and unspiritual. And as to Rome, her morals were depraved, and her people thoroughly debauched.

But Christianity lifted itself in noble and unique grandeur in a world of religious rottenness. It was the advent of a new life, new hopes, new possibilities. And today it is still all this. It is a help to civilized man, and an uplift to the savage. Let us appreciate such a religion as this. Let us be grateful for it, accept it in its fulness, and live in accord with its holy precepts.—G. L. Young.

Little Things.

Little self denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations, these are the silent threads of gold, which when woven together, gleam most brightly in the pattern of life.—Townson.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Hoxsie, of 10705 Hampden Ave. Cleveland, Ohio Please send all letters and communications intended for this section direct to him, and save delay.

The article by Bro. Adams in this issue is splendid. Read it.

We will be at Salem, Ohio, Feb'y 1 to the 11. If we have enough pledges for our book we will give it to the printer upon our return home. We are in need of more pledges at this writing. Our address while in Salem will be 209 W. Dry St. Our permanent address at the head of "Ebenezer" will always find us.

Bro. Eychaner gives us an interesting article in this issue. He tells about an Elder he knew who "passed by the church door with his pack of deer-hounds enroute for a hunt" while the church was holding the solemnities of worship. We blush and bow our heads in shame. We say such rotten fruit must be borne by a rotten tree. God's Word is very explicit about the kind of a brother the church should elect to the office of Elder. 1 Tim iii; Titus i. If our churches obeyed the Word of the Lord they would not in the first place elect such a man to the Eldership of the church. And if, in the second place, a good man whom they had elected to that office, turned out afterwards to be unworthy, they would discipline him. Such action, of course, would, to that extent, recognize discipline. Knowing this, the Elder with his "pack of deer hounds," soon as he hears any mutterings of complaint, turn upon his brethren with the question, "Are you opposed to religious liberty?" Reminding them that the wheat and tares are to grow together until the harvest, he forces them at the point of being "intolerant," and upon Scriptural (?) grounds, to let him hold the office of Elder, even if he is a "tare." Asserting his "religious liberty" rights he and his "pack of deer hounds" go forth upon their hunt! All this grows out of the church neglecting discipline. The parable of the wheat and tares, the strongest part of the Word depended upon to teach this confusion and disorder, we have explained at length in this issue. As the reader studies it, may God add his blessing, and give him a clear mind and right conception of this much abused parable of our Lord.

The Wheat and the Tares.

MATT. XIII. 24-30; 36-43.

This parable is a favorite resort of those who feel themselves free from all principles of Church discipline. Here it is alleged, there is mixture. Instead of an injunction of separation, there is an explicit mandate to the contrary. A positive order is issued—"Let both grow together until the harvest;" and according to the interpretation of the parable given by the Master himself, that means until "the end of the world,"—when the separation is to be made by the "Son of Man." That this method of interpreting the parable has the attribute of superficial plausibility we admit, but we object to it for the following reasons:

I. The wheat and tares signify persons. The persons represented by the tares are not hypocrites, as is generally supposed. To talk of retaining hypocrites in church fellowship is absurd. We cannot be said to retain such characters in the church; the very idea of a hypocrite implies that the real character is successfully hidden. And so long as it is covered, there cannot be criminality in retention, or warrant for exclusion. Then the tares of the parable do not refer to them. It does not even include them. It discriminates between two persons, whose respective characters are equally apparent. The parable does not drop the remotest hint of any difficulty in telling the wheat from the tares. The servants distinguished the one from the other without any hesitation. "Then appeared the tares also." They saw them when they "appeared," and knew them. The risk suggested about gathering up the tares was not the fear that the servants would pull up wheat instead of tares, but that they might pull up wheat along with tares. The tares do not represent hypocritical professors, but known "children of the wicked one."

II. If the design of the parable is to teach that all varieties of character are to be admitted and retained in the church, then Christian communion is at an end. The church becomes an indiscriminate mixture of the godly and the ungodly, the pious and the profane: and this means, when properly analyzed, no church at all. The world is the church and the church is the world! There is no point at which, on this understanding of the parable, its advocates can consistently stop short of universal admission and no exclusion. And this leads me to say:

III. That this principle leads our no discipline friends farther than they want to go. The loosest of our loose friends will not tolerate in church fellowship liars and drunkards—any who grossly offend against the laws of morality. However loosely this principle may be carried out in practice among them, it stands acknowledged in fact. Here, then, is an inconsistency. See how general and comprehensive are the designations in the parable. What can be more so than "the wicked," and "children of the wicked one?" No limitation, no qualifications are used. The word "discipline" itself becomes a term of rebellion. It is not letting both grow together "until the harvest." They who make exceptions of any kind show themselves sensible that the parable, as they interpret it, proves more than enough, and cannot be harmonized with other Scriptures. When they plead for separation from any offender whatsoever—ever the grossest—they contradict their principle. If there is to be separation, let it be as complete as faithfulness and charity united can render it. Let us act definitely and uniformly on our principles. It will not do to quote the tares and wheat parable in proof that purity of church fellowship is not required, and then refuse to admit the impurity in the extent which the parable so quoted not only warrants, but enjoins. If there is to be mixture, let us have mixture, and to the extent the parable teaches. Let us have one or the other.

IV. Those who resort to this parable to teach impure communion, feel themselves pinched between it and the entire tenor of the New Testament. The commands: "If he refuse to hear the church, let him be to thee as a heathen man and publican;" "purge out the old leaven, that ye may be a new lump;" "but away from among yourselves that wicked person;" "be ye not unequally yoked together with unbelievers;" "from such withdraw thyself," are all in the very face of the interpretation of the parable which justifies the godly and the ungodly in church communion. Any doctrine which sets the Bible against itself cannot be sound doctrine.

V. If the parable teaches the indiscriminate mixture of saints and sinner in the church, then we ask, To whom is this mixup attributed? The answer is, "An enemy hath done this!" Who is the "enemy" before whose door this charge is laid? The interpreter answers, "The enemy that sowed them is the devil!" This is the reply to the inquiry, "Whence, then, hath it tares?" The bad seed is not sowed in the field by the servants of the Householder; he never issued any such an order as this. It is done by "an enemy." In secrecy—in the darkness of nightfall—"While men slept." It follows then, that when the servants of the Householder knowingly introduce into his church "offenders and them that do iniquity," they are doing the devil's work. If it is the devil's work to introduce them there, it cannot be the Lord's work to keep them there! But lastly,

VI. We must state briefly what the parable really does teach. "The field is the world" (not the church.) This is doubtless sufficiently explicit. "Go ye into all the world." Mark xvi. 15. "The world" in which the gospel was to be preached is "the field" in which the tares and wheat were to "appear." Here they were to "grow together until the harvest." "Wilt thou that we go and gather them up?" must have referred to the field (the world.) Since the tares are persons, and the field is the world, we are naturally led to believe that the parable teaches their extirpation from the world itself, by violence. It is a lesson given by Christ against persecution. Compare the parable with Luke ix. 54-56; Matt. xxvi. 51, 52. Three motives are brought out why we should not participate in persecution:—1. It is inconsistent with the genius of the "gospel of the kingdom:" "ye know not what manner of spirit ye are of." 2. Christ interdicts it by penal sanction: "All they that take the sword shall perish with the sword." 3. It cannot be attempted by God's people and carried on by them, without involving themselves, and their brethren, in a common destruction: "Lest, while ye gather up the tares, ye root up the wheat with them."

"Discipline."

Brother Huggins:

I have been very much pleased with the illustration about the "wild asses" in your paper, in the article on "Discipline, and good judgment." The good brother says, he has "Found how hard it is to contend with the religious liberty idea." I am wondering with whom has he had the "contention." Was it with the enemies on the outside, or was it with his brethren on the inside? If it was with his brethren, the Church of God is not one of the asses who has turned hi heels toward the inside and is kicking his brethren! He tells us that the wild asses when in danger from an enemy, turn their heads in and their heels out, and thus ward off the foe, but it seems he has had a contention on the outside. His trouble is all on the inside, and there, it seems, all the "kicking" was done. In fact he admits it, when he says, "We turn our hands out and our heels in, and kick one another." Just so exactly. What we need to do is, stop the kicking.

Does our brother mean to say that he is opposed to religious liberty? Is the Word of God bound? If his liberty in religious matters was circumscribed or abridged or shut off, there is no doubt but he would kick as vigorously as any one in the ring, whether he hit any one or not.

It is a good thing to obey the authority of an Elder, when that Elder is guided by the Spirit of God. I know a congregation whose Elder claimed that, 'Once an Elder, always an Elder." That same Elder has passed by the church door with his pack of deer-hounds, enroute for a hunt, when the congregation had assembled for worship and instruction in divine things. I believe in fearlessly standing for the faith, but I do not believe that the authority of such an elder is worth regarding. Let the wheat and tares grow together until the harvest, but be sure that you—you, yourself—are wheat.

Lovingly your brother,
A. J. EYCHANER.

Doctrine Embraces Belief and Works.

The importance of the subject is the only excuse for examining our remarks with reference to our Brother's position. It now becomes our duty to go back to THE RESTITUTION of November 10, where we find an article under the caption of "What is the Doctrine of Christ?" That a good many have applied doctrine to belief too freely, we must admit, but now you have gone to the other extreme, which is just as dangerous and unscriptural. In said article you take the position that all the doctrine of Christ and the apostles refers to what we do or how we should live, not what we believe. Why you take this position is apparent, for you say in referring to the Sermon on the Mount "There is no culling out the articles of our faith as found in the Bible—no appointing of a committee or a conference board to examine the disciples," etc.

So your idea is to refute that by showing that Jesus taught us how to live—not what we should believe. It is passing strange that you have just discovered this after so many years. If certain Conferences had not made this move you might never have discovered it. It is evident that when a cat gets its eye on a mouse hole, it becomes oblivious to its surroundings. It sees and thinks of but one thing. So we may become so wrought up, and possess such an intent desire to refute certain things, that we become forgetful and unmindful of many things in connection.

In paragraph three of your article you say, "Some suppose and teach that the doctrine of Christ refers exclusively to what a man should believe, while the truth of this matter is that it refers to his actions, his conduct, his work. A few texts will illustrate the true idea of doctrine."

Here you go to the other extreme. This is the idea of all the churches and opens the way for our entrance there. Why not go with them, if conduct is all that is necessary? You call the above "facts," and call our attention to Matthew v. 3 to end of chapter 7th as proof. The facts are that the Sermon on the Mount was preached to the disciples who already had the belief, and did not much need to be referred to that.

But before discussing the "facts" in this Sermon, I wish to propound a few questions: Is it not a fact that our belief is the basis for what we do? Faith first, then right doing. Can one do right and believe wrong, and receive a reward? On the other hand, can he believe right and do wrong, and receive a reward? No; it takes right believing and right doing to procure the reward. The two go together, and are inseparable. Jesus and the apostles taught both.

You say the Sermon on the Mount refers wholly to how we should live. Let us examine it closely and see. Commencing at Matthew v. 3, as you ask us to, we quote: "Blessed are the poor in spirit; for their's is the kingdom of heaven." Both belief and action are taught here. Why poor in spirit? Because we believe in so doing we will get into the kingdom of God. Verse 4: "Blessed are they that mourn, for they shall be comforted." Why mourn unless you believe you shall be comforted? If you did not believe you would be comforted you would not mourn, would you? Verse 5: "Blessed are the meek; for they shall inherit the earth." Any belief taught here? Why be meek? Because we believe in so doing we shall inherit the earth. Belief is the basis for meekness. Why hunger and thirst after righteousness, unless we believe we shall be filled? Why be pure in heart? Because in so doing we believe we shall see God. The belief that we shall see God is the basis for purity of heart. So all these verses, the Savior has taught us what to expect as a reward for our actions. In our trials and persecutions which Jesus knew would come. In tells us in verse 12 to "rejoice, and be exceeding glad." Why? Because we believe we have a great reward in heaven, and also believe when Jesus comes he brings that reward to us, Matthew xvi. 27.

So we see that the doctrine of belief and actions is carried along together in this sermon. As proof of this, in addition to the above, turn to chapter vi. 33, where Jesus says, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." The conjunction "and" joins the two. It is evident that the one is useless without the other. The belief in the kingdom of God is at least a part of his righteousness. This is so plainly taught by Jesus, when he came to John to be baptized. John refused, and Jesus told him, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness. The word "all" here includes baptism. To fail in this is to fail in God's righteousness.

Hence it is right then to sit in judgment on a person's faith respecting baptism? If I fail to do so I would fail to be right with God. Jesus includes himself as the candidate, and John as the administrator here. The church would be compelled to refuse one admittance without baptism, as one not having done the right things of God; and refuse to tolerate a proclaimer of the gospel who would refuse to administer it. So in this matter we have to sit in judgment by the authority of the Scripture.

Let us now look at this matter from another standpoint. Faith comes under two heads: 1st, It refers to things we believe. 2d, How much do we believe it. There can be no faith without something to have faith in. Then we are in a position to show by our works how strong our faith is. As the paint is to the house, so is our morals to our faith. The Christian graces are the adornments of our faith. "Add to your faith virtue, knowledge," etc. But how can I "add" to something I haven't got? Morals must be preached to the believer. This was the way and doctrine of Jesus. As Paul says there is but "one faith," then these ornaments are for that faith only. "Examine yourselves, whether ye are in the faith."

The Brother says No; you can examine my morals but not my belief. Let me remind you that the Church has no jurisdiction unless you are in the faith. To sit in judgment on you morals, the Church must first know whether or not you are within its jurisdiction. This can be determined only by examining your faith or belief first, and if you have one faith and me another, then the jurisdiction of the Church is lost on one or the other of us, and without a guide of some kind, they cannot determine that, and so lose their power to judge our morals. Any way we look at it, we can see that the two stand or fall together.

To prove further that the doctrine of Christ does not refer to morals only but includes faith or belief, we have only to recur to what the Word says.

In Matthew xx. 20-23, we have the account of the "mother of Zebedee's children" coming to Jesus and asking that her two sons might "sit the one on the right hand, and the other on the left, in thy kingdom." We learn here that Jesus had not only taught the people that he was to have a kingdom, but had gone into the details at least as to positions. If not, why did this woman ask this of the Savior? His answer shows that she had understood the teaching rightly, but did not know whose prerogative it was to grant the request. "It is not mine to give," says Jesus, "but it shall be given to them for whom it is prepared of my Father." Here is an incentive to action. We are striving to win a position with Jesus in his kingdom. We must know and believe there are such positions before we can work for them.

Here then we learn that the doctrine of Jesus includes more than right living; it includes the thing that prompts us to live right. If the Church has the right to sit in judgment on a man's morals, but not his faith, we are left in a pretty predicament; for we would have no right to admonish an unruly member, for if we did we would be dealing with his faith. You would not dare to point out to him what he was going to lose, nor on the other hand, show him what was to be gained. It is the allurements of the world that cause a departure from the faith, while the joys, the glories of the kingdom anchor us to God and keep us in the faith.

Exhortation would fall flat without belief. The apostles wanted to know what they were going to get for forsaking all and following Jesus. The question with them was, Will it pay? Then Jesus told them what they were to receive as a reward, Matthew xix. 28, and let them decide whether it would pay or not.

Here is some more culling out of belief, another article of faith. Their faith in his promise was responsible for their decision, and they continued with him in the hope of those positions. That we are "to sit with Jesus in his throne," with all that means, is the basis of exhortation to us. So no difference which way we turn, belief is before us all the time. And it formed one part of the doctrine of Jesus all the way through.

Turning to John xi. we find the beautiful story of the resurrection of Lazarus. Here we find several points of more than passing interest. We begin our comments at verse 23, "Jesus saith unto her, Thy brother shall rise again." Verse 24: "Martha saith unto him, I know he shall rise again in the resurrection at the last day."

Here we want to emphasize the expression of Martha, "I know." How did she know her brother would "rise again?" Martha expresses a knowledge here of the resurrection, and even the time of it. Where did she learn this unless Jesus had taught her on some of his visits to her home? And if Jesus taught her, and that is where she got her knowledge, it must be an important item of belief. Do we think Martha's believing this would have any thing to do with her conduct during life? This article of faith would be one of the objects with her of a pure and devoted life. Strange as it may seem, this article of her faith is written down, and though she has been sleeping for centuries, the world still knows what Martha believed. Would to God that in future time when our life work is in the past, that future generations might look in the Church records and learn not only that there had been such persons, but what we believed. (Amen.—Editor.) Can we fathom the joy that must have come into the heart of this girl when she heard the gracious words fall from the Master's lips. "Thy brother shall rise again." Did I hear you say, I believe that too? Then you must believe Jesus taught belief as well as morals.

But here is another item: "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" Here is another item of belief. Why ask her this question, if it was not important to be believed? In this last item of belief we find in her answer another one connected with it, and cannot be separated from it. She said: "Yea, Lord, I believe (an article of faith here) that thou art the Christ, the Son of God, which should come into the world."

For Martha to have denied that Christ was the Son of God, would have made her faith in the resurrection invalid, and vice versa. "I am the resurrection and the life." Who? "The Christ, the Son of God." If Martha had denied either one, her moral life would have availed her nothing.

There comes finally a supreme test of Martha's faith. In verse 39, supposing putrefaction had set in, her faith seems to waver. But what Jesus now says to her is very important. "Said I not unto thee that if thou wouldest believe, thou shouldst see the glory of God." You say "the doctrine of Christ is not a series of propositions upon which faith is founded, but is a series of proposition regulating what we do."

Why was it Jesus did not say to Martha, "If thou wouldst do right, thou shouldst see the glory of God?" Is there a hint that she would see "the glory of God" if she did not believe? The negative of this would be, If thou believest not, thou shalt not see "the glory of God." So the doctrine of Christ is a series of propositions regulating both belief and what we do. Let us see, Jas ii 19: "Thou believest there is one God; thou doest well: the devils believe and tremble." Vs. 20, But wilt thou know, O vain man, that faith without works is dead?" To believe in one God is well, but it would not be well for you to believe in three. We learn from this Scripture that faith is one of the factors in the proposition, but is of no avail without works, "being alone." Works without faith would be just as lonely, would it not? Here is an article of faith but if a committee or conference should copy that and say: We believe "in one God" I suppose they would commit an unpardonable sin!! To head off creed making, you separate works from faith, and make the doctrine of Christ apply to one only. I believe you do it at your own peril. The Pharisees accused Jesus of teaching that he was a king, the Son of God, etc., while the Sadducees accused him of teaching the literal resurrection of the dead. And did Jesus deny either charge? No; on the other hand he admitted it, as you well know. He quoted from the old Scriptures to prove he was right with reference to the resurrection. Luke xx 27, 38. That all this doctrine refers to belief no one can deny.

Lastly, I wish to call attention to your interpretation of the parable of the sower, Mark iv 2. You say: "The point in the whole parable is to bring forth fruit." This is very misleading. In Matt xiii. Jesus tells us the seed sown is the Word of the kingdom; the fruit is the production of that seed. In other words, the seed is the gospel, "the good news of the kingdom:" the "fruit" is the works of those that believe. Jesus makes this so plain in Matt xiii 23: "But he that received seed into the good ground, is he that heareth the Word, and understandeth it, which also heareth fruit," etc. In addition to hearing the Word we must bear fruit. Here Jesus makes the belief or an "understanding" of the kingdom just as binding, as the bearing of fruit. In fact it is the tree that bears fruit or is barren. Why any one should misunderstand this parable and interpret it in such a manner, can be accounted for only by knowing the purpose for which it is done. So in this parable Jesus taught both belief and right doing, as in all his teaching, and so did the Apostles. One is just as binding as the other. One adorns the other. One should be just as sacred to the church as the other. Both should be carefully guarded. To be slack in either would be fatal. Why did Jesus speak to Martha of the resurrection as "the glory of God"? Because in it rests the hope of the believing dead. Without it we would look upon the pale cold faces of our loved ones for the last time. But how glorious to be able to say with Martha, "We know;" "they shall rise again." This is the climax of all articles of faith. Because all the rest depend upon it so far as the dead are concerned. (If brethren, are we going to put down the "shield of faith" and let the fiery darts of skepticism and all other isms shoot their darts into us (God forbid, dear Brother—Editor)? Or will we put on the shield of faith and stand by the old ship until she lands safely in port? If we fail, let us fall fighting the good fight of faith. Let us remember that we rise in the morning of the resurrection to realize what we believed or stood for here. The one must correspond to the other. But we must not expect a wrong belief to correspond to a perfect kingdom. In Rev ii and iii we find the letters to the seven churches. Here Jesus finds fault with both their belief and works. And if we do not guard both we may expect to be found waiting. That the foregoing is in the light of Scripture we have no doubt. And if so our duty is plain.

ALMON ADAMS.

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Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Il. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important [illegible] the paper [illegible] to Mrs. Susan Williams, and her [illegible] order in his [illegible] saying for us to send the [illegible] a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both been [illegible]. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

The Bible.

A DECLARATION OF ITS FUNDAMENTAL PRINCIPLES, WITH EXPLANATIONS OF MANY DIFFICULT TEXTS.

The above is the title page of a book the Editor proposes to publish as soon as enough subscriptions are received to pay the printer. The subject matter of the book as now prepared consists of explanations of more than one hundred and twenty-six subjects; and to these will be added other subjects readers may send us while the book is being gotten ready for the press.

The primary design of the book is to teach aliens the truth. Selections from our writings in THE RESTITUTION, especially from the "Question Box," have been carefully made, and thoroughly revised. The only book ever published by our Church which formulates the fundamental principles of the gospel in propositions, and then explains all difficult texts, introducing every conceivable Bible subject—a variety most pleasing to the reader.

The price will not be less than 25 cents, and not more than $1 00. Do not send money now, but send us your pledges, and when we have received enough pledges to pay the printer, we will go to press, and will announce when our pledged subscribers can remit the money. In sending us pledges to take one or a number of books, be sure and give your correct address.

Send pledges to R. G. Huggins, at 10703 Hampden avenue, Cleveland, O

Brother Underwood,

Please find inclosed Money Order to pay my subscription to the dear old paper for another year. Would have remitted sooner but have been moving to a new location, hence the delay. Have been taking the dear old paper for nearly forty years and would be lost without its visits, as it is all the preaching we have. I know of no one of like precious faith in this part of Colorado. I greatly enjoy the Love Feast letters from the brethren scattered abroad. I am truly glad to know that there are a few that are still contending for the faith once delivered to the saints. May the Lord hasten his coming, is my prayer.

Yours in the One Faith.

N. H. HORNADAY.

Notice

Any one having a copy of Brother J. H. Stephenson's book "God's Plan of Salvation," who cares to dispose of it, please write stating condition of book and price wanted.

Address me at Oregon, Ill.

S. J. LINDSAY.

"Where a Christian would be ashamed to have his Master find him, there he ought never to find himself."

Notice to Illinois Bereans.

Our new lesson books are now ready. In order to meet, in a measure, the expense of printing, the Bereans, who attended the annual meeting agreed to buy their books and to invite any, who felt so inclined, to do the same. This is not necessary, as all Bereans will be provided with the Lesson Books; but the deficit of the treasury can be easily met in this way. Will the Illinois Berean Societies send in their orders as soon as possible to Leila E. Whitehead, 5439 Ontario St., Austin Station, Chicago, Ill. Our president wishes all societies to begin the new work the first week in February. After February first send to her for the books at 629 N. Galena Ave., Dixon, Ill. Order about six more than you need and keep them as a reserve fund. When your society is supplied, send the money to Wm. Hardesty, Oregon, Ill. If you wish books sent by express, state plainly, in your order the nearest express office. If you wish them sent by mail enclose the postage in the order, five cents for three books and seven cents for six books, etc.

Illinois has the new Berean Bible Lessons to sell to any isolated societies or members who are not affiliated with Iowa, Indiana or Michigan. Price ten cents.

INDIANA BEREANS.

[This notice should be read in connection with notice to Illinois Bereans on page 4.—ED.]

Books may be had at the same rate from Evelyn K Harsch, 515 Pennsylvania Avenue, South Bend, Indiana. Send the money to Flora Harris, at Rensselaer, Indiana.

State officers greatly desire co-operation from every Church in the State as well as all isolated members. Much anxious thought is being given each situation, and we are hoping progress will result from the plans we have formulated, and have started to put into action

EVELYN K. HARSCH, Pres.

Brethren of the Household of Faith in Michigan, Greeting:

At the Annual Conference in 1908, a committee was appointed to recommend a plan of raising more funds for the purpose of furthering evangelistic work in the state of Michigan. Their report has been published in these columns from time to time, an a great many of the brethren have responded nobly, and much additional work has been accomplished.

During the month of October we had some excellent help from Brother S. J. Lindsay of Illinois, with the result that eight dear ones were added to our number, and we have a promise from him that he will return and give Michigan some additional work during the winter, and we trust the brethren who have delayed sending in whatever they intended giving for this work will kindly respond with promptness, for on this depends how long we can keep Brother Lindsay at work. If we could send our offerings quarterly, it would no doubt be easier than to send the whole amount at once, and that would give us more to use during the year. We cannot afford to let this opportunity pass, so will expect the brethren to respond promptly. Forward offerings to A. K. Richardson, R F D 5, Hastings, Michigan, or the undersigned at 627 South Lafayette Street, Grand Rapids Michigan. We thank you in advance.

Yours in the service of the King,

F. V. BLAKELY, Sec.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Edwin Wood	1 00
Mrs John Fletcher	1 50
Mrs E C Poole	1 00
Mrs Frank L. Martin	50
Hannah M Barber	1 50
Mrs Sella Anderson	1 50
Mrs S Sherland	50

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will [illegible] for the next two months. Make up a list of those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. G Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Christmas and New Year Gifts.

The best gift to make is that which will do the recipient the most good. The gift that may lead such an one to receive the Pearl of Great Price, will certainly be the most profitable gift made. Between now and January 15 1910, I will sell the Pine Woods Bible Class, Student's Text Book, Cunningly Devised Fables of Russellism, and the Bible Study of Hades, all four when taken together, for $1 75. Address me at 625 N. Willow Avenue, Austin Station, Chicago, Illinois.

W. H. WILSON.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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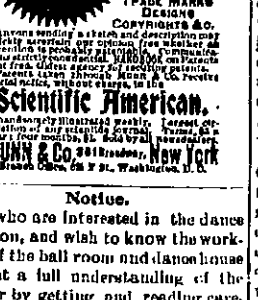

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. HANDBOOK on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the
A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, $3 a year; four months, $1. Sold by all newsdealers.
Branch Office, 625 F St., Washington, D. C.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet o 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it forever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10648 Ashbury Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 10648 Ashbury ave. N E Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1 00 a dozen. Send direct to him for them.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LIX. PLYMOUTH, INDIANA, FEFRUARY 16, 1910. NUMBER 7.

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Poetry.

STRIFES.

When I behold the strifes and jealousies,
Within the fold of Christ on every side,
[illegible] who in love once walked,
[illegible]
[illegible] stand aloof, [illegible] against de[illegible]

[illegible] saints magnified,
And [illegible] to virtues built on pride
Then think [illegible] fountains where such names arise.

Woe to the factious ones, who cause the offence;
And woe to those who blindly [illegible]
Their [illegible] and, if they could [illegible]
Straightway religion brand as sheer pretence,
Rather than upward turn to Christ the eye,
And draw the portrait of a Christian there.

Theodore D. Woolsey.

Communicated.

"Lord Teach Us to Pray."

And so he taught us to say, "Our Father." Ours. Not merely the Father of a chosen few. No partiality. No respecter of persons. His bosom broad enough for all humanity, for he made all "of one blood." Hence if one piece of flesh is his own "we are also his offspring" and all mankind are brethren. This first word embodies the Divine plan of peace and good will in all the earth—home of all his children, for he who loves God will love his brother and can work no ill to his neighbor. In Christ all are his children. But we see not yet all things gathered together "in Christ," and glorifying God. The many are still his children only in the flesh of Adam, and do not bear the likeness of him who is spirit.

And Oh the meaning of that word "Father"! One of whom we can be proud. One who honors his offspring with the heritage of nobility indeed, and because he is able he will protect the innocent, because he is wise and good will prepare good things and will not fail to perform, because rich, will give lavishly to them, because they realize the Source, so prayer leads to love the Giver, and helps the other children because of it.

"Who art." Faith. For he who comes to God must believe that he is and will reward the seekers, without which faith there could be no prayer and we be humble in comparison, so we pray—

"Who art in heaven." In the heavenly or high condition, far above all. For the chief idea of heaven in the Scripture is condition rather than place. Jesus has entered that, yet he was near Paul at times, and promises to be in our midst as we assemble in his name. He is at God's right hand in the sense, not of place, but of position of honor, exalted to it at his resurrection. So the Father being above all is in the supreme sense "in heaven."

"Hallowed be thy Name." A recognition that he is holy and we therefore are of a reverent spirit. His name stands for himself; it is his manifestation to us of what he is. The different names of Deity in Scripture show the different ideas of his character we may get through this manifestation. In Ep iii 15-16 he shows his enduring life. In Eph vi he shows his power. In Jesus Christ he manifests himself fully. "God is one and his name one." This excludes idolatry and false prayer as a success. When we learn that this supply is in Christ we thus ask in his "name" by his merit.

"Thy Kingdom Come." Up to this time the prayer has been worship, reverently, as all prayer should begin. Now comes the beginning of the request. The first request is for the kingdom of God, since if it is put first, food and all other needs will be added. The kingdom is the fullness of all things, so when we obtain an entrance there we "shall be satisfied." We never then shall more feel need, but lie in green pastures, beside still waters. "Even so, come Lord Jesus!"

"Thy Will be Done." Consecration. Not our own will, for it has been crucified. We have found his instead, and it is our food and drink, as Jesus said.

"In earth as it is in heaven." When his kingdom comes this will be realized. Finally every knee shall bow and every voice confess dominion.

"Give." A recognition that all is his and we are unworthy to demand anything unearned by our works. Humility again. After we receive in this spirit we know he loves us. Then we will love each other. And not before.

"Our daily bread." We already have first sought the kingdom so now the promise is for the other needs. But even this is not to come except we act. We are to eat bread by labor, just as we are to find an entrance to the kingdom if we "add".

"This day." Manna fell only a day's supply at a time. So does Jesus, the antitypical "bread from heaven." Rain would drown if it came in floods; untempered sunlight would kill. God's love is tempered with adversity. We are not to ask today for tomorrow's bread. "As your day, so shall your strength be." Sufficient for each day the trials of it, and no anxiety for tomorrow.

"And forgive us." Mercy is God's crowning revelation to reveal his love. "We love him because he first loved us." and "hereby perceive we the love, that he laid down his life for us." The atonement is the only basis of Christian conduct and brotherly love. To ask pardon shows penitence and humility, two important traits.

"As we forgive." If we do not, it shows we do not love, else we would forgive. If we do not love we have not forgiven, for he who loves God for his mercy will love and therefore forgive "his brother whom he hath seen." If you find it hard to forgive, count your sins and ask God to pardon you.

"And lead us." He is able, therefore we commit ourselves to him. He is wise and we shall not stray. He is good, therefore we can trust him. "Though he slay me." Job said.

"Not into temptation." If we keep the *humble, right spirit needed* for the sincerity of the prayer thus far, we need not so much trial and will therefore escape it. Be delivered "from evil," or adversity.

"For thine is the kingdom," therefore we can pray for it to come by his will. And his being the authority over all, we recognize none in heaven or among the gods but him. "And the power." Therefore he can answer the prayer. "And the glory." We obtain our requests, not because of our righteousness, but because of his goodness. If we recognize this, we have learned why he has us ask him for it. This is probably the deepest principle in God's revealed wisdom, to see how he reveals his love.

Do not pray these words as a mere form, if at all.

JOSEPH WILLIAMS.

Paul and his Last Letter. No. 6.

"MY DEPARTURE."

Commentators make this mean go to heaven at death as they do "depart," in the Philippian Letter. I have, I think, quite conclusively shown that it has no such meaning. The Diaglott rendering of "analuseos" in this place is "dissolution." Green's Greek Lexicon defines the word—dissolution, departure, death. Let us now read Paul's words in connection with each of these definitions; the time of my dissolution is at hand, the time of my departure is at hand; the time of my death is at hand. If we choose the first, it is true and scriptural, for the dead dissolve into dust; the process beginning the moment life is extinct. If we choose the second, it is true of those who die, they "depart this life"—using the old form of words of a hundred years ago. We go out of life and into the death state, as did Paul when he poured out his blood a libation at the foot of the martyr's altar.

If we choose the third definition and read, "the time of my death is at hand," we are strictly in the bounds of truth and fact, as a thousand texts of Scripture come forward to testify. Man dies—surely he does; and the simple minded, unspoiled by Plato's doctrine, bend over his bier and drop the tear of sorrow on the pulseless form they loved in life. A little later, and the grave is the spot where private grief pours its unavailing tears on the mound above the silent and unresponsive sleeper.

Paul died under sentence of Nero; so a few months, at most, prior to his execution he wrote "The time of my death is at hand." Is there anything strained by this view of his case? It is simple, easy, natural, and in accord with the Scriptures and the harmony of doctrine. To read into the text the exit of an immortal soul and its flight to heaven, produces a clash at once, and discord all along the line of revealed truth.

"I have fought a good fight." What confident words to pen as he retrospects the past of his ministerial life—but written not in an air of boasting. He had *carried out his commision* so faithfully, even in the face of danger and death, that there was no ground for self-reproach and condemnation. Who of us latter day proclaimers, on retrospecting our public labors and private lives, could say unhesitatingly I have fought a good fight? Imperfectly performed duties, some omissions, and exhibitions at times, of cowardice might prompt us to leave the eulogium to others to pronounce. Paul's weapons of warfare were not carnal, but mighty through God to pulling down of strongholds, 2 Cor. x. 4. Many a fortification was assaulted and pulled down by Paul; often at the risk of his personal safety. He was "a turner of the world upside down." Old superstitions and old religions were hewn down with the sword of the Spirit by this indefatigable iconoclast, or idol breaker.

Paul's preaching of the unadulterated gospel put him in conflict with very much that was believed and practiced by the world of his day. The worship of the masses was as false as their *own gods*, and their morals wretchedly bad, made such by the deification of the vilest of human passions. He proclaimed the God who was Unknown to the loftiest Athenian wisdom; to whom in their ignorance it inscribed an altar, back somewhere in the history of the city of art and schools, when the people suffering from a protracted drouth, appealed to the many gods to send rain, but appealed in vain, until as a last resort the petitioned The Unknown God who answered with rain. This God to whom in their ignorance the Athenians were paying adoration, Paul declared unto them, as the one who made the world and all things therein. A very different God from those of their own creation; a God infinitely above man and unlimited by human passions.

To seek, to feel after, find and know the God who giveth to all life and breath and fruitful seasons, would draw men upward; while to worship gods invested with nothing higher than the creature, would limit man to the *level of his own passions* and vile affections. When he preached Jesus and the resurrection, the Epecurians and Stoics encountered him, and some of them said, What will this babbler say? and some others said, He seemeth to be a setter forth of strange gods; because he preached Jesus and the resurrection.

The opposition of these philosophic sects was not such as he usually met in other places, especially when the Jews were on the ground; for they neither forgot nor forgave his grave offense of *deserting the law*. Here at Athens no violence was offered him. His preaching provoked discussion. The encounter was in the form of arguments on the part of some; while others resorted to ridicule as best befitting Paul's foolishness (?). His whole audience were prompted by curiosity to give attention, and the awful sanctity of the place, the spot where for hundreds of years the Supreme Court of Athens sat to try criminal cases, was sufficient to secure him a decorous hearing, while he talked to them in a strain of mingled piety and rebuke. He had in accord with his usual custom previously gone into the synagogue and disputed with the Jews and devout persons, but whether they welcomed or repulsed him we are not informed, but it is fair to infer that no personal violence was shown him.

This was one of his fortunate exceptions to bad treatment. Neither fear nor favor caused him to abate one iota from the gospel; so he was in every place in conflict with prevailing views and practices. There is no doubt but that a part of the fight was with himself in keeping his body under, 1 Cor. ix. 27.

"I have finished my course." Paul is using a figure of speech borrowed from the Grecian athletic contests; among which was the footrace. He had run lawfully, and successfully; so was entitled to the crown, or stephanos. What an immeasurable difference between Paul's crown and that of the successful contestant in the Isthmian games! The latter's crown was only a chaplet or garland of green leaves. Although it signified victory or triumph it seemed so trifling, that the wits and wags twitted those athletes who wore the fading honors with having purchased these at a high price; ten months of discipline, hard fare and exposure to cold.

Paul quotes the practice of the Isthmian athletes, and what they won with a view to drawing the contrast between their reward and that of Christian believers.

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible," 1 Cor. ix. 25.

If they subjected themselves to the strictest discipline for a fading and perishable garland, symbol of a little fleeting honor, what should the Christian do who is striving for the incorruptible crown, the crown of glory that fades not away, 1 Peter v. 4, a reward as enduring as the eternal kingdom.

Narrowing down the thought to himself as an example conforming to every principle of righteousness he says "I therefore so run." The rigid discipline, the strict observance of rules, and the practice of temperance in all things to which the Isthmian athletes subjected themselves, was the manner of his Christian course. He conducted himself like these in strict conformity to the requirements of his Lord. "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air."

In the outcome there was this advantage in his favor; he could be sure of the prize. No competitor would carry off his crown. In the races of the Isthmian youths only one, the one reaching the goal first, bore off the prize. To this he alludes in verse 24: Know you not that they who run in a race, run all, but one obtaineth the prize? So run that ye may obtain. All Christian believers who run will be sure of the crown. The only contingency is in the running. Many will fail but the fault will be their own; not that of the Judge. More than one thing, taken separately, will be sufficient to forfeit the claim to eternal life, and bar the entrance to the kingdom. So thought Paul when he wrote his first letter to the Church at Corinth. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulters, effeminates, nor Sodomites, nor covetous persons, nor thieves, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Any one of these persisted in will disinherit the offender, and the list might be added to from other Scriptures, of sins equally fatal. So there is danger of losing the crown. "Be not deceived" is a fitting admonition thrown in by the Apostle.

JOHN L. WINCE.

"Be worthy of a crown in this world, that you may be prepared to wear it in the next."

Tithing

Editor Restitution:

In issue of January 26, Brother D. D. Lathrop finds some difficulties in the tithing system, which by your permission I will notice in part. As stated in my article of January 12, "criticism was invited," so we take it in the spirit of brotherly love.

There is generally three sides to a question; two extremes and a middle ground; and usually the middle is the nearest correct.

Brother Lathrop finds some business relations which seem (to him) insurmountable barriers, and our Seventh Day Advent friends go to the other extreme and tithe not only once, but often twice. As to the brother's proposition of a man doing a business of twenty thousand dollars a year and it requiring eighteen thousand dollars to run it, leaving him only two thousand dollars clear profit, it seems to me clear, according to the definition of tithing, that the two thousand dollars should be tithed; he would then have eighteen hundred left to "support himself and family, and offset the natural depreciation of his investment by wear and tear." The average family I venture, would live well on less than this. But why argue on this line? if we want to share in all the pleasures and luxurys of this life, denying ourselves of no temporal wants, before we can spare anything to the Lord, he will get a very small share, no matter how large our income. "God loveth a cheerful giver." 2 Cor. ix. 7.

Psalm l. 10 15, says, "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the fields are mine; if I were hungry I would not tell thee; for the world is mine and the fullness thereof. Will I eat the flesh of bulls or drink the blood of goats? Offer unto God thanksgiving, and pay thy vows unto the Most High; and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."

If all we have and are belongs to God, then he is certainly very liberal in giving us a rental of nine-tenths.

It is the Brother's last proposition that strikes the key-note,—Faith. "Without faith it is impossible to please him; for he that cometh to God must believe that he is a rewarder of them that diligently seek him." Heb. xi. 6. This harmonizes with Prov. iii. 9, 10; Mal. iii. 10, which has previously been quoted. If we have faith in God's promises, we will not hesitate to give liberally to his cause.

The Brother says, "I do not find that tithing was required of the Gentile Christian Church after the death of Christ;" that is probably true; but we do find that after Pentecost they "sold their possessions, and had all things common;" that was more than a tenth, was it not? I fear if this were the practice now, we would have many Ananias and Sapphira's.

I presume the brother will agree with me, that some system of raising money for the Lord's cause is necessary, as we know that volunteer giving is unsatisfactory. The tithing system was given to the Israelites by him who makes no mistakes, and can fallible man devise a better? We repeat, if we have faith in God's promises we will contribute liberally and cheerfully.

The Brother quotes Eccl. xi. 6, "Cast thy bread upon the waters, for thou shalt find it after many days;" good, but if we do not cast our bread upon the waters, can we hope to find it?

Submitted in brotherly love.

E. K. BARNHILL.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Oregon Bible College
Oregon, Illinois

Report of Meeting.

Our State Evangelist, S. J. Lindsay assisted part of the time by our pastor, Eldred Marsh, held a two weeks meeting in Adeline, Illinois, commencing January 23, and closing February 6, which were productive of much good. Each meeting was well attended by a good-sized congregation of thoughtful attentive listeners. Many friends from the various denominations expressed themselves as having received much profit from the able discourses. The walls of prejudice are fast being broken down and not a few showed their interest by asking questions and also saying that they were in accord with many of our teachings, as was aptly expressed by one gentleman, who did not miss a service, "It's the only place where we can hear the gospel preached."

May we have just such a series of meetings every year is the wish of the members of the Adeline congregation and its many friends.

SEC'Y. BEREANS.

Brother O. J. Allard, of Iowa, began meetings at Ripley, Illinois, January 11, and continued until the 28rd. Although the weather was bad we had a very good attendance. While there were no additions to the church, yet we believe the good seed was sown, and will in due time bring forth fruit. Brother Allard is a firm, logical reasoner, and well qualified to teach, and to any congregation desiring a preacher we commend him as such.

The sickness of our Secretary will account for this report coming in so late.

J. W. COOPER.

Dear Restitution:

Find enclosed $3 00,—$1.50 to pay for THE RESTITUTION, for another year, and the other $1 50 to the helping fund. I feel thankful that by the grace of God, I am able to write a few lines. I have taken the dear old paper for over fifty years. I am now in my 80th year. I wish to say that I am still in the faith once delivered to the saints. I am waiting and watching for the return of our dear Lord. I do not get to go to church very often; but I am thankful for THE RESTITUTION and my Bible. I have tried to get some to read the paper by giving mine to them. May the eyes of many be opened to behold the wonders that shine through the glorious gospel of the kingdom of God.

Your Sister in the faith.

N. J. PRUITT.

Doing Better than Resolutions.

Good resolutions are never a short cut to good works. Carefully thought out plans and earnestly made resolves are valuable only as they bring into plain sight the duties that we ought to be doing. They are worse than useless when we let them take the place of duty doing, as we so often do. A man will, on his way from house to office at the beginning of the day, make such good plans and resolves for that day that by the time he reaches his office he has unconsciously let himself think that the hardest part of the work is already done; and then the real doing of it evaporates in the glow of the plan-making. It is better for most people to spend more of their time on what needs to be done than on planning when and how they will do it. An unplanned duty done is better than a duty that always remains planned for.

Obituary.

On the night of January 24, 1910, occurred the death of *Nettie J. Sherer*, near Ripley, Illinois.

Deceased was a member of the Church of God, having united with the church when about sixteen years of age, during a series of meetings held by Elder John Foore. The funeral was conducted in the M. E. Church after which she was laid to rest in the Ripley Cemetery, to await the coming of the Master.

J. H. COOPER.

THE RESTITUTION is only $1.50 per year. Try it a year.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, FEB'Y 16, 1910.

EXAMINE Your account, and give us a renewal of subscription if you can do so.

We thank you for the favor.

THE Plymouth Church expects Bro. John L. Wince to preach next Sunday morning and evening.

THE meeting at Argos were concluded on last Wednesday evening. On the evening before Brother Allard with several others came to Plymouth where he baptized a young man named Cox. May God's blessing be with our Brother in his home, and guide him to life eternal in the soon coming kingdom. We hope to have a report of this meeting soon. Also friends would like short reports of Brother Williams' meetings at Hillisburg and at Burr Oak.

Do We Need a Creed?

Some will answer this question Yes, others think No is the proper answer. While this is being discussed, we wish to present another matter, and see if there is anything besides a creed that we are suffering for.

We wish to give some headings and remarks concerning articles sent us for publication. We do this to show what is given us to deal with, and to give an idea of what we really do want for our paper. What is said of any article or writer is not meant to be offensive in the least. Most of these articles are written by capable men and women—good students. We wish every one of them would write for our columns—they have talent if conducted in a proper channel. We simply want to show how the drift has been to things that are not "to edification." We trust all will see the mark aimed at, and get away from bickering and liming over matters that will never be settled to the satisfaction of us all, that only gender strifes, and could do no real good to any one if they were capable of definite settlement.

To begin with we have here an exhaustive article, carefully typewritten of 28 pages entitled "The great harlot—or latter day identification." The writer demonstrates to his own satisfaction that "The woman clothed with the sun," Rev. xii. 1, "The great harlot that sitteth upon many waters," Rev. xvii. 1, and "The bride the Lamb's wife," Rev. xxi. 9, are each symbols of God's chosen elect race.

"The Turk," 20 large pages closely written. It assumes to prove that "The history and consequence of this effete demi-nation is on a par with that of Dahomy," etc. "The assumption that it stands in any relation to prophecy, is like the great jests of Jules Verne, in his adventures on the moon." "The Russ has his stern faults, but they in no wise compare with the fierce unreasonableness and cruelty of the Briton."

"The Lord's Day." About two columns long to show that it is wrong to say "There will be preaching here next Lord's day," and show that "the Lord has not as yet had his day."

Thirty-five pages of "Thoughts for Christians," handling the question of "Christian Union," and concluding that the various churches of Orthodoxy will not be able to unite.

Next comes an article quoting Jas. ii. 19, "Devils believe and tremble," and setting forth that there is surely not only one personal devil, but many of them.

To prove that "God is here," a writer tells a long story of a young man who ran away from home, and one night "laid down in the kingdom of God" and dreamed a dream in which God appeared to him. Of course he turned from the error of his way. This is written by one who has never before written for our paper.

An article on "Life" comes next. The author shows that "As life is so 'desireful,' and all nature loves life, it is not possible that the majority of mankind are 'traveling down the broad road to death.'" Of course this author teaches that very many, most all, and quite likely all, men will be saved.

Next to hand comes a long string of continued articles which make a man of straw from what some other brother has written, tries to show that the first writer does not believe in "Restitution," and proceeds to "do him up" right.

A 16 page screed, lambasting the entire Brotherhood for not aiding his project, claiming to have been "turned down" by the brethren, etc.

As if we could take up and settle differences between brethren, here is a letter relating how two had fallen out because one was rich, the other poor. The rich man (so the poor man said) was puffed up, and wanted to be "truckled to." The poor man evidently would not "truck," hence the very strained relations. How much genuine Christian spirit do you suppose we found in that article?

Two more long articles on the "3 days and 3 nights" question. Will this ever be settled so all will see "eye to eye?"

Reaching for the next it proves to be 18 pages more of "Pre-existence," and we simply groan.

Lo and behold! the very next to come to hand is "A few thoughts on the Incarnation," and after quoting "Without controversy great is the mystery of godliness," the author launches out "that the personality of that illustrious being born of the virgin, and called the Son of God, existed as a distinct personality before the world was, is a truth so well and unmistakably revealed in the Scriptures, that none should fail to discern." We wonder what next!

This time it changes to a 12-page rehash of the "Sabbath" question, and the writer proves to his own satisfaction at least that God instituted the Sabbath at creation. We simply pass it.

This next one goes it one better and has 13 pages. Its subject is a good one—"Resurrection," but the writer devotes his whole time to ringing the changes on the word "all," and succeeds in putting in all the space on his paper in this way. The real subject of "the resurrection of the dead" is lost in his endeavor to show that "all means all."

Our hand goes forth again and this time comes back with 9 large pages of "Pre-existence of Christ," and a glance shows "Logos" as the most prominent word to be seen.

"The end of the world" is next, and the author gets his time fixed definitely at 1925.

"For whom did Christ die, and how many did the Lord come to save?" is the next question asked, and the author concludes Christ died for all men, and he believes he will be successful in his mission.

A question—"Is man a dual being?" four long articles, and the author sickened and never was able to write the concluding article before he died.

"The nature of the Christ." This savors very much of the natural son of Joseph idea.

Thirty-seven pages of "Signs." We supposed it would be on "Signs of the times." On reading it we find nothing that indicates where we are in time's history, but the author declares "The hundreds of millions of 'heathen' peoples who have never had the faintest glimmer of saving grace, are as certainly provided for in the Word as are those in any of the special covenants of Jehovah."

The next writer is "aggrieved at the exclusiveness of some writers in THE RESTITUTION." He contends that immersion is not the only mode of baptism. His pious forebears are large before him. They were sprinkled, but will surely be saved, they were so good, hence if they can be, he can also—therefore baptism—immersion—is unnecessary.

Another writer takes 34 large pages to tell what he knows about the New Jerusalem being a literal city—or not.

The next brother who writes just must have the subject next his heart settled. It is this "Is the world getting better?"

Following next is the subject of proportional giving. How can we force all to see this matter alike, and make the rich do "as they ought to."

A poem written advising men how to vote at a local option election, is next in order.

Another article sets forth that all there is to know before baptism is that there was such a person as Jesus Christ, and you desire to "put your trust in him."

"Who were the sons of God, who took daughters of men for wives?" We are told that God's messengers—angels—coming on errands saw the daughters of men were fair to look upon. They decided to abandon God's service—become fallen angels—and marry these good looking girls. They did so, and being of differing natures, their offspring were "hybrids." (We might use another word—"mules.") The writer goes on to claim that these descendants were incapable of propagation, and became the "mighty men" "giants" of those days.

With all solemnity, brethren, we state to you that we have no article now on hand proving that "the moon is made of green cheese," but if you were here what would you look for in the next mail?

But why go on. Not one of these articles is such as we want for our paper. We want articles showing the establishment of the kingdom of God on earth. It need not take very many words to tell what the kingdom of God is; but a good many writers may write a good many articles showing that God's kingdom will be set up on this earth. The constituent elements of this kingdom—Christ the King, his saints made immortal to be associated with him as joint heirs and rulers. Their business to govern and rule—administer the affairs of the nations. This naturally calls for the literal resurrection of the dead. Don't for pity sake, quarrel over just the number God's ultimate plan may raise. Get up the ones that God wants to utilize in his work for the next age. Take one step at a time. You can't jump the mountain at one step. Israel is to be restored—write about that. The righteous are to be immortalized and given eternal life as a reward. The wicked are to be put away—not given eternal life—banished from the presence of the Lord—destroyed. How will the righteous get life? Only in Christ.

Thousands of articles won't be too many brethren and sisters, on these subjects, and what grows out o. them. The what course must we pursue to attain to the part of this that is desirable? There is belief, repentance, baptism, a godly life. Perfectly inexhaustible—you cannot wear them threadbare. Every preacher can talk, every writer can write, on these and allied topics for years, and the more he preaches and writes the more will he be able to bring out. These are living, vital questions. We very much need to go over the fundamentals again.

The above list of articles shows how far we are away from where we should be. Were every one of these subjects discussed in these articles, followed up and argued pro and con for the next ten years, and all space given to them, not one person would be shown the way of life, not one sinner would see the error of his way. Would the body of Christ be built up and encouraged by such discussions, think you? Well hardly. It would show extreme good life if it even survived.

Not one of our brethren but knows and realizes that his duty is to get off his hobby, kill him and bury him deep. Then go to work manfully the remaining time he has to live in teaching men and women the way of salvation. Brother, Sister, will you do your duty? Will you?

Brother Eychaner, if you are sick and tired of contention and strife, give us some of the old-time "Laurel-Hill sermonettes." They will be a pleasing change for all and most restful as well. Brother Adams, Lindsay, Allard, Woodward, Robison—all get on the armor and do battle together once more. Don't fight one another. Unite in service for God, and to aid one fellowman.

Selections.

The Yellowtown Debate.

The following is the argument of the negative stating when Christ's kingdom will be established:

The point at issue, not only between me and my opponent today, but between all Christian people who believe that Christ is or will be King over all the earth, is "Is Christ's kingdom now in existence, whether it was set up on the day of Pentecost, before, or since, or will it not be established with Christ on his throne as King, until his second coming at the beginning of the Millennium? Our object is to arrive at truth.

In order to have a kingdom in operation there must be the following:

1st, a king on his throne, that is, the king must be exercising the power or authority of his office.

2nd. The king must have his associate rulers as servants or messengers to execute his laws.

3rd. The king must have a people as subjects over whom he is ruling.

4. He must have territory over which his authority extends. There must be a capital city as the seat of government from which the laws are sent out.

I think you will agree with me that the kingdom of Christ is also called the kingdom of God, and the kingdom of heaven, and that it will be a heavenly kingdom, a righteous kingdom, an everlasting kingdom.

The kingdom of Israel, called also the kingdom of the Lord, over which David was a king, was a type of the kingdom of heaven over which Christ will be King. When we speak of it as Christ's kingdom, we refer to it in its eternal state. Christ's kingdom is the re-established kingdom of Israel or throne of David, which was overturned under king Zedekiah "until he comes whose right it is, and it will be given to him." Ezek. xxi. 26.

As all Bible students know, Christ's kingdom is the kingdom that God has promised to have established for the purpose of redeeming man from the effects of the curse of sin, and to fill the earth "with the knowledge of the glory of the Lord, as the waters cover the sea." Isa. xi. 9; Hab. ii. 14

I wish to show here that the Scriptures teach very clearly that this kingdom of heaven which Christ is to set up at his second coming, and over which he and his saints as associate rulers are to have complete dominion, is the kingdom of Israel over which David ruled, and which was overturned under king Zedekiah until he comes whose right it is (which is Christ,) and it will be given to him; also that Jesus is the seed of Abraham to whom was promised the land of Canaan for an everlasting possession, and that by genealogy he is the regular heir and Prince of the kingdom of Israel and throne of David which was overthrown and it he comes again to build it up and sit on the throne of his glory.

The Lord said unto Abraham, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." Gen. xvii. 7, 8. This same promise was made to Isaac and to Jacob.

The Lord said to Israel that the land he had given to his servant Jacob, and in which his people should dwell forever, was the land wherein their fathers had dwelt. Ezek. xxxvii. 25. Stephen said to the Jews that the land God promised to Abraham "the land wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts vii. 4, 5. Paul said to the Galatians, "To Abraham and his seed were the promise made. He saith not And to seeds, as of many: but as of one, and to thy Seed, which is Christ." Gal. iii. 16, 18

The manner of Christ's birth, and his office, were prophesied many years before by Isaiah, and was announced the year before by the angel Gabriel. Isaiah prophesied, "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isa. ix. 6, 7.

The angel Gabriel said to the virgin Mary, the mother of Jesus, "And behold, thou shalt conceive in thy womb and bring forth a Son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i. 31-33.

Right in harmony with these prophesies the prophet Nathan said to David, "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I (the Lord) will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be my Son." 2 Sam. vii. 12-14.

You notice that this is one of the prophecies which is of a two-fold nature. In regard to building the house it refers to David's son Solomon, who did build a temple of stone and cedar for the Lord, in obedience to this promise (1 Kings v. 5,) and it also refers to the eternal house or kingdom which Jesus the Son of God is now building, which in the stage of the preparation of the material, in this probationary period or age, when men and women are being tried in their faith, is called "the Church" (1 Tim iii. 15,) but which, after a sufficient amount of material is ready, the 144,000 (Rev. xiv. 1-4,) and are gathered together from the four winds (Matt. xxiv. 31,) and are joined to Christ, their Head, into one holy temple, is then called "the Kingdom," because Christ will then have his bride, his associate rulers, will be ready to commence to rule the nations. Now David understood God's reference to the house that Christ would build for him for the name of the Lord, he said, "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come." 2 Sam. vii. 18, 19.

Peter was enabled to understand this promise that Christ was to build this house or kingdom for David, and to sit on his throne so when he (Peter) in his initiative sermon on the day of Pentecost was using the keys of the kingdom that Jesus had given him to unlock to the world the hidden truth about Christ's kingdom, he said. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell (the grave,) neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." Acts ii. 29-32.

We know that Christ has been raised up from the dead according to promise, but when is he to establish his kingdom, set up this house, this tabernacle of David that has been thrown down, and sit on his throne?

Listen. Peter said, "And he (God) shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 20, 21. So God will not send him, but retain him in heaven, until the times of the restitution of all things spoken by all the prophets, the very work for which Christ and his saints are to reign on the earth.

Why is Christ retained in heaven so long? He answered this when he said to his apostles, "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." John xiv. 2.

The Father's house is the house or kingdom that his Son Jesus is building for his name, which God planned for his people before the ages; the mansions in this kingdom are the places of honor and glory for Christ's associate rulers. These places will not be ready until the people are called, tried, and chosen over whom the apostles are to be judges or rulers. These elect will constitute the twelve tribes of Israel, the true Israel according to faith, and are the antitype of which the Israel according to the flesh was the type. God is now choosing these people from among the Gentiles.

Paul said to the Hebrews, "Moses verily was faithful in all his (God's) house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. iii. 5, 6.

Inasmuch as the material that is to be selected for this house is conditional that they be firm unto the end, shows that the people who compose this material are not finished and selected for the building until they have overcome at the end of life. Also as the object of Christ's kingdom is to judge the world, all these people that he is taking out from among the Gentiles for his name, for his bride, must be ready before he can return and set up his kingdom, because David says, "This honor have all the saints" (Psa. cxlix. 9,) and Paul said to the Corinthians, "Do ye not know that the saints shall judge the world?" 1 Cor. vi. 2.—F. M. Howell, in the Gallipolis Journal.

(To be Continued.)

No man can live wrong and die happy.

Report of Meetings.

On Tuesday, January 25, Brother Almus Adams arrived at Grand Island, Nebraska, to hold meetings. Beginning that evening we continued meetings till February 7. Brother Adams preached seventeen sermons in all. The attendance was small but interest was good, and several not in the faith attended nearly every evening, and seemed to take great interest in what was said.

We trust that the seed sown here was sown on good ground, and will bring forth an abundant harvest.

On February 8, Brother Adams departed for St. Paul, Nebraska, to commence meetings.

Your Sister in hope,
OLA CHAUVET, Sec.

Editor Restitution:

It is with pleasure we send you a few words. The last Sunday in January Brother Marsh spoke for us in Chicago to a very interested company, many of them young people.

On Sunday, February 6, we had the pleasure of having Brother and Sister Robison with us. They were on their way home from a visit to the Iowa Churches, and stopped off in Chicago to see their son, who also broke the Word of God to us, which encouraged us much.

Hope they will come again when in the city, or any one else who may be passing through this way; we will be very glad to see them.

May the Lord bless Brother and Sister Robison as they go among the churches.

Your Brother and Sister in blessed hope,
MARTIN & MARY ASLAKSEN.

Brother Underwood,

I received my paper all right and it is always a welcome guest in my home. I read the many good letters from the weary writing ones, that are scattered abroad. I live in Rockwood, Tennessee, and we have about four thousand inhabitants, and I am the only one that believes in the Church of God. Dont you think we need a teacher? There are about a dozen scattered around through the country, and we, the little flock, are all too poor in this world's goods to call a preacher. We have to study our Bible and read THE RESTITUTION, which we find great pleasure in. We, of all people on earth, have more to be thankful for than any one else. We through faith have laid hold of the promise of eternal life, so you that have the sweet pleasure of assembling yourselves together time after time, remember the little scattered flock here, and pray that when Christ comes whether we wake or sleep, we may have a rich entrance into the kingdom where righteousness shall cover the earth as the waters cover the sea.

Your Sister, in hope of eternal life when the Lord comes.

MRS. SARAH LINDSAY.

Editor Restitution:

Although I am somewhat late in sending in my renewal, I will not make excuse but send it now, for I don't feel as though I could get along without the dear old RESTITUTION, as it is all the preaching I have besides my Bible. I enjoyed reading the good letters in the Love Feast, and felt as if I wanted to take the writers by the hand and bid them God speed.

I am hoping to meet all the dear ones in God's kingdom.

Your Sister in Christ,
MRS. M. F. GUILD.

Dear Restitution:

I am very thankful that I can send the money for my paper, and wish you much success, and trust I will be able to pay for our dear paper when it is due again. I wish to send through the columns of THE RESTITUTION my greeting to the household of faith. I have enjoyed reading the letters of the brothers and sisters so much, as they bring so much cheer to us isolated as we are. I have many obstacles which come in my way, but what a blessed privilege to know what a great Friend we have in our Heavenly Father. I would ask an interest in your prayers that I may ever remain faithful to the truths as they are in Christ Jesus.

I remain your Sister in the one faith.
LIZZIE WATKINS.

Dear Restitution:

Enclosed find Money Order for renewal of my subscription. I can not do without the dear, old RESTITUTION. It is so much company to me. I like to read about what the Indiana people are doing. It affords me great pleasure away out here in Vancouver, Washington.

Yours, in hope of eternal life.
MISS NELLIE RIDLEN.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10703 Hampden Ave. Cleveland, Ohio Please send all letters and communications intended for this section direct to him, and save delay.

We are not able to announce in this issue when our book will be ready as unfounted last week. Next week, however, we expect to be able to do so.

We are having printed a lot of leaflets which advertize "The Bible; Its Principles and Texts." When ordering your book if you desire to advertize it among your friends, ask us to send you some of the leaflets. They are free.

Casting Out Devils.

To understand this subject we need to see the following basic principle:

Since the Bible was written for our sakes the truth in it is often expressed in a way that seems untrue, because of the need of expressing it in strange terms we use and can therefore understand, caused by foreign ideas, and making such expressions easy of wresting to teach what they do not teach.

Illustrations: Witchcraft is condemned as an abomination and we know it to be a delusion, and yet Gideon I seems to teach it. Although the location of Mars is recognized in Acts xvii 22 Jehovah has not therefore ordained him among the gods. The planets to be given a name or we would not know the locality, and if given any other name than the superstitious one in use inspiration would defeat its own purpose. Do not be afraid to call days of the week and months by their pagan names nor to say "martial" (from Mars) and "volcanic" (from Vulcan). You do not thereby fall into recognition that the things named by the words are real. Likewise "Tophet" is named by the Lord, but surely he does not believe in such a place. And Jesus names the current superstition of ghosts in Luke xxiv 39. But he does not therefore recognize the doctrine of the spirits of the dead as true. God is said to repent that he created man. If this is to be taken literally why did he not wash right and not sink all in the flood and try a new experiment? He "is not a man that he.....should repent." Num xxiv 19. Why then does he say he did? "For our sakes, no doubt, this is written." 1 Cor i 10. Else how could he attribute such sins to himself as vengeance, anger, wrath, fury and such like? He does not really lose his temper. The fault is all in us; as we look up to him the bad color in our eyes seems to be on him. Read 1 Sam xxii 26-27. He did not really have to "go down," Gen xviii 21, before he could tell what was happening in Sodom. If he had to come and hunt Adam when he hid how did he know where Saul was when he hid from being king? If you talked to your child at first about arbitration and spheres and algebra he would know nothing you said, so you tell him to "settle" and say "ball" and that one and one are two. Jesus spoke to them "as they were able to bear it." Mark iv 33.

"Not all men can receive this saying, save they to whom it is given..... He that is able to receive it let him receive it." Matt xix 11-12.

By this same principle the cure of diseases is in the gospels and epistles sometimes called casting out devils. Since the heathen religions abound in the doctrine of the immortality of the soul and its consequent ghosts, evil spirits, charms and necromancy, and since Israel in dispersion had fallen away to these abominations, how could it be otherwise than that they would believe such things when Jesus came to them as that diseases were caused by foul spirits being inside a person? It is noticeable that casting out of devils begins in the gospels and Acts and is not in the records of Moses and the prophets before Israel fell away. Then Saul is "well" when spirit leaves him. 1 Sam xvi 23. Naaman is simply "cured" of leprosy and Nebuchadnezzar's "reason returned." No supernatural, malevolent monster in it. Moreover, God himself says he is the one who brings on diseases. Ex iv 11; Job xlii 11; Lev xiv 34; 2 Chron xxi 18; 1 Sam xvi 14. So that Saul's "evil spirit" came from God, insanity, like Nebuchadnezzar had. A power, not a personality, being parallel to the Holy Spirit. 1 S xvi 14.

Matt xvii 14-21. The son had a devil, verse 18. That is, he was "lunatic." Verse 15. His devil was a nervous disease, lunacy, or as the A. V. gives it, "epilepsy" what we call fits. He fell sometimes in the fire and sometimes into the water. We do not today say of people who have fits that they have devils. Doctors often cast it out with treatment of some kind, the cause frequently being eye-strain or spinal affection. It seems strange if a literal evil spirit could not endure staying in a body that wore glasses, doesn't it? We are not today so afflicted with pagan superstition that we say people are "possessed with devils." And if they were they would be helpless and hopeless, for we do not claim miraculous power to "cast them out." We have to go to China and like places to find a belief in evil spirits now.

Mark ix 14 29 gives an account of this same case. Here the "devil" is "dumb," verse 17. People when they have epileptic fits cannot speak, you know. But in verse 26 we find this same dumb devil using a voice. How so, if it was a literal, dumb evil spirit? You will find that these marauders and usurpers always use the tongues arms, legs, ears, etc., of the people they inhabit: Why so, if they are literal beings themselves? There is not a case on record of such an evil spirit speaking unless it was said to be inside a person and using that person's tongue. Matt ix 32 33, "A dumb man, possessed with a devil." His "devil" was dumbness. Are deaf and dumb people today possessed of devils?

Matt xii 22, "One possessed with a devil, blind and dumb." He had two devils. One was that he could not see and the other that he could not speak. Are our blind friends obsessed with evil spirits? Notice, Jesus "healed" him. Cured his afflictions. Read the account of this same case in Luke xi 14. Notice here that it is the evil spirit that was dumb. If this was literally so and I had such a being inside me, instead of wanting him cured so he could talk I should want him made deaf and blind, and afflicted with paralysis, and disabled in every possible way, so he could not "torment" me. Jno x 20 "He hath a devil and is mad." That is, they charged Jesus with having the devil of insanity.

Mark v and Luke viii 26. Here we have a crazy man, for after he is cured he was "in his right mind." Mark v 15. Notice how crazy he acted. He lived in the cemetery, and went naked, and had the abnormal strength belonging to maniacs, crying, and cutting himself with stones. He said, "Torment me not." Crazy people generally run from people who want to care for them by putting them in asylums. And when asked his name he did not know it, but thinking he was a whole host of people he said, "Legion is my name," and requested not to be sent away out of the country or into the deep. Luke viii 31. (According to Matthew's account in viii 28 there were two of these maniacs.) So his crazy mind conceived the thought that the whole army he thought himself to be might as well enter into the herd of swine, which he requested. Notice in Mark v 2, he is said to have one unclean spirit and in verses 12 and 15 is said to have many devils, as an accommodation of the language to follow his crazy train of thought. So as swine-eating was unlawful to Israel Jesus, in curing the poor crazed man sent the disease on the swine. This would punish the owners for violating the law. Paul smote Elymas with blindness, so there was a case of divine power putting a devil in a man, as well as at other times taking them out. Read Ex iv 11. And Jesus put the "legion" in the swine. We see animals crazy oftentimes today. Sometimes from hydrophobia.

Let us have a sane view of the Bible, "For God hath not given us the spirit of fear, but of power and of love and of a sound mind." 2 Tim i 7. And in 1 Jno iv 18 fear is represented as being a demon "cast out" by "perfect love." May we all realize this holy love and use it to serve each other. Gal v 13.

Infidels are Dead Ducks.

Once there was a Judge who had a colored man. The colored man was very godly and the Judge used to have him to drive him around in his circuit. The Judge used often to talk with him, and the colored man would tell the Judge about his religious experience, and about his battles and conflicts. One day the Judge said to him: 'Sambo, how is it that you Christians are always talking about the conflicts you have with Satan? I am better off than you are. I don't have any troubles or conflicts, and yet I am an infidel and you are a Christian—always in a muss;—how's that, Sambo?' This floored the colored man for awhile. He didn't know how to meet the old infidel's argument. So he shook his head sorrowfully and said: "I dunno, Massa, I dunno." The Judge always carried a gun along with him for hunting. Pretty soon they came to a lot of ducks. The Judge took his gun and blazed away at them, and wounded one and killed another. The Judge said quickly: "You jump in, Sambo, and get that wounded duck before he gets off," and did not pay any attention to the dead one. In went Sambo for the wounded duck, and came out reflecting. The colored man then thought he had an illustration. He said to the Judge: "I hab 'im now, Massa: I'se able to show you how de Christian hab greater conflict dan de infidel. Don't you know de moment you wounded dat ar duck, how anxious you was to git him out, and you didn't care for de dead, but jes' let him alone?" "Yes," said the Judge. "Well," said Sambo, "ye see as how dat are dead duck's n sure thing. I'se wounded, and I tries to get away from the debbil. It takes trouble to catch me. But, Massa, you are a dead duck—dar's no squabble for you; de debbil have you sure!" So the devil has no conflict with the infidel.—D. L. Moody.

Reasons Why People Object to Creeds.

Brother Huggins:

I certainly admire the position taken by Brother Adams, and yourself and others on the question of "Articles of Faith." In fact, it is the only right position a believer can take who has the welfare of the truth at heart. Under present conditions one party will assert that Christ is the Deity Himself; others that he is not God, but the "only begotten Son of God;" still others claiming to belong to the one body teach that Christ is the natural son of Joseph.

Besides the above contradictory doctrines, we have advocated here by preachers claiming to belong to the Church of God, Universalism, the fair chance theory, non-resurrection of the wicked, baptism not a saving ordinance, no bodily resurrection, personal devil, etc.

No wonder aliens are bewildered by a people claiming to have the "one faith," yet teaching at the same time so many conflicting ideas. The apostle's injunction applies in vain to such a people, "Be ye of one mind." The apostle says in another place "If the trumpet gives an uncertain sound, who will prepare himself for battle?"

One thing I have noticed in my short experience is, Those who oppose our having "Articles of Faith" usually are afflicted with some heresy, such as that Christians must keep the Jewish sabbath, universalism, etc. Those who are sound in the faith usually favor the idea.

Praying that the time may soon come when we can "in one mind" tell inquiring aliens what to believe in order to salvation.

Yours in hope of immortality,
JOHN FISK, JR.

Pay Your Share.

"George?"

"Yes, pa!"

"Did you pay your share of the expense for the banquet of your class that I heard so much about last week?"

"Why, no, papa; you know some of the other fellows are more flush than I am, and then there wasn't any assessment. The banquet just cost so much; and I thought—"

"Now, my boy, I want to tell you something. If you want to go through this world creditably to yourself and to me, you've got to pay your way from beginning to end. Understand that? Do you suppose I want a deadhead for a son? Jimmy Dougan's father may have a million dollars to my six thousand five hundred, but do you suppose I'm going to have my meals charged to his account at the restaurant where we both dine on that account? Not much! If he wants to invite me out for a good dinner some day, that's another matter; but wherever he and I go, you may depend upon it that I am going to pay my own way. Now you and Jimmy are classmates, and I have no doubt good friends. That's all right. But the only way to retain the respect of Jimmy Dougan and every other boy and man is stand on your own feet and pay your own share, first and last always. I have always made that the rule of my life, and I—"

"But, pa, only yesterday I heard you tell me that you were not going to bother yourself about helping to pay our quota to the boards of the Church because Mr. Dougan was able to pay it all and never miss it, and you said that some of the big Pittsburg congregations were stronger and richer than ours anyway, and that you didn't propose—"

"But my son, that's different. You know I'm not talking about church matters now. I'm talking about the practical affairs of—"

"Different, is it? Well, that's just what wanted to know. I'm glad we're having this talk, pa, because it lets me out a whole lot, I tell you. Now ever since I joined the church last January I've been trying to save five dollars and twenty cents, because the boys in my class said that was the amount that every member was expected to pay to the boards of the Church; and—let's see—I've saved a little over four dollars now, but—say—that's enough to pay my share of the banquet and have two dollars left! Well, so long, pa, I'll think over what you said. I'm sure you must be right."

That night a troubled man overheard an earnest argument over in "mother's room." He could not catch all of the conversation, but he knew well what it was about, for there fell reproachfully upon his ear the oft repeated statement of his son George: "But, mother, the church is different! Honest, if ta! pa said it was!"

Gentle reader, are you making it "different?" Are you teaching your children to make it "different?" How, it is not time that you placed yourself and your congregation, and taught your young people to place themselves in the honor-list of those who pay their share?—The United Presbyterian.

God's Covenant with David.

2 Sam vii 11. The Lord telleth David that he [that is, the Lord], will make him a house, a royal house, or dynasty; away in the future as in verse 19, "Spoken of thy servant's house for a great while to come."

Verse 12 refers to Solomon as verse 13 affirms, "He shall build a house for my name, and I will stablish the throne of his kingdom for ever." "He," that is Solomon shall. As verse 14 indicates, "I will be a father to him .....if he commit iniquity I will chasten him"—He did commit iniquity and was chastened accordingly.

Consult 1 Kings x 23 and compare chapter xi 1-13, Solomon's Adversary's—verse 14 and 25, 27, 31, 34, 36.

Though Solomon was rejected and chastened, yet the perpetuity of the throne is assured (16) Recorded testimony. Psa lxxxix 3, 4. Here the confirmation with the oath of the Almighty settles for all time this covenant arrangement some details recorded and it is necessary to stick to the reading rather than interpretations. Read from and including verse 19-28 and compare Ezek xxxiv 23, 24 and xxxvii 22, 24, 25. This, in the epoch of the regeneration, when the Son of Man shall sit upon the throne of his glory; and the twelve apostles shall sit upon twelve thrones judging the twelve tribes of Israel; over these, David anointed prince, over all the twelve tribes. Head over all and to the uttermost parts of the earth; Jesus of Nazareth, glorified, will sit enthroned in Zion, when all people, nations and languages shall serve him, as saith the prophet.

Do not ignore David, by reading "The Beloved" for the name and person—David.

Keep a firm grip on the recorded testimony. Consult Matt xix 28; and Luke xxii 29, 30. Return to Psa lxxxix 29 "His" [that is David's seed]. See Rom i 3. "His seed saith the Lord, I will make to endure forever and his throne as the days of heaven".....If his children [that is, David's children], forsake my law..... Then I will visit their transgression with the rod.....verses 30 32. Emphasize verses 34 37. Repeat verse 36 harmonizing with verse 29. And compare Psa cxxii 5 and cxxxii 11, 17; and Acts ii 30; and numerous references.

These testimonies cannot be shaken. They are founded upon the Word of the Lord and confirmed with the oath of the Lord Almighty. A foundation for faith and hope; as firm as the throne of God; on and on through the ages.

The terms referring to the throne and kingdom of God affirm its perpetual duration; Dan ii 44 and vii 14. Emphasize verse 18, 27. Agreeing with Psa ii 6-9 and Rev xi 15, compared with xxii 5. These testimonies harmonize with the testimony of the angel Gabriel, Luke i 32. The throne of his father David is assured. And he shall reign over the house of Jacob for—"one thousand years"? Read "for ever;" and if this is not sufficient to express the time; read on to next period: "And of his kingdom there shall be no end."

The recorded testimony of prophets and apostles are in perfect harmony as to the perpetual duration of the kingdom and nation of Israel. Consult Jer xxxi 35, 36, 37. Compared with the permanent things of nature—the sun, the moon. The rotation of the seasons; the alternations of day and night. These assertions are fortified with immovable facts pertaining to the ordinances of heaven and earth; so that the covenant with David is on a basis as solid as the everlasting hills. See also xxxiii 20-22. Awaiting the "Times of Restitution."

As to the prerequisites to the throne of David we have placed on record the necessary testimony which affirms Jesus of Nazareth, the One Divinely appointed to occupy the throne of David after fulfilling the predictions with reference to his sacrificial work; whom God hath set forth a Propitiatory (mercy seat) through faith in his blood—to declare his justification for the remission of past sins, during God's forbearance and according to God's predetermined purpose. See Acts ii 23. This Jesus passed through a life of trial and suffered the death of the cross, and therefore his soul was not left in hell, neither did his flesh see corruption—God raised him from the dead, and set him at his own right hand in heaven itself. Phil ii 9, 10, 11. Compare Heb ix 12 and verse 24. He entered in once into the holy place with the blood of himself—into heaven itself. There to be present in the presence of God for us. The ceremonial of the Day of Atonement. Lev xvi 15. A type of the One offering of Jesus himself in heaven where he was glorified in answer to prayer. See Jno xvii 4, 5 and in fulfillment of prophecy. Psa xvi 11 and cx 1. The change from psuchekon to pneumatuar, occurred in the divine presence such as that glorification in the Father's presence on the holy mount. 2 Peter i 16 18 and 1 John i 2.

C. W. TOMKINS.

Doing What One Pleases.

The man who asserts that he has a right to do what he wishes seldom wishes to do right. That is an independence which puts everybody else under bondage. It is a mistaken idea of liberty that gives license. One's sphere is not altogether his own if that of some one else is in part superposed upon it. In a world of relations and connections, dependence and interdependence must be marked more strongly than independence. Any man will destroy his usefulness quickest by a disregard of the rights and desires of others. Recently a friend remarked that the essence of Christianity is to think of the other man first. Selfishness and Christianity are as much opposed to each other as day and night, as much as hemlock and nectar. By precept and example Jesus Christ has marked out the way, and the way passes far on the other side of self-conceit and oppression.

Communicated.

Sunday School Lesson.

FEBRUARY 27, 1910.

False and True Discipleship.—Matt. vii. 13-29.

Golden Text—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven," Matthew vii. 21.

The same surroundings and time as last lesson.

This lesson ends the Sermon on the Mount, and as in the lesson for Feb'y 6, sincerity was contrasted with hypocrisy, so in this we have the true and the false compared.

Jesus tells us there is a gate, or rather two gates. These gates each open on a way or road that lead, one to destruction, the other to life.

What kind of gates are these?

The broad one leads where?

The narrow to what place?

What sort of people enter in by the narrow gate?

Turn to Matthew xxv. 31-46, and see if you can find the kind of people God will have in his kingdom.

1 John ii. 3-5 shows that such as keep his commandments will be found there.

In Matthew xxiii. we will find that hypocrites will not be there.

By 1 Corinthians iii. 9-17 we learn that the foundation we lay has much to do with sharing in his kingdom.

In 1 John v. 4 the victory is won by overcoming the world, and this is accomplished through faith.

By studying these passages, and others that can be added, what do we learn?

Do we get the idea that it is only through the narrow gate of Obedience to God's laws, that we can hope to gain an entrance into his kingdom?

There are several things about this narrow gate that we would do well to note. A gate is made to enter by. It shuts to those who are not worthy to enter, but its primary use is for an entrance. An open gate is an invitation to enter. Jesus here states a fact—the gate to life is narrow. He did not say he made it so to hinder men coming in, but implies that it is as wide as God's love for man can make it. This mixed multitude who with the disciples heard this sermon, the publicans and sinners, the worst of men and women of all time, are invited to come, are even urged, but they can only enter through the reformation and change of life from sin to righteousness.

How many does Jesus say find this narrow gate?

If but few found it then, can we hope to see large numbers entering in now?

Why do so many enter the broad way?

Why does Luke xiii. 24 say for us to "strive to enter in at the strait gate?"

The margin says "strive as in agony"—showing that earnest effort must be put forth, with anxiety lest we miss the way.

What does Jesus warn us against?

Do false prophets look like the real prophets of God?

Are we liable to be "taken in" by false teachers?

How can we guard against this danger?

How are we able to tell the false from the true?

Can a false teacher appear real for long?

Can a wolf appear like a sheep always?

Will a good tree bear evil fruit?

Can a corrupt tree produce good fruit?

What is done with a tree that is decayed, unhealthy and of bad nature—corrupt?

We need often to apply the test to ourselves, and if there be any useless branches, any faults, cut them off. If an eye offend pluck it out. God wants heart purity, that leads us to be like himself—perfect.

Is the fact that a person calls on the name of the Lord, and prophesys, and does mighty works in his name, proof that he is a child of God, and will be accepted in his kingdom?

What is it that makes us and keeps us right with God?

What does it mean to do "the will of my Father who is in heaven?"

Does such an one make God's law the rule of his life?

What does "depart from me; I never knew you," mean?

Jesus next uses an illustration showing two houses, one founded on the rock, the other on the sand. There seems to be no difference in the houses. They are alike in appearance.

What was the essential difference in them?

What sort of people are like the wise man who founded his house on a rock?

Hearers and doers simply mean faith and obedience—both being necessary.

What kind of people built in a foolish manner?

To hear and not do—to give assent in a vague way—not digging into God's Word of Truth till the whole heart is filled, and renders obedience, means utter ruin and destruction at the testing time.

When Jesus finished speaking the people were astonished at his teaching, because he spoke not as their Scribes did to them, but as one who had authority. He spoke as one who knew what he was saying, as an expert who speaks confidently from knowledge he has gained. There were no inferences, deductions, or guesses. He spoke with power and authority to enforce. What he said was convincing—had the authority of truth, and inspired confidence and truth.

Many of those who heard that day, and many since, have acknowledged the authority of Jesus, even believed in his teachings as being the truth, and yet have not the love of God in their hearts, Jesus obey him, so cannot hope to enter the kingdom of God.

Our lives are tested by self-sacrifice, by bearing of fruit, by an obedience to God's laws, and by building on Christ as the solid Rock.

Nebraska's Evangelist Report for January.

Sermons:—	
Blair Jan. 21-28	4
Bible Readings	2
Grand Island Jan. 25 31	8
Total	14
Expenses:—	
Omaha to Blair and return	.90
Omaha to Grand Island	2 95
Stamps	.40
Total	4.25
Wages	$65 00
Expenses	4.25
Total due	$69.25

On account of weather conditions the work was greatly hindered during the month. Went to Blair, Nebraska on Friday, the 21st, and stayed over Sunday and had a very interesting meeting with better attendance and interest than for some time. The zealousness of the church here not only shows growth among the members, but the influence is being felt by the outside world.

I arrived in Grand Island on Tuesday the 25th, and up to date have spoken eight times, and the prospects are very bright. The little band here are keeping up their weekly meetings, and they are beginning to bear fruit. Will remain here for several days yet. Brother Brunson of Michigan is here, and enjoying the meetings, not having had the privilege before for a good many years. He was brought up largely under the preaching of Bros. Reed and Stephenson, so you may know how well versed he is. We are pleased to have him with us.

Submitted in hope,

ALMUS ADAMS, Evangelist.

Notice to Illinois Bereans.

Our new lesson books are now ready. In order to meet, in a measure, the expense of printing, the Bereans, who attended the annual meeting agreed to buy their books and to invite any, who felt so inclined, to do the same. This is not necessary, as all Bereans will be provided with the Lesson Books: but the deficit of the treasury can be easily met in this way. Will the Illinois Berean Societies send in their orders as soon as possible to Leila E. Whitehead, 5439 Ontario St., Austin Station, Chicago, Ill. Our president wishes all societies to begin the new work the first week in February. After February first send to her for the books at 629 N. Galena Ave., Dixon, Ill. Order about six more than you need and keep them as a reserve fund. When your society is supplied, send the money to Wm. Hardesty, Oregon, Ill. If you wish books sent by express, state plainly in your order the nearest express office. If you wish them sent by mail enclose the postage in the order, five cents for three books and seven cents for six books, etc.

Illinois has the new Berean Bible Lessons to sell to any isolated societies or members who are not affiliated with Iowa, Indiana or Michigan. Price ten cents.

INDIANA BEREANS.

Books may be had at the same rate from Evelyn K. Harsch, 515 Pennsylvania Avenue, South Bend, Indiana. Send the money to Flora Harris, at Rensselaer, Indiana.

State officers greatly desire co-operation from every Church in the State as well as all isolated members. Much anxious thought is being given each situation, and we are hoping progress will result from the plans we have formulated, and have started to put into action.

EVELYN K. HARSCH, Pres.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs N J Pruitt	1 50
John Helms	1 50
S H Reeve	50
Mrs B Coleman	50

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Deep Waters.

Shallow waters are easily muddled. After a night of storm the waters of the bay along the beach, stirred by the winds, are foul and black with mire and dirt. But look beyond, out into the deep water, how blue and clear it is! The white caps on the surface show the violence, but the waters are too deep for the storms that sweep its surface to stir up the earth at the bottom. So in Christian experience; a shallow experience is easily disturbed. The merest trifles becloud and darken the soul whose piety is superficial, while the most furious storm of life fails to darken or perturb the soul which has attained a deep experience in the things of God. The agitation may produce a sparkle on the surface, but in the calm depths of such a spirit reigns eternal tranquility, the peace of God that passeth understanding.

The Bible.

A DECLARATION OF ITS FUNDAMENTAL PRINCIPLES, WITH EXPLANATIONS OF MANY DIFFICULT TEXTS.

The above is the title page of a book the Editor proposes to publish as soon as enough subscriptions are received to pay the printer. The subject matter of the book as now prepared consists of explanations of more than one hundred and twenty-six subjects; and to these will be added other subjects readers may send us while the book is being gotten ready for the press.

The primary design of the book is to teach aliens the truth. Selections from our writings in THE RESTITUTION, especially from the "Question Box," have been carefully made, and thoroughly revised. The only book ever published by our Church which formulates the fundamental principles of the gospel in propositions, and then explains all difficult texts, introducing every conceivable Bible subject—a variety most pleasing to the reader.

The price will not be less than 25 cents, and not more than $1.00. Do not send money now, but send us your pledges, and when we have received enough pledges to pay the printer, we will go to press, and will announce when our pledged subscribers can remit the money. In sending us pledges to take one or a number of books, be sure and give your correct address.

Send pledges to R. G. Huggins, at 10705 Hampden avenue, Cleveland, O

Brethren of the Household of Faith in Michigan Greeting:

At the Annual Conference in 1908, a committee was appointed to recommend a plan of raising more funds for the purpose of furthering evangelistic work in the state of Michigan. Their report has been published in these columns from time to time, an a great many of the brethren have responded nobly, and much additional work has been accomplished.

During the month of October we had some excellent help from Brother S. J. Lindsay of Illinois, with the result that eight dear ones were added to our number, and we have a promise from him that he will return and give Michigan some additional work during the winter, and we trust the brethren who have delayed sending in whatever they intended giving for this work will kindly respond with promptness, for on this depends how long we can keep Brother Lindsay at work. If we could send our offerings quarterly, it would no doubt be easier than to send the whole amount at once, and that would give us more to use during the year. We cannot afford to let this opportunity pass, so will expect the brethren to respond promptly. Forward offerings to A. K. Richardson, R F D 5, Hastings, Michigan, or the undersigned at 627 South Lafayette Street, Grand Rapids Michigan. We thank you in advance.

Yours in the service of the King,

F. V. BLAKELY, Sec.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 303 N. Willow Ave (Austin Station) Chicago.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, has neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied *free* of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

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Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Brunson, Niles, Mich.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Law or Gospel—Which? A tract of 80 pages, being a discussion of the Sabbath Question, by M. Joblin. Any one who is troubled by doubts on this subject, and all who wish to keep well posted, should send ten cents to this office and get a copy.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet o 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address Mrs. M. Joblin, 10643 Ashbury Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from Mrs M Joblin, 10643 Ashbury ave, N E Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

WHEN YOUR TIME IS OUT PLEASE RENEW.

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VOLUME LIX. Read × PLYMOUTH, INDIANA, MARCH 2, 1910. NUMBER 9.

Poetry.

The Lord Is My Shepherd.

My Shepherd is the Lord,
And nothing shall I need;
He leads me by His word,
In pastures green to feed;
Where founts of living waters flow,
There maketh He my feet to go.

My [illegible] He will restore,
And bring me to the goal,
Where death hath no more power
Upon the righteous soul
Of those who now His name confess,
[illegible] the robe of righteousness.

[illegible], though my feet must tread
Where death's dark shadows fall,
[illegible] will I dread—
[illegible] shall me appal.
Thy strong right hand is still with me,
Thy rod and staff my stay shall be.

[illegible] Thou dost prepare,
Before mine enemies,
A table of rich fare,
[illegible] with all goodliness;
With oil Thou dost anoint mine head,
And [illegible] Thy wine my cup is fed.

[illegible] loving kindnesses,
[illegible] overflow;
[illegible] day by day me bless,
[illegible] know;
And [illegible] I will Thy goodness tell,
[illegible] Thy house my feet shall dwell.

Communicated.

The Yellowtown Debate. No. 2.

When Jesus and his disciples were near to Jerusalem, they thought that the kingdom of God should immediately appear, so to correct their mistaken idea, Jesus spake a parable, and compared himself to a nobleman taking a journey into a far country to receive for himself a kingdom, and to return; and he left his house in the possession of servants, and told them to occupy till he returned. "And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, etc." Luke xix 11-15; Mark xiii 34.

Now this house that Jesus left in possession of his servants, is the house that God told David that his Seed according to the flesh should build for his name (2 Sam vii 13). and that Paul told Timothy was "the Church of the living God." 1 Tim iii 15 This house left in possession of Christ's servants is not a completed building, but is the preparatory state of the material, consisting of human beings being tried and made ready, which probationary state of the material is called the Church, and when it is all ready, Christ will return and gather it together and set it up, and it will then be the established kingdom, which, like the mustard seed, will be very small at first, but will grow till it fills the earth. *In a certain sense* the Church is the kingdom in its embryo state, in the period of the development and preparation of the material for the various parts of this house, which, like the typical temple that Solomon built, when all is ready, will be nicely fitted together without any further use of preparatory tools. After the people who constitute the constituent parts of this house have all been tried and chosen from among the Gentiles for the Lord's name, for his bride, then he will return and gather them together and set up his kingdom.

St. James said, "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of prophets; as it is written, After this I will return, and will build *again* the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.'" Acts xv 14-16

Now this tabernacle of David that is fallen down, and that Jesus is to return and set up, is the kingdom of Israel, the throne of David, that God by his prophet Ezekiel said that he would overturn, and it should be no more, "until he comes whose right it is, and I will give to him." xxii 27. The prophet Isaiah, in regard to the office of Christ, said, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isa ix 7.

The Lord by his prophet Amos said, "In that day I will raise up the tabernacle of David that is fallen." He says, "I will raise up his ruins, and I will build it as in the days of old." Amos ix 11. You will notice that James said, "After this I will return, and will build again the tabernacle of David." After what? He had just said that Simeon (Peter) had declared how God at the first did visit the Gentiles to take out from among them a people for his name, and then he said the prophets declared, "*After this I will return*, and will build again the tabernacle of David," showing clearly that it will be after he has taken out from among the Gentiles a people for his name. Let us see whether that could have been done on the day of Pentecost.

The Lord by his prophet Isaiah said of Christ, "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, *and to restore* the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isa xlix 6. In obedience to God's plan, Jesus first sent his apostles to the lost sheep of the house of Israel to give them the first opportunity to accept the gospel and become heirs of Christ's kingdom by faith, but when *they rejected* the gospel, the apostle then went to the Gentiles to take out from among them a people for the Lord's name, who are to be Christ's associate rulers when he sets up his kingdom.

The lost sheep of the house of Israel, where the Jews who were descendants of Israel, and according to the flesh were the legal heirs of the kingdom of the Lord that had been overthrown; but on account of the hardness of their heart, Jesus said unto them, "Therefore say I unto you, 'The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.'" Matt xxi 43. Not that these Jews already possessed the kingdom, but according to the flesh they were heirs of it, but Jesus said they should not inherit it. At another time he said, "But the children of the kingdom shall be cast out into outer darkness." Matt viii 12. These "children of kingdom" were children and heirs according to the flesh, but not by promise. Paul says, "For if they which are of the law be heirs, faith is made void, and the promise made of none effect." Rom iv 14.

When Paul and Barnabas were preaching at Antioch, and the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. "Then Paul and Barnabas waxed bold and said, 'It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.'" Acts xiii 45, 46.

The Word of God is still being preached to the Gentiles, but there is to be an end of the time in which the Lord is taking out of the Gentiles a people for his name. Paul said to the Romans, "That blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Rom xi 25.

Jesus told his disciples about the signs and wonders and troubles that will occur before his second coming, and he said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Lu xxi 24. He meant the time in which he is taking out of the Gentiles a people for his name. Just after Jesus said this, he said, "And then shall they see the Son of Man coming in a cloud with power and great glory." This is plain evidence by the Lord himself, that he is not to come in power and glory until after the time of the Gentiles be fulfilled. And he said, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt xxv 31. Then he continues to tell about the work of his kingdom. Daniel, in a prophetic vision, saw this event that Jesus described. He said, "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, * * * *. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." Dan vii 13. 14.

Daniel in this vision saw Christ coming in the clouds, and right in harmony with this vision, the angel told the disciples, who were looking up where they had seen Jesus disappear in a cloud, that "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i 2.

Jesus said, "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt xvi 27. "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt xix 28. "And the Lord my God shall come, and all the saints with thee * * *. And the Lord shall be King over all the earth." Zech xiv 5, 9. Isaiah says, "Out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." Isa. ii. 3.

When Christ returns with his angels, and resurrects his saints, then the kingdom will be established with Christ the King, the saints his associate rulers, the heathen his subjects, the earth his territory, and Jerusalem and Mount Zion the capital city.

I shall conclude this argument by giving plain and incontrovertible assertions and explanations by the prophet Daniel, the Lord Jesus, and the apostle Paul, which are maintained *by history, and* by the actual example of our Lord, that prove conclusively that Christ's kingdom was not established on the day of Pentecost, and that the righteous cannot be in it *in this life.*—F. M. Howell.

(To be Continued.)

Table Lesson.

ROMANS V. 1.

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

This contains a number of thoughts which surely must be a comfort to those who are in the faith; for we find by refering to Eph. iv 5. Paul talking about the one Lord, one faith and baptism, so there must be only one faith and that must be the faith which was delivered unto the saints and for which they were to earnestly contend.

In Phil. i. 27, Paul says he wishes *to hear of their conversation being as* becomes the gospel of Christ and that they may stand fast in one spirit, with one mind striving together for the faith of the gospel. "Know ye, *therefore*, that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then, they which be of faith are blessed with faithful Abraham, for ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ, and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

We see from the foregoing that by having the faith of the gospel which was preached unto Abraham that we are Christ's and fellow-heirs to the promises made to Abraham and that we are justified by *faith*. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Psalms xxxii. 1, 2. "Blessed is he whose transgression is forgiven, whose sin is covered."

"Blessed is the man unto whom the Lord imputeth not iniquity, and in *whose spirit there is no guile.*"

"He that trusteth in the Lord, mercy shall compass him about."

"The righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe, being justified freely by his grace through the redemption that is in Christ Jesus."

Titus iii. 7, "That being justified by his grace, we should be made heirs according to the hope of eternal life."

Isaiah xxvi. 3, 4. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. [illegible]

"Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."

Job xxii. 21. "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee."

Psalms xxix. 11. "The Lord will give strength unto his people; the Lord will bless his people with peace."

Psalms xxxvii. 37. "Mark the perfect man, and behold the upright; for the end of that man is peace."

Col. iii. 15. "Let the peace of God rule in your hearts, to the which also ye are called in one *body*, and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, and whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Jesus."

"The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance unto thee, and give thee peace."

P. L. MORROW.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 26.

Auntie Willard said "the loss to her was not to be named with the sorrow of heart which she felt at the thought that their sin had made it necessary that these stripes be laid upon them by the hand of their kind, heavenly Father, and with earnest words did she confess this to her family as they met in their evening service."

It seemed "so surprising to her that the Family Altar, that had been so sacred to them *for so many years*, had now been set aside for a mere whim, and that they had dared rush out without its fostering care." "It was no wonder" she said, "that they had met with disaster."

She went to bed feeling chastened and humble and on rising in the morning and reading in the Scriptures for sometime before going down stairs, as was her usual custom these words seemed given to her for her especial comfort—"Be careful for nothing but in everything by prayer and thanksgiving let your requests be made known unto God. and the peace of God that passeth understanding, shall keep your hearts and minds through Christ Jesus." Phil. iv. 6, 7.

This, she repeated to her husband as she met him below, *feeling that it* was equally for him—and also to her family, that they might see in the Word of God "a very present help in trouble" and that when "we confess and forsake our sins" we may find mercy.

It was now Friday, and the morning being pleasant, Brother Willard proposed that they drive over to Moorestown and meet with the brethren and sisters there. They were cordially met and found Brother Burbank giving a course of lectures in the Town Hall. Rain prevented their return home in the afternoon, and Brother Reimer—the German tract Brother—coming down from the city on Saturday. would not hear to their leaving until Sunday P. M.

"Greatly refreshed with their friends at morning prayer and also in prayer in conference, in the lectures and in preaching at the Hall, they returned to Holly Farm at dusk, and were met at the gate by their son Rowland, with the words "Good news for you! Your coupons are found!"

They had been dropped at the lamp post in Camden, just where you cross the Delaware at the Vine St. Ferry. An honest farmer and oysterman of South Jersey had found them, had reported to the conductor of a freight train and he to Rowland, so with generous gifts to these men they were again put in possession of two hundred dollars worth of coupons, with a life-long lesson of far more worth than the money.

To the great majority of those who have a family altar in their home, it would have seemed a small matter to have neglected bowing there, just once, but not so did it seem to Auntie Willard. She wanted God *to go* with her every day and all the time, to be guided by his eye, to have him for her "shield and buckler." The fire was ever to be burning upon her altar, it *was never to go out.*

She had noted that the offerings made by the Israelites were made day by day, continually, in the morning and in the evening, and that we also are commanded to "pray without ceasing" and "in everything to give thanks," and she therefore feared to disobey. She had seen that "IF" in Deuteronomy xi. 13, that so many of us forget—"IF *ye shall hearken* unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart and all your soul. That I will give you the rain of your land in his due season, the first rain and the latter rain that thou mayst gather in thy corn, thy wine and thy oil, and I will send grass in fields for thy cattle, that thou mayest eat and be full," and distinctly understood that we are dependent upon the Lord for daily bread and must ask for it day by day as Jesus bade us. For in bidding us ask *daily* for our food, it is plainly implied by our Lord, that we are to ask, that God graciously gives the rain and the sunshine without which no food could be produced.

The other happened on this wise. A brother in the faith had tarried with them over night, and as they came from the breakfast-table into the sitting-room to wait upon the Lord in prayer, he said, "We have just ten minutes before I must leave to be in time to catch the train." "The hymnbooks and testaments were handed around, the hymn—Hail thou long long expected *Jesus*, was sung, the chapter 1 John i. was read in course, then each one, four in number, offered an earnest prayer and closed with the kingdom prayer, repeated in concert, and when they rose from their knees, the time had just expired!

Who can neglect to seek the Lord when it takes so little time as this?

AUNTIE WISE.

To Be Continued.

Married

A quiet *wedding* took place at Cleveland, Ohio, February 16, when Brother L. E. Conner united in marriage Sister Elizabeth Bradshaw, (widow of the late Brother L. C. Bradshaw,) to Brother Benjamin Blackburn, of Sharon, Pa., the romance which resulted at Pasadena' Cal.

On January 15th, Brother Blackburn made the good confession of faith, and was immersed by Brother Conner.

The happy couple will reside in Cleveland. Their many friends wish them much happiness in their wedded life.

LOUELLA SMITH.

Editor Restitution:

Please find money order to apply on my subscription, as I see my time has expired. THE RESTITUTION is all the preacher we have in this vicinity of our faith, and myself and family are the only ones of like precious faith that live near here. We are watching that the day may not overtake us as a thief in the night.

Your Brother in hope,

HUGH MONTGOMERY.

He that wishes to do good is always *in partnership with opportunity.*

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Brethren and Fellowship.

These texts have been referred to as proof that it is proper to address all men as brethren. See Gen. xix. 7; Acts xxii. 1.

It can be readily seen that both Lot and Paul did not use the words in the sense that they, (those whom they were addressing) were brethren in the Spirit, but that they were fellow-citizens, or fellow-countrymen. The word is still used in the same sense by foreigners.

Paul was certainly not in the habit of jumbling the classes together and addressing believers and unbelievers, saints and sinners as brethren.

Jesus in Matt. xii. 48 50, says, "Who are my brethren? and he stretched forth his hand toward his disciples and said, Behold my mother and my brethren; for whosoever shall do the will of my Father which is in heaven, the same is my brother."

This teaches it is they who do the will of our Heavenly Father that were Paul's brethren and our brethren, if we walk in the Sdirit. Inasmuch as it is impossible to please God without faith, it is necessary to believe in the things promised. "Faith is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1. Then they who have believed in the promises, and have obeyed the apostles' form of doctrine are our brethren and only such should be addressed as brethren.

The same rule should apply in regard to fellowship. Only those who are of the household of faith should be fellowshipped. No others have a right to partake of the emblems which show forth the Lord's death. It is a serious matter to partake of these emblems unworthily, those who do so are guilty of the body and blood of the Lord.

J. C. THOMPSON.

Editor Restitution:

Last year Mrs. Clark [illegible] had THE RESTITUTION sent to me for awhile. I had never seen it before. We are neighbors, and have had several talks about the faith. She explained things that I had never heard before. I had joined the Baptist Church when about fifteen years old, and always thought their faith was right. At the present time I am fully convinced they are wrong in many ways. I like your paper very much, and am sure it will show us the way more perfectly. I am most thankful it was sent to me, for I sincerely want to find out God's plan of salvation, and hope to live a true Christian life, so I can be counted worthy to be one of the Bride class when Christ shall come.

Your paper has such good pieces in it, that it makes me want to send it to every one I know, but my means are limited and I cannot do so, but I will try and do what I can for Christ.

I love Mrs. McClelland, for she is a sincere Christian, and is not ashamed to speak a word for Christ, and does all she can with papers and tracts. She has poor health. I wish I knew as much of the Bible as she does.

Please send THE RESTITUTION to my sister, whose address I give, and to me also.

Yours sincerely,

MRS. W. E. KNIGHT.

"Casting all your care upon him, for he careth for you," is the counsel which the Bible gives to the good man in respect to the God in whom he trusts. God is not indifferent to those who love him, but does care for them, and will make all things work together for their good. They should always think of him as an ever-present friend, and never distrust either his goodness or his power.

God's Word is a two-edged sword, and is often the direct voice of God to one's own heart. Psalm xci. 13, "He shall tread upon the serpent," shows the risk Satan ran when he misquoted verses 11 and 12, to tempt Jesus, well knowing that his own doom was pronounced in the same Psalm. Give thanks to God, he was completely foiled.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, MARCH 2, 1910.

EXAMINE Your account, and give us a renewal of subscription if you can do so.

We thank you for the favor.

THE last word from Sister Wince is that they think Brother Wince is improving, but he has lost much flesh, and is a very sick man. He hope to have a favorable report again in a few days.

LATER—Before going to press word comes that Brother Wince is still very sick with pneumonia, requiring care both day and night, and Sister Wince herself is nearly sick in bed. May the kind Father in heaven watch over the lives of these his servants, and again restore them to health and vigor, according to his will.

A card from Mrs. J. Phetteplace of Sherburne, N. Y., states that her mother, Sister R. A. Neff, one of our old subscribers, died of pneumonia on February 21st. We have no further particulars.

Word comes that Brother H. F. Cordill, of South Bend, Indiana, is very sick, with pneumonia, and his sons have been sent for, as there is little hope of his recovery.

One's Own Choice.

God created the universe, making a fit abode for living creatures. He created living creatures, each several one fitted to the sphere as designed by the Creator. Animals for the land, birds for the air, fishes for the sea.

A head was necessary, and man was made and endowed with faculties that would enable him to take charge of the creation God had made, and to rule over the creatures he had made to live.

Man was given a test. He was to show his fitness for the position When the trial came he proved unworthy of the confidence of his Creator. Given a command, he failed to obey, but yielded to the solicitation of the deceiver.

What did God want? It is plain to be seen that he who would be possessed of such a character—such high and noble a character—that he would not be moved by the designs of the enemy of God to do contrary to his will; but would have such love and respect that he would ever do that which was pleasing in God's sight.

The failure of the first man in no way changed the original design of God. If a manufacturer has a work to be performed, and engages a mechanic to do that work, he tries him to test his ability to do what he requires. Should the mechanic fail to "make good," the plan is not altered to suit him, but another artizan is called to the position, and so on, till one is found who can fill the requirements. Just so in the working out of the Great Designer's plan, when the first man failed, an opportunity was given for another to step in and fill out the requirements.

Following the history we learn that no man was able to develop a character such as was needful, until Jesus of Nazareth appeared, and his childhood, youth and manhood proved him worthy to undertake the task of gathering together a people and fitting them into the various positions necessary for the operation of the machinery, as designed by the Master Mechanic—the Founder and Creator.

Now the question is, What does God want done? What did he want done in the beginning after he had made the various living creatures? It is plain to be seen that as the trees were to yield their fruit in season, so were the animals, the birds and the fishes to bring forth abundantly, multiply and fill the earth. Had some tree failed to yield fruit, or had some creature rebelled or neglected to perform the function for which it was designed, would this have affected God's plan, and made it inoperative? Certainly not. The one could be burned, the other die and return whence it came, and the wheels of the great factory of the ages roll on and on.

Now comes the man—head of all the creatures who had life. He is given reasoning powers in high degree, and asked to so exercise them that he will show fitness to rule and order the created things about him. Dominion was his function. He was given a help-meet, with like admonition with the beasts, to multiply and fill the earth with his kind. Eden was fashioned for his home.

A command was given, showing the Supreme Head must be recognized and obeyed. A penalty—same as to rebellious or neglectful animal, or a fruitless tree—forfeiture of life—was imposed.

Having the original plan before us, and the story of man's disobedience and fall, we look to see if God's design is to be thwarted. No. The failure of a tree, the neglect of an animal, even the disobedience of the man, can not nullify the wishes of Jehovah. He pronounces the sentence remanding the recreant pair back to the ground from whence they came, and says to the old serpent who wrought the deception, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Here is born a hope. Some time the woman's seed shall develop a personage who will bruise the head of the serpent, and be victorious over the enemy of God.

Following the history on we learn how Jesus accomplishes this. How his sinless life was lived in full obedience to the Father's will, and how finally by the sacrifice of this life a way was opened by which man might become fitted to fill the functions originally designed by the Creator. No other way is given mankind by which salvation may be obtained, than by the name of Jesus. Jesus, the one anointed of God, having shown himself equal to the task of securing a race of beings who will fill in the design of the Creator, is given the position which Adam forfeited.

In setting about this enterprise, he follows out the original pattern given. God set before Adam life, and surrounded him with an Eden showing the beauty and glory of Paradise. God set before Adam death, and gave him to see the blackness and darkness of oblivion. So now, under the operation of the task undertaken by Jesus Christ, before man is set life and death. Adam was left to make a free choice. So today does Jesus ask us to choose. Adam was not forced to take life for his choice—nor death. He was left to develop a character as he would. We are given a like privilege. All the glories and delights of the kingdom that our minds can grasp are protrayed, and then the Prophet Isaiah tells us "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him," and Paul tells the Corinthian brethren that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

On the other hand, as Adam was given to see the darkness of the grave—death, so are we asked to look into the silence and gloom of eternal banishment from all the delights of a world redeemed and restored to its Edenic loveliness and beauty.

We are asked to make choice of light or dark—life or death—the glories and happiness of an everlasting abode in the kingdom of God, or the forgetfulness of the charnal house of the dead. There is no compulsion either way. A man's free will has full sway. He accepts or rejects.

What is your choice?

The Bereans Column.

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, today shalt thou be with me in paradise." Luke xxiii. 42, 43.

Almost the entire Christian world believe that the spirit of Christ and the spirit of the thief went to a place called paradise, supposedly in heaven.

This is the first time paradise is mentioned in the Bible, and there are but two other places where it is found, viz. 2 Cor. xii. 4, and Rev. ii. 7, referring in both places to a location in the new earth.

Paradise is a word of Persian origin, meaning "A garden of delights," or, as the dictionary tells us "a place of bliss," or "Eden."

In the Greek Version of the Old Testament the word is used to translate the locality called the "Garden of Eden." How could Christ be in paradise the same day he was crucified, when after his resurrection he said to Mary, "Touch me not for I have not yet ascended to my Father." John xx. 17.

I believe the thief understood that Christ was coming again to establish a kingdom under the whole heaven, Dan. vii. 14, 18, 27, and not above the heavens, or in heaven. Would not the thief's prayer have been something like this had he believed in a sky kingdom? "Lord, remember my soul when it leaves my body and receive it into heaven," but instead he prayed, "Lord, remember me when thou comest into thy kingdom," or, as some manuscripts read, "Lord, remember me in the day of thy coming." This harmonizes perfectly with the Bible doctrine that "the dead know not anything," Eccl. ix. 5, and that those who sleep in Jesus will be raised to immortality at Christ's second coming, when he establishes his kingdom upon earth. 1 Thess. iv. 16; Luke i. 33.

Punctuation marks are no part of inspiration. "The Greek Scriptures were originally written in solid blocks of capital letters, without division into sentences, or stops to mark clauses of sentences and without even division into words." The stops, or punctuation marks, are of comparatively recent origin, of about the tenth century. The punctuation would therefore conform to the theology of the person who made the addition.

To show that today and this day are often used merely to express present time, we might quote thirty-five instances from the single book of Deuteronomy. For example let us quote from Deut. xxx. 17-18. "But if thine heart turn away and worship other gods and serve them, I denounce unto you this day, that ye shall surely perish." Suppose we take the same liberty with this verse, that the translators have taken with the verse found in Luke xxiii. 43, and remove the comma from the proper side of the words, this day, it will then read: "I denounce unto that, this day, ye shall surely perish. This shifting of the comma makes a shameful perversion of the sense of this verse, for they were not to perish the day this language was spoken, but at a future period of their apostacy.

This is the way our text has been perverted, so that Christ is made to promise the thief something entirely opposed to all other Bible teaching and is, therefore, false.

ANNA L. ADAMS.

Dear Bereans:

Kindness being one of the characteristics of God's people (Col. iii. 12; 2 Peter i. 7,) we should give head to the opportunities that come our way every day to make others happy by some kindly act.

This is truly a busy world for industrious people, and sometimes in the rush we think we hav'nt time given to be kind. We should'nt wait, because "now is the accepted time," (2 Cor. vi. 2.

God shows his kindness to us by being so ready to forgive our many wrong-doings, and after true repentance on our part, he showers his richest blessings upon us.

If we earnestly love God and wish to do his will we must be kind to one another. To be kind our hearts must be filled with love (1 Cor. xiii. 4) "Be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you," (Eph. iv. 32.) Christ said, "as ye would that men should do to you, do ye also to them likewise," (Luke vi. 31.

The fruit of a true Christian spirit will be manifest in our every day life, in our kindly actions toward one another.

Jesus in the parable of the good Samaritan teaches us to be kind and minister to those in trouble or affliction. Christ said "Love your enemies" (Luke vi. 27.) It is only when our hearts are filled with God's love that we can be kind to the unthankful and the evil, (Luke vi. 35.)

RUTH VAN ANTWERP.

Dear Bereans:

A short time ago we had as a subject for our lesson, "What is our Hope?"

In 1 Peter iii. 15, we are told to "sanctify the Lord God in our hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

I am sorry to say that there are not many who are of an inquiring mind about the things pertaining to the kingdom of God, but when one is interested enough to ask us, What is your Hope?" we should be well enough versed in God's Word to answer intelligently.

In Rom. viii. 24, 25, we are told that "we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

We see, then, that hope is a compound of desire, expection, patience, and joy. "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1. It is plain by this that our hope must be right or our faith will be wrong. How important it is for us to have faith when we are told that "without faith it is impossible to please God." Let us then hope for such things as God in his Word has promised.

Our hope is called "good," as is shown in 2 Thess. ii. 16. "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and 'good' hope through grace."

It is also a "lively" hope. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a 'lively' hope by the resurrection of Jesus Christ from the dead." 1 Pet. i. 3. This verse would indicate that their hope was dead while Christ was in the grave.

Our hope should also inspire us with courage. "And hope also maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. v. 15.

Let us see what Paul says in his Hebrew letter. "Wherein God, willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil." Heb. vi. 17-19.

Our hope, then, you see, should be good, a lively one, a courageous one, and, moreover, our hope should be sure. If your hope is built on man made theories instead of God's holy Word, it is very sure not to possess the above qualities. "For whatsoever things were written aforetime were written for our learning, that we by patience and comfort of the Scriptures might have hope." Rom. xv. 4.

So we see that our hope should be built on nothing but God's Word. Let us examine our hope to find if it agrees in all points with the Scriptural hope. The Bible says that there is only one hope. So if our hope is wrong, we have not the "one hope."

"For if in this life only we have hope in Christ we are of all men most miserable. But now is Christ risen from the dead and become the first fruits of them that slept." 1 Cor. xv. 19. So, dear Bereans, it is evident that our hope is centered in Christ and the resurrection. Hear what Paul has to say about his hope. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets, and have hope toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." Acts xxiv. 14. Again, the 26th chapter we read that Paul was judged "for the hope of the promises made of God unto our fathers. For why should it be thought a thing incredible with you that God should raise the dead?" How plain it is that Paul's hope was centered in the resurrection.

In the 16th Psalm, David says, "Wherefore my heart is glad and my glory rejoiceth, my flesh also shall rest in hope, for thou wilt not leave my soul in hell (grave,) neither wilt thou suffer thy Holy One to see corruption."

Christ's hope was in the resurrection. Can we have a better hope? Can we not put our trust in God as did Christ, and say, "My flesh also shall rest in hope?" This is my hope, believing that Christ is our life and that when he appears in glory we may appear with him.

Let us all believe the gospel of the kingdom of God; repent of our sins; be baptized in the name of Jesus Christ and lead a holy life that we may have purified our bodies and formed a character worthy of the incorruptible nature which is a reward to those that are overcomers and will be given when Christ comes.

ARTHUR M. JONES.

[Concluded on page 3]

Sunday School Lesson.

MARCH 13, 1910.

Two Mighty Works. Matthew viii. 28-34.

Golden Text—"What manner of man is this, that even the winds and the waves obey him." Matt. viii. 27.

Between the lesson of last Sunday and this, according to Matthew, are incidents that should not pass without notice. Jesus was evidently hampered by the multitudes of people, and gave order to go to the other side of the sea, but before starting a certain Scribe came to Jesus declaring he would follow him wherever he went. The Scribes were a well-to-do, influential class of people. Jesus explained to him that foxes had holes for their abiding places, and birds had nests, but that "the Son of Man had not where to lay his head."

This shows that Jesus did not want any man to decide to follow him without duly counting the cost. He wished this man to acquaint himself with all that following him meant. Deciding to enter the service of Jesus under excitement at a so-called "revival," when the excitement runs high, and the sensitive nature has been wrought upon by the strenuous efforts of the speaker to color up the picture he is painting with the glories of his imagination, and giving the individual no time to carefully and candidly count the cost, is little short of criminal. Many persons "make the start" under such circumstances, who have no conception of what such a service will call for. They soon fall by the way, and the name of Jesus Christ is thus traduced.

Another one asked for time to go and bury his father. He was representative of a class who put off known duty under some pretext or other, making excuses that to many look like real good reasons. Jesus would have the first service. God is first. There is nothing that overbalances his demands. How few even among his professed followers of today appear to have learned this lesson. So often plans are made for social enjoyment and pleasures of the day, that interfere with the services of God's house. No apparent effort is made to "keep your appointment" with God and Jesus Christ. Some let their work interfere with Church duties, as if all such could not wait, and let God be served first of all. Some spend their dollars, their half dollars, their quarter-dollars, and even their ten-cent pieces on self, and God's cause in the Church and Sunday School can get along the best it can on a nickel or a penny.

When Jesus said to this man "Follow me; let the dead bury their dead; but go thou and preach the kingdom of God," he simply meant to teach that the service of God was urgent, would brook no delay. Was the leading, the paramount object in the disciple's life, and that nothing at all—no filial duty, no domestic call, no social function, no pleasure of this life, no detail of business, must come in the way of our doing full service in his cause.

There is enough in these two incidents to occupy the whole Sunday School hour, but we must look at the lesson proper.

The time of this lesson is perhaps two months after the Sermon on the Mount, and the place is the east shore of the sea of Galilee, in the region of the Gadarenes.

Jesus and his disciples entered a ship to cross the sea, and it appears that Jesus being weary, fell asleep. The sea of Galilee is so situated that sudden and violent storms are frequent, and during the passage one of these storms arose, and though the disciples were accustomed to these waters, and the management of such vessels, the extreme violence of this storm made them fearful and afraid, but Jesus slept on undisturbed. Losing faith in their ability to weather the storm, they turn to Jesus and say "Save, Lord; we perish." Mark in writing of the event says "Master, carest thou not that we perish?"

What did Jesus do first?

Should the disciples have shown more confidence and faith in God than to be afraid?

After upbraiding his disciples for their lack of faith, what did Jesus do next?

What was the result?

What does this show about the power Jesus had?

If you had been there, would this have shown you that you could rely upon Jesus in any and every circumstances?

What effect did this have on the men on the boat?

God is not only the Creator, but also the Governor of the Universe, and can use his laws for the carrying out of his purposes. God's laws are not broken in performing a miracle. We may understand them always, they may appear "contrary to nature," but we should have confidence in our Heavenly Father, knowing he can use what he has created, and avert disaster as he wills.

With Jesus it seems to be perfectly in accord with nature that the violence of the winds could be abated, and he acts on this at once, and they are controlled. There was a necessity for this. God's plan was to carry out a certain work in the salvation of men through Jesus, and these disciples who were in this boat. The prosecution of this plan depended on their safety. We see but a little in advance of where we are. The future is largely hid from us, but God has the whole of the life of mankind in his view, and does what is wise and good. If we could only realize this more fully, and learn to trust implicitly in him, confident that we serve an All-Powerful King, we would come much nearer being in accord with him. Hope lies not in the absence of danger, but in the presence of Christ.

Landing on the other shore, whom do they meet?

Why were such persons as these allowed to go about?

Were there any asylums?

Were these men like insane persons of our day?

Why did they live among tombs?

What do we learn from Mark v. 1-5 about one of these men so possessed or diseased?

Would such a person make people afraid to pass that way?

What did these crazy men do when they saw Jesus?

Did they recognize Jesus as one opposed to the influences that dominated them?

Did they have faith that Jesus had the ability to overpower the evil spirits that held them?

Would this require any more power from Jesus than to still the wind and waves of the sea?

What did the demons ask of Jesus?

Did Jesus allow them to have their way and go into the swine?

What became of the herd of swine?

What did the men who tended the swine do?

What happened when they told it in the city?

What did the people see when they came out where Jesus was?

What does Mark v. 15 say about the persons who had been possessed of demons?

Why did they want Jesus to go away from there?

What about swine, were Israelites allowed to eat them?

Why not?

Did their destruction interfere with the business of these people?

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What did Jesus have one of these cured men do? Mark v. 19.

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Are we able to report progress, as we go on from year to year, month to month, week to week, day to day? or are we slipping back, and letting the evil surmount the good. We will each soon be called on to render an account.

What will yours be?

The Wandering Evangelist Again.

Dear Brethren:

The State of Iowa treated me with the utmost kindness and sent me to Arizona to escape the rigor of that severe climate. I am ready to engage in evangelistic work again either in Arizona or any other place. In making calls, please inform me if your locality can be reached without crossing very great altitudes, also the probability of assisting in railroad expense. Address, in care of Mrs. Grace Lawrence, Buckeye, Arizona.

W. L. SKEELS.

A millionaire said to me not long ago, "There is no greater humbug than that money can make a man solidly happy; mine never did until I began to serve God and do good with it." The more that your religion costs you, my friends, the richer returns will it bring to you.—Tayler.

Sunday School Lesson.

March 13, 1910.

Two Mighty Works. Matthew viii. 23-34.

Golden Text—"What manner of man is this, that even the winds and the waves obey him." Matt. viii. 27.

Between the lesson of last Sunday and this, according to Matthew, are incidents that should not pass without notice. Jesus was evidently hampered by the multitudes of people, and gave order to go to the other side of the sea, but before starting a certain Scribe came to Jesus declaring he would follow him wherever he went. The Scribes were a well-to-do, influential class of people. Jesus explained to him that foxes had holes for their abiding places, and birds had nests, but that "the Son of Man had not where to lay his head."

This shows that Jesus did not want any man to decide to follow him without duly counting the cost. He wished this man to acquaint himself with all that following him meant. Deciding to enter the service of Jesus under excitement at a so-called "revival," when the excitement runs high, and the sensitive nature has been wrought upon by the strenuous efforts of the speaker to color up the picture he is painting with the glories of his imagination, and giving the individual no time to carefully and candidly count the cost, is little short of criminal. Many persons "make the start" under such circumstances, who have no conception of what such a service will call for. They soon fall by the way, and the name of Jesus Christ is thus traduced.

Another one asked for time to go and bury his father. He was representative of a class who put off known duty under some pretext or other, making excuses that to many look like real good reasons. Jesus would have the first service. God is first. There is nothing that overbalances his demands. How few even among his professed followers of today appear to have learned this lesson. So often plans are made for social enjoyment and pleasures of the day, that interfere with the services of God's house. No apparent effort is made to "keep your appointment" with God and Jesus Christ. Some let their work interfere with Church duties, as if all such could not wait, and let God be served first of all. Some spend their dollars, their half dollars, their quarter dollars, and even their ten-cent pieces on self, and God's cause in the Church and Sunday School can get along the best it can on a nickel or a penny.

When Jesus said to this man "Follow me; let the dead bury their dead; but go thou and preach the kingdom of God," he simply meant to teach that the service of God was urgent, would brook no delay. Was the leading, the paramount object in the disciple's life, and that nothing at all—no filial duty, no domestic call, no social function, no pleasure of this life, no detail of business, must come in the way of our doing full service in his cause.

There is enough in these two incidents to occupy the whole Sunday School hour, but we must look at the lesson proper.

The time of this lesson is perhaps two months after the Sermon on the Mount, and the place is the east shore of the sea of Galilee, in the region of the Gadarenes.

Jesus and his disciples entered a ship to cross the sea, and it appears that Jesus being weary, fell asleep. The sea of Galilee is so situated that sudden and violent storms are frequent, and during the passage one of these storms arose, and though the disciples were accustomed to these waters, and the management of such vessels, the extreme violence of this storm made them fearful and afraid, but Jesus slept on undisturbed. Losing faith in their ability to weather the storm, they turn to Jesus and say "Save, Lord; we perish." Mark in writing of the event says "Master, carest thou not that we perish?"

What did Jesus do first?

Should the disciples have shown more confidence and faith in God than to be afraid?

After upbraiding his disciples for their lack of faith, what did Jesus do next?

What was the result?

What does this show about the power Jesus had?

If you had been there, would this have shown you that you could rely upon Jesus in any and every circumstances?

What effect did this have on the men on the boat?

God is not only the Creator, but also the Governor of the Universe, and can use his laws for the carrying out of his purposes. God's laws are not broken in performing a miracle. We may understand them always, they may appear "contrary to nature," but we should have confidence in our Heavenly Father, knowing he can use what he has created, and avert disaster as he wills.

With Jesus it seems to be perfectly in accord with nature that the violence of the winds could be abated, and he acts on this at once, and they are controlled. There was a necessity for this. God's plan was to carry out a certain work in the salvation of men through Jesus, and these disciples who were in this boat. The prosecution of this plan depended on their safety. We see but a little in advance of where we are. The future is largely hid from us, but God has the whole of the life of mankind in his view, and does what is wise and good. If we could only realize this more fully, and learn to trust implicitly in him, confident that we serve an All-Powerful King, we would come much nearer being in accord with him. Hope lies not in the absence of danger, but in the presence of Christ.

Landing on the other shore, whom do they meet?

Why were such persons as these allowed to go about?

Were there any asylums?

Were these men like insane persons of our day?

Why did they live among tombs?

What do we learn from Mark v. 1-5 about one of these men so possessed or diseased?

Would such a person make people afraid to pass that way?

What did these crazy men do when they saw Jesus?

Did they recognize Jesus as one opposed to the influences that dominated them?

Did they have faith that Jesus had the ability to overpower the evil spirits that held them?

Would this require any more power from Jesus than to still the wind and waves of the sea?

What did the demons ask of Jesus?

Did Jesus allow them to have their way and go into the swine?

What became of the herd of swine?

What did the men who tended the swine do?

What happened when they told it in the city?

What did the people see when they came out where Jesus was?

What does Mark v. 15 say about the persons who had been possessed of demons?

Why did they want Jesus to go away from there?

What about swine, were Israelites allowed to eat them?

Why not?

Did their destruction interfere with the business of these people?

Do persons who are engaged in selling liquors, or bad books, or in any sort of dishonest business, want Jesus around?

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Ebenezer. 1 Sam 7, 12

The copy for this department of THE REVIEW is supplied by Brother Robert G. Hag... gins, of 10703 Hampden Ave. Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Sister Eidmiller, of Troy, Ohio, writes that the brethren there are expecting a visit from Bro. D. C. Robison. She speaks of some she is praying for, that they may enter into the service of the truth. May the Lord grant her prayers favor.

Brother W. H. Wilson writes from Corvallis, Oregon, Feby 15: "I am having an exceedingly interesting time on the Pacific Coast. I am expecting good results from the proclamation of the gospel of the kingdom in Oregon, Washington, and California."

At the last moment we have decided to add a few pages in "The Bible, Its Principles and Texts" for the purpose of advertising literature which advocates and is in harmony with the truth. Authors can advertise their works in our book at the cost of the printer's charge. To get your "ad" in, however, you will have to act immediately, as the printer will soon be ready for it.

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Modern events in the Light of Proph

The Restitution.

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A. R. UNDERWOOD, Publisher

—FOR THE—

CHRISTIAN PUBLISHING ASSOCIATION

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BOARD OF DIRECTORS:

JOSEPH H. WILLEY,

A. R. UNDERWOOD.

One Year $1.50, Six Months 75 Cents
Three Months 40 Cents.

Poetry.

The Lord is My Shepherd.

M[y] Shepherd is the Lord,
A[nd] [illegible]
He [illegible]
[illegible]
With [illegible]
[illegible]

M[y] [illegible]
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Communicated.

The Yellowtown Debate. No. 2.

When Jesus and his disciples were near to Jerusalem, they thought that the kingdom of God should immediately appear, so to correct their mistaken idea, Jesus spoke a parable, and compared himself to a nobleman taking a journey into a far country to receive for himself a kingdom, and to return; and he left his house in the possession of servants, and told them to occupy till he returned. "And it [illegible] that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, etc." Luke xix 11-15; Mark xiii 34.

Now this house that Jesus left in possession of his servants, is the house that God told David that his Seed according to the flesh should build for his name (2 Sam vii 13), and that Paul told Timothy was "the Church of the living God." 1 Tim iii 15. This house left in possession of Christ's servants is not a completed building, but is the preparatory state of the material, consisting of human beings being tried and made ready, which probationary state of the material is called the Church, and when it is all ready, Christ will return and gather it together and set it up, and it will then be the established kingdom, which, like the mustard seed, will be very small at first, but will grow till it fills the earth. In a certain case the Church is the kingdom in its embryo state, in the period of the development and preparation of the material for the various parts of this house, which, like the typical temple that Solomon built, when all is ready, will be nicely fitted together without any further use of preparatory tools. After the people who constitute the constituent parts of this house have all been tried and chosen from among the Gentiles for the Lord's name, for his bride, then he will return and gather them together and set up his kingdom.

St. James said, "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Acts xv 14-16.

Now this tabernacle of David that is fallen down, and that Jesus is to return and set up, is the kingdom of Israel, the throne of David, that God by his prophet Ezekiel said that he would overturn, and it should be no more, "until he comes whose right it is, and I will give to him." xxii 27. The prophet Isaiah, in regard to the office of Christ, said, "Of the increase of his government and peace there shall be no end, upon the throne of David,

and upon his kingdo
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VOLUME LIX. PLYMOUTH, INDIANA, MARCH 23, 1910. NUMBER 12.

Poetry.

Do as Near Right as You Can.

The world stretches widely before you
A field for your muscle and brain,
And though clouds may often float o'er you,
And often come tempest and rain,
Be fearless of storms which o'ertake you—
Push forward through all like a man—
Good fortune will never forsake you
If you do as near right as you can.

Remember the will to do rightly,
If used, will the evil confound.
Live daily by conscience, that nightly
Your sleep may be peaceful and sound.
In contests of right never waver—
Let honesty shape every plan,
And life will of Paradise savor,
If you do as near right as you can.

Though foes' darkest scandal may utter,
And strive with their falsest of tact
To injure your fame, never mutter,
But justly and honestly act;
And ask of the Ruler of Heaven
To save your fair name as a man,
And all that you ask will be given,
If you do as near right as you can.

—C. H. Stern.

Communicated.

The Apostles' Doctrine.

The historian Luke writes Acts ii 41, 42. Then they that gladly received the Word were baptized; and the same day there were added unto them about three thousand souls or persons. And they continued steadfastly in the Apostles' doctrine and fellowship and breaking of bread and in prayer.

It is our object to show that the apostles' doctrine is a peculiar doctrine and not taught by the popular churches of our day. Also that it is so plainly written that all should understand it. It is the incorruptible Word by which we are begotten. It [illegible] forever. It is the Word which by the gospel is preached unto you. To place it before our readers we shall confine ourselves mainly to the book called the Acts which contains the doctrine preached by those apostles mentioned in this book. The first inspired speaker in this history is the Apostle Peter. The occasion was the day of Pentecost. The words spoken were directed by the power of the Holy Spirit. We ought therefore to give heed to what is taught. Jesus had arisen from the grave and had been received into heaven and sent the Comforter which he had promised. Peter for the first time preached the death and the resurrection of the Messiah or the Christ. It is to be remembered that the Jews maintained that Jesus the son of Mary was not the one promised by the prophets because of his death. Their Christ could not die but when he came he would set up the kingdom and begin to reign. The suffering Messiah made no appeal to an orthodox Jew. Jesus taught John xii 32, 33, 34. And I, if I be lifted up from the earth will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth forever; and how sayest thou, The Son of Man must be lifted up? Who is this Son of Man? So we note that the apostle first preached the death of Christ and his resurrection and the object of his resurrection. While Jesus preached and sent his apostles out to preach, they were to preach the gospel of the kingdom of God. When the Holy Spirit came upon them they were to preach his death and resurrection.

In Acts ii. we hear these words, Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried and his sepulchre is with us unto this day. Therefore being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his (David's) throne. The Jew contended that this promise was fulfilled in David. Peter showed them that David was dead and could not occupy the throne of the Lord. He then showed us that David was a prophet and spoke of the oath that Jehovah had made to him concerning his seed according to the flesh. They could not say that David's flesh could *not see corruption*. Further David had not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool. This Scripture could not allude to David, therefore it must allude to the Christ. He closed his argument with, Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ. The Jew must accept Jesus, the Son of God and Mary, as the Christ. There was nothing that humbled the Jew so much as to accept the thought that Mary's son was the Christ, the Anointed of God. This is the spirit of the Jew today. Mention Jesus to him and it will bring a frown. The Pentecost Jews were compelled to believe in Jesus of Nazareth. Can any good thing come of Nazareth? Was the thought of the Jew. In believing this the Jew gave up all. We notice in this sermon that Peter preached that God raised Christ up to sit on David's throne. This was the oath made to David. It was the angel message to Mary that her son should occupy the throne of his father David. Luke i 32, 33.

Again we quote from Acts iii. 13. When Peter, saw it he answered unto the people, ye men of Israel, why marvel ye at this? (*The healing of the lame man*), or why look ye so earnestly on us, as though by our power or holiness we had made this man to walk? The God of Abraham and of Isaac and Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up and denied him in the presence of Pilate when he was determined to let him go. But ye denied the Holy One and the Just, and desired *a murderer to* be granted unto you. And killed the Prince of life whom God hath raised from the dead, whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know. Yea the faith which is by him hath given him this perfect soundness in the presence of you all. And now brethren, I know that through ignorance ye did it, as did also your rulers. But those things, which God before had shown by the mouth of all his holy prophets, that Christ should suffer, he hath so fulfilled. Those things spoken by God's holy prophets are the truths, that Christ should suffer and that Jehovah would sent him, Christ on David's throne. When this same apostle was sent to preach to Cornelius we find the same message was delivered to the Gentiles. Acts x 36 The Word which God sent unto the children of Israel preaching peace by Jesus Christ (he is Lord of all) That Word, I say, ye know, which was published throughout all Judea, and began from Galilee after the baptism which John preached. How God anointed Jesus of Nazareth with the *Holy Spirit* and with power We are witnesses of all things which he did both in the land of the Jews and in Jerusalem, whom they slew and hanged on a tree. Him God raised up the third day and showed him openly. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. To believe in him is to believe his witnesses who were prophets and apostles. The oath bound covenant contains the promises made to Abraham that his seed should possess the gates of his enemies and in him all nations shall be blessed. Also the promise made to David that he should not want a son to sit on his throne forever. Gen xxii; Psa cxxxii; Jer xxx 17. When Paul was strengthened he preached Christ in the synagogues, that he is the Son of God. Saul increased the more in strength and confounded the Jews which dwelt at Damascus proving that this is very Christ. This could only be proven by the prophetic Word. See Isa ix 6, 7; xxxii 1, 2; Zech xiv 9.

Paul stood before Agrippa judged for the hope of the promise made of God unto our fathers. Acts xxvi 6. Again Paul says, For this cause therefore have I called for you to see you and to speak with you; because that for the hope of Israel I am bound with this chain. When they had appointed him a day, there came many to him into his lodgings; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus both out of the law of Moses and out of the prophets from morning till evening. Shall we not conclude *this article by saying, that the apostles' doctrine relates to the fact* that Jesus was raised to sit on David's throne. This is the gospel that saves.

D. C. ROBISON.

Notes by the Way.

My last "Notes" closed with my arrival at Corvallis, Oregon. The Church of God at this place own a neat church building in which we immediately commenced a series of meetings. We sometimes had the church nearly full, while at other times there were not so many in attendance, but on the whole there was nothing to complain of. Nearly all of my discourses were illustrated by chart, which brought the lessons home to the mind with double force. An interest was manifested, and the Church revived, and encouraged to proceed with the glorious work. At this place *is located the State Agricultural College*, supported by the State, and also by an appropriation from the United States. There is quite a village of buildings, besides several in process of construction. The college is not confined to agriculture, but also various trades and sciences are taught, together with a general scholastic instruction. A large new armory is now being built, to teach all the young men the art of war. There are 1,200 students now in attendance.

I visited around among the various members, and was hospitably and kindly entertained. I expect to visit Corvallis again, before I leave the Pacific coast. Leaving this place, I started for Scholls Ferry. I was met at Reedville, by Bro. W. P. Fisk, who has just removed there from Renfrow, Oklahoma. I had visited at his house, while I was holding meetings in his neighborhood, and had made a pleasant acquaintance with himself and family, and it surely was a pleasant occurrence to meet them again. I shall long remember my pleasant visit at Renfrow, with the *Household* of Faith.

Bro. Fisk took me to his home at the Ferry. While there I visited with Bro. Knapp, of Laurel. Many of the RESTITUTION readers will remember his writings in THE RESTITUTION.

The Church of God own a commodious church building at this place. I preached a series of ten discourses, and had satisfactory audiences and attention at this place, and some were impressed with the Word of Truth spoken.

During my visits at the Ferry, I was entertained at the homes of Bro. and Sister Grant, Bro. and Sister Fisk, Bro. and Sister Prosser, and Sister Brooks. I visited several days with Bro. and Sister Prosser, which was a very profitable and agreeable visit. Bro. Prosser is one of our old time able defenders of the "Faith once delivered unto the saints." He is one of those faithful ones, who has not been afflicted with the Last Day blight of liberalism, but fearlessly treads the "old path," and fights manfully *for an unperverted gospel.* His age and infirmities, prevent him doing much in a public way. I enjoyed my visit at the Ferry, and expect to return again.

I next started for Wenatchee, Washington, to hold meetings there, and attend a Conference at Cashmere. I stopped off, however, at Forest Grove, Ore., for a brief visit Sister Lawrence. On the Tuesday morning I resumed my journey for Portland, Oregon, to get a train for my destination, but I could get no train, because of a great snow slide in the Cascade mountains over which I had to pass. It was an occurrence too dreadful, and too painful to think or write about, how those trains laden with human beings, were in a moment of time engulfed in a great avelanche of snow, rocks and fallen timber, with but small prospect of rescue, as it was impossible to rescue them with snow plows and shovels, on account of the massive rocks and fallen timbers. It makes one almost shudder to see how near I came to being one of those unfortunate ones If I had not stopped off at Forest Grove, the great [illegible] is, that you "among whom I have gone preaching the kingdom of God would have seen *my face no more, until the King* shall come in his glory. I am so thankful that my life is still preserved, to still go forward to herald "the gospel of the kingdom of God," for this is my life message. I have no use of distracting hobbies.

My plans were of necessity changed. I resolved to started for North Yakima, and Sunnyside, Washington. I had to stay a few days in Portland, before I could get a train for these places because no trains were running because Centralia, through which we had to pass, was under a deluge of some four or five feet of water, which if I am not mistaken, was on account of an overflow from the Columbia river. On Wednesday afternoon, at about four o'clock in the afternoon we started out. As we passed Centralia the water had left the tracks, but it was still like a river between the tracks and the store buildings. Some time past midnight we arrived at Tacoma, Wash., and had to lay over there until 8:30 A. M. Tacoma is built upon terraced mountain sides, and makes a pretty sight. Tacoma is on the west side of the mountains, over which I had to pass to reach my destination. We crossed at a point a short distance to the south of where the great snow slide occurred.

[illegible] Tacoma, we soon reached spurs of the Cascades, and passing gradually into a great canyon, with towering mountain peaks on every side, was truly a romantic scene. With a ponderous locomotive in front pulling, and another behind shoving, we began the ascent of the mountains. After a time we reached the summit, and then we could look down into the great basins below, and see the dark green waters of the mountain streams plunging down in mad fury into the chasm below. It was a grand sight to see these green waters white capped with foam, as they dashed upon the rocks

Then again, it was a charming sight as we rode along upon the summit of the mountains, to see them all covered, thick as they could grow with evergreen fir trees, on a white background of snow, glistening like diamond in the glorious sunlight. The chasms were *spanned* with trestle bridges. Above us towered the majestic mountain peaks, through which we passed by means of tunnels. It took from 8:30 A. M. to 3:30 P. M. from Tacoma until we reached the spurs on the eastern side of the mountains, a distance of 102 miles.

At about five o'clock P. M. we arrived at North Yakima, Wash., on the eastern side of the Cascade mountains. My purpose of visiting North Yakima was to visit my niece Mrs. Turner. It was a surprise to her, she did not know of my coming. I took a hack and drove for her home. I found she was down in the city. I waited until she returned, as she opened the door and saw me, she exclaimed: "Of all things!" I had a pleasant visit with herself and husband, who is the General Secretary of the Y. M. C. A. in that city. He showed me all through the building, and explained the work of the Y. M. C. A. They certainly are doing a great work in the uplifting of young men, in both a physical and moral sense.

On Monday morning I started for Sunnyside, Wash., the home of our much-esteemed Sister Mrs. Clark McClelland. Her husband met me at the depot, and conveyed me to their home, and was heartily greeted by our Sister. Meetings are now in progress in the Christian Church, which I will report later on.

In the Blessed Hope.

W. H. WILSON.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 28.

I have no record as to how the Bible readings in the Holly Farm Home turned out, and but little to guide me as to the Cottage Meetings held in other homes, but that such meetings continued to be held, there is abundant evidence in Auntie Willard's later diaries. She was also a member of the W. C. T. U., and *frequently read* carefully written papers at their gatherings, *took great interest in the* "Loyal Legion" boys and girls, and sought in every way in her power to forward the work of temperance, and to reform those who were already slaves to the drink habit.

And besides doing all this, it is astonishing to find how much else she accomplished in the way of giving Bibles to the poor, sending out anti-infidel tracts, distributing papers, little and big and donating religious books from the Atlantic to the Pacific and *from England to India* and New Zealand. And letters—no one can tell how many letters she wrote on the blessed theme of salvation through faith in, and obedience to a crucified, risen and returning Savior. There are pages and pages filled with the record of out-going letters. Much was also written for publication in the way of articles and tracts. And all the time she was doing these things, she was also helping about the household tasks and entertaining her many friends day after day.

Father and I had reached home in November 1873, and in May 1874, he was married to Miss Sarah C. Logan of Plymouth, Indiana, and as he shortly afterward moved to that place, the letters in my possession, written to him by Brother and Sister Willard, from that time onward are few, in number. I think father had little time for personal correspondence after he became Editor of THE RESTITUTION, in 1877.

A letter from Auntie Willard, dated Aug. 19, 1876,—more than two years *after father's marriage, says,*

"Dear Brother and Sister Chaplin: "The Word of God read and cherished in my heart daily is still the joy and rejoicing of our hearts. Praise the Lord!

Let me say, dear brother, your letter, received today, seemed to me like the resurrection of an old friend from the dead! I had felt compelled to give you up personally. True, I read your able articles to the household in the paper, but these did not satisfy me. I *love and prize the friends of the olden* time, and am loth to feel they have lost their *interest in us*, unworthy as we are. I know time is short with us and especially so to some of us. If you ever meet us both alive in this world you must come this autumn. Today (9th) is my birth day. How fast they come round! But would we have them come more slow? O, my soul leaps forward to the goal! "Come Lord Jesus and come quickly. How lovely he is; the chiefest among ten thousand. Soon we shall be with him and see him as he is.

Thank you over and over, my dear brother, for your heartfelt response. Your letters breath the same old tone as of years past. How we would rejoice to see you both, the good Father direct.

This morning in worship we read the 21st of Revelation, "And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass? 'Heir of glory that shall be for thee and me.' O how centennial splendors—and they exceed anything I ever witnessed—fade before such glory!

Annie Whiting is still in her mission work. She is now at Ocean Grove, but returns south in the fall if the Lord will. Bro. Henry Taylor is in delicate health. He receives THE RESTITUTION and is pleased with it. He is going to camp meeting I learn, kind regards to friends and believe us ever yours.'—E. S. Willard.

Bro. Willard in letter dated Aug 10, 1876, thought "no apology was needed" from father for not writing; "his calling being peculiar." He was now 82 years of age, and several friends from the city had been down on his birthday and had greatly caressed him, "fraternal greetings had abounded" and "a good time had been had at the throne of grace."

A few days before this, he had received a letter from his only sister, almost 87, that was written "with her usual ability." His two brothers, Joel and John Willard, had died the year before.

Both Bro. and Sister Willard had been up to the Centennial and had spent two or three days there, and he thought "it surpassed all description."

Bro. Mershon of Warsaw had been there several days, and had just left Bro. Willard's the morning he was writing. My uncle Morse P. Chaplin, and my brother Virgil, also went, via the Great Lakes and Springfield. Bro. Willard expressed himself as well pleased with THE RESTITUTION.

Father's friend in Philadelphia was Brother Cyrus L. Thacher, instead of Charles L. Thacher. His wife had died about Aug., 1875, leaving him very lonely.

Tuesday Oct. 31, Auntie Willard, not feeling well retired early. In the morning she "came down at the ringing of the bell, and preparing herself *some rolled crackers*, took her accustomed seat at the table with her back to the usual entrance to the dining room; sipping from her cup as she waited. Brother Willard soon "came in and took his seat at the end of the table to her left. Hearing the rest of the family approaching Auntie Willard's quick ear caught the sound of more than the usual number of footsteps but supposing Willie, the hired man, had brought home some friend, she did not look around. Just then there was a lull that caused Bro. Willard to look up and exclaim 'w-h-y?' Instantly Auntie Willard turned her head and there almost between herself and husband, stood *my father*, with beaming eyes and laughing full, the first intimation they had of his being nearer than 700 miles 'O! O! O!' was all Auntie Willard could say, while she sprang to her feet and clasped his hand only to drop it the next moment and embrace his wife, whom the next glance had revealed, heightening the surprise if possible, as they had not expected to see her. But the climax was *not reached* until after they were seated at the table, when in answer to Auntie Willard's inquiry, "How they had gotten into the house that morning and taken off their things and she not heard them? Amie, the little elf, said, 'O they came last night and I set them a supper, and we talked in suppressed tones and Bro. Chaplin drew his boots before going upstairs and told me not to tell you that his wife had come, and I said I wouldn't tell you either of *them were here.*'

Thus was the trap set and in the *morning* sprang beautifully upon the game."

AUNTIE WINGE.

To Be Continued.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the *immortal saints as joint-heirs with him in* the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Editor Restitution:

Brother Joseph Williams met with the Bereans of Hillisburg Church last Friday evening, and all present had an enjoyable and profitable time.

Brother Williams held meetings on Saturday evening and twice Sunday. Saturday evening the subject was "In Christ." He pointed to Christ as the great storehouse for all good things which are laid up for those who trust and obey God.

Sunday morning he spoke on Christian duty, as to fellowship and charity, showing God's plans far better than those of men.

Sunday evening the subject was on "Christ the Mediator," showing the necessity for a mediator in order that men might be brought into favor with God. God did not need a mediator, but man did. Man needs to be reconciled to God—not God to man.

Your Brother in Christ.

WM. M. HUFFER.

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, MARCH 23, 1910.

EXAMINE Your account, and give us a renewal of subscription if you can do so.

We thank you for the favor.

CORRESPONDENTS demand all space this week, and we give way for their benefit.

AS THERE are five Wednesdays in this month, there will be no issue of March 30. Remember, papers dated March 23, and April 6, are consecutive numbers.

EBENEZER seems to be minus this week— why we do not know. Several have asked about Brother Huggins' book, and we wrote asking him to tell in this issue how it is progressing. Perhaps he will be able to tell by our next issue.

ON March 18, Brother S. J. Lindsay wrote from Avon, Iowa, that meeting at that place would close Sunday. He also said that five were to be baptized that day. We hope some one will write a full account of this meeting. Many want to know about it.

Communicated.

The Revelation of Jesus Christ.

ACT SEVEN. THE JUDGE. REVELATION XXI. AND XXII.

"The Father judgeth no man, but hath committed all judgment unto the Son," John v. 22 28.

In the last act of this great drama, Jesus Christ is revealed as the Judge, from whose face the earth and the heavens fled away. It would seem that the resurrection and judgment occur before the dissolution of the earth and heaven, the writer telling the sequel, and then going back to give the intervening events, as he often does, Psalm xc. 3; Acts xvii. 31.

"And I saw the dead, small and great, stand before God." Here the Son, Jesus Christ, is called God, as in Psalm xlv. 6; cii. 25 27; Isaiah ix. 6; Hebrews i. 8, of him it is said—"Thou Lord in the beginning hath laid the foundations of the earth, and the heavens are the work of thine hands," John i. 1-10.

"Come hither, and I will show thee the Bride, the Lamb's wife." First John is shown the bride's palace prepared for her, John xiv. 2; Hebrews x. 13, 16; xii. 22; xiii. 14; Revelation iii. 12. He described its aspect, its walls, size, materials of its foundations, gates and streets; then he tells of its inhabitants, chapter xxi. 22-27; xxii. 14, of its trees, their fruit and healing leaves, what nations will need those leaves, and when they will receive them.

If the New Jerusalem is the place which he went to prepare for his disciples, doubtless it is the place of the marriage supper, where the Bride will be taken after meeting her Lord, type Genesis xxiv. 67. The kings and the priests who reign with Christ 1000 years, and through whom all the families of the earth will be blessed, will probably have their headquarters in the city of which they are citizens, whatever their office and station on the earth may be, and their happy subjects could be healed by the leaves brought to them, yet not eating of the fruit.

There was a taste of those blessings in that typical flash of the millennium that followed Pentecost, Acts ii.-v., when a universal language was restored for a moment, thousands believed, many were healed and the gospel was heard by men of every nation under heaven, Revelation xiv. 6; Zephaniah iii. 9.

When a city's form, material, trees, rivers, etc., are described, the literal, material city is meant; but when a city's moral and political features are given, qualifications for citizenship, and even the city directory, it is the people who are meant. In this case both the city and the bride are described. It is a literal description of literal things. When men's theories contradict the Scriptures, they "explain," evaporate or ignore the word, take away a word that God has used, and add a different word of different meaning. This has been done so much and so long that its wickedness is forgotten, but God's last and heaviest curse is written against those who do this thing. Revelation xxii. 18-19; Job xl. 8.

"If any man shall add unto these things—and if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." "He that testifieth these things saith, Surely I come quickly."

So closes this revelation of Jesus Christ. It began with an outline of what he is—

The faithful witness, John xviii. 37.

The first begotten of the dead, 1 Cor xv. 20.23.

The Prince of the kings of the earth, Revelation i. 20.

And of what he does—

Him that loved us, John xv. 13.

And washed us from our sins in his own blood, 1 John i. 7.

And hath made us kings and priests unto God and his Father, Rev. v. 10.

"To him be glory and dominion forever and ever, Amen."

It closes with the triumph of the conquering hero, the defeat of evil and evil beings, the lost estate restored, and the whole family at home, John iii. 17, "no more death, neither sorrow nor crying; neither shall there be any more pain."

A. S. CLOUGH.

At the Breaking of Bread.

PHIL. i. 27.

"Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." These are Paul's words to the saints in Jesus Christ which are at Philippi; he is exhorting them first to be careful about their conversation so we see that we must watch and think about what we say so it will be such that will become the gospel of Christ. In 1 Peter i 15 we find one very good reason why we should be careful about our conversation, it reads, "But as he which hath called you is holy, so be ye holy in all manner of conversation." We are all looking forward to the time when we shall be like him, so let us commence now by having our conversation more holy. I think if we would all keep in mind these few words of James our conversation would be more according to the gospel. He says, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, and slow to wrath." May we all keep these words in mind. Paul speaks of the gospel or glad tidings of Christ, and in Rom i 16 we find a very good definition of the gospel of Christ. It reads, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Paul also exhorts these brethren at Philippi to stand fast in one spirit and strive together for the faith of the gospel. What does he mean when he says stand fast in one Spirit? After studying for some time I think in the second chapter of Ephesians where Paul is writing to the brethren at Ephesus he explains it where he says, "For through him we both have access by one Spirit unto the Father." It is not by many spirits we have access to the Father, but by this one spirit and for this reason he exhorted the brethren to stand fast in this one spirit. Is it any wonder he encouraged them to strive together for the faith of the gospel, for it says in Jude 20 and 21, "But, ye beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

IDA BUCKMAN.

2 COR. XIII. 5.

Examine yourselves, whether ye be in the faith, prove your ownselves. Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates? In this entreaty and interrogation Paul first entreats that they examine themselves, and to examine is to inspect carefully with a view of discovering the truth concerning a certain thing, and in this case it is whether they be in the faith or not; and note that he does not say a faith but the faith, and we find by turning to the same writer's letter to the Ephesian brethren, the 4th chapter and the 5th verse, that he says that there is but one Lord, one faith and one baptism, and from this we most naturally conclude that it certainly makes a difference what we believe, and that is why Paul so earnestly entreats the brethren to examine themselves and we also note that he does not tell them to examine or find fault with their neighbor or brother as we are apt to do, but their ownselves; prove your ownselves whether ye be in the faith. Individual salvation is set forth quite strongly here as it is in Acts ii 40, and with many other words did he testify and exhort, saying, Save yourselves from this untoward generation, and Peter says in chapter iv 17 and 18, "For the time is come that judgment must begin at the house of God; and if it first begin at us what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? And beloved in the Lord, as we feel that the time of this judgment is nearing, and that this is the time of waiting we must be all the more careful that there be not a falling away among us for we must continue steadfast unto the end if we would gain the crown that awaits the faithful in the Lord. So therefore let us exhort and build each other up in our most holy faith, that we may all receive an abundant entrance in the kingdom of our Lord and Savior Jesus Christ.

OWEN POTTORF.

Christian Warfare.

Is the Christian life a warfare? and if so why? To the first proposition I would answer emphatically yes, but would not rely on my own assertion. The apostle Paul to Timothy says, "Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." 2 Tim. ii. 3, 4.

A soldier is one who is enrolled and educated for war; a good soldier is one who is brave, loyal and faithful. A soldier of Jesus Christ is a Christian soldier, and a good Christian soldier is one who will put on the whole armor of God, Eph. vi. 11, and "Fight the good fight of faith." 1 Tim. vi. 12.

In carnal warfare a soldier must free himself of all business and other cares, so that he may be free to give his time and attention to the duties for which he has enlisted; so a soldier of Jesus Christ must be free from the entanglements of the world; not that he should lay aside all legitimate and honest business and all social relations of every character, for without these he (or she) could not exist in this world; but "Lay aside every weight, and the sin which doth so easily beset, and run with patience the race that is set before us." Heb. xii. 1.

Here the Christian course is compared to a race; a beautiful illustration; but our lesson is on the warfare, and we will proceed to see who our enemy is. "Finally my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. vi. 10-12, 13-18, describe the armor, but too lengthy for quotation here.

Psalm cix. 1-6, "Hold not thy peace O God of my praise. For the mouth of the wicked, and the mouth of the deceitful are opened against me, they have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause. For my love they are my adversaries; but I give myself unto prayer, and they have rewarded me evil for good, and hatred for my love. Set thou a wicked man over him, and let satan stand at his right hand."

"Lest satan should get an advantage of us, for we are not ignorant of his devices." Many more very pointed references might be given, but the above is sufficient to show that the devil and satan, and sin in its various forms are the opposing forces.

The wily enemy approaches us in various forms very alluring, and innocent appearing. It may be covetousness, a desire to possess that which is not our own, a desire to worldly pleasures, card parties, games of chance, dances, clubs for purely worldly pleasure and many other alluring ways too numerous to mention. "Lovers of pleasure more than lovers of God." 2 Tim. iii. 4. This whole chapter would be fitting in this connection, but would lengthen our article too much.

We see then that the Christian life is a warfare, and can think of no more fitting conclusion than the apostle Paul to Timothy, 2 Tim. iv. 6, 7, "I have fought a good fight, I have finished my course, I have kept the faith," and what does he say his reward will be? "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing."

The second proposition is, Why is the Christian life a warfare? There are two opposing forces arrayed against each other. The good, the bad, the righteous the wicked, the just and the unjust. In war, armies have their generals or commanders. God is the Great Commander of the good, Jesus Christ, his Son, is his Captain; the Soldiers of the Cross are the Christian soldiers. Satan is the commander of the hosts of the wicked, and as he and they are very active, seeking every opportunity and every device to deceive, beguile and lead astray, so must the followers of God be active also. "Ye cannot serve God and mammon." Matt. vi. 24.

The whole sixth chapter of Matthew is excellent in this connection, but I will close by quoting verses 19-20:—"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Verse 21, "For where your treasure is, there will your heart be also."

E. K. BARNHILL.

Dear Restitution:

Through the tender mercies of our Heavenly Father, I am permitted to write these few lines, and I want to tell you through our dear paper, how thankful I am that I am still spared to write. I have been wanting to write for so long, but it seemed impossible. I have been stricken down with palpitation of the heart, caused from overexertion and general debility, since last October, and have been confined to the house, and most of the time to my bed since that time. But thank the kind Lord, I am improving slowly and hope to regain my health if the Lord wills.

Notwithstanding my afflictions I have been greatly blessed, with having my Bible and church paper to read, and have been tenderly cared for by my only daughter. It is indeed a blessed privilege to meditate upon the precious promises of God. I have so much enjoyed reading the articles from the brothers and sisters of like precious faith in THE RESTITUTION this winter. I thank God that he has given me an understanding heart. I find his Word to be a lamp to my feet, and a light to my path.

We have missed Brother Wilson's visit to us this winter, and read with interest his report in the paper. We do hope that Brother Wilson will be spared to visit us many times yet: Oh how we would enjoy communion and fellowship with those of like precious faith.

Brothers and sisters, pray for me that I may never be moved away from the hope of the gospel, but be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord, 1 Corinthians xv. 58. I am as ever in the hope of eternal life, Titus i. 3, when Jesus, the life giver comes, John xi. 25, to receive the kingdom, Daniel vii. 14, which is to be under the whole heavens—not above, Daniel vii. 27. Then he will reign over the house of Jacob forever, and of his kingdom there shall be no end, Luke i. 33. Yes, the Lord shall be King over all the earth, Zechariah xiv. 9, and his dominion shall be from sea to sea, and from the river even to the ends of the earth.

Bless the Lord, oh my soul, all that is within me bless his holy name, and forget not all his benefits.

MRS. A. J. MARTIN.

Never a New Religion.

Dr. Myers, the new incumbent of Tremont Temple, Boston, said in a sermon recently, "There never will be again in this world such a thing as a new religion. The new religion is as old as infidelity, and its author is the father of lies. It would drive the supernatural out of the world. It would take your Bible and cast it into the fire. It bows Jesus Christ out without even a shudder, and with just as much bowling and blasphemy as the mob had at the foot of his cross. It even puts an interrogation mark after the name of the Lord God Almighty himself."

Truth and Christianity need no patching.

TRY THE RESTITUTION, $1.50 a year

Obituary.

Near midnight on March 2, 1910, passed away Wm. Mills, of Wenatchee, Washington, of kidney trouble. Bro. Wm. Mills was born May 18, 1833, at New Castle, Conn. Went to the State of Illinois in 1848. Was united in marriage to Sarah Spruney, in Kankakee, Co., Ill., Dec. 11, 1862, and from thence he removed to Indiana in 1868. He was a member of the Presbyterian church for a number of years, but heard the glad tidings of the coming kingdom from the lips of Bro. D. T. Halstead, which message so appealed to his reason that he accepted it; and was baptized in the faith of the gospel in 1873, and ever since has been a zealous defender and propagator of the faith that was once delivered to the saints.

For years he maintained a hall in Goodland, Ind., from which sounded out the "Good news of the kingdom" from the lips of many of the ablest expounders of the truth.

In the spring of 1888 he moved with his family to Andover, South Dakota. Again erecting a store building, with a large hall over head. In this he placed a large stock of goods, then sent for Bro. Halstead of Rensselaer to come. Bro. Halstead came and in the winter of 1895, he began a series of meetings, which resulted in the organization of a church at that place with some 25 or 30 members, to which was added under the vigorous preaching of the gospel for which Bro. Halstead was noted, from time to time "such as should be saved" until the church numbered some 40 or 50 members.

Bro. Halstead was maintained at that place some 10 or 12 years, the greater part of the expense and care of the church being borne by Brother Mills.

In 1902 he came to Wenatchee, Washington, to the writer's home, bought him a small fruit ranch, built him a home and soon after moved his family out, and has resided at Wenatchee and vicinity, the greater portion of the time till his death. Greatly beloved for his zeal, faith and patience —we miss him.

He has fought his fight, finished his course, and kept the faith, and I believe he can truly say with the beloved apostle Paul, "henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day."

The funeral sermon was preached at the church building by Brother N. D. Titchenal, pastor of the Church of God from Job xiv 14, and we laid him to rest in Wenatchee Cemetery. He leaves a wife, 2 sons, and 3 daughters to mourn his loss. All were present at his funeral except one, Lizzie Collins, who with her husband was in Phoenix, Arizona at the time. We sorrow, but not as those who have no hope. We wait the joy of "that better resurrection."

Lovingly,
M. W. PERRINE.

John L. Barnes was born in the State of New York, April 7, 1835, and died in Bourbon, Marshall County, Indiana, March 17, 1910, being 74 years, 11 months and 10 days old at the time of his death.

His parents moved to Indiana when he was about ten years of age, and here he grew to manhood.

In about the year 1855 he married Miss Lydia Koffel, who died in 1892. To this union was born six children, two only, survive him.

In 1894 he married Mrs. Margaret Nida, who with his two daughters, Mrs. Ella McElwee, of Peru, and Mrs. Lora Whysong, of Indianapolis, Indiana, and a host of friends are left to mourn his loss.

Some forty years ago he heard and obeyed the gospel as it is in Christ Jesus, since which time he lived an exemplary Christian life. He was one of the few who let his light shine in his every day life. He loved to talk to others of the future, to him so full of hope. Another loyal soldier of the King has fallen, and his wife and children mourn for him, but their sorrow is not without hope.

The undersigned offered words of comfort from the Word of God, using as a foundation Lamentations iii. 26, "It is good that a man should both hope and quietly wait for the salvation of the Lord," after which we took him by train to his waiting place near the city of Warsaw, Indiana. Shall we meet in the beautiful world made new, where parting shall be no more?

J. H. WILLEY.

Luella May Hampton, the little three year old daughter of Brother and Sister John Hampton, of Frankfort, Indiana, was burned to death from playing with matches. They were not left in reach, being on the top of the cabinet, but she secured them by knocking them off. Her clothing caught fire and although her brother, five years old, ran to the home of neighbors who came to help, she soon died. The mother was at a neighbor's, her duties sometimes requiring her to be away briefly, as Brother Hampton works in the Clover Leaf R. R. shops.

Brother and Sister Hampton are among our steadfast members at Hillsburg, seldom missing our monthly appointment, eight miles from their home. Although sympathy is a poor balm, the brethren and friends extend it freely.

Funeral service was held March 10, from the Christian Church in Frankfort, the large audience seeming to appreciate the beautiful hope of the resurrection, based on Jer. xxxi. 15, with Matt. ii.

May the Father bring consolation through his Word.

JOSEPH WILLIAMS.

Jerusalem, City of the Great King.

MATTHEW v. 35.

The angel Gabriel was sent from God, to a virgin, and the angel said unto her, Fear not Mary, for thou hast found favor with God. Behold, thou shalt conceive, and bring forth a Son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob (Israel) forever, and of his kingdom there shall be no end, Luke i. 26-34.

Peter, full of the Holy Ghost, says, The patriarch David is both dead and buried. Therefore, being a prophet, and knowing God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, Acts ii. 20-30.

Jesus said unto them (the apostles) Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging (ruling) the twelve tribes of Israel, Matthew xix. 28.

When the Son of Man shall come in his [illegible] him, then shall he sit upon the throne of his glory, Matthew xxv. 31.

I should like to see this at the top of the left hand corner of the first page of THE RESTITUTION. What could be any more appropriate, and have it there until the trumpet sounds. This would attract the attention of any one taking up the paper.

Yours, waiting for the King,
JOHN O. BRANSON.

Dear Restitution:

Enclosed find money for my renewal of subscription, and am sorry and ask forgiveness for delay.

I would like to say that I think it is plain that the wheat and tares of the parable are truth and falsehood simply, according to the explanation of Jesus, and not good and bad people, as many think. Jesus said the field is the world, the tares are the children of the wicked one, the father of lies, and the wheat is the children (seed) of the kingdom (the gospel.)

It is true he said to some, Ye are of your father the devil, but was he not speaking to men possessed of evil spirits, as truly as when at other times he commanded those demons to come out of the demented? It is also true that we are called plants, and branches of the vine of our Father's planting, but this need not confuse us in our study of the parable of the great sower If tares are people then some people and not others are tares by nature. Then how could they bring forth anything but tares. Do men gather grapes of thorns, or figs of thistles.

Then the barn. What is a barn but a storehouse for food?

I am the [illegible]d for the many good letters of the lovefeast, and send love to all. Am very thankful for THE RESTITUTION with so many good things in it.

May we grow in love and faithfulness and all good, is my prayer.

ALICE ADAMS.

There is many a Christian who feels the irksomeness of the duties of life, and feels his spirit revolting from them. To get up every morning with a firm resolve to find pleasures in those duties, and to do them well, and finish the work which God has given us to do, that is to drink of Christ's cup.

Communicated.

Sunday School Lesson.

April 3, 1910.

The Power of Faith. Matt. ix. 18-34.

Golden Text—"All things are possible to him that believeth." Mark ix. 23.

The scene is in Capernaum, and the time is the beginning of the second period of the Galilean ministry.

This lesson is of value to us because it bears on one of the fundamental principles—Faith. Paul says "Without faith it is impossible to please God." Without faith it is impossible to have any religious life, for the man who has lost faith, has nothing left.

Who was this ruler who came and worshipped Jesus? Luke viii 41.

How old was this daughter who was sick? Luke viii. 42.

Why was she especially dear to him?

This only daughter of this ruler, a man of influence among the people, was dying, or was so near dead that the father supposing she would die, speaks of her as "even now dead."

What did Jairus' faith in Jesus lead him to ask?

In our lesson for Mar. 6, we had the story of the Centurion asking Jesus to heal his servant. In that case his faith led him to say that he was not worthy to have Jesus *come* into his house, and asked him to simply speak the word, and his servant would be healed.

Did this ruler have less faith than the centurion?

This seemed a very serious matter to the distracted father, and he besought Jesus to come and touch his daughter, and cause her to live.

What is faith? Hebrews xi. 1.

Faith trusts God in the dark. Faith steps out at God's command, not seeing what lies before. Faith takes God at his word. This ruler's senses told him his daughter was dead. His reason told him that the dead were not alive. His faith told him that Jesus could cause her to live if he only touched her. His faith was right, even though against his sense and reason.

What interruption came as they were on the way to the home of Jairus?

What was the trouble with this woman?

[illegible] Luke viii 43.

What does Mark v. 26 say about her case?

Why did this woman touch Jesus' garment secretly?

Read Leviticus xv. and see the law concerning such cases. She no doubt knew the law in her case. She had spent her money in an endeavor to be healed, but all to no purpose. She was likely timid and ashamed as such a person would naturally be, and having heard of Jesus, and the cures he performed, thought if she could simply touch his garment she would be healed.

What was the result of touching Jesus' garment?

How long before she knew she was healed?

When Jesus knew *that* virtue had gone out from him, what did he ask?

What did the woman do then? Mark v. 34.

How did Jesus address her?

Did using the word "daughter" show his tenderness and love?

When they came to the ruler's house what did they learn? Read the account given in Mark v. 35-43.

How did Jesus strengthen the ruler's faith?

Who were these flute-players?

At that time the custom was, just at the moment of death the person nearest the bedside would utter a loud shriek, and *this* was taken up by one after the other, and all the mourning women would do the same. Players on flutes would come and add to the noise. As they approached the house this condition prevailed.

Was the girl really dead?

If Jesus had been after notoriety and popularity, he could have agreed with the rest that the girl was dead, and then the miracle would have been the greater when he restored her alive to her parents. But in a simple manner, with no mystical formula, Jesus orders the din stopped, spoke quiet and endearing words in the common Aramaic language, took the child by her hand, saying "Talitha cumi," "Come, my child," and the damsel arose and walked.

As Jesus passed out from there who next accosted him?

It is said that "Blindness was, and is, one of the commonest afflictions of the natives of Palestine. The bleareyes, often crusted round with dried secretions, and fly-infested, make some of the most sickening sights in a Syrian village crowd."

How was the appeal of these blind men made?

Not in the shrinking way of the woman who touched his garment, nor in the reverential manner of worship as did Jairus, but crying out—"Have mercy on us, thou son of David."

Why did Jesus ask about their faith before healing them?

Does giving expression of our faith in words help to strengthen it?

According to Mark v. 43 we are told that Jesus asked that the cure of this ruler's daughter be kept to themselves, and he now charges these men not to tell of their healing.

Did they obey his injunction?

Why did Jesus ask them not to tell about it?

Was the healing of diseases the principle work that Jesus had to do?

Jesus was a teacher as well as healer. So many being brought to him, taking up all the time interferred with his labor as a teacher of righteousness, hence his request for quiet secrecy in these cases. These men no doubt thought his request prompted by modesty, and rejoicing at being able to see, were anxious to tell others of this Great Physician.

The woman who was healed shows faith for herself. Jairus shows faith for his daughter. These blind men are comrades in faith. The disciples went out to preach in pairs. Here we get a lesson in association—joining in acts of worship and devotional services to God. Not forsaking assembling together.

A dumb man with a demon is next brought to him, and he is healed and can speak. Nothing like it had ever been seen in Israel before, and men marvelled.

Here we again have the fault-finders saying Jesus was in league with the prince of demons.

Faith in God is the highest and noblest attribute of which man is capable. Sneering at such faith is the lowest and most ignoble condition we can attain.

Our Golden Text says "All things are possible to him that believeth." This means we are to have faith. A genuine true belief in God will not ask absurdities, but what is in harmony with his will. Our faith lets God's power flow into our lives.

This lesson will be a blessing to us just in proportion as we trust our faith confidently in Jesus our Lord.

April 10, 1910

The Mission of the Twelve. Matthew ix. 35-38; x. 1-15, 40-42.

Golden text—"Freely ye have received, freely give," Matthew x. 8.

This lesson belongs not long after last Sunday, and occurred in Galilee, exactly where is not known.

This lesson starts a new order of things. Up to now Jesus has done all the work, but it is so great, as he now looks over the field, after going about the different cities and villages preaching the gospel of the kingdom, and healing their diseases, that he says to his disciples "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

How many did Jesus choose as his first helpers?

Give their names.

Is there the same need for laborers to gather the harvest now as there was then?

Did Jesus select men all alike for this work?

How long had Jesus been training these men for this work?

Who were they to go and preach to?

What was the message they were to carry?

What power was given them to aid in this work?

In whose name were they to do this work?

What object did they have in view?

Jesus looked over the multitudes of people—all sorts and conditions.—Some need bodily healing, and so the power is given to his apostles to relieve these distresses; but the primary object was to show how they could be forgiven of their sins, and have salvation in the kingdom of God. They needed to be shown that in no other name but that of Jesus, could they find salvation. The first thing was to get their own countrymen enlisted in the work. The promise to this nation was that through their father Abraham was the blessing of the nations to be accomplished. Through some one in his line would this promise be fulfilled. Jesus answered the description perfectly, and the disciples recognized in him the one who was to be a blessing to the world.

What were they to preach then?

Has Jesus anywhere given any other subject for his disciples to preach about?

Do we hear many sermons now from modern pulpits on the subject of the kingdom of God being at hand?

Do you know of any time when Jesus took his text from a book of fiction, or the sensational subjects of his day?

Do you think if he were here now he would do differently from what he did when on earth?

The authority and power to perform miracles was given the twelve apostles, thus enabling them to relieve the distresses that surrounded them, and to be as signs to the people that what they claimed they were able to do.

Do we have such persons among us today?

Do any in our day claim to have such power?

The full intent of Jesus in giving power to his disciples to perform miracles was not only to heal their diseases, but these miracles acted in a way as "an earnest" of what was in store in the kingdom of heaven. They would get a little idea of the good things laid up for them. Also such works would arouse attention in the message they had to deliver.

In what measure was this power given the apostles?

How free were they to be in their use of it?

Why did Jesus want the disciples to work without pay in money?

If they were to take pay for performing miracles would they be tempted to neglect the preaching?

If they were seen to be after money, would people have confidence in what they taught?

Did they have any right to sell what cost them nothing?

Jesus always gave freely, and these chosen disciples, being his representatives, must do as he did.

How were they to go? Mark vi. 7.

Why is it best to have two go together?

Two or more is the committee method. A man is encouraged if he has company.

Why were they not to take extra clothing and money with them?

They must learn to trust in God, depend on him for all things. His work was urgent, and they must not be hampered and delayed. Then the people among whom they went were to cultivate generosity. They were to be taken care of by those who were interested in the work. When they went to a place they were to enquire who was worthy, and on entering pronounce peace to that home.

Jesus knew they would meet with opposition, and so told them how to do, and it is apparent that sore chastisement is in store for those who reject and misuse one of the disciples of Jesus.

Christ's followers are to be received as we would receive Christ himself. Read verses 40-42 of the lesson, and learn that every act of kindness to one of Christ's little ones—even the cup of cold water given "in His Name," will be taken note of and rewarded.

The Yellowtown Debate. No. 4.

THE CLOSING REVIEW.

For want of time some of these replies were not produced at the discussion.

1st. In the affirmative's reply to the negatives argument, he said that Jesus is now on his throne in heaven. When asked afterward, if he did not believe that Christ will return and set up his kingdom here on the earth, he said "No, we go to him," quoting 1 Thess. iv. 17. Now my friends, I ask you to accept the assertion of Christ himself, in his message to the church of the Laodiceans. He said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii. 21.

Here is a clear distinction between Christ's throne, and his Father's throne. Jesus was then in heaven in his Father's throne. "Thus saith the Lord, The heaven is my throne, and *the earth is my footstool.*" Isa. lxvi. 1. There are many statements in the Bible that the righteous are waiting for Christ to return to the earth, but not one statement that Christ is waiting for the saints to come to him. This is the doctrine of men.

Paul said to the Thessalonians that they wait for Jesus the Son from heaven. He did say they would meet the Lord in the air, but that was not saying they would go to him, but would meet him when he returns to gather them together from the four winds. Paul wrote to the Corinthians that they were "waiting for the coming of our Lord Jesus Christ." 1 Cor. i. 7.

2nd. To prove that Christ's kingdom must have been established on the day of Pentecost, the affirmative quoted Luke xii. 32, where Jesus said to his disciples, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." He also quoted Col. i. 13, where Paul said, "And hath translated us into the kingdom of his dear Son." He claimed that nothing could be given nor received that did not exist. We do not dispute that at all. But the promise that Jesus made to his disciples was a year before the day of Pentecost, and as the kingdom was then in existence, it must have been established before the day that they claim. The fact of the matter is, Jesus was explaining to his disciples that as a reward for their faith, privations, and persecutions, they were to be rulers in his kingdom when it is established. It was their heavenly Father's good pleasure to give them the kingdom, just as it might be any other father's intention to give a fine house that he is having built to his child, although, the material for the house is only partly prepared.

In regard to being translated into Christ's kingdom, Paul was speaking of God's plan for his people. He said God speaks of things that be not as though they were, as when he said to Abraham, "I have made thee a father of many nations." Rom. iv. 17.

God in his plan had made Abraham a father of many nations. All of God's work was known to him from the beginning, and it was in his plan, in his predestination of his people that he translated them into the kingdom of his dear Son. Can *you* not see the point?

3rd. In the parable of the nobleman's journey to a far country to receive a kingdom and to return, it was held that Christ's journey into a far country to receive a kingdom, was his journey from heaven to earth, where he received the kingdom and returned to heaven. See Luke xviii. 11-27 and Mark xiii. 34-37.

Is such a theory consistent with Christ's teaching? He said he left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. He said "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

Tell us, ye who believe that the journey was from heaven to earth, what servants did Jesus leave in heaven in authority over his house, and leave them a work to do, and tell them to watch for his return lest he come suddenly and find them sleeping? A sadly mistaken idea!

In harmony with this parable is the parable of the ten virgins, who took their lamps and went out to meet the bridegroom. See Matt. xxv. 1-13.

Tell us, ye who do not believe that Jesus meant "Blessed are the meek, for they shall inherit the earth," what virgins in heaven were looking for the return of the bridegroom? and what oil did they need to give them light concerning the return of their Lord? No, my friends, this is a sad mistake. The earth is the place where Jesus left his house in possession of his servants, and journeyed to the far country of heaven for the purpose of receiving a kingdom, and when his bride (the Church) is ready, he will return to the earth and receive her. Here is where the virgins are watching for the bridegroom.

4th. It was claimed that if the kingdom was not established while Peter was living he could not have unlocked it with the keys that Jesus gave him; that Peter is dead, the keys are gone, and where is the kingdom?

Well, my friends, the world would be left in a hopeless condition if such were the case. Happily these keys were not the kind that some people seem to think, and fortunately for the world, Peter did use these keys before he died.

In order to make it plain what Jesus meant by these keys, I shall quote two passages: Jesus said "Woe unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." Luke xi 52.

Jesus said to Peter, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt xvi 18-19.

A key, in the sense in which it is used here, Webster says is that which serves to unlock, open, discover, or solve something unknown or difficult.

The lawyers, scribes and Pharisees took away the key of knowledge or information, that was essential to the salvation of man, by perverting the Scriptures, and teaching for doctrine tradition and the commandments of men.

Now this key of knowledge which was necessary to unlock or reveal to the world the truth about the kingdom of heaven, so the people could enter into that preparatory state of the kingdom called the Church, and which the lawyers had taken away, Jesus gave to Peter, who was to preach the first sermon revealing to the people the truth which had been locked up in the ignorance which was in them (Eph iv 18); and as a result of the unlocking or revealing to them knowledge of the true gospel, there was added unto them, that is to the Church, this preparatory state of the Kingdom, about three thousand souls. "And the Lord added to the Church daily such as should be saved."

I shall close this discussion by explaining one more passage that is often quoted by ministers to convey the idea that the kingdom of God is now in existence, and that the righteous are in the kingdom, and the kingdom is in them, being set up in their hearts. The passage is found in Luke xvii 21, where the Pharisees demanded of Jesus when the kingdom of God should come, and he said, "The kingdom of God cometh not with observation: neither shall they say 'Lo here!' or 'lo there!' for, behold, the kingdom of God is within you."

Notice that this conversation occurred before the day of Pentecost, at which time it is claimed that the kingdom was established, and it was also spoken to the pharisees whom Jesus called hypocrites, and of whom in his Sermon on the Mount, he said, "Except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven."

Now does any one believe that Jesus meant that his kingdom was in the hearts of those hypocrites?

The truth is, the people desired to know when Christ's kingdom would be set up, and what signs would precede his coming and the end of this age. A part of the answer that Jesus made to these Pharisees was similar to what he afterward told his disciples. He said that while no one knew when he would come, yet when he does come everybody will know it. Although he said he was born to be King of Israel (John xviii. 30,) yet he said his kingdom was not of this world, and often spoke of his coming to sit on his throne as a future event. See Matt. xvi. 27; Mark viii. 38. You will observe that while the Common Version of the Bible says "the kingdom of God is *within* you," the later editions refer to the margin where it says "or among you," showing that the translators concluded that the first might convey the wrong idea. I shall give you the Greek word from which king and kingdom are translated as it occurs in the Greek New Testament, and also an explanation by eminent Greek scholars. The Greek "hee basileia tou theou" may be translated "the kingdom of God," or "the majesty of God." Basileia in this passage refers to the person to whom the title and honor of the king belonged, rather than to the territory or kingdom. Prof. Whiting, an able Hebrew and Greek scholar, says the clause in the 21st verse ought to be rendered, "the king is among you." Dr. A. Clarke, in a note on the 21st verse, evidently understood it as relating to the Christ. He says, "Perhaps those Pharisees thought that Messiah was kept secret in some private place known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which Joash was by Jehoiada the priest." See 2 Chron. xxiii. 1-11. This must have been the opinion of the people at that time, because Jesus said to his disciples, "Remember, I have forewarned you. If, therefore, they say to you, "Behold, he is in the desert!' go not forth; or, 'Behold, he is in secret apartments!' believe it not. For as the lightning cometh out of the east, and shines to the west; so will be the presence of the Son of Man." Matt. xxiv. 25-27. Emphatic Diaglott. Now the exact word for word translation of the 21st verse from the Greek is, "nor will they say, Lo here, or, lo there, lo for, the majesty of the God in the midst of you is." We do not know whether Jesus meant that he was in their midst then, or whether he referred to the future when he comes again to sit on his throne; but we do know that his kingdom is not now set up in the hearts of the people, but that it is to be a real kingdom; and that while he will come unexpectedly as a thief in the night, yet when he does come and sit on his throne, like the lightning that shines from the east to the west, his presence will be known to everybody. Let us, therefore, believe and obey him, instead of the commandments and doctrines of men, and when he does come and establish his kingdom, we will be constituent parts of it.—F. M. Howell.

Who Is Legally Authorized to Perform the Rite of Baptism?

Is it not clearly any baptized believer of the true faith? Luke i 5, gives us the name of Zacharias, a priest of the order of Aaron (or Levitical): his wife (of the same line). Both were righteous before God, walking in all the ordinances and commandments *before* God, blameless. A child is here promised (they had no child) verse fifteen tells what manner of person he would be, and take part of the verse, He should be filled with the Holy Spirit (or in other words he would be an inspired prophet, speaking as he was moved by the Holy Spirit). Verse 59, He was circumcised the eighth day, according to the law, as a proper person for the mission he had to fill. Luke iii 2, 3, 4, He came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. Matt iii 6. We see John fulfilling this mission, baptizing Sadducees and Pharisees. Why did they come to John to be baptized? Because he was preaching the gospel and was legally authorized by having been inducted into the commonwealth of Israel, and complying with the law. Verse 13, Then comest Jesus into Galilee unto John to be baptized of him. Why did he not go to some of the Pharisees or Sadducees to be baptized? (as some say it makes no difference who performs the rite). Is it not clear because of John's legal authority? Should a person wish to become a citizen of America, they would go to a person vested with the authority to make out said papers. It is just so in becoming a citizen of the household of faith. As was shown by the Master himself, by going to John. Matt xxviii 19, 20. Jesus gives his command to his disciples, who without a doubt were baptized into the one faith. Also in Acts ii we find the apostles beginning to fulfil the mission they were sent out for. In all cases when the gospel was to be preached or ordinances of baptism administered, we find it was done by one legally authorized, as example, the house of Cornelius; case of Paul and Philippian eunuch. To my mind then, One to preach or administer the ordinance of baptism must have the faith, having been baptized into the Christ in all of the pre-requisites necessary.

Submitted in love.

E. F. Randolph.

Editor Restitution:

Brother F. L. Austin has announced to us that we cannot depend on his services after May 1, and has advised us to look for some one else to take his place as our pastor. We are in correspondence with some parties, but don't know what the result may be. We thought by announcing in The Restitution that we were in search of a good man, and requesting any of the brethren to recommend any such one, that they might know of, it would help us.

Brother Austin has been with us and the Niagara Falls Church for several years, and has given good satisfaction, and at our annual meeting we voted to have him remain.

Any one wishing to correspond with me on this subject, please address me at Fonthill, Ontario.

J. E. Lest, Sec.

God's Word is a two-edged sword, and is often the direct voice of God to one's own heart. Psalms xci. 13, "He shall tread upon the serpent," shows the risk Satan ran when he misquoted verses 11 and 12, to tempt Jesus, well knowing that his own doom was pronounced in the very same Psalm. We can thank God he was completely foiled!

We wise with speed—a fool at forty is a fool indeed.

Dear Restitution:

It is with great pleasure that we introduce to you Miss Ethel Lehman as a new sister and W. H. Eidemiller and Henry Nelsley as brothers. This is a result of seed sown in the past. It proves God's Word. We must sow the seed and he will give the increase. The sister had requested immersion almost two months ago, but for different reasons had been put off with the result that these two brothers came out also. Bro. Eidemiller has always taken great interest in helping all he could, attending several conferences. We know all will rejoice with him in his hope and promise, if we ever remain faithful. Bro. Henry Nelsley is a young man who had lived with Bro. John Lehman for 8 or 9 years and understood the nature of the step he was taking. He lives at present near Pleasant Hill.

Sister Lehman is a sister in the flesh and made up her mind without persuasion. Bro. Robison assisted these three to put on Christ's name about ten o'clock Sunday morning in the creek near the church after which he talked awhile, several brothers and sisters expressing their joy as they could. They were then given the right hand of fellowship and welcome into the B. C. congregation. May they be a source of strength and be strengthened. Meetings will continue for an indefinite time, no previous arrangements being made.

Your brother in hope.
H. ASHFORD LEHMAN.

Our shortsightedness or want of capacity is often the cause of our stumbling. With a clearer vision, a sounder judgment and a wider knowledge, we would avoid many circumstance which involve vexation and trouble. The blind ox falls into the pit.

Notice to Illinois Bereans.

Our new lesson books are now ready. In order to meet, in a measure, the expense of printing, the Bereans, who attended the annual meeting agreed to buy their books and to invite any, who felt so inclined, to do the same. This is not necessary, as all Bereans will be provided with the Lesson Books; but the deficit of the treasury can be easily met in this way. Will the Illinois Berean Societies send in their orders as soon as possible to Leila E. Whitehead, 5439 Ontario St., Austin Station, Chicago, Ill. Our president wishes all societies to begin the new work the first week in February. After February first send to her for the books at 629 N. Galena Ave., Dixon, Ill. Order about six more than you need and keep them as a reserve fund. When your society is supplied, send the money to Wm. Hardesty, Oregon, Ill. If you wish books sent by express, state plainly, in your order the nearest express office. If you wish them sent by mail enclose the postage in the order, five cents for three books and seven cents for six books, etc.

Illinois has the new Berean Bible Lessons to sell to any isolated societies or members who are not affiliated with Iowa, Indiana or Michigan. Price ten cents.

INDIANA BEREANS.

Books may be had at the same rate from Evelyn K. Harsch, 515 Pennsylvania Avenue, South Bend. Indiana. Send the money to Flora Harris, at Rensselaer, Indiana.

State officers greatly desire co-operation from every Church in the State as well as all isolated members. Much anxious thought is being given each situation, and we are hoping progress will result from the plans we have formulated, and have started to put into action.

EVELYN K. HARSCH, Pres.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

The Bible.

A DECLARATION OF ITS FUNDAMENTAL PRINCIPLES, WITH EXPLANATIONS OF MANY DIFFICULT TEXTS.

The above is the title page of a book the Editor proposes to publish as soon as enough subscriptions are received to pay the printer. The subject matter of the book as now prepared consists of explanations of more than one hundred and twenty-six subjects; and to these will be added other subjects readers may send us while the book is being gotten ready for the press.

The primary design of the book is to teach aliens the truth. Selections from our writings in THE RESTITUTION, especially from the "Question Box," have been carefully made, and thoroughly revised. The only book ever published by our Church which formulates the fundamental principles of the gospel in propositions, and then explains all difficult texts, introducing every conceivable Bible subject—a variety most pleasing to the reader.

The price will not be less than 25 cents, and not more than $1.00. Do not send money now, but send us your pledges, and when we have received enough pledges to pay the printer, we will go to press, and will announce when our pledged subscribers can remit the money. In sending us pledges to take one or a number of books, be sure and give your correct address.

Send pledges to R. G. Huggins, at 10703 Hampden avenue, Cleveland, O.

Brethren of the Household of Faith in Michigan, Greeting:

At the Annual Conference in 1908, a committee was appointed to recommend a plan of raising more funds for the purpose of furthering evangelistic work in the state of Michigan. Their report has been published in these columns from time to time, and a great many of the brethren have responded nobly, and much additional work has been accomplished.

During the month of October we had some excellent help from Brother S. J. Lindsay of Illinois, with the result that eight dear ones were added to our number, and we have a promise from him that he will return and give Michigan some additional work during the winter, and we trust the brethren who have delayed sending in whatever they intended giving for this work will kindly respond with promptness, for on this depends how long we can keep Brother Lindsay at work. If we could send our offerings quarterly, it would no doubt be easier than to send the whole amount at once, and that would give us more to use during the year. We cannot afford to let this opportunity pass, so will expect the brethren to respond promptly. Forward offerings to A. K. Richardson, R F D 5, Hastings, Michigan, or the undersigned at 627 South Lafayette Street, Grand Rapids Michigan. We thank you in advance.

Yours in the service of the King,
F. V. BLAKELY, Sec.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

A lover of truth	1 50
Lucian Button	2 00

THE RESTITUTION is only $1.50 per year. Try it a year.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured the VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 908 N. Willow Ave. (Austin Station) Chicago.

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In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

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All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

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We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

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He leadeth me! oh, blessed thought,
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CHORUS—

He leadeth me! He leadeth me!
By His own hand He leadeth me!
His faithful follower I would be,
For by His hand He leadeth me.

Sometimes mid scenes of darkest gloom,
Sometimes where Eden's bowers bloom;
By waters still, o'er troubled sea—
Still 'tis His hand that leadeth me.

Lord, I would clasp Thy hand in mine,
Nor ever murmur nor repine—
Content, whate'er lot I see,
Since 'tis my God that leadeth me.

And when my earthly task is done,
When, by Thy grace, the victory's won,
E'en death's cold wave I will not flee,
Since God through Jordan leadeth me.

Communicated.

Sanctification.

"The very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

"Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it by the washing of water by the Word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." 1 Thes v. 23; Ephesians v. 25.

Dedicated, sanctified, set apart. Set apart from sin to holiness; from "the old man" to the new, "from Satan to God" who is holy. "From darkness to light," from all that is offensive to God and contrary to his will unto harmony and willingness.

Since the Bible is our sufficiency, it is our dictionary. *Therefore* by consulting the Lord's use of Sanctification in the two above texts and others, we learn that the scriptural idea of it includes sinlessness.

Surely no believer in Scripture can deny that it teaches holiness, sinlessness, human perfection, a life victorious over the flesh and sin. "Be ye perfect." "Awake to righteousness and sin not." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled," satisfied, get all they desired.

"Now I pray to God that ye do no evil. ...and this also we wish, even your perfection......Be perfect." "Let not any iniquity have dominion over me." "These things write I unto you that ye sin not." "Whosoever abideth in him sinneth not.........he that committeth sin is of the devil." "Till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." "Whom we preach......... that we may present every man perfect in Christ Jesus." "That ye may stand perfect and complete in all the will of God." "Let us, therefore, as many as be perfect, be thus minded, and if in anything ye be otherwise minded, God shall reveal even thus unto you." "The Lord will perfect that which concerneth me." "Perfect in love." For love is perfection, Rom. xiii. 8-10; Col. iii. 14. The seventh, or perfect thing to "add;" for "God is love," and God "is perfect," therefore love is perfect.

The Scripture was all given to make us perfect, 2 Timothy iii. 15-17. The perfect seed to beget perfect children, 1 Peter i. 23. The previous verse shows it to be love and purity. The whole purpose of revelation and manifestation of Deity in the Son, John xvii. 26. To duplicate God, love, in us who are begotten. Remove holiness from the Bible and you destroy it, you deny the whole purpose of it, and it becomes a song of no music, a mere intellectual clang of sounding brass. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness," "without which no man shall see the Lord," but "the pure in heart" shall see him. Into the *holy City* "there shall in nowise enter......anything that defileth, neither whatsoever worketh abomination or maketh a lie." If unrighteous in named sins, or even "such like," we shall not inherit the kingdom, Gal. v. No unrighteous shall enter there, 1 Cor. vi.

Surely no seeker after everlasting life will wish to remove from Scripture the teaching of a sinless life, for eternity in sin would be a worse calamity than eternal sleep. Therefore, till we be saved from sin it is not desirable to be saved from its penalty of death into eternal life. Jehovah thus vindicates his wisdom in excluding Adam and his race from the tree of life while in sin. So it is wise that only those of us who overcome *our sins shall* enter into life.

Those who do not believe this doctrine, and think it *a* mistake, point to the following texts in objection: Eccl. vii. 20, "There is not a just man upon earth that doeth good and sinneth not." 1 Kings viii. 46, "For there is no man that sinneth not." Romans iii. 10-12, "There is none that doeth good, no, not one." Romans vii. 11-25, "Sin dwelleth in me.........When I would do good evil is present with me." James iii. 8, "The tongue can no man tame." 1 John i. 8, "If we say that we have no sin we deceive ourselves, and *the truth is not in us.*" Romans iii. 10 is quoted from Psalms xiv. and liii. by reference to which, we find it spoken of the wicked, who deny the existence of God, so it has no reference to us of the Church.

Eccl. vii. 20 and 1 Kings viii. 46 express the same thought as Romans vii, in which Paul gives hope of deliverance through Christ, which is more fully discussed in a companion subject, The Crucifixion of Self, to follow this, and which also explains James iii. 8. That is, since sin dwells in a "body of sin," Romans vi. 6, or "of death," Romans vii. 24, to destroy the flesh destroys all sin, Romans vi. 6, in the attainment of this crucifixion Galatians ii. 20. No man can control his tongue; since he symbolized in baptism that he died, the thing to do is to "mortify," Col. iii. and since the tongue is a "member" of the body, when the body of sin is mortified in self-crucifixion, the tongue will "be silent in darkness," 1 Samuel ii. 9. Then when we can say with Paul, "nevertheless I live, yet not I, but Christ lives in me," he will tame the *tongue* and use it. Since he kept the law once and overcame all things, he can do it again in our flesh as in his own.

This explains 1 John iii. 9, for he is the one "born of God" who "cannot" sin. He is beyond possibility of it, out of flesh, born of spirit. He "cannot sin" in us. The "new man" does not sin. It comes from our own unmortified flesh. The conflict in us between flesh and this, his spirit, Galatians v. 17, continues till the flesh be mortified by it, Romans viii. 13, and consumed on the altar of consecration by the fires of suffering, or else, if we resist, rebell, do not "yield," Romans vi, and "submit," James iv. 7, he finally abandons us as incorrigibles, and lets us become "twice dead."

No wonder Paul writes as he does in Galatians iv. 19, an agony of suffering, this death of self on the cross of our adversity, this birth into spirit.

But there is a further truth brought out in Eccl. vii. 16-20 with 1 Kings viii. 46, which taken with sanctification, guards against overstraining it into something unattainable. All the vessels of the *temple* were *sanctified*, but they were not all equal. Some were of gold, others only brass. But all were holy. Some were elected before they were formed to greater "honor" than others. The potter's will is what fashions the clay to the purpose of him that calleth. Since enlightenment is essential to sinlessness, and since not all are capable of equal knowledge, and past ages did not have as much revealed as we have, therefore different degrees of attainment are to be reached by different saints in sanctification, the standard for each being different, in that it is perfection in his own talents, but being the same for all, in that it is perfection of the will of the Worker within us, and we need not worry about that degree, since we are dead and cannot work at it ourselves. For his will is the measure of our sanctification, differing among us all. *Let us* all, however, say "Thy will be done," and "submit" ourselves, always following in the light he gives from the truth within, never choosing darkness of sin when he shows sin in us, for if we follow the light "the blood of Jesus Christ his Son cleanseth us from all sin," 1 John i. 7.

1 John i. 8 is explained by verse 10. We have all sinned sometime. We could not otherwise be saved, for he came to save only sinners 1 Timothy i. 15. Forgiveness is the first blessing of the gospel, the only basis of our love. See verse 9. If we do not assert *as in verses* 8 and 10, but "confess," he not only forgives us but will "cleanse" all the confessed faults we lay on the altar of fire. Like Elijah, we pray for fire, chastisement, as we see in Psalms cxli. 5; Jer. x. 24. Even when thus cleansed we are not to say we have no sin. Boasting is itself a great sin. The apostles do not say they are sinless. "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."

Holiness is brought into disrepute by erroneous teaching of well meaning but mistaken people, who assert it as an instantaneous and miraculous baptism of Holy Spirit as at Pentecost. Such people cannot perform miracles, which they could do if so baptized. Sickness is healed by *this faith, it is* true, but so also by hypnotism. Will they try to raise the dead, or cure a withered limb or leprosy? And again, false doctrine is sinful, and different bodies of such religious people disagree on immersion and other doctrines, so not all can be sinless. Moreover, some of them disagree on moral questions, such as dress. I cannot be sanctified and do right till I know good and evil, therefore we are to be sanctified by or "through truth" and by it "made free" from sin. Above all, there is not a verse in the Book asserting sanctification to be instantaneous. The modern claims of miracles are a delusion, the workings of the "lying wonders" of "the man of sin."

Others oppose holiness because it is unattainable to their efforts. The magnitude of it is so stupendous it appalls. True, we cannot do it. "Apart from me ye can do nothing." But, "Faithful is he that calleth you, who also will do it," and, "I can do all things through Christ which strengtheneth me" in my "weakness" of utter submission to that Will that works unhindered in my crucified inactivity, and he who is strong "lives in me." For since his will is that we be sanctified, 1 Th iv 3-4, he "will" do it, 1 Th v 24.

It is to be accomplished by the following sevenfold plan: We sanctify ourselves, Lev xi 44, God does it, 1 Th v 24, the Holy Spirit does it, 1 P i 2, the will of God does it, H[illegible] 14, Jesus does it, Heb ii 11, it is through truth, Jno xvii 17, and by our faith, Acts xxvi 18. Going back toward God from the last text. sanctification is wrought in us as we have faith, in the truth, "as it is in Jesus," who thus performs the will of God, revealed by the holy spirit, given by the Father to express his will and reveal himself to us. It is thus we sanctify ourselves. We do not do the work, we do the believing, Jno vi 28-29, on him who does the work, Ro iv 1-8. Thus we are sanctified in him, 1 Co i 2. He is the "beginner" of our faith, and also the "finisher", Heb xii 2, who, having begun a good work in us, "will finish it until the day of Jesus Christ," Phil i 6. "If we hold the beginning of our confidence steadfast unto the end," Heb iii 14. If we let dwell in us richly the word which sanctifies by its truth. If we do not "refuse" his will that we "study", "pray", "meditate" and "watch." In short, if we become enlightened and "obedient children." For the water of our baptism figures this word of truth. Being buried in it, our lives are to be crucified, buried in the truth, safely enveloped in its bathing purity till we be clean. Can we wash clean of our many sins, in the higher critic's muddy Bible, or in the mere teacup-ful he is willing to admit is clean?

Because we may be conscious of instantaneously surrendering our wills, many mistake this for instantaneous sanctification, with all the exuberance of joy and peace that comes from a heart uncondemned. But sin may be there in our ignorance of it. We can, however, get the consciousness of a perfect will thus suddenly, for God's will is perfect, Ro xii 2, and hence if we surrender our own and say, "Thy will be done," we that moment *have a perfect will.* If you have never so consecrated yourself, may you do it now. Since his will sanctifies us, he then begins the work. For his will must "work" in us, Heb xiii 20-21. There is something to do, therefore this transformation takes time. It is a growth, this perfection. A growth to his "fulness" of the "perfect man" through "truth" into "love", Eph iv 15. "Made perfect in love." 1 Jno iv 18.

We thus purify ourselves, 1 Jno iii 3, "by faith," Acts xv 9, in "the truth", 1 P i 22. We wash our own robes in the sense that our believing in his blood does it. We work out our own salvation, Phil ii 12, because our faith does the works, Gal v 6. "With fear and trembling" of what? That we do not do the works? No, that we do not do the believing, Heb iv 1. For that is our work, Jno vi 29. To believe on the Worker, Ro iv 5. For God does the work in us. Both the willing and the doing, Phil ii 13. When we take his will thus, since it is a perfect will it starts a perfect work. And having begun it he will not fail to do it, if we keep our will out of the way in complete surrender. For we know whom we have believed, and are persuaded that he is able to keep that which we commit to him against that day, 2 Tim i 12. He is faithful, and will stablish us and keep us from evil, 2 Th iii 3, and confirm us unto the end, that we may be blameless in the day of our Lord, Jesus Christ, 2 Co i 8, with power fulfilling in us all the good pleasures of his goodness, even this work of faith, 2 Th i 11, through this "mighty power" divine, by our faith thus "kept" to salvation in that day, 1 P i 5, kept from falling, so that we may be presented faultless before the throne, a pure bride, worthy of his calling, Jude 24. He will deliver us from every evil work and preserve us unto his heavenly kingdom, 2 Tim iv 18.

We thus see that our part to do is to submit ourselves completely and believe. The reason that sanctification and all of our salvation is by faith and in another Worker is to exclude the pride and boasting, Ro iv 1-8, for since that would be sin, if salvation were planned by our own works, it would defeat its own purpose by leaving us still in the sin of pride and self-sufficiency. If you lack faith, perhaps the third study of this series, on "Overcoming Faith", will aid you.

We are sanctified by faith as follows: Since his word will accomplish the purpose for which sent, Is lv, when we believe we submit to it, it therefore does the work. To illustrate; When I believe in his promise for food and clothes I quit worrying. When I submit to his command of industry I labor with my hands. When I trust him to restore my wrong I do not avenge myself. So with all sin; the Word sets us right on all points as we believe and yield, till it purifies us in all respects, through our faith. "Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory forever and ever." "And the Lord make you to increase and abound in love one toward another, and toward all men, to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints." Heb. xiii 20-21; 1 Thess. iii. 12-13.

JOSEPH WILLIAMS.

Brother Underwood,

I enclose a copy of a short article I find in a magazine, on Physical Culture, published by the Physical Culture Publishing Company, of New York City. The title of the article is Satan's Opinion of Modern Civilization.

The following satirical comment upon the much-lauded progress and enlightenment of civilized times, is contained in a speech made by the devil in George Bernard Shaw's "Man and Super-man."

"And is man any the less destroying himself for all this boasted brain of his? Have you walked up and down upon the earth lately? I have; and I have examined man's wonderful inventions. And I tell you that in the arts of life man invents nothing; but in the arts of death he outdoes nature herself, and produces by chemistry and machinery all the slaughter of *plague, pestilence and famine.* The peasant I tempt today eats and drinks what was eaten and drank by the peasants ten thousand years ago; and the house he lives in has not altered as much in a thousand centuries as the fashion of a lady's bonnet in a score of weeks.

But when he goes out to slay he carries a marvel of mechanism that lets loose at the touch of his finger all the hidden molecular energies, and leaves javelin, the arrow, the blowpipe of his fathers far behind.

In the arts of peace man is a bungler. I have seen his cotton factories and the like, with machinery that a greedy dog could have invented if it had wanted money instead of food. I know his clumsy typewriter and bungling locomotives and tedious bicycles; they are toys compared to the Maxim gun, the submarine torpedo boat. There is nothing in man's industrial machinery but his greed and sloth; his heart is in his weapons.

This marvelous force of Life of which you boast is a force of Death. Man measures his strength by his destructiveness. What is his religion? An excuse for hating me. What is his law? An excuse for hanging you. What is his morality? Gentility; an excuse for consuming without producing. What is his art? An excuse for gloating over pictures of slaughter. What are his politics? Either the worship of a despot, because a despot can kill, or parlimentary cock-fighting. I spent an evening lately in a certain celebrated legislature, and heard the pot lecturing the kettle for its blackness, and ministers asking questions. When I left I chalked up on the door the old nursery saying "Ask no questions and you will be told no lies." I bought a six-penny family magazine, and found it full of pictures of young men shooting and stabbing one another."

Respectfully submitted,

D. C. ROBISON.

Obituary.

James A. Burnham, was born in Hollis, now Dayton, York County, Maine, May 24, 1836, being a son of Simon L. and Mary J. Burnham. He was one of a family of seven boys and eight girls. At the age of eighteen, he with his parents moved to Biddeford, Maine, where in 1857 he was united in marriage to Miss Sarah L. Knox, who was a native of Great Falls, New Hampshire. Soon after he moved to Kansas, remaining there four years, then drifting through Missouri and Illinois, reaching Rensselaer, Indiana, April 13, 1861. He enlisted in Company A, 87th Indiana Volunteers, from Jasper County Indiana, served throughout the war. Was mustered out as Captain of his Company on the 10th day of June, 1865. The Colonel of his Company says, "I have been acquainted with him nearly fifty years......our friendship has been continuous, cordial and uninterrupted......He was a brave, faithful soldier, his whole heart in the cause for which he devoted his services to his country. He was thoroughly honest in all his relations in life, simple, pure minded, bearing no malice or ill will against any one......"

When mustered out, he returned to Rensselaer, Indiana, and lived there continuously until his death on March 23, 1910, at the age of 73 years, 9 months, and 29 days. One daughter and her husband, and four grandchildren, two brothers and two sisters survive him. The daughter, Mrs. Chas. Mordan, and one Sister, Mrs. M. L. Spitler, reside in Rensselaer, the other Sister, Mrs. Silas Swain, in Morocco, Newton County, Indiana, the brothers residing in the east, somewhere in the New England states.

Brother Burnham and wife united with the Church of God, at Rensselaer, Indiana, in 1896. Has been very active, true and faithful, in trying to promote the faith of the Gospel. For the last six or eight years he has filled the office of Elder, and very seldom permitted anything to interfere with his duties in that capacity. He was an ardent student of the divine Scriptures, and made during his last years very rapid growth in grace and knowledge of the truth, conforming his life thereto, by which he "contended earnestly for the faith once for all delivered." It was his meat and his drink to meditate and converse on the Blessed Hope through Christ. He imbibed much of the Spirit of the Master, self sacrificing, kind and affectionate toward all. He will be greatly missed by the church, as well as in the home, by the grand-children to whom he was affectionately devoted.

The funeral services were held March 25th, Brother Joseph Williams officiating. An uncommonly large concourse of people assembled to pay their last respect, to whom Brother Williams presented the hope of life again from the dead, as reasonable and certain, as promised by him whom God raised from the dead, whose resurrection is verified by evidence undeniable, which presentation of the hope, was listened to by the assembly with rapt attention. After which he was laid away to sleep until the trumpet call, when our Lord shall descend from heaven, then "whether we wake or sleep may we live together with him, wherefore comfort yourselves together and edify one another even as also ye do."

D. T. HALSTEAD.

Thomas Appleyard was born in Halifax, England, December 3, 1840, and died at Owanka, South Dakota, March 9, 1910.

The deceased is survived by a wife and three daughters, Mrs. Arthur Willbite; Mrs. Clarence Witt, and Miss Rachel Appleyard, and one sister, the writer of this sketch. When Brother Thomas was nine years old he came with his parents to Northfield, Illinois, and spent the following twenty years there. From then on until September 1908, the most of the time he resided at Wall Lake, Iowa. At that time he went with his family to Owanka, S. Dakota. His health during the past year had not been as formerly. The day before he died he ate supper with his family but did not feel able to get up in the morning, he failed rapidly during the day and in the evening he quietly fell asleep to wake no more until the resurrection morning.

In early life he became an obedient believer in the things concerning the kingdom of God and name of Jesus Christ, and although quiet and unassuming in manner he was bold and fearless in proclaiming the gospel whenever opportunity offered, and being a close Bible student was well able to defend the truth as therein set forth.

Thomas sleeps well because he lived well, and we are comforted with the thought that when the time of refreshing shall come and the "earth casts out her dead" there will be for him a glorious awakening to share in the beauties of the earth when it is purified from all sin and stain and made fit for the dwelling place of God's chosen ones, he will then be satisfied to awake in the Savior's likeness. "Weeping may endure for a night but joy cometh in the morning."

RACHEL A. KINDER.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, APRIL 6, 1910.

EXAMINE Your account, and give us a renewal of subscription if you can do so.

We thank you for the favor.

PLEASE remember that the issue of March 23, and this paper, are consecutive numbers, and don't ask for "last week's paper."

LATEST word we have regarding our beloved Brother John L. Wince, is dated March 26, and says: "Mr. Wince thinks he is slowly improving, and he wishes to thank the dear ones of the Household of Faith who have so kindly expressed their sympathy in these weary hours of suffering. He cannot write to each one personally, but he is grateful that they are looking to the God of Jacob on his behalf. It greatly comforts him and strengthens his faith. He is longing to get well, that he may once more proclaim the glad tidings of salvation, to the perishing sons of men. He is still a very sick man, but the Lord of hosts is with him, the God of Jacob is his refuge, and in Him he puts his trust."

AGAIN we have a pleasing message to deliver. On March 26, 1910, Miss Edith Neidig, of Bourbon, Indiana, came to Plymouth, and in the evening when a number of the Church people were assembled, she made the good confession, and was then baptised by Brother J. H. Willey. Our young Sister remained with us over Sunday, and at the morning service was given the welcoming hand, and so another one is added to God's "little flock" to whom is promised the kingdom. Sister Edith is a grand daughter of our lamented Brother J. L. Barnes, who died on March 17. She had received good instruction from him. May her future life ever be in accord with the high profession she has made, and then her reward will be sure.

Wrong Funeral Services.

No fellowship can exist between believers and infidels, light and darkness, nor the temple of God and idols. Therefore my conscience forbids me to participate in funeral services with any order such as G. A. R., Masons, Odd Fellows, or any society whose ritual service teaches the immortality of the soul and all its attendant evils. If you are a member of such an order, please have them conduct the whole service or none if I am sent for to preach at funerals. I do not wish to be unkind, but truth and error will not mix even at funerals. If these things are so how can you mix them while you live and feel safe when you die in the adulteration? I do not care to preach at such mixed funerals.

JOSEPH WILLIAMS.

Obituary.

Evaline F. McCarty was born in Brighton County, Kentucky, September 19, 1836, where she lived till the age of fourteen, and with her parents moved to Clinton County, Indiana.

She was married to Joseph A. Thurman March 8, 1855. Eleven children were born to them: Mary F. Graham of Glen Emma, B. C., Rachel M. Whitcomb of Michigantown, Indiana, Stephen D. of Colorado Springs, George B. of Frankfort, Indiana, Eliza O. Wilson of O'Brine, Texas, Elijah N. of Chickasha, Oklahoma, and Catherine of Oklahoma City, all living, and four deceased, two in infancy, and Mrs. Laban C. Hodgon and Jennie.

She was united to the Church at Hillisburg some forty years ago, and remained faithful to the end, which came suddenly by heart failure, at the home of her daughter in Oklahoma City, March 28, 1910, where she had only recently gone.

Funeral services were held April 1st, from the home of her son in Frankfort, with burial in Green Lawn Cemetery. We hope to meet her again.

JOSEPH WILLIAMS.

Editor Restitution:

I want to tell all the dear ones of the Church of God, that I have been greatly helped by reading THE RESTITUTION which my daughter, Mrs. Burnett, sent me. May God continually bless the Editor and all the members of the Church of the Blessed Hope.

God be with you till we meet again.

Yours in Love,

JOHN MADDOCK.

Communicated.

God Is Love.

All true Christianity is founded on that wonderful word, "Love," love to God and man. Notice its true meaning, viz., To be pleased with; to delight in; a strong feeling of affection, combined with gratitude and reverence. These thoughts of love comprehend love to both God and man, which the good Father [illegible] "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

See how the whole [illegible] be engrossed with the God [illegible] only bringing our [illegible] into the neighborhood [illegible] divine principle [illegible] "For by this shall all [illegible] ye are my disciples [illegible] love one for another." [illegible] for all the law is [illegible] saying, "Thou shalt love thy neighbor as thyself." [illegible] roughly practised [illegible] contentions [illegible] be few and far [illegible] commercial age, [illegible] fishness is the [illegible] I was a boy [illegible] said he believe [illegible] radical change [illegible] really converted [illegible] our former lives [illegible] creatures, old [illegible] away and all things [illegible] The great [illegible] modern Christian [illegible] ing to serve two [illegible] "You old lodge [illegible] a pity too have [illegible] It is very [illegible] Christ laid down [illegible] Christians, [illegible] a moment [illegible] world did not [illegible] sary for a true Christian [illegible] very things of [illegible] more to be feared [illegible] ned, than when [illegible] sand years ago [illegible] from among them, [illegible] shipers) and be ye separate [illegible] Lord, and touch not the unclean [illegible] and I will receive you, and will be a father unto you, and ye shall be my sons and daughters saith the Lord Almighty."

The God of this world is a mighty big God, and more people bow [illegible] feet than ever bowed [illegible] waves of the [illegible] shipers of gold, [illegible] moving picture show, [illegible] many other [illegible] struction of all spiritual life. "Ye cannot serve God and mammon" still holds good. We live in a [illegible] loving age. The Lord [illegible] coming and we [illegible] out the words [illegible] us with these words, "Men will be lovers of pleasure more than lovers of God." O beloved, [illegible] love to us that this [illegible] through all the [illegible] time. O that we [illegible] There are many [illegible] hurt the progress of [illegible] Few consider that the minister [illegible] any feelings [illegible] couraged, but when he [illegible] traveled many miles [illegible] the appointed time, and finds several absent from the services [illegible] present, you will never know [illegible] discouraged thought [illegible] the spiritual uplift [illegible] might have received. [illegible] human, and when he asks why [illegible] der, or deacon, or singers [illegible] sent, and found it was Sunday visiting, or thought they [illegible] missed so stayed at home, [illegible] piece of human mechanism, the minister, cannot help but feel the weight of their indifference to the cause of truth. Sunday visiting hurts more than horrid saloons, for their evils alone serve them, while it is the Lord's professed followers who are bringing a stain on his cause. Can we truthfully sing, "We have given all for Jesus?" Let us remember our accounts in the day of judgment cannot be settled on a money or social basis. God demands just one standard, the whole heart, nothing less will satisfy the demand.

A religious paper could help keep the mind in a condition to keep and receive more spiritual light; but how few take that needed help. Many take political papers, farm papers, story papers,—which is all right, but where is the spiritual help? [illegible] THE RESTITUTION. "O," some one says, "I can read my Bible." Yes; but you do not do it, and as you gradually drift into a careless frame of mind, and lose the interest of the first sweet love, when God was a sure retreat for all the ills of life. But "God is not mocked, for whatsoever a man sows that he also reaps."

Christ loved us so well that he showed the [illegible] way with proof [illegible] [illegible] in which [illegible] contradictions [illegible] wearied and faint in their [illegible] a brother to [illegible] force the rest to meet. [illegible] Son [illegible] kingdom all [illegible] Will we be [illegible] who hath shine [illegible] in the kingdom of the Father?"

This is very feeble effort on my part, and [illegible] will be no offense if you [illegible] to the waste basket, but [illegible] expressed in that editorial [illegible] and I felt the call of duty [illegible].

Yours [illegible] Faith, Hope and Charity,

M. L. ATWELL.

Does [illegible] as to what you would [illegible] body else's place, but [illegible] best in your own place.

At the Breaking of Bread.

GALATIANS V. 1.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Here Paul is admonishing the Galatian Churches, and telling to stand fast in the liberty wherewith Christ had made them free. Now we want to know what it was Christ made them free from, and in John viii. 31-36, we find the following: Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free. Whosoever committeth sin is the servant of sin. If the Son therefore shall make you free, ye shall be free indeed.

Again in Romans viii. 2, For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Romans vi. 18, Being made free from sin, ye became the servants of righteousness. Now being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life.

Everlasting life is what is promised to us who obey the gospel of the kingdom and Jesus Christ, and remain faithful unto the end, and I hope we may all when Jesus comes to claim his kingdom have him say unto us, Well done good and faithful servants, enter into the joy of thy Lord.

P. L. MONROX.

GALATIANS VI. 1-8.

Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted.

Paul here realizes how natural and easy it is to turn back to the world, and admonishes us to be vigilant both toward ourselves and our brethren.

Romans xv. 1-2, We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. For even Christ pleased not himself. Let every one of us please his neighbor for his good to edification. Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his ways, shall save a soul from death and shall hide a multitude of sins, James v. 19, 20.

Wherefore lift up the hands that hang down, and the feeble knees, and make even paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God, lest any root of bitterness spring up to trouble you, and thereby many are defiled, Hebrews xii. 12-15.

Bear ye one another's burdens, and so fulfill the law of Christ, Galatians vi. 2. A new commandment I give unto you, that ye also love one another. If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love, John xv. 10.

If ye fulfill the royal law according to the Scriptures, thou shalt love thy neighbor as thyself, ye do well, James ii. 8.

OWEN A. POTTORF.

Report of Meeting.

The meeting held at Avon, Iowa, by Brothers Allard and Lindsay, was concluded Sunday evening, March 20, with good attendance.

On the 13th Brothers Allard and Lindsay with several others went to the water for baptism, where five were added to our number.

Your Sister in the Faith,

MABEL EVANS.

Dear Restitution:

Inclosed is $3.00 for next year's subscription, and the rest to the help of THE RESTITUTION. Many thanks for the good pieces which to me are a great comfort, as I am alone among the sects and lodges. Thanks be unto all the brethren.

Humbly yours waiting for the Lord in his kingdom.

N. E. NELSON.

Dear Restitution:

It is with a grateful heart that I extend my thanks for the good old paper, which has been a visitor at my door so long. I eagerly glean its pages to see what those of like precious faith are doing. I am where I never hear a gospel sermon, and would like to send an offering to help on the work if I were able.

Yours in hope of eternal life,

MATTIE E. RIDGEWAY.

Sunday School Lesson.

APRIL 17, 1910.

The Question of John the Baptist—Matthew xi. 1-19.

Golden text—"But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."

The time of this lesson was near the middle of the second year of Jesus' public ministry. According to Luke he had just raised the son of the widow of Nain.

Where was John the Baptist?

What was he put in prison for? Mat xiv. 3-5.

John is said to have been imprisoned in the Castle of Machaerus, some nine miles east of the north end of the Dead Sea. Herod had rebuilt this Castle for a sinful pleasure house, as well as a refuge in time of need.

What had John heard while in this prison?

When John was preaching, before the baptism of Jesus, he said on one occasion to some Pharisees and Sadducees who came to him, that a personage should come after him so much superior to him, that he was not worthy to unloose the latchet of his shoe. So we see John here in prison, wondering if indeed this One who was performing these miracles, etc., was indeed "He that cometh." While he was in prison, it seems he had communication with some disciples who were true to him, and he sends them with a message to Jesus, asking the question direct.

Was it any wonder that John had doubts about Jesus being the One?

He was in prison, probably chained in a dark dungeon, his life threatened, discouraged, and worn with the great work he had engaged in, he wants to know before death comes to him if Jesus whom he had baptized in Jordan, on whom the dove had descended, and of whom the words from God had testified approval, really was the long-promised one—the Messiah.

John was soon after beheaded to please a woman's whim. Would you count his life work a failure?

Might it not seem to John that this was a poor ending for his life of service to this cause?

John had proclaimed the coming of the "great and terrible day of the Lord," when "the axe was to be laid at the root of the tree" of evil. A "fan" was to be in his hand to purge the floor, and an "unquenchable fire" was to consume the chaff. John was looking for the One to do this work. He had heard of the miracles of healing—giving sight to the blind, hearing to the deaf, the lame made to walk, lepers cleansed, demons cast out, and the dead raised. But where was the axe, the fan, the fire? Herod, who was living in adultery with his brother's wife, having sent his own wife away, was lord in the palace, while John the forerunner of the "Coming One" lay a prisoner in its dungeon.

Jesus was mild and tender in his words and work. John had thundered out his denunciation of existing conditions, not only among the Pharisaical vipers of the Jewish religion, but against the iniquity even of the king in his idolatry and sin. John thought it a time for war, for struggle and for strife. He did not understand the "piping words of peace." Soft and tender words of grace and love, with here and there healing diseases among the people, did not appeal to him as methods that would overthrow the sin and vice he knew abounded, and he began to doubt if the Messiah really had come.

Again, Jesus was only a few miles away; why did he not use this power that he had to liberate his faithful forerunner? Confinement would tell on a man of John's character. He had been used to out-door life, and now was in a gloomy prison. What had he accomplished? To be sure his mission was to prepare a way for he who should come after, but this is a hard task, hard to understand. We can imagine John as ambitious, and desiring to see Jesus as a conquering King. So under the circumstances, there was abundant reason for John to be depressed, and we cannot blame him for doubts that may arise in his mind.

What was the answer Jesus sent to John?

Would these wonderful things that Jesus was doing prove him to be the expected Messiah?

John knew of these things before, so how would hearing of them again help him?

Where do we find a strong proof of the truth of Christianity? Matthew vii. 16.

If Jesus really was the Messiah, and we need not look for another, his works—the fruits he had to offer—must prove it. Jesus in his answer to John's messengers gives assurance that he possessed the power that should characterize the Messiah. His next credential was the fact that the "poor have the gospel preached unto them." "The poor in spirit." Not the proud, arrogant, self-righteous Pharisee, "who needeth no physician," but *the humble, contrite of heart.*

The closing part of the return message is really of most value and comfort to John. "Blessed is he, whosoever shall not be offended (stumble) in me." The Diaglott has it "Happy is he, who shall not stumble at me." Brother Chaplin used to explain that these words singly did not express the thought of the original, but both were implied. "Blessed-happy" is the man who shall not be offended because of me, or consider any thing I do as *inconsistent* with my claims or Messianic work.

"Jesus! and shall it ever be,
A mortal man ashamed of thee?
Ashamed of thee, whom angels praise,
Whose glories shine through endless days?

Ashamed of Jesus! sooner far
Let evening blush to own a star;
No, when I blush be this my shame,
That I no more revere his name."

When the messengers have departed Jesus tells those about him what he thinks of John. John had exalted Jesus, now Jesus exalts John.

When they saw John did they see one who was easily shaken as was a reed? Jesus makes no answer to this question. None is needed; the question answers itself.

Was he "a man clothed in soft raiment?" Was he a luxuriously clothed courtier?

His listeners knew John wore camel hair clothes of the roughest nature, and a leather girdle, and lived in the wilderness.

Was he a "prophet?"

Malachi had said a messenger should be sent to prepare the way of the Lord. A second Elijah to herald the coming of the Messiah. John's modesty did not make the claim, but Jesus made it for him. Not only a prophet, but more than a prophet. Jesus declares in Luke xvi. 16 that "the law and the prophets were until John." John appears to tells them, not as did the prophets—The kingdom will come; but rather The kingdom is here, the Messiah has come.

"Among them that are born of woman there hath not arisen a greater than John the Baptist." Here was a tribute to this short life from the lips of Jesus the Christ. May we ask the question Who among those named in history, sacred or profane, are his peers? None greater than he—Who can equal him? Can Noah, or Enoch, or Moses, or Abraham, or David, or Solomon? Can James or Peter, John or Paul? Of one thing we are certain, not one of these is his superior. No brighter star shines in the celestial firmament than John the Baptist.

"He that is least in the kingdom of heaven is greater than he." Much has been written to explain these words, and to take them out of their connection makes it doubly hard to see their meaning. Jesus had just set the character and work of John at the highest notch, showing the high esteem he has for his worth. John had successfully prosecuted his mission, and could say as did Paul later on, that he had fought his fight, and won. As Paul could confidently look for a crown, so was John sure of his reward.

A child of a King is greater than his highest servant. John represented that type of vigorous, impetuous men who would take the kingdom by force. Jesus taught that meekness, long-suffering, gentleness, patience, love, were the means to be used in bringing men to his standard. The kingdom of God is for the poor in spirit; the meek are to inherit the earth. John had magnificent courage; the love and self-sacrifice of Jesus are on a higher plane.

The rest of the lesson on to verse 19, is an answer to the dishonest doubters among the Pharisees and lawyers, who were not willing, like John, to receive truth in honest hearts, but still doubted in the face of abundant evidence. Even God cannot please sinners. Wisdom justifies her children. A wisdom that sees the truth as it is in Jesus, recognizing him, approving and accepting him, with hearts tuned to vibrate at his touch. This is the wisdom that comes from above, and makes us pure in heart. Enables us to trust God with confidence that all things will work for good to those who love him.

Ebenezer. 1. Sam 7, 12

The copy for this department of The Restitution is supplied by Brother Robert G. Muggins, of 10702 Hampden Ave. Cleveland, Ohio Please send all letters and communications intended for this section direct to him, and save delay.

An unusual pressure of duties prevented me from getting copy ready for "Ebenezer" last issue.

Our book is all proof-read, and as soon as it can be got off the press and bound it will be ready to mail. More particulars next week, the Lord willing.

At this writing Bro. Huffmon, of Hale, Mo., is the last one to send us a pledge. As pledges continue to come, it may be be that some body yet may come in behind our brother and claim the "ninety" prize.

We want a brother or sister in every church in the United States and Canada to act as agent for our new book "The Bible: Its Principles and Times." Especially ministers and evangelists are wanted to take up the work. Write us for terms.

Many questions are filed for answer, but we are so busy with our book, the new church, and discharging pastoral responsibilities, that we have no time for writing replies. It will be the middle of May, probably, before we can resume this feature of "Ebenezer."

The True Conversion.

"Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt xviii 3.) So said Jesus to his disciples, whence we can estimate the importance of right views concerning conversion.

Right views can only be found where the words of Jesus and his apostles are on record, that is of course, in the Bible.

The religious world is not in harmony with these. Popular conceptions of conversion are entirely subversive of the word of God; they entirely ignore the conditions that God lays down, upon which men may repent and return unto Him.

In modern conversions there is a conspicuous lack of the knowledge of God and his promises, and of that belief and obedience which the scriptures require, and which are so satisfactorily illustrated in "The Acts of the Apostles." Certain religious excitement is generated by music and fervent oratory, and men and women are induced to declare that they "believe in the Lord Jesus Christ;" and then are persuaded that they are "saved."

To such an extent is this carried that men are supposed to be 'converted' on their death-beds, and, worse still, even on the scaffolds to which their crimes have brought them. Thus, as has been truly remarked, "they hang criminals because society will not tolerate them any more, and then the clergy, by their ministrations, profess to send them to heaven to associate with saints and angels."

And this in the face of the Scripture which declares "that no murderer hath eternal life" (1 Jno iii 15), and that we must not be deceived for "God is not mocked, for that which a man soweth, that shall he also reap, for he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." Gal vi 7 8.

The true conversion of which the Scriptures speak is connected with the Word of God in relation to repentance, remission of sins, and eternal life. A man by this Word comes to know the will of God and his promises, is convicted by that knowledge of walking contrary thereto. He repents, or changes his mind, and, perceiving that God has promised to forgive his sins for Christ's sake, upon his belief of the gospel of the kingdom that Jesus preached, and baptism into his name; he obeys from the heart this form of doctrine delivered by the apostles and is "baptized into Christ." Being then "in Christ" (Dnl iii 28), he is, with him, an "heir according to the promises," and, if he endure in well doing unto the end, he will receive eternal life at the Lord's hand in the day of his coming, to raise the dead and reward all "according to their works." Rev xxii 12.

All profession that is at enmity with the Word and with its living explications, is hypocrisy, and accursed of God, no matter how pious its protestations may be.

The following Scriptures illustrate these things:

Psalm xix 7-12, "The law of the Lord is perfect, converting the soul .....the statutes of the Lord.....by them is thy servant warned and in keeping of them there is great reward."

Isaiah vi 10, "Make the heart of this people fat, and make their ears heavy and shut their eyes, lest they see with their eyes and hear with their ears and understand with their heart, and convert and be healed." Here conversion is allied to perception and understanding, and disobedient professors were to be specially blinded by God. Jesus himself applied this prophecy to the people to whom he spoke in parables, who closed their eyes and would not see the truth in him. Matt xiii 15; *see also John xii 40, and Acts* xxviii 27.

The case of Cornelius (Acts x), should be studied by all who are in earnest about conversion. This devout and liberal-minded and prayerful man was indeed commended to God by his excellence, but was not thereby saved. He was directed by an angel saying, Send to Peter, "He shall tell thee what thou oughtest to do." Peter being come, spoke to him, "that word which Jesus preached," and how God had raised him from the dead; and how they had seen him, and had eaten and drunk with him, after that he rose from the dead; and that he had commanded them to preach to the people that God had ordained him judge of living and dead; and that in his name remission of sins was granted to all those who believed in him, as all the prophets testified.

At this point the Holy Spirit fell on Cornelius and his household. For they spoke with tongues, which was a sign that God had accepted them. But the obedience of faith was not rendered. Peter enquired, Could any forbid water that these inspired persons should not be baptized? No objection being forthcoming, or indeed possible, "he commanded them to be baptized in the name of the Lord." All this is very different from modern baby-sprinkling and the unrecognized and uninspired "conversions" of Salvationism and the various "Missions."

Earnestness and zeal will not of themselves save. Here was an earnest and zealous man who persecuted Christ Acts ix 4. He "did it ignorantly in unbelief" and therefore obtained mercy (1 i 13). He was more honored than even Cornelius, for not an angel, but Jesus himself appeared to Paul, and his conversion was based upon this direct "revelation," a fact upon which he insists (Gal i 12; Acts xxii 6 11; xxvi 13-18; 1 Cor ix 1, etc.

Having seen Jesus, and having been struck blind, and afterwards being healed in the name of Jesus by a disciple, he was convinced indeed that Jesus is the Christ, and was immediately baptized for remission of sins in his name. Being then inspired and empowered to work miracles in the name of Jesus, he preached his name for the remission of sins. Upon belief of Paul's testimony and his preaching of the kingdom of God in the name of Jesus, others were converted, especially in view of the miracles he wrought, in which God bore witness to the Word. And it is said of certain of them (who are typical of all), that "many of the Corinthians hearing, believed, and were baptized." Acts xviii 8. This is God's order, and "the true conversion." We must not invert it or tamper with it in any way.—Bible Finger Post.

The Nature of the Resurrected Body.

"But some will say, How are the dead raised up? and with what body do they come?" 1 Cor xv 35. As is well known the great majority would have us believe that Paul here teaches that we do not get the same body in the resurrection. But can we believe that Paul would so flatly contradict himself? A little later on he says, "It is sown in corruption; it is raised in incorruption: It is sown in dishonor it is raised in glory." The same "it" all the time. The one that labors is the one that reaps the reward. If we do not get the same body (as Russel says) then the wrong one joined the church, the wrong one was baptized, and the wrong one suffered. But what does Paul mean by his comparison? In verse 35 of this chapter he brings to our view two Adams: The first was a natural, earthy man; the second the spiritual man. So the first man Adam, like the grain of corn or wheat, has produced a crop like himself—a body which is the world. As the head of wheat with many grains is the result of the grain sown, so is the natural race the result of the creation of Adam. He multiplied like the grain of wheat and produced a body like himself. John xii 24, says, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone; but if it die it bringeth forth much fruit." Verse 23. This shows that Jesus was speaking of his death and refers to himself as the grain of corn to be planted, and die and bring forth fruit. As Jesus is the seed planted he must bring forth the fruit. So the church answers to the ear of corn with many grains or "Much fruit." Here then are the two seeds; the first and second Adam. Each one must have a body peculiar to themselves. You cannot plant wheat and get corn. "Every seed gets its own body." In the resurrection we come up with the Christ body, the Church. These two heads, Christ and Adam, must be kept separate, and each one have his own body. If the church comes up with the Adam body then why was Christ planted? and where would be the fruit? if the church comes up with the Adam body then you have planted wheat and not corn! In that case *each seed did not get its own body.*

Some think the germ in the grain of corn answers to our immortal souls. But not so, Jesus says, "I am the life." The germ brings the "blade," then the "full corn in the ear." Jesus is the germ, the "life," and the church or "his body," is the full grown ear. When we understand Paul his comparison is beautiful and right to the point. When we go into Christ we sever our relationship to Adam, and in death we pay the penalty, and by believing and developing a character, are worthy of a resurrection to everlasting life. Then "with what body do they come"? With the Christ body, the Church.

ALMUS ADAMS.

Gold Dust.

"Renouncing our own sins is better preaching than denouncing the sins of others."

"That religion which fails us in the every day trials and experiences of life, has somewhere in it a flaw. It ought, if it come from above, to be always, day by day, to our souls as the wings of a bird, bearing us away from and beyond the impediments which hold us down."

I long to have the children feel that there is nothing in this world more attractive, more earnestly to be desired, than manhood in Jesus Christ. —Henry Ward Beecher.

"The heights of Christian perfection can only be reached by faithfully each moment following the Guide who is to lead you there, and he reveals your way to you one step at a time, in the little things of your daily lives, asking on your part that you yield yourselves up to his guidance."

ANNA DREW.

The Bereans Column.

Dear Bereans:

How many of us, as we partake of the Lord's supper, think of the seriousness that is connected with it? How great was the suffering of our Lord in order that we might obtain salvation! And yet we grow careless with this ordinance, the most holy of all, just as we do with all those which are enjoined upon us as his disciples.

How many of us, as we take of the bread, think of his suffering upon the cross? Nor was his suffering upon the tree the greatest he had to bear. What could have been more intense suffering than to see his own countrymen deny him. He was to be their King, yet they turned from him and demanded his life. One of his chosen apostles, for the sake of money, betrayed him unto the chief priests. Even Peter, although he was loud in his protestations of loyalty to the Master, denied that he knew him when Christ was accused before the high priest. What is worse than being forsaken by those whom you have counted as your friends?

The physical suffering upon the cross was a bitter end to a life that had been full of mental suffering and temptation; and yet Christ was willing to die for our sins that we might have eternal life. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

What an unselfish love Jesus showed when, from the cross, he looked round on that mocking, scorning mob, and said, "Father, forgive them. They know not what they do." He was willing, for the joy that was set before him, to endure the cross and despise the shame, for he knew that he would be glorified.

All this, and more, is represented when we partake of the Lord's supper. "And as they did eat, Jesus took bread, and blessed, and brake it, and gave it to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it."

What, then, should be our spiritual condition in order that we may partake of this sacred ordinance? Let us see. We have no record of any save the apostles and baptized believers partaking of the communion. We are to examine ourselves, "for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. Christ says, "If ye love me, keep my commandments." Since this is one of his commandments, we will show our love for him if we commune with our brethren. Let us not neglect this ordinance, for "except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."

GRACE M. WILLIAMS.

RUTH.

This book contains a charming bit of Bible history as well as a fascinating romance. A severe famine in the land of Judah caused Elimelech, a native of Bethlehem to emigrate to the land of Moab with his wife Naomi, and two sons, Mahlon and Chilion. In this fertile country, however, trouble again came to the door. This time it was worse than a famine—death visited them and claimed as its victim Elimelech. The two sons married women of Moab, but sorrow again visited them, and the younger women were left widows.

Soon after this Naomi, hearing that the land of Judah was again filled with plenty, resolved to return. Before doing so, she entreated her daughters-in-law, Ruth and Orpha, to return to their mothers. They both were unwilling to do this and wept at the thought of parting. Again she begged them to go to their homes, and, in accordance with her wish, Orpha returned to her parents; but Ruth said, "Entreat me not to leave thee, nor to return from following after thee, for whither thou goest I will go and where thou lodgest I will lodge, and thy people shall be my people and thy God my God. Where thou diest, will I die and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me."

These words, showing her unalterable attachment to the mother, land, and religion of her lost husband, convinced Naomi of Ruth's sincerity, so they journeyed together to Bethlehem.

Their arrival was at the beginning of the barley harvest, so Ruth set about to glean in the fields that she might support Naomi and herself. The field in which she chanced to labor was the property of Boaz, a wealthy relative of Elimelech. Boaz had heard of Ruth's affection and devotion for Naomi, and when he saw her gleaning in the fields and had learned her name he showed great kindness to her and gave her the grain she had gleaned.

Naomi, being encouraged by Boaz's kind treatment of Ruth, instructed her to urge Boaz to assert his claims of inheritance; but Boaz, knowing there was a nearer relative gave him the privilege of redeeming the inheritance for himself. He, however, declined and Boaz took Ruth to be his wife. Thus she was rewarded for virtue and faithfulness. She was the mother of Obed and the great grandmother of King David.

LETA RAILSBACK.

CHARITY.

"And now abideth faith, hope, charity, these three, but the greatest of these is charity." 1 Cor. xiii. 13.

Charity is not mentioned as one of the Christian graces by Paul in his Galatian letter except as "love," which he names first. Charity is much akin to love; indeed, the same but implying more, charity being the manifestation of love. In short, charity is the embodiment of all that is good, pure and noble. In our own experience we are cognizant of the fact that the greatest of the above named attributes is charity.

Faith is the connecting link between us and God. It has to do with the individual and his Maker alone; an acceptance of his promises set forth; and hope, like faith is an individual matter—we have faith in God and his promises and hope for their consummation as recompense of our faith; but charity embraces the practical part of our religion. It deals with our emotions, impulses and our actions toward both God and our fellowmen. Charity prompts us, if we would possess it, to keep self in subjection, to love our enemies and pray for them that despitefully use us. "As ye would that men should do to you, do ye even so to them." A mantle of charity may soon be woven by keeping this Golden Rule ever in memory and acting upon it.

Paul, in his Collossian letter admonishes us, above all else, to put on charity, which is the bond of perfectness. Also Peter writes "And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins." So it is of the greatest importance that we, by patience, long-suffering, forbearance, love, meekness and brotherly kindness wis this mantle of charity, not to be taken off and laid away for a season but to be worn on all occasions. If we feel it slipping from our shoulders pull it the more securely around us and if need be pin it fast and immovable not to be torn away, with the golden pin of love and submission. Having charity we have all other virtues combined. Paul speaking to the Corinthians says "Though I have eloquent speech, all knowledge, all faith and have not charity I am nothing. Though I give liberally to the poor and even sacrifice my life, without charity it profits me nothing. Charity suffers long and yet is kind, it envies not, is not hasty, is not easily provoked, thinks no evil, rejoices in the truth alone, beareth all things, hopes all things, endures all things, and never fails."

So, dear Bereans, let us seek earnestly and constantly after this precious treasure, as after the costliest jewel, for such treasure we can lay up beyond corruptibility, in the bank which will never become bankrupt nor can thieves break through and steal. When disposed to anger let charity be our ever ready watchword and count it all joy that these trials come that we may be tried by the fire and purified and come out more than conqueror, through him that loved us; and may we all be counted worthy in that Great Day.

MRS. AMY WEAVER.

THE BEREANS OF OLD.

On the sunny slope of the Olympian mountains in Macedonia, commanding an extensive view of the plain of Axius and Haliacomon, stands the beautiful little city of Varria or Kara-Verria as it is sometimes called. This city, which now contains between fifteen and twenty thousand inhabitants, is associated in the minds of Bible students with that striking epoch in the lives of Paul and Silas recorded in the seventeenth chapter of the Acts.

After a short period of successful work in Thessalonica, the great evangelist and his worthy co-laborer, were forced by the violent opposition of the unconverted Jews, to depart by night to Berea, or Varria, as it is now known. Finding here a class of people who were earnest, prayerful students of the Hebrew Scriptures, it is not at all surprising that many of them were induced to believe the glad tidings proclaimed by the apostle, who drew his entire argument from the law of Moses and the Prophets, with which they were all familiar. It was not the eloquence of the speaker that won them to Christ; for, had Paul possessed the oratorical powers of a Demosthenes, it would have been of no avail, unless his auditors were willing to "receive the word with all readiness of mind", and to accept as true all which was found to be in harmony with the revealed mind of God. It was from this faithful band of Bible students that we, *as a society*, obtained our name.

Long before Paul reached their city, with his wonderful message of love and universal brotherhood, the Bereans understood many of the blessed truths contained in the Old Testament Scriptures; but it was from him that they obtained their first knowledge of the gospel of divine favor, as expressed in the life and teaching of the Master.

The beauty and harmony of the Bible can be fully felt and appreciated only after a careful and system study; and even this is not sufficient, unless undertaken in a spirit of love and faith, and with a prayer for God's guidance in the effort and blessing on the result. An investigation under these conditions, however, is sure to bring forth blessed results. Mines of treasure never entered, and passages here to fore enshrouded in mystery, are fully revealed in the light of faith and love. Visions of beauty, unfolding on every side, enable us to form some conception of our Creator's greatness, and an idea of the matchless love he bears toward the children of men.

As we proceed we learn to love the Bible as the voice of our best Friend, and to place it before all other earthly possessions as the most to be prized. One can scarcely realize what a blessing God's Word is, until deprived of the companionship of friends and loved ones, we turn to it for comfort; then we see possibly as never before, what a wonderful treasure we have in the Bible!

Beautiful words for every age
Beautiful thoughts on every page;
Beautiful pictures here and there,
Beautiful lessons every where.
Beautiful precepts from above,
Beautiful language, "God is love!"
Beauty and truth where'er we look,
Beautiful, best, most sacred Book!

G. ELDRED MARSH.

Tobacco and Preachers.

A minister, writing to a religious paper concerning the deficiency in the salary of preachers, attributes it in part to hard times, but more especially to evil and extravagant habits.

"One young man," he says, "gives ten cents to the preacher, a dollar to the theatre, and still another to the skating-rink, and so on until the preacher is compelled to quit preaching and resort to daily labor to maintain his family. Tobacco is depriving the church of money that might be used in support of the gospel of Christ. Of a membership of one hundred and sixty, forty used tobacco at fifteen dollars each per annum, making a total of six hundred dollars. A little more religion and a great deal less tobacco would help to pay the preacher.

We judge that if preachers would preach God's truth boldly and faithfully, it is probable that their converts would use much less tobacco than at present. If they adopted the plan which missionaries do in the South Sea Islands, and received no person into the church until they had quit using tobacco, some of these difficulties would be solved at once. Churches might be smaller, but more valuable; as a shilling is smaller than a handful of pennies, but is worth the whole of them. A hundred men soundly converted to God and trained in ways of self-denial, devotion, and earnest, whole-souled effort, would do more work and raise more money than a regiment of those tobacco-using, money-wasting worldlings, who seem to think that their future is assured because they have been permitted to join the church, and who live with little regard to God, or his Word or work.—Safeguard.

Rum and Revenue.

We license men to sell liquor because of the tax they pay. In North Carolina the liquor-tax—or the revenue derived from the liquor-tax—is about $50,000 a year.

To raise this $50,000 the state has about 2000 licensed bar-rooms, and consequently there are 2,000 bar-keepers who do not produce anything, but who are consumers. There are about 10,000 loafers, or dead-beats, who hang around the grog-shops, who do not work, or at most work very little; so that, adding together the 2000 bar-keepers and the 10,000 loafers, we have 12,000 idle men in the State, who have to be fed and clothed at somebody's expense, and whose labor, amounting, at fifty cents a day apiece, to 6000 a day is lost to the state. So we spend about $1,872,000 in the loss of labor and in boarding dead-beats. In order to get $50,000 of revenue!

That's financiering with a vengeance. But still they say, "We can't afford to do without the liquor-revenue, because it helps to run the common schools."

How does this business affect the consumers? Says the Spirit of the Age:

"If you come to Raleigh and get drunk at a licensed bar-room, the police will arrest you, and if the complaint against you is, 'Drunk and down,' the mayor will fine you $5 and costs, making the bill against you $7.25. If you are not able to pay that, he sends you to jail for thirty days. There the county charges you thirty cents a day for board, so that in thirty days you get in debt to the county $9. To pay that $9 you are then sent to the work-house, where you are to work it out at twenty-six cents a day. That will just take thirty-five days. Thirty days in jail and thirty-five days in the work-house make sixty-five days a poor fellow is kept away from his home and his family just for getting drunk at a government bar-room, and in so doing helping to raise revenue."

Try THE RESTITUTION, $1.50 a year

Dear Bro. Underwood:

Perhaps I have passed through as great variety of vicissitudes as any one of my readers could carry during my years of labor, and still ask for more years of labor. While I grow weary of the years of mortality, I do not want to give up the evangelistic work, if it should continue a thousand years. My chief ambition is to be an evangelist for a thousand years, when Jesus will be King, and the nations converted and blessed. Oh, that will be grand! No contention then among the workmen. No prescription of the conscience, but everything fresh from the lips of the King.

I would rather tell the good news to the perishing than sit on a throne among the kings. It is my chief ambition, so I'll keep at work and quietly carry my burdens. I can make them lighter by counting my blessings.

As I was saved from the weight that brought me down into the dust—near the dust of the grave—a year ago, I resolved to keep an account of the gifts of the brethren, which began at the Sanitarium in Phoenix, carried me safely through, and put me on my feet, with an appetite for work that was stronger that the strength to do it. I have not forgotten the donations nor my object of devoting them to evangelistic work. I have at this time in round numbers $50.00 due from me to the work.

A portion of this came when I was working last fall in Iowa, on a liberal salary of $60.00 a month—very liberal for one who has been used to pioneer wages. With permission of the management of THE RESTITUTION I will enter account again through its columns, with the brethren. That the books may be clear with the donors, I state that $10.00 in work is due to Sister Jennie P. which I received while in Iowa, and $2.00 to Brother John H. received March 21.

Brother Underwood, it is due to you and the brethren for me to say that my own experience in teaching and in observation has warned me against dogmatism in establishing theories. I cannot go to the 'lower critics" to bring doubt on the possibilities of Christ's power, or the power of his death in condemning condemnation. On the other hand I cannot accept universal salvation if some of the "higher critics" may think it will be reached. There is too much evidence of utter destruction for some.

My address is Buckeye, Arizona, in care of Grace Lawrence. I remain here to complete plans of work by correspondence with those that will want work and write me.

With faith and hope and love,

W. L. SKEELS.

Editor Restitution:

Brother F. L. Austin has announced to us that we cannot depend on his services after May 1, and has advised us to look for some one else to take his place as our pastor. We are in correspondence with some parties, but don't know what the result may be. We thought by announcing in THE RESTITUTION that we were in search of a good man, and requesting any of the brethren to recommend any such one, that they might know of, it would help us

Brother Austin has been with us and the Niagara Falls Church for several years, and has given good satisfaction, and at our annual meeting we voted to have him remain.

Any one wishing to correspond with me on this subject, please address me at Fonthill, Ontario.

J. E. LENT, Sec.

The human heart is like a millstone in a mill. When you put wheat under it, it turns and grinds and bruises the wheat into flour. If you put in no wheat, it still grinds on and wears itself away.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

THE RESTITUTION is only $1.50 per year. Try it a year.

The Bible.

A DECLARATION OF ITS FUNDAMENTAL PRINCIPLES, WITH EXPLANATIONS OF MANY DIFFICULT TEXTS.

The above is the title page of a book the Editor proposes to publish as soon as enough subscriptions are received to pay the printer. The subject matter of the book as now prepared consists of explanations of more than one hundred and twenty-six subjects; and to these will be added other subjects readers may send us while the book is being gotten ready for the press.

The primary design of the book is to teach aliens the truth. Selections from our writings in THE RESTITUTION, especially from the "Question Box," have been carefully made, and thoroughly revised. The only book ever published by our Church which formulates the fundamental principles of the gospel in propositions, and then explains all difficult texts, introducing every conceivable Bible subject—a variety most pleasing to the reader.

The price will not be less than 25 cents, and not more than $1.00. Do not send money now, but send us your pledges, and when we have received enough pledges to pay the printer, we will go to press, and will announce when our pledged subscribers can remit the money. In sending us pledges to take one or a number of books, be sure and give your correct address.

Send pledges to R. G. Huggins, at 10703 Hampden avenue, Cleveland, O

Brethren of the Household of Faith in Michigan, Greeting:

At the Annual Conference in 1908, a committee was appointed to recommend a plan of raising more funds for the purpose of furthering evangelistic work in the state of Michigan. Their report has been published in these columns from time to time, as a great many of the brethren have responded nobly, and much additional work has been accomplished.

During the month of October we had some excellent help from Brother S. J. Lindsay of Illinois, with the result that eight dear ones were added to our number, and we have a promise from him that he will return and give Michigan some additional work during the winter, and we trust the brethren who have delayed sending in whatever they intended giving for this work will kindly respond with promptness, for on this depends how long we can keep Brother Lindsay at work. If we could send our offerings quarterly, it would no doubt be easier than to send the whole amount at once, and that would give us more to use during the year. We cannot afford to let this opportunity pass, so will expect the brethren to respond promptly. Forward offerings to A. K. Richardson, R F D 5, Hastings, Michigan, or the undersigned at 627 South Lafayette Street, Grand Rapids Michigan. We thank you in advance.

Yours in the service of the King,

F. V. BLAKELY, Sec.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

A friend	.50

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 308 N. Willow Ave. (Austin Station) Chicago.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D.C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

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Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

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The above is the title of a tract of 44 pages issued by Brother John I. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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WHEN YOUR TIME IS OUT PLEASE RENEW.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LIX. PLYMOUTH, INDIANA, APRIL 13, 1910. NUMBER 14.

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Don't look for flaws as you go through life;
And even when you find them
It is wise and kind to be somewhat blind,
And look for the virtue behind them.
For the cloudy night has a hint of light
Somewhere in its darkness hiding:
It is better by far to hunt for a star
Than the spots on the sun abiding.

The current of life runs ever away
To the bosom of God's great ocean.
Don't set your force 'gainst the river's course,
And think to alter its motion.
Don't waste a curse on the universe,
Remember it lived before you;
Don't butt at the storm with your puny form,
But bend, and let it fly o'er you.

The world will never adjust itself
To suit your whim to the letter;
Some things must go wrong your whole life long,
And the sooner you know it the better.
It is folly to fight with the Infinite,
And go under at last in the wrestle;
The wiser man shapes into God's great plan
As the water shapes into the vessel.

—The Mentor

Communicated.

Forgetting the Things Which are Behind.

PHIL. III 13, 14.

The Epistle to the Phillipian church hasall the grand characteristics which shine forth in all the writings of the Apostle Paul. In every chapter it reflects the thoughts, the wishes, the prayers—the very heart's desires of a man who is thoroughly in earnest in his work for the Gentiles. Notice with what fervent expression he begins with a desire for their welfare. Saying: "To all the saints in Christ Jesus which are at Phillipi, with the bishops and deacons, grace be unto you and peace from God our Father, and from the Lord Jesus Christ."

"I thank my God upon every remembrance of you." "Always in every prayer of mine for you all making request with joy."

"For your fellowship in the gospel from the first day until now."

"Being confident of this one thing, that he that hath begun a good work in you will perform it until the day of Jesus Christ."

And again in the 10th verse of this first chapter, "That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ."

Let us consider for a few moments what Paul meant—what he referred to as "the day of Christ."

We read in 8 chapter of John that when the Jews that believed not claimed their descent from Abraham and said, "Art thou greater than our father Abraham, who is dead, and the prophets are dead? Whom makest thou thyself? Jesus' answer to them was: "Your father Abraham rejoiced to see my day, and he saw it and was glad."

Now as Abraham had been dead about 1700 years the Jews were curious and sarcastic in their questioning of Jesus, seeing it was evident as they said, that Jesus was not yet even 50 years old. "Hast thou seen Abraham"? they cried: And then he made answer, "Verily, verily, I say unto you, Before Abraham was, I am."

Leaving the element of Faith out of the matter and here was an enigma—a puzzle which neither the Jews, nor any one else could comprehend. Were these unbelieving Jews ignorant, uneducated men? No, but rather they were the scholars—the doctors of the law—the Rabbis, in fact the D. D.'s and L. L. D.'s of their times. Then it was not that they were simple, and question one beyond their mental capacity to fathom. Then, was it a new theory which they were hearing for the first time?

No, the teachings of Jesus were well known from his own mouth, and besides that were found on record in those sacred writings which these men outwardly at least claimed to venerate and make their rule of life to the very letter. Did I say to the letter? Yes, that was it; much more in the letter than in the spirit was their obedience, and here we may find the key to their difficulty experienced in understanding or accepting Jesus.

I think the answer in part, at least, is found recorded in Heb iv 2, where the writer is making comparison between the spiritual seed and the natural seed of Abraham, says: "For unto us was the gospel preached, as well as unto them; but the Word preached did not profit them, not being mixed with faith in them that heard it."

Those Jews who questioned Jesus could not possibly comprehend the things of God which he taught.

Not having faith in any degree they could not receive spiritual things. The Scriptures tell us that the carnal or natural mind cannot receive the things of God, because the carnal mind is enmity against God, for it is not subject to the law of God.

All this is in closest harmony with the statement made in the Scriptures that the future and eternal things are "hidden from the wise and prudent"—being only seen by faith.

And to lack faith is to be the loser both for time and for eternity. Faith foresees now and causes us to rejoice in anticipation of the glories which shall be revealed in "the day of Christ."

That day is what Jesus refers to when he tells the Jews, "Abraham saw his day and rejoiced"—the same which Paul refers to in his letters as "the day of Christ."

The question for us is: "Where does faith come into the matter? What must we have faith in?

Turning to the 11th chapter of Hebrews we read that "faith is the substance of things hoped for, the evidence of things not seen." Faith then makes things substantial or real things as far as the mind of one having it is concerned; which as yet have not actual existence—are not visible to the natural eye. Then we read of Abraham that: "By faith, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and went out not knowing whither he went. He sojourned in the land of promise as in a strange country, dwelling in tabernacles (tents) with Isaac and Jacob, the heirs with him of the same promise: "For he looked for a city which hath foundations whose builder and maker is God."

Say brethren, do you think Abraham, the father of the faithful, made any mistake about that promise?

No, for right well he knew that though his bones would moulder into dust long before that city for which he looked would become an actual—substantial fact on the earth, yet he would be there. Faith in him gave it all the force and reality of things seen, and thus having obtained a good report through faith; he received not the promise (its fulfillment rather), but having "seen them afar off" was persuaded of them and embraced them, and confessed that he was a stranger and a pilgrim on the earth.

What a grand privilege it is to be taken into God's confidence, so to speak; to know his plans hundreds of years before they are carried into effect. That is the privilege which Abraham enjoyed, and was even called the friend of God. But the privilege was not altogether exclusive. Isaac and Jacob were heirs with him of the same promises, and therefore must have known all about them in order to have faith in them.

Now is that the limit of the privilege of knowing God's plan and purpose beforehand and of sharing in the blessings of the promises? No, thanks be to his loving kindness and tender mercy, God invites and pleads with all to come and freely share in the blessings and privileges accorded to those worthy ones of old. Abraham was strong in faith and gave glory to God being fully persuaded that what he had promised he was able to perform, and therefore it was imputed to him for righteousness, and the apostle adds that so it shall also be imputed to us if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised for justification Rom iv.

When we meditate upon these things—the wonderful wisdom and love of God—as manifested in the gospel message, and when we realize how unworthy we are of being called the children of God, should not that thought give us some of the earnestness and zeal which we find and admire so much in the apostle Paul.

Our faith may be all right as to the kind, but as compared with that of those faithful ones of old it reminds of one of one of those diminutive cherry trees raised as a potted plant in Japan—not a foot high but a minature in every respect of the sturdy giants raised in our land which grow and bear abundant fruit in spite of the storms of winter or heat of summer suns. Robbed of its natural soil from week to week, deprived of water, only allowed a few drops at a time, the tiny tree becomes a curiosity—abnormal, unwholesome and unnatural. So our faith, robbed of its food supply (the Word) by the cares, either family, or business, or social; or perhaps by pursuits of pleasure or ambitions of various kinds. Deprived of water (spirit) by the same things and by the habit of absenting ourselves from the Lord's table. What is to be expected? Sunshine and wind and rain are no more necessary to a healthy plant life, and good fruits, than is study of God's Word and frequent and familiar fellowship with those of like precious faith around the Lord's table.

At this beginning of a new year, when retrospection and self inspection are especially appropriate and in order, it seems timely to look around for some way in which we can grow, develop and increase in faith this year.

But says one: "Oh, I am growing all right. I believe a whole lot more than I believed or understood a year or two ago."

Now dear ones, shall we say this one is on the right track? The work which he or she is doing must bear unmistakable evidence of growth in grace—in favor with God.

I would hardly venture to suggest to each one of the Household of Faith just what his or her needs are—what each lacked or what each should cast out. Each must be first concerned in casting the beam out of his own eye so that he can see clearly to serve another. But it is our duty to point to the Word and say, Be sure you have God's approval of whatever plans you make or work you undertake. Don't plan too much or too far ahead either for work or pleasure. You may not be permitted to carry it to a finish. Let pleasures and recreation be only "a side line." Pleasures are important, especially if the right kind, but when a young man or a young woman gets to the point where they think more of what is to happen after working hours than they do of the business or work, they have got about as far as they are likely to go. Pleasure is a good "side line," but undesirable as a regular occupation.

Start the year with some definite ideas. Focus your attention on some particular fault which you are conscious of—that has made trouble for you in the past year. Make the year 1910 a New year in very truth. Unload the old worries, the old quarrels, the unpleasant things handed down from somewhere in the past.

Forgetfulness is sometimes to be commended. The Apostle Paul found it expedient to forget, and we might say forgetfulness is one of two things he links together—A motto for the year. He says "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Forgetting the things which are behind means something. Dear young friends and brethren of older years. Have you left any of the old things behind since you made your covenant with God to serve him? If you have in truth left some unprofitable things of the world behind strive to forget them. Having your hand on the plow do not look back or you will not drive a straight furrow. Looking back sealed the fate of Lot's wife, and alas of many another who had made a start for sure salvation if they had been earnest and steadfast. But our motto says, "Reaching forth to those things which are before."

Paul did not count himself as safe—he kept his body in subjection, curbed his natural desires, lest that by any means, when he had preached to others he himself should become a castaway, 1 Corinthians ix. 27.

In Luke ix. 62 we find the words of Jesus saying "No man having put his hand to the plow and looking back is fit for the kingdom of God."

Lot's wife had a good start on the way to a safe refuge, and was traveling in company with others who reached the haven of safety, but her heart was still most concerned about the things which were behind. How much better if she had allowed herself to forget the things which were behind.

Are we not in the same danger that Paul was, or that overthrew Lot's wife, if we are more concerned about the affairs of this life than for those of the kingdom?

The mark of the prize gleams bright with the "brightness of Zion's glad morning" to those who, like the apostle, are pressing toward it, and not looking back. The world's temptations and attractions grow less the further we leave the world's company behind. It is the looking back with regret that prevents our progress forward.

In the language of the familiar hymn we must "forget the steps already trod, and press with vigor on." The immortal crown is sure if we are but faithful to the end. We will be among that glorious company which shall come from the east and from the west and the north and south, and will sit down with Abraham, Isaac and Jacob in the kingdom of God.

CHARLES A. GOSS.

"They Continued Steadfastly In the Apostle's Doctrine."

The above expresses the true spirit of every ecclesia and every individual who is struggling for that life which is to come. Steadfastness is a trait of character that every child of God must possess. The double-minded man, the apostle says, "Is unstable in all his ways."

We are admonished to stand fast in the faith and not to be moved by every wind of doctrine. Our trials come to us in order to strengthen us. Peter the apostle directs that we add to our faith the Christian graces, and says, "If these be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." If we continue steadfast we must study to be able to divide aright the Word of truth.

The trouble in this day is that churches must have pastors, which means that they do the work and the membership attend and listen. Pastors may be helpful but never absolutely needful. We hear the complaint that if we have no pastor that our flock will scatter. This is owing to the fact that there is no individual interest or effort in the work. If you will read 1 Cor. xii. 12 to close, you will learn how important the individual member of each body is. The apostle places each member where it belongs. "Those members of the body which we think to be less honorable, upon them we bestow more abundant honor; and our uncomely parts have more abundant comeliness; for our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked. That there should be no schisms (divisions) in the body; but that the members should have the same care one for another." You ask then should not every ecclesia have a recognized head? We answer, yes; but not to lord it over God's heritage. The head should direct. Every general places his men where they will accomplish the most good. He places the veterans in the most critical and dangerous places. The best governed families and schools are those where government is less noticable. The church where every one has something to do is always the live church. This is an age of individual development. The organization into bodies is for the purpose of strengthening individual members. "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

In apostolic days churches were organized with elders and deacons who were to exercise care over them. The appointment of pastors belongs to the apostasy. The church of Rome and all her daughters do this. The lay membership are the governed. They are regarded as the illiterate class, those that need governing. They are separate and distinct from the clergy. Such a spirit has no place in the body of which Jesus the Christ is Head. Whoever is baptized into Christ has put on Christ, and has the right to attend to all the ordinances of the body.

Every ecclesia is only as strong as the weaker members. We hear it said that large bodies need a pastor more than a small body. The same spirit and rule must govern all Christ bodies. If the large bodies need one, proportionately small bodies need one. The apostolic method was for the master-builder to lay the foundation, and build thereon, and others who built must build on the same. The apostles visited the churches which they founded, but we have no evidence that they did more than appoint elders and deacons. The money that is used for pastors should be used to carry the gospel into new fields. We should heed the many calls that are made by the isolated poor of the flock.

This is the day in which men and women are called out from among the Gentiles as a people for his Name. If we fail to send men and women out who are competent to sound out the Word of truth, we will answer for it in the day when Christ shall judge the household.

Notice the effort that is being made by the apostasy to build up their churches. They spare neither time or money to accomplish their desires. One of the popular churches in our city is building a $30000 church. This means that they must increase their membership. To do this is to teach their error. To remove error and the traditions of men, is more difficult than to teach men the truth. We must see that the times indicate that the Gentile times are near their close. Jerusalem shall be trodden down until the fullness of the Gentiles become in. Jehovah has always had a time to accomplish his work. We are servants with whom he has left directions to occupy until he comes. This don't mean that we shall be indifferent, but that we labor to do his will.

We have a race to run, and another cannot run it for us. If we gain the victory we must fight valiantly. We are soldiers in the army of which Jesus the Christ is the Captain. He is the Commander who has never lost a battle, and can never lose one. He was once taken prisoner by the enemy, but it was not possible that he could be holden of it.

Brothers and Sisters, let us not slumber in these trying times. As Brother Neill would say, Let us make the effort.

Your Brother in the Anointed,
D. C. ROBSON.

The great difficulty with goodness throughout the world is, that it is a little bit timid, and vice is very bold. Good people, following out their instincts, imagine that all that is necessary to do to convert the world is to show the right paths.—Archbishop Ireland.

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

At the Breaking of Bread.

ROMANS XIII. 12.

The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light.

The times indicate that the day of the Lord draweth nigh. Paul in 1 Thessalonians v. says, But of the times and seasons brethren, ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. But ye brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of the day. We are not of the night nor of darkness.

In 2 Peter iii. we read, The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away, and the elements melt with fervent heat; the earth also and the works that are therein shall be burned up. Ye therefore beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness.

So brethren and sisters, we see there is danger of us being led away, especially in these last days, for it is he that endureth to the end that shall be saved. So let us exhort one another, and so much the more as we see the day approaching.

My prayer is that we may all be found worthy of a place in that kingdom when Jesus comes.

WILSON TOWNSEND.

2 TIMOTHY iii. 15.

And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

So then, faith cometh by hearing, and hearing by the Word of God.

Solomon said Train up a child in the way he should do, and when he is old he will not depart from it.

For the grace of God that bringeth salvation, hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

ANNIE BURTON.

I Impeach Intemperance.

"Before God and man, before the church and the world, I impeach intemperance. I charge it with the murder of innumerable souls. I charge it as the cause of almost all the poverty, and almost all the crime, and almost all the ignorance, and almost all the irreligion that disgrace and afflict the land. I do in my conscience believe that these intoxicating stimulants have sunk into perdition more men and women than found a grave in the deluge which swept over the highest hill tops, engulfing the world, of which but eight were saved. As compared with other vices, it may be said of this, 'Saul has slain his thousands, but this David his tens of thousands.'"
—Dr. Chalmers.

Editor Restitution:

Brother F. L. Austin has announced to us that we cannot depend on his services after May 1, and has advised us to look for some one else to take his place as our pastor. We are in correspondence with some parties, but don't know what the result may be. We thought by announcing in THE RESTITUTION that we were in search of a good man, and requesting any of the brethren to recommend any such one, that they might know of, it would help us.

Brother Austin has been with us and the Niagara Falls Church for several years, and has given good satisfaction, and at our annual meeting we voted to have him remain.

Any one wishing to correspond with me on this subject, please address me at Fonthill, Ontario.

J. E. LENT, Sec.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, APRIL 13, 1910.

EXAMINE Your account, and give us a renewal of subscription if you can do so.

We thank you for the favor.

No further word has come to us of Brother Wince, and we suppose "no news is good news."

A NOTE received from Brother Huggins just before going to press says the new Church building in Cleveland is completed and will be dedicated on April 24.

THOSE who ask about Brother Huggins' book must be patient. He is no doubt having his full share of worry, and when he is ready he will announce it promptly.

THE following item is clipped from the Chicago Record-Herald of April 3, 1910:

"Nations of the world today are the unwitting servants of God, carrying out, unknown to themselves, the very prophecies he made in the book of Revelation in the Bible, according to statements made by Dr. James M. Gray of the Moody Bible Institute in a lecture at the Moody Church last night. It was the first of a series of addresses on the "Things that must shortly come to pass," which Dean Gray is to make before the Moody Bible Class. Every nation of the world today is in the same position as was Babylon when God made it the ruler of the earth and conqueror of the Jewish nations. They will be destroyed, as was Babylon, because of their iniquities, at the second coming of Christ, not now far distant, when the Jews will be the rulers of the earth, with Jerusalem as the capital city."

This item shows that some degree of light is breaking in, but on close examination we find much of error. We recently heard a popular minister of a popular church express his belief in the future personal return of Jesus to the earth, and of a period of time when his saints were to be here and reign with him. This seemed fair and promising, but subsequent questioning brought out that he likewise believed that men possessed immortal souls, which went to heaven at the death of the good man, and to "the other place" if a bad man. That the "kingdom of God" was set up at Pentecost, and all kindred "beliefs" were entertained by this "Reverend." Being curious to know how and why these souls that had been in heaven some of them for centuries should be disturbed and brought back to earth, we found that all there was to learn was that "we were very near in harmony—there being only a slight difference of understanding about the methods God would use in carrying out his wonderful plan, so full of mystery for us, and we can now at best only see through a glass darkly." We are forced to admit that there is at least a "slight" difference. It is likely if "Dr." Gray was asked a few leading questions there would be a "slight" difference between his "beliefs" and God's Word.

Right here we wish to say that so-called "Missions to the Jews," which are established in our larger cities, and beg loudly for aid, are managed by persons who believe in immortal-soulism with all its attendant errors, and an Orthodox Hebrew converted to such "Christianity" is not bettered any that we can see.

You are in debt to the world just to the extent to which you can better it, which is the extent of your talent, declares Today's Magazine for May, in a discussion of "Your Debt to the World." No matter how small your talent, if well used you will be entitled to rank with those who succeed; if not well applied you must take your place with those who fail.

There are two great rulers in the universe—God and Satan. You are serving under one of these two great rulers. Which? There are two roads which lead through time to eternity—the broad road and the narrow road. You are walking in one of the roads. Which?

Were you, with your present traits of character, to be transformed and changed into some expression of plant life, what would it be, a flower or a weed?

Communicated.

Location of the Kingdom.

You will notice in my second article that the throne and kingdom of David was the kingdom of God, Jesus and his apostles preached about, and that Jesus is the rightful heir to that throne and kingdom. In this article I will locate the seat of this future kingdom.

First I will locate where David's seat of government was, as it will be lots of help to us in locating the headquarters of the coming kingdom of which Jesus will be the King. 2 Sam. v. 6. The king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land, which spake unto David, saying, except thou take away the blind and the lame, thou shalt not come in hither; thinking David cannot come in hither, verse 7. Nevertheless David took the stronghold of Zion; the same is the city of David. Verse 9. So David dwelt in the fort, and called it the city of David.

1 Chronicles xi. 4, And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites were, the inhabitants of the land. And the inhabitants of Jebus said to David, thou shalt not come hither. Nevertheless David took the castle of Zion, and David dwelt in the castle, therefore they called it the city of David.

1 Kings ii. 11, And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

We learn from the above Scriptures that Jerusalem was the seat of David's kingdom. Now there were two names applied to that seat of government that I want to call the reader's attention to—Zion and Jerusalem—the headquarters of the future kingdom of God will be located there, as the following Scriptures will show:

Zechariah i. 17, The Lord shall yet comfort Zion, and shall yet choose Jerusalem. Jeremiah iii. 17, At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem. Isa. xxiv. 23, The moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously. Micah iv. 7, I will make her that halted a remnant and her that was cast off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even forever. Joel iii 16, The Lord also shall roar out of Zion, and utter his voice from Jerusalem. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more. Zechariah xiv. 16, And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain.

You will see from the last Scripture introduced that the headquarters of the kingdom of God will be at Jerusalem, and that all nations will be required to go up there and worship the Lord of Hosts. The Lord Jesus will not only be King over the house of Israel in Palestine, but will be King over the whole earth, as the following Scriptures will show:

Zechariah xiv. 9, And the Lord shall be King over all the earth; in that day there shall be one Lord, and his name one. Psalms lxxii. 8, He shall have dominion also from sea to sea, and from the rivers unto the ends of the earth. Verse 11, Yea, all kings shall fall down before him; all nations shall serve him. Psalms xxxii. 28—All the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is the governor among the nations.

How strange it is that our church-kingdom friends overlook all these plain well-defined Scriptures, and never preach the things concerning it.

Yours in search of truth,
T. J. COLEMAN.

Brother Underwood,

As in my work I have appeared before the readers of THE RESTITUTION often, I crave permission to address them again, not to create strife, but if possible to harmonize and unite.

How can differences of view exist among those that should be of "the same mind, and speak the same things?" How shall those who seem to be equally conscientious be able to bring the dissenting elements into the "unity of the faith?"

Those who desire with more than earthly desire to see our common cause grow and prosper—we who have successfully stood shoulder to shoulder without a tremor, against the combined attacks of orthodoxy, now tremble under the apprehension that our people are in more danger from self-destruction than the forces of the adversary.

A gospel believer told me recently, "The Church of God is being shot all to pieces." This may be a dismal view of the matter, but if we can open our eyes to the condition, and devise a way to prevent it, we will bring "a God send" to the cause.

While the fighting spirit is among us there even seems to be danger in suggesting an armistice and terms of peace. It has been suggested that "a creed" is the only remedy. Brethren, have you fully weighed this remedy and its results? In this case who would retain the name—those who took a creed, or those who stayed with the Bible as their only creed? Have you realized that various distinct Church of God denominations would speedily become more numerous comparatively than has resulted from the subdivisions of orthodoxy?

Some that have done evangelistic work might throw aside their convictions for the sake of uniting under a predominating human power, but would they not sling honesty aside with the same gesture? I mean those who have stamped creeds as essentially wrong.

If the same errors existed in apostolic times that exist now, and they wrote no creed, then I do not think we should do so. If they wrote the Bible for a creed, we will stay with that and strive to remain established in the doctrine.

Our people throughout the United States have been of the same mind and have spoken the same things concerning the cardinal principles. These have appeared for years in the upper corner of THE RESTITUTION. I endorsed and obeyed those fundamentals when but a boy, and all the way through the half century Eternal life was to come through Christ. The life and the kingdom will come when the King comes. The kingdom we pray for will be the kingdom of God, of heaven, of Jesus Christ, of Israel, will be given to the saints. We all believe the same "gospel of the kingdom."

Then let us have peace among ourselves, and may the God of grace and peace abide with us. I wish to ask a few questions:

1. Should not every convert be so thouroughly converted that he would immediately engage in bringing his whole soul and body under self-discipline?

2. Should not the teachings of the Bible be the only standard of discipline?

3 Should not the Church assist the member rather than seek to condemn him?

4. Should not all members in the spirit of meekness engage earnestly in rescuing themselves and their brethren? and when the line of tolerance is passed, and every effort has failed, should not the congregation and its officers with which the delinquent has been associated dispose of the case alone as the Bible directs?

If we study and follow our Bible we have small need of a human creed. I conclude by expressing lasting "faith hope and love, these three; but the greatest of these is love."

W. L. SKEELS.

P. S.—I hold myself in readiness for evangelistic work in any state or territory, and await determination of which direction I shall go through correspondence. Address me at Buckeye, Arizona, in care of Grace Lawrence. W. L. S.

Bible Study.

There never was a day in which earnest Bible study was more necessary than this present one, nor was there one in which so rich a harvest stood ready for the reaping. Most religious people are literally afraid to investigate the Bible, and well they may be if the canons of the Higher Criticism are to guide their study. Most of the laity consider it beyond their sphere, and so far as "Moses and the Prophets" are concerned, even the clergy almost entirely neglect them.

We readily grant that Sin, Repentance and the gospel of a Savior are the vital "ends" of apostolic work. Nevertheless we hold that Christ and the resurrection cannot be successfully preached in this age upon the undermined foundation left by the Higher Critics. It is well for them if they can hold their own souls within the fold; we question it, but be this as it may, it is the rest of men that are the ones whom Christ desires to save, and they have logic left and cannot be savingly reached by any other means than a logical exegesis of the whole Bible, and a satisfactory explanation of its inspiration as such, upon the basis that it is "the truth, the whole truth, and nothing but the truth." For not though one arose from the dead will men believe, unless they likewise are taught to believe implicitly, and are made to understand Moses and the Prophets.

It is the Bible that atheists and infidels attack—the Old Testament chiefly—for they are logical, and perceive that if the foundation goes the superstructure cannot stand, no matter how eloquently it can be clothed in agnostic sermons. Hence this Old Testament is our main bulwark of defence.

It will not do to preach Christ and deny Moses. It will not do to doubt the universality of the flood, and ask men to accept a Savior who alludes to it. It will not do to doubt Joshua's long day, with the sun and moon poised in mid-heaven while he fought, and yet stultify our hearts with hopes of a longer day when even the sun and moon will not be needed.

If, therefore, we are to resume our place militantly among the noble army of those who have already testified for Jesus Christ with their lives and works, we must repudiate in toto this iniquitous school of criticism, and recapture the Ararat redoubt, replace the long day, believe Moses rather than the Moabite stone, and the Bible rather than a sunburned brick picked up at Babylon.

As the study of the prophecy was impressively recommended by the Savior, we must study it, and do so until we understand it; but in nowise may we dare to alter it in one single jot or tittle.—Selected by Mrs. C. W. Russel.

Obituary.

On March 23, 1910, at her home in Tacoma, Washington, Sister Teresa Stacy Swan died of Cancer of the stomach. She was laid to rest in Oakwood Cemetery, asleep in Jesus, awaiting the Master's call to life and immortality. She was 73 years of age when she closed up her life work.

Born at Tralseden, England, Jan. 30, 1837, of English parents, and when 20 years of age moved with them to New York State. She soon after met Mr. Wm. E. Swan, whom she married and with whom she lived a happy contented life for nearly 50 years.

From New York they migrated to Ontario, Canada, in which Province was born to them seven children, three boys and four girls, all living now except one girl who died in infancy.

Their next move was to the State of Wisconsin, and from there to Andover, South Dakota, this was in 1882.

Early in life she united with the Methodist Church, and while she was sincere in her profession yet doubts were continually in her mind at the apparent inconsistencies of the Bible, but when Brother D. T. Halstead came there in 1885 with the "Glad Tidings of the Kingdom of God" she was the first to respond, and was baptized into the name of Christ, on the same day that the writer's wife and a number of others were, April 14, 1885. Thus she became a legally adopted child of God, and from that day to the day of her death she remained firm in the faith of the gospel. She was seventeen years with the Church of God at Andover, holding fast the faithful word, ever patient and faithful. Then she removed to Tacoma, Washington where she has resided since. Away from those of like precious faith she had nothing left her but her Bible, THE RESTITUTION, and her God, which was sufficient. She fought the good fight of faith and we feel confident has laid hold on the eternal life whereunto she was called.

Two of the children, Mrs. Charlotte Hogg and Mrs. Nellie Bingham are with their father in Tacoma, the comfort of the bereaved husband. These with Albert Swan and wife were the only ones of the children who could get to the dying bedside in time to see her alive.

With sorrowful hearts we give her up till the Master comes, when "we shall clasp glad hands on a brighter shore, where sorrow and death will be no more." Till then, adieu.

Submitted in love.
M. W. PERRINE.

Sunday School Lesson.

APRIL 24, 1910.

Warning and Invitation. — Matthew xi. 20-30.

Golden text—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. xi. 28.

In our last lesson Jesus sent word by John's messengers concerning his work in performing miracles; and of what he was teaching—that a message of good tidings was being given to the poor. His work had been quiet and gentle, with no harshness. There had been mild reproof to the Scribes and Pharisees, but still there were those who refused to believe, in the face of all the evidence that was given. It would seem that the high motives given for reformation, the glad tidings of coming glory, the wonderful works bearing testimony to the truth of the claims of Jesus, ought to have been sufficient to convince any one. Surely those who were intelligent and well-educated ought to have seen the force of the words and works of Jesus. But that generation was by our Lord likened to children in the street, calling to each other, and quarreling because one had piped and the other had not danced. They were a lot of fault-finders. They were not satisfied with John when he came not eating and drinking, and said he had a devil. They complained about Jesus because he attended a dinner given in his honor by one of his converts, and called him a glutton.

Seeing these men in the very places where most of Jesus' work had been done, and the measure of their unbelief, he changes from the gentleness that had characterized his labors thus far, and upbraids them for their lack of faith.

What three cities are named among the ones where Jesus had done mighty works?

Why were those places named specially?

Many and repeated opportunities had been given the people of these cities, and yet they repented not.

What cities are mentioned in comparison with these Galilean towns?

Tyre and Sidon were Phonician cities on the coast of the Mediterranean Sea, and were like most seaport towns very wicked places. Sodom was the city where Lot lived, and which was doomed to destruction by fire and brimstone because of such gross wickedness that even ten righteous men could not be found in it. See Genesis xviii. and xix.

What was the point of comparison between these cities?

Chorazin, Bethsaida and Capernaum, with all their advantages, were still sinful to an equality with these heathen places, and merit the upbraiding of our Lord. Jesus says that if the mighty works that had been done for Capernaum had been done in Sodom, it would have remained.

Advanced classes may endeavor to figure out why such a chance had not been given to Sodom, if they wish such discussion. We will simply say, God did not show them such mighty works, and that is enough.

The main lesson to be drawn from this section of the Scriptures is this: Tyre and Sidon and Sodom are ranked, with no knowledge of the message of repentance for salvation as given by John, or the glad tidings spoken by Jesus, backed by his wonderful works, as higher than Chorazin, Bethsaida and Capernaum, who have the advantage of seeing and hearing both John and Jesus.

In view of this, what can we expect if we reject this message? We have the account of the works of Jesus and those inspired apostles who followed him, and of the words and works of Christian men and women through all the centuries till now. We know of the suffering, the death, the resurrection and ascension of Jesus, and all that has been promised of coming glory, the full volume of which eye hath not seen, ear hath not heard, nor the mind conceived. Yet a very few take any delight in the Lord's cause, but still reject all his offers of mercy.

What will Jesus say of such a class of people?

Leaving this part of our lesson we come to verse 25, and the attitude of Jesus seems to change. By reading the account as given by Luke x. we learn that the disciples who had been sent out, had made return of their work, and there was cause for rejoicing in the measure of success that had attended them. So we find Jesus thanking his Father that while things had been rejected by the Scribes and Pharisees, who were self-wise and of such vast understanding; that the unlearned disciples, the babes in his household, were able to comprehend and grasp the meaning of his words and works, and had acted on what they had heard, and had gladly accepted him.

In Mark x. 15, we are told that we must "receive the kingdom of God as a little child." Humbly, meekly, in humility. Not asserting our own righteousness, but acknowledging our utter lack and emptiness, willing to be filled by Jesus.

Must we understand from the words of Jesus that real wisdom will keep us from God?

In verse 28 we have the gracious invitation given.

What is this invitation?

To whom is it addressed?

Those worn by endless toil, those oppressed and borne down by a load that no one knows of. The poor man with his poverty, the rich man with a load of responsibility. All are invited to put aside their burden.

What are such persons asked to do?

Simply "come unto me." It will be well for teachers to explain to people what it means to "come to Jesus." This is heard so many times at so-called revivals. People are asked to "accept Christ," to "hold up their hands" in token of their acceptance of him, and such things. They hear a few pathetic and affecting stories told, but get no instruction that will give them any knowledge of what it all means. In a vague way they are conscious of being sinners, and of needing salvation, and are told that Jesus can cure them if they will let him. As for understanding the plan and purpose of God, and how this is to be accomplished, they are most woefully ignorant.

The invitation "come unto me" means more than "just hold up your hands."

What does Jesus promise those who come to him?

The activity and energy of our present day life makes "rest" the sweetest word of all.

The "rest" in Jesus does not imply idleness by any means. His call is to labor. A change of occupation is what we need. Be my disciple—learn of me. Enter my service—be my co-laborer—put on the yoke with me. Leave off the burden of your own sins and wickedness, and accept my service. My yoke is so fitted that it is easy—will not gall the neck—will not hurt the tender places.

However, the "yoke" implies constraint. A man can get no true rest and satisfaction unless he is of service to his fellows.

A yoke also implies fellowship. Jesus invites to "my yoke." He wants us to get under one end of the yoke, and he the other.

A yoke likewise implies labor. No one can enjoy fully what he does not make an effort to attain. A religion of idleness is worthless.

This lesson ought to help us to settle the question, Am I on the Lord's side?

Have we repented of our sins?

Have we accepted his invitation to "come."

Have our sins and burdens been laid on him, and we made free?

Have we the teachable spirit of children?

Have we taken his yoke upon us?

Are we bearing his cross, sacrificing self, sharing with him the labor of telling the world of him, and his work of love?

We may not be the architect or designer. We may not be the master-builder. We may not be the skilled workman who chisels out the design by the pattern given. We may not even be given the task of laying the finished stone, but perhaps we can mix the mortar, and that is a very necessary and particular work—each is essential.

Editor Restitution:

I still receive and enjoy your paper, full of precious truths and the glorious gospel of the kingdom. I feel that I must tell it to every one. There is so much that ought to be done for mankind before Jesus comes.

Brother W. H. Wilson has been here preaching. His sermons have been very instructive to me. I was sorry he could not stay longer. Pray for me that I may ever continue in the faith once delivered to the saints.

When I think of the awful suffering that Christ endured on the cross, and of the time when he will come back to this earth, we ought not to let anything stand in our way, but live holy lives, and watch for his coming.

Your in the Blessed Hope.
MRS. W. E. KNIGHT.

THE RESTITUTION is only $1.50 per year. Try it a year.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE EXPOSITION is supplied by Brother Robert P. Hoggins, of 10708 Hampden Ave. Cleveland, Ohio Please send all letters and communications intended for this section direct to him, and save delay.

Kings and Rulers are Usually Sinners.

PSALMS ii. 2.

Our Lord's death was desired and sought by a sinful people; but the heads of the governments were especially desirous to invent a pretext to take his life. Herod tried to kill Christ as soon as he was born, for the reason that as "King of the Jews" he was a rival to his throne. Matt. ii. 3:17. All government officials were unfriendly to Christ, and sought to take his life, except Pilate, who disliked to condemn the innocent; but when a clique of foul-mouthed politicians clamored for his life, he became "afraid" (1 John xix. 18;) and when they made the threat, "If thou let this man go, thou art not Cæsar's friend, whosoever maketh himself a king speaketh against Cæsar (v. 12,) "that saying" (13) brought Pilate to time. The reason "that saying" had such a powerful effect upon Pilate was this: he was holding his office under, and was subject to, Cæsar. He knew that if the people made an accusation to the Roman Emperor, as they had threatened to do, of his friendship to "another King, one Jesus" (Acts xvii. 7,) he would lose his position, if not his head. His unwillingness to give sentence against Christ did not extenuate his sin; rather it aggravated it. Hence Pilate is mentioned by name, as is also Herod, as being one of the "kings of the earth" who fulfilled the prophecy, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord," Acts iv. 26, 27. The word YATSAR, "set," means to station one's self in opposition,—a most determined, resolute and defiant attitude. Psa. xxxvi. 4; 2 Sam. xviii. 13. The Lord's enemies—his worst ones—have been, and are, the officials in the kingdoms of this world.

Of the forty-two kings who reigned over Israel and Judah, most of them were either sinners, or what is worse, apostates. If this is true of the officials of God's Theocracy, what about the government authorities in heathen nations? "Time and chance happens" (Eccl. ix. 11) to us all in many things but when it comes to the destiny of governments, their kings and rulers, we are within the limitations of a definite Providence. Sometimes God providentially manipulates an individual, if he is uncommonly righteous or wicked, but this is not usual. When organized into a government, however, man's power becomes so great that it is necessary for the finger of God to providentially touch them, in appointing them "times" and "bounds of habitation." Acts xvii. 26. To effectually do this, he has to lead "counsellors away spoiled" at one time, and break the "bonds of kings" at another. Job xii. 17, 18. Therefore promotion to national honor does not come from the votes of the people; it does not come "from the east, nor from the west, nor from the south. But God is the Judge." Psa. lxxv. 6, 7. God is the Maker of the earth, man and beast; and as Owner he claims the right to manage affairs as it seems good to him. Jer. xxvii. 5. By virtue of the owner's right, "he removeth kings, and setteth up kings." Dan. ii. 21. Nebuchadnezzar was slow to learn this lesson about God's political prerogative, and some of our brethren are. He was punished "till" he learned and recognized God's superintendence over national affairs. Dan. iv. 25, 32. Punishment for seven times passed over him before he knew "that the Most High God ruled in the kingdoms of men, and that he appointed over it whomsoever he will." iv. 37; v. 21. He sets up or dethrones kings; "the heavens do rule." And while he is the ruler and appointer of all officials, we must remember this fact, that he selects the person best suited to his purposes, without any regard to morality or religion. He not only rules in the kingdoms of men, and giveth it to whom he will, but it is added, "And setteth up over it the basest of men." Dan. iv. 7.

On Using Our Talents.

Dear Brother Huggins:

I would like to say a few words to the dear ones of the Household of God. I have been studying about the talents, and I believe we all have at least one, and many of us have more, for our Savior spoke of some receiving five. It is the duty of every one of us to use the talent the Lord has given us in the way that will be most pleasing to him, so when he comes he may hear the Master say "well done." There are some who are called servants, yet they have to go into outer darkness because they have been unprofitable. Of course we feel sometimes as if what we do is so little it may not be noticed by the Lord, but if we have one talent it may be to feed a hungry tramp and hand him a little tract, or tell a neighbor about the gospel and the coming of the Lord, and we can use the money the Lord has provided us with to help his work along, for every thing we have belongs to the Lord. How careful we should be that we use it to honor him.

We read in 1 John iii. 17, that whosoever hath this world's goods and seeth his brother in need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him.

Dear Brothers and Sisters, the Master commanded that the gospel should be preached in all the world for a witness. We some of us might say That is not to me, for I can't preach, but we can all help in the work, for how can they preach except they be sent, and I know of a brother who is a poor man in this world's goods, but is rich in the faith. Unless he gets help he will have to leave the work of the Lord to work for his family. Now can we not all send him a little, and let him still declare the good tidings of the gospel to a perishing world, as the gospel is the power of God unto salvation to every one that believeth, and then we shall be sharers in his work in the Lord. This brother of whom I speak is J. M. Morgan, Bristow, Okla. He is sound in doctrine, and when he is reviled he takes it in the true spirit of a Christian. We are commanded to exhort one another to love and good works, and I believe we would be performing good works to help the gospel.

Hoping you will receive this in the same spirit of love it is written in, you Sister in hope of eternal life when Jesus comes.

MARTHA SUTTERFIELD.

Has God Promised Heaven to the Righteous?

You ought to be able to give a clear and confident answer to this question. If you are not, the eyes of your understanding are shut, so that you do not know what is the hope of the calling, which is just the reverse case from that of the believers of the apostolic age. (See Eph. i. 18) To be thus ignorant is more serious than you may be disposed to think. Upon the opening of our eyes, our salvation depends (Acts xxvi. 18;) if our understanding of the divine purposes remains dark, we are cut off from the life to come. (See Eph. iv. 18, and believe.)

Now, then, has God promised heaven to the righteous? If you are a mere church-goer, or even an earnest believer in pulpit theology, you will say, "Of course he has: who ever heard of anything else?" Now, just try to prove it. Go to the Bible, of course: for there is no other "Word of the Lord" at present. Hunt up hard, and succeed if you can. I tell you beforehand, you will fail. You will not find anywhere, from Genesis to Revelation, a promise that God will take the righteous to heaven. You will ask, "What has he promised, then?" Now let us go to the root of the matter.

TO WHOM WERE THE PROMISES MADE.

I take it for granted you will bow to the apostle Paul as an authority. Hear him, then: "To Abraham and his seed were the promises made" (Gal. iii. 16;) "He (Abraham) received the promises" (Heb. xi 17;) Abraham "had the promises" (Heb. vi. 13.)

Now what was the promise to Abraham? Paul calls it, "The promise that he (Abraham) should be the heir of the world." (Rom. iv. 13.) Does that mean heaven?—But Paul is more precise still. He says that Abraham "sojourned in the land of promise as in a strange country." By no possibility can you make this mean heaven. You might say that "the world" meant "the world to come," and that the world to come was heaven. That would not get you out of the difficulty. Still it might seem to you an answer: but you can, in no way, make out heaven to be a place in which Abraham "sojourned, as in a strange country." Of this place, Paul says, it was "a place which he (Abraham) should after receive for an inheritance" (Heb. xi. 8.) So that Abraham's coming inheritance is the land in which he was a stranger when he lived on earth.

In view of this, you will understand all the following passages, which, if you are in earnest, you will turn up:—Gen. xlii. 14 17; xv. 8 18; xvii. 8; xxvi. 2-4; xxviii. 3 4, 13, 14; Acts vii. 5; Luke xiii. 28, 29; i. 68-73; Lev. xxiv. 42; Matt. viii. 11; Micah vii. 20.

You will see how this is confirmed by considering Christ. He also is a holder or possessor of the promises. This may seem strange to you; but if you are a believer of the Bible you will believe it when you see it Scripturally testified. It is testified, then, the promises were made to "Abraham and his seed." Of this Paul says, "Not unto seeds as of many, but as of one, and to thy seed, which is Christ" (Gal. iii. 16.) Now consider the promises made to Christ, of which his people are fellow-heirs: "I will give unto the heathen (the world of nations) for thine inheritance and the uttermost parts of the earth for thy possession" (Psalm ii. 8.) "The kingdoms of this world become (at last) the Kingdoms of our Lord and of his Christ" (Rev. xi. 15.)

This will enable you to understand the following Scripture declarations concerning the coming inheritance of the righteous. "Behold the righteous shall be recompensed in the earth" (Prov. xi. 31.) "Blessed are the meek: for they shall inherit the earth" (Matt. v. 5.) "For the evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth" (Psalms xxxvii. 9.) "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace" (Psalm xxxvii. 11.) "For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off" (Psalms xxxvii. 22.) "The righteous shall inherit the land, and dwell therein forever" (Psalms xxxvii. 29.) "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it" (Psalms xxxvii. 34.) "Redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. v. 9 10.) "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. vii. 27.)—Bible Finger Post.

Gold Dust.

Give your waking thoughts into the bosom of God. The first hour of the morning is the rudder of the day.—H. W. Beecher.

"The happiness of the Christian is always in proportion of the sincerity and depth of his trust in God."

There is something solemn and awful in the thought that there is not an act done or word uttered by a human being but carries with it a train of consequences the end of which we may never trace.—Samuel Smiles.

In all the affairs of human life, social as well as political, I have remarked that courtesies of a small trivial character are the ones which strike deepest to the grateful and appreciative heart.—Henry Clay.

"The sweetest word in our language is Love; the greatest word is God; the word expressing the shortest time is Now. These three make the greatest and sweetest duty we can perform: Love God Now."

ANNA DREW.

Communicated.

The Man of Sin.

2 THESS II. 1-12.

The Apostle Paul in writing to the Thessalonians a second letter, beseeches them neither to be troubled or shaken in mind regarding the coming of our Lord, as though he was just at hand; because, neither the spirit indicated his near coming, nor by word of mouth or Scripture, nor by letter from us can you expect the Lord just now. This is pretty strong language, and to those who believe the Lord will come today or tonight, *with respect* we say, we think this statement is as true today as when it was written; with this difference: "Now is our salvation nearer than when we first believed." We mean the sign, the indication, the signal by which we are to know when our Lord is right at hand, has not appeared. "Let no man be guile you in any wise; for it will not be, except the falling away come first, and that man of sin be revealed, the son of perdition; he that opposeth and exalteth himself against all that is called God." That the great falling away has begun cannot be questioned, and the mystery of iniquity is also powerfully working which will, ere long, produce this lawless one. There is always a head to every system on earth, good or bad, but it is a problem, whether the Pope or Protestant bishop could ever change for better or worse, while the irreconcilable Jew can do most any thing. "Have I not chosen twelve of you, and one is a devil"; "A son of perdition," and again, "I have come in my Father's name and ye receive me not, if another come in his own name him ye will receive." Is the movement called Zionism the restoration of Israel spoken of by the prophets? They do not know the Lord, their eyes are not opened, they are returning under strong delusion and the people of God should have nothing to do with it; for the Jews will see worse days than did ever the crusaders when the abomination spoken of by Daniel the prophet is set up in that holy place. This man has numerous appellations namely: "Man of sin," "lawless one," "mystery of iniquity," "God," "working of Satan," by the apostle John he is called "anti-christ," the "beast"; by Daniel "the king," by Isaiah "Lucifer" personified; "antitype" of Pharaoh, king of Babylon and king of Tyre. Some are expecting the rise again of Assyria and Babylon, others of Rome, Greece and what not; but history does not repeat itself in this manner under existing conditions. These may all rise in their order of judgment but something new is coming in our day through the unspeakable Jew. It behooves us to know something of this man, surely as much as is given us in the inspired Word, it may be our Lord will save us from him, inasmuch as he deceives the whole world. "For the mystery of lawlessness doth already work; only there is one that restraineth now until he be taken out of the way." Many teach that this restraining power is themselves and when they are gone, then this wicked one will appear. This interpretation would make the apostle contradict himself. Had the apostle told the Thessalonians that they might be taken away first, then we believers of the present day could expect to be taken away first, before the man of sin is revealed. But the apostle says explicit, very distinctly and positively affirming, that, "The Lord will not come except the man of sin be revealed first." And surely there are no later revelations that would contradict the apostle which the apostle Paul failed to give us, as intimated by some in their ignorance. We pray the to banish such a thought as being the inspiration of Satan, which might lead to their destruction. 2 Pet. iii 15, 16. It behooves us therefore to inquire what is that that is taken out of the way? They say it is the spirit and they are taken with the spirit. But what is the spirit? or rather what gives the spirit? is it not "the Word of faith which we preach"? Believed and obeyed. We are exhorted to "Work while it is called day, for the night cometh when no man can work." And again, "Now while the bridegroom tarried they all slumbered and slept." Matt xxv 5.

This is what is taken away, the believer's inability to work or do anything but stand, so we perceive the condition of the times which reveals the man of sin. It works both ways, mystery of iniquity in the world, and the loss of the power of the gospel when the darkness is so great they cannot work and they are said to sleep. The restraining power is the Word of God, the gospel and the world's ballast. And not only will the gospel not be preached but the law by which crime is kept under will be removed to a great extent when our obedience is fulfilled and their iniquity come to the full—then shall the end come. Fear not timid one, God will not suffer you to be tried above that which you are able to bear. If you live, you will rejoice at the despoiling of your goods and being counted worthy to suffer for Jesus' sake or to glorify God by your death. "Sufficient unto the day is the evil thereof." We might inquire why their condition in the last end of the age is so deceiving that all are led astray except the elect? Our answer is found in verses 9, 10, "Whose coming is according to the working of Satan, with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perish in: because they received not the love of the truth that they might be saved." They believe a lie and come to judgment, instead of coming to the glory of our Lord Jesus Christ. What is truth! And what is a lie? Scripture answers the former, "Thy Word is truth." The Apostle Paul says, we must spiritually discern and rightly divide it. When Pilate asked Jesus, "What is truth?" Jesus did not reply directly, but said to him, "They that have delivered me to thee have the greater sin." The truth in that day was for the Jews to acknowledge Jesus as the Christ, the Son of the living God. So the deceiver is always a greater sin than those deceived, the teacher than his class, the pastor than his people. This "man of sin" is a natural product of the conditions existing at the time of the end, and it is our business to discern him, lest we be deceived with the rest. Now, if it be true that the "manchild" embraces, not only the Lord, but all who endure with him and wear a crown with him and worship not the beast; so is the "Man of sin" comprehended in all who do worship him, and his image, receiving the mark upon their forehead and hand. As righteousness has come to the full in one man Jesus Christ the Son of God, the last man Adam; so must sin come to the full in one man, the son of the first man Adam.

There are many delusions in the world today, but the worst and most popular is the sin of Cain; first as to his bloodless sacrifice, not respected, which led secondly to the murder of his brother. We have in scientific Christianity so called, and the seeking of manifestations by the ignorant professors the beginning of the end. The "man of sin" is a usurper, a counterfeit, personating God; while he reigns, for a short time, over a counterfeit kingdom. He is not the only "man of sin" in his day; and not the only king, there are ten of them, but he is the worst for he is the head. May the Lord save us from the "woman," the "Dragon," the "Beast" and the "False Prophet."

E. D. MCGLEES.

Words of Appreciation.

They are not spoken as they should be. Every human being is responsive to words of encouragement. Words of approval carry with them spur and stimulus to new and better endeavor. Flattery is hollow, insincere, and may not be true to fact; but just and sincere commendation is always in order. I do not see how the latter can ever be followed by harmful results.

The point I wish to make in this article is this: Our words of appreciation for the merit and the real well-doing of others are too few and far between.

The pastor often longs to know if his messages are helping and bringing comfort to his hearers. Without spoken gratitude or appreciation we leave the church and the man of God knows not the good he may have done.

The teacher longs to know if her methods and her faithful school-room work are meeting with parental approval. She knows not how to interpret our silence. If we could only speaks one word or write the briefest message, it would wonderfully cheer a hard-working, nerve-worn toiler.

The editor puts both brain and heart into the weekly paper coming into our homes. Do we send brightness and cheer into the editorial rooms with some occasional encouraging word?

The maid in the kitchen does not need scolding as much as she needs appreciation. She may have her faults. Constant nagging will make them worse.

We need to strike the motive in the toiler's soul. The outspoken "well-done" when really deserved will be a tonic reaching on for hours and even days.

In the home there is a painful lack of the words of appreciation. The husband goes off to his work heavy-hearted because of a wife's dumbness when she should have spoken. The wife weeps in secret because a just measure of credit is not given to her well-meant endeavor. Children might not so often be bad if they were not so often told that they are bad. Oh mother! Try another way. When your boy does well, tell him so, and follow the word with a kiss.

Our loved ones will die some day. Let us not lay up an added sorrow to the pangs of bereavment by memory of our fault-finding or our cruel silence. Let us sweeten the hours with words that help and smiles that will cheer. Let us dismiss from our heart all unjust judgment and from our lips all words of unkind criticism. Then shall our lives indeed be a transforming agency helping to make the world better and *get it ready for the coming* of our Lord.—E. E. Rogers.

Personal Liberty.

One trick of Satan is to call good evil and evil good; light darkness and darkness light. Many a good thing is thus blackened and cursed by a bad name; and many a bad thing has a currency because it bears a good name to which it has no shadow of right or title. Antichrist takes the name of Christ; hypocrites steal the livery of heaven to serve the devil in; and Satan himself is transformed into an angel of light to deceive the people. We have heard of a pamphlet which those who read it pronounced a tissue of misrepresentations and false statements, but which its sanctimonious author dignified with the title of "Truth;" we have seen grog-holes which, with similar accuracy, were labled "Sample Rooms;" and now the right to sell rum, and scatter death and damnation through the land, is dignified by red-nosed politicians as "Personal Liberty."

The Texas Christian Advocate says that the trouble with this "Personal Liberty" business is, that its advocates apply it at the wrong end of the social series.

"See how it works: at one end of the series is Liquor Dealer Smith; at the other is Farmer Jones, an honest, industrious, law-abiding citizen. Guard, say these statesmen; and if you do not, liberty is gone, and the union of Church and State with all other imaginary evils will come; guard well Liquor Dealer Smith's sacred right, in consideration of the price of a bottle of whiskey, to convert neighbor Brown into a temporary maniac, and turn him loose with the murderous pistol upon Farmer Jones' honest, industrious son. That is ever so nice for Liquor Dealer Smith, and no doubt he will vote first, last, and all the time for these advocates of 'personal liberty.'

"But what about Farmer Jones in this theory of 'personal liberty?' Why, to him is left the sacred right to bury his noble, murdered boy; the sacred right to prosecute neighbor Brown, the murderer, and pay a lawyer a five hundred dollars' retainer, with the probabilities three to one against conviction; the sacred right to pay fifty dollars of his hard earnings annually in the way of tax to support a score of prisoners in the county jail and keep the criminal courts going, four-fifth of whose business is created by the liquor traffic; the sacred right to raise his children in the midst of a public sentiment debauched by the liquor influence; the sacred right, in spite of his painstaking anxiety, to marry his daughter to a young man that disappoints his raising by the use of whiskey, and develops into a worthless drunkard.

"In his relation to Liquor Dealer Smith, about all the additional sacred right Farmer Jones has, is the right to make a beast of himself, transfer his farm to Smith for whiskey, beggar his family, and then to commit suicide.

"What is there so lovely, so patriotic, so elevating in the business of Liquor Dealer Smith that his 'personal freedom' must be protected in the prosecution of a business that touches so ruinously Farmer Jones at every point? Would not these politicians be doing a nobler work if they would apply their theory of "personal freedom" at Farmer Jones' end of the social series? Liquor Dealer Smith can quit his business, ruinous to everybody but himself, and go to something more honorable and more honest; but Farmer Jones cannot quit footing the bill of taxation and general misfortune that Liquor Dealer Smith brings upon the country. It is fearfully one-sided—this theory of 'personal freedom' as expounded by ramsellers and their political advocates."

The Bible.

The Bible will stand the test of philosophy and the test of science. We need have no fear whatever of the result. The most philosophical nation of the world is now studying the Bible from a philosophical standpoint. There is no need to tremble for the safety of the ark of God. The Great Philosopher, who is also the Scientist, has given to the world this Book, and he knows how to reveal the harmony between his work, his ways, and his Word.

If all women would turn politicians and breathe their politics into the cradle, declaring on the strength of their mother love, and by their faith in Almighty God that their boys must become honest voters and incorruptible legislators they would accomplish more than a thousand civic federations.—F. E. Norcross.

Communicated.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 20.

I have given the dear readers of THE RESTITUTION Auntie Willard's version of how father and his wife surprised them during the Centennial, and will now let her tell of

THE SERMONS.

She says, "Would I could give them as they fell, warm from the living lips. As of old when the disciples came together to break bread and Paul preached to them, so did our brother, the occasion suggesting his themes.

On the first Lord's day, he dwelt upon the Passover and its successor—the Lord's Supper, as Memorial Institution of the two greatest events of Revelation, viz: The deliverance of God's ancient people from their cruel Egytian bondage, and the sufferings, death, resurrection and coming again of our Lord Jesus, that great Shepherd and Bishop of our souls. This discourse made us glad that for over thirty years our house had been honored in the observance of these parting words of our Lord—'This doin remembrance of me.' O glory to the name of Jesus!

The next Lord's day on the same occasion, our brother preached to us, ready to depart on the morrow. In a running commentary on John vi. he traced the parallel between the typical manna and the true bread from heaven, of which, if a man eat he shall live forever. In this it was clear that the Lord's Supper is something more than a mere remembrancer; it is a setter forth of that vital union between Christ and his Church, as shown by these words:—'As the living Father hath sent me and I live by the Father, so he that eateth me, even he shall live by me.' This living union to Christ was shown to be wrought by the Holy Spirit of God, as it is written, 'It is the Spirit that quickeneth, the flesh profiteth nothing,' and Jesus, speaking of his own words, said 'They are Spirit (spirit—spoken) and they are life.' Thus is implanted in the believer, 'A well of water springing up into everlasting life.'"

We can partake of Jesus as 'the Bread of heaven,' only by a living faith in the Spirit—spoken words concerning himself, and his mission. "No marvel that the observance of the supper, is life-giving, when it is the very exponent of the believer's life. The view was both melting and inspiring and caused us to extol the God of heaven, and to most fervently pray that our brother may be helped to preach the Word as faithfully in the future as he has for the past thirty-five years.

By the Word, we grow and thrive and arrive at the perfect stature in Christ Jesus. It is here we find the green pastures and the still waters. It is here we learn while passing through this dark valley and shadow of death, —"Thou art with me; thy rod and thy staff, they comfort me.' It is here a table is spread before us in the presence of our enemies, our head is anointed with oil and our cup runneth over. It is here we learn that goodness and mercy shall follow us all the days of our life and that we shall dwell in the house of the Lord forever. Hallelujah to the name of the Lord! How we praise him that once again though it may be for the last time—we have been fed from this inexhaustible store from the living voice of our Brother Chaplin and have had the pleasure of greeting himself and companion in the faith of Jesus.

This visit, with the handiwork of our beloved sister,—a beautiful Grecian ornament that she left suspended over the center-table, form a most satisfactory crowning to our one hundred Centennial visitors.

AUNTIE WINCE.

To Be Continued.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The Bible.

A DECLARATION OF ITS FUNDAMENTAL PRINCIPLES, WITH EXPLANATIONS OF MANY DIFFICULT TEXTS.

The above is the title page of a book the Editor proposes to publish as soon as enough subscriptions are received to pay the printer. The subject matter of the book as now prepared consists of explanations of more than one hundred and twenty-six subjects; and to these will be added other subjects readers may send us while the book is being gotten ready for the press.

The primary design of the book is to teach aliens the truth. Selections from our writings in THE RESTITUTION, especially from the "Question Box," have been carefully made, and thoroughly revised. The only book ever published by our Church which formulates the fundamental principles of the gospel in propositions, and then explains all difficult texts, introducing every conceivable Bible subject—a variety most pleasing to the reader.

The price will not be less than 25 cents, and not more than $1.00. Do not send money now, but send us your pledges, and when we have received enough pledges to pay the printer, we will go to press, and will announce when our pledged subscribers can remit the money. In sending us pledges to take one or a number of books, be sure and give your correct address.

Send pledges to R. G. Huggins, at 10703 Hampden avenue, Cleveland, O.

Brethren of the Household of Faith in Michigan, Greeting:

At the Annual Conference in 1908, a committee was appointed to recommend a plan of raising more funds for the purpose of furthering evangelistic work in the state of Michigan. Their report has been published in these columns from time to time, as a great many of the brethren have responded nobly, and much additional work has been accomplished.

During the month of October we had some excellent help from Brother S. J. Lindsay of Illinois, with the result that eight dear ones were added to our number, and we have a promise from him that he will return and give Michigan some additional work during the winter, and we trust the brethren who have delayed sending in whatever they intended giving for this work will kindly respond with promptness, for on this depends how long we can keep Brother Lindsay at work. If we could send our offerings quarterly, it would no doubt be easier than to send the whole amount at once, and that would give us more to use during the year. We cannot afford to let this opportunity pass, so will expect the brethren to respond promptly. Forward offerings to A. K. Richardson, R F D 5, Hastings, Michigan, or the undersigned at 627 South Lafayette Street, Grand Rapids Michigan. We thank you in advance.

Yours in the service of the King,

F. V. BLAKELY, Sec.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publishar to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

A friend	.50

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Berean meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list of those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order. NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. No stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, has neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

WHEN YOUR TIME IS OUT PLEASE RENEW.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LIX. PLYMOUTH, INDIANA, APRIL 20, 1910. NUMBER 15.

The Restitution.

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Poetry.

Try Again.

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Try again!
Life is more than just one deed:
Try again!
Never stop with what you've done,
More remains than you have won,
Full content's vouchsafed to none;
Try again!

If you've won on lower plane,
Try again!
Life's higher than one campaign:
Try again!
Bend your goodness to the fore,
Strive to seize one standard more,
Still unguined are gains galore:
Try again!

If at first you do succeed,
Try again!
Be future harvest now the seed.
Try again!
Rise with sacred discontent,
Realize that life is lent
On highest searches to be spent;
Try again!

Communicated.

The Crucifixion of Self.

"For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." "For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

"I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me."

"And if Christ be in you the body is dead because of sin, but the spirit is life because of righteousness."

"Mortify, therefore, your members which are upon the earth."

"Therefore we are buried with him by baptism into death.....knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.....Let not sin, therefore, reign in your mortal body . ...For sin shall not have dominion over you."

We read that if we be disciples we are to bear a cross and follow in the steps of the Master. Now the path he travelled from the waters of Jordan to the exaltation from Olivet led him through the wilderness of temptation, the sorrows of a priest of infirmity, the anguish of Gethsemane and the culminating agony on the cross of Calvary. He suffered hunger, weariness, tears and a mocking crown of thorns; the jeers of his enemies and worse, the ingratitude of his dearest friends. In becoming perfect he must reach it by the thorny, rugged path of pain, for there is no other. But he was made perfect, and beyond the cross was no more pain for him; he left that all in Joseph's tomb; no more weariness, for he was raised in power; no more tears, for eyes in glory cannot weep; no crown of mere thorns now, but one of glory at the right hand of the Majesty of the heavens; no more jeers from rebellious subjects, but the reverence and awe befitting those who in dread of judgment must bow before him and lick the dust; no more ingratitude from those friends whose sympathies are broadened now by suffering like things in privilege of following him "even unto death." From a cross into heaven; from flesh to spirit; through humility to honor; through death into life. The darkness first, then everlasting day. The present burden of grief, then an eternal and incomparable weight of glory. First King of righteousness, afterwards King of peace. After the weariness, the rest: after the labor, the reward. A Calvary for each member of his body, to which we carry our burden, but beyond which we are "free indeed." Through self-crucifixion to an overcoming life here and now in the flesh, and an eternity of joy at the right hand of the Father, where there are pleasures forevermore.

It shall be our purpose so to present the glories of a seemingly repulsive subject that you will desire your crucifixion, not for itself, but for the reward beyond it. To understand it, two doctrines need to be seen clearly; the identity of satan, and the nature of death. For it is evident that if sin inheres originally in a supernatural being, deathless because previously an angel, "fallen" to lower nature only morally, then God's universe must ever be blackened by the darkness of an eternity of sin somewhere in its otherwise fair domain; and that if the human beings deceived into sin by this immortal evil one be immortal in soul, then the promised eternity of bliss must inevitably be marred by indelible sin and its peace disturbed forever by the hideous shrieks of the damned. Then self could not be crucified; only its body, the tool of the immortal sin. But the Scriptures reveal flesh as the source of sin, and death as an utter extinction of being. Therefore, in death sin is ended, and in resurrection or translation of saints is accomplished the promised redemption from sin and death to an eternity unblemished by the hideous nightmare of everlasting misery. The redeemed thus changed from flesh to spirit are beyond temptation because beyond flesh, hence sin is forever banished from the holy and eternal Presence. The devil and all his works destroyed, God vindicated, and man's redemption a source of everlasting joy. That flesh is the source of sin we find in Jas i 13-15, "Every man is tempted when he is drawn away of his own lust and enticed." Lust, desire of the flesh. Eph ii 3. When I eat too much it is my hunger—"desire" that is at fault, not some malevolent, supernatural monster saying at my elbow, "Eat some more." When a drunkard totters into the saloon, no being is leading or pushing him, it is his thirst by which he is "enticed." Fornication comes from sex, not from the air above us. When "satan" filled the heart of Ananias with evil he did it himself. Acts v 3-4. His devil was covetousness, same one that "entered into Judas Iscariot." By "man" sin entered into the world. Rom v. For a further discussion of the devil problem see other publications.

That the nature of death is an utter extinction of being see the following texts: "Be as though they had not been," Obad 16. "Had not been," Job iii 16, "Know not anything," Eccl ix. Gone where all animal creatures go, Eccl iii 18-21, to "dust." Thoughts perished." Psa cxlvi 3-4. In darkness, Psa lxxxviii 10-12. In "silence," 1 Sam ii 9. "Asleep" and "perished," 1 Cor xv. "Destroyed," 2 Thess i 9. "Consumed," Psa xxxvii. They continue not, Job xiv 2, 10. When one is dead, he "is not," Gen xlii 36; Jer xxxi 15.

Therefore, since sin is all in flesh, and since death makes an utter end of flesh, crucifixion destroys all sin. The antediluvians have ceased to grieve their Father's heart. The Sodomites are no more defiling his footstool. They are not blaspheming and cursing One who cannot stop them. They are not in flames, but in darkness. They are "silent." They are dead.

So in the spiritual lesson of crucifixion of self: Beyond our Calvary when "risen with Christ," Col iii, our self is dead and he lives in us. No wounded "feelings," for corpses are insensible to pain. No inflation by flattery, for cold ears are deaf to praise. No sharp tongues, for "members" mortify. No feet that be swift in running to mischief or hands that shed innocent blood, for Jesus never did that, and the "Christ lives in me." No pride over what we do, for "there is no work nor device.....in the grave," for us to be proud over when we are dead. We are not doing the work, and therefore we merit no praise. The faith does the works. Gal v 6. Since faith is in him he works. We are dead. Corpses cannot work. He cannot sin, for since sin is all in flesh, and he is so "no more," 2 Cor v, therefore he "cannot sin." Our unmortified flesh does all that. Let it die and return to dust and we be free from flesh and so of sin in the resurrection of the sinless One. Risen out of the flesh which is "weak" into the power he then attained. Matt xxviii 18. Risen into his wisdom, Col ii 3, and not proud of what we know, because since "there is no.....knowledge nor wisdom in the grave" and we "are dead," Col iii, hence we "know nothing," 1 Cor iv 4, for "the dead know not anything." But he "revealeth secrets" and "knoweth all things" known in us. Risen out of the flesh of our sin into holiness, for he is holy. Risen unto perfect love, for he is the manifestation of the Father. Risen, in short, into everything, for since in him is "all fulness," Col ii 9-10, and he is then in us, we are "filled with all the fulness of God," Eph iii, and "complete in him." Oh, what a rapture of bliss! Oh, what fulness of peace, what "joy unspeakable and full of glory." "The unsearchable riches of Christ." The songs of springtime well up to lips that cannot but speak the things seen and heard. We then have his abiding fellowship. No pride over any merit in us, for it is fruits of the spirit, not of the flesh, for a corrupt tree cannot bear good fruit.

Do you seek health? Seek it in him who is in that condition where pain and sickness never come. Is it prosperity? With him the Father freely gives us all things. Rom viii. Do you want life? He is "the unspeakable gift," "for.....the gift of God is eternal life through Jesus Christ our Lord." In him is victory over all sin. He never *loses* his temper. He never gives way to the flesh, for he has no fleshly nature. He will be better than "No-To-Bac" or the "Keeley Cure," or the "Don't Worry Club", for he is God's Panacea for all our ills.

How shall you rise in him and he in you? We must die first, for no resurrection can be without a death, in this case, head and members, by crucifixion. Who will crucify us? Can we do it ourselves? He did not. We cannot. God led him to the slaughter. Acts iv 27-28. If we will submit and be led likewise we shall be conformed to a like death, Phil iii 10, through sufferings. 2 Cor i 1-10. Irritation will destroy the temper, loss will cure covetousness, pain will purge lust. Self can only torture self. You cannot crucify yourself, for crucifixion requires action and action is life, so as long as you are crucifying yourself you are alive; not crucified, and when crucified, dead, and not alive to complete your own crucifixion. We crucify the flesh, Gal v 24, only by submitting to the cross, vi 14, for if we be in him who was crucified we die in him by his cross, through this "weakness" of submission as sheep. 2 Cor xiii 4. Thus does the worker put Christ in as Adam goes out by this death, for we cannot serve both. And it takes time. There are many steps of pain from Jordan-baptism foreshadowing death to Calvary and the real crucifixion. But beyond that the glory! So do not wonder at the swearing, the various sins after your baptism. The struggle has just begun, but victory is sure for sheep. The transformation must be by knowledge, Col iii 10, and time is required to learn. We learn by the suffering. We have seen that sanctification is by this process of growth.

Since baptism is burial in water and water is a figure of the cleansing Word of truth, therefore immersion pre-figures this sanctification by truth. But since burial also shows death, when symbolically put into him by baptism we are put into crucifixion, for we are "baptized into his death," and it was one on the cross. And since these sufferings are called "fire," 1 Pet i 7, and we are baptized into death by suffering the trials of life, therefore it is called a baptism of fire, in his case, Lu xii 49-50, and that of his body members. Matt xx 22-23. For fire purifies metal from dross in the ore, Ezek xxii 17-22, and since this fire is sufferings, the baptism of fire destroys the flesh in the crucifixion of self. So we see that the "one baptism" is threefold; spirit, 1 Cor xii 13, water and fire.

Since baptism is a figure of burial, it is not surprising that believers in erroneous sanctification should frequently "lose their experience," believing as they do in the immortality of the soul, for with such a soul in such a person, it nullifies the meaning of baptism, for such are buried alive in symbol, so no marvel that the living, sinning, inner soul should still rise up and reassert his power. It is hard enough to submit to death with believers who do not claim to be still alive.

The second view of sanctification by crucifixion of self is thus seen to be like the first; it depends for accomplishment on two things on our part: submission and faith. For when the Master reached the lonely spot where he said, "Thy will be done," he was near to Calvary. So when his disciple's will is broken by adversity, he too is near his mount of death to sin and want, and near the glorious daybreak when the sun of righteousness will "rise" with healing in his beams for all infirmity, and he be risen with his Lord in a life by faith overcoming, a foretaste of the glory to be manifested when in real earnest the Son shall arise in the earth and the righteous shine forth as the sun in the kingdom of their Father, in the glad new heavens and earth where the former unpleasant ones "shall not be remembered nor come into mind."

May you die to self and live in him.

JOSEPH WILLIAMS.

That Blessed Hope.

The above is found in Paul's letter to Titus. What thoughts it awakens in the mind of one who has learned the purpose of Jehovah from the beginning. The race has always indulged in a hope but a very few of God's creatures have embraced in that blessed hope. Hope is made up of expectation and desire. When we acquaint ourselves with Jehovah's plan we have formed within us the hope of glory. That is we hope that when the Blessed One comes that our vile body will be fashioned like unto his glorious body.

"That Blessed Hope" is used in connection with the glorious appearing of the great God and our Savior Jesus the Christ. The hope of the religious world has little to do with the appearing of our Savior. God's purpose concerning him runs like a golden thread from Genesis to Revelations. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Acts x 43. The Apostle tells us that we are saved by hope; but hope that is seen is not hope; for what a man seeth, Why doth he yet hope for. Acts viii 24. Our hope is for the redemption of our body. How different the hope of those around us. Their hope is that when death overtakes them that their soul is taken to heaven and they live in a disembodied state until the end of the world when Jesus will again unite the soul and body and take the entire man to heaven. This idea is gleaned from heathen mythology and not from the Scriptures. Jehovah's purpose is that this earth shall be filled with his glory. In order to accomplish this he must produce a glorified race. The "tree of life" was placed in the garden that Adam and his posterity might gain that glorified state.

Man's disobedience could not change his purpose. His purpose is to be accomplished through the seed of the woman. The serpent seed in the end will be crushed or destroyed. The Son of God was manifest that he might destroy the works of the adversary, the devil. Jehovah has given us assurance of this by raising his Son Jesus the Christ from the dead. He has been raised and glorified and now is seated at the right hand of the Father. As sure as he occupies this exalted position so sure will he come again to glorify those whom the Father has chosen and adopted as his children. Paul to his son Titus, writes, That Jesus gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. The pure in heart only have the promise of seeing God. As our fore parents were tested in the garden so must we to become adopted sons be tried. The dross of our nature is driven out through our trials. The apostle Peter writes, Beloved think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you. But rejoice inasmuch as ye are partakers of Christ's suffering. Jehovah chose to make his Son perfect through suffering. Should we expect that we could escape the same. This same apostle expresses Jehovah's purpose in these trials. Ye greatly rejoice though now for a season if need be ye are in heaviness through manifold trials. That the trial of your faith being much more precious than gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus the Christ. 1 Pet i 6-7.

This blessed hope is centered in and founded on the promise made to the fathers. The expectancy of this hope will be enjoyed when the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall be raised first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. 1 Thes iv 17, 18. These are the words that comfort. Not a hint here that Jesus brings their souls with them. When his own resurrection was accomplished the Father sent an angel who rolled away the stone and gave life to the lifeless body of Jehovah's Son. Paul's hope is recorded in his letter to Timothy wherein he says, I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day; and not to me only but to all them also that love his appearing. This is a very different hope as now expressed by the religious world.

Again we read from the pen of an inspired writer, When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Pet v 4.

Permit me to close this article with the hope expressed by the beloved Apostle John. Beloved, now we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is. We shall see him then in his glorified state. Every man that hath this hope in him purifieth himself, even as he is pure. This hope is an anchor of the soul both sure and steadfast and which entereth into that within the vail, whither the forerunner is for us entered, even Jesus made an high priest for ever after the order of Melchisedec. Blessed be those who have this hope.

Your brother in Christ.
D. C. ROBISON.

Announcement.

The Annual May meeting of the Church of God at Fonthill, will be held in their new church building on May 27th to 29th, 1910. Brother Joseph Williams of Hillsburg, Ind., is expected to be with us, also some other speaking brethren. We extend a cordial invitation to you all to come and enjoy our meeting. We are only 15 miles from Niagara Falls. Please correspond with me at Font Hill, Ont.

J. E. LENT, Sec'y.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Obituary.

"Nancy J. Stewart, wife of John Pruitt, was born 1829, October 9, in the State of Kentucky, Montgomery County, near Winchester. Her mother moved to Indiana with eight children, to Bartholomew County, near Columbia. She had four brothers and three sisters. The two oldest brothers were in the West when her mother moved to Indiana. They are all deceased except one sister living in Kokomo.

Nancy J. Stewart married to John Pruitt November 9th, 1851 and moved to Clinton County, Nov. 18. She is the mother of nine children: Rebecca C. Kent, of Wabash County; William O. Pruitt, James W. Pruitt, deceased, Mrs. L. C. Merritt, Mrs. William H. Davis, of Forest, Mrs. B. F. Hillis, Mrs. B. Dunn, deceased, Mrs. O. C. Davis and a babe deceased. Her husband died 1898.

She joined the Church of God in year 1859 and was baptized by Brother Proctor. Later on in learning more about Scripture, became dissatisfied with her baptism, and some years after when husband was baptized she was rebaptized by Brother J. F. Wagoner and always went as often as she could to church. She believed in the things taught in the Scripture."

The above is in Sister Pruitt's own handwriting for her funeral. She fell asleep in the blessed hope April 9, 1910, at the home of her daughter, Sister Merritt, in Frankfort. We were sorry sickness at the home of Brother Wagoner prevented his speaking at her funeral as was requested, he having done the same for her husband. We laid her to rest by his side in the Swamp Creek cemetery on a beautiful spring day, suggestive of the great awakening, after reviewing before a large and attentive audience the consolation of the promises whereon we base that blessed hope. Besides the crowd of friends were a large number of relatives mourning the loss of such a good woman. Her simple comment on her own faith speaks volumes: "She believed in the things taught in the Scripture;" and her faith worked also, as the humble testimony scarcely would reveal without closely scrutinizing the words that show her faithful attendance at services. She was beloved by her children as their last kindness testifies, she having preferred the care of her daughters to that of a nurse.

Let us live so as meet again in the day of glory.

JOSEPH WILLIAMS.

Editor Restitution:

Brother F. L. Austin has announced to us that we cannot depend on his services after May 1, and has advised us to look for some one else to take his place as our pastor. We are in correspondence with some parties, but don't know what the result may be. We thought by announcing in THE RESTITUTION that we were in search of a good man, and requesting any of the brethren to recommend any such one, that they might know of, it would help us.

Brother Austin has been with us and the Niagara Falls Church for several years, and has given good satisfaction, and at our annual meeting we voted to have him remain.

Any one wishing to correspond with me on this subject, please address me at Fonthill, Ont.

J. E. LENT, Sec.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

People who are always too poor to take a good newspaper, never have any trouble in raising money to go to a circus.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, April 20, 1910.

EXAMINE Your account, and give us a renewal of subscription if you can do so.

We thank you for the favor.

The article on "Christ and Our Resurrection," signed by Brother John L. Wince, was penned by his wife, at his dictation. We learn incidentally that he is slowly recovering from his sickness, and hopes to be able to get out again soon. May the Lord grant it.

Regarding the expressed views of "Doctor" Cameron we are glad to see as is Brother Wince, that light is breaking in on the minds of some. The trouble is we are perhaps too anxious. We have watched men of the class represented by this "Doctor," and our observation has been that they are satisfied with just that little ray of light. They hold position in an "Evangelical" and "Orthodox" institution, with "Doctor" or something tacked on to their name. He has assented to the Church creed, but a few texts of Scripture cause him to announce an "opinion" varying somewhat from the usual interpretation of his brethren. His brethren allow him to hold his strange views, regarding them as simply his "opinion" of how God will work out his plans. For him to take one step more "into the light" would be to court disaster, so he remains content with having expressed himself. To go further will leave a comfortable Editorial chair at the office of Watchword and Truth for another to fill. It means taking off the "Doctor" from before the name, cutting loose from the popular denomination with all its associations and worldly advantages. It means "come out and be separate." It means association with an insignificant and despised "little flock," and with all this in view the heart of the man goes sick, and——well after all, what does it matter! These other "Doctors" with whom I am associated are good honest earnest men, and after all it is "only the way I view it," and so the little ray of light is not used to guide into brighter light, but is again enveloped in darkness. Perhaps this case will be different, and Mr. Cameron will have the "courage of his convictions" and step out on the Lord's side, but there has been so much of this sort of business, that we have small hope of anything more decided from him. If he does stop now, it would be better if he had never given expression to his views, for it is sure to add strength to the element of half-scoffers, styled "higher critics," who look upon the Bible as an old fiddle, on which any tune can be played. No, friends, unless you intend to fight for God's Word, and stand on its Truth regardless of consequences, you may as well keep your little "opinion" to yourself.

My Dear Co-worker:

Ever since I entered the evangelistic field I have felt that all true evangelism is that which carries the gospel into fields where it has never been heard before. There are a few places in the world where *a* gospel has not been preached, but there are few places comparatively where *the* gospel has been preached. My work is supposed to be that of an evangelist, but because of the fact that funds are scarce, much of my effort and energy are spent in the direction of raising funds. Necessarily, then I must do the greater part of my work in old fields where the gospel has been preached for years and where there are brethren who are willing to pay for work. These are not always the most profitable fields from the standpoint of converts. In many cases these fields seemed to have been worked out. I have in mind one such field where preaching has been regularly done for ten years in all of which time there has not to my recollection been one convert to the faith.

My family must live and Paul makes it my duty (1 Tim v 8) to provide for my own; therefore, I must see to the financial side as well.

It is my desire to inaugurate a system by which the finances can be assured, which will leave me only the evangelistic work to do, going into any new and untried fields where an opportunity may offer. My thought is to interest enough of the brethren in the venture to put me beyond the need of searching for money to pay my bills. With prices at the present high standard, I cannot well keep my family on less than seventy-five dollars per month. Before I can act independently of a conference or of the places where brethren are willing to pay for the work done, I must have pledges enough to make that monthly allowance. It is my plan to keep a list of all who subscribe to this work and send to each a monthly report of all work done, amount of free will offerings, expenses, baptisms, &c., thus making my report to those who share the expense of my going out so that they may share together the success which may attend the work. Whatever may be received by way of free will offering may be used to offset expenses or to conduct the work at another time or to deduct from subscriptions as may be thought best.

I could not begin this work before September 1st of this year, but would then be ready to go anywhere from whence a call may come whether they who call are able to pay or not. Do you care to bind yourself to pay a monthly amount that this work may be done by my hands in a test for a year? The manner in which it shall be paid may be determined later. I want no money now. All I ask for the present is a word from you stating what you think of the plan and, if favorable to it, how much you are willing to contribute monthly for the support of such a venture. If you think my present plan of both evangelizing and raising a large part of the salary is the better plan, do not hesitate to say so, but by all means let me hear from you. My address is at Oregon, Illinois.

Your brother in Christ,
S. J. Lindsay.

..... 1910.

Brother Lindsay:

Believing your plan to spend your efforts in new fields for a year worthy of support, I agree to contribute $..... c..... per month for a year from September 1, 1910, either monthly or as best suits my convenience, this agreement to be void unless a sufficient amount may be secured to insure the support of the work.

Signed: .....

The above is Brother Lindsay's proposition for work the coming year and a form for reply. Brother Lindsay is a good worker, as most of our readers know, and needs no recommendation at our hands. He has had experience, and doubtless has satisfied his own mind that among the older places, where the brethren have had much preaching, that little can be accomplished compared with results that new fields promise. While all may not see this exactly as Brother Lindsay does, he only asks that his plan be tried a year, that its merits may be demonstrated.

Brother Lindsay's proposition is a business one. In years gone by our pioneer preachers often went forth to proclaim the message of salvation, relying "on the Lord" to provide the means for the journey, and to care for the family at home. It often happened that while the preacher himself was well fed and housed, the family had to depend on neighbors for necessities. Bro. Lindsay believes that his family has a right to look to him for support, that it is his first duty to provide their comfort. He believes his family sacrifices enough when they do without him at home, and should not be asked to scrimp and starve. He believes he can earn them a good living at some other business. He knows there are plenty of men in our Church who can spare from their holdings or earnings enough to provide for him, and for all our ministers, if they wish. He therefore makes his proposition for a co-partnership with you in this evangelistic work for the coming year. Do you want Brother Lindsay to engage in this work? Of course you do. Who ever thought of turning such a proposition as this! Sure you want it. Then send him in the amount of your pledge, so his arrangements can be made.

Think what it is not to hate anything but sin, to be full of love to every creature, to be angered at nothing, to be sure that all things will turn to good, not to mind pain because it is our Father's will, to know that nothing—no, not if the earth was to be burnt up, or the waters come and drown us—nothing could part us from God who loves us, and who fills our souls with peace and joy, because we are sure that whatever he wills is holy, just and good.—George Eliot.

Try The Restitution, $1.50 a year

Sunday School Lesson.

May 1, 1910.

Two Sabbath Incidents. Matthew xii. 1-14.

Golden Text—"I will have mercy and not sacrifice." Matthew xii. 7.

The scene of this lesson is likely at Capernaum and near there, and about the middle of the second year of Jesus' ministry. Luke and Mark put these events earlier, but Matthew seems to group different things that relate to each other, and does not attempt to give events as they occur. Here he groups certain cases where the Pharisees were specially opposing Jesus to find some cause for working him an injury.

In this lesson the question of Sabbath observance is brought out. Jesus is criticized because his disciples, while passing along a path through a grain field, being hungry, plucked off grain and ate it.

What were the Pharisees there for? Were they making an effort to learn of Jesus that they might derive benefit and good?

It seems rather that they were at the fault-finding business again. The Jewish law did not say this act of eating the grain from a field was theft, but allowed it. The fault they found with Jesus was because it was the Sabbath day, and this act of the disciples was in defiance of the Sabbath law, in that it was a species of reaping, implying labor, and that violated the law.

What reason is given why the disciples of Jesus plucked the grain and ate it?

If they plucked the grain because they were hungry, and needed it for bodily sustenance, was it a work of necessity, or was it wilful disobedience of the law?

In making reply to the accusers, Jesus refers first to what David had done. In 1 Samuel xxi. 1-6 we have the account of David and those with him eating of the shew-bread that was for the priests. The Pharisees held David in high regard, and here Jesus turns the tables on them easily. If it was sacrilege for his disciples to eat a little grain plucked on the Sabbath because they were hungry, it was infinitely worse for David to take the hallowed bread, and eat that which was sanctified to the Lord's use. This shows that human need is superior to ceremony and form.

Next Jesus takes up the work of the priests, that they do work on the Sabbath, thereby violating its regulations.

Why were they guiltless?

The necessity of this work in order that the temple service be carried on was reason why they were guiltless.

Then Jesus declares boldly that he is greater even than the temple where these priests serve. He was the one for whom the temple was made. The sacrifices all pointed to him, and were fulfilled in him. God dwelt in him.

Next Jesus reasons with his accusers regarding the real requirements of the law. The value of sacrifice is as it symbolizes God's mercy to mankind. The manifestation of spirit shown by these hypocritical Pharisees, was far worse than failure to observe a form of any kind. Love and mercy, rather than sacrifice, show true and undefiled religion.

Next Jesus states that he, the Son of man, "is Lord of the Sabbath." Mark says, "The Sabbath was made for man, and not man for the Sabbath." The Sabbath was to be a blessing to man, a rest, an enjoyment. The idea of restriction and annoyance should be eliminated from this subject. The Sabbath meant freedom from toil and worry, a change, a resting time. Laying off the annoyances of worldly affairs, and employing the time to worship God and commune with him. There never was the idea in Sabbath observance that for the other six days of the week God should be forgotten. But while we are to remember God at all times, this time was specially devoted to his service, and worldly toil was to stop, that the mind and body might be fully given over to God.

The Sabbath then we see was established to benefit man, and Jesus being the only perfect, representative man, could claim lordship over it.

The Sabbath when established was for a benefit. God's kindness and mercy prompted it. The Sabbath was intended to be different from other days. There was to be a change. The principle of the Sabbath is what should be considered. God knew the constitution of man—that he needed to have rest and change. He knew that working all the time would stunt and dwarf the body. He knew the mind of man would likewise be affected by business cares and worry all the time. Bodily rest renews the life of man. Taking the mind from worldly matters, and for a season communing with the Father lifts man to a higher plane, and gives new vigor and animation.

This lesson need not go into the merits of the "Sabbath question" unless persons wish to do so. The Sabbath law was given to a people whom God had chosen for his own. They would have been benefited and become a blessing to the world if they had only observed his laws and kept his statutes. They rebelled against God, and this chance of being God's special blessing people was taken away from them, and given to One who was now come to show these rebels that he was superior to all of their institutions of form and ceremony. He was there to do away with these mere outward forms to which they in a measure still clung, and substitute a new and better way. His forerunner, John had told them of him, and urged them to prepare for his coming. Now that he was come, he was being rejected by the leaders of this people, who were abrogating the very principles of God's laws by their erroneous interpretations, by which they bind heavy burdens on the people.

The principle of the Sabbath was rest from toil, and ceasing from the worry about worldly cares to the service and worship of God. If God saw that man in body and mind would be benefitted by such an arrangement as devoting one day of the seven to this use, dare we object? The principle of the Sabbath means consecration of the day to God. Jesus taught that God's house was sacred, and drove out the money-changers. Jesus was regular in attendance at the synagogue services. He recognized the value of the place and appointed time of gathering for worship. Dare we do different?

The practical question in our lives is this: How would Jesus observe the "Rest Day" if he were here now?

Would he go to Sunday ball games, and Sunday theaters?

Would he run his business house or factory on Sunday?

We can only judge of what he would do now, by what he did when here on earth, and we have no record of word or deed endorsing any course that will interfere with a day of rest from labor, being spent in the service of God's house and worshiping his holy name.

The next part of our lesson tells of an opportunity to do an act of mercy and kindness.

Where did Jesus meet the man with the withered hand?

Was it Jesus' custom to be at the synagogue on the Sabbath day? Luke iv. 16.

Which hand was it that was withered? Luke vi. 6.

Here again the same class that had dogged Jesus' steps through the grain fields and found fault, were again watching a chance to accuse him.

They ask, "Is it lawful to heal on the Sabbath day?"

They were not interested in having the poor suffering man relieved; they were not moved by pity, they did not want a miracle performed that their faith might be strengthened. What they wanted was to accuse Jesus of breaking a law, in order to have him brought to trial.

What question did Jesus ask in answer to the Pharisees?

Is there any man, worthy the name of man, who having but one sheep, just the one, and that poor sheep fall into a pit on the Sabbath, and his owner not pull him out on the Sabbath day?

These accusing fault-finders could make no answer to this, so Jesus says Is not a man of more value than a sheep?

Jesus was to die—be falsely accused, go through a mock trial, suffer crucifixion with thieves, have his side torn by a spear—die for man. These false leaders of the people would see that poor man suffer with his crippled hand, rather than extend aid, because of their ideas of a law, never seeking to learn the principle on which the law was founded.

What was the summing up of Jesus on the Sabbath question?

It is proper to do good, do well, at any time.

The poor man with a withered hand was told to stretch it forth. Instantly that hand could grasp that of his neighbor in friendly greeting. His wife and children could receive the caress of love, he could again labor and earn the necessities of life and home for self and dear ones. Do you suppose that man would care what the Pharisees said about the one who healed him?

Jesus did not break their Sabbath law. He did not touch, or anoint the withered hand—only told him to stretch it forth. So the Pharisees had no case against him, but were enraged still more, and went forth still plotting to catch him another time.

The Sabbath, or Sunday, or Lord's day, or God's rest day, when observed as Jesus would have it, is a day when we "lay aside every weight," of worldly care and labor, and looking to him who is the Author and Giver of all good, getting strength by rest for further duties of life on the morrow, and learning more of the blessings God has in store for us, helping others to see the beauty and excellency of our Lord.

Christ and Our Resurrection.

Doctor Robert Cameron, Editor of Watchword and Truth, successor of the late A. J. Gordon, has this to say:—

"It is becoming the habit to speak of those that die as having passed on—with being freed from the limitations of the body, as being in glory, etc. This is not according to Scripture. 'If Christ has not been raised, then they also that have fallen asleep in Christ have perished.' God made man spirit, soul and body. Death separates these three, and the organism has been dissolved. At the resurrection—at the standing up again—of those who have 'fallen asleep in Christ,' the man will be re-constructed in a sphere where death will never come. Christ was raised from the dead as the first fruit of a great harvest to be reaped from the human field when he comes again."

"God made man spirit, soul and body," the Doctor says, which is confusing and somewhat unscriptural, and does not tally with his other statements, but whatever he means by it, he leaves us to infer that the taking of these apart unmakes the man—disorganizes him—puts him out of being, and leaves him utterly dependent upon a resurrection for future being. This view of the nature of man, coming from the source it does, is somewhat surprising.

The statement is made contrary to his early training, and the creed of his church, and we rejoice that the truth has found expression from unexpected sources. It means a good deal. It means that the truth will prevail; that it has power to overcome prejudice, and that it must be plainly written on the pages of Revelation.

John L. Wince.

[Dictated.]

The Bereans Column.

[This is supplied by the Committee of the Indiana Bereans.]

Daniel.

When Jehoiakim was king of Judah in Palestine, Nebuchadnezzar, king of Babylon took the children of Israel captives into Assyria. Nebuchadnezzar then commanded his servants to select young men from among these Jews for his servants. They were to be those nearest perfect, mentally, physically, and morally. Daniel was among these men who were chosen for the king's service. They were all commanded to eat of the king's food; but Daniel and three others refused to take of it. He said, "Give us pulse to eat and water to drink for ten days and then decide whether we are in any better condition than the others." So the king decided to let them do it and at the end of the ten days they were brought before the king, and they were fleshier and fairer than the children who did eat of the king's meat. So after that the others had pulse and waters. These four young men were given knowledge, skill in learning and wisdom by God, and Daniel had understanding in all visions.

One night Nebuchadnezzar had a vision and was troubled so he could not sleep. He called all those whom he thought could interpret it; but none of the wise men could tell it. He ordered that they should be slain. Daniel sent word to the king that he would relate the dream and give the interpretation. Daniel and his three friends prayed to the Lord, who showed him the dream and its interpretation. Daniel told the king that it was only because God had shown it to him that he was able to interpret the dream. Then he declared to the king as follows: The image which Nebuchadnezzar had seen in his dream, had a head of fine gold, the breast and arms were of silver, the belly and thighs of brass, and the feet were part iron and part clay. A stone cut out of a mountain, without hands, came and struck the feet of the image, breaking it to pieces and causing it to fall, and it was dashed into dust, which the wind blew away. The head of gold meant Nebuchadnezzar's kingdom, which was the greatest in the world at that time; while the silver, brass, iron and clay meant other and lesser kingdoms which should arise after he was dead. The stone meant an everlasting kingdom which God would set up.

After Nebuchadnezzar's death, Belshazzar his son reigned. He had a great feast with his lords. As they feasted, there came the hand of a man and wrote an inscription upon the wall, which caused the king to fear. None of the wise men could interpret the writing until Daniel was called. This was the inscription, "Mene, mene, tekel, upharsin." Daniel said that it meant that because the king was high and had forgotten God, that God had taken the kingdom from him and given it to the Medes and Persians. Then Belshazzar commanded that Daniel should be the third ruler in the kingdom. That night Darius the Median took the kingdom, slew Belshazzar, and reigned himself.

Darius made Daniel the first of three rulers who were over princes of his kingdom. The others, who hated him persuaded the king to sign a petition that whosoever should ask anything of any god or man for thirty days, except from the king, should be cast into a den of lions. When Daniel heard this he went into his room and gave thanks, and prayed to God three times a day. When the king heard this he was displeased with himself, and set his heart to deliver Daniel. But the decree could not be changed, and Darius commanded that Daniel should be cast into the den of lions, but said that God would deliver him. And Daniel replied that God had sent an angel and had shut the lion's mouths so that they had not hurt him. The king commanded that Daniel should be brought forth, and the men who had spoken against him were cast into the den of lions, with their wives and children; and immediately they were torn in pieces.

Verna Railsback.

Dear Bereans:

One and all, how I should love to meet all of you. I should love to clasp the hand of each individual member of the Berean Society. I should love to look into each face and see the gleam of intellectual satisfaction written there, which has been born of a true research into God's great storehouse of knowledge. Is it not a great satisfaction to become better acquainted with our heavenly Father, and his plan and purpose, for the future good of his children? How much more we love him as the truth unfolds to us the fact of his love. "We love him because he first loved us." 1 John iv. 19.

I know many of us have had prejudices, formed by earlier education to overcome; for like the Jews we thought we had within us immortality.

We had need of Jesus to tell us to "Search the Scriptures; for in them ye think ye have eternal life, and they are they that testify of me." John v. 39. Jesus had been trying to teach them that he was the Life Giver. He had told them, 24 v. "He that believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." 25 v. "Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." At the 37 and 38 ve, Jesus had said, "The Father himself, which hath sent me, hath borne witness of me.....and ye have not his Word abiding in you; for whom he hath sent, him ye believe not." Then he commands them to "Search the Scriptures.....for they are they that testify of me."

Dear Bereans, let us remember that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good work."

May God help us to be noble Bereans in that we receive the Word with all readiness of mind, and that we may through believing be obedient unto all that is required of us.

Your Brother Berean.

J. H. Willey.

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10708 Hampden Ave. Cleveland, Ohio Please send all letters and communications intended for this section direct to him, and save delay.

We cordially invite the brethren and sisters who live near Cleveland, to visit and join with us in dedicating our new Church, Sunday, April 24th.

A booklet by Brother Joseph Williams, entitled "The Origin of Sin," may be had of Brother O. J. Allard, Ft. Dodge, Iowa. Free to the poor; 10 cents per copy for others.

The last book pledge to hand is from Sister E. C. Poole. She says:—"I am a believer of the precious promises of the Scriptures. I feel that I can never know too much about the teachings of Christ and his apostles. I am a member of the Church of God in Newark, N. J."

Our book is still in the making process. The printer says again, "It will soon be ready." He will not at this writing definitely state when "soon" will be. The book is rapidly nearing completion, and we will be as glad as many of our readers to say the final word. Getting such a large book ready for the press means an immense amount of work—more work than the ordinary reader can realize. We thank all for their kind forbearance while we have by much labor day and night prepared "The Bible, Its Principles and Texts." The completed work within two or three weeks will relieve the strain now resting upon both author and readers.

Christ as the Heir to David's Throne.

"The Lord God shall give unto him the throne of his father David." Luke i. 32.

The throne of a nation is not a gilded chair on which the king sits; it is the position, the royal office of the nation's ruler, of which the throne becomes the symbol. The throne of David, therefore, is not "a wooden seat," as some have called it by way of contempt, but the position David occupied as the king of Israel.

No candid mind will dissent from this proposition, in view of the current use of the word "throne." "The throne of England," "the throne of Spain," "the throne of Russia," are well understood figures of speech representing the royalties of these respective States entirely apart from the mechanical accessories, which are, in every case, matters of individual taste. Why, then, should some novel sense be attached to the same phrase as applied to David in the Scriptures?

The evidence that it should be understood in the same way is abundantly furnished in the Bible itself. We select one or two instances. Jer. xxii. 2: "Hear the Word of the Lord, O king of Judah, that sittest upon the throne of David." These words were addressed to Zedekiah, who reigned over the kingdom of Judah upwards of 400 years after David, and when therefore the literal seat occupied by David must have long passed into oblivion. Zedekiah was a wicked king, and it was not therefore from any spiritual resemblance that he was said to sit on David's throne, but simply and purely because, as a matter of political fact, he occupied the royal position established by God in the person of David, his royal ancestor.

It is said of Solomon, 1 Kings ii. 12, "Then sat Solomon on the throne of David his father," while it is afterwards stated that he made a new throne of ivory and overlaid it with gold, 1 Kings x. 18, so that as regards the actual chair of state used by David, Solomon appears to have dispensed with it, and yet in the sense in which the Scriptures use the phrase, he sat "on the throne of David."

These truisms must be pardoned, because it is so important to understand the throne, kingly office, or position, of David, as affecting Jesus. It was unlike the position of ordinary kings, whose ancestors have at one time or other gratuitously assumed the mastership by the right of conquest or accidental might, and transmitted a title to their posterity valid only by usage, and not by original derivation.

David was divinely selected and commissioned. He was a contented shepherd boy when Samuel, by guidance of the Spirit, poured the anointing oil upon his head. He was elected to the position by God, and held it of "divine right" in the most absolute sense. He was not king from fancy, from liking, from natural masterhood, but by appointment; neither was he king for his own purposes: his office was a representative one. He was God's vice-gerent. He ruled as "king for God," as was said of Solomon after him, 2 Chron. ix. 8.

God was originally the King of Israel, communicating with the nation through the testimony in the tabernacle. Hence, when the people desired to have a king to go in and out among them like other nations, 1 Sam. viii. 7, he said to Samuel, "They have not rejected thee, but they have rejected me that I should not reign over them." The people were unable to appreciate the privileged government they were under, and were weak enough to wish to be like the other nations around them in having a human head. God yielded to their wishes in the matter, but did not surrender his prerogative as the nation's Ruler; he gave them a king, but only as a deputy. He was to rule—not for his own magnification, but "for God." Hence he was said to be but "captain over God's people," and the throne he occupied was styled "the throne of the Lord" 1 Chron. xxix. 23.

This was David's position, this the primary and distinguishing character of "the throne of David;" a God-constituted and God-representative royalty, occupied vice-gerently for God.

It has but to be added that this position was made hereditary in the family of David, Psalm cxxxii. 11, and the picture is then complete.

Now Jesus was the son of David by Mary, a virgin of the house and lineage of David, Luke i. 26-33. He was therefore "the son of David and the son of Abraham" Matt. i. 1. The testimony quoted at the head of this leaflet declares that as the son of David he will occupy the throne of David—a testimony which Peter confirms, saying, "God sware with an oath to David—that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne" Acts ii. 29 30. But the throne of David is lying in the dust. What follows, therefore, but that at the return of Christ to the earth, Acts i. 10, the kingdom will be restored to Israel (verse 6) and the fallen tabernacle of David rebuilt on the earth, Amos ix. 11, to be gloriously occupied by him who is at once the Son of David and the Son of God, Isaiah ix. 6.—Bible Finger Post.

The Restoration of Israel.

The Restoration of Israel according to the apostolic teaching, and in harmony with the prophetic teaching, will now be considered from that which is placed on record for our information: Now, if the fall of Israel be the riches of the Gentile world, how much more their fulness? Rom xi 12-15, and if the casting away of them be the reconciling of the world—what the receiving of them be, but life from the dead." "Blindness in part is happened to Israel until the fulness of the Gentiles be come in." (25) "For this is my covenant with them when I shall take away their sins" (27) Result of the facts recorded, verse 26. God does not change his purpose 29 and 33.

It is the ones who were and are blind until a time mentioned (25) who will be saved. "Then all Israel will be saved" as recorded. Verses 26, 27, 29. Note the "them," the "when" and "their" verse 27, and compare Jer 1 20, and references.

We consult the records to ascertain what has been written concerning a "dispensation of grace after the Lord comes," and for what purpose: We have apostolic teaching and apostolic application of prophecy relative to this subject.

Consult Acts xv 15, 16, 17. Compare with the preceding context: I quote: "After these things I will return; and I will build again the tabernacle of David which has fallen down; and I will build again its ruins, and set it up—for a purpose, namely: So that the rest, or residue of the men might seek the Lord," as it is written: Zech ii 11 and viii 21, 22. Companies will be formed in different places to go up to Jerusalem to conciliate the face of the Lord." "Let us go speedily to pray before the Lord—and all this after some one "returns" who has gone away from home for a purpose. See Luke xix 12. This "arrangement" of things in the unfolding process of the dispensation of the fulness of times. Note the purpose of the "building again the tabernacle of David." Verse 17. After the returning, after the rebuilding the tabernacle of David. See Isa xvi 5. Here is where and when, and for what purpose—namely: a proclamation of grace, or divine favor, in order that peoples may fear the Lord, and worship him in Jerusalem. To pray before the Lord—even many nations will.

An opportunity is to be offered these men to obtain the divine favor, by turning to the Lord, and in "Seeking the face of the Lord." The restoration is for this, because the record so affirms. And farther: And all the Gentiles upon whom my name is (hath been) called." Another reading is: "Who call my name upon themselves." As to who the "residue" are, or who those are "upon whom the name hath been called," may be inferred from the context. It is affirmed that the time is after the returning; after the rebuilding, in order to accomplish the things mentioned, and which meets the requirements of the case. And besides, the statement is emphasized by a "Thus saith the Lord," he "who hath magnified his Word and his name above all things." Psalm cxxxviii 2.

The apostle quotes from the LXX version which differs in one particular from the Hebrew text "May possess the remnant of Edom;" instead of the reading; "The residue of men." The variation shows that the Hebrew from which the LXX translated was not the same as the modern Hebrew text. And therefore we adopt the apostolic quotation. We do this because we think that the apostle quoted accurately; and thus giving the LXX the preference. Verse 14 compared with Rom xi 25, gives the time which is marked out for the taking out from the Gentile world a people for the name of the Lord; and accords with that other statement: "The fulness of the Gentiles be come in;" the full number, completion.

The two classes or sets of people mentioned verse 17 will certainly have an opportunity to learn, and accept the conditions of the glad tidings of the age. The mass called the "residue," are to be distinguished from those upon whom the "name of the Lord has been called." In this invitation "The men" comes first—and it is proverbial in God's dealings with the race that the Jew is first.....and for them or on their account the tabernacle of David is to be rebuilt. So that they may seek the Lord in the Lord's appointed way. Compare with Zech viii 20 and on to end of chapter.

The other ones referred to are doubtless the professed Christian denominations, who will have an opportunity to obtain the divine favor by "turning to the Lord" from that blindness analogous to that with which the Jews have been deluded for centuries; and it may be inferred that very many of these people will gladly embrace the offered opportunity. Will cast their cherished creeds to the moles and to the bats;" will be delighted to obey the proclamation from mid-heaven. Rev xiv 6, 7. We know that there are many worthy, benevolent and splendid people among them, and they would make excellent civil service servitors in any, or, at least, some of the State departments under the supervision of the governing body politic.

The racial covenant made with Noah provides for hosts of such servitors. And of which, the rainbow is the pledge. The whole animal creation included Gen ix 17, compared with chapter viii 22.

C. W. TOMKINS.

Gold Dust.

"Human things must be known to be loved, but divine things need to be loved to be known."

If you do not wish for his kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it.—J. Ruskin.

Perfect devotedness requires, not only that we do the will of God, but that we do it with love. God would have us serve him with delight.—Francois Fenelon.

If we do not endeavor to do that which is right in every particular circumstance, though trifling, we shall be in great danger of letting the same negligence take place in matters more essential.—Margaret Woods.

"He has kept and folded us from ten thousand ills when we did not know it; in the midst of our security we should have perished every hour but he sheltered us."

ANNA DREW.

"If I could to-morrow destroy the desire for strong drink in the people of England, what changes we should see! We should see our taxes reduced by millions sterling. We should see our jails and workhouses empty. We should see more lives saved in twelve months than are consumed in a century of bitter and savage war."—Joseph Chamberlain.

Communicated.

To My Home Church.

Greetings. I know of no better words than those of Paul, "That the peace of God which passeth all understanding keep your hearts and minds through Christ Jesus."

How sweet is silent meditation, that shows us God is everywhere. Then we dwell in love's creation, far from discord, sin and care. How calm and pleasant every duty, paths that daily must be trod. Truth revealeth every beauty when we put our trust in God.

When I first came to Los Angeles they had been without rain for eight months, and people were looking forward to a refreshing time. How much I think of the refreshing time that's coming when all the earth shall be filled with the glory of the Lord. And as I sit at my window this evening watching the beautiful sunset over the peaceful Pacific, casting its rays back over the mountains. I realize the beautiful creations of trees and flowers are all his work of God and I wonder what this earth will be when this curse is removed.

"Behold, he cometh with clouds and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him, even so, Amen." "Blessed is he that readeth and they that hear the words of this prophecy, and keep these things which are written therein; for the time is at hand." If the coming of the Savior was at hand when John wrote these words how much nearer is his coming today?

Among the numerous events that have occurred in human history of which the sacred writers have made mention, there is none so great and sublime as the second coming of Christ back to this earth again. It is one of the great fundamental truths of the Word of God. A truth from which comes the sweetest and most blessed contemplations, for that will be the grand era of eternal victory and deliverance and triumphs unending to the people of God. "Behold I come quickly and my reward is with me to give every one as his work shall be." And what shall the reward be? The sweet singer of Israel looked down the stream of time and saw what God had in store for his saints and it made his heart rejoice and from his pen came forth these words, "For the Lord taketh pleasure in his people, he will beautify the meek with salvation." This same salvation the Philippian brethren were told to work out with fear and trembling, for which a holy life is so necessary. Are we not to do like wise? It is certainly true that this salvation must be begun in this life, the preparatory steps must be taken, the conditions must be understood and complied with; but if at any time the saints neglect so great salvation (Heb ii 3) his final salvation goes by default.

The question comes, "How may we know God?" Prayer is the key that brings us face to face with the Holy One, and by the impartation of his grace we become a living creation. We sup from him the life element of the soul. We know God by him breathing his divine nature into our souls. As a tree draws her life and nourishment from the earth and transmits it by assimilation to the various parts, branch, twig and leaves, so must the church draw her life from God and infuse it into the life of every member. By this operation of the spirit every avenue of the soul is illuminated by his holy presence.

Brethren, this is a grand privilege and if we have the love for Christ that he had for us we will try to bring others to a knowledge of the glories in Christ Jesus.

Blessed Jesus! what boundless love! How we should long to see him. He said, he would come again and he will. We have a blessed and glorious hope. We must keep our title clear over a rough and thorny road,—but we have vast privileges as children of God and must avail ourselves of them and if we do we have the satisfaction of knowing it leads to life—life parallel with the life of God, life as shoreless as eternity and I think the redeemed will ever explore the depths and breadth of the grandest truth, that God is love.

My dear ones, I often think of our happy meetings and those good sermons I used to hear. I am so thankful I accepted Jesus as my Savior as I did. He has said, "He will not fail thee nor forsake thee," if we only trust him. We are weak and without him we can do nothing. The words of Paul come to me so much when I just try to count my blessings and name them one by one, "What is man that thou art mindful of him or the Son of man that thou visitest him." God is our refuge and our strength. To the young people of the church I would say, Be not weary in well doing, for we shall reap if we faint not. Sow the seed of truth as we go through life. It may fall in fertile soil and in due season, come forth and yield abundant fruit for the Master's harvest. To the older ones—strengthen the weak hands and confirm the feeble knees. I'm so glad you all are taking up the Bereau work. I feel it will do much good, will be the means of bringing more young people to a knowledge of the truth. Fathers and mothers, do you ever stop your daily routine of life and wonder where our church will be in the next generations? Why are not more young people proclaiming the name of Jesus? Are we teaching the Word of God in our homes, taking them in infancy and teaching them, "The love that Christ has for us and making the "Bible" an interesting study for them? Are we each one doing all in our power to hold up and forward the banner of truth?

To the ones out of the church—In Ebenezer a few months ago,—these words impressed me very much. "Lost, some where between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered for they are lost forever." We must work while it is day for the night cometh when no man can work. Come, let us all join hands and work for the Master while we have opportunity. Father gird us with gladness to the end that our souls may sing praise to thee and not be silent. O Lord our God, we will give thanks unto thee for ever and ever. Amen.

Your sister waiting for Jesus.

HAZEL MCCLELAND.

Don't Lie About It.

When the Apostle Peter arraigned Ananias and Sapphira for having lied to the Holy Spirit, he told them in substance that their property was their own, that no one had demanded it at their hands, and that after they had sold it the money which it brought belonged to them; they could have given half of it or none of it had they pleased; and it was under these circumstances that they might get credit for generosity which they did not possess. And he asked them why Satan had put it into their hearts to lie to the Holy Spirit.

There is a lesson here which others might learn with profit. There are constant calls and demands and solicitations for gifts and contributions. Some of them perhaps are worthy of but little attention, and in many cases it might be actually wrong to respond to calls and solicitations; but it is not necessary that men should falsify in order to avoid parting with their possessions. Let them have the courage to say that they do not choose to give; let them say they do not care to give to the object named; if they have reasons to offer let them offer them if they think it best. Let them act as faithful stewards, responsible to one Master, but let no man falsify or misrepresent, to avoid meeting his responsibilities to God and man.

Says Bishop Wilson, in the Arkansas Methodist: "The man of fifty thousand dollars who brings five dollars, twenty dollars, or one hundred to the altar of God, and says that is all I have to spare, if he does not lie to God, Ananias never did. Tens of thousands are living in luxury, spending millions for pride, vanity, gluttony, and sensuality, submitting a mere bagatelle to the use of the Holy Spirit, and yet flatter themselves they are on the way to glory. Beware lest a worse fate than that of Ananias overtake you."—Common People.

Going to School.

From my own years of experience I would advise all parents never to send their children to school, if possible, without warm shoes, mittens and wraps. Let style bow to comfort, and see that head, neck, wrists and ankles are well protected. Let the lunch be plain and plentiful, not so much cake and pie, but more fruit and bread and butter. Too much lunch makes dull students; for, as Shakespeare hath it, "Fat paunches have lean pates." See that the child is not driven crazy by long lessons in useless "ologies" and "isms." The present age needs good readers, people who can keep accounts and spell, and who can use sense, rather than Latin and Greek, to make the mule hauling ashes move faster. Be practical.

It is better to stand alone with God on your side than to have all the world for your friend and God stand against you.

Married

At the home of the bride's parents, Tampico, Illinois, April 14, 1910, Mr. Leo. H. Nokes of Sac City, Iowa, and Miss Daisy L. Seymour.

The contracting parties are both well known to the writer and it gives much pleasure to make a record of a marriage where those who are taking upon themselves such vows are both in the faith and both so well qualified from a standpoint of moral fitness. Leo is a son of Brother and Sister C. A. Nokes of Sac City, which is of itself a recommendation for any boy, since they are among the very best workers for the truth in Iowa. It is one of those homes where God's Word is the most important topic of conversation. Leo received baptism about three years ago at the conclusion of a meeting conducted at Sac City by Brother O. J. Allard and your humble servant. Miss Daisy worked herself up through school and has made teaching her profession having more than ordinary talent in that direction. Having some knowledge of the truth through relatives and helped on splendidly by our faithful Bureau President, Sister Anna Drew, Daisy came to our Bible School in the fall of 1906 and while in attendance was baptized. Though isolated, she has remained faithful and has proved her usefulness in many ways. We dislike to lose her from the work of our state conference but our loss is Iowa's gain. We recommend her to the brethren of Sac City and to the brethren of Iowa in general.

While such occasions are productive of much happiness, yet there is always an attendant sadness and in this in particular, Mr. and Mrs. Seymour gave up their eldest daughter with much reluctance. The home is one where parents and children are completely wrapped up in each other and the giving up of a daughter meant much to them. We add a blessing and a prayer that these young people as they walk the path of life together may ever be found walking faithfully in the direction pointed out to them by their Master.

S. J. LINDSAY.

Gold Nuggets.

We do not object to perfection but desire it. He that has a ready excuse for wrong doing, that he could have avoided, is in almost as great danger as he that hypocritically denies his faults.

The more we turn our eyes on our human weakness, the greater our desire becomes to reach perfection.

We know of only one example of absolute perfection,—Jesus, the saving name!

Love for friend or foe is the ladder that he erected for us to climb to a higher altitude and walk by his side, "even until the end of the age."

Judge not that ye be not judged is a worthy motto, for the fault-finder to heed, unless he hunts his own faults.

The magnifying glass is a good instrument if correctly used—from one side it magnifies from the reverse side it makes the object smaller. If you use it, in hunting for faults, or virtues, magnify your own faults and your brother's virtues. Watch! you will get tangled up, and reverse the method and find fault with the wrong fellow!

Prejudice obscures the vision as much as a splinter in the eye. Self-esteem and prejudice keep us from walking upright and cause us to lean sideways in studying discipline and applying it.

It is no wonder that Jesus was slow and careful in putting the power of the discipline of others in the hands of his disciples, after he saw, and experienced the effect of religious discipline among the pharisees, and foresaw that its use was as liable to become a means of injustice, as of purification. Both Jesus, and his disciples place the law of love as the rule and power of church discipline. It must be cultivated more, and criticism smothered or we will fail.

W. L. SKEELS.

It is related of George Peabody that when he was a very old man, sitting in his office one day in London, a boy brought him a New Testament for some purpose. The old man, looking up, said: "My boy, you carry that book easily in your youth; but when you are as old as I am, it must carry you."

Quaint old Hugh Latimer said, "Now, methinks we needs not to be partaker of other men's sinnes, we shall find inough of our own!"

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SECOND SERIES. NUMBER 80.

Sometime later than the Centennial Year, Brother and Sister Willard again visited their friends in Allegheny City, and "Brother Best entertained them by relating interesting incidents of his European tour in 1876. He had visited the "Orphan Houses at Ashley Downs, Bristol, England," founded by the late George Muller, had been to Paris, and in London, and had called upon his early friends and instructors in Christ—H. Grattan Guiness and wife. For it was to their teachings, when here in America, that he owed his enlightenment on the present truth of the age,—the second coming of Christ nigh at hand." (I think Mr. and Mrs. Guiness, when here, went as far west as Joliet, Illinois, and that they were the guests of a Mrs. Sarah Savage—a Baptist lady of that city, now 92 yrs of age and cared for at present by our own beloved Sister—M. M. Nichols.) Brother Best also saw and heard the renowned Charles Spurgeon, and on his return to this country took a trip to the west, going as far as Denver, where happening to attend service at one of the churches on Easter morning he was greatly surprised by the generous offerings made by the members for the erection of a new church in another part of the city—five large plates being so heaped up with silver, gold coin, and bills, silver brick and lumps, they could hardly be borne by the carriers."

"While in Allegheny City, Brother and Sister Willard received many precious letters, and among the rest, one from myself, which was indeed like gold because of the news it carried.

Brother Richard Corbaley had been to visit us sometime during 1880, when back from California, (and this, fixes the date of Brother and Sister Willard's trip to Brother Best's.) We had been very much interested in hearing Brother Corbaley tell of the results of his labors in that far away region and I said in my letter, "The Lord's hand was surely in the matter of taking him there, for in places where nothing was thought of but dancing and frivolity, dancing had ceased; the pleasure-seekers were serving the Lord, and patiently waiting for God's Son from heaven.

In one community the daughter of a prominent Catholic lady, was buried in the likeness of Christ's death, and was raised up to walk in newness of life, then the lady's eldest son, a college graduate followed the example of his sister, and later, another son confessed his faith in the gospel of the kingdom—a kingdom that is to embrace the whole earth and be ruled by Christ and his saints—and trusting in the atoning blood of Jesus for pardon, was baptized for the remission of his sins and took Christ—the Sinless One, for his Priest and Mediator, the mother clapping her hands when he gave his testimony for the truth and for God. So happy was she to have her children escape from the "cruel cage," of a priestly hierarchy, to become "free men and women in Christ Jesus."

The last named son said "he had come to Brother Corbaley's meetings out of curiosity, and at first thought the views he advanced were strange and preposterous,—but still there was a charm about them and he kept on coming, finding himself accepting one thing after another, in spite of all opposing views and, like his brother and sister, he believed now that no mortal man could stand between himself and God, for by 'the new and living way' he could enter directly into the holy of holies.

He no more loved his evil practices. He used to swear, but he could swear no more. He was one of God's children now. He was going to 'fight the good fight of faith' and to work in the vineyard of his Lord, striving to the utmost of his power to bring his poor, deluded people out from under the crushing power of the papacy into 'the glorious light and liberty of the gospel.'"

Another young man, not quite 21, and also a college-graduate and the best Greek scholar in all those parts, had also come into the truth through Brother Corbaley's efforts, and was intending to devote his life to the ministry."

Brother and Sister Willard knew Brother Corbaley in his youth and rejoiced over this good news.

"God bless Brother Corbaley, and give him much more fruit in his far-off home" was their prayer.

"The world is sick," Auntie Willard said, and Jehovah has undertaken its cure. He has felt its pulse, made out his diagnosis and has prescribed the remedy.

Sin is the disease, death the penalty; the prescription "Behold the Lamb of God that taketh away the sin of the world."

Following this line of thought, I say to those who look to their confessor for the blotting out of their misdeeds, no need of pope or priest to absolve from sin for money, but "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price. Wherefore do you spend your money for that which is not bread, and your labor for that which satisfieth not?" There is no other name given under heaven whereby you can be saved, except the name of Jesus. Neither priest's name, nor pope's name will avail with God, for they themselves are sinners like the rest of men. The Word of God is free; false religion costs money, it does not satisfy the heart, is not bread, but only a stone, for it cheats us out of eternal life. An "idol is nothing in the world."

"As one who has taken this prescription, and been raised up to life by it," Auntie Willard said, "I can now recommend it to every sin-sick soul; and it shall be my business as nurse under this great Physician, to induce as many as possible to take the remedy, and be healed.

Nurses are wanted by the thousand. Who will enlist? The world is one great hospital. There is work for every recovered patient. Who can be idle when friend and foe alike are falling into hopeless tombs?"

I do not know how long Brother and Sister Willard stayed with Bro. and Sister Best while on this visit in 1880, nor where else they went, but doubtless they also called on their sons and other friends. Nelson had moved to some other point in the year 1876.

AUNTIE WINCE.

To Be Continued.

Brethren of the Household of Faith in Michigan, Greeting:

At the Annual Conference in 1908, a committee was appointed to recommend a plan of raising more funds for the purpose of furthering evangelistic work in the state of Michigan. Their report has been published in these columns from time to time, and a great many of the brethren have responded nobly, and much additional work has been accomplished.

During the month of October we had some excellent help from Brother S. J. Lindsay of Illinois, with the result that eight dear ones were added to our number, and we have a promise from him that he will return and give Michigan some additional work during the winter, and we trust the brethren who have delayed sending in whatever they intended giving for this work will kindly respond with promptness, for on this depends how long we can keep Brother Lindsay at work. If we could send our offerings quarterly, it would no doubt be easier than to send the whole amount at once, and that would give us more to use during the year. We cannot afford to let this opportunity pass, so will expect the brethren to respond promptly. Forward offerings to A. K. Richardson, R F D 5, Hastings, Michigan, or the undersigned at 627 South Lafayette Street, Grand Rapids Michigan. We thank you in advance.

Yours in the service of the King,

F. V. BLAKELY, Sec.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 803 N. Willow Ave. (Austin Station) Chicago.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order. NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid is us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

BROTHER, If you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John I. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1 00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

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VOLUME LIX. PLYMOUTH, INDIANA, APRIL 27, 1910. NUMBER 16.

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And mightier music thrill the skies,
And every life shall be a song
When all the earth is Paradise.

—John Addington Symonds.

Communicated.

Truth Sought and Found.

"Stand therefore, having your loins girt about with truth." Eph vi 14.

A girdle holds together, and a girdle of truth should and would hold together all churches of God but instead of denominations being held together by truth they are separated by error. In talking to people they seem to be afraid of the truth of God's Word and will more readily accept men's word instead of God's Word as revealed to holy prophets, and apostles and Jesus Christ. If we want to know the truth we must seek it fearlessly expecting to have a number of our pet theories and hobbies overthrown. If you accept it it cannot be overthrown.

Gamaliel advised the Jews to that effect in Acts v 38 39 as follows, "Now I say unto you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it.

Paul in his letter to the Corinthians says, For we can do nothing against the truth, but for the truth. If we lack the truth and seek for it earnestly God promises to teach you. Phil iii 15. Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you.

Most people believe it is very important to seek gold, pleasure, position, fame and about everything else, but the truth, and that they figure will take care of itself for they say God is a just God and will take care of me, I don't know how, but he will. Some how or another his Word does not seem to carry out this idea if one will study it closely.

Hosea iv 6, My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee. Eph iv 18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts.

Others say I didn't know any better or he did the best he could with the light he had on the subject, but we find ignorance of the law does not excuse any one. Paul when persecuting the Christians though the was doing right but he was far from it, and had he not obeyed Christ he would have suffered the same as many more who have thought they were doing right but were doing wrong.

Christ in talking to his apostles about the Pharisees said, "Let them alone; they be blind leaders of the blind, both shall fall into the ditch. Take heed and beware of the leaven of the Pharisees and the Sadducees; then understood they how that he bade them not beware of the leaven of bread but of the doctrine of the Pharisees and of the Sadducees.

Rom xvi 17-18, Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own lusts; and by good words and fair speeches deceive the hearts of the simple.

2 Thes i 8 9, In flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings.

Thus we see, brothers and sisters, the effects of ignorance and error are not just as assuring for one's comfort and happiness and peace of mind as some would lead a person to believe.

Now, let us see a few of the effects of being enlightened in God's Word.

John viii 31-32, Then said Jesus to those Jews which believed on him, if ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

John xvii 3, This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. xx 30, And many other signs truly did Jesus in the presence of his disciples which are not written in this book: but these things are written that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name.

2 Cor iv 6, For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2 Tim iii 15-17, And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

2 Peter i 2 4, Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

1 John v 20, And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life.

These passages of Scripture have a better ring to them than a great number of things you hear about God going to save us all, and give us a chance because he is just, and loves us, and will not allow us to suffer loss of eternal life.

It surely is important that we must find the truth, for Paul was impressing it upon the Galatians and could not have made it very much stronger than the following Gal i 8 9, I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.

Phil iii 8, Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ. Paul here does show the importance of having the truth, not some man-made theory, for he has given up every thing he had heretofore and counts it as refuse for the knowledge of Christ.

Then John shows how important it is to have the truth for in his second epistle he writes, ix 11, whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

If there are any come unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. Christ's when he appeared unto the eleven after he had risen showed the importance of believing the truth as shown in Luke xvi 16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Again in John iii 18 he says, He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. John xii 44-50, Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness, and if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the Word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I shall say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

John xx 31, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and believing ye might have life through his name.

We have been shown the importance of the truth and also of believing the truth, now we want to love the truth and understand the truth, and above all realize the need of obeying the truth.

Zechariah viii 16, These are the things that ye shall do; speak ye every man the truth to his neighbor; execute the judgment of truth and peace in his gates.

Matt xxiv 4 5, Jesus answered and said unto them, Take heed that no man deceive you, for many shall come in my name saying, I am Christ; and shall deceive many. Paul in his letter to the Ephesians shows his thankfulness for their obeying and understanding the truth, for he says, Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power. Wherefore be ye not unwise, but understanding what the will of God is.

Col i 9 10, For this cause we also, since the day we heard it do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

The last few quotations I have given shows how much Paul loved the truth, and how we should love it, not only that we have gained a knowledge of it ourselves, but that we should be fired with zeal that others should know it and do our parts, that they do know it, for if they do not know it we have the Word that the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Those that do know it are wise. Christ says in Matt viii 24, Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock; and the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

Isn't it wonderful when one learns the truth of God's plan of salvation, of his love for us, and the mercies we enjoy, and how insignificant we are, that he has overlooked the wickedness and sins we have all committed, and if we only acknowledge and obey his Word as given us by the prophets and apostles and Jesus Christ, isn't it wonderful what a foundation we do stand upon, and what a poor miserable makeshift we stood on before, and I pray that we, and many others may, speaking the truth in love grow up unto him in all things, which is the head, even Christ.

Thus far we have learned that it is important to seek the truth, the effects of ignorance, also the effects of enlightment, the importance of the truth, of believing the truth, understanding and loving the truth and obeying the truth.

After finding out all these things about the truth we surely want to find the truth, the whole truth and nothing but the truth, for we are very much in the same condition as a person down in a deep pit with the sides caving in, and liable to bury him at any minute, and there being a cable there by which he may draw himself to light and safety if he only catches hold of it, but which will not wrap itself around his body and draw him to safety. If he does not avail himself of the way to safety he will perish; he may try to climb up the sides or some other way but the crumbling wall will crush him unless he lays hold on the cable and gives the signal that he is ready to be drawn to safety.

It is the same with us today brothers and sisters and friends, we are practically in the same position as the man in the pit, for we know not what minute our life may be taken away from us and with it the opportunity of catching hold of the cable, which is the gospel of the kingdom and Jesus Christ, which will draw us from the pit (the grave) and give us life eternal when Jesus comes. We want the true cable which binds us to God through Christ, we don't want any imitation ones made by man for this is a case where only the genuine will do, therefore we will try and find what the genuine is, the truth and only the truth, for there is only one truth, only one genuine no matter how many may represent themselves and resemble the true one we must have it alone. The truth must be what Jesus preached so we will see what it was he preached.

In Matt. iv. 23, we have the account as follows: And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom. Mark i. 14 15. Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel. Luke viii. 1. And it came to pass afterwards, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God, and the twelve apostles were with him.

In 1 Timothy i. 11 it is called the glorious gospel of the blessed God, because it is a good message of a future glory, on account of which all that shall partake of it will call him blessed.

It announces a good time coming when the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Numbers xiv. 21, God says to Moses, As truly as I live all the earth shall be filled with the glory of the Lord. This is truly good news from God to every one who believes it.

We see by the preceding Scriptures, that it was the kingdom of God that Jesus was preaching, and that God is to cover the earth with his glory and knowledge, so it must be on the earth where he is going to establish his kingdom, and referring to Genesis xiii 12, and a few following verses, we begin to get some light on the subject. Abram dwelt in the land of Canaan, and the Lord said unto Abram, lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward, for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. The Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river the river Euphrates.

Genesis xxii. 16 18, By myself have I sworn, saith the Lord, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand upon the shore; and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed.

Psalms cv. 8-11, He hath remembered his covenant forever; the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, unto thee will I give the land of Canaan, the lot of your inheritance.

Psalms xxxvii. 5, Commit thy way unto the Lord, trust also in him, and he shall bring it to pass; for evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth.

Matthew v. 5, Blessed are the meek, for they shall inherit the earth.

Galatians iii. 6, Even as Abraham believed God, and it was counted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham; and the Scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying in thee shall all nations be blessed. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promises.

Ephesians iii. 6, The Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel. Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; knowing that ye are thereunto called, that ye should inherit a blessing. The God of Abraham and of Isaac and of Jacob, the God of our fathers hath glorified his Son Jesus; whom God has raised from the dead; those things which God before showed by the mouth of all his prophets that Christ should suffer, he hath surely fulfilled.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, whom the heavens must receive until the times of restitution of all things that God hath spoken by the mouth of all his holy prophets since the world began. It is Christ that died, yea rather that is risen again. Who is even at the right hand of God, who also maketh intercession for us. The hope of the promise of the kingdom to come, and be established with Jesus the king, and the ones who obey the gospel of the kingdom as his saints, and be raised unto life everlasting, is the hope we who know the gospel are contending for.

Paul said, now I stand and am judged for the hope of the promise made of God unto our fathers, also for the hope of Israel I am bound with this chain.

Paul was bound because he preached the hope of Israel, which was that they should be restored to their own land.

Ezekiel xxxvii. 21, Thus saith the Lord God, Behold I will take the chil-

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

dren of Israel from among the heathen, whither they be gone, and will gather them on every side and bring them into their own land, and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all.

Daniel iii. 34, And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

Daniel vii. 13-14, I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that shall not be destroyed.

Pss. cxlv. 13. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

Pss. cxlvi. 10. The Lord shall reign forever, even thy God O Zion, unto all generations. Praise ye the Lord.

Acts i. 6. When they were come together they asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

When he had spoken these things, which they beheld, he was taken up; and a cloud received him out of their sight, and while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen them go into heaven.

Rev. v. 9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. He that overcometh shall inherit all things, and I will be his God and he shall be my son.

This, brothers, and sisters, and friends, has shown us the truth sought and found, and the results if we hold stedfast until the end, for if we do then will we be saints and dwell with God and his Son Jesus Christ. Let us all strive for the reward of life eternal through Christ.

P. L. MORRON.

Allurement.

An ancient oriental legend points out an inclined hillside covered with stone images, which were once youthful forms and amazing masterpieces. This hill was crowned with a concealed object of rarest value, which was offered to him who should ascend, without turning a backward glance. A forest covered the sides in which sang feathered songsters of brilliant plumage and of silvery notes. Other objects were purposely and craftily hidden to flash forth their attractions and prevent the contestant from winning the prize. These stone petrifactions of once hopeful youth attest the weakness of human purpose, and the giant strength of the temptation.

Life is a hill to climb, but how few reach the top to obtain the reward; and how many are the monuments of defeat.

Many are the afflictions of the righteous; but the Lord delivereth him out of them all.

Oregon Bible College

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, April 27, 1910.

With the ending of the first quarter of 1910, a number of subscription have expired, and should be renewed at once. Also others that have been hanging since the first of the year, ought to be attended to now. The new post office regulations make it imperative that the list be kept up, and besides we need what is due us. Please give this prompt attention, as living expenses cannot be reduced under the present standard of prices, besides calls for papers and tracts come more frequently than formerly. We try to keep all going, but some times it is a hard pull. Brethren, your help is needed to keep the work going. We have confidence that you will respond now, so thank you in advance.

On Tuesday, April 19, 1910, our Brother Washington Tuttle, of this city, was 81 years old. On similar occasions years ago, the friends of the Plymouth Church were wont to call on him and spend the evening. It was six years since we had so visited him, and in that time many changes have taken place. Brother Tuttle now has his home at the residence of his daughter, Mrs. Oliver G. Soice, and on invitation of her and her genial husband, the Church people met and spent the evening with him. Bro. Tuttle has been an elder in our local Church for many years, and is loved and honored by all. He is not very strong, and has had to use a crutch for years, but he manages to get to the Church services except in very bad weather. Many who have visited in Plymouth remember him, and we are sure all such will join with us in wishing he may yet enjoy a goodly number of these anniversaries. He received kind letters of remembrance from Brother L. E. Conner of Cleveland, Ohio, Brother and Sister B. W. Woodward of Dutton, Michigan, and cards from others, which added much to his pleasure. Mr. and Mrs. Soice were lavish in their entertainment of all, and none who were there will forget the pleasurable evening spent with Brother Tuttle on his eighty-first birthday.

Communicated.

Brother Underwood,

In The Restitution of April 20th is an appeal from Bro. S. J. Lindsay for a support to carry the gospel into new fields. Bro. Lindsay states facts when he says that there is little to be gained in the old fields. The presentation of the truth creates a prejudice in the minds of the alien world and we cannot get a hearing. Their minds and houses are closed against us. To go into new fields where the gospel has never been preached will give us a good hearing and a few may be influenced to obey the gospel of our salvation. Every church that has been founded on the rock and Bible principles should be able to care for themselves with an occasional series of special meetings. Four years of evangelizing among the churches has lead us to the same conclusion as that of Bro. Lindsay. Now Bro. Lindsay's proposition is a very fair one. His services are worth more than the price he states. To be successful as an evangelist requires fitness. He must be able in a scholarly way to defend the truth against the enemy. He must possess all the Christian graces. He must be the possessor of patience enough to pocket all the insults that come to him. Besides these he must leave his family for months at a time and travel from place to place, being exposed to the inclement weather. There is not a day that he is not exposed to dangers seen and unseen. Do you think that money can compensate for these? No, indeed. We are closing our last year with the Ohio Conference. Mrs. Robison and I have concluded to offer our services as general evangelists. We will not work among the established churches. We have no one depending upon us and will therefore not ask for a stated salary. After Sept. 1st, 1910, we will be prepared to do general evangelistic work. We will be pleased to make appointments after the above date. We hope that the response to Bro. Lindsay's request be very liberal. You cannot overpay him. Hoping to hear of success all along the line, we are your Brother and Sister in the service of the Master.

D. C. & Nancy Robison.

The Comets and the Earth.

It is unusal for a comet to take a trip through our universe. When a noted comet is being announced as soon to appear accompanied by the warning from some of "the wise men of the east" that earth and the inhabitants will be endangered by a bunt of the head or a switch of the enormous tail of this new visitor—or old visitor which is returning after many years. I had the privilege of seeing the "tramp comet" through the pure atmosphere and clear sky that stretch above the Territory of Arizona.

The question will soon be with us again, "Will it strike the earth?"

The astronomers were discussing this question through the newspapers lately. One of them gave warning of a possible catastrophe, but one who believed in God argued that the power who created the planets and formed the comets, gave them all fixed laws which prevent any collisions or danger or disaster or wreckage from swerving from their course or getting in each others way.

I will add to the argument that we should all know that the wonderful mechanism of this universe is neither constructed nor run by chance, but by an all-powerful Creator with design in his work. He gave us a Book revealing and determning this question.

"The heaven, even the heavens are the Lords, but the earth hath he given to the children of men." Psa. cxv. 16.

"Who laid the foundations of the earth that it should not be removed forever." Psa. civ. 5.

"One generation passeth away and another generation cometh but the earth abideth forever." Eccl. i. 4.

"Blessed are the meek for they shall inherit the earth." Matt. v. 5.

If the Creator designs for the earth to become the territory of an everlasting kingdom and the Lord's Prayer more than implies it, we need not be afraid that the foot-stool to which it will come shall be pounded into planet dust by a comet batteringram.

If we may depend on these statements the Creator is using the power of his providence so that he is already fulfilling in a measure the prediction "The desert shall rejoice and blossom as the rose." Isa. xxxv. This is being fulfilled in less than a stones throw of my window here on the desert of Arizona.

It was stated in the arguments between astronomers that the head of a comet consists of a bundle of meteors. It was also developed that a comet had in some remote day struck the Arizona desert. That it lost its head when it struck, which consists of meteoric stones driven deep down in the desert. If this be true, it was injured more than the earth. Fortunately it found the best place on earth to light. There is speculation in everything that requires thought, especially if there is any mystery to solve.

W. L. Skeels.

Notes by the Way.

Having visited my neice, at North Yakima, Washington, I then started for Sunnyside, Washington, the home of Sister McClelland, who is well known by many readers of The Restitution. Mr. McClelland met me at the depot. On at arriving at their home, I was heartily welcomed by our Sister.

Sunnyside is a prosperous place. It is attracting people all over the United States. Within one year the population doubled itself. And from present prospects, it seems likely to repeat it again this year. It has become notorious for the richness and productiveness of its soil, in both fruits and vegetables. As a sample of this, on the day of my arrival Sister McClelland said I am only going to cook two potatoes for dinner, to feed a family of five; three of them being hearty farmers. Everybody had all they wished and besides this, there was plenty left. Land has become very valuable, unimproved land being worth from $250 to $300 per acre while improved fruit orchards, vary from $1,000 to $8,000 per acre according to the age of the trees and variety of fruits. People are coming in so fast, that there are no houses for them to live in, while they build their own houses, and you will see tents pitched in every direction. These are arid lands which have been reclaimed by the United States government. They are irrigated by water received from the mountains. Their crops are surer than by lands which must depend upon rain. Sister McClelland drove me out to see the irrigation canal, and the camps of the United States Irrigation service. The flumes for conducting the water, are seen everywhere running along the sides of the mountains.

All nature is now smiling with the return of Spring. In the valleys, the fruit trees in these massive orchards are in bloom. Forest trees are clothed in beautiful green, in strange contrast with the snow capped mountains. There are ten church societies, and seven church buildings in Sunnyside. Since Sister McClelland's removal to this place, she has been very energetic in proclaiming the grand old gospel of the kingdom, which will doubtless sooner or later bring some to the obedience of faith. This has awakened the opposition of the ministers against her; consequently, no one would allow the use of their houses for me to hold services in. After about one weeks time she secured the school house, which was off on one side of the town, so that but few attended the services. However I preached ten times to those who did come. The seed previously sown by Sister McClelland, took a stronger hold. One Baptist lady desired me to baptize her, but her husband opposed it so strongly that she dare not provoke his hostility. She however is trying to soften his heart, so that he may relent, and allow her to become obedient to the faith. I think others will become obedient in the near future. I think Sister McClelland may take courage, although now she has a hard battle with the enemy. She is courageous, and is not easily silenced.

After the conclusion of these meetings I started for Wenatchee, to attend the Conference of Central Washington, which was to meet on Friday, and continue over Sunday. The Conference met in the Church building belonging to the Church of God, at Wenatchee, of which Brother N. D. Titchenal is Elder. They own quite a commodious building, which is brilliantly lighted by cluster electric lights. Members gathered in from different localities. The proceedings were presided over by Bro. Perrine, the Vice President; the President, Bro. Corbaley being absent in California.

I was given the privilege of presenting the cause of our young Bereans before the Conference. I showed them what a blessing they have proven to be in localities where they have been established and tried. How they have themselves advanced in Biblical knowledge, and also have been the means of instructing others, besides being the life of local churches to which they are attached. I warmly advocated the adoption of them by the Central Washington Conference. They gave respectful attention, and appointed a committee to investigate the matter, and report to the next Quarterly Conference which is to meet at Cashmere.

On Sunday morning Bro. Titchenal gave us a very able discourse. I preached at the night, but before the night service, Bro. Perrine conducted a social service, lasting one hour and a half. At the close of the preaching service, Brother Perrine administered the comunion service, after which the Conference adjourned to meet at Cashmere next June.

I continued the preaching services after the adjournment, giving in all nine sermons.

Among others, I met the Barnhill's and Hoffman's from Plymouth, Indiana. The Barnhill's have established a home in the Cascade mountains.

The Wenatchee Church I call a model church, they are sound in the faith, and wont stand for anything else. Nothing but sound speech will be tolerated there. Their Elder N. D. Titchenal zealously guards the flock against "wolves in sheep's clothing."

The country all about here is like one great fruit orchard, which is now in bloom, a veritable garden of Eden The Wenatchee Valley is said to rival the entire world in the production of apples. Stories that I hear, I could hardly credit as being true, were they not verified by brethren. Bro. O. J. France told me that he has now in cold storage in Chicago, thirteen carloads of bushel boxes of apples, which will bring from $2 00 to $2 50 per box. He said that he had one acre in his orchard, which yielded him last year, $3 924. One tree on Bro. Miller's place, yielded 82 boxes, which sold at $2 00 per box. One cherry tree yielded 200 gallons of cherries, which sold at 25 cents per gallon.

Bro. Titchenal, the Elder of the Church, tells me that he has two acres in his orchard which yielded him 1,700 boxes of apples, which he is now offered $2 25 per box for part of them. Bro. Tithrow, at whose home I am now writing at Cashmere, says, many of his trees, yielded between 25 to 30 boxes per tree. Fruit orchards are valued all the way from $1,000 to $5,000 per acre according to age of tree, and kind of fruit. This is said to be the highest priced fruit land in the world.

The mountain scenery which surrounds Wenatchee, is simply fine, and running through the city on the east is the beautiful Columbia River.

A great deal of the salmon fish is taken from this river. The fresh salmon is much superior to that which is canned.

The meetings closed by Communion service, after which Brother Stevens, of Wenatchee, took myself, Brother Titchenal and wife to Cashmere, a distance of twelve miles, through a mountain pass, in his auto car, we flew as on the wings of the wind. The entire distance was made in thirty-seven minutes, and would possibly have been made in thirty minutes, had we not been hindered by a team which was met in a narrow pass, close up to the side of a mountain. We were taken to the home of Brother and Sister Tithrow, where I made my home while preaching at Cashmere, Wash.

We had very encouragoging meetings at this place. The attendance was good and the interest in the Word spoken was fine. Two were baptized on Sunday afternoon, and on Sunday night at the close of the sermon, two more asked for baptism. They will be immersed next Sunday. Others are under conviction of the truth, who will doubtless obey soon. This church also have a good church building. The members here are also sound in the faith, like those at Wenatchee, and are under the care of Eld. Titchenal who is himself sound, and is also an able speaker, and able to defend the faith anywhere against those who would pervert it. He keeps a jealous eye over the flock to protect them against those who would lead them away from the strait and narrow way. Brother Perrine is also an evangelist, sound in the faith. We also have Brother Corbaley of Waterville, Wash. Many readers of The Restitution knew his Father, Richard Corbaley, who first planted the old gospel of the kingdom in Central Washington, and was the instructor of Brother Tichenal. Brother Richard Corbaley was a power for good.

Cashmere, seems to me, one of the most beautiful spots that I have seen west of the Rocky Mountains. The valley is as rich as rich can be. It is a mass of fruit orchards, now in bloom. Its perfume filling the air. The mountain scenery is grander than the pen can describe. I never tire beholding the magnificent views which greet my eyes at every turn. Note the valley with trees robed in beautiful fresh green, and bloom, and this is surrounded by mountains covered with green sage brush, fir, and pine trees, and yellow flowers, but beyond this is the great mountain peaks covered with perpetual snow, glistening like gems in the bright sunshine. I will tell you more of this at another time.

In about six weeks, I expect to do some evangelical work in California. Those desiring my services may address me, in care of Brother William Prosser, Route 2, Box 44, Laurel, Oregon.

Yours in the Blessed Hope.
W. H. Wilson.

Dear Restitution:

With broken heart and hopes I tell you of deep sorrow. See Job xvi. 8-12; xix. 10-14; Psalms lxix 18-20; Micah vi. 6 8. But we have some comfort in the Word. Romans viii. 28; xv. 4.

Our two oldest boys have gone to their long home, Eccl. xii. 5. William David, our second son and third child, died August 18, 1909, being 18 years, 3 months and 15 days old. Daniel, my first born, died April 7, 1910, being 16 years, 11 months and 21 days old. Both were born on Sunday, at 9:20 p. m., and both died on Wednesday night. They were praying boys and loved to read God's Word, and were forming characters worthy of imitation, and were thought well of and shown much kindness by our neighbors, both before and after their death.

Their Grandfather Muncrief conducted the burial services at their graves, first reading 1 Corinthians xlii. and ending with Job xiv.

We like Job (i. 2,) have seven sons and three daughters, and we believe that God will bring them back again, Job xlii. 18; Jeremiah xxxi. 15 17. Daniel had it in his heart to have been baptized if Brother W. H. Wilson had visited us some time ago. Their death reminds me of Brother Wilson's able article showing the fulfillment of the Scriptures, 2 Peter i. 21, to be in harmony with Jesus' words, Matthew xii 40. His ministry beginning on a sabbatic year, and lasting three and one half years, brought him to the midst of seven, a week of years as well. See Daniel ix. 26 27; Isaiah liii. 8 9.

Our sacred numbers are broken,
Our hearts are sad and lone,
Because our precious boys
Are gone to their long home.

See Zech. viii. 1-5; Eccl. xii. 5.

And shall I give my first born for my transgression, the fruit of my body for the sin of my soul? Micah vi. 6 8. Daniel my first born, thought that I ought to give more time to preaching, and I am glad I had the pleasure of preaching on Sunday before he died, and that he was so glad when I came in at night. I talked to them again the Sunday following, on April 10, and some interest was manifested, and I was requested to leave another appointment.

Pray for us. Your Brother in hope of life when Jesus comes.

R. A. Humphreys.

Obituary.

Mrs. Sarah Owen was born in Decatur County, Indiana, December 17, 1811, and died April 5, 1910, aged 65 years, 3 months and 19 days.

She was the daughter of John F. White. She is survived by a husband the writer of this, two children, four brothers and two sisters. She united with the Church of God when she was fourteen years old, and has ever since lived in the faith and hope of eternal life. She has been an invalid for the past five years with the exception of a few months. About a year ago she fell, breaking her hip, from which injuries she never recovered. She was a good true Christian woman, a good wife and mother, loved and respected by all who knew her.

A light is from our household gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled.

W. L. Owen.

Our dear old Brother B. F. Boyer, fell asleep in Christ at his home near Seven Fountains, Virginia, April 8, 1910, aged 74 years, 9 months and 3 days. The cause of his death was la-grippe and typhoid fever. During his short illness all was done for him that loving hearts and willing hands could do.

I freely confess my inability to do justice to one so worthy, and possessing so many Christian virtues, and bearing the fruit of our meek and humble Savior for so long a time, yet I will try.

B. F. Boyer was the son of Brother William Boyer, who brought up such an exemplary family of eight sons and three daughters, all being obedient to the faith, all of whom are living except this son and one daughter. In all my travels I have never met a family all so dutiful, so loving and devoted to each other, and respected by all.

But now alas, the enemy death has claimed our brother. Thanks be to our God who giveth us the victory through our Lord Jesus Christ, for he says I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live.

Brother Boyer was a worthy member of the Church of God, and a firm believer in the gospel of the kingdom and name of Jesus Christ, the royal heir to the throne of David, and as a minister of the gospel he has turned many to righteousness, and therefore can claim the promise of shining as stars for ever and ever.

He leaves a devoted and loving wife and six children, most of whom are in the faith, and a large circle of relatives and friends to mourn. Let us not sorrow as those who have no hope, for our Book tells us that the dead that die in the Lord are blessed, and their works do follow them. How sadly we shall miss him in the coming days. He has frequently visited our little body at Brownstown, and held forth the Word of Life. His labors extended far and near, so he will be missed by many. His last visit here was to see our much esteemed Brother Good who has been an invalid for ten years. We know our Brother has fought the good fight and was ready to be offered, and that a crown of life will be given him in that day.

Let all the bereaved ones look forward to the time when our loved ones will be brought back from the land of the enemy. Death could not hold our Savior, neither can it hold his friends, for he says I am he that liveth and was dead. Behold I am alive for ever more, and have the keys of hell and death. Then when he unlocks the tomb the dead in Christ will come forth and be clothed upon with immortality and live to die no more.

Dear friends, let us all patiently wait the coming day when we shall see our loved ones again, and behold the King in his beauty.

Sleep on, dear Brother, for a while,
May all thy friends be reconciled;
Until the Master calls for thee,
Then we again thy face shall see.

Then when the Savior comes again,
And takes to Him His power to reign,
May you among the number stand,
That will be found at His right hand.

And hear the welcome words "well done"
"Enter into the joys of God's dear Son."

Written by an old friend and Sister in the Faith,

Sarah F. Morgan.

Worldly Amusements.

It is a very peculiar fact that whenever there is a worldly amusement about which we are in doubt we invariably ask the question: "Is it wrong to do that?" "Is it wrong for Christians to dance?" "Is it wrong to go to the theatre?" "Is it wrong to play cards?" Always, "Is it wrong?"

It is very much the same as in the matter of eating. When there is something that we desire, we always ask ourselves, "Will it hurt me?" If we can satisfy ourselves that it will not do any serious damage, that it will not bring on indigestion or dyspepsia, or sleeplessness or cramps, we eat it. We never ask, "Will it help me?" "Is it just what I need to build up body and brain, to make good blood and strengthen the tissues, to increase my energy and improve my general health?" Never. It is always, "Will it hurt me?"

So it is with worldly amusements, "Is it wrong?" we ask. Does God forbid it?" "Is there anything in the Bible against it?" If we can satisfy ourselves that it is not wrong, we engage in it. Is that all that should be asked? Why not occasionally reverse it and ask, "Is it right?" Suppose it is not wrong, there is still the question, "Is it best?" "Is it what I need to be more effective in my influence for Christ?" "Is it going to make me nobler, truer, better able to fulfill my life work?" "No," must we say, "it will not do that?" Then hands off. Life is too full of that which is uplifting, helpful and character-forming, to spend our time on that which has at best only a neutral influence.—Baptist Commonwealth.

Prohibition Progress.

The following from an Ohio newspaper is pertinent at this time:—

"Men talk sometimes of a temperance wave that is sweeping over the country. They think it is a temporary excitement that will soon die down. They are utterly mistaken.

"The temperance movement that we see about us is part of the world's progress. It is a feature of the growth of education. It belongs to the upward trend of all things in church, jurisprudence and social life. It has come to stay.

"The days of a truer, higher citizenship are coming, and it is going to say its say in behalf of a public service uncorrupted by money or whiskey.

"This progress of moral purpose is as irresistible and constant as a glacier and it goes about as coolly and quietly, determined that moral conviction shall hold sway in public opinion.

"There may be little rebuffs here and there, but no matter, these always occur in great movements in behalf of noble ideals. But let us recollect that moral purpose never yet encountered a Waterloo."

Announcement.

To the Brethren in Michigan, greeting:

The Annual Conference of the Churches of God in Michigan will convene at Dutton, Michigan, commencing Thursday evening, June 2nd, and continuing over Sunday, the 5th. Program will appear in these columns later. Please make plans that will allow of your attendance as we are expecting an unusually interesting meeting and some important matters are to be brought up that demands your presence and interest, one of these relative to the change of time of our Annual meeting. At present it conflicts with the public schools, making it possible for many of our young people to attend. It is desired to change the Conference until the last week in June. It is from the young people that we must draw our recruits and we must therefore arrange meetings making it convenient for them to be present.

If unable to be present, please write the undersigned at 627 South Lafayette St., Grand Rapids, Mich., stating your views, and they will be presented at the meeting as your voice.

Yours in hope,
F. V. Blakely, Sec.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE REASONER is supplied by Brother Robert G. Huggins, of 10706 Hampden Ave, Cleveland, Ohio Please send all letters and communications intended for this section direct to him, and save delay.

A Message.

With diligence use thy talents now,
For time is passing on the wing,
And the Scriptures they clearly show
That man in death knows not anything.

Eternal life is Jehovah's great gift,
But only comes through Christ the head,
When He comes here with mighty power
And the angelic host to raise the dead.

No more death, sighing or trouble then,
No more of anguish pain or woe;
For when Jesus the Christ returns
He will destroy death, man's great foe.

Sin and death came in through unbelief,
Eternal life comes by the cross—
If we lose that great salvation,
Then it will be one eternal loss.

Although our sins be red as crimson,
We shall be as white as snow,
Cleansed by the spotless Lamb of God,
Whose life-blood did on Calvary flow.

Christ died that we might have life through Him,
But He rose again from the dead;
The saints will rise when He comes again,
And be even like their immortal head.

Then hail to the coming King of Kings,
The giver of eternal life,
We pray that He may quickly come
And put down all unman greed and strife.

The years pass by like a tale that is told,
But they make the Christian like burnished gold:
The years fly past as swift and sure
... are the crowns to those who endure.

A. WALLACE MASON.

Glories of the Age to Come.

We learn from the Scriptures that the next age will be characterized by the absence of almost all that characterizes the present evil world. There will be no war. It will cease with the disappearance of national quarrels, social and political strifes and party animosities, together with all standing armies, fortresses, and engines of destruction. All the agressive and carnal weapons of modern and ancient warfare will then be destroyed, or turned to better and more profitable account in the peaceable departments of husbandry, etc. Isa. ii. 1, 4; Mic iv. 1, 4; Zech. ix. 10.

The age to come will witness the complete abolition of slavery and tyranny; the overthrow of bribery and corruption; the suppression of crime; a great diminution in the rate of mortality; the annihilation of drunkenness, lawlessness, idolatry, and debauchery; the uprooting of every unlawful and defiling institution under the sun; the downfall by conquest of every government but one; and the unconditional surrender of place and power to the one righteous King of all the earth, Zech. xiv. 9; Isa. xxxii. 1.

The coming age will remove ignornance, superstition, and error. It will suppress popular ecclesiasticism as a system of imposture; it will relieve the world of all popes and parsons of every order and degree; it will banish from creation all religions but one, chase from the face of the earth the thousand and one "reforms" of human history; and substitute for them all an invincible administration of order, justice, enlightenment, and good-will, yielding glory, honor, strength, and gladness in all the earth Psa. lxxii.; Zech. xiv. 4, 11; Isa. xxv. 10.

The future age will destroy the debasing relics of the "dark ages," bring down the mammoth edifices now associated with priestly imposition and spiritual harlotry, and grind to powder the sculptured monuments of human cleverness; for Jehovah alone shall be exalted in that day, Isa. ii. 17.

The coming day will be marked by the scarcity of juvenile depravity and infant mortality; it will be known also for the absence of theaters and all profligate places of amusement; and for the demolition of goals, dungeons, prisons, castles, and abbeys; with all their adjuncts of crime, torture, degradation, and misery, Isa. xxxiii. 6; Gen. xii. 3.

The day at hand will be noted for the disgorging and redistribution of wealth; the nullification of all leases and land tenures; the abrogation of all existing titles; and the disqualification of all humanly-appointed judges, magistrates, and national and local officials of Church and State throughout the world; that they may be supplanted by the friends of Christ—humble and meek, appointed by divine approval, and girded with righteousness and truth. Rev. ii. 26, 27; v. 10; xx 4.

The aion of peace will be pre-eminent for the absence of narrow or ill-contrived thoroughfares; unhealthy and badly-lighted dwellings; unsightly and irregular structures; dilapidated property; dirty, badly-ventilated workshops; together with all the slave-driving, get-all, save-all, keep all, and mammon-worshiping principles of this sordid, self-loving world; which will then be buried out of sight in one huge grave of everlasting oblivion, Isa. lx; lxi.; Jer. xvi. 19; Mal. i. 11.

The age to come will be unmarred by the profanity and utter godlessness of these present times; rebellion will be quelled; disorder will disappear; immorality will be smitten on the head; grasping avarice will die; lying lips will cease out of the land; diabolism will be chained; folly will expire; injustice will be extinct; evil speaking will be dried up; the wicked will be cut off; evil doers will perish, the mammon of business be blotted out of existence; the adversaries of Jehovah broken to pieces, the wicked consumed into smoke, and the stiff necked enemies of all righteousness ground to powder, Psa. xxxvii. 9 22; Matt. xxi. 44.

In the epoch of regeneration, sorrow and sighing will flee away; the tears of the mourner will be wiped dry; strikes will come to an end; the rough places will be made smooth, and the crooked places straight; that which is first now will be last then, and that which is last in this time will be chief in that time; altogether, the world will have a fresh beginning, the old order of things will pass away, that a new order may be born, Matt. xix. 28; Isa. lxv. 17-25; lxvi. 8 13.

In the millennium of liberty, the world will be freed from the present misappropriation of thousands of millions sterling to the building, rebuilding, and renovating of old cathedrals and churches. These musty old samples of heathenism will then be dealt with for the last time, and the enormous wealth by which they have been upheld in "times of ignorance," will be disbursed abroad to the benefit of universal humanity, Rev. xx. 1 6; Ps. xcviii.

The "perfect day" will be honored by the presence of Christ, illuminated by the "Sun of Righteousness," crowned by the "*King in his beauty*," adorned with "holiness to the Lord," sanctified by the truth, graced with universal peace, glorified by the knowledge of Jehovah, established by the counsel of the Father, and the earth, enriched with streams of blessing, will be seen smiling with contentment and plenty, with brotherly liberty and love, and laughing with everlasting joy. So testify the Scriptures of truth. Mal. iv. 2; Ps. ii.; Zech. iv. 10; Isa. xi. 9; xxxiii. 17; lxvi. 12.—Bible Finger Post.

Christ Preached to the Antediluvians Representatively. 1 Peter iii. 18, 19, 20.

This text reads: "(Christ) being put to death in the flesh, but quickened by the spirit; by which (Spirit) also he (Christ) went and preached unto the spirits (now) in prison, which (spirits) (now in prison) sometime were disobedient when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." Because this text affirms that Christ preached to the antediluvians, many have blundered as to the time of the preaching, the agency used in the proclamation, and have thereby been misled as to man's condition in the death state. For if the disobedient antediluvians were preached to in times contemporary with Christ by Christ himself, and that preaching was done during the time of Christ's entombment the death state is undoubtedly a state of life and consciousness. And since preaching the gospel means announcing "glad tidings," (Luke viii 1), we cannot take the position that Christ preached to people who were "disobedient" in the days of Noah, without logically admitting a 'second chance' for the antediluvians after death, and for all other "disobedient" souls. With such grave errors loudly calling for recognition as the necessary resultants of this view, we ask the reader to give us his best attention while we try to expound this passage of Holy Scripture.

The first requisite to understand this text is to note that Christ has preached in two ways: Personally and representatively. At the age of about 30 years Christ began to preach personally; beginning in Galilee (Mark I; 14) he sounded out the glad tidings of the kingdom for three and one-half years in the Holy Land. He was "sent" (Luke iv 43) to do this very work. But the gospel he preached, had it been limited to his personal efforts, would not have reached the people generally. Being a man of authority, he selected a band of men to spread his gospel, to represent him, and hence he began to preach the gospel representatively. He said, "Go your ways;" "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me despiseth him that sent me." Luke x iii 16. He represented God; his disciples represented him; and wherever they preached, Christ is said to have preached; whoever they baptized, Christ is said to have baptized. Jno iv 1, 2. Even after his ascension he is said to have come to Ephesus and preached there. Eph ii 17. He did not personally leave heaven and come to Ephesus and preach; but by Paul and perhaps other disciples to whom he delegated authority, he preached there representatively.

Now when Peter says that Christ preached to the antediluvians, we have only to ask, Did he preach to them personally or representatively? The correct answer to this question solves the whole problem. The answer is given in the verse itself. Peter does not affirm that Christ himself preached to the antediluvians, but Christ by the spirit—"by which (spirit) he went and preached." The spirit "by which" he preached was the spirit of God, the power of God; that power by which Jesus was "quickened" and raised from the dead. The same spirit (or power) with which Jesus was invested during his ministry (Luke iv 14, 18), which had left him when he cried, "My God, my God, why hast thou forsaken me?" and which brought him to life again, giving him "length of days forever and ever" (Psa xxi 4); it is the self same spirit which operated upon the disobedient "in the days of Noah." What days were they? In Noah's time. Who were disobedient then? Why, the men who were contemporary with him. Therefore "the men" who were disobedient in the days of Noah are clearly identical with the "spirits" which were in prison in the days of Peter. (For another instance of men being called spirits, see 1 Jno iv 1, where "false prophets" are called "spirits"). Now to *these* disobedient people in the days of Noah, Christ preached by the spirit. A king is said to do what has been done by his ambassador—his representative. On this principle Christ is said to have preached what was preached by his servant Noah. His preaching is distinctly stated to be the striving of God's spirit—"My spirit shall not always strive with man." Gen vi 3. The spirit, then, that strove with the wicked of Noah's day is the same spirit that has preached righteousness throughout the whole world in all of its ages—the spirit of the Father which dwelt in Christ without measure. "Holy men of old spake as *they were moved by the Holy Spirit*," 2 Pet i 21. "The word which ye hear," said Jesus, "is not mine, but the Father's which sent me." John xiv 24 In the Scriptures God is represented as speaking and doing all the words and works of Christ. In the same representative way the apostle's words and works are said to be Christ's. The application of this principle to the subject in hand is apparent: What Noah preached to the antediluvians was a message of righteousness, delivered by the authority of God's spirit. Speaking of the testimony borne by the prophets (and his statement is as true of Noah as any of them), Peter says that the "spirit of Christ" was in them all. 1 Peter i 11. Then Christ preached to the antediluvians by Noah just like he preached to the people through all the other prophets of ancient times, *videlicet*, "by his spirit."—Extract from "The Bible: Its Principles and Texts," by the Editor.

Faces "No Hell" Trial.

Youngstown, O.—Mr. Rondebush, assistant to the superintendent of the Hubbard high school, is to be tried on a charge of having taught the doctrine that there is no orthodox hell. The Protestant ministers of Hubbard made complaint to the board of education of Trumbull county village that the educator was demoralizing the pupils by his no hell doctrine and demanded his removal. The teacher refused to resign and asked for a trial.

When asked how many liked the belief of no hell, nine-tenths of the pupils raised their hands.—Gleaned.

Gold Dust.

"*The most uplifting talk is an upright walk.*"

"Between the great things that we cannot do and the small things we will not do, the danger is that we shall do nothing."

"Let it be our happiness today to add to the happiness of those around us, to comfort some sorrow, to relieve some want."

"The more faith men have in God, the more faith will they have in one another."

"Speak kindly in the morning; it lightens the cares of the day, and makes the household and all its affairs move along smoothly. Speak kindly at night, for it may that before dawn some loved one may finish his space of life for this world and it will be too late to ask forgiveness."

ANNA DREW.

Communicated.

Sunday School Lesson.

MAY 8, 1910.

Temperance Lesson. Proverbs xxiii. 29 to 35

Golden Text—"At the last it biteth like a serpent, and stingeth like an adder. Proverbs xxiii. 32.

This lesson consists of questions, answers, and a warning. The questions asked are most surely searching ones.

Who hath woe? Who hath sorrow? Who is it that is continually lamenting?

Who hath contentions? Who is perpetually quarreling, surrounded with the air of strife?

Who hath babblings? complainings and groanings?

Who hath wounds and can find no cause?

Who hath redness of eyes? Who is it that has inflamed and bleary eyes?

The answer to all this is given as "They who tarry long at the wine." Early in the day till late at night. The full force of this evil falls on those who indulge to extremes. Who is it that indulges to extremes? None other than the moderate drinker of yesterday.

The mixed wines were those that were flavored with spices. The light soft wine that might be given a sick person to stimulate and nourish the exhausted system and give it strength would not satisfy the one who drank all day. Flavored with spices, fermented and toned with something stronger, was the demand of the drunkard.

The moderate drinker is in danger of becoming a drunkard, because he cannot for long remain a moderate drinker. Indulgence creates an appetite that craves stronger drink, with more debasing properties.

Where is the only safe course?

It has been said that "the contemplation of vice is vice." Look not upon the wine. Don't go where it is to be seen. If you happen to wander where it is, hurry away. Do not look at it or dwell on its fascinations.

Wine has color. Poured out into a glass there is a gleam and sparkle that is pleasing to the eye. "When it moveth itself aright," or as the revised version has it "When it goeth down smoothly." When it has a smooth, clear appearance, and fascinates the eye, and the sight calls for the taste, *then* it is hard to resist. So we are admonished to 'Look not upon the wine."

Next we are given to contemplate the effect wine has.

It biteth like a serpent, and stingeth like an adder.

Snakes charm and fascinate. The swaying easy motion of a snake's head casts a spell over the beholder, he becomes hypnotized, charmed, unabled to move away. He is in the serpent's power—he has no resisting force. This is just the condition of one who is folded in the coils of the drink habit. His power of resistance is gone, his sensibilities are dead, and he cannot control his actions. He is possessed by the demon, and firmly held. Once so enslaved he is helpless, hence the admonition "look not upon the wine."

What is one so possessed led to do?

His eyes see strange women. He goes after unchaste women. The licentious man and the drunkard go together. An intoxicated man sees strange things. His vision is marred. Even virtue appears vice to him. With his disordered mind he cannot understand virtue; purity and honor are unknown to him.

What about his judgment?

His heart shall utter perverse things. Right and wrong are distorted. Nothing is clear to him. Confusion reigns in his mind, and his judgment is all wrong.

He sees no peril. He is unconscious of danger. In a boat half-drowned, cast adrift on a raging sea, asleep and insensible to danger. How true this is. What a complete picture of the drunkard.

He has *no sensibility* to pain. Here the drunkard is represented as rousing up from his sleep. They have stricken me, and I am not sick. It did not hurt me. They beat me and I did not feel it. He has been attacked, set upon and beaten. He is bloody and covered with mud from the gutter. His clothes are torn, and his money gone. Yet he has no recollection of pain. A drunkard, numb in his whole system, feels no pain.

When shall I awake? He is slow in rousing up. The effects of the stupefying potions of the night, still cling to him, and he is drowsy and dull. One thing he feels—a desire for more. I will seek it yet again. The habit is formed, the appetite is with him. To be sure repetition more and more enfeebles him, but he realizes only the craving for more. His judgment and will power are gone. The sting "at the last" has come, and he is a slave. His depraved appetite—as a demon—holds him.

Alcohol is not a food, but a poison. Health is never benefitted by it, but always injured. To be good as food it must contain starch, sugar and fat. None of these are found in alcohol. No amount of starch, sugar and fat, taken into the system could produce the effects caused by liquor. Gluttony is degrading in a way, but it never produces the drunkard.

Liquor does not help *men to work*. It is not strengthening. Troops cannot march when filled with liquor. The athlete must be an abstainer. Every young man now-a-days wants to be "fit." No amount of liquor will help him to attain this. When Nansen the Arctic explorer was asked if he took liquor with him, he said "No. Had I done so, I should never have returned." The man who is actively engaged in work of responsibility, and feels the weight of the responsibility, will always say, Leave drink alone absolutely.

Wine inflames a man. It incites to lust. Dulls his mental power. There is much said of late regarding the "white slave" traffic. This vice is simply drink in another form. No saloon is free from the curse of lust, and every house of infamy has its bar, if only the cellar.

Command of self, clear vision, is possessed only by the man who does not drink liquor—the man who is afraid to drink, because he knows his eye will be *dimmed* and self-control lost if he does.

Our lesson teaches us not to commence—not to take the first drink. If you have taken the first, stop right off and take no more. Keep away from it, don't touch, taste, or handle it—keep clear from those who do, and where it is.

It injures not only yourself, but as well your family and friends. It ruins the mind and unfits the body for service. Poverty is in its wake and crime is its offspring.

To allow an open saloon, constantly tempting the unwary, or those who are trying to conquer their appetites, is a crime against society. Theodore Roosevelt wrote "The liquor business does not stand on the same footing with other occupations. It always tends to produce criminality in the population at large, and law-breaking even among the saloon keepers themselves."

"Look not upon the wine......at last it biteth like a serpent, and stingeth like an adder."

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 81.

"GOD'S FIRST CHURCH, THE FAMILY."

"Happy the home and happy those finding shelter where Jesus abides," was the thought that governed Auntie Willard in her daily life. She saw in him the 'Tree of Life,' that was continually "yielding fruit to those who sought."

Brother C. F. Hudson had procured a serial, published in England on "The Priesthood of the Home," and having given it to her said, "The order you observe in the family on Lord's day afternoons, is the first example of the Priesthood of the Home, I have ever witnessed."

"We were" she says, "Commemorating the Lord's Supper as a family—church in our own home. See Rom. xvi. 3, 5, where it says 'Greet Priscilla and Aquila my helpers in the Lord. Likewise greet the church that is in their house."

This Journal says:—"In ancient times a patriarch family collected at the place of the altar, while its aged head performed the solemn rites, presented one of the most attractive illustrations we can conceive of the hallowed design of the domestic constitution. For there, where all were united to each other, were they one with God. The same act which brought them near to the source of excellence, draw closer their family ties, and made them live as brethren.

"It is so still. Earth presents no sight more beautiful or heavenly than the meeting of a pious family at the footstool of God; there, if anywhere, is the heart softened, the conscience quickened, the love of God promoted, and love to man ratified."

This is our experience. The holy Family Altar has been the family regulator ever since its introduction into our home. If an evil spirit for a moment, would get the advantage of us, as soon as the thought of the family altar came to mind, a blessed, restraining influence would come to our help.

It was a trial to there confess the faults committed before the family, but never did I do this without the double blessing in return, of forgiveness, both from God and man. Thus was I girded and strengthened for many a milestone on the journey of life.

This family-altar service was a morning and evening service, while that on Lord's day afternoons was a weekly one, which in our isolation from any near-by, regularly organized church, or church-building of like precious faith, was very dear to us.

When Joshua, had finished his course and was giving his last address to Israel, he said, 'Now therefore fear the Lord and serve him in sincerity and truth; and put away the strange gods which your fathers served on the other side of the flood, (the Euphrates) and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom you will serve......but, as for me and my house we will serve the Lord.' O that every one reading these lines may make the same decision! See Joshua xxiv. 15. Here, was consecration with a will before thousands of witnesses, causing them to cry out, —'God forbid that we should forsake the Lord to serve other gods.'

And this is the record that follows, 'And Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, and which had known all the works of the Lord, that he had done for Israel.'

Israel, under God, was Joshua's great *family*. He was their leader, and how nobly they followed! And to this day, Joshua is held up as a pattern to heads of families as to how religion ought to be valued in the home.

If we learn to serve God at home, it will be comparatively easy to serve him everywhere else, for home-religion is the most difficult to practice. Therefore home-religion is the best religion in the world. We speak that we do know, and testify that which we have seen and felt.

In consecrating a home to the Lord we do it in such a manner that we ever after feel that it is not our own, but wholly his, to be used only as it shall please him. The first step in all this course, self-consecration, 'the presenting of our bodies a living sacrifice to God, to be used of him wherever he may call us. Without this nothing else we can do will be acceptable to him. For 'Thus saith the Lord...... to this man will I look, even to him ......that is of a contrite spirit and trembleth at my Word,' Isa. lxii. 2. Possessing this contrite spirit and this trembling at God's Word is the result of an intelligent self-dedication, then presenting the home and all it contains 'in covenant with God, never to be broken, will we think constitute a Christian Home, where the Lord will delight to dwell."

AUNTIE WINCE.

To Be Continued.

Manners at Home.

I wonder how many brothers think of offering their sisters the most comfortable chair in the room, or how many sons offer it to their *mothers*, for that matter. If a stranger came into the room they would be on their feet at once; but "any old" manners will do for the home circle.

A man may love his *wife* very dearly and yet he will speak to her in a tone of voice that he would not dare to use in speaking to another woman. It's a queer way of doing things, isn't it, to be all courtesy to a perfect stranger and brusque rudeness to those we love best?

You see, we get into the way of thinking: "O, our own people understand us; they know we mean well; we don't have to be polite with them." And that is just where we make a great mistake, for we should be just as courteous at home as abroad.

My Dear Co-worker:

Ever since I entered the evangelistic field I have felt that all true evangelism is that which carries the gospel into fields where it has never been heard before. There are a few places in the world where *a* gospel has not been preached, but there are few places comparatively where *the* gospel has been preached. My work is supposed to be that of an evangelist, but because of the fact that funds are scarce, much of my effort and energy are spent in the direction of raising funds. Necessarily, then I must do the greater part of my work in old fields where the gospel has been preached for years and where there are brethren who are willing to pay for work. These are not always the most profitable fields from the standpoint of converts. In many cases these fields seemed to have been worked out. I have in mind one such field where preaching has been regularly done for ten years in all of which time there has not to my recollection been one convert to the faith.

My family must live and Paul makes it my duty (1 Tim v 8) to provide for my own; therefore, I must see to the financial side as well.

It is my desire to inaugurate a system by which the finances can be assured, which will leave me only the evangelistic work to do, going into any new and untried fields where an opportunity may offer. My thought is to interest enough of the brethren in the venture to put me beyond the need of searching for money to pay my bills. With prices at the present high standard, I cannot well keep my family on less than seventy-five dollars per month. Before I can act independently of a conference or of the places where brethren are willing to pay for the work done, I must have pledges enough to make that monthly allowance. It is my plan to keep a list of all who subscribe to this work and send to each a monthly report of all work done, amount of free will offerings, expenses, baptisms, etc., thus making my report to those who share the expense of my going out so that they may share together the success which may attend the work. Whatever may be received by way of free will offering may be used to offset expenses or to conduct the work at another time or to deduct from subscriptions as may be thought best.

I could not begin this work before September 1st of this year, but would then be ready to go anywhere from whence a call may come whether they who call are able to pay or not. Do you care to bind yourself to pay a monthly amount that this work may be done by my hands in a test for a year? The manner in which it shall be paid may be determined later. I want no money now. All I ask for the present is a word from you stating what you think of the plan and, if favorable to it, how much you are willing to contribute monthly for the support of such a venture. If you think my present plan of both evangelizing and raising a large part of the salary is the better plan, do not hesitate to say so, but by all means let me hear from you. My address is at Oregon, Illinois.

Your brother in Christ,
S. J. LINDSAY.

..... 1910.

Brother Lindsay:

Believing your plan to spend your efforts in new fields for a year worthy of support, I agree to contribute $..... c..... per month for a year from September 1, 1910, either monthly or as best suits my convenience, this agreement to be void unless a sufficient amount may be secured to insure the support of the work.

Signed: .....

[The above is Brother Lindsay's proposition for work the coming year and a form for reply. Do you want him to engage in this work? Of course you do. Who ever thought of turning such a proposition as this down! Then send him in the amount of your pledge, so his arrangements can be made.—ED.

Announcement.

The Annual May meeting of the Church of God at Fonthill, will be held in their new church building on May 27th to 29th, 1910. Brother Joseph Williams of Hilliaburg, Ind., is expected to be with us, also some other speaking brethren. We extend a cordial invitation to you all to come and enjoy our meeting. We are only 15 miles from Niagara Falls. Please correspond with me at Font Hill, Ont.

J. E. LENT, Sec'y.

THE RESTITUTION is only $1.50 per year. Try it a year.

Editor Restitution:

Brother F. L. Austin has announced to us that we cannot depend on his services after May 1, and has advised us to look for some one else to take his place as our pastor. We are in correspondence with some parties, but don't know what the result may be. We thought by announcing in THE RESTITUTION that we were in search of a good man, and requesting any of the brethren to recommend any such one, that they might know of, it would help us

Brother Austin has been with us and the Niagara Falls Church for several years, and has given good satisfaction, and at our annual meeting we voted to have him remain.

Any one wishing to correspond with me on this subject, please address me at Fonthill, Ont.

J. E. LENT, Sec.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

A friend	1 00

Brethren of the Household of Faith in Michigan, Greeting:

At the Annual Conference in 1908, a committee was appointed to recommend a plan of raising more funds for the purpose of furthering evangelistic work in the state of Michigan. Their report has been published in these columns from time to time, and a great many of the brethren have responded nobly, and much additional work has been accomplished.

During the month of October we had some excellent help from Brother S. J. Lindsay of Illinois, with the result that eight dear ones were added to our number, and we have a promise from him that he will return and give Michigan some additional work during the winter, and we trust the brethren who have delayed sending in whatever they intended giving for this work will kindly respond with promptness, for on this depends how long we can keep Brother Lindsay at work. If we could send our offerings quarterly, it would no doubt be easier than to send the whole amount at once, and that would give us more to use during the year. We cannot afford to let this opportunity pass, so will expect the brethren to respond promptly. Forward offerings to A. K. Richardson, R F D 5, Hastings, Michigan, or the undersigned at 627 South Lafayette Street, Grand Rapids Michigan. We thank you in advance.

Yours in the service of the King,
F. V. BLAKELY, Sec.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

Try THE RESTITUTION, $1.50 a year

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services.—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 308 N. Willow Ave. (Austin Station) Chicago.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Roblson's tract. We do not keep them in stock, as they are handled by the authors direct.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, has neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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VOLUME LIX. PLYMOUTH, INDIANA, MAY 18, 1910. NUMBER 19.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Oregon Bible College
Oregon, Illinois

Poetry.

When He Shall Come.

"When he shall come to be glorified in his saints, and to be admired in all them that believe, in that day." 2 Thess. i. 10.

O glorious day when He shall come,
Whose right it is to reign;
When sin-stained earth, [illegible] from the curse,
Like Eden blooms again;
[illegible]
Fountain of [illegible] shall [illegible],
No pestilence with poisonous breath,
No wild and stormy sea.

Then perfect health, and peace, and joy,
Shall bless the saints of God;
No funeral train nor sexton's spade
Shall crush the flowery sod;
No tomb will wait, with gloomy gate,
Our loved ones to enclose;
For Death himself shall die, the last
Of all our dread'd foes.

The grave shall own the sovereign power
Of our Eternal King;
And all His saints who long have slept
In dust, shall wake and sing;
Then, from Machpelah's gloomy cave,
Shall Abraham arise;
To claim his vast inheritance,
God's new-made Paradise.

And all who are His promised "seed,"
Joint-heirs with Christ shall be,
To Eden's glories, in a land,
From sin's dark curse made free;
God haste the day when o'er the earth,
In righteousness shall reign
A King, whose sceptre shall be love,
Whose kingdom shall remain.

—G. A. Collins.

[Selected by Mrs. James Tilton.]

Communicated.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 34.

"What a benignant face!" was the unexpressed thought of many who looked at the aged man, figuring as their host in the Holly Farm Anniversary. Not a trace of vice, not a single mark of hatred, or deceit or revenge was written there.

"What a difference it makes in the countenance, this living after the pattern laid down in the Book," said one young man to another, as they passed out at the gate. "I should think so," replied the other. "Just contrast Dr. Willard's looks with old drunken Hovey's down here on the corner, I hardly think I care to follow the leadership of the latter, do you?" "Indeed I do not, his face is growing more and more hideous every day, and besides he is actually influencing others to take the same downward road; Dr. Willard never did that; he always led them in right ways; it is dreadful to influence anybody the least bit wrong, isn't it?" "I should think so," replied his companion. "I'd rather die, than be the means of landing one of my friends where old Hovey is. Say Landon, let's take the Doctor's Leader for our leader; its the only safe way." "All right Ray, that is what I had already made up my mind to do; I believe the gospel, and I mean to obey it at the first opportunity."

This may be only an imaginary conversation in this particular instance, and yet it illustrates to the letter, what Bro. Willard's influence had been throughout the whole course of his long religious life. The interests of Jesus had been made paramount in all the concerns of mill, of store, of farm and of school.

And so of Auntie Willard. She seemed to the man who wrote the account of her golden wedding, "as angelic in her purity,"—a woman "of whom it might be said, a hoary head, found in the way of righteousness, is a 'Crown of glory.'" She had led no one into paths of sin, but always and everywhere had striven to bring the lost ones back to God.

But how close together come the sunlight and the shadow, the gladness and the gloom! Auntie Willard had felt when writing to father just before his centennial visit east, that Brother Willard's life was fast drawing toward its close, but more than seven years had passed when the summons came. He had written his last communication to THE RESTITUTION in 1881, when 85 years old, and had then laid aside his pen, content to work for the Master in the quiet sphere of home. Taken sick and feeling his end to be near, like Jacob, he called for his sons; the eldest first, that he might bless them before he passed away, kneeling with hand clasping his father's, Nelson was asked, "Is it still your purpose, my son, to go to England to make your home?"

"Yes, father, so far as I now know," was the answer.

"Then God Almighty bless thee, my son, and go with thee, and make thee a blessing and preserve thee unto his heavenly kingdom, through Christ Jesus our Lord, Amen and Amen!"

Then Lyman, Rowland, Auntie Willard, and the daughters-in-law, and other friends pressed forward, each in turn, and received "the priceless boon"—a legacy to be prized high above rubies. The little sleeping grandchildren were not forgotten, but with failing strength he cried, "O yes, God bless the children? All then knelt about his bed and prayed that they might be kept faithful and meet him in peace when Jesus comes. Then the farewell kiss and another of earth's sad partings was over."

"Twelve hours later on Sunday morning praise was still upon his lips in these words, and they were his last.

"Bless the Lord, O my soul and all that is within me bless his holy name!" Auntie Willard "received these words as especially given to her, for they came in response to her morning salutation, and abode with her; so, that when tempted to mourn, they came as gentle reproof and example from him, and her mourning was turned to praise."

On Monday, at 6:55, March 10, 1884, Bro. Willard ceased to suffer, his age being 89 years, 7 months and 5 days. Cheerful trust was the characteristic feature of the last years of his life. He had no care for the future; 'he was in God's hands and all was well.' To lighten every one's burden about him was his greatest delight and his gratitude to God and to his family was unbounded. He had been the sunshine of the household and they knew not how to live without him."

Bro. W. F. Smith of Philadelphia, who had been a frequent guest at the Holly Farm, officiated at the funeral Bro. Willard had much prized the comings and prayers of his dear brother, and could he have ordered everything himself, he could not have had it more to his mind."

"After the reading of other Scriptures, Bro. Smith turned to the scene at Bethany and let it shine out before the mourners in all its simplicity and sublimity. "Was there ever a scene like it on earth?" thought Auntie Willard, "Did ever weeping friends have such minister, and such words of life spoken to them before, and such tears mingled with theirs? The Master himself seemed in their midst, speaking to them in the same tender tones of love and sympathy, that he spake to the weeping sisters at Bethany, and they received them as their own and sat in this atmosphere in perfect peace, and looked upon the face so beautiful in in death as soon to be made alive to die no more."

"The speaker was led to draw a favorable comparison of their home to himself in his weary rounds, with the home in Bethany to the Lord Jesus, as he resorted thither after his weary days in Jerusalem, adding 'I find no such atmosphere anywhere else'—a cup of Jesus' own mingling for this, the time of Auntie Willard's greatest need."

"In the peaceful shade, overlooking a placid sheet of water near Haddonfield, where Hudson sleeps, Bro. Willard was laid to rest and Auntie Willard was left alone.

"Dr. Rowland Willard was born in Westfield, N. Y., Aug. 4, 1794, he was a direct descendant of the Willards who were prominently and favorably mentioned in the Doomsday Book in the reign of Wm. the Conqueror in 1085-86 the unbroken succession coming down to Major Simon Willard who set foot on the shores of the New World in 1634, only 14 years after the landing of the famous Mayflower and her 'Godlie Crewe'. The prominent part taken by the Major and his descendants in the settlement and government of the infant colonies, followed by the great war with the mother country for independence, during which the late Doctor's father—Josiah Willard was taken prisoner by 'his Majesty's forces' at Newark, N. J., and confined in New York, constitutes him (Dr. R Willard) as the last link in his branch, personally familiar with the stirring events of nearly a century. Dating from a period so remote and his ancestry containing so many illustrious names makes his history a very interesting one, not merely because of this, but because, it links him, almost undoubtedly with the nation, chosen of the Lord, to be 'his Witness' to all other nations of earth—even to Israel, of the Ten Lost Tribes. It is not a trifling thing to belong to this people, for the promises made to them are as enduring as the heavens.

AUNTIE WINCE.

To Be Continued.

The Symbols of Rev. xiii.

In chapter xii. imperial Rome is seen in her acts of persecution against the Christian church under the figure of a woman clothed with the sun, etc. Michael appears to aid the woman and also the earth helps the woman so that the dragon is cast out of the heaven: the government of empire. And Rome being noted by Daniel as diverse from all the former kingdoms, in that it passes through different phases—different forms of government. First it was a republic; in John's day it was imperial—now it is papal, but it is Rome all the time. In chapter 12 it is symbolized by the pagan dragon, but on the passing of paganism and the empire adopts Christianity as the religion of the state, another symbol is used to represent Rome. This symbol like Rome seen by Daniel comes up out of the sea; has seven heads, ten crowned horns, and on his heads the names of blasphemy.

In verse 2 we read, "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power and his seat, and great authority." Now it is a fact that Rome incorporated the territory and people of Greece into her empire; hence the symbol is said to be like a leopard. The same is true of Medo-Persia, and of Babylon. Therefore the feet of a bear—and the mouth of the Babylonian lion. It is also true that pagan Rome gave its seat and authority to Rome Christian.

Verse 3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. This beast being a symbol of the Roman empire, it is the empire that is wounded during the reign of one of the heads, or forms of government. It was the imperial head that reigned in John's day, and there was no change of heads until the fall of Rome A. D. 476; that event was in consequence of the invasion of the empire by the northern Goths and Vandals in 4th and 5th centuries. Here history confirms the vision, the repeated blows with the sword of the invaders gave the empire a deadly wound. But we read, "And his deadly wound was healed; and all the world wondered after the beast. Augustulus the last emperor of Rome gave his resignation to the senate; and Odoacer reigned king of Italy. Apparently the empire was at an end by the sword of the invaders, but Gibbon says, "During a period of 200 years, Italy was unequally divided between the kingdom of the Lombards and the exarchate of Ravenna ......and 18 successive exarchs were invested, in the decline of the empire, with the full remains of civil, of military, and even of ecclesiastical power. Their immediate jurisdiction, was afterwards consecrated as the patrimony of St. Peter."

After the deadly wound the life of the empire lingered with the exarchs, and their power and authority was merged into the rising power of the papacy; "And all the world wondered after the beast." "And they worshipped the dragon." The only way we can conceive of professed Christians worshipping the pagan Dragon is that they mixed pagan doctrine with Christianity, this we know to be a fact. Verse 5, "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." By a reference to Dan vii 8 we [illegible] "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." It is easy to see that the mouth of verse 5 that is given to the beast is the little horn of Dan vii 8, and is the symbol of the papacy with its blasphemous mouth. Daniel says it had "a mouth speaking great things." John says, "there was given unto him a mouth speaking great things and blasphemies." Dan vii 21 says, "And the same horn made war with the saints, and prevailed against them." John says, "And it was given unto him to make war with the saints, and to overcome them." Daniel says, "And they (the saints) shall be given into his hand until a time, times and the dividing of time." John says, "And power was given unto him to continue (margin to make war) forty and two months."

One more point should be noticed to complete the proof that the two prophets are giving a description of the same power, and that is the chronology of its rise in relation to the other ten horns, Daniel vii. 8, "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by their roots."

This testimony teaches us to expect the rise of this power during the time of the fourth empire, that is Rome; and after the division of the empire, indicated by the ten horns that came into existence by the breaking up of the empire by the sword of the invaders.

In John's description we have each event given in the chronological order as they occur. First his rise, and his description, then the fact that the dragon gave him his power and seat is mentioned.

At verse 3 is the wounding of one of his heads, which caused the breaking up of the empire into ten divisions. In verse his exaltation is noted. Then comes at verse 5 the giving to him of the blasphemous mouth, which is after the rise of the ten horns, so Daniel and John are in harmony.

In verses 5 and 6 his blasphemy is noted, and in 7 and 8 his exaltation to universal worship. Then follows that oft repeated admonition by the Master, "If any man hath an ear, let him hear." This form of admonition is repeated at the end of each epistle to the seven churches.

Now at verse 10 comes a philosophical prophecy, "He that leadeth into captivity shall go into captivity." This is meant undoubtedly to be applied to the persecuting papal power, and how true has been the prediction. Napoleon took the pope a prisoner—and now the present pope confesses he is a prisoner in the Vatican.

GEORGE FRANCIS.

(To be Continued.)

Dear Bro. Underwood:

I see by reading Heb. x. 25, that we are not to forsake the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as we see the day approaching; and all that are watching surely can see that the day is fast approaching now. So I would like to write a few words (in my weak way) of exhortation for any that might need or appreciate it. I know that I have read articles of exhortation in THE RESTITUTION of which I thought that one letter was worth as much as the paper costs for a whole year.

Dear brothers and sisters, we are exhorted in Rom. xii. 16, to be of the same mind, one toward another, it is possible that there may be some differences of opinion on that Scripture, but when we read 1 Cor. xiii., we surely do all agree that love is indispensable to eternal salvation, but after it was so clearly defined in so short a chapter, what kind of love is here spoken of, yet I am sorry to say that some that have been so highly favored with a knowledge of the gospel, talk and act as though they believed that it meant the natural animal love, a love for the comforts and pleasures of this life the same kind of love that the infidel and atheist has, in fact, the kind of love that we can't help having, (without a great effort) that puts me in mind of what the Congregational minister here told his hearers a few weeks ago. He said that Jesus did not mean any kind of baptism when he said to Nicodemus, Except a man be born of water, but he meant a person's natural birth.

He said (in substance,) if a man fails to do what he cant help doing, he cannot enter into the kingdom of God. How absurd. Dear brother or sister, it is possible for us to have lots of love, but the wrong kind. I do personally know of some, who have, (or did have) a good understanding of the gospel of the kingdom, that read the Bible and THE RESTITUTION, and were active workers; but, alas, go to their home now and I see the story book, magazine, and novel, instead of the Bible and THE RESTITUTION; lots of love, but not the kind spoken of in 1 Cor. xiii.

The novel reader puts me in mind of the man that can take a drink or let it alone. The "let it alone" is apt to get weak and probably die. Then its "all take a drink." Paul says in 1 Cor. xiii. 11, "When I was a child, I spake as a child, I understood as a child; but when I became a man I put childish things away." As God had such direct dealings with Paul, in fitting him for the ministry, I think that it is more safe to pattern after Paul than most of our teachers nowadays; but, do we, when becoming men and women, put away childish things as he did? I don't think it's good to indulge in too much story telling, but one here to illustrate:—While the mother was spreading a piece of bread, her little girl came to her side and said, Is all that great big piece for Willie? and the mother said, No, darling, this is for you. Then the little girl said, O what a little bit. Now, brethren (keeping the indispenable of love in mind) let us if we can draw the comparison; a man and wife after staying at home and working hard for a whole year or more, say, We need a rest, and have two hundred dollars that we can spare just as well as not for a pleasure trip to some resort, or visiting friends, whichever they thought self would take the most pleasure in. Now, suppose before they got started some good brother would come to them and say, Our brother, that is such a good and successful proclaimer of the gospel who has had to quit preaching and work at whatever he can get to do to support his family, though he is anxious to put in his full time sounding the good news to the perishing, and I have come to see if you wont give one hundred dollars toward keeping him in the field the whole year round, but he says, O no, we can't possibly spare that much for an evangelist this year, for I am not as well able to work as I used to be, and I don't know as we will get any price for our crop this year.

Now, dear ones, is that like Paul, or is it like the child, that a few dollars look so awful big when they are not spent for self-gratifications, and have we the kind of love that seeketh not her own, as in 1 Cor. xiii. 5? I fear not, if we spend all that we are favored to get on our lusts, being lovers of pleasure more than lovers of God, the class that we are told to turn away from, in 1 Tim. iii. 4.

Dear friends, let us do that, especially if it is self that we have to turn away from, and be more like our dear Savior, having the love that seeketh not her own, as he had, even though we should be called cranks, as he undoubtedly was by some when he gave them to understand that his nearest relation were such as done God's will. Mark iii. 31-35; Matthew xii. 46-50. Some might say that it is impossible for us to have that kind of love, but I think not, for if we become rich in faith it will be easy for us to have the right kind of love, for we are told in James ii. 5, that the rich in faith are heirs of the kingdom. The important question is, how can we become rich in faith? Only one sure way that I know of, and that is by studying God's Word, to know of a certainty what he has promised the faithful, and talk to him often enough to become well acquainted with him. Then we will love him with the right kind of love, the kind we read of in 1 John iv. 18, for there is no fear in love, but but perfect love casteth out fear.

What a grand thing to have that kind of love, for fear hath torment. I will say again, how grand to have that love, for it is so easy for one that has it to do good that they don't think that they have done much. For proof of this see Matthew xxv. 34-40, when the King tells them on his right hand the good they have done, they ask when they did that good. He tells them when, and says Come ye blessed of my Father, and inherit the kingdom prepared for you from the foundation of the world. Surely perfect happiness begins with that class right then. It makes me feel sad to think of the other class, when he tells them what they failed to do, and says Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels. They no doubt had lots of love, but the wrong kind, the kind that they had who are spoken of Mat. vii. 22-23. Many will say unto me in that day, Lord, Lord, and go on boasting of the wonderful works that they had done, which seems big to them, for what they did was for the praise of men, or as a binding duty, instead of through the kind of love that makes it a blessed privilege instead of a duty to help spread the good news to the perishing.

Dear brethren and friends, my main aim and heart's desire is, that I may by words, example, and pen cause some one to be gloriously and gladly surprised when the King comes, instead of awful badly surprised. Then I would feel that my life in mortality had not been a total failure.

One item among many others that we would do well to keep in mind, is that the class spoken of as being badly surprised are not infidels or atheists (for they expect no reward) but them that believe they have done a wonderful Christian work. Their love is not the indispensable kind, that seeketh not her own.

One more profitable thing for us to remember is, that self is apt to be our very worst enemy, for though we are misused in many ways, or even killed, yet none but self can keep us out of the everlasting kingdom, for whether we get the crown or not depends on the earnest perseverance, or the easy carelessness of self.

So dear ones, let us each one that is spared this year, show by our works of love, in helping to rescue the perishing, that we are becoming rich in faith, and have that indispensable kind of love that seeketh not her own, then we will be absolutely sure of receiving the promises.

Written in love, hoping and believing that the time is near at hand to receive the promises.

G. W. CALDER.

IN our issue of April 3 was an article on Sanctification, and in issue of April 24 was one entitled Crucifixion of Self. In issue of May 4 appears a third article on Overcoming Faith. The author, Brother Joseph Williams has caused these articles to be put in tract form, envelope size, convenient for mailing, and will supply them at Five cents each, or free to those too poor to pay. Send orders to Joseph Williams, Hillisburg, Indiana, or to this office.

THE RESTITUTION is only $1.50 per year Try it a year.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, MAY 18, 1910.

LOOK! LOOK!

Brother or Sister:

When a blue pencil mark is by this notice, it signifies that according to our account your time has expired. Now, we are all liable to error, and possibly there is a mistake, and you have paid up. If such is the case we will cheerfully correct the account as soon as the error is pointed out. If on investigation you find you have not paid, we ask you to at once send us some money. We need it very much--indeed we have reached a point when we just must have relief at once. Please do give this attention right *Now*.

WE give all space to correspondents this week.

NO FURTHER word has reached us of Brother Wince.

NOTICE the programmes arranged for the different Conferences, and lay your plans to be there.

Communicated.

This is the Christ.

After Paul's conversion it is recorded that he disputed with the Jews in their synagogue proving that Christ is the Son of God. He also proved that he is the Christ. Many who study the Scriptures fail to see the full truth of these two statements. To believe that the Christ is the Son of God is to accept the prophets as Jehovah's message bearers. Peter states in Acts x 43, 'To him (Jesus) give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. The first prophet stated that, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people. Acts iii 22, 23. This prophet here spoken of is the Christ the Son of God. He is the Messiah of the prophets. All are required to hear him. He was Jehovah's message bearer. Since we are required to believe him it is important that we seek for the message that he bore. The apostles state that, Jesus witnessed a good confession before Pontius Pilate. 1 Tim vi 13. Let us notice what this confession was. Pilate asked him, "Art thou the King of the Jews"? His answer was, To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth. Every one that is of the truth heareth my voice. John xviii. The truth herein confessed was that Jesus came into the world that he might become Israel's king. He that rejecteth this message rejecteth the promise made through the Christ which is life eternal. The gift of God is eternal life through Jesus the Christ the Son of God. It is plainly stated that he is to be King and that if we are of the truth we must accept this message.

Every question should be settled on the credibility of the witnesses. Our witnesses will be God given ones. His Son whom he raised from the dead must be heard. We now wish to submit the testimony of an angelic messenger. And the angel came unto her and said, Hail, thou that art highly favored (margin graciously accepted, much graced), the Lord is with thee; blessed art thou among women. Thou hast found favor with God. Thou shalt bring forth a son and shall call his name Jesus (Heb-Yahweh). He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; he shall rule over the house of Jacob forever; and of his kingdom there shall be no end. When we consider that this is the testimony of an angel is it not necessary that we give heed to it? First that he is Jehovah's Son brought forth by Mary. Made of a woman made under the law. Second that he (Jesus) will occupy the throne of David his father and shall rule over the house of Jacob, Israel, forever. The house of Jacob or Israel will be the kingdom of Israel. This kingdom which is now overturned will then be restored when he whose right it is comes to receive it. This is the message Paul bore when he declared that this is the very Christ. Philip preached this same message to the Ethiopian. He was undecided as to whom the prophet referred or speaketh. I pray thee, of whom speaketh the prophet this? of himself or some other man? It is stated that Philip began at the same Scriptures (Isa liii) and preached Jesus unto him. Please note the effect it had on his mind. When they came to a certain water the eunuch said, See here is water what doth hinder me to be baptized? Philip said, If thou believest with all thine heart thou mayest. The eunuch answered I believe that Jesus the Christ is the Son of God. The confession is concerning Jesus the Son of Mary who is to occupy the throne of David and the kingdom of Israel. Also Christ the Anointed of Jehovah whom Peter declared God raised from the dead to sit on David's throne. We wish our readers to bear in mind that the above witnesses were all of God's Anointed. Not one human witness. All have spoken under the power of the Holy Spirit or as messengers direct from heaven. He that despised Moses' law died without mercy under two or three witnesses. Since this is true what will be the end of those who reject the testimony of God's only begotten Son. It is written that God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life.

The Adamic nature possesses only natural or animal life. To possess the life of the last Adam we must believe the message bearers and be immersed into the Yahweh name through the knowledge of the covenants of promise. Without this knowledge we would be without Christ, having no hope and without God in the world. Eph ii 12. This life is hid with Christ in God. When Christ who is our life shall appear, then we shall appear with him in glory. Not at death but when he shall appear.

Your brother looking for this appearing.

D. C. ROBISON.

Dear Restitution:

Christ says, "Behold I come quickly, hold that fast which thou hast, that no man take thy crown." Rev iii 11. I have seen a man in mid ocean fall over board; a large life preserver was thrown to him, he seized it and clung to it with the energy of despair, he was ultimately found after a long search and rescued, and we all rejoiced. Brethren, are we clinging to the life preserver with all our energy? Or are we having a good time, (socalled) enjoying the pleasure of the world more than the love of God? We are, so to speak, on a rock when we come into Christ that which at present is in mid ocean; around us in all directions are beautiful gilded rafts, but the rafts are made of rotten timbers, the rock is not popular with the multitude, "It is too slow and too poky." If you are on the rock you are never likely to be popular with the crowd, or get much of the "pickings" or be able to go with the fashionable crowd, hence the temptation to many to slide off the rock and get on to the fashionable rafts.

In Matthew xxv Christ speaks a parable concerning ten virgins, these ten virgins represents the whole household of God, and alas when the final reckoning came the half of them were found to be "foolish." I have been now for nearly fifty years watching over God's professed servants and as the years go by, more and more the conviction is being forced on to me that this parable is an actual representation of things as they will occur when Christ comes again, and calls to his servants to give an account of themselves. Only the half will be found to have been wise. Alas and alas, how many have I seen slide off that great rock of truth. Perhaps the most prolific cause of all is indifference. Gradually they frequent the house of God less and less, they take little time to study God's Word or his works, their minds become more and more engrossed with business, household affairs, or pleasure, and they consider themselves "just as good as any one else." When they get into this frame of mind they are sliding pretty fast off the rock.

Another takes offence at what some brother or sister has said, and they do not take the Scriptural way to remedy such difficulties, such a one is apt to slip into the deep. Another one thinks that the Church of God is too "narrow minded", they are not liberal enough. "There are many other churches just as good as that," and the liberal churches are always ready to pull them off the rock, and get them on to their rotten rafts for "they have a good time there," and they are fashionable you know, and besides all that by belonging to one of the fashionable churches you have a much better chance of getting on in the world. Another great cause for sliding off the rock is marriage.

I met a brother one day in a large city, whom I had not seen at church for a long time. I asked him why I had not seen him at church, and urged him to come next Sunday. He hesitated and stammered somewhat, but at last he said "My wife does not want me to go there." "He that loveth father or mother, wife or husband, more than me is not worthy of me."

I know a sister in that same city who has not been at church for many years. Her husband objects to her going. The poor girl has more excuse than the brother, for she has small children, but that brings an indifference and destroys in most cases I fear the Christ life.

Another is pulled off the Rock by the specious arguments of Christian Science--save the mark for it is neither christianity nor science. It is based on the old serpent's lie "Ye shall not surely die," but they all die and go to sheol. Another is pulled off by so-called Spiritualism, which is as full of tricks and deceptions as the priests were in the old heathen temples, and that is saying a good deal.

Perhaps as prolific a source of sliding off as any is the lust of the flesh in its various forms. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are," 1 Corinthians iii. 16, 17. I have seen one who was at one time a great worker in the Church of God slide off the Rock into the depths of drink, that curse of humanity. I have seen a brother destroy his body with the use of tobacco, another one of the popular curses, and that same brother I believe (and I have carefully investigated that subject for many years) was the means of seriously injuring his unborn children, who are suffering today from his excessive use of tobacco. It is a poison of a deadly character that every child of God should avoid. Our bodies are the temple of the Living God, I cannot too strongly remind all the Household of Faith, and we should take the best care we can of them in order to be able to do the best work we can in the Master's service.

Others I have seen slide off into the depths of rank infidelity. "The fool hath said in his heart there is no God." When the evidences of the existence of a Supreme Being are so abundant that one would suppose, who had paid any attention to the subject, that a blind man could see them. Some I have known leave the faith and go over to Theosophy, which is simply another name for Hinduism. Surely that is worse than selling one's birthright for a mess of pottage.

Then there is Mammon who has had hosts of admirers in all ages, but he probably never had more enthusiastic worshipers than in the present age. "No man can serve two masters. . . Ye cannot serve God and mammon." Cling to the Rock of Ages, and in the end ye will receive eternal life.

Let no man take thy crown.

A. WALLACE MASON.

Notes by the Way.

In reading over my last "Notes," I find them not quite as complete as they should have been.

From communications received from Sister McClelland, I learn that interest in the work done at Sunnyside, Washington, is still growing since I left there, although efforts were made to prevent the introduction of the truth when we were hindered in getting a place in which the gospel of the kingdom could be proclaimed to the people.

Sister McClelland has determined that a plain house shall be built in Sunnyside in which she can hold Bible Classes, and preaching services. She has already a few who are pretty well advanced in the knowledge of the truth. One Baptist lady desired me to baptize her while I was there, but her husband strictly forbade her doing so. The Bible she had to study was a cheap one, without concordance or references, so she earned money enough to buy a better one, but when her husband learned about it, he forbid her doing so. I feel that I can scarcely use temperate language in denouncing such men. They are not worthy of having the companionship of any respectable woman.

Sister McClelland told me of a young man that she met, and asked him what his religious faith was? He said that he did not know as there was a person on earth that believed as he did. He said that he did not believe that people had immortal souls which went to heaven at death, but that the Lord was coming to set up his kingdom upon earth. He said that he learned this from the Bible alone, and that he never heard any one preach it or even read it from any book. She asked him if he had been baptized, but he said that he had not. He would have been baptized while I was there, but he was away from the city at that time.

As to the church house, Sister McClelland is receiving some financial encouragement out here, and may perhaps call on others to assist. May God bless Sister McClelland in the good work that she is doing.

At Cashmere, the interest is encouraging, as reported in last "Notes." Five applied for baptism. Four of them were immersed, and the fifth one is under further instruction that she may acquire a more accurate knowledge of the faith.

Brother Tetherow, with whom I made my home, is an old pioneer, who crossed the plains with an ox team in 1845. It took seven weeks. It is interesting to hear him tell of his early pioneer life.

One day a Sister took me on a drive along the mountain passes. The majestic mountains some of which were snow-capped, while the sides were covered thick with evergreen trees, sage brush, and mountain flowers, and the mountain streams were rushing down the gorges, and lashed into white foam as they dashed upon, and whirled around the rough rocks. My eyes never tire of witnessing such awe inspiring scenes.

My next appointment was at Seattle, Washington. Seattle lies to the west of the Cascade Mountains, upon the banks of the Puget Sound, a distance of a hundred and forty miles from Cashmere, which is in a valley fenced in by the Cascade Mountains. We immediately passed from the valley into the Canyon, along which the Great Northern Railroad runs. The scenery was too grand for me to attempt to describe. One becomes simply bewildered with amazement. We passed along quietly until we were within about four miles from the great Cascade tunnel, which pierces the heart of the mountains, near Berne. We then learned that a freight car was off the track at that place. Some hours passed before we could resume our journey. The passengers left the train and aired themselves in the warm sunshine, while the young people amused themselves by throwing stones into the swift current of the Wenatchee river. This river as it passes through Cashmere has a fall of fifteen feet per mile, and the current runs at about the speed of a railroad train. The obstruction being removed, we proceeded on our journey, and soon came in sight of the entrance to the tunnel. We then plunged into the darkness of hades, from which we emerged from this darkness into light and sunshine, and also into the beauties of life and gladness, as it was then. But alas! but a short time prior to this, it was the scene of death, destruction, suffering and sorrow. The place was Wellington, where a great snowslide, buried a train filled with passengers, with snow, fallen timber and rock. It was a scene too terrible to even think about. Some of the wreck was still visible. The mountains at this point were still covered with snow from top to bottom.

We pursued our journey until we reached Everett, on the west side of the mountains, when the picture here changes. At this point we come upon the Puget Sound, which is an arm of the Pacific Ocean, and we rode along by these waters until we reached Seattle, five hours late. Brother Dowle, of West Seattle, was at the depot to meet me. We then went by street car to his home in West Seattle, which is a peninsula running out into the Puget Sound. On the west side the water is called the Reget Sound, and on the east side is the Bay, which is about two miles wide. There are ferry boats running across to Seattle. To the east of Seattle is the Cascade mountains, and to the west of Puget Sound is the snow covered Olympic mountains, making a very pretty view. Pretty soon we arrived at the home of Brother and Sister Dowle, and was heartily welcomed by our Sister.

I find a small congregation here of some twelve or thirteen, led by Brother A. D. Eshelman, whom I used to meet occasionally some thirty years ago, when he lived at Canton, Ohio. I also met Sister Young and family, the widow and children of Brother George Young, who died some years ago, and also the Knapp family.

On Sunday I preached twice in First Day Advent Church. This is all the preaching I did at Seattle, there being no opening for week night services.

Brother Eshelman spent the most of two days in showing me points of interest in Seattle, of which there are many. It would occupy too much space to mention them.

Seattle is built upon three ranges of hills, which make it prominent and conspicuous. It is also a city of splendid residences and business buildings. Its beautiful water scenes adds greatly to the natural scenery of the City. The Bay is on the east side of West Seattle and Puget Sound on the west. There is also a series of lakes in different parts of the city, as Green Lake, Washington Lake, Lake Union, Lake Sammamish.

The late Exposition was held in the University ground, near Union Bay, where a number of the buildings still remain, such as Forestry Building, all built of massive Fir tree logs. Seattle is truly a delightful city, and also a progressive one.

Bidding farewell to the people, Brother Dowle accompanied me to the dock, where I took a steamboat to the City of Tacoma, where I was the guest of Brother L. G. Jaeger, wife and daughter. This was a visit that I shall long remember. Brother Jaeger is a brother of our Sister Bradley, Omro, Wisconsin, a place where I have done successful work in times past, having baptized some twenty-three people at that place. There used to be a church at Tacoma, but on account of hobby-riding preachers the church was ruined. There still remains some three or four who still hold to the faith. Brother Jaeger and family are sound in the faith.

Tacoma is an energetic city, second to none in the beauty of its natural scenery. On the lower part of the city is the Puget Sound. The city is built on one massive hill, rising like a mountain from the Sound. Where the streets are running across the hill it is cut out flat, giving it the appearance of being built upon a terraced mountain side. It is veritably true of Tacoma, that it is a city set upon a hill which cannot be hid. At night the city is magnificently illuminated, which gives a pretty effect. The lighting of the business streets surpasses everything that I have seen in any city. On each side of the street are stretched wires, upon which are hung electric lights about five feet apart, and at the end of each block a magnificent arch of electric lights span the street, the lights being about eighteen inches apart, and in the center, over this hangs a large arc light. I asked them what was especially going on to cause this illumination? They said nothing, it was their usual city light.

Brother and Sister Jaeger spent time with me to show me points of interest. Their system of parks is fine. Sister Jaeger took me to Point Defiance Park. This is a natural woodland park of 640 acres, situated upon Puget Sound; the natural scenery excells the art of man. A portion of it is however up-to-date in modern decorating which shows a vast expenditure of money to make a pleasant resort for the people of Tacoma. They have a pier in the Sound, where steamers bring and take away people.

The Zoo is quite extensive, animals and birds from the various parts of the world are there exhibited, making it a fine study for students in natural history. I saw two other parks, besides this park. McKinley park was built entirely upon the side of a hill, commanding a beautiful sight of the city, and also the Puget Sound, where vessels of commerce and travel were coming and going.

Their large and beautiful school buildings show that the people of Tacoma appreciate the value of an education.

They are proud of Mount Tacoma, which lies nearest to them of any other city. This mountain is also sometimes called Mount Rainere, but they claim that Mount Tacoma is the proper name. It is the highest mountain in the United States outside of Alaska, being over 14,500 feet high.

On Tuesday morning Bro. Jaeger took me to the depot, when I departed for Felida, Wash. The son of Bro. and Sister Hathaway met me at the depot. The next day I was taken to the home of Bro. and Sister Wolf, at Lake Side, near Lake Vancouver, which is a short distance outside of the City of Vancouver. Meetings are now in progress at this place, which will be reported in our next Notes by the Way.

Those in California who desire to have me preach in their neighborhood will address me immediately in care of Bro. W. Prosser, Route 2, Box 44, Laurel, Oregon.

Yours in the Blessed Hope.

W. H. WILSON.

Dear Restitution:

Bro. S. J. Lindsay of Illinois commenced a series of meetings in the Cong. church at Eastport, Michigan, on Sunday April 24, closing Sunday evening May 15.

Much interest was manifested and as a result Mr. and Mrs. D. D. Blakely, (parents of our much esteemed Bro. F. V. Blakely, of Grand Rapids) Miss Alpha Coburn and Vera Stebbins were baptized into Christ. Mrs F. C. Stebbins and Sister Carrie Chamberlin being convinced they did not have a full understanding of the gospel necessary before baptism were re-immersed.

As an able speaker and expounder of the truth, being thorough in the work, Bro. Lindsay needs no recommendation as all who have been fortunate enough to hear him understand.

Bible study was held during the last two weeks and all feel much strengthened in the faith.

Hoping our brother may be with us again some time in the future. Your sister in Christ.

CARRIE CHAMBERLIN.

Editor Restitution:

The dear old RESTITUTION has been a visitor in our home since I can remember. I feel I could not do without it, as it has such good letters from sisters and brothers of the precious faith. No one can fail to be enlightened who reads the many good articles given. I have never written a letter to the dear old paper, and as I feel the need of all precious faith and a good word from all, I will do my part. Often I see an article in the paper from Letitia Murphy, a dear, sweet Christian girl. I like to see a letter every week from her, and I have looked for a letter from Mrs. Azorah M. Scrogge for this long time. Wake up, dear sisters, for the time is drawing nigh when the trump shall sound, and we all shall come forth to meet our great Master, and greet our dear beloved ones that have fallen asleep in Christ.

Dear ones, let us be faithful, watching and waiting, trying to improve our talents so that we may hear the Master say Well done, good and faithful servants. May we all be prepared to meet the Savior in his bright glory, and may we have the prayers of all the dear brothers and sisters in Jesus Christ. May God grant that we live to meet one another some sweet day, if not in this life, may we all meet in the kingdom.

Your Sister in Christ,

MRS. D. E. YOUNG.

NOTICE.

Following the Conference at Antioch Meeting House, Marshall Co., Ind., there will be a Bible School held in Plymouth, beginning Monday, June 13th, and ending Sunday, June 19th. John L. Wince of Pierceton, Indiana, S. J. Lindsay of Oregon, Illinois, and Joseph Williams of Hillisburg, Ind., will be the instructors.

There is promise of a larger attendance than ever before. Come to Conference prepared to remain for the Bible School.

It would help the Committee on entertainment if those intending to be present, would write soon to the Secretary, Sister Lydia Railsback, at 621 South Fellows St., South Bend, Indiana.

WITH the ending of the first quarter of 1910, a number of subscription have expired, and should be renewed at once. Also others that have been hanging since the first of the year, ought to be attended to now. The new post office regulations make it imperative that the list be kept up, and besides we need what is due us. Please give this prompt attention, as living expenses cannot be reduced under the present standard of prices, besides calls for papers and tracts come more frequently than formerly. We try to keep all going, but some times it is a hard pull. Brethren, your help is needed to keep the work going. We have confidence that you will respond now, so thank you in advance.

Announcement.

D. C. Robison will preach for the Church at Roll, Indiana, over the 4th Sunday in May.

Brother L. E. Conner is to begin a series of meetings at Roll, Indiana, on June 6, and a cordial invitation is extended to all.

R. A. FRAZIER.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Coming of the King.

The King of kings is coming again,
Coming here to this earth to reign;
Coming to raise the saints from the dust,
Bringing eternal life to the just.

The Lord of hosts is coming again,
Coming with millions in His train;
Coming His righteous reign to begin,
Coming to cleanse the earth from sin.

The Son of God is coming again,
Coming to banish death and pain;
Coming to wipe the tears from all eyes,
Coming to give the glorious prize.

The Son of Man is coming again,
Coming to earth like gentle rain;
Coming to fill the earth full of joy,
Destroying those who now destroy.

The Lamb of God is coming again,
Coming to earth He who was slain;
Coming to give the earth to the meek,
Coming His lowly ones to seek.

David's Son is coming again,
Coming to save the tried and slain;
Coming to raise His throne from the dust,
Coming to give thrones to the just.

Abraham's Seed is coming again,
Coming to Zion, there to reign;
Coming as told by the saints of old,
Coming to bring lambs to the fold.

Jesus the Christ is coming again,
Coming not for sorrow or pain;
Coming with power from His Father's throne,
Coming then to gather His own.

The long promised Seed is coming again,
Coming to end the sin of Cain;
Coming to take the earth's curse away,
May He come soon, we hope and pray.
—Dr. Wallace Mason.

According to promise we now announce the name of the last pledged subscriber—Sister J. G. Wilder, of Phoenix, Arizona.

All who donate to "Our Book Fund" will be notified by mail of the name and address of the brother or sister whom their generosity supplies with a book. Donators have the right to know who benefits by their bounty, and they shall know.

Bro. Almus Adams writes, "I wish we could induce every one who has pledged to take one of your books to sell at least one to some one else. It would double your sales. I send money for my pledge and one to match. Who will be the next?" Good example, Bro. Adams. Let others do likewise.

In this issue the reader will find an article by Robt. Cameron, the successor of the late Dr. A. J. Gordon, as editor of *The Watchword*. He is a noted Baptist clergyman, and while in the dark concerning the gospel of the kingdom of God, he evidently sees a little crevice of light through the dark wall of God's future purpose in the earth. Although only in the twilight of the truth, his article entitled "Reasons for my Hope in the Nearing Advent," makes interesting reading.

A Sample Letter.

Brother Huggins:

I think your suggestion in the last issue of THE RESTITUTION, to place a copy of your book, "The Bible, Its Principles and Texts," in the Public Library, a good one; and I would ask you to forward a copy addressed to, "The Public Library," Norwich, Ont. And please put a slip in the book asking the Librarian to announce in the Village Paper that she has received it.

Also send under separate cover, two copies to my address, one copy to R. S. Day, Leroy, Mich, and one copy to Isaac Hogarth, Tillsonburg, Ont.

I believe this book, coming from your, clear convincing and devoted pen will do much good if placed in the hands of thoughtful readers, in search of "Truth."

I am inclosing $5.00 for the above order. Trusting that "The Bible, Its Principles and Texts" may have a ready sale, disseminate much gospel truth.

I am yours in faith.
J. D. HOGARTH.

Training the Will.

No one need fear in reading this little essay to find any metaphysical speculations as to the "freedom of the will," or the "determing motive," or anything else that is not of the plainest and most practical kind of talk. There are plenty of learned volumes in which these abstruse topics are discussed, and to such volumes the curious reader is referred. It is a fact that the will may be trained and only with this fact and some of the methods of accomplishing it we have now to do As this is a vital question with parents, no topic is more appropriate for discussion in this column.

Webster defines the will to be "the power of choosing; the faculty or endowment of the soul by which it is capable of choosing; the faculty of preferring or selecting one or two or more objects." Now the object of training the will is to enable it to choose rightly, wisely, justly, nobly. If we wish a child to choose virtue we must make virtue attractive, and whatever we wish a child or an adult to choose we must make attractive to them.

"We needs must love the highest when we see it," and loving it we must choose it, for the heart is kindled by the intellect, and by direct appeals to the sensibilities. Little children taken from the very gutters and subjected to the benign influences of the Kindergarten soon choose order, docility, cleanliness, gentleness and loveliness. Why? Because through appeals to the eye and ear and heart they are made to see the beauty of order, of docility, of gentleness, of loveliness. Forty years ago it was supposed by many that nothing but hickory and birch could subdue the wills of children. We have a most vivid recollection of seeing a row of boys adorn the school-room with toes at one crack, fingers at another, and backs forming a semi circle, waiting patiently for "Master Kane" with his hickory to break their wills and almost break their backs so they would be disposed to submit to his arbitrary behests. The trainer of the will must understand the various cababilities of the child whose will is to be trained. Some children are muscular, some are nervous, some are frail, some by nature love art, others science, others mechanics, others agriculture. No amount of training will make a boy of slender muscle and fine intellectual fiber choose heavy farming. It can't be done. The natural tendencies of a child must be carefully taken into the account in training his will. A father satisfied that in the love of the soil his son would find his best safeguard from the temptations of cities, determined to cultivate this love. But the son was frail in body and naturally inclined to books. All the more did his father stimulate his love for the soil. He hired the heavy work done, he interested his son in budding and grafting, in pruning, and in rearing domestic animals. He gave him his own trees and vines and horses and cows, and succeeded in developing such a love for rural life and rural labor that his son became an enthusiast in horticulture. The father had been almost ruined as an agriculturist by being set to solitary tasks of sprouting potatoes in dark and lonely cellar, of picking up huge piles of stones in a barren corn field, of hoeing long rows of potatoes with no companion to lighten the toil, and he didn't think when he got to be a man that that kind of discipline when a boy did him any good.

On a remote farm in New England six boys grew to manhood and successively on attaining their majority became sailors. There was no "nautical blood" in the family, but on the parlor mantel piece was a lovely model of a ship under a glass globe. This it was that captured their hearts and compelled each one to choose "a life on the ocean wave."

Fifty years ago a baby boy was rescued from the jaws of death, and because of his deliverance was consecrated to the Christian ministry by his clerical father and his devotedly pious mother. As he grew to manhood the ministry was constantly held before him as his final goal, but he was made a clerk in a country store to earn his living and then travelling agent for some prominent manufacturer, and while he was still exhorted to consider himself a candidate for the ministry, everything was done that could be done to make a merchant of him. And when he did finally become a wealthy and prominent wholesale merchant and importer his parents felt that he had voluntarily turned his back on the ministry, forsaken the cause of God and imperiled his soul. Strange as this may seem it is a fact, and the mother still sheds bitter tears over her "prodigal son." Neither children nor grown folks are any longer scourged into obedience. Compulsion in various ways must often be used, but only clumsy and stupid people depend on compulsion in its severe rigid forms. Love compels, interest compels, but in a very different way from fear and pain. When a child is won to virtue, to industry, to nobility of purpose, he is subject to no reactions. And summing all we have said the art of training the will is the art of winning.

My Reasons for Hope in the Nearing Advent.

The reasons for believing that we are within a very short time of the Advent and the end, are so many, that one finds it difficult to say what reason is stronger than the other. But first, let me say frankly, that I feel very much grieved when people talk about "the end of the world." So far as I understand the teaching of the Scriptures, the world will never end. The present order of things will soon come to an end. This is what our Lord referred to when he said the sin against the Holy Spirit would not be forgiven "in this age or in the age to come." When he spoke of "the age to come," he had no reference whatever to what we mean when we speak of eternity. Our Lord was simply showing the gravity of sin against the Holy Spirit, stating that it could not be forgiven during this period, which is characterized by the following facts:—

1. The blindness of Israel, until the fulness of the Gentiles is come in. That is, as I understand it, until the full complement of the Gentiles, under the preaching of the gospel, has been brought to the acceptance of the Lord Jesus.

2. The calling out of a remnant of both Jews and Gentiles, to become members of the Body of Christ, so as to reign conjointly with him during the millennial period.

3. By governmental authority, or supremacy over the world, remaining entirely in the hands of Gentile nations, whose rule under the direction of "The god of this age," is compared to that of wild beasts. Instead of growing better, the governments are represented as growing worse, for the beasts descend from the kingly lion at the head, to the unnamed beast who trends down and destroys everything in his path at the end. Jewish rejection, election from among all nations to the obedience of faith, and, a ferocious rule of the world by its rulers, will characterize this present age. This will end when "the age to come," is put in subjection to the larger Christ, made up of the Church which is his Body, and himself, the Head, according to Heb. ii. 5. Remember that "world to come," means inhabited earth to come in this passage.

When we turn to Matt. xxiv. we have certain characteristics of this age which are to continue to the end. They are briefly: false Christs, wars and rumor of wars, nation rising against nation, famines, earthquakes, and hatred given to the saints by all nations, together with the cooling down of the love of the majority of professed believers. None of these things can indicate that the coming of the Lord is near, but they do indicate that we are still living in the present evil age, but we have not reached that glorious age to come.

With the year-day theory and the counting of years from various events that have happened in the past, I not only have no sympathy, but cannot endure them. Our Lord has said that no man shall know the day or hour, and I think that also includes the year. But he does say, when we see certain things begin to come to pass, we are to lift up our heads. He also says, "Immediately after the tribulation of those days.....and then shall appear the sign of the Son of Man in heaven." In other words, the advent will be preceded by a terrible tribulation, such as never was, and never will be repeated. Paul, in the same spirit declares to the Thessalonians that although the advent of the Lord will be like "a thief in the night" to the world, to us who believe, that day should not overtake us as a thief, for we are all sons of the light and sons of the day." Therefore there are events that unmistakably indicate the advent of the Lord.

Among these signs are, the general apostacy in the professed church of God, the spread of spiritism all over the world, the difficult times in which we live with its unnatural affections and crimes, the prevalence of the form of Godliness everywhere throughout Christendom without any manifestation in the daily life, the gradual formation of the ten kingdoms into which the Eastern and Western divisions of the old Roman Empire existed, the marvelous coming to the front of the four divisions of the Alexandrian Empire—which prophecy indicates shall re-exist at "the end of time"—the working of great combinations that indicate the possibility of having one great tyrannical ruler all over the world and the church called the "man of lawlessness," the mysterious vagaries of modern science, that all point to the deification of man, and the dethronement of God, the marvelous increase of travel and of knowledge as foretold by Daniel, the extraordinary zeal in preaching the gospel to every creature, side by side with the paradoxical decrease of Christian zeal, together with the marvelous accumulation of wealth in the hands of a few, all these point to the nearness of the end.

But to my mind, the present movements amongst the Jews are the surest signs that the end is at our doors. Israel was to be scattered amongst all nations, but, only "until the times of the Gentiles were fulfilled." These times began when the governmental supremacy over the world was taken from the hands of the Jews and put into the hands of the Gentiles under Nebuchadnezzar. Our Lord acknowledged that this sovereignty, or authority, existed in the Roman Empire when he stood before Pontius Pilate. We have only to open our eyes and see that the sovereignty of the world from the days of Nebuchadnezzar until now, has been, and still is in the hands of the Gentiles. Our Lord indicated to the apostles that the Father, in his own good time, would restore that sovereignty back into the hands of Israel again; for, although "the children of Israel shall abide many days without a prince, and without a sacrifice," yet "afterwards shall the children of Israel return, and seek Jehovah, their God, and David their king.....in the latter days." In other words, after this long period of desolation in Palestine and wandering in the world, God will again put into the hands of Israel, under their true king—that is, the true David, or, Beloved, the supreme dominion under the whole earth, and then we shall have the reign of righteousness upon the earth, so long promised and prayed for.—Robert Cameron, D. D.

Our Mail Bag.

Sister Ellen A. Ferguson, Sheridan, Ind., the first one to pledge for a book, and among the first ones to remit for same, says, "I am anxious to get my book. I am strong in the faith, but am isolated—have not heard a sermon in two years. I am strong in the faith, and am home sick to hear some one tell the truth. I wish to know more of the way of salvation. I am 73 years old. Would like to see the Lord come."

Brother Huggins:

I have for many years been a subscriber to THE RESTITUTION, and its tenets appeal to my convictions. You will therefore pardon my addressing you as Brother. I was brought up in the Presbyterian faith, and I am now a member of that body. It is needless to tell you that I have few sympathizers with my views. "The kingdom is within you" is the doctrine taught. The most devoted members of the church are the most unreasonable persons to argue with. Our pastor, however, is broad minded and takes THE RESTITUTION from me. He says that he likes many of the articles published therein. I see that your book is now ready, and I enclose P. O. order for $2 00. I want two copies, one to my own address and one for my only son now and for many years resident of Newport, R. I.

JOHN MORRISON.

OUR BOOK FUND.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Psalm xli 1 4.

The amount set opposite our names is to help Bro. Robt. G. Huggins supply the worthy poor with "The Bible: Its Principles and Texts." For this purpose the book is to be sold at the reduced price of 85 cents per copy.

Jennie Page	1 00

Gold Dust.

Faith is following truth even though no one sees you.

To persuade one soul to lead a better life is to leave the world better than you found it.

"Obedience is better than sacrifice. The greatest thing in all the world is a heart prepared to do thy will, O, God. Not silver, nor gold, nor the jewels of Ophir; but the love of a human heart, toward God and man."

"The wrath of hostile criticism in seeking to destroy the life of the Scriptures has but crushed its spices, sending forth their fragrance to the skies. The truth is indestructible. All flesh is as grass and the glory of man as the flower of the field that withereth. The grass withereth and the flower fadeth, but the Word of our God shall stand forever."

ANNA DREW.

Communicated.

Sunday School Lesson.

MAY 29, 1910.

The Multitudes Fed. Matthew xiv. 13-21; xv. 29-39.

Golden Text.—"Jesus said unto them, I am the bread of life." John vi. 35.

We have here the two miracles, one feeding the 5000 at the north end of the Sea of Galilee, in the spring of A. D. 29, and then a few weeks later the feeding of the 4000 down on the east side of the same sea.

We will remember that at the ending of our last lesson word was taken to Jesus that John was beheaded. "When Jesus heard of it, he departed thence by ship into a desert place apart."

Let us look at the existing conditions. The death of John must have been a shock to Jesus. They were cousins, and John's life work was to herald the coming of Jesus Messiah. Jesus knew John had faithfully done his work, and also knew he had been fearless as well as faithful in his labor, and that for this devotion to purity and truth he had suffered death. This foul murder of John would indicate the perils that beset the pathway not only of Jesus himself, but of those who were to follow on with the work. A number of Jesus' disciples had been out on a tour through Galilee, and had brought back word of work so far done, and they needed instruction and advice. This could be better attended to by taking a rest, and going off by themselves to a place where they could hold a sort of conference meeting, and make plans.

Did this plan succeed?

"When the people had heard thereof, they followed him on foot out of the cities." The multitudes followed, and bringing their sick interfered with the rest and meditation of Jesus and his disciples.

Did Jesus get angry at being disturbed and drive them away?

No. "He had compassion on them, and he healed their sick."

When evening came what did the disciples advise?

They saw it was a desert place, and it was time the multitude should disperse to the villages for food. Jesus said they need not depart, and tells his disciples to give them food; but they object stating they have but five loaves and two fishes. The idea of feeding all these from such a scanty supply, was out of the question so far as his followers could see, but Jesus said that all should sit down. Mark's account shows that they were arranged in order by hundreds and fifties. Then Jesus took the loaves and fishes, and after asking his Father's blessing, handed to his disciples and they distributed to the people, who ate till all were filled, after which they took up twelve baskets full that were left. The number of this multitude is given as 5000, besides the women and children.

Following the account given by Matthew we learn that Jesus sent his disciples away in the ship, while he dismissed the people, and then went alone to the mountain to pray. A storm arose on the sea, and the wind was contrary, alarming those on the ship. Jesus goes to them, walking on the water, and we have the story of Peter attempting the feat, his heart becoming faint, and he beginning to sink. He cried out "Lord, save me." Jesus put forth his hand and caught him, and reprimanded him for his want of faith. When he came into the ship the wind ceased and the sea was calm.

When they came to shore in the land of Gennesaret, and those on the ship told about what had happened, again the people worshiped Jesus and brought the sick, and "besought him that they might only touch the hem of his garment, and as many as touched were made perfectly whole."

Following up the account we see how again the Scribes and Pharisees of Jerusalem came and found fault with Jesus, declaring that his disciples transgressed the traditions by not washing their hands before eating. Jesus shows that it is not what goes into the mouth that defiles, but what comes from the heart. He tells them that "out of the heart proceeds evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies." These defile a man more than what he may eat.

We have then the case of the Syrophenician woman whose daughter was possessed of an unclean spirit beseeching Jesus to cast it forth, and how after a time her great faith prevailed and her request was granted.

After this Jesus went toward the Sea of Galilee, only further down the coast, and as he sat down "great multitudes came unto him, having with them those who were lame, blind, dumb, maimed, and many others, and cast them down at Jesus feet, and he healed them."

How did the people feel about this?

They wondered at what they saw, and glorified the God of Israel.

Jesus spoke to his disciples, saying he had compassion on the multitude, as they had been with him three days with nothing to eat, and if he sent them away fasting they would faint in the way.

Again the disciples wonder, for there are 4000 men besides the women and children, and they have but seven loaves and a few little fishes. But Jesus commands that all be seated, blesses the food, gave it to his disciples to distribute, and when all had eaten their fill, seven baskets full were left.

There are many things to bring out in this lesson that will help us in our work for the elevation and enlightenment of others. We need to learn that Jesus can provide for all our wants, but he wants us to step out on the water with full confidence and faith in him. Our own strength will not suffice. It means reliance on God for all things. Human need supplies the object for performing a miracle. There was an emergency calling for extraordinary deeds. How can the situation be met? Jesus here gives a challenge to faith. Andrew asks "What are these among so many?" The appeal is made to God, and his blessing asked. We should bless his name for each and every meal supplied us.

Does Jesus, like some fakir, make his passes and command the loaves to swell until he has enough for the multitude? No. He simply breaks off pieces of the bread and gives to his disciples, making them partners with him in feeding the people. There was no great display of power, but a quiet, unostentatious distributing till all are filled, and then carefully gathering all that is not needed, teaching that nothing should be wasted.

The question comes to us each, How many loaves have you? Looking over your possessions, viewing your broad fields, fine houses, counting your bank account. Remember it is Jesus who says "How many loaves have you?" Even if you have but five, and they be small ones, by getting God's blessing to go with them, a wonder is performed. Alone you can do nothing. You will not take a class in Sunday school because you "are not fitted" for it,—you have no ability in that line. Think of it seriously. Don't it seem childest to say you are not called on to do what you have no ability for in yourself? If such an argument were good the multitudes would have gone away hungry. Jesus looked to his Father for blessing and increasing the loaves, and was not disappointed. We should learn to come "just as I am," and God will surely make us to increase more and more to be just what we ought to be.

There are fragments to gather. Moments of time soon make hours. Have you but one hour left? Don't waste it because it is only one. Let the fingers fly the faster, that your task may be done. Don't waste opportunities. The better one you hope for may never come. Don't waste money. A cent today, a nickel tomorrow—how quickly a dollar is saved. Gather them, for there are hungry ones today just as Jesus found long ago.

Jesus said "I am the bread of life." He is the life of the world. His is the only name whereby life can be attained. Are you his disciple? Then you are bound to distribute this "bread" to the multitude. Your time, your opportunities, your money is his, and you must account for the stewardship. This is a solemn thought, and should hold each heart close to him.

LET all make note of the change in Brother Huggins' address. It is now 10623 Lee Avenue, Cleveland, Ohio. As many will be sending for his book which is just now ready, it is important that you have the correct address.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Announcement.

JUNE MEETING.

The Annual "June Meeting" and Conference of the Church of God in Indiana, will be held at Antioch, in Marshall County, commencing Friday June 10, and holding over Sunday, June 12th. A Committee on Program has been appointed and the program will be published in due time.

We anticipate a good meeting and trust that all who can, will avail themselves of the privilege of attending. Come, brothers and sisters to this meeting. "Let us not forsake the assembling of ourselves together." Come in the spirit of the Master, and we shall be blessed.

We expect Brother Lindsay, Broth-Williams, Brother Wagoner and others, who will open to us the beautiful truths of God's eternal purpose in blessing the nations.

This may be the last meeting this side the kingdom. Come, bring your children and stay for the BibleSchool to be held at Plymouth, commencing Monday, June 13. We are expecting the largest class for our Bible School we have ever had. We hope to have children, young people and old folks from every congregation in the state. Bring your friends with you. Our friends outside the state are most cordially invited.

J. H. WILLEY, Pres. Ind. Con.

PROGRAMME.

FRIDAY, JUNE 10.

10:30 a m, Opening Address
J H Willey, Conf. Pres
11:15 a m, Sermon, Joseph Williams
1:30 p m, Business session
8:00 p m, Sermon, R A Frazier
7:00 p m, Social service, Wm Huffer
8 00 p m, Sermon, S J Lindsay

SATURDAY, JUNE 11.

9:30 a m, Social service,
R C Railsback
10:30 a m, Sermon, J H Willey
1:30 p m, Berean meeting,
Evelyn K. Harsch
3:00 p m, Business session
7:30 p m, Song service,
Eva I. Underwood
8:00 p m, Sermon, D T Halstead

SUNDAY, JUNE 12.

9:30 a m, Social service.
Carl Thompson
10:30 a m, Sermon, S J Lindsay
1:30 p m, Sermon, J F Wagoner
Followed by Communion Service.
7:00 p m, Social service, J H Willey
8:00 p m, Sermon, Joseph Williams
F M McCurdy,
Miss FLORENCE CORDELL,
SAMUEL OSBORNE,
Committee.

The Annual May meeting of the Church of God at Fonthill, will be held in their new church building on May 27th to 29th, 1910. Brother Joseph Williams of Hillsburg, Ind., is expected to be with us, also some other speaking brethren. We extend a cordial invitation to you all to come and enjoy our meeting. We are only 15 miles from Niagara Falls. Please correspond with me at Font Hill, Ont.

J. E. LENT, Sec'y.

PROGRAMME FONTHILL MEETING.

FRIDAY, MAY 27.

8 p m, Address, Signs of the times,
Joseph Williams

SATURDAY, MAY 28.

10:30 a m, The Gospel mission,
Joseph Williams
8:00 p m, The Threefold Trial,
Joseph Williams

SUNDAY, MAY 29.

10:00 a m, S. S. and Bible Study.
11:00 a m, Our Lord's Return,
F L Austin
12:00 m, Communion.
(Luncheon in basement)
2:15 p m, Song and Social hour.
3:00 p m, Transfiguration,
Joseph Williams
(Offering)
7:30 p m, Sanctification,
Joseph Williams
J. E. LENT, Sec'y.

To the Brethren in Michigan, greeting:

The Annual Conference of the Churches of God in Michigan will convene at Dutton, Michigan, commencing Thursday evening, June 2nd, continuing over Sunday, the 5. Plan to allow of your attendance as we are expecting an unusually interesting meeting and some important matters are to be brought up that demands your presence and interest, one of these relative to the change of time of our Annual meeting. At present it conflicts with the public schools, making it impossible for many of our young people to attend. It is desired to change the Conference until the last week in June. It is from the young people that we must draw our recruits and we must therefore arrange meetings making it convenient for them to be present.

If unable to be present, please write the undersigned at 627 South Lafayette St., Grand Rapids, Mich., stating your views, and they will be presented at the meeting as your voice.

Dutton is situated in Kent County, on the Grand Rapids branch of the Michigan Central Railway, ten miles from Grand Rapids, a train leaving at 7 a m, and one at 4 p m. Ask railroad agents for information as to time of trains, and don't fail to come.

The Programme committee submit the following programme, subject to change:

THURSDAY, JUNE 2.

7:30 p m, Greetings, B W Woodward
Response, L D Decker, Pres
Sermon, Joseph Williams

FRIDAY, JUNE 3.

9:30 a m, Social service,
C Winchester
10:00 a m, Sermon, B W Woodward
1:00 p m, Sisters Tithing meeting
2:30 p m, Sermon, C Winchester
7:30 p m, Social service,
F V Blakely
8:00 p m, Sermon, Joseph Williams

SATURDAY, JUNE 4.

9:00 a m, Business session
10:30 a m, Sermon, F V Blakely
1:00 p m, Berean meeting
2:00 p m, Business meeting
7:30 p m, Social service,
B W Woodward
8:00 p m, Sermon, S J Lindsay

SUNDAY, JUNE 5.

9:30 a m, Social service,
Sister R Richardson
10:00 a m, Sermon, Joseph Williams
1:00 p m, Sermon,
Sister M A Woodward
Communion service, B W Woodward
7:30 p m, Social service,
K N Woodward
8:00 p m, Sermon, S J Lindsay

Yours in hope,
F. V. BLAKELY, Sec.

Editor Restitution:

With heart and hope revived, I desire with ink and pen to thank the good Lord for your kindness toward us. Since April 7, I am disabled from doing manual labor, but the Lord has blessed me with strength to go and preach his Word boldly, and with "all confidence, no man forbidding," John vii. 26 28; Acts xxviii. 28-31.

Last Sunday, May 1, I had the pleasure of preaching twice in a new school house, and handing some Bible Pearls to interested men and women. Our first subject was 2 Timothy iv 1-8, and after taking part in their Bible lesson in Luke xii. I tried to handle 2 Peter i. 16 21

Please allow me to thank Sister Wince for that long story, which gets better as it grows older. Amen.

The world to come, alas, to some (Hebrews ii. 5; vi. 5) has no charm in it, (Luke xx. 35) but others hear it and hold it dear (Revelation xxii. 1-14) as soon as they embrace it, (Acts vii. 37 39)

Yours in Christian love,
R. A. HEMPHREYS.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Joseph H Williams	2 00

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Berean meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Roliston's tract. We do not keep them in stock, as they are handled by the authors direct.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell him that Ten Cents will get it for the next two months. Make up a list of those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind, not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, but neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

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The above is the title of a tract of 44 pages issued by Brother John L. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application. Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

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VOLUME LIX. PLYMOUTH, INDIANA, MAY 25, 1910. NUMBER 20.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Oregon Bible College
Oregon, Illinois

Poetry.

Optimism.

Smite the cymbals, strike the timbrels,
Through the valleys ring the chimes;
Pulses quicken, omens thicken,
We are nearing better times.

Not for evil, not for darkness,
Was our noble [illegible] made
Skies will brighten, earth will lighten,
[illegible] the deepest shade.

MRS. M. F. A. CROZIER.

Communicated.

Symbols of Rev. xiii. No. 2.

Verse 11. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Here is where the expositors are at sea without a compass, not understanding the symbols used; some labor hard to identify it with the papacy; they make poor work because the facts are against their exposition. This being the most common view, I will cite some of the difficulties that present themselves when that view is taken.

First the papacy comes up from the sea; and this beast comes from "the earth." This is fatal to their contention. Now for the proof that the papacy came from the sea; Dan vii 8, reads in describing the fourth beast that he saw come from the sea; "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." All protestant expositors that I have ever read, apply this to the papacy: and it all has abundantly met its counterpart in every respect in that power. So the fact that the papal horn came upon the head of the fourth beast that Daniel says came from the sea, is proof that the papacy came from the sea; and therefore cannot be identical with the beast from the earth. In the second place, the papacy is represented in the leopard beast after he receives the mouth of verse 5 being the last phase of the Roman Empire as indicated by Daniel and by John. Now in the history of the rise of the papacy what do we find in relation to its origin: "Eighteen successive exarchs were invested, in the decline of the empire with the full remains of civil, of military, and even of ecclesiastical power. Their jurisdiction was afterwards consecrated as the patrimony of St. Peter Gibbon chapter 45, page 408. (Exarchate of Ravenna) So we find that the remaining power of Rome was given to the bishop of Rome; that constituted him an eighth head or phase of the empire, "And of the Seven " Rev xvii 11. Therefore his genealogy is of royal extraction; he wears a triple crown. If the symbol of Rev xiii 11 was intended to represent the papacy it should have three crowned horns—not two crownless horns.

It is held by some that this symbol represents Charlemagne; on this head it is sufficient to say that this two horned symbol is a last day manifestation: he is the false prophet that works miracles in the sight of the beast, and is cast into the lake of fire with the beast. Rev xiii 14 and 19, 20. The royal house of Charlemagne has disappeared long ago: Therefore this last day symbol could not represent Charlemagne. Charlemange and Napoleon both tried to unite the broken fragments of the divided Roman empire; both failed and their empires are no more ruled by their posterity. Now some one will say you have told us what the symbol does not represent; now tell us what it does represent.

In the metalic image of Daniel we find gold, silver, brass, iron and clay; each metal represents a government—and for some reason no wild beast is named as represented by the clay, but here in the two horned symbol of Rev. xiii 11 we have the full complement, omitted in the view given to Daniel; and indeed we may infer from what is there written that we may expect more to come in relation to the clay of the image.

In Dan ii 35 we read, "Then was the *iron, the clay, the brass, the silver,* and the gold, broken to pieces together," etc. Now if there be no clay nation, or nations on the earth when the stone strikes the image in the latter day; how can the clay be broken to pieces if it be more than individuals in the iron nation. What I shall attempt to prove is that the two horned symbol is a clay nation composed of the common people, republicans, democrats as contrasted with royalty; and as all the symbols used in the Bible have their roots in Moses and the prophets—there we go for the proof of our exposition. In Deut xxxii 1 we read, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." In this song Moses addresses two classes The heavens are those officials in authority, the governing class, and the earth—the common people. In Hosea ii 21 it is made more easy to be understood: "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel." This testimony indicates plainly that the heavens are one class of men, and that the earth is another. And when we come to the book of Revelations it is necessary to understand the symbolism of the "earth," and of the "heaven." In the first verse of the 12th chapter a woman appears in the "heaven." Now if we say this is the heaven where God is; then we have the dragon, the old serpent, the devil and Satan making war on the woman. That will be an erroneous view surely. But if we say it is the heaven of the Roman empire where the war between the pagans and the Christians took place for the control of the empire, we find such a war did take place, and that the officials represented by the dragon was cast out of the heaven. And in that same chapter it is written that, "the earth helped the woman and opened her mouth and swallowed up the flood that the dragon cast out of his mouth." Verse 16. Before we can give a truthful exposition of the symbol that "comes up out of the earth," we must first understand what the earth is a symbol of Now I affirm that it is a symbol of the common people as distinguished from the royalty; the last mentioned occupying the heavens and the former the earth. Therefore we read that the dragon was cast out of heaven into the earth. he lost his royal position, and became a plebian—one of the common people of Rome. Now with this understanding of the earth as a symbol, how did the earth help the woman in her contest with the dragon? Constantius the father of Constantine was married to Helena, the daughter of an inn keeper. Constantine was about "eighteen years of age when his father was promoted to the rank of Caesar; but that unfortunate event was attended with his mother's divorce; and the splendor of an Imperial alliance reduced the son of Helena to a state of disgrace and humiliation. Constantius died about 14 years after being raised to the rank of Ceasar. His death was immediately succeeded by the elevation of Constantine by the soldiers. The decent and even obstinate resistance of Constantine which he chose to affect, was contrived to justify his usurpation. ......In a letter to the emperor of the east he lamented that affectionate violence of his troops had not permitted him to solicit the imperial purple in the regular and constitutional manner.

Again Gibbon says, "The virtues of Constantine were rendered more illustrious by the vices of Maxentius. While the Gallic provinces enjoyed as much happiness as the condition of the times was capable of receiving, Italy and Africa groaned under the dominion of a tyrant, as contemptible as he was odious." Thus God in his providence controlled events so that the people—the symbolic "earth" anxiously desired Constantine to free them from the tyrrany of the pagan emperors. Constantine's military march from Brittan to Rome was one of continuous victories—and of the joyful acclamations of the people—hailing him as their deliverer from oppression. Then his giving freedom to the Christians from persecution by the pagans, "helped the woman." In the light of this prophetic symbolism and its exact fulfilment we may now understand now "the earth helped the woman:" "and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." (verse 16). We can also readily understand what is indicated by the symbol coming up out of the earth.

In my next I will notice the beast of the earth and its counterpart.

GEORGE FRANCIS.

(To be Continued.)

Abraham Believed God.

Paul in Romans says, Abraham believed God and it was counted to him for righteousness. This indicates that he was without righteousness naturally. Abraham the Chaldean possessed no righteousness and in order to become the friend of God he must acquire it. Paul declared (Rom iii 9) both Jew and Gentile are under sin. God hath concluded all in unbelief that he might have mercy on all. This mercy is extended through faith in his Son. The Scripture hath concluded all under (shut up unto) sin that the promise by faith of Jesus Christ might be given to them that believe. Gal iii 22. In this we learn that God's purpose was that we should receive the promise through faith in Jesus the Christ. By this means we are to be counted righteous. We are by nature children of wrath. There is none that understandeth, there is none that seeketh after God (while in our natural state.)

Abraham was counted righteous because he obeyed the voice of Jehovah. When he was told to get out of his country and his father's house he obeyed. For thus it is written, I will make of thee a great nation and I will bless thee and I will make thy name great, and thou shalt be a blessing. I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Genesis xii. 2 3. Abram departed as the Lord had spoken unto him. He came into the land of Canaan. When he and all he had came into this land, the Lord appeared to him and said, Unto thy seed will I give this land. There he builded an alter unto the Lord who appeared unto him. Abram believed the promise given, and honored the Lord by offering a sacrifice.

Previous to this Abraham was an idol worshipper. He has forsaken this form of worship, and has erected an alter unto the Lord that appeared unto him. This constitutes the call of Abraham. He believed that the Lord would give him the land and a seed to inherit it.

In tracing the seed here spoken of, we find two seeds in the promise, viz: the unit seed, which Paul declares to be Christ, Galatians iii. 16, also the numerous fleshly seed. The promise made to each was that it should possess the land as an everlasting possession, and that each should bless the nations. The unit seed was to produce a numerous seed which is to be spiritual, and will be the royal seed and be rulers in the kingdom. Jehovah has been selecting this seed since the call of Cain and Abel.

In the study of the promise made to Abraham, the lines should be plainly marked. This fleshly seed will be Judah and Israel restored. Under the old or law covenant, the numerous fleshly seed possessed the land under conditions of obedience. If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation. Their continued possession depended on their keeping the law, which Paul said was a schoolmaster to lead them to Christ. The law made nothing perfect but the bringing of a better hope did. The law contained but the shadow of good things to come. It has vanished, but the original covenant was ratified by the blood of Christ. Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant. Hebrews xiii.

The [illegible] covenant made with our fathers concerning the two seeds, viz the spiritual and fleshly, Ezekiel xx. 35 I will bring you into the wilderness of the people, and there will I plead with you face to face. Like I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. Thus will he purge the rebels out, and the obedient will possess the land forever.

In Jeremiah xxxi. 31. we read of the nature of this covenant, Behold the days come, saith the Lord, that I will make a new covenant with the house (kingdom) of Israel and Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they break, although I was an husband to them, saith the Lord. (This was the law covenant.) But this shall be the covenant that I will make with the house of Israel. After those days saith the Lord, I will put my law in their inward parts, and write it in their hearts. I will be their God, and they shall be my people. They shall teach no more every man his neighbor, and every man his brother (as now) saying, Know the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.

The continuation of the sun and the moon is given as a pledge of the perpetuity of this covenant. Under this covenant will Israel dwell safely. Amos says, I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

The fleshly seed will possess the land forever, and will be beloved subjects for the fathers' sakes. The gifts and calling of Jehovah are without repentance. The covenant with Abraham was that this seed should inherit the land forever. They did not attain unto it under the law covenant, but will most assuredly under the new covenant. As subjects they will assist in blessing the nations. Isaiah lxv. calls them the seed of the blessed of the Lord, and their offspring with them. They will constitute a part of the kingdom of Israel restored.

Your Brother waiting for this great event,

D. C. ROBISON.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 85.

Can Auntie Willard be happy now that the ties of more than fifty years have been broken? We have seen her at the funeral, sitting in perfect peace looking into the face of her dead companion, "Soon to be made alive to die no more." But, will this peace abide? Will she be able to go on with the Master's work as before? Will there be no faltering, no quenching of the lamp of truth, no hiding of her talent in a napkin. "Though troubles assail her and dangers affright," we shall see. It will not be a smooth path that she will have to tread. There will be lions and doubting castles, and sloughs of despond on the onward journey, her heart will be pierced by many a thorn; she will see loved ones turned aside from the narrow way, and plunge recklessly into the abyss of death, and will shed bitter tears over their folly; some of her most earnest prayers will be unanswered; she will be crippled and imprisoned in her own little room, and nearly blind, will be deprived of the comfort of reading the Holy Book, and of writing to beloved friends; it will be indeed "a furnace of affliction," that she will pass through, but she will triumph in it all, and come off victor in the end. You will sometimes find her grieving over her own frailty and lack of self control, and crying out "O God, Thou knowest my foolishness and my sins are not hid from Thee." And yet, you will see her taking "no compromise with sin and evil,—the world, the flesh and the devil, but having increasing fellowship with the apostle, in 2 Cor. xii. 10.

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions in distresses for Christ's sake; for when I am weak then am I strong." "This" she said "was triumph in Christ. 'My strength made perfect in weakness' saith the Lord. 'Most gladly therefore will I glory in my infirmities that the power of Christ may rest upon me.' I have felt glad of these fiery trials which alone could be productive of such joy—the pure fruit of the Spirit."

THE HALO.

"O! if ever the Sun of Righteousness looks beautiful, it is when he rises so bright over the gloom of the grave as to dispense its darkness and cause the believing heart to rejoice in hope of the glory of God soon to be revealed.

'My husband is dead!' cried out an earnest Christian—the stricken widow of the late Brother Shelby,—an honored member of the Police Department of Philadelphia. 'My husband is dead, and not as some believe, partly dead and partly alive. But he died in the Lord, therefore he rests in him and will be restored to me and I to him, where sickness and death can never come.'

As she uttered these words, her tears ceased to flow and a smile of joy lighted up her face that shed a halo over the scene. O! how my own heart swelled with praise at such a blessed consolation as the Bible pours into the wounded, bleeding heart in the awful hour of bereavement. Nothing short of the resurrection of the dead one, can in any way meet the case. The stroke is only bearable by the comforting hope that I shall see him again in a perfect state never to die any more." Thus Auntie Willard felt and wrote, even while the arrow was rankling in the recent wound.

She was not 'looking backward but forward,' as she had once bidden me, and there was joy in her look and happiness in her mien, because every onward step was bringing her nearer to the time when, as depicted by John Barber in "Christian Similitudes," the righteous dead would be seen rising from their bursting tombs, their faces uplifted, their hands out-stretched toward the descending Christ; each and every one clad in a robe of ethereal brightness, outshining the splendor of the sun. And while her eyes were turned heavenward, watching and waiting for Jesus, her pen was still busy in an humble endeavor to instruct others. Readiness for the coming of the Master, was a favorite theme. As you see from the following exhortation—entitled—"Be Ready my Brother, my Sister." Are we prepared to meet Jesus? Are we ready? This is the great question of the day. To be ready we must cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' As counterfeits gather thick around us in the last hour of strife, I pray God that we be not deceived." The 'New Revelations' of these days, are but ignis-fatuus lights, and if we cast for these our faithful "away and discard" the Book that might have been our guide, we will sink down to death in the fatal quagmires of unbelief, where no hand will be stretched forth to save.

'God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting.' Gal. vi. 7, 8.

O! what a blessed state is readiness. 'Blessed are the pure in heart for they shall see God.' Herein is readiness, 'Beloved if our heart condemn us not, then have we confidence before God.' How blessed to be able to look up with a glowing face and an open heart. This is readiness, bless God! but it is not all; this pure heart, these living hands, feet eyes, mouth sensibilities, all;—soul body and spirit must be offered and kept on the altar, a living sacrifice to do his will, as if there were not another spirit within but his.

This is readiness. This is trading with the pound instead of keeping it laid away in a napkin, that when the Nobleman shall return, having received the kingdom. We may with joy, present unto him his own with a suitable increase. 'Occupy until he comes.'"

AUNTIE WINCE.

To Be Continued.

Table Lesson.

THE GIFT OF GOD.

Deut. xvi. 17, "Every man shall give as he is able according to the blessing of the Lord thy God which he hath given thee." "Give and it shall be given you, good measure pressed down and shaken together and running over shall men give into your bosom for with the same measure that ye mete withal it shall be measured to you again. Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity for God loveth a cheerful giver; for if there be first a willing mind it is accepted according to what a man hath." Paul says, "I have shewed you all things how that so laboring ye ought to support the weak and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Jesus said, I am the Good Shepherd. The Good Shepherd giveth his life for the sheep. Greater love hath no man than this that a man lay down his life for his friends. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For by grace are we saved through faith and that not of ourselves, it is the Gift of God." What more could we ask?

ESTHER BURTON.

What is Needed Now?

We are nearing the end of the dispensation. The dark clouds are growing thicker and darker each day in our sky, and the Scripture of truth has announced that "In the last days perilous times shall come," and that "men shall depart from the truth," 2 Tim. chap. 3 and 4: 1 5. We need Calebs now, men who will wholly follow the Lord; Gideons, who keep close by the winepress, threshing out the grain to guard it from the enemy; Eleazars and Shammahs, who, single-handed, will defend and save the fruitful fields; Pauls and Peters, willing even to give up their lives for the truth; men like Timothy, as the others pass away, to commit the truth to others also, and not be discouraged by the repeated failures of men. 2 Tim. ii. 2.—"Help and Food."

WITH the ending of the first quarter of 1910, a number of subscription have expired, and should be renewed at once. Also others that have been hanging since the first of the year, ought to be attended to now. The new post office regulations make it imperative that the list be kept up, and besides we need what is due us. Please give this prompt attention, as living expenses cannot be reduced under the present standard of prices, besides calls for papers and tracts come more frequently than formerly. We try to keep all going, but some times it is a hard pull. Brethren, your help is needed to keep the work going. We have confidence that you will respond now, so thank you in advance.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

THE RESTITUTION is only $1.50 per year. Try it a year.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, MAY 25, 1910.

LOOK! LOOK!

Brother or Sister:

When a blue pencil mark is by this notice, it signifies that according to our account your time has expired. Now, we are all liable to error, and possibly there is a mistake, and you have paid up. If such is the case we will cheerfully correct the account as soon as the error is pointed out. If on investigation you find you have not paid, we ask you to at once send us some money. We need it very much—indeed we have reached a point when we just must have relief at once. Please do give this attention right Now.

This is the week of the Fonthill, Ontario, meeting, and we are hoping they will have good weather, a large attendance, and an interesting and profitable meeting.

On Sunday, May 29, it being a fifth Sunday, the brethren of the Church at Plymouth are promised a visit from Brother D. C. Robison, State Evangelist of Ohio. Let all in the city be sure to get out, and all within driving distance also come. Hours for preaching are 10:30 in the morning and at 7:30 in the evening. Remember, next Sunday.

From present indications the Bible School at Plymouth after the June meeting at Antioch, will be largely attended. The committee in charge is arranging that all may be cared for, and with Brethren Lindsey, Williams and Wince as instructors, we are assured a profitable and enjoyable time. All who can arrange to be at the Conference and stay for the Bible school.

This office is in receipt of advance copies of Brother Huggins' new book, "The Bible: Its Principles and Texts." To undertake to describe this work is only to repeat what Brother Huggins has already said, so that we can only say that regarding the make-up of the book, he has told you faithful concerning its appearance in workmanship. As to the opinions expressed in the discussion of the subjects touched on, the author asks your careful reading of the book, and if his position is not well taken, kindly write him your views. Order of the author, or from this office.

Communicated.

"To the Unknown God."

I have chosen for my subject the address of Paul before the Supreme Court of Athens, an account of which is recorded in Acts xvii. 22.

Then Paul stood in the midst of Mar's Hill, or the Supreme Court of Athens, and said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you."

Then Paul tells them how that the God that they ignorantly worship was "the God that made the world, and all things therein, seeing that he is Lord of heaven and earth, and dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath and all things; and hath made of one blood all nations of men, for to dwell on all the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live and move and have our being; as certain also of our poets have said,

"For we are also his offspring."

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device." Heretofore God has overlooked this ignorance, "but now commandeth all men everywhere to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him, (Jesus Christ) from the dead; and when they heard of the resurrection of the dead, some mocked; and some said, We will hear thee again of this matter."

When these learned people of Athens heard the truth preached unto them, heard of the God of Abraham, Isaac and Jacob, of the one true and living God and of Jesus Christ our Savior, some mocked, and others said they would hear him again.

Conditions, religiously, have not changed a very great deal from the time Paul uttered these words to the Supreme Court of Athens, until our own times; for today the people are very much like sheep, in that they follow their leader, and what he says, they believe, if he makes a big enough noise about it, or is rich or has a vast social influence.

Instead of studying the Word of God, the Bible, and following its teaching they would rather follow some popular ism, or set forth some cult of their own. The truth is too simple for the average person to see, then again, it is not liberal enough for them, so they erect their idols and worship them, and will not recognize the truth, as given by the Unknown God, for to them he is as surely unknown as he was that day at Athens.

Jesus, in Mark vii. 7, is recorded as saying, when the Pharisees and Scribes came to him, and asked him why his disciples did not walk according to the traditions of the elders and wash their hands before eating, "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me teaching for doctrines the commandments of men; laying aside the commandments of God." And he said unto them, "Full well ye reject the commandments of God, that ye may keep your own traditions. Every plant which my heavenly Father hath not planted shall be rooted up. Let them alone, they be blind leaders of the blind, and if the blind lead the blind, both shall fall into the ditch."

Brothers and Sisters, and Friends: those were the conditions when Jesus was on earth and they are the same conditions today, and will continue to be the same until Jesus comes to set up his kingdom.

Paul in his letter to Timothy as recorded in his second letter, third chapter says, "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away; for of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts."

"To the Unknown God." Many a person today is groping ignorantly, and as blind led by the blind in search of the Unknown God, and many there are who deliberately turn a deaf ear upon God's Word and say, I am satisfied with my own views of God's Word, Eph. iv. 18, 19, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being past feeling have given themselves to work all uncleanness with greediness."

Were Paul, or Jesus Christ, or any of the apostles today to go into any of our great cities, New York, for instance, they would surely find the city full of idols, idols erected to all the gods known to the lust of the flesh. The Stock Exchange wherein is worshipped money, Tammany Hall wherein is set up the idol of corrupt politics, where the worshippers would sell their nearest relative or best friend to gain the favor of this idol, the gilded palaces where the opera and actors are worshipped, the dance halls, the saloons, the gambling houses, the fine restaurants where the rich worshippers of money go where they worship the God of intemperance in eating and drinking, and then the places of worship of those who are groping after The Unknown God, they have their temples erected and their altars erected therein, but are like the Chinese in their joss house in Mott Street, they take their papers with their prayers written on and offer them to their idols, the god they believe in, but like those of Athens, they know not the one true and living God, the covenant making God, the God who made a covenant with Abraham, Isaac and Jacob, and sent Jesus Christ his Son to die that through his death we may have life eternal if we will obey his commandments until the end. Many ages have passed since Jehovah by Jeremiah said, "He that hath my Word, let him speak my Word faithfully." By God's favor we have his Word. Not only have we the volume in which God reveals himself to men, but we have the key to it. We do not say this boastfully but with profound gratitude. We do not possess the key to God's eternal purpose in regard to creation and redemption, because of superior wisdom or greater scholarship; but simply because we believe what God says.

In Genesis we are told how God made man, of what he made him, and what imparted life to him, and on what condition he could retain that life, and the course of conduct that would deprive him of that life. If God's Word is true, there was no man till he formed one of dust. If he told us the truth, the dust formed man was caused to live by the breath of life, and he causes man to die by taking away his breath. When man is deprived of breath he returns to his earth, the element he was made of and his thoughts perish that very day.

The Bible tells us the dead know not anything, do not praise God, go down into the silent grave, and without a resurrection can never live again.

Now if this is the truth, and the condition of man is as described, then this same God in making a plan of salvation for this man would make one that would be adapted to this kind of a man that he has made.

We believe man to be what God says he is, a dust man with the breath of life put in him, and when he dies he returns to the dust and the breath by which he lived, goes back to God, by whom we live and move and have our being. Therefore, when God sent Jesus to say to us, "I am the resurrection and the life," we see that life from the dead, by the resurrection, is the kind that suits the kind of man God says we are, for we surely die and need a resurrection from the grave, so we accept God's Word for it and lay hold on it.

The God we worship is to the majority of persons the same God which was unknown to those of Athens and unknown to those of today. The God which is worshipped by the masses is the one that man tells about, but God's Word is strangely silent about. Man's plan of salvation says their God has made man's body a dwelling house of clay to hold an immortal soul which will not die, and which goes to heaven or hell when the body of clay dies.

God's plan of salvation says, God only hath immortality, and that eternal life is the gift of God, unto the dust man, that does not have an immortal soul, through our Lord and Savior Jesus Christ.

God's plan of salvation is for his kingdom to be established on this earth, by his Son, Jesus Christ, when he comes again, to raise the dead saints from their graves and give them immortality, and therefore life everlasting in his kingdom, and make of them kings and priests and they will reign forever on this earth.

The truth of God is so simple, that once one gets the key to it, and fully understand it, it is as easy to unlock and drink deeply of the refreshing things therein as it is to open any door that you may have the right key to. If you do not have the key to it you then have as easy a task as if you were to try and unlock a safety deposit vault with a common door key and we all know what a task that would be. If we obey God's Word, search the Scriptures and obey them instead of cunningly devised fables, we will then know what has heretofore been to us, The Unknown God, and we will wonder at our blindness and will have the greatest cause for rejoicing, for then can be said of us, the same as Paul said to the Ephesians, "And you hath he quickened who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh and of the mind; and were by nature the children of wrath, even as others; but God, who is rich in mercy, for his great love wherein he loved us, even when we were dead in sin hath quickened us together with Christ, (by whose grace ye are saved,) that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; wherefore remember that ye being in time past Gentiles in the flesh; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise; having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Corner Stone.

Brothers and Sisters had it ever occurred to you that we worship whom is to most people, The Unknown God?

What class of people, and how much of a following would Paul have today if he were to make a tour of America, and preach as he did when he was preaching before the Athenians, being as unknown to us as he was to them? I would venture to say his following would be about the same as then.

The people are too much of a pleasure, and ease loving people to study the Bible, they think it is too much of a mental effort to study it, they think too much of the idols of pleasure and money. The thing we put our money in is the thing we are interested in, and if we don't give the Lord's portion to his service we better look to our gods and see if we are not worshipping idols instead of the true and living God. We cannot serve the gods of this world, for if we do then we add wrath, covetousness, selfishness, pride and in the end eternal destruction to our lives, but if we worship the one true and living God, the Unknown God, to the world in general, then we must add to our lives according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust; and beside all this giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity, or love; for if these be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ.

Having become acquainted with the Unknown God, I say with love to all of like precious faith: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."

P. L. MORROW.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Sunday School Lesson.

JUNE 5, 1910.

Jesus Walks on the Sea. Matthew xiv. 22-36.

Golden Text.—"Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God." Matthew xiv. 33.

This incident in the life of Jesus is given by Matthew as between the two miracles of feeding the multitudes.

When the men who were present at the feeding of the multitude realized the stupendous miracle wrought, it seemed to grow on them, and they said "This is of a truth that prophet that should come into the world." John vi. 14. They began to lay plans to take Jesus by force and make him their king.

Does this plan suit Jesus?

No. His work was to be done differently, so he had His disciples get into the ship and go before him to the other shore. Meanwhile he sent the multitude away, and went by himself to the mountain to pray and commune with his Father. We get an example here that we would do well to emulate. Whenever there was a great question to be settled, or some matter that was of large importance, Jesus retired to a lonely spot for payer to and help from God. At this time his heart was sore, for the death of his cousin John was a shock to his sensitive nature, and he needed comfort such as only comes from communion with a higher power. Then temptation was laid before him. These men would elevate him to worldly position. They would make him their ruler, proclaim him king, and fight under his banner. To be chosen leader of the people, made king, would tempt the vanity of most men. Scarce a man living who would be able to resist such a call. However, this was contrary to the design of God, and must be set aside.

This lesson resolves itself into a study of the power Jesus had.

What was the power, and where did it come from?

This power had been displayed in the miraculous increase of the loaves and fishes, and yet the quiet and unostentatious manner in which this was done, so easily and quietly that perhaps few of the multitude realized what was being done till it was over. When they fully grasped the situation was when they desired to make Jesus king. He could care for and feed them in all places without thought of provisions, and with such a leader the fear of enemies would be nothing. He could strike them all dead with his power.

Satan had so tempted Jesus in the wilderness by offering him dominion, but he had refused the gift. So now he sends them away that he may be alone. Jesus needed another kind of power than that used to work miracles. He needed to compose his mind, to get strength for his life-work, and he realized that in secret quiet communion with God could he best get this.

Having been thus refreshed in spirit Jesus turns toward his disciples again. They were on the sea, battling with the storm, and winds and waves were contrary, so that they were in great peril.

Why did Jesus come walking on the water?

Perhaps there was no other boat, and he could go in no other way. At the time Jesus was tempted of the devil, he was taken to the highest pinacle of the temple, and told to cast himself down, and the angels would bear him up, as it was written of him Thou shalt not dash thy foot against a stone. Then Jesus refused to take advantage of such power for himself, but here we see him exercising a like power in walking on the water.

What did his disciples think it was they saw?

A spirit, a ghost, a phantom, an apparition, something not real.

How were the disciples affected by the sight?

How did Jesus reassure them when they were afraid?

"Be of good cheer; it is I, be not afraid."

Next we have a doubter. Peter says "Lord, if it be thou, bid me come to to thee on the water." Doubt and presumption both. Jesus tells Peter to "Come."

Why did Peter sink?

So long as he obeyed Jesus' word and looked to him, stepping out with trust and confidence, he was all right; but when he looked away and saw the boisterous wind, and feared that he would be engulfed by the waves, he began to sink. This should teach us that only by keeping our eyes fixed on Jesus can we hope for safety. By our own strength we can do nothing.

To doubt God's power to save is dangerous. We must step confidently out on his promises, not doubtingly but trusting completely. "Man's extremity is God's opportunity."

Did Jesus rebuke Peter?

Yes, but it was not a bitter rebuke. "O thou of little faith, wherefore didst thou doubt." Jesus put out his hand and helped him. If Peter could have persevered just a little, he would have succeeded.

How did this miracle affect those in the ship?

They were amazed, and worshipped Jesus, saying, "Of a truth thou art the Son of God." They recognized more fully than ever before the close relation between Jesus and that God of whom the Psalmist wrote saying, "Thy way is in the sea, and thy path in the great waters." Psa. lxxvii. 19.

Jesus went into the ship, and the sea became calm, and from John's account it appears that as if by another miracle "immediately the ship was at the land whither they went."

When the people of the place heard of all these happenings, what did they do?

They had likely been told among other things, of the woman of Capernaum who had the issue of blood, and who secretly touched his garment as he passed, and was made whole. So they brought their sick, and besought him to even let them touch the hem of his garment, and one of the most sublime sentences of the Bible is here recorded—"As many as touched were made perfectly whole."

Are we like Jesus in any degree? Does our "touch" as we come in contact with others soothe and calm the troubled heart—or the reverse? In so much as we have power with God, so may we in this degree affect those we are with for good or evil. If our lives are patterned after his perfect life, and we are striving to be more and more like him every day, we will be a blessing.

What was the source of Jesus' power?

It came from God. It came because Jesus went to his Father frequently for help. He received strength by asking the Father for it. Sugar dropped in a liquid sweetens it. Prayer and supplication dropped into the day will sweeten and brighten the life and give us grace to help those who come near enough to "touch" our garment.

Nebraska Evangelist Report.

SERMONS:	
Haigler, Neb, April 1 to 14	13
Holbrook, " April 18-19	2
Bible Reading	1
Moorefield, April 23 30	9
Bible Readings	2
Total	27

Baptisms 8—Mr. and Mrs. D. Mitchell of Haigler, and Mr. B. Hunnicutt of Holbrook.

EXPENSES:	
Haigler to McCook	$1.48
McCook to Arapahoe	.80
Arapahoe to Holbrook	.12
Arapahoe to Moorefield	2.02
Moorefield to Omaha	5.40
Meal at Oxford	.25
Meal at Holdrege	.25
Total	$10.82
MONEY RECEIVED:	
Haigler, C. C. Dimmick	$5.00
Chas. Dimmick	2.00
McCook, Laura Hamilton	2.00
Holbrook, R P Story	8.00
Total	$12.00
Received above expenses	$1.68
Wages	65.00
Amount due	$63.32

The work for the month of April progressed nicely. The interest and attendance was above the average. At Holbrook one was added to the faith, and at Haigler two put on the Christ, and the prospect for starting a class is quite flattering. At Moorefield we held our meetings in the new Church, and such crowds and interest are seldom seen. Although none obeyed a good many seem to be close to that point, and we are hopeful.

Your Brother in the work,

ALMUS ADAMS.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

PENNSYLVANIA LINES

SOUTH BEND 60cts.

ROUND TRIP SUNDAY.

Leave Plymouth 8:35 and 11:57 a m

Ebenezer. 1. Sam 7, 12

The copy for this department of THE EXPOSITION is supplied by Brother Robert G. Huggins, of 10628 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

To Which Class do You Belong.

There are two kinds of people on earth—I mean
The people who lift and the people who lean.

Wherever you go you will find the world's masses
Are always divided in just these two classes.

And, oddly enough, you will find, too, I ween,
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

—Ella Wheeler Wilcox.

Have I an Immortal Soul?

You say, "What a question!" Never mind: listen.

If I ask almost any minister or clergyman, he will say, "Yes." If I listen to almost any sermon, I gather the same answer. If I consult almost any religious literature, I am assured that I have "A never-dying soul to save, and fit it for the sky." I have met with a man who tells me it is all a mistake. You say, "Oh, he must be an infidel!" No; he is no infidel: he believes in God and in the Bible as his inspired Word; and yet he tells me there is no foundation for the idea of having an immortal soul. This has made me open my eyes and think. I have looked into the matter, and I find that what he told me is right.

1. I cannot find anything about "immortal soul" in the Bible. I read about "soul" often enough, and I read the word "immortal," but I do not find the two words joined as in popular preaching; and what the Bible says about the two things separately, is out of keeping with the idea that a soul is an immaterial thing as I have been taught, or that immortality belongs to anybody now.

Proof.—"The soul of every living thing." Job xii 10. "Satisfy his soul when he is hungry." Prov vi 30. "Levy a tribute.....one soul of five hundred persons, asses, sheep, etc." Num xxxi 28. Smote all the souls." Josh xi 11. "In thy skirts is found the blood of the souls." Jer ii 34. "The soul that sinneth it shall die." Ezek xviii 20. "Seek for glory, honor, and immortality." Rom ii 7. "This mortal must put on immortality." 1 Cor xv 54. "God only hath immortality." 1 Tim vi 15.

If every living thing has a soul, and a soul can eat, and be handled and can die, and if immortality be something that men have to seek for now, and to put on when Christ comes, it follows that the notion I have been brought up in—that the soul is an invisible thing that cannot die—must be a mistake.

2. I read that man is mortal now; that death has entered the world by sin; that where sin is, death must be, and that death will only be destroyed with Christ's final triumph upon earth.

Proof.—Mortal man." Job iv 17. "By one man, sin entered into the world and death by sin, and so death hath passed upon all men." Rom v 12. "The wages of sin is death" Rom vi 23. "The end of these things is death." vi 21. "To be carnally minded is death." Rom viii 6. "He (Christ) must reign till he hath put all enemies under his feet. And the last enemy that shall be destroyed is death." 1 Cor xv 25-26. "All things new; no more curse; no more death. Rev xxi 1-5.

If this be so, how can the doctrine of the immortality of the soul be true? Because if man is mortal, then he is not immortal; and death has passed upon all men, then it must be wrong to say that he is never-dying and cannot die. And if death be not a fact, how can Christ take it away?

3. I read that the hope of immortality is to be realized by a change of the mortal body if alive when Christ comes, or by a resurrection of that body if in the grave for a similar change.

Proof.—"He shall change our vile body." Phil iii 21. "This mortal must put on immortality." 1 Cor xv 53. We shall not all sleep, but we shall all be changed." Ibid 50. "The Lord himself shall descend from heaven; and the dead in Christ shall rise first." 1 Thes iv 15 "They shall come forth, those that have done good to a resurrection of life." John v 30. "Clothed..... that immortality might be swallowed up of life." 2 Cor v 4.

How could this be if I were already immortal, and if that immortality resided in an invisible spirit which goes away from my body when I die?

4. I read that the dead are to be judged at the coming of Christ; that the righteous are to be rewarded, and the wicked punished at that time.

Proof.—"He shall judge the living and the dead at his appearing." 2 Tim iv 1. "The Son of Man shall come in his glory, and then shall he reward every man according to his works." Matt xvi 27. "We must all stand before the judgment seat of Christ." 2 Cor v 10. "The time of the dead that they should be judged and that thou should'st give reward to thy servants the prophets." Rev xi 18. "Those that know not God shall be punished with everlasting destruction from the presence of the Lord." 2 Thes i 8.

How am I to understand this if I am to believe that when men die, they "go to judgment," and if accepted, enter heaven to be rewarded, or descend to hell to be punished? What is the meaning of a day of judgment if it is all settled before the day arrive?

5. Then I read that in the death state, men are without feeling, or memory or consciousness, and that they are incapable of exercising any faculty or rendering any praise; that in fact, they "know not anything."

Proof.—"In death, there is no remembrance of thee." Psa vi 5. "The dead know not anything; their love, and their hatred, and their envy is now perished." Eccl ix 5. "Man returneth to the earth; in that very day, his thoughts perish. Psa cxlvi 4. "The dead praise not the Lord." Psa cxv 17. "The grave cannot praise thee." Isa xxxviii 18.

I can understand this with the view that man is a poor mortal being, of a physical earth nature which dissolves in death, and who when dead, is really dead, and then I can understand the need for resurrection, and the suitableness of its happening at Christ's reappearing; but how am I to reconcile such teaching with the idea that when I die, I shall not be dead, but more alive and know more than I now do? I cannot reconcile the two things; and as one must be right and the other wrong, I conclude that the Bible is right, and popular teaching wrong, and that therefore I have not an immortal soul.—Bible Finger Post.

Excerpta.

THE IMMORTALITY OF THE SOUL, HOW AND WHERE IT ORIGINATED.

Orthodox Christians suppose that the Bible teaches that man was created an immortal being, and no amount of arguments or proofs will convince most of them that such is not the case, so strong is the effect of prejudice and early teaching. Yet the Book is most emphatic in all its declarations to the contrary; in fact it is the only ancient religious book extant that emphatically declares in all its teachings, that man in death knows not anything. Eccl v. Its whole teaching is to the effect that eternal life can only come to man through Christ by a resurrection from the dead, if they are laid away in the tomb. He declared that he was the resurrection and the life Jno xi 25

The Christian is to seek for immortality, eternal life. Rom iii 7. Paul was not so foolish as to exhort people to seek for a thing they already possessed, and he also declares, That the King of kings and Lord of lords only hath immortality. 1 Tim vi 15. Strange to see those wonderful higher critics who have dissected the Bible and resolved it into all its component parts to their own satisfaction at least have never discovered that it is most unique in its teachings in regard to life and death. If they have discovered it, they nearly all have kept very quite about it. Although Professor Driver of Oxford university has the courage to tell us speaking of Gen i 21 says, "A soul in the psychology of the Hebrews is not peculiar to man, it is the principle of life, sensibility in any animal or organism .....The rendering creature obliterates a distinctive characteristic of Hebrew thought. Here the term denotes all kinds of acquatic organisms including even the lowest." But the translators of even the revised version were careful not to let the people know that such is the case. These higher critics tell us that most of the early literature of the Bible was written in Babylon and copied from Babylonian documents about the time of the captivity, but they either do not know or they want to conceal the fact that the teachings of the two documents are entirely different, not only in regard to a plurality of gods, but in the matter of life and death to man. It was in the region in which Babylon is situated probably where the immortalizing of man was first started. It commenced in ancestral worship and in forgetting the true God who saved Noah alive and those who were with him in the ark. Them they deified and the first gods were eight, afterwards a ninth was added who was Nimrod the mighty hunter, who was known by the name of Gilgamas. Noah was known among the heathen nations by many names. The most common Egyptian name for him was Osiris. The apostle Hebrews worshiped him under the name Tammuz. Ezek viii 14. One of his names among the Babylonians was Nuthesis. Gradually the id a of men becoming immortal developed. Then not only were great men deified, but it was to the interest of the priestly class to deify many more, as the more gods there were to worship the more priests there would be required for the various temples and ceremonies until in Egypt for instance there were thousands of gods. As this went on the original ideas given by God to Noah and his posterity were lost sight of, although some of it can be dug out of Egypt in latter days. Dr. S. Ruppapit of Basel says in his history of Egypt, Page 128, "We learn that the Egyptians believed even at the earliest times in a resurrection from the tomb, a day of judgment and a future state of rewards and punishments.

Many persons who do not believe that the Bible teaches the immortality of the soul believe that it originated with Plato, but such is very far from being the case. Prof. Rappoport says page 21, Vol II, "The Greeks had at all times been foreward in owning the Egyptians as their teachers in religion and in the dog Cereberus, the judge Minos, the boat Charan and the river Styx of their mythology, we see a clear proof that it was in Egypt that the Greeks gained their faint glimpse of the immortality of the soul, a day of judgment and a future state of rewards and punishments, and now that Rome was in close intercourse with Egypt they became acquainted and ready to borrow thence their religious ceremonies.....Virgil taught the doctrine of the Egyptian millennium or the resurrection from the dead when the thousand years were ended. The cripples asking alms in the streets of Rome would beg in the name of the holy Osiris."

But this idea of man living after he was dead which had been gaining ground as the ages rolled on, did not culminate in thought till long after Christ, that all men were inherently immortal. For Plato who polished up the idea and put it in better shape than it had been before, did not teach immortality for all men, that was left to the apostate Christians to do in later ages. Plato says, We decree that when men die, who have lived well and done good, that they become immortal, the same we also decree to men who have died bravely in battle. Among the Egyptians even in latter times they had no idea that the soul, as we call it, could live on of an inherent right of its own. The priests never taught that idea. A great many precautions had to be taken after the person died to insure his continued existence, and the poor in all ages who have always been in the majority could not fulfill these conditions. The embalming of their bodies was one of the precautions required to be fulfilled for the continued existence of what we call the soul. Professor Maspro, the eminent French Archeologist says, "The Egyptians thought that life once begun might go on indefinitely, if no accident stopped it short, why should it cease of itself? And so men did not die in Egypt, they were assassinated. Often the murderer was of the unseen world." "It was important that during that last sleep, which for them was fraught with such terrors, the flesh should neither be decomposed, nor turn to dust, that it should be free of offensive odor and secure from predatory worms." "The gods were spared none of the anguish and none of the perils which death bestowed so plentifully upon men. Their bodies suffered change, and gradually perished until nothing was left of them. Their souls like human souls were only the representatives of their bodies and gradually become extinct, if means of arresting the natural tendency to decay were not found in time. Hence the immense pyramids built in Egypt to preserve the bodies of the kings, hence the embalming of the bodies, etc., to ensure continued existence. And here is Maspro's translation of a Babylonian record concerning the dead.

"The house of darkness
The house men enter but cannot depart from.
The road men go but cannot return.
The place where dust is their food, their nourishment clay.
The light they behold not; in darkness they dwell.
They are clothed like birds, all fluttering wings.
On the door and the gate posts the dust lies at deep."

This is translated from the Assyrian Descent of Ishtah to Hades.

In my next I will briefly show how the immortality of the the soul crept in to the Christian church.

A. WALLACE MASON.

Gold Dust.

"Right notions of the gospel would keep us to right methods of advancing it."

There never was a day that did not bring its own opportunity for doing good that never could have been done before and never can be again.—Wm. Burleigh.

The golden beams of truth and the silken cord of love twisted together, will draw men on with a sweet violence whether they will or not—Cudworth.

"The most beautiful feature of the Christian religion is its unselfishness. It teaches its disciples to practice humility and in honor prefer one another."

"Faith is the trolley that reaches upward and takes hold of the live wire of God's revelation to propel onward the car of Christian life."

ANNA DREW.

The Praise of Men.

Many men can endure the severest trials with fortitude; while few can bear prosperity, especially when it comes in the shape of praise. Every day's experience demonstrates this fact, yet how slow we are to profit by it. On the one hand, we court the applause of men ourselves, and on the other, we bestow the same on those who are equally frail. This necessarily applies more particularly to public men, and to none, more than the ministers of the gospel of Christ, who should ever have as their motto, "Whose praise is not of men, but of God." Many a humble laborer in the vineyard has been exalted so high by the foolish practice till he has lorded it over the heritage, and hence is worse than useless to the cause.

If brethren wish to show their appreciation of the faithful laborers among them, I would like to suggest but as it would perhaps cost a little more than to herald his name from one end of the country to the other, it may not meet with much favor were I to do so.—M. Joblin.

Abiding in the Lord.

It is not sufficient that we should occasionally come into fellowship with God. We must abide in him. "As the branch cannot bear fruit of itself," said Jesus, "except it abide in the vine, no more can ye, except ye abide in me." It is by abiding in him that we are kept from sin. "Whosoever abideth in him sinneth not." "He that saith he abideth in him ought himself also to walk, even as he walked."

"I have learned the wondrous secret
Of abiding in the Lord;
I have found the strength and sweetness
Of confiding in His word;
I have tasted life's pure fountain,
I am trusting in His blood.
I have lost myself in Jesus,
I am sinking into God."

"I'm abiding in the Lord,
And confiding in His word,
And I'm hiding, safely hiding,
In the bosom of His love."

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."—Herald.

Dr. Torrey on Eternal Torment.

The strong point in Dr. Torrey's argument upon the punishment of the wicked is in what he says as to its duration—that it is unending. His argument in support of this view is simply unanswerable.

The weak point in his argument is what he says as to the nature of the punishment—that it is eternal woe. He cannot find a syllable in support of this idea in all the Old Testament not even amid the thunderings of Sinai, or the curses of Ebal, and God has in mercy explained the expressions in the New Testament from which inferences in support of this horrid dogma might be drawn. Everlasting punishment is synonymous with everlasting destruction or eternal death; unquenchable fire in every given instance in the Bible utterly consumes and never once torments eternally. Sodom and Gomorrah in being reduced to ashes, are set forth as an illustration of the effects of eternal fire; while smoke of torment ascending forever and ever finds an illustration in the destiny of Rome, which is to be "utterly consumed with fire" and "sink to rise no more".....

My heart went out in sincere pity to Dr. Torrey when he virtually told us that his better and nobler nature revolted against the doctrine he was preaching, but that he was compelled to do it from a solemn sense of duty toward those who were on their way to the awful hell he was describing. That sense of duty to preach this doctrine of eternal suffering, is based upon a misunderstanding of the teaching of the Bible upon this subject, and I am earnestly praying that his eyes may yet be opened to see that the love and mercy of God appears in his final disposition of the impenitent as well as in all his dealings with mankind, and that what seems to indicate to the contrary in existing conditions, can be traced to "the god of the world," and not to the God of heaven, the God of Love whose "mercy endureth forever," and that Dr. Torrey will yet unite with the writer and others in their efforts to disencumber the gospel of this beglooming nightmare of eternal torment.—C. H. Sweet.

Refinement Contagious.

In some manner not easily or entirely comprehensible the aged have almost always, or seem to have, singular refinement of manner and feeling.

The grandmother, no matter in what condition of life, is felt by those that come in contact with her to have that quality about her which is possessed by those to whom we apply the term lady.

It is not because she sits still with little to do, if that so happens, but because love, suffering, sacrifice and perhaps the near presence of death have so refined her and given her those qualities of ladyhood which are a happiness to all about her and a boon in any family.

For refinement is a contagious thing, and one lady in a family is apt to make another therein the course of time.

OUR BOOK FUND.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Psalm xli 1 4.

The amount set opposite our names is to help Bro. Robt. G. Huggins supply the worthy poor with "The Bible: Its Principles and Texts." For this purpose the book is to be sold at the reduced price of 85 cents per copy.

Dr S Metheney	25
F C Myers	25
J M Thorp	1 00
A brother	2 00

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections. The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 809 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1 00 each. Order from Robt. G. Huggins, 10628 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

A Credit to his Mother.

Where the carefully nurtured child learns bad manners is a standing mystery to its watchful parents. These anxious rearers of the young are often heard propounding this query, but generally without result. Once in a while, however, out of the deep silence comes an illuminating answer. Johnny, a Diamond Street lad, furnished one the other day. He had just finished a particularly toothsome dish of apple pudding, which he ate to the last morsel. Then, despite the fact that company were at the table, he deliberately picked up his saucer and licked it clean. "Johnny," exclaimed his mother, after a horrified gasp, "who did you ever see do a thing like that?" "Cats," replied Johnny.—Philadelphia Record.

Is Your Daughter Protected?

For the last two years Edwin A. Sims, United States district attorney in Chicago, has been making investigation of the evils known as the white slave traffic. Recently his officers have completed inquiry into more than two hundred cases of white slavery. Attorney Sims declares that it is absolutely a fact that thousands of innocent girls from the country are every year entrapped and forced into lives of hopeless degradation, simply because parents do not understand that such conditions exist, and fail to teach their daughters how to protect themselves from the vicious organization that makes their ruin its business.

Let it be understood that only a minority of the victims of this ring are girls of bad character. More frequently they are compelled into a shameful life against their will and because they had not been taught to recognize the danger before they were hopelessly entrapped. The white slave procurers make a business of inducing unsophisticated girls to come to the city. They offer them attractive employment at good wages. They picture the advantages and gayeties of city life in terms that allure but do not alarm. Only after it is too late do they discover that the place of employment to which they have been taken is a den of vice, that the pretenses that lured them from their homes are false, and their supposed benefactors are the vilest criminals that lurk in the vicious quarters of the great city.

On evidence obtained from questioning two hundred and fifty girls who have been rescued from disreputable resorts in Chicago, Mr. Sims estimates that not less than fifteen thousand girls have been imported into this country as white slaves during the last year. He declares that a much larger number have been lured from the country, and the infamous work is still going on.

With these facts before us, can we be too careful to see that not only our own daughters but our friends' and neighbors' daughters are warned against accepting too freely offers of employment in the city. It is a safe rule that no such offer should be considered until after it has been investigated by the parents. And even they may be deceived.

The girl who leaves home for the city cannot be surrounded with too many precautions. The vice ring is resourceful, and its agents have become skillful in deceit. Your daughter's innocence is no safeguard unless it is fortified with the knowledge that is best acquired at home.

Editor Restitution:

The Church at Blair, Nebraska, had the pleasure of a short visit from Brother Adams and wife of Omaha, Sister Brown and daughter Bessie of Saint Paul, and Sister Willard of Arapahoe, formerly Miss Rena Gordon of Saint Paul. They came Saturday afternoon May 14, and remained over Sunday. Brother Adams preached three excellent sermons, which we all enjoyed very much. Owing to the rainy weather, the attendance was small, but interest was very good. We were sorry the meeting could not have been longer, and hope for another soon.

CARRIE FREE, Sec.

QUARTERLY MEETING.

The Third Quarterly Conference of the Churches of God in Illinois will meet with the Camden Church at the Hale Ridge School house in Schuyler County, June 25 and 26, 1910.

It is our desire that as many go as can from the northern part of the state. All who can possibly go please write at once to the undersigned who will then write directions for reaching there by rail and all other necessary particulars. It will be necessary to inform the brethren there how many to prepare for, so let me know at once. Address me at Oregon, Ill.

S. J. LINDSAY.

LET all make note of the change in Brother Huggins' address. It is now 10628 Lee Avenue, Cleveland, Ohio. As many will be sending for his book which is just now ready, it is important that you have the correct address.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Announcement.

JUNE MEETING.

The Annual "June Meeting" and Conference of the Church of God in Indiana, will be held at Antioch, in Marshall County, commencing Friday June 10, and holding over Sunday, June 12th. A Committee on Program has been appointed and the program will be published in due time.

We anticipate a good meeting and trust that all who can, will avail themselves of the privilege of attending. Come, brothers and sisters to this meeting. "Let us not forsake the assembling of ourselves together." Come in the spirit of the Master, and we shall be blessed.

We expect Brother Lindsay, Broth- Williams, Brother Wagoner and others, who will open to us the beautiful truths of God's eternal purpose in blessing the nations.

This may be the last meeting this side the kingdom. Come, bring your children and stay for the Bible School to be held at Plymouth, commencing Monday, June 18. We are expecting the largest class for our Bible School we have ever had. We hope to have children, young people and, old folks from every congregation in the state. Bring your friends with you. Our friends outside the state are most cordially invited.

J. H. Willey, Pres. Ind. Con.

PROGRAMME.

FRIDAY, JUNE 10.

10:30 a m, Opening Address
J H Willey, Conf. Pres
11:15 a m, Sermon, Joseph Williams
1:30 p m, Business session
3:00 p m, Sermon, R A Frazier
7:00 p m, Social service, Wm Huffer
8 00 p m, Sermon, S J Lindsay

SATURDAY, JUNE 11.

9:30 a m, Social service,
R C Railsback
10:30 a m, Sermon, J H Willey
1:30 p m, Berean meeting,
Evelyn K. Harsch
3:00 p m, Business session
7:30 p m, Song service,
Eva L Underwood
8:00 p m, Sermon, D T Halstead

SUNDAY, JUNE 12.

9:30 a m, Social service,
Carl Thompson
10:30 a m, Sermon, S J Lindsay
1:30 p m, Sermon, J F Wagoner
Followed by Communion Service.
7:00 p m, Social service, J H Willey
8:00 p m, Sermon, Joseph Williams

F M McCrory,
Mrs Florence Cordill,
Samuel Osborne,
Committee.

NOTICE.

Following the Conference at Antioch Meeting House, Marshall Co., Ind., there will be a Bible School held in Plymouth, beginning Monday, June 18th, and ending Sunday, June 19th. John L. Wince of Pierceton, Indiana, S. J. Lindsay of Oregon, Illinois, and Joseph Williams of Hillisburg, Ind., will be the instructors.

There is promise of a larger attendance than ever before. Come to Conference prepared to remain for the Bible School.

It would help the Committee on entertainment if those intending to be present, would write soon to the Secretary, Sister Lydia Railsback, at 621 South Fellows St., South Bend, Indiana.

The Annual May meeting of the Church of God at Fonthill, will be held in their new church building on May 27th to 29th, 1910. Brother Joseph Williams of Hillisburg, Ind., is expected to be with us, also some other speaking brethren. We extend a cordial invitation to you all to come and enjoy our meeting. We are only 15 miles from Niagara Falls. Please correspond with me at Font Hill, Ont.

J. E. Lent, Sec'y.

PROGRAMME FONTHILL MEETING.

FRIDAY, MAY 27.

8 p m, Address, Signs of the times,
Joseph Williams

SATURDAY, MAY 28.

10:30 a m, The Gospel mission,
Joseph Williams
8:00 p m, The Threefold Trial,
Joseph Williams

SUNDAY, MAY 29.

10:00 a m, S. S. and Bible Study.
11:00 a m, Our Lord's Return,
F L Austin
12:00 m, Communion.
(Luncheon in basement)
2:15 p m, Song and Social hour.
3:00 p m, Transfiguration,
Joseph Williams
(Offering)
7:30 p m, Sanctification,
Joseph Williams

J. E. Lent, Sec'y.

To the Brethren in Michigan, greeting:

The Annual Conference of the Churches of God in Michigan will convene at Dutton, Michigan, commencing Thursday evening, June 2nd, continuing over Sunday, the 5. Plan to allow of your attendance as we are expecting an unusually interesting meeting and some important matters are to be brought up that demands your presence and interest, one of these relative to the change of time of our Annual meeting. At present it conflicts with the public schools, making it impossible for many of our young people to attend. It is desired to change the Conference until the last week in June. It is from the young people that we must draw our recruits and we must therefore arrange meetings making it convenient for them to be present.

If unable to be present, please write the undersigned at 627 South Lafayette St., Grand Rapids, Mich., stating your views, and they will be presented at the meeting as your voice.

Dutton is situated in Kent County, on the Grand Rapids branch of the Michigan Central Railway, ten miles from Grand Rapids, a train leaving at 7 a m, and one at 4 p m. Ask railroad agents for information as to time of trains, and don't fail to come.

The Programme committee submit the following programme, subject to change:

THURSDAY, JUNE 2.

7:30 p m, Greetings, B W Woodward
Response, L D Decker, Pres
Sermon, Joseph Williams

FRIDAY, JUNE 3.

9:30 a m, Social service,
C Winchester
10:00 a m, Sermon, B W Woodward
1:00 p m, Sisters Tithing meeting
2:30 p m, Sermon, C Winchester
7:30 p m, Social service,
F V Blakely
8:00 p m, Sermon, Joseph Williams

SATURDAY, JUNE 4.

9:00 a m, Business session
10:30 a m, Sermon, F V Blakely
1:00 p m, Berean meeting
2:00 p m, Business meeting
7:30 p m, Social service,
B W Woodward
8:00 p m, Sermon, S J Lindsay

SUNDAY, JUNE 5.

9:30 a m, Social service,
Sister R Richardson
10:00 a m, Sermon, Joseph Williams
1:00 p m, Sermon,
Sister M A Woodward
Communion service, B W Woodward
7:30 p m, Social service,
K N Woodward
8:00 p m, Sermon, S J Lindsay

Yours in hope,
F. V. Blakely, Sec.

Brother L. E. Conner is to begin a series of meetings at Roll, Indiana, on June 6, and a cordial invitation is extended to all.

R. A. Frazier.

In our issue of April 6 was an article on Sanctification, and in issue of April 24 was one entitled Crucifixion of Self. In issue of May 4 appears a third article on Overcoming Faith. The author, Brother Joseph Williams has caused these articles to be put in tract form, envelope size, convenient for mailing, and will supply them at Five cents each, or free to those too poor to pay. Send orders to Joseph Williams, Hillisburg, Indiana, or to this office.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Fannie Stevens 2 00

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. Thompson, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take The Restitution, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take The Restitution on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has o be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, hen neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

Brother, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

The article on "Salvation. What is It?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in The Restitution. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in The Restitution some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

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Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

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"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

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VOLUME LIX. PLYMOUTH, INDIANA, JUNE 1, 1910. NUMBER 21.

Mrs G H Mercer

The Restitution.

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Poetry.

I'm Not Ashamed.

I'm not ashamed to own my Lord,
Who lives by angels now adored;
That Jesus who once died for me,
Who bore my sins in agony.

I'm not ashamed to own his laws,
Nor to defend his noble cause.
The way [illegible] gone is lined with blood,
O may I tread the paths he trod.

I'm not ashamed to bear the cross,
For which I count all things but dross;
Whate'er I am bid to do or say,
When Christ commands I will obey.

I'm not ashamed to be despised,
By those who ne'er religion prized;
Nor will I prove to Christ untrue
For all that men can say or do.

The world's vain honors will I shun,
The narrow way to life I'll run;
That this at last my joy may be,
My Savior not ashamed of me.

ANNA LIPPINCOTT.

The above lines were written by our Sister a little more than a year before she fell asleep to await the coming of Him whom she loved and served, to bring her forth from the grave to life everlasting.

That we may be worthy to meet her is my prayer.

MRS. CARRIE FREE.

Communicated.

Symbols of Rev. xiii. No. 3.

The beloved John, the last of the twelve, standing on the lonely isle of Patmos; viewing the river of time as it passes before his prophetic vision, beholds the Roman leopard beast, "rise up out of the sea." Rome having incorporated into her dominion, the people and the territory of Greece; is therefore like a leopard. The same process in relation to Medo-Persia and Babylon gives the beast the "feet like a bear, and the mouth of the lion. John having seen the dominion pass from the pagan dragon, to the Michael of the Christians, says, "And the dragon gave him his power, and his seat, and great authority." John saw "one of his heads as it were wounded to death." That was by the sword of the northern barbarians; that wound was mortal to the imperial head that ended A. D. 476. Though the head died the beast continued, ruled by the exarchs of Ravenna; and the deadly wound was finally healed by the rise of the papacy. After the healing of the wound by the papacy, "All the world wondered after the beast." And by mixing pagan ceremonies with the Christian worship, it is written, "And they worshipped the beast." After the receiving of the mouth, which is the papacy, the beast "opened his mouth in blasphemy against God." See Dan vii 8

The time for this beast to continue in power is as here stated "forty and two months." And in Dan vii 25, "A times, and the dividing of time." And according to the opinion of the best expositors, and the facts of history, the time is 1260 years. Starting that period at the rise of the papacy in A. D. 610 it would *terminate* in 1870. When the king took Rome, and the pope became a subject of the king. Not however without continual protest by him who claimed to be above all kings and priests. Thus ends this account of the papacy, leaving the pope in captivity. Then comes that oft repeated saying by the Master: "If any man have an ear to hear, let him hear." verse 9. Then mark what follows, "He that leadeth into captivity shall go into captivity. He that killeth with the sword must be killed with the sword."

All of which has come true in relation to the papacy as a civil power. Again it is written in relation to this power and his persecutions. "Here is the patience and the faith of the saints," written expressly in relation to their persecution by the papacy. In this connection I wish to call attention to verse 9, "If any man have an ear to hear let him hear." This saying is used by the Master at the end of many of his discourses, before taking up a new subject, we find it at the end of his discourse in Matt xi 15-43; Mark iv 9 and vii 16; Luke viii 8. And you will find the same words at the ending of each message to the seven churches in the revelation. chap 2 and 3. I have cited these passages to show the fact that it was the custom of our Lord to use this form of speech when through with one subject, and before the beginning of another; and in this 13th chapter of the Revelation they are used in the same sense, at the ending of what refers to the papacy, and the beginning of the description of another power. Therefore we read verse 11, "And I beheld another beast coming up out of the earth: and he had two horns like a lamb, and he spake as a dragon."

Brethren, if we shut our eyes and our ears to the plain teaching of the Spirit and persist in mixing up things that the Spirit has separated, darkness is sure to follow the rejection of truth. The record says, "Another beast." Let us say amen. John in Spirit, standing at the ending of the time allotted to the papacy in A. D. 1870, when the first beast went into captivity looks out upon the river of time and "beheld another beast coming up out of the earth."

I wish to remark here that from the beginning of chapter 12 to the end of chapter 13 the events noted take place in successive order as stated in the prophecy. Therefore the time of the "coming up" of the two horned symbol is A. D. 1870, when the first beast went into captivity. Now is it not a fact that our country was at that very time receiving from Europe and Asia lots of emigrants, and thereby, "coming up" as a power, and more so than any other power. In the second place it received the material on which it grew from the democracy of Europe, not from the royalty. Therefore it came up out of the symbolic earth. The same earth that in chapter 12 "helped the woman."

Next we notice "two horns like a lamb." Horns symbolize power. In the third place was the power of this nation lamb like? The lion, the bear and the leopard are animals of prey, that devour the helpless. The lamb is inoffensive, harmless. This country proclaimed liberty as its motto, a country without a king, and a church without a pope; here liberty was to find a safe resting place. In the fourth place, "he spake as a dragon." To speak as a dragon is to speak proudly, haughty, imperially; see Ezek xxix 3, "Speak and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.

Again the dragon is the symbol of Imperial Rome. Therefore to speak as a dragon, is to speak like Egypt, or imperial Rome. In regard to the United States speaking as a dragon, I will give an item of what passed between this country and Great Britain in relation to a dispute between Britain and Venezuela in regard to a boundary line. Our country took up the question in favor of Venezuela, and said, "The United States is sovereign on this continent, and its fiat is law." That is the Monroe doctrine condensed in the forceful phrase of Secretary Olney of the Cleveland administration. Britain heard the voice and yielded the point. The Editor of a French paper, the LeGaulois, "One makes a great mistake who imagines that the Americans are disposed to resist the current that is drawing them with irresistible force towards imperialism." Verse 12, "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

The first or Roman beast exercised civil and ecclesiastical power; so with this one. And as the subjects of the leopard beast worshiped the dragon, so will those of this beast worship the first beast, by incorporating into its worship some of the doctrine of the first beast. The wonders of verse 13, "So that he maketh fire come down from heaven on the earth in the sight of men." It should be noted here that the record says, "He doeth great wonders, so that he maketh fire to come down," etc. No deception here, like the lying wonders of the papacy, but actual *facts* as said in verse 14, "Which he had power to do in the sight of the beast." This has and is being fulfilled before our eyes, and in "the sight of the (Roman) beast." We find its counterpart exactly in the wonders performed by electricity in which our country is in the lead; Franklin with his kite first; followed by Edison, Morse, and an army of electricians. And as we remarked the root of these things is in the Old Testament so we return to Job i 16, and read, "The fire of God is fallen from heaven, and hath burned up the sheep and the servants." Who doubts that this was the electric bolt that Prof. Franklin bottled? These wonders are materialized before our eyes. What better evidence to the inspiration of the Scriptures could any man ask?

Verse 14, "And *deceiveth* them that dwell on the earth." Well, says one, here is deception; not necessarily, let us see how it is done, "by the means of those miracles that he had power to do in the sight of the beast. Man is liable to unintentionally deceive himself. "If we say we have no sin we deceive ourselves." 1 John i 8. See Jer xxxvii 9. "Thus saith the Lord; deceive not yourselves, saying, The Chaldeans shall surely depart from us; for they shall not depart." France was deceived as to her military power when she attacked Germany in 1870; and so was Russia in her war with Japan. In regard to the wonderful growth of the United States a writer in the Chicago *Daily News* of Sept. 5, 1908, says, "the rate at which the United States has been growing each minute during the last 117 years. He makes it 33 acres a minute, and the population grew at the rate of one and one-third a minute in the same 117 years. Now I conceive that it is a most natural consequence for a nation that has done the wonderful things that our country has done, to become self-deceived by its greatness. I am not prophet, nor the son of a prophet, but I will predict, taking what is written in Revelations xiii. as my inspiration, that in the memory of some now living, the United States will claim to be the "little stone" that smites the image on its feet, and becomes a great mountain and fills the whole earth.

The Orthodox churches now claim that the church is the kingdom of God on earth. The little stone is a symbol we know of the kingdom. Now let a religio-fanatical-frenzy sweep this country from San Francisco to the Atlantic—and how long do you think it will take for them to conclude that they are the kingdom? Then of course they must put down all opposition. Then comes persecution, and our country becomes a false prophet, and goes with the beast into the lake of fire, chapter xix. 20.

The Christian statesmen are at work, agitating for a change in the law of the country, so as to acknowledge God, and Christ as his divine Son, laying particular stress on the full and complete divinity of Jesus Christ. Already they have shut the door against Unitarians. Speaking of the federation of churches, the German Evangelical body will continue in the federation as long as no church is admitted which does not believe in the divinity of Christ.

Further along in this 13th chapter the two-horned symbol makes an image to the leopard symbol, on pain of death causes it to be worshipped. Now the day of image worship literally is in the past; but an image need not be a literal or metallic one. An image is a likeness. Therefore when one state makes laws, and enforces them by capital punishment, that are exactly like the laws of another state, that would truthfully be an image to the former state, or if you please a likeness.

Now if we go back to the fourth century, the Christians of that time believed much as we do; and remember that the leopard symbol represents that time of the Roman empire. They then believed in the immortality of the human soul. So do we as a nation. They believed in the doctrine of the trinity—so do we. They believed in going to heaven, and to hell—so do we—all of which is a delusion. They were professed Christians—so are we. Tell me now what in regard to the Christian religion did they believe that we do not? I will answer that question; they believed that the state should enforce unity of belief by force. Now as soon as we become like them in that respect, and make laws to that effect we shall be an image of, or a likeness to them of the 4th century.

Read the orthodox edicts of Theodosius, A. D. 380, Gibbon chapter 27, page 79, and will find then, as now, that the doctrine of the trinity is the "mark" of orthodoxy then as now, and all that we lack to perfect the image is to enforce our belief by the state.

You may say, That will never come, in our free country. How much more corrupt must our politicians become than they are now, before they will do the bidding of an apostate church, who for the sake of power will join hands with Rome to enforce their false doctrine, especially that of the trinity.

In the 4th and 5th centuries, those men that denied the Godhead of Christ were denied an asylum in any of the Christian countries, and events are transpiring now like the touch of the artist's brush, designed to complete the picture or image.

GEORGE FRANCIS.

Editor Restitution:

I received the tracts all right and was glad to get them and to read such good sermons. The people here refuse to give me their floor any more so I will soon start meetings in the school house, if I can get the use of the building, as I feel that some of the seed sown has fallen on good ground. I still go to their Sunday School, and in this way I have a chance to ask questions.

We had quite a time a few Sundays ago. I asked the Superintendent in what way were we better than sheep, and he told the school that man was an animal, but he had a soul that did not die, etc. When he got through I had my Bible open and read Eccl. iii. 18-20. Then he said according to that man had no spirit. I said yes; it returned to God who gave it, when a man died, Eccl. xii. 7. Then I showed them that Abraham was but dust and ashes, Genesis xviii. 27, that he is the father (to be) of many nations. Now Christ is that seed, Galatians iii. 16 The seed was but dust and ashes, as we see by reading Hebrews ii. 14, telling where he became flesh and blood, and died. Now it is this that died that must put on immortality, not the spirit that returned to God who gave it. So we understand Paul as speaking of the body in 1 Corinthians xv. 53. In the 39th verse it is explained all flesh is not the same flesh, but they all die alike. Man was made ruler over all flesh, and in this he is better than a sheep. Did I say ruler over all flesh? Yea, thou madest him a little lower than the angels, thou crownest him with glory and honor, and made him ruler over all. Remember, this was the body, not the spirit, and we (we who?) we that believe the gospel shall be like him, 1 John iii. 2 Then we will have the life that the Father has, for we will not be alienated from it by being ignorant, and not believing the gospel, Ephesians iv. 18. Now this is the life God says is his gift. Then they cannot die any more, Luke xx. 36.

So let us be content to be mortal, and seek for immortality in God's appointed way, and wait for his Son from heaven, who has this life hid in him with God, Colossians iii. 3, for ye (the body) are dead, and your life is hid with Christ in God.

S. C. LEHMAN.

LET all make note of the change in Brother Huggins' address. It is now 10023 Lee Avenue, Cleveland, Ohio. As many will be sending for his book which is just now ready, it is important that you have the correct address.

Try THE RESTITUTION, $1.50 a year

Table Lesson.

MARK XIII. 34-37.

"For the Son of Man is as a man taking a far journey, who left his house and gave authority to his servants and to every man his work."

I was impressed with these words, "And to every man his work." We know that this Son of Man is Jesus; for we find this name eighty times in the gospels, and in Matthew xxiv. Jesus speaks of himself as the "Son of Man coming in power and glory." We know that he has taken a journey, he has gone to his Father's house, and that he said, I will come again, and he said, Occupy until I come, not just Wait until I come, but watch and work, not just work for the present life. The parable of the talents shew us that it is the Master's work that we are to do, and again, in Eph. iv. 7, 11, 12. "But unto every one of us is given grace according to the measure of the gift of Christ, and he gave some apostles, and some evangelists and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ. This shows the work that the servants of the Son of Man are given to do. Until he returns from his far journey, there is no servant in the Master's household that can be idle, whatever our work, let us occupy till he come. Watch ye therefore, ye know not what hour the Master of the house cometh. Take ye heed, watch and pray, for ye know not when the time is, but he gives us our work and while we work we are to watch lest coming suddenly he finds us sleeping. He gave this parable unto his disciples. Now learn a parable of the fig tree. When his branch is yet tender, and putteth forth leaves ye know that summer is near. Just now this parable is full of meaning to us, for we see all around us the signs that summer is near. The beautiful blossoms, the trees with tender green leaves, and the grass so green and fresh. Yes, we know that summer is near. Now to those that are watching the signs of the coming of the Son of Man that has taken a long journey, are as plain as the signs of summer, to discern the signs we must watch. He says, As in the days of Noah, so shall also the coming of the Son of Man be. In the days of Noah God said the thoughts of man's heart was evil continually. Today they are striving for wealth and power and pleasure of this life. Man's thoughts are not of how they can work for the Master, his Word is not taken as a guide; the gospel is cast aside, the whole world is full of unrest, the truth is evil spoken of. The apostle Paul says, Scoffers shall come in the last days, saying, Where is the promise of his coming: for all things continue as they were from the beginning. Is this not true today? Just speak of the nearness of Christ's coming and you are laughed at—not by evil men, but by those that profess to know God. Is not this a fulfillment of the words of Paul, scoffers shall come in the last days?

"Wherefore, brethren, seeing ye look for such things be diligent that ye may be found in peace, watch and pray, for when ye see those things come to pass lift up your heads and rejoice, for the coming of the Son of Man draweth nigh." There are many signs that Jesus will soon come to fill the earth with his glory, that soon he shall send his angels and gather his elect, to call his servants from the work that he gave them to do, and may we be found among those to whom he will say, "Well done," is my prayer.

ELLA KNOWLES.

Editor Restitution:

Please find enclosed a money order for renewal of my subscription. Have enjoyed reading the good letters written by the brothers and sisters of like precious faith, which have been a great help to me in studying the Bible and living in accordance with its teachings. I am now fifty years old and was a member of the Christian Church for twenty years, but never understood the gospel until about one year ago my sister, Mrs. A. J. Martin, explained it to me, and my eyes were opened and I saw the lovely and beautiful plan of God so plain, and I wonder now why others cannot see it as I did.

I feel so thankful that I have been spared, and am able to see the strait and narrow way, and cry out for joy. Thanks be to God for his goodness and tender mercies to me. O praise the Lord, all ye nations; praise him all ye people, for his merciful kindness is great toward us, and the truth of the Lord endureth forever, praise ye the Lord, Psalms cxvii.

Dear ones, pray for me, that I may never be moved away from the hope of the gospel, for the gospel is the power of God unto salvation to every one that believeth. First to the Jew, also to the Gentile, Romans i. 16.

Myself and daughter are the only two here that have been baptized in the faith, and we are trying to help others to see the truth as it is in Jesus Christ, and find some few who will read and listen. We are so anxious, and would rejoice if we could persuade people to take the Bible for their guide and let man-made theories alone. The blind lead the blind, and if the blind lead the blind both shall fall into the ditch together. Matthew xv. 14.

Your Sister in the Christ,
MRS. J. W. CRAWFORD.

Dear Bereans:

Revelations xxii. 7, 12, 14: Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

May we be among that number.

EDITH THOMPSON.

Dear Bereans:

The Prophet Jeremiah says, Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree, planted by the waters, and that spreadeth, and her roots by the river, and shall not see when heat cometh; but her leaf shall be green, and shall not be careful in the year of drouth, neither shall cease from yielding fruit, Jer. xvii. 7-8.

Christ is the living water. He is our hope, and in proportion as our hope reaches out to him, our thoughts our words and deeds become purer and better. 1 John iii. 3. Thus receiving spiritual strength by partaking of the living water, to faith is added virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the *knowledge* of our Lord Jesus Christ. Being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life, through Jesus Christ our Lord. But *remember*, the wages of sin is death.

CYNTHIA THOMPSON.

Pray and Prosper.

A young man was leaving the shelter of a parent's roof, and was likely to meet with many temptations. But a friendly voice gave him three words counsel: "Pray and prosper." The words were addressed to one who knew by experience the value of prayer; and they were never forgotten. The counsel was thankfully received and carried out through a long life. Prayer became more than ever the element of the young man's spiritual life, and the truest prosperity was granted. Eventually he had a happy home with a Christian wife. A large family grew up around him, who walked in the footsteps of their parents.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. *Also a hearty belief of the gospel*, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, JUNE 1, 1910.

LOOK! LOOK!

Brother or Sister:

When a blue pencil mark is by this notice, it signifies that according to our account your time has expired. Now, we are all liable to error, and possibly there is a mistake, and you have paid up. If such is the case we will cheerfully correct the account as soon as the error is pointed out. If on investigation you find you have not paid, we ask you to at once send us some money. We need it very much—indeed we have reached a point when we just must have relief at once. Please do give this attention right Now.

BROTHER John L. Wince writes from Battle Creek Sanitarium that while not gaining in weight, his strength is coming back, and he hopes soon to return.

BROTHER Joseph Williams wrote us on May 26, from Cleveland, Ohio. He was on his way to the Fonthill Conference, where he was to be over last Sunday. He reports pleasant visits with the brethren of the Brush Creek, Springfield and Cleveland Churches.

ON last Sunday the Plymouth brethren had the pleasure of listening to Brother D. C. Robison deliver two excellent discourses. Brother Robison had arranged a sort of exchange with Brother Williams, and was with the Roll Church the Sunday before. Our brother has a clear and convincing way of presenting his subject, and one cannot but be benefitted in listening to him. In response to urgent calls to hasten home, Brother Robison left for Salem on a Sunday night train, bearing with him the good wishes of all who heard him, and our earnest prayers for his success wherever his lot may be cast, and a hope that we may enjoy other visits with him.

IT is an old saying that "politics make strange bed-fellows." This is strikingly illustrated in a situation we have now. The new Governor-general of Canada under the British crown is a Frenchman by race, and is Catholic in his religion. Again, the first Governor-general of United South Africa is Viscount Gladstone, a son of the great Gladstone, and next under him as first prime minister, is General Botha, who succeeded Joubert as the commander of the fighting Boers. He is now a reconstructed Boer, and a most loyal subject of the English government. So we have a Frenchman as ruler in Canada, and a Dutchman and former enemy as ruler in South Africa.

ON the last Sunday of April, it fell to the lot of the Editor to present to the Plymouth Church a paper entitled "A Glance at the Policy of Nations," in other words "The Signs of the Times." In the discussion of the subject we ventured to "guess" that in the arraying of the nations under the two dominant leaders, that Japan would most naturally be allied with the group that was opposed to Russia. That the "policy" of England and the United States and those nations that would stand with us, would attract Japan more than would the policy of Russia and her allies. In the light of the fact that just now Russia and Japan have reached an agreement defining the rights of each in the far east, particularly as regards affairs in North China, we are asked if we still think as we did in April. In reply we will say that we made no prophecy, only a "guess," and we see in this late compact between Russia and Japan no reason to change our "guess." Ever since the conclusion of the Portsmouth treaty, settling terms of peace between Russia and Japan, the representative of the United States at Peking has been able to really hold the check by playing Russia against Japan, and then Japan against Russia. Mr. Calhoun, who is now representing our government in China, has a more difficult task than ever, as this agreement stops the game, and other tactics must be used. Japan may yet learn to her sorrow the exceeding slimsiness of a Russian treaty. When Russia has affairs in hand, and arranged to suit her, she will not hesitate to put on the screws, and no compacts she makes but can be broken at will. The Japanese are smart and crafty, but making an alliance with Russia at this juncture is simply playing with the fire. We can only conjecture concerning the movements of the nations, but the watcher on the walls will do well to keep his face toward China for the next few days.

Watch, for the times are ominous.

———, Ill., May 26, 1910.

Dear Brother Underwood,

Since we are unable to determine, from your last letter to my father, whether you hold to the pre-existence theory or not, we have decided to drop your paper as we are taking several others that we are sure about.

When at Plymouth some years ago my father was credibly informed that you and other leaders, held to that doctrine, and never having seen anything from your pen to contradict it we fear you still hold it. We consider it a deadly heresy and know no other test of fellowship. At that time he talked with others there who held to that doctrine.

My time is out in June, and I think the $3.00 I sent you while I was in ———, leaves us square.

We will be glad to know if we are mistaken.

Very sincerely,
Miss ——— ———.

We give this letter in full in order that all may understand our remarks on it. In the first place if the brother referred to as the father of the writer of this letter was "credibly informed" that myself and "other leaders" (we thank you—we were not aware till now that we were worthy to be classified as a "leader"—thank you, very much indeed) held to the doctrine of the pre-existence of Christ, why such "credible" information ought to settle the matter. It may seem strange to some, but up to the time of the receiving of the above letter, there were members of our own family circle who never heard "my opinion" on this subject. Yet these relatives knew us well enough to be sure that we have quite decided convictions on most matters of this sort, and had never had occasion to ask concerning our views.

In order that all far and near may know our mind on this question, we will freely say that with the training of youth, and subsequent reasoning of more mature years, and what little study of God's Word we have been able to do, the theory that Jesus the Christ, the only begotten Son of God, existed personally as a being "before all things," never once had a lodgement in our little mind. We never did hold the theory, do not now, and (let us whisper it *gently*) never will. Just how this brother became "credibly informed" that we did hold the doctrine, is quite beyond us to understand. Either he was un"credibly informed," or else he did not "hear straight."

We sincerely hope this little statement will quiet the mind of our esteemed sister, and of her father, our respected brother. However, this is not written as a bid for a renewal of subscription, for while we value each one highly, still we do not wish them to take THE RESTITUTION if they do not want it. Such subscribers do not make or break a journal such as THE RESTITUTION is. What we want particularly to bring to notice is another matter.

The author of the above letter says "We consider it a deadly heresy and know no other test of fellowship." We give this to the brotherhood for consideration. It is a new one on us, we freely admit. With this father and daughter, brother and sister of ours, it would make no difference whether a person had become convicted of his sinfulness, and reformed his life, or not. It would make no difference with them whether a person believed the gospel of the kingdom—the good news that God was in due time going to send his Son Jesus Christ back to this earth to establish a kingdom, and with his saints subdue and finally govern in righteousness this whole earth—or the reverse. It would make no difference with them whether a person had been immersed, poured, sprinkled, or nothing—or whether he knew what it was for, or whether in infancy or old age. The test (no other test) of fellowship with them is "do you believe Christ pre-existed?" Yes. Then you are no brother of mine. If the answer be No, then welcome to my fellowship, nothing else matters.

Brethren, this is not jest, but sober earnest. It is a serious matter. We have among us some brothers and sisters whose lives come very near to the Pattern given. They have heard the joyful sound, their past lives were repented of, and complete reformation was the result. They have heard and accepted the tidings of a coming kingdom, they understand what manner of creatures they are, and by what Name they can be saved, and recognize no other. They have taken hold of the promises of God, and by faith look forward to the consummation of the Divine will. They have from the heart obeyed the injunction to "Arise and be baptized, and wash away thy sins." They live lives void of offense to God and man (question them how you will, and they will answer you clearly regarding the hope of Israel; will explain to you the plan and purpose of God in a coming age of bringing back this earth to an Edenic state, establishing his kingdom with Jesus Christ as King and the chosen faithful ones as co-rulers with him; will explain to you the office and work of the Christ; will give you a correct account of the condition of mankind, and what change must be wrought in him to make his state for future life eternally; they will be able to tell you what living a godly life means, and will exemplify the same in their lives.

You can find no fault with them—until you happen to stumble on to the question of Pre-existence. You ask, What do you understand upon this doctrine? At once the brother turns to Colossians i. 16 17, and reads "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things consist."

You say "Do you think that teaches pre-existence?" The brother knows the move you would make next in a like dilemma, and so reaches for his "Diaglott" and reads "In him were created all things—those in the heavens, and those on the earth; the visible and the invisible, whether thrones, or lordships, or governments, or authorities; all things have been created through him and for him: and he precedes all things, and in him have all things been permanently placed."

He tells you that he does not attempt to explain it all, that some things he does not fully understand, but is just simple enough to take them as written. You fling at him that if you believed in the pre-existence of Christ you would believe in the immortality of the soul. That one is as sensible as the other—in fact one is the counterpart of the other. That both subvert and nullify the gospel, and cannot be true.

He tells you that he does not believe in the immortality of the soul, that he does not recognize the similarity between the two. That his only reason for holding the theory is because Paul wrote it out, and the appeal to the other translation does not better it. He does not undertake to explain the matter—just simply takes it as given by the inspired writer, and leaves the explanation to come with a fuller understanding in a better time to come.

All his protestations are vain. You denounce him as unsound, a gospel nullifier, a heretic—no brother of yours. You drum him out of the camp and refuse him fellowship.

This applies also to another "all-important" question—the personality of the devil. We have here two—the writer of the foregoing letter and her father—who have pre existence as the only "test of fellowship." Who will start a little sect with the "devil" as their only "test of fellowship?" Don't wait too long. Here is an excellent chance, a really grand opportunity to become a "leader."

Report of Meeting.

Brother Almus Adams came to Moorefield, Nebraska, on April 23, and held a weeks' meeting in the church. The interest and attendance was splendid during the meeting, but no one took a stand for the gospel, yet we sincerely hope that those who so attentively listen in all our meetings, will soon see the necessity of not only hearing, but also of doing God's will.

While Brother Adams was with us we all (except four who could not come) met at the Church one afternoon and had our pictures taken in front of the building We are sending one of the pictures to THE RESTITUTION office.

VERLIE STEPHENSON, Sec.

[We wish to thank our Sister for remembering us, and shall take pleasure in showing it to those who may attend our Bible School. Again thank you.—ED.

THE RESTITUTION is only $1.50 per year. *Try it a year.*

Berean Column.

[*Continued from Page 3*]

things that they have learned, to grow in knowledge, faith, love and all good virtues, "that the man of God may be perfect, throughly (thoroughly) furnished unto all good works."

In this Christian growth we see and know ourselves more as the Heavenly Father does. The Word is a mirror which reflects back to us what manner of persons we are, "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." 2 Cor. iii. 17, 18; 1 Cor. xii. 10-12; James i. 25.

In what attitude or spirit of mind must we receive the Word of God? Let the Word answer. James, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls." 1 Peter ii. 1, "Wherefore laying aside all malice and all guile, and hypocrisies, and envies, and evil speakings, as new born babes, desire the sincere milk of the Word, that ye may grow thereby. Rom. xii. 1-2. We should no longer be conformed to this world, but "transformed by the renewing of your minds." We should possess a meek and quiet spirit—not a proud and boastful one.

One having received the Word of God and accepted its joys and blessings would naturally have a desire to impart the same to others, and this may be done in many ways—by our teaching, influence, words and deeds, even by singing, for Paul to the Colossian brethren says, "Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

So let us who have realized the importance of the Word to us, continue in its precepts, the things which we have learned and have been assured of, following our great example, Jesus Christ, and in the end become joint heirs with him in the everlasting kingdom.

FLORA HARRIS.

Announcement.

The Conference of the Church of God will be held at Falida, Washington, June 24-26, being Friday, Saturday and Sunday. We would be pleased to see a large attendance at this Conference as there are important matters that should be discussed and attended to.

Yours very truly,
LEWIS MONTGOMERY, Pres.

Willing to Wait.

Did you ever know boys and girls who almost every morning dug up the seeds they had planted the day before to see how they are getting along? You do not need to be told that the gardens of such little people do not amount to much. It is just as necessary to wait patiently as it is to work faithfully. No matter how hard we work, we spoil everything if we are not willing to wait.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. C. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Sunday School Lesson.

JUNE 12, 1910.

The Canaanitish Woman. Matthew xv. 21-28.

Golden Text.—"Great is thy faith; be it unto thee even as thou wilt."—Matthew xv. 28.

This incident is supposed to have occured a few weeks after the last lesson, and was near the border of the country of Tyre and Sidon, northwest of the Sea of Galilee.

The reason why Jesus had retired to this country, of course is not given, but the refusal of Jesus after feeding the multitude so miraculously, to allow them to make him their king, and his teaching regarding the plan of God for him, had caused inquiry, and his disciples could not understand all that was meant. We know that many times when Jesus had these difficult conditions to handle, he would retire to the country where he could be by himself, or a few of his disciples with him. Then he would very naturally explain more in detail to them the plans, that they as well as he could be the better prepared to go among the people and proclaim the mind of the Father. By such means also he would get away from the opposition of the Pharisees who ever sought to injure him. On those occasions Jesus was in the habit of going off by himself, and spending much time in communion with God. He wanted to be rid of the crowd, and be alone for quiet and rest. He needed the strength that comes from prayer and supplication to the Father. We have in our late study seen some exhibitions of the strength and power gained by this direct intercourse with God, and have noted its effect on his disciples and the general onlookers.

Now we come to another case, different from all that has gone before. Here is "a woman of Canaan." Mark says "the woman was a Greek, a Syrophenician by nation." She was of the original races who inhabited the land, of the Greek speaking tribes. A heathen in every sense.

Why does this woman come to Jesus?

She comes to Jesus, interrupting his rest, because she is in trouble. She relates that she has a young daughter, a little girl, who is grievously vexed by a demon.

How did this woman approach Jesus?

Mark says she "came and fell at his feet," and besought him, or cried to him for mercy. She must have been terribly excited and wrought up. Her anxiety for her girl no doubt was so intense that the poor creature was all but beside herself.

It is said by Selah Merril, who was at one time United States Consul at Jerusalem, that women of the East are very persistent in their pleadings, and will not be driven away by rough words or manners, but will stay by an official hour after hour, and come day after day, not taking any refusal, and not wearied by delays. This woman who now comes to Jesus is one of that sort, probably only knowing that Jesus is said to be a wonderful healer.

How did she address Jesus?

"O Lord, thou Son of David." She uses the highest title she can conceive of him having, and likely has no idea of the true God.

Why did she ask for mercy on herself?

There was one thing clear to her mind. Her little daughter, so grievously tormented and torn by the evil spirit, would soon give out and die. Its suffering would soon be ended, but the unhappy mother would be left childless and alone. She wanted pity not alone for her child but herself as well. If the child could get relief, the mother would as well.

How was the woman tested?

She was not a Jew. She was an alien, and Jesus' work was with the Israelites. By race and nationality, as well as by religion—for she was a heathen—this woman was outside the pale so far as Jesus was concerned. So at first Jesus did not make reply to her at all, but as she persisted in her cries for mercy, the disciples were annoyed, and asked Jesus to send her away. It may seem to some that this was hard treatment for this poor woman. Others not more worthy had been cured. Finally Jesus makes the quiet statement "I am not sent but to the lost sheep of the house of Israel."

What did she do then?

Came and worshipped him, saying "Lord, help me."

Jesus then when she still persisted says to her "Let the children first be filled. It is not meet to take the children's bread and cast it to dogs."

How does the woman get around this argument?

She does not dispute the argument, but says "Yea, (or truth) Lord, yet the dogs under the table eat of the childrens' crumbs." She would be satisfied with any small measure of relief. She did not want to take from others what they needed, but would be content with what would otherwise be wasted. She was willing to be called a dog, if she could be treated as well as a dog. The dogs were not denied what the children would leave uneaten, and if she could even have that privilege she would be thankful and glad for it.

What was the result?

For the woman's great display of faith, and her persistence in pressing her suit, Jesus grants her request, and her daughter is made whole from that very hour. Jesus was pleased at such displays of faith. When the centurion at Capernaum manifested great faith Jesus marvelled at and granted his request.

When that poor mother returned to her home, what a change. Instead of her little girl being torn and tormented, worn and helpless in the grasp of the demon, she found peace and quiet, happiness and good cheer. The gloom all gone and bright sunshine reigning over all.

God is pleased with that prayer that is humble, acknowledging our unworthiness. He wants us to trust him, as he knows best. He is pleased when we come with a confident faith in him, knowing he is able to do us good. With persevering faith, when we realize that he is willing to bless us, and so we persist. God wants fervent prayers—yes, prayers that have heart in them, not mere words. Then he wants us to pray constantly. "Continuing instant in prayer." "Continuing with one accord in supplication," was the attitude of the disciples in the early church.

Such prayer was this in our lesson today, and as Jesus had gained power and strength from God by his seasons of prayer, so did this woman's prayer and supplication show power gained by persistent effort. This woman was victorious. She won not only her daughter, but she won the approval of the Master, and he commended her for her great faith.

If Jesus were here would he commend us for the degree of faith we are manifesting?

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

WHEN YOUR TIME IS OUT PLEASE RENEW.

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The copy for this department of The Expositor is supplied by Brother Robert G. Huggins, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

The Hunter's Compass.

I heard a story. Thus it ran:
A hunter, up in Michigan,
Oft lost himself, and circled round
Amid the forest's depths profound,
Till anxious friends got on his route,
And sought, and found, and brought him out.

A friend one day inquired why
He didn't a pocket compass buy—
To north 'twould always point the way
So that with it he could not stray.
He bought it quick, [illegible] cost,
Struck out, and soon again was lost.

When found, they asked him if he tried
To find his way with his new guide.
"[illegible] guide it is," he stoutly said,
"For, [illegible] as I have got a head,
[illegible] it north I tried my best,
[illegible] off [illegible] west."

[illegible] Word we often do:
[illegible] good and true,
[illegible] we are in the way,
[illegible] astray.
We mark our course before we look,
And then expect that Holy Book
To say we're right, but, yea or nay,
We hold our track, and still we stray.

—Unknown.

About Covenants.

The new covenant of Jer xxxi 31-34. A quotation concerning, and opposed to Israel's restoration under the provisions of this covenant. "That the new covenant which Jehovah said he would make with the two houses of Israel has been made; and written in the minds and hearts of all those under its provisions. That the new covenant brought into force by the blood of Christ was final. No arrangement for a yet future national restoration of the fleshly house of Israel, and calling beyond the second advent—In short: That all the preaching of a future dispensation of grace after the Lord comes; in what is called 'The age to come:' is only another gospel, a delusion, a snare and contrary to the whole apostolic arrangement."

Here we have it; and there are plenty of people who think without investigation, that the quotation above expresses the truth in relation to the covenant aforesaid. In dealing with covenants, it is only fair to demand faith, that is, confidence in the stipulations placed on record, just as we find them; rather than putting confidence in expositions or interpretations. No combination of words can be plainer than those made use of. Heb viii 8-12.

"Behold days are coming, saith the Lord; when I will make a new covenant with—The house of Israel, and with the house of Judah. Not according to the covenant I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; continue reading verses 10-12. We may emphasize this whole context.

Who will affirm that the house of Israel is other than the ten tribes who revolted from Rehoboam, son of Solomon, and continued a separate nation until the siege of Samaria when they were carried away in the 9th year of Hosiah's reign? And that the records affirm that the house of Judah is none other than that tribe with whom the sceptre should continue after the coming of Shiloh, as it is written. Gen xlix 10. The sceptre shall not depart from Judah, nor a law-giver from between his feet forever, because Shiloh will come and to him will the people be gathered." Lederer. Compare Isa xi 10, 11, 12. In connection with this testimony consult Ez xxxi 25-27 inclusive. The sceptre did depart from Judah in the 11th year of Zedekiah's reign. The oracle was: Remove the diadem—Tiara "take off the crown; this shall not be the one; exalt the lowly one, abase the lofty one"—[The thrice repeated overthrow is found only here as an intense noun.] "I will make it"—an overthrow, and thus it will remain "until the coming of the One whose right it is to reign. This testimony agrees with Lederer's translation above. Again: Where is the testimony affirming that this covenant has been written in the minds and hearts of Israel and Judah?......

The succeeding context of Jer xxxi is forcibly put: And no possible contingency can prevent the fulfillment of the stipulations of this covenant. The comparison is made with the permanent things of nature—The sun, the stars of light, the earth whose foundations are laid forever for the endless succession of ages. The alternations of day and night—The succession of the seasons. Gen viii 22. And the unchangeableness of the divine purpose; all—all combine to fortify the statement—Jer xxxi 36—that the nation of Israel as a nation, will continue as long as grass grows and water runs. That is, always: "All the days."

See also, Jer xxxiii 14 and succeeding context: compare chapter l 20. The annual remembrance is over with. No iniquity in Israel then; no sin to be found in Judah; out of which tribe came David the King and also the Branch of righteousness. The root as well as the offspring of David. The restoration of the holy priesthood—chap xxxiii 18 compared with Mal iii 3, 4. When the Lord purifies the sons of Levi, for the temple service then the offering of Judah and Jerusalem will be pleasant unto the Lord, as in former years (4) Compare Ez xlvii 9 with verses 15, 16; and Num xxv 12, 13. An everlasting priesthood. Consult also Ez xxxiv 11, 12-23, 24, 29. And that no misunderstanding may occur; compare verse 31 with chapter xxxvii, verses 11, 22, 23, note the description of the territory to be occupied. Verse 25. The land that I have given Jacob my servant wherein your fathers have dwelt. "Their children's children forever" equals "perpetual generations." And as such the Lord makes an everlasting covenant with them......Multiply them and set my sanctuary in the midst of them for evermore."

In order to find out whether the "preaching of a future dispensation of grace after the Lord comes, is a delusion, and contrary to the whole apostolic arrangement;" it is necessary to consult the records so as to find out what the apostolic arrangement was, and is. The apostolic teaching agrees with and sustains the prophetic; or it does not. An examination of the apostolic teaching concerning Israelism is now in order. The prophetic teaching is before us, as found placed on record and fortified by a "Thus saith the Lord," repeatedly: And therefore trustworthy; and as such, "Profitable for doctrine, for reproof, for correction, for instruction in righteousness; so that the man of God may become perfect thoroughly furnished unto all good works." 2 Tim iii 16, 17.

C. W. Tomkins.

The Holy Spirit is the Spirit of God?

The Scriptural doctrine concerning the Holy Spirit is very plain and evident. We are simply told that the Holy Spirit is the Spirit of God. We refer the reader to Eph iv 30, "Grieve not the Holy Spirit of the Deity, in which you were sealed into day of releasing." And to 1 Thes iv 7-8, "The Deity called us not upon uncleanness, but in holiness. Surely, therefore, the one putting away, puts away not man, but the Deity, the one bestowing his Spirit, the Holy, within you."

The reader can find many other passages by turning to his concordance, all teaching that the Holy Spirit is simply the Spirit of God. We submit a few: Matt iii 16; xii 18, 28; Acts ii 17, 18; v 9; viii 39; Rom viii 9, 11, 14; 1 Cor ii 11-4; iii 16, vi 11; vii 40; xii 3; 2 Cor iii 3; 1 Pet iv 14; 1 John iv 12-13.

We wish to emphasize that the Spirit of God means the Spirit of the Father; for the Father, according to the Scriptures, is the only true God. John xvii 4; 1 Cor viii 5-6; Eph iv 6; 1 Thes i 9-10; 1 John v 20. And then the Scripture distinctly calls the Spirit the Spirit of the Father. Read Matt x 20, "For you are not the ones speaking, but the Spirit of your Father is the thing speaking in you." The same is also clearly involved in Eph iii 14-16, and in many other passages. And as further evidence, note the fact that Jesus plainly taught it was the Father who would give and send the Holy Spirit, John xiv 16, 26, and that the Holy Spirit proceeds from the Father, John xv 24.

As the Holy Spirit is Spirit of God the Father, it is well called in Scripture:

Spirit of holiness, Rom i 4.

The Spirit of the grace, Heb x 29.

Spirit of power, and of love, and of sobering, 2 Tim i 7.

The Spirit of the truth, 1 John iv 6.

The Spirit of the faith, 2 Cor iv 13.

The Spirit of the promise, Eph i 13.

Spirit of wisdom and revelation, Eph i 17.

The Spirit of the life, Rom viii 2.

The Spirit of the prophecy, Rev xix 10.

Age Spirit, Heb ix 14.

The Spirit of the glory, 1 Pet iv 14.

And several other titles of like nature are applied to the Spirit in Scripture, all showing that Holy Spirit is the all pervading Spirit of God that fills all things with the life and presence of God. Is contains personal attributes because it is Spirit of a Person, but itself is not a person from the very fact that it is the Spirit of a person.

It is indeed called God and the Lord in John iv 24 and 2 Cor iii 17, 18; but this is a common form of personification in the Scriptures, where one thing or person stands for or personates another. The Word was called flesh, John i 14, because the flesh of Jesus contained the Word and represented the Word, not that the real body of Jesus was the Word, for this would be untrue. Man was called dust, Gen iii 19, but this does not teach that the dust was the *person of man*, for man is a living soul, Gen ii 7, his form being indeed of the dust, for the body is but a house, 2 Cor v 1-4, a house necessary to conscious existence, but yet not the real man that sleeps in death in the dust of the earth. Isa xxvi 19. The body, by representing the man, is called the man, just as the flesh of Jesus; by representing the Word is called the Word. God is called love, 1 John iv 8; but love is not the person of God. Love is God because it represents God. And so we might go on and show many instances from the Scripture where one thing or person is called another thing or person because it represents that other thing or person. In these matters the Lord expects us to use reason and common sense. It is manifest that the Holy Spirit is not the person of God, for it is the Spirit of God. The Spirit of a being cannot be that being himself, although it may be called that being because it represents that being, according to a Scriptural law of personification. The light that shines through the window we call the sun, practically speaking. But we do not mean the individual sun—that great luminary in the heavens above, 92,500,000 miles from the earth, and 860,000 miles in diameter. We simply mean that a radiance representing the sun comes through the window. In the same way the great and infinite God, our heavenly Father, comes to his believing children through the unshaded window of faith and illuminates their souls with heavenly light and glory, giving grace, mercy and peace, faith, hope and joy, power and holiness, and all other blessings.

The Holy Spirit also forms Christ and the spirit of Christ within us, but this does not prove that the Holy Spirit is the person of Christ, nor the spirit of Christ's person. For Jesus prophesied that the Holy Spirit should take of his things and show them to us. John xvi 14. When we have the Holy Spirit dwelling in us we have God and Christ dwelling in us; because the Holy Spirit is the Spirit of God and the Spirit of Christ's ministry. And because it is the Spirit of Christ's ministry it is sometimes called the Spirit of Christ. But we must not get mixed up and get into Babylon's mysteries. Christ personally is now in heaven and his personal spirit is with him. But we may have the spirit of Christ, as the character of Christ, wrought in us by the Holy Spirit of God and thus the Spirit of Christ, being of the same essence, are both in the Christian and are practically one and the same Spirit. We may say in a general sense, that is the Spirit of God as it comes upon us, and the Spirit of Jesus as it works in and through us, forming the character of Jesus in us. Or speaking more technically we may say that the Holy Spirit is, not the personal spirit of Christ, but the Spirit that proceeds from the Father as a gift of grace through Christ. It is the Spirit of Christ's ministry, but it is really the Spirit proceeding *from* the person of God. It is used in this sense in Acts xvi 7, Rom viii 9, and Phil i 19.

Thus the great Bible doctrine shines out clear that the Holy Spirit is the Spirit of God the Father and not another person from God.—E. D. Gifford.

OUR BOOK FUND.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Psalm xli 1-4.

The amount set opposite our names is to help Bro. Robt. G. Huggins supply the worthy poor with "The Bible: Its Principles and Texts." For this purpose the book is to be sold at the reduced price of 85 cents per copy.

Brother K	1 00
Wm Hardesty	1 00
R F Smith	1 00
Mrs Clark McClelland	1 70

The Bereans Column.

Dear Bereans:

The usual Berean articles have given place this month to a collection of essays on "The Word of God." The essays were written in answer to Brother Lindsay's Bible Lesson, Number 7. Many good essays were sent to Brother Lindsay but owing to lack of space, he was not able to publish all in his lesson sheet. This he much regretted; therefore we have selected a few from among the best, and with the consent of the writers, publish them in our Berean Column. All show deep thought, and I trust that all readers may derive great benefit.

These essays are only a specimen of the good work done by Brother Lindsay's class every month.

The usual Berean articles will appear next month.

Grace M. Williams.

THE WORD OF GOD.

From my reading of the Bible I take it there are three ways in which this title can be used:—

First. The Book of Books is emphatically "The Word of God," speaking through holy men of old his commands, which we must heed and obey, showing his plan of salvation for mankind, and our hope of the future.

Second. Jesus Christ is "The Word of God." In John's revelation on the island of Patmos he saw One who is called by this title, and from the King James version of the Bible this One would seem to have been "coexistent and coeternal" with the Father. The New Testament, however, was written in Greek and here "The Word" spoken of in John i. 1-14 is "Logos," embracing the five attributes of God—Power, Thought, Wisdom, Knowledge, Love—and not a person which "was with God" and "was God." A word is an utterance, and as Jesus Christ voiced forth the love and wisdom of his Father, so he became indeed "The Word of God."

Third. In a lesser measure we the children of God, are also his Word, as we are to be "living epistles known and read of all men." David sings in Psalm cxix. 11 "Thy Word (or attributes) have I hid in my heart," and Col. iii. 16 says "Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs," and if this "Word" is hid'en in our hearts it will bring forth such deeds and words as beautified the life of Christ while on the earth, and to do this we must not be conformed to this world but transformed by the renewing of our minds so that we may understand what is the good and acceptable and perfect will of God. Jesus Christ called himself "The Light of the world," and Paul says we must also shine as lights in the world, holding forth the Word of life that he may feel he has not labored in vain, for that, and that alone, is able to build us up and give us an inheritance with all the sanctified ones. All of this life will pass away but "the Word of the Lord" endureth forever, and is the good news that Jesus Christ, the "power and wisdom of God" was manifested in the flesh; that he suffered and died for our sins; that he was resurrected and ascended into the heavens, and that he is coming again in power and great glory to reign on this earth. "Even so come, Lord Jesus."

Very Sincerely,
Lottie E. Young.

THE WORD OF GOD.

That the Word of God was held in reverence by the apostles and the other inspired writers is shown by numerous passages. It was by the truthful presentation of the Word that they interested men in God's plan and in their own salvation; and it was by living in harmony with the pure influence of the Word that they expected to be preserved blameless unto the presence of the Lord, and by belief in and faithful odedience to the Word others were brought into relationship with the family of God.

Jesus likened the Word unto seed that a sower sowed, and those who heard the Word unto the ground upon which it fell. The Scriptures also teach as to this matter of seed sowing, that whatsoever a man soweth that shall he also reap; then if one ever reaps the fulfillment of the rich promises made in the Scriptures, the seed must be sown that will bring forth the desired fruit.

After Paul had labored at Ephesus and established a church there he called the elders of the church to a conference in Miletus and after telling them that they should see his face no more, instead of giving them over to some hallucination of spiritualism he feelingly commends them to God and to the Word of his grace, and declares it is able to build them up and give them an inheritance among them that are sanctified. Acts xx. 32.

"And ye have not his Word abiding in you; for whom he hath sent, him ye believe not." John v. 38.

It would seem by the foregoing text that intelligent study and rightful application of the Word of Truth by an individual, will have such a spiritual influence in that one, that he will be divinely prepared for present truth, when due; and if his faith is established and unwavering in that Word, and he has full confidence that upon his obedience to the divine commands in the Word, that he becomes an heir of salvation, he has the witness that the spirit beareth with our spirit that we are the children of God. Any lack of witness, here is applicable to lack of faith on the part of the one lacking witness.

Paul says in Heb. iv. 12. "For the Word of God is quick," this is equivalent to saying that it has life or is a life-giving essence; this life is eternal in its nature and Peter attributes it to the Word which by the gospel is preached unto you, thus making the two identical, and what are said to be the properties of the gospel are also the properties of the Word.

When Jesus commissioned his disciples to go into all the world and preach the gospel, he said, "He that believeth and is baptized shall be saved;" so the first thing in the process of purification is belief of the gospel or Word, and this must be a right or intelligent belief else it could not be "righteousness of faith." Afterward comes repentance or reformation followed by obedience in the matter of baptism and then a holy or separate life, the said word being the rule or standard by which that life is to be governed and thus forming a process of purification of which such a man as Paul was not ashamed. Rom. i. 16.

"In the beginning was the Word, and the Word was with God, and the Word was God."

The foregoing passage shows something of the import of "The Word" and when emphasized by the following from the Diaglott, "Through it everything was done, which has been done," it shows something of the office of the Word in the eternal purpose of God, and commands our respect and reverence for it, instead of our being turned unto fables by the deceitfulness of false teachers and evil influences.

Rolla Hightower.

THE WORD OF GOD.

God of his own will has begotten us with the Word of Truth that we should be a kind of first fruits of his creatures. It is his desire, his great love for man, that he has done so much for us; he has given us the Word of truth and made it possible for us to become the firstfruits of his creatures. "Wherefore my beloved brethren let every man be swift to hear, slow to speak, slow to wrath, for the wrath of man worketh not righteousness of God." What good counsel here! How plainly it shows us that evil doings worketh not righteousness. "It is the spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you they are spirit and they are life." When we hear the Word of truth it is the Word that quickens or gives life. "They are spirit." We can see how frail we are without the Word of God.

When shall we get the words of eternal life? Jesus has them, so we must obtain them from him. "Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Here is shown the difference between the one that serveth him not. It teaches us how we are when the Word of God dwells in us richly; how we become when we have put on the new man which is renewed in knowledge after the image of him that created him. "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Now let us give our bodies a living sacrifice unto God by bringing them into subjection to the Word of God. 'And be not conformed to this world, but be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God."

Paul told Timothy to "continue in the things which thou hast been assured of, knowing of whom thou hast learned them and from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, throughly furnished unto all good works."

If Paul was so careful to warn Timothy, how careful we should be in these last days that we should be fully equipped with the Word of truth. We are to shine as lights in the world, holding forth the Word of life that "I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain. And now, brethren, I commend you to God and to the Word of his grace, which is able to build you up and to give you an inheritance among them which are sanctified."

Paul charged Timothy "before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom; preach the Word; be instant in season, out of season. Reprove, rebuke, exhort with all long-suffering and doctrine." Are we doing this? Telling the wonderful words of truth at all times and under all circumstances? For the Word of God is quick and powerful and sharper than a two-edge sword, piercing even to the dividing asunder of soul and spirit, and of the joint and marrow, and is a discerner of the thoughts and intents of the heart.

We have been born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever; for all flesh is as grass; the grass withereth and the flowers thereof falleth away; but the Word of the Lord endureth forever. "And this is the Word which by the gospel is spoken unto you. It is the power of God unto salvation to every one that believeth."

The sower soweth the Word. Jesus says, "He that rejecteth me and receiveth not my words hath one that judgeth him. The Word that I have spoken, the same shall judge him in the last day." In Jesus' prayer to his Father, he says, "For I have given unto them the words which thou gavest me and they have received them and have known surely that I came out from thee and they have believed that thou didst send me." So faith cometh by hearing and hearing by the Word of God.

Mrs. Inez Titus.

THE WORD OF GOD.

The inspired revelation of God's purposes in the creation of earth and man is a most important theme for our consideration. "The grass withereth, the flower fadeth; but the Word of our God shall stand forever." Isa. xl. 8. His Word is spirit and life,—a message from God to mankind. I fear many people receive a message from a friend with a great deal more eagerness and delight than they receive this message from their God. Though the one gives only temporal and fleeting pleasure, while the other gives joy and consolation now and in the world to come, eternal life.

Let us consider what a wonderful and glorious message or gospel this "Word of God" is, why it should be of so much significance to us, what it does for us in this present life, and what it promises to those who remain true and faithful to the end.

James says the Word "is able to save your souls." Paul to Timothy says the Holy Scriptures "are able to make thee wise unto salvation through faith in Christ Jesus." Paul to the Romans says the gospel or Word "is the power of God unto salvation." Therefore we find that our future life rests upon our attitude toward this Word, and that we must have some knowledge of the same if we would be a child of God and inherit eternal life.

We are begotten by the Word of God "that we should be a kind of first fruits of his creatures.' Christ was the first fruits, the first born from the dead to an incorruptible nature, so we, if begotten by the Word, will have part in the first resurrection, at his coming. Peter is assured in his faith because God hath "begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and that fadeth not away."

We come into Christ or become a child of God through a knowledge of God's Word, and faith, repentance and obedience to it. But we are only babes in Christ first. Then follows the opportunity to grow. And the Scriptures are so full of admonition to God's children to continue in the

[Continued on Page 2.]

Announcement.

JUNE MEETING.

The Annual "June Meeting" and Conference of the Church of God in Indiana, will be held at Antioch, in Marshall County, commencing Friday June 10, and holding over Sunday, June 12th. A Committee on Program has been appointed and the program will be published in due time.

We anticipate a good meeting and trust that all who can, will avail themselves of the privilege of attending. Come, brothers and sisters to this meeting. "Let us not forsake the assembling of ourselves together." Come in the spirit of the Master, and we shall be blessed.

We expect Brother Lindsay, Broth- Williams, Brother Wagoner and others, who will open to us the beautiful truths of God's eternal purpose in blessing the nations.

This may be the last meeting this side the kingdom. Come, bring your children and stay for the Bible School to be held at Plymouth, commencing Monday, June 13. We are expecting the largest class for our Bible School we have ever had. We hope to have children, young people and old folks from every congregation in the state. Bring your friends with you. Our friends outside the state are most cordially invited.

J. H. WILLEY, Pres. Ind. Con.

PROGRAMME.

FRIDAY, JUNE 10.

10:30 a m, Opening Address
J H Wiley, Conf. Pres
11:15 a m, Sermon, Joseph Williams
1:30 p m, Business session
8:00 p m, Sermon, R A Frazier
7:00 p m, Social service, Wm Huffer
8 00 p m, Sermon, S J Lindsay

SATURDAY, JUNE 11.

9:30 a m, Social service,
R C Railsback
10:30 a m, Sermon, J H Willey
1:30 p m, Berean meeting,
Evelyn K. Harsch
3:00 p m, Business session
7:30 p m, Song service,
Eva L Underwood
8:00 p m, Sermon, D T Halstead

SUNDAY, JUNE 12.

9:30 a m, Social service,
Carl Thompson
10:30 a m, Sermon, S J Lindsay
1:30 p m, Sermon, J F Wagoner
Followed by Communion Service.
7:00 p m, Social service, J H Willey
8:00 p m, Sermon, Joseph Williams

F M McCRORY,
MRS FLORENCE CORDELL,
SAMUEL OSBORNE,
Committee.

NOTICE.

Following the Conference at Antioch Meeting House, Marshall Co., Ind., there will be a Bible School held in Plymouth, beginning Monday, June 13th, and ending Sunday, June 19th. John L. Wince of Pierceton, Indiana, S. J. Lindsay of Oregon, Illinois, and Joseph Williams of Hillisburg, Ind., will be the instructors.

There is promise of a larger attendance than ever before. Come to Conference prepared to remain for the Bible School.

It would help the Committee on entertainment if those intending to be present, would write soon to the Secretary, Sister Lydia Rollsback, at 621 South Fellows St., South Bend, Indiana.

QUARTERLY MEETING

The Third Quarterly Conference of the Churches of God in Illinois will meet with the Camden Church at the Hale Ridge School house in Schuyler County, June 25 and 26, 1910.

It is our desire that as many go as can from the northern part of the state. All who can possibly go please write at once to the undersigned who will then write directions for reaching there by rail and all other necessary particulars. It will be necessary to inform the brethren there how many to prepare for, so let me know at once. Address me at Oregon, Ill.

S. J. LINDSAY.

To the Brethren in Michigan, greeting:

The Annual Conference of the Churches of God in Michigan will convene at Dutton, Michigan, commencing Thursday evening, June 2nd, continuing over Sunday, the 5. Plan to allow of your attendance as we are expecting an unusually interesting meeting and some important matters are to be brought up that demands your presence and interest, one of these relative to the change of time of our Annual meeting. At present it conflicts with the public schools, making it impossible for many of our young people to attend. It is desired to change the Conference until the last week in June. It is from the young people that we must draw our recruits and we must therefore arrange meetings making it convenient for them to be present.

If unable to be present, please write the undersigned at 627 South Lafayette St., Grand Rapids, Mich., stating your views, and they will be presented at the meeting as your voice.

Dutton is situated in Kent County, on the Grand Rapids branch of the Michigan Central Railway, ten miles from Grand Rapids, a train leaving at 7 a m, and one at 4 p m. Ask railroad agents for information as to time of trains, and don't fail to come.

The Programme committee submit the following programme, subject to change:

THURSDAY, JUNE 2.

7:30 p m, Greetings, B W Woodward
Response, L D Decker, Pres
Sermon, Joseph Williams

FRIDAY, JUNE 3.

9:30 a m, Social service,
C Winchester
10:00 a m, Sermon, B W Woodward
1:00 p m, Sisters Tithing meeting
2:30 p m, Sermon, C Winchester
7:30 p m, Social service,
F V Blakely
8:00 p m, Sermon, Joseph Williams

SATURDAY, JUNE 4.

9:00 a m, Business session
10:30 a m, Sermon, F V Blakely
1:00 p m, Berean meeting
2:00 p m, Business meeting
7:30 p m, Social service,
B W Woodward
8:00 p m, Sermon, S J Lindsay

SUNDAY, JUNE 5.

9:30 a m, Social service,
Sister R Richardson
10:00 a m, Sermon, Joseph Williams
1:00 p m, Sermon,
Sister M A Woodward
Communion service, B W Woodward
7:30 p m, Social service,
K N Woodward
8:00 p m, Sermon, S J Lindsay

Yours in hope,
F. V. BLAKELY, Sec.

Brother L. E. Conner is to begin a series of meetings at Roll, Indiana, on June 5, and a cordial invitation is extended to all.

R. A. FRAZIER.

WITH the ending of the first quarter of 1910, a number of subscription have expired, and should be renewed at once. Also others that have been hanging since the first of the year, ought to be attended to now. The new post office regulations make it imperative that the list be kept up, and besides we need what is due us. Please give this prompt attention, as living expenses cannot be reduced under the present standard of prices, besides calls for papers and tracts come more frequently than formerly. We try to keep all going, but some times it is a hard pull. Brethren, your help is needed to keep the work going. We have confidence that you will respond now, so thank you in advance.

IN our issue of April 6 was an article on Sanctification, and in issue of April 24 was one entitled Crucifixion of Self. In issue of May 4 appears a third article on Overcoming Faith. The author, Brother Joseph Williams has caused these articles to be put in tract form, envelope size, convenient for mailing, and will supply them at Five cents each, or free to those too poor to pay. Send orders to Joseph Williams, Hillisburg, Indiana, or to this office.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Nelson Morton	1 50

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanPuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Berean meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order. NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, has neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

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All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. B. Bronson, Niles, Mich.

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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The Ladies' Aid.

Hebrews x. 38. "The just shall live by faith"—not all works.

We've put a fine addition on the good old Church at home.
It's just the latest kitter, with a gallery and dome.
It seats a thousand people—finest Church in all the town;
And when 'twas dedicated, why we plerked ten thousand down:
That is, we paid five thousand—every deacon did his best—
And the Ladies' Aid Society, it promised all the rest.

We've got an organ in the Church—the finest in the land;
It's got a thousand pipes or more, its melody is grand;
And when we sit in cushioned pews, and hear the master play,
It carries us to realms of bliss unnumbered miles away.
It cost a cool three thousand, and it stood the hardest test,
We'll pay a thousand on it—the Ladies' Aid the rest.

They'll give a hundred sociables, cantatas too, and teas;
They'll bake a thousand angel cakes, and tons of cream they'll freeze.
They'll beg and scrape and toil and sweat for seven years or more,
And then they'll start all o'er again, for a carpet on the floor.
No; it isn't just the digging out the money from your vest,
When the Ladies' Aid gets busy and says We'll pay the rest.

Of course, we're proud of our big Church, from pulpit to the spire.
It is the darling of our eyes, the crown of our desire.
But when I see the sisters work to raise the cash that lacks,
I sense how feel the Church is built on tired women's backs;
And sometimes I can't help thinking when we reach the region's blest,
That men will get the toil and sweat, and the Ladies' Aid the rest.

—The Presbyterian.

Communicated.

I Have Made a Covenant with My Chosen.

The above is found in the eighty-ninth Psalm and relates to the covenant made with David concerning the kingdom over which he reigned for forty years. The covenant made with his chosen—David is concerning the perpetuity of his kingdom. It is the unfolding of the promise made to Abraham. The seed of Abraham and the seed of David who is to build up his throne and kingdom for all generations are identical. The promised seed is Christ. Abrahom was never given an inheritance in the land—no not so much as to set his foot on. Yet he promised that he would give it to him for a possession and to his seed after him, when as yet he had no child. Acts vii 5. By faith he sojourned in the land of promise as in a strange country dwelling with Isaac and Jacob, the heirs with him of the same promise. He looked for a city which hath foundation, whose builder and maker is God. Before Abraham can receive this he must be clothed upon with immortality.

Abraham believed the gospel preached to him that the nations should be blessed through him and his seed, Christ. The promise made to him after he had offered Isaac was that his seed should possess the gates of his enemies, and he shall bless all nations. First a subjugation and and then the blessing of peace. This can only be accomplished through the organization of the kingdom promised to David.

Peter said, Ye are the children of the prophets, and of the covenants which God made with our father, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. David was one of the fathers with whom Jehovah made an everlasting covenant. While he was alive the prophet Nathan was directed to make this covenant with him which is recorded in 2Sam vii 12-18. This seed was to sit upon his throne after his death and was to establish the throne of his kingdom forever. His house and his kingdom are to be established forever. This kingdom is the one spoken of by the prophet Daniel that the God of heaven will set up, which shall never be destroyed. It shall not be left to other people. Christ and the saints shall possess it forever. It shall break in pieces and consume all these kingdoms and it shall stand for ever. Its location is under the whole heavens. The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions (rulers, marg.) shall serve and obey him. This kingdom is to be literal and universal. Jesus will be crowned king. The territory will in the end be the entire earth. The Lord shall be king over all the earth in that day. Zech xiv 9. Behold, a king shall reign in righteousness and princes shall rule in judgment. He that ruleth over men must be just, ruling in the fear of the Lord. When Jesus shall come with all his holy saints with him, then will he sit upon the throne of his glory. Then will the nations be judged and blessed. David recognized the greatness of this promise made to him by the prophet Nathan when he said, Who am I, O Lord God, and what is my house that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. This promise could not allude to Solomon's reign, as some suppose, as this seed was to sit on David's throne after he had slept with his fathers. Solomon occupied the throne of the Lord over Israel while David lived. Under this promise the throne is to be built up forever. The prophet Isa lv 3 says, I will make an everlasting covenant with you even the sure mercies of David. In turning to Acts xiii we find that Paul identifies the one to whom this promise was made. It was not David, but his seed, Christ. As concerning that he raised him (Jesus) up from the dead now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. In the margin of our Bible the "sure mercies" are called the "holy and just things." David during his life time had only the common things. He reigned in common with other kings except that he ruled on the throne of the Lord over Israel. This kingdom in the days of Zedekiah was overturned and is to remain in this condition until he whose right it is comes. Then will this kingdom be built up. Today Jehovah is choosing out of the nations a people for his name, after which he will return and build again the tabernacle of David which is fallen down; and I will build again the ruins thereof and I will set it up. Acts xv 14, 16. This is in harmony with all the prophets from whom I have quoted. Amos from whom this is taken associates this with Israel restored. I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them. They shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them. Amos ix 14. Thus we see that the covenant made with Abraham and David relate to the same blessing. The perfect spiritual unit seed has been produced This seed will produce a bountiful harvest. It will be as numerous as the stars of heaven and the sands of the sea shore. To them will be given power over the nations. The nations shall be given as an inheritance and the uttermost parts of the earth for a possession. He shall have dominion also from sea to sea and from the river unto the ends of the earth. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. Amen.

D. C. ROBISON.

LET all make note of the change in Brother Huggins' address. It is now 10623 Lee Avenue, Cleveland, Ohio. As many will be sending for his book which is just now ready, it is important that you have the correct address.

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VOLUME LIX. PLYMOUTH, INDIANA, JUNE 8, 1910. NUMBER 22.

The Gospel and its Hope.

I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith; as it is written, but the righteous shall live by faith. Rom i 16, 17.

While in Rome, the apostle Paul, a prisoner in his own hired dwelling, received both Jew and Gentile preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ. Acts xxviii 30. And in Acts xx 24 it is recorded also, that he testified of the gospel of the grace of God. Verse 25. And went about preaching the kingdom. Preaching is a greater gift than teaching, it is prophesying by faith, and edifies or builds up the church to a greater extent than would teaching alone. While to testify of grace is necessary inasmuch as, "By grace (favor and mercy) are ye saved through faith, and that not of yourselves, it is the gift of God." But grace would not avail without faith in the thing preached, and grace would not save alone. "But of him are ye in Christ Jesus who was made unto us wisdom from God and righteousness, and sanctification and redemption; that, according as it is written he that glorieth let him glory in the Lord." 1 Cor i 30. So all things work together for good to them that love God, to them that are called according to his purpose Rom viii 28

We find in the passage of Scripture first quoted many important points for consideration. The first and most important feature of the gospel is its power, while we are told the power is derived from its righteousness, and if lived by it will give salvation while the whole is set in motion by the proclamation, "By the foolishness of preaching." "Because the foolishness of God is wiser than men."

It is evident then that man's first needs are not money, nor advise, nor even human love or sympathy, but the gospel. "For godliness is profitable unto all things having the promise of the life that now is and also of the life to come. There are two ways of speaking recorded by the Apostle Paul namely, speaking according to the manner of men, and speaking according to God in the Spirit. "God is Spirit, and they that worship him must worship him in Spirit and in truth." "Even God maketh alive the dead, and speaketh of those things that are not as though they were." All alive unto him, yet the majority are quite dead; "Lazarus sleepeth, I go to awake him." "Lazarus is dead." All the preaching, all that is written, all that is done is to bring us to God, not back to God, not to Jesus, but to God himself; because the first man Adam was natural and not spiritual. We were all dead, we died in Adam, when he disobeyed God, we were in the loins of our father Adam when he sinned. Yet God made Adam a living soul, and so all live unto God. How can God be just, and justify the sinner, when he hath said, "The soul that sinneth shall die." How are these things to be accomplished? By believing and obeying the righteousness of faith revealed in the gospel. The Jew had a zeal for God, but not according to knowledge, and being ignorant of God's righteousness they sought to establish their own. For a man must do and live the law. But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down;) or, who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? The Word is nigh thee, in thy mouth, and in thy heart; that is, the Word of faith which we preach; because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead thou shalt be saved.

Now what is the Word of faith which the apostle Paul preached? for this is a matter of the greatest seriousness and importance. "For if our gospel is veiled it is veiled in them that are perishing." 2 Cor iv 3.

It is this, that Jesus Christ was born of a woman by the creation power of God's Holy Spirit, that he was pure, holy and without sin, that Christ died (ceased to live) Christ was buried, Christ rose from the dead. He went away to prepare a place for us, and is coming again to receive us unto himself, that we shall be like him in all his glory, and be raised from the dead, when he comes, or if alive have an equivalent change all of us together. That to those who believed and confessed that God had made Jesus both Lord and Christ (not made him God) should be saved. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

The heart of man is the seat of desire, affection and love; God's love shed abroad in man's heart; new desires created; and as Jesus was called, "The beginning of the creation of God," so this new life, the new creation has begun in the believer. Figuratively speaking this new life, this Holy Spirit, is called the inner man, and is said to never die; to commit no sin, being begotten of God, because his seed abideth in him; to need no teaching because of this anointing, etc. The fact is God has appointed anointed teachers, and some being babes in Christ are not responsible for many things they do which would be sin in others walking in greater light and understanding. "And if any man sin we have a Paraclete with the Father Jesus Christ the righteous."

Besides that which is perfect has not come, so we know in part, and prophecy in part; while God looks at the heart and not at many things we say and do; and our faith is accounted unto us for righteousness. Serving the Lord in the spirit, and not in the letter. For the letter can be as much of an adversary to some, as manifestation of tongues is to others. "For we are not bold to number or compare ourselves with certain of them that commend themselves; but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding, 2 Corinthians x. 12.

Thus the ignorant are constantly doing this very thing individually and collectively in every sect. The iniquity of the last generation of this age is fearful. Iniquity has come to the full, many wicked will be destroyed by the brightness of Christ's parousa, and will never rise again. "I have committed him to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus." All Israel shall be saved, but not to the glory of the Church, all the nations shall be saved, but not to the glory of Israel. All are not Israel who are of Israel, and all of the nations will not obey the law which shall go forth from Jerusalem.

Is the hope of the Church earthly or heavenly? We ask not in relation to altitude so much as condition, state, glory, honor, immortality. Do any of those who are saved after the manifestation of the sons of God, ever attain to the glory and honor of "the Ekklesia which is his body, the fulness of him that filleth all in all?" Eph. i. 23. The apostle informs us that as in the natural all flesh is not the same flesh, but men, beasts, birds and fish; so in the resurrection "there are bodies celestial and bodies terrestrial, but the glory of the celestial is one and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. 1 Corinthians xv. 39-42. "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens." 2 Cor. v. 1. "The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom." 2 Timothy iv. 18. "Wherefore holy brethren, partakers of a heavenly calling." Hebrews iii. 1. "Into an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you," 1 Peter i. 4.

Reward and penalty is a subject of itself, nevertheless we know that no reward is greater than that which is promised to the faithful worker in the gospel. The gospel that the apostle Paul preached consisted of righteousness, self control, and of judgment to come.

To preach the King is to preach the kingdom and its righteousness and judgment; for the inhabited earth is to be judged by the faithful; and the angels are to be judged; and the believer can make himself worthy by self control and living godly in Christ Jesus. While the apostle did not preach hell, as defined by some, he did preach that certain were lost unless they repented, vessels of wrath fitted for destruction; and others who had only a fearful looking forward to judgment which judgment shall devour the adversaries; and not only so but among the favored class were such as were deceiving themselves because they minded earthly things, their god was their belly, (the desire of the flesh) whose end is perdition. Many professed believers were walking in this way, after the whole truth had been preached to them. Phil. iii. 18. "How shall we escape if we neglect so great a salvation." It would have been better for us never to have known the ways of righteousness, than after we have known it turn away from the holy commandment, said the apostle Peter. And Paul's gospel of righteousness, self control, and judgment to come, made Felix, a Roman Governor tremble.

Does the gospel we preach make those who reject it tremble? We have no promise for those who reject the gospel, but be patient with long suffering and they may lay hold of the Word of faith which we preach, in time. Judgment having begun at the house of God, what will be the end of those who obey not the gospel? Not what will be the end of those who have never heard it.

By the Spirit we are said to be translated into the kingdom, yet, "the time came when the saints possessed the kingdom." That time has not arrived. "In the days of those kings shall the God of heaven set up a kingdom," on the other hand the apostle says "Wherefore, receiving a kingdom that cannot be shaken, let us have grace whereby we may offer service well pleasing to God with reverence and awe: for our God is a consuming fire." Heb. xii. 28. Jesus said "All power is given unto me in heaven and in earth." Yet the apostle says we see not all things put under him. We have these things in spirit, and if we hope for those things we see not, then do we with patience wait for them. "Darkness covereth the earth and gross darkness the people." Men are ignorant and superstitious of God's ways. If one or two are healed, they begin to preach healing for gospel and imagine God is doing great and wonderful things through them. With great swelling words they deceive the people, and the people like it and pay well for it. But we imagine the death rate is as great among any band of healers as any other class, and perhaps greater, especially if they neglect certain sanitary laws; but if they want to establish a hospital and call it a faith healing resort it is none of our business. In our section many desire to die in one of the numerous Seventh Day Advent Sanitariums, and if you can afford it they are good places to die in. And so most of the sects have no excuse for existence, were it not for their idols. "But beloved, we are persuaded better things of you, and things that belong to salvation; for God is not unrighteous to forget your work and the love which ye showed toward his name, that ye may show the same diligence unto the fulness of the hope even to the end, imitators of them who through faith and patience inherit the promises."

SUMMARY.

Speaking in the Spirit of God.
Speaking after the manner of men.
Being in the Spirit of God waiting for the redemption of the body.

"In one Spirit were we all baptized into one Body."

This "Mystical Body" is Christ, or of which Christ is Head. The ekklesia of the first born whose names are written in heaven (not on earth.) This Body is sitting in the heavenlies with Christ, not reigning, but "at God's right hand of God." "I wish to God you did reign that I might reign with you."

No man can add to it or take from it. God adds to it such as shall be saved when the "Body" is revealed to the oikovmeue, (the habitable or inhabited earth) the mystery of God is finished; for then all men shall see the glory of God, the Mystery of the Body. Babylon is a great mystery—the mystery of iniquity, these things are only discerned in Spirit.

"Unto you is given the mystery of the kingdom of God: but unto them that are without all things are done in parables: that seeing they may see and not perceive; and hearing they may hear and not understand; lest haply they should turn again, and it should be forgiven them." Mark iv. 11, 12.

E. D. MCCLEES.

———, Mich., May 27, '10.

Dear Brother Underwood,

Your account is all right, and I am in arrears on the paper I am very sorry to say. I enclose one dollar, which is all I have. I think I will have to drop THE RESTITUTION, as I am an old man past 80 years, and in poor health, and means very limited.

I have taken THE RESTITUTION for forty years and more, and would be glad to have it the remainder of my natural life, were I able, but I cannot do so.

In hope of eternal life.

E. ——. ————.

[We give you this letter as a sample, that you may realize the importance of keeping up our "Helping Fund." Brethren, we cannot "turn down" an old man such as this brother because he is poor. It is not in our heart to do such a thing, and knowing it is not in yours either, we still send the paper to him, trusting God that you will "hold up our hands."—ED.]

Christ is coming—that much is certain. The time is uncertain. What can be more foolish then than to be unprepared.

Brother L. E. Conner is to begin a series of meetings at Roll, Indiana, on June 6, and a cordial invitation is extended to all.

R. A. FRAZIER.

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As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

James McDonald
Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, JUNE 8, 1910.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

"Lest we forget"—The June Meeting at Antioch, five miles south of here, will begin next Friday, and continue over Sunday. Then on Monday following the Bible School begins in this city and holds throughout the week. Do not forget.

THE world's periodicals are full of the "peace and safety" cry. From every civilized land schemes are constantly being suggested that will insure the permanent peace of the world if only adopted.

BROTHER John L. Wince came from the Battle Creek, Michigan, Sanitarium last Monday, stopping over night in Plymouth. He says he is better from his course of treatment, and if strength permits will be at Conference and Bible School.

BROTHER Joseph Williams came to Plymouth Monday evening, intending to rest up for Conference and Bible School, but in the course of the night a long distance telephone call summoned him to Michigantown, to attend the funeral of Brother Oliver P. Weaver. He will return in time for Conference.

AN uprising similar to the famous "Boxer" movement is threatened in the Nanking provinces of China. The government has been warned, and insulting placards have announced to all foreigners that they must leave or be killed. Meanwhile a spirit of unrest sweeps over India, and grave apprehensions are felt lest trouble break out there.

ON the pretext that Jews are living in forbidden districts, many thousands of these unhappy people are being expelled from their homes in Russia; compelled at a moment's notice to leave their businesses, their houses and all belongings. Numbers come to this country and other places, but the large majority are being guided to Oriental Turkey, where colonies are being established. Thus this task of the "return" goes on. Do we all note the "sign."

ON last Saturday at the "Hawkeye Fellowship Club" dinner held at the Grand Pacific Hotel in Chicago, Ill. Mr. J. M. Kantor, the speaker for the occasion said, "Without wishing to cast any aspersions upon religion or upon the undoubted good which the Churches accomplish, I would say that in most of the towns I know in Iowa the numerous churches have been a fruitful source of business stagnation. I think it would be wise for the business men of a town to come together and oppose the building of new churches. Let the Churches unite and work for the common good rather than split up the energy of the people in a dozen different unimportant ways." The account says that other speakers very generally agreed with Mr. Kantor.

This might be a good idea. Just let the "business men" decide the number and kind of Churches for a town to have. Then let the "common herd"—such as are not "business men," come together and vote on who shall keep the dry goods store, the clothing and shoe store, the grocery store, the meat market, the bank,—the lawyer and doctor likewise, and thus all will be regulated in proper "business" style. Fine idea!

However, this shows the disposition of some people. Freedom in the worship of God according to the dictates of your own conscience may yet be restricted in this country. Such has been in other parts of the world. Why not here when the time is ripe? This is just a "straw" indicating the direction of the wind.

Straws.

A lie once told is a link in a slave's chain, the wearer of which has to keep on forging others to complete it.

Committing one kind of sin is like marrying into a disreputable family: it makes a man akin to all manner of sin.

You might as well try to get rich swapping vest buttons, as to expect to grow in grace by boosting your own church up by running some other down.

Communicated.

Sunday School Lesson.

JUNE 19. 1910.

The Parable of the Sower. Matthew xiii. 1-9, 18-23.

Golden Text.—"Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls." James i. 21, R. V.

Now that we have gone through the events of the Galilean ministry, we turn back for a few lessons to get an idea of the teaching of Jesus during this time.

What method of teaching did Jesus employ largely?

What is a parable?

The Standard Dictionary says "A brief narrative founded on real scenes or events such as occur in nature and human life, and usually with a moral or religious application."

Why did Jesus use parables in his teaching?

See Matthew xiii. 13-16. The enemies of Jesus were increasing. His danger was great. It was necessary to set forth matters concerning the kingdom of God, and his relation to it, that if spoken of directly would only intensify the hatred of his enemies, and cause turmoil. Jesus wanted to avoid this, hence taught lessons through these parables, or simple stories, that could be easily remembered, and if pondered over, one could easily find the meaning and make the application.

It has been said that an apt illustration puts barbs on truth, so that it cannot easily be pulled out. So that the use of parables was a wise precaution in more than one way.

The real subject of the parable we study today is Obedience to God's Word. Jesus had been busy this day as we learn from reading the previous chapter, and now as he goes to the sea side many people follow, and he gets into a boat near the shore, where he can be heard by the crowd. Luke tells that "much people were gathered together, and were come to him out of every city." They had followed the great miracle-worker, either to see more of the wonders, or to get some blessing for themselves, and now with Jesus sitting in the boat, where he could face his congregation, he began to tell them many things in parables. It is the first parable we have to do with today.

How many kinds of ground does the seed fall on?

In olden times they had no machinery for sowing grain, such as farmers have today, and the grain was scattered by hand fulls, the wind aiding to spread it more or less evenly, and of course some fell on ground that was not good.

As the fields were seldom fenced, and the roads were mostly paths leading through them, the grain would often fall on the trampled paths, and beasts of burden and passersby would tread it down if it sprouted up. The birds would easily find such grain too, and eat it. So that grain sown on such a place would yield no return, but be lost.

What was the next kind of soil?

Stony ground. Not so much where stones abound in the fields, but where stone underlies the soil at little depth. Shallow soil. The sun heats the stone through the thin soil, causes the grain to sprout quickly, but as there is no depth, and the roots cannot strike down to moisture, the tender plants are soon scorched and withered. So no good can come from such sowing.

What is the third kind of ground mentioned?

Hasting's Bible Dictionary tells us that in Syria and Palestine there are some 200 species of plants that have thorns and prickles, and in many places they take possession of the land. Thistles grow to a height of 10 or 15 feet. Grain that is sown in land that holds the seeds of such thorny plants, will not amount to much, as the thorns and thistles grow more rapidly than the grain, and so choke it out or tower above it, shading it and hindering the sunlight, which is necessary to ripen the grain. So grain in this sort of ground can do no good, but is lost.

What is the fourth kind of ground the grain falls on?

Good ground—rich soil that produces abundantly—some thirty, some sixty, and still other a hundred fold.

The disciples want an explanation of this parable. They do not understand how to apply it. Many thoughts would come into their minds. What is the field, who is the sower, and what is meant by the seed? All these will be brought out in the course of Jesus' teaching. The object in this lesson now that we have the seed sown on the four kinds of ground, and note the result, and remembering that the lesson subject is a parable on Obedience to God's Word, is to find the four kinds of persons that hear the Word of God spoken, and notice how they receive it.

What is the first sort of hearers we have to consider?

The careless person. The heart of man is the soil for this grain. If the heart is careless and thoughtless—not understanding and realizing the importance of the Word, engrossed in worldly cares, that press down the whole life, and make the heart hard and barren; this sort of life is like the wayside, and no harvest comes from it. Satan comes like the birds, and when a seed is sown it is caught away. Did you ever see cases of this sort? A minister preaches a good convincing sermon, but one of his audience who is self-appointed critic, hears only the mis-pronounced word, or some mannerism that can be ridiculed, and a whisper, a nudge, a look, nullifies the whole good effect of the discourse. A man who had been quite regular in attendance at Church said at the close of his life, that he had never heard a sermon. He was always planning his business as the minister was preaching. Such is wayside soil. The birds and Satan get the seed.

Who are stony-ground hearers?

They receive the Word gladly, with joy. They promise well at first. They never get below the surface. They never dig for hidden truth. Their day is short, for soon the pets of companions, little persecutions and troubles of the world come, and they stumble and fall. Herod heard John gladly, but died without reformation. Felix heard Paul and trembled, but made no change in his life. Rocky-ground hearers are the kind that would be content to "just get into the kingdom" but never can survive a struggle to gain an "abundant entrance" thereto.

Of what sort are the thorny-ground hearers?

Matthew gives "the cares of this world, and the deceitfulness of riches," and Mark adds another "the lusts of other things." Now a certain amount of care in business must be taken, but that over-anxiety that crowds out all else is where wrong comes in. Money is necessary for us to have to live, but when we risk all for riches, and make ourselves slaves to greed for gain, we choke out all else. The "lusts of other things"—when pleasure becomes a passion, and enjoyment the end of our life. These three—business, money, amusements—all well in their place, if allowed to take possession of a man will choke out the Word of God as effectively as thorns choke out the grain.

Of what sort are the good-ground hearers?

Those who take the lesson taught into good and honest hearts, hold all fast, and bring forth fruit. Not all lives are alike, but each one who obeys the truth, and continues in it, will undoubtedly bring forth a harvest worth while.

"Who hath ears to hear, let him hear." Accept the simple message that Christ brings honestly; act with confidence and fearlessness, hold to it with diligence.

Thomas Guthrie said: "What therefore though the heart by nature is like a stone? The finest soils of earth were once stone; and he who by the action of stormy waves and tremendous icebergs ground down the rocks which reared their naked, rugged heads high above the waste of waters into soil where now the plowman draws his furrows and flashing sickles reap their richest harvest, can work such changes on hearts of stone.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 30.

There might be trouble and danger ahead, but Auntie Willard heard a voice saying, "Nevertheless, I am continually with thee; thou hast holden me by the right hand. Psa lxxiii.

"I am continually with thee." Feb. 1885.

"The peace of mind these blessed words gave her," she said, was unspeakable. All care about the future, help and all, was cast upon the Lord and with his blessed companionship, what more could she ask? And how different from the infidel who wrote: "In the enormous machinery of the universe, amid the incessant whirl and hiss of its jagged iron, amid the deafening crash of its ponderous stamps and hammers; in the midst of all this terrific commotion, man, a helpless, defenseless creature, finds himself placed, not secure for a moment from any improvident motion. A wheel may seize and rend him, or a hammer crush him to powder. This sense of abandonment has something awful in it." "And sure enough it has, looking at it in that dismal light, but hear these words to a Christian, represented by the poet as coming right from the mouth of the dear heavenly Father. And indeed, the same sentiments do come from him in his holy Book."

LEAN HARD.

"Child of my love, lean hard, and let me feel the
pressure of thy care.
I know thy burden child, I shaped it.
Poised it in my own hand, made no proportion
In its weight to thine own unaided strength:
For soon as I laid it on, I said
I shall be ever near, and while she leans on Me
This burden shall be mine, not hers,
So shall I keep my child within the circling
arms
Of mine own love. Here lay it down nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come
Nor art thou near enough, I will embrace thy
care
So I may feel my child reposing on my breast.
Thou love st Me! I know it! Doubt not then,
But loving Me, lean hard!"

What a contrast to the thought of the infidel! No one to care for him, but the God of the universe to care for the Christian.

Auntie Willard loved to put texts together in this way.

1 "Unto him that loved us and washed us from our sins in his own blood." Rev i 5.

2 "Unto thee lift up mine eyes." Psalm cxxiii 1.

3 "The beloved of the Lord shall dwell in safety. Deut xxxiii 12.

4 "A faithful man shall abound in blessing.

5 "The Lord will go before you."

6 "Lead me in thy truth and teach me."

7 "My grace is sufficient for thee."

8 "Cast thy burden upon the Lord and he will sustain thee."

Whoever thus goes to the Word of Lord, and hides it in his heart, has the Lord continually with him. And is holden by the right hand in no uncertain sense. God talks with him and he with God. He leans on God and God cares for him.

Dr. Nelson L. Willard was living at Bradford, Pa., at the time of his father's death, Lyman, at Saratoga, N. Y., and Rowland at Haddonfield, but August 11th of the same year (1884) Nelson L. sailed with his wife for England, expecting to do better there at his dentistry work than he could in the United States, and in this hope he was not disappointed, until when, the last of July, 1888, a law was passed prohibiting any one from practicing in Great Britain who had not graduated in one of her schools. This unexpected turn of affairs threw him out of employment and into a very awkward dilemma. Fortune seemed determined to "slap him in the face" at every turn; he had lost everything he had in the Pennsylvania oil wells and now a second and still brighter dream had proved a failure. What does it mean? Certain it is that God has not marked out a career of worldly success for this child of so many prayers. As the firstborn son of such noted lineage with fondest hopes and ambitions centering in him, one would naturally have expected him to reach a place of renown either in the scientific or medical field, but the dear heavenly Father brings his children home to the city of gold by strangely devious ways, and answers a father's and mother's life-long prayers, and implored blessings through the very defeats and disappointments that seem so hard for both themselves and the child to bear. No one can have a part in the kingdom who has not passed through the refiners fire and come out pure gold.

But Nelson was bright and determined, and he had a perfect jewel of a wife, who was ready to stand by and help him to the bitter end. He could not go through school and get a diploma for the money was wanting, so he turned his attention, to the field of invention, the dear mother and kind younger brother, both assisting him principally as far as lay in their power. The invention was a telephone, that bid fair to eclipse everything of the kind that had as yet been put on the market. Auntie Willard had done her best, and all were jubilant with hope. It had been severely tested and seemed perfect. But just as patents were about to be granted by England, France, Germany and other countries, a rival telephone stepped in and won the race! Poor Nel had been left without even the means to get back to his own land.

Mrs. Sallie Rofer had visited him in July, 1886, but he remained in England ten years in all, coming home September 1, 1894, and settling in Washington city, D. C. He had been helped to this end in a most providential way. His own invention having failed, his second brother, Dr. L. M. Willard—sent him a simple little article of some kind that he had had patented, and wonder of wonders! it sold beyond all account, and the money was soon in his hands to pay steamer passage to the United States.

AUNTIE WINCE.

[To be Continued.]

In California.

I am at Brother John Helms, six miles from Pomona, California. He and Sister Helms had written to me to come here and make my home with them during the hot weather So in the Providence of him in whom we trust, I am here and feeling well and thankful.

If it did not seem like sameness, I might tell you of my time in Pomona since the hour of landing on May 20, but it would only be a repetition of a struggle with an adversary who seems intent on taking life by squeezing it out of a broken heart. Some men have even desired to die, because they have lost home and property; others have foolishly hunted for death because they loved objects more dear to them than home; but how much better to be able to increase our grip on life on account of our love for him, and a desire to help other mortals to gain the life and peace that has no end.

I am better—would say "am well" if such strong assurance had not been misleading heretofore. Nothing seems assured in mortal life but death. Yet hope is assured to the servant that desires to wait.

On arriving at this new temporary home I saw Brother and Sister Helms and their daughter Mary for the first time. I had heard from them several times during the past year. There is something good about "the faith," and I had not been here long till Bro. Helms talked intelligently about the return of the Jews to their own land, showing that he believes in the restoration of the kingdom to Israel, and we are nearing the time when it shall be restored. Acts i. 6.

I want to tell you that what was said in praise of the article written by Mary Helms published March 9, was none too much. Whether she writes frequently or not we can be assured that so much natural ability and talent in childhood cannot be chained for long, and I am glad to write as an example for both parents and children, that she has learned the prayer that Jesus taught his disciples, and repeats it with the faith of childhood, when the family of three—four now—assemble to talk to "Our Father which art in heaven," to engage in their morning and evening humble talk to the One we can with confidence call "Our Father." No parents can repeat the prayer, or teach a child to repeat it with faith, without being assured that the King will come when the kingdom comes and his will is done as obedient angels are doing it in heaven. The prayer and the faith purifies the heart, and the language; makes life sweeter by erasing the bitter spots.

I have spent a few days at Brother and Sister Osborne's, at a pretty village near by called Lordsburg. They have a church of Advent Christians at that place, and if I am given the ability of being as wise as a serpent and harmless as a dove, I may have the opportunity of telling them of the age to come, when I may feel sufficiently strong.

Before leaving Arizona I gave a talk on "What shall be the destiny of the earth" to an attentive audience.. I proved by many quotations from the Book that it would be the everlasting home of the righteous. After closing my discourse a prominent member of the Baptist Church came to me and said "I believe every word you said—it is Bible."

Is there not danger of becoming so dogmatical that we will appear to have the monopoly of all truth, and so push people away instead of winning them to more light by more love.

I did not like to leave a prospect of telling more gospel in Arizona, but felt that prospect may be as good in California, and better if the change should be more favorable as regards health.

With love for all,
W. L. SKEELS.

Contentment abides with truth. You will generally suffer for wishing to appear other than what you are—whether to be richer, or greater, or more learned. The mask soon becomes an instrument of torture.—Arthur Helps.

Report of Meeting.

The time of our May meeting has come and gone again, and we think they get better every year.

Brother Joseph Williams arrived on Thursday, and we could not let him rest till Friday, so he preached for us Thursday evening on the Gospel Mirror. The rest of the programme was carried out as per announcement.

I must say right here that Brother Williams is a workman who needeth not be ashamed. We only wish there were hundreds like him, so that they could go all over the land and preach the gospel.

Well, we had a fair-sized audience at the start, but it kept increasing, and by Sunday our Church building was full all day, and every one seemed to be much interested. We felt sad that some of those who are accustomed to being with us every year, could not attend this time; however, we hope they with many more may be with us next year.

Dear ones from far and near, do try and come, for you are missing a feast of fat things.

Brother Williams left on Tuesday morning for Michigan to attend their Conference. All hope he will come again.

Yours in hope,
J. E. LENT, Sec'y.

The Gospel of Christ.

I challenge any man to show me anything better, anything more suited to man and his wants, than the gospel of Christ. It is better than philosophy. Philosophy can only disclose, only describe and classify. It cannot heal—it cannot cure. It is like a physician who knows the disease, but has no remedy; while the gospel of Christ not only lays bare the malady, but prescribes an infallible and universal cure.

Education can only call out and develop what is in fallen man; but the gospel re-creates man's heart and nature, and then lifts him up to the fullness of the stature of Christ. Education stops at the surface; the gospel, which is the power of God unto salvation, penetrates to the center of man's necessities. It is better than morality. Morality is conformity to law. When perfect it is a star rolling on in its God-appointed orbit. But man has broken law—the star has swerved from its orbit. Morality cannot get it back and keep it in its course. The gospel can. It brings man back to God—makes him at one with God—gives man a new start and keeps him in the right course.—F. A. Noble.

Just Testing.

Annoyance and irritation can never come to the person who declines to be annoyed or irritated. It will help us to maintain this consistent declination if we realize that every unexpected and interrupting demand upon our time, our plans, and our good-nature, is simply an opportunity for us to show how we are living.

Sometimes the telephone bell rings at a very inopportune time, and, on answering it, we get the reply that an inspector is just testing, to see whether our instrument and its connection are in condition to give us the kind of service that the company seeks to maintain.

That is one mission of the things that break in on our life, with a jangling and an insistence that try us so sorely, yet that we must respond to—they are "just testing." The kind of response they get from us reveals the condition of our instrument and its connection; we show at once whether the kind of service that is expected is being maintained. Upon our satisfactory and undisturbed answer to these "test calls" depends our ability to answer the really great demands of life. —S. S. Times.

The idea that kindness is always imposed upon in this world is not true. It may be misunderstood at times, but even in this world of malice and hatred, kindness is a conquering power. It succeeds when everything else fails. Often, persistent kindness toward an enemy has won him for a friend. Men of fierce passions, men desperate in nature, that have overridden every consideration, have been subdued by the touch of kindness. There is nothing animate on earth that is impervious to it. If then we would possess more power, let us cultivate kindliness of heart.

PENNSYLVANIA LINES

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ROUND TRIP SUNDAY.

Leave Plymouth 8:35 and 11:57 a m

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTORATION is supplied by Brother Robert G. Huggins, of 10028 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

The first candidate immersed in our new Church was Miss Bessie Bullock, May the 22nd.

Sister Martha Satterfield, formerly of Bismark, Mo., has now moved to 3227 Locust St., St. Louis, Mo. Brethren in or near the city, please take notice.

Sister Jennie Page supplied a poor minister in S. C. with a book. He thus gratefully writes: "I am much pleased with the book. I had prayed that I might be able to get a copy. I am very poor. I think the Lord has answerd my prayer."

We are receiving more funds to send our book to the poor than applications to take the bounty. We have had means to supply all who have made their desire known, and have a balance of $8.75. Again we request Bereans and Churches everywhere to send us names of the worthy poor.

Princes in the Earth.

Give an exposition of Psa xlv 16.—G. L. Mumciil.

EDITOR'S REPLY.

"Instead of the fathers shall be thy children, whom thou mayest make princes in all the earth." In the first verse of this Psalm the writer says by way of introduction that his statements are "touching the king." From the first verse to the tenth he describes the King—his beauty, grace, justice, majesty, throne, righteous, and garments. As he is soon to be married, the writer begins in the tenth verse to describe his bride, the saints of God; and because they are to be united in marriage to Christ they are appropriately designated as a "daughter." V. 10. He urges her to consecrate herself wholly to the Lord, that he is her "Lord," and deserves her worship. V. 11. That she may appear before the Master and Husband in unblemished purity, he asks her to "forget her people," even her "father's house." V. 10. Presuming that she obeys these conditions he dilates upon her riches, favor, clothing, raiment, needle work, companions, and consummates the narrative by picturing her entering the "King's palace" where the marriage of the Lamb occurs with gladness and rejoicing (verses 10-15). Then "instead of thy fathers," whose house thou left when thou wast espoused to thine husband (verse 10), "shall be thy children." The church, the bride, when married to the Christ, the bridegroom, will be "fruitful, and multiply, and subdue the earth;" she will become the mother of a host of children;" and these, instead of being the serfdom of that age over whom saints lord it, as Russellism teaches, are to be honorable and princely—all of them "princes," and having a name "better than of sons and of daughters." Isa lvi. 5.

Precision and Brevity in Divine Statements.

"This generation."—Mark xiii.

All through the ministration of our Lord, we note with admiration the wonderful brevity and precision of his statements and predictions. We wish to call your attention to the synopsis of historical events that were to intervene between the destruction of Jerusalem and the "signs" that were to herald the coming of the Son of Man in the clouds, with great power and glory, as recorded in Mark xiii. Matt. xxiv. and Luke xxi. The objective point in the narrative is the meaning of the term, "this generation." Does it mean in this instance the same and have the same application, as to time, that it does in all the other places where the "this generation" is found? In looking up all the passages where "this generation" is found, I seem to discover a vital difference, or exception, to the general rule of application.

For instance, see Matt. xxiii. 36, "All these things shall come upon this generation." Ch. xi. 16. "But whereunto shall I liken this generation?" Ch. xii. 41, "The men of Nineveh shall rise in judgment with this generation." In these instances it appears "this generation" naturally meant the people then living, while in Mark viii. 38, "Whosoever therefore shall be ashamed of me and my Words in this adulterous and sinful generation," takes in the entire dispensation, even to the coming of the Son of Man. For surely the application does cover the entire day of probation. In Luke xi, 29, 30, we find this statement: "This is an evil generation; they seek a sign, and there shall no sign be given it but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of Man be to this generation." And verse 31: "The queen of the south shall rise up in the judgment with the men of this generation, and condemn them." Here the application seems to cover only the then existing times, or generation specifically, for the living people had the advantage of sight, and seeing the wonderful works done as foretold by the prophets, which was never before accomplished.

Now for the application of the text in Mark xiii. 30: "Verily I say unto you, that this generation shall not pass till all these things be done." Note the fact that the entire chapter covers the history and experience of the church from the time the Lord spoke those words until he comes again "with great power and glory." Is not the church personified by the pronoun ye? "When ye shall hear of wars and rumors of wars." And "Ye shall be brought before rulers and kings for my sake." And "Ye shall be hated of all men for my name's sake." "But when ye shall see the abomination of desolation." "Pray ye that your flight be not in the winter." "But take ye heed; behold I have foretold you (the church) all things." "Now learn a parable of the fig-tree. When her branch is yet tender, and putteth forth leaves, ye know that summer is near. So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors." Now follow the text: "Verily I say unto you, (the church) that (and here note a fact, that the word that is nowhere else prefixed to the term "this generation") this generation shall not pass, till all these things be done." Therefore "Take ye heed, watch and pray. Watch ye therefore, lest coming suddenly he finds you (the church) sleeping. And what I say unto you (personally) I say unto all (the church) watch."

That the church is personified by the pronoun ye I am led to believe, from the fact that the then existing disciples to whom he spake lived to see a small part of the Lord's predictions fulfilled, for none of them lived to see the "abomination of desolation," much less the tribulation ended, after which the special signs were to be seen, and by which the ye (the church) were to know that her warfare was nearing the end, and that amid the perils of her last day conflicts she must watch, not knowing the day or hour, but that "this generation," in the watching time, "shall not pass till all these things be done." And the assurance given is "Heaven and earth shall pass away, but my words shall not pass away." The significance of the statement, "That this generation shall not pass," is found in connection with the signs, the darkening of the sun, the moon, and the falling stars; but whether the generation commences with the signs or at the close, or with the "going forth to meet the Bridegroom," is a question of interest and a matter to watch for.

Surely the Master knew that the disciples to whom he spake would not live to see the signs spoken of; so it would seem superfluous to give them to understand that he meant the generation of their day should not pass away till they saw him "coming in the clouds with great power and glory." There is precision in his statement, and we may look with confidence to witness his return before the last of the aged pilgrims goes down in death who are now living in the hope of speedy redemption. The waiting bride (church) may respond, "Amen, even so come, Lord Jesus, and come quickly."—G. W. Gillespie.

The Higher Life.

Edgar L. Vincent whispers of the Shepherd care, the strength which the Master gives as we press through the way:

"Draw your arm up close to you, laddie! Draw it up. Get your load close to you. It will make it a great deal easier!"

"The old man had been watching a boy as he gathered up in his arms a heavy load of wood and started for the kitchen. The lad tugged away manfully at his burden, but it was hard work, and the kind Scotchman gave him this encouraging word.

"A little while afterward the lad came back to grandfather, his eyes beaming brightly.

"'It was so, grandpa!' he exclaimed. 'I did it as you told me. I just drew the sticks up as close to mess I could, and then I could carry them. I could have carried a good many more, too! What made it so? I don't see.'

So the old man told the lad how it was that the nearer one gets his burden to him the easier it is to carry it.

"It is the load carried at arm's length that wearies us and makes us long for the end of the journey. And so many are trying to do it in just that way.

"Just look at this lesson, father! All this page, and that, and that. And a review besides. I never can get it for tomorrow—I know I can't.

"But the father knows that the burden is away at arm's length. He helps his boy to get it up closer to him. He sits down by his side and points out that there is not so very much in that long lesson that is new. It lays back on the work that has gone before in such a way that the advance is not so great that it may not be mastered by patient endeavor. All that was needed was to bring [illegible] work up close.

"Tomorrow there will be a hard thing to do. We dread it so! How can we ever do it? We stand in the evening of today and shrink from the task. How long its shadow seems! And it is so dark—that shadow! If we might only go around it somehow! But that is not the right thing to ask. Work that has been shirked is work that was meant for good, but which failed through our weakness.

"How shall we meet the hard things that he in store for us? Get very close to them. The nearer we are to them the more bravely we grapple with them, the easier they are to do.

"The hardest things that ever come to us, and the ones we shrink from most, are the ones that are away out yonder in the dark. Look through the mist of our fears, it does not seem as if we ever could go out there to face those spectres of the night. Who knows what they will have in store for us? Surely they have terrible shapes, and they seem more than mortal man could endure. But let us get the load closer to us. With a prayer in our hearts and a strong will to do and to brave, let us go straight ahead. And lo! we find, when we get where we thought the fearful enemies were, that they are in truth friends, waiting to make us better and stronger and truer. So let us get close to our load, wherever it is.

"That load was given us to carry. No one can carry it for us. I am glad that it is so, for then we would fail to get the strength that surely comes to him who bears every burden which is placed upon his shoulders."—Selected by Sister Joblin.

Nebuchadnezzar's Image.

DAN. II. 28 45.

Nebuchadnezzar's image is a chart of time. Five distinct periods are traced upon it. These periods span the history of four universal kingdoms, viz: Babylon, Medo Persia, Grecia, Rome, and of Rome divided, and utterly annihilated by the kingdom which the God of heaven shall set up.

1. The Head of Gold represents Babylon.

2. The Breasts and Arms of silver represent Medo-Persia.

3. The Belly and Sides of brass represent Grecia.

4. The Legs of Iron represent Rome.

5. The Feet and Toes represent Rome divided, see verse 41.

This same history in advance is outlined, in the 7th chapter of Daniel, by Four Beasts; each beast representing one of the Four Kingdoms represented by sections of the Image; and the divided state of the fourth is represented by ten horns, corresponding to the ten toes of the image. And the Spirit's word for it, "the ten horns out of this kingdom are ten kings that shall arise." Dan vii 24. This is infallible proof that the ten toes, in Dan ii 41, 42, represent kings, and in the nature of things imply kingdoms. In the divided state of Rome, then, there existed a number of kingdoms, where formerly there was but one of fierce countenance, Dan viii 23. This weakened it, because the toe kingdoms were partly clay, and these substances cannot be welded together, Dan ii 42, 43. We now proceed with the chart.

6. "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, (as were those kingdoms preceding it) but it shall break in pieces and consume all these kingdoms, and *it shall stand for ever.*"

"It shall break in pieces and consume all these kingdoms." All what kingdoms? Does it refer to Babylon, that was broken to pieces and consume by the Medes and Persians? Does it refer to Medo Persia, that was broken to pieces and consumed by Grecia? Does it refer to Grecia, that was broken to pieces and consumed by Rome? Or does it refer to the fourth kingdom with all the toe, or horn-kingdoms developed upon its territory? It seems to me that this question might be safely left either to the common sense of the honest reader, or to the grammatical sense of the Scripture in hand, so plain is it. But *the Spirit has left no room for guess work, or mistake.* John saw this fourth beast kingdom, and its ten horns, and the angel explained to him that the ten horns "are ten kings;" and adds: "These have one mind (at the time of the end) and shall give their power and strength unto the beast; these make war with the Lamb, and the Lamb shall overcome them," as Daniel had predicted.

History is outlined no further by the [illegible] The grand purpose of the im[illegible]ered; it was to reveal the establishment of God's kingdom "In the latter days;" see Dan ii 28; and this event is to put an everlasting end to the kingdoms of men.

Believers of truth in every age since Daniel could tell their whereabouts in the world's history, by means of this image; but to none could it be so intensely interesting as to the believers of the present day. We are certainly living "In the days of these kings," when the next grand event will be the setting up of God's kingdom, for which they have so long prayed "Thy kingdom come."

Reader, should you ever be told that the kingdom of God was set up at the first Pentecost after the crucifixion of the Lord Jesus, your answer should be impossible;

1. Because the Stone is to smite the image upon the feet of iron and clay, see verse 34. The image had no feet at the Pentecost referred to, therefore they could not have been smitten.

2. Because if the image had been smitten at Pentecost, it never could have had any feet.

3. Because it now has feet that have not been smitten by the stone; and no kingdom of God could fail to do what he promised it should do.

4. Because the One anointed to be King of God's kingdom is gone to a far country to receive a kingdom and to return, see Luke xix 12. He returns when he has received the kingdom, he has not returned therefore he has not received the kingdom.

5. Because the saints—the members of Christ's Body 1 Cor xii 27—are joint-heirs with Christ, (Rom viii 17) and will reign with him, (2 Tim ii 12) on the earth (Rev v 10) and take the kingdom, and possess the kingdom for ever, even for ever and ever, (Dan vii 18) and are installed in this great authority and power by Jesus when he comes with the clouds heaven (Dan vii 13) and all the holy angels with him, and sits upon the throne of his glory, Matt xxv 31; he will confer upon his resurrected, glorified and crowned saints the honor of smiting the image upon its feet, for the Spirit in David has said: "To execute vengeance upon the heathen and punishment upon the people, to bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgment written (in Dan ii 34-35) this honor have all his saints, Praise ye the Lord." Psa cxlix. And none of these events have yet transpired.

6. Because such an idea compels the wilful disregard of one division of the image, the feet and toes, or a wilful transposition of the order of events as arranged by the Spirit in Daniel. In fact it makes verses 41, 42 and 43 entirely superfluous, which, alone stamps the doctrine of the Pentecostal kingdom as man-made.—M. Joblin.

Gold Dust.

"They are loyal to truth who live it."

"The way to do a great deal of work is to be continually doing a little."

"Disbelief in God's promises is a forfeiture of the benefit of them."

The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it.—Mencius.

"There is no good in praying for anything unless you also try for it; all the sighs and supplications in the world will not bring wisdom to the heart that fills itself with folly every day.—H. VanDyke.

"His own medicine and balsam for the wounds and fever heats of life: 'Be still and know that I am God.'"

ANNA DREW.

Pre-Existence.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. John i 1 3.

The advocaters of the pre-existence theory continually resort to this statement to prove their theory. The whole theory hinges on the meaning of the preposition "by." "All things were made by him; and without him was not anything made that was made."

The Greek word "*dia*" (or by) with the accusation, "by means of" during as the end, occasion or cause of, for, on account of, e.g., *panti di auton engeto.* "All things were made by him; and without him was not any thing made that was made." This makes it plain that all things were made "for him," not "by him." Again we read: "So all the generations from Abraham to David are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations." Matt i 17.

Here are forty-two generations between Abraham and Christ, just as the fourteen generations between Abraham and David. If language means anything, David did not pre-exist through those generations. Neither did Christ pre-exist through the forty-two generations. But the objector says, 'before Abraham was, I am." Thus we believe that Christ was before Abraham in the promise or "Logos," but not in personality.

Another class of people say that he was begotten by Joseph and born of Mary. They have a little controversy to settle with the angels before we believe their theory. We read: "Now the birth of Christ was on this wise: When his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Matt i 18. Then Joseph, her husband, being a just man and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold the angel of the Lord appeared unto him in a dream saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost." Matt i 19.

The Greek word "*Ek*," from which the word "of" comes, means 'out of." Hence we have it, the things that were conceived came out of the Holy Ghost. Not from Joseph. Again we read: "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first born son: and he called his name Jesus." Matt i 24 25. This forever settles the question that he was not the son of Joseph.—John L. Winningham.

Influence of Temper on Health.

An English paper, Capital and Labor thinks that, while excessive labor, exposure to wet and cold, deprivation of sufficient quantities of necessary and wholesome food, habitual bad lodging, sloth and intemperance, are deadly enemies to human life, none of them are so bad as violent and ungoverned passions. Men and women have survived all the former, says the writer, and at last reached an extreme old age; but it may be safely doubted whether a single instance can be found of a man of violent and irascible temper, habitually subject to storms of ungovernable passion, who has arrived at a very advanced period of life. It is, therefore, a matter of the highest importance to every one desirous of preserving "a sound mind in a sound body," to have a special care, amid all the vicissitudes and trials of life, to maintain a quiet possession of his own spirit.

Do You Know One?

A friend and classmate of former years was for a long time the object of my earnest solicitations to become a Christian. But in all our conversations his final refuge was the trite remark: "There are no real Christians. It is only a profession, nobody lives it."

But one day I asked the direct question, "Charles, do you know among all your acquaintances of one true Christian?" "Precious few, was his reply. "No," I said, "I do not ask how many, I only inquire if you know of one." "Why, yes," said he, "my mother is a Christian."

"Then," said I, "the religion of Jesus Christ is true as exemplified in the life of your mother. You need no further testimony." And so I say to you, my hearer. One is enough. True once, it may be true 10,000 times, and it may be true for you.

Do you know then, one made truer, better, nobler by the power of the Christian faith? Did you ever stand in the presence of one who was filled with love to God and man and whose greatest delight was to do the will of God? That one is enough. The lie that you have given Christianity ought to drop from your lips unspoken, and your heart ought to melt in the presence of this living witness to its truth.—Church Calender.

OUR BOOK FUND.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Psalm xli 1-4.

The amount set opposite our names is to help Bro. Robt. G. Huggins supply the worthy poor with "The Bible: Its Principles and Texts." For this purpose the book is to be sold at the reduced price of 85 cents per copy.

John Parker	1 00
Hannah M Barber	1 00
N E Nelson	4 00
Mrs L Bradley	1 00
Mrs Fanny Norbury	25

Selections.

Jonah in the Whale.

An old whaler, who is a devout Bible student, writes in the Sunday Journal about Dr. Lyman Abbott's sermon on Jonah and the whale. He is Mr. George A. Lord, of No. 327 Main street, Springfield, Mass., and he proceeds to show just how Jonah might have been swallowed, and lived in the whale, as follows:

"Being an old whaler, I have had more and better opportunities of studying the habits and characteristics of the whale than those who have never assisting in capturing one. In the first place, the whale is not a fish. The whale is a warm blooded animal, and is classified among the mammalia. It suckles its young, and the sex is spoken of among whalers as the bull and cow whale.

"The whale referred to in the Book of Jonah is the sperm whale, which is found mostly in the tropics. This species is different from the right whale, which is found in the colder localities.

"The sperm whale has a large throat and can swallow large pieces of squid; often times two feet square, and as long. It has a formidable set of teeth with which to cut the squid. The right whale has a very small throat, and therefore has to subsist upon small fish.

"Another peculiarity of the sperm whale in connection with the story is that, being warm-blooded, it must have oxygen. Now the sperm whale has the means of taking enough air to allow him to sound, that is, to descend to the depth of 250 fathoms, and remain there for 30 minutes for a time. He does this only when harpooned. After the boat is fastened to the whale, and he has sounded, all the men have to do is to quietly wait until he starts to rise. The line or rope is drawn into the boat, and when he arrives at the surface the officer at the head of the boat is ready, lance in hand to pierce his heart before he has time to recover.

"I have given in detail the method of capturing a sperm whale to show that, as the whale has no difficulty in swallowing a man, and, as a man in his stomach would not suffer from the cold, at the same time a provision has been made whereby the whale can store up sufficient oxygen to sustain life for a long period, much the same as a camel can store up water.

"About two years ago there appeared in the columns of the Boston Globe an article describing the experience of a sailor belonging to a French whaler, who, when the boat had been broken to pieces by the whale's flukes had been swallowed by the whale. Everyone on board supposed the man was dead. But after having removed the blubber from the carcass they opened the stomach to get the man and give him a Christian burial.

"To the surprise of all, the man was found alive, having been in the stomach of a dead sperm whale for 36 hours. The sailor was delirious, but the doctors stated that he would come out all right. Now, if a person could live 36 hours in the stomach of a dead whale, is it not possible that a man could live 72 hours in a live whale?"

Announcement.

JUNE MEETING.

The Annual "June Meeting" and Conference of the Church of God in Indiana, will be held at Antioch, in Marshall County, commencing Friday June 10, and holding over Sunday, June 12th. A Committee on Program has been appointed and the program will be published in due time.

We anticipate a good meeting and trust that all who can, will avail themselves of the privilege of attending. Come, brothers and sisters to this meeting. "Let us not forsake the assembling of ourselves together." Come in the spirit of the Master, and we shall be blessed.

We expect Brother Lindsay, Broth-Williams, Brother Wagoner and others, who will open to us the beautiful truths of God's eternal purpose in blessing the nations.

This may be the last meeting this side the kingdom. Come, bring your children and stay for the Bible School to be held at Plymouth, commencing Monday, June 13. We are expecting the largest class for our Bible School we have ever had. We hope to have children, young people and old folks from every congregation in the state. Bring your friends with you. Our friends outside the state are most cordially invited.

J. H. WILLEY, Pres. Ind. Con.

PROGRAMME.

FRIDAY, JUNE 10.

10:30 a m, Opening Address
J H Willey, Cond. Pres
11:15 a m, Sermon, Joseph Williams
1:30 p m, Business session
8:00 p m, Sermon, R A Frazier
7:00 p m, Social service, Wm Huffer
8:00 p m, Sermon, S J Lindsay

SATURDAY, JUNE 11.

9:30 a m, Social service,
R C Railsback
10:30 a m, Sermon, J H Willey
1:30 p m, Betean meeting,
Evelyn K. Harsch
3:00 p m, Business session
7:30 p m, Song service,
Eva L Underwood
8:00 p m, Sermon, D T Halstead

SUNDAY, JUNE 12.

9:30 a m, Sorint service,
Carl Thompson
10:30 a m, Sermon, S J Lindsay
1:30 p m, Sermon, J F Wagoner
Followed by Communion Service.
7:00 p m, Social service, J H Willey
8:00 p m, Sermon, Joseph Williams
F M McCrory,
Mrs Florence Cordle,
Samuel Osborne,
Committee.

NOTICE.

Following the Conference at Antioch Meeting House, Marshall Co., Ind., there will be a Bible School held in Plymouth, beginning Monday, June 13th, and ending Sunday, June 19th. John L. Wince of Pierceton, Indiana, S. J. Lindsay of Oregon, Illinois, and Joseph Williams of Hillisburg, Ind., will be the instructors.

There is promise of a larger attendance than ever before. Come to Conference prepared to remain for the Bible School.

It would help the Committee on entertainment if those intending to be present, would write soon to the Secretary, Sister Lydia Railsback, at 621 South Fellows St., South Bend, Indiana.

QUARTERLY MEETING.

The Third Quarterly Conference of the Churches of God in Illinois will meet with the Camden Church at the Hale Ridge School house in Schuyler County, June 25 and 26, 1910.

It is our desire that as many go as can from the northern part of the state. All who can possibly go please write at once to the undersigned who will then write directions for reaching there by rail and all other necessary particulars. It will be necessary to inform the brethren there how many to prepare for, so let me know at once. Address me at Oregon, Ill.

S. J. LINDSAY.

The Conference of the Church of God will be held at Felida, Washington, June 24-26, being Friday, Saturday and Sunday. We would be pleased to see a large attendance at this Conference as there are important matters that should be discussed and attended to.

Yours very truly,
LEWIS MONTGOMERY, Pres.

Editor Restitution:

Please announce in THE RESTITUTION that the Annual Conference of Iowa will convene August 20-28 inclusive, at Waterloo, Iowa. Programme will appear later.

Yours in the truth,
O. J. ALLARD.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, post paid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

With the ending of the first quarter of 1910, a number of subscription have expired, and should be renewed at once. Also others that have been hanging since the first of the year, ought to be attended to now. The new post office regulations make it imperative that the list be kept up, and besides we need what is due us. Please give this prompt attention, as living expenses cannot be reduced under the present standard of prices, besides calls for papers and tracts come more frequently than formerly. We try to keep all going, but some times it is a hard pull. Brethren, your help is needed to keep the work going. We have confidence that you will respond now, so thank you in advance.

In our issue of April 6 was an article on Sanctification, and in issue of April 24 was one entitled Crucifixion of Self. In issue of May 4 appears a third article on Overcoming Faith. The author, Brother Joseph Williams has caused these articles to be put in tract form, envelope size, convenient for mailing, and will supply them at Five cents each, or free to those too poor to pay. Send orders to Joseph Williams, Hillisburg, Indiana, or to this office.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs Ada M Eldridge	50
Mrs M W Youngs	3 50
S E Hilliard	50

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Berean meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 803 N. Willow Ave. (Austin Station) Chicago.

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LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will send it for the next two months. Make up a list of those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order. NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, has neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LIX. PLYMOUTH, INDIANA, JUNE 15, 1910. NUMBER 23.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Oregon Bible College
Oregon, Ill.

Poetry.

Till the Morning.

Do the clouds shut out the light?
Does no star appear in sight?
Just keep toiling through the night,
Till the morning!

Let some fall? a brother man
Help fulfill some useful plan;
Do your [illegible] all you can—
Till the morning!

Life is a dark enigma here,
[illegible]
Then the pure [illegible]
Wait the morning!

—Ernest Neal Lyon.

Communicated.

The Promise Made to the Fathers—What Was it?

Gen xii 1, 2, 3 Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.

And I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God.

This covenant first made to Abraham was also made to Isaac, Jacob and David. Did God fulfill this promise made to the fathers, no he did not, they had temporal blessings, became great nations and were rich in cattle, gold, and silver, but the inheritance of the land was to be everlasting and as they did not possess eternal or everlasting life they could not receive the promise. But died in faith, that through a resurrection from the dead they would receive it. David was promised an heir who should occupy his throne forever. This heir is clearly shown to be Christ.

In Luke i 29, 34, we find the angel appears to Mary and promises her a son, and that he should be called Jesus. 32. He shall be called the Son of the Highest; and the Lord shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. This takes us back to the promise made unto the fathers. But Christ like Abraham, Isaac, Jacob and David had only temporal life. So Christ died and was raised from the dead to eternal life, that he might become the first fruits of them that slept. Psalm lxxxix 28, 29. My mercy will I keep for him for ever more, and my covenant shall stand fast with him, his seed also will I make to endure forever; and his throne as the days of heaven. My covenant will I not break nor alter the thing that has gone out of my lips, Once have I sworn by my holiness that I will not lie unto David.

Going back to Gen iii to Abraham it was said, and in thee shall all of the families of the earth *be blessed*. But as the whole world was under sin through Adam's transgression, and the penalty of sin was death, there was provided a way whereby the Gentiles might become fellowheirs of the same promise made to Abraham. In Heb xi 39, 40, we find these words, And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect. (So they must wait until the Gentiles are brought in through Christ.) Gal iii 7, 8, 9. Know ye therefore that they which be of faith the same are the children of Abraham (children than heirs). And the Scriptures foreseeing that God would justify the heathen (or Gentiles) through faith preached before the gospel unto Abraham saying, In thee shall all the nations be blessed. So then they which be of faith are blessed with faithful Abraham.

I wish every one could realize the importance of believing the same gospel that was preached to Abraham. God has always fulfilled his promise whether to save or destroy. God sent word to Lot's sons-in-law, if they came out of Sodom with Lot that they would be saved, but they laughed at the idea of the city being destroyed, so they perished with the others. Noah preached to the people and warned them of the coming flood, but they took no heed. God did not say, Well, they did the best they knew, or they were honest in their belief. But the flood came and only Noah and his family who had followed God's instructions were saved. God is taking out a people now who are willing to follow his plan of salvation. Not only do we study the New Testament but from Moses and the prophets. The whole book was left for our instruction. Christ and his disciples preached from Moses and the prophets. We can scarcely read a chapter in the New Testament that does not in some way refer to the promise made to the fathers. Now these promises will be fulfilled when Christ comes. Jer iii 17. At that time they shall call Jerusalem the throne of the Lord. And all nations shall be gathered unto it to the name of the Lord, to Jerusalem, neither shall they walk any more after the imagination of their evil hearts. Zach vi 13. Even he shall build the temple of the Lord; and he shall bear the glory; and shall sit, and rule upon his throne. This is the throne of the Lord, and his promise to all who are faithful is, Rev iii 21, "To him that overcometh will I grant to sit with me in my throne, even as I have overcome and am sat down with my Father in his throne.

As this verse shows, Jesus after suffering death and having obtained a resurrection sat down with his Father on his throne, acting as high priest for those who would be adopted or come into covenant relation with the ancient worthies. When the Gentile times are fulfilled then Christ comes as stated in Daniel ii 44. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Zach ii 12. And the Lord shall inherit Judah, his portion in the Holy Land, and shall choose Jerusalem again. And Abraham, Isaac, Jacob and David shall also receive their portion that was promised to them for an everlasting possession. What a glorious time when this prophecy shall be fulfilled. No wonder the Lord told us to pray, Thy kingdom that thy will may be done on earth. And that John finished his writing by saying, Even so, come Lord Jesus. When we read the beautiful description of the New Jerusalem which comes down from God out of heaven, of the beautiful rivers, the trees, the gates made of all manner of precious stones, and best of all no sickness, sorrow or death. It is no wonder that God tells us he will come and dwell with men Rev xxi 3 And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them and be their God. Even so, come Lord Jesus.

MARY KNOWLES.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 37.

The years from 1884, and onward to 1890 have little recorded save the happy incidents connected with the dear grand children, and these we will skip for the present.

In Sep. 1887, the W. C. T. U. of Camden Co., N. J. held their semi annual convention at Haddonfield with the "local" there, 24 delegates present, making over 50 in all, and in Oct. 25, same year, Auntie Willard met with 300 delegates at Millville, N. J. to help forward the grand temperance cause, and the coming of that glorious day when no little son or daughter of Israel's chosen race will be doomed to death by the saloon. These women were working to protect their children; they were working in the cause of righteousness and against debauchery and all manner of crime, and in the words of Geo. Finch, they bade their husbands, "Remember, no party will ever do right, if you give them your vote while they are doing wrong."

It was [illegible] that Auntie Willard wrote and [illegible] published by C. H. [illegible] a little tract [illegible] Experience that was widely circulated both in this, and in the following year, or in 1888.

She still kept up her Bible studies and here is an outline of one of these written out for Bro. and Sister Conley, of Allegheney city, she says, "May I tell you of the pleasure I have enjoyed the last week in reading and committing to memory our adored Savior's last prayer? John xvii.

I was so struck with the light that flashed upon the second verse, 'As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him

Hear his definition—And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.'

As we proceed in the prayer, it is made manifest what the life burden of the Son of God had been, viz: to make known his Father to those whom he had given him out of the world, and also to make himself known to them as the Messiah of their Prophets. This triumph had just been gained as we read it in the 30th verse of the 16th chapter, "Now are we sure that thou knowest all things and needest not that any man should ask thee; by this we believe that thou camest forth from God.'

'Jesus answered them, Do ye now believe? Then follows that wonderful prayer to his Father, 'As thou hast sent me into the world, even so have I also sent them into the world.' In these words he commissioned his disciples to take his place, 'And for their sakes I sanctify myself, that they also might be sanctified through the truth.'

And now follows most wonderful words, 'Neither pray I for these alone, but for those also which shall believe in me through their Word, that they all may be one, as thou Father art in me, and I in them, that they also may be one in us; see the object—'that the world may believe that thou hast sent me.'

Does the work of the Messiah, and the work of those whom he sent, span the Gospel Age? If so, the presentation of Christ and his people, or bride, so as to convince the world must be in the ages that are to follow the Gospel Age; for never yet was this presentation made so as to convince the world Christendom, as the ages roll on, is yet more and more divided! Listen to what Jesus says of the character of the 'gospel age;' 'Fire I came to throw into the earth, and what do I wish,—If it were already kindled? Why this pressure upon him, that this fire be kindled? 'Because I have an immersion to undergo; and how am I pressed, till it may be consummated.'

This immersion was the agonies of Gethsemane and the death on the cross. He must needs die to kindle the fire, 'Do you imagine,' he says 'that I came to give peace in the land? I tell you, No, but rather division, for from this time, five in one house, will be divided; three against two, and two against three; a father against a son, and a son against a father, a mother against a daughter and a daughter against a mother,' etc; anything but the world being convinced in the gospel age! 'Behold the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone, and yet I am not alone because the Father is with me.'

His life-work was now accomplished in his begettal of faith in the hearts of these disciples; and he was ready to be offered. And here in this remarkable second verse is a summary of this faith, 'As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him; and this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent.'

Here is the inception into the world of that renovating influence * * * the spirit of truth * * * which Jesus sent in his room to sanctify hearts, and fill the new heavens and earth with righteousness, or the righteous."

This letter was evidently unfinished but it gives us a pretty clear idea of what Auntie Willard's faith was in reference to the Age to come, that Jesus by making himself and the Father known to the disciples, and they in turn to others, was but fitting these to carry the precious light of truth to other peoples in the millennial age—peoples who have not heard of the [illegible], nor seen the glory of Christ. Missionary effort in this Dispensation can only carry the gospel of the kingdom to the nations "as a witness;" it can only touch the outskirts as it were, of the ignorance, the barbarism, the sin, in heathen lands. This heathen world must hear of Christ before they can believe, repent and be saved. It cannot believe in a Savior of whom it never heard, nor accept a gospel of which it knows nothing. To believe this is not to accept universal salvation—nor to give a second chance to those who have had the Bible in their hands all their lives, and yet refusing to believe and obey it have died in their sins. The terms of salvation are inexorable and unalterable, whoever does not accept them must perish.

AUSTIE WINCE.

(To be Continued.)

What Think Ye of Christ, Whose Son is He?

MATT XXII 42.

I received a letter from one that made these assertions, can I answer them?

1. He holds that Jesus was of human parentage and therefore a mortal being until his resurrection.

2. He claims a divine being would have a divine nature and so could not die and see corruption. 1 Cor xv 34.

3. That Jesus came in the flesh and if God had not intervened he would have seen corruption.

4. He concludes Jesus was of the seed of David according to the flesh, but the Son of God according to the Spirit.

5. In the promise to Abraham, Moses and David there is no room for a divine begettal, etc.

I believe the Word of God is truth, was written by the inspiration of God, and is profitable for doctrine, for reproof for correction, for instruction in righteousness, that the man of God may be perfect. 2 Tim iii 16.

That being the fact, It is wrong to assume any thing not written in the Book, the Book nowhere declares that Christ is the Son of any one but God, and it is so recorded over 30 times before his resurrection. God was the Father of Adam, and he both sinned and died. Jesus died but did not see corruption, just as God said he would. Acts ii 31. If Christ had been of human parentage. He would have sinned, for we have before proved both Jews and Gentiles that they are all under sin, there is none righteous, no, not one. For all have sinned, and come short of the glory of God. Rom iii 9, 10, 11, 23.

God sent his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. Rom viii 3.

Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin. Why? Because he is born of God. 1 John iii 9; v 18.

And ye know that he was manifested to take away our sins, and in him is no sin. 1 John iii 5. Christ also suffered for us who did no sin. 1 Peter ii 22; Isa liii 9.

Pilate said, I find no fault in him. Jesus said to Pilate, Thou couldest have no power at all against me except it were given thee from above. John xix 11. Christ said, To this end was I born and for this cause came I into the world. John xviii 37; vi 38-40; v 17, 27, 30; viii 16, 23, 28, 42, 49; xiv 28.

Christ knew the power of his Father and told the Pharisees that God was able of these stones to raise up children unto Abraham. Matt iii 9. All things are possible with God. Luke i 37: xviii 27: Matt xix 26; Mark x 27; Jer xxxii 17. If any man shall add unto these things God shall add unto him the plagues that are written in this book. Rev xxii 18, 19.

The Bible says Christ was conceived by the power of the Holy Spirit. You must admit that God's power is sufficient from the texts given to prove that with God nothing shall be impossible. There is nothing in the whole statement that looks like forgery, indeed it looks like inspiration. The whole New Testament confirms the record as it stands. When the fullness of the time had come God sent forth his Son born of a woman. (It does not say his adopted Son.) This Son is many times represented as the Only Begotten of the Father. And furthermore God acknowledges him as such. When he was made manifest to the Jews through his baptism by John, This is my beloved Son in whom I am well pleased. Is there nothing suggestive in this miraculous voice from heaven? It ought to have some weight in confirming the record of his conception and birth. The star in the east, the wise men, the heavenly host, the promise made to Simeon, the fear of Herod, all should have great weight in determining whose Son he was. And I saw and bare record, that this is the Son of God. John i 34; Matt xvi 16. God so loved the world that he gave his Only Begotten Son, that whosoever believeth in him should not perish but have everlasting life. John iii 16, 36. God sent not his Son into the world to condemn the world, but *that the world through him might be* saved, he that believeth on him is not condemned, but he that believeth not is condemned already. Why? Because he hath not believed in the name of the Only Begotten Son of God. John iii 17, 18. iv 42; xvi 28; xvii 8; 1 John iv 14, 15.

Whosoever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin. Why? Because he is born of God. Christ never sinned. Christ asked his disciples, But whom say ye that I am? Simon Peter answered, Thou art the Christ, the Son of the living God. Jesus himself said, I am the Son of God. John x 36; ix 35, 37. John in the last of the 20th chapter says, These have been written that ye might believe that Jesus is the Christ, the Son of God, and believing that ye might have life through his name. All these plain statements, and there are many more, prove to any unprejudiced mind that all these inspired writers believed that Christ was the Son of God from his birth of the Virgin Mary. You quote Abraham, Moses and David, and assume that there is no room for a divine begettal. I quote God through inspired writers and affirm there was a divine begettal. Christ speaks of a class that draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. Why? Because they teach for doctrine the commandments of men.

Dear brother, you are drifting. Beware; you know the doom of those that deny the power of the Holy Spirit. Accept God's Word as recorded, for it is sustained by Prophets, and all writers that were personally acquainted with Christ. He that hath the Son hath life, and he that hath not the Son of God shall not see life.

Yours in hope.

E. W. KNAPP.

Commands to Forsake Sin.

In Isaiah lv 7 we read: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. God is ready to forgive all those who come to him seeking pardon. But all must bring forth fruit worthy of repentance.

After Jesus had healed the impotent man he commanded him to sin no more lest a worse thing come upon him. In Acts xix we read where people who believed on Jesus showed their faith by their deeds, by destroying their heathenish books.

Paul preached first to the Jews and then to the Gentiles that they should repent and turn to God, and do works meet for repentance. Matt v 23-24. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; *leave there thy gift before the altar*, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Matt vi 34. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

As I live, saith the Lord God I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.

A Berean Student.

JESSIE MINGO.

Win Your Boy's Confidence.

Whoever does not impress your child, his playmate does. He is educated in the street, at the game, in the post office, and in the schoolroom, as certainly as in your household. The next bigger boy whom he adores because he is big and strong takes a hand on the boy's molding. Every association he forms leaves some trace upon him, for good or for ill. You can't throw him into the gulf and bid him sink or swim. He must be guarded and looked out for, and you must know whom he walks and talks with, whom he plays with, who sits beside him at school. He will not be especially hurt by a lad who eats with his knife, but a lad who is profane, or immodest, or furtive, may do him irreparable injury.

Far more than she prizes pearls and diamonds, should a mother prize her boy's confidence. Not merely when he is a little golden-haired cherub should she give him herself at the bedtime hour, for a nightly chat, but when he is older, at fourteen or fifteen, when he has trials and temptations, let him feel that he can tell her everything and that she will not be shocked, nor censorious; that she will understand and advise.

His friends of every degree should be encouraged and invited to the home, and as they share the boy's pursuits, the mother may be quietly observant, and see where she can help; she can do much to prevent the ascendancy of an unprincipled lad, and her doors should be shut against one who is unclean in speech and behavior. Under God, the mother holds her boy's life in her hand.

Nor is the father free from obligation. A boy's father epitomizes to him the whole story of manhood. A boy reflects his father's opinions, accepts his modes of thought, and aims to be as much like him as he can. A father is as sacredly bound to be his boy's chum and comrade as to be his tutor and governor, and to provide for him food and clothing. If a father keeps pace with the boy, suiting his long steps to the shorter ones, there will be small danger that the little fellow will make a serious blunder in choosing his associates.—Margaret E. Sangster.

Bad Manners.

I know a girl who is always sweetness when in a strange house and far from it when in her own. All her bad tempers are vented on the family. She will sit through meals without speaking a word, save to snap at some one who ventures to address her.

Lots of people are like that. They are sweet in public because they don't dare to be anything else, but to the poor home people they show a vastly different side.

Don't have two sets of manners. One is all you need, but let that one be a good one.

Speak well of the absent whenever you have a suitable opportunity. Never speak ill of them, or of anybody unless you are sure they deserve it, and unless it is necessary for their amendment, or for the safety and benefit of others.—Sir Matthew Hale.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, JUNE 15, 1910.

BROTHER R. A. Frazier writes from Roll, Indiana, saying that "The series of meetings by Brother Conner at that place closed on Thursday night with four additions to the church—J. C. Swindler, Bertha Swindler, Ellen Baisley and Sylvia Baisley—another, two daughters and a son-in-law. May the good work continue in the Master's cause."

IT will be noticed that the date of this paper is June 15. Our apology for being late is hereby given, and an excuse offered which we trust will be accepted. We had some company and with them attended Antioch conference. Then last week we kept busy with matters that seemed to require attention regarding the Bible School held in this city. All who have ever had the pleasure of entertaining at their homes those who attend these gatherings will understand the duties of one who undertakes the role of a "handy man" at such a time, and we feel sure they will pardon the delay. Inasmuch as there are five Wednesdays in this month, the delay will be bridging over the time, and all will straighten out again.

Communicated.

Conference Report.

The Annual Conference of the Churches of God in Michigan for 1910 has become history, and we believe will be long remembered by those present.

Thursday evening June 2nd only a few brethren had arrived, due no doubt, in a large measure, to the inclement weather. There was no question of the warmth of the greetings accorded, and those who came were well repaid for the effort.

Brother Decker, president, not having arrived, the undersigned acted as chairman of the meeting, and after the words of greeting by Brother Woodward and Brother McCrodan, Brother Joseph Williams gave us a most instructive and helpful sermon on "The Bible or God's Mirror." Brother Williams was not in the best of health, but filled his appointments most creditably.

No small amount of disappointment was felt generally, on account of Brother Lindsay not being able to attend as announced, being called home a few days previous by the serious illness of his father, but his share of the program was ably supplied by Brother Nim Tichenal from the Wenatchee Valley, Wash. Indeed it was a pleasure and profit for us all to meet him and his good wife. Brother Tichenal preached Friday morning to the entire satisfaction of those present. In the afternoon following the Sister's Tithing Society meeting, Brother C. Winchester gave a rousing gospel sermon. In the evening Brother Williams again addressed us again on the subject of "Salvation". During the day a goodly number of other brethren had arrived, in fact some that had not attended in years. Saturday was given over very largely to business meetings. The proposed change in time of Conference was lost, it being voted to stay as it now is, first week in June. At the election of officers in the afternoon, some changes were made, the officers for the ensuing year being as follows: President—F. V. Blakely, 627 South LaFayette St., Grand Rapids, Mich. Vice-President—J. F. Richardson, Hudsonville, Mich., Treasurer—A. K. Richardson, Hastings, Mich., Secretary, Mrs. F. V. Blakely, Evangelists Brother and Sister Woodward. A commendable spirit that prevaded the entire Conference was that more and greater things be accomplished than in the past few years, and we hope this may be realized. Saturday evening Brother Tichenal gave another excellent discourse from Eph vi.

Sunday brought a full house and much "food for thought" as well as stomache. Brother Williams preached in the morning on "The Sabbath," Brother Woodward in the afternoon on "Signs of the Last Days," and in the evening Brother Tichenal on "God's Plan of Salvation." Each of these are deserving of more than passing mention, but space forbids. Communion service followed the afternoon service.

Preceding the morning services, a special service was conducted to perform the sacred duty of baptism on the candidates who had made application, and we now have the pleasure of introducing to the "household of faith" everywhere, and commending to your care Brother Eddie Good, son of our much esteemed Brother Joseph Good, now of Tennessee, and indeed it did us all good to see the noble desire in this young man's heart that would prompt him to come so many miles for such a service. Sister Shirley Kaye, of Custer, Mich., and Sister Bessie Nehron, of Mendon, Mich. It causes us to rejoice when we see the young people taking such an important step, particularly in this present age, when there is so much "falling away", and being willing to renounce the world, with its glitter and gloss, to "Seek the Kingdom of God and His righteousness."

The arch enemy of life had cut off some of our faithful brethren during the past year, and many were detained at home on account of illness, and prayer was often made for the sick and the families of those who had fallen asleep. Let us continue so to do.

Yours to serve,
F. V. BLAKELY.

My Trip.

By request I report the things of interest for the benefit of the brethren "scattered abroad."

At the request of Bro. Robison for the church at Brush Creek, Ohio, he and I arranged to exchange appointments as I was on my way to the May meeting at Fonthill and the Michigan Conference at Dutton, where I had also been invited. So on May 16 I went direct from my point in Warren County, at the Pleasant View Church to Kessler, Ohio, Bro. J. J. Snodgrass handing me my mail through the car window at Hillisburg as I passed through. Bro. Geo. Knife met me at Kessler and took me home with him, then to the church after supper. I stayed here a week for evenings and Sunday, except that I stopped Friday and Saturday evenings to rest. The people attended well and showed increasing interest. We look for some to be added there soon. The brethren are active, studious and self-reliant in church work, and gave me every kindness in their power. I regretted not being physically able to visit among them more. Bro. Clyde Pearson took me for an all-day ride in his auto while selling cream separators. Sister Helen Curtis was visiting relatives in the old home neighborhood during the meetings.

Next evening from there I spoke for the church assembled in Springfield at their hall. They were even more alive and earnest than ever before and gave me a warm reception. Bro. David Beck is doing good work for the church there.

I next went to Cleveland where Bros. Conner and Huggins met me at the depot. The first night I enjoyed a good, old-fashioned visit and the hospitality of Bro. and Sister Conner. Any one who knows them need not be told I had a good time. He took me through his church building and to the lake front in the park. Next evening I spoke before Bro. Huggins' congregation and spent the afternoon and night with Bro. and Sister Huggins. We had been firm friends since our first meeting at Oregon four years ago. We are glad to see him happy in a home of his own. They were also very kind, and the church people were, if possible, more generous in their appreciation of my efforts than at Conference in Springfield last August. I met many new faces.

I arrived in Fonthill Thursday and promptly one of the first things I did was to mail some cards with American stamps on them. But when I asked about it later it had not been noticed, consequently the eagle and the lion will need to fight out a few pennies' worth. Here I enjoyed the hospitable home of Bro. and Sister Railton, with every convenience and kindness at my disposal. It was a pleasure to see Mattie and John so early in life entering on life in the Christ. Bro. and Sr. Austin had hoped to entertain me, but her sprained ankle prevented. But as it was I spent considerable time with them. Their family of children seem models of obedience and filial love. I had often heard of Bro. Austin and had some correspondence with him, but the man has to be seen to be appreciated, a bundle of hustle and kindness. Much of the success of our good meeting was due to his good management. The services made a good impression for the cause there. The prejudice is more bitter there in an old-established religious system than in our own country. I met many precious ones in the faith there from surrounding Canada and New York. The sight of Niagara was a treat and worth much to one for sake of the vision of God's power and beauty.

I then took the boat from Buffalo to Detroit and went to Dutton where Sister Woodward proved a mother indeed to care for me. We had a good conference and here again I met many new ones as well as others I had learned to hold dear in the past. Brother Woodward was able to speak once, which pleased his old friends greatly.

I accompanied Bro. and Sister Pressley to South Bend where Bro. R. C. Railsback met us at the train and took us to their hospitable home for dinner. Bro. Wince among the number, who was on the train from Battle Creek, unknown to us. In the evening he and I came to Plymouth, from where I was immediately called to the funeral of Bro. Weaver of the Hillisburg Church.

Next come our meeting at Antioch. We were disappointed that our three old veterans, Brothers Halstead, Wagoner and Wince were absent.

I am now in Bro. Underwood's office writing this. Our Bible school was successful even above our expectations. May its usefulness grow.

The coming year I hope to get to all the places in the State more than I have in the past. Our greatest need is workers. Another need is holiness of each member. Let us put away all strife and selfishness and pull together. Indiana should do the greatest work of all the States. But the few of us that preach makes it necessary that one church must not selfishly desire too much preaching, but be willing to pay something even for souls due else to enjoy. Let us get to work and keep at it.

JOSEPH WILLIAMS.

Conference Report.

The June Conference convened at Old Antioch June 10, and closed the following Sunday evening.

The ministers present were J. H. Willey, Joseph Williams and S. J. Lindsay.

The Conference opened at 10:30 on Friday with an address by the president, followed with a sermon by Joseph Williams. Subject, "Nature and Operation of Divine Love."

At 3:00 o'clock a Memorial Service was held. This was conducted by our Brother R. C. Railsback, one of the number who first attended at "Old Antioch."

At 7:30 the Social Meeting was led by Brother Wm. Huffer. This was followed by an address by Brother S. J. Lindsay, on "The Law of the Gospel."

Saturday morning at 10:00 the Social Meeting was led by R. C. Railsback. This was followed with a Sermon by Brother J. H. Willey.

The Bereans held a meeting at 1:30 conducted by Brother Wm. Huffer. The subject of the lesson studied was "The Heart." Bible references on the heart were discussed in their physiological and psychological uses as expression of emotions and intelligence. The ancient and modern views of these texts were ably contrasted.

At 7:30 Brother Lindsay led a Song Service and then called for Scripture quotations, which was given a hearty response. The Sermon at 8:00 o'clock was by Brother Lindsay, on "Spirit."

Sunday at 10:00 o'clock Brother Asa Roose led the Social Meeting, using twenty verses of Matt. v. for a lesson. The morning address was given by Brother Williams, his subject being "The Mediator." Brother Lindsay again spoke at 1:30, his subject being "The Law of Love." This Sermon was followed by the Communion Service conducted by Brother Willey.

At 7:00 the Social Meeting was led by the President. The lesson used being John xv.

The closing sermon was by Brother Lindsay, on "Prayer."

Two Business Sessions were held, one on Friday afternoon, the other Saturday afternoon. The following churches were represented, viz., Argos, Antioch, Burr Oak, Plymouth, Pleasant View, Rensselaer, South Bend and Hillisburg. The principal business transacted was as follows:

The following resolutions were passed:

Resolved, that we, the State Conference of the State of Indiana, in Conference assembled, this the 11th day of June, 1910, do believe that Jesus Christ is the "Only Begotten Son of God."

Resolved, that this Conference is opposed to legalism in the sense that the Church is called upon to keep the Seventh Day Sabbath.

The General Conference to be held at Waterloo, Iowa, was discussed. As the delegates had not been instructed on this subject, the appointment of a delegate was postponed until the delegates could get the voice of their individual churches. The report of the delegates to be in the hand of the President, J. H. Willey, Plymouth, Indiana, by Aug. 1.

TO THE MEMORY OF BROTHER JAMES A. BURNHAM.

In consequence of the disobedience of Adam man is pronounced mortal, subject to death. With this came the promise of life on condition of obedience. The nature of man being mortal, this nature must be changed, and the promise was that One should come through whom this might be brought about. The history tells us that this Mighty One who was to accomplish this is Jesus Christ, our Lord and Redeemer. That only by a resurrection out of the death state can this be brought about.

Therefore, as we look upon the faces of our dear ones who lie cold in death, it is with longing desire, and if they have made wise use of the opportunity given them to prepare for the hereafte there is a mingling of hope with our sorrow.

Brother James A. Burnham has met with the brethren in Conference many times, and was ever willing to serve as best he could when called upon. At the last Annual Conference of the Churches of God in Indiana, he was chosen Second Vice President and held the office at the time of his death.

It is with sorrow tinged with a ray of hope and gladness, that we express in these few words the respect that animates our hearts when we consider the memory of our departed brother. He was a wise counsellor, a true friend, a faithful brother, a good man. To say more is to merely multiply words that can express no more. Our hearts go out in sympathy to members of his family in being thus deprived of his companionship, and we trust they will ever serve God as faithfully as he did, and meet him in the Bright Morning.

We miss our Brother Burnham, and realize that if the Master delay his coming we too must follow him to the silence of the tomb. May we each live so as to meet him with all the faithful, when the herald angel shall come from the Courts of Heaven, and at the command of God wake the sleepers and change the mortal to immortality.

Committee appointed at Antioch Conference June 11, 1910.

LYDIA RAILSBACK.
WM. HUFFER.
A. R. UNDERWOOD.

The meetings were all good, a larger number than usual were in attendance from a distance. But our hearts ached because of the absence of three of our honored ones, viz., Brothers Halstead, Wince and Wagoner.

Brother J. L. Wince passed through Plymouth on his way home early in the week preceding the meeting, and then hoped to be able to attend, but could not do so. He was missed by all as this is the first time Bro. Wince has been absent from June meeting at Antioch since the house was built.

Brother Halstead was unable to attend on account of age and sickness, and Brother Wagoner was kept at home by the sickness of his wife.

A feeling of sadness pervaded the meeting at the thought of these noble veterans of the Cause of Christ being unable to attend, but we remember their faithful service of the past, and hope they may recover and again be with us another year, should the Lord not come before that time.

MRS. LYDIA RAILSBACK, Sec.

Berean Business Meeting.

The Indiana Berean business meeting was held Wednesday afternoon at Plymouth during the Bible School. All reports from our seven societies were indeed encouraging. God has surely blessed our efforts during the past year.

We feel that the Berean organization is now on a firm basis in this state. There are many young people of the faith in our various churches, and our efforts the past year have shown that what they need is to be enlisted in this work. We hope and trust that an organization will be effected in every church during the ensuing year. The Berean officers are willing and anxious to help you accomplish this. The following officers were elected, Evelyn K. Harsch, President, Emma C. Railsback, Vice-President, Glenn O. Logan, Corresponding Secretary, Minnie Rouch, Recording Secretary, Flora Harris, Treasurer.

MINNIE ROUCH, Secretary.

I Am the Resurrection and the Life.

The above statement is not accepted by the socalled orthodoxy of our day. If it were they would not teach inherent immortality. The time was in the history of the race when there was one voice or lip. Jehovah saved Noah and his family and destroyed all who lived upon the earth. After Noah came out of the ark he offered a sacrifice unto the Deity. At this time he made a covenant with Noah and set the rainbow in the heavens as a sign of this covenant.

There was but one man to preach the one gospel. There was but one lip. As long as they remembered the rainbow promise so long was there but one lip. The time came when men forgot this and began to build for themselves. Then came the confusion of the message taught and many tongues came into use. Jehovah's message has always been of the one lip. Noah was a preacher of righteousness. All others were of the many lips. This condition has prevailed since. However men have ever been found who have been willing to preach the one message. The fathers belonged to this class. The prophets spake as they were moved by the Holy Spirit. They all spake with the one lip. Jesus the Christ was anointed to preach the gospel in which was found the text, I am the resurrection and the life. Those of the many lip preached another gospel. This life through the resurrection is of the one lip. The beneficiaries of this resurrection are named, whosoever believeth in me, though he were dead, yet shall he live is the first class.

Again whosoever liveth and believeth in me shall never die. (Those who live at his coming) are the second class. Paul speaks the same truth to the Corinthian brethren when he says, Christ the first fruits and afterward they that are Christ's at his coming.

Again in 1 Thes xi. He writes that Jesus will descend from heaven. The dead in Christ shall be raised and the living shall be changed. These texts emphasize the truth that Christ will raise the dead and quicken the living. When Jesus said to Martha, Thy brother shall rise again. Martha answered, I know that he shall rise again in the resurrection at the last day. She expected that he would remain in the grave until the resurrection. She had no thought that her brother was in heaven. That doctrine belongs to the many lips. Again in answering the Sadducees Jesus said, But they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marrying nor are given in marriage. Neither can they die any more; for they are equal to the angels; and are the children of God being the children of the resurrection. This life that makes them equal to the angels comes to them at the resurrection which will take place when Jesus comes to this earth again. The confused tongues teach another doctrine. If the dead are conscious there are hundreds of texts in the Scriptures that are unintelligible, Such as the dead know not anything. There is no knowledge nor device in the grave whither thou goest.

The doctrine of the resurrection is not so plainly taught in the old Testament as it is in the New. Yet we who believe it see that truth very plainly taught. In Mark xii, 26 as touching the dead that they shall rise have ye not read in the book of Moses how in the bush God spake unto him saying, I am the God of Abraham and the God of Isaac and the God of Jacob. Thus connecting this expression with the doctrine of the resurrection taught in the New Testament. Again, the covenant made with the fathers embraced it as they could not possess the land as an everlasting possession without a resurrection from the dead. It is recorded in Acts vii that Abraham had not as yet received so much as to set his foot upon. But God promised it to him when as yet he had no son. As surely as Jesus was raised so will Abraham and his numerous spiritual seed. We look as did Paul for that glorified body.

Yours in the hope,
D. C. ROBISON.

They Object.

One of the big arguments against saloons in Wisconsin is that Captain Pabst, of Milwaukee, petitioned the legislature to have Grand Avenue, on which he has a fine residence, set aside as a boulevard, and saloons forever prohibited from the avenue. Every one of the big Milwaukee brewers live in sections of the city where there are no saloons.

Obituary.

Oliver Perry Weaver was born in Rush Co., Ind., Sept 3, 1840. Died at Michigantown June 6, 1910, aged 68 years, 9 months and 3 days.

He was married to Eve Huffer Feb 15, 1872, and to them eight children were born, of whom two died in infancy. Three are still at home, Roscoe, Ivy and Grace. Mrs. Ernest Morgan lives in Indianapolis, Mrs. Alton Seagraves in Kokomo and Mrs. Chas. Reese in Kempton. His wife also survives. He was a useful citizen, a good neighbor and a man of more than ordinary ability. Those who lived near him often sought him for advice and counsel. He was ever ready to lend a helping hand to the needy. In his home he was a kind and loving husband and father.

He united with the Church of God in December, 1900, being baptized by Bro. Geo. Smith of Culver, his wife being baptized at the same time. Since then he has been a faithful worker in the church and was always one of its liberal contributors.

In his last illness, lasting several months, he was patient and never murmured or complained, but was sustained and soothed by an unfaltering trust that he had lived as he stated, "a life consistent with that of Christ." He cherished the hope that the trumpet would sound and the dead in Christ rise to immortality and that he would be among that number. The funeral service was held in the Christian church in Michigantown before a full house, by Bro. Williams on "The Hope of Release." Burial was in the Whiteman cemetery.

WM. M. HUFFER.

Cain's Wife.

We got a little item from a newspaper the other day that we pass on to our readers, expecting that it can be used to advantage by them. The query has often been propounded as to where Cain got his wife. Dr. John McNeil, while holding a revival at Cardiff, Wales, recently had the following question handed to him:—

Dear Dr. McNeil: For the sake of a young man interested in Bible Study, will you say who was Cain's wife?

There was a smile went over the congregation as he read the note aloud. He then replied: "I love all young men, especially such as are searchers after light. Therefore I shall make this note the text of a brief sermon to the young man who sent it. Don't lose your soul's salvation looking after other men's wives."

Smash the Saloon and Save the Boy.

Look at that boy. What a manly fellow he is. What wonderful possibilities are wrapped up in him. He may become a blessing to his community and the State.

The saloon is after him. The devilish traffic would destroy his life and damn his soul for a few dollars. This traffic must have business, else it cannot exist.

Is that boy the saloon is trying to trap, your boy? If he is not your boy, he is somebody's boy. He is worth saving. He has in him the making of a good citizen. If the liquor traffic ensnares him, it may make of him a burden to society, perhaps a criminal.

Does not sound wisdom decree that we smash the saloon and save the boy?—The American Issue.

Sleeping in Church.

A minister had in his congregation two men who troubled him by sleeping in church. He said privately to one of them:—

"Mr. A., did you ever notice that Mr. B., had fallen into the habit of sleeping during services?"

Mr. A. had not noticed it and was pained to hear it.

"Well, might I ask you to sit beside him next Sunday and nudge him in case he falls asleep."

Mr. A. would certainly do so. The minister then sought Mr. B. and asked him the same question regarding Mr. A., and requested him to nudge the latter if he showed any sign of drowsiness. He eagerly promised; and the spectacle of the two men keeping watch on each other the next Sunday almost upset the dignity of the clerical plotter.

"Let us put on an attractive, lovely armor, as well as a strong one."

We wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

Ebenezer. 1. Sam. 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10028 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Put on the Whole Armor of God.

Christ's soldiers to the cross must go,
And thus stand up and face the foe,
In the army of the Lord.

The gospel truth is bought and sold,
Trampled down in the rush for gold,
By people, priests and preachers.

And then comes now the critics high,
Who soar above both earth and sky,
And boast of their great wisdom.

They cannot see they do not know
That God is working here below,
Just as the Book has foretold.

As time goes on from age to age,
God's hand is seen on every page,
Writing new Truth clean and large.

But these wise men are both blind and lame,—
They will be overwhelmed with shame,
When the King comes to his throne.

The years roll on, the time draws nigh,
When the King will come from on high,
And gather his loved ones home.

A. WALTER WESTON.

We thank our pledged subscribers for remitting money so promptly for our book. There are about one hundred who have not sent us their orders. Lest some of them feel embarrassed because they have not responded promptly like the others, we wish to say that our printer has agreed to wait until July 1 for the 10th for his pay. We intimate this so all can send when most convenient, though it would be a personal and much appreciated favor if all would remit in time to help us discharge our obligation to the publisher.

In this issue the reader will find an article under the caption, "Baptized Into Christ." It was written by our lamented Bro. Neill about a week before his death. Reader, in this article you hear our brother speak and conclude appropriately with "Amen," for the last time. Soon God will appear for the deliverance and salvation of the "poor and needy," and then, Oh blissful thought, Brother Neill can resume his work of teaching the truth in blessed and faultless immortality. His sleep in the dusty bed of earth will be short—then an eternal throne of gold. Oh God, that hast roofed our world with rainbows of mercy, and gemmed it with morning stars of glory, hear this our prayer.

From a brother in Cairo, Ill., we have received a marked copy of *The Gospel Trumpet*, published at Anderson, Ind. It blows a very strange and discordant "trumpet," as witness the editorial page: In one column the Editor tells of preparing a new book; and then solicits "testimonies" for its subject matter. "One of the last testimonies received," he says, "was from a sister who was raised from the dead in answer to prayer." Quite a trumpet blast this! Yet not withstanding this remarkable "testimony" of miraculous power, in another column on the same page, the Editor apologizes for being late in getting his paper published "this week," and gives this reason, "We have been rushed with work on account of scarcity of workers." Several of the workers have been confined to their rooms by sickness, but is hoped that all will soon be able to report for their duty." An Editor that can raise people from the dead (!) should never let his workers fail at their posts of duty through sickness. He should have healed them all, put them at their tasks, and got out his paper on time. Too bad he never thought of doing this, for then he would not only have conferred an inestimable blessing upon the "workers," and got out his paper on time, but he would have had another dazzling "testimony" for his new book! But he just forgot! !

Baptized Into Christ.

"For as many of you as have been baptized into Christ, have put on Christ." Gal iii 27.

From the time that Paul wrote the above until now. Many thousands have been immersed professing a sincere belief in the things concerning the kingdom of God, and the name of Jesus Christ." How many have been baptized into Christ? This is a very serious question. It requires profound thought, and close self examination. Any one old enough to understand the simple truths of salvation, can profess to believe them; but profession and immersion may not be baptism into Christ. An apparently serious man may profess and be immersed. Is he immersed into Christ? If a man by exercise of intelligence hears, and professing to believe the gospel desires immersion, is he baptized into Christ? A man may be morally good, professedly religious; he hears the gospel, professes to believe it and is immersed: Is he baptized into Christ? or has he just changed his religious belief?

It will be noticed that Paul does not say to all Galatia, in the Church of God, You have all been baptized into Christ and have put on Christ. He says, "As many of you as have been baptized into Christ have put on Christ."

Now then, what would really constitute baptism into Christ? Can this be positively determined? Yes. Each one of us who have been immersed in the name of the Lord Jesus, believing—making confession of our belief in the glad tidings of the kingdom of God, can truly and firmly decide whether or not we have been baptized into Christ.

The first thing necessary, on hearing the gospel—is an "honest and good heart." Luke viii 15. Every one of us can instantly tell if we have an honest and good heart, also we can tell when we heard the "exceeding great and precious promises." 2 Pet i 4. We have gladly accepted them as the words of God, the words of "mercy and truth," and have bound them about our neck, and written them upon the table of our heart. Prov iii 3. The exceeding great and precious promises that the Apostle Peter refers to, were the promises to Abraham and his seed, Christ. These promises can only be received, cherished, lived and effectually told by an honest and good heart. They can only be bound about the neck—as a valued ornament—of the new man or woman of an honest and good heart. They cannot be written on any kind of a heart. All such know they are baptized into Christ, and have put on Christ. They not only have been baptized into Christ, but have been buried with him by baptism into death. Know ye not, that *so many of us as were baptized* into Christ were baptized into his death. Rom vi 3, 4. As they were buried with Christ, so they rose with him. Col iii 1, 2. Those who are buried with Christ, rise with him, and they seek the things which are above—above what? Above all *earthly considerations*. Before being converted—before hearing the glad tidings, their affections—desires—were set on some thing or things, that would add comfort or pleasure to the present life The gospel revealed a kingdom to come, a Lord to come, a life to come; a powerful, universal and a righteous kingdom. The Lord Jesus Christ as king, and a resurrection by him to eternal life. This charms the honest and good heart. There is not longer anything on earth desirable, nothing worthy of permanent consideration. As "Christ sitteth on the right hand of God," there the affections of those who are baptized into Christ are centered. The continual longing and prayer of such is, that—this Christ who is sitting at the right hand of God, will soon come in like manner as he went into heaven. Acts i 11.

My dearly beloved brethren, let us make sure that we are baptized into Christ. Let us examine our heart. If it is honest and good, it will not condemn us, and we will have confidence toward God. "Let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him." 1 John iii 18, 19. And hereby we shall know that we are baptized into Christ, have put on Christ. If we are suffering some form of persecution or ostracism, it is because we are living godly in Christ Jesus. 2 Tim iii 12. And by this we know we are batized into Christ. "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you." 1 Pet iv 14. Being baptized into Christ, the law of the Spirit of life makes us free from the law of sin and death. Rom viii 2. Amen.

P. NEILL.

Temptation.

The lesson is based on Heb ii 18: "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." I chose this lesson as I thought it one which is of most vital importance to each one of us who have put on the name of Christ, as temptations cross the paths of us all, and we come in contact with them every day of our lives. Jesus, as we learn in the verses I have just read, "suffered, being tempted," and thereby became our example and knows how to help the tempted. As an example he succours us by showing us how, and by inciting us to use our powers to do, as he has done. We all know how Jesus was tempted and how he overcame his temptations. The temptations which befall us from day to day are the things which lead us to sin, and at last to death, if we do not overcome them. James i 13-15.

We see then it is not God who tempts us but it is when we are drawn away of our own lusts and enticed.

Suppose we have a very dear friend whom we think a great deal of and if he or she should say to us, sometime let us go here or let us do this, and although we as children of God know that it is not right for us to go here or do that, we are afraid of offending our friend and we give in and do as he or she wants us to. When we do this then what are we doing? Why we are being drawn away for our own lust and are being enticed by sinners. This is where the trial of our faith comes in, for James says, "My brethren count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." James i 2, 3. Who is it then, that we must please, God or our friends? If we prefer life then it is God, but if we prefer death, then it is our friends. If we are enticed once, it is an easy matter for us to be enticed a second time. Trials, tribulations and temptations are a part of a Christian's life and are things which we must expect. James also says, "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James i 12. Although Jesus was the Savior of the world, he suffered, being tempted of Satan to commit sin, and as a man trusting and obeying God, just as we may, He overcame every temptation and never sinned. Every soldier going into battle needs a good weapon and skill in using it. No soldier can fight and win without a good weapon, nor can he win even with a good weapon if he knows nothing about how to use it. Every one of us are soldiers going into battle. What should our weapon be? The Bible or the Word of God. In the wilderness where Jesus met his great temptations, love and selfishness fought for the supremacy. Satan, cast out for his selfishness and pride, has gone about ever since man came into the world, to culture the spirit of selfishness in the human heart. Wherever he has succeeded there has followed a harvest of wickedness and misery. But Christ, the messenger of God's love, gained the victory, and wherever his Spirit wins an entrance, are brought forth the fruits of righteousness, peace and joy. The weapon of his own conquering was the Word of God. If we will follow Jesus' example and when temptations overtake us, we take the Word of God as our weapon, we also will come out conquerors in the end. Jesus is more than our example. He is our All-wise, Almighty, loving Friend and Guide. Such a Friend and Guide succors us by taking us by the hand when we are weak, and by lifting us in his arms when we faint. Jesus our example who has been tempted in all points like as we are, and our never failing Friend and Guide invites our utmost confidence that he may become unto us our Divine Savior, one who is willing to lift us up when we fall. I think we can derive a good deal of consolation from 1 Cor x 13. "There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." This goes to show us that God will not suffer us to be tempted more than we are able to bear, and he stands ready at all times to help us if we but look to him for protection and put our trust in him. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb iv 16. Let us remember that we cannot have too much gentleness, too much humility in dealing with the sins, the sorrows, the needs of others. Are we be touchy, contentious or self-willed? How did Jesus advise his disciples to provide against temptation? We find the answer in Matt. xxvi 41, "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." I trust that each one of us will follow the advise of Jesus.

BESSIE NICHOLS.

Gold Dust.

"There can be no high and holy living without high and holy thinking."

"A good way to heal strife is to make the most of those matters concerning which we are in sympathy and can agree."

"Blessed be God for a hope of that world where there shall be no selfishness nor sin. Christ is our only way to the Father, and obedience to his precepts the way to him."

"Is it any wonder that the world hesitates to accept the testimony of one who, though an heir of God, and joint heir with Christ," seems to hunger after riches rather than righteous!"

"There is no child of God so humble but that he or she can do something to advance his cause or spread the truths of the gospel."

ANNA DREW.

OUR BOOK FUND.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Psalm xli 1-4.

The amount set opposite our names is to help Bro. Robt. G. Huggins supply the worthy poor with "The Bible: Its Principles and Texts." For this purpose the book is to be sold at the reduced price of 85 cents per copy.

Communicated.

Sunday School Lesson.

JUNE 26, 1910.

The Parable of the Tares. Matthew xiii 24-30, 36-43.

Golden Text—"Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matthew xiii. 43.

We study today another of the parables set forth by Jesus which marked the new manner of teaching made necessary by the opposition to him as manifested by the Pharisees and others. After the multitude was sent away Jesus gave his explanation of the parable to his disciples.

There is much that might be brought out in connection with this lesson, and several sermons could be preached and not exhaust the subject. It is therefore evident that a short hour of study will only serve to outline the matter. The gist of the teaching contained herein is to show that two essentially varying characteristics exist. Tares represent one, and wheat the other. One is good seed, the other bad seed.

Another feature is the two eventually varying destinies that await the ones represented by tares and wheat. Then the all-important question, Am I a tare, or am I wheat? Following this comes with equal force another question, If I am wheat, can I be changed to a tare? and if perchance I am a tare can I be changed to wheat?

The discussion of these questions may be profitable in some cases, and if so teachers may present them to their classes.

This lesson shows us the forces of good and evil opposed to each other, and how finally the good will be victor.

The Kingdom of Heaven—What is it?

Our brethren generally are so conversant with the kingdom subject that it is not likely any will err in this. God's kingdom, the good news about which Jesus and his disciples preached. The kingdom that has its origin in God, and which would have been established by Jesus when here had conditions been right. But conditions being wrong, Jesus went for a period of time to his Father's throne to there wait the will of God, and when sent again to finish the work begun he will set up a kingdom which will subdue all the kingdoms of men, and fill the whole earth. It will be a righteous administration, and all laws and rulers be just and holy—truly heavenly.

The good seed of the kingdom is to be sowed. The field is the world. The world belongs to Jesus through his Father. Jesus, and all who are his, are good seed sowers.

Who sows the tares?

The enemy, the wicked one, the adversary, the devil.

Did he have any right to sow tares in this field?

God made the world, and put man in it to care for it, the purpose being to have a fit abode for the enjoyment of a proper man. The whole Bible, the Word of God, is a description of how the earth was created, and the working out of God's plan to finally make both earth and man suitable for use in his original design, the ending up showing this realized, and the kingdom of heaven established on earth, where God's will is done as it is in heaven.

The devil is a usurper. He has no right here, and will finally be banished. But now he is busy sowing the evil seed, the tares in the field of God.

Jesus explains that the "Good seed are the children of the kingdom." Good seed is living seed—not dead seed. Seed to be worth anything must contain the principle of life. There will be no increase unless there is life. Dead seed will yield no increase—will not grow. A dead church will not grow; a dead Christian will not grow. A most fortunate condition, because God has no use for such to increase. Imperfection tends to multiply imperfection. You cannot increase kindness unless you are kind. Love will not increase only as it is manifested. If you would increase goodness you must be good. Faults injure not alone our self, but others also.

The commission given the disciples was to scatter the good seed everywhere, and persecution even was made a means to this end. The love of God and our fellows implanted in the heart is the best propelling motive. Go tell it—spread the news abroad—sow the good seed.

What condition were the men in when the enemy came and sowed the tares?

Sleeping. Not apprehensive of danger. Not realizing that there was any thing to fear. Off their guard. How many are in this condition—unconscious of approaching evil, until they are fully in the grasp of the arch enemy.

What are tares?

Are they wheat that has become degenerated?

No, tares are weeds that are essentially different from wheat. "Darnel" is the name given, and it bears a poisonous seed, that produces stupor.

What did Jesus say the tares sown were?

"The children of the wicked one." Those who are filled with the principles of evil. As tares are not degenerate wheat, so these tares of the wicked one are not degenerate virtue, but are the opposite—vice. They mingle with the wheat. In all the avenues of life, wherever good principles are being instilled, there come in the evils, the sins. There are passions, and lusts, falsehood, evil thoughts, selfishness; mingled with high ideas, devotion to good, pious thoughts, and noble principles. The vital question is, Which is victor?

They grow together. Where ground is prepared for the good seed and made rich and productive, there is where Satan finds the best ground for his tares.

Why did the householder advise letting the tares grow until the time of harvest?

There was a resemblance between the young stalks, and it was not easy to tell the difference. Then when the distinction was apparent the roots had so entwined that there was danger of pulling up the good grain with the tares.

As the seed of the darnel was poison it was necessary to get it out of the wheat, lest the bread be poisoned. There were three ways of doing this: First by weeding them out; then the stalks of tares could be gathered when the grain was cut, and another way was with a sieve after the grain was threshed. The darnel seed was smaller and would go through, so leaving the wheat.

The householder knew that it was useless to gather the darnel from the wheat and throw it to one side, so he gave orders that it be burned—totally destroyed.

In the explanation of the parable Jesus likens the tares to children of the wicked one. He says that as tares are burned up in the fire—destroyed—so shall it be with these children of the wicked one in the end of the world—the harvest time. God's messengers will gather all that do iniquity, evil doers, vicious persons, and they shall be destroyed from the presence of the King. All that offend, and cause others to stumble, will be utterly banished and made way with. Be as if they had not been.

What about the *righteous*?

They shall shine forth as the sun in the kingdom of their Father. Daniel says "shall shine as the brightness of the firmament." As the sun bursts forth from behind the cloud, with gladness and cheer, life and glory, so do the faithful and true ones hail the King and receive the blessing promised of the Father.

Practical questions: Am I living so that the messenger of God will recognize me as wheat; or am I tares?

Am I ready, waiting for the harvest—judgment day?

What am I doing to help others get ready for that day?

It will be noticed that there is no Review lesson this quarter. The lesson for July 3, is taken from Matthew xiii. 31-38, 44-52. Then on July 10 comes the Review lesson, followed on July 17 with Peter's Confession, Mat. xvi. 13-28.

Obituary.

Levi Marsh was born in the town of Barre, Worcester County, Mass. May 16, 1817, died at Irving, Iowa, June 7, 1910, being 93 years and 20 days old.

He was united in marriage to Matilda H. Whiting of Rochester, N. Y., August 19, 1848, who died November 1858. To this union was born four children, three dying in infancy, Geo. F. of Kansas still survives him.

He was again united in marriage to Emma E. Royce at Irving, Iowa, on September 9, 1860, and to this union was born two sons and two daughters, one daughter died in infancy, and Carrie E. at the age of six years. Frank L. and Elmon F. still survive him.

As a young man he followed the trade of a carpenter until 1847, when he came west and located at Plainfield, Will County, Illinois, where he followed the occupation of a farmer, moving to Tama County, Iowa, in June, 1853, founding the town of Irving, Iowa, near the old homestead where he died. Here he engaged in the mercantile business until 1886, when he retired and spent the balance of his days upon the old homestead at Irving, with his sons Frank L. and Elmon F.

In early life he was a member of the Methodist Bible Class at Worcester, Mass. He became an active member of the Church of God in 1870, at which time, because of persecution by the sects, he erected the Church at Irving, donating all the material himself. Unlike a great many men, he deemed it as necessary to have a house for the worship of God, as to have buildings for himself and stock.

His life has been a living epistle, known and read of all men. Strictly honest in all his dealings with all men he closed a life that fulfilled the Scripture recorded in Proverbs xiii, 22; xxi 1. He leaves a name unsullied, both as a business man and a Christian, leaving his sons and grandsons a name to be proud of. The Church has lost a Father in Israel.

After a few words of comfort by the writer from Proverbs xiii. 22, we laid him away to await the morning of the resurrection, in which hope he found much comfort in his last days.

May it be said of all of us, as can be said of him when he fell asleep, I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day, and not to me only, but unto all those who love his appearing and his kingdom.

O. J. ALLARD.

Sister Hattie J. Ford, of Dixon, Illinois; born at McConnelstown, Pa., March 3, 1845; died June 8, 1910; age 65 years, 3 months. She leaves to mourn her loss, the husband, John B. Ford; two daughters, Mrs. Lillian Filson and Mrs. Ella Loescher; two sons, Harry B. and Wm. G. Ford, and the dear old mother now 86 years of age, Sister Julius B. Anderson. Sister Ford was Sister Anderson's only surviving child and this leaves her alone except for the loving and kindly ministrations of grandchildren. Sister Ford has for many years been a faithful member of the Church of God at Dixon, Illinois. She was sound in the faith and she died firm in the hope of a soon coming King and a glorious resurrection. It was along the line of this hope that the writer spoke to an audience which filled the large house over which our Sister had so recently presided. Interment was made in the beautiful and well kept Oakwood cemetery in South Dixon. Here she lies asleep in Jesus awaiting the morning of glad reunions.

B. J. LINDSAY.

LET all make note of the change in Brother Huggins' address. It is now 10628 Lee Avenue, Cleveland, Ohio. As many will be sending for his book which is just now ready, it is important that you have the correct address.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

Danger of Becoming Morbid.

Thousands of people actually think themselves to death every year by allowing their minds to dwell on morbid subjects. The idea that one has some insipient disease in one's system, the thought of financial ruin, that one is getting on in life without improving prospects—any of these or a thousand similar thoughts may carry a healthy man or woman to a premature grave. A melancholy thought that fixes itself upon one's mind needs as much doctoring as physical disease. It needs to be eradicated from the mind or it will have just the same result as a neglected disease would have.

Every melancholy thought, every nagging worry should be resisted to the utmost, and the patient should be carefully protected by bright and cheerful thoughts, of which there ought to be a bountiful store in every one's possession. Bright companions are cheaper than drugs and plasters. A morbid condition of mind produces a morbid condition of body, and if the disease does happen to be in the system it receives every encouragement to develop.

Gems of Thought.

I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an honest man.—Geo. Washington.

Thousands go over the rapids of intemperance every year through the power of habit, crying all the while, "When I find out that it is injuring me, I will give it up."—John B. Gough.

True eloquence does not consist in speech. It cannot be brought from far. Labor and learning may toil for it, but they will toil in vain. Words and phrases may be marshalled in every way, but they cannot compass it. It must exist in the man, in the subject, and in the occasion.—Daniel Webster.

Announcement.

The Conference of the Church of God will be held at Felida, Washington, June 24-26, being Friday, Saturday and Sunday. We would be pleased to see a large attendance at this Conference as there are important matters that should be discussed and attended to.

Yours very truly,
LEWIS MONTGOMERY, Pres.

Editor Restitution:

Please announce in THE RESTITUTION that the Annual Conference of Iowa will convene August 20-28 inclusive, at Waterloo, Iowa. Programme will appear later.

Yours in the truth,
O. J. ALLARD.

The Annual Conference of the Church of God in Ohio will be held August 17 to 21 inclusive in the new church 10623 Lee Ave. Cleveland, Ohio.

The church is located in the East end of the city near East 105 Street, a short distance from the street cars.

Please communicate with the Pastor R. G. Huggins and arrangements will be made to meet you at the Depot.

The program will appear later.

J. C. THOMPSON, Sec.

The next Annual Conference of the Churches of God in Christ Jesus of the State of Illinois will be held in Oregon, beginning Wednesday, August 17 and continuing over Sunday the 21.

This Conference will follow immediately the annual Bible School conducted at that place.

We are expecting a greater meeting than ever before. Come.

EMMA L. SMITH, Sec.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 300 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

WITH the ending of the first quarter of 1910, a number of subscription have expired, and should be renewed at once. Also others that have been hanging since the first of the year, ought to be attended to now. The new post office regulations make it imperative that the list be kept up, and besides we need what is due us. Please give this prompt attention, as living expenses cannot be reduced under the present standard of prices, besides calls for papers and tracts come more frequently than formerly. We try to keep all going, but some times it is a hard pull. Brethren, your help is needed to keep the work going. We have confidence that you will respond now, so thank you in advance.

IN our issue of April 6 was an article on Sanctification, and in issue of April 24 was one entitled Crucifixion of Self. In issue of May 4 appears a third article on Overcoming Faith. The author, Brother Joseph Williams has caused these articles to be put in tract form, envelope size, convenient for mailing, and will supply them at Five cents each, or free to those too poor to pay. Send orders to Joseph Williams, Hillisburg, Indiana, or to this office.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

John Parker	5 00

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Boreans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 808 N. Willow Ave. (Austin Station) Chicago.

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WHEN YOUR TIME IS OUT PLEASE RENEW.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or In. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

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VOLUME LIX. PLYMOUTH, INDIANA, JUNE 22, 1910. NUMBER 24.

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Poetry.

Courage.

Because I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife;

Because I lift my head above the mist—
Where the sun shines, and the broad breezes blow,
By every ray, and every raindrop kissed
That God's love doth bestow;

Think you I feel no bitterness at all?
No burden to be borne like Christian's pack?
Think you there are no ready tears to fall—
Because I keep them back?

Why should I hug life's ills with cold reserve
To curse myself and all who love me? Nay,
A thousand times more good than I deserve
God gives me every day.

And, in each one of these rebellious tears
Kept bravely back—he makes a rainbow shine;
Grateful, I take his slightest gift—no fears
Nor any doubts are mine!

Dark skies must clear! And when the clouds are past,
One golden day will redeem a weary year;
Patient—I listen and wait, sure that sweet at last
Will sound his voice of cheer!

Then vex me not with chidings—let me be—
I must be grateful to the end;
I grudge not others their cold darkness—for
The power of light b friend.

Selections.

Faith as a Force.

"Faith is the confidence of things hoped for, the evidence of things not seen." Heb xi 1—Dean Alford's translation. When we speak of faith we mean faith in God; the assent of the mind, and firm belief in the revelation of God, given to us in his Word, of himself, and of his purposes with men and with the world. When we speak of "Faith as a Force" we mean the reaction of faith in God on our characters and lives, the effect our belief in God has on our own lives, and on the lives of those with whom we consort. Faith in God is the means by which frail mortal creatures lay hold on the hand held down from above, to lift them from the limitation of their human nature, and open to them the boundless possibilities of the Divine life.

We come first into touch with God through faith in his Word, and acceptance of his mercy; then we explore the wonders of his grace, and experience his beneficent rule in our hearts. This we may call faith passive: the receptivity of our minds and hearts to the benign influence of God's spirit working in us, purging us from evil thoughts and desires, and making us fit vessels for the Master's use. Then we have faith as a force, or faith active,—the outward expression of our faith in God—of the new standard of life set up within, whereby we desire the highest thing—that is the service of Jesus Christ, our Lord and Master.

If faith in God and in His Son be real, it must re-act on all the business of our daily life, for no act of public or private life is without its scope. We must bring everything into the clear light of his presence; if it is against his holy and just law it at once raises a barrier between him and us, which nothing but repentance and confession can sweep away. The sooner we realize this, and make it make it the rule of our lives, the better, for it will save us much sorrow in the time to come.

An eminent man was once heard to remark, on leaving a church where the preacher had been insisting upon the necessity of faith's control of all action, to the effect that "Things have come to a fine pass, when religion is to be allowed to interfere with one's private life." Now this is just what faith in God must do, if it is to have any value at all. Religion is first of all belief in God's promises, and personal acceptance of them; afterward a rule of life and conduct. If it has taken a hold of our hearts and minds at all, there will be no question about it.

That which a man really believes interests him greatly, and dominates his life and conversation. In many lesser things this is abundantly evident. When men play a game, they abide by the rules so long as they are at it, and often afterwards it forms the subject of much enthusiastic conversation. How much more, then, should this thing which has to do with our eternal welfare, dominate our thoughts, control our actions, and form the theme of our earnest conversation. Having kindled our lamp we must not put it under a bushel. It will then be of no use to others, and of less use to ourselves. Faith, like the flame, will not burn if withheld from the air. Contact with other minds will strengthen and discipline it; opposition will test its foundations. "No man has a right perception of any truth who has not been re-acted upon by it, so as to be its martyr," says Emerson, and this is the supreme test.

Think of the sublime faith of Stephen, of Peter, of Paul, and of many more since their time. Think of what a force it was in the cause they had embraced. They counted their lives as of no value, if by any means they might win Christ, and not disgrace his name. Faith had done its perfect work in them. To them, God and Christ were so real, and so near, that everything they did was done with the immediate sense of their presence and approval. There seems to us something heroic in the stand which these men took against the beliefs and practices of their time, and yet it was the logical outcome of the faith that was in them, of the doctrine they had learned.

It is surely a wonderful argument for the truth of the Christian doctrine that it impelled men to devote their lives to a service which seemed to hold so much of hard labor and bonds and imprisonment, and even death, as its rewards. Yet these things were not its rewards—only the incidents in the day's work. Why, we read of them actually glorying in bonds and sufferings, for thus they knew that they were following in the steps of their Lord and Master. Behind all this, with the eye of faith, they could see him who endured the Cross, despising the shame, and who was at the right hand of God, their great High Priest. His approval was their secret strength, upholding them in the direst perils. Well they knew that man's power over them ended with this human life; their eternal salvation was safe; their real life was hid with Christ in God; so entirely had they appropriated to themselves the promises of God.

There never was a time when living of this kind was more needed than it is now. Every day we meet with persons to whom religion is but a name; and they scoff at those to whom it is precious. It requires some courage to let it be known that, to you at at least, it is a reality,—a rule of life and conduct. The Bible is no longer looked to as the pure word of God: literature and life are full of blatant scepticism and infidelity. To believe in the Bible is to earn the reputation of being supremely old-fashioned. But if we have experienced the goodness of God, and the beneficence of his rule in our hearts, we will not quarrel with that title. For, after all, those who criticise are small men compared with the intellectual giants who served God, and passed away, leaving behind them splendid examples and great encouragement to those who follow after.

I we ask those who sneer at religion and its power in the world what they can give us in its place, they have no answer; they have no constructive alternative. They will try to destroy our faith, and give us nothing in return. Shall we not rather listen to those men who sealed their testimony with their blood, giving up life cheerfully, in the certain knowledge that it was safe in God's keeping? Take the great roll-call of heroes in Hebrews xi. After touching upon the great works of Abraham, Moses, Joseph, etc., he breaks out: "And what shall I more say? for time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets; who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of the fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, destitute, afflicted, tormented, (of whom the world was not worthy); they wandered in deserts and in mountains, and in dens and caves of the earth."

This is how the world treated its benefactors; men who endeavoured to turn the people's hearts from evil ways to righteous living. God offers no bed of roses to those who seek after righteousness. It is much easier to let things alone, and be as others, unheeding if many perish through lack of knowledge. These men call to us from the past; call us to the noble life which, if need be, shall cause us to sacrifice ease and pleasure for the truth's sake. They call to us to be of like faith, to value it above all earthly things. It will not be easy; perhaps, as we grow in years and experience, we will come nearer to it. When David went out against the mighty Philistine, his trust in God was not newborn. Doubtless on the lone hillside he had learned to look to him for protection against the lurking dangers of the wilderness. Under the wide canopy of heaven, on starlit nights, his mind had risen to God in silent communion; and when the wind howled and the thunder shook the earth, he had sought and found strength and freedom from fear in the God of his fathers. So, when the testing time came, it was no new experience for him to trust in the arm of Jehovah. And so, here and now, our achievements in the realm of faith must go from higher to higher, and each step upward will give us courage to take one higher still. Development comes with constant endeavour, in spiritual as in natural life. The Christian's life should be a progression God-wards, so that, when the end comes, the world to come will be very near to him, because all his life he has been living towards that end.

We could help each other more if we talked together oftener on these subjects. We meet, and we talk about everything and anything but the things of God, which should interest us most. If we really are children of God, and are looking for his great salvation, we are bound to speak to one another about it, and compare with one another our experiences; not in the way of dragging it into all conversations, but as the result of its bearing on our outlook, from the fact that it is a part—a great part—of our scheme of life. If faith is a force in our lives, it is bound to find expression in our conversation, and in the things which really interest us. In this we find a magnificent example in the apostle of the Gentiles. He was so absorbed in his great work that he counted every worldly thing worthless, by comparison. This is the spirit in which all great work is done. We may not be as great as Paul, but we can see that our daily life is ennobled through our faith in God, that all the common tasks of life are done as in his sight, in singleness of purpose, as unto him.

Christianity is sometimes spoken of as if it were a series of negations. This is not a high platform from which to view the position. Christianity is mainly constructive. Long ago, Dr. Chalmers spoke of "the expulsive power of a new affection." By its power, it expels all that is mean and unworthy. "If any man be in Christ, he is a new creature."

Probably one of the greatest temptations of modern times for the Christian is that he may be drawn into the vortex of worldly pleasure seeking, and by its siren voice drawn away from the high pleasure of God's service. God does not condemn pleasure or amusements, but he requires that they shall be clean and innocent—void of offence. And moreover, he requires that they shall not be chief things to us. All of us seek happiness in some form or other. God teaches us that there is something higher than mere happiness, namely, blessedness. This may [illegible] through quite other channels than happiness, through much suffering. Yet even suffering itself may give a certain sense of high happiness. It was Paul who rejoiced in being accounted worthy to suffer for Christ's sake. If faith be a force in our lives, suffering will have the good effect on us that God intends; it will work for the purifying and uplifting of our character. It must be observed that the finest characters, those who respond most quickly and sympathetically to the cry of distress, are those who themselves have passed through the fires of affliction.

Brierly has said, "The finest piece of artistry in the world is the spectacle of faith working upon a personality, and producing its results. These phenomena of the moral responsibilities, of prayer, love, sacrifice, of mighty hopes of sustained enthusiasms, all energizing in a human interior, are, we say, the greatest sight the world has to show." Is it not also faith working in the world that makes this earth habitable at all? What sort of society should we have if God had withheld his revelation from men; if no saints and prophets had revealed to men their Divine message; if there had been no Christ; no Paul; none of the long roll of saintly men, who have given dignity to history? The mind refuses to conceive the blank alternative; for truly these are the salt of the earth. Without them, man would have rioted himself from the face of the earth. If there is in us any tendency to pessimism, when we look around at the sin and the misery abounding, let us think on these lives; above all, let us emulate their character, for assuredly, as God lives, error shall not prevail. Truth, though crushed to earth, yet shall rise again; though burned in the fire, shall ascend phoenix-like from the ashes.

Let us be staunch in our allegiance to God, and he will use us as beacon lights to guide others to harbors of safety. We do not appreciate as we ought this high and holy calling to be co-workers with God in the redemption of the race. 'Tis true that every man is responsible for his own fate, but it is our duty to present to the world around an example of a pure and consistent life—every day, every hour, we are being read of men, and example is mightier than precept.

Life is not a plaything. It is a great gift to be wisely used. Blessed are they who, realising this, find their chief delight amidst its engrossing duties, in seeking first to do the will of God. God has called us to be partakers in his divine nature. To rise to this height is the perfect work of faith. Behind this common life of ours stands the world to come. Do we see it on our horizon? or are the passing things too much for us? Life must not be viewed as a fragment. Rightly lived, it is a glorious whole, in which death appears only as a short suspension, a refreshing sleep. Shall the awakening find us rejoicing in the presence of our Lord, or shall we be blotted out from the glorious kingdom? The choice is ours. Surely, it were madness to allow anything to stand between us and such a splendid result. The glories of this world are not permanent; they perish in the using, and are speedily forgotten.

Faith in God will carry us through the valley of the shadow of death to the realization of all the great promises spoken of by his holy prophets since the world began. Faith in God will make us of the number of those who "subdued kingdoms, wrought righteousness, obtained promises," for the apostle tells us that "they without us should not be made perfect." Faith in God will bring us at last to that heavenly city, the New Jerusalem, which is being prepared for those who love God, and walk in his ways. He that is wise will choose now, and set his heart on those eternal things whose brightness never fades, whose rewards are sure to him who endures faithfully to the end. Our Association and Church life would enter upon a term of increased usefulness if we would throw our minds thoroughly open to the faith of God; if we would really allow God to work in us good work. We have visions of an Association where each member is seen to share the labor; anxious to do what is possible to promote its ends. If we are all animated by a keen desire to keep each other in this heavenly path, those outside will soon be drawn by the attractive power of good to throw in their lot with us. We have visions of a Church life charged with the electric force of Christ's Spirit, where all is harmony and mutual helpfulness. The nearer we approach it, the greater will be our usefulness to our generation, the more sure shall we be of receiving from our heavenly Father the commendation, Well done, good and faithful servant.
—James Brownlie in Messenger.

Communicated.

Religious Inventions.

Lo, this only have I found, that God hath made man upright: but they have sought out many inventions. Eccl vii 29.

The Israelites, rather than follow and obey God's command, done wickedly and provoked him at the Red sea; made a calf in Horeb, and worshiped the image; thus they provoked him to anger with their inventions. So in the Scripture, when people choose some other way than the one God commands, it is called inventions. And we find today there are many inventions in the socalled Christian world. In Paul's day the Sadducees said there is no resurrection, neither angel nor spirit. Acts xxiii 8. Christ called them a generation of vipers! Another class have invented two kingdoms one located in heaven, and the other in hell, we are not assured where the latter place is located, but it must be immense and horrible and is to endure forever. And they live here in a clay house, which they leave at death, and if good go to heaven and sit on silver lined clouds and shout glory hallelujah for ever and ever. Oh no, they quit for a season, at a certain time, and come back to earth after those clay houses, after getting them, they are so much larger than they were before, that if they still follow their occupation of shouting, those silver lined clouds will have to be enlarged, to make room for them. Oh! Fie on such an invention.

Another has read Christ died for all. So he invents the doctrine that if Christ died for all then all will be saved. But listen to inspiration. Know ye not that the unrighteous shall not inherit the kingdom of God. 1 Cor vi 9. He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life. John iii 36.

Another invents the theory that Christ will come at the commencement of the 7000th year, and so studies and puzzles his brain to find out the time. Christ says no man nor the angels know the day and hour. Another invents the doctrine that no one will be saved unless they keep the Mosaic law, especially the fourth commandment. Paul says the just shall live by faith, and the law is not of faith. The law was our schoolmaster to bring us unto Christ that we might be justified by faith, but after faith is come we are no longer under the law or schoolmaster. Another invents the gospel of pre-existence. How can anything exist before it is conceived? Another invention it makes no difference what you believe, if you are only sincere, you will be saved. Were not the 450 prophets of Baal sincere? Then why did Elijah kill them? Did that save them? Christ said, Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. Who is going to enter? He that doeth the will of my Father which is in heaven. Some pretenders told him they had prophesied in his name, cast out devils, and done many wonderful works, and he says, I never knew you, depart from me ye workers of iniquity. Christ says this people draweth nigh unto me with their lips; but their heart is far from me. But in vain they do worship me teaching for doctrines the commandments of men.

Another invention, the kingdom was set up at Pentecost. Daniel in interpreting Nebuchadnezzar's dream said it was certain to come to pass, and the earth was to be divided into ten kingdoms, when the God of heaven set up his kingdom. And at Pentecost, was the Roman Empire, so God's kingdom could not have been set up at that time. And a church is not a kingdom, so that invention is false. And now we hear of another invention, part of the New Testament is false and should not be believed. Why? Because it records the birth of Christ as the Son of God. This is a very dangerous invention as it denies the power of the Holy Ghost. Matt xii 32. So they have farther invented, that Christ was the Son of David, until his resurrection, after that he became the Son of God. Let God be true, and every man a liar. Christ said God was able of these stones to raise up children unto Abraham, and with God all things are possible. The many passages in the New Testament where God calls Christ his Son, his only Begotten Son, and Christ always calls God his Father, and no one else. At 12 years old he knew who his Father was, and from that time until his crucifixion, never acknowledge any one else as his Father. Think you he would have answered John at his baptism the way he did if he had been any one else? Would the baptism of any other person fulfilled all righteousness? Could he have cured the sick; cast out devils; raised the dead; fed 5000 on 5 loaves and 2 fishes; given his 12 disciples power to cure; and given those same disciples the promise of setting on 12 thrones and judging the 12 tribes of Israel when he should sit in the throne of his glory? And at the transfiguration, he told the three with him to tell the vision to no man, until he was risen from the dead; and we might go on, showing what a glorious being he was before his resurrection. But this is sufficient to prove to any unprejudiced person, that Christ is the real true Son of God from his conception. All these inventions, and many more we might mention, have never been granted a patent. We pray God the followers of these inventions may accept the true gospel and be saved.

Yours in hope,
E. W. KNAPP.

Report of Meeting.

The Church of God at Immanuel and in the Fort Valley of Virginia, recently enjoyed a feast of good things spiritually from Bro. H. V. Reed of Chicago. We also had the pleasure of having Sister May Page Appleyard of Waterloo, Ia., visit us at the same time. After listening to one of Bro. Reed's most excellent sermons she remarked: "Ask me if H. V. has lost any of the earnestness of his younger days? And I shall answer, indeed he has not." The brethren have unanimously expressed their appreciation of his visit among us and all hope in the not far distant future to have the privilege of hearing again the silver tongue orator of our faith.

VIRGINIA RITENOUR.

If we are to live after death, why don't we have certain knowledge of it? said a skeptic to a clergyman. "Why did'nt you have some certain knowledge of this world before you came into it?" was the caustic reply.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
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PLYMOUTH, INDIANA, JUNE 22, 1910.

AGAIN correspondents demand our space, and we give way for them.

WE are glad to note that quite a number noticed that we were late with last week's paper. By this time they will have read their paper and understand the cause.

This paper bears date of June 22d, but is mailed June 27. The delay of last issue naturally affected this. No paper will be issued for June 29, and next number will be dated July 6

AT Antioch meeting two made the good confession before witnesses and asked for baptism, which was attended to on Monday at Plymouth, by Bro. S. J. Lindsay. They were Brother J. M. Snodgrass, who will be with the Church in Clinton County, and Brother Lawrence M. Howell, whose home is at Northup, Ohio, but who is at present engaged in this state. As there is no organization near where he lives, he will have a membership with the Plymouth Church. Our young brother is sound in the faith, one of the kind who has studied the matter out, and can give a reason for his hope. On Wednesday two Sisters, Mrs. Millie Vanderweelle and Miss Bessie Emigh, who were at the Bible School, were immersed by Brother Joseph Williams. They will be connected with the Burr Oak Church. On Saturday we had an added pleasure in witnessing Brother Willey immerse two more—Sisters Clara Switzer and her daughter Edna. Sister Switzer has been for years an attendant at services here, and Sister Edna has been a member of our Sunday School from early childhood. Naturally our hearts go out to those near us, and while we pray for God to bless each of these new Brothers and Sisters, we cannot be censured for asking an especial portion of his protecting care to be with the last two lambs of the flock. May we with them be found faithful and true ever, and when Jesus comes be accorded an abundant entrance into the everlasting kingdom of God with the redeemed of all times.

Communicated.

Table Lesson.

HEBREWS XII 1, 2.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The Tree of Life was once the Mediator between God and man, but the flaming sword guarded its sacredness after man was tainted with sin. Then came the sacrificial system with the first-fruits of the fields and of the flock. Man became a priest, to offer up sacrifices for his own sins, and to obtain mercy from an offended Father. The altar of stone in the day of Jacob was the House of God, and the gate of heaven. The tabernacle in the wilderdess was the temple of worship during the pilgrimage of Israel, and was succeeded by the Holy house at Jerusalem, where the Shekinah blazed, emblem of mercy and love of God.

The temple is no more, the altar in ruins, the host of Israel scattered from their fathers and God no longer makes known his law through the temples made with hands, neither at Jerusalem, nor on the mountains of Samaria does the Infinite show forth his power. The ancient ceremonies have ceased to be offered while the temple is in ruins. The Sabbath, new moon, memorials and solemn feasts of Israel, are buried in the ruins of their nation.

God has a temple yet on earth, where offerings are made, and over whose threshold the pure in heart meet for worship. Christ is the way, the truth, the life, and as a High Priest over the House of God, whose house are we, if we hold fast the profession of our faith without wavering.

Could we be compassed with a greater cloud of witnesses, even "Beginning at Moses and all the prophets, he expounded, to them in all the Scriptures the things concerning himself," and over and over again we hear, "This is the way, walk ye in it." The living way is the sublime truth of the New Covenant, and none of the ways of approaching God can compare with the living way. It was consecrated by the blood of Christ, and to enter within we find the bread of life.

After giving some requisites he says, "Let us run the race that is set before us," again, "Know ye not that they that run the race, run all, but one receiveth the prize. See now what ye may obtain."

How beautiful and how vivid is the comparison of life to a race. Christ is the author and finisher of our faith. Paul says, "Holding forth the Word of Life, that I may rejoice in the day of Christ, that I have not run in vain, neither labor in vain." Christ as our example, has made known the way and has proven well-pleasing in all God's ways, and entered into heaven and is on the right hand of God, angels, and authorities and powers being made subject unto him.

At times the way, (or race) seems long and weary, and our bleeding feet indicate its sorrows; but beyond we behold the portals of peace and the eternal city. Who would not endure the conflict for the crown? We must conquer or be conquered; but how bright the crown if we conquer. The war however is for life, but the victory or defeat for eternity. How faint the brightest hope compared with the realization of the glories of the coming age when God's rule shall be established—when the mighty of earth shall tremble in the presence of the Lord. How sweet to share in the victory over sin and exchange our armor for a robe of righteousness.

The love of Christ dying for us constraineth us from evil and invites us to good. We cannot help feeling that to each one of us it is a personal matter. "He died for me." I, therefore must honor that kindness by my best endeavors to follow his example and precepts. "Lay aside every weight and the sin that doth so easily beset us." This only can we do by keeping our eyes fixed on our True Pattern and the goal at the end of the race, where shadows and stumbling blocks shall never be known, "Even as Christ who for the joy that was set before him endured the cross, despised the shame," pointed to the crown of life that does not fade away, that will be sure to be given in that bright day.

MRS. ELLA LONG.

Notes by the Way.

My last notes closed with the opening of meetings at Lakeside. This is a farm settlement, situated upon the shore of Lake Vancouver, which is a clear placid lake, surrounded by picturesque bluffs and woodland scenery, which is beautifully mirrored in its silvery waters, leaving an impression upon the mind not soon to be forgotten.

I was entertained by Brother and Sister Woolf, while the services continued, and made to feel at home with these kindly hospitable people.

The audiences were not large, but fairly well attended, and gave good attention to the preaching of the Sacred Message. This is Springtime when the husbandman is busy in his field, and fruit orchard, caring for his anticipated fruitage. Were it not for this, the audiences would doubtless have been much larger.

Bro. Woolf took me on a drive past Lake Vancouver, to the City of Vancouver. In passing this lake, I could exclaim to myself, Oh, how beautiful! Fringing its borders, were large irregular bluffs, and these were clothed with shrubs, and a great avalanche of pine and fir trees, with their dark green foliage, which appeared in the distance like huge dark clouds, which were reflected in the water, as though it were a looking glass. These forest trees climb the rocky gorges, beside the rippling streams, transforming the landscape into a thing of beauty. What a beautiful world we have to live in, if the curse was only removed?

After a drive of some three or four miles, we arrived at the city of Vancouver. The lumber interest seems to be the principal industry.

He drove me over to the United States Garrison, where the regular troops are quartered. This is a permanent post, where permanent barracks, and officers headquarters are built. The officers have handsome homes, and well-kept grounds. The great brass cannon were stationed at different parts of the grounds. When we arrived there, the soldiers were being drilled in the art of war. This is the time to "Prepare war, wake up the mighty man, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say I am strong."

But bye and bye the storm will cease, and then the proclamation will be reversed, "Beat your swords into plowshares, and your spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore."

After viewing the different points of interest in Vancouver, we drove up to the residence of a married daughter of Bro. Woolf, and stayed for dinner. We then drove home in time to attend preaching at night.

At the conclusion of the series of meetings held at Lakeside, we bid good bye to the folks, and Bro. Woolf drove me to Vancouver Junction, where I took the train for Portland, Oregon, on my way to Scholls Ferry. Had a few hours to spend in Portland, so I walked about the city. Here you notice a difference in nationalities, so many Asiatics are seen. Chinese and Japs are there in large numbers. A good many Hindoos are seen in their native costumes, with turbans on their heads. Roses were very prolific in their gardens. They grow to perfection here. Portland at this writing, (June 6) is preparing for a several days Rose Carnival, which will be a sight long to be remembered.

The time having come, I took the train for Reedville. Our good faithful Bro. Wm. Prosser met me at that place, and took me to his home on the Laurel Route, near the Ferry. I was again warmly welcomed by Sister Prosser. I made my home with them during the services held in the church belonging to the Church of God at this place. The meetings were not large, but fairly well attended, on account of the press of the Spring work. On Sunday noon I went home to dinner with Brother and Sister Groat. Sister Groat is a daughter of Brother Hoffman, of Bosworth Mo., whom my Uncle Benjamin Wilson baptized over forty years ago. In the afternoon Bros. Wm. and James Fisk and families came up to visit me, and we spent a pleasant afternoon together. While at Bro. Prosser's, Sister Brooks came to visit me.

This sweet communion with saints is a blessed privilege we can enjoy while traveling the narrow way together unto the Beautiful City of Light. Oh, what a sweet comfort it is to talk over the bright prospects we have pictured to us in the "Blessed Hope". I think that we are now blessed above all people in having the assurance that we have, in positively knowing we are not following "cunningly devised fables." Stick close to the "narrow way;" the broad guage road is dangerous.

At the conclusion of these meetings, Brother Prosser took me over to Reedville again, where I took the train for Corvallis, Ore. Bro. Wm. Darby met me at the depot. While at Corvallis this time I made my home with him and his wife, and was hospitably entertained. They are in love with the "Blessed Hope", and live rejoicing in it day by day. They are not of those who deny that the blessed Lord is the Son of God.

Meetings were held in the Church of God where I preached before.

I visited around some among the members. They were very busy. Many are engaged in boarding the students attending government Agricultural College at that place. There are some twelve hundred students. These young men are trained in the art of war as well as agriculture, mechanics, chemistry and a general college education.

At the conclusion of the services at Corvallis, Bro. Wm. Darby escorted me to the depot, when I left again for Portland, on my way to Eden, Wash. I went to a hotel and remained over night, that I might get a train at eight o'clock in the morning for Astoria, Oregon. I intended taking a steamboat up the Columbia River for Astoria, had it left in the morning instead of the night.

Astoria is about one hundred miles north of Portland, on the Columbia River. The ride up the river, upon its banks, was simply lovely. The Columbia is a very picturesque river, it is a moving panorama, all the way up the stream. It is one of the greatest rivers of the world. It is navigable for over two hundred miles. Near its mouth large ocean steamers sail with safety. The largest tributery to this river, is the Willamette River, which is itself navigable to Portland.

All the way up the Columbia River, there are islands of various sizes and shapes which ornament the river, like so many beautiful parks, covered with evergreen trees. It is also the case with the bluffs on either side of the river. At about 11:30 a. m. we arrived at Astoria. It was founded by John Jacob Astor of New York. There was old Fort George. Astor established a block-house here in 1811, for the purpose of protecting the first white settlement west of the Rocky Mountains. There is an historic river, named after the historic explorers Lewis and Clark. This lies south of the City Park, on the crest of the Peninsula. From this point is visible the Bay, the Pacific Ocean, Saddle Mountain, and the forest covered hills.

About ten miles away from Astoria is the great Columbia River jetty, which extends into the ocean for about five miles. From this point can be seen Fort Steven, Fort Canby, Fort Columbia, Cape Disappointment, Tillamook and North Head Light House. If we climb to the top of the hill, we can see Astoria's fresh water harbor, which covers about twelve square miles. The Columbia River at Astoria is about seven and a half miles wide. This is where a fleet of fish boats catch the great salmon fish, which are canned here. Large quantities are frozen and sent to Germany, France and England.

Eden, Washington is the place I was bound for. Brother Smalley, of Eden said he would meet me here with his gasoline launch "Eddie." I went to the Fisher Dock, and found the launch tied up to the dock. I put my things in the cabin, and then went on shore to look for Brother Smalley, whom I had never seen. After a while a gentleman came along, whom I took to be Brother Smalley, and on enquiry I found I was correct. We went to a restaurant for dinner, and soon after we went aboard and started sail for Eden, a distance of some sixteen miles away. We crossed the river, a distance of near eight miles, and entered a creek called Crooked Creek, which connects with the river, and then sailed that some eight miles. We can only sail when the tide is in.

Surely that creek was rightly named for no one could possibly make it more crooked than nature has made it. It penetrates the heart of a dense forest, thick with undergrowth, so thick in fact, that it is impossible for sunshine to enter it. I think it would rival any jungle in Africa.

In due time we arrived at "Eden our home." The description of Eden would of a truth be of interest to the reader, but I must reserve that for my next Notes, as it would make this article too lengthy. I can assure you that you will be pleased to hear all about it.

Meetings started here about two weeks ago (June 6), and have had satisfactory attendance, and may be here a week longer. I leave the report for next notes. I will say that the people held Decoration Day services. Previous to the exercises I gave them the Decoration Day address. In two weeks I may attend the Northwestern Conference, and then visit several places in California, and get home about the last of July.

My next post office address will be in care of Mrs. C. W. Russel, 76 Third St. Chico, Cal.

Yours in the Blessed Hope.
W. H. WILSON.

Baptism.

Wednesday afternoon, June 8th, a few of the brethren of the Church of God in Oregon, Illinois met on the bank of beautiful Rock River when the writer inducted into the body of Christ through the waters of baptism Mrs. Margaret Ellen Smith. Mrs. Smith is a daughter of Sister Sigler, one of our most faithful workers in the Oregon Church.

May God's blessing so abide with our new sister in the faith that when the Master comes she may have an abundant entrance into the kingdom of God.

G. ELDRED MARSH.

Nebraska Evangelist Report for May.

Expenses:—

Moorefield to Omaha	$5 40
Supper at Holdredge	25
Omaha to Blair and return	90
Omaha to Benson, two trips	20
Total	$6 75
Wages	$65.00
Amount due	$71.75

Sermons:—

Moorefield May 17	2
Blair May 15 and 17	8
Benson " 22 and 29	2
Total	7

Having finished our trip west where we visited the churches, we confined our work during May to the east. Had very profitable meetings at Blair and resumed our meetings at Benson with good turnout and interest. The work for the month was not very extensive but very profitable.

ALICE ADAMS, Evangelist.

Sunday School Lesson.

JULY 3, 1910.

Pictures of the Kingdom. Matthew xiii 31-33, 44 52.

Golden Text.—"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Romans xiv 17.

This lesson divides into four parts.

1. The Mustard Seed likeness.
2. The Leaven hid in the meal.
3. The Hidden Treasure and the Pearl of great price.
4. The story of the Net.

We have had the parable of the Tares, with the kinds of soil that received that is sown, and what the field is, and who is the sower of good seed, and who sows tares. Now Jesus likens the kingdom of heaven to some other things, that we may get some idea of its scope.

A grain of mustard seed. The least of all seeds, yet it was a good seed, a living seed, and one that would yield a good harvest.

What is the result of the growth of this small seed?

Jesus says that, while it is a small seed, it grows to be the greatest of herbs, even a tree, and birds come and lodge in its branches.

There is much in the parable that inspires and comforts the child of God. It is an assurance of growth and success. It points to a Golden Age in the future. It inspires hope and courage, and gives strength. With this powerful assurance we can struggle on against all difficulties, knowing that eventually we shall see victory come. The work we do, the battles we fight, the sacrifices we make now, are as nothing compared to the promised glories that are beyond compare.

Birds of various kinds find lodgement in the branches, and so may people of all times and all climes find shelter and rest under the shadow of Christianity. In Jesus Christ there is rest for the weary.

The parable of the leaven shows how the kingdom grows. Leaven produces fermentation in dough, and makes it light. The bubbles of gasin the sponge, expand and puff it up, or lighten it. This the woman puts into the meal and soon all is changed by the contamination.

The meal represents the field where the seed is sown, the world of mankind, and this is to be transformed as the leaven permeates the whole. Each particle of the mass to be leavened must come in contact with the leaven, else it cannot be changed.

The growth of the mustard seed into a tree is visible to the eye, but the working of the leaven, while not so apparent, is none the less sure. Silently, with increasing power, till all who come in contact, are transformed.

As leaven works by personal contact, so it is by personal work, individual to individual, that the best work for the cause of Christ is done. Heart to heart. The power of the teacher is increased by close acquaintance with the taught. Leaven in a vessel on a shelf will not transform meat.

Living Christianity spreads Christianity. Where it touches it transforms, hence we should have a care that the leaven we use be pure—that we find truth and live truth.

The finding of treasure gives occasion for another parable. In times of trouble people often buried their treasures as a means of security, and perhaps the loss of life prevented a return to recover it, hence it was left for the chance finder who might happen to dig there.

The pearl that was so pure that it was worth all a man had. There is no amount of wealth, not money or lands, that is worth so much as the "Pearl of Great Price"—the opportunity to have an heirship in the kingdom of God. Wisdom is shown by parting with everything to gain this one possession. The price to be paid is ever the same. This treasure must be first in the heart and life. It can recognize no competitor. There are other treasures, but the command is "Seek first the kingdom of God and his righteousness," and other things will be added. Get the "Pearl of Great Price," hold to that, and others of less value will come to you.

In the parable of the net we have a sad warning. Not every one who says Lord, Lord, will enter the kingdom of heaven. Only those who do God's will can enter. There is no good reason why you may not be among the number. Only your own acts can keep you out, only your own acts can gain you entrance. What is your choice?

JULY 10, 1910.

REVIEW.

Golden Text.—"The words that I speak unto you, they are spirit, and they are life." John vi. 63.

A review lesson depends largely on the teacher, and according to time and circumstances it can be made longer or shorter. Some will prefer one method, and some another, in handling classes at review, so it is useless to attempt to give a set rule for all.

The lessons may be referred to in a brief manner, and the main teachings brought out. In a general way the chief aim should be to bring out what the lessons of the quarter teach.

What lessons should Christ's disciples have learned from the incidents gone over? What should the Pharisees have learned? Take each one as named, Herod, John the Baptist, the Canaanitish woman, the people at Capernaum, the boy with the loaves and fishes, and others: what should each have learned from their contact with Jesus during this period?

Then in going over these lessons, find out the modern application—how do these events and teaching in the life of Christ apply to our daily lives, and society in general?

Then there are subjects that may be discussed in some classes with profit. What was the miraculous power possessed by Jesus? Where did it come from, and to what extent was it limited, if at all? What characteristics of the Christ are manifested in these lessons? What does Jesus teach in these lessons of our duty to one another, and to God? How is the love of God and of Christ shown to men by these lessons? What events mentioned show courage in Jesus? Pick out the most helpful verse in each one of the lessons.

Impress on the mind of the scholar some point that specially fits the individual need, and the review will not be irksome.

The next lesson is Matthew xvi. 13-28, the subject being taken from Peter's Confession.

Editor Restitution:

Day before yesterday, Saturday the 18th of June, the principal streets of our city, New York, were ablaze with flags and bunting, about half a million people lined the curbs along Broadway and Fifth Avenue, civic and military organizations tramped hither and thither through the streets to the stations assigned them, bands by the hundreds played martial and popular music, factory whistles blew, church bells rang, men, women and children hollered, shouted and cheered till they were hoarse, thousands of small flags were waved, places of business were closed and a general excitement prevailed. And why? Was it because God had a great message to deliver to mankind regarding their present and future welfare? Was it the return of "The Prince of Peace? No, it was none of these, but it was the return—from a mission of slaughter—of one who, pretending to believe in peace, preaches the doctrine of larger armies and stronger navies. It was hero worship. It was such another case as we read of in Romans i 25, where men worshipped and served the creature more than the Creator. These things are to be regretted, yea more, they are to be deplored. Still, they may be unto us as one of the signs of the times. For we are told that in the latter days, just such things will be, that in the hearts of men, man shall be exalted and God shall be abased. Then let us take the lesson, let us trim our lamps, filling the vessels with oil, and await the coming of the Bridegroom, having that faith in God, and his promises that our minds will be lifted above the things of this world, that we will walk in the footsteps of our glorious Redeemer, being—as He was—about our Father's business.

"For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteous and godly in this present world. Looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

"Come, Lord Jesus, come quickly, even so, come Lord Jesus."

In His name, and to the Father's glory. Sincerely,

ALEX. D. DONALDSON.

THE RESTITUTION is only $1.50 per year. Try it a year.

Ebenezer, 1 Sam 7:12

The copy for this department of The Restitution is supplied by Brother Robert G. Huggins, of 10028 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him and save delay.

The Philosophic Chicken.

In introducing our little feathered philosopher we desire our readers to imagine it just out of its shell, one-half of which it is intently looking at while the other half still clings to its back.

Most strange!
Most queer - although most excellent a change!
Shades of the prison-house, ye disappear!
My [illegible] thoughts have won a wider range.
And, like my legs, are free;
No longer huddled up so pitiably;
Free now to pry, and probe, and peep, and peer,
And make these mysteries out.
Shall a free-thinking chicken live in doubt?
For now in doubt undoubtedly I am;
This problem's very heavy on my mind,
And I'm not one to either shirk, or sham.
I won't be blinded, and I won't be blind!
Now let me see:
First, I would know how I got in there?
Then, where was I of yore?
Besides, why didn't I get out before?

Bless me!
Here are three puzzles (out of many more)
Enough to give me pip upon the brain.
But let me think again:
How do I know I ever was inside?
Now I reflect, it is, I do maintain,
Less than my reason, and beneath my pride
To think that I could dwell
In such a paltry, miserable cell
As that old shell.
Of course I couldn't. How could I have lain—
Body and beak and feathers, legs and wings,
And my deep heart's sublime imaginings—
In there?
I meet the notion with profound disdain;
It's quite incredible; since I declare
(And I'm a chicken that you can't deceive)
What I can't understand I won't believe.
Where did I come from, then? Ah! where indeed?
This is a riddle monstrous hard to read.
I have it! Why, of course,
All things are moulded by some plastic force
Out of some atoms somewhere up in space,
Fortuitously concurrent, anyhow—
There now!
That's plain as is the beak upon my face.

What's that I hear?
My mother cackling at me! Just her way,
So prejudiced and ignorant, I say;
So far behind the wisdom of the day!

What's old I can't revere.
Hark at her: "You're a little fool, my dear,
That's quite as plain, alack!
As is the piece of shell upon your back!"
How bigoted! Upon my back, indeed!
I don't believe it's there,
For I can't see it; and I do declare,
For all her fond deceivin',
What I can't see I never will believe in!
—Selected.

Resurrection of the Wicked—What For?

Ezekiel 16 chapter is often quoted by Russellites to prove the restoration of Sodom and other cities. What are your views on this chapter?—G. W. Smith.

EDITOR'S REPLY.

The use to which the above Scripture is put by the Russellites we learn from the "Old Theological Quarterly, Number 41," and dated April, 1898. In this booklet the writer, Mr. Russell himself, says he submits a "partial list of Scriptures which we understand to teach 'Restitution of all things' and future probation." In only a "partial list" of proof-texts, naturally the *strongest* and not the weakest "Scriptures" would be given. Now in this list Mr. Russell gives Ezek xvi 44-63, and then says, "God saw fit to slay the Sodomites (v. 50); yet our Lord said (Matt xi 23) that they would have repented under such a ministry as had been granted to Capernaum, which repented not. Does not this course on God's part indicate that, since he is no respector of persons (Acts x 34), and since it is his will that all should come to a knowledge of the truth, the death-imprisoned Sodomites shall be brought forth (Jno v 29) to their "former estate" (*Ezek* xvi 55), and in "that day" be given an opportunity to believe in the only "name * * * whereby we must be saved?" Acts iv 12 * * * In selecting so extreme an example of clemency our Lord evidently intended that we should *see* that the sacrifice which he gave was unquestionably "a ransom for all." *In a word*, Mr. Russell understands that "death imprisoned Sodomites," "extreme" as their case may be, are to be raised from the dead, and *afterwards have an* "opportunity" to be saved.

That the Sodomites, or at least many of them, will be raised from the *dead we are certain from express statements* of Holy Scripture. Ezek xvi 55; Matt xi 23. That they together with all others who have "done evil" will "come forth" (*Jno v 29*) is not questioned. The point of controversy, the point ... thus saith the Lord? for at that day will have an "opportunity to believe" and be saved after they are raised." Mr. Russell seems to be laboring under the false idea that the Sodomites were engulfed in death unwarned, and that God unjustly withheld from them an "opportunity"—that if God had only granted them "such a ministry" as Capernaum enjoyed, many of them would have repented and accepted salvation. That they would have repented we grant, for the Lord says so. But the Ninevites repented and yet were lost. Judas repented, yet "went to his own place." Because the Sodomites would have repented is no proof that they would have been saved. God knows the *heart*; he makes no mistakes. B. C. 605 he had not yet repented that he overthrew the Sodomites. Jer xx 16. And he never will change his mind about this, though Mr. Russell thinks he will.

Leeser's translation of *Ezek* xvi 55 is, "Sodom and her daughters shall return to their former state." Granting that they are raised from the dead, into what "state" or condition are they introduced? Just the same "state" they were in "former"-ly. They were "extreme" sinners then—Russell whines *because* they had *no* "opportunity to believe" then. Yet *he quotes this text to prove that* when these Sodomites are restored by *resurrection they will be better and* have better opportunities for salvation than ever they had in their "former state." Logic, art thou gone mad? They are to "come forth" he quotes (Jno v 29); what for? He says to *be* "given an opportunity to believe in the only 'name * * whereby we must be saved,' Acts iv 12." God's Word says: "Unto the resurrection of *damnation*," Jno v 29. *Is it possible* that "damnation" is an "opportunity?" Hardly. The "resurrection of damnation" is in contrast to the "resurrection of life." *Damnation* in opposition to "life" must be death. *From* such an "opportunity", dear reader, let us pray to be delivered.

What They Think of it?

Dear Bro. Huggins, Your book is of the highest merit.—R. M. Reynolds, Osseo, Wis.

Your book is fine. I have surprised myself selling it. Shall soon send in another order. Kathryn Townsend, Lebanon, Ill.

I think your book is one of the best ones I ever read. It is just the book for those who are seeking the truth. —P. J. Graham, Fredricktown, Mo.

An advertisement of this book appears in another part of our paper. Upon an examination of the book itself we find that fifty-three pages of the first part are devoted to a treatise on the Bible, its teaching and requirements, etc. Also 'Fundamental Principles: A Declaration, containing a brief outline or statement of the doctrines most surely believed among us." The balance of the book (250 pages) is occupied with Expositions of Texts and the solving of knotty questions on a great many different subjects.'

The author has explained many points; and many things which seemed dark are made clear, and many questions that puzzled those who asked them are well-answered. Of course it would be going a little too far perhaps to say that all the work is complete, as no one man knows everything, but while there is still room to ask more questions, yet there has been a labor performed that will well repay those who invest the sum asked for the book—$1.10. Send to the author. —Thomas Wilson, Editor *Last Days*.

God's Beautiful Poem.

"FOR WE ARE GOD'S POEM." EPHESIANS II: 10.

Many delightful ideas are obscured by the continual use of a familiar term, and do not appear until the term is etymologically traced. An illustration of this may be seen in the above fraction of a familiar Bible verse. The Greek word for "workmanship" is also the word which gives us the English word "poem." There is something in the term "workmanship" that makes a profound appeal to and impression upon the intellect; but there is something in the term "poem" that appeals to both intellect and emotions. Intellect is cold, the emotional is something warm. There is something delightful in the poetic thought of the text; the writer wishes he were able to make it appear so to others.

First. Poetry springs from love of the beautiful. Of course there is some weird poetry. One may go through the infernal regions with Dante; the melancholy person may go through "The City of the Dreadful Night" with James Thompson, or through the "Vale of Tears" with Jeremiah, but although the image of the poet's thought may be weird, the poem may not lack for the finer qualities or love for the beautiful in the author.

Those who do not regard the world as a gloomy sepulchre of fear, but rather a city of delight, who thank God for the privilege of living these wonderful days, some happier strains, like those, for instance, from Walt Whitman, will be more acceptable:—

"To breathe the air, how delicious!
To speak, to walk, to seize something by the hand;
Oh, amazement of things, even the least particle!
I, too, carol the sun, ushered or at noon, or as now setting;
I, too, throb to the brain and beauty of the earth and all the growths of the earth
I praise with electric breath!"

God loves the beautiful; he has "made everything beautiful in his time." He loves Jerusalem, for "beautiful for situation is Mt. Zion, the joy of the whole earth." He loves his servants, for "How beautiful are the feet of those who preach the gospel of peace!"

As the poems of David, Burns, Tennyson or Holmes are the beautiful creation of these men, so the Christian is the beautiful creation *of our God* who loves the beautiful. To change the figure to another realm of art, just as love for the beautiful makes the task of the sculptor a fascinating engagement, transforming the rough block of marble into angels, heroes, statesmen or representations of other characters of renown, so God *loves*, perchance more than he does to create worlds, to bring out the most exquisitely beautiful in the coarsest of earth's sinful children; and he does.

Transformed, how I love to proclaim it!
Transformed through the blood of the Lamb!
Transformed through his infinite mercy;
His beautiful child I am!

Second. Poetry springs, we say, from a certain love and regard for order. Poetry is an orderly setting of thought, set according to the rules and *measurements governing the class* of poetry in which those thoughts are expressed. Much license is allowed in the placing of words, and use of nouns and *pronouns*, but certain rules and measurements are recognized by those who are truly poets. Without this regard and love for order in composition, the poem, if indeed it should chance to be one, might look like anything.

So God loves order. The term for "world" in John iii 16, is cosmos, which means order. Hence, "God so loved order" that he sought to remove the disorderly in men by giving his Son for their *redemption*. That which was once a perfect poem had been distorted by sin till it had no resemblance of a poem. Poetry aims *at the ideal; so God* has given to the world his ideal of what man should be. He who is like his Son, is a perfect poem; a poetic gem. Jesus is the *strongest illustration* of order; sin, the producer of disorder and discord is absent in him.

Third. The poem has a certain purpose. Some poems are of lyric character, and are intended for song. *Others are elaborate versifications* expressing a variety of sentiment called "odes." These are not intended for song, though "odes" is derived from the Greek word for song. There are elegies and sonnets which are classed as certain kinds of lyrics.

The Christian, God's sweet poem, is no purposeless creation: on the contrary, the exalted purpose of his *creation in Christ Jesus*, is good works. The writer inclines to think, that the poem that does the most work is the lyric poem, the poem that *is set to music; that lifts* and brightens, and helps men with its lively, rythmic *form* and music. Let me think of the Christian as God's sweet lyric poem, *set to music*, a verse in Jehovah's great oratorio of redemptive creation, are essential parts to his symphony orchestra, whose chief engagement is to *show forth the praises* of him who has called us out of darkness *into the marvellous light*.

May we all aspire to be what this little change in the translation of a word may indicate. Such will be a holy and lofty aspiration.—A. H. Erlesson.

Stop That Thought.

It was in your mind all day yesterday and it made you perfectly miserable. Over and over again you passed through all the unpleasant scenes, heard all the cruel words that were spoken, suffered again all the painful feelings, and succeeded in spoiling the day, unfitting yourself for your work, and destroying all happiness out of your heart. Are you going to continue it all day today, and by so doing waste more of your life in the foolish, *if not insane, habit of tormenting* yourself now because someone or something made you unhappy in the past?

That thought has no more right in your mind than a hog has in your parlor, or a black snake has in your bedroom. You may think you cannot stop it, but you can, as it is only a bad habit you have fallen into, and you must break it, or it will break you. You must get the mastery of your own mind, and the control of your own thought, and, while it will be the hardest battle you will ever have to fight, it will be the most glorious victory you will ever win.

Our Mail Bag.

Brother Huggins:

I read with much interest your comment in THE RESTITUTION, on 1 Peter iii 18-21. For years that Scripture has been a puzzle, especially to our people, as there has been column after column written upon it, yet no one seems settled. Now let me offer a word or two upon that text. Suppose you begin to read at verse 18, and stop reading at the word "disobedient" in verse 20. Suppose the 19th and 20th verses were divided right here. That is, instead of the 19th verse being, "In prison," it ended at "sometimes disobedient." Now turn back to Mark i, begin reading at 21st verse and read to the 27th inclusive, noting especially verse 27. Do you not get the idea that the doctrine mentioned had something to do with Jesus' preaching; now turn to Mark v, begin 1st verse, read to verse 8, noting especially verses 3-5, and I ask, What kind of a Spirit was this; "obedient or disobedient?" Now go to 1st Peter iii, read verses 18, 19, and stop at the word "disobedient," and what does it look like to you, and what has Noah and the ark and the figure of baptism to do with the spirits in prison?

To make my meaning clearer: If it only read or rather was punctuated; verse 18, For Christ hath once suffered for sins. The just for the unjust that he might bring us to God being put to death in the flesh but quickened by the Spirit. V. 19, By which also he went and preached unto the spirits in prison which sometimes were disobedient. Now verse 20. It looks to me if we rightly divide the Word of Truth there need be no confusion and so many explanations on the spirits in prison. What think you?

I shall be glad to see my letter in THE RESTITUTION.

Yours in the work.

O. J. ALLARD.

Excerpta.

HOW THE IMMORTALITY OF THE SOUL CAME INTO THE CHRISTIAN CHURCH AND CHANGED THE WHOLE FORM OF BELIEF.

Early in the second century, Clement of Rome (he is classed by the papacy to have been one of the early popes) wrote in what is called his second epistle "And let not any one among you say that this flesh is not judged neither raised up. Consider in what were ye saved in what did ye look up if not while ye were in the flesh? We must therefore keep our flesh as the temple of God. For in like manner as ye were called in the flesh, ye shall also come to judgment in this flesh receive the reward. Let us love one another, that we may attain unto the kingdom of God........ Wherefore let us every hour expect the kingdom of God in love and of righteousness; because we know not the day of God's appearing."

Gnosticism was however spreading rapidly in the second century and we find Ignatius combating it in many of his epistles to the Smyrnians. He says "Now all these things Jesus suffered for us that we might be saved. And he suffered truly, as he also truly was raised up and not as some unbelievers say that he only seemed to suffer, they themselves only seeming to be. And as they believe, so shall it happen unto them when being divested of the body they shall become mere spirits." In Cheetham History of the Christian church he says, Many, perhaps most of the early Christians regarded the second coming of Christ and his final victory over all that opposed, as rapidly approaching, and to most of these the coming of the Lord presented itself in the form of Chiliasm, the expectation of a thousand years reign of the Redeemer, with his risen and glorified saints, upon the earth, as a preparation for the final consummation of all things.

Probably the contest against gnosticism tended to strengthen the belief in a material aspect of the kingdom of God which the gnostics denied...... At the end of the second century these opinions, when they were propagated at Rome by Cerinthus were strongly opposed by Caius the presbyter.

In Alexandria they met still more vigorous opposition, and under the great influence of Origen came to be regarded at any rate as fanatical, if not heretical."

As Origen played the most important part in moulding our so called Orthodox Christianity, it may be valuable to give some account of the man, his doings and belief. Chambers' Encyclopedia says in part of him "Origen called Adamantinos or Chalcenteros, both epithets expressive of his firmness of purpose and iron assiduity—one of the most eminent of the early Christian writers, the father of biblical criticism and exegesis, was born 185 A. D. at Alexandria, where his father Leonidis seems to have held some superior office in the church. Origen received a most liberal education. While at an early age, he was instructed in Hellenic science and art, the teachings of Christianity were instilled into his mind by men like Pantaenus and Clemens of Alexandria."

These two teachers were both leaders in the mode of interpreting Scripture allegorically, and were the founders of the Alexandrian school of theology which aimed at the reconciliation of Christianity with philosophy, and a pretty mess they made of the Bible as we will see

Professor Schaff says, The Alexandrian theology is intellectual, profound, stirring and full of fruitful germs of thought, but rather unduly idealistic and spiritualistic, and in exegesis, loses itself in arbitrary allegorical fancies. In its efforts to reconcile revelation and philosophy, it took up, like Philo, many foreign elements, especially of the Platonic and gnostic stamp, and wandered into views that a later and more orthodox but more narrow-minded and less productive age condemned as heresies, not appreciating the immortal service of the school to its own and after times.

Origen's fame survives for all time as the father of that Bible criticism which is the scientific foundation of Gnostic truth.....Also in regard to the dogma of the divinity of Christ, though he powerfully supported it, and was the first to teach expressly the eternal generation of the Son."

Well might Ireneus say of his day (the end of the second century) that gnosticism sprang up like mushrooms out of the ground.

These are some of the things that Origen taught according to C. Robertson, M. A. Canon of Canterbury, and professor of ecclesiastical history in Kings College, London. "Origen taught that the number of souls originally created was final, there had been no addition to it; but the same souls continually reappeared in an endless variety of forms. All were at first perfect and well endowed with freedom of will. By abuse of this they contracted a guilt which required purgation, hence the worlds were created that the beings who had sinned might be awakened to a sense of their estrangement from God, and a craving after blessedness that they might be purified through conflict for restoration to their first estate. The disobedient souls were treated according to the measure of their offense. Those who had least sinned became angels, living in the planets, and occupied in works of ministry for men, the worst of all became devils, while for such as were confined in bodies of flesh, the whole complication of their being and circumstances was arranged in proportion as they had sinned more or less grievously. Some however were plunged deeper than the degree of their guilt deserved in order that they might help in the instruction and deliverance of their fellows, and thus Origen supposed that the death of a righteous man may have a redeeming effect for others......He allowed Adam to be a historical person, the first of the sinful spirits who was embodied in the flesh, but like Philo he regarded the history of the fall as an allegory. One soul only there was which had not sinned. This by continual contemplation of the Divine Logos had adhered to him, or been absorbed in him, and thus had made the way for that union of Godhead with a material body, which but for such a medium would have been impossible.

He considered the death on the cross as representing something which is spiritually repeated in the higher world, and which has its effect toward the deliverance of the angels. All punishment he holds is *merely* corrective and remedial, being ordained in order that all creatures may be restored to their original perfection.

In the resurrection all mankind will have to pass through a fire, the purged spirits will enter into paradise, a place of training for the consummation; the wicked will remain in the fire, which however is not described as material, but as a mental and spiritual misery. But the condition of these spirits is not without hope, although thousands of years may elapse before their sufferings shall have wrought its due effect on them......Every reasonable creature, even Satan himself, may be turned from evil to good so as not to be excluded from salvation. At the final consummation the soul will dwell in a glorified organ, the germ is in the present body."

We see in this belief of Origen the germs of nearly our modern theology. Origen was the main leader in the beginning of the third century in destroying the truth taught in the Scriptures, by his great ability and determination he crushed it out where ever he could find it, and set up this allegorical system of expounding the Scriptures, by which method and system any belief can be got out of it.

A. WALLACE MASON.

OUR BOOK FUND.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Psalm xli 1-4.

The amount set opposite our names is to help Bro. Robt. G. Huggins supply the worthy poor with "The Bible: Its Principles and Texts." For this purpose the book is to be sold at the reduced price of 85 cents per copy.

Married.

The marriage of Mr. Daniel Icely of Leaf River, Illinois, to Miss Emma D. Lindsay of Oregon, was solemnized by the writer Tuesday morning, June 7, 1910. Owing to the serious illness of the bride's father, brother T. H. Lindsay, the ceremony took place at my home in the presence of Miss Lily Lindsay, the bride's sister, and Mr. Earl Koontz of Adeline.

Mr. Icely is a highly respected and energetic gentleman, and his wife is possessed of that Christian faith and character that insures for them a happy and prosperous future.

We extend to them both our heartiest congratulations.

G. ELDRED MARSH

Evil Speaking.

The subject of evil speaking covers a broad field. I wish to mention one phase at this time. Evil surmising gives birth to evil speaking. Do not give place to thoughts of this kind. There are people who perhaps have been accustomed to burning wood all their lives, for they seem to enjoy raking over the old dying embers and starting a blaze if possible. Such people are sometimes very annoying in the church or community and are capable of doing much mischief.

If you have this habit, stop it at once. It is not Christlike, and God's Word speaks strongly against it. There is nothing more contemptible than to bring up unpleasant things of the past about a person, and to be continually throwing out something detrimental to them. Learn to say only kind and good things. If you can't do this, pray for the grace of silence and "keep your mouth as with a bit and bridle."

I would not be willing to trust a person who is always willing, and seemingly glad, to tell some bad thing about another they may know, or perhaps don't know and have only heard. If there are sores and wounds use some healing balm, but don't knock off the scab and irritate.—H. Alonzo Mitchell.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

James Hadden	2 00
Mrs Catherine McDowell	50
Mrs William Mills	3 50

Announcement.

The Conference of the Church of God will be held at Felida, Washington, June 24-26, being Friday, Saturday, and Sunday. We would be pleased to see a large attendance at this Conference as there are important matters that should be discussed and attended to.

Yours very truly.
LEWIS MONTGOMERY, Pres.

Editor Restitution:

Please announce in THE RESTITUTION that the Annual Conference of Iowa will convene August 20-28 inclusive, at Waterloo, Iowa. Programme will appear later.

Yours in the truth,
O. J. ALLARD.

The Annual Conference of the Church of God in Ohio will be held August 17 to 21 inclusive in the new church 10623 Lee Ave. Cleveland, Ohio.

The church is located in the East end of the city near East 105 Street, a short distance from the street cars.

Please communicate with the Pastor R. G. Huggins and arrangements will be made to meet you at the Depot.

The program will appear later.

J. C. THOMPSON, Sec.

The next Annual Conference of the Churches of God in Christ Jesus of the State of Illinois will be held in Oregon, beginning Wednesday, August 17 and continuing over Sunday the 21.

This Conference will follow immediately the annual Bible School conducted at that place.

We are expecting a greater meeting than ever before. Come.

EMMA L. SMITH, Sec.

A LETTER TO A FRIEND.

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

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LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth one paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

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Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

IN our issue of April 6 was an article on Sanctification, and in issue of April 24 was one entitled Crucifixion of Self. In issue of May 4 appears a third article on Overcoming Faith. The author, Brother Joseph Williams has caused these articles to be put in tract form, envelope size, convenient for mailing, and will supply them at Five cents each, or free to those too poor to pay. Send orders to Joseph Williams, Hillisburg, Indiana, or to this office.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Huggins, 10623 Lee avenue Cleveland, Ohio.

If more convenient those who wish may order through this office.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

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The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

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Assorted package 80 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LIX. PLYMOUTH, INDIANA, JULY 6, 1910. NUMBER 25.

Poetry.

A Song of Rest.

O weary hands! that all the day
 Were set to labor hard and long,
Now softly fall the shadows gray,
 The bells are rung for even song.
An hour ago the golden sun
 Sank slowly down into the west.
Poor, weary hands, your toil is done;
 'Tis time for rest! 'tis time for rest!

O weary feet! that many a mile
 Have trudged along a stony way,
At last ye reach the trysting stile
 No longer fear to go astray.
The gently bending, rustling trees
 Rock the young birds within the nest,
And softly sings the quiet breeze:
 "'Tis time for rest! 'tis time for rest!"

O weary eyes! from which the tears
 Fell many a time like thunder rain—
O weary heart! that through the years
 Beat with such bitter, restless pain.
At close of day forget the strife
 And know what heaven [illegible] was best,
Now cast on him thy cares of life
 And find sweet rest—and find sweet rest.

Communicated.

The Seed of Abraham not Counted.

The subject of the seed is one of great importance. There are two seeds. The one counted, and the one not counted.

Abraham was counted righteous because of his faith. When he was called to go into a strange country he with his family went. He came into the land of Canaan. There the Lord God made a covenant with Abraham. He promised him an inheritance in the land and everlasting life. It was years before Abraham seemed to understand the full meaning of this promise.

He knew that the promise was sure, but just how it was to be accomplished was not certain. Abraham seemed to be impatient about its fulfillment and suggested to the Lord, that, "One born in his house was his heir." Jehovah's time had not yet come to reveal the means by which that seed should be produced. Abraham's faith was on trial. So far he had been faithful. He was informed that the seed must be of his own body. He must wait patiently. Again he becomes impatient and takes Hagar as his wife. This suggestion was received by Sarah. The result was the birth of Ishmael. They thought now that the promise was sure. The seed through which the promise was to come was now produced.

Their impatience led them to commit an error. The promptings of the flesh has a tendency to lead us astray. We are commanded to walk not after the flesh, but after the spirit. The Lord had not appeared unto Abram since he was told that the seed should be of his body. The birth of Ishmael was to Abraham and Sarah the fulfillment of this promise.

In due time Abraham was visited by the Lord who revealed to him that Sarah was to be the mother of that seed and not Hagar. God said to Abraham concerning Sarah, I will bless her and give thee a son also of her. Yea I will bless her and she shall be a mother of nations; kings and people shall be of her. My covenant will I establish with Isaac whom Sarah shall bear unto thee. It was said, "In Isaac shall thy seed be called."

In tracing this seed through the prophets, we find it to be Jesus, the Christ. Through him is promised eternal life to the spiritual seed through the resurrection. And they shall be kings and priests unto God, and they shall reign on the earth. They will be the princes who shall rule in judgment.

There is another seed that will be counted worthy of an inheritance in the land as subjects. They too must be counted through Isaac. They will be gathered from among the nations and planted in their land and shall not be rooted up again. Their inheritance will be an everlasting one because they are beloved of the Father. There will be a remnant of Israel saved as there will be the saved of the nations." Both will be honored subjects in the kingdom of the future. In this age Jehovah is calling out of the nations a people for his name. These will be the rulers in that kingdom. In the age to come God will arrange for the subjects of that kingdom.

Let us preach the gospel that Paul declares is the power of God unto every one that believeth. Let us recognize the call for this age. Our title implies that there is a seed not counted. This seed was not promised eternal life. Their inheritance was of a temporal character.

Abraham was greatly grieved when he learned that Ishmael could not inherit that blessing promised to his seed. Abraham said unto God, O that Ishmael might live before thee! Then Jehovah said, As for Ishmael, I have heard thee. Behold I have blessed him and I will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget and I will make him a great nation.

Again he said, Because the son of the bondwoman is thy seed, I will make him a great nation. We must observe that this promise did not include the blessings of all nations. Only that he should become a great nation. The only blessing promised to this seed was of a temporal nature. The resurrection unto eternal life can only come through the Isaac seed. Ishmael and his posterity could only possess the land during their natural life. They were flesh.

The Psalmist says that they were flesh; a wind (spirit) that passeth away and cometh not again. They were dust and returned to dust again. We find another seed of Abraham that is not counted. Even the son of Isaac and the grandson of Abraham was given the earthly blessing. According to the law he would inherit the spiritual blessing. Jehovah purposed otherwise. Paul states that God made the choice before the sons were born. That the purpose of God according to election might stand not of works, but of him that calleth.

Esau sold his birthright for a mess of pottage. Paul called him a profane person. The blessing given to Esau was but a temporal one. He was to rule in the land and not to bless nations. Isaac said, Thou shalt live by thy sword and shalt serve thy brother. To Jacob he said, Let people serve thee and nations bow down to thee, be lord over thy brethren and let thy mother's sons bow down to thee. One ruler as a temporal ruler, the other as a universal ruler over the entire earth. Jacob is of the Isaac seed. Abraham's seed by Keturah is of the seed not counted.

In comparing Exodus iii. 6 with Luke xx. 36 to 38, we learn that the resurrection was promised to Abraham and his seed through Isaac. Christ was the first fruit of that resurrection. Afterwards they that are Christ's at his coming.

Therefore we believe that the scriptures plainly teach the resurrection to eternal life of the Isaac seed. The resurrection cannot apply to those not counted. This includes the Abrahamic seed above mentioned; also the nations with whom Jehovah never made a covenant. He has used them as instruments to further his purpose.

From the nations He is choosing out a people for his name. Those who have apostatized will be raised into condemnation. The balance of the race are of the dust. They have no promise of a resurrection.

Your brother of the Isaac seed,
D. C. ROBISON.

The Future of Our Bible School.

The Bible School work in Indiana is just beginning to be understood by our people. They are just beginning to realize the importance and need of it. I, myself have never realized its worth before. This, the fifth annual school is the first one I have attended from beginning to end. I had thought before that it was impossible for me to do so, but now I can see that my interest had not been fully aroused. The attendance this year increased so much over that of last year, that the committee in charge was surprised and greatly encouraged.

Everything moved off in the most satisfactory manner. Our young people are willing to be taught and ready to take up any work assigned to them when once enlisted in the cause and shown that we are interested in their spiritual welfare. The growth of this work demands that we begin now to lay plans for better accommodations in coming years.

Brother Lindsay stated at the close of the school, that he had enjoyed this year's work more than on any previous occasion in Indiana. He also stated, as a means of encouraging us to still greater efforts in the work, that he had a vision of a small tract of land just outside of town, shaded, and bordering on the river, on which were located an assembly hall, and another commodious building, with cooking, eating and sleeping apartments.

If our brethren would make this thing a reality, he would do all the teaching, which we invited him to do, free of charges until we were out of debt on the undertaking. Of course we should not permit Brother Lindsay to make such a sacrifice as *this*. He has already made more sacrifices for the cause than many of us understand or appreciate.

But his willingness to do so should be a strong inducement for us to put forth our best efforts in this our most effective means of teaching and spreading the Gospel.

I believe that we, as a church organization in Indiana, are abundantly able to enter immediately into this project. And I also believe that our brethren who have been blessed with this world's goods are willing to give freely in the support of this work when they once understand the need and know that there is judicious management at its head.

Those who have given the plan any thought, think it an excellent idea, and some have expressed a willingness to donate work on the construction of the necessary buildings. Let all who are in any way interested in the matter communicate with Sister Phebe Willey of Plymouth. If you have any good suggestions to make send them in, but don't, please don't, say discouraging things.

Your sister in Christ,
EMMA C. RAILSBACK.

Prayer.

"Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you." Matt. vii. 7.

This is the injunction, also the assurance of the Master in the greatest of all sermons, his Sermon on the Mount. David comforted himself in God's preservation of him, and the confusion of his enemies, saying in Psalms lv. 17, "Evening and morning and at noon will I pray, and cry aloud; and he shall hear my voice." So also *may* we seek the Lord in prayer, and like David have perfect assurance that he will hear us and answer our prayer.

"Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth." St. John ix. [illegible] God sees and hears us as he did our Master when he prayed for the power that he might raise Lazarus. However Jesus prayed that those about him might witness his power was from the Father. We in our humble station may not receive direct answer as did Jesus, but many times our prayer is answered in such a way that we are unable to discern it.

We are also told in Matthew vi. 6, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." Jesus bade his disciples to get into a ship and go away to the other side of the water, while he sent the multitude away; then he went up into the mountain, and when he was alone he prayed to the Father.

I Thessalonians v. 17-18: "Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you."

ESTHER MCCRORY.

The Bereans Column.

THE LAND OF PROMISE.

Dear Bereans:

The Abrahamic promise involves one of the most important themes of the Bible. It is God's plan of salvation and is the only unconditional promise ever made. The Lord God [illegible] Abram [illegible] a land "and [illegible] unto Abraham, [illegible] thine eyes and look from the place where thou art, northward and southward and eastward and westward. For all the land that thou seest, to thee will I give it and to thy seed forever." Gen xiii. 14-16.

This same promise was renewed to Isaac and Jacob—direct seed of Abraham. Gen xvi. 1-5 and Gen xxviii. 10-15. Now these were the promises of the land of Canaan made to Abraham and his seed. Are these promises fulfilled; and if they are not, do they concern us in the least? Let us see; in the seventh chapter of Acts, Stephen, in addressing the men, brethren, and fathers at Jerusalem, spake of the promise made unto the fathers (third verse). Also he says, "he gave him no inheritance in it, no not so much as to set his foot on, yet he promised that he would give it to him for a possession and to his seed after him." Acts vii. 5. Are his seed now dwelling in the land? It is a desert land, and the Jews are scattered all over the world. Amos ix 8-9. Though they are scattered, not the least grain shall be lost "and so shall all Israel be saved." Rom xi 26. "And they shall seek the Lord their God, and David, their king and his goodness in the latter-day." Hos iii 5.

"And so that Abraham should be heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise of none effect." But it is of faith that it might be of grace that the promise might be made sure to the end to all seed. Rom iv 13-17.

Abel, Noah, Abraham, Isaac, Jacob, Sarah, Enoch, Moses. "All these died through faith not having received the promise, God having provided a better way that they without us might not be made perfect." The Gentiles have a part in this promise through the obedience of faith by adoption into Christ.

"Now to Abraham and his seed were the promises made. He saith not and to seeds as of many but as of one and to thy seed, which is Christ." Then Jesus was the one, long-waited seed of Abraham, who confirmed or made sure the promise made unto the fathers, through his resurrection from the dead. And this covenant which was confirmed before of God in Christ; the law, which was four hundred and thirty years after; cannot disannul that it should make the promise of none effect. For if the inheritance were of the law it would no more be of promise, but God gave it to Abraham by promise.

The law was added because of transgression till the [illegible] should come to whom the promise was made. Then the law was not against the promise of God, for if there had been a law given, which could have given life, righteousness would have been the result.

The law was then the schoolmaster to bring us unto Christ. "The scriptures hath concluded all under sin, that the promise by faith of Jesus Christ might be given them that believe. We are no longer under the schoolmaster. For we are children of God by faith in Christ Jesus." Gal iii 25 26.

"For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond or free, there is neither male or female, for ye are all one in Christ Jesus. Gal iii 27.

Now let us suppose Abraham received the promise, what good does it do us to put on Christ, for if we are not baptized into Christ, then we have not put on Christ. Remember that ye being in time past, Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands that at that time ye were without Christ being aliens from the commonwealth of Israel and strangers from the covenant of promise having no hope and without God in the world. Know ye not that so many of us as are baptised into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, and if we be Christ's, then are we Abraham's seed and heirs according to the promise.

Therefore the promises to Abraham are essential. They are the foundation principles of salvation, and if we are not adopted into them, then we are not heirs, having no hope and without God in the world.

Yours in the "Berean Work,"
ALMA ROOSE.

REPENTANCE.

To repent means to be sorry; that is, sorry for our sins. Therefore to repent means that our sins should be blotted out. Acts ii. 38, "Repent and be baptized every one of you in the name of the Lord Jesus for the remission of sins." Then if we repent, according to Scripture we must be baptized, which means the washing away of our sins. When we have once repented of our sins we should try to bring others to a knowledge of the truth. Matthew iii. 8. Christ says "I came not to call the righteous, but sinners to repentance."

NINA FISH.

Dear Bereans:

We should be very careful not to leave the things God has promised us on conditions slip our memory. "Therefore we ought to give the earnest heed to the things which we have heard, lest at any time we should let them slip." Heb ii 1.

If we strive daily to do our best, we will be given our reward. It is so easy to let worldly cares come into our lives crowding out the time we should give to the study of God's word, and when once begun, how easy to slip away from the study to worldly pleasure.

Let us not be like the man who built his house on the sand for "the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." Matt vii 27; but let us build on Christ, the solid rock. Then when trouble and sorrow come, we will be safe. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly* dividing the word of truth." 2 Tim ii 15.

"Whereby are given unto us exceeding great and precious promises; that by these ye may be partakers of the divine nature, having escaped the corruption that is in the world thru lust." "And besides this, giving all diligence, add to your faith virtue; and to virture knowledge." "And to knowledge temperance; and to temperance patience, and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Pet i 4-8. "Then let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)" Heb x 23.

ALMEDA C. N. WERTZ.

AN OPEN DOOR.

"I have set before thee an open door." Rev iii 8. This is the Lord's message to you. Behold I stand at the door and knock. If any man hear my voice and open the door I will come unto him, and will sup with him, and be with me. Rev iii 20.

Here we have an opportunity for companionship with Christ. The highest honor awaits those who open the door for the Royal Guest. I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture. John x 9.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance; and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

This is an invitation to enter the fold where *there is food* and shelter. Jesus is a door. The voice of Christ has brought hope to every heart and we can sing for gladness because of the hope within us. Now is the accepted time to enter into the open door. Now is the day of Salvation. God so loved the world that he gave his only begotten Son. That whosoever believeth in Him should not perish but have everlasting life. John iii 16.

MRS. EMMA ICELY.

A Tribute to Hattie J Ford.

Some loving memories that cluster around her life and mine, and the earliest organization of our little Church at Dixon, Illinois.

My first recollection is of myself, a tiny girl, and my older friend, dear Hattie, busy about our childhood plays and interests, and always having dear, kind Sister Anderson—Hattie's mother—among us dispensing her cheerful words, pretty cakes and toys to delight us, and leave a fragrant memory for after years. My precious mother was with us then. At that time Brother H. V. Reed came to Dixon to preach, a little Unitarian church received him and the congregation that came to hear. I can still see him going about with his Bible always under his arm, and the genial smile, the pleasing personality that charmed us all. He said "The gospel in its purity has never been preached in Dixon." Those who heard him were interested and aroused and a number were immersed, of whom a number have fallen asleep, faithful to the last, sustained by an unfaltering *trust in the promises* of God. Dear Sister Anderson was intensely interested, and every night I went to keep Hattie company, while she and some of the neighbors, Sister Lizzie Brookner among them, went to the hall to feast—on the good things, the precious bread of life. Of course she was among the first to obey and her husband shortly after. From these dear ones Hattie learned the blessed truths of the gospel and in time became obedient. Hattie and I were much to each other. Together we talked about the deep truths of God's Word, and now, I seem to hear you say "Oh, Allie, I would like to live always. How much I long for eternal life." Your wish seemed, above all things, to live eternally in God's kingdom, and as your son Harry expressed it, you wanted to be like the perennial plants, you will always live in our memories, you were so kind to me and how I shall miss your dear presence in the hospitable home to which you ever welcomed me; but Hattie is not there now, she is sleeping peacefully awaiting the summons of our Heavenly King.

ALICE KERR.

Obituary.

At Winchester, Va., May 9th, 1910, Brother Stanley Anderson fell asleep in Jesus, aged twenty-one years, six months and fifteen days.

He, like the youthful Timothy, revered the Scriptures; and with the help of a pious mother early learned the truth as it is in Jesus. Wishing to become obedient, his desire was made known to Elder J. D. Boyer of Woodstock, who came a distance of 80 miles to answer his request. In the Opequan, on September 3d last, he baptized him into the name that saves.

His piety and devotion to the cause of truth, as well as his upright moral character won for him the love and esteem of all who knew him; especially those who knew him best.

Funeral services were conducted at the home of his sister, Mrs. Hamilton, with whom he had made his home for some time, by Bro. H. V. Reed of Chicago, who was visiting and preaching for the Church of God in Christ Jesus in the valley. Interment in Mt. Hebron.

E. R. BOYER.

Our neighbor's faults are magnified seven fold, but as to our own shortcomings we cannot see them with a microscope.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, July 6, 1910.

Word has been received here saying Brother T. H. Lindsay, the father of Brother S. J. Lindsay, died at Oregon, Illinois, on June 24. An obituary will appear later.

On June 25 a baby boy was born to the wife of Brother R. G. Huggins, of Cleveland, Ohio. This may be one reason for not supplying any copy for "Ebenezer" this week.

The continued hot weather of the past few weeks has not had a good effect on Brother J. L. Wince, but has rather tended to weaken him than to build up. We hope he will soon take a turn the other way, and be able to visit the churches again.

On July 1, 1910, official notice was given by the Japanese government that Port Arthur is an open commercial port, ready for the trade of the world. On the same date the statement is made that at an early date Japan will annex Corea.

Among the out of the state friends who attended the Bible School this year, we want to mention Sister D. K. Lehman and her two daughters, Mrs. Brewer and Miss Ethel. These Sisters are members of the Brush Creek, Ohio, Church, and came in time for the conference and school both. We enjoyed their company very much and say, Come again, our home is open for you always.

During the week of the Bible School at Plymouth, it was our pleasure to have with us Brother and Sister E. F. Randolph of Oklahoma, and their daughter Mrs. G. W. Long of Texas. They had been east visiting, Sister Randolph being a sister in the flesh of Sister Nancy Robison, of Salem, Ohio. On their way home they stopped off and visited the school. We hope they will come again when there is more opportunity for home association, that we may get better acquainted. You will be welcome any time to our homes.

When but a boy the Editor was acquainted with Miss Mary Page of Illinois, who afterward became the wife of our lamented Brother John W. Appleyard. They moved later to Iowa, and it has been long years since we met, though correspondence has kept memory green. The years have put wrinkles in our faces and whitened the hair on our heads. On Tuesday last week, Sister Appleyard, in company with her daughter, Sister Longlager, passed through Plymouth, and we visited for a few moments as the train stopped at the station. The meeting though brief brought a flood of memories more or less pleasant, and other days are remembered and other faces pictured before us. Many of the company of young folks of that time are now sleeping; all are scattered to the ends of the earth. There will soon be a gathering day, and our prayer is that each life will be such that the band can meet unbroken in the resurrection morning when Jesus comes and the angel calls the sleepers and the living are changed.

While at the Antioch Conference over the 2nd Sunday in June of this year, Brother L. M. Howell had his camera, taking pictures for his own collection, and on Sunday morning he got a very good view of the Meeting House. He gave the film to us, and we have had a cut made which we give to our readers this week. This old church has stood for some forty-six years, and has become an historic spot. A very few of those who aided in its construction were at the annual gathering this year, and should the Lord delay his coming for a few years the last one will have succumbed to the power of the enemy. Among this number and present this year we note Brother William Railsback, of Argos, who at the time ran a saw mill and made the lumber for the building; and Sister Amanda Thompson, of Plymouth, who then lived near and boarded the men who constructed the building. Many who have attended meetings at this place will be interested in the picture, and we are glad to give so good a view of it. On the 2d Sunday in June each year this Church is the scene of a great gathering of people from various points, and as it is in the country, every livery rig in the adjacent towns is engaged weeks in advance for this meeting. Of course many go for a good time and to visit, but at the Communion Service Sunday afternoon some over three hundred partook.

The question of the objectionable expressions in the oath taken by the king of England at his coronation, which has been an offense to the twelve millions of Catholic subjects of the crown, has been settled. The House of Commons on June 28, voted by 383 to 42 to alter the form. The old oath declared the sovereign did not believe in the doctrine of transubstantiation, and denounced the adoration of the Virgin Mary or any other saint, as is practiced by the Church of Rome, as superstition and idolatry. There has been an objection to the oath since king Edward took the throne, and nearly all the Protestant members have asked was that in the proposed change it be so fixed as to secure Protestant succession to the throne. The argument made by some who favored doing away with the declaration altogether was that there were already three distinct statutory safeguards for Protestant succession. But the change as voted on this particular reads as follows:—"I do solemnly and sincerely and in the presence of God profess, testify, and declare that I am a faithful member of the Protestant Reformed Church, by law established in England, and I will according to the true intent of the enactments which secure Protestant succession to the throne of my realm, uphold and maintain said enactments to the best of my power, according to law."

Conference Report.

The Third Quarterly Conference of the Churches of God in Illinois was held with the Camden church at the Hale Ridge School House in Schuyler County, June 25 and 26, 1910.

Brothers G. Eldred Marsh, William Hardesty and Sister Grace Williams of Oregon Illinois, were present, also Sister Anna Drew of Dixon, Ill.

The meeting was well attended, members being present from the following places, Macomb, Kewanee, Vermont and Ripley.

Brother Marsh delivered three beautiful sermons which were greatly appreciated by all who were present. We certainly enjoyed the Brothers and Sisters being with us for the two days, and yet our hearts were sad because of the absence of Brother S. J. Lindsay, who was unable to be present, owing to the serious illness and death of his father, T. H. Lindsay. Brother Lindsay has the heartfelt sympathy of the Brethren and Sisters of this place, in the sad hour of his bereavement.

Brother Marsh departed early Monday morning for Oregon, to attend the funeral. Brother Hardesty left for St. Louis to visit his brother. The Sister left for Ripley, Sunday afternoon for a few days visit at that place. May God's rich blessing be with us all until we meet again.

Hettie Chapman, Sec'y.

A Cure for the Blues.

If you have the 'blues' read the twenty-seventh Psalm.

If your pocketbook is empty read the thirty-seventh Psalm.

If people seem unkind to you read the fifteenth chapter of St. John.

If you are discouraged about your work read the one hundred and twenty-sixth Psalm.

If you are 'all out of sorts,' read the twelfth chapter of Hebrews.

If you are losing confidence in men, read the thirteenth chapter of 1 Corinthians.

If you cannot have your way in every thing, read the third chapter of St. James.

A Creed for the Discouraged

I believe that God created me to be happy and to enjoy life.

I believe that the trials which beset me to-day are but the tests by which my character is strengthened and made worthy to enjoy the higher things of life.

I believe that I am the architect of my own fate; therefore,

I will not yield to discouragements; I will trample them under foot and make them serve as stepping-stones to success. I will conquer my obstacles and turn them into opportunities.

I will not waste my mental energies by useless worry. I will learn to dominate my restless thoughts and look on the bright side of things.

The morrow will bring new strength, new hopes, new opportunities and new beginnings. I will be ready to meet it with a brave heart, a calm mind and an undaunted spirit. In all things I will do my best and leave the rest to the Infinite.—Virginia Myers.

Favor is deceitful and beauty is vain, but a woman that feareth the Lord, she shall be praised.—Proverbs.

In Memoriam.

Deeper than all other mysteries is the mystery of life, grander than all other opportunities is the opportunity of living, and sadder than all other things is the sadness of death; but greater than all other blessings is the blessing of a glorious resurrection.

The great stream of life, however peacefully its currents may flow, sooner or later must succumb to the arch-enemy and be swallowed up by the grave. Into the dark regions of corruption and decay all creation is doomed to pass; but great praises be to God, for he has shown us light beyond this horror of great darkness, "For since by man came death, by man came also the resurrection of the dead." 1 Cor. xv. 21.

Just as the evening sun was bidding farewell to the 18th day of April, 1910, death claimed for its own the life of Virginia Catharine Boyer. This was indeed a sad occasion of mourning in the home of George Alva and Mary Susan Boyer, of Woodstock Virginia. Their [illegible] the fullbloom of [illegible] is laid away in the vault to await the sounding of the last trumpet when the dead in Christ shall rise to meet the Lord in the air.

Our loved cousin and sister in Christ was born March 11th, 1878. On reaching a comparatively early but mature age she was immersed into the all saving name of Jesus, and united with the little flock of the Church of God in the Valley of Virginia. Her love for the truth was strong and abiding. This was especially manifest in her conversation during the last lingering days of her illness. She requested her parents to have her music Professor play "Asleep in Jesus" on her piano just before leaving home for burial, and also to prevent the popular orthodox views concerning the death state from being voiced in any obituary which might be written for the county newspapers. After the funeral services in the Christian Church she was laid to rest in the family vault in the Woodstock Cemetery. She is gone from us. We who are left to bow our heads in grief have had an example of a sweet, patient, lovable Sister to emulate, and may it be our happy lot to meet her again on the resurrection morning.

Oh, loved and lost, and yet not lost,
But calmly resting in the tomb,
Till Jesus calls his blessed host
From dust to share immortal bloom

Oh Sister dear, thou wast so pure,
Fitted to dwell in regions bright.
Where gates are gold, and streets are pearl,
Surrounded by the saints in light.

Oh hasten Lord, the changing years,
When sorrows shall forever cease,
No more for loved ones the briny tears
Shall flow; but calm in sweet peace.

V. E. Ritenour.

Announcement.

Editor Restitution:

Please announce in The Restitution that the Annual Conference of Iowa will convene August 20-28 inclusive, at Waterloo, Iowa. Programme will appear later.

Yours in the truth,
O. J. Allard.

The Annual Conference of the Church of God in Ohio will be held August 17 to 21 inclusive in the new church 10623 Lee Ave. Cleveland, Ohio.

The church is located in the East end of the city near East 105 Street, a short distance from the street cars.

Please communicate with the Pastor R. G. Huggins and arrangements will be made to meet you at the Depot.

The program will appear later.

J. C. Thompson, Sec.

The next Annual Conference of the Churches of God in Christ Jesus of the State of Illinois will be held in Oregon, beginning Wednesday, August 17 and continuing over Sunday the 21.

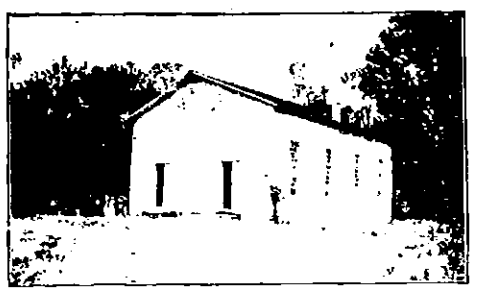
This Conference will follow immediately the annual Bible School conducted at that place.

We are expecting a greater meeting than ever before. Come.

Emma L. Smith, Sec.

The precept, "Watch" bids us act as if salvation must be accomplished by ourselves; the precept, "Pray," as if that salvation would be accomplished entirely by God. Both are essential. To watch and not pray would imply that without divine help we can ourselves secure the victory. To pray and not to watch would imply that we expect God to crown us without any conflict. Watching without praying is sinful pride.—Newman Hall.

Brother, if you have not yet renewed your subscription to The Restitution for this year, will you please do so now? We thank you for the favor.



Antioch Meeting House, Marshall County, Indiana.

Sunday School Lesson.

July 17, 1910.

Peter's Confession. Matt. xvi. 13-28

Golden Text.—"Thou art the Christ, the Son of the living God." Matthew xvi. 16.

As we have learned in past lessons, the Jewish authorities were finding fault with Jesus, and endeavoring to trap him. He had warned his disciples to beware of the leaven or doctrine of the Pharisees, as the false teaching of this sect would change all truth, and make it a lie. Jesus then leads his followers away from this contention and strife, across to the east side of the Jordan, and up into the region of the Lebanons, where they can be alone and talk over matters. The time of his work with them was getting short, as this is about six months before his crucifixion, and he had many things to tell them.

From Luke ix. 18 we find that this conference with the disciples was preceded, as on other occasions, by Jesus resorting to private prayer. His followers are now to get a nearer view of his nature, to learn more of who he really is, and to bring this out the question is asked "Whom say the people that I am?"

In one of our lessons of the quarter past, we had it that Herod regarded Jesus as being John the Baptist raised from the dead, and this belief had gained ground, but others said he was Elias—Elijah—who was to be the forerunner of the Messiah, and others said he was Jeremiah or one of the old prophets risen again.

The next question—"Whom say ye that I am?" was designed to bring out their ideas. Were they influenced by these varying opinions as to his nature? How do you who have been with me so far in my work, and witnessed the power manifested in me, seen the wonders and miracles—what do you think of me? Who do you say I am?

As usual Peter's impulsive nature makes him the spokesman. He is a man of quick insight, and ever ready to respond. His answer is "The Christ of God," the Anointed One, Messiah—the Messiah for whose coming the Jews looked and prayed. They do not recognize you, but we do, and declare that you are the very Christ—"the Son of the living God." We see you as the Savior of the world, the Redeemer, the Supreme Leader, the King of God's kingdom. You are a special creation of the Eternal God, and we see in you the only Being who is favored, endowed and empowered by the Father to redeem and save mankind.

Did this conception of who he was suit Jesus?

His reply shows he was satisfied.—"Blessed art thou." The fleshly nature could not have revealed this to you. With natural eyes you could not have discerned it. Your heart has been opened to the truth, and my Father has entered and revealed to your mind these precious things. You could not have learned this by tradition; and the customs or education of the times could not have fitted you to state this belief. God had enlightened Peter's mind, and he was enabled to recognize in Jesus, with whom he had been in daily association, the divine Son of God, the Anointed King, the fulfillment of the Messianic ideal. For this declaration "Blessed art thou."

The vital question is, What think ye of Christ?

Do not hurry your answer—take time to consider well, for on this depends all.

With this blessing for Peter and those whom he represented, came a new trust. An obligation is placed on them. On this foundation rock—this truth, this revelation from God, that Peter and the other disciples have assented to—Peter's declaration of confidence and assurance—upon this fundamental principle the Church of which Christ is the head, will be built.

Then there comes a declaration from Jesus that is worth to us all of the world. "The gates of hell." Though I may be put to death, though you may be tortured and persecuted and killed, though brethren prove false, though all the powers of the wicked one with death as his assistant be invoked, yet I promise they shall not prevail. Trial and trouble will come, but through it all, even beyond death, there is victory, and the truth that you have stated will conquer in the end. Do not be discouraged. Truly it looks dark now, but morning is coming with the light. My Father who has given me the power to do all the wonders you have witnessed, and whose Son you have now acknowledged me to be, will protect and keep you, and in his own good time you will be crowned victor. Sure "blessed-happy" is he who has this promise.

Meanwhile there is a work to be done. Jesus tells them that he must go to Jerusalem, and suffer many things, even to being killed, and be raised up on the third day. This is not all clear to their minds, and Peter said it shall not be, and is rebuked by Jesus. The work to be done is shown in giving the keys of the kingdom to the disciples. Peter is the representative merely and the obligation is with all. Keys open locks. One who tends the gates and carries the keys must be faithful. The safety of the house and treasure depends on his being trustworthy. The custody and care of the affairs of the kingdom of heaven are in a sense in the keeping of the few faithful followers of Jesus, and if we aspire to be of this company, we cannot be too careful of our conduct. Not only have we the moulding of our own character, but we have a duty to those about us that we are bound to discharge. We have before us an awful responsibility, and at the same time a magnificent trust. How are we discharging our duty?

Much has been made of Jesus' rebuke to Peter, calling him Satan, etc. Now Jesus recognized in what Peter said regarding not allowing these things to befal him, his old adversary who had tempted him after his baptism. He was offered temporal power then, dominion over men, and here is a hint in Peter's words that force will be used to prevent harm coming to him. Was it a temptation to Jesus to resort to might, and so avoid the suffering awaiting him? He would put behind him Satan, the adversary, the tempter, the temptation, and submit to God's will, for anything else would savor of the ways of men. Peter was not a "rock," but the declaration he made, and for which he stood, was the underlying principle, the foundation, the rock, on which the Church should be built. Likewise Peter was not "Satan," but what he said savored of the adversary, the tempter. Jesus would put this all away—behind him.

The crown Jesus was to wear, the crown he would have his disciples win by faithfully discharging the obligation placed on them, was by way of the cross, through suffering and trial. Worldly pleasures, fleshly desires, the praise of men, earthly honor, riches and glory of this world, all must be denied, and the cross taken, as following the footsteps of their Master. Loss of this life, was gain of the eternal. No profit was in this, but when "the Son of Man shall come in the glory of his Father, with his angels," then every man shall be rewarded according to his deeds.

Jesus then assures his disciples that some standing there shall not taste of death, till they see the Son of Man coming in his kingdom. Luke says "Till they see the kingdom of God." The Diaglott says "There are some standing here, who will not taste of death, till they see God's Royal Majesty."

Various explanations of this verse have been given. The next event spoken of in this connection is our next lesson "The Transfiguration." It may be that the Lord had reference to this when he gave the promise contained in verse 28.

Should advanced classes care to take up general study, these questions may be helpful as starting points:

Peter's confession—What was it?

What were Peter's reasons for believing Jesus was the Messiah?

What does it mean for us to "confess Christ?"

Discuss the symbolism of "rock."

What is it to take up our cross?

The gaining of the world—Why is it a bad bargain?

Verse 28, What is the promise here given?

The Image Dream.

"There is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar what shall be in the latter days."

The king was a great conqueror, he had built a great empire and city, Babylon, "the lady of kingdoms." Would his empire continue? Would his city ever become "a labyrinth of ruins spread o'er the blasted plain?" One only could tell, and he took or made the occasion to inform the king, and the world "what shall be in the latter days."

A statement of the time of fulfillment of a vision or prophecy is always useful and often necessary for understanding the vision, those statements of time are explanations and are always literal.

In the dream the king saw "what shall be in the latter days," the culmination and end of human political power. The interpretation added some thing namely, it informed the king of the kingdoms that should rise between his time and the latter days

The king did not see these kingdoms singly as they succeeded each other, he saw them only as they will exist together just before being "broken in pieces together." The image as he saw it consisted of the four empires which had preceded it, and the clay element all united in one organization in the latter days. The metals were all man-made, the clay was common earth, a good figure showing the mingling of royal power with modern parliaments elected by the people. When thus complete and unified this image, this world man-power, will be terrible, especially to those "who keep the commandments of God and have the testimony of Jesus Christ."

"Thou sawest till that a stone was cut out without hands which smote the image upon his feet that were of iron and clay and brake them in pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together. "In the days of these kings shall the God of heaven set up a kingdom.....it shall break in pieces and consume all these kingdoms."

"All these kingdoms." What kingdoms? The list of their symbols, repeated again in the next verse, (45,) makes their identity and their presence positive and emphatic. The iron Rome, brass Greece, clay, seed of men, silver Persia, gold Chaldea. Daniel informed the king that this which he saw is "what shall be in the latter days." It is then that the image exists, it is "in the days of these kings," when these four kings are united together in one system, that God sets up a kingdom that shall "break in pieces and consume all these kingdoms," it is then that the image is "broken to pieces together." "These kingdoms" could not have been broken to pieces together in any past time for they have never yet existed together.

The Beast of Rev. xiii. 1; xvii. 3; xix. 19, is identical with the image, he is composed of the same kingdoms, he rises at the same time, "in the latter time of their kingdom" and is destroyed by the same power.

"In the days of these kings." What days? The dream begins with the image, not in sections one succeeding the other, only one at a time and ages apart, but with the image complete every part present, then it is broken to pieces together, blown away and its place occupied by the kingdom which destroyed it, that was set up in the days of these kings.

"The latter days." This phrase locates the time of these several events, namely:

1. When the image exists together.
2. The setting up of the stone kingdom.
3. The breaking in pieces of all these kingdoms together.
4. The stone kingdom fills the whole earth.

It is not peoples, nationalities or territories that are broken to pieces but "rule and authority" political powers, so that the Son of Man may be given dominion, glory and a kingdom, "that all peoples, nations and languages should serve him" after their oppressors are broken in pieces. Gen. xxii. 18; Psa. ii. 6 12; xcvi. 98; Isa. xxi. 5; Rev. xi. 15 18.

A. S. Clopton.

Communicated.

The Bible Teacher.

In this discussion it shall be our aim to point out what a Bible teacher should and should not be and do. Now all of us recognize the fact that it is an exceptionally easy matter to tell how work should be done, to see the mistakes of preachers, teachers and leaders of Sunday School and church work. That is, it is easy according to our own estimation, and yet at the same time what we think to be mistakes in others may not be mistakes according to the Testament standard. And sometimes the way to teach the fault-finder a lesson of value is to place the person in the exact position of the one with whom he is finding fault, and let him do the same work. We must remember that we are all fallible creatures. This being true, let us bear with each other. "Come let us reason together," would be a much better way than to stand off instead of "come," and to find fault with each other instead of "reasoning together."

So in these remarks, with our limited experience and our inability perhaps to see the entire ideal Bible teacher, we ask all readers to bear with our infirmities, and we would be greatly pleased to have other Bereans give objections or criticisms to what we may offer.

We think of a teacher as being capable to impart knowledge. While knowledge is essential to a successful teacher, yet it is a primary attribute, and lacks much of being the most essential qualification. How many of us have seen teachers who had a meagre amount of knowledge, but who had that something about them that seemed to draw us to them. There was something in them, that their very presence made us feel that they were our superior, that we must listen to them, that we must follow them, that we must do their bidding. This we shall term personality, and place it as the most essential qualification of any teacher. One may have this attribute and only a little knowledge, and still succeed, for any person possessing a strong personality has that within them which will enable them to acquire the needed knowledge.

We have often seen teachers who knew enough about the subject to be discussed but had no control of people, failing to command their attention and failing to get the hearers to have confidence in them. It is really very unpleasant to try to listen to some one when we feel that there is nothing back of what is being said—no life living it.

So we may say that a teacher must have knowledge and be able to impart it, the latter being done largely through the personality, but along with that, some methods should be carefully studied and considered.

Now let us notice of what the knowledge should consist. Certainly all of us would agree that the teacher who goes before a class without having made any preparation is guilty of condemnation, and yet, let each of us ask ourselves the question; Do we ever do this or see it done? We say such a one is guilty of condemnation. Yes, and if we notice the person who has charge of a class and undertakes to make it appear that he has prepared his lesson when he has not, he will invariably betray himself, and never fails to feel condemned. It shows an excessive weakness in one to admit that he has not prepared the lesson, because of busy times or some other worldly care, but we would much rather see this done than to see one try to make a sham by pretending to know the lesson when in reality he has not seen it until after entering the portals of the church.

I hope and trust that our Berean classes are blessed with teachers who are willing to sacrifice some time in preparation of the lesson. Think what has been sacrificed for us in the person of Jesus Christ and what a debt we owe. This debt we can not pay in money altogether, but must give our service and work for him and this of a necessity requires sacrifices on our part.

On taking up the recitation, the teacher should have tact and skill in governing the class. Attention should be had, but the teacher should not ask for it unless every other means has been used. But I would say, there must be attention if the class is a successful one. Now it may be a puzzle to some to know how to have every member interested at all times of the recitation. The teacher is able to do this only after careful, thoughtful preparation and a long continued study of human nature.

The first necessary is that the teacher have a thorough preparation of the lesson, and go to the class filled with the spirit and the good things learned in the preparation so that he or she is just bubbling over, so to speak, and can scarcely wait to begin the class work instead of waiting ten or twenty minutes so as to have that much less time to consume.

One or two spicy stories which bear on the lesson may be kept in reserve to be told at some time during the hour when some may be restless and listless and possibly may be even talking about some article of adornment, or about some future contemplated trip, or what they are going to do, get or see, etc.

This is a much better way than to ask some one to refrain from talking, or to cease disturbing the class. But if after every such means of getting interest fails and there are persons in the class who persist in making a disturbance, I believe that more violent means should be used. We should always do every thing with meekness, humbleness and kindness, but some times it is very necessary that firmness be used in the superlative degree in order that the good of the class may be perpetuated. Be sure you are doing right when you correct and then no apology on your part is needed, but in return, the offenders will honor you and think more of you, as a rule.

Again, an unexpected question may be asked of some apparently unconcerned person (without, of course, expecting an answer) and this will bring a sense of guilt to him.

It does not seem to us that calling on one individual of the class to answer ten or twenty questions in succession is fair to the individual called upon nor the remaining members of the class. Nor would we ask questions of members in the order in which they are seated. Rather ask questions in such a way that no one will know when their turn to answer a question will come.

In asking a question, it should be given in such a way as to expect an answer. Not as the following: Can you tell what Christ's mission in the world was? First, this question is not directed to any particular person and all remain quiet because no one was directly addressed. Second, the words "can you tell" imply that there is a doubt about being able to tell the answer. Again; who can answer the next question? This question implies that possibly not many in the class are capable of answering it, and such a question makes them feel thus, even if they are able to answer it. Once more, "Has any one made any preparation on the question we had left over?" This question implies that no doubt no one has studied it nor that the teacher even expected any one to.

Rather ask as the following: Brother B, tell us what Christ's mission in the world was. Now Brother B feels the duty and responsibility of answering that question, and will if he can. The second question should be; Sister C, please answer the next question. Third should be likewise, by calling on some special member to answer it.

Another serious fault in many teachers is preparing a list of questions to be used in class. Now we would not have any objections to the teacher preparing a line of thought for the recitation, in storing in his mind some special points which are to be brought out in the recitation, but no teacher can successfully teach and strictly adhere to a certain list of questions. If the teacher is filled with the Spirit, and likewise the class, neither knows before the class recitation what will happen in the class.

The person guilty of using a certain list of written questions either shows a marked limited amount of knowledge, or has not made much preparation. In the first case he might be excusable with a beginner, for all great teachers had to begin with a limited amount of knowledge. But we should early get away from that practice, or else it grows to be a habit which is difficult of dispensation.

All members of the class should participate in the recitation, and just as many times as possible. Various forms of review should be used by the teacher occasionally and he should be able to illustrate lessons with drawings, or by the use of objects.

The Bible teacher must be filled with the spirit of Christ. He must have a love for men. Not the earthly, passionate love, but the love of God, and he must earnestly seek to become a "fisher of men." No Bible teacher can succeed in the true sense and have for his motive the very low ideals such as getting a crowd together for Bible study, to show some other church what "we are doing," or to simply have a good time socially, (while sociability is necessary and delightful) or to teach a class for notoriety, or for self honor, or to show forth to the world how much he knows, etc.

Such a person usually does show how much he knows—always a small amount of real education—and sooner or later will be cut off as a cumberer of the ground. And why? Because there is no spirituality. And there can be none exercised where there is none. There is no air in a vacuum.

What every Bible class needs is a teacher who is in direct communication with a live wire from Jesus Christ. One who is earnestly seeking to know more and more of the great plan of salvation. One who is willing at any time to be scourged and buffeted and criticised of men, and ever willing to do his commands. Such a victor will come to the class bringing something, leaving something and taking something away.

We may be wrong in our understanding of what God's idea of a christian is but we believe he should be a person of prayer, and that every christian in charge of a Bible class should in conducting the class, have for a part of the program one or more prayers, and every christian in the class should be eligible to offer prayer. Now this, of course, is hard for some to begin, but listen, was it not hard when you were in the world, to give up and make a surrender to him?

Do you not remember how you said within yourself, "I cannot step out and make the start." And yet, when you got the consent of your mind, and you said, "I will," how easy it was! So it will be in beginning public prayer. It should not be your desire to offer a long elaborate prayer to be heard of men, but a brief statement of the desire of your heart to your Savior. We are not heard for our much speaking. Remember the publican. Private prayer should precede public prayer and should always be resorted to.

I make the statement fearlessly that the Bible class, conducted without devotional exercises and the more earnest side of life brought to our minds for food for the souls to feed upon, will sooner or later die. A certain medicine will cure certain diseases of the body. So is spirituality the balm and cure for disintegrating Bible classes. Lay aside foolishness and worldliness, and get near to God, and see what will happen.

Let us get truly converted. Now do not understand me to mean that a christian leader must wear a donkey-face and encase himself in a vinegar barrel. There is much room for the christian to be happy. Philippians iv 4-8.

To teach the Bible is a sacred work; to learn from a thoroughly trained, spirit filled teacher is a blessed privilege. May all Bible teachers in our Berean classes earnestly endeavor to attain unto the high Testament standard of perfection, and also all members.

I would be pleased to hear from some Berean on "The Duty of the Bible Class as Individuals."

WALTER C. RATLIFF.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 38.

"Woman, thou art loosed from thine infirmity." Luke xiii. 12. "Daughter of Abraham, wouldst thou be loosed from thy spiritual bondage which has bowed thee, lo these many years, so that thou couldst in no wise lift up thyself. Come then at Jesus' call, and by faith feel his gracious hands laid upon thee, and hear his gracious words, "Woman thou art loosed from thine infirmity, and immediately lift up thyself and glorify God by assuming the spiritual privileges vouchsafed thee by thy heavenly Master. Be not dismayed that the rulers of the synagogue heed not thy wonderful deliverance, but, rather answer with indignation that Jesus thus honors thee. Still praise him, and let him answer for thee, Thou hypocrite.....ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond?"

In the name of my master, I ask the rulers of the synagogues of these last days if the daughters of Abraham, whom Satan hath bound, lo, nearly six thousand years, ought not to be loosed from their infirmities, so they can stand out and glorify God. What has man to fear in woman's normal state? Does he fear for his own dignity as woman is elevated to hers? As well fear for the air she breathes lest he have not enough. Yea, can man have his true dignity as long as woman is deprived of hers at his hand? When woman, being deceived, fell, did man, not deceived, maintain his integrity? Did they not fall together and can man rise without her?

As well the king of birds rise with one wing broken; they must rise together, if they rise at all.

He that loveth his wife loveth himself. Pray what is it to love her? Is it not to take pleasure in her development, as he takes pleasure in his own and to assist her in it just as far as her capabilities will allow? Are not her capabilities the same in kind as his own?

Can his aspirations be met in the common duties of life? Then how can hers be met in that which fails for him? To confine her to this measure is to keep her still in her bowed down condition so that she can in no wise lift up herself. For this injustice we see the abnormal development in woman's character all about us. She is a [illegible] fortunate plant, which by a careless foot, or dead weight has been crushed, and turned out of its way, but still lives, though bereft of its native beauty. Elder S. A. Chaplin says, "The helper provided for man was not a help in the modern kitchen-sense of the word. She was not created to be his slave, his drudge, but his corresponding opposite, the complementary hemisphere of the orb of humanity, his alter ego, one like himself, as the LXX happily translates."

All glory to Woman's Emancipator! She lost her acknowledged equality in the first Adam, but she regains it in the second Adam—the Lord Jesus Christ!

Woman, art thou aware of what has really been done for thee? Dost thou feel thy shackles loosed in Jesus? Art thou using thy liberty purchased at so great a price, even with the blood of the Emancipator? Art thou content to sit in thy bonds, even raising thy voice against thyself in thy sister who would be free to work for God?

Dost thou know that in the beginning thou hast equal dominion with man? As it is written—God created man in his own image.....male and female...and said, Let them have dominion, etc. Where are her bonds here? one flesh with man and having dominion with him over all created things in earth and air and sea. This was woman's primeval state at the hand of her Creator, and he pronounced his work good and very good. Is it not well pleasing to thee? Does it not meet thy highest aspirations? Will anything short of this fill the longings of thy soul? Not a word here of rule on the part of man, not a word of subjection on the part of woman.

All the glory to woman when her shackles fall, when Christ, her great Emancipator, sets her free. Then will she be free indeed.

Now comes to me the memory of our dear sister Mansfield. How she could pour on the ointment!

Go on my sisters; in God's name I bid you go on, in nothing terrified by your adversaries. Let men chide, even good men. Pour on the ointment till the whole house is filled with the sweet odor. No head so worthy as that of Jesus. Pour on the ointment though men call it a waste, even good men, yea, his disciples also; pour on the ointment, and then drop at his feet and bathe them with your tears and wipe them with the hairs of your head. Keep at the work Jesus has called you to do and leave it to him to answer for you.

As long as we can hear his voice amid the murmurings, saying, Let her alone, why trouble ye the woman, let us breast the storm. He is more than all that can be against us. As long as we can hear an inspired apostle say, Help those women which have labored with me in the Gospel, whose names are in the book of life, let us go on and labor in the gospel, or anywhere else that Jesus bids us labor, with mouth, or hands, or pen, and thus break our alabaster boxes of very precious ointment, and pour it on his head.

The Edenic conception of woman's relation to man is well expressed in Tennyson's "Princess:"

> She that out of Love
> The shining steps of Nature, shares with man
> His nights, his days, moves with him to one goal,
> She was
> To set herself to man
> Like perfect music unto noble words,
> And so these twain, upon the skirts of Time
> Sit side by side, full-summed in all their powers.

Thus Auntie Willard wrote of the liberty that has, and that will come to women where the gospel of Jesus goes.

AUNTIE WINCE.

Selections.

Danger of Delusion.

"Take heed that no man deceive you." Matt xxiv 4.

When Jesus sat upon the Mount of Olives, his disciples came to him privately, and asked him to tell them of the signs of his coming, and the end of the world, and he said unto them, "Take heed that no man deceive you. For many shall come in my name saying, 'I am Christ;' and shall deceive many. And many false prophets shall rise, and shall deceive many."

Jesus warned his disciples of the danger of being deceived by those who would come in his name, and teach *false theories in regard to his second* coming and the judgment of the world, and he told them that these false Christs and false prophets would show great signs and wonders; insomuch that, if it were possible, they would deceive the very elect. Matt xxiv 24.

Does Christ's warning to his disciples apply to his followers of the present time? It certainly does. St. Paul repeats the warning to the Thessalonians, and tells them not to be shaken in mind, or troubled, as though the day of Christ were at hand. He says, "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. 2 Thess ii 3.

Some of the people at that time believed that the second personal coming of the Lord was then near at hand, but others believed in the conscious existence of the spirits of the dead, and thought the second coming of Christ and the judgment occured at the death of each one, and that his spirit or soul was at once taken to a place of happiness, or to a place of misery. This belief in the immortality of the soul caused some to err concerning the truth, and said the resurrection was past already. 2 Tim ii 18.

St. Paul said this deception and delusion is to those who are perishing, because they admitted not the truth in order that they might be saved. And on this account God will send to them an Energy of Delusion to their believing the falsehood; in order that all those might be judged who believed not the Truth, but approved the iniquity. 2 Thess ii 11, 13. (Diaglott.) I quote the Diaglott because it is translated a little plainer than the C. V. It is of vital importance that we should know what Truth is, that many will not admit the love of that they might be saved, and for that reason are influenced by strong delusion so that they believe the falsehood they prefer. "God is a God of truth" (Deut xxxii 4), and whatever He has asserted, promised, or revealed to man is truth.

Delusion is whatever has a tendency to divert man's attention from truth, and causes him to believe a falsehood. The great truth, that God by his inspired servants constantly impressed upon the minds of his people, was the certainty of absolute death either temporary or permanent, and eternal life only through his Son Jesus Christ at his coming. But the heathen would not believe this truth, but taught the conscious existence and transmigration of their spirits in various forms and places. God's servants taught that their future existence depended entirely upon a resurrection from the dead, except those who are living at the time of the second coming of Christ. Paul said that the Lord of lords and the King of kings only hath immortality (1 Tim vi 16), and that if there be no resurrection, even the dead saints are perished (1 Cor xv 18), which would not be the case if they were then conscious and happy in heaven.

Paul saw that the danger of the Christians at Corinth being contaminated with false doctrine by fellowship with heathen, and he warned the church, saying, "But I fear, lest by any means, as the serpent beguiled Eve through his subtility, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor xi 3.

The serpent beguiled Eve by causing her to believe that she would not surely die as God said she should if she disobeyed him.

How easy it is for any one to be beguiled and influenced to believe that which he would rather believe, regardless of who tells it.

A lady, who believed the serpent's lie that man does not really die, while in a conversation with another lady, who believed the God of truth, said that she would rather think her loved ones were with Christ, than to think that they were unconscious in the tomb. The wish was mother of the thought or belief.

So Eve, desiring to disobey God just that one time in order to satisfy her appetite and her desire for knowledge, would rather think that the serpent told the truth, that she would not surely die, and that she would be like the gods knowing good and evil, and therefore she was beguiled by the wily devil to believe the lie that she wanted to believe, and the world today ought to know the result. This same old enemy is deluding many Christian people at the present time by perverting the gospel of Christ. Paul said to the Galatians, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Gal i 6 8.

The angel from heaven that perverts the gospel of Christ is that fallen angel, "that old serpent, called the Devil, and Satan, which deceived the whole world; he was cast out into the earth, and his angels were cast out with him." Rev xii 9. Peter said, "Be sober, be vigilant; because your adversary, the devil as a roaring lion, walketh about, seeking whom he may devour." 1 Peter v 8.

Some think that the devil is only connected with what is low and mean, but Paul says, "We wrestle against spiritual wickedness in high places." Eph vi 12. If the devil is transformed into an angel of light, we may expect to find his most delusive works connected with the most pious manifestations in the name of Jesus. Jesus said that many would claim that they had done wonderful works in his name, but he would say to them, "I never knew you: *depart from me*, ye that work iniquity." Matt vii 21,23. "The Lord knoweth them that are his" (2 Tim ii 19), and those who will not believe his Father can not be his, however pious and sincere they may be. Jesus said, "In vain, they do worship me, teaching for doctrine the commandments of men." Matt xv 9. We should be careful and search the Scriptures and see whether the things we hear are true, for Jesus and his apostles taught that those who follow and support false teachers are guilty of their evil deeds. See Matt xv 14, and 2 John x 11.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10823 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

[Just before going to press we get a batch of copy from Brother Huggins, and make room for a few items. —A. R. C.]

Some misled prophetic students are looking for the manifestation of the Man of Sin. We are looking for the coming of the Son of Man.

"God has permitted sin," says the thoughtless reasoner. Mr. Universalist, will you give us book, chapter and verse where this "permission" is given.

After the Bible Class closed Wednesday evening, June 29th, we had the pleasure of helping Wm. Ross, husband of Sister Ross, to put on Christ in baptism. Others are interested.

We have received from Wm. A. Lay, of Cincinnati, Ohio, a 52 page pamphlet called "The Age to Come" with a chart 19 by 25 inches. The price for both is 25 cents. The quantity is liberal for the price; about the quality we can say nothing, as we have not yet had time to examine either book or chart.

"I have read your book already," writes Brother P. V. Blakely, of Grand Rapids, Mich., "though not to study it very much as yet, but so far as I have gone with it it is worthy of much commendation. The one thing that suits me best, is the shortness and clearness of the explanations, not requiring the reading of much matter to get a little 'meat'."

June the 25th there was born to the Editor and wife, Russell Arno, an eight and one half pound baby boy. Mother and babe are doing nicely. From his strong husky voice we indulge the hope that another preacher of the gospel has been born. To this end we have dedicated him, and pray that in times to come he may be the means, as an instrument in the hands of God, of doing much good.

Bible School Report.

The Fifth Annual Bible School of Indiana, was held in Plymouth, June 13 to 18, inclusive. The enrollment was higher this year than at any previous time in the history of the school.

Brothers Lindsay and Williams were the teachers. Brother Lindsay dwelt on The First Principles of the Gospel. He began with Rom. i. 16, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth; to the Jew first and also to the Greek." This verse was committed by the students, as was also Mark xvi. 15, 16, which shows the importance of the gospel. Then in Gal. i. 6-9, the result of preaching any other gospel, and in 2 Cor. iv. 3, "But if our gospel be hid, it is hid to them that are lost." Gal. iii. 8, shows that the promises made to Abraham was the gospel. Abraham upon accepting this gospel received the sign of circumcision as a seal of the righteousness of his faith. Rom. iv. Gal. iii. 16, shows that the seed of Abraham is Christ. The apostles taught for the gospel, the Kingdom and Christ. Christian circumcision is baptism, as shown in Col. ii. 9-12. Then in Gal. iii. 27-29, "For as many of you as have been baptized into Christ have put on Christ, and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Many other texts were used in connection with these to bring out the points more clearly.

Brother Williams dwelt on the practical side of Christianity. He began with "Justification by Works, or The Christian Moral Standard," dwelling especially on "Faith Which Worketh by Love." Gal. v. 6. Other lessons were on "Sanctification," "The Helmet of Salvation," "The Sword of the Spirit" and "Prayer."

In addition to the teaching done by Brothers Lindsay and Williams, Sisters Emma Railsback and Evelyn Harsch each had a class. There being so many children it was thought best to have two divisions. Sister Harsch taking the primary class one hour each morning, and Sister Railsback the intermediate one hour in the afternoon.

Surely much good was accomplished at this School. The lessons were all so well presented that expressions from students showed that they were gathering valuable information.

The enrollment reached 111. The average attendance at each session was 60. Some could not attend the entire week but were glad to be there for a day or two, or even a single session. The average daily attendance this year was only one less than the enrollment last year. The managers would like to see a like increase next year.

At the dining hall 977 meals were served, almost double the number served last year. Donations were so liberal that a neat little sum remains in the treasury for the beginning of our work next year.

Brother Wince was not able to be with us. We sadly missed him, and to let him know that he was thought of a shower of postals was sent him, also a letter prepared by a committee appointed for that work. These were very much appreciated, as was shown by the return mail.

Six were baptized during the school. Two of them, Brothers Snodgrass and Howell, having applied for baptism at Antioch. Sisters Vanderweele and Emigh of Burr Oak were baptized on Wednesday and Sister Switzer and daughter Edna of Plymouth on Saturday.

May the good work go on till Jesus comes.

LYDIA RAILSBACK, Sec'y.

God takes very good care of his creatures, especially his faithful children, who repose all their confidence in him and strive to do his will. At any rate he does not allow them to go unfed, even if he has to spread a special table and get an angel to serve, as he did in the case of Elijah, who was both hungry and discouraged. Poor fellow, he was cut off from court favor and fellowship, and was tried within an inch of his life by the prevailing wickedness of the people. Finally he sought the seclusion of the desert, where the rocky wilds afforded him rest, and God sent an angel, who brought him a drink and baked him a cake, and sent him on a special mission rejoicing.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

A Letter to a Friend

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs H G Pier	1 00
Mrs N H Wolf	1 00
Miss E M Arthur	3 50

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

IN our issue of April 6 was an article on Sanctification, and in issue of April 24 was one entitled Crucifixion of Self. In issue of May 4 appears a third article on Overcoming Faith. The author, Brother Joseph Williams has caused these articles to be put in tract form, envelope size, convenient for mailing, and will supply them at Five cents each, or free to those too poor to pay. Send orders to Joseph Williams, Hillisburg, Indiana, or to this office.

WHEN YOUR TIME IS OUT PLEASE RENEW.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L. Wince. It contains the subject matter of a series of twe[illegible] articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $3.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, [illegible] whole edition of this work [illegible] in the hands of the readers [illegible] next sixty days, and if proper [illegible] this will be accomplished. Send in [illegible] in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person [illegible] certain output phrases, which [illegible] suppose are in the Bible

The [illegible] certain that she could find [illegible] her Bible and [illegible] diligently in order to [illegible] She failed to find them, [illegible] in their place, the [illegible] Price, which was much [illegible]

The following publications are doing [illegible] the people:

Student's [illegible] Book, a cloth bound book 260 p[illegible] It is designed as a guide to [illegible] to a right comprehension of the teaching of the Holy Scriptures [illegible] plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail [illegible] rightly understand God's Word. Price 50 cts.

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THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow Scotland. Subscriptions received by the American agent, William G. Roths, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter [illegible] reading carefully the little tract on the "Evils of the [illegible]" It will cost [illegible] post paid. Send to the author [illegible]

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BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted package of 100 for 20 cts.

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The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free: or an *assortment* of the whole, same price. Address W L Tomlinson 10837 Orville Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from W L Tomlinson, 10837 Orville ave, Cleveland Ohio

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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VOLUME LIX. PLYMOUTH, INDIANA, JULY 13, 1910. NUMBER 26.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Oregon Bible College
Oregon, Illinois

Poetry.

Teach Me the Truth.

Teach me the truth, Lord, though it put to flight
My cherished dreams and fondest fancy's play.
Give me to know the darkness from the light,
The night from day.

Teach me the truth, Lord, though my heart may break
Exchanging not the falsehood for the true,
Help me to take my shattered life and make
Its actions new.

Teach me the truth, Lord, though my feet may fear
The rocky path that opens out to me;
Rough it may be, but let the way be clear
That leads to thee.

Teach me the truth, Lord, when false creeds decay,
When man-made dogmas vanish with the night,
Then, Lord, on thee my darkened soul shall stay,
Thou living light.

—Frances L. Green.

Communicated.

The Gospel the Power of God.

Paul in Corinthians states that, the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jew a stumbling block and unto the Greek foolishness. But unto them that are called both Jew and Greek, Christ the power of God and the wisdom of God. He also wrote to the church at Rome that the gospel is the power of God unto salvation to every one that believes. To the Jew first and also to the Gentile. Accepting these statements as coming from one whom Jehovah had prepared as a special messenger we ought to accept them. If we do we must reject all other gospels. This same apostle states that the gospel which he preached is not after man. Neither received I it of man, neither was I taught it but by the revelation of Jesus the Christ. To reject this gospel is to reject the means by which Jehovah purposes to save men, we are admonished to take heed how we hear and what we hear. Our honesty and sincerity will not save us if we reject the gospel of Christ which is the power of God and the wisdom of God. In this gospel is found Jehovah's purpose concerning the earth and man.

The prophet Isaiah declares (xlv 18) For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited. Those who reject the gospel concerning the earth reject salvation. God has promised to remove the curse that now rests upon the earth and give it to those who believe it and will live an upright and sincere life. The gospel preached by the churches today is that God will take the souls of men and women to heaven to remain during eternity. This is the gospel after man, and is not the power of God and the wisdom of God. The means employed are first the choosing out of the nations a people for his name. Second, He will organize a kingdom over which those chosen will rule with Christ in righteousness. Those nations that will accept his rule will be permitted to become subjects in his kingdom. If not they will be punished with an everlasting destruction from the presence of the Lord and the glory of his power. During this period kings and princes will become subjects. The poor and weak of this age if only faithful will become kings and priests and shall rule over the earth. What a change. Dear brothers and sisters, is it possible to realize fully this promise? Today the adversary has power over us and rules us with a rod of iron. Then we will be associate with Christ in destroying all unrighteousness. The earth shall be filled with the knowledge of the glory of God. Then there will be no disease nor death, for the enemy death will have been destroyed and universal peace will be established. His dominion will be from sea to sea and from the river to the ends of the earth. We learn that the race was alienated through disobedience. We remain in this alienated condition if we do not accept Christ as the power of God and the wisdom of God. We remain alienated through the ignorance that is in us. Paul says, While the Ephesians were Gentiles after the flesh they were without Christ being aliens from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. This text expresses the condition of all who are ignorant of these promises, without Christ, without hope, and without God in the world, could such hope for eternal life in the kingdom of God. Certainly not. The covenants of promise were those made with Abraham and David. To Abraham that, Thy seed shall possess the gates of the enemy and in thy seed shall all nations of the earth be blessed. To David that, I have made a covenant with my chosen. I have sworn unto David my servant, thy seed will I establish forever and build up thy throne to all generations. His seed shall endure forever, and his throne as the sun before me. As long as the sun shall remain so long will his seed remain. When Christ shall come again he will build up the tabernacle or kingdom of David which is fallen down; and I will build again the ruins thereof and I will set it up. This is the kingdom spoken of by the prophet Daniel. It shall never be destroyed, it shall never be left to other people. It shall break in pieces and consume all these kingdoms and it shall stand forever. Do you wish to become a part of his kingdom? If so, believe the gospel which is the power of God, and live a righteous life and you will be given a part in it.

Your brother striving for a place in it.

D. C. ROBISON.

The Trial of Jesus.

Jesus and his disciples ate their last Passover in a sad frame of mind.

The time had come, in the purpose of God, for the antitypical lamb to be slain. All the Passovers had looked down through the centuries to this one. The hour had come, and the lamb was ready.

It was at this Passover that the Lord's Supper was instituted. As they were eating, Jesus took bread and blessed, and brake it, and gave it to his disciples and said, take, eat, this is my body; and he took the cup and gave thanks and gave it to them, saying, drink ye all of it, for this is my blood of the new testament which is shed for many, for the remission of sins. Matt xxvi: 26, 27, 28.

Another wave of sadness came over them, when the Lord told them, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you, in my Father's kingdom; and when they had sung a hymn they went out into the Mount of Olives, Matt xxvi 26 30. How sad that hymn sounded out of the windows of that upper chamber, where the little company sat! It was in the Mount of Olives, that Jesus prayed for his disciples. (John xvii.) With the solemn impressions of this prayer in their hearts, they went over the brook Cedron, into the garden of Gethsemane. John xviii 1.

The trial of Jesus must be considered in two parts. The first consisting of that great struggle with himself, in the garden, testing his ability and willingness to endure the suffering and shame that awaited him, and Second, the trial for his life before Caiphas and Pilate. Though he had foretold his betrayal and suffering to his disciples, they seemed ignorant of the great sacrifice about to be made, and were indifferent to the anxiety of our Lord, growing out of it, and could not keep awake while he prayed to the Father.

This indifference on the part of his friends caused him to feel the awful solemnity of the hour of his trial. He began to be sore amazed, and very heavy, and said, my soul is exceeding sorrowful even unto death; tarry ye here, and watch with me. Matt xxvi; 37, 38. His sorrow was almost deep enough to cause death. In his distress, he fell upon his face and poured out his soul in these tender words: Abba, Father, all things are possible to thee; take away this cup from me, nevertheless not what I will, but what thou wilt. Mark xiv 36 And being in an agony, he prayed more earnestly; and his sweat was as it were, great drops of blood, falling to the ground. Luke xxii 44

This prayer was repeated three times, at the end of which, "an angel appeared unto him from heaven, strengthening him." Luke xxii 43. If the burden had not been greater than a mortal could bear, the angel would not have been sent to him. Crushed to earth in gloom and despair, he was obedient unto death when the angel came. It was in God's purpose that Jesus should suffer.

The names of all the saved were written in the Book of Life, of the Lamb slain from the foundation of the world.

The blood of the Paschal lamb on the door-posts of the houses in Egypt, was a sign for the destroying angel to passover that house, and spare the firstborns in it; so the destroying angel will pass over the sins of all who have washed their robes, and made them white in the blood of the antitypical Lamb of God, and they shall be first borns from the dead. To this end he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so he openeth not his mouth.

Yet it pleased the Lord to bruise him; he hath brought him to grief; when thou shalt make his soul an offering for sin, he shall see his seed (people), he shall prolong his days, (rise from the dead) and the pleasure of the Lord shall prosper in his hand. Isa liii 7, 10. The angel comforted him by showing him the glory that shall be revealed.

Looking down to the kingdom he saw the the redeemed hosts in robes of white, with palms in their hands—he saw himself standing on Mount Zion, in the midst of the 144,000 faultless ones, and beyond them to that great multitude of all kindred, peoples, nations, and tongues, stand before the throne, and heard their thunderous voices, saying, "Salvation to our God which sitteth upon the throne and to the Lamb."

In this view he saw of the travail of his soul and was satisfied, and the joy that was set before him, and for it could endure the cross, despising the shame of it, and how through victory over death he would open the grave, and sit down on the right hand of the throne of God. Heb xii 2.

Rising from the earth at the close of his third prayer, comforted and strengthened by communion with the angel, a multitude with swords and staves came out to take him. They bound him and led him away to Annas first, who was the father-in-law of Caiphas, the high priest. John xviii 13. We know nothing of the treatment Jesus received before Annas. They took him next into the house of Caiphas. Luke xxii 54. Here he was mocked, and smitten with vile hands; whose fierce hatred had no limit. They blindfolded him and asked him to prophecy who did it. Luke xxii 63, 64.

When morning came, the priests, elders, and scribes (Luke xxii 66) led him into their council saying, art thou the Christ? tell us. To this Jesus replied, "Hereafter shall the Son of man sit on the right hand of the power of God."

Then the whole multitude arose and led him to Pilate. Luke xxiii 1. Here they made charges against him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, and saying, that he himself is Christ a king. Luke xxiii 2.

The king-ship of Jesus, was the chief question before Pilate. His question, "Art thou the king of the Jews?" was significant as well as the answer; "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." John xviii 37.

Jesus had preached the gospel of the kingdom from Galilee to Jerusalem, and the people were greatly agitated on that subject, but they did not understand the time, that the kingdom should be set up. The multitude that followed him from Galilee believed "that the kingdom would immediately appear."

To instruct them on this point he gave them the parable of the nobleman going into a far country to receive a kingdom and return. Luke xix. This parable shows that a long interval of time would elapse before the kingdom would come. In bearing witness to the truth, he explained to Pilate; "My kingdom is not of this world; if my kingdom were of this world, then my servants would fight, that I should not be delivered to the Jews, but now is my kingdom not from hence." John xviii 36. The word "world" in this passage is translated from the Greek word kosmos, and means order, regularity. His kingdom would not be set up under the then present order of things, but would come in its time, after the fourth monarchy had run its course and the "time of the Gentiles fulfilled." Luke xxi 24. The noble fortitude of Jesus won the love and sympathy of Pilate. He knew that for envy they had delivered him, and his wife told him of dreams she had concerning him, and told him to have nothing to do with that just man. Matt xxvii 19.

He seemed grieved that Jesus was silent when he asked the question; Whence art thou? and said, Speakest thou not to me? Knowest thou not that I have power to crucify thee, and have power to release thee? The innocent prisoner replied, "Thou couldst have no power at all against me except it were given thee from above," and to quiet Pilate's interest in his behalf, said, "He that delivered me unto thee hath the greater sin." And from thenceforth Pilate sought to release him, but the Jews met this show of mercy by saying, If you let this man go thou art not Caesar's friend; whosoever maketh himself a king, speaketh against Caesar. John xix 10, 11, 12. Four times Pilate said he found no fault in him, but the Jews accused him of stirring up the people, teaching throughout all Jewry, beginning from Galilee to this place. Luke xxiii 5. When Pilate found that Jesus was a Galilean, he sent him to Herod who was then in Jerusalem.

When Herod saw Jesus, he was exceeding glad for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. Luke xxiii 8. Herod questioned him in many words, but he answered him nothing. The chief priests and scribes were then accusing him. Herod feeling that his dignity was insulted by the silence of the doomed prisoner, set him at nought, and mocked him, and arrayed him in a gorgeous robe and sent him again to Pilate. Luke xxiii 11.

It was in Herod's court that they stripped him of his clothes and put a purple robe on him and a crown of thorns on his head. In this plight they led him back to Pilate. No greater humiliation ever came on any man. It was a sight on which heaven and earth gazed. When he entered the judgment hall, Pilate cried out, "Behold the man!" These words were not spoken in derision but to call forth sympathy from the howling mob which cried out, "Crucify him! crucify him!" It is plain from the record that Pilate favored Jesus through the entire trial, but at every hint of letting him go the enraged mob called for his death. "Away with him! crucify him! His blood be upon us and our children." They preferred Barrabbas the robber, to Jesus the great teacher. They hated him without cause.

Pilate was weak; he wanted to be on the popular side; his closing speech in this great drama shows the judge overruled by the mob. After affirming that he found no fault in him, four different times he washed his hands in the presence of the multitude, saying: "I am innocent of the blood of this just person. See ye to it." Matt. xxvii. 24.

Speaking to them he said: "Ye have brought this man to me, as one that perverteth the people, and behold, I, having examined him before you, have found no fault in this man, touching the things whereof ye accuse him; no, nor yet Herod; for I sent you to him and lo, nothing worthy of death is done unto him." Luke xxiii. 13, 14.

This was his decision after weighing the evidence. but the mob were instant with loud voices requiring that he might be crucified, and the chief priests prevailed, and Pilate gave sentence that it should be as they required. Luke xxiii. 24. And they led him away to Calvary and crucified him.

While he suffered the agony of the slow, but painful death on the cross, the chief priests and scribes taunted him by saying: "He saved others himself he cannot save. If thou be the Christ come down from the cross." With a prayer of forgivness in his heart, and on his lips, "Father, forgive them for they know not what they do," his noble life went out.

Inspired witnesses tell us, that from the sixth hour there was darkness over all the land unto the ninth hour, that the veil of the temple was rent in twain from the top to the bottom—that the rocks rent, and the earth quaked, and graves opened, and the bodies of the saints which slept arose and came out of the graves, after his resurrection, and went into the holy city and appeared unto many. Matt. xxvii. 46, 52, 53.

Kind reader, I have presented this picture of Christ's sufferings that you may see the strength of his character, the depth of his love, his endurance and patience under the most trying circumstances that ever fell to any one's lot to bear, in all the world's trials. He bore it without a murmur. He was faithful unto death.

Let us sit at his feet and study him. Though we cannot equal, let us imitate his example. Let us suffer with him that we may be glorified together.

"Rock of Ages cleft for me,
Let me hide myself in thee."

H. M. LUCAS.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 39.

In my last, I gave you an article on "Woman" from Auntie Willard's pen, that I am quite sure you found interesting, as it gives us a new idea of the healing of the infirm woman as being typical of the unbinding of all women from the bondage in which they have been held, not only in civilized lands but in all countries of the earth.

Her next was written March 7, 1891, and is entitled, "Many Infallible Proofs." She had just been reading a book by A. T. Pierson that bore this title, and the thoughts that follow were no doubt suggested thereby, she says, "If the Scriptures issue from the hand or mind of God, the seeker after the truth asks for his royal signature or seal. And prophecy claims to be exactly this; the solemn seal of God's own hand upon the sacred scroll, the appeal of God to fulfilled prophecy, being found all through the Bible. Deut xviii 21, 22; Isa xli 21-23; Jer xxviii 9; 2 Peter i 19-21.

To establish one prophecy is to carry the whole fortress of the enemy by storm, for it settles the inspiration of the Word of God. To establish one prophecy of Christ is to settle not only his authority as a teacher; but his divinity, for it puts God's seal and sanction on Christ's witness concerning himself. Mark his own appeal to his prophecies, John xiv 29, 'And now I have told you before it come to pass that when it is come to pass ye might believe.'

But first let us clearly understand that it is not commonly the object of prophetic prediction to inform us as to the details of the future; but rather, after an event has been fulfilled, to show that it all lay in the mind of God, and was a part of his eternal plan. John ii 20, 22; xii 16; xiv 29; xvi 4; xx 4; Luke xxiv 6 8; xviii 34.

This may explain the necessary obscurity of prophecy. It presents a lock, for which only subsequent history can supply the key. A prophecy thus unlocked by events, opens a door that no man can shut, introducing us by a miracle of utterance to the very presence of him to whom all the future is as the present, and compelling us to bow reverently to hear what he will speak."

There are no quotation marks enclosing these thoughts, and yet they may be Pierson's instead of Auntie Willard's; if so, the mistake is mine, anyhow they are instructive and well worthy of a place in our story. It would be a fine study to connect this thought of prophecy, with the seven-sealed book, that only the lion of the Tribe of Judah has been found worthy to open; no other of any order of beings, having the worthiness to redeem man's forfeited inheritance to which the book is the title deed, or to bring about by successive steps, the shaking and overthrow of the kingdoms of this world, and the establishment of the kingdom of God.

Dr. Lyman L. Willard had moved a little before this time to Washington Territory, his address Jan. 22, 1890, being Davenport, Lincoln County, Wash., and later on in the same year, Coulee, Douglas Co. He had married a second wife and had adopted a little girl in the place of the little Jesse that died.

Mr. and Mrs. Roter were like fleas; one never knew where to find them. In 1890 they were in a hotel in Seattle, Wash.

March 27, 1891, brought Auntie Willard face to face with a tragedy that was enough to freeze the blood in one's veins. Annie S. Whiting, the dear adopted daughter, had it seems, left her mission work in the South, and had been connected for a time with a dear Sister Otis in Boston, though just when, or for how long a time I cannot make out, as her address throughout 1890 was 823 Prospect Place Brooklyn, New York. She was not with Miss Otis when the tragedy happened. But from some cause this lovely Christian girl suddenly lost her mental balance, and swallowing a dose of Prussic acid, ended her life. Twenty years before this, she had had the same kind of a fit of despondency, and had been strongly tempted to put herself out of existence, but had overcome the temptation and had gone happily on her way, working for the Master wherever he called her, but perhaps overtaxing both her mental and physical powers, something that God never requires at our hands.

Auntie Willard bore this trial as she bore all her trials. She says, "Since Annie's tragical death, I have been driven near to God, his Word has seemed a tremendous reality, as if God were speaking to me anew from its pages, and I have listened as I opened it for 'the still, small voice.'

'Deal courageously and the Lord shall be with the good,' and 'For that he himself hath suffered, being tempted, he is able to succor them that are tempted,' is what I heard, 'Death and the devil are to be destroyed, how I enjoy the thought!" etc.

AUNTIE WINCE.

(To be Continued.)

Dear Restitution:

The Church at Eastport, Michigan, was much blessed by the presence of Bro. F. V. Blakely of Grand Rapids, who came Saturday afternoon July 2, remaining over Sunday. Brother Blakely delivered three most excellent sermons, giving much encouragement and exhorting all to work. And let us not be weary in well doing; for in due season we shall reap if we faint not. Gal iv 9.

CARRIE CHAMBERLIN, Sec.

WE wish to avoid the labor and expense of mailing statements to our patrons. If each one who has not as yet paid for this year would send in his renewal at once, we will appreciate the favor.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, JULY 12, 1910.

THE Eighth Annual Bible School under the auspices of the Illinois State Conference of the Churches of God in Christ Jesus, is announced to be held at Oregon, Illinois, August 8 to 18, 1910. The teachers are to be the same as last year, the board and lodging are free, though any donation to the cause will be received. Students should bring note books, pencil and Bible. Any further information will be furnished by S. J. Lindsay, Oregon, Illinois, who should be at once notified if you are thinking of attending.

Unstable.—Subject to Change.

The Board of Managers who outline the International S. S. lessons, deem it wise to once each quarter, have a Temperance lesson. This goes out and is used in thousand of Sunday Schools throughout the world, and in classes in these schools teachers with the good of the children at heart, endeavor to instill into them principles that will go with them through life, and strengthen them against the evil tendency about them.

As teacher of a Sunday School class we have tried often to so guide the mind of the scholar that he will avoid even the temptation. We show how hard it is, once the evil habit is formed to break away. We tell of struggles that have been made by those who have been under the power of evil habit, and have been brought to see a better way, and really desire to live a right life, but are torn by appetite, and battle manfully to conquer. We warn our scholars that the only absolutely safe way is to avoid all association that will bring them in contact with their enemy. We show them how if they have been led away by wrong companions, they must avoid such in future. A reformed drunkard must keep away from the saloon. He cannot hang around with boon companions of other days, and listen to their vulgar jokes and ribald talk, and hope to keep from drinking again with them. His only safeguard is "touch not, taste not, handle not." He must flee from all influence that will lead him down again. He must not hope to "drink moderately." He must go away totally from where it is, and stay away. Only so is to be safe. Such principles concerning all evil doings are sought to be instilled into the minds of the youth, by this quarterly Temperence lesson.

We have in mind a young man who was a member in good standing in a religious body called a "church." He was honored by the body to which he belonged, but was not given absolute "say" as to anything, became dissatisfied, and hearing of another church left his own and joined himself to them. He soon found that he was not fully in accord with them, and after a few months published his withdrawal from them, and announced his allegiance to the first church to which he had belonged. A short time after he was thrown in company with the people he had lately left, and by them was persuaded to again renounce his first choice, and unite with them. When he first left the church of his youth, he had to submit to another baptism to get into the body of his choice. Leaving them he gives no account of being again baptized into his old church, and so far as we have the history it does not say he was again baptized into the faith he now holds, but we presume in order to be consistent this will be necessary.

When a boy or girl, a man or woman, reforms from a sinful, shameless life, to a righteous and good life; then after a season fall back into wicked ways, and later when a good influence is over them reform again; and again fall away, we call them vacillating, unstable, inconstant, wavering, changeable, irresolute—like to a reeling, staggering man. We think there is something wrong with them. That they have no mind, are unreliable. We cannot trust them, cannot put confidence in them. We can never be certain when they say a thing that they mean it. They have no steadiness of purpose. There is a feeling of doubt when they speak, they fluctuate in mind, and are inconstant in heart and empty of head.

How does it seem to you, brethren? Is there any likeness between the two?

Communicated.

Sunday School Lesson.

JULY 24, 1910.

The Transfiguration. Matthew xvii. 1-8, 14-20.

Golden Text—"This is my beloved Son, in whom I am well pleased; hear ye him."—Matthew xvii. 5.

The time of this lesson is likely a week after our last lesson, and the place is supposed to be one of the spurs of Mt. Hermon.

In our last lesson we learned that Jesus told his disciples that it was necessary he should suffer and die and be raised again to life, and assurance was given of reward for faith and well doing. They did not fully comprehend all that was meant, and Peter was given a rebuke.

In this lesson the three disciples who are so often mentioned as specially near to Jesus, are to see a little further into the nature of the Christ, are to have further proof that he is the Messiah. There is a crisis coming, and the followers of Jesus must be prepared to stand the trial. Jesus is to go from them, and there must be no room for any doubt in their minds as to his being truly the Messiah—the Son of God.

There had been a week of teaching, and now these three favored ones are taken up into the mountain apart from the others. Luke says they went into the mountain to pray, and that as Jesus prayed "the fashion of his countenance was altered, and his raiment was white and glistering." The Diaglott says "white and dazzling."

Primarily transfigure means change the appearance of, but it also carries with it the idea of a change to an exalted or glorious condition. With his countenance changed from its natural appearance to shining as the sun, and his very raiment glistering with brightness—dazzling with radiance, no wonder his companions were astonished and fell on their faces.

With Jesus thus changed before them, there appeared also two men talking with him. They represented Moses and Elias, or Elijah. The question as to whether Moses and Elijah were really there in bodily form, need not worry in studying this lesson. By reading Luke's account we get an idea that will help us to understand the situation. Jesus had as we learned in our last lesson, given a hint of what was to occur. He was to go to Jerusalem, there suffer and die, be raised again, and later would leave them for a time to battle with the world without him. This had no doubt impressed their minds, and now as they are to learn further they have a season of prayer, for the purpose of getting strength and comfort from God for the trials that await. To encourage them there is given them a vision. Jesus is changed—his face is as the sun for brightness, the clothing that envelopes him is dazzling. They see Moses, the giver of the law, and Elijah the representative of the prophets of God. The Diaglott says "Who appearing in glory, spoke of his departure which was about to be consummated at Jerusalem."

What more natural than that these visitors should talk about this very subject that was uppermost in the minds of all, and that had prompted them to come to this place for prayer to get strength and help from God. What an impressive lesson! When Jesus began his teaching in parables—illustrations—it was decided as we went over the lesson that it was a most convincing way of impressing the mind, and now as these three men see the glory of God displayed, and witness this vision showing the union of living and dead, in the brightness that will be in the resurrection morning, we can get an idea as they did of the grandeur of that time. It was to be expected that the topic of conversation would be about the suffering and death and subsequent glorification of Jesus, and God thus chose to give these three disciples a glimpse of the splendor and glory that surrounds his throne.

Jesus needed strength for the trials he was to have, for what he must endure. How this scene must have encouraged and helped him! The leaders of the Jews were opposing him. He was to be accused by them, indeed they had accused him of breaking the law, and of other things. Here was Moses the law-giver talking with him, showing there was no antagonism between them. The Jews looked for a Messiah to come and deliver them and establish their kingdom again, but they failed to see the suffering and humiliation that should come first. Here was Elijah—a prophet of their own nation—who sanctioned the belief that Jesus had been trying to instill into his disciples. Thus Elijah shows the scholarship of the Jews to be at fault. Does Jesus need assurance of the resurrection? Here is Moses who had died, and now appears alive again. Here is Elijah showing the change to immortality. How could it help but inspire and encourage Jesus to press on and not falter. The prayer for strength and comfort is answered.

How were his three disciples affected by the vision?

Luke says they had become "heavy with sleep" as the long season of prayer continued, for we must remember that Jesus often spent a whole night in prayer. Yet they had resisted the drowsiness, and as the vision came were fully awake, and were rewarded by seeing this manifestation of God's glory.

While Jesus was speaking the picture changes. A cloud of brightness overshadows them, and from the cloud comes a voice—the voice of God speaks and tells them "This is his Son, the Beloved. Hear him." Thus does the Father put his sanction to the scene, and the glorious vision is finished, fittingly and impressively finished. Overcome the disciples fall on their faces, but Jesus touches them and they arise and lifting up their eyes, see only Jesus their companion of days before. They had heard the voice of God himself!

Peter is ever impetuous and wants to be doing, and seeing it was good to be there, he suggests that they build three tabernacles or booths—one for Jesus, one for Moses and one for Elias. It is said he did not know or comprehend what he said.

The disciples were told by Jesus not to tell of this vision until after his resurrection. It might lead to a misunderstanding. They could not as yet perhaps, fully grasp its meaning. It would lead to controversy, and the work would be hindered rather than aided.

The main thing in this transfiguration scene as far as concerns Jesus himself, was that he should be encouraged to press forward. So we can view it in the light of assurance to him of victory if he persevere. He must tread the wine-press alone, and his very blood must be poured out. Awful suffering was to be his lot, but a crown, a kingdom—a world redeemed—was to be the reward for steadfastness.

For the three disciples who were called to be witnesses with him there was much indeed. Rich blessings come in answer to prayer. They had seen Jesus the King in his beauty. The gates of the heavenly realm had been ajar and they were permitted a glimpse of the divine. A zephyr fanned by a breath o'er the River of Life had come to them, and they had heard a voice in greeting from the very throne of the Almighty. Could they have more or better assurance than this? She abounded, yet they had seen the glory of one able to subdue all evil. Sorrow and trial surrounded, yet they know of a power that could transform it all to joy and gladness. Here was hope, victory was sure. The vileness of the body could be changed and fashioned into his glorious body. The righteous shall shine forth as the sun. When he appears we will be like him. We who have borne the image of the earthy, shall bear that of the heavenly. The truth to be impressed on the disciples was that no matter how dark the way may seem, they must never lose their faith that he is the true Messiah—the Promised One. He may be called a blasphemer, a lawbreaker, a criminal even; yet they had seen his glory, and there could be no mistake.

Coming down from the mountain to where the other disciples are left they find a man who has a son who is a lunatic—crazy, possessed by an evil spirit. He foams at the mouth, has convulsions, falls in the fire or water, is bruised and sorely vexed. The man entreats Jesus on behalf of the boy. The followers of Jesus were unable to relieve him. They were powerless to help. Jesus says to bring him, when he comes rebukes the evil spirit, and cures the boy from that very hour.

The disciples are puzzled and disappointed at their lack of power, and ask Jesus why it was they could not cast out the bad spirit. Jesus explains to them that it was on account of their unbelief—or rather their "little faith." One reading says "Your sickly faith." The 21st verse should have been included in this lesson. Jesus tells his disciples that "This kind, however, goes out but by prayer and fasting." He had told them that if they had faith sufficient they might remove a mountain. Whether verse 21 refers to casting out this kind of evil spirit—demon—or whether it refers to this great faith coming as a result of prayer and fasting, is a question advanced pupils may discuss. Also the purpose of the transfiguration scene, and what is revealed by it concerning the Christ.

The transfiguration scene above all gave to Jesus and the three disciples with him assurance of the approval of God. The blessing—the victory—is promised and is sure to the overcomer of trials and temptations.

Have we the approval of God?

Report of Labor.

Near the middle of June, Mrs. Robison and myself left home to visit churches situated in the western and northwestern part of the state. By previous arrangements we were met at Delta, Ohio, by Brother Samuel Elton and conveyed to his home, where a warm welcome was given us by Sister Elton and their son Marion, who is one of the popular teachers of Fulton County. The next evening we began a meeting in a church of their neighborhood.

We remained here one week speaking to attentive audiences. Owing to the heat and farm work our attendance was not so large as we had hoped for. There is a small band (less than twenty) in this neighborhood who are in a waiting attitude. Brother Elton is their leader. We visited with Sister Reighard and Sister Wm. Elton and Brother and Sister Charles Elton. All enjoyed and attended the meetings very regularly. Sister Miller was in attendance most of the time. She was detained part of the time by circumstances unavoidable. Mr. Reighard and Mr. Miller did what they could to make the meeting a success.

On Friday morning, June 24, we were compelled to bid all a good by and leave for other places. Our destination was Springfield and Troy. We visited Friday eve and Saturday morning with Brother and Sister Kauffman, six miles west of Springfield, Ohio. They have been contending for the faith for nearly a half century. Their hope is brighter than it was years ago. Two of their daugters have been baptized into the sin-covering name.

On Saturday p. m. we left for Troy, where we were met by Miss Florence Westfall and taken to the home of her parents Brother and Sister Westfall. We were warmly welcomed by all the family. They have a beautiful country home and make all "of like precious faith" welcome. Brother and Sister William Eidemiller live four miles west of Brother Westfall's. Sisters Eidemiller and Westfall are Sisters in the flesh. It has been a custom for several years to have a meeting of the Springfield and Brush Creek churches at Brother and Sister Westfall's home. June 26th being the time set for the meeting this year, we were there to meet those of the churches and enjoy with them the pleasures of the day. Arrangements had been made to have two meetings. The morning meeting was a social one in which all could participate. A goodly number embraced the opportunity. All were spiritually strengthened and built up. At the close of the social meeting we broke bread. About thirty were present from Springfield and vicinity, and nearly twenty from the Brush Creek ecclesia. Dinner was provided in abundance. About seventy persons partook of the good things provided. Well-filled baskets came from all the churches.

At 2 p. m. all were called together for the meeting. By this time many had come from the neighborhood increasing our number. Your correspondent spoke concerning the promises made to the fathers showing that they centered in the Christ, the seed of Abraham and David to whom the promises were made. Mrs. Robison followed with the subject, "A Sure Foundation," showing that Christ is the Rock upon which to build.

The attendance and attention were all that could be expected. Much credit is due Brother and Sister Westfall and Brother and Sister Eidimiller for their efforts in making the meeting a grand success. I must say that among those who came from Springfield were Bro. and Sister Holman, Bro. and Sister Overholser and Bro. and Sister Beck. The ages of the above range from the 70's into the 80's. It means much when we think that they came nearly 30 miles, four of which was by carriage. Sister Pearson and husband came about 15 miles overland, both being aged. Mr. Pearson is a firm believer in the gospel, but as yet has never obeyed. We trust that he may not neglect this until Death may place his icy hands upon him.

The hour of parting came when many good bys were said with a husky voice and tear-dimmed eyes. May the Father bless them all, and if the Lord should delay his coming, may each and all meet again on the green lawn of Brother and Sister Westfall is our prayer.

D. C. and N. B. ROBISON.

Chltuary.

It is with sorrow that we are called upon to record the death of our beloved friend and brother, Thomas H. Lindsay, of Oregon, Illinois, which occured in his home in that city, June 25, 1910.

Brother Lindsay was born in the eastern part of Ohio, on the opposite side of the Ohio River from Wheeling, West Virginia, May 18, 1841, and at the time of his death had reached the age of 69 years, 1 month and 7 days. At the age of four years he moved with his family to Muscatine, Iowa. It was not his lot to long enjoy the blessings of loving, parental care, and home training, for at the tender age of eight years he was left an orphan to undergo the sad experience that is too frequently the lot of the unfortunate child bound out to strangers.

When 18 years old, he determined to become his own guardian, and went to work on a farm near Mt. Morris, Illinois, where he remained until his marriage, January 5, 1865, to Miss Margaret E. Koontz, soon which time he has made his home near Adeline, Illinois, until three years ago, when he moved to Oregon, that he might spend his declining years in retirement and enjoy the privileges of the Church of God, of which he became a member in early life.

Brother Lindsay has ever made the Holy Scriptures his Guide and Monitor, and his greatest joy has consisted in forwarding, so far as he was able, the cause of his Master among men. Nor was he simply a believer, for throughout his entire experience he has manifested a desire to faithfully fulfill every duty to his God, his home, and the community in which he lived.

He is survived by his faithful wife and nine children. They are Elder Samuel J. Lindsay of Oregon, Illinois, Oliver S. of Algona, Iowa, Mrs. Margaret Jacobs and Mrs. Emma Icely of Leaf River, Illinois, George H. of Harper, Illinois, Charles T. of Orangeville, Illinois, and William H., Lewis E., and Lillie M., who are still at home.

The funeral was conducted from the Adeline Church and was largely attended by friends and brethren from Ashton, Oregon, Leaf River, Lanark, and other points in northern Illinois. The burial took place in the Adeline cemetery, the six sons of the deceased acting as pall bearers.

The writer spoke words of comfort to the bereaved, founded on our brother's hope and faith in the soon coming of the Master to raise to life and immortality those who sleep in Him.

G. ELDRED MARSH.

Married.

The writer was called upon to perform the ceremony uniting in marriage Mr. John Goeltz and Miss Claudia Leonia Baker, both of Aurora, Ill. The wedding took place June 29th at the home of Mr. and Mrs. Nathan Andrew in Oregon, in the presence of a few friends and relatives. We extend to these worthy young people our best wishes for a long and happy life together.

G. ELDRED MARSH.

To Whom the Promise?

Is it to passive goodness, mere piety, or to the active servant who strove for God's truth in the world, and does his will?

While it is true that righteousness is not obtained by works of merit, it is equally true that righteousness is not retained without works. James tells us that faith is nullified by idleness. "To him that knoweth to do good and doeth it not, to him it is sin." "Faith is made perfect by works." Even in conversion God makes it obligatory on the part of the seeker to not only believe in the heart, but confess with the mouth the Lord Jesus. Romans x. 9. Christians overcome now as formerly by the blood of the Lamb and the word of their testimony. Revelation xii. 11.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

WHEN YOUR TIME IS OUT PLEASE RENEW.

No Souls for Dogs.

"Do dogs have souls?"

This was a question put by a man in the audience at Cooper Union Sunday night to Dr. Lyman Abbott after the latter had explained his conception of immortality.

Dr. Abbott thought for a moment and then replied: "I don't believe that dogs have souls. There is a sharp distinction between animal life and human life. Where there is a life without faith and love such as a human being possesses, there can be no soul."

During the course of his address Dr. Abbott said that he believed in evolution, and told how through the ages the germ of life developed by a long process of growth into the human being.

"Then how do you reconcile evolution with the first chapter of Genesis?" asked another inquirer.

"I consider this chapter," replied the doctor, "a divine poem no more to be interpreted scientifically than Milton's 'Paradise Lost.'"

Then a youth arose in the audience and declared that as much of his time was spent on earth in work, he would like to know what were his prospects of work in the next world. Dr. Abbott confessed he did not know.

Dr. Abbott started in by saying that he thought immortality could not be scientifically demonstrated. The burden of proof, he said, was on those who would disprove it, anyway, as the presumptions were all the other way.

"When the soul gets too big for its integuments," he continued, "then comes death: the outworn integument drops and the spirit goes into some realm we cannot comprehend.

"There is no such thing as eternal sleep. They we call dead are living. Why was this germ of life developed? To make a graveyard? I do not believe so. There must be a larger fuller life after this one."

Asked whether he believed in the resurrection of the body, Dr. Abbott declared he believed the resurrection was merely the unspringing of the spirit from the body, in what form he could not say.

"I am sure I don't want my body," he exclaimed, "after I am dead. I want a better one." Then he continued:

"The resurrection of Christ was not an extraordinary event, merely an extraordinary instance of an ordinary event. In some way Christ after His death was made optically manifest to his disciples, but I do not believe he was resurrected in the body. He was resurrected in the same way as your dead husband, brother or wife."—New York American.

Sizing up the Saloon.

It is quite evident that the saloon is a great menace to society and does not intend to be governed by State laws, city ordinances or police control. It boldly defies law and constitutional authority, and, regardless of God and man, leads on its procession of unfortunate victims to temporal and eternal destruction.—Bishop Garrigan.

Not an Amusement Bureau.

The church is not bound to provide amusements for her young people. The Bible sanctions no such theory. The apostles had no time for any such business. The church of Jesus Christ was organized for holy, spiritual and saving purposes. It is a school, not a playhouse. It is a workshop, not a pleasure resort, nor a sporting ground.

There is an urgent need in many quarters for a return to this scriptural conception. The young ought to be educated to the idea that the spiritual is of the first importance and all else must be subordinate to that end and aim.

OUR BOOK FUND.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Psalm xli 1-4.

The amount set opposite our names is to help Bro. Rob't. G. Huggins supply the worthy poor with "The Bible: Its Principles and Texts." For this purpose the book is to be sold at the reduced price of 35 cents per copy.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

Poetry.

Morning.

When the light is slowly breaking, in the dark, and distant east,
The morn is surely dawning, of the day of endless peace;
The cry the Bridegroom cometh, shall reach the soldier's ear,
Sleeping in weary sadness, without a word of cheer.

Rise Christian soldier, gird your armor on,
Bid adieu to fear, and let your sleep begone,
Cast your bread upon the water, that it may return,
And fill up the bin, the cofer, and the urn.

Your Captain when he cometh, will conquer every foe,
That he is King of kings! with power, to all he'll show;
Then unfurl the royal banner, and shout the gospel call;
And proclaim the great salvation, that is free for all.

J. E. Hogaard.

Communicated.

A Sequel of the Resurrection.

Who were they among all the followers of Jesus who wended their way without escort in the early atmosphere of the early moments of that historic morning, when the Savior of all men arose triumphant over death and his prison house the grave? None other than the two Mary's, coy and timid with that loving patient persistence peculiar to the gentler sex. Anxious withal to learn what was transpiring at and around the sacred tomb of the beloved Christ; the heavenly messenger still there, had seen and divined their plight and at once came to their aid and in gracious speech hastened to reassure them, "Fear not ye, for I know that ye seek Jesus, he is not here, for he is risen, even as he said." Matt xxviii 56. Then the angel kindly instructs them to "go quickly and tell his disciples he is not here, for he is risen." ver 7. What a tumult of mingled feelings they must have experienced when they left "the tomb with fear and great joy and ran to bring his disciples word." While the lady disciples were carrying out the angelic errand, "Some of the guard" who were told off to watch the tomb by Pilate at the earnest solicitation of the priests and elders and their friends, "Came into the city and told unto the chief priests all the things that were come to pass." verse 11. Thereupon the authorities as an unit believed with unquestioned consent what the soldiers told them. But the most amazing part in the conspiracy against Jesus and his followers in keeping with the testimony of the soldiers was, that the body was missing undoubtedly, and the sepulchre was empty save for the cerements laying around which had wrapped the dead; "The Sanhedrin were cognizant of the facts, which they had fully discussed in council assembled and thereafter formulated a program for future guidance, whereby with large money bribes and oily speech they persuaded the soldiers to advertise a thinly veiled double lie saying, verse 13, "Say ye, his disciples came by night and stole him away while we slept." "How are the mighty fallen." To what immoral depths have they sunk in their pitiable humiliation to screen themselves behind the falsity and weakness of a brazen twofold lie which can hardly be surpassed in desperation of unholy scheming; how could the military distinguish between objects or individuals while fast asleep. It was scarcely possible and highly improbable that the military company would all of them, fall asleep at one and the same moment of time, unless simultaneously overcome by a powerful anaesthetic. Nevertheless the disciples were wrongfully branded as ghouls on the slim evidence of sleeping men, which is no evidence at all. Again is there any dim likelihood that 50 or 100 men would own in a body that they had one and all sinned against the rigid Roman "Rules and Regulations of War," having slept at their post, all of them knowing full well the least dereliction in this respect was punishable with death?

Then as to the disciples they were entirely routed out, scattered like sheep without a shepherd, and discouraged almost beyond hope, with their organization sadly broken up. The lamination of their leader was as they had thought and acted a most fatal blow to their cherished expectations. The curtain of events had been rudely and swiftly dropped by the enemy death. In face of all these exciting circumstances, would the disciples even remotely attempt by force or strategy or both, to secure the body of Jesus while that formidable armed Company of Roman soldiers stood guard before the tomb wherein had lain the lifeless Christ; on the other hand had the stealing of the body been successfully carried out as previously hinted by the priestly Sept. nothing would have been accomplished. Hence it is cause for wonderment why the sacrilegious disciples were not arrested by the authorities and brought to trial as the authors of all this trouble. Had such a proposition been in the least feasible to further the interests of the Sanhedrin without publicly exposing themselves or involving the soldiers. Short and unscrupulous shift would have been meted out to the dejected and defenceless disciples. But the unexpected had happened just when the clan of priests with the elders and their friends had drawn the cloak of their perfidiousness more closely around them in evident satisfaction at having dissipated the cloud as they imagined hanging ominously over their reputation; two men appear on the public streets of Jerusalem and in the temple the most frequented spot in the city, preaching the identical good news of the kingdom which the martyred Jesus had done before them, and not only that, but boldly making known the resurrection of the Christ in no uncertain tone. Thus causing much gossip and wide eyed surprise at the boldness of those unlettered men, preaching, teaching and healing in the name of the despised Nazarene. The things above all others their opponents dreaded, who were ever ready with subterfuge to circumvent their previous promontory doubts last they be verified, "The last error will be worse than the first." Who were those two men causing all that stir? Peter and John. Come forth from soul-hiding? Is this the same Peter who lately denied his Lord and Master? Yes, determined to stand up stand up for Jesus to the bitter end. And John too, with his old time love re-invigorated will gladly die in the cause of his beloved Lord and Master. Read the fearless literary style in that superb sermon by Peter in the 2nd of Acts. It is no sermonette made up of ahems an' whispers, but the ring of the genuine metal on the anvil of truth. "Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified." Under this intuitive expository preaching by the disciples 3000 received the Word and were immersed into the all-saving name of Jesus, and it can be safely inferred none of that number were infants of tender years, because they could not receive the Word. Only the intelligent minded are enrolled for citizenship in the coming kingdom.

However, matters were rapidly reaching a crisis when Peter and John cured the lame man from his birth now 40 years of age, who had been accustomed to ask and receive alms at the Beautiful Gate of the temple. The people gathered round wondering and astonished at the miracle. Peter took the liberty to address them and notably among other things he mentioned, occur, "Ye denied the Holy and Righteous One. * * And killed the Prince of life whom God raised from the dead whereof we are witnesses." But the tide of excitement was steadily rising and in consequence immunity from molestation was not to be expected for the apostles and others like minded. A hurry call had been sent in to the proper quarter bringing the agents of law and religion upon the scene. Acts iv 1-4, "And they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them, being sore troubled because they taught the people and proclaimed in Jesus the resurrection from the dead." So they were marched off to prison in the gloaming of that day there to await the coming morrow when a hearing of their conduct was to be had before the authorities, and the narrative also tells "But many of them that heard the Word believed and the number of the men came to be about 5000," who proclaimed their allegiance to Jehovah and his Christ, under the magnetic preaching of Peter and John. As pre-arranged next day they were taken into court, in which were a goodly company of rulers, elders and scribes, "And Annas the high priest was there, and Caiaphas and John and Alexander." In fact quite a gathering of the "upper ten." And when all was ready court was opened and the apostles asked, "By what power or in what name have ye done this, then Peter filled with the Holy Spirit said unto them, Ye rulers of the people and elders, Be it known unto you all and to all the people of Israel, that in the name of Jesus Christ of Nazareth whom God raised from the dead, even in him doth this man stand here before you whole."

Here was boldness personified, fearlessly assailing in open court the main doctrine in the creed of the Sadducean mob—nonresurrection, and in the next breath accusing their judges to their face of being red-handed murderers. Was ever a more damaging charge preferred in court by prisoners against their judges? Now the priestly clan will arise in their wrathful might and demand their detractors before them be summarily tried, and arbitrarily punished forthwith. They did not do this, however, because they were afraid to run the gauntlet of public opinion in combatting the charges of the apostles. They also had seen the glaring blunders to which they had committed. The resultant fruit for counsel was after the manner of Gamaliel of old; hence the verdict, "Let us threaten them not to speak at all nor teach in the name of Jesus." "And being let go they came to their own company and reported all." Then the united company joined in that magnificent prayer, xxiv 30. No wonder the place was shaken, and they themselves were blessed and stimulated to further effort to speak the Word of God with boldness." "And by the hands of the apostles were many signs and wonders wrought among the people." But jealousy, that unholy and unrighteous so fatal to results wherever it obtains a footing had seized the high priest and his company, generating their displeasure that they had the apostle company again promptly imprisoned. But the angel of the Lord miraculously set them at liberty, thereby causing consternation among the authorities, for when the council met and called for the prisoners they were nowhere to be found until some one came and said, "Behold the men whom ye put in the prison are in the temple standing and teaching the people." Then went the officers and brought them before the council when the high priest at once reminded them they had violated an order of court. "We strictly charged you not to teach in this name; and behold ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us." Peter in reply with condensed and pointed speech said, "The God of our fathers raised up Jesus whom ye slew hanging him on a tree. Him did God exalt with his right hand to be a Prince and a Savior to give repentance to Israel and remission of sins and we are witnesses." This closed the trial. Then Dr. Gamaliel spoke briefly in behalf of the apostles counselling moderation, to which the court agreed; "And when they had called the apostles unto them, they charged them not to speak in the name of Jesus, and let them go." But although keenly and abused the thought to them caused "rejoicing that they were counted worthy to suffer for the name," seizing every opportunity to teach and preach Jesus as the Christ.

Ian Katison.

Conference Report.

The Annual Conference of the Churches of God in Oregon and Washington, is now recorded history, and we believe will long be remembered. There were here and there on the cars one or more that were traveling to one central point, had left behind them their home cares, and were making one more effort to meet with those of like precious faith and the objective point was the Church of God, at Felida, Washington.

The brethren have a nice church at this place with good seating capacity, an organ, and a bell to announce service time.

At 8:30 P. M. Friday, June 24, the meeting was called to order by the President, Lewis Montgomery, in the chair. After his address to the brethren a song service was held, and then preaching by W. H. Wilson, of Austin Station, Chicago, Ill.

At 10:00 A. M. Saturday, met for business meeting. The Secretary being absent, E. W. Knapp, was appointed Secretary Pro Tem. The Secretary's report for 1900 read and approved, and adopted. In creating a Constitution and By-Laws in 1900 it was thought best to add the following clause, which was carried by motion:—"All acts or parts of acts of the 1900 Constitution that conflict with any previous Constitution are hereby repealed." Then followed the financial report of the different churches that had sent money to the treasurer:

Brother Frank Smalley, for Eden, Washington, $45 00.

Brother A. W. Darby, for Corvallis, Oregon, $95.00.

Brother Lewis Montgomery, Portland, Oregon, $110 00.

Brother E. W. Knapp, Scholls, Oregon, $35 00.

The treasurer's report was read and accepted. Received $800 00, and paid out the same for evangelist work.

The financial report of Brother W. H Wilson accepted and settled. Reported preaching 89 sermons in many places in Washington and Oregon.

Then followed the report of the churches:

Corvallis, eighteen members. Keep up Bible reading, had some preaching by W. H. Wilson.

Eden church keep up Sunday School, had some preaching by W. H. Wilson and A. W. Darby.

Felida keep up a Union Sunday School, good attendance and all seem to take an interest in it. Had a series of meetings by W. H. Wilson.

Scholls has lost so many by death and moving away, that there is just about enough to keep up the organization. They keep up Union Sunday School. Meet once a month for Social meeting, and partake of the Sacrament.

President Montgomery gave a talk advising all brethren and sisters who were so situated that they could have no Sunday School of our faith, to go into any Sunday School and try to get in as teachers and teach truth, the truth, Sister Goldie Darby offered a grand suggestion, that we use song books fitted to our faith, and suggested a book published at St. Paul, Nebraska, entitled "New Songs of the Kingdom." It is the only song book published by our faith.

As our money had all been used in the evangelist work, subscriptions were called for which resulted in raising $182 00. The president appointed a financial solicitor for each church to further raise funds.

The Business Meeting adjourned at 11:00 A. M. after which Brother Darby gave an excellent discourse on the "Signs of the Times, and the Soon Coming of Christ."

At another session of business the following officers were elected:

President, Brother Frank Smalley, of Eden, Washington.

Vice President, Brother A. W. Darby, of Corvallis, Oregon.

Secretary, Brother E. W. Knapp, of Monkland, Oregon.

Treasurer, Sister Goldie Darby, of Corvallis, Oregon.

Upon motion it was ordered that the Conference give letters of commendation to the following:

W. L. Skeels, of Arizona.

A. W. Darby, of Corvallis, Oregon.

Wm. Prosser of Laurel R. D. 2, Oregon.

E. W. Knapp, of Monkland, Oregon.

Adjourned.

At 8:00 P. M. Preaching by W. H. Wilson on the "Evolution of the Spirit Life." A very grand and able discourse.

On Sunday morning most of the visiting brethren attended and took part in the Union Sunday School, at 10:00 A. M. After Sunday School a business meeting to raise money to pay indebtedness on church, $130 00 raised and a committee appointed to further raise funds.

At 12:00 M. A Solo by Sister Goldie Darby, then preaching by A. W. Darby, on the "Blessing of the Nations," a grand theme and ably handled.

After meeting adjourned to hall, to basket dinner, which was like a family reunion, then a grand visiting time until 3:00 P. M. A Social Meeting was led by Goldie Darby. After a special song by Sister Anna Hathaway, an essay by E. W. Knapp, another by the President, fifteen took part in the Social Meeting, and it was a veritable praise meeting; but it was cut short by lack of time. Brother Darby then took charge of the Sacrament and 44 partook.

At 8:00 P. M. Preaching by W. H. Wilson on the "Adoption." At the close of his sermon the new President, Brother Frank Smalley, gave the brethren some good words of advice. Then adjourned.

The sad good-byes were reserved until Monday morning, when the brethren took the trains for their several homes, feeling that we had a good harmonious meeting; but a tinge of sadness prevailed as we noticed the vacant places. For some cause none were present from Eugene, and old, Brother Smith was left very sick at Corvallis. And Brother Prosser, how we did miss him. His accustomed cheerful talk, and pleasant ways were sadly missed, and how our hearts did go out to him in his present affliction; for "Ma," as he always called his wife, had a stroke of paralysis and there was a call for the children to come home, and anxious aching hearts were watching, hoping, and still trusting in the One that said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

E. W. Knapp, Sec'y. N. W. Con.

Ebenezer. 1. Sam 7, 12

The copy for this department of The Restoration is supplied by Brother Robert G. Huggins, of 10028 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Lay Aside Every Weight.

"Therefore, seeing we also are compassed about with so great cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb xii 1 2.

As the blood in man is purified, and returned again to perform all its vitalizing functions in his system by the constant inhalation of air; so in order to a proper sustentation, and perfect development of his Christian character, he must constantly exercise an unwavering faith in Jesus, that all the moral impurities of his mind may be thrown off, or his "heart purified by faith." The apostle, after giving a catalogue of ancient worthies, who have "declared plainly" (by their works) that their faith was in God, says: "wherefore (for which cause, we also are compassed about with so great a cloud of witnesses, let us lay aside every weight," etc.

In briefly considering some of the truths taught in this passage, I propose to inquire:

I. What is the testimony of these worthies?

1 It is, that God in his immutable purpose had made promises to them of an inheritance in the future.

2 That a firm faith in these promises, and implicit obedience to his will, was required of them before they had a title to this inheritance, at the appointed time.

3 That in their estimation, the "recompense of reward"—to which they "had respect" would far outweigh all it was possible for them to suffer for its sake. Hence, they suffered all, even the loss of life, and counted all earthly aggrandizement as nothing, that they may reap the reward.

4 That God was graciously pleased to signify his approval of their unbounded confidence in him, by many mighty works, proving himself thereby worthy of all their trust, and giving them a pledge that he would ultimately perform all his Word.

II. We consider the advice here given. "Let us lay aside every weight" etc. Reference is obviously here made to the famed olympic games of Greece, where it was customary to load the racers with heavy weights, for hours previous to running, that they may feel the lighter, when with their long and cumbersome garments, they were thrown aside. How apt the figure here used. How easy for a humble soul to apply this advice to himself. He knows from sad experience that his progress has often been retarded by heavy weights. Again and again has he been brought almost to a stand still. But whence came these hindrances and of what material are they composed? Upon a strict examination we shall find that worldly pleasure, and love of gain, with their tribe of legitimate offspring, have mostly composed these heavy weights. How opportune is the advice of our beloved Bro. Paul, in this age, when the professed Christian, as well as the open worldling is striving at all hazards, to grasp the unrighteous mammon, "lay aside every weight and the sin which doth so easily beset us, and let us run the race that is set before us," and in 1 Cor ix 24 (still using the same figure) "so run that ye may obtain."

III. The object on which the eye of faith should ever be fixed. "looking unto Jesus."

As the eye of the racer was fixed on the judge in the game, and who should award the prize, so look to Jesus, the author and finisher of your faith. Are you tempted to give up the contest? apply to him, he has been tempted and tried in all points like as you are, yet without sin, therefore he is able to succor. Are you bowed down with poverty, or bodily sickness? Are you persecuted for righteousness sake by those from whom you have a right to expect better things? Look to Jesus, remember his sufferings for you, and remember too that "whom the Lord loveth he chasteneth, and that for their own profit, that they may be partakers of his own holiness." Let nothing so engross your mind that you lose sight of Jesus for he is the only channel, through which all lasting comfort and consolation can flow for your support, in this race for everlasting life. The final consummation of all your hopes is nigh at hand, press on "let no man take your crown" contemplate often the joy that is set before you, and then you will feel strength and encouragement to endure hardship as good soldiers until the strife with the world, the flesh and the devil be past. Be sure you look to Jesus.

But some have not begun to run this race. They have no hope for the future, they are receiving their good things now, and at the same time despising the Father of mercies, and rejecting the Son of his love, and doing despite to the spirit of grace. They consider him to be a trifler who says, "Vengeance is mine I will repay!—M. G.

Don't Worry—Work.

The above heading is a fitting motto for all our readers to tie to. Those who worry much have but little time for anything else. The time so spent is wasted, for along with worry goes a spirit of pessimism, discouragement, downheartedness, and usually a lack of ambition.

Where worry constantly enters into the routine of daily life, the slough of despondency broadens daily unless filled at once with sunshine before it grows broad and deep beyond all hope of filling.

Worry prevents effective work no matter what the occupation may be. If we are given to introspection and worry and allow this habit to grow, our days of usefulness will be shortened and we will prove of little aid to those about us.

In the first instance it is useless to worry, because we can correct the trouble in some way and then there will be nothing to worry about. Where we can help matters the thing to do is to get busy and remove the cause, as we are wasting valuable time in concerning ourselves about those matters over which we have no control.

If we cannot change conditions that cannot be helped, it is manifestly useless to worry about them. It, therefore, rests with ourselves to eliminate this kind of worry, for no amount of anxiety can alter the situation.

It is therefore only the first condition of things about which we need to concern ourselves. "Know thyself" is a pretty good axiom to cling to. Where people have the worry habit, the thing for them to do is to turn the search light direct on themselves and try and determine where the fault lies. It may not be possible to cure the worry habit in a day or even longer but worrying one's self into a frenzied condition of mind simply means unarming one's self to grapple with the perplexities of life.

The one who is worrying should find some deviation from his or her routine of daily duties and in some different work find relief. A hobby is a good thing to tie to, if it is the right kind of a hobby. Reading helpful literature is a good panacea. Attention to the family and to helping others, or the doing of something that will take the mind off the things that are perplexing, is the safe way out.

Strive to cultivate a cheerful disposition. Spend the spare time among people who are cheerful. We should keep out the rays of worry that creep into the wellsprings of the heart and let in the sunshine of optimism. If an opportunity passes, do not worry about it; look for another one.

Work kills worry. Just try it once and see if it doesn't. Life is short at the most; we should not shorten it by worry. We should aim to eliminate, as far as possible, those things that cause worry. We should arm ourselves by keeping in good physical condition to better meet the aggravations of life, ever remembering that there will come across our pathway of life things that are not to our liking. We should be philosophical. If we lose in one place grab hold somewhere else. Be an optimist, fill your soul with faith and hope, look at the bright side and shun the dark. "Don't worry—work."—Selected by Kathryn Townsend.

A self-conscious and egotistical young clergyman was supplying the pulpit of a country church.

After a service he asked one of the deacons, a grizzled, plain-spoken man, what he thought of his morning effort.

"Waal," answered the old man, slowly, "I'll tell ye a kind of parable. I remember Tunk Weatherbee's fust deer hunt, when he was green. He followed the deer's tracks all right, but he follered 'em all day in the wrong direction."

Announcement.

Editor Restitution:

Please announce in THE RESTITUTION that the Annual Conference of Iowa will convene August 20-28 inclusive, at Waterloo, Iowa. Programme will appear later.

Yours in the truth,
O. J. ALLARD.

The Annual Conference of the Church of God in Ohio will be held August 17 to 21 inclusive in the new church 10623 Lee Ave. Cleveland, Ohio.

The church is located in the East end of the city near East 105 Street, a short distance from the street cars.

Please communicate with the Pastor R. G. Huggins and arrangements will be made to meet you at the Depot.

The program will appear later.

J. C. THOMPSON, Sec.

The next Annual Conference of the Churches of God in Christ Jesus of the State of Illinois will be held in Oregon, beginning Wednesday, August 17 and continuing over Sunday the 21.

This Conference will follow immediately the annual Bible School conducted at that place.

We are expecting a greater meeting than ever before. Come.

EMMA L. SMITH, Sec.

Please announce in THE RESTITUTION that the annual Conference of Missouri will convene August 10th to 15th, inclusive, at Morse Mill, Mo. Program will be given later.

J. H. MOORE.

The Missouri-Kansas Conference of the Church of God will meet at Severance, Kansas, on Grand Island Railroad, about 40 miles west of St. Joe, August 20-28 inclusive. Business meeting August 22 at 10 a. m. Meetings forenoons, afternoons and evenings. All lovers of free speech and investigation of religious questions are cordially invited to attend. There is good train service from St. Joe, trains leaving for the west about 10 a m, 4 p m, and 8 p m.

By order of the Con. Board,
EUGENE HOWARD, Pres.

With the Sages.

If thou art rich, then show the greatness of thy fortune; or, what is better, the greatness of thy soul, in the meekness of thy conversation condescend to men of low estate, support the distressed, and patronise the neglected. Be great.—Sterne.

Write your name in kindness, love and mercy on the hearts of thousands you come in contact with year by year; you will never be forgotten. Good deeds will shine as the stars of heaven.—Chalmers.

The truest help we can render an afflicted man is not to take his burden from him, but to call out his best energy, that he may be able to bear the burden.—Phillip Brooks.

You cannot, in any given case, by any sudden and single effort, will to be true, if the habit of your life has been insincerity.—F. W. Robertson.

The young are apt to think that rest means a cessation from all effort, but I have found the most perfect rest in changing effort.—Gladstone.

Love can live on itself alone, but friendship must feed on worthiness. Therefore, the way to secure a friend is to be one.—C. F. Goss.

He who wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.—Burke.

Life, misfortune, isolation, abandonment and poverty are battlefields which have their heroes.—Hugo.

When a man, instead of possessing gold is possessed by it, he is in a desperate condition.—Davies.

Without courage there cannot be truth, and without truth there can be no other virtue.—Scott.

"Ye serve the Lord Christ," Col. iii. 24. This saying ennobles the weary routine of earthly employments, and sheds a halo around the most humble occupation. The shop, the barn, the scullery and the smithy, become temples when men and women do all to the glory of God. Then "divine service" is not a thing of a few hours and a few places, but all life becomes "holiness unto the Lord," and every place and thing as consecrated as the tabernacle and its golden candlestick. —C. H. Spurgeon.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, post paid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read the little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

A friend	50
George Francis	50

LET all make note of the change in Brother Huggins' address. It is now 10623 Lee Avenue, Cleveland, Ohio. As many will be sending for his book which is just now ready, it is important that you have the correct address.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

IN our issue of April 6 was an article on Sanctification, and in issue of April 24 was one entitled Crucifixion of Self. In issue of May 4 appears a third article on Overcoming Faith. The author, Brother Joseph Williams has caused these articles to be put in tract form, envelope size, convenient for mailing, and will supply them at Five cents each, or free to those too poor to pay. Send orders to Joseph Williams, Hillsburg, Indiana, or to this office.

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LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 800 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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ONE YEAR FOR ONE DOLLAR.

SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

BIBLE PEARLS—9 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150. page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet o 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Holy the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free: or an *assortment* of the whole, same price. Address W L Tomlinson 10837 Orville Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from W L Tomlinson, 10837 Orville ave, Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LIX. PLYMOUTH, INDIANA, JULY 20, 1910. NUMBER 27.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Oregon Bible College
Oregon, Illinois

Poetry.

Something Each Day.

Something each day—a smile,
It is not much to give,
And the little gifts to life
Make sweet the days we live.
The world has weary hearts
That we can bless and cheer,
And a smile for every day
Makes sunshine all the year.

Something each day—a word,
We cannot know its power,
It grows in fruitfulness,
As grows the gentle flower.
What comfort it may bring,
Where all is dark and drear!
For a kind word every day
Makes pleasant all the year.

Something each day—a thought
Unselfish, good and true,
That aids another's need,
While we our way pursue;
That seeks to lighten hearts,
That leads to pathways clear;
For a helpful thought each day
Makes happy all the year.

Something each day—a deed,
Of kindness and of good,
To link in closer bonds
All human brotherhood.
O, thus the heavenly will
We all may do while here;
For a good deed every day
Makes blessed all the year.

Selections.

A Calm Review of the Claims of Christian Science.

[Some years ago Edger P. Hill was the Pastor of the First Presbyterian Church in Portland, Oregon, but is now engaged in his church work in Chicago, Illinois. While at Portland he preached a sermon on the above topic, and as this society is very energetic is pushing their claims, and many are being drawn to their ranks, we give this place trusting that some few may be warned, and thus led to fully investigate in a calm manner the claims made, and thus be able to decide what they ought to do. We deem it the best "Calm review of the claims of Christian Science" we have seen, and ask a careful reading for this sermon.—ED.]

During the past few years there has spread over the land a movement which now numbers its followers by the thousand. It is been ridiculed by those unable to appreciate the elements of its strength. It has been savagely attacked as if all who imbibed its teachings were conscious deceivers. Rarely has it received fair treatment; for no one is competent to pass judgment on such a movement who is unable to recognize the possible sincerity of those who may hold opinions different from his own.

There came to my desk during the past week a letter containing these words: "If the people calling themselves Christian Scientists go about doing good, teaching that the God within, if recognized, will heal all ills, living open, honorable lives, just alike to themselves and fellow beings, is it right that any other church should seek to tear down what they build up, provided it is founded on Christ-like principles? I have some neighbors who practice the principles of self-healing. Their lives are upright, none can question that. Will God smile upon me if I question their sincerity or even their methods, so long as they do not denounce him?"

The thought in the mind of my correspondent may come to many, on such an occasion as this. Therefore, at the outset, it may be well to give you

A BIT OF PERSONAL HISTORY.

A few years ago I discovered that one of my very warmest friends, one whose Christian character was to me an inspiration and joy, had become a Christian Scientist; had taken the course of lectures; was an eager student of Mrs. Eddy's book and was practicing the prescribed method of healing. If ever there had been in my mind a suspicion that all Christian Scientists were either insincere or stupid, it was removed then. I knew that my friend longed for a closer walk with God. I found that he had become filled with the hope that he had found something that would satisfy his heart's deepest desires. Going to this friend, I said: "If Christian Science is true, then I propose to get into it. If it is not true, you ought to get out of it." We decided that together would review the course of lectures which he had taken, study Mrs. Eddy's book, and step by step consider the claims of Christian Science. As a result of our study we soon found ourselves confronted with a statement which, after careful consideration, we agreed was a mere assumption which had no foundation in fact. "If this is not true," said my friend, "then the whole system is wrong." Now, no one will insist for a moment that by thus counseling with my friend and rendering him a service for which he has not ceased to give thanks to this day, I brought into question his sincerity or intelligence. His high moral sense and quick mind made me all the more confident that he would recognize the truth when it was made plain and would heartily appreciate the help of any one who could assist him to find it. In this spirit of helpfulness I desire this evening to review the claims of Christian Science.

First of all,

SOME GENEROUS ADMISSIONS

must be made. It is not to be denied that some of the best people to be found anywhere are disciples of this new faith. Their lives are pure. Their manners are gracious. Their zeal and earnestness are worthy of cordial commendation. Many of them long to live on the very highest plane of thought and action. They are most reverent in their attitude toward religious things. Then, too, these new teachers come with one of the most comforting and uplifting messages that it is possible to imagine. I have seen those into whose live some great affliction had come, after listening to the words of a Christian Scientist, brush away the tears and go back to their tasks with a new joy in their hearts. In addition to all this, I am prepared to say that Christian Science has been successful in healing disease. I have met many who have been helped by it and a number who have been cured. Unprejudiced investigators recognize the appearance of a new method for the curing of human ills. Have sufficient admissions been made? Is there any disciple of this new school who can ask for a heartier or more complete recognition than this?

WHAT IS CHRISTIAN SCIENCE?

Suppose, then, we ask just here the question: "What is Christian Science? What are its distinguishing characteristics?"

A few evenings ago a gentleman came to this city, advertised as an official lecturer, whose mission was to explain with authority the system of Christian Science, in order that there might be no misapprehension in regard to its teachings. I listened intently to the address from the opening sentence to the final word, and I am obliged to confess that if any one was able to learn from that address what Christian Science is he has a better brain than I have. With the exception of the time spent in dwelling on the diseases of humanity and the power of the mind over the body, which every one admits, the lecturer devoted himself to the task of explaining wherein *Christian Science* is identical with the accepted teachings of Christendom. A more complete fooling of an expectant audience could scarcely be imagined. Suppose a man heralded as an apostle of Mormonism should come to this city for the announced purpose of explaining his faith. How much would his audience know of Mormonism when he got through, do you suppose, if he spent his whole time in explaining the points of coincidence with Christianity, making not the slightest reference to that which distinguishes Mormonism from every other faith? A Buddhist could find some points of agreement with the Christian, and so could the Mohammedan, but when we seek to understand the faith of either, we ask for the points of indifference, not of similarity.

If you were to talk with a Christian Scientist you would soon find him using strange expressions and looking at things from a peculiar point of view. You would find him referring to the Bible, but giving familiar passages a construction which you never heard before. He would speak of God and Christ and the Holy Spirit with every evidence of reverence and sincerity, but you would feel that he was attaching a meaning to them quite different from that with which you are familiar; unlike that which the ordinary mind would gain from reading the Scriptures. Strangest of all, you would hear him declaring with great confidence that there is no such thing as sin, no such thing as death. All these are simply beliefs. A Christian Scientist's body becomes racked with pain until the lines in the face announce the terrible suffering, but he calmly declares that nothing is the matter with him. He falls and bruises his head, but to your surprise he insists that the swollen spot is only a belief, and the very ground upon which he fell, in fact, the body which fell against the ground, have no real existence except in the mind. He stands by the fresh-made grave of his beloved and appalls you by declaring that death is only a delusion.

A FEW QUOTATIONS.

Now since the lecturer the other evening insisted so strongly that no Christian Scientist whom he ever heard was in-telligent or fair in treating the subject, let me quote from Mrs. Eddy's book, which, as you know, is authority for all Christian Scientists. On page 341 I read, "Man is never sick," while in the same paragraph occur the words: "It is well to be cheerful in sickness, to be hopeful is still better; but to understand *that sickness is a delusion is* best of all." What reason there is for advising one to be cheerful in sickness, when it is insisted that man is never sick, it is difficult to say. Again and again Mrs. Eddy says that there is no such thing as matter; that it is a delusion, a mere belief. But on page 33 she says: "Men say the body is dead, but this death was the departure of a mortal delusion; not of matter. The matter is still there." Now, how, we ask, can matter still be there when, according to the fundamental teaching of Christian Science, there is no such thing as matter? On one page she says that there is no such thing as matter, and on the next she asks: "Can matter recognize mind?" Her argument, thrown into a syllogism, would read like this: Major premise, "Matter has no existence"; minor premise, "Our bodies are composed of matter"; conclusion, "therefore our bodies have no existence." As a distinguished Scientist has said: "It is not known whether the worthy lady founder of the school ever stopped to reduce her foundation principles to the form of a syllogism. It is presumed not, for otherwise their intense monumental and aggressive absurdity would have become as apparent to her as it is to others."

Scattered through Mrs. Eddy's book we come upon such sentences as these on every page: "I learned that sickness is an illusion." "There is no finite soul or spirit." By the way, my friend, you are brushed out of existence with one sweep of the pen. "Sin, sickness and death belong to the nothingness of error." Then curing the sick is nothing more than removing an illusion from a something which is in reality nothing. "Food neither strengthens nor weakens the body." "Heat and cold are the products of mind." Do Christian Scientists then repudiate food? Do they sometimes build furnace fires during the hot days of August and sit on the front steps when the cold blasts of winter whistle about their ears?

I do not dwell upon these absurd statements for the purpose of making sport; but that you may have the subject fairly before you. You will see I am sure that this system (if we may call it such) appears to be confusing, inconsistent and utterly absurd. I venture to say that almost all Christian Scientists are willing to admit that the statements which they make must sound to one who hears them for the first time like the gibberings of a crazy person. They will also acknowledge that when they pass through a Whitechapel district or the wards of a hospital or run against a door, they would find it impossible to believe that there is no reality in evil and sin and matter were it not for some teaching of Christian Science which demands that these things be regarded as delusions. Their own judgment if left to itself would decide overwhelmingly the other way.

THE BASIS OF CHRISTIAN SCIENCE.

This leads us to inquire as to what teaching of Christian Science it is which demands so complete a surrender of one's judgment and requires one to subscribe to statements against which all his experience, and all his reasoning powers rise in earnest protest.

Surely, there must be a basis for all this curious structure, enduring as God's Word, upon which it professes to build, and as immovable as God himself. Now the entire structure of Christian Science is built upon one statement. If that statement is true, then Christian Science may be true. If that statement is false, then the whole structure vanishes like a cloud city of the air. Christian Science says: "All is mind." It makes that the point upon which it builds its inverted pyramid, On page 424 of the Christian Science textbook we read: "*Everything is mind; on this statement I stand.*" It is the only sentence italicised in the whole book, so far as I remember, as if the author realized that upon that statement the whole system rests.

Suppose then we go out on a tour of investigation that we may find authority for a statement that plays such fanciful tricks with our convictions and, like a magician's wand, suddenly dissolves this solid earth into an airy nothing and a dream. Who says that "All is mind?" Do the great scientists of the day say so? They are more inclined to say that "All is matter," so impressed are they with the reality of things seen. Did Sir William Hamilton, the greatest metaphysician of his day, teach any such thing? He declared that there was a wide gulf between mental and material phenomena. You can take an apple in your hand, but whoever heard of a man taking a piece of *love* or of patriotism in his hand? Did Dugald Stewart and Thomas Reid, the distinguished Scotch thinkers, believe such a thing? They taught the very opposite. Suppose you were to ask 100 unprejudiced men on the street, "Do you think that 'All is mind?'" How many would answer in the affirmative? Not one. Is such a statement, or anything like such a statement, to be found within the lids of the Bible? The Bible says, "The worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." Did Jesus teach such a thing? He made no such statement, but assumed the very opposite. Did Paul say so? He said to the Thessalonians, "I pray God your whole spirit and soul and body be preserved blameless." Who, then, is it that makes this astounding statement? What authority have we for saying that "all is mind?" Why, Mrs. Eddy, of Boston, says so. That is the only reason.

MRS EDDY'S UNFITNESS AS A TEACHER

Well, is Mrs. Eddy, of Boston, peculiarly fitted by reason of profound learning to place herself against such an array of witnesses to the contrary? Let us see. In the edition of 1885 of "Science and Health," Mrs. Eddy endeavored to explain the origin of the word Adam. She stated there that "Adam is from the Latin demens." Now, as every college boy knows, the Hebrew had become a dead language before the Latin was born. In the edition of 1886, the author determined to make another attempt to show where Adam got his name. There you will find that "Adam is identical with the Latin daemon." But any classical student knows well enough that "daemon" it not a Latin word at all. It is a Greek word. And now you will find, on page 381, that "Adam should be thought of as 'a dam' an obstruction to truth." So, if any one in the face of the testimony of the greatest scientists, the most learned scholars, the universal conviction of humanity, the teaching of the Bible, Christ, Paul and all the rest, is determed to make his judgment kneel before the mere assertion of such a teacher, there is no law with which I am familiar that will prevent.

Now, you will see easily how the thing works. I assert that "All is black," and succeed in inducing you to assume that statement. With this *thought in mind you go forth to view* God's splendid creation. Immediately you become bewildered "Surely this rose is red," you say. "It appears so, but 'All is black.' Therefore the rose is black." You look at a tree and say: "But is not this tree green?" I rebuke you for your *forgetfulness*. "To mortal sense it appears to be green, but 'All is black.' Therefore the tree must be black." You look up into the glorious blue of the sky and cry pathetically, as the world seems slipping from you, "Is not yonder sky blue?" Almost with indignation I upbraid so stubborn a disciple. "Have I not told you that 'All is black?' Then, of course, whatever the appearance may be, the sky must be black." Yes, it is all so plain, so logical, so inevitable. Suddenly you turn to me and say: "But, my friend, what reason have I for believing that 'All is black' when my own conviction and the testimony of humanity unite in *declaring that it is not so?*" Then, in supreme self-confidence and egotism, I draw myself up to my full height and say: "You must believe that 'All is black,' BECAUSE I SAY SO."

The reasoning of the Christian Scientist is exactly along this line. The new disciple is told to assume, as the *fundamental principle* of the new faith, that "All is mind." This is to be the first thought in the morning and the last when the head touches the pillow. Over and over again must this magic formula be whispered, "All is mind. All is mind. All is mind." The new student goes forth to the day's task. At once he becomes bewildered. He visits a prison where wicked men rejoice in their evil deeds. He sees pure maidens betrayed by heartless deceivers, and innocent lives dragged behind the chariot wheels of lust and avarice. "Sin seems to be a very real and awful thing," says the new disciple. "But 'All is mind,' you must remember," says the teacher. "Therefore, there can be no such thing as sin." The student rejoices in the hope that it may be so, and is silent. He looks upon a battlefield, where the wounded and dying are groaning in agony. The terrible gashes made by the bayonet thrust and bursting shell make the heart sick. "Surely, pain and suffering are very real." "But 'All is mind.' Therefore, pain and suffering are only beliefs." Then the disciple stands looking upon the limitless expanse of the sea, or up into the starry depths of heaven's vault, or in reverence pauses before some wonder of leaf or rock or eagle's wing. Everything seems so beautiful, so real, so vocal with praise to God. "Surely all this is no illusion," he cries. "How quickly you have forgotten your lesson," says the teacher, reprovingly. "'All is mind.' Therefore, of course, there can be no reality in these visible forms." And then the disciple, as a returning wave of independence and intelligence sweeps through his mind, asks: "Why should I, contrary to all of my own convictions and the united testimony of the whole race, believe that 'All is mind.' What authority have I for any such statement?" "Why, my dear friend, you must believe that 'All is mind' because Mrs. Eddy says so."

You are now able to see how it is that Christian Science is able to offer *to the world the most comforting* and inspiring message of which it is possible to conceive. It tells the sick and sorrowing that there is no sickness, *no sorrow*. It is as if some one were to announce to a man almost distracted by reason of his debts, that there is no such thing as a debt; that he does not owe one cent. Of course, the man would rejoice with joy unspeakable—provided he was so foolish as to believe the statement, not even pausing to ask, "But is this true?"

THE CURES OF CHRISTIAN SCIENCE.

Let us now consider for a moment Christian Science as a curative agent. I have said that it has worked a great many cures. Of this there can be no reasonable doubt. To the mind of the Christian Scientist and of those who think vaguely, this seems to be absolute proof of the whole system. "By their fruits ye shall know them." Let us see. Your child is told *that* if he will write a letter to Santa Claus and allow it to float up the chimney, he will get some Christmas presents. The child tries it. Christmas morning he finds the very toys for which he wrote. During the day a playmate insists that there is no such person as Santa Claus. Indignantly, and with true Christian Science assurance, the child holds up his toys, saying: "By their fruits ye shall know them." How could there be more satisfactory proof? But while you do not deny that the child received the presents for which he wrote, you know that his explanation is not correct. In other words, a fact may be undeniable while the explanation of the fact is altogether wrong. Christian Science does work cures, but the correct explanation is one with which every scientific investigator is entirely familiar. The mind has a powerful influence over the body. The lecturer of the other evening was quite right in stating that a large number of diseases can be traced to the mind. His story of the man who thought that he had swallowed his false teeth was to the point. I could tell of more striking cases than that, of a blister being produced on a patient's back by applying a postage stamp and insisting it was a fly plaster; of a man dying who imagined that a vein had been opened when nothing but warm water was dropping on him. Every mind-healer and hypnotist and all physicians understand how much the mind has to do in causing disease and curing it. Thousands of people are cured merely by becoming convinced that something has been done to them that will make them well.

Christian Science has just as many cures, and just as many failures as these other systems. We hear of the cures as we do of the successful gold hunters; of the failures we hear but little. In the city in which I lived in Illinois, there was a very attractive young woman, who became deeply interested in Christian Science and followed its teachings faithfully for several years. At last disease laid hold upon her. She suffered frightfully; groans would involuntarily burst from her lips. But when friends called to ask how she was, she always replied that nothing was the matter with her; that she was perfectly well. She refused all medical attention and in a few weeks died. In this city a member of this church was taken sick with a cancer in her throat. She consulted a Christian Scientist, who told her that nothing was the matter with her. The patient gave herself completely into the keeping of the healer. She stoutly maintained that she was getting well; in fact, that nothing was the matter with her. But she got worse and worse until she could not swallow a drop of water. And yet, on a day when she choked until her face was as black as a kettle, the healer calmly informed her that nothing was the matter with her. In a week she was dead. In this city a *young man who was an* epileptic was induced to try Christian Science. He was told that his epilepsy was only a delusion which he was to dismiss at once. A more obedient, trustful patient could not be found. A few weeks thereafter he was dead. I could give you a score of cases similar to these, which have come under my own observation.

Now, my friends, in all these cases something was the matter, or else

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The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, July 20, 1910.

We have no further word from Brother John L. Wince. It is not likely that he will gain his strength fast enough to be able to preach again soon.

Brother Joseph Williams was to have visited the Plymouth church on July 31, it being a fifth Sunday, but has decided that he must have a rest, and will not come as he hoped to do. We hope he will be able soon to come to us.

A letter from Sister M. A. Woodward of Dutton Michigan, tells of an accident the 4th of July that severely burned her grandson. The boy is getting better, but the doctor has had to dress the wound each day since, and it will be some weeks before he is well. Another argument for a "same fourth."

In this issue of our paper we give our readers a sermon by Edgar P. Hill, at the time a Presbyterian minister at Portland, Oregon. We note the advances made by this comparatively new system of so-called religion among a class of people who ordinarily are supposed to possess good reasoning powers. Many of the followers of this cult are of the usually intelligent sort, such as claim to be wanting to advance in learning—claim to be students, etc. This author takes the subject up kindly and calmly, and is at first willing to say that if it is truth he wants it himself—if it not is truth, it is the opposite, and none should want it. He finds on investigation that the whole system is based on one statement, and that it must stand or fall on that. "All is mind," is the basic principle One must rid themselves of the idea that there is any such thing as "matter"—such does not really exist if "all is mind"—it cannot. Then after every sense that mortal man has is outraged and stupified by this declaration, the question comes, Who said so? Who says "All is mind?" Mrs. Eddy, of Boston, says so. The author shows that Mrs. Eddy is not a fit teacher. That she has made contradictory statements. That she is not a woman of deep learning in any high branch of thought. That she is not possessed of even the ordinary education of any of our colleges. That she is contrary to the Bible, to Jesus Christ, to Paul and other inspired writers, so cannot be divine. Thus she is totally unfitted to lead aright. With such a foundation to rest on, and such a person as its founder, all that can be said of "Christian Science" is that it is a hobby, a freak, a whim—and this is the definition of a "fad." We are living in an age when if one person gets a notion in his head, no matter what sort of a whim, and rides his hobby, he will get followers. To show how this works we note that two European queens have said that women should not wear corsets, and we may expect a decline in this business. Further, up in the Canadian northwest territory is a sort of religious society whose numbers have the "back to Adam" whim, and often leave their homes, men, women and children starting off on a pilgrimage with not a stitch of clothing on their bodies. The mounted police are notified and start after them with blankets, and round them up like cattle and get them back home the best they can. Christian Scientists may object to being classed with these so-called fanatics, but if we view it calmly as Mr. Hill does, are not these followers of Mrs. Eddy just as foolish? These poor people would go about without proper clothing for the body. Is a Christian Scientist "clothed in his right mind" when he says "Matter does not exist—all is mind?" The choice of "fads" is before you—which will you take?

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

A friend	50

Communicated.

Sunday School Lesson.

July 31, 1910.

A Lesson on Forgiveness. Matthew xviii 21 35.

Golden Text —"If you forgive men their trespasses, your heavenly Father will also forgive you." Matthew vi. 14.

This is not long after our last lesson, after Jesus and the disciples had returned to Capernaum. Jesus had been giving them some lessons regarding humbleness, and the manner of treating one another. When the question was asked as to who should be greatest in the kingdom of God, a little child was brought forward, and *they were told unless they all* became as humble and teachable and innocent as the child they could not hope to even enter the kingdom. The one best fitted by child-likeness would be made greatest in the kingdom of heaven.

Warning had been given about offending one of Christ's little ones, and the punishment in store for such. They were warned not to be the offender, and to cast off every thing that would in the least cause offense. The story of the lost sheep had been told, and how there was more rejoicing when it was found, than over the ninety and nine that were not astray. Then there had been the lesson of the brother who trespasses against his brother, and how he should be told privately of the fault, then if he refused to acknowledge his error, he was to be taken before one or two others, and then before the body, and if still unrepentant, was to be as an heathen man, etc.

These things led up to the question Peter asks regarding forgiveness. The disciples needed these lessons, for a time of trouble was coming. Opposition was growing, and Jesus was to be taken from them. They must know how to treat the world, and their duty to each other. Ambition to be first must be put down; strife was to be avoided, as it only weakened the front they must put up against their enemies. Self-seeking was not in accord with the kingdom of heaven, and if they hoped to attain that, this feeling must be put out of their lives. They must be willing to acknowledge when they did wrong, and now comes the other side. How often should they be willing to forgive? Peter we know was of an impetuous nature, and it is likely was often found fault with, as such men usually are. hence it is likely the instruction of Jesus had been tried and this question of how to forgive came up. The Rabbis contended that from Amos ii. 4-5, the Lord taught that three or four times was all that should be allowed, and others claimed that as seven was called perfection, a completeness, that seven times was necessary. Hence Peter's question.

Peter's intention was no doubt all right. He wanted to do what was proper, and would go the largest limit given. He would be over-generous, but it is evident he had failed to grasp the true principle of forgiveness.

What was Jesus' answer?

There need be no contention as to whether this means 490 times (70 times 7) or if only 70 and 7 times is the true rendering. The point to get in mind is that the spirit of forgiveness does not end. You cannot measure the principle of love by the multiplication table. So when Peter asks how many times to forgive a repentant brother, and would limit leniency, Jesus makes reply, no limit—times without number.

Jesus then gives a parable, to illustrate the idea. Man is sinful and owes a debt to God of such magnitude that he cannot hope to pay it. Acknowledgement of his sin, and inability to atone, God forgives. This principle must be wrought out in our relation to our fellows. As we would want God to deal with us, so must we be willing to deal with each other. Our Lord's prayer, given as a sample for us, would have us forgive as we hope to be forgiven.

The true spirit of forgiveness will prompt us to do all the good we possibly can to one who has wronged us. This principle is taught in Proverbs xxv. 21, 22, where we are told to give bread to our enemy if he be hungry, and if he be thirsty, give him drink, thus heaping coals of fire on his head. Let the heart be full of the desire to aid, full of kindness, of forgiveness, of love, and it does not matter how often. Any action by another can only call forth such feelings from us. On the other hand, if our heart be full of hate and revenge, then an act can only call forth this feeling.

There can be no such thing as an unforgiving Christian. Man's greatest need is forgiveness, and it is his highest attainment.

The greatest fault a man can have is to be conscious only of the faults of others.

You can never make yourself clean by throwing dirt on others.

The Land of the Dead.

"*And they shall come again from* the land of the enemy." Jer. xxxi 16.

Where is the land of the dead? Where are our departed friends? This is a question that every living person is or ought to be interested in, for all must go to that land. What shall we accept as our authority for this information? The only authority we have is the Bible. Nearly all Christian people accept the Bible as authority, yet *many* do not believe its plain teaching because it is not popular with the world.

It is a general belief that all children who die before the years of accountability will be saved—and we believe that they are taken directly to heaven as soon as the body dies. The prophet Jeremiah foretold, nearly 700 years before it occurred, the destruction of many children under two years old in and near Bethlehem by king Herod to try to secure the death of the child Jesus, and he said, "Thus saith the Lord: 'A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not.' Thus saith the Lord: 'Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded,' *saith the Lord*; 'and they shall come again from the land of the enemy. And there is hope in thine end,' saith the Lord: 'that thy children shall come again to their own border.'"

The enemy of all the living, and the last one to be destroyed, is death. 1 Cor xv 26 The Lord said these children would come again from the land of the enemy, therefore they were in that land. Does any one think that heaven was called the land of the enemy? What does Job say about this land of the dead?

He says, "So man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldst keep me in secret, until thy wrath be past; that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come." Job xiv 12-14. He says, "If I wait, the grave is mine house. I have made my bed in the darkness." xvii 13. "A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." x 22. "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Job iii 17-19.

In harmony with this, the prophet Ezekiel says of the Elamites, "There is Elam and all her multitude round her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth." Ezek xxxii 24. The old, the young, the great, the small, the wicked, and the righteous, "all go into one place; all are of the dust, all turn to dust again." Eccl iii 20. But there will be a time of awakening from this sleep in the dust. The prophet Isaiah says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs; and the earth shall cast out the dead." Isa xxvi 19.

Daniel says, "Many that sleep in the dust of the earth shall awake." Dan xii 2. Job says, "After I shall awake, though this body be destroyed, yet out of my flesh shall I see God." Job xix 26 (margin). The Psalmist David said, "I shall be satisfied, when I awake, with thy likeness." Psa xvii 15.

Isaiah said that God's people should live again, showing that they must die and dwell in the dust until the time when the earth should cast them out. This included Abraham, Isaac and Jacob, who had been gathered to their people (Gen xlix 29) in the one great tomb of the earth (Job xxi 32,) the land of the dead. Did not Jesus say that Abraham, Isaac and Jacob were living? No, he did not. He called them "the living," because they were counted worthy of future life, and their names were written in the "book of the living." Ex xxxii 32; Mal iii 16.

Jesus said this to show that there will be a resurrection of God's people from the dead, and that to Him, who regards the future resurrection of his people as though it *was present*,—"God who makes alive the dead, and calls things that be not as though they were," Rom iv. 17, they are alive. These people are alive in God's memory only, and he says, "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal iii 17. That day is the resurrection day, the Judgment day, the Millennium. If the dead are in the earth in a state of *unconsciousness*, what did David mean when he said, "The child cannot return to me, but I can go to it?"

He meant that either it could not return to him in this world to come, which is true, or he meant that it could not return to him in this life, but he could go down into the grave to it. Jacob used a similar expression when he thought that Joseph was dead, and said, "For I will go down into the grave unto my son mourning." Gen xxxvii 35.

If the soul is not the conscious person and continues to live after the body dies, why does the Bible say that the soul of the widow's son came into *him again, and he revived?* 1 Kings xvii 22.

It is evident that whatever it was that came into the boy, it was not the person himself, but something that quickened the boy, and caused him to revive and live. The word "soul" as used here is translated from the Hebrew word nephesh, which is rendered life, mind, etc.

The spirit of the boy, that life-giving element, had returned to God who gave it, but when Elijah prayed for the boy's soul to return into him, God sent forth his spirit again and quickened the boy's body, and it again became a living soul, the life or soul returning. Not that the spirit or soul is either an entity, but that the spirit is the power of God that quickens or animates the body, and as a result of that quickening, the body becomes a living conscious being.

But is not the mind immortal, and continues to be active after the body dies? Is not this theory being taught at funerals? Yes, this is being preached but it is contradictory to the Word of God. Shall we believe God, or man? These ministers are honest in their convictions, but their mistaken idea is due to their misconception of the nature and personality of the spirit of man, and their confused idea of the antecedent of the personal pronoun in the first and second person.

Is it possible for the body to be the person in some expressions, and the spirit to be the person in others? Can you conceive of such a dual being, a part *of the time* your body being you, and at other times or in different expressions your spirit being you? Can you believe that your spirit is an ego, a conscious individual, you yourself, living within your fleshly body which is also a conscious being, you yourself, and both separate and distinct individuals, and yet both the same?

This is what is theoretically taught by immortal soulists. In the sentence "Thou shalt surely die," they say the antecedent of thou is the body, that the body only is what God said should die. They teach that God meant the body only, when he said, "Of dust thou art, and to dust shalt thou return," which appears reasonable. When Jesus said, "I am he that liveth, and was dead," according to their theory, he meant "I (the spirit) am he that liveth, and (I the fleshly body) was dead." What confusion! The real antecedent of I or you is the conscious ego which can not exist without the union of body and spirit; therefore the living body, whether natural or spiritual, is the person, for without the living body the person or soul ceases to be until the body is resurrected.

Why not accept the truth? Why not believe God? God said that man should die, and while dead he has no conscious existence; that future and eternal life depend upon a resurrection from the dead. Yes God did say this by his inspired servants, and they spoke it very plainly. If we say that man does not really die, we are teaching what the old serpent said to Eve, and are making God untrue.

If we teach that the mind does not cease its consciousness and activity when the body dies, we are disputing God's words by his holy prophets.

The mind, according to Webster, is the power that conceives, judges, reasons, thinks, remembers, feels, desires, and wills; the entire spiritual nature; the soul. If the mind is active, these faculties of the mind are active. What say the prophets? The Psalmist David said to God, "For in death there is no remembrance of thee." Psa vi 5. He said of man, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa cxlvi 3, 4. The prophet Isaiah said of certain rulers, "Therefore hast thou visited and destroyed them, and made all their memory to perish." Isa xxvi 14.

Solomon said, "The dead know not anything." Eccl ix 10. Paul said he believed all that is written in the law and in the prophets (Acts xxiv 14), and he said except there be a resurrection from the dead, all who have *fallen asleep in Jesus* are perished. 1 Cor xv. Why? Because they have ceased to exist until Christ gives them life again at his second coming, and if there be no resurrection, then these saints are perished, because their condition would be the same as the wicked of whom David said their souls ceased forever. Psa xlix 8. Now if any of the departed are in a conscious condition, they must have been resurrected. Does the Bible teach that the resurrection of each occurs at the time the body dies? No it does not. Paul said "For as in Adam all die even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." 1 Cor xv 22, 23.

Can it mean then that Christ comes for every saint when he dies, and takes his soul to heaven, as some are teaching? No. Paul said the Lord himself would descend from heaven, and the dead in Christ would rise first, and the living (in Christ) would be changed, and would be caught up together with them (the resurrected dead) in the clouds, to meet the Lord in the air. See 1 Cor xv 52; 1 Thes iv 16, 17. So we know that the resurrection will include all the righteous (the bride) at the same time, and has not yet occurred. Inasmuch as the Lord, through the medium of his inspired servants, has told so plainly and with so much evidence, that man must die, that while dead he is in "the land of forgetfulness" (Psa lxxx 12), and has ceased to be a conscious person (Psa xxxix 13) until Christ calls him from the grave at his second coming, there can be no Bible evidence to the contrary without contradiction, which would nullify the whole Bible; therefore those passages that immortalists quote to substantiate their theory cannot mean what they think they do, but are mostly parables, visions, and those writings of Paul's of which Peter said, "In which are some things hard to be understood, which they that are unlearned and unstable wrest (pervert), as they do also the other Scriptures, unto their own destruction." 2 Peter iii 16.

These "unlearned" teachers may be well educated in the wisdom of this world (1 Cor ii 4-6) but are unlearned in Truth. As long as they are blinded they cannot see danger.—F. M. Howell.

The Majesty of Work for God.

"God is so great that He communicates greatness to the least thing that is done in His service." In a moment of soul-weariness, that enters every life when the bounds of the earth task that we have been given seem to narrow and contract our vision, we forget the great Taskmaster who has drawn the plans, and looking down toward the earth, a sense of loneliness environs us, the world fails to understand and we cannot grasp the full meaning, see the finished beauty of the expression of our hands. Then it is that, through the silence, the great void where the voice of the human cannot reach, we hear the still, small voice revealing the meaning of service, the majesty of the humblest task as *we work with God.*

Dr. Johnson, in giving advice to an intimate friend, said, "Accustom your children always to tell the truth, without varying in any circumstance." A lady who was present protested that this was too much to expect. "For instance, in repeating another's words, relating what happened, etc., little variations will occur a thousand times a day, unless one is perpetually watching," she said. "Theo, madam, you ought to be perpetually watching," replied the doctor.

The article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 95 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

Announcement.

Editor Restitution:

Please announce in The Restitution that the Annual Conference of Iowa will convene August 26-28 inclusive, at Waterloo, Iowa. Programme will appear later.

Yours in the truth,
O. J. Allard.

The Annual Conference of the Church of God in Ohio will be held August 17 to 21 inclusive in the new church 10623 Lee Ave. Cleveland, Ohio.

The church is located in the East end of the city near East 105 Street, a short distance from the street cars.

Please communicate with the Pastor R. G. Huggins and arrangements will be made to meet you at the Depot.

The program will appear later.

J. C. Thompson, Sec.

The next Annual Conference of the Churches of God in Christ Jesus of the State of Illinois will be held in Oregon, beginning Wednesday, August 17 and continuing over Sunday the 21.

This Conference will follow immediately the annual Bible School conducted at that place.

We are expecting a greater meeting than ever before. Come.

Emma L. Smith, Sec.

The Eighth Annual Bible School under the auspices of the Illinois State Conference of the Churches of God in Christ Jesus, is announced to be held at Oregon, Illinois, August 8 to 18, 1910. The teachers are to be the same as last year, the board and lodging are free, though any donation to the cause will be received. Students should bring note books, pencil and Bible. Any further information will be furnished by S. J. Lindsay, Oregon, Illinois, who should be at once notified if you are thinking of attending.

Please announce in The Restitution that the annual Conference of Missouri will convene August 10th to 15th, inclusive, at Morse Mill, Mo. Program will be given later.

J. H. Morse.

The Missouri-Kansas Conference of the Church of God will meet at Severance, Kansas, on Grand Island Railroad, about 40 miles west of St. Joe, August 20-28 inclusive. Business meeting August 22 at 10 a. m. Meetings forenoons, afternoons and evenings. All lovers of free speech and investigation of religious questions are cordially invited to attend. There is good train service from St. Joe, trains leaving for the west about 10 a m, 4 p m, and 8 p m.

By order of the Con. Board,
Eugene Howard, Pres.

The Missouri Conference of the Church of God, will open Wednesday evening, August 10, and continue over the following Sunday. Brothers Conner of Ohio, and Allard of Iowa, will be *with us*, assisted by Brother Winningham of Missouri, and possibly others. The program will be announced from day to day, arranged according to convenience and circumstances.

The place of the meeting, Morse Mills, Mo., can be reached by only one railroad conveniently. So all coming will take the St. Louis, Iron Mountain and Southern R. R. to Victoria, which is about forty miles south of St. Louis. Hacks will meet every train and convey passengers to Hillsboro, where the brethren will meet them and take them to Morse Mills. All coming please send word of date and train of arrival, to J. F. Williams, Hillsboro, Mo.

This will be our third Conference in Missouri, and we pray that it will be as successful as those preceding. We want every Church of God in Missouri to be represented. Plan now to come. Then we will see what a closer union of the brethren will do!

Sadie B. Morse, Sec'y.

The Restitution is only $1.50 per year. Try it a year.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

Ebenezer. 1. Sam 7, 12

The copy for this department of The Restitution is supplied by Brother Robert G. Huggins, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

He's Coming.

He's coming soon we know,
He'll change this world of woe
From suffering and from sin;
He'll bring the new age in.

That age of endless bliss,
A contrast to all this.
For then all wars will cease
And men will live in peace.

The saints will rule as men,
With Jesus [illegible] then,
And sinful men will die,
All those who love to lie.

[illegible] will pass away
In that new and grand day.
For [illegible] will be no more,
[illegible] stores.

The saints immortal reign,
With Christ at Zion then,
They'll teach mankind the way,
And guard them lest they stray.

A. Wallace Mason.

There has before me a copy of a paper published in Nebraska, dated May, 1910, self-styled "an independent and progressive monthly publication for Bible students of any denomination." On the first page the Editor says in an editorial: "The founder of this paper and now its Correspondent Editor, is the Evangelist for the ——Conference, the only Conference which does not attempt to place a check on the tongue of its Evangelist." Then speaking of the liberty-loving policy of the paper itself the Editor scolds "narrow sectarianism" and says no one can "forge shackles and padlocks for his feet and mouth."

Now strange to say but nevertheless true, these statements are found in a paper and were written by a man claiming to belong to the Church of God. If he will read the epistle of James he will learn that he needs bridles, "checks", "padlocks", and other things for his mouth. And as to the propriety of a Conference turning its Evangelist loose without a "check on his tongue," we can only say, and say it sorrowfully, the procedure is wholly unscriptural and antibiblical.

In Paul's day some teachers began "teaching things which they ought not," and contrary to our Editor who applauds a Conference for giving its Evangelist liberty to preach without "check" what he pleases, the inspired dictum of the Apostle is, "Whose mouths must be stopped!" Titus i. 11. You can snivel at this and daub it "narrow sectarianism" if you please; we have the apostolic injunction to rebuke erratic teachers "sharply" (v. 13) and to stop their mouths, and we must do it or become recreant.

It will be a sad day for the truth when our church delivers up to Evangelists its rights. It can only come when God's word is wholly ignored as authority. "Rights" and liberties will then all be vested in the Evangelists; they will be the supreme tribunal. Then the church dare not "check" an Evangelist any more than a Catholic would attempt to shackle the feet or "padlock" the mouth of the pope! What then would become of the truth? Suppose the Evangelist should begin to preach the immortality of the soul! "Check" him? No; that would be horrid "narrow sectarianism." Suppose he preached the transmigration of souls, purgatory, eternal torment, etc., would you dare to check him? No; away with shackles and padlocks! Such curtailing of a man's liberty would be contemptible sectarianism. Dear reader, under such unprincipled goody-goodyism, and such flabby sentimentalism, what, Oh what would become of our "precious faith?" Would it not go up in smoke as a sacrifice on the altar of Evangelism, whose whims, edicts and bulls we would idolize and adore?

Excerpta.

The immortality of the soul—how and when it was introduced into the Christian Church.

In my last article I showed that human immortality had its origin in the neighborhood of Babylon, and spread through Egypt, where it was made much of by *the priests, and from there* spread to many of the surrounding nations, but in the time of Christ, and even much later, it was certainly not a universal belief, as it is assumed to have been by *many at the present* time.

In the middle of the third century after Christ, there lived a Christian by the name of Commodian. He wrote a work in verse entitled "Rules of living." In it he says, "That he had been a pagan, but had by the study of the Bible, come to believe in it. He intimates that as he believed with the great majority, that death made an end of man's personal existence. he was especially attracted by the promise of an eternal divine life which was offered him in the Scriptures."

Even yet the whole world of mankind has not accepted *the immortality* of the soul as a fact, as the following quotation will show from Stanley's work "In the heart of Africa." He said to an African "Where do you suppose *your father has gone to now* that he is dead?" "The dead die," he replied solemnly. "They are no more. The sultan dies, he becomes nothing; he is then no better than a dead dog. He is finished, his words are finished; there are no words from him. It is true," he added, seeing a smile on my face, "the sultan becomes nothing. He who says other words is a liar."

Stanley said "But then he is a very great man." "While he lives only; after death he goes into the pit, and there is no more to be said of him than any other man."

This African had more sense than most of our so-called wise men. At the time of Christ the immortality of man was creeping in more and more among the Jews. They had brought *some confused ideas* of that kind with them from their captivity in Babylon, and in coming in contact with Greek literature, which was spreading among them when Christ was here, the idea of an intermediate state was beginning to be believed in by some of the Pharisees, and by the time of the destruction of Jerusalem it was believed in by a great many. First when my *attention was arrested* by the fact that I could find no promise in the Bible after diligent search on my part that any one was to go to heaven at death, I was reading the works of Josephus, and he gave me a help for a while out of my difficulty, for he states about the end of the work that there is an intermediate place where dead souls go to, or perhaps I ought to say *dead living souls.* He tells us that the good and bad are separated, however, but are not punished or rewarded in this intermediate state, and that this place is under the earth.

This idea came from Babylon. This idea is the beginning of the Romish purgatory. It was from Babylon it came, and the new Babylon took the idea and improved upon it.

Professor Harnack has said "The Catholic church is that form of Christianity in which every element of the ancient world has been successively assimilated which Christianity could in any way take up into itself without utterly losing itself. Christianity has throughout sucked the marrow of the ancient world and assimilated it."

Even in the first century we find *traces of this iniquity already at work* on the church. Paul could see clearly its coming, and warned the church to beware of its deadly work. I Tim. iv. 1. "Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" or rather demons, which is the Greek word. These demons were *the departed spirits, or the immortal* souls.

In the church of Corinth this doctrine of demons was apparently being already taught, and brought forth by Paul that wonderful 15th chapter. When men are convinced that they are immortal, they have no need of the resurrection, for they are then much better off without their old bodies, *as some of our contemporaries* teach.

Professor Syce, the great Oxford archeologist says "You cannot but have been struck by the similarity of *the ancient Egyptian theory of* the spiritual part of man, to that which underlies so much Christian speculation of the subject, and which still pervades the popular theology of the day. There is the same distinction between soul and spirit, the same belief in a material body, and in a heaven which is a counterpart of our own earth.

Perhaps however, the indebtedness of Christian theological theory to ancient Egyptian dogma is nowhere more striking than in the doctrine of the trinity. The very terms used of it by Christian theologians meet us again in the inscriptions and papyri of Egypt."

So-called gnosticism became rampant in the second century, and many Christians began to introduce it in their writings and discourses, and by the third century it was taught almost everywhere. Gnosis means wise or wisdom, and these very wise men (in their own eyes) taught the inherent immortality of man, and also had adopted much other foolishness from the heathen along with it.

Marcion, one of the *early gnostics,* said Jehovah was a God, indeed the creator of the lower world, as the Jewish Scriptures claim, but it was this lower world that he created, above which was a spiritual world, where dwells the Supreme God. The true God, the only one worthy of the name, was pure spirit. He got these ideas from the Persians.

Justin Martyr who was put to death in the second century, says to Trypho the Jew, "But I, and all right minded Christians, know well that there is to be a resurrection of the flesh, and that for a thousand years Jerusalem will be built up and adorned and enlarged, as the prophets Isaiah and Ezekiel and the others declare."

Tatian a disciple of Justin's, who in his later life went over to gnosticism, and died in 180, wrote "The soul is not in itself immortal, O Greeks, but mortal, but yet it is possible for it not to die. If indeed it knows not the truth, it dies and is dissolved with the body at the end of the world, receiving death by punishment. But again if it acquires the knowledge of God it dies not, although for a time it be dissolved."

In a work called the Didache (which means teaching) believed to have been written about the end of the first century, it says "Be ye watchful for your life, let your lamps not be quenched, and your loins not ungirded, but be ye ready, for ye know not the hour in which our Lord cometh."

The leaven of gnosticism was working rapidly even in the second century, for we find Justin issuing this warning "If you have fallen in with any who are called Christians, who yet say that there is no resurrection of the dead, but that their souls are taken up into heaven immediately upon death, do not suppose that they are Christians."

Professor Hurtz in his church history page 103 says "From the middle of the second century onwards, there appears in the historical development of gnosticism an ever increasing tendency to come to terms with the church. This is shown by the founders of new sects, Marcion, Titian, etc. The most brilliant period in the history of gnosticism was the second century commencing with Hadrian. *At the beginning of the third century* there was scarcely one of the more cultured congregations throughout the whole of the Roman empire and beyond there as far as Edessa, that was not affected by it."

The result was as Hurtz describes, "Finally the last dissolving action of this age was to less severity of life...... to make modifications in constitution life and conversation in accordance with the social customs of the world, and to settle down through disregard of the speedy return of Christ so confidently expected by the early Christians, into an easy satisfaction of the enjoyments of earthly possessions."

A. Wallace Mason.

Gold Dust.

No one ever really knows why the angels sing so much until he himself brings to some one "tidings of great joy."

Life, like war, is a series of mistakes, and he is not the best Christian, nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes.

Today is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great world we may not understand, but we are here to play it, and now is our time.

Self interest is the natural impulse of humanity. Deny self and serve your neighbor, says Christ. If the world would follow this maxim, all hatreds, variances, contentions, and the host of evils which arise from the friction of avarice and self seeking, would vanish.

Anna Drew.

OUR BOOK FUND.

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Psalm xli 1-4.

The amount set opposite our names is to help Bro. Robt. G. Huggins supply the worthy poor with "The Bible: Its Principles and Texts." For this purpose the book is to be sold at the reduced price of 85 cents per copy.

S J Hickin 1 00
A E Renner 1 00

Have we Eternal Life Now?

The popular answer would be, Yes: the Scriptural answer is undoubtedly, No.

1. Because eternal life is a matter of promise.

Proof: "This is the promise that he hath promised us, even eternal life" (1 John ii. 25). "Eternal life, which God, who cannot lie, promised before the world began" (Titus i. 2). "According to the promise of life, which is in Christ Jesus" (2 Tim. i. 1).

The fact of eternal life being a subject of promise is proof that it is not the subject of present possession, for what a man has in his possession does not require to be promised to him.

2. Because it is in the world or age to come that eternal life is to be received and enjoyed.

Proof: "He shall receive......in the world to come, eternal life" (Mark x. 30). "He that hateth his life in this world shall keep it unto life eternal" (John xii. 25) "God shall render...... to them who seek for glory, honor, and immortality, eternal life......in the day when God shall judge the secrets of men by Jesus Christ" (Rom. ii 7, 16). "The righteous shall go into life eternal" (Matt xxv. 46).

If it is in the age to come that eternal life is to be conferred, it is manifest that it cannot be possessed in the present age, when the age to come is still a matter of futurity.

3. Because eternal (aionios) life being age-life (from aion, age)—that is the age-to-come life—is life that will never end, correctly enough described as "everlasting life," which is always the equivalent in the Scriptures of eternal life.

Proof: "They who shall be accounted worthy of that world......neither can they die any more". Luke xx. 36. "I give unto my sheep eternal life, and they shall never perish." John x. 28. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23.

If eternal life is everlasting life it follows that in the present state we lack it, seeing our life is not everlasting, but comes to an end, necessitating our return to mother earth.

4. Because eternal or everlasting life results from a change of this corruptible and mortal body into an incorruptible and immortal one.

Proof: "He shall change our vile body that it may be fashioned like unto his own glorious body." Phil iii. 21. "This corruptible must put on incorruptibility, and this mortal must put on immortality." 1 Cor. xv. 53. "Clothed upon, that mortality may be swallowed up of life." 2 Cor. v. 4.

Our present mortal and corruptible state is therefore evidence of our present non-possession of eternal life.

But you will say, "There are passages that plainly say we have eternal life." "Ye have eternal life." 1 John v. 13. "God hath given to us eternal life." verse 11. "He that believeth on the Son hath everlasting life." John iii. 36. True, there are such passages: but what are we to do with them? Are we to put such a meaning upon them as will set aside or make the other passages meaningless and useless? Or are we to understand them in harmony with the other passages? There is only one wise answer: We must make them all agree. The Scripture is at one with itself, and if we make it clash, there is something wrong in our interpretations. You cannot make the idea of an actual present possession of eternal life agree with the passages which tell us it is a future thing; but you can make the idea of an actual future possession agree with statements that speak of it as a present possession. You ask, "How?" The answer is: By noting the custom of Scripture to speak of future things that are certain as though they were present. Examples:

"A father of many nations have I made thee" (when as yet Abram had no son.) Gen. xvii. 5.

"Unto thy seed have I given this land" (when as yet there was no seed) —Gen. xv. 18.

"I (Isaac) have made him (Jacob) thy (Esau's) Lord, and all his brethren have I given to him for servants, and with corn and wine have I sustained him" (when as yet Jacob had realized none of these things)—Gen. xxvii. 37.

There are many other examples. A single New Testament illustration may suffice: Jesus in prayer said to the Father, "The glory which thou hast given me, I have given them." John xvii. 22. When as yet even Jesus himself was not glorified. John xvii. 39. Jesus said, "I give my sheep eternal life." In the sense in which he gives it to them—in promise and guarantee—in that sense they "have" it—not actually, but in the certainty of its future possession. Christ now has it actually, and those who possess him possess it, for he is our life (Col. iii. 4), and that life is eternal life, and this life is in Christ only. 1 John v. 11. Christ dwells in the believer's heart by faith. Eph. iii. 17. In this sense, and in this sense only, eternal life abides in him But this sense is a very important sense, for the possession of eternal life by faith will lead to its actual glorious possession in the age to come—Bible Finger Post.

Communicated.

Coming Glories.

There has been a long long age of suffering. The weary march of the world sends forth the wail of gloom and death. Dark and cold is the tomb where the centuries sleep. The floors of the oceans resound to the footsteps of decayed empires. The waves moan on the shores and send back tidings of ruined thrones and tarnished crowns. The desert sands sport in the winds over cities wasted by armies and famine. The great temples once resonant with the songs of victories have only a few shafts of marble to mark their place in their desolation. The cold shadow rests upon the bleak plains amid the wrecks of earthquakes and pestilences. While here and there we behold bright spots on the canvas of the ages, we ever dread impending darkness which enshrouds the sun as it sets behind the cloud, in the night of forgotten glories.

But beyond all this there is a new morning, a day of fulness and peace. It is foretold by the rising star which gives assurance of the coming glory, and the age of immortality and the blessedness of companionships. We are told that it was needful that the Messiah should suffer, so that he might enter into his glory. He foresaw the scene of Gethsemane, but beyond that he saw the paradise and the tree of life in the Crystal City. He heard the moan of the old creation, and sent forth the glad tidings of a new heaven and a new earth beyond. The river of death shall cease to flow, while the river of life shall come from underneath the throne with waters of immortality. The voice of sorrow will give way to the songs of gladness. Indeed the world itself shall rejoice amid the prophetic visions of the seers of Israel, when that sublime promise is fulfilled: "As truly as I live, all the earth shall be filled with the glory of the Lord." Num. xiv. 21.

H. V. Reed.

Baptism.

On Wednesday afternoon, July 6th, by previous appointment, there were three baptized in Rock River in Oregon, Illinois. They were Mrs. Margaret Canode and her daughter, Miss Bernice, and Mrs. Mary Swingley. Sister Canode had been brought up under the influence of the gospel in the home of Uncle "Bill" Swingley and had been considering the matter for some time. She and her daughter have been attending services at Oregon quite steadily for a year, and have become quite conversant with the truth as it is in Jesus. Aunt Mary Swingley, as she is familiarly known, has been disturbed in mind for some time with respect to her former baptism. It seems that she was induced to be baptized as the result of a Methodist meeting and at the hands of a Methodist preacher some years ago and she became fearful that her knowledge of the truth and the conditions attending baptism were not in accordance with the terms of the Scriptures, and she accordingly applied for baptism with the others named above.

The writer of this report has always insisted that baptism does not consist simply of being dipped in water. Unless the knowledge of the first principles of the gospel precede, the dipping in water is useless. It is cause for rejoicing to know that Sister Swingley solved this problem for herself. These three will make a substantial addition to the little body at Oregon, since they are people highly esteemed by all who know them. Brethren, pray for these who have taken upon themselves these new duties.

S. J. Lindsay.

Let all make note of the change in Brother Huggins' address. It is now 10623 Lee Avenue, Cleveland, Ohio. As many will be sending for his book which is just now ready, it is important that you have the correct address.

Do not [illegible] unless it is really necessary, and then get out as quickly as you can.

Conference Programme.

Programme of the Ohio Conference to be held in the Church of God, 10628 Lee Avenue, Cleveland, August 17-21 inclusive.

WEDNESDAY, AUGUST 17.

7:30 p m Opening of Conference — President, W S Tomlinson
7:45 p m Address of welcome — R G Huggins
8:15 p m Response — Jessie Kaufman, Followed by others

THURSDAY, AUGUST 18.

9:00 a m Song service — Mattie Neill
9:15 a m Social meeting — B Juergensen
9:30 a m Bible study—"In Christ" — W S Tomlinson
10:30 a m Intermission
10:45 a m Business meeting
2:00 p m Song service
2:15 p m Social meeting — Nancy B Robison
2:45 p m Address — A W Mason
3:30 p m Symposium
Old Testament D C Robison
New Testament Jos Williams
7:00 p m Song and Social service — T Klingenstein
7:30 p m Address — Jos Williams

FRIDAY, AUGUST 19.

9:00 a m Song service
9.15 a m Social meeting — B F Smith
9:30 a m Bible study—Judgment of the Church — Jos Williams
10:30 a m Intermission
10:45 a m Address — R G Huggins
2:00 p m Song service
2:15 p m Social meeting — Esther Richardson
2:45 p m Sisters meeting — President Emily Groves
3:30 p m Intermission
3:45 p m Address — Mattie Neill
7:00 p m Song service
7:15 p m Social meeting — David Beck
7:45 p m Address — D C Robison

SATURDAY, AUGUST 20.

9:00 a m Song service
9:15 a m Social meeting — P L Morron
9:30 a m Bible study—Judgment of the world — D C Robison
10:30 a m Intermission
10:45 a m Business meeting — Election of Officers
2:00 p m Song service
2:15 p m Social meeting — C Moore
2:30 p m Young peoples meeting — President Fred Blythe
3:15 p m Intermission
3:30 p m Address — A W Mason
7:00 p m Song service
7:15 p m Social meeting — Hattie Sanford
7:45 p m Address — Jos Williams

SUNDAY, AUGUST 21.

9:30 a m Sunday School
10:30 a m Address — R G Huggins
11:30 a m Communion
2:00 p m Song and Memorial service for P Neill and others
2:45 p m Address — Wm Heacock
3:15 p m Address — A W Mason
7:00 p m Song and social meeting — Charles Goss
7:45 p m Address — Jos Williams
8:30 p m Close of Conference — By the President

Mattie Neill, Director of Singing
Hattie Goss, Organist

Leaflets outlining the Bible studies will be furnished by D C Robison

J C Thompson
D C Robison
W S Tomlinson
Committee.

A Letter to A Friend

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1850. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

A Calm Review of the Claims of Christian Science.

[Continued from page 1.]

nothing was the matter. When the healer said, "There is no such thing as sickness," she told what was true or what was not true. There is no middle ground. If something was not the matter, then why did those people die? If something was the matter, then the healer told what was not true. Either explanation is fatal to Christian Science.

HOW CHRISTIAN SCIENCE GAINS ITS DISCIPLES.

Any one can see how, by its power to heal a certain class of diseases, one who is not a clear thinker is led to accept the teaching of Christian Science, however absurd it may seem. Dr. Hudson, one of the ablest writers of the day on the subject of psychic phenomena describes the method of propaganda most accurately. He says: "It seems obvious that no greater demand could be made upon the resources of our credulity than to tell us that all that is visible or tangible to our objective senses has no real existence. And yet that is what the patient of Christian Science is invited to believe, as a condition precedent to his recovery. Of course, he feels at first that his intelligence is insulted, and he protests against such palpable absurdity. But he is quieted by soothing words, and advised to hold himself in the mental attitude of denying the possible existence of disease. After a seance of this kind, lasting perhaps half an hour, the patient almost inevitably finds immense relief. To say that the patient is surprised is but feebly to convey his impressions. He is confounded. The healer triumphantly asks: "What do you think of my theory now?" It is of little use for him to reply that he does not see that the theory is necessarily correct because he was healed. Most likely he fails to think of that in his gratitude for restored health, but if he does he is met by the triumphant response: 'By their fruits ye shall know them.' To the average mind, untrained to habits of logical reasoning, that settles the question, and Christian Science has scored a triumph and secured a follower."

THE THEOLOGY OF CHRISTIAN SCIENCE.

It is the theology of Christian Science which is the most serious aspect of the case, for as may be easily shown, it involves the rejection of the fundamental principles of the Gospel. The lecturer who recently addressed us took pains to show the entire harmony of Christian Science with the accepted faith of Christendom. If the gentleman had been frank he would have explained that he attached to words a very different meaning from that which we were led to believe. For example, he said that Christian Scientists believe in God, and rather rebuked the old-fashioned Christian for failing to recognize more fully the divine presence. Then he proceeded to give a definition of God in words with which only the most critical listener could find fault. Suppose, however, we strip the verbiage from the lecturer's definition that we may understand just what a Christian Scientist means when he speaks of God. In the second article in the platform of Christian Science may be found these words: "God is mind; He is divine principle, not person." "God is a principle." Does any one maintain for a moment that this is the conception of God which the unprejudiced reader gets from the Bible? If God is a principle, then it is a mere juggle of words to call him the Heavenly Father. He should be called "it." Who can pray to a principle? I could as easily think of praying to the constitution of the United States, or the law of gravitation, or the principle of infinite love. My God is a personal God, who loves me, who hears me when I pray, and to whom I can say: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

The lecturer said that he believes in Jesus Christ. But what does he believe in regard to Jesus Christ? Does he believe that He was the divine Son of God; that He suffered and died, and rose again; that by His stripes we are healed? If he says that he does, then we may be sure that words mean nothing to him, for, according to the text-book which is his authority, Jesus "was, after all, only a human, corporeal concept," while his sufferings on Calvary were as idle a show as "a painted ship upon a painted ocean," for, according to Christian Science, there is no such thing as pain. Does he believe in a Holy Spirit, comforter and sanctifier? Then he throws into those words a meaning of his own, for, according to his text-book, "the Holy Ghost is Divine Science." Does he believe in prayer? Then he gives the term a definition different from that with which we are familiar, for, according to his text-book, "petitions only bring mortals the result of their own belief." Of course, he does not believe in sin, for a Christian Scientist told me this past week that she never spoke of sin any more, that she never sinned, although St. John says explicitly: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." These few references will give you an idea of the complete antagonism between Christian Science and the fundamental principles of the faith of Christendom.

Therefore, after a familiarity with these new doctrines for over ten years, I do not hesitate to say most emphatically that, whatever else it may be, it is not the gospel of our Lord Jesus Christ as made known in the Bible. God's peace is within the reach of all who, with implicit trust and hearty obedience, will accept the promises of His holy word and take as example and savior the Son whom He hath sent. A sad thing it is that a Saul prefers to seek the counsels of the witch of Endor rather than the priest of the house of God.

Dear friend, perhaps you have become interested in this new faith, having turned to it in the hope that it might cure you of some disease, or comfort you in some sorrow, not realizing the subtle danger that lurks behind its pleasant sounding words. Surely, you will never be satisfied to think of God as only a principle, nor think of stripping from Christ the crown of His divinity, nor be willing to surrender your judgment into the keeping of a mistaken woman. Will you not rather fling open the windows which God has provided for the discovery of truth and study this marvelous universe, which, instead of being a creation of the imagination, declares the glory of God and showeth His handiwork? Will you not trust in the God of Abraham and Isaac, of Jacob, of Christ, and an innumerable company which no man can number? Will you not kneel before the cross on Calvary and pray there, "God be merciful to me a sinner"? Will you not, instead of endeavoring to ignore such realities as sorrow and sin, seek rather to comfort those that mourn, and with Browning say:

"Why comes temptation but for man to meet,
And master and make crouch beneath his feet,
And so be pedestalled in triumph?"

Then, when the struggles are all over and the work has been done, thou shalt hear the welcoming voice of the Master: "Well done, thou good and faithful servant: enter thou into the joy of thy Lord."

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 803 N. Willow Ave. (Austin Station) Chicago.

IN our issue of April 6 was an article on Sanctification, and in issue of April 24 was one entitled Crucifixion of Self. In issue of May 4 appears a third article on Overcoming Faith. The author, Brother Joseph Williams has caused these articles to be put in tract form, envelope size, convenient for mailing, and will supply them at Five cents each, or free to those too poor to pay. Send orders to Joseph Williams, Hillisburg, Indiana, or to this office.

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In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

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Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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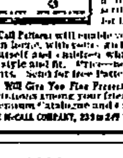

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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VOLUME LIX. PLYMOUTH, INDIANA, AUGUST 3, 1910. NUMBER 29.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and *the immortal saints as joint-heirs with him* in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

A Psalm of Comfort.

Look up and heart, and grieve no more,
Naught e'er can go amiss;
For he who drives thy bark to'ard shore
Resides in all that is.

Nor think thyself and life alone,
Or dark and cold thy place;
Surrounding thee is all thine own
The friendship of God's love.

There is no creature e'er denied
The comfort of his eye;
'Tween him and thee is no divide—
Where thou art, he is nigh.

No child was ever loved like thee—
Despite the galling pain,
That breaks the heart and bows the knee
And weighs upon the brain.

Just now no stars the path cover;
Across the trackless sea;
But One there is who guides the wheel,
And guides it really.

Fear not! He loves thee would enfold
Thy very self in light;
And give thee visions as of old,
To gird thee for the fight.

Look up and heart, and grieve no more,
Naught e'er can go amiss;
Thy barque will surely reach the shore,
And thine be all that is.

—Calvin Weiss Laufer.

Communicated.

The Kingdom and Dominion.

The prophet Isaiah says, (viii 20), To the law and the testimony; if they speak not according to this word it is because there is no light in them. Conclusions can only be obtained rightly when we have weighed carefully the law and the testimony. In Neh viii 8 we learn that "They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." We note by these two Scriptures that the law was reduced to a language by which thoughts were conveyed by words and sentences. The reader must convey to the listener the meaning of the thought or sense in the sentences. The language was invented by man but the thought was Jehovah's. The apostle says, Holy men of God spake as they were moved by the Holy Spirit. The record that we have is the product of the Spirit of God. The Spirit is the Comforter. But the message that produces the comfort comes to us through either written or spoken language. While Paul persecuted the church of God he was exceedingly zealous of the traditions of the fathers. We also learn that he was taught the gospel by the revelation of Jesus the Christ. Paul taught this same gospel and said, Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed. This curse is pronounced upon any man who preaches any other gospel. Then let Scripture interpret Scripture, and not man. The writers of the New Testament were directed as were those of the Old by the Holy Spirit. Our title speaks of a kingdom and the dominion. Now are these words to be understood in an ordinary sense or must they be given a meaning? The best Bible scholars claim that the literal should be given when possible. In Daniel vii 27 we read, The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions (margin, rulers) shall serve and obey him. The promise to the saints is a kingdom and dominion. This kingdom is to be located under the whole heaven and not in it. If the language of the prophet means anything it means that this kingdom is yet future and into it all the whole earth and all rulers shall serve and obey the laws of this kingdom. Now it is evident that there can be no kingdom without a king. To the law and to the testimony concerning this person. Bible history as well as profane teaches that Jehovah had a kingdom over which he ruled through the Judges. The Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; they have not rejected thee, but they have rejected me, that I should not reign over them. So Jehovah was their king. 1 Chron xxviii 5 David says, Of all my sons the Lord hath chosen Solomon, my son, to sit upon the throne of the kingdom of the Lord over Israel. Then Solomon sat on the throne of the Lord as king, instead of David his father. The above is proof that the kingdom over which David and Solomon ruled was the Lord's. This kingdom continued until overturned in the time that Zedekiah was king. Ezek xxi 27. I will overturn, overturn, overturn it; (the kingdom); and it shall be no more until he comes whose right it is; and I will give it to him. This was the kingdom of Israel and since that time it has remained in an overturned condition. There has been no king on the throne of David since its overthrow. Yet there is one promised. Psa lxxxix. I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever and his throne as the sun before me. Psalm cxxxii. The Lord hath sworn in truth unto David, he will not turn from it; of the fruit of thy body will I set upon thy throne.

Peter in Acts ii 30 applies this prophecy to Jesus whom he declared had been raised from the dead to sit on David's throne. The angel announced this same truth to Mary saying that her son Jesus should sit on David's throne and rule over the house of Jacob (kingdom of Israel) forever; and unto his kingdom there should be no end. The above is ample proof that Jesus the Christ is the son or seed of David and when he comes he will occupy his father's throne over Israel. See Matt xix 28; xxv 31; Luke xix 11-15. Jesus is to be a literal king over a literal kingdom. He is to have associate rulers. Isa xxxii 1, Behold a king shall reign in righteousness, and princes shall rule in judgment. See Acts xv 14 17; Rev ii 26 27; iii 21; v 9 10; xx 4; xxii 5; Matt v 5; 2 Peter i. 13.

The above is proof sufficient to prove that those who overcome will be rulers in that kingdom promised. The territory ruled over according to Daniel is under the whole heaven. In Isa xiv 18 we read, Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited. Again we read, Psa cxv 16. The heaven even the heavens are the Lord's; but the earth hath he given to the children of men. The kingdom will again be restored to Israel with fleshy Israel as subjects and spiritual Israel as rulers in the kingdom. Ezek xx. I will bring you out from the people and I will gather you out of the countries wherein you are scattered, I will bring you into the wilderness of the people and there will I plead with you face to face. I will cause you to pass under the rod, and I will bring you into the bond of the covenant, I will purge out from among you the rebels, and them that transgress against me. See Ezek xxxvii 15-28; Jer xxxi 40; Isa lxv 17 25; Zech xiv 1-12; Amos ix 11-15.

The kingdom spoken of in the prophets will have Christ as their king; the saints as the associate rulers, the earth as the territory and the nations living on the earth when Christ comes and fleshy Israel as subjects. The laws will go forth from Zion and the Word of the Lord from Jerusalem which will then be the capital city. This is the kingdom that Jesus preached throughout all the cities of Judea. The gospel or glad tidings were that this kingdom that was then in an overturned condition will in the future be set up and the ruins thereof built up. Acts xv 16. He commanded his apostles to preach the gospel and directed that men should believe it and be baptized into the name in order to be saved. This is the gospel that Paul declared is the power of God unto salvation to every one who believed. He also pronounced a curse upon any one who preached any other gospel.

Paul was qualified through the teaching of Jesus to preach the gospel. The historian Luke wrote that he expounded and testified the kingdom of God, persuading them concerning Jesus; both out of the law of Moses and out of the prophets from morning till evening. It is also written that he preached the kingdom of God for two whole years in his own hired house in Rome. Philip preached the things concerning the kingdom of God and the name of Jesus to the Samaritans, and when they believed they were baptized both men and women. Unless you preach a universal, literal kingdom you preach another gospel.

Yours in the gospel truth.
D. C. ROBISON.

The Bereans Column.

[Copy supplied by Illinois Bereans.]

Dear Bereans:

Paul tells Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works.

Till I come, give attendance to reading, to exhortation, to doctrine. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

In John v 39 Christ commands us to search the Scriptures. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of this book God shall take away his part out of the Book of life and out of the holy city."

We must study to show ourselves approved, workmen that needeth not to be ashamed, rightly dividing the Word of truth.

Acts xvii 11 says, "These at Berea were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." So let us be Bereans indeed and search the Scriptures daily.

VERNA WOODS

BE STRONG IN THE LORD.

Going back in our study and research for things helpful and needful, we turn to the Old Testament, where in 1 Kings ii 2 to 4 we read, Now the days of David drew nigh that he should die, and he charged Solomon, his son, saying, I go the way of all the earth; be thou strong therefore and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself.

O that fathers would be as wise in these days and give such instruction to their sons. Then their prosperity would be such that they might enter into the glories of the new kingdom when Christ comes. We all desire strength and health, more than beauty, and strength of character is of more value than gold, or physical power. "A good name is rather to be chosen than great riches, and loving favor rather than silver or gold." We must learn with patience to endure all things, even as Paul for Christ's sake, endured affliction and imprisonment; was ship wrecked, and beaten with many stripes, yet through untold hardships was given strength of the Lord to remain faithful. In 2 Tim ii 1 what admonition does he give to Timothy. Thou, therefore, my son, be strong in the grace that is in Christ Jesus. Not pomp, not power, not stylish clothes, but grace, a very important essential of Christian character. We all have our appointed tasks. Some special line of work that we are best fitted for, (if we would let God do the choosing), for the upbuilding of humanity, and for that work we must gain in grace, and faith, and love to fulfil our mission. 2 Chron xv 7, Be ye strong therefore and let not your hands be weak; for your work shall be rewarded. He teacheth my hands to war and my fingers to fight. But that does not mean that we are to be warring continually. Only as the Lord gives us strength to overcome the enemy, and the evils that afflict us. O that we would have greater trust and confidence in God's promises. In Isa xxxv we read many good things, many encouraging things.

Say to them that are of a fearful heart, be strong, fear not; behold your God will come with vengeance, even God with a recompense. He will come and save you. And what a wonderful salvation. What great things hath he laid up in store for those who love him. The blind shall see, the deaf hear, the lame walk. No weakness there. Isa xl 29, 31. He giveth power to the faint; and to them that have no might he increaseth strength. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.

Several years ago I was left alone in a large country house, with two small children. A dark and gloomy place, near a rail-road much frequented by tramps; dismayed and fearful, when the children had gone to sleep, I turned to my Bible for comfort and consolation, which has never failed me yet. The book opened at Isa xli and my eyes rested upon these words in the 13th verse, For I, the Lord, thy God, will hold thy right hand, saying unto thee, fear not; I will help thee. There it was, strength in weakness. Needless to say, I felt strengthened and comforted, and slept soundly until 7 o'clock the next morning. So let us not trust to our own strength too much, for our very thoughts are vain. But rather let us be steadfast, unmovable, always abounding in the work of the Lord. Helping one another, for we are chosen people. Rom xv 1. We then that are strong ought to bear the infirmities of the weak and not to please ourselves. Even Christ pleased not himself. There is a thought for daily food for any Berean who is inclined to be selfish or worldly minded. Eph vi 10. Finally, my brethren, be strong in the Lord, and in the power of his might.

Rejoice in the Lord, giving thanks always to God who giveth us the victory through our Lord Jesus Christ. Let us cheer and comfort one another, overcoming our weaknesses, setting aside any weight that doth easily beset us, marching forward to victory. Phil iv 13, "I can do all things through Christ which strengthened me."

Rom xi 36, For of him, and through him, and to him are all things. To whom be glory forever. Amen.

MRS. HESTER V. BERRY.

SIN.

Since the disobedience of Adam and Eve, until the present time, we find that sin had been the great enemy, which separates mankind from God. Yielding to temptation is the first act of sin. Jesus was tempted of Satan forty days, alone in the wilderness among wild beasts, with nothing to eat. During this time the tempter came to him and said, "If thou be the Son of God, command that these stones be made bread." His answer was: "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Again the devil setteth him on a pinnacle of the temple and tells him to cast himself down, as God has given his angels charge concerning him and in their hand they shall bear him up. Jesus said, "Thou shalt not tempt the Lord thy God." He taketh him up into a high mountain and showeth him all the kingdoms of the world and offers them to him. He tells Satan to get behind him.

He bore all this temptation without sin. This is a great lesson to us. If we yield to temptation, we commit sin, and unless we accept Christ and be prepared to meet and overcome it, what shall be our reward?

"The wages of sin is death." Rom vi 23. This is to be the end of the wicked; death to the soul. "The soul that *sinneth, it shall die.*" Ezek xviii 4, 20. But we which have obeyed and ceased to serve sin, are promised everlasting life. "But now, being made free from sin and become servants to God, ye have your fruits unto holiness, and the end, everlasting life." Rom vi 22. The time will come when sin will be destroyed. This was the mission of Jesus. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Jno iii 8. This devil is nothing more than sin which we see around us every day. Jesus will destroy it. Through death he put away sin by the sacrifice of himself.

Then let us Bereans yield not to temptation, but have patience, self control, and put on the whole armor of God, that we may be able to stand against the wiles of the devil. Eph vi 11.

Your Sister in Christ.
MRS. JAMES JEFFREYS.

TRUST IN THE LORD.

[Read to the Chicago Church, at Breaking of Bread.]

What does it mean to trust? Is it not, that the one who trusts another, has the utmost confidence in that person? We know without a doubt that whatever the trusted person has been given to keep or do for another, that it will be accomplished. For instance, we have heard it said, "I would trust him (or her) with a bag of uncounted gold." This truly, would show the confidence or trust one had in another. Can we find many of this example in these last days?

But there is One above all in whom we can trust without even the thought of a doubt. He is the Creator of all. "O taste and see that the Lord is good; blessed is the man that trusteth in him." Psa. xxxiv. 8.

God knows those who trust in him. They are few in comparison to those who do not trust. Yea, and there are some who will not trust in him. If we could only persuade them to "taste and see that the Lord is good."

"He that understandeth a matter wisely shall find good, and whoso trusteth in the Lord, happy is he." Prov. xvi. 20.

"The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe," Prov. xxix. 25.

Let us put our trust in the Lord, who is a safeguard from the evil one, in which we cannot trust. "Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies." Psa. xl. 4.

This is the kind of person the Lord loves. The proud and liars cannot put their trust in the Lord, for they do not even respect him. We must first have respect for a person, before we can love. All liars will have their part in the second death. Let us not be one of those.

"Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about. Be glad in the Lord, and rejoice, ye righteous and shout for joy, all ye that are upright in heart." Psa. xxxii. 10, 11.

"Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation." Isa. xii. 2.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Isa. xxvi. 3 4.

Yes, many sorrows shall be to the wicked, because they will not trust in the Lord. Their preference is for the influence of the evil one, who drags them down to the lowest depths of degradation; but to those who trust in the Lord, their prospect is like the beautiful bright sunshine in the balmy springtime. It is glorious! We may indeed rejoice and shout for joy. Why? Because God is our salvation, our strength and our song. Perfect peace is theirs who trust in the Lord. But this is not all gained in a little while, for Paul says, "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe." 1 Tim. iv. 10.

"But the salvation of the righteous is of the Lord: he is their strength in time of trouble. And the Lord shall help them and deliver them; he shall deliver them from the wicked, and save them, because they trust in him." Psa. xxvii. 39, 40.

"The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate." Psa. xxxiv. 22.

"But let all those that put their trust in thee rejoice, let them ever shout for joy, because thou protectest them, let them also that love thy name, be joyful in thee. For thou Lord, wilt bless the righteous; with favor wilt thou crown him as with a shield." Psa. v. 11, 12.

O, there are so many blessings for those whose delight and trust is in the Lord!

"Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed. Delight thyself also in the Lord, and he shall give thee the desire of thine heart. Commit thy way unto the Lord; trust also in him and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord, and wait patiently for him; fret not thyself because of him that prospereth in his way, because of the man who bringeth wicked devices to pass. For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be, yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Psa. xxxvii. 3, 8, 9-12.

Let us turn to David's song, the words of which he spake unto the Lord, when the Lord delivered David from his enemies. He said: "The Lord is my rock and my fortress and my deliverer." "The God of my rock, in him will I trust; for he is my shield and the horn of my salvation, my high tower and my refuge, my Savior, thou savest me from violence." 2 Sam. xxii. 2, 3.

David had the utmost confidence in the Lord and fully trusted him. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem so the Lord is round about his people, from henceforth even forever." Psa. cxxv. 1, 2.

JESSIE M. WILSON.

The Smoker's Protest.

The man in the waiting room took the cigar out of his mouth long enough to say to his neighbor:

"If there is anything ridiculous in this world it is the practice of giving a baby a pacifier to hold in its face. Look at that poor little chap there in the cart, sucking away at a contrivance that will spoil the shape of his jaws and give him adenoids and dyspepsia as sure as shooting. How people can expect a child to grow properly when his whole nervous force is spent in an all-day effort to masticate a piece of rubber, I can't understand."

Having spoken, the man returned the cigar to his mouth and became peaceful again.

Dear, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, AUG. 3, 1910.

LAST week we stated that the Editor and his wife enjoy an outing as much as anyone. We prefer to take such in visiting where the brethren of like faith are congregated. When meetings are held here or near here, we always do our part to make others have a pleasant time, and get the most good from the meetings. We have often felt that we would enjoy attending meetings in other states, and have done so in years gone by when we had transportation. Things are different now, and we lack the means of "getting there." We have both visited the Ohio brethren, and would enjoy seeing them all again very much indeed. The Editor has once visited the Illinois and Iowa conferences as now organized, and has very pleasant memories of the same. We said last week that we could arrange to attend somewhere if the friends would renew subscriptions sufficient. Now brethren, to show you how this matter really is, we will say this: In Illinois there are a number of brethren and sisters, old subscribers to our paper, who have always paid, and whom we have confidence in, any one of whom would be offended to receive a personal "dun". In the aggregate if these good friends could and would renew now, we would receive this week $67 25. This is in Illinois alone. Looking at the Ohio list, the same sort of people—all first class and good, if they would do likewise, we would have in a few days, $38 75. We should like very much to be with the brethren who meet in general conference at Waterloo, as well as attend the regular Iowa conference a few days. Should those who are in the state of Iowa, on receipt of this paper at once remit what is due us, we would have $53.00 before Saturday night. This would give us at once from these three states $159.00, which would enable us to easily attend meetings that do not conflict in date, and be a source of great pleasure and interest to us both. Some one will say, "If these folks don't pay promptly, why don't you cut them off, after giving them notice, and not allow such a condition." To reply and illustrate:—Some time ago a Sister, to whose home THE RESTITUTION has gone for years, handed us $3.00 to pay for last year and this, remarked at the time that it was just carelessness, as it could have been paid when due as well as not. We assured her that it came in good at the time, and we were indeed thankful for it. We then made bold to ask a question. We told the sister that the week before we had very much needed a little money, and asked if we had just notified her of the condition of the account—had sent her a "dun"—how she would have taken it? She flushed up, and acknowledged that it would have been no more than she deserved, but that if she had gotten such "a thing" she would have paid up to date and stopped her paper. This is exactly the situation a publisher is in. Take the 88 people referred to in the first part of this article, who owe us an average of $1.80 each, and "dun" them, and we lose practically the whole of them. We are not complaining, dear brethren and sisters, we are just telling you that if you could and would send us your subscription that is due now, we could and would take a little vacation that we feel would do us good, and perhaps enable us to do a little service for the Master as well. We do not do this to urge any one who is not able to, at this time, send in his renewal, but there may be some—perhaps enough—who can as well as not do this, and enable us to visit some of the brethren elsewhere. We leave it entirely with you brethren.

FOR some time Brother and Sister N. D. Titchenal, of Wenatchee, Wash. have been at Battle Creek, Mich., and before they returned home desired to visit Plymouth. By an error in postal matters the notice of their coming was not delivered, and on Saturday evening they came unannounced. Word was sent out to as many as possible, and on Sunday evening Bro. Titchenal gave us an excellent discourse. All were much pleased to meet and greet Brother and Sister Titchenal, and will welcome them here at any time. We enjoyed their short sojourn with us, and pray the blessing of God will be with them in their further work for his cause.

ARRANGE to attend the Conference in your State, and your little to help teach the truth.

THE call for a General Conference at Waterloo, Iowa, is in this issue of our paper, with the programme, to which we call your special attention. All interested should study the matter carefully and know how to act.

BROTHER Joseph Williams visited the Plymouth Church on last Sunday, delivering one sermon in the forenoon and going to Argos for the evening. Brother Williams is tired, and is taking a rest for a few days with friends at Argos.

LATE word from the home of Brother John L. Wince does not encourage any hope of his regaining health and strength. He has dictated a short article which will appear in next issue, which may be the last he will be able to give us. We bow in submission to the laws governing our nature and whatever is the will of God.

ON Thursday, July 28, a party of six, Mrs. W. D. Thompson and daughter Olive, J. H Willey and wife, and the Editor and wife, having been invited, went to Argos by train, where we were met by Brother A. O. Roose and taken some six miles to his beautiful country home. There his wife and daughters welcomed us, and—well, it is impossible to describe the good time we had all day. We just simply enjoyed it. Brother Roose is a strong substantial farmer, with the look of plenty about him. Sister Roose has an easy quiet way of making you comfortable and at home, and the girls are sensible and refined. We thank them each for the very pleasant day they gave us, and may the Father's choice blessings be with them through this life, and may each have an entrance abundantly into the kingdom of our Lord when Jesus comes.

FOR some weeks the English nation has been in the throes of a mighty struggle. The oath taken by the king at coronation has been obnoxious to his Catholic subjects, and it was sought to have it so changed that these people would not be subject to "insult" longer. At last by a vote of 245 to 52 the new oath modified to satisfy all these elements has passed its third and final reading. By striking out certain words the present form of oath is made acceptable to non-conformists as well as Catholics, inasmuch as it only requires the king to declare he is a "faithful Protestant." It was a struggle for power in England, and we see how it came out.

THE rupture between the Spanish government and the Vatican is causing some stir in Europe, and is being watched with interest in this country. The situation in Spain is perhaps little understood by many. By terms of agreement between the Vatican and Spain, the Catholic religion has been declared to be the state religion, and the Vatican has maintained an accredited representative at Madrid. For years Protestant denominations of all kinds have had to keep in the background. While, by an agreement with other nations, liberty of religious opinions was allowed, yet no celebrations or demonstrations in public were allowed, and even the houses of worship were not to bear any marks to indicate that they were used for religious services, and while front doors were allowed, they were little used, and during service were kept closed, so the passer-by would not know what was going on inside. Recently the government, backed by the king, has taken a more liberal attitude toward non Catholic denominations, and a decree has gone forth permitting the display of insignia of public worship by Protestant societies. This called forth a protest from the Vatican, and has resulted in recalling representatives of each party to the quarrel. To aggravate the situation, Don Jamie of Bourbon, pretender to the throne, and of course Catholic in his tendencies has called his Carlist supporters, as against the government, and asks them to "rally round our flag, and fight side by side in a great battle against the enemies of real liberty," stating that then he would "take the place of honor that devolves on me by birth." The Vatican hopes for the fall of the government, but the king stands with the Premier, and he declares he will not recede from his position, and that the holy see has no real cause to be offended. One paper, commenting on it, says, "The holy see is heading deliberately toward a rupture which will precipitate the opening of a rapid and energetic anti-clerical campaign." It is a struggle for power by the Vatican. Watch and see how it comes out in Spain.

Communicated.

Concerning the Kingdom of God and the Name of Jesus Christ.

Among the many vagaries of modern preaching and teaching from stage and pulpit and the Sunday School rostrum, is the faulty assumption that the kingdom of heaven, the kingdom of God, of the Scriptures is set up, established, and in full working order. Not in the letter of scriptural specification, which clearly defines the territory "from the river to the ends of the earth," limited only by the boundary "under the whole heaven." Dat. vii. 27.

Now comes the up-to-date theologian contending this is wrong, all wrong and misleading, because this kingdom "about which the prophets dreamed" is non-territorial and is located "in men's hearts," adducing as proof, Luke xvii. 21. So that the fallacy may at least have a scriptural tinge. Whereas, in this text advanced as proof, the meek and lowly Jesus firmly and pointedly informs the quibbling and self-righteous Pharisees that the kingdom was neither nominally at that particular place, or beyond, but territorially in part where they were standing, while heart, singular or plural is unmentioned as being the receptacle of the kingdom. Was ever heart or hearts constructed with capable capacity in mineralogical parlance to hold even that little pocket of terra firma, the so-called Holy Land by the edge of the Mediterranean Sea: let alone the bewildering space "under the whole heaven?" Yet the fact is unescapable that the installation of error no matter when and where detection of absurdities is precluded, "To be ignorant of one's ignorance is a condition to be deplored," and like Egyptian darkness, can be felt, "But he (they) that doeth the truth, cometh to the light." Jno. iii: 21).

To the model prayer given as a legacy by the Savior, Lord Jesus to his disciples in all time coming as the correct keynote in the scale of prayer, will be found the clause, "Thy kingdom come." That clause has not been rescinded. The kingdom prayed for by the Lord's instruction shall be a heavenly kingdom administered after the likes prevailing in heaven, and as no kingdom, empire, or republic hitherto extant has earned the title heavenly, God's kingdom still lingers in futurity.

Men of old have looked, and men of today are looking in the eagerness of expectatancy "for the good time coming," with the panacean Balm of Gilead to heal creation's present and chronic woes. The make-believe kingdom in men's hearts, to them is insipid, unsatisfactory and repugnant. Because, despite the bulk of preaching and teaching there anent, there is no perceptible improvement. Consequently many pertinent questions are asked in reference to the why and wherefore of these all-important things in the profile of the Scriptures.

If the heavenly kingdom be set up in men's hearts, as claimed, why is it that the nations are so assiduously learning the art of war of the most deadly approved and destructive type. While in the event of war being declared, the Red Cross Society appears on the field with its agents and appliances, virtually suggesting to the belligerents by its presence, Lay on, no matter how furious and cruel and how appalling the carnage, we are here to bind and patch you up. How long, O Lord, will such inconsistencies prevail, from the working of the false kingdom in the heart. May the truth shine forth as the effulgence of the sun in his noonday strength, that the false theories read into the Scriptures be thoroughly exposed.

Climatic conditions are unchanged. Tornados, blizzards and fearful cyclones are still in evidence. The lifetime limit of 70 or 80 years is not extended. The fearful catastrophes of Martinique, San Francisco and Messina from disturbances of the earth are ever and anon duplicated. All nature is still "ravening in tooth and claw," no move perceptibly has been made to "cause evil beasts to cease out of the land." Ezek. xxxiv: 25, 28. Else an ex-President of the United States, like the mighty Nimrod of old could not follow the hunt and chase in "Darkest Africa." Nor the wealing has not yet been known to lead and feed and play with and among the denizens of the forest, copse and field, without harm.

No such stage has been reached in world-wide history as yet, when the peoples will qualifiedly sit under their own vine and fig tree, the picture of peace and security. So long as life and property are menaced by uncontrollable mobs of lawlessness, and the unchristian competitive system pervades all ranks in their transactions of business in stocks and bonds and preferred shares and other values, in religion and politics down to dealing at the grocery and dry-goods store, while the thermometer of love for our neighbor registers zero. Love, the great teacher inculcated as the only true antidote for selfishness. Love is not an asset in competition.

Who is this, before whom these and other ills shall vanish? It is Jesus, our redeemer, the Great King. The prefix great is added to his kingly title. None of earth's historic kings were so honored. Theirs was the affix. See Alexander the Great, etc. The great king will be great in wisdom, power and might. The immensity of his domain calls for greatness. There will ultimately be no more sea. Valleys in the sea have been discovered over five miles in depth, and hills in proportion, and the prophet tells the desert and solitary places metaphorically speaking shall yet clap their hands in fertile joy and gladness. He is to be the law-giver and judge of all this vast kingdom; no more legislatures, no more congresses to frame new laws and rejuvenate old laws.

Furthermore, it is passing strange that believers of the kingdom of the heart have ignored the seer of God when he spoke in an inspirational moment, those clarion words, "Wait ye for me, saith Jehovah, until the day that I may assemble the kingdoms. For then will I turn to the peoples a pure language, that they may all call upon the name of Jehovah to serve him with one consent." Zeph. iii. 8, 9. Esperantists have made laudable effort to almost propagate an universal medium of speech, whereby those versed in Esperanto converse and read, no matter what the mother tongue may be. See Acts ii. 5-13, inclusive. Their Esperantine speech is not pure nor new, nor indeed can be, or anything emanating from fallible humanity with the solitary recorded exception of Jesus the Christ. He alone is the tried and true exemplar of the perfect life. Who would refuse to follow "in His steps" now, and become an heir and joint heir with him in the soon coming kingdom, his own rightful inheritance?

Wireless telegraphy or long distance speaking almost quite recently caused a furore among scientific and other interested people throughout the nations of this mundane sphere. Yet, strange to record it, this mode of transmitting speech is not new, but simply a forgotten art. To speak any distance without wires is as old as the institution of prayer, the mode God has ever used in hearing and communicating with his people. In scanning the horizon of past and present history, there is nothing new under the sun. Whatever engrosses local or world wide attention may have been used in some form by a prior people. Esperanto comes only as "a shadow before," the inauguration of the heavenly kingdom, wherein the glory of the Lord shall cover the earth as the waters cover the sea. It is said some excellent men and amiable women hold the theory that the cream of all the most advantageous utilities in this age will be utilized in the kingdom age. Patents and improved patents however, will look antiquated, for intelligence goes forward in leaps and bounds unrestrained by nine-tenths of the drawbacks that shadow the Edenic Curse.

Loved and fraternal ones, it is incumbent on us to take our Bibles and search and see if these things concerning the kingdom of God and the name of Jesus Christ, are so. "Every scribe who hath been made a disciple to the kingdom of heaven...bringeth out of his treasure things new and old." There is no time to lose. "The night is far spent and the day is at hand." The King is coming back soon from the far country whence he came as gone. Ye isolated and disconsolate faithful, brace up. You will not be left out, or forgotten, when the Great King comes to make up His Jewels.

IAN KATHSON.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 40.

Amie S. Whiting, as I told you in my last, died the 21st of April, 1891; my brother Virgil M. Chaplin, the 16th of the following July, but how different were their deaths,—such sadness over the passing away of the one, such joy and peace in the falling asleep of the other! Auntie Willard alludes to Virgil's death in touching terms in her diary, and, to the close alliance that existed between herself and her dear Amie in the copy of a letter that she had sent to Miss Otis.

I find from the record kept of her correspondence that this beloved foster-child was as faithfully and statedly remembered by letters whenever away from home as was the earlier daughter—Alice Johnson Gould—of Kalispell, Montana, adopted when Auntie Willard was still living in Oswego, Indiana. So, sad as was the outcome, it was not lack of love that sent Amie to her death. All Auntie Willard's adopted children seem to have had a large place in her affections, and books and papers that would be helpful to them in their daily lives, were sent to them, the same as to her own children. Even Mrs. Gould's two sons had a place in her heart, though separated from her by hundreds of miles.

But here is a letter from Miss M. A. Georgiana Otis of Boylston Place, Boston, Mass., written April 3, 1865. It related to a book that she had sent to father at Auntie Willard's suggestion, she said, "some points in the book had called out a good deal of difference of opinion and was, she feared causing separation of feeling among the brethren, there being unwillingness on the part of some to look at all sides thoroughly. Brothers Grant and Himes being supposed to be of this number, she "trusted that the truth would be finally evolved from the discussion," but gives no hint as to what the matter was about, but it must have been on the Time question, for she goes on to say, that she "thinks the work of Brother Thurman contains a good deal of interesting matter, and that she enjoyed reading it, though not competent to judge of the merits of the astronomical question now being broached by Brother Hudson and others." "She had always felt," she says, "that the time is a legitimate subject of enquiry; as much revealed as any other point of the prophecies, and had felt sure the Lord would reveal 'the time' to his waiting people before he comes. She did not feel that repeated disappointments ought to repel from the study—the Jews, being reproved and accursed because they 'knew not the time of their visitation.'

"The state of the world made her long for the Lord's speedy coming."

Miss Otis had met Auntie Willard, first at Wilbraham, and afterward at her own home in Boston, and had corresponded with her for some years. She felt that the friendship of this devoted woman was "one of her choice blessings, and that Auntie Willard had not only been made a blessing to her, but to many of the saints.

We of those early days remember distinctly the humble, lovely, Christian character of the Sister Parkman who was associated with Miss Otis in her work in Boston. She had died but a short time before this and Miss Otis felt deeply afflicted over her death as well as over the death of five friends of her own immediate family in the short space of two years. But "God's grace was sufficient for her and she was kept in peace."

Sister Parkman had left a fund to Sister Otis that was to be used in her work and it was in this way that she was able to send out books to those who needed them. It was through her that I received Mr. Muller's "Life of Trust."

I give this brief outline of Miss Otis' letter because of her connection with Amie Whiting in Christian work, and also because she was Auntie Willard's friend. Amie loved her.—perhaps too deeply, and in losing her mental balance, imagined that some one had stolen the dear Georgiana's affection from her and that there was nothing left to live for. How dangerous a thing it is to love any human being more than we love God, or to desire their love for ourselves, and for ourselves alone, to the exclusion of others just as worthy as we are. To love as Jesus loved, that is the acme of perfection.

AUNTIE WINCE.

(To be Continued.)

God Made Liquor.

God no more "made liquor" than he made a faro table or a resort of debauchery. He no more made it than he made the tools of the burglar or the vile inventions which the customs seize. He made it only in the same sense as he made the dynamite bombs of the anarchist thugs. Wheat and corn and rye are wholly useful and wholesome food as nature yields them, but by the devices of man, strong drink is produced from them, and it ruins men if they drink too much of it, as many of them do if they drink at all. Instead, therefore, of putting the responsibility for liquor on God, we advise the clergy to lay the whole blame for it on men, as a dangerous luxury which God compels them neither to produce nor to consume any more than he compels them to do any thing else. Moreover, it is questionable whether the influence of the clergy in preventing the abuse of liquor would not be strengthened greatly if they refrained wholly from its use themselves. Besides, being usually emotional men of sedentary habits, they are better off without such a stimulant. The habit of drinking, dangerous for everybody, is especially dangerous for them in their own persons and in the example they set for other people.—New York Sun.

To all Brethren of the Churches of God in Christ Jesus in the United States and Canada.

We the undersigned Presidents of the Conferences of the Churches of God, do hereby ask you to meet with us in a General Conference to be held at Waterloo, Iowa, August 25th to 31st, inclusive, (Time to be extended if necessary,) for the purpose of discussing our needs as a body, and, if found necessary, organize a General Conference for the purpose of bringing us into a closer unity of the one Faith and work between the different states and territories.

We urge each state to send at least one delegate, and especially urge every brother and sister who can possibly do so to attend and take part in all discussions whether or not a delegate.

Conditions relating to our spiritual welfare are arising that cannot be ignored in the light of Scripture; therefore it is our duty as a body of people to give attention to them. We therefore not only urge but beg you to make an extra effort to be at this meeting that we may endeavor to bring order out of our apparently chaotic condition.

The Iowa State Conference has offered the use of their beautiful campgrounds, together with tents and bedding, free, and will furnish meals at 10c each to all who attend, except the regular delegates whose expenses will be met by their respective conferences.

You cannot afford to miss this meeting. Papers relating to vital questions pertaining to our spiritual welfare will be read, and will be followed by a discussion of the subject in which every brother and sister should have a voice.

Plan at once to attend. Could you spend your money in a nobler cause, or to a better advantage than for the purpose of magnifying the Truth we profess to love? Are we really anxious to hand the Truth down to our children in its purity?

In a few more years the place that knows us now will know us no more unless the Lord comes. Can we neglect such an opportunity to increase the Lord's goods and still expect to hear the welcome plaudit of "Well done good and faithful servant" when the Lord comes?

Signed—

J L Cross,	Illinois
L D Decker	Michigan
J H Willey	Indiana
A Railton	Ontario
J H Morse	Missouri
J H Luman	Okla-Ark-Tex
Delos Johnson	Kansas
Eugene Howard	Kan-Mo
M D Newell	Nebraska
W A Montgomery	Oregon
A L Corbaley	Washington
J H Patrick	Minnesota
W S Tomlinson	Ohio
O J Allard	Iowa

SUGGESTED PROGRAM.

MONDAY, AUGUST 29.

9:00 a m Organization

1:00 p m Paper W S Tomlinson
Our greatest needs as a people.
Discussion led by G E Marsh

8:00 p m Paper S J Lindsay
Do we as a Church need a Statement of Faith and Discipline?
Discussion led by R G Huggins

TUESDAY, AUGUST 30.

9:00 a m Paper Almus Adams
Should we as a Church adopt a Discipline?
Discussion led by A J Eychaner

10:30 a m Paper A J Eychaner
What constitutes Church Discipline?
Discussion led by Almus Adams

1:00 p m Paper Joseph Williams
What constitutes a valid Baptism?
Discussion led by J H Willey

3:00 p m Paper R G Huggins
What constitutes Church Fellowship?
Discussion led by Joseph Williams

WEDNESDAY, AUGUST 31.

Entire day devoted to Miscellaneous Questions, Literature, and Perfection of the Organization.

Preaching each evening.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

The Editor is under promise to attend the Iowa Conference this year.

Plan to attend the Ohio Conference in Cleveland this year. Begin to get ready right now.

"Rev." E. O. Coontz an Adventist minister of Mineral, Ill., writes: "Your book received. Am reading its contents with much interest."

Writing from the Pacific coast, Bro. W. H. Wilson says: "I have seen your book at several places on the Coast, am pleased with it. It will be a valuable book of reference. Hope you will have a ready sale for it."

Brother C. P. Walker, Editor of *The Christadelphian*, Birmingham, England, writes in the July number concerning our book, "The Bible: Its Principles and Texts:" "The book seems good, and we believe the brotherhood is of good reputation."

Excerpts.

THE IMMORTALITY OF THE SOUL IN THE CHRISTIAN CHURCH.

In my last article I gave a brief summary of the belief of Origen. Professor Shaff says of Origen, "His fame survives for all time as the father of that Bible criticism which is the scientific foundation of Christian truth." Shaff says further of him "Also in regard to the dogma of the divinity of Christ, he powerfully supported it and was the first to teach expressly the eternal generation of the Son." Eusebius speaking of the time between 211 19 A. D says, "About this time sprung up in Arabia as the propagators of false opinions. These asserted that the human soul, as long as the present state of the world existed perished at death and died with the body but that it would be raised again with the body at the resurrection. And as a considerable council was held on account of this Origen being again requested likewise here discussed the point in question with so much force that those who had been before led astray completely changed their opinions." So we have in Origen the destroyer of the truth, as it is in Christ, Jesus and the father of orthodoxy. His learned followers do not all give him the credit he deserves for their faith and most of the unlearned believers in orthodoxy know little or nothing at all about him and his wonderful philosophy further than they get it from their teachers as it has filtered through the ages.

Many of the early Christians were buried in the catacombs at Rome, and before Gnosticism and Origen got in their deadly work among the Christians there are some of the inscriptions written on their tombs, "Here rests my flesh, but at the last day, through Christ I believe it will be raised from the dead." "You well deserving one having left your (relations) be asleep in peace—you will arise—a temporary rest is granted you." "Justus who will rise with the saints through Christ." "Here reposes in peace Laurentia who believed in the resurrection." This is supposed to be the most ancient inscription over a Christian in the catacombs "As a place of sleep for Titus Flavius." But when gnosticism and Origen had got in their diabolical work among the Christians this is the form of some of the inscriptions found in the catacombs "In Christ Alexander is not dead but lives above the stars, etc." By the middle of the third century, while there may have been many true believers yet the large mass of the so-called Christians were so degraded by that time that one of the bitter causes of controversy was whether infants should be immersed immediately at birth in order to save their immortal souls, or eight days afterward, they had not got down yet to the farce of sprinkling them yet, and calling that baptism. That did not come in till nearly a thousand years later as a general practice. Constantine the Great, who is said to have been the first Christian emperor, delayed being immersed till within a few days of the time he left he was going to die, so as to have all his sins washed away at once during his life, however, he presided at their councils and decided as to what was the faith to be believed and who were Christians and who were not, as the following proclamation issued by him will show. "It is our pleasure that all the nations that are governed by our clemency and moderation, should steadfastly adhere to the religion taught by St. Peter to the Romans; which faithful tradition has preserved and which is now professed by the pontif Damasus, and by Peter, bishop of Alexandria, a man of apostolic holiness. According to the discipline of the apostles, let us believe in the sole Deity of the Father, Son and Holy Ghost; under an equal Majesty and a pious Trinity. We authorize the followers of the doctrine to assume the title of Catholic Christians, and as we judge that all others are extravagant madmen, we brand them with the infamous name of heretics and declare that these conventicals shall no longer usurp the respectable appellation of a church. Besides the condemnation of divine justice they must expect to suffer the severe penalties which our authority guided by heavenly wisdom shall think proper to inflict upon them."

Then the orthodox Christians started out in their bloody work of persecuting God's people through the centuries and destroyed their writings so that we can get very little trace of them now. This proclamation of Constantine was issued after the Council of Nicea, where he presided and had a hard time keeping the bishops in order. The discussion was as to Christ being co-equal and co-eternal with the Father. The discussion lasted so long that two of the bishops there assembled died in the meantime, and once the decision was arrived at that Christ was co-equal and co-eternal with the Father. Gibbon tells us that in order to have all the signatures of the bishops who had been present at the council, the document was laid in the graves of the dead bishops and their immortal souls came in the night time and signed it!!!

The doctrine of the inherent immortality reigned supreme and woe unto any one who dared to question it. William Tyndal born in England about 1484 and publicly strangled in Antwerp in 1536 by the old mother of harlots said "The true faith putteth the resurrection which we ho warned to look for every hour." The heathen philosophers denied that but put that the soul did ever live. And the pope joineth the spiritual doctrine of Christ and the fleshly doctrine of philosophers together, things so contrary that they cannot agree any more than the spirit and the flesh do in a Christian man."

Leo the tenth who was pope when Luther left the Catholic Church, was born 1475, died in 1521. issued this decree, "Whereas, some have dared to assert concerning the reasonable soul that it is mortal; we, with the approbation of the sacred council (the fifth council of the Lateran) do condemn and reprobate all who assert that the intellectual soul is mortal, seeing that the soul is not only, truly of itself and essentially the form of the human body, as it is expressed in the canon of Pope Clement the fifth, but likewise immortal; and we strictly prohibit all from dogmatizing otherwise, and we decree that all who adhere to the like erroneous assertions shall be spurned and punished as heretics." To this decree Luther replied that the immortality of the soul "Was some of the decretals of the Roman dung-hill." Those who admire Luther so much for his courage and great work that he did for the freedom of mankind from the tyrany of the papacy still cling most tenaciously to the "Roman dunghill." But Barnes who has written eleven Volumes of Commentaries on the New Testament and five on portions of the Old Testament says, "I have no hope of the immortality of the soul, or of future happiness, except that which is founded on the Gospel of Christ. I have seen no evidence. I now see none, of the immortality of the soul as derived from human reasoning which would be satisfactory to my mind, and my belief that the soul will exist forever is founded on the fact that life and immortality are brought to light through the Gospel. The reasoning of Plato on this subject, in the Phaedo, has done nothing to convince me on that point." But the people love to have it so, and what will they do in the end thereof?

A. WALLACE MASON.

OUR BOOK FUND

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Psalm xli 1-4.

The amount set opposite our names is to help Bro. Robt. G. Huggins supply the worthy poor with "The Bible: Its Principles and Texts." For this purpose the book is to be sold at the reduced price of 85 cents per copy.

Communicated.

Sunday School Lesson.

AUGUST 14, 1910.

The Laborers in the Vineyard.
Matt. xx. 1-16.

Golden Text:—Many that are first shall be last, and the last shall be first. Matthew xix. 30.

The time of this lesson is soon after that of last week, while Jesus was in Perea, on his way to Jerusalem.

In this lesson the kingdom of heaven is again likened to something. A householder, the owner of a farm or vineyard, has need of laborers, so went out early in the morning to the place where such were usually found to hire men to work. This was an invitation to come work in my vineyard.

After our last lesson, where the rich young man had gone away, preferring his money to service for Jesus, Peter asks what is in store for those disciples who had forsaken all to follow their Master. Jesus had told the young man that if he gave what he had to the poor, and followed him, that there was treasure in heaven assured for him. Now Peter wants to know what they can expect, and is told that thrones of glory await them, and all who have forsaken houses and lands, homes and kindred, for him shall receive an hundredfold, and inherit everlasting life.

He then warns them,—But many first shall be last, and the last first.

By other parables we have found that the field or vineyard is the world, and Jesus is the householder representative of God, who is the maker and owner. The true vines are planted, but they must have care and tilling if good fruit is to be gathered at the harvest time.

The history tells us how the kingdom of Israel had been planted, but the tilling by the worldly-minded priests and leaders had caused "wild grapes", "bitter clusters," to come forth, instead of the good fruit, so that now a new planting is made, and new laborers are being hired to do the work.

The lesson shows that some laborers were engaged early in the morning, and were promised a penny for their work during the day. At various hours as the day advanced, even to the eleventh hour, laborers were engaged, with the promise of such pay as was right.

The penny of that time was worth about 17 cents of our money, and its purchasing power was then several times greater than now, so that the wages were fair, being more than an ordinary Roman soldier received.

When night came, the steward called the men in, and was directed to give to each a penny—those who had worked all day, and those who had only labored one hour, the same. Objection was made by those who had borne the heat and burden of the day, that they should have no more than they who only served one hour. They were told that no wrong was done them, as they received what was agreed upon as their wage for the day, and they had no cause of complaint—the householder had the right to give to the others as he saw fit. According to law he could do what he chose with his own, and they had no right to interfere or grumble. They were given what was rightfully theirs.

Much has been said of the unfairness of giving to the eleventh hour laborer as much as the one received who has worked all day. Some have likened this to what has been called "death-bed repentance." A man working his wicked devices all his active life, and when he comes to be stricken with death, repents and after receives eternal life in the kingdom the same as the man who has tried all his life to serve God.

This sort of condition does not look just fair, but really it has nothing to do with our present lesson. This householder wanted certain work done that day. He went to the market-place early in the morning to get workmen, and hired what he supposed would be a sufficient force to do his work. As the day progresses he sees need for more men, and goes for them, promising fair pay. At the eleventh hour he sees urgent need for men to accomplish the task, and going forth sees men equipped for labor standing idle all the day, and on enquiring the cause gets the answer that though they were ready and anxious to work, no man had hired them. They are immediately engaged, and promised adequate pay.

There is another phase to this subject. The men who had remained at the place where such laborers were usually found all day, and had not gone off to the saloon, but had been on the look-out for a job till the eleventh hour, had been faithful even in idleness and were still ready to do one hour's work. He was not like many loafers are in our streets, who when asked to do a true work will put it off till the next day on one pretext or another. Such do not really want to work, but these men in our lesson are different. They had stayed all day, anxious to be engaged—willing to do any work assigning them.

The Master deemed such worthy of as much pay as the others, and so gave them the penny at night, claiming the right to do as he chose with his own.

Many who have advantages in the way of learning and wealth, education and talent, while pretending to be workers for God, do very little in his vineyard beyond a formal service requiring little real effort and no sacrifice. Such will complain when given the last place, the first having been given to some earnest, energetic, self-denying worker who has served but a short space of time.

The desire to be first is not a good incentive. Those who merely seek the wages of well doing, are like men in a shop who neglect their work to look at the clock. Such care little for the success of the business—their wages is all they care for. Such Christians (if they be worthy the name even) have no care for the real upbuilding of the cause of God, so long as they are prominent and have the first place.

The spirit of your service is what counts. Self centered, formal service will never receive from the Lord, "Well done, thou good and faithful servant," for this will only be said to those who have done well—the unselfish man or woman who does work for Christ because the spirit of love animates and prompts to words and deeds of kindness and cheer.

Come Out of Her My People.

What do these words mean? God's people are in danger. It sounds like the signal for flight. Surely they must heed the call or suffer the consequences. Where are they? and who is the Her of whom the Revelator speaks, so steeped in sin and has the people of God in bondage? Can it be that she is the [illegible] and beautiful of chapter 12, clothed with the sun and the moon under her feet? Yes; but she is fallen. For in John xviii we see her again, disrobed of her garment of light, and arrayed in purple and scarlet and the mother of a numerous progeny; he sees her going into judgment upon a scarlet colored beast, full of names of blasphemy. Her name is written on her forehead, Mystery, Babylon, the great mother of harlots and abominations of the earth. God's people can fully identify her. The church of Rome and her daughters partake of the character and disposition here described. So shall this great system of error composed of Protestant sects, with their mother's name in their forehead, go into judgment, to receive the plagues written in the Book. Rev xviii 4. Many of God's people are still entangled in the meshes of this great Babylonian net. Will they remain and drink from the golden cup until it is too late? Or will they heed the warning of God and be free? Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev xviii 4 8. Escape for thy life, look not behind thee. Remember Lot's wife." God warns his people now as of old. The whole system of religion as found in this great confusion of tongues, has for its foundation stone the immortality of the soul. It is in truth, "the hold of every foul spirit, and the cage of every unclean and hateful bird." And unless the light of truth is permitted to shine on the understanding of those who are thus enslaved, they will receive the awful judgments of the seven last plagues. But the Lord will not forsake his people while they are struggling for freedom. They shall know the truth and the truth shall make them free, for he is able to save to the uttermost. Yes, God is calling his people out of this darkness and confusion unto his marvelous light. Man unassisted cannot do this great work. The Holy Spirit was given to guide his people into all truth, and shall abide with them forever. John xiv 16; xvi 13 Some of our loved ones now in this sectarian net are unmindful of their danger, and have not awakened, and may linger too long. Others will make their escape before judgment overtakes them. "Who then is a faithful and wise servant, whom his Lord has made ruler over his house hold to give them meat in due season. Blessed is that servant whom his Lord when he cometh shall find so doing." These words of our Lord were spoken for the present time. To give meat in due season, or just prior to our Lord's appearing is to meet with great opposition. Who then is a faithful and wise servant? The thought received is, They are hard to find. The evil servant unwilling to receive pure food, will eat and drink with the drunken. Begins to smite fellow servants, rejects all light concerning his Lord's coming. The Lord that servant will come when he looketh not for him, and at an hour when he is not aware. So we learn the great truths spoken by our Lord to his disciples of old are applicable today. If they have persecuted me, they will persecute you also. The way is strait and narrow, but it is the one our Master trod. It is the path of the just, and a shining light, leads to the mountain of God. We are nearing the summit, will we reach it? O blessed Lord hold our hand lest we fall. Blessed thought, almost home at last.

SALLIE BLACK.

For Me.

What is for me, happiness or misery? No one can be happy, and be mean, selfish, or ungrateful. True happiness consists in making others happy: in living a pure upright life, in getting wisdom, and retaining it. Prov. iii: 13, 18, in trusting in the Lord, happy is he that feareth to do wrong, and Peter says, if ye suffer for righteousness' sake, happy are ye; and if ye be reproached for the name of Christ happy are ye. Why? For the spirit of glory and of God resteth upon you.

Sometimes tears show happiness; that is when they are tears of joy. Has God anything for me that would cause me to be happy? Yes: He has promised eternal life to all that will come to him through Jesus Christ. Why should that make me happy? Why the idea of living with Christ thousands and thousands of years, with no sickness, neither sorrow, nor pain, nor death, and all people just as good as I will be, with no one to molest me, or make afraid, is a joyful state that one cannot attain to in this life, and whoever in this present life lives in such a way, that he can have the blessed assurance of being raised when Christ comes or changed if living when Christ comes, is in the most blissful happy state, it is possible for mortal man to be in. Wherefore comfort one another with these words. Will not that be a happy time? Will that time be for me? Yes if I do my part and live so I am found worthy. But if I do not live so I will be accepted then my life will surely be miserable. How are you trying to live? Will you be rewarded with happiness, or misery? This present time is the only time you are sure of. Can you not make a start for eternal life and happiness. Will you try? It is worth trying for.

Yours in Hope,

E. W. KNAPP.

Printed Program of the 23d Annual Conference of the Churches of God in Christ Jesus in Iowa, are out and can be had by addressing the President, O. J. Allard, Ft. Dodge, Iowa. We note that the speakers announced are A. J. Eychaner, John Garton, J. A. Patrick, G. E. Marsh, Almus Adams, Joseph Williams and R. G. Huggins. The time of this Conference is August 20 to 28 inclusive. The daily program is as follows:

6:00 a m Rising bell
6:45 a m Morning Devotion
7:00 a m Breakfast
8:00 a m Children's hour
9:00 a m Business
10:30 a m Bible reading or Question box
12:00 m Dinner
2:30 p m Sermon
6:00 p m Supper
7:00 p m Social hour
9:00 p m Preaching

Any one desiring information concerning any thing, should address Brother Allard as above.

Printed announcements of the Illinois Conference to be held following their Bible School August 17 to 21, can be had by addressing S. J. Lindsay, Oregon, Illinois. The daily program is as follows:

10:00 a m Question box or Sermon
2:00 p m Berean services or Business session
3:00 p m Sermon
6:45 p m Services by Bereans
7:30 p m Sermon

The following ministers are expected this year: L. E. Conner, Rolla Hightower, O. J. Allard, F. V. Blakely, G. E. Marsh and S. J. Lindsay.

Conference Programme.

Programme of the Ohio Conference to be held in the Church of God, 10623 Lee Avenue, Cleveland, August 17-21 inclusive.

WEDNESDAY, AUGUST 17.

7:30 p m Opening of Conference
President, W S Tomlinson
7:45 p m Address of welcome
R G Huggins
8:15 p m Response Jessie Kaufman
Followed by others

THURSDAY, AUGUST 18.

9:00 a m Song service Mattie Neill
9:15 a m Social meeting
H Juergensen
9:30 a m Bible study—"In Christ"
W S Tomlinson
10:30 a m Intermission
10:45 a m Business meeting
2:00 p m Song service
2:15 p m Social meeting
Nancy B Robison
2:45 p m Address A W Mason
3:30 p m Symposium—The Christ
Old Testament D C Robison
New Testament Jos Williams
7:00 p m Song and Social service
T Klingenstein
7:30 p m Address Jos Williams

FRIDAY, AUGUST 19.

9:00 a m Song service
9:15 a m Social meeting B F Smith
9:30 a m Bible study—Judgment of the Church Jos Williams
10:30 a m Intermission
10:45 a m Address R G Huggins
2:00 p m Song service
2:15 p m Social meeting
Esther Richardson
2:45 p m Sisters meeting
President Emily Groves
3:30 p m Intermission
3:45 p m Address Mattie Neill
7:00 p m Song service
7:15 p m Social meeting David Beck
7:45 p m Address D C Robison

SATURDAY, AUGUST 20.

9:00 a m Song service
9:15 a m Social meeting
P L Morton
9:30 a m Bible study—Judgment of the world D C Robison
10:30 a m Intermission
10:45 a m Business meeting
Election of Officers
2:00 p m Song service
2:15 p m Social meeting C Moore
2:30 p m Young peoples meeting
President Fred Blythe
3:15 p m Intermission
3:30 p m Address A W Mason
7:00 p m Song service
7:15 p m Social meeting
Hattie Sanford
7:45 p m Address Jos Williams

SUNDAY, AUGUST 21.

9:30 a m Sunday School
10:30 a m Address R G Huggins
11:30 a m Communion
2:00 p m Song and Memorial service for P Neill and others
2:45 p m Address Wm Hocock
3:15 p m Address A W Mason
7:00 p m Song and social meeting
Charles Goss
7:45 p m Address Jos Williams
8:30 p m Close of Conference
By the President

Mattie Neill, Director of Singing
Hattie Goss, Organist

Leaflets outlining the Bible studies will be furnished by D C Robison

J C THOMPSON
D C ROBISON
W S TOMLINSON
Committee.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

Announcement.

Editor Restitution:

Please announce in THE RESTITUTION that the Annual Conference of Iowa will convene August 20-28 inclusive, at Waterloo, Iowa. Programme will appear later.

Yours in the truth,

O. J. ALLARD.

The Annual Conference of the Church of God in Ohio will be held August 17 to 21 inclusive in the new church 10628 Lee Ave. Cleveland, Ohio.

The church is located in the East end of the city near East 105 Street, a short distance from the street cars.

Please communicate with the Pastor R. G. Huggins and arrangements will be made to meet you at the Depot.

The program will appear later.

J. C. THOMPSON, Sec.

The next Annual Conference of the Churches of God in Christ Jesus of the State of Illinois will be held in Oregon, beginning Wednesday, August 17 and continuing over Sunday the 21.

This Conference will follow immediately the annual Bible School conducted at that place.

We are expecting a greater meeting than ever before. Come.

EMMA L. SMITH, Sec.

THE Eighth Annual Bible School under the auspices of the Illinois State Conference of the Churches of God in Christ Jesus, is announced to be held at Oregon, Illinois, August 8 to 18, 1910. The teachers are to be the same as last year, the board and lodging are free, though any donation to the cause will be received. Students should bring note books, pencil and Bible. Any further information will be furnished by S. J. Lindsay, Oregon, Illinois, who should be at once notified if you are thinking of attending.

Please announce in THE RESTITUTION that the annual Conference of Missouri will convene August 10th to 15th, inclusive, at Morse Mill, Mo. Program will be given later.

J. H. MORSE.

The Missouri-Kansas Conference of the Church of God will meet at Severance, Kansas, on Grand Island Railroad, about 40 miles west of St. Joe, August 20-28 inclusive. Business meeting August 22 at 10 a. m. Meetings forenoons, afternoons and evenings. All lovers of free speech and investigation of religious questions are cordially invited to attend. There is good train service from St. Joe, trains leaving for the west about 10 a m, 4 p m, and 8 p m.

By order of the Con. Board,

EUGENE HOWARD, Pres.

The Missouri Conference of the Church of God, will open Wednesday evening, August 10, and continue over the following Sunday. Brothers Conner of Ohio, and Allard of Iowa, will be with us, assisted by Brother Winningham of Missouri, and possibly others. The program will be announced from day to day, arranged according to convenience and circumstances.

The place of the meeting, Morse Mills, Mo., can be reached by only one railroad conveniently. So all coming will take the St. Louis, Iron Mountain and Southern R. R. to Victoria, which is about forty miles south of St. Louis. Hacks will meet every train and convey passengers to Hillsboro, where the brethren will meet them and take them to Morse Mills. All coming please send word of date and train of arrival, to J. F. Williams, Hillsboro, Mo.

This will be our third Conference in Missouri, and we pray that it will be as successful as those preceding. We want every Church of God in Missouri to be represented. Plan now to come. Then we will see what a closer union of the brethren will do!

SADIE B. MORSE, Sec'y.

The twenty-fifth Annual Conference of the Churches of God in Christ Jesus, in the State of Nebraska, will be held in Omaha, Aug. 18th to the 21st inclusive.

The meetings will be held in a tent. Meals will be furnished at 10 cents and lodging free. Owing to the greater distance those in the west have to come, the Brethren of Omaha have decided to pay three dollars on every one's fare coming from west of St. Paul and Grand Island. Good speakers will be provided and we urge every one to come and help make this Conference a success and enjoy the benefits which cannot help but follow an attendance.

Please read Bro. Adams' report for June, thoughtfully and carefully, and let it test self to see if sacrifices are really being made. If we are truly looking for Christ's soon return, let us give practical proof of it and put his business before all other business.

Christ has left us in charge of his work for a time and by joining ourselves to him, we have promised to be faithful to the trust and make his business a success as far as we can. In order to make any line of work a success we must concentrate all our energies upon it, and subordinate and bend all things to it. If we have not been doing this, but have been putting worldly business and pleasure ahead, let us begin with this Conference to put Christ's ahead.

During Conference, if attended in the right spirit, faith and strength for the following year's work will be obtained, and we will be better able to wait patiently for his return. Every one make a special effort to be there and do his share toward making a good start for the next year's work. Let us not be shirkers. Every thing possible will be done to make your stay both pleasant and profitable. If further information is desired write Bro. M. D. Newell of Blair, Neb., Pres. of Conference Board.

ALTA KING.

People With Keen Eyesight.

The best eyesight is possessed by those people whose lands are vast and barren, and where obstacles tending to shorten the sight are few. Esquimaux will detect a white fox in the snow at a great distance away, while the Arabs of the deserts of Africa have such extreme powers of vision that on the vast plains of the desert they will pick out objects invisible to the ordinary eye at ranges from one to ten miles distant. Among civilized people the Norwegians have better eyesight than most, if not all others, as they more generally fulfill the necessary conditions.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 893 N. Willow Ave. (Austin Station) Chicago.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

IN our issue of April 6 was an article on Sanctification, and in issue of April 24 was one entitled Crucifixion of Self. In issue of May 4 appears a third article on Overcoming Faith. The author, Brother Joseph Williams has caused these articles to be put in tract form, envelope size, convenient for mailing, and will supply them at Five cents each, or free to those too poor to pay. Send orders to Joseph Williams, Hillisburg, Indiana, or to this office.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Owen A Pottorf 2 00

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list of those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order. NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid is us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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OR

ONE YEAR FOR ONE DOLLAR.

SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1 00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

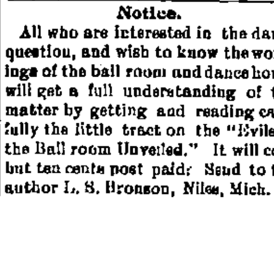
Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.



Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

FOUR-PAGE TRACTS.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

Age to Come Not a Heresy, by H. V. Reed.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving that He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address W L Tomlinson 10837 Orville Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from W L Tomlinson, 10837 Orville ave, Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LIX. PLYMOUTH, INDIANA, AUGUST 10, 1910. NUMBER 30.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

The Peace of God Within.

"Let the peace of God rule in your heart—and be ye thankful."—Col iii 15.
"The secret of the Lord is with them that fear him."—Psa xxv 14.

st to let thy Father do—what he will;
st to know that he is true—and be still;
st to follow hour by hour—as he leadeth;
st to draw the moment's power—as it needeth,
st to trust him—this is all.
en the day will surely be
aceful, whatsoe'er befall,
ight and blessed, calm and free.

Communicated.

Don'ts.

Don't deny the existence of a talk-g serpent in the Garden of Eden, if m do you are on the road to the igher Criticism and there is no tell-g where you will land. Some one e will deny the existence of two nds of trees and that will destroy e historicity of the passage.

Don't deny the supernatural beget-l of Jesus on the ground of your vn conclusion, that, if supernatur-ly begotten, he would have the na-re of the Father—be immortal. For anticipation of his birth the angel id to ary, "that holy thing which all be born of thee shall be called e Son of God;" and he was repeat-ly called the Son of God prior to s death and resurrection. Adam as supernaturally created, made in e image of God, "Which was the n of God" but not immortal. We n be made in the image of God with-t having his nature; be in his image orally, wear the divine nature in the ture.

Don't say that Christ died for one ortion of mankind—only a few—in ne sense and for another portion in ite another sense; that to the few as extended the offer of eternal life, t to the many no such offer was ade, for surely in whatever sense he ed for the few, he died for the many.

Don't say that Christ, in his pro-ecy on the Mount used a symbol, r he never used a symbol in all of s teaching. He did, however, use gures of speech and parables.

Don't say that the language of the ible is absolutely literal. The word deep" is sometimes used literally, metimes figuratively, in some cases eing equivalent to death itself, and with other words. Mountains be-g used for great kingdoms, hills for ttle kingdoms, waters and rivers for eoples, and floods for an invading rmy.

If you must believe in a future anti-hrist don't deny the existence of a ast and present one, who has filled he world with the fruits of unright-ousness, blinded the minds and en-laved the consciences of countless illions, burned the Holy Book of od and put its followers to death, surped the throne and kingdom of hrist and set his mouth against the ery heavens.

Don't say that only easy parts of he Bible should be studied, discours-d and written upon. It is well to tudy difficult portions of the Bible, or thereby one gains not only men-al strength, but a more comprehen-sive knowledge of God's Word. All Scripture was written for our learn-ng.

Don't say that it is unprofitable to ry to explain and harmonize difficult assages of Scripture with other por-ions of the divine record.

I have heard people say, "That is your hobby" when a subject has only been talked on a few times. To ride a doctrine as a hobby is to be on it continually, like the boy on his hob-by horse.

In interpreting the Bible don't fail to grasp the scope of the passage, especially must you do this in expounding parables.

Don't think the Lord's cause will take care of itself without your aid. Many Christians act as if they wanted to make that prophecy come true that there will be little faith in the last days. Don't do that. Don't expect somebody to do much if you do nothing.

Don't cease working, don't cease giving, don't cease praying, don't cease looking for the coming of the Lord.

JOHN L. WINCE.

Ye Shall be Witnesses Unto Me.

In the first chapter of Acts the historian records the fact that Jesus remained forty days with his apostles after his resurrection, teaching them the things concerning the kingdom of God. He proved to them that he was the identical person with whom they had associated for three and a half years. They handled him, ate with him and talked with him. The object of all this was that they might be competent witnesses of his resurrection.

They were directed to remain at Jerusalem until they should receive the Holy Spirit. For ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem and in Judea and in Samaria, and unto the uttermost parts of the earth.

They were to receive power after the Holy Spirit came upon them to do many *mighty* works in his name. John wrote, The comforter which is the Holy Spirit whom the Father will *send in my name*, he shall teach you all things and bring all things to your remembrance whatsoever I have told you. When this *spirit of truth* is come, he shall testify of me. And ye shall bear witness, because ye have been with me *from the beginning*.

We find that Jesus was anointed by the spirit to preach the gospel; also that he anointed his apostles to do the same. By this they were able to cure the sick and were given power over all unclean spirits. This qualified them as witnesses for the truth.

Why all this preparation, you ask? That men and women might be led to receive the message of life and be counted as God's children. It is written that God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.

Every witness whom Jehovah has sent has been fully qualified. Holy men of God spake as they were moved by the Holy Spirit. If we reject the message, we reject the Holy Spirit. In so doing we reject eternal life. Jesus said to his apostles, The flesh profiteth nothing: The words that I speak unto you they are spirit and they are life.

No one has taken more pains to prepare his witnesses than did Jesus. He was their instructor for three and a half years. They were given power to perform miracles in his name. During these years they were sent out to preach the same gospel that Jesus preached, which was the gospel of the kingdom of God. Luke says they went everywhere preaching this gospel and healing the sick. These witnesses being qualified are sent out to deliver a special message.

The message that Jesus sent by his special messengers is found recorded in Mark and reads thusly, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

It is recorded that they went everywhere preaching the gospel. The gospel was modified by "of the kingdom of God," or "of the kingdom of heaven." When this gospel was preached the kingdom of God was over-turned and had been since the days of Zedekiah that wicked prince of Israel. Eze xxi: 25 27.

The good news concerning this kingdom is that it is to be restored again. The prophet says, It shall be no more until he comes whose right it is and I will give it (the kingdom) to him. Every prophet from Moses to Malachi speaks of the restoring again of this kingdom.

John, the forerunner of the Christ, declared the majesty of heaven nigh at hand. The great prophet who would follow him was Israel's king. He was the heir to the vineyard whom they killed.

This gospel is preached to the whole world in order to select a ruling class who shall rule in righteousness. The kingdom promised the "little flock" will be a future and literal kingdom. This kingdom is first to be local, or the mustard seed kingdom. It is to occupy the land promised Abraham, the land of Canaan. Jesus and those selected from the nations will be the ruling class and Israel restored will be the subjects. In that day Jerusalem will be rebuilt and become the capital city of the world. The laws will go out from here disciplining the nations and bringing them under the rule of Israel restored. The nations that submit will be blessed through a king who will reign in righteousness and princes who will rule in judgment. The Psalmist says, Be ye wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are they that put their trust in him.

This is applicable when Jesus and the saints have possessed the kingdom. This is the stone that will break in pieces the iron, the brass, the clay, the silver and the gold. It will fill the whole earth. This kingdom will acquire dominion, and greatness; will become universal under the whole heaven.

In quoting from the 72nd Psalm we read, He shall judge the people with righteousness and the poor with judgment. The mountains (ruling class) shall bring peace to the people. In his day shall righteousness flourish and an abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river to the ends of the earth.

These conditions are not to be brought about without trouble. The nations of this earth will not surrender their power without a struggle. The obstinate ones will be forced to obey even if the rulers are destroyed. The saints shall have the honor of binding their kings with chains, and their nobles with fetters of iron. Psa. cxlix. All beings shall fall down before him: all nations shall serve him. His enemies shall lick the dust.

In contemplating the great blessing no wonder it is written, that the prayers of David, the son of Jesse are ended. When the kingdom, dominion, and the greatness of the kingdom under the whole heaven prevails nothing can harm in all the earth. Jehovah's purpose will then be fulfilled and his promise to the fathers be made sure, viz: As truly as I live, all the earth shall be filled with the glory of the Lord. The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. Brothers and sisters, let us labor and pray for the hastening of these times.

Your brother in the Hope,
D. C. ROBISON.

Table Talk.

PSALMS CXIX. 116.

Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.

David is here praying for God to uphold him according to his word.

Isaiah xli. 10 records: Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness.

I Cor x: 13, There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

What is recorded, brothers and sisters is for us to-day just as much as it was for those of the early church. Sometimes we think our temptations and troubles and sorrows are more than we can bear, but our trials are only such as any other has to bear.

The greater part of our ills and troubles are brought about by our own neglect to the laws of God.

Gal. vi: 7-8. Be ye not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting.

Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him.

Do you notice brothers and sisters to whom it is that the Lord is going to give this crown of life?

To them them that love him.

How do we generally treat those we love? Do we show our love for them by going exactly contrary to their advice and loving requests?

I am very much afraid, brothers and sisters, that if we used those tactics we would soon convince them that we loved ourselves instead of loving them.

If we were to go into partnership with one of our dearest friends, and he furnished everything, and all we had to furnish was our labor, and then out of every dollar we made we were to say, I furnished the labor and did all the work, and I don't see why I should give you more than five cents or two cents from every dollar we make, for it was my efforts that brought the returns, and I am entitled to all but a cent, but I will give you two of them. Don't you think, brothers and sisters, others would say we were the most ungrateful persons it was ever their lot to meet.

We would probably make excuses and say the expenses were very great and then I had to have this, that, and the other, but do you think our excuses would go with our friends who are looking on at our acts.

There is laid up for us a crown of life eternal, for those who love the Lord and endureth temptation. Brothers and sisters, are we stewards of God's wealth, (for we brought nothing into this world, and we can take nothing along,) *doing* those things for His Cause, and are we showing our love for Christ and his cause, or for *ourselves*, by the way we minister our stewardship?

Let no man say when he is tempted, I am tempted of God; for God can neither be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away by his own lust and enticed.

Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Be ye patient therefore brethren, unto the coming of the Lord; stablish your hearts for the coming of the Lord draweth nigh.

Let me not be ashamed of my hope. Christ says in Matt. x: 32, 33, 'Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

But whosoever shall deny me before men him will I also deny before my Father which is in heaven. Ps. xxv. Unto thee, O Lord, do I lift up my soul.

Oh my God, I trust in thee; let me not be ashamed, let not mine enemies triumph over me.

The enemies, dear brothers and sisters do not necessarily have to be persons, but they may be any of the lusts to which we may submit ourselves to be overcome, and therefore acknowledge that they are master instead of Christ.

Yea, let none that wait on thee be ashamed; let them be ashamed which transgress without cause.

Show me thy ways, O Lord; teach me thy paths.

Lead me in thy truth, and teach me: for thou art the Lord of my salvation; on thee do I wait all the day.

P. L. MORROX.

Most musicians dispense music by the measure, but the bass drummer gets rid of his by the pound.—Selected.

Upon This Rock. Matt xvi: 18.

In answer to the Lord's interrogation of his disciples as to who he was, Peter answered, "Thou art the Christ, the Son of the living God." As a result, Jesus said, "Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it."

The point at issue is, Upon what rock was the church builded? "Peter" means stone or rock; now does that prove the church was founded on Peter? If so, upon whom was the church of other ages, Acts vii: 38, built? And is Peter able to bear up the burden of the saints out of the tomb, that hades shall not prevail upon them?

If we can determine what is the foundation of the church, we can find whether that foundation be Peter, or what. So we read in 1 Cor. iii: 11, "Other foundations can no man lay than that is laid, which is Jesus Christ." Then the church was builded, not on Peter, but upon the truth in his words, "Thou art the Christ," for this truth is the foundation laid. Because Peter by revelation perceived this truth, his name was changed from Simon to the word meaning rock, in keeping with the rock of this foundation-truth.

Further evidence is found in Eph. ii: 20, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." Upon this foundation the church of all ages was built, verse 19, "church in the wilderness" and all, for they looked forward by type and promise to this coming One. But how can "apostles and prophets" be the same foundation as Jesus Christ, even if he be therein as the "chief cornerstone?" Because all the prophets, Acts iii: 24, and apostles, Acts viii: 5, 35 and xviii 5, preached this foundation truth, Christ, or the kingdom of God, Luke ix: 2, which is the same thing, Acts viii: 12.

Who laid this foundation stone? The Father, Is. xxviii: 16. How then can Paul do it, 1 Cor. iii: 10? Because he preached the foundation, "Christ," that God raised him from the dead to fulfill all the gospel promises, to assure thereby the forgiveness of sins, salvation from sin in the power of a Lord risen out of the flesh, and salvation from death through "the power of an endless life."

Upon this resurrection-rock is the church founded; upon a living Lord, and not upon a dead man, even though he be an apostle; for by his resurrection, Ro. i: 4, was this foundation of Sonship demonstrated.

JOSEPH W. WILLIAMS.

Notice

To those of the Household of Faith everywhere. Greeting:

We wish to call to your remembrance the notice given immediately after the Annual Conference, concerning the Bible School which is to convene at Coats Grove, Mich., beginning August 26, for one week, to be concluded by the Quarterly Conference Sept. 2nd-4th. The value of the Bible School has been fully demonstrated, and we wish to urge that all that are interested in its success to plan to attend. Entertainment will be furnished by the Coats Grove brethren, and they desire a full attendance. As soon as possible, notify Bro. A. K. Richardson, R. F. D. 5, Hastings, Mich., that you will be there so that you can be provided for.

Bro. S. J. Lindsay is expected to have charge of the class, which will insure profit to all that attend.

Coats Grove is located in Barry County, about seven miles from Hastings, and is on the C. K. and S. R'y. If you cannot make connections by this route, go to Hastings via the M. C. R'y, notifying Bro. Richardson beforehand, if possible, and you will be met with a rig.

Don't forget the date and place, and come with Bibles, paper and pencil, and a determination to make it the most successful meeting we have held.

MRS. F. V. BLAKELY, Sec'y.

Try THE RESTITUTION, $1 50 a year.

To all Brethren of the Churches of God in Christ Jesus in the United States and Canada.

We the undersigned Presidents of the Conferences of the Churches of God, do hereby ask you to meet with us in a General Conference to be held at Waterloo, Iowa, August 29th to 31st, inclusive, (Time to be extended if necessary,) for the purpose of discussing our needs as a body, and, if found necessary, organize a General Conference for the purpose of bringing us into a closer unity of the one Faith and work between the different states and territories.

We urge each state to send at least one delegate, and especially urge every brother and sister who can possibly do so to attend and take part in all discussions whether or not a delegate.

Conditions relating to our spiritual welfare are arising that cannot be ignored in the light of Scripture; therefore it is our duty as a body of people to give attention to them. We therefore not only urge but beg you to make an extra effort to be at this meeting that we may endeavor to bring order out of our apparently chaotic condition.

The Iowa State Conference has offered the use of their beautiful campgrounds, together with tents and bedding, free, and will furnish meals at 10c each to all who attend, except the regular delegates whose expenses will be met by their respective conferences.

You cannot afford to miss this meeting. Papers relating to vital questions pertaining to our spiritual welfare will be read, and will be followed by a discussion of the subject in which every brother and sister should have a voice.

Plan at once to attend. Could you *spend your money in a nobler cause*, or to a better advantage than for the purpose of magnifying the Truth we profess to love? Are we really anxious to hand the Truth down to our children in its purity?

In a few more years the place that knows us now will know us no more unless the Lord comes. Can we neglect such an opportunity to increase the Lord's goods and still expect to hear the welcome plaudit of "Well done good and faithful servant" when the Lord comes?

Signed—

J L Cross,	Illinois
L D Decker	Michigan
J H Willey	Indiana
A Railton	Ontario
J H Morse	Missouri
J H Luman	Okla-Ark-Tex
Delos Johnson	Kansas
Eugene Howard	Kan-Mo
M D Newell	Nebraska
W A Montgomery	Oregon
A L Corbaley	Washington
J H Patrick	Minnesota
W S Tomlinson	Ohio
O J Allard	Iowa

SUGGESTED PROGRAM.

MONDAY, AUGUST 29.
9:00 a m Organization
1:00 p m Paper W S Tomlinson
Our greatest needs as a people.
Discussion led by O E Marsh
3:00 p m Paper S J Lindsay
Do we as a Church need a Statement of Faith and Discipline?
Discussion led by R O Huggins

TUESDAY, AUGUST 30.
9:00 a m Paper Almus Adams
Should we as a Church adopt a Discipline?
Discussion led by A J Eychaner
10:30 a m Paper A J Eychaner
What constitutes Church Discipline?
Discussion led by Almus Adams
1:00 p m Paper Joseph Williams
What constitutes a valid Baptism?
Discussion led by J H Willey
3:00 p m Paper R O Huggins
What constitutes Church Fellowship?
Discussion led by Joseph Williams

WEDNESDAY, AUGUST 31.
Entire day devoted to Miscellaneous Questions, Literature, and Perfection of the Organization.
Preaching each evening.

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.—Solomon.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA. AUG. 10, 1910.

BRETHREN, last week we gave some figures showing how easy it would be for the Editor and wife to attend one or more of the Conferences to be held, and meet with those of like faith, if we could have what is due us. We gave statement of what was due from three states, and said if each would send in these dues we would have in hand at once $159.00. To give you an idea of how this was taken hold of, we will just say that up to Saturday evening we received from Illinois $1.50, from Ohio $3.00, from Iowa $12.00. In all $16.50 out of $159.00. What do you say, brethren, can't you aid us with a little more? This will not quite do, as you can see for yourself.

Dear Brother Underwood.

I drop you a line to ask you to change the date of our Conference. Too many meetings in August, and I am unable to get speakers. Change to September 3-11.

I expect to be at the Illinois and Iowa meetings, and would be glad to see you there.

Yours in hope,
ALMUS ADAMS.

On the fourth page will be found an announcement for the Nebraska Conference to meet at Omaha on August 18 to 21. The above letter just received in Monday mail, tells of the change in date, and all interested will take notice. We would much enjoy meeting Brother Adams and others at these meetings, but the signs are not favorable at present.

Dear Bro. Underwood:

Will you please make it known in the next issue of THE RESTITUTION that the Cleveland brethren extend a hearty invitation to all of like faith to attend the Ohio Conference. Sleeping arrangements have been made to accommodate the visiting brethren at the homes of those within walking distance of the Church.

Yours in hope,
W. S. TOMLINSON.

The above letter is self-explanatory. The Cleveland brethren want you at the Conference, and will do their utmost to make your visit pleasant. Brother Tomlinson speaks for them with authority, as he is President of the Conference, and an Elder in the Cleveland Church. Having been the recipient in years past of the hospitality of these brethren, the Editor can assure you that the invitation is hearty, and you will be made very welcome. All go who can do so.

Communicated.

Sons of God.

For as many as are led by the spirit of God, they are the sons of God. Rom. viii: 14.

Who is led by the spirit of God?

Certainly: not those under the law. For if ye be led of the spirit, ye are not under the law. Gal. v: 18. Hereby know ye the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. 1 John iv: 2. Then if you confess that Jesus Christ is come in the flesh, you will believe it, and in obeying you become a Son of God. Whosoever believeth and shall confess that Jesus is the Son of God and whosoever believeth that Jesus is the Christ is born of God, and if born of God, then a son of God. 1 John iv: 15 v: 1. Whatsoever is born of God overcometh the world, and he that overcometh the world believes that Jesus is the son of God. He that hath the Son hath life, and he that hath not the Son of God hath not life. Whoever does an act that gives him life, is a son of God. Christ's command: Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved. Believing the gospel and being baptized, makes one the son of God.

Behold what manner of love the Father hath bestowed upon us, that we may be called sons of God. Beloved, now are we the sons of God? And it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is. 1 John iii: 1, 2.

All the promises given in the Book, whereby we may be saved; viz: believing and being baptized; he that endureth to the end; calleth on the name of the Lord; believe on the Lord Jesus and thou shalt be saved, and thy house. In being saved, we are the recipients of God's great gift, the gift of eternal life, through Jesus Christ our Lord. By laying hold on eternal life, we become the sons of God, through faith and obedience. God is at all times ready, and willing to take more sons into His family.

Don't you, dear reader, want to become a son of God? The present is the only time you have any assurance of, and you can in no way, improve this time to any better use, than to become a son of God. This is the greatest and grandest adoption ever known, and is free for all. Will you accept it?

Yours in Hope,
E. W. KNAPP.

Dear Brothers and Sisters:

I see a piece in our family paper (we are all of one family in the one faith) it is where the Editor is kindly speaking of some who have let their time run out on their paper; have been negligent in sending in the money due to Brother Underwood. I am sorry, for this ought not to be. We have taken THE RESTITUTION for twenty-three years, and in all that time it has never crossed our minds to let our time expire without renewing, and sending in the money promptly.

For the last twelve years we have sent the paper to three or four families outside of the faith, and Brother Underwood has been very good, giving a reduction on those outside the faith as he wished to share in the work. We appreciate this very much. We consider it a pleasure to have such a good paper to pay for. It has such good articles in it. We feel so thankful to those who write for the paper for their labor. They who work in the vineyard shall receive a reward. It is a duty that belongs to each one of us to do what we can.

Now I hope, brothers and sisters, you who have been thoughtless in paying for your paper, will stop and go to thinking, and the first thing you know you will have it all studied out how you can raise the money and send it to Brother Underwood in a few days. I feel sure you would make Brother and Sister Underwood to rejoice, as by your so doing you will make it possible for this brother and sister to go to one or more of the good Conferences, and I think they ought to be there, as I have heard they are sound in the faith, and I feel they would be a help to the Conference. I met Brother and Sister Underwood six years ago at the Antioch Conference in Indiana, and they were a help to the meeting—Sister Underwood was indeed a great help in the singing. I would love to hear of them attending our Conference at Cleveland, Ohio, which will commence August 17. I feel they would be a help, and it will be an enjoyment to them. I have been told a number of times by those who have visited in the home of Brother and Sister Underwood that they do all that lays in their power to make it pleasant for the brothers and sisters when they have meetings at Plymouth or near there.

Brothers and Sisters, let us each one take hold and do what we can for the benefit of spreading the true gospel, let our lot be what it may. Do it willingly, and not stand back and expect some one else to do our part, for that never can be done. No labor, no reward. What a sad thought. Thanks be to our blessed Redeemer that he has made it possible for the weakest of us to be in his kingdom if we will only use the talent he has left to us.

Now I am going to listen to hear of Brother and Sister Underwood attending several Conferences. I hope they may be permitted to attend the General Conference at Waterloo, Ia. How much I would love to be there, but I know I cannot be, so I will just wait and live in hope of meeting at the great gathering, when the King of all kings and Lord of lords shall be there, and every one who has become a child of God and have held out faithful to the end, will be there. Oh, what a gathering that will be.

May we all be present at that great gathering, and meet, without the loss of one, is my prayer.

Your Sister in hope,
MRS. W. H. EIDEMILLER.

[The above is given at the earnest request of the writer and others, and not because we enjoy personal mention of this kind.—ED.]

Grant us, O Lord, to pass this day in gladness and peace, without stumbling and without stain; that reaching the eventide victorious over all temptations, we may praise Thee, the eternal God, who art blessed and dost govern all things, world without end. R. L. Stevenson.

Dear Restitution:

I will try to write a short letter for the first time in my life to THE RESTITUTION. I have been taking the paper for some time, and have got a great deal of information from it. I have been a hard student of the Bible for four years. When I first started out I joined the Campbellites. I was getting right down to business, and one day I and the preacher were talking on the Abraham covenant. He said Abraham had received all the promises God ever promised him. That was not what my Bible taught me. My Bible says they all died in the faith, not having received the promises. Heb xi 13. Acts vii 5, said, and he gave him [Abraham] none inheritance in it; no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him. Gal iii 29, says, And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. From the teaching of the Bible, I am convinced that it will take the resurrection for Abraham and his seed to receive the promises. and I am sure that if we do the things God has commanded us to do, it will be counted to us for righteousness. My Bible teaches me that this earth is the future home for the redeemed, after the curse is removed. Jesus says, in Matt v 5, Blessed are the meek, for they shall inherit the earth. Psalm xxxvii 11, says, But the meek shall inherit the earth. My Bible has convinced me that my Campbellite baptism is no good, for they are not of the Abrahamic faith or seed. Paul says in Rom xiv 23, Whatsoever is not of faith is sin.

Will there be any preacher or any one of the faith travelling through northwest Texas this summer or fall? I want to be baptized in the proper faith. I want to belong to the church that Paul persecuted (the Church of God). If I live I will go thirty miles north of where I live to hear an Advent preacher. I cannot go under an assumed name.

My post office is Quail, Texas, Collingsworth County; any letter of information from any one will be appreciated. JAMES DELOSIER.

Legend of the Olive Tree.

There was once an aged hermit in the Egyptian desert who thought it would be well with him if he had an olive tree near his cave. So he planted a little tree, and thinking it might want water, he prayed to God for rain, so rain came and watered his olive tree. Then he thought that some warm sun to swell its buds would be desirable, so he prayed, and the sun shone out. Now the nursling began to look feeble, and the old man deemed it would be well for the tree if frost were to come and brace it. He prayed for the frost, and hoarfrost settled that night on bar and beam. Next he believed a hot southerly wind would suit his tree, and after prayer the south wind blew upon his olive tree and——it died.

Some little while after the hermit visited a brother hermit, and lo! by his cell door stood a flourishing olive tree.

"How came that goodly plant there brother?" asked the unsuccessful hermit.

"I planted it, and God blessed it, and it grew."

"Ah, brother, I too planted an olive, and when I thought it wanted water I asked God to give it rain, and the rain came; and when I thought it wanted sun I asked, and the sun shone; and when I deemed it needed strengthening, I prayed and the frost came—God gave me all I demanded for my tree as I saw fit, and yet it is dead."

"And I, brother," replied the other hermit, "I left my tree in God's hands, for he knew what it wanted better than I."

Announcement.

The Ninth Annual Conference of the Church of God of Southern Illinois, will be held at Moriah from October 8 to 16 inclusive. Program will appear later after definite arrangements have been made. We bid all welcome who may come. Anyone wishing further information may write to Lewis Weaver, Route 3, Casey, Illinois.

MRS. C. W. WEAVER, Sec.

That which you would wish you had said to a friend if you heard the friend was dead, is the very thing for you to say to that friend today; for the friend who is alive to-day may be dead to-morrow. To-day is the only accepted time for any duty that must be done at some time.—Henry Clay Trumbull.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Sunday School Lesson.

AUGUST 21, 1910.

Jesus Nearing Jerusalem. Matthew xx. 17-34.

Golden Text.—"The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matthew xx. 28.

The time of this lesson is supposed to be in the last month of JESUS' ministry, in Perea, while on his last journey to Jerusalem.

In the first part of this lesson is an example of splendid heroism. Jesus is going to suffering and death. He is to be the subject of mockery. He is to be betrayed by one of his pretended friends. Base ingratitude and rejection, with cruelty and untold trials are to be his portion. The greatness of this heroism is manifest when we consider that he could have escaped. When he was betrayed, and Peter had drawn his sword, and received another rebuke, Jesus tells him that he had power then to ask his Father, and legions of angels would come to his rescue. "No man taketh it (my life) from me, but I lay it down of myself."

A man may be inspired to do some deed of bravery and heroism by the cheers and encouragement of his fellows. Applause from admiring crowds may urge a man to some great deed. Jesus went steadily on with all these absent. Disgrace, seeming defeat for all his plans, and those about him with misgivings and alarm. No strength came to him from even his friendly followers. He trod the way alone. He willingly gave himself to the greatest cause of all time. Through the darkness of the future, with disaster, defeat and death before him, it was hard to see victory beyond, but the promise was he should rise again the third day, and he trusted his Father through it all.

In our schools and various institutions, it is thought best to have each year special days when such men as Lincoln and Washington can be held up before the young, and their words and works extolled that others may be stimulated to heroic efforts. They are held up as ideals, but how much more can we recommend the character and words of Jesus as we each week contemplate him as Leader and Guide. He sacrificed himself for others.

Leaving this part of our lesson we come to two ambitious men. From comparison of accounts we learn that they went with their mother to Jesus, and made solicitation for places of honor in his kingdom. They expected he would make his power manifest, subdue his enemies, and establish his kingdom, and as they had faithfully served him, thought it no harm to ascertain what would be their position.

This mother worshipped Jesus, prostrated herself before him, asking a favor as of a king. In asking this favor for her sons it is clear that they did not understand the nature of affairs that must transpire before the establishment of the kingdom. Shortly before this Peter had asked what would be the portion of the disciples who had followed him, and was told that they should sit on thrones judging the tribes of Israel, and they thought the time for this must be near. Hence this desire to obtain places before some one else had them.

Before making promises Jesus must know what was wanted, so asks, "What wilt thou?" Then the specific request is made for the two highest places in the kingdom. No fault is found with these men; they are good men—none better—and they likely had good motives. Being ambitious to gain a position where service can be rendered, is not a crime.

Various reasons may be seen for these brothers wanting these positions. They had been selected at various times with Peter for special service, and were undoubtedly devoted to their Master, and wished to be near him. What they desired would keep them near him, give them more intimate relations with him, and higher knowledge of him could be thus obtained. This was the desire for greater usefulness in his kingdom. It manifested their faith in the promises of Jesus, and showed their courage. So it was not all desire to be first and have the best place.

Did Jesus grant their request?

"Ye know not what ye ask." Your conception of the magnitude of this request is indeed small. Your highest dreams and wildest fancies cannot conceive of the radiance and glory of the throne I am to occupy. The right hand of the Son of God! Think of what that means. The beauty of holiness! Could they comprehend all the grandeur and magnificence of the situation. Angels from the very presence of God in attendance. No wonder Jesus said, "Ye know not what ye ask."

Then "Are ye able to drink of the cup that I shall drink of?" Had you thought to count the cost? Can you pay the price? No man was able to stand with Jesus in this. The cup was his to drain to the bitter dregs. He must tread the wine-press alone, with no helper or companion.

These men thought they were able to bear with him the trial and suffering he was to endure, but at his betrayal they stood off with the other disciples.

Jesus assures them that a full share of trial will come to them. A bitter cup will be placed to their lips, and a baptism of suffering await them. But to sit in the positions of honor with him was in the keeping of the Father. Jesus does not say they shall not occupy these places. They may indeed be the most deserving ones. God's gifts and favors will be given those who are competent and fitted to do his service. To give good service requires training. Jesus went through the school of training, conquered self, overcome the temptation to take an easier and more pleasant path. To him belongs high honor.

Who will be given position in God's kingdom?

Those who subordinate all things to his will. Those who are trained for such work.

Question—Are you willing to be so trained?

True greatness is not, as the Gentiles taught, among princes who have dominion and exercise their brief authority. Rather is it to be found with the man who can best serve his fellows. He who will sacrifice most for others, and deny self, is greatest. The desire to be greater than another is purely selfish, and is wrong. A desire to be as good and useful as possible, and to improve over the present—to grow—is right in a way, but the desire to serve your fellows can never be wrong. He is greatest who does greatest service to his fellow-man. Not for self-exaltation, not for fame, but to be of use to others.

Jesus and his disciples reach the Jordan and cross to Jericho. Some blind men desire sight, and Jesus has compassion on their miserable condition and heals them.

Obituary.

James Theodore Smith, the month-old son and only child of Brother and Sister Samuel J. Smith of Chicago, died at the home of his grandparents, Mr. and Mrs. M. F. Aslaksen, in Adeline, Illinois, July 19, 1910.

The writer in seeking words of comfort to speak to the bereaved, called attention to the loving tenderness manifested by the Savior for the little ones while He was among men, and then we read that "this same Jesus", with heart overflowing with pity and affection will come again to give us beauty for ashes, to comfort all that mourn. Ah, we cannot but believe that our darling, falling asleep with sorrow's tears upon its cheeks, will awake with sparkling eyes and joyous laughter when the sunbeams crown the hills with morning's everlasting glory!

G. ELDRED MARSH.

Printed announcements of the Illinois Conference to be held following their Bible School August 17 to 21, can be had by addressing S. J. Lindsay, Oregon, Illinois. The daily program is as follows:

10:00 a m Question box or Sermon
2:00 p m Berean services or Business session.
8:00 p m Sermon
9:45 p m Services by Bereans
7:30 p m Sermon

The following ministers are expected this year: L. E. Conner, Rolla Hightower, O. J. Allard, P. V. Blakely, G. E. Marsh and S. J. Lindsay.

THE RESTITUTION is only $1.50 per year. Try it a year.

In our issue of April 6 was an article on Sanctification, and in issue of April 24 was one entitled Crucifixion of Self. In issue of May 4 appears a third article on Overcoming Faith. The author, Brother Joseph Williams has caused these articles to be put in tract form, envelope size, convenient for mailing, and will supply them at Five cents each, or free to those too poor to pay. Send orders to Joseph Williams, Hillsburg, Indiana, or to this office.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

Conference Programme.

Programme of the Ohio Conference to be held in the Church of God, 10628 Lee Avenue, Cleveland, August 17-21 inclusive.

WEDNESDAY, AUGUST 17.

7:30 p m Opening of Conference
President, W S Tomlinson
7:45 p m Address of welcome
R G Huggins
8:15 p m Response Jessie Kaufman
Followed by others

THURSDAY, AUGUST 18.

9:00 a m Song service Mattie Neill
9:15 a m Social meeting
H Juergensen
9:30 a m Bible study—"In Christ"
W S Tomlinson
10:30 a m Intermission
10:45 a m Business meeting
2:00 p m Song service
2:15 p m Social meeting
Nancy B Robison
2:45 p m Address A W Mason
3:30 p m Symposium—The Christ
Old Testament D C Robison
New Testament Jos Williams
7:00 p m Song and Social service
T Klingenstein
7:30 p m Address Jos Williams

FRIDAY, AUGUST 19.

9:00 a m Song service
9:15 a m Social meeting B F Smith
9:30 a m Bible study—Judgment of the Church Jos Williams
10:30 a m Intermission
10:45 a m Address R G Huggins
2:00 p m Song service
2:15 p m Social meeting
Esther Richardson
2:45 p m Sisters meeting
President Emily Groves
3:30 p m Intermission
3:45 p m Address Mattie Neill
7:00 p m Song service
7:15 p m Social meeting David Beck
7:45 p m Address D C Robison

SATURDAY, AUGUST 20.

9:00 a m Song service
9:15 a m Social meeting
P L Morron
9:30 a m Bible study—Judgment of the world D C Robison
10:30 a m Intermission
10:45 a m Business meeting
Election of Officers
2:00 p m Song service
2:15 p m Social meeting C Moore
2:30 p m Young peoples meeting
President Fred Blythe
3:15 p m Intermission
3:30 p m Address A W Mason
7:00 p m Song service
7:15 p m Social meeting
Hattie Sanford
7:45 p m Address Jos Williams

SUNDAY, AUGUST 21.

9:30 a m Sunday School
10:30 a m Address R G Huggins
11:30 a m Communion
2:00 p m Song and Memorial service for P Neill and others
2:45 p m Address Wm Hescock
3:15 p m Address A W Mason
7:00 p m Song and social meeting
Charles Goss
7:45 p m Address Jos Williams
8:30 p m Close of Conference
By the President

Mattie Neill, Director of Singing
Hattie Goss, Organist

Leaflets outlining the Bible studies will be furnished by D C Robison

J C THOMPSON
D C ROBISON
W S TOMLINSON
Committee.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Let us Pray.

Everlasting God, the Creator of all things animate and inanimate—the sustainer of all things,—we approach thee with grateful hearts,—with Godly fear, with reverence and love for the proofs of all thy love for us. We are glad to be among the living this morning so that we can praise thee, for the dead cannot praise thee. Our Father and our God we ask thee in the name of Jesus this morning to forgive all we have done or thought amiss since we last assembled as thy household. Were it not that thou knowest our frames and remembereest that we are dust, and has given us the name of thy glorious Son to plead before thee we dare not approach thee. Then, for the sake of Jesus hear us, pardon all our trespasses, love us freely, and grant us thy heavenly grace that we may be able to live Godly in Christ Jesus. We would pray for all thy saints who have made a covenant with thee by sacrifice. Oh that they may all, to-day be blessed of thee, whether assembled with others of like precious faith or scattered and lonely—bless any who may be sick, or afflicted in mind or body. Bless the proclaimers of the truth as it is in Jesus. Bless all the learners in Sunday School; bless all those devoted to the youths within our reach, and oh grant, blessed God that thy kingdom may soon come and thy will be done in earth as it is in heaven. Keep us to that glorious day, and save us with thy great salvation through Jesus the Anointed. Amen.

Read This.

It is an invitation warm and hearty to attend the Ohio Conference which convenes in Cleveland on the evening of August the 17th, and lasts until Sunday evening the 21st.

If you are coming write to the Editor at once, and provision will be made for your comfort while here. And just before you leave home write us again—a postal will do—telling us when you will arrive in the city, and you will be met at the station or steamer wharf. But in case you should be missed by us on arriving in the city we ask you to clip out the following paragraph of directions and paste it in your day book, and you will have no trouble in finding The Church of God, 10623 Lee Ave., where the Conference is to be held:

All coming by way of the railroad should go to the Union Depot. There take the Euclid street car. The fare is 3 cents. When you pay your fare give the Conductor 1 cent more and ask him for a transfer on E. 105 Street. The Euclid car comes to this street without change. Don't get nervous on this ride, as it is 6 or 7 miles from the depot to E. 105 St. On arriving there go to the east corner of the street, and take the first E. 105 Street car that goes north, and about a 7 minutes ride will bring you to Lee Avenue—and there is the church.

Those who come by boat can take any car in sight, and they will arrive at the Square in five mintues. There change, and follow above directions.

Temptation.

A few thoughts on Temptation. This very word temptation, in the Word of God proves to us that although children of God by adoption, we are prone to sin and temptation awaits us in every walk of life.

1 John iii, 9, Whosoever is born or begotten of God, doth not commit sin, for his seed remaineth in him, and he cannot sin because he is begotten of God. We are begotten to a lively or living hope by the gospel, and if we follow in the way of righteousness, we will not practice sin. In speaking of our hope John says, Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is; and every man that hath this hope in him, purifieth himself even as he (Jesus) is pure.

Like the Romans, we were the servants of sin but obedience to the truth has made us free from sin, and we become servants of righteousness. Paul says to them, What fruit had ye then in those things whereof now ye are ashamed, for the end of those things is death. The very temptation of worldly pleasure that came to us before we were Christians will come to us again. Our environments govern our amount of temptation to a great extent. We very often throw ourselves in the way of many temptations by the companionship we seek. Jesus said, Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you. So if we strive first after spiritual food, spiritual companions and the favor of God, there will be little time to give to the pleasures of the world, and our desire to partake of them will vanish, for our Heavenly Father will have filled our minds with his love and peace and the things of the world will have no place.

In Jesus' last prayer he said, I pray not that thou shalt take them out of the world but that thou shalt keep them from the evil of it. It is needful then that we have temptation, although we can elude many by our conduct. Unless we are tried, we will not be purified and fit for the Master's use in his kingdom. We need not be afraid the Father will not do his part for Paul says, in Corinthians, There hath no temptation taken you but such as is common to man, and God will not suffer you to be tempted above that ye are able, but will, with the temptation provide a way to escape that ye may be able to bear it.

Let us be like Moses when he said, I would rather suffer affliction with the people of God than enjoy the pleasures of sin for a season. That is the way to enjoy our Christian life, to remove all appearance of worldly sin and ungodliness, and live soberly. We not only help ourselves but our influence for good on our brother's life is of more value than we know. If we deny ourselves and take up our cross daily and follow Jesus, what crowns of rejoicing will be ours when the Lord of life comes to banish all evil and sin.

HATTIE P. SANFORD.

Gold Dust.

It takes all the sweetness out of giving to do it grudgingly."

"The only responsibility that a man cannot evade in this life is the one he thinks of least—his personal influence."

"You can 'get even' with people, not by doing to them what they have done to you, but by doing something better."

"Patience may be termed the ballast of our existence. Without it any passing storm will set the ship tossing and straining. With it the vessel can keep steady and go forward, or at the worst, lie safely in the biggest tempest that can blow over the seas of life."

When thou receivest praise, take it indifferently, and return it to God, the Giver of the gift, or the Blesser of the action.—Jeremy Taylor.

ANNA DREW.

Do You Understand the Kingdom?

You probably think it does not matter whether you do or not. If so, it is a pity for yourself. If you do not understand the Kingdom, you do not understand the gospel; and if you do not understand the gospel, you cannot be saved; for God has been pleased to appoint the belief and obedience of the gospel as the means of our salvation. If you have any doubt about this, read the following passages: Mark xvi. 16; Rom. i. 16; 1 Cor. iii. 21: xv. 2; and many others.

But you say: "Of course I believe that the gospel is the means of our salvation; but what has the Kingdom to do with it?" You will get the answer in the following passages from the New Testament: "Jesus came into Galilee, preaching the gospel of the Kingdom of God." Mark i. 14. "He went throughout every city and village, preaching and showing the tidings of the Kingdom of God." Luke viii. 1. "He sent them (the apostles) to preach the Kingdom of God." Luke ix. 2.

If the gospel preached by Jesus and the apostles was the gospel of the Kingdom, how can you believe that gospel without knowing about the Kingdom? Do not be like some who say that the gospel is the gospel of the Kingdom in the sense of having come from the Kingdom of heaven, and is not necessarily about the Kingdom any more than an Act of Parliament is about Parliament. The way of this quibble is stopped by the words which tell us that the gospel consisted of "the things concerning the Kingdom of God" (Acts viii. 12), and that Paul "preached the Kingdom of God" (Acts xx. 25)

You must know about the Kingdom, in order to know the gospel. You may easily know if you are inclined to give heed to what God has said. The Bible speaks very plainly of it.

1. We are told through Daniel, that in the latter days—"The God of heaven shall set up a Kingdom, which shall never be destroyed; and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever." Dan. ii. 44.

2. The Kingdom will be upon earth, and will take possession of of all the kingdoms of the World.

Proof: "The Lord shall be King over all the earth." Zech. xiv. 9. "The Kingdoms of this world...become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever." Rev. xi. 15.

3. The Kingdom so to be set up will be the ancient kingdom of Israel restored.

Proof: "Wilt thou at this time restore again the kingdom to Israel?" Acts i. 6. "In that day, I will raise up the tabernacle of David that is fallen." Amos ix. 11. "The kingdom shall come to the daughter of Jerusalem." Micah iv. 8. "I appoint unto you a kingdom as my Father has appointed unto me that ye may.....sit on thrones judging the twelve tribes of Israel." Luke xxii. 29, 30.

4. In the setting up of the kingdom, the Jews will be gathered from their present dispersion in all the earth, and restored to their own land, which will be the seat or headquarters of the kingdom of God, and will bear rule over all the earth.

Proof: "He that scattereth Israel will gather him." Jer. xxxi. 10. "He shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth." Is. xi. 12. "I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side and bring them into their own land." Ezek. xxxvii. 21.

5. Ancient Jerusalem, though now desolate and insignificant, will become the capital city of the whole earth.

Proof: "At that time shall they call Jerusalem the throne of the Lord." Jer. iii. 17. "The Lord of hosts shall reign in Mount Zion and in Jerusalem." Isa. xxiv. 23. "Then shall Jerusalem be holy." Joel iii. 17.

6 Christ's accepted people will reign with him, and inherit the kingdom when these glorious things are fulfilled.

Proof: "If we suffer, we shall also reign with him." 2 Tim. ii. 12. "To him that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them. Rev. ii. 26. "The saints of the Most High shall take the kingdom and possess the kingdom for ever." Dan. vii. 18, 27. "Come, ye blessed of my Father, inherit the Kingdom." Matt. xxv. 34.—Bible Finger Post.

God's Law is Our Delight and Meditation. Psa. i 2

If the man is "blessed" (v. 1) who walks not in the counsel of the ungodly, it follows as a fair inference that he is cursed who does follow ungodly counsel and conduct. Ungodliness is the source of all sin. Overt sins are often denounced with asperity while ungodliness is tolerated and indulged. An apt illustration of what I mean—see the divorce evil. Often divorce is held up to detestation, while the sins which create divorce are "winked at." Acts xvii 30. To represent divorce as a great evil is a mistake; the sins committed at home before the divorce was wanted or sought is the "great transgression." Psa xix 13. Divorce is only a public expression of sins committed previously. These sins are primary; and if it were not for them, divorce litigation would never happen. To make a great outcry against divorce is folly. To remove a tree by breaking off its twigs and branches is a failure. To effectually remove it you must uproot it. So an irreligious, ungodly way of thinking expresses itself ultimately in conduct, action, life. Therefore, there are things a man must not do if he is "blessed," happy.

The Bible has "thou shalts" as well as "thou shalt nots." After telling us in this Psalm what the "blessed" man does not do, David immediately goes on to tell us what he does do. Righteousness isn't passive; it is right-doing. "He that doeth righteousness is righteous." 1 John iii 7. Hence for a man to be righteous he must not only obey the "thou shalts," but the "thou shalt nots" as well. He must not walk in the counsel of the ungodly, or stand in the way of sinners, nor sit in the seat of the scornful. He must not do these things; but he should "delight in the law of the Lord; and in his law doth he meditate day and night." Psa i 2.

Taking up in seriatim order the salient thoughts in this passage, we proceed to make a few remarks upon

1. "The law of the Lord."

The word law from torah, means "law, direction." See Young's Concordance. A law is a code of rules to govern human action. The law tells us with authority what to do, and what not to do; it gives "direction" to our action. By the law of the Lord, then, we understand David means all of God's Word then written, but particularly the Pentateuch. Psa cxix 1, 55, 87. The Bible is emphatically the "law of the Lord." "God is a spirit." John iv 24. As the "Lord" is a "spirit," "the law of the Lord" is "the law of the Spirit." Rom viii 2. The Spirit, you see, has formulated a "law," and those who are "after the spirit" (v 4), do mind "the things of the spirit" (v 5). They have received the spirit of adoption (v 15), and have become "spiritually minded" (v 6), and are "led by the spirit of God" (v 14) that is by the "law" which the Spirit has revealed. To talk about being full of the Spirit, led of the Spirit, etc., without the "law" which the Spirit has formulated, is to try to reach an end without means to obtain it.

2. "His delight is in the law of the Lord"—"the Spirit." 2 Cor iii 18. The word "delight" (chephets) means "pleasure, desire." The delight or pleasure, a saint has for the law of God should be as strong as God's desire is toward the excellent of the earth "in whom is all my delight," says he Psa xvi 3. If the man of God's favor delights thus in the revelation of his spirit, it is because there is a right relation of his will and affections to the "law of the Lord." A man cannot delight in a law he knows nothing about. He may know the law, still he will not delight in it unless he loves it. God's people must not merely read the Bible as a perfunctory duty, they must catch the spirit of David and say, "Make me to go in the path of thy commandments; for therein do I delight." Psa cxix 35. "I will delight myself in thy commandments, which I have loved" (v. 47). In this text the reader will notice that delight in the commandments resulted from love of them. "Unless thy law had been my delights, I should then have perished in mine affliction" (v. 92). Modern so-called Christians, puissant in profession, tell us that they "do not know much about the Bible; and hardly ever read it," that it "cannot be understood anyway," etc. They have no understanding, delight or love for God's Holy Word. Sometimes they exult in the Holy Ghost, claim they have "got" it, but as for the law which the spirit has revealed for them to believe and live by, of this they know nothing, and care less. "What fools these mortals be."

3. "In his law doth he meditate day and night."

To meditate means to think, ruminate. We become like our thoughts. Prov xxiii 7. If we ever become spiritually minded and God-like, we must remember him upon our bed, and meditate on him "in the night watches. Psa lxiii 6. We can, by musing on the works of God's hands, brighten this lurid, evil world (Psa cxliii 5), and get an uplift to our souls. We must, if we are punctilious Christians, love God's law, and meditate upon it. Psa cxix 97. David had more understanding than all his teachers, for this reason: "Thy testimonies are my meditation," v 99. By considering what God says he gives us "understanding in all things." 2 Tim ii 7. This is the way, dear reader, and the only way to get divine instruction.

4. "Day and night."

See Jos i 8. To meditate in God's law "day and night" means to do it continually. The Scriptures are to be searched (John v 3) and read (Isa xxxiv 16) daily (Acts xvii 11). They are to be thought about and talked of during the day, as we sit in our homes, or walk by the way; and when we lie down at night we must still think of God and his Holy Word. Deut vi 7; Psa cxix 55. We do not think it too much trouble to eat our meals three times a day. But how often we try to live a week or a month without eating divine pabulum! The manna was gathered daily, the Sabbath excepted, Ex xvi 26. It was typical of Christ, the true bread, and the words of spirit which he uttered. John vi 51, 63. God's Word must be found and eaten daily, like the manna, if we expect that joy and rejoicing of heart promised. Jer xv 16. If the Word dwells in us richly (Col iii 16), how facile and happy we are; and with what heavenly delight we meditate in the Holy Word! We cannot see a vineyard without thinking of the good lesson Christ gave us in John xv. We cannot look at a hen and her brood without Matt xxiii 37 rushing into the mind. Everything, from morning till night, speaks to us in thunder tones the truths of God's Word, if we only have it in our hearts (Psa xxxvii). But Apostate Christendom render nugatory the entire Word of God. God's law they do not understand, obey, delight in, meditate upon, love, or care for. They claim the Holy Ghost converts, leads, sanctifies, and saves them without the Word; it is, therefore to them a dead letter, an obsolete book. O Lord, "Forgive them: they know not what they do."

Christian Fellowship.

In the ordinary affairs of business and society, we mingle freely with all kinds of people, but Christian fellowship is limited to Christians. Contact is not fellowship. Christ taught a moral and spiritual separation from this world. When persons are clear and outspoken in denying essential and saving truth, we may show them courtesy and kindness, but the Word plainly and repeatedly teaches that it is wrong to fellowship or encourage them in any way as Christians. This is not prejudice or partisanship.

Formerly some religious bodies were too strict in testimony against what they deemed heresy, but nearly all are now too lax in testimony, life and fellowship. We are admonished not to bid God speed to those who do not teach the truth, especially concerning Jesus Christ, and we are even forbidden to eat in fellowship with certain errorists. We should not countenance fatal error by our presence at a brotherhood banquet, with its representatives, no matter how eloquent and pleasing they may be.

How displeasing to God is fellowship with unbelievers. Christ says: "He that is not for me is against me." However polite and pleasing it may seem, we cannot shake hands with destructive critics and also with the Lord Jesus Christ. They are guilty of soul murder. It is treason to saving truth and to God to fellowship as Christians, Unitarians and Universalists. While they boast of brains and progress, their characterizing of Jesus as a good man and a great teacher, is the climax of absurdity. If he was not what he claimed, The Son of God, he was the wildest imposter who ever appeared in the world.

Error begets evil and we are taught to abhor that which is evil and cleave to that which is good. Such fellowship especially in leaders, implies insincerity and promotes unbelief among the common people. Actions speak louder than words, and this is heretical action.

Errorists see the inconsistency and must regard it as a weakness or hypocrisy. It forfeits their respect and confidence. Corporate fellowship is becoming more and more a serious matter with intelligent and conscientious Christians, when so many orthodox bodies lack courage or soundness to deal with heretics. Christ, and him crucified is our first, greatest and most essential theme.

Men in orthodox pulpits are now uttering heresies for which they would have been silenced fifty years ago. Would it be consistent and edifying for the President of the United States to address the Presbyterian General Assembly?

The leaders of the church who shun to declare the whole counsel of God concerning Ruin and Redemption, and fellowship those who deny these fundamentals, are promoting apostasy, and they will have a fearful account to render in the judgment day.—E. P. Marvin.

The noblest thing on earth is the man who rises to the dignity of self-mastery. The man who can refuse indulgence to a clamoring desire, can hold the craving appetite ungratified, and say to the rising passion, "Peace, be still!" is a true hero.

"A sail boat was lost in a heavy fog off the coast of Maine. A rowboat was towing it, but its oarsman had become confused. At last the advice was given, 'Listen for the beating of the waves on the shore; that never stops.' They followed the advice, and soon reached land. Now there is something that will guide us as well as the sound of the breakers, and that is the voice of God in our hearts. That also never stops. Always it is calling and calling, and we have only to stop and listen."

Replies to the numerous questions now on file will appear after our return from the west, about Sept. 24th.

"God's People Subject to Civil Law," a neat, well-written, scriptural booklet of 44 pages, by J. August Smith, of 1121 W. Church St., Rockford, Ill. The price is 5 cents per copy. It is an expose of the Saturday Sabbath theory; and although brief it is the best work I have yet read in laying bare this Jewish and fleshly delusion. If any of our readers need this subject thoroughly cleared up and fixed forever in their mind, or if they want a little hand book full of unanswerable arguments with which to confute Seventh Day keepers, here it is for 5 cents.

"Three Broken Links in Error's Chain—Santa Claus, Soul and Satan." A book of 52 pages by Mrs. M. Grove, of John Day, Oregon. Price 25 cents. Sister Grove is a minister of the Christian Advent denomination, an iconoclast, I was about to say in that body. The book is well written from a literary standpoint, and scripturally she is more than a match for her adversaries—and most of these she has found are in the folds of her own church. Though a woman and mistreated by her own brethren, she has thrown a fire-brand among them in sending out this book, and decreed an uncompromising war on the Bad God, or Jinarily called the Devil. She treats them as easily as a dog treats opossum. This is how she does it: When a belief of the immortality of the soul, eternal torment, and a Devil as the tormentor of the damned was practically a universal belief, a few Bible Students, prominent among them were Adventists, got up courage to say the Bible for us ungtossed by theological opinion. They went back to the original words translated soul, spirit, hell, etc., in our version; and they showed that soul, instead of meaning an "individual intelligence," simply means a "living being;" that spirit, instead of meaning a "disembodied essence" as we had always been told, simply means "life principle;" that hell instead of meaning a "place of endless misery," simply means hades, the unseen, the invisible, the covered up, the realm of the dead. All this showed candor and fairness. And Sister Groves naturally supposed that such Bible loving people would be willing and anxious to thus treat all other Bible subjects. A glance at the original words rendered "satan" and "devil" in our version revealed the fact that they only signify "an adversary," "an accuser." The Adventist had taught her that there were no immortal souls; had thrown water into hell and put out its fires. With no souls to people that region; with no brimstone and fire to inflict torment—with the occupants and place both gone, Sister Grove could see no need for the General Overseer—the devil. Not having anybody for the Gentleman (?) to grab, having no hell-home in which he might torment his dupes, she supposed the Adventist would let him go as gracefully as they had let go Santa Claus, soul, spirit, hell, etc. But in this expectation she was doomed to a schocking disappointment. Without subjects, fire, torment—without even a hell for a home to live in, still they held on to the Bad God,—and they are still holding on to his tail! Reader, if devilology still mistifies you; if there is still the stench of fire and brimstone on your clothes, send 25 cts to Mrs. M. Grove, John Day, Oregon, and you will receive by return mail a Divine Disinfectant.

OUR BOOK FUND.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Psalm xli 1-4.

The amount set opposite our names is to help Bro. Robt. G. Huggins supply the worthy poor with "The Bible; Its Principles and Texts." For this purpose the book is to be sold at the reduced price of 85 cents per copy.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Roblason's tract. We do not keep them in stock, as they are handled by the authors direct.

Announcement.

Editor Restitution:

Please announce in THE RESTITUTION that the Annual Conference of Iowa will convene August 20-28 inclusive, at Waterloo, Iowa. Programme will appear later.

Yours in the truth,
O. J. ALLARD.

The Annual Conference of the Church of God in Ohio will be held August 17 to 21 inclusive in the new church 10623 Lee Ave. Cleveland, Ohio.

The church is located in the East end of the city near East 105 Street, a short distance from the street cars.

Please communicate with the Pastor R. G. Huggins and arrangements will be made to meet you at the Depot.

The program will appear later.

J. C. THOMPSON, Sec.

The next Annual Conference of the Churches of God in Christ Jesus of the State of Illinois will be held in Oregon, beginning Wednesday, August 17 and continuing over Sunday the 21.

This Conference will follow immediately the annual Bible School conducted at that place.

We are expecting a greater meeting than ever before. Come.

EMMA L. SMITH, Sec

THE Eighth Annual BibleSchool under the auspices of the Illinois State Conference of the Churches of God in Christ Jesus, is announced to be held at Oregon, Illinois, August 8 to 18, 1910. The teachers are to be the same as last year, the board and lodging are free, though any donation to the cause will be received. Students should bring note-books, pencil and Bible. Any further information will be furnished by S. J. Lindsay, Oregon, Illinois, who should be at once notified if you are thinking of attending.

Please announce in THE RESTITUTION that the annual Conference of Missouri will convene August 10th to 15th, inclusive, at Morse Mill, Mo. Program will be given later.

J. H. MORSE.

The Missouri-Kansas Conference of the Church of God will meet at Severance, Kansas, on Grand Island Railroad, about 40 miles west of St. Joe, August 20-28 inclusive. Business meeting August 22 at 10 a. m. Meetings forenoons, afternoons and evenings. All lovers of free speech and investigation of religious questions are cordially invited to attend. There is good train service from St. Joe, trains leaving for the west about 10 a m, 4 p m, and 8 p m.

By order of the Con. Board,
EUGENE HOWARD, Pres.

The Missouri Conference of the Church of God, will open Wednesday evening, August 10, and continue over the following Sunday. Brothers Conner of Ohio, and Allard of Iowa, will be with us, assisted by Brother Winningham of Missouri, and possibly others. The program will be announced from day to day, arranged according to convenience and circumstances.

The place of the meeting, Morse Mills, Mo., can be reached by only one railroad conveniently. So all coming will take the St. Louis, Iron Mountain and Southern R. R. to Victoria, which is about forty miles south of St. Louis. Hacks will meet every train and convey passengers to Hillsboro, where the brethren will meet them and take them to Morse Mills. All coming please send word of date and train of arrival, to J. F. Williams, Hillsboro, Mo.

This will be our third Conference in Missouri, and we pray that it will be as successful as those preceding. We want every Church of God in Missouri to be represented. Plan now to come. Then we will see what a closer union of the brethren will do!

SADIE B. MORSE, Sec'y.

The twenty-fifth Annual Conference of the Churches of God in Christ Jesus, in the State of Nebraska, will be held in Omaha, Aug. 18th to the 21st inclusive.

The meetings will be held in a tent. Meals will be furnished at 10 cents and lodging free. Owing to the greater distance those in the west have to come, the Brethren of Omaha have decided to pay three dollars on every one's fare coming from west of St. Paul and Grand Island. Good speakers will be provided and we urge every one to come and help make this Conference a success and enjoy the benefits which cannot help but follow an attendance.

Please read Bro. Adams' report for June, thoughtfully and carefully, and let it test self to see if sacrifices are really being made. If we are truly looking for Christ's soon return, let us give practical proof of it and put his business before all other business.

Christ has left us in charge of his work for a time and by joining ourselves to him, we have promised to be faithful to the trust and make his business a success as far as we can. In order to make any line of work a success we must concentrate all our energies upon it, and subordinate and bend all things to it. If we have not been doing this, but have been putting worldly business and pleasure ahead, let us begin with this Conference to put Christ's ahead.

During Conference, if attended in the right spirit, faith and strength for the following year's work will be obtained, and we will be better able to wait patiently for his return. Every one make a special effort to be there and do his share toward making a good start for the next year's work. Let us not be shirkers. Every thing possible will be done to make your stay both pleasant and profitable. If further information is desired write Bro. M. D. Newell of Blair, Neb, Pres. of Conference Board.

ALTA KING.

Printed Program of the 23d Annual Conference of the Churches of God in Christ Jesus in Iowa, are out and can be had by addressing the President, O. J. Allard, Ft. Dodge, Iowa. We note that the speakers announced are A. J. Eychaner, John Garton, J. A. Patrick, G. E. Marsh, Almus Adams, Joseph Williams and R. G. Huggins. The time of this Conference is August 20 to 28 inclusive. The daily program is as follows:

6:00 a m Rising bell
6:45 a m Morning Devotion
7:00 a m Breakfast
8:00 a m Children's hour
9:00 a m Business
10:30 a m Bible reading or Question box
12:00 m Dinner
2:30 p m Sermon
6:00 p m Supper
7:30 p m Social hour
9:00 p m Preaching

Any one desiring information concerning any thing should address Brother Allard as above.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:30 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D.C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

L C Anthon	50

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams. And her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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SALVATION.

The above is the title of a tract of 14 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton, Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

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Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

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Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Heir the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free: or an *assortment* of the whole, same price. Address W I. Tomlinson 10887 Orville Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern Ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

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A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from W L Tomlinson, 10887 Orville ave, Cleveland Ohio

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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Poetry.

God's Tenth.

When good old Jacob learned to give
One tenth to God of all he had,
He found that he with ease could live,
And blessings came to make him glad.
Maybe you owe to God a debt
Pay up at once—lest you forget!

'Tis said this law was set aside—
Some boast they are longer bound
But, if love makes the path more wide,
It would a better way have found
No better plan has reached us yet
Pay up at once—lest you forget!

"But I am very poor," you say,
"With scarce enough to eat and wear"
Perhaps you've robbed God's tenth away,
And lost the blessings he would share.
Of all men you are most in debt—
Pay up at once—lest you forget.

Communicated.

Abraham and the Promises.

"THY SEED WHICH IS CHRIST."

So God chose Abraham, tried him, and having found him faithful he received the promises; as it is written, "And thus having patiently endured he obtained the promise." He is called "The friend of God" (James ii 23) and the father of all the faithful, because, "He believed God, and it was accounted unto him for righteousness." Now the question arises, what did Abraham believe, and do; and what is expected of us to believe and do? In Gen xii 1 we read, "Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house unto the land which I will show thee; and I will bless thee and make thy name great" Gr v. 4. "So Abram went, as Jehovah had spoken unto him." The Apostle Paul, in commenting on Abraham's obedience of faith said: "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise; for he looked for the city which hath the foundations, whose builder and maker is God." Heb xi 9. Now if Abraham's seed in the flesh could have been perfected under the law, they would never have lost possession of the land; for "had there been a law that could make alive, righteousness would have come by the law. But the Scripture shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe." Gal iii 21, 22.

All that Abraham did, signifieth something. Abraham had eight sons, one by the bond woman, "I will make him a great nation, twelve princes shall come from him;" one by the free woman; and six by the concubine, the latter he sent away who became the figure of all the Gentiles who are to be saved. Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds as of many; but as of one, and to thy seed which is Christ "And if ye be Christ's then are ye Abraham's seed and heirs according to promise" (v 29). Now what is required of a seed? "If the seed die not it abideth alone." "For they are not all Israel, neither, because they are Abraham's seed, are they all children; but, In Isaac shall thy seed be called. That is, it is not the children of the flesh that are children of God, but the children of the promise are reckoned for a seed." Rom ix 7 If then we are Abraham's seed it is not in the flesh; but, "The blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith." Gal iii 14. We become heir to all things in Christ in heaven and earth. Now we are not obliged to come to an improvised altar on earth to receive this promise; for the Word is nigh thee, in thy mouth, and in thy heart; (pretty close contact) that is, the Word of faith which we preach; because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart, that God raised him from the dead, thou shalt be saved." Rom x 8. "Received ye the Spirit by the works of the law or the hearing of faith?" And as Abraham did we must we, "Come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing: and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty. 2 Cor vi 17

Melchizedek, like unto the Son of God, a priest of the Most High God, and king of Salem, blessed Abraham. "But without any dispute the less is blessed of the better." Heb vii 7. Melchizedek was a type of the priesthood of Christ, being both king and priest, which under the law could not be. But Christ and those in him are prophets, priests and kings, in spirit, in promise. Jesus when he was in the flesh cast out demons, healed all the sick and raised the dead; but they all died again. Having been raised in the power of an endless life, he will return and raise the dead in Christ first, but every man in his own order, company, rank. That our calling is heavenly cannot be disputed by the student of Scripture. Heaven is a condition now as well as a place hereafter, and we apprehend that the earth will be a very desirable place in which to live, especially in the new Jerusalem when glorified, when the last enemy is destroyed, which is death. For he must reign till he hath put all enemies under his feet. "The last enemy that shall be abolished is death." And not the first (when he comes) as many would have us believe.

So Christ is the "I am" (he) who is and was, and is to come, a Father to father Abraham. While we can answer the question which was so puzzling to the Jews, and is today. "If David in spirit called him Lord, how then is he his son?" "And the least in the kingdom is greater than John the Baptist," without putting Abraham, David and John out of the kingdom. So Christ is the last man Adam, and being last is first; for the last shall be first. Abraham was told to look up to the stars, and down to the sand of the sea shore, "so shall thy seed" be. The New Jerusalem whose builder and maker is God, is coming down and we will meet the Lord in the air. This will be the saints refuge in the time of trouble, while Jacob's refuge is on the earth, possibly in Arabia; while the Jerusalem that now is will be clothed upon by the new. "Then the moon shall be confounded and the sun ashamed, for Jehovah of hosts will reign in Mount Zion, and in Jerusalem; and before his elders shall be glory." Isa xxiv 23.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenlies in Christ; even as he chose us in him before the foundation of the world that we should be holy and without blemish before him in love, having foreordained us unto adoption as sons through Jesus Christ unto himself." Eph i 3, 3.

Verse 13, "In whom ye also, having the Word of truth, the gospel of your salvation—in whom having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance unto the redemption of God's own possession. (Stones in the living Temple). Abraham was given a seal of circumcision in the flesh, while our hearts are circumcised in the Spirit. The Father of glory may give unto you a spirit of wisdom and revelation in the knowledge of him, having the eyes of your understanding enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, (because being sons we are to be made like him, and share in his glory). He raised him from the dead—scarcely any believe in death today, but they believe that God can deny himself, and make a man both dead and alive at the same time—and made him to set at his right hand in the heavenlies far above all rule, and authority and power and dominion and every name that is named, not only in this age, but also in that which is to come: and he put all things in subjection under his feet—but now we see not all things put under him—and made him head of the church, which is his body, the fulness of him that filleth all in all." The meaning of this is, that there is no greater glory, honor, power, nor dominion in the heavens nor on earth that to be possessed by "The Body of Christ," of which he is the head, his inheritance in the saints meaning that Christ is not complete until they are united and glorified upon.

The royal family of God, who only hath immortality. "Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains (kingdoms) might quake at thy presence * * to make thine name known to thine adversaries, that the nations may tremble at thy presence!

"For from of old men have not heard, neither perceived by ear, neither hath the eye seen a god besides thee, who worketh for him that waiteth for him." Isa lxiv 1-4. "But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God." 1 Cor ii 10 "Christ in us the hope of glory." Our hope, then, is not expressed as we have heard some Advent sing, "Come Lord Jesus and reign over us, while we sit every man under his own vine and fig tree." Abraham, Isaac and Jacob saw these promises afar off which we now possess, as an earnest of our inheritance until the redemption of God's own possession, and will enter into their enjoyment at the manifestation of the sons of God. "God having provided some better thing concerning us that they without us should not be made perfect. Heb xi 40.

E. D. McGLEEN.

Notes by the Way.

My last notes closed with the meetings in progress at Sacramento, California. The meetings were intensely interesting from the beginning Most of those attending, while not skeptics, were non-church goers, on account of not finding in the popular church, that which commended itself to them; but the grand old gospel of the kingdom, and its kindred truths did appeal to them, and they regretted to have the meetings closed. By a protracted effort, a congregation could be established there. My visit with Bro. and Sister Cook and family was very pleasant, indeed, and will be long remembered by me.

Sacramento is the place where my Uncle Benjamin Wilson is buried. On Decoration Day Bro. Cook and daughter tried to find his grave, and almost dispaired, but finally did find it by aid from the office. I told him that I would like to visit it. He then accompanied me. It was some effort for us to find it, as there was nothing but a dirty weather-beaten stick to show that there was a grave there at all. On pulling up the little piece of board, we saw that his name had been written upon it, and just an indistinct outline could be discerned upon it. There was no mound—the earth had sunken down below the surrounding ground. It made me feel so sad to see such neglect and care of the burial places of those who have been prominent among us as instructors and expounders of God's Holy Word. Is it right that they should be laid away with no more respect than that accorded to dumb driven cattle? Many one should desire to learn more about this, address B. F. Cook, 3015 F street, Sacramento, California. Bro. Cook kindly showed me the principal points of interest about Sacramento. One of these was old Fort Sutter, erected in 1839. It is now a museum of California relics, especially of those relating to the Sacramento Valley. I noticed three or four old stage coaches of the Colonial type, Indian relics, weapons of defence, etc., old Mexican carts, and other relics too numerous to mention. I enjoyed a visit to the Capitol Building and Grounds. The building is surrounded by a park of twenty-five acres. This park is said to contain at least one tree of every kind known in the world. The entire park is enclosed with different kinds of palm trees, which give it quite a tropical appearance. We ascended to the top of the dome of the Capitol Building 225 feet above the sidewalk. From this point we obtained a fine view of the city, and the surrounding grounds. Sacramento is a pretty city. Palm trees largely prevail as shade trees, along the sidwalks, and lawn decorations. One day we made a visit to their fine Art Institute, which is certainly quite a credit to the city Having closed the meetings at Sacramento, I bid farewell to the people, and Bro. Cook accompanied me to the depot, where I boarded the train for Oakland, California, to visit my oldest brother, Thomas Wilson, whom I had not seen for some fifteen years. I found that time had wrought its changes upon him, he being now seventy-five years old, yet quite vigorous for his age. His wife, though much younger, was also changed. She is the daughter of Joseph Cockroft, a former partner of my Uncle Benjamin Wilson, in the printing business at Geneva, Illinois. Mr. Cockroft, is one of the most vigorous old men that I ever saw; although he is now in his ninetieth year, he is still actively engaged in the printing business. My brother's children are all married except Ida. On Sunday we went to Almeda, and took dinner with his son Elmer. Oakland which is across the Bay from San Francisco, is now aspiring to be a rival of that city. Almeda, Berkley, and Piedmont are cities adjoining Oakland, and may yet become merged with Oakland.

My brother took me across the Bay to see San Francisco, which but a few years ago was wrecked and ruined by earthquake and fire; it is now in the main built up again, much better than it was before. On some of the side streets you will occasionally see a ruin. While there we called upon Sister Bingley and husband, and took dinner with them. Sister Bingley (whose maiden name was Smith) and myself were young people together, and were both members of the old Geneva church. This church was the pioneer church of the faith, in the United States, from which the grand old gospel of the kingdom radiated.

After dinner we visited Golden Gate Park and Museum. This is a great and magnificent park to visit, but we could not stay as long as we wished.

We then took a street car for the "Cliff House," "Golden Gate," and "Seal Rocks," in the Pacific Ocean. This was my second visit to the ocean. Guarding the Golden Gate, is the Fort. This is an enchanting pleasure resort, the enchanting beauties of which time would fail me to describe. Night drawing on, we returned to Oakland.

At another time, we went to Mountain View Cemetery, to visit the grave of our aged mother, who died at Oakland, in her ninety-second year. This without exception is the most beautiful spot that I ever visited. It is said to rival the world for its natural and floral scenery. I believe that California without doubt rivals the world in flowers. In towns and cities, it is a common sight to see fences all covered with geraniums in full bloom from top to bottom.

I shall never forget my visit to Piedmont Park. This park is made in the natural woods, with great bluffs and deep ravines; it is romantic in the extreme. This being embellished by art, makes it a sight not soon to be forgotten. Among which I might mention a Palm Promenade. This promenade is ornamented by what I should estimate some two thousand palm trees. Many of these trees would be from four to six feet through the trunk, with some eighteen to twenty feet in circumference. The leaves were some eighteen feet long, and a single tree would cover a space of some 125 feet.

My visit at Oakland being concluded, he accompanied me to the depot, and I departed for Oleander, California. Bro. George Calder met me at Oleander, and took to his home, where I was warmly welcomed by Sister Calder. Sister Calder is a neice of Bro. Albert Balch, whom I used to know in my youth. He was a member of the old Geneva church, in Illinois. He was one of our old time defenders of the ancient faith of the gospel, and still rejoices in it. There are some twelve or thirteen believers here, whom he used to minister to before old age incapacitated him. He is now in his eighty-ninth year, and nearly blind. His memory fails him of nearly everything, except those of an early date. I talked to him about those things, and it pleased him so much. I took dinner with him twice. When I bid him good bye, he said, "May we meet in the kingdom."

On the Sunday morning Brother and Sister Calder, and myself went to Orangeville, where our young Brother Grant lives; he is one of our ministers, who is preaching the gospel of the kingdom. He is an able young man, who bears a good report of all who know him. He made an appointment for me to speak at night in the Methodist church. The first message was received with favor, and a desire to hear more. I preached again the next Saturday night, and twice on Sunday. The interest became intensified after each meeting. I told them, that those who wished to learn more, Brother Grant was capable of instructing them.

The fruit harvest is in the rush, especially that of the peaches. The apricots were previously harvested.

Bro. Grant took us on about a forty mile spin in an auto car, among the orchards and vineyards. One can hardly conceive of the amount of fruit raised here. The peach trees although proped up on all sides, the branches were broken on every hand by the weight of fruit. As for raisin culture, this part of the country is said to rival the world. The grape vineyards were everywhere like the cornfields in Illinois. I saw one vineyard of 900 acres, from which I am told 800 car loads of grapes were annually shipped.

On my return to Oleander, Brother and Sister Calder took me on a drive to the city of Fresno, in which are found some thirty great packing establishments of fruit. We visited some of these, preparing raisins, packing dried fruit, and canning fresh fruit. In one of these institutions I saw about 150 women and girls cutting the peaches in halves, and removing the stones. It would take too much space to write it out, but when I meet you face to face, on my evangelical trips in your several neighborhoods, I will have much to tell you about the Pacific Coast. I enjoyed my visit so much with Brother and Sister Calder. They are in love with the truth, and their sole object in life is, to live and conduct themselves that they make sure of an abundant entrance into the kingdom. May God bless them.

I am now at Tulare, California, meetings are now in progress. I will report later on. My next appointment will be at South Pasadena. Expect to return home about August 15. Send applications for Evangelical work to my home address.

Yours in the Blessed Hope.
W. H. WILSON.

Obituary.

On the evening of Aug. 5, 1910, occurred the death of the infant daughter of Sister Nora Mallory at Cooperstown, Ill. The death of the little one came as a great shock to the family, she having been dangerous ill only a few hours. Brief services were conducted by the writer, after which the little one was laid to rest in Cooperstown Cemetery. May the Lord hasten the time when there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.

J. W. COOPER.

Such resolution either strengthens or weakens our character. When carried out we are made the stronger by it; but if irresolution conquers us, we are weaker for the surrender.

The Lord, as a gracious privilege, lets us work with him. Do not talk as if you needed pity for your work. The child of God does not need the pity of the world.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LIX. PLYMOUTH, INDIANA, AUGUST 17, 1910. NUMBER 31.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

To all Brethren of the Churches of God in Christ Jesus in the United States and Canada.

We the undersigned Presidents of the Conferences of the Churches of God, do hereby ask you to meet with us in a General Conference to be held at Waterloo, Iowa, August 29th to 31st, inclusive, (Time to be extended if necessary,) for the purpose of discussing our needs as a body, and, if found necessary, organize a General Conference for the purpose of bringing us into a closer unity of the one Faith and work between the different states and territories.

We urge each state to send at least one delegate, and especially urge every brother and sister who can possibly do so to attend and take part in all discussions whether or not a delegate.

Conditions relating to our spiritual welfare are arising that cannot be ignored in the light of Scripture; therefore it is our duty as a body of people to give attention to them. We therefore not only urge but beg you to make an extra effort to be at this meeting that we may endeavor to bring order out of our apparently chaotic condition.

The Iowa State Conference has offered the use of their beautiful campgrounds together with tents and bedding, free, and will furnish meals at 10c each to all who attend, except the regular delegates whose expenses will be met by their respective conferences.

You cannot afford to miss this meeting. Papers relating to vital questions pertaining to our spiritual welfare will be read, and will be followed by a discussion of the subject in which every brother and sister should have a voice.

Plan at once to attend. Could you spend your money in a nobler cause, or to a better advantage than for the purpose of magnifying the Truth we profess to love? Are we really anxious to hand the Truth down to our children in its purity?

In a few more years the place that knows us now will know us no more unless the Lord comes. Can we neglect such an opportunity to increase the Lord's goods and still expect to hear the welcome plaudit of "Well done good and faithful servant" when the Lord comes?

Signed—

J L Cross,	Illinois
L H Decker	Michigan
J H Willey	Indiana
A Railton	Ontario
J H Morse	Missouri
J H Luman	Okla-Ark-Tex
Delus Johnson	Kansas
Eugene Howard	Kan-Mo
M D Newell	Nebraska
W A Montgomery	Oregon
A L Corbaley	Washington
J H Patrick	Minnesota
W S Tomlinson	Ohio
O J Allard	Iowa

SUGGESTED PROGRAM.

MONDAY, AUGUST 29.

9:00 a m Organization
1:00 p m Paper W S Tomlinson
Our greatest needs as a people.
Discussion led by G E Marsh
3:00 p m Paper S J Lindsay
Do we as a Church need a Statement of Faith and Discipline?
Discussion led by R G Huggins

TUESDAY, AUGUST 30.

9:00 a m Paper Almus Adams
Should we as a Church adopt a Discipline?
Discussion led by A J Eychaner
10:30 a m Paper A J Eychaner
What constitutes Church Discipline?
Discussion led by Almus Adams
1:00 p m Paper Joseph Williams
What constitutes a valid Baptism?
Discussion led by J H Willey
3:00 p m Paper R G Huggins
What constitutes Church Fellowship?
Discussion led by Joseph Williams

WEDNESDAY, AUGUST 31.

Entire day devoted to Miscellaneous Questions, Literature, and Perfection of the Organization.
Preaching each evening.

BROTHER, If you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, AUG. 17, 1910.

LET all interested note the change in time of holding the Nebraska Conference.

COPY from Brother Huggins came late this time, and only a part of it can be given this issue.

THIS week and over next Sunday is the time set for both the Ohio and Illinois Conference meetings. We hope there will be good attendance, that the teaching will be of benefit to all, and that the business transacted will be of such nature as will tend to build up all of us in the Faith.

WE trust there will be a general representation of all the State Conferences at the General Conference that is called at Waterloo, Iowa, after their regular conference is over. It may be some did not favor calling a meeting, but now it is called. let all attend with love and zeal for the cause of Truth. Drop off your little hobby, if you have one, and go to do what *you* can, *not to down* your brother in argument, but to help arrange so that more and better work may be done by the Church of God for the Master's cause.

A CARD from Sister S. R. Wince, dated August 13, reads as follows:

Dear Brother Underwood,

Mr. Wince says "Tell the readers of THE RESTITUTION, that improvement has set in again, and that though still very weak, his breathing is better, he can walk a few steps, can sit propped back in his arm chair, and has a better appetite, and could dictate articles for the dear paper, were he stronger physically." We are very, very thankful that he does not suffer as he did. God is good.

Truly,
S. R. WINCE.

Are We Orthodox?

Strictly speaking, an "Orthodox" denomination is one in agreement with Scripture, and on such grounds the "Church of God" may claim the name. However, the general acceptation among theologians is that to be "Orthodox" one must agree with the views of Scripture entertained by the "Church in general, or by the established Church of any particular nation." Hence, to be Orthodox in England it is necessary to be in agreement with the "thirty-nine articles" as passed by the convocation of 1604, and which were signed as "literally and grammatically correct" by Charles I, in 1628.

In England and Germany all Protestant churches who *had for a basis* of belief these thirty-nine articles, were termed "Evangelical," to denote antagonism to Catholicism.

"The Evangelical Alliance" had its origin in a meeting convened in Liverpool, England, in 1845. The object sought was a "more practical union among Protestants in order to promote the cultivation of Christian fellowship, and the extension of Christian faith." The organization took more definite shape when in August, 1846, a meeting of some 800 representatives of Episcopal, Presbyterian, Independent, Methodist, Lutheran, Baptist, Reformed and other Churches from Great Britain, France, Germany Switzerland, and the United States, met in London. This "Alliance" of these popular Churches, was bound together by adopting nine articles as "expressing the points of faith considered essential among those who are embraced in the Alliance."

Some of these nine articles the "Church of God" could endorse, such as relate to the divine inspiration, authority and sufficiency of God's Word; justification by faith; resurrection and judgment; blessing of the righteous and punishment of the wicked; the ordinances of baptism and the Lord's Supper, etc. However, some other "points of faith considered essential" the Church of God could not stand for, such as the doctrine of the trinity, Holy Ghost operations, immortality of the soul, divine institution of the ministry, etc.

Answering the question at the head of this paper, "The Church of God" is not Orthodox nor Evangelical according to the common acceptation of theologians. Churches claiming these names believe in the Trinity—the triune God, three in one, God the Father, God the Son, God the Holy Ghost. This is contrary to the Word of God, which declares for one God, and sets forth that Jesus Christ is his Son, with perfectly distinct attributes, as well as many in common with his Father. God's Son is represented as having a separate and distinct personality from God, and certain defined work was allotted to him to do when here among men. He is now serving at the Father's right hand as Advocate for his own, and will be sent by the Father back to this earth again to perform a definite work for a given period of time. To confuse him with his Father makes shear nonsense of a large part of God's Word.

Then the Holy Ghost, Holy Spirit, that was to be made manifest after Jesus ascended to his Father, is just as distinct from Father and Son as can be. The Holy Spirit is primarially a Comforter. When Jesus announced that he was to go away, his disciples were sorrowful. He had been with them as leader and guide, as counsellor and director. What would they do without him? He promised he would not leave them alone and comfortless. A "Comforter" should be sent for them. In John xvi. 10, this Comforter is called "the Spirit of Truth," and is described as a guide who should lead the disciples into all truth. This spirit, or power, was given to abide with the disciples of Jesus to act as a guide, a helper, companion and counsellor while they were doing their specific work. When Jesus makes his prayer for his disciples in John xvii. he represents this Spirit or influence of truth as sanctifying, or setting apart, his disciples.

When Paul was writing to his son Timothy he tells him about the value of the Holy Writings, with which he had been familiar from childhood, and tells him that these writings were inspired of God, and explained their fullness by stating they are profitable not alone for doctrine, but as well for reproof, for correction, and for instruction in righteousness. The object of having them thus fully given, to cover all the ground, is then stated. The design was that the man of God might be made perfect, thoroughly furnished unto all good works. Now, it ought to be very plain to people in this day, as Paul made it to Timothy, that with the Word of God, the Holy Scriptures, the sacred inspired writings, understood and faithfully followed, the man of God was fully equipped. If a man is perfected for all good works, what more can he get? and if he can get this from God's Word, how does it come that now he must have the Holy Spirit, or God the Spirit, to come and enlighten him as to what he must do and say? No, brethren and sisters, we are not "Orthodox" on the Trinity question.

"Evangelical" Churches are such as are united in belief, and can unite for mutual strength and common work, though differing slightly in Church government. For instance, the various branches of the Methodist Church, and also the Presbyterian with its offshoots, the Congregational, the German Reformed, the Baptist, the United Brethren, the Christian, and others too numerous to mention, can unite for common work in various communities, because the difference between them is largely in forms. They all believe in the doctrine of the Trinity, in the immortality of the soul, in the Church-kingdom, and going to heaven at death theories. Most of them hold to infant baptism, and most any form of baptism is all right with them—some of them even admitting "workers" who have never seen the necessity of any sort of baptism.

The Church of God cannot "unite" with these Church denominations, for the good reason that there is nothing in common between us. The whole plan and purpose of God as declared in his Word is defeated the moment we accept the statement of the serpent in the Garden of Eden when he told Eve the very contrary to what God had told Adam. The theory of the immortality of the soul makes the serpent, who is Satan, tell the truth, and of course accuses God of telling the reverse. We of the Church of God cannot strike hands in a common work with believers in such nullifying theories. Light is essentially different from darkness. Good is ever at variance with evil. Right and wrong do not mix.

But some one asks, Cannot we unite with them for the betterment of humanity, for the uplift of the race? The argument is that "in a way" these people are good people—real good. They are trying to rescue the fallen, to lead those in darkness to the light of God. They maintain houses of worship, and conduct schools and classes where the Bible is taught, and well, they "do lots of good in the world," and it is surely right to encourage all such efforts, as they are so earnest and sincere in their ideas, and surely God is blessing them in many ways for the good they do.

If a mad-dog came rushing along the street, going directly toward some helpless children, and was followed by a policeman who was a rank infidel, you might join with the policeman in killing the dog and saving the children, and it would be all right. But would it be advisable for you to then go with the policeman to an infidel meeting where the name of God would be blasphemed and made light of?

If there is a saloon to be established in your neighborhood that will ruin your son and daughter, and your Methodist and Presbyterian neighbor says to you, Come, join us in preventing the founding of this vile thing in our midst, and you assist them in the work and by your united efforts succeed in keeping it out, is your uniting with them in this work any reason why you should go to their meetings and when they pray that at death their immortal souls may be taken by angels to heaven, you shout Amen, and so sanction the falsehood of the serpent?

If there is some specific work to be done in your town, some enterprise to be promoted that will tend to raise the fallen, better conditions, aid in the cause of charity, "uplift" poor humanity, and you can unite with your neighbor of whatever faith, as man with man, to bring about the desired result, is such united action any reason why you should go a step farther and unite with them in their organization called a Church?

There are all sorts of arguments used. You have no Church of your own faith near. You need a "Church home." Companionship is agreeable, as man is a social animal, you know. Even if we do not agree in all things, there is so much we do agree on in the line of "practical" christianity. Then perhaps my wife, or my husband, is a member of one of these churches. He or she is a good man or woman, and all things consider'd, I can do more work in the good cause inside their church, so I smother my convictions and unite with them.

You argue to yourself that you will never give up your "faith." You will always hold to your belief, and even say that as you have opportunity you will speak it out. You say to yourself that you can likely "do more good" to join them, for if you stand out, you will always be to them an outsider; whereas, if you join them, and pay your money to support their church, they will have to give you the privilege of speaking your views.

Well, how *does* it operate? Can any one cite us to a case where such a "joiner" has succeeded in doing any real lasting good? We mean to ask you for a case where such a person has succeeded in getting any one to accept the Bible views on these vital questions? Where is one such who has ever succeeded in convincing any one else that there are any "vital questions" to be settled?

It is just a matter of drifting along, a few words contradictory now and then, half-hearted and weak. Or else it is keeping back any peculiar ideas we may have, and plunging into the work of the organization you have joined; giving your time, your influence, your force, your money to a cause that is Biblically essentially wrong.

You say to yourself that you can hold your own views, and that when Jesus comes he can find you there as well as anywhere. Let us reason a little on this and see. When the fit time is come in the Father's mind, to send Jesus the Christ back to this earth, he will do it. When Jesus was here he had a work to do that was preparatory to the work to be done while he was away. Now that he is at the right hand of the Father waiting till all is ready, things are moving on under the plan of God, and certain faithful ones are being developed and chosen, fitted and prepared for partners with Jesus in the work of the next age. This is what the "Truth of God," that sanctified the disciples of old, and set them apart for a definite work, is doing now—"taking out" a people for his name. Selecting out from among the many a few, a "little flock," to whom the Father will take pleasure in giving the kingdom.

In all the centuries since Jesus went away, God has been letting the people of earth manage affairs, but always looking on to the time when he would again send his Son to earth to finish his work. God still wants what he wanted when he created Adam, and set him in the Garden of Eden. He wants this earth to be a Paradise, full of beauty and excellence, and inhabited by holy, happy beings, who will delight in doing his will. The work of this dispensation has been to gather out from among the thousands and millions of human beings that have existed, a few who will be worthy by the characters they have developed in this life, by the tenacity with which they have held to God's Truth, by the good deeds they have done, by their faithful life and fearless death—we say the work of this dispensation has been to select out such to be fellow-heirs and co-workers with Christ in the duties of the age to come.

The argument is advanced that it will do no harm for me to unite with some other Church if none of my own faith be near, and that if I remain faithful the Lord can find me there as well as anywhere. No one will dispute the Lord's ability to find you. Sure he will. He has a question to ask of you. We do not presume to give his words, but here is the sentiment of his question: What report have you to give of your stewardship? I gave you talent to present my cause and claims to others, I gave you time to work in my vineyard, I entrusted you with money to use in my service. How have you used it? Go into your closet alone with God, leaving out all the thought of husband or wife, of position or companionship, and formulate now while you still have opportunity, the answer you will give to God in the Great Judgment Day. A wise decision now will help you when you stand before his throne.

A question is asked in Luke xviii. 8, like this "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" The Diaglott says—"When the Son of Man comes, will he find this belief on the land?" What is your answer? Paul said to Timothy "I have fought a good fight, I have finished my course, I have kept the faith." What do you suppose Paul meant by saying he had "kept the faith?" The Diaglott says "Guarded the faith." Suppose when Paul was stricken while on his way to Damascus, he had quietly consented at the command of his Lord to cease his persecution of the saints, had submitted to baptism after giving assent to a statement of the gospel, and had declared his full belief in its teachings and precepts, and his abiding confidence in the promises of God. Suppose he had held to this all his life through. Had attended church when the "preacher" was there, but was not much interested in any service other than that. Had paid in money as he happened to have it to spare,—but never gave when it required any real "sacrifice" on his part. Suppose he had lived a quiet life, and had never denied the faith, was good friends with all men, in that he never bothered them with his peculiar beliefs and ideas, but was satisfied with their earnestness and zeal. Just suppose Paul after his conversion had lived such an easy and quiet life as here set forth—just such a life as you are living—uniting with some other church to have a "church home," or because wife or husband wants you to—would Paul ever have "five times received forty stripes save one?" Would he have been three times beaten with rods? Would he have been stoned, and shipwrecked, and subjected to perils on every hand by sea and by land, going about weary and sick, hungry and thirsty, and cold and naked?

Do you think it likely if Paul's Christian life had been of the same sort as yours that he could have told Timothy that he was ready to be offered, that he had fought a good fight and finished the course and kept (guarded) the faith?

When you use your money to aid "orthodox" denominations in promulgating the errors current among them, and wrapping your talent in a napkin bury it, and so do nothing to advance the true faith, but by aiding the other side really hinder the cause of Christ that you once espoused, can you expect any consideration in the judgment day? Come, brother, sister, be honest with yourself, be honest with God. So silly of you to think God will make it all right in the end, and you are *worried to know* what to do any way, and you will just slide along and trust to God to make things work out as he wants them to. This is just the task he has given you to do, and he expects you to do it.

Again we urge, be honest with yourself and with God. What do you say to the question "When he comes will he find faith (this belief) on the earth?" You have some talent and can tell others of the true faith; you can teach the young; you can write articles of explanation and encouragement to your fellows; you have time to visit the poor and distressed, the widow and orphan, and aid and console them; you have money that God has entrusted to your keeping that will pay the able brother who can go forth and proclaim the Word, and pay the expenses of maintaining a place for worship; you have health that enables you to get out and attend any function you are interested in; you are well equipped intellectually, bodily and financially. God has thus endowed you. What for? Because he wants you to develop a character that will fit you for participation with his Son, your Savior, in the work of a future age. Are you doing anything for his cause? How are you "guarding the faith?" You may not think we have any right to demand an answer from you, and indeed we are not claiming to have any such right. All we are trying to do is to impress on your mind that some day, yes, we will say some day very soon now, this question will come from one who has power to demand an answer. When you see the King coming will you hasten to meet him, glad to welcome him and answer the question joyfully, confident that you have done your utmost; or will you go the other way and call for rocks and mountains to fall on you and hide you from his sight?

It is one or the other, brother, sister. You can't hide in an "orthodox" or "evangelical" church so deep he cannot find you, and if you can step out from such association and declare you have "kept the faith" "guarded the faith," well and good. If you have any doubts in this regard, act now, for Paul says that the Lord said "Come out from among them (referring to infidels and idolators) and be ye separate, and touch not the unclean thing."

One more text and the subject is yours. Peter says concerning those who go astray, and become the servants of corrupt ways, "It had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them."

Instant Decision.

There is a story in ancient Roman history, of a king who was at war with the Romans, to whom a Roman ambassador once came and presented proposals for submission and peace. The king hesitated, temporized, proposed to consider and discuss the matter, and requested time to make up his mind; until at length the ambassador drew a line around him, in the sand where he stood, and said: "Give me your answer before you leave that circle." The monarch feared the Roman power, and he submitted to their demands.

There are times when it seems as if God dealt thus with the sons of men. After waiting long; entreating, pleading, and importuning; he at length brings them to a point of instant decision. "God now commandeth all men everywhere to repent." Unsaved, unthinking men are deferring and dreaming, waiting for a more convenient season; but God calls them to instant decision, to immediate repentance. "To-day if you will hear his voice harden not your hearts." This hour you may settle the question of your eternal destiny. No delay is needful. God calls you, the Holy Spirit convinces you, Jesus waits to receive you and bless you, and why will you delay? "Behold now is the accepted time; behold now is the day of salvation." Let your heart this moment yield to God in instant and affectionate submission to his will. Surrender all things to his pleasure, and trust in him with all your heart and you shall be saved.—H. L. H. in Armory.

Driving With Oil.

I wanted to drive an iron bar through a piece of timber. I bored a hole of the right size, but the bar was rusty, and the hole was rough. I made slow progress, and was beginning to split the wood. Then I thought of the oil can. I oiled the bar; I poured oil into the hole; a few blows of the hammer sent the iron into its place. The oil had not diminished the size of the bar, or enlarged that of the hole. It had only relieved the friction. A few drops of oil were more effective than many blows of the hammer.

How slow some good people are to learn this. They are intensely in earnest, and even morbidly conscientious. Everybody ought to see it just as they do, and whoever does not is hammered at without mercy. Such zeal excites friction. Men will not appreciate the truth when they are repelled by the spirit in which it is presented. Let the reformer be careful to have plenty of oil. Let him speak the truth in love.—Rest and Reaping.

Conference Programme.

Programme of the Ohio Conference to be held in the Church of God, 10628 Lee Avenue, Cleveland, August 17-21 inclusive.

WEDNESDAY, AUGUST 17.

7:30 p m Opening of Conference
President, W S Tomlinson
7:45 p m Address of welcome
R G Huggins
8:15 p m Response Jessie Kaufman
Followed by others

THURSDAY, AUGUST 18.

9:00 a m Song service Mattie Neill
9:15 a m Social meeting
B Juergensen
9:30 a m Bible study—"In Christ"
W S Tomlinson
10:30 a m Intermission
10:45 a m Business meeting
2:00 p m Song service
2:15 p m Social meeting
Nancy B Robison
2:45 p m Address A W Mason
3:30 p m Symposium—The Christ
Old Testament D C Robison
New Testament Jos Williams
7:00 p m Song and Social service
T Klingenstein
7:30 p m Address Jos Williams

FRIDAY, AUGUST 19.

9:00 a m Song service
9:15 a m Social meeting B F Smith
9:30 a m Bible study—Judgment of the Church Jos Williams
10:30 a m Intermission
10:45 a m Address R G Huggins
2:00 p m Song service
2:15 p m Social meeting
Esther Richardson
2:45 p m Sisters meeting
President Emily Groves
3:30 p m Intermission
3:45 p m Address Mattie Neill
7:00 p m Song service
7:15 p m Social meeting David Beck
7:45 p m Address D C Robison

SATURDAY, AUGUST 20.

9:00 a m Song service
9:15 a m Social meeting
P L Morron
9:30 a m Bible study—Judgment of the world D C Robison
10:30 a m Intermission
10:45 a m Business meeting
Election of Officers
2:00 p m Song service
2:15 p m Social meeting C Moore
2:30 p m Young peoples meeting
President Fred Blythe
3:15 p m Intermission
3:30 p m Address A W Mason
7:00 p m Song service
7:15 p m Social meeting
Hattie Sanford
7:45 p m Address Jos Williams

SUNDAY, AUGUST 21.

9:30 a m Sunday School
10:30 a m Address R G Huggins
11:30 a m Communion
2:00 p m Song and Memorial service for P Neill and others
2:45 p m Address Wm Hesecock
3:15 p m Address A W Mason
7:00 p m Song and social meeting
Charles Goss
7:45 p m Address Jos Williams
8:30 p m Close of Conference
By the President

Mattie Neill, Director of Singing
Hattie Goss, Organist

Leaflets outlining the Bible studies will be furnished by D C Robison

J C THOMPSON
D C ROBISON
W S TOMLINSON
Committee.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Let us Pray.

Our Father, who art in heaven. Hallowed be thy name; thy kingdom come, thy will be done in earth as it is in heaven. Thou art worthy to be praised, oh our God! Daily and hourly we are the recipients of thy bounty; oh how great is thy mercy! Thousands are destitute—we have food and raiment and shelter from the inclemency of the weather.

Above all we praise thee for our spiritual blessings in the Anointed Jesus. We know not how to express our gratitude for the exalted position we occupy as the called according to thy purpose. The Glad Tidings have indeed reached us, and we are glad to stand before thee accounted righteous on account of faith in them—and this morning we realize the blessedness of those whose transgressions are forgiven, and whose sins are covered.

Heavenly Father, we praise thee for thy ever ruling providence by which we are priviledged to meet each week to celebrate the dying love of thy greatest gift to man. And we humbly pray that thy blessing may attend these exercises. Oh, that each of thy children may get very near to thee that thy love may be more fully shed abroad in our hearts. May every soul sit under the shadow of the cross, and catch the spirit of him who died for us again. May we follow him by faith into heaven itself where he appears in thy presence for us. May faith reach on to the coming again of thy Son, and thus keep hope in the ascendant, and prevent the cares of this world from choking out the incorruptible seed, thy Word. Tenderly regard the aged and infirm of our number,—and the lambs of the fold,—exposed to the assaults of a thousand satans—Oh Father we pray thee to keep them in the hollow of thy hand,—may their faith fail not,—may they cling to the promises and heed the great injunction to watch and pray, that they enter not into temptation. We pray for those in authority over us that we may still be able to lead quiet and peaceable lives, and pray the seed of the kingdom broadcast—Oh, God this lies close to our hearts; we want to win souls while the last sands of Gentile times are running out—we long to see the fruit of our labor and we plead with thee to be used for thy glory in saving souls. Thou hast blest us in times past bless us again, by melting the soul to the truth. Oh help us to take hold of thy strength today, and so present thy loving purpose and the dying love of Christ that some may yield to thy gracious call. In Jesus' name.

We are pleased to state that through the liberality of brethren and sisters who have donated to "Our Book Fund," we have been able to supply every call from the poor, and still have means to send out more books if the needy will make their wants known.

Gold Dust.

Kind words quiet a wrathful mind.

When we are dead to covetousness we can cultivate the grace of giving.

You must love in order to understand love. One act of charity will teach us more of the love of God than a thousand sermons.

The Bible is the field in which God's children labor, and wherein they find their treasures; while they search it, as often as they will go to it and find wealth, such wealth that the deeper they dig the richer they become.

The common theory of eternal misery involves God, His whole administration and his eternal kingdom in the deepest dishonor that the mind of man or angel can conceive.—Dr. E. Beecher.

ANNA BREW.

OUR BOOK FUND

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Psalm xli 1-4.

The amount set opposite our names is to help Bro. John G. Huggins supply the worthy poor with "The Bible: Its Principles and Texts." For this purpose the book is to be sold at the reduced price of 35 cents per copy.

The Bereans Column.

[Copy supplied by Indiana Bereans.]

JOHN THE BAPTIST.

John the Baptist was a son of Zacharias, a priest who lived in Judea. Prophets had told of his birth and the angel of the Lord had told Zacharias that his wife should bear him a son and he should call his name John. This son was to be filled with the Holy Ghost from his birth and be great in the sight of God, and many of the Israelites would be turned to the Lord their God.

In early life John betook himself a life of solitude and meditation and lived in the desert far from the homes of men. He was a rare specimen of the ancient Nazarites and had no claim to miraculous powers, but like Samson and Samuel commanded admiration by his life of retirement.

He wore the prophet's mantle of camel's hair fastened to the body by a girdle and lived on locusts and wild honey.

John knew God had sent him to preach to the people and when the time came he went to the river Jordan and startled the nation of Israel by his sudden appearance and preacher of repentance.

Crowds of people came to hear him and he told them that the Savior, for whom they had looked so long would soon come and would save all who put their trust in him and were baptized for the remission of their sins. When he saw many of the Jews come to his baptism he told them that they could not be saved just because they were Abraham's seed but that they must serve God and keep his laws.

While John was at Jordan preaching, Jesus came to him to be baptized. John, knowing that Jesus was Lord of all felt his unworthiness to baptize him, but when Jesus told him that it was right, and that some day he would know why, he was willing to obey. When the Jews sent priests to ask him who he was, he told them that he was not the Christ, so that Jesus might be all in all. This should be the heart's attitude of every Christian.

John was never afraid to denounce sin among all classes of people. The high and the low alike felt the sting of his rebuke, and when John saw Herod's sin he did not worry about losing his own life but told him what was right and left the rest with God. We should also learn this lesson. "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Matt. xvi. 25.

GRACE H. SCHMIDT.

THE STORY OF JOSEPH.

Jacob the father of Joseph had more than one wife, which was the custom in those days. Joseph's mother was Rachel. He had ten half brothers and one full brother. Jacob loved Joseph more than his other sons and they were jealous of him. They were always playing mean tricks on him. Jacob loved him so, he gave him a coat of many colors for a present.

One night he dreamed that he and his brothers were out in the field tying up sheaves of wheat, each one of them had a sheaf, then all of his brother's sheaves came and bowed down to his sheaf. The other dream was that the sun, moon, and eleven stars bowed down to him. When he told his father and brothers these dreams his father scolded him and his brothers hated him still more.

One day Jacob sent Joseph to Shechem to see how his brothers were getting along with their sheep. His brothers saw that it was a long way off by his coat of many colors. They said "Here comes that dreamer, let's put him down a pit." When he came they were going to throw him in the pit, Reuben, who liked Joseph more than his other brothers whispered to him what they were going to do, and said you must not be afraid. I will come later and take you out by a rope. On their way to the pit they met a band of Ishmaelites and they sold him to them for twenty pieces of silver. They kept his coat and killed a kid and dipped his coat in the blood of it. They took it to their father and said, "Is this not your son's coat?" Jacob said, "Some evil beast has eaten him" and had no doubt he was dead.

Joseph was taken to Egypt and sold again to Potiphar the captain of the guard. And he was a servant for him. God was with him, and Potiphar saw that he had done well his duty and made him ruler of his house. God blessed the house that Joseph ruled and Potiphar's wife had him put in prison.

The guard or steward of the prison loved Joseph and let him act as steward. The butler and baker were put in prison too, for offending the king of Egypt. The butler and the baker both had a dream the same night. They told them to Joseph and he told them what they both meant and they came true that the butler was given his place again, and the baker was hung within three days. Joseph had told the butler in prison to tell Pharaoh about him when he got out but he forgot him.

After the butler had been out of prison two years Pharaoh had two dreams. He dreamed he saw a river, then seven fat cows came out of the river and seven lean cows came out of the river and ate the seven fat cows.

In the other dream there was a cornstalk and seven big ears of corn grew on the stalk, then seven little thin ears of corn that were blown with the rough east wind grew on and ate the seven big ears.

The king told these dreams to all of his servants, and all his wise men, but none of them could interpret it. Then the butler thought of Joseph who was in prison and how he had told his dream. He had forgotten all about him. He told the king his dream and how it came true and he sent for Joseph. He told his dream to Joseph and God interpreted it to him and Joseph told it to Pharaoh. It meant that the seven fat cows and ears were seven years of plenty, and the seven lean cows or seven thin ears of corn were seven years of famine. Pharaoh was so thankful to him for interpreting it that he made him ruler over all his people. But he was higher than him. He put his crown and his royal robes on him and placed the ring and necklace on him.

As soon as the harvest of plenty began Joseph sent many men to gather the grain, corn and wheat, and store it for the next seven years of famine. The famine came and only the people of Egypt had food. Many people came to get food.

The people of Canaan heard that there was plenty of food in Egypt and Jacob sent his sons to Joseph to get food. When they got there Joseph knew them but they did not know him. But after they had gone to him a couple of times he told them that he was their brother. They told their father and they all came to Egypt and bowed down to him, and finally they all moved to Egypt to live.

MILDRED A. RATTENBACK.

Sunday School Lesson.

AUGUST 28, 1910.

Jesus Entering Jerusalem. Matthew xxi. 1-17.

Golden Text:—"Hosanna to the Son of David; blessed is he that cometh in the name of the Lord; hosanna in the highest." Matthew xxi. 9.

This triumphal entrance of Jesus into Jerusalem is said to have been on Sunday, the day after the Jewish Sabbath, and just before the crucifixion. Jesus was on the west slope of the Mt. of Olives.

History gives accounts of the Roman triumphal processions, where a victorious general entered the city at the head of his army and train of captives. Garlands decorated the way, and flowers and branches were strewn on the road, amid great display of pomp and splendor, with shouting and singing.

For three years Jesus had been showing the people by his acts and words that he was fitted for an ideal king. The kingdom of heaven—governed by laws of love and righteousness. He had shown that he had kingly power. His character was such as to command the respect of everyone—he was a fit example. He had devoted himself to the good of the people. He had cleansed the temple, and purified the worship. True religion was essential to the state. He delivered the people from physical ills and misfortunes, and from sin as well. His laws were the best. His education and training made good citizens. He was not above giving attention to even the little children, and all classes of people were benefitted by his sway.

Jesus, who had been tried in every way now comes to this people as their king. They have an opportunity to accept him as king—it is their last opportunity. Much depends on their decision.

As king he makes his triumphal entry into the capital of the nation. As he proceeds along the road, two disciples are sent to a village near by where would be found "an ass tied, and a colt with her." They were to tell the owner that the "Lord had need of them." They are brought, and some place their garments on the colt and put Jesus thereon. The horse was for war, and this was not for such a purpose. The ass was the common beast for all to ride, and there was nothing degrading connected with it.

A census taken at the time by Nero, says that there were 2,700,000 Jews congregated for the Passover feast, so that there was a "very great multitude" there to see the procession and take part in it. Some spread their garments in the way as an act of homage, and others spread branches of trees before Jesus as he proceeded. Hosanna—"Save, we pray"—was shouted. "Hosanna to the Son of David"—to the natural heir to the throne—to the inheritor of the promises made to David. See 2 Samuel vii 12-16; 1 Chronicles xvii. 10-14. He "cometh in the name of the Lord." He is indorsed by God as his representative—sent by God. "Hosanna in the highest." To the utmost degree. In the highest strains. There is much in all this. Jesus is hailed as king, as the promised son of David, as the king of Israel, as he who cometh in the name of the Lord, to re-establish the kingdom of his father David. Glory in the highest heavens—hosanna in the highest. Honor, adoration, praise, is here.

But there is a note of discord. Some Pharisees are displeased, and ask him to rebuke or restrain his disciples. Luke tells us that as they came in view of the city with all its grandeur and splendor, that Jesus "wept over it." This city was soon to reject him as king. It was to be laid waste by besieging armies, its walls broken down, and ploughed like a field. Hunger and misery was to be the lot of this people, and thousands upon thousands die by famine and sword. An awful destiny awaited city and people. Jesus was the only Savior who could prevent this calamity—and he was to be rejected. Infinite love could not lead them to repentance. Infinite love cannot lead some to repentance even in this day, and as surely as calamity came to those who then rejected their only Savior, will similar disaster overtake those who today are hardened in their sins.

This triumphal march of Jesus is an object lesson, showing the march of truth down the ages. The history of the church is the march of our Lord across the centuries. Dominion over the whole world is the final end to be attained. As the people cast their garments before Jesus as he rode on, so are we to give our talents, money and time to aid his cause, and hasten his success. It is certain that the final consummation of this age only awaits the calling out of a few more—only waits till the straggling ones can be gathered into the fold. Then how determined we should be to do everything that can in any way help the work. All our plans should be with this in view. None of self or the world, all for Jesus and his cause.

The Temple, the home prepared for the worship of God. Where prayer was to be made. Where the spirit of devotion and loyalty and love to the Most High was to be manifested. This place Jesus found unclean, a marketplace for the sale of animals, and the exchange of money. He drove this all out, and overturned the tables. There could be no true worship with such a condition existing—it was out of the question. The very object of the temple was debauched.

John, in describing the New Jerusalem—God's Holy City—says, "there shall in no wise enter into it anything that defileth." Our hearts must be clear of all evil, all sinfulness, all that is base and selfish, and filled with the love of Jesus and our fellows. Only thus can we be fit temples for God's dwelling place.

The day was ended by giving relief to suffering humanity. The blind and the lame came to Jesus, and "he healed them."

In our issue of April 6 was an article on Sanctification, and in issue of April 24 was one entitled Crucifixion of Self. In issue of May 4 appears a third article on Overcoming Faith. The author, Brother Joseph Williams has caused these articles to be put in tract form, envelope size, convenient for mailing, and will supply them at Five cents each, or free to those too poor to pay. Send orders to Joseph Williams, Bellisburg, Indiana, or to this office.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robinson's tract. We do not keep them in stock, as they are handled by the authors direct.

Table Talk.

ROMANS XII 1-2.

I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God. What are the mercies of God? Psa cxix 156 says, Great are thy mercies, O Lord, quicken me according to thy judgments; and cxlix 9 says, The Lord is good to all, and his tender mercies are over all his works. It is by his mercies that we live and have the opportunity of learning and obeying the gospel. How do we present ourselves acceptable unto God? By doing those things which are acceptable in his sight. In Eccl. it says to fear God and keep his commandments—are acceptable. In Cor vi 2, it reads, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time, behold, now is the day of salvation.

In Eph v Paul says, For ye were sometimes darkness, but now ye are light in the Lord, walk as children of light, for the fruit of the spirit is in all goodness and righteousness and truth, proving what is acceptable unto the Lord. In 1 Peter ii 20 read, For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently; but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God. Dear brothers and sisters, let us ever be found striving to do those things which are pleasing in the sight of God, for it is in this life that we must prove ourselves worthy of eternal life. This is the testing time, now is the appointed time, today is the day of salvation, by doing those things we will not be conformed to this world, but will be transformed by the renewing of our mind or changing of our mind from what it was before we obeyed the gospel. May we all be found worthy of eternal life in the kingdom of God when Jesus comes is my earnest prayer.

WILSON TOWNSEND.

I COR XV 58.

"Therefore, or for this reason, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch, or since, ye know that your labor is not in vain" in the Lord. Here Paul is writing to those of like precious faith at Corinth. He has just explained to them the resurrection of Christ, and how they should be made like him, and then in this verse he sums it all up by telling them how to live, and how sure they are of their reward, if they remain faithful to the end. Be ye steadfast or firm, in Chron xv 7, we find, "Be ye strong therefore, and let not your hands be weak, for your labor shall be rewarded." Unmovable, that is something that cannot be moved, we should not be carried about with every wind of doctrine, but stand by the truth at all times. Always abounding in the work of the Lord. Heb xiii 28 says, "Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever." Since ye know that your labor is not in vain in the Lord. How do we know that our labor is not in vain in the Lord? Because, we can find very plain verses in the "Word of God" telling us it is not, such as Isa iii 10, "Say ye to the righteous, that it shall be well with him; for they shall not eat of their doings. Rev xxii 12. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. What a just and righteous God we have to give to every one as he shall deserve, something unknown in this present evil world.

In closing I wish to add a few words from 2 Peter iii, "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen."

IDA BUCKMAN.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Jurgensen, Barberton, Ohio.

Blest Be the Tie That Binds.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

Here we must often part,
In sorrow and in pain;
But we shall meet be joined in heart,
And hope to meet again.

The Man Who Got Up.

The car stopped at a corner and a woman carrying a crutch climbed on the front step and came in by the door next to a sad-faced man. She did not seem to be lame exactly, as she held the crutch in her hand while she mounted the step unaided and pushed her way inside, but she seemed tired, and was evidently vexed at finding the car full.

The sad-faced man looked at her for a moment and then he turned questioningly to his fellow passengers, but no one offered the woman with the crutch a seat. After a moment's hesitation the sad-faced man touched her on the elbow and reached for the strap above his head as he stood up and offered her his seat.

She took it without a word of thanks and arranged her gown as the man reached for another strap and swung himself down so that he could still peer through the windows of the car at the passing throng and watch for his stopping place. It came along presently, and as the car slowed up he begged the passengers who had been sitting next him to allow him to get something from under the seat.

They moved their feet restfully aside and one of them reached down and got hold of something, asking the sad-faced man if that was his. Hanging on to one strap with his left hand and stretching out the other, he said it was, and after adjusting a pair of crutches under his armpits and smiling faintly at the woman to whom he had given his seat, he thanked the motorman for helping him off the car and went his way.—Boston Herald.

Drinking Husbands and Fathers

I have studied the laws of heredity, practically and with hundreds of living illustrations, for 22 years, and I have reached a firm conviction that no man is worthy to become a husband or father who is not always sober and clean. By sober, I mean a man who is not familiar with the red cup; by clean, one whose body is pure and healthful.

We are at present developing a race of drunkards. Statistics show that, leaving out the children, there is one drunkard to every 42. This means that nearly one-half the adult people in the United States drink something else than water.

I have sufficient evidence to encourage me in my belief that any man who tipples cannot be a good father; not that the greatest wrong is to himself, but because of the wrong done to his children. I find that nine out of every ten men who drink had drinking fathers or family before them. The father says: "Oh, I only drink a little, you know; it never affects me!" But the father never knows what terrible effects of just drinking "a little" may be revealed in his offspring; what awful influence it may have upon the mind and habits of his child.

You cannot enervate the mind and body and have strength and intellect remain. If you are a father, as you sow strength and intellect in yourself, so shall you reap strength and intellect in your children. If drunkenness and licentiousness go hand in hand, if we are generating a drunken race, then we are producing at the same time an unclean race. Let thinking men and women consider these cruel, hard facts; and, above all, let the wives bring all their loving influence to bear upon their husbands to restrain their husbands from drinking.—Anthony Comstock.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Service from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, St. Sec., 544 N. Willow Ave. (Austin Station) Chicago.

Announcement.

Editor Restitution:

Please announce in THE RESTITUTION that the Annual Conference of Iowa will convene August 20-28 inclusive, at Waterloo, Iowa. Programme will appear later.

Yours in the truth,
O. J. ALLARD.

The Annual Conference of the Church of God in Ohio will be held August 17 to 21 inclusive in the new church 10628 Lee Ave. Cleveland, Ohio.

The church is located in the East end of the city near East 105 Street, a short distance from the street cars.

Please communicate with the Pastor R. G. Huggins and arrangements will be made to meet you at the Depot.

The program will appear later.

J. C. THOMPSON, Sec.

The next Annual Conference of the Churches of God in Christ Jesus of the State of Illinois will be held in Oregon, beginning Wednesday, August 17 and continuing over Sunday the 21.

This Conference will follow immediately the annual Bible School conducted at that place.

We are expecting a greater meeting than ever before. Come.

EMMA L. SMITH, Sec.

The Missouri-Kansas Conference of the Church of God will meet at Severance, Kansas, on Grand Island Railroad, about 40 miles west of St. Joe, August 20-28 inclusive. Business meeting August 22 at 10 a. m. Meetings forenoons, afternoons and evenings. All lovers of free speech and investigation of religious questions are cordially invited to attend. There is good train service from St. Joe, trains leaving for the west about 10 a m, 4 p m. and 8 p m.

By order of the Con. Board.
EUGENE HOWARD, Pres.

The twenty-fifth Annual Conference of the Churches of God in Christ Jesus, in the State of Nebraska, will be held in Omaha, Sept. 3rd to the 11th inclusive.

The meetings will be held in a tent. Meals will be furnished at 10 cents and lodging free. Owing to the greater distance those in the west have to come, the Brethren of Omaha have decided to pay three dollars on every one's fare coming from west of St. Paul and Grand Island. Good speakers will be provided and we urge every one to come and help make this Conference a success and enjoy the benefits which cannot help but follow an attendance.

Please read Bro. Adams' report for June, thoughtfully and carefully, and let it test self to see if sacrifices are really being made. If we are truly looking for Christ's soon return, let us give practical proof of it and put his business before all other business.

Christ has left us in charge of his work for a time and by joining ourselves to him, we have promised to be faithful to the trust and make his business a success as far as we can. In order to make any line of work a success we must concentrate all our energies upon it, and subordinate and bend all things to it. If we have not been doing this, but have been putting worldly business and pleasure ahead, let us begin with this Conference to put Christ's ahead.

During Conference, if attended in the right spirit, faith and strength for the following year's work will be obtained, and we will be better able to wait patiently for his return. Every one make a special effort to be there and do his share toward making a good start for the next year's work. Let us not be shirkers. Every thing possible will be done to make your stay both pleasant and profitable. If further information is desired write Bro. M. D. Newell of Blair, Neb, Pres. of Conference Board.

ALTA KING.

To those of the Household of Faith everywhere, Greeting:

We wish to call to your remembrance the notice given immediately after the Annual Conference, concerning the Bible School which is to convene at Coats Grove, Mich., beginning August 26, for one week, to be concluded by the Quarterly Conference Sept. 2nd-4th. The value of the Bible School has been fully demonstrated, and we wish to urge that all that are interested in its success to plan to attend. Entertainment will be furnished by the Coats Grove brethren, and they desire a full attendance. As soon as possible, notify Bro. A. K. Richardson, R. F. D. 5, Hastings, Mich., that you will be there so that you can be provided for.

Bro. S. J. Lindsay is expected to have charge of the class, which will insure profit to all that attend.

Coats Grove is located in Barry County, about seven miles from Hastings, and is on the C. K. and S. R'y. If you cannot make connections by this route, go to Hastings via the M. C. R'y, notifying Bro. Richardson beforehand, if possible, and you will be met with a rig.

Don't forget the date and place, and come with Bibles, paper and pencil, and a determination to make it the most successful meeting we have held.

Mrs. F. V. BLAKELY, Sec'y.

The Ninth Annual Conference of the Church of God of Southern Illinois, will be held at Moriah from October 8 to 16 inclusive. Program will appear later after definite arrangements have been made. We bid all welcome who may come. Anyone wishing further information may write to Lewis Weaver, Route 3, Casey, Illinois.

MRS. C. W. WEAVER, Sec.

Printed Program of the 23d Annual Conference of the Churches of God in Christ Jesus in Iowa, are out and can be had by addressing the President, O. J. Allard, Ft. Dodge, Iowa. We note that the speakers announced are A. J. Eychaner, John Garton, J. A. Patrick, G. E. Marsh, Alonzo Adams, Joseph Williams and R. G. Huggins. The time of this Conference is August 20 to 28 inclusive. The daily program is as follows:

6:00 a m Rising bell
6:45 a m Morning Devotion
7:00 a m Breakfast
8:00 a m Children's hour
9:00 a m Business
10:30 a m Bible reading or Question box
12:00 m Dinner
2:30 p m Sermon
6:00 p m Supper
7:00 p m Social hour
9:00 p m Preaching

Any one desiring information concerning any thing, should address Brother Allard as above.

Printed announcements of the Illinois Conference to be held following their Bible School August 17 to 21, can be had by addressing S. J. Lindsay, Oregon, Illinois. The daily program is as follows:

10:00 a m Question box or Sermon
2:00 p m Berean services or Business session
3:00 p m Sermon
6:45 p m Services by Bereans
7:30 p m Sermon

The following ministers are expected this year: L. E. Conner, Rolla Hightower, O. J. Allard, F. V. Blakely, G. E. Marsh and S. J. Lindsay.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 303 N. Willow Ave. (Austin Station) Chicago.

Please, you who know you have not yet renewed, hasten—yes do please hurry, and send your subscription to us now. We are thinking of you each personally, and await each mail from your home with anxiety.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

WHEN YOUR TIME IS OUT PLEASE RENEW.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second amplifies its "Principles" in formulated propositions; and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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ONE YEAR FOR ONE DOLLAR.

SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 26 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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The Paternity of Jesus. A pamphlet o 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory. and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free: or an *assortment* of the whole, same price. Address W L Tomlinson 10837 Orville Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each; or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from W L Tomlinson, 10837 Orville ave, Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LX. PLYMOUTH, INDIANA, AUGUST 24, 1910. NUMBER 32.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Peace.

"They have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar."—Ezek. xiii. 10.

Peace!
And the worlds, moving in space,
Ready to wreck the weaker that may move
One inch from its own orbit;
And the very earth beneath our feet
Quarreling with itself!

Peace!
And the deep'st Leviathan
Thilling the tiny tribes
The hawk, swooping on prey
Itself the prey of something greater;
The weed choking the flower,
And the giant oak
Crushing to earth, foiled by its protege,
The treacherous parasite!

Peace!
And the child in the street
Smiting its brother child for coveted trifles,
And the man
Bludgeoning his neighbor, as he did of old
But with his wits:
And, with survivor's cunnings,
Hocking the woman with rich, sparkling gems
Bour's teeth strung on her mother's hair!

Peace!
Another name for war!
Will the universe stand still,
Or lives ask his Lazarus to dinner?
Canst dam the flood that wears the rocks?
Or teach
The lion court the lamb?
Not till Millennium!

—Stephen Chalmers.

Communicated.

Rom. vii: 24, 25.

Paul here asks a question in the 24th, saying, "O, wretched man that I am, who shall deliver me from the body of this death; and answers naming the means. "I thank God through Jesus Christ our Lord, so then with the mind I myself serve the law of God, but with the flesh the law of sin." Now the question we wish to decide is, had Paul considered himself as being already delivered from the body of this death, of which he thanked God through Jesus Christ our Lord, or did he look for this deliverance at some time in the future, as some seem to teach, quoting Matt xvi: 27. "For the Son of man shall come in the glory of His Father with his angels, and then he shall reward every man according to his works."

In order to understand the apostle's meaning as to whether the deliverance he spoke of had already taken place, or that he looked for it at some future time. It might be well to consider the whole subject matter of which the apostle treats in the preceding chapters of this epistle to the Romans. In the first chapter we learn that God had made himself manifest to the world in general. Paul says that this knowledge had been given them, through the things that are made, being clearly seen, so that they were without excuse, and for which cause they were given up by God to do those things which were not convenient. Rom i: 18 to end.

The apostle then directs his attention to the Jews who had received the law covenant, and who boasted of, and rested in the law; considering themselves justified in the sight of God, simply through the knowledge of that law, and without doing the perfect works the law required of them. Paul therefore asks them this question, "Thinkest thou this, O man, that judgest them (the gentiles) which do such things, and doest the same, that thou shalt escape the judgment of God." Rom ii. 3. And answers, "for not the hearers of the law are just before God, but the doers of the law shall be justified." verse 13 Hence the promised blessing (eternal life) was only for those who kept the law perfectly. That this is what the law promised may be seen from the Lord's answer to the young man who asked, "good master what good thing shall I do, that I may have eternal life?" And our Lord said, "if thou wilt enter into life, keep the commandments." This man asked to know what he should do, that he might have eternal life, and our Lord's answer to him was that in order to be perfect, "he should keep the commandments, and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven (eternal life) and come follow me."

Again that eternal life is promised for keeping the law, see the answer given by our Lord to the lawyer who asked him, "What must I do to have eternal life;" and our Lord asked him "How readest thou," and he answered "thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself." The Lord said unto him, "Thou hast answered right, this do and thou shalt live." Luke x; 25-29. Hence it is seen that eternal life is the reward for keeping the law perfectly. This none of the Jews had done, because Jesus said unto them, "Did not Moses give you the law? and yet none of you doeth the law?" John vii: 19. Hence we find Paul also reasoning with the Jews in this epistle, accusing them of falling short of its requirements, also saying, "Behold thou art called a Jew, and rest within the law, and makest thy boast of God and knowest his will and approvest the things that are excellent, being instructed of the law, and are confident that thou thyself art a guide of the blind, a light of them that are in darkness, and instructor of the foolish, a teacher of babes, having in the law a form of knowledge and of the truth, thou therefore that teachest another, teachest thou not thyself? Thou that preachest, a man should not steal, dost thou steal? thou who gloriest in the law through thy transgression of the law dishonorest thou God." Rom ii: 17-24.

Hence Paul reasons with them that although they were thus favored in having a knowledge of the truth, through the law, still he reasons with them that they could not be justified in God's sight through that knowledge alone, any more than the Gentiles who had not had that knowledge, and consequently were no more righteous in the sight of God, than the Gentiles were, who did not have the law. Hence he asks them this question, "What then? are we better than they? (the gentiles) and He answers saying "No, in no wise" for we before charged both Jews and Gentiles, that they are all under sin, as it is written there is none righteous, no not one." Rom. iii: 9. Hence neither Jew nor Gentile could have any claim upon the promised reward (eternal life) through their having lived up to the requirements of the law, and that by reason of their failure, "Every mouth may be stopped, and all the world may be brought under the judgment of God." Rom iii: 19.

Consequently all the world was, and is under condemnation. None, neither Jew nor Gentile having lived up to the law's requirements. Therefore for this reason, "by the works of the law shall no flesh be justified in his sight." Rom. iii: 20.

The apostle then proceeds to tell them how both Jew and Gentile can fulfill the righteousness of the law, and attain unto a condition of justification and says, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith in Jesus Christ unto all and upon all them that believe, for there is no difference (between either Jew or Gentile) for all have sinned and come short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus, whom God sent forth to be a propitiation through faith in his blood to declare His righteousness for the remission of sins that are passed, through the forbearance of God." And in view of God's having provided for justification on condition of faith in Jesus Christ on the part of both Jew and Gentile, the apostle asks, "where is boasting then?" and answers saying, "It is excluded, By what law, of works? nay but by a law of faith." Rom. iii: 27. Consequently there can be no boasting as the Jews had been wont to do, since both Jew and Gentiles are being justified by faith, without the works of the law. Rom iii: 28.

The apostle however, would not have us understand that, because of this new law of justification by faith, made void the law of works, he says, "nay, we establish the law. Rom. iii: 31. The fact that no one can be justified by the works of the law, does not mean that the law was weak in itself, and that none could get life through obedience to its requirements? No, because we have seen from our Lord's answer to the young man and lawyer already referred to, that a man that keeps the law should inherit eternal life, and also from the language of Paul that, "the doers of the law shall be justified." Rom. ii: 13 and again in Gal. iii: 12. "And the law is not a faith, but the man that doeth them, shall live in them."

He then calls their attention to Abraham, how he had been justified through his exercise of faith, in believing God, and it was counted unto him for righteousness.....and that it was not imputed to Abraham for his sake alone, but for us also, to whom it shall be imputed or reckoned, if we believe on Him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification." Rom. iv: 2-25. The apostle in his epistle to the Galatians, gives as the reason why Christ was delivered for man's offences, stating that "God sent forth His Son, made of a Woman, born under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal iv: 4, 5. And in view of Christ having been delivered up for our offences, and being raised up for our justification, and in consequence of our faith in God having delivered up his Son, and raising him up he says, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ, through whom also we have had our access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (in the coming kingdom) Rom v: 1, 2.

Or as the apostle puts it in his epistle to the Galatians, we "Receive the adoption of sons, and if children then heirs, heirs of God and joint heirs with Christ. And because of this hope of the coming glory of God in the kingdom promised to them that love Him, he says, "let us also rejoice in our tribulations, knowing that tribulation worketh patience, and patience experience, and experience hope," and note the reason Paul gives as the assurance of our future hope, of which he says putteth not to shame "because the love of God hath been shed abroad in our hearts, which was given unto us. When was this love of God given to us? When we were yet weak. In due season Christ died for the godly, while we were yet sinners. Much more then he says, "in other words, how much more assurance therefore have we of being saved from the wrath of God through Him, on account of our faith in Him, seeing that God had already through his love for us (the world) sent his Son to be the Savior of the world. 1 John iv: 14.

"Not that we loved him, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John v: 10. "And not for ours only, but also for the sins of the whole world. 1 John ii: 2.

Consequently the apostle reasons that after this manifestation of God's love, in sending his Son to be the Savior of the world, we have the more reason of being assured, in being saved from wrath through him (the day of wrath) Rev vi: 17. For says the apostle "If while we were enemies, we were reconciled to God, by the death of his Son, hence it will be seen that the reconciliation was effected while we were yet sinners, by the death of his Son. How much more reason therefore says the apostle, "being reconciled, shall we be saved by his life? and not only so, do we rejoice and hope of the coming glory of God, but we also rejoice in God through our Lord Jesus Christ by whom we have now received the reconciliation?" which we have seen had already been accomplished through the death of God's Son, while we were yet sinners and enemies. Rom. v: 1-12.

The Apostle proceeds then to tell how that sin entered into the world, and death by sin." That through one man sin entered into the world, and death through sin, and death passed upon all men for that all sinned. Rom v: 12-13. And that this was true of both Jew and Gentiles, Paul said he had proved, "that there was none just, no not one, that they all had sinned and come short of the glory of God." Rom iii: 23. And as the result of the one act, or trespass, the judgment came unto all men to condemnation. And says the apostle, "even so through one act of righteousness, the free gift came unto all men, to justification of life, for as through the obedience of the one shall the many be made righteous." Rom v: 18-20.

It should be noticed the many made righteous through the one act of obedience, has reference to the justification, or reconciliation that came to the world in general, through Christ having been delivered for our (the world's) offences, in short the atonement. The all for, which he gave himself a ransom for, and for whose sins he propitiated for. And not that condition of righteousness to which the obedient believer attains, which Peter speaks of as, "after the trial of faith being much more precious than gold that perisheth, though it be tried with fire, may be found unto praise and honor and glory, at the appearing of Jesus Christ? receiving the end of your faith, even the salvation of your souls," and which the apostle counsels them to "gird up the loins of your mind, be sober and hope to the end, for the grace that is to be brought unto you, at the revelation of Jesus Christ?" 1 Peter i: 5-14. Hence it will be seen that this last grace is one that we are hoping and looking for and which comes at the appearing, or revelation of Jesus Christ, viz., "when the son of man comes in the glory of his Father," the glory of God that Paul rejoiced and hoped for "with his angels and then he shall reward every man according to his works." Matt. xvi: 27.

Paul then proceeds to tell us the purpose of the law's introduction saying, "that the law entered or came in beside, that the offence, or trespass might abound." In other words, without this law, there could be no sinning, for he asks, "What shall we say then, is the law sin? and he answers God forbid, nay I had not known sin, but by the law, for I had not known coveting, except the law had said, Thou shalt not covet." Rom vii 7. Hence as the apostle says, "the purpose of the law's introduction was that the offence might abound," but not to bring death to man, for he asks the question again. "Did that which is good bring death unto me? God forbid." Hence as we have said that was not its purpose. No, the purpose of the law, was "that sin might be shown to be sin, working death to me through that which is good, that through the commandment, a sin might become exceedingly sinful." In other words, the law was to show us the exceeding sinfulness of sin, and that where this sin abounded, the apostle tells us, "grace did abound more exceedingly, that as sin reigned in death, even so might grace reign through righteousness, unto eternal life, though Jesus Christ our Lord." Or through the obedience of faith in his name, the righteousness which is through the faith of Jesus Christ. But seeing then that where sin abounded, that grace did much more abound the apostle asks, "Shall we therefore continue in sin that grace may abound? God forbid, and he proceeds to show that all those that were baptized into Christ Jesus, were baptized into his death, therefore we are buried with him by baptism into death, that like as Christ was raised from the dead, by the glory of the Father, so we also should walk in newness of life.....they were therefore to reckon themselves to be dead unto sin, but alive unto God through Christ Jesus, and not let sin therefore reign in your mortal bodies, that ye should obey the lusts thereof. If this be done, the apostle says sin shall not have dominion over you, for ye are not under law, but under grace and that this should be the condition of all who have obeyed from the heart that form of teaching, whereunto ye were delivered, and being made free from sin, ye became the servants of righteousness." Rom vi 14-19. The form of teaching to which the apostle alludes, is our burial with Christ in baptism, "being planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Knowing this that our old man was crucified with him, that the body of sin might be destroyed, or done away, "that so we should no longer live in boudage to sin, for he that hath died is justified from sin," and says the apostle having been made free from sin, and become servants to God, ye have your fruit unto holiness, and the end eternal life. Rom vi. From the foregoing it will be seen that the gist of the apostle's reasoning, was to prove that those Jewish converts had not been justified by their law covenant, and as a consequence they should consider themselves freed, or divorced from it, and accept the freely offered justification, redemption, and righteousness, of which God offers to all who exercise faith in Jesus Christ, reckoning themselves dead to sin, but alive to God through Christ, and as new creatures redeemed by his blood, being delivered from the law, that being dead wherein they were held, they should serve in newness of spirit, and not in the oldness of the letter." Rom vii 6.

That they had been delivered from the law covenant, the apostle likens the Jews in relation to that covenant, as a woman would be to her husband so long as her husband liveth, but if the husband be dead, she will be loosed from the law of her husband, and free to marry another man, and as he has shown in the 6th chapter, they also had been made dead to the law, through the body of Christ, and that they should be joined or married to another, to him who was raised from the dead, that they may bring forth fruit unto God." Romans vii 1-5.

The "fruit being holiness, and the end eternal life." Rom vi 22. Whereas "when we were in the flesh, or under the law, the sinful passions which were through the law, wrought in our members to bring forth fruit unto death. "But now the apostle says, we have been delivered from the law, having died to that wherein we were holden, etc."

The apostle then proceeds to show that this law that had condemned them, was not a bad law, but on the contrary it was good, wholly just, and spiritual and the reason they had not gained the eternal life it offered, was not on account of the law itself, but that the fault lay in the weakness of their flesh. Rom viii 3. And he aptly illustrates how the fleshly weakness came in conflict with the law, notwithstanding he himself "delighted in the law of God, after the inward man, and of which he approved with his mind, nevertheless when he endeavored to perform its requirements, he said he found a law in his members warring against the law of his mind, which brought him into the law of captivity under the law of sin. Rom vii 23. Because he could not do the things that he would, for he says "the good which I would, I do not, but the evil which I would not, that I do." Now he says if I do that I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me, for he says that I know that in me, that is in my flesh, dwelleth no good thing." Rom vii 16 21. Not that Paul did not render some obedience to the law's requirements, but because he could not keep it perfectly, and according to the law, "A curse upon every one that continueth not in all things that were written in the book of the law to do them." Gal iii 10; Deut xxviii 15. Consequently it was this perfect obedience the apostle found himself unable to perform which he attributed to the weakness of the flesh, and which was contrary to his mind, desires and wishes, because he says, "he delighted in the law of God." But the law of sin which he found in him found in his members warred against the law which he delighted in with his mind, and thus dragging him down into captivity of the law of sin and death.

Realizing his helpless condition to gain the coveted eternal life under the law covenant, he cries out, "Oh! wretched man that I am, who shall deliver me out of the body of this death," and in view of the deliverance, the justification, redemption and the righteousness that God has freely offered through the faith of Jesus Christ, without the deeds, or perfect works, that that law demanded, as he had already said that God had sent forth his Son to be a propitiation through faith for the remission of sins that are past. Rom iii 24 25.

And as the apostle himself affirms, "that when the fullness of time came, God sent forth his Son made of a woman, born under the law, that he might redeem them that were under the law, that they might receive the adoption of sons." Gal iv 4, 5. In view of this already accomplished deliverance from the law covenant, through the grace of God, in having sent his Son to be a propitiation through faith in his blood for the sins of the whole world, thereby redeeming the world from the sentence of death through the sin of Adam, and also the deliverance of the Jews who were under the law covenant, he says, "I thank God through Jesus Christ our Lord, so then I myself with the mind, serve the law of God, but with the flesh the law of sin. Rom vii 24 25.

Again, in view of this deliverance, the apostle then informs us, "that there is now no condemnation to them who are in Christ Jesus, having been made free from the law of sin and death. In other words, their fleshly bodies when tested by the law covenant, were found to be dead bodies, because of their weakness, or inability to keep the perfect law. But that God in his great love wherewith he loved us, sent his own Son in the likeness of sinful flesh, and as an offering for sin, he said, "condemned sin in the flesh, that the requirements of the law may be fulfilled in us, who walk not after the flesh, but after the spirit." Rom viii 4. Hence it will be seen that those who are in Christ Jesus have been delivered from their dead bodies, because all such the apostle says are not, "in the flesh, but in the spirit. If so be that the spirit of God dwelleth in them, and if they are thus led and walk by the spirit the apostle says, "the requirements of the law are filled in them. Hence the apostle here declares, that all who are seeking to serve the Lord in the spirit are free from the condemnation of the law. And which the apostle affirms was done through God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. Jesus therefore being the deliverer from the body of death when he gave himself as a sin offering for the world.

"Therefore if any man be in Christ, he is a new creature. Old things are passed away, behold all things are become new," etc., etc. 2 Cor v 17-21.

PETER JEFFREY.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs S J Whitten	2 00
Mrs L J Vandelinder	2 00
Azorah M Scroggs	50
Chas Lee	2 50

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, AUG. 24, 1910.

As no paper will be issued next week, we insert the Sunday School lesson notes for two Sundays in this issue.

THERE being five Wednesdays in the month of August, the issue of August 24, and that of September 7, will be consecutive papers. Make a note that no paper will be printed bearing date August 31.

FLORENCE Nightingale, called the "Angel of the Crimea" on account of her services in nursing the sick and wounded soldiers during that war, died at her home in London on August 14, aged 90 years. She was England's most popular woman, being an intimate friend of Queen Victoria for years, and honored by all.

THAT some of our correspondents may see the need of punctuation marks, and appreciate their value, we give the following item as an illustration:—"Lord Palmerston then entered upon his head, a white hat upon his feet, large but well polished boots upon his brow, a dark cloud in his hand, his faithful walking stick in his eye, a dark menacing glare saying nothing."

A CARD from Brother Joseph Williams, while on his way to the Cleveland Conference, says that on Sunday, August 14, he baptized Mrs. Harry Stuart and Miss Gurtha Bramwell, both of whom are now members of the Hillsburg, Ind., church. May Brother Williams be blessed in his work for the Master, and may these new sisters ever prove faithful and have an abundant entrance into the kingdom of God when Jesus comes.

As to the university professor who thinks the New Testament should be worked over and made to conform to the ethics of "our modern life," sundry old fashioned persons maintain that modern ethics should be made to conform to the teachings of the New Testament.—Chicago Tribune.

To the above well-put sentiment we say, Amen, and plead guilty to being of the "Old-fashioned" class.

Trapped by his Ignorance.

A young man was boasting of his infidelity at a campmeeting a number of years ago, and desiring very earnestly to draw some one into a controversy. Father Gruber, an eccentric old German preacher, found his way into the presence of the young man, and said, "I understoud you want to have a discussion on some of these questions." "Yes, sir," replied the young man. "Well," said Father Gruber, "it is not lawful to discuss questions of that kind on the campground. Will you go outside?" And they passed out into the woods. "Now," said Father Gruber, "I am not willing to discuss with anybody that does not understand the Scriptures. Have you read the Bible carefully and thoroughly through?" "O yes," said the young man, "again and again. I have been in the habit of reading it from early childhood, and perfectly familiar with it." "Well," said the old gentleman, "can you tell me where is the Epistle of Peter to Paul?" "O yes," said the young man; "don't think I am such a fool as not to know that it is in the New Testament, not in the Old." "Well," said the old gentleman, "I wish you would find it." He hunted for some time, and as you know did not find it, as there is no such epistle. That ended the controversy.—Bishop Bowman.

Judge George C. Holt of the United States District Court of New York, recently addressed the Wisconsin State Bar Association on "The Extent of Unpunished Crime and the Remedy for It." He declared that the tendency to mob violence and the extent of unpunished crime were the greatest menace to American society. "Probably three hundred thousand persons," he said, "have taken part in lynchings in this country in the last forty years." Every one of these the Judge declared was guilty of murder, provided he acted willfully; yet no person has been convicted of murder for taking part in lynching. The judge estimated that there were one hundred thousand murderers of this type now at large in this country.—"The Christian."

Beautiful is the year in its coming and its going, most beautiful and blessed, because it is always the "year of our Lord."—Lucy Larcom.

Communicated.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 41.

The first ten days of October 1891, saw Auntie Willard the happy guest of Mr. and Mrs. Daniel Baker at Hammonton; they being the parents of Mrs. Nelson L. Willard. It was just the time of year to enjoy a visit. The warm, balmy days, the mellow sunshine, the noisy flocks of birds gathering for southland flight, the brilliant autumn flowers; the luscious fruit of tree and vine, all served to delight the eye, and fill the heart with melody and praise. And Miss Adaline Baker, "the queenly conductor of her father's house and the tender care-taker of her aged and sick mother," was a most genial hostess, and did everything in her power to make Auntie Willard's stay one of rest and refreshment.

They were intimate friends—these two—and had for years kept up a regular and helpful correspondence. Adaline was a baptized believer in the gospel of the kingdom, and a faithful worker in the vineyard of the Lord, but for some reason there was no family altar in her father's home, so Auntie Willard persuaded her to set one up at once, and entreated her to never let the fire go out.

As usual she was also on the lookout for Berean opportunities to spread the truth. A Mrs. Mansfield was a near neighbor of the Baker's. She "called on her and read and explained the Bible," with what results only eternity can tell.

She "also called on a Mr. and Mrs. Ellis—the latter, wasted away with disease and the former addicted to the drink habit," she "found Mr. Ellis very pleasant, but greatly in the dark as to the way back to God. The dear sick wife had a kind of hope pictured out to herself," but like the hope of multitudes in these days, "there was no Jesus in it;" it was "built on sinking sand."

Auntie Willard "began and preached Jesus unto them" as did one of old. Then she commended them to God, and when she left "was constrained to tell Mr. Ellis, as she took his hand to say good bye, 'My dear friend, salvation is coming to this house,' and was joyful in the thought that it would even be so." Mrs. Ellis seemed delighted over the little meeting, and showed her pleasure by embracing and kissing Auntie Willard, when she went away.

The Word of the Lord had been again sounded out; some seeds of truth had been sown by the wayside; did they grow we wonder, watered and tended by some other hand?

Father was at this time growing rapidly worse, his last poem—

'Awake thee O Watchman, arouse from thy sadness,
The Savior is coming, his advent is nigh.'

being written in this very month of October, 1891. Auntie Willard had an exalted idea of his knowledge and virtue, and grieved that he should be sick, and she not be able to visit him.

At one time she called him her 'Solomon,' and said, "Had I the riches of the Queen of Sheba, I would see my Solomon before the grave covers him from all human sight, but as it is, he must have the short rest "that he so much needs and I must await the gathering of the general assembly and church of the first born which are written in heaven. It was well that she could not come; her tender heart would only have been pained at the sight of his sufferings, as all enjoyment in the visits of his friends, at this late date was about out of the question.

God is good. I question not the "whys" or "wherefores," nor do I lay the agonies that we suffer at his door. We violate the laws of our being and suffering comes; that is all, not as it comes to the wicked, who fling their lives away in a wild round of mad carousals, but as it must come to all who belong to a dying race. "A little while" and it will all be over.

You remember Bro. Harrold who wanted to be an obelisk for Jesus? He did belong to Hammonton and was buried there, Jan. 15, 1892. Auntie Willard attended the funeral, and took her last look at his face until Jesus comes.

She had become much interested in Professor Totten's works at this time, and had many copies of his earlier volumes sent to her friends. It was joy to her that Mr. Wince and myself appreciated his message.

Captain White and wife, whose little runaway boy, Bro. and Sister Willard had taken in and cared for when the captain was off at sea and the mother sick, had a copy of Totten's work on the "Millennium" sent to them, and I suppose enjoyed it and profited by the reading.

The book is mostly made up of a series of letters, that were first published in Frank Leslie's Illustrated Newspaper, in 1891—a fearless secular journal of New Haven, Conn.

These "Millennium articles attracted the attention of the civilized world." They brought messages to the editors, "from nearly every Christian land, and aroused throughout the United States a renewed and widespread interest in the subject of the Millennium. Nothing bearing on this matter printed in recent times has exerted a wider influence or been more generally read." It was like a second Midnight Cry, but the religious world to a great extent, closed its ears to the warning, and refused to buy the proffered "oil". As a result their lamps have gone out—their faith has been lost—they are found today in the great army of infidels, Atheists and Buddists, with a reign of horror looming up before them which they themselves are evoking by their teachings and from whose indescribable terrors there will be no escape. "The day of grace" is over for the Gentile rulers of the earth, and for all who chose to join them in the "insanity" of unbelief. Those who have their eyes open can see, that in the unprecedented calamities that are falling upon the great centers of wickedness, that "Judgment" is taking the place of "grace," and that "prophecy" is being turned into "fact." Blessed is he who holds fast to "the faith." His ship will ride the storm!

Father died March 23d, 1892; Spurgeon a short time before, and Auntie Willard who loved and admired them both, placed their likenesses and the sketches of their lives side by side in her scrap-book. I do not know what was the subject of father's last sermon, but Spurgeon's was on faith—that "nothing but faith in the Lord Jesus, can save you or me."

Brother Henry Taylor was at this time "nicely fixed in Brother Harrold's house at Hammonton" and as the Christian Endeavorers were to meet in his rooms the 5th day of April Auntie Willard took another flying trip to the old home town that she might meet again with and encourage them and also visit Brother Taylor and other friends. She had a good time, Jesus himself being present in accordance with his promise. But I like not the name of Christian Endeavorers, unless these young people having already become the children of God, had set the word "endeavor" before them as a motto to remind them of their high calling in Christ Jesus their Lord. We have no legal right to the name "Christian" until we get it in the legal way.

May 21st Mr. Charles Rhoads and his wife Beulah, sent Auntie Willard a dozen Bibles and Testaments for free distribution among the poor and so great was her joy over the timely gift that the blessing of the God of Israel, who has magnified his Word above all his name, was invoked upon the givers.

AUNTIE WINCE.

Sunday School Lesson.

SEPT. 4, 1910.

Two Parables of Judgment. Matthew xxi 28-46.

Golden Text.—Therefore I say unto you, The kingdom of God shall be taken from you." Matt xxi 43.

The events of this lesson come on the last day of Jesus' public ministry. It seems to have been one last effort to persuade these unbelieving Jews that he was their Messiah. It must have been a strenuous day. Puzzling questions were discussed. Each time Jesus was able to silence his opposers. The leaders were determined to pursue the wrong course. He could silence them by argument, but their hearts would not yield.

After trying all of reason to convince them he turns on them his indignation, and exposes their hypocrisy. Yet he fails to crush down their bitter prejudice, and they will not turn and repent before it is too late.

Soon the faith of the disciples would be tried, and Jesus gives a lesson from the unproductive fig tree that is calculated to strengthen and sustain them. They must learn by severe lessons that he demands perfect faith, complete trust. Faith that will surmount all obstacles, and triumph over all difficulties.

When the chief priests and elders found Jesus teaching in the temple, they demand what authority he has for doing what he has done in driving out these merchants and money changers. Where did he get his authority to call himself the Messiah, and oppose these regularly appointed leaders. A mere statement of the facts would have done no good. They would have denied them, and made excuse to take him before the Roman court. Jesus refused to answer them, but put a question of his own to them. The baptism of John—Whence was it? from of heaven, or of men? They saw that any way they answered this would only get them deeper in the mire, so they answered they did not know. They were insincere and dishonest.

Next he gives them a parable, by which they could look into their own hearts, and see just what sort of persons they were.

A man had two sons. When he asked the first to go work in his vineyard, he met with a refusal. Later on the son repented of his rashness and went and served his father.

The second son when asked to go work in his father's vineyard, replied that he would go, but failed to do so.

The same question is asked of each son—work in the father's vineyard. The class of persons represented by the first son are such as are opposed to God's service. They refuse to acknowledge any objection to serve the Father. They are out and out scorners of the better way. They care nothing for God and his cause. However, when later on they are brought face to face with a realization of their condition, and see the need of change, and turn and give service in the vineyard of the Lord. The other class profess to serve, but their service is mostly of forms and ceremonies, outward observances. They make loud professions, but within are hypocrites, lacking piety and faith in God. Have no real virtue, are selfish and full of pride.

Jesus asks these Pharisees to decide at once which of these twain did the will of the father. They could only answer that it was the first. Then Jesus makes the application, and they see themselves in the mirror. A bad man, seeing the error of his life, changing and repenting of his sin, ceasing such and entering the service of the Lord, is approved of the Father. Remember, it is not the first part of this man's life that is approved—only his changed life and character. Herein is encouragement and hope for all. Forgiveness is ready to cover the past—hope opens the door before them. Repent and turn from sin. Salvation is from sin—not in sin.

Then we are given the parable of the vineyard and husbandmen. This vineyard was fully equipped, planted and fenced, had press and watchtower. It was given in charge of the husbandmen to care for it, that there might be abundant harvest, the owner going to a far country. At the time for fruit servants were sent to get the results of the harvest. The husbandmen misused the servants, killing some. At last the Master sent his son, thinking they would surely have respect for him, but they laid plans to kill him and seize the inheritance.

The question was, What would the Master do with such husbandmen? The only answer that could be given was that they should be displaced and destroyed, and their place given to others more worthy.

Then Jesus lets them see the force of the parable. They are the counterpart of the wicked and unfaithful husbandmen, in that they have rejected the ones sent as prophets and teachers in time past, and are now rejecting the very son and heir. He tells them that the kingdom will be taken from them, and given to a people bringing forth the fruits thereof.

These parables may seem far away from us, but they contain truths that will do us good. The man who rejects Christ in order that he may get a possession for a brief period, takes a sure road to total loss. The Jewish nation lost the opportunity to get the first place as partners with Jesus the Christ in carrying out God's plan for man, so it is to be given to a people who will show themselves worthy by sacrifice and training to be trusted with the high honor.

May we each take heed unto the truths taught in these parables, and prove faithful servants in the Master's vineyard.

SEPTEMBER 11.

The King's Marriage Feast. Matthew xxii. 1-14.

Golden Text. "Many are called, but few are chosen." Matt. xxii. 14.

This lesson is concerning an invitation to a wedding feast, and how the invitation was treated by those who were invited. In this parable the kingdom of heaven is likened to the king who made a marriage for his son. Jesus is still continuing to make these people understand their condition. He wants them to repent of their evil deeds before it is too late. He is giving them every opportunity to make amends for the wrong they have done.

At this feast, all is prepared, and then the king sends his messengers to the invited ones to tell that all is ready.

How was the invitation received?

Some made light of it, and would not leave business to attend. Others treated the king's servants badly, and even killed them.

Then what happened?

The king was angry and indignant. He declares that those who were bidden were not worthy. The invitation is transferred to others. The plan of having the marriage feast was not abandoned. In like manner God's plan is not changed. When God created Adam and Eve there was a distinct plan—a well-defined purpose in the Infinite mind. That ultimate object has not been abandoned or changed by God since. He does not change. What he wanted then he still wants, and as the king in this parable will have guests for his feast, so will God finally have his will carried out—his will shall be done in earth as in heaven.

The king directed his servants to go out into the highways, and such as were there found were asked in place of those unworthy ones. Both bad and good are asked—whoever was willing to come and by such act showed that they wished to please the king.

The wedding feast of God is prepared, the invitation was to a special nation, but they rejected it, and killed those sent unto them. The invitation was transferred, and now whosoever will may come. The invitation is as broad as the world—covers humanity. The call is made, the mansions are prepared, the angels will welcome, the Father will receive with gladness.

But the world is still full of excuses. Peter wanted to know what they should receive. Said they had left all to follow Jesus. Well what had they left? An old fishing boat, some nets and such traps. Still it was all they had—business and home. Yet how small and insignificant beside the promised thrones!! Those who refuse God's offers, make light of his invitations, will be treated as were those who refused the invitation to the wedding feast. There need be no fear that the Lord's cause will fail on account of our failure. If we are unwilling to be used to his glory, others will be found to fill the place offered us. God's plan is made, and will not be altered. He wants us to take a part in his work, and gives us ample opportunity to do so, but will not coerce us. Our own free will must determine that.

In the parable there was one at the feast who did not have on a wedding garment. It seems to have been customary to have each guest wear a distinguishing garment, and this man being without such, was ordered removed.

A simple lesson to get from this is, that if we wish to be accepted guests at God's great feast, we must comply with his requirements. Besides making all ready for the feast, God has provided the garment of righteousness, and this can be put on only by giving faithful service, and being humbly obedient to his directions. No one can get in by climbing up some other way. To do so is to be a thief and robber, and this merits condemnation. Only faithful obedience to God's requirements will answer.

How many are called?

All who hear the invitation are called.

How many are chosen?

Such as obey God's will.

To be one of the called and chosen should be the aim and end of our striving.

Dear Restitution:

Brother C. L. Winchester, of Byron Center, Michigan, came to Eastport Saturday, August 13, remaining over Sunday, preaching three rousing gospel sermons.

Although the congregations were rather small, the best of attention was given.

We hope the good seed sown will fall on good ground and that in due season will spring up and bear fruit an hundredfold.

Your Sister in Christ,
CARRIE CHAMBERLIN.

BROTHER, If you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

Obituary.

Leroy B. Cross, son of Bro. and Sister J. E. Cross, of Oregon, Illinois was accidentally hurt while in the performance of his duty with a threshing crew on Thursday, Aug. 11, from which hurt he died the same evening at about eleven o'clock. No one will know how the accident occurred in detail. Roy was walking alongside the machine as it was being moved, and in some way was thrown so that he came under one of the wheels of the machine, which left him unconscious, from which state he did not recover until death relieved him. He was buried on Saturday at the Washington Grove cemetery. All the threshing crews of the neighborhood quit work and the whole community turned out to do honor to one of their fellow workmen who had the reputation of being honorable and upright in all his dealings. Roy leaves a wife and two little children, father, mother, two sisters and a brother to mourn his sudden and untimely death.

Our sympathy goes out to the bereaved family. Bro. and Sister Cross and family are among the most faithful members of the church at Oregon.

S. J. LINDSAY.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

IN our issue of April 6 was an article on Sanctification, and in issue of April 24 was one entitled Crucifixion of Self. In issue of May 4 appears a third article on Overcoming Faith. The author, Brother Joseph Williams has caused these articles to be put in tract form, envelope size, convenient for mailing, and will supply them at Five cents each, or free to those too poor to pay. Send orders to Joseph Williams, Hillsburg, Indiana, or to this office.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

Ebenezer. 1. Sam 7,12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

What a Sermon Should Be.

It should be brief, if lengthy, it will steep
Our hearts in apathy, our eyes in sleep;
The dull will yawn, the chapel-lounger doze,
Attention flag, and memory's portals close

It should be warm; a living altar coal
To melt the icy heart and charm the soul;
A soulless, dull harangue, however read,
Will never rouse the soul, or raise the dead.

It should be simple, practical and clear;
No fine-spun theory to please the ear;
No curious lore to tickle lettered pride,
And cleave the poor and plain unedified.

It should be tender and affectionate
As his warm theme who wept lost Salem's fate;
The fiery laws, with words of love allay'd,
Will sweetly warm and awfully persuade.

It should be manly, just and rational;
Wisely conceived, and well express'd withal,
Not stuffed with silly notions, apt to stain
A sacred desk, and show a muddy brain.

It should possess a well adapted grace
To situation, audience, time, and place;
A sermon form'd for scholars, statesmen, lords,
With peasants and mechanics ill accords.

It should with evangelic beauty bloom,
Like Paul's at Corinth, Athens, or at Rome;
While Epicurus or stern esteem,
A gracious Savior in the gospel theme!

It should be mixed with many an ardent prayer,
To reach the heart, and fix and fasten there;
When God and man are mutually address'd
God grants a blessing, man is truly blest.

It should be closely well applied at last,
To make the moral nail securely fast:
Thou art the man, and thou, alone will make
A Felix tremble and a David quake!

Why We Ought to be Baptized.

1. Because being baptized was one of the conditions of salvation proclaimed by Christ's authorized messengers in the first century.

Proof: Peter said, "Repent and be baptized every one of you." Act ii. 38. "He (Peter) commanded them to be baptized in the name of the Lord. Acts x. 48. "He that believeth and is baptized shall be saved." Mark xvi. 16.

2. Because all believers of the gospel as preached by the apostles at the first, were baptized.

Proof: "Then they that gladly received his (Peter's) words were baptized." Acts ii. 41. "And many of the Corinthians hearing, believed and were baptized. Acts xviii. 8. "And when they believed Philip...they were baptized, both men and women." Acts viii. 12. "Philip baptized the eunuch." Acts viii. 38. "Lydia was baptized and her household." Acts xvi. 15. "The keeper of the prison was baptized, he and all his straight way." Acts xvi. 13. "When they (twelve men at Ephesus) heard this they were baptized in the name of the Lord Jesus." Acts xix. 5.

3. Because baptism is the divinely-appointed ceremony for introducing believing sinners "into Christ."

Proof: "Baptized into Christ." Rom vi. 3. "As many of you as have been baptized into Christ have put on Christ." Gal iii. "Born of water." John iii. 5.

4. Because out of Christ, there is no salvation for any sinner (and all have sinned).

Proof: "In Adam all die." 1 Cor xv. 22. "At that time ye were without Christ......having no hope and without God in the world." Eph ii. 12. "The Gentiles are alienated from the life of God." Eph iv. 18. "All have sinned." Rom iii. 23. "The wages of sin is death." Rom vi. 23. "But now in Jesus Christ, ye who are afar off are brought nigh." Eph ii 13.

5. Because Christ and the apostles were baptized.

Proof: Jesus was baptized of John in the Jordan." Mark i. 9. "Paul arose and was baptized." Acts ix. 18. Some of the disciples of John the Baptist followed Jesus and became the apostles (see John i. 35 67)

6. Because in baptism, we obtain the forgiveness of our sins.

Proof: "Be baptized for the remission of sins." Acts ii. 38. "Be baptized and wash away thy sins." Acts xxii. 16. "Baptism doth also now save us—by the answer of a good conscience." 1 Peter iii. 21. "Purged from his old sins." 2 Peter i. 9. "The washing of water by the word." Eph. v. 26.

WHAT IS IT TO BE BAPTISED?

But you will say, What is baptism? you may easily ascertain if you will consider the following facts:—

1. It is an action requiring the use of water.

Proof: "See here is water; what doth hinder me to be baptized." Acts viii. 36. "Can any man forbid water that these should not be baptised," Acts x. 47. "John was baptising in Ænon near to Salim, because there was much water there." John iii. 23.

2. The action of baptism in water is a being buried or [illegible] therein.

Proof: "We are buri[illegible] by baptism into death...pla[illegible] together in the likeness of his death[illegible] Rom vi. 3-5. "Buried with him [illegible] baptism, wherein also ye are risen with him. Col ii. 12. "Born of (Greek, out of) water." John iii. 5.

3. In other cases where the word baptism is used, it is with the idea of complete covering over with the thing or element it is related to.

Proof: "Baptized with the Holy Spirit......it filled all the house where they were sitting." Acts i. 5; ii. 2. "Israel baptized in the cloud and in the sea." 1 Cor x. 2. "Christ's baptism of suffering: it overwhelmed him." Luke xii. 50.

"WHAT GOOD WILL WATER DO ME?"

None, in the sense of your enquiry. It is a question of conforming to the ordinances and appointments of God. who has purposely made use of things in which there is nothing, that His name may be honored in their employment and achievement. 1 Cor i. 27-29. He has appointed and commanded baptism. It is part of His will: and we know what Jesus has said:

"He that doeth the will of my Father, the same is my brother, and sister and mother."—Bible Finger Post.

Infidel Arguments Repeated.

The credibility of God's Word, its authenticity and inspiration are being attacked today; the miracles which are a divine attestation of the divinity, sonship and Messiahship of the Christ are being questioned, and even denied. *Open infidelity is not increasing* to any great extent if at all; no Paines, Voltaires or Ingersolls are apparently being developed: but the faith of many in the fundamental truths of Christianity is being undermined and *destroyed* by destructive critics in socalled Christian pulpits, and by professors in colleges and universities! The Bible *and* Christianity has nothing to fear from honest, careful criticism. They welcome it. but the child of God *may* well fear the inquisition influence of socalled "Higher Criticism," the criticism of those wise above what is written.'

Says P. Brett Morgan, in "Outlines of Eschatology": "In an able editorial in the *Advance*, of Chicago, the writer says, 'Call it the times, the trend of scholarship or what you will, this movement is headed by men who are directing it toward the overthrow of the Bible and the sooner the church and the ministry understand it the better. They are urging the infallibility of scholarship. We are to believe nothing about the Bible except what scholarship permits us to believe. In a word the common people are to be put where the Hebrew was under the Rabbis and the Christian was under the popes and priests.'"

He also says: "The *Truth* of New York recently described a scene witnessed at a Congress at Detroit: President Harper of Chicago University, President Andrews of Brown University, and others had been advocating the methods of modern criticism, and saying that the last seven chapters of Isaiah were written by some other man, when Prof. Howard Osgood of Rochester arose to reply. He spoke briefly, completely answered the critics, and then said: "I have here an article written almost exactly one hundred years ago. I will read it, and then tell you the name of its author." He then read a criticism on the Bible, and especially on Isaiah, advocating a double authorship of the latter, in almost the exact language of Harper and his friends. He made a few comments upon the clearness of the ideas of the author, and showed his teachings to be identical with modern higher criticism. He then exclaimed, after a long pause, "The author of this paper was Tom Paine, the infidel!"

Thus it is, old infidel assumptions and ideas which have been exploded time and time again, have been revamped and possibly clothed in a more pleasing garb; so now they are being disseminated broadcast throughout the Christian world.

"The infidel has shot his bolts away,
Till his exhausted quiver yielding none,
He gleans the blunted shafts that have recoiled,
And aims them at the shield of truth again.

We rise by the things that are under feet.
By what we have mastered of good and gain
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.
J. G. Holland.

Judah Helpless Without God.

Brother Huggins:

How do you explain this statement to make it harmonize with God's power. "But could not drive out the inhabitants of the valley, because they had chariots of iron." Judges i. 19.—
GEO. MITCHELL.

EDITOR'S REPLY.

Judah slew the Canaanites of Zephath (Judges i. 17), "took Gaza" (ver. 18) and "drove out the inhabitants of the mountains," because the "Lord was with" him (ver 19.) All things are possible with God (Matt xix: 26) because his power is infinite. When God is "for us, who can be against us" (to any harmful purpose?) Rom viii: 31. As long, then, as "God was with Judah" he was victorious against all foes. Rom viii: 35 39. But when Judah became intimidated at the iron chariots of the valley, the Lord was not with Judah any longer (1 Chron xxviii: 9); and left to himself he "could not drive out the inhabitants of the valley." The Hebrew text literally translated stands: "And was Jehovah with Judah, and he took possession of the mountains; but not to be expelled (were) the inhabitants of the valley, for chariots of iron (were) to them." Even in the English text it is not said that God could not drive them out. "Judah" in both texts is the nearest antecedent, not "the Lord." The lesson here taught and enforced is that even Judah, the best warrior of all the tribes of Israel (Judges i: 1, 2). the "goodly horse" of Yahweh Tz'vaoth (Zech. x 3) is helpless and sure to stumble unless bidden and directed by the Lord.

Seven Wonders of the World.

The seven wonders of the world are among the traditions of childhood, and yet ninety-nine persons out of one hundred cannot name them. They are the Pyramids; the temple, the walls and the hanging gardens of Babylon; the Chryselphantine statue of Jupiter Olympus, the most renowned work of Phidias; the temple of Diana at Ephesus, which was two hundred and twenty years in building, and which was 425 feet in length and 220 feet in breadth, and supported by 127 marble columns of Ionic order, 60 feet high; Mausoleum at Halicarnassus, erected to the memory of Mausolus, the King of Caria, by his wife Artemesia, B. C. 353; the Pharos at Alexandria, a light house erected by Ptolemy Soter at the entrance of the harbor of Alexandria, 450 feet high, and seen at a distance of 100 miles: and lastly, the Colossus at Rhodes, a brazen image of Apollo, 105 Grecian feet in height.

The Edinburgh Daily Review records an amusing conversation which took place in the galleries of the *Free* Church Assembly lately:

Young Lady—"There's old Dr. A— going to speak. Isn't he a bore?"

Old Lady (laughing)—"Well, I suppose he is; but, do you know, I rather like him?"

Young Lady—"I can't bear him."

Old Lady (after some time)—"Who is that nice old gentleman speaking?"

Young Lady—"Ah, that's Mr. B—, of C—."

Old Lady (hesitatingly)—"Don't you think he is—rather prosy?"

Young Lady (indignantly)—"No, indeed, I do not. Allow me to inform you that that is my father."

Old Lady—"Oh indeed! Then I am glad that I hit the mark so gently, because 'old Dr. A—' is my husband. So I suppose we have both got a lesson, my dear; don't you think?"

At a microscopic exhibition in Boston the sting of a honey-bee was shown upon the screen, and it was so sharp that the point could not be seen. A fine sewing-needle was shown at the same time, and the point with the same power of the microscope was five inches across. "God can make a fine point," said the exhibitor, "but man can not."

Peter said to Christ: "Lo we have left all and followed thee." So it always is. We make much of our sacrifices What had the disciples left? A few old broken nets, and some boats. What will they get in exchange? The kingdom of God.—D. L. Moody.

"There's so much good in the worst of us
And so much bad in the best of us,
That it best becomes the best of us
To praise the best in the worst of us;
And all becomes the worst of us
To mock at the faults in the best of us,
Then let the best and the worst of us
Extol the good in the both of us
And hide the faults in the lot of us."

There is no sense in always telegraphing to heaven for God to send a cargo of blessing, unless we are at the wharf to unload the vessel when it comes.—F. B. Meyer.

H[illegible] Conversation.

Children [illegible] perpetually for new ideas. T[illegible] learn with pleasure from the [illegible] parents what they deem drudgery to study in books; and even if they have the misfortune to be deprived of many educational advantages they will grow up intelligent if they enjoy in childhood the privilege of listening daily to the conversation of intelligent people. We sometimes see parents who are the life of every company that they enter, dull, silent, and uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first use what they have for their own households. A silent house is a dull place for young people, a place from which they will escape if they can. How much useful information, on the other hand, is often given in pleasant family conversation, and what unconscious, but excellent mental training in lively social argument. Cultivate to the uttermost all the graces of home conversation.

The Name of God.

Is it not singular that the name of God should be spelled with four letters in so many different languages? In Latin it is Deus; French, Dieu; Old Greek, Zeus; German, Gott; Old German, Odin; Swedish, Gode; Hebrew, Aden; Dutch, Herr; Syrian. Adau; Persian, Syra; Tartarian, Edga; Sclavonian, Beig or Boog; Spanish, Dias; Hindoo, Dagi or Zeni; Turkish, Abdi; Egyptian, Aumn or Zent; Javenese, Zain; Peruvian, Liau; Irish, Dieh; Croatian, Doha; Margarian, Oese; Arabian, Alla; Dulaltaam, Bogt. There are several other languages in which the word is marked with the same peculiarity.

OUR BOOK FUND.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Psalm xli 1-4.

The amount set opposite our names is to help Bro. Robt. G. Huggins supply the worthy poor with "The Bible: Its Principles and Texts." For this purpose the book is to be sold at the reduced price of 85 cents per copy.

Communicated.

Jesus is Coming.

For the Lord Himself shall descend from Heaven with a shout, with a voice of the archangel; and with the trump of God, and the dead in Christ shall rise first.

The second coming of our Lord and Savior Jesus Christ is a thoroughly established truth in God's Holy Word, and yet how foreign the thought is to the world around us, who move along with a contented indifference, that cannot end otherwise than in condemnation or judgment. According to Jude it is at his coming that he will execute judgment.

But, beloved Brethren, it is his promises to the faithful that we are most interested in. Turning to Col. iii: 4 we read that, "When Christ who is our life shall appear, then shall ye also appear with him in glory." In Heb ix 28. "For unto them that look for him shall he appear the second time without sin unto Salvation. Also 2 Peter v 4, "And when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away.

What blessed promises these are, and how weak we seem to be when we come to contemplate the wonderful things God holds in store for those who are patient unto the Coming of our Lord and Savior Jesus Christ.

Brethren may we all continue steadfast, unmoveable, always abounding in the work of the Lord, until he comes, that we may say like Paul, I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing.

Even so, Amen; come Lord Jesus,
OWEN A. POTTORF.

Elder B. W. Woodward was able to go to Raisin Center again last Sunday, August 14, to speak for the church, and after service, Irene West, a very intelligent young lady was baptized into the Christ, making three who have been added to the church during the past year.

M. A. WOODWARD.

Editor Restitution:

Back to Oregon with health much improved. The weeks had formed months, the months had pushed each other aside in forming the years of a humble servant's life, two years of trying to work for the Master was passing during the period in which I spent months as "The Wandering Evangelist." I said so many times, "I will trust God." The good news of the life and the kingdom was proclaimed during the time in Oregon, California, Arizona, Colorado and Iowa. The return trip was made and I am back among the brethren of the Northwest to and for whom I preached literal life and the kingdom for so many years, and among whom I found faithful brethren who brought me courage and confidence. Instead of accumulating wealth as so many of our brethren are doing on the Pacific coast. I have squandered what little I had for the gospel, believing that the time will come when I will be honored by a silent home, where the silence will be broken up by the songs of angels and shouts of the victors.

I am at Eugene where, during my years of evangelistic labor, numbers were obedient. I understand that there are those who are yet faithful.

Appointment has been announced for next Sunday, August 21.

As I wish to return to Arizona this fall, and do all the work I can in California in making the trip, I will be reached by addressing me at Eugene, Oregon.

W. L. SKEELS.

Nebraska's Evangelist Report for July.

Sermons—

Benson	1
Grand Island 7th to 16	6
Saint Paul 11 to 14	4
Moorefield 16 to 22	8
Freedom 24th	1
Holbrook 30 to 31	3
Total	23

Expenses—

Omaha to Columbus & meal	$1.89
Columbus to St. Paul	1.26
Grand Island to St Paul & r't'n	.88
Grand Island to Hastings	.50
Hastings to Moorefield	2 36
Lodging & meals at Holdrege	1 20
Telephone message	.15
Cambridge to Holbrook	.18
Arapahoe to Omaha & meal	5.13
Total	$13 55

Money received—

J. W. Steele	$10 00
Jas. Steadman	2.00
Jas. Gamble	2.00
Total received	$14 00
Total expenses	13.55
Above expenses	.45
Wages	$65 00
Amount due less receipts	$64.55

During July we have been exceptionally busy, preaching 23 times and making many visits trying to interest every one in the conference. In this we succeeded quite well, and expect a good turn out, notwithstanding the poor prospects for a crop in many places.

The attendance during the month was good, and very marked at Holbrook and Moorefield. The most gratifying part was the noticeable good spirits of the brethren. The life of the church is the greatest concern of the true worker, and if he has to keep dosing them with stimulants all the time, he is losing valuable time. But while I believe the church has been let go a little too long without the proper stimulants, I also believe at the present time, she is convalescent. The cry of every evangelist for the last several years has been "Awake thou that sleepest," and as a result the drowsiness of the past has, to a considerable extent, passed away. Jesus had to awaken his disciples on one occasion, and the time finally came when he said, "Sleep on." Let us learn the lesson.

ALMUS ADAMS, Evangelist.

Kindness.

It was a cold, raw morning, and the rain came down in driving sheets, and the chill northeast wind found its way to the very heart of the pedestrian who had ventured forth. The street was practically deserted save for the boxes of ashes set out for removal, and the usual dilapidated ash cart, which came slowly around the corner. The ash man, old and worn, stopped the wagon, and started to deposit the rubbish in the cart, when a thought seemed to come into his mind. He hesitated, looked at the horse shivering in the cold, and then, without a second thought, whipped off his dilapidated overcoat, threw it over the horse's back, and, turning up the coat collar of his threadbare jacket, he went manfully to work.

Obituary.

Benjamin Allard, son of John and Doratha Allard, died at Gladbrook, Iowa, July 12, 1910, aged 84 years, 11 months and 12 days.

Sermon from these words—"In the day of prosperity be joyful but in the day of adversity consider. God also hath set the one over against the other, to the end, that man should find nothing after him." Eccl vii 14.

A landmark will be missed from the community. A residence of 35 years by Brother Allard among us had endeared him to many by whom he will not be easily forgotten. May we not cherish the hope that we may meet where the people shall not say "I am sick" and where death comes no more.

A. J. EVCHANER.

[No reason is given for the delay in sending this notice. The post-mark shows it was mailed to us August 16. —ED.]

Eliza Chase was born in New York State, Dec 26, 1828. She was married first to Charles Coffin, May 8th, 1852. Six children were born to them. one dying in infancy. The others all embraced the truth. Three of them are still living. I do not know when Brother Coffin died, but August 28th, 1870, she was married to Hewlett West, who died some years ago. Sister West came to Michigan with her parents, when she was five years old, and at an early age, was converted and baptised by her father, Brother L. H. Chase, who often spoke of the blessed fact that all of his family had been educated in the truth, and baptized by himself. Sister West was a very devoted intelligent believer, always ready to give a reason of her hope.

Her funeral was largely attended, funeral sermon was preached by Elder B. W. Woodward from Ps. cxvi: 15. How we shall miss the dear old earnest face, always in the church, when possible at every church service, she was present and rejoicing in the truth the last time I was there, but now sleeps in Jesus. She died at the home of her son, Levi Coffin, Lonswee Co., Mich. May we all be worthy of the first resurrection.

M. A. WOODWARD.

We do not know whether Brother John Speigles death notice will be sent to the paper or not, and do not know his age, or any dates to use, but this we know, he was a devoted, conscientious Christian man, about middle age.

He leaves a wife, five children, an aged father and mother who were depending on him for support.

He was passing a threshing machine when a large rubber belt broke, hitting his head, and breaking the skull.

He lived seven miles from Raisin Center Church, but was always there with some member of his family. O how we shall miss him. How our hearts ache for the poor wife, parents and little children. A minister was called from near by to officiate, who remarked, "I know of no one who lived out his religious convictions closer than this Brother." God help us all to live worthy of meeting the dear brother when Jesus comes.

M. A. WOODWARD.

Mrs. Bettie Debrule died Friday evening, August 5, 1910, near Scotland neck, N. C., aged 58 years.

She leaves a devoted husband, five sons, and two daughters to mourn her loss. But we should be reconciled as she had faith in God, and hope of the coming kingdom. She was a believer of the truth of God's word. About twelve months ago she was baptized by Brother D. M. Hudler into the faith of Abraham. We will miss her, but hope to meet again at the coming of the Master. She was laid to rest in the family burying ground near her home, to await the resurrection morning. May the Lord comfort the loved ones. And help us all to strive to be worthy to have a part in the first resurrection a special salvation, is my prayer.

A Sister in Christ,
GRACE SIMMONS.

What would Paul Say?

Romance and antiquity have again been knocked sky-high by the installation of an electric light plant in the ancient city of Tarsus in Asia Minor. In a report to Washington, Consul Nathan of Mersine, says that Tarsus now has 450 electric street lights, and some 950 incandescent lights for family use. The power is generated from the Sihun river.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Announcement.

Editor Restitution:

Please announce in THE RESTITUTION that the Annual Conference of Iowa will convene August 20-28 inclusive, at Waterloo, Iowa. Programme will appear later.

Yours in the truth,
O. J. ALLARD.

The Missouri-Kansas Conference of the Church of God will meet at Severance, Kansas, on Grand Island Railroad, about 40 miles west of St. Joe, August 20-28 inclusive. Business meeting August 22 at 10 a. m. Meetings forenoons, afternoons and evenings. All lovers of free speech and investigation of religious questions are cordially invited to attend. There is good train service from St. Joe, trains leaving for the west about 10 a m, 4 p m, and 8 p m.

By order of the Con. Board,
EUGENE HOWARD, Pres.

The twenty-fifth Annual Conference of the Churches of God in Christ Jesus, in the State of Nebraska, will be held in Omaha, Sept. 3rd to the 11th inclusive.

The meetings will be held in a tent. Meals will be furnished at 10 cents and lodging free. Owing to the greater distance those in the west have to come, the Brethren of Omaha have decided to pay three dollars on every one's fare coming from west of St. Paul and Grand Island. Good speakers will be provided and we urge every one to come and help make this Conference a success and enjoy the benefits which cannot help but follow an attendance.

Please read Bro. Adams' report for June, thoughtfully and carefully, and let it test well to see if sacrifices are really being made. If we are truly looking for Christ's soon return, let us give practical proof of it and put his business before all other business.

Christ has left us in charge of his work for a time and by joining ourselves to him, we have promised to be faithful to the trust and make his business a success as far as we can. In order to make any line of work a success we must concentrate all our energies upon it, and subordinate and bend all things to it. If we have not been doing this, but have been putting worldly business and pleasure ahead, let us begin with this Conference to put Christ's ahead.

During Conference, if attended in the right spirit, faith and strength for the following year's work will be obtained, and we will be better able to wait patiently for his return. Every one make a special effort to be there and do his share toward making a good start for the next year's work. Let us not be shirkers. Every thing possible will be done to make your stay both pleasant and profitable. If further information is desired write Bro. M. D. Newell of Blair, Neb., Pres. of Conference Board.

ALTA KING.

To those of the Household of Faith everywhere, Greeting:

We wish to call to your remembrance the notice given immediately after the Annual Conference, concerning the Bible School which is to convene at Coats Grove, Mich., beginning August 26, for one week, to be concluded by the Quarterly Conference Sept. 2nd-4th. The value of the Bible School has been fully demonstrated, and we wish to urge that all that are interested in its success to plan to attend. Entertainment will be furnished by the Coats Grove brethren, and they desire a full attendance. As soon as possible, notify Bro. A. K. Richardson, R. F. D. 5, Hastings, Mich., that you will be there so that you can be provided for.

Bro. S. J. Lindsay is expected to have charge of the class, which will insure profit to all that attend.

Coats Grove is located in Barry County, about seven miles from Hastings, and is on the C. K. and S. R'y. If you cannot make connections by this route, go to Hastings via the M. C. R'y, notifying Bro. Richardson beforehand, if possible, and you will be met with a rig.

Don't forget the date and place, and come with Bibles, paper and pencil, and a determination to make it the most successful meeting we have held.

Mrs. F. V. BLAKELY, Sec'y.

The Ninth Annual Conference of the Church of God of Southern Illinois, will be held at Moriah from October 8 to 16 inclusive. Program will appear later after definite arrangements have been made. We bid all welcome who may come. Anyone wishing further information may write to Levis Weaver, Route 3, Casey, Illinois.

MRS. C. W. WEAVER, Sec.

To all Brethren of the Churches of God in Christ Jesus in the United States and Canada.

We the undersigned Presidents of the Conferences of the Churches of God, do hereby ask you to meet with us in a General Conference to be held at Waterloo, Iowa, August 29th to 31st, inclusive, (Time to be extended if necessary,) for the purpose of discussing our needs as a body, and, if found necessary, organize a General Conference for the purpose of bringing us into a closer unity of the one Faith and work between the different states and territories.

We urge each state to send at least one delegate, and especially urge every brother and sister who can possibly do so to attend and take part in all discussions whether or not a delegate.

Conditions relating to our spiritual welfare are arising that cannot be ignored in the light of Scripture; therefore it is our duty as a body of people to give attention to them. We therefore not only urge but beg you to make an extra effort to be at this meeting that we may endeavor to bring order out of our apparently chaotic condition.

The Iowa State Conference has offered the use of their beautiful campgrounds, together with tents and bedding, free, and will furnish meals at 10c each to all who attend, except the regular delegates whose expenses will be met by their respective conferences.

You cannot afford to miss this meeting. Papers relating to vital questions pertaining to our spiritual welfare will be read, and will be followed by a discussion of the subject in which every brother and sister should have a voice.

Plan at once to attend. Could you spend your money in a nobler cause, or to a better advantage than for the purpose of magnifying the Truth we profess to love? Are we really anxious to hand the Truth down to our children in its purity?

In a few more years the place that knows us now will know us no more unless the Lord comes. Can we neglect such an opportunity to increase the Lord's goods and still expect to hear the welcome plaudit of "Well done good and faithful servant" when the Lord comes?

Signed—

J L Cross,	Illinois
L D Decker	Michigan
J H Willey	Indiana
A Railton	Ontario
J H Morse	Missouri
J H Luman	Okla-Ark-Tex
Delos Johnson	Kansas
Eugene Howard	Kan-Mo
M D Newell	Nebraska
W A Montgomery	Oregon
A L Corbaley	Washington
J H Patrick	Minnesota
W S Tomlinson	Ohio
O J Allard	Iowa

SUGGESTED PROGRAM.

MONDAY, AUGUST 29.

9:00 a m Organization
1:00 p m Paper — W S Tomlinson
Our greatest needs as a people.
Discussion led by G E Marsh
3:00 p m Paper — S J Lindsay
Do we as a Church need a Statement of Faith and Discipline?
Discussion led by R G Huggins

TUESDAY, AUGUST 30.

9:00 a m Paper — Almus Adams
Should we as a Church adopt a Discipline?
Discussion led by A J Eychaner
10:30 a m Paper — A J Eychaner
What constitutes Church Discipline?
Discussion led by Almus Adams
1:00 p m Paper — Joseph Williams
What constitutes a valid Baptism?
Discussion led by J H Willey
3:00 p m Paper — R G Huggins
What constitutes Church Fellowship?
Discussion led by Joseph Williams

WEDNESDAY, AUGUST 31.

Entire day devoted to Miscellaneous Questions, Literature, and Perfection of the Organization.
Preaching each evening.

Printed Program of the 23d Annual Conference of the Churches of God in Christ Jesus in Iowa, are out and can be had by addressing the President, O. J. Allard, Ft. Dodge, Iowa. We note that the speakers announced are A. J. Eychaner, John Garton, J. A. Patrick, G. E. Marsh, Almus Adams, Joseph Williams and R. G. Huggins. The time of this Conference is August 20 to 28 inclusive. The daily program is as follows:

6:00 a m Rising bell
6:45 a m Morning Devotion
7:00 a m Breakfast
8:00 a m Children's hour
9:00 a m Business
10:30 a m Bible reading or Question box
12:00 m Dinner
2:30 p m Sermon
6:00 p m Supper
7:30 p m Social hour
9:00 p m Preaching

Any one desiring information concerning any thing, should address Brother Allard as above.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two month. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 300 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton, Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 80 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devized Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rotbe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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The Paternity of Jesus. A pamphlet o 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Holy the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free: or an *assortment* of the whole, same price. Address W L Tomlinson 10837 Orville Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should posses a copy for ready reference. Price by mail six cents, order from W L Tomlinson, 10837 Orville ave, Cleveland Ohio

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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VOLUME LIX. PLYMOUTH, INDIANA, SEPTEMBER 7, 1910. NUMBER 33.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Be Patient With the Living.

Sweet friend, when thou and I are gone
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor,
Passed all the strife, the toil, the care,
And done with all the sighing—
What tender truth shall we have gained
Alas, by simply dying?

Then lips too chary of their praise
Will tell our merits over,
And eyes too swift our faults to see
Shall no defect discover;
Then hands that would not lift a stone
When stones were thick to cumber
Our steep hill path, will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both you and I,
Ere love is past forgiving,
Should take the earnest lesson home—
Be patient with the living!
Today's repressed rebuke may save
Our blinding tears tomorrow;
Then patience, e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamor;
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living.

—Good Cheer.

Communicated.

The Strongest Incentive to Watchfulness.

I regard personal interest as the very strongest incentive to watchful action that I know of. Let one's personal interest in something he values highly be jeopardized, and he will be very watchful of his interest.

I cannot conceive of any interest so vital as that which is involved in the second coming of the Christ. Every other interest known to man pales into insignificance when placed in comparison. The Lord left us instruction in Matt. xxiv. 42: "Watch, therefore, for ye know not what hour your Lord doth come." There are so many points to watch that we have got considerable business on hand if we take care of them.

Not having accurate information as to the time of the Lord's coming, it necessitates careful watchfulness along many lines, that our personal interest may be preserved.

This is conspicuously illustrated in the parable of the ten virgins. They represent the whole company of those who are looking for the coming of Jesus. How many were prepared to meet him is clearly shown in the parable—only one half. The trouble with the other half was they lacked light. Now, why did they need light? Because of midnight darkness. The kind of light that was necessary is found in 2 Cor. iv: 4. "The light of the glorious gospel of Christ, who is the image of God should shine unto them." ... who are looking for the second coming of Christ walk in darkness; yea, in midnight darkness. They have lamps empty professions—but they do not have any Gospel oil, consequently they do not have Gospel light. Nothing but Gospel light will guide any one through midnight darkness unto the coming of the Bridegroom.

There are some who have gone forth to meet the Bridegroom who are destitute of Gospel light. These need light concerning the essential features which constitute the Gospel of the Kingdom, as preached by Jesus and his disciples as the message of life.

The teaching that will alienate from the life of God will be found in the passage of Scripture which, if not believed, will alienate such a disbeliever from Christ; and, as far as the future is concerned, such a one is in the sad and lamentable condition of being without hope. See Eph. ii, 11 12: "Wherefore remember that ye being in times past Gentiles in the flesh... that at that time ye were with Christ, on account of becoming aliens from the commonwealth of Israel and strangers from the covenants of promise, and having no hope, and without God in the world."

Not all who believe in the second coming of Jesus have the light concerning the restoration of the commonwealth to Israel. There are some who teach that Israel will never again exist as an independent commonwealth. They say Israel as a nation will never return to the land covenanted to their fathers, but must remain a hopeless ruin. So far as the Covenants of Promise relate to the Land covenanted to Abraham, Isaac, Jacob and their seed, the Christ is concerned, their teaching would render such covenants null and void by affirming its destruction by fire prior to its being possessed by those to whom it was covenanted.

The question is: What personal interest can any people have in a commonwealth they would consign to a hopeless ruin? None! They are in need of Gospel oil, that they may have Gospel light sufficient to dispel the midnight darkness which they are in. Without it they will be unable to see clear enough to find the "narrow way" which leads to the coming Bridegroom. Self interest should lead any one to secure the genuine article.

The Scriptures are clear in their statements about the future restoration of the commonwealth of Israel. Listen: "Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen nations whither they be gone, and I will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations; neither shall they be divided into two kingdoms any more at all."—Ezek. xxxvii 21-22. God did not suspend this commonwealth forever. See Ezek. xxi 25-27: "It shall be no more until he come, whose right it is, and I will give it to him."

The cross of Christ cannot be preached independent of the commonwealth of Israel, for Matthew says, in chapter xxvii, verse 37: "This is Jesus, the King of the Jews." Jesus could never reign as "King of the Jews" should the Jews forever remain a dispersed people and disorganized as a commonwealth. Now, there are some who believe, and boldly affirm, that God will not "bring them into their own land," and will not "make them one nation in the land." They strongly affirm that Jesus will never reign over restored Israel as "King of the Jews." They hesitate not in declaring that the exiled sons of Jacob will never, in a national capacity, occupy their fatherland.

This kind of teaching is certainly contradictory to the angelic message to Mary. See Luke i, 31-32: "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Now, David's throne was in Jerusalem, the seat of government over the house of Jacob, "and he whose right it is," and who was "born King of the Jews" will come in all his glory and exercise his authority that was given to him after his resurrection, on the throne of David. See Acts xvi, 16 18: "After these things I will return, and I will build again the Tabernacle of David which is fallen; and I will build again the ruins thereof, and I will set it up, that the residue of men may seek after the Lord, and all the Gentiles upon whom My name is called, saith the Lord, who maketh these things known from of old."

In watching we should also watch the national movements of Israel, because Israel is the great sign nation of the world. Unless we do so, we may find ourselves walking in darkness.

Strict watchfulness along practical lines is also needful.

"Not every one who saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The phrase "doeth the will" covers both to believe what he teaches and do what he says.

The virgins who lack oil will seek admission into the Kingdom, for we read: "Afterward came also the other virgins, saying, 'Lord, open to us.' But he answered and said, 'I know ye not.'" See also Matt. vii, 21-23: "Many will say unto me in that day, 'Lord, Lord, have we not prophesied (taught) in Thy name? And in Thy name have cast out devils? And in Thy name have done many wonderful works?' And then will I profess unto them, 'I never knew you.'" They were professed Christian people, some of them preachers, but "I never knew you," says Jesus.

The above should be a lesson of solemn warning to all, and see to it that the requisite oil is provided before the cry rings out upon the air: "Behold, the Bridegroom cometh; go ye out to meet him." Now is the time, but when the door is locked it will be too late.

The signs indicate that a great change is at hand. A tremendous crisis is impending. People in general perceive it. Politicians, statesmen, financiers, and men of the world, who know not the prophetic Word, say that things are heading up for some mighty change, but as to what that change will consist of they have but very little conception.

In conclusion, I would say: "Beloved, we are not in darkness: we know what is coming; we know that the dark, ominous storm cloud, now visible in the social and political heavens, will shortly burst and shake terribly the aforesaid heavens and earth. See Heb. xii: 26-28: "Yet once more I shake not the earth only, but also heaven." And this word, 'yet once more,' signifieth the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain; wherefore we receive a kingdom which cannot be moved. Let us have grace, whereby we may serve God acceptably with reverence and Godly fear."

After the storm will come "the King of the Jews," the revival of the commonwealth of Israel, the new life, and the blessing of the nations in Abraham and his seed.

The great concern of all virgins should be: "How about my oil?" Have I a sufficient supply for my lamp? We have all received a sufficient warning that it will be everlastingly too late to lay in a supply after the word comes: "Go ye out to meet Him." The supply must be laid in now or never. A plea of religious profession alone will be of no avail.

Remember His words to the foolish virgins: "I know you not." I entreat you, as one who seeks only your own best interests, to consider well, and meditate seriously, over the statements made in Eph. ii, 11 12. They mean so much. It is the pivot on which our eternal destiny will turn.

Have you a citizen's interest in the commonwealth of Israel? If you have, then jealously watch and preserve your rights. The benefits that citizens will possess over aliens is simply immense, and so we cannot afford to trifle with that interest. It is said of Ephesian Gentiles: "Now, therefore, ye are no more strangers from the Covenants of Promise, and foreigners (aliens), but fellow citizens, with the saints, and of the household of God."

W. O. STEFFA.

Tithing.

Dear Bro. Underwood:

I read the article of Brother E. K. Barnhill in THE RESTITUTION, of Jan. 12th, on "Tithing." He invites criticism. The only fault that I can find is, there was not enough of it. I also read Brother D. D. Lathrop's article in THE RESTITUTION of Jan. 26th. He does not invite criticism, but I would like to make a few remarks in love.

If our people that have been so highly favored with a knowledge of the true way of life, was all too generous with their means, in trying to save a soul from death, I would think possibly such a letter would be in order, but while our editor has to beg and coax brethren to pay for the paper so they will not have to go in debt, or discontinue sending out the good news, we should be very careful and not say anything to cause a brother or sister to justify themselves in not helping to spread the good news, no matter how poor they be.

Our brother says, "I do not find that tithing was required of the Gentile, Christian Church after the death of Christ. Neither do I find any rigid command that we should pay the tenth of our income, or suffer the penalty of death, as the children of Israel did for picking up sticks to kindle a fire on the Sabbath day; but if we have the indispensable kind of love that is spoken of in 1 Cor. xiii. that seeketh not her own, we will cheerfully give at least one tenth of our income, to help save souls from death. Somebody was commanded to go into all the world and preach the gospel, but if I can't preach, and my income is not over five or six hundred dollars per year, am I excusable from works, and can get into the kingdom for faith alone? I think not, for we read in James ii. 17, that faith if it hath not works is dead, being alone. You quote i Tim. v. 8, which says, But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel, and you appear to apply that to our temporal needs or wants, while I apply it more to our spiritual needs, for a man that is crippled and disabled from work, can provide spiritual food, which I believe is fully as essential as temporal food. You speak of a man's earnings being $600.00 per year, taking $100.00 for rent, leaving $500.00 and if his family is small and they keep well, by rigid economy they live on $475.00 per year. It appears to me by that statement, that you have always been highly favored with an abundance of this world's goods, consequently know but little about economy on that line; for I know that when I had four children (six in family) that my total income for several years did not exceed $300.00 per year. Of course we did not live up to a worldly standard, but never had to suffer for food or clothing, as our Savior did, that we might live. I am well acquainted with a woman that was left a widow, with four children, several years ago, that has raised her family, giving them a common school education. the oldest girl has taught two terms of school, the mother washes, cleans house, or any other work that she can get to do, and she said positively to me, that her total income had been less than $300.00 per year; but listen to this, she is called a crank on religion (by some) for being so very careful to save out one-tenth of her income for the Lord's work. When I first read Matt. vi. 31-33, that speaks about food, drink and clothing, and says, Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you, it was nearly a stumbling-block to me, but after I sought in earnest the kingdom of God and his righteousness, instead of wondering why I could not have as much of this world's goods as some of my neighbors, I have often wondered why I was so highly favored, being born in this land of plenty, and of freedom, instead of being born in India.

For several years I have kept strict account of my income, not taking the benefit of a doubt, (if there was any) but have been sure to give a tenth, and I am foolish enough to believe that I have as much, or more of this world's goods now than I would if I had never given one cent.

I have no idea that Jesus often thinks as he said on one occasion, "O ye of little faith."

You speak of the man that earns $500.00 per year, and it costs him $600.00 to live. I would suggest that if that man would get well enough acquainted with God and his Word, to become rich in faith, he would cut his living down to $450.00, thus showing that he had the kind of love that seeketh not her own, and have one-tenth to gladly give to help save a soul from death. In speaking of the man that has an income of $600.00 per year, you say that his family must be educated and if possible be shall save something for his declining years, and for his family in case of his untimely death or disability. I know that is the worldly way of looking at things, but I believe that God's way is far better, which is to lay up for ourselves and families, treasures in heaven, where moth doth not corrupt, nor thieves break through and steal. See Matt. vi. 19-21.

It is a fine attainment to have faith in the Lord, but I have known some that said much about trusting the Lord, and thought they were trusting him, but let the husband be one hour after dark getting home, and it was plain to be seen who the wife put her trust in. We have many deceivers to contend with, but none so dangerous as self. I believe if all that have an annual income of $600.00 or less, would quit patronizing the theater, circus, and other things that are not necessary, they could lay up one-tenth or more, where moth doth not corrupt nor where thieves break through and steal, and the manager of the circus would have to go out of business, instead of some of our good proclaimers of the true gospel that we think we believe. Suppose one man concludes that he can spare $16.00 for a Sunday suit of clothes, would he not be showing that he had some of the kind of love that seeketh not her own, by cutting down to $9.00, so as to have $1.00 to save a soul from death, and at the same rate with the man that can spare $20.00 or $30.00 for a suit, and it don't take a great amount of faith to believe that the suit costs one-tenth less, will last as long as the other suit, and judging from the many hard-working Japanese here in California, the most of us would have better health and live longer, if we would cut down one-third on our eating, and with the kind of love that will count when the Lord comes, we would gladly give as much as one tenth. but though we bestow all our goods to feed the poor, and though we give our bodies to be burned, and have not love, it will profit us nothing. 1 Cor. xiii. 3.

So we see by that Scripture that love of self don't count, but it must be love that seeketh not her own, 5th verse. There was no love commanded in Moses' law; it was obey, or suffer the penalty of death in some cases, neither was there a promise of anything higher than this life for obeying that law, so shall we that are so highly favored with a promise of eternal life, for a faith that works by love, ever say a word, or write a line, that could possibly cause any one to justify themselves in not giving for the spread of the good news. There may be enough rich people that could well afford to keep all of our good preachers in the field all the time; but the church will suffer if we depend on the rich, for we read in Luke vi. 24, Woe unto you that are rich, for you have received your consolation, and we read in James ii. 5, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him. So we must have a live faith, that worketh by love, instead of obeying a rigid command under a penalty of death.

Once more, if the poor are excusable from giving, why did'nt Jesus tell the poor widow that threw in the two mites, (all of her living) to keep that, for you will need it to get something to eat, but instead of telling her that she had done wrong, he called his disciples, and said unto them this poor widow hath cast more in than all they that have cast into the treasury.

We read in 2 Cor. ix. 7, that, God loveth a cheerful giver, and we all want God to love us if we are poor. We read in 1 John iv 18, There is no fear in love; but perfect love casteth out fear, or with perfect love we will have no fear of suffering from hunger, if we do give one-tenth to keep people from starving to death for spiritual food.

As I see no end to this subject, I close with lots of love for everybody.

Your brother, in hope of Christ's soon coming.

G. W. CALDER.

THE RESTITUTION is only $1.50 per year. Try it a year.

A Monarch's Sorrow.

Francis Joseph, the venerable emperor of Austria, celebrated recently his eightieth birthday, an age that few monarchs ever reach. He finds himself nearing the close of his long reign practically alone in the world, his consort, to whom he was devotedly attached, dead at the hand of an Italian assassin; his only son filling a suicide's grave; his brother, Maximilian, executed in Mexico when he was deserted by his European allies, and the latter's wife a hopeless lunatic and a burden to herself and to the emperor who supports her. The friends of his earlier years have passed away and he is too old to make new ones, consequently he must pass down to the grave lonlier if possible than he is today.

He sees his empire, which was the dominant force in the world a few centuries ago, when its boundaries included Spain on the one side and the Netherlands on another, dwindling in extent and in power from year to year, each war and each treaty of peace shearing it closer and closer, and only one acquisition, that of Bosnia and Herzegovina, which was annexed by a shameless breach of faith within a year.

When he ascended the throne 62 years ago his nation was the leader of the German confederation, a power to be reckoned with, and he will leave it a mere appendage to the German empire, existing only through the toleration of the latter, and the leadership of the German race usurped by the upstart of Prussia. He has met with humiliation after humiliation, and today his country is seething with discontent, the different races of which it is composed only awaiting the death of the emperor to fly at each other's throats while the vultures of Europe sit around waiting for the feast that cannot long be denied them.

Francis Joseph has had the longest reign in history with the exception of that of Queen Victoria; but while the queen's career was an exceedingly happy one, it may be said of the aged emperor that he is a man of sorrows and acquainted with grief.—Detroit Journal.

Married.

The Illinois Conference which met at Oregon, August 17 21, had quite a surprise in store for them on Sunday afternoon after the sermon by Bro. Conner. A surprise was announced at the forenoon session and guesses as to its nature ran rampant during the noon intermission. As soon as Brother Conner had concluded his discourse, the writer announced his purpose to fulfill his promise of a surprise. Sister Etta Lindsay took her place at the piano and began to play the beautiful strains of the Wedding March by Mendelssohn. As the music started, all eyes were strained to get the first sight of the guilty parties, who had seated themselves conveniently near the rear of the church. With slow march Brother J. M. Glotfelty and Sister Almeda Mitchell approached to the front where they took the vows which united them in the bonds of holy wedlock. After a benediction was pronounced congratulations poured in from every quarter of the large congregation. Everybody seemed to be pleased with the arrangement, and Brother and Sister Glotfelty were assured and reassured of the hearty good wishes of all present. They are among the most faithful of God's dear children, and are thoroughly worthy of the companionship that will now be theirs.

We all unite in wishing them long life and a happy voyage.

S. J. LINDSAY.

Today is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great world we may not understand, but we are here to play it, and now is our time.

BROTHER, if you have not yet renewed your subscription to THE RESTITUTION for this year, will you please do so now? We thank you for the favor.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, SEPT. 7, 1910.

MANY inquire concerning Brother J. L. Wince. We have no late news, but resting on the theory that no news is good news, we presume he is no worse else we would have heard it.

THE Editor, in company with Bro. J. H. Willey, left home August 25, arriving at the Waterloo, Iowa, Camp Grounds on Friday morning. We visited the Iowa State Conference until the opening of the General Conference on Monday morning. A full report of the Iowa Conference will be given by the Secretary later. Two young men were immersed on Sunday afternoon. The General Conference was in session two days, and resulted in forming a permanent organization with Brother J. H. Willey as President, Brother J. B. Morse Vice President, Brother O. J. Allard Secretary, and Brother F. Jeffreys Treasurer. A report will be given in next issue.

WHILE in Waterloo, Iowa, it was a pleasure to meet with many whose names were familiar to us, but whose faces we had never seen. When we see your names again there will come remembrance of your faces, and we will again live over the pleasant hours spent in your company. We may be pardoned if we specialize in one instance. The friendships of youthful days are dear to us, and after so many long years to again meet Sister J. W. Appleyard was to us cause for real joy. She spent the winter with her daughter, Sister Loudenslager, in the city of Washington, and both are now with the family of another daughter, Sister Ellis, of Waterloo. Our visit with these dear ones was indeed most pleasant, and we trust we shall meet again soon.

WE wish to call attention of Indiana Churches to the notice of our State Conference to be held at Argos in October. Get ready to attend and help push along the work for next year. This is the Annual Meeting, and much important business is to be attended to. So we urge that all sections be well represented. There is another strong point in favor of your attending this meeting—the Lord may come before another year. If we could just only realize what this means—that it is the last chance we may have of joining hands for mutual aid and advancement of our Master's work, how anxious each one would be to attend. Brother, Sister, watch, for the day is not definitely known, but be assured of this—it is near, he is approaching, and if you are not looking and ready dire calamity will overtake you. If you are on the lookout, straining to catch the first glimpse and welcome your Lord, then the wedding feast is for you. It all depends on how you do now. Solemn thought.

Curing Coleridge.

The English schoolmaster of long ago preferred spoiling the rod to spoiling the boy. When Samuel Taylor Coleridge was about thirteen he went to a shoemaker and begged him to take him as an apprentice. The shoemaker, being an honest man, returned with the boy to Bowyer, his master, who got into a great rage, knocked Coleridge down and turned the shoemaker out of the grounds.

"Why have you made such a fool of yourself?" he then demanded.

"I have a great desire to be a shoemaker," Coleridge replied, "and I hate the thought of being a clergyman."

"Why so?" asked the master.

"Because, to tell you the truth, sir," said the boy, "I am an infidel."

For this, without more ado, Bowyer flogged Coleridge—wisely, as he afterward thought; soundly, as he knew at the time.

"It was my one flogging, and it was just," Coleridge afterward owned. "Any arguing or sermonizing would have gratified my vanity and confirmed me in my views; as it was, all my infidelity was thrashed out of me, and I got heartily laughed at besides."—Youth's Companion.

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Communicated.

Sunday School Lesson.

SEPT. 18, 1910.

THREE QUESTIONS. MATT. XXII. 15-22, 34-46.

Golden Text.—"Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." Matt. xxii. 22.

The time of this lesson is the same day as last Sunday, and is a part of Jesus' last attempt to persuade the Jews to accept his claims to the Messiahship.

After the events of our last lesson the Pharisees, who had been opposing him so long, held a council to lay plans to entangle Jesus in his talk, and we shall now see how some great truths are brought out by this opposition. It seems from Mark xi 18, that the chief priests and scribes—the rulers of the Jews—had decided that Jesus must be made way with, hence their efforts to trap him in word or deed that they might have excuse for accusing him. He must be convicted in the courts.

These Pharisees came now with a political question. They did not come in full force this time. They were schemers. They had disciples, students, learners, in their ranks, and sent these to Jesus as wishing to learn of him. Had the older ones came it would have been evident on the face of it, that it was only an effort to entrap, but sending these students, who would not be supposed to know, was a cunning device.

The situation was peculiar. There were two parties. These Pharisees and their adherents were opposed to the tribute system. They claimed that paying tribute to Cæsar was the same as recognizing him as a God, and they could by their laws only have one God. They were connected with the zealots who swore vengeance on all who transgressed the Mosaic law, and to pay this tribute they regarded as wrong. Then there was a party of Herodians, who owed what power they had to the Roman government, and so favored the tribute law. They were like the Sadducees—skeptical, and like the Greeks in their licentious habits. Mere tools of Herod.

Representatives of both these classes went to Jesus to ask this political question. First they flatter, by calling Jesus Master, and telling him that they know he is true, teaches the way of God in truth, and cares not for any man—does not wish to curry favor with any man. They failed to "size up" Jesus aright. Had they have comprehended him they would have known he was not a simpleton to be easily caught, nor yet vain so as to be flattered. They wanted an answer. Yes or no. Is it lawful to give tribute to Cæsar?

Should the answer be Yes, then Jesus would be siding with the Roman government, and the people who regarded him highly, and had shouted at his entrance to Jerusalem, and paid him homage, would be turned against him. They had waited for a Messiah—a Deliverer, and had come to regard Jesus as the one, and the first thing they expected this Messiah to do was to deliver them from their foreign power. To answer Yes, would be to forfeit all these friends.

On the other hand to say No, would at once put Jesus in opposition to the Roman government, and he would then be taken as a criminal and treated accordingly. Either way he answered the question his career would be ended.

At once Jesus saw through their scheme, and turning on them asks, "Why tempt ye me?" and calls them hypocrites. He knew they were not honest in their inquiry. He asks them for a penny, and on seeing it asks whose image is is on it, and whose superscription is attached? When they say it is Cæsar's, Jesus tells them to render unto Cæsar the things that are Cæsar's. The Roman government was there, and whether right or wrong, the administration of affairs had to be maintained, roads kept up, and all the public service attended to. Though they might be bad governors, did not make it right for the Jews to be dishonest. Each man had a right to pay his share of the expenses, and this was in the form of a tax. Pay to Cæsar whatever belongs to him.

On the other hand, there is a higher power than Cæsar. God is maker of heaven and earth, and from him comes all good gifts. Even your Messiah will not come till it is God's will to send him. All the good that you can hope for must come by his hand. Hence render "unto God the things that are God's." As Cæsar has a right to his own, so has God a right to his own. You owe him love and respect, faithful obedience and devotion. When duty to God conflicts with demands of secular rulers, we must obey God. Giving to Cæsar what rightfully belongs to him, does not conflict with duty to God. Hence, give to Cæsar what is his, and to God what belongs to him.

It is recorded that when these persons heard what Jesus said "they marvelled, and left him, and went their way."

The Sadducees then had their try, and gave the question as to which of seven brothers who had the same wife, would have her in the resurrection. Jesus gave them such an answer that they too, with the multitude, were astonished at his teaching. The answer was clear and convincing, and brought out the great truth of the reality of a future life—after the resurrection. This answer of Jesus did not teach "the continuity of life now on into the next age." The whole teaching is that man dies—ceases to be—is not, but will be made alive at the resurrection—when Jesus comes again—and then a new life will begin.

The Pharisees, seeing that their rivals, the Sadducees, are silenced, must have one more try, so a lawyer is put up to ask another question. This time it will be to show a conflict of duties. "Which is the great commandment in the law"? There were laws that are called ceremonial, and moral laws or precepts. Now which kind of law is greater?

We learn from reading Deuteronomy v. and vi. that when the law was given by Moses to the children of Israel, that there was to be nothing come ahead of God in the minds of his people. He is jealous in this respect—nothing before him. The fact that "the Lord our God is our Lord," was to be impressed on the mind of the child, they were to have it in mind at home and abroad, when standing up and lying down, it was a sign bound on the hand, and a frontlet between their eyes, upon doors and gates must they write it, and continually everywhere and every time, were they to acknowledge this great truth of the oneness and immutability of God.

Therefore, to a Jew who was versed in the law of his people, there could be but one answer to this question. Jehovah, the God of Israel. He who is the Creator, Source of all that is good, eternal God, the Ruler and Preserver. When well considered this question seems absolutely silly. Without hesitation any devout Jew should answer "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

The position this command occupies is unassailable. It is supremely first, for it is the fountain and source of all. Teachers should here bring before their class reasons for loving God supremely. We cannot give all here. Love is the best thing man has to give, and God wants our best.

The second—or rather "a" second—is like unto it. This regards the duty of man to his fellow. It measures the love we must give to others. The practical "Golden Rule." We cannot love God supremely and not love our neighbor as our self.

The Pharisees were gathered wondering how next to proceed, when Jesus asks them a question, "What is your opinion about the Messiah? Whose Son is he?" They answer him, "David's." Then Jesus by quoting their own Scriptures, and asking questions, succeeds in silencing them, so that "from that day forth" no man dare ask him any more questions.

The Second Coming of Christ.

As we are all anxiously awaiting the second coming of Christ, and seeing the sin and sorrow that fills the earth, we feel sure that the time is at hand. Every daily paper tells us of things that happen all over the world. And we cannot help but feel that the time is near.

Syriac New Testament, Rev i 3, Blessed is he that readeth, and they who hear the words of this prophecy, and keep the things that are written in it; for the time is near. Rev i 5, And from Jesus the Messiah, the Witness, the Faithful, the first born of the dead, the Prince of the kings of the earth; who hath loved us, and released us from our sins by his blood. Rev i 6, And hath made us a kingdom sacredotal to God and his Father; to whom be glory and power, for ever and ever. Amen. I am Alpha, also Omega, saith the Lord God; who is and was, and is to come the Omnipotent. Rev i 8, and who liveth and was dead; and behold, I am alive for ever and ever. Amen. And I have the keys of death and the unseen world. Rev i 18, Our Savior warned us of conflicts that were to come upon the earth.

And ye are to hear of conflicts, and the rumor of battles. See that ye be not disquieted; for these things must come; but the consummation is not yet. Matt xxiv 6. For nation will rise up against nation, and kingdom against kingdom; and there will be famines, and pestilences, and earthquakes in divers places. Matt xxiv 7. But all these are only the commencement of sorrows. Matt xxiv 8, And they will deliver you up to tribulation, and will kill you; and ye will be hated by all nations, on account of my name. Matt xxiv 9. Then many will be stumbled: and they will hate one another, and will betray one another. Matt xxiv 10, and many false prophets will rise up; and they will deceive many; and on account of the abounding of iniquity, the love of many will decline. But he that will persevere to the end, will have life. Matt xxiv 13. Behold I have told you before hand. Matt xxiv 25. If therefore they say to you, Behold, he is in the desert; go not out: or, Behold he is in a secret chamber; give no credence. Matt xxiv 26.

As the lightning cometh out of the east, and shineth unto the west, so will the coming of the Son of Man. Matt xxiv 27. And immediately after the distress of those days, the sun will be darkened, and the moon will not show her light, and the stars will fall from heaven, and the powers of heaven will be agitated. Matt xxiv 29. And then will be seen the signal of the Son of Man in heaven; and then will all the tribes of the earth mourn when they see the Son of Man coming in on the clouds of heaven with power and great glory. Then let us not be like the foolish virgins, but have our lamps trimmed, filled and burning that when the outcry comes, Behold, the bridegroom cometh, go ye out to meet him, that we will be ready to answer the call. Watch, therefore seeing ye know not the day nor the hour. Matt xxv 13, and when that Son of Man shall come in his glory, and all his holy angels with him, then will he sit upon the throne of his glory, Matt xxv 31, and before him will be gathered all nations; and he will separate them one from another, as a shepherd severeth the sheep from the goats. Matt xxv 32, And he will place the sheep on his right hand and the goats on the left. Matt xxv 33, And will the king say to those on his right hand, Come ye blessed of my Father; inherit the kingdom that was prepared for you from the foundation of the world. Matt xxv 34. Which will you be sheep or goats? Jesus is coming, we know it is true. Who are the chosen, the faithful, the few watching and waiting, prepared for review? Jesus is coming again.

Yours in the hope of the soon coming kingdom.

MARY HELMS.

The Burial of Jesus.

The burial of Jesus, like everything pertaining to him, is very interesting to the truth seeker.

He expired about the ninth hour (Matt xxvii 46) on the 15th of Nisan. When even was come (sunset) there came a rich man of Arimathea named Joseph, who also himself was Jesus' disciple; he went to Pilate and begged the body of Jesus. Then, Pilate commanded the body of Jesus to be delivered (Matt xxvii 57, 58) and there came also Nicodemus, who at the first came to Jesus at night, and brought a mixture of myrrh and aloes, about a hundred pounds weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of Jews is to bury. John xix 39, 40. These two disciples of Jesus kindly took him down, in the dusk of the evening and laid his body to rest. Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus. John xix 41, 42.

On the same evening and perhaps at the very time the chief priests and Pharisees came together to Pilate, saying "Sir, we remember that that deceiver said while he was yet alive "after three days, I will rise again." Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, he is risen from the dead; so the last error shall be worse than the first. Matt xxvii 62, 63.

Pilate told them they had a watch to go and make the sepulcher sure; so they went and sealed the stone that closed the entrance to the tomb and set a watch, that no intruder might come near the grave where the Lord lay. With a Roman guard at the tomb, and the stone sealed, the victory over Jesus seemed to be complete. The disciples in great fear hid themselves in an upper room, and forgot that he told them he would meet them in Galilee, after he was risen, for as yet they knew not the Scripture that he must rise again from the dead. John xx 9.

They began to forget and go back to their vocation. The bold Simon Peter said, "I go a fishing," and the others said, "We go with thee." Had the power of God not been in the cause of Christ it would have perished from the earth. A large majority of men affirm that Christ did not die. They say that he was with the repentant thief in paradise, and preaching to spirits in prison. If we concede that he did not die, we deny that he rose from the dead. One cannot rise from the dead without first being dead. Death precedes resurrection.

Paul, in bearing testimony to Christ's death, says (1 Cor xv 3, 4), For I delivered unto you first of all, that which I also received; how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures. The prophet affirms that "his soul was made an offering for sin," that he "poured out his soul unto death." He was therefore offered up both soul and body and in the act he poured out his soul unto death, for our sins. See Isa liii 10, 12. It is clear, that to deny his death, soul and body included, denies his resurrection, redemption, and power to forgive sins. Jesus testifies to the last apostle that saw him, I am he that liveth and was dead, and behold I am alive forevermore, and have the keys of hell and of death. Rev i 18.

The keys indicate his authority over death, and the grave. He obtained these keys by being obedient unto death. He was made lower than the angels, for the suffering of death, that through death he might destroy him that had the power of death—that is the devil. By dying he opened up a thoroughfare, out of the grave, or death, through the resurrection. The time that Jesus lay in the grave was three days and three nights according to his own word. For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth. It will be seen that Jesus was in the heart of the earth for the entire time of his death. It must be remembered that the scribes, priests and Pharisees had spies on the track of Jesus most of the time who reported to them a great deal of what was said and done.

They were aware of the power of Jesus words. On one occasion they were listening to his teaching when his words so impressed them that they reported that "he spake as never man spake." When he raised Lazarus many of them witnessed it. The Pharisees afterwards sought to kill him, because he was a living testimonial to Jesus' power over death. They noted that Jesus' words were clothed with power. They had heard him speak to the lepers and they were cleansed, to the deaf and they heard, to the lame and they walked, to the dumb and they spoke, to the blind and they saw, to the dead and they lived. These supernatural powers disturbed them. They feared that he would rise again "after three days." They thought if they could do away with him, the Roman guard and the sealed stone could hold him there. What anxiety filled their hearts as the allotted time went by. Evening and morning came and went. It is fair to think they passed by day by day, to see if the guard were on duty. They knew he was laid in the grave at about sunset, or when "the even was come," at the close of Nisan 15th. Three days and three nights would bring the close or sunset, ending the Sabbath. Just at that time Mary Magdalene and Mary the mother of Jesus, reached the sepulchre. The guard lay around as dead men. An angel sat on the stone, who said "he is not here. He is risen," and the greatest triumph that ever took place in this world was accomplished.

H. M. LUCAS.

Let us wipe our tears, lift up our heads and give ourselves to brave and cheerful toil. In due time the release will come: rest so sweet after the toil is over; glory so bright after the darkness is passed; victory so grand that we shall not wish the conflicts to have been less fierce, or the perils of the day less numerous or painful.

The Safeguard of Shame.

There are those who look upon sin as a light and little thing, and, who insist that society shall take little notice of the faults and sins of those who have gone astray. They condone dishonesty, they pass over wrong-doing, they make light of vice, and they complain bitterly of those who are not ready to overlook the sins of those around them.

Of course there is much hypocrisy in the world, much condemning sins to which persons are not inclined, and tolerating others which are more agreeable and consequently more respectable. But there is a difference between right and wrong, and society must protect itself against the incoming tide of evil. All persons, and especially the young, need to know that sin is an awful thing; that criminal acts carry with them direful consequences; that men or women who have gone down or have suffered themselves to be dragged down into the depths of sin, cannot instantly and easily regain the position, the confidence, or the character which they have lost.

God who searches the hearts may forgive the sincere, while he condemns and abhors the hypocritical. But society is not always able to discern between the two, and must feel its way carefully, not allowing any to perish for lack of sympathy, and yet not allowing the innocent to be again imposed upon by the artful and designing. Hence society builds her walls, and an enlightened public sentiment utters its warnings, against sin. Those who refuse to head such warnings will find when it is too late that they were meant in kindness, and that the neglect of them constitutes a fault and sin which carries its terrible curse through this life and often into the life which is to come.—H. L. Hastings.

Announcement.

By invitation of the Argos Church the Annual October Conference of the Church of God in Indiana will be held at Argos, Ind. Date of meeting and Program will be published later. This is the first of our Conference year. All the arrangements for the coming year's work for the Master in our State are made at this meeting. I hope all the Churches will be represented by delegates. Brethren, commence making arrangements at once to attend that we may have a good meeting.

J. H. WILLEY, Pres.

The Ninth Annual Conference of the Church of God of Southern Illinois, will be held at Moriah from October 8 to 16 inclusive. Program will appear later after definite arrangements have been made. We bid all welcome who may come. Anyone wishing further information may write to Lewis Weaver, Route 3, Casey, Illinois.

MRS. C. W. WEAVER, Sec.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left to the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mr and Mrs J W Helms	4 40
Mrs Clara Chaffee	1 50
N E Nelson	3 00
Mrs Lanie Lovelace	40

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 644 N. Willow Ave. (Austin Station) Chicago.

THE article on "Salvation. What is It?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

The Restitution.

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The Bible.

Hast thou ever heard
Of such a Book? the Author—God himself,
The subject—God and man, salvation, life,
And death—eternal life, eternal death—
Dread words! whose meaning has no end, no bound!
Most wondrous Book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely, only star which rose on time,
And on its dark and troubled billows, still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye.
—Pollok.

Within this ample volume lies
The mystery of mysteries:
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way:
And better had they ne'er been born
That read to doubt, or read to scorn.
—Walter Scott.

Communicated.

Report of General Conference.

The General Conference composed of representatives of the various state or district Conferences of the United States and Canada, met as per announcement at Waterloo, Iowa, Aug. 29, 1910, at 9 a. m.

Meeting was called to order by O. J. Allard, and on motion of Almus Adams, O. J. Allard was made temporary Chairman. On motion of D. C. Robison, A. R. Underwood was made temporary Secretary.

On call of delegates, it was found that out of fourteen states signing the call for a General Conference, the following were represented: Illinois, Indiana, Missouri, Kansas Missouri, Nebraska, Washington, Minnesota, Ohio, Iowa. Leaving Michigan, Canada, Oklahoma-Arkansas-Texas, Oregon and Kansas without representation.

The Chairman then appointed the following committees: On credentials—J. H. Morse, D. C. Robison, G. E. Marsh. On Rules: Joseph Williams, R. G. Huggins, A. J. Eychaner.

On motion of R. G. Huggins adjourned till 1 P. M.

Met at 1 P. M. Aug. 29. Minutes of last meeting read and approved.

The Committee on Credentials, D. C. Robison, Chairman, reported as follows: We, the committee on credentials submit the following report. We have examined the credentials of the following delegates and recommend that they be regarded as members of this body with full voting powers.

Ohio—D. C. Robison and R. G. Huggins.
Nebraska—Almus Adams and M. D. Newell
Indiana—J. H. Willey and A. R. Underwood.
Missouri—J. H. Morse.
Iowa—O. J. Allard and A. J. Eychaner.
Minnesota—J. A. Patrick.
Kansas-Missouri—W. L. Crowe.
Washington—N. D. Tichenal.
Illinois—G. Eldred Marsh.

Committee,
D. C ROBISON.
G. ELDRED MARSH
J. H. MORSE.

The Committee on Rules, Joseph Williams, Chairman, reported as follows;

1. That the Bible be our only Guide in all our deliberations, as shown in the following and like Scriptures. Rom. xii: 8, I Cor. xiv, Acts xv, Matt. xviii.

2. All persons present may take part in the deliberations, but only delegates shall vote.

3. All speakers limited to one address of five minutes until all have spoken who desire to speak, and limited to two addresses on any one subject.

4. It is suggested by your committee that no question of character of members, or doctrines of the Scriptures, shall be decided by a vote of the delegates.

JOSEPH WILLIAMS.
A J EYCHANER
ROBT. G. HUGGINS.

Motion by N. D. Tichenal that each rule be taken up separately. Carried.

Motion by A. J. Eychaner that rule 1 be adopted. Carried.

Motion by R. G. Huggins that rule 2 be adopted. Carried.

Motion by A. J. Eychaner that rule 3 be adopted.

Almus Adams moved to amend by inserting that the leader in a discussion shall be allowed to present his subject, and that the one opening the discussion shall have 15 minutes. Carried.

Original motion then put and carried.

Motion by Almus Adams to strike out Rule 4

Speech by A. J. Eychaner against making man-made creed.

Almus Adams states that if any here want to make a human creed, he wishes to withdraw, as he does not want such.

Motion of Almus Adams to strike out rule 4 then put and carried.

Almus Adams presents the following: "That there can be no representation of individual churches, from states having delegates or otherwise. That all delegates must vote one way or the other."

Motion by D. C. Robison that same be adopted.

O. J. Allard placed Jos. Williams in chair and spoke favoring representatives of the individual churches having a voice.

General discussion then followed.

O. J Allard resumed the chair and motion to adopt the rules presented by Almus Adams was carried.

Motion by Almus Adams that O. J Allard be made permanent chairman of this present assembly. Carried.

Motion by J. A. Patrick that A. R. Underwood be chosen permanent Secretary. Carried.

Motion by N. D Tichenal that we vote by Conferences—each Conference being allowed two votes. Carried.

Adjourned till 3 P. M.

Met at 3 P. M., Aug 29.

Minutes of last meeting read and approved.

W. S. Tomlinson not being present, his place on the programme was taken by D. C. Robison, who proceeded to read the following paper:

OUR NEEDS AS A PEOPLE.

This question to my mind is one of vital importance. Our needs signify a move that will greatly strengthen our position. We need to be more fully developed along the line of the seven Christian graces given by the apostle Peter, beginning with courage and ending with love. We should strive to perfect ourselves along this line. We will never as a people be strong enough to vanquish the enemy until we have developed ourselves individually. The body of Christ is made up of one supreme head, the Christ, and an innumerable number of single units. The head, the Christ, has been perfected and Jehovah has declared him to be his Son by raising him from the dead. The oath was recorded that God would not leave his soul in hades nor suffer his holy one *to see corruption*. For this reason it was not possible that he should be holden of death. This was the result of perfect obedience. Jesus said that, "I always do the things that please my heavenly Father." Through obedience and suffering he was made perfect. Our life is a life of trial and if we are raised from the dead as was our Head, it will be because we have had the faith of God and developed a perfect character. It was through this perfect faith and character that Abraham was counted righteous. With these few preliminary suggestions I wish to state that our greatest needs lie in a unity of faith and a unity of action. "Without the faith it is impossible to please God," for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Faith in the abstract will not remove our sins and make us the sons and daughters of Jehovah. We may believe that God is the Creator of all things and reject his purpose concerning the ages. To become a part of his purpose and to be privileged to assist in the future we must acquaint ourselves with Jehovah and his plans. This signifies that our faith must be the faith of God, and not just faith in God. This requires that we possess a specific faith. To do this we must study to show ourselves approved of God, a workman that needeth not to be ashamed, rightly dividing the Word of truth. Again we are admonished to hold fast the form of sound words which thou hast heard of me, in faith and love which is in Jesus Christ. The apostle's admonition to the Corinthian church was, Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." "For we are laborers together with God; ye are God's husbandry (tillage marg.) ye are God's building. For other foundations can no man lay than that is laid, which is Jesus the Christ."

Again he says to the Ephesian church, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in him." These admonitions bring us to this conclusion, that without a unity of faith our labors will be in vain.

Many object to a prescribed faith, saying that it is too narrow. The faith of God is certainly broad enough for all his loving children. "The foundation of God standeth steady having this seal, The Lord knoweth them that are his." Have we wisdom enough to see Jehovah's purpose in regard to the earth and man? This purpose has been revealed in the prophetic Word as it is written that, No prophecy of Scripture is of any private interpretation. For the prophecy came not in old times by the will of man; but holy men of God spake as they were moved by Holy Spirit. Dare you say that any man has a right to interpret Jehovah's Word to suit his individual opinion? For my part I cannot. Let Jehovah be his own interpreter. Let it be as it was in the days of old as recorded in Nehemiah. When the book of the law was recovered it was read to the people. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. Let us imitate them and read the law of the Spirit of Life, that all who hear our reading may understand it.

I would not consider this part of my paper complete if I did not outline this faith as I have gleaned it from the fields so richly strewn. It was written by the prophet Moses unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. We all agree as to this prophet. He it was who went throughout all Judea preaching the gospel of the kingdom of God. This is the good news concerning the restoration to Israel of the kingdom of David which was overturned in the days of that wicked prince of Israel. Since that time David's throne has been in an overturned condition.

This is the gospel that Jesus sent his apostles out to preach to the whole world. Those who believed and were baptized will be saved. After his ascension his apostles were fully qualified as his witnesses through the baptism of the Holy Spirit to preach this gospel. On the day of Pentecost Peter preached it when he declared that God raised Jesus the Christ from the dead to sit on David's throne.

In Acts viii it is recorded that Philip went down into Samaria and preached to them the Word. It is further stated that he preached Christ unto them. Again we read that when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women. From these Scriptures we can I am sure arrive at a unity of faith. If we as a people stand upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone there can be no schisms among us. The gospel as they briefly outline it is broad enough for all.

It has been our purpose in the above to merely outline what we understand to be the faith of God upon which we must all agree. If we reject the future restoration of fleshly Israel to their land, we reject the gospel. Israel restored will be the kingdom to which will be added the dominion and its greatness. Israel brought under the rod, and into the bond of the covenant will be Jehovah's battle ax. This will constitute the mustard seed kingdom that is to fill the whole earth. It will be the stone cut out of the mountain without hands. It will grind the metalic image to powder. This kingdom as organized with Israel as subjects and the Christ and the saints as rulers will possess the gates of his enemies, and through this seed shall all nations be blessed.

In accepting the things concerning the kingdom of God and the name of Jesus the Christ we must reject heretical doctrines. Such doctrines as the "Human Paternity of Jesus," the Pre-existence of Christ and the keeping of the Sabbath must be rejected as unsound and unprofitable. After the addition of the 3000 to the church on Pentecost it is written that they continued steadfastly in the apostle's doctrine and fellowship, and breaking bread and prayer. If we succeed we must follow in the footsteps of the early Christians. The unity of action naturally follows that of the unity of faith. The good Father will only bless us when we act in harmony with his purpose. Jesus is today taking out of the nations a people for his name. They are selected through faith in the gospel of the Son of God, a reformation of life and baptism into the name of Jesus the Christ. This Christ body must possess the courage to reject all traditions and erroneous doctrines.

An army when once well disciplined will be directed by one Head. I well remember the condition of the northern army during the first two years of the Civil War. There were several heads. The eastern army was commanded by one general. The western army by several. During these years there was but little accomplished. The time came when the whole army was put under the command of one general. When General Grant assumed the command of the Federal forces and selected his own lieutenants the army became a mighty force. We must remember that in unity there is strength. Conceive for a moment that when Jesus the Christ comes again to this earth that there will be a division of action. The Christ will assume the supreme command and there will be a unity of action. Then and not until then will sin be crushed. It is written that when Napoleon the first planned his campaign into Italy his chief engineer said to him, You can not march your army across the Alps. The reply of this great general was, There are no Alps. The rugged cliffs melted before him, and his army reached the sunny land of Italy. When General Grant with an army of 150,000 men moved on toward Richmond, Va., in 1864 he said, "We will fight it out on this line if it takes all summer." His plans were well matured and the army became as one mighty force under this matchless leader. When Sherman started for Atlanta his army overcome every obstacle in its way. General Sherman was its leader and the whole army marched in harmony with his orders. No body of people has ever been successful where its rank has been broken. In order that this condition may prevail, selfishness must be eliminated. There can be no pastorate of individual bodies when it has a tendency to weaken the forces that are laboring to spread the glad tidings of the kingdom of God.

State Conferences can only be parts of one general Conference. Our first thought must be for the cause in general. It is said of President Lincoln that his first work would be to save the Union. If it could be saved without slavery he would save it. If not, he would save it with slavery. Save it he must. This was the dominating thought in his mind. How beautifully we find this thought expressed by the apostle Paul in his Philippian letter, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered loss of all things, and do count them but dross, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him and the power of his resurrection and the fellowship of his sufferings being made conformable to his death; if by any means I might attain unto the resurrection of the dead. In this we find the unity of faith and the unity of action beautifully blended. All things lost that he might win Christ The apostle exhibits self-sacrifice that he might attain unto the resurrection of the dead. When we are willing to give our talents, or time and our means to the strengthening of the cause there will be no State lines. There will be no our conferences, at the expense of the cause in general. Conferences and Conference work will be arranged that the greatest good can be done. Brethren, let this thought sink deeply into every mind and let all work for the general good. Less than 10 years ago the churches of Ohio were strangers. A few at Salem labored courageously and unselfishly and called a conference in which all the churches might mingle and become spiritually strengthened. Today we are a band of loving brothers and sisters. The churches extend letters of greeting to each other during the year, and the cause of the Master has been greatly built up and strengthened.

I am pleading for the unity of action throughout the whole world. In 1 Cor xii the apostle Paul compares the Christ body to the human body. As the body is one and hath many members and all members of that one body being many, are one body; so also is Christ. By one Spirit are we all baptized into one body, whether we be Jew or Gentile, whether we be bond or free; and have been all made to drink into one Spirit. In this chapter we have illustrated individual action for the good of the whole body. "If the foot shall say, Because I am not the hand, I am not of the body; is it not therefore of the body? If it destroys its individual usefulness it is totally destroyed. Each member as a unit is important but it must act for the building up of the whole body. Each organ of the body has a function to perform. It benefits itself individually and the whole body generally. The function of the stomach with its juices is to digest the food that it may be taken up by the absorbent vessels and changed into liquid blood or assimilated. Without these processes we could not exist. Secretion and excretion are each alike important. The heart is the engine that forces the blood to all parts of the system that each fiber may receive its strengthening food. Besides this, it has an individual circulation by which its muscles are given strength. Thus we see in the law of individual action that the whole body may be strengthened and perfected. May we all move forward with this inscribed on our banner, The Unity of Faith and the Unity of Action, is my prayer.

D. C. ROBISON.

G. E. Marsh led in the discussion, with a 15 minute talk. This was followed by a general discussion in which A. J. Eychaner spoke five times, N. D. Tichenal, O. J. Allard, W. L. Crowe, three times each, R G. Huggins, J. A. Patrick, Almus Adams twice each, P. Jeffreys, A. R. Underwood, Joseph Williams, D. C. Robison, Bro. Robbins once each.

Adjourned till 9 A. M, August 30.

Met at 9:00 A. M. August 30.

Minutes of last meeting read and approved.

O. J. Allard advocates that every member of the Church here be allowed to vote, believing that a mistake was made in limiting voting to delegates.

After some discussion, G. E. Marsh moved that we reconsider the rule adopted yesterday reading as follows: "That there can be no representation of individual churches from states having delegates, or otherwise." On call of delegates, 10 were in favor, 8 against. Carried.

A. J. Eychaner moved that Jesse Spicer be seated as a delegate. Carried.

Motion by A. J. Eychaner that this conference be a conference with full powers. After much discussion with many explanations, motion was put and carried.

The next thing in order was a paper by Almus Adams on the subject, "Should we as a Church adopt a Statement of Faith and Discipline?"

A. J. Eychaner entered a protest against said paper being read.

Motion by D. C. Robison that Almus Adams be allowed to read his paper as written. Carried.

Almus Adams then proceeded to read the following paper:—

SHOULD WE AS A CHURCH ADOPT A DISCIPLINE?

In discussing the subject of, "Should we as a Church adopt a Discipline" it shall not be necessary for me to controvert any one on the point of a stated belief or Discipline, because we we all believe that. That God teaches certain things to be believed and that he has ever disciplined his people goes without saying. He corrects and chastises both for wrong doing and believing. This we all believe. Then the only difference which can arise here is, Shall we write out a statement of belief and church government or shall we use the Bible alone?

Our experience in the latter has resulted in every one having a doctrine, a psalm, some for Paul some Apollos, and some Cephas, and a few for Christ. The apostles had delivered the one faith to the church orally and they were not left alone long until the above was the result, which made it necessary for the apostles to write letters of correction, and say we have no such custom neither the Churches of God. 1 Cor. xi. 16.

It has ever been the disposition of man to wander away from the teachings of God, both as to faith and morals. Hezekiah king of Israel found it necessary in the beginning of his reign, to put out of the house of God all the abominations placed there by the former king, and did that which was right in the sight of the Lord. But no sooner had he slept with his fathers than Manasseh his successor restored all the evils of the former kings. So when Josiah began to reign he had all the evils of the fifty-five years of his reign to contend with. He did that which was right in the sight of the Lord, and turned not aside to the right hand or to the left. This is said many times of those who did right and pleased God; but now we are asked to step to the right in order to be of a loving disposition and accept the teachings of those we feel sure is contrary to God's Word, and we have no sooner done this when we are asked to step to the left and with a smile of welcome acknowledge another brother with an entirely different doctrine, and about the time we reflect upon our loveliness of disposition in admitting these brethren unshackled and unfettered in every way, we hear a noise and upon investigation find those brethren whom we have taken into the fold, in a heated controversy, and presently love has turned to hatred and we who invited the conflict are soon involved, and when the smoke has cleared away and we look over the battle-ground strewn with the dead and mortally wounded can we still say, and be reasonable, "How lovely." This is not an imaginary nor overdrawn picture. Many of these battlegrounds exist, and the rallies of the conflict are in evidence.

The right thing to have done and to do is to turn neither to the right hand or to the left. The moment we begin to dodge this way and that way to please every one we please no one, and ruin is the unavoidable result.

God told Saul what to do, and he

[Continued on Page 2]

Oregon Bible College
Oregon, Illinois

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the Immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LIX. PLYMOUTH, INDIANA, SEPTEMBER 14, 1910. NUMBER 34.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, Sept. 14, 1910.

Under dated of September 9, 1910, Brother John L. Wince says, "Since the weather became cooler, my case shows some signs of improvement, though I am confined to my bed a good part of the time, not able to put on my clothing, or to get out of doors. Am longing for our Savior to come." This was dictated by Brother Wince and written by his wife, so it tells just how weak he is. May the Lord soon come and give the sick health once more.

We realize that the report of the General Conference at Waterloo, Ia., is lengthy, but decided to give it in [illegible] issue, that all might have it in exact order as the meetings were held. This will enable each one to form an idea of what was done, as we presume the outcome was watched by many.

We wish to call special attention to one item in the report of the General Conference. In regard to the "Articles of Faith" that were written up, these were not adopted by the Conference. The object of the motion was to have something that could be taken home to the several localities represented, that the brotherhood might sanction, add to, or cull out—the whole subject to be taken up for further discussion at a future meeting a year hence. Let no one get the idea that a "Creed" was made and passed. What was done was simply suggestive—to be thought over, and if deemed best, decided in the future.

The honor of being Secretary of the Waterloo General Conference fell to the lot of your servant, the scribe, and in reporting the proceedings we have endeavored to give record of all that was done as accurately as possible. During the meeting there was much talk pro and con, that does not enter into the report, believing as we do that some of the speakers would not wish their exact words printed. In writing this report, we have endeavored to treat every one who took part fairly, and with no bias of mind. Any one who ever reported such a meeting, (if such a one was ever held before), we feel sure understands the task, and will sympathize. If any one feels aggrieved at any words in the report as given, we are ready to apologize, assuring each that no unfairness is intended.

Report of Labor.

September 0th, B. W. Woodward returned from an eleven days meeting, held in East Hinton, Mecosta Co., where several intelligent people accepted the gospel truths presented to them. George Seutt and Fannie Sweet were added to the body of Christ by baptism, two very intelligent candidates. Others had been previously immersed and needed more time to study, before seeing the necessity of re-baptism. The Bible was studied and Bible questions asked as never before in this neighborhood. I began meetings at this place just before our June Conference, and left them in the midst of much interest with the promise of returning as soon as possible. But hindrances came, and they had no more meetings until the Elder went there Aug. 27th. Just before the Coats Grove Bible school and Conference, two very urgent letters came from them for meetings immediately. What should we do? We had not missed a Conference in Michigan but once in 29 years, was it a duty to miss this one? We thought, and talked, and finally decided more good could be done there than at Coats Grove, where our faithful Bro. Lindsay was instructing them. So I gladly "stayed by the stuff" at home, while he responed to the Macedonian cry, "Come over and help us." I was so glad to see him go to this work again after two years spent at home from ill health. The old time enthusiasm took possession of him as the interest increased, and he hopes to be able to go again this fall.

The Grange Hall, four miles from place of meeting was closed that all might attend the meeting. The Ladies' Aid Society began the church building here. They have it enclosed, an organ paid for, and now with the help of the good men of the place are about ready to finish the house. The interest in the gospel work here is due to the earnest, enthusastic words of Bro. and Sister Benjamin Cummings in the Sunday school and community. May the good work go on is our prayer.

M. A. Woodward.

Communicated.

Report of General Conference.

[Continued from Page 1.]

invited certain ruin when he turned aside to please the people. God said to Moses when about to make the tabernacle, "See, saith he, that thou make all things according to the pattern showed in the Mount." In perfect keeping with this Paul says "As many as walk according to this rule."

In the face of this how idle to talk of brotherly love and liberty which grants to every one the right to make his own rule and cut his own pattern. Can we ignore the lesson taught by the above and still hope to be right with God? No one is more against human discipline and man made creeds than I, but on the other hand I am just as firm in the belief that God has set principles that must be adhered to, and that we cannot deviate from. Is there an example in God's Word where any one deviated from his command and went unpunished?

When Josiah sent a man to take an accounting of the silver given to repair the house of God, they found the Book of the Law, and when it was brought and read to the king he rent his clothes. It was evident to him that they were not living up to the requirements of this Book of the Law found in the House of the Lord. "Then the king gathered unto him all the elders of Judah and Jerusalem, (similar to this gathering) and the king went up into the house of God (which is now the church) and all the men of Judah and all the inhabitants of Jerusalem, with him and the priests and prophets and all the people, both small and great, and he read in their ears all the words of the Book of the Covenant which was found in the house of the Lord, and the king stood by a pillar (the church is the pillar and ground of the truth and we must stand by that) and made a covenant before the Lord to walk after the Lord and to keep his commandments and his testimonies and all his statutes with all their heart and with all their soul to perform the words of this covenant that were written in this book and all the people stood to the covenant." 2 Kings xxiii. 1-3. These people had the Book of the Law but they made a covenant agreeing to keep what was written in the Book of the Law of God. This was preparatory to the next step when the priests of the first and second order and door keepers were commanded to bring out the vessels of Baal, and they were burned in the field outside of Jerusalem.

Here was a general house cleaning. The house of God here was filled up with all kinds of vessels made for Baal. And in the church, the house of the Lord, we are vessels meet for the Master's use, and as these vessels made for Baal were burned out in the field, must we allow the natural man to run his course or burn out in the world, and not drag him into the church. And this is just what the apostle meant when he said, "For the time past of our life may suffice us to have wrought the will of the Gentiles when we walked in lasciviousness, lust, excess of wine, revelings, banquetings and abominable idolatries." 1 Peter iv. 3.

Here we are taught that while in the world we carry out the above principles, the natural man must be burned in the field (the world) and come in the church a new man. The two first verses of the above Scripture says "For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind. For he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men; but to the will of God." To suffer in the flesh we learn here is to put down the natural inclinations, and the suffering is in proportion to our love for worldly things.

The church should see then, as the above Scripture teaches, that worldliness be kept out. The church should have the courage to say to those coming in, If you hav'nt finished sowing your wild oats you must stay in the world where you have plenty of ground for it is occupied in here. Could any one doubt in the light of the above Scripture that it would be wrong in the sight of God for us to adopt a discipline and agree to clean house and keep it clean. Worldiness as well as matters of faith at first is confined to individuals, but if let go long enough it will finally be adopted by the church. To illustrate, young people will sometimes ask, Does the church allow dancing? This is asked by those only who like perhaps above all other worldly things, to dance, and if they are admitted with that desire still alive and nothing particularly against it, and no one to enforce it if there was, we finally have a good many with that inclination, dancing, and then the church is compelled to adopt it or lose the number. This is just where the M. E. people are today. They are trying to change their discipline to allow dancing because they have so many individuals who love to dance and they dont want to lose them. And just as soon as the church becomes worldly enough as a whole, which will be about three years hence, at their next General Conference they will adopt it. Thus it is easy to see how the church becomes worldly.

The church needs faithful men and women to stand at the door to guard her purity. In 2 Kings xxiii. 4, we learn that the king commanded the high priest and the priests of the second order and the door keepers to bring out the vessels made for Baal. If the door-keepers and priests had done their duty in the first place those things would not have gotten in there. What is a door-keeper for if not to guard against invasion? You can't get into the show without a ticket unless the door-keeper is off duty. You can't get into the lodge without the pass-word. The door-keepers to these institutions are armed with authority that guards their interests. The door-keeper of the church must be armed likewise, with proper authority to safeguard her interests. Whenever we take the door-keepers off duty, or, if on duty tell them not to question those entering too closely, but to proclaim liberty, you will soon discover the church filled with all kinds of faiths (instead of one) and morals, and the ruin of the church is certain.

The church needs articles of faith and discipline for another reason, to guard against the insincere. This class of people were in in the days of Paul, and cannot be confined to that time alone. In Phil. i. 15, 16, we read, "Some indeed preach Christ even of envy and strife, and some also of good will, the one preach Christ of contention not sincerely, supposing to add afflictions to my bonds."

In this same chapter, verse 27, Paul says. "Only let your conversation be as it becometh the gospel of Christ, that whether I come and see you or else be absent I may hear of your affairs that ye stand fast in one spirit with one mind striving together for the faith of the gospel." This answers the question of the adoption of a discipline. In the next chapter he says, "If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels of mercies, if their be any of these (then listen) fulfill ye my joy, that ye be like minded, having the same love, being of one accord of one mind."

Liberty of thought and action will never fulfill the above Scripture. In order to fulfill it we must agree to be and do just what it says, and that can't be by inviting differences. It is idle to argue such. In the next verse Paul says, "Let nothing be done through strife or vain glory, but in lowliness of mind." I must be lowly enough in mind to submit to God's ways and get rid of self entirely.

In adopting a discipline we can avoid foolish questions and genealogies and contentions and strivings about the law, and so fulfill the Scriptures, but on the other hand if we listen to those who say that such things are the life of the church, we must ignore this Scripture and the apostle adds "that such is unprofitable and vain." Titus iii. 9, 11.

In a discipline we should cite the church to the above Scripture, making it a rule of the church. Who could object but he who had it in his heart to contend about these very things? Yes, we should adopt a discipline and articles of faith making it obligatory upon the church to enforce the rules of Scripture.

In conclusion we ask, What is the cause of this move? The answer we think is easy. That there has been a marked improvement spiritually in the church the past few years is apparent to all, and the more spiritual we become the more abhorrent will the fleshly be, and as we get our spiritual eyes open the more we will behold the evil that exists among us, and the greater the desire to see it eliminated. So we believe the spirit of Christ is in the move. Let us say to the world what we stand for as to faith and morals, and enforce the standard, become a peculiar people denouncing the spirit of the world and walk in the spirit of Christ. The fruits of the Spirit grow on but one tree, that tree must be rooted and grounded in the truth, hence James says in iii. 12, "Can a fig tree, my brethren, bear olive berries?" Paul says to the Romans that if the root be holy so are the branches, so he continues and says the root bears the branches, not the branches the root. To the Colossians he says, "rooted and built up in him and stablished in the faith as ye have been taught, abounding therein with thanksgiving. We must have the faith before we can be rooted in, stablished in it, and as there is but one faith, that is the one to be rooted in, and not to be moved away from, and to be established in.

But why multiply, everything that is of God argues for definite faith and discipline, and to stand with God we must contend for unity of faith and action.

Almus Adams.

A. J. Eychaner led the discussion with a fifteen minute speech, setting forth his objections, and stating that he should fight to the last against any written statement, even to the copying texts of Scripture in Bible language, as their selection would be of man, and therefore objectionable to him. After a number of others had spoken, the noon hour having arrived adjourned to meet at 1:00 P. M.

Met at 1:00 P. M. Aug. 30.

Minutes of last meeting read and approved.

Unfinished business was stated as the order of the hour, and the chairman called up the further discussion of the paper read by Almus Adams.

The discussion of this paper was taken up and the following brethren made speeches, R. Chown and Bro. Robbins one each, Jos. Williams, R. G. Huggins, N. D. Titchenal, D. C. Robison, J. A. Patrick, O. J. Allard, twice each, W. L. Crowe three times, A. J. Eychaner and L. E. Conner four times each. Discussion closed by Almus Adams with a fifteen minute speech.

Adjourned till 8:00 P. M.

Met again at 8:00 P. M. Aug. 30.

Minutes of last meeting were read and approved.

The next thing on the programme was a paper by A. J. Eychaner entitled "What constitutes Church Discipline?" Instead of preparing a paper setting forth his views on the subject assigned, he arose and said, "The method of getting rid of error and sin by the means and the rules or laws laid down in the Bible."

Discussion of A. J. Eychaner's paper was to be opened by Almus Adams, and of course this action of A. J. Eychaner's would either block discussion, or force Almus Adams to take the initiative and outline the subject. This he proceeded to do in a fifteen minute speech, which was followed by short talks by Bros. Conner, Crowe, Williams, Titchenal, Huggins, Allard, Adams, Robison and Eychaner.

D. C. Robison then moved that we dispense with further reading of papers, and proceed with a settlement of the question at issue. That we try and get at a plan to do something definite. Carried.

Almus Adams and R. G. Huggins asked to be allowed to retire for consultation. Granted.

D. C. Robison moved to settle the expenses of delegates as suggested by the call,—put total expenses of all together, and each Conference then pay an equal share of the sum. N. D. Titchenal asked that as he had been in the east for some time and it would be impossible to give his exact expense, that the Washington Conference be left out of the arraugement. With this exception, the motion was carried.

Almus Adams now presents a resolution the exact wording of which cannot be given, as it was not handed to the Secretary's desk. The substance is this: That the Church of God does not stand for the Human Paternity of Jesus theory, for keeping of the Seventh day Sabbath, nor for the pre-existence of Christ theory, but that any action or discipline against those who do so hold, be withheld for a year. It was explained that those holding such ideas be given time to present their views at this meeting, and during the coming year, and at the next Annual meeting, that they might thus have full opportunity to get their theories before the brotherhood.

This was put in the form of a motion and often free discussion, on call of Conference nine delegates were against, eight in favor, and two refused to vote, and the motion was declared lost.

J. H. Willey then moved that a declaration of the principles of our faith be written up, the same to be given to each delegate to take home to their several churches, and submitted for their approval, to be acted on at the next general Conference a year hence. Carried. The chair appointed N. D. Titchenal, J. H. Willey and Almus Adams on such committee, to report same at evening session.

Adjourned till 7:30 P. M.

Met at 7:30 P. M. Aug. 30.

Almus Adams reported for the Committee on Articles of Faith as follows:

Articles of Faith.

We believe: 1. In one God who is the maker of heaven and earth. Psa cxlvi 5, 6, and all things therein. Gen i 1; Isa xl 28; 1 Cor viii 6; Gal iii 20; Heb iii 4; 1 Tim ii 5; John i 3.

2. That Christ has the right to the literal throne of David, and at his second coming, will sit thereon to rule the world, and over the house of Jacob forever. Luke i 30 to 33; Isa ix 6 to 7.

3. The literal return of the Jews to the land of Palestine. Jer xxxi: Ezek xxxvi 9, 11, 22, 24; Acts i 6, 8. The re-establishment of the kingdom of Israel.

4. That man is wholly mortal, and immortality is obtained only through Christ, and put on at the resurrection. Rom ii 6, 7: Rom viii 11; 1 Cor xv 53, 54; 1 Tim vi 13 to 16; 2 Tim i 9, 10.

5. In the literal resurrection of the dead to a life of everlasting happiness, with Christ upon his throne. Job xix 26; Psa xvii 15; Isa xxvi 19; Isa xxxv 10; Dan xii 2; Luke xiv 14; John v 28, 29; John xi 28; Acts iv 2; xxiv 15; xxvi 8; Rom vi 5, 8, 11; Col iii 34; 1 Thes iv 15, 16.

6. The Church, the bride of Christ, will rule the world jointly with him on David's throne. Eph iii 5; Rom viii 16, 17; Luke i 31, 33.

7. The earth will be the final and eternal home of the saints. Psa xxxvii 9, 11, 29, 34; Prov ii 21; Prov x 30; xi 31; Zech xiv 9; Matt v 5.

8. In baptism by immersion for the remission of sins. Acts ii 38; Rom vi 3, 4; Luke xxiv 46, 47; Col ii 12.

9. In the second personal appearing of Christ at which time will be the restitution of all things. Dan vii 13 to 22; Matt xxv 31; Acts i 9, 11; Heb ix 28; John xiv 3; Acts iii 20; 2 Thes ii 1; 1 Thes i 10; ii 19; iii 13; iv 13, 17; Rev xxii 12.

10. The Law was done away in Christ, and the law of faith established, in which we stand. Rom x 4; viii 1, 4; vii 1, 4; Gal iii 11, 12.

11. In the promises made of God unto the fathers Abraham, Isaac and Jacob, as to our future inheritance, and to David as to rule and kingdom. Gal iii 8, 16, 29; Acts xxvi 6, 7; Luke i 30, 33; Acts ii 29, 31.

12. In the restitution of all things spoken of by the mouth of all the holy prophets, which includes restoration of life, and the earth from under the curse. Acts iii 19, 21; John vi 35; Rom v 17; Rev xxii 3.

13. And as a pre-requisite to salvation, a holy and righteous life. Rom vi 22; Gal v 22, 26; 2 Cor vii 1; Heb xii 10, 14.

14. The Bible to be the only rule for our faith and practice. John iii 39; Isa lxvi 2; 2 Cor x 13; Gal vi 16.

15. The Bible to be the only true Word of God. Mark xvi 20; Col i 25; Titus i 2, 3; John xvii 6; John xiv 17.

16. In the final destruction of the incorrigible wicked. Mal iv 18; Psa xxxvii 10 to 20; Rom vi 23.

A. J. Eychaner objected to the use of the word "coming" in article 9, and with the consent of the committee it was changed to "appearing."

Moved by R. G. Huggins that the report of the committee be accepted. On call of Conference delegates Indiana, Missouri, Nebraska, Washington and Ohio voted two each and Iowa one in favor, making eleven for the motion. Kansas-Missouri, Minnesota two each, Iowa and the Church represented by L. E. Conner each one, making six against. The motion was declared carried eleven to six.

(On Sept. 2, O. Eldred Marsh, mailed at Waterloo, Iowa, a letter stating that he was absent at this meeting, so did not vote, but wishes "Illinois to go on record against it." The result is not changed by this action of the Illinois representative.)

Moved by Almus Adams that the question of expenses for this Conference be reconsidered. Carried.

Moved by Almus Adams that each state bear its own expenses, and relieve Iowa from the burden of the delegates' expenses. Carried.

Moved by J. H. Willey that we elect officers for the following year. Carried.

Moved by N. D. Tichenal that we nominate officers by acclamation. Carried.

J. H. Willey and O. J. Allard were nominated for President.

Moved by J. A. Patrick that we elect President by ballot. Carried.

Nineteen votes were cast, of which J. H. Willey received eleven, and O. J. Allard eight.

Moved by G. E. Marsh that the vote for J. H. Willey be made unanimous. Carried.

O. J. Allard was nominated for Secretary, and there being no opposition, the entire vote was cast for him, and he was declared elected Secretary.

J. H. Morse was nominated for Vice-President, and there being no opposition, the Secretary cast the entire vote, and J. H. Morse was declared elected Vice-President.

P. Jeffreys was nominated for Treasurer, and on motion the Secretary cast the entire vote for him, and P. Jeffreys was declared elected Treasurer.

Moved by N. D. Tichenal that the time and place of meeting for the next General Conference be left to the discretion of the Conference Board. Carried.

Invitations were extended by Brethren Conner representing his field in Cleveland, Ohio, Brothers Tichenal of Washington, Southwick of California, Eychaner of Florida, Adams of Nebraska, Patrick of Minnesota, and the Iowa Conference.

Moved by J. A. Patrick that each Conference represented be requested to pay $5.00 into the General Treasury, as a sinking fund for the work of the coming year. Carried.

L. E. Conner presented the matter of placing a small monument over the grave of Benjamin Wilson, and a collection was taken amounting to $31. 25.

Moved by N. D. Tichenal that a rising vote of thanks be given to the Iowa Conference for their hospitality. Carried.

Moved by N. D. Tichenal that a vote of thanks be given to the ladies and "mothers in Israel" for their kindness and service in the dining-hall. Carried.

After short talks by Brothers Willey, Conner, Adams, Eychaner, Crowe and Huggins, motion was made to adjourn to the call of the Conference Board.

A. R. Underwood, Sec'y.

The Sneer.

"There are some things," says a thoughtful writer, "that exert an immense power in the world without seeming to have anything in themselves to warrant it. The effect seems disproportionate to the cause. We see changes wrought in people's plans and conduct, important enough to have sprung from some weighty reason, and when we trace them back we find them produced by something so petty and trivial that we can hardly realize the connection. Such an influence in the human life is the sneer. In itself it is insignificant and worthless. It has in it neither argument nor reason, it appeals neither to the authority of long-tried usage nor to the conviction of a new-found truth. It contains neither dignity, sincerity, nor sympathy. It is founded on no serious regard for right conduct, nor righteous displeasure against misdoing; it is, indeed, utterly destitute of a single benevolent emotion or kindly desire."

No one can answer a sneer, or argue with a sneerer. A sneer is beyond the reach of reason or the realm of conviction, and yet how many dare not face a sneer, how many are pierced by it as by an arrow. Satan is often pictured with a sneer upon his face. His sneering children may claim a family likeness.

Dear Bro. Underwood:

Just a few lines to tell you that on Saturday, September 3, I baptized into the "all-saving name" Mrs. Catherine G. Wilson of Straitor, Ill. She is a sister to Brother Benjamin Kauffman, and Sister Wilson will soon be 94 years old. She was given the right hand of fellowship at the breaking of bread by the Springfield Church on Sunday morning, Sept. 4, and may this dear sister ever prove faithful and have an abundant entrance into the Kingdom of God when Jesus comes.

Your Brother in the Blessed Hope,
David F. Beck.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured the VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. Thompson, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10028 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Israel's Return.

The scattered tribes of Israel's land,
Will gathered be again;
They'll gathered be to Palestine,
From suffering and from pain.

God scattered them to every land,
And punished them for sin;
But he will bring them back again,
When righteousness comes in.

He'll gather them from every land
Beneath the setting sun.
And gathered to the wilderness
Then rebels there'll be none.

He'll purge out all the wicked ones,
As in the days of old;
He'll bring them back to Israel's land,
And place them in the fold.

The righteous King will rule the earth,
And saints immortal reign;
They'll teach the world what God requires.
For their eternal gain.

A. WALLACE MASON.

Gold Dust.

"A guilty conscience always makes much ado about the guilt of others."

"Boast not of the favors you have bestowed."

"Every failure teaches a man something if he will learn."

"We are always helping or hindering some one and we are responsible for influence, teaching, and example."

"A song in one's heart, a smile upon one's lips, a cheery, wholesome message of goodwill on one's tongue, are wonderful helps to all kinds of people. There are so many burdens of sorrow and care, poverty and sin; so many doubting, discouraged, tempted hearts, to comfort and to make strong, to lift up and to bless—are these not missions worth while? Try it, friend, and prove how truly your own heart and mind are cheered and made brave by your very endeavor to carry sunshine into dark places."

ANNA DREW.

Acts Chapter One.

Question: Did the apostles do right in choosing Matthias one of the twelve?

For us to read over the account of their action in the first chapter of Acts, and then say that it was right, or that it was not right, would be highly unjust to them, since it would be but our own opinion, and the apostle's opinion would be equally as good at least, as they, at that time had been given a measure of the Spirit by Jesus. See John xx; 22, 23.

We can only look at some of the facts and evidence on both sides and then be careful to follow what is written.

Evidence favoring the thought that the apostles did not do right:

1. Jesus himself had been with the eleven disciples forty days since the resurrection and since Judas' death, and appointed no one to take Judas' place.

2. The Apostles had received no commission from Jesus to appoint one in Judas' place.

3. The meeting and appointment took place before the disciples had received the Holy Spirit on the day of Pentecost (according to the writing of the book of Acts).

4. There is no record of Matthias continuing as a witness, as we are told nothing more about him.

5. The disciples took it upon themselves to make their own appointment, whereas God may have chosen another apostle, and this would partly be substantiated by what Paul says in Gal. i: 1. Writing to the Galatian brethren, he begins, "Paul, an apostle, (not of men, neither by man, but by Jesus Christ and God the Father, who raised him from the dead.)"

Evidence favoring the thought that the apostles did do right:

1. The apostles endeavored to follow what was written in the Prophets, see Psalms cix; 8. "Let his days be few, and let another take his office," and no time being stated.

2. If Peter and the apostles before 120 brethren gathered together made a serious mistake in appointing one an apostle, and their action is recorded with the inspired writing of God—and then left to its readers without a word of God's disapproval; it would be recorded to no profit to those who read it.

3. In Acts ii: 1, 3 and 4 we read: "And when the days of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting; And there appeared unto them cloven tongues like as of fire, and it sat upon each of them:"

Notice it does not say the eleven as in nearly every instance of their meeting together with Jesus. If, (of the then supposed to be twelve apostles by the brethren) only eleven met together, and only eleven were recognized by God and given the power of the Holy Spirit, the writer not only omitted telling us of the fact that Matthias was not recognized, but carries a wrong impression by saying "they were all with one accord in one place," and "there appeared unto them cloven tongues like as of fire, and it sat upon each of them." 3rd verse.

4. The apostles had met together and made this appointment before the day of Pentecost, but remember Jesus promise to them was: that he would go away, but that he would send them the comforter, which should guide them into all truth, and the promise of the Holy Spirit made afterward was for an entirely different purpose, namely: "to receive power, and to be witnesses unto Jesus both in Jerusalem and in all Judea, and to the uttermost parts of the earth," and was in no way a promise to tell them to do right or wrong; they must work out their own character as before.

5. Paul was not only an apostle, or one of the apostles, but was one of the highest honor, and called to be an apostle by the Lord for a special work which we all know was well carried out; but this will not bear at all on the real question, simply the fact of what brought about the statement in Gal. i; 1. "That he was an apostle not of men, neither by men, but by Jesus Christ." If we will read the account of Paul's missionary journeys and of the churches he founded, we would find the condition among the Galatians then troubling Paul was false teachers, who, going from Jerusalem, said that they must be circumcised to be saved, and that Paul's teaching was not right, that he was rightfully an apostle as he had not been sent from Jerusalem and the other apostles, and Paul's letter was partly to correct this false impression given.

6 Paul himself in 1 Cor. xv; 5, speaking of Christ after his resurrection, "And that he was seen of Cephas, then of the twelve." "After that he was seen of James, then of all the apostles." "And last of all he was seen of me also, as of one born out of due time." "For I am the least of the apostles," etc.

Now to sum up the account: This meeting took place shortly after the ascension of Christ, verse 15. At the assembly of about 120 brethren, ver. 14, 15, Peter being the speaker, 15th verse. The thought that prompted Peter to speak was, "This scripture must needs have been fulfilled which the Holy Spirit by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." "For he was numbered with us and had obtained part of this ministry."

"Now this man purchased a field, with the reward of iniquity, and it was known to all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aclamada, that is to say the field of blood."

"For it is written in the book of Psalms, 'Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take." 16 to 20th verse.

Jesus had been teaching his disciples before his crucifixion that it was necessary that the scripture be fulfilled in those things written concerning himself, and they had just witnessed that wonderful fulfillment, and they are about to carry on His work. Do we wonder that they said this also must be fulfilled?

Notice now that the two who were chosen were of those who had followed Jesus from the baptism of John to the day of His ascension. 21 and 23 verse. That they asked God in prayer for His guidance in what they were about to do. 24 verse. And that the purpose was "One must be ordained to be a witness with us of his resurrection." "That he may take part of his ministry and apostle-ship from which Judas by transgression fell." 22 and 25 ver.

"And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles." 26th verse.

A Sister in the faith—not an invalid—desiring to spend the coming winter in Southern or Western California, would like a position as domestic helper in a family of believers. For particulars and address, please address this office.

Communicated.

Sunday School Lesson.

SEPT. 26, 1910.

TEMPERANCE LESSON, GALATIANS V: 15 26.

Golden Text—"If we live in the Spirit, let us also walk in the Spirit." Gal. v: 25.

If we walk in the Spirit, are led by the Spirit, we shall not fulfill the lusts of the flesh. There is nothing in common between the Spirit and the flesh—they are at war with each other. The flesh tends to excesses and lawlessness, and rebels against the restraint of the Spirit. The flesh struggles for supremacy, while the Spirit prompts to holy impulses. When we submit to the guidance of the Spirit we are not under the law. We are brought out from under the dominion of the old law, and are led by firm yet kindly compulsion of the Holy Spirit.

We have here seventeen works of the flesh given. We can see their importance in verse 21, where we are told that they who do such things shall not inherit the kingdom of God. This lesson at once resolves itself into one of vital moment to every one. It tells just what practices will shut one out of the kingdom of God.

Let us see what these things are. First we have given sins that are the result of passion—adultery, fornication, uncleanliness, lasciviousness. These come when we will allow our fleshly passions to take full sway. Remember—such workings in our nature shut us out of God's Kingdom.

The next class of sins enumerated relate to religion—worship. Idolatry and witchcraft. There are many kinds of idols. Idolatry is a sin and will keep us out of the kingdom. So we must keep on the safe side and worship God alone—none other. Witchcraft too will keep us out. In this class comes spiritual manifestations, writings, rappings—all such is sorcery, and is here forbidden.

Then there comes a long list of sins against society, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like. All works of the flesh—all together—each separately—able to keep the one who practices them out of the Kingdom of God.

Paul told the Corinthian brethren that, "Whereas there is among you envying, and strife, and division," they were carnal, and walked as men. While one pulled one way after some man, and another went another way after another, thus working at cross purposes, was evidence to Paul that the element of carnality—fleshliness—was not entirely eliminated. Our lesson, which is taken from a letter of Paul to a like people, teaches that "such like" things will prevent inheritance in the Kingdom of God.

Just think a little. The Kingdom of God. What sort of a place would it be, filled with drunkards and revellers, men who were full of envy, practiced witchcraft, and were unclean all through? Would it be any better than the world we live in now? If we are to live hereafter, we want it to be a better condition than now prevails. We cannot conceive of a Kingdom of God filled with such characters. Our whole conception of God's Kingdom implies a selection. All who work the works of the flesh must be taken out. Such "shall not inherit the Kingdom of God."

The next question is, Who will? Answer, Those who "walk in the Spirit." We have seen the sort of works the flesh produces. They lead to corruption and death.

Now what can we find for the Spirit? First we are given to understand that one who walks in the Spirit will bear fruit. The first fruit is love, then joy and peace. Just previous to the lesson the Apostle Paul explained to the Galatian brethren how they were called to liberty, but that this liberty must not be used in the interest of the flesh, "but by love serve one another." He goes on to tell them all the law is fulfilled in one word—"Thou shalt love thy neighbor as thyself." The first fruit of the Spirit is love that is manifested first in adoration of God who gave us being—then to our brother. This cuts out selfishness and all fleshly desires. With this love of God shed abroad in our hearts, by the Holy Spirit, the joy and gladness must necessarily follow, and the "peace of God that passeth knowledge" comes naturally as the next fruit.

Long suffering is named as the next fruit, and implies that there will be injuries wrought against us. Our best motives will be impugned and we maligned by enemies. We must meet this with this fruit of the Spirit called "long-suffering." We are told that "Charity suffereth long and is kind." Gentleness must be shown—not harshness; kindness and not crustiness. Then comes the desire to do good to all men—goodness. Following this fruit of the Spirit comes faith, and this implies faithfulness, trustworthiness. Then we have meekness that does not rail back, but forbears and suffers wrong rather than make reply in kind.

Over all comes the crowning "fruit." Temperance which means self-restraint. Not alone in the matter of strong drink, but every passion and appetite, within or without must be kept in subjection.

These are fruits that grow in us when we "walk in the Spirit." The Apostle tells us that "against such there is no law." They who so walk are Christ's, for they "have crucified the flesh with the affection and lusts."

This lesson is important as a temperance lesson, because the use of strong drink renders one an easy prey to evil. It opens the door for us to work the works of the flesh, and renders us powerless to resist them. No one under such influence can inherit the Kingdom of God. This is a solemn thought. On the other hand he who bears the fruits of the Spirit, belongs to Christ, and if we be Christ's we are Abraham's seed, and so heirs of the Kingdom.

There is a choice for each one to make. Do you work the works of the flesh? Are you walking in the Spirit?

Report of Missouri Conference.

The Missouri Conference of the Churches of God in Christ Jesus convened the evening of August 10, at Morse Mill, Mo., with a sermon by O. J. Allard on "The Faith Combined with Works." L. E. Conner of Cleveland, Ohio, and O. J. Allard of Fort Dodge, Ia., were the speakers, and we were given a great deal of choice spiritual food. Some of Brother Conner's subjects were as follows: "The Kingdom, When, Where and its Nature;" two fine sermons on "Baptism," Its importance, and the danger of delay; a series of three sermons leading up to the text found in Rom. viii; 1-18, that we should grow in grace and knowledge; the principles that govern our lives (Rom. xii), explaining the demand of our lives as sacrifices, not of the sacrifice of our lives. Bro. Allard also talked to us on Rom. xii, in his sermon on the "Holy Place." Other of his subjects were: "The Faith;" "Holiness;" "A Christian's Life; Evidenced First in the Home;" and a grand sermon on the resurrection.

Having Mrs. Eva Stearns, of Ia., with us, we made the most of her willingness to help, and had her conduct several Bible lessons, giving outlines of the work covered.

On Sunday, soon after the afternoon sermon, communion was administered by Brother J. L. Winningham. After the evening services, we repaired to the river, and there, in the moonlight, Bro. Allard assisted ten persons to put on Christ by baptism. On Monday, another one signified her belief in the gospel, thus making eleven to be baptized. They were: A. M. Barrows, Vineland, Mo., Mrs. Jesse Pounds, St. Louis, Mo., Gertrude Tuttle, De Soto, Mo., Mrs. Jos. Wilson, Grover Wilson, Laura Wilson, Ray Williams, James Ogle, Edward Lee, Mrs. Matilda Rogers and Lewis Rogers, all of Morse Mill, Mo.

Saturday, in business session, the following officers were elected for the ensuing year; President, J. L. Winningham, Dixon, Mo.; Vice-President, J. F. Williams, Hillsboro, Mo; Treasurer, Steward Cooper, Fredericktown, Mo.; Secretary, Sadie Morse, Valle Mines, Mo. Bros. C. McCulloch, of Morse Mill, and W. A. Cooper of Fredericktown, were elected members of the Board of Managers of the Conference. J. H. Morse was elected as the delegate from the Mo. Conference to the General Conference held at Waterloo, Ia., Aug. 29-30. The Sec'y was ordered to begin subscription fund for the next year. An amount nearly sufficient to meet the expenses of the Conference was collected on the grounds, Sunday, by Bro. James Wilson.

The Evangelistic report for the year is; four series of meetings at Bloub, near Fredericktown; one by J. M. Morgan, of Oklahoma; two by J. L. Winningham, of Mo, and one by L. E. Conner of Ohio; one at Valle Mines, by W. H. Wilson of Chicago; monthly services, since May, 1910, at Morse Mill, by J. L. Winningham, of Mo. Besides these, Brother Winningham has conducted other meetings and baptised several, but no report has been made of them; as yet.

So far, only the two churches, at Morse Mills, and at Bloub, and a number of isolated members, have been represented in our Conference, but the number is increasing, and we will persevere for the good it is doing and may do.

The visiting brethren and those not residing in our county are as follows: L. E. Conner, Ohio; O. J. Allard, Ia.; Mrs. Eva Stearns, Iowa; Kathryn Townsend, Ill.; Lesta Hauson, Lee Wilson, Mr. and Mrs. Jesse Pounds, St. Louis; W. A. Cooper, Fredericktown, Mo; J. L. Winningham, Dixon, Mo. The services were well attended, both by members and outsiders. On Sunday, there were several times as many as the church could seat.

We desire to extend our thanks to all who participated in this Conference, to the visiting brethern, and to Brothers Conner and Allard, Sister Stearns and Brother Winningham.

A full report of the Conference is entered in the Secretary's book.

Submitted with Faith,

SADIE MORSE, Sec'y.

Report of the Michigan Bible School and Conference.

Our Bible School commenced Aug. 26, and continued one week, followed by our Quarterly Conference.

The school was conducted by Brother Lindsay and was a means of strength and blessing to all who attended. There were twenty-seven in attendance and we hope that the next one may be still larger. If our people would attend once, I think they would be sure to go again, for those who do attend seem to think that they get even more good from the study of the Bible than they do listening to the preaching of the Word.

Brother Lindsay spoke every night to good audiences, and was rewarded for his faithful work by having the pleasure of baptizing five young people into the all-saving Name. We welcome into our midst Brother and Sister Coats, Brother and Sister Chase, and Brother Fred Hall.

It was indeed a time of rejoicing to us all to see these dear young souls taking up the Master's work in the springtime of life. May they ever prove faithful to the trust committed to them.

Brother Lindsay left on Monday for a week's work near Mendon, Mich. May he meet with success in the Master's vineyard.

MRS. F. V. BLAKELY, Sec'y.

Work in the Northwest.

Went from Phoenix, Arizona, to Pomona, the last of May and stayed with Brother Helms till the last of July. On August 1st went to Los Angeles, Cal. Heard Brother W. H. Wilson on the 7th. As I received letters from my son in Oregon and daughter in Arizona, advising me to go to Oregon, I left Los Angeles while Brother Wilson was in the midst of his meeting—which he felt fully able to conduct alone, and so I went to Eugene, Oregon. Brother Belshaw came to the city and took me out to his farm. I spoke to an interested congregation on August 21. Dismissed with the one meeting. Two men whom I had immersed ten years ago persuaded me that the meetings should be continued, so on Monday Sister Belshaw and I took a buggy ride through the neighborhood and published meetings to begin on the night of August 23rd. At this meeting my congregation by a showing of hands voted for a protracted meeting. I have announced that with a continued increase of health the work will hold over the next Sunday.

Saturday, August 27th. Meetings are still continued, but under circumstances that might dishearten one with a less determined spirit. The Northwest is divided into the wet and dry seasons, consisting of a rainy winter and an almost rainless summer. This year has been extremely dry. It resulted in a summer of forest fires. It is disagreeable and gloomy both day and night.

Since I have been in the Willamette valley a fire came sweeping through the timber like a race horse and burned completely the village of a sawmill. The sawmill hands fought the fire to the saving of the mill while their homes were being consumed. This was less than 80 miles away from where I am holding these meetings. I wish that all were as loyal to God as these to their employers.

As I purpose on visiting a number of places in the northwest before returning to Arizona I had planned to close meeting on August 28th. This evening brought a full house. After I had dismissed, a young member of the Presbyterian church, who had shown interest by his regular attendance, called the audience to order, and proposed a collection. With thanks, while he engaged in passing the hat I told them that while I did not need as much help as anybody, I needed it just as much, that with all of my years of work I had never asked for a collection, but this would be thankfully received. It amounted to four dollars.

With the hand shakings numbers asked me to return for more meetings. This I may do on my way to Arizona. I hope to be able to engage in work in Southern Oregon and through California in making that trip and will purpose on corresponding with those that are interested in my work. Address me in care of Raphael Skeels, Falls City, Oregon.

W. L. SKEELS.

Obituary.

Samuel H. Aley was born in Pennsylvania, June 27, 1855, died at Burr Oak, Indiana, September 4, 1910, after an illness of less than twenty-four hours.

He was married to Anna Friend January 28, 1885. His wife and three daughters survive him, Ina's, at home, and Mrs. Jacob VanDerweele and Mrs. Clarence Woods. His mother, his sister, Mrs Landry, and two brothers, David and William also survive him.

At the time of his death he was Post Master at Burr Oak, having held the position for eight years. Before this he had been a car-inspector on the railroad.

There are four grand-sons, three in the VanDerweele family, and one, named for him, in the Woods family.

He was a kind and loving husband and father.

The funeral was held at Burr Oak from the Church of God, of which the wife and all three daughters are members. Services held by Brothers Willey, Van Vactor and the writer.

JOSEPH W. WILLIAMS.

D. L. Moody on Tobacco.

They had agreed to meet at the Tremont Hotel, and at the appointed hour Mr. Moody went down to meet Mr. Wm. Reynolds. They were not very well acquainted. Mr. Moody walked quickly around the office, and not discovering Mr. Reynolds was about to walk out, when Mr. Reynolds jumped up and said:

"Hello, Moody, didn't you see me?"

"No," said Mr. Moody. "I did'nt expect to find you here smoking a cigar."

"You don't see anything wrong in smoking a cigar, do you?" asked Mr. Reynolds.

"No," said Mr. Moody, "but you and I are representatives of the Lord Jesus Christ. Suppose I had come to meet the Lord Jesus here by appointment, do you think I would have found him smoking?"

"No" said Mr. Reynolds; and that was the last cigar he ever smoked.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.—Beecher.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Thos S Glover	$ 50.
Claus Storjohann	2 00
D B Wilson	3 50
Mrs Frank Lee	1 00

OUR BOOK FUND.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him onto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Psalm xli 1-4.

The amount set opposite our names is to help Bro. Robt. G. Huggins supply the worthy poor with "The Bible: Its Principles and Texts." For this purpose the book is to be sold at the reduced price of 85 cents per copy.

THE RESTITUTION is only $1.50 per year. Try it a year.

Communicated.

Report of Sunday School.

August 28, 1910, through the kindness of our loving heavenly Father who is constantly showering blessings upon his children, we the Sunday Schools of the Churches of God in Iowa are once more permitted to meet together upon our beautiful camp ground to study together the word of God as found in Matt. xxi: 1-17.

After a short song service, Eva L. Stearns, State Superintendent opened up the Study by having the lesson read responsively: prayer by A. J. Eychaner, closing by school repeating the Lord's prayer. The school was then divided into four classes as follows:—Bible Class taught by Bro. Jeffreys of Illinois; Second Bible Class taught by Bro. Adams of Omaha, Neb.; Young People taught by Bro. Jos. Williams of Ind.; Primary Class taught by Susie Todd, Lake Mills, Ia. Total number present 107. Total collection $5.55. General review of lesson as follows. Sister Todd gave illustrated lesson story and said always use familiar objects to illustrate with, that the pupils may easily comprehend the truths taught. Teach simple fact relying on the trust of the young minds to accept.

Bro. Adams took up the prophecies of the lesson from Zech. ix: 9. He said that Jesus no doubt was guided as much by his knowledge of the prophecies as by direct revelation; that teachers should never teach doubt on lesson but obliterate doubt as far as possible by teaching absolute fact. To teach faith, what we believe based on undisputed evidence, especially the evidence of the fulfilled prophecies; Christ's death, burial, and resurrection, being one of the main ones to establish the prophecies. Teach that each prophecy will be fulfilled in its appointed time.

Brother Williams then proceeded to take up the practical side of the lesson saying that the Jews were looking for a king and not a Savior, not rightly applying the prophecies regarding him and therefore rejected him. He said teachers should teath our need of a Savior, as the only way to cure doubt in the mind of the pupil is to make them realize their need of a Savior. Short talks on the need of the Sunday School brought out many good thoughts. The State Superintendent said we should teach the important things in each lesson. First.—Teach knowledge or story of lesson to primary class. Second—Teach Faith to intermediate classes, theirs being the questioning age when you must show convincing evidence. Third—having taught knowledge and faith, now teach works, service to older classes.

Brother Underwood of Indiana said a successful S. S. depends largely on a thoroughly prepared teacher, who should teach self sacrifice as the only practical way of, in a measure, showing our appreciation of Christ's sacrifice. He advocated the study of the International Lessons, as a uniformity of lessons is desirable, in order that pupils may meet others on common ground.

Sister Railsback of Indiana said she believed the Sunday School had saved their home church, should teach practical truth.

Brother Patrick of Minnesota said the children are the foundations of our future, hence the importance of the Sunday School in teaching God's truth.

Bring young people to a thorough knowledge of the Bible, that they may be able to stand against the opposition of the world.

Brother Robison of Ohio said the Sunday School must be made attractive, strong that the pupil may feel drawn and interested, said the Sunday School was the strongest influence in the Church—the main factor in bringing members into the Church.

Brother Huggins of Ohio said we the older members must realize that the sands of our time is nearly run, and the church must be recruited by the Sunday School pupils. Said the most successful plan in their Sunday School has been having each pupil teach their class in turn.

Brother Eychaner of Iowa said he was in favor of the Sunday School because the Bible, the best book in the world was taught there. He said that the Superintendent should fully understand the needs of each class both collectively and separately, said the most successful teacher is the one who makes the pupil think; recommended object teaching.

Brother Morse of Missouri said he did not object to the International Lesson if taught from the Bible, but was very much opposed to the use of the lesson helps as got up by the International Association. He strongly recommended our getting up lesson helps of our own.

SADIE CLARK, Sec'y Pro Tem.

Announcement.

By invitation of the Argos Church the Annual October Conference of the Church of God in Indiana will be held at Argos, Ind. Date of meeting and Program will be published later. This is the first of our Conference year. All the arrangements for the coming year's work for the Master in our State are made at this meeting. I hope all the Churches will be represented by delegates. Brethren, commence making arrangements at once to attend that we may have a good meeting.

J. H. WILLEY, Pres.

The Ninth Annual Conference of the Church of God of Southern Illinois, will be held at Moriah from October 9 to 16 inclusive. Program will appear later after definite arrangements have been made. We bid all welcome who may come. Anyone wishing further information may write to Lewis Weaver, Route 3, Casey, Illinois.

MRS. C. W. WEAVER, Sec.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John C. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

WANTED — Cosmopolitan Magazine requires the services of a representative in Plymouth to look after subscription renewals and to extend circulation by special methods which have proved unusually successful. Salary and commission. Previous experience desirable but not essential. Whole time or spare time. Address, with references, H. C. Campbell, Cosmopolitan Magazine, 1789 Broadway New York City.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

In our issue of April 6 was an article on Sanctification, and in issue of April 24 was one entitled Crucifixion of Self. In issue of May 4 appears a third article on Overcoming Faith. The author, Brother Joseph Williams has caused these articles to be put in tract form, envelope size, convenient for mailing, and will supply them at Five cents each, or free to those too poor to pay. Send orders to Joseph Williams, Hillsburg, Indiana, or to this office.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1 00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order. NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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ONE YEAR FOR ONE DOLLAR.

SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton, Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Ever lasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

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VOLUME LIX. PLYMOUTH, INDIANA, SEPTEMBER 14, 1910. NUMBER 34.

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Of such a Book? the Author—God himself.
The subject—God and man, salvation, life,
And death—eternal life, eternal death—
Dread words! whose meaning has no end, no bounds!
Most wondrous Book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on time,
And on its dark and troubled billows, still,
As generation, drifting swiftly by,
Succeeding generation, threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye.
—Pollok.

Within this awful volume lies
The mystery of mysteries!
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way
And better had they ne'er been born
That read to doubt, or read to scorn.
—Walter Scott.

Communicated.

Report of General Conference.

The General Conference composed of representatives of the various state or district Conferences of the United States and Canada, met as per announcement at Waterloo, Iowa, Aug. 29, 1910, at 9 a. m.

Meeting was called to order by O. J. Allard, and on motion of Almus Adams, O. J. Allard was made temporary Chairman. On motion of D. C. Robison, A. R. Underwood was made temporary Secretary.

On call of delegates, it was found that out of fourteen states signing the call for a General Conference, the following were represented: Illinois, Indiana, Missouri, Kansas Missouri, Nebraska, Washington, Minnesota, Ohio, Iowa. Leaving Michigan, Canada, Oklahoma-Arkansas-Texas, Oregon and Kansas without representation.

The Chairman then appointed the following committees: On Credentials—J. H. Morse, D. C. Robison, G. E. Marsh. On Rules: Joseph Williams, R. G. Huggins, A. J. Eychaner.

On motion of R. G. Huggins adjourned till 1 P. M.

Met at 1 P. M. Aug. 29. Minutes of last meeting read and approved.

The Committee on Credentials, D. C. Robison, Chairman, reported as follows: We, the committee on credentials submit the following report. We have examined the credentials of the following delegates and recommend that they be regarded as members of this body with full voting powers.

Ohio—D. C. Robison and R. G. Huggins.
Nebraska—Almus Adams and M. D. Newell
Indiana—J. H. Willey and A. R. Underwood.
Missouri—J. H. Morse.
Iowa—O. J. Allard and A. J. Eychaner.
Minnesota—J. A. Patrick.
Kansas-Missouri—W. L. Crowe.
Washington—N. D. Tichenal.
Illinois—G. Eldred Marsh.

Committee,
D. C. ROBISON.
G. ELDRED MARSH.
J. H. MORSE.

The Committee on Rules, Joseph Williams, Chairman, reported as follows;

1. That the Bible be our only Guide in all our deliberations, as shown in the following and like Scriptures. Rom. xii: 8, 1 Cor. xiv, Acts xv, Matt. xviii.

2. All persons present may take part in the deliberations, but only delegates shall vote.

3. All speakers limited to one address of five minutes until all have spoken who desire to speak, and limited to two addresses on any one subject.

4 It is suggested by your committee that no question of character of members, or doctrines of the Scriptures, shall be decided by a vote of the delegates.

JOSEPH WILLIAMS
A. J. EYCHANER.
ROBT. G. HUGGINS.

Motion by N. D. Tichenal that each rule be taken up separately. Carried.

Motion by A. J. Eychaner that rule 1 be adopted. Carried.

Motion by R. G. Huggins that rule 2 be adopted. Carried.

Motion by A. J. Eychaner that rule 3 be adopted.

Almus Adams moved to amend by inserting that the leader in a discussion shall be allowed to present his subject, and that the one opening the discussion shall have 15 minutes. Carried.

Original motion then put and carried.

Motion by Almus Adams to strike out Rule 4

Speech by A. J. Eychaner against making man-made creed.

Almus Adams states that if any here want to make a human creed, he wishes to withdraw, as he does not want such.

Motion of Almus Adams to strike out rule 4 then put and carried.

Almus Adams presents the following: "That there can be no representation of individual churches, from states having delegates or otherwise. That all delegates must vote one way or the other."

Motion by D. C. Robison that same be adopted.

O. J. Allard placed Jos. Williams in chair and spoke favoring representatives of the individual churches having a voice.

General discussion then followed.

O. J. Allard resumed the chair and motion to adopt the rules presented by Almus Adams was carried.

Motion by Almus Adams that O. J. Allard be made permanent chairman of this present assembly. Carried.

Motion by J. A. Patrick that A. R. Underwood be chosen permanent Secretary. Carried.

Motion by N. D. Tichenal that we vote by Conferences—each Conference being allowed two votes. Carried.

Adjourned till 3 P. M.

Met at 3 P. M., Aug 29.

Minutes of last meeting read and approved.

W. S. Tomlinson not being present, his place on the programme was taken by D. C. Robison, who proceeded to read the following paper:

OUR NEEDS AS A PEOPLE.

This question to my mind is one of vital importance. Our needs signify a move that will greatly strengthen our position. We need to be more fully developed along the line of the seven Christian graces given by the apostle Peter, beginning with courage and ending with love. We should strive to perfect ourselves along this line. We will never as a people be strong enough to vanquish the enemy until we have developed ourselves individually. The body of Christ is made up of one supreme head, the Christ, and an innumerable number of single units. The head, the Christ, has been perfected and Jehovah has declared him to be his Son by raising him from the dead. The oath was recorded that God would not leave his soul in hades nor suffer his holy one to see corruption. For this reason it was not possible that he should be holden of death. This was the result of perfect obedience. Jesus said that, "I always do the things that please my heavenly Father." Through obedience and suffering he was made perfect. Our life is a life of trial and if we are raised from the dead as was our Head it will be because we have had the faith of God and developed a perfect character. It was through this perfect faith and character that Abraham was counted righteous. With these few preliminary suggestions I wish to state that our greatest needs lie in a unity of faith and a unity of action. "Without the faith it is impossible to please God," for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' Faith in the abstract will not remove our sins and make us the sons and daughters of Jehovah. We may believe that God is the Creator of all things and reject his purpose concerning the ages. To become a part of his purpose and to be privileged to assist in the future we must acquaint ourselves with Jehovah and his plans. This signifies that our faith must be the faith of God, and not just faith in God. This requires that we possess a specific faith. To do this we must study to show ourselves approved of God, a workman that needeth not to be ashamed, rightly dividing the Word of truth. Again we are admonished to hold fast the form of sound words which thou hast heard of me, in faith and love which is in JesusChrist. The apostle's admonition to the Corinthian church was, Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you but that ye be perfectly joined together in the same mind and in the same judgment." "For we are laborers together with God; ye are God's husbandry (tillage marg.) ye are God's building. For other foundations can no man lay than that is laid, which is Jesus the Christ."

Again he saith to the Ephesian church, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in him." These admonitions bring us to this conclusion, that without a unity of faith our labors will be in vain.

Many object to a prescribed faith, saying that it is too narrow. The faith of God is certainly broad enough for all his loving children. "The foundation of God standeth steady having this seal, The Lord knoweth them that are his." Have we wisdom enough to see Jehovah's purpose in regard to the earth and man? This purpose has been revealed in the prophetic Word as it is written that, No prophecy of Scripture is of any private interpretation. For the prophecy came not in old times by the will of man; but holy men of God spake as they were moved by Holy Spirit. Dare you say that any man has a right to interpret Jehovah's Word to suit his individual opinion? For my part I cannot. Let Jehovah be his own interpreter. Let it be as it was in the days of old as recorded in Nehemiah. When the book of the law was recovered it was read to the people. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. Let us imitate them and read the law of the Spirit of Life, that all who hear our reading may understand it.

I would not consider this part of my paper complete if I did not outline this faith as I have gleaned it from the fields so richly strewn. It was written by the prophet Moses unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. We all agree as to this prophet. He it was who went throughout all Judea preaching the gospel of the kingdom of God. This is the good news concerning the restoration to Israel of the kingdom of David which was overturned in the days of that wicked prince of Israel. Since that time David's throne has been in an overturned condition.

This is the gospel that Jesus sent his apostles out to preach to the whole world. Those who believed and were baptized will be saved. After his ascension his apostles were fully qualified as his witnesses through the baptism of the Holy Spirit to preach this gospel. On the day of Pentecost Peter preached it when he declared that God raised Jesus the Christ from the dead to sit on David's throne.

In Acts viii it is recorded that Philip went down into Samaria and preached to them the Word. It is further stated that he preached Christ unto them. Again we read that when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ they were baptized both men and women. From these Scriptures we can I am sure arrive at a unity of faith. If we as a people stand upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone there can be no schisms among us. The gospel as they briefly outline it is broad enough for all.

It has been our purpose in the above to merely outline what we understand to be the faith of God upon which we must all agree. If we reject the future restoration of fleshy Israel to their land, we reject the gospel. Israel restored will be the kingdom to which will be added the dominion and its greatness. Israel brought under the rod, and into the bond of the covenant will be Jehovah's battle ax. This will constitute the mustard seed kingdom that is to fill the whole earth. It will be the stone cut out of the mountain without hands. It will grind the metallic image to powder. This kingdom as organized with Israel as subjects and the Christ and the saints as rulers will possess the gates of his enemies, and through this seed shall all nations be blessed.

In accepting the things concerning the kingdom of God and the name of Jesus the Christ we must reject heretical doctrines. Such doctrines as the "Human Paternity of Jesus," the Pre-existence of Christ and the keeping of the Sabbath must be rejected as unsound and unprofitable. After the addition of the 3000 to the church on Pentecost it is written that they continued steadfastly in the apostle's doctrine and fellowship, and breaking bread and prayer. If we succeed we must follow in the footsteps of the early Christians. The unity of action naturally follows that of the unity of faith. The good Father will only bless us when we act in harmony with his purpose. Jesus is today taking out of the nations a people for his name. They are selected through faith in the gospel of the Son of God, a reformation of life and baptism into the name of Jesus the Christ. This Christ body must possess the courage to reject all traditions and erroneous doctrines.

An army when once well disciplined will be directed by one Head. I well remember the condition of the northern army during the first two years of the Civil War. There were several heads. The eastern army was commanded by one general. The western army by several. During these years there was but little accomplished. The time came when the whole army was put under the command of one general. When General Grant assumed the command of the Federal forces and selected his own lieutenants the army became a mighty force. We must remember that in unity there is strength. Conceive for a moment that when Jesus the Christ comes again to this earth that there will be a division of action. The Christ will assume the supreme command and there will be a unity of action. Then and not until then will sin be crushed. It is written that when Napoleon the first planned his campaign into Italy his chief engineer said to him, You can not march your army across the Alps. The reply of this great general was, There are no Alps. The rugged cliffs melted before him, and his army reached the sunny land of Italy. When General Grant with an army of 150,000 men moved on toward Richmond, Va., in 1864 he said, "We will fight it out on this line if it takes all summer." His plans were well matured and the army became as one mighty force under this matchless leader. When Sherman started for Atlanta his army overcame every obstacle in its way. General Sherman was its leader and the whole army marched in harmony with his orders. No body of people has ever been successful where its rank has been broken. In order that this condition may prevail, selfishness must be eliminated. There can be no pastorate of individual bodies when it has a tendency to weaken the forces that are laboring to spread the glad tidings of the kingdom of God.

State Conferences can only be parts of one general Conference. Our first thought must be for the cause in general. It is said of President Lincoln that his first work would be to save the Union. If it could be saved without slavery he would save it. If not, he would save it with slavery. Save it he must. This was the dominating thought in his mind. How beautifully we find this thought expressed by the apostle Paul in his Philippian letter, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered loss of all things, and do count them but dross, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him and the power of his resurrection and the fellowship of his sufferings being made conformable to his death; if by any means I might attain unto the resurrection of the dead. In this we find the unity of faith and the unity of action beautifully blended. All things lost that he might win Christ. The apostle exhibits self-sacrifice that he might attain unto the resurrection of the dead. When we are willing to give our talents, or time and our means to the strengthening of the cause there will be no State lines. There will be no our conferences, at the expense of the cause in general. Conferences and Conference work will be arranged that the greatest good can be done. Brethren, let this thought sink deeply into every mind and let all work for the general good. Less than 10 years ago the churches of Ohio were strangers. A few at Salem labored courageously and unselfishly and called a conference in which all the churches might mingle and become spiritually strengthened. Today we are a band of loving brothers and sisters. The churches extend letters of greeting to each other during the year, and the cause of the Master has been greatly built up and strengthened.

I am pleading for the unity of action throughout the whole world. In 1 Cor xii the apostle Paul compares the Christ body to the human body. As the body is one and hath many members and all members of that one body being many, are one body; so also is Christ. By one Spirit are we all baptized into one body, whether we be Jew or Gentile, whether we be bond or free; and have been all made to drink into one Spirit. In this chapter we have illustrated individual action for the good of the whole body. "If the foot shall say, Because I am not the hand, I am not of the body; is it not therefore of the body? If it destroys its individual usefulness it is totally destroyed. Each member as a unit is important but it must act for the building up of the whole body. Each organ of the body has a function to perform. It benefits itself individually and the whole body generally. The function of the stomach with its juices is to digest the food that it may be taken up by the absorbent vessels and changed into liquid blood or assimilated. Without these processes we could not exist. Secretion and excretion are each alike important. The heart is the engine that forces the blood to all parts of the system that each fiber may receive its strengthening food. Besides this, it has an individual circulation by which its muscles are given strength. Thus we see in the law of individual action that the whole body may be strengthened and perfected. May we all move forward with this inscribed on our banner, The Unity of Faith and the Unity of Action, is my prayer.

D. C. ROBISON.

G. E. Marsh led in the discussion, with a 15 minute talk. This was followed by a general discussion in which A. J. Eychaner spoke five times, N. D. Tichenal, O. J. Allard, W. L. Crowe, three times each, R. G. Huggins, J. A. Patrick, Almus Adams twice each, P. Jeffreys, A. R. Underwood, Joseph Williams, D. C. Robison, Bro. Robbins once each.

Adjourned till 9 A. M., August 30.

Met at 9:00 A. M. August 30.

Minutes of last meeting read and approved.

O. J. Allard advocates that every member of the Church here be allowed to vote, believing that a mistake was made in limiting voting to delegates.

After some discussion, G. E. Marsh moved that we reconsider the rule adopted yesterday reading as follows: "That there can be no representation of individual churches from states having delegates, or otherwise." On call of delegates, 10 were in favor, 8 against. Carried.

A. J. Eychaner moved that L. E. Conner be seated as a delegate in this conference with full powers. After much discussion, with many explanations, motion was put and carried.

The next thing in order was a paper by Almus Adams on the subject, "Should we as a Church adopt a Statement of Faith and Discipline?"

A. J. Eychaner entered a protest against said paper being read.

Motion by D. C. Robison that Almus Adams be allowed to read his paper as written. Carried.

Almus Adams then proceeded to read the following paper:—

SHOULD WE AS A CHURCH ADOPT A DISCIPLINE?

In discussing the subject of, "Should we as a Church adopt a Discipline" it shall not be necessary for me to controvert any one on the point of a stated belief or Discipline, because we we all believe that. That God teaches certain things to be believed and that he has ever disciplined his people goes without saying. He corrects and chastises both for wrong doing and believing. This we all believe. Then the only difference which can arise here is, Shall we write out a statement of belief and church government or shall we use the Bible alone?

Our experience in the latter has resulted in every one having a doctrine, a psalm, some for Paul some Apollos, and some Cephas, and a few for Christ. The apostles had delivered the one faith to the church orally and they were not left alone long until the above was the result, which made it necessary for the apostles to write letters of correction, and say we have no such custom neither the Churches of God. 1 Cor. xi. 16.

It has ever been the disposition of man to wander away from the teachings of God, both as to faith and morals. Hezekiah king of Israel found it necessary in the beginning of his reign, to put out of the house of God all the abominations placed there by the former king, and did that which was right in the sight of the Lord. But no sooner had he slept with his fathers than Manasseh his successor restored all the evils of the former kings. So when Josiah began to reign he had all the evils of the fifty-five years of his reign to contend with. He did that which was right in the sight of the Lord, and turned not aside to the right hand or to the left. This is said many times of those who did right and pleased God; but now we are asked to step to the right in order to be of a loving disposition and accept the teachings of those we feel sure is contrary to God's Word, and we have no sooner done this when we are asked to step to the left and with a smile of welcome acknowledge another brother with an entirely different doctrine, and about the time we reflect upon our loveliness of disposition in admitting these brethren unshackled and unfettered in every way, we hear a noise and upon investigation find those brethren whom we have taken into the fold, in a heated controversy, and presently love has turned to hatred and we who invited the conflict are soon involved, and when the smoke has cleared away and we look over the battle-ground strewn with the dead and mortally wounded can we still say, and be reasonable, "How lovely." This is not an imaginary nor overdrawn picture. Many of these battlegrounds exist, and the relics of the conflict are in evidence.

The right thing to have done and to do is to turn neither to the right hand or to the left. The moment we begin to dodge this way and that way to please every one we please no one, and ruin is the unavoidable result.

God told Saul what to do, and he

[Continued on Page 2]

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, SEPT. 14, 1910.

UNDER dated of September 9, 1910, Brother John L. Wince says, "Since the weather became cooler, my case shows some signs of improvement, though I am confined to my bed a good part of the time, not able to put on my clothing, or to get out of doors. Am longing for our Savior to come." This was dictated by Brother Wince and written by his wife, so it tells just how weak he is. May the Lord soon come and give the sick health once more.

WE realize that the report of the General Conference at Waterloo, Ia., is lengthy, but decided to give it in full in one issue, that all might have it in exact order as the meetings were held. This will enable each one to form an idea of what was done, as we presume the outcome was watched by many.

WE wish to call special attention to one item in the report of the General Conference. In regard to the "Articles of Faith" that were written up, these were not adopted by the Conference. The object of the motion was to have something that could be taken home to the several localities represented, that the brotherhood might sanction, add to, or cull out—the whole subject to be taken up for further discussion at a future meeting a year hence. Let no one get the idea that a "Creed" was made and passed. What was done was simply suggestive—to be thought over, and if deemed best, decided in the future.

THE honor of being Secretary of the Waterloo General Conference fell to the lot of your servant, the scribe, and in reporting the proceedings we have endeavored to give record of all that was done as accurately as possible. During the meeting there was much talk pro and con, that does not enter into the report, believing as we do that some of the speakers would not wish their exact words printed. In writing this report, we have endeavored to treat every one who took part fairly, and with no bias of mind. Any one who ever reported such a meeting, (if such a one was ever held before), we feel sure understands the task, and will sympathize. If any one feels aggrieved at any words in the report as given, we are ready to apologize, assuring each that no unfairness is intended.

Report of Labor.

September 6th, B. W. Woodward returned from an eleven days meeting, held in East Hinton, Mecosta Co., where several intelligent people accepted the gospel truths presented to them. George Scutt and Fannie Sweet were added to the body of Christ by baptism, two very intelligent candidates. Others had been previously immersed and needed more time to study, before seeing the necessity of re-baptism. The Bible was studied and Bible questions asked as never before in this neighborhood. I began meetings at this place just before our June Conference, and left them in the midst of much interest with the promise of returning as soon as possible. But hindrances came, and they had no more meetings until the Elder went there Aug. 27th. Just before the Coats Grove Bible school and Conference, two very urgent letters came from them for meetings immediately. What should we do? We had not missed a Conference in Michigan but once in 29 years, was it a duty to miss this one? We thought, and talked, and finally decided more good could be done there than at Coats Grove, where our faithful Bro. Lindsay was instructing them. So I gladly "stayed by the stuff" at home, while he responed to the Macedonian cry, "Come over and help us." I was so glad to see him go to this work again after two years spent at home from ill health. The old time enthusiasm took possession of him as the interest increased, and he hopes to be able to go again this fall.

The Grange Hall, four miles from place of meeting was closed that all might attend the meeting. The Ladies' Aid Society began the church building here. They have it enclosed, an organ paid for, and now with the help of the good men of the place are about ready to finish the house. The interest in the gospel work here indue to the earnest, enthusatic words of Bro. and Sister Benjamin Cummings in the Sunday school and community. May the good work go on is our prayer.

M. A. WOODWARD.

Communicated.

Report of General Conference.

[Continued from Page 1.]

invited certain ruin when he turned aside to please the people. God said to Moses when about to make the tabernacle, "See, saith he, that thou make all things according to the pattern showed in the Mount." In perfect keeping with this Paul says "As many as walk according to this rule."

In the face of this how idle to talk of brotherly love and liberty which grants to every one the right to make his own rule and cut his own pattern. Can we ignore the lesson taught by the above and still hope to be right with God? No one is more against human discipline and man made creeds than I, but on the other hand I am just as firm in the belief that God has set principles that must be adhered to, and that we cannot deviate from. Is there an example in God's Word where any one deviated from his command and went unpunished?

When Josiah sent a man to take an accounting of the silver given to repair the house of God, they found the Book of the Law, and when it was brought and read to the king he rent his clothes. It was evident to him that they were not living up to the requirements of this Book of the Law found in the house of the Lord. "Then the king gathered unto him all the elders of Judah and Jerusalem, (similar to this gathering) and the king went up into the house of God (which is now the church) and all the men of Judah and all the inhabitants of Jerusalem, with him and the priests and prophets and all the people, both small and great, and he read in their ears all the words of the Book of the Covenant which was found in the house of the Lord, and the king stood by a pillar (the church is the pillar and ground of the truth and we must stand by that) and made a covenant before the Lord to walk after the Lord and to keep his commandments and his testimonies and all his statutes with all their heart and with all their soul to perform the words of this covenant that were written in this book and all the people stood to the covenant." 2 Kings xxiii. 1-3. These people had the Book of the Law but they made a covenant agreeing to keep what was written in the Book of the Law of God. This was preparatory to the next step when the priests of the first and second order and door keepers were commanded to bring out the vessels of Baal, and they were burned in the field outside of Jerusalem.

Here was a general house-cleaning. The house of God here was filled up with all kinds of vessels made for Baal. And in the church, the house of the Lord, we are vessels meet for the Master's use, and as these vessels made for Baal were burned out in the field, must we allow the natural man to run his course or burn out in the world, and not drag him into the church. And this is just what the apostle meant when he said, "For the time past of our life may suffice us to have wrought the will of the Gentiles when we walked in lasciviousness, lust, excess of wine, revelings, banquetings and abominable idolatries." 1 Peter iv. 3.

Here we are taught that while in the world we carry out the above principles, the natural man must be burned in the field (the world) and come in the church a new man. The two first verses of the above Scripture says "For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind. For he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men; but to the will of God." To suffer in the flesh we learn here is to put down the natural inclinations, and the suffering is in proportion to our love for worldly things.

The church should see then, as the above Scripture teaches, that worldliness be kept out. The church should have the courage to say to those coming in, If you hav'nt finished sowing your wild oats you must stay in the world where you have plenty of ground for it is occupied in here. Could any one doubt in the light of the above Scripture that it would be wrong in the sight of God for us to adopt a discipline and agree to clean house and keep it clean. Worldliness as well as matters of faith at first is confined to individuals, but if let go long enough it will finally be adopted by the church. To illustrate, young people will sometimes ask, Does the church allow dancing? This is asked by those only who like perhaps above all other worldly things, to dance, and if they are admitted with that desire still alive and nothing particularly against it, and no one to enforce it if there was, we finally have a good many with that inclination, dancing, and then the church is compelled to adopt it or lose the number. This is just where the M. E. people are today. They are trying to change their discipline to allow dancing because they have so many individuals who love to dance and they dont want to lose them. And just as soon as the church becomes worldly enough as a whole, which will be about three years hence, at their next General Conference they will adopt it. Thus it is easy to see how the church becomes worldly.

The church needs faithful men and women to stand at the door to guard her purity. In 2 Kings xxiii, 4, we learn that the king commanded the high priest and the priests of the second order and the door-keepers to bring out the vessels made for Baal. If the door-keepers and priests had done their duty in the first place these things would not have gotten in there. What is a door-keeper for if not to guard against invasion? You can't get into the show without a ticket unless the door-keeper is off duty. You can't get into the lodge without the pass-word. The door-keepers to these institutions are armed with authority that guards their interests. The door-keeper of the church must be armed likewise, with proper authority to safeguard her interests. Whenever we take the door-keepers off duty, or, if on duty tell them not to question those entering too closely, but to proclaim liberty, you will soon discover the church filled with all kinds of faiths (instead of one) and morals, and the ruin of the church is certain.

The church needs articles of faith and discipline for another reason, to guard against the insincere. This class of people were in in the days of Paul, and cannot be confined to that time alone. In Phil. i. 15, 16 we read, "Some indeed preach Christ even of envy and strife, and some also of good will, the one preach Christ of contention not sincerely, supposing to add afflictions to my bonds."

In this same chapter, verse 27, Paul says, "Only let your conversation be as it becometh the gospel of Christ, that whether I come and see you or else be absent I may hear of your affairs that ye stand fast in one spirit with one mind striving together for the faith of the gospel." This answers the question of the adoption of a discipline. In the next chapter he says, "If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels of mercies, if their be any of these (then listen) fulfill ye my joy, that ye be like minded, having the same love, being of one accord of one mind."

Liberty of thought and action will never fulfill the above Scripture. In order to fulfill it we must agree to be and do just what it says, and that can't be by inviting differences. It is idle to argue such. In the next verse Paul says, "Let nothing be done through strife or vain glory, but in lowliness of mind." I must be lowly enough in mind to submit to God's ways and get rid of self entirely.

In adopting a discipline we can avoid foolish questions and genealogies and contentions and strivings about the law, and so fulfill the Scriptures, but on the other hand if we listen to those who say that such things are the life of the church, we must ignore this Scripture and the apostle adds "that such is unprofitable and vain." Titus iii. 9, 11.

In a discipline we should cite the church to the above Scripture, making it a rule of the church. Who could object but he who had it in his heart to contend about these very things? Yes, we should adopt a discipline and articles of faith making it obligatory upon the church to enforce the rules of Scripture.

In conclusion we ask, What is the cause of this move? The answer we think is easy. That there has been a marked improvement spiritually in the church the past few years is apparent to all, and the more spiritual we become the more abhorrent will the fleshly be, and as we get our spiritual eyes open the more we will behold the evil that exists among us, and the greater the desire to see it eliminated. So we believe the spirit of Christ is in the move. Let us say to the world what we stand for as to faith and morals, and enforce the standard, become a peculiar people denouncing the spirit of the world and walk in the spirit of Christ. The fruits of the Spirit grow on but one tree, that tree must be rooted and grounded in the truth, hence James says in iii. 12, "Can a fig tree, my brethren, bear olive berries?" Paul says to the Romans that if the root be holy so are the branches, so he continues and says the root bears the branches, not the branches the root. To the Colossians he says, "rooted and built up in him and stablished in the faith as ye have been taught, abounding therein with thanksgiving. We must have the faith before we can be rooted in, stablished in it, and as there is but one faith, that is the one to be rooted in, and not to be moved away from, and to be established in.

But why multiply, everything that is of God argues for definite faith and discipline, and to stand with God we must contend for unity of faith and action.

ALMUS ADAMS.

A. J. Eychaner led the discussion with a fifteen minute speech, setting forth his objections, and stating that he should fight to the last against any written statement, even to the copying texts of Scripture in Bible language, as their selection would be of man, and therefore objectionable to him. After a number of others had spoken, the noon hour having arrived adjourned to meet at 1:00 P. M.

Met at 1:00 P. M. Aug. 30.

Minutes of last meeting read and approved.

Unfinished business was stated as the order of the hour, and the chairman called up the further discussion of the paper read by Almus Adams.

The discussion of this paper was taken up and the following brethren made speeches, R. Chown and Bro. Robbins one each, Jos. Williams, R. G. Huggins, N. D. Titchenal, D. C. Robison, J. A. Patrick, O. J. Allard, twice each, W. L. Crowe three times, A. J. Eychaner and L. E. Conner four times each. Discussion closed by Almus Adams with a fifteen minute speech.

Adjourned till 3:00 P. M.

Met again at 3:00 P. M. Aug. 30.

Minutes of last meeting were read and approved.

The next thing on the programme was a paper by A. J. Eychaner entitled "What constitutes Church Discipline?" Instead of preparing a paper setting forth his views on the subject assigned, he arose and said, "The method of getting rid of error and sin by the means and the rules or laws laid down in the Bible."

Discussion of A. J. Eychaner's paper was to be opened by Almus Adams, and of course this action of A. J. Eychaner's would either block discussion, or force Almus Adams to take the initiative and outline the subject. This he proceeded to do in a fifteen minute speech, which was followed by short talks by Bros. Conner, Crowe, Williams, Titchenal, Huggins, Allard, Adams, Robison and Eychaner.

D. C. Robison then moved that we dispense with further reading of papers, and proceed with a settlement of the question at issue. That we try and get at a plan to do something definite. Carried.

Almus Adams and R. G. Huggins asked to be allowed to retire for consultation. Granted.

D. C. Robison moved to settle the expenses of delegates as suggested by the call,—put total expenses of all together, and each Conference then pay an equal share of the sum. N. D. Titchenal asked that as he had been in the east for some time and it would be impossible to give his exact expense, that the Washington Conference be left out of the arrangement. With this exception, the motion was carried.

Almus Adams now presents a resolution the exact wording of which cannot be given, as it was not handed to the Secretary's desk. The substance is this: That the Church of God does not stand for the Human Paternity of Jesus theory, for keeping of the Seventh day Sabbath, nor for the pre-existence of Christ theory, but that any action or discipline against those who do so hold, be withheld for a year. It was explained that those holding such ideas be given time to present their views at this meeting, and during the coming year, and at the next Annual meeting, that they might thus have full opportunity to get their theories before the brotherhood.

This was put in the form of a motion, and often free discussion, on call of Conference nine delegates were against, eight in favor, and two refused to vote, and the motion was declared lost.

J. H. Willey then moved that a declaration of the principles of our faith be written up, the same to be given to each delegate to take home to their several churches, and submitted for their approval, to be acted on at the next general Conference a year hence. Carried. The chair appointed N. D. Titchenal, J. H. Willey and Almus Adams on such committee, to report same at evening session.

Adjourned till 7:30 P. M.

Met at 7:30 P. M. Aug. 30.

Almus Adams reported for the Committee on Articles of Faith as follows:

ARTICLES OF FAITH.

WE BELIEVE: 1. In one God who is the maker of heaven and earth. Psa cxlvi 5, 6, and all things therein. Gen i 1; Isa xl 28; 1 Cor viii 6; Gal iii 20; Heb iii 4; 1 Tim ii 5; John i 3.

2. That Christ has the right to the literal throne of David, and at his second coming, will sit thereon to rule the world, and over the house of Jacob forever. Luke i 30 to 33; Isa ix 6 to 7.

3. The literal return of the Jews to the land of Palestine. Jer xxxi: Ezek xxxvi 9, 11, 22, 24; Acts i 6, 8. The re-establishment of the kingdom of Israel.

4. That man is wholly mortal, and immortality is obtained only through Christ, and put on at the resurrection. Rom ii 6, 7; Rom viii 11; 1 Cor xv 53, 54; 1 Tim vi 13 to 16; 2 Tim i 9, 10.

5. In the literal resurrection of the dead to a life of everlasting happiness, with Christ upon his throne. Job xix 26; Psa xvii 15; Isa xxvi 19; Isa xxxv 10; Dan xii 2; Luke xiv 14; John v 28, 29; John xi 23; Acts iv 2; xxiv 15; xxvi 8; Rom vi 5, 8, 11; Col iii 34; 1 Thes iv 15, 16.

6. The Church, the bride of Christ, will rule the world jointly with him on David's throne. Eph iii 5; Rom viii 16, 17; Luke i 31, 33.

7. The earth will be the final and eternal home of the saints. Psa xxxvii 9, 11, 29, 34; Prov ii 21; Prov x 30; xi 31; Zech xiv 9; Matt v 5.

8. In baptism by immersion for the remission of sins. Acts ii 38; Rom vi 3, 4; Luke xxiv 46, 47; Col ii 12.

9. In the second personal appearing of Christ at which time will be the restitution of all things. Dan vii 13 to 22; Matt xxv 31; Acts i 9, 11; Heb ix 28; John xiv 3; Acts iii 20; 2 Thes ii 1; 1 Thes i 10; ii 19; iii 13; iv 13, 17; Rev xxii 12.

10. The Law was done away in Christ, and the law of faith established, in which we stand. Rom x 4; viii 1, 4; vii 1, 4; Gal iii 11, 12.

11. In the promises made of God unto the fathers Abraham, Isaac and Jacob, as to our future inheritance, and to David as to rule and kingdom. Gal iii 8, 16, 29; Acts xxvi 6, 7; Luke i 30, 33; Acts ii 29, 31.

12. In the restitution of all things spoken of by the mouth of all the holy prophets, which includes restoration of life, and the earth from under the curse. Acts iii 19, 21; John vi 35; Rom v 17; Rev xxii 3.

13. And as a pre-requisite to salvation, a holy and righteous life. Rom vi 22; Gal v 22, 26; 2 Cor vii 1; Heb xii 10, 14.

14. The Bible to be the only rule for our faith and practice. John iii 30; Isa lxvi 2; 2 Cor x 13; Gal vi 16.

15. The Bible to be the only true Word of God. Mark xvi 20; Col i 25; Titus i 2, 3; John xvii 6; John xiv 17.

16. In the final destruction of the incorrigible wicked. Mal iv 13; Psa xxxvii 10 to 20; Rom vi 23.

A. J. Eychaner objected to the use of the word "coming" in article 9, and with the consent of the committee it was changed to "appearing."

Moved by R. G. Huggins that the report of the committee be accepted. On call of Conference delegates Indiana, Missouri, Nebraska, Washington and Ohio voted two each and Iowa one in favor, making eleven for the motion. Kansas-Missouri, Minnesota two each, Iowa and the Church represented by L. E. Conner each one, making six against. The motion was declared carried eleven to six.

(On Sept. 2, O. Eldred Marsh, mailed at Waterloo, Iowa, a letter stating that he was absent at this meeting, so did not vote, but wishes "Illinois to go on record against it." The result is not changed by this action of the Illinois representative.)

Moved by Almus Adams that the question of expenses for this Conference be reconsidered. Carried.

Moved by Almus Adams that each state bear its own expenses, and relieve Iowa from the burden of the delegates' expenses. Carried.

Moved by J. H. Willey that we elect officers for the following year. Carried.

Moved by N. D. Tichenal that we nominate officers by acclamation. Carried.

J. H. Willey and O. J. Allard were nominated for President.

Moved by J. A. Patrick that we elect President by ballot. Carried.

Nineteen votes were cast, of which J. H. Willey received eleven, and O. J. Allard eight.

Moved by G. E. Marsh that the vote for J. H. Willey be made unanimous. Carried.

O. J. Allard was nominated for Secretary, and there being no opposition, the entire vote was cast for him, and he was declared elected Secretary.

J. H. Morse was nominated for Vice-President, and there being no opposition, the Secretary cast the entire vote, and J. H. Morse was declared elected Vice-President.

P. Jeffreys was nominated for Treasurer, and on motion the Secretary cast the entire vote for him, and P. Jeffreys was declared elected Treasurer.

Moved by N. D. Tichenal that the time and place of meeting for the next General Conference be left to the discretion of the Conference Board. Carried.

Invitations were extended by Brother Conner representing his Church in Cleveland, Ohio, Brothers Tichenal of Washington, Southwick of California, Eychaner of Florida, Adams of Nebraska, Patrick of Minnesota, and the Iowa Conference.

Moved by J. A. Patrick that each Conference represented be requested to pay $5.00 into the General Treasury, as a sinking fund for the work of the coming year. Carried.

L. E. Conner presented the matter of placing a small monument over the grave of Benjamin Wilson, and a collection was taken amounting to $31. 25.

Moved by N. D. Tichenal that a rising vote of thanks be given to the Iowa Conference for their hospitality. Carried.

Moved by N. D. Tichenal that a vote of thanks be given to the ladies and "mothers in Israel" for their kindness and service in the dining-hall. Carried.

After short talks by Brothers Willey, Conner, Adams, Eychaner, Crowe and Huggins, motion was made to adjourn to the call of the Conference Board.

A. R. UNDERWOOD, Sec'y.

The Sneer.

"There are some things," says a thoughtful writer, "that exert an immense power in the world without seeming to have anything in themselves to warrant it. The effect seems disproportionate to the cause. We see changes wrought in people's plans and conduct, important enough to have sprung from some weighty reason, and when we trace them back we find them produced by something so petty and trivial that we can hardly realize the connection. Such an influence in the human life is the sneer. In itself it is insignificant and worthless. It has in it neither argument nor reason, it appeals neither to the authority of long-tried usage nor to the conviction of a new-found truth. It contains neither dignity, sincerity, nor sympathy. It is founded on no serious regard for right conduct, nor righteous displeasure against misdoing; it is, indeed, utterly destitute of a single benevolent emotion or kindly desire."

No one can answer a sneer, or argue with a sneerer. A sneer is beyond the reach of reason or the realm of conviction, and yet how many dare not face a sneer, how many are pierced by it as by an arrow. Satan is often pictured with a sneer upon his face. His sneering children may claim a family likeness.

Dear Bro. Underwood:

Just a few lines to tell you that on Saturday, September 3, I baptized into the "all-saving name" Mrs. Catherine G. Wilson of Straitor, Ill. She is a sister to Brother Benjamin Kaufman, and Sister Wilson will soon be 94 years old. She was given the right hand of fellowship at the breaking of bread by the Springfield Church on Sunday morning, Sept. 4, and may this dear sister ever prove faithful and have an abundant entrance into the Kingdom of God when Jesus comes.

Your Brother in the Blessed Hope,
DAVID F. BECK.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Israel's Return.

The scattered tribes of Israel's land,
Will gathered be again;
They'll gathered be to Palestine,
From suffering and from pain.

God scattered them to every land,
And punished them for sin;
But he will bring them back again,
When righteousness comes in.

He'll gather them from every land
Beneath the setting sun,
And gathered to the wilderness
Then rebels there'll be none.

He'll purge out all the wicked ones,
As in the days of old;
He'll bring them back to Israel's land,
And place them in the fold.

The righteous King will rule the earth,
And Christ's immortal reign;
The rebels of the world what God requires,
For their eternal gain.

A. WALLACE MASON.

Gold Dust.

"A guilty conscience always makes much ado about the guilt of others."

"Boast not of the favors you have bestowed."

"Every failure teaches a man something if he will learn."

"We are always helping or hindering some one and we are responsible for influence, teaching, and example."

"A song in one's heart, a smile upon one's lips, a cheery, wholesome message of goodwill on one's tongue, are wonderful helps to all kinds of people. There are so many burdens of sorrow and care, poverty and sin; so many doubting, discouraged, tempted hearts, to comfort and to make strong, to lift up and to bless—are these not missions worth while? Try it, friend, and prove how truly your own heart and mind are cheered and made brave by your very endeavor to carry sunshine into dark places."

ANNA DREW.

Acts Chapter One.

Question: Did the apostles do right in choosing Matthias one of the twelve?

For us to read over the account of their action in the first chapter of Acts, and then say that it was right, or that it was not right, would be highly unjust to them, since it would be but our own opinion, and the apostle's opinion would be equally as good at least, as they, at that time had been given a measure of the Spirit by Jesus. See John xx; 22, 23.

We can only look at some of the facts and evidence on both sides and then be careful to follow what is written.

Evidence favoring the thought that the apostles did not do right:

1. Jesus himself had been with the eleven disciples forty days since the resurrection and since Judas' death, and appointed no one to take Judas' place.

2. The Apostles had received no commission from Jesus to appoint one in Judas' place.

3. The meeting and appointment took place before the disciples had received the Holy Spirit on the day of Pentecost (according to the writing of the book of Acts).

4. There is no record of Matthias continuing as a witness, as we are told nothing more about him.

5. The disciples took it upon themselves to make their own appointment, whereas God may have chosen another apostle, and this would partly be substantiated by what Paul says in Gal. i: 1. Writing to the Galatian brethren, he begins, "Paul, an apostle, (not of men, neither by man, but by Jesus Christ and God the Father, who raised him from the dead.)"

Evidence favoring the thought that the apostles did do right:

1. The apostles endeavored to follow what was written in the Prophets, see Psalms cix; 8. "Let his days be few, and let another take his office," and no time being stated.

2. If Peter and the apostles before 120 brethren gathered together made a serious mistake in appointing one an apostle, and their action is recorded with the inspired writing of God—and then left to its readers without a word of God's disapproval; it would be recorded to no profit to those who read it.

3. In Acts ii: 1, 3 and 4 we read: "And when the days of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting; And there appeared unto them cloven tongues like as of fire, and it sat upon each of them."

Notice it does not say the eleven as in nearly every instance of their meeting together with Jesus. If, (of the then supposed to be twelve apostles by the brethren) only eleven met together, and only eleven were recognized by God and given the power of the Holy Spirit, the writer not only omitted telling us of the fact that Matthias was not recognized, but carries a wrong impression by saying "they were all with one accord in one place," and "there appeared unto them cloven tongues like as of fire, and it sat upon each of them." 3rd verse.

4. The apostles had met together and made this appointment before the day of Pentecost, but remember Jesus promise to them was: that he would go away, but that he would send them the comforter, which should guide them into all truth, and the promise of the Holy Spirit made afterward was for an entirely different purpose, namely: "to receive power, and to be witnesses unto Jesus both in Jerusalem and in all Judea, and to the uttermost parts of the earth," and was in no way a promise to tell them to do right or wrong; they must work out their own character as before.

5. Paul was not only an apostle, or one of the apostles, but was one of the highest honor, and called to be an apostle by the Lord for a special work which we all know was well carried out; but this will not bear at all on the real question, simply the fact of what brought about the statement in Gal. i; 1. "That he was an apostle not of men, neither by men, but by Jesus Christ." If we will read the account of Paul's missionary journeys and of the churches he founded, we would find the condition among the Galatians then troubling Paul was false teachers, who, going from Jerusalem, said that they must be circumcised to be saved, and that Paul's teaching was not right, that he was rightfully an apostle as he had not been sent from Jerusalem and the other apostles, and Paul's letter was partly to correct this false impression given.

6. Paul himself in 1 Cor. xv; 5, speaking of Christ after his resurrection, "And that he was seen of Cephas, then of the twelve." "After that he was seen of James, then of all the apostles." "And last of all he was seen of me also, as of one born out of due time." "For I am the least of the apostles," etc.

Now to sum up the account: This meeting took place shortly after the ascension of Christ, verse 15. At the assembly of about 120 brethren, ver. 14, 15, Peter being the speaker, 15th verse. The thought that prompted Peter to speak was, "This scripture must needs have been fulfilled which the Holy Spirit by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." "For he was numbered with us and had obtained part of this ministry."

"Now this man purchased a field, with the reward of iniquity, and it was known to all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say the field of blood."

"For it is written in the book of Psalms, 'Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take." 16 to 20th verse.

Jesus had been teaching his disciples before his crucifixion that it was necessary that the scripture be fulfilled in those things written concerning himself, and they had just witnessed that wonderful fulfillment, and they are about to carry on His work. Do we wonder that they said this also must be fulfilled?

Notice now that the two who were chosen were of those who had followed Jesus from the baptism of John to the day of His ascension. 21 and 23 verse. That they asked God in prayer for His guidance in what they were about to do. 24 verse. And that the purpose was "One must be ordained to be a witness with us of his resurrection." "That he may take part of his ministry and apostle-ship from which Judas by transgression fell." 32 and 25 ver.

"And they gave forth their lots: and the lot fell upon Matthias, and he was numbered with the eleven apostles." 26th verse.

A Sister in the faith—not an invalid—desiring to spend the coming winter in Southern or Western California, would like a position as domestic helper in a family of believers. For particulars and address, please address this office.

Communicated.

Sunday School Lesson.

SEPT. 25, 1910.

TEMPERANCE LESSON. GALATIANS v: 15 26.

Golden Text—"If we live in the Spirit, let us also walk in the Spirit." Gal. v: 25.

If we walk in the Spirit, are led by the Spirit, we shall not fulfill the lusts of the flesh. There is nothing in common between the Spirit and the flesh—they are at war with each other. The flesh tends to excesses and lawlessness, and rebels against the restraint of the Spirit. The flesh struggles for supremacy, while the Spirit prompts to holy impulses. When we submit to the guidance of the Spirit we are not under the law. We are brought out from under the dominion of the old law, and are led by them for kindly compulsion of the Holy Spirit.

We have here seventeen works of the flesh given. We can see their importance in verse 21, where we are told that they who do such things shall not inherit the kingdom of God. This lesson at once resolves itself into one of vital moment to every one. It tells just what practices will shut one out of the kingdom of God.

Let us see what these things are. First we have given sins that are the result of passion—adultery, fornication, uncleanliness, lasciviousness. These come when we will allow our fleshly passions to take full sway. Remember—such workings in our nature shut us out of God's Kingdom.

The next class of sins enumerated relate to religion—worship. Idolatry and witchcraft. There are many kinds of idols. Idolatry is a sin and will keep us out of the kingdom. So we must keep on the safe side and worship God alone—none other. Witchcraft too will keep us out. In this class comes spiritual manifestations, writings, rappings—all such is sorcery, and is here forbidden.

Then there comes a long list of sins against society, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like. All works of the flesh—all together—each separately—able to keep the one who practices them out of the Kingdom of God.

Paul told the Corinthian brethren that, "Whereas there is among you envying, and strife, and division," they were carnal, and walked as men. While one pulled one way after some man, and another went another way after another, thus working at cross purposes, was evidence to Paul that the element of carnality—fleshliness—was not entirely eliminated. Our lesson, which is taken from a letter of Paul to a like people, teaches that "such like" things will prevent inheritance in the Kingdom of God.

Just think a little. The Kingdom of God. What sort of a place would it be, filled with drunkards and revellers, men who were full of envy, practiced witchcraft, and were unclean all through? Would it be any better than the world we live in now? If we are to live hereafter, we want it to be a better condition than now prevails. We cannot conceive of a Kingdom of God filled with such characters. Our whole conception of God's Kingdom implies a selection. All who work the works of the flesh must be taken out. Such "shall not inherit the Kingdom of God."

The next question is, Who will? Answer, Those who "walk in the Spirit." We have seen the sort of works the flesh produces. They lead to corruption and death.

Now what can we find for the Spirit? First we are given to understand that one who walks in the Spirit will bear fruit. The first fruit is love, then joy and peace. Just previous to the lesson the Apostle Paul explained to the Galatian brethren how they were called to liberty, but that this liberty must not be used in the interest of the flesh, "but by love serve one another." He goes on to tell them all the law is fulfilled in one word—"Thou shalt love thy neighbor as thyself." The first fruit of the Spirit is love that is manifested first in adoration of God who gave us being—then to our brother. This cuts out selfishness and all fleshly desires. With this love of God shed abroad in our hearts, by the Holy Spirit, the joy and gladness must necessarily follow, and the "peace of God that passeth knowledge" comes naturally as the next fruit.

Long suffering is named as the next fruit, and implies that there will be injuries wrought against us. Our best [illegible] will be impugned and we maligned by enemies. We must meet this with this fruit of the Spirit called "long suffering." We are told that "charity suffereth long and is kind." Gentleness must be shown—not harshness, kindness and not crustiness. Then comes the desire to do good to all men—goodness. Following this fruit of the Spirit comes faith, and this implies faithfulness, trustworthiness. Then we have meekness that does not rail back, but forbears and suffers wrong rather than make reply in kind.

Over all comes the crowning "fruit." Temperance which means self-restraint. Not alone in the matter of strong drink, but every passion and appetite, within or without must be kept in subjection.

These are fruits that grow in us when we "walk in the Spirit." The Apostle tells us that "against such there is no law." They who so walk are Christ's, for they "have crucified the flesh with the affection and lusts."

This lesson is important as a temperance lesson, because the use of strong drink renders one an easy prey to evil. It opens the door for us to work the works of the flesh, and renders us powerless to resist them. No one under such influence can inherit the Kingdom of God. This is a solemn thought. On the other hand he who bears the fruits of the Spirit, belongs to Christ, and if we be Christ's we are Abraham's seed, and so heirs of the Kingdom.

There is a choice for each one to make. Do you work the works of the flesh? Are you walking in the Spirit?

Report of Missouri Conference.

The Missouri Conference of the Churches of God in Christ Jesus convened the evening of August 19, at Morse Mill, Mo., with a sermon by O. J. Allard on "The Faith Combined with Works." L. E. Conner of Cleveland, Ohio, and O. J. Allard of Fort Dodge, Ia., were the speakers, and we were given a great deal of choice spiritual food. Some of Brother Conner's subjects were as follows: "The Kingdom, When, Where and its Nature;" two fine sermons on "Baptism," its importance, and the danger of delay; a series of three sermons leading up to the text found in Rom. viii; 1-18, that we should grow in grace and knowledge; the principles that govern our lives (Rom. xii), explaining the demand of our lives as sacrifices, not of the sacrifice of our lives. Bro. Allard also talked to us on Rom. xii, in his sermon on the "Holy Place." Other of his subjects were: "The Faith;" "Holiness;" "A Christian's Life; Evidenced First in the Home;" and a grand sermon on the resurrection.

Having Mrs. Eva Stearns, of Ia., with us, we made the most of her willingness to help, and had her conduct several Bible lessons, giving outlines of the work covered.

On Sunday, soon after the afternoon sermon, communion was administered by Brother J. L. Winningham. After the evening services, we repaired to the river, and there, in the moonlight, Bro. Allard assisted ten persons to put on Christ by baptism. On Monday, another one signified her belief in the gospel, thus making eleven to be baptized. They were: A. M. Barrows, Vineland, Mo., Mrs. Jesse Pounds, St. Louis, Mo., Gertrude Tuttle, De Soto, Mo., Mrs. Jos. Wilson, Grover Wilson, Laura Wilson, Ray Williams, James Ogle, Edward Lee, Mrs. Matilda Rogers and Lewis Rogers, all of Morse Mill, Mo.

Saturday, in business session, the following officers were elected for the ensuing year; President, J. L. Winningham, Dixon, Mo.; Vice-President, J. F. Williams, Hillsboro, Mo; Treasurer, Steward Cooper, Fredericktown, Mo.; Secretary, Sadie Morse, Valle Mines, Mo. Bros. C. McCulloch, of Morse Mill, and W. A. Cooper of Fredericktown, were elected members of the Board of Managers of the Conference. J. H. Morse was elected as the delegate from the Mo. Conference to the General Conference held at Waterloo, Ia., Aug. 29-30. The Sec'y was ordered to begin subscription fund for the next year. An amount nearly sufficient to meet the expenses of the Conference was collected on the grounds, Sunday, by Bro. James Wilson.

The Evangelistic report for the year is; four series of meetings at Blush, near Fredericktown; one by J. M. Morgan, of Oklahoma; two by J. L. Winningham, of Mo, and one by L. E Conner of Ohio; one at Valle Mines, by W. H. Wilson of Chicago; monthly services, since May, 1910, at Morse Mill, by J. L. Winningham, of Mo. Besides these, Brother Winningham has conducted other meetings and baptised several, but no report has been made of them; as yet.

So far, only the two churches, at Morse Mills, and at Blush, and a number of isolated members, have been represented in our Conference, but the number is increasing, and we will persevere for the good it is doing and may do.

The visiting brethren and those not residing in our county are as follows: L. E. Conner, Ohio; O. J. Allard, Ia.; Mrs. Eva Stearns, Iowa; Kathryn Townsend, Ill.; Lesta Hanson, Lee Wilson, Mr. and Mrs. Jesse Pounds, St. Louis; W. A. Cooper, Fredericktown, Mo; J. L. Winningham, Dixon, Mo. The services were well attended, both by members and outsiders. On Sunday, there were several times as many as the church could seat.

We desire to extend our thanks to all who participated in this Conference, to the visiting brethern, and to Brothers Conner and Allard, Sister Stearns and Brother Winningham.

A full report of the Conference is entered in the Secretary's Book.

Submitted with Faith,

SADIE MORSE, Sec'y.

Report of the Michigan Bible School and Conference.

Our Bible School commenced Aug. 26, and continued one week, followed by our Quarterly Conference.

The school was conducted by Brother Lindsay and was a means of strength and blessing to all who attended. There were twenty-seven in attendance and we hope that the next one may be still larger. If our people would attend once, I think they would be sure to go again, for those who do attend seem to think that they get even more good from the study of the Bible than they do listening to the preaching of the Word.

Brother Lindsay spoke every night to good audiences, and was rewarded for his faithful work by having the pleasure of baptizing five young people into the all-saving Name. We welcome into our midst Brother and Sister Coats, Brother and Sister Chase, and Brother Fred Hall.

It was indeed a time of rejoicing to us all to see these dear young souls taking up the Master's work in the springtime of life. May they ever prove faithful to the trust committed to them.

Brother Lindsay left on Monday for a week's work near Meuden, Mich. May he meet with success in the Master's vineyard.

MRS. F. V. BLAKELY, Sec'y.

Work in the Northwest.

Went from Phoenix, Arizona, to Pomona, the last of May and stayed with Brother Helms till the last of July. On August 1st went to Los Angeles, Cal. Heard Brother W. H. Wilson on the 7th. As I received letters from my son in Oregon and daughter in Arizona, advising me to go to Oregon, I left Los Angeles while Brother Wilson was in the midst of his meeting—which he felt fully able to conduct alone, and so I went to Eugene, Oregon. Brother Belshaw came to the city and took me out to his farm. I spoke to an interested congregation on August 21. Dismissed with the one meeting. Two men whom I had immersed ten years ago persuaded me that the meetings should be continued, so on Monday Sister Belshaw and I took a buggy ride through the neighborhood and published meetings to begin on the night of August 23rd. At this meeting my congregation by a showing of hands voted for a protracted meeting. I have announced that with a continued increase of health the work will hold over the next Sunday.

Saturday, August 27th. Meetings are still continued, but under circumstances that might dishearten one with a less determined spirit. The Northwest is divided into the wet and dry seasons, consisting of a rainy winter and an almost rainless summer. This year has been extremely dry. It resulted in a summer of forest fires. It is disagreeable and gloomy both day and night.

Since I have been in the Willamette valley a fire came sweeping through the timber like a race horse and burned completely the village of a sawmill. The sawmill hands fought the fire to the saving of the mill while their homes were being consumed. This was less than 30 miles away from where I am holding these meetings. I wish that all were as loyal to God as these to their employers.

As I purpose on visiting a number of places in the northwest before returning to Arizona I had planned to close meeting on August 28th. This evening brought a full house. After I had dismissed, a young member of the Presbyterian church, who had shown interest by his regular attendance, called the audience to order, and proposed a collection. With thanks, while he engaged in passing the hat I told them that while I did not need as much help as anybody, I needed it just as much, that with all of my years of work I had never asked for a collection, but this would be thankfully received. It amounted to four dollars.

With the hand shakings numbers asked me to return for more meetings. This I may do on my way to Arizona. I hope to be able to engage in work in Southern Oregon and through California in making that trip and will purpose on corresponding with those that are interested in my work. Address me in care of Raphael Skeels, Falls City, Oregon.

W. L. SKEELS.

Obituary.

Samuel H. Aley was born in Pennsylvania, June 27, 1858, died at Burr Oak, Indiana, September 4, 1910, after an illness of less than twenty-four hours.

He was married to Anna Friend January 28, 1885. His wife and three daughters survive him, Lulu, at home, and Mrs. Jacob VanDerweele and Mrs. Clarence Woods. His mother, his sister, Mrs Lundry, and two brothers, David and William also survive him.

At the time of his death he was Post Master at Burr Oak, having held the position for eight years. Before this he had been a car-inspector on the railroad.

There are four grand-sons, three in the VanDerweele family, and one, named for him, in the Woods family.

He was a kind and loving husband and father.

The funeral was held at Burr Oak from the Church of God, of which the wife and all three daughters are members. Services held by Brothers Willey, Van Vactor and the writer.

JOSEPH W. WILLIAMS.

D. L. Moody on Tobacco.

They had agreed to meet at the Tremont Hotel, and at the appointed hour Mr. Moody went down to meet Mr. Wm. Reynolds. They were not very well acquainted. Mr. Moody walked quickly around the office, and not discovering Mr. Reynolds was about to walk out, when Mr. Reynolds jumped up and said:

"Hello, Moody, didn't you see me?"

"No," said Mr. Moody. "I did'nt expect to find you here smoking a cigar."

"You don't see anything wrong in smoking a cigar, do you?" asked Mr. Reynolds.

"No," said Mr. Moody, "but you and I are representatives of the Lord Jesus Christ. Suppose I had come to meet the Lord Jesus here by appointment, do you think I would have found him smoking?"

"No" said Mr. Reynolds; and that was the last cigar he ever smoked.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.—Beecher.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Thos S Glover	3 50
Claus Storjohann	2 00
D B Wilson	3 50
Mrs Frank Lee	1 00

OUR BOOK FUND.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Psalm xli 1-4.

The amount set opposite our names is to help Bro. Robt. G Huggins supply the worthy poor with "The Bible: Its Principles and Texts." For this purpose the book is to be sold at the reduced price of 85 cents per copy.

THE RESTITUTION is only $1.50 per year. Try it a year.

Communicated.

Report of Sunday School.

August 28, 1910, through the kindness of our loving heavenly Father who is constantly showering blessings upon his children, we the Sunday Schools of the Churches of God in Iowa are once more permitted to meet together upon our beautiful camp ground to study together the word of God as found in Matt. xxi: 1-17.

After a short song service, Eva L. Stearns, State Superintendent opened up the Study by having the lesson read responsively; prayer by A. J. Eychaner, closing by school repeating the Lord's prayer. The school was then divided into four classes as follows:—Bible Class taught by Bro. Jeffreys of Illinois; Second Bible Class taught by Bro. Adams of Omaha, Neb.; Young People taught by Bro. Jos. Williams of Ind.: Primary Class taught by Susie Todd, Lake Mills, Ia. Total number present 107. Total collection $5 53. General review of lesson as follows. Sister Todd gave illustrated lesson story and said always use familiar objects to illustrate with, that the pupils may easily comprehend the truths taught. Teach simple fact relying on the trust of the young minds to accept.

Bro. Adams took up the prophecies of the lesson from Zech. ix: 9. He said that Jesus no doubt was guided as much by his knowledge of the prophecies as by direct revelation; that teachers should never teach doubt on lesson but obliterate doubt as far as possible by teaching absolute fact. To teach faith, what we believe based on undisputed evidence, especially the evidence of the fulfilled prophecies; Christ's death, burial, and resurrection, being one of the main ones to establish the prophecies. Teach that each prophecy will be fulfilled in its appointed time.

Brother Williams then proceeded to take up the practical side of the lesson saying that the Jews were looking for a king and not a Savior, not rightly applying the prophecies regarding him and therefore rejected him. He said teachers should teath our need of a Savior, as the only way to cure doubt in the mind of the pupil is to make them realize their need of a Savior. Short talks on the need of the Sunday School brought out many good thoughts. The State Superintendent said we should teach three important things in each lesson. First.—Teach knowledge or story of lesson to primary class. Second—Teach Faith to intermediate classes, theirs being the questioning age when you must show convincing evidence. Third—having taught knowledge and faith, now teach works, service to older classes.

Brother Underwood of Indiana said a successful S. S. depends largely on a thoroughly prepared teacher, who should teach self sacrifice as the only practical way of, in a measure, showing our appreciation of Christ's sacrifice. He advocated the study of the International Lessons, as a uniformity of lessons is desirable, in order that pupils may meet others on common ground.

Sister Railsback of Indiana said she believed the Sunday School had saved their home church, should teach practical truth.

Brother Patrick of Minnesota said the children are the foundations of our future, hence the importance of the Sunday School in teaching God's truth.

Bring young people to a thorough knowledge of the Bible, that they may be able to stand against the opposition of the world.

Brother Robison of Ohio said the Sunday School must be made attractive, strong that the pupil may feel drawn and interested, said the Sunday School was the strongest influence in the Church—the main factor in bringing members into the Church.

Brother Huggins of Ohio said we the older members must realize that the sands of our time is nearly run, and the church must be recruited by the Sunday School pupils. Said the most successful plan in their Sunday School has been having each pupil teach their class in turn.

Brother Eychaner of Iowa said he was in favor of the Sunday School because the Bible, the best book in the world was taught there. He said that the Superintendent should fully understand the needs of each class both collectively and separately, said the most successful teacher is the one who makes the pupil think; recommended object teaching.

Brother Morse of Missouri said he did not object to the International Lesson if taught from the Bible, but was very much opposed to the use of the lesson helps as got up by the International Association. He strongly recommended our getting up lesson helps of our own.

SADIE CLARK, Sec'y Pro Tem.

Announcement.

By invitation of the Argos Church the Annual October Conference of the Church of God in Indiana will be held at Argos, Ind. Date of meeting and Program will be published later. This is the first of our Conference year. All the arrangements for the coming year's work for the Master in our State are made at this meeting. I hope all the Churches will be represented by delegates. Brethren, commence making arrangements at once to attend that we may have a good meeting.

J. H. WILLEY, Pres.

The Ninth Annual Conference of the Church of God of Southern Illinois, will be held at Moriah from October 8 to 16 inclusive. Program will appear later after definite arrangements have been made. We bid all welcome who may come. Anyone wishing further information may write to Lewis Weaver, Route 3, Casey, Illinois.

MRS. C. V. WEAVER, Sec.

A Letter to A Friend

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

WANTED — Cosmopolitan Magazine requires the services of a representative in Plymouth to look after subscription renewals and to extend circulation by special methods which have proved unusually successful. Salary and commission. Previous experience desirable but not essential. Whole time or spare time. Address, with references, H. C. Campbell, Cosmopolitan Magazine, 1789 Broadway New York City.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

In our issue of April 6 was an article on Sanctification, and in issue of April 24 was one entitled Crucifixion of Self. In issue of May 4 appears a third article on Overcoming Faith. The author, Brother Joseph Williams has caused these articles to be put in tract form, envelope size, convenient for mailing, and will supply them at Five cents each, or free to those too poor to pay. Send orders to Joseph Williams, Hillsburg, Indiana, or to this office.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions: and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1 00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. No stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 80 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1 25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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Poetry.

The Man of Sorrows.

Dear Brother Underwood:

Will you please insert these verses in THE RESTITUTION. I do not know who the author is. I learned them from an older sister when I was quite a child, and have never seen them in print.

Your Sister in faith and hope.

MRS. M. JORDEN.

He is despised, and rejected of men; a man of sorrows, and acquainted with grief. Isaiah liii. 3.

A poor way-faring man of grief,
Has often passed me on my way.
He sued so humbly for relief,
That I could never answer "Nay."
I had not power to ask his name.
Whither he went, or whence he came.
But there was something in his eye
That won my love—I know not why.

Once, when my scanty meal was spread,
He entered. Not a word he spoke—
Just perishing for want of bread.
I gave him all. He blessed it—broke, and ate.
And gave me part again.
Mine was an angel's portion then,
For while I fed with eager haste
The crust was manna to my taste.

Once, when the winds were out, it blew
A winter's hurricane aloof.
I heard his voice abroad, and flew
To bid him welcome to my roof.
I warmed—I clothed and cheered my guest;
Laid him on my own couch to rest,
And made the hearth my bed, and seemed
In Eden's garden, while I dreamed.

I spied him where a fountain burst
Clear from the rock—his strength was gone.
The heedless waters mocked his thirst.
He heard it—saw it hurrying on.
I ran and raised the sufferer up.
Thrice from the stream he drained my cup.
Dipped, and returned it, running o'er.
I drank, and never thirsted more.

In prison I saw him next, condemned
To meet a traitor's doom at morn.
The tide of lying tongues I stemmed, and
Honored him midst shame and scorn.
His smile, and my poor name he named.
Of me this friend has not been ashamed,
These deeds shall thy memorial be.
Fear not! Thou did'st them unto Me.

Communicated.

The Restoration.

What is the meaning of Restoration?

It means to restore something lost.

What was lost?

Israel had lost their land and kingdom.

What had the Gentiles lost?

They had lost their life in Adam and were without hope or God in the world. Eph. ii: 12.

What is offered to the Gentiles now?

Salvation through Jesus Christ, by the gospel, Eternal Life.

Is there any difference in nationality in the gospel?

"There is no respect of persons with God, to the Jew first and also to the Greek." Rom. ii: 11.

Why was the gospel preached to the Gentiles?

"It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath God commanded us.....And as the Gentiles heard this they were glad, and as many as were ordained to eternal life believed." Acts xiii; 40-48. "For God hath visited the Gentiles to take out of them a people for his name," said the Apostle James. Acts xv: 14.

How did Adam lose his life?

By eating of the forbidden fruit of the tree of the knowledge of good and evil. Gen. iii; 6.

How did it occur?

The woman listened to the serpent who had beguiled her, who gave also unto her husband with her and he did eat, harkening unto the voice of his wife. verse 17.

What was the penalty?

Death.

What is death?

Not to live; Isa. xxxviii; 1; knowing nothing; Ecc. 1; the opposite of living. "To return unto the ground, for out of it wast thou taken; for dust thou art and unto dust shalt thou return." Gen. iii: 19.

How shall man live again?

By a resurrection when Jesus comes, 1 Cor. xv: 51.

What more was said?

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LIX. PLYMOUTH, INDIANA, SEPTEMBER 21, 1910. NUMBER 35.

The animals were cursed, and the serpent above all the rest, while the earth was cursed for man's sake, ver. 19.

Is the Body of Christ restored?

It is a new creation.

Of what class does it consist? Of all the saints since Pentecost.

What is Jesus called? "The beginning of the creation of God."

What is to be restored? "The restoration of all things that God hath spoken by the mouth of all the holy prophets since the world began." Acts iii; 21.

When are all these things to be? "That he may send the Christ who hath been appointed for you even Jesus: whom the heaven must receive until the times of the restoration of all things." verse 20. Thus making a restoration possible after the manifestation of the sons of God. Rom. viii; 19.

What is the serpent called today? "The dragon (destroyer), the old serpent (deceiver), which is the d'evil (of evil), and satan (adversary)." Rev. xx; 1.

What is he doing now? Deceiving the woman.

Who is the woman? Systems of religious sects claiming to have the truth.

What is the woman doing? Deceiving the people and nations.

What is this d'evil and satan? Any adversary that exalteth itself against the knowledge of God, the spirit of the natural mind conceiving evil thoughts which is enmity against God, the prince of the power of the air; head center, pivotal point of disturbance, disease; opposition to the truth and power of the gospel; love of money which gives power and indulgence to the flesh.

What are the believers since Pentecost called? "The body of Christ." "The fulness of God that filleth all in all. Eph. i: 23. "A holy temple, a habitation of God in the Spirit." Eph. ii; 22. "God's own possession."

Of what glory do they possess an earnest? They are bodies of celestial glory. 1 Cor. xv: 40. Like the glory of their Lord. 2 Thess. ii; 14.

What is glory? Brightness, honor, exaltation, immortality.

What is immortality? "As the Father hath life in himself, so hath he given to the Son to have life in himself." John.

Has the moon light of itself? No.

How long will the moon shine? As long as the sun shines on it.

What did the apostle Paul say about Israel, who did not believe now and yet would be saved? He spoke of the mystery of the hardening in part of Israel.

What glory do they possess? The terrestrial glory.

What will that be? Seven times brighter than today. "For the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold." Isa. xxx; 26.

What is the main thing to be restored? Life, that will never be taken away from man or from any created intelligences.

Is all life the same? All life is from God.

What makes the difference? The formation or construction of the Body, there is no created intelligence without a body.

How did evil originate? Adam was given a law in the Eden garden which he disobeyed, the penalty of which was death. Gen. ii; 17.

How long did death reign? Death reigned from Adam until Moses.

What is the meaning of this statement? That nothing was disclosed or manifested, nothing transpired to show that man would ever live again, until the law that came by Moses.

How long could a man live who kept the law? Forever.

Why could it not be kept? Because of the weariness of the flesh. Rom vii; 8. "Had there been a law given which could make alive, verily righteousness would have been of the law." Gal. iii; 21.

Then the law was a failure? God forbid; We would not have known the sinfulness of sin had it not been for the law, neither is the law against the promises of God, but our tutor until Christ, that we might be justified by faith. For now are we all sons of God through faith in Christ Jesus. (Gal. iii; 24-27.) and as many as have been baptised into Christ have put on Christ, and if ye be Christ's then are ye Abraham's seed and heirs according to promise. verse 29.

What happened to those Jews who would not believe in Christ? Many were miserably destroyed at the destruction of their city, while those who were not killed were led away into captivity.

Are we under law today? We surely are under law.

What law? "The law of the spirit of life in Christ Jesus." Rom. viii; 2. The apostle said, "I am not without law to Christ." Jesus, "If ye love me keep my commandments."

Have we any modes in baptism? No, only the way laid down in Scripture. Buried in baptism. Rom. vi; 4. Into one name, (Acts iv; 12) Jesus, Lord (Acts xix; 5)

What did the apostle say of certain men who had not received the spirit? "Into what then were ye baptized?" Acts xix; 3.

What is the experience of Pentecost? "They then, having received his word, were baptized." Acts ii; 41. Verse 42, "And they continued steadfastly in the apostles teaching and in fellowship, in the breaking of bread and in prayers."

Where can we find the apostles teaching? In the Acts of the apostles.

Will the Gentiles suffer? "Behold evil shall go forth from nation to nation, and a great tempest shall be raised up from the uttermost parts of the earth, and the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth." Jer. xxv; 32.

What does the apostle Paul say about the glory of the different "Bodies"? God gave flesh four kinds of bodies, men, beasts, birds, fishes. There are also celestial bodies and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. 1 Cor. xv; 40. while each star differeth in glory. So is the resurrection of the dead.

What is the apostle teaching here? That these things we see are figures of four general classes after the resurrection, two celestial conditions, two terrestrial conditions; namely, all the saints who believed God's promises, walking by faith from the beginning of the world to the end, are of the celestial glory; the "Body of Christ," having the preeminence over all the angels last; the terrestrial which will be glorious, consisting of Jews or all Israel when their name is changed from Jacob, and the nations last.

What did the Apostle say about the saints before Pentecost? "These all died in faith not having received the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." Heb xi-40. It means that although we are perfected and glorified together, yet the glory of the saints after Pentecost excelled the glory of those before, having now an earnest of our inheritance waiting for the redemption of the body.

What was said to Nebuchadnezzar? He was driven from men to live with the beasts of the field, "Till thou knowest that the heavens do rule." Dan iv 26

Who were the heavens that ruled the children of Israel? The angels. Do the angels rule in the age to come? "For not unto angels did he subject the inhabited earth of which we speak." Heb ii 5.

To whom is given the reign? The Body of Christ.

How can a sinner get into this body? "Repent ye, and be baptized every one of you, in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." Acts ii 38

Will every one be saved who does this? It is necessary first to hear the gospel preached by one sent of God, and then to keep the faith firm unto the end.

What will the believer do when he hears the Word of that which Christ accomplished by his death and resurrection? He will confess with his mouth Jesus as Lord, having believed from the heart that God raised Jesus from the dead.

What is done then with the believer, immediately or as soon as possible? Has he him into water into one name, Jesus, and end of all.

What position does he occupy in the body of Christ? A babe in Christ Having received the spirit he is sanctified in the spirit, adding to his faith knowledge, etc., separate from worldly desires of money making and other lusts of the flesh, praying continually, not forsaking the assembling together, partaking of the cup (the fruit of the vine), a participation in the blood of Christ; partaking of the one loaf, a participation in the body of Christ, being in the Spirit discerning the Lord's body, loving all the brethren, especially those who are spiritual. There is healing in the proper observance of this communion of the body of Christ, and disease and death in its abuse; "For this cause many are sickly among you and some sleep." 1 Cor xi 30.

Is the coming of the Lord the end of the world? It is the end of this age. It is the beginning of the reign of the body of Christ, of which he is head—a kingdom of prophets, priests and kings. The judgment of the nations, the restoration of Israel. The closing of the door to the body of Christ. When the terrible day of the Lord begins with great destruction of human life.

What are some of the workings of error and strong delusions of the last days? Teaching the hope of the Jew for the hope of the gospel.

Teaching going to heaven at death, when the heaven is not prepared, because our obedience is not fulfilled.

Teaching blessings instead of "Christ in you the hope of glory." Sanctification as a blessing instead of separation from the worldly spirit, and abstaining from fleshly lusts.

Teaching prohibition for gospel.

Teaching healing for gospel; which follows in the belief of the gospel.

Teaching Pentecost or baptism of the Holy Ghost when it is simply "Received ye the Holy Spirit when you believed;" and retain it by obedience.

Teaching immortal soul of the natural man.

Teaching baptism into three titles and three immersions, when Christ died and was buried once.

Teaching a triune God when God is the head of Christ. Christ the head of every man. The head of the woman is the man.

Saved means being reconciled to God. There is no other way to be saved or reconciled to God than to hear the good news of what God hath accomplished through the death and resurrection of Jesus Christ and then be buried with him into baptism into water into the one Name, and come up to walk in newness of life, calling on the name of the Lord. You have then put on Christ, and are Abraham's seed and heir.

God gave the plan to Jesus; Jesus gave it to his twelve apostles, and afterwards sent an especial apostle to the Gentiles, who said, "If any man or angel preach any other gospel let them be accursed Not that there is any other, but let man and angel beware.

E. D. MCCLEES.

Conference Report.

The 28rd Annual Conference of the Churches of God in Christ Jesus, met at Waterloo, Iowa, August 20-28 inclusive.

The ministers present were Eldred Marsh, of Illinois; R. G. Huggins of Ohio; Joseph Williams of Indiana; Almus Adams of Nebraska; J. A. Patrick of Minnesota; A. H. Zilmer, A. J. Eychaner, and John Garton of Iowa.

It would be useless for me to comment on the good qualities of these speakers, as all are so well and favorably known, that their names are sufficient proof that the Conference was a success.

The President's Report was as follows:—August, 1909.

Balance on hand	$253.72
Subscriptions	$1061.20
Conference Dues	$70 00
Churches	$107 46
Miscellaneous Sources	$51.46
Total	$1543.48
Signed 22 orders amounting to	$1638.55
Overdraft	$95 07

Secretary's Report.

22 orders signed amounting to	$1638.55

Treasurer's Report, August 1909.

Balance on hand	$253.72
Subscriptions	$1061 20
Conference Dues	$70.00
Churches	$107.46
Miscellaneous Sources	$51.16
Total	$1543.48
Paid out	$1638 55
Overdraft	$95 07

Tent Fund.

Paid out for Tent	$126.40
Subscriptions paid to tent Fund	$117.00
Overdrawn	$9.40

Report of A. J. Allard, Evangelist.

Number days worked	210
Number of Sermons	109
As Evangelist in new places	69
Among the churches	39
Number of funerals	3
Number of weddings	2
Received from Conf. Treas.	$120.00
Outside the state:	
Number of days worked	84
Number of Sermons	77

Report of D. C. Robison.

Number of Sermons in Iowa	87
Number of Bible Lessons	13
Received from Conf. Treas.	$273.22

No report from Bro. Skeels.

Treasurer paid Bro. Skeels $195 70

Report of churches.

Gladbrook, sermons 81, Bible Lessons 10. Paid to Conference $144 50

Waterloo, sermons 11, paid $66 00

Hickory Grove sermons 26, paid in $150. 50

Eagle Grove, no record, paid $43.00

Marathon, sermons 38, paid $87.32

Sac City, sermons 17, paid $167 92

The following officers were elected:—

President, C. J. Allard, Fort Dodge.

Vice President, A. J. Eychaner, Cedar Rapids.

Secretary, Eva L. Stearns, Sac City.

Treasurer, C. P. Allard Jr., Fort Dodge.

Corresponding Secretary, Mrs. Ada Moran, Clinton.

State Sunday School Superintendent, Eva L. Stearns, Sac City.

Conference Secretaries for various churches to collect dues and subscriptions are as follows:

Avon,—Myrtle Fisher.
Waterloo,—Maggie Moore.
Laporte City,—R. O. Herrick.
Hickory Grove,—Isaac Fish.
Gladbrook,—Sadie Clark.
Irving,—Ida Marsh.
Eagle Grove,—A. M. Jones.
Sac City,—Alma Roose.
Marathon,—E. R. Beardsley.

The following motions were carried:

1 That the side walk laid in front of the camp ground be accepted. The total cost was $94 88, to be paid in eight payments with interest at six per cent.

2 That the action of the President in making two payments on side walk be approved by the board.

3 That we charge 10 cents a night for comfortables and blankets for the first five nights and fifty cents for ten nights.

4 That we charge 35 cents for cots.

5 That all visiting brethren be invited to participate in all business deliberations, but voting be restricted to Iowa brethren.

6 That we charge 25 cents a night for a bed composed of springs, mattress, blankets and comfortable for one night or anything less than five nights.

7 That the Board grant Ministerial Certificates to those whom they deem worthy.

8 That we hire a pastor to give churches regular services, other time and money to be devoted to Evangelistic work.

9 That we pay $75 00 a month and expenses to Evangelist.

10 That the securing of Evangelist be left to the Board.

11 That we appoint a Committee to try to secure a history of the Conference of Iowa. Committee appointed as follows:—

A. J. Eychaner, Susie Todd, Ida Marsh, Mrs. Isaac Fish, [illegible] Allard.

12. That C. J. Allard and A. J. Eychaner be elected as delegates to the General Conference.

13. The following resolution be adopted, Whereas—We have appointed two delegates to the General Conference, we think it proper to express our position as a Conference, in regard to the formation of a written creed and discipline. Therefore—Be it Resolved, That they be instructed to stand for the Bible and the Bible alone as a sufficient creed and discipline and the standard of our faith and Christian conduct.

14. That C. J. Allard be appointed as a committee of one to write to those who are like us in many points of faith, to see if a union of some kind can be effected, especially on, "Life only through Christ."

The Conference owns and has on hand: Tents 23 springs 50, Mattresses 50, comfortables 36, blankets 36.

Registration Committee reported 297 in attendance. Total collection on bedding $50.25. Among others in attendance from other States were: J. H. Willey, Pres. of Indiana Conference; J. H. Morse, Pres. Missouri Conference; M. D. Newell, Pres. Nebraska Conference; J. A. Patrick, Pres. Minnesota Conference; Sadie Morse, Secretary Missouri Conference; Alta King, Secretary, Nebraska Conference; Mrs. Lydia Railsback, Secretary of Indiana Conference; A. R. Underwood, Editor of THE RESTITUTION; Mrs. Chas. Crowe, of Present Truth; J. F. Williams, Fred and Catherine Williams and Belva Wilson of Morse Mills, Missouri; Mrs. Rabe, Mrs. Chambers and Forest Chambers of Blackwell, Oklahoma: Mrs. Morrison of St. Paul, Nebraska; Mr. Story of Holbrook, Nebraska; and many others, who by their presence and helpfulness contributed to the success of the Conference by making it interesting, and aided in giving many pleasant hours to those present. We feel much indebted to these from other States and wish to thank them and extend to them a hearty invitation to come again.

During the last year the Ladies of Aid Society at Marathon gave to Conference Fund, outside of regular subscriptions $43 50. This year they subscribed $48.00. We want to thank these ladies one and all for their many hours of loving service. I think this is the only Aid Society of Iowa, connected with this church. Also the Ladies on the Dining Room Committee gave $25.00 toward the new kitchen built upon the Conference grounds this year.

Those baptized through the year and at Conference were Leland Roose, of Sac City; Franklin Findley of Fort Dodge; Mary Evans, Mabel Evans and Eva Evans, Jessie Fisher, A. H. Ogden, Mrs. A. H. Ogden and Mr. and Mrs. Jack Crumb of Avon, Ia.

EVA L. STEARNS, Sec.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs Wm Starkey	50
Sarah Huntoon	1 50

Study pure and holy walking, if you would have your confidence firm, and have boldness and joy in God.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, SEPT. 21, 1910.

We are compelled to leave both the Illinois and Nebraska Conference Reports for next issue, together with other important matter.

GET ready to attend the Indiana State Conference October 20 to 23, at Argos. The place is easy to reach by railroad, the Lake Erie & Western, and the Nickle Plate both reach there, and there should be a good attendance.

NOTICE the appeal elsewhere in this paper for funds to publish a book written by Brother Jas. W. Wilson. The appeal explains fully the gist of the proposed book, and why money is asked for. If Brother Wilson gives an idea of what amount is needed after he makes his estimate, it will be to the point, and the brethren who can aid in this work, will know what has to be raised to accomplish it. Surely a book of this nature will be a good addition to our literature, and while we have not seen the manuscript, we have no doubt of its worth, as the author is fully capable of writing well on the topics given. All who can—act Now.

AT the annual meeting of the permanent committee of the "Young Egypt" party, held September 14, at Geneva, Switzerland, action was taken that may mean something later. You who are looking for signs in the movement of nations, note this one. It may possibly unfold. This party in Egypt is similar to the "Young Turk" party in Turkey, that caused a radical change. This new party has for its aim autonomy—the power and the right of self-government. This committee sent a telegram to the British government at London, demanding the immediate evacuation of Egypt. Of course they did not move, and just what may result remains to be seen. There may be something under the surface.

AT the opening of the fall semester of McCormick Seminary, Chicago, last week, George L. Robinson gave an address on "The Permanent Value of the Old Testament." In view of the stand taken by certain wise (?) professors regarding the Bible as a whole, this lecture was awaited with much anxiety by many.

Dr. Robinson asked the question—"Is the Old Testament a part of Christianity?" and then says among other things, "Many people have considered that the Old Testament is as a millstone about the neck of Christianity, just as the cross is to the Jew. We, too, often study the Old Testament from an esthetic standpoint, and then again many are given to study it purely from the scientific view point. But we are called on to study it from both these angles. The institutions of the Jews who were used in the Old Testament's making are the truths of our Christianity, and it also is our duty to rediscover the truths of the Old Testament as they are made to live anew in the New Testament. The modern prophet, unlike his Jewish prototype, often is remiss in failing to be a conscience for his people. The Jew was the originator of Christian endeavor, and the projector of patriotism. The modern critic has been content to find many flaws in the Scriptures, as well as in the practices of the people of Old Testament times, but they forget that polygamy is a darker blot on present day civilization than it ever was upon the times prior to the coming of the Christ. The Old Testament is incomplete without the New Testament to give it interpretation, and the New Testament is lacking, if it has not the Old Testament as a background. There never was a suggestion in the teachings of Jesus that the Old Testament should be revised or corrected, and it will live on as long as there is true religion in the human heart."

Conduct and Belief.

REGARDING conduct there is little or no question raised. All concede that the excesses and frivolities of worldly life are not for the people of God. No question whatever but what a godly life is essential. An ungodly man is not acceptable with God. God does not want such in his kingdom—will not have them.

How did we find this out, and become so sure of it? Why from reading the message God has given us—the Bible, of course. There is nothing regarding conduct that is spurious and ought to be cut out, or that needs to be corrected by us wise critics of this day. We feel indeed thankful to God that in his wisdom, power, might and love he has been able to convey this much to us all right and pure. Don't you feel glad of this too? Real glad that this much of God's mind concerning man is clear and definite.

What of Belief? How sad our heart is that our loving Father—God, the All-Powerful, should signally fail in this point. Don't it make your heart ache to think that God, whom we have often called the Infinite One, has not been able to give us a clear path in what to believe as well as to do? It lowers God so. Why, we hardly can recommend what such a weak Being says of conduct. Seems awful to us! Not long since we met a man who is classed as very religious, loving and kind, a minister, in short a model for many. We heard him say "A man's ideas, his belief, his thought on a subject, make up what is essential for his salvation." Another man we met, a preacher and leader among his people, declared "A man's works—not his faith, or what he believes—is what counts with God." Now, what do you think of that? Both these men think—nay, they are sure—than God's Word is clear cut and unmistakable in defining man's conduct. However, coming to Belief, each is left free by God to follow his own ideas, his own thoughts, and as he concludes in his own mind, so is he bound to arrange his belief. Speaking in simple words, that all can understand "So long as a man is sincere it matters not what he believes."

What a pity God did not leave the matter of Conduct open. Had he so done, we would have it "So long as a man is sincere it matters not what he does." How nice that would make it. Do and believe as you please, and be saved any way. Nothing but sincerity counts.

Now brethren, for men who have spent a life-time in the study of God's Word, posed as ministers of the proclamation of that Word, this shows a degree of in-sincerity that is alarming. Some other motive than love to God and to our brother, prompts such sentiments to be expressed, and we must let the associates of these men say what it is.

The hour is hastening when Jesus, our Savior, Redeemer, Lord, will come again to this earth. The indications, the signs, the portents, are seen on every hand. Long ago, in view of the eminence of this event, a question was asked relative to the Christ on his return being able to find "the faith" on the earth. It had been predicted that there would be a falling away, hence the question. Would any be left who could be called faithful—such as had held to the true belief. Bear in mind it does not ask if Jesus will be able to find those whose conduct has been all right. That is taken for granted, so the question relates to the belief, the "faith." Query: If what a man believed way back there was important, how does it come that now "what a man believes is of no value in the sight of God," as one of the men quoted above said?

Brethren, we appeal to you to stand fast on the Rock. Yes, investigate, and be sure to get on the Rock, and stand there—'tis the only safe place. Make no mistake, for sandy foundation is shifting, and will not abide. Only a short time till the glorious light of eternal day will break forth.

When Jesus comes will he find the faith on earth? It all depends on what you can answer him. Are you satisfied that you are in accord with God's mind as expressed in the Word his Holy Spirit gave us. We declare unto you in all confidence than Only what God's Word says counts. Man's ideas and "think-so" is utterly valueless. So don't be deceived by smooth words and soft platitudes.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

Berean Pins.

The price of gold Berean pins is $1.50 apiece. The cost of labor has increased, thus increasing the cost of the pins. Will those desiring pins please send in your orders before Oct. 1st; and as the pins must be paid for in advance, will you please send money with order. If you wish a pin sent by registered mail, please so state when ordering.

LELIA E. WHITEHEAD, 5439 Ontario St., Austin Station, Chicago, Illinois.

Communicated.

Sunday School Lesson.

OCTOBER 2, 1910.

THE WISE AND FOOLISH VIRGINS. MATTHEW XXV. 1-13.

Golden Text: "Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not." Luke xii 40.

The time of this lesson is the last day of Christ's public ministry. He had left the temple, and was on his way to Bethany. He gives final instruction to his followers. His work with the Jewish leaders who had tried to trap him so many times is over, and he gives his disciples who are soon to be left to themselves, a last lesson, in an effort to so stay their minds that they will be true to his cause.

This lesson, like others, is taken from Oriental customs, and was understood by those about him, even better than we can understand. The main feature of the whole lesson is Preparation.

Jesus had told the disciples how hypocritical the Pharisees were, and that the temple and city would be destroyed. They were amazed—could not understand it all, and asked when these things should be? They wanted to know what would be the sign of his coming again, and of the end of the world, or age? After explaining all he could to them, Jesus gives them some lessons by parable again, thus illustrating what he has told them. Our lesson today is one of these, and is a warning to Watch, being fully prepared. The changes that were to come, and in which the disciples would be involved, were of such a nature, and so varied, that full details could not be given. Many things would come unexpectedly, and Jesus wanted to warn his followers to be on their guard constantly, so they would not be deceived.

There was just one thing the disciples could be real certain of—they must be fully prepared. So to show them by an illustration that was familiar to them, they are given this parable of the ten virgins.

It is an Oriental Wedding that is pictured for them. The bride will be clothed with her white robe, jewels will flash, girdle and veil and garland will adorn her. She will be prepared to meet the Bridegroom. In his best attire he will leave his father's home, attended by his friends, musicians, and torch bearers, and proceed to the home of his bride. The marriage over, he will return with his bride to his own home, and as the gorgeous procession approaches, the cry will be made by those on watch, "Behold, the Bridegroom cometh."

Among the friends of the couple are ten virgins, who wait to welcome them, and go in to the marriage supper. As the exact time of arrival was never known, it was necessary to be on the watch, and above all to be ready. It appears that it was essential that these virgins carry lighted lamps, and as the Bridegroom had tarried long at the home of his bride, these watchers had become weary, and slept. The cry awakened them, and as the procession came on the lamps must be trimmed so that the lights would show. Those who had made due preparation and were supplied with oil soon had their lamps ready, but those who had failed to get a supply of oil were in despair, for they had no light. They ask the thoughtful ones for part of theirs, but find that if they divide all will be in darkness, and they are compelled to go and buy oil. Meanwhile the procession comes, and those who are ready go in with the bridal party, and the door is shut.

When the foolish virgins come they ask to be let in, but the Master of the house refuses them admittance, disclaiming knowledge of them.

Jesus says to his disciples, in view of this to them a familiar picture story, "Watch therefore, for ye know not the day nor the hour."

Jesus was to be betrayed and put to death, but he was to rise again, and he did. He was taken away for a time—while a work of selecting a people to be partners with him in a future age—but he said he would return, and the angels said he would, and we believe that just as certain as he was here once, and went away, he will come again in the Father's own time.

Watch for the coming of the Lord. Why? Why did the virgins want to enter with the bridal party? There was joy and gladness, happiness and the best of life there; and they wanted to be sharers of it all.

The coming of the Lord is of value; that is why we watch for him. There will be blessing and honor for all who watch and are ready. Like the wedding festival, the best will be there. Something far better than what we now have—transcendantly better than this life.

How are we to watch?

In the lesson the watchers are divided—wise and foolish. They all slumbered and slept—while the bridegroom tarried. No fault is found with this, as being weary they must have rest. With them the shouts of the coming crowd would wake them, so there was no anxiety on that score. The wisdom of some was shown in being prepared—they had oil. The foolishness of others was shown in ignoring the future. They rested in a false security, having made no preparation. The wise and prudent, thoughtful ones who look ahead and take every precaution, are sure to be ready when the call comes.

Those who took oil in vessels are like people who really live what they profess, who practice what they preach, who form characters that shine as the flame of their lamps. Those who have no supply of oil are like people who have but a surface feeling, no depth to their professions. The seed springs up quickly, but is as quickly blasted. They have no abiding principles.

Watchfulness implies preparation for any emergency. Every duty is calculated. We watch not only by having our eyes strained and nerves set in expectation, but by being prepared when an event does occur. We watch for Jesus to come by always living as we would like to have him find us when he does come. We watch for the future enlarged life beyond this in God's coming kingdom, by doing the things and learning the lessons that enable us to live in this. Oil, which is the source of the flame, must be stored up for the crisis when it comes. Then it is too late to buy or to make preparation.

The real difference between the wise and foolish virgins was not wholly in lack of some to have oil in their vessels. Rather it lie in the importance that each had given to the marriage itself. The foolish virgins saw only a "jolly good time" before and at the wedding. The wise virgins had considered that there lie their deepest hopes—the reality of their expectation.

Many successes of this life are gained by this idea of watching by being prepared.

Some have tried to get sympathy for the virgins termed "foolish," saying that when a sister in distress asks for aid, none but the hard-hearted could refuse her. This is all right, and is well meant of course. But this is not the point. Material aid in the hour of need can be given a man. However, it may not be wisdom to do so. The man may have wasted his time when he could have earned at honest labor what would have carried him through the hard time. His brother with less capacity, may have labored for his bread and stored it against this time. He is more deserving of help, yet you see the distress of the one because he expects to work on your sympathy and get his bread without earning it. You can help the foolish one by feeding him, but you cannot transfer to him character. He will do the same again. So it is questionable if your charity is well-directed. This does not do away with our duty to aid the poor and unfortunate. They deserve it. Character is a personal achievement. The critical hour is not always when the event transpires, but in the previous hours of preparation.

"And the door was shut." The opportunity came, and the prepared ones went in. Who shut the door against the foolish ones? Who was to blame for they not entering? Who was at fault that they had no oil? We shut the door against ourselves. Only ourselves are to blame for us not going in, for we have failed to make preparation. The unworthy by their own act are excluded.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult BibleClass meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

Dear Brothers and Sisters:

I just wish to express a few thoughts on the subject of Conference. If there are any brethren who think a Conference an unnecessary expense—a great deal of responsibility and work—please read over carefully this little article and see if all I have named, flies away as an air-bubble, compared to the glorious outcome of three Conferences I am to speak about. The first one—three years ago—my eyes were opened to the beauty of the Christian fellowship. All faces were so full of the brightness of the blessed Truth, that one on the outside could not help but see and feel the joy of such a belief. We are told to let our light shine—not to hide it and the sisters and brothers at that Conference let this light so shine that I was able to see their good works and glorified our Father in heaven. After a few months of careful reading and with words of encouragement from the mother and father who have been in the faith over fifty years, and our faithful Bro. Robison, I was willing to bury the old man and rise in newness of life—was that Conference worth the expense, responsibility, work and worry?

The next one held in Salem, Ohio—another one impressed just as I, seeing the light shine in the faces of true believers, Bro. Ashford Lehman, no longer able to stand on the outside of the door—walked through by being buried with Christ in baptism—Did that Conference pay?

And now we come to our last one held in Cleveland, Ohio—a worthy young man was helped to obey the Truth by the Christian spirit manifested among the brethren—they did not hold their light under a bushel—they let it shine—the current was of the brightest light, not a glimmering candle light—and Bro. Newman Smith was brought out of the darkness into his marvelous light. Has it paid, brothers and sisters, to have these Conferences? Don't let us be selfish with our beautiful promises that have been given to us, but help others to join the little flock. Because some of you are old, firmly settled in the Truth is no reason why the young shouldn't be strengthened, and filled to overflowing with the spiritual food we can have by attending these blessed Conferences. We young folks follow the example of the older ones—so brethren see to it that your example is well pleasing unto the Lord, 'and now let us do as Bro. Ashford Lehman said at the Cleveland Conference—plan now to attend the one at Troy next year, and then when the time comes it will be easier to go, than to stay away. May God bless the workers in his vineyard whose efforts in organizing the Ohio State Conference, have been and will continue to be the means of bringing others into the fold. Brothers and sisters, Jesus is coming. Rejoice and again I say rejoice.

JESSIE KAUFFMAN.

Justification.

What is justification? It is a gracious act of God, whereby he pardons, and accepts of sinners, on the account of Christ's righteousness, imputed to them, and received by faith. Rom. v; 16, 19. It was confirmed and ratified by the resurrection of Christ. Rom. iv 25. And it is manifested by the good works of believers. James ii: 2 to 26. And by thy words thou shalt be justified or condemned. Matt. xii; 37. Then the man that accepts God's commands and does them is justified; but the one that thinks the law is the word of God, is not justified. Why? For by the works of the law shall no flesh be justified. Gal. 2: 16; Rom. iii: 20; Acts xiii: 39. A man is justified by faith without the deeds of the law. Rom. iii: 28. No man is justified by the law in the sight of God. Why? Because the just shall live by faith, and the law is not of faith. Gal. iii: 11. The law was our schoolmaster to bring us unto Christ. Why? That we might be justified by faith. But after that faith is come we are no longer under a schoolmaster, or the law. Whoever thinks they are justified by the law, are fallen from grace, and Christ is become of no effect unto them. Gal. v: 4. The Christian is justified by faith, by works, by grace, and by the blood of Jesus Christ our Lord. He cannot be justified by faith alone for faith without works is dead. It is God that justifies. Then do God's will, believe his gospel, accept his plan of salvation, live in such a way that he will justify you, and you will be rewarded with eternal life in the ages to come.

Yours in Hope,

E. W. KNAPP.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Does it Pay to be a Christian?

The above is certainly a very serious, and also an important question, and should be carefully considered by everyone.

Should we judge by the actions of so many people, I think their opinion would be, it will pay better to accumulate much gold and silver; but alas! there is a great day coming, when they would gladly change their verdict, were it of avail to do so then.

The above caption is the title of a manuscript written by Brother James W. Wilson, with the intention of having it printed in a book. This manuscript has been placed in my hands by his relatives with the request that I estimate the cost of printing and binding the same. I find that it will make a book of about the size of page of "Student's Text Book", with about 96 pages to be bound in cloth.

The following topics are to be considered: Does it Pay to be a Christian; Inducements to Become a Christian; What is Death and Resurrection? How, and in What Body are the Dead Raised? Surety of the Resurrection; What is Eternal Life? Blessings that Accompany Eternal Life; Nature of the Reward; The Kingdom of God; How Christianity is Profitable in this Life; How Nature Eliminates the Drunkard; Tobacco vs. Christianity; The Social Evil; Christian Privileges; How to Become a Christian; What is the Gospel; Forgiveness of Sins; All are Sinners; Resurrection of Jesus; Resurrection of the Dead; Eternal Life; The Coming of Christ; Inheritance of the Saints; What to Do; Repent or Reform; Be Baptized; Question of Rebaptism; Church Organization; Christian Life. The consideration of the above topics, will show the drift of the book, and the need of such a work.

Shall the book be printed, or shall it not? is a question that now rests with the reader. And why so? The answer is, because since our brother wrote this manuscript, affliction has laid its hand heavily upon him, and he is stricken down with a sickness that no human help can cure.

He is utterly prostrate, and as to how long he can be with us, is a question of how long his organism can endure the strain put upon it; he is growing weaker and weaker; he can only converse with a person but a few moments, when he is exhausted. He has a desire to see the book in print while yet alive, but has no means to do it with.

He has no knowledge whatever that I have written this appeal. I have done so at the request of others who have a wish that he should see his work printed while yet alive, and that it may be sent forth on its mission of good. In order to do this it will require immediate action. I am requested to ask donations for this purpose. Those making donations, if they so desire, can receive books to the value of their donation, which they can use for the Master's cause.

The price of the book is as yet not definitely known, but I think that it will not be over thirty cents per copy, bound in board and cloth.

They wish me to print this book before I go on my Southwestern trip this coming winter. In order to do so, I should start on it within a week from the publication of this appeal. So if you mean to aid in this work, do so at once.

I have no financial interest in this book. Send all money and letters to Lelia E. Whitehead, 5439 Ontario St. Austin Sta., Chicago, Ill.

In Blessed Hope,

W. H. WILSON.

Butting Sheep.

"When a boy," says the editor of the Michigan *Advocate*, "we used to be scared by the butting sheep. In later years we have stood in wholesome dread of the butting church-member. Oh, how he does like to lower his head and sail into every proposition made! Almost every church has one, and some afford two or three. And he isn't always a man, he's sometimes a woman. And we are in doubt which can knock things to smithereens the quicker. All we can advise is to stand clear when the butter is around, and if possible keep him tied up out of the field of official power and influence."

Some of these sheep seem to have been brought up on "goats' milk"—indeed, some of them act as if they had been suckled by wolves; and food will tell as well as blood. Christians who are fed on froth, fog, folly, frivolity, moonshine, pride, politics and worldliness will be very likely not only to butt, but to bite and kick and smite. If you do not want butting sheep beware of goat's milk, but feed them on "the sincere milk of the Word."

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10923 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Ten Virgins.

Ten virgins soundly slept
But still a watch was kept
At midnight came the cry,
"The Bridegroom draweth nigh."

In haste their lamps were seized
And five were greatly pleased,
Their lamps stood trimmed and bright
All ready for to light.

But five were in a plight
Their lamps they could not light,
No oil was to be had,
Which made them very sad.

They had neglected the
And lost eternal bliss.
Their garments too were stained
And many weeds they gained.

The wise ones entered in
Beyond the gates of sin,
They had obeyed his Word,
And now were ever with the Lord.

A. WALLACE MASON.

Through an oversight the writer's name was omitted from the article in last week's issue, "Acts, Chapter 1." The writer was Sister Jennie Salisbury.

After an absence of three weeks in the west, we are again at home. Happy to report that both wife and baby are well.

A bit of news worth noting, and which occurred too late for Sister King to inclose in her report of the Nebraska Conference, is that Sunday following the meetings at Benson, Sept. 17th, two worthy men disowned the world and confessed Christ, and were immersed into the name of Jesus Anointed: William Gould, and F. Thrush.

Owing to the lateness of the Nebraska conference this year many young people engaged in School work were deprived of the privilege of attending. What few young people that were there, however, became Charter members of a Berean Society; and if the Lord blesses their work this year as we have reasons to believe he will, by next Conference we shall see a great work accomplished by them.

The Law.

By the way some people speak of the commandments and laws by which the Jews were governed as the "moral law" and the "ceremonial law," it would seem as though these terms were of frequent occurence in the Bible. But such is not the case, as neither of them are mentioned there. We read of "the law," "the law of Moses," "the law of the Lord," "law of faith," "law of liberty," "law of sin and death," "law of the Spirit of life," and the "royal law," but nowhere do we read of the "moral law," or the "ceremonial law," nor of "two laws." These are terms coined by man, and not by the Lord.

The context, as well as the object of a writer, together with the subjects addressed, in every case determines the thought in the mind of the writer, so that the reader may clearly understand which law is referred to; whether the law by which the Jews were governed, or the law under which we as Christians live.

The ten commandments are, in the Bible, nowhere called "the law" exclusively, but inclusively they are. The ten commandments are but a part of "the law," and in importance they were not considered the greatest by the Lord Jesus. When he was asked, "Which is the great commandment in the law?" he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. xxii; 36-40. But neither of these two commandments are numbered among the ten, and yet these are greater than they, because the ten and all others hang on these two.

That the ten commandments were no more sacred than any others that God has given to man is evident from the penalty inflicted when they were trespassed. A reference to Adam and Eve (Gen. iii; 16-19); to Lot's wife (Gen. xix: 17 26); to the death of Uzzah (2 Sam. vi: 6 7); to the disobedient prophet (1 Kings xiii); and to the man stoned to death for picking up sticks on the sabbath day (Num. xv: 32-36) is proof sufficient. In every case the penalty was death; and only in one of these instances cited was the ten commandment law violated. All of God's commandments are holy and binding upon all to whom they are given.

The term "law," under the old covenant embraces the entire system by which the Jews were governed; including the offering of sacrifices, circumcision, paying of tithes, and the ten commandments. These all, collectively, were indiscriminately called "the law," "the law of Moses," and "the law of God." In Luke ii: 22 we read of "the law of Moses"; verse 23, of "the law of the Lord"; and in verse 27, of "the law"; all referring to the purification of Mary and the circumcision of Christ. In Mal. iv: 4 we read: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." This "law of Moses," given in Horeb included the ten commandments. In Neh. ix: 13 we read: "Thou camest down upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy sabbath, and commandest them precepts, statutes, and laws by the hand of Moses the servant." From this we learn that God's law, given by Moses, included commandments, statutes, and judgments, and these were interchangeably called "the law," "the law of the Lord," and "the law of Moses." Nowhere are they known distinctively as two laws—one moral, the other ceremonial.

The ten commandments, together with the statutes, precepts, and judgments, which God gave to the Jews, were binding upon them, and upon no other people. The law was born with that people; it lived with them, and it died with them. In Gal. iii: 24 Paul argues this, and says: "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Notice here whom he was addressing; not Christians from among the Gentiles, but from the Jews. The law had been their schoolmaster—the tense is in the past—and now that they were justified by faith, they were no longer under that educator. The law had taken the Jews and brought them to Christ. Christ had come as predicted of him; he was born under the law, and he lived under it, he made it glorious, and, having fulfilled it, he "took it out of the way, nailing it to his cross." Col. ii. 14. And now that that schoolmaster—law—or tutor, having completed its mission, having brought the Jews along until Christ fulfilled it, is discharged. Like the staging of a building when it is completed, it is taken "out of the way" as being of no further use.

In Gal. iii; 19 the apostle further tells us the object and the time for which the law was intended. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made. Here we learn several things: (1.) That there was sin in the world before the days of Moses. "For until the law, sin was in the world." Rom. v; 13. (2.) That the law was added to the promise God made to Abraham, "till the seed should come," which "seed" was Christ. Gal. iii; 16 (3.) The adverb of time, till, limits its duration. The law should be of force only "till the seed should come;" and Christ having come, its limit was reached.

In Heb. 7; 10 12 Paul shows this truth most positively: "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should arise, after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law." Here we notice: 1st, That the law was given to the people of Israel when the priesthood was instituted, and not prior to that time 2nd, A change was made of that law and not in the law already made; and 3rd, The change of the law was made because of the priesthood being changed from the Aaronic to the Melchisedec order.

That this law was given to the Jews and to no other people is further taught in several Scriptures, as I intend now to show, as also all the covenants, commandments, statutes and precepts under which the Jews lived. In Ex. xx we learn of the people to whom they were given: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Then follows the commandments, statutes, and laws. Every one may see, if he will, that these commandments cannot apply to Adam and Eve, to Noah, to Abraham, Isaac or Jacob, nor to the Gentiles as a people, as none of them ever were in bondage in Egypt. They were no more under the law as promulgated in Ex. xx, and onward, than the people of the state of Iowa; or the people of the United States are under the laws of Great Britain.

When teachers of the Mosaic law seek to enforce its observance upon the people in this dispensation, they should state upon their charts or blackboards the address as it is in the Book: "Hear, O Israel." But this they do not do, and they dare not do, because the address itself would contradict all their conclusions. A letter addressed to my name, and delivered to me, belongs to me. Its contents are for me, and apply to me, and to no other party. Just so with the law. It was given to those who had been in bondage in Egypt, and it cannot be enforced upon any other people.

But hear the apostle: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law are a law unto themselves." Rom. ii; 14. "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law." 1 Cor. ix; 20, 21. Here Paul states: 1st, That the Gentiles had never been under the law with the Jews; and, 2nd, That the Gentiles were without the law, and not as the Jews; 3rd, He himself was not without law to God, but under the law to Christ.

But the claim is made that because it is said in the fourth commandment, "Remember the sabbath day to keep it holy," therefore this entire law has been in force from the days of Adam, and even before—in heaven among the angels. If this be true, it must have fallen upon celestial ears with a peculiar strangeness when they were told: "Honor thy father and thy mother;" "Thou shalt not commit adultery;" "Thou shalt not steal;" "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife;" etc. The absurdity of this claim is apparent to all, as all can at once see that such language can apply only to those who had been in bondage in Egypt, and not to angels, Adam, Noah, nor the Gentiles. That the decalogue as a code of laws was not in existence in heaven or on earth until it was promulgated to the Jews, in Horeb, some 2,500 years after creation, is evident from the statement made in Deut. v: 22, and Exodus 20th chapter and onward; because the conditions did not exist which made them necessary or made their appropriateness possible.—J. August Smith in "Our Hope."

The Rage and Meditation of Sinners.

PSALM II. 1.

Having now the historical and prophetical scope of the psalms in mind, we are ready to "rightly divide" (2 Tim. ii. 15) them by textual review. "Why do the heathen rage, and the people imagine a vain thing?" This passage is a monograph of sinners. Who they are is expressed by the words "heathen" and "the people;" and the particular "motions of sins" (Rom. vii. 5) of which they were guilty, by the words "rage and imagine." The thoughts expressed in a sentence cannot be properly comprehended unless we understand all the words used in it. In order therefore to give the reader a "perfect understanding of all things" (Luke i. 3) contained in this text, we invite him to consider with us:

1. The persons meant by "heathen" and "people."

This consideration is an important one, for the reason that usage has stamped upon the word heathen a meaning quite different from its original sense. With us a heathen is the most ignorant, the lowest and basest of men; and we always think of them as living in China, or somewhere else always a long distance from home. But the Hebrew word *goi*, and its corresponding Greek word, *ethnos* (Acts iv. 25,) translated heathen, means "a nation." 2 Cor. i 20; Gal. i. 16; iii. 8. In Matt. vi 7, we have *hoi ethnikoi*, "those belonging to nations." Distasteful as it may be to enthusiastic politicians, the word heathen is national rather than individual in its meaning. Individually, "the people imagined a vain thing;" nationally, "the heathen nation (nation, *goi*) raged." The thought here is, the Lord and his Anointed were opposed by the people as individuals, and by the heathen as nations. Hostility was expressed both individually and nationally. The nation was as guilty of the Lord's death as were the people who composed the nation. How sad it is, what a necrosis it is to every heart throbbing with the love of God shed abroad in it by the Holy Spirit, to see professed brethren of Jesus, the One the world hated and killed, loving the world so much (Jas. iv. 4) they are at the polls on election day, pragmatic politicians! Trying to love Jesus and the world at the same time, Luke xvi. 13. Trying to "stand in" with two masters! Denouncing individual sinners, abhorring the use of tobacco in all forms, shunning the "appearance of evil" so far as immoral impurities go, and yet identified with all this evil in its organized and governmental form? O consistency, you precious lijon, where are you? Having noticed the individual and national rage of transgression, we must now observe the

2. Manner of their sin.

The word "rage" is from the Hebrew word *ragash*, and means "to assemble." (Young.) *Chemath*, another Hebrew word translated rage, means "to have heat, fury, poison." Dangerous waves of the sea are said to be "raging waves," Jude 13. Nebuchadnezzar when provoked to wrath, performed deeds of cruelty "in rage and fury," Dan. iii. 13. It was when Naaman became "wroth" that he "went away in a rage," 2 Kings v. 11, 12. It is when men become full of "heat, fury and wrath" that they burst out in a "rage" of anger. The word "imagine" is from the word *hagah*, which means "to meditate, utter, mutter." The Greek word *logismos*, translated "imaginations" in 2 Cor. v. 10, means reasonings. So when "the people" reasoned and "meditated deceits all the day long" (Psa. xxxviii. 12) "against the Lord, and against his Anointed" (Psa. ii. 2,) "the heathen" (nation) "tumultuously assembled" (Psa. ii. 1, see margin,) and took counsel together (v. 2.) The result was that by "putting their heads together," they succeeded in devising a diabolical plot in the wisdom which is "earthly, sensual, devilish" (Jas. iii. 25,) and serpentine (Gen. iii. 1.) With the "heat, fury and poison" of the serpent, they bit the promised seed in the heel (Gen. iii. 15)—only inflicted a temporary wound. Within three days God liberated their victim from the power and dominion of death, because he was an "Holy One" (Acts ii. 27) "Death has no more dominion over him" (Rom. vi. 9;) sin cannot "sting" him to death any more, 1 Cor. xv. 56. He has bruised the serpent on the head, so far as he is personally concerned. Before long he will come and take "the earth for his inheritance," Psa. ii. 8, bind the serpent power a thousand years, Rev. xx. and then give it the fatal blow of extermination. "The God of peace shall bruise Satan under your feet shortly," Rom. xvi. 20.

The Psalms as History and Prophecy. Psalms ii: 1.

Having established the prophetical and messianic character of the Psalms in general, and the second chapter in particular, we now inquire as to the time of their fulfillment. Are the psalms history or prophecy? Fulfilled or unfilled prediction? Have they become history or are they yet to be written on the page of history? We take the position that they are largely historical; but as historical events have only incipiently fulfilled them, we claim that in order to give them plenary scope and illustration, they will have in the future their full accomplishment in the person of Christ, and the events of his governmental reign. That they are both historical and prophetical will be made evident to the reader as we proceed.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed." That this language was applicable to the Messiah, and to the people of his day, and describes their wicked opposition to him, is made plain in Acts iv: 24 28. After quoting the Psalm now under review, the Spirit remarks: "Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." Here "the kings of the earth" who, according to prophecy, were to "set themselves" "against his anointed," are mentioned by name. The "rage" of Christ's enemies, when they had "tumultuously assembled" (See margin of Psa. ii. 1,) the "vain" thought they had of getting rid of Christ by killing; the 'counsel" the officials had with each other—of all this it can be truly said: "Of a truth against thy holy child Jesus," this prophecy is written history. While kings and rulers and a raging populace were thus treating Christ, in putting him to death, "he that sitteth in the heavens" laughed (Psa. ii. 4,) and immutably declared: "The Lord shall have them in derision." And he did. On the third day he said to Christ: "Thou art my Son; this day have I begotten thee," v. 6. Subsequently Paul declared at Antioch: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is written in the second Psalm, Thou art my Son; this day have I begotten thee," Acts xiii. 32, 33.

The Old Testament is often quoted by Christ and his apostles; but this is the only quotation found in the New Testament where the chapter of the book is given from which the language is taken. The part of the 2d Psalm here quoted by Paul, he says "God hath fulfilled the same unto us their children." Almighty power revived Christ from the dead the third day, "no more to return to corruption." Acts xiii. 34. To the great "derision" of his enemies he was brought to life eternal by the resurrection of the dead, "after the power of an endless life," Hebrews vii. 16. The people who said "Let his blood be on us and on our children" were spoken to in God's wrath, and vexed in his sore displeasure, Psalm ii. 5, by the desolating army, which destroyed the temple and scattered the Jewish offenders through out all the earth. In a literal manner "God hath fulfilled" the words of his servant David.

Now, while we have historically expounded and applied much of the 2d Psalm, bear in mind that we regard fulfilled prophecies, or many of them, as being capable of duplicating, or fulfilling again. By this we mean that there is first an incipient, partial or natural fulfillment, and afterwards a second, plenary or spiritual fulfillment. To illustrate my meaning by a Bible example: 'When Israel was a child, then I loved him, and called my son out Egypt," Hos. xi. 1. The Israelites were only God's son legally and nationally, and their call out of Egypt was followed by their sin and fall in the wilderness. "First the natural; afterwards the spiritual," 1 Cor. xv. 46. From the historical narrative of Israel's deliverance from Egypt, we "afterwards" get the spiritual interpretation in the life of Christ, Matt. ii. 15.

Prophecy is history written before it is performed on the stage of life; "history repeats itself," and is, therefore, prophetical in its nature. We read the history of Moses as given in the Old Testament, and then turning to the New Testament, we are told "a prophet shall the Lord your God raise up unto you of your brethren, like unto me," Acts iii 22. This affirmation, that Christ is to be "like" Moses, fills the account of Moses' life and history, as given in the Old Testament, from the obscure, individual, state history of a man and dignifies it with prophetical importance. So, while we apply things written in the second psalm to the first coming of Christ, we do it fully aware of the prophetical significance of history. That it will have its full and complete fulfillment at the Lord's second coming, is plainly seen from the following considerations:

1. The "kings of the earth" and the "rulers" of the people "rage" in wrath and war against Christ, when he comes the second time. Psa ii 1-10; Zech xiv 2.

2. They "set themselves" and "take counsel together" in opposing Christ's enthronement as King on the "holy hill of Zion," but they are broken "like a potter's vessel" by divine power. Psa ii 1 10; Dan ii 44; Rev xi 15.

3. With only a "little" wrath the wicked "perish from the way;" the kingdoms of this world are overthrown; and Christ as a "man of war" takes "the earth for his inheritance, and the uttermost parts of the earth for his possession." Psa ii 6-12; Hag ii 22; Rev xi 15.

OUR BOOK FUND.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Psalm xli 1-4.

The amount set opposite our names is to help Bro. Robt. G. Huggins supply the worthy poor with "The Bible: Its Principles and Texts." For this purpose the book is to be sold at the reduced price of 85 cents per copy.

Communicated.

Editor Restitution:

My father, W. L. Skeels, reached the town of Falls City, Oregon, on Sept. 3, having traveled from Pomona, Cal. On his way he made visits with the brethren at Los Angeles, and Eugene. At the latter place he held a week's meeting, making his home during the time with Brother Belshaw. Coming down the beautiful Willamette Valley as far as Albany he stopped off a few days to visit his brother and family. Here he had a good visit and a fine feast of fruit and melons. He has come here to this little city to visit his son for awhile, during his tour from the Southland to the Northwest. On his arrival he was informed that the pastor of the Christian Church desired him to preach in his pulpit. On Sunday the pastor made arrangements with my father (his health being poor) and so announced that if his health would permit, he would preach on the succeeding Sunday, leaving it optional with my father at which hour, morning or evening.

The next Sunday evening found him in sufficiently good health to deliver a discourse. He took his text from 1 Cor xiii 13, delivering a very forcible sermon on faith, hope and love. The discourse made a very favorable impression on the congregation. At the close of the services the warm greeting and general approval of the audience made him feel that his sermon had been well taken by the Christian people.

He contemplates at an early date going further north, visiting different localities along the way. Arrangements have already been completed for him to go to Palida, Wash., to hold meetings but the date of beginning has not yet been determined upon.

The brethren of Southern Oregon & California are requested to open a correspondence in regard to arrangements for meetings on the return trip to Arizona later in the fall or early winter. The correspondence should be addressed to Falls City, Ore.

Yours in hope.

S. RAPHAEL SKEELS.

Always Before God.

In some personal recollections of a minister's life, recently published in The Christian Endeavor World, F. D. Power, of Washington, gives this experience:

"Riding one day on a train, I was half asleep in the seat, having been up all the night before, when I heard the conductor talking to someone just behind me, and using every little while an oath.

"Turning about, I faced him, and said, 'Captain, are there any regulations on this road with respect to the use of profanity on the part of its employees?'

"'How is that sir?' he asked.

"I repeated.

"'Yes, sir,' he slowly answered.

"I resumed my silence, and there was silence everywhere.

"Presently the conductor came to me and said: 'I hope you will excuse me for using profanity in your presence. I did not know you were a minister.'

"'You do not know I am a minister,' I said, 'nor does that make any difference. Do you talk that way before your wife and children, or your mother?'

"'No, sir, I do not.'

"'Well, remember, you are always before God.'

"I never saw a word have greater effect."

If Christian men would bear similar witness much might be accomplished toward the lessening of this present evil.

Wesley said if you seek for anything outside of the love of God, you seek wide of the mark. You say you need patience, love embodies patience. You say you lack faith, love "believeth all things." Love is the embodiment of all the graces. Therefore get more love.

Have courage to review your own conduct, to condemn it where you detect your own faults, to amend it to the best of your ability, to make good resolves for your future guidance, and to keep them.

God will take care of our troubles; we can rest in him. He will settle all accounts and right all wrongs when he comes.

PLEASE don't send to this office for W. H. Wilson's works; nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Communicated.

Growing In Grace.

Peter tells us to grow in grace and the knowledge of our Lord and Savior Jesus Christ.

Let us take nature as a similitude. After a seed is put into the ground it bursts, and as it receives moisture and warmth it takes root and begins to grow. The oftener it gets nourishment, the quicker it will grow. The Scriptures say, "No man cometh to God except the Father draw him. Now God draws us by his Word and the seed of the kingdom is sown in our minds, and when we understand and love the truth, we obey it by baptism. This might be compared to the bursting of the seed, so now we must take root. 1 Pet ii 1 and 2. Wherefore laying aside all malice, evil speaking, etc., as new born babes desire the sincere milk of the Word that ye may grow thereby.

Let us return to the little plant we have started, if it continues to live, it will send out small green sprouts and leaves and increase in size until a future time when flowers and fruit will appear. Remember, though we only see the outward appearance, the roots are spreading out and growing in proportion to the other part of the plant. After our baptism if we are alive, some signs of it must appear. Our attendance and interest at all the meetings is a good sign of growth, seeking the companionship of those who love the truth, willing to help in the duties or service of the church, denying ungodliness and worldly pleasures in our every day life. Paul told Timothy to give attention to reading, to exhortation and doctrine, to meditate upon spiritual things that his profiting might appear to all.

Our text said, "grow in grace and knowledge," etc. The means then to get our nourishment is by becoming more acquainted with God through his Word and communion in prayer. As we study, we will continue to grow in doctrine familiar with our heavenly Father's will and the power of exercising it.

Paul says to the Col ii 6, 7, We are to be his co-workers, priests and kings in the age to come, and if we do not strive to fit ourselves for it, we surely will never attain to it. There is danger of growing to a certain stage and remaining in that condition. If we try to take hold of the world in one hand and enjoy its pleasures and still serve God with a divided affection, we must look out for the sentence that Jesus pronounced upon the fig tree when he came expecting to find fruit on it, lo, there was nothing but leaves, he cursed it, and it withered away. Jude speaks of such as trees whose fruit withereth, without fruit, twice dead, plucked up by the roots. We want to be like the tree that is planted by the rivers of water, that bringeth forth his fruit in his season, his leaf shall not wither and whatsoever he doeth shall prosper. Do you say, What man is that, why he whose delight is in the law of the Lord and in his law, doth he meditate day and night. Such an one keeps himself away from worldly temptation and enjoys his Christian life.

The only way our roots can grow is by studying the Scriptures and striving to apply them. In them we learn of God's great love to mankind and that love with which brethren should love one another; of the disposition our Savior exhibited through his life, kind and courteous, doing good to all, reviling not when he was reviled. Also of faith and trust, without which it is impossible to please God. As surely as we read and digest these thoughts, they will affect our conversation and conduct, for as David said, Thy Word have I hid in my heart that I might not sin against thee. We must abide in the true vine, our great Teacher said, "I am the vine, ye are the branches, he that abideth in me and I in him, the same bringeth forth much fruit, for without me, ye can do nothing." Another teacher says to add to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance brotherly kindness, and to brotherly kindness charity or love. It is not meant that we should add all virtue to faith, and all knowledge to virtue and so on, but these virtues are acquired a little at a time. We must keep up a steady growth if we are to be found in Christ, without spot or blemish, found increasing and bearing fruit for the Master's use.

HATTIE P. SANFORD.

The habit of viewing things cheerfully and of thinking about life hopefully may be made to grow upon us like any other habit.

Announcement.

By invitation of the Argos Church the Annual October Conference of the Church of God in Indiana will be held at Argos, Ind. Date is Oct 20 28, and Program will be published later. This is the first of our Conference year. All the arrangements for the coming year's work for the Master in our State are made at this meeting. I hope all the Churches will be represented by delegates. Brethren, commence making arrangements at once to attend that we may have a good meeting.

J. H. WILLEY, Pres.

The Ninth Annual Conference of the Church of God of Southern Illinois, will be held at Moriah from October 8 to 16 inclusive. Program will appear later after definite arrangements have been made. We bid all welcome who may come. Anyone wishing further information may write to Lewis Weaver, Route 3, Casey, Illinois.

MRS C. V. WEAVER, Sec.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

WANTED—Cosmopolitan Magazine requires the services of a representative in Plymouth to look after subscription renewals and to extend circulation by special methods which have proved unusually successful. Salary and commission. Previous experience desirable but not essential. Whole time or spare time. Address, with references, H. C. Campbell, Cosmopolitan Magazine, 1789 Broadway New York City.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

In our issue of April 6 was an article on Sanctification, and in issue of April 24 was one entitled Crucifixion of Self. In issue of May 1 appears a third article on Overcoming Faith. The author, Brother Joseph Williams has caused these articles to be put in tract form, envelope size, convenient for mailing, and will supply them at Five cents each, or free to those too poor to pay. Send orders to Joseph Williams, Hillsburg, Indiana, or to this office.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

A Sister in the faith—not an invalid—desiring to spend the coming winter in Southern or Western California, would like a position as domestic helper in a family of believers. For particulars and address, please address this office.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

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If more convenient those who wish may order through this office.

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All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

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In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowman to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Ever lasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

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These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

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All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LIX. PLYMOUTH, INDIANA, SEPTEMBER 28, 1910. NUMBER 36.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life a - essential for final salvation.

Poetry.

O Thou, whose Compassionate Care.

He doth not afflict willingly. Lam. iii. 33.

O Thou, whose compassionate care
Forbids my sad heart to complain,
Now graciously teach me to bear
The weight of affliction and pain.
Though cheerless my days seem to flow,
Though weary and wakeful my nights,
What comfort it gives me to know
'Tis the hand of a Father that smites.

A tender Physician thou art,
Who woundest in order to heal,
And comfort divine dost impart
To soften the anguish we feel.
Oh, let this correction be blest,
And answer thy gracious design;
Then grant that my soul may find rest
In comforts so healing as thine.
—W. H. Bathurst.

Communicated.

Christian Fellowship. What is it?

The apostle Peter classifies the followers of Christ as "a chosen generation, a royal priesthood, a holy nation, a peculiar (purchased) people." This takes them out from among all others. There can be but one Christian fellowship. This fellowship can be among but one class a peculiar (purchased) people. The apostle says, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the Church of God which he hath purchased with his own blood." Acts xx 28. We are the purchased ones and are distinct and separate from all people. We are the called out of the nations as a people for his name, (the Yahweh name). Christian fellowship can only exist among the followers of Christ. There is a fellowship among religionists based upon one common faith, viz: The immortality of the soul. With such we can have no communion or fellowship. Christ stands at the head of the new creation and is the head of the body, the church. As the head controls the body so must the Christ control the body that is to become his bride. There is but one way by which his body can be controlled. That is through the Word which he has given us. We are to have the mind of Christ. Our thoughts are to be brought into captivity to the mind of Christ. Christian fellowship must rest upon the foundation of faith. That faith must be found in the Word of the living God. No human faith can answer as a foundation for Christian fellowship. Therefore let us note where this fellowship began and under what conditions. Jesus directed his apostles to tarry at Jerusalem until they should receive the comforter which the Father had promised.

This Spirit was to make them competent witnesses of the Christ. They had been with him from the beginning and could speak of his wonderful works and were given power to perform miracles. This power was given them on Pentecost. Upon that occasion Peter declared the true faith. First that the Jews had put to death the Prince of Peace, and that Jehovah had raised him from the dead and exalted him to his right hand. Jehovah had given him, Jesus, all power in heaven and on earth. He also declared that this same Jesus, the Christ, would sit on David's throne. That is what Luke afterward calls the apostle's doctrine.

I desire that our readers note that fellowship is in connection with this doctrine. Then they that gladly received his Word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' Doctrine and fellowship and in breaking of bread and in prayer. Acts ii 41, 42. Is it not plain that Christian fellowship can only be effectual in connection with the apostles doctrine? If we depart from this doctrine we fail to have true Christian fellowship. It matters not how honest and sincere we are. We must as true followers of the Christ exclude from our fellowship those who have not this doctrine. How can a member of the Christ body take in his fellowship one who denies or rejects the literal restoration of David's throne. This implies that Israel will again be restored to Jehovah's favor. The kingdom proper relates to the promise made to the fathers.

Again, can we fellowship those who deny the literal resurrection of Christ by asserting that his body was not raised? Further can we fellowship those who deny the efficacy of water baptism? Who state in plain words that they do not believe that baptism is necessary.

I wish to state that to fellowship such characters is to profane the name of the Lord. We have been pained to see those calling themselves God's people do these things. May they see their error and repent of it is our prayer.

The question is often asked, What is Christian fellowship? An agreement in doctrine and practice. Unity of faith and unity of action. Note what the apostle writes, "I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor i 10. When fellowship began with the apostolic church there could have been no divisions, as the whole number heard and believed the same day and continued steadfastly in the same doctrine. Here was perfect Christian fellowship. Those who came into this fellowship were required to walk uprightly. The body of sin was destroyed and they must produce the fruits of the spirit and not the works of the flesh. By so doing they continued in fellowship, otherwise they did not. They become diseased members and must either be cured or amputated. If ye serve God, serve him. If ye serve Baal, serve him. Let there be no mixing of the two as Jehovah will not bless those who do. The night of his arrest Jesus instituted a memorial that by it his followers might memorialize the events of his death and coming again. This memorial was given to his apostles and to those who would receive the "apostolic doctrine," and remain steadfastly in it. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ. 1 Cor i 9. That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. This fellowship is on the basis of the things declared and believed.

Young translates the word "koinonia" communion or fellowship. In 1 Cor x 16, 17, the apostle applies fellowship to the communion of the blood of Christ and the communion of the body of Christ. When this was instituted Jesus stated that the wine was his blood of the New Testament which is shed for many for the remission of sins. The bread is his body broken for many. This communion or fellowship can only be effectual to those who are in the Christ doctrinally and obediently. It is our duty to exclude all who do not sustain this relationship to the body and the blood of Christ.

With love to all and malice toward none I am laboring for the crown that fadeth not away.

D. C. ROBISON.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 43.

May 1, 1892, Auntie Willard tells of a Miss Bancroft and a Miss Cox, whose Institution for the sheltering of helpless little children had been burned, and who had had another purchased and presented to them by Mr. Lippincott of Philadelphia, to be theirs during their natural lives.

I cannot quite understand, but think it was while they were still in the old home, that one afternoon, when they were to have the usual Sunday School, they heard that Mr. Lippincott was coming. "At first they felt that they could not have it in the presence of this gentleman, as they had been very busy and had made no preparation, but Miss Bancroft went up stairs and asked God to help her, and then concluded to go on with the school, trusting in God for help and he did help them, "for that very season was the means of so interesting Mr. Lippincott in their work that he resolved then and there to place his little feeble minded daughter, Daisy, under their tuition and care." "I was the first time he had seen them at their home, and he thought their singing and teaching wonderful.

But what if they had not been faithful to God in the performance of duty? "They would probably never have seen Mr. Lippincott again," would not have been helped by the gift of another Home, nor have had the honor and privilege of caring for his child.

May 12th Auntie Willard says, "Perfectly happy this morning. Not a burden upon my mind, no more than if we were all in heaven, glory to Jesus." This experience showed her the meaning of Philippians iv 6, "Be careful for nothing," that is, that "she was not to be full of care for any thing," but was to "let the morrow take thought for the things of itself."

And again, "My soul watcheth for the Lord more than they that watch for the morning, I say more than they that watch for the morning." Psalm cxxx 6

"Think of the shipwrecked mariner holding on in the darkness, watching for the first streaks of day, fearing to take the first step lest he fall and perish. So does my soul watch for the coming of Jesus, watch in the darkness lest it go and take a false step, Oh! the surrounding enemies that watch for my halting—'that make a man an offender for a word.' Isaiah xxix 21.

Aug. 21st of this same year she says, "Such a weariness came over me this evening, as I threw myself into an easy chair and wished in my heart that some one else of the six who had assembled for family worship would take my place on the sofa by the window and with joyful heart, lead the service. We sang and Lizzie May—Rowland's oldest daughter—read the 148th Psalm. This revived my sinking spirits and amid my unobserved tears my heart responded to the praise, yet when the moment to kneel came I arose, and with still gushing tears—unnoted I trust—mechanically fell upon my knees, ardently wishing and wondering why some one else could not do it, at the same time reproaching myself lest my unfaithfulness had been the cause. But God came to the rescue and gave composure and freedom and blessing.

The following night I awoke and was wondering over the circumstance, when my vow, made before the Lord, when my eldest son, Nelson L. Willard—was an infant in his cradle—1837—and I, 23 years old, came into my mind. The vow was made upon Ezekiel xxii 30, 'And I sought for a man among them that should make up the hedge and stand in the gap for Me for the land, that I should not destroy it, but I found none.' The question came to me with great force as I sat rocking that infant's cradle—will you do this for your family? 'Make up the hedge and stand in the gap for Me?' With much emotion I arose and fell upon my knees over that unconscious child, but three months old and said before the Lord, 'I will.'

My frame shook and my tears flowed as I said over and over again, by thy help I will. God has held me to my promise and stood by me all these years. This is the secret."

This experience of Auntie Willard's so simply and plainly told, is I think, the experience of all Christians. Was it Elizabeth Akron Allen who wrote the little poem, "Too Tired to Pray?"

A like weariness once came over me when a friend asked me to bow with her in prayer, and I said, "O I can't pray now," and threw myself on a cot on the floor. But usually, I find rest in the precious words of the sweet old chapters, and quietness and peace in prayer.

I give these little extracts from Auntie Willard's diary, because they show so vividly the actual hues of her inner life.

The infidel may "watch for the halting" of such an one, and may "make her an offender for a word." But with such tender conscience, such careful keeping of vows, such holding fast to the faith did not God approve?

AUNTIE WINCE.

Conference Report.

The report of the Illinois Conference has been delayed owing to the absence of the secretary, who was a delegate to the General Conference, and an attendant at the State Conferences of Iowa and Nebraska.

The Fourteenth Annual Conference of the Churches of God in Christ Jesus in Illinois, convened in the city of Oregon, August 17 to 21, 1910. The following ministers were present and divided for us the Word of God: Almus Adams, State Evangelist of Nebraska; L. E. Conner, Cleveland, Ohio; F. V. Blakely, President of Michigan Conference; and S. J. Lindsay and G. Eldred Marsh of Oregon, Ill.

The first service of the Conference was held Wednesday evening, when Brother Adams delivered an excellent discourse on first principles. This was the first time that the brethren of Illinois have had of hearing Brother Adams and was thoroughly appreciated by all.

Thursday morning occurred the formal opening of Conference. After an invocation by Brother Adams, President John E. Cross delivered a short but impressive address of welcome, in which he expressed appreciation of the work done during the past year by our evangelists, local churches, and various auxiliary societies. Especial mention was made of the services rendered by the Bereans and their efficient officers. The work of the coming year was then dwelt upon to some length, and, judging the future by the past, Brother Cross declared the outlook was satisfactory in every respect. After the appointment of various committees the meeting adjourned until Friday at 10 A. M.

Friday morning the Conference was called to order by the President, and after devotional exercises the business of the session was taken up. A committee on finance was appointed consisting of L. E. Conner, E F. Gesin and J. M. Glotfelty. A short address was then delivered by Brother Conner in regard to the raising of funds for Conference expenses, and to meet the unpaid balance on the salaries of the evangelists.

Reports were called for and read.

The Treasurer's report showed a deficiency of funds to meet the indebtedness of the Conference to the evangelists, but before the meeting closed the entire shortage was met, and a small balance remained in the treasury.

The following report was read by State Evangelist S. J. Lindsay and approved by the Conference:

"Annual Report of State Evangelist for Illinois, ending August 20, 1910. Number of places visited 24; number of discourses preached 267; number of funerals preached 8; number of baptisms 35. Collections above subscriptions $542.03. Total expenses $166.83. Balance reported to treasurer $375.80. Amount due for one year's salary $900 00. Amount received from treasurer $310.00. Amount received from quarterly reports $375 80. Amount credited for self $60 00. Amount from Warren Smith $5 00. Amount from S. P. Renner $10 00. Total $750 80. Balance due $149 20.

Faithfully submitted.

S J LINDSAY, State Evangelist."

The following report was read by Assistant State Evangelist, G. Eldred Marsh, and approved:

"Annual Report of Assistant State Evangelist G. Eldred Marsh for year ending August 20, 1910. Places visited 16 Miles traveled 4485. Sermons delivered 154. Baptisms 5. Marriages 3 Funerals 6. Total services 172. Total expenses $110 59. Salary $725 00 Expenses and salary $835 59 Received from Conference treasurer $387 76. From Nebraska Conference $32 00. From Iowa Conference $19 00. Irving, Iowa, Church $8 00. Chicago Church $21.00. Marshall Church $28.00. Individuals on subscription and otherwise $376 00. Total received $799.76. Balance due $35 83.

Submitted in love,

G. Eldred Marsh, Assistant Evan.

Reports from the churches at Lanark, Adeline, Dixon, Oregon, Salem, Morlan, Chicago, Plum River, Ripley, and Antioch were given and generally showed an excellent spiritual condition existing.

The report of the Bereans as made by the President, Sister Anna Drew, told of very good work done during the year, and emphasized the value of this society in furthering the work of the Church.

The Ladies' Aid societies of the various churches reported successful work, and good interest manifested in the welfare of the societies by the brethren everywhere.

A nominating committee was appointed by the President to nominate candidates for the following offices: President, Vice President, and an Executive Board consisting of five members. Adjourned until afternoon.

At 2 P. M. the Conference was called to order in continuation of the business session. The committee on nominations reported as follows: "We, your committee on nominations submit the following report: for President John E. Cross, for Vice President J. M. Glotfelty, for the Executive Board E. F. Gesin, J. M. Glotfelty, F. H. Knodle, Earl Koontz and Lyman Booth."

On motion of Brother Gesin the nominees were voted on individually, and resulted in the following officers being elected for the coming year: President John E. Cross, Vice President J. M. Glotfelty, Executive Board, E. F. Gesin, J. M. Glotfelty, F. H. Knodle, Earl Koontz, and Lyman Booth.

The Committee on Resolutions reported as follows:

"Whereas during the past Conference year Sister Andrew of Chana, Sister Ford of Dixon, Brother Mitchell of Lanark, and brother T. H. Lindsay of Oregon have fallen asleep in the Lord: Be it resolved that this Conference of which they were members express their sympathy to the sorrowing relatives and friends; for while they sorrow, their sorrow is not without hope. We recommend them to God and to his Word which is able to afford them consolation through our common hope in the resurrection. And be it resolved that a copy of this resolution be sent to the families of those who sleep in the Lord.

Be it further resolved that this Conference express their sincerest sympathy and love to their beloved President and his family in their recent bereavement.

Also that it be further resolved that the Conference of the Churches of God convened at Oregon, Illinois, send letters of greeting and brotherly love to our revered former President Brother James W. Wilson, to Sister Clara Chaffee, and to any other invalid members of the Conference body: also letters of sympathy and love to such members as have passed through tribulation during the past year.

Respectfully submitted,
Leila E Whitehead,
Ida Ordnung,
Verna Wood.

The report of the Committee on Resolutions was approved.

On motion of Sister Verna Wood a vote of thanks was extended to the Berean Societies for bedding donated for the Conference hall.

A vote of thanks was also extended to Sister Viola Eaton for her efficient work as matron of the Conference hall, and to Brother Marsh the head of the commissary department.

On motion Conference adjourned.

At the first meeting of the newly elected Executive Board Brother G. Eldred Marsh was unanimously elected Secretary, and William Hardesty treasurer. A petition presented by the Oregon Church that Brother Marsh be allowed to remain in Oregon as local pastor was allowed to pass for the present. A motion was made to engage Brother Marsh as State Evangelist for the coming year, and his salary fixed at $800.00 and expenses. The motion was carried. The following standing committees were then elected:

Finance: E. F. Gesin, J. M. Glotfelty, and Lyman Booth.

Evangelist: J. M. Glotfelty, F. H. Knodle, Earl Koontz.

On motion it was decided that the Bible School should begin on the Monday nearest the 10th day of August, and continue ten days, and the annual Conference to follow immediately after the Bible School. It was also decided that the Bible School should be under the supervision of S. J. Lindsay as heretofore.

The date of the first quarterly Conference for the new year was set for the last Saturday and Sunday in November.

Adjourned.

G. ELDRED MARSH, Sec.

Table Talk.

THE WORD OF LIFE. JOHN VI. 63.

Jesus said unto his disciples, It is the Spirit that quickeneth, the flesh profiteth nothing. The Words that I speak unto you they are Spirit and they are life; but there are some of you that believe not. Verily I say unto you, He that believeth on me hath everlasting life. Whoso keepeth his Word, in him verily is the love of God perfected. Man shall not live by bread alone; but by every Word that proceedeth out of the mouth of God. Jesus said unto them, I am the Bread of Life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst, and this is the will of him that sent me, that every one that seeth the Son and believeth on him may have everlasting life and I will raise him up at the last day.

What a glorious promise. May we all be there.

ESTHER BURTON.

BLESSED IS THE MAN THAT ENDURETH TEMPTATION. HEB. IV. 15.

For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are yet without sin. He was despised and rejected of men, a man of sorrow, and acquainted with grief, and we hid as it were our faces from him; he was despised and we esteemed him not. Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man, but every man is tempted when he is drawn away of his own lusts, and enticed. The Lord knoweth how to deliver the Godly out of temptation, and reserve the unjust unto the day of judgment to be punished.

ANNIE BURTON.

Married.

Joined in the Holy Bonds of matrimony, in Rensselaer, at the home of the writer, on September 17th, 1910, Mr. Joseph Williams, of Hillisburg, Indiana, a highly esteemed minister of the Church of God, and Miss Sarah G. Brammell of Michigantown, a worthy and much esteemed member of the Church at Hillisburg. Their many friends will join with us in hearty congratulations, and best wishes for an abundance of happiness in their relation as husband and wife.

D. T. HALSTEAD.

BROTHER H. A. Lebman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 185 East 11th avenue, Columbus, Ohio.

A Sister in the faith—not an invalid—desiring to spend the coming winter in Southern or Western California, would like a position as domestic helper in a family of believers. For particulars and address, please address this office.

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A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
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PLYMOUTH, INDIANA, SEPT. 28, 1910.

IN this issue of our paper is an article by Brother John L. Wince, dictated to his wife who sent it to us. Brother Wince is still quite poorly, and we know that his life work is nearly done and his reward for faithful service is sure. We have no desire to criticise, but only to say a few words that we hope and trust will be taken in kindness and love.

The subject of the article is one that has been up for discussion many times, and that all do not see alike. It seems to us that often much time is given to questions that are not vital to salvation, and that merely give a chance to vent our individual opinion. The conviction in my mind that I am a sinner in the sight of God, investigation to see what can be done to get me away from sin, my repentance, acceptance of the promises of the gospel, yielding myself obedient to God's requirements, living a proper life thereafter in accord with the Divine will—these are elements that enter into my salvation when Jesus comes to this earth again, and the kingdom of God is again established here. Just what will be done with some of my ancestors, who may have been members of the established Church of England, what God will do with the "heathen," the idiot, the innocent little child,—what will become of the man who never had the Bible, or with the man who has the Bible and is blinded by a blind leader and cannot understand it; just whether any or all of these will have a chance, "another chance," or a "fair chance" in some coming age—whether such are all blotted out and never see light again—any opinion I may form or conclusion I may come to, can in no wise affect my salvation. But some brother will say God's Word is not contradictory, and both these theories cannot be taught. One only can be right. Very well, we have no quarrel on that score. What we contend for is that in neither theory is there any element that makes for the salvation of a human being.

We talk about the soon coming of Christ. That it is near, and we should look for him any time. The angel may at any moment herald his approach. Do we believe it? Yes! Then what is our duty? Is it to give vent to some fine spun (to us so perfectly plain) theory that expresses our opinion on some matter that God has kept wholly in his own hands—has not asked us to help with at all? My opinion gleaned from sources perfectly satisfactory to me, that only the righteous will be raised; my opinion that the resurrection will include the "just and unjust" whatever my definition of these terms may be; my theory, so clear to my mind, that "all" will be raised—What are my opinions worth anyway? Does God value them any? If I define "just and unjust" as "righteous and wicked," and this fills out the "all" of resurrection I am asked what about that large and varied class of beings who are not righteous because they never knew what righteousness was, and were not wicked because they never knew what wickedness was. Well, I won't do anything with them. You may blot them all out, and declare that God makes no account of such, that the innocent babe snatched from its mother by the enemy death, is but a blasted apple-blossom, to fall to the earth and rise no more. Or you may tell of the tender love and compassionate kindness and mercy of God and Jesus our Savior, and comfort the mourner that as weeping Rachel was told her children should come from the land of the enemy, so will this babe of yours likewise. With this whole question we prefer to do nothing, simply because God has not asked for it, and therefore we not presume to give it to him. Such opinion from us would have no influence with God anyway, and we are glad of it, for we would not want the responsibility of settling it—we might go wrong.

So brethren, why not continue in the work that Jesus left for his disciples to do when he went away? He wanted them to go out and preach to dying men the gospel, tell them how to get into him and how to stay in him, and what the reward would be for so doing. By this means a company of faithful ones are to be gathered, who will be used by God in the work of a future age. Brethren, we submit to you this: When we have told the things of the kingdom and name of Jesus—the gospel—the Glad Tidings of Salvation through repentance, reformation, acceptance, godly life, by resurrection in Jesus name at his coming—when we have explained this to all men, and have told of the blessings promised for faithful service—when there is no one else in all the world to tell this message to, then we can count our work done, and take up the pleasant pastime of speculating on how God will arrange matters when he establishes his rule and reign on earth. But if we really believe Christ's return in near—very near—seems to us our duty is plain and clear. Preach the gospel that is God's power now of Salvation. Use All the time you have for this work. It is the only legitimate business you have in this age. The next age is in God's hand.

Communicated.

Sunday School Lesson.

[illegible] 1910.

The Parable of the Talents—Matthew xxv, 14-30.

Golden Text—"His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things; ater into the joy of thy lord." Matthew xxv, 21.

This lesson follows that of last Sunday—that one teaching us to ever be on the watch for our Lord's return, and this one demands that we employ our time in faithful service till he comes. Jesus is giving final instructions to his disciples, at the end of his last day of public teaching.

A man is going to a far country, and calls his servants to whom he entrusts his business. He gave talents to each according to his several ability; thus recognizing that some have more natural ability than others.

Before starting to study this parable of the talents, it may be well to warn against confusing this with the parable of the pounds in Luke xix. A difference in many points makes it difficult of comparison.

The man going to a far country may represent Jesus, who was about to leave his disciples, and go to his Father. He was fitting the disciples to carry on the work while he was away. The rulers of the Jews had been entrusted with talents but had proved unfaithful, and Jesus had predicted the overthrow and destruction of the city and nation, with dire punishment as their lot. They were to lose the power to become a blessing to the world, and their place was to be taken by those who would be called out by the faithful followers of Jesus in this period when he, as the man in the far country, would be away.

The talent of that time was not a coin, but a weight rather, and there were light and heavy talents, gold and silver. The value in money was about $1,000 or $2,000, and the worth of money then as compared with now, was ten to sixteen times greater, so that these sums given these servants were large.

Jesus was trying to impress his disciples with the weight of the matter in hand. The Jewish nation having proved unfit to longer be trusted with the message of salvation to mankind, the task was to be given into other hands. The Church—the Christian Church—those who would be picked out and banded together in this work—this business—that the Anointed of God was to soon leave in their hands. This Church, this company of seemingly despised men, were to take up this work, and carry it forward.

Will they prove faithful, or will they fail as has the city that lies before them? Jesus is warning them. Will they take heed and be faithful? This whole lesson is on rewards for faithfulness. Not rewards for success—not prizes for great things accomplished. Faithful service, according to ability, is what is demanded, and for this is reward promised and sure.

The man with five talents enters into business with his master's money, and in honest, legitimate trade, doubles his capital. He does not cheat or drive sharp bargains to increase his means, but made good fair bargains, in which both sides gain. Each gets in the trade what he can use in his business to increase his wealth. Such trading, such bargaining, is good for both sides. So this man wrought with diligence, skill, hard work, sacrifice of self, faithfully and with business ability.

For this faithful service what is his reward?

1. His capital increases. His capacity is enlarged, his ability grows. He can do more work, his sphere of action is expanded. His zeal and sense has made him a factor in the business world, and his power is greater, so that while his money has multiplied his ability has increased in a like proportion.

2. When his lord saw what he had done, he gave his approval. Not the added amount of money—not success measured in a financial way—but because he had been good and faithful, his lord approves. He tried, he attempted. For this he is approved by his lord.

3. Having been faithful over a few things, I will make thee ruler over many things. So this man is rewarded by being given larger opportunity. His sphere is enlarged. Had the Jews accepted Jesus as their Messiah, their sphere of influence could have been enlarged, and they been the means of blessing the world, but they rejected him. These few disciples of Jesus must take up the work, and by faithfulness to his cause their sphere is made the greater, their ability expanded.

Were they faithful?

[illegible] is made Peter, a rock. He denied his Master—but faithfulness afterwards made his death that of a martyr, his later life having been consecrated to preaching Christ. Faithfulness in a small capacity will lead to greater achievements. Faithfulness is not shown in efforts to get ahead of your fellows—this is only selfishness. True faithfulness to God and Christ leads us to want to do more for the cause. More this year than last, this week than last week, now than ever before. This simply means getting ahead of Yourself—not of your brother. Such service was that given by the man who increased his talents, and larger opportunity was given him as reward for faithful service.

4. Enter into the joy of thy lord. Not simply that some little element of joy comes into the heart of the faithful servant. Where the Lord is there is happiness, gladness, peace, joy, and this the faithful servant is invited to enter into. Participate, share in, the same joy the Lord feels. In a small measure the faithful may feel this joy now, but when the Master comes back, and full account is rendered, then fullness of joy will be the reward of the faithful servant.

Besides his increase in capital, his lord's approval, the greater opportunities given him, and participation in the joys of his lord, there is another reward still for the faithful servant.

5. The talent of the unfaithful servant is taken from him and given to the faithful one. He is able by his increased ability to take upon himself more than the real increase of his talents.

The man with two talents, the man with average ability, was rewarded the same as the one who had a larger sum, because he did faithfully the work given him to do. His ability was not so large as the first man, but he was equally faithful in his sphere, and by use his talents increased in like proportion. He was rewarded for being faithful and diligent in his lord's service.

He that had the one talent hid it in the earth, and when his lord came he returned it to him as it was. He explained his action by accusing his lord of being hard and exacting, and reaping where he had not sown. Accused his lord of wanting to take what was not his. Simply of being unfair and dishonest in his dealings. His own returned in full was all he deserved of service. So being afraid to incur the displeasure of such a master by risking the loss of the money in business, he kept it hid.

Were the excuses good?

The Master thought not. He called him wicked and slothful. In his effort to keep safe what he had, he forgot the moth and rust. There was actual loss. He did not do what he could. His own words condemn him. "I knew thee" etc. He admits that he knew his master demanded service.

The little that God entrusts in the hands of the weakest is of value. It is of the same proportionate value as that entrusted to the very strongest. Many a man with but one talent has increased it many fold by faithful service. It will not do for a Christian to sit down, and hugging himself plead that he has enough to do to save himself, let alone trying to save others. We are to be the salt of the earth, flavoring, preserving, purifying those we come in contact with. In a large degree it is true that the idle, slothful, careless workman is apt to feel hard toward his master.

What did this man lose?

He lost his place and found no favor with his master. The talent he had was taken from him, and he lost the opportunity to use it. Even if he had been given another chance, he had lost his ability to use the talent. An unused arm loses power.

What became of this unfaithful servant?

Cast into outer darkness. Why? For lack of service rendered.

Why cast into outer darkness?

There is no other place for him. He brought it on himself. No one but himself to blame. He had the opportunity, but did not use it. He could not be accepted in the company of the faithful ones, because he was not a faithful one. The master would have only faithful servants, so dismissed the unfaithful. He was not a servant, so had no part in the joy of his lord.

This parable starts by saying "the kingdom of heaven is as" this man who went to the far country. When Jesus comes again he will find those who have been faithful—some with five, two, one talent—and each such will be approved and enter into his joy. The idle, slothful, selfish servant will not be permitted to stand with the [illegible]

Take notice. The punishment for not bearing fruit to God, is being cut down—losing power and opportunity to bear fruit.

Don't deceive yourself by saying you are willing to rest your case on the goodness, mercy and love of God. Why bless you! God's Word does not promise goodness, mercy and love to any but his faithful servants. So how can you expect it? If you are not serving him, you have no ground to stand on. To the least is given one talent, and he must use that for his Master faithfully. Then he will be approved and rewarded. Failure in this he ceases to be a servant of God, and opportunity is gone.

What a lesson! How it must have impressed the disciples of Jesus when they heard it.

Obituary.

Mrs. Agusta A. Drew died at her home on Palmyra Avenue, Dixon, Ill. Sunday morning, September 18, 1910, at half-past eight o'clock, aged 70 years, 3 months and 21 days.

Augusta Andrews was born in Dunkirk, New York, May 27, 1840, moving with her parents to Dixon in 1854 from which time Dixon has been her home. Here she was married Sept. 16 1860, to Alvah D. Drew, long since deceased. Six children were born to this union, five of whom survive; They are William D, Mrs. Emma L. Kelly, Bertha A, Ernest Fred, and Mrs. Mercy E. Scott, all of Dixon; a second son, Omar A. died July 9, 1890. Two sisters are also left to mourn her loss—Mrs. Elizabeth Garnsey and Mrs. Alice Rohn, both of Chicago.

Sister Drew was a woman eminently devoted to life's duties. Through 32 years of widowhood she was thoroughly devoted to her family. In this she is rewarded in the hour of death by the love and esteem in which she is held by her children and the further fact that they are all with her in the faith she loved so dearly, and for which she fought so valiantly. Her devotion to her friends has won from them all the well-known title of "Aunt Gusta," and her devotion to the cause of truth has not only endeared her to the hearts of all the brethren, but we confidently believe that in it all she has the smile of God's approval, and that in that bright and gladsome resurrection morning she will be crowned with eternal life.

She but sleeps. There will be an awakening.

The writer spoke upon "the life that now is and that which is to come" to an audience that filled the house to overflowing. We bade her farewell at the beautiful Dixon cemetery, soon to say "good morning" when the Life Giver comes. Children and brethren, let us be faithful. Our God will not disappoint us.

S. J. LINDSAY.

Editor Restitution:

Brother S. J. Lindsay of Illinois, accompanied by Brother George Herrick of Iowa, came to Eastport, Mich. September 13, commencing meetings on Wednesday evening September 14, continuing over Sunday.

On Monday morning Brother Lindsay received a telegram calling him to Dixon, Illinois, to officiate at a funeral. It was much of a disappointment to have the meetings close, as interest was being aroused, and we believe good would have resulted.

We hope to have the brothers with us again some time in the future, and that the good work may be continued.

Your Sister in Christ,
CARRIE CHAMBERLIN.

The Lord's way in everything is right, precisely right, and that which differs from, or opposes his way is wrong. Whoever is not for him is against him.

Program Indiana Conference.

Thursday, October 20, 1910.

7:30 p. m.—Opening Address. J. H. Willey, Conf. Pres.
Song.
8:00 p. m.—Sermon, J. F. Wagoner.

Friday, October 21.

10:00 a. m.—Sermon, D. E. Vanvactor.
1:30 p. m.—Business Session.
2:30 " —Sermon, D. T. Halstead.
9:00 " —Social Meeting, Wm. Hufer.
Song Service.
7:30 " —Sermon, H. V. Reed.

Saturday, October, 22.

9:30 a. m.—Social Service, R. G. Railsback.
10:45 " —Sermon, Joseph Williams.
1:30 p. m.—Business Session.
2:30 " —Berean Meeting, Ella DeMonte.
7:00 " —Social Service, Asa Roose.
Song Service, Evelyn Harsch.
7:30 " —Sermon, H. V. Reed.

Sunday, October 23.

9:30 a. m.—Social Meeting, J. H. Willey.
10:30 " —Sermon, H. V. Reed.
2:00 p. m.—Sermon,—J. F. Wagoner.
Followed by Communion Service.
7:00 " —Social Meeting, Joseph Williams.
Song Service.
7:30 " —Sermon, H. V. Reed.

Program Committee,
MRS. MARTHA BOGGS,
MRS. FLORENCE CORNELL,
MRS MELISSA J. TABER.

Announcement.

By invitation of the Argos Church the Annual October Conference of the Church of God in Indiana will be held at Argos, Ind. Date is Oct 20 23, and Program will be published later. This is the first of our Conference year. All the arrangements for the coming year's work for the Master in our State are made at this meeting. I hope all the Churches will be represented by delegates. Brethren, commence making arrangements at once to attend that we may have a good meeting.

J. H. WILLEY, Pres.

The Ninth Annual Conference of the Church of God of Southern Illinois, will be held at Moriah from October 8 to 16 inclusive. Program will appear later after definite arrangements have been made. We bid all welcome who may come. Anyone wishing further information may write to Lewis Weaver, Route 3, Casey, Illinois.

MRS. C. V. WEAVER, Sec.

Berean Pins.

The price of gold Berean pins is $1.50 apiece. The cost of labor has increased, thus increasing the cost of the pins. Will those desiring pins please send in your orders before Oct. 1st; and as the pins must be paid for in advance, will you please send money with order. If you wish a pin sent by registered mail, please so state when ordering.

LELIA E. WHITEHEAD, 5439 Ontario St., Austin Station, Chicago, Illinois.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Berean meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Herman Dickel	1 00
Mrs C Seeley	1 50

Let us put each piece of material in the divine temple exactly in its proper place, and put on all the force we have, and the work will triumph. Because of the misplacing of some part of the machinery I have seen a thresher blow and wheeze, and choke down and stop.

With Stammering Lips.

ISA. XXVIII 11.

It is sometimes said that no man can be an acceptable minister of Christ in these days unless he is educated for the position. But if by this is meant a certain course at school or college it is not true. Beyond question the more a man knows the better; but the only knowledge essential for a minister of Christ is knowledge of God, and we constantly find men whose education has been prolonged but who are of no value whatever for preaching the gospel. They are like a "dress" sword—smooth and polished and making an excellent appearance on parade, but have no cutting force, and are useless in the presence of an enemy.

During a revival in a certain church there was one humble, ignorant church member who night after night sought for lost souls and led them to Christ. His success was far beyond that of any of the ministers connected with the meeting, and at last one of them said to him, "What is the secret of your power? you know you don't speak very distinctly; you stammer in talking, and I don't see how you produce such an effect." "Sir," said the stammerer, "I can tell you how it is; I just give the Word of God and it don't stammer at all."—H. B. Hastings.

Singing for Health.

The time will soon come when singing will be regarded as one of the great helps to physicians in lung diseases in their incipient state. Almost every branch of gymnastics is employed in one way or another by the doctors, but the simple and natural function of singing has not yet received its full meed of attention. In Italy, some years ago, statistics were taken which proved that the vocal artists were especially long-lived and healthy, under normal circumstances, while of the brass instrumentalists it was discovered that consumption never claimed a victim among them.

Those who have a tendency towards consumption should take easy vocal exercises, no matter how thin and weak their voices may seem to be. They will find a result at times far surpassing any relief afforded by medicine. Vocal practice, in moderation, is the best system of general gymnastics that can be imagined, many muscles being brought into play that would scarcely be suspected of action in connection with so simple a matter as tone production. Therefore, apart from all art considerations, merely as a matter of health, one can earnestly say to the healthy, "Sing, that you may remain so," and to the weakly, "Sing, that you may become strong."

A Cheerful Giver.

In a certain church a man regularly gave every Sabbath five dollars for the support of the church. A poor widow, who supported herself and six children by washing, was as regular as the rich man with her offering of five cents, which was all she could spare from her scant earnings. One day the rich man came to the minister and said the poor woman ought not to pay anything, and that he would pay five cents for her every week. The pastor called to tell her of the offer, which he did in a considerate manner. Tears came to the widow's eyes as she replied: "Do they want to take from me the comfort I experience in giving to the Lord? My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus."

If a man were to offer you today, and no farther, a tract of 160 acres, with a mansion thereon, finished and furnished, for ten dollars, would you make trifling excuses for not accepting the valuable home? Would you say: I am not feeling well, or I am expecting company today? Well, the Savior offers us a home in the everlasting city today, not even demanding the ten dollars, but he restricts the offer to today, and multitudes cast the precious prize away! And many such will soon be sitting on the brink of the grave weeping over lost opportunities, but weeping there will not bring back those golden days.

There are three classes of persons who are not much in the way of the gospel; those in the cradle, those in the asylum and those who have not the courage to speak out in favor of their true convictions.

No man is calculated for every calling, but every responsible man can fill one position.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

At the General Conference Brother Adams, that battle-scarred soldier of the Cross, introduced this resolution: "We the delegates of the General Conference believe that the doctrines of Christ's human paternity, Sabbath keeping, and partial inspiration, are opposed to the gospel of the kingdom of God and the name of Jesus Christ, but suspend disciplinary action until the next annual meeting of the Conference." The words "disciplinary action" were very offensive to some; they preferred to have it read, "We will discuss, investigate, these questions at the next annual meeting." What questions? Oh, "Jesus Christ, [illegible] son is he? Are we under the [illegible]age of the law or the liberty of the gospel? The Bible—is it inspired? These are the questions in dispute—the questions from which it is demanded that all "disciplinary action" must be excluded. We can "discuss" and "investigate" them forever, but never must we presume to decide upon them or take any "action" of a disciplinary nature in regard to them. In the words of an inspired apostle we must be uncertain—"always learning but never able to come to a knowledge of the truth." The idea of discussing and investigating these Bible doctrines and yet at the same time exclude "disciplinary action," resolves itself into this compromise of truth and absurdity of principle: "investigate" the question of Christ's Sonship, but do not decide that he is the "only begotten" (Jno iii 16) Son of God, and that only believers in his sonship can have eternal life. (v 36). Such a decision would logically necessitate "disciplinary action"; to avoid this, if you decide as a result of "investigation" that Christ is indeed the Son of God, then you are to grant to all others the "freedom" to believe that he is the Son of any one else they care to imagine! You may "discuss" but you must not decide whether we are under law or grace. And while "forever, O Lord, thy Word is settled in heaven" (Psa cix 89), not an angel there during to question the authority of his Word, but all with one accord "harkening unto the voice of his Word" (Psalm x 3, 20), this question needs to be "discussed" and "investigated" on earth. "Settled in heaven" the question has not yet been "settled" on earth! "Settled" with the angels; up for "investigation" on earth—not "settled" in the Church of God! And the only way proposed to settle it is for every man to "settle" it for himself—and leave everybody else to believe as they please.

From the report of the Nebraska Conference in this issue it will be seen that the brethren of that State voted to "stand with the States and ministers which uncompromisingly take a stand against these heretical doctrines." That eliminates the heretics, does it? Yes. Sorry? Yes; but eliminating heretics does not make me feel as sorry as to see heretics eliminating the Scriptures. Nebraska not only eliminates heretics but all who do not "uncompromisingly stand" for the truth. That "eliminates" many who theoretically believe the truth. The man who knows and believes the teachings of the Bible on Christ's sonship, the law of Moses, and inspiration, and yet with this knowledge of truth compromises it for the sake of dirting with heretics, is a worse man the heretics themselves. They may be ignorant, blinded; but the enlightened man in spite of the light he has acts as if he had no light.—therefore he has the greater sin. We thank God for the "uncompromising stand" taken by Nebraska, Ohio, Indiana, and Washington, and pray that other States may soon see the necessity of standing valiantly for the truth. Jer ix 3.

Organization of the Nebraska Bereans.

During the State Conference of the Church of God, held at Benson, Neb., the young people in attendance met Sept. 8, 1910, and organized a Berean Society by electing the following officers: R. G. Huggins, 10623 Lee Ave., Cleveland, Ohio, President; Mrs. Carrie Free, of Blair, Neb., Vice President; and Z. E. Adams, Holbrook, Neb., Secretary and Treasurer.

The following rules and regulations were adopted: Design of Class: To study and promote the gospel.

Initiation fee, 10 cents; Assessment 10 cents per month.

Only members of the "Church of God" shall be eligible to office.

Duties of President: Preparing of lessons and mailing the same to Secretary by first of each month.

To him all answers are to be sent for revision and returned if not published.

Duties of Secretary and Treasurer: To make a list of membership, mailing to each member one copy of lesson by 10th of each month.

Duties of members: To have all answers ready to mail not later than the 17th of the month. To pay a fine of 25 cents if answers are mailed later than the 17th, with an increase of 5 cents per day.

To pay all dues to the Secretary.

We organized with a charter membership of eleven, and extend a cordial invitation to all (whether members of the Church or not) to join our band of loyal workers and thus help us to further the spread of the gospel.

Any one wishing to join may do so by sending their name and address with the initiation fee to the Secretary. Address Holbrook, Neb.

MISS ZOE ADAMS, Sec.

Conference Report.

The 25th Annual Conference of the Churches of God in Nebraska, was held in Benson, Nebraska, from September 3 to 11 inclusive, with a good representation from all churches in the state, the approximate enrollment of members being sixty. We were very glad to meet with Brother Renner of Iowa. The meetings were well attended by outsiders.

The ministers present were:

Brother R. G. Huggins, of Cleveland, Ohio.

Brother G. E. Marsh, of Oregon, Illinois.

Brother Almus Adams, of Omaha, Nebraska.

The following officers were chosen for the ensueing year:

Brother M. D. Newell, Blair, Nebraska, President.

Brother John Adams, Holbrook, Nebraska, Vice President.

Sister Alta King, Kearney, Nebraska, Secretary.

Sister Emma E. Davis, Omaha, Nebraska, Treasurer.

Brother Almus Adams was elected State Evangelist.

The following resolutions were passed by the Conference:

Resolved:—That as Divine Providence has called from life this year Sister Lizzie Johnson, of Blair, Nebraska, Mary Wolf, of Boxelder, and Brother W. A. Moore, of Freedom, Nebraska,—We feel deeply the loss of these faithful ones, yet in the midst of our bereavement we know that God doeth all things well, and submit ourselves with perfect resignation to the Divine will and Disposing, recommending to all the example of conduct and soundness of faith of our loved and deceased ones.

In view of the fact that we need able and courageous men to present and defend the Truth, be it therefore

Resolved:—That this conference extends to Brother R. G. Huggins their thanks for his late book, "The Bible, and its Principles and Texts." Be it further

Resolved:—That the Conference extend their thanks to visiting ministers for their valuable assistance during the meeting.

As we believe that the doctrines of Christ's human paternity, Sabbath keeping, and partial inspiration, are opposed to and destructive of the gospel of the Kingdom of God and the Name of Jesus Christ, (Acts viii. 12,) be it

Resolved:—That this Conference stand with the States and ministers which uncompromisingly take a stand against these heretical doctrines, and be it further

Resolved:—That we urge the General Conference to ultimately eliminate these doctrines from the Church. Be it further

Resolved:—That as THE RESTITUTION, of Plymouth, Indiana, stands for and advocates the Truth without compromise, that we adopt it as the official paper of our Conference and pledge to be loyal in its publicity and support.

We feel that God has been with us in the work of preparing a statement of faith and discipline, and that both individually and as a church, we are made stronger and better able to defend the faith first delivered to the saints. We are proud to stand by a Creed embracing the essentials of salvation and based wholly on plain statements from the Word of God.

The meetings, with a few exceptions, were noticeable for the unity of faith and action manifested by the brethren and we hope this is the beginning of a perfect unity of faith among all true followers of Christ.

By the time we convene again we hope to have a permanent conference ground selected and paid for. The general interest shown will make this possible. Almost $250.00 worth of shares has been taken at this writing.

The increase of interest among the members during the past year enables each to begin the new year's work with greater zeal and firmer faith that Christ must triumph.

For almost the first time we closed the year's work, not only without a debt, but with a few dollars on hand. We hope to make still better progress during the present year, for the brethren are becoming more and more awake to their responsibility in pushing the cause of Christ.

That we all may become fully awake to the near coming of the Lord and hence to the absolute necessity of perfect union in faith and action is our prayer. Christ can have no part in an incomplete body. Let us work for our Leader and his principles of government more earnestly than political parties of the world work for theirs—for we know ours are the right and are the only means of bringing universal peace.

ALTA KING, Sec'y.

The Sabbath of the Decalogue.

That a law regarding the observance of a seventh day rest was in existence before it appeared as a law among the ten commandments, we do not deny, but contend that it was. But when and where was it *first* made known and enforced? Not from creation, nor from the exodus, but from the first day of the rain of manna in the wilderness. We read of the Hebrew people: "And they took their journey from Elim, and all the congregation of the children of Israel came into the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt." Ex xvi 1. From this we learn that one month had passed since their leaving Egypt, and so far not a word is recorded about the observance of a day of rest.

But after this we read that the Lord said unto Moses: "I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." Ex xvi 4 5. "And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord." Verses 22. 23 And Moses said, Eat that today; for today is a sabbath unto the Lord; today ye shall not find it in the field. Six days ye shall gather it, but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." Verses 25-30.

From these Scriptures we notice, (1) that in verse 23, when the definite article "the" occurs before "rest," and "Sabbath," the R. V. has the indefinite article, "a"—"a rest," "a holy Sabbath," the same as in the text of the 25th verse "A Sabbath." This is because it was the first rest ever divinely commanded, and observed by man.

(2) The count began with the first day of the rain of manna, and not the day of creation. Lastly, that this seventh day rest was never before observed, and was new; because, "there went out some of the people on the seventh day for to gather and they found none." It was entirely unusual.

This first seventh-day rest, was not necessarily a corresponding or recurring seventh day from creation, but was the seventh day of time since the rain of manna. That the seventh day rest had been commanded and kept from creation onward to this time is not a fact. It is true that God rested the seventh day, counting from creation, but he did not sanctify it, i. e., set it apart, until 2500 years afterward. This is clearly shown by Moses' record made of it. "And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." Gen. ii, 3. Notice the statement "had rested." Not that in it he did rest, nor that in it he rested, but "had rested;" showing that the sanctification of the day was some time after the rest.

This seventh part of time set apart for all Israel's benefit and observance, was given them for two reasons. First, because they had been in bondage in Egypt, and he gave it to them as a memorial of the deliverance. Deut. v. 15—"Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out of thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." That the children of Israel crossed the Red Sea on the same day of the week that was afterwards set apart for a memorial rest, cannot be questioned. Their first Sabbath was on the 22nd day of the second month. But, seven days before [illegible] were thirsty, and came to Sinai. Exo. xvi. 1 And thus, by tracing their journeyings back to the 17th day of the first month we discover that they passed through the Red Sea upon the same day of the week that they afterward observed as a memorial day of their liberty. The second reason assigned why they should observe the seventh day, was because it was given as a memorial of creation; and because God had rested on the seventh day from all his works. Exo. xx. 10, 11.

"The Sabbath was made for man and not man for the Sabbath," says our Savior in Mark ii. 27. This is another proof that man existed before the Sabbath. It was made as clothing was made for the man, and not man for the clothing, i. e. for his benefit. But what "man" is this of whom the Savior speaks? This "man" is the same "man" that "did eat angel's food," in the wilderness. Psa. lxxviii. 25. It is the same "man" that God talked with, and gave the two tables of stone at Horeb. Deut. v. 1-24. The Israelitish people alone are spoken of as "man" in these Scriptures, and not mankind in general. The Sabbath, a seventh part of time, was required of this Jewish man as a health measure, and as a memorial of their deliverance from bondage, and to remind them of what God had done at creation—resting the seventh day.

That this is the true meaning and spirit of that law, is proven by the commandments being given, not only for them and their servants, but for the benefit also of their cattle, their oxen and their asses. That these "may rest as well as thou," is the Word of the Lord. Deut. v. 14. All work on that day was prohibited to both man and his beast. Therefore God caused a day of rest to be observed after each six days of labor. This law protected all alike, both man and his beast. The commandment made no exception.

But let us go back to the giving of that law At the same time and place, and to the same people, beside the ten commandments, the Lord commanded, saying: "Six years thou shalt sow thy land, and shalt gather in the fruits thereof; but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard and with thy oliveyard. Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed." Exo. xxiii. 10 12. "Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: thou shalt eat unleavened bread seven days," etc. "And the feast of the harvest," etc. "Three times in the year all thy males shall appear before the Lord God." Exo. xxiii. 14 17.

Now I ask, what right have men to select one out of these several commandments, and say that it alone remains binding, while all the others have been done away? Who repealed the law of the seventh-year-land-rest? Who repealed the law of circumcision? Who repealed the law of animal sacrifices? Did God? If so, where is it recorded? Where has God stated that only one of the above commands has been retained and all the balance have been abrogated? They were all commanded to the same people. They all began together. They ran parallel with each other, and when one expired they all expired. "For the priesthood being changed, there is made of necessity a change also of the law." Heb vii 12 God gave the law, he made it binding upon the children of Israel for a limited time, and when that epoch was reached he had the right to discontinue it, and this he did.

That the seventh year land-rest was as holy, and binding, so long as the Jews lived in the land of Canaan, and under the Sinaitic law, is proven by the severe penalty inflicted upon them because they violated it. In Lev. xxvi. 34 35 God says: "Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate it shall rest; because it did rest in your Sabbaths, when ye dwelt upon it." The Jews disregarded the Word of the Lord as above stated. The punishment came as predicted, and the record of it is preserved: "And them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the Word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbath, for so long as she lay desolate she kept the Sabbath, to fulfill three-score and ten years." 2 Chron. xxxvi. 20, 21. The word Sabbath means rest, nothing more, and here we learn that the land kept Sabbath for seventy years, because they had broken the law of the Sabbath-land-rest.—J. August Smith in "Our Hope."

A Statement of Faith and Discipline, officially passed by the Nebraska State Conference, Benson, Sep. 10, 1910.

WE BELIEVE:—

1. In one God, who is the maker of heaven and earth, and all things therein. Gen. i. 1; Psalms cxlvi. 5, 6; Isaiah xl. 28; Galatians iii. 20; 1 Tim. ii. 5; John i. 3; 1 Cor. viii. 6; Hebrews iii. 4.

2. In Jesus Christ the Son of God, who was begotten of God, born of a woman, and is the Savior of the world, and who existed only in the mind and purpose of God prior to his birth. John i. 34; iii. 18; x. 36; Matt. xvi. 15, 16; John i. 14; 1 John iv. 9; Gen. iii. 15; John iv. 42; Acts v. 30-31.

3. That Christ has the right to the literal throne of David, and at his second coming will sit thereon to rule the world and the house of Jacob forever. Luke i. 30-33; Isa. ix. 6-7.

4. In the literal return of the Jews to the land of Palestine and the re-establishment of the kingdom of Israel. Jer. xxxi; Ezek. xxxvi. 9, 11, 22-24; Acts i. 6 8.

5. That man is wholly mortal and immortality is obtained only through Christ, and put on at the resurrection. Rom. ii. 6-7; 1 Cor. xv. 53-54; 1 Tim. vi. 13 16; 2 Tim. i. 9-10; Romans viii. 11.

6 In the literal resurrection of the dead to a life of everlasting happiness with Christ upon his throne. Job xix 26; Psalm xvii. 15; Isa. xxvi. 19; Dan xii. 2; Luke xiv. 14; Isa. xxxv. 10; John v. 28 29; xi. 23; Acts iv. 2; xxiv 15; xxvi. 8; Rom. vi. 5, 8, 11; Col. iii. 4; 1 Thes. iv. 15 16.

7. The Church, the bride of Christ, will rule the world jointly with him on David's throne. Eph. iii. 6; Rom. viii 16-17; Luke i. 31-33.

8. The earth will be the final and eternal home of the saints. Psalms xxxvii. 9. 11, 29, 34; Prov. ii. 21; x. 30; xi. 31; Zech. xiv. 9; Mat. v. 5.

9. In baptism (the immersion of a believer) for the remission of sins. Acts ii. 38; Rom. vi. 3-4; Luke xxiv 46-47; Col. ii. 12.

10. In the second personal appearing of Christ, at which time will be the restitution of all things spoken by the prophets. Dan. vii. 21-22; Matt xxv. 31; Acts i. 9-11; Hebrews ix. 28; John xiv. 3; Acts iii. 20-21; 1 Thess. i 10; ii. 19; iii. 13; iv. 13, 17; Revelation xxii, 12.

11. That the law of Moses was done away in Christ, and the law of faith established, faith in the promises of God. Rom. x. 4; viii. 1, 4; vii. 1, 4; Gal. iii. 11 12.

12 These promises were made by God unto the fathers, Abraham, Isaac and Jacob. Gal. iii. 8, 16, 29; Acts xxvi. 6 7; Luke i. 30 33.

13. In the restitution of all things spoken of by all the holy prophets, which includes restoration of life and the earth from under the curse. Acts iii. 19-21; John vi. 35; Rom. v. 17; Rev. xxii. 3.

14 As a pre-requisite to salvation a righteous life. Rom. vi. 22; Gal. v 22 26; 2 Cor. vii. 1; Heb. xii. 10. 14.

15. The Bible is to be our only rule of faith and practice. John v. 39; Isa lxvi 2; 2 Cor. x. 13; Gal. vi. 16.

16. The Bible to be the only true written word of God Mark xvi. 20; Col. i 25; Titus i. 2 3; John xvii 6; xiv. 7.

17 In the final destruction of the incorrigibly wicked. Mal. iv. 1-3; Psa xxxvii. 10, 20; Romans vi. 23.

18. The devil is the personification of evil, each person having in him the adverse principle to good, which is his adversary. Matt. xvi. 23; 2 Cor. xi 14; Rev. xii. 9; xx. 2.

CHURCH DISCIPLINE.

In selecting officers for the local organizations, Elders are first in order. It shall be the duty of such organizations to select their Elders according to 1 Timothy iii. 1-7; Titus i. 5-9. They must be chosen entirely from the standpoint of fitness, and in disregard to worldly position, wealth or any other cause, reminding them of the sacredness of the office, and not to look upon it as a mere honor.

1. Duty of Elders—It shall be the duty of the Elders to look after the Church's welfare in general. To have a general care of the doctrines and morals of its members; and to fail in these matters shall be considered sufficient grounds for removal. Such proceedings must be in strict accord with the Scripture. Matthew xviii. 15 17; 1 Peter v. 1-4.

2. Duty of Deacons—The Deacons shall be chosen according to 1 Tim iii. 8, 13, and shall be assistants to the Elders in looking after the sick and poor, and whatever may be for the good of the Church. The Church must remove a Deacon from office for failure in duty.

3. Duty of the Ministery—Those who preach the Word are not to suppose they have a direct call from God, but shall be sent out or chosen according to their ability. 1 Timothy iii. 2-6; iv. 14; 2 Timothy ii. 2; Romans x. 15 And they are to preach sound doctrine, Titus ii. 8. Be diligent, Acts xviii, 25; 1 Corinthians ii, 4; xiv, 9; iii, 2; 2 Corinthians xii, 15; iv, 2; Mat xxiv, 45; Jeremiah xxiii, 28; 1 Tim iv, 16; 2 Timothy ii, 15. The above Scriptures refer to those who preach the word and must be read by them and by the Church as well, that they may know what to expect of their ministers.

4. Duty of Hearers—Those who hear the Word of God and those who obey should read the following Scriptures: Psalms lxxxiv, 1 4; xxvii, 4; cxix, 18, 11; Proverbs viii, 34; Deuteronomy vi. 6-7; Ephesians vi, 18 19; Acts ii, 38; xvii. 11; Luke viii, 18; Hebrews ii 1; iv, 2; Luke viii, 15; 1 Peter ii, 1 2; 1 Thess ii, 13; 2 Thess ii, 10; Jas i, 21.

5. Baptismal Candidates—The following Scriptures are to be read and studied to know who are fit subjects of baptism: 1 Cor xii, 13; Rom vi, 4; Acts viii, 36 37; ii 38-39.

6. After baptism read the following Scriptures: Rom vi, 3 6; Phil iii, 7 11; Gal iii, 26 27; Rom vi, 22.

7. Prayer—The efficacy of prayer for others and ourselves is taught by many Scriptures, and is not to be neglected, for they who neglect it, plainly neglect their duty. For the forgiveness of a wrong act read Gen xx, 7; 1 Sam vii, 5; xii, 19. The duty of the servant to the people, 1 Sam xii. 23. For good things received of God, 2 Sam vii. 27; 1 Kings viii. 30; 2 Chron vii, 14 15; Ezra vi. 10; Psa iv, 17; Jer xxix, 12; Mat v. 44; ix, 38; 1 Cor xiv, 15; 1 Thess v, 17-25; 1 Tim ii, 8; Jas v, 16; Acts xx, 36; xxi, 5: Prov xv, 8-29. Who the Lord does not hear, Prov xxviii, 9. What we eat is sanctified by prayer: 1 Tim iv, 3-5; Psa v, 1-3; lxxviii, 13. Laughter is an expression of joy or happiness, and is conducive to health, but should never be reduced to giddiness. Life everlasting and a home in the kingdom of God, should be looked upon as a very sober matter: 2 Cor v, 13; 1 Thess v, 6-8; 1 Tim iii, 2; Titus i, 8; ii, 2-4, 6-12; 1 Peter i. 13; iv, 7; v, 8; Romans xii, 3.

8. Meetings—Meeting together must frequently is plainly taught, and must not be neglected: Mal iii, 16; Heb x, 25; Psalms lxxxix, 7; cvii, 31-32; Lam ii, 6; Ezek xiii. 9; James ii, 2.

Superiors in the Church commit a great sin when they take honor to themselves, and should not be countenanced by the Church of the living God: Ezek xxxiv, 2 4; Phil ii, 21; Jno v, 44. To prove worthiness as a superior or leader, one must fulfil the following Scriptures: 1 Peter ii, 17; Rom xii, 10-16; Gal v, 26; Matt xx, 15 27; Prov xxii, 24 25.

These Articles of Faith and Discipline are submitted to the Church of God for unity, love, and good fellowship. As they are based entirely on the Word of God, the human is entirely eliminated, and in accepting or rejecting them we either accept or reject God's Word.

In love of the Brotherhood, God, and his Word,

ALMUS ADAMS,
EMMA ELTON DAVIS,
Committee.

Communicated.

Leave One Question That Will Come Up.

It is difficult for Bible readers to dismiss from their minds all concern about the fate of the countless millions of Adam's race who died without a knowledge of Christ and a saving name, and equally so of the millions now living in pagan lands without a knowledge of the conditions of mercy. Most thoughtful men have settled the question in a way satisfactory to themselves; some, one way, and some another, some believing that the Bible is utterly silent as to their destiny of opportunity, so to speak, while others hold that a portion of them will be saved, by following the dictates of their conscience.

These quote and misapply a text. According to this theory most all of these ignorant millions will be saved, for they follow their conscience more closely than enlightened people do, but the trouble is, their conscience is badly educated. To preach the gospel to them would imperil the salvation of the majority of them, providing that view is true, so the theory is utterly untenable either by reason or revelation.

There is another theory held by honest men which I think equally unscriptural which is that of the millions of wicked, that only a small portion called apostates, will be held responsible, will come up, or be raised from the dead to meet their doom in the second death. The texts quoted in support of this view are Rev. xx. 5, "But the rest of the dead lived not again until the thousand years were finished," and John v. 28 29, "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice; and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

It is confidently affirmed that these two texts prove that only apostates of the evil-doers come up to judgment. Neither text affords any proof of the claim, neither one affirming or implying it. The conclusions are non-sequitors of what does not logically follow the premises. Any number of such conclusions prove nothing. This view is not only contradictory of those texts, but goes directly in the face of God's plainly revealed purpose of Christ's death and resurrection, which is, that "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. The word "world" in this text comprehends more than just a few Jews and Greeks and Romans and of the Ten Tribes scattered through the Roman Empire.

There are several texts that prove God's purpose in the death of his Son. One of these is found in Heb. ii. 5, and reads as follows: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; he by the grace of God should taste death for every man." Every man does not mean a few men, and it is declared in John ii. 2, that "he is the propitiation for our sins, and not for ours only but for the whole world." Propitiation has reference to sin and its offensiveness to God, incurring his displeasure. It means "to appease." So by means of Christ's death God's favor was secured for the fallen sons and daughters of Adam on conditions to be made known. It is an admitted fact that to the few who were fortunate enough to hear this good news from inspired lips and from faithful men to whom the Word would be committed it meant opportunity of learning the conditions of pardon and eternal life. Now what the purpose of his death meant to the fortunate few, it meant for all for whom he died of the whole Adamic race.

It must be admitted that the world whom God loved could not have embraced less than the living population of the globe at the date of Christ's death, and, reasonably, much more. Taken in a limited sense, countless thousands of these died before apostles and evangelists could reach them with the message of love. Will death of these prove a barrier to God's love and intercept the plainly declared purpose of Christ's death and resurrection?

The only obstacle in the way of God's love reaching them was the lack of proclamation. Death as a contingent is a small matter in the way of God's declared love and purpose. This proclamation must be made at some time, to be accepted or rejected.

"By the offense of one (man) judgment came upon all men to condemnation, even so by the righteousness of One the free gift came upon all men to the justification of life." Rom. v. 18. To use a homely figure here, "The plaster is as large as the sore."

The Adamic sentence is the sore, the plaster is the reversal of the sentence—the manifestation of God's love towards a fallen race. What this grace was toward the few it would be toward the many; to the few it meant opportunity as all admit to hear of pardon and eternal life. It has been said by those holding a different view that the promise of the seed of the woman meant an extension of mercy to a fallen race. It can mean nothing less than the opportunity of hearing of pardon and life, granted on conditions. This involves resurrection or bringing to life the untold millions of Adam's race over whom death has spread his sable curtains. We will leave it to the great Judge, the conducting of the resurrection and judgment scene. He is not obliged to raise all at the same moment. But that he will raise all is not universal salvation, it is only universal opportunity, exhibiting fair treatment of responsible creatures by a self-consistent God.

JOHN L. WINCE.

A Letter to A Friend

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. U. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

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THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

IN our issue of April 6 was an article on Sanctification, and in issue of April 24 was one entitled Crucifixion of Self. In issue of May 4 appears a third article on Overcoming Faith. The author, Brother Joseph Williams has caused these articles to be put in tract form, envelope size, convenient for mailing, and will supply them at Five cents each, or free to those too poor to pay. Send orders to Joseph Williams, Hillisburg, Indiana, or to this office.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

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T. J. DANIEL.

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A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T. J. Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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An Hour With Thee.

My heart is tired, so tired to-night—
How sad seems the storm
Day after day the rain comes
O'er this weary life;
I cease to lay the burden down
That oppresseth me.
[illegible]
[illegible]
Or, lovingly, to rest
The anxious thoughts that crowd my life.
The buried hopes of years;
Forget that life's weary toil
My patient care must be,
A tired child, I come to-night
To spend an hour with Thee.
Dear Lord, to spend an hour with Thee.

A foolish, wayward child, I know
So often wandering,
A weak complaining child, but O,
Forgive me on morning,
And lead me to Thy breast,
Thou who most died for me,
And let me feel Thy grace to rest
A little hour with Thee,
Dear Lord, one little hour with Thee.

Communicated.

What is the Office of the Holy Spirit?

There is possibly no Bible subject so little understood as that of the Holy Spirit. Christendom has gone astray on this doctrine as on all others. It is proclaimed that it is an independent agency by which God is now converting the world to Jesus the Christ. The Word which is the result of the Spirit is of little value in their creeds. The Spirit is *the Agent that saves* according to their theology. In these last days conversion is of little importance. The "Second Blessing" or sanctification through the influence of the Spirit is sought and believed by a large number of the religious world. That this is unscriptural and God-dishonoring is as true as the Word that our Father hath sent by the angels, prophets and his Son is true. Let us inquire into the Scripture and determine what is *the Spirit and its office*. In Gen i 2 we read, The Spirit of God moved upon the face of the waters.

In the further examination of this chapter we find that "The Spirit of God" was the power used in the adjustment of the heavens and the earth and the creation of all things. We then conclude that the Spirit was the power used by Jehovah's agents to perform his purpose. The Scriptures plainly teach that the Spirit is a power delegated to agents. The agents that created all things were the elohim or angels of Jehovah. To them was given the Holy Spirit as a power. Is it not written in Psa civ 42. He maketh his angels (elohim) spirits (powers); his ministers a flaming fire. Jehovah has used a different means through which he communicated with his creatures.

1. He sent his angels as his messengers. They formed man of the dust of the ground and made him a living soul. Our first parents were privileged to converse with these messengers as we are now permitted to converse with each other through the Word. They delivered the message and man was required to believe and obey it. Jehovah sent these messengers to Noah and directed him to prepare an ark by which he saved the race. Again he sent them to Abraham stating that Sarah was to become the mother of Isaac through whom the seed would be called. They conversed with Abraham concerning the destruction of the cities of the plains.

Many other incidents could be given showing that the angels of Jehovah ruled the world previous to the prophetic age. One more incident of this character will suffice. In Ex xxiii 20, 21 it is written that Jehovah sent his angel before Israel to keep them in the way and to bring them into the place which he had prepared. Beware of him and obey his voice, provoke him not for he will not *pardon* your transgressions; for my NAME is in him.

The above all plainly teaches that angels were Jehovah's messengers with the Holy Spirit power.

2. Jehovah has used his prophets as

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LIX. PLYMOUTH, INDIANA, OCTOBER 12, 1910. NUMBER 38.

his messengers and to them he delegated power to do his work. It is needless for us to give Scripture in proof of this statement. However we will cite. God, who at sundry times and in divers manners spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son Heb i 1 2. Now Peter declares that no prophecy of the Scriptures is of any private interpretation for the prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Spirit. This Spirit was the power that moved the prophets as Jehovah's messengers. We wish to make plain the truth that the Holy Spirit *has never been used as a messenger*, but as a power delegated to messengers who have been real personal beings. Jesus was God's anointed as a messenger to preach the gospel. See Isa lx 1 and Luke iv 17. He was so acknowledged at his baptism. This is my beloved Son, in whom I am well pleased; hear ye him. He was the prophet like unto Moses whom they were to hear. It is further recorded that the Spirit (power) was given to him without measure. Thus far we find that the Spirit has been given to agents as a power and was not an agent as taught by the so-called Christian world. Jesus selected and prepared his twelve apostles as his witnesses who should go out and preach the gospel. They were with him during his ministry as witnesses. "Ye shall bear witness because ye have been with me from the beginning."

They were prepared through Holy Spirit baptism to preach the gospel and perform miracles in support of their commission.

Ye shall receive power after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth. Acts i 8. Fifty days after his resurrection the apostles were baptized in Holy Spirit on Pentecost after which they became Jesus' messengers to preach the gospel and confirm it by signs and wonders and the power of the Holy Spirit. During their ministry they are preparing the WORD which is the agency through which the Holy Spirit is sent to us. The Jews were made recipients of the gift of the Holy Spirit through faith, repentance and baptism into the NAME of Jesus the Christ. They were commissioned to preach this gospel on the same conditions to all the world. Jesus says, My WORD is Spirit and life. The gospel is his Word in which the Holy Spirit dwells and will give to believers eternal life. The apostle says, The Word of the Lord endureth forever. And this is the Word which by the gospel is preached unto you 1 Pet i 25. This is the incorruptible seed. It is the begetting power through which we become members of the Christ body. He that heareth the Word of the kingdom and heareth fruit is his disciple. To bear fruit is to crucify the flesh, for it profiteth nothing. The works of the flesh must be destroyed; now the works of the flesh are hatred, wrath, *strife*, seditions which must be changed to love, peace, joy and temperance. In John xvii 17 we read, Sanctify them through thy truth; thy Word is truth. These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name. John xx 31.

In concluding permit us to say that the world has been under the administration (1) of the angels (2) under the prophets, (3) under the Son (4) *under the apostles* (5) *under the Word* or gospel preached (6) under Jesus the Christ and his saints who will rule the world in righteousness and judgment. He who rules over men must be just ruling in the fear of the Lord. Brothers and sisters, let us look forward to that time when we will not only receive the Holy Spirit as the power to rule, but when mortality will be swallowed up of life. When sin and the curse that rests upon the earth and the race will be destroyed and nothing shall hurt in all my holy mountain, thus saith the Lord.

Your brother in expectancy.

D. C. ROBISON.

The Story of a Happy Christian Life.

SECOND SERIES NUMBER 44

Sept. 9 1892, 9:15 A. M., found Auntie Willard at Sister Conley's in Pittsburg, Pa., where she spent many happy weeks revising the manuscript for her book, *preparatory* to its publication. Its title was to be, "A Voice from the True Vine, or a Record of Leadings and Doings of Jesus in our Household. By Mother." It was to contain the story of her life, many articles from her pen, and lovely sketches of the earlier years of her three grandchildren—Elizabeth May, Clara and Rowland Willard, Jr., but for some reason—perhaps for lack of the necessary means, the book never came out, save as I have been giving it to you—or portions of it—in THE RESTITUTION.

It was a delightful place at Sister Conley's for work of this kind. She could write as she chose in the quiet of her own room, and when weary could come down, and find in Sister Conley a pleased and appreciative listener, ready to help over the tangled places, and to suggest needed alterations in the text. She could enjoy in the evenings the society of the gathered family, could share with them in their devotions, and on every first day could go with them to the place of prayer, and anon visit with them the beloved Brother and Sister Best, of whom mention has been before made in these articles.

Auntie Willard was at this time corresponding with Bro. M. Joblin, who had just written "The Manifestation of God's Love," for publication in THE RESTITUTION. When the article appeared she liked it so much that she sent for quite a number of copies for distribution among her friends. And Bro. Joblin also sent her five of his pamphlets and one of Bro. McLaughlin's which she was highly pleased to receive, being always on the alert to help in every good work.

Sister Sallie Roter was now in Mount Ranier Hotel in Chicago, vainly struggling to secure a competence while the great World's Fair was going on; but instead of making anything, she found herself involved in debt, and was forced to appeal to her foster child—Louis Roter—a nephew of her husband's, to help her out of her troubles, which like a dutiful son he promptly did.

Dec. 6, 1892, found Auntie Willard on the cars, en route for Pierceton, Indiana. On the way she made the acquaintance of Mrs. Frederick M. Magee, of Pittsburg, Pa., and of Mr. D. Clouse of Oregon City—the latter a pronounced infidel. To each of these she soon afterward sent "The Inspiration of the Bible" by H. L. Hastings, but with what result she never found out. We are commanded to "sow our seed in the morning, and in the evening to withhold not our hand, because we know not which will prosper, this or that."

An Englishman recently said, "The New Year's Banner of Israel for 1909 changed the whole course of my life. Before I read that Banner I was an Agnostic, but with such an array of identifications I could not adopt the usual tactics and plead coincidences but simply had to acknowledge the truth of God's Word. My life, which was disgusting in the extreme, was turned completely by the efforts of a friend and the reading of that one banner. May others be brought to study this wonderful subject." Do not be discouraged, dear sisters, Iona and Evelyn. In due time you shall reap if you faint not.

Thomas Chalmers went to visit an atheist twenty four times and was refused admission each time. He went again and the door was opened, the sick man explaining that he could no longer refuse admission to one who felt deep enough interest in his soul to come the twenty-fifth time after having been shut out on every previous occasion.

Great results are brought about only by *the most persistence*. Thousands of instances could be related showing this to be the constant experience of the devoted child of God.

A young boy went to a deserted church, prayed at stated intervals for months; then God sent a minister. Meetings were held and many were brought to believe and obey the gospel. Then godly women did the same for in an ungodly neighborhood and in due time, the same blessed order followed.

All must say fields have been won by patient waiting. And anyway, "whether others hear or whether they forbear," and whether our fellows are faithful or no, our duty is plain like Anna Willard, we must keep at the work.

I think she reached Pierceton the same day she started from Pittsburg, though it was late in the evening, Mr. Winne meeting her and bringing her out to our home.

She remained with us until sometime in March—seemingly very happy in what she was pleased to call "her other home," the time being spent in *further revision of her manuscript*, writing letters, reading, study of the Bible, helpful converse, light work, and in sending out literature to rouse the sleeping ones to renewed activity in the cause of Christ.

A new book by Professor Totten had just come to hand, and that we read alone rejoicing together, in that God was fulfilling his Word to the letter. I was studying the Prophecies of Daniel during her visit, and while she was employed at her work, wrote three articles for THE RESTITUTION on "Nebuchadnezzar's Religion and the Image of his Dream." With these articles she was greatly pleased and ordered quite a number of copies to be sent to her friends.

"All things are yours" was her text for Jan. 3, 1893. It was not a fantasy, "All that Bro. Conley, Bro. Best or I," Whose possessed was hers, and she knew not a care about it. She could eat and drink and sleep, go in and out, receive calls and make calls, look upon all, enjoy all, walk or sit in the parlors, help herself to the books in the library, enjoy the reading, no care for the dinner, all brought in, all cared for, no help to hire or oversee, all is mine save the care the toil."

It was a note of praise to God, for giving her such blessed havens for rest and enjoyment.

She was much interested in Omar while here, and said that "it was the resolute laying hold on God's strength and walking in his power day by day, that had made us able to bring him up from almost infancy to manhood's estate;—to speak to him in softest tones and tenderest manner, and to so thoroughly instruct him and throw about him so spiritual an atmosphere, that at the early age of ten years he asked for baptism."

She thought him very conscientious, and listened with pleasure to letters he had written for "The Youth's Examiner" and "Young Pilgrim," and also to those he had received from Mrs. Carrie Williams, Sister Abbie Howard and others. She also enjoyed hearing him read in his own sympathetic voice at family worship. We had established a little Sunday school in our home—partly for Omar's benefit, and in this work for Jesus, Auntie Willard was a pleased participant.

I think it was about the 13th of March that she left here for Plymouth, Ind., to visit the friends and brethren there. She left Plymouth May 5th, and spent the interval up to June 6th at Warsaw and Bourbon, returning at the latter date to Plymouth to attend the Antioch Conference. Bro. Roberts taking herself and four others down. I was not there but she reported it as being a very enjoyable meeting.

She made her last flying trip here the 24th of June, (Saturday) and on Monday, with tearful eyes, we bade her *good bye*, *sorrowing that* we should see her face no more in this present state. She took the train at Warsaw that same day—the 26th and reached Haddonfield the evening of the 27th.

AUNTIE WINCE.

[To be Continued.]

The Bereans Column.

[Copy supplied by Indiana Bereans.]

Dear Bereans:

The regular attendance at Pleasant View, Warren Co., Ind., is about 12, they run to 21 sometimes. Hope there will be more attendance some day. We have preaching each month by Bro. Joseph Williams of Frankfort, Ind. We have a very good number who never there is preaching.

Yours in the faith.

EDITH THOMPSON.

Dear Bereans:

I have chosen for my subject, The Overcomer. This subject should interest all of us who have named the name of Jesus, for we are all striving to be overcomers.

Now, to be an overcomer, we must know what we have to overcome and how. In Rom xii 21 we read, Be not overcome of evil, but overcome evil with good. 1 John v 4, 5, also tells us how to be overcomers. For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith, who is he that overcometh *the world* but he that believeth that Jesus is the Son of God?

By these passages of Scripture we see that we are to overcome or conquer evil, the world, or the lusts of the flesh by our faith. There are great promises for the overcomer and it is well to look forward to them but often we need help when we are in the trial or when we are overcoming. In this, as in all things, God is not found *wanting*. He has supplied us with promises all along our journey of life. 1 Cor xi 13 has always been a very helpful and encouraging promise to me. There hath no temptation taken you but such as is common to man, but God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape that ye may be able to bear it.

Just think, God promises that we shall always be the victor, the overcomer if we continue faithful. We must remember that we cannot do these things by ourselves. Phil iv 13 says, I can do all things through Christ which strengtheneth me.

The trials of this life only confuse and bewilder us when we forget God and his precious promises to us. Here are a few of the things promised to the overturner. He, (the overcomer) shall be clothed in white raiment and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels. Rev iii 5. To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God. Rev ii 7.

And he that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers even as I received of my Father. And I will give him the *morning star*. Rev ii 26 28

To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in his throne.

May we all be overcomers and gain an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Your Sister striving to be an overcomer.

ETHEL LEHMAN

UNSELFISHNESS

Let us be unselfish, as no one can be a Christian doing the work which our loving Father has given us to do if we remember self. Was not Christ a noble example of unselfishness? In all the thirty-three years of Christ's life he was continually working for others; never giving any thought of self.

When we see some one with a cheerful, happy face do we not very often find that they are thought'ful and unselfish? Looking to the comforts and enjoyments of others rather than themselves. Forgetting self the become contented and happy.

When in our prayers we ask that God's will be done, how many will do God's will, when they think themselves too good to associate with a brother; or will oppress some one who is weak; or has laid up worldly goods? For as Christ taught the disciples in Luke xii 34. For where your treasure is, there will your heart be also. Are not all of these sins caused by selfishness. To be unselfish is to be ready to do a kindness whenever there is an opportunity. And we need not even wait for opportunities to come for we can make many if we will. Smiling is a great help to be unselfish, for there are few people who are not cheered by a smiling face. Practising, if we forget to frown, then we do not give our smiles only to a few.

Another help is kind thoughts. When we won't think of people's faults let us remember, every good quality instead. For we seldom know what cares and temptations they have to cause them to do those things that we would condemn them for.

God can never help us to fulfill his commandments so long as we will be selfish. Thinking I am too tired and cannot deliver this message of love. Or I am too sleepy, the explanation for the misunderstanding we have had with a member of our family or a friend, can wait. And we often then neglect to do it at all; or wait until it has caused much sorrow.

Love will make us unselfish as in God's commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Luke viii 27.

Kind thoughts and love will cause us to speak kind words, which are fruits of unselfishness. For out of the abundance of the heart the mouth speaketh. Luke vi 45. All of God's commandments are for us to follow. So if we know only a few and apply them in our daily life it is better than if we knew every commandment and do not apply them at all. It is not how much we study but how much good we get from what we study. As Christ was unselfish let us be likewise.

Your Sister in Christ,

ELLA BRYAN.

Obituary.

Mary Fish Kauffman died at her home near Springfield, Ohio, Sept. 27, 1910; born in Dayton, Ohio, July 9, 1838, being 72 years, 2 months, 18 days old. She was married to Benjamin Kauffman Dec. 13, 1857. They lived and loved together 52 years, 9 months and 14 days. Sister Kauffman was the mother of six children. Four survive her. Two sons and two daughters, Frederick and Owen and Mamie and Jessie. One grandson Freddie. Sister Jessie is in Riverside, Cal., having gone there two weeks ago. She is an instructor in physical culture. Sister Kauffman has been afflicted for several years. She was the eldest of a family of eleven children. There are four still living, one brother and three sisters.

Sister Kauffman has been a firm and intelligent believer in the things concerning the kingdom of God and the name of Jesus Christ for more than 50 years. None came in contact with her but felt her strong and loving character. The gospel of Christ was to her the power of God unto salvation to every one who believes. She was a true helpmeet to her husband and a loving mother to her children. She was loved and tenderly cared for by all her family. Her hope was that she may awake with the likeness of her Savior. The writer spoke words of encouragement from Psa xvii 15. We are assured that our sister will awake with the sound of the trumpet and the shout of the archangel when our Lord shall descend from heaven to gather together his jewels. May those who have not yet named as name remember that it is the only name that will bring them salvation and the privilege of again seeing the one whom they have done so much for.

D. C. ROBISON.

The Restitution.

THE RESTITUTION advocates the fact "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, OCT. 12, 1910.

Obituary.

John Laight Wince was born in Culpepper County, Virginia, December 21, 1832, and died at his home near Pierceton, Indiana, October 4, 1910.

When he was less than a year old, his parents moved to Muskingum County, Ohio, making the trip with wagons, coming along the old National Road that extends from the Cumberland to Vandalia, Illinois. They finally reached a point in Hopewell Township, ten miles west of Zanesville, the county-seat. Among these hills and rocks they settled on a farm, and the subject of this sketch was thus early inured to hard work.

The schools were poor, and boys of that time must work, hence his school days were limited, and up to his fourteenth year he had made but little progress in book lore. He was, however, studious and determined, and when nineteen years old engaged in teaching, and during early manhood taught three terms in Ohio, one in Illinois and six in Indiana. Just before the war of the Rebellion he attended the Columbia City high school for one and a half terms, this completing all the school advantages he ever had.

His parents were not church going people in his early years, hence he was unacquainted with religious ways up to his eleventh year, when he first heard a Baptist minister. With such surroundings what could a young mind do but grope for something in the darkness.

In the spring of 1851, he attended a series of meetings held by a Baptist minister named Benjamin Thomas, who graphically pictured the under world, and his audience could almost see the damned writhing in hell, and hear the screaming of tortured souls. Here John L. Wince "got religion" and was baptized by Thomas. He was ignorant of God's plan, but had a heart full of the desire to be good and useful to others.

In the autumn of 1853 he came with an aunt to Whitley County, Indiana, and during the winter taught school nine miles south of Columbia City, his aunt settling near Clay ville, seven miles west. During that winter two men came into that neighborhood and advocated man's mortality, and challenged any one to find a passage of Scripture affirming the soul's immortality. An honest man such as Brother Wince could do nothing but investigate, and this he did, soon discovering that the Bible taught no such thing. Soon after he got in company with William T. Gaffin and one or two more who had heard these men preach, and with their aid and some books they put in his hands, he got an insight of God's Word that materially changed his views from the Baptist faith.

He returned to Ohio in the spring of 1854, and let his Baptist friends know of his changed belief, but for some reason he was not turned out by them. Coming back to Indiana in the fall of 1854, and hearing some preaching on the fundamental doctrines of our faith, he was baptized, and united with the Church of God at Claysville, and soon after was urged to begin preaching, which he did, conquering a feeling of embarassment, until he became one of the honored and respected advocates of the faith.

Brother Wince was a farmer, and much of his study and thought was done "between plow handles." He was an ardent lover of nature, and by out door life and simple living, no doubt prolonged his life, as he was naturally of weak constitution.

On March 13, 1867, he was married to Miss S. Roxana Chaplin, daughter of Brother S. A. Chaplin, formerly Editor of THE RESTITUTION. To them was born one child, Stedman Philip, who died in infancy.

Of his immediate family he leaves two sisters and two brothers, William and Alfred, Mrs. Mary Young and Mrs. Mattie Smith. These with his beloved and devoted wife, are left to mourn.

Brother Wince was ever of a studious nature, being possessed of a profound mind and deeply reverential. For years he has preached the gospel, leaving his wife at home to care for the farm, he would go to points that could be reached. The Church at Plymouth was for several years his special care.

His life work is done, but he leaves behind an influence that proves the world was bettered from his having lived. He sleeps in Jesus awaiting the trumpet call that an angel from the throne of God will sound to awaken him to a life that will not end, and where no sad parting will come. May the Lord hasten that day. The funeral was held at Pierceton, where a large concourse of friends had gathered, some coming from Claysville, Huntington, Argos, North Salem, South Bend, Plymouth, and other places.

The sermon was by Brother J. F. Wagoner, of Rochester, an old time fellow laborer. The text was of his own selection—"Thanks be to God, which giveth us the victory through our Lord Jesus Christ," and was full of comfort for the stricken ones, and of admonition to all who heard it, after which Brother Wince was laid in the grave to sleep until the dawning of the glad day for which we long. The pall bearers were six nephews of Brother Wince.

It will not do to close this sketch without saying something of the last days of our beloved Brother Friend.

He had not been feeling well for a number of months, preaching his last sermon at Plymouth on the evening of January 16, 1910. Last May he got able to go the Sanitarium at Battle Creek, Michigan, for treatment, but was not permanently improved, and returned home early in June, and lingered on through the summer until death conquered. Before he died he talked with his beloved wife and those about him of his faith and confidence in God. He thought of those with whom he had labored, and left words of comfort and cheer for them, urging steadfastness and earnest contending for the faith. He was not afraid to die, so confidently did he rest on the promises of God to bring him back to life again. His wife said that his death was truly a triumphant one. As Paul had run his race and finished his course, and was sure of the promised reward, so could Brother Wince face death, knowing that the enemy could not hold dominion over him for long, but that the King would soon come and break death's power, giving life to all the sleeping saints. Till then we bid our Brother farewell, and pray we each so live that we may have the same confidence, that we will be awakened in the glorious resurrection morning.

The attention is called again to the date of the Indiana Annual Conference next week at Argos. Business of importance should come up, so it is desired that every church in the state be represented. See to this, brethren, and bring in the report of your home church, according to the blanks sent out by the State Secretary.

The king of Portugal is deposed and a republic established. On February 1, 1908, King Carlos and his oldest son the crown prince Louis, were both assassinated, and the younger son—Manuel, was made king. This new king will not be twenty one years old till next month. Trouble has been brewing all the time, and now the navy and part of the army is with the revolutionists. The king and members of the royal household have fled to Gibraltar where they are protected by the British flag, while the new flag of the Republic of Portugal floats over the public buildings of Lisbon. The country is yet to hear from, and may not sustain the revolutionists. Meanwhile bloodshed and riot will be the order of the day for some time. The pope favors the side of the monarchy.

Dear Restitution:

The church at Blair enjoyed a short visit from Bro. Adams from Thursday Sept. 29, until the following Monday, during which time he preached three most excellent sermons, and conducted one Bible reading. Bro. Adams has served us faithfully for more than twenty years as our state evangelist, and was elected again for the coming year. This was his first visit since Conference, and we feel greatly strengthened and encouraged looking forward to the time when, if we are faithful, we may hear the welcome plaudit, well done good and faithful servants—enter in to the joy of thy Lord.

CARRIE FREE.

Any one desiring pictures of Illinois Bible School or Conference can secure them of the undersigned at 30 cents each for 5 x 7 size, postpaid. Post cards of Bible School 5 cents each or 15 cents per dozen, postpaid. F. V. Blakely, 627 So. Lafayette St., Grand Rapids, Mich.

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Selections.

[Selected by D. C. Robison.]

A Partial Resurrection.

The doctrine of a universal resurrection is contrary to the plain teachings of the Word. The whole Bible cannot be harmonized upon this view. Between the two extremes of the resurrection of the whole human family, and the resurrection of none except the righteous, we believe the truth lies. We believe in the resurrection of all responsible men; but, before a man can be justly held responsible, he must have the light of Revelation. It requires as much light to make a man amenable to the penalty of the law, as it does to save him. To condemn a man without giving him a fair chance for salvation, would be the acme of injustice. Christ lays down the standard of responsibility to God, viz: light. He says, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John iii. 19.

No man can be responsible until the means of light shall have come within his reach. Light and responsibility go hand in hand. One cannot exist without the other. Paul says, "for by the law is the knowledge of sin." Rom. iii 20. Again he says: "for where no law is, there is no transgression." chap. iv: 15. And John says, "whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." 1 John iii. 4.

The foregoing texts show conclusively, that light must precede responsibility, and law must precede criminality in the sight of God. This position is pre-eminently just. How can God condemn men for rejecting a plan of which they never heard, and concerning which they had no means of informing themselves?

Paul has revealed the destiny of all irresponsible sinners. He says, "For as many as have sinned without law shall also perish without law." Rom. ii. 12.

These heathen may do that which would be a violation of the law of God, if they had known it, but not being acquainted with the law they are not amenable to it; and therefore not responsible. Paul says they shall perish, and so we believe. They live as unconscious of any revelation from God as the beasts of the field; and like them they die, and that is the end of them. David speaking of this class, says, "Like sheep they are laid in the grave; death shall feed on them:..... and their beauty shall consume in the grave from their dwelling. He shall go to the generation of his fathers; they shall never see light. Man that is in honor, and understandeth not, is like the beasts that perish." Psa. xlix. 14, 20, also verses 12 and 19. It is positively affirmed that they are "laid in the grave like sheep; that they shall never see light; that they are like the beasts that perish. When all the beasts which have lived since the creation shall again see the light of day, then, and not till then, shall these heathen lords and their countless hordes of subjects see the light. No, inspiration says they shall never see light; and I am simple enough to believe it.

Hear what the Prophet Isaiah says, concerning the heathen lords, who, besides the Great Jehovah, had ruled over his people: "O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." Isa. xxiv. 13, 14. It is just as plainly affirmed of these heathen dead men, that they shall not live, as it is affirmed of God's dead men, that they shall live, at the nineteenth verse of the same chapter. It is no where more positively affirmed that any dead man has or will be raised, than it is here affirmed that these dead men shall not rise. If the foregoing testimony can be figured away, then farewell to the literal rule of interpretation. The great God says, concerning the princes, wise men, captains, rulers and mighty men of ancient Babylon, that he "will make drunk her princes, and her wise men, her captains and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not awake, saith the King whose name is the Lord of hosts." Jer. li. 57. How could language reveal more definitely the non-resurrection of these men? It just as unequivocally teaches that they shall never awake, as Daniel teaches that many shall awake, (Dan. xii. ii.) or David, that he expected to awake from the sleep of death. Psa. xvii. 15. The phrase "a perpetual sleep" is equivolent to the phrase, "an eternal sleep;" thus contrasting the sleep of these dead heathen with the everlasting life of the immortalized Saints. If these dead men should ever awake, then the language of him who cannot lie will prove true! Not only does the word teach that a certain class of dead men will never live again, or be raised, but it positively teaches a partial resurrection from among the dead.

The following is the testimony of the angel Gabriel, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel xii. 2. Many sleepers are not all the sleepers. Nothing is gained by using the noun multitudes instead of the adjective many. Multitudes of sleepers are not, by a fair construction of language, all the sleepers. The phrase "multitudes of men" does not include all men, nor does the phrase "multitudes of them that sleep in the dust," include all the sleepers in the dust. No matter, therefore, which of these translations we may choose, a partial, or limited resurrection is plainly taught.

The prophet Obadiah teaches that death resolves the heathen back into their original elements from which they will never emerge. Addressing the descendants of Esau he says "For as ye have drunk upon my holy mountain, so shall all the heathen drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Obadiah 16. This text settles the question in regard to the destiny of all the heathen. When they shall have returned to dust they sustain the same relation to the endless future, they would have done had they never existed. Who will affirm that in this case, they ever could be the subjects of a resurrection? Had they never existed, of course they could neither be the subjects of death nor resurrection. Such will be their condition from the time they shall have returned to dust; they will be as though they had not been.

We will now leave the Old Testament Scriptures and listen to the testimony of the New.

Christ teaches a partial resurrection in the very text adduced by some to sustain the opposite view. He says in his discourse at the pool of Siloam: "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," John v. 28-29.

If the indefinite adjective all, had been used without qualification, it would obviously favor the idea of an unlimited resurrection from the dead. But such is not the case. The two pronouns are equivalent to the adjective all. They cover precisely the same ground the adjective does. With these limitations affixed by Christ himself, the text would read "The hour is coming in the which all the good and all the bad shall hear the voice of the Son of God and shall come forth. But the heathen world not having had the law, have done neither good or bad, and therefore belong to neither class; they are not the subjects of the life promised or of the judgment threatened; not having the law they perish without law. None, except those who have the written word, and have developed characters by it, are held amenable to law, reward, or punishment. They are neither just or unjust, but belong to a third class, who are no more responsible than the beasts, that, like them, perish.

Paul refers to the same two classes of which Christ in the foregoing verses speaks. He says "that there shall be a resurrection of the dead, both of the just and the unjust," Acts xxiv. 15. But as before shown the heathen are neither just or unjust; they therefore are not included among the dead who shall be raised.

The first clause of Revelations xx. 12-13 is adduced to prove a universal resurrection. "And I saw the dead small and great stand before God..... And the sea gave up the dead which were in it: and death and hell (grave, margin) delivered up the dead which were in them."

But the remainder of the 13th verse which was not quoted, qualifies the dead of which John speaks. It reads thus: "and the books were opened: and another book was opened which is the book of life; and the dead were judged out of the things which were written in the books, according to their works." The phrase "the dead" includes none except those who had the written word and developed characters by it.

Can the heathen, who never heard of the books, be judged out of the things therein written, according to their works? Certainly not. Have infants works according to the things written? No. The small and the great therefore must be those of high and low degree, and not adults and infants.

It is claimed, that the destruction of the last enemy, death, necessitates the deliverance of all his captives from his domain; that the King of terrors will live while there remains one subject over whom he reigns. It might be answered, that he ceases to reign when he ceases to kill, or when his ravages shall forever cease. Then death himself must die, for want of food, or victims upon whom to prey; the same as fire goes out when it ceases to be supplied with fuel. Death is not an entity to be destroyed like fuel, or dissolved like compounds. It is merely a negative condition, or an effect whose cause is the most deadly of all maladies, viz: mortality. When the last mortal being shall die, then death itself shall die for want of material upon which to prey. Remove the cause and the effect will cease.

This can only be done by one of two processes, viz: To either make the whole race of Adam immortal, or by reducing all to dust from which they shall never emerge. The first process would place man forever beyond the reach of death. An immortal being may forever challenge the sting of death and the trophies of the grave. In this sense the last enemy death, will be destroyed, (as far as all the righteous shall be concerned) "in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 52-57. Thus, death will be destroyed as far as the righteous are concerned, by having rendered them absolutely invulnerable to his attacks. This will render him as powerless as the scorpion's sting when deprived of its poison.

When all mortal men shall have been made immortal or remanded back to dust, then death can no more exist than it could have existed before a mortal being had been created; for immortality can furnish no food upon which death could live; and when the last mortal man shall have gone back to his original elements, then all the dead will be as though they had not been, and to all eternity will be as far beyond the power of death as the unconscious dust out of which they were made was before the first man emerged therefrom. By these two processes all the causes of death will have been removed; and death itself can no more exist, independent of the cause or causes which produced and have perpetuated it, than a stream can be perpetuated independent of the fountain which produced and supplied it. Destroy the causes of death, and their effects must cease. Sin and the penalty of the law are the causes of death, according to the foregoing extract from first Corinthians, fifteenth chapter; When the law shall have attained the end for which it was given, it will forever cease; and when the last sinner shall have forever perished, and the last sin shall have been effaced from the universe, together with the everlasting impossibility that either should ever again recur, then death, as an effect, must cease, because it can not survive all the causes by which it was produced, and by which it has been perpetuated. This grand and glorious end will not be reached, according to 1 Cor xv 23-26, until Christ shall have reigned, until all the enemies of God and man shall have been put down or destroyed, leaving death as the last in the series. This reign will extend over a period of one thousand years subsequently to his coming, and a little season beyond. Revelations twentieth chapter.

In perfect harmony with Paul, John represents death as having been destroyed after all other enemies had perished, (Rev. xx. 14;) and to show that the destruction of death was complete, final, and irrevocable, it is represented as having been cast in the same lake in which the devil and all his allies had perished, or in which the wicked had died the second death. If this lake of fire is a symbol of the destruction of the wicked, then it is equally a symbol of the destruction of death. If death does not cease to be, then the devil and sinners will not cease to be; and we shall have the death that never dies, and the life that never lives. But if the casting of death into the lake of fire does not denote its destruction, then there is not a symbol in the Bible that denotes destruction. Mark, this lake is or produces the second death, not the first. The latter, instead of being the last enemy, was among the very first enemies which attacked the citadel of man. But according to the Revelator, Christ had reigned for one thousand years, after which he had just consumed, with descending floods of burning fire, the assembled nations of earth, gathered under the leadership of Great Gog; had summoned from all lands and seas the guilty dead, judged them out of the written books, according to their works, preparatory to casting them into the lake of fire—that great symbol of destruction, which is the second death; the same as fire has been the death of millions. Or if it should be urged that the first death will be destroyed at the end of the thousand years, by a resurrection of the dead, it may be replied:

I. That it has been proven that the phrase, "the dead," only denotes responsible men who had the written Word and developed character by it, and who shall be judged by it according to their works. It only proves the destruction of the first death upon this class of dead, and not the unnumbered millions of heathen who "shall not live," "shall not rise," "shall never see the light," "shall sleep a perpetual, and not awake," etc.

II. Can it be said that the last enemy, death, is destroyed just a few hours or days before it recaptures and remands back to the dark prison of death all the criminals who had escaped? Who kills ungodly men a second time if the last enemy, death, is destroyed? How can they die a second time if the last enemy, death, is destroyed? No; the last enemy, death, cannot be destroyed until the happy day shall be ushered in, which immediately succeeds the casting of all sinners, and death and the grave, into the lake of fire; in which day there shall be no pain, or sighing, or death. Did John intend to convey the idea that death and the grave would be cast into the lake of fire before all the millions of apostates and sinners should die the second death; whereas, as many graves will be needed as before they were all thus destroyed? A mortal resurrection, to die again and to go back to the grave cannot truthfully be called the destruction of the last enemy, death, nor be fitly represented by casting death and the grave into a lake of burning fire. The resurrection only gives these ungodly men a brief furlough from the grave. But when the glorious period shall be reached, that there shall be no more death, and no more graves upon this planet, then, and not till then can it be affirmed, with any show of truth, that the last enemy, death, is destroyed, or that there are no more graves as represented by casting death and the grave into a lake of fire. That this blessed era will dawn immediately after the resurrection and second death of the wicked, at the end of the thousand years, will be seen by reference to the glowing description of the next scene which was presented to the holy seer.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

From that bright era onward there will be no more death: for the last enemy, death, will have been forever destroyed. Amen!—J. M. Stephenson, in 1869.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Earnest contention for the faith is scriptural conduct, Jude 3, only we must be careful not to have more contention than faith.

Frank W. Sanford, the "Elijah" of the holy ghosters, of Durham, Me., has decided to sell Shiloh, the headquarters of his sect, and set up his communistic colony on an island in midocean.

The Bible tells us to "avoid," "reject" and "withdraw" from the impure in faith and morals, Romans xvi. 17; Titus iii. 10; 2 Thessalonians iii. 6. "Let them cut themselves off," says the duty-dodger. "Let them die off," says the coward. "Let us do what God says," says the man who "trembles at his Word." Isaiah lxvi. 2.

Some things stick to you no matter how hard you may try to shake them off. By many a creed is hated, denied, repudiated, and shaken off, only to be shaken on again. Not long since a Conference voted that it stood "against a written creed." The Conference no doubt thought that by this action it was voting a creed clear out of creation and existence. Only think a little, however, and you will see that in repudiating a "written creed" the Conference unconsciously and unintentionally but for that matter just as really recognizes, implies, and admits a creed that is not "written." After all, there is your "creed" right along by your side. You can hate, deny, repudiate and pass all the resolutions you please against creed, but when the dust settles, you will see that creed, like the horseleech, still sticks.

Growth.

"Grow in grace, and in the knowledge of our Lord Jesus Christ," 2 Pet. iii. 18. A creed, we were told by some at the General Conference, is dangerous because it is opposed to growth. Bro. Adams explained what growth is to the satisfaction of all who had "ears to hear." Matthew xiii. 9.

Growth with some means "change." They formerly believed that Jesus was the Son of God; that the law of Moses ended in Christ; that the Bible was wholly inspired. Now then they have "changed;" they now believe that Joseph was the father of Jesus; that the law of Moses is still binding; and that the Bible, at least such parts of it as clash with their theories, is erroneous. Because they have changed therefore they have grown!

If "changing" your belief is growing "in knowledge," then the oftener you change your views the more you grow. No change, no growth; the oftener you change, the more rapid your growth.

Now for years and years our growing "changing" friends have been teaching the mortality of man. They have been preaching this old stale truth over and over—they have not for the last fifty years "changed" on this point *an iota*—that is, they have not grown a bit! They must feel somewhat ashamed of this. Perhaps that is why they voted "against" the adoption of a statement of faith at the General Conference. In that statement one article says that man is mortal. This they have believed for years, and still believe, unless they have grown out of it recently. Yet they voted against what they have for years believed and preached to be true! Were they to adopt a statement of faith setting forth the mortality of man, they would have a creed on that one point; and as a creed stops growth, and as growth means "change," they would be left without the "liberty" to "change" therefore to save themselves the "freedom" to grow or to "change" from man's mortality to the immortality of the soul, they voted contrary to their convictions!

Brother Adams, I repeat, showed clearly by appealing to "nature itself" (1 Corinthians xi. 14) what growth is. Plant a grain of corn; watch it grow; let "nature itself" teach you what growth is. "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." Mark iv. 28. The seed of corn planted grows, and this growth has progress or stages; the blade, ear and finally "full corn." But from the time the seed was planted until it had grown to "full corn," it was Corn All the Time. Corn all the time, but in different stages. The seed was corn, the blades corn, the ear corn. Its growth did not "change" the blades to blades of oats; or the ear into ears of barley!

Suppose one of our growing brethren were a farmer and tried to grow corn as he is trying to grow in the truth. He plants a grain of corn. It comes up and grows "first the blade." He would say: "Strange this corn does not grow; I am getting tired of these 'blades.'" Later "the ear" appears; and pointing to it we say "Your corn is growing nicely." "Growing," he says gruffly, "not at all; I am tired of blades and ears—I want a 'change.'" Then we point to the "full corn" in the ear; but he only says "It's nothing but corn; it began in corn and has ended in corn—corn first, middle, last and always corn! I want corn to grow —'change'"—and to make the change he would have to pull out the corn by the roots and plant grapes; for corn never by "nature" changes to grapes! Such a man would make as good a farmer as a theologian. According to the analogy of nature we may grow in knowledge, not by "change" but increase. We can grow in doctrine only by "abiding" in it (2 John 9); never by growing out of it.

"Till."

"Then his Lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matt xviii 32 35.

This is the conclusion of Jesus' teaching in Matt xviii 21 35. The lesson of the section is that we ourselves are determining by our own course of action the way in which God will treat us; that it is necessary to forgive others if we ourselves would find forgiveness from God.

But the statement, "And his Lord was wroth and delivered him to the tormentors," coupled with the assurance, "So likewise shall my heavenly Father do also unto you," has caused the passage to be reckoned by some as teaching eternal torment. Yet neither the word eternal nor any similar word occurs in this passage, and the duration of the torment referred to is carefully limited by the clause, "till he should pay all that was due unto him." If he was able to pay the debt, the torment would cease as soon as payment was made.

The promise, "So likewise shall my heavenly Father do also unto you," includes the limiting clause as well as the fact of torment. The paying of the debt, the paying of the penalty attached to sin, ends the torment. The Bible is not vague concerning the nature of the penalty. "The soul that sinneth, it shall die." Ezek xviii 4, 20. "The wages of sin is death." Rom vi 23.

Some tell us that man is deathless by nature and as he cannot die the torment must be endless. But the Bible says that God "only hath immortality," (1 Tim vi 15, 16), and that this deathlessness, instead of being a present possession of all men, is a prize to be sought for (Rom ii 7) and will be bestowed on those who are worthy when Jesus comes. 1 Cor xv 51 55. Believing this, the statement that sinners will be tormented till they have paid all that is due, is simply another way of saying that they will be tormented till they die. There will be suffering enough to satisfy the demands of justice, but not enough to transform the Bible God of love into an unspeakable monster, inflicting endless creatures. It is in the most literal sense a life and death matter whether or not we are following Jesus. —Alice M. Goodwin.

Why is it?

There are some persons who plead, in excuse for their own irreligion, that in secular affairs religious men are no better than other people. If they are not, they ought to be. I believe as a rule, they are. If not, how is it that when a religious banker has been guilty of using securities entrusted to his keeping, the whole country rings with his crime, and there is so much suffering and triumph at the expense of religion itself? We do not make such a stir when a man who makes no profession of faith in Christ is guilty of the same thing. We do not put articles in our religious newspapers, headed in large capitals: 'Doing of an Irreligious Banker.' How is it if a minister is betrayed into grievous sin the scandal of his fall is kept alive for years? If another man commits the same offense it is soon forgotten. Hundreds of men were hung for forgery in the last century; I doubt whether ten of my readers could tell me the name of any one of them except Dr. Dodd. Of the people that fill our jails, that are sent to our penal colonies, that are brought up before the magistrates for drunkenness and disorder, I wonder whether one in a thousand is a communicant in any Christian Church! —R. W. Dale.

Gold Dust.

"The small courtesies sweeten life; the great ennoble it."

"The true calling of a Christian is not to do extraordinary things; but to do ordinary things in an extraordinary way. The most trivial tasks can be accomplished in a noble, gentle, regal spirit, which overrides all petty, paltry feelings, and which elevates all things."

"To those whose spirits are kindred to our own, it is easy to manifest affection; but if daily we are drawing from the Fountain we shall find it also easy to render acts of benevolence and justice to our enemies."

"We are on the eve of the Master's return, who then is standing with his loins girded and his lamp burning? Not sleeping; not at ease; not adding house to house, and barn to barn, but ready and watching to go forth to welcome the royal Bridegroom."

ANNA DREW.

God's Love to Man.

Where shall we go for manifestations of the tenderness, the sympathy, the benignity of God? The philosopher leads us to nature, its benevolent final causes, and kind contrivances to increase the sum of animal happiness, and there he stops, with half his demonstration. But the apostle leads us to the gift bestowed by the Father for the recovery of man's intellectual and moral nature, and to the cross endured by the Son on this high behalf. Go to the heavens which canopy man with grandeur, cheer his steps with successive light, and mark his festivals with their chronology; go to the atmosphere which invigorates his spirits, and is to him the breath of life; go to the smiling fields, decked with verdure for his eye, and covered with fruit for his sustenance; go to every scene which spreads beauty before his gaze, which is made harmoniously resplendent to his ear, which fills and delights his imagination by its glow or its greatness. We travel with you, we admire, we feel and enjoy with you, we adore with you but we stay not with you. We hasten on in search of a demonstration more convincing that "God is love," and we rest not till we press into the strange, the mournful, the joyful scenes of Calvary, and amid the throng of invisible and astonished angels, weeping disciples and the mocking multitude, under the arch of the darkened heaven, and the earth trembling beneath our feet, we gaze upon the meek, the resigned, but fainting sufferer, "Herein is love!"—herein and nowhere else is it so effectingly, so unequivocally demonstrated, "not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins."—R. Watson.

Communicated.

Sunday School Lesson.

OCTOBER 23, 1910.

REVIEW LESSON.

Golden Text—"And it came to pass, when the days were well nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face." Luke ix. 51.

A review to be of any value should be a real review of the period studied. In this case it covers Matthew xvi. to xxv. The time covered is from the summer of A. D. 29 to the next spring—possibly about nine months, and takes in the last of the Galilean ministry of Jesus, the Perean ministry beyond the Jordan, and the last four days of his public ministry in and near Jerusalem.

The last review lesson was July 10, so this review starts with July 17—Peter's Confession. This lesson may be used to impress the necessity of making a confession. It was concerning Christ—Who was he? and the vital point is What think ye of Christ? Peter made a confession, and was blessed for it. Peter had reasons for making his deductions concerning Jesus Christ. Do you have good reason for your ideas of him?

Let us bear in mind during this review that Jesus Christ is our perfect pattern, and we may safely imitate him. Copy him.

The lesson of July 24 was the Transfiguration. Three of the disciples were given sight of the glory that will surround the risen Christ—that will obtain when the kingdom of God is established, and they beheld the King in his beauty. The thought for this lesson was that those disciples with Jesus, were approved of God. Have we God's approval for all we do and say?

July 31, was a lesson on Forgiveness. How long shall we forgive a brother who injures us? The true spirit of forgiveness prompts us to do good to him who wrongs us. Let the heart be full of kindness, love, desire to aid another, and the number of times we forgive will not matter very much. You cannot get clean by throwing dirt at another. There is no such thing as an unforgiving Christian.

August 7, Jesus on the Way to Jerusalem. He blesses the children, and says "of such (those possessed of such traits of character) is the kingdom of heaven." The young man in this lesson had kept the law perfectly, yet he lacked one thing. He was shown what he lacked, but was unwilling to make sacrifice. When Jesus says "Come and follow me" what is our answer?

August 14, was The laborers in the Vineyard. We learned that the Master has the right to settle with his people as he sees best. We cannot choose our reward, nor have we the right to question what is given our brother. The spirit in which we serve is what counts. The words "well done" will only be spoken of such as have really done well.

August 21, Jesus Nearing Jerusalem. Who will be given high position in the kingdom of God? Those who are trained to the required service. Are we willing to be trained? That man is greatest who does greatest service to his fellows.

August 28, Jesus Enters Jerusalem. An opportunity is here given the Jews to receive and accept Jesus as their Messiah. It is their last opportunity in this age. They chose to reject his claims, and now a people is being selected one by one to fill the places God wants occupied. Infinite love could not move these Jews from their hatred of him. Infinite love does not move many now. Has it moved your heart and caused you to enter Christ's service?

September 4, Two Parables of Judgment. A last effort is being made to persuade these unbelieving Jews of the truth of Jesus' claims. Which son in this lesson was approved of the Master? Each was asked to go work in my vineyard. The one who acted—not the one who only professed—was accepted. Faithful servants receive high honor.

September 11, The King's Marriage Feast. Many are called, but few chosen. This lesson is a warning. God will be first in our hearts. Our own affairs must be secondary. No one can get in by "climbing up some other way." Only faithful obedience to the requirements of God will answer. How many hear the invitation and are called? All. How many give heed—are chosen? Only such as obey God's will.

September 18, Three Questions. The Pharisees come with a question to try and trap Jesus, and when his answer is given "they marvelled, and left him and went their way"—beaten fairly. The Sadducees next try it, and by an exemplification of the Golden Rule he puts them to silence. Jesus to end the matter then puts a question to them, and by quoting their own Scriptures so completely gets the best of the argument that "from that day forth" no man dare ask him any more questions.

September 25 was the Temperance lesson that is put in each quarter. The kingdom of God will not be filled with drunkards and revellers. Not one of this sort can inherit the kingdom of God. Only those who bear the fruits of the Spirit can. Each must make a choice.

October 2, The Wise and foolish Virgins. This is a lesson on Preparation. Part were ready, and part were not ready. Watching does not always mean standing on the tower gazing intently, but it has an element of preparation for the emergency whenever it does come. Each duty calculated. The foolish virgins failed to recognize the true value of the Wedding Feast. "The door was shut." Opportunity came, the prepared went in—the unprepared did not get in. The unworthy by their own act are excluded from the feast.

October 9, Parable of the Talents. Talents are entrusted to the servants during the Lord's absence. Reward is not given because of the great success attained, but for Faithful Service rendered. Punishment was meted out for unfaithfulness. The punishment for not bearing fruit to God, is being cut down—losing power and opportunity to bear fruit. Each one is given a talent of some sort. How are you using yours?

October 16, The Last Judgment. Assurance is given the disciples in this closing talk, that a day of judgment is surely coming. A day of separation. One class will go to the right hand—the other to the left. The class on the right are invited to enter the kingdom which has been in the mind and purpose of God from the beginning. The ones on the left cannot enter, as they are not worthy, and are told to "Depart from me." There are but two ways mentioned by Jesus. Each must take one or the other to be considered at all. Which of the two ways do you choose?

Watchfulness, Preparation, Faithful Service. These are what count in this quarter's lessons. Then the end shows a loving warning given, with the assurance that sin will banish from the Lord's presence, and righteousness will bring companionship with Jesus and the angels in the everlasting kingdom of God.

Next lesson The Anointing of Jesus, Matthew xxvi. 1-16.

The Bible School Work.

Dear Bro. Underwood:

I want to add my testimony to that already given concerning the work and worth of the Bible School.

To any one whose work calls him out among the brethren as mine does, the need for Bible teaching is made doubly apparent. There is no other work I do in the course of the year that brings such good results as does this work. One Bible lesson, well taught to student with Bible in hand, is worth far more than a sermon through which the student sits passively.

The brethren of Indiana now have a chance to clinch this work for the future and I trust it may be done. To encourage the venture, I will again make the proposition which I made before the school this year. I had already promised to give ten dollars, which promise still holds good, and in addition to this, as long as my instruction in the school is desirable, I will give such instruction free until the school house is paid for.

I do not make this offer for the purpose of fastening my services upon the brethren, but because it is a service I can perform and because I cannot give much of this world's goods because I do not possess much.

I am satisfied that if the brethren of Indiana could have been at the school this year to see the hundred or more earnestly at work studying God's Word, it would have had a tendency to loosen up the strings on the pocket books.

Brethren, "Come up to the help of the Lord against the mighty."

S. J. LINDSAY.

Nebraska Evangelist Report.

Sermons—

Benson, September	5-11,	3
Edison "	18,	2
Omaha "	20,	1
Benson "	25,	1
Blair (Bible reading) Sep	29,	1
Total,		8

Conducted two funerals, and baptized William Gould and F. Thrush both of Omaha. Visited Hastings, with committee to look over prospective Conference Grounds. On Sep. 28, organized Ladies Sewing Circle.

Sep. 25 took the pledges of Benson Church amounting to $205.00.

Expense—

Omaha to Arapahoe	$4 80
Oxford to Omaha	4 40
Meals	.45
Street car fare	.30
Omaha to Blair	.45
Total,	$10 46
Money received	$15 00
Expenses	10.46
Money received less expenses	$4.54
Salary	$75 00
Less money received	4.54
Amount due	$70.46

ALMUS ADAMS,
Evangelist.

It is great wisdom not to be rash in thy proceedings, nor to stand stiffly in thine own opinion.—THOMAS A. KEMPIS.

All I have seen teaches me to trust the Creator for all I have not seen.—Emerson.

The best sacrifices are the prayers of faith.—Hall.

Know Your Own Duty.

There are some people who seem to think themselves very well acquainted with the duty of other people. They are ready to give advice on the slightest provocation. They are perfectly willing to resolve, and legislate, and control the affairs of others; but in many instances they give painful evidence that they themselves are not always clear as to the course which they themselves should take, and the duties which they themselves are called to do.

Every Christian man should know his own duty better than he knows the duty of any one else. He should have such acquaintance with his God and with himself, that he will not wander from the right path, but will be under divine direction and divine commandment. The Lord is very willing to teach us the right way, if we will only walk in it. He will keep us and uphold us, if we are only willing to be led and controlled by him. But it must not be a trial of strength with the Lord. It is not for us to quarrel with the Lord's appointments, nor argue the case with him, nor persuade him that we know better than he does what should be done; but if we will only wait on the Lord, submit ourselves to his control, study his Word, obey his precept, and listen to his call, we shall surely hear that still small voice behind us, saying, "This is the way, walk ye in it; and shall find that his ways are pleasantness and all his paths are peace."—Christian.

A Steadfast Purpose.

There are many purposeless people, who are carried about with winds and drift with the waves. They cannot be depended upon, for they have no fixed, steadfast purpose of heart. Such men make little impression on the age in which they live. They are not anchored, they are creatures of circumstance. They talk of environment, and they yield to the influences which surround them; while the man of God, strong in the strength of the Lord, and full of a divine purpose, is not carried about by every wind of doctrine, or swayed by every adverse current, but rather stands fast in the faith, and is "steadfast, unmovable, always abounding in the work of the Lord."

Thus Daniel had a purpose; he "purposed in his heart that he would not defile himself" with the Babylonish food; and God honored him in his purpose, and blessed him in carrying it out, and made him a blessing to the nation and to all generations. So the Hebrew children are strong in their purpose to do right, and to obey God; and the whole Babylonian Empire swung around upon the pivot of their faith and decision. So from time to time down through the ages there have been men whose steadfast and determined faith has held them firm amid the world's allurements and assaults, and they have been strong, for God was with them.

If our hearts are fixed trusting in the Lord, we need not fear the world's opposition, for "If God be for us, who can be against us?"—H. L. Hastings.

King Edward and the Well.

The value of a human being compared with a sheep is determined by the possibility of its being lost. In a small town in Canada during the year of the coronation of King Edward, when the town had been decorated for the celebration and all the people were preparing to enter upon a gala week, a poor and unknown laborer, through an accidental caving-in of a well, was buried at the bottom, but protected by beams which had fallen, so that his voice could be heard. The well was very deep. The caving-in had carried down an immense quantity of debris which must be dug out very carefully in order to save the man's life. The entire town took turns in doing the work. The festivities in honor of the king were abandoned. For several days all interest of the place centered about this unknown human being at the bottom of this well who might be rescued. No one had valued him, apparently, when he was alive and well, but the possibility that he might be saved from death at once placed him in a position of great importance, even above that of the king himself.—Christian Herald.

Something to Think About.

How about that neglected opportunity? What excuse will you give for it?

How much reward do you think you will get for picking at and finding fault with other people?

Would you do what you are doing now, did you know that Christ would come to-day?

It will make you feel better to talk something good about your neighbor than to talk foul about him.

Announcement.

The Ninth Annual Conference of the Church of God of Southern Illinois, will be held at Moriah from October 8 to 16 inclusive. Program will appear later after definite arrangements have been made. We bid all welcome who may come. Anyone wishing further information may write to Lewis Weaver, Route 3, Casey, Illinois.

MRS. C. Y. WEAVER, Sec.

By invitation of the Argos Church the Annual October Conference of the Church of God in Indiana will be held at Argos, Ind. Date is Oct 20 23, and Program will be published later. This is the first of our Conference year. All the arrangements for the coming year's work for the Master in our State are made at this meeting. I hope all the Churches will be represented by delegates. Brethren, commence making arrangements at once to attend that we may have a good meeting.

J. H. WILLEY, Pres.

Program Indiana Conference.

Thursday, October 20, 1910.

7:30 p. m.—Opening Address, J. H. Willey, Conf. Pres.
Song.
8:00 p. m.—Sermon, J. F. Wagoner.

Friday, October 21.

10:00 a. m.—Sermon, D. E. Vanruetor.
1:30 p. m.—Business Session.
2:30 " —Sermon, D. T. Halstead.
9:00 " —Social Meeting, Wm. Hulfer.
Song Service.
7:30 " —Sermon, H. V. Reed.

Saturday, October, 22.

9:30 a. m.—Social Service, R.C. Railsback.
10:45 " —Sermon, Joseph Williams.
1:30 p. m.—Business Session.
2:30 " —Berean Meeting, Ella De-Monte.
7:00 " —Social Service, Asa Roose.
Song Service, Evelyn Harsch.
7:30 " —Sermon, H. V. Reed.

Sunday, October 23.

9:30 a. m.—Social Meeting, J. H. Willey.
10:30 " —Sermon, H. V. Reed.
2:00 p. m.—Sermon,—J. F. Wagoner. Followed by Communion Service.
7:00 " —Social Meeting, Joseph Williams.
Song Service.
7:30 " —Sermon, H. V. Reed.

Program Committee,
MRS. MARTHA BOHUS.
MRS. FLORENCE CORDILL.
MRS. MELISSA J. TABER.

A Gentleman.

A gentleman is just a gentle man—no more, no less—a diamond polished that was first a diamond in the rough.

A gentleman is gentle.

A gentleman is modest.

A gentleman is courteous.

A gentleman is slow to take offence, as being one who never gives it.

A gentleman is slow to surmise evil, as being one who never thinks it.

A gentleman refines his taste.

A gentleman controls his speech.

A gentleman deems others better than himself.

If our principles are not worth living and dying for, what are they good for?

WANTED.

By the Church of God in Cleveland, Ohio, copies of the Christian Hymnal, edited by James W. Wilson and F. L. Robertshaw, and published by THE RESTITUTION in 1887. Send postal to the undersigned stating how many copies you can supply, condition of books, and price wanted. Address, Robt. G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

A Sister in the faith—not an invalid—desiring to spend the coming winter in Southern or Western California, would like a position as domestic helper in a family of believers. For particulars and address, please address this office.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

THE RESTITUTION is only $1 50 per year. Try it a year.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, post paid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

IN our issue of April 6 was an article on Sanctification, and in issue of April 24 was one entitled Crucifixion of Self. In issue of May 4 appears a third article on Overcoming Faith. The author, Brother Joseph Williams has caused these articles to be put in tract form, envelope size, convenient for mailing, and will supply them at Five cents each, or free to those too poor to pay. Send orders to Joseph Williams, Hillisburg, Indiana, or to this office.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to R. Juergensen, Barberton, Ohio.

Berean Pins.

The price of gold Berean pins is $1.50 apiece. The cost of labor has increased, thus increasing the cost of the pins. Will those desiring pins please send in your orders before Oct. 1st; and as the pins must be paid for in advance, will you please send money with order. If you wish a pin sent by registered mail, please so state when ordering.

LELIA E. WHITEHEAD, 5439 Ontario St., Austin Station, Chicago, Illinois.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list of those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible:" the second simplifies its "Principles" in formulated propositions: and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught, the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home to The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1 00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected these important points—he did not enclose it in an efficient wrapper. he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies post paid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1 25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

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THE MESSENGER

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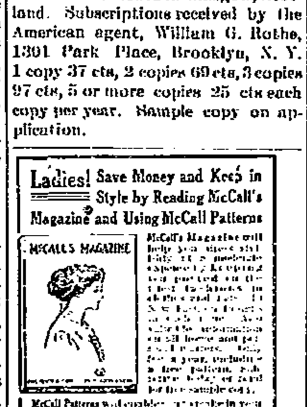

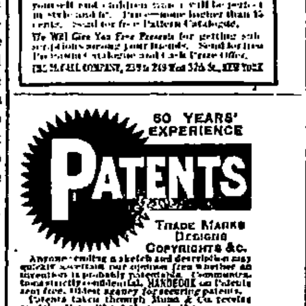

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VOLUME LIX. PLYMOUTH, INDIANA, OCTOBER 19, 1910. NUMBER 38.

The Restitution.

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Poetry.

Providence.

[William Cowper was born at Berkhampstead, Hertfordshire, England, Nov. 26, 1731, died at East Derham, Norfolk, April 25, 1800. He was subject to long periods of melancholy, which at times bordered on insanity. It is said that he was possessed of a delusion that he would [illegible] the river Ouse, and during [illegible] he ordered a cab and directed that he be taken to the river, intending [illegible]. A dense fog caused the cabman [illegible] his way and finally return to the post [illegible]. That evening Cowper wrote this hymn.]

God moves in a mysterious way
His wonders to perform:
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never failing skill,
He treasures up his bright designs
And works his Sovereign will.

Ye fearful saints, fresh courage take,
The clouds ye so much dread,
Are big with mercy, and will break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hide a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain.

Selections.

[Selected by D C Robison]

A Mixed Resurrection False.

Having shown that the Bible teaches a partial, or limited resurrection, we will now endeavor to prove that none except the righteous will be raised from the dead at the appearing of Christ, or during the Coming Age. A mixed resurrection of just and unjust, either raised cotemporaneously, or during the thousand years subsequent, I do not understand the Word of the Lord to teach. Our Savior's reply to the Sadducees, is, to my mind, utterly irreconcilable with this view. "And Jesus answering said unto them, the children of this world (age) marry and are given in marriage; but they which shall be accounted worthy to obtain that world, (age) and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more, for they are equal unto the Angels, and are the children of God, being the children of the resurrection." Luke xx 34-36

I. The present age is spoken of in contrast with the future age.

II. All who shall be accounted worthy to obtain that age will be equal unto the angels, and cannot die again, because they are the children of God, being the children of the resurrection. It does not read, they that shall be accounted worthy of that age, but worthy to obtain that world. If they obtain that age at all, they will have been accounted worthy, otherwise they would not obtain it.

Suppose the father of a large family of sons, should inform them that they who should be accounted worthy to obtain his estate should have it when he died, and suppose when his will should be read it should be recorded that all the sons had shared equally in their father's estate, would not the primafacie evidence be that the father had accounted all his sons worthy to obtain his estate, or he would not have bequeathed it to them? Just so in regard to Christ; he must consider the unjust worthy to obtain that age, if he raises them during it. But, if they do obtain that age they will obtain the deathless nature of angels. There is no avoiding this conclusion

III. They that shall be accounted worthy to obtain that resurrection, "they shall be equal unto the angels, neither can they die any more; for they are the children of the resurrection." If the just and the unjust are included in the dead of whose resurrection Christ speaks, then we may read these words, instead of the phrase "the dead," and they will convey the correct idea. Let us try it. The just and the unjust will be accounted worthy to obtain that world and the resurrection of the dead; neither can they—the just and the unjust die any more: for they—the just and the unjust—are the children of God, being the children of the resurrection The application of the foregoing position is fair, and the conclusions legitimate from the premise.

That the fifteenth chapter of first Corinthians teaches the resurrection of but one class will be seen in the light of the following conclusions:

I. The Apostle Paul limits the dead of whom he speaks, to those asleep in Jesus. He says, for if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. Verse eighteen. Are the unjust asleep in Jesus? If so, they must have died in him; and if so, the Spirit says concerning them "blessed are the dead which die in the Lord." Rev xiv 13. And Paul says, "If any man be in Christ Jesus, he is a new creature." And again he affirms that "there is no condemnation to them which are in Christ Jesus." Rom v 1. If therefore, the unjust are asleep in Jesus, then they are blessed, they are not under condemnation, and belong to the new creation. Again the Apostle gives as the reason why Christians should not sorrow without hope, the fact that their deceased friends are asleep in Jesus. 1 Thes iv 13, 14. But if apostates are asleep in Jesus, their friends must sorrow without one ray of hope. These testimonies are sufficient to demonstrate that none but Christians are asleep in Jesus. Paul therefore refers to the resurrection of none except Christians.

II. Christ's resurrection as the first fruits represents the resurrection of none except the righteous. Verse eighteen. In the type to which Paul refers, the first fruits and the harvest were just alike. One was a perfect sample of the other. If the first fruit was pure, unmixed wheat, the harvest was the same, not part wheat and part tares, which it must have been if it fitly represented the just and the unjust. Christ is a perfect sample of the great harvest of the resurrection of which he is the first fruit. But, is he a type or sample of the worst class of sinners who have ever lived, viz: apostates? It is blasphemy thus to say.

III. To be asleep in Christ, and dead in Christ, are phrases of the same import. Verses eighteen and twenty-two. If one should be translated by or through, so should the other. To say that the saints have fallen asleep by or through Christ is to make him the author of their death, or rather to substitute Christ for him who has the power of death—the devil. "For as in Adam all die, even so in Christ shall all be made alive." A person must be in Christ to die in him, and die in him to be made alive in him. In the next verse the order of the harvest is clearly defined, together with a representation of the class who will be raised when Christ comes. "But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." Verse twenty-three. If the unjust are included in the dead in Christ at his coming, and if they are "Christ's," then are they "Abraham's seed and heirs according to the promise." This is Paul's language in Gal iii 29 We must either abandon the theory that the unjust are included in the dead who will be raised when Christ comes, or admit the conclusion that *they are Christ's, and, per consequence,* Abraham's seed, and joint heirs with the righteous to the same glorious promises. This will be further apparent as the Apostle moves forward with his masterly argument. Having introduced the similes of different kinds of flesh, and different degrees of glory, among the earthly and heavenly bodies, with which to illustrate the difference in nature and position between the body buried, and the body raised, he then makes an application of these figures thus: "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body." 1 Cor xv 42-44.

If the phrase "the dead" does not include the just and the unjust, then no phrase in the chapter includes these two classes; and if it does include them, then the just and the unjust will be raised incorruptible and glorious, honorable and spiritual: for these glorious promises are associated with all the dead to whose resurrection Paul refers. Again he says, "we shall not all sleep, but we shall all be changed." Verse fifty-one. If the first personal pronoun includes the just and the unjust, then both classes, whether living or dead, must all be changed, and if it does not, then the unjust are not included in those dead ones concerning whom the Apostle speaks. Again, when speaking of the dead in the most unlimited sense in which he uses this phrase in the fifteenth chapter of first Corinthians, he says, "for the trumpet shall sound, and the dead shall be raised incorruptible." It matters not how many stages there may be in the resurrection, the dead shall pass through them all, and if the just and the unjust are included, then both classes will be raised incorruptible; both classes may challenge the sting of death—the trophies of the grave, and shout victory through our Lord Jesus Christ. But admitting it includes none except the righteous in the resurrection spoken of in this chapter, and all is plain and harmonious. Then none except the saints are asleep in Jesus; Christ is the sample of none except the righteous, who will be his at his coming—be raised incorruptible, glorious and spiritual, immortal; triumph over death and the grave, and shout victory through our Lord Jesus Christ. Again, the Apostle exclaims, "for the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thes iv 16 18.

If the just and the unjust are included in the dead in Christ, then they will be caught away to meet the Lord, and so shall they ever be with the Lord. These would be comforting words indeed to apostates. The dead in Christ are all who are raised when the Lord descends from heaven, and they, together with us (having been defined to be the dead in Christ) are caught up, or away, to meet the Lord. "and so shall we (the just and the unjust if both are included) ever be with the Lord." But that none except the just are included is evident, first, from the fact that they had been "asleep in Jesus," or dead in Christ. Second. The Apostle had given this fact, in the previous verses, as a reason why their surviving friends should not sorrow without hope; which they most assuredly could do, if an apostate, just as much as the most faithful Christian is asleep in Jesus; third, because the Apostle tells his Thessalonian brethren to "comfort one another with these words." Every word therefore, the Apostle had spoken, was full of comfort for the faithful believer. If these glorious promises do not belong to the righteous exclusively, then there are none in the Word of God that do.

If the just share in the same resurrection, or are raised at the same time, then why does Christ use the qualifying phrase, "The resurrection of the just" as the time when, and the means by which, those who aid the poor shall receive their recompense of reward? Luke xiv 14. Why not say at the resurrection, instead of this qualifying phrase "the just?" If both classes have part in the same resurrection, then this qualification is not only superfluous, but is calculated to deceive.

If the just and the unjust shall obtain the same resurrection, or be raised at the same time, then why should Paul labor so abundantly, and sacrifice everything that he might obtain a resurrection from among the dead? According to the above theory if he had done nothing but remained idle, or had he only apostatized, he would have obtained a resurrection from among the dead just as soon. These objections rest with equal force against the Christadelphian view of the resurrection.

[illegible] next article, I will continue to suggest and notice the texts adduced to prove a mixed and simultaneous resurrection of the just and the unjust.—J. M Stephenson.

Communicated.

Sundny School Lesson.

OCTOBER 30, 1910.

The Anointing of Jesus, Matt. xxvi. 1-16.

Golden Text—"She hath done what she could." Mark xiv. 8.

This lesson tells of a conspiracy by the chief priests and others to take Jesus and kill him. Then comes the anointing of him by the woman who used a precious ointment, and is found fault with for the waste. Jesus then upbraids the fault finders, and defends the [illegible]. The traitor makes a bargain to betray his Lord.

Jesus had done all he could to induce the Jews to receive him as the Messiah, and when they persistently refused, he denounced them, pronouncing "woe unto you," for your rejection of me. Now unwilling to repent, they seek to put Jesus out of the way. Those engaged in this plot were the chief priests, the scribes or religious teachers, the elders, and Caiaphas the high priest, who called the assembly which was named the Sanhedrin, together. The scheme was to take Jesus by some trickery, as secretly as possible, so as not to arouse the people. Their determination was to kill him, but they did not want to raise an uproar, for that would cause the Roman authorities to interfere and free him.

Jesus had gone to Bethany, where he was an honored guest at a feast at the house of Simon the leper, so-called to distinguish him from others of the same name. He was likely one who had been cured of the disease by Jesus.

During the feast "there came unto him a woman"—named Mary in other accounts—having a box of ointment that was very precious, very valuable. She opened the box and anointed Jesus with this ointment. John says that "the house was filled with the odor." According to John's account she not only anointed his head, according to a custom at Oriental feasts but his feet also, and used her hair—"woman's chief ornament," to wipe his feet.

Our lesson says that when the disciples saw what was done, they said "To what purpose is this waste?" From John xii. 4, we learn that it was Judas Iscariot who was spokesman and asked the question, saying that the ointment could have been sold and the proceeds used for the benefit of the poor. John explains that Judas was not honest in his desire to help the poor, but as he had charge of the finances, he wanted to get the money into his own hands. Such a desire has caused trouble to many since the day of Judas, and men who are always watching to see if they cannot get to handle the money, are often the kind who are least to be trusted with it.

It may be that the argument of Judas, calling this a useless waste, had merit. To use such an amount of this "very precious ointment" on one person was certainly extravagance, in the sense that it was not necessary. It might have been used to do much good toward the poor who were so numerous at that time. But the value of a rebuke often depends on who does the rebuking. This Judas who found fault is a type of many who have followed since then. Fault finding is usually poor business, and because we often do not understand the motives of our fellows, nor what prompts to such action, we ought to be very careful in this regard. We may get into the habit, and become like the man who saw the mole on the angel's face, but failed to see the angel at all. In this case we have the arguments of a bad man in a good cause. The one who would betray the Master for two-fifths of the value of Mary's gift is here seen pleading for the benefit of the poor. There are men who are to be feared even while they bring gifts. Let us not become so narrow in mind that we see only the faults and failings of others.

How did Jesus like this criticism of Mary's act?

He defends her. Self-sacrifice, humility, showing a strong and lasting love, was the underlying principle that prompted her, and Jesus says "She hath wrought a good work upon me," "She has rendered me a kind office"—Diaglott. Give the words "a good work" or "a kind office" the sense of a noble and honorable work, and see how it helps out the lesson taught. The spirit in which an offering is made shows its true value. It is not so much what we give, but the sacrifice we make to do it. Emotions that prompt us to admiration are nothing unless they move us to acts of adoration.

In this case the woman's act was better than she supposed it was, for Jesus says "she did it for my burial." Jesus had reached a crisis in his life. He was to be himself offered up as a sacrifice, and this act of self-sacrificing love, showing such strong affection, at a time when even his disciples who had been with him and witnessed the wonderful works of his love, could be influenced by the arguments of a traitor—was proof to him that one heart beat true to him. It was a woman's heart, and is another example showing that women are in *some respects* at least, superior to men.

Jesus explains that in this act of affection for him, the gifts to the poor need not be changed. He would not be with them long, but they would have opportunity to give to the poor always. If the principle that inspired Mary's gift would dominate the heart of man, the poor would have ample aid. It is the lack of love—not of money—that causes the poor to have to suffer.

How was Mary rewarded for her act?

"Wheresoever this gospel shall be preached." *This story has been trans*lated into every known tongue, and is told "for a memorial of her." The Pyramids of Egypt are not so enduring as is this monument to the memory of that simplehearted woman. The precious ointment she poured out is an endless stream, whose fragrance fills all lands, and animates the heart of thousands to deeds of kindness and love. A fable tells of a fountain whose each drop of water was the source of another fountain, and so Mary's act of sacrifice is being multiplied over and over again. What a monument to her memory! We cannot measure its scope.

What about Judas the fault-finder?

He felt the reproof. He had failed to get his hands on the money that this ointment would have brought. Disappointed and chagrined he seeks the chief priests, and agrees with them for a fraction of the value of Mary's gift, to betray his Lord and Master to them.

Behind is a monument of infamy, and his name and "traitor" are synonyms.

Dear Brother Underwood,

My time to pay for THE RESTITUTION is passed, and I am glad I can now pay for it, and you will also be glad. You will find the money herewith.

THE RESTITUTION is the best Bible teacher we know of, and we always peruse it well. It is a paper of great benefit to our Church, and it will lead nobody wrong who reads it outside the Church. Oh, let God's Word be our daily bread.

We send love to you and to your family, and pray God to bless you, the paper, and our Church.

Yours in the hope,
S. E & M. E BAIRD.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Was It This Way?

Ten young virgins start with garments pure and shining white, to meet the bridegroom. All pray "lead us not into temptation, but deliver us from evil" and start with high hopes for the journey.

Half of them fail to follow the lead, and tread lightly in the tempter's wake. Half? Yes half. Beware! Soon the trembling fear of the tempter's wiles pass away, and they sail forth on the broad way, wasting their [illegible] in fruitless speculation and questionable conduct. Not much wanted for light on that road. Occasionally the conscience gets a bump in making some shadowy pass. Then more oil is wasted in soothing the pains of a guilty conscience, (trying to believe faith alone will excuse conduct). No care for how much is wasted; therefore by the time the oil is out, the conscience will be free from pangs.

Well, they say, we want a good time. We go this road but once, and despise the little old narrow-minded way. We are for freedom and progressiveness.

Imagine their consternation when the discovery is made, why! our oil is all gone and our lights are dying into darkness. The ray of hope is rekindled when they look over to "the strait and narrow way," and see the other five (old fogies) with a firm and steady step, making straight for the goal. They will lend us of their oil. They have kept the strait and narrow way, and ever walked by the foot lights, Psalms cxix. 105, for the sake of having oil, and lamps aglow when the cry is made.

They are a peculiar people. They prize the washing of their robes so highly, they fear to turn to the right or the left of the narrow way pointed out by their Leader, lest they soil their garments.

O! they will lend us oil. They have a care for us, they have suffered with us and for us. They have rebuked, admonished us, and pled with us to keep the narrow way, with our lamps trimmed and ready. They'll not fail us in this trying hour, when we are a part of the body, even half of the party who started out to meet the bridegroom.

Can you imagine the consternation and despair of the foolish, when the cry is made "Behold, the Bridegroom cometh!" as the five wise virgins, waiting with eager faces, radiant with hope, and with lights brightly burning, waiting for the great door to swing back for their welcome. They scarcely heed the cry "Lend us of your oil, our lamps are gone out." With mind and heart absorbed in coming joy, the answer comes, Go to them that sell and buy, lest there be not enough for you and us.

They go, but return only in time to see the door close between them and the five radiant faces, where the very air rings with angel harps and songs and Alleluias of the blood-washed throng. "Without is weeping and gnashing of teeth."

If we would keep our lamps trimmed and ready, we must make careful research for, and thoughtful obedience to, the Father's revealed will, and be over watchful.

SADIE SKEELS.

Editor Restitution:

Please find enclosed money order for two dollars. Send six copies of "A Letter to a Friend" to address below. The little book has converted this lady. She was raised to believe in the immortality of the soul, but was immersed a few weeks ago. She asked to have one of the little books sent to her brother, and we thought best to have a few sent to her direct, and the balance to our address.

We are not enough in numbers to support a minister, but we can scatter Sister Woodruff's good sermon, and be thankful she ever wrote such a letter. She will have stars in her crown of life surely.

Yours in the blessd hope,
MRS JOHN HELMS.

Some people always sigh in thanking God.—E B. Browning

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, OCT. 19, 1910.

This is the week of the Argos Conference. Let all who can attend do so and make it the best ever held in the state.

THERE is at present a current of unrest in various quarters of the globe that portends a mighty shaking soon. Will some able brother who is watching events, give some articles on this line.

BRETHREN, we often speak of some classes of religionists as neglecting certain things that we claim are very important elements. The Coming of the Christ, where all hope is centered. We say we never hear sermons on this and kindred topics from Orthodox pulpits. The statement is true. The breaking of a text is by many popular ministers considered unnecessary. Some novel, or a political or scientific subject, furnishes material for the tickling of ears now-a-days. For some time we have been wondering if the same disease was afflicting "our people." Do our ministers in a large degree follow this same bent? Do our brethren write articles that teach the fundamentals of our faith? We have no articles on hand that are on subjects along the lines of the Gospel. Brethren, there is something radically wrong, and if we really believe the Lord is soon coming, we ought to set about it at once and "get right."

Let us suggest a little. Scolding is not intended, and it has been said that the positive side is preferable to the negative. We need articles on The Gospel—What is it? What message does it convey to us? Penalty for neglect. How is it allied to salvation? Who first preached it? Who now should preach it? The hope for which Paul was bound with a chain—the hope of Israel. How does it relate to the obtaining of eternal life?

The Kingdom of Christ—Will it ever come? When will it come? What will occur then? Will it be a literal kingdom? How far will it extend? The elements—King, rulers, subjects, capital, territory.

Kingdom of God—Is it set up now? When will it be, and where? How is it related to Christ's kingdom. How came it to be overturned? Will it be restored? and when, and by whom? Who is commanded to tell about this kingdom to be set up? What will be done for the believer in this good news of the coming kingdom? What about the man who disbelieves it?

(Please note—It is the ones who believe, and the ones that disbelieve. We may have various and sundry opinions on what will be done with a "big other class." We are only asked to deal with the believer and disbeliever, and if God ever wants us to deal with other class he will quite likely give us definite instruction, just as he has in regard to the first two classes.)

What sort of a being is man? What his nature? Is he now mortal? If so how did he become so? Will he ever be made immortal, and when? Man at creation was given a high position. From this he fell. Does God plan to restore man to his lost estate? By what means? Through what medium? Does he demand Faith? What is saving faith? Is obedience necessary? What are acts of obedience? How do we obey God? What will become of those who deny the faith and do not obey God?

Who are the wicked? What constitutes a just man in God's sight? (We mean not our idea of God's sight—but in the light of his revealed will as given in his Word.) What constitutes an unjust man? The destiny of the righteous—what is it? The destiny of the wicked—what is it?

Is Baptism necessary? Is it commanded? Who are subjects? Is there more than one "mode?" What is the design of baptism? Meaning of Holy Spirit baptism. Does Holy Spirit baptism exempt from water baptism?

What is God? Is he material? Has he intelligence? Has he body and parts? What is his form?

What is Jesus Christ? Is he God's Son—is he like his Father?

What is man? Who created him—when and how? Is he now as he was when created? What has he lost—what does he lack? How can he get back what he lost—what he lacks?

Brethren, articles on these and allied topics, with a long list on practical Christian life, will do good, will build up the body, will instruct the student and seeker, will strengthen and encourage, give us something to hand to those without that will give light. In every way possible to look at the matter, (except one little direction) articles on real Gospel topics will do writers and readers good. To get the benefit of other articles we must seek for a motive that has an element of Self in it.

Brethren, take this whole matter to your closet—lay your whole heart open before your God, and be guided by what is there shown.

Communicated.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 45.

There is sorrow in all lives, testings and grievous troubles that we can tell only to bosom friends and to Jesus. Auntie Willard was not exempt from these, and at one time said "she would be glad when these grieving thorns and pricking briers were passed forevermore," but not once did she falter in the race, the very next sentence being a quotation from the 19th Psalm, "More to be desired are they than gold, yea than much fine gold, sweeter also than honey and the honey comb," alluding to the statutes and judgments of the Lord, and expressing in this very quotation that the delight and happiness of her life was found in these statutes and that the ill was over balanced by the joy. When trials came she "went right on as if nothing had occurred, great peace in her heart and praising the Lord of Hosts in deed and in truth,"—voice and hands ever working together for him. It was wonderful, or would be, did we not know the secret of her peace. Let me copy this little gem from the latter part of her proposed book. She heads it

"NIGHT WHISPERS."

"How precious at all times and under all circumstances, is the Word of the Lord to the believing, trusting heart. At one time it comes in the stillness of the night and whispers to the listening ear, 'Beloved, think it not strange concerning the fiery trial that is to try you as though some strange thing had happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings that when his glory is revealed, ye may be glad also with exceeding joy."

"At another, when the heart is bitterly oppressed and knows not what course to take, it comes so soothingly with these words 'Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him, if he thirst give him drink, for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil but overcome evil with good.'

"How instantaneous the relief this cordial gives! The path of duty is now so plain; shut up to acts of kindness only leaving all avengement to him who will do justice to all.

"How easy now to pray for our enemies; to turn to them the other cheek also, and to go the second mile. We forget the sin and love the sinner, whether he be a worldling or a misguided brother or sister in Christ.

"How this proves the religion of Jesus to be from heaven and not of man. It helps us trace all evil back to its original source—the father of lies, and to know that the erring one is deceived by his delusions and therefore knows not what he does, and like Jesus we can say, "Father, forgive them.'"

"Little deeds of kindness
Nothing do they cost;
Yet when they are wanting
Life's best charm is lost.

Little deeds of kindness
(Richest gems on earth)
Though they seem but trifles,
Priceless is their worth."

"MAKE YOUR RECORD CLEAN,"

is another gem from her pen, that I am sure will be helpful to my readers both young and old.

"Make your record clean." These are said to have been the last words of John B. Gough.

Make your record clean, first for yourselves, and then by example and precept, help others. I set example first. Precept is usually set first, but to me, example comes first. Your precept may be good, but if your example kills it the precept falls to the ground and all is lost.

We are doing a great work! Think not that I now refer to the saving of drunkards or any one else but ourselves.

Beloved sisters, what kind of lives are we living at home? What do they think of us at home? O how deeply has this thought laid itself upon me for the past year! and how every power of my soul has been brought to consider this matter and to lay it out before me as my first and great work, moment by moment, hour by hour, day by day." Children to live before, grand children,—quick and sharp, watching every word and look, without experience to make allowances, —to live before, and above all, a God to live before who knows the thoughts and intents of the heart.

Day by day we are building our house upon the sand or upon the Rock! We are doing it; we are actually doing it. Now which is it? What kind of a record does every day tell for us individually? Scolding, fretting, murmuring, censuring all about us, making the worst instead of the best of everything? Turning things into bitterness and gall and making heart-aches? Is this our record, christ! the reverse of all this? Is the eye glad when it sees us and the ear when it hears us? Does our presence give relief and comfort instead of fear and dread [illegible] living hap-hazard lives hoping [illegible] later sometime in the future? Ah! this will never do. It is satan's snare to wake us up to ruin when our house falls upon our heads in the great judgment hour—now fast approaching. "Awake to righteousness and sin not." This beloved, I am endeavoring to do, yet "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Now as to evangelistic work; this by the grace of God, is the joy and rejoicing of my heart. It begins in my family which consists of my son, his wife and their three children. We have regular morning and evening service of reading the Scriptures, singing and prayer. We all read in the morning—except the youngest—in the New Testament; in the evening, in the Old Testament, one only reading.

This latter service is especially gratifying to the children, 'Read more, read more' is often their earnest cry.

By a simple method following the morning service they have memorized many portions of Scriptures without effort to themselves.—for instance the Beatitudes or a Psalm—reading them over in concert until they can repeat them. It is surprising how soon they are able to do this. These portions of Scripture are very convenient to repeat in the evenings when we are weary or time is limited. Pray for us, my beloved sisters, that in the day of the Lord we may be found on the right hand of the Judge of quick and dead, having been faithful in that which is least."

AUNTIE WINCE.

[To be Continued.]

Selections.

The Resurrection.

"If a man die, shall he live again?" Job xiv. 14.

The language of the Bible is so explicit, so clear, full and complete on this point, that we hardly need to multiply words by way of argument, when we have more than one "thus saith the Lord," and if any believe not this testimony, it will be too late for their benefit when they are convinced by the evidence of their senses, when they are eye-witnesses of the resurrection.

The testimony of Job is to the effect that he is fully assured of final deliverance from the state of death, though he says, "If I wait, the grave is mine house." And though in the grave his body should be destroyed, yet he says "in my flesh shall I see God whom I shall see for myself, and mine eyes shall behold, and not another." In Isaiah xxvi. 19, we read "thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead."

By Hosea also the Lord speaks and says: "I will ransom them from the power of the grave, I will redeem them from death; Oh, death, I will be thy plagues; Oh, grave, I will be thy destruction." Hosea xiii. 14. Behold, oh my people, I will open your graves and cause you to come up out of your graves And ye shall know that I am the Lord, when I have opened your graves, oh my people, and have brought you up out of your graves, and shall put my Spirit in you and ye shall live, and I shall place you in your own land." Ezekiel xxxvii. 12-13. Daniel is also assured that after a season of rest (in the grave) he shall stand in his lot, at the end of his days.

At the grave of Lazarus, Jesus said to Martha "thy brother shall rise again, in the resurrection at the last day." Jesus said unto her, "I am the resurrection and the life; he that believeth in me shall never die. Believest thou this?"

When the Jews were persecuting Jesus, and seeking to kill him, he declared to them this doctrine of the resurrection, and said, "marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation," John v. 28, 29.

The language of Daniel, also, corresponds with this, when speaking of them that sleep in the dust of the earth, he says they "shall awake, some to everlasting life, and some to shame and everlasting contempt."—Daniel xii. 2.

When Paul was pleading his cause against his accusers, before Felix he said I have hope toward God (which they themselves also allow) that there shall be a resurrection of the dead, both of the just and unjust."—Acts xxiv. 11-15.

Let us labor that we may not fail of the grace of God, and that we may have a part in the "First Resurrection."

With All Boldness.

There are chains that enslave the preacher. His tenderness makes him weak. His attachments bring him in bondage. His personal intercourse, his obligations to his people, all tend to hamper his freedom and restrain his deliverances. The prophets were charged not to be afraid of men's faces. Unawed they were to declare God's truth without apology, timidity, hesitancy, or compromise. The warmth and freedom of conviction and sincerity, the fearlessness of a vigorous faith, above all the power of the Holy Ghost, are helpers and elements in boldness.

Meekness and humility are virtues of the first importance in the preacher, but these do not militate against boldness. This boldness is not the freedom of passionate utterances. It is not scolding. It speaks the truth in love. Boldness is not rudeness; roughness dishonors it. It is as gentle as a mother with her babe. Fear, in the mild and innocent form of timidity, or in the criminal form of cowardice, has no place in the true ministry; humble, but holy boldness, is of first importance.—St. Louis Advocate.

Great Blunders.

In the Crerar Library, Chicago, five hundred different persons have written down their "Great Blunders in Life," and the following are a few of them that are worthy the consideration of our young people:—

"The greatest blunder in my life was gambling."

"Was to fool away my time when at school."

"Not keeping my position, but grew slack in my work."

"Thinking that my boss could not get along without me."

"Refusing a steady position with a good firm."

"Would not listen to the advice of others."

"Not saving my money when I was young."

"Beating some one out of money."

"Did not not stick to anything."

"Careless about religious duties."

A reckless man in a Zoological Garden once seized a venomous serpent by the nape of the neck, and held it up before his companions. The man thought he had the serpent wholly in his power. But it began to coil its long body about his arm, and then slowly tighten its grasp till the man in agony was obliged to drop his hold of its neck. Quickly then it turned and bit him, and soon the man was dead. He thought he was strong enough to play with the serpent and then thrust it from him when wearied of the play. Many think they are strong enough to play with temptation of any sort, but they find sooner or later, that the temptation has mastered them. "Watch and pray that ye enter not into temptation," said Christ. It is entering into temptation which is to be guarded against.—Tarbell.

A man's time when well husbanded, is like a cultivated field, of which a few acres produce more of what is useful to life than extensive promises, even of the richest soil, when overrun with weeds and brambles.—Hume.

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The End of the Wicked.

What shall the end be of them that obey not the gospel of God? No question more solemn and important than this. Every unconverted person has a vital interest in it, whether they realize it or not. Let us search the Scriptures of truth reverently and in godly fear, for an answer. David was once very much interested in this question, and almost backslid when he saw the prosperity of the wicked how they increased in and had everything heart could wish; he could not understand it until he went into the sanctuary of God, when the end of the wicked was revealed to him. "Surely thou didst set them in slippery places; thou castest them down into destruction." Psa lxxv 18. Read the entire Psalm and see what God revealed to David concerning the end of the wicked.

In the thirty-seventh Psalm we are told that "the workers of iniquity shall soon be cut down as the grass and wither as the green herb;" that the evil-doers shall be cut off.) but the arms of the wicked shall be broken; that the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume into smoke; that the transgressors shall be destroyed together. This language does not sound much like the wicked being preserved so that they can live forever in conscious suffering. The word perish is used in more than twenty texts to represent the end of the wicked. In the Bible the word perish always implies death, corruption, destruction, and loss of being. Peter tells us that the wicked shall "perish in their own corruption." Jesus also said of certain ones: "Except ye repent, ye shall all likewise perish." Jesus came into the world to open a way to save men from perishing. Jno iii 16.

Again, in thirty texts we are told that God will destroy the wicked. To destroy means "to demolish; to ruin; to annihilate; to bring to naught; to kill; to put an end to." The wicked can escape destruction by forsaking his way and accepting God's offer of salvation and receive an abundant pardon for his past sins and have the blessed prospect of eternal life.

Eleven times in the Scriptures we are told that the wicked will be devoured. This word, when applied to the wicked, implies their total consumption. Once more the wicked are to be consumed. To consume, implies to waste away; to cause to pass away; to burn up. Twenty times is the word consumed used in regard to the wicked. This language may sound harsh to some, but they are plain statements of Scripture. To spiritualize them does not improve matters, so we had better take them at their face value.

God has told us that he has no pleasure in the wicked, but that he should turn from his wickedness and live. God sent his Son to save men from all these things, that by believing him they might not perish but have everlasting life. Reader, which will you have? Life or death? May God, in his mercy, help you to decide aright.—Herald of Life.

Have You Engaged Him?

When one goes to a lawyer to engage him in a case, it is not expected he will make an eloquent oration. A simple statement of facts is all that is requisite. This may be given in broken sentences and ungrammatical expressions; it is the advocate's duty to put things in order, and do the best he can for his client. So it is with us in our approach to Christ—the appointed and recognized "Advocate with the Father." Our prayers may be broken and language weak, but if we put our case in his hands and leave it there, all will be well.

Important to Remember.

This world is too small to afford a place of safety to the man who disobeys God.

The more faith men have in God the more faith they will have in one another.

To persuade one soul to lead a better life is to leave the world better than you found it.

It is hard to find people who are willing to give up some sins, but the tug comes when they are asked to give up all sin.

If there were any chance for salvation after death, the devil would'nt work so hard to get men to put off praying until the last minute.

Grace and glory differ but as the bud and blossom. What is grace but glory begun? What is glory but grace perfected!—Mason.

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Enough for Him.

A gentleman accustomed to take his morning glass, stepped up to the bar of a saloon and called for whiskey. A seedy individual stepped up to him and said:

"I say, squire, can't you ask an unfortunate fellow to join you?"

"I am not in the habit of drinking with tramps," was the answer.

The tramp replied:

"You need not be so cranky, my friend. I venture to say that I am of just as good family as you are, have just as good an education, and before I took to drink was just as respectable as you are. What is more, I always knew how to set the gentleman. Take my word for it, you stick to whiskey and it will bring you to just the same place as I am."

The gentleman set down his glass and turned to look at the tramp.

His eyes were bloodshot, his nose blunted, his boots unmated, his clothing filthy.

"Was it drink that made you like this?"

"Yes, it was; and it will bring you to the same if you stick to it."

Picking up his untouched glass, he poured its contents upon the floor, and said, "Then it is time I quit!" and left the saloon.

The Crystal Depths.

There are ponds in the woods of the North whose waters are so clear, and whose bottoms are so clean, that they can with truth be called great pools. I have gone to them every year, not to fish in them, not to hunt their shores, but simply to gaze into them. I have gone to them by day, to see the mountains in them; to see the sun and the sky, and the white clouds; the trees on the borders, and the flecked rocks that line their banks. I have gone to them at night to see the stars and the moon, and the dark blue mystery of the firmament when the brightness of its cerulean, gleam as it glistens at noonday, was tempered and shaded to a sober and more grateful tone. And in these pools—these great pier-glass mirrors of nature—leaning over the sides of my boat, I have seen the world and the sky stand out with a splendor, a beauty, a suggestiveness of appearance, that the open vision of the day could not bring me.

The New Testament is such a pool, in the spiritual world. The great mountain-like truths of God's being and conduct; the evergreen growths of his daily providences; the sober but majestic fulfillments of the old prophecies; the star-like facts of life; the blue dome of the destiny of the race; yea, and the cloud-like passages of his eternal decrees, lifted high above human analysis, moved on by invisible currents of his ordering, all these are reflected from the pure depths of the teachings of Jesus. And all these you can see, I can see, all men can see, if they will but contemplate with earnest, prayerful, soul-seeking vision the sayings of the Son of Man.—W. H. H. Murray.

When We Dislike Others.

Whenever we find ourselves feeling bitterly against any one, this is probably accounted for by the fact that we have been unfair, in some way, to that one. The truth of this is suggested by the following from the Washington Star:

"What makes that man dislike you so much?" "I haven't the faintest idea," answered the student of human nature. "Probably he has played me some underhand trick that I don't know anything about." We are so uncomfortable over our own wrongdoing in being unfair to a fellow-man, that we try to relieve our minds by assuming that he is wrong and therefore a fit object of our dislike. It is a good deal like the ostrich's sensible move for self-protection by hiding its head in the sand. Let us have the good sense to look for the cause of our personal dislike in ourselves, and when we have located the particular injustices of our own that give rise to them, let us have the courage and the character to make the handsomest amends that we can. No dislike can survive such heroic treatment.—S. S. Times.

I stand near the end of my life's course. And what a wholly different measuring-rod will be used upon our earthly careers in the future world from that used in this! The value of a human life will be determined, not by the glory of success, but by the purity of motive and the faithful perseverance in one's duty, even where the events have seemed of little consequence. What a wonderful rearrangement of the high and the low will take place at the great review.—Moltke, on his eightieth birthday.

Ebenezer. 1. Sam 7, 12

The copy for this department of The Restitution is supplied by Brother Robert G. Huggins, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

David's Throne.

God took David from the sheepcotes
And placed him on a throne;
He had an [illegible] faith in God,
He trusted God alone.

But alas! that his successors
Forsook the living God.
They worshipped many heathen gods,
And wicked paths they trod.

For their sin God o[illegible] that throne,
And it is [illegible] now;
David's Son will [illegible] it again,
All kings to him will bow.

He'll rule the world from pole to pole,
[illegible]
[illegible]
[illegible]

[illegible]

Through one who believes Jesus is Joseph's son, we are informed that [illegible] "great scholar" [illegible] he now doubts the authenticity and inspiration of many parts of the Old Testament. On the other hand Paul says he believed "all things which are written in the law and in the prophets" Acts xxiv 14 "All things." This from the apostle Paul, and he an "educated gentleman," too!

Paul, the "great scholar" Paul, "expounded and testified the kingdom of God, and persuaded them concerning Jesus, both out of the law of Moses, and out of the prophets" at Rome for two whole years in his own hired house, and he did it with "all confidence"! Acts xxviii 23, 30, 31. How could he preach the kingdom and Jesus "out of the law of Moses, and out of the prophets" "with all confidence" unless he had "all confidence" in their writings? Those writings wherein Paul had "all confidence," our Higher Critics have no confidence at all!

"There is not," says one of these wiseacres, "there is not in the New Testament any recognition of the New Testament Canon." Yet Peter intimates that after his "decease" his epistles would pass down through generations, and would "stir up" the minds and keep in the memories of believers his teaching—that they would have them "always in remembrance." 2 Pet i 13, 14, 15. And in chapter 3, verses 15 and 16, he says that "all" of Paul's epistles were in the New Testament Canon, with "other Scriptures." O ye wise men, see how foolish God has made your wisdom. 1 Cor i 20.

A Brother writes that while he thinks "disciplinary action" is justified by the false teachings that are current, "yet would it not have been wise to have omitted that insinuation from Brother Adams' resolution?" he asks. No. "Hidden things of dishonesty," craftiness and deceit are positively condemned by the Apostle, 1 Corinthians iv. 2. We fully mean "disciplinary action;" and to have omitted "that insinuation" from the resolution would have concealed our intentions. Policy is all right in its place; but we must stand clear of deceit and hypocrisy.

The Old Covenant Sabbath a Sign.

The seventh day sabbath, was a sign between God and the children of Israel. "And the Lord spake unto Moses, saying: Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations." "Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generation, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh he rested, and was refreshed." Ex xxxi 12-17.

Here I wish to digress a moment and recall a commandment which runs parallel with that above cited; namely, the offering of sacrifices as recorded in Exodus xii 14—"This day (of the passover) shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever." The forever here runs as long as the forever in the observance of the seventh day rest of Ex xxxi 17. Both were to be perpetual for their generations. These both began together, and they ceased together, for when the priesthood ran out, the law also ran out. Heb vii 12.

That the seventh day rest was a "sign" between God and the children of Israel, we notice further: "Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness, and I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also, I gave them my sabbaths, to be a sign between me and them. Ezek xx 10-12. "Hallow my sabbaths, and they shall be a sign between me and you" verse 20.

In the Colossian letter Paul shows that the sabbath with all other observances of the Mosaic law were a "shadow" of things to come. A shadow is a sign, a type, a symbol; and he further shows that this shadow was cast by the Lord Jesus Christ, because they were all typical of him; and now that Christ had come, the substance was reached and the "shadow" had disappeared—it vanished because of Christ fulfilling them. But hear him: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross......Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath day (a sabbath day, R. V.): which are a shadow of things to come; but the body is of Christ." Col ii 14-17. The seventh day rest was a sign, a type of Christ, and shadowed forth our rest in him. In Christ the believer finds rest. In him we cease from our own works as God did from his. Heb iv 10. "Come unto me," says Christ, "and I will give you rest." Christ is the believer's sabbath. "For we which have believed do enter into rest." Heb iv 3.

But while the sabbath pointed forward to Christ as the believer's rest in him, it also typified that eternal rest for the people of God in the future. Heb iv 9, with margin. Everything under the old covenant pointed to and foreshadowed Christ and the blessings promised in him. In Col ii 14 Paul speaks of things in the old covenant as being "against us," and because of this Christ took it out of the way, nailing it to his cross.

That the law of the weekly rest and the seventh year land rest, were not suited to all people, and in all countries, but only to the Jews while they dwelt in the land of Canaan, is clearly shown in the very commandments themselves. "These are the words which the Lord hath commanded, that ye should do them: Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth any work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day." Ex xxxv 1-3. "Six years thou shalt sow thy land, and shalt gather in the fruits thereof; but the seventh year thou shalt let it rest and lie still......In like manner thou shalt deal with thy vineyard and with thy oliveyard......Three times in the year all thy males shall appear before the Lord God" Ex xxiii 10-17.

How under heaven could these commandments be lived up to and obeyed, scattered as are the people of God today? Could all the males appear before God in Jerusalem three times in each year? Could all nations allow their land to rest and lie still every seventh year? Could we—even we—in this country, obey this weekly sabbath law to "kindle no fire" in our habitations on that day? And who would inflict the penalty by stoning, if it were in force and were violated? A law without a penalty is worthless. Thank God the penalty as well as the law of the old covenant is dead, and buried forever.

But further: let it be remembered that the Jews did not count their days by hours as we do, but "from even unto even shall ye celebrate your sabbaths." Lev xxiii 32. Pray how could a Christian, living in a northern country, who has continuous darkness for three months, obey this commandment? "From even unto even" would mean to him a period of three months. Now anybody can see that these things were "against us," they were "contrary to us," and, blessed be his holy name forever, Christ "took it out of the way, nailing it to his cross."—J. August Smith in "Our Hope."

"He who only hopes is well-nigh hopeless."

Nothing.

The immortal soul of the popular churches that does not die when the body expires, that goes to heaven then, is glorified, saved, and is happy throughout eternity; this soul of such vast importance both here and hereafter, when they define it turns out to be nothing. It is an immaterial substance, they say. Conceive of a "substance" that is not material if you can. And they add farther that it is uncompounded, indivisible, intangible, immortal, and cannot come into contact with matter." In other and plainer words, it cannot be touched, seen, heard, tasted nor smelt! It never comes into contact with matter; if it did we might form some idea of it. But since it is distinct from matter, and never comes "into contact with matter" for a moment, and cannot be discovered with the five senses, this soul of tradition—the thing and the only thing about us of importance, since it is the part that is immortal, regenerated, saved, glorified and to rejoice before the Lord forever—is Nothing—not a thing!

We reject without hesitation this indescribable nonentity of popular creeds. The Church of God teaches the great truth of Conditional Immortality. And when we are asked what the conditions of salvation are, we can confidently reply upon Scriptural authority, an understanding, belief, confession, and obedience of the gospel; repentance for sins, baptism for their remission, and a holy life ever after to make our calling and election sure. Friends of the world dislike these conditions very much; they are mortified particularly because baptism for remission of sins is placed in the list. They think of thousands of "good people" in the world who are not baptized. They seem to think they present an unanswerable argument when they say: "Baptism as a condition of salvation 'cuts off' from eternal life so many 'good people.' Do you mean to tell me all these 'good people' are lost?" Thus they would sympathise away this saving ordinance of God. These same people profess to believe that faith and repentance are essentials of salvation. But we can turn on the tears and make them give up every condition of redemption they claim to hold. You say that faith is essential to salvation? If you dare say "yes," then I can say with tears streaming down my cheeks: "There are thousands of 'good people' in the world that have not believed. Faith as a condition of redemption excludes all these 'good people'—how awful!" Under the pressure of this cogent argument(?) we get from them the concession that it "makes no difference what we believe." And of course if it does not matter "what" we believe, it is immaterial whether we believe anything. From this standpoint there is not one single thing taught in the Bible—not one doctrine in all the Book of revelation that is a condition of salvation. As with faith so it is with conduct. You say that repentance is necessary to our redemption? If you do I will say to you with hot tears trickling down my distorted face and in the sobs of a broken heart: "Think of the thousands of 'good people' in the world that have not repented. How awful that all this host of people—'good people'—must be lost, forever lost!" This sympathetic appeal wrings from them the confession that it "makes no difference what we do, just so we are sincere!" Thus you see, reader, that it will not do to say there is any thing to believe—not a thing. If one single thing, it "cuts off" all who do not believe that thing. It will not do to say that there is one single thing to do—not one thing. If there be one single thing to do, it "cuts off" all who do not do that thing. From this standpoint the Bible requirements of faith and morals are devoid of authority. Apostate Christendom when asked by a sinner, "What must I believe?" must answer, "Nothing, No—thing!" When he asks then, "What must I do?" the answer must be "Nothing, No—thing!" Faith and morals have disappeared—both have evaporated, and we are left with Nothing. The theory of Universalism has eaten out the very life of the modern church, and the message it is now giving to the world is comprehensively and exhaustively expressed in the words "Believe nothing; do nothing. There is nothing to believe—not a thing to do!"

These strictures on popular theology—how nearly are they strictures on the Church of God? A lack of consistency on our part, a failure to enforce Bible discipline, has resulted in the development of an element within our body that claims "freedom" in thought, belief, and duty. "Make all the creeds for yourselves you want to," they say to us, "but you cannot make a creed to bind us." That means you can believe what you please; I will do the same. That grants to each member of the Church the right to believe what he pleases. That liberty would tolerate every doctrine, however false, that has been, is, or ever will be, promulgated under the sun.

Upon this liberal platform unity of faith is impracticable; there is not an essential doctrine within the covers of the Holy Bible; and in the last analysis the theory whirls us right back into the old theological quagmire, and we take up once more the song we abandoned when we came into the truth—"It makes no difference what we believe." If asked "What must I believe?" you must answer, "Must?" You "must" believe nothing; but you have the "liberty" to believe anything you please! All the great, saving, fundamental doctrines of the gospel according to this compromising representation, fall into the dust as valueless, as nonessential, as speculating prognosticating dreams.

Duty as well as faith must be sacrificed to this God of Liberty. One of its devotees said recently in a public discourse "God is the Great Disciplinarian; no mortal man can discipline me." Thus with one brush of the hand this man ignores and denies God's government as ordained in the Church. The Church has the divine right to withdraw from members for doctrinal and moral reasons (Romans xvi. 17; I Corinthians v. 6): it is the highest tribunal on earth. From its decision there can be no appeal; the man who is in a dispute with his brother, if he will not "hear the Church," the Church has the power to put him back among the "publicans and heathen" from whence he came into her fellowship. Matthew xviii.

God's laws, like all other laws, are inoperative unless executed by human agency. Therefore when this "good man" says that "no mortal" can discipline him, he means to say that all church officers are only so many popes, and he refuses to obey God's laws because they have human administrators. These administrators of God's law are popes! Reader, had you ever noticed that people who are always shouting about church officers being popes, murmuring about this or that man being a pope; had you ever noticed that these people are themselves the greatest popes? In detracting from the influence and power of the Church they have the satisfaction of enhancing their own standing and authority. These "good men" will belittle the Church every opportunity they get.

Notice the under-current in this incident: Recently I heard one of our ministers say—he made the suggestion in all gravity: "Let us ask these men if they hold that the doctrines of Joseph's fatherhood, keeping of the Sabbath, and partial inspiration of the Bible are essential. If they so hold, let them have the right to preach, but not as representing the Church of God." Consult these "good men;" see what they think—never mind about the Church. No matter what she thinks! If they think these doctrines are essential, we the Church don't, still they have the "right to preach," and to preach these doctrines of course; yet even with the "right" vested in them to preach, they would "not represent the Church of God." Certainly not; you cannot represent nothing! When the writer urged in an exhortation that the Church should enforce the discipline of the Bi[illegible] was told that it would only cause division. These "good men" would refuse to submit to the dictation of the church, and would, consequently, cause division. These men would call all ministers who urged this Bible action popes, of course; and while they repudiate God's law as to faith and morals, and defy God to his face so far as his requirements are concerned, yet they are "good men" Such men are superior to the church. Even a Brother who admits they are wrong, unconsciously conceded that they were head and shoulders above the church. This Brother, winking at God's discipline as taught in the Scriptures, winking at the supremacy of the church over its members, suggested that if we would ignore God's commandments just a little longer (!) these "good men" would soon go the "way of all the earth."

From this statement the reader will see again that men are superior to the Church: the hands of the Church are tied, she sits helpless, and her only hope is that these men will die. Poor Church, powerless to discipline your children, you must sit silent in mourning and prayer—praying that you may have some funerals soon.

In conclusion we wish to say a few words to those brethren in the Church of God who believe the truth but who compromise what they believe with error. The states of Ohio, Indiana, Nebraska and Washington ask you to take an "uncompromising stand" for the doctrines of Christ's Sonship, the sufficiency of his law and death, and the plenary inspiration of the Bible. As states, Illinois, and even Iowa, believe that we hold the truth on these Bible doctrines. As states they are in agreement with us; but they hold (as they were represented by their delegates at the General Conference), that these doctrines can be compromised for the sake of convenience. Illinois, "our state," the very Churches where we formerly labored—your delegate at one time voted your state "neutral;" within five minutes he changed your vote to "against." Why such fluctuation? Are you drifting? Be careful. Preaching Christ and the "things concerning the name of Jesus Christ"—(Acts viii. 5, 12) essentials certainly, involve preaching the Sonship of Christ, Acts ix. 20. "Believing on the Son," is a condition of eternal life, John iii. 36. Without a belief in Christ as the "only begotten Son" we are doomed to "perish," John iii 16. The man who says that Christ was not the "only begotten Son," but there have been millions of sons begotten just like he was; that he was only son of God as we are sons, are not such "cutting off" themselves from the plenteous redemption that is in Christ? When they say that the law is of faith, right in the face of Paul who says it is not (Galatians iii. 12); that we can be and must be justified by the law, right in the face of the inspired statement that "no man" can be justified by it (v. 11); when these law-keepers shelve Christ and make his sacrifice nugatory, by representing that Christ has died in vain (Gal. ii. 21), are you going to ask these teachers if they consider these doctrines essential, or are you going to use your own brains?

When they teach that the Bible is no guide—that there is not now in the world an inspired Bible—that the Bible is full of errors, interpolations, and the like, representations which, if they be true, forever knock out all certainty in every statement in it from Genesis to Revelations, I ask you brethren, you who have the same faith as we on these questions, we ask you in all candor, What are you going to do? With the "good men" who hold these erroneous views we have a good bit of patience and forbearance. We think they are wrong, fundamentally wrong, dangerously wrong, but we respect them as having honest convictions. But for brethren who know better, but who vote for what they do not believe, standing against what they believe is right—for men who thus compromise the truth and stultify their convictions, we can have no respect. We suggest that they hasten over into agreeable company, where they can work out the law and boastfully merit salvation without the sacrifice of Christ. As each one can save himself, like Jesus the son of Joseph, they can organize a church, and out of honor to Christ who was the first man to show by example how each one can become his own Savior, they can call it the Church of Joseph's Son. Then if any one asks them what they believe they can reply "We have no creed—no belief. We believe (?) nevertheless, in everything in general, and nothing in particular." If a sinner should ask them what he must do they can reply "We have no discipline, so we do everything in general, and nothing in particular." With nothing to do and nothing to believe, they will have all the "freedom and liberty" they want—and very consoling thought (to them) they will be nothing—no-thing!

Closed Up Adventist Chapels.

In the *World's Crisis* of Oct 5, 1910, Eld. G. H. Wallace writes in part as follows under the heading "How is This?"

"All over this broad land we hear of closed-up Adventist chapels, where years ago good, interesting services were held with interested congregations. We well remember some of those places and services, into which no stranger could come for even a single service without hearing the difference between Adventism, or in other words up-to-date gospel, and the soft toned twaddle of the age."

The writer then goes on to make these remarks which come very near answering his own question: "The Chapels are rotting down under a retrograde interest which holds the truth in light esteem. Said one young preacher in whom I have felt a fatherly interest: "I have been with my church so many months, naming the number, and I have not preached a single sermon on the Coming of the Lord."

Holding up the "Advent Christian Hymnal" to the congregation he said this, substantially: "This book is so filled with hymns on the subject of the Second Advent and the judgment message that I have no use for it." Of course he has, with some others of the same mind, reached the logical conclusion of his own argument, and is now in a denomination whose hymns he likes better to sing, and with whose theology he more closely agrees."

You are right, Eld. Wallace. What little truth the Adventist once had has been held in such "light esteem" that it has not been held at all. They have objected to Creed, a definite faith; they have opposed discipline; and they are now reaping the harvest of their foolishness. Rotting Chapels "all over this broad land" are telling the sad story eloquently. Here is a lesson for the Church of God. May we profit by it.

Some time since Professor William James, the Harvard psychologist, left a $1 000 prize with the Metropolitan Psychical Society to be given to the spiritualistic medium who would make known the contents of a letter which he wrote shortly before his death to the secretary of the society. Fifty mediums have thus far tried to reveal the contents of the letter, and get the $1,000. In the *Cleveland Leader*, Oct 6th, the secretary says:—"Every one of the fifty who have attempted to tell the contents of the letter has failed in every particular. Most of them begin with 'Dear Sir: Since I have been in the spirit plane,' and the expressions used are similar to those of professional mediums since the day of the Fox sisters. None of the letters has the slightest trace of any expression used by Professor James in his life. There are references to various relatives of Professor James, mostly inaccurate."

Gold Dust.

"Keep the highest ideals always before you if you would rise high."

"There is some place in which we may all work—rich and poor, young and old. Coveting earnestly that best of all gifts, love, we shall not be long in finding opportunities."

"No stream from its source flows seaward, however lonely its course, but that some land is gladdened. No life can be pure in its purpose and strong in its strife, and all life not be purer and stronger thereby."

"The Savior alone can cleanse from sin, but each of his disciples must follow his example in assisting others to walk in his footsteps, and to try to rid themselves of every defiling influence."

"Obedience is better than sacrifice. Be not ashamed to do the will of God, and he will honor you with his everlasting and a crown of glory."

Anna Drew.

"I'm Not Very Bad."

Yes, that is the way you look at yourself: measured by your standard, by the standard of worldly men, you seem to be quite near perfection. But are you approved of God? Are you a praying man?—a praying woman? Do you do anything for God? You may be *negatively good*; that is, you may refrain from doing many wrong things, because of the shame and disgrace that would come upon you from doing them, but do you do the things that are well-pleasing in God's sight?

It is not enough to have started in the Christian race, not enough to have come by the door into fold. The race is all before you, the character yet to be formed, that is to fit you for the companionship of angels; the prize still to be won. You may not be "very bad," but are you pure in heart—are you holy? Have you clean hands? Are you seeking first of all "the kingdom of God and his righteousness?" If not, in what is your hope? In the righteousness of Christ? You must keep his commandments to abide in him. Jesus is the Vine, you the branches; the Father the Vine-dresser. No pruner of vineyards leaves worthless branches on the vine. So will the Father lop off, if you bear no fruit.

You are not to be satisfied with not being "very bad." You must grow in grace and in knowledge, and bring forth fruit unto everlasting life.

Press forward. God "sees all your ways, and counts all your steps." Follow Christ, be like him, then may you have hope.—S. R. Wince.

Announcement.

By invitation of the Argos Church the Annual October Conference of the Church of God in Indiana will be held at Argos, Ind. Date is Oct 20-23, and Program will be published later. This is the first of our Conference year. All the arrangements for the coming year's work for the Master in our State are made at this meeting. I hope all the Churches will be represented by delegates. Brethren, commence making arrangements at once to attend that we may have a good meeting.

J. H. WILLEY, Pres.

Program Indiana Conference.

Thursday, October 20, 1910.

7:30 p. m. Opening Address, J. H. Willey, Conf. Pres.
Song.
8:00 p. m.—Sermon J. F. Wagoner.

Friday October 21

10:00 a. m.—Sermon, [illegible] Vanvactor.
1:30 p. m.—Business Session.
2:30 " Sermon, D. T. Halstead.
[illegible] " Social Meeting, Wm. Huffer.
Song Service.
[illegible] —Sermon, H. V. Reed.

Saturday, October 22.

9:30 a. m.—Social Service, R. C. Railsback.
10:45 " —Sermon, Joseph Williams.
1:30 p. m.—Business Session.
2:30 " —Berean Meeting, Ella DeMonte.
7:00 " —Social Service, Asa Roose.
Song Service, Evelyn Hursch.
7:30 " —Sermon, H. V. Reed.

Sunday, October 23.

9:30 a. m.—Social Meeting, J. H. Willey.
10:30 " —Sermon, H. V. Reed.
2:00 p. m.—Sermon.—J. F. Wagoner. Followed by Communion Service.
7:00 " —Social Meeting, Joseph Williams.
Song Service.
7:30 " —Sermon, H. V. Reed.

Program Committee,
MRS. MARTHA BOGGS.
MRS. FLORENCE CORDILL.
MRS. MELISSA J. TABER.

A Pertinent Prayer.

President Finney was well known for clearness of ideas as well as plainness of speech; and his prayers were not altogether destitute of point and directness.

One Sunday, after the choir at Oberlin had sung without distinctly pronouncing the words, he in his prayer, alluded to the matter as follows: "O Lord, we have sung an anthem to thy praise. Thou knowest the words, but we do not. We do pray thee that those who thus led us may open their mouths that we may know what they say, that we may join in thy praise. May they not sing to be heard of men. May they not mock thee and offend thy people, or the house of God, by making a display of themselves."

We fear there are places where such a prayer might frequently be offered with good results, and some of the people would be likely to say Amen!—Armory.

WANTED.

By the Church of God in Cleveland, Ohio, copies of the Christian Hymnal, edited by James W. Wilson and F. L. Robertshaw, and published by THE RESTITUTION in 1887. Send postal to the undersigned stating how many copies you can supply, condition of books, and price wanted. Address, Robt. G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

A Sister in the faith—not an invalid—desiring to spend the coming winter in Southern or Western California, would like a position as domestic helper in a family of believers. For particulars and address, please address this office.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Any one desiring pictures of Illinois Bible School or Conference can secure them of the undersigned at 80 cents each for 5 x 7 size, postpaid. Post cards of Bible School 5 cents each or 45 cents per dozen, postpaid. F. V. Blakely, 627 So. Lafayette St., Grand Rapids, Mich.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

IN our issue of April 6 was an article on Sanctification, and in issue of April 24 was one entitled Crucifixion of Self. In issue of May 4 appears a third article on Overcoming Faith. The author, Brother Joseph Williams has caused these articles to be put in tract form, envelope size, convenient for mailing, and will supply them at Five cents each, or free to those too poor to pay. Send orders to Joseph Williams, Hillisburg, Indiana, or to this office.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to R. Juergensen, Barberton, Ohio.

Berean Pins.

The price of gold Berean pins is $1.50 apiece. The cost of labor has increased, thus increasing the cost of the pins. Will those desiring pins please send in your orders before Oct. 1st; and as the pins must be paid for in advance, will you please send money with order. If you wish a pin sent by registered mail, please so state when ordering.

LELIA E. WHITEHEAD, 5489 Ontario St., Austin Station, Chicago, Illinois.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber. tell them that Ten Cents will [illegible] for the next two months. Make up a list o those you would like to see ge it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions: and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1 00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order. NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this [illegible] tant can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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VOLUME LIX. PLYMOUTH, INDIANA, OCTOBER 26, 1910. NUMBER 38.

Oregon Bible College
Oregon, Illinois

The Restitution.

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Poetry.

The Christian's Glory.

[The author of this poem was Joseph Grigg, born in London, a 1728, and died in 1768. He was a mechanic, and afterward a Presbyterian minister, showing signs of poetic power early in life. This was first published in the Gospel Magazine in 1774.]

Jesus, and shall it ever be—
A mortal man ashamed of Thee?
Ashamed of Thee, whom angels praise,
Whose glories shine through endless days?

Ashamed of Jesus! sooner far
Let evening blush to own her star;
He sheds the beams of light divine
O'er this benighted soul of mine.

Ashamed of Jesus! that dear friend
On whom my hopes of life depend?
No; when I blush, be this my shame,
That I no more revere his name.

Ashamed of Jesus? yes, I may,
When I've no guilt to wash away;
No tears to wipe, no good to crave,
No fears to quell, no soul to save.

Till then—nor is my boasting vain—
Till then I boast a Savior slain;
And O, may this my glory be,
That Christ is not ashamed of me!

* "Heav'n" in original.

Communicated.

Editor Restitution:

Seeing in RESTITUTION of Oct. 12, 1910, a selection, by (Bro. D. C. R.) entitled, "A Partial Resurrection," purporting to have been written and signed by that able writer, and earnest advocate of truth, now sleeping in Christ—Eld. J. M. Stephenson.

The article commences, "The doctrine of a universal resurrection is contrary to the plain teachings of the Word," then goes on to fortify the statement, with quite as much seeming plausibility, as any advocate thereof, before or since.

My allusion to it is not for the purpose of criticising the article in any manner, but simply that those not so well acquainted might not be misled as to the true attitude of the author. If the selection was made for the purpose of establishing "partial resurrection," then, Charity would say, the selector had no acquaintance either personal or by his writings, of the author's attitude later, after mature investigation and deliberation on the subject. Having had intimate personal acquaintance with Bro. Stephenson, as well as by his writings, during at least a quarter of a century of the latter part of his life, I feel that in justice to his memory I should testify as to his attitude in the later years of his life—which would also be verified by many living witnesses. At one time he advocated Sabbath (7th day) keeping, was identified with that people—was editor of their paper, but after learning the gospel founded on the "promises made of God unto the Fathers" he was energetic in showing the "shadow was of Christ" therefore we are no longer under the law (of Moses). When I first became acquainted with him he was an earnest advocate of partial resurrection (those only having been tried) thinking to would harmonize the testimony by showing the fallacy of the non-resurrection of the wicked theory. But later on (whether correctly or not) he became convinced that only universal resurrection from Adamic death, could harmonize all the testimony as to resurrection, of which he was an earnest advocate, both orally and with his pen, for many years during all the latter part of his life, of which any one can find incontrovertable evidence by consulting his masterly book "God's Plan of Salvation" written in 1877 (of which the selector of this article, surely could have had no knowledge) containing 33 chapters and appendix —"Rules for the Investigation of the Bible."

It is unnecessary, and space would not permit lengthy quotations of his arguments, only citing a few statements of his conclusion as to resurrection, chap 3, "Christ the restorer" at the close, after giving many quotations, sums up thus (page 28) "Surely the foregong is amply sufficient to prove to all who take the Word of God as the rule of their faith that as far as temporal life is concerned Christ will restore to man all that was lost in Adam."

Again chapter 4 "Hope for the race"—in which at page 35, I read—"Christ as the second Adam will restore the race from death and give them back the life they had lost in Adam." But this is sufficient quotation to show that he had entirely abandoned his former belief as to extent of resurrection. To the common mind this change would indicate progress in growth in knowledge of our Lord and Savior Jesus Christ, rather than retrogression. But be that as it may, dear reader, in either case it would be an insufficient guide, to form a basis of faith, in the matter, for you and I. We should search and find the harmony of the testimony for ourselves, not that eternal salvation depends upon our decision in this matter of extent of resurrection, but full assurance of mind in such a momentous matter concerning the Adamic race, might prove to be a comfort in faith. Rules for obtaining such assurance, are clearly set forth in the appendix to Bro. Stephenson' Book—"God's plan of Salvation" which rules to the Bible student, are many times more valuable than the price of the whole book, the adoption and rigid adherence to them have brought to me much solid comfort during my latter years. May we all thus strive together for unity, "proving all things and holding fast that which is good." Amen.

D. T. HALSTEAD.

The Story of a Happy Christian Life.

SECOND SERIES NUMBER 46.

The first letter received from Auntie Willard after her return home, was written Aug 30th, 1893, and was addressed both to my husband and myself, as "one, in faithfulness of purpose to do God's will."

She was "glad the Lord had let her live with us three months and three weeks to behold our lives, and, when she must leave, to hear the kind words from our lips, 'Why need you ever go?'

She was just home from a meeting of the W. C. T. Union, where she had read a paper, selected from The Primitive Catholic, on 'Protestant Leprosy,' describing how the churches are infected with the doctrines and practices of Catholic Rome, and had followed this paper by President Grover Cleveland's letter to the Pope.

The members enjoyed both, but seemed disgusted at the President's attitude toward 'the Man of Sin'—the deadliest foe of this country and her liberties that walks the earth,—"the enemy of all righteousness," and the vindictive opponent of the Bible, of Christ and of God.

Sister Conner had just died, but over her we said "we were not going to weep." "Let her sleep in untroubled rest till the morning comes of eternal day." "But the God of heaven,"—said Auntie Willard,—"Support Bro. Conner! How I see him on Sunday morning, preaching in a crowded house, with babies crying on all sides and a general confusion, but he, like a man a mowing for very life pouring forth the words of truth and soberness, heeded none of it, but gave his message as a dying man to dying men until his task was accomplished."

The year 1893 was a sad and disastrous one to some at least of Auntie Willard's friends I think I have spoken of the beloved Brother and Sister Fay, who were brought into the truth at a camp-meeting held at Camden, New Jersey.

Their home seems to have been at a place called Lindenwald, New Jersey. Brother Fay was bereft of his reason February 1893, and was removed to Kirkbride's in West Philadelphia. Sister Fay was at Haddonfield, staying for a time with Auntie Willard. When the next letter came, January 6, 1894. Brother Fay was then, "just the same, did not know nor speak to his wife when she went to see him." He died in March, greatly mourned, for his loss was an irreparable one to the little flock.

Nov. 12, 1893, our house, large library, and many other things, had been destroyed by fire, and Dec. 24, 1893, Sister Sallie Roter's house in Southwest Kansas—new carpet just put down, things all packed in drawers and cupboards and nearly everything they would want for the winter laid up—shared the same fate—Sister Roter, being still in Chicago, just ready to come on and join her husband in the new home.

Auntie Willard said "With a groan I clapped my hands to my eyes and wept in agony of heart when Brother Wince wrote, Our scrap-books went up in the flames.' O Roxana, how can you endure this? and yet you are so brave, not a murmur from either of you. I had hoped the scrap-books were saved, (two volumns were) I knew better than most what those scrap-books were worth to you for the hours I spent over them last winter in that cosy home taught me their value. How in my heart I did congratulate you on their possession."

Auntie Willard divined rightly that the burning of these scrap-books was counted as one of our greatest losses four volumes having been written by my beloved father's pen, and held in my heart as beyond all price. Another contained my earlier poems and prose compositions—all dear because of association with precious friends—and also—the sweetest and best of the religious poems of our papers that had appeared during a period of nearly forty years.

It was very large—a book of that size being priced at five dollars, but never could this book be duplicated,—never could those sacred strains from a thousand pens be gathered up again.

"When one member suffers all the members suffer. It was so now. Auntie Willard wept with Sister Fay. She sympathized with us, and with her beloved Sallie, and so did many others. We have not forgotten the kind and helpful words and substantial help.

But many joys intermingled with the shadows as time went on. The little grand-children were growing fast and were a constant source of pleasure, Lizzie May and Rowland, Junior, standing very high in school—he getting the highest per cent of any pupil in the 3rd grade in the County. Lizzie May had begun washing dishes at 25 cts a week in 1891, May 2nd, 1893, she was twelve years old. She graduated in the Haddonfield High School, June 15, 1897.

July 26, 1894, a telegram was received that the long absent son and his wife were on their way back from England. They had been gone ten years, and were very glad to see the familiar scenes of dear old Haddonfield once more, having arrived there in good health and spirits, Sept. 5th. What a season of joy it was to dear Auntie Willard!

But I have missed a letter of June 8, 1894. It describes the graduating exercises of a class of fifteen, the largest ever graduated in that school. It made Auntie Willard "feel almost young again—the white dresses with youth and beauty and innocence and flowers, making her think of similar scenes in her experience long years ago in Cincinnati."

"Once" she said to her son on coming home, "I was as young and pretty as any of them, and could have been examined beside the best of them!" "I believe it" said he, and that comforted her, for she had caught the reflection of her face in the glass as she came in and, contrasting it with her former—self had said, "Poor mamma! how she looks!"

All the graduates did honor to themselves, but what pleased me most was the way the professor exhorted his pupils, honoring God by making large use of Bible language. They were cautioned not to "walk in the counsel of the ungodly, stand in the way of sinners, or sit in the seat of the scornful."

Aug. 31, 1894, Auntie Willard says —"One question on your last page, struck me—'Are you expecting Jesus?' You might as well ask me if I am expecting anything on earth. The coming of Jesus is all my expectation and my desire, without that I have none!"

Again you say "Let not the conflict between good and evil trouble you." Whoever heard of a travailing woman not having trouble? When the conflict is over I shall rejoice and that will be when Jesus comes. This is our travailing time. I am in pain to be delivered and so are you, Sister Wince ....He upholds and sustains me in my conflict and when I cry to him with all my heart he hears and [illegible] how blessedly! But the enemy [illegible]ousness is ever ready to pounce upon me, or shoot his fiery darts into my soul and make me think and do and say wrong things, but when I humble myself God hears and forgives and strengthens me for the coming onset, a thousand times repeated and which will endure to the end—here is the trial, he only departed from Jesus 'for a season' but he—the Holy One, never sinned.' 'There remaineth a rest for the people of God' when this Travailing World with Coxy's army and the strikers and all suffering humanity will cease to groan, then shall you and I enter into rest."

AUNTIE WINCE.

[To be Continued.]

Selections.

[Selected by D. C. Robison.]

A Simultaneous Resurrection of the Just and Unjust.

Daniel, twelfth chapter, first and second verses, and John, fifth chapter and twenty-eighth verse, are relied upon by the advocates of a simultaneous resurrection of just and unjust as their very strongest testimonies. The last verse of the eleventh chapter of Daniel contains the predicate from which the conclusions, in the first two verses of the succeeding chapter, are deduced. These three verses must be read in connection to be intelligible. "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Please observe:

I. The first phrase, "at that time," qualifies the standing up of Michael; the second occurrence of this phrase, qualifies the time of trouble, such as never was since there was a nation.

II. If we shall make the second verse eliptical, and supply this elipsis with the phrase, "at that time," then we will have two classes in the conclusion, whereas, there is only one class in the premise, viz: Daniel's people, every one of "whose names shall be found written in the book."

If there is only one class in the premise, it is not admissible to introduce two classes in the conclusion. It is illogical to include a single element in the conclusion which does not pre-exist in the premise. If the above position is correct, then King James' translation necessitates a false conclusion; but Prof. Bush's translation obviates all difficulty. It reads thus: "And multitudes of sleepers shall awake (at that time) these to everlasting life; but those (who do not awake at that time) to shame and everlasting contempt." According to the previous verse, the demonstrative adjective "these" would refer to Daniel's people, every one of whom should be written in the book; and the adjective "those" would refer to just the opposite class; hence the adverb "not" should negate the resurrection of those who are not Daniel's people at the time Daniel's people shall awake; thus: "And at that time shall multitudes of sleepers awake from the dust of the earth; these—that awake—at that time—to everlasting life; but those that do not awake, at that time, to shame and everlasting contempt. Or, if we do not repeat the qualifying phrase, "at that time," in the second verse, then the copulative conjunction "and," would refer to future time indefinite, when the many who sleep in the dust of the earth shall awake. This conjunction may introduce an event following in immediate succession, or one separated by thousands of years. The same parity of reasoning which would prove that many who sleep in the dust will awake synchronously with the time of trouble, because the conjunction "and" adds the resurrection thereto, would prove that Christians are rewarded when they die. Christ authorized John to say to all believers, "Be thou faithful unto death, and I will give thee a crown of life." Rev ii 10. Or the following language of our Savior, after his resurrection, "Ought not Christ to have suffered these things and to enter into his glory." Luke xxiv 26.

Did Christ suffer, and enter into his glory at the same time? The same language proves that Christians are rewarded when they die, and that Christ suffered and was glorified at the same time, that is adduced to prove that many that sleep in the dust will awake synchronously with the time of trouble, because the conjunction "and" adds the resurrection to the time of trouble. This criticism holds equally good in regard to the time that shall intervene between the two resurrections. The conjunction "and," which separates the resurrection of these two classes, may just as appropriately extend over one thousand years, as over one hour. It is merely affirmed that many sleepers "shall awake." The first future tense of the verb, denotes future time indefinite. Again, the record says, "Some to everlasting life, and some to shame and everlasting contempt." It does not follow because some shall awake to life, and some to shame and contempt, that therefore both classes shall awake at the same period of time. And if a moment of time shall elapse, then, as far as the grammar is concerned, a thousand years may as well elapse.

Again, it is affirmed that the Hebrew adjective "olahm," which qualifies the noun "contempt," should be rendered "age lasting;" thus, "age-lasting contempt." It may be replied that the same adjective measures both the "life" and the "contempt." These antithetical lines run through the same period, or periods of time, or eternity. If one is age-lasting, so is the other. Thus, "Many that sleep in the dust of the earth shall awake, some to the age-lasting life, and some to the age-lasting shame and contempt." It is not at all necessary that the wicked should be alive to be the subjects of contempt. God holds bad men in contempt. Benedict Arnold has been the subject of contempt, by all loyal men, just as much since his death as he was during his life. Commence the resurrection of the wicked, one thousand years subsequently to that of the righteous, and let them be the subjects of everlasting contempt, in the estimation of all loyal men, to all eternity, and there is perfect harmony between Daniel and John.

The following language of Christ is also adduced to prove a mixed resurrection of just and unjust, at the same time: "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v 28, 29. It does not follow because the "hour," or time, is coming in which both classes shall hear his voice and come forth, that therefore they shall both either hear, or come forth at the same time. It might be affirmed that the hour is coming in which we must all die; but would such language imply that all must die within the same period of time? Sixty years might intervene between the death of the first and the last; and yet, if the time should ever come when all of the class specified shall have died, this language would be technically true. Just so in regard to the good and the bad; if the time shall ever come when both these classes shall hear his voice and come forth, then the language of Christ will prove true. If both classes shall be raised simultaneously, then why, in their ordinal relation to each other, does the resurrection of the just always precede the resurrection of the unjust? Why, whenever the resurrection of both classes is referred to, are these two resurrections successive? Why speak of the resurrection of the just and unjust, the good and the bad? Why not say the resurrection? Why speak of a first resurrection, if both classes shall be raised at the same time? All such phrases are calculated to deceive, upon the hypothesis that all will be raised simultaneously.

The advocates of a mixed resurrection can adduce only two texts, except parables, which have any show of plausibility. They seldom make an effort to harmonize the many plain texts on the other side of this question. The twenty-fifth chapter of Matthew is relied upon as one of the strong supports of this theory. But resurrection is not the subject of the chapter. It says nothing concerning resurrection, but is a sublime description of God's dealings with the nations during the future age of probation. It is a national gathering, and a national probation. That nations are called sheep and goats, to distinguish between the good and the bad, or the loyal and disloyal, please read carefully the thirty-fourth chapter of Ezekiel. This opens the way for the investigation of a subject which does not come within the range of the one under present consideration. I will, therefore, waive the subject with the foregoing remarks:

The parable of the net, which is represented as having gathered a mixed multitude of fish from the sea, is also a beautiful representation of the same great truth—the separation, or gathering of Israel from among, or out of the great sea of nations, kindreds, tongues and peoples, (Rev xvii 15,) "into the wilderness of the people," and the separation of the good from the bad. In support of this position, please consult the following testimonies: Jer xvi 14 17; Ezek xx 33-38, and xxxvii 21-28. This parable has no reference to the dead, or their resurrection at all. Neither does the parable of the servants refer to the resurrection of dead men, but it finds its fulfilment in the kingdom age. You will notice that these parables all relate to the "kingdom of heaven," and not to any period or dispensation this side of that grand epoch; and are illustrative of things to transpire during the reign of Christ over the nations of earth, and not of the condition of a few saints and apostates at the coming of Christ before the establishment of the kingdom at all.

According to Luke's version of the same parable, those slothful servants are represented as saying, "We will not have this Man to reign over us." Lu xix 14. Christ acknowledges their position as subjects, and not as associate rulers. He says: "But bring those mine enemies who would not that I should reign over them, and slay them before me." Who will be the subjects in the kingdom of God—the immortalized saints, or the mortal Jews? Christ is the King of the Jews. All the saints will reign with Christ, and not be reigned over by him. The gospel, in this age, proposes to make kings, not subjects. This third class belongs to those from among whom subjects will be selected, viz: the Jews. But no Bible doctrine is dependent upon parables to sustain it.—J. M. Stephenson.

God's patience with the proud boasters of this world is truly marvelous. Sometimes he answers in judgment as in the case of Nebuchadnezzar. A man who stood upon a hill-top during a fearful thunderstorm defying God to strike him dead, died in great distress shortly after from the sting of an insect.

It is said that if the British Empire were cut into a strip a mile wide, it would reach around the world 450 times.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, OCT. 20, 1910.

THE Conference at Argos has now passed into history. We will not try to trespass on the province of the Secretary who will in due time give an account of the proceedings. We will say however, that a most excellent time was enjoyed. Good feeling prevaded during the entire meeting. Most of the preaching was by Brother H. V. Reed of Chicago, and many who heard him years ago, can testify that the eloquence, fire and convincing argument that characterized his earlier work, is most wonderfully retained. He held his audiences, listening intently that nothing escape them. We sincerely hope that Brother Reed will be enabled to devote a large portion of his time to this service. The cause of Christ needs his help. Brother Wagoner and Williams were there and had their part on the programme, which was pleasing to the people. Brother Halstead was not physically able to attend, which was much regretted by all. There was the largest representation of Churches of any Conference for several years, and good interest was manifested in the business as well as the preaching.

WE would call attention to the articles from the pen of Brother J. M. Stephenson, selected by Brother D. C. Robison. These articles were published in the Herald of the Coming Kingdom of 1860, then edited by Brother Thomas Wilson, who then printed them without editorial strictures. Attention is likewise called to the article by Brother D. T. Halstead in this issue of our paper. He shows that before Brother Stephenson's death, he materially changed his position, adopting the theory of universal resurrection, which is attested by his later writings and preaching. It does not of necessity follow that because our lamented Brother Stephenson saw fit to go from one extreme to another at a single bound, that therefore his first "opinion" regarding the extent of resurrection power was incorrect. Nor does it make his later "views" on this question correct. There is a bare possibility that at some point between the two points may be found "truth." Some even hold such an "opinion." In justice to Brother Stephenson we let it be known of his change of front. What changed his mind after arguing the other side, might not convince the mind of another. What with some might indicate strength gained by more mature thought, might be taken by others at indicating quite the reverse. Each may draw his own conclusion.

IN our issue of last week was a letter written by Sister Helms, telling of work none by a copy of "A Letter to a Friend." Two weeks ago we printed a letter from Brother Lindsay urging work along the line of Bible Schools. In the course of his letter he said—"One Bible lesson, well taught to a student with Bible in hand, is worth far more than a sermon through which the student sits passively."

At the present time there is a wave passing in religious circles for Bible study. It has taken the form called "Teacher Training," and great good can be accomplished by it if rightly directed. Classes are formed, and a systematic study of the Bible is taken up. Facts about the Bible are learned—the number and names of the books and their classification; names of persons, the history, the places mentioned, and their relationship and the surroundings, etc. The travels of Paul are gone over, and places and deeds located. Christ's life and works, parables and miracles are traced with much care.

All this is valuable as discipline for the mind, and impresses on the scholar the facts of the Bible in a high degree. Memorizing of certain passages is likewise taken up, and thus the student becomes familiar with the literary style of the various writers, and his store of Biblical knowledge is increased. He becomes proficient along these lines, and a hundred questions given are answered correctly by those taking these courses.

We have no desire to find fault with this course of study, nor the method of procedure. We believe it to be helpful in making the student familiar with his text book, and is good training for the mind. After he has learned all these facts about the Bible, the persons, the places, the style of writers, etc. What then? The question comes "What must I do to be saved?" and the earnest student finds that not one point, nor all of this knowledge that he has accumulated is able to give him any aid in answering the one question that is vital.

We do not wish to in any way belittle preaching from the desk—we wish there were more speakers—but Bro. Lindsay and every other minister knows full well that it is not often that a man gets light enough on the Word of God from hearing sermons preached to enable him to answer satisfactorily the question What must I do to be saved? The sermon arouses his interest, sets him to thinking, incites him to study. So that after all the preaching experience that Brother Lindsay has had he realizes, and can state that a lesson given to a student with Bible in hand, is worth far more than a sermon. Whether in class or alone, the principle is the same.

Brother Lindsay has seen the advantages of Bible School work, where the pupils really study, because they really want to know what they must do. Brother Lindsay does not want that sort of students who only care to cram their heads with a few Bible facts concerning persons and places, nor with those who simply memorize for the sake of being able to recite so many verses. He wants those students who wish to study God's Word to find out who God is, what sort of beings they are, what sort of beings God wants them to become, what he has promised, and how they can attain to these promises.

Brother Lindsay is much interested in this work in Indiana, as well as in Illinois and other places, and urges the brethren to secure a home for our school that will insure its permanancy. Brother Wince was active in this line of work up to the end of his life, and almost his last efforts were for its success. Brother Wince sleeps, and others must take up the task and push it along. It will be easy for the committee if each one will do his duty. If you don't do yours the cause will fail. How do you answer?

With the Bible Lesson work goes that of literature. Where papers and tracts are read the minister finds his most fruitful field for labor. If a minister going into a community, is preceded by a person who has induced some to read papers and tracts, he finds ears already open to his message.

Brethren, did you ever consider this matter seriously? Here is a case in which a little tract—10 cents worth—placed in the hands of a person who had been in error all her life, arrests her attention. She saw the light, compared with her Bible, found and corrected her mistake. The writer of that tract was a common woman, but for her work that has lived years after her, she is blessed among women and men too. But, consider. How helpless are these little tracts on the shelf! They can do no good whatever there. The writer of the tract is blessed for the work she did, and the person who hands the tract out is sure of a blessing for her work also. The writer—long since dead—can do no more. The tract on the shelf can do nothing. All depends on you to take it from the shelf and send it on its mission of service for the Master.

This is not the only case where a little tract has been the means of great good, but is only a fresh incident. Many have been brought to see the light of the gospel through this humble means. Did it ever occur to you, brother, sister, that you would like to be partner in the blessing that will come to the writer of such a work? A paper, a tract, may catch the eye of the casual reader, as a sermon may a listener, and cause him to think, to study, to investigate, to become a Bible School scholar, and after learning the lesson, be led to lay hold on the promises God has made, and gain eternal life.

Brother, Sister, are you doing your duty in the circulating of papers and tracts?

WANTED.

By the Church of God in Cleveland, Ohio, copies of the Christian Hymnal, edited by James W. Wilson and F. L. Robertshaw, and published by THE RESTITUTION in 1887. Send postal to the undersigned stating how many copies you can supply, condition of books, and price wanted. Address, Robt. G. Huggins, 10628 Lee Avenue, Cleveland, Ohio.

I can conceive no difference comparable to that between a smooth and rough sea, except that which is between a mind calmed by the love of God and one torn up by the storms of earthly passions.—Wesley.

Communicated.

Sunday School Lesson.

NOVEMBER 6, 1910.

The Last Supper. Matt. xxvi. 17-30.

The Golden Text—"This is my body which is given for you; this do in remembrance of me." Luke xxii. 19.

This last supper was at a house in Jerusalem, and in Mark we learn how the disciples knew what house was chosen for the purpose. Some have tried to identify the exact house, but that is of little moment any way. If we knew exactly what street in Jerusalem it was and what the number of the house, such knowledge would add nothing to the events worth while.

The Passover festival was to be celebrated, and this lasted several days during which time only the unleavened bread was to be eaten. Preparation must be made for the regular Passover supper, so the disciples came to Jesus, asking where they should prepare for him to eat. [illegible] necessary, with proper furniture. The bread must be obtained, and herbs and wine, and a lamb that must be killed at the temple, and made all ready.

Luke xxii. tells that he sent Peter and John to see that these preparations are made. Inasmuch as Judas was the custodian of the funds, and usually attended to such matters, it will be noted here that other disciples were dispatched to do this work. Presuming that Jesus knew that it was in the mind of Judas to betray him, a reason for sending others may be that Jesus did not want the place known to the chief priests, desiring to have quiet at the time, with no intruders to disturb.

"They made ready the Passover," as required. When the time came Jesus sat down with the twelve, having come from Bethany, reaching there about sunset. According to Luke's account there arose a strife among the disciples, as to which should be accounted greatest. Perhaps some wanted to be near Jesus—have the place of honor. Likely each was looking to high position in the kingdom also. Jesus gave them a lesson by washing the feet of his disciples, teaching humility and service. It was saying to them in acts as well as words, that "The Son of man came not to be ministered unto, but to minister."

This spirit in Christ is what we are to adopt into our lives, and if we do we root out all selfish motives, and plan the comfort and good of those about us. It is not that we do a kind act when requested to do so by another. We must be on the watch to find opportunity of doing good and helpful deeds, planning to say good things of our fellows. God planned from the "foundation of the world" for his faithful servants, and we ought to plan to perform acts of kindness and love. Thus will we grow into the spirit of the Christ, and become like him.

This Passover meal was the greatest festival of the Jewish year.

Jesus announced to the twelve disciples that one of them should betray him. Sorrow filled their hearts, and they began to ask "Master, is it I?" Jesus answered "He who has been dipping his hand with mine in the dish, this one will betray me." The Son of man would go on in his allotted mission, but woe unto the man by whom he is betrayed. Such a time called for looking each into his own heart. The question was not, which one is it? It is this one or that? but is it I? It would be better for that one to have never been born. The life he had lived was not worth living. Every influence for good had been rejected by him, and there was no hope left.

While they were still at the table, Jesus took bread and blessed it, and gave to his disciples to eat, telling them it was representative of his body. Afterward the cup, which was blessed, and given them to each drink from, the juice of the grape representing his blood. His body was to be broken, his blood was to be shed, that remission of sins might be obtained. For the forgiveness of sin, and deliverance from the power of sin.

Jesus was near to death. He should drink no more "until that day when I drink it new with you in my Father's kingdom." Here is brought out the thought of meeting again with those we love beyond the death state, in a new life in the Father's kingdom.

Parting words are treasured by us, and we would do well here to read chapters 14, 15, 16 and 17 of John, as they fit in so exactly with today's lesson.

They had a closing hymn, and went out to the Mount of Olives, where we follow Jesus in our lesson for November 20th.

The ceremony of the Lord's Supper has for its elements bread and grape juice—bread free from leaven—grape juice free from ferment. Purity is what is sought. Humbleness also. We need to come together and attend to this ceremony in remembrance of Jesus, because the turmoil of our daily lives is apt to cause us to forget our dependence on him for all we have and all we are.

"Lord God of hosts, be with us yet,
Lest we forget—lest we forget."

It serves to keep in remembrance that we have made a covenant with God, and God with us. On our part devotion to Christ and his cause—consecration of self and all we have to God. On God's part the promise of eternal life in his kingdom, a new heart and untold and untellable blessings that are in store for God's people.

Each disciple eating of the bread, and drinking of the cup, shows the oneness of each with Christ—the close association in a covenant that binds the individual to Jesus.

This is a feast of fellowship, brotherhood, communion. We become one, not only with those who sit with us, but with that larger company who sleep in Jesus. It points to the coming again of Christ, when victory over death will come in a perfect triumph, and we can celebrate with Jesus in the Father's kingdom.

The Lord's Supper ought not to be neglected, but should be made the most helpful and really important service of the Church.

Editor Restitution:

I know my time is up, and have had it on my mind and heart for some time, as well as the wish that I could do more than just to keep up my own subscription. I would like to meet with those who go out of their way to find pleasure in the service of God, and in the society of those who love him. THE RESTITUTION is a comfort beyond words to tell, to the lonely scattered ones I am sure, though many may seem not to appreciate its rich feasts. I pray for patience and love to endure all things. We cannot know the thorny paths that many of the weary feet are going, the loneliness in the midst of the world's devotees, of some who, are striving amid difficulties to keep to the narrow path. Oh we do need patient love in dealing with those who may seem to deserve it least. It may be their lives (spiritual) may depend on our gentle treatment and many a frail plant yields a rich reward of labor to the gardener whose first impulse would be to count it not worth the bother, but this sounds like a lecture and I do not mean anything but good. It must need the patience of Job to deal with so many and to see those professing loudly who are hoarding as though they never heard of a God, who has promised to supply all our needs, but are we not on the very borderland of Canaan and was it not for impatience and censure of his flock that Moses was forbidden to go over into the promised land. I am afraid that the love described in 1 Corxiii is our greatest need. I enclose 75 cents for another half year.

In hope and faith.

ALICE ADAMS.

Obituary.

The infant babe of Brother Carl Thompson, which has been frail ever since its birth, died at the home of its grand parents, George O. Crawford and wife, northwest of West Lebanon, Indiana, Monday night October 3d. Funeral services were held Wednesday morning, after which the little form was laid beside the mother, who died November 4, 1909. The child was about a year old.

EDITH THOMPSON.

George W. Smith was born in Camden, N. Y. July 14, 1828, and died at the home of his daughter, Mrs. B. L. Taylor, Corvallis, Oregon, October 6, 1910, aged 82 years, 2 months and 22 days.

In early life he moved to Michigan, and engaged in the lumber business. Later he moved to Ohio, where in 1857 he was married to Mary E. Starr and moved to Emporia, Kansas. His wife died two years later. Brother Smith was married five times. He moved to Corvallis in 1902, where his last wife died four years ago, and since then he made his home as above with his daughter.

Many readers of THE RESTITUTION will remember Brother Smith from the questions and articles that have appeared in the paper from time to time. Brother Smith was raised a Methodist, but never united with that church. After hearing the doctrine of the restitution and life only in Christ, he became a member of the Church of God, and was ever found an uncompromising and able defender of that faith.

The Scriptures for the funeral discourse was selected by Brother Smith, and the presentation was talked over with the writer several times before his death. He died as easily as falling asleep in good health. He went to his rest with the firm belief that he would receive the crown of life when Jesus comes. He was laid to rest in the Crystal Lake Cemetery on the following Saturday afternoon.

A. W. DARBY.

Selections.

Hinderers.

It is one of the easiest things in the world to hinder. It requires neither zeal nor skill, nor intelligence. We have but to place ourselves in the way, and by the slightest endeavor, and often without endeavor, we may hinder ten times as much as we might ever be able to help.

There are many hinderers in the work of God; persons who have little power or talent to accomplish work in the Master's cause, but who can hint and sneer and find fault and insinuate, who can separate friends and alienate co-workers, who can hedge up paths and cripple the influence of others, and who having done this, drop into their own natural obscurity, useless and forgotten, but leaving behind them the trail of mischief and of trouble which may remain long after those who have caused it are dead and gone.

Thus many a willing noble heart has been stung and pierced; thus many earnest and tender hands have been tied and crippled in their work; thus those who would not help, have sneered and objected until they have taken away the key of knowledge and would not enter themselves or suffer others to go in either.

It is a lesson that Christians as well as children sometimes need to be taught:—"If you cannot help do not hinder." Be careful how by words or deeds you lay obstacles in the paths of those who are seeking to do good to men. If God has not granted you the ability to do much, by all means beware of being hinderers of others, whom he has more plentifully endowed.

And let those who are called to work in the cause of God be patient under all the hindrances that assail them, and still hold fast in fidelity and confidence, being assured that over all these hindrances God presides; that the failures of today may lay the foundation for the victories of the morrow; that the ruins of our present erections may be the basis for grander and nobler enterprises, which shall be accepted of God and crowned with the richest blessing.

God's eye is ever on his willing workers, and they are not to be discouraged with the trials of their lot, though with each open door they may find "there are many adversaries." If they labor on in faith and hope and love, they may be assured that God who cares for them in all their needs will not desert them, nor forget them, but will at last bring them off triumphant through his grace.—H. L. Hastings.

Manliness in Religion.

H. L. Hastings, in an address to a graduating class some years ago said:

"The pure, high, broad manliness of Jesus is your model; a manliness at once modest and aggressive, serene and earnest, tender and fearless, gentle and powerful, full of sympathy and full of searching thoroughness in dealing with sinners. We need more such manliness in the pulpit; it is the secret of power; it is the soul of eloquence. The cringing appeal for popularity, the hunger for approbation, the anxious looking for signs of sympathy, the cowardly compromise of truth—these things which are so unmanly that they forfeit the respect they covet.

A gun is less heated when it fires a ball than when it fires a blank cartridge. Let your sermons have a steady aim, and let not one be a blank cartridge. With a brave, warm, human heart, come near to men of all classes and conditions with the same gospel of love for all. Manly piety speaking in brave, earnest and cheerful tones in the pulpit, and moving in the parish with looks and words and acts of love for all—the poor and the rich, the low and the high—that is the power which, under God, will solves social problems and remedy the evils caused, as Maurice expressed it, by 'unsocial Christians and unchristian socialists.'

A settled, clear, calm faith makes manly men. Such men are full of magnetic power; they command attention; they incarnate truth, and so are in themselves the best of sermons. It is said of a great preacher, 'His thought was not in his hands, but he was in the hands of his thought.' That was the secret of effective earnestness; the man who is under the mastery and spell of truth will bring others under the same mastery and spell. David Hume said of John Brown, of Haddington: 'That's the man for me; he means what he says; he speaks as if Jesus were at his elbow.' May every one of you so speak.

Drummond said 'The one hope of science is more science.' I believe that but would add this: The only hope for religion is more religion. Only as our daily lives are benedictions to men can they be made doxologies to God."

Christ's Religion a Force.

Christianity has often been misrepresented as a principle of tears, and mildness and fastidiousness; afraid of crossing peoples prejudices; afraid of making somebody mad; with silken gloves lifting the people up from the church pew into glory, as though they were Bohemian glass, so very delicate that with one touch it may be demolished forever! Men speak of religion as though it were a refined imbecility; as though it were a spiritual chloroform that the people were to take until the sharp cutting of life were over.

The Bible, so far from this, represents the religion of Christ as robust and brawny—ransacking and upsetting ten thousand things that seem to be settled on firm foundations.

I hear some man say, "I thought religion was Peace." That *is* the final result. A man's arm is out of place. Two men come, and with great effort put it back to the socket. It goes back with great pain. Then it gets well. Our world is horribly disordered and out of joint. It must come under an omnipotent surgery, beneath which there will be pain and anguish before there can come perfect health and quiet.

For His Glory.

We are to prophesy and exemplify, to preach and practice. "Ye are the light of the world.....Let your light so shine before men that they may see your good works." To what interest? To glorify you? Nay. "And glorify your Father which is in heaven." We are told that the epitaph on John Wesley's monument, City Road, London, after reciting the eminent labors of that distinguished servant of God, concludes with these words: "Reader, if thou art disposed to bless the instrument, give God the glory." The Savior of sinners seeks to draw all men unto himself through the instrumentality of those who have come to know him experimentally. Andrew "first findeth his own brother, Simon, and saith unto him, We have found the Messias." Philip findeth Nathaniel, and saith unto him, "We have found.....Jesus of Nazareth.' Of Christ it is written, "He saved others." This was his mission. "For your sakes." What then is the mission of the disciple of Christ? "That ye should show forth the praises of him that hath called you out of darkness into his marvelous light."

Something We Cannot Afford.

Preparations were made for the first advent of Christ, and preparations are being made for his second coming. The nations are arming for the conflict. Earth's vintage is fast ripening for the sickle of the angel-reapers. The gospel message is being carried to every creature under heaven. The Bride of the Lamb is seeking a preparation for the coming nuptial day. We cannot afford to miss the marriage-feast. Are we robed in Christ's righteousness, ready and waiting?—L. Osler.

"In the present as in the past, Christ appoints his own servants. Let each be ready to do just what is given him to do if but to offer a cup of water in the name of a disciple and for the Master's sake. It is the motive that hallows the deed."

Berean Pins.

The price of gold Berean pins is $1.50 apiece. The cost of labor has increased, thus increasing the cost of the pins. Will those desiring pins please send in your orders before Oct. 1st; and as the pins must be paid for in advance, will you please send money with order. If you wish a pin sent by registered mail, please so state when ordering.

LELIA E. WHITEHEAD, 5439 Ontario St., Austin Station, Chicago, Illinois.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

What Became of a Lie.

First, somebody told it,
Then the room wouldn't hold it,
So the busy tongues rolled it
Till they got it outside;
Why in the crowd came across it,
They onward did toss it,
Till it grew long and wide.

From a very small lie, sir,
It grew deep and high, sir,
Till it reached the sky, sir;
And frightened the moon,
For she hid her sweet face, sir,
At the dreadful disgrace, sir,
That had happened at noon.
This lie brought forth others,
Dark sisters and brothers,
And fathers and mothers—
A terrible crew;
And while headlong they hurried,
The people they flurried,
And troubled and worried,
As lies always do

And no evil holed,
This monstrous lie goaded,
Till at last it exploded
In smoke and in shame;
While from mud and from mire
The pieces flew higher,
And hit the sad liar,
And killed his good name.
—Mrs. M. A. Kidder.

Some friends are like pins: they have their good points, but they will stick you if they get a chance.

"Abraham believed God, and it was counted to him for righteousness. Now to him that worketh is the reward *not* reckoned of grace, but of debt." Rom. iv. 3, 4. Splendid, Paul; for as soon as faith begins to "reckon" God begins to "count."

The Forgiveness of Sins.

Scripture statements that are familiar to the reader are often passed by without being fully comprehended or *appreciated*. In illustration of this remark see how thoughtlessly people will quote this text about the forgiveness of sins: "As far as the east is from the west, so far hath he removed our transgressions from us." Psa. ciii. 12. Simple words, familiar, commonplace, yet the text has a wonderful significance. If the passage read, "As far as the north is from the south," the distance indicated would be both definite and circumscribed; for the North Pole has been discovered, and very likely the South Pole will soon be found. "As far as the north is from the south" would only be the distance between the North and South Poles. But the text says "as far as the east is from the west." The earth is round and we can go from the east to the west, and go west forever, and still go west. There is limitless space between the east and west and no "poles" between them. What can be farther apart than the east and the west? Thank God for this wonderful eye.

The Old Covenant.

A DEAD HUSBAND.

The first or old covenant is likened by Paul to the marriage state. He says: "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Rom vii 2-4.

Here Paul compares the *old covenant* state to a dead husband, and the new covenant condition to Christ, who lives. He therefore exhorts the Romans (1) to abandon their old covenant, which is dead, and (2) be married to the new covenant which is now of force, and, lastly, to not attempt to live in wedlock with both Moses and Christ, as living under two covenants at the same time would constitute them spiritual adulterers.

But it is said that Paul kept the *seventh day sabbath of the old covenant*, because he often preached on that day. This is no proof that he held it sacred, and its observance binding. Because, first, in all his writings and preaching he never declared that he observed it as a holy day. Secondly, he never enjoined its keeping upon others. The apostles preached on that day for the same reason that Sabbatarians now often preach on Sunday; simply because they can have a larger audience on that day, and not because they consider it a day of rest.

But Paul did once declare that he "must by all means keep this feast that cometh in Jerusalem." Acts xviii 21. Did he ever say as much for the sabbath of the decalogue? Never! The apostle attended this feast of the Jews, at Jerusalem, and preached on the day observed by them as a day of rest, because these days brought the people together in large numbers, of which he took advantage, and preached unto them the gospel.

Paul also circumcised Timothy, not because it had been commanded in the law, which was now dead, but because of the influence it would exert over the Jews, who knew Timothy's father to be a Greek. Acts xvi 1-3. The circumcision of Timothy, the preaching on the Mosaic sabbath, and the keeping of the feast were all used by Paul to the furtherance of the work of his Master, to the *conversion of his brethren* according to the flesh.

Having now shown that the laws, statutes, commandments, and ordinances associated with the old covenant have ceased to be of force, and that they are *not* binding upon those living under the new covenant, the question may arise: Have all the old commandments and laws been abrogated? Are none of them in force now? As a code of laws, yes: they have all been abolished. Not one of them is valid now. As a covenant and as by-laws they have served their purpose and have died by statute limitation.

Like the constitution of a state, in its primary organization, laws and statutes are enacted which are deemed necessary for the government of the people for the time. But as time advances, inhabitants increase, and new contingencies arise which make necessary a new constitution and the enacting of new laws, to meet the conditions of the people and the needs of the state. When a new constitution and laws are adopted, the old constitution *is considered* of no value at all. The laws which were continued in the former and are still desirable and suitable are preserved and re-incorporated into the new code, while others, which though once good yet under existing conditions cannot be used to the well being of the state, are left out, and other statutes and laws are put into the constitution, which never before were commanded. These old laws re-embodied are now of force, not because they were in the old, but because they are in the new. The old constitution dies when the new goes into effect.

Just so with the laws and commandments of the "first" covenant. Those which were considered of value to the conditions of this dispensation, and to all peoples, nations and climes, have been incorporated *into* the "second" covenant; while those laws which were "contrary to us" and "against us" in this dispensation were left out of the new covenant.

There are some things not mentioned or provided against in the old covenant, which have been placed in the new. The sins of drunkenness, pride, unbelief, gluttony, and others also, were not mentioned or numbered among the ten commands of the old covenant. These are grievous sins, and are therefore placed in the new covenant law, with the penalty of death threatened to all those having an impure or an unbelieving heart. But while those sins of the heart are condemned in the new covenant though not mentioned in the Sinaitic code, many things were left out of the new covenant which were a part of the old one, and which was binding upon the Jews, while they lived in the land of Canaan. The seventh year land rest, the feast days and sabbaths, with all the offerings of the Jewish ritual, have been left out and are now of no force whatever; because, first, their typical *significance have* been fulfilled in Christ, and secondly, a change of the law became necessary because of the new covenant and the new order of priesthood going into effect with it. Heb. vii. 12.—J. August Smith, in "Our Hope."

A Review of Paton's Perversions.

By the invitation of a friend we attended a meeting of a few in a private house to hear an address by J. H. Paton, of Almont, Mich., editor of The World's Hope. From hearsay and from what we had understood this gentleman to believe, we had supposed him to be much of a "heterodox," as the popular sects of the world claim. Except in one particular, however, we now think he is very much of an "orthodox," as popular sects of the world would claim.

He commenced his address by drawing a distinction between the church and the world, a distinction that is real in its place, but not in the place the speaker had in mind. At present the bride is being taken out of the world, preparatory, he claims, to the probation and ultimate salvation of every man and child that ever lived and that ever shall live. In defining the word world we thought for a while that he was going to have a world for the bride without the earth. He said he did not think—he seemed to be making a venture in the dark—that the Greek word ge was ever rendered world. In this guess he was mistaken; but he had not gone far before he himself was adding "earth" to define "world."

Tottering and stumbling along the speaker tried to give his audience a lesson on the "rule of prophecy." This rule, he said, is that the last thing to occur is the first thing named. He did not illustrate the application of this rule, except in one or two prophecies in which he asserted the rule applied, and in which his shortsightedness was quite manifest to those who understood anything about the Bible. The rule so clearly laid down by the Savior—to which *most students refer* who are willing to accept the Scripture rule and have no theory depending upon an invented one—did not suit the gentleman's convenience. See Luke iv. 18-19, and compare with Isa. lxi. 1-4. The reason why the speaker desired to establish his rule of having the last part of a prophecy fulfilled before the first was because Peter's quotation from the prophet Joel needed to be manipulated to make it suit his theory about the spirit being poured out upon all flesh. To bolster up this he cited the words "It shall bruise thy head, and thou shalt bruise his heel." The first thing in the programme, he thought was the bruising of the heel. He did not keep in mind the fact that the first act in the drama had already been performed and the serpent had man in its coils. Keeping this fact in mind he would have seen that the next thing in order was to bruise the head of the serpent so as to loosen its coils from its victims, and in this act of bruising the head the heel would be bruised.

With his own expedient rule in his mind the speaker tried hard to squeeze his theory of the salvation of all flesh out of Peter's quotation in Acts ii. 16-21. The pouring out of the spirit upon all flesh, he said, did not take place at that time; that means the ultimate salvation of all flesh. The gentleman's theory would not allow him to see the pouring out of the spirit on Pentecost upon all flesh, only upon "the servants and handmaidens" (v. 18.) It did not seem to weigh anything with him that Peter declared, "This is that which was spoken of by the prophet Joel.....I will pour out my spirit upon all flesh" (v. 16, 17.) He was bold to say, This is not that. This is only the pouring out of the Spirit upon the servants and handmaidens. His theory would not allow of Peter's definition of "all flesh," because that would deprive him of his play upon these words in support of universal salvation. Peter shows that Joel's use of these words does not require one to be so extravagantly unreasonable as to take the words in the most literal absolute sense. One unreasonable man might emphasize the words applicable to every man, woman and child, while another might claim that "all flesh" must mean all flesh and, therefore, it must apply to every creature that can be said to be flesh, from the lion down to the most quito. No doubt Mr. Paton would think the latter very foolish, but it would only be emphasizing the same words that he emphasizes in the attempt to make them absolute.

The words of the Scriptures must be taken according to Scripture definitions. Disregard this and we shall be forced to believe that heaven and earth shall literally be destroyed. The context must always govern the meaning of a phrase. We read, "If he set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust (Job xxxiv. 14, 15.) Here the words "all flesh" are applied to all creatures distinct "from man." If we were to transfer this meaning to Acts ii. 17, we should make a mistake. The context in both cases shows the meaning. If Mr. Paton were to transfer his emphasis of the phrase in Acts to Gen. vi. 12-19; vii. 15-21; viii. 17; ix. 15-17, he would see how far he misses the mark in trying to strain the words to fit his theory of universal salvation.

"The end of all flesh is come" are words his theory knows not what to do with, for there are exceptions to "all flesh" even to the extent of Noah and his family. It is said, "I will bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die" (Gen. vi. 17;) yet it also says, "And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life" (v. 15.) Perhaps Mr. Paton would be willing to admit that the phrase in these cases means all kinds of flesh. Since the apostle had named "Parthians and Medes," and so on a long list of representatives of all flesh, why deny him when he says, "This is that which was spoken of by the prophet Joel . . . I will pour out my Spirit upon all flesh?" There is no doubt there will be a more ample fulfillment of this entire prophecy, but if the words "all flesh" could be used representatively, in a limited sense, of those assembled when Peter spoke, why may they not be used representatively in relation to the more ample and final fulfillment of the prophecy?

The speaker became loud when he scorned the very idea of God ever turning a deaf ear to the cry of sinners. He spoke as if God were under obligation to listen and to answer the worst sinner in the world whenever that sinner takes a notion to call. To scorn the idea of God turning a deaf ear to the cry of some is to scoff at God's words, for it is distinctly declared that he will refuse to hear some repentant sinners. Let not Mr. Paton dream, and let not his followers be deceived with the foolish thought that men can refuse to hear God as they like and then when they change their fickle minds he will and must hear them because he has obligated himself, as they claim, to save everybody. Let him speak in this matter and let Mr. Paton keep silence before him. Here is what he says, and all the sophistry in the world can never change it. "Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. "Because I have called, and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hate knowledge, and did not choose the fear of the Lord. They would none of my counsel: they despised all of my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

Mr. Paton's way of evading this is by claiming that God will not hear them for a time; but that he will some time; but this is the prating of puny man in opposition to God's Word. Has not God declared, "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" Prov xxix 1? No, no, says this man with a theory that must have God's words bend to its folly, 'there is a remedy for all, no matter how many times they have been reproved, nor or how much they may have "hardened their necks;" and thus clerical theorists brush God's words aside as if they were so much cobweb. Beware! you who are led in opposition to God by men who go about "leading silly women astray." To hear Mr. Paton's side of things one would conclude that he is a very powerful antagonist of the Adventists; but perhaps it is that he has come in contact with helpless victims; and then, again, perhaps his esteem of Mr. Paton warped the story. He is evidently prone to exaggerate in order to make himself appear a lion; for in dealing with Rev xxi 4, he actually declared that some say that the reason why there is no "more death, neither sorrow, nor crying" at the time the text refers to is because everybody is dead! If the gentleman had been challenged to name the people who believe such a foolish thing he would surely have been in an awkward position before his audience. Of course his object was to make any position appear absurd except his own—that when there is no more death "death will be dead," and everybody will be saved. He claims that the second death is the "death of death," and as long as death holds one single victim in its power it is not destroyed; whether in this he includes lions, horses, rabbits, mosquitos, etc., or not we have not yet been informed. Still, if this theory is to be taken in its fulness these must logically be included. If the "second death" is the "death of death" or the end of death, and the consequent salvation of all men, as Mr. Paton claims, no living being need fear it. It will never hurt him; it is only death that is liable to be hurt by the second death; it is death only that will die the second death. We are not told when death died its first death, but perhaps that will be adjusted when Mr. Paton has time to give his theory the finishing touch of his brush. But to return to the question as to what will be hurt by the second death, let us see if it is only death or if it is living beings. Rev ii 11 says, "He that overcometh shall not be hurt of the second death" and chap xxi 8 says that the "fearful, and unbelieving and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake of fire and brimstone: which is the second death." This is enough for any one who wants to believe God's Word, and with others the case is hopeless.

Mr. Paton had met with some who had wished Romans eight were out of the Bible, yet it was just the chapter for the speaker; for did it not say that the "whole creation" shall be delivered? This superficial snatching at words is characteristic of Russellism, and universalism generally, and Mr. Paton is sadly afflicted with the same complaint. It is strange that men will not allow the Bible to be its own interpreter. It defines its own terms and has a right be judged by its own clearly-given meaning of the words and phrases it uses. The phrase "the whole creation" has been a stumbling stone to many who have disregarded this principle. The Greek word for creation in Rom viii is Ptisis, and it is the same word that is rendered creature in Mark xvi 15 and Col i 23. Its use in these cases when compared leaves no room for universal salvation. To preach the gospel to "every creature" (Mark xvi 15) is the same in meaning as, "Go teach all nations (Matt xxviii 19). Whatever it was to teach all nations and to preach the gospel to every creature, the apostles were to do it. Did they? If they did it follows that the words are not to be taken in the individual universal sense. Did they? we again ask. Let the apostle Paul answer: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which was preached to every creature which is under heaven; whereof I, Paul, am made a minister" (Col i 23).

Before the death of Christ the gospel was to be preached to only one nation—Israel. After his resurrection it was to be sent to all nations, and it is in this sense the phrases "whole creation," "every creature" and "all nations" are to be understood, and not that every individual of the race be saved, or must even have the gospel preached to him. Peter gives the true meaning when, upon realizing that the Gentiles were accepted of God, he declared, "Of a truth I perceive that God is no respector of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him" (Acts x 34, 35).

Like Universalists generally, Mr. Paton declares that it is not the sinner that is to be destroyed, but his sins; he is not willing that this artificial rule shall work both ways, and save the righteousness of the righteous. With him it is not "the proud and all that do wickedly shall be burned up root and branch (Mal iv 1); it is only the pride and wickedness, those who do wickedly must be saved in spite of their wickedness. It is not enemies of the Lord that, like the fat of lambs, shall consume into smoke (Psa xxxvii 20); they are to be saved, but their sins are to be like the fat of lambs—to consume. It would be interesting to see Mr. Paton give a practical illustration of his theory with criminals. It would be a wonderful feat to punish murder, theft, perjury, etc., without punishing the murderer, thief and perjurer. Still, a theory is useless if it cannot be practically carried out. No doubt the man who performed this wonderful exploit would find thousands of admirers in the ranks of the vile criminals of the world—if the administrators of the law could be persuaded to be satisfied with such a method of satisfying justice. But what is the use of exposing this foolishness? If it were not that some honest people are deluded by it, it would be unworthy of the slightest notice. Awake! you who are allowing yourselves to be blinded by such folly. —Selected and revised by the Editor.

30,000 Errors.

A few years since Higher Critics made much of the claim that there were 30,00 *errors in the Bible*. Now we hear nothing of them or about them. Why? Because men of piety and learning have shown to their confusion of face that the "various readings" of the different MSS. and versions, while numerous, are very unimportant: and that the Hebrew Bible of today is substantially the same as the recension made by Ezra and others from the Synagogue Rolls. These were the "Textus Receptus" of our Lord's day. These Rolls, consisting of the Pentateuch, Megilloth, and Haphtaroh, together with the Greek translation, are the groundwork from which our versions of the Scriptures have been derived. Our different versions have "various readings," we grant; they contain many alterations in language, we concede; but in all instances of discrepancy the meaning of the text remains the same. To illustrate and enforce the truth of our affirmation, we now give the "various readings" of Heb xi 1, from Wycliffe's translation in 1380 A. D., to the Twentieth Century New Testament, in 1904 A. D. Put on your glasses now, reader, and try your best to see if in all the "various readings" of Heb xi 1 you can discover an "error" of Higher Criticism, a "discrepancy" of Josephiticism, a "lie" of Infidelity. If you fail then you will see that our representation is correct, viz., that while the different versions vary the language, the thought expressed is precisely the same.

1. "But feith is the substaunce of thingis that ben to be hopid, and an argument of thingis no apperynge.—Wycliffe and Purvey's Trans., 1880. 1388, A. D.

2. "Faith is a sure confidence off thynges which are hoped for, and a certaynte off thynges which are not sene."—Tyndale's Trans., 1526, A. D.

3. "Now faith is the substance of things hoped for, the evidence of things not seen."—Authorized Version, 1611, A. D.

4. Now faith is the persuasion of the things that are in hope, as if they were in act; and (it is) the manifestness of the things not seen."—Syriac Trans., 1846, A. D.

5. "But faith is a confidence in respect to things hoped for, a conviction of things not seen."—Sawyer's Trans., 1858, A. D.

6. "But faith is a basis of things hoped for, a conviction of things unseen."—Emphatic Diaglott Trans., 1864, A. D.

7. "Now faith is the assurance of things hoped for, a conviction of things not seen."—Noyes' Trans. 1868, A. D.

8. "But faith is, of things hoped for, a confidence,—of facts a conviction, when they are not seen."—Rotherham's Trans., 1878, A. D.

9 "Now faith is the assurance of things hoped for, the proving of things not seen."—English Revised Version, 1881, A. D.

10. "Now faith is an assurance of things hoped for, a conviction of facts even when not seen."—Weeke's Trans., 1897, A. D.

11. "Now faith is assurance of things hoped for, a conviction of things not seen."—Am. Rev. Ver. 1901, A. D.

12. "Now faith is a well-grounded assurance of that or which we hope, and a conviction of the reality of things which we do not see."—Weymouth's Trans., 1902, A. D.

13. "For faith is the standing-ground of the hopeful the conviction of unseen facts."—Fenton's Trans., about 1903, A. D.

14. "Faith is the realization of things hoped for—the proof of things not seen."—Twentieth Century New Testament, 1904, A. D.

Gold Dust.

"Remember that charity thinketh no evil, much less repeats it."

"A man may be great in God's sight in the humblest walks of life as in the highest."

"Right habit is like the thread on which we *string precious* pearls—the thread is, perhaps, of no great value, but, if it be broken, the pearls are lost."

"Separation from God means depravity and death, union with him, knowledge and life.",

ANNA DREW.

Communicated.

Hark! What is this I Hear?

"The bleating of the sheep, and the lowing of the kine."

O yes, we want to use our judgment and save the best. We don't want to cast all heathenism and its belongings away as so much abominable rubbish. The desire of the flesh is just to save the best. The command of God is destroy it all. What communion hath light with darkness. How can we therefore worship with those who know not God, and obey not the gospel—who worship a strange God. Can we worship with such in spirit and in truth.

The simple sentence "Brother, lead us in prayer," is not in the spirit of truth. In the first place, can I call a man brother, who is opposed to the will of my Father. It has been said of such "Ye are of your father, the devil." If we call on this man to lead us, we hide our light, and follow the one deluded one into the depths of darkness where he meets his father.

Are we playing a game at hypocrisy with a blind man, and put him in the lead while we dodge the ditch. O no! we don't follow him really. Through charity we invite him to worship with us. Charity! Curious kind of charity. A man who enters the Master's house by some other way, or climbing over, is called a thief and a robber. He refuses to come in by the true door. Are we again deceiving a blind man, by not leading him to the door, but by boosting him in some other way, thus admitting such into the Master's house.

O, not so bad as that. We just want to be charitable, kind; not selfish. Is it kind to go out into the street and invite a filthy beggar in to the feast, when we know the master of the feast will call his servants to cast him out. Garments are furnished for all who are invited to the feast. Why should we therefore usurp authority and ignore the customs of the Master's house by inviting an unwashed beggar in his own filthy rags, into the presence of the white-robed throng. I fail to see any charity (love) in that for either beggar or Master.

Some say it has a good influence to invite an unwashed sinner to lead us into the presence of God. Influence with who—God or man? We cannot deceive God and should not deceive man. God's power and plan is sufficient for work. We need not use any extra or forbidden props to steady the ark. The hand that undertakes it will lose power. Any brother who feels strong enough to eat the meat of idolaters, should be very careful how he eat, lest he offend a weak brother. The weak brother might stumble in studying the problem.

Why ask one to lead us in prayer, who don't believe God's oath, don't believe the record of his Son, don't believe Jesus is the only begotten Son of God, don't believe Jesus is the Life Giver. But he does believe his own soul, the devil, sin and pain, are as eternal as God. Is prayer only a supplementary ceremony of lesser importance than the sermon? "The prayer of the righteous is his delight." But can we suppose the Lord is well pleased by the rehearsal of heathen dogma and doctrine of devils—the very thing he has set his servants to destroy? Be not deceived. God is not mocked.

Brethren pray that every one who bears the Name may have strength to worship in spirit and in truth.

Yours in the hope,

SADIE SKEELS.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

A Sister in the faith—not an invalid—desiring to spend the coming winter in Southern or Western California, would like a position as domestic helper in a family of believers. For particulars and address, please address this office.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Any one desiring pictures of Illinois Bible School or Conference can secure them of the undersigned at 30 cents each for 5 x 7 size, postpaid. Post cards of Bible School 5 cents each or 45 cents per dozen, postpaid. F. V. Blakely, 627 So. Lafayette St., Grand Rapids, Mich.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1850. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brethren and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured the Van Buren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

IN our issue of April 6 was an article on Sanctification, and in issue of April 24 was one entitled Crucifixion of Self. In issue of May 4 appears a third article on Overcoming Faith. The author, Brother Joseph Williams has caused these articles to be put in tract form, envelope size, convenient for mailing, and will supply them at Five cents each, or free to those too poor to pay. Send orders to Joseph Williams, Hilliaburg, Indiana, or to this office.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

Berean Pins.

The price of gold Berean pins is $1.50 apiece. The cost of labor has increased, thus increasing the cost of the pins. Will those desiring pins please send in your orders before Oct. 1st; and as the pins must be paid for in advance, will you please send money with order. If you wish a pin sent by registered mail, please so state when ordering.

LELIA E. WHITEHEAD, 5439 Ontario St., Austin Station, Chicago, Illinois.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions: and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. O. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in sufficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Plerceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

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VOLUME LIX. PLYMOUTH, INDIANA, NOVEMBER 2, 1910. NUMBER 41.

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Oregon Bible College
Oregon, Illinois

Poetry.

Hour By Hour.

God knows our year [illegible] hours and days that
Hour by hour
And day by day,
Just going on a little way,
We might be able to go along
[illegible]
[illegible]
[illegible]
[illegible]
A [illegible]
at just one place,
We could not go,
Our feet would stop; and so
God lays a little on us every day,
And never, I believe, on all the way,
Will burdens bear so deep,
Or pathways lie so steep,
But we can go, if, by God's power,
We only bear the burden of the hour.

Communicated.

Pine Woods Bible Class.

Teacher. Having been separated from you, for so long a time, it is a pleasure to meet with you again, to engage in these delightful studies.

The topic selected for to-night is,

"THE OLD PATHS,"

based on Jeremiah vi 16: "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Sometime ago, I wrote to a correspondent concerning my proclamation of the "Old Path." He replied: "Personally I have greater interest in new things than old. Things that appeal to me are the life that now is, and that which is to come; the new heavens and the new earth," etc.

Now, Carrie, in order to reach the life that is to come, and also the new heaven and earth condition will we be required to travel an old or a new way?

Carrie. The text on which our lesson is built, says: "Ask for the old paths, where is the good way, and walk therein."

Q. What benefit will accrue to the travelers in the "old paths"?

A. "Ye shall find rest for your souls."

Q. Does the old way appeal alike to all people?

A. No, sir; your correspondent said: "I have greater interest in new things than old."

Q. At the time Jeremiah advised traveling the "old paths," did his advice appeal to all people at that time?

A. No, sir; we read: "But they said: We will not walk therein."

Teacher. Well, Lud; do you suppose that many paths differing from the "old paths," seem right to many that walk therein?

Lud. Yes, sir; it was the case in times of old, and it is the same today. See Prov xix 12: "There is a way which seemeth right unto man, but the end thereof are the ways of death."

Q. Then, the way seeming right to men are not always right, are they?

A. No, sir; they could not be, if "the end thereof are the ways of death."

Q. Well, the "seeming right," shows that they were honest in believing they were in the right path. Did their believing they were in the right path, avert the consequences of traveling the wrong path?

A. No, sir; the Scripture quoted says: "The end thereof, are the ways of death."

Q. Don't it make you feel bad, to see anyone traveling the wrong path, either innocently or even willfully?

A. Indeed, it does; so terrible are the consequences.

Teacher. Tell us, Ella, did Jesus say anything about two divergent paths, one leading to life and the other to destruction?

Ella. Yes, sir; he has spoken so clearly about them. See Matt vii 13, 14: "Enter ye in at the strait gate, for wide is the gate and broad is the way which leadeth to destruction, and many there be which go in thereat. Because strait and narrow is the way which leadeth unto life, and few there be that find it."

Q. Is there enough distinction between these two ways, that they cannot be mistaken one for the other?

A. Certainly there is, if you see a "broad way," and a large body of people pressing through its wide extended gate, you can be definitely sure, that is the "way which leadeth to destruction." The distinction between that, and a "narrow way," with but a few people pressing through its "straight gate," is quite marked, so that no one need be mistaken.

Q. Then why is it some are traveling a "way which seemeth right unto men, but the end thereof are the ways of death," if there is a marked difference between them?

A. John says: he "walketh in darkness, and knoweth not whither he goeth because that darkness hath blinded his eyes."

Q. How came he to be in a condition, in which he could not discern light from dark?

A. See Matt xv 14: "They be blind leaders of the blind. And if the blind leadeth the blind both shall fall into the ditch." It is the "blind guides" that in a large measure lead innocent people into the way of death. They meet death just the same, whether they go in voluntary, or are lead in.

Q. Well Arlon, do some enter the "broad way," from preference, to the "narrow way" or the "old paths"?

A. Yes, sir; some may answer: "Personally I have greater interest in new things, than old."

Q. What would you name the "old path"?

A. The "gospel."

Q. Is that an old, or new way?

A. A very old way, it reaches all the way back to the days of Abraham.

Q. What evidence have you that it is of that age?

A. See Gal iii 8: "The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all the nations be blessed."

Q. Are you sure that is the way which "leadeth unto life?"

A. Yes, sir; I am, see Rom i 16: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every that believeth."

Q. I know the word "gospel" means good news, but what is it good news about?

A. That is an important question, because if we get the wrong message, concerning which the gospel is good news, we may still miss the "old path." Jesus gives the old message, and that being the case, we may be sure of finding the way, which leadeth unto life.

Q. Please give the message?

A. See Mark i 14: "Now after that John was put in prison Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, the kingdom of God is at hand; (next in order, but not nigh at hand) repent ye and believe the gospel." The message then, is the good news concerning the coming kingdom of God. After learning this message, the injunction comes: "Repent ye and believe the gospel."

Q. Won't some other gospel serve the same purpose?

A. No, sir; it will not. See what Paul says, Gal i 8, 9: "But though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that you have received, let him be accursed."

Q. Why be so particular?

A. Because any other message would not be the strait and narrow way which leadeth unto life.

Teacher. Now Albert, you will doubtless remember, that the Lord said: "Few there be that find it." Is it so difficult to find?

Albert. No, sir; it is easily found by those who will let "blind guides" alone, and stick close to God's Word.

Q. Is there any other reason why so few find it?

A. Yes, sir; the Serpentine lie uttered in Eden's beautiful bowers, has fastened itself upon the minds of the great mass of religious people; and that leads to a belief of a kingdom, which Christ never preached. And again, by believing that error, they can see no reason, why they should enter a way which offers life at the terminus, when they are confident that they have a "never dying soul to save, and fit it for the sky." With such convictions dominating their minds, they can never find the "narrow way," or the "old paths."

Q. Is it necessary to root out these errors before people can find the "narrow way"?

A. It is a reason. Minds so befogged can never see clear enough to pass the "strait gate," so this accounts for the reason why so few find the "narrow way."

Q. Is there still any other reason?

A. There is. The sacrifices required are burdensome to the flesh.

Q. What sacrifices are required?

A. That can be shown by quoting Phil iii 8, 9: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ." You can never carry the burdensome load of the flesh with you along the narrow way. If a person thinks that they can gratify all the desires of the flesh, and be a successful traveler along the old paths, he or she will find out their mistake.

Q. Have you some plain teaching along this line?

A. Yes, sir; quite plain. See Rom xii 1, 2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God."

Teacher. Can a person who has entered the narrow way, be side-tracked before the journey is completed?

George. Yes, sir; there is a danger of that, and therefore the traveler must be careful lest he should stray off into one of those dangerous side-tracks.

Q. Can you name some of those side-tracks, that we may be on the look out and avoid them?

A. While there may be many, yet possibly the three which I have in mind, may be the most dangerous.

Q. Please name them.

A. In answering that question, we must bear in mind that we have found "The gospel of the kingdom of God," to be the old path, that leads unto life eternal; and anything that contradicts, or undermines that, is a side-track. The three I have in mind, saps the foundation of the aforesaid blessed message. They are known under the titles of human paternity of Jesus, The Pre-existence of Christ; seeking justification by the deeds of the old law, which was nailed to the cross.

Having started in the "old path," let us beware of all side-tracks, that we may make sure of the prize to be obtained at the end of the way. It is now time to adjourn.

Yours in the Blessed Hope,
W. H. WILCOX.

An Exhortation.

To the earnest in the "faith once delivered to the saints," and especially to those in California, greeting:—

I suppose each little band in the Blessed Hope feel, as we do here in Los Angeles, the loneliness of separation from the beloved, who are widely scattered. I wonder if our eastern friends realize that our beautiful Golden State occupies an area of nearly 800 miles in length, 350 wide, and has almost 1000 miles of coast line on the Pacific ocean. In all this vast territory God has a people, a little flock, two or three faithful ones in thriving city and hamlet.

This was brought to my attention more forcibly by the visit of Brother W. H. Wilson last August. He came to us at the close of an extended trip on the coast through Washington, Oregon and California. How refreshing his presence and the messages he gave from the Word! We shall cherish the memory of this earnest Brother, and trust his hope of another visit to our midst will be realized.

I have long felt the necessity of more efficient work in this State. Since the days when our dear Brother Richard Cortelyou was with us, we have had no yearly Conference; little has been accomplished in the unity of the Church. [illegible] Los Angeles a few years [illegible] a few who are well-grounded in the Faith, together with many who seemed interested in the coming of the Lord, but holding to many errors. Since then several dear ones have fallen asleep—Sisters Lamphere, Forsyth, Ellithorpe and Hillis, whose kindly greetings and dear companionship we still miss. Others have united with the First Day Advents, hoping to lead them from error, but really weakening our little flock.

Last April I had the pleasure of helping four of our beloved to put on Christ by immersion—Brother Joe Tucker and wife, Brother J. Knox and Sister Ina Baillie.

While Brother Wilson was here a State organization was discussed, and we asked him to name suitable parties to represent us as President and Secretary. I have corresponded with these persons, but no decided action has yet been taken toward an organization, which we hope may yet be accomplished.

A Church organization has been concluded here with Brother J. Tucker as Deacon, and the undersigned as Elder. We hope our example will be followed throughout the State where organizations are not already existing, as this is the first step in effecting State organization.

Let us not sleep as those who have no hope. Do you realize that we have but [illegible] time to work? God's judgments are now in the earth, and we are near the beginning of the end. But few grains of sand are left in the hour-glass of time allotted to this cosmos. The great events that usher in the time of Jacob's trouble, may take place within the next year, when the world's two great empires, the daughter of Babylon and the daughter of Zion, will be a reality that will cause the world to wonder, when they behold the beast that was not, and yet is. Esau is about to break the yoke of Jacob from his neck, and put a yoke upon the neck of his brother, Genesis xxvii. 40, and put on the crown and royal diadem, having come into possession of the dominion (Babylon).

Let us be up and doing; the time is short, and our God will not tarry. We trust all the waiting ones in California will give this matter their earnest and immediate attention. Those wishing to communicate with me can address at 125 Pasadero, Monterey avenue, South Pasadena, Cal.

Yours in hope of the soon coming kingdom,

L. V. J. KIMBALL.

The Bereans Column.

[Copy Supplied by Illinois Bereans.]

Dear Bereans:

"The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Psa. xix. 1, 2.

How many of us realize the beauty of the above? It seems to me that a love for the beautiful is rare, if not quite extinct, in most people whom I come in contact with. To me this seems pitiable, for I reverence the work of the Creator and without the power to see the beautiful in nature all around me, my life would be indeed dull, dreary and monotonous.

I am not a dreamer, nor am I sentimentally foolish. I have practical ideas which are carried out to the letter; but while I am performing the meanest, commonest, smallest tasks, even though my feet may be stuck hard and fast in the mud of earth, my head is bumping the stars. Thus a love for the beautiful helps us, lightens our labor, brightens our lives and lifts us up until with uplifted eyes we behold the heavens and realize that they "declare the glory of God."

When I was a mere child, before I knew this great truth, there was something about the quiet, intense hush of a country nightfall that was awe-inspiring. I loved to watch the sunset, then when the afterglow had died away, in silent wonder I'd watch—"As silently one by one, in the infinite meadows of heaven, blossomed the lovely stars, the forget-me-nots of the angels."

I loved and still love sunrises and sunsets, but it is now with a broader understanding. Now I appreciate the beauty of it all knowing that it is God's "handiwork" showing forth his "knowledge."

It is good to read and study the prophets, to learn of the promises made unto Abraham etc., but it is far better to realize that all the beauty of this present world is God's creation and meant for us to enjoy. To realize this is to obtain the best and most desirable in this life, and will lead to the praise of God.

What do we hear Christ saying in his sermon in the Mount? "Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Matt. vi. 28, 29. How many consider the lilies and note that their robes of pure white outshines any apparel mere man could possibly array himself in? Some people class them as weeds. To me each flower that opens, filling the air with its fragrance brings a message sweet.

"The desert shall blossom as the rose," is good. We who love the rose can better appreciate this promise, can we not?

Let us love nature, since (to use modern language) "The laws of nature are the thoughts of God," look about us and note the presence of the pure, the beautiful and lovely in this life, even though we know that sin and evil exist, it is better for the mind to ignore it, and dwell on the good.

Then when we read Psalm viii. 3, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained," do we feel small and insignificant when we drop down to the 4th verse and read the question—"What is man that thou art mindful of him?" True, what is man? A puny mortal being. Placed here amidst all the grandeur and magnificence of a world created for his habitation. Is he an appreciative being? The beauty of the dense forest, including flowers, ferns, brooks etc., are his to enjoy. If he has hitherto ignored them, let him resolve to observe hereafter. "See something beautiful every day," and realize the source from whence it came, then will happiness be yours, and the joy of living will be exceedingly great.

EVA WILSON.

GOD KNOWS THE WAY

God knows the way. I'm sure I cannot tell
What paths he chooses; but I know 'tis well.
If trials come to haunt me night and day,
He knows the way.

O, days are long, and years are slow indeed,
The pastures dry wherein we daily feed.
But plenteous grace and blessing doth abound
When light is found.

The world seems old, and all its pleasures tire,
Our lives are surfeited with their fulfilled desire.
We pant for waterbrooks and healing springs,
Where nature sings.

O, God of heaven and earth, look down we pray,
Upon thy suffering sheep, lost and astray.
Let us abound in measures of thy grace,
Show us Thy face.

Draw us still nearer as the days go by;
Hear our supplications as to Thee we cry.
May Thy deep love impart faith day by day.
Show us the way.

We know Thy matchless power to heal—defend.
Sustain our faltering courage to the end.
Help us to say, when tempests would assway,
God knows the way.

—H. V. B.

DOERS OF THE WORD.

There is no half way about the service of the Lord. We must not be lukewarm nor undecided, but earnest, diligent, persevering. If we wish others to become interested in the gospel we must be interested ourselves, and by our interest and knowledge, enthuse others.

Not earthly things, dross that perishes with the using, should engross our attention, but heavenly things, where Christ sitteth on the right hand of God. Our heavenly Father knoweth that ye have need of all these things, but seek first the kingdom of God.

We must be seeking and striving toward the things that pertain to the higher life, laying up for ourselves treasures in heaven where moth and rust do not corrupt and where thelves do not break through and steal.

"Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." Gal. vi. 7. If we satisfy only our own human and fleshly lusts, we shall of the flesh reap corruption; but if we sow the seeds of righteousness and peace we know what the fruits of the spirit shall be, love, joy, peace, long suffering, gentleness, meekness, temperance, against such there is no law. Let us seek peace and pursue it instead of rioting and drunkenness, silly, foolish talking and jesting which are not befitting a lovely Christian character. We must prove by our works that we are the children of God, purifying ourselves from all filthiness of the flesh, in obedience and meekness working out our own salvation with fear and trembling. Not in bitterness of spirit. Do all things without murmurings and disputings. Phil. ii. 14. That we may be accounted blameless, unworthy of rebuke, amidst a perverse and degenerate generation, showing by pureness and knowledge of the Word, a contrast to its evil workings. We must preach the Word, be instant in season, and out of season, reprove, rebuke, exhort, with all long suffering and doctrine, with patient waiting hoping unto that glorious coming of our Lord and Master, Jesus Christ. Not in idleness and carelessness, for we are admonished to "Be not slothful in business, fervent in spirit, serving the Lord." That is our work and chief aim in life, to serve him. Serve him with the whole heart.

"To him that knoweth to do good and doeth it not, to him it is sin." Jas. iv. 17.

Sins of omission are laid to our charge, the same as sins of commission, doubtless. We should endeavor by daily acts of kindness and good will to sow good seed that shall bring forth fruit many fold, knowing what our reward shall be. Wherefore we labor that present or absent we may be accepted of him. 2 Cor. v. 9.

We then, as workers together with him, beseech you that ye receive not the grace of God in vain; for if we accept his grace, we have become new creatures in Christ, and have put off the old man with his deeds. Avoiding offense, learn to overcome, and be faithful unto the end. Read 2 Cor. vi. 3-11. Let us give more thought to charity than to the accumulation of riches; for through that very sin many have taken to themselves sorrow, and have pierced themselves through with many a thorn. Jesus did not go about getting rich. He went about doing good, and that is what we ought to be doing, lifting one another's burdens, singing instead of sighing. Our mouths ought to be filled with praises instead of complaints. We should listen to those who are willing to communicate, of the good news of the kingdom, and then show by our works that we have been to Christ and learned of him.

"But if we hear and heed it not,
We hear for condemnation,
For doers of the Word we're taught,
Are heirs of Christ's salvation."

Let us then, like Paul, press toward the mark for the prize of the high calling which is in Christ Jesus, despising the revelings and wickedness of this world, knowing that we shall be rewarded with a crown of righteousness at that day.

MRS. HESTER V. BERRY.

"So the prodigal son came home, and his father was ever so glad to see him, but somebody was sorry; who do you think it was?" "I know," said a bright youngster, "it was the fatted calf."

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, Nov. 2, 1910.

Storm and floods in China and Japan have caused great loss of property and some thousands of lives.

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Pure Religion

"Pure and undefiled religion" is a term that is authorized by inspiration. It implies a religion that is impure and defiled. Religion consists in a course of conduct toward our fellow men and with reference to God. To give a cup of water to one who is thirsty seems an insignificant act of kindness—one that any person ought to be willing to perform. Yet the Savior assures us that if this is done for one because he is Christ's disciple, a reward awaits the one who does it. According to the Apostle James, to visit the widows and fatherless in their afflictions and to keep one's self unspotted from the world, is pure and undefiled religion. When all the nations of the earth are brought before the Judge of men in the last great day, the separation will be based on men's conduct. Those who fed the hungry, visited the sick, clothed the naked, and in other ways ministered to even the least of Christ's disciples, will be accepted and rewarded. The reason given is that Christ regards what is done even to the least of his disciples as having been done to him. A great man has said: "Religion is only another word for the right use of a man's whole self, instead of a use that is wrong and ruinous." Then we should never talk of "getting religion." We might with propriety speak of practicing religion. That we should do good unto all men, and specially unto those who are of the household of faith is the divine will.—G. H. P. S. in Firm Foundation.

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Sunday School Lesson.

November 13, 1910.

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Golden Text—"Watch and pray that ye enter not into temptation." Matt. xxvi. 41.

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But while the signs indicate the approach of the event, the exact day and hour is not given, but is known only to the Father.

Some try to figure that the prophecy of the coming of the Lord was fulfilled when in A. D. 70 the city of Jerusalem was destroyed, and the Jewish nation came to an end. Also that the Lord comes to each one of us at death, and at "every crisis in life, at every time of special reward or punishment." We pass such theories by as so much foolish twaddle. The effort to spiritualize such an event as the coming of Christ would force the spiritualizing of all the signs as well, and is made necessary by the belief in the soul's immortality, thus necessitating going to such lengths to bolster up this false theory. There is simply nothing in such ideas, and they weaken the whole scheme of redemption.

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Christ's admonition is "watch therefore, for ye know not what hour your Lord doth come." If they had known they would wait until that time, and then watch, but not knowing their "house is broken up."

What does it mean to watch?

One way to watch is to be gazing out of the open door, anxious to catch the first glimpse of the coming one. Another way to be watching is being awake and doing duty—serving. To be at the door looking out, is to imply that everything is done. That there is no more to do. So long as we are given strength to work for the Master, we must neglect no opportunity to serve him. We watch for our Lord by obeying him. By resisting the tempter, being on guard against the wiles of the evil one, being awake to each opportunity, by noting the signs of his coming.

If we indulge indolence, neglect our duty, are engrossed in frivolous things, absorbed in gratifying self with pleasure or gain, forget our Master's service, we cannot be termed watchful. Such as do this are to be "cut asunder," and be appointed a "portion with the hypocrites," and go where there is "weeping and gnashing of teeth."

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Applying this lesson to temperance we should work to guard against the smallest beginning of intemperance. Drunkards come from innocent children; that is what they are made of. Little sippings, apparently innocent and harmless. Moderate drinking by those who "can quit any time they want to." Every drunkard was once a moderate drinker.

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An Appeal.

To the faithful in Christ Jesus, in Michigan, or wherever they may be, and all concerned in the unity of the gospel cause, greeting:—

What is the matter brethren? There is something wrong somewhere. Do we forget that when we meet in conference assemblies it is for the express purpose of building up the cause of truth, and not to establish hobbies, or say unkind words, which drive the almost-persuaded entirely away, and the old battle-scared pioneers to their homes discouraged and ashamed of the proceedings.

We have received several letters of late congratulating us on having the good sense to remain at our homes, thereby saving precious money and time which would have been wasted in attending a certain conference, which we understood was to meet for unity of purpose in the gospel work. But all render the same verdict—failure, failure, entire failure to accomplish the object for which the meeting was called.

These assemblies can never bring unity out of chaos as long as some go for the express purpose of riding their hobbies, without any thought of love for the fundamental truths, and a desire to see these established. Would it not be better, brethren, when one believes he is justified by the works of the law, to join the body of believers who try to keep the law? and if another believes in universal salvation, let him go home to the "All Souls" Church. If one believes in the human-paternity theory, and insists on teaching that doctrine, the Unitarian denomination would be glad to receive him, if he bear a clean character.

This course would relieve the Church of God of the continual bickerings which annoy, and is surely destroying the Church in some states. We might include the "no devil" theory also. We certainly have a great nightmare of theology, and continuing in this course the body will soon be divided into little petty factions, and the old devil will have accomplished his purpose, and will stand back and laugh over his victories.

General Washington's words "United we stand, divided we fall," are just as true of the Church as of the State.

The early Church was a well organized system. Paul left Titus at Crete to set things in order, and they ordained them elders in every church, and had a well defined and strong declaration of the things most surely believed among them. We have a grand declaration of principles in the upper right-hand corner of our dear old Restitution paper, which has been endorsed by our churches for years. Why? Because we believed these principles were according to God's revealed Word. Has his Word changed? No. Then let us all with a unity of the Spirit, born of love, still contend for those principles.

Our dear Editor has the backbone to still defend those noble declarations that we old pioneers have been defending so long. I believe our Michigan brethren almost to a man, are ready to stand for the truth of the one faith. O what a pity so much precious time is spent in these side-issues, that bring no salvation to any one. Every effort should be put forth to save sinners, and show them the true way of life.

The multitude is perishing for lack of knowledge, and we are commissioned to preach to them the gospel of the kingdom, which is the power of God unto salvation. If we do that well we have enough to occupy our time with. We are not sent out to preach the gospel of the ages to come, as it has not been told us what that is, but preach that which will save in this age, and call out a people for his name.

May God save us from the perils of these last days.

Submitted in love,
B. W. Woodward.

Dear Bro. Underwood:

I am in the Northwest again. It would be an interesting review of a two thousand mile journey, if I had kept a record of the events beginning at the little village Palo Verde, Arizona, and ending at Felida, Washington.

Without giving any of the details, but sweeping the outline of events, it was on a bright April morning. The buggy trip is across the Arizona desert forty-two miles, from the village with the pretty Spanish name, to the prosperous capital city — Phoenix. The little band consists of the writer, his daughter Grace, grand daughter Marvel, and a neighbor lady who wished to visit the city.

I cannot mention Phoenix without recalling the eight weeks I spent in its Sanitarium, when the Church of God exhibited the greatest display of benevolence. Many boast of their secret organizations, and claim that they are doing a better work than can be accredited to religion. It would very likely be better if the Church would work with more system. There is a system about giving one tenth of our income. Who thinks that a better plan can be devised? There is no better discipline than the Bible, taken at what it says.

In crossing the desert, much of it is not desert, because we can see Isaiah xxxv. 1, literally fulfilled, "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." I have seen in Colorado in the midst of the Rocky mountains, a fulfilment of this prophecy, where in order to accomplish it, an entire river was within the last decade, tunneled through the mountain ridge, and an abundance of water was provided to irrigate a valley 6000 feet above the sea level, and an abundance of alfalfa is being produced. Those who are thoughtful may discern the signs of the times. Rejoice and look with confidence to the blessings that are coming to the nations and to Israel. There may be a night of darkness and gloom before the morning comes, but it will come with resplendent glory, for "in thee and in thy seed shall all the nations of the earth be blessed."

In crossing this wonderful country to reach Phoenix from where I was contemplating returning to the northwest, we passed by one of the noted ostrich plantations. These birds have more the appearance of cattle on account of their great size. The feathers are highly prized, and the income from one bird is often $100 00 annually. An Ostrich is clumsy and ungainly, the only pretty part is the feathers—and the price.

My immediate object was a summer home near Pomona, California, on invitation of Brother and Sister John Helms and their daughter Mary. Four months with these practical Christian people, was followed by a period at Los Angeles, and then a visit with Brother and Sister Belshaw in Oregon.

I have engaged in holding a series of meetings at Felida, and am considering a return to Arizona, and hope with restored health to be able to make periodic trips through Oregon, California and Arizona, my old field of gospel labor for the cause of my Master.

Love to all,
W. L. Skeels.

Any one desiring pictures of Illinois Bible School or Conference can secure them of the undersigned at 30 cents each for 5 x 7 size, postpaid. Post cards of Bible School 5 cents each or 45 cents per dozen, postpaid. F. A. Blakely, 827 So. LafayetteSt., Grand Rapids, Mich.

Editor Restitution:

Saturday afternoon, October 2, Sister M. A. Woodward came to Adrian and conducted a Bible study at the home of Mr. Henig, a neighbor of some of the brethren. Some in this household are especially interested. Sunday morning she spoke to an appreciative audience assembled at the Little Hope Church in Raisin, on the subject of "Love." And again in the evening in Adrian at the home of Sister Skinner, and by request her subject was Baptism. Here she was greeted with a crowded house of both young and old, eager to hear the Glad tidings of the Kingdom of God, and the Way of Salvation.

That this was an inspiration to Sister Woodward was manifested by the good and helpful sermon she gave us. We can truly say it was great things we received that evening, and it is for greater things we are working and praying. "Let us not grow weary in well-doing, for in due season we shall reap if we faint not." "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. The interest is very good. Some who have believed in the immortality of the soul are being aroused, and ask What is the truth? They are anxious to hear the Good News, and faithful in attending the services.

We feel the need of a Church building very much here in Adrian, believing that many more could be reached thereby, and much good accomplished. But we realize we must not allow this one necessity to stop us doing the Master's work, for he has said "He that is not with me is against me; and he that gathereth not with me, scattereth abroad."

Sister Woodward will meet with us and preach again Saturday afternoon and Sunday evening of November 5 and 6th, at the homes of Sisters West and Skinner in Adrian, and at Little Hope Church in Raisin Sunday morning. We earnestly ask all the brethren from neighboring cities to make a special effort to attend these meetings that the good seed may be sown and much accomplished for our Savior and coming King.

Yours in the Master's work,
Rose Miller

Editor Restitution:

The Church of God at Browntown, Virginia, was made to rejoice by having Brothers S. J. Lindsay and George Herrick come among us on October 4. Fourteen sermons were preached in all. Brother Lindsay has a clear and convincing way of presenting his subjects, and one can not but be benefited in listening to him. We feel sure that all are greatly strengthened and encouraged looking forward to the time when if we are faithful we may hear the words "Well done, good and faithful servant, enter into the joy of thy Lord."

We had good attendance, the house being crowded at times, and much interest was manifested. Our hearts were made glad on Sunday morning the 16th, when quite a number gathered at the water to see three baptized into the all-saving name of Jesus the Christ. Those who united were Geo. T. Updike, Joseph R. Updike and Flossie V. Updike. We all gathered at the Church at the usual hour and listened to an excellent sermon. After service the welcome hand was given, and so three more are added to God's little flock, to whom is promised the kingdom.

On Monday morning the two brothers left for Seven Fountains, bearing with them the good wishes of all who heard them, and our earnest prayers for their success wherever their lot may be cast, and hope that we may enjoy another visit from them.

Your Sister in hope,
Mrs H. A. Updike.

Dear Brother Underwood,

I enclose a money order for $2 00—$1.50 to pay for The Restitution, and you may send me copies of Letter to a Friend for the balance.

I have taken The Restitution for years, and could not very well get along without it. I have sent it to all my neighbors, but none care for it, as all are going straight to heaven when they die.

Wishing you success in your tedious work, I remain your Brother looking for the soon appearing of our Lord Jesus Christ.

J. M. Thorp.

Please don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Illinois Bible School—dear ones of like precious faith:

Please accept thanks for the nice Bible you sent me. I appreciate the favor very much, and assure you that your kindness will not be forgotten.

May God bless you through life and give you a home in the kingdom when Jesus comes, with health, peace, and patience during the waiting time, is the prayer of

Your Sister in hope of eternal life,
Keturah Rogers.

Christian Work.

The grandeur of Christian work is but imperfectly appreciated. Work done for God, done in the strength of God, done under the aid of the Spirit of God, done wherever it is needed, with unfaltering faith as regards its ultimate results, and without one shadow of discouragement, in the midst of trials and dangers and afflictions; work, done not in willfulness or in strife, but in the spirit of him who did not strive nor cry; constant, patient, earnest, persevering labor in the Master's cause—this it is that [illegible] for the good of humanity in this [illegible] world, and which shall at last receive the welcome words, "Well done."

A Letter to A Friend

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

WANTED.

By the Church of God in Cleveland, Ohio, copies of the Christian Hymnal, edited by James W. Wilson and F. L. Robertshaw, and published by The Restitution in 1887. Send postal to the undersigned stating how many copies you can supply, condition of books, and price wanted. Address, Robt. G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

Berean Pins.

The price of gold Berean pins is $1.50 apiece. The cost of labor has increased, thus increasing the cost of the pins. Will those desiring pins please send in your orders before Oct. 1st; and as the pins must be paid for in advance, will you please send money with order. If you wish a pin sent by registered mail, please so state when ordering.

Lelia E. Whitehead, 5439 Ontario St., Austin Station, Chicago, Illinois.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs Kate Quackenbush 1 50

Billy Hibbard was an early Methodist preacher, an ardent advocate for holiness of heart and life. A Calvinist preacher once accosted him: "Mr Hibbard, can you live without sin?" "Quite comfortably, brother, very comfortably," was the ready and unanswerable reply.

Wisdom is better than rubies; therefore get wisdom, and in all thy getting get understanding.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

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What is the matter brethren? There is something wrong somewhere. Do we forget that when we meet in conference assemblies it is for the express purpose of building up the cause of truth, and not to establish hobbies, or any unkind words, which drive the almost-persuaded entirely away, and the old battle-scared pioneers to their homes discouraged and ashamed of the [illegible]

We have received several letters of late congratulating us on having the good sense to remain at our homes, thereby saving precious money and time which would have been wasted in attending a certain conference, which we understood was to meet for unity of purpose in the gospel work. But all render the same verdict—failure, failure, entire failure to accomplish the object for which the meeting was called.

These assemblies can never bring unity out of chaos as long as some go for the express purpose of riding their hobbies, without any thought of love for the fundamental truths, and a desire to see these established. Would it not be better, brethren, when one believes he is justified by the works of the law, to join the body of believers who try to keep the law? and if another believes in universal salvation, let him go home to the "All Souls" Church. If one believes in the human-paternity theory, and insists on teaching that doctrine, the Unitarian denomination would be glad to receive him, if he bear a clean character.

This course would relieve the Church of God of the continual bickerings which annoy, and is surely destroying the Church in some states. We might include the "no devil" theory also. We certainly have a great nightmare of theology, and continuing in this course the body will soon be divided into little petty factions, and the old devil will have accomplished his purpose, and will stand back and laugh over his victories.

General Washington's words "United we stand, divided we fall," are just as true of the Church as of the State.

The early Church was a well organized system. Paul left Titus at Crete to set things in order, and they ordained them elders in every church, and had a well defined and strong declaration of the things most surely believed among them. We have a grand declaration of principles in the upper right-hand corner of our dear old RESTITUTION paper, which has been endorsed by our churches for years. Why? Because we believed these principles were according to God's revealed Word. Has his Word changed? No. Then let us all with a unity of the Spirit, born of love, still contend for those principles.

Our dear Editor has the backbone to still defend those noble declarations that we old pioneers have been defending so long. I believe our Michigan brethren almost to a man, are ready to stand for the truth of the one faith. O what a pity so much precious time is spent in these side-issues, that bring no salvation to any one. Every effort should be put forth to save sinners, and show them the true way of life.

The multitude is perishing for lack of knowledge, and we are commissioned to preach to them the gospel of the kingdom, which is the power of God unto salvation. If we do that well we have enough to occupy our time with. We are not sent out to preach the gospel of the ages to come, as it has not been told us what that is, but preach that which will save in this age, and call out a people for his name.

May God save us from the perils of these last days.

Submitted in love,
B. W. WOODWARD.

Dear Bro Underwood:

I am in the Northwest again. It would be an interesting review of a two thousand mile journey, if I had kept a record of the events beginning at the little village Palo Verde, Arizona, and ending at Felida, Washington.

Without giving any of the details, but sweeping the outline of events, it was on a bright April morning. The buggy trip is across the Arizona desert forty-two miles, from the village with the pretty Spanish name, to the prosperous capital city — Phoenix. The little band consists of the writer, his daughter Grace, grand daughter Marvel, and a neighbor lady who wished to visit the city.

I cannot mention Phoenix without recalling the eight weeks I spent in its Sanitarium, when the Church of God exhibited the greatest display of benevolence. Many boast of their secret organizations, and claim that they are doing a better work than can be accredited to religion. It would very likely be better if the Church would work with more system. There is a system about giving one tenth of our income. Who thinks that a better plan can be devised? There is no better discipline than the Bible, taken at what it says.

In crossing the desert, much of it is not desert, because we can see Isaiah xxxv. 1, literally fulfilled, "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." I have seen in Colorado in the midst of the Rocky mountains, a fulfillment of this prophecy, where in order to accomplish it, an entire river was within the last decade, tunneled through the mountain ridge, and an abundance of water was provided to irrigate a valley 6000 feet above the sea level, and an abundance of alfalfa is being produced. Those who are thoughtful may discern the signs of the times. Rejoice and look with confidence to the blessings that are coming to the nations and to Israel. There may be a night of darkness and gloom before the morning comes, but it will come with resplendent glory, for "in thee, and in thy seed shall all the nations of the earth be blessed."

In crossing this wonderful country to reach Phoenix from where I was contemplating returning to the northwest, we passed by one of the noted ostrich plantations. These birds have more the appearance of cattle on account of their great size. The feathers are highly prized, and the income from one bird is often $100 00 annually. An Ostrich is clumsy and ungainly, the only pretty part is the feathers—and the price.

My immediate object was a summer home near Pomona, California, on invitation of Brother and Sister John Helms and their daughter Mary. Four months with these practical Christian people, was followed by a period at Los Angeles, and then a visit with Brother and Sister Belshaw in Oregon.

I have engaged in holding a series of meetings at Felida, and am considering a return to Arizona, and hope with restored health to be able to make periodic trips through Oregon, California and Arizona, my old field of gospel labor for the cause of my Master.

Love to all,
W. L. SKEELS.

Any one desiring pictures of Illinois Bible School or Conference can secure them of the undersigned at 30 cents each for 5 x 7 size, postpaid. Post cards of Bible School 5 cents each or 45 cents per dozen, postpaid. F. Y. Blakely, 627 So. Lafayette St., Grand Rapids, Mich.

Editor Restitution:

Saturday afternoon, October 2, Sister M. A. Woodward came to Adrian and conducted a Bible study at the home of Mr. Henig, a neighbor of some of the brethren. Some in this household are especially interested. Sunday morning she spoke to an appreciative audience assembled at the Little Hope Church in Raisin, on the subject of "Love." And again in the evening in Adrian at the home of Sister Skinner, and by request her subject was Baptism. Here she was greeted with a crowded house of both young and old, eager to hear the glad tidings of the Kingdom of God, and the Way of Salvation.

That this was an inspiration to Sister Woodward was manifested by the good and helpful sermon she gave us. We can truly say it was great things we received that evening, and it is for greater things we are working and praying. "Let us not grow weary in well-doing, for in due season we shall reap if we faint not." The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. The interest is very good. Some who have believed in the immortality of the soul are being aroused, and ask What is the truth? They are anxious to hear the Good News, and faithful in attending the services.

We feel the need of a Church building very much here in Adrian, believing that many more could be reached thereby, and much good accomplished. But we realize we must not allow this one necessity to stop us doing the Master's work, for he has said "He that is not with me is against me; and he that gathereth not with me, scattereth abroad."

Sister Woodward will meet with us and preach again Saturday afternoon and Sunday evening of November 5 and 6th, at the homes of Sisters West and Skinner in Adrian, and at Little Hope Church in Raisin Sunday morning. We earnestly ask all the brethren from neighboring cities to make a special effort to attend these meetings that the good seed may be sown and much accomplished for our Savior and coming King.

Yours in the Master's work,
ROSE MILLER.

Editor Restitution:

The Church of God at Browntown, Virginia, was made to rejoice by having Brothers S. J. Lindsay and George Herrick come among us on October 4. Fourteen sermons were preached in all. Brother Lindsay has a clear and convincing way of presenting his subjects, and one can not but be benefited in listening to him. We feel sure that all are greatly strengthened and encouraged looking forward to the time when if we are faithful we may hear the words "Well done, good and faithful servant, enter into the joy of thy Lord."

We had good attendance, the house being crowded at times, and much interest was manifested. Our hearts were made glad on Sunday morning the 16th, when quite a number gathered at the water to see three baptized into the all-saving name of Jesus the Christ. Those who united were Geo. T. Updike, Joseph R. Updike and Flossie V. Updike. We all gathered at the Church at the usual hour and listened to an excellent sermon. After service the welcome hand was given, and so three more are added to God's little flock, to whom is promised the kingdom.

On Monday morning the two brothers left for Seven Fountains, bearing with them the good wishes of all who heard them, and our earnest prayers for their success wherever their lot may be cast, and hope that we may enjoy another visit from them.

Your Sister in hope,
MRS. H. A. UPDIKE.

Dear Brother Underwood,

I enclose a money order for $2 00—$1 50 to pay for THE RESTITUTION, and you may send me copies of Letter to a Friend for the balance.

I have taken THE RESTITUTION for years, and could not very well get along without it. I have sent it to all my neighbors, but none care for it, as all are going straight to heaven when they die.

Wishing you success in your tedious work, I remain your Brother looking for the soon appearing of our Lord Jesus Christ.

J. M. THORP.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Dear Brethren in the Illinois Bible School—dear ones of like precious faith:

Please accept thanks for the nice Bible you sent me. I appreciate the favor very much, and assure you that your kindness will not be forgotten.

May God bless you through life and give you a home in the kingdom when Jesus comes, with health, peace, and patience during the waiting time, is the prayer of

Your Sister in hope of eternal life,
KETTURAH ROBERTS.

Christian Work.

The grandeur of Christian work is but imperfectly appreciated. Work done for God, done in the strength of God, done under the aid of the Spirit of God, done wherever it is needed, with unfaltering faith as regards its ultimate results, and without one shadow of discouragement, in the midst of trials and dangers and afflictions; work, done not in willfulness or in strife, but in the spirit of him who did not strive nor cry; constant, patient, earnest, persevering labor in the Master's cause—this it is that toils for the good of humanity in this old world, and which shall at last receive the welcome words, "Well done."

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

WANTED.

By the Church of God in Cleveland, Ohio, copies of the Christian Hymnal, edited by James W. Wilson and F. L. Robertshaw, and published by THE RESTITUTION in 1887. Send postal to the undersigned stating how many copies you can supply, condition of books, and price wanted. Address, Robt. G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

Berean Pins.

The price of gold Berean pins is $1.50 apiece. The cost of labor has increased, thus increasing the cost of the pins. Will those desiring pins please send in your orders before Oct. 1st; and as the pins must be paid for in advance, will you please send money with order. If you wish a pin sent by registered mail, please so state when ordering.

LELIA E. WHITEHEAD, 5430 Ontario St., Austin Station, Chicago, Illinois.

Our Helping Fund.

We whose names are given below believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left to the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs Kate Quackenbush	1 50

Billy Hibbard was an early Methodist preacher, an ardent advocate for holiness of heart and life. A Calvinist preacher once accosted him: "Mr Hibbard, can you live without sin?" "Quite comfortably, brother, very comfortably," was the ready and unanswerable reply.

Wisdom is better than rubies; therefore get wisdom, and in all thy getting get understanding.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Hughes, of 10023 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Our Father Abraham.

Abraham was the Friend of God,
Because he believed God's Word;
He left his home, and country too,
And friends and kindred not a few.

Because his God did this command,
To go into a foreign land.
This land forever God will give,
And countless ages he will live.

Abraham now sleeps in the dust,
But he will rise with all the just;
For he is the father of all
Who on the Lord do truly call.

This land of promise then he'll get,
And in God's plan the time is set,
When sin and death will be no more,
Then Christ will reign the world o'er.

A. WALLACE MASON.

Gumption is a mighty handy thing to have around. Have you any?

To discover what is true and then to mould ones practice to entire conformity to it, are the two most important objects of life.

All brethren who are at all spiritually minded will hear and profit by advice and reproof if only they are given in the right spirit. Hearts are like flowers; they will open to the softly falling dew, but shut up in the down pour of rain.

Sister Zoe Adams, Secretary of the Bereans of Nebraska, writes: "I write you a few lines to let you know how our Society is progressing. Through the mail I have received the names of ten new members, and have gotten two more here." A cheering report, certainly. Let us all work and pray.

The Church goes down head first. Faithful leaders will not let the church lapse far into apostasy. But only be leaders get tainted with what some are pleased to call "broadmindedness" and "liberality," and the ruin of the Church is assured. Liberal mathematics will bankrupt a bank, and liberal theology will wreck a soul.

October 16, we were rejoiced to see William Horton, a friend who had been studying the gospel for some time, take a stand for the truth. Now that he has put on the Name of Christ may he stand aloof from unrighteousness, and gain the approval of Christ and share the divine glory with all the faithful in the Day of his Coming.

"A man is known by the company he keeps." True maxim. "Live with wolves and you will learn to howl," says a true Spanish proverb. Yes. Live with nightingales and you will find yourself growing toward the best: affiliate with bad companions, and you will gravitate toward the worst. Such is the influence of association.

Countless Millions.

In THE RESTITUTION of Sept. 28th, 1910, there appeared this editorial of common sense and loving entreaty from the pen of Bro. Underwood:

"We talk about the soon coming of Christ. That it is near, and we should look for him any time. The angel may at any moment herald his approach. Do we believe it? Yes! Then what is our duty? Is it to give vent to some fine spun (to us perfectly plain) theory that expresses our opinion on some matter that God has kept wholly in his own hands—has not asked us to help with at all? My opinion gleaned from sources perfectly satisfactory to me, that only the righteous will be raised; my opinion that the resurrection will include the "just and unjust" whatever my definition of these terms may be; my theory, so clear to my mind, that "all" will be raised—What are my opinions worth anyway? Does God value them any? If I define "just and unjust" as "righteous and wicked," and this fills out the "all" of resurrection, I am asked what about that large and varied class of beings who are not righteous because they never knew what righteousness was, and were not wicked because they never knew what wickedness was. Well, I won't do anything with them. You may blot them all out, and declare that God makes no account of such, that the innocent babe snatched from its mother by the enemy death, is but a blasted apple blossom, to fall on the earth and rise no more. Or you may tell of the tender love and compassionate kindness and mercy of God and Jesus our Savior, and comfort the mourner that as weeping Rachel was told her children should come from the land of the enemy, so will this babe of yours likewise. With this whole question we prefer to do nothing, simply because untold millions (?) that do not hear God has not asked for it, and therefore we do not presume to give it to him. Such opinion from us would have no influence with God anyway, and we are glad of it, for we would not want the responsibility of settling it—we might go wrong.

So brethren, why not continue in the work that Jesus left for his disciples to do when he went away? He wanted them to go out and preach to dying men the gospel, tell them how to get into him and how to stay in him, and what the reward would be for so doing. By this means a company of faithful ones are to be gathered, who will be used by God in the work of a future age. Brethren, we submit to you this: When we have told the things of the kingdom and name of Jesus—the gospel—the Glad Tidings of Salvation through repentance, reformation, acceptance, godly life, by resurrection in Jesus' name at his coming—when we have explained this to all men, and have told of the blessings promised for faithful service.

When there is no one else in all the world to tell this message to, then we can count our work done, and take up the pleasant pastime of speculating on how God will arrange matters when he establishes his rule and reign on earth. But if we really believe Christ's return is near—seems to us our duty is plain and clear. Preach the gospel that is God's power now of salvation. Use All the time you have for this work. It is the only legitimate business you have in this age. The next age is in God's hand."

We give this long extract from his editorial because it is rich in Bible knowledge, exhortation, and moderation; and because, judging by articles made upon it by a monthly Exchange, our brethren need to remember the matter it explicates. Our Exchange wishes there "were more editors with open eyes, open hearts and open columns to sound out this great subject". "Sound out" what? That there are "countless millions of Adam's race" who have never had a chance. It seems from our Exchange that "sounding out" the chance and salvation of these unnumbered peoples should be the great burden of our preaching. "Countless millions." A goodly number. "Countless millions" are so many millions that they cannot be counted. There is a tinge of exaggeration about this statement. Since numbers enable computed indefinitely we are made to feel every time we hear this expression that with exaggeration there is literally mixed an element of falsehood in the affirmation. To make an impression let us not resort to sensationalism like newspaper quacks when they boom real estate or patent pills. Even Chas. T. Russell, the father of this expression, in "The Divine Plan of the Ages", after talking about "countless millions" in heathendom, forgets his "countless" numbers before he gets through, and actually figures out how many people have lived from Adam until now; and just how many have died without a "chance" to hear the gospel! Falsehood never strengthens the truth. Enough millions bewedded in heathendom without us adding "countless" to the total. In other words the truth is bad enough; there is no need to tell a falsehood.

Many of our brethren are like Peter. After our Lord had instructed him definitely and repeatedly that he must feed the sheep and the lambs (John xxi 15, 18); after telling him explicitly what his duties were, Peter at once began to get interested in the "other fellow"; "Lord, and what shall this man do?" The Savior's reply was sharp, but not any too sharp for a man who was nosing into other people's business: "If I will that he tarry till I come, What is that to thee? Follow thou me." Jno xxi 21, 22. "Follow thou me" rings out our duty clear and strong; this will bear "sounding out" all the day. But if we neglect this message of individual and personal responsibility, and begin to prattle about "this man", and "countless millions" of other men, then we can expect the frown of Christ, and the same stinging rebuke he gave to Peter: "What is that to thee"? What business is it of yours what I do with "this man"? You know your duty; you know what is required of you. Get busy. "Take heed unto thyself, and unto the doctrine, continue in them; for in doing this thou shalt both save thyself, and them that hear thee". 1 Tim iv 16. "Take heed unto thyself," is quite a different message to, Take heed unto the "countless millions" of heathens. Saving ourselves and those who hear us, is very different from "sounding out" a message about saving heathens and the untold millions (?) that do not hear us. Will "sounding out" heathen into "countless millions" help to save them? Will "sounding out" the subject help to make it true? If they are to be saved, will they not be saved whether I believe in their salvation or not? Then why should I "sound out" something that no ways concern me nor my brethren, no, nor the heathens themselves? Brethren, heed the message, "follow thou me"; "save thyself". Better buckle yourself to this task. To fail here is to fail everywhere else, and to fail forever.

The Commandments of the Old and the New Covenants.

The commandments of God under this new dispensation are many and varied, covering all the thoughts and acts of man. The sins of theft, adultery, covetousness, idolatry, drunkenness, murder, pride, unbelief, and all unrighteousness, are prohibited; and the punishment threatened is that "they which do such things shall not inherit the kingdom of God."

But some may ask, "Are we to keep this dispensation, commanded to keep, and to do the commandments? Yes, verily; the apostle John, who had been with Christ "from the beginning" John xv. 2, and 1 John i. 1, wrote, saying: "And hereby we do know that we know him, if we keep his commandments" 1 John ii. 3. Also, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" Rev. xxii. 14. Again, "Here are they that keep the commandments of God, and the faith of Jesus" Rev xiv. 12. And lastly, "If thou wilt enter into life, keep the commandments" Matt. xix. 17. Many such passages might be cited, but these are as strong as any recorded in the New Testament.

Upon these we would make the following remarks, and will notice the last one quoted first, viz, Matt. xix. 17. That this passage refers to the old covenant law is evident, because both the Savior and his interrogator lived under it, and were in duty bound to obey it. And not only the covenant written upon tables of stone, but as the Savior commanded, keep the commandments, which implies all of them, the passover, the feasts and all the sabbath of the Mosaic law, for although that law was then dying—getting "old"—it was not yet dead. But the commandments quoted from the law: to "do no murder," to "not commit adultery," to "not steal," to "not bear false witness," are all incorporated into the new covenant, and are as legal today as they were then, and as binding upon us as they were upon that young man; not because they were a part of the old covenant, but because they were a part of the new.

With reference to the commandments referred to in 1 John ii. 3, I remark that the antecedent of "his" here is Christ, and not God the Father. But as the commandments of Christ will be examined farther on, we pass them for the present.

The commandments referred to in Rev. xxii. 14, cannot be thrown back under the old dispensation for three reasons: First, because the apostle does not so inform us. Secondly, because Paul teaches in Gal. ii. 16, that there is no salvation in the keeping of the law. Hear him: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." And lastly, these commandments were not those given by God, under the old covenant, but by the Lord Jesus, under the new, as the personal pronoun "his" refers distinctly to Christ, as all may see by reading on yard from the twelfth verse.

But further: The Revised Version leaves out the statement altogether. It reads as follows: "I am the Alpha and Omega, the first and the last, the beginning and the end. Blessed are they that wash their robes, that they may have the right to come to the tree of life and may enter in by the gates into the city." Rev. xxii. 13, 14. Here is not a word said about commandments, either by God or Christ.

That Jesus gave commandments, both before his crucifixion and after his resurrection, before his ascension, is taught by the sacred historians from the Gospel of Matthew to the book of Revelation. Moses the prototype of Christ foretold this of him, as quoted by Peter: "For Moses truly said unto the fathers, A prophet shall the Lord God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people" Acts iii. 22, 23. "Hear ye him," was God's command on the mount. Not only did Christ make known the laws of the "new covenant," but he also re enacted many laws of the old covenant, which had been in effect since the Jewish nation's birth, and he added such other laws as were necessary for the government of his people.

In the fifth chapter of Matthew is recorded the withdrawal of Christ from the multitude, when gathering his chosen disciples around him he assumes the prerogative of a law-giver, and makes known unto them his commandments. "Think not," says he, "that I am come to destroy the law; or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" verses 17, 18. Here we notice first, that Christ's mission was to fulfill the law. Next he said, "All things must be fulfilled which were written in the law, and in the prophets, and the Psalms concerning me" Luke xxiv. 44. The advent of time, "till" shows that that law would cease to be longer operative when so fulfilled: and lastly, having been fulfilled in Christ they have ceased to be of force. When Jesus cried, "It is finished," the old covenant died with him on the cross.

In this fifth chapter of Matthew, Jesus shows his authority as a law-giver sent from God, and begins the issuance of the new covenant commandments. "Ye have heard that it was said by them of old time, Thou shalt not kill." This was the old law, and it is thus brought forward into the new covenant. "But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment" (Verses 21, 22)

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery." This was the old law and is also made a part of the new. "But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" Verses 27, 28.

"Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth." This was in the old law, but this was not put in the new. "But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also" verses 38, 39.

"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy." This was the old law, but the last clause is left out of the new. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." These commandments of our Lord are but a few of the many which might be quoted to show the difference between the old and the new covenant laws, and the superiority of the new law over the old Mosaic law.

After the resurrection of Christ, and before his ascension, Jesus continued to proclaim laws, as will be seen by Acts i. 1, 2. In Mark xvi. 15, 16, he commanded his disciples, saying: "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Also in Matt. xxviii. 18, 20. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

That the apostles also issued commands to the churches of Christ as the exigencies of the times made them necessary will be seen by 2 Peter iii. 2—"That ye may be mindful of the words spoken before by the holy prophets and of the commandments of us the apostles of the Lord and Savior." The apostle Paul said, "the things that I write are the commandments of the Lord." 1 Cor. xiv. 37. But nowhere do we read that the apostles ever commanded any of their converts to observe the sabbath or the old covenant law as a code.

I wish now to notice Rev. xiv. 12, already cited: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." We are not here told that reference is made to the commandments written upon tables of stone, or those associated with that covenant. That is all assumed. But if the commandments of the Mosaic dispensation are meant, then all of them must be included. The seventh year land rest, the seventh day sabbath, feast days, circumcision, and all. But who keeps them? Who observes them? Who keeps even the fourth commandment of the decalogue as given? No one! People kindle fires, they work their horses, and drive them ten miles to and from religious services on that day. There is not a sabbatarian anywhere who claims to keep the day as originally commanded. Then why enforce its observance upon others?

But why should any think that the commandments of the old covenant are here referred to, when they have ceased by statutory limitation? When the Leviticul priesthood expired that law also expired, Heb. vii 12. The new law came into life when the old one died. The commandments here are those under the new covenant. This is plain because they are here connected with "the faith of Jesus." They are a test of our loyalty and affection for him. Jesus said: "If ye love me, keep my commandments" John xiv. 15. "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." "Ye are my friends if ye do whatsoever I command you" John xv. 10, 14.

Having now referred to many commandments of the old and new covenants, and having carefully weighed this matter in the light of the Word of God, I can say that neither God, Jesus, nor any of his apostles, have commanded believers in this dispensation to obey the old covenant law, except as they are re-embodied in the new, and are of force, not because they were in the old but because they are in the new. And nowhere are Christians commanded to keep any of the feasts, rest-days or sabbaths of the old ritual, since the day of Pentecost. —J. August Smith, in "Our Hope."

The Bible and Nature.

"And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts and of fowls and of creeping things and of fishes." 1 Kings x. 33.

This was written of Solomon, yet throughout the Bible things in nature are so interwoven with the teaching of the Spirit through the prophets, Christ, and the apostles that we cannot go out and look about us without seeing something to bring to mind some passage of Scripture.

If we go out and look upon a starry night we are reminded that "The heavens declare the glory of God and the firmament showeth his handiwork." Nothing will make us feel the greatness and power and nearness of God like a look at the starry heavens. How insignificant we feel; and the cares and trials and vexations of our everyday life, which seemed to envelop us all day like a thick cloud shutting out every thing else, disappear like clouds after a rain and a quiet peace steals over the mind as if Jesus had said, "Peace be still," as he did on the sea of Galilee.

When we see the trees they remind us of the promise, "As the days of a tree are the days of my people" (Isa lxv 22.) And also of the man described in Psa i, that "shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season." And Matt iii 10. "The ax is laid to the root of the tree; therefore, every tree that bringeth not forth good fruit is hewn down and cast into the fire." And this suggests the thought, am I bringing forth good fruit? the fruits of the Spirit enumerated in Gal v 22, 23? We look at a house and it reminds us of what is written in Heb iii 2 6, "Moses faithful in all his house as a servant." "But Christ as a Son over his own house whose house are we if we hold fast the confidence and rejoicing of the hope firm unto the end."

The birds make us think of the words of Jesus in Matt vi 26—"Behold the fowls of the air; your heavenly Father feedeth them. Are ye not much better than they?" And "the birds of the air have nests but the Son of Man hath not where to lay his head." A rose reminds us of that beautiful prophecy, Isa xxxv and the sight of an evergreen tree Isa xli 19.

And even within, about our household duties there is always something to remind us of the Word. When we build a fire we remember our "God is a consuming fire." If we make or eat bread we think how Jesus said, "I am the bread of life." And how he "brake bread" and said, "This is my body that is broken for you." Then as we watch the working of our hands directed by the brain we think like David, "I am fearfully and wonderfully made."

So all around us whatever our occupation may be there are things to cause us to "Meditate on his law day and night." And Paul said, "Moreover, brethren, I declare unto you the gospel." "By which also ye are saved, if ye keep in memory what I have preached unto you."—Anna M. Byrnes.

Selections.

Proved by His Works.

Dr. George F. Pentecost had an argument with an atheist. The latter said that his reason for not believing in the Bible was because he did not know who was its author. Dr. Pentecost replied:

"Well, my friend, is the multiplication table a work of authority with mathematicians?"

"Most certainly."

"Do you happen to know who the author of that table is?"

In a moment he frankly confessed his ignorance, upon which Dr. Pentecost added:

"Then I suppose, as a matter of fact, being a scientific man and a conscientious skeptic, you never use the multiplication table?"

"O, yes," he replied; "it proves itself to be true by its works."

"Then, my friend;" said Dr. Pentecost, "leaving on one side all those hair-splitting questions of science and criticism, shall we not be allowed to say that the Bible is a work of absolute authority in religion and morals—whether we know its human authors or not—because it works well in its own sphere, just as the multiplication table works in its own sphere?"—Christian Endeavor World.

Submit and Commit.

I read in a friend's book not long ago, an extract which commenced with the following words: "The longer I live, the more profoundly am I convicted that the all in all of Christianity may be summed up in two words—'submit and commit.'" Truer words have seldom passed from human pen; and this is the great lesson that grace by her gentle discipline teaches, and that the will of man has to learn. Submit—cease first from thy rebellious self assertions, and next from thy proud efforts to correct and amend thyself; and then commit—cast thyself into the hands of omnipotent love.

Think it of the new Adam that he dwell within thee, accomplish, as he has promised, in thee, what thou canst not do, and regulate in peace and harmony, under his sceptre, the once jarring and conflicting forces of nature. So shall there indeed be a great calm, a stillness, a rest within thy consecrated heart, and thou shalt be in a position to make proof of all the wealth of thy promised land—the land that flows with milk and honey—as thou proceedest to live, not only soberly, but righteously and godly. Only let us take heed lest it should be said of thee or of me, "We see that they could not enter in because of unbelief."

Perfect Purity.

Purity is a desirable quality everywhere, but especially in human beings, among whom it classifies itself in three forms—physical, mental, and moral. It is said that one-half the world does not know how anxious the other half is that it should be perfectly pure. Bodily purity is important. Statistics upon the lack of bodily purity are more voluminous than upon the lack of the other two. There is certainly much written and spoken concerning physical defilement, which is more open and apparent than either of the others. But mental purity is more essential than that of the body. "As a man thinketh in his heart, so is he." Intellectual purity is fundamental. Clean thoughts are indispensable to right physical and spiritual relations. They are not scavengers, but moral health officers according to whose faithfulness and efficiency every department of life will be cleaned up. Moral purity is largely the product of intellectual cleanliness, especially when based on gospel truth, which leads to the washing of regeneration; then he is clean indeed. Clean thoughts habits tend to bodily purity and spiritual perfection.

"Never did any soul do good but it came readily to do the same again with new enjoyment; and ever was augmenting any exercised but with increasing joy, which made the practiser still more in love with the fair act."

Try THE RESTITUTION, $1.50 a year

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The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 47.

Auntie Willard had warned me for my own good not to write long letters, but when one reached her in Oct., 1894, she was in ecstasies and having read it through, wished there was more!

The Baptist minister had given out that he was going to preach on the backbone of the gospel and curious to know what he would make of it she went to hear him. It must have been a very pointless sermon, for "she could give us no definite idea of it, only that it called to mind some inoffensive creature like the pussy-cat that will purr and frisk as long as you stroke her back."

She said to a friend, "when you get home read Luke vi 20-30, and you will see the backbone of the gospel," in the poor, the hungry, the hated, the weeping, the separated, the reproached ones, whose names are cast out as evil for the Son of Man's sake; who love their enemies, bless those that curse them, do good to them that hate, when smitten offer the other cheek, let the coat go with the cloak, and do as they would have other men do to them; love being the prime mover in all their actions."

I guess Auntie Willard was right, for without men and women such as these, where were the gospel? To whom would it be carried? If we be not willing to be, and to bear all the things that Jesus here enumerated for love of God, and love of man, we are but sounding brass and tinkling cymbals, and unworthy of the blessing.

Our new house was up at this date and ready to move into—a great surprise to Auntie Willard, who did not know we were building. Her niece—Sister Sallie Roter and husband had left their farm in southwest Kansas and had moved on a little place near Cincinnati belonging to her sister, their crops in Kansas had all been destroyed by drouth. Here they went into the poultry business, but were as unsuccessful as in their other ventures. They had sometime before this taken another nephew of Mr. Roter's to bring up, a lovely lad of 9 years. But whatever their discouragements, they held steadfastly to their faith in the gospel of the kingdom, loving, cheering and encouraging one another, with eyes ever fixed on the coming glory.

And Auntie Willard wrote to them regularly, every few weeks doing all she could in this way, and by sending them books and papers, to help them on in their journey to Canaan, promised of old to our fathers. It is astonishing to note the number of letters Auntie Willard wrote. Now it was a letter to Dr. and Mrs. Kirkpatrick—her missionary friends in India, then one to Elder E. F. Baldwin, Beyrout, Syria,—to Bro. Henry Taylor, to Bro. Underwood, to Bro. and Sister Geiselman, to Sister Mary Tibbetts, to little Margaret Edis, to little Francis Willard and to some thirty or forty others, mailing to many of these at the same time papers, pamphlets or books.

The next letter Dec. 26, '94, began, "Let not your heart be troubled," etc. I feel strong in the Lord and in the power of his might. Is it well with you? Is it well with your husband? Is it well with the child? Is it well with all pertaining to you? This I can say, 'it is well with me because everything is smooth, or as I would have it, O no, far from it; as far as the east is from the west, yet in the hands of God it is well, for everything that pertains to me is there, O bless his name!"

"Your surprise party was just wonderful. I should have enjoyed it ever so much. O Roxana, Jesus rewards your faithfulness and Bro. Wince is so good and patient and you are so penitent when you think you have done wrong, we cannot help but forgive you. Omar must have been nearly out of his wits, when that great wagon load of Sunday school children drove up singing, 'We're homeward bound, homeward bound.' Then the happy greetings, the music on the organ, and sweet young voices blending in holy song. It was a lovely way to spend the first evening in your new home. You are getting a taste of your reward even in this world. It cheers me so to hear of it. It makes music in my soul. You are singing about the mists passing away. That is so beautiful but what will the reality be? !!!

Bro. Wince, is martyrdom coming to any before the Lord comes? When I was with you I thought the brethren took pleasure in giving you knotty questions to answer, so I give you this. Tell me how you are. You must have been full of care over your new house."

The Bro. and Sister Edis, who were living at Bro. Willard's when father and I were there, were now residing in Philadelphia. They were a newly married couple then—now they had a daughter, Annie, grown to womanhood. One day, May, '95 this dear Annie was passing Arch St., just as a frightened runaway horse came rushing down, others escaped but she was struck and killed. It was very sad.

Bro. and Sister Roter were now in Washington City. Auntie Willard had written to me on the 21st of Feb., 1895, but the letter is lost. The 14th of August, '95, she wrote to a Mrs. King, Eaton, Pa. This was her last for many long months. The next was from her son Rowland. I, wondering at the long silence had written a card of enquiry. A dreadful accident had happened. Just three days after Auntie Willard had written to Mrs. King she had run over to a house in the next yard to hand a good paper to a man who had just left the Willard yard. On returning she crept through a wire fence, only three strands high, caught her foot on the middle wire, and was thrown on the grass with the neck of the femur of the right hip-joint fractured. The 6th week she was unable to utter a word or sentence, and for a long time after was not herself for any length of time.

The dear Rowland was praying that John xi. might come true in her case, feeling that "this sickness was not unto death but for the glory of God," though his family questioned the propriety of his prayer, so long unanswered, and he was keeping it to himself though in a great trial of faith.

AUNTIE WINCE.

[To be Continued.]

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

IN our issue of April 6 was an article on Sanctification, and in issue of April 24 was one entitled Crucifixion of Self. In issue of May 4 appears a third article on Overcoming Faith. The author, Brother Joseph Williams has caused these articles to be put in tract form, envelope size, convenient for mailing, and will supply them at Five cents each, or free to those too poor to pay. Send orders to Joseph Williams, Hillisburg, Indiana, or to this office.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

A Sister in the faith—not an invalid—desiring to spend the coming winter in Southern or Western California, would like a position as domestic helper in a family of believers. For particulars and address, please address this office.

THE RESTITUTION is only $1 50 per year. Try it a year.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list of those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which wi'l enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

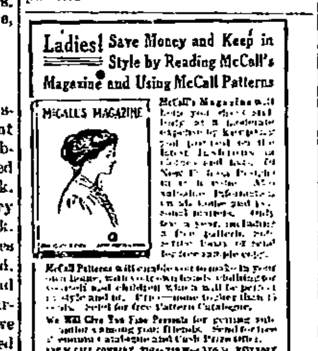
Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.



Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Brouson, Niles, Mich.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet o 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven. although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address W L Tomlinson 10837 Orville Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

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A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from W L Tomlinson, 10837 Orville ave, Cleveland Ohio

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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VOLUME LIX. PLYMOUTH, INDIANA, NOVEMBER 9, 1910. NUMBER 42.

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Poetry.

Little Kindnesses.

[As a man of public affairs and as a dramatic poet Sir Thomas Noon Talfourd was known in England from 1795 to 1854. He wrote several class plays, the best known being "Ion," from which the following is taken.]

The blessings which the weak and poor can scatter
Have their own season. 'Tis a little thing
To give a cup of water; yet its draught
Of cool refreshment, drained by fevered lips,
May give a shock of pleasure to the frame
More exquisite than when nectarian juice
Renews the life of joy in happiest hours.

It is a little thing to speak a phrase
Of common comfort, which by daily use
Has almost lost its sense; yet in the ear
Of him who thought to die unmourned, 'twill fall
Like choicest music, fill the glazing eye
With gentle tears, relax the knotted hand
To know the bonds of fellowship again
And shed on the departing one a sense
More precious than the benison of friends
About the honored deathbed of the rich
To him who else were lonely, that another
Of the great family is near, and feels.

Communicated.

The Promises to the Fleshy and to the Spiritual Seed of Abraham.

In reading the Scripture it is needful that we discriminate between these two Seeds. Our father Abraham is the head of these two families. Both of these promises were ratified through Jesus the Christ. Both will possess the land of Canaan. One will possess as subjects the other as the ruling class. The kingdom of Israel or David will be restored as the kingdom of the Christ in which fleshly Israel will again be restored to their land. David will be king over them and the twelve apostles will each rule a tribe. Ezek xxxvii 24; Matt xix 28.

The covenant made in Gen xv with Abraham was that his seed should possess the land forever. The Lord God satisfied him that the seed should come of his own body, that is he should be the father of a numerous seed. Yet he was to go to his fathers in peace and that he should be buried in a good old age. This seed was to go down into Egypt and should be afflicted four hundred years but he would bring them out again. Jehovah made a covenant with this seed as follows, viz: Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates. Bible history enables us to follow this seed for many generations. When they were led by Moses to Sinai and organized into a political body Jehovah promised them that if they would obey his voice and keep his covenant he would make them a kingdom of priests an holy nation, and that they should be a peculiar treasure unto him above all people. Ex xix 5, 6. Under this covenant he placed them under a strict moral code. They were placed under a strict law of hygeine or health. Jehovah's purpose in this was to make them pure socially; religiously and physically. They were to bless all nations as rulers and subjects. They were given the land that flowed with milk and honey. They were placed under the most favorable environments and should have drawn their strength from their king Jehovah. Isaiah writes concerning them when he says, Now will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill; and he fenced it and gathered out the stones thereof and planted it with the choicest vine, and built a tower in the midst of it and also made a wine press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression (marg. a scab); for righteousness, but behold a cry. Isa v 1, 2 and 7. "Israel to whom pertaineth the adoption, and the glory, and the covenants and the giving of the law, and the service of God and the promises" failed through disobedience. As Adam failed as an individual so did Israel as a nation.

Jehovah overturned the kingdom until he comes whose right it is and I will give it to him. They were scattered among all nations and remain in that condition to this day. Now the prophecies concerning Israel's dispersion have been literally fulfilled, why not accept the prophecies concerning their restoration? See Ezek xx 34, 37. I will bring you out from the people and will gather you out of the countries wherein ye are scattered with a mighty hand and with a stretched out arm and with fury poured out, I will bring you into the wilderness of the people and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and into the bond of the covenant. The prophet in this connection states that Jehovah will purge out the rebels and they shall not enter into the land of Israel and ye shall know that I am the Lord. If Jehovah has cast off his people it is only for a time. They will know that Jehovah is the eternal one when they again possess the land. The prophet in the 37th chapter speaks of Israel's restoration as a nation. This gathering is now taking place. She was buried among the nations and as a nation was dead. The dry bones are coming together and before many years she as a nation will become Jehovah's battle ax by which he will subjugate the nations of the earth. Until this is accomplished the covenant made with Abraham can not be fulfilled. Israel is to possess the land and be organized into a kingdom which will be David's kingdom restored. Let us pray as did the apostles that thy kingdom come, thy will be done on earth as it is now being done in heaven. So come, Lord Jesus, come quickly.

This is the kingdom together with the dominion and the greatness of the kingdom under the whole heaven that will be given to the people of the saints of the most high whose kingdom is an everlasting kingdom. And all nations (rulers) shall obey him.

There are three phases of this kingdom. 1 The kingdom. 2 The dominion. 3 The greatness of the kingdom. The kingdom is the stone cut out of the mountain without hands (marg. which was not in hand). It will not be a human government. This kingdom will be in Jehovah's hands and cannot fail to fill the whole earth with his glory by bringing all governments under his righteous rule. The spiritual seed of Abraham can be traced through the promises that were made to Abraham. In Gen 17th chapter we recognize the promise of this seed and the sealing the covenant which is that of circumcision. This covenant was an [illegible] a pro[illegible] of the l[illegible]

Agai[illegible] promise [illegible] in Gen [illegible] said, Thy seed [illegible] of his enemies, and in [illegible] all nations b[illegible]. [illegible] uses this prophecy [illegible] Christ who is th[illegible] nal seed. [illegible] Israel, Nathan the prophet [illegible] to the king [illegible] informed that after he had slept with his fathers that Jehovah would set up his seed after him and that he should occupy his throne forever. His kingdom was to be established forever. Also thine house and thy kingdom shall be established forever. This promise caused David to rejoice greatly. Who am I, O Lord God? And what is my house that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God. This promise refers to the enlarged condition of the kingdom under the righteous rule of the king who will reign in righteousness and the princes who will rule in judgment. Isa xxxii 1. His dominion shall be from sea [illegible] and from the river to the ends of the earth. Psa lxxii 8. The one here spoken of is Jesus, the only begotten Son of God. Isa ix says that he shall occupy the throne of David and that he will order it, and establish it with judgment.

At the burning bush Jehovah spoke of the future mighty One, in whose name Moses should lead the children of Israel out of Egyptian bondage. "I will be that I will be" refers to one who will lead the armies of the Lord to victory in the future. He is the Lord of lords and the King of kings. God's plan from the beginning has been to choose out from the race those who would prove themselves worthy to become rulers in a kingdom which he would establish in which there should be one supreme ruler and a number who would be associate rulers. The gospel message has been the means by which men and women have been called out. Those who believe this message and were baptized into the name of the Lord Jesus for the remission of sins are counted righteous, and if they remain faithful until death, will be overcomers to whom Jehovah will give power over the nations. When Jesus comes we will be seated with him in his throne as he has overcome and is seated with his Father in his throne. If we honor Jehovah's name we will share with the Son the promise made to him of the inheritance of the earth together with its rulership. Let us so strive that an entrance may be granted us when the Master comes.

Your Brother seeking for a place in that heavenly kingdom.

D. C. ROBISON.

The Bereans Column.

[Copy supplied by Indiana Bereans.]

MOHAMMED AND MOHAMMEDISM

While the Mohammedan people are found all over the world, their mother countrie[illegible] in the east, chiefly, Asiatic [illegible]key and Persia.

The f[illegible]der of the Islam or Mohammedan [illegible]gion was Mohammed, who was b[illegible]t Mecca A. D. 570. He was a she[illegible]as, was Moses and David. He [illegible] heard voices from heaven pro[illegible]ming him a great prophet. In A. D. [illegible] he was driven from Mecca by his [illegible]n tribe and sought refuge in Medina. After this he used the sword to spread his faith. After his death it was carried on by his disciples and spread so far that Christianity was greatly endangered.

[illegible] Mohammed are [illegible]n, which is about [illegible] our Bible is to [illegible]riting is somewhat [illegible] Jewish Scriptures. [illegible] Mohammed dic[illegible] book to his dis[illegible] were revealed to him [illegible]ons. These communications [illegible]ritten on bones, pieces of [illegible]d on the ribs of palm leaves [illegible]hammed's death these were [illegible] and arranged chiefly according to their length.

The principal doctrine of the Koran is, "There is no God save Allah" and in addition to this that "Mohammed is the Prophet of Allah." The believers were required to make a pilgrimage to Mecca, the Holy City, every four years; to pray five times a day with their face toward Mecca and to do much in the way of almsgiving. Another important part of their creed is the belief in everlasting reward or punishment. The Koran pictures heaven as a place that is all sunshine with green fields and bright flowers, while the terrors of hell were decidedly the opposite. The Koran also encourages education, as a consequence public schools have long been established in most of the Turkish towns, and colleges attached to the greater number of the mosques.

EDNA SWITZER.

PEACE

Dear Bereans:

Peace is the gift of God. Lev xxvi 6, And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And again, When a man's ways please the Lord he maketh even his enemies to be at peace with him. Prov xvi 7. It comes from Christ, John xiv 27. Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid. These are some of the words with which Christ comforted his disciples whom he was shortly to leave. These same words will apply to us also. Peace comes as a natural result of our faith in God's promises. Isa xxvi 3. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. And now, dear friends I hope that we each will shape our lives according to God's will, and that the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.

MINNIE ROUCH.

"Dearly beloved, avenge not yourselves but rather give place unto wrath; for it is written, vengeance is mine; I will repay saith the Lord." Rom xii 19.

One of the things which professed Christians should guard against is vengeance. Another is hasty judgment. We are so apt to judge another whom we think has injured us in some way and think of revenge before investigation is made. We are also inclined to judge others too hastily who have not wronged us in any way. Do we know what prompted their wrong doing and do we not sometimes err? It would be much easier to say, "Father forgive them," than to tell of their doings to others. If we keep the love of God in our hearts we will be "Kindly affectioned to one another with brotherly love; in honor preferring one another." Rom xii 10.

We must contend continually against the works of the flesh that we may grow in grace and that our fruits may be spiritual. "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." Gal v 22, 23.

We should be willing to help bear each others burdens and find pleasure in so doing. "And let us not be weary in well doing for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal vi 9, 10.

Let us endeavor to grow in spiritual knowledge that others may know us by our fruits, and that we may be easily distinguished from those who are wholly interested in worldly things. Also let us be more charitable to others and not pass immediate judgment upon them, but leave it [illegible] Creator to deal with t[illegible]

L[illegible]

A DESCRIPTION OF THE RIVER JORDAN, HILLS AROUND AND SYNAGOGUES.

The river Jordan is a river of considerable note in the Holy Land, the uppermost spring of which is in Mount Lebanon, about 12 miles north of Cesarea-Philippi. After running about 12 miles more to the south, it receives a more considerable branch, which under ground proceeds from the lake Phiala. About 15 miles farther south, it forms the waters of Merom, or lake of Sarnechon, which is about 4 miles broad, and nearly 8 miles long. After running about 28 miles farther south, it forms the lake, or sea of Genesareth, which is about 18 miles in length, and 6 miles in breadth. From thence it runs southward through a long valley, whose air is unwholesome, and most of it desert, till it loses itself in the Dead Sea. Its whole course is about 160 miles. It was miraculously divided and passed over by the Israelites.

Around the river Jordan are hills, and on the hills are synagogues. The synagogue as an institution arose after the work of Ezra, and is closely connected with the development of that legal Judaism to which his reformation gave definite shape. It was the business of every Jew to know the law; the school trained scholars, but the synagogue where the law was read every Sabbath, was the means of popular instruction.

Such synagogues existed in all parts of Judea, and continued for many generations.

GLENA TABER.

GOD'S LOVE FOR US.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii 16. God's love for us is greater than any human love, for we read in Rom v 8. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Beloved, if God so loved us, we ought to love one another. 1 John iv 11.

As God is love he could not do anything else but love us and care for us, but let us show that we appreciate it by obeying his commandments. The first and great commandment is, Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

Your Sister in Christ.

LEORA ROOSE.

WHAT YOUNG GIRLS CAN DO FOR THE CHURCH?

Most young girls imitate the lives and examples of their mothers—the living example means much to the young and so in asking the question, What can young girls do for the church? I can think of no better answer than to emulate the good deeds and thoughtful examples of a Christian mother. Then first, it is necessary to be really true, pure and unselfish at heart. Since our actions are the expression of our inner selves it follows that the pure minded, sympathetic young girl will seek out the sick and afflicted and those unfortunate and poor in the possessions of this world and so cheer and help them happily over the toils of every day life. Even a cup of cold water given to one of the least of these in Jesus name is a deed of love and will be rewarded as such. God who gives us all things is pleased with those who give to their fellowmen. Besides young girls sharing the daily bread they can shed abroad love among their companions and so fulfil the law of Christ.

JESSIE TABER.

Dear Restitution:

I wish to report to the Household of Faith, that on Sunday, October 23rd, Miss Ethel Caps of Emory Gap, Tenn., was baptized into the all-saving name of Christ. Miss Ethel is a daughter of Sister Poland, of Emory Gap. She became interested in the [illegible] years ago when Brother [illegible]dler first preached in that place and was the first to insist that her mother should go and hear that man preach such a strange gospel, but she soon saw that it was the truth and [illegible] she ever be a faithful and true [illegible] and member of the Body of Christ, and be found in Him when he comes, is our prayer.

She was baptized by the writer.

J. W. GOOD.

Berean Pins.

The price of gold Berean pins is $1 50 apiece. The cost of labor has increased, thus increasing the cost of the pins. Will those desiring pins please send in your orders before Oct. 1st; and as the pins must be paid for in advance, will you please send money with order. If you wish a pin sent by registered mail, please so state when ordering.

LELIA E. WHITEHEAD, 5439 Ontario St., Austin Station, Chicago, Illinois.

Try THE RESTITUTION, $1.50 a year

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Obituary.

William Warren Mallory was born near Cooperstown, Brown County, Illinois, December 7th, 1846. Died at Quincy, Illinois, February 9th, 1910, at 2 A. M.,—being 63 years, 2 months and 2 days old. He was the son of the late James P. and Frances Mallory. He was of a family of four children, two dying in infancy, leaving only one brother, Eugene Mallory, of Rushville, Illinois, to mourn the loss of a loving brother.

He being a soldier, the war records show that he was enrolled February 11th, 1861, at Mt. Sterling, Illinois, and was mustered into service on the same day as a private in Co. E. 16th Illinois Infantry Volunteers, and that he was mustered out of service with the Company and honorably discharged as a private, July 8th, 1865, at Louisville, Ky. Serving 18 months as a soldier.

On March 26th, 1879, he was united in marriage with Mary E. Price, near Erwin, Illinois, and had he lived till the 26th of March would have made 31 years of constant companionship.

He was in the Mercantile business for a number of years in Illinois, conducting stores in Cooperstown, Erwin, Littleton, Pleasantview, Frederick, Beardstown, Rushville, and also conducted country stores as well. He was Post Master and Notary Public at different times.

On March 1st, 1899, he removed from Rushville, Illinois, to Northwest Arkansas, settling at Gravett, Arkansas, with a general store, and in 2 months traded the store for a fruit farm near Highfill, Arkansas, Benton County, on which he lived until awhile before he died he went to visit his brother Eugene, never being able to return home, dying in the hospital in Quincy, Illinois.

The last eight years of his life he had been in very poor health, being paralyzed at different times, and the last time he lost the use of his tongue and never got so he could talk as he used to, he was a complete wreck.

He was one of the best informed men of his community on all general topics; but the Bible was his main subject and when he could talk he never tired of talking the Scriptures, and many a person has seen the light of the Word through his talking and explaining the gospel. He would get happy talking, it was as clear to him, the way of the gospel as a crystal. However sick he was he was always ready, when he could to quote the Scriptures; for he knew it almost by heart. If any one said certain things were in the Bible and he said not, there was no use looking for them, for they were not there.

We mourn for him, but not as one without hope, for we have the blessed assurance that he died in the Blessed Hope, and he was ready and prepared to be called, and this is a blessed consolation in our sad bereavement.

He leaves to mourn for him a wife and one daughter, Anna F. Mallory, at home, being the only child born to this union.

With sorrowful hearts we give him up till the Master comes, when "we shall clasp glad hands on a brighter shore, where sorrow and death will be no more.

HIS DAUGHTER'S TRIBUTE.

Father's gone! O, how I miss him,
  Miss his dear familiar face;
In the sad and lonely circle
  None can ever fill his place.

Though my heart is almost breaking,
  Crushed beneath this heavy load;
For the path of life without him
  Seems a dark and dreary road.

Hard it is to be submissive,
  As I pass beneath the rod;
My heart is filled with sadness,
  Can be soothed by none but God.

He alone can share my sorrows,
  Heal my heart all crushed and torn;
Give to me his precious promise,
  Blessed be all they that mourn.

Oh Father, wilt thou guide me,
  Through the days and years to come;
May I and all our loved ones,
  Find in Eden a happy home.

Lovingly, his daughter.

ANNA F. MALLORY.

Oregon Bible College

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, NOV. 9, 1910.

Upon What Things Should a Church be United to Work Harmoniously?

Some ten or twelve years ago, a committee appointed to make a programme for our State Conference, gave the present Editor the task of writing a paper on the above topic. The paper was prepared and read at the meeting. The present conditions caused a search for that paper, as it was our desire to see in what degree the lapse of years had wrought change of mind. We wish to give this to our readers as written at the time, not that it is a perfect composition, but because we would like all to see where we stood then, and to say Amen to the sentiments expressed, as voicing our convictions at this time.

We did not think then, nor we now believe, that it is in every case feasable to make plans at one place that will exactly meet the needs of other places. Local conditions differ. Laws governing large cities, those governing smaller cities, towns and villages, all differ in many details, caused by the needs and environments. However, there is a fundamental underlying principle that must be embodied in each and every one of the various communities. Likewise in Church organizations varying conditions and needs make it necessary to have a varied organization, but as in cities of varying classes there is a basis of government, so in various Church organizations there must be a basis—an autho ity—to govern in general.

Our Churches are what are called "congregational"—or self governing. Own their own property, be it buildings, or furnishings in a rented hall. Hence, so far as their business matmatters are concerned, they must make regulations to fit their surroundings.

Of course the officers entrusted with the business of a Church organization should be made to conform to the general rules laid down in the Document of authority—God's Word. As locality makes necessary a variety of conditions, a State, District or General Conference cannot do more than to suggest, and get all working on the same lines of organization as near as conditions will permit. This can and should be done without being dogmatic and using force to compell similarity.

Inasmuch as individual members of a Church are situated differently as regards business, social, and family surroundings, it will be impossible to make details in government that will regulate the conduct of every one; but there must be in a general way a concert of action as regards life, in morals and doing of duty.

Furthermore, as persons vary in temperament, and are influenced by their surroundings—often by their parents, and by the circumstances that have come into their lives, they necessarily differ in capabilities and capacity to grasp, and as some are stern and some yielding in their natures, so we must look for some differences in belief on many points where the Scripture is not definite and explicit. Yet in this, as in conduct, there must be some fundamental basis upon which there is agreement and unity.

With this introduction we present what was written some years ago as our convictions at that time, and to which we shall in the main assent now.

UPON WHAT THINGS SHOULD A CHURCH BE UNITED TO WORK HARMONIOUSLY?

This subject may be made short or long, and I realize that in its treatment your Committee has assigned me a task of no mean responsibility. It occurs to me they could have found more able hands in which to place it. In the handling of this subject it *could* be stated in a general way that a Church to work harmoniously should be so bound together with the cords of *love*, and be so imbued with the sweet spirit of *charity*, that nothing else could be added to make a *Unit*.

Let us pause a moment and see if we can make this work. We find the definition of Love to be "A feeling of strong attachment induced by that which delights or commands admiration; pre-eminent kindness or devotion to another; affection; tenderness." Charity we find is "Love; universal benevolence; good will. Liberality in judging of man and his actions; a disposition which incline men to put the best construction on the words and actions of others."

It would seem if we could have a strong, yet kind, tender and affectionate regard for each other; coupled with unbounded benevolence and good will, that we *could* have no more. *Perfection* would be reached.

On the other hand we might go into an elaborate search of the dealings of God with man and the things taught and endeavor to get at the *essentials*, and list *them* as the *things* a Church must be united on. To do this would "take all summer" as General Grant said, and we have too little time for this task. Which horn of the dilemma shall I grasp? The first is too vague and indefinite, the second too great—requiring the smallest details. I must endeavor to choose a road between the two, and will do the best I can to show you what God teaches on the subject.

Before giving answer to this question, it will be well to ask, What is a Church? We find the word has several shades of meaning, referring to the house occupied, to the congregation, to the general body of all beliefs. However, the definition with which we have to do is that relating to the assembly, and we find this is "A formally organized body of Christian believers, holding the same creed, observing the same rites, and acknowledging the same ecclesiastical authority; a denomination; a collective body of Christians."

From this we learn that a Church is a company of persons gathered together, who have organized a society with a basis of common belief, following the some rites or practices of government, and who acknowledge the same ecclesiastical authority. And further, that this organized company must be *Christians*.

Next we are led to ask, What is a Christian? and consulting Mr. Webster again we find a Christian to be "One who *believes*, or *professes*—or is *assumed* to believe, in Jesus Christ, and the truth as taught by him, especially one whose inward and outward life is conformed to the doctrines of Christ." As part of our definition does not suit, we will proceed to cut out the objectionable part at once. It does not suit us to call one a "Christian" who only "*professes* or *is assumed* to believe" in Jesus Christ. We prefer to call such an imposter, a counterfeit, and not a real "genuine" Christian. After taking this liberty with our definition we have a Christian who "believes in Jesus Christ, and the truth he taught, and who lives in accord with such profession."

We have found then that a "Church that is a Church" is a collected company organized for the purpose of worshiping together, who believe the truth as taught by God, through his prophets, Jesus Christ and the apostles, and whose lives accord therewith.

Having learned so much we must come to the conclusion that it is possible and *necessary* for such a Church to have a common belief, a common basis or foundation principle upon which to stand. If we admit that there can be such a Church then we are bound to conclude that there are *things* taught in God's Word that are a "sure foundation" that each individual of the company or Church can and must assent *to* and *do* in order to be counted a part of that organization—the Church of the living God.

My subject is "Upon what *things* should a Church be united to work harmoniously?" Surely the "discussion" of this subject will be short, inasmuch as it is so plain and direct that there is but "one side" to it. It is a common saying that "all questions have two sides." It is also a common saying that "every rule must have some exception to prove it by." In this case our subject is surely the exception to the general rule, as it has but one side. We have [illegible] determine what God has said [illegible] must believe and do, and we have our question answered, beyond all cavil. If we can possibly find out what God has taught through his inspired Word then discussion is at an end.

However, before going into this search to find out what it is necessary to believe and do, we wish to call up the question of a "creed." Please do not start and be frightened at the word—it is harmless. My brother, will you tell me, please, what *you* believe regarding the proper method of baptism, according to what you read in your Bible? Certainly. "Complete immersion, plunging, dipping, burying in water is the *only* true baptism." Thank you, brother. Now I know just what *your* "creed" says concerning baptism, and if I go through the whole list of fundamental principles of the "Gospel," you will give me answers just as promptly, and I will then know and be able to write *your creed*.

Very queer that you are not afraid to "stand up in meeting" and tell what you believe, that you can write for the press and say what you *know* God's Word to teach on a subject, and yet hold up your hands in horror when the word "Creed" is mentioned. Why, all it means is "I believe." But one says, "I do not believe in any *human* creed. The *open* Bible is good enough for me. I will accept no man's interpretation, but reserve the right to *think* for myself, and I am *liberal* enough to give every other man the same privilege."

This is certainly very generous and liberal in you, and simply means when boiled down to its real significance, that you allow every man to be his own interpreter, that he is as apt to be *right* as you are, that it makes no real difference what he *believes* so long as he *believes* he gets his *belief* from the Bible. The world is fast drifting to the belief that a man can believe as he pleases, so long as he is a fairly good man, he is all right, no matter what his particular ideas may be. Everything is thus beautifully indefinite, nothing is stable, nothing sure, the foundation is sand, the structure will not stand the flood and wind.

Brethren and Sisters, I have noticed this, the brother who is so very tenacious of being his *own* interpreter—is not "creed-bound"—can take some one of "another denomination" and just riddle him with the fire of his sarcasm; can lay bare his inconsistencies in belief (creed) in short order, and hold him up to ridicule in first class style. Funny about us, but we can just use up an "immortal soulist" or "sky-kingdom" believer in most approved manner. But stop! That man Believes he gets his Belief from the Bible. Thus he is standing on the same platform with you, and must have the same consideration that you have. Does an "open Bible" suit exactly?

When "in the beginning God created the heavens and the earth", he started out with a definite purpose, being able to "see the end from the beginning", and throughout the whole written Word, with its account of what God has done, is doing and will do, with the creation of his hands, he has ever been a *definite* God. When he placed all the glory of Eden in possession of the created man he said, This is my command: Obey and live—disobey and die. He set before the man life and death, and said, 'Chose'. Nothing could be more directly and definitely stated. You all know the history, and the evidence is patent to all that God has never changed his purpose to this day, and we are thereby given assurance that he will never change. No matter what a man may do or think, the Infinite God is the "same yesterday, today and forever."

Having proceeded so far I will state that in general terms a Church should, to work harmoniously, be united in belief, form of government, and base of authority. The basis of authority is without question God's Word. The form of government, which is purely for the furtherance of the *business* in hand, will necessarily vary according to the needs of the place and times, and inasmuch as we live in a land where the *people* are *said* to rule, certain laws can be enacted by a company of Christians desiring to organize that will be suited to the conditions surrounding them. The *business* before a Church, or the *things* that make it *desirable* to organize, are the holding together of the body, mutual help and edification, [illegible] the dissemination of God's [illegible] the making of appropriate rules to govern such a congregation, and chosing ones, who by their ability are adapted to perform the several services needed by them, is a matter for local settlement, and though an outline may be given by a Conference or General Assembly of Churches, yet locality and conditions must determine the *exact* rules of government.

We come now to the other part of our subject, namely, the *things* to be *believed*. We are not afraid to stand up and tell why we have a "blessed hope" and to say what that "hope" is; nor are we afraid to print in book what men "must do to be saved", and we should not hesitate to set down what we find the Bible says regarding the "Gospel of the kingdom of God and the things concerning the name of Jesus Christ," for these matters are the "power of God unto salvation." So if we search and find what is *taught*, we will set it down unhesitatingly.

We shall jump at two conclusions, however, without any attempt at proof, presuming that all will admit them, so we set down first of all this: All members of a Church must believe there is a God, who created all things, and that this Being has communicated his will through his Word—the Bible.

We find that among the things that God created was man, that he had made the earth and all else good, and very good, all fitted for an abode for the man. Having so arranged affairs, God wished the man to be worthy of the position he had given him as head of all the living creatures and guardian of the Eden he had made. He therefore said: Adam, I give thee freely of all the abundance about thee—but one tree yonder thou must not eat the fruit of. All else use—leave that alone—for if thou eatest of it the very ground shall be accursed, and from it shall spring the thorn and thistle where now the myrtle groweth. For thyself, in the sweat of thy brow shalt thou eat thy bread, and whereas thou mightest [illegible] the blessings about thee, thou shalt die and not live. From dust I madest thee, unto the dust shalt thou return, for dust thou art.

Adam proved unworthy, and we learn he died. One *thing* a Church relying on God's Word must believe is that man is *mortal*—dying.

Was the fall of Adam to frustrate the purpose of God in creating the world good, and having a people worthy of inhabiting such a place? No, surely not. So continuing our search we find that a promise was made that in the future there would come a time when all should be restored, so a Church must believe there will be a "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," and as many people are given to spiritualizing quite largely, we deem it proper here to say that as the fall was literal the restitution will be literal; and as the punishment for rebellious Israel has been literal, we must believe that this "restitution" spoken of includes the restoration literally of God's ancient people to the land and position we find was promised them. So include in this "thing" for a Church to believe not only the restitution of earth and man, but the restoration of Israel also.

Proceeding further we find the features of a kingom that will be established, with all the attendant elements to completeness—King, territory, people; government and all described in detail. We learn that this kingdom is to be set up in the future, hence we will have our Church believe in the establishment of God's kingdom on earth some time in the future, and all to be literal.

Again, in order for men who have died to have part in this kingdom of God they must be raised to life, and on search we find the Word teaches that there will be a resurrection of dead men to life. S[illegible] Church must believe in the literal re[illegible]ction of the dead.

In order to accompli[illegible] this work God tells us that he has [illegible]inted his Son, his only begotten [illegible], Jesus Christ, to perform this [illegible]—be the means through which [illegible] work of restoration and resurr[illegible] should be accomplished. So o[illegible]urch must believe that Jesus Chri[illegible] the Son of God, and that he is [illegible] only means through which we can be made partakers of the joys of the kingdom of God, and be resurrected to life.

Again we learn that God's So[illegible] Christ was here in person [illegible] this earth, and [illegible] formed the wo[illegible] time, he was t[illegible] right hand of th[illegible] where he now i[illegible] Priest. That [illegible] promised, and the [illegible] gers from the throne [illegible] tified, that he would c[illegible] like manner as his discip[illegible] go. Hence our Church m[illegible] in the personal coming a[illegible] Christ.

We learn that when he does so [illegible] he will come to establish the ki[illegible]dom, raise the dead who are to have part in the affairs of that time; that then will be associated with him the immortalized saints who will be joint heirs with him in the conduct and rulership of God's kingdom. So our Church must believe that the coming of Christ and the setting up of the kingdom are yet future.

To recapitulate—We find that our Church must believe, if it is a Christian Church in the strict sense,

1. That there is a God, Creator of heaven and earth.

2. That God has communicated his purpose and will by holy men inspired by him, and has given us the Bible.

3. Man is by nature mortal—dying.

4. That Adam sinned and died, lost life, and God will restore life and blessing to those worthy of it.

5. That literal Israel will be restored to God's favor, and be blessed as promised.

6. That God's kingdom will in the near future be established upon the earth.

7. That men will be literally raised from the death state to life.

8. That Jesus Christ is really God's Son, and that only through him can this work of establishing the kingdom blessing Israel and the nations, and raising the dead, be accomplished.

9. That the resurrected and immortalized saints will be associated with Jesus Christ in the establishment of the kingdom and the government of the world.

10. That Jesus was here on earth, ascended to the Father, but will return again even as he went away, and at that time, and not till then he will raise the dead and bless all mankind.

That in brief these are the "things" concerning the kingdom of God and the name of Jesus Christ—the Gospel—which is the power of God unto salvation. For a Church to work harmoniously then, each member must believe The Gospel.

So much we learn concerning what members of a Church must *believe*, but there is something else. We go on in our investigation and find that as something was *necessary* on the part of Adam, so it is for each one who will be acceptable to God. It is not enough to simply *learn* what God has designed in his creation and believe, what he has revealed as his will in the future unfolding of his plan. He calls upon all who wish to participate in the glory of his kingdom to not only *believe* but to *do*. Hence we must search and see what he wants his Church to do. We find that he wants us, after learning of these things, and realizing our fallen condition, to be so sorry for our wrong doings and our imperfections that we heartily repent and turn from them and manifest a disposition to act in accord with his wishes. That we wish to leave the old way of sin and live righteously, wish to be made free from sin, and searching further we find he has arranged a plan by which we can leave the old man and put on the new. Be adopted into the family of God, have our past sins remitted—blotted out—remembered no longer against us. We learn that this is through baptism, immersion, burying in water, dying in figure, and rising again to walk in the new and better way. We further learn that we are to continue this holy life onward throughout the term of our sojourn here, as we further learn that it is *essential* to our final salvation that we continue *steadfast* in our belief and *faithful* in our demeanor.

Then a Church must be united in this also—

11. It is necessary to repent of our evil deeds and turn from them, to be baptized in water, and thus blot out past wrongs, and be adopted into God's family.

12. It is necessary to live a Godly life, ever after, acting as Christ did—going about doing good.

In conclusion then, we answer our question—Upon what things should a Church be united to work harmoniously?

1. Purpose of organization—Mutual aid and dissemination of its belief.

2. Government of organization—[illegible] adapted to local [illegible] and the times.

[illegible] of [illegible]—The Gos[illegible] and the [illegible] name of Jesus [illegible]

[illegible] of [illegible]—Holy life [illegible] for final salvation.

[illegible]ber alike in belief, [illegible] "faith," and [illegible] will animate [illegible] the [illegible] Object, Law, Belief, Work.

God grant [illegible] we may strive to get closer to the Perfect One, and in so doing we shall get nearer the perfect state; and if we strive to attain unto the perfect state we will but be drawn nearer to Him who is our Perfect Pattern.

REPORT of the Secretary of Indiana Conference at hand too late for this issue, so will be given next week.

Sunday School Lesson.

NOVEMBER 20, 1910.

Jesus in Gethsemane.—Matthew xxvi, 36-56.

Golden Text—"The Son of man is betrayed into the hands of sinners." Matt. xxvi. 45.

After the institution of the Lord's Supper as we had in lesson of Nov. 6, the disciples with Jesus went out of the upper room, left Jerusalem on the northeast side, and went to the garden of Gethsemane on the Mount of Olives.

John tells us that the place where they went was a usual spot for them to be, and Judas knew of it, as "Jesus ofttimes resorted thither with his disciples." It may have been a possession of some friend, or perhaps a sort of pleasure garden where people were permitted to go.

There are three points in this lesson that should be brought to view: The prayer of Jesus, the manner of watching of the disciples, and the betrayal by Judas.

Jesus left part of his disciples at the gate to watch, while he went deeper into the garden to pray. He asked Peter and James and John to go with him, and while with them his mind may have gone back to another time when they were in the Mount of Transfiguration, and had seen his coming glory displayed. His heart was heavy and filled with sorrow. The trial he was called on to pass through was severe. The cup that was pressed to his lips was bitter. He asked his three near disciples to stay where they were and watch, for he was exceeding sorrowful, even unto death. The agony was so great that he must be alone where he could, without the restraint even of near friends, pour out his heart to God.

All the accounts given by the evangelists of this event, indicate the most intense sorrow, anguish, distress. Jesus had before spoken of his coming death to his disciples, and knew beforehand that he should suffer at the hands of unjust men, but here we see him utterly cast down by the full weight of it all. There was so much that he seems not to have previously realized. The glory beyond had stayed his heart before, and now that seems to be gone with the heavy load now placed on him. Luke, the physician says that "his sweat came as it were great drops of blood," his anguish was so intense.

His prayer when left alone, was addressed to his Father. Jesus addresses God in this appealing manner, with assurance that he is near and can hear him. Please note here as a digression: A certain class of so-called religionists of our day look upon God as just a "bright spirit incarnate" a "power that makes for righteousness." They do away with God as a reality and make him a force, a power—nothing. Just imagine if you please Jesus in his deep agony as here related, and praying to just—nothing!

We prefer to believe as Jesus did, that God was really literally his Father, and so he prayed saying, "O my Father." His petition was that if it were possible to relieve him of the cup of sorrow, that it might pass; but he made his wish subservient to God's plan—"Not as I will, but as thou wilt."

Thus was a victory over self gained in this awful hour. If it "may not pass from me, except I drink it, thy will be done." Jesus is calmer after this. The tension is in a measure over, and he can go on to the end. If the redemption of mankind depends on his finishing the task given him, he will go on. His Father's will is his will. By this submission is his prayer answered.

We learn that three times Jesus went to his disciples who were left on guard to watch, and finds them sleeping. Jesus does not intimate that this was because of indifference to his cause, but their eyes were heavy, they were tired in body and mind. Peter, who had been so confident and zealous during his service for Christ, even he could not resist sleep. Jesus asks him "could ye not watch with me one hour?" "Is it so then, that you could not keep awake with me a single hour?" Diaglott.

He admonishes them to "watch and pray, that ye enter not into temptation," saying the spirit is willing, but the flesh is weak. Jesus realizes their good intentions, giving a gentle reproof only.

The hour of rest for the disciples is over. "Rise, let us be going." Not to run away, but those who are to take me are at hand, Jesus says, and we will meet them. The band headed by the traitor Judas comes. A sign has

[Continued on page 3.]

Ebenezer. 1 Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10028 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Baby's Prayer.

Oh, God is near the cottage when the evening shadows creep,
And baby lips are murmuring: "I lay me down to sleep!"
No matter what the distance where baby says her prayer,
The omnipresent God of Love is always watching there!

Ah, he notes the sparrow's fall and buoys the robin's flight,
Shall he forget the hour of dusk when baby says good night?
Shall he, aloof from baby's prayer and baby's laughter parted,
Deny himself the sweetest chords that charm a raptured world?

Ah, God is near when baby prays beside her downy bed,
And God will send his angels down to watch above her head—
To guard her through the Sleepy Way, the "bogey" wood of night,
And give her back to mother's arms when Phoebus takes her flight.

Ah, now the baby lisps "Amen," and mother tucks her snug,
And kisses her, and pats her hair and calls her "mother's bug!"
And then she tiptoes from the room, as evening shadows limn,
And leaves her baby, fast in sleep, to angel guard—and Him!

—Byron Williams.

Nebraska Bereau Lesson. No. 1.

A FEW BIBLE TERMS DEFINED.

1. What is the Septuagint?
2. What portion of the Bible is sometimes called the Pentateuch?
3. The Apocalypse?
4. Canticles?
5. What is the margin of the Bible?
6. What are references?
7. Give an example of one Bible writer quoting from the writings of another Bible writer.
8. In what language was the Old Testament first written?
9. The New?

MARGIN, REFERENCES, & QUOTATIONS.

1. Study the margin of Genesis 1st chapter. Put down all the purposes you can find it is used for.
2. At top of the margin column, what does "B C 4004" mean?
3. In the 20th verse for the word [illegible] in the text the margin says, "Heb. soul." Explain this fully.
4. In Matthew i 20 for the word "conceived" in the text the margin says "Gr. begotten." Explain this.
5. Give one reference on the words, "Let there be light," in Genesis 1 3 Explain what references are and their use.
6. In Hebrews 1st chapter, a chapter of only 14 verses, there are seven quotations from different places in the Old Testament Tell what these quotations are, and by the references on them find and give the book, chapter and verse the writer of Hebrews 1st chapter quotes from.
7. In the hundreds of quotations in the New Testament made from the Old, only in one instance is both the name of the book and the chapter given from which the quotation is made. This quotation is in Acts, somewhere between the 12th and the 15th chapters. Where is it, and what is it?

N. B.—In answering the questions in this lesson you are supposed to have a dictionary and a good reference Bible. Be sure and correctly number your replies

R G HUGGINS, Pres.

ANSWERS.

A few Bible Terms Defined.

1. The Septuagint is the ancient Greek translation of the Old Testament made 285 B. C., so called because it is supposed to have been accomplished by about 70 men. The word Septuagint comes from a Latin word meaning seventy. This version is the first and most important of all translations of the Old Testament, and is the one quoted by Jesus and his apostles —Johnson's Cyclopedia.

2. The first five books of the Old Testament are sometimes called the Pentateuch. Penta is from a Greek word meaning five, and teuch from a Greek word meaning book.

3. Revelations is sometimes called the Apocalypse. The word means a disclosure, and is derived from a Greek word meaning to reveal.

4. The Songs of Solomon are called Canticles.

5. The margin of the Bible is a narrow space on each page given over to references, etc.

6 References direct our attention to testimony elsewhere, generally for the purpose of gaining more information on a subject. In case of an individual seeking a position he gives the employer the name of a person to whom the employer may go for information concerning his character, etc. The name is the reference. In the Bible, references and the names of books, with chapter and verse given in connection with an idea, and which treat on the same idea either by repeating it, or giving a fuller explanation.

7. In Romans x. 16, Paul quotes from Isaiah liii. 1. by saying "Lord, who hath believed our report?"

8 The Old Testament was first written in the Hebrew language.

9. The New Testament was first written in the Greek language. During the times of the apostles the Greeks had been conquered by the Romans, and Rome was the supreme power over all nations. As soon as Greece had been conquered the Romans copied the culture and language of the Greeks, and spread it through her possessions, thus making it the common and popular language.

Margin, References, & Quotations.

1. Purposes of the margin of Gen. i. are: First, it serves as a place for recording references: Secondly, dates; Third, short notes on literal translations of certain words. (And we may add that sometimes the original word is supplied in the margin, as in Gen. i. 20, where "life" is translated from nephesh, and means "soul."—ED)

2 4004 B. C. at the top of margin column in Gen. i. means that the incidents recorded in that chapter happened about 4004 years before the birth of Christ.

3. Where the 20th verse has "life" and the margin says "Heb. soul" it is meant that the literal translation of the Hebrew word used here is soul.

4. In Matt. i. 20 the note "Gr. begotten," on the word "conceived" means that the literal translation of the Greek word used for conceived, is begotten.

5. One reference on the words "Let there be light" is 2 Cor. iv 6

6 References include names of books with their chapters and verses, which refer us to what some other writer has to say on the same subject. Their use is to bring out the fullest and the deepest meaning of a passage of the Scripture, Sometimes they are used for emphasis and proof, as in the cases of exact quotations

7. The seven quotations from the Old Testament in Hebrews i are Psa. ii. 7; xcvii. 7; civ. 4; xlv. 6 7; cii 25; cx. 1; 2 Sam. vii. 14.

8. This quotation is found in Acts xiii. 33. Paul quotes from Psalms ii. "Thou art my Son, this day have I begotten thee."

ALTA KING

ANSWERS.

A few Bible Terms Defined.

1 Septuagint, derived from the Latin word septuaginta, meaning seventy; a Greek version of the Old Testament, so called because it is said to be the work of seventy, or rather seventy-two, interpreters (translators, ED).

2. The first five books of the Bible, or the five books of Moses, are called the Pentateuch.

3. Apocalypse—the book of Revelation, written by Saint John in Patmos, near the close of the first century.

4 Canticles, one of the books of the Old Testament, "the Songs of Solomon."

5. The margin of the Bible is the edge of the leaf, or a column in the center of the page, where is found the references or the meaning of some of the words used in the verses on that page.

6. References are helps on the Bible. They send you to another and sometimes to the same book for information on the subject desired.

7. "And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed [illegible] righteousness; and he was called the Friend of God. James ii. [illegible] quoted from [illegible] of Moses [illegible] Genesis xv, 6, "And he believed [illegible] Lord, and he counted it to him for righteousness."

8. The Old Testament was first written in Hebrew.

9. The New Testament was written in the Greek language.

Margin, References, & Quotations.

1. Purposes of margin: To give the date, meaning of different readings to make clear to the reader, and find what the other writers say on the subject by the references.

2. B. C. 4004 means the number of years before Christ that the events in the chapter took place.

3. The 20th verse: The word soul in the margin means the breath of life. "And God said, Let the waters bring forth abundantly the moving creature that hath life (breath), and the fowl that may fly above the earth in the open firmament of heaven." I think by putting in the word breath, instead of life, makes it clear without further explanation.

4. In Matthew i. 20 the word conceived, with marginal reading of begotten. The word itself means cause to exist.

5. A reference on the words "Let there be light" is 2 Corinthians iv. 6, For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

6. Hebrews i. 5, Thou art my Son, this day have I begotten thee. Psalm ii. 7 I will be to him a Father, and he shall be to me a Son. 2 Sam. vii. 14. Verse 8, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom, Psalm xlv 6 Verse 13, Sit on my right hand, until I make thine enemies thy footstool, Psalm cx. i. Verse 7, Who maketh his angels spirits, and his ministers a flame of fire, Psalm civ 4 Verse 10, Thou Lord in the beginning hast laid the foundation of the earth: and the heavens are works of thine hands, Psalm cii. 25. Verse 6, And let all the angels of God worship him, Psalm xcvii. 7.

7. Acts xiii. 33, Thou art my Son, this day have I begotten thee, Psalm ii. 7.

OLA CROUCH.

Old and New Covenant Customs.

After the ascension of Jesus, many of the converts to Christianity from among the Jews continued to observe certain rites, days, and customs as before; such as fasts, circumcision, feast days, sabbaths, shaving of the head, vows, etc. The converts from among the Gentiles also continued to practice their former customs, such as the eating of meats offered to idols and gluttony. Some of these early Christians esteemed "one day above another," while others again esteemed "every day alike" Rom. xiv. 5. There seems to have been no harmony in the observance of a day of rest, but apparently as if by common consent, or by the leadings of the Spirit, the converts from among the Gentiles, assembled on the first day of the week to worship the Lord, thus honoring the day typical of resurrection and redemption, rather than the day of creation and of Jewish independence. Thus we read, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight" Acts xx 7. To the Corinthians, Paul wrote: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" 1 Cor. xvi 2.

But let us now look at the typical shadows of the old covenant arrangement of the Jews, which prefigured the "times of the Gentiles." "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the sabbath the priest shall wave it ... And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days: and ye shall offer a [illegible] offering unto the Lord [illegible] of your habitations two [illegible] two tenths deals: they [illegible] flour; they shall be baken [illegible] leaven; they are the firstfruits unto the Lord." Lev. xxiii [illegible]

[illegible] these two "firstfruits" were fulfilled [illegible]. They were both offered upon the first day of the week, and shadowed forth, first: Jesus our rest; who also was symbolized by the sabbath of the decalogue as its "Lord, its typical significance; also the new dispensation, which began with his resurrection. The crucifixion of Jesus was the death of the old dispensation, and his resurrection was the birth of the new dispensation, as prefigured in the type of the firstfruits as above noticed. The early harvest sheaf shadowed forth the resurrection of our Lord and Savior upon the first day of the week, Lev. xxiii. 10, 11; Mark xvi 9 and the coming harvest, 2 Cor. xv 20, at the end of the world, Matt. xiii 39. The second "firstfruits" were two cakes baken with leaven, which were also offered upon the first day of the week—fifty days after the barley harvest, pointing forward to the ascension of Christ and to his reception and glorification with God.

We can now plainly see the "shadow" cast before by the body of Christ, and "the good things to come;" as foreshadowed in the type of the sheaf of the early harvest offering. Jesus rose from the dead on the first day of the week During the forty days before his ascension he appeared to his chosen at least ten different times, and strange as it may seem, in every instance it was upon "the first day of the week," and upon no other day. Matt. xxvii Mark xvi. Luke xxiv. and John xx. 1, 19, 26. As we have noticed in the type of the harvest festival, Pentecost came on the first day of the week, when also the Holy Ghost was poured out, according to Acts ii 1. From this it will be seen that as no specific or definite day of worship had been commanded in this dispensation, the disciples would naturally assemble on the first day of the week because the Lord Jesus, after his resurrection, had met with them upon that day, as before noted.

As time advanced and the number of the disciples increased, many converts, especially from among the Jews, continued to observe certain feasts, the decalogue sabbath, circumcision, the eating only of certain meats, etc., while others considered "every day alike." Rom xiv 5, and "every creature of God is good and nothing to be refused if it be received with thanksgiving" 1 Tim iv 4. As it was before the law was given on Sinai, when the eating of flesh was permissible. Said God to Noah: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof which is the blood thereof, shall ye not eat. Genesis ix. 3. 4

In the fourteenth chapter of the Roman letter, Paul argues this question at length and says: For one believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him.....One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, [illegible] and giveth God thanks" verses 1-6 [illegible] on this it is clearly seen that the Mosaic law was no longer regarded as obligatory or sacred, and the apostles never required its observance. Here we make the old covenant dispensation [illegible] Sabbath observance, eating of meats, and feast days of the Israelites, [illegible] were repeated over and over, again and again, and punishment threatened a transgressor. But [illegible] the new covenant dispensation they are never once commanded. The reason is obvious—that law was dead. —J. [illegible] Smith, in "Our Hope."

The Infallible Word.

Perhaps it may not be out of place to offer a word or two on 2 Tim. iii. 14 27. Paul in verse 14 exhorts Timothy to "continue in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned." Whatsoever the assurance it must have been such as to command the complete confidence of Timothy. What follows shows that it was not alone the plausibility of the doctrines taught or the [illegible] of Timothy's teachers [illegible] keep him constant in the "things [illegible] learned," [illegible] Timothy's knowledge of the text book used by his instructors. "And that (because) from a child thou hast known the Holy Scriptures," (sacred writings R. V.) The fact that these writings are styled by Paul sacred shows that in his estimation they were superior to any and all other writings. This is demonstrated by his putting them forward as the basis of his exhortation and the confidence of Timothy. They are superior or sacred—because God given or God-breathed. Can that which God breathed be anything else but correct? Would God breathe that which was untenable, not to say false? The question is really the fallibility or infallibility of God. If God is infallible then are his words infallible. Once admit that God's Word contains error, you immediately remove all ground of confidence in the integrity, uprightness and wisdom of God and Jesus Anointed whom he has sent. Rather "let God be true" though every man be a liar.

In verse 16 Paul says, "All Scripture is given by inspiration of God," that is, the Sacred Writings or Holy Scriptures of verse 15, and he emphasized the fact of inspiration by "and also" —or in addition to being inspired they are also "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Fallible or partial inspiration—even if they only extend to jots and tittles—confronts us with the impossible task of making "The man of God perfect" with unreliable rules and an imperfect standard and pattern to guide us. The "man of God" can be made "perfect", and "thoroughly furnished unto all good works" only by that which is "above suspicion and beyond the reach of criticism

The words of Paul show that he had unlimited confidence in what he wrote; and expected and believed that Timothy was like minded. To them the purity and stability of the Sacred Writings were beyond question, hence the confidence displayed by Paul in writing to Timothy. We find then, Paul exhorting Timothy to First, continue steadfast in. Second, things learned and assurance received based on. Third, Sacred Writings known from childhood which were, Fourth, given by God; and Fifth, (by strong inference) thoroughly reliable and therefore, Sixth, Profitable for doctrine, etc., and, Seventh, able to make the man of God perfect.

Add to this the fact that Paul himself wrote by inspiration and any element of uncertainty is still further removed. It is no longer Paul but God who declares the Sacred Writings to be God-given. Let us take the testimony of Peter on this point, second epistle iii. 15 16: "Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles......unlearned and unstable wrest as also the other Scriptures."

Here Peter affirms that Paul wrote "according to the wisdom given unto him" by God who alone can give wisdom and if given by God, God and God alone is responsible for any and all errors—if errors there be—in the writings of Paul. Neither can we limit this to one of his epistles, for Peter expressly says, "As also in all his epistles." Then speaking of "other Scriptures" he virtually says that they also were written by men "according to wisdom given unto them." Peter and Paul then are in accord one with the other; both regard God as the real author of the Sacred Writings. Can we do less? Shall we, poor puny creatures, presume to set up our judgment against that of the Almighty? You who believe in fallible inspiration, "Canst thou find out the Almighty unto perfection?" Yea, ye to whom "the inspiration of the Almighty giveth understanding" have declared the superiority of the clay over the potter in presuming to know of the carelessness—to put it mildly—of God, while condemning the sacred writers From whence cometh your wisdom? from above or from beneath? If from beneath it is certainly faulty, impure, unreliable, in fact worthless: If from above your own criticism of the divine records condemns it. Who is the wiser, man or God; the creature or the Creator? The man who errs or the man who discovers the error? Consider.—R J.

We desire to thank the brethren who have responded to our call for copies of the Christian Hymnal. Through their kindness we have been able to [illegible] with this good hymn book.

In this issue we give in full the first lesson of the Bereans of Nebraska. Readers of our paper will greatly profit if they study the lesson. No matter where [illegible] you can belong to the Nebraska Bereans. Send to Sister Zoe Adams, Holbrook, Nebraska, and you will get by return mail full particulars in printed form.

Consecrated Problems for the Consecrated, a 72 page pamphlet by Brother (?) George A. Whitford. It seems that our friend and brother has got himself into trouble with the Christadelphians by teaching that Adam was mortal before he sinned. His booklet is written to defend his theory that Adam was created mortal, and that therefore the dead when they are recreated, will be mortal. If any of our readers are interested in these issues, they can obtain this work for the postage by addressing George A. Whitford 3369 18th St. N. W. Washington, D. C.

Communicated.

Conference Report.

The Ninth Annual Conference of the Church of God was held at Moriah, Illinois, October 8-15, and we are glad to report a profitable and enjoyable meeting.

Brother Eldred Marsh was with us the fore part of the week, but we regret was called home. Brother O. J. Allard was with us throughout the meeting, and delivered very valuable discourses and Bible lessons. Brother Peter Jeffrey arrived for the latter part of the meeting, and ably assisted in exhorting people to turn to the truth.

We truly appreciate the efforts of the three ministering brethren, and although it was Brother Marsh's first visit to us he has won a place in the hearts of this people, and we hope he may come again to us.

Letters of greeting were received from Brother and Sister Alex and Azorah Scroggs and daughter Leelah and Brother L. E. Conner.

Those from abroad were Peter Jeffrey, Miss Ethel and Mrs. James Jeffrey, Mrs James Donaly, Ben Carpenter, Letitia Murphy, Grace Hutchins, Viola Eaton, Mae and Leota Hansen, George Slack and wife, Belva Wilson, Kathryn Williams and Miss Morta Tuttle.

MRS. C. W. WEAVER, Sec.

Sunday School Lesson.

[Continued from page 2]

been agreed on. Judas will kiss the one they are to take. The Greek of the Diaglott indicates that not one kiss, but that Judas approached and said "Hail Rabbi," and "repeatedly kissed him." Jesus calls him "Friend" —comrade, companion.

Thus was Jesus apprehended and taken for trial, which will be in our next lesson.

One thing to impress on the mind of the scholar before leaving this lesson is that the fall of Judas from the high position he held as a disciple, an apostle, a chosen out member of the little band, was not a sudden fall. Not a momentary weakness that had come to him. It no doubt astonished his fellow disciples, as they did not realize even at the Supper who it was that should betray the Lord. If we follow out the doings of Judas—make a sort of study of him, we will find that it was not sudden, but that he never was a real disciple of Jesus—never was a "learner." He "held the bag," and was selfish—a money getter. Gain to self was his highest ambition, and daily was he false to Christ, and disloyal to his cause.

One more item in this line: Judas acted—was selfish and worldly—ambitious for selfish ends, right in the presence of Jesus He was with him day by day; the holy presence of the Christ did not act to root out his utterly selfish plans.

We are in the presence of God at all times. Are we living as we ought to each hour?

SOME days ago we mailed statements to a number of our brethren, but all have not yet responded. We wish they would do so quickly. Also hope all who can will remit their renewals without waiting for statement. Most of you know how your account stands, and you can save us a large amount of work and outlay by saving us sending notices. Please brethren, attend to this.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Indiana brethren	16 75

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Any one desiring pictures of Illinois Bible School or Conference can secure them of the undersigned at 30 cents each for 5 x 7 size, postpaid. Post cards of Bible School 5 cents each or 45 cents per dozen. postpaid. F. [illegible] Blakely, 627 So. Lafayette St., [illegible] Rapids, Mich.

Communicated.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 48.

Thanksgiving day Rowland Willard thought he would claim the answer to his prayer—John xi.—"This sickness shall not be unto death but for the glory of God,"—"by carrying his mother down to family worship in the parlor. She seemed quietly to realize the effort he was making, as he thanked God that thus far she had been spared and now asked that it might be for his glory. He had not had Dec. 12th,—any special answer to the latter petition save as it might honor God, to state the above to his praying children as he had already done to several," but the answer was to come, and dear Auntie Willard though helplessly shut in was yet by voice and pen to sound out 'the Word of the Lord.' She had already passed the point of greatest danger, reason and memory were slowly returning. She could sit up two or three hours a day, either in a rocking-chair, or in a side-wheel chair, and could turn from one side of her bed to the other.

Rowland had now most of the care of his mother, Mrs. N. L. Willard who had assisted him during the first two months—having gone home. But his wife was very kind and relieved him whenever possible, talked pleasantly to the dear invalid, tempted her appetite with daintily prepared food and kept her room neat and cheerful.

"No one seemed to really hope for much improvement," but Rowland still looked for some answer, that all would yet turn out for the glory of Him 'in whom we live, move and have our being.' He knew the age of miracles was passed; that God's messengers are not now dependent upon these, and that they are no longer necessary for the defense and diffusion of Christianity," but, that God still answered prayer was as certain to him as that he had lived, it having been demonstrated too often in his own Christian experience to be gainsayed. But as late as the following May "She could only use the right hand—the left arm and hand being swollen and sore—yet she still prayed as Rowland did for a blessing. By this time she could sing and whiled away the lonely hours in this delightful pastime. She was also able to receive her friends, some of whom came almost daily and "it was wonderful how she aroused herself to greet them, showing the same enthusiasm and cordiality toward her grandchildren that she did toward others, being always polite, considerate, cordial, complimentary and full of Christian zeal. Unable to read her Bible, Rowland read it for her. Not able to kneel, Rowland knelt and prayed with and for her. Realizing her piteous helplessness, she sometimes momentarily gave way to tears, but these she dispelled immediately with effort to be bright and cheerful."

Among her visitors was the dear neice—Sallie Borland Roter (who spent a week with her before going back to Seattle, Washington, this being a great treat to the poor invalid.) Other visitors were—Dr. Kirkpatrick, Missionary to the interior of India; H. L. Hastings; Mr. and Mrs. James V. Mawby, of Philadelphia; Wm. Edis and wife, Brother Henry Taylor; Brother and Sister Conley etc., the last mentioned coming about the middle of October, 1896.

"Beautiful flowers, ice cream, water-lilies, cakes, biscuits, custards, jellies, many loving notes and other tokens of love became a daily cause of joy and good cheer." The 28th and 29th of July, she wrote a three-page letter to Sister H. L. Hastings,—the 25th of November, made the first entry in her diary, and in December took up the broken threads of her correspondence with her olden vigor and freedom of pen, writing first to Mrs. Roter, Denver, Colorado; Henry Taylor; Sister Conley; Elder George C. Needham; Sister Fay and Sister Tibbets.

Previous to this time she had written many notes,—one letter (Sept. 11th,) to Sister Roter and one to myself Sept. 27th, and Oct. 8th, 1896. She says in the latter, "How I have thought of your home during my long sickness, so kind you were to me, but that would have been no place for me now. My son was the one to carry the load night and day, and he has carried it and is carrying it still, though much lighter now. He lifts me in and out of bed. I do not walk alone yet I do not altogether despair.

I know you are still praying for me and I thank my God for this. I do forget Omar and I hope he does forget the blessed Jesus. I trust his friends are well, the dear little ones as well as the big ones.

Brother and Sister Wince, I trust you are looking strongly for Jesus now. His coming is very dear to me. I know not how to wait from day to day for that coming. Brother Taylor, and Sister Greaty were here a few days ago. They are full of hope in his coming very, very soon."

Shortly after again taking up her pen Auntie Willard began to throw volley after volley of grape-shot into the enemy's camp by circulating Anti-Infidel Literature, Bibles, and leaflets against profanity,—"The Plan of the Ages,"—"All of Grace,"—"Secret Power," "Little Christians" pounds of back papers to the seamen on the Great Lakes,—"The Old, Old Story," "Scripture Searchers,—and tracts on various subjects, averring when sending these that "labor in the Lord is not in vain."

Had not the long-sought blessing come, with the ability to again take up the work for Jesus? For Auntie Willard was able, not only to send out these preaching pages, but also to talk in person to the young people who came to her room.

The first thing she had asked for on regaining her strength had been her work-basket. "No," said her friends "you do not want your work-basket." She was silenced, but thought the answer harsh. Later on she saw the wisdom of the denial, for "had she yielded to the little cares, she would have failed to do the greater things that were to come to her hands in the jot of time that was left to her for their doing.

March 26, 1897, she began re-reading and arranging her manuscript that it might be ready for the publishers should the means ever come into her hands to have it put in "book form." But this work, and the writing of so many letters was too much for her frail strength and April 30th she began having chills and had them at infrequent intervals though feeling quite well between times and keeping persistenly on with her writing.

Brother Wm. Conley died the 25th of July, and like Brother Fay, was greatly lamented. Not a year had elapsed since he and Sister Conley had visited Auntie Willard and had prayed so earnestly with and for her, and now he was gone.

AUNTIE WINCE.

[To be Continued.]

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into G[illegible] and printed in tract form, the s[illegible] send in an ordinary envelope[illegible] cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not re[illegible]German can [illegible] exactly what th[illegible] handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 185 East 11th avenue, Columbus, Ohio.

A Sister in the faith—not an invalid—desiring to spend the coming winter in Southern or Western California, would like a position as domestic helper in a family of believers. For particulars and address, please address this office.

THE RESTITUTION is only $1.50 per year. Try it a year.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies it. "Principles" in formulated propositions: and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1 00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact [illegible] in which it has previously been sent, and [illegible]f you wish the name changed, and we will [illegible] do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publish[illegible] we can supply [illegible] time only [illegible] will enable [illegible] aid to the stu[illegible] possess it. We [illegible] $2.00 post paid. [illegible] wish to avail themselves of [illegible] should do so at once.

Works of Bro. Wil[illegible] Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

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Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

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Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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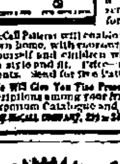

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

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"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from W L Tomlinson, 10837 Orville ave, Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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Poetry.

Fault-Finding.

In speaking of a person's faults
Pray don't forget your own;
Remember those with houses of glass
Should seldom throw a stone.

If we have nothing else to do
But talk of those who sin,
'Tis better we commence at home
And from that point begin.

We have no right to judge a man
Until we've fairly tried;
Should we not like his company
We know the world is wide.

Some have their faults—and who has not?
The old as well as young;
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan
And find it works full well,
To try my own defects to cure
Before of others tell.

Then let us all when we commence
To slander friend or foe,
To think of the harm one word may do
To those who little know.

Remember curses, something like
Our chickens, "roost at home;"
Don't speak of others' faults until
We have none of our own.

Communicated.

Trust in the Lord.

Psa lxxxiv 12, "Oh Lord of hosts, ...ed is the man that trusteth in ..." Yes, he is blessed if he trusts ... Lord understandingly, that is ...rusts in the Lord and does his ...art. We must not be inactive ... Lord's work, for if we are we ... not *in* it, but on the outskirts ... it.

We would be considered idiots if we were to get religion and jump up and shout and pray, and say I am saved, the Lord will do everything for me, and then ...o and sit down like some helpless ...aby a... God will take care of me, he will provide all my wants.

If we want to be one of the blessed ...f the Lord we must *get in* his work, ...ot his work, but our work too ...se blessings are ours, then our ...l and intellectual and physical ...ral forces are his to use. For ... bought with a price, and the ... was the dearest one that could ...ld, the life of God's only begot... Son ... we are to be blessed by being Christ's then we must show by our actions in every day life we are Christ's.

A piece of machinery runs better and lasts longer if it is kept in running order by being used, and if neglected it rusts, and soon is fit only for the scrap pile. It is the same with those who are added unto the body of Christ if they trust only then, they too become as scrap for they are only an encumbrance, but if they trust and obey then they are active in God's work and are bright like the finest machine, always ready and always willing to do God's work.

It surely is blessed to be on the Lord's side and by our lives show how we are on his side, then we have the conscious feeling that we are God's children. May be poor in this world's goods, but rich in the promises which he made to Abraham, Isaac and Jacob, and which were made to the prophets and apostles and through them to us.

If we are on the Lord's side and the things of the world seem to be going contrary to our desires and expectations we have the assurance that it is for our good, as Paul gives it to us in Romans viii 28. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

We see the conditions must be right if we are included in this, for it does not include every body, it is only to those who love God, and are called according to his purpose. If we do these things then we do not guess or wonder, but know that all things work for our good.

If we have been out in a terrific storm, how blessed it is to get under cover and into shelter when we feel we ...e perfectly safe and can take off the ...ments we had on and don nice ... pure ones. It is the same in our ...

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LIX. PLYMOUTH, INDIANA, NOVEMBER 16, 1910. NUMBER 43.

spiritual lives when we have loosed our hold on God (not he on us) and have been tried and tempted and buffeted about by this and that, how much happiness, and what a quiet, restful feeling comes over us when we have come back into the shelter of God's love and have that peaceful feeling of love and security creeping over us, and like a child at the close of day creeping into its mother's arms knowing there is comfort and peace and shelter there, we do the same knowing God through Christ is willing to freely forgive us our faults and trespasses and say, "Come unto me ye who are weary and heavy laden and I will give you rest."

We know if we go to God through Christ we have a mediator, one who will help and comfort us, and who if we ask forgiveness for the things we have done, that we should not have done, then he will forgive us those things.

Truly, O Lord of hosts, blessed is the man that trusteth in thee. Psa lxxxix 8, O Lord God of hosts, hear my prayer; give ear, O God of Jacob. Behold, O God our shield, and look upon the face of thine Anointed. For a day in thy courts is better than a thousand. I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness.

For the Lord God is a sun and a shield. The Lord will give grace and glory; no good thing will he withhold from them that walk upright.

O Lord of hosts, blessed is the man that trusteth in thee. David realized that while he trusted in the Lord that he was blessed. Prov iii 5 6 Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.

Isaiah xxvi 4, Trust ye in the Lord forever: for in the Lord Jehovah is ...erlasting strength. David when he went forth to fight Goliath went forth not in his own strength for he said to him, Thou comest to me with a sword, and with a spear and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

This day will the Lord deliver thee into mine hand, and I will smite thee, and take thine head from thee, and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

We all know the result, that David in the name of the Lord slew the giant and put the armies of the Philistines to flight. In 2 Kings xix we have the account of where the king of Assyria went up against Jerusalem during the reign of Hez-kiah, and told them they had taken all the cities, and that the gods of the other nations had not been able to prevail against them, and that their god, the God of Israel, would not either.

We have the account where Isaiah sent to Hezekiah, saying, Thus saith the Lord God of Israel, that which thou hast prayed to me against Sennacherib king of Assyria I have heard.

This is the Word the Lord God has spoken concerning him; the virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee, continuing he says, Therefore thus saith the Lord concerning the king of Assyria, he shall not come into this city, nor shoot an arrow there, nor cast a bank against it.

By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it, for mine own sake, and for my servant David's sake. And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians, an hundred four score and five thousand; and when they arose early in the morning, behold they were all dead corpses. So Sennacherib, king of Assyria, departed, and went and returned, and dwelt at Nineveh.

Thus was Jerusalem saved by their trusting in the Lord and his might Psa iv 5. Offer the sacrifices of righteousness, and put your trust in the Lord.

In 2 Chron xx we have the account of the destruction of the enemies of Jehoshaphat when they were coming up against Jerusalem. The Lord said unto him through Jahaziel, Hearken ye all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat. Thus saith the Lord unto you, be not afraid nor dismayed by reason of this great multitude: for the battle is not yours, but God's. Ye shall not need to fight against these, set yourself, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem; fear not, nor be dismayed; tomorrow go out against them: for the Lord will be with you.

The Lord kept his promise for the enemies were of three different peoples and set ambushes against the people of Jerusalem and mistook each other for the enemy and killed each other, so there were none to give battle to Jehoshaphat, and the fear of God was in all the kingdoms of those countries when they heard that the Lord fought against the enemies of Israel. Oh Lord of hosts, blessed is the man that trusteth in thee.

We have the account of God delivering Shadrach, Meshach and Abed-nego from the fiery furnace because they would not worship the golden image which Nebuchadnezzar had set up, but worshiped the one true and living God. Psa v 11. Let all those that put their trust in thee rejoice; let them ever shout for joy because thou defendest them; let them also that love thy name be joyful in thee, for thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield.

If we were here to search the Scriptures we would find many cases of God's care over those who trust him and we would also find promises given therein which shows that God has not confined his goodness and mercies to those of whom I have just given an account, but that if we are his children there we will have a chance to partake of his eternal blessing of life everlasting through Jesus Christ our Lord and Savior.

How little do the people of this earth realize that it is by the grace of God that we have everything we use, for he created all things and without the use of the things God has given us man could not do the wonderful things he does, for he has to use the things God has placed at his disposal in order to discover the other things which he has discovered.

Man's great inventions are all started from, and because of the use of the things God has given us to use. God has given us a great labratory here and at present it is for the use of both the just and the unjust, and it seems as if the unjust have the best of it at present, but it will not be always so for Solomon says, Vanity, vanity, all is vanity, for we come into this world without anything but life and when we depart we leave it behind, we bring not anything into this world and cannot take anything with us.

No matter how great or moral, or how ... he is as the beast of the field. We brought not a thing along, and can take not a thing along when he departs this life.

Job xiv 1, 2, 10, Man that is born of woman is of few days and full of trouble. He cometh forth like a flower, and is cut down, he fleeth also as a shadow and ... continueth not. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?

Psa cxvi 34, Put not your trust in princes, nor in the sons of man, in whom there is no help, his breath goeth forth, he returneth to his earth, in that very day his thoughts perish. O Lord of hosts, blessed is the man that trusteth in thee.

1 Sam ii 29, He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

Oh, brothers and sisters, how many now are depending upon their own strength, how many say I did it, I have no one to thank for what I have but myself? What sorrow and misery and finally eternal death would be avoided, if we would say with Jesus, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. It is one thing to tell one to trust, and another thing to tell them in what to trust, in order to gain their desires of eternal life, or not to gain their desires. If one desires to dance, and play cards and attend all the shows and amusements and functions of society, and those of this world, and ... up by going to heaven when ... death and repentance, ... nurse them to go to some popular church, and study theology. If one desires to follow the teachings of Jesus then they must first follow his advice as recorded in John v 39, Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.

According to this instruction of Jesus we are to search the Scriptures, and at the time he was speaking the New Testament was not written, so he goes on and makes himself clear on this point, for he says, Do not think I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses ye would have believed me; for he wrote of me, but if ye believe not his writings, how shall ye believe my words.

Brothers and sisters, are we accused by the Word of God because we do not trust in him? If we trust in God we search the Scriptures, and if we stick to the Scriptures, and not theology then we find first, that sin entered into the world by man's disobedience, and death as a result of sin, and so death passed upon all men; then God showed his love toward us by sending his only begotten Son into the world, that whosoever believeth in him should not perish, but have eternal life.

Then to know God we must know his promises to Abraham, Isaac and Jacob, which are found in Genesis xii. The Lord said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and I will make thy name great, and thou shalt be a blessing: and in thee shall all the families of the earth be blessed. And they went forth to go into the land of Canaan, and into the land of Canaan they came.

Genesis xiii. 14 17: And the Lord said unto Abraham, Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee.

Galatians iii: Now to Abraham and his seed were the promises made. And he saith not, and unto seeds, as of many; but as of one, and to thy seed, which is Christ.

These promises of Christ were confirmed by his ministry and death.

A close study of the Scripture and a right understanding of it shows God's great love toward mankind. In David's time God spake to him through Nathan, and made a covenant with him, 2 Samuel vii. 12, And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name; and I will establish my throne, and I will stablish the throne of his kingdom forever. Thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever.

Psalm lxxxiv. 34-37: My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven.

Isaiah ix. 6-7: For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, the Everlasting Father, Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even ... The zeal of the Lord of hosts will perform this.

Oh, Lord of hosts, blessed is the man that trusteth in thee.

Some say the kingdom of God is in our hearts, and some say the Church is it, but a close study of the Scripture reveals to us that the kingdom is in suspension.

Ezekiel xxi. 25-27: Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end; thus saith the Lord God: Remove the diadem, take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more until he comes whose right it is; and I will give it him.

Acts xv: Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name, and to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things.

Known unto God are all his works from the beginning of the world.

Truly can we say, O Lord of hosts, blessed is the man that trusteth in thee—not in man-made theology, but in the Lord God of Israel and Jesus Christ his only Son.

The angel declared to Jesus' mother that he should be great, and shall be called the Son of the Highest; and the Lord shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

Acts ii. 25: David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope; because thou wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

Men and brethren, let me speak freely unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us this day. Therefore being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.

Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens, but he saith himself, the Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool.

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified both Lord and Christ. When they heard this they were pricked in their hearts, and said unto Peter and the rest of the apostles, Men and brethren What shall we do?

Peter's answer shows why it is so blessed to trust in the Lord. Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word were baptized; and they continued steadfastly in the apostles doctrine, and in fellowship, and in breaking of bread, and in prayers.

The reasons for us showing our trust in God through obeying Christ's commands are clearly given in a few words by Paul in 1 Corinthians xv. 20-23: But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming.

Verse 50: Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. For as many of you as have been baptized into Christ have put on Christ; and if ye be Christ's then are ye Abraham's seed, and heirs according to promise. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in a twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality: So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, unmovable, always in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Knowing these blessed things, and obeying them and living as God's children will show that we are children and heirs to his kingdom, through eternal life in Christ Jesus, surely we can with heart felt thanks, O Lord of hosts, blessed is the man that trusteth in thee!

P. L. MORMON.

Dear Brother Underwood,

I send this short letter and ask you to print it in THE RESTITUTION so that many of the brethren who know my sister-wife, can sympathize with her and me, as that dread disease cancer of the bowels, has got its dread hold on her. To try to give her relief for a short time, perhaps till the Master returns, she underwent an operation, but on making the incision the doctor found that every thing was tied up so bad that it was certain death at once to attempt removal, so they sewed it up, and her life will last but a short time. She knows that soon she will fall on sleep, and is resigned and patiently waiting for relief from pain. She sends her love to all the brethren of like precious faith, hoping to meet them in the kingdom. She was sixty-one years old August 20. She is in the hospital, and will be for another week. I am spending the days by her side. Forty-four years of love and affection. I cannot write more. With love to all.

Your Brother in hope,
GEORGE DOWLE.

[This letter comes from West Seattle Washington, and tells its own story. We can assure our Brother and Sister Dowle that the great heart of the entire Brotherhood is extending sympathy for them in this hour of pain and suffering, of anguish and sorrow. As one we pray the Father to hasten the return of the Redeemer, that such scenes as these may end, and sorrow and crying be no more, but bring that New Life that means joy and gladness for all the faithful of the Lord. May ... Day soon come.—ED.]

TRY THE RESTITUTION, $1...

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Oregon Bible College
Creswell, Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, NOV. 16, 1910.

An Explanation.

It is not often that we deem it worth while to reply to fault-finding, but at this time it pleases us to make a few statements, that those interested may fully understand our position.

In our issue of September 28, appeared an article written by our lamented Brother, John L. Wince, on the question of the extent of resurrection, he taking the position that God must raise every human being to life in a coming age, the object being that each one may have an opportunity to hear the offer of salvation, and accept or reject it. At the time Brother Wince was sick—in fact then on his death bed. For years back Brother Wince has visited the Church in Plymouth once a month, and has rarely missed spending one night at our home and eating with us. He has found the latch string out always, and knew he was a welcome guest. He was so familiar with our house that he felt free to come and go at any time, and there was no restraint felt by either of us. He was free to ask for what he needed as he was at his own home. We were always pleased when he came, and our relations were most cordial. The last time he was here in June, it was the writer's privilege to take him to the train, and help him on the car.

We tell of this because it belongs with this story. The article written by Brother Wince was on a subject that is now, and has been for years, in dispute. There was no desire to put Brother Wince off from saying [illegible] he wished on the subject. However, we did wish very much, considering the physical condition of Bro. [illegible] event any one from understanding. For any one who knew [illegible] and esteem for Brother [illegible] one that we wished to [illegible] seems to us puzzling. To [illegible] the farthest thought [illegible]d. We simply wished to [illegible] a brother [illegible] for [illegible] spent—who [illegible] lower back [illegible] have been wiser to have [illegible]ng, or [illegible] when "silence [illegible]ld come, then turn that [illegible] that were the wiser course, [illegible]ply erred in our judgment. [illegible] was to state the condition [illegible]he" Wince may say that the [illegible] a disputed one, that a [illegible]ng one side or other of the [illegible]d matter to do with the [illegible]ch is the power of God unto [illegible]on. The point we wished to [illegible] clear was this: The preaching of [illegible] theory of "universal opportunity" is not commanded by Jesus, and is no part of the gospel that is operative now in the work for this age—viz., taking out a people for His Name, who shall share with him the work of future ages, when all nations shall be blessed.

With this we wanted to be just as clearly understood that the preaching of the other extreme—the non-resurrection of the wicked, damnation of idiots and infants, likewise is no part of the gospel, and is nowhere commanded to be taught as an element that saves men, or that is calculated to select them out as co-workers and partners with Jesus in the work of a coming age.

We endeavored to make it clear that there was a work that Jesus left his followers to do, and in view of the statement repeatedly made that our Lord is coming soon, may be looked for any time, etc., we tried to show that a more important work for us to engage in was that of telling men what to do to be saved; how to get into such a relationship to Jesus that we could be called hence with him to the promises, and having gotten into the family of God, how to stay in it. We tried to exhort to the end that this important last-day work was better than expressing opinions as to how God will arrange things in the future ages.

The plan adopted of writing this kept any who might be so minded from writing adversely to what Bro. Wince said, and when we learned that our object had been misconstrued, we wrote privately to Sister Wince explaining our purpose fully.

However, Brother Thomas Wilson saw fit to write us up in his usual insinuating and inferring, with ground for such inferences. thing for that, only as regards our feeling for Brother Wince. His memory is sacred to us, and were he here now, and understood what we had in view, would thank us for thus quietly calling attention to the neglect of essentials for mere opinion's sake, as he has often done in times gone by. Further, if Brother Thomas Wilson possess the degree of love and charity he claims, he will make ample amends for his "adverse criticism" of the Editor of this paper.

Have we an opinion on the subject? We have. We have studied the matter for ourself, and come to a conclusion of our own. We have read the ideas of others on all sides, and have suggested that between the two extremes may lie the truth. The conclusion has been analyzed in the light of what has been presented by others, and when we look it full in the face we find our conception of how God is going to arrange matters in the coming age is tinged with *our desire*. We see in it a bit of selfishness. Jesus is our example. He was not selfish, but ever thought of others. When the supreme test came, he put his own desires behind, and his Father's will was first. Striving in our weakness to imitate our Savior we prefer to have our own opinion to ourself, meanwhile saying, Father, not my will, but thine be done.

Three articles from the pen of Bro J. M. Stephenson, long since dead, were sent us by Brother D. C. Robison. There was nothing in the sending of them that was calculated to reflect on Brother Wince. The object was that certain Christadelphians might see the arguments set forth in them. These three articles were published by Bro. Thomas Wilson, at that time Editor of the Herald of the Kingdom. The dates are November and December of 1869, and January of 1870. These articles were published under a heading "Instruction for Unbelievers." Inasmuch as they appear without any editorial comment, we "infer" the Editor considered them to be good "instruction for unbelievers"—sanctioned them. We are led to "infer" this the more because in the November issue is a long "write up" of a Conference that was held in a certain State, and Bro. Wilson refused to publish the report sent him, as he did not like what was done, and says so in no gentle terms. Evidently he was not afraid then to give his opinion of what did not suit him, and to refuse to print what did not suit him, so that we strongly "infer" that he sanctioned what Brother Stephenson wrote.

In the course of a few years Brother Stephenson got some "new light," and materially changed his opinion regarding the extent of resurrection, and published a book called "God's Plan of Salvation." In our mind, and blacked out by markings in this book, was a statement that would have been "fair to the dead," as showing the ideas expressed by Brother Stephenson in his book published in 1877.

When the writer was a boy, and as he grew to young manhood he knew Brother Stephenson, but was not at the time of close contact a member of the Church. We were glad to have one who had known him well, been intimate with him and his work, step in and take the stand as a witness. Bro. Halstead, without knowing it, came to our rescue, and from his personal knowledge as well as writings, told of the change that came over Brother Stephenson.

We called special attention to the articles and to the reply by Brother Halstead, and endeavored to show that even his change of mind did not render void the arguments he used. Nor prove his later views correct. The whole question was still in dispute—was unsettled to this day. We endeavored to show that what one person might deem an indication of advanced insight, and strength of mind, to that his ideas were changed, might by some one else be deemed quite the reverse.

We wish to give a case to illustrate this point. The person is long since dead, and we shall "be fair with the dead," and not give names, but those interested will recognize the one meant. He was once editor, preacher and writer—in fact one of our best known and respected brethren. During the latter part of his life he was asked to write his views of the "faith cure," "prayer cure" subject. The article he wrote was sent to THE RESTITUTION for publication. In it he declared that it was his firm conviction that the western healer Schlater, who was much in evidence in the papers at that time, and John Alexander Dowie who was doing wonders then, were inspired of God and were doing the same things that Christ and his apostles did, and advising the brethren to join forces with these men, as they were certainly inspired of God. On advice of his family we did not print the article.

Further, this Brother was known by his writings and preaching to hold to the divinity of Christ—that he was God's only begotten Son. In his later life it was claimed by some that he had taken up the human-paternity theory. Members of his family communicated with him on the subject, and he denied it. However, there was on exhibition an article in his handwriting and signed by him, advocating that theory.

We shall not question the brother's right to advocate Dowieism, nor the human-paternity theory if he wished to do so, notwithstanding his previous arguments on the other side of the subjects. If he had gained strength of mind, or had new light on these matters, his changing was proper and right, just as Brother Stephenson had the right to change his mind. But in the one case charity prompts us to plead for our Brother [illegible]—failure of sanity and loss of [illegible] reason. Will any one argue that his advocating Dowieism made Dowie a prophet of God? No! No!

Another case is that of one who at one time was a prominent writer and preacher—a number of years was the President of one of our State Conferences. Search for health took him to other parts, and he was thrown near to those fanatics who professed the "gift of tongues." He fell in with them and wrote a long article advocating that theory. We could not publish it, of course. That Brother before he died was mentally unbalanced.

Question:—At what time in a man's life is he at his best?

You see, brethren, it brings us back to where we were at first. Bro. Stephenson's first arguments have not been proven false to many minds, nor the arguments of Brother Wince have not been proven true to each one's satisfaction, and we come to the real issue—are we making the best use of our time trying to prove either side right and the other wrong? Is there not a great need to stop controversy over what does not make for salvation, and get back to what Christ told his disciples to do?

Brethren, we want articles on the vital, fundamental principles of our faith. Now, please do not say "what are vital principles?" If you don't know, don't write till you find out. It is vital to know what sort of a being you are. It is vital to know how you can be changed from the miserable, fallen condition you are in now, into something different. Belief, obedience, a godly life, are essentials. Do, please, give us what you know is meat for the time in which we live, and there will be no time for disputing, and consequently harmony will reign.

Try it, and we assure you brethren, God will bless.

BROTHER G. Eldred Marsh writes from Ripley, Illinois, that he began meetings there November 10, expecting to remain till the 20th. He reports the Church well filled on every night with attentive listeners. May the Lord's blessing be upon the effort to serve him.

WE are authorized to announce the book written by Brother James W. Wilson, on the subject "Will it pay to become a Christian," notice of which was given some time ago, will be out early in December. Those who have not yet made good their pledges, are urged to do so at once. Send to Miss Lelia E. Whitehead, 5439 Ontario st. Austin Station, Chicago, Ill. Further announcement later.

Communicated:

Sunday School Lesson.

NOVEMBER 27, 1910.

The Trial of Jesus.—Matthew xxvi. 57-68.

Golden Text—"Who when he was reviled, reviled not again." 1 Peter ii. 23.

The time of this lesson is early in the morning after the eating of the Passover, institution of the Lord's Supper, the agony in the garden and the betrayal of Jesus. He is taken by the mob that came for him, and brought before Caiaphas the high priest, who had assembled the scribes and elders.

It would be well to study the other accounts given of the arrest of Jesus. How Peter would defend his Lord, and drew his sword to fight, cutting off the ear of one man, and what Jesus said at the time. We shall learn that Jesus was first taken to Annas who was ex-high priest, an old man yet with power among the rulers of the Jews. The Jews, it will be remembered, did not want the people to be aroused, and sought to take Jesus privately. Hence they took him to Annas, who questioned him but got no satisfaction. Jesus told him that all his acts had been done in public, and he could get information from those who had seen and heard. This examination was illegal, and Annas knew it. Hebrew law did not permit a Judge to sit alone and interrogate a prisoner, and besides this was not a proper time for a trial, as it was not yet sunrise. He could not ask a man to incriminate himself, he should call in witnesses as the law required.

The whole trial of Jesus was irregular and illegal. In criminal trials, according to the Mosaic code it was required that the indictment must be certain, there must be public discussion, full freedom must be given the accused to speak in defense, and all danger of error in testimony must be guarded against.

No trial could be held after the [illegible] and that could not be [illegible] sunrise. The ceremony taking an hour. All must be in session under the influence of religious sanction. There must be two or three witnesses, and they must agree in their testimony, which must be given separately.

In every particular the trial of Jesus was unlawful. In point of fact the rulers of the Jews had made up their minds to put Jesus out of the way, hence they wished to hurry the trial, and give him over to the Roman authorities before his friends could prevent it. Repeatedly they tried to find witnesses, but failed, until finally they got two fellows to make a charge. The facts they pretended to report were given incorrectly, and misapplied and perverted. It was the worse because it was half truth. From the fact that these men had to go back three years, to the beginning of Jesus' ministry, for the event, is evident that they only spoke from hearsay, and not from positive knowledge. Even if they had told the whole truth, the fact that Jesus promised the restoration of the temple after its destruction, would be evidence that he was not hostile to it. Besides, he had openly accused those very persons of defiling the temple, and had overturned the table of the money-changers, and driven out the gamblers, calling them thieves, so showing his affection for it.

Jesus did not even make answer to these false witnesses, but treated them with silent contempt. In this respect Jesus set an example that it would be well to imitate in many cases. Casting "pearls before swine" is poor business usually. The whole effort of the Jewish rulers was to find witnesses who would accuse Jesus. They made no attempt to get witnesses who knew what he had been doing and saying during his ministry. They did not want the truth, or the facts of the case.

The high priest said "I adjure thee by the living God," which was putting him under oath to tell the truth. "Tell us whether thou be the Christ the Son of God." Here was a dilemma. If Jesus said he was the Christ, the Son of God, they would condemn him for blasphemy; and if he denied it he would be accused of being an impostor. Jesus made answer. He had not failed to declare who he was on other occasions, and now he must answer to this council, and he will declare his Messiahship here though it condemn him. He replies "Thou hast said." As much as to say "I am." Then he tells the high priest, who seems now to be all-powerful, that henceforth he should see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." They could kill him, but he would rise again; the resurrection was an assured fact, and his exaltation to power was equally sure.

This was enough. The high priest rent his clothes, and declared that he had uttered blasphemy. Referring to Leviticus xxiv. 16, we learn that blasphemy was punishable by death, and after deciding that what Jesus said was blasphemy against God, there could be but one verdict. No need further for witnesses, before them all he had spoken, so they found him guilty and worthy of death.

They next proceeded to insult and injure a helpless man. They spit on him, slapped him, struck him with their fists. Then to make sport they blindfolded him, and asked him to use his power as a prophet and tell who it was that struck him.

Bad men often ridicule those who are better than they. Many of the best men have been derided and mocked at.

We show true wisdom when we seek to know the good and noble.

Nothing can be gained by misrepresenting and putting another in a wrong light.

Next lesson is Peter's Denial.

Obituary.

Sister Elizabeth Wilhelm died at her home in Rutland, Ind. Nov. 6, 1910, at the age of 42. Her maiden name was Clifton. She was married to Wm. F. Wilhelm, in 1887, and was baptized by Brother Austin at Burr Oak, in 1901. She is survived by her husband, three unmarried sons, her mother, one brother, Thomas, of Plymouth, and two sisters, Mrs. Waddle, near Argos, and Mrs. Lambert of Cassopolis, Mich.

She was an earnest Christian woman, active in church work.

The funeral was held in the M. E. Church, near Rutland, with burial in the cemetery by the church.

JOSEPH WILLEY.

Those who have attended the Illinois Bible School and Conference in Ottawa during the past three years will learn with regret of the death of Mrs. Margaret Fortune Hall, who contributed so much to their material comfort by her efficient management of the dining hall. Mrs. Hall's efforts have been greatly appreciated and she will be truly missed at our next annual gathering.

Mrs. Hall, whose maiden name was Margaret Fortune, was born in Masontown, Penn., March 14, 1848, and died at her home in Oregon, Illinois, October 27, 1910, aged 62 years, 7 months and 15 days. She was married November 15, 1874 to Robert Hall, who with three children, Charles, Anna, and Edward, remain to mourn for the one they loved. Another son, William, preceded her in death five years ago.

The funeral was conducted from the Church of God in Oregon, by the writer, and burial took place in the cemetery adjoining.

G. ELDRED MARSH.

W. O. Steffa was born August 22, 1857. After a lingering illness, he fell asleep in Jesus, October 31, 1910, in Pomona, Cal.

Brother Steffa was born in Ogle Co. Illinois. In 1870 he removed with his parents to Poweshiek Co. Iowa.

He was united in marriage to Alma Belle Rohrer, in 1880, to this union were born three children, Ethel, Grace and Howard—the latter died several years ago.

Brother Steffa became a believer in the Gospel of the Kingdom, and was buried with Christ in baptism in Clarksville, Iowa, in 1893, and has been a constant defender of the faith, an earnest student of the Bible, and an indefatigable teacher of the truths concerning the Kingdom of God until his death. When he became too ill to teach, he began to write, and several able articles have been published that came from his pen. "Freely he had received—freely he has given."

A large number of friends and relatives were in attendance at the funeral, which took place at the residence on East Holt Ave., on Wednesday afternoon, Nov. 2nd. The services were conducted by the undersigned—assisted by M. D. Clubb, pastor of the Pomona Christian Church, and friend of our dear brother. We spoke comforting words from John xi. 23, 24.

Many and beautiful were the floral offerings which bespoke the love and esteem, in which our brother's memory is held.

Our hearts go out in deepest sympathy to the bereaved family—but we have this blessed assurance—that if we believe that Jesus died and rose again, even so also them that are fallen asleep in Jesus will God bring with him. Rest in peace my brother until the coming of our Lord.

L. V. J. KIMBALL.

Louisa J. Fish Nellis died in Springfield, Ohio, October 28, 1910. Born on her grand father's farm in Shelby County, July 10, 1840, being seventy years old.

She was the second daughter of William and Catherine Fish. Her childhood and girlhood years was spent in Dayton and Springfield. She was married to George K. Nellis October 16, 1859, and was the mother of one child, a daughter, and the grand mother of five children and the great grand mother of two children.

Sister Nellis has been a great sufferer for years. It was noticed by her friends in the home that since the death of her sister, she felt she too was going to sleep and be at rest. She made her home in Chicago for many years, but as she grew older the longing for her girlhood home and the wish to be near her sisters, Sister Mary Kauffman who fell asleep four weeks ago, Sister Tillie Woodbury and Sister Jessie Fish, caused her to move to Springfield.

Sister Nellis has been a believer in the things concerning the kingdom of God and the name of Jesus Christ for about fifty years. She was ever ready to help those in need, kind and gentle always ready with words of faith and hope in serving the Lord.

Brother Robison read the 145th Psalm, and read from the Book the blessed promises of life eternal.

From a few disjointed scraps of paper we glean the following:

John Cunsdale was born December 21, 1817. In September, 1838 he heard a man preach, and was convinced he needed a Savior. He was baptized in 1840, and joined the Baptists in 1862. Later he found he was in error and severed his connection with them. The papers do not state when he united with our people. He died November 2, 1910, having resided on the poor farm in Clarion, Ia. for a number of years.

If any of our brethren known any more concerning this brother we wish they would send it.

Editor Restitution:

The Church of God at Brumfield, Kentucky, has just passed through a time of refreshing long to be remembered. Brother O. J. Allard of Iowa, came among us October 18 and stayed till the 27th. He delivered ten discourses on profitable subjects—True Holiness, Signs of the Times, Gospel of the Kingdom, etc. The subject of the One Baptism was shown up beautifully, in clear cut lines easily understood. The unmarried scoffers listened to his sermon on the Nature of Man in wide-eyed astonishment, for they know he spoke with authority. The subject of the Resurrection was ably handled and full of hope, and well backed up by the authority of him who has power to raise the dead. He not only taught publicly, but gave us much valuable instruction in private, that the little flock might be prepared to meet the many [illegible]isms which are disturbing the [illegible] and love of many. We are truly thankful to Him who gives us [illegible] that no disturbing element has entered in among us in old Kentucky.

Your Sister in hope.

SADIE SKEELS.

Nebraska Report for October.

The interest and attendance here at Holbrook has been good, and doesn't seem possible that visible results could long be deferred. We met today to organize a Bible class in which some outsiders seem interested. It is very problematical in these last days what our labors will result in. We must work and pray and God will give the increase.

Sermons:—

Blair, Neb. October 2		
Benson, " 9 16		
Holbrook " 22-30		1
Total		16

Expense:—	
Blair to Omaha	$ .45
Benson two trips	.20
Omaha to Holbrook	5.00
Meals	.65
Total	$6 30
Wages	75.00
Total due	$81.30

ALMES ADAMS, Evangelist.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were numerous requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when the opportunity. You will do good and be blessed in the work.

Ebenezer. 1. Sam 7, 12

The copy for this department of The Restitution is supplied by Brother Robert O. Huggins, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

What to Do with It.

If you have a hard task, hurry it;
If a dark doubt, bury it.

If you have a sound creed, teach it;
If a live faith, preach it.

If you have a good hope, live it;
If a kind word, give it.

If you have God's peace, share it;
If sorrow's burden, bear it.

—Selected.

God's People Subject to Civil Law.

The people of God, since the day of the resurrection of Christ, are practically in the same condition as were the Lord's people before the birth of the Israelitish nation, namely: living subject to the law of the land and under the law of God. To this end Paul exhorts, saying "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou not then be afraid of the power? do that which is good and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to ... their dues: tribute to whom tribute ...ue; custom to whom custom; fear ...hom fear; honor to whom honor." ...mans xiii. 1-7.

...o Titus, Paul's "own son after the ...mmon faith," he writes, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." chap. iii. 1 The apostle Peter also sends out the same instruction to "the strangers scattered," saying "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, ...d for the praise of them that do ..." 1 Peter ii. 13 14.

... time passed, the number of the ...ples increa... new conditions ...e, wha... ...ecessary the issu...e of new ... and new commandments by the apostles. The people of God were not then under a theocracy as were the Jews under the law when they dwelt in the land of Canaan, but at this time were citizens of the Roman empire, and "subject unto the higher power" of that kingdom.

Many converts to christianity from among the Jews still regarded the decalogue of the Mosaic law—they kept the sabbaths of that law, observed the passover and other feast days; while many converts from among the Gentiles observed the first day of the week; others still, held no day specially sacred, but agreed that all days were alike good, Romans xiv. 5 6. Sharp contention and debates were held touching this question. Barnabas, one of the early church fathers, and an associate of Paul said "Whereupon also we keep the eighth day with joyfulness, the day also on which Jesus rose from the dead." Ignatius Bishop of Antioch, who suffered martyrdom in A. D. 107; wrote:—"We observe the Lord's day, on which also our life sprung up again by him." Justin Martyr, who was born in A D 105, said: "On the day called Sunday we all meet together because it is the day on which Christ our Savior rose from the dead." Again in his debate with Trypho the Jew, he argued "Sabbaths and circumcision alike have an end in Christ, who was proclaimed to be the everlasting law, and the everlasting gospel."

Both Origen and Eusebius held the same views. The former was born in A. D. 186, and the latter A. D. 266. Tertullian also argued the same. In Mosheim's Church History, book 1, chapter 4, section 4, is the following: "The Christians of this (first) century assembled for the worship of God, and for their advancement in piety on the first day of the week, the day on which ...rist re-assumed his life; for that, ... day was set apart for religious ...hip by the apostles themselves, and that after the example of the church in Jerusalem it was generally observed. Moreover, those congregations which composed in great measure of Jews, were accustomed to observe the seventh day of the week as a sacred day, for doing which the other Christians taxed them with no wrong." The Ebionites observed Moses' law and the seventh day.

With these agitations of the subject and the practices of those who claimed to be the Lord's, it is but to be supposed that, when the Emperor himself was converted from paganism to semi-christianity, for the sake of harmony and uniformity, that he would legalize every first day of the week as a day of rest: because it was already observed as such by both the pagans and the greater part of the Christians.

In the early part of the fourth century Constantine issued the following edict, "Let the judges and townspeople; and the occupations of all trades, rest on the venerable day of the sun: but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture, because it often happens that no other day is so fit for sowing corn and planting vines lest the critical moment being let slip, men should lose the commodities granted them by the providence of heaven."

This was the first Sunday law ever issued. Constantine was then only a nominal believer in the Lord Jesus Christ; a kind of half pagan and half christian. However, Constantine was not a papist: as up to this time there was no Roman Catholic church in existence. Neither was there a pope in all the world.

When Constantine thus legalized Sunday as a day of rest, he did it for the well-being of the empire, and to give the toiling masses a day of rest after six days of labor. The Sunday was observed as a day of rest in those times, by both Christians and pagans, with perhaps some exceptions, cannot be denied. The pagan kept the day of the sun; while Christians observed the day because of its having been set apart by the early churches in Christ for worship and holy meditation, and in honor and in memory of the resurrection of the Lord Jesus. After Constantine's edict the Christians almost entirely, rested upon the first day of the week as they were taught and commanded by the apostles. According to these apostolic commandments civil rulers are the "ministers of God" to us in this dispensation. Rom xiii 1 7; Titus iii 1; 1 Pet ii 13 14.

Christians in this age are like Abraham, Isaac and Jacob, and those living prior to the giving of the law on Mount Sinai—they are under the civil law of the governments, whose subjects they are, and also under the law of God in this dispensation, and are in duty bound to obey both. But whenever and wherever the law of the state clashes with the law of God, as in the case of Daniel and his Hebrew associates, and also with the apostles as recorded in Acts v 29, then "we ought to obey God rather than man." When such occasions require we must, according to the teaching of the apostles, submit to the penalty, and receive it graciously, as did Daniel in the lion's den, the Hebrews in the fiery furnace, and the apostles in their imprisonments, stonings and beatings with rods.

The apostles themselves lived up to their own teachings, as they rendered unto Caesar the things that were Caesar's, and to God the things that were God's. All kings, magistrates and rulers are the "higher powers." They are "ordained of God." They are "God's ministers" to protect the innocent and punish the evil doers. Christians are not anarchists, but are law abiding citizens. They obey "God's ministers" and are subject to civil law. "The powers that be" to us have appointed a weekly rest upon the first day of the week; we are therefore commanded by "God's ministers" to abstain from all labor and from all business of a worldly nature. All business transacted upon Sunday, the first day of the week, is declared illegal. Therefore, Sunday is not only a civil institution, but it is also of God's own appointment through the higher powers, which God has ordained; and in the absence of any command to the contrary from God and from Christ, or the apostles; and being also in perfect harmony with the early church and Christian practice from the day of our Lord's resurrection; the first day of the week should be regarded as a day of Christian worship and rest and obligatory upon all who love God and our Lord Jesus Christ.—J. August Smith, in "Our Hope."

Communicated.

Conference Report.

The Annual Conference of Indiana convened at Argos, October 20, and continued over Sunday. The meeting was opened in the usual manner by the President. His Opening Address was founded on the first sixteen verses of Phil. ii. Following the President's Address, Brother Wagoner spoke on "Faith," using Heb. xi. as the foundation.

Friday, at 10:00 A. M. a sermon by Brother VanVactor. The lesson read was part of Rom. x. and the text used was Rom. x 3, and the subject of the discourse was "Ignorance."

At 3:00 P. M. Brother Williams spoke on "Hope." Several texts were used.

At 7:00, the Social Meeting was led by Brother William Railsback. This was followed with a sermon by Brother H. V. Reed, of Chicago, on "The Great Tribulation" of Rev. vii

Saturday at 9:45 Social Meeting was led by Brother R. C. Railsback. At this meeting a letter was read from Brother D. T. Halstead. At 10:15 Brother Williams spoke on "Night and Morning." At 7:00 a Berean Meeting was led by Sister Ella Demont. The lesson was a part of Psa. cxix. and was read by Brother Williams. Glenn Taber read an essay on "The River Jordan, its Hills and Synagogues." Jessie Taber read one on "What Young Girls can do for the Church." These essays were good and will appear later in the Berean Column. Brother VanVactor spoke on "How to Interest Young Boys." Sister Maxey spoke on "What Burr Oak has been Doing." Representatives from South Bend, Hillisburg and Plymouth, each also gave short addresses as to work and conditions. At 7:30 Brother Reed spoke on "The Mission of the Son of God."

Sunday at 9:45 Social Meeting was led by Brother Willey. Lesson Psa. xxii. At 10:30, a Sermon by Brother Reed, subject "Signs of the Times." At 2:30 a sermon on "The Second Coming of Christ" by Brother Wagoner. This was followed by the Communion Service, conducted by Brother Wagoner. Sunday evening the Social Service was led by Brother Bennett Rogers, after which Brother Reed again spoke, this time on "The Three Worlds." Using Num. xiv. 21, as a text.

During the Conference there were two business sessions, one on Friday and one on Saturday afternoon, each presided over by the President, J. H. Willey. The following business was transacted:

Minutes of previous meeting read and approved. Roll call of churches showed that all the churches in the state, except two, viz, North Salem and Inwood, were represented.

A Committee on Resolution was appointed. This Committee consisted of A. R. Underwood, Mrs. Jennie Taber and Mrs. Phebe Willey.

The Secretary's report was read and placed in the hands of an auditing committee. The treasurer's report was not at hand but was afterward sent to the president and placed in the hands of the auditing committee. These reports after being audited showed that at the beginning of the Annual Conference one year ago there was a balance on hand of $115 29, and that during the year there was paid to the Conference Board $245 91.

The expenses during the year were $180.80, leaving a balance of $180 40.

The Secretary also reported that she had printed five hundred of each,—blank reports for ministers, blank reports for churches and booklets containing the Constitution and Resolutions. Booklets were sent out to all the churches and isolated members as far as addresses were known. Blanks were sent to all the ministers and churches.

The Bible School Report was read and audited. This report showed the school as doing good work and steadily growing. The financial part was also good. It showed a neat little sum on hands to begin the next year's work.

Report of churches as given by their secretaries.

Argos, members 159, sermons 13, average attendance at church service 30, amount paid ministers $38 50, number enrolled in Sunday School 80, average attendance in Sunday School 30, collections for the Sunday School $10 00 The Berean Class began two weeks before the June Conference and held each week. Number enrolled 21, average attendance 20. Collections, pay by month. Total collections for all purposes $70 61. Total number of meetings held 18. Additions by baptism 1, removals 1, deaths 1.

Antioch, number of members unknown, number of sermons, none except at June meetings.

Bracken, number of members not over 10, average attendance at church service, never more than 20. Amount paid to Conference Board $33.25.

Burr Oak, number of members 52, number of sermons during the year 18, regular prayer and social meeting once a week. Amount paid to ministers $29.90. Sunday School, number enrolled 58, average attendance 32, collections $21 94. Berean class, number of meetings 6, number enrolled 21, average attendance about 16. Collections, monthly dues $2 90, book $1.20. Additions by letter 1, by baptism 2.

Plymouth, number members resident 37, non-resident 73, number sermons 22 by outside ministers, number of meetings by one of our own members 42, average attendance at church services 25 to 30. Sunday School, number enrolled 35, average attendance 21, collections $17 64. Total number of meetings held 64, additions by baptism 4, withdrawn 2.

Pleasant View, number of members 40, number of sermons 62, average attendance at church services 28. Amount paid ministers $400 00. Berean, number of meetings not known, number enrolled 15, average attendance 6 Amount spent on church property $179 29. Total collections for all purposes $595 00. Additions by baptism 1, deaths 2.

Rensselaer, number of members 59. deaths 2. number of sermons no record, average attendance at church services 12, amount paid ministers no record. Berean Class, number of meetings 18, number enrolled 11, average attendance 7.

Roll, number of members 35 to 40, number of sermons 42, average attendance at church services 40 to 50, amount paid ministers about $15 00 per month.

South Bend, number of members 14, number of sermons 8, number of meetings led by members 46, average attendance at church service 18, amount paid ministers, about $55.00, amount paid Conference Board $20.00. Sunday School number enrolled about 30, average attendance about 20. Berean Class number of meetings 17, number enrolled 12, average attendance 15, collection $6.25, collections for all purposes $125.00, total number of meetings held about 50, deaths 1.

Hillisburg, number of members 140, number of sermons 50, average attendance at church 115, amount paid ministers $200.00. Sunday School number enrolled 40, average attendance 32, collections during the year $8 15 Berean Class, number of meetings 28, number enrolled 20, average attendance 15, amount spent on church property $10 15. Total collections for all purposes $266 45, total number of meetings held 102, additions by baptism 3, deaths 3.

REPORT OF MINISTERS.

John L. Wince. Number of miles traveled 800, number of sermons preached 9, at Plymouth, North Salem and Bracken.

J. F. Wagoner. Number of miles traveled about 300, number of sermons 12, at Argos, Hillisburg and Eagle Creek, funerals 1, baptized 2.

D. E. VanVactor. Number of miles traveled 287, number of sermons 13, at North Salem 8, Argos 2, Roll 3, funerals 3, marriages 1.

J. H. Willey. Number of miles traveled 630, number of sermons 39, at Rensselaer 2, Plymouth 30, South Bend 2, North Salem 2, Antioch 1, Pleasant View 2, funerals 1, baptized 8, marriages 1.

Joseph Williams. Number of miles traveled 8800, sermons preached 191, Bible lessons 18, preached at Antioch, Argos, Brumfield, Brush Creek, Burr Oak Cleveland, Dutton, Fouthill, Hillisburg, Oregon, Pleasant View, Plymouth, Rensselaer, Roll, Scircleville, South Bend, Springfield and Waterloo. Number funerals preached 9, number baptized 8, marriages 1.

It was moved by F. M. McCrory and seconded by A. R. Underwood, that the chair appoint a committee of three to select a place for the Annual Bible School where buildings may be erected for the accommodation of those who may attend. Motion carried and the chair appointed F. M. McCrory, Geo. Himmelright and Asa Roose.

The Bible School Board elected for the ensuing year consists of Asa O Roose, Phebe Willey and Lydia Railsback.

Ministerial certificates were granted to D. T. Halstead, J. F. Wagoner, D. E VanVactor, J. H. Willey, W. H. Wilson and Joseph Williams.

Officers elected were as follows:

President, J. H. Willey, Plymouth.

1st Vice President, F. M. McCrory, Plymouth.

2nd Vice President, Samuel Osborn, Culver.

Secretary, Lydia Railsback, South Bend.

Treasurer, William Huffer, Hillisburg.

A report of the General Conference was given by one of the delegates, J. H. Willey.

It was moved by A. R. Underwood and seconded by Emma Railsback that five dollars be sent to Brother Peter Jeffreys, treasurer of the General Conference, to be used as a sinking fund. Carried.

The Committee on Resolutions reported as follows:

Argos, Ind. Oct. 21, 1910.

Whereas:—Again we are called on to recognize the fact of man's mortality. Our beloved Brother, John L. Wince succumbed to the darts of the enemy, and on Oct. 4, 1910, yielded up this life, and fell asleep in Jesus. As a Conference we feel deeply his loss from our numbers, and wish inasmuch as lies in words to convey to his beloved wife, and others of his family our sympathy in this sad hour. Therefore be it

Resolved:—That we, the Conference of the Church of God in Indiana, assembled at Argos, Oct. 20 to 23, do tender to Sister Wince, and others of the family of our lamented Brother, our heartfelt sympathy and love. We realize that words are but a feeble medium, and we cannot adequately express all our hearts would prompt. Brother Wince was ever a power for good among us, and we feel deeply his loss. We feel that there is a void, and only time as it rolls by can fill up our Conference life, and others take his place. When we think that we shall no more have his counsel and advice, his help in so many ways, we feel a sense of loneliness, and fain would cry out for the Deliverer to come and give us a life that will not be subject to these distressing scenes. We therefore tender to his family the sincere affection of each heart here assembled, and pray that He who tempers the wind to the shorn lamb will watch over and keep you from harm. May the day soon come when the power of the icy hand of death will be taken away, and reunion with those we loved bring a joy and happiness that will have no end, but extend through all the eternities of God's limitless kingdom, when all tears and crying are forever vanished.

May each of us emulate the example left by our beloved Brother Wince, and finally have part with him in that brighter home, where the angels and saints of all ages will be gathered, no more to go out.

Resolved:—That a copy of these resolutions be sent to the family of our lamented Brother, and that they be recorded in the records of this Conference.

Committee appointed:—

A. R. Underwood.
Phebe C. Willey.
Melissa J. Taber.

This Conference was certainly a good one, more churches being represented than had been for years at one time. The sermons were all good and other meetings interesting. Every one seemed interested and alive to the work.

May this spirit prevail throughout the year and much good be done The reports were good and to the point.

May all work even more earnestly for the Master the coming year, for 'tis sweet to be workers in his vineyard.

Lydia Railsback, Sec'y.

To the faithful in Christ, in Conference assembled at Argos, Ind. Greeting:

"May the God of peace, fill you with all Joy, and peace in believing." May your deliberations be controled by working out that which he hath worked in you through Jesus Christ our Lord. Then will your assembly not only be a source of Joy and comfort to those assembled, but also a means of benefit and blessing to those scattered abroad, unable to be with you. Many like myself, though deprived of the privilege, of bodily presence, yet will be with you in spirit, thereby partaking somewhat of the "incitement to love and good works." As we see the day approaching the love of many is waxing cold, some departing from the faith, some depending merely on the form, for Godliness. Many are "fierce" in battle to overcome the wrongs in others, while seemingly unconcerned as to their own.

The times are portentious. The call for a General Conference and adoption of rules for regulation, is indicative. May your deliberation and action, as to object and aim of such conference, (if the matter comes up for your consideration) be controled by the wisdom that comes from above, thus avoiding the extremes begotten of mere worldly wisdom.—Such as regulation on the one hand by the use of the hatchet and scalping knife alone, and on the other hand, every one to act with perfect freedom, according to the dictates of their own mind.

Let us remember, that while "there should be no schism (division) in the body; but the members should have the same care one for another" 1 Cor. xii. 25, "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted. Bear ye one another's burdens and so fulfill the law of Christ" Gal. vi. 1, 2.

"If he hear thee, thou has gained thy brother......(as a finality) if he neglect to hear the church let him be unto thee as a heathen man and a publican" Matt. xviii.

Let us therefore be careful to not put apart that which God hath joined together as the divine rule in the matter of discipline. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ" Col. iii 17.

Thus, alone will our actions, as a conference, or individually, result in benefit to ourselves, or others, and thus alone can we "build ourselves up in our most holy faith, praying in the holy spirit" and "keep ourselves in the love of God looking for the mercy of our Lord Jesus Christ unto eternal life" Jude 20, 21. God grant that we may be so kept by the power of God through faith unto salvation, having escaped the corruption that is in the world through lust, may be made partakers of the Divine nature. Amen.

D. T. Halstead.

Editor Restitution:

Near Brownstown Virginia, ... quite an interesting meeting ... Lindsay of Illinois, acco... a young Brother Herri... our place October 4, ... ings two weeks.

We had good atten... first, and on Sundays ... room for the audience, ... to stand at windows ... hear. There was many ... Scripture taken up, a... ences read to show to ... ble mind that the Bib... port in all of the serie... He made it very plain th... death and obedience li... Toward the close of th... there was an invitati... three came forward fo... were immersed the last ... meeting. I will introdu... ones to the Househol... Randolph, Thomas, and ... Updike. The two brethren a... of families and the sister is the d... ter of our much esteemed Brother ... Sister Ashby Updike.

Brother Herrick helped very nicely with the singing, which was appreciated very much, and we hope he will come again.

The members were all very much strengthened by these meetings, and we trust may ever be faithful. We look forward to Brother Lindsay visiting us again soon.

Your Sister in hope,
M. F. Cook.

Dear Restitution:

The Church at Eastport, Michigan, has been given much encouragement by a visit from Sister M. A. Woodward of Dutton, who gave us four most interesting and instructive sermons, and also held six meetings for Bible study. I am sure that all were greatly benefitted, and the work has not been in vain.

Two evenings Sister Woodward was not permitted to speak on account of very stormy weather, and with sickness amongst the brethren the attendance was not what we wished it might have been, but feel that perhaps some one has heard a new truth (ever old to those of the Abrahamic faith) and that in time will realize the benefit from it.

We are looking forward to the time when our Sister can be with us again, and hope circumstances will be more favorable for work.

Your Sister in Christ,
Carrie Chamberlin.

A man takes contradiction and advice much more easily than people think, only he will not bear it when violently given, even though it be well founded. Hearts are flower... they remain open to the softly f... dew, but shut up in the viole... pour of rain.—J. P. Richte...

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SECOND SERIES. NUMBER 49.

"For the glory o' God?" Had this sickness, really turned out for his glory? He had not been the cause of it, yet had he not stood by her through it all? Had not she been able to demonstrate from her bed of helplessness that "God's grace was sufficient" for her? Was she not, even more than able to go from house to house—God's living epistle to men?

The lovely lotus flowers, the exquisite rose, the speaking pansies, that were sent to her, were made to glorify her Creator, by the dextrous turning of the donor's thoughts to him. "Praise God in Jesus name for all," she would say, "He alone is the foundation of all blessing to his children." Sometimes she would feel weary and worried and sad because she was helpless and dependent upon others, but would at once chase these thoughts away with the counter-thought, "To be dependent upon God is quite another thing, O bless his name?" "When Jesus comes, I shall be there and be saved by his precious blood and love, and oh! glad I am that I ever heard his voice," though "it be unmerited grace." "I can be like Jesus and not be proud of it; next to the sweetest thought that ever entered my mind."

May 12th, '97, Auntie Willard wrote, "My Precious Sister Wince:

Have you such a thing in your house as a Scripture Searcher? I have sent to the Scriptural Tract Repository Boston, Mass., and also to The World's Crisis Office Boston, with the pay in each letter, but not one has come—traces instead. This has greatly [illegible]prised me. The case is this, A [illegible] woman—President of the W. [illegible]ers, is very anxious to know [illegible]ible says about the sleep of [illegible] Bro. Wince a copy? or where I can get one? I [illegible] trouble you but this is [illegible] he has done so much [illegible] last letter was very [illegible] tell the children their [illegible] as good as they could [illegible] bless your labors Sis[illegible] your helpers if any." [illegible] Scripture Searchers," [illegible] told her where to [illegible] for I find them named [illegible] papers, tracts and books [illegible] from time to time. I [illegible] woman's name, who [illegible] to know what the Bi[illegible] Elforth, she came to [illegible] hard every few days. No [illegible] interested in the doc[illegible] nature of man, for upon [illegible] solving of that question [illegible] whole plan of salvation. It [illegible] very bed-rock of all theology, [illegible] either true or false. The Bible affirms that man is mortal, that he dies, that he knows not anything in the death state, and that if there be no resurrection of the dead, even the righteous are perished. Jesus says, "As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up. That whosoever believeth in him might not perish but have eternal life."

"For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life;" "the water that I shall give him shall be in him a well of water springing into everlasting life," "Marvel not at this for the hour is coming in which all that are in their graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation." "Labor not for the meat that perisheth but for that which endureth unto everlasting life, which the Son of Man shall give unto you."

"And this is the will of him that sent me that of all which he hath given me I should lose nothing, but should raise it up at the last day. And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day."

"I am that Bread of life." "He that eateth of this Bread shall live forever." "In me is life." "I am come that ye might have life." "I am the Resurrection and the Life; he that believeth in me, though he were dead yet shall he live," "And whosoever liveth (is alive when he comes) and believeth [illegible] shall never die." All of which [illegible] prove conclusively that man [illegible] inherent immortality but is [illegible]dependent upon Jesus, for [illegible] gift. "For the gift of God is eternal life and that life is in his Son," and must come to us through the resurrection. It is no matter what we do if the dead rise not, for if they do not rise, Christ has not been raised, our faith is a vain faith, our sins have not been blotted out, but Christ is risen from the dead, and we, though we be "sown in corruption will be raised in incorruption." For this corruptible must put on incorruption and this mortal must put on immortality." Mortal—mind you. No attaining to immortality till Jesus comes and bids the dead awake. And if we be mortal, of course there can by no possibility be consciousness in the death state. The natural immortality of man is but a figment of paganism invented so that an arrogant and vile priesthood can dominate the lives and consciences of men.

I wonder if Miss Elforth ever found the truth? I hope she did.

AUNTIE WINCE.

[To be Continued.]

SOME days ago we mailed statements to a number of our brethren, but all have not yet responded. We wish they would do so quickly. Also hope all who can will remit their renewals without waiting for statement. Most of you know how your account stands, and you can save us a large amount of work and outlay by saving us sending notices. Please brethren, attend to this.

Any one desiring pictures of Illinois Bible School or Conference can secure them of the undersigned at 30 cents each for 5 x 7 size, postpaid. Post cards of Bible School 5 cents each or 45 cents per dozen, postpaid. F. V. Blakely, 627 So. Lafayette St., Grand Rapids, Mich.

Berean Pins.

The price of gold Berean pins is $1 50 apiece. The cost of labor has increased, thus increasing the cost of the pins. Will those desiring pins please send in your orders before Oct. 1st; and as the pins must be paid for in advance, will you please send money with order. If you wish a pin sent by registered mail, please so state when ordering.

LELIA E. WHITEHEAD, 5439 Ontario St., Austin Station, Chicago, Illinois.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

A Sister in the faith—not an invalid—desiring to spend the coming winter in Southern or Western California, would like a position as domestic helper in a family of believers. For particulars and address, please address this office.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. M[illegible] a list o[f] those you would like to see get it, and send Ten Cents for them. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

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As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1 00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

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In sending renewals always give the exact name in which [illegible] previously been sent, and state if [illegible] changed and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has o he strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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The above is the title of a tract of 44 pages issued by Brother John L. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

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Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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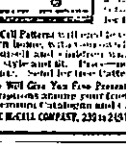

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Brouson, Niles, Mich.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you [illegible]quaintances with false hopes of [illegible]ven, or who believe themselves im[illegible]tal by nature, or who think their [illegible] are forgiven, although they are ig[illegible]ant of the Law of Pardon, or w[illegible] have no use for a God who consign[illegible] sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out [illegible] Christ;" "Hope Begotten by the [illegible]urrection of Christ;" "God's Love [illegible] Solicitude for Mankind;" and "[illegible] Shall we do to be Saved?" The [illegible]isbness of Preaching, and Salvatio[illegible] what is it?

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"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LIX. PLYMOUTH, INDIANA, NOVEMBER 23, 1910. NUMBER 44.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of Kings and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

A Little Word.

A little kindly word of praise—
How much it helps us on
Thro dreary nights and drearier days,
When some one comes to you and says
"You are so kind, dear heart, to me!"
It takes the gloom from out the day,
And bids me patient, gentle be;
And dark-winged sorrow flies away—
"I [illegible] you" and straightway is gone.

[illegible] much to [illegible] to be [illegible] —
A light that [illegible] the grave [illegible]
A breath [illegible] on the wind
Come to [illegible]
Did I not know it came from thee,
From thy true heart, prayed fervently,
Like some strong-pinion'd bird that flies
Above the clouds on tireless wings"
So has your love borne me today
Above the earth-clouds, cold and gray,
To better, happier things.
If love were but an earthly birth,
And nought contained of the divine,
Its value were below the worth
In your life, dear, and mine.

—Bernard A. Pitman.

Communicated.

The Gospel That Saves.

In these days of the apostasy there are many gospels preached. The power used in converting many to these gospels is human and emotional. One evangelist of this school stated that he had converted more than thirty thousand persons. It is a very common thing to hear that 3000 has been converted in a meeting lasting a few weeks. These converts are usually destitute of Bible knowledge. Jesus stated, "That eternal life is to know thee the only true God and Jesus the Christ whom thou hast sent." The apostle states that it is through the exceeding great and precious promises that we are made partakers of his divine nature.

Another writer states that if we are strangers to the covenants of promise that we are without Christ, having no hope and without God in the world. It is through the ignorance of these promises that we are alienated from God. The gospel that saves is a definite gospel. Paul stated that he was not ashamed of the gospel of Christ for it is the power of God unto salvation unto every one that believes. This gospel is Christ's gospel. And it is Jehovah's power unto salvation unto every person that believes it. Christ's gospel has no power over those who do not believe it. If our gospel be hid (says Paul) it is hid to them that are lost: In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. The gospels preached today are gospels that claim to save men and women from their personal sins. Such have never been relieved from the sin of disobedience through the Christ whom God hath set forth (fore ordained) to be a propitiation (an atonement) through faith in his blood, to declare his (God's) righteousness for the remission of sins that are past through the forbearance of God. If this atonement had never been made these past sins would never have been remitted. Faith in the Christ and an obedience rendered to the gospel, which is a burial in his name, can alone remove that sin of wilful disobedience committed by the first Adam. This brings us into the household of God. We are then under the law of the spirit of life, the gospel, and must work out our own salvation. We are no longer strangers nor foreigners but fellowcitizens of the household of God.

Now we can claim Christ as our mediator the one who will plead our case. He is our representative at the court of heaven. If we sin we have an advocate who knows and will plead the justment of our cause. He suffered that he might be perfected. Prepared messengers have been sent out with the gospel to call men to repentance. This is God's plan that those who believe this message may be made kings and priests in the kingdom promised to the overcomer. Paul says, (Gal i). If an angel from heaven preach any other gospel let him be accursed. The gospel that he preached was that preached through Moses and the law. "There were many who came to him to whom he expounded and testified the kingdom of God, persuading them concerning Jesus both out of the law of Moses, and out of the prophets." Matt states that Jesus preached the gospel of the kingdom. Mark says the gospel of the kingdom of God. To preach the kingdom of God is to preach the gospel and to preach the gospel is to preach the kingdom of God. Jesus was commissioned to preach this gospel and he commissioned his apostles to preach the same. To Timothy Paul said, The things that thou hast heard of me among many witnesses, the same commit thou to faithful (full of the faith) men, who shall be able to teach others.

Gospel means good news, glad tidings and may be applied to anything that rejoices the heart. But when the glad tidings are confined to that of the kingdom of God we must search to find what that message is. This removes it from all other good news. Paul expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and the prophets. This gospel then has its foundation in the law of Moses and the prophets. Moses first declared that the seed of the woman should bruise the serpent's head. This certainly was glad tidings to the race that was condemned to death because of the Adamic transgression. The prophet further states that the seed of Abraham should possess the gates of his enemies and in him shall all nations of the earth be blessed.

Again we read, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." The one spoken of here is Jesus the Christ. Jesus was promised the [illegible] of the future cosmos (world). The kingdom of God under the Mosaic order of things was overturned because of the wickedness of the rulers and the people. The prophet Ezek xxi says that this kingdom should be overturned until he comes whose right it is (to rule) and I will give it him. The kingdom here spoken of was David's kingdom, is to become Christ's kingdom. The testimony of the angel (Luke i) states that the Lord God will give unto him the throne of his father David and he (Christ) shall rule over the house of Jacob forever. Isa ix states that he shall sit upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice. It is also stated that Jehovah will give to him (Jesus) the sure mercies of David, (margin holy and just things of David). Peter says, (Acts ii) that Jesus was raised from the dead to be seated on David's throne.

Jehovah is seeking for sincere men and women who will believe his gospel and become his adopted sons and daughters that he may make of them kings and priests in the kingdom which he has promised to faithful men and women. May this good seed of the kingdom fall into some honest heart who may cultivate it unto eternal life is the prayer of one who is preaching The Gospel that saves.

D. C. ROBISON.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 50

We saw in that last quoted letter of Auntie Willard's how eager she was to help others in their search for truth; this ought to be the attitude of all who believe that we are entirely dependent upon Christ for future life For the wages of sin being death, or in other words, utter extinction of being—the returning again to the dust from which he was taken—it follows as a natural sequence, that when the lungs of a man lose their hold on the vitalizing air, life is gone, and he, being carried to the grave, and covered with the clods of the valley, is left utterly helpless as to rescue from the consequences of sin, if there be no Savior, no resurrection of the dead. The piled up wealth of all the Vanderbilts, Rockefellers and Rothschilds in the world cannot ransom him from the power of death Job xxxvi. 18

"None of them can by any means redeem his brother, nor give to God a ransom for him......that he should still live forever and not see corruption." Psalm xlix. 7 9.

Think of it, O ye my brethren, my sisters who are doing nothing in personal work to bring others to a knowledge of the gospel; who are making no sacrifice in giving that the pitiful [illegible] may find and share in the only ransom that can bring them up from the dust.

Auntie Willard gave time, money, voice and pen to the cause of truth. She gave to Orphanage, to the Temperance Cause, to the Church, to the Sunday School, to Brother Taylor, to Brother Joblin—for "Is the Bible a True Book?" and "Immortality, When Received?"—for papers for the children and for grown people.

"Give, give, be always giving;
Who gives not is not living;
The more we give
The more we live."

For if we give the truth to others, they will carry it on and on, and those who receive it from them, will pass it to other hungry souls, and we shall still live and work through these when our tongues are silent in the grave.

How much better to live thus in the lives and works of those whom our words or means have rescued from everlasting destruction, than to found a thousand Carnegie Libraries, or endow as Rockefeller has done, the God-defying Universities of our country! We profess to belong to The Commonwealth of Israel, and pray tell me, who ever heard of a Commonwealth successfully administering its affairs without money? I never did. We are very patriotic in a good meeting. We love our Land, our Glorious Canaan, we love the Father, who has promised us the Land, we love our Joshua, who is leading us there, we love the Guide-Book that points out the way, when —we—can—hold—on—to—our—money, and have all the good preaching ourselves. But do we really and honestly love them as Auntie Willard did if we will do nothing toward sending the saving light of the Gospel to others? This is the test of our love, Jesus said, "Go ye into all the world and preach the gospel to every creature." "Freely ye have received, freely give," are we obeying his commands?

Auntie Willard's next letter was a note of enquiry as to the whereabouts of the nun Ursula,—the story of whose sufferings and marvelous escape, written by herself, was published in The Patriotic American, Detroit, during the time of Auntie Willard's visit here in 1893. But no one dare reveal her place of concealment. A Baptist minister who had assisted her to escape, mysteriously disappeared, and has never been heard of.

March 30, 1898, Auntie Willard "had just been refreshing her mind on that beautiful hymn, that was so often sung when my dear father and mother were with us,—

"In [illegible] likeness, O Lord, may awake,
And shine a pure image of thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free,"

and, associating the hymn with the dear olden days." She took up her pen and wrote to me, telling me how much I reminded her not only of my father, but also of his mother and how "she rejoiced that she should spend an eternity with them through that power of an endless life that Jesus will share with his children—all with him enjoying our spiritual bodies in the new heavens and the new earth wherein will dwell the righteous. "Oh!" said she, "these glorious truths make me happy even here whilesuffering in this cumbrous clay. Tell Omar that I am counting on seeing him there with all the rest of you. Pray for me and mine for we all want to be there too."

April 30th,

"O, what tongue can express
The sweet comfort and peace,
Of a soul in its earliest love!"

What if I had never known this 'earliest love?" I am so glad the Lord made himself known to me in my early youth. I thank him for this—his unspeakable favor. What if we had been brought up by heathen parents, and had never heard the good tidings of his grace? Imitate the good example of our father and mother as far as possible. Your letter was a feast of fat things, of wines on the lees well refined. I praise God on every remembrance of you.

[illegible] to hear of the zeal of those dear young ladies and of your success with the young people in bringing them to Jesus. You know not the good it may be wrought through those dear neices of yours. My love to them Tell Jessie Craig I will try to write to her next time. I love her and all the little Sunday School scholars. Hope and believe they will all love Jesus and live in his kingdom forever.'

June 21, 1898. My precious Brother and Sister Wince. Never did you seem more precious to me than you do this morning. When shall we see the day when we shall clasp immortal hands and be forever with the Lord! O Father, hasten it in its time, is the prayer of my heart .....Tell Omar I am still expecting to walk the streets of the New Jerusalem with him.

How pleased I shall be Brother and Sister Wince to receive a line from you in God's time. Feel no burden about it. How I bless you for your kindness to me in my long stay with you. It was indeed a home to me that long, cold winter. I shall never forget it, how timely was my arrival at your open door."

The dear neices alluded to in the letter of April 30th, were Elnora and Neveda Waldo, now located in Blackwell, Oklahoma. Truly I "did not know the good that might be wrought through them [illegible] they have proved themselves to be bold soldiers of the cross, giving not one inch to error, but standing up for Jesus anywhere and everywhere, no matter what the cost. Greatly do we rejoice over them. If only the other dear young people had proved as faithful, but how quickly some tire in the race, and give up the cause.

Dec. 1st, 1898. Dear Brother Wince Lest I forget it let me first, after many thanks to the Lord, ask you to read at your leisure the 146 Psalm and with me praise the Lord. I shall not feel slighted if you read it before you finish this letter. Oh! it is so sweet. See 5th verse. Only 10 verses."

Dear readers of this Story, let us all recite this Psalm together and make it a song for the New Year.

AUNTIE WINCE.

[To be Continued.]

The Purpose of God.

We read in Genesis xvii of the covenant that God made with Abraham, and in Genesis xxviii 13 14, it is confirmed to Isaac, saying, and thy seed shall be as the dust of the earth. And in thee and thy seed shall all the families of the earth be blest. Surely this is a broad statement and can mean nothing less than an unlimited resurrection.

The apostle Paul refers to this in Galatians iii 8, and calls this the gospel the Scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham saying, in thee shall all nations be blessed, surely this is grand and reads Restitution. But do not the Scriptures teach a limited gospel? Yes; we read so much in the New Testament of the gospel of Christ. Paul tells us it is the power of God unto salvation to every one that believes it. Rom i 16.

In Revelation xiv 6 we read of an everlasting gospel being proclaimed, and by referring to the first of the same chapter we find it is to be preached after the Lamb of God stood on Mount Zion. We find by careful study of the Scriptures two gospels proclaimed, or at least two different ages in which the gospel is being proclaimed. Now we find that Christ at his first advent preached the gospel of the kingdom of God, so did also his disciples. Now what was the purpose of the preaching of the gospel of the kingdom of God, or what made it such glad tidings The Jews looked for the kingdom of God to come and the disciples were convinced that this was the Messiah, consequently the kingdom would be immediately restored to Israel Acts i 6, but Christ said to them it is not for you to know the times or the seasons when it is to be established but in Acts xv 13 to 19, we find inspiration has revealed the purpose to be accomplished before the kingdom is to be established (afterwards will the covenant to Abraham be fulfilled) but today we are under a limited gospel. Paul calls it the mark of the Prize of the high calling in Christ Jesus. Phil iii 14. It gives to the overcomer immortal life. It was so limited that Christ himself spoke to the multitudes in parables so they would not understand him. Luke viii 10; Matt xiii 10, is it not strange that Christ should so teach that the multitudes could not understand if he intended in this age to save or condemn the world, but the Scriptures inform us by the preaching of the gospel there were sealed 144 thousand of the twelve tribes of the children of Israel, and the rest were blinded until the fulness of the Gentiles be come in Rom xi 7 and 25 we find by again referring to Acts xv 13-19 that God is taking out from among the Gentiles a people for his name, (however many there may be) they are called the elect or little flock and will constitute those of the first or limited resurrection. This brings us to when God's kingdom is established, then the residue of mankind may seek after the Lord, even all the Gentiles upon whom my name has been invoked (Diaglott) so we see God is going to deal with the Gentile house just the same (after the kingdom of God is established, as Paul says he will deal with the Israelitish house, for out of Zion will come the deliverer and turn away ungodliness from Jacob, and he will also destroy all rebels from among the Gentiles, Acts iii 22-23, so during the reign of Christ and the immortal saints every soul that will not hear that Prophet will be destroyed from among the people. So we see there is but one faith Eph iv 5, but in the gospel age we have a limited resurrection and gospel preached for a purpose, and in the age to come the everlasting gospel preached or proclaimed which is unlimited and is free to all who will accept it and not be rebellious. Brethren, why should we quarrel over the limited and unlimited resurrection and gospels when both are taught so plainly in the Scriptures and they constitute the one faith of Abraham on which we claim to be founded. Let us consider this and see if we cannot come in the unity of the faith in the bond of love. Let us strive to be of one mind and not seek to divide the Church of God is my earnest prayer.

Submitted in love for the cause and truth.

J. W. GOOD.

Sunday School Lesson.

DECEMBER 4, 1910.

Peter's Denial.—Matthew [illegible] 69 75.

Golden Text—"Let him that thinketh he standeth take heed lest he fall." 1 Cor. x. 12.

Peter was at times a strong man, and again showed a weakness that is surprising. He was impulsive, and intense in his love for Jesus, yet he lacked cohesion of principle. He had traits of character that show courage and vigor, and he was a man of many resources. He was a leader of men, the spokesman of the apostles. He wanted to learn, for he asked more questions than all the other apostles. He was intellectual, free of speech, candid, and easily understood. Yet he was ever making mistakes, and his impulsiveness wrought harm to the cause he would help oftentimes.

As Peter enters the school of Christ, he is to be tried and finally work out into a finished scholar. He is to be changed from mere Simon, to Peter a Rock. His natural impulses must be made to do service in another line of work, and the incohesive elements in his make-up be cemented into a solid base that would stand. For the three years of Christ's ministry Peter was in this school, and though he had some severe reproofs, yet the teacher was wise and patient with him. Jesus knew that he was often an unruly pupil, yet recognized his earnestness.

Coming to the time of our lesson, we find that Peter had not yet finished his education. The Prophet Zechariah had said, "Smite the shepherd, and the sheep shall be scattered," and Jesus had used this as a warning of what would come, saying that "all ye shall be offended because of me." Peter had declared that if all men were so offended, yet he would not be—he would be the exception. But Jesus knew him better than he knew himself, and told him that before the cock-crowing he would deny him thrice.

Our Golden Text comes in here. Peter was certain he could stand in a time of temptation, and his conduct shows that we do not know what we will do in unexpected conditions.

Jesus had done all he could strengthen Peter and put him on his guard. We see him in the garden too wearied to watch even one hour, and asleep on guard. At the arrest after Jesus said they must not fight with swords, all the disciples fled—deserted, however Peter and John follow afar off. The trial of Jesus comes in the house of the high priest. Peter and John enter the court yard and mingle with the assembly where they can look into the room where the trial is. The account tells of three times he was accused of being one of the disciples of Jesus, and each time he denied having known him.

This shows how one fault leads to another. It is seldom that one sin stands alone. Let us analyze Peter's actions of the night, and see how true is it. He was guilty of sleeping at his post [illegible] and then enters in where temptation is. Here he is found guilty of [illegible] and cowardice. He is ungrateful to his Master, profane, a false swearer—guilty of treason. This is almost complete fall, and men of less character than Peter would never have regained standing again. Judas fell and died in disgrace.

How about Peter?

The cock crowing and the glance of Jesus, made him realize his position. He remembered what Jesus had said, and his remorse led him to weep most bitterly.

What could be done?

Jesus was to die—he had said it. Therefore Peter could not now ask forgiveness. Jesus had said he would rise again—the resurrection was the only hope, and to this Peter must turn Once more he becomes Peter the Rock. From henceforth he is a new man. In his first epistle Peter says describing such a condition "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." [illegible] his fall was [illegible] through [illegible] and his labor ever after was [illegible] his repentance was sincere.

When Judas betrayed his Lord he calculated the matter, and went at it deliberately, knowing what he was doing. With Peter it was a momentary weakness of humanity, prompted by self preservation.

In spite of failures we can come back, and with God's help get good out of them.

Not many can go into temptation and not be contaminated. The wisest and best plan is to avoid evil by staying away.

The world is quick to notice if we are confessing or denying the Master we claim to serve.

When the first test comes this week, what will you do?

The only way by which men can become pure is to become filled with a love for purity.

THE RESTITUTION is only $1 50 per year. Try it a year.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
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PLYMOUTH, INDIANA, NOV. 23. 1910.

WE give two Sunday School lessons in this issue, because there will be no paper next week.

THE President of the United States, and the Governors of the several different States, have proclaimed Thursday, November 24, as "Thanksgiving Day."

COUNT Lyof Nikolaivitch Tolstoi, known as Count Tolstoi, the Russian philosopher and author, died Nov. 20 at Yasnaya Poliana, Russia, aged 82 years.

THERE being five Wednesdays in the month of November, this is the last issue for the month. Next paper will bear date of Demember 7. Please take note of this.

ANY one having a copy of "God's Plan of Salvation" by J. M. Stephenson, and will dispose of it, please send word to S. C. Lehman, Mesa, Wash., stating price.

IN Portugal the new government is having trouble with some of the forces that helped put them in power. Part of the military that made it possible for them to dethrone the king have made demands that cannot be met, and threaten trouble.

SISTER Huggins writes that Brother Huggins is recovering from an operation that it is hoped will relieve him of a distressing trouble. She wishes the Nebraska Bereans to know their lesson will be ready on time, but he regrets that his health has not been in such a condition that he could do justice to it.

MEXICO is rent by revolution against the Diaz government. In fact there is trouble in all Central America, and this is of importance to the United States in that it may affect Panama Canal work. Inasmuch as in Mexico there are American interests valued at seven hundred millions of dollars, it can easily be seen that a disorder that affects them will not be tolerated long.

FRANK G. Carpenter, correspondent of the Chicago Tribune says "The Germans are gobbling the Holy Land. I use the word 'gobble' advisedly. It means 'to swallow in large pieces, to swallow hastily, to seize upon with greed and to appropriate greedily.'" He then goes on to show how the Germans are actually doing this, by establishing colonies, building churches and other institutions in the Holy Land especially around Jerusalem, spending large sums of money, and getting possession of many desirable places.

Communicated.

Sunday School Lesson.

DECEMBER 11, 1910.

The Crucifixion.—Matt. xxvii. 15-50.

Golden Text—"He was wounded for our transgressions, he was bruised for our iniquities." Isaiah liii 5.

This lesson should cover the time from our last lesson when Peter denyed Jesus, on to the resurrection, which will be the theme for December 18. It really takes in the Roman trial before Pilate, and the incidents connected with that, Jesus on the way to crucifixion, the crucifixion, and the things that happened around the cross, and his burial.

All the details of this period have been gone over so often in the Sunday School and Bible School that it will not be necessary to more than glance at a few points, as all teachers can readily get sufficient for the hour's study.

At the trial of Jesus before Caiaphas he is found guilty of treason against God—blasphemy, and we learned that by the Jewish law this offense was punishable with death. As the Jewish people had no power to put such an one to death, so they must take him before the Roman officer, who was Pontius Pilate. They hoped that inasmuch as they had condemned him to death that Pilate would accept their verdict, and ask for no reason why. They well knew that no Roman court would condemn a man to death on a charge of blaspheming the Jews' God.

Pilate demanded what their charge was. We find by John's account that they did not want to tell, and said "If this man were not an evil-doer, we would not have delivered him unto thee." To this Pilate would have assented no doubt, had it been anything else but death they demanded, so he holds out and asks for some specific charge. By Luke's account we learn that they led him to Pilate and accused Jesus of perverting the nation, and refusing to pay tribute to Cesar, saying that he himself was Christ a King. Of course this would constitute treason against the Roman government, and of such a charge Pilate must take notice. Three charges are made: Sedition in that he stirred up the people to revolt. This idea was of no weight had there been any investigation. It was absurd that a man who taught only good morals, and had a small band of unarmed followers, was any menace to the Roman government. The next charge was forbidding to pay tribute to Rome, and was a sheer falsehood, as Jesus had told them to render to Cesar the things that belong to him, and to God what belonged to him. The third charge was claiming to be Christ a King, and there was an element of truth in this, and yet on a fair investigation Pilate said "I find no fault in this man." Luke tells that Pilate sent Jesus to Herod, and he found nothing worthy of death had been done, and returned him to Pilate.

The Jews were determined Jesus should die, and when Pilate would release him they preferred Barabbas, and demanded that Jesus be crucified, and were willing to take his blood on themselves and their children. After mocking and scourging Jesus is taken and crucified between two thieves, and there reviled in mockery, not alone by the rabble, but the priests as well. An inscription is put over him saying "This is Jesus the King of the Jews."

Teachers can go through this lesson and impress the incidents on the mind of the scholar, and then will come the question of application: Why was it necessary that Jesus should thus die? What was the sin? God so loved the world that he gave his Son to die, and Jesus loved the world so that he was willing to die, and do his Father's will.

When a statement is made, the next thing we want is the proof. A mother gives her boy every care, sacrifices her pleasure and comfort that he may be helped, and in every way shows she has an interest in him. What she does is the proof of her love. What Jesus did is proof of his love. Think of the agony in the garden, the arrest and false trial before the priests and elders of Israel, the mocking and scourging, reviling and insults, the horrible torture of crucifixion! Is any more proof needed than this to show the love Christ has for the world—for you and for me?

Then the application. If Jesus was willing to endure all this to show his great personal love for each boy and girl, that we each might be benefitted—that a way might be opened for us to obtain unending life; what greater crime could we commit than to turn a deaf ear to it all and refuse to accept the love he offers us. Base ingratitude only can prompt us to do so.

Let us then show—prove—by our willingness to imitate the life of our Redeemer how much we love him, and how much we love each other, showing this not by empty words, but by service in his cause every day.

Laborers Together with God.

"Ye are God's husbandry, ye are God's building." We are building on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Other foundation can no man lay than that is laid, which is Jesus Christ.

Paul says, As a wise Master builder, I have laid the foundation, another buildeth thereon. But let every man take heed how he buildeth thereon. In order to build on the rock Christ Jesus, we must be able to confess with Peter, "Thou art the Christ, the Son of the living God." The great Teacher said, This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. To know God is to know the Eternal is one. To know Jesus Christ, whom the Father sent, is to know, when the fulness of time was come, God sent forth his Son made of a woman, made under the law. Not something which pre-existed, or a part of the trinity; but a person begotten by the power of the Highest. Knowing God and his purpose, believing in Jesus Christ whom he sent, believing that his name shall be as a Son to continue his Father's name forever (marg.) Psalm lxxii 17.

Then are we building on the sure foundation, and are God's building. We are not guessing at it. Paul says, "Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity." 2 Tim ii 19.

The temple built by Solomon was a type of the building of which we are living stones. Josephus says Solomon laid the foundation very deep in the ground, and the materials were strong stone such as would resist the force of time. We read in 1 Kings vi 7, and the house when it was building was built of stone made ready before it was brought thither, so that there was neither hammer nor axe, nor any tool of iron heard in the house while it was in building. Paul says ye are God's building, take heed how ye build. Don't build hay, wood and stubble. The living stones must be made ready now, and the building must be on the foundation already laid. No other will do. Josephus says Solomon made many vessels for the temple, also many robes for the priest, but the crown upon which Moses wrote the name of God was only one, not a triple crown, teaching the trinity. O no, To Israel he said, Hear O Israel, the Eternal is one. Then we come to him believing that he is, and that he is a rewarder of them that diligently seek him. How diligently are we seeking him, and if we have found him, and his purpose? What are we doing to proclaim it to others, thereby preparing living stones for the true sanctuary which the Lord pitched and not man. Are we sowing the incorruptible seed, the Word of the kingdom, which is the begetting power, making ready living stones to offer up spiritual sacrifices acceptable to God.

Paul says built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth into an holy temple in the Lord. How do we grow? Peter says, "Be ye built up a spiritual house." In the 11th verse of the 2nd chapter he says, Dearly beloved, I beseech you as pilgrims and strangers, abstain from fleshly lusts which war against the soul." Paul admonishes us to work out our own salvation with fear and trembling. Do all things without murmurings and disputings, that ye may be blameless and harmless the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom shine ye as lights in the world, holding forth the Word of life.

Dear brother and sister, can we shine as lights, be we ever so pious, unless we hold forth the Word of life? You may comfort yourself that you have obeyed the gospel, and are living a godly life, but unless you are in some way holding forth the Word of life you will not rejoice in the day of Christ. I shudder when I think of how little we as a people are doing to advance the cause we profess to love. Are we making any sacrifice, or are we gratifying every selfish desire of our heart? How much money has we wasted in extravagant living? How much have we spent spreading the gospel? Building Solomon's temple was expensive. It takes money to go into new fields, making known the begetting power, taking out living stones, and fitting them for that temple which will be put together without the sounding of a hammer. Do you want a part in the work of holding forth the Word of life? Then open your pocketbooks, not only so, go to work for the Master. Be laborers with God.

Look at the effort of the Thessalites, and see what they accomplish. See what one Socialist Berger has suffered and sacrificed for the cause he espoused. See the "bundle brigade" be formed of two thousand, serving without pay. They rise early Sunday morning to leave pamphlets at every home in the city. What my brother and sister are we doing?

"Awake my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown."

We are not laboring for a corruptible crown, but for an incorruptible. So let us be sure we are "laboring with God." "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

Your Sister striving for an incorruptible crown.

NANCY B. ROBISON.

No man ever amounts to much who hasn't self confidence enough in himself to make an effort.

When a man finds out that he needs knowledge he has his hand on the gate leading to it.

Dear Brother Underwood,

You remember some time ago I said I would soon send you some money to pay on THE RESTITUTION. I did not intend to deceive you, but really did mean to do so. I am seventy-two years old, and am living with a lady who is seven years older, receiving ten dollars a month as wages. I had a tumor on my back that distressed me, and I had to go to a hospital and undergo an operation for its removal. I am now better and am at work paying back the fifty dollars that it cost. If I continue to live, and have health, I now hope soon to pay for my paper.

Dear brother, I write and tell you this to let you know why I did not do as I agreed to. I have worried so, but could not do anything. I do not want to complain, for I am so thankful to God I am able to care for myself at this age. I don't expect to live much longer, and hope I may so live that when Jesus comes, awake or sleeping, I will hear his call and meet him face to face, and ever be with him. Bless his dear name. Oh, I can say Come Lord Jesus, quickly come. I am getting tired and weary, and want to rest.

Now dear brother, if you can't send the paper any longer I will have to submit, but I love to get THE RESTITUTION, and it seems as though I cannot live without it. You have been so good and kind to me, may God bless you, and those who send money to pay for those too poor to pay for themselves. May we all meet in the kingdom is my prayer.

Your Sister in Christ, looking and waiting for our Lord to come.

MRS. ———

[This poor Sister is of an independent spirit, and it would not be right to publish her name. We give the letter that those who contribute to Our Helping Fund may know their gifts are appreciated, and to ask any others who may wish now and in the great coming would like the blessing of one such as this dear Sister. Why think of it brothers and sisters. In the kingdom a sweet faced happy one will clasp your hand and greet you with a blessing, because your name is on the list as having supplied means to furnish her with THE RESTITUTION while in this life. Think as this season of Thanksgiving is here and that of Christmas approaches, if you will not be happier now for a gift to this fund. This Helping Fund is exclusively for such cases as this, and for this year is still beamd quite a number of dollars. —ED.]

Selections.

Smiles and Tears.

Human life is made up of all sorts of experiences, including joy and sorrow, pleasure and pain, sunshine and shadow. In consequence of this variety in personal experience, there is a constant mingling of smiles and tears in every walk of life. There is great cause for tears, but there is equal occasion for smiles, unless it be in very rare and exceptional cases. In every relation in life it is encumbent upon us to be hopeful and happy, even though tears filter through the sunshine of the soul, or drip from the cheek on which it plays. There is a time to smile and a time to weep. Indeed, there is an exhortation to that effect, "Rejoice with them that do rejoice, and weep with them that weep." The fact is, the cheer of life should shine through our tears, not solely because we are happy, but also for the sake of those whose lives we may brighten. Of course there is a class of heart-broken people who have passed into the permanent eclipse of sorrow, upon whose face the light of joy never comes, and whose voice never breaks forth into the music of laughter. For their sake we should weep and smile.

It is sometimes remarked that it is twice stated that Jesus wept, but nowhere is it said that he smiled or laughed. That is true, but we should not infer from that fact that Jesus never smiled. There were occasions of joy and circumstances of social delight in which he mingled when his sweet face must have been radiant with smiles. When he took the children in his arms he must have smiled at them.

SOME days ago we mailed statements to a number of our brethren, but all have not yet responded. We wish they would do so quickly. Also hope all who can will remit their renewals without waiting for statement. Most of you know how your account stands, and you can save us a large amount of work and outlay by saving us sending notices. Please brethren, attend to this.

Your Turn Will Come.

He who inflicts wrongs upon others is very sure to suffer wrong himself. He who sees wrong inflicted upon others without opposition or protest, will himself be likely to feel its power in due time. He who takes the sword will perish by the sword. He who enriches himself by fraud and evil-doing is very likely to be impoverished by the same means. To every evil-doer the warning of God is uttered again and again "With what measure ye mete it shall be measured to you again." "He that diggeth a pit shall fall into it." Of the cruel man it is said "His violent dealing shall come down upon his own pate."

Men may for a time trample upon right, and outrage every principle of justice and truth, but "the triumphing of the wicked is short;" "their foot shall slide in due time;" and the march of divine providence shall reveal the ample compensations of divine justice, and show that "Verily there is a reward for the righteous; verily he is a God that judgeth in the earth," Psalm lviii. 11.

"The righteous is an everlasting foundation." Right and righteousness will not fail. Truth never fears to hear the other side. Honesty does not shrink from investigation and exposure. He who is upright and above board has nothing to fear; he who delights in lies and frauds, in tricks and craftiness, is always looking out for exposure and trouble, and is sure not to look in vain. If you walk uprightly with God, all will be well; but if you trample on right, and sin against God, there is trouble in store for you, and your turn will come before you are aware.—Armory.

Love.

If you love, love more. If you hate, hate no more. Life is too short to spend in hating any one. Why war with a mortal who is going the same road with us? Why not expend the flower of life and happiness by learning to love, by teaching those who are near and dear the beautiful lesson?

Your hands may be hard, but your heart need not be. Your form may be bent or ugly, but do you not know that the most beautiful flowers often grow in the most rugged, unsheltered places? The palace for care, and the cottage for love. Not that there is no love in a mansion; but somehow, if we are not very careful, business will crowd all there is of beauty out of the heart.

This is why God has given us Saturday nights, that we may leave business in the office, and have a heart-cleaning.

Is the Spirit Immortal?

[Continued from page 3.]

die (nar, spirit) of the wicked shall be put out."

I made this argument once in a debate, and the only dodge my opponent could make was "Of course the spirit will be put out of what? Why, the body of course." Everybody could see that this was a subterfuge, but fortunately the Lord forever fixed that quibble, for he says "Yea, the light (nar) of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle (nar, spirit) shall be put out with him." Said I, "If the spirit shall be put out of the body, what is the man going to be put out of?" The Lord says the "candle of the wicked shall be put out with him." Is he going to put man out of himself? This settled the question.—T. J. Daniel.

Items.

No man works well who does not work gladly.

If the heart is rotten how can the heart be pure?

No man is strong who has a weak spot in his character.

When you have hard work to do, sing while you are doing it.

You can never become contented without being thankful.

We are never so weak as when we think we are very strong.

It is never hard to do the right thing. It is deciding to do it where the tug comes in.

What's that you say, downhearted? Go outdoors a few hours a day. Nature is a wonderful healer of weary nerves.

Why deprive criminals, paupers, lunatics and anarchists of the personal liberty of landing upon our shores, and at the same time give the saloon the personal liberty of manufacturing all of these in our land.

WHEN YOUR TIME IS OUT PLEASE RENEW.

Poetry.

A Grace for Today.

Show us the way to see the good
That comes into our lives each day,
The blessings daily understood
That give us cheer along the way.
Give us content with gold and gear—
Though much or little we possess—
Let us be glad for what is here
On this, our day of thankfulness.

But broaden, too, the soul and mind
So that our thanks will not be bound
By custom's rule and rote confined
Within this one day's narrow bound.
Let us be glad for early rain
That tills the flowers wake and creep.
Let us be glad for snowy plain
That holds them in their winter sleep.

Give us the heart to understand
The graciousness of spreading trees,
The changing seasons, wisely planned,
The storm and sunshine—all of these.
For all the brightness of the dawn,
And cheerfulness of noon and night;
And all that joy is builded on
Give us the grace to see aright.

Let us remember each kind word
By weight to goodly feeling lent
Each gentle thing we've said or heard
And blot from memory the rest.
Give us the eyes to see and know
The benefits along the way—
The many things that help us so,
Let us be thankful every day.

Married.

There was a very beautiful wedding solemnized Thursday, November 17, 1910, high noon, at the home of the bride's parents Brother and Sister Nathan B Buckman, of Salem, Ohio, by the writer. Brother Owen A. Pottorf and Sister Mary Ida Buckman are of the best young people of our city. Both have taken upon themselves the all saving name of Jesus the Christ.

Brother Pottorf is employed as superintendent of the Bartlett Gas Co., of the southern part of the State at a good salary. We regret to lose them from our Church work, as they are earnest workers in the gospel field. However we know that they will take the glad tidings of the kingdom with them wherever they settle. It may be the means of others accepting the call to eternal life.

Few young people start the married life under more favorable environments than Brother Owen and Sister Ida Pottorf.

May God's blessing ever accompany them in their life's work, is our earnest prayer,

D. C. ROBISON.

Dear Restitution:

We have very good meetings at the Pleasant View Church all the time. The last time we had meeting we had a large congregation, and after the morning service we had a basket dinner, and had services again in the afternoon.

At this time we celebrated in honor of Mrs. Tillie McHaney, Brother Jos. Williams and wife, and Brother Carl Thompson and wife. Carl Thompson and Jessie Crawford were married on November 5, 1910.

EDITH THOMPSON.

Obituary.

Freeda Anna Heffer was born Dec 17, 1909, and died Nov. 11, 1910, at the home of parents Hugh and Orpha Heffer, near Michigantown, Ind.

Death came after a lingering illness of six weeks, cholera infantum being the cause. Father, mother, and three sisters Iva, Thelma and Edith survive her, and are left to mourn for her.

During her sickness the neighbors and friends did all they could to assist in caring for her.

How cheering it is that the Savior pointed to the children as an example of purity when he said "Of such is the kingdom of heaven." We trust that when the glad morning of the resurrection will have dawned, it will be one of his jewels to embolish his glorious kingdom.

Brother Joseph Williams spoke the words of comfort at the funeral.

WM. M. HUFFER.

"It is a good thing to pause now and then and ask oneself, What have I done for God this year, this month, this week, this day? How meagre in service would many a life appear under such questioning! But ought not every Christian to put the searching query, and to answer it with conscientious fidelity? It will one day be asked by other lips, and under circumstances that will admit no quibbling in reply. It is well to make the self-examination now, while there is still opportunity, not indeed to retrieve the past—that is gone forever—but to do better service hereafter."

The man who is disloyal to his convictions will not be loyal to anything.

THE RESTITUTION is only $1.50 per year. Try it a year.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Hoggins, of 10033 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

The Water of Life.

Come and drink of the water of life,
That is flowing from the throne of God;
No matter how humble you are
You can get it in any abode.

Leave all broken cisterns hewed by men,
And drink this pure water from heaven,
Jesus the Christ has brought it,
And to us now it is freely given.

Let the tired and the hopeless now drink,
It is free as the air we breath:
Give up all sin and all folly,
It is yours if you only believe.

It will give you the life of that age,
When sorrow and death will be o'er:
Then life will be endless and bright
When we meet on that beautiful shore.

A. WILLIAM MAMO.

Steadfastness.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much, as ye know that your labor is not in vain in the Lord." 1 Cor xv 58.

This was addressed to the 'Church of God at Corinth, to those who were sanctified in Christ Jesus, called saints, with all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours." They were the sanctified or consecrated ones. Hence those set apart for a sacred use.

Although it is important that one should consecrate himself and his service to the Lord, how much more important to keep up that separation and make his service lasting. The majority of mankind are changeable in their nature and habits. They drift hither and thither as a tide may carry them, and in the end accomplish nothing. The Lord gives us an excellent example of this in his parable of the sower found in Matthew xiii 19 to 24. He said: "When any one heareth the Word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. But he that received the seed into stony places, the same is he that heareth Word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while, for when tribulation or persecution ariseth because of the Word, by and by he is offended. He also that received seed among the thorns is he that heareth the Word; and the care of this world, and the deceitfulness of riches, choke the Word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the Word, and understandeth it; which also beareth fruit, and bringeth forth fruit, some an hundred fold, some sixty, some thirty." How many people have we met with who come under one or the other of these heads, especially those who represent the stony ground hearers. Verses 20 and 21. He gets offended and that is the last of him. He blames this one or that one for some real or imaginary wrong. The Lord plainly stated the cause when he said, "He hath not root in himself."

Let us, brothers and sisters, take a lesson from Hebrews iii 14; iv 14, 15: "For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our confession. For we have not an High Priest which cannot be touched with the feeling of our infirmities but was in all points tempted like as we are, yet without sin." If a person possesses the qualities of steadfastness and perseverence he is bound to succeed. A person of ordinary ability can surpass in any undertaking the man of flashing intellect if with all its brilliancy it is unsteady in its pursuits.

Everybody, especially the young, ought to have a fixed aim and press on with resolution and determination. Irresolution brings on disappointment and unhappiness. We all know in nothing is resolute determination more needed than in religious affairs. "Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded." The apostle James says, "He that wavereth is like a wave of the sea driven with the wind and tossed." What a portrait of an unsettled disposition! But listen to what James has further to say: 'For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all ways." This unfixed condition sooner or later will bring on disaster. There was a want of steadfastness in Israel. The forefathers were a rebellious generation and as the Psalmist says, "with hearts not set aright and whose spirit was not steadfast with God." The Divine Record says in Psalms vii 7-9: "The children of Ephraim, being armed and carrying bows, turned back in the day of battle." They could not be relied upon and were lacking at the time most needed—"the day of battle." In the 10th and 11th verses we read: "They kept not the covenant of God, and refused to walk in his law, and forgat his works and his wonders that he had shown them." All through the history of the Israelites their fickleness and rebelliousness is evident, but in reading the history how manifest is God's mercy. Moses gave them exhortations to obedience in regard to God's mercy and goodness in his dealings with Israel and says in the 20th verse 10th chapter of Deut: "Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave and sweat by his name." Because of this mercy the Prophet David is made to exclaim, "Praise ye the Lord. O give thanks unto the Lord; for he is good, for his mercy endureth forever." Psa cvi 1.

There is a saying that the chain is only as strong as its weakest link. If each one of us were to examine and analyze his own disposition and character could he not find some weakness that needs strengthening? Surely it would be the part of wisdom to guard and watch this weak point. In looking over a RESTITUTION, I found this exhortation: "Have courage to review your own conduct, to condemn it where you detect your own faults, to amend it to the best of your ability, to make good resolves for your future guidance, and to keep them. We find the Apostle Peter saying: 'Resist the adversary being steadfast in the faith;' and likewise Job in his book the 11th chapter, 14th and 15th ver: "If iniquity be in thine hand, put it far away, and let no wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea thou shalt be steadfast and shalt not fear." God's promises and our faith in Christ are not some thing vague and incomprehensible. Our loving Father gave unto a revelation that can be understood, and all he asks of us is to believe and earnestly obey his Word. Paul says in Hebrews x 23, "Let us hold fast the profession of our faith without wavering, for he is faithful that promised."

Unless we strive to better our conduct it is in vain that we meet around the table on the first day of the week to remember our absent Lord. If we love him who was wounded for our transgressions as we profess, will the cross which he has asked us to take up be thrown down so often because it feels heavy, and we think that we have enough to do with our own burdens without bearing some one else's? In Psa iv 3 we read, "The Lord hath set apart him that is godly for himself."

The Lord has work for each one of us to do, but to be able to produce the right kind of a result we must keep in that "set apart" condition. We must not share other men's sins, but keep ourselves pure in his sight. Paul writes in 1 Cor x 21, "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." In Hebrews xii 13: "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." God wants our paths to be healed and he pleads for every wanderer to return. Let the steadfast ones who have not become offended when tribulations arise "because of the Word," "be of good cheer," for in due season ye shall reap "if ye faint not."

"When men our names and faith revile,
And cover with contempt and guile;
When they as evil cast us forth,
And count us as the vile of earth;
We know of one who looks and loves,
What matter, then, if God approves?
They, whom their churches may expel,
And even forbid us more to dwell
In their communion; may reject
And cease to treat us with respect,
Our Father's hand is our defense,
And none shall ever pluck us thence.
They may no longer us esteem,
May heap upon us scorn and shame;
We may become to them as fools,
So much that warmest friendship cools.
Earth's dearest ones may cease to love—
Not so those heavenly friends above.
Oh, let us then with firmness stand,
A zealous, true, and faithful band;
Undaunted by the rage of men,
We shall a crown and kingdom gain."

FRANCIS RUSSELL

No man can do his best for a cause in whose justice he does not believe.

The "Little Horn." Dan. viii. 9.

Much has been written and various positions have been assumed in applying this particular part of this prophecy, but there can be but one right application and interpretation of this horn prophecy. To attempt to make an "ism" meet the demand, is to make a failure of the divine intention, and befog the minds of those depending on others as their teachers. No "ism" can fulfil this prophecy, for no religious "ism" is ever denominated a horn. Mohammedanism is thus ruled out in the beginning, and we must look for some power, of another nature, as the horn of this prophecy. Not a horn in Daniel's prophecy is used to represent a religious "ism." Why should we violate this rule—divinely set—for the accommodation of something that we might find a few features of what we think may fit this prophetic mould?

From small beginnings empires have often arisen, and by conquest have added to their domain. If this horn was the only kingdom that had gained its supremacy by conquest and growth, we might be driven to the "ism" possibility fulfillment. But such being the case, we are relieved from such a compulsion, and may proceed to give the same kind of an application to this horn as to all other horns and beasts in Daniel's prophecy. Babylon had to gain its empire by conquest, and thus start from a small beginning, Jer. xxv. 12-27; xxvii. 5-7. Medo-Persia had to pursue this same course, as it is written; "I saw the ram pushing westward and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great" Dan. viii. 4. This "pushing" in these three directions was a series of wars of conquest and the gaining of the territory that composed the Medo-Persian empire. From a small beginning was this accomplished, for in becoming great it was by gradual growth.

Greece had to follow in the same course. From the small kingdom of his father, Philip, Alexander did pursue the conquest course, and by perpetual war he successively added peoples and territory, until he gave its ultimate empire dimensions. "Therefore the he-goat waxed very great" Dan. viii 8. The wars consequent on the death of Alexander gave the four heads Dan. vii. 6, or the four horns Dan. viii. 8, three kingdoms as the successors of Alexander the Great, but it still remained the third kingdom of brass. Succession is the divine rule. The golden head and the golden lion, were succeeded by the "arms and breast of silver," and the bear. The belly and thighs of brass, and the four-headed leopard succeeded the arms and breast of silver, and the bear.

The four-headed leopard was succeeded by the dragon, and the belly and thighs of brass by the legs of iron. The dragon beast succeeding the four-headed leopard places Rome as the little horn successor of the four horns. We see no way to escape this conclusion.

Out of its predecessor came the second, third and fourth kingdoms. Did Rome succeed Greece as provided in Dan. ii. 40; vii. 7, and proved by all history? Yes. Is this rule changed in Dan. viii. and a new rule of succession introduced by Jehovah? No! Is not the eleventh chapter of Daniel a definite proof of this succession with no interregnum?

If out of its predecessor each one of these empires came (and they ruled the same people and territory in part at least,) is it not consistent that this little horn, Dan. viii. 9, followed this same course, as the growing empire? Yes. On ancient an map before me, the whole of Italy from 150 miles north of the city of Rome, to its most southern extremity, including Sicily, are a part—the western portion—of the Grecian empire. Its southeastern boundary was Indo-Scythia; its northeastern, Massagetæ; its northern, Bosphorus, Cimmer, and its southern was the northern boundary of Arabia in Asia. In Africa the southern extremity of Ethiopia.

After Alexandria had made his last conquest (the conquest of the Cossæans) he returned to the banks of the Euphrates, and was there met by ambassadors from Carthage, Spain and Italy, as well as from many inland countries of Asia and Africa, extending from Mount Imaus to the southern extremity of Ethiopia. It was then that he appeared master of the world, both to himself, and to his followers.—Gillies' Ancient Greece. p 457.

Why these ambassadors from Italy, if Italy did not acknowledge Alexander as its sovereign? He stood as master of the world, and the world, and the world at his feet. Why no ambassadors from Arabia? Because Arabia was no part of his empire. He never conquested it, but died in such contemplation, and in his preparation for the undertaking. (William Smith's History of Greece.) The language of Italy (at this time) was Greek.

Here we learn the necessary truth of the extent of the Alexandrian-Grecian empire, and find that Rome, the city, was in the north-western part of it. This horn was to come out of one of them, and Arabia not being any part of the Grecian empire, this horn must come out of some other part of the empire. "In the history of those kingdoms (the divisions—the four horns) the most important event is their conquest by the Romans, who gradually seized all the western spoils of Alexander's empire, and successively reduced them to provinces. The conquest of Macedon freed Italy from the weight of taxes."—Gillie's Ancient Greece, pages 462, 468

Who were they paying taxes to? Who, but to the Macedonians as a part of that empire? This little horn, like all the rest, began its growth by conquest. Gradually and successively this horn seized all the western spoils—provinces—of Alexander's empire, and thus freed itself from the tax-tribute to Macedon. This gradual, successive conquest gives us the reason why Rome, the little horn, was called the little horn by Jehovah, and thus we learn how the little horn waxed exceeding great. Rome (Dan. viii. 9,) like Babylon (Jer. xxv. 15-27; xxvii. 5-7,) Medo-Persia (Dan. viii. 4,) and Grecia (Dan. viii. 8,) assumed her greatness by conquest. Medo-Persia became great, Grecia waxed exceeding great, and the little horn (Rome) waxed exceeding great. The story of one is the story of the other, viz., conquest. The waxing great on the part of one, is the same of all. If one waxed and became great, then all waxed and became great from a little state. If the chapter is carefully studied in harmony with all of this book of national prophecy, and if the successionary law of the book is heeded, and the consecutive history be followed, this little horn prophecy will cease to, be, such an entangling problem, and the mind of Jehovah will be learned, and his teaching through Daniel "the holy man of God," lucidly comprehended.

Mohammedanism has no place in this chapter. It is in no sense the little horn, for the great fact of chronology absolutely repudiates such an application. "Out of one of them" (one of the four horns) came the little horn—Rome. Out of the Western division—Macedonia—Rome came, for until she conquered Macedonia, she was under "the weight of axes" to Macedonia; but by conquest, Rome, the little horn, came out of Macedonia and "waxed exceeding great toward the south." What more natural than that Rome should conquer the Grecian provinces in Italy, and in doing so she would "wax great to the south." Macedonia being east of Rome, and conquered by Rome, she "waxed great toward the east, and toward the pleasant land," Palestine. Continuing the eastern conquests toward the pleasant land would fully express the thought. This gives the prophecy to Rome, and the Mohammedan fulfillment is again repudiated.

This little horn waxed toward the south, and east and toward the pleasant land, while Mohammedanism conquered to the north—Syria—and west Africa and Europe, which again repudiates the Mohammedanism claim. These are unreconcilable objections to Mohammedanism, and until such objections are met fairly, its advocates must yield the prophecy to Rome as being the little horn of Dan. viii. 8. Thus we have found the fulfillment of this little horn prophecy, and in finding it we are full of confidence that this position cannot be repudiated.—C. H. Shurtleff.

Clerical Interpretation of the Scriptures, a Delusion.

Reader, you will doubtless be repelled by the apparent arrogance and irreverance of the assertion which this article is published to prove; but be entreated for one moment to allow yourself to consider that it may be true, and therefore neither irreverent nor arrogant. Consider the evidence.

If you are like the generality of people, you will not be sufficiently acquainted with the Bible to form a ready or valuable opinion on the subject. But if, unlike the generality of people, you have been a reader of the Bible, you will be the better able to appreciate the simple facts to which your attention is invited.

Let us first distinctly realize the nature and effect of clerical interpretation of the Bible. The language of the Bible is clerically read in a "non-natural" sense. It is held to require "interpretation." It is contended that it is "spiritual" in its significance; that is, that it is not literal or formed according to the ordinary rules of speech, but on a principle that conceals its meaning under language appearing to mean something else, and rendering a special divine illumination of mind necessary before it can be understood.

Now, in opposition to this principle of interpretation, we place the fact which the supporters of it are themselves compelled to acknowledge—viz: that the framework of divine revelation is literal history written in literal language. The Bible, so far as the Old Testament is concerned, is chiefly composed of the history of the Jews, from the call of Abraham to the Babylonish captivity, set forth in literal language; and as for the New Testament, is it not a literal history of Christ and his apostles, and letters mostly written in literal terms to believers? All the narratives and documents which the Bible contains, have reference to the literal Holy Land, and literal transactions transpiring therein. The book is intensely real or literal throughout. True, metaphor and symbol are liberally employed; but the literal is the backbone. If you take away the literal, nothing is left; for the metaphorical and symbolical are but the garnishing and illustration of the literal. The "spiritual" sense inculcated by clerical interpretation is unknown in the Scriptures.

But besides dealing with past events, the Bible predicts future events, and it is here where the clerical principle of interpretation is so pernicious. This principle says that prophecy does not mean the places, persons, and events it speaks of, but intends to signify principles not discernible on the surface. Jerusalem, it says, means heaven; Zion, the church; Israel, the righteous; the throne of David, the position of Christ in heaven; the coming of the Lord, the occurrence of death; the kingdom of God, the reign of righteousness, and so on.

Now to perceive the utter delusiveness of this method of interpretation, (which makes the Word of God of none effect), we have only to look at those prophecies that have been fulfilled. A comparison between the terms of those prophecies and the events by which they were fulfilled, will furnish a divine clue to the matter; and set us at liberty from the authority "divinity," which is misleading and blinding. David predicted that Jesus would be pierced in his hands and feet, that his raiment would be divided, and his vesture disposed of by lot. Psa xxii 16 18. Isaiah predicted that Jesus should be "despised and rejected of men;" that he should be "cut out of the land of the living," and that he should "make his grave with the wicked and with the rich in his death" (Isa liii 3-9;) all which came to pass literally. Micah predicted he should be born in Bethlehem (Micah v 2) which came to pass. Zechariah predicted that he should ride to Jerusalem on the back of an ass (Zech ix 9,) and he rode to literal Jerusalem on the back of a literal ass. Matt xxi 1-6. Jesus predicted that Jerusalem would be surrounded with armies and taken, and the Jews destroyed and scattered among all nations, and so it came to pass. Moses and all the prophets predicted the same thing, and to fulfillment of their literal words, the Jews are in dispersion and disgrace among all nations at this day.

Now reader, after these incontrovertible illustrations of the meaning of prophetic language, are you content to believe that the prophecies yet unfulfilled are expressed on the new and arbitrary principle of the orthodox school? Are you content to take the *ipse dixit* of an uninspired man, as against distinct prophecies which foretell the return of Christ, the establishment of God's kingdom on earth, the reign of Jesus and the saints, the restoration of the Jews, the exaltation of Jerusalem as the metropolis of the whole world, and the inhabitation of the earth by the glorified righteous? If you are, you will have yourself to blame if you ultimately find yourself in the ditch with the blind leaders. But if, on the other hand, you are prepared to exercise your judgment on this most important of all questions (viz., what does the book of God teach?) you will find yourself compelled to abandon the spiritualistic principle of reading the Bible, and with it, your present belief in sky-kingdoms as the reward of the righteous at death. You will find yourself compelled, by the study of the Scriptures on this basis, to accept the truth that man is mortal; that Christ has brought immortality to light; that in due time he will return to the earth, raise his people from the dead, and immortalize them; subjugate all human kingdoms; set up universal empire, and put his people in authority throughout the globe for a thousand years, after which, death will be abolished and the salvation of the world completed. For evidence of these conclusions in detail, you are referred to works which can be procured at the address of this office, and you are recommended to read them in the impartial spirit which the subject demands, accepting or rejecting the views advanced, according as you shall find the evidence.

Is the Spirit Immortal?

There was a time when the spirit was never spoken of as an immortal entity, but the soul was often spoken of as being immortal, and oftentimes you would hear men pray to God to have mercy on our never-dying souls. But the doctrine of the immortality of the soul has been refuted so many times, that they quit teaching that the soul was immortal, but claimed that the spirit was the "immortal man living in us."

Now let us examine this question a little and see if the Bible teaches it. It is admitted that the Bible nowhere says that the spirit is immortal, but that the Bible teaches it. It will be admitted that anything that is immortal is indestructible, imperishable and deathless—cannot fail, etc. Job says, "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit." Job vi. 4. Can poison drink up an immortal spirit? Certainly not. Then Job's spirit was not immortal. Again we read: "O, Lord, by these things men live and in all these things is the life of my spirit." Isa. xxxviii. 16. You see by this, that the life of the writer's spirit depended upon "these things," whatsoever they were. If the spirit is immortal, its life is not dependent upon anything. It has a life of its own that cannot be destroyed. But in this case the life of the spirit depended upon "these things," therefore the spirit was not immortal. This is enough to settle the question, for if the spirit of one man is not immortal, the spirit of no other man is immortal. We might put this argument in the form of a syllogism.

The life of anything that is immortal, is not dependent upon anything. The life of the spirit of man is dependent upon certain things. Therefore the spirit is not immortal.

Again, "For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." Isaiah lxxvii. 16

An immortal spirit cannot fail. It would be foolish to talk about an immortal spirit failing. Yet the Lord says the spirit can fail. Therefore, the spirit is not immortal. In this place, the mortality of both the spirit and the soul is proved; and since it is admitted that the body is mortal, it proves that the whole man is mortal. God did not only speak of the spirit failing, but the "souls which I have made." Therefore, both the spirit and soul is immortal.

Job says, "Thou hast granted me life and favor, and thy visitation hath preserved my spirit." Job x. 12. The preservation of Job's spirit depended upon the visitation of the Lord. Had it been immortal it would have been preserved, whether the Lord visited it or not. Therefore the spirit of Job was not immortal.

The term "candle" is translated from the word "nar." Now the Lord says "The spirit of man is the candle (nar) of the Lord." Job xxix 27. Here we are told plainly that the spirit of man is a candle. Now if the Lord says the candle (nar) of man shall be put out, is it not positive proof that the spirit of man is not immortal? Surely it is. Now let us read "The light, (nar, spirit) of the righteous rejoiceth; but the lamp (nar, spirit) of the wicked shall be put out." Prov xiii 9. Can anything be made stronger than this? Does this not settle the question?

But again, "Whoso curseth his father or mother, his lamp (nar, spirit) shall be put out in obscure darkness." Prov. xx 20. Again "For there shall be no reward to the evil man; the can-

[Continued on page 31]

Selections.

Real Brotherly Love.

What is brotherly love? If I say "I have nothing against any of my brethren," do I show real brotherly love? Is it not possible to be at downright enmity with a brother, and yet have "nothing against him?" Is not the state of the heart in such a case of more significance than any personal trend of the reason?

Does not brotherly love involve tender sympathy, deep compassion and vital concern for a brother's welfare? If I really love my fellow Christian, will I not feel a lively interest in his religious status and progress? Will I not show a Christ-like concern for him if he goes astray, or becomes cold and indifferent?

Who among us is faithful and solicitous when a brother declines in activity and devotedness? Who goes after him, labors and prays with him, and never forsakes him till he is restored? And who does all this in a spirit that compells the conviction that we are seeking his good, not our own?

If I am to love my brother, am I not laying myself out to promote his interests both by example and by precept? What about that "new commandment" "that ye love one another?" Has that commandment any meaning, any binding obligation, any overwhelming responsibility in it?

Are we excused from what the early Christians considered a binding duty, to "do righteousness" and to "love .....in deed and in truth?" How shall we "know that we have passed from death unto life" if we do not "love the brethren?"

Now, brothers, how do you actually feel toward the brethren around you? Get down to hard pan, and see if there is any real gold dust in the foundation of Christian hope. May be your temper is wholly unlike that of Christ! Test it and see. An irritable, peevish, icy, critical temper is more like that of the world, the flesh and the devil than it is like that of the meek and lowly Nazarene.

In a normal Christian experience there is a spirit which "beareth all things, hopeth all things, endureth all things," overcomes evil with kindness and suffers injury rather than to retaliate, and is alive and alert to do every possible good.

Measure your heart by this standard and see whether it is more than about one-half inch in circumference. —Christian Advocate

Items.

People who think are the ones who act.

The really good man is the strongest man in the world.

Reputation is what men and women think of us; character is what God knows of us.

Christ has glorified poverty, failure and suffering, as this world counts such things.—Light.

Neglected opportunities have gone into the past, and the only amend one can make is to faithfully improve the present moments. The undesirable past can be covered by the blood, but it can never be undone.

There are ten things for which no one has ever yet been sorry. These are: For doing good to all; for speaking evil of none; for hearing before judging; for thinking before speaking; for holding an angry tongue; for being kind to the distressed; for asking pardon for all wrongs; for being patient toward everybody; for stopping the ears to a tale-bearer; for disbelieving most of the ill reports.

We are authorized to announce the book written by Brother James W. Wilson, on the subject "Will it pay to become a Christian, notice of which was given some time ago, will be out early in December. Those who have not yet made good their pledges, are urged to do so at once. Send to Miss Lelia E. Whitehead, 5439 Ontario st. Austin Station, Chicago, Ill. Further announcement later.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Cleveland Sutherland	2 00

A Letter to a Friend

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism," This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

Berean Pins.

The price of gold Berean pins is $1 50 apiece. The cost of labor has increased, thus increasing the cost of the pins. Will those desiring pins please send in your orders before Oct. 1st; and as the pins must be paid for in advance, will you please send money with order. If you wish a pin sent by registered mail, please so state when ordering.

LELIA E. WHITEHEAD, 5439 Ontario St., Austin Station, Chicago, Illinois.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address as they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

A Sister in the faith—not an invalid—desiring to spend the coming winter in Southern or Western California, would like a position as domestic helper in a family of believers. For particulars and address, please address this office.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Any one desiring pictures of Illinois Bible School or Conference can secure them of the undersigned at 30 cents each for 5 x 7 size, postpaid. Post cards of Bible School 5 cents each or 45 cents per dozen, post paid. F. V. Plakely, 627 So. Lafayette St., Grand Rapids, Mich.

LOOK RIGHT HERE!

We want to add a thousand new names to our list for the coming year. This will be an easy task if our friends will each help a little. There are many members of our Church who do not now take THE RESTITUTION, but who could be induced to do so if they once understood its mission and worth, and the benefit it would be to them.

In order to give a chance to each to see what our paper is, we will send it the next two months for only TEN CENTS. This will enable all to try it, and we feel that a number will continue if they have it for a short time on trial.

Brethren and Sisters, show the paper to some one not a subscriber, tell them that Ten Cents will get it for the next two months. Make up a list o those you would like to see get it, and send Ten Cents for each. Just think, One Dollar will take THE RESTITUTION on trial into 10 homes for two months.

Let each one who loves the truth our paper teaches, take up this matter, and push it for a few days. The result of the effort may put stars in your crown.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1 00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Wilson, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, has neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

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"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

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A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from W L Tomlinson, 10837 Orville ave, Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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Poetry.

A Song of Hope.

[Arthur Hugh Clough, born at Liverpool, England, Jan. 1, 1819, and died at Florence, Italy, Nov. 13, 1861, was said by Emerson to have been a poet of much power. The following is one of the gems he left.]

Some future day when what is now is not,
When all old faults and follies are forgot,
And thoughts of difference passed like dreams away,
We'll meet again upon some future day.

When all that hindered, all that vexed our love,
As tall rank weeds will climb the blade above,
When all but it has yielded to decay,
We'll meet again upon some future day.

With happier mood, and feelings born anew,
Our boyhood's bygone fancies we'll review,
Talk o'er old talks, play as we used to play,
And meet again on many a future day.

Some day, which oft our hearts shall yearn to see,
In some far year, though distant yet to be,
Shall we, indeed—ye winds and waters say!—
Meet yet again upon some future day?

Communicated.

Resurrection.

Knowing that God's sentence to Adam, "Dust thou art, and unto dust shalt thou return," is being literally fulfilled; and knowing that a future life, therefore, depends entirely on a re-living again, the subject of a resurrection becomes very important. When one has gone down in the death state, and mouldered back to dust, our finite minds cannot grasp the power of God to reproduce that same individuality, to restore that same body; and if it is not the same, it might as well be a new creation.

Were it not for the oft repeated declarations in God's Holy Word of a resurrection, we might conclude, as does the infidel, that "death ends all," and faith, "abiding faith," in that Holy Word, is necessary to enable us to rely on those promises. What is faith? Heb xi 1 says, "The substance of things hoped for, the evidence of things not seen." As we have not seen any one raised from the dead, it is, therefore, a matter of hope. Hope is composed of desire and expectation. We desire a resurrection, and as it is promised it is expected, therefore a matter of hope.

We find resurrection positively declared or implied thirty-one different times. Job xix 25, 26, 27 says, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." We can draw no other conclusion from patient, faithful Job, than that he expected his body of flesh to be restored. Psa xvii 15 says, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."

The Psalmist David here expresses himself in language very similar to that of Job.

Isaiah xxvi 19, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." What more positive, what more assuring, what more heart cheering could be said than this of Isaiah.

Next we will turn to good old Daniel, xii. 2 3. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Daniel here not only affirms the fact of a resurrection but something of its conditions, of which, however, it is not our purpose to speak in this article.

Ezek xxxvii, typifies the resurrection, taught by Christ Matt xxii 28-32, "Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry,' nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

Luke xiv 13, 14, "But when thou makest a feast, call the poor, the maimed, the lame, the blind. And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

John v 25-29, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself. And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Here again as in Daniel, conditions are mentioned.

John xi 23-25, "Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

In verse 24 Martha expresses a knowledge and hope in harmony with good old Job, "In the latter days," giving strength to the thought, that all along down the ages God's people believed in, and relied on a literal resurrection of the dead: and this thought is strongly supported by Paul in Acts xxiv 14-16. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Here Paul declares that the law and the prophets taught the resurrection of the dead. But it would lengthen our article too much to quote all on this subject. We wish to notice briefly the manner of the resurrection. The 15th chapter of 1 Cor is devoted largely to the subject in hand, and the first part largely to the fact of a resurrection, but in the 35th verse the question is raised as to "how the dead are raised, and with what body do they come"? Paul goes on with his argument detailing the resurrection. In verses 42, 43 44, the "it" we understand to be the body, and is so expressed in verse 44 Verses 51 to 54 give more in detail.

1 Thes iv 13 to 18 reads, "I would not have you to be ignorant, brethren, concerning them which are asleep that ye sorrow not even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the the Word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Yes they are indeed comforting words; to know that God is able to resurrect, restore, bring back to life that body that has mouldered to dust, and that he has promised that he will do it is truly consoling.

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev xx 6

E. K. BARNELL.

Life is not so short but there is always time enough for courtesy.

Eternal Life in Christ Only.

The vast majority of those who profess to believe the Bible claim that it teaches that man was created at the beginning an immortal being, but notwithstanding such claims and belief this is certainly not the case, although so-called great theologians in many ages have taught this, from Origen down to the present time. God and his Word is greater than all the theologians that have ever lived, and he states most emphatically that man is a mortal being, and at death returns to dust, and all the quibbling about man being created an immortal soul, is only a repetition in other words of the serpent's lie to Eve in the garden, "Ye shall not surely die." That falsehood has deluded billions of the human race. God said to Adam after he had transgressed, Genesis iii. 19, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken, for dust thou art, and unto dust shalt thou return."

In Genesis iii. 25 24, God says, "Behold the man is become as one of us, to know good and evil; and now lest he put forth his hand, and take also of the tree of life, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man, and he placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."

God did this to prevent man from getting at that tree which would have given him immortality, and yet all orthodox theologians claim that he had inherent immortality on account of his very creation. God and true saints start out here in dealing with man from an entirely different standpoint. The theologians claim that man has or is an immortal soul, and assume that wherever soul occurs in connection with man it means an immortal entity.

Professor Driver of Oxford, one of the greatest living Hebrew scholars says, speaking of Genesis i 21, A soul in the psychology of the Hebrew is not peculiar to man; it is the principle of life, sensibility in any animal organism......The rendering of creature obliterates a distinctive characteristic of Hebrew thought. Here the term denotes all kinds of acquatic organisms, including even the lowest."

The translators of the Bible as a rule have been careful to conceal this fact, but all persons at all acquainted with Hebrew must be aware of it. Mr. Driver gives many instances in the the Hebrew Bible where the word soul occurs in connection with animals. He says Compare Ezekiel xlvii. 9, All souls that swimeth, of fish and of other sentient things. Also in Genesis i 24, the word soul occurs, but is carefully left out by the translators. Gen. ix 10 the Hebrew word nephesh is rendered living creature; also in verses 11, 12, 15, 16, and in Leviticus xxiv. 18, it should read "He that smiteth the soul of a beast shall make it good: soul for soul." He further says "that Leviticus xi 20-23 shows that the word soul is applied to insects in the Hebrew."

Through the whole of the Scriptures eternal life or immortality is represented as something to be sought for, and as a gift to be given by God through Jesus Christ. Paul in Rom. ii. 7, "To them who by patient continuance in well doing, seek for glory, honor and immortality, eternal life." What an absurd thing it would be to ask people to seek for immortality if they already possessed it at their birth!

Jesus said to Mary, John xi. 25, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." Again he says in John v. 28 29, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of condemnation."

Christ there shows clearly and positively that he is the one to give man eternal life, and that at some future time to the time he was speaking, and that those who were to get this life from him were not in heaven when he came to raise the dead, but were sleeping in their graves. To this idea all Scripture agrees. Paul reasons in 1 Cor. famous xv. that if the dead are not raised there is no life, no hope of any kind for man. Some philosophers of the Platonic school had crept into the Corinthian church. They believed like our modern theologians that man was inherently an immortal being, consequently they had no use for a resurrection of their old bodies from the grave. But Paul takes square issue with them in that chapter, and asserts that if there is no resurrection of the dead then there is no life or hope for man in the future, and his argument is such that he does not leave a loophole for such philosophers to creep out at. Yet strange to say, men with immortal souls as their basis of belief, will gravely read this chapter year after year at funerals and other times, and never seem to see that it destroys every vestige of the idea that man is naturally an immortal being.

Paul says in 1 Corinthians xv. 32—"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink, for to morrow we die." According to the belief of the saints going to heaven at death, which is never taught in the Bible, Paul would have been in a good case after death although he was never raised out of the grave, because his immortal soul would go to heaven when he died, and his mortal body remaining in the ground would not be of such consequence, if as is generally asserted by orthodox theologians that the immortal soul or the spirit, for they use the two words interchangeably, which the Scripture does not do, is capable of the highest enjoyment after death in heaven, before the resurrection.

Paul did not believe any such thing, consequently he contended for the necessity of a resurrection from the dead, and was willing to suffer all things which he did in earnestly contending for life in Christ only. No eternal life for any son of Adam outside of him, and that belief so earnestly taught by Christ and all the apostles is one of the most essential elements of the gospel.

God has demanded in all ages that his Word shall be believed and obeyed, just as he has spoken it, and he punished the Jews again and again because they did not do this, and then scattered them to every country and clime in the earth because they would not believe and obey him. God is the same today, yesterday and forever, and will allow no one to play fast and loose with his Word. If we wish to attain to eternal life we have to believe and do just what he has spoken in his Word.

A. WALLACE MASON.

The Prayers of David, the Son of Jesse, are Ended.

How few of God's creatures realize the force of these words! The "little flock" to whom the Father has promised the kingdom can and do realize their force. Our prayers must harmonize with the promises given to the sweet singer of Israel. The son of Jesse could ask for no more than is promised in the Psalm from which these words are taken. Psa lxx. Jehovah stated to Moses, "As surely as I live I will fill the earth with my glory." Isa xi 9 says, The earth shall be full of the knowledge of the Lord as the waters cover the sea. In Hab ii we read, For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. This will be done by Jehovah removing the curse that now rests upon the race and the earth—his purpose was that the earth would remain in the condition in which he had created it. Until sin entered there was nothing to mar the whole creation. Because of disobedience the race was shut up unto sin and needed a redeemer to liberate them. Because of this the earth was cursed. It was from that time that the ground was cursed. The race was to eat of it in sorrow. Thorns also and thistles shall it bring forth. With the natural eyes we see these conditions existing. By faith we can see the reverse of these things. John saw the time when there should be no more curse. Rev xxii Isaiah saw when the wolf will dwell with the lamb. The leopard shall lie down with the kid, and the calf and the young lion and the fatling shall lie down together, and the little child shall lead them. The suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name for an everlasting sign that shall not be cut off.

Again we read, when the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land a spring of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle and the oil tree; I will set in the desert the fir tree and the pine and the box tree together. That they may see and know, and consider and understand together that the hand of the Lord hath done this and the Holy One of Israel hath created it. Can man raise his puny arm and weak voice against all of these promises? The man of the flesh is doing so, but he can avail nothing. The enemies of the Lord shall lick the dust. When these things shall have been accomplished the morning stars will again sing together and the sons of God shout for joy. In contemplation of all these blessings no wonder that the prayers of David were ended. There was nothing more to pray for

Note the wisdom in Psalm lxxii. Jehovah is to give his judgments to his king and his righteousness unto the king's son. He shall judge the people with righteousness and the poor with judgment. The mountains (kingdoms) shall bring peace to the people. His ruling shall not be oppressive but will come down like rain upon the mown grass: as showers that water the earth. In his days the righteous shall flourish and there shall be an abundance of peace. This king of righteousness shall have dominion from sea to sea and from the river to the ends of the earth. All kings shall fall down before him; all nations shall serve him. This is the promise made to Abraham, "That his seed should possess the gates of his enemies and in him shall all families of the earth be blessed." Blessed is the man who has these promises firmly fixed in his mind and is diligently proclaiming the same to the nations of the earth. It is declared that his NAME shall endure forever; his name shall be as long as the sun, and men shall be blessed in him. All nations shall call him blessed. The above is the message preached by Jesus and his apostles. In the New Testament it is called the gospel of the kingdom of God. Philip preached it in the terms of the things concerning the kingdom of God and the name of Jesus Christ. Paul reasoned with them out of the law of Moses and the prophets concerning Jesus and the kingdom of God. Jesus promised his apostles that they should occupy thrones and rule over the twelve tribes of Israel when he shall sit in the throne of his glory. It is further stated that when Jesus shall sit in the throne of his glory he will call before him all nations.

This will mark the beginning of the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. Paul says the mystery of his will, according to his good pleasure which he hath purposed in himself. That in the dispensation of the fulness of times he might gather together in one all things in the Christ both which are in the heavens and which are on earth; even in him. He further writes to the Ephesians that he hath raised us up together, and made us to sit together in heavenly places in Christ Jesus. That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Dear brothers and sisters, we are abundantly favored through Christ, and if we prove ourselves overcomers we shall receive the crown that is promised to the faithful. You should remember that you must be a doer as well as a hearer, in order to have an entrance into the kingdom. The Lord is coming to bless all nations.

Your brother laboring to be crowned when he comes.

D. C. ROBISON.

Editor Restitution:

Sister Woodward met with the brethren in Adrian and Raisin on October 5 and 6; and gave us three of the most instructive and beneficial as well as eloquent gospel sermons. There was an extra large attendance at all the meetings which goes to show the interest is good.

We have a young People's Berean Class of fourteen members which meets every Friday evening. This class has been using the lessons put out by Bereans of the several states. But now is studying the subject "What must I do to be saved?" or "What is essential to believe for salvation?" Each one enjoys doing his or her part in this little service for the Master, realizing as returns, strength for the duties and light for the dark days of life.

We also conduct a Junior Berean class of girls Wednesday afternoon. This class has an enrollment of twenty members, whose years range from nine to sixteen. And will have been organized a year in December. This is a wide awake class and capable of accomplishing much for the Savior if directed wisely. They have given two excellent Christmas and Easter programs. And expect to repeat it this year. A collection is taken at each meeting which has enabled them to send two dollars for evangelist work of the State, carry flowers to the sick and shut in, and buy Berean pins for each member. They will take up the study of "The life of Joseph" in a few weeks. The girls are from most every denomination in the city, and are anxious to search the Scriptures, and very faithful in attendance. It is our prayer and greatest ambition to so lead and instruct these dear girls in the "Words of Truth" that in turn they shall be so enthused by the Christ's command, "Go preach the gospel" that each individually will help scatter the seed of the kingdom of God far and wide.

There is some talk of starting a Church of God Mission. But no plans have been laid.

Saturday, Dec. 3, Sister Woodward will preach, "The Glad Tidings of Salvation" at the home of Sister Hartley, in Blissfield township, a short ride on the interurban car from Adrian. Then at the Raisin church Sunday morning Dec. 4, and at Adrian in the evening. We were glad to see so many of the brethren from the neighboring cities present at the last meetings and we are planning on their being with us again, lending their aid in this noble work of the Master.

Your Sister in Christ.

ROSE MILLER.

Eternal Life.

"With long life will I satisfy him." Psa xci 16.

I get a good deal of comfort out of that promise. I don't think that means a short life down here; seventy years, eighty, ninety, or even one hundred. Do you think that any man living would be satisfied if he could live to be one hundred years old and then have to die? Not by a good deal! Suppose Adam had lived until today and had to die to night, would he be satisfied? Not a bit of it? Not if he had lived a million years, and then had to die! But God is going to satisfy us with "long life," "endless life."—D. L. Moody.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, DEC. 7, 1910.

THIS issue of our paper is sent out ahead of the date because there was no paper last week, and notices of importance will be sooner known.

BROTHER B. Kelroy who lived until recently at Waterloo, Iowa, wishes us to say that his address is now Glad Brook, Iowa. Let those interested make note of this.

FROM Brother G. Eldred Marsh we learn that he closed his meetings at Ripley on Sunday November 20, with the best attendance he ever saw during an entire series. Brother Marsh began meetings at Salem Church near Marshall, Illinois, on November 22d, expecting to be there till about Dec. 1st. From reports by the various church secretaries we judge that they are well pleased with the work of Bro. Marsh.

WE are receiving a good number of communications that will be given as fast as space will allow. Thank you brothers and sisters. We want to make our paper free from what some have complained of, and therefore ask our friends to choose topics that will tend to the edification and building up of the body, and not tearing down. Division and strife is to be deplored, and we want THE RESTITUTION free from any element that will gender strife and cause hardness. We have stated in private letters, and will say publicly, that if any brother has been misquoted, we are sorry for it, and on specific proof being furnished that such has been done in these columns, we promise that ample apology shall be made. Brethren, do not say harsh things, but if you differ with a brother, write kindly, and in love state your views, and then all interested can give both consideration. Write on the faith and hope of the gospel, what we ought to believe, what we ought to do, and how we ought to live. We want more of such articles, and fewer of the sort that only gender strife to no good result.

THE following letter dated Seattle, Wash. November 25, 1910, will tell to friends of the death of our dear Sister Dowle. May the kind Father in heaven sustain our Brother in this trying hour.

Dear Bro. Underwood:

Just a few lines to say that Sister Dowle, my beloved wife, fell on sleep this forenoon at 11 o'clock, and will be interred at Lake View Cemetery at 3 o'clock Sunday.

In my next letter I will give account of our life and age in the truth. This will reach many brethren that knew us in years past that I cannot reach by letter at this time. My heart is sad as she bid me good by until the resurrection morning, when the mists are cleared away.

Love to all the brethren of like precious faith.

Your brother in hope,
GEORGE DOWLE.

The Bible.

This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, the door to the kingdom of God opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who dare to trifle with its sacred contents.—Selected.

The young man who came to Jesus for eternal life had youth, wealth, and character, yet he was dissatisfied and came to Jesus to find out what he yet lacked. If he as a moral young man was not satisfied, how can the sinner expect to be happy living in the grossest wickedness?

Communicated.

Dear Brother Underwood,

The brethren of the Church of God at Slate Hill and at Seven Fountains, Virginia, desire you to publish in THE RESTITUTION a brief report of the excellent Bible truths so ably presented by Brother S. J. Lindsay in a series of discourses delivered by him at the above named places. Brother Lindsay closed a good meeting near Browntown, Virginia, on October 16, 1910, a report of which you have had, and on the evening of October 17, began a series of meetings at Slate Hill, continuing till the evening of October 29.

The meetings were well attended and a good interest was manifested. On the morning of October 30, Brother Lindsay began a weeks meeting near Seven Fountains, with a good interest prevailing, also a good attendance. On Sunday morning, Brother Lindsay had the pleasure of inducting into Christ by baptism, Brother J. H. Andrews and Brother B. Frank Boyer. The brethren here gladly welcome them into their number.

From here he went to Emanuel Church, near Maurertown, for a weeks meeting, returning to Seven Fountains on the 14th, for another weeks meeting, which was much enjoyed by the brethren. He left a good interest and the brethren feel much strengthened and earnestly pray that our dear Brother may visit us again soon; for we feel that he can do much good in the Lord's cause. He made many friends while here and the brethren were much endeared to him also. We feel thankful to our Heavenly Father that we have had the pleasure of hearing so able an expounder of the blessed gospel message and trust our dear Brother will be spared to work many years in defense of the gospel.

Your Sister, in the Blessed Hope.
MRS. E. C. RITENOUR.

Editor Restitution:

I am at Central Point, Oregon, this Thanksgiving Day 1910. If I should try to enumerate the things I am thankful for it would require more space than I can be entitled to in your valued pages, so I will sum it up in the language of James that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

I believe this with the same childlike confidence that I began to believe more than a half century ago, so I can say with a thrill of joy "Thou Merciful One, I am thankful to Thee."

I am starting on my return trip to Arizona. It gives me great pleasure to find names at Central Point that are associated with the events of my years of active evangelistic work. No name shows more prominently in my memory than that of Brother Meritt Elliott. But this shall not break up our songs of thanksgiving, for we expect to see him again, not at Central Point, but in that deathless land of which he loved to talk. Although the enemy is still at work we will keep up our yearly and daily thanksgivings, because the great thanksgiving morning draws near when the happy company of children of God shall shout "Thanks be to God which giveth us the victory through our Lord Jesus Christ." Then they will hasten their tireless flight to the palace of their King where the song will be continued "Thou art worthy to take the Book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people, and hast made us unto our God kings and priests, and we shall reign on the earth."

I cannot think that the kings that shall reign with Christ will be selected because of their intellectual greatness or earthly notoriety, but rather on account of their imitating his lowly and meek spirit and pure life.

My object is to make my return trip through California by the S. P. R. R., and engage in teaching the gospel of the kingdom wherever opportunity is found. I have not planned and announced any definite work on the way but shall hope to accomplish something in making this long trip from Oregon to Arizona.

Your Brother in hope,
W. L. SKEELS.

"What matters where your feet stand, or wherewith your hands are busy, so that it is the spot where God has put your and the work he has given you to do?"

Show us thy mercy, O Lord.

THE RESTITUTION is only $1 50 per year Try it a year

Sunday School Lesson.

DECEMBER 18, 1910.

The Resurrection. Matt. xxviii. 1-20.

Golden Text—"Lo, I am with you alway, even unto the end of the world. Matthew xxviii. 20.

In the study of this lesson the important idea to keep in mind is—The Resurrection of Jesus—what does it mean to me?

In analyzing this lesson we should consider the darkness that precedes the dawn, the resurrection morning, the ascension of Jesus, and the last command given.

The enemies of Jesus sought to make sure their work. He was now dead and in the tomb. Over the minds of his disciples there was an intense darkness. He had promised so much, and they had see so many evidences of power displayed, that now to see him conquered and put to death, all their hopes fled—no wonder they were in dread and fear.

There is an important lesson to be found here. We learn that the scheme of redemption for man required that Jesus die, that his body be broken, his blood shed, else he could not be raised, and be the first to enter that new life to which his followers are invited. If he was not raised from the dead, his disciples could not be. Hence the importance of knowing that he was really dead. If the proof of his death was to be with his disciples, his friends, then it might be questioned later. They might even steal his dead body, and tell afterwards that he had come to life, and had ascended to his Father. But the case is not left with his friends. His enemies are determined, so after Pilate has given the body to Joseph, and it is placed in the tomb, the priests come to Pilate and ask that a guard be put at the sepulchre, as Jesus had said he would rise after three days. Pilate grants the guard of soldiers, and they seal the tomb, so as to be sure of Jesus staying there.

Let us look at the evidences of his death. When the soldier pierced his side with a spear blood and water came from the wound—a sure proof he was dead. The Roman officer was used to executions, and reported him dead. He was taken from the cross and placed in a new tomb, or vault, wherein no man had yet been laid, so that identification of the body was sure. The stone against the door, the seal, and the Roman soldiers as a guard, and the fact that the body was wrapped in linen with spices, all goes to show that friends and enemies all knew he was dead.

All this evidence against the story of the guards who were paid to say they slept, and his disciples stole the body away.

Classes where it is deemed best may struggle with the "three days and three nights" subject, and doubtless will find much satisfaction in again "settling" the question. To you and to me personally the facts that Jesus was actually dead, and that he really did rise from the death state, are the really important things. If he hadn't been dead he couldn't have been raised, and if he hadn't been raised we would have no assurance that we ever will be.

To get the story of the resurrection morning in mind the student should read the accounts given by the other gospel writers, and make a complete story of all that is said.

The study of the various appearances of Jesus after his resurrection is of interest, and should be gone over in this connection, and then the ascension comes as the crowning of a perfect life. Not as one dead on the cross buried from sight, but as risen in glory, attended by angels, a never living Savior, with the promise of a return. We do not worship a dead, but a living Christ.

In many Sunday Schools throughout the world today it will be taught that the resurrection of Jesus is the assurance that the death of the body is not the end of existence. That the soul lives on without this old mortal body, but receives a body in heaven, like to Christ's glorious body. That the fact that Jesus is now living is to us assurance that we are to live after death, that we have a work to do in heaven; that we will meet our loved ones there. That "the resurrection is the transition from a noble achievement to a higher and diviner opportunity." "It is for us to kindle the torches of our hopes and love from the flame of our risen Lord, till every heart shall be lighted throughout the world, each becoming a morning star in heaven."

To get these ideas one must first believe in the soul's natural immortality, and that when a man dies his soul leaves his body and goes to heaven, where his loved ones are enjoying the delights of the kingdom of God. Unless you have such ideas in your head to begin with you never could get such a conception from reading this simple narrative of the resurrection of Jesus Christ.

The facts are Jesus died—not just his body—but he himself. Whatever constituted Jesus died. He was raised to life, and by that we are assured of a similar experience. We die—all there is of us dies. To have any being hereafter we must be raised and have life given us, just as Jesus had.

Glorified! of course he was, and so will we be if we are accepted of him.

The simple narrative relates that he ascended to his Father, there to perform a specific and defined purpose, until a set time that is kept in the Father's mind. When that time is come, and the work of this age ended, Jesus will return and inaugurate a new order of affairs, and his saints will be raised, and be glorified, be given unending life. Reunions with loved ones will take place, and there will be no more partings. The work of the new age will commence, and the nations of the earth be blessed. Paradise will be restored, and the effects of the curse that came to man on account of disobedience will be cleared away, for there will be no more curse.

There is no promise of any immortal souls going to heaven, but men and women are raised from the death state and given life, glorious eternal life. This is what the resurrection did for Jesus, and he will die no more. So in like manner will we be raised and be given a life that will not end. That is what resurrection means. Plain and simple.

Jesus said to his disciples "All power is given unto me in heaven and in earth." He impressed on their minds that he was by his Father made supreme. He had authority now. He had overcome, and God had entrusted power and authority to him. Therefore he gives them a command—a last word of direction regarding what to do. He is going away, and they are to be left to carry on the work he has commenced.

"Go." Don't wait for people to come to you, but go to them.

"Teach." Teach what? Why, such a question! The very idea that any one would ask, teach what? There can be but one answer, "Teach them to observe all things whatsoever I have commanded you."

Then having taught them, the next thing is to have them acknowledge that they accept the teaching; and so he says "Baptizing them." Unite them to my family, let them take the pledge of allegiance to my cause. So are they joined to my body—my church, and their Christian life is begun. Have them "observe," guard as they would precious things, what I have commanded you. Then the final assurance "Lo, I am with you alway, even unto the end of the world."

Two thoughts to carry away:—

How can we make our Church successful? By doing with our might the things for which it is in existence.

What is our greatest privilege?—That we are permitted (counted worthy) to have part in this work that Jesus left his disciples (not the world) to do.

Do we appreciate this high and exalted privilege?

Christmas Notice.

We wish to inform our many friends who have for so many years remembered the poor with us at Christmas time, that the Chicago Bereans will again this year, send out Christmas baskets to the widowed and the fatherless. Please send offerings to Gertrude Ellis, 8018 Washington Bl'vd, Chicago, Illinois. If sent after Dec. 19, please send to Leila E. Whitehead 5439 Ontario Street, Austin Station, Chicago, Illinois. On account of the stress of work for our new Berean lesson books, we neglected giving an account of last Christmas work. We remembered nine families, and gave over five dollars in money. Two sisters from Texas sent us a box of dear little dolls, and a brother and sister in Michigan a bundle of woolen mittens and stockings, which found homes without searching far. I wish to emphasize the fact that no names are sent with our baskets. "In His Name" are they given, and to Him ascend the thanks of those whose burdens are thus lightened.

LEILA E WHITEHEAD.

"It is most beautiful when the strength is one of humility instead of pride, and we trust no more in the resolution we have taken, but in the hand we hold."

The Bereans Column.

[Copy Supplied by Illinois Bereans.]

FORGIVENESS AND LOVE.

Dear Bereans:

"Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy, but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you and persecute you." Matt. v. 3, 44.

"And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses." Mark xi. 25.

"If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God loves his brother also." 1 John iv. 20, 21.

So we learn that by love and forgiveness to others we are forgiven also.

Your Sister in Christ.
NELLIE T. GESIN.

Dear Bereans:

It is with pleasure I add my letter to the Berean Column. We are many miles from the place we occupied when we joined the Berean Society, we may indeed be called isolated ones now, but we can work with you if we are isolated.

I am reminded of what dear Brother Wm. H. Wilson said when talking with us at the meeting in Pasadena, Cal., the last Sunday; he urged us to organize and by all means, he said, organize a Berean society, for he knew the good they were doing at points he had visited, so instructive for young and old alike. I know they are a help to us all, especially to the young, who are enquiring for the right path.

A very favorable report comes in THE RESTITUTION of the work done for the past year in Illinois, and we pray that more may be done in the year that is coming and going from us so fast, our time to work may be short, we know not the day nor the hour our Lord may come; if we are prepared for his coming what a glorious rest is promised to the faithful ones.

"O Christian, toil on,
Work, work, while 'tis day,
And soon a bright crown you will gain
In the land of the blest, the weary shall rest,
From labor, temptation and pain."

Your Sister, asking a share of your prayers and desiring a part in that rest promised to the faithful.

AZORAH M. SCROGGS.

WATCHFULNESS.

"Watch therefore, for ye know not what hour your Lord doth come." Matt. xxiv. 42.

Jesus had been telling his disciples the condition the world would be at his coming; that it would be as it was in the days of Noah, eating, drinking, marrying and giving in marriage—and knew not until the flood came and took them away. Verse 43. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. So with us, as I once heard a brother say in the course of his remarks: "If we knew that Jesus was coming tomorrow, no doubt it would have a telling effect upon our lives." And we are commanded to watch self, in Luke xxi. 34, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." It behooves us that have taken upon ourselves that Great Name; and are members of Berean classes, and are working with them, to strive to be in readiness "having our loins girded about and our lights burning like unto men that wait for their Lord, so that it may be the means of helping others to become obedient to him.

May we all be found among the number that are watching for his coming.

J. W. COOPER.

Dear Bereans:

I wonder how many have been noticing the various things that serve to point out that "the time draweth near" when we may expect the Christ. We read, "Ye shall hear of wars and commotions" and certainly now there is unrest among the nations. There is an undefinable something which seems to affect all people, though they may not acknowledge Christ's literal return and the establishment of his kingdom, yet they do acknowledge that times point to some change. Men's hearts are beginning to fail them for fear of the sin, disease and all manner of evils that are coming over the entire world. And yet there is hope in this for, "Be not terrified for these things must first come to pass." I think often when we read of the things that are to come to pass we feel that the time of Christ's return is a time to be dreaded. We hope it will not come in our lifetime. But on the other hand if we read farther we find there is escape from all this, and the promises to those whom Christ will find watching are many and glorious. "Watch ye therefore and always that ye may be accounted worthy to escape these things that shall come to pass and to stand before the Son of Man."

MRS. H. S. BELL.

LIFE.

Life is a gift from God. The first example of this gift of life we have recorded, was the creation of Adam, when "God breathed into his nostrils the breath of life, and man became a living soul." Paul also speaks of it in I Cor xv. He said, "The first man Adam was made a living soul." Job says in the 12th chapter and 10th verse, giving the margin reading, "In whose hand is the life of every living thing and the breath of all flesh of man."

But how weak is mankind without the loving hand to help. We are as toddling babes, no, not even as strong as they, for Job says, "Man that is born of woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth as a shadow and continueth not."

David tells us in Psa. ciii. "For he knoweth our frame; he remembereth that we are dust. As for man his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it and it is gone; and the place thereof knoweth it no more."

God remembers our weaknesses and he holds out his loving hand to help us, that we should not fall. "The Lord is my light and my salvation, in whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" Psa. xxvii. 1.

Paul says in Acts xvii. 28, "For in him we live, move and have our being, as certain also of your poets have said; for we are his offspring."

Is it not natural for parents to have every interest in their offspring; to show them the best way to do everything and the best way to live? This is what our Heavenly Father has done for us. We have been given a pattern as a guide to our lives, he is the only begotten Son of God. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." He is the Shepherd of the sheep, he leads his sheep and they follow him and know his voice. Strange sheep will not answer, for they do not know the voice of the Master. He says, "I am the Good Shepherd and know my sheep and am known of mine." Again he says, "I am the Good Shepherd, the Good Shepherd giveth life to his sheep." He is also food to us. He is the true bread from heaven. "For the bread of God is he which cometh down from heaven and giveth life unto the world." "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever, and the bread that I will give him is my flesh, which I will give for the life of the world."

Jesus died, that through him the world might be saved; but how many have turned away and rejected him. Jesus gives the reason. "How narrow is the gate of life! how difficult that way leading to it." Matt. vii. 14.—Diaglott. It is the little flock who will find the narrow gate.

Paul says in Romans vi. "Now if we be dead with Christ, we believe that we shall also live with him knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him; for in that he died, he died unto sin once; but in that he liveth, he liveth unto God."

Jesus said, "I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

Paul tells us that our life is hid with Christ in God, and when Christ our life shall appear, then shall we appear with him in glory." Col. iii. 4.

Jesus also said, "I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and death." Rev. i. 18.

Truly, we cannot express ourselves in words of gratitude for the great love God has shown us through his Son. Jesus is this gift of life. "The gift of God is eternal life through Jesus Christ our Lord."

JESSIE. M. WILSON.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10628 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

The Endless Jubilee.

Eternal life is God's great gift
Through Jesus Christ our Lord,
To all who love and serve him now,
And love to hear his word.

This earth will be the home of saints,
With Jesus Christ their King;
All nature join to sing God's praise,
The echoes loud shall ring.

Both heaven and earth shall glorify
The King of kings above,
For He is good, oh, He is good,
To those who serve and love.

Earth's curse will then have passed away,
And sin and death shall flee;
Then God will bring to pass at last
The Endless Jubilee.

A. WALLACE MASON.

Evangelize and Pastors.

An isolated Sister writes [illegible] feeling: "I am sorry to say that our people are very selfish in sending our ministers out into the world to spread the Good News. It is not right for our people to keep a minister year after year preaching continually to them. This isn't spreading the good news, nor is it a Christian spirit. I do not wish to say an unkind word of our people who have church buildings, but their ministers have certainly told them the 'things of the kingdom and name of Jesus,' the gospel, the glad tidings of salvation through *re*pentance, reformation, acceptance, etc. Now that they have explained all this, there is no one else in the Church to tell the message to, so why do they not send him out into the world to preach to others, instead of closing their doors, feeling that they know they are right in what they believe—they know they are saved—and do not so much as get interested in the 'other fellow.' This is selfish. Yes they 'strain at a gnat and swallow a camel).' We are so weak, have 'outward' eyes, never can see our own fault, but always *ready* to see the other fellow's. Now, my dear brother, do not think I mean this for you, for I do not; you certainly are holding 'fast the form of sound words.'"

We sympathize with our sister in her remarks, because she is in isolation and feels what she says: her words come from the bottom of her heart. Evangelizing is certainly a very important work, and should be encouraged by all means, yet Scripturally it is secondary to pastoral superintendence over the flock. Converting a sinner is a great work, but keeping him converted is a greater work. That the pastoral office is more important than the evangelistic is apparent from Christ's charge to Peter. He did not say to him 'Convert the goats," but with triple emphasis "Feed my lambs—sheep." John xxi. 15 17. Just as the production of children is an important, and in its place an essential work, yet their bringing up *properly*, is more important; so the begettal of a sinner into the Christ-life is important, but the perpetuation and development of that life under pastoral care is without question a better work. We all like to see goats turned into lambs, but if they are not sheltered, fed, and given shepherd protection and pastoral care they starve or the wolves will devour them. I had rather save a sheep than convert a goat, 2 Peter ii. 21. There is room to fear that we have formerly given more attention to the goats than the sheep; that we have been evangelizing some when we should have been at home with our family, teaching and educating our children.

Don't call this "selfishness" too hastily. "Charity *begins* at home." Number one comes first according to both reason and Bible. If I do not first feed and clothe *myself*, how can I feed and clothe my neighbor? Our family first, then our neighbor; our sheep first, then the goats; the household of faith "especially," then "all men" as opportunity offers, Galatians vi. 10. Let the children be fed at the table first; the dogs can have the crumbs under the table, Matthew xv 26-27.

To give the evangelistic office precedence over the pastoral is to reverse the divine order and represent that a goat is of more worth than a sheep, a sinner than a saint. We have acted in the past as if the great thing was to teach some one the truth; after imparting this instruction we have been too indifferent about him. An evangelist comes to us, say once in a year, holds a series of meetings, baptizes a few half-instructed candidates, and turns them loose in the world; they are literally "sheep in the midst of wolves," unguarded and unshepherded. The minister remains with them only a few days, for he must hasten to another place, and "evangelize" them; so he leaves the lambs in the chilly and bleak winter of this world, and goes on to huddle together a few more sheep somewhere else to shiver and freeze and starve, and to be torn to pieces by wolves and other wild beasts. Such converts have a few theories in their heads but no practical piety in their hearts and lives, and are ignorant of duties, and the whole practical side of the truth. If corn cannot be raised without care and cultivation, how can you expect to raise Christians by evangelization only? "Feed the Church of God;" let us do this if we never evangelize another soul, Acts xx. 28.

To this it may be objected that church members have been taught the "things concerning the kingdom of God and the name of Jesus Christ," and there is "no one else in the church to tell the message to." True Preaching to well-instructed brethren don't spreading the good news." Very true. These objections honestly and frankly put as our Sister pointedly does, are forceful if "spreading the good news" and sending out the gospel "message" is all there is to do. But there is some thing else to be done—a higher, better work. It is comparatively easy for a man to arrange a few sermons and go out and evangelize, but quite another thing to fill the pastorate office successfully. Do not get the idea that we have exhausted our duty when we have told the good news. Evangelists may have the primary class; it takes pastors to graduate converts in the high branches of Bible lore.

You say, perhaps, if the evangelist has taught the converts the gospel, the good news, what more do they need? Well, they need "confirming" (Acts xiv. 22) in it, and to do this work the apostles "abode long time with the disciples," verse 28. They visited the churches to see how they were, Acts xv. 36 They called on them "in order" the necessary things of ecclesiastical life, 1 Cor. xi 34; Titus i 5 The epistles are all pastoral.

While we need evangelists, we also need more pastors. Let us not have *one* to the sacrifice of the *other*. Let us have both.

Nebraska Berean Lesson. No. 2.

NATURE OF MAN—SOUL CONSIDERED.

1. The word "soul" is first applied to man in Gen. 2nd chapter. Find the text, and decide what the soul is by Paul's quotation and comment upon the passage in 1 Cor 15th chapter.

2. According to the margin of Gen. 1st chapter, how many times is the word "soul" applied to the beasts before it is applied to man in the 2nd chapter?

3. Find a text in Num. 31st chapter which puts the souls of men and beasts together. Show how this classification destroys the idea that "soul" is the exclusive and immortal possession of man.

4. By using the margin in 2 Chron. 14th chapter find a statement in it that to your mind proves the mortality of man.

5. The first lie ever told is recorded in Gen. the 3rd chapter. What is it?

6. Prove by what Jesus says in the 8th chapter of John that bad results came of this lie, and state them.

7. Read the 3rd chapter of Gen. carefully, and then answer this question: Did the power of "living forever" inhere in the man or the tree?

8. What does this chapter represent God as doing to keep man from living forever? Do you think he succeeded in his undertaking? Given reason why.

9. Collect as much evidence as you can find in Job 7th chapter to prove that man does not live forever.

10. Is there anything said about the soul in this chapter that leads you to think it is mortal? Why?

11. Decide what death is by evidence you can glean from the 38th chapter of Isaiah.

12. And from the same chapter find and explain statements which show what is man's condition in death. Is he in a state of life and consciousness or of death and unconsciousness?

ROBT. G. HUGGINS, President.

ANSWERS.

THE NATURE OF MAN'S SOUL CONSIDERED.

I. Paul says, "The first man Adam was made a living soul." Before man was made a living soul he was a lump of clay, therefore the soul would be a living lump of clay.

II In Gen. 1st chapter "soul" is applied to the beasts four times before it is applied to man in Gen. 2nd chapter. These four places are in vs. 20, 21, 24 and 30.

III. In Numbers 31st chapter 28th verse the word "soul" is applied to man and beasts, which shows that "soul" is not the exclusive and immortal possession of man.

IV. "O Lord, thou art our God: let not man prevail against thee." The literal translation of the Hebrew word for "man" is "mortal man."

V. The first lie, in Gen. 3rd chapter is where the serpent told the woman, "Ye shall not surely die."

VI. This "lie" deceives people and misleads them. They believe the lie because they are the children of the devil. He is the father of the lie.

VII. In Gen. 3rd chapter the power of "living forever" inheres in the tree.

VIII. God guarded the tree of life by placing flaming swords at the east of the Garden of Eden, which turned all ways. Yes, I think he succeeded in his undertakings. [You should here have given a reason why.—EDITOR.]

IX. Evidences in the 7th chapter of Job, which shows that man does not live forever, are found in the first verse. "Is there not an appointed time to man upon the earth?" 7th verse, "O remember that my life is wind." All of verses 9, 15, 16 and 21.

X. Verse 15 leads me to think that the soul is mortal because it says "So that my soul chooseth strangling and death rather than my life." His soul would not choose death if it could not die.

XI. Death is "the cutting off of days," "the taking away of life," also "not living."

XII. In death man is in a state of unconsciousness. In Isaiah xiii. 38. it says that "death cannot praise thee." "death cannot celebrate thee" and it cannot hope for truth.

PHILENA MCMILLEN.

I. The text in which soul is first applied to man is Gen. ii. 7. Paul in 1 Cor. xv. shows us that "soul" is that which God formed of the dust of the ground, which is man. When man was made he was a soul without life. God breathed into his nostrils and he became a "living soul." The first man was natural, earthly, unlike the second man, the spiritual.

II. The word "soul" is applied to beasts twice in Gen. 1st chapter, verse 20. The moving creature that hath life, *margin; has* "living soul." Verse 30. "Everything that creepeth upon the earth wherein there is life," margin, has "a living soul."

III. Numbers xxxi. 28, puts the souls of men and beasts together. "One soul of five hundred, both of persons, of beeves, of asses and of sheep." One soul of each was to be given as a tribute unto the Lord. If the word soul here meant an immortal part of man, the soul of beasts, must be immortal. But seeing beasts are only mortal, it proves man is mortal also. It was one man, one beast, etc. out of five hundred.

IV. Text 2 Chron. xiv. 11, "Let not man prevail against thee," Margin has "or mortal man." God is immortal and possesses power, which man does not. "Mortal" in the margin gives God the power over man as Asa infers by saying, "Let not," showing man did not possess immortality.

V. Gen. iii. 4. The serpent said, "Ye shall not surely die."

VI. Bad results come from this lie. "Ye are of your father, the devil, and the lusts of your father ye will do." If they had believed God they would not have done the works of the devil, but of God. Verse 47, "Ye therefore hear them not, because ye are not of God." Because of their unbelief they could not hear the words of God. In another place Jesus says "Ye shall die in your sins."

VII. The power of "living forever" was in the tree of life, and not in man.

VIII God said "Lest he eat and live forever," he would put cherubims (Cherubim is plural without the letter "s,"—EDITOR.) and a flaming sword to keep the way of the tree of life." If man had had access to this tree he would have lived in sin forever. God must have succeeded in his undertaking, else there would be no death. We have enough evidence to prove man dies.

IX "He that goeth down to the grave shall come up no more." Verse 10, "He shall return no more to his house, neither shall his place know him any more." Verse 21, "For now shall I sleep in the dust, and thou shalt seek me in the morning but I shall not be."

X Verse 15 Soul appears to be mortal. It is spoken of as a thing that can die.

XI. From Isa. xxxviii death is the opposite of life. Verse 1, In death time ceases. Verse 10, Death is the cutting off of life. Verse 12,

XII. The statement, "For the grave cannot praise thee; death cannot celebrate thee." Verse 18. Man is in a state of death and unconsciousness after he is dead, just the opposite to the living in verse 19.

ADA STALDEN.

I. The word soul is first applied to man in Gen. ii. 7. Paul in 1 Cor. xv. 45, quoting from Gen. ii. 7, says, "The first man Adam was made a living soul, the last man Adam who made a quickening spirit." The soul here refers to the body or form of Adam, that is he became a living body with powers and faculties of his own.

II According to the margin in Gen. i. the word soul is applied to beast twice before it is applied to man in the second chapter.

III. In Numbers xxxi. 28, we have a text which places the souls of men and beasts together. If the soul is *immortal* so also is the beasts of the field for they are referred to as souls in the above text in the same connection that man is.

IV In 2 Chron. xiv. 11, is a statement like this, "O Lord, thou art our God, let not man prevail against thee." We are referred to the margin and we find there "mortal man" which only emphasizes the fact that man is mortal and cannot prevail against God.

V. The first lie ever told is found in Gen. iii. 4, where the serpent spoke to Eve and said, "Ye shall not surely die."

VI This lie was the beginning of sin. Jesus tells us in John viii. 44, that these Jews who were seeking to put him to death were of the devil or sin, and that the devil was a murderer and a liar from the very beginning. The bad results are not only lies and murder, but anything which pertains to sin.

VII. Gen. iii. teaches that the power of living forever existed, not in the man, but in the tree.

VIII. This 3rd chapter of Genesis represents God as placing a barrier between man and eternal life which he cannot overcome, and eternal life can *not* be gained until God has taken away this barrier. God surely accomplished his undertaking, and the one great proof is that man does not live forever. If man did live forever there would certainly be no death.

IX In Job vii. 9, we have these words, "As a cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more." In the 16th verse he also says that his days are vanity, also in the 21st verse it says that when thou seekest for him he shall not be, and in the 8th verse, marginal reading, it says, "I can live no longer." The first part of the verse reads thus, "The eye of him that hath seen me shall see me no more, thine eyes are upon me."

X. There is proof in this chapter that the soul is mortal, in the 15th verse. It reads, beginning with the 14th verse, "Then thou scarest me with dreams and terrifiest me through visions, so that my soul chooseth strangling and death rather than my life." There must have been a death for the soul to choose, or it could not have chosen it.

XI. Death is the cessation or end of one's life. The time when man has been overcome with God's laws to such an extent that there is no life.

XII. Man is in a state of unconsciousness when he is dead. In Isa. xxxviii. 1, it says in speaking of Hezekiah "Set thine house in order for thou shalt die and not live." This is surely a dormant state, dead and not living. In the 16th verse also it says "I shall behold man no more with the inhabitants of the world." From the 12th verse we have "From day even to night wilt thou make an end of me." The whole of the 18th verse goes to show that man is dead and without action.

CECIL ADAMS.

I. Gen ii 7. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." 1 Cor xv. 45. "The first man Adam was made a living soul." The breath of life caused him to live. He was a soul before, but without life.

II According to the margin of Gen i. the word soul is applied twice to the beasts before it is applied to man in the 2nd chapter.

III. Numbers xxxi. 28, puts the soul of man and beasts together. This classification destroys the idea that the soul is the immortal possession of man, because it refers to the creature. One soul in five hundred, both of persons and beasts.

IV. The last part of 2 Chron. xiv. 11, proves to us that man is mortal, "O Lord, thou art one God, let not mortal man prevail against thee."

V. The first lie ever told is recorded in Gen. iii. 4, "And the serpent said unto the woman, Ye shall not surely die."

VI. Jesus says in John viii. 44, "Ye are of your father, the devil, he was a murderer from the beginning." The bad results coming from this lie is sin, and the "wages of sin is death" Rom. vi. 23 "By one man sin entered into the world, and death by sin." Rom. v. 12.

VII. The power of living forever was inherent in the tree, not in man.

VIII. "God drove out the man from the Garden of Eden, and placed a cherubim, and a flaming sword, to keep the way of the tree of life, lest he put forth his hand, and eat of it, and live forever." We know that God succeeded in his undertaking, because, we have learned from the Scriptures that man does not live forever. Eccl. iii 19. "For that which befalleth the sons of men befalleth beasts, even one thing befalleth them, as the one dieth, so dieth the other, yea, they have all one breath, so that a man hath no preeminence above a beast.

IX Job vii. 6, "My days are swifter than a weaver's shuttle." Looking up the reference on that verse we find in Jas. iv. 14, "Whereas ye know not what shall be on the morrow; for what is your life; for it is a vapor, and appeareth for a little time and then vanisheth away." 7th verse, "Oh remember that my life is wind, men's eye shall no more see good." 8th verse, "The eye of him that hath seen me, shall see me no more, thine eyes are upon me and I am not (Margin) I can live no longer."

X. Job vii. 15, says, "My soul chooseth strangling and death rather than my life." If a soul was immortal it could not choose death.

XI. In Isaiah xxxviii. we find that Hezekiah was sick unto death, and Isaiah the *prophet said* unto him, Thus saith the Lord, Set thine house in order, for thou shalt die and not live." Since to die means not to live, death is the extinction of life. The meaning of the word death may be learned in the sentence that was passed upon Adam, "Dust thou art and unto dust shalt thou return."

XII. It is plain to us that man's condition in death is a state of unconsciousness. Isa. xxxviii. 18, says, "For the grave cannot praise thee, death cannot celebrate thee." The Psalmist says, "His breath goeth forth, in that very day his thoughts perish."

CARRIE FREE.

Some Thoughts on the Human and Divine Relation.

It is easy to mass Bible texts to mean almost anything. We as Bible students know how this has been done in the matter of the "immortal soul" theory, and others equally false. It is quite another thing to catch on to idea that is intended to be conveyed by the entire body of revelation, and I doubt if flesh and blood can ever reveal it to any of us. However, each of us can modestly submit his views on certain interesting themes which may be assimilated or rejected according as they are judged to be good or bad.

It is in this spirit that I submit these thoughts in an attempt to clarify the minds of the brethren on the above subject.

There are two views concerning the mission of Christ to humanity. One is that God in his wrath with the race demanded a propitiatory sacrifice, and Christ was the quid pro quo that "ransomed" us, some say to the Adamic plane—whatever that means—and others say to eternal life, which of course, being as he died for all, would be universal for humanity. There are an abundance of texts that can be woven together to support either or both of these views by people who make a business of compiling Scripture language in that way, but it seems to me that such ideas are just about as far from the main truths of revelation as one can very well get—do injustice to the character of the Heavenly Father, malign him before the world the flesh and the devil and mix things up generally, almost to "deceive the very elect."

The simple narrative of revelation is very different it seems to me, from this terrible "scheme of redemption" born of Rome and heathendom, and fostered by puritanism, Cotton Mather's theology and John Milton's poetry.

It is the story of the Father in heaven condescending to take the human race into his confidence, as it were, and by careful education, development and selection, through reason and expostulation, by messengers terrestrial and celestial, elevate it to a higher standard of spirituality, to victor and righteousness when it could be safely entrusted with the boon of eternal life—for under present evil and sinful conditions, eternal life would only mean perpetual unpleasantness, to put it mildly.

Now if this idea is any thing like true, the conditions are altogether the reverse of the popular idea, and the mission of Christ was a kind message from the Father of all to propitiate erring and reprobate humanity. The sacrifice of Christ was no "deal," no "bargain." The propitiation was God's propitiation, the "ransom" was "from our sins." The object was the purification and perfection of the human character. The drift of all, each and every thing in revelation, is toward this one end—to "prepare a people zealous of good works, who do justly, love mercy and walk humbly before God." The Old and New Testaments are one on this one point, both great "sticklers" for integrity, righteousness and "purity of heart." The divine attitude is begun for this purpose, and all God's dealings are to produce this effect. Christ's mission altered nothing in this one regard, for humble faith in the revelation of the Messiah, in anticipation, was as much a "means of grace" to the Old Testament saints as humble faith in Christ in retrospect and anticipation is to the New Testament saints; but faith without work was dead to both, and "the fruit of the spirit is love, joy, peace, long suffering, goodness, faithfulness, meekness, temperance" alike in all ages.

Now this being the attitude of the Heavenly Father to humanity, what about the other side? Is humanity in a position to understand? Has it sense enough to be held responsible? In other words, do we as a race know what righteousness is, and what is iniquity? Of course no Bible texts will settle that; we each of us will have to appeal to our own experience, and judge of the people that we have mixed in with in our various perambulations, and I for one am ready to testify that after a half a century of conscious observation I am willing to admit that my neighbors have as much sense as I have, may be more in some instances. I observe though that intelligence and righteousness do not necessarily commonize. Now furthermore, for the last quarter of a century I have been a great reader of travels in all parts of the world, out of the way and to the way. No decently written book on this subject do I allow to pass me without at least an examination, but I have never come across a single traveller who bore testimony that human beings on any portion of earth's surface did not know the difference between right and wrong. Darwinism and evolution theorists to the contrary notwithstanding. Lieut J H Patterson "In the grip of the Naika"—where he relates his experiences in his explorations in the "North game reserve" in Africa, relates how the natives will disguise the truth to make it seem agreeable to the hearer, and therefore unreliable, and a traveller recently through China, Giles "A Yankee on the Yantse" although he speaks highly of the moral standard of the Chinese generally remarks that missionaries on the boundary between Burmah and China complained that a certain wild tribe there could not seem to judge of right and wrong apart from their personal interests. When I read both of these instances I thought of home.

Now gentle reader, when you want to know if a person knows what is right and what is wrong don't judge by what he or she does, listen to what he or she says when he or she criticizes his or her neighbors and friends; and notice what delicate and attenuated modifications of justice they are capable of comprehending. Is it not true furthermore, that the whole fabric of our government and laws are founded on the eternal truth of human responsibility? Only idiots and infants are not amenable, and the truth is that the so called heathen of all the various sorts, whatever their behavior may be, have quite as distinct a comprehension of the right thing and the wrong thing as others that imagine themselves much their moral superiors. The difference between the naked savage and the other kind is much more a matter of clothes than most people imagine, and a frock coat and silk hat does not improve the moral tone of a natural cannibal (the Congo State and Belgium for instance).

Now if it is true that the Lord God Almighty is attending to all this—"standing in the shadow keeping watch above his own," isn't it reasonable to suppose that he can count up all the locals in Sodom that are worth delivering? If he is waiting ready to redeem the whole paraphernalia of mutuate hand surely his arm is not shortened. But of course if redemption is a "deal" and the Maker of heaven and earth must stand by his "bargain" that is another story.

J. F. GILLETLY.

LOOK. LOOK.

Here Is a Good Big Chance.

We want a lot of New Subscribers, and with a little effort you can get us one or more. We do not ask you to work for us for nothing, but will pay you for what you do. Here is our offer to you:

For a New Subscriber at the regular rate of $1.50 per year, we will send to any address you name

10 copies of "A Letter to a Friend"

or

One Pound of other Tracts,

or

One-half Pound of Tracts and 5 copies of A Letter to a Friend.

This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN, PLEASE!

We have a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will mail you one Free, if you will send us

Two New Subscribers.

JUST LOOK AGAIN, PLEASE!

We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

We trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2 00 instead of $1 50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1 50 and we will provide The Restitution to you. We will have no quarrel with a brother about so small a matter.

Dear Restitution:

The Church of God at Ripley, Ill. has had a series of good meetings conducted by our State Evangelist Brother Marsh of Oregon, Illinois. Meetings began November 10th and continued until the 20th.

This was Brother Marsh's first visit to us, and we hope he may come here again. He is capable of rightly dividing the Word of Truth, and presents it in a pleasing and forcible manner. The audiences were large, and seemed very much interested, yet there were no additions. But God's Word is sure, and he says it will not return unto me void, Isaiah lv. 11, so we have hope the good seed of the kingdom sown will bring forth much fruit.

Your Sister in hope of eternal life when Jesus comes,

JENNIE COX, Sec.

Notice.

The first quarterly meeting of the Illinois Evangelist Board for the present Conference year will be held at Adeline, Illinois, Saturday and Sunday December 10-11, 1910. A cordial invitation is extended to the brethren to attend this meeting.

G. ELDRED MARSH, Sec.

If You're Happy Pass it Along.

We love the man with the rose on his tongue; the man who sees the boy's dirty face, but mentions his bright eyes; who notices your shabby coat, but praises your studious habits; the man who sees all your faults, but who is quick to praise and slow to blame. We like to meet a man whose smile will brighten up deadness; whose voice is full of the music of birds; whose handshake is an inspiration. He makes us forget our troubles as the raven's croak is forgotten when the woodthrush sings. God bless the man of cheer! There is plenty of trouble here and we need no increase of it. There is a lot of dying done ahead of time!

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs Cassie Hicklin-Williams	1 50
Mrs Anna D Pickering	50
Mrs M E Darnell	2 00

SOME days ago we mailed statements to a number of our brethren, but all have not yet responded. We wish they would do so quickly. Also hope all who can will remit their renewals without waiting for statement. Most of you know how your account stands, and you can save us a large amount of work and outlay by saving us sending notices. Please brethren, attend to this.

WE are authorized to announce the book written by Brother James W. Wilson, on the subject "Will it pay to become a Christian, notice of which was given some time ago, will be out early in December. Those who have not yet made good their pledges, are urged to do so at once. Send to Miss Leila E. Whitehead, 5439 Ontario st. Austin Station, Chicago, Ill. Further announcement later.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions: and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1 00 each. Order from Robt. G. Huggins, 10628 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

Berean Pins.

The price of gold Berean pins is $1 50 apiece. The cost of labor has increased, thus increasing the cost of the pins. Will those desiring pins please send in your orders before Oct. 1st; and as the pins must be paid for in advance, will you please send money with order. If you wish a pin sent by registered mail, please so state when ordering.

LELIA E. WHITEHEAD, 5439 Ontario St., Austin Station, Chicago, Illinois.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

A Sister in the faith—not an invalid—desiring to spend the coming winter in Southern or Western California, would like a position as domestic helper in a family of believers. For particulars and address, please address this office.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Any one desiring pictures of Illinois Bible School or Conference can secure them of the undersigned at 30 cents each for 5 x 7 size, postpaid. Post cards of Bible School 5 cents each or 45 cents per dozen, postpaid. F. Y. Blakely, 627 So. Lafayette St., Grand Rapids, Mich.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 185 East 11th avenue, Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in The Restitution. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in The Restitution some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

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Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

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Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1801 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free: or an *assortment* of the whole, same price. Address W L Tomlinson 10837 Orville Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from W L Tomlinson, 10837 Orville ave, Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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Poetry.

Judge Not.

Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well won field,
Where thou would'st only faint and yield.

The look, the air, that frets thy sight,
May be a token, that below
The soul has closed in deadly fight
With some internal fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face.

The fall thou darest to despise—
May be the angel's slackened hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost; but wait and see,
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height and pain
And love and glory that may rise
This heart to God in after days.

—Adelaide A. Proctor.

Communicated.

Thanksgiving Services.

The little ecclesia at Salem took advantage of the day given for the offering up of thanksgiving to the Giver of all good things both temporal and spiritual.

At ten o'clock we met for praise and prayer and exhortation. The meeting was opened by reading the 67th Psalm, which Psalm was the selection of Sister Juergenson of Barberton, Ohio, who was not able to be with us, she and Bro. Juergenson regretting very much their inability to be present, but sending us by letter beautiful words of praise and thanksgiving. After a song of praise, an article entitled, "Giving Thanks," by Bro. Moore of Cleveland was read which was as follows:

To whom does the world of today give thanks, to whom attribute all blessings and favors? Evidence show that the highest thoughts of men are for self glorification. Is their aim, that God the creator and sustainer of man and all things terrestrial may have the pre eminence? No, this is not the age for that. The age is styled by wise ones, the age of reason, and man's supremacy, but by God foolishness. I do not wish to belittle man's achievements in temporal and mechanical things. No, we enjoy many comforts and blessings our forefathers had not sought out, but man is either in ignorance or neglectful of the fact that it is a God given intelligence that is working out through human agency that which he pleases.

The earth is the Lord's and the fulness thereof, and the powers that be are ordained of God, and have fulfilled his predictions all down through the ages. So we today give him all the glory and thanks and praise for all things we see and know and enjoy that are in accord with his will.

Dear brothers and sisters, we thank our heavenly Father today for the light of his truth, which points out to us every false way, and say with David, I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. Thy Word have I hid in my heart that I might not sin against thee. Psa. cxix whether we eat or drink or whatsoever we do let us do all to the glory of God. If we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ cleanseth us from all sin. God's Word is his power unto salvation to every one who believes it, but the light shineth in the darkness and the darkness comprehended it not, darkness covers the earth and gross darkness the people regarding God's revealed purpose. But you brethren are not in darkness that the return of our Lord should take you unawares. You are the children of the light and of the day. These are the blessings we thank our dear heavenly Father for, and if we have trusted in him, have learned his purpose, we will in love strive together for the hope of the gospel, patiently assuring each other what the will of God is, so that we may with one heart and one mind glorify God, whom to know is life eternal.

We thank him most of all for that unspeakable gift that whosoever will believe unto him may not perish. We thank him for all the ordinances of his house which are calculated to draw us nearer to him and each other, and to build us up in those things which make us wise unto salvation How firm a foundation ye saints of the Lord, is laid for your faith in his excellent Word. Let us continue to build on this rock foundation, the most important Word to us today is our Lord's last words, Watch, behold, I come quickly, hold that fast which thou hast that no man take thy crown. May his Spirit ever guide us.

Your brother and sister.

CHARLES & LOUISA MOORE.

Following this were exhortations and verses expressing the thanksgiving of those present.

Sister Farmer, Eph v 20: Giving thanks always for all things unto God and the Father in the name of the Lord Jesus Christ.

Sister Baker, Psa cxxxiii: Behold, how good and how pleasant it is for brethren to dwell together in unity It is like the precious ointment upon the head, and as the dew of Hermon that descended upon the mountains of Zion, for there the Lord commanded the blessing even life for evermore.

Sister Buckman, Col xv 16: Let the peace of God rule in our hearts, to which also ye are called in one body and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Bro. Morron, Psa cxvi 17 18: I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord, I will pay my vows unto the Lord, now in the presence of all his people.

Sister Morron, Psa cvii 21 22: Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men, and let them sacrifice the sacrifices of thanksgiving and declare his works with rejoicing.

Brother Buckman, Rom xiv 6, He that regardeth the day, regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks, and he that eateth not, to the Lord he eateth not, and giveth God thanks.

Sister Townsend, Psa xcv 3: Dear brothers and sisters, again we have met together on this thanksgiving day to render thanks to our heavenly Father for the many benefits we have received in the past, and for the great and precious promises of the future. In speaking to one another let us always remember what the Lord has in store for us, and be thankful that we have believed and obeyed the gospel. Come let us sing unto the Lord, let us make a joyful noise to the rock of our salvation, let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms, for the Lord is a great God above all gods.

Brother Townsend, Eph v 20: Brothers and sisters, another year has passed and our Lord has not returned, so we have met again to offer thanks giving and praise to God who has so graciously given us all things. I feel thankful this morning for the fruitful season, for food and raiment, and especially I am thankful for the great provision God has made in his holy Word whereby we may have eternal life. Let us give thanks always for all things unto the Father in the name of the Lord Jesus.

Brother Barber, John i 3 4. That which we have seen and heard declare we unto you, that ye also may have fellowship with us. And truly our fellowship is with the Father and with his Son Jesus Christ, these things write we unto you that your joy may be full.

Brother Pottorf, 1 Thes v 18, In every thing give thanks for this is the will of God concerning you.

Sister Pottorf, Col iv 2, Continue in prayer, and watch in the same with thanksgiving

Sister Annie Burton, Isa li 3, For the Lord will comfort Zion, he will comfort all her waste places; he will make her wilderness like Eden, and her desert like the garden of the Lord, joy and gladness shall be found there in, thanksgiving and the voice of melody.

Sister Ella Knowles, Isa lii 7, How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth. The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Sister Mary Knowles, Psa xxvi 2, 3, 7, examine me, O Lord and prove me, try my reins and my heart, for thy loving kindness is before mine eyes, and I have walked in thy truth; that I may publish with the voice of thanksgiving and tell to all thy wondrous works.

Dell Snyder, Phil iv 6: Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God.

Ethel Neill, Psa xc 1, 2, 7: O come let us sing unto the Lord, let us make a joyful noise to the Rock of our salvation Let us come before his presence with thanksgiving, and make a joyful noise unto him with Psalms. O come let us worship and bow down, let us kneel before the Lord our Maker.

Carey Buckman, Phil iv 6, which was already quoted, and what a good selection for a little Sunday scholar. We were surely pleased to have him unite with us in thanksgiving.

Sister Burton and Sister Crawford Psalm 100th, it was also chosen by Brother and Sister Westfall who wished to unite their thanksgiving with ours in praises to our heavenly Father for all his goodness. Make a joyful noise unto the Lord all ye lands Serve the Lord with gladness, come before his presence with singing Know ye that the Lord he is God, it is he that made us and not we ourselves. We are his people and the sheep of his pasture. Enter into his gates with thanksgiving and into his courts with praise, be thankful unto him and bless his name, for the Lord is good, his mercy is everlasting, and his truth endureth to all generations

Sister N. B. Robison, "Sing unto the Lord with thanksgiving." Sing praise upon the harp unto our God; who covereth the heavens with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry. Psa cxlvii 7 9. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand and satisfiest the desire of every living thing. Psa cxlv 15 16 Jehovah says by the Prophet Isaiah, To whom will ye liken me, or shall I be equal, sayeth the Holy One; Lift up your eyes on high, and behold who hath created these things that bringeth out their host by number; he calleth them by names by the great ness of his might, for that he is strong in power; not one faileth.

The Psalmist says. The heavens declare the glory of God; and the firmament showeth his handiwork Day unto day uttereth speech, and night unto night sheweth knowledge." Psa xix 1-2 Paul tells us in Rom i 20. The invisible things of him from the creation of the world (cosmos) are clearly seen, being understood by the thing that are made, even his eternal Godhead; so that they are without excuse. Verse 19. That which may be known of God is manifest in them.

Paul could truly say, They are without excuse. He also says, When they knew God, they glorified him not as God, neither were thankful, they became vain in their imagination, and their foolish heart was darkened." "The Lord taketh pleasure in them that fear (reverence) him in those that hope in his mercy." "How manifold are thy works, O Lord, in wisdom hast thou made them all, the earth is full of thy riches. Brothers and sisters, Let us lift up our eyes and behold the wonderful things around us, remembering, "That it is by the greatness of his might, that he is strong in power."

"Say unto God, how terrible art thou in thy works, through the great [illegible] power shall thine enemies [illegible] unto thee. All the [illegible] shall [illegible] thy name. Psa lxvi 3 4. [illegible] the Lord, give thanks unto the Lord; for he is good his mercy endureth forever. Who can utter the mighty acts of the Lord, who can show forth all his praise. Blessed are they that keep judgment and he that doeth righteousness at all times. Remember me, O Lord, with the favor that thou bearest unto thy people. O visit me with thy salvation. Psa cvi 3 4

Brother Robison: The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. A fire goeth before him and burneth up his enemies round about. His lightnings enlighten the world; the earth saw and trembled. The hills melted like wax at the presence of the Lord of the whole earth. The heavens declare his righteousness and all the people see his glory. Confounded be all they that serve graven images that boast themselves of idols; worship him, all ye gods. Zion heard and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord. O Lord, for thou Lord art high above all the earth; thou art exalted far above all gods. Ye that love the Lord hate evil. He preserveth the souls of His saints; he delivereth them out of the hands of the wicked. Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness.

The above Psalm directs our minds to the future when Jehovah shall have filled the earth with his glory. The Lord reigneth. The earth and the multitude of isles rejoice at it. Righteousness and judgment are the establishment of his throne. The hills (governments) melt like wax at the presence of the Lord of all the earth. Zion heard and was glad. Judah rejoiced because of the judgments of the Lord The kingdom is the Lord's and every thing in the earth. Jehovah hath crowned his year with gladness. The adversary of our God has been bruised. He hath redeemed his saints from the dominion of death. He hath beautified the meek with salvation. He hath clothed them with righteousness. Rejoice all ye nations that are saved, for it is through the loving kindness of our God that salvation has been wrought. We give thanks for the many temporal gifts that have been bestowed upon us during the year and the spiritual blessings of which we have been made recipients Let us not forget that these are but for a day, but our future blessing is for eternity, for which let us render thanksgiving full and complete Sing unto the Lord, for he cometh to judge the earth with righteousness and the people with equity. Bless his holy name.

Sister Neill, Heb x 21 to 24 in conclusion. And having an high Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering for he is faithful that promised.

At the close of the services, all the brothers and sisters gathered at the home of Brother and Sister Morron and partook of the good things provided to sustain this life. Although storm clouds gathered in the afternoon and the rain fell heavily, all was peace and harmony in the household, and none regretted having met for the express purpose of rendering unto God the thanks due unto his holy name. It is at such times we are drawn closer to the Father and the Son and to each other as one family in the Beloved, and the memory of these pleasant times linger long with us. May the Father keep us in the unity of the Spirit until the day of redemption.

MATTIE NEILL.

This is Business.

The true Christian religion is not merely a fanciful imagination or sentimental feeling; it is a matter of business and must be worked out on business principles.

When one reaches the years of accountability he finds himself without any permanent abode whatever, he may be permitted to hold his present temporary possessions threescore and ten years; but there is no certainty.

He may be carried out from his beloved possessions before the close of another day, and it is certain he can carry nothing away. He must leave all to the temporary possession of others. Perhaps they may hold their claim a few days, possibly a very few years.

So we see, if we would have a permanent abode, an everlasting home, we have to act, and act in a business way, as a rational being should. Yes, the promised land is all taken up from sea to sea, and from the river to the ends of the earth. What are you going to do about it? God will give you eternal life if you will find a place to use it.

Going to heaven! No! no! The Savior says, "No man hath ascended to heaven." David (the man after God's own heart) has not ascended up to heaven. "The heaven, even the heavens are the Lord's but the earth hath he given to the children of men."

The question again confronts you, What will you do? Some think to do nothing and be nothing, and find an everlasting home in hell. Not so, God will not bestow his priceless *gift* of eternal life upon one to mar his universe in such a fruitless way, and more even hell itself will finally be destroyed.

The *gift of eternal life is offered* only to those who seek for glorious and honorable conditions to spend it in. If you do not respect the gift (eternal life) enough to seek a home you will be blotted out, as though you had not been. Destroyed. God will leave nothing to mar the glory of those who take up a home in his promised land.

What then will you do seeing the Lord has reserved heaven for himself and is going to *destroy* hell, and the promised land is all taken up?

Suppose you were a renter of the temporal home and begin to see such conditions surrounding you? You will get down to business and begin to seek diligently for a home.

Well, if we do find all the promised land taken up let us see if we can't find a chance yet. To whom was this land given (or promised?) Let us search out the old titles and see who has a good title to the land.

Gen xii. 7; xiii. 14 16; xv. 8; xvii 8 *We find* Abraham with a clear, undisputed title given him from the Creator of the land promised, and confirmed the promise by an oath You have found the man who has a good title. Who could ask a better than an oath bound agreement from the Creator of the land? But what is that to you, if you are a Canaanite or some other of the heathen Gentile nations? This land is to Abraham and his seed and you are (by nature) nothing to Abraham. We Gentiles are "Strangers to the covenants of promise and without hope in the world," Eph. ii. 12, but don't despair, God is a merciful God and would not have opened our eyes to this desperate condition had he not in his mercy made abundant provisions for us to find the desired home. Glory be to God, he has sent the message by his servant Paul, "If ye be Christ's then are ye Abraham's seed and heirs to the promised land." Yes, Paul tells us in a plain business way how to become heirs to Abraham. "For as many of you as have been baptized into Christ have put on Christ, and if ye be Christ's then are ye Abraham's seed and heirs according to the promise."

Does it not pay for the effort, joint heirs to kingdoms, thrones, lands and mansions and the priceless gift of eternal life. "Thanks be to God who giveth us the victory through our Lord, Jesus Christ."

A hopeful heir

SARAH SKELTS.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings and the immortal saints as joint-heirs with him in the government of the nations, the restoration of Israel; the literal resurrection of the dead; the [illegible] and the final [illegible] through Christ [illegible] kindred truths. [illegible] repentance, and immersion in the name of Jesus Christ for the remission of sins [illegible] requisites [illegible] holy life [illegible] salvation.

Sunday School Lesson.

DECEMBER 25, 1910

[illegible] Christ [illegible]

[illegible] God [illegible] given him a name which is above every name." Phil ii 9

Golden Text for Christmas: For unto you is born this day in the city of David a Saviour which is Christ the Lord." Luke ii 11

The last Review lesson we had was on October 23, and beginning with October 30 the lesson was the Anointing of Jesus, when Judas as spokesman of the disciples found fault with the waste of ointment. Jesus rebuked him, and declared she had done a good thing, for we would soon go away, but the poor would be with them always. He knew Judas was not sincere in his consideration for the poor, and while the act of Mary is a memorial told in all the years wherever the incident is related, Judas left behind him a name that spells infamy.

The Last Supper was the lesson for November 6, and we learned that a covenant is made between God and his people, and in commemorating this Last Supper is shown the union, the oneness of Christ and his disciples, looking forward to the reunion when Jesus will again eat with us in the Father's kingdom. The Lord's Supper should be the really important service of the Church today

For November 13 we had the usual Temperance lesson, when we learned how easily bad habits become fixed upon us, and how watchful we should ever be lest we be overcome.

On November 20 we had Jesus in Gethsemane, where he gained that notable victory over self, and could say "Not as I will, but as thou wilt." Judas betrayed his Lord with a kiss, for a money consideration Do we live each hour of our lives as we ought to do? We are in God's presence even as was Judas, so let us be careful lest we forget.

The Trial of Jesus came in the lesson of November 27 which was a mock trial, though, as the priests had already decided what the outcome would be, and the way it was carried on was against their own laws. The accusation made by them to Pilate was false and his decision the work of a coward.

On December 4 we had Peter's Denial, wherein the man who was so prominent as a disciple and was so positive in his mind that he could stand firm and true, in a moment of weakness yielded to the [illegible] impulse of self preservation, and denied his Lord. The crowing of the cock and the glance of his Master [illegible] him to a realization of his act, and he went out and wept bitterly. His after life proved the sincerity of his repentance

December 11 came the lesson on The Crucifixion, when Jesus was wounded for our transgressions and bruised for our iniquities." Jesus willingly endured all this that we might have a way to escape from our sinful condition. To refuse to accept his loving service is base ingratitude—a crime indeed

The Resurrection was the lesson for December 18, and we worship a Saviour who was dead, but is now alive forevermore. We learned that Jesus —all there was of himself—was dead, and the evidence of both his friends and enemies was to that effect. He was given life, and now lives, having broken the power of the enemy, and opened a way for his followers to come from the death state and live again eternally. Do we realize fully the privilege we have of becoming his sons and daughters? It is a higher honor than earthly fame and honor can bestow.

Any class wishing can easily take Luke ii 8 20 and make a Christmas Lesson either as supplementary to the Review or take the place of it. This will be varied to suit the different ages and conditions of classes as it is deemed best.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, DEC. 14, 1910.

SUBSCRIPTIONS are coming in fairly well, but we wish a few more would remember us right away, as a little extra is need at this season of the year. We wish to thank all for the favors sent.

SINCE our last issue Mrs. Eddy, the founder and leader of the "Christian Science" fad, has died. Of course her followers do not think she is dead, but from what was published we learn the medical inspector who was called in that report might be legally made, found that a woman ninety years old known as, and declared to be, Mrs. Eddy had died of pneumonia without other attention than the prayers of her followers. She had ceased to breathe, was later placed in a casket, a funeral service was held, and she was placed in a vault awaiting preparation of a permanent tomb. These are the usual things that are done at death, and so we conclude Mrs. Eddy is dead. No leader is appointed to succeed her.

IN looking over some papers we came across the following item, which we give here, and respectfully dedicate to whomsoever it may concern:

"There was somebody who said an unkind word which hurt somebody else. Was it you? There was somebody who found nothing but faults in the belongings of his friend. Was it you? There was somebody who borrowed a book and kept it for months. Was it you? There was somebody who never stopped to think who was hurt by the sarcastic word. Was it you? There was somebody who, day in and day out, never did anything to make anybody else happy. Was it you?"

THE following letter is the sort that gladdens our heart, and not only the heart of the Editor, but the lives of five persons will be made happy during the year to come. May the Father in heaven bless the donors, and may he touch the hearts of others of his dear ones, till means will be provided for all calls.

Dear Bro. Underwood:

Find enclosed money order for $5.00 to be used in your Helping Fund. We know of no way that we could use this money for Christmas presents where it would do more good than to send THE RESTITUTION to those who cannot pay for it themselves.

We wish you a happy Christmas, and hope that you will be spared for many years to defend the truth by means of your dear paper.

Your Brother and Sister in Christ,
MR. & MRS. W. E. BYERS.

IN another part of this paper will be found a report of a meeting of five individuals who met at Cleveland, Ohio, on November 29, 1910, and organized a Minister's Association. The object of the association as stated in articles adopted seems on its face to be fair, and if properly handled such an association might be made a power for good. Time will tell what the result will be. What we have to say at this time concerns not the avowed object and aim of the association, but a certain "Whereas" in a resolution passed "unanimously" concerns us, and so we speak.

The Sunday School lessons that we are studying this month tell of a wonderful personage who came into prominence at Jerusalem and the surrounding districts some eighteen hundred years ago. He went about the country preaching to people urging them to forsake their evil ways, turn to God, believe him, obey him. He gathered about him a small company of followers whom he trained to carry forward the work when he should have passed from this present life. He had power from his Father and healed the sick, made blind men see and lame ones walk. Many ills that annoyed people were eradicated by this man. Miracles of various kinds were done that fed the hungry and even raised the dead to life.

However, there lived at the time those who wished to maintain their hold on the people for the sake of position, for wealth, for ease, for fame and honor of men. They made pretense of serving God, but they made merchandise of it. In these days we would call it "commercialism." The preacher of righteousness—of sound doctrine and right living—seeing this spirit manifest, took occasion to denounce it, and told some of the leaders what was in their hearts, and rebuked them severely.

Naturally enough enmity took possession of the hearts of these opposers of the good, and they sought to get rid of him. After repeated attempts and getting no case that would hold in court, they bribed one of his friends to betray him into their hands. They took him in an illegal manner, brought him to trial at an illegal hour, sought out false witnesses to make a charge, went through a mock trial and condemned the man to death. The reason we refer to this is not to set up as being persecuted as was Jesus, for we are no more worthy than you are to be compared to him. What we wish to bring out is this one little point. Jesus was before the Jewish Sanhedrin at a time when no friend of his was there to speak in his defence. His trial was purposely held at an unusual hour, so that his friends would have no opportunity, had they been able and wished, to assist him in any way. The point we wish to make is that these good brethren who met at Cleveland, November 29, did not invite to their council any friend of the manager of this paper, but met and made charges, accepted the testimony of witnesses on *one side only*, and rendered judgment.

Brethren and Sisters, we are living in free America, in an age when almost the world over, a man is given a chance to defend himself in any court. In this country poverty is no bar to justice, for if the accused is not able to hire an advocate, the judge will appoint one for him, and give him every chance to prove his innocence. Moreover, if he be proven technically guilty, if there are any "extenuating circumstances," that tend to palliate or lessen his crime, he is given due credit by the judge, and his punishment is graded accordingly.

Brethren, you who met at Cleveland, with a finished lawyer as one of your number, did you follow this rule of law? This rule that no man shall be accused, tried condemned and punished without being given *every possible* opportunity to prove his innocence?

We do not care to go into this matter further just now. We have such a degree of confidence in the fairness, and love of justice of the people of God, that before they can generally sanction the contemplated move, they will be willing to hear "the other side." Should there be among the brethren of the Church of God those who are not willing—yes, anxious—to hear both sides, before passing judgment, we will say frankly to you that we do not value such friendship, for it is not worth very much in the brotherly love market.

WELL TO FORGET.

"If you see a tall fellow ahead of a crowd—
A leader of men marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head to in anguish be bowed,
It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet, and guarded and kept from the day,
In the dark, and whose showing, whose sudden display
Would cause grief and sorrow and life-long dismay,
It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile, or the least way annoy
A fellow, or cause any gladness to cloy,
It's a pretty good plan to forget it."

Communicated.

Obituary.

Sister Isabella Marion Douglas, born in New York City, March 10, 1858, died at 16 Shipley St. Woodlawn, Long Island, on Nov. 25, 1910. Sister Douglas was born into a family of believers, her father and mother—John and Marion Donaldson—having left the church of their fathers—the Presbyterian—and after a full confession as to their faith in Jesus the Christ, the Son of the living God, through whom only redemption, salvation and eternal life could be had, were buried in baptism and connected themselves with the branch of "The Church of God," in Glasgow, Scotland, in the fall of the year 1850. Sister Douglas, following the steps of her parents was baptized, and united herself with the brethren in Brooklyn, New York, about 1878, since which time she has been a consistent follower of the meek and lowly Jesus. Naturally bright and of a patient spirit, she was always ready to give an answer as to her Faith and Hope, and as much as in her power lay, she did good unto all men, and many were the sad hearts occasioned by the news of her death. She has been ill for the past six years with cancer in the stomach and although her sufferings have been great, none ever heard her complain, life was very sweet to her and she greatly desired to live, but as she said, she was willing to abide his time and will.

On January 15, 1879, she was united in marriage to Mr. Wm. E. Douglas, who through her ministrations was brought to a saving knowledge of Christ and was baptized to arise and walk in newness of life. A daughter—Marion Leslie Douglas—was a result of the union, who in turn obeyed and is now a daughter of the King. This daughter, after our return from the cemetery to the home, said to the writer, "As I stood at the side of the grave, I said, I saw my mother die, I now see her being buried, and as sure as I saw these things so surely shall I see her come forth in that glorious resurrection, when Jesus comes to claim his own." With [illegible] not as others who have no hope.

Sister Douglas is mourned by her dear old mother, now in her 83rd year—her husband and daughter, three brothers and two sisters all of whom with their families, are members of THE CHURCH OF GOD IN BROOKLYN, N. Y., and are earnestly looking for, but patiently waiting the return of our Lord from heaven, when the living shall be changed and the dead raised, and all shall again be united in that kingdom promised.

The services were conducted at the residence of the family by Bro. Geo. A. Horn, who spoke to an audience of over 200, in no uncertain sound concerning the things of Christ and his kingdom.

We laid her to rest in the beautiful Cyprus Hills Cemetery where she awaits the trumpet call to arise to that life everlasting in the presence of Christ the Lord. For that time we wait and pray.

"Come, Lord Jesus, Come quickly." "Even so come Lord Jesus." A.

Dear Brother Underwood,

Yesterday was a sad day when we laid to rest my wife and sister in the Lord. Many friends showed the love they had for her, as they knew the life she had led. I will give an outline of our course of life for the forty-four years we have traveled the road of joy.

Amelia Ann Brock was born in the year 1849. Aug. 20, in Devenport, Devonshire, England, removed to London with her parents in 1864. Two years later she was introduced to Geo. Dowle, who shortly afterward made her his happy bride. In March 1872 we decided to emigrate to the United States. She was left in London until her husband tried the country. In April of the same year she arrived at Norwalk, Ohio, where her husband was working for Mr. L. C. Cattell, of Cleveland. A few days after we removed to Newcastle, Pennsylvania, still working for the same party.

While there we attended the Disciple Church, and seeing that baptism was essential for salvation we became members of that body. In about sixteen months we moved to Cleveland, Ohio. Taking our letter of recommendation we joined that body at East Cleveland. In the meantime I had received THE RESTITUTION on Sunday afternoon on returning from meeting after being appointed teacher of a class. I was reading THE RESTITUTION, the subject was Fair Chance after Death. We questioned how that could be, seeing that this is the appointed time for salvation. Knowing that Mr. Cattell took the paper we wished that we could see him and have him explain it to us. I happened to look out of the window and there came Mr. Cattell down the street, so I called him and after we had talked some time he invited us to come to the meetings. We did so on the next Sunday and stayed by it until we had learned the truth and was obedient to the commandment.

In the year 1876 we decided to take a trip to England to carry the good news to our friends, and many through our teaching of the Word were baptized into the all-saving name. Returning again to the United States in 1881, after spending five years in New York and three in Morristown, N. J. we moved to Seattle. After spending 18 years on our homestead we decided three years ago to take another trip to England. We took a seven months vacation and while there we did some work for the Master. While in England we spent two weeks with Brother Cattell.

On our way home we spent some time in Cleveland renewing our acquaintances and making new ones. We had great joy while there.

I cannot speak well for Seattle in regard to the truth. I think the soil is bad, as I have tried to get some fruit fit for the Master's use when he returns.

My beloved wife had been sick over a year, but kept about doing her work until she was at a friend's house who sent for her family doctor and he stated the case to be bad. After an operation she suffered great agony for three weeks. She asked me if I had seen the doctor, and I told her yes. She asked me what he had said, and I told her to prepare for the worst, as there was no hope. She was resigned and bore her sufferings patiently, knowing that her resurrection was sure. I attended her for three weeks, day and night. She was conscious all the time. Her greatest care was for my future welfare. She at all times did everything for me and for my comfort.

She closed her eyes in her last sleep on November 25th, 1910, and she looked very peaceful. I await her awakening at the Master's call.

Brother A. D. Eshelman gave a very able and instructive address in the Chapel, at the grave before an assembly of friends.

Your brother in hope of immortality. Love to all of like precious faith. I am receiving many letters of comfort from the brethren, but cannot answer them now but will in time.

GEO. DOWLE.

Editor Restitution:

Enclosed you will find post office order for two dollars, my subscription for the good old RESTITUTION. We have taken this paper since it started, in all its forms, it must be near fifty years. It is over forty years since we heard a gospel sermon. You remember Brother Lyon—he baptized us. He used to preach in our house. My husband is 83 and I will be 79 in April. He had three brothers in the same faith, but two are dead and one gone with another denomination. We live alone in a small village, where we have five churches, but no gospel of the kingdom teaching. They teach for doctrine the commandments of men. There are none of our faith nearer than Niagara Falls. Oh, how glad we would be if we could get some good smart man to come and preach for a week, but we are not able to pay his expenses, so we have the dear old RESTITUTION to read, and the Bible. There are some books we would like to have, but our means are so limited we cannot get them. I try to have others read the paper, but our relatives are all sectarians.

Your Brother and Sister in hope of eternal life,
MR. & MRS. D. ALGUIRE.

Editor Restitution:

I write a few lines to the grand old RESTITUTION, and send you a new subscriber. I expect to remain at Hagertown some days yet. This young man is much interested in the truth, and I hope the paper will help him. Oh how much I miss THE RESTITUTION since I came here in October. I did not realize the deprivation of not hearing from brethren and sisters of like precious faith. There is nothing like the communion with those of kindred minds, whose hearts are inspired by an understanding of the Word of life, through which we became heirs to eternal life and glory in the age to come, where there will be no more parting, sickness, sorrow nor death. Our Savior said I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.

There are a few scattered ones of our faith here whose company I enjoy very much, and just before I left my home we all enjoyed a visit from Bro. Lindsay of Illinois. He is quite an able exponent of the Bible, and awakened quite an interest in the community, and many were sorry when he went away.

Yours in hope of the soon coming kingdom,
SARAH F. MORGAN.

Editor Restitution:

Evangelist G. Eldred Marsh, of Oregon, Illinois, visited the Salem Church near Marshall, Illinois, Nov. 22nd, to Dec. 1st. The brethren and friends truly appreciate the instruction and encouragement received from the nine excellent discourses he delivered while here.

LETITIA MURRAY.

A Trip South.

Soon after January 1st, I expect to evangelize in Missouri, Kansas, Oklahoma, Texas and Louisiana. I expect to visit those places I visited two years ago. Should any others desire my services while in their State, please address me at 625 N. Willow Ave. Austin Sta. Chicago, Illinois.

Yours in the Blessed Hope,
W. H. WILSON.

Minutes of Ministerial Meeting.

In response to invitation extended by L. E. Conner, the following ministers of the Church of God met at 10416 Columbia avenue, Cleveland, Ohio, November 29, 1910, for the purpose of organizing a Ministerial Association, and the consideration of such matters as should be presented for their consideration: Joseph Williams of Indiana, F. V. Blakely of Michigan, S. J. Lindsay of Illinois, F. L. Austin of Ontario, and L. E. Conner of Ohio.

The meeting was called to order by L. E. Conner, who made a brief statement of the purpose for which the meeting was called. Joseph Williams was chosen to act as Chairman and F. V. Blakely as Secretary of the meeting.

Motion made and seconded that the meeting resolve itself into a committee of the whole for the purpose of drafting a Constitution upon which to found a permanent organization. Motion carried. After due deliberation the following was presented for consideration:

Article I. This Association shall be known as "The Ministerial Association of the Church of God."

Article II. This Association shall consist of the following ministers of the Church of God, viz: Joseph Williams, F. V. Blakely, S. J. Lindsay, F. L. Austin, and L. E. Conner as charter members, and others who may hereafter become members hereof according to provisions hereinafter made.

Article III. It shall be the purpose of this Association to promote the general edification of its members; to bring the churches and brethren generally into closer union and fellowship, and to prevent as far as possible unbecoming conduct on the part of members of the Church, and dissension, discord and divisions in the Church on account of the agitation of questions to no good purpose.

Article IV. The regular officers of this Association shall be a President, Vice President, Secretary and Treasurer, whose duties shall be such as generally devolve upon such officers in similar organizations; and said officers shall constitute an executive board with power to transact business necessary to be transacted when the Association is not in session.

Article V. The officers of this Association shall be elected by ballot, and shall hold their respective offices for the period of one year and until their successors are duly elected.

Article VI. This Association shall hold its regular sessions annually; such sessions to be held in mid-summer, at such time and place as shall be determined by the executive board.

Article VII. Special sessions of this Association may be called by the executive board for the purpose of transacting any unfinished business or new business, upon giving fifteen (15) days' notice in writing to each member of the Association specifying time, place and purpose of such meeting.

Article VIII. Ministers of the Church of God may be admitted to membership in this Association upon declaring themselves to be in harmony with the objects of this Association and subscribing to the Constitution and By-Laws.

Article IX. This Association shall have power to determine when the conduct of any of the members is out of harmony with the principles of the Association, and shall have power, by a two-thirds vote of its members to expel from its membership any member so determined to be out of harmony with its principles.

Article X. A quorum for the transaction of business at the sessions of this Association shall consist of three-fifths of the members of the Association.

Article XI. The fee for membership in this Association shall be two dollars ($2 00) per year for each member, the same to be paid in advance.

Article XII. The Constitution and By-Laws of this Association may be amended at any regular session of the Association by a two-thirds vote of the members, previous notice of such proposed amendment having been given, in writing, with the call for such meeting.

Moved and seconded that the foregoing twelve articles be adopted as the Constitution of this Association. Motion carried.

It was then moved and seconded that we proceed to the election of officers for the ensuing year. Motion carried.

The Chairman then announced that nominations for President were in order. S. J. Lindsay was placed in nomination. Nominations closed. Motion made and seconded that the rules be suspended and the Secretary instructed to cast the unanimous vote of the Association for S. J. Lindsay. Motion carried and Secretary cast vote of Association for S. J. Lindsay for President.

S. J. Lindsay takes the chair and announces nominations for Vice President in order. Joseph Williams placed in nomination for Vice President. Nominations closed. Moved and seconded that rules be suspended and Secretary instructed to cast unanimous vote of Association for Joseph Williams. Motion carried and Secretary casts vote for Joseph Williams accordingly.

President announces nominations for Secretary-Treasurer are in order. L. E. Conner placed in nomination. Nominations closed. Moved and seconded that rules be suspended and Secretary instructed to cast unanimous vote of Association for L. E. Conner. Motion carried and vote cast accordingly.

Upon motion the following resolutions were unanimously adopted:

Whereas, It is a well recognized fact that a favorably received publication is one of the best means to insure the success of any cause; and whereas, so large a proportion of the members of the Church of God have lost confidence in the management of the paper so long recognized as the official organ of the Church of God as greatly to hinder the cause of truth and impair ministerial and evangelistic effort:

Therefore, be it resolved, That this Association hereby recommend the organization of a stock company for the purpose of publishing a weekly paper which shall meet the requirements of a true church organ.

Resolved, That this Association heartily commend the formulation and distribution of concise statements of the more prominent fundamental doctrines of the Church of God for the enlightenment of others; but accept the Bible in its entirety, and the Bible only, as the standard by which the faith and conduct of the members of the Church shall be measured and discipline administered.

Moved and seconded that full copies of minutes of this meeting be sent for publication to THE RESTITUTION, Present Truth, Gospel Trumpet, Day Dawn, Last Days, and Bible Thoughts and Talks. Motion carried.

Moved and seconded that S. J. Lindsay be instructed to publish 1000 copies of Bible Thoughts and Talks, containing full minutes of this meeting, for general distribution. Motion carried.

Moved and seconded that we adjourn to meet at the call of the Executive Board. Motion carried.

L. E. CONNER, Sec.

The Visitor.

Dear Brothers and Sisters:

I have copies of the Second Edition of The Home Department Visitor of 1908 for sale. The proceeds of sale of these goes toward publishing a new issue. The delay in publishing another has been from lack of funds.

These Visitors are especially prepared for Gospel Mission Work. The issue of 1908 is for the Christmas season, when much can be done toward spreading "The Good Tidings of Great Joy." A very little invested in Visitors would send the message of great joy to many homes. Will you help in this work? There are a large number of students from foreign lands in the University of Illinois; from China, Japan, India, Egypt, South America, and the far-off islands. There are fifty students from China. The Visitor will be sent to each of these at the Christmas time. Let us improve these opportunities at our own doors.

Those who wish copies sent to friends send names and address to me. The price of the Visitor is 10 cts a copy; ten copies for 80 cents. Address me at 1009 South Wright Street, Champaign, Illinois.

HARRIETT BOICE.

Dear Restitution:

I see that my time is about out. Another year has passed with its joys and its sorrows, and we are one day nearer the kingdom.

Enclosed you will find post office money order for two dollars to renew subscription to THE RESTITUTION and the rest for the Helping Fund. We could not do without the paper, as it has been a regular weekly visitor for twenty years or more. May it still continue to carry the glad tidings of truth to its many readers.

Your Sister in hope,
ESTHER BURTON.

THE RESTITUTION is only $1.50 per year. Try it a year.

Ebenezer. 1. Sam 7,12

The copy for this department of THE RESURRECTION is supplied by Brother Robert G. Huggins, of 10023 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Let us Pray.

AT A FUNERAL.

Oh God, Thou art from Everlasting to everlasting the same. We are the creatures of a moment, here today and gone tomorrow. We are in the presence of death now. O God, he has invaded our circle again and our hearts are sad. We are weary of these sad scenes of sickness and sorrow and sighing and pain and death, and long for the time to come when the Lord of life and glory shall come and arrest the dread destroyer and cause thy dead men to live. To-day as we weep with those who weep, may every one be solemnized, and realize the uncertainty of life and the certainty of death that we may so number our days as to apply our hearts to wisdom.

Eternal God—thou God of love and pity and compassion, we love thee because thou didst not leave rebel man to himself. Graciously didst thou offer him future, glorious, and everlasting life if he would accept thy overtures. Oh was ever love like thine? Thou didst so love the world as to give thine only begotten Son that whosoever believeth into him might not perish but have everlasting life. And amid the sadness of this sad hour we rejoice in hope of Resurrection Life. The Lord deal very tenderly with this afflicted family. Be round about them and underneath them, grant them thy heavenly support. May the thought of a glad reunion at the general assembly comfort them,—may thy precious promises to be a husband to the widow and a father to the fatherless be realized, and as their day is so may their strength be. And now oh Father, may we be able to speak thy truth to those who are out of Christ in such a manner that it may sink into their hearts, and spring up and bear fruit to thy glory, and so at last share thy great salvation. We ask all in the name of Jesus thy glorious Son our Savior. Amen.

All names on our free list whom friends have recommended as worthy, have been supplied with "The Bible: Its Principles and Texts." It is gratifying that not one has thus far been denied. Christmas and the holidays are coming. Just now is an opportune time to "remember the poor." Gal ii 10. We appeal to you again, brethren and sisters, to send us any names of the deserving poor you know who would appreciate and profit by reading our book; we want to supply it to such to the full extent of our ability. "Blessed is he that considereth the poor." Psa xli 1.

From the answers given by the Nebraska Bereans there appears to be a discrepancy in their replies to question number two. All have correctly answered that the word "soul" is applied to the beasts twice in Gen. 1 chapter, except Sister McMillen who says four times. Both answers are correct. The merely English reader can see that "soul" is applied to beasts in verse 20 and 30, and this is all the question meant to bring out. We wanted our Bereans to know that beasts were called souls twice by Moses before man was so called. *Nephesh Chayah*, "living soul," occurs in fact four times in the chapter, each time applicable to beasts, (see verses 20 21, 24, 30); but this is delving deeper into the subject than we intended. To the confutation of immortal soulism it is enough to know that beasts are called "living souls" twice before man was so called in Gen ii 7; but to know that they are so denominated four times is two times better of course.

The truth understood, believed, and obeyed, is what makes us free from sin and saves us 2 Thes ii 13; Jno viii 32; 1 Pet i 22 The question of all questions, then, is, "What is the truth"? Jno xviii 38. The Bible answers this question. It supplements its answer with the affirmation, "The church of the living God" is the "pillar and ground of the truth". 1 Tim iii 15. If a church is not willing to be a "pillar" for the truth to rest upon; if it will not support "the truth" solidly as the "ground" supports a building, that church is not the church "of the living God!" A very important matter, certainly. Now a question or two as to our duty:

1. Reader, are you willing to learn, believe, and obey "the truth" as it is revealed in the Holy Scriptures? I don't see how you can keep from answering this query with a "Yes."

2. Are you willing to leave your Church, and all other churches, if upon investigation you find they are not "pillars" of the truth as revealed in the Holy Book; and will you cleave to the "church of the living God" so long as you shall live, because it is the "holy ground" where "the truth" dwells and is made welcome? Surely you will have to answer, "Yes," and then add an emphatic, "I will".

You may not say so, but you may feel like saying, "My, what searching questions"! Yes, they are searching. Our dear Lord says, "Every one that is of the truth heareth my voice". Jno xviii 37. And again he says, "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." Jno viii 47. These statements of our Lord are very penetrating. They show that if a man is "of the truth" he will listen to Christ's "voice"; but if he is "of God" he will hear "God's Words". Christ uttered "words" when he used his "voice" And these words are recorded in the Blessed Bible.

"The Kingdom of God Is Within You." Luke xvii 21.

A sermon by Robt. G Huggins, preached in the Church of God, Cleveland, Ohio, Oct. 30, 1910, and stenographically reported by Sister Bessie Nichols.

Brethren, Sisters and Friends: The words of our Savior in Luke xvii. 21 have been misunderstood more than perhaps any other words ever uttered by our Lord. Casual readers and superficial students have built upon them the doctrine that the kingdom of God is a present government that when Christ's commandments are heard, believed, and obeyed by a sinner, a "spiritual kingdom" of some kind is set up in his heart. 'The kingdom of God is within you" is too vague and indefinite a statement to make it specifically locate the kingdom in the heart. The text taken at its face value does not intimate such an idea. There are other organs "within" us besides the heart; I could just as easily say that the kingdom is in my lung as in my heart, so far as this text is concerned. In order to elucidate the significance of the passage we ask you to consider that the words

KINGDOM AND KING ARE SOMETIMES USED SYNONYMOUSLY.

They are interchangeably used both in the Bible and in the literature of men. Parkhurst, the lexicographer, after giving the sense of the word kingdom proper, adds that it also signifies "Royalty, royal power, dignity," words that to all intents and purposes are equivalent to the word king. While the word kingdom, then, stands for a government, it also contains within itself the idea of "royalty, royal power, and dignity," or king. Naturally it stands for and represents both kingdom and king. But we have authority in the Bible for regarding these two words as equivalents. In Dan vii 17 we read, "These great beasts, which are four, are four kings, which shall arise out of the earth." He does not mean that four beasts represent "four kings" in the personal, individual sense; for in the 22nd verse he explains that the fourth beast represents the "fourth kingdom upon earth." King is used in the 17th verse, kingdom in the 22nd, so the two words plainly interchange. Then in Mark xi 9, 10, we have an instance in which the term "kingdom" is used for "king": "Blessed is he that cometh in the name of the Lord; blessed is the kingdom of our father David that cometh in the name of the Lord." "He that cometh in the name of the Lord" is equivalent to the "kingdom of our father David that cometh in the name of the Lord." The king (Zech ix 9) is here called "the kingdom." With this thought agrees perfectly our text: "The kingdom of God is within you." The king of Israel was standing before them in the person of Christ. The king, the most conspicuous part of the kingdom, the germ out of which all its other parts are developed, was there present. He represented the kingdom, and in the language of Synecdoche was the kingdom. In the margin you have noticed that "among" is given as an alternate reading for "within." The Revised Version reads, "In your midst." For these different readings I care nothing. "Within" correctly represents the Greek text, and I am satisfied with it. The main thing is to ascertain the *meaning of the word*. To do this we have to notice the text where it occurs critically. Turning to Luke xvii 20 we find that Christ was demanded "of *the Pharisees*"—plural notice—"when the kingdom of God should come." Christ is talking to "pharisees." There was a congregation, crowd or circle of people around him. As he was king of Israel he represented the kingdom of God; and as he was standing in their midst, the kingdom was "within" the crowd, *congregation*, audience. "Within" their hearts—never; for who was he addressing? "The pharisees." What kind of people were they? Their character is divinely delineated by our Lord in Matt xxiii 25: "Woe unto you scribes, pharisees, hypocrites! for you make clean the outside of the cup * * but within they are full of extortion and excess." He who knew what was "in man" (John ii 25) here tells us what was "within" those pharisees. He adds in the 27th verse, that "within" they were "full of dead men's bones, and all uncleanness." Friends, if they were "full" of [illegible] things; there was not much room "within" them for the kingdom of God! A kingdom of grace, a spiritual kingdom of any sort within those abominable pharisees, is a great absurdity. From the 15th verse it appears further to their discredit that they "shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." They were out of the kingdom themselves, and were trying to keep others from entering it. It is clear from this passage that

II. THE KINGDOM OF GOD IS SOMETHING TO BE ENTERED.

It is not something to enter and possess us, but something we are to go into and possess. 'Unless you are born of water and the Spirit you cannot enter into the kingdom o' God." Gen. iii. 5. 'Ye shall see Abraham, Isaac, and Jacob, in the kingdom of God, and ye yourselves thrust out." Luke xiii. 28. The saints are to come from the four points of the compass, "North, south, east, and west," and "sit down in the kingdom of God." Verse 30. The kingdom, in Bible language, is always something to be entered—to be "given" to the saints and "possessed" by them. Dan. vii. 27. 22. "Flesh and blood cannot inherit the kingdom," says the apostle Paul, 1 Cor. xv. 5. He proceeds to show them how they as flesh and blood men and women could "inherit" it, a "change" of the living from mortal to immortal nature, and raising the "dead incorruptible," solves this "great mystery." With the dead saints raised incorruptible and the living ones "changed" to immortality "in a moment, in the twinkling of an eye," the King says to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Verse 34 The 46th verse says: "These shall go away into everlasting life:" It follows from this testimony that "inheriting" the kingdom, and going away into "everlasting life" is the same thing, or at least simultaneous events. No one can enter the kingdom without eternal life. Then

III. THE KINGDOM OF GOD IS NOT YET ESTABLISHED.

And our text reflects this idea when closely read. Christ was "demanded of the pharisees when the kingdom of God should come." It was future when this "demand" was made; it had not yet "come." Mark the future tense, "Neither shall they say, Lo here! or lo there" when it comes; why not? Because when it comes "the kingdom of God will be within you," right in your midst—there will be no room for doubt or controversy. "For as the lightning that lighteneth out of one part under heaven; so also shall the Son of Man be in his day." Verse 24. When the Son of Man comes in his glory and sits on his throne (Matt. xxv. 31,) when the righteous go away into everlasting life and inherit the kingdom, when the kingdom is ushered in with the publicity of the lightenings flash, there will be no room for deceivers of his secret coming to say it is "here" or "there;" it will be "within" us, in the midst of all—recognized and *understood* by all. God's will done on earth as in heaven (Matt. vi. 10) is sufficient reason of itself that we seek "first the kingdom of God," verse 33 To such the kingdom is to be given, Luke xii. 32 In Luke xix. in the parable of the Nobleman, Christ is represented as going to a "far country." Heaven is here described as a "far country"—not his home. He is only there as a guest, "to receive for himself a kingdom, and return." Notice how the return of Christ and the kingdom are associated in this testimony. It is when the Son of Man comes that he sits on the throne of his glory, Matt. xxv. 31. Since the world began you never heard of a kingdom without a King. Christ the King (v. 34) must return before the kingdom of God has any Head or can be inaugurated. And when it is set up it will be

IV. THE RESTORED KINGDOM OF ISRAEL.

When the Israelites were brought out of Egypt they were organized into a "kingdom of priests." Ex. xix. 6. Moses, the Great Lawgiver, was their first king, Deut. xxxiii. 5. After him followed the reign of the judges, when, according to Judges ix. 16, Abimelech became their second king. Following Abimelech was Saul the disobedient, then David the man after God's own heart, who ruled the whole (12) tribes of Israel. The throne or position of David has been promised to Christ in the words of an angel: "The Lord God shall give unto him the throne of his father David." Lk. i. 32. The throne of David passed in some hands of his son Solomon, but Christ is a "greater than Solomon." Matt. xii. 12. Jerusalem the City of this Great King (Matt. v. 35) where David's throne was located will yet be occupied by David's Greater Son. To his disciples he once said, "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink in my kingdom, and sit on twelve thrones, judging the twelve tribes of Israel." Lk. xxii. 29. The kingdom here spoken of is to be obtained by "appointment;" and the words of our Master are explicit that the kingdom to be enjoyed by his disciples is the position of rulership in the kingdom of Israel with judging prerogatives over the twelve tribes. This is the kingdom Christ preached for three and one-half years before his death. He associated with himself in this proclamation his twelve disciples, and a little later seventy others. After his resurrection he spent forty days in further discourse to his chosen on his life time theme before ascending to heaven, Acts i. 2. Though he did not expect to restore the kingdom then to Israel (v. 6.) and though he knew the times of the Gentiles must pass before that restoration was possible in the divine arrangements, yet we must remember for our comfort that while the Old Testament closes in curses the New opens with blessings. As we read of the sad ending of God's kingdom in Israel let us realize that the blessings of the New Covenant will bring back the kingdom and throne of David in the hands of our Redeemer, and we will be built up in hope and prepared to pray more fervently than ever before, "Thy Kingdom Come." Matt. vi 10.

Gold Dust.

"One makes one's own happiness only by taking care of the happiness of others."

"When we are dead to the enticements of the flesh, we can find time to develop the life of the spirit."

"Letting go the unworthy things that meet us—pretense, worry, discontent and self-seeking,—and taking loyal hold of time, work, present happiness, love, duty, friendship, sorrow and faith, let us so live in all truth as to be an inspiration, strength and blessing to those whose lives are touched by ours."

"While dark storms of human wrath are gathering in our national skies, it is comforting to remember that high above the storm there is One enthroned who "maketh the wrath of man to praise him," and with almighty strength restrains "the remainder of wrath." In God we trust."

"Resurrection—'tis our hope—our [illegible] through life, our hope in death; our hope of eternity; 'tis a glorious hope, for it gladdens, it cheers, it comforts, it sustains, it refreshes, it elevates and quickens the hearts of all who possess it."

ANNA DREW.

Jesus the Son of God.

Jesus Christ is the Son of God or we must deny God himself and creation; for we get the evidence for all from the same source. Just take the Son of God our of the plan of salvation, and what has it got to stand on? The Savior said "He that confesseth me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven." 2 Peter ii. and iii. say there shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 1 John v. 10, "If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son; he that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son."

We can find in Psalms, Acts, and Hebrews where God said Jesus was his Son, and that he had begotten him. He never says as much to the angels or to any other created being. Now if we cannot believe what God says about Jesus, we cannot believe very strong in God himself, or in any other teaching of the Bible. When we get the only begotten Son of God out of the Bible, we have got very little hope left of ever receiving eternal life at all. If I did not believe Jesus was begotten of God, I would just throw my old Bible away and say nothing more about it or its teachings. Some times I feel as if the question of the Sonship of Jesus was an improper one to discuss, they who deny it ought not to be noticed at all.

MRS. M. SUTTERFIELD

The Nebraska Bereans Commended.

Brother Huggins:

I wish to write a few words of commendation for your work with the Nebraska Bereans. I like your plan of straight-out questions. They are given in a way that the pupil cannot guess the answer and be correct. We read, "It is the glory of Jehovah to conceal a thing; but the honor of kings is to search a matter out." Prov. xxv. 2. I am greatly pleased with the answers to your questions. This method is truly educational. There is very little help to the pupil to have the questions asked and answered. Your plan will enable the pupils to write interesting articles in time. Fill the cistern up and then you can get a good supply of water. A writer or a speaker must know many things and be able to search out others before he can write or speak intelligently. Your plan will develop in time, writers and speakers. Our Father will bless you and your class in seeking after the wisdom that is not of this world. Let us remember that the "wicked will do wickedly, but the wise shall understand." I heartily congratulate you and your class in the work you are doing. May God bless you and make you the means of bringing many into the sheepfold.

Your brother, seeking after the imperishable things.

D. C. RONTSON.

Transfigured.

MATT. XVII. 2.

That the scene here described was a "vision" (verse 9) of a future reality, instead of being merely a present fact, is shown by the meaning of the word itself,—trans-figure. Trans means over, or across. Trans-Atlantic is across the Atlantic. Transplant is to plant in another place. Transpose is to move across, or change the position of two or more things in reference to each other. Translate is change over or across—as words from one language to another, the same idea in another form; or persons from one place to another, or from one condition to another,—the same person but in another form, as when the corruptible puts on corruption.

So transfigure means to be placed over, in a figure. The reality prefigured—God's glorious kingdom—is now about due, and in its victory will fill the earth with his glory.—J. H. P.

He Commenced on the Section.

The topic for study in the Bible class that night was the last days of Jesus on earth. The plot of the rulers, the treachery of Judas, the last supper the prayer and agony in the garden under the dark olive trees had been talked over and the glistening eyes of the brawny railroad men showed that the story had reached their hearts with its wonderful mystery and pathos.

The men passed out quietly, most of them going down to the coal room to sit until bedtime. When I went out to join them in a friendly game I saw two members of the class engaged in a quiet but earnest conversation, and I soon found that one of them, a simple-minded baggageman, was puzzled by the idea of the sufferings of Jesus. The other, a college man, with more of the teaching power than he knows he has, was trying to make it plain.

"Jesus had to be a man," he said, "so that he might know how we feel and so be able to help us."

Still the idea was beyond the reach of the other.

'I can feel it but I can't understand it."

"Why, you see, Pete, its this way. If some official of the railroad who had got his place by a pull didn't know anything about how things were actually done out on the road, should begin to issue orders, he would probably get all mixed up; but when some fellow who has worked his way up from the ranks gets a high place, he knows what can be done and how to do it. It's just that way with Jesus. He was tempted just as we are, and suffered just as we do, and so now when he is exalted to the chief place in heaven he knows how to help us, and he never gives any orders that we can't carry out."

There was silence for a moment, and the old logging train was thinking deeply. It was a new way to talk religion. It was the Bible put in the terms of his ordinary life. The truth was within his reach.

"Oh, yes, I see it now. He commenced to work on the section, didn't he?"

Part of the Day's Run.

"You make it your business to do a lot of good turns in the course of the day, seems to me young fellow!" remarked a passenger on an up town car to the pleasant faced young conductor who had just patiently helped a particularly helpless old lady to alight safely on the sidewalk.

'Sure!' was the cheerful answer, "Part of the day's run, isn't it?"

"May be, for you!" said the other, "Can't say that it's the regular thing with everybody. But I've happened to ride up and down with you four times to day, and you've gone out of your way to make things a little less rocky for somebody every trip."

"Have to," said the young man briefly. " Don't going out of your way, either. The chances come in your way. Part of the day's run—that's the way I like to look at it."

The little phrase is well worth tucking away for a pocket piece. We do not need to get up in the morning and make any mighty resolutions to do great deeds of kindness or benevolence. What we do need is to fill our minds so full of kind and tender thoughts, that a bubbling impulse of helpfulness will characterize all our day's living. While we are planning to be prompt and punctual and industrious and careful, we want to be sure to add one thing more—the purpose to be helpful. Just take it as a matter of course, as much a regular thing as eating breakfast or going to work or school. Eyes have to be quick and alert to carry out such a purpose. Ears have to be delicately trained till no moan of distress or cry for help shall escape them. One has to stop being absent-minded, which often means selfish-minded, and try for that "heart at leisure from itself" which the poet prayed for; since the chance of helpfulness in any particular instance is a gift so fleeting that the least inattention often loses it forever. On the other hand, one who begins, in ever so small a way, to make it a part of his day's program is quickly and wonderfully rewarded. Every step of his path blossoms thick with opportunities. No "day's run" can be without them. —Annie Burham Bryant.

Patience is the truest sign of courage. Ask old soldiers who have seen real war, and they will tell you that the bravest men, the men who endure best, not in the mere fighting, but in standing still for hours to be mowed down by cannon shot; who were most cheerful and patient in shipwreck starvation and defeat—all those things ten times worse than fighting, ask old soldiers, I say, and they will tell you that the men who showed best in such missions were generally the stillest, meekest men in the whole regiment. That is true fortitude; that is Christ's image; the meekest of men, and the bravest too.

It is not enough for a youth to get sufficient education and special training to enable him to meet the ordinary demands in his career. It is the extraordinary, the unexpected, the emergency, that tests man's caliber, his preparation, his fitness.—Orison S. Marden.

Whoever obeys nature's laws, finds his work crowned with beauty. Obey the law of perfect speech, and you have eloquence; the law of perfect writing, and you have literature; the law of right and wrong, and you have character.—N. D. Hillis.

Today is, for all that we can know, the opportunity and the occasion of our lives. On what we say or what we do today may depend the success and completeness of our entire life struggles.

LOOK. LOOK.

Here Is a Good Big Chance.

We want a lot of New Subscribers, and with a little effort you can get us one or more. We do not ask you to work for us for nothing, but will pay you for what you do. Here is our offer to you:

For a New Subscriber at the regular rate of $1.50 per year, we will send to any address you name

10 copies of "A Letter to a Friend"

or

One Pound of other Tracts,

or

One-half Pound of Tracts and 5 copies of A Letter to a Friend.

This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN, PLEASE!

We have a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will mail you one Free, if you will send us

Two New Subscribers.

JUST LOOK AGAIN, PLEASE!

We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

We trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2 00 instead of $1 50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1 50 and we will provide The Restitution to you. We will have no quarrel with a brother about so small a matter.

Christmas Notice.

We wish to inform our many friends who have for so many years remembered the poor with us at Christmas time, that the Chicago Bereans will again this year, send out Christmas baskets to the widowed and the fatherless. Please send offerings to Gertrude Ellis, 3013 Washington Bl'vd, Chicago, Illinois. If sent after Dec. 10 please send to Leila E. Whitehead 5439 Ontario Street, Austin Station, Chicago, Illinois. On account of the stress of work for our new Berean lesson books, we neglected giving an account of last Christmas work. We remembered nine families and gave over five dollars in money. Two sisters from Texas sent us a box of dear little dolls, and a brother and sister in Michigan a bundle of woolen mittens and stockings, which found homes without searching far. I wish to emphasize the fact that no names are sent with our baskets. "In His Name" are they given, and to Him ascend the thanks of those whose burdens are thus lightened.

LEILA E WHITEHEAD.

Your Own Business.

"Study to be quiet," that is, study to dismiss all bustle and worry out of your inward life. Study also to "do your own business," and do not try to do the business of other people. A great deal of "creaturely activity" is expended in trying to do other people's business. It is often very hard to "sit still" when we see our friends, according to our ideas, mismanaging matters, and making such dreadful blunders. But the divine order, as it is also the best human order as well, is for each one of us to do our own business, and to refrain from meddling with the business of any one else.—Everyday Religion.

A money miser grows rich by hoarding, but a good man's heart is made richer by giving.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Sarah L Lasho	3 50
Mrs Arloa Siple	3 50
A friend	50
Esther Burton	50

Some days ago we mailed statements to a number of our brethren, but all have not yet responded. We wish they would do so quickly. Also hope all who can will remit their renewals without waiting for statement. Most of you know how your account stands, and you can save us a large amount of work and outlay by saving us sending notices. Please brethren, attend to this.

We are authorized to announce the book written by Brother James W. Wilson, on the subject "Will it pay to become a Christian, notice of which was given some time ago, will be out early in December. Those who have not yet made good their pledges, are urged to do so at once. Send to Miss Leila E Whitehead, 5439 Ontario st. Austin Station, Chicago, Ill. Further announcement later.

Christmas Presents.

I can conceive of no gift so valuable as that gift which may lead the recipient to receive the gift of eternal life.

From this time up to January 15, I offer Pine Woods Bible Class for $1, which is a reduction of 25c. Student Text Book for 45c. Cunningly Devised Fables for 5c. Will it Pay to Become a Christian? a new book of 96 pages 25c. Address Wm. H. Wilson, 625 North Willow avenue, Austin sta. Chicago, Illinois.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions: and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1 00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

Please don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Any one desiring pictures of Illinois Bible School or Conference can secure them of the undersigned at 30 cents each for 5 x 7 size, postpaid. Post cards of Bible School 5 cents each or 45 cents per dozen, postpaid. F. V. Blakely, 627 So. Lafayette St., Grand Rapids, Mich

Brother B. Kilroy who lived until recently at Waterloo, Iowa, wishes us to say that his address is now Glad Brook, Iowa. Let those interested make note of this.

A Letter to a Friend

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good f... all Singly the price is 10 cents, 1: for a dollar, postpaid. Where larger quantities are taken that can be sent by express a lower rate will be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

The article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

Brother H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order. NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money oven paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind, not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in The Restitution. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of th Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in The Restitution some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

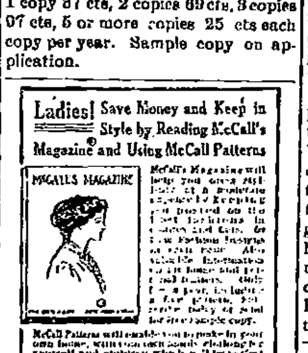
Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1801 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.



Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS

Bible Pearls—2 page tracts. Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet o 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, The Restitution, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address W L Tomlinson 10887 Orville Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from W L Tomlinson, 10887 Orville ave, Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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VOLUME LIX. PLYMOUTH, INDIANA, DECEMBER 28, 1910. NUMBER 48.

The Restitution.

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THE RESTITUTION advocates the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on earth, with the Christ as King of kings and the [illegible] saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the [illegible] of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, [illegible] a righteous and a holy life as essential for final salvation.

Poetry.

A Happy New Year.

Just at the turn of the midnight,
When the children are fast asleep,
The tired Old Year slips out by himself,
Glad of a chance to be laid on the shelf,
And the New Year takes a peep

At the beautiful world that is waiting
For the hours that he will bring;
For the wonderful things in his peddler's pack;
Weather, all sort, there will be no lack,
And many a marvelous thing.

Flowers, by hosts and armies,
Stars, and sunshine and rain!
The merry times and the sorrowful times,
Quickstep and jingle and dirge and chimes,
And the weaving of joy and pain.

When the children wake in the morning,
Shouting their "Happy New Year,"
The year will be started well on his way,
Swinging along through his first white day,
With the path before him clear.

Twelve long months for his journey:
Fifty-two weeks of a spell;
At the end of it all he'll slip out by himself,
Glad of a chance to be laid on the shelf,
At the stroke of the midnight bell.
—Margaret E. Sangster.

Hail, bright New Year! on untrod path of life
Winds on before our sight;
The future hours, with keen endeavor rife,
Lead up from height to height.

Hail, glad New Year! we clasp thy clinging hand,
And onward gaily rove
To that blest clime, the happy Rainbow Land
Of golden treasure trove.

Oh! fair New Year, may God his grace bestow
On what the future brings;
Thou blest New Year, by Love divine we grow
And reach to better things.

The Old Year dies with all its vain regrets,
Farewell Old Year, farewell.
The New Year dawns with all that Hope begets,
Hail! bright New Year, all Hail!

Communicated.

The Prophetic Word.

We are informed through the sacred writer that no prophecy of Scripture is of any private interpretation. For the prophecy came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Spirit. To Timothy Paul says, All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. Jehovah's plan of salvation is found as recorded in the prophetic Word. Adam and Eve were directed to multiply, replenish the earth (fill it with their offspring) subdue it and have dominion. The earth has been beautified for the home of the race. The ultimate of this promise was "have dominion." The dominion was every living creature. This dominion was to include the race if Adam should prove faithful. He failed and was not granted universal dominion. Jehovah then provided that one of the race should have dominion not only over the beasts of the field, etc., but over the whole race. Jehovah's plan was not changed because of the failure of the man whom he had created and tried. God planned that the earth should be filled with a righteous race. Recounted all under sin that the promise by faith of Jesus Christ might be given to them that believe. The basis upon which he would count righteousness was that of belief in the message given. The thing required was the offering of an acceptable sacrifice. The Lord God had offered the first when he clothed them with the skins of animals. Gen iii 21. The fig leaf covering was a human invention and could not cover sin. When the first son was born the mother remembered the promise, that her seed should bruise the head of the serpent's seed, and said, I have gotten a man from the Lord, (Heb. scholars say, that "from" is not found in the text) Her faith was that Cain was the one the Lord promised. When another son was born and grown to manhood the two were directed to offer an acceptable sacrifice to Jehovah. The first sacrifice offered was the shedding of animal blood. All future sacrifices were looking forward to the one great sacrifice, that of the Lamb of God. The two sacrifices are prepared alike with the exception of the Lamb. Abel offered the acceptable sacrifice by which he obtained witness that he was righteous, God testifying of his gifts. There was but a slight difference in their sacrifices. Just the offering of the Lamb or the shedding of blood. Each had the lamb. All that the Lord required was taking it from the fold and slaying it. Cain in his anger slew his brother hoping no doubt to receive the excellency. By my own might will I accomplish it says the old man of the flesh.

This haughty son of the race was soon taught that his iniquity was greater than could be forgiven him Gen iv 13. (Marg. read) He was driven from the presence of Jehovah. Under these conditions no acceptable sacrifice could be offered as there was not one righteous one to offer it. Another son is born and his name is called Seth which means appointed. The mother said, God hath appointed me another seed instead of Abel whom Cain slew. Gen iv 25. Seth being instead of Abel was the righteous seed. To him there was born a son; and he called his name Enos. Then began men to call themselves by the name of the Lord. (Marg) Jehovah had produced a righteous seed by whom sacrifices could be offered. By selecting and proving for the following four thousand years Jehovah produced in the Christ the one perfect sacrifice. To which all previous sacrifices pointed. No sacrifice was acceptable to Jehovah without faith in the seed promised to Eve and the slaying of the animal. The race soon departed from the faith In the days of Noah there was but one preacher of righteousness and by preparing the ark as Jehovah directed he condemned the world and it was destroyed. After the flood the rainbow promise was given to the offspring of Noah. It was soon forgotten and men began to build a tower, and confusion of tongues followed.

Had men have heeded the prophetic Word they would have been the recipients of many temporal and spiritual blessings. When Israel was delivered from Egyptian bondage Jehovah promised to make them a peculiar treasure to himself. He would withhold no good thing from them. They were to be proven as a nation. History verifies the fact that they failed, but for the few faithful ones and his name's sake he would not destroy them as a nation. It is recorded (1 Kings viii 8). There hath not failed one Word of all his good promise by the hand of Moses. The righteous are promised the inheritance To become righteous we must be righteous doers. No man can be counted righteous without the faith of God or the faith of Christ. The faith of God relates to his dealings with the race since the offering by righteous Abel. The future cosmos will be placed under the reign of Jehovah's Christ and his saints. This will be the final effort to cleanse the race of sin and the earth from the curse. Those who survive the trials of that age will be made righteous subjects in the kingdom promised. In the ages to come rulers and subjects will alike be made immortal Then will the earth be filled with Jehovah's glory. Be it so.

D. C ROBISON.

Destiny of the Wicked.

In these days we hear and read a great deal about the mercy of God, and the possibilities of the human race, and that if the sinner has not had the opportunity through adverse circumstances to learn the truth and be saved, he will have an opportunity under much more favorable circumstances in the age to come.

We agree that God is merciful and we thank and praise his holy name, and we be[illegible] it proper to be merciful, becau[illegible]ey that are merciful shall obtain mercy.

God is merciful to the sinner in that he allows the wicked to live when they often deserve the punishment of immediate death While living they have an opportunity to be saved if they will hear his voice.

In 2 Cor. vi 2, we read, 'Behold now is the day of salvation." and in Psalms xcv 7 "Today if ye hear his voice." Hence it is a dangerous doctrine that teaches an opportunity for the sinner of this age to gain eternal life in a future age, unless he repents now.

Let us examine a passage often quoted. I refer to 1 Tim iv 10. which reads, "For therefore, we both labor and suffer reproach, because we trust in the living God who is the savior of all men, especially of those that believe." Referring to the Diaglott we find that the word "savior" is translated "preserver" which is a better rendering. The apostle does not mean that all men are to be saved but that God's watchful eye is over all. He gives us the seasons, the rains and the crops, and many other blessings, which fall on the just and the unjust. He is a preserver of mankind But it is not His intention to bestow everlasting life on all, as some seem to think.

That those out of Christ have no hope, we learn in 1 Thess iv 13, "But I would not have you to be ignorant brethren concerning them which are asleep, that ye sorrow not even as others which have no hope."

It is not necessary to be desperately wicked in order to be without hope; just be alien from the commonwealth of Israel, and the covenants of promise and we are without God, and therefore without hope in the world. See Eph ii 11.

The wicked having no hope, what will be the outcome? What is their destiny? In 1st Sam ii 9 we read, "He will keep the feet of his saints, and the wicked shall be silent in darkness." Job xxi 30, "The wicked is reserved to the day of destruction." Psalm ix 5, "Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever." Psalms xi 6, "Upon the wicked he shall rain snares, fire and brimstone and an horrible tempest, this shall be the portion of their cup." Psalms xxxvii 10, "For yet a little while, and the wicked shall not be, yea thou shalt diligently consider his place and it shall not be." Psalms xxxvii 20, "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume, into smoke shall they consume away." Psalms cxix 119, 'Thou puttest away all the wicked of the earth like dross." Proverbs ii 22, "But the wicked shall be cut off from the earth, and transgressors shall be rooted out of it." Proverbs x 25, "As the whirlwind passeth so is the wicked no more." Mal iv 1, 3, "Ye shall tread down the wicked, for they shall be ashes under the soles of your feet." Job xxxvi 6, "He preserveth not the life of the wicked." This is in contrast with the life of the saints. "Your life is hid with Christ in God." Col iii 3

Psalms xxxvii 28, "The seed the wicked shall be cut off." Exodus xxxii 33, "Whosoever hath sinned against me, him will I blot out of my book." Psalms ix 17, "The wicked shall be turned into hell (the grave) and all the nations that forget God."

Many other passages could be quoted but these ought to be sufficient to answer the query, What is the destiny of the wicked?

I believe there are all classes of wicked persons represented in these verses, but we can find no hope for any of the wicked.

They are to be blotted out, to be cut off, preserved not, ashes under the feet of the saints, to be trodden down, to pass away like a whirlwind, to be rooted out of the earth. they shall be put away like dross, shall consume away into smoke, the wicked shall not be, their name shall be put out for ever and and ever, reserved to the day of destruction, shall be turned into the grave.

God's attitude towards the wicked does not change. He is the same yesterday, today, and forever. He cannot tolerate sin.

The wicked are without God, and have no hope and doomed to everlasting destruction.

Dear reader, if you have not taken on the sin covering name of Jesus, do not delay, tomorrow may be too late. Do not wait for a chance beyond this life. It will not be granted.

Yours looking for the Blessed Hope,

J. C. THOMPSON.

Table Talk.

2 THESSALONIANS II. 13-15.

"But we are bound to give thanks, always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit, and belief of the truth. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or epistle."

We, brethren, have cause to give thanks always to God because we are the called according to his purpose. We can realize the power of the gospel unto salvation, and can appreciate the love of God to usward that we may have the privilege of being his chosen people, if we continue steadfast in the one gospel with the one hope and the one faith.

When we try to grasp the magnitude of God's love for us we simply are overcome with the greatness of it and can only realize our own littleness as we realize God's greatness.

What are we that God the Mighty One, the All Powerful One should provide us with all the things we have to use to maintain life and use for our pleasure?

It seems from our actions when we stop to think of all we have, and know that God furnishes all, and then to look at ourselves and what we do that we do not appreciate any thing that God has done for us. Then consider our weaknesses and our failings and we once more realize that we are naught.

We can be more to and do more for God by doing more to spread the gospel, the gospel which is the power of God unto salvation to every one who believes and obeys it.

If we cannot spread his gospel by our verbal and written efforts, then we can by our lives to those who see us each day, and by our finances to those who cannot see our daily lives If we are called through the gospel then we must do our part to spread the gospel so that others may be able to lay hold upon it and be called out too We know our condition before the gospel was preached to us and for fear we have forgotten it I will quote it to you. Eph. ii. 11, "Wherefore remember, that ye being in times past Gentiles in the flesh, that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

That was the condition of every one who still have not been added unto the one faith.

Think of the great change which has taken place with each of us because of our obeying it. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

"Now our Lord Jesus Christ himself and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."

P. L MORROW.

An Admonition.

Dear brothers and sisters of the Household of Faith: I don't feel capable of giving advice, but as it comes from the Word of God, I do not hesitate giving it. To the person who is trying to be a Christian, and not merely wading a long, or drifting with the tide, should take heed to this. In studying the Scripture we find some instructions for us to follow.

To begin with, let us read the 4th chapter of Eph. In the first verse it leaves the impression that the person who is serving the Lord, as the Christian, is called out from the world And it is a worthy calling, to be called by the Lord. So let us conduct our selves with all lowliness, and meekness, not being puffed up by our knowledge. Knowledge puffeth up, but charity edifieth.

Then by be[illegible] walk according to our calling Being rooted by love, instead of puffed up by our knowledge Another thing which we need to follow is "peace," and endeavor to keep in the bonds of peace. For we read in Heb xii 14, "Follow peace with all men, and holiness without which no man shall see the Lord." Here we find it necessary to follow after peace and holiness both, in order to see the Lord. Let us have our conversation as it becometh the gospel of Christ, and stand fast in one spirit, and one mind, striving together for the faith of the gospel, not being frightened by those who oppose us; for it is written, 'Seeing it is a righteous thing with God, to recompense tribulation to them who trouble you; and to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels."

A Christian, to believe on Christ, must also suffer with him. Now let us turn to Phil. ii. 2 4 Does it become a Christian to strive?

We read here, Let nothing be done through strife, or vain glory. Yet there is one thing to strive for, which is "The Faith of the Gospel."

Furthermore, we should not labor for self alone, but Rom. xv. 2, says. "Let every one of us please his neighbor for his good to edification." To the neighbor good, but to our edification; and Rom. xiv. 19, says. Let us follow after things which make for peace, and things wherewith one may edify another.

We find some more instructions in 1st Peter iv 3-19 Also v. 2, 3, 6 8 If we stay in a sober condition and watch, we will be able to stand all the sharp cuts given us; but if we go around with our eyes shut and don't watch, the devil is after just such persons, and he will get them too. for he is seeking whom he may devour; and if it isn't that class of people, who is it?

If a man of the world follows after the things of the world, the world pays no heed to it; but if a Christian goes aside, then there will be remarks The world will say, "Why he says he is a Christian, but I can't see that he is any better than I." A Christian don't have to get up before the world and say, I am a Christian; but "by their fruits, ye shall know them."

If we are the children of the day, we are not of the night, nor darkness. Therefore let us not sleep as others do. "Not be drones."

But we must watch and work, and be in a sober condition, ready to meet things as they come to us all through life.

1st Thess. v. 7, 8, says, 'They that sleep sleep in the night, and they that are drunken are drunken in the night But let us, who are of the day be sober, putting on the breastplate of faith, and love, and for an helmet, the hope of salvation." If we have this shield, we will be able to stand.

Now let us read 1st John iii 2 3 "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is—and—every one that has this hope in him purifieth himself, even as he is pure."

A short time ago I was in a small town, and went to church, it being Sunday morning, and I noticed some of the members using tobacco, chewing, and smoking. It also happened to be communion[illegible] with them, and I just wondered, as I saw them partake of the Lord's cup, if they thought tobacco and the blood of Christ made a good mixture? Does that combination make us pure, even as he is pure? But a true spirit is as bad as a filthiness of the flesh. Therefore it becomes necessary for us to be spiritually minded, and not carnal, and to watch for the Lord's coming. "Watch ye therefore, for ye know not what hour your Lord doth come." Matt. xxiv 42

"Take ye heed, watch and pray, for ye know not when the time is; for the Son of Man is as [illegible] jour[illegible] auth[illegible] [illegible] the porter to watch. Watch ye therefore, for ye know not when the Master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning, lest coming suddenly, he find you sleeping, and what I say unto you, I say unto all, Watch." Matt. xiii 33 37.

Yours in the Blessed Hope.

BEN H. CARPENTER.

Report of Meeting.

We were even more pleased than surprised to receive word from Bro. L. E. Conner, of Cleveland, Ohio, that he would be with us, at Moriah, Ill., over Sunday, December 11, as he was enroute through this part of the state.

He delivered three most profitable and edifying discourses; on Saturday evening speaking from Ephesians vi "concerning the Christian armor;" on Sunday morning on the Resurrection and its import to the human family; and on Sunday night beautifully portrayed the Coming of our Lord and Savior.

Such services do us good, being a flock without a shepherd, and we do enjoy hearing the truth in its purity. While we have the silent messengers, the Spirit, viz the Word of God at all times to guide us and Jesus Christ as the [illegible] counsel, yet we feel [illegible] and encouraging words of the ministering brethren [illegible] the churches of old. They needed the word and admonitions of Christ [illegible] Paul, Timothy and other faithful ones. These come as refreshing showers to us.

It is a [illegible] to say we had good [illegible] most attentive as Bro Conner [illegible] the esteem of the people [illegible] in and out of the Church. They [illegible] the truth presented [illegible] to accept it.

May [illegible] of the truth be abundantly [illegible] and kept by the power of God is our hope and trust.

MRS C W WEAVER, Sec'y.

Editor Restitution:

You will find enclosed Money Order to pay my subscription on the paper that is past due, and on up to March 1911.

This has been neglect on my part which I will try to not let happen again. I can't very well get along without it. When I began to take your paper I was a member of the Christian Church; but through THE RESTITUTION and the Bible I have learned that Christ's kingdom has never been set up as yet; but is in the future. I have also learned what the true gospel of the kingdom consists of. I have withdrawn from the Christian Church, and with the help that I can receive from and through THE RESTITUTION and the kind brothers who write so ably for the paper, I will try to live and walk in newness of life.

If I am never permitted to meet any of the brethren of like precious faith, I shall try to live in such a way that I may have an entrance into his coming kingdom.

Very truly yours,

WM BIRCHARD.

Dear Bro Underwood:

You will find enclosed three dollars to renew for another year, the subscription to THE RESTITUTION to the following addresses.

I am still watching and waiting for the return of our Lord from heaven, and I begin to think I must fall asleep ere he comes, but it will not matter, for "I know whom I have believed, and am persuaded that he is able to keep that I have committed unto him against that day."

May [illegible] and the peace of God be with you

Yours in hope,

A. S. MILLER.

e Restitution.

UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH B. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA. DEC 28, 1910.

WE wish to again thank our friends for the many words of encouragement that come to us, and for the substantial support given THE RESTITUTION. We certainly appreciate your kindness, and shall endeavor to so live and conduct the paper as to merit your favor, and finally gain the approval of our Master

ON December 21, 1910, an accident occurred on a train coming east from Chicago by which a mail car was de- [illegible] all the mail that [illegible] sorted [illegible] ination. [illegible] ry is at Eldridge, partly burned, but we were able to make it out. There may have been other mail that was entirely consumed on that car, so if any western friends do not get their order filled, it may be letters were lost in the way.

SHOULD there be any Brother or Sister who think they have been treated unfairly by this office, and not given proper credit for what was sent, if he can kindly inform us of the case, we will be very glad to correct any error we may have made. We realize that we, like others, are liable to make mistakes. We are human. All we can do is to correct an error that we make, and that much we do cheerfully, always giving the person who claims the error the final word, even though they be unable to furnish proof of what they claim. Not a single claim made in years has been ignored when presented to us for consideration. With this as our method of dealing we feel well satisfied and shall continue to follow it up.

WITH this issue of our paper we complete the Volume that is numbered Forty-nine. With the next issue we shall enter upon a new year. What has been done in the past year is done. We cannot change the history. The opportunities we had for doing good, if not taken these are passed, and will come to us no more. The duties we shirked and did not do will be testimony against us. The only recourse we have left is to redouble our diligence for the coming year, or that portion of it that we may be spared to live out. For ourself we shall do the best we can to make our life what God will approve. We can do no great things, and God will not require what it is impossible to accomplish with the small ability we possess. We wish all our brethren and friends a Happy New Year, and state that with God's blessing we shall press on in our work and make THE RESTITUTION worthy of your support and confidence.

Wanted.

In a "Declaration of Principles and Constitution" of the "Indiana State Conference of the Church of God of the Abrahamic Faith," that was adopted at the Annual Meeting held at Argos, September 10, 1836, (and which has never been rescinded or changed to this day) we find among the adopted principles one reading as follows: "We believe that Jesus Christ is the Son of God."

In the "Constitution and By Laws of the Church of God of Plymouth, Indiana," adopted January 6 1898, (and which no action of that Church has ever changed) we find in Article 2 the following: "The Church of God at Plymouth, Indiana, believes that Jesus the Christ is the only begotten Son of God."

In the proceedings of the Indiana State Conference held last June at old Antioch—that old house whose walls have echoed so many sermons from noble brethren long since gone to rest, among whom we may mention Brothers Hugh Barnhill, S. A. Chaplin, J. S. Hatch, Richard Corbaley, Ralph Carter, J. M Stephenson, John L. Wince, and a host of others good and true both dead and living—at old Antioch the following was offered and carried without a dissenting voice: "Resolved That we, the State Conference of the State of Indiana, in Conference assembled this 11th day of June, 1910, do believe that Jesus is the only begotten Son of God."

"Resolved, That this Conference is opposed to legalism in the sense that the Church is called upon to keep the Seventh Day Sabbath."

We wish to state that Brother S. A. Chaplin, when Editor of THE RESTITUTION, became so bitter and so intense in his opposition to a certain leader of the theory of the human paternity of Jesus, that he would not even read communications sent him; nay more, would not even cast them into his waste basket, but would deliberately walk to the stove and consign them to the flames, and walk away with the firm determination depicted on his face that he had once more shown respect to his Lord and Savior, in that he had thus rid the earth of something that was an insult to the Christ, the Anointed of God Brethren, please remember this, and take it to heart, all you who revere the memory of Brother Chaplin, he was a most intolerent foe to those who held to any theory that had the least smack of the human paternity idea.

Were he here today can you imagine what he would say to those brethren who very leniently say to tolerate those who teach this and other theories, urging that nothing be done to hurt their feelings, and claiming that such have a right to teach such views if they wish?

What would he say of the minister who held that we have "no right to judge another man's conscience," and therefore should tolerate those who teach this theory—what would Bro. Chaplin think of such ministers coming to the State of Indiana and working among our people, holding such "liberal" ideas, right in the face of the above noted emphatic action of our Conference?

There is not a Brother or Sister who ever knew Brother Chaplin either personally or by his pen, but what knows full well that he would denounce such from the very housetops.

Brethren, we are living in a very critical period of the world's history, and right now we need a few more like Brother Chaplin.

During the ministry of Jesus when here on earth, various questionings and doubts came to his mind, much as other men since then have had misgivings and doubts. On one occasion Jesus gave vent to his mind in this way "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" The Diaglott says "this belief on the land."

Just now this question is prominent in the minds of many of our best brethren, and we say again, in view of the crisis we have reached—not the crisis of the "management of THE RESTITUTION" but the crisis the Church of the Living God has reached, the crisis that the true faith is now passing through, yes in view of this we do sadly need a few of the stalwart sort like our lamented Brother Chaplin, who was not afraid to *stand* in defence of the honor of his Lord.

Which *way* shall we look, where shall we find a few such *strong* men? Surely not among those who advise leniency to the opposers of the truth of God. Where then?

ON occasions part of a private letter may be given publicity and not be considered a betrayal. Hence we give an extract herewith:

Dear Brother Underwood:

Congratulations to you and Brother McCrory for the appropriate words to the "Sanhedrim" that met November 20, and pompously announced the destiny of the manager of THE RESTITUTION and also of THE RESTITUTION. If that announcement has affected each believer as it has myself, no stronger chain could have been forged to bind us all to work for the support of the paper that has had the moral courage to uphold the cause of Christ and rebuke schismatics. If I could treat the subject as courteously as you and Brother McCrory have, I should like to express myself in regard to the matter, but as your vindication will be ready soon, perhaps I had better wait. The movement is not only bold as a scheme, but shows the deepest ingratitude.

I say to each subscriber in this critical moment, the words of the brave Captain Lawrence—"Don't give up the ship."

With earnest desire that you will secure an overwhelming majority who will rally to the support of God's truth, I remain as ever,

Yours in the Blessed Hope,
J. F. WAGONER.

Editor Restitution:

I enclose Post-office money order for $1. 50. Please renew my subscription to THE RESTITUTION for one year, as time is most out. J. W. Sissle is not able to read it himself as his health is very poor. His family are always interested in the paper.

Wishing all the readers a Merry Christmas and a Happy New Year.

An aged brother in Christ,
J. W. SISSLE.

Communicated.

Sunday School Lesson.

JANUARY 8, 1911.

Jeroboam makes idols for Israel to worship. 1 Kings xii. 25 to xiii. 6.

Golden Text—"Thou shalt not make unto thee any graven image." Exod. xx. 4.

In this lesson we have Jeroboam who was made king of the northern kingdom after the division, seeking to establish worshiping places for the people, as he realized that if they all went to Jerusalem to worship God, they would soon be again united in one kingdom, and he would be killed. His scheme was to select two places, one at Bethel only twelve miles from Jerusalem, near his southern boundary, and one at Dan near his north boundary, both of which had been ancient places for worship, and there he set up his golden calves, and established altars for worship where the people were instructed to gather at times that he decided in his own mind.

In the study of this lesson it will be found that if the children of Israel, the chosen people of God, had only obeyed him, and been united in their service to him, he would have made them a strong kingdom that could not have been broken by other peoples. It was then and is now disobedience that causes such wrecks.

Alliances that Solomon had made were broken off, and friends became enemies. Idolatry was substituted for the true worship, and civilization was set back instead of forward.

What God wanted was an obedient, true hearted people, who would do his will, and through such a medium was the world to be transformed and become a universal kingdom worshiping and serving God. The selection of this nation to be used for this purpose was made, but here we find them quarreling among themselves, broken up, with idolatry in their midst, a prey to the nations round about them.

Jeroboam the first king of the northern kingdom, was not of a royal line, but was one of the common people, though possessed of great ability. He had business capacity, and was a natural leader of men. He had been told by a prophet of God that he should be king over the ten tribes, and that he and his family would be a reigning family. However, there was a provision to this promise. If "thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments as David my servant did."

Where Jeroboam made his mistake was like many in our day do. He took the matter in his own hands and started a rebellion against Solomon, and was banished to Egypt, returning when Solomon died and Rehoboam assumed the reign.

To Jeroboam was given an opportunity. The land was rich, the people were energetic and forceful, and there was abundant chance for a wise and unselfish ruler to make much of what was placed in his hands. The corruption and oppression that had borne the people down under Solomon, and which Rehoboam would make even heavier, he could lift off the burdened ones. But Jeroboam's opportunity lay in the condition that God had laid down. His commandments must be obeyed, his statutes must be observed. The true religion must be upheld—a religion that had for its basic principle obedience to God. This alone could make a united people, and secure success of the plan.

What did Jeroboam do with the opportunity given him? The reading of the lesson section tells of the two idols set up in two different places to keep the people from the true worship. The times were changed, and the whole system of religion changed, priests were created from the lowest classes of people, and every possible effort made to eradicate every element of the true worship. Every bad thing imaginable was substituted under the name of good things. Again it is proved that "good intention will not help a man on his way, if he takes the wrong road."

Jeroboam's sin was disobedience, and the necessity of obedience is the lesson to be impressed as we study this narrative. George Eliot said, "Nothing in this world is worth doing wrong for." This is another way of refuting the theory that the "end justifies the means."

My Dear Brethren and Sisters:

Paul tells us in Ephesians vi. 11, to "put on the whole armor of God." Why so, Paul? That we "may be able to stand against the wiles of the devil." Yes, Paul in his day saw that it was necessary to have on the whole armor of God if we would be able to withstand and overcome the evil that is in the world. Verse 14 says, "Having your loins girt about with truth."

Yes, dear ones, the TRUTH is what we want, is what we must have and believe and obey if we ever gain eternal life. Again, in the 16th verse, "Above all taking the shield of faith wherewith we shall be able to quench all the fiery darts of the wicked." Yes, I believe we have to hear the Word of God first, then have faith to believe the precious promises he has made and obey that form of doctrine by being buried with him in baptism, and ever walking a Godly life, as Paul tells us in Titus ii. 12, "That denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world," that as the 13th verse says "We are looking for that Blessed Hope and the glorious appearing of the great God and our Savior Jesus Christ." Yes, let us be able to look further than that. Let us look forth to the time when there will be a thing of the past, when the things we now hope for will be a reality, when Christ Himself will be with us, when the curse that our old earth is groaning under today will be removed. Rev. xxii. 3, when it will blossom and bloom again like the garden of Eden. Isa. xxxv. 1; Ezek. xxxvi. 35. When the knowledge of the Lord will cover the earth as the waters cover the sea. Isa. xi 9; Hab. ii. 14. When one man will not say, Know the Lord, for all shall know me from the least to the greatest. Rom. viii. 11; Jer. xxxi. 34. That is a time I am looking for, longing for and praying for. Let us all be up and doing and strive for that everlasting home with the Master.

Your Sister, looking for the soon coming King.

ETTA DEN-MORE

That Ministerial Association.

I have a letter of inquiry concerning a Ministerial Association of five recently formed. A section of the letter reads as follows;

Brother Wilson:

What do you think of the ministerial association? If there is one formed just among *ministers*, how is the *Church* to take action, for I understand the *Church* is the *pillar* and the *ground* of the *truth*, and *all* questions are decided by the *voice of the Church* and *not* by the *ministers*. Would it not finally bring about a priest-ridden people? I am asking for your opinion, if you will give it."

You ask "would it not finally bring about a "priest-ridden people?" It seems to me so, as the last part of section 3 reads as follows: "To prevent as far as possible unbecoming conduct on the part of members of the Church, and dissension, discord and divisions in the Church on account of the agitation of questions to no good purpose."

It looks to me like the formation of a Clerical Hierarchy to which the Church must be subservient, as this association assumes in said article 3, to be the regulator of the Church as to *conduct*, and also to determine the *questions* the *Church* shall *agitate*, as to whether it will be to a good purpose for them to agitate them or not. In my reading of the Scriptures I find the minister must be a *servant* of the Church, and not a *lord over God's heritage*. This association assumes the right to be a guide and dictator to the Church, a disciplinarian. See article 9:

"This association shall have power to determine when the conduct of any of the members is out of harmony with the principles of the association, and shall have power, by a two-thirds vote of its members to expel from its membership any member so determined to be out of harmony with its principles."

Were not some of these association preachers at a recent general Conference opposed to a Church Discipline being formed? How is it then, that this clerical association can form a Discipline, vested in the association, by which they shall have power to expel members on a two-thirds vote of this association, but deny this power to the Church?

The Bible makes the Church a disciplinarian, and never an association of ministers (servants of the Church). As to conduct, a final resort must be made to the Church. Matthew xviii. 17 reads; "If he neglect to hear the Church, let him be unto thee (Church) as an heathen man and a publican."

As to doctrine, see 2 John 10: "If there come any unto you and bring not this doctrine, receive him not into your house (house of God the Church) neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds."

The word "house" here must have reference to the House of God, and not to private homes, because we are told in Hebrews xiii. 2: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." We are not instructed to sound these "strangers" as to "this doctrine" before entertaining them.

The formation of the association being discussed, seems to be bringing about the prophecy of 1 Peter iv. 16-17: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.....that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

A judgment is a decision which makes a separation. The house of God is certainly being "sifted as wheat" today; a separation is taking place in this sifting out the chaff from the wheat.

The association idea absolutely unscriptural, that it may of a truth be termed chaffy. In the sifting process the chaff and wheat are separated. No person in his senses can suppose chaff to be wheat. "This know also, that in the last days perilous times shall come," and we are not surprised at the things now happening. In these "last days" let not the "wheat" form any alliance with the "chaff."

Yours in the Blessed Hope.
W. H. WILSON.

Dear Brother Underwood,

Find herewith an order for which send THE RESTITUTION for 1911 to the *person named herein*. She is a dear good sister, strong in the faith, but of limited means, and I have loaned her my paper, but she will enjoy having one of her own, and I want mine myself.

I like THE RESTITUTION. It is like one of the family. I can remember it in its infancy in Pa's family back in the fifty's. It is opened as soon as it is brought to the home, and I never fail to find something good in it, real food. I sincerely trust that you may be given strength, courage and means to continue your good work.

Yours hoping to meet the Master in peace. May we all be there.

Mrs. J. W. APPLEYARD.

Editor Restitution:

Please find enclosed $3 50 to pay for the dear old paper another year, and one dollar for the Lord's poor. I am still striving in a feeble way to serve the Lord, but it is hard on all that are isolated as I am, and all such have my kindest sympathy. May God bless them to go on, and may we all meet some bright day on that evergreen shore, is my prayer. My time is not out but I do not want to be too late.

Youre ever watching and waiting for our blessed Lord. With love to all the household of faith, and a Merry Christmas and a Happy New Year.

Your sister in Christ,
EMILY COLLETT.

Decisive Moments.

There are moments in the life of every person when some important decision is made, and which may be far-reaching in its results. They are more solemn moments than may be realized by the one who makes the decision. Each one of us has come to a moment when we were called upon to decide the question as to whether or not we would accept eternal life, or reject it. Very many people, in such a moment, have decided that they would wait until another day in which to accept the great gift of God; but it was a most perilous decision, and a most perilous waiting, for never afterward did they have any desire to become a Christian. The unsaved person who says to God, "Go thy way this time, and some other day I will heed thy voice," runs the terrible risk of never having another opportunity to hear God's wooing voice.

The late Prof. T. Harwood Pattison, in his last sermon, said; "The choice which we make decides not only the path we walk, but the end we reach. Pilate, at the only interview he had with Jesus, asked, 'What is truth?' and he waited not for the answer. Probably at that moment he settled his whole future fate. In a darkened room at Damascus, Saul of Tarsus, the young persecutor, sat revolving that very same question. Three days of agonizing thought, three days at the parting of the way. Sunset and evening star saw him still there. Sunrise and noontide found him there yet. Three times the city awoke and went forth to its burden, then home to rest, but Saul did not stir from that point. Then he rose up, and flung the door open, and stepped out in the light, and cried as the sun shone in on his soul, 'For me to live is Christ.' He took the road from which he never turned aside until he reached the last milestone, and in the prospect of the block, could write, 'I have finished my course; I have kept the faith.'"

What a decisive moment in Paul's life that was! It was a decision which has resulted in vastly more good to humanity than can ever be described. Weigh well your decisions.—C. H. Wetherbe.

Heroism at Home.

How useless our lives do seem to us sometimes. How we long for an opportunity to perform some great action. We become tired of the routine of home life, and imagine we would be far happier in other scenes. We forget that the world bestows no title so noble as a father, mother, sister or brother. In the sacred precincts of home we have many chances of heroism. The daily acts of self-denial for the good of a loved one; the gentle word of soothing for another's trouble, the care of sick, may all seem as nothing; *yet who* can tell the good they may accomplish? Our slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of harvest. Well will it be for us if the harvest shall be one we will be proud to garner. If some one in that dear home can look back in after years, and as he tenderly utters our name say, "Her words and example prepared me for a life of usefulness, to her I owe my present happiness," we may well say, "I have not lived in vain."—National Presbyterian.

One of the most disastrous effects of sin in the soul is that it has made it so difficult for men to believe in love and realize love. How very little this world believes in love! Do a man a kindness and he instantly suspects you of an interested motive. One of the greatest difficulties our God has had in dealing with men is to get them to believe how much he loves them. Not one of us has begun to fathom the love of God. I think it gives our God a joy that hardly anything else gives him when we are able to say that we have known and believed the love that God hath toward us.—G. H. C. Macgregor.

Conformity to the Will of God.

[Concluded from Page Three]

much as the spoiled child, who, because it is not permitted constantly to feed upon confections, pastries, and sweetmeats, but is called by its parent to partake of substantial fare, and sometimes to take that which is bitter, and also to go forth and endure that which is "hard and afflicting," loses confidence in the love and wisdom of its father, and sadly refuses to do his will.

Remember, "he sitteth as a refiner and purifier of silver," whose business it is, not to see that there is no fire to try us, and no dross revealed, but to see that the fire gets not too hot, lest it injure and destroy; nor too cool, lest it do not accomplish its end,—the purification of the heart from all its nature.

Neither is he at a loss for fuel from which to make these purging fires. They come from any and every circumstance around us that is needful to cross our wills; from many little things connected with ourselves, our families, our tenderest friends, and the common business of life, and even from our religious services. He will cause a fire to glow forth, giving us a sense of the cross, mortification, and death, which are necessary to the perfect submission of our wills, and entire acquiescence with God. And if these fiery trials, which are to try you, reveal hidden forms of selfishness and sin, as the lance reveals offensive matter not before seen, "cease lying but deep within, be not disheartened. It is your physician at work wisely, and accomplishing the object of your desire,—a perfect cure. Courage, brother. His soothing encouragement to you is, "After ye have suffered a while, I will strengthen, establish, and perfect you."

Will It Pay to Become a Christian? Is the title to a well written book of 96 pages by Bro ther James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is mostly bound in cloth and can be had by addressing W H Wilson at 625 North Willow av. Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10098 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

New Year.

The years roll past with lightning speed,
God's hand is there, let us give heed:
But He is waiting all unseen,
By unrolled scientists I ween.

Poor little men with all their pride,
Their day is short, they can't abide;
The years roll past, and they are gone,
But God is still upon His throne.

But years are given for work to do,
And earnest workers are too few,
Against the force of greed and sin;
To... work right on, the truth will win.

For years will come, as come they must,
But brings the triumph to the just;
... brings a grand and brighter day,
... wicked men will flee away.

A. WALLACE MASON.

We will be in Salem, Ohio, Jan. 4 to 15, 1911; and will begin a series of meetings in Troy, Ohio, Jan. 14th.

Ministerial Association.

In THE RESTITUTION of Dec. 14, 1910, there appeared the report of a Ministerial Association which was held in this city (Cleveland, Ohio) on Nov. 29th. Readers will wonder what the gathering meant, and why we did not participate in the conclave held in our city. The situation is such that contrary to our desires we are impelled to say as follows:

In Article 3 the "purpose" of the Association is said to be: "To promote the general edification of its members; to bring the churches and brethren generally into closer union and fellowship and to prevent as far as possible unbecoming conduct on the part of members of the Church, and dissension, discord and divisions in the Church on account of the agitation of questions to no good purpose."

A most excellent "purpose" certainly, and we wish it unbounded success. The prayers go will them so far as the "purpose" of the Association is concerned, unless by "the agitation of questions to no good purpose", is meant the divine ownership of Christ, the sufficiency of the gospel to save with out the help of the law, and the inspiration of the Holy Scriptures. With us these questions are living issues, prominent parts of the vital and saving message of God to man. With malice toward none and with love toward all we say that if the design of the Ministerial Association is to rule out these gospel truths as "questions to no good purpose," then the issue between us is clearly drawn, and we must act accordingly. We do not say that such an interpretation represents correctly their meaning, and we have no desire to make out that they wish to relegate these questions of gospel truth to the scrap heap; but judging from the position taken by all the members of the Association who were at the General Conference, Christ's Sonship, the abrogation of the law, and the inspiration of Scripture, are "questions to no good purpose." These were the questions in controversy at the General Conference; and the Secretary of the Ministerial Association got over on the Josephite side of the tent; and while he does not believe their doctrines, he helped them fight against the truth, and he fought against what he himself believed to be the truth. Then the Vice President of the Association did what he could for the errorists, although himself an unbeliever of their errors. And the President of the Ministerial Association (the Association is composed of three officers and two members), with whom we worked two years in Illinois, and who at that time was a more inveterate opponent of Josephites, law observers, and partial inspirationists, than the Editor, and who before the General Conference publicly urged others to go, found it convenient to be busy elsewhere when the meeting convened! We repeat that while we have no desire to put a bad interpretation upon their "purpose" in suppressing the "agitation of questions to no good purpose", we are fearful that there are iron claws under the smooth fur. We learned at the General Conference that people can believe one thing and do another; that preachers can believe the truth and yet fight under the banner of the enemy. While entertaining these apprehensions in the present case no one hopes more ardently than the Editor that they have no foundation in fact.

The meeting and organization of the Association in Cleveland, Ohio, was unsatisfactory and unfortunate for several reasons.

I. Ohio has more ministers than any state or province in North America. These proclaimers of God's Word were deliberately snubbed—not one received an invitation to the Ministerial Meeting called to convene in their state.

II. The Church of God in this city, of which we are pastor, has the largest resident membership of any church in the United States or Canada. Instead of the Association convening with the Church of God in this city, the largest and among the oldest, if not the oldest in the state, they assembled with a daughter of the Mother Church—a daughter who has been so turbulent, factious and disobedient to her mother that, rather than submit to her discipline, she left home and began to keep house for herself (1 John ii 19; Jude 19); who is not in fellowship with her mother, nor the Ohio Conference; and who belongs to no Conference in the world.

III. The Editor is acquainted with all the members of the Association, and holds them in highest esteem. They came to the City, and their business "transacted," and departed. Only by the kindness of Correspondents in Indiana and Illinois did we know they were to be in the city. Their deliberations were held within ten minutes' walk of our parsonage. Telephone facilities were at hand. We were recovering from a surgical operation when they were here; and though they were almost within a stone's throw of our home, not one of them called or even telephoned.

IV. The Association passed a resolution that they had "lost confidence" in the management of THE RESTITUTION, and "resolved" to start another paper. Unfortunately Bro. Underwood was not invited to the meeting to face the charges they made against him. He was given no chance to explain anything that had shattered their "confidence" in him. Condemned unheard, they say in a resolution "unanimously adopted" that they have "lost confidence" in him without even stating their reasons, thus heading off any reply to their charge. A specific charge can be met by argument or confession; but a general charge cannot be denied nor confessed. Following hard on the heels of this premature condemnation, "it was moved and seconded that full copies of the minutes of this meeting be sent for publication to THE RESTITUTION." Brother Underwood was "unanimously" condemned *in his absence* upon charges *not stated*. Of course the next move was to logically and consistently, (?) ask him to publish his own condemnation to the four winds; for as the Ministerial Association of five members decreed!

Brethren, this is all wrong. If there are dissatisfied brethren who do not take THE RESTITUTION, and you can publish a paper that will suit them, by all means get your paper a going. These brethren do not take THE RESTITUTION anyway, so you can carry on your work without hurting any one. Instead of being destructionists become constructionists. This seems not to be your policy; you desire to pull down somebody else to build up yourself. Wrong, brethren, THE RESTITUTION is too old and faithful; its readers are too numerous and loyal to the truth, for a Ministerial Association of five members to overthrow it. *Could it be done, would the spirit of Christ and of love be in the doers thereof?*

We were told at the General Conference by anti-creed champions that the delegates there who represented state conferences had no power to pass on the questions of Christ's sonship, the sabbath, and the inspiration of Holy Scripture. We had no right to administer discipline to any one for the same reason—the want of power. Yet strangely enough, five ministers met in this city, Nov. 29, 1910, who represented nothing but themselves, formed themselves into a Ministerial Association "*with power* to transact business" (article 4), and dictated to other ministers the following terms of admission to their society:—Ministers of the Church of God may be admitted to membership in this Association upon declaring themselves to be in harmony with the objects of this Association and subscribing to the Constitution and By-Laws. Article 8.

You must be in harmony with and subscribe to the Constitution and By-laws of the Society to become a member; and once a member you are invited to look at this "big stick" of power held over your head:

This Association *shall have power* to determine when the conduct of any of its members is out of harmony with the principles of the Association, *and shall have power*, by a two-thirds vote of its members to expel from its membership any member so determined to be out of harmony with its principles. (Article 9).

Strange, passing strange, is it not reader, that you can belong to the Church of God whether you are "in harmony" with it or not, whether you can "subscribe" to its teachings or not, but not to the Ministerial Association; that while the Church has no power over the faith and discipline of its members, can't "expel" any of them, for the lack of power, the self-constituted Ministerial Association of five members has "power to determine" upon the conduct of its members, and even "power by a two-thirds vote of its members to expel from its membership." A two-thirds vote of five members means that when three and one-third persons have voted your conduct unbecoming, you will be "expelled," so be careful.

With such "power" as this behind the throne it is plainly to be seen that members of the Association will have to walk straight. The very men that had "no power" at the General Conference last summer have suddenly become very powerful.

But the disturbing question is, where did they get all this power? Of course the Bible empowers the Church of God to oversee the faith and conduct of its members. We don't have to form a Ministerial Association to get this power. The formation of this association with disciplinary power shows that such power is wanting in the church; or else the Ministerial Association has more power than the church. How long-suffering heaven is toward erring, contradictory, changeable man.

Relative Importance of Pastors and Evangelists.

Brother Huggins:

Do you think your remarks encouraging to the brethren and sisters of like precious faith who are dispersed through the world? If I understand correctly, you believe it necessary a pastor remain with his flock so as to "graduate them in the high branches of Bible lore," and to keep encouraging them so as not to let them "starve or be torn to pieces by wolves and other wild beasts."

Now let me ask, The "lambs—sheep" mentioned—who are they? Did Christ tell Peter to devote himself to a select community? Ah, no! The word lambs—sheep show, that the whole company of believers were in Jesus' mind at the time. Thank God he did not say, Don't go to the isolated, but go to the larger bodies who can unite and pay for this food.

Here is where we must watch ourselves, for partiality is severely forbidden in the Bible. If our hearts be set upon Christ, we shall want no other shepherd. Why not rely more on his promises? "He is nigh unto all that call on him in truth," he is a thousand times more willing and earnest to do for his sheep than the best shepherd. It is true that the lambs must be fed, sheltered and protected—but, is it possible, can it be true, after all the preaching that has been done, there are not so many as one, two, or three well-instructed brethren in our churches who can feed and shelter the lambs while the minister is out preaching the Good News.

Oh, the shame of it! It seems to me you have exalted the pastors above measure—it is catholicism—the priests do it all—the members are ignorant, can't teach or help to encourage one another just because they have no ministerial certificate.

Are we justified by faith or knowledge? I have confidence in God that if we "ask in faith nothing wavering," he will bestow sufficient knowledge—that is, if we try to help ourselves.

We speak that we know, and testify that, by experience, we get instruction and encouragement from the epistles that were written to the different churches, and not only these, but from books, articles and many good tracts. Ah, let us reach our hands to our invisible but ever present Shepherd, Jesus Christ, who gave himself on our behalf, that he might redeem us from all lawlessness and cleanse for himself a peculiar people devoted to good works. Yes, our Shepherd gave his life to redeem us from death, and if we are faithful he is able to keep us from falling in the time of great darkness. When I realize the great suffering he underwent on our account, it makes me ask myself, What am I doing to advance the cause I profess to love? Alone, we can do but very little, but in "union there is strength"—all things are possible. "The harvest truly is plenteous, but the laborers are few." Jesus declared this, the "laborers were few," and said, "Pray ye the Lord of the harvest, that he will send forth laborers." There are thousands upon thousands who have not yet heard the glad tidings of the kingdom.

The Savior's sympathetic heart could not resist the earnest appeal of the "woman of Canaan", so let us have a sympathetic disposition that we too may heed Christ's earnest appeal when he said, "Pray ye the Lord of the harvest, that he will send forth laborers."

May God help our people to see that there is much work for us to do. If we cannot preach we can all help to send some one who can. "If ye love (only) them which love you, what reward have ye?"

Now Brother Huggins, I mean not to cast a slur. God forbid! I have written my feelings, and you know there is immense relief in telling out of pain

EDITOR'S REPLY.

The above letter from a highly esteemed sister is so full of exhortation to love and good works, in such a good tonic to stir up evangelistic activity, we gladly give it room in Ebenezer. We fervently pray that her burning words of zeal for the evangelistic cause may be blessed of God in warming cold hearts and opening closed purses in spreading the good news of the kingdom in this world of perishing humanity.

In this evangelistic matter, however, let us guard against having zeal without knowledge. Rom. x 2. We would not for our right hand discourage evangelistic work. God knows that our sympathies and prayers are with our poor, underpaid, hard-worked evangelists who are trying to save the people who are perishing for lack of knowledge. But we must not exalt one thing however important it may be, to the elimination of another thing equally, if not more, important. Pastors and Evangelists are both recognized by Bible authority; the only issue is the relative importance of the offices. Because we have said in a former article that pastors were more important than evangelists our sister says: "It seems to me you have exalted pastors above measure." She evidently thinks, and we are sure many of our brethren think, that evangelists should have the precedence over pastors. Precisely the reverse of this is the truth. That this does not exalt pastors "above measure" is clear from the example of Christ who

I began his ministry with his disciples, Matt v 1, 2, and concluded it with forty days of exclusive instruction to his chosen. Acts i 3.

2 The apostles were only copies of the Great Original, and following in his footsteps they always preached the gospel "to the Jew first." Matt x 5, 6; Acts xiii 46; Rom i 16

Such is the "measure" of pastoral importance according to the Divine Standard. If believers get together in large enough bodies there is no reasonable objection to them uniting and paying for their food. They should not want something for nothing. It seems reasonable and scriptural that the sheep should give their shepherd enough "fleece" to keep him from starving and freezing to death. A flock of sheep that begrudge their shepherd what little wool they can spare must be a very unsympathetic, sorry lot; they certainly would think more of their wool than the truth. To suggest that they "want no other shepherd" than Christ is to go against experience and testimony. Christ is "the great shepherd of the sheep," the "chief shepherd"; 1 Pet v 4; but this designation of his supremacy implies "other shepherds" under him as subordinates of the Chief. If Christ is the only shepherd, he could not, from any standpoint rank as chief shepherd. But there are other shepherds under him, which explains the otherwise meaningless statement. 1 Pet v 1, 2; Acts xx 28; Heb xiii 17.

But to return to the question of pastoral importance: "Can it be," asks our sister, "after all the preaching that has been done there are not so many as one, two, three well-instructed brethren in our churches who can feed and shelter the lambs while the minister is out preaching the good news?" To our shame as it was to the shame of the Corinthians, there is not a wise man among us. 1 Cor vi 5. Only in a few of our churches are there two or three brethren able to feed the sheep, and they are found only in churches with pastors, and are indebted to pastoral help for their ability to officiate ecclesiastically. Well-instructed brethren can evangelize better than they can fill the pastoral office in feeding the flock "with knowledge and understanding." Jer iii 15. Philip the deacon, Acts vi 5; became Philip the evangelist, (xxi 8), and spread the glad tidings of the kingdom in Samaria (viii 5, 12). He founded churches, but was pastor of none. It took apostles, men who gave themselves continually to prayer and the ministry of the word (Acts vi 4), to follow up his work and perfect (viii 14-17) Only by pastors "over them in the Lord" (1 Thess v 12) to admonish them was it possible to perfect that which was lacking in their faith (1 Thess iii 10).

Such are "well-instructed brethren." Is it not easier to address an audience of ignorant sisters upon the plain elements of gospel truth than to speak to ripe brethren "of full age," with their "senses exercised to discern both good and evil," who demand and are not satisfied with less than a "strong meat" diet? Heb v 14. Surely it requires less ability to tell the "old" story of salvation than to expound the "new" truths of advanced revelation. Matt xiii 52.

Any well-informed brother can put together a dozen stereotyped sermons on the gospel, and go from one place to another and "preach" them; but how few the men of caliber enough to preach continually to the same people—and *they an educated people!* A sermon on the Trinity to aliens is a "word fitly spoken, and is like apples of gold in pictures of silver" (Prov xxv 11), but this discourse of "well-instructed brethren" would be like trying to teach the alphabet to a college professor! They have left the "principles of the doctrine of Christ" (Heb vi 1) and are among the Wheels of Ezekiel, the Prophetic Dates of Daniel, the Myrtle Trees and Mountains of Brass of Zechariah, the Types of Hebrews, and the *four Living Ones*, the Twenty-four Elders, the Seven Spirits, Seven Thunders, Seals, Trumpets, Woes, and Plagues of Revelations.

Before a pastor can feed brethren who have attained to this perfection of faith he must be a teacher who is capable of teaching teachers. Along with our evangelistic zeal we must remember the pastor and his better work. Evangelistic work is wholly dependent upon the brotherhood; they support the work. "There are thousands upon thousands who have not yet heard the glad tidings of the Kingdom." Yes, dear sister, and *thousands* who never will hear it. 2 Tim iv 3, 4; John iii 20; Acts xxviii 26, 27. But must we not have a "sympathetic disposition"? Yes; but the moment our affection becomes "inordinate" it is a sin big enough to shut us out of the Kingdom. Col iii 5. Thousands of people in China never heard the gospel. If they wanted the gospel half as bad as they want opium they would get it. In our zeal to tell the kingdom message to others, let us always remember that if we neglect our own house-hold of faith, and fail to provide for them, we have denied the faith and are worse than infidels. 1 Tim v 8.

Words are leaves; deeds are fruits.

"Will It Pay to Become a Christian?" A 96 page booklet by Bro. Jas. Wilson, published and for sale by Bro. W. H. Wilson, is a neat looking little volume. Its subject matter is good, the reading is plain and interesting. On pages 71, 72, and 73 there are some remarks about the kingdom of God that are open to criticism; but on the whole the book is "straight," and will make a welcome acquisition to the literature of the truth. It ought to have a large circulation. The price as stated by the publisher is "twenty-five cents, or it will be sent free to any one who will agree to loan it to at least two other persons likely to be influenced by its contents." Address W. H. Wilson, 625 N. Willow Ave., Chicago, Ill.

Conformity to the Will of God.

Would you choose for your happy and everlasting motto, "Holiness," or "Wholeness," to the Lord? Then, first of all, you will dedicate all to him. Not but that all you have is his, and has been from the beginning; but you have not so regarded it. You have taken your portion and gone your way heretofore, wasting your Father's gifts in selfish living. Let all this cease at once; and let it be your language, the language of your heart, "What wilt thou have me to do?" In a word, consecrate all to your heavenly Father. How will you do this? We answer,—Consent and decide that all, whether act, word, thought, desire, or possession, shall be, not as self or men will, but as God wills. This, you say, I have tried to do, again and again. Doubtless you have, and done it acceptably, too. But here you halted; you did not believe. Believe what? you ask. I answer,—The Word of God to you at that point. That word is, that he "accepted" and "received" you. Hear him: "Be ye separate, and I will receive you." You separated yourself, presented yourself, a "living sacrifice," but did not believe on the assurance of his Word that you were accepted. No; you waited for some sign, some sensible manifestation, to come up in your feelings, to assure you that all was received, thus making some preconceived emotion the ground of faith. God does not say faith cometh by feeling joyous, peaceful or otherwise, else you would be right in expecting it to rise and inspire you with faith. Nay; "faith cometh by hearing, and hearing by the Word of God." Therefore, when you consecrate all as well as you are enabled, you have God's Word for the fact that he "receives you." This faith will inspire you with feelings of peace, gladness, and great quiet and power of soul. In God's order faith gives rise to feelings, and the feeling is faith, as you have erroneously supposed. Hence you may take God's Word, and rest upon that. There is no error in this. It is the only way of success, as has been tried and proved by hundreds, after having struggled with this same error.

To illustrate: Suppose the Lord had said in his abiding Word, "If any man will place twelve stones upon the earth, and put a lamb thereon, and burn it to ashes, I will receive him, and be a father unto him, and he shall be my son." Now, I ask, if you should do this, and the lamb be consumed to ashes, would you not have God's Word for your assurance? Yes, as convincingly as if heard audibly from heaven *that he* "received you."

The Lord has not said this, but he has said: as shown above, that if we "come out from among them and be separate, and touch not the unclean thing, he will receive us." Now, I ask, if we thus do, have we not the testimony of the Spirit, written in the Word, that we are accepted? Do not fall into the common error of separating the letter of the Word from the spirit of the Word. You must, by faith, regard the letter as the testimony and expression of the *mind and Spirit of God* to you, just as you believe the letter of a friend to be the expression of his mind and spirit. It is through this written Word, directly or indirectly, that the Spirit speaks, testifies or witnesses to us. To regard the Word as a dead letter, is to remain in darkness and unbelief. To faith, "these words are spirit and they are life." Let us then "believe, nothing doubting."

We often make a joyous and glad-some state of mind the only evidence of our acceptance with the Father. This is a very mischievous error. To do this is to make the faith of our acceptance depend upon our emotions or feelings; whereas "the Word" is the only true basis of faith, on compliance with which all the promises become ours. We forget the Word which saith, "If need be, ye are in heaviness;" that our Savior endured this, and yet was just as acceptable to the Father as when his emotion was the opposite. And now, as we are called to "endure hardness," and it is given us to "suffer with Christ," and also to bear some "afflictions for a moment," we must certainly not consider any one state of feeling the only acceptable one. For if, "when need be," we are in heaviness, then heaviness must be felt. If to endure hardness, then hardness must be felt. And if we are to have "afflictions," then we must sometimes feel "afflicted." You therefore see that if you take one class of emotions to be the evidence of your acceptance, when you feel thus your faith in God will abound. But since our feelings necessarily change and vary, as we have seen above, our faith in this case will *sometimes* be lost, and we fall into consequent weakness and sadness, if not into gloom and total discouragement. Nay, such anchor-ground is too unstable. We need the immovable promise of God, which holds "both sure and steadfast," amid all the varying storms, winds, and rolling billows that come upon us.

The only true test point required of us is in the will. If this be true, if it be in the heart to say, "Thy will be done," we are accepted, let our feelings be what they may; for "where there is a willing mind, it is accepted." Ah! this living by feeling, instead of by faith, has made sad havoc of many a promising disciple. *It reverses* the order of God, and keeps the soul off its only true and immovable foundation, the promise of the Father. It is being

(Continued on Page Two.

LOOK. LOOK.

Here Is a Good Big Chance.

We want a lot of New Subscribers, and with a little effort you can get us one or more. We do not ask you to work for us for nothing, but will pay you for what you do. Here is our offer to you:

For a New Subscriber at the regular rate of $1.50 per year, we will send to any address you name

10 copies of "A Letter to a Friend"

or

One Pound of other Tracts,

or

One-half Pound of Tracts and 5 copies of A Letter to a Friend.

This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN, PLEASE!

We have a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will mail you one Free, if you will send us

Two New Subscribers.

JUST LOOK AGAIN, PLEASE!

We have on hand some copies of the Emphatic Diaglott. All of our readers known what i is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

We trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2 00 instead of $1 50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1 50 and we will provide The Restitution to you. We will have no quarrel with a brother about so small a matter.

Christmas Presents.

I can conceive of no gift so valuable as that gift which may lead the recipient to receive the gift of eternal life.

From this time up to January 15, I offer Pine Woods Bible Class for $1, which is a reduction of 25c. Student Text Book for 45c. Cunningly Devised Fables for 5c. Will it Pay to Become a Christian? a new book of 96 pages 25c. Address Wm. H. Wilson, 625 North Willow avenue, Austin sta. Chicago, Illinois.

Any one desiring pictures of Illinois Bible School or Conference can secure them of the undersigned at 30 cents each for 5 x 7 size, postpaid. Post cards of Bible School 5 cents each or 45 cents per dozen, postpaid. F. Y. Blakely, 627 So. Lafayette St., Grand Rapids, Mich.

A Trip South.

Soon after January 1st, I expect to evangelize in Missouri, Kansas, Oklahoma, Texas and Louisiana. I expect to visit those places I visited two years ago. Should any others desire my services while in their State, please address me at 625 N. Willow Ave. Austin Sta. Chicago, Illinois.

Yours in the Blessed Hope.

W. H. Wilson.

At the Lord's Coming.

Let the blessed hope of the coming of Christ keep us ever on the watchtower, looking, longing for it, and hasting towards it.

Would that we duly considered our accountability to Christ, who in the day of his appearing will judge the secrets of all hearts. Then we shall each be called on to give an account of his stewardship—an account not only of gifts of understanding and substance, but of daily employment, and of all the minutes of the day. See 1 Cor. iv. 1-5.—Emmanuel's Witness.

The Restitution is only $1 50 per year. Try it a year.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

John Helms	4 00
C E Hatch	8 50
A lover of truth	5 00
Mrs Emma Brooks	1 50
T H Jackson	1 50
J E Hogarth	3 00
Mrs Y Bursell	2 00

Some days ago we mailed statements to a number of our brethren, but all have not yet responded. We wish they would do so quickly. Also hope all who can will remit their renewals without waiting for statement. Most of you know how your account stands, and you can save us a large amount of work and outlay by saving us sending notices. Please brethren, attend to this.

The Visitor.

Dear Brothers and Sisters:

I have copies of the Second Edition of The Home Department Visitor of 1908 for sale. The proceeds of sale of these goes toward publishing a new issue. The delay in publishing another has been from lack of funds.

These Visitors are especially prepared for Gospel Mission Work. The issue of 1908 is for the Christmas season, when much can be done toward spreading "The Good Tidings of Great Joy." A very little invested in Visitors would send the message of great joy to many homes. Will you help in this work? There are a large number of students from foreign lands in the University of Illinois; from China, Japan, India, Egypt, South America, and the far-off islands. There are fifty students from China. The Visitor will be sent to each of these at the Christmas time. Let us improve these opportunities at our own doors.

Those who wish copies sent to friends send names and address to me. The price of the Visitor is 10 cts a copy; ten copies for 80 cents. Address me at 1000 South Wright Street, Champaign, Illinois.

Harriett E Boice.

The Bible: its Principles and Texts

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—Its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1 00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. Thompson, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

Please don't send to this office for W. H. Wilson's works, nor for John Foo[illegible]tracts, nor for D. C Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Brother B. Kelroy who lived until recently at Waterloo, Iowa, wishes us to say that his address is now Glad Brook, Iowa. Let those interested make note of this.

A Letter to A Friend

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents. 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

The article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

Brother H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind, not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed. we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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OR

ONE YEAR FOR ONE DOLLAR.

SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in The Restitution. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1 00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 80 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in The Restitution some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and [illegible]ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1 00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1 25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

No[illegible]

All who are int[illegible]d in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

Bible Pearls—2 page tracts Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

Four-Page Tracts.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

Age to Come Not a Heresy, by H. V. Reed.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on the subject, and completely proving that He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, The Restitution, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address W L Tomlinson 10837 Orville Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from W L Tomlinson, 10837 Orville ave, Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1 00 a dozen. Send direct to him for them.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LX. PLYMOUTH, INDIANA, JANUARY 11, 1911. NUMBER 2.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Love and Duty.

There lives a voice within me, the guest angel of my heart,
And its secret lispings win me till the tears a-trickling start;
Up evermore it springeth, like some magic melody,
And evermore it singeth this sweet song of songs to me:
This world is full of beauty as other worlds above,
And if we did our duty it might be full of love.

Night's starry tendernesses dower in beauty evermore,
Morn's bright melodious hour has glories as of yore;
But there are thousand hearts as dreary where no bright smile ever shines,
And there are million hearts athirst for life's immortal wine.
This world is full of beauty as other worlds above,
And if we did our duty it might be full of love.

Dear God, what hosts are trampled 'mid this killing crush for gold!
What noble hearts are sapped of love; what spirits lose life's hold!
Yet a merry world it would be [illegible] and aye,
With its lands that ask for labor and its wealth that wastes away.
This world is full of beauty as other worlds above,
And if we did our duty it might be full of love.

Gerald Massey.

Communicated.

The Evening and the Morning.

There are two great epochs in our world's history; an evening and a morning. The same is true in the great prophetic visions revealed in the Records of Inspiration. While there was an evening to every one of the six days of the world's creation there was none to the seventh day, which closed in outline the whole creation-week, and brings before us the glory of that day when "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Isa. xxx. 26.

This is the same picture drawn on the canvas of Zechariah's prophecy. "But it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light. And it shall be in that day that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be; and the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one." Zech. xiv. 7-9.

The evening shall not throw its shadow over the city when the King in his beauty shall reign—the waters shall flow orward toward the two seas, giving life and health to the places of former desolations. Isaiah in his highest rapture points with graphic words the glory of Zion under the blessed reign of the King of Peace—"Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down...... but there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall any gallant ship pass thereby." Isa. xxxiii 20-21.

John from the sea girt Isle of Patmos reaches out to the final scene beyond the details of the regeneration and beholds the Eternal City in its final glory. From its throne the waters of life flow out amid the trees of life in the Paradise of God. Old Eden's Garden seems to re-appear, and the curse which so long has blighted our earth, fades away as the ineffable light and glory of God and the Lamb become the sanctuary for the servants who have passed through the age into that eternal day wherein there is no night. The great Morning will come. Those who have endured the night of weeping and sorrow, will be ushered into the morning of joy and victory. It was morning when Israel beheld the final overthrow of the Assyrian host. It was morning when the disciples came to the empty tomb of a risen Lord. It will be a morning of radiant skies when the Morning Star rises in the Orient and fills the new world with light. Just before the full orbed sun shall flush the world with Heaven's benedictions of Love and Glory. May it be our victory to awake in the Morning of that completed Redemption in Christ our Lord.

H. V. REED.

The Object of Christ's Coming.

God anciently conversed with our fathers by the prophets; but in these latter days he hath conversed with us by his Son; whom he hath constituted Heir of all things, who is the sub-tutor of his glory, and the image of himself, and upholdeth all by the energy of his Word; for God hath appointed a day in which he will rule the world in righteousness by the Man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead. Acts xvii. 31 And for this purpose his Son will come to earth again as he has promised.

At his first advent he was led as a sheep to the slaughter. Acts viii. 32 At his second coming he will be as the Lion of the tribe of Judah. Rev. v. 5 His 2d appearing will be as real as his first, for the angels told his apostles that this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go; to his disciples he said. Ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye shall sit upon twelve thrones judging the twelve tribes of Israel. Matt. xix 28.

So we can understand why God will raise up the tabernacle of David that is fallen, close up the breaches thereof, raise up its ruins, and build it as in days of old. Amos ix. 11.

Christ is to reign in Mount Zion, and in Jerusalem, and before his ancients gloriously, Isa. xxiv 23, and for that reason the law shall go forth from Zion. Micah iv 2. So we follow on with Daniel's statement, The God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all other kingdoms. Dan. ii 44 And the kingdom under the whole heaven shall be given to the people of the saints of the Most High. Dan. vii 27.

Our Savior went through every city and village, preaching the Glad Tidings of the kingdom of God. Luke viii. 1 With righteousness will he judge the poor, Isa. ix. 2, and reprove with equity for the meek of the earth. He shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares, and their spears into pruning-hooks, nation shall not lift up sword against nation, neither will they learn war any more, and then shall the earth yield her increase, the desert shall blossom as the rose, Isa. xxxv. 1. Instead of the thorn shall come up the fir tree and instead of the brier shall come up the myrtle tree, Isa. lv. 13 They shall build houses and inhabit them, and they shall plant vineyards, and eat the fruit of them. Every man can sit under his own vine and fig tree; and none shall make them afraid. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them, and the cow and the bear shall feed, their young ones shall lie down together and the lion shall eat straw like the ox, and the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. Isa. ix 6-8

Christ is to reign until he shall put all enemies under his feet and the last enemy, death, will be abolished; but when he said that every thing is subject to him, it is manifest that he is excepted who subjected all to him. Then the Son himself will be subject to him who subjected all to him so that God will be all in all. The kingdoms of this world have become the kingdom of our Lord and of his Messiah; and he will reign forever and ever. Rev. xi.

Who shall not fear thee oh Lord, and glorify thy name? because thou only art holy and just; because all nations shall come and worship before thee, since thy righteousness hath been revealed. Rev. xv.

And I saw an angel descend from heaven having the key to the abyss and a great chain in his hand Rev. 20. 1. And he seized the dragon, the old serpent who is the deceiver and satan who seduces the whole habitable world, and he bound him a thousand years, and he cast him into the abyss, and closed and sealed upon him; so that he might deceive the nations no more until these thousand years should be completed; but he shall be loosed for a little time. Those who have a part in the first resurrection will reign with Christ a thousand years, when these are completed satan will be released from his prison, and will go forth to seduce the nations that are in the four corners of the earth, gog and magog, and to assemble them for battle, whose number is as the sands of the sea They are going upon the breadth of the earth to compass the camp of the saints and of the beloved city; but God sends fire from heaven and consumes them.

John the Revelator says he saw a great white throne, and him that sitteth thereon, from whose presence the earth and heaven fled away, and this their place was not found. And I saw the dead great and small standing before the throne; and the books were opened and another book was opened which was the Book of Life, and the dead were judged according to their deeds, and the sea gave up the dead which were in them; and death and the grave gave up the dead in them and they were judged each one according to his deeds, and death and the grave were cast into the lake of fire, this is the second death, and if any one was not found enrolled in the Book of Life he was cast into the fire. Rev. xx.

Now we are going to have a new heaven and a new earth, for the former heaven and earth have passed away, and the sea was no more.

After God has put these all away here comes the Holy City, the New Jerusalem, descending from God out of heaven prepared as a bride adorned for her husband, and I heard a great voice from heaven which said, Behold the tabernacle of God is with men; and he will dwell with them, they will be his people and God will be with them, and will be a God to them, and every tear will be wiped from their eyes, and there will be no more death nor moaning nor wailing, nor shall pain be any more, because the former things are passed away. He also said, Behold, I make all things new. Write, Because these are the faithful and true words of God, I am the beginning and the completion. To him who thirsteth will I give of the fountain of living water gratis. He that overcometh shall inherit all things, and I will be his God and he shall be my Son. The dear Lord has given us a glimpse into the Holy City of God, through his servant John.

Oh let us all so live that we may all meet in the kingdom of God, is my prayer. Then will the prayer be answered and not till then, Our Father which art in heaven, hallowed be thy name. Thy kingdom come, thy will be done in earth as it is in heaven.

There's a beautiful valley brought to view,
As sung by the seers of old;
With its wonderful city, lovely city,
With streets of burnished gold.

From Syriac New Testament.

MARY HELMS.

The Story of a Happy Christian Life.

SECOND SERIES NUMBER 54.

I do not suppose when Auntie Willard penned these—her last letters—that she thought she would speak to the household of faith through them, after she had been laid away in her narrow house. But Mr. Wince and myself have been greatly cheered and blessed in re-reading them and feel that just such letters are needed in these days of peril and prayerlessness and unbelief. They cannot but help the faltering ones. May God bless and use them for the glory of his great and ever adorable name is my humble prayer.

May 16, 1899, "The time seems so long since Jesus said, 'Surely I come quickly.' And so many, many times has my heart responded, 'Even so, come, Lord Jesus.' Bro. Wi[illegible] your faith [illegible]? I hope mine is not, for if that fails me what have I left? Tell me what is the outlook? 'Watchman, what of the night?

This morning, while the rest were coming into worship, I read to myself the 3rd chapter of 2 Timothy and I thought, while reading the 2nd and 3rd verses, of Bro. Cook's words—"All these men are in the church!' How dreadful the thought! No wonder the power of the first Christians has no place in these days. 'Neither cold nor hot.' I look upon them as a sign that we are near the end. But so long has it been a sign that it is no longer counted such. The condition of the churches has come to be looked upon as a matter of course and is no longer noticed save by the watchers."

Feb 6, 1900, "It seems to me as I write this date that I am surely getting old, while you in my mind's eye, look yet in the freshness of middle life. What a well spring is memory! How many a dainty it refreshes us with, that would otherwise be lost to us forever. One of these I feel that I must mention, hoping that I shall not be misunderstood. It was a thanksgiving in one of your prayers, Bro. Wince, 'Lord, I thank thee that Sister Willard ever came under our roof.' You know not my brother in Christ what a comfort at that time were these words to me, for happy as I was could [illegible] but fear that my long tarry might [illegible] wearisome, even to your kind hearts, but this re-assurance set me right, to the end of my visit, and made me wish before I left Indiana to come back to my home, for home it indeed seemed to me. Thank God for such homes; they are like his other gifts of sunshine and shower, given to us just when we need them. I think this good work of yours will find a place in that 'book of remembrance' which is being written before him. In my revery last night I saw you both resolutely carrying on the work which dear Bro. Chaplin so nobly sustained while he lived and I felt Bro Wince, that you would be as dearly beloved and as highly prized when you must lay down your armor as he was. Bro. and Sister Wince I expect to spend an eternity with you, not in Pierceton nor in heaven, but in the new heavens and new earth which are promised. I do so long to see Jesus. I have not seen him but yet I believe, so I have the blessings. Accept the love of us all and excuse repetitions and failures"

Rowland says, of this letter, "It is a tribute of love, which you may easily surmise has cost mother quite an ambitious effort. Yet we count it among our greatest blessings that she thus finds a way to spend her time and become work weary so she can rest by lying down." A letter had come to Auntie Willard that very day from the dear grand-daughter at Trenton. Of this letter the father says, "It is a subject of great thanksgiving, for Lizzie May is far above the common thought of girls, hungering and thirsting to do good to those about her. Her dress and powers of body and mind are in such harmony that she is leading and influencing others to highest simplicity of the practical life and thought. She gives the credit of all this to her dear grandma to whom she says,—'To lose interest in things is to grow old—but never otherwise.' And oh, how full of practical, ennobling complimentary interest is the dear Grandma! Lizzie May's letters are full of Scripture quotations, hymns and love of God and of the beautiful things he has made.

Clara is the musician of our school and stands No. 1, in her grade, while Rowland Jr. is steadily at work at the shipyard." The date of the letter now in my hands is Feb. 5, 1900, it was evidently written just one day before the ones from which I have been quoting. Rowland had just run up with a letter from Pierceton, torn open and ready to read and she speaks of "the gratitude of her mother-heart that she had a son to thus show interest for his failing mother."

Bro. Hastings had but recently died (Oct. 21, 1899) and the tidings were heavy laden with grief to Auntie Willard. Both he and his wife were beloved and intimate friends of hers, having spent many happy days under her roof And she had mothered one of their sons in such firm and gentle way that he was sent home quite cured of his erstwhile waywardness and novel reading propensity and ever after, while she lived, when he wrote to her, signed himself 'Your other boy John"

'Mark the perfect man and behold the upright, for the end of that man is peace,—was Auntie Willard's text in reference to Bro Hastings.

AUNTIE WINCE.

[To be Continued]

Sunday School Lesson.

JANUARY 22 1911.

Omri and Ahab lead Israel into greater Sin —I Kings xvi. 15 33

Golden Text—"Righteousness exalteth a nation; but sin is a reproach to any people" Prov xiv. 34.

During the time of this lesson which concerns the northern kingdom of Israel, Asa followed by Jehoshophat, were kings in Judah.

We have here what is primarily a lesson on the degrading effects of sin In its study we should bear in mind two important facts:—1. To attain to success, in a life or a nation, Obedience to God's law is essential. There is absolutely no other way to attain it. 2. God gives us the power of choice—and we can choose to do right, or to do wrong. God does not force us to do wrong, neither will he force us to do right. We make a choice of our own selves.

All we know about Omri before he was called to be king is that he was the general of Israel's army. The times were troublous ones for Israel. Omri was the sixth king of Israel. Being a soldier he saw that the place called Tirzah where Jeroboam had established his throne was hard to defend, so he bought the hill of Samaria. It was a conical hill some 400 feet above the bottom of the valley, and was a superior strategic position for defence. It commanded a full view of the sea and the plain of Sharon on the one hand, and the vale of Shechem on the other. It was a strong place for a capital, and showed Omri's choice of position to be well taken.

We are told that Omri walked in all the ways of Jeroboam He sinned himself, and caused Israel to sin, and provoked the Lord to anger at their actions. He did worse than all those who had preceded him. He reigned twelve years, and was succeeded by his son Ahab.

The times of Omri and Ahab much resemble our own. It is said "the world worships the man who gets there." This was largely the case in the time we are studying as well as at the present day. Any man who succeeds is praised. The methods used to attain success do not matter—the result is what men want to see. If an obstacle is in your way throw it aside If a competitor balks you, crush him Never mind justice or laws or religion; crush him. Results are what the world wants, but results that are attained by oppression injustice and deceit are worse than failures.

The name Ahab means "one who closely resembles his father," and as Ahab did follow his father in military achievement, he also followed him in his idolatrous practices, and did evil "above all that were before him." It is said by one writer that "sin, like a poisonous weed, re-sows itself, and becomes eternal by reproduction."

Ahab went to greater excesses than his father, and married Jezebel who was the daughter of Ethbaal the king of the Zidonians, and he served Baal, and built a house and temple for this heathen worship in Samaria, his own capital Thus he added more bad companions to his household. Jezebel made herself attractive by dress and adornment, and became master of her husband, who was a mere tool in her hands.

Solomon had allowed his heathen wives to worship their various gods, but Ahab rejects Jehovah by joining in the worship of Baal, the most degrading form of idolatry the world has ever known.

It is of the utmost importance if we would have clean lives that we avoid false friendships and bad companions. Our environments, the people we come in contact with, are potent factors in our lives.

While these evil companions with their influence brought Ahab down to the lowest depths, the worst result was the dragging of Israel down, and causing the people to sin as he did. He led his people away from God, causing them to stumble and fall still farther. Jesus in Luke xvii 1 2 pronounces a woe on him who shall cause another to stumble.

The fact of God demanding that men chose their own course, places the responsibility on us for the influence we exert on those about us The question for each to ask is Am I a stumbling-block, or am I a stepping-stone? I am surely one or the other, and may God help each scholar and teacher to make the wise choice while there is time.

Editor Restitution:

Find enclosed money order for $1 50 now due on my paper for the coming year, as I think the new move by a few ministers will have the effect of stirring up the old soldiers of the cross to your support, so that you will not have to stop printing the grand old RESTITUTION—but what shall we look for next.

Your Brother in hope,
ENOS COX.

Dear Restitution:

We are again enabled by the goodness of our Heavenly Father to renew our subscription to THE RESTITUTION for another year. I do pray that a spirit of more brotherly love will be manifested the coming year than has been in the past in the discussion of questions that only make strife and confusion. Let us strive for peace and love as brethren. If ye have love one for another, by this shall all know that ye are my disciples.

Yours in the hope,
H B FOWLER.

Dear Brother Underwood:

Christmas is past, and the old year is almost gone, never to return. What is in the past we cannot recall, and harsh words that have been written can never be erased. Oh, my Brothers and Sisters, who have taken that precious name, that we may be sons and daughters of God, don't let us take his name in vain, and let our hearts be so full of his love and spirit that no hate or malice may creep in during the New Year.

Love to all Brothers and Sisters,
AMY A. JOHNSON.

Editor Restitution:

Enclosed find an order for $2 00 to renew for the coming year and fifty cents for the Helping Fund. We can not do without THE RESTITUTION, as it has been a weekly visitor for many years. May it still continue to carry the glad tidings of truth to its many readers.

Come Lord Jesus, come quickly. Even so, come Lord Jesus.

MISS REBECCA SWAIN.

WE trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2 00 instead of $1 50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1 50 and we will provide THE RESTITUTION to you. We will have no quarrel with a brother about so small a matter.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, JAN. 11 1911.

MOST of our space is given to our contributors this week.

IT has been said that the record of the General Conference held at Waterloo, Iowa, last summer was not fully given in the published report. As the Editor of this paper was the Secretary of that meeting, and wrote out and published the report, this is another attempt to injure us, and we will simply relate.

When we went to that Conference we went simply to take notes of what was said and done, therefore had a supply of paper and pencils for such use. The meeting saw fit to install us as Secretary. We [illegible] the honor, and because it gave a table instead of our knee to write on. We took notes of what was said and done as we went to do. At the end of each session we wrote out a report of the proceedings of that meeting, and when the meeting reassembled, each time the Chairman called for a reading of the minutes of the previous meeting. It was given each time, and as not [illegible] was a correction or change offered, by any brethren present the Chairman each time approved the minutes [illegible].

As this was the first time we had been called upon to report such a meeting officially, we will confess to misgivings at first, because during that meeting there were present school teachers, preachers, editors, and one a lawyer. However, when not one single fault was found with reports given, by any of these brethren, we will likewise confess to a [illegible] of feeling of satisfaction that we had been able to please all so well. The reports of the several gatherings, as read, constituted the published report, and we deemed that to be what the general brotherhood wanted to know.

It is but right to say that during the absence of the Secretary at the very last session, Sister Eva Stearns, the very able Secretary of the Iowa Conference was called to the table and made notes of the proceedings, and we hope no one will be so ungentlemanly as to find fault with her excellent work.

To be sure, we made rather copious notes of what was said by the brethren there assembled, and if any one is curious to know the exact words used by most of those who took part in the discussions, we can give them, but it better be through private request, because we feel sure that some of the brethren when cooled down, will not want to father their own words—or at least will not care to have them published. We shall not throw them in the waste basket, but have them in "cold storage" for preservation.

Query.—What would a judge hold as the best evidence: Notes taken carefully at the time, by one appointed to do so; or what some one chanced to call to mind months after? However, if any brother knows of something that was omitted in making the report, let him stop generalizing, and come down to something specific, and most gladly and cheerfully will we acknowledge any omission, oversight or error.

Question.

To R. O. Huggins, D. C. Robison, Almus Adams and all others who believe in a partial resurrection of the dead:

ACTS XXVI 8.

The Apostle Paul as he stood before King Agrippa said "Why should it be thought a thing incredible with you that God should raise the dead?"

Who does the Apostle refer to when he says "the dead?"

Those dead in trespass and sin?

Those who have died righteous?

Those who have died unrighteous?

Or those who have died neither righteous or unrighteous?

An answer through THE RESTITUTION, Present Truth, Last Days or a private letter, will be appreciated by

Yours for the Truth,

O. J. ALLARD.

The above question, or questions, we presume are asked by our Brother in good faith. He has likely got into trouble in understanding what Paul was endeavoring to impress on king Agrippa, and wants the matter explained. We trust that one of the three brethren can answer in one of the four mediums named, so that our Brother's mind will be at rest on the subject, and that it will not be necessary to contend over the question so very long.

Communicated.

"The Serpent Rationally Investigated."

I recently came across the following short article from the "Jewish Occident," showing the origin of the word "serpent," which may be of help to Bible students. It endeavors to show from Isa. xiv 29, the origin of the Serpent. The following is an extract from the "Occident":

"The common and highly pernicious idea is, that the serpent which entered the Garden of Eden was a crawling and inferior animal as now bears the name of serpent. We must first try to correct this idea, and obtain the true idea of the figure which the serpent made in paradise. We will first try to prove that the serpent was a seraph. In the fourteenth chapter of Isaiah and twenty-ninth verse, we read: 'For out of the serpent's root shall come [illegible] a cockatrice, and his fruit shall be a fiery flying serpent.' If we examine the original Hebrew, we will find that the first word translated serpent in this text is *nahash*, and that the serpent at the end of the text is *seraph* in the original. Now, if serpent (nahash) generates the cockatrice, and the fruit of the latter is the flying seraph, it is not a wild conclusion that the serpent and the seraph belong to the same family. Further, I examine the Hebrew of the twenty-first chapter of Numbers and sixth verse, we will find that certain serpents are pointed out particularly as being seraphs or seraphim. The brazen serpent which Moses lifted up in the wilderness to cure the people that were bitten, was called a seraph. The geologist, in all his searches among the strata of the earth, finds the serpent as the most marked specimen of animal degradation.

Let us suppose that the seraphs or fiery flying serpents in the time of Moses were specimens of physical degradation—a vast degradation from the seraphs that moved on the earth when Adam was still a holy being. And let us suppose that Isaiah in the vision of his sixth chapter, when he saw the heavenly seraphim before the throne of God, then saw that noble form of the serpent or seraph which it originally had on earth. How noble was the form of the seraph as Isaiah saw it! The Lord was sitting on the exalted throne, and then Isaiah saw the seraphim above; "Each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." The interesting conjecture to which these texts lead us is, that the animal, serpent, or seraph had, before the curse of sin came on the earth, the same glorious form in which the heavenly seraphim appeared to Isaiah, that it was elegance of form and sagacity, the head of all the beasts of the field, and that it was in this glorious form that the angels of heaven visited paradise, and appeared before our first parents to hold conversation. If this conjecture is true, it follows that the lying serpent was not the first seraph that stood, or walked, or flew in paradise. Dismiss, then the pernicious idea, that it was a footless, venomous, sneaking serpent that spoke to Eve, and discussed religion with her; believe rather that it was a splendid seraph, having six wings, with two covering his face, with two covering his feet, and flying with the other two,—that it was the same figure in which the angels of light often came down from heaven and appeared before Adam."

I submit the above to the readers of THE RESTITUTION, without expressing my own convictions for the present.

Yours in the Blessed Hope,

W. H. WILSON.

Dear Brothers and Sisters:

What a grand paper THE RESTITUTION is, and what a noble work Bro. Underwood has done in publishing it so long and ably. I do not see how any one can find fault with it under his management. We are none of us perfect. It is very easy to make mistakes, and still easier to fall into the habit of wearing "beam" glasses that cause us to magnify the faults of others, and be blind to our own. It reminds me of a Baptist minister I once heard preach. Apparently some one had been criticising his sermons, and he said if you think it is easy to please every one "just come up here and try it." We are prone to imagine the wonderful things "I would do if I were you," but as "I'm not you, but only I" we do no better, if as well, as the one we find fault with.

If we could just get into the habit of appreciating the good we find in others, every one of us would be the happier.

"Don't look for the faults
As you go through life,
And even if you find them,
It is always kind
To be somewhat blind,
And look for the virtue behind them.

It is a great thing just to be alive and well. When we remember the vast number of "the down and out" there are in the world—when we think of what life was in the "dark ages," we ought to be more than glad to be living in the close of 1910, and very thankful that the world is nearer the coming of Jesus today than its ever been before. The world needs him—the world is going to have him. I am afraid if Jesus should come and find us engaged in picking at those who are trying to do their level best, we would [illegible] very [illegible] like [illegible] to the mountains to fall upon us [illegible] hide us from his presence.

"Just do your best" to spread the truth of his coming, and let the work of a future age rest in his care. "Now we see through a glass darkly;" now we know in part; but by and by we, if worthy, shall see eye to eye and know as we are known.

"Yes leave it with Him,
The lilies all do,
And they grow, sweetly grow.
They grow in the rain,
They grow in the dew,
Still they grow, sweetly grow."

Don't be among the number that would pull down a good work, but work shoulder to shoulder and build for eternity. "United we stand, divided we fall."

We know God rules in the kingdoms of men. We have the promise that the "Judge of all the earth will do right." "God stands within the shadow, keeping watch." His ways are not our ways. His glance sweeps eternity. His is the eye that never slumbers. His is the care that never relaxes, or grows weary; and so we trust him, knowing that he that holds the ocean in the hollow of his hand, and guides the stars in their onward course, will guide our frail craft o'er life's rough seas, into the quiet haven of eternal rest.

LILLIE H. WILLIS.

Dear Brother Underwood,

The time for my paper [illegible] soon, and I don't want to be delinquent but always on time if possible, so will send you five dollars. After deducting the proper amount for my subscription, put the balance in Helping Fund, as I realize how those might feel who cannot afford to pay for their Church paper, as I have been poor myself. My heart goes out in sympathy for all deserving poor, and our Savior said that the Gospel would be preached to the poor. I always want to do all I can for the Lord's poor, especially the isolated ones.

The compliments of the season to all the brethren.

Your Sister in hope.

LYDIA R. FREER.

Editor Restitution:

Inclosed find $1.50 for which send THE RESTITUTION for 1911. I am so thankful that you will still conduct the dear old paper, for I have taken it since when it came as the Gospel Banner. I realize that my time is short, as I am in my 79th year and have poor health.

Your in hope of the soon coming King.

ELIZA BARTLEY.

Editor Restitution:

I have seen nothing yet of our Love Feast letters that we used to have. I hope the dear brothers and sisters are not getting weary in well doing, for I think it was so lovely to thus hear from the dear ones scattered abroad. It is so nice to know that a few are looking for the return of our dear Savior. Hoping he may find faith on the earth when he comes, is my sincere wish.

Yours in the love of truth,

MRS C. E. PRUEGO.

Editor Restitution:

I am still on the land and among the living. I am keeping my eyes Zionward, as it seems from the signs of the times that it points our minds to the soon coming of our Redeemer and our King. Oh, how I wish I was where I could hear the gospel preached, for the preaching here is after the manner of man. A friend of mine was boasting about his preacher. He was such a good speaker, and preached the gospel so plain. I said I want to ask a question. In all of his preaching has he told you anything about the second coming of Christ, and the restoration of Israel, and the setting up of the kingdom on earth, and Christ's reign on the throne of his father David in Mount Zion and Jerusalem? He answered, No, he did not say anything about that. I told him his minister did not preach the gospel, for he could not preach the gospel and leave these things out. People do not like to hear these things, but I must defend the truth, I can't help what others say. The truth makes me free, and I must tell it to others the best I can, and when I get a chance. People can talk about everything else, but when it comes to the Word of God they are mum.

My prayer goes out for the old wheel-horses of the gospel as it is in Christ Jesus. May the blessings of God be with them in all their good work. "Work, for the night is coming."

Your Brother waiting for the King of kings and Lord of lords, then sorrow and tears will all vanish.

JESSE HARROLD.

Dear Arthur:

That Preachers Association appears to treat you with downright contempt. There is rottenness at the bottom. Only one man in it disappoints me, that is ——— I thought better of him.

I have been out and in at your home, but I never treated you with disrespect. I have eaten at your table, and I always cherish a high regard for both you and your wife. Although we differ on some points, and I have not always approved of some things in THE RESTITUTION, yet in many respects you have conducted it better than others who have had control, and no doubt better than those who complain against its management. You have given me liberty in the paper, and I have been gentleman enough not to abuse that liberty.

Yours in hope of life,

GEO MOYER.

Dear Restitution:

Enclosed please find money order for $3 00 to pay for THE RESTITUTION this year, and the rest for the Helping Fund, $1 25 from my mother, Mrs. Perego who is 89 years old, the rest from myself. There seems to be some contention on some points that I hope the brethren will drop. We never can all see alike on every little thing. We like the dear old RESTITUTION, your Editorials suit us exactly. May the Lord prosper and help you is our prayer.

Yours for the truth,

MRS. B. COLEMAN.

Editor Restitution:

I am sending you my subscription for 1911. We think a great deal of THE RESTITUTION, having taken it for many years. It has always been my grandfather's delight.

Your Brother in the truth,

CHAS E. ANDERSON.

Dear Bro. Underwood:

Find enclosed post office order to pay for THE RESTITUTION, as we are getting up in years with poor health, and can have the good old paper at our door, and can read it and know what is going on in the churches of like precious faith. It well paid us last week to read the paper. Let the blessed hope of our Lord's coming be our watch-word, for we know by the signs of the times that the Lord's coming is nigh, even at the door.

Brothers and Sisters, let us be waiting and watching for our Lord's return. Be steadfast, Brother Underwood, stand by your post.

Your unworthy Sister,

MARY E. ROBEY.

Editor Restitution:

A Merry Christmas and a Happy New Year to all the dear brothers and sisters. Let us all so live that we will hear the Master say Well done. I am young in the faith, having only been a member about three months. I hope I may live up to God's true Word and be counted among the righteous.

Remember me one and all in your prayers.

Yours in the hope,

FLOSSIE V UPDIKE.

Dear Brother Underwood:

Enclosed find $1.50 for THE RESTITUTION for another year. It has been a weekly visitor in our home since its publication, and we always find it full of good things. May we all be found faithful when Christ comes.

Your Brother in hope.

L. F. COFFIN.

Editor Restitution:

A word to the members of that Ministerial Association: Dear brethren, I am personally acquainted with some of you, and it pains me much to see another attempt at splitting up the Church. Is the trouble because Bro. Underwood is trying to shut out controversy on subjects that are not necessary to ensure salvation? Paul said that the gospel is the power of God unto salvation to all that believe. Christ says he came to preach the gospel of the kingdom of God.

Yours for the Truth,

J. B. LENT.

Editor Restitution:

Bro F. Y. Blakely of Grand Rapids gave an able and instructive talk to the ones of the faith at Eastport, Michigan on Sunday evening, Dec. 25. As a blizzard was raging the audience was small but we of the faith felt much repaid by having the opportunity of listening to a gospel sermon again.

We realize the truth is not popular and that the time has come when people do not care to hear sound doctrine but we know there is a crown of righteousness promised to all who prove faithful and love our dear Savior's appearing. May we all be kept in the way of truth and righteousness until he comes and may he come quickly.

Your Sister in Christ.

CARRIE CHAMBERLIN.

Dear Brother Underwood:

It may be it is because I have passed through such a series of troubles that I believe were unavoidable and unmerited, that I am quick to sympathize with those that are in trouble. I am unable with all the evidence I have to pass judgment on the management of THE RESTITUTION, I will defer any such action. I became aware that there might be trouble as some time ago I met a brother who was so unliberal in his sentiments that he seemed afraid to work with one of more liberal views.

Oh brethren, let us give more attention to self purification.

Is it true that the ambitious climb higher in religion as well as in politics over the dead bones of the fallen ambitious? What havoc must result from uncurbed humanity in aspirations to leadership!

I have just had an invitation to go to Arlington and hold meetings on Christmas. My greatest ambition is to have mental, physical and spiritual strength in sufficient degree to reach a home where I may carry the message of peace to the nations.

Much contention has darkened the way to many, and yet Christ is coming. Will it be dark till he comes? or will the voice of those who want pure light reach higher than the voice of contention?

With love for all,

W. L. SKEELS.

P. S My address is now Palo Verde, Arizona.

Christmas Report.

To the kind friends who helped in the Christmas work, the Chicago Bereans wish to report that baskets were sent to ten families, and $9 00 given in money. We gave staple rather than perishable articles, so that the help received would not be just temporary help.

To each family was sent apples, oranges, potatoes, turnips, onions, butter, sugar, rice, tapioca, beans, peas, crackers—animal, graham and oatmeal—gingersnaps, chocolate drops, popcorn, peanuts, and in canned goods, corn, succotash, beans, tomatoes, and syrup.

Seven of these people are widows, who support their families by washing or scrubbing in down-town buildings, and the children in each family range from three to eight in number.

In two of the families the fathers had been out of work for a long time and one woman with six children had been deserted by her husband.

In some cases the money was more acceptable as in the case of an aged sister, in a distant city, who has room and board provided, but not a cent of money but what is given to her; and also that of an aged couple whose income is so very tiny. All were very thankful for the money received.

Three Sister Bereans sent six pairs of warm hand-knit mittens and these were delivered on Christmas morning.

We wish to thank you all for your help and trust that the New Year will draw us all nearer and closer to the love and work of the Master; keeping our lives by his commands; and let perfect love work in us, driving out everything but that which will make us the children of the King, watching and longing for his appearing.

LEILA E. WHITEHEAD.

"The trouble with too many of our prayers is that we urge that our own will be done instead of asking that God's will may be done."

THE RESTITUTION is only $1 50 per year. Try it a year.

Obituary.

Death has again entered the home of Bro. and Sister Calvin Winchester, this time taking their youngest child, the only unmarried one of eight children. She had been with her brother Roy and family, who live in South Bend, Ind., for about six months. She was sick two weeks, death resulting from a complication of diseases. Her mother was with her at the time of her death, her father having come home to Byron, to prepare the house for her soon return, as she was thought to be rapidly improving when he left her. but she became suddenly worse on Wednesday, and died before he could reach there. She was brought home, and funeral services were conducted at the home on Sunday, by the writer.

Eugenia C. Winchester was born in Byron Jan. 18, 1890, and died in South Bend, Ind, at her brother Roy's home, Dec. 18, 1910. Genie was baptized into the Christ at Dutton by Elder B. W. Woodward, th[illegible] ago last June. Her father, [illegible]other, four brothers, three sisters and many other relatives and friends will miss her genial smile, and affectionate ways, in the home and neighborhood. The following verses were read as the closing words of the funeral service. The father and mother and friends have our sympathy.

M. A. WOODWARD.

I would not live always,
I ask not to stay,
Where storm after storm
Rises dark o'er the way.
The few cloudy mornings
That dawn on us here,
Are enough for life's woes
Full enough for its cheer.

Oh, who would live alway
Away from his God,
Away from yon Heaven
That blissful abode,
Where sickness never comes
And tears never flow;
Oh, I would live there,
Let me go, let me go.

I would not live always,
No, welcome the tomb,
Since Jesus has lain there
I dread not its gloom.
There sweet be my rest,
Till he bids we arise,
To hail him in triumph
Descending the skies.

Oh, I would live always
When carnage shall cease,
When strife will be hushed
In the silence of peace.
When trouble will vanish,
And sorrow be o'er,
And the accents of mourning
Are heard nevermore.

Oh, I would live always
When Eden shall bloom,
And fragrance delightful
The air shall perfume.
When robes of rich verdure
Shall mantle the plain,
And beauty transcendant
Unceasingly reign.

Oh, I would live alway
Triumphant o'er death,
When life is unending,
And not a mere breath.
A sighing creation
No longer shall groan,
Where age is as childhood,
And death is unknown.

Oh, I would live always
When Zion shall sing,
With concord enraptured
To Jesus her King.
One Lord shall be crowned
To the scepter of earth,
And the ransomed of ages
Shall receive their new birth.

Oh, I want to be ready
When Jesus shall come,
To gather his people
To Eden, their home.
Oh, let me be numbered
Amidst that bright throng,
Salvation and glory
The conqueror's song.

James S. Whitcomb, son of James L. and Barbara Whitcomb, was born June 27, 1868, in Clinton Co., Indiana in the same township in which he died Jan. 2, 1911, at the age of 42. Death came as a relief from a long period of suffering from tuberculosis of the bowels. He leaves a wife, son and daughter, mother and two brothers.

Funeral services were held at the residence by the writer, on the sleep and hope of awakening, in which faith he went to rest peacefully. Ours the burden that remains "till the day dawn." May its freedom be ours with him.

JOSEPH WILLIAMS.

Is God Dead?

A little girl, whose father had once been very active in the work of the church, but had ceased to work or to pray, climbed on his lap one day and said, "Papa, is God dead?" "Why, no, my child; why do you ask?" "Oh you never talk to him any more, and I thought perhaps he was dead."

Perhaps from the lives of many of us the world could not be sure whether God was dead or not.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is compiled by Brother Robert G. Huggins, of 1 1693 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Broken Cisterns.

They have hewed out for themselves cisterns,
Broken cisterns—they can hold no water;
They have also changed God's ordinances,
And then some say it does not matter.

'Tis a trinue God they worship too,
God declares there is no one but me;
For I am God, and there is none else,
But they are blind and they cannot see.

His immortal too they claim to be.
God says that man is made from the dust,
And when his brief life has passed away
To his earth again returns he must.

To heaven at his death Christ went they say
Scripture says he was laid in the grave;
But he rose again on the third day,
And so he has now the power to save.

Christ says he will return here to reign,
And raise his dead saints to life again,
And give to them immortality.
Old faithful many of his saints were slain

By those who made the broken cisterns,
Changed the truth of God into a lie,
And got out the false creeds and systems,
For this they and their dupes will die.

A. WALLACE MASON.

The article by Brother Knapp in this issue on "Our Fellowship" has the Bible ring, and written at this time when the spirit of compromise is in the air, is most opportune.

Brother Huggins:

I have decided that I should like another one of your books as a gift, so will enclose the money in this letter.

Allow me at this time to congratulate you on the article in THE RESTITUTION, in answer to a Sister's letter, as it is just my sentiments. Our Evangelists are doing a great work, but I see the need of shepherds all over the country. I think that is the one great reason for the number of different opinions, as an Evangelist only stays long enough in one place to scatter the seed, and it grows or dies without care according to the strength in itself. I am one of the isolated ones; but feel that if more pastoral work were done our people would best younger. With best wishes.

VIOLA EATON.

Gold Dust.

"The fact that you are fighting for the truth does not excuse you from practicing it once in awhile."

"We are not in this world to do what we wish, but to be willing to do that which is our duty to do."

"Nothing is little that is our duty, and a common life with homely surroundings is the best discipline for most of us."

"We are the children of the living God. The loving Father is here today and always, right in our midst; and it is our privilege to claim him as our support and our resource on conditions and terms which he will reveal to us when we have acknowledged him and dismissed the fear of mammon."

"One day, he, the Sun of Righteousness, will flood this earth with glory, for knowledge shall cover it, and all who live will do the will of the Deity, and the dense darkness of sin and death will be chased away by the effulgent beams."

ANNA DREW.

Our Fellowship.

Society! Companionship! Whoare we to fellowship? Abide in me, and I in you, as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. John xv. 4 9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. I John 1 9. That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. God is light, if we say we have fellowship with him and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is the light, we have fellowship one with another, and the blood of Jesus Christ, cleanseth us from all sin. 1 John 1 3, 7. For as we have many members in one body, and all members have not the same office, so we being many, are one body in Christ and every one members one of another. Rom xii 4 5 Be kindly affectionate one to another with brotherly love. Rom xii 10. For by one spirit are we all baptized into one body. I Cor xii 13. For God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ, and be at peace among ourselves. Warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. 1 Thes v 9, 13, 14. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness. Gal vi 1, 2. Rejoice with them that do rejoice, and weep with them that weep. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Rom xv 1. 2. It seems to be a safe plan to fellowship with those that are led by the Spirit, and if led by the Spirit, one will see the fruits of the Spirit. Gal v 22, 23. And such fellowship will lead one to live very close to the blessed Redeemer, cause him to obey his commands, and at last reap the rich reward promised, viz. Eternal Life.

Who are we not to fellowship with? Have no fellowship with the unfruitful works of darkness but rather reprove them. For it is a shame even to speak of those things which are done in secret. Eph v 11. Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what concord hath Christ with Belial? Or what part hath he that believeth, with an infidel? Come out from among them and be ye separate saith the Lord, and touch not the unclean thing and I will receive you. 2 Cor vi 14. 18 But I say that the things which the Gentiles sacrifice, they sacrifice to devils and not to God; and I would not that ye should have fellowship with devils. I Cor x 20 Now I beseech you brethren, mark them which cause divisions, and offences contrary to the doctrine which ye have learned and avoid them Rom xvi 17. But now I have written unto you not to keep company, if any man that is called a brother, be a fornicator or covetous, or an idolator, or a railer, or a drunkard or an extortioner with such an one not to eat. I Cor v 11 Therefore put away from among yourselves that wicked person. 13th verse, read also Deut xiii Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us, and, if any obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed 2 Thes iii 6. 14. But if he neglect to hear the church let him be unto thee as an heathen man and a publican. Matt xviii 15. 17. If any man teach otherwise, and consent not to wholesome words; from such withdraw thyself. 1 Tim vi 3, 5. Having a form of godliness, but denying the power thereof, from such turn away. 2 Tim iii 1, 5 Avoid foolish questions, a man that is an heretic, after the first and second admonition reject. Titus i 13, 16, and iii 9, 11. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. 2 John x Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience Be ye not therefore partakers with them. Eph v 6. 7 Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. Psa cxx 2.

From the above we think there are many of us, that fellowship many we ought not to. It certainly does not make a harmonious assembly, where part believe in the pre existence of Christ, part in universal salvation, part that Christ was the son of Joseph until his resurrection, and many other isms. A church divided against itself cannot stand. Any one's belief is their creed, according to Webster. And when an outsider hears so many different creeds from the same church, it make them hold back. If I was going to advise any one that was just now organizing a new church, I would advise that a declaration in the things believed, should be believed in by every one before they could be accepted into that church and have unity and harmony.

Yours in hope.

E. W. KNAPP.

Nebraska Berean Lesson. No. 3.

THE NATURE OF MAN: SPIRIT CONSIDERED.

1. What is the "breath of life?" Compare Gen. ii 7, with Job xxvii. 3.
2. What is the spirit? Compare Eccl. xii 7, with Psa cxlvi. 4.
3. Read Gen 7th chapter. Then (a) identify the breath and spirit; (use margin in doing this) (b) show that the beasts share with man in the possession of spirit; and (c) by reason make it evident how the above two truths conflict with the immortality of the spirit.
4. What condition was man in before he had the breath or spirit of life? Jas. ii. 20. (margin.) Gen. ii 7.
5. By evidence you can call from the books and chapters subjoined show that when man dies he returns to the same condition in which he was before he existed. Gen. iii. Job x Psa. xlix Obadiah.
6. Show by reason how your answer to question number 5 destroys both the immortality of the spirit and the conscious state of the dead.
7. Solomon speaks of "the spirit of man" in Eccl 3rd chapter. Can you find in the same chapter the same expression about the beasts? If so, draw some conclusions from the fact.
8. Judging from statements in the same chapter, What is death?
9. What evidence is there in this chapter to show that man in the death state is in the same conditions as the beasts?

ROBT G. HUGGINS, President.

ANSWERS.

THE NATURE OF MAN: SPIRIT CONSIDERED.

I. In comparing Gen ii. 7. with Job xxvii. 3, in the former it speaks of the breath of life being breathed into man's nostrils, in Job xxvii. he speaks of the spirit of God being in his nostrils. the margin reads "the breath which God gave him." I take from this then that the breath is the same as the spirit.

II. In Psalms we read "His breath goeth forth" and in Ecclesiastes it is spoken of as the spirit which returned to God. The spirit is the breath.

III. (a) In Gen. vii. 22, the breath of life is again said to be the spirit of life. The breath and the spirit is one and the same.

(b) The 21st and 22nd verses say, "And all flesh, cattle, beast, fowl and man, all that hath the breath of life, (margin. the breath of the spirit of life) in his nostrils died." Both man and beast possess the spirit.

(c) Both man and beast possess the breath or spirit of life. If man's spirit is immortal there would be some difference in the spirit of man and beast. The spirit of man and beast returns to God and their bodies to the earth. Psa cxlvi and Eccl xii. 7.

IV. Man, before God put the breath of life into his nostrils was clay; he was lifeless.

V. Man was clay before he possessed the spirit of life, so after death he returns to dust, Job x. 9, and his spirit to its Giver. Psa. xlix tells us that man, like the beasts that perish, goes to the grave and is consumed.

VI. As the brain is the seat of consciousness, when man dies his body, including the brain, returns to dust. There can be no consciousness of man in death.

VII. In the 21st verse of Ecclesiastes Solomon speaks of the spirit of man and beast. He asks who knows where the spirit of man and beast goes? In the 18th and 19th verses he tells us that man is a beast, they have one breath, and goeth to one place.

VIII Death is an unconscious condition of man or beast.

IX. In the 18th and 19th verses of the same chapter we read that man is like the beast, they dieth alike, goeth to the same place and all return to dust.

LILLIAN KING.

I. The breath of life is vital principle, animal spirit, through which the body lived. Comparison of Gen. ii. 7, with Job xxvii. 3, shows that man became a living soul after the breath of life was breathed into his nostrils, and in Job iii. it shows that while the breath was sustained in him and the spirit of God in his nostrils he was a living man.

II. Spirit represents an intelligent being. A power proceeding from a living being A state of mind or feeling. The breath or spirit of life. Comparison of Eccl. xii. 7. with Psa cxlvi. 4. The spirit or breath in these texts means the life of man. When the breath or spirit goes forth he becomes dust of the ground and the spirit returns unto God who gave it. In Acts xvii 25. "He giveth to all life and breath, and all things." In James i 17. "Every good gift and every perfect gift is from above and cometh down from the Father."

III (a) Gen. vii. 22nd verse identifies breath and spirit, "All in whose nostrils was the breath of life, of all that was in the dry land died."

(b) Gen. i. 24, shows that beasts share with man in possessing spirit. The same term "living soul" or "living creature" was applied to animals in the sea and on the land before man's creation.

(c) The term "living soul" does not mean an immortal soul.

IV For when Adam died it was positive proof that he was not immortal. Eccl iii 19. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other, they all have one breath; so that a man hath no pre eminence above a beast; for all is vanity."

V. "For as the body without the spirit, (or breath) is dead, so faith without works is dead also," Jas. ii. 26. Gen. ii 7, shows that man was a lifeless soul until the breath of life was breathed into his nostrils.

VI. Job x 9, "Remember I beseech thee that thou hast made me as the clay; and wilt thou bring me into dust again." Gen. iii. 19, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, unto dust thou shalt return." Psa. xlix 14, "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling." Obadiah 10th verse, "For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea they shall swallow down and they shall be as though they had not been."

VII. There can be no consciousness and intelligence without a living, material organism. Psa. vi. 5, "For in death there is no remembrance of thee; in the grave who shall give thee thanks?"

VIII Eccl. iii. 21st verse speaks of the spirit of man and the spirit of the beast and shows that there was no distinction between spirit of man and spirit of beast.

IX Death is the extinction of life.

X. Eccl. iii. 20. shows that man and beast are in the same condition in the death state. "All go unto one place; all are of the dust, and all turn to dust again."

EMMA NEWELL.

1. "The breath of life" is what God breathed into man's nostrils to make him a living soul, Gen. ii. 7. In Job xxvii. 3, Job says, "For my life is yet whole within me," and then, a fact of equal importance, (the two must go together,) "And the spirit of God is in my nostrils." The spirit of God and the breath of life were both necessary to life. Unless we accuse God of giving one kind of life to Adam and another to Job, we must admit that the "breath of life" and "spirit of God" are the same. No one will deny that the "breath of life" is the air we breathe just as the bread of life is the food we eat. Neither of these by itself is life but only the means of life. It takes the uniting of the two to produce life, just as it takes the mixture of air with the fuel in the stove to produce fire or the life of the stove. The breath of life is not life itself. The spirit is not life itself.

II. The spirit is what leaves the body at death and returns unto God. Eccl. xii 17.

III. Psa. cxlvi. 4, says that the breath "goes forth" leaves the body and man dies—goes back to dust—loses consciousness. The spirit is the breath of life.

(a) According to Gen. vii. the "breath of life" and "spirit of life" are the same. Verse 15 says, "And they went in unto Noah into the ark, two and two of all flesh wherein is the breath of life." Verse 22 says "All in whose nostrils was the breath of the spirit of life, of all that was on dry land died." The terms are used interchangeably. The class of beings who went into the ark had the breath of life. The same class of beings that stayed outside the ark had the breath of the spirit of life in them.

(b) The beasts share with man in the possession of spirit. In verse 21, chapter vii. the different beings are enumerated that remained outside the ark, "both birds, and cattle, and beasts and every creeping thing that creepeth upon the earth and every man." In verse 22, man and beasts are included under the collective pronoun "all." "All in whose nostrils was the breath of the spirit of life." The "all" means beasts as well as man.

(c) The spirit cannot be immortal. the spirit is the breath of life, the breath of life is the air (certain elements of it) air cannot be immortal as it does not have even life. If the spirit of man is immortal the spirits of the beasts are immortal also.

IV Before man had the "breath of life" or the spirit of life he was dead. According to Gen. ii. 7, man did not live until the breath of life was breathed into him. According to Jas. ii. 26. the body is dead without the spirit. The body is identical with the lumps of clay which God formed and is the man "God formed man of the dust of the ground." When the spirit or breath is in the body we have a live body, or man. When the spirit or breath is out of the body we have a dead body or man.

V. Evidences of man's condition when he dies as Gen. vii 21, says, "And all flesh died that moved upon the earth both birds and cattle and beasts and every creeping thing that creepeth upon the earth and every man." Verse 23 "And every thing lifeless soul until the breath of life was breathed into his nostrils.

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X. Eccl. iii. 20. shows that man and beast are in the same condition in the death state. "All go unto one place; all are of the dust, and all turn to dust again."

EMMA NEWELL.

1. "The breath of life" is what God breathed into man's nostrils to make him a living soul, Gen. ii. 7. In Job xxvii. 3, Job says, "For my life is yet whole within me," and then, a fact of equal importance, (the two must go together,) "And the spirit of God is in my nostrils." The spirit of God and the breath of life were both necessary to life. Unless we accuse God of giving one kind of life to Adam and another to Job, we must admit that the "breath of life" and "spirit of God" are the same. No one will deny that the "breath of life" is the air we breathe just as the bread of life is the food we eat. Neither of these by itself is life but only the means of life. It takes the uniting of the two to produce life, just as it takes the mixture of air with the fuel in the stove to produce fire or the life of the stove. The breath of life is not life itself. The spirit is not life itself.

II. The spirit is what leaves the body at death and returns unto God. Eccl. xii 17.

III. Psa. cxlvi. 4, says that the breath "goes forth" leaves the body and man dies—goes back to dust—loses consciousness. The spirit is the breath of life.

(a) According to Gen. vii. the "breath of life" and "spirit of life" are the same. Verse 15 says, "And they went in unto Noah into the ark, two and two of all flesh wherein is the breath of life." Verse 22 says "All in whose nostrils was the breath of the spirit of life, of all that was on dry land died." The terms are used interchangeably. The class of beings who went into the ark had the breath of life. The same class of beings that stayed outside the ark had the breath of the spirit of life in them.

(b) The beasts share with man in the possession of spirit. In verse 21, chapter vii. the different beings are enumerated that remained outside the ark, "both birds, and cattle, and beasts and every creeping thing that creepeth upon the earth and every man." In verse 22, man and beasts are included under the collective pronoun "all." "All in whose nostrils was the breath of the spirit of life." The "all" means beasts as well as man.

(c) The spirit cannot be immortal. the spirit is the breath of life, the breath of life is the air (certain elements of it) air cannot be immortal as it does not have even life. If the spirit of man is immortal the spirits of the beasts are immortal also.

IV Before man had the "breath of life" or the spirit of life he was dead. According to Gen. ii. 7, man did not live until the breath of life was breathed into him. According to Jas. ii. 26. the body is dead without the spirit. The body is identical with the lumps of clay which God formed and is the man "God formed man of the dust of the ground." When the spirit or breath is in the body we have a live body, or man. When the spirit or breath is out of the body we have a dead body or man.

V. Evidences of man's condition when he dies as Gen. vii 21, says, "And all flesh died that moved upon the earth both birds and cattle and beasts and every creeping thing that creepeth upon the earth and every man." Verse 23 "And every thing lifeless soul until the breath of life was breathed into his nostrils. Job x. 18 19 Job in uttering his complaints says "Wherefore thou hast brought me forth out of the womb? I had given up the ghost and no eye had seen me, I should have been as though I had not been." By giving up the ghost (spirit) he would have been as though he had never been. Psa. xlix 12, "He is like the beasts that perish" verse 14 "They are appointed as a flock for sheol. Death shall be their shepherd." Their beauty shall be for sheol to consume, that there is no habitation for it. Verse 20 "Is like the beasts that perish." Man is in a death state when he died. Obadiah verse 8, "Shall I not in that day, saith Jehovah, destroy the wise men out of Edom?" Verse 16, "Yea they shall drink and swallow down and shall be as though they had not been."

VI. The foregoing texts speak of death as a "destruction" as a "being as though they had not been." It would be impossible to destroy anything immortal, therefore the spirit cannot be immortal as it is a part of the living man, and if God says he destroyed a thing he means the whole thing and not a part of it. The spirit could not be conscious after death for man in death is "as though he had not been" (nothing)

VII. Eccl. iii. 21, "Who knoweth the spirit of man whether it goeth upward, or the spirit of beast whether it goeth downward to the earth." Verse 19, "They all have one breath" the margin says spirit. Conclusion. The spirit of man and the spirit of beasts were not distinguishable. The question is asked "Who knoweth?" In so many words it says they have the same breath (or spirit.)

VIII. Death is returning to the dust. Eccl. iii. 20.

IX. Eccl. iii. 19, "For that which befalleth the sons of men befalleth the beasts; even one thing befalleth them; as the one dieth so dieth the other, yea they all have one breath and man hath no preeminence above the beast; for all is vanity." Verse 20. "All go unto one place, all are of the dust and all (man and beast) return unto the dust." These texts prove conclusively that man and beast are in the same condition during death.

ALTA KING.

I. In Gen ii 7. God breathed into his nostrils the breath of life, and man became a living soul. Now it was the breath that God gave man to cause him to live Job xxvii 3 All the while my breath is in me, and the [marginal reading breath which God gave him] spirit of God is in my nostrils. Job xxvii 3, refers to Gen ii 7.

II. Eccl xii 7, then shall the dust return to the earth as it was, and the spirit, (or breath) shall return unto God who gave it. Psa cxlvi 4. His breath (or spirit) goeth forth, he returneth to his earth, in that very day his thoughts perish.

III (a) Gen vii 22, All in whose nostrils was the breath of life, [marginal, the breath of the spirit of life] of all that was in the dry land died.

(b) Gen vii 21. All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; (22 verse) all in whose nostrils was the breath of life, of all that was in the dry land died. This shows that the beasts possess a spirit, the same as man.

(c) Gen vii 28, states that every living substance was destroyed, both man and cattle. These all had the spirit or breath of life, and if the spirit was immortal, the man and beast could not be destroyed.

IV Gen ii 7. God formed man of the dust of the ground, so he was a form of a man without the breath, or spirit. Jas ii 26 The body without the spirit (marginal, or breath) is dead—so faith without works is dead also

V Gen iii 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

Job x 9. Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into the dust again.

Psa xlix 12, Nevertheless man being in honor abideth not; he is like the beasts that perish.

Obadiah 16 verse. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually; yea they shall drink, and they shall swallow down, and they shall be as though they had not been.

VI The evidence we get from question number five, destroys the immortality of the spirit, also conscious condition of the dead. If the spirit was immortal and the dead conscious, they could not return to the same condition in which they were before they existed.

VII. Eccl iii 21, speaks of the spirit of the beast, the same as the spirit of man; who knoweth the spirit of man that goeth upward, and the spirit of the beasts that goeth downward to the earth. This shows that the beasts have [illegible] of man possessed an immortal spirit the beasts do also.

[illegible] back to the same condition, that man was before he existed. Eccl iii 20. All go unto one place; all are of the dust and all turn to dust again.

IX. Eccl iii 19, For that which befalleth the sons of men befalleth beasts; even one thing befalleth them, as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre eminence above a beast; for all is vanity.

MISS BESSIE JENKINS.

1. In Gen ii 7, Moses tells us that God breathed into man's nostrils the "breath of life". In Job xxvii 3. we find that it speaks of the "spirit of God" being in his nostrils or margin says the breath which God gave him, thus we see that the breath or spirit is the life giving principle of man and without it he returns to the condition from which he came.

2. As stated above the spirit is the breath, and when it goeth forth, his thoughts perish and he returns to the earth.

3. a The breath and spirit are one and identically the same thing.

b In Gen vii 15, we find Noah took into the ark two and two of all flesh wherein is the breath of life, and in the 22nd verse it says that all in whose nostrils was the breath of life, of all that was in the dry land died", meaning the animals as well as the people The margin to the 22nd verse says, "the breath of the spirit of life."

c As God gave man and beast both the same breath, then if the spirit of man is immortal the spirit of the beast must also be immortal. If the immortal spirit of man passes from this life to an eternal home of happiness where then does the immortal spirit of the beast go?

4 Before man had the breath of the spirit of life breathed into his nostrils he was in a lifeless and unconscious condition

In Gen iii 19, God tells Adam how long he will have to pay the penalty for his transgression. He says "till thou return unto the ground; for dust thou art and unto dust shalt thou return." He shall pass through and endure the sorrows and trials set forth in the 17th and 18 verses until his death or the time when he shall return to the dust. Job knew and understood that he came from the dust and at death would return to the same condition as is recorded in the 10th chapter and 9th verse of his book. Although by Psalm xlix the evidence is not so strong as to the returned to the dust, still the unconscious condition is made evident in verses 10. 12. 14 19 and 20.

6 If man in the death state returns to the same condition in which he was before he existed, and he was made from the dust of the earth, he must therefore be in an unconscious condition owing to the fact that there is no consciousness in the dust.

7. In Eccl iii 21 we find the word spirit spoken of as belonging to both man and beast, and the 19th verse says they all have one breath, while the 20th says they all have gone to one place, all are of the dust, and turn to dust again. This only confirms the idea carried throughout the lesson.

8 Death is a cessation of life; not living; passing from a conscious to an unconscious condition; returning to the condition from which he came.

9 By evidence gotten from the 20th verse of the same chapter we know that man and beast in the death state are in the same condition.

ZOE ADAMS.

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Four New Subscribers.

Obituary.

Thomas N. Bowles was born June 2, 1827, in Scott County, Kentucky.

Brother Bowles came to Marshall County in 1840 with his parents, settling in an unbroken wilderness west of Argos. He was married to Artemecia Moore, March [illegible] 1849. He was the father of seven children, three of whom with his companion preceded him in death, leaving four, namely:—Melissa Vance, of Argos; David H. Bowles, of Plymouth; Susan J. Miller, of Argos; and Jesse F. Bowles of Hammond, Indiana, to mourn the loss of their father.

He united with the Church of God at Argos, Feb. 7, 1877, continuing a member in good standing until death. He died after a long illness at the home of his daughter Mrs. Vancenear Argos, Dec. 31, 1910, at the age of 83 years, 6 months and 29 days.

Funeral services were held at the Church of God in Argos at 2:00 P. M. Jan. 2, 1911, and he was laid to rest in Maple Grove Cemetery, to await the resurrection and an entrance into that more glorious life which he looked forward to with faith in the promises of his God through his Lord and Savior Jesus Christ.

D. E. VANVACTOR.

Will it Pay to Become a Christian? is the title to a well written book of 96 pages by Brother James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

A Trip South.

Soon after January 1st, I expect to evangelize in Missouri, Kansas, Oklahoma, Texas and Louisiana. I expect to visit those places I visited two years ago. Should any others desire my services while in their State, please address me at 625 N. Willow Ave. Austin Sta. Chicago, Illinois.

Yours in the Blessed Hope.

W. H. WILSON.

Any one desiring pictures of Illinois Bible School or Conference can secure them of the undersigned at 30 cents each for 5 x 7 size, postpaid. Post cards of Bible School 5 cents each or 45 cents per dozen, postpaid. F. Y. Blakely, 627 So. Lafayette St., Grand Rapids, Mich.

Tract Wanted.

"The Object and Manner of Our Lord's Return," is the title of a Tract published in 1877, by Chas. T. Russel, which I am told was sent to each subscriber of THE RESTITUTION about that time. I very much want a copy of that tract, and will thank any one who can send me a copy, or pay them whatever is right. Let me know by Postal if you have a copy, and the price, and I will then send for it. Address me at Westbrook, Maine.

E. P. WOODWARD.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our [illegible] for the purpose of aiding the [illegible] of the paper to supply the needy ones. This fund is to be applied as the donors request. When left to the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

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SOME days ago we mailed statements to a number of our brethren, but all have not yet responded. We wish they would do so quickly. Also hope all who can will remit their renewals without waiting for statement. Most of you know how your account stands, and you can save us a large amount of work and outlay by saving us sending notices. Please brethren, attend to this.

THE BIBLE: ITS PRINCIPLES AND TEXTS

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Notice.

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PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D C Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

BROTHER B. Kelroy who lived until recently at Waterloo, Iowa, wishes us to say that his address is now Glad Brook, Iowa. Let those interested make note of this

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A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express a lower rate will gladly be made. Brethren and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late lamented Brother John O. Woodruff. We have both kinds "Bible Themes on miscellaneous subjects," and "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

THE article on "Salvation. What is It?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

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Notice.

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T. J. DANIEL.

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SOMETHING NEW.

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Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

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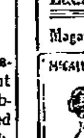

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LX. PLYMOUTH, INDIANA, JANUARY 18, 1911. NUMBER 3.

Poetry.

Prayer.

Be not afraid to pray—to pray is right.
Pray, if thou canst, with hope; but ever pray,
Though hope be weak, or sick with long delay;
Pray in the darkness, if there be no light.
For is the time remote from human sight
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of heaven,
Though it be what thou canst not hope to see;
Pray to be perfect, though material leaven
Forbid the spirit here on earth to be;
But if for any wish thou canst not pray,
Then pray to God to cast that wish away.
—Hartley Coleridge.

Communicated.

Extracts from New Years' Sermon, Chicago, Ill.

The following is from the sermon of A. S. Taylor, pastor of St. Marks' Reformed Episcopal church:

CHRIST THE COMING KING.

"The testimony of Jesus is the spirit (the life, the breath) of prophecy. All Scriptures directly or indirectly points to Christ as the satisfier of the world's need. Jesus himself testified that the Scriptures were his authority. When challenged by his enemies he boldly dared them to search the Scriptures, because they testified of him.

"When men were without God, having no hope, God sent his Son, Jesus Christ, who in the life of the believer is hereafter a hope of glory, that every man may be presented perfect in Christ Jesus. The Bible says there is none righteous; that all have sinned and come short of the glory of God. If that is so, what every child, every young person, every man, every woman needs is Jesus Christ.

"Now the New Testament again mentions some 150 times that Jesus is coming again to assume his kingly reign and rule in righteousness. As ministers of Jesus Christ it may clear the atmosphere a little if we look once again at article 8 of our common faith:

"Of the resurrection of Christ and his second coming:

"Christ did truly rise from death, and took again his body, with flesh, bones and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth, our High Priest and Advocate, at the right hand of the Father, whence he will return to judge the world in righteousness. This second coming is the blessed hope of the church. The heavens have received him, till the times of the restitution of all things. To those who look for him he shall appear a second time without sin unto salvation. Then shall he change the body of our humiliation that it may be fashioned like unto his glorious body. He will take to himself his great power, and shall reign till he have put all enemies under his feet.

"Would you as a preacher during this year rob the church of Jesus Christ of its blessed hope?

"Or would you simply say that the sentence, 'Thy kingdom come,' is an empty phrase?

"Would you preach a kingdom without a King?

THERE IS BUT ONE CHOICE

"Or would you still tell that Jesus meant just what he said to those sorrowing disciples: 'I will come again and receive you unto myself'?

"Would you teach men to wait for his Son from heaven, who will come again in like manner as he went unto heaven?

"I know what I will do. I will preach a great Savior, a Risen Justifier and a Coming Glorious King.

"Yea, amen! Let all adore thee,
High on thine eternal throne.
Savior, take the power and glory;
Claim the kingdom for thine own.
O come quickly!
Hallelujah! Come, Lord, come!"

This will be my resolution for 1911."

What a splendid resolution to make this for 1911, we will preach Jesus as the coming King.

The following verse of a hymn has always been an inspiration to me at all times:

"The Lord is coming! Let this be
The herald note of Jubilee.
And often as we meet and part,
The salutation from the heart."

Dr. McElveen, Pastor of the First Congregational Church, contrasting other religions with Christianity said:

"Other religions look backward. Christianity looks forward. Its millennium is to come. Its golden age is in the future. It declares that man is not man as yet; that while nature situates in man, man is on the way to become a higher, fuller, finer being than eyes can now see or ears can now hear, or even the mind of man can now imagine. Christianity says that it doth not yet appear what man will become.

"One distinctive feature of the Bible, the great book of Christianity, is that it is all the while leading up to something better. One can't read the Bible with care without being thrilled with the feeling that the years are moving on toward some grand consummation; that something better is going to blossom on the stalk of the coming centuries.

"Other peoples are retrospective, but the Jews were expectant. The Jewish race was like the aged Simeon who waited for the consolation of Israel; or like Joseph of Arimathea, who looked for the kingdom of God. And Christians should be more expectant than Jews. The Christ in whom they believe declares, 'Behold I make all things new,' and again and again he has demonstrated his power to make men new creatures.

"The initial chapter of the Old Testament tells us of the creation of new worlds; new earths, new suns, and new stars. The New Testament tells us of the creation of new men and women and ends in telling of the new heaven wherein dwelleth righteousness.

"Christianity reveals a God of hope; a God who never despairs of any man; a God who regards no man as incorrigible. He is a God who makes every man, it matters not how disorganized and depraved, capable of beginning all over again. He is a God who delights to awaken and to resurrect the sleeping or buried powers in men to life. He is a quickened spirit.

"He is to man's spirit what springtime is to the winter chilled. He is a God who finds joy in making men and women aware of faculties and capacities in them of which they were previously in ignorance, and in showing them how they can exercise these new powers and till these new fields of the soul. He is ever imparting to men more energy. He is ever guiding men into more truth. He is ever starting something new in man and revealing something new to men.

"God is the great beginner. All God's creations are beginnings. Genesis, the first book in the Bible, tells us that God created the heavens and the earth. Revelation, the last book in the Bible, tells us that God aims to make of the old heaven and earth a new heaven and a new earth. This earth is not finished. It is in the process of becoming a better earth.

Dr. Gray, at the Moody church speaking of the New Year said:

THE NEW YEAR QUESTION.

"The question is, 'Have you the Son of God?' God offers him as a New Year gift, will you receive him by faith, just now?

"Talk about turning over a new leaf, or forming good resolutions at the beginning of a new year! The world has talked that way ever since sin came into it, and what good has it done?

"A dead man can't turn over a new leaf or form a good resolution much less keep one. 'And ye are dead in trespasses and sins,' the Bible says. But it says also that Jesus Christ came into the world 'that ye might have life, and that ye may have it more abundantly.' Come to Jesus Christ for life. This is better than a new leaf and a good resolution. It will keep clean and last longer. This is to have a happy New Year indeed. The year will be always happy and always new. This is the way to get out of the fog and to stay out, for when God begins a work of this kind in man he perfects it. He does not save you from the cruel waters and then drop you in again. He keeps you on board when he puts you there. This is what he says to them that put their trust in him: 'I will give them one heart and I will put a new spirit within you * * * that they may walk in my statutes and keep my ordinances and do them; and they shall be my people and I will be their God.'

"Such as these are never in a fog."

The following is from the sermon of L. W. Moodie, of Lewiston, Ill., on the New Vision:

"We need a real vision of God's Word; its real benefits in transforming individual life, its reshaping and reforming nations, and its power to bring peace and maintain peace among the nations of the earth.

"Like Moses, we need to stand again and again before God and receive anew the vision of the worth of an individual soul. Once Fanny Crosby, the blind hymn writer, was speaking in one of the missions in New York City. Suddenly she stopped and said, "I wonder if there is not some wandering boy in this audience this evening who would have the courage to step out and come and stand by my side so that I might put my arms around him and kiss him for his mother?'

"There was a hush upon the audience; then a boy from a rear seat started and came to the platform, and, with her arms about him and her lips against his cheek for his mother's sake, Fanny Crosby said, 'Oh, my friends, let us rescue the perishing.' From this meeting she went to her home and, sitting in her room wrote:

"Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus, the mighty to save."

"Some years ago she spoke in St. Louis at a great meeting and related the incident. Before she had finished a man sprang to his feet and said, 'Miss Crosby, listen to me. I am a prosperous merchant in this city, a husband and a father, a Christian and an officer in the church. I was the boy around whom you threw your arms.' This was the result of seeing the worth of a soul in a young boy."

My personal mission for the year 1911, is to "Rescue the perishing," and warn the people against the delusive hope of the latter day liberalist.

Yours in the Blessed Hope.
W. H. WILSON.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 55.

Dec. 3-1, 1898. Dear Sister Wince:

Your letter came yesterday, and this morning I have the pleasure of acknowledging its receipt. As Brother J. B. Cook of blessed memory once said of me, so permit me to say of you, "You are up with the brethren in all present light. I thank God for your general intelligence on present truth and the signs of the times which is beautiful and clear.

This is my first letter of the season, but oh! how fearful has been the loss of life on our sea-coast, during these days of storm, one boat going down with 120 souls and not one saved and so many seamen lost. What a terrible death to die!

I hope you have come through the storm in comparative safety, and that your hearts are overflowing with praise, 'My mouth shall speak the praise of the Lord, and let all flesh bless his holy name forever and ever.'

Lizzie May, my oldest grand-child, now 17, is at the Normal School in Trenton, N. J. She is a Christian for which above all else, I am thankful. She was born on Thanksgiving Day and it would have pleased you could you have seen her in the absence of her father go forward and lead the evening worship voluntarily. I have to clap my hands, even now at the remembrance of it. She was as composed and straightforward as a minister. She sang, read and prayed. She also talks like one growing in grace and the favor of God. Her brother Rowland, 16, and her sister Clara 14, have not yet confessed Christ. Pray for them, and pray that Lizzie may be prepared for just the work God wants her to do. She will take the three years term at the Normal.

Brother Henry T. Taylor has been spending a few days with us, 'Much to our mutual comfort,' as he expressed it on leaving this morning. He is a growing Christian, and 'wished to be remembered to you in the Lord.' Now Brother Wince, I trust you are faithful in the ministry with all your cares, and that you, dear Sister Wince, are faithful everywhere. You are your father's daughter, and faithfulness was the girdle of his reins.' I am glad he has a son-in-law who is following in his steps. Pray for us all especially for the most needy—myself.

April 19, 1899. 'In my distress I cried unto the Lord and he heard me.' 'Deliver my soul, O Lord, from lying lips, and from a deceitful tongue." Psalm cxv. 1, 2

'Guide me, O thou great Jehovah!
Pilgrim through this barren land;
I am weak, but thou art mighty,
Hold me with thy powerful hand.
Bread of heaven, bread of heaven,
Feed me till I want no more.'

"O Glory, Hallelujah, that I have a God to go to in this barren land. It is his mercy that has made himself known to me. How often I think of the tears your father shed in taking up as he did the work of God in so unfruitful a soil, with all the diffidence and shrinking there was in his timid yet widely-grasping intellect. I can truly say, 'It was God that worked in him both to will and to do of his good pleasure.' And you are using your pen to finish his work. The thought brings the tears of joy to my eyes. And Brother Wince has stepped into Brother Chaplin's shoes, and is finishing his work by word of mouth, as you by your pen, though you may feel of yourselves as John the Baptist did of himself when he uttered these words—"The latchet of whose shoes I am not worthy to unloose! (In view of the magnitude of the work that the forerunner of Jesus was called to do. I do not wonder he felt just so, but how greatly he was honored) and so I feel you could not have a greater work given you as the children of such a man as was your father. And now let me add, while the tears bedew my cheeks, how greatly do I feel the honor of having been for months a sojourner in your house, mingling my prayers with yours.

Just now as I turn my head, I see the white blossoms of a plant sent me by "The King's Daughters" and beside it a rose-geranium with its red blossoms from my beloved Sister Elfreth, President of the W. C. T. U.—(the lady who wanted to know what the Bible taught about the sleep of the dead.) So I am cheered in this 'barren land' with friends and flowers, though tied down with weary body and helpless limbs. Glory to Jesus, I shall with all the redeemed sing his praises in the new heavens and the new earth.

You Brother and Sister Wince estimate this poor dust highly, yet it comforts me to think you know to whom all our good is due. O let us ever magnify his name."

Auntie Willard's eyes were now growing dim, yet she still wrote a remarkably legible hand for a woman of her 85 years. Speaking of her failing sight she said, "Sister Sarah Stauliff Furry wrote to us until we were obliged to request her to have some one act as her amanuensis, and we never heard from her afterwards. I was truly grieved. Can you tell me anything of her or of Brother Furry?" "You are one of a thousand to answer letter questions."

Yours in Christian bonds.—E. S. Willard.

Just as Auntie Willard was closing this letter a lovely bouquet of Daffodils from a Mrs. Williams of Haddonfield, was brought in and set on her stand; then came a Miss Bancroft and a charming Easter Lily.

And so it went on from day to day, her room being scarce ever without flowers. One afternoon Rowland came running up and said, "Mother, young Evans has brought you another bird." "Indeed" she replied, and taking a Bible that she had laid by on purpose for the boy. She said "Give him this."

March 30, 1899.—"First let me magnify the patience and love of God to me, that he has not become weary of me and cast me off as an unprofitable servant. As David says, 'It is of his mercy we are not consumed.' I feel this so much in my own case and this helps me to be patient with others. I have many mercies to record though I cannot walk. My health has become good, I am cheerful and thankful for all that is done for me. I love all that are about me and try to smooth their way as much as in me lies. All this tends to my own personal happiness, and it is all of the Lord.

My Bible is such a source of comfort to me. I think I never before prized it so highly. It is truly an unspeakable treasure."

In this letter Auntie Willard spoke of my step-mother's terrible fall at the time of her second husband's death, she having fainted and pitched from the top of the stairs to the floor. She wished to know how she was, and how her dear little girl was doing, and wished also to be remembered to the many kind friends she saw and loved while at Plymouth.

She spoke again of Lizzie May Willard: said "She was a growing Christian, and that her letters to her parents were remarkable, more like a parent and teacher than a child and withal so loving and kind." Rowland Willard, Junior was now learning the ship-building trade.

AUNTIE WINCE.

[To be Continued.]

Whom Sayest Thou That I the Son of Man am?

Now the birth of Christ, was on this wise, when as his mother was espoused to Joseph, before they came together, she was found with child of the Holy Ghost, then Joseph her husband being a just man, and not willing to make her a public example was minded to put her away privily, but while he thought on these things, Behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee, Mary, thy wife, for that which is conceived in her, is of the Holy Ghost, and she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Now all this was done that it might be fulfilled, which was spoken of the Lord by the prophet (Isaiah vii 14) saying, Behold, a virgin shall be with child and shall bring forth a son, and they shall call his name Emanuel, which being interpreted is GOD WITH US. Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife, and knew her not till she had brought forth her first-born son; and he called his name Jesus. This is the reading of Matt i 18 to end; I suppose some of the up to date people, think we are rather old fashioned for quoting this chapter, as proof that Jesus (our foundation on which we stand) is the Son of God and not the son of Joseph. While not a follower of the fashions, we generally see them, as they come and go. I believe the higher critics or "higher criticism" of the Bible, is one of the latest fads of fashions for men, as the bobble skirt is for the women of fashion. These "higher critics" deny whatever part of God's Word, as not INSPIRED, that disagrees with their theories. Some say, "You can prove anything by the Bible. The critic sees the sculptor bring the beatiful image, out of the square marble, by the use of the hammer and chisel, so he thinks to bring out his image, or theories, by chiseling and gouging out, and hewing down any part of the Word of God, to try to prove his point; but foolish critic, the material he is working on is better metal than his tools. I believe those who hold the theory of Jesus being the natural son of Joseph, have cast aside as uninspired this quotation from Matthew, but it fully agrees with xvi 16-17 which reads, "when Jesus came into the coasts of Cesarea Philippi, he asked his disciples saying, whom do men say that I, the Son of man am? and they said, some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets, he saith unto them but whom say ye that I am? and Simon Peter answered and said, thou art the Christ the Son of the living God, and Jesus answered and said unto him, blessed art thou Simon Bar Jona for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." And again, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." So reads 1 John iv 9. St. John v 16 19 reads, "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God." His only begotten Son came down from heaven. Read St. John iii 13-19. Also God sent his own Son in the likeness of sinful flesh; see Rom. viii 3, 32. Also he that denies the Sonship of Jesus is antichrist, read 1 John ii 22 23, it says, "Who is a liar but he that denieth that Jesus is the Christ, he is antichrist, that denieth the Father and the Son, whosoever denieth the Son the same hath not the Father, but he that acknowledgeth the Son hath the Father also."

We cannot think he is meaning Joseph when he speaks of his Father in St. John xvii. 25-28." Some will not believe in the miraculous conception, it is beyond their comprehension.

"But these speak evil of those things which they know not, but what they know naturally as brute beasts, in those things they corrupt themselves," so reads the 10th verse of Jude. Sarah could not at first comprehend that she should be a "mother of nations," after she was "old and well stricken in age" and "Abraham fell upon his face and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old bear?" So Isaac's birth was miraculous also.

If Jesus is not the Son of God we could not be children of God by him, or through him. "But as many as received him to them gave he power to become the sons of God even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man—but of God." St. John i. 12; viii. 42, 43 By reading Gal. iv. 4, we are not led to believe with the Josephite. It reads, "But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law." Why was it said "made of a woman" if he had a natural father like all other sons of men? Please read 2 Peter i. 16 to end, and Rev. xxii. 18 20.

Submitted in the spirit of love,
LAURA SEELS.

Dear Brothers and Sisters:

Through the kindness of Brother Underwood I take this method of expressing my appreciation and thanks to the dear ones of like precious faith, who so kindly presented me with a copy of the Emphatic Diaglott as a New Year gift. My endeavor in the future as in the past, will be to study God's Word, and to stay close to what is written.

May the Lord bless those dear ones abundantly, and may they be permitted to sit with Christ on his throne when he comes to establish his kingdom, and reign on earth as universal King.

Your Sister in hope,
MRS. A. J. MARTIN.

Life through his name. This is the keynote of the gospel. We need to hold fast to this simple truth. If saved at all, the Son must save us.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the reformation of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

...stitution.

...D, Office Editor

. Committee:
..LEY,
R. UNDERWOOD.

Plymouth, Indiana. Jan. 18 1911.

Another instance proving that Russia makes treaties only to break them, occurred last week. The movements of the nations is just at this time startling, and constitutes one of the most interesting of studies. We do wish some of our able writers could tell of many of the subjects being discussed, and give us an outline of what is transpiring, the condition and position of the nations, and what changes may be looked for soon, with a view to showing how we are approaching the time when our Lord may come. Why brethren, when the things that are constantly coming up in the world's affairs are brought to our notice, we can hardly keep from shouting out, so plainly do they indicate a heading up of affairs for this dispensation, and ushering in of a new. Brother Halstead, Brother Wagoner, Brother Woodward, Brother Robison, Brother Huggins, Brother Allard, Brother Adams, Brother Wilson, Brother Lindsay, don't you see the things happening? Surely [illegible] the thunderrumblings [illegible] and growing angrier every day [illegible] us something on the [illegible] ...file, and the whole Brotherhood of the Church of God will thank you and rejoice.

New Years Greeting.

To all the faithful in Christ Jesus, greeting. I wish you a Happy New Year. 1910 is in the eternity of the past. Its pleasures, its pains, sorrow and tears are among the things that have been. We are to commence the duties of another year. What will its record be? Time only can tell—God only knows; but one thing we do know, we are one year nearer the promised reward of a home in the kingdom. A little while and the blessed Master will come, and bring the promised gift of God, even Eternal Life with him, for eternal life is the gift of God through our Lord Jesus Christ. Only a little while and the earth will be filled with his glory. "A little while, and that long-looked for time will come, when God will wipe away all tears from weeping eyes, remove all cause for tears. Blessed condition! There shall be no more death neither sorrow nor crying, for the former things have passed away, and behold I make all things new. When the Restorer comes the lion and the lamb will lie down together. He will judge the poor and the needy, and break in pieces the oppressor. He will come down like rain upon the mown grass, as showers that watereth the earth. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. Yea, all kings shall fall down before him; all nations shall serve him, for he shall deliver the needy when he crieth, the poor also, and him that hath no helper. Now the poor are forgotten of their neighbors. The present rulers of this world can bring about no such results, but when our blessed Reformer comes he will be able to reform. He will be able to fill the whole earth with his glory.

Lift up your heads, despondent pilgrims. Think of the joys when Christ shall reign. A world redeemed from the curse, Satan chained, temptations all taken out of the way, the earth yielding her increase. No more sickness or death, no more open graves, and we poor mortals made immortal, equal to the angels, be permitted to walk the golden streets of the City of the Great King amid the groves of Paradise made fragrant with the perfumes of undying flowers. All these precious promises are for us to enjoy if we only prove faithful. May God help us to endure to the end.

Your Brother in Christ,

B. W. Woodward.

Dear Brother Underwood:

I herein send you post office order for The Restitution, that paper that is next to the Bible with so many of the dear brothers and sisters. It is the only preaching many of us have, being so far away from any of the churches. I only wish it could be sent to every family in the land.

May The Restitution still continue to proclaim the glad tidings of truth and love to its many readers.

Your Brother waiting for the coming of the Just One—the Lord Jesus Christ.

S. T. Book.

Communicated.

A Few Words on Resurrection.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in good works of the Lord. What was it that called forth this admonition from Paul? He in his first Corinthian letter, had been teaching them concerning the resurrection. It seems that he knew that some of them in the Church at Corinth did not believe in it, and he felt called upon to correct the false doctrine.

He says in his letter to them, I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures.

You see, Paul goes back to the Old Testament writings to prove what he had preached to them. They were all the Scriptures they had at the time. To prove that Jesus had been seen since his resurrection, he brought forward over five hundred witnesses. Now that is pretty good proof, over five hundred telling the same thing. It ought to make the evidence sure; besides he told them the greater part remain unto this present time. Now he says, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead. It seems he could not understand why they doubted, when there seemed to be such good proof that Christ had risen, for as he said to satisfy Agrippa this thing was not done in a corner. Later when before Agrippa it seemed that it was because of his teaching the resurrection that he was accused. He called it the hope of the promise made of God unto our fathers, unto which promise our twelve tribes instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

It appears that Agrippa did not believe in the resurrection, because Paul says Why should it be thought a thing incredible with you that God should raise the dead? So with the Corinthian brethren, some of them at least, did not believe. Error at that early day, had crept into the Church the same as now. Paul and the other disciples tried hard to eradicate it out of the Church. He reasons so logically all through. Hear him. If there be no resurrection of the dead, then is not Christ risen; and if Christ is not risen, then is our preaching vain, and your faith is also vain.

Paul and all the rest of the apostles had testified that they had seen Christ after his resurrection. He told them if Christ had not risen they were false witnesses, because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not.

But the crowning point of his argument is this: If Christ be not risen then them that sleep in Jesus have perished.

This is the rock I struck years ago when I first gave up the idea of an immortal soul. I shall always remember that day. I was busy about my work, thinking of the subject of the resurrection, when these words came to me. Although I had read them very many times I never understood them until then. This is one reason why I can have patience with others who do not understand. It is because we do not understand that there are so many differences.

Let us go back to Paul's argument. But now, he says, is Christ risen from the dead, and become the first-fruits of them that slept. How boldly he seemed to speak, as though he did not expect to be contradicted. Then as though a second thought came to him he said, But some will say, how are the dead raised up? It seemed he understood before what they would want to know. After giving them instruction as to this and other questions, he says, Behold I show you a mystery. We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

It is preached in these later times that when a person dies it is only his body dies, but his soul is taken to heaven. This is preached in most of the churches of today. It is taught in our schools, and in our school books. In our magazines. It is taught in most of our reading of the day. It is no wonder the young grow up believing it. It is instilled in their minds from the cradle to the grave.

If people would be more like the Bereans of old, and examine the Scriptures to see if these things are so, there would be more real religion in this broad world of ours. If what is taught today is true, why did Paul spend so much precious time trying to prove the resurrection of the dead, when there was no particular need of it if people receive their reward at death?

Paul believed in the resurrection, and taught it plainly that even the righteous had perished if the dead rise not. So he tells the brethren in his closing argument to be steadfast, unmovable, always abounding in the work of the Lord.

Almira Brooks.

Doubts.

Having had an experience of more than sixty years in church and public work, I have observed this: That it is much easier to create doubts in people's minds than to remove them. For instance, a good word spoken of an individual has its influence for good, but very little is said about it; but once call in question that person's veracity or morals, and like the thistle down it cannot be gathered again. The evil word has gone forth, and whether it be true or false, the work has been done, and how hard to banish the unkind words from the mind—and the person is always to suffer for it. How careful then ought we to be to speak evil of no man.

Especially ought this principle to be true by public teachers and writers in the gospel work, lest doubts arise in the minds of many, and they be lost for whom Christ died.

There has been a special effort made of late to dispose of a real genuine personal devil, by what is termed the Higher Critics, and from all appearances the melody has not stopped there, but like the Canada thistle has reached the rural districts, and city country are alike affected, and doubts have come into many minds, and of late questions are coming in from the brethren of long experience in the faith, and others who have only just started to study the Word, Brother Woodward, what about this devil question? Well, for myself personally I answer, If there is a Christ there is a devil. The evidence is as strong to prove one as the other. The world is full of skepticism, and while laboring to persuade men there is no such a thing as his satanic majesty some one has succeeded in filling many minds with grave doubts of the Word of God, and they are about ready to think the sacred story of Christ, the cross, and his glorious resurrection, are simply a myth. The forty days of trial, battling with satan is all figured away, and we are wondering if the next thing will not be to get rid of the Abrahamic covenant.

What is the use of all this—why not accept the record? For instance when we read in Luke x. 18, where Christ said to them "I beheld satan as lightning fall from heaven." That must have been at a very early period as the human race started out with a God and a devil. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. Rev. xii. 12. Now is his opportunity. He is working with all signs and lying wonders, 2 Thess. ii. 9, hence strong delusions, the result being to be condemned. Here is a prophecy to be fulfilled just before Christ's second appearing. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty, Rev. xvi. 14, and immediately in connection with satan's last great effort, come the comforting words to earth's weary toilers, Behold I come as a thief.

With these and other plain statements I am bound to believe the record that God has given us, and if I accept it in part I must in full. Christ says in Matthew v. 5. Blessed are the meek, for they shall inherit the earth. It does not need any fixing up for me to believe that, neither does it for me to believe Luke x. 18. When we begin to doubt the record where will we end? The only safe way is to tell them to resist the devil and he will flee from you; draw nigh to God and he will draw nigh to you.

But some one will say, Bro. Woodward I cannot understand some of those Scriptures as you do. Very well, you are not to blame because your head was not rounded up the same as mine, but I am not going to disfellowship you, brother or sister because we cannot understand everything alike. As long as we believe the grand cardinal principles of the gospel alike, you are my brother and my sister.

Here are two saints of God, both sleeping now, Brother Wiley Jones and Brother M. Joblin; both fine scholarly God-fearing men. Several years before they died they had a discussion through The Restitution on the pre-existence of Christ. I thought then, and I still think Brother Jones had the best of the argument. Did it make me love the gentle, devoted Brother Joblin any the less because he differed from Brother Jones or myself? No! The test of fellowship then among our people was, Do you believe in life only through Christ? Do you believe in the gospel of the kingdom as taught by Christ and his apostles? Not Do you believe in a personal devil, or the pre-existence of Christ?

I have been greatly astonished of late to hear that certain self constituted dictators, from whose decision there seems to be no appeal, make the statement, I will not fellowship any one who believes in the pre-existence of Christ or in a personal devil. When and by whom was the test of fellowship changed, that would throw out so many of the Church of God? Here is an old soldier of the truth, who was preaching the gospel of the kingdom before many of you were born. He has traveled thousands of miles, baptized hundreds of intelligent people into the all saving name, gone through snow four feet deep, rode or walked through drenching rain, for the purpose of carrying the good news of life eternal to the dying world, and now at 80 years of age, broken down in health, but loving the truth as well as ever, he must be disfellowshiped because he believes in a personal devil, a simple record given in the Bible. Reverse this ultimatum, and what would he say, or how would he feel. I sometimes feel that beautiful and much needed grace is hard to find.

O brethren, the thing most needed and that God demands of you and me, is more love instead of so much argument. Love to God, love and consideration to our fellowman. This is the basis of all true Christianity. I may have all knowledge, and all faith, even give my body to be burned, and with all this sacrifice, without love I am nothing.

Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another in love; and above all things put on charity, which is the bond of perfectness.

Yours hoping for eternal life,

B. W. Woodward.

Brotherly Love.

I open the Scriptures to seek comfort, and I read "whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, —because he is born of God." 1 John iii 9.

As I read these words, my heart sinks within, because I know we are all born with evil in our blood, and have a law in our members warring against the law of our mind, which if not removed will bring us into captivity to the law of sin and death.

Many of us profess to have embraced the faith once delivered unto the saints; but let it be more than a profession; or our words will be only as sounding brass or a tinkling cymbal. We must avoid all shams, all Phariseeism, and be true to our calling. In Matt v 16, we read, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

I believe we of the Church of God understand more of God's plan than other people, and if we understand and do not do right ourselves others will not see our good works and glorify our Father in heaven. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of God; but he that doeth the will of my Father which is in heaven." Matt vii 21.

It will be only to those who are in him, and who have transformed into his moral likeness. It will not be any who know him only in a superficial way, who do not do his commandments, while professing to belong to him. Jesus was pure and holy, free from all taint; so we cannot be true followers of him if that same beautiful spirit does not dwell within. May we be enabled to say, "Though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor x 3.

The Psalmist wrote: "Scatter thou the people that delight in war." We seek restoration, not scattering, therefore we must be men of peace if we wish the blessing. The peacemakers shall be called the children of God. We are commanded to have fervent love among ourselves, so will do well to heed Joseph's advice to his brethren. See, said he, that ye fall not out by the way. So let love be the ruling passion of our lives, for God is love. When we come to strife and blows, when we speak or believe evil of one another we break the first and great commandment. Where there is lack of love something is wrong; then let us have fervent love among ourselves, for love shall cover a multitude of sins. It is certainly a Christian duty, as well as brotherly love, to keep our knowledge of evil or unpleasant things of one another. If brother or sister is overtaken in a fault, we will not tell it abroad; we will not keep casting it into their teeth; but will go to them with love and kindness, weep and pray over it, and try to restore such an one in the spirit of meekness; and if they have any of the same love in them, they will receive us kindly.

Let us not forget that, "A soft answer turneth away wrath; but grievous words stir up anger." Prov xv 1. If we do not love our brother in the truest sense of the word, we deceive ourselves if we think we love God. Let us strive with ourselves, and quit our selves like men. We pray for God's kingdom to come; but what would be the result if it came to us now? Are we prepared for it? The body must be cleansed from all evil before it can abide Christ's coming. We need preparation, let us get on the narrow way, and solemnly quit the works of darkness. "Present your bodies a living sacrifice, holy acceptable unto God." Rom xii 1. That is the command. But we cannot be far on the road towards that if we are not at peace with our fellows. How are we starting this new year? If there is the least lingering hate or animosity towards any, first be reconciled to the brethren, and then come and offer our gift to God. He is particular about this matter, let us not deceive ourselves, "God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal vi 7. Wise men may argue over creeds and obscure meanings, but let us get more interested in our own salvation and those that are still out of Christ. It seems impossible for all to see alike on all questions that arise; so let us do less investigating and follow out the truths we find in the wonderful sermon on the Mount. If those admonitions were put into practice in the Church, it might be truly said, as of old, "Behold how these brethren love one another."

Awake! Arise! Be filled with the Spirit.

Kathryn Townsend.

Nebraska December Report.

We were at Freedom when we last reported. On account of corn picking being the order of the day, the farmers could not very well attend, so they asked us to close until another time. They are now asking when I will be back. The interest was splendid.

We next went to Moorefield, started the meeting December 1st. We had a good attendance and good interest as is always the case here. A little too much Christmas preparation detracted a little from the general interest, but it was teaching the children in another way, so was for the best. As we had been constantly at work, out nearly every night in the two months of this trip, when we closed there we came home for a little rest. We lost just one night during the two months, on account of weather. I have learned by experience that as a rule it is time wasted to hold meeting during holidays.

We organized a Berean Society at Moorefield of ten members. All are interested in learning the truth.

Sermons:

Moorefield Dec 1-18	-	13

Expense:

Dinner for self and driver at Stockville, Neb.	.70
Fare Moorefield to Omaha	$5 45
Lunch	.20
Total	$6 35
Wages	75 00
Amount due	$81 35

Almus Adams,

Evangelist.

Dear Bro. Underwood:

Please find enclosed money order for $3 00 for The Restitution for 1911, and for another name given. I sincerely hope the good old paper will prosper more than ever this coming year.

Wishing you success, your Sister in Christ,

Selma Samuels.

Try The Restitution, $1 50 a year

The Bereans Column.

[Copy Supplied by Illinois Bereans.]

Dear Bereans:

With new year greetings to all we wish to say a few words in regard to our Berean column in The Restitution that we try to fill once a month. Let us try to bear in mind that we all have a responsibility in regard to this and that it does not rest altogether upon the committee. When we are called upon to contribute let us respond with alacrity and look upon it as a privilege, rather than a duty, to say a word for our Master, he whom we all profess to love and serve. We cannot afford to let any ordinary duties, or business of our own, stand between us and an opportunity to let our light shine; ought we not to be about our Father's business first, and our own afterwards?

Of course we are not all writers, we have not the same talents, but there is not one among us who cannot write something, a message of love, an exhortation, or a word of encouragement to cheer us on our way, and how we do appreciate having a contribution for our column sent us unsolicited! Remember this Bereans, but we do not ask or expect it, all we ask is that you will be responsive when we do ask you.

Now that we have entered upon another new year let us resolve to do well our part and thus aid

Your Committee.

Dear Bereans:

Here are a few thoughts that came to me while about my daily work, these thoughts come to us sometimes when we are so very busy about our worldly affairs, it is then I often ask myself, are they sent to us as warning admonitions to beware lest worldly duties crowd out of our hearts and our actions our Father's business? I have lately been thinking so much about the gospel, that sweet and blessed message of God to his children, that precious message, which includes the wondrous themes of the kingdom and the Name, the joyous hope of Christ's reign, the redemption, with all that word means, through Christ's name, pardon and sin-covering.

Oh, dear young members of Christ's body, let us prayerfully consider these two most precious gifts; pardon, it fills our souls with ecstacy and love; sin covering, I know not how to express to you what fills my being when I think of these two words, they express life in every sense of the word, they are everything to us. If this glorious gospel is so precious to us shall we not try to teach it to others, study how to present it in the most attractive way?

Let your whole soul and body and spirit be so steeped in its beauties that you must sound it out with consecrated lips and lives. Oh, how I desire that our young people could devise some attractive way to lure others unto the devoted life for Jesus. At our last Conference 1 Thes. chapter v. recited in concert by the Bereans, tells us to pray without ceasing. Do we cease to pray as a daily practice? This will help us as nothing else can.

Alice Kerr.

Dear Bereans:

In the twelfth chapter of 1 Cor. Paul gives a comparison between the members of the Church of Christ, and the members of the human body. As the different members of the body are necessary to the harmony of the whole system, so are all the members of the church (or body) of Christ equally necessary in their respective places.

The hand, the eye, the foot and ear, all have need of the other and if one of these members becomes injured and suffers how quickly all the others sympathize. So with the members of Christ (who is the Head of the body): if one member is honored all the members rejoice with it. If one suffers all are affected by it.

It is very easy for us to feel that we have no talents to use for the cause of Christ—that we are of no especial use or help, but there is one thing that we can each of us do and that is to be faithful in each duty, however humble that may be. It has been said that a man may be as great in God's sight in the humblest walks of life as in the highest. It is the same with work in the cause of Christ. It is the way in which we work that makes the work acceptable to God. Christ said, "He that is faithful in that which is least is faithful also in much." "Be thou faithful unto death and I will give thee a crown of life."

May each one of us do our part that we may be worthy to hear, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Ada A. Drew.

Ebenezer. 1. Sam 7,12

The ... for this department of The Evangelist ... supplied by Brother Robert G. Burgiss, of 1 023 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

For the first time since we have been pastor of the Church of God in Cleveland, death has invaded our ranks. On January 6th we were called by telegram from our meetings in Salem to attend the funeral of Brother John Sanford. In the afternoon his funeral was held in the Church, Gen. xxv. 8, being used as the text of the sermon. Brother Sanford made his home with us, and died at our home after an illness of seven weeks.

He was born in Sydned, Gloucestershire, England, February 28, 1828. Married Maria Wall, from which union twelve children were born, five of whom are living, namely, Mrs. Mary Taylor, James, Samuel, Harry and D. M. Sanford, three of whom reside in Cleveland.

He left England in the year 1872. Six years later he settled in Cleveland. He was formerly a very ardent Methodist, acting as local preacher for that body a number of years. Through the efforts of Brother Scott Elton he was brought to see the truth of the gospel, and having obeyed it some twenty years ago, has since been a loyal and faithful brother, always ready to give a reason for the hope that was within him. He lived 82 years, 10 months and 7 days, "an old man and full of years; and was gathered to his people." Gen. xxviii. 8

The Kingdom of Righteousness.

The most prominent note in the preaching of the old prophets was a call to righteousness, and in their vision of the Messiah's kingdom the characteristic most strongly emphasized was that it was to be a rule of righteousness.

Isaiah declared, "With righteousness shall he judge the poor, and decide with equity for the meek of the earth, and righteousness shall be the girdle of his loins." "Behold a King shall reign in righteousness, and princes shall rule in justice." Amos in rebuking the people for their sins cries, "Let justice roll down as water, and righteousness as a mighty stream." John the Baptist, when he came preaching in the wilderness caught up the same strain and proclaimed a Kingdom of righteousness, and the kingdom of heaven that Jesus came to reveal and to establish is a kingdom of righteousness.

There are no stronger words in the Sermon on the Mount than these, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." "Seek ye first his kingdom, and his righteousness, and all these things shall be added unto you." The righteousness upon which Jesus insisted was something more than a mere formal outward observance of the requirements of the law. It is a righteousness that has its seat in the heart, that comes as a result of a man's living in right relations to God and to his fellow men. It is that sort of righteousness that will impel a man to do right, not because some higher authority has commanded him to do it right, not because he fears the penalty attached to wrong doing, but he is impelled to do right because right is right, and he choses righteousness for its own sake without regard to consequences. The righteousness of the kingdom of heaven means right dealing between man and man in all the relations of life and in all human society.

One cannot be absolutely just unless he is in sympathy with the one with whom he is dealing. Righteousness is not a cold-blooded weighing of scales and dividing of balances, but back of it is a warm heart throbbing with human sympathy, it is such a righteousness that is to prevail in the kingdom of heaven, and may you and I be there to enjoy it.

L. G. Bartlett.

The Angels that Sinned.

The word *angelos* (angel) means "a messenger, one who is sent, in order to announce, teach, perform or explore anything." (Robinson.) It will be seen from this that the word describes an office rather than the nature of the official. It may, therefore, apply to a celestial or human being. Its Hebrew equivalent *malak* is frequently applied to men in the Old Testament. See 2 Kings vi. 32; Job i. 14. Hag. i 13; Mal. ii. 7; iii. 1. *Angelos* is rendered "messenger" in the New Testament. See Matt. xi. 10; Mark i. 3; Luke vii. 24, 27; ix. 52; 2 Cor. vii. 25.

The connection in which this passage stands does not favor its application to celestial beings. These angels, the Sodomites and the "old world" are all contrasted with Noah and Lot, who kept their first estate, or remained true to God. It would hardly seem fitting to join celestial and human beings in contrast to Noah and Lot. Again it is evident that Jude refers to the same parties, and the definition of their sin forbids its application to celestial beings. He says, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains unto darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner" (to these angels) "giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." (Ver. 6, 3.) The constitution of angelic society does not admit of a sin of this nature. It applies, then, to men.

There are two views as to whom are meant.

1. That reference is had to spies who were sent by Moses to spy out the land of Canaan. We copy the following from Halsted's "Theology of the Bible:" "As to the Greek word *angelos*. I give, further Jude vs 6, Greek *te* as, or, and, *angelous*—messengers—*tous*, those, not giving attention to observation, or, spying, the of themselves (*i. e.*, their own people) —*eis* to, for, *krisis*, a decision, final issue, crisis, of a great day (*i. e.*, a day when it should appear by actual trial whether the land they were sent to spy could be taken or not,) in *desmois*, bonds, perpetual with, or, under, darkness, or, obscurity, *tetereka*, he guarded (*as prisoners*, says Donnegan.) In Gen. xl 2, we have the Greek word *desmoterion*, defined bonds, fetters, a prison (*i. e.*, a place where *desmoi* bonds, fetters, are imposed.) In Num. xiii. we are told that Jehovah commanded Moses to send a man from each tribe, twelve in all, to search the land of Canaan. Ten of these *angeli*, *messengers*—all but Caleb and Joshua, reported that the land could not be taken......Jude says they were put in perpetual bonds, etc. As to what became of them afterwards, it is said Num xiv. 37, Hebrew, "They died of a plague before Jehovah." In a foot note in the "Improved Version" of the *New Testament*, upon the basis of Archbishop Newcomb's translation, published in 1809, we find the following upon 2 Peter ii. 8. "Or if God spared not the messengers who had sinned, *i. e.*, the spies who were sent to explore the land of Canaan."

2. The second view, and the one which we think the more probable, is that reference is made to the sons of Seth, who were led to commit the sin referred to. In favor of this view there is the fact that these men were called the "sons of God." (Gen. vi. 2.) The celestial angels are also called "sons of God." Job xxxviii. 7.) On the same principle it is proper to speak of these men as angels. The daughters of Cain are called the "daughters of men." (Gen. vi. 2.) These "sons of God," and "daughters of men" were all members of the human family, but the first descended from parents who, believing the promise made to Adam of a righteous Seed, were in covenant relation with God and hence his children. The others were the "children of men." These sons of God were the bearers of whatever truth God had to reveal, and hence the "messengers" or "angels." They could have married the "daughters of God," and retained their integrity; but they went "after a strange flesh," and hence fell from their "first estate," or "left their own habitation." On this last phrase Dr. Bloomfield says, "Some doubts exist as to the sense of it. Later commentators explain it, 'their original dignity' (or if he should say,) did not preserve their prerogatives as sons of God, and the original excellence with which they were created."

The Bible furnishes no clue to the locality of *tartarus* (rendered "hell" in the text,) the word being used in this instance only. We are dependent upon Greek classical writers and heathen mythology for its meaning, therefore we should be careful not to make such a passage the main support of a doctrine. Robinson says of this word, "A verb (*tartaroo*) formed from the pronoun *tartarus*, which in Greek mythology was the lower part or abyss of *hades*, where the shades of the wicked were imprisoned and tormented; in Jewish usage [illegible], *gehenna*, (Jos. Ant. xviii. 1, 3.")

Bloomfield says *tartarus* is "an intensive reduplication of the very old word *tar* which in the earliest dialects signified *dark*."

Parkhurst says, "It appears from a passage in Lucian that by *tartarus* was meant, in a physical sense, the bounds of the material creation.

Dr. Whately says, "*tartarus* is to be understood of our dark earth with its dull clouds, foul vapors and misty atmosphere."

Grotius says "That is called *tartarus* which is lowest in anything; whether in earth or in the water, or, as here, in the air."

It will be seen that its precise meaning is quite uncertain, some applying it to the outer bounds of our creation, some to the atmosphere immediately above the earth, and some to the Jewish *hades*—under the earth. Though the word itself may denote a locality, we think that it is used here to indicate a state of condemnation into which these angels fell, and in which they are represented as prisoners under guard. The word *sheol* literally means the universal grave (*keber* denoting an individual grave,) but it came to represent the state of death. In 1 Peter iii 18-20 we read of the *preaching* (by the Spirit through Noah) to the "spirits in prison." On this passage Adam Clarke says, "The inhabitants of the antediluvian world, who, having been disobedient and convicted of the most flagrant transgression against God, were sentenced by his just law to destruction. But their punishment was delayed to see if they would repent; and the long-suffering of God waited one hundred and twenty years, which were granted to them for this purpose, during which time, as criminals, tried and convicted, they are represented as being in prison detained under the arrest of divine justice, which waited either for their repentance or the expiration of the respite, that the punishment pronounced might be inflicted. This I have believed to be the sense of this difficult passage, and no other that I have seen is so consistent with the whole scope of the place." We find, therefore, that both place and time are used to represent *states*, and so we regard the word *tartarus*. In this state of condemnation they were reserved until the judgment. * *

3. We understand the "chains" (R. V. "pits") and "darkness" to be figures in keeping with the idea of the prison and the prisoners. To understand them literally would make an absurdity, applied either to angels or men. God has certainly never bound men in this way; and even those who claim that the passage refers to celestial angels, and understand *tartarus* to apply to the "bounds of our earth," or the atmosphere, will hardly contend for the literal idea, for they represent these angels as moving about and tempting men to evil.—The Herald of Life.

Selections.

Unload Your Cares.

A very beautiful thought is brought out by the French translation of a verse in the First Epistle of Peter. The words are: "Casting all your care upon him; for he careth for you." Where our version reads "casting", the French translation is unloading (*dechargeant*). The difference of meaning is made plain by an illustration we have somewhere seen. The writer said: "The word 'cast' might seem to bring to our mind the action of *taking up something and throwing* it over on Jesus; but many times, dear friends, have you not found the cares too heavy to lift? Have you ever seen a coal cart unload? The man took out of the front of the heavy cart a little iron pin, and the cart was so balanced on the axle that then, with a slight pressure on the back of the cart, it would tip up, and the whole load slide off to the ground, and the pony would trot away with a light step. You do not have to take it up; just take out the little pin of your endeavors to help matters, and, with your hands of faith and committal, tip up the big load, and then run on, for 'he takes care of you.'"

Unload the cares you carry on your shoulders. Unload the cares you carry on your head. Unload the cares you carry on your heart. God has no children without sorrow, and in many cases the load seems too heavy to be borne; but his own invitation is, "Cast thy burden upon the Lord, and he shall sustain thee."

But the thing that can most surely unload the heart is to come into consciousness of the fact so plainly stated, "He careth for you." That means that he loves us and is sympathizes with us and will exercise his strength in our behalf. Whatever the burdens that bear down upon us, to know that God has not left us out of mind or out of sight, but that he is "keeping watch over his own," and "will make all things work together for our good," cannot fail to lighten the weight and give a sense of security and a glad hope of final good. Unload your cares! —G. B. F. Hallock.

Be Always Ready.

Admiral Porter, when at the head of the American Navy, had a young staff officer whom he never could catch napping. No matter what day or what hour of the day or night this young man was wanted by the admiral, he promptly turned up, dressed correctly, looking natty, a smile on his lips, and himself ready for duty.

One day the admiral said to him half jocosely that he would recommend him for promotion if he would tell him the secret of his being always ready for service. To this the youngster replied:

"Waking or sleeping, I have trained myself to be ready, no matter what the emergency. When awake I plan what I must do if called when asleep. When I am asleep I do not need to worry. I am drilled for the call. There is no secret about it, sir."

The young man got his promotion in six months' time, and for many years after this story cropped out was known to the jackies as "Always Ready."—The Boy's World.

The Glory in the Cloud.

Philips Brooks once preached a sermon from the text: "Who passing through the valley of weeping make it a well." He said there were two ways of treating sorrow. One may say: "This I have to bear is hard, but the clouds will break and there will come better days. Compensation is in store for me. It may not be in this world but some time it will all be made up to me." Or he may say: "I will do just what Scripture tells me to do. I will make of my valleys of weeping well-springs of joy. I will turn sadness into occasions of rejoicing."

The apostle says: "In everything give thanks." Assuredly we cannot be thankful for everything, but in every experience that comes to us we may find some reason for giving thanks. When Jeremy Taylor's house had been plundered, all his worldly possessions squandered, his family turned out of doors, he congratulated himself that his enemies had left him "the sun and moon, a loving wife, many friends to pity and relieve, the providence of God, all the promises of the gospel, my religion, my hope of the kingdom and my charity toward my enemies."

Can you see the glory of the Lord in the cloud?—The Standard.

Alone With God.

Conscious, emphatic individuality is the pivot of a true life. So far as a man is true to himself, to his own convictions and to his God, he has attained to genuine manhood, and no farther. The tendency is to aggregate ourselves, float with the current, merge the man into the multitude. It is so in religion. Churchism has always been preferred to individualism; but the real unit of the Christian life is not the church, but the individual. The very idea of the church as expressed in our version of the Bible is erroneous, because it makes the organization primary, the structure, the kirk or building, the unit. Ecclesia makes the individual primary, the organization secondary, and that is the word the Spirit always uses when referring to the assemblies of the saints. One by one God deals with man. He that sins dies, he that repents and believes on Christ lives. Each for himself receives grace, bears the voice of God, trusts, hopes, lives. The individual profits by association, and belongs to society, has a mission in it, and cannot be isolated, but his weight in society is in exact proportion to his personal strength. If he has not learned to walk with God, to stand erect in the liberty of his own soul before the cross, he is not yet a man.

The earth was made for man. So far as revelation shows, no other is designed for man. Angels are mentioned "in heaven." In no single instance, in the Old Testament or New can a case be referred to in which man is said to be in heaven. This is a remarkable fact. We are not to go to heaven; heaven, or the heavenly Jerusalem, is to come to us. We are not to go to Christ; Christ is to come to us. We are not to inherit heaven; we are, if righteous, to inherit the earth. —Prof H. Lummis.

Saloon Recreation.

If the poor man must look to the saloon for his society, then God pity the man. What kind of society does he find there? The dissolute and the vicious. He finds criminal men and bad women. His associates are the thief, the thug, the highwayman, the midnight assassin, the very dregs of society.

The recreation afforded the poor man by the saloon is drinking, gambling, and hearing profane and indecent language. Such associations will do any man harm instead of good, and for this the poor man pays in dollars and cents far more than would his membership cost in the highest priced club in the place, while his loss in manhood, in his own self-respect, and in the respect of others cannot be estimated in money.

The man who is gulled into the belief that the saloon is a good place for him socially, and spends his time there neglects his home, which is man's best social center, brings his wife and children down to his own level. It makes no difference how well regulated a saloon is, it is the center of moral and social degradation. Instead of being maintained for the foolish reasons advanced by its defenders, the saloon should be removed for these very reasons if there were no others.—American Issue.

A Thrilling Reply.

Dr. Kelman recently asked an eminent American of science his solution of the problem of modern city life. "An emperor!" came the answer, swift and decisive. "An emperor?" asked Dr. Kelman, in surprise; "I thought you had done with all that in America. Besides, your emperor would need to be a very wonderful man, incapable of mistakes and extraordinarily competent for leadership." "Precisely," was the quiet answer, "and we know the Man; we are waiting for him, and his name is Jesus." "The thrill of that reply," says Dr. Kelman, "will never leave me."

Eternal Life.

Life here is so sweet that we are willing to sacrifice all else that it may be lengthened. Jesus has offered the human family eternal life on such easy conditions that all may secure it—the poor as well as the rich, and all nationalities; yet thousands are refusing it. How strange!—H. A. Mitchell.

As the lark that soars the highest builds her nest the lowest; the nightingale that sings so sweetly, sings in the shade when all things rest; the branches that are most laden with ripe fruit bend lowest; the valleys are fruitful in their lowliness; and the ship most laden sinks deepest in the water —so the holiest Christians are the humblest.—Mason.

Obituary.

Nancy Jane Plake was born March 30, 1843, near Connersville, Rush Co. Indiana, and died at her home in this City January 8, 1911, aged 67 years, 9 months, and 19 days.

When she was five years old her family moved to Marshall County, locating near where Argos now stands. There she resided until her marriage to Robert McDonald on November 29 1860. Seven children were born to this union. Ella, Arthur and Lulu are dead, and Alice, Eliza, Samuel and John are left to mourn the death of a loving mother.

Her first husband died on July 26, 1876, having been injured while working on the railroad in Plymouth.

The subject of this sketch was united in marriage with William A. Tichenor on May 17, 1877, and to them were born two children, Cora and Otto, both of whom are dead.

This husband died on November 17, 1898, and on August 14, 1898 she was married to Solomon Zehner and returned to Plymouth to live, where he died December 6, 1907.

Sister Zehner was a member of the old Antioch Church, having been immersed many years ago. During her declining years, and through her last sickness she was tenderly cared for by her children, the youngest son John, making his home with her.

The funeral services were held on January 10, at her late home, the sermon being by Brother D. E. Vanvactor, after which she was laid away to rest in Oak Hill Cemetery, there to await the Resurrection Morning's call to Life.

Besides the children named she left three sisters: Mrs. Jonas Miller, of Los Angeles, Cal, Mrs. Pulaski Wickizer Culver, Ind, and Mrs. Abashia Holloway of Oklahoma, and three brothers George, John and Miles Plake, all of Indiana.

Sunday School Lesson.

January 29, 1911.

Jehoshaphat's Good Reign in Judah.
2 Chronicles xvii 1-13.

Golden Text.—"Seek ye first the kingdom of God, and his righteousness, and all these things will be added unto you." Matt. vi. 33.

Two weeks ago we studied about Asa's good reign in Judah. He started out well, and made many reforms, and brought the people to the true worship of God. When he had been king for thirty-six years, and all was moving on smoothly, Baasha the king of Israel came down to his southern border and started to build and fortify Ramah, with the design of being a menace to Judah. Instead of relying on the Lord for aid and protection, Asa sent presents to the king of Syria, dwelling at Damascus, reminding of an old league that had existed from his father's time, and asking him to attack the kingdom of Israel, and so draw attention from Ramah. This was done, and so serious was the loss to the northern kingdom that the king left off building at Ramah, and went to the defence of his people.

Immediately Asa took all his people and went and carried off the stones and other materials at Ramah, took them a short distance into his own country and built the cities Geba and Mizpah.

Hanani, a seer came to Asa and told him he had done wrong in asking aid of the king of Syria, and had not relied on God, and predicted that as Asa had enjoyed a period of peace, he should henceforth have war. This angered Asa and he put the seer in prison, and oppressed some of the people in consequence.

Trouble came fast enough and in plenty, and three years later Asa was afflicted by a disease in his feet, and it waxed exceeding great. Yet he did not ask the Lord concerning it, but went to physicians for aid, and after lingering with this for two more years he died, and was succeeded by his son Jehoshaphat.

Jehoshaphat at once proceeded to strengthen his land against attack, placed garrisons in the exposed places and fortified points most likely to be attacked. The Lord was with him because he followed in the ways of David and sought not unto Baalim. He walked in God's ways—did not follow after the ways of Israel, but he took away all the high places where idolatry was practiced throughout his kingdom. The Lord established his kingdom and he had riches and honor in abundance.

In the third year of his reign he sent to his princes who were over various cities presents, and instruction to teach the people, and sent to their aid certain of the Levites and priests, and they went throughout all the land of Judah with the Book of the Law, and taught the people.

The fear of the Lord fell on the surrounding countries, and Philistines on one hand and Arabians on the other sent presents to Jehoshaphat, and he became very great, and built castles and cities of store. There was a great business boom in the land, and men of war and of valor were in Jerusalem. The number is given in verses succeeding the lesson text, and shows that a fighting force of more than a million men was at the command of Jehoshaphat at Jerusalem, besides those who were in the fenced cities.

This lesson shows Jehoshaphat as a keen business man, a reformer, who believed in education of the people. He strengthened his country's defences, lived a life right before God himself, and sent instructors to the people who explained the law of God, urging their compliance with its requirements. The result was prosperity, the kingdom on a firm basis, the people standing by the king. There was wealth, and honor came from the surrounding nations. There was business for all the people, and consequent contentment.

Here we have religious and civic reform and a campaign of study of God's law. Through all the history of God's dealings with his ancient chosen people we find it true as Azariah said to Asa "The Lord is with you while ye be with him; and if ye seek him he will be found of you; but if ye forsake him he will forsake you." God's plan is continued now as ever. He must be sought, and if sought is easily found. He must not be forsaken, for as sure as men forsake God, so sure will he forsake them.

Thomas Guthrie once said: "If you would keep a dead man, put him into whiskey; if you would kill a living man, put whiskey into him."

LOOK. LOOK.

Here Is a Good Big Chance.

We want a lot of New Subscribers, and with a little effort you can get us one or more. We do not ask you to work for us for nothing, but will pay you for what you do. Here is our offer to you:

For a New Subscriber at the regular rate of $1.50 per year, we will send to any address you name

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or

One-half Pound of Tracts and 5 copies of A Letter to a Friend.

This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN, PLEASE!

We have a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will mail you one Free, if you will send us

Two New Subscribers.

JUST LOOK AGAIN, PLEASE!

We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

We trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2.00 instead of $1.50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1.50 and we will provide THE RESTITUTION to you. We will have no quarrel with a brother about so small a matter.

To the Churches Abroad:

In accordance with a resolution passed at the General Conference, I have sent to the delegates of the different States represented "Declarations of the Principles of our Faith." These are to be presented to you for action as to whether you want them to bind the Church as a creed, or merely hand to inquirers for enlightenment as to some of the things believed among us. It is desired that you give this matter prompt attention, and forward your action to the President J H Willey, Plymouth, Ind, or to the undersigned, or send it with your delegate to the next conference.

O. J. ALLARD, Sec.

God's Purpose in Creating the Earth and Man, is the title of a little 16 page tract written by Brother D C Robison, 366 West Main Street, Salem, O. The title indicates the character of the work. The price is 3 cents a copy, 25 cents a dozen, $1.50 per 100 Brother Robison does not wish to make money so says that any of the poor will be supplied free on request. Send to him as above.

Will it Pay to Become a Christian? is the title to a well written book of 96 pages by Brother James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av. Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

A Trip South.

Soon after January 1st, I expect to evangelize in Missouri, Kansas, Oklahoma, Texas and Louisiana. I expect to visit those places I visited two years ago. Should any others desire my services while in their State, please address me at 625 N. Willow Ave. Austin Sta. Chicago, Illinois.

Yours in the Blessed Hope.

W. H. WILSON.

Tract Wanted.

"The Object and Manner of Our Lord's Return," is the title of a Tract published in 1877, by Chas. T. Russel, which I am told was sent to each subscriber of THE RESTITUTION about that time. I very much want a copy of that tract, and will thank any one who can send me a copy, or pay them whatever is right. Let me know by Postal if you have a copy, and the price, and I will then send for it. Address me at Westbrook, Maine.

E. P. WOODWARD.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Claus Storjohann	50
Mrs B Coleman	25
Mrs C E Perego	1 25
A Sister in the faith	1 00
Ethan E Carpenter	50
Ben H Carpenter	1 00
Lillie Mason	4 00
J B Lent and wife	1 00
Gertrude Carpenter	50

Christmas Presents.

I can conceive of no gift so valuable as that gift which may lead the recipient to receive the gift of eternal life.

From this time up to January 15, I offer Pine Woods Bible Class for $1, which is a reduction of 25c. Student Text Book for 45c. Cunningly Devised Fables for 5c. Will it Pay to Become a Christian? a new book of 96 pages 25c. Address Wm. H. Wilson, 625 North Willow avenue, Austin sta. Chicago, Illinois.

SOME days ago we mailed statements to a number of our brethren, but all have not yet responded. We wish they would do so quickly. Also hope all who can will remit their renewals without waiting for statement. Most of you know how your account stands, and you can save us a large amount of work and outlay by saving us sending notices. Please brethren, attend to this.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions: and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

BROTHER B. Kelroy who lived until recently at Waterloo, Iowa, wishes us to say that his address is now Glad Brook, Iowa. Let those interested make note of this.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. L. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, post paid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late Brother John O Woodruff. We have only "The Word of the Kingdom. During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

BROTHER H. A Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote, a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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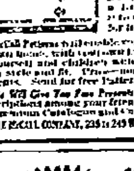

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

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VOLUME LX. PLYMOUTH, INDIANA, JANUARY 25, 1911. NUMBER 4.

The Restitution.

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Soon the King is coming, for to claim his own:
Will he reap the harvest, that we here have sown?
Is the Master's cause every thing to you?
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Is the world growing better, for the work you've done?
Are you gathering in the sheaves one by one?
Would the Master['s] presence, be welcome to you?
Or have you other work, that you wish to do.

The days are swiftly fleeting, the night's no time to work,
Are you advancing or retreating? there is no time to shirk:
The journey's end is nearing, is your work well done?
Will your task be finished with the setting of the sun?

J. E. HOGARTH.

Communicated.

Discerning Good and Evil.

"For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the beginning of the oracles of God; and have become such as have need of milk; and not of solid food. For every one that partaketh of milk is inexperienced in the Word of righteousness for he is a babe.

But solid food is for full grown men, those who by reason of use have their senses exercised to discern good and evil." Heb v 12-14. The apostle is here addressing Hebrew believers; for to their charge were intrusted the oracles of God under the law, whose rulers and teachers by their tradition had made the Word of God of none effect, which resulted in the rejection of their Messiah, yet it brought out a remnant who are saved. The conditions under the gospel among the Gentiles are about the same, if not worse today; for many teachers professing to be sent of God do not know how to lead a sinner to Christ, much less do they know how to baptize him into water into Christ—the one Name Jesus. Some of us know how to do this, but this is about as far as any of us can go. We have imagined we were full grown men while we are yet but babes. Yet we are made sons of God. When Adam ate of the tree of the knowledge of good and evil, he was able to discern his naked condition in the flesh, and judge between best and cold. For one of the first things Jehovah did was to clothe them by the sacrifice of animals. They supposed the tree of the knowledge of good and evil was not food, or unfit to eat, if we judge by the expression of surprise by the woman; for "she found it good for food, delight to the eyes, to be desired to make one wise." Now pleasure is mixed with pain; sweetness and fragrance with foulness and offensive smells; with every good, evil is mixed, and lustful desires of the flesh abound, iniquity coming to a fulness in a very short time by the destruction of all flesh and the flood. All Adam could discern was in the natural. But in this day we who are spiritually minded are expected to discern the good and evil in the spiritual, and not in the natural; for any man can judge in the natural. "Those that are without" cannot discern these things; and God has given to them this judgment of which we have nothing to do. For "Them that are without God judgeth." 1 Cor v 13. "And I brethren could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not able to bear it; nay not even now are ye able; for ye are yet carnal; for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men"? For when one saith, you can follow Paul, I'll follow Christ, and take his words in preference to Paul's or any of the apostles. Is Christ divided? Did Jesus send the apostles and speak through them by the Spirit, or does Scripture harmonize? Can it be broken? Did not the apostles understand the words of Jesus better than we Gentiles? Had the apostles any authority to speak? Hear the apostle John. "We are of God; he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error." Any man who resists the apostle's teaching would resist Jesus and the prophets. So it is dangerous to listen to a babe who does not know the rudiments of the first principles of the oracles of God. It is good to be able to discern the "Babe" in the spiritual, for the apostle calls them "brethren." They generally desire the front seats at all assemblies and as universally constitute themselves the leaders on all occasions, starting missions, expecting poor saints to support them. They are not all false prophets but being ignorant of the ways of God, and full of zeal without knowledge, are in a dangerous position. As it is written, "The zeal of my house hath eaten me up." Not being fitted to rule because of their lack of discipline in learning first to serve.

The religious world is full of such "babes," having been put to the front by the sects because of their ability to talk, knowing little of the rudiments of the first principles of the doctrine of Christ. This is the principal cause of the confusion and hindrance to the spread of the truth in these last days. For when by reason of the time they ought to be teachers, they need that one teach them the rudiments of the first principles of Christ. If they are right we will get no reward for our labors, and if we are correct, they will suffer loss and must be saved as though by fire.

It is a preacher's business to understand thoroughly the fundamental truths of Scripture, otherwise he must repent of dead works; of the teaching of baptism; of laying on of hands, of the resurrection of the dead; of eternal judgment. Heb vi 2. There is but one baptism in water into the one name Jesus (whom God hath made both Lord and Christ,) and yet how few teachers observe it? The Trinitarians baptize into what they term the "Triune God'—Father, Son and Holy Ghost, while the majority are satisfied with sprinkling their babies. Many have ceased altogether baptizing in water. There is no question that the laying on of hands by those who understand and are qualified, is the correct thing to observe on the babe in Christ after his baptism, but where as those qualified elders?

"And of the resurrection of the dead." If there be no general resurrection of the dead, then we do not understand the Scriptures at all. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order." The emphasis is all on Adam and Christ. Christ hath tasted death for every man, and every man must come to judgment and bow the knee. God is making all things new in Christ, and the first death is all atoned for, and we do not see how it could be possible for any man to commit the unforgiven sin or the sin unto death, before the spirit was given at Pentecost, nor in this age, should he die without hearing the gospel. For our gospel is universal grace and opportunity. The apostle Paul in addressing the Athenians *for the first time* said, "Ye men of Athens, in all things I perceive that ye are very religious (superstitious.) For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, To an unknown God. What therefore ye worship in ignorance this I set forth unto you. * * * The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent; inasmuch as he hath appointed a day in which he will judge the inhabited earth with righteousness." Acts xvii 22 32. Up to the time of this discourse God had overlooked the ignorance of the Gentiles, but will give them a righteous judgment at the time appointed, when the Judge comes; and Scripture foreseeing that judgment would fall first on the living nations speaks of the wicked as never rising again. Now judgment has begun at the house of God. "Let every man be careful how he build." "The husbandman that laboreth must first be partaker of the fruits, yet is he not crowned except he strive lawfully." 2 Tim ii.

There may not be many to wear a crown with Jesus. Yet there may be many saved, yet as though by fire. As in the case of the fornicator with his father's wife. "To deliver such an one unto Satan for the destruction of the flesh, that the spirit or life may be saved in the day of the Lord Jesus." 1 Cor v 5.

Yet we are to "Bless and curse not." and, "Judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God." 1 Cor iv 5. So all the dead live unto God, because of the death and resurrection of Christ all shall be raised. "As it is written, a father of many nations have I made thee, before him whom he believed, even God who giveth life to the dead, and calleth the things that are not (the dead) as though they were (alive.)" Rom v 17. *But there is an unforgiven sin which* receives no forgiveness in this age or in the age to come; yet even they are resurrected from the first death. Felix trembled and Judas were better unborn—because of the resurrection and judgment to come.

"For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the Word of God that it is good, and the powers of the age to come, and then fell away, it is impossible to renew them again to repentance; seeing they crucify to themselves the Son of God afresh and put to him an open shame. Heb vi 4 6. But God is long suffering, and the above does not apply to all the children who sin after confessing Jesus, or grieve the spirit, or fall from grace, being overcome by the adversary working in the flesh. The fact of there still remaining in some a desire to return to God through Christ, is good evidence they have not committed this sin, since it is possible to renew them again to repentance.

"Wherefore leaving the doctrine of the first principles of Christ let us press on to perfection * * * and this will we do if God permit."

E. D. McCLEES.

The Two Great Proclamations.

The Bible student is much impressed by what the prophets have foretold regarding the coming crisis of the nations, who stand up against Israel and Judah, and the solution of what is known as The Eastern Question. The impending events bearing upon the final conflict, and the subsequent glory and victory of the scattered nation are the graphic theme of the ancient prophets, as well as the Messiah and his prophets.

There are two great epochs revealed to us in outline, which are also delineated in careful detail. These epochs may be stated as follows:

1st. The gathering of the nations at the time of a partial restoration of the Jewish nation, whom the nations seek to destroy.

2nd. The subsequent proclamation by the Messiah from Jerusalem and the conversion of the nations to universal peace and prosperity, during the reign of Messiah.

We do not intend an elaborote exposition of these two propositions, but will give the reader such proof as will commend itself to every fair minded Bible student. The first proposition is abundantly sustained by the united testimony of Israel's prophets as well as the predictions of our Lord and his apostles. We have the subject presented with much clearness in the prophet Joel, as follows:

THE FIRST PROCLAMATION.

"For in those days, and in that time when I shall bring back the captivity of Judah and Jerusalem, I will gather together all nations, and will bring them down into the Valley of Jehosaphat (Judgment) and I will plead with them for my people, and for my inheritance Israel, whom they have scattered among the nations and parted my land. ..Proclaim ye this among the nations; prepare war, rouse up the strong: let them come, let all the men of war come up; beat your plowshares into swords, and your spades into spears. Let the weak say: I am strong. Break forth, and come, all ye nations from roundabout, and gather yourselves together; there will the Lord cause all thy strong ones to fall down. Let the nations arise, let the nations come up into the Valley of Jehosaphat (Judgment) for there will I sit to judge all the nations roundabout. Put ye in the sickle, for the harvest is ripe; come go down for the press is full. ...Nations, nations in the valley of destruction; for the day of the Lord is near in the valley of destruction. The sun and the moon are darkened, and the stars have withdrawn their shining, and the Lord shall roar out of Sion, and utter his voice from Jerusalem; and the heavens and the earth shall be moved, (shaken) and the Lord shall be the hope of his people and the strength of the children of Israel, and you shall know that I am the Lord your God, dwelling in Sion my holy mountain; and then Jerusalem shall be holy, and strangers (aliens) shall pass through it no more." Joel iii. 1-21.

The above prophecy is most remarkable and foreshadows a period of great national and physical commotions. The time when this is to occur is stated to be when God brings back again the captivity of Judah and Jerusalem, and it is also stated [illegible] when the harvest is ripe for the overthrow of the world pow[ers].

It is also stated that the nations are in open war against the people of Judah. At this point of time the Lord shows forth his signs and issues his commands from Zion. The result is the overthrow of the nations, hostile to Israel, and the beginning of a new era—Messiah foretells the same great tribulation, and refers to Daniel's prophecy in the 12th chapter. Compare Matt. xxiv. 15 30; Luke xxi. 24 28.

No one familiar with current events can question the great truth that we are entering into that cycle which must result in great national disturbances and times of revolutions. In the midst of these scenes of distress and anxiety the Messiah is to appear in behalf of of his people and the nation of Israel. In Luke we have a strong prophecy of the same events as those revealed in the prophet Joel. The language is impressive and portends most solemn judgments connected with the nations at the time of Messiah's coming and kingdom.

In speaking of the destruction of Jerusalem and the dispersion of the Jewish nation, he says: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory, and when these things begin to come to pass, lift up your heads, for your redemption draweth nigh. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand," Luke xxi. 24-31.

It will be seen at once that the world's conversion cannot take place until after the introduction of Messiah's kingdom and the restoration of the Jewish nation to Jerusalem, that is The City of the Great King, Mat. v. 34-35.

That Israel will accept their Messiah at the time mentioned by our Lord in Luke, is further evident from his own prophecy in Matthew xxiii. 37. These are his words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her brood under her wings, and ye would not. Behold your house is left unto you desolate. For I say unto you ye shall not see me henceforth till ye shall say Blessed is he that cometh in the name of the Lord." The prophet Zechariah gives this prophecy of Messiah an impressive confirmation in these words "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon him whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn," Zechariah xii. 9-10.

The apostle Paul brings out this point very strongly in Romans. He says "And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I take away their sins," Rom. xi. 26 27.

This promise reaches out beyond their blindness, in part, which came upon the nation of Israel because of their unbelief.

The next question now comes up for our investigation, as to the result attending the restoration and conversion of Israel, and the overthrow of those nations which have trodden down Jerusalem and held Israel in dispersion among their enemies—

THE SECOND GREAT PROCLAMATION

sets this matter in a clear light, and shows that in the Times of Restitution the age of war will give way to an age of peace; blessings will come to our earth under the benign reign of the King of Zion—our blessed Lord.

At the close of the conflict and when the nations have exhausted their power, and long for peace, a new and a final proclamation will be made from Zion and Jerusalem which will result in emancipating the world from the dominion of man, and the inauguration of the King of kings and Lord of lords.

The prophet says "But in the last days it shall come to pass, that the Mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it, and many nations shall come and say Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the Word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up the sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his figtree; and none shall make afraid; for the mouth of the Lord hath spoken it," Micah iv. 1-4.

The above prophecy foreshadows a most important result. Nations will cease to make war, and instead of inventing missiles of death they will, in the language of those who join in the anthems of Moses and the Lamb, make known the blessedness and victory of our coming Lord and his kingdom. "Who shall not fear thee, O Lord, and glorify thy name; for thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest."

H. V. REED.

And what will the general produce of the earth be? Not thorns, briers, or thistles; not any useless or fetid weed; not any poisonous, hurtful, or unpleasant plant; but every one that can be conducive in anywise, either to our use or pleasure.—John Wesley.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this and the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Obituary.

Sister Ida Aldrich fell asleep in Jesus Jan. 10, 1911, at Broomfield, Isabelle Co., Mich. after a long and painful illness. Eight physicians had been called to the home, counsels of doctors had been held, but not one could decide what the disease was. A post mortem decided the cause of death to be gall stones and enlargement of the heart. Sister Aldrich was born in Clinton Co., Mich., April 29, 1858, age 52 years, 9 months [illegible] she was baptized [illegible] Elder [illegible] in [illegible] husband, a mother [illegible] ers and sisters with [illegible] relatives and friends. As [illegible] away she called her two sons to her side committing them to the care of the dear heavenly helper, and admonished them with her husband to meet her in the kingdom. Brother Aldrich is left alone in the home now. He has the sympathy of his friends, and may they all be faithful to their promise to her and meet her in the kingdom. Funeral services held from the Methodist church, Millbrook, by the writer. Text Psalm cxvi 15. She was buried in the Decker cemetery where so many of the dear saints are sleeping.

M. A. WOODWARD.

Dear Restitution:

Enclosed you will find $1.50 as a renewal of my subscription, which I am sorry has become overdue for a short time.

I do hope that the current year we will have more current news written about, showing the nearness of Christ's advent. Surely we need to be reminded of the fast coming events that so clearly show us how near he is at hand.

Yours in the Faith.
MRS. C. N. HOWARD.

Editor Restitution:

Enclosed find postal order for $2.00 to renew my subscription to THE RESTITUTION and use the rest as you see fit.

Would like to add that we have taken the paper ever since it was published, and can see no cause to find fault with it. As for myself I do not feel that I could do without it.

Your Sister in Hope.
MRS. A. RALPH.

Dear Brother Underwood,

Please find enclosed $1.50 for which send THE RESTITUTION for another year, as we do not think we could well do without it. Rest assured that you have our sympathy, and we believe every one should do as he would have others do unto him. We have always been pleased with the paper under its present manager, and expect to be as long as it continues in the future as in the past.

Your Brother and Sister in Hope of Eternal Life.

J. E & FLORA CARPENTER.

Pitiful, Isn't It.

There comes to us this morning, from a newspaper published in a beautiful city in California, a clipping containing discussions of a proposed ordinance which is before the city council to prohibit all forms of gambling. The question was asked, How about our local fashionable bridge clubs where the ladies and gentlemen play for prizes? The city attorney replied, "They would be pinched," and he continued, "In fact every church in—— carries on raffles, grab bags, and other gambling arrangements, and they would all be liable to arrest."

Consequently the ordinance was defeated, because the church element could not endure its restrictions. The letter containing the clipping wonders "if the churches all over the land are like the ones we have in this town." We hope not.—Signs of the Times.

One man takes the initiative and sets the example. A second writes about it. A third publishes it in his paper. Thousands read and follow. Progress depends on this four-linked chain—the man who does, the writer who knows it is done, the paper that shows it has been done, the reader interested to know if it can be done over again

Oregon Bible [illegible]
Ore[illegible]

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, JAN. 25, 1911.

BROTHER Huggins was engaged in company with Brother Robison with a protracted meeting at Salem, Ohio, and later at the Brush Creek neighborhood, hence we are short on copy for Ebenezer Department.

DISPATCHES from Aden, Arabia, tell of an uprising that has declared war on the Turks, and armed bands are gathering. A "pretender," Idriese, is leading the movement, and it is such magnitude that Constantinople will send thirty battalions of troops to put it down.

ACCORDING to estimates just given out there are three million less men than women in the churches of this country and Canada. So they have "Men and Religion Forward" which will work this special view to men "getting religion."

FOR more than a generation the Russian government, though professedly on friendly terms with the United States, has openly disregarded passports issued by our government to Jewish citizens of the United States. On Jan. 20, at a meeting of Hebrew societies held in New York, it was decided to appeal to President Taft and demand definite action.

WORD comes from Sister S. R. Wince that Sister Chaplin is at her home near Pierceton, Indiana, very sick. Sister Chaplin has been feeble for some time, and has little reserve strength to resist an attack such as now afflicts her. May the kind Father in heaven be her Comforter and stay. Friends may visit Sister Chaplin at the home of Sister Wince, or write us above.

THE most important happening in the world of nations of late is the understanding between Russia and Germany in Persian affairs. This recognizes Russia's exclusive sphere of influence in Northern Persia, and unites Germany's Bagdad railway with the Russo-Persian system. It even goes so far as to recognize Russian claims in Anatolia. Those watchers who have had an eye on Russia's march to the sea by way of the Persian gulf, see in this movement a triumph over England that is far-reaching. Germany again comes to the restoration Bismarck's foreign policy, and wins a diplomatic success of the first magnitude. Turkey is alarmed, France stands aghast. England sees the entente made less than three years ago that was to bind Russia, France and Britain broken to pieces, and once more realizes that trust placed in Russia always is misplaced-trust. Never was a stroke so untimely as that one which swept King Edward from the throne.

Communicated.

How Do I Stand?

As some are asking how I stand in regard to the "Ministerial Association" and their course toward THE RESTITUTION? let me say, I have taken our paper for about fifty-five years, since the days of Joseph Marsh, though under different names, and have never failed to pay my subscription promptly, a little before the time expired.

I have had a long and large experience as an evangelist and pastor, and in these thirty-five years and more have visited many homes in many states, and have found that many of these homes from one ocean to the other have been helped and made happy by the weekly visits of the dear, old RESTITUTION. From several I have asked the question, How did you first learn the truth? The answer was, I picked up a stray RESTITUTION years ago, became interested in the doctrines taught, continued to study, and was finally baptized into the Christ. THE RESTITUTION has proven to be a good missionary and in the day of reckoning many will bless the day they just happened to see THE RESTITUTION.

This paper has always stood for something, instead of everything. It is clean-cut and has always stood by its principles, never faltered though at times it has seen violent opposition. It has always contended earnestly for the faith once delivered to the saints. We have taken several papers that claim to be "of the faith," that we dare not hand to strangers or new converts, for we did not want them to think we were believers in such monstrosities as were printed there.

The howl has gone up many times, that THE RESTITUTION is so narrow, because it would not print everything handed in to its Editor. That was what made it valuable to a young convert, and we were always thankful our Editor had the backbone to say, "No," to these pernicious doctrines. Let us tell the world what we believe, some one else is sure to take care of the other side of the question.

When our dear old father Chaplin was at the helm, he was severely criticised for being exclusive. One brother, I remember, had paid in quite liberally in helping to get THE RESTITUTION on its feet, and thought he ought to have the right of way: his articles were generally very long, and the two favorite subjects were non-resurrection and Josephism. I had a talk with father Chaplin on the subject, he said to me, I have no sympathy with any theory that belittles my adorable Redeemer, or takes one laurel from his crown. I am of the impression our present Editor has no more fault found with him than the others who have worked in his position before him. It is quite foolish to think that any editor or publisher or minister can please everybody. If you are under such impressions you ought to have a little experience and I dare say you would change your views.

I was much pleased with Brother McCrory's letter in paper of Dec. 21st. It struck a very tender chord in my heart when he spoke of the four who had been so hospitably entertained at Brother Underwood's home. My own experience at their home in time of sickness came very forcibly to my mind, with their anxious solicitude for me. No pains was spared for my relief—in every way. I found the old adage a true one, "A friend in need is a friend indeed." May God bless them, bless and keep them true to his cause, is my earnest prayer.

Now, beloved, in the Lord, as THE RESTITUTION is the only paper we have that stands for what we as a body believe, let us rally as never before and come to its rescue. Let us stand bravely by its principles contained in the upper right hand corner of our dear old paper. Let those principles be our "Battle Cry," and let them remain just as they are intact, and again, let us be encouraged with the dying words of Lawrence, "Don't give up the ship boys."

Yours contending for the faith once delivered to the saints.

B. W. WOODWARD.

Sunday School Lesson.

FEBRUARY 5, 1911.

Elijah the Prophet appears in Israel. 1 Kings xvii.

Golden Text—"They that seek the Lord shall not want any good thing." Psalm xxxiv. 10.

Ahab was king of Israel, and in the lesson for January 22, we learned of his evil deeds, and that he did more to provoke the Lord to anger than all the kings of Israel who had gone before him. His wife Jezebel undertook to eliminate the worship of Jehovah from the land of Israel, and God's prophets were killed, and the worship of Baal substituted. Shrines were built in many places, with every beautiful one at the capital, and the new cult took the popular mind even as such things do now. There were all the heathen ceremonies and rites, with the evil practices that attracted the foolish people, and led them away from God, until as is said in 1 Kings xix. 10, they have "forgotten thy covenants, thrown down thine altars, and slain thy prophets with the sword."

With Israel in this sad condition the Prophet Elijah appears to Ahab. This Prophet is from Gilead, a mountainous region east of the Jordan. By some it is thought likely Elijah belonged to Galilee, but that he had gone with his parents to Gilead to escape the evils that came with the worship of Baal. Used to the rough and rugged mountains, he is hardy and courageous; his dress is plain, and as he looks about and sees the outrages against Jehovah, he determines to take up the work against it, and so tells Ahab that dew and rain shall cease for years. Of course this could only mean famine. The Prophet declares that as sure as the Lord God of Israel liveth, this calamity will come to pass, and that no rain or dew would come until such time as God would direct. This was as much as to tell Ahab that for his neglect of God's laws he should be forgotten of God, and the covenant promise to bless those who serve him would be taken away for disobedience, and he would withhold the dew and rain, and they might rely on Baal, the rain god, or the "god of nature" to give them rain if they chose to serve them. It was necessary that Israel learn by this severe lesson the utter inability of Baal in order that reverence for Jehovah be restored.

The purpose of this suffering was that the individuals and the nation be made better. Sin brings sorrow and ruin. "Except ye repent ye shall all likewise perish."

The Prophet is directed to flee to a hiding place where he will be provided with food by the ravens, and where the brook Cherith will supply water to drink. When in the course of time the brook dried up because there was no rain, again Elijah was told to go to Zarephath, and there he met a widow woman who had but a little meal and a little oil, and by willingly dividing what little she had, the Lord added to her store so that the meal and the oil did not give out, and all had plenty.

The son of the woman died, and the Prophet called unto God for the life of the child. The prayer was heard, and the boy restored alive to his mother.

It took three and a half years for the famine to do its work. The king and people must be convinced that the heathen godship of no power, were as nothing, before they would let him interfere with the idolatry of the wicked Jezebel. We learn from the tenth verse of the next chapter that Ahab had tried to find Elijah in all the lands round about, but had failed, and there was great distress.

Elijah all through was learning lessons that would aid him in the reform work he was to do. He was willingly submissive to God. He was submitting all guidance to his God; every thing worked out for good to him, because he trusted. The woman was blessed in "entertaining angels unawares." She took into her home a roughly clad man, and fed him with her last crust, and found him to be a prophet of God, and blessing came to her home.

The lesson we must learn here is that God cares for his servants. If we forsake God and his cause evil will come to us. Our daily needs are supplied for us, as the ravens fed Elijah meal by meal, and the widow's supply of food, though not piled up in bulk grew no less though drawn on day by day.

God sent Elijah on his errand to Ahab, and God saved Elijah from any harm at the hands of Ahab, and from the famine.

The practical lesson for our lives is that as God had an errand—some business—for Elijah to do, so he has something for you to do.

The word he wants spoken, the action that will help a fellow—are you willing to speak, to act?

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 56.

Rowland wrote Jan. 30, 1901, that the dear mother was well, and was still singing and reading in her large print Testament—a gift to her from Rowland, Jan. Mrs. Lyman N. Willard of Loomis, Washington, and Mrs. Belle Brady, of Burlington, Ky., were now visiting her every few days turn about, and were making her very happy as they both joined heart and soul in the family worship, as did also all of Rowland's children. Dr. N. I. Willard had been severely hurt by falling on a marble floor when running to catch an elevator, Feb. 14, 1900, and sometime in December had fallen again and been picked up senseless with the ligaments broken that hold the thighs in place. He had recovered however so that he was now able to go about on crutches, and could write, though unable to dip his pen in the ink with his right hand. Brother Roter had also been nearly killed in a runaway accident in that same unlucky December, but he also was getting well, through the mercy of God.

But not a murmuring word escaped Auntie Willard's lips, deep as her anguish must have been when the news of these dreadful accidents were first brought to her ears. The mother-heart of course went out to the son, and Brother Roter as well, and frequent letters and sometimes books were sent to comfort them, but there was no questioning as to "Why?" such calamities should fall upon her dear ones. Their lives had been spared and in this she could find cause for grateful praise.

Any other sources of joy were given her—even while her feet were walking over these piercing thorns,—in the graduating of her two grand-daughters,—Lizzie May, from the State Normal, and Clara from the High School at home,—the former to go into practice-teaching at Camden, while Rowland Jun., was to be advanced from the shipyard to the drafting-room at Cramps.

March 27, 1901.—We turn the leaves of her note book and find at this date the following entry:

"And devout men carried Stephen to his burial and made great lamentation over him." (And this was his funeral sermon!) Acts viii. 2.

"Therefore they that were scattered abroad went everywhere preaching the Word." Acts viii. 4.

"And Philip went down to the city of Samaria and preached Christ unto them. And the people with one accord gave heed unto those things that Philip spoke, hearing and seeing the miracles which he did. And there was great joy in that city."

April 1901, she gives another quotation this time from Matthew xix. 27. "Then answered Peter and said unto him: Behold, we have forsaken all and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me (here) when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."

July 25, 1901, Lizzie May was at home waiting on Auntie Willard with all cheerfulness and Christian love, and Auntie Willard was thinking what a lovely little grandchild she was when she was a babe, and how sweet Clara and Rowland were; then her thoughts turned to their eternal well-being and calling to all the happy hours they had spent together in the study of God's Holy Word, a sad feeling stole over her heart as their two youngest were still put off obeying the Lord in baptism, though Rowland was now 18, and Clara 16. After telling me all this, she says, "I want to know how it is with you and yours? Are you actually on crutches? How the thought pierces my heart. Those active flunks! But I will not grieve until I am certain how it is. Now read the 10th of Hebrews. The 'forever' in the 12th verse does not refer to the 'sitting down' but to the offering for sin. Is it not inspiring? That body!—'a substance' as saith the apostle which our hands have handled.' Yes, and you with me will 'see him as he is and be like him, having been born of the Spirit by the resurrection of the dead,—if so be that we die before he comes.

The next letter, August 3d, 1901, was very brief, merely telling us that she would be 87, on the 9th of the month, that "Lizzie May had a school in prospect," that "the coming of Jesus was as dear to her as ever, and she believed it to be very near," that she "had not told us the half, but being so old, it was no wonder it troubled her to write" and closing said, "Do be earnest in your prayers for me and my dear family."

Again she says, "I am greatly grieving over my own shortcomings in not being childlike enough to follow the leadings of the Holy Comforter, and thus be kept in peace and quietness. It is a blessed secret to be like the little children that Jesus set in the midst."

February 12, 1902. Auntie Willard could still get from her bed to her rocker, and could jerk the rocker about the room to the window, door, or register, as suited her fancy, do up her own hair and dress herself with little or no help. Lizzie May was teaching at Dumont—an old Dutch town with a new name, fourteen miles from New York City; while Clara was at home and Rowland Jr. home of nights and over Sundays.

Mrs. Rowland Willard was now in great trouble,—her brother, Mr. James Webb, having fallen on the ice and so injured his head as to become insane.

AUNTIE WINCE.

[To be Continued.]

Obituary.

John W. Sissle was born Dec. 7, 1836; died Jan. 11, 1911, aged 80 years, 1 month and 3 days. Bro. Sissle came to America in 1852, locating in Lancaster Co., Pa., where he engaged in blacksmithing for 3 years, after which he located in Canton, Ohio, where he was married with Susan Derr, Sept. 9, 1860. To this union were born seven children one dying in infancy, the others living to be men and women. Bro. Sissle worked in the Altman machine shops for years. He was a man of great physical strength and no doubt here in these shops he laid the foundation for his much suffering in his declining years. He worked at the furnace fire, no other man being able to stand the heat of that forge, and keep it day after day. He knew McKinley from a boy and did his banking business with his father-in-law. It was in these days he got interested in the truth, and was baptized by Brother Jas. M. Stephenson. Brother Sissle took THE RESTITUTION before he was baptized and has taken it in all its forms forty years. Knowing him as I have for twenty years I feel safe in saying he was never delinquent.

He was a great worker, but with all of his energy he never got so busy but what he could read and sing a hymn and ask God for guidance through the day. There was no Church at Columbus, and no brethren to meet with, but every Sunday with his family at his own table transformed into table of the Lord, they broke bread. Who ever visited Brother Sissle that did not receive a hearty welcome? No minister of the gospel ever left his home empty handed.

The world had no attractions for him. The kingdom of God was his constant theme. He was generous in his support of the gospel. How my heart went out to that faithful helpmeet, when I saw her turn her face homeward lonely to arrive and look at that vacant chair. O Lord, we pray thy kingdom come.

For two months he had to be fanned night and day to get his breath at all, but the end was peaceful. He just went to sleep to rest from his great suffering to soon waken where sorrow and pain will be no more.

Besides the companion two daughters and a son and seven grand children are left to mourn his loss. Four children preceded him to the grave.

Four of the neighbor women formed a choir and sang "What a friend we have in Jesus," and "Nearer my God to thee," after which the writer spoke to a large gathering of relatives and friends. After "God be with you till we meet again" was sung, we followed this good brother to his last resting place in the Columbus cemetery where we left him peacefully resting, feeling we had lost a true friend and brother.

ALMUS ADAMS.

Paul Fisher was born September 17 1836, in Indianapolis, Indiana, died at Avon, Iowa, January 13, 1911. He was married to Sarah E. Edwards on June 10, 1858. Twelve children were born to this union. Seven sons and one daughter, with the mother, survive him.

For thirty years he has been a believer in the things concerning the kingdom, coming out from Methodism under the preaching of Jas. M. Stephenson, J. W. Whitsett and others, and was an able defender of the faith in his earlier years. He was a great sufferer for several weeks preceding his death, but he fell asleep peacefully to await the morning of the Resurrection.

Funeral services were conducted by the writer on Sunday, January 15, at the Avon Church, where a large crowd gathered to pay their last respects to an old pioneer. After a short discourse we buried him in the cemetery close to his old home to await the call of the Master.

O. J. ALLARD.

Elizabeth B. Connell was born at Syracuse, N. Y., July 15, 1843, was married to S. C. Oliver at Parkersburg, Ia., April 23, 1862, and died at her home in Attica, Kan., Jan. 3, 1911, aged 67 years, 5 months and 18 days. There were born to her four sons, A. M. Oliver, C. P. Oliver, E. S. Oliver, all of Attica, Kan., and T. F. Oliver of Idaho, all of whom with the husband survive to mourn her loss.

After her marriage she remained with her mother, who was in very poor health, bestowing upon her all the care of a faithful and loving daughter, until her mother's death, which occurred Jan. 7, 1864.

After her mother's death she and her husband moved on a farm near Belmond, Ia., and resided there until 1866, when they moved on a claim that then was Osage Mission, Kan., now St. Paul, Kan. Upon selling this claim in the early part of the year 1867 they moved to Jasper Co., Mo., near the little town of Arvilla, from whence they moved to Dade Co., Mo., near Greenfield in the early part of 1868. Here they remained till the spring of 1872 when they moved on to a homestead on Pettis prairie Lawrence Co., Mo., near Peirce City and from there they moved to Harper Co. Kan., arriving there the third day of Nov. 1882, settling on their farm and completing their home Jan. 24, 1883.

These travels were all made by the old fashioned way by which all the pioneers made their way over thousands of miles of unsettled and unhospitable country with all its toils, privations, hardships, and dangers. On the first of August, 1909, they moved to Anthony, Kan., where they remained till May, 1910, when they moved to Attica where she died.

She was reared and educated by pious, God fearing Methodist parents her father being a minister.

In the early part of the year 1866, she became united to the Church of God, and was baptized by B. J. Hill. Until the time of her death she remained loyal to the precious faith, not only keeping the faith but endeavoring daily to fulfill the admonition of the apostle to add to the faith virtue, and to virtue knowledge, etc., fully expecting in God's own time an entrance to be administered abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

She was, indeed, of a very kind and loving disposition, being always patient in all her trials. For many years she had been in failing health enduring much suffering and for the year practically bedfast. All this suffering she bore patiently, anxiously hoping for the coming of the One who would remove the curse, but firmly believing that if it is God's plan for the coming to be delayed yet a little while, until by the natural order of events, she would have to fall asleep, that sleep would be only for a short season, for she died firmly believing that the Spirit of God, which brought again from the dead the Lord Jesus, would also quicken her mortal body.

Her aged husband and sons and their families do not weep alone, for many friends who knew her, when this sad message reaches them, will also sorrow greatly; but we sorrow not as those who have no hope.

Funeral services were held at the United Brethren church, where a large concourse of friends listened to words of consolation spoken by Bro. Williams of Arkansas City, Kan. Interment was made in the Attica cemetery from which place she will quietly await the trumpet of God and the voice of the archangel from the clouds of heaven. Then shall the bars of the prison house of death be broken and the captives set free. Then will she come forth from the dusty bed of earth never again to drink of the bitter cup of death, but with the new song on her lips. Redeemed from the power of the grave. O death, where is thy sting; O grave, where is thy victory. No more shall there come an ache or pain to twinge her body or a tear to dim her eye, for the former things are passed away.

Our comrades are falling around us.
Our dearest friends one by one;
Death once more claims a victim,
The enemy seems to have won.
Unnumbered millions are waiting
For him who has the key.
Hasten! O, Jesus, our Savior,
O Lord, we pray to thee.

Sadly, but with hope and comfort,
We lay them gently away,
Trusting our Lord and Savior
On the resurrection day
To burst the bonds of the enemy,
And let the captives free.
Hasten! O, Jesus, our Savior,
O Lord, we pray to thee.

Long, long has death reigned triumphant;
The cut seems hard to bear,
But those who remain true and faithful
Shall a crown of victory wear,
While by Christ and his heirs through the ages,
Will the earth from the curse be free.
Hasten! O, Jesus, our Savior,
O Lord, we pray to thee.

L. DERYAGE.

Mrs. Martha D. Morrow died at the home of her son, Dr. T. Morrow, in Altoona, Pa., after an illness due to old age. The deceased was a Miss Blessing of Brownville, Maryland, and a first cousin of my mother. She was a sister of Brother S. T. Blessing of Fort Worth, Texas.

At a late interview I found her to be a firm believer in the gospel of the kingdom of God and the name of Jesus Christ. She delighted in reading THE RESTITUTION which she has taken for many years.

She was one of my valued correspondents, and I know I shall miss her cheery letters in the coming days. But we sorrow not as those who have no hope, for if we believe that Jesus died and rose again, even so them that sleep in him will God bring with him.

I felt somewhat sorry to see so few love feast letters in the good old paper, for I remember counting fifty-two beautiful letters in one RESTITUTION last year for Christmas, and no one feasted more on reading them than I did.

I would urge all to stand firm in the faith once delivered to the saints.

Yours in the Blessed Hope,

SARAH F. MORGAN.

Poetry.

The Bible.

What taught me that a First Great Cause
Existed ere creation was,
And gave a universe its laws?
The Bible.

What guide can lead me to this power,
Whom conscience leads me to adore,
And bids me seek him more and more?
The Bible.

When all my actions prosper well,
And higher hopes my wishes swell,
What points where truer blessings dwell?
The Bible.

When passions with temptations join
To conquer every power of mine
What leads me then to help divine?
The Bible.

When pining cares, and wasting pain,
My spirits and my life-blood drain,
What soothes and turns even these to gain?
The Bible.

When [illegible] and vexations tease,
And [illegible] my bosom sieze,
Where [illegible] can life run pleas'd?
The Bible.

When [illegible] chills my soul with fear,
And a regret but gloom and dread appear,
What [illegible] my heart can cheer?
The Bible.

When [illegible] doubts my thoughts perplex,
And mystic [illegible] reason vex,
Where is the guide which then directs?
The Bible.

And when [illegible]'s fainting breath
Warns me I've done with all beneath,
What can compose my soul in death?
The Bible.

—Selected by Mrs. A. B. Lind.

Communicated.

Future Doom of Russia.

"And the Word of the Lord came unto me saying, Son of Man, direct thy face against Gog of the land of Magog, the chief prince of Rosh, Meshech and Thubal and prophesy against him, and say, Thus saith the Lord Eternal, Behold I will be against thee, O Gog, the prince of Rosh, Meshech and Thubal; and I will derange thee, and put hooks in thy jaws, and I will bring thee forth, and all thy army, horses and horsemen, all of them clothed in elegant attire, a great assemblage with bucklers and shields, all of them grasping swords. Persia, Cush and Put (or all be) with them; all of them with shield and helmet; Gomer and all of [illegible] house of Thogarmah [illegible] the farthest north, and its [illegible] and many peoples shall be with [illegible] Be thou ready, and prepare thy- [illegible] on and all thy assemblages [illegible] that are assembled about thee, and [illegible] thou a guard unto them." Ezek. viii 1-7; Lesser Trans.

This is one of the most momentous prophecies of the Old Testament, because it is the last sign given to indicate the coming of the King in his glory. It is also of great interest and importance for all "who walk in the steps of that faith of our father Abraham," (Rom iv 12) that they should keep posted as to the movements of those nations named in the Scripture above quoted.

God has placed himself on record as being against "Gog of the land of Magog, the chief prince of Rosh, Meshech and Thubal." The reason why the Great Eternal, is against Gog, is because of his persecution of his ancient people of Israel. Ezek xxxiii 8, 9, describes Gog's future invasion of the land of Israel, and verses ten to twelve show the purpose of the invasion will be to rob Israel of their possessions, which they took with them on their return to their Fatherland. This restoration may be a partial restoration, the result of the present Zionistic movement.

Some one may ask who is this "Gog, of the land of Magog?" "We know of no such power in these latter days." That would be a very proper question, so I will have to give some attention to the powers named in the prophecy under consideration.

We must notice that the prophecy relates to the "last days," and to events yet to take place. Hence, the "Gog" of this prophecy must be the king of the modern power who has regal dominion over the ancient "land of Magog."

Boothroyd says, "that it is generally admitted that Gog was the common name of the kings of Scythia or Tartary, as Pharaoh was of the kings of Egypt."

Calmet "regards Gog as a king or a country or people known as Magog."

Newcome says Magog is the vast tract of country which the Greeks called Scythia.

Bagster thinks Magog is the country of the Scythians or Tartars. It was so called by Scythian and Syrian writers. Writers make Meshech and Tubal adjoining provinces to Magog, or Scythia, which "Gog of the land of Magog," added to his kingdom, and hence become "the chief princes of Rosh, Meschech and Tubal."

Another authority said: "Thubl, or Thubal, is the Hebrew name for the Tibareni, or Siberians, who occupied the country watered by the Thubl or Tobal, north of the Caspian Sea, and east of the Ural mountains. Hence, while Moscow is the capital of Meshech, Tobolski is the capital of the Thubal."

Now, as to the name "Rosh," or "Ros." About the year 1619, Bochart made extensive researches into Sacred Geography. He said Ros "is the most ancient form, under which history makes mention of Russia."

Says Wells: "The Scythian Tauri, in the Crimea, were scrolled, and the Araxes river in Russia, was also named Rhos. The modern Russians may have assumed this name, as Moscow and Tobolsk from Meshech and Tubal."

Now, there *is not the least* particle of doubt but that all these places are located in Modern Russia.

One of the allies with Russia in her coming invasion of the land of Israel, will be "Gomer, and all of his armies." Who is Gomer? I quote as follows: "But although the original *plantation* of Gomerites, or Cimmeri was in Lesser Asia, yet Herodotus tells us that these people sent a colony to the Maeotic Lake, North of the Euxine (Black) Sea, and the Maeotic Lake. This colony increasing spread by new colonies further west, and came up the Danube, and settled in the country, which from them has been called Germany. For Diodorus Siculus, as Mr. Mede observes, affirms that the Germans had their origin from the Cimmerians; and the Jews to this day, call them Ashkenazim of Ashkenaz, as being descended from that branch of Gomer. Indeed they retain plain marks enough of their descent, both in the name Cimri and as they call themselves, Germen; which is but a small variation from Gimren or Gomeren, Gomerans. For the termination *en* is a plural termination in the [illegible] and from the singular Gomer, is formed Gomeren, Germen, by the same analogy, as from brother is formed brotheren, brethren.

The country of Gomer is in the Chaldee, named Germia, Garmeja, but others write it Germania. Garmanija. The latter Jews by Germin understand Germany, the same as when it is written with an n, Germania, and so the Talmudists on Gen x 2, Gomer is Germanija (joma, fol. x 1).—Wells.

Much space of necessity has to be used to prove the identity of these ancient names with the modern powers, now occupying the territory of those ancient nations.

Now as to Ethiopia, Cush and Put. "Ethiopia is called by the Hebrews Cush. It lies to the south of Egypt, and embraced, in its most extended sense, the modern Nubia, Sennaar, Kordofan, and northern Abyssinia, and its more definite sense, the kingdom of Maroe, from the junction of the Blue and White branches of the Nile, to the border of Egypt. The only direction in which a clear boundary can be fixed is in the north, where Syene marked the division between Ethiopia and Egypt, (Ezek xxix 10); in other directions the boundaries can be generally described, as the Red Sea on the east, the Lybian desert on the west, and the Abyssinian highlands on the south. It is described as a well watered country, lying "by the side of" (A. V. "beyond" the waters of Cush (Isa xviii 1; Zephiii 10), being traversed by the two branches of the Nile, and by the Astaboras or Tacazze." Smith's Bible Dic.

As to the name Libia, Roman and Greek writers apply it to the African continent. Josephus says: "It is beyond the river in the region of Mauritania. By this name it is well known in the Grecian histories adjacent to the region which they call Phut. Libia and Ethiopia, include Northern Africa, except Egypt.

With these identifications before us, we can better comprehend the prophecies.

Ezek xxxviii 8, 9, Describes Gog (Russia) with his allied forces Persia, Cush and Put (Africa) Gomer (Germany) prepared and ready to come into the land (Palestine) that is recovering from the sword (just started to recover) against the people of Israel, (a portion of whom) have been "brought forth out of the nations, and that now dwell in safety;" they "come like a tempest, like a cloud to cover the earth," "To snatch up the spoil, and to take away the prey; to turn thy hand against the people (of Israel) that are gathered out of the nations, that have gotten cattle and goods, that dwell in the highest part of the land." The outcome of this raid will be (ver 22) "I will hold judgment over him with pestilence and with blood (shedding) and an overflowing rain, and great hailstones, fire and sulphur will I let rain over him, and his armies, and over the many people (the armies of Persia, Germany and Africa) that are with him."

Daniel tells the story, Gog (Russia) is called by Daniel (xi 40), "The King of the North." "He shall enter also into the glorious land," (ver 40). "He shall plant the tabernacle of his palace between the seas (Mediterranean and Dead) in the glorious holy mountain (Zion) yet he shall come to his end and none shall help him."

The twelfth chapter of Daniel shows that this raid of the "King of the North," into the "glorious land," is the last sign prior to the resurrection.

See Dan xii 1: "And at that time (and a prior, or an after time) shall Michael stand up, the great prince which standeth for the children of thy people, (Israel); and there shall be a time of trouble, such as never was since there was a nation," see Ezek xxxviii 18, 19.

Continue Dan xii 1: "And at that time (the time the king of the North "overflows" and "passes over" into "the glorious land") "thy people (as well as Israel) shall be delivered, every one that shall be found written in the book." See Mal iii 16. Continue the quotation of Dan xii 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, etc." This resurrection takes place at the "time of trouble," incident upon "the king of the North," entering the "glorious land." That the resurrection takes place at the "time of trouble," See Isa xxvi 19 to 21; Rev xi 18.

Dan xii 3: "And they that be wise shall ("at that time") shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

It is a matter of fact that Russia has been for years preparing for the "overflowing" and "passing over." As the present article is already too long, I will consider that and other things relating to this topic in a future article.

Yours in the Blessed Hope.

W. [illegible]

Dear Brother Underwood:

Enclosed please find a money order for $1.50 to renew my subscription for THE RESTITUTION as a welcome weekly visitor, and I hope you will continue it the one paper for the people of God, with a view of edifying and growing in knowledge, i. e. feeding the sheep and lambs on things pertaining to the One Faith, way down in the latter days, in the culminating time.

It is surely disquieting to one's nerves to be censured in the endeavor to please the many in editing a paper, and more the shame when it comes from those of the household of faith. I am pleased to see some of our good brethren holding fast to the faithful word as they have been taught, that they may be able by sound doctrine both to exhort and to convince the gainsayers, Titus i. 9.

It is apparent that we are in the latter days, when judgment must first begin at the house of God, 1 Peter iv. 17. We ought therefore to give the more earnest heed to the things which we have heard, lest at any time we should let them slip, Hebrew ii. 1.

Holding fast means much—hold fast to the apostles' doctrine.

To our capable brethren I would say, while feeding yourselves, feed the flock of God which is among you, taking the oversight, either in person or by letter, not by constraint, but willingly; not for filthy lucre, but of a ready mind, 1 Peter v. 2 3.

Yes, as Brother Underwood suggested a short time ago, write something concerning the signs of the times. The sheep old in the truth—one faith—of whom I am one these 52 years, want feeding. We want food too, not just nourishment, as the little girl here in the hospital said "I'm hungry; I want some food, I'm tired of nourishment."

Yes, we of the half century waiting ones want strong food. A stimulus to be steadfast, to not grow weary in waiting, watching for the Master. Allured onward by cheering culminating signs of the Lord's near approach. Yes, we all want food from over the world, that was prophecied should be in the latter days. It is to come from commingled nations far and near. Paul says We, followers, sound in the faith, are not to be in ignorance of that day, overtaking us as a thief as though entrapped through ignorance. I once asked a brother, not to teach, why he never spoke on things pertaining to prophecy. He answered decidedly, Don't know anything about it. I also asked concerning the birthrights, and again he answered, Don't know anything about it.

I was puzzled, surprised. Was it not necessary then to read the whole book of Genesis? Is there nothing more in it beyond the covenants of promise? I would ask Why did the Lord God cause the eldest to be supplanted both with Esau, Jacob, Manasseh and Ephraim, if there is no significance in the statement? Has not Deity made provision and established an Israel for the people taken out for His Emmanuel's, name, since they are not of the holy separate people above all people? How can we grow in knowledge if we do not delve deep in the things spoken by the mouth of all the holy prophets? How else can we know where we are at?

Again, Why does Esdras in 2 Esd. vi. 9 10, make the statement that Esau is the end of the world, and Jacob the beginning of it that follows. The hand of man is between the heel and the hand. Is there no meaning to this? If not why even the United Turk hobbling away over the Holy Land?

Still another point in prophecy our brethren never speak on, viz: Behold, I will send Elijah the prophet before the great and dreadful day of the Lord come, Mal. iv 5 6. So much in this when taken in connection with Zech. xii.

God will surely prepare his ancient people to receive their long looked for Messiah. Will not this be the sign of his presence to the waiting Church? Mat. xxiv. 30.

Elijah was caused to see that he had power in himself, 1 Kings xix. 11 12; Neh. ix. 17 19, quieted his fears concerning Israel.

John was to come in the spirit and power of Elijah. This self same spirit was in Christ, hence Elijah had already come in the spirit power, "and they knew it not.

O, I want to know more, and I know there other hungry ones of the household. Is it not just as important to feed the sheep on these things as to feed lambs on the covenants of promise? Watchman, what of the night?

Yours in the Blessed Hope,

MATILDA WOODBURY.

Christ's Bodily Existence.

We are often told that the bodily resurrection of our Lord is a myth, and "not important as a part of the gospel hope. A young preacher was recently ordained in a popular church, who stated that he did not believe that the body of Christ was ever raised from the dead. Yet he was ordained on his confession of faith in the catechism.

It is admitted by the whole school of higher critics, so-called, that Christ was born with a real human body. It is also admitted that he was bodily baptized by John in the Jordan. It is also admitted that he was crucified in body on the cross. And that Joseph begged his body from Pilate, and that he was bodily placed in the tomb of Joseph. The same "higher critics" claim that he bore our sins in his own body on the tree. Now if men accept these statements how can they deny the statement of Christ as to his bodily existence after his resurrection. "Handle me and see, for a spirit (phantom) hath not flesh and bones as ye see me have." Indeed no other view can be entertained from what the Bible teaches on this point. The same truth applies to his coming again. He is to change "the body of our humiliation" like *unto his glorious body* when he comes. Phil iii 20 21. When he ascended to the Father, he was a tangible, visible being, "He will so come in like manner," as he was seen when he was taken up from his disciples. See Acts i 11. This is a plain truth and needs no higher critics.

H. V. REED.

Table Talk.

1 JOHN iii. 1.

Behold what manner of love the Father hath bestowed upon us that we *should be called the sons of God*; therefore the world knoweth us not because it knew him not. In Jno iii 16 we read that God so loved the world that he gave his only begotten Son that whosoever believed [illegible] should not perish but have everlasting life. In this was manifested the love of God toward us because that God sent his only begotten Son into the world that we might live through him, herein is love not that we loved God but that he loved us and sent his Son to be the propitiation for our sins. We love him because he first loved us. Beloved if God so loved us we ought also to love another. Brothers and sisters, how can we show our love for him. By keeping his commandments and believing on his only begotten Son, and loving one another. In Jno xiv 15 we read, If ye love me keep my commandments, and in 1 Jno v 3, For this is the love of God that we keep his commandments, and his commandments are not grievous, and in iii 11, And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment. And in the first chapter of John we read, He came unto his own and his own received him not, but as many as received him, to them gave he power to become the sons of God even to them that believe on his name, and in the 14th chapter we read, He that hath my commandments and keepeth them, he it is that loveth me and he that loveth me shall be loved of my Father. If we love one another God dwelleth in us, and his love is perfected in us. In 1 Jno iv 17, it says, Love not the world, neither the things that are in the world, if any man love the world, the love of the Father is not in him. Brothers and sisters, let us ever keep in the love of God, and be found worthy of eternal life when Jesus comes to reward his saints, is my earnest prayer.

WILSON TOWNSEND.

Dear Bro. Underwood:

I write to tell our readers of good meetings we have just had, held by Bro. Adams, commencing Saturday evening Jan. 7. Held meetings every night, and Sunday had Bible reading in the forenoon, preaching afternoon and night, until Thursday night, until Thursday morning he was called to Columbus to preach a funeral sermon for Bro Sissle and on Friday night following delivered a lecture on the rebuilding of Solomon's temple, as contemplated by the masons. The attendance was not as good as we had hoped, but all that heard it were more than pleased, some want him to give it again in the near future. The meetings were then continued until Tuesday night when we closed. We had the best interest by outsiders that we have had in a long time. There were added by baptism, Brother Arthur White and wife and Bro. Howard Applebee. We were greatly rejoiced to receive these worthy young people into the household of faith. May they so live that an abundant entrance will be ministered unto them into the everlasting kingdom of our Lord and Savior. Others are interested, and we hope God willing to have Bro. Adams come again very soon and that much good may be done.

CARRIE FUGE, Sec.

From Psalm 37.

Fret not thyself because of evil doers.

For evil doers shall be cut off but of those that wait upon the Lord, they shall inherit the earth.

For yet a little while, and the wicked shall not be.

But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

The Lord knoweth the days of the upright; and their inheritance shall be for ever.

For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut *off*.

For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever; but the seed of the wicked shall be cut off.

The righteous shall inherit the land, and dwell therein for ever.

Wait on the Lord, and keep his way, and he shall exalt them to inherit the land; when the wicked are cut off, thou shalt see it.

Mark the *perfect* man, and *behold* the upright: for the end of that man is peace.

But the transgressors shall be destroyed together.

T. J. COLEMAN.

Dear Restitution:

I have just read Brother Underwood's article in regard to some of the brethren writing about the policy of the nations *at present*. In the midst of a very busy day I seize my pen to second the motion. Think Brother Underwood himself could write ably, having read some of his articles on those subjects. Brother E. D. McCless promised us an article on China. Am much interested there. Just read a magazine article entitled "Race Prejudice in the Far East. I have thought China represents the dragon spoken of in the Bible, as her symbol is a dragon.

ALICE KERR.

[illegible]

Alexander Fr[illegible]
March 13, 185[illegible]
Indiana, and die[illegible]
aged 55 years, 10[illegible]

He was united in [illegible] to Eva A. McChesney, November 23, 1878.

To this union was born five children, Floyd of New Carlisle; Myrtle Houser, of Lakeville, Indiana; and Rolland, Iris, and Forest, who are at home with their mother. Besides his wife and children, he leaves to mourn his loss, two sisters and one brother, Mrs. Kannar; Mrs. Field and Asher Stilson, of Plymouth, Indiana, and a host of friends. Brother Stilson had been in declining health for eight years. His last sickness was brought on by a severe cold which terminated *in his death in less than two weeks, in* spite of all that kind and loving care could do to keep him with us.

The community has lost a good man and a kind neighbor, always upright in all his business transactions.

Brother Stilson embraced the Abrahamic faith while a young man, and was baptized into the all-saving name of Jesus September, 1878.

We [illegible] our brother away where he [illegible] city of [illegible] that glorious morning [illegible] all waiting, when Jesus [illegible] forth his angels to awaken [illegible] sleeping saints and change the living from mortality to immortality and accompany them to meet the Lord in the air, and so shall they ever be with the Lord. He died in the faith of these promises being fulfilled.

Funeral services were held at Fairmount Church at 2:30 o'clock Monday afternoon, conducted by Elder D. E. Vanvactor, whereat large concourse of friends and neighbors assembled to pay their respects to the memory of the deceased.

Those from a distance were Mrs. Philip Wolfenberger; Mr. and Mrs. George Jackson, of Walkerton; Mr. C. C. Field and Mrs. Frances Pierce, of South Bend; Mr. and Mrs. Harrison and Mrs. Eunice Edgerton, of Grass Creek; Mr. and Mrs. Elmer Stilson, of Napotnee; and Mr. James Vinedge of Ogarnt, Wisconsin.

D. E. VANVACTOR.

His Kindness Lasts.

The thing that lasts in the universe is his kindness, which continues from everlasting to everlasting. What a revelation of God! O dear friends, if only our hearts could open to the full acceptance of that thought, sorrow, care, anxiety and every other form of trouble would fade away, and we should be at rest. The infinite, undying, imperishable love of God is mine, older than the mountains, deeper than ocean pools, wider than the heavens and [illegible] all my sin, is the love that grasps me and keeps me and will not let me go, and lavishes its tenderness upon me, and beseeches me, and pleads with me, and woos me, and rebukes me, and corrects me when I need, and sent his Son to die for me. "My kindness shall not depart from thee."—Alexander Maclaren.

A Little Sermon on Habit.

This is what a minister has to say (in The Household) about habit etymologically:

"Habit" is hard to remove. If you take away the first letter, "a bit is left." If you take off another letter, a "bit" is left. While if you take off another the whole of "it" remains. If you remove another it is not "t" totally used up. All of which goes to show that if you wish to get rid of a habit you must shake it off altogether."

That religion which fails us in the every day trials and experiences of life, has somewhere in it a flaw. It ought, if it come from above, to be always day by day, to our souls as the wings of a bird, bearing us away from and beyond the impediments which hold us down.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Hughes, of 10628 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

At this writing we are holding a series of meetings with the Church of God at Brush Creek, Ohio. Report later.

A letter from Brother George Aldridge, of Auckland, New Zealand, Editor of the Bible Standard says, "I am glad you have a strong Church in your city, and trust the Lord will prosper you in your work. Our membership is about 340, but this does not mean that all are in regular attendance, as many are suburban residents, and can attend only occasionally."

The Restitu[tion]
A. R. UNDERWOOD, Or[iginal] ...
EDITORIAL COM[MITTEE]
JOSEPH H. WILLEY
A. R. ...

LOOK.

[Go]od Big Chance.

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One-half Pound of Tracts and 5 copies of A Letter to a Friend.

This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN PL[EASE].

We have a number of cop[ies of] "The Word of the Kingdom" whic[h] ... ally sold at $1.50 ... gotten out ... Woodruff before he died. Only ... copies remain, and they will ... presents. While they last ... you one Free, if you will send ... Two New Subscrib[ers].

JUST LOOK AGAIN, PLEASE

We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us Four New Subscribers.

Editor Restitution:

The Church at Ripley, Illinois, have again been privileged to enjoy a series of meetings conducted by Brother S. J. Lindsay, of Oregon, Illinois. The meetings began the 3d and closed the 15th. His first visit to us was five years ago last October. He sure found the Church in a perplexed state, and by his strict adherence to the truth as it is in Jesus concerning faith and practice, we were built up in the most holy faith, comforted and encouraged to press toward the mark for the prize of the high calling of God in Christ Jesus. By his preaching here many have been added to the Church of the living God.

In hope of Eternal Life,
JENNIE COX.

How great, how sublime, how magnificent will be that closing scene, when he who sits on the throne shall utter these words, "Behold, I make all things new," and another world will arise adapted to the happiness of the elect.

WE trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2.00 instead of $1.50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1.50 and we will provide THE RESTITUTION to you. We will have no quarrel with a brother about so small a matter.

To the Churches Abroad:

In accordance with a resolution passed at the General Conference, I have sent to the delegates of the different States represented "Declarations of the Principles of our Faith." These are to be presented to you for action as to whether you want them to bind the Church as a creed, or merely hand to inquirers for enlightenment as to some of the things believed among us. It is desired that you give this matter prompt attention, and forward your action to the President J H Willey, Plymouth, Ind, or to the undersigned, or send it with your delegate to the next conference.

O. J. ALLARD, Sec.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

BROTHER B. Kelroy who lived until recently at Waterloo, Iowa, wishes us to say that his address is now Glad Brook, Iowa. Let those interested make note of this.

Tract Wanted.

"The Object and Manner of Our Lord's Return," is the title of a Tract published in 1877, by Chas. T. Russel, which I am told was sent to each subscriber of THE RESTITUTION about that time. I very much want a copy of that tract, and will thank any one who can send me a copy, or pay them whatever is right. Let me know by Postal if you have a copy, and the price, and I will then send for it. Address me at Westbrook, Maine.

E. P. WOODWARD.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

[illegible]	3 50
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[illegible]	1 00
Mr & Mrs Thomas Paez	6 00

Some days ago we mailed statements to a number of our brethren, but all have not yet responded. We wish they could do so quickly. Also hope all who can will remit their renewals without waiting for statement. Most of you know how your account stands, and you can save us a large amount of work and outlay by saving us sending notices. Please brethren attend to this.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 511 N. Willow Ave. (Austin Station) Chicago.

God's Purpose in Creating the Earth and Man, is the title of a little 16-page tract written by Brother D. C. Robison, 366 West Main Street, Salem, O. The title indicates the character of the work. The price is 3 cents a copy, 25 cents a dozen, $1.50 per 100. Brother Robison does not wish to make money so says that any of the poor will be supplied free on request. Send to him as above.

Will it Pay to Become a Christian? is the title to a well written book of 96 pages by Brother James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av, Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late Brother John O Woodruff. We have only "The Word of the Kingdom. During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good be desired they should, and to enable you to get one we will send them to you post paid for 75c each.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and ... on an important subject, and when ... [lic]ks a, an envelope that has to be ... hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an envelope or wrapper, he failed to fully pay the postage and neglected to put on his return address. A hint to the wise is enough.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John J. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that had been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother,

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be cut in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, [illegible] Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

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VOLUME LX. PLYMOUTH, INDIANA, FEBRUARY 1, 1911. NUMBER 5.

Poetry.

The New City.

We have heard of a City of Light,
Whose portals are garnished with gold,
Its gems outshine the stars of the night,
Its glory was seen in visions of old.

A City of Rest, of Love and of Peace,
Where the trees of old Eden re-bloom—
Where the joys of immortals forever increase,
Their victories won over sorrow and gloom.

Waters of Life from the Throne ever flow,
On either side are the banks ever green,
There the fruits and the flowers of Paradise grow,
And mountains and valleys in beauty are seen.

No hearse shall be drawn o'er these streets of pure gold,
No anguish or tears shall ever be known;
But glory and rest with blessings untold,
Mingle with greetings that come from the Throne.

The King in His beauty and glory shall reign,
The nations in peace, their offerings bring
From the sea, from the hills and the plain,
And will pass through the gates to worship the King.

H. V. R[illegible]

That Wind Is Best.

Which ever way the wind doth blow:
Some heart is glad to have it:
Then blow it east, or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone:
A thousand fleets from every zone
Are out upon a thousand seas;
What blows for one a favoring breeze,
Might dash another, with the shock
Of doom, upon some hidden rock.

And so I do not dare to pray
For winds to waft me on my way;
But leave it to a Higher will,
To stay, or speed me; trusting still
That all is well, and since that He
Who launched my barque will sail with me,
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within His sheltering haven at last.

Then whatsoever wind doth blow
My heart is glad to have it so.
And blow it east, or blow it west,
The wind that blows, that wind is best.

Selected by Mrs. S. R. Wines.

Recognition.

In that glad world to which we go,
Sweet Love will know its own.

Mrs. M. P. A. Crozier.

The Bereans Column.

[Copy supplied by Indiana Bereans.]

The Gospel.

"And he said unto them, go ye into all the world and preach the gospel to every creature: he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi 15.

Since our salvation depends upon our hearing, believing, and obeying the gospel, it is absolutely necessary that we know what the true gospel is. The word "gospel" signifies good news, or glad tidings,—but glad tidings of what? Let us see a little farther.

Paul says, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom i 16. "Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God." Mark i 14. We find Jesus called his twelve disciples, "And he sent them to preach the kingdom of God, and to heal the sick." Luke ix 2. In Acts xix 8, it is said of Paul, "And he went into the synagogues, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." He also dwelt two whole years in his own hired house at Rome, (Acts xxviii 30, 31,) "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

It is evident from the foregoing Scripture that the gospel consists of the truths concerning the kingdom of God, and the name of Jesus Christ, and as a belief of these truths is one requisite of salvation, it is incumbent upon us to search the Scriptures and determine what they are. "And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, (Acts iii 25; Gen xii 3,) saying, "In thee shall all nations be blessed." Gal iii 8.

What further can we find about the message or gospel delivered to Abraham? When Abram was seventy-five years old he was called by God to get out of his country, and from among his kindred in Mesopotamia, (Acts vii 2) into a country the Lord would show him. He departed thence to Canaan. On his arrival in the land, God said unto Abram, "Unto thy seed will I give this land." Gen xii. 7. In Gen xiii 15 the promise is renewed, and again in Gen xv 18 the Lord made a covenant with Abram, saying, "Unto thy seed have I given this land, from the river Egypt unto the great river, the river Euphrates." Fifteen years after Abram's call, the Lord again appeared to him, promising to make him the father of many nations, and also renewed his covenant with him. He now said unto Abraham (for this was his new name,) "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." Gen xvii. 1-8.

Now, while Abraham and his seed were promised Canaan as an everlasting possession, yet Stephen said of Abraham to the Jewish council (Acts vii 4, 5.) "Then came he out of the land of the Chaldeans, and dwelt in Charran (Haran;) and from thence, when his father was dead, he removed him into this land wherein ye now dwell. And he gave him none inheritance in it, no not so much as to set his foot on; yet he (God) promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

Paul says of the same promise, "By faith Abraham, when he was called to go into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise," (Heb xi 8, 9,) and yet "These all died in the faith, not having received the promise." Heb. xi 13.

As to whom the "seed" mentioned is, Paul says "Now to Abraham and his seed were the promises made. He saith not, 'And to seeds as of many;' but as of one, 'And to thy seed,' which is Christ." Gal iii 28, says, "For ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

Now, having traced the gospel delivered unto Abraham to its details, we find that he and his seed were promised the very land of Canaan as an eternal, or everlasting possession, even the boundaries being given; and that Abraham died without receiving the promised inheritance. It therefore follows that the fulfillment of the promise must be future, and after the resurrection of the righteous.

From what has been considered, we must admit that the inheritance and kingdom promised Christ and his saints, including Abraham, is not in a world beyond the skies, but here on the earth that "abideth forever" (Eccl i 4,) with the capital city and throne of Christ, our King, at Jerusalem. Jer iii 17; Isa xxiv 23; Ix 14; Matt v 34; Mic iv 7, 8.

While as illustrated by the parables of "the mustard seed" and "leaven" the kingdom shall be small at first, yet it will expand so as to finally fill the whole earth, and consume all other nations or kingdoms. Dan ii 44; Rev xi 15.

David says of Christ (Psa lxxii 49,) "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the ancient of days (God,) and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away ....And the kingdom and dominion, and the greatness of the kingdom under (not above) the whole heaven, shall be given to the people of the saints of the Most High"...... Dan vii 14, 27. "And the Lord my God shall come, and all the saints with thee."......And the Lord shall be King over all the earth." Zech xiv 5, 9.

Many other passages verify the evidence already given, that the earth, and not some unknown, far away realm, is to be the future abode of the saints; as "The righteous shall be recompensed in the earth," and "Blessed are the meek, for they shall inherit the earth."

But how say some that Christ is already on his throne (in heaven) and reigning over his people? The Scriptures refute this idea, as the following passages show: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt xxv 31. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev iii 21. It is plainly stated that he is now on his Father's throne, and furthermore, Luke i 32, says Christ is to be given the throne of his father David, which was in Jerusalem.

Our entrance into the kingdom is to be coincident with the Lord's coming, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, (caught away in clouds, Diaglott) to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thes iv 16, 17. "When Christ, who is our life shall appear, then shall ye also appear with him in glory." Col iii 4.

As by the sin of Adam man was condemned to die, how is there to be any redemption from this death state, to enter into the promised kingdom?

God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Paul says of Abraham, "He staggered not at the promise of God, through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now, it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus, our Lord from the dead; who was delivered for our offences, and was raised again for our justification." Rom iv 20, 25.

If we repent, believe the true gospel, and are baptized for the remission of sins, Acts ii. 38, in obedience to its command, following with a godly life, we have the promise of entrance into the kingdom and promised land.

Having observed some of the leading truths of the gospel, as preached to Abraham, and by Christ and the apostles, the question arises, What about those who believe or preach some other gospel—that we enter our reward (in heaven), or go to a burning hell, at the moment of death; that the earth shall finally be utterly consumed by flames, and cease to be, and other unscriptural doctrines? Paul says, Gal. i. 8-9 "But though we, or an angel from heaven preach any other gospel unto you, than that we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

So, may we all be careful as to what we believe or teach, heeding Paul's admonition to "Study to show thyself approve unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth," 2 Tim. ii 15.

LAURENCE M. HOWELL.

We can be right without always trying to convince our neighbors of the fact.

Communicated.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 57.

March 3, 1903, Rowland wrote, "Your last letter did us a great deal of good, especially dear mother, who is quite the same in health save advancing age, and increasing infirmities. She says she loves you and has from childhood but cannot write again until conditions are favorable for light, eyesight, etc."

Mrs. Lyman M. Willard had returned home, and a greater surprise and joy than even her visit had been, had come to Auntie Willard, for the dear son Lyman had appeared on the scene to be again clasped in her arms, and kissed and blessed as in days of yore. We can only imagine the delight of that meeting; we cannot paint—the long talks on precious Bible themes; the questions, the answers, the hours spent in reading the holy Book and in song service and prayer; the last, tearful leave-taking, warning words, unclasping hands and steps, going sadly, slowly down the stairs, to come back no more!

"Sunshine and shadow," and so it will ever be until Jesus comes.

But Dr. Nelson L. Willard needed cheering too. his hip-joint bad not healed properly or firmly, and he could as yet take only a few steps without crutches, so Lyman bent his way thitherward, taking Rowland's younger daughter Clara, with him for a six weeks stay. No one who has not been in like position can guess how much of comfort for the crippled bro ther there was in this visit, his pleasure being marred only by the thought that it would be the last this side of the coming Eden.

But the joy-bells had yet a sweeter strain to ring in Auntie Willard's home. Rowland junior had from a child been interested in the Scriptures of truth. Even before he could talk plainly he would run in from play and tugging at the big Bible would say, "Grandma, Jesus read," meaning that he wanted her to read about Jesus, and when older grown he had not forgotten; neither the attractions of society, nor the fascinating character of his business being able to turn his thoughts from God. And now he had come under the blood, "the only name under heaven given among men whereby we can be saved having been named," or placed "upon him," in baptism,

It mattered not to Auntie Willard, now that God had answered her prayers for this dear child, and made her happy, with a happiness akin to that of the angels in heaven.

Lizzie May's letters from Dumont were also a blessing and a treat, she having learned that "the key to get out of Bunyan's Doubting Castle kept by Giant Despair was to be found in the words, 'Trust in God.'"

There were dark clouds of sorrow over the home, but the joy given of the Lord, gave the trusting ones strength above even these. It had been thought at first when Mr. James Webb was hurt that he would soon recover, but he had grown worse, had been sent to the hospital and physicians said "there was little hope." Mrs. Rowland Willard was so distressed when she saw how bad he was that she fainted away, and all were greatly grieved, for he was a noble man and a true friend, even helping to pay May's way through the normal school.

The next letter from Rowland, to our great delight, enclosed one from Auntie Willard, in which she addresses me as precious, for the sake of my parents and for the sake of him who loved us and gave himself for us." Then calling to memory my grandparents, she says, "I shall see them in the kingdom for which we pray 'Thy kingdom come, thy will be done, on earth as it is done in heaven.' Then earth will be good enough for us all. Your grandfather can shout as loud as he pleases and offend no one, and he will no longer carry a cane, for 'the lame shall leap as an hart. How can we wait much longer?

The patriarch Job could muster grace to say 'All the days of my appointed time will I wait till my change come. Just now, I cannot, sometimes I can."

This letter was written in her usual plain hand with lines straight across the page, and bore date of March 26, 1903, though not sent until April 25 at which time Rowland Junior's apprenticeship at Cramps was over, and he in the drafting department, having "exceeded all others of his age there."

Auntie Willard wrote again in June, but the letter is missing. Rowland also wrote some two or three times, during the remainder of the year, and again, Dec. 6, 1904, when his mother was past ninety years, telling me how solemnly she talked and prayed with the young people who came to see her they "seeming to like her direct, fearless way of presenting the truth."

Jan. 15, 1905, Auntie Willard writes, "Dear Roxana, Language fails me to convey to you the depth and blessedness of your letter. You have no conception of the effect it has upon my mind. All I know is to hold on to Jesus, I think he will come soon. I fully appreciate your words. How I bless God that you married Bro. Wince, so few could appreciate as he does what God has done for you. I hope we shall soon meet where we can talk face to face. Do pray for my dear son and praise God for the patience he has for me. Remember me to all the dear friends." She could not at this date see the sheet she was writing, nor trace the lines save as her hand was guided by that of her patient son, but "the blessed hope," remained the same, growing brighter and brighter as she neared the end of life." To those who heard her sing, it seemed as if the old days had come again, the voice and heart that made the song so full of gladness, still glowing with the old, old love to Jesus and to all around her;" and this was the secret of her happiness. We cannot be happy with hate in our heart, nor with God and Jesus and the hope of the gospel shut out of our lives. We need God's sustaining grace every moment that we live, and can have no enduring peace without it.

Auntie Willard, when anything occurred at home or abroad, to bring discomfort, broke forth in song and praise to God. She was like a bird, singing in the rain. And Oh! I am so glad that she overcame, and will by and by eat of the hidden manna and have the white stone and the new name. It made me feel like shouting as I read, for it is a harder struggle to bring our wills into such complete subjection to the law of Christ that we can love even our enemies than it is to conquer an army.

AUNTIE WINCE.

[To be Continued.]

Table Talk.

2 TIM II. 19.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."

In this verse we have two very great and comforting thoughts namely, "The foundation of God standeth sure" and "The Lord knoweth them that are his." The question that most naturally arises, is where and who this sure or steady foundation is. In Isa xxviii 16 we find, "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." This shows very plainly where this sure foundation will be and in Eph ii 19, 20 tells just who our sure foundation or precious corner stone is, it says "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

"The Lord knoweth them that are his." What a grand and precious thought this for us brothers and sisters. In Nah. i. 7. it tells us "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." Also John x. 14, testifies to the same. It says "I am the Good Shepherd, and know my sheep, and am known of mine."

I wish to give a reference showing why we should "depart from iniquity" and follow after righteousness. In Deut. xxxii 4, we find "He is a Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." So we see if we hope to be like our "Chief corner stone" we must depart from iniquity, for he is without it. I will close with a few of Paul's words found in 1 Tim. vi. 11-12. "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

IDA POTTORF.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Dear Brother Underwood:

I have enjoyed reading THE RESTITUTION so much lately. It seems getting better all the time. I am glad to see so many good articles on the coming of Christ, which shows that the Church is not sleeping, but is anxiously awaiting the coming of him who will usher in the age of eternal peace and happiness.

We realize that the time to work for our Master is short. Perhaps 1911 may be the last year we will have. We do not know when the Lord may return. It may be several years, and it may be tomorrow.

What are we going to do this year? We cannot all go out and preach, but we can all do something. If each of us would send THE RESTITUTION to some friend, or donate to the Helping Fund, perhaps we might be the means in God's hands of saving a soul from death. We can distribute tracts and accomplish much good if we only will try.

May the Lord bless you in all your work. Your Sister in Christ,

HANNA M. BARBER.

Dear Bro. Underwood:

Enclosed find a money order for THE RESTITUTION for 1911. I think the paper is better of late than it ever was, and as long as it is up to its present standard we have no use for another. One such good paper well supported as it should be by all the brethren, is far better than so many and all half supported.

I like the way you put it concerning it making no difference what you believe just so you are sincere. No, we have got to have faith, and then stand for it—not one thing today and another thing tomorrow.

May God bless you in your work is my prayer.

Your Brother in the one faith,

M. D. NEWELL.

Editor Restitution:

I write to send you my subscription for the old faithful paper again. I do wish to keep it up as long as I am able to raise money to pay for it, or until our glorious King shall appear to end all need of such publications with his presence, ruling all kingdoms of our old mother earth. I am much pleased with the stand you take on the disputed points. Christ and his apostles taught in accord with what Peter said "Thou art the Son of the living God," and Jesus shows there and then he would build his Church on this foundation. This satifies me of the importance of our knowledge of Christ from his conception till the end of his earthly life, believing he was truly the Son of the living God in every sense of the thought of father and son compared with our own natural sons. So I am pleased that you stand firm on the Solid Rock which is big enough to support the whole Church who truly believe in him.

Your Brother in Christ,

JOHN A. MITCHELL.

When faith does not culminate in service the faith muscle withers away.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, Feb. 1, 1911.

In the Scientific American for Jan. 28, is the annual statement from our government at Washington showing the number and power of the armored ships of the world's navies. England leads with 105, followed by the United States with 50, Germany 46, France 42, Japan 31, Russia 27, Italy 27, Austria 14, Argentina 3, Brazil 3, and Spain 2.

The question of fortifying the Panama Canal is up before the world, and varying opinions are given on the matter. The President of the United States wants it to be fortified, and so made able to resist any attack. The recent alliance of Russia, Germany and Persia, as outlined by the Prophet Ezekiel, has resulted in Germany taking an active interest in this seemingly remote subject. The German Emperor has appointed a new Minister to Mexico, and to him is entrusted the task of keeping watch on what is done about the Panama Canal. The significance of this lies in the man appointed. His name is Captain Von Hintze. He is a naval officer, was Admiral Von Diederich's flag lieutenant in Manila Bay in 1898, and had the conduct of those very ticklish negotiations had with Admiral Dewey at that time. He is a man of great shrewdness, and it is the first time a naval officer has ever been thus promoted to a diplomatic post of such importance. His appointment attracts attention as it shows the intense interest Germany takes in this new short route from the Atlantic to the Pacific. All these incidents are of interest to the watcher on Zion's wall as he gazes out anxiously for signs of Coming Day.

As was shown by Brother Wilson's article in last week's issue, certain nations are to be gathered with Russia, and whether the actual leader be the Czar of Russia or the Kaiser of Germany does not signify, as it is the combination of forces that is to be looked for. We saw a good start in this combine a few days since when Russia and Germany came together in Persian affairs, which has an added significance when coupled with the note sent to England by the German foreign office demanding that British Marines that had been landed at Lingah, Persia, be withdrawn. As this is the port aimed at by the German Bagdad railway, and as the combine united this with the Russian lines, we see how alarmingly near Russia is to gaining an ice-free way to the sea. As this much longed-for attainment has been balked for years by England, we need not be surprised to find British war ships on police duty at all south Persian ports. Will England withdraw just because Germany says for her to do so? Watch and see the next move on the checker-board. Just as surely as the Prophet Ezekiel outlined this combination with the Gog power, so surely does he show another combination that will endeavor to counteract the influence of this mighty Gog power. In the forefront of this other combine we recognize England. We have private opinions of who will compose this combine, but do not care to air such opinions now, however an important opinion is given by Archibald S. Hurd, Editor of the Fortnightly Review, London, in which he sets out the opinion that not increased or decreased armaments, nor peace conventions at the Hague, but the consolidation of the English speaking people—England the United States—and they in conjunction with Japan, is what will guarantee peace to the world.

We wish to add that some other nations whose interests are naturally against the Gog power combine will just as naturally be with this counter combine, for after all it is a question of selfish interest that makes a combine possible. No need for any Bible student to be any more than just reminded that the world's peace will not be guaranteed by any such means. The coming of our Lord Jesus Christ must take place, and the power of the oppressor be broken. The kingdoms of this world must fall and his righteous rule established before true and lasting peace can be looked for. So while watching the things coming on the earth, we ardently pray the Lord to hasten his coming, the ushering in of the only One who can guarantee peace to the world.

The new order from the Vatican requiring Catholic bishops and priests to renew their oaths disavowing so-called "modernism" is causing trouble in German Catholic circles, and there are indications of a church war in Germany such as shook France only a short while ago. This is a "sign of the times."

The plague is having full sway in North China, and inhabitants are trying to get out of the infected districts. Manchuria is attacked, and to add to the trouble some thousands of Russian workmen struck on the Eastern Chinese railway, because the administration refused to dismiss a lot of the Chinese laborers and send them away. The strikers were paid off, and with their families were evicted from their dwellings, and now there is excuse for sending large bodies of Russian soldiers into that country below Harbin again.

Communicated.

Sunday School Lesson.

February 12, 1911.

Elijah's Victory over the Prophets of Baal. 1 Kings xviii.

Golden Text—"Choose you this day whom ye will serve." Josh. xxiv. 15.

This lesson is about three and a half years after Elijah had warned Ahab of the failure of dew and rain. The consequent famine had reduced the nation to starvation. Ahab had sought in all lands round about to find Elijah, but without success. He sent his highest officer, Obadiah, to go one way while he went the other, in an effort to find water to keep the flocks and herds alive. While on this errand Obadiah met Elijah. Obadiah was faithful to God in a degree, even though holding this office, and when Jezebel had ordered the slaughter of the prophets of God, he had been instrumental in hiding one hundred of them and supplied them food and water. Knowing that Ahab wanted to find Elijah and kill him, Obadiah was afraid to carry word to Ahab that Elijah was there, lest when Ahab came and Elijah was again vanished, that Ahab would turn and kill him. But Elijah assured Obadiah that he would be there when Ahab came, and so Obadiah made report, and Ahab hurried to meet Elijah.

Ahab demanded to know if Elijah was he who had troubled Israel? but Elijah said he had not troubled Israel. On the other hand Ahab and his predecessors had done so, in that they had forsaken God and followed Baalim.

Elijah asked that the prophets of Baal be gathered at Mt. Carmel—450 of them, besides those who attended the groves (shrines) and at the table of Jezebel. When all were assembled Elijah proposed a test. Each was to take a bullock, prepare it for sacrifice, but no fire was to be kindled. Then the prophets of Baal were to call on their gods to send fire, and he would call on the one true God, and the one that answered by fire, was to be God. To this the people said "It is well spoken"—they acknowledged the test as fair.

The story is simple. Baal's prophets tried all their arts and conning tricks, called on their gods, tortured themselves by cutting gashes from which their blood flowed, but all was fruitless, and no fire came. Elijah taunted them by telling them to call louder, as likely their god had gone a journey, or was asleep. He would have the people see how silly and foolish it was to trust in idols. How perfectly absurd it was to suppose that such could hear and help them. This went on till the time of evening sacrifice. Then Elijah had his altar made ready, a trench was dug around it, to prove that there was no trick this trench was filled with water that lily could be spared. Then Elijah called on God to demonstrate his power, and that he was his servant. Fire came and the offering was consumed, and the water licked up that was in the trench. The people saw it, and fell on their faces to the ground and cried "The Lord, he is the God; the Lord, he is the God."

When Elijah offered to make the test with the prophets of Baal, the point at issue was Who can bring rain that will relieve the famine in the land and end distress for the people? Test is What do you know—what can you do? For three and a half years water had ceased to come, and famine and want was in the land. Baal had failed to bring relief. The people were called by this one man, that a trial be had of power, and the lesson story shows the outcome. God answered his servant, and the destruction of these false prophets was accomplished.

The feelings of some people are offended at this way of dealing with these men, thinking it was not a godly or Christian act to thus massacre all these people. Perhaps it would be as well to look at this in a different light. These men were not repentant in any sense. They were murderers, having killed God's prophets. They were in short criminals, and had debauched Israel. As such they were dealt with by God through Elijah his servant. The religion of Jesus Christ is to change idolaters and unbelievers to the true God, and were these men in any way susceptible of conversion, it would have been right to work with them and show them the true way of God. But God knew their hearts, and knowing them they were slain as enemies to God.

The question Elijah put to the people was "How long will ye halt between two opinions?" Why hesitate and come to no decision? Why not make up your mind?

This is the question that comes to every one today. Even by your silence you make a choice. All who are not for God are in a measure against him. Between right and wrong, between good and evil, there is no "neutral ground." You must stand with right—with God, or you will be counted on the other side. If your life and influence is not on the side of right, and for the true God, it is practically if not actually against him. The whole question is Whom will you serve?

Elijah chose self-denial, learning lessons of truth and right, serving God with his whole being.

Baal's prophets were on the other hand self-indulgent. Ease, pleasure, luxury, sensual gratification. Their desires were low and debasing, and they would force the people of Israel to follow them.

Today you must choose self-indulgence with the prophets of Baal, or self-denial with the God-fearing, self-sacrificing Prophet Elijah.

Which will it be?

The Record.

When reading the article by Brother B. W. Woodward in The Restitution of January 18, I was impressed with the many truths expressed, and with the Christian spirit manifested therein. Now we all know that it is written "Now if any man have not the spirit of Christ, he is none of his." Therefore we should step lightly in the matter of disfellowshiping any of our Lord's brethren.

But if a man seeks to destroy the Rock on which Christ built his church, we should hold him as John did Cerinthus—with abhorence.

In regard to the devil question, I leave it alone, although I am inclined to believe that the devil in most instances noted in the Scriptures is a human adversary. However, I grant to the other man what I claim for myself, liberty on questions that experience has taught us cannot be settled to the satisfaction of all the brethren, for the very reason that many questions come up on which the Scriptures have not pointedly spoken.

Therefore let us not be too positive because what we do not know would make a much larger book than what we do know.

Now I would like to talk with Bro. Woodward in a friendly way about some things in his article. You say "If there is a Christ there is a devil. The evidence is as strong to prove one as the other." Of course I understand you to mean a personal spiritual being. The record tells the time, and where Christ was born. Can we affirm from the record where and when the devil was born? Christ for some thirty years was seen and mingled with men and women, asking and answering questions. He was laid hold of and nailed to the cross. His prophetic utterances are being fulfilled now, and in every age since his appearance among men nearly two thousand years ago. Is not the evidence of a personal devil a little more involved in mystery?

If you come to Luke x. 18, and read without pre-existence in your mind, "I beheld Satan as lightning fall from heaven," the context before and after indicates that the fall of Satan was then and there by being cast out by the seventy, who rejoiced that the devils were subject to them through his name. He saw their work though not with them by the same power that he saw Nathaniel under the fig-tree.

You quote 2 Thess. ii. 9 as a prophecy to be fulfilled just before the second appearing of Christ. I will give the reading of the Diaglott and of the R. V. of that text, and you can judge if the coming referred to means Christ or does it refer to the man of sin:

"Whose coming is according to the energy of the adversary, with all power, and signs, and wonders of falsehood," Diaglott.

"Whose coming is according to the working of Satan with all power and signs and lying wonders," R. V. of 2 Thess. ii. 9.

George Francis.

Work Till Jesus Comes.

Cloud of rest, for thee I sigh,
When will the moment come,
When I shall lay my armor by,
And dwell in peace at home.

Chorus:

We'll work till Jesus comes,
We'll work till Jesus comes,
We'll work till Jesus comes,
And then be gathered home.

Immortal honors Christians gain,
We'll be gathered home,
Immortal one with Christ shall reign.
We'll be gathered home.

Chorus.

How inspiring and soul-cheering is the language and sentiment of the poet. When one is fatigued with the toil and heat of the day, how sweet and refreshing the rest of a comfortable and happy home. The poet contemplates the Christian life in this world of sin, sorrow and pain, as a day of toil and care to the one striving in the affairs of this life; and he sighs for the day of rest. Not rest merely for a few hours, when the toil of another day will begin, but a day of eternal rest in peace and home.

O, the sweet words Rest, Peace, and Home. The weary soldier knows how sweet and refreshing is a night of rest after a tiresome march, how welcome is peace after the conflict, and how happy the home-coming when the war is ended. So the soldier of the Cross, having on the whole armor of God, Ephesians vi. 13-18, fights manfully the battles of the Lord, and looks longingly for Jesus to come and give him rest from the fatigues of his fight against sin. Peace after the conflict, and a home in the Paradise of God with the family of the redeemed.

I would toil in the field where he calleth me to go,
Though humble my work may be;
I would ask no more, I only care to know,
'Tis the way my Lord leadeth me.

E. K. Barnhill.

Signs of Destruction.

For when they shall say: Peace and safety, then sudden destruction cometh upon them. 1 Thess. v. 3. Have we ever come to the time in the history of the nations, when this cry of Peace and safety, was sounded out to the world? Yes. We are right there now, Today. There is an International Peace Congress at the Hague, and all prominent nations have representatives there. What for? To keep peace among the nations, to settle differences by arbitration. All nations that can, are building, and have built, the greatest and most destructive war vessels that ever sailed the seas. Ask them what they are building such monstrous war ships for, and they tell you for Peace! Every nation is safe if it has these powerful war machines, according to the world's interpretation of this word.

Listen to God's Word. Then sudden destruction impends over them, just as labor-pangs on her who is pregnant, and they shall by no means escape, Diaglott. How does this destruction come? The Lord's Day is coming like a thief at night. To whom? To those in darkness. Who are in darkness? The way of the wicked is as darkness, Proverbs iv. 19.

I am come a light into the world, that whosoever believeth on me should not abide in darkness, John xii. 46. For we wrestle not against flesh and blood, but against principalities, and against powers, against the rulers of the darkness of this world, against wicked spirits in high places. Jesus said I am the light of the world; he that followeth me shall not walk in darkness, John viii. 12. We believe there are some that walk in the light. Who are they? But ye brethren, are not in darkness, that that day should overtake you as a thief, ye are all the children of light, and the children of the day, 1 Thess. v. 4 5. Let no man deceive you with vain words, be not ye therefore partakers with them. For ye were sometime in darkness, but now are ye light in the Lord; walk as children of light, and have no fellowship with the unfruitful works of darkness, Eph. v. 6-11.

The people that walked in darkness have seen a great light, Isa. ix. 2; ix. 12. How did they find that light? By believing in the true Christ, and accepting of him as their guide. For he says I am the bread of life, and whosoever believeth on him may have everlasting life. For eternal life is the gift of God through Christ. As Christ is the light of the world, so shall they that come to him and leave worldly affairs behind, may see by the progress of the nations that the sudden destruction spoken of, is here even at the door.

Now brethren, are we going to cast the light aside, and go back into the darkness, by our strife, our causing divisions in the Church of God, our desire to create a new organization, trying to invent some new gospel?

This gospel that Paul preached is the oldest gospel we have any record of, and Paul an inspired writer said, that whosoever should preach another gospel should be accursed. Let us therefore lay aside all contention and take up the complete armor of God, that we may be able to resist in the evil day; and having achieved every thing to stand. Stand then having your loins girded around with truth, and having put on the breastplate of righteousness, and having your feet shod with the preparation of the glad tidings of peace, take also the shield of faith, and the helmet of salvation, and the sword of the spirit, which is the word of God, Eph. vi. 13-17, Diaglott.

Present a solid front in Christ, lay aside all differences, and be prepared to meet the Redeemer, and see the destruction of the nations, for it is coming soon. God help us to be faithful to the end.

Yours in the Hope,
E. W. Knapp.

The King's Message.

[Continued from Page 3.]

erlasting life. Ye are all the children of God by faith in Christ Jesus.

For as many of you as have been baptized into Christ have put on Christ, and if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise.

Jesus the King gives us so much in his message to make us happy if we desire to obey it, but so much to make them unhappy if they care to ponder over it and not obey it that I can not close his message to us without a few more references of blessed assurance to those who obey it.

Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

And every one that hath forsaken houses, or brethren, or sisters, or fathers, or mother, or wife, or children, or land, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life. This same Jesus, which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven. Behold I stand at the door and knock, if any man hear my voice, and open the door, I will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for the former things are passed away.

This, brothers and sisters is only a small portion of The King's Message, but I hope I have given you enough of it that it may aid each of you to lay hold on eternal life through Jesus Christ our King and Savior, and that we may each be one of his saints to reign with him forever when he comes to establish his kingdom on this earth, in the land of Canaan, the land which his Father, the only true and living God promised to Abraham, Isaac and Jacob and through them to their Seed Jesus Christ by whom we have an entrance.

P. L. Morton.

Editor Restitution:

Please find enclosed $1.50 to renew my subscription to the dear old paper. I intended to send New Year's day, but was sick in bed all day, and could not get out. Please put my date for the first of January.

I feel that you have been serving the readers of The Restitution most faithfully, and should have every cent as soon as it is due. Hoping that the Lord will spare and bless you that you may serve us many years to come and finally reward you for your labor in his glorious kingdom, is my earnest prayer.

Your Sister in the true faith,
Mrs. Martha Sutterfield.

The Restitution is only $1.50 per year. Try it a year.

Selections.

Destruction.

The Bible teaches a future judgment for all men, that we must all be made manifest before the judgment seat of Christ. But the Scriptures do not teach eternal torment, nor do they teach the final restoration and eternal salvation of all men.

Let those believe who will in the preservation of the wicked throughout eternity for the sake of making them miserable forever; let those believe who will that, after all their rejection of the mercy of God, the wicked are nevertheless to be restored to holiness and happiness: but as for us, we purpose to cling to the literal teachings of the Word of God. Those teachings are, that "The Lord preserveth all them that love him, but all the wicked he will destroy." And when he destroys them, it is to be with an "everlasting destruction" at the revelation of Jesus Christ from heaven. Such a destruction will be total and final, one from which there will be no recovery forever. It will eventuate in the sinner's death, the utter loss of his life the obliteration of his personal being. Thus it will put a complete end to him forevermore. May we adhere to the Bible, and prepare for "the day of judgment and perdition of ungodly men."—G. L. Young.

Our Part Essential.

God has a place for each of us, and a work for each one of us. God does not expect us to fill more than our own place, or to do more than our own work; but each one of us is important in his or her own sphere. All the offerings of the wealthy in the courts of the temple in Jerusalem were well in their time and amount. But the poor widow, who had only her two mites, should not have felt that her gift was unimportant. It seemed as if Jesus sat watching and waiting for that little offering, and the story of her doing her part has been told the world over in the centuries since then, as a lesson and as an inspiration. Even though our part is but a little one, God, as it were, watches and waits for that. Shall it be lacking?

When You Feel Like It.

Whatever your work, do not wait to feel just like it before you begin to do your best. If you wait for inspiration you are doomed. Disregard your moods. Pay no attention to your feelings. If it is time to work, set about it, not half-heartedly, but with the whole souled energy which is an admirable substitute for enthusiasm. To wait till you feel like it before you do your best is to waste life and power.

Conditions of Happiness.

The conditions of happiness which produce no allusions and brighten more and more unto a perfect day are not difficult to name. There must be some supreme object of love and hope upon which the heart is fixed. There must be harmony with the will of God. There must be endurance in the cause of Jesus Christ. There must be an inner peace which no outer tumult can disturb.

Editor Restitution:

I herewith enclose my check of $1 50 to pay for another years' subscription to your paper. I want to inform you that I take a great deal of pleasure and profit in reading The Restitution. I find many good articles in it. There is no organization of the Church of God where I live, and at present I am teaching an adult Bible class in a Christian church. I find it slow work converting people to the truth, but I am doing the very best I can. I was for about ten years a member of the Church of God at Andover, S. D. when we had our dear Brother D. T. Halstead as pastor, so you may know I was under a good instructor.

Wishing you a happy and prosperous New Year, I am very truly your Brother in hope,

Eugene C. Webster.

Dear Brother Underwood:

You will please find enclosed $1 50 for our renewal to The Restitution. The paper is all right and also its Editor. May God bless you that you may always publish the truth as it is in Christ Jesus.

Yours for the Truth,
F. C. Myers.

Wesley said if you seek for anything outside of the love of God you seek wide of the mark. You say you need patience, love embodies patience. You say you lack faith, love "believeth all things." Love is the embodiment of all the grace. Therefore get more love.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Jinglas, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

The Good Shepherd.

He leadeth me; he knows the way,
He would that I go not astray,
But trust in his true guiding hand,
That leads up to fair Canaan's land.

He leadeth me still waters by,
And in green pastures down to lie:
His sheep he watches night and day,
And seeks for those that go astray.

And in his bosom brings them then
In safety to the fold again,
And bids them trust his constant care,
While his kind hand will keep them there.

My table thou didst well provide
With bread and water, lead and guide
Me to thy house and holy place—
Its all through mercy and through grace.

Thy holy hill who shall ascend?
The faithful one unto the end.
Thy blessing too he shall receive,
And Everlasting Life to live.

T. C. CAVELL.

Jesus the Son of God.

The Scriptures all do testify
That Jesus Christ is now on high:
That he was truly sent by God
To do his will, to teach his word.

The prophets all declared of old
The types and shadows all foretold.
The coming of a Perfect One,
To equal him there would be none.

He was declared to be God's Son,
To equal him there has been none,
Of all the sons of Adam's race,
For God has given him this place.

He lived his life among the poor,
His sympathy was ever sure;
He cured the sick and raised the dead,
And oft the hungry ones he fed.

He lived a life all free from sin,
Eternal life he thus did win,
He counted riches all as dross
And died for us upon the cross.

That we might come to God through him,
And cleansed be from every sin,
And be arrayed in robes of white,
And walk for ever in the light.

A. WALLACE MASON.

January 22nd was a most beautiful day at Brush Creek, Ohio. The earth clothed in spotless snow, the sun's rays unobstructed by a cloud, it was emblematic of the "new life" begun by Miss Florence Westfall. It was a happy day for the Church, but particularly for Bro. and Sister Westfall, who rejoiced more to see their daughter "born of water" than when she was born of the flesh.

Bro. Geo. Aldridge, Editor of "The Bible Standard," of Auckland, New Zealand, writes us follows in his review of our book in Dec. issue: "The Bible: Its principles and Texts" is a book containing a selection of articles that were written by the Author in answer to questions, or as expositions of difficult themes. As indicated by the title, the book is divided in to three sections. The first consists of a disquisition on the Bible; the second presents its principles in formulated propositions; and the third expounds particular texts. The Author possesses a clear and forceful style, and no reader can remain in doubt as to the meaning intended to be conveyed. The essay on the Bible deserves close reading and study, for its illuminating presentation of the true position which the Word occupies, and for the fulness of Bible reference which characterizes it. With some of the expositions we do not find ourselves able to agree, but we can commend the book as worthy a thoughtful study for the fresh and vigorous manner in which the author presents his views of Bible doctrines."

Whose Son Is He?

Jesus asked the Pharisees, What think ye of Christ? whose Son is he? Matt xxii 41, 42.

This was and is a greatly disputed question and to enable people to answer it correctly the following quotations are given:

Matt xxii 43-46. Jesus said, If David in spirit called Christ Lord, how is he his son? And no man was able to answer him a word.

Matt iii 17. Lo a voice from heaven saying, This is my beloved Son in whom I am well pleased.

Matt xiv 33. Then they that were in the ship came and worshipped Jesus, saying, Of a truth thou art the Son of God.

Matt xxvi 63, 64. The high priest said, I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, Thou hast said (or "It is true" Twentieth Century Version.)

Mark i 1. The beginning of the gospel of Jesus Christ, the Son of God.

Mark ix 7. And there was a cloud that overshadowed them and a voice came out of the cloud, saying, This is my beloved Son, hear him.

Luke i 35. That holy thing that shall be born of thee shall be called the Son of God.

John i 34. I saw and bare record that this is the Son of God.

John iii 18. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

John v 25. The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live.

John ix 35. Jesus said, Dost thou believe on the Son of God?

John x 36. Say ye of him whom the Father hath sanctified and sent into the world thou blasphemest because I said I am the Son of God.

John xi 4. Jesus said, This sickness is not unto death, but for the glory of God that the Son of God might be glorified.

John xix. 7. The Jews answered him, We have a law and by our law he ought to die because he made himself the Son of God.

John xx 31. These are written that ye might believe that Jesus is the Christ the Son of God and that believing ye might have life through his name.

Act ix 20. And straightway Paul preached Christ in the synagogues, that he is the Son of God.

Gal ii 20. The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.

Heb. i 2 God hath in these last days spoken unto us by his Son whom he hath appointed heir of all things.

Heb iv 14. Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

Heb x 29. Of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God and hath counted the blood of the covenant wherewith he was sanctified an unholy thing and hath done despite to the spirit of grace?

1 John iv 15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God.

1 John v 5. Who is he that overcometh the world but he that believeth that Jesus is the Son of God. Verse 12. He that hath the Son hath life; and he that hath not the Son of God hath not life. Verse 20. And we know that the Son of God is come..... even in his Son Jesus Christ.

Rev ii 18. Unto the angels of the church in Thyatira write these things saith the Son of God.

In the 2nd century there was a body of people who claimed to be Christians who believed and taught that Jesus was the son of Joseph and Mary. The following quotations will give a good idea of who they were and in what position they stood in relation to the New Testament.

"Among the many sects which divided the Christian Church in the 2nd Century, it is natural to mention, in the first place that which an attachment to the Mosaic Law separated from the rest of their Christian brethren.....This body of Judaizing Christians, which set Christ and Moses on an equal footing in point of authority was afterwards divided into two sects extremely different both in their rites and in their opinions and distinguished by the names of Nazarenes and Ebionites.....The Nazarenes held that Christ was born of a virgin, and was in a certain manner united to the divine nature; they refused to abandon the ceremonies prescribed by the law of Moses, but were far from attempting to impose the observance of these ceremonies upon the Gentile Christians.....The Ebionites regarded Christ as a man born of Joseph and Mary according to the ordinary course of nature. They, moreover asserted that the ceremonial law, instituted by Moses, was not only obligatory upon the Jews but also upon all others, and that the observance of it was essential to salvation. And as St. Paul had very different sentiments from them concerning the obligations of the ceremonial law, and had opposed the observance of it in the warmest manner, so of consequence they held this apostle in abhorance and treated his writings with disrespect. Nor were they only attached to the rites instituted by Moses they went still further and received with an equal degree of veneration the superstitions of their ancestors, and the ceremonies and traditions which the Pharisees presumptuously added to the law." Mosheim Ecclesiastical History.

"The belief of the most numerous of the Ebionites may be reduced to the following propositions:—Jesus is indeed the promised Messiah, the Son of David and the supreme Law Giver, yet a mere man like Moses and David sprung by natural generation from Joseph and Mary. The sense of his Messianic calling first arose in him at his baptism by John when a higher spirit joined itself to him. Circumcision and the observance of the whole law of Moses are necessary to salvation for all men. Paul is an apostate and heretic and all his epistles to be discarded."—Cyclopedia of Biblical Literature.

"Two classes of Ebionites had these points in common:

1st. They emphasized the unity of God.

2nd. They affirmed the universal obligation of the Mosaic law.

3rd. Of the books of the New Testament they received as genuine only the Gospel of Matthew.

4th. They denounced Paul as a separatist.

5th. They believed that Jerusalem was yet to be the City of God and some of them at least believed in Christ's millennial reign."—Encyclopedia Brittanica.

"The Ebionites held Jesus to have been the Messiah, but they held him to have been only a man and begotten like other men. The Mosaic law they held to be of everlasting obligation upon all believers in Jesus Christ, whether of Jewish or Gentile race. St. Paul they regarded as a traitor and arch apostate for his having declared Mosesism superseded by the law of Christ. Of the Christian sacred books they held the Hebrew Gospel of St. Matthew to be the only one given through Divine inspiration."—The American Encyclopedia.

"The Pharisaic or the older Ebionites rejected the writings of Paul and expressed the greatest hatred of him, insisted upon the observance of the Jewish law. They had a recension of the Gospel of Matthew which they termed the Gospel according to the Hebrews, and which omitted all allusions to Christ's supernatural birth. Ebionism showed life in any force only for a hundred years, never had any considerable influence, lingered till the middle of the 5th century."—Johnson's Universal Encyclopedia.

Such are some of the Scriptural declarations as to who Christ is the Son of, and the accurate historical statements in regard to those who denied that paternity.

A. WALLACE MASON.

Gold Dust.

"God never makes us feel our weakness except to lead us to seek strength from him."

"A good way to help strife is to make the most of those matters concerning which we are in sympathy and can agree."

There were some wrong things in the early church. They are recorded (1) for our warning that we may avoid like errors; (2) for our instruction, that we may know how to get rid of them; (3) for our comfort, that we may not be discouraged when we find imperfections in the modern church."

"To fulfil faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life."

ANNA DREW.

Carnegie on Drink.

Mr. Andrew Carnegie, whose own experience fits him to speak with authority as to the elements that make for a successful business career, says in his book "The Empire of Business"—

The first and most seductive peril, and the destroyer of most young men is the drinking of liquor. I am no temperance lecturer in disguise, but a man who knows and tells you what observation has proved to him; and I say to you that you are more likely to fail in your career from acquiring the habit of drinking liquor, than from any or all the other temptations likely to assail you. You may yield to almost any other temptation and reform—may brace up, and if not recover lost ground, at least remain in the race, and secure and maintain a respectable position. But from the insane thirst for liquor, escape is almost impossible. I have known but few exceptions to this rule.

Communicated.

The King's Message.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

That is surely a welcome message and we should all be very anxious to investigate such an offer as that. If such a proclamation as that was issued by the King of England or by any other rulers of this present age I believe the same would be very quickly investigated.

If our president were to issue the same kind of a message to the people of the United States don't you think there would be thousands of people investigating the conditions of the offer?

Think of the thousands of people who are eagerly absorbing what is told them by their particular party in the newspapers today, and in many cases the best of friends will become the bitterest of enemies all because they hold to some party which to them is right and in a great many cases think as of old, The king can do no evil, so with their party.

The men and the leaders of these parties are looking out for themselves and only for the welfare of their adherents just so far as it benefits those in power.

If the men and women of this and other countries were to pay the same attention and devotion to the King's Message and be added unto his party how much more good it would do them in this temporal life and in the life to come when the King comes to take His throne and reign on this earth.

The people generally are in a stupor in regards to the King's Message and his business, and it seems to me they will continue so until he comes to call his saints to reign with him and then it will be too late.

Let us not be in the class of those who do not pay attention to the message of the King for I am sure if there is any good thing going we want some of it. We notice we are to learn of this King.

He says he is meek and lowly in heart. That is different from we generally learn of kings, so when we begin to investigate we will have some idea of what kind of a person to look for. Just a few incidents to show that, while here on earth before, he was different from the other kings who were then in power.

Matt xiv 14. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

And when it was evening, his disciples came to him, saying this is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, they need not depart; give ye them to eat. And they said unto him, we have here but five loaves, and two fishes. He said bring them hither to me, and he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed and brake and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat and were filled. And they took up the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children.

The foregoing gives us some idea of the character of Jesus Christ who was proclaimed King of the Jews, and who, as such, though now not reigning as such, has issued the invitations to us to come unto him. We will proceed to find out some of the things he was doing and teaching.

Matt v 23, Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Matt ix 35, And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and disease among the people.

Matt xxiv, And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? And what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many, and many false prophets shall arise, and shall deceive many, and because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

It is very evident that Christ did not preach anything whatsoever it might be so as to please the people he was preaching to but he preached the gospel of the kingdom and that his disciples understood its force. They asked what would be the sign of his coming again, and they were, (his apostles) commanded to go into all the world, and preach the gospel of kingdom.

The Jews had the Old Testament Scriptures and those were what Jesus and the apostles had to preach from

Acts xxvi: Paul before king Agrippa shows forth where he gets his authority as follows. Therefore having obtained help of God, I continue unto this day, witnessing both small and great, saying none other things than those which the prophets and Moses did say should come. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes instantly serving God day and night hope to come.

Acts xxviii, Paul again before the chief of the Jews at Rome testifies as follows. For this cause therefore have I called for you, to see you and to speak with you; because that for the hope of Israel I am bound with this chain. And when they had appointed a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus both out of the law of Moses, and out of the prophets, from morning till evening.

And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence.

It is no uncertain message Paul is here and at all times delivering because he says having obtained help of God he continues to preach and says, "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any other man preach any other gospel unto you than that ye have received, let him be accursed.

I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

We now see that the King's Message is also the same message which is delivered by his servant Paul, and the rest of the apostles and is given to us by Moses and the prophets.

Know ye therefore that they which are of faith, the same are the children of Abraham.

Even as Abraham believed God and it was accounted to him for righteousness, and the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed so then they which be of faith are blessed with faithful Abraham. The message thus delivered by our King is the same one which was given by God unto Abraham and the faithful with the addition of the proof that he was and would be the future rightful King of the Jews.

This is the work of God, that ye believe on him whom he hath sent, and this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the pure in heart; for they shall see God.

Blessed are the peacemakers; for they shall be called the children of God.

Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.

Ye are the light of the world. A city that is set on a hill cannot be hid.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill

Probably it would be just as well to give a few more testimonials regarding the King we have been hearing about and be certain it is not some one who has no right to it. Gen lxix 15 The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Deut xviii 15, The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

2 Sam vii 12, And when thy days be fulfilled, and thou shall sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

Psa cxxxii 11, The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne.

Isa vii 14, Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Isa ix 6 7, For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace, of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth were for ever. The zeal of the Lord of hosts will perform this.

Jeremiah xxiii 5-6, Behold the days come saith the Lord, That I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called The Lord our Righteousness.

Jer xxxiii 14-16. Behold, the days come saith the Lord, That I will perform that good thing which I have promised unto the house of Judah. In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David, and he shall execute judgment and righteousness in the land.

From the testimonies given we see that Jesus Christ had the right to deliver the message, he being the future King of Israel, the heir of David and the Son of God. If these same testimonies were given to an audience of a thousand people, very few would realize the importance of them.

Jesus also said, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth on me shall never die.

Jesus saith, I am the way, and the truth, and the life; no man cometh unto the Father, but by me.

He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

I am the true vine and my Father is the husbandman. Now ye are clean through the Word which I have spoken unto you. Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

After Jesus was arisen he said unto them, (the apostles,) Go ye unto all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Jesus said that, Whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have ev-

(Continued on Page 2.)

LOOK. LOOK.

Here Is a Good Big Chance.

We want a lot of New Subscribers, and with a little effort you can get us one or more. We do not ask you to work for us for nothing, but will pay you for what you do. Here is our offer to you:

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This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN, PLEASE!

We have a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will send you one Free, if you will send

Two New Subscribers.

JUST LOOK AGAIN, PLEASE

We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

The Cruelest Wounds.

We can always hurt most those whom we love, and who love us most. Even a little wound is a great wound when inflicted on a loved one. It is perilously easy to pass from the inflicting of little wounds to those that, a year ago, we would have thought too cruel to tolerate. Every bitter word spoken to a dear one makes it probable that the next time the word will be more bitter and the hurt deeper. Our love for another, no matter how great, is easily overmastered by sarcasm, and anger, and even hatred, when once these demons have been permitted to have their own way in our life. So it is in the innermost circles of our most loving relationships that we need to be most on guard. If we are in the bondage of the habit of constantly wounding our dear ones, only God can break that bondage for us. He will do so when we fight with him to make love the guardian of our lips.—S. S. Times.

We trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2 00 instead of $1.50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1 50 and we will provide THE RESTITUTION to you. We will have no quarrel with a brother about so small a matter.

To the Churches Abroad:

In accordance with a resolution passed at the General Conference, I have sent to the delegates of the different States represented "Declarations of the Principles of our Faith." These are to be presented to you for action as to whether you want them to bind the Church as a creed, or merely hand to inquirers for enlightenment as to some of the things believed among us. It is desired that you give this matter prompt attention, and forward your action to the President J H Willey, Plymouth, Ind, or to the undersigned, or send it with your delegate to the next conference.

O. J. ALLARD, Sec.

"God's Purpose in Creating the Earth and Man, is the title of a little 16-page tract written by Brother D. C. Robinson, 366 West Main Street, Salem, O. The title indicates the character of the work. The price is 3 cents a copy, 25 cents a dozen, $1 50 per 100. Brother Robinson does not wish to make money so says that any of the poor will be supplied free on request. Send to him as above.

Tract Wanted.

"The Object and Manner of Our Lord's Return," is the title of a Tract published in 1877, by Chas. T. Russel, which I am told was sent to each subscriber of THE RESTITUTION about that time. I very much want a copy of that tract, and will thank any one who can send me a copy, or pay them whatever is right. Let me know by Postal if you have a copy, and the price, and I will then send for it. Address me at Westbrook, Maine.

E. P. WOODWARD.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Edwin E grout	1 00
Marguerite Gilliian	1 50
Edwin Wood	1 00
A lover of truth	5 00
Mrs E G Cole	7 00
L P Gunn	50
Mrs A Balch	50

SOME days ago we mailed statements to a number of our brethren, but all have not yet responded. We wish they would do so quickly. Also hope all who can will remit their renewals without waiting for statement. Most of you know how your account stands, and you can save us a large amount of work and outlay by saving us sending notices. Please brethren, attend to this.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions: and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Huggins, 10628 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

Will it Pay to Become a Christian? is the title to a well written book of 96 pages by Brother James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. . is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av. Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

BROTHER B. Kelroy who lived until recently at Waterloo, Iowa, wishes us to say that his address is now Glad Brook, Iowa. Let those interested make note of this.

THE RESTITUTION is only $1.50 per year. Try it a year.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1869. She was the wife of our lamented Brother John O. Woodruff, who died a short time since This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters—you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late Brother John O Woodruff. We have only "The Word of the Kingdom. During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be our doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 75 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Fuergensen, Barberton, Ohio.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order. NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and it to him the paper. Susan's paper goes delinquent, and afterwards when we notify her of such both become offended. So stupid in a way—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother,

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind, or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1 25.

Commonly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

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Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1801 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 3 copies 60 cts, 8 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Heis the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

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Poetry.

The Kingdom of the Meek.

Kings choose their soldiers from the strong and sound,
And hurl them forth to battle at command.
Across the centuries, o'er sea and land,
Age after age, the shouts of war resound:
Yet, at the end, the whole wide earth around,
Each empire's empire, once so proudly planned
Melts through Time's fingers like the dropping sand.

But once a King despised, forsaken and crowned
Only with thorns—those in the face of loss
Earth's poor, her weak, her outcast, gave them love.
And sent them forth to conquer in His name
The world that crucified Him, and proclaim
His empire. Lo! pride's vanished thrones above
Behold the ever-living banner of the Cross.
—Priscilla Leonard

All Through the Year.

Just to be tender; just to be true;
Just to be glad the whole day through.
Just to be merciful; just to be mild;
Just to be trustful as a child;
Just to be gentle, and kind and sweet.
Just to be helpful, with willing feet;
Just to be cheery when things go all wrong;
Just to drive sadness away with a song.
Whether the hour is dark or bright;
Just to be loyal to God and right;
Just to believe that God knows best;
Just in His promise ever to rest;
Just to let love be our daily key—
This is God's will for you and for me.
—Epworth Herald.

Communicated.

God is Love. John iv. 8.

The world has had a Buddha, a Confucius, a Mahomet with many other men and systems seeking to shape and control human destinies with one Jesus, the Christ. All but he has sought to accomplish their purposes by conquest with sword or other deadly weapons. The Christ early in his earthly career heralded the message of love with these encouraging words, "I came not to destroy men's lives but to save them." No appeal to man's generosity or cupidity, no seeking fame or honor. "For I came down from heaven not to do my own will but the will of him that sent me." What matchless self-denial and love. Mahomet took the Koran in one hand and the sword in the other and drove his conquests into the very heart of Europe, but was met and defeated by the brave Frenchman Charles Martel and driven back to the Euphrates, and for a time the world's pendulum swung uncertainly, would it be crescent or crown? Mahomet or Christ? God was watching the destinies of the earth and he who said, "As truly as I live the whole earth shall be filled with my glory" could not be baffled by human intrigue; rebellions as the children of earth were and are all will work into his hands in his own good time, not by sword or cannon but by and through God's eternal love for the world. Through his beloved Son he will be able to subdue all things unto himself. He has given us the privilege of being workers together with him, but he requires on our part unyielding faith, unselfish love. A mother's love is wonderful, stronger than prison bars, death is not too much if it will save the life of her child, but this is selfish love. God's love compasses land and sea and turns the tide of man's will, or avarice, or love of honor to the fulfilment of his promises to his children, so vast, so strong, so sublime is his love, and his Word to us is, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. Our hands should work for him, our feet always ready to run at the Master's bidding, our brain ready to think for him.

What is the great sin or sins of our age, commercialism mammon, and lovers of pleasure more than lovers of God, having a form of godliness. I believe the masses of professed Christians in the world today are trying to serve two masters, making Christianity a secondary matter. Will God accept such dead, formal service? He has offered us untold riches, a most desirable residence in his kingdom, invited us to sup with him at his table, and has asked only one thing in return, viz: Son give me thy heart, he will be satisfied with nothing less than the whole heart. Ye cannot serve God and mammon. O beloved, let us beware, lest being led away with the error of the wicked we fall from our own steadfastness. We are rushed and hurried through this world at such a rate there is scarcely time to stop and pray, or even ask God's blessing on our daily food. God pity us if this spirit of commercialism has got his grip on us. The world's motto is more money, more fame, more pleasures. Shall they that have riches enter the kingdom of heaven? Selfishness rules now instead of love. God's test was by this. Shall all men know that ye have love one for another? How can these much desired results be obtained, not by eternally theorizing. The Church of God has nearly theorized itself into the grave. Theory alone will save no one. From my standpoint the Church today is most in need of individual holiness, without holiness of heart no man shall see the Lord. Let holiness be our watchword, less disputing, more prayer meetings, more social meetings. Exhort one another daily and so much the more as you see the day approaching. The Church today needs more of Christ and less fighting spirit, in short to become thoroughly converted; this will mean a radical change, and when the spirit of the Master will obtain a thorough foothold in our lives, the spirit of discussion over questions to no profit, will be forgotten in the great desire to gain souls for Christ. Paul exhorts us to speak the same things that there be no schisms in the body, and above all things let us have fervent charity among ourselves, when our thoughts are filled with love how easy to overlook faults in others. Love hides a multitude of sins, and without this beautiful grace, though we give our bodies to be burned, and all our goods to feed the poor, without love we are nothing.

May God keep the little flock from the prevailing evils is our prayer.

B. W. WOODWARD.

Jesus' Test of Fellowship.

Jesus says, "By this shall all men know that ye are my disciples if ye have love one to another." Again he says, "And this is my commandment, That ye love one another as I have loved you." He also says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that persecute you, that ye may be the children of your Father who is in heaven.

Love to our brethren and even to our enemies seems therefore to be the condition or basis upon which our relationship to God and our discipleship to Christ is founded.

John also tells us, "We do know that we have passed from death unto life because we love the brethren." What brethren? Only those who agree with us on all points of doctrine, and hate and disfellowship and speak evil of all who differ from us? He says, "He that loveth not his brother abideth in death."

Paul tells us what is meant by this Christian love. "Love suffereth long and is kind, love enviath not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil."

Many of us seem inclined to "seek our own" pet theories and doctrines and to think and speak evil of the brethren who differ from us. These things are carnal, and should not be, for Paul says, "Are ye not carnal? for wherefore as there is among you envying and strife and divisions (or factions) are ye not carnal and walk as men?" He calls such babes, who should be fed on milk. But who are the brethren whom we should love? Surely all who have believed and obeyed the gospel, put on Christ, yield the fruits of the Spirit, love, joy, peace, etc., whether he believe this or that, whether he eateth or eateth not, whether he esteemeth one day above another, or every day alike, and let us not "judge another man's servant for to his own master he standeth or falleth."

"But why dost thou judge thy brother, or why dost thou set at naught (disfellowship) thy brother, for we shall all stand before the judgment seat of Christ." "Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." "But follow after the things which make for peace, and the things wherewith one may edify another."

"The faith,—any particular doctrine or theory, not essential to salvation—which thou hast have thou to thyself before God" and not stir up strife and contention and divisions about them. "Wherefore receive ye" —not set at naught—"one another as Christ also received us to the glory of God," remembering that "inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

And so in the words of Paul, I say, "Peace be to the brethren, and love with faith from God the Father and the Lord Jesus Christ."

Submitted in brotherly love.

C. A. NOKES.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 58.

Auntie Willard did not even forget to remind her son when writing, that there were gifts from friends that must be acknowledged, "was there not a book to speak of?" she asked, just as he had closed his letter of Jan. 16, 1905, "Indeed, there is," he replied, and added in postcript, "I have read nothing else to mother since it came and we have noted and read your part of it as checked off in the index. It is more than we can find time and strength for in some time to come. Thank you very much." The book was "The Word of the kingdom" by Bro. John O. Woodruff.

But Rowland was greatly overtaxed with almost the entire care of his mother resting on him, a large drug and telephone business to carry on, with help at times impossible to get, and all this "with the very uncomfortable suspicion, unwillingly admitted by himself, but freely charged by others, that his last two clerks of about a year each (1902 3, and 1903-4) had seriously robbed him." Yet though suffering with silent fear lest he should do wrong to others while he was being left poor indeed, he could arrive at only one conclusion," that the charge was true. "It was a trial indescribable, after the life he had led of love and peace." Forced now "to sacrifice almost all other social family comforts," in caring for his mother, the advantage taken of him by his clerks, seemed cruel beyond the power of telling.

He was now carrying the dear one down in his arms to breakfast and dinner, that she might not feel like an imprisoned bird in a darkened cage from being shut continually in one room with only himself, and calling friends to really cheer her, as his wife was frail, and beside her household cares, was forced to help him in the store, in the absence of other help, save that of a 14 year old boy. It is no wonder that "he had been for some time remembering us and other old friends particularly in prayer as he knelt with the dear mother," feeling all the while that he was not alone, but that while he was praying for them their prayers were ascending for him, and that "their affectionate esteem still had a place in his life."

It was the 4th of June 1905, before Auntie Willard wrote again, this time all by her own self, and in a quite legible hand, so much did her eyesight vary. She says, Dear Roxana, Brother Wince and all my friends:

Your precious letter came in due time and was read to me by my self-denying, patient son, I say to myself, "Is it true that the work of perfection is being perfected on me? So it seems to me, I cannot stand alone nor walk a step nor have I, I think for nine years (nearly ten years), yet never in all that time has his patience failed him. The same mild voice and humble effort so prolonged. Will he not have his reward? Verily he will! His business—a drug-store is in same house in which we all live, but without interference or inconvenience. It was so built, the hall and store being in the front part of the house.

O my sister! as your wonderful letter was being read I was filled with praise unutterable, "Can it be? Can it be?" I said, that just what I have scarce believed and yet so ardently desired, longed and hoped for has at last come to me? Truly God is good to me. His ears have been open to my cry, and he has satisfied my longing heart, in giving me such words whereon to feast my hungry soul.

This is a lovely day; sun bright and cloudless sky, a peaceful mind and hopeful heart, heaven's own gifts through Jesus' precious blood.

I am very sorry to hear that my dear Sister Chaplin—your father's second wife—is spent as it were, in the war that sin has brought into the world, so perfectly do I remember how she looked when I first laid eyes upon her, like one who had just had reached the point of physical perfection, so self-possessed as if every foot of the way had been carefully noted and improved, and made to tell.

I wish she would write to me. I do not care how minute she is. It is the little things that we expect in a letter—just a chimney corner chat. Let me imagine for a moment that here we sit. I am listening Sister Chaplin! Not a word yet do I hear, but soon I shall. Don't keep me too long waiting!

Roxy, do you think I have forgotten to whom I started to write? It was to my own Roxana. Do you love the Bible as much as I do? I think I never saw its loveliness as I now do. It is so deep, and its sweetness who can tell? In time and eternity 'tis with the righteous well.

Roxana, my darling, you spoke of reading to me!!! Were I with you that would be heaven below, to me, O Roxana, had I wings often would you see me lighting down at your door, both ears open and no tire. Roxana, will you read to me in the kingdom of heaven? Bro. Wince, sitting not far off, waiting to relieve you at your signal? But people do not get weary there and so need no night to sleep in. Can you take that in? It puzzles me, yet I know it is true, for it is Inspiration and I set that down as infallible. Yet man, despite sore imperfection, will through Jesus, reach that blessed state. And even I, through him, may creep in somewhere and be given some humble place.

My last letter—or ought to be—you will say, as I am holding my paper in my hand to see. Ever your loving,

E. S. WILLARD.

Will I be able to write such a letter, should I live to be 91? It does not seem possible with 19 years added to my present age.

Her next, and very last letter, July 2, 1905, was scarcely legible and contained only the words, "Dear Roxana, Oh! what a letter! (referring to that same missive of mine of April 2nd to which hers of June 14th was the answer). Son has just read it to me again."

"O Thou in whose presence my soul takes delight,
In whom in affliction I call;
My comfort by day and my song in the night,
My hope, my salvation, my all.

Where dost Thou at noontide resort with Thy sheep,
To feed in the pastures of love?
And why in the valley of death should I weep,
Or alone in the wilderness rove?
Or why should I wander an alien from Thee,
Or cry in the desert for bread?"

She had been praising the Lord all through the breakfast hour and through the worship that followed, and it was then that Rowland re-read my letter that had happily proved such a joy to her. When he had finished she said, "Oh that I could write, and placing the pen in her hand. Rowland held the paper which she wrote those few words. Then she broke out and sang the above hymn, when her strength failed and she had to be placed on the bed, but soon recovered, and got into her chair again.

Rowland "wished very much that he could convey to me the expressions of rejoicing in the Lord, the hand-claps and gestures of adoration and praise," as though the nearly blind eyes, like Stephen's were looking as it were into heaven itself."

AUNTIE WINCE.

(To be Continued.)

Obituary.

Marcellus White Adams was born in Warren County, Virginia, April 2, 1833, and died very suddenly of heart failure, in his home near Byron Center, Michigan, January 19th, 1911, aged 77 years, 9 months and 17 days.

He was married to Fanny Lydia Hamilton, September 18th, 1855.

Twelve children were born to this union, ten of whom are still living. Twenty-one grand-children and ten great grand children, his wife and many other relatives and friends survive him.

Several years ago, while we were holding meetings in their neighborhood, and making their house our home for five weeks, he became very much interested in the truth, but not until a little more than a year ago did he accept the gospel, and take the name of Christ in baptism. We rejoice that even at the eleventh hour Brother Adams accepted the All-saving name. Sister Adams and two of the daughters were obedient to the truth while we were holding meetings there.

The family do not sorrow without hope. They have our sympathy and prayers.

Funeral services were held at the old home, conducted by the writer, using for a text, Psa. cxviii. 9.

May we all be faithful unto death, knowing a crown of life awaits the faithful ones.

M. A. WOODWARD.

Clara J. McCrodan, the fifth child and daughter of William and Frances McCrodan was born January 7th, 1886, and died January 24th, 1911.

At sixteen years of age, believing the things concerning the kingdom of God and the name of Jesus Christ, she was baptized by Elder B. W. Woodward, into the life-saving name, believing in his personal return to this earth, and the restoration of all things spoken by the mouth of all his holy prophets since the world began, and Christ's glorious reign on the earth until all enemies are destroyed, including the last enemy, death.

She is survived by her parents, six sisters and one brother and other relatives.

The above obituary was handed me by Brother McCrodan. Brother and Sister McCrodan have the sympathy of the household of faith throughout Michigan, for all knew of Sister Clara's illness and brave fight for life. All that love and money could do was done to bring again the bloom of health to her beautiful face, but to no purpose, the destroyer did his work and she fell asleep with no fear of death.

At her request no sermon was given. A prayer by Brother F. V. Blakely, and the reading of the entire 15th chapter of 1 Corinthians, with a few remarks by the writer, and beneath a canopy of God's beautiful flowers, mute but fragrant, and lovely tokens of many friends, she was carried from the old home and laid near her sister Eliza, who fell asleep several years ago, both now waiting for the Master's return.

M. A. WOODWARD.

Our beloved Sister, Mrs. Elizabeth Anderson, after a short illness fell asleep in Jesus at the home of her daughter in Dixon, Illinois, Monday, January 25, 1911. Sister Anderson, whose maiden name was Elizabeth Biddle, was born in Williamsburg, Pa., in June, 1832, and at the time of her death had reached the advanced age of seventy-eight years and seven months. Her marriage to Brother John W. Anderson took place in Blair County Pa., where they resided for a few years and then removed to Dixon, Illinois, where they remained until death claimed them. The husband was stricken by the arch-enemy Jan. 2, 1893. Three sons and two daughters preceded them to the "Land of Shadows," while one son, William, and a daughter, Mrs. Edith Miller, both of whom are residents of Dixon, survive them.

Under the ministration of Brother H. V. Reed, Sister Anderson embraced the gospel and united with the Church of God in Christ Jesus, in the early sixties, and has ever remained a devoted and consistent member.

During her long experience she has passed through many severe and soul-testing trials; but in the school of adversity she learned patience, goodness and faith, all of which have manifested their presence throughout her life, and made her very dear to her family, to her Church and to the neighborhood in which she lived. We may rest assured that the Master's voice will call her forth to life and glory when he comes.

The writer spoke words of comfort founded upon the Blessed Hope of the soon coming Christ and the glorious resurrection to life everlasting.

G. ELDRED MARSH.

Susannah Pollard was born July 29, 1819, in Rushville, Indiana, and died January 23, 1911, having lived 91 years, 5 months and 24 days.

February 25, 1837 she was married to James H. Logan in Marshall Co., Indiana. Of the seven sons and five daughters who have called her mother, three remain—William D. Logan of Kansas, Thomas Logan of Chicago and Mrs. Sarah McCrory of Elmwood, Nebraska. Her son W. D. Logan with whom she lived for 24 years, arrived in time to see his mother before she passed away.

During the last six years of her life she made her home with her daughter Mrs. McCrory, at Elmwood. In a room where roses were kept blooming the aged mother received every care a loving daughter could bestow.

Mrs. Logan's married life was spent in the old home in Marshall County, Indiana, until the death of her husband February 24, 1872, when a few years later she came west to live with her children. Besides the children who survive her, one sister, Mrs. W. D. Thompson, still lives at Plymouth, Indiana.

She united with the Church of Christ when twenty-three years of age, and as long as she was able to read the study of the Bible was her greatest comfort and delight.

Funeral services were held at the Christian Church Wednesday afternoon. The flowers were many and beautiful, but not more beautiful than the face that rested so peacefully among them. Beautiful in life, beautiful in death, but far more beautiful will she be in the glorious resurrection morn. Flowers seem to be the best emblem we have to express our love, for we wreathe them around the cradle, the marriage alter and the tomb. Thus would we leave her, and in memory keep her, as sweetly reposing among the beautiful and fragrant flowers.—Elmwood, Nebraska, Leader-Echo.

Success.

He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express; who has always looked for the best in others; whose life was an inspiration; whose memory a benediction.—Selected by Chas. E. Anderson.

Let us begin to love the truth, to fill our mind and life with the strong white light of sincerity and sterling honesty. Let us love the truth so strongly that there will develop within us, without our conscious effort, an ever-present horror of a lie.—William G. Jordan.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LX. PLYMOUTH, INDIANA, FEBRUARY 8, 1911. NUMBER 6.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, FEB. 8, 1911.

In Manchuria the plague is reported on the increase, six thousand having died in Harbin, most of them being Chinese.

THE Persian Minister of Finance, Sani-ed-Dowleh, who was special adviser of the Shah, was shot to death in the streets of Teheran on Feb. 4th. He was one of the influential statesmen of Persia, and the already troubled situation there is intensified by the activity of assassins.

Editor Restitution:

The Church of God at Brush Creek, Ohio, has again been privileged to enjoy another series of meetings conducted by Brother R. G. Huggins. The meetings began January 14, and continued over the 22. Although the weather was bad the attendance was good and the attention excellent.

Brother Huggins is a fine speaker, and certainly can rightly divide the Word of God.

On Sunday morning we gathered at the water's edge, Brush Creek, where Miss Florence Westfall, daughter of Brother and Sister N. S. Westfall, put on the all-saving name of Christ in baptism, to rise and walk in newness of life. May she ever be faithful till Jesus the Life Giver comes.

We believe there was seed sown that will bring forth fruit to the honor and glory of God, and may his blessing rest on all who are proclaiming the Word of God, and may all prove faithful till Jesus comes.

Your Sisters in hope of eternal life,
ANNA LEHMAN,
EDNA BREWER.

Editor Restitution:

I wish to report a meeting held in the community of Scottsburg, Ind. by Brother Joseph Williams. This was the first time this people had ever heard the gospel, and the Abrahamic faith and the things concerning the name of the Lord Jesus Christ preached. Brother Williams opened meeting on the night of January 21, and in all gave nine sermons. These are the subjects touched upon: The divine mirror, the threefold trial, Sanctification, Salvation, forgiveness of sins, the crucifixion of self, what church shall I join, the reign of Christ, the inheritance on the earth.

There never was such order and intense interest taken in this community, as it was all new to this people. Unfortunately Brother Williams was called home to preach a funeral. All of the people who heard him are anxious for his return. We hope he will be spared to come again, as we believe he will do a great good here for the Lord and his cause.

Your Brother in the One Faith,
JAMES MAGNARD.

Practical Christianity.

It is quite important to have a good sound theory, but theory void of practice seems to be lacking a very vital part.

A story is told of a chaplin in the army, who was going over the field after a battle had taken place. He came to a wounded soldier lying on the ground: stopping, he said, "Would you like to have me read you something from the Bible?" The wounded man replied, "I am so thirsty I would rather have a drink of water now." The water was quickly brought, and the poor suffering man drank. Then he said, "Could you raise my head a little higher?" The chaplin at once took off his overcoat, rolled it up for a pillow and placed it beneath the man's head. "I am so cold," moaned the sufferer. The chaplain took off his other coat spreading it over him. As he did so the poor suffering man looked up and said, "For the Lord's sake if there is anything in that book which will make a man do for another what you have done for me, let me hear it." A practical Christianity won that man's heart. He could listen to the reading of the Bible and know the reader was acquainted with its teachings.

If we would have men fall in love with the Bible and its author, then let us live out its practical teachings in every day life. Words may sometimes seem empty, but a kind act is always full of meaning.—H. A. Mitchell.

The jewel casket containing the most precious of all jewels—domestic happiness.

Communicated.

Sunday School Lesson.

FEBRUARY 19, 1911.

Elijah's Flight and Return. 1 Kings xviii. 41 to xix. 21.

Golden Text—"They that wait upon the Lord shall renew their strength." Isaiah xl. 31.

This lesson is directly following that of last week. After the sacrifice prepared by Elijah had been consumed by the fire that came from God, and the people had acknowledged that the Lord was God, then the false prophets of Baal who had tried all day and failed to get their heathen god to answer, were apprehended at command of Elijah and slain.

Then came the rain watering the land and relieving the distress of the people and flocks. Elijah warned Ahab that the rain was coming, and Ahab raced with his chariot to get to Jezreel before the rain should stop him. Elijah girded himself and ran all the way ahead of the chariot to the gate of the palace. However he did not enter to put himself in the power of his enemy, for when Ahab told Jezebel what had happened, and of the slaughter of her false prophets, instead of her acknowledging the hand of the only true God, she was scornful at the line, and sent word to Elijah that the next day she would have him killed even as her prophets had been.

Hearing of this threat, Elijah sought safety in flight, and taking his servant he started south and went into the kingdom of Judah till he reached Beersheba, which is about 100 miles from Jezreel. Here he left his servant and went a day's journey into the wilderness alone. He wished to be by himself, as Jesus was in his trouble in Gethsemane. No other person could exactly understand the mind of this man, and he wished to be all alone. Here he lay down under a juniper tree, and as he thought the situation over, it seemed that his work was done, the false gods were still in Israel to be worshipped. He had made the test with their prophets and had received answer from God, and the people at the time were on his side. But the wicked Jezebel still held her place, and had her servants with power to take his life if he was there. It looked to him that he was all alone, and he wished that he might die, as had his fathers, and be at rest.

He slept; and an angel touched him and he awakened, and the angel told him to eat, and he saw food set before him. Again he lay down and slept, and again the angel wakened him, and told him to eat, as his strength was not yet sufficient for the journey he was to take. He arose and partook of the food, and had strength for a journey of forty days, as the Lord directed.

He went to the Mount of God, to Horeb, where the law had been given to Moses, and there we find him living in a cave, till the voice of the Lord again spoke to him saying "What doest thou here, Elijah?" He made reply that he had been very jealous for the Lord, his work had been done, but the children of Israel had forsaken the covenant, had destroyed the altars of God, and slain his prophets, and now sought to kill him, he being all that was left. While Elijah was in hiding during the time of the famine, he had been learning lessons that would fit him for his work, and now the Lord would show him further of his power. He had Elijah go out and stand upon the mount, and the Lord passed by, and a great wind storm came and the rocks were broken by its force, but Elijah was made to understand that the Lord was not in the wind. Then came an earthquake, and that was followed by fire, but Elijah saw that the Lord was not in either of these great and awful manifestations.

There was deep silence, then came a still small voice, and Elijah was made to see that here indeed was God, and he hid his face. Again the voice came and said "What doest thou here, Elijah?" Again does Elijah tell of his zeal and work for God, but to so little purpose, in that the children of Israel were in idolatry, and he was all there was left, the other servants of God were slain, and he himself sought that they might kill him also.

The Lord had a further work for Elijah, so he directed him that he go and anoint Hazael to be king over Syria, Jehu to be king over Israel, and Elisha to be a prophet to take up his work when he shall lay it down. These three agents were to be used in punishing those wicked ones who caused trouble to God's people, and Elijah was to have his part in that work. God's plan and purpose was not to end in failure, and there were besides Elijah 7000 who had not bowed their knee to Baal, or kissed the idolatrous images of Jezebel.

To each one of us comes the question that was asked of Elijah, "What doest thou here?" This question may be asked with emphasis on different words: What doest thou HERE? Is this place you are in the proper one for you? Can you do good work for God in the sphere you have chosen to work? What DOEST thou here? Are you doing all that you should be doing? Is your work just what it should be? What doest THOU here? Did you formerly serve God in some other way, and have you chosen of your own accord to labor in another way of your own devising? Are you in this new capacity doing more and being of more service to God? Did your ambition take you out of one place and put you in another that crowded out some other worker, and left the place you had occupied vacant? Ask yourself the question with emphasis on each word, and see if you are in your right place, doing your proper work.

In this lesson we have Elijah discouraged, and if we look over the condition he was in we might ask Was it right for him to be so discouraged? Is it right to get the "blues" and give up all effort? God arouses Elijah, and gets him out of his despondency by giving him something to do. If when we feel a fit of discouragement coming on, we would seek out some one who really has cause for despondency, and take some of their burdens and carry them, help some one else, stop thinking of self, and being selfish, be of use to our fellows, we will be able to keep off many a blue time that otherwise will get us into the slough of despair.

The Golden Text is well worth a few moment's consideration. A period when we can calmly wait before the Lord—consider the bearing of our lives on his cause—wait in silence and reverence before him. This can only result in good to us, and as we wait for his bidding our strength will be renewed, and we can go forth with better efforts for his cause. These words are more than medicine. Renewal of strength banishes despair and despondency.

Reward.

That there is a reward awaiting the true child of God is made very plain in his Word. At the very cradle of creation Abraham was encouraged in obeying the voice of God with these words: For because thou hast done this and hast not withheld thy son, that in blessing I will bless thee..... And in thy seed shall all the families of the earth be blessed, because thou hast obeyed my voice, a reward for obedience, not only to Abraham but all the nations of the earth were to be benefitted by that obedience Daniel passed through many very severe trials, and was rewarded with these words: But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days. When Peter became somewhat impatient to know what his reward was to be for leaving all to follow Jesus, the answer was, I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye shall also sit on twelve thrones, judging the twelve tribes of Israel. We notice one thing in each of these promises, not one was made for the death bed exaltation, not a reward promised as soon as we were dead, no thought of spending an eternity in happiness in heaven, but a blessing, which in Christ's own words, is life eternal. "Whosoever believeth in him should not perish, but have eternal life," when will this life come? The Christ says, "For the Son of Man shall come in the glory of his angels; and then he shall reward every man according to his works." Then works count some in this reward. We cannot accept Christ without we work in accordance to his revealed plans, viz: He that believeth and is baptized shall be saved—this is the first condition of salvation, believing, accepting, taking his name in baptism. Then begins the actual work. We need not start out with the hope in this age of having fair sailing all the time. Paul said it was through much tribulation they entered the kingdom, but these trials, sometimes fiery trials, work out for us a far more exceeding and eternal weight of glory, and the reward is sure. God hath promised it, and his Word is good. Only to be true, to be overcomers, assures for us the reward of life in the kingdom with Christ as ruler.

Yours striving for eternal life.
MARY A. WOODWARD.

The Nations and Air-ships.

I think that Brother Underwood's repeated calls to the brethren for articles and arguments relating to the signs of the times, and the events that are transpiring so rapidly, would be beneficial to us as a Bible loving people, or are we in the condition when it is being fulfilled "But if that evil servant shall say in his heart My Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken: the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of," Is such made "ruler over his goods?" No, sadly different. "And shall cut him asunder and appoint him his portion with the hypocrites, there shall be weeping and gnashing of teeth." Matthew xxiv. 48. I believe this is a graphic picture of passing events.

Some are wanting their own way much as Israel wanted a king, but some are still working with two things that are eminently certain—the coming of death, or of Christ. If we would all give close study to the last named event, we might well wonder that we have not seen more concerning the preparations that are making for human slaughter.

Do you know brethren, what a strain is being made not only on Yankee inventive genius, but on the ability of all the nations to get ready for battle, not only in the seas but in the clouds. It will as yet by many be thought strange, but glorious and awful, if we look heavenward some day, and see the fulfillment of Joel as repeated by Peter, "And I saw wonders in heaven above, and signs in the earth beneath; blood and fire and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." See Rev. xiii. where the image of the ten horned beast is, established by the wonders of the two horned beast, so that he maketh fire to come down from heaven on the earth, in the sight of men." We may begin to guess what two powers this two horned beast will consist of. It is not safe to begin to guess out the riddle of a prophecy. Nevertheless, on account of their characteristics, France and Russia may by alliance yet accomplish the fulfillment of that wonderful event of war so nearly upon us.

It was France that established the Dragonic or heathen infidel power.

It was France that made the first great strides toward preparing the ships of the air for destruction more cruel than the guillotine—her guillotine of the Dragonic revolution.

It is Russia that has alone the characteristics and the religion of the beast with ten horns. Her Emperor is the pope of eastern Rome in her combined with France we may find the 2 horned dragon that will form the image of the beast. I have never been able to entertain the idea for a moment of the Seventh Day folks, that the two horned beast represented the United States and is afterwards transformed into a ten horned power, and becomes a persecutor to death of those that observe the first day in celebration of Christ's resurrection.

I read from The Arizona Republican of Jan. 19th a news sketch that sent my blood surging, because it proved how rapidly the preparation for closing the events of this age are being made. I wish you could read it and could rejoice with me over the prospect of lasting peace, and good will on earth; after the nations have drunk blood till they have grown sick of blood "the sun will be darkened" by air ships and the moon turned into blood, before the coming of the great and notable day of the Lord!

The San Francisco News amounts to this, A United States naval squadron is at San Francisco, "An aeroplane feat was performed without a hitch," Eugene Ely sailed out to the fleet, and saluted each war ship, as he circled over them and landed on the cruiser Pennsylvania; an hour later he arose from the deck and landed back on mainland. Even this much of this report means more than the thoughtless may see. It means "blood and fire and vapor of smoke;" when the nations get to fighting as they are most rapidly preparing to do. It means the burning of cities and of ships by the air ships. It means that beings in human form will be transformed into flying devils as they speed on their way on the wings of destruction. I only hope to see the fulfilment of my prediction, because if so, you and I may "lift up our heads and rejoice for our redemption draweth nigh" and the Prince of life and peace will be at hand; and the graves flung open. The Revelator has not written the terrors of the last days of the age in vain, nor the glory of the morning. Let us get close to the Book, and stay with "our only creed" while we stay; and watch for what is coming; for "every man that has this hope in him purifieth himself even as he is pure."

W. L. SKEELS.

Obituary.

Brother Lyman Adams was born in Cincinatus, Cortland Co. New York, July 9, 1825, and died at his home in Dixon, Ill., January 29, 1911, aged 85 years, 6 months, and 20 days. He remained at the place of his birth until about seventeen years of age, when he removed with his parents to Owego, Tioga Co., N. Y., where he continued to reside until after his marriage to Esther B Thatcher, which occurred at Owego, December 28, 1851. In 1875 they came to Dixon, Illinois where they have since made their home. His wife preceded him in death about two and one-half years. He leaves to mourn his loss one brother, and three children, one son dying in infancy. The children now living are Edwin, Ernest A and Anna L. Adams.

In his death Dixon loses not only one of its oldest residents but a citizen whose reputation for the fifty six years he lived there was without spot. He made many friends by his sterling honesty, and though they have largely gone before him to the silence of the tomb, those who remain will sincerely feel his loss.

Brother Adams was baptized into the saving name of the Son of God August 17, 1903, by Elder S. J. Lindsay, and has ever remained faithful to the Master whom he loved. He was a most devoted student of the Bible, and especially during his declining years meditation on the blessed truths it contains was his greatest source of delight. The resurrection of the dead was one of his favorite themes, and one of which he never tired of speaking. Only three days before his death the writer held a most pleasant conversation with Brother Adams on the subject, at which time he expressed his firm faith in the literal reality of that glorious and much to be desired event.

The funeral, which was largely attended, was conducted from his late residence in Dixon February 1st, and the writer spoke in part as follows.

Once in a while the cruel and relentless hand of death, the arch-enemy of humanity, has been stretched forth to snatch from our fireside one whom we love. It was ever thus. For six thousand years the grim reaper has garnered a harvest of human lives.

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom v 12.

One man sinned! And all the vast millions of humanity that have lived from that day to this have reaped the reward! One man sinned! And sin-ning wrecked the happiness of the race! One man sinned! And for the six succeeding millenniums the entire earth has been bathed in tears of sorrow, and the ground itself made sacred with countless graves.

"Death reigned from Adam to Moses", we read; and then from Moses to Christ. Meeting his Master in Person of the only begotten Son of God, Death staggered back, dismayed but not as yet defeated, and swept onward through the Christian centuries, piercing with his blood stained sword the hearts of all mankind.

Thou hast well said: O preacher of Israel, that "The living know that they shall die"; for it is knowledge gained by long and heart-breaking experience. All men know that they must die; but that does not rob the grave of its terrors or take from death its sting. For, while we long for quietude and peace, we shrink back in horror from the black mystery of Death. Or in the language of Lord Byron:

"A sleep without dreams, after a rough day
Of toil, is what we covet most, and yet
How clay shrinks back from more quiescent clay."

And the dread of the ages is forcefully expressed by Shakespeare as follows:

"Death is a fearful thing.
The weariest and most loathed worldly life
That age, ache, penury and imprisonment
Can lay on nature, is a paradise
To what we fear of Death!"

It is the mystery, the unknown, of which we are afraid! What is Death? A friend? Ah no! Death is the greatest and most relentless enemy that humanity must encounter, but the promise is recorded that it shall not be forever, for "The last enemy that shall be destroyed is death," after which "There shall be no more Death!" O blessed promise of a merciful God! What is death? Death is the very antithesis of life; it is the ending of existence; the termination of consciousness; the total cutting off of the individual from all realization of his environment. And such is death from a Scriptural standpoint; for "the dead know not anything.....also their love and their hatred, and their envy are now perished.....For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

But though death means the extinction of conscious existence it does not of necessity follow that "death ends all". For in the language of the great apostle, "Why should it be thought a thing incredible with you that God should raise the dead?" Can not he who form'd us and gave us life in the beginning restore that which has been taken away, and grant unto his children life after death, by a resurrection from the dead? Ah, yes! And that is the plan for all those who believe the glad some news he has for our world. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." And the Master said "I come that ye may have life, and that ye might have it more abundantly." What a blessed Redeemer! He gave his precious blood upon the tree that he might thereby purchase for us an endless existence. He died that we might live!

And now we look forward with prayerful anticipations to his glorious return, when he shall accomplish in its fulness the will of his heavenly Father. "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Such was the blessed hope, the steadfast faith, the inspiring vision that sustained and comforted our brother as he took the last faltering steps in the journey of life. And we are fully persuaded that he will soon awake in the likeness of his divine Master, and be one of the brightly shining jewels in the coronation crown of the King of kings!

G. ELDRED MANSE.

What Home is.

A London paper offered a prize for the best definition of a home. About five thousand answers were given. Some were the following:—

A world of strife shut out, a world of love shut in."

Home is the blossom of which heaven is the fruit.

Where you are treated best and grumble most.

The father's kingdom, the children's paradise, the mother's world.

The best place for a man after business hours.

The place where the great are sometimes small, and the small are often great.

Home is the coziest, kindliest, sweetest place in all the world; the scene of our purest earthly joys and deepest sorrow.

The only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity.

A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances.

A hive in which, like the industrious bee, youth garners the sweets and memories of life for age to meditate and feed upon.

An abode in which the inmate, the superior being called man, can pay back at night, with fifty per cent interest, every annoyance that has met him in business during the day.

That source of comfort which youth does not fully appreciate, which the young men and maidens lovingly desire, which the middle-aged generally possess, which the old rightly value.

Neglect.

Simply go on as you have begun—simply "neglect the great salvation"—and you will make your everlasting ruin sure.

Many faithless, foolish parents have stood by the grave of a child which they dug with their own hands. How? Did they administer slow poison, or strike an assassin-knife through the young heart? No; but they killed their child just as surely, by simple neglect of the first laws of health.

Many a father, too, has wrung his hands in agony before the prison-cell which held a ruined son, or over a letter which told him of a son's disgrace, and on whose very hands rested the guilt of that boy's ruin. Why? Had they led that boy into Sabbath-breaking, or theft, or profligacy? No; but they had left the youth alone, and left him to rush into them unrestrained. Neglect was the boy's ruin. There is no need that the man in a skiff amid Niagara's rapids should row toward the cataract; resting on his oars is quite enough to send him over the awful verge.—T. L. Cuyler, D. D.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Suffering gives strength to sympathy.

Two things well considered would prevent many disputes. First, to have it ascertained whether we are not quarreling about terms, rather than things; and secondly, to decide whether that on which we differ is worth contending for.

"The prophet Daniel," a nicely bound volume of thirteen sermons on the book of Daniel, by Bro. George Eldridge, of Auckland, N. Z. 186 pages, price 2 s 6 d in American money, 62 cents. To be had of the publisher, E. Phipps, 31 High St., Auckland, N. Z. From a literary point of view the book is excellent. The work is based upon the theory that Daniel's prophecies are future, particularly that part of them that relates to the man of sin. While not sharing the writer's views on this point, we have enjoyed reading his book, for the easy and elegant manner of his address, and the development of many precious prophetic truths. No student prophecy should neglect getting a copy of this excellent work on the prophetic truths and dates of Daniel.

A Berean writing from Blair, Neb. says: "Bro. Adams is here holding meeting. He gave a lecture last night at the Christian Church on The Rebuilding of Solomon's temple. He will stay over Sunday. Arthur White and his wife and Howard Appleby came out for baptism. Perhaps more will come out. They are going to join our Berean class too I guess."

Another Berean of Nebraska writes as follows: "Dear Brother Huggins, I have just finished the answers to my lessons. You certainly intend for the idea of the mortality of man and his unconscious condition in death to be firmly fixed in our minds, and I am glad of it. I know of one reader of THE RESTITUTION who believes in the mortality of man, but he seems to think it unnecessary to lay any stress upon it. He belongs to the Christian Church. He conducts a Bible class in normal. I wish an article could be printed in THE RESTITUTION setting forth clearly and fairly the necessity of belief in mortality of man, and also the necessity of teaching it. I believe it would be doing the class as well as him good. If it is not asking too much of you and you think it would be all right, will you see that it is done? I would do it myself if I were capable, but I know I am not at present." Come, brethren, get your pens out and get busy.

River Euphrates.

"And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared." Revelations xvi. 12.

I am well aware of the usual interpretation that is put on the above text, and probably there may be something in what may be called the metaphorical interpretation, but what I am going to call attention to is a very strange natural phenomenon, and some other things in the natural or physical world that may shed a light on spiritual things.

Sometimes there are more than one meaning to a given statement in the Holy Scriptures, as elsewhere. For instance in reading that magnificent 42d chapter of Isaiah, one would naturally suppose that the writer referred to the spiritual blindness of Israel (vs. 18-19—which he does too) nevertheless when John sent to Jesus for a proof of his mission, he sent back, as evidence, his power to open the blind eyes and deaf ears in a literal and physical sense. In like manner we all agree that the Revelation to John is much, or all, more or less figurative, but if we are on the watch as we ought to be, we will carefully look and listen for the things in the actual world that may throw light on the subject.

I have just concluded reading a book by one David Fraser, a Scotch journalist, who made this record of a journey along the route of the proposed Bagdad railway, an enterprise by the way on which the eyes of all nations are riveted at present. The book, entitled 'Short Cut to India," is an interesting one even from a natural point of view, but from the prophetic and spiritual it is intensely so, although the writer himself has no such idea.

For instance, he informs us that both the Euphrates and the Tigris have practically "dried up," and it has happened somehow in this way: For the space of about 150 miles along both streams, the water leaves the ancient course and percolates all over the land, at the end of which space, Mr. Fraser tells us, "The recovery happens all at once, for the swamps on either side banks covering thousands of square miles suddenly fall toward the Tigris and empty their waters back into the stream." "The loss on the way by evaporation and absorption has been so enormous the lower river is never again anything but a fraction of what it was."

Again he says "At present practically the whole of the Euphrates deserts its own bed at this point (Hyndieh canal) and flows into a region of swamps and lakes that have gradually increased in recent years, and permanently flooded good ground previously cultivated in one degree and valuable as pasture land."

Of course our readers will understand that this is the same mighty stream that at one time was a vast centre of the world's commerce, as London is today, and the stream itself magnificently mightier than the muddy little Thames. Yet although in the very centre of commerce still, between the three vast continents of Europe, Asia and Africa, there is only one company, Lynch Brothers, with three little steamers, that have a "firman" from the Turkish government to navigate the stream, and a further peculiarity of the business is that although the Lynch Bros. are Frenchmen the "firman" was issued to the British government, and although the same "firman" gives the right only to navigate the Euphrates, the little steam craft can only navigate the Tigris. "A truly Turkish state of affairs" Mr. Fraser remarks.

The difficulties of navigation are also described and illustrated with good photographs. There are great curves or beads in the river, as it winds its way over the marshes. They call these "Devil's elbows," and at any one of the loops they may be met with a volley from the enterprising brigands who infest the vast plains, so that a troop of Turkish sharpshooters has to accompany the boat on its trips, and when ever they come to a place where there might be an attack, the soldier escort kneel behind the piles of cargo and sight along the rifles—photos shown.

Furthermore those devil's elbows have a grievance in another way, as the following quotation will serve to illustrate. "Here are several devil's elbows that are extremely hard of navigation. The river at one of these places doubles on itself almost completely, the breadth at the turn being no more than fifty yards. Round this corner has to pass a vessel nearly 300 feet long. The task is accomplished by jamming her bow into one bank and her stern into the other. There being but a few inches of water under the keel, the stream finds itself completely blocked, and can only proceed by pushing the obstruction forward. The banks all the way for 500 miles are stoneless mud, else such tactics would be out of the question." Again he remarks "At flood time it is possible to load a steamer up to four foot draft, but at low water two and one half feet is the maximum safe draft."

Then the next question that arises is What has the drying up of the Euphrates to do with the "way of the kings of the east?" Simply this, that for the needs of modern commerce this ancient route is no longer of any avail—a two and a half foot draft is not to be thought of as a highway, and so there is another strange thing happening in this connection—the project of the so-called Bagdad railway. It would be useless to try and give all the many and strange complications that are connected with this affair. Suffice it to say that the Germans have the firman. Turkey has agreed to pay interest on the capital pay or not. That there is no prospect that under present conditions it can pay, and at present it is laid as far as Konieh—ancient Iconium—where Paul was taken for Mercury.

Now this road when complete will connect at Aleppo with the road that runs through Palestine to Arabia, most of which is already built, if not all of it. This will connect up with Egypt and the "Cape to Cairo" system. Already it connects with Constantinople, and all the lines of traffic that meet there, and at its easterly end will connect with Persia and India through the Persian gulf. At present the Russian systems that ramify throughout all northern Asia come within 200 miles of where the line will pass.

Another interesting thing in connection with this subject is that this same route always has been "the way of the kings of the east." Owing to the peculiar geographical conformation of the land there is only this one land route available to connect Asia and Europe anywhere in this locality. Mr. Fraser says on this point "Xenophon had travelled this very ground with Cyrus. Alexander had passed it. St. Paul had used it." ....."The village near by was built by Marcus Aurelius. Far back into the far depths of ancient history this very road had been the grand route between the Orient and Europe. Hittites, Assyrians and Greeks had used it. Romans, Byzantines, Persians, Moguls, Crusaders, Estrogul the founder of the Turkish empire, and a long line of conquerors down to the Ibrahim Pasha of half a century ago, had passed and repassed with their armies thee captives and spoils."....."Then not far below the plateau down a ravine of the most exquisite beauty, we came to the Cilician gates. The famous Pylae Cilicia passed by Cyrus the younger, Alexander the Great, Cicero, Haroun al Rashid, and a host of others classic in history. The gates are a deep fissure in a mass of rock that blocks the ravine. The scouring of a small river and the handiwork of man have widened the fissure sufficiently to hold a fine road.....On a rock in the middle of the stream is an inscription clear as upon the first day it was carved, cut by the order of Marcus Aurelius. At every step in this wonderful land one encounters some remnant of the mighty past, some sign of the great ones of other days."

Now I suppose some folks will be apt to say that the building of a railroad is rather a small business to be mentioned in a special revelation from God and his Christ. It might seem so from some points of view, but as we observe the strained relations that are obtaining in this little matter between England, Germany, Russia and Turkey, it will be seen that the turning point of the history that is to be, is pretty well involved in this little streak of steel that is about to clear a path to Persia, India, China and Japan.

I know that certain commentators have very glibly concluded in their own way and to their own satisfaction that the old Roman empire is the whole field of prophetic operation, but I opine that this is a very short sighted view, and year by year as we are passing out into a broader field of national politics the fallacy of this antiquated inference will be more and more apparent. Anyhow we can but watch and may be we will be able to say more later.

J. F. GELLETLY.

Nebraska Berean Lesson. No. 4.

THE NATURE OF MAN AND HIS CONDITION IN DEATH.

I. THE NATURE OF MAN.

I. The word "immortal" occurs but once in our Bible. 1 Tim. i. 17. What does the word mean, and to whom is it applied?

II. The word "immortality" occurs five time. Rom. ii. 7; 1 Cor. xv. 53, 54; 1 Tim. vi. 16; 2 Tim. i. 10. Explain each text in order, and show singly and collectively that they teach the present mortality of man.

III. Show by a text in Rom. 1st chapter that man is "corruptible" in contrast with God who is "uncorruptible." With what "Creeping things" does the text class "corruptible man?"

IV. Since corruptible seed can only produce corruptible men, and since corruptible men cannot inherit incorruption (1 Cor. xv. 50.) how can corruptible men become incorruptible? 1 Pet. i. 22-25.

II. HIS CONDITION IN DEATH.

1. Show by a text in 2 Chron. 34th chapter that King Josiah was unconscious of the evil which came upon his subjects after his death.

II. Prove by a text in Isa. 63rd chapter that when that chapter was written Abraham was unconscious of his children, the Israelites.

III. Prove by Gal. 14th chapter that when a father is dead he is unconscious of the good or ill that may befall his children; that they can "come to honor" or "be brought low," and he will have no knowledge of their weal or woe.

IV. A man in death may be unconscious of what transpires on earth and yet not be unconscious of things elsewhere. He may (like the living) be unconscious of some things and conscious of others. To show that man is wholly unconscious prove that when dead he is unconscious of God and is powerless to praise him. Psa. vi. exv; Isa. xxxviii.

V. And that the extent of his unconsciousness is entire. Eccl. ix.

ROBT. G. HUGGINS, President.

ANSWERS.

PART I. THE NATURE OF MAN.

I. Immortal means everlasting, imperishable, not capable of dying. In 1 Tim. i. 17, I think immortal applies to the only true and living God. There is a reference in Rom. xvi. 27, "To God only wise, be glory through Jesus Christ forever."

II. Rom. ii. 7. If you continue in well doing and seek for immortality, (as in this life you must be mortal, for you wouldn't seek for immortality and eternal life. You wouldn't look for something that you already have.

Cor. xv. 53, 54. The corruptible put on incorruption, and mortal puts on immortality, then death has no power and you have gained eternal life.

1 Tim. vi. 16. If only the King of kings and Lord of lords have immortality then man cannot have immortality.

2 Tim. i. 10. It showeth it we could not have immortal life, for our Savior Jesus Christ abolished death and brought life and immortality to light through the gospel.

From these references man must be a mortal being instead of immortal. How could you obtain immortality if you have it now or change from corruption to incorruption? You would have no fear of death for you would have the power of living forever.

III. In Rom. i. 23, God is spoken of as the only incorruptible while man is corruptible like birds and four-footed beasts and creeping things.

V. 1 Cor. xv. 50. If flesh and blood cannot inherit the kingdom of God nor corruption inherit incorruption then all will be changed at the resurrection and raised incorruptible.

PART II. HIS CONDITION IN DEATH.

1. 2 Chron. xxxiv. 28. Josiah is to be gathered to the grave in peace, neither shall thine eyes see the evil brought upon that place. This shows that one is not conscious after death.

II. Isa. lxiii. 16. "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not." This shows that Abraham was unconscious after death. That he was unconscious of the Israelites.

III. Job xiv. 21. "His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them." This text shows plainly that the dead know not anything.

IV. Psa. vi. 5 "For in death there is no remembrance of thee; in the grave who shall give thee thanks?"

Psa. cxv. 17. "The dead praise not the Lord, neither any that go down into silence."

Isa. xxxviii. 18. "For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth."

These passages all show that man after death hasn't the least consciousness of anything.

V. Eccl. ix. 5, 10. "For the living know that they shall die; but the dead know not anything, neither have they any more reward; for the memory of them is forgotten." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

This ought to be plain enough to any one that the extent of unconsciousness is entire.

MINNIE STADDEN.

PART I. THE NATURE OF MAN.

1. The word immortal means everlasting, without death, and applies to God.

II. (a) In Rom. ii. 7, we find that they who continue in well doing seek for glory and honor and immortality, eternal life. If man is seeking for immortality, he surely would not be seeking for something he now had. Therefore, man must be mortal.

(b) 1 Cor. xv. 53, 54, in speaking of the present state of man, it says the mortal man, or man as he is today must put on immortality and by so doing shall not perish, but have everlasting states the condition the body must be in to have immortality. (2 Cor. v. 4.) In the 54th verse, when this body shall have been made incorruptible and put on immortality, there shall be no more death.

(c) In 1 Tim. vi. 16, we find immortality again refers to God.

(d) In 2 Tim. vi. 16, we find that through Jesus Christ only we are able to gain immortality, and by his death and resurrection we also have hope of being resurrected. (To eternal life.—EDITOR.)

These texts go to show that man has not immortality at this present day, and that it cannot be obtained other than by faith in the Scriptures.

III. In Rom. i. 23, we find the incorruptibility of God contrasted with corruptible man. We also find that man is classed with birds, four-footed beasts and creeping things.

IV. In 1 Cor. xv. 50, we find that corruptible men do not inherit incorruption. In 1 Peter i. 22, 25, we find that to become incorruptible man must be born again, not of corruptible seed, but incorruptible, and when he is born again of incorruptible seed he puts on immortality.

PART II. HIS CONDITION IN DEATH.

I. In 2 Cor. xxxiv. 28, we find that King Josiah was gathered to his grave in peace and that his eyes shall not see the evil that came upon his people after death.

II. In Isa. lviii. 16, we find that Abraham was unconscious of his children, the Israelites.

III. Job xiv. 21, states that when a father is dead, his sons may come to honor and that they may be brought low, and he will be unconscious of it.

IV. Psa. vi. 5, states that in death there is no remembrance and that in the grave there is no one to give thanks to God.

Psa. cxv. 17, reads, The dead praise not the Lord neither do any that go down in silence.

Isa. xxxviii. 18, says that we in death cannot praise and celebrate God.

V. Eccl ix. 5, states that the dead know not anything, which proves that their unconsciousness is entire.

HAL HARLAN.

PART I. THE NATURE OF MAN.

I. Immortal means undying, lasting forever. Immortal refers to God.

II. Rom. ii. 7. If man had immortality he would not seek it.

1 Cor. xv. 53-54. "This corruptible must put on incorruption and this mortal must put on immortality," and when this is done then death is swallowed up in victory.

1 Tim. vi. 16. "God only hath immortality."

2 Tim. i. 10. Man can obtain immortality through Jesus Christ by believing the gospel.

III. Rom. i. 23. "And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts and creeping things.

IV. 1 Peter i. 23. Man becomes incorruptible by being born of incorruptible seed.

PART II. HIS CONDITION IN DEATH.

I. 2 Chron. xxxiv. 28. "Thou shalt be gathered to thy grave in peace, neither shall thine eye see all the evil that I will bring upon this place and upon the inhabitants of the same."

II. Isa. lxiii. "Though Abraham be ignorant of us and Israel acknowledge us not." This shows that Abraham was unconscious of his children for he was dead.

III. Job xiv. 21. "His sons come to honor and he knoweth it not; and they are brought low but he perceiveth it not of them." This proves that the dead are unconscious of all that is going on around them.

IV. Psa. vi. 5. "For in death there is no remembrance of thee; in the grave who shall give thee thanks?"

Psa. cxv. 17. "The dead praise not the Lord, neither any that go down into silence."

Isa. xxxviii. 18. "For the dead cannot praise thee, death cannot celebrate thee." These texts show that man is unconscious of God when he is dead.

V. Eccl. ix. 6. "Neither have they any more a portion forever in any thing that is done under the sun." This text shows that man's unconsciousness is entire.

MATTIE STADDEN.

PART I. THE NATURE OF MAN.

I. The word "immortal" means one who is in every way incorruptible, without possibility of perishing or dying. It is applied to God in 1 Tim. i. 17.

II. Rom. ii. 7, "God will render unto those who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life." 2 Cor. iv. 17; Jude 21, and Rev. ii. 7.

1 Cor. xv. 53, 54, reading verse 52, proves to us that there is to be a resurrection. In the 53rd verse it simply states the condition the body must be in to have immortality. (2 Cor. v. 4.) In the 54th verse, when this body shall have been made incorruptible and put on immortality, there shall be no more death.

1 Tim. vi. 16. In this verse it says God is the only one who hath immortality. So there is no one at this present age who has immortality but Christ and God.

2 Tim. i. 10. Christ was in the corruptible flesh the same as we are and was put to death, was resurrected and given immortality. Christ abolished death.

In all these verses no one is spoken of besides Christ and God as having immortality, therefore, those that have died have not put on immortality.

III. Rom. i. 23, shows that man is corruptible and God is uncorruptible. The verse classes "corruptible" man with birds, four-footed beasts and creeping things (or beasts.)

IV. Corruptible men may become incorruptible by obeying the Truth, love one another with pure heart fervently, (John i.)

PART II. HIS CONDITION IN DEATH.

I. 2 Chron. xxxiv. 28. "Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again."

II. Isa. lxiii. 16, "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our redeemer; thy name is from everlasting."

III. Job xiv. 21. "His sons come to honor, and he knoweth it not, and they are brought low, but he perceiveth it not of them."

IV. Psa. vi. 5. "For in death there is no remembrance of thee; in the grave who shall give thee thanks?"

Psa. cxv. 17, "The dead praise not the Lord, neither any that go down in silence."

Isa. xxxviii. 18. "For the grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth."

V. Eccl. ix. 5. "For the living know that they shall die; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten."

OLA CROTEU.

Gold Dust.

"If we expect to be 'caught up together' when Jesus comes, we should have more of the together spirit now."

"Make no accusations which you cannot prove, and believe no accusation which is not proved to you—is as good a motto for the street corner as the court room."

"Human nature is so constituted that all see and judge better in the affairs of other men, than in their own."

"Some people cultivate sensitiveness. It is more to our advantage that we learn to harden ourselves against the shafts of spiteful tongues and to bear with equanimity and fortitude both insults and injuries."

"We are the sculptors of our own destiny. We daily chisel the character which will forever decide our weal or woe. What shall it be? Solemn question this! Remember, none of us will be able to deny our handiwork in the judgment day. Infinitely more enduring than the finest granite will be the work we are doing now."

ANNA DREW.

The Dead: Who Are They?

"God is not the God of the dead, but of the living." Matt. xxii. 32. If the orthodox believer took a logical view of this statement, he would perceive that instead of proving the immortality of the soul, it indirectly establishes the contrary. It recognizes the existence of a class of human beings who are not "living" but "dead." Who are they? According to the popular theory, there are "no dead" in relation to the human race at all; every human being lives forever. It cannot be suggested that it means "dead" in the moral sense, because this is expressly excluded by the subject of which Jesus is speaking—the resurrection of the dead bodies out from the ground v. 31. The Sadducees denied the resurrection; Jesus proved the resurrection by quoting from Moses the words of Jehovah, "I am the God of Abraham, the God of Isaac, and the God of Jacob." How did Jesus deduce the resurrection from this formula? By maintaining that God was not the God of those who were dead in the sense of being done with. (See Psa. xlix. 19, 20.) From God calling himself the God of three men who were dead, Jesus argued that God intended to raise them; for "God calleth those things which be not (but are to to be) as though they were." Rom. iv. 17. The Sadducees saw the point of the argument and were put to silence. But if, as it usually contended, the meaning of "God is not the God of the dead but of the living," be, that Abraham, Isaac, and Jacob are alive, Christ's argument for the resurrection of the dead is destroyed. To assert that Abraham, Isaac, and Jacob were alive, would be a curious way of proving that God intended to make them alive.—Twelve Lectures.

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LOOK AGAIN, PLEASE!

We have a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will mail you one Free, if you will send us

Two New Subscribers.

JUST LOOK AGAIN, PLEASE!

We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

Undue Contraction.

A large railroad terminal was crowded with passengers who were waiting the resumption of traffic. The entire system for sixty miles was tied up. The cause of the trouble was the failure to work properly of the mechanism of a drawbridge spanning a creek. The trouble with the blocking drawbridge was that the mechanism had unduly contracted owing to a sudden drop in temperature. It was a case of cold-contraction at a transition point. Equally troublesome and obstructive is another form of undue contraction. The cause? A want of warmth. The heart may be too narrow. The life may be too restricted. The Church that does little or nothing for others suffers from cold-contraction. What are we but a drawbridge over which good may traffic on its way to others? The remedy? A higher moral temperature.

The war against the saloon will not cease until there are no more saloons.

We trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2.00 instead of $1.50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1.50 and we will provide THE RESTITUTION to you. We will have no quarrel with a brother about so small a matter.

To the Churches Abroad:

In accordance with a resolution passed at the General Conference, I have sent to the delegates of the different States represented "Declarations of the Principles of our Faith." These are to be presented to you for action as to whether you want them to bind the Church as a creed, or merely hand to inquirers for enlightenment as to some of the things believed among us. It is desired that you give this matter prompt attention, and forward your action to the President J H Willey, Plymouth, Ind, or to the undersigned, or send it with your delegate to the next conference.

O. J. ALLARD, Sec.

God's Purpose in Creating the Earth and Man, is the title of a little 16-page tract written by Brother D. C. Robison, 866 West Main Street, Salem, O. The title indicates the character of the work. The price is 3 cents a copy, 25 cents a dozen, $1.50 per 100. Brother Robison does not wish to make money so says that any of the poor will be supplied free on request. Send to him as above.

Tract Wanted.

"The Object and Manner of Our Lord's Return," is the title of a Tract published in 1877, by Chas. T. Russel, which I am told was sent to each subscriber of THE RESTITUTION about that time. I very much want a copy of that tract, and will thank any one who can send me a copy, or pay them whatever is right. Let me know by Postal if you have a copy, and the price, and I will then send for it. Address me at Westbrook, Maine.

E. P. WOODWARD.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs F L Powers	50
A sister in Christ	1 50
Mrs J L Bancroft	1 50
Ella Knowles	50
A Sister	1 50

SOME days ago we mailed statements to a number of our brethren, but all have not yet responded. We wish they would do so quickly. Also hope all who can will remit their renewals without waiting for statement. Most of you know how your account stands, and you can save us a large amount of work and outlay by saving us sending notices. Please brethren, attend to this.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions: and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Buggins, 10823 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

Will It Pay to Become a Christian? is the title to a well written book of 96 pages by Brother James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av. Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

BROTHER B. Kelroy who lived until recently at Waterloo, Iowa, wishes us to say that his address is now Glad Brook, Iowa. Let those interested make note of this.

THE RESTITUTION is only $1.50 per year. Try it a year.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this Letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late Brother John O. Woodruff. We have only "The Word of the Kingdom. During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

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When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

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An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of these small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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Thankfulness.

I thank Thee, Lord, for the blue of Thy sky,
For the green of Thy woods and fields;
For the river that ripples and sparkles by,
And the harvest the brown earth yields.

For the birds that sing and the flowers that bloom,
And the breath of the cooling breeze—
Thou hast made them all so beautiful,
I thank Thee, Lord, for these.

I thank Thee, Lord, for a brain to think
And a will to dare and do;
For a heart that may give my fellow man
A love that is strong and true.

For a spirit that is but the breath of God,
And is new when the world is old—
I yield them all to Thyself, dear Lord,
They are Thine to have and hold.

Only one thing, Lord, in Thy shaping hand
For an end that Thine eye can see,
As day by day Thou art fashioning
Thy child to be more like Thee.

Let Thine image shine from my faithful heart
As the light over life's rough way,
That others may find it an easier path,
And be led to a perfect day.

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SECOND SERIES. NUMBER 59.

"Dear Roxana, God only knows how I love you," Auntie Willard said one day as she sat, pen in hand, but unable to start it. Ah me! that such worthy pens must ever be laid aside! But, it will only be for a little while, for if I mistake not, those very pens will be taken up in the coming age, for the instruction of those who have never heard of Christ. Rowland's letter is undated, but it was written at a time when there were "family prospects of great blessing to his children." Rowland, Jr., being engaged to Miss Ida C. Mather, Lizzie May's roommate and fellow-student at the State Normal—a young lady whom Auntie Willard and Rowland, Sr., loved very much, she being a devoted Christian and joining with them in worship, when visiting at their home. Clara's friend was a Dr. King, who had clerked for years for her father. Lizzie May was still teaching in the home school, and her position and Clara's musical talents brought the finer sort of young people around them, the parlors ringing with the music of piano and violin, while glad voices sang in turn, or in unison, the sacred songs of Canaan.

And Mrs. Rowland Willard was a genial and hospitable hostess, and knew just how to prepare "delicious things to set before her guests," and being so well entertained, those who came once were almost certain to return.

Auntie Willard had the front room in the second story and could enjoy the sweet strains of music and of song as they came floating up from below. And sometimes she would be taken down to sit for an hour in the company rooms, so beautifully bright with new carpets and winter tapestries, where entertained by some especially beloved friend, time would slip by on winged feet and she would go back to her own feeling very much as if she had been resting under the palm trees of Elim.

And Rowland, Jr., would bring up his "chums" and they, their fiances, to see the wonderful grandmother, who, nonogenarian though she was, could talk to them so solemnly and interestingly of eternal things, and pray for them so tenderly and earnestly. For the dear grandchildren were bound as it were in a bundle with Auntie Willard. She had been with them from babyhood, had cared for and taught, and trained them, and their friends were her friends, their joys, successes, prospects, work, sorrows, and bright dreams for the future, were entered into with as much interest as if they had been her own.

Rowland's next letter must have been written in July 1905, and in this speaking of his mother he says, "She trims her little candle till its light divine shows undimmed beside the glowing lamps of earth's brightest minds, and casts its ray of hope far and away beyond the scenes of earth to that within the vail. God grant that this hope divine may be our guiding star."

Rowland, Jr., had at this date left Cramps after being with them six years, and was now in New York shipyard at Camden, N. J., at larger salary; Clara was to be married in September, and Lizzie May, who had been threatened with a break down from overwork in a too crowded school room had spent several weeks at her Uncle Nelson's in Washington city for her health and was now visiting at the dreamy old Dutch town of Dumont. Mr. James Webb after nearly three years loss of his mind, was now apparently on the upgrade, having been to Florida, California and London to seek recovery—tickets furnished by the Pennsylvania railroad company and salary of $225 00 per month still going on, he having been Immigrant Agent for the company for twenty years before his unfortunate fall. Every day he came in to see Rowland, evidently expecting help and encouragement from him, that could be gotten nowhere else.

If you remember it was in June that Auntie Willard wrote that last beautiful letter, and somehow I imagine that it was about that time that a friendly minister called to see her, and by pleasant talk and laughter, sought to add his little mite to her enjoyment and enjoy it she did, but when he said, "Sister Willard, it is my custom when visiting the sick to make a prayer before I go and I will do so now." She replied as quick as a flash, "My dear brother, I do not want you to make a prayer! I want you to pray!"

And he did pray, and as he went out said, "I will never forget this lesson as long as I live! Never!" And he never did.

Auntie Willard abhorred all formalities, in her own devotions or on the part of others. She simply talked to her Heavenly Father just as a trusting little child would talk.

In June, she could see to write and in the following month was so blind that she often had to ask, "Whether Rowland were in the room or not."

Rowland's business was now for a brief period in better shape, and he, thankful for many blessings, was praising God, that more time was being given to him to devote to the spiritual side of life, and well was it for him that it was so, for he is soon to need the strength that he is gathering from above in these few blessed, restful hours.

A little more than a year has passed since he told us this. It is now September 11, 1906, and taking up his pen again he says,—"Your precious letter came last week, and the delight it gave me to have such a letter to read to dear mother and the pleasure of finding that she could comprehend its soul-inspiring utterances was a treat indeed. The loss of physical sight, the dim outlook backward through the time-beclouded windows of memory, make such a letter doubly precious to one whose mind receives new impressions with great difficulty, but who, thank God, had laid up a rich store of things, heavenly—priceless,—divine."

I had written again at Christmas time but Rowland had been unable to reply, having now no help in the store, save that of a school-boy between school-hours,—with Lizzie May to attend to his books and bills, and Lizzie scarce dare attempt "to reply to letters to her grandma,—her grandma's daily, hourly language, being so different from what she heard from other people, and the letters, being on so high a plane of social friendship and religious thought." For Auntie Willard, though her mind was wandering now, and she was back in her teens much of the time, was still "on religious subjects, as bright as a dollar," observing any little error in quoting Scripture, much to the surprise of them all. She was also very entertaining and clear in statement as to matters of ancestry and the early years of her life, giving incidents that must have happened when she was three or four years old, and, then—picturing in graphic language the pleasant episodes of her school days would go on to name and describe her own and her sister Rebecca's suitors.

By some trick of the Mighty Magician Time, the friends of the Present, were transformed into the friends of the Past. One was "Papa" and another the dear sister-playmate of childhood.

The wit and humor that characterized her son Lyman, and that must have been hers, in earlier years, though almost entirely repressed through maturer life, now sparkled forth in a manner that would entertain her daughter-in-law and grandchildren for hours, she often holding them spell-bound until ten o'clock at night, and "this, not at the expense of her spiritual life, for Bible Truths were constantly woven in, and when alone she was teaching imaginary Sunday Schools, or leading in imaginary prayer meetings."

Her friends of the olden days at Hammerton, were dropping off one by one, but she heeded it not—much as she had once loved them. Mrs. Daniel Baker, the very remembrance of whom, had been at one time, almost sacred to Auntie Willard's heart, had just died at 95 years, and the daughter Adaline—had been dead a year, but she heard as a happy child hears sad news, and straightway forgot.

AUNTIE WINCE.

(To be Continued.)

Editor Restitution:

Sister Woodbury says the brethren never speak on the coming of Elijah the prophet, so let us break the spell and speak a little with reference to that subject.

Will Elijah the prophet come in person? Yes. Did John fulfill the prophecy concerning Elijah? No. Now for the proof. Proof to be absolute must be infallible and beyond all power to break. Let us see if we have this kind of proof concerning the return of the prophet Elijah.

God's Word cannot be broken, and upon *this fact* we base our proof. Why couldn't Elijah appear in person at the first appearing of Jesus? To answer this correctly two prophecies have to be considered. 1. We learn by consulting Malachi iv. that Elijah was to "turn the heart of the fathers to the children, and the children to the fathers." That is the plain fact with no ifs nor ands. No provisos. Then if Elijah had come he would have been compelled to do that work, or the Scriptures would be broken.

John was his representative, and *could fail*, and still the prophecy would stand unbroken. Jesus said "If ye will receive it this Elijah." But they did not receive it.

2. It had been foretold that the Jews were to "stumble at the word" be blind, and reject their Messiah. So if Elijah had come and fulfilled the prophecy concerning himself he would have forced the breaking of the prediction concerning the blindness of the Jews. So a representative comes, and fails to "turn the heart of the fathers to the children and the children to the fathers," and leaves a way for the other prophecy to be fulfilled. The Jews in their blindness rejected their King, and went into national punishment, and fulfilled that prophecy to the letter.

Now that Scripture is fulfilled and out of the way, leaving the way clear for the return of Elijah, and no one else can do that work, for it is said to be done by Elijah.

You might as well talk of some one else coming to do the work of Jesus. That unfulfilled prophecy must be fulfilled. If not God's Word would be broken. The return of Elijah to do that work to my mind is imminent.

Think how these two prophecies will then have been fulfilled, and not a break in God's Word.

The conclusion then is: These two prophecies could not be fulfilled at the same time. One would destroy the other. The blindness of the Jew must come first, and so it has. Elijah and his work comes next, and is about due. These are wonderful times, and the times to "favor Zion" has about come. Let us keep our eye to the rising Sun, and behold the morning light of the coming day.

ALMES ADAMS.

Editor Restitution:

On account of the sickness and the death of my wife, who was a great sufferer for over two years, our subscription to THE RESTITUTION has been [illegible] I will enclose money to pay it up.

I often wonder why us poor mortals have to suffer so much. It must be for our good. If there is no future for man this life would be sad indeed, but by the eye of faith we look forward to the time when there will be no more suffering, pain, sickness, sorrow nor death. The apostle Paul says "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

He also says "If children, then heirs of God, and joint heirs with Christ." A joint heir is an equal sharer. Jesus our Lord "was made perfect through sufferings." If we suffer we shall also reign with him."

"Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding joy."

The glory and honor that is set before us is too great and grand to be comprehended by the mind of mortal man, and the great question with me is Will I, poor frail mortal creature, ever be worthy to participate in that glory? I fear not.

Your Brother striving for the prize, even life eternal,

S. C. OLIVER.

Higher Criticism the Kiss of Judas.

Dr. McPeters of the Southern Presbyterian Theological Seminary, in an address before the Bible League of North America, at St. Louis, made the following vigorous and just attack upon the destructive higher criticism as taught in the Chicago University. He said in part:—

"Higher Criticism is not the Roman's spear which pierced the side of the Lord. It is rather the kiss of Judas, which, under the pretense of friendliness, aims at the destruction of religion. We, the adherents of literal faith in every word of Holy Writ, are contending today for the altar and the hearthstone. Radical criticism, such as that voiced by the University of Chicago, proposes a complete change of Christianity to infidelity. It not only presumes to modify, by human objection, rejects the truth taught by Christ, such as his resurrection and second advent. There are a few ambitious young men at the university, who, impatient of obscurity and meagre pay, think to procure themselves better positions by attracting publicity. This aim they can accomplish best by sensational attacks upon what is holy."

We trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2 00 instead of $1 50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add the extra postage, and declines to pay it, send your $1.50 and we will provide THE RESTITUTION to you. We will have no quarrel with a brother about so small a matter.

Sunday School Lesson.

FEBRUARY 25, 1911.

Elijah meets Ahab in Naboth's Vineyard. 1 Kings xxi.

Golden Text—"Take heed, beware of covetousness." Luke xii. 15.

Between last Sunday's lesson and this some time is spent by the kingdom of Israel in war with the king of Syria. On two different occasions had the Lord delivered Israel and given the Syrians into their hands, that they might know that the Lord was God, and able to care for his people. A prophet had warned Ahab not to give back to the Syrians their king when he was made prisoner, but Ahab disobeyed, and set him free, and the prophet said to him "Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people."

Ahab now comes to a few years of peace, and while improving the surroundings of his palace, wishes to get possession of a certain vineyard belonging to a man named Naboth, that he might make a garden. He offers to give Naboth another vineyard for his, or buy it for money, but Naboth had inherited the place from his fathers, and declines to part with it. This makes the king act like a spoiled child. He goes home and lies down with his face to the wall, and refuses to eat. Has a case of the "pouts." His wicked heathen wife Jezebel, now appears on the scene, and when she learns the trouble, scorns the idea that a king cannot have what he desires, and promises she will give him the vineyard.

The means employed was simple for one who cares nothing for right or justice. She takes the signet ring, and has letters sent to the chief men of the city, sealed with the king's seal. She has all these men as dupes to do her bidding. The plan is to have the elders called together, have Naboth brought before them, hire two men who were worthless fellows to testify that Naboth had blasphemed God and the king. Of course with the two witnesses as the law required, it was sure conviction, and so Naboth was taken out and stoned to death, and from 2 Kings ix. 26, we learn that his sons were slain with him, thus removing all chance for succession of title, so the vineyard by law reverted to the crown, and Jezebel told the king to go and take possession, as the title was now in his name.

Elijah has been out of the story for some time, but now the Lord directs him to go to Ahab in the vineyard of Naboth, and to inform him that as Naboth was killed, so will the dogs in the self same place lick the blood of Ahab. It is decreed that not only shall Ahab be so dealt with, but that his sons shall be destroyed, and his family obliterated, even as had been the house of Jereboam. It was further decreed that the dogs shall eat Jezebel by the walls of Jezreel.

This is a lesson on Covetousness, and what it leads to. The person who is covetous soon gets the idea that what he wants he ought to have. This leads to the accomplishment of selfish purposes by any means, and when one gets up to a high pitch he will do anything to serve his ends. Covetousness is not the mere desire for something, but the over-strong desire for more—uncontrolled by reason or any better promptings. It is not covetousness to wish for a house or farm, but to desire to deprive your neighbor of his. Covetousness is the root of much evil. Most of the sin and wickedness about us comes from covetousness. Saloon business, graft, bribery, dishonesty and fraud of all kinds are prompted by covetousness. To such a person nothing is sacred. The good name of another is trodden down without a blush, and his family and friends injured that the one who wishes what he has not may gain his desires. Covetousness is the blackest crime in the whole list, as it blunts all finer feeling, and leads to deeds that otherwise would not be thought of.

Covetousness is the same in our day as it was in Ahab's time. It is the car of Juggernaut that crushes all that gets in its way and leaves a trail of wreck and ruin in its wake. Ahab was a falsifier, a thief, a murderer. Is he much different in the sight of God than the man who, prompted by the same motives, will seek to ruin his fellow, take away his honor, his name, his chance in life? Meet the question fairly, brother, friend. Don't seek to hide, and strive to screen your foul deeds by putting other motives to the fore. Look [illegible] back of all [illegible] that's the germ, kill it.

The Golden Text uses strong words in relation to this subject. "Take heed, beware" are words that we will do well to consider. "Beware of covetousness." Kill the first such thought that rises in your mind.

What is the cure? Service to others. Love for others cures the disease. Generosity, pleasure that others advance and win success. Jesus pleased not himself. Don't complain that you are so often called to minister to others, but rejoice that you have opportunity to be of use to your fellows. Search for such opportunities. Do not resolve to get out of doing everything you can, but rather resolve to be just as useful as you can, seeking chances to benefit those about you. Your gifts or deeds may not be large or great, but like Peter you can say "such as I have give I thee." It is not always money, but sympathy, kindness, aid in sickness, bread to the hungry, shelter and a hundred of the little things that come to each life. Give of your service in every form until it becomes the habit of your life, and take joy in that you are counted worthy to be thus a servant, and covetousness will gain no hold in your heart. Service to God and consideration for your brother is a cure for covetousness.

Are you taking the cure?

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LX. PLYMOUTH, INDIANA, FEBRUARY 15, 1911. NUMBER 7.

The first Christians were all aflame with love for Christ's second appearing. They groaned for it (Rom viii 23). They hasted unto the solemn event (2 Pet i 2). "They assigned to Christ a quick return," writes James Martineau. "Not to sigh after the day of the Lord, was deemed a kind of apostasy," writes the eloquent Massillon. "Our desires," says Tertullian, "pant after the end of this age and the coming of Christ." "Day long wished for by the good," says Pollok. If the first Christians, who lived under the edge of the shadow of Christ's departure, felt and wrote thus, how should we feel who dwell in the ever-brightening aurora of his return in glory?

"We affirm," says David Brown, of Scotland, "that our Redeemer's second appearing is the very pole-star of our hopes. That it is so held forth in the New Testament is beyond dispute." "The second advent of Christ was the object of longing expectation to all the early Christians," writes Dr. Hodge. "The earnest expectation of the coming of Jesus," wrote Albert Barnes, "became one of the marks of early Christian piety." Bishop George D. Cummings asserts, "We build upon Christ's coming again. Thank God we believe in a second advent; we have not given up that old hope."—D. T. Taylor.

Dear Brother Underwood:

Please find a money order to renew my subscription for THE RESTITUTION. I am now ninety years old, and cannot see to read a word. I have taken THE RESTITUTION through all its various changes ever since Brother Marsh published the Harbinger and Bible Advocate. I don't expect to live much longer, but hope to take the paper the rest of my days. My dear wife left me a short while ago. I trust she sleeps in Jesus, as she had a precious hope of the future. I hope to meet her in a very short time, as I think we must have a new dispensation soon.

Your Brother in the blessed hope,

C. J. LEE.

To repel one's cross is to make it the heavier.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, Feb. 15, 1911.

Again we ask any one who has not been credited on their account properly, to kindly tell us of the trouble, and we will endeavor to rectify any mistake we have made.

That friends may see how easy it is for things to go wrong, and cause misunderstandings, we here wish to give an instance that is just now straightened out. At a certain post office in Illinois an old brother has been getting The Restitution for many years. Last month we received a type written letter from that post office, the printing on the heading gave a name and indicated that it was from the office of one who was a dealer in [illegible] loans and insurance. [illegible] ter, but it directed that for the draft enclosed we should send the paper for 1911. On looking at the draft we discovered it was for a much larger sum than the price of our paper, and was endorsed in favor of another person altogether from us. Evidently a mistake that the sender would discover soon, so we waited and two days after received a letter asking about the draft, and enclosing one for the proper amount to us, and request to return the other one. This letter gave name of the sender. We at once returned his draft, thanked him for his favor to us, and entered his name on our book and list and started the paper to him. This week we received a letter from him stating that the money he sent was intended as a renewal of the old brother's paper, and not to send the paper to him. Of course this was an oversight in not mentioning who the money was to be applied to, and we only give it to show how easy it is for even business men to make errors that may cause a deal of misunderstanding and hard feeling later on. Suppose the man had not discovered but there was a duplication of papers, and it had run on for some months, till we sent a reminder to the brother that his time was out. He would have been insulted at once, and have blamed us for an error. It might have been carried through a year, and when time of payment came around the one new trial subscriber would have been dropped if not renewed and that account ended. Then when money came giving name of the old subscriber, and it applied on his account, of course he would be running a year behind, in place of paid in advance as he supposed. After a period of years, death or removals change the family conditions, and settlements are being made. A statement is made showing nothing credited the old brother's account the year in question. Investigation at bank shows a draft sent and paid to The Restitution office. The evidence is conclusive—the management of the office is "crooked" and sought to get pay twice from that good old brother. Without more ado he is branded as a falsifier, and this peddled about as a sample of his "dirty work." The smallest amount of investigation at the other end—a small effort to get at the "other side" would have made all clear to all minds. Sad to say, but truth nevertheless, some busy-bodys do not want both sides told.

Another case that is just fresh. A year ago in January a brother in Oklahoma sent us the name of a man in Illinois, with one dollar, directing that The Restitution be sent him to that amount. It being a new name, in accord with our offer in such cases, we credited the name for a full year. The brother who sent it in gave us the man's given-name and one initial as well. Paper was started and went through the year 1910. In October last the brother who sent the name in January (which fact could not be retained in mind, of course) sent fifty cents asking us to send the paper to a name given. This name was two initials—the first being the same as the second initial in the first name sent, but the second initial in the new name was entirely different, though both sur-names were the same. No explanation was given us that it was the same man, and the brother was finishing out paying for the year. We did as directed and sent papers to the new name. It now transpires that there was only the one family at the place of this name, and that both papers were delivered to the same person, and we are accused of duplication, and so another case in which we see some will be quick to blame us.

We give these cases hoping that friends will be very particular to each time specify distinctly who money is sent for, and not to suppose that we know every person's name and family connections. Sometimes the paper is sent in the wife's name. In renewing the husband's name is often given. Unless it is some one we know well, the two names should be given, else we are liable to enter the name given, a duplication is made, and we are accused of doing things carelessly, and by some wrongfully.

Herewith we wish to present to our readers a letter, some extracts and comments with the design of stimulating thought:

Dear Brother Underwood:

Some years ago I read the history of the massacres in Armenia, and then made up my mind that the Sultan of Turkey and his Mohammedan subjects were the worst haters of Christians and christianity of any nation. May not the Sultan develop into "the man of sin?" 2 Thess. ii. 3-4. While he rules Palestine, his capital is not in it, but is situated northeast of it. When Gog and Magog come from the north to take a spoil, may not the Sultan of Turkey and his army be included?

I am very glad some of the brethren have responded to your invitation to write on the signs and evidences of the soon coming of our Lord. I have long wished for such contributions for The Restitution. They are very interesting and instructive.

I enclose a clipping from Twice-a-Week World, which gives us an inkling of the present policy of Turkey. Alarming events may soon obtain in the East.

Your Brother waiting for the consolation of Israel,

D. D. Lathrop.

Constantinople, Jan. 21.—Resolutions adopted at Salonica, where they met in great secrecy, makes it clear that the Ittihad, or Young Turks, are very much alive and preparing a new movement only to be compared to the policy of their warlike ancestors which called forth the First Crusade more than 800 years ago.

All who took part in the Salonica meeting were sworn to secrecy, but our correspondent has obtained the substance of the most important resolutions, which breathe hatred to the Christian and a spirit of intolerance for all that is not Mohammedan.

One of the resolutions says "Turkey must work with all her might toward uniting all the Mohammedans of the earth under the Crescent standard. Islam is to be Turkey's barrier and protection before her greatest enemies—the Christian states of the world. Therefore the sacred mission of Ittihad is not yet complete, though Ittihad gave Turkey her constitution. As all Turkey's strength must be rallied around one standard, so must all her political influence be combined in one party—that of the Young Turks. Until Turkey has been reformed and made strong no other party must be allowed to exist."

After these declarations, which prove how far young Turkey has fallen from the liberal ideas Ittihad imbibed at the time of the revolution from the Western world, the meeting considered the position of neighboring Christian states and their claims to Macedonia, and after much discussion the following resolution was adopted with enthusiastic approval:

"As to Macedonia, we know perfectly well that all the armed bands there are simply paid agents of the Christian neighboring states. We are therefore fully determined to stop at nothing in order to nip the fresh troubles now brewing there in the bud. We intend to disarm all these armed Christians, who are but the tools of foreign intrigue. At the same time we intend to be patient in our dealing with our Christian neighbors until our army is thoroughly well reformed and developed, Then we shall send very different answers to the aggressive and intriguing policy of our Christian neighbors."

This resolution is the more interesting after the news from Sofia, where Milan Lapoff and his confederates are busy with "aggressive" measures in Macedonia. The Ittihad's resolutions about Greece are as wide sweeping as those touching Bulgaria—the other Christian neighbor. The boycott of Greek goods, "which has given us such good results and ruined so many of the Greek merchants since it was begun two years ago, is to be continued until Greece has withdrawn her anti-Turkish claims in Crete and in Macedonia."

The committee also declared for more energy at home and neutral policy abroad, and decided to make certain concessions to Greek and Arab subjects of the Sultan by inviting their representatives to work in the new cabinet.

If Bulgaria insists in stirring up strife in Macedonia—and there is every sign that she intends to, the Ittihad committee will send her best troops and be able to match her strength with her neighbors.

All the foreign experts in Constantinople argue that the Turkish army stands far better than it did when Abul Hamid fell. This fact makes Bulgaria's chances of foreign intervention a great deal smaller. In any case the coming spring will again bring trouble in the Balkans.

Though Abdul Hamid has been ordered by the Leipzig court to hand his millions hoarded in Germany, over to the Young Turks, he still obstinately refuses to sign the scrap of paper authorizing them to take the money from the bank. Sherket Pasha who wants the money for his army, has been down to the villa Allatini in person, but all his arguments [illegible] suasion have failed to [illegible] man's signature.

In dealing with the question relating to the development of that condition that portends a change in dispensation, we should bear in mind the fact that there must be opposing forces. As around the standard of the Gog power will be grouped those nations mentioned by the prophets, so will be gathered a force opposed to this. In watching this coming together of the various parts of these gigantic combinations, notice that what prompts them to gravitate toward each other is the principle of selfish interest. Not the principle of love—for they may cordially hate, and yet come together because of mutual interest.

Under the old rule by the Sultan in Turkey, England was the power that held her together, and kept the Sick Man alive. What for? The integrity of Turkey gone, and Russia's dream of an ice-free port is realized. Selfish interest, not love for Turkey prompts England. With new rule under the Young Turks party we see promises of worse conditions there than existed under the old Sultan, and with the old rule went a large share of British influence. It is said that the doings of the Young Turks army in Albania and Macedonia last year far exceeded the blackest days of Abdul Hamid's regime. Even worse is threatened for the coming season.

Influences that are at work causing divisions on one hand and unions on the other: Last week witnessed another outburst against the United States by Germany when the Reichstag refused to allow certain American securities to be listed in their stock market, showing rankest anti-American feelings. Then we note a demand that is made through large Jewish societies that President Taft shall give notice to the Russian government that the treaty between the two countries be terminated in one year. The demand is based on the contempt Russia shows for passports issued to American citizens traveling in Russia. Then we note the writings of those men who see in a union of all English speaking people the only real guarantee of peace. Right on the heels of that comes a protest from the united Hibernian societies of this land to our congress that they oppose any alliance with England, as that would strengthen her and hurt the cause of Ireland.

Brethren, the signs are right for the development of God's plans as outlined by the prophets. Watch and see how perfectly they unfold. The time for rejoicing is near. Just before day it is darkest. Look for the glorious Sun rising.

Communicated.

Random Thoughts.

I can't think it a thing incredible that God should raise the dead, when the inspired Job says, "Though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another." Even though he doesn't make it perfectly clear that God will resurrect the wicked men who have trodden the old ways "which were cut down out of time whose foundation was overflown with a flood." Job xxii. 15 16.

Job does not say whether they will be raised and destroyed again with the wicked of which it is said "the remnant of them the fire consumeth." Job xii. 20. I can't think it a thing "incredible that God should raise the dead" when David says with such unbounded confidence "I shall be satisfied when I awake with thy likeness." I can say with the blessed old patriarch I know I shall be satisfied when I awake in the likeness of the glorified One. Though I may have to wait until that day before I shall clearly know whether "Sodom and Gomorrah and the cities about them which suffered the vengeance of eternal fire," will be there or not to be cast into the "lake of fire and brimstone."

I know not just exactly how the potter intends to divide the clay, but one thing I do know is that the promise given by Paul of "a crown of life to all them that love his appearing" is enough to anchor my soul by the door where I wait the dawn of the resurrection morning.

Brethren, we should not allow the manner of the resurrection to cause discord and confusion among brethren. The Creator of all flesh will recreate according to his own will. For us to know the manner and number of the resurrection is not set forth as "the power of God unto salvation." When subjects of interest, if not of vi[illegible] import are brought up for consideration, handle the words in a brotherly manner, considering one another. Be ye kindly affectioned one to another, growing in grace and unity of the spirit.

"Six things doth the Lord hate, yea seven are an abomination unto him." What is this seventh? Brethren, beware! It can be committed, and it is an Abomination unto our Heavenly Father. What is it? "He that soweth discord among brethren." Prov. vi. 16-20.

May we not be found so doing when the Lord comes. "Watch ye therefore, for in such an hour as ye think not" your Lord cometh.

With love to the faithful,

Sadie Skeels.

Obituary.

Augusta E. Scott was born April 19 1846, in the township of Wakeshma, Kalamazoo County, Michigan. Early in life she became a Christian, united with the Church of God, and was an honored member during her life time.

She was united in marriage to Edgar W. Knapp in 1865. To this union were born five children, one of whom died in infancy. The eldest is Mrs. F. Wheaton of Galesburg, Omar Knapp Battle Creek, Mrs. Wm. Gutchess of Climax, and Ola Knapp.

Mrs. Knapp died at a hospital in Kalamazoo, Michigan, Feb 3, 1911. Her sister Mrs. Sarah Griggs, was with her during the last week of her illness, remaining with her the last night of her life.

The funeral was held in the Reformed Church, at Fulton, sermon by the pastor of that church. Interment in the North Cemetery by the side of her mother.

Three sisters are left to mourn her loss, but we sorrow not as those who have no hope.

Mrs. John Hartman.

Esther Jones was born in Manchester, England, November 4, 1842, and died February 8, 1911. She was of Welsh parentage. Came to America in 1847, at the age of five years. Was united in marriage to George Steadman June 13, 1861, in Glendale College, Ohio. To this union were born eleven children, six having died, and five remaining with the aged husband to mourn the loss of wife and mother. The five remaining are Charles, John, Alice (the latter at home), Lucy Lapp of Moorefield, and James of Cambridge Nebraska. There are twelve grand children and one great grand child.

Sister Steadman came to Frontier County, Nebraska, with the family in 1886, settling near Moorefield, where she remained till death.

If our Sister ever had an enemy it was on account of her faith, and we doubt this very much, as she was so quiet and unassuming that her contention for the faith carried weight and not offense. As tribute to her memory nothing better attests than the fact that the church was packed, and many had to stand during the ceremonies.

We told the people we attributed the occasion with all of its mingled sorrows to the enemy death. The bright side of meeting our sister again at the resurrection of the dead, we had no hesitancy in attributing to God. We were not there to see how much worse we could make them feel, but how good we could feel under the circumstances. "Thy brother shall rise again," is soothing and just as applicable to mother as to brother. Therefore we see why our sorrow is not like those who have no hope. How much more intense the one than the other.

To show how strong our Sister was in the faith, yet so quiet, she made request that no one but one of the faith should say anything at her funeral. We came 250 miles to fulfill that request. She never allowed her faith tampered with in life, and did not want it taken advantage of after she was dead and could not defend herself. We believe her sleep will be but short. The accompanying lines were handed us by a friend.

Almus Adams.

Farewell dear mother, sweet thy rest;
Weary with years and worn with pain.
Farewell, till in some happy place
We shall behold thy face again.
'Tis ours to miss thee all our years,
And tender memories of thee keep;
Thine in the Lord to rest, for so
He gives his beloved sleep.

"Emily Catherine Orr was born in Ohio, February 3, 1840 departed this life January 29, 1911, aged 70 years, 11 months, 26 days.

When only four years of age, she moved to this county with her parents. In 1885, she moved to Kansas with her family and returned to this county in 1904, where she remained until her death.

She was married to Jeremiah Orr January 11, 1857, and to this union four children were born. One daughter, Margaret, died in 1884, at the age of twenty, and her companion September 30, 1906.

She is survived by three children, Mrs. C. A. Sloan, of Pratt, Kansas; Merritt Orr, of Wichita, Kansas, and Melissa, with whom she made her home. She is also survived by many relatives and friends, to whom her death was a great shock; for although she had been in poor health for many years, she was seemingly much improved during the last few days of her life. God in his kindness allowed her to pour out her thoughts in conversation, peacefully drink in the last draughts of life, and as our beloved author has said, 'Lie down to pleasant dreams.' Nevertheless, we cannot but lament the loss of such a devoted Christian, for she had given her heart to him, in whom we put our trust many years ago. But let us not weep as those who have no hope, but remember these comforting words: 'Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that may rest from their labors; and their works do follow them.'"

Above is Sister Orr's obituary, read at the funeral, which was held in the Scircleville, M. E. Church, for which the writer was called from the protracted meeting in Scottsburg.

Her son was not present, but both daughters were.

Words of comfort and hope were spoken from the promise of the "Crown of Glory," and we laid her to rest in the nearby cemetery, to await the time when the sleepers shall awake in glory.

Joseph Williams.

James M. Williams was born February 13, 1825, in Randolph County, North Carolina, died January 24, 1911, aged 85 years, 11 months, and 20 days, was married to Maria Kivett and to this union was born nine children, two having preceded him to the silent grave. His wife, two daughters and five sons survive him to mourn his loss, but they sorrow not as those that have no hope, for we are assured that he will live again where death will never come, and no more sickness pain or sorrow, when all tears shall be wiped from off all faces.

In the year of 1869 he moved to Sumner County, Kansas, near the town of Ashton, where he has since resided.

In or about the year 1895, he embraced the faith as taught by the Church of God of the Abrahamic faith and was baptized [illegible] Miller, and has ever since manifested his faith by his daily walk.

Funeral services were conducted by the undersigned, assisted by Rev. Murphy of the Methodist faith, after which we laid him to rest in the silent dust to await the Master's call.

"Thou shalt call and I will answer thee. Thou wilt have a desire to the work of thine hands."

The funeral was attended by a gathering of sympathizing friends.

S. C. Oliver.

"The drink vice is the dark cloud which overshadows nearly all the young lives growing up in the cellars and alleys of our great cities, and no effort to save them can ever be successful which does not ever carry before it as a watchword a declaration of inextinguishable resistance to that great drink traffic which sweeps away so many unhappy young victims into its whirlpools. Eighty-five per cent of my orphans come into my hands either directly or indirectly through drink.' —Dr. Barnardo.

Selections.

Lecture By a Thief.

A score of boys were before a New York judge on charge of petty thieving. The judge ordered the boys to take front seats and then called in a man who had just been sentenced to Sing Sing for three years for burglary. "Boys," said the judge, "I'm going to show you that it does not pay to be a thief, and I trust that what you hear today, coming as it does from a man who knows what he is talking about, will swerve you from the path of crime to one of goodness. Hirsch," he continued, turning to the prisoner, "tell these young fellows why it does not pay to be a thief."

The prisoner, pale from confinement in the tombs, rose. "Boys, let me tell you," he said, "it does not pay to be a thief. I have been one, and still am one, and I think I ought to know. I am thirty-two years old, have a wife and four children, and love them dearly.

"I have spent seven years in prison and have been arrested more than one hundred times, learned to be a thief at Elmira, where I was sent as a youth. I mingled with thieves there, and what I did not know of thieving when I entered, I was taught before I came out.

"My crime has brought disgrace and destitution upon my wife and children. My children are pointed out by those who know them as children of a thief. They are cast off by any friends they may have made. They may starve or die while I am in prison and I cannot help them. And all because I could not be a good, honest and truthful man. My first crime was a petty one. It was the step from the stone to more serious ones. In all my years of crime I don't believe I have made more than $100.

"Boys, I am about to be sent away to prison again. I shall probably never come out alive. I don't care if I don't. Before I go let me tell you this: It does not pay to steal. You will be found out later on, whether you steal a cent or a million.

"Go to church and listen to what you hear. Read your Bible once in a while. Don't mingle with evil companions. If you have any troubles tell them to your mother. She is the one best friend a boy has. Don't lie, for that is almost as bad as stealing. I hope what I have said will help make you good and upright men."

Infidelity and Christianity.

"Let us hear the testimony of one who has tried both sides. Joseph Baker, a late president of the British National Secular Society, says: 'To you who are beginning to entertain skeptical views, let me offer a word of warning and of advice. I assure you, you know not what you are doing. The path which you are entering on may seem right to you in your present state of mind, but the end thereof is death. You are preparing for yourself matter for bitter repentance. I have trodden the dreadful path from beginning to end. I know it all. It is weary and a dismal road, and it leads to wretchedness and ruin. I have seen the dreadful effects which infidelity produces on men's characters. I have had proof of its deteriorating influence in my own experience—its tendancy to utter debasement. I have read and studied both sides, and what is more, I have tried both; and the result is a full assurance that infidelity is madness, and that the religion of Christ is the perfection of wisdom and goodness.'"

Cheer Up.

Cheer up! The world is taking your photograph. Look pleasant. Of course you have your troubles—troubles you cannot tell the policeman. Business worries, or domestic troubles, it may be, or what not. You find life a rugged road, whose stones hurt your feet. Nevertheless, cheer up! Your life is too self-centered. You imagine your troubles are worse than others bear. You feel sorry for yourself—the meanest sort of pity! You are borrowing trouble, and paying a high rate of interest. Smile, even if it be through tears which speedily dry. And cheer up!—Church Evangel.

It is very sad the way it "kills" a state to close its saloons. All the saloons in Georgia were permanently closed a year ago. The value of taxable property in the state has increased about four million dollars since then.—Illinois Issue.

The fruition of what is unlawful must be followed by remorse. The core sticks in the throat, after the apple is eaten, and the sated appetite loathes the interdicted pleasure for which innocence was bartered.—Jane Porter.

Ebenezer. 1. Sam 7, 12

The copy for this department of The Restitution is supplied by Brother Robert G. Huggins, of 10023 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

The Bible Divine.

The Bible IS we plainly see;
Then it must have a pedigree;
It either is a book divine,
Or men to make it must combine.
So grant the latter, then they must
Either be wicked men or just,
Take either side and you will see
A proof of its divinity.

If wicked men composed this book,
Surely their senses them forsook;
For they the righteous man defend,
And curse the bad from end to end.
If righteous, then they change their name
For they the authorship disclaim.
They often say "Thus saith the Lord,"
And testify it is His word;
If not, they tell a lie,
And all their righteousness destroy.

Could Moses and could Malachi
[illegible] in a lie?
[illegible] and Daniel with the rest,
[illegible] the world from east to west,
[illegible] together and confer
When oceans rolled between them, sir?
Not only seas, but ages too,
Hundreds of years and not a few!

—Selected.

Not Changed.

From correspondents we learn that because we took a definite stand at the General Conference for the doctrines of Christ's sonship, sacrificial death, and full inspiration of the Scriptures, some of our brethren seem to think that we have changed. Some write that they were "surprised" at our stand; others have charged that we have changed to such an extent that we will not now fellowship the brethren at Oregon where we formerly lived, and other Churches in Illinois where we once labored. The other day we found a copy of a letter among our sermon notes which was written at Oregon, Illinois, March 17, 1908. As this letter shows that we stood on the same platform while in Oregon that we do today, we publish it herewith. Brother Underwood will keep the copy on file in his office for public inspection. Here it is verbatim:

Oregon, Ill., 3-17-'08.

Mr. O. J. Allard,
Ft. Dodge, Iowa.

My Dear Brother Allard:—Your letter of the 10th inst. came to me in due course of mail. You say that the questions of Sabbath keeping and the Sonship of Christ are giving you "trouble," that your Conference Board are having a difficulty in getting speakers for your annual meeting in August, and finally, that we are "doing wrong to agitate these questions," etc. etc. Then you quote Tit. iii. 9, and underscore the word "avoid" to show that we are making a mistake in discussing the subjects before mentioned.

Now I assure you, my brother, that I appreciate your situation in Iowa, and that I am not insensible to the grave difficulties you have to face. God sometimes places his children in "times of trouble" to prove them. This is the explanation of why false prophets were permitted to seduce many of the Israelites, Deut. xiii. 1-4; also why they are still prevalent in the Church of God. Says the apostle "There must also be heresies among you (why?), that they which are approved may be made manifest among you." 1 Cor. xi. 19. The apostle Peter in pointing out that as "there were false prophets among the people" of Israel, so there shall be "false teachers" among us (2 Peter ii. 1) says They shall "bring in damnable heresies" "Privily.' Verse 1. He further says that they will "deny the Lord that bought them." Thirdly, [illegible] says that "swift destruction" awaits them. Fourthly, that "many will follow their pernicious ways"—they will make many converts. Verse 2. And lastly, that "the way of truth shall be evil spoken of" on account of these apostates and their doings. Our false brethren have fulfilled Peter's prophecy to a nicety. They have "privily" sowed the seeds of heresy for years with the slyness of a fox. The brethren could not be duped with a "damnable heresy" except in this way. After catching a few thoughtless souls in their net, they became a bit bolder, and "denied the Lord that bought them." Counting the blood of the covenant "an unholy thing" (Heb. x. 29), they boldly deny the sacrificial offering of our Lord, and say that he "died because he was killed." Not satisfied with rejecting the Redeemer, they refuse to believe God's word (Psa cvi. 24) for which sin the Israelites were killed in the wilderness. Heb. iii. 4. They have brought the truth into disrepute—have caused it to be "evil spoken of." These are facts and we cannot ignore them. Are we to "avoid" saying anything about the fundamental questions of the gospel, and let them go on promulgating "damnable heresies?" A damnable heresy is a false doctrine that will "damn." Surely we cannot plead that such a vital matter can be avoided for the sake of peace.

You say "Give me your exposition of Titus iii. 9." I will do so briefly, and will not forget to say something about the word "avoid" which you have underlined to emphasize. What does the text say we should "avoid?" "Foolish questions," "genealogies," "contentions," "strivings about the law," etc. I preach the divine Sonship of Christ; is that a "foolish questions?" I can hear you say No with all the noise of a thunder storm. All right. Who are contentious about genealogies, who strive about the law? The Josephites and Sabbathtarians! Now how should we treat these questions? The answer is, "avoid" them. But if you have these false teachers attend your Conference, and if you discuss questions here proscribed, are you "avoiding" them? You must not "give heed" to these subjects, 1 Tim i. 4. You must "refuse" to hear them, iv. 7; must "shun" them, 2 Timothy ii. 16. So much for these false doctrines."

Now a word about the people who preach them. 2 Timothy iii. 5 says of the teachers, "From such turn away." 1 Timothy vi. 5, says "From such withdraw thyself." Romans xvi. 17, says "Avoid them"—the Teachers, mind you. And finally, fix in your memory these words, and act upon them: "If any Man obey not our word By this Epistle, note that Man, and have No Company with Him, that he may be ashamed," 2 Thess. iii. 14.

The following propositions result from a consideration of the passages cited above:

1. That our duty as to false doctrines is clearly mapped out in the words "avoid," (not) "give heed," "refuse" and "shun" them.

2. That our duty towards Satan's ministers who are "transformed into angels of light" is to "turn away" from them; to "withdraw" from them; "avoid them;" "have no company with them," etc.

This advice may be a little hard for you to act on, but it is God's instruction, and must be the best for his children. How can two walk together unless they agree? This is a Bible question. It is folly to try to do so. "Let them alone." And let us request them to let us alone.

I have written you plainly on this matter, not because I think you need reproof, but for the purpose of exhorting you to stand for the truth in its virgin purity. I send you smiles in this letter which I have written in "great plainness of speech." Paul once was in the same situation you are; and he did not give place to the adversary for sixty minutes. He did not let the cry of "charity" frighten him from doing his duty. Look at his splendid example; imitate it: "Because of false brethren unawares brought it, who came in privily to spy out our liberty which we have in Christ Jesus (by teaching the brethren to "observe days"—the Sabbath, Gal. iv. 10) that they might bring us into bondage (of the law, iv. 21), to whom we gave place by subjection, no, not for an hour" (sixty minutes!) Why did Paul act so decidedly and firmly with these false teachers? Hear his reason: "That the truth of the gospel might continue with you," Gal. ii. 4-5. By giving place to evil workers, your body of workers will soon be eaten up with the cancerous growth [illegible] If you want the [illegible] to continue," you had better throw off your coat and get to work. Do this now, I exhort you Brother Allard, and then when when your time of departure comes, you can say with the great Apostle Paul "I am now ready to be offered—I have fought a good fight, I have finished my course, I have guarded the faith," 2 Tim. iv. 6 7.

With love to you, Brother Marsh, and all the faithful with you,

Fraternally your brother,
Rob't G. Huggins.

Appreciation.

A sad fault of humanity, and one that is well nigh universal is a failure to appreciate, or at least, to express appreciation of our fellow men. We are slow to say how much we prize those who are the nearest and dearest to us, in fact, we never realize their full value until they are gone. Strange that we can detect one flaw, one mistake, one failure, to do a thing well quicker than we can a hundred good qualities, or favors shown, or a hundred things well done.

"Strange we never prize the music
'Till the sweet-voiced bird has flown;
Strange that we should slight the violet
'Till those lovely flowers are gone."

Strange that we should let pass unimproved these opportunities of cheering hearts and brightening lives when we can do so at such a little cost to ourselves.

Why tell wife that the dinner is cooked well, or that the garment which she has made fits splendidly? Why tell husband that he has made a beautiful garden, or that the home which he has provided is as nice as one could desire? Why should we commend the children when they have done their best to please us? If we read a book, or an article in a paper that proves helpful, why write a note to the author thanking him for it? If the pastor preaches a sermon that comforts us when sad, encourages us when we are disheartened, or leads us back when we have wandered, why take the pains to tell him?

There are many reasons why we should; but the principal one is because it will make their lives brighter and happier and cause them to do their work better. It may be argued that people will become too important if we tell them how much good they have done us. Never. Flattery is a curse, and will spoil men and women, but this is not a plea for flattery; there is as much difference between honest words of appreciation and flattery as there is between light and darkness.

That instance where a person has been spoiled by appreciative words remains to be produced, but on the other hand, hundreds of people in every walk of life have become disheartened and have given up trying to do or to be anything noble and good, simply because they were unappreciated. Many a wife has become unloving and unfaithful because she was unappreciated at home. Many a husband has been driven to the club and saloon by a frowning, scolding wife, and many a young man and woman in the path of sin and a discredit to the race today might have been saved from such a lot by encouragement and kind words.

Why keep all the good things that we have to say about a person until the ears that should hear them are deaf to all sound, and the heart that they should have cheered has stopped its beating? Why wait until the voice that cheered you, and the hands that ministered to your needs are silent and motionless, before you say a word of praise? Bouquets on a casket, and eulogies over the dead are good, but they are poor substitutes for flowers and kind words to the living.

Yes, the people of this world need more kind, appreciative words, more tokens of affection, more words of approval and less censure. It is a small thing to say so when we have been blessed, but the good that it will do can never be measured. We shall never be sorry for kind words and loving deeds, while a failure to speak these words and perform these deeds will cause us many a heartache, and many an hour of regret. Let us be unsparing of our appreciation; let us scatter it like sunshine along the pathway of life. "Kind words can never die."—L. F. R.

That Blessed Hope.

Again we are assembled around the table of the Lord's appointment, which brings to our remembrance his death until he shall come, the true source of comfort to all in Christ.

There is no hope but Christ. Men [illegible] to themselves [illegible] visions of social position, worldly prosperity, of wealth, friendship and political honor, but all these if attained are attended by many trials and even do not give an abiding comfort. For the betterment of mankind men may formulate great schemes according to their idea of desirability, but apart from God's purpose in Christ they will never be realized.

The truth has taught us what we are and what we must do to be wise. By nature we were without hope in that all have sinned; death has passed upon all; all are under the condemnation; through Christ alone can we escape and be justified unto eternal life.

For ages mankind has desired and longed for immortality, nevertheless we are still mortal and corruptible. In spite of that universal long looked for good time, we are still subjected to vanities and vexations. With all the science and philosophy of the nineteenth century we do not attain unto perfection; sickness overtakes us and death knocks at our heart's door. We cannot flee from him.

In our view of our lamentable condition in Adam, what joy surrounds this table where we meet to remember our exalted Lord, and dwell upon his life-giving words. What blessedness belongs to those who humbly seek to do his will. "Blessed are they that do his commandments, that they may have right to the tree of life; and enter through the gates into the city." "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Yes, "sons of God." No longer mere creatures, not even servants, but sons, exalted to the position of friendship and communion with the eternal Father. "Our fellowship is with the Father and with his Son Jesus Christ." The fellowship with the Father is through the Son. He is our High Priest and Mediator, by him we have access to the Father.

Jesus is before us this morning as God in Christ, reconciling the world [illegible]elf. "He that hath seen me [illegible] also." "In him dwelleth all the fulness of the Godhead bodily." To him has been given a name that is above every name. To him has been given all power in heaven and earth and he will reward every man according to his works. Adorable Lord! We love thee, and like thy servant of old we rejoice with joy unspeakable, and are earnestly looking for that blessed hope. We live for it; we pray for it; the gospel has called us to it. Before we knew the gospel we were content with the groveling things of this age. Its friendship, its society, its politics, its wages of unrighteousness. From these vanities we have turned to serve the true and living God, and to wait for his Son from heaven. But we mourn because of iniquity as did the righteous before us. We are now in the midst of our sorrowing probation. Now is the waiting time which is testing the faith of all God's servants. Although vile men are exalted on every hand and the scoffer says, Where is the promise of his coming? we still cling to Jesus' last words, "Behold I come quickly." Though the night be dark and gloomy and we grope as for the morning light we hear his sweet voice, "Hold fast that which thou hath." "To him that overcometh will I grant to sit with me on my throne."

If we have committed the well-being of [illegible]rselves unto him, let us yearn for his coming as expressed in the words we often sing,

"As a woman counts the days,
Till her absent lord she see,
Waits and watches, weeps and prays,
So dear Lord we wait for Thee."

We wait for the High Priest to come forth and pronounce the benediction even life forevermore. We long to be made like our living head and to partake of honor, glory and immortality. We are eagerly looking forward to the time of thy coming with great power, to wrest the reins of government from the usurper which now corrupt the earth and institute a reign of righteousness, joy and peace. We are looking for and hastening unto the day of the Lord, when the earth shall be full of the glory of God as the waters cover the seas. We groan within ourselves, waiting for the adoption, the redemption of our bodies. We mourn because of the wickedness of the wicked, and see no hope but in Christ, the Sun of Righteousness who will put down all rule and authority. Like fathers of old we are strangers and pilgrims here, we have no continuing city, we seek one to come, the city of our God. We crave to be among the company that shall stand in thy presence and sing the new song, "Bless[illegible]our, and glory, and [illegible] unto him that sitteth upon the throne, and unto the lamb forever and ever." We long to see thee face to face and to walk in the light of thy glorious countenance. We wait for the Lord, and as the prospective Bride are striving to make ourselves ready for the marriage of the Lamb.

Seeing then we have this blessed hope as an anchor of the soul, both sure and steadfast, let us draw near to God with a true heart, in full assurance of faith. "Let us hold fast the profession of our faith without wavering. Let us consider one another to provoke unto love and good works." "Let us look away unto Jesus who is the leader and perfecter of our faith," knowing that he is coming without a sin-offering unto salvation. Let us lift our hearts to him in humble gratitude, because he has revealed himself unto us as he has not unto the world. Let us go on from one degree of grace to another, then when the proclamation goes forth to "gather my saints unto me" we will be found worthy to enter into the rest that remaineth for the people of God. Amen.

W. S. Tomlinson.

Consideration.

The definition of the word consideration is serious thought in motive of action or words, or regard; and the meaning we would get from Heb x 24, "Let us consider one another to provoke unto love and good works" is, thoughtfulness of one another.

There are several reasons why we should cultivate this one of the Christian graces. In the first place it is one of the principle virtues taught us in the Scriptures; there is need of our showing to the world real consideration, as there is so much pretense of it practiced; it also has a highly important part in the character we are building in Christ; it is a part of the character we will find to be useful in the future age; and then there is much to accomplished by it at the present time.

Now as to the practical part of consideration; Paul says in Phil ii 3, "In lowliness of mind, let each esteem other better than themselves." Now we all acknowledge that we have some faults; we do not like to acknowledge just what they are in detail, and would still less like to acknowledge them to others in public. Now, if we are going to follow Paul's instructions, how would it be? We think that much of ourselves, and if we esteem our brother better than ourselves, then what? Why, the word criticism and all that it means would be dropped entirely as far as we are concerned. And do you not think that living in loving consideration of each other would be one step higher in the divine life?

Then there is an object in being considerate as well as being unselfish; take any company of people, socially, politically, or in business life and study all of their doings, and figure what an important part consideration has in its smoothness of running; undoubtedly a great deal of it is not real consideration, but is carried on under a pretense; but we need not have any hesitation in picking out of the world that which is commended in the Word of God, and using what is pure and upright; and if that with which many things are accomplished will also exalt the truth it becomes our duty. To explain more fully, just try one day or one week to show some consideration in each thing you have to say and in all you have to do with others, and make some opportunity for so doing; pick out especially those who are given little consideration by others, and it will not be a Sunday school story merely, but will prove how much we may all carry the spirit of living the Gospel in genuineness. Then if we have opportunity of teaching any one the truth we will find it will be far more readily heard.

We are to consider one another in order to provoke unto love and good works. To incite good works in others is to uphold those good works in ourselves both in word and in deed. We are told to "Abhor that which is evil." Rom xii 9. To "Avoid the appearance of evil." 1 Thes v 22. To "Refuse evil and choose the good." Psa xxxvii 27.

This is spoken to each one, but we are not told to figure out the evil done by another; we are told to hold fast the Word of God and to warn others of the consequences of evil. There is just so much material, and just one building to go up, and if this material is divided, it will complete nothing; so there is work before us together. We are not to tear down, but to build each other up in our most holy faith, and to exhort one another. "Let us follow after the things wherewith one may edify another." Rom xiv 9.

There is related an account of a gentleman who took a position in a large church as organist; he was blind; he was a proficient musician, and he put his whole soul into the music for the praise of God, and week after week, and month after month he played, putting high inspiration into his music, but of that large congregation who listened each Sunday, not one spoke a word of appreciation to him. He could stand the silence no longer, and resigned; and one member said to him with chagrin, "Why are you going? Your music was an inspiration to me." He answered, "Why did you not say so; I needed inspiration too." And so we will find that no matter how well grounded we may be, nor how well we may be working out our salvation, we need inspiration and encouragement to go on to perfection. The idea is not that any one wants commendation for what little we can do in the Lord's work, neither do I think the musician did; what we all do need is the love and consideration of those who are fighting the same battle, and then we know that our part, however small, is fitting into the great building in Christ; for is not "all the building" to be "fitly framed together, growing unto an holy temple in the Lord"? "In whom ye also are builded together for an habitation of God through the spirit." Eph ii 21-22.

If, for no other reason we should be considerate of others, we ought to in order to show our appreciation of our Father's consideration of us. See Psa ciii 10 to 14, "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far has he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust."

I do not know what encouragement you need, but I know of my own need of cultivating more and more unselfishness in all I do. I know that the gracious provision is made by our Savior Jesus, who said: "If ye keep my commandments, ye shall abide in my love, even as I have kept my fathers commandments and abide in his love." John xiv 10. And I know that I need both the love and consideration of you all to walk worthy of the high calling in Christ Jesus. May we all with this one object in view "Consider one another to incite unto love and good works."

Jennie Salisbury.

"Their Angels."

Brother Huggins:

Not long since I attended the funeral of a little child that died in our neighborhood. A Presbyterian minister conducted the funeral services, and he took his text from Matt. xviii. 10, 13, to prove that the little one had gone to heaven. Please explain this Scripture. What is meant by "Their angels?"

Yours in search of truth.

Mrs. A. J. Martin.

EDITOR'S REPLY.

With the 7th verse our Master begins a discourse on the subject of "offenses." Then with a "take heed that ye despise not one of these little ones" (verse 10) he begins to list reasons why we should not ignore, lightly esteem, and offend the "little ones" who are types of his own little children which "believe" (v. 6) They have "angels" which are interested in them. "Their angels;" not that children go to heaven and become angels themselves, but they have each "their (own) angel" as a guardian messenger (Psa. xxxiv. 7; Heb. i. 14.) In Jewish pharseology angels are styled *Malakey Panim*, which means angels of the fall, allusion being made to the privileges granted by eastern monarchs to their favorites. Esther i. 14; 2 Kings xxv. 19; Jer. lii. 25. The angels of God's Court "behold the face of my Father which is in heaven;" that is, as the angels of his most intimate favor and presence (Isa. lxiii. 9) they "do his commandments, and hearken unto the voice of his Word." Psa. ciii. 20. Like the rest of the human family, children are lost, but the "Son of Man is come to save that which was lost" (v. 11;) and therefore through angelic media they are objects of God's solicitude. For illustrative purpose see Moses (Ex. ii. 3) and Jesus (Matt. ii.)

"They Say."

"They say!" That phrase has blasted more character and wrecked more homes than any other in the language. Call a halt on the peddler who comes at you with his wares—"They say." "Who says?" That hits the spot. You cannot afford to miss. The person who circulates a scandal is a vampire. He sucks life-blood. No combination of words in the language has caused more trouble, pain, and sorrow. Shadowy—it hits in the dark. It is anonymous. It is no personality. It cannot suffer any reaction. It is wholly irresponsible. The phrase ought to be put under the ban. It is this way: You speak to some one of a mutual acquaintance. There is a shrug of the shoulders or lifting of the eyebrows. Then a lowering of the voice, with the preface, "They say." Even when the gossip fails to give his authority, he has put an evil idea into your mind respecting the person he speaks of. You cannot rid yourself of the suggestion. The impression stays. The suspicion lurks. A great wrong is done. "They say." The ears that are eager for that always have the mouth to pass it on to other ears. The assassination of character has begun. What "they say" may sometimes be a true message. But is it a necessary message? Will it make the old world the better or worse for the telling? It is very plain that much suffering and sorrow might be prevented by cutting these ugly words clear out of the vocabulary.—Christian Advocate.

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This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN, PLEASE!

[illegible] ve a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will mail you one Free, if you will send us

Two New Subscribers.

JUST LOOK AGAIN, PLEASE!

We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

What the Bible Is to Me.

When I go to that book God speaks to me. I need no succession. I go at once to the fountainhead. It is not man that speaks. It is God who speaks, and he speaks to me as if there were but a single Bible on earth, and that Bible an angel had come down and bound upon my bosom. It is my Bible. It was written for me. It is the voice of God holding communion with my own soul, and never will I forfeit my right to commune with God.

Nor is that communion to be held before councils, or in open temples, or in the presence of sects and of priests, and through the intervention of others. It is an act to be transacted in the most secret sanctuary of the Lord. No sects, no priestly interference can be admitted. It is an affair between God and my soul: and as Abraham bid the young man abide with the ass at the foot of the mountain, so will I ascend and go to meet God alone upon the top.

That book is the book of God, and when I go out and commune with it I hold communion with my God. I am Moses, just come down from the burning mountain, his face shining with joy and the glory of the Lord. I am Isaiah, and have come from the golden courts where the seraphim and cherubim shout hallelujah to the Lord God of hosts. I am Paul, and have seen the third heavens opened, and can tell what is uttered there, and have seen glories ineffable which no tongue can tell nor imagination conceive. I am John, and have laid my head upon the Master's bosom, and have caught, warm with his breath, the very whispers of the sweet counsel which he has breathed into my ear.

It is not from an intervention or interpretation of man that it derives its power. God gave it to me. He made it, and he has preserved it. It is still bread and food for all the world.

To the Churches Abroad:

In accordance with a resolution passed at the General Conference, I have sent to the delegates of the different States represented "Declarations of the Principles of our Faith." These are to be presented to you for action as to whether you want them to bind the Church as a creed, or merely hand to inquirers for enlightenment as to some of the things believed among us. It is desired that you give this matter prompt attention, and forward your action to the President J H Willey, Plymouth, Ind., or to the undersigned, or send it with your delegate to the next conference.

O. J. Allard, Sec.

Tract Wanted.

"The Object and Manner of Our Lord's Return," is the title of a Tract published in 1877, by Chas. T. Russel, which I am told was sent to each subscriber of The Restitution about that time. I very much want a copy of that tract, and will thank any one who can send me a copy, or pay them whatever is right. Let me know by Postal if you have a copy, and the price, and I will then send for it. Address me at Westbrook, Maine.

E. P. Woodward.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Alice Adams	50
Mrs Mary Harris	2 00
S A Plummer	50
Emma L Cronk	50
Frank and Billa Richardson	50
S H Reeve	1 50
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The Bible: its Principles and Texts

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions: and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1 00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. Thompson, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

Will it Pay to Become a Christian? is the title to a well written book of 95 pages by Brother James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av. Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

Please don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Brother B. Kelroy who lived until recently at Waterloo, Iowa, wishes us to say that his address is now, Glad Brook, Iowa. Let those interested make note of this.

God's Purpose in Creating the Earth and Man, is the title of a little 16-page tract written by Brother D. C. Robison, 366 West Main Street, Salem, O. The title indicates the character of the work. The price is 3 cents a copy, 25 cents a dozen, $1 50 per 100. Brother Robison does not wish to make money so says that any of the poor will be supplied free on request. Send to him as above.

A Letter to a Friend

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1850. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gla[illegible] made. Brothers and [illegible] ou cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late Brother John O Woodruff. We have only "The Word of the Kingdom. During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

The article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to H. Juergensen, Barberton, Ohio.

Brother H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

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Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

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The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in The Restitution. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton, Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in The Restitution some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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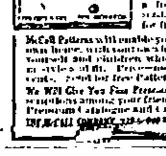

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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VOLUME LX. PLYMOUTH, INDIANA, FEBRUARY 22, 1911. NUMBER 8.

The Restitution.

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Christ the Power of God and the Wisdom of God

Paul in writing to the Corinthian church among whom there were dissension said, "We preach Christ crucified unto the Jews a stumbling block and unto the Greeks foolishness; but unto those who are called both Jews and Greeks, Christ the power of God and the wisdom of God." 1 Cor i 23.

To a careless reader of Scripture there is but little in the statement that, Christ is the power of God and the wisdom of God. To one who chooses to analyze language there is much in it. Jesus said, after his resurrection, "All power is given unto me in heaven and in earth." He is the source of our future life. He promised all who would believe on him that he would give them eternal life and he would raise them up at the last day. The life that we now live is the animal life and comes from a natural generation. "That which is born of the flesh is flesh. That which is born of the spirit is spirit." Here we have two distinct generations. One from the first Adam the other from the last Adam. The first is after the flesh, the second is after the spirit. Jesus taught his disciples, that the "flesh profiteth nothing." The creation is natural and can of itself go no higher. It may reach a maximum degree of perfection and purity that belongs to its class but can never of itself evolve into the spiritual. Corruption cannot inherit incorruption. This is a law of its class. It may reach the very highest point in perfection as an earth being as a product of the first Adam and still it is earthy. The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. The natural man is placed under the environments of the natural world and must draw his correspondence from this world. He may be perfect in his class but can never get higher unless touched by a higher power. We see this in the natural world. It is divided into inorganic and organic. She that liveth in pleasure is dead while she liveth. 1 Tim v 6. Paul again speaks of those who are dead in trespasses and sin. Those who belong to the natural world in comparing them to the spiritual world are inorganic or have no future he abiding in them. The inorganic matter is at rest unless a force drives it from without. Of itself it can do nothing. It can only be changed to organic by coming in contact with a higher force. It requires a life power to change it. The natural man can develop only along the line of his class. He is inorganic as long as his environments are of the natural world. His correspondences will be taken from this source. If any man love the world the love of the Father is not in him. We must remember that he may become morally and physically perfect in his world. He may become a model man and still be of the world. Cornelius was a devout man and one that feared God with all his house, which gave much alms to the people, and prayed to God always and still was in an unsaved condition. Here we have a man fully developed in a moral and a religious sense and yet without the promise of a future life.

It must be observed from this character that human perfection of itself gives us no claim to the promise of life through Christ. It makes us better prier in this life. We have under such conditions the promise of temporal blessings. The law of the Spirit of life hath made me free from the law of sin and death. The race was placed under the law of sin and death through the disobedience of the first Adam. Unless the law of the Spirit of life which is the gospel of Christ makes us free from the law of sin and death we die the death. We must have the power of the Spirit of life applied and then live the fruits of that life. We have changed our environments and correspond with these environments before we can develop into the higher Christian life. The life of Cornelius before he received the message from Peter was so nearly like the life of Christ that one can be mistaken for the other.

There is a mimicry in the religious world as well as the natural world. Certain organisms in one kingdom assume, for purposes of their own, the outward form of organisms belonging to another. This curious hypocrisy is practiced both by plants and animals, the object being to secure some personal advantage, usually safety. In Borneo there is an insect that assumes so perfectly the disguise of a moss covered branch as to evade the attack of insectivorous birds." It is said that the natives of this country have assumed the color of the foliage until it requires a practiced eye to discern the difference. Such is true in the religious world. Let us remember that unless the natural man takes hold of the man Christ Jesus he will forever remain natural or a flesh made man. The world religiously speaking is divided into Christian and not a Christian. Each of these classes have laws by which individuals are developed. The not-a-Christian can clothe himself in what seems to be a Christian garb. However if the test be applied skillfully it will be observed that the clothing is of a fig leaf character. They have been practicing mimicry. Their perfect character has been drawn from the world in which they live.

What we wish to show is that a sinner may dress himself up in a dress of a perfect moral life and still be a sinner. He becomes acquainted with the moral life of the Christ and copies it into his own life until his beauty is at the highest point in the world in which he lives. He has failed to apply the Lamb of God that taketh away the sin of the world. He has not washed away his sin by being baptized into the name of Christ. There must be a change of citizenship. Our relation to the first Adam must be changed to that of the last Adam. This can only be done through the law of the Spirit of life, which is the gospel and its requirements. Our affections must be changed. The apostle says, Set your affections on things above, not on things on the earth. Our affections are likened unto a field in which seeds are sown. If we are in the natural world the seeds that belong to that world will most readily propagate in that soil. If the desires of the natural man be for the Christian life the good seed of the kingdom may take root and grow. There are two conditions under which the good seed will take root. 1, The willingness of the soil to sprout the seed. 2, The desire and determination to cultivate the seed sown that conditions may be changed. The good seed will not take root and grow against adverse conditions. Every son and daughter of Jehovah has had the same struggle with receiving the first grain of truth. This is contrary to our preconceived ideas. We are unwilling to leave our father's house. We have been bound by the traditions of our fathers. We come to the point, that this step separates us from all whom we love. It often makes enemies of those of our own household. If all doubts are removed it must be from a desire to seek first the kingdom of God and his righteousness. If one is able to reason himself out of the meshes and sophistries of this world he has changed his environments and has passed to a higher plane and is now able to say Our Father. He has passed the catastrophe of his whole life. It is not a mere incident but a catastrophe. The carnal mind has been destroyed. The spiritual mind has been attained and we are admonished to "walk ye in him." This transition has not been momentary. With many of us it lasted for years. It is to be regretted that many who started well failed to reach the higher plane. The god of this world blinded them. In viewing conditions as we do how necessary it is for us to draw our strength from the things that are above. Our correspondence must be with the God of our fathers.

Thus far we have shown that what is born of the flesh is flesh and remains that until touched by a higher power. Paul after stating that the carnal mind cannot be subject to the law of God says, If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Rom viii 11. This Spirit comes to us through faith in the gospel of the Son of God. There is no wisdom save that we get through Christ and him crucified that will give us the power that will raise us from the dead. Therefore the resurrection is the means to this end. Those who have qualified themselves will be accounted worthy of that resurrection and will become as the angels in heaven and can die no more. Paul's desire was that, If by any means he might attain unto the resurrection of the dead.

Dear brothers and sisters in Christ, let us so strive that we may in God's own time be privileged to enter into the glory awarded to those who have been faithful.

Your Brother striving for the resurrection.

D. C. ROBISON.

The Unpardonable Sin.

It is recorded during the space of three and one half years when Jesus the Christ went about his Father's business on this mundane sphere, he encountered much opposition from the Pharisees, Sadducees, Herodians, and others. Throughout Judea and the region roundabout. This reprehensible conduct of the Lord's opponents was generously offset by the common folks everywhere he went. They gave him enthusiastic welcome, lauded his utterances, and wondrously admired his many miracles.

But the combined company of recalcitrants would not be appeased by any thing the Lord said or did. Because they had had a monopoly of mental honors, at least, claimed they had until the Lord appeared upon the scene, and intimated they were in error on points of law and very imperfectly understood the Scriptures. Their futile attempts to combat his objections, his searching questions and apt answers, only inflamed their inordinate jealousy still more, as when he turned water into "good wine," cured "the withered hand," scrupulously observed "the Sabbath day journey" limit, or keeping the Jewish law blameless. The malignity of their speech ever increased, smirching the standing of his brothers and sisters in their community, hinting they were well known and barely average people; so that they might scorn and scoff Jesus because of his plebian origin and resent a common carpenter in any way to venture on the same intellectual level with them.

But the lane is long which has no turn. For to this same Jesus, "There was brought unto him one possessed with a demon, blind and dumb and he healed him." One would naturally think a miracle like this openly and effectively performed ought to have stilled further babbling by the Savior's foes. Far from it. On the contrary, their delirium of their anxiety was quickened more, to brand the Christ as an imposter and belittle his every word and act. So they deliberately lied and published, "This man doth not cast out demons but by Beelzebub the prince of demons." Here was [illegible] belief of vindictive quality, not [illegible] styled "The insanity of unbelief." [illegible] scattered not to them that a wondrous miracle had been wrought, and the fact that better proof could not be furnished than when the man "spake and saw" out of whom the demons were cast. And so they committed wilful sin rather than be outclassed by the meek and lowly Jesus.

Eventually the Christ objected to the insinuations of his merciless critics, holding up a warning finger that they instantly desist from treading at once on sacred and dangerous ground, and here is what Jesus said: "All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme. But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin." Guilty of what is commonly called "The unpardonable sin," which is a sin of compound texture, according to the narrative of falsehood, evil-speaking (or blasphemy) of unfaith, and blatant irreverence against God and the Holy Spirit; while the sinless Christ is derisively libeled as expert conjurer in the interest of Beelzebub, that alledged personage of many aliases by whom the great Physician Jesus was commissioned to perform all the astounding miracles credited to his name. But the imputation was the monstrous monstrings of wicked men which later culminated at Calvary yelling "away with him, crucify him."

It is true, that the drapery in and around the drama of that meeting where Jesus pronounced the irrevocable sentence, can never again be duplicated: because the motley crowd, the deaf and dumb man, the varied grades of faultfinders against the Lord, are all of them asleep in the dust long ago, and Jesus has assumed the office of Advocate for the human family at the bar of God the Father. Therefore the anxious enquirer asks, can the unforgivable sin be committed now, under changed conditions from what they were during the Savior's itinerary? Apparently there is no reasonable testimony but that this particular sin may be committed and if so it is hoped in very rare cases. For the sentence still hangs by a single hair like the sword of Damocles over the head of the unfortunate offender and may be strained to fall with retributive force.

Some poor mortals inclined to sentimentalism irrespective of the fact God's will must be done, think the ban on the sin unto death is excessive, when viewed in the limelight and splendor accompanying the joys of the soon coming kingdom, purchased by the full abandon of perfect love in Christ Jesus, for all who love his appearing and kingdom.

IAN KATHON.

Editor Restitution:

As my subscription is out I enclose money to pay for renewal.

I have not made any converts here as yet, but I believe if some able man could come and hold meetings there might be some good done. We have a mixed lot of people of all denominations, and some who do not hold to any. There is no regular preaching by any one, only once in a while in the high school room that can be had almost any time.

I will close wishing you health and strength and success in this life, and what we hope for in the life to come. May we one and all enjoy it.

Your Brother in hope,

S. C. LEHMAN.

You may depend upon it, religion is in its essence the most gentlemanly thing in the world. It will alone gentilize, if unmixed with cant; and I do not know anything else that will.—Coleridge.

Sunday School Lesson.

March 5, 1911.

Elijah goes up by a Whirlwind into Heaven. 2 Kings ii 1-18

Golden Text.—"Enoch walked with God; and he was not; for God took him." Genesis v. 24.

It seems from the history we have that Elisha was [illegible] the work that Elijah was doing, and in their association they had together he became very much attached to the older man. The time came for Elijah to be taken—when his work was to end—when he was to rest from the labors—when his work in the life was to close.

Usually at the coming of such an event in a man's life, he dies and is buried. Some have argued that because all men die—because man is by nature mortal and subject to death, that therefore Elijah must have died as do other men. It may be profitable if some are so inclined to take up the subject in this light and use the time allotted to a Sunday School lesson in this way. However, we will not discuss this matter here, but leave it for teachers to do as they wish, and simply refer to the text of the lesson stating that "when the Lord would take Elijah up into heaven by a whirlwind."

At this time Elisha was with Elijah at Gilgal. It seems that Elijah was impressed with the desire to take a trip to visit different sections, likely where there were certain schools of the prophets whom he wished to see. He told Elisha to stay where he was while he went away, but Elisha was not willing to have him go alone, so declared he would go too, and was permitted to do so.

They went to Bethel, and from there to Jericho, and at both these places their friends were impressed with the fact that Elijah was making his last visit with them, and Elisha was also so minded. From there they journeyed to the Jordan, and fifty of the young men went and watched them at a distance to see what became of them. There Elijah took his mantle and smote the water and it divided, and the two prophets went over dry shod.

Elijah asked Elisha what he should give him before he was taken away, and Elisha said that a double portion of his spirit be upon him. The old prophet told him he had asked a hard thing, but that if he should be able to stay with him to the end, he would be given his desire. While they went on and talked there appeared a chariot of fire and horses of fire, and they were separated, and Elijah vanished in a whirlwind into heaven.

His mantle falling from him was taken by Elisha, and by the same means that they had passed over Jordan did he return, and met the other prophets who had been watching. They thought that Elijah was lost in the wilderness, and proposed to go in search and find him, and fifty of them all strong men, sought three days but failed to get trace of him.

There is to most minds an air of mystery as to what became of Elijah, but we should seek to present the fact that Elijah was an overcomer. His life was full of victory, not only over sin and evil, but over self, and it is the life that is so rounded out and made to serve in every place the Lord instead of self—the life devoted fully and entirely to God and his cause, that can come when finished into the presence of God without fear. Elijah at times as we have seen, was seemingly defeated—discouraged and down hearted, yet when the Lord spoke to him, and conveyed a message, Elijah took up the burden laid on him, and went forward in the discharge of his duty. He did not hold back and try to get out of doing what the Lord wanted him to do. Such a life therefore is the kind that will be approved, such can God use in a coming age, so such a man does the Lord "take" and keep.

While Israel still did evil in the sight of God, yet there were signs of reform, though the hearts of the people were hard, and their lives crooked. Of one thing we are sure, Elijah had ever stood boldly for the truth, and while his life was sought, and he was often prompted to hide from personal danger, yet when the Lord told him to go forth and meet this danger, he did not hesitate, but went.

The best born son in the olden time was to have what was termed "a double portion," and so Elisha asks for a [illegible] that he might be given a double portion that he might the better be fitted to take up the great work that Elijah had outlined would be necessary in following up the reforms that were to be attempted for Israel. If Elisha could endure to see the end if his vision were clear enough to enable him to see Elijah in his last moments his request would be granted. So suddenly as by a whirlwind, with the power and appearance of God manifested, was the separation made, and Elisha was left alone, God having taken Elijah.

Elijah had faced monarchs who were wrought up to a furious pitch, heathen priests, and an idol worshiping people had confronted him, and the desire of his heart had not been fully realized, yet the points that stand out in his life show him to be brilliant and powerful like the fire, strong and swift as the chariot in battle, and resistless as the whirlwind: so with these symbols so fitting, he is taken away by the Lord. Elisha by having such full spiritual vision has as an added gift more power bestowed. This principle is true today as it was then. The more you do for God's cause the more you can do. Strength is given as naturally as the blacksmith's hammering increases his ability to hammer. Elijah's life was one of victory. Will yours end so? His life was the life of an overcomer. Is your life like his? Do you allow the little things of life that you meet every day—that you will meet this coming week—to overcome you? or do you fight so that you are victor when evening comes? If you are like Elijah, victor over all, then like him God will in his own good time take you into his presence there to remain and enjoy the glories that are unending. What will be the end of your life—like Elijah or like Ahab? It is yours to choose today what sort of ending your life will have. May you choose aright.

Dear Brother Underwood:

We now send you the list of names that we promised. We rejoice that we have these names to send you, as we want to do all we can to sow the good seed, and also help to support our much loved paper that has been so faithful in spreading the good news of the soon coming kingdom. May it continue to bear this dear message to loved ones till Jesus comes.

We feel there is quite a responsibility resting on the one who must judge as to what shall go in the paper, and we hope you will be very careful in this respect. We would say to those who write for our paper so sacred to God's family, please help to lighten the burden. We think it could be made lighter if each one would bear in mind that what is written for a family paper should be for the building up of God's children, and for the instruction and benefit of others whom we are trying to lead to the true light of the gospel. Besides there are new members being added to the family all the time, and they should be encouraged and instructed, so that they will not become discouraged and fall out by the way, and for their sakes all should be in harmony with God's revealed will.

With well wishes to all, we remain as ever,

Your Brother and Sister in Christ,
MR & MRS. W. H. EDEMILLER.

A single indication of the vast wealth now controlled by our banks alone was to be seen in a recent issue of a leading Boston daily. On the front page of one issue of this paper was the statements of three banks showing aggregate resources of over $225,000,000. A like number of some New York banks would greatly increase the figures.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, Feb. 22, 1911.

Brother Lathrop calls our attento an error in last week's paper where he is made to say the capital of the Sultan of Turkey is situated northeast of Palestine. Brother Lathrop is a Surveyor and civil engineer, and understands directions, and tells that reference to a map will show that Constantinople is about 695 miles from Jerusalem in a northwesterly direction. Also he says the clipping he sent was from the Tri-Weekly World, instead of the Twice-a-Week World. We thank our Brother for this correction.

Suppose one brother has a grievance with another brother, and in the settlement letters are exchanged in which satisfactory adjustment is made and the last letters indicate only the heat of wishes and feeling. Suppose later on one party in the case is told by some one outside that he has fared badly in the settlement made—What according to Scripture, is the course the aggrieved one should pursue? Is it his duty to again open negotiations privately with the one who is said to have wronged him? Or should he use every endeavor to spread the word that the other brother had defrauded him? Which is the scriptural course? Which will God approve? The one might possibly result in readjustment that would be mutually agreeable—the other will surely cause division—strife. Which will God sanction?

On February 16, Russia sent China an ultimatum. It refers to a treaty between the two nations made in 1881, relating to Russian rights in the district of Ili north of Tibet, in Chinese Turkistan. The claim is made by the Chinese that this treaty according to Russian interpretation is unjust, and was not intended at the time. Now Russia threatens armed invasion of the territory if her claims are not allowed. Of course the Chinese army is in no condition to fight Russia, and the concession will be made unless the other powers interfere. Of course Germany will not take an active stand against Russia at this time, and a protest from any other nation might not avail. This gives Russia a chance to advance her troops another step on to the coveted goal. Japan advances into Manchuria from the south and Russia from the north, under the pretext of protection of interests in places where the plague has unsettled conditions. This whole movement is in harmony with the plan of national combinations and development as set forth in the prophetic word. Watch the signs develop.

A few months ago what was called a Chapman-Alexander religious campaign was worked off in Chicago, and other similar efforts were made in various localities. Brother W. H. Wilson mentioned something about this movement in one of his articles, telling of a special building erected for accommodation of the vast crowds who attended. The aim was to stimulate interest in religion and religious work, and from the thousands who were "converted" at these meetings, and the intense interest manifested, great things were expected. There has been an investigation by the organ of the Methodist Church, with a view to ascertaining what good has come to that denomination on this account, and the reply made to the set of questions sent out is startling. There were forty Methodist ministers in and about Chicago whose congregations were in the work, and their replies show disappointment. Many were of the opinion that the "net result was it had scattered the evening prayer meeting, had failed to benefit the evening service, and had made no addition to the Sunday school or the regular attendance." Twenty-two of the forty reported no additions to the membership. Thirty-five had no increase in Sunday school. Thirty-six report no increase at morning, and thirty-eight have no increase at evening services. Thirty-five have no increase at their mid-week prayer meetings. One prominent minister wrote "The prevailing opinion seems to be that we are glad we had the meetings and are glad they are over. If this experience will cause each pastor and church to feel that such matters can best be attended to by each doing his own work in his own way, should say the meetings are worth while." A very doubtful conclusion, indeed. Is something wrong with the world, or is the fault with the nominal church?

In a recent census taken to ascertain the number of Catholics in the United States it is shown that we have 14,618,761. This does not include those in the Philippines and other island possessions. There are 17,084 priests and 18,461 churches. They have 4,972 schools with 1,270,131 scholars, besides 225 colleges for boys and 696 academies for girls, and 82 ecclesiastical seminaries.

The following concerning Palestine we extract from an article clipped in such a way as to lose its credit.

Prof. Richard Gottheil of Columbia University, and director of the American school of archaeology in Jerusalem, believes that the time will soon come when Palestine will be in fact what the Hebrew Scriptures say in poetry it once was "a land flowing with milk and honey." The professor says that changes will have to come before this is realized, but he believes that the changes will come. When a friend suggested there would have to be a change in the soil as well as in the government, he replied that appearances were often deceitful in Turkey as well as America, and that what appeared to be rock on the hillsides of Judea was in reality a fertilizer in a rock form.

Professor Gottheil is a truthful man but a truthful man is sometimes called on to explain statements which seem contrary to facts, and he says the soil of Palestine is peculiar. It is remarkably fertile, as the primitive methods of cultivation show. If so much can grow as does grow with the mere scratching which the ground receives, how much might be produced if modern methods were employed? Further, the olive roots especially will find soil if the tiny root can work its way through a crevice in the rock.

I have seen trees growing where absolutely no dirt was visible, but in some way the roots had reached soil and obtained a foothold, and the trees bore fruit.

What is more remarkable still is the fact that there is in the rocks which one sees on these hillsides, chemical properties which correspond with the ingredients in the best fertilizers, and these rocks decompose from time to time, so that what seems so forbidding from an agricultural point of view is really going back into the soil as manure. There is an institution in Jerusalem founded to give work to poor Hebrews, whose manager actually pounds up this soil, not waiting for it to decompose, and he produces very fine crops as a result of the mixture. Several cases might be cited where hillsides may be made to bear, not exactly forests, but sufficient trees to prove my contention that a great future awaits this country, when conditions now prevalent are changed; and they will be changed, for a new spirit is in the air and in the government as well.

Professor Gottheil is giving special attention to the Mohammedan inscriptions, and is receiving much courtesy from the Moslems. Incidently he is cataloging rare manuscripts and books in the libraries, and is visiting various parts of the country getting acquainted with present-day conditions, as well as to help to improve them. That there is need for improvement, even his optimism is obliged to admit. Not long ago a band of men and boys stoned his carriage within twenty-five miles of Jerusalem, when his wife was riding with him. While the experience was very mortifying as well as dangerous, Mr. Gottheil had an explanation rather than censure for their act. They were off the beaten line of travel, and did not meet many foreigners; when they had come more in contact with Europeans there would be no danger of such occurrences.

Jerusalem is growing, and it is becoming cleaner. Great improvements are taking place: Imagine a sprinkling cart in the City of David! This does not mean that every street is sprinkled, or that there are no dirty streets, but it does mean that the proverb, "Cleanliness is next to godliness" applied to streets contiguous to the Church of the Holy Sepulchre and to the mosque of Omar. Large buildings have been erected, and some are in process of erection. The Germans have constructed a fine hospital, the latter between Mt. Scopus and the Mount of Olives. The German crown prince is to come from his home especially to open this great hospital.

"There are two good rules which ought to be written on every heart—never to believe anything bad about anybody unless you positively know it to be true; never to tell even that, unless you feel that it is absolutely necessary, and that God is listening while you tell it."

Communicated.

Gog of Ezekiel xxxviii.

In the above chapter it is written, "Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meseeh and Tubal; and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army," etc. We could not well conceive of a righteous God who would not be against such a barbarous and deceptive power as Russia is. It is as the Japanese statesman said; a treaty with Russia is not worth the paper it is written on. The point I wish to notice is that it is written, "I will turn thee back and put hooks into thy jaws." This of necessity is prior to his coming with his mighty army into the holy land.

In the decade from 1850 to 1860 the Crimean war was fought by England, France and Sardinia against Russia, to prevent Russia from gaining Constantinople from the Turk. This time Russia was marching south, but was "turned back." Later on as soon as Russia had recovered financially from the war in the Crimea, she made war again on Turkey, the fighting being mostly in the Balkans, finally she got the Turks in full retreat towards Constantinople when England and Germany interfered and Russia was again "turned back." Again we all remember the Russia-Japanese war in which the Japanese hook was firmly planted in the Russian jaw, and Russia was again "turned back." How superabundantly has this Scripture been fulfilled. It will now take Russia some years to recover from her late war before she will make another move which in all probability will be her last in which she will come to her end, and none shall help her. The agency that gathers the nations to the great and final war of this age is the three unclean spirits like frogs of Rev xvi 13. They come out of the mouth of the dragon, the beast, and the false prophet. Therefore they are not so many individual evil spirits, but they appear as symbols of the unclean greed, and selfishness of the powers named. Now the question comes up for our solution before we can intelligently understand the prophecy, we must know who is the dragon, who is the beast, and who is the false prophet? The serpent in the Bible used to represent some gigantic power, crafty and malignant. In this case we must confine ourselves to its use in the Apocalypse.

The term dragon and the beast are frequently used in chapters 12 and 13. The false prophet by that name only in chapter xix 20. The red dragon of chapter xii is the same power as Daniel's fourth beast of Dan vii 7. We learn this by his ten horns. He is also the devil of Rev ii 10 who casts some of the saints into prison. But you say the leopard beast of chapter xiii has also the ten horns, and therefore represents the fourth beast of Dan vii 7. How can they both be identical with the fourth beast of Dan? The answer is that the fourth beast is said to be "diverse from all the beasts that were before it." The difference is in the fact that it passed through seven different phases, represented by the seven heads. In consequence of the war between Michael and the dragon Rev xii which cast the dragon out of the Roman heaven and in consequence of the defeat of the dragon Paganism was suppressed and a form of Christianity was established as the religion of the empire. Therefore the necessity for a change in the symbol, from the dragon the leopard beast, both symbols represent the same empire but under separate and distinct forms or phases of the power.

In this change in the religion of the empire we see the passing of what hindered the rise of the man of sin. 2 Thes ii 7. The dragon in the Bible is represented as a cruel tyrant, in opposition to the saints; used as a metaphor for heathens or pagans. As in Psa xci 13, "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet." And in Ezek xxix 3, "Speak and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers."

In Rev xii Pagan Rome is represented by a great red dragon intent to devour the manchild. After the empire changed its religion, it is no longer represented by the dragon; but by what is in the 13th chapter called, "the beast." Therefore we conclude that for all time, the Dragon represents heathenism—paganism; and inasmuch as the Roman Empire after it adopts Christianity is represented by the symbol of a beast like a leopard (chap xiii 1), which is after this designated, "The beast." As in chapter xiii "All the world wondered after the beast." "Who is like unto the beast? Who is able to make war with him? That this beast represents Rome in its Christian phase is proven beyond question, because Rome incorporated into her empire the people and territory of Babylon, Medo-Persia and Grecce. Therefore "the mouth as the mouth of a lion (Babylon)," "his feet as the feet of a bear (Med-Persia)." Himself "like unto a leopard (Grecia). "The beast" excludes the dragon from Rome as a symbol—the dragon as an enemy or adversary is in evidence in chapter xx so is "the beast" and his image See verse 4.

Therefore we are bound to conclude that the dragon as one of the symbols in Rev xvi 13 out of whose mouth comes one of the unclean spirits like frogs is the representative of China whose standard is the dragon, including other pagan nations.

"The beast" out of whose mouth comes another of the unclean spirits like frogs is Romanism, a mixture of paganism and Christianity, including Russia who is as said W. L. Skeels, "It is Russia that has alone the characteristics of the beast with ten horns." They were one with Rome until the middle of the eleventh century. Last but not least is the question, who is the false prophet? The term "false prophet" I think is first used in Rev xvi 13 out of whose mouth come one of the unclean spirits whose mission is to gather the nations to the final contest. He is referred to again in chapter xx 10. But the key to his identity is found in chapter xix 20, "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image." Here we find without doubt reference to the two horned beast of chapter xiii 11-18. Where he is working miracles in the sight of the beast, forming an image to the beast, and giving life to the image, etc.

Rome Christian and papal is described in the first part of chapter xiii. After the passing of paganism in the last part of the fourth century that is in the Roman empire. Verse 1 describes the rise of beast. Verse 2 describes his likeness, his power and authority. Verse 3 the wounding and healing of one of his heads, and the extent of his worship. The wounding of one of his heads was by sword of the northern invaders in the 4th and 5th centuries, ending in the fall of the empire A. D. 476. The head that was wounded to death was the imperial head. Life then lingered in the empire under the Exarchs of Ravenna, until the rise of the papacy in the sixth and seventh centuries, which is in the fifth verse described as a mouth given to the beast. All you have to do to prove this fact is to compare the acts of this beast after the reception of the mouth with the blasphemous acts of the little horn of Dan vii 8 and verse 25. Some writers call the little horn the eleventh horn which is true. The saints are given into his hand, for a time, times and the dividing of time—in symbolic prophecy 1260 years. Notice now in Rev xiii 5, the same verse in which the mouth is said to be given to the beast; that it is written, "and power was given unto him to continue (margin, to make war) forty and two months; the same 1260 years that are given to the little horn of Daniel.

Now I think the ground is cleared so we can proceed to examine the "false prophet" of xiii 11-18. We are here in the midst of symbols, the first of which is the earth out of which the beast comes, unlike the other beast that came from these. Now of what from a Bible point of view is the "earth" a symbol? I answer, it is a symbol of democracy—common people. Proof Deut xxxii 1, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." Here the rulers are the heavens, and the earth, the common people. Hosea ii 21, "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel."

Isa xlix 13, "Sing, O heavens; and be joyful, O earth; Rev xii 16 reads, "And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. An understanding of this last quotation will be all that is necessary in order to know what the earth is a symbol of. In this chapter we have the account of the persecution of the woman by the dragon. The dragon is determined to blot out the Christian name. Now keep in your mind the earth is the symbol of the common people. God in his providence is preparing better days for the woman." In the year 306 Constantius Chlorus dying in Britain, the army sainted, with the title of Augustus, his son Constantine, surnamed afterwards the Great on account of his illustrious exploits, forced him to accept the purple." Mosheim p. 78 Sec. 5. Constantine in his victorious march from France to Rome was hailed by the people as their deliverer from the tyranny of their rulers. And by giving liberty of worship relieved the Christians from pagan persecution; and in this way, the earth helped the woman, and by defeating their persecuters in battle—figuratively—"Swallowed up the flood, that the dragon cast out of his mouth."

Now we know what is symbolized by the two horned beast "coming out of the earth." He is a Democratic or Republican nation. The testimony in Daniel foreshadows Democratic nations. The clay of the image is democracy, it is mixed with the iron in Europe, but does not adhere one to the other. The clay is having a hard time in Russia. Switzerland, France and the United States with South America are clay nations. If the clay is not formed into nations how could it be broken with the gold, iron, and the silver. Dan ii 35. That the two horned symbol represents a democratic state is indicated by the language in verse 14, "Saying to them that dwell on the earth, that they should make an image to the beast." The people being consulted in the formation of the image indicates democracy. The image is not an image to the papacy, but is an image to the form of Christianity existing in the Roman empire after the passing of paganism, and before the rise of the papacy. The faith of the orthodox Protestant of today is the same as the faith of the Catholics of the 4th and 5th centuries. Therefore how far have they got to proceed before they will form an image or likeness to the Roman church symbolized by the beast, and enforced by his authority? At this time the power of Church and State was vested in the emperor. Therefore we find in A. D. 380 Theodocious, the emperor, giving out his edicts. Saying, "Let us believe the sole deity of the Father, the Son, and the Holy Ghost; under an equal majesty, and a pious Trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians; and we judge that all others are extravagant madmen, we brand them with the infamous name of heretics;.....they must expect to suffer the severe penalties, which our authority, guided by heavenly wisdom, shall think proper to inflict upon them." I cannot conceive of anything that could more plainly reveal "the mark of the beast," than this edict of the emperor Theodocius. The followers of that doctrine then and now are strictly speaking idol worshipers. And it is not strange that Catholic, Greek, and Protestant all teach the doctrine of a triune God.

In conclusion will say, let us not teach that Christ may come any day. But remember that Paul said, "That day shall not come except.....the man of sin be revealed," that is there was then as there is now prophetic utterance yet to be fulfilled first. The image to "the beast" has to be made, and the saints will yet feel the hand of persecution before the Lord comes. Read carefully the following Scriptures Rev vi 11 and xv 2 and xx 4. While I believe firmly that are in the last half of the last century of Gentile times, yet it is plainly revealed that the end will not come until after the saints suffer persecution by the power symbolized by the two horned beast. Watch the movement for the confederation of all the Protestant churches.

Geo. Francis.

To be anxious for souls and yet not impatient, to be patient and not indifferent; to bear the infirmities of the weak without fostering them, to testify against sin and unfaithfulness and the low standard of spiritual life, and yet to keep the stream of love free and full and open, to have the mind of a faithful loving shepherd, a hopeful physician, a tender nurse, a skillful teacher, requires the continual renewal of the Lord's race.

Speak well of the absent whenever you have a suitable opportunity. Never speak ill of them or of anybody unless you are sure they deserve it, and unless it is necessary for their amendment, or for the safety and benefit of others.—Hale.

The Bereans Column.

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Under Subjection.

Dear Bereans:

The time will come when all things will be under subjection to the will of God through Christ Jesus.

In Heb ii 8 we read, "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him," but in the last clause of the same verse we read, "But now we see not yet all things put under him." But it was so ordained of God that it should be, but when will this be and why not now? These questions might naturally come to us if we are anxiously watching and praying for these things to come to pass.

But Paul tells us in 1 Cor xv 23, "Every man in his own order; Christ the first fruits, afterward they that are Christ's at his coming." So I believe that all of us that may subject ourselves unto the will of Christ by obedience to his commands will be at his coming and when the sufficient number is taken out he will come, "for he must reign till he hath put all enemies under his feet." 1 Cor xv 25. So dear Bereans, let us strive to keep ourselves under subjection to the will of Christ by studying his Word and obeying his commands, and escape many painful experiences that the worldly person might have by leading a sinful life. And as the safety of our lives, liberty and prosperity depends upon our subjection to the laws of our land, so, also, our eternal life depends upon our subjection to the commands, or laws of God. Let us strive to so live that we may be one at his coming.

F. H. Knoble.

Be Ready.

When Paul was entreated by some of his friends not to go to Jerusalem, lest he should be put to death, he answered them: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts xxi 13.

While we can worship without fear of molestation, let us be ready to defend and scatter the good news.

In 1 Pet iii 15 we read: "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Christianity requires attention and diligence if we would not lose our crown. While the foolish virgins were gone to buy oil for their lamps, the bridegroom came and they who were ready went in with him to the marriage, and the door was shut. "Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

Anna M. Wertz.

"And with what measure ye mete, it shall be measured to you again."

There never were truer words spoken than the above. We find it out every day we live. We receive the measure that we give; scant if we give scant measure; full to overflowing if that is what we give to others, we always get it back. Friendship is the best treasure of life. To be surrounded by good friends, satisfies a great desire and is a treasure which belongs to the friendly. It is the blessing of those who care for others. Therefore, all our kind words and thoughts are repaid with interest, and especially when we cultivate a habit of estimating actions according to the better than to the worse and speak well rather than ill of others. Thus kindliness is an investment, as is also criticism and each is paid back in its own coin, with interest.

Lecta B. Hannon.

Obituary.

Mrs. Edith Asher Wilder died Feb. 11, 1911, aged 10 years and 8 days.

The writer immersed her near Phoenix, Arizona, May 25, 1907. She remembered her Creator in the days of her youth. The lesson selected in the home from which she was carried to her grave, the lesson from which her hope was taken, was 1 Thess. iv. 13 to end. The many weeping relatives and friends caused the speaker to select John xi. 35 "Jesus wept." In order to further awaken confidence in our hope of the exercise of his power love was dwelt on for a short time, and the beloved was taken twelve miles to the Greenwood Cemetery near Phoenix, and left there in her painless sleep till Jesus returns to exercise his limitless power.

Some twenty-four well-filled conveyances made up the company that had traveled twelve miles to bid a last good by to the sleeping place of this young saint.

W. L. Skeel.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTORATION is supplied by Brother Robert G. Huggins, of 10628 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

We Believe that:

The Bible is the Word of God, 2 Tim. iii. 16; 2 Pet. i. 21; 1 Cor. xiv. 37.

The coming of Christ is near, John xiv 1-3; Acts i. 11; Matt. xxiv; Luke xxi. 25 31.

In repentance and conversion, Matt. xviii. 3; Luke xiii. 3 5; Acts iii. 21; xx. 21.

In baptism as Jesus was, Mark i. 9-10 Rom. vi. 4; Col. ii. 12; Mark xvi. 16; Acts ii. 38.

In conditional immortality, John iii. 16 Rom. ii. 7; 1 John v. 11-12; 1 Cor. xv. 51-54.

In a day of judgment, John xii. 48; Acts xvii. 31; 1 Cor. iv. 5; 2 Tim. iv 1. Rev. xi. 15-18.

That the dead are unconscious, Eccl. ix 5-10; Psa. iv. 5; cxv. 17; cxlvi. 4; John iii. 13.

In their literal resurrection, Dan. xii. 2 Isa. xxvi. 19; John v. 28-29; Acts xxiv. 14-15.

In the destruction of the lost, 2 Pet. ii. 9; Rom. vi. 23; 2 Thess. i. 7-10; Mal. iv. 1-3.

The earth is the saints' home, Prov. ii. 21; Matt. v. 5; Heb. xi. 8-9; Rev. v. 9-10; xxi. 1-5.

And that Sunday is the day of rest and worship, Mark xvi. 9; Acts xx. 7; Rom. xiii. 1-7; Titus iii. 1; 1 Pet. ii. 13-16.

I sometimes wonder why women get through an amount of fancy work that I can find no time for. When I come to consider, it is because I take more time to read. As a rule, the fancy workers are no readers.—Remark overheard.

How to Preach so No One will be Converted.

Study to please and thus secure a big reputation.

Preach lots on popular, sensational themes—avoid referring to essential doctrines of salvation.

Denounce sin in the abstract, but appear not to see the sin of your own congregation.

Preach often on the love of God; but never hint that God is a consuming fire.

Discourse again and again on the universal Fatherhood of God and Brotherhood of man, and thus slyly do away with the necessity of the new birth.

Join all the secret societies of your town.

Be liberal. Admit there are good men and Christians in all churches. Let your church be a get-together place for Jews, Romanists, Christian Scientists, and all classes of Unitarians, and by "union" help lift up humanity.

Make religion attractive, progressive and up-to-date. Split up the church into worldly clubs and societies for the sake of fun. Instead of meeting for prayer, meditation and worship let them "sit down to eat and to drink, and rise up to play."

Speculative?

Many good things in your book, "The Bible, Its Principles and Texts," but pardon me for stating one thing about it which I feel; sometimes you (while plausible and logical) become — shall I say speculative? An instance on page 114, about what became of the risen saints. The article is ably written, and you may be right that they came forth mortal, but as there is nothing about that point in the Inspired Record, the article, full as it is of good logic, shrewd reasoning, etc., is yet "speculative."—D. L.

EDITOR'S REPLY.

The article objected to is a response to Bro. C. A. Thomas, answering his question, "What Became of the Risen Saints?" We quote verbatim from our book, page 114, the whole article as follows:

"We transcribe entire the 52nd and 53rd verses: "And the graves were opened; and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." When Christ, "yielded up the spirit" (verse 50,) there came a terrific earthquake (v. 51.) Extraordinary rents and fissures are still visible in the rocks near the cross where Christ died. By the earthquake several bodies that had been buried were thrown up and exposed to view, and continued above ground till after Christ's resurrection, and were seen by many persons in the city. Like the two witnesses in Rev. xi. 8, 11, their "dead bodies" lay "in the streets of the great city" for "three days and a half" before the "spirit of life from God entered into them." Notice that the writer is particular to state that they "came out of the grave after his resurrection;" not before as some have thought, for Christ is the "first fruits of them that slept." 1 Cor. xv. 20. Thus was established the truth of our Lord's resurrection in particular, and the resurrection of his body in general. Christ, be it remembered, was the "first that should rise from the dead." Acts xxvi. 23; 1 Cor. xv. 20; Col. i. 18; Rev. i. 5. Christ was not the "first" to emerge from the grave in mortal nature; Nain's son, Jairus' daughter, Lazarus, and the man who "revived and stood upon his feet" when he touched the bones of Elisha (2 King xiii. 21,) were all re-eucitated to mortal life before Christ's resurrection. He, however, was the first to emerge from the death state immortal. All resurrections before his, and any that occurred with his, must have been revivals to natural life. With this principle settled, we cannot go wrong when we say that the saints who came out of the grave when he was raised, merely emerged from the death state in mortality. And the record of what they did after they were raised, the design or end in view of the resurrection; confirms this interpretation: they "went into the holy city (Jerusalem,) and appeared to many." No one would believe in such an extraordinary thing as the resurrection of Christ unless attested by infallible proofs. As God knew this, you can easily see the design he had in raising these saints when Christ was raised, and sending them to the "holy city," to remain there as living witnesses, like Lazarus, and "appear unto many" in that capacity. 1 Cor. 15th chapter read with this thought in mind appears in a new and beautiful light."

Read above remarks several times, reader, and see if you think it is fair to call them "speculative." Remember our book is made to study, not merely "to read." It is brief to a fault. Travelers in high altitudes make use of a highly concentrated food called Pemmican. Its compressed fattiness and pungent juniper flavor are not available, however, until it is moistened and warmed. So with "The Bible, Its Principles and Texts:" read merely it is a dry and choking morsel; studied thoroughly it will prove to be a savory mess. What at first was thought to be speculative reasoning after mature thought will be seen as actual truth. Let us see in the present instance.

All admit that Christ was "The first" to rise from the dead. Acts xxvi. 23. That he is the "firstfruits of them that slept." 1 Cor. xv. 20. "Every man in his own order," says the apostle Paul in his masterly argument on the resurrection. We are in no danger of speculating when we follow the "order" of resurrection Paul here lays down. Here it is:

I. "Christ the firstfruits."

II. "Afterward (the next) they that are Christ's at his coming." 1 Cor. xv. 23.

III. "Then the end." V. 24.

The saints spoken of in Matt. xxvii. 52, 53, came out of their graves "after his resurrection." After Christ's resurrection Paul's "order" requires that none can be raised as the harvest till "his coming." Thus the matter is settled by Paul's "order," not by our speculations.

Danger of Riches.

The Word of God does not make any definite arguments concerning the reasons for its being so difficult for a rich man to get into the kingdom.

Certain it is that those of God's children who have been blessed by him with an abundance of this world's goods, have increased temptations of all kinds, and much more have increased responsibility to him for stewardship.

I can see no justification in the accumulation of more than we need unless it be [illegible] a certain end in view of bettering [illegible]rs than ourselves. After discoursing on the evils of wealth and stating that the love of money is the root of all evil, which some have coveted often and have been seduced from the faith, Paul tells Timothy and us as well, to flee these things and follow after righteousness. However, we have examples of rich men of whom David was chief, whose lives were approved by God.

Probably the chief danger lies in the deceitfulness of riches as Christ says. They seem to promise much more than they are worth in the sight of God; they promise us power to do services for God that we imagine we cannot do without them.

Any selfish reasons for the attainment of riches brings one within the scope of God's anger, for the fool that layeth up treasures for himself, Christ says, and is not rich toward God will find his soul required of him. What does rich toward God mean? If God gives us an income of $1000.00 a year, can $1.00 a Sunday be considered the most that is required of one? Did any one ever experience any feeling of loss when even in the straights of poverty, a tenth was given to his service? If one can give a tenth of a small income, then surely a quarter tithe ought to be rendered from a large income? This then is one of the dangers of riches, the failure to give unto God his due of that he has blessed us with. We cannot give anything to God as a gift, for David says in Psa. xxiv. 1, "The earth is the Lord's and the fullness thereof."

Another danger of riches is the looking down upon those in poorer circumstances. Unconsciously this seems to steal into the habits of even the best intentioned. Things sanctioned by the business world are by no means sanctioned of God. As one's wealth increases to any great extent, investments must be made that when resolved into their details means oppression and injustice; riches give their possessor a confidence in their worldly future and alas, the one great future is too often forgotten when one knows that in the bank are funds sufficient for all earthly needs.

The foolish and hurtful lusts which Paul tells us drown rich men in destruction can be conceived to be largely those of rivalry, there is always something that is wanting possessed by those of a little more wealth, and so step by step covetousness creeps in and spirituality creeps out.

Christ says, Woe unto you that are rich, for ye have received your consolation. Luke vi. 24.

A rich man is never certain of his friends and with misfortune learns sadly that it was his possessions his friends loved and not himself.

The rich have a much greater circle of acquaintances among whom to spread the truth, but too often the result of constant association with worldly friends lessens the brilliancy of the light which ought to thereby shine the brighter.

In conclusion, let us quote Solomon, "He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him." Pro. xxviii. 22.

"A good name is rather to be chosen than great riches, and loving favor than silver or gold, for we brought nothing into the world and it is certain that we carry nothing out, and having food and raiment let us therewith be content." 1 Tim. vi. 7.

How little we really need in this world, if we could be more content, and is it not a strange thing that the more we have the more we desire?

Let each of us strive for the riches and wealth that cannot pass away, and may the Word of God dwell in us richly, that at our Lord's return we may all be ready to meet him.

EMILY GROVES.

Foolish Excuses.

Blessed is he that shall eat bread in the kingdom of God. A certain man made a great supper, and bade many, and sent his servant to bid them come, for all things are now ready, Luke xiv. 15-24. Those bidden began to make excuse.

Now what is a foolish excuse? It is one that is absurd, or marked with folly, or silly, or indiscreet. The first excuse, I have bought a piece of land and must needs go and see it, was an indiscreet excuse. Because he had bought ground, and if had never seen it, it made no difference, he had already bought it, and it would not perish nor run away. He could have eaten many suppers, and it would not affect his title to the ground in the least, so his excuse was very needless and hasty.

The next, I have bought five yoke of oxen and I go to prove them, was a silly excuse, because he had already bought the oxen, and as far as I can see there was no need of proving them just at that moment. It showed disrespect to the man that gave the supper.

The third I do not think gave a foolish excuse. He had married a new wife, and if she was not invited, I think the man was not foolish in refusing. The old Jewish law was, when a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business; but he shall be free at home one year, and shall cheer up his wife which he hath taken, Deut. xxiv. 5. From the reply of that man we think he was a Jew and was living up to their law. He does not say like the rest, Pray have me excused, but he says, I cannot come.

We think the lesson is intended to teach us when we have heard the gospel, in its purity, and have learned that salvation and eternal life are offered to all that will come to Jesus, it is our duty to accept the gracious invitation and come. Jesus says Behold I stand at the door and knock; if any man hear my voice, and open the door I will come in to him, and will sup with him; and he with me. Can any one refuse to open the door of their heart when they hear his knock and voice? How can they hear his voice? By becoming his sheep. I am the door; by me if any man enter in he shall be saved. I am the good shepherd, and know my sheep. They shall hear my voice. My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, Heve[illegible]i. 20; John x. 4, 9, 16 24.

Peter on the day of Pentecost had preached the gospel of salvation to the people. They heard the knock and voice and were converted, and asked What shall we do? Peter answered, Repent and be baptized, and about 3000 souls did not make any foolish excuse, but went forward and obeyed Peter's command.

By so doing they entered the door of the good shepherd. They sleep now in the grave, but the Good Shepherd is soon coming in the clouds, with a voice that his sheep will hear, and they will arise out of their graves to meet their Shepherd, and so shall they ever be with him.

Do not the people of today make as foolish excuses as they did 1900 years ago? Certainly they do. We sometimes hear a young man say, I believe the doctrine taught by this Church, and would like to join it, but Susie belongs to another Church, and if I cannot get her to join this, think I will join hers. A very common and foolish excuse. Why? Because there is but one true gospel, and Paul preached that gospel, and said anyone that preached another should be accursed. We know it is a gospel that is despised and very unpopular, but the time is very near at hand when it will be the only gospel in the earth, and will be very popular. So accept it, and let us see to it that we make no foolish excuses.

E. W. KNAPP.

Debts.

A brother calling attention to Paul's command, "owe no man anything," and Christ's words "from him that would borrow of thee, turn not thou away;" says: "Some seem to be of opinion that the latter renders the former null and void, and are ready to borrow for purposes of speculation.—My view is: That we should not borrow unless compelled by dire necessity—caused by circumstances over which we have no control, such as a want of employment, sickness, etc., and that a brother under such circumstances should (if applied to and has the wherewithal) not turn away. On the other hand, if asked for the purpose of paying debts incurred in speculation, he would be justified in not lending, as the speculation if a failure, might become the lender's loss, and not borrower's, and might disable him from providing things honest in the sight of all men. I have a horror of borrowing myself, and an old adage is, that if you want to convert a friend into an enemy, lend him money."

These remarks are self-evident discreet. Paul's advice to keep out of debt is not inconsistent with the merciful attitude prescribed by Christ to those who may be in a position to help the distressed. On the other hand, Christ's command to be ready to help will never be used by a true man as a pretext for evading the words of Paul which are of equal authority. A righteous man will be as afraid of burdening his neighbor as he will be of getting into debt. As to debt, it is often asked whether the modern system of credit is inconsistent with Paul's command. Attention to the context ought to dissipate anxiety on this point. Paul is commanding the payment of dues. "Render to all their dues; tribute to whom," etc. This is equivalent to commanding the payment of debt, for a "due" is a debt. Do not put off the meeting of your obligation. Paul does not forbid the incurring of obligations, but the punctual discharge of them when due. Your rent is not "due" till a certain day. Your quarterly account is not due till the end of the three months; so in business, if a man give you goods on credit (which of course you won't accept unless you are sure you can pay), the payment of them is not due till the time stipulated. The spirit of the two (not at all contradictory) precepts, may be expressed thus: "Pay your debts," and "Don't shut your ear to genuine distress if it is in your power to help."

Criticizing the Bible.

A prison visitor gave a convict a Bible. He employed himself in raising questions on difficult passages to ask the donor at every visit. Seeing that the study was of no profit to the convict, the visitor said, "What would you think of a hungry man who had not eaten a morsel of food for the last twenty-four hours, and was asked by a charitable man to come in and sit down at a richly covered table, on which were large dishes of choice meat, and also covered ones, the contents of which the hungry man did not know? Instead of satisfying his exhausted body with the former, he raises one cover after another, and insists on finding out what these unknown dishes are composed of. In spite of all the advice of the charitable man to partake first of the more substantial dishes, he dwells with obstinate inquiry on nicer compounds, until, overcome with exhaustion, he drops down. What do you think of such a man?' "He is a fool," said the convict; "and I will be one no longer. I understand you well."—Anon.

Selections.

"Only a Thing."

In a pretty, sunny parlor, modest but tasteful, two women were arranging flowers. One was the hostess, the other a visitor, who was helping with the preparations for a tea that afternoon. It was from the visitor's hand that a delicate vase slipped and crashed to pieces on the earth.

"Oh, Ellen, I'm so very sorry!" she exclaimed, in distress. "The Venetian glass vase your sister brought from Italy—the very one I can't possibly replace! It's too bad!"

"It was pretty, and I'm sorry, of course," acknowledged Ellen, frankly, burrowing promptly in a closet for her dust-pan; "but don't stand there frozen with horror, and your face like a tragic mask. After all, it's only a thing."

Ellen laughed outright.

"Most things certainly are things," she admitted, "and a few things are precious; but even then there's a difference. I forgot that you did not know the family byword, and couldn't finish it out for yourself. You see, I was quoting my name-aunt who was the dearest, coziest, most comfortable, and yet the most wide-awake and spirited old lady in the world. She always declared that the richest gain that came to her through age and experience was the perception of relative importance. Life is so much more easy and interesting if we never let ourselves be troubled about what need not really matter; and compared with people and actions, things, our mere little possessions, are, after all, so trifling. She deemed it disgraceful that anything less than war, earthquake or fire, affecting things, should make us unhappy.

"When a heart, a promise, or a principle, is broken,' she used to say, 'that's disaster, and one may grieve; but when a teapot is—a thing is only a thing. Laugh and take a brown pitcher, and the tea will taste just as good."

"I suppose it would," agreed Ellen's friend, reflectively, "if the laugh were genuine, but so many of us couldn't laugh. It's Emerson, isn't it, who says, 'Things are in the saddle and ride mankind—it's the housekeepers who are slaves to things?"

"Oh, not all of us," protested Ellen, cheerfully. "Suppose you put the pink chrysanthemums in that old Dutch mug and twist the trailing fern round the handle—I'm not sure it isn't going to be prettier than the Venetian vase, after all."—Youth's Companion.

Humility.

Oh! be little, be little; and then thou wilt be content with little; and if thou feel now and then, a check or a secret smiting,—in that is the Father's love; be not over-wise, nor over-eager, in thy own willing, running and desiring, and thou mayest feel it so and by degrees come to the knowledge of thy Guide, who will lead thee, step by step, in the path of life, and teach thee to follow. Be still and wait for light and strength.—I. Pennington.

Even a child is known by his doings, whether his work be pure, and whether it be right.—Solomon.

The Waiting Bride.

The true attitude of the waiting bride of Christ is that of constant expectation and joyful anticipation of the soon coming Bridegroom. It will be no surprise to her because she has prepared herself for his reception, she is not in ignorance of the near approach of that day, for the signs that the Bridegroom gave, that should usher in the bridal morning, are closely watched, and "when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh," said the absent Bridegroom. The marriage robe of divine holiness has been provided, and put on, and the work of adornment progresses during the tarrying time, the fine needlework and the inwrought gold, the figure of fiery trials and tests of faith, that prove her loyalty to the betrothal vows. "For many shall be purified, made white and glistening, and the wise shall understand."

As Noah's dove returned to the ark with an olive leaf, emblem of the new world, so the Holy Spirit, the Heavenly Dove, brings to the elect bride many evidences of the nearing approach of the coming King and his heavenly kingdom. Soon, yea very soon, shall we hear a great multitude, whose united voice will sound like the voice of many waters and mighty thunderings, saying "Hallelujah, for the Lord God omnipotent reigneth." "Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come and his bride has made herself ready."

From Experience.

Satan is busily engaged in trying to break down our faith in the Bible. Those who say that it makes no difference what one believes, little realize what a pernicious idea this is. It makes all the difference in the world. Unbelief is making havoc with some who once held the faith, but who alas! have made shipwreck of it. Little by little the work is done, and God only knows the terrible results. It is a sad thing to wander from God.

My heart is touched when I think of Jesus, and his love for mankind. Instead of uttering harsh words to the wanderer, he says, "Go, and sin no more." If anything wins men to God it is love, pure love.

I accept the blessed Bible as the inspired Word of God, praying for heavenly wisdom, and for a correct understanding of its teachings. I believe that truth and righteousness go together. O that God might quicken us and that we might move forward with "Truth and Purity" on our banners. There are better days before us, if we live for God. If we can win even one poor soul for Jesus by our godly efforts, how blessed it will be.—T. L. Waugh.

It does not make a man a Christian just because he attends church regularly, reads the Bible and mumbles a few prayers. He must be sincere in all he does, must put his whole heart into his business, his family, or his dearest and most cherished pleasure. In fact, Christ's service must be his uppermost desire, always and everywhere.

Nebraska Report for January.

Preached at Blair 8 sermons, held 3 Bible readings and gave one lecture.

Expense:—

Omaha to Blair	.45
Blair to Columbus	1.42
Columbus to Omaha	1.82
Supper	.25
Omaha to Blair and return	.90
Total	$4.84

Money received:—

Susan Sisle	$10.00
Almus Adams on subscription	10.00
Jane Adams	5.00
Total	$25.00
Expenses	4.84
Received above expenses	$20.16
Salary $75.00	
Less amount received 20.16	
Balance due	$54.84

Baptized at Blair 8—Arthur White, May White and Howard Appletree. The two former are husband and wife and we are very proud of them, as they are highly esteemed by all. Bro. Appletree is a young man of sterling qualities. The interest through this entire meeting was fine, and others will surely obey soon.

During the month we conducted one funeral, that of J. W. Sisle of Columbus, Nebraska.

The work for the month was very profitable.

Submitted in hope,

ALMUS ADAMS, Evangelist.

LOOK. LOOK.

Here Is a Good Big Chance.

We want a lot of New Subscribers, and with a little effort you can get us one or more. We do not ask you to work for us for nothing, but will pay you for what you do. Here is our offer to you:

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One-half Pound of Tracts and 5 copies of A Letter to a Friend.

This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN, PLEASE

We have a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John T. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will send you one Free, if you will send us

Two New Subscribers.

JUST LOOK AGAIN, PLEASE

We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a literal Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

Faith.

Faith saves, but only by yielding to the Savior and resting in him. As the feet rest on the bridge, which itself rests on the piers, so rest on faith for salvation only, because faith itself rests on those two piers of redemption, the death and resurrection of Christ.

It is not the quantity of thy faith that saves thee. A drop of water is as truly water as the whole ocean; so a little faith is as truly faith as is the greatest. A child eight days old is as really a human being as a man of sixty years; a spark of fire is as truly fire as a great flame; a sickly man is as truly living as a well man.

So it is not the measure of faith that saves thee—it is the blood that grips that saves thee. As the weak hand of a child, that lifts the spoon to the mouth, will feed as well as the strongest arm of a man, so is faith; for it is not the hand that feeds thee, but the meat. If thou canst grip the Christ, though ever so weakly, he will not let thee perish.

Happiness is not like a large and beautiful gem, so uncommon and rare that all search for it is vain, all effort to obtain it hopeless; but it consists of a series of smaller and more common gems, grouped and set together, forming a pleasing and graceful whole. —Samuel Smiles.

We trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compels all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2.00 instead of $1.50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1.50 and we will provide THE RESTITUTION to you. We will have no quarrel with a brother about so small a matter.

To the Churches Abroad:

In accordance with a resolution passed at the General Conference, I have sent to the delegates of the different States represented "Declarations of the Principles of our Faith." These are to be presented to you for action as to whether you want them to bind the Church as a creed, or merely hand to inquirers for enlightenment as to some of the things believed among us. It is desired that you give this matter prompt attention, and forward your action to the President J H Willey, Plymouth, Ind., or to the undersigned, or send it with your delegate to the next conference.

O. J. ALLARD, Sec

Tract Wanted.

"The Object and Manner of Our Lord's Return," is the title of a Tract published in 1877, by Chas. T. Russel, which I am told was sent to each subscriber of THE RESTITUTION about that time. I very much want a copy of that tract, and will thank any one who can send me a copy, or pay them whatever is right. Let me know by Postal if you have a copy, and the price, and I will then send for it. Address me at Westbrook, Maine.

E. P. WOODWARD.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person

Mrs Sober A Guild	1 50
W C Nowlin	50
Mary A Patchell	5 00
W S Dickenson	75

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second embodies its "Principles" in formulated propositions and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Huggins, 10523 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

Will it Pay to Become a Christian? is the title to a well written book of 36 pages by Brother James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av. Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

BROTHER B. Kelroy who lived until recently at Waterloo, Iowa, wishes us to say that his address is now Glad Brook, Iowa. Let those interested make note of this.

God's Purpose in Creating the Earth and Man, is the title of a little 16-page tract written by Brother D. C. Robison, 866 West Main Street, Salem, O. The title indicates the character of the work. The price is 8 cents a copy, 25 cents a dozen, $1.50 per 100. Brother Robison does not wish to make money so says that any of the poor will be supplied free on request. Send to him as above.

THE RESTITUTION is only $1.50 per year. Try it a year.

A Letter to A Friend

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will apply, be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late Brother John O Woodruff. We have only "The Word of the Kingdom. During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it she has become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

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These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies post paid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used it will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the truth by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

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Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Address, THE RESTITUTION, Plymouth, Ind.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

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The Restitution

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The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LX. PLYMOUTH, INDIANA, MARCH 1, 1911. •NUMBER 9.

The Restitution.

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JOSEPH H. WILLEY,
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Poetry.

Gratitude.

Do you give thanks for this, or that? No, God be thanked,
I am not grateful
In that cold, calculating way, with blessings ranked
As one, two, three and four—that would be hateful!

I only know that every day brings good above
My poor deserving;
I only feel that on the road of life true Love
Is leading me along and never swerving.

Whatever turn the path may take to left or right,
I think it follows
The tracing of a wiser hand, through dark and light,
Across the hills and in the shady hollows.

Whatever gifts the hours bestow, or great or small,
I would not measure
As worth a certain price in praise, but take them all
And use them all, with simple, heartfelt pleasure.

For when we gladly eat our daily bread, we bless
The hand that *feeds* us;
And when we walk along life's way in cheerfulness,
Our very heart-beats praise the Love that leads us.

—Henry Vandyke.

Communicated.

The Future Doom of Russia.

My last article closed with showing that when the "Gog" of Ezekiel, the equivalent of the "King of the North," of Daniel, should "overflow and pass over" "into the glorious land," and "plant the tabernacles of his palace between the seas (the Dead and Mediterranean Seas) in the glorious holy mountain," "he shall come to his end, and none shall help him." It would be "at that time," that "Michael shall stand up, "the great prince which standeth for the children of thy people" of Israel. And at "that time," "a time of trouble such as never was," will ensue; and also "at that time, thy people shall be delivered every one that shall be found written in the book." And also "at that time," "many that sleep in the dust of the earth shall awake." And "at that time," "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

This is the most important sign we have, seeing that it is the last sign prior to the resurrection of the dead.

Daniel was then instructed to "shut up the words, and seal the book." For how long? "To the time of the end." Remember "the time of the end" is not the "end" itself, but prior to "the end." How shall we know when we arrive at "the time of the end?" Daniel says, "Many shall run to and fro, and knowledge shall be increased."

It was necessary before "many should run to and fro," to any extent, that "knowledge shall be increased" to the extent of providing the means of "running to and fro," which did not then exist.

Of a truth,

"We are living, we are dwelling,
In a grand and awful time,
In an age upon ages telling,
When to be living is sublime."

Men of science see this, I quote from the "Scientific American," as follows: "The material world has advanced so rapidly during the last half century, and with a pace so accelerated, that mankind has almost lost one of its most important faculties and one essential to happiness—that of surprise. *** The most marvelous developments are taken as a matter of course. The condition of things fifty years ago, is seldom pictured to the mind; and all the material blessings which we now enjoy are used as conveniences of daily life, and no more. *** Notwithstanding the pages of matter and quantities of illustrations, we feel that the task of telling about the progress of a lifetime at the least can be only inadequately performed—so much has been done."

Suppose our forefathers who died fifty years ago, should be raised from the dead, and we should take them on board of our steamships, great magnificent floating palaces, which can cross the ocean in about as many days as it used to take weeks. They have "palatial dining rooms and parlors, their fine baths and bed rooms, their passenger elevators." On board these steamers we have printing offices which print daily news papers. The news of happenings in various parts of the world, is sent to them by a telegraph which has no wire; do you think they could hardly credit their own senses, knowing only the condition of things when they fell asleep?

Then suppose we take them to our telephones and let them talk to friends hundreds of miles away, just as they do face to face; you would not have much difficulty in convincing them that we are now living in days of marvelous miracles. Then introduce these resurrected sleepers to our talking machines. Let them hear the identical voices, tones, words, speeches, songs and prayers repeated, of people who are now dwelling in the dark and silent chambers of the dead; tell me, what could they think?

The greatest power in the world to increase knowledge is the printing press. I was raised a printer and know something about it. Printing has been done for hundreds of years by crude and slow presses. The old Franklin hand press was considered a marvel in its day, and so it was, it was much better than nothing for disseminating knowledge. It now stands in the National Museum, simply as an article of curiosity. Next came the Washington Hoe press, a slight improvement over the Franklin. It was a hand lever press, the same as the Franklin. My Uncle Benjamin Wilson, and myself, printed the first copies of the Emphatic Diaglott from this hand lever press. From this time on improvements kept being made, until today our daily news paper presses, to many people are more wonderful than the socalled "seven wonders of the world." If I should relate to you the capacity of the press invented by Richard M. Hoe, you could hardly credit it. A writer computes that it is capable of printing 3,300 papers per minute, and 200,000 per hour. It is in fact a combination of eight presses in one. On these eight cylinders are placed the stereotypes to be printed, and connected with these are ink rollers, which inks these stereotypes on the cylinders. Near this are eight rolls of continuous sheets of paper, which passes over these inked stereotypes, and prints on the paper whatever is on the stereotypes. The paper is reeled off these rolls, and passes through the press at the rate of thirty-two and one half miles per hour; this is as fast as many railroad trains run. Both sides of the paper are printed as it passes through the press. There is an automatic attachment to the press which cuts, folds and counts the number of papers printed. Some of our largest city papers on special occasions have to print one million copies in twenty-four hours. Here is a means of placing knowledge before the people, that borders on the miraculous.

It is said, that one hundred or more years ago, the mass of the people could not even read. Of what use would have been these tremendous preparations to disseminate knowledge?

In these last days a tremendous wave of education has rolled upon the world, and there is a demand for these unprecedented facilities to supply papers, books, magazines, etc., that "knowledge may be increased." Religious literature has also been printed and circulated by leaps and bounds. In the beginning of the nineteenth century Bibles were still a scarce article. Prices were so high but few people could afford to own one, and many would walk a great distance to hear it read.

The change started in 1804, when the British and Foreign Bible Society was founded. In May, 1816, the American Bible Society was organized, and since that time, hundreds of auxiliary societies have been founded. And what has been the result? Why the Bible either in parts, or as a whole is now read in five hundred and tweny-five languages and dialects. Some over three hundred million copies have been circulated since March 1804. It is said to be printed today at the rate of some ten millions two hundred and fifty thousand a year. Railways and steamships at the same time have been perfected, to such an extent that "many are running to and fro," over all the world, as "on the wings of the wind," carrying the Word of God with them, to all who dwell on the face of the whole earth. It is hardly a possibility to estimate the millions of people who are on the move at this hour, on railroads and steamships, in pursuit of pleasure, business, or religious work.

We can hardly realize the privileges of today, unless we compare them with the past. Let us go back as far as 1877, when Congress was petitioned to print thirty thousand Bibles to supply the demand. This could not be done at that time on account of the lack of both paper and type.

Let me call attention to an incident, which occurred in 1794. A Welsh girl by the name of Mary Jones, had an intense craving to own a Bible. For six years she saved all the money she could, to buy one. In the year 1800, she found she had the required amount. She was directed to Thomas Charles, who lived at Bala, twenty-five miles away, which distance she walked. Mr. Charles told her, that the few copies he had were preserved for people who had already made previous application for them. Her hopes of years seemed to be blasted, she sobbed and cried. Mr. Charles said: "My dear child, difficult as it is to spare you one, it is impossible to refuse you." This remained her cherished possession for some sixty-six years.

Bibles continued at high prices, so that it became difficult for the poor to possess one, until the Bible societies sprang into existence, and now with the increased facilities, any one can have one at but little cost; and if too poor to purchase one, they are given to them. This is all due to "knowledge being increased" in "the time of the end."

In the nineteenth century over ninety million dollars were expended by Bible Societies to supply the destitute with God's Holy Book. On the day of Pentecost we read: "The multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?"

Today the Word of God is carried into all lands, and all nations can read God's Word in their "own tongue wherein they were born."

Among other wonderful things which have sprung into existence in "the time of the end," is a universal language (Esperanto) by which means today "the gospel of the kingdom" which is so precious, and near to the hearts of all true believers, can be read in all the world, if we would but interest ourselves to send it to them.

The World's Congress of scholars in this language, recently met in the city of Washington, D. C. There were 22 nations represented, and 85 states. Our Brother J. G. Haupt of Crowley, La. was one of the delegates.

Beloved in the Lord, the world is moving rapidly toward the great consummation. Let us be *ready for it*. It may yet take several articles to finish the topic. It can be comprehended better by considering it more in detail.

Yours in the Blessed Hope.
W. H. WILSON.

God asks of thee works as well as words; and more, he asks of thee the works first, and words after; and better it is to praise him truly by works without words, than falsely by words without works.

If we be faithful to present duties God will provide for the future.

The Story of a Happy Christian Life.

SECOND SERIES. NUMBER 60.

Sister Sallie Roter and her husband had come east the winter of 1905—'06, had been twice to Haddonfield to visit Auntie Willard and were "amazed to find her looking so young," and to see her "sitting up as straight as when they first knew her,"—though not able to sit long at a time.

As I Sister Roter thought that "the wandering of Auntie Willard's mind was due, in great part to her blindness, and that —could she have had her eye-sight, she would have been just the same as of yore. But I think in this she was mistaken, and that Auntie Willard's second childhood had come—a pathetic and beautiful childhood indeed. I felt instinctively, when I heard how it was that the end was only a few weeks away, and so it proved, for she died March 11, 1907, as stated in the beginning of my story.

She had ceased eating at the table only a week before the day of her death; at noon on that day she seemed weaker and unable to eat at all, in the afternoon began laboring for breath, and at 10:30 P. M. had fallen asleep in the blessed sleep that the Lord giveth his beloved.

The dear one was beautiful in her [illegible] and looked to be not more than 67 instead of nearly 93. The Happy Christian Life that she had lived, had [illegible] lines of loveliness on her face, [illegible] destroyer himself, could [illegible]erate. There had been no [illegible] no wasting away, no suffering [illegible] the last, only a simple giving of the breath back to the Father to be breathed upon her again when the last trumpet shall sound, and the dead [illegible] come forth to die no more.

She had kept the faith inviolate, she and declared in perhaps the last letter of any length that she ever wrote, that "the Word of the Lord is infallible," implying that whatever we find written there is fact, and can be [illegible] questioned or denied, only [illegible] evil; that we may not say [illegible] parts of a narrative are [illegible]ly literal, though the third [illegible] nor make mythical certain [illegible] ages, whom the Scriptures say, [illegible] and trembled." O how I [illegible] that in these days of Higher Criticism, when men are vieing with each other as to who shall be the smartest and most cunning of his followers in the endeavor to overthrow faith in the validity of the Scriptures, to find one whose faith could not be shaken though "tried as gold is tried in the fire!" Who of us who remain shall be able to stand?

A beautiful incident occurred before the funeral that illustrates in a striking manner Auntie Willard's simple, childlike faith in the over-ruling providence of God even in the smallest matters of life.

We all know how fond grandparents are of the first grandchild, and what great store Auntie Willard set by Lizzie May.

Well, Lizzie May,—long before the dear grandma had lost her eye-sight—had had some very handsome photos taken and had of course given her one. Auntie Willard prized the picture very highly;—would look at it frequently and then lay it away. But at last it disappeared and no one knew what she had done with it. And now comes the strange part of the story. When the last sad rites were about to begin, a reporter called and asked for a likeness of Auntie Willard. Lizzie May ran up stairs at once to get one, and in her search through the bureau-drawer, where she knew the picture must be, she discovered her own long-hidden photo! "On the face side of it, and near the bottom of the card, were written the words, "Over—Over." She turned it, and there in perfectly plain lettering was the following—'After my decease and the last thing before the coffin is closed, I desire to have this picture placed on my face, face to face.'

She had hidden the picture and had mentioned the matter to no one, not even to Lizzie May.

You may imagine how deeply the friends were touched and how thankful they were that the picture was found by the very one most interested so that the tender request could be carried out,—as it was in every detail. She had told the Father in secret what she wanted and he had answered the prayer at the exact moment —not a moment too soon nor a moment too late. And that is the way the grand-daughter's picture is on the grand-mother's face, covered with white silk, and speaking [illegible] though but a mute [illegible].

The funeral services were [illegible] parlor of the Willard home. Walter Smith, Philadelphia Missionary, [illegible] as speaker. Wm. H. Eldridge, [illegible] verted at thirteen, at Brother and Sister Willard's meetings, at Hammonton, N. J., in the sixties, followed and then Brother Henry T. Taylor, their beloved son in the gospel, paid his tearful tribute to her memory, all alike testifying that "largely to her, under God, they owed the spiritual impulse of their lives."

Brother and Sister Roter, Sister Berhouse of Hammonton (dear loving friend) and Sister Hannah F. Moore, all brought into the truth through Auntie Willard's [illegible], were there, and of course, her son and wife from Washington City, and many beloved personal friends, not of our faith,—the members of the door Philadelphia Church, and other scattered brethren and sisters having for most part fallen asleep,—or at least those of them who were best known and most closely associated with Brother and Sister Willard.

On the brow of the hill by her husband, "near the edge of the woods first touched by the morning sun" and not far from where Brother C. C. Hudson sleeps, Auntie Willard was laid to rest,—"a stream of water [illegible] below and one hundred feet away, and the old mill in sight where Brother Willard took wheat to grind from the farm near by."

All sorrowed, but what the loss of his mother was to Rowland no one can ever estimate. He had been her care-taker for so many years, had nursed her through the dangerous illness that followed her fall when her life hung as it were by a hair, and after her recovery had heeded every call and tried to anticipate her every wish; and her death seemed much as if a beloved child had been snatched from his arms.

He cried through the letters he was obliged to write, exclaiming, "O how shall I stay my hand and keep the tears to talk to you again?"—though "buoyed up by the never-failing promises of him who is the Resurrection and the Life," as were all the dear, faithful ones who bade her "Good Night," "till the dawn of the eternal morning."

Charles A. L. Totten died April 12, 1908—a year, one month, and one day later than Auntie Willard, and as one of her last written utterances was as to the infallibility of the Bible, it is fitting that we give his last written words as paralleling hers.

"Go to!" said he "Search the Scriptures for in them ye think ye have eternal (Sectarian: May God forbid!) life, for they have those (oracles) that speak of the one only name thou must confess with thy lips, and believe in with thy heart—if thou art ever to be saved. Look it up, that TEXT, nothing can cancel it, nor supplant it; no, not all the saints and popes or all the days of the crazy calendar they have handed down to us, can ever change the WORD OF GOD."

My story is done.

"I stretch my hands toward you
Loyal 'watchers' of today,
Who are treading in the footsteps
Of the watchers called away;
And I pray that through the gloom
And blackness of the night,
You soon may hear the watchword—
Changing darkness into light;
For the mist upon the mountain
Must fade before the sun
And the watchers watch can only end
When the watchers joy has come."

I would that joy might come this very year!

S. ROXANA WINCE.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisite for the forgiveness of sins, and a holy life essential for final salvation.

Lest We Forget.

Let us turn to Mark xiii. 28 32 and [illegible] We will find where Jesus in answer [illegible] the Scribe when he asked him [illegible] the first commandment, [illegible] Hear, oh Israel! the Lord [illegible] Lord, and thou shalt [illegible] our God with all thine [illegible] with all thy soul, and with all [illegible] mind, and with all thy strength."

This is the first commandment, and the [illegible] this "Thou [illegible] thy neighbor as thyself." [illegible] other commandment [illegible] these.

[illegible] this is what I want to [illegible] fulfilling the royal law? [illegible] How did the Scribe answer [illegible] Let us read a little further [illegible] Well, Master, thou hast said [illegible] truth, for there is one God, and [illegible] is none other; and to love him with all the heart, and with all the [illegible], and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. When Jesus saw that he answered discreetly, he said unto him Thou art not far from the kingdom of God.

Now let us turn to Galatians v. 14-15 [illegible] Paul says, For all the law is fulfilled in one word, even [illegible] Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.

O let us keep the words of our dear [illegible] Savior ever before us. Let us make an effort to love our neighbors, for fear we will wander far from the kingdom. May we have the love of God in our hearts good and strong. [illegible] earnest and most sincere [illegible].

[illegible] falls now and then, it wont hurt. They may help to open up the [illegible] of our hearts, and make us more tender one toward another. Let us keep the Star of our Hope ever before us, and his faithful words as our motto—

LEST WE FORGET.

Your Sister in the hope,
MRS. C. W. FRY.

Editor Restitution:

The past year has been a busy one for the writer in the work of the Lord. I have worked 138 days, preaching 126 sermons, traveled 5085 miles, and baptized quite a number.

The harvest is great but the laborers are few. Yet we have a wonderful message for the world. The message of life, and a home in the kingdom of God.

Brother Huggins, What is the sign of the Son of Man, referred to in Mat. xxiv. 30. I wish our able writers would give us something more on the prophecies.

J. H. ANDERSON.

Dear Brother Underwood:

Find enclosed $1.50 for THE RESTITUTION to my address another year, and as I am a little past will hasten to send it. All things seem to point more and more to the nearness of the coming of the Master, as everything is more or less disturbed on every hand. Distress seems everywhere, but let us bear it patiently, ever looking to God for sustaining grace in every trial.

Your Sister in the Blessed Hope,
ELIZA A. RAB[illegible].

Editor Restitution:

I will renew my subscription for THE RESTITUTION again, and a mite for to help others, so you find an order for $2.00 in this.

THE RESTITUTION is a real feast to me, it helps me so much to understand many things in the Bible. I hope all will take God's Word for their creed and guide, and nothing else.

Pray for me dear brothers and sisters, that I may hold out faithful till the Lord comes, or while I am among the living.

Your Sister in Jesus Christ,
MRS. M. E. DARNALL.

The humblest tasks are often the most difficult, but they may yield the largest returns.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, FEB. 22, 1911.

BROTHER Edwin Kinder of the old Northfield (Illinois) Church that included so many of the tried and true old pioneers of days gone by—when Brothers Asa W. Button and Richard Appleyard and other names were household words among us—is still among the living, ninety years old, and though afflicted by deafness and other infirmities of age, is still firm and faithful, looking with bright anticipation toward that Sun-rising that no cloud will ever dim. Each one of the Church of God who ever met this aged Brother, and all those who never had this pleasure, will we are sure join with the Editor in an expression of loving remembrance of him as he shall pass on March 9th, the 90th milestone on his journey toward the kingdom of God. May the time that yet remains to him be pleasant hours, and when he shall enter the valley and shadow of death, may the blessed hope of soon awakening to the new life be his stay and strong fortress. May kind and loving friends, with willing hands minister to his needs, and with tender words of love cheer the few days remaining to our aged Brother, so that no touch of sadness will mar the beauty of a life so true to God and his fellowmen as has been the life of Brother Edwin Kinder.

FAITH—
Vital principle, which keeps my heart
Firm, 'mid the pressure of a thousand ills,
Thou my life's solace and supporter art.
Mingling with bliss the bitter cup it fills.
Far in the future hath thy watcher's glance
Discover'd peace, and many a blissful spot;
While present griefs seem shadows that enhance
The opening glories of thy future lot.

NEWS from the bedside of Sister Chaplin-Wickizer on Monday morning informs that her condition is very critical. The following message from Sister Wince gives Sister Chaplin's own words as far as possible:

Dear Readers of Restitution:

Mother—Mrs. Sarah Chaplin-Wickizer—wishes you to know that "she is no better," but that "she is thankful she has a loving Savior, and a dear Father in heaven in whom to trust." She says "I lean upon God; I have no where else to go."

She has the most loving care from friends in Pierceton, and thanks God for this proof of his watchful care over her. She is also so thankful for the visits and letters from friends, and for the kindly interest you all take in her.

MRS. S. ROXANA WINCE.

AGAIN reports come of persecution of Jews in Russia. In the province of Tchernigov, a government of Little Russia, the governor has ordered the expulsion of all Hebrews. In spite of the intense cold the police opened the doors and windows and drove them out through the snow drifts, to the outskirts, where they are conducted from the province. There were 219 families, among them being a number of wealthy land owners and manufacturers. They attempted to appeal to the governor, but he refused to hear them, and now they are seeking to get a hearing at St. Petersburg, but that cannot help the suffering of delicate women and little children driven from their homes into winter's storm and cold. No matter what charge is made against the Jewish men, nothing can justify this cruelty.

Communicated.

Remembrances of Friends.

Elder B. W. Woodward passed his 80th milestone on Sunday, Feb. 19th. The day dawned cold but pleasant, and the Elder had been asked to go to the Church and speak on this especial occasion. He was expecting the usual number out, but they kept coming, some from long distances, until the house was well filled with neighbors and friends. He gave an appropriate talk from the subject "Does it pay to be a Christian?" with a stirring exhortation to make the wise choice before too late.

After the sermon the emblems of the Lord's Supper were partaken of; so many felt this such a privilege, as they are deprived of it, being alone in the faith in their neighborhoods.

When we reached home he was again surprised to find the congregation had preceded him, and had dinner nearly ready. Sixty-six people dined with him that day.

His surprise and pleasure was complete when he was presented with a beautiful large pink Azalia and a purple Cyclemen, two beautiful plants, the gifts of his friends. How they will brighten the remaining winter days. He was also remembered with many beautiful birthday cards and booklets from all points of the compass. Sister Bell McCandless of Pence, Indiana, now in California for her health. Bro. and Sister Good of Tennessee, and their son Edison who came the long journey last June Conference to have Elder Woodward baptize him. Bro. and Sister Evert Byers from Washington. Brother and Sister Arnot Byers. Sisters J. Evans and L. Himelright of Pleasant View, Indiana. Brother J. Williams, Brother and Sister R. Worthington patient faithful souls, Bro. and Sister Harper, several from the Adrian Church, from Plymouth, Ind. O, so many had thought of him in loving remembrances—nearly 60 in all, and if he was well enough and I had the time, we would write to each, but instead take this space in our paper to thank you all, and exhort you to meet him on that other blessed birthday we hope you are all looking for, the day of Christ's return, when our birth out from old mother earth will be an immortal birth to eternal life in his kingdom.

O, how much that will be worth to us. These beautiful tinseled cards, which we appreciate so much, will sink into insignificance when compared to the white-robed, jewel decked beloved of the Father, who will be heard singing victory over death and the grave.

May that birthday dawn for each of us, is the prayer of

B. W. & M. A. WOODWARD

Sunday School Lesson.

MARCH 12, 1911.

Elisha the Prophet Restores a Child to Life, 2 Kings iv. 8-37.

Golden Text—"The gift of God is eternal life through Jesus Christ our Lord. Romans vi. 23.

To fully appreciate this lesson the Scripture text between last lesson and this should be read. It seems that in his travels back and forth, the prophet Elisha had attracted the attention of a certain woman living at Shunem, and she saw that he was a man of God, and so proposed to her husband that they build a room on to the their house and furnish it with the necessary furniture, so that when Elisha passed that way he would have a place to stay and rest from his journey. This manifestation of kindness was taken note of by the prophet, and he wished to render her any favor that he could. She was childless, as was Sarah, but a son was born to her, and to an Oriental woman this was the greatest favor that could be bestowed upon her. As this boy grow up he went to the field one day where his father was, and there was taken sick. They carried him home to his mother where he died. The poor woman was stricken with this great grief. The child had come into her home as a miracle of God, and so she took him up and laid him on the bed of the prophet. Then she started on a journey to where Elisha was, and by her persistence induced him to go back to her home, and when there he went to the room where the boy was, and the lesson account tells of how he was given back alive to his mother.

In this lesson we are taught the value of a life. Our present day education and the great movements we hear so much about in the way of laws governing the way our food must be handled and kept from contamination, and the efforts to stop the spread of disease; the work of the Red Cross society in times of disaster and peril, of war and pestilence, and the ways that the young are educated to care for themselves in emergencies, when in danger of drowning, etc. All these are but lessons we are daily getting on the value and worth of a life.

Here was a little boy, whose very existence was a miracle. His mother was of course all wrapped up in her little son, expecting much to come by his life, and now to have all her high hopes blasted, was a severe blow to her. The incident shows the value and sacredness of even this little boy's life. Of course it follows that if value attached to this life, then other boys and girls are also worth caring for and protecting, even in this day.

It may be noted here that the mother of this boy was willing to make all sacrifice for her boy. She had strong faith the man of God could help her, and for fear that a messenger would not present her case strong enough she went herself. She based her plea on the fact that this child come to her from God as a reward for her kindness to God's servant, and now that he is taken from her, her faith prompts her to seek Elisha, as the medium through whom he can be restored to her.

Possibly she had heard of other miracles that Elisha had performed as is given in the preceding chapters, and thus she would have ground of hope that he could help her. When Elisha would send his servant to look after the case, the woman would not be put off so, and refused to leave the prophet, insisting on his giving it personal attention. The whole story shows the value the mother put on a boy's life.

When Elisha came to the scene he too seems to have recognized the sacredness and preciousness of this life, and he puts forth every power of his being to restore his life, and in answer to his prayers and supplication to God the boy is made to live.

In days gone by in some heathen lands, mothers sacrificed their children to appease the supposed wrath of the idols they worshipped. Even in our day the man who is made reckless by strong drink, or to satisfy some desire, does not recognize the value of life as did this mother, but we are indeed glad that so many are at work along the lines of temperance and proper living, thus showing an interest in the present lives of those about them.

If this life, that is but a vapor, is so precious, and so worth while the effort put forth to sustain it, how much greater should be the effort to secure that life to come—eternal life in the kingdom of God! There is no possible comparison between them. If we are ready to make any and every sacrifice for health that this life may be extended, how much greater our sacrifice to make sure of an inheritance in the better life when Jesus comes to gather his jewels.

What value do you place on the life to come? What sacrifices are you now making for it? Do you want any of your friends to go into the kingdom with you? What are you doing right now for them? Are you paying the preacher or sending papers and tracts to them?

Work in Arizona.

Some time ago I wrote to THE RESTITUTION that I had closed a meeting at Arlington, Arizona, which made me happy by resulting in seven repentant converts coming to the stand, and expressing a desire to be immersed. [Must have gone wrong as this is the first we have heard of it.—Ed.] Obedience was postponed for further study of the faith as made known in the Bible, the basis of all saving faith. When the appointed time February 5, was reached, my son-in-law and my daughter, accompanied by their daughters, two sons, and two school teachers from a school near by, took me to the appointment a distance of seven miles. The neighborhood was being scourged by the measles, including some of those who desired immersion, and a number of the interested ones were necessarily away working on an irrigation canal, but there was a goodly house of interested hearers.

By previous request and appointment I canvassed the Sabbath question, and although my readers are informed that I have been engaged for years in a struggle with heart failure, I am thankful for the opportunity to talk to those who can be convinced that the law Sabbath was given to those who were under the law, and nailed to the cross when he that redeemed us from the curse of the law was nailed to the cross.

On account of the health conditions at Arlington, meetings were postponed again until February 26. As soon as a series is held counting from that date, I hope to be able to return through California to Washington and Oregon. Any who are interested may address me at Arlington, or care of Mrs. Grace Lawrence, Palo Verde, Arizona.

I wish all would read and reread the "head-light" as printed in the upper right hand corner of THE RESTITUTION. We have never thought of it as a creed which must be believed in order to assure salvation, but as it is the most concise expression of what I believe to be important truth, I have long accepted and taught it, and may I boast, by the Providence of him in whom I trust, sufficient strength has been given me to immerse about 500 believers into the saving name. Unless I can see some advantage can come to me, we will remain with the Bible and that alone.

I was greatly pleased to read the letter published January 25 from our old pioneer, Brother B. W. Woodward. Could only repeat like sentiment by signing the same article. I enjoyed a meeting several years ago conducted by our Brother and Sister Woodward, and I thought then, and think yet that I know the pure gold.

I believe, both from experience and observation, that when differences spring up between brethren, misunderstandings go with the differences of view that create real misrepresentations. From my own experience—Some years ago, a position I took, caused word to go out "Brother W. L. Skeels has endorsed universal salvation," but my creed was and still is against it, in such expressions as "The Lord preserveth all them that love him; but all the wicked will he destroy," Psalm cxv. 20.

So I remain with the Head-light of THE RESTITUTION, and see no reason for substituting any other. I hope its principles will be sustained, and that the spirit of 1 Cor. xiii. will be manifested by all. "Be ye also ready, for such an hour as ye think not the Son of Man cometh." Let us press home the sentiment "A new commandment I give unto you, that ye love one another. By this shall all men know ye are my disciples, if ye have love one to another," John xiii. 34. We need more love.

May Love abound,
W. L. SKEELS.

The Inspiration of the Bible a Test of Fellowship.

[Continued from Page 3.]

word has thereby been preserved, and now 'tis seen in every land and clime. 'Tis true that lives no more are slain in its defence. That mode of persecution has for ever gone. The words of men now take the place of swords. We live in days when human thought is free—free to bless, and free to curse; free to preach the Word of truth, and free to teach a lie. And O, such lies—lies presented in the garb of truth, partly fact and partly fiction; beguiling lies, which fascinate unstable minds with things of nought. From every class they come; from those who have no hope in God, as well as those who have; from unbelief in all its [illegible]; from superstition's many-[illegible]forms; and, as in days of yore, [illegible] those who claim the name of light. With these we have to [illegible]—to fight for each and all the truths of Holy Writ and now to fight for that in which they are found. That written Word we have been told doth come in parts, but not in whole from God; or if from God, he hath in some things made mistakes. We this reject, and cannot bid God-speed to those who claim to be his sons, and will do the same. But let them speak; hear what they say; and give the hand to those with whom ye deem it right in [illegible]ship to meet,"

[illegible]h Vial Apologists for Fallible [illegible]rship.—"Ye well-meaning but unwise and mistaken brethren of the [illegible]eal, why need ye have been mar[illegible] in the way ye describe? 'Twas through a "mere mechanical test." The manuscripts ye sought to preserve were only copies, they were not autographs. And how did ye know that they were correct? Nay, what proof had ye that the autographs were infallible? The writers may have been inspired, but what proof is that that in nothing they did err? May they not have made mistakes in things where doctrine plays no part? In treating only of salvation's way could ye have guarantee of absolute perfection. In other things they might not give more solid ground than writings uninspired. And was your faith in God so slight that ye would risk your lives for parchments such as these? Ye must have known that everyone could not be burnt; that Pagan satan's evil work must fail; that God, apart from any strife of yours, would keep or reproduce for future use the sacred scroll which taught the way of life. If ye had truly known that way ye would have felt its vital force, and need no longer trust in words which merely clothe divine ideas. Ye say those words had found a lodgment in your minds; what more then did ye need? If ye had sucked the honey, why cared ye for the comb? Could ye not have copies made of needful parts and left the rest? Why throw away your lives on rolls of skin which once were things of naught, and soon must waste away? Ye were self-made martyrs for mere theory. The truth is in itself so strong that none can break it down; the forces of a mighty host no breach could make wherewith to pass its adamantine walls; it is its own natural fortress and needs no buttress of man's design. Your martyrdom was not for God's pure truth, but for parchment scrolls in which that truth was found; ye lost your lives through folly's own device. Consider your mistakes—what harm ye did to that grand cause which ye had sworn to serve. If ye had not demurred to Satan's first demand, his fury would not long have lived, and then your course had been quite free. Ye added fuel to the fire, and caused the flames to spread. The more ye did resist the fierce decree so strong became the will to give its hatred fullest vent. Consider what effect your conduct had within the church's pale. 'Twas you who formed two parties there; 'twas ye who placed a stumbling block before the weak; 'twas ye who threw on them the weight of bearing with the strong; 'twas ye who interrupted peace, and stayed the progress of the truth. Alas! alas! for such a flock of foolish wayward sheep from simple paths of truth to stray."

Fifth Seal Martyrs for God's Word.—Ye sixth vial Laodiceans! Is this the cold-blooded way in which ye measure our zeal for God? Our self-sacrifice for his Word? Have ye so little love for him whose name ye bear that ye would not lose all ye have for safety of his Word? Are ye not sons of God and children of the light? How can ye cause the light of truth divine to shine without the Word in which 'tis found? And how can ye hold forth "the Word of life" (Phil ii 15, 16), unless ye have a transcript of that written Word? How can ye yourselves in this dark world "walk circumspectly" (Eph v 15), (Eph vi 12), without the Spirit's "lamp" to guide your "feet" (Psa cxix 105)? How can ye measure righteousness with unrighteousness unless ye have the rule by which to measure (Lev xix 35)? How can ye "weigh actions" (1 Sam ii 3) like your Father in heaven, without the scales and weights of his providing? Know ye not that "a just weight and balance are the Lord's" (Prov xvi 11), and that "divers weights and divers measures," which many-sided human nature doth provide for its own acts, "both of them are alike abomination to the Lord"? Prov xx 10. Are ye so "perfect" that ye "offend not in word" (Jas iii 2) and need no further "reproofs or instructions" wherewith to walk "the way of life"? Prov vi 23. Are ye so "undefiled" (Psa cxix 1) in thought and deed that ye no longer need "the Word" in "spoken" (Jno xv 3) or in written form (Psa cxix 9) wherewith to "cleanse your hands" and "purify your hearts" (Jas iv 8; Psa xxiv 4)? Are you so well able to "keep in memory" (1 Cor xv 2) "the statutes of the Lord" (Psa xix 8) that ye can at all time, without fail, "put difference between holy and unholy, and between unclean and clean." Lev x 10. Are ye so faultless in keeping Jehovah's "covenant and his testimonies" (Psa xxv 10) that ye need no "book of the covenant" to remind you the terms thereof? Are ye so "filled with the knowledge of God's will" (Col i 9) that ye can for "increase" (ii 19) find no room? Have ye partaken of so much spiritual "nourishment" (Col ii 19) that "hunger" (Luke vi 21-25) and ye have parted? Can ye keep your minds "alive unto God" (Rom vi 11) without an "every day" supply of "bread from heaven"? Ex xvi 4. And have ye even now so freely drunk "the water of life" (Rev xxi 6) that ye have ceased to "thirst." Matt v 6.

If ye can answer Yea to each and all of these, we must express surprise and doubt, and plainly say that ye are "wretched" in the extreme, "miserable" beyond compare, the poorest of the poor, blind to things outside the natural sight, and naked as the sinning pair who lost the right to Eden's tree of life. Rev iii 17; Gen iii 11, 22. If such be your state, we counsel each of you to buy the Spirit's gold tried in the fire that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with the Spirit's "eyesalve, that thou mayest see." Rev iii 18.

"When we were pilgrims in the narrow way" that "leadeth unto life" (Matt vii 14), we felt the need of that staff (Psa xxiii 4,) which once did comfort him who always sought his Father's will. John v 30. We desired like him to meditate on Jehovah's law day and night. Psa i 2. "The Word of the Lord was precious" to us; for, as in days of youthful Samuel, "there was no open vision". 1 Sam iii 1. "The words of his mouth" were to us as unto Job "more than necessary food." Job xxiii 12. Like Jeremiah we "did eat them" for they were the joy and rejoicing of our heart." Jer xv 16. We had learned that by them alone could we be "kept from the destroyer" (Psa xvii 4); and though man might "kill the body" we feared him not, but we feared One who "is able to destroy both soul and body in Gehenna." Matt x 28. Yes, we not only feared him, but we loved him with all our heart, with all our soul, and with all our mind (Matt xxii 37; and our ardent desire was to see God (Matt v 8); to be made pillars in his temple, to receive his new name, to form part of the glorified throng, which includes them that were beheaded for 'the witness of Jesus, and for the Word of God" (Rev xx 4), to be wedded to him who is altogether lovely, Cant v 16, who, in reflecting on the past, is able to say, "I have eaten my honeycomb with my honey; I have drunk my wine with my milk." Cant v 1.

Can ye wonder that we loved so well the parchment scrolls on which these good things were inscribed? We cherished them as means unto an end—the only means by which that end could be attained. 'Twas this, and this alone, that stirred our souls from inmost depth and bade us use what strength we had to keep within our grasp such precious pearls. "All that a man hath will he give for his life." Job ii 4, it hath been said by even one who spake not always truth. We fought for life—not a vapor-like which after a little time "vanisheth away". Jas iv 14. We fought for that unending "life hid with Christ in God." Col iii 3. "The good Shepherd" had given "his life for the sheep," Jno x 11, and we could do no less for him. It devolved upon us, "not only to believe on him, but also to suffer for his sake", Phil i 29, and to "lay down our lives for the brethren," 1 John iii 16—the brethren of our age, and of ages to come. At the call of duty we offered ourselves on the altar," Rev vi 9, of Christ's love.

"Ye say our scrolls were only copies. What else could we expect to have? How could each enlightened Son of God possess an autograph? He might as well receive the truth direct by God-breathed power. Both special virtue dwell in writings first produced? How many things have ye not read from human pen of which ye never saw the autograph? Ye read from copies and asked for nought beside. Aim ye to be as perfect copies of your Master and your Head as those decaying scrolls for which we lost our lives.

Ye say we were victims to a mere theory, and could not be certain that inspiration's record was free from error. We do not understand such Ashdod talk, and must leave it to the brethren who have greeted us with words refreshing to the Man of God. We knew that every good gift and every perfect gift was from above," and that it came "down from the Father of lights," who "of his own free will begat us with the Word of truth." Jas i 17, 18. We knew that Word to be a gift from God and therefore perfect, and that words which come from him must be like him. We knew that such portion of that Word as was on Israel's race bestowed had been, when they were "broken off" transferred to those "grafted in," that of the root and fatness of the olive tree the Gentiles might partake. Rom vi 17. We knew that of the rest, it had been cared for with the utmost care by those to whom it came in apostolic days, 1 Cor xiv 36, and by those who followed in their steps for twice one hundred years. Its writers were "stewards of the mysteries of God," 1 Cor iv 1, to whom was committed the Word of reconciliation. 2 Cor v 19. When that word was put into writing all who received it became stewards thereof, and it is required in stewards that a man be found faithful. 1 Cor iv 2. We esteemed it as a most important part of the talents for which we should have to account when our lord returned from the far country. Without it the remaining talents would have been useless. We dare not betray our trust. If we had, what hope that we should hear the much longed-for verdict? "Well done, thou good and faithful servant; thou hast been faithful over a few things. I will make thee ruler over many things; enter thou into the joy of the Lord." Matt xxv 14-21.

"Ye sixth vial apologists speak much like those by whom the sacred scrolls which we esteemed so much were given to the foe, for which we called them Traditors. They acted thus because they did not prize enough the God-breathed words inscribed thereon. We fear it is the same with some of you, and therefore pray that you may soon repent your godless talk and receive "the Word of God," not as an imperfect, but a "perfect gift," and "not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe. 1 Thes ii 13. Until then we are in sorrow but in duty bound to decline the hand of fellowship; when next we meet we hope your change of mind will permit us to say God be with you."

Ebenezer. 1. Sam 7,12

The copy for this Department of The Restitution is supplied by Brother Robert G. Huggins, of 10823 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

A Prayer.

We come to Thee for strength Lord,
We need it day by day;
[illegible] guard and guide us,
[illegible] we stray.

We come to Thee for help Lord,
For help to do Thy will;
To walk in Jesus' footsteps,
[illegible] still.

We come to Thee for light Lord,
For we are weak and blind;
[illegible] light, Lord,
[illegible] mankind.

We [illegible] wealth Lord,
But [illegible] day by day;
[illegible]
[illegible] to pray.

[illegible] Lord,
[illegible] pure and white;
[illegible] of Jesus,
[illegible] in the light.

A. Wallace Mason.

With this issue we begin a series of articles entitled "The Inspiration of the Bible a Test of Fellowship." It is a pamphlet of English origin called "Bible Authorship and Fraternal Fellowship," now out of print, revised and abbreviated. It is up-to-date—editorially revised it is sent forth as our sentiments, and our endorsement of its position on the question of Bible inspiration is full. If Bible inspiration is not a test of fellowship there are no tests. These articles have cost us much time, labor, and some money. Reader, you will do yourself a great injustice if you miss reading them. Read and study every one.

The Inspiration of the Bible a Test of Fellowship.

Is it desirable for the brethren of Christ to be well instructed in the evidence on which the infallible authorship of the Bible is based? To this question there can be but one reply. If any doubt should exist concerning the foundation of their hopes, their faith cannot be of that robust, sterling character which alone will stand the fiery trial of purification (1 Peter i. 7.) It is a law in the organic world that where there is perfect health, disease can with difficulty obtain a lodgment; but when the vital forces are reduced low our, the organism becomes a prey to the enemy in the most insidious form. The same law is in operation in the moral world: where there is *strong conviction* based upon knowledge, unbelief can find no place; but if weak, the outside forces will soon overcome it. Convince and conviction are derived from two Latin words, viz., con, together, and vinco, to conquer. The state of mind which they represent is one, not only of resistance, but of attack. "This is the victory that overcometh the world, even our faith" (1 Jno. v. 4.) An enemy cannot be overcome without effective weapons; and in relation to the things of God, those weapons must be of divine providing. The armory containing them is the Bible. In human warfare, the repository for holding weapons of attack or defence is carefully guarded. How much more important to shield the divine armory from the least encroachment. It contains "the weapons of our warfare, which are not carnal but mighty through God to the pulling down of strongholds;" they are devised for the purpose of "casting down imaginations (or reasonings, Marg.,) and every high thing that exalteth itself against the knowledge of God, and bringeth into captivety every thought to the obedience of Christ" (2 Cor. x. 4 5.)

From this aspect, what do the events of the past year teach? That the soldiers of Jesus Christ (2 Tim. ii. 3) were so completely equipped with "the whole armor of God" (Eph. vi. 13) as to need no addition? That they were so skilled in *using* the weapons of their warfare as to require no further instruction? That their loins were firmly "girt about with truth?" That they were securely covered with "the breastplate of righteousness?" That their feet were adequately "shod with the preparation of the gospel of peace?" That they were so protected with "the shield of faith" as to "be able to withstand in the evil day," and "to quench all the fiery darts of the wicked?" That their heads were so sheltered by "the helmet of salvation" as to be in no danger of the missiles of destruction? And that they were able to wield with dexterity, in offence and defence, "the sword of the Spirit, which is the Word of God?"

If these questions can be answered in the affirmative, how is it that so many have allowed their principal weapon, "the sword of the Spirit," to become tarnished with a human, and, therefore corruptible element? Does it not prove that something was needed to drill them more perfectly in the duties of their military service? And what could have been more effective than the agitation through which we are now passing? Could any amount of research and reflection have elicited such a variety of conclusive evidence? Could any calm discussion have produced so deep an impression on this generation of Christ's brethren? Their principal weapon is the sword of the Spirit. If that becomes blunted, will not the other parts of their armor soon become useless?

It is true of adult, as well as of juvenile, children, that "The rod and reproof give wisdom," and "That a child left to himself bringeth his mother to shame" (Prov. xxix. 15.) The "mother" of God's children (Matt. ii. 19) is "wisdom" who "hath builded her house" and "hewn out her seven pillars" (Prov. ix. 1.) Her "law" they are exhorted not to "forsake" (Prov. i. 8.) She crieth to them, and uttereth her beseeching voice in the following language:—"How long, ye simple ones, will ye love simplicity? And the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold I will pour out my spirit unto you." To those children who reject this exhortation, she says: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded. But ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." Prov. xx. 32. The "simple" or deceived ones who "turn away" are they who do not "understand wisdom," Prov. viii. 5. They refuse to listen in times of calmness, to the knowledge, counsel and the reproof, expressed in the varied words of the Spirit; and their turning away is the means of "slaying" those of a like mind whom the wisdom of the Spirit describes as "the scorners" that "delight in their scorning" and "the fools" that "hate knowledge."

Divine reproof is not confined to plain injunctions and interdicts. It comprehends all the "things written aforetime for our learning, and admonition," (Rom. xv. 4; 1 Cor. x. 11,) whether by inspired prophets, apostles or scribes: in other words, the Holy Scriptures, which from Genesis to Revelation, are "profitable for doctrine, for reproof, for correction, for instruction in righteousness," 1 Tim. iii. 15-16. Inspired history and biography present divine reproof in a practical form; and this we know, from our acquaintance with human affairs, is a most powerful deterrent in enforcing the laws of a nation. The government may frame enactments, but only by the law-abiding citizens will they be regarded. "Rulers are not a terror to good works, but to the evil," (Rom. xiii. 3); and only to the evil when they see that the ruling power "beareth not the sword in vain" (verse 4).

Human statutes, if not supplemented by practical examples of their application, soon cease to be operative. A legislature, elected or hereditary, may devise the most elaborate code of laws, but if there are no officers of state to put them into execution they will be as worthless as the paper on which they are written. The law courts, prisons and scaffolds, are analogous to the administration of Divine law towards nations as recorded in the historical portions of the Bible; all of which are "profitable for reproof or correction."

In like manner the examples of divine commendation are of inestimable value "for instruction in righteousness;" none—either warnings to avoid or patterns to imitate—could be dispensed with; all are necessary "that the man of God may be perfect, thoroughly furnished unto all good works," 1 Tim. iii. 16, 17. Would man of his own volition have recorded these? He might have done so in respect to the *marks of approval*; but would he voluntary have chronicled for the information of future generations his own misdeeds, and the divine judgments they incurred? We have only to look at current literature to obtain an answer. "Most men will proclaim every one his own goodness, but a faithful man who can find?" Prov. xx. 6. It requires, indeed, a mind strongly imbued with divine principles *to give* publicity to a mild reproof.

The present is not a time when God's judgments are so manifest to the natural eye as they were in the days of Israel's nationality. They are in operation, but to a limited extent, and are visible only to the eye of faith. *They affect both nations and* individuals, and the measure of their application is dependent on the degree of relationship toward the things of God. The divine condemnation of Israel expresses this in a most striking manner. "You only have I known of all the families of the earth; therefore will I punish you for your iniquities." Amos iii. 2.

The community of which Israel is a type must not expect to escape; it is as true now as in the apos. tle days "that judgment must begin at the house of God," 1 Peter iv. 17. The ecclesias at Ephesus, Pergamos, Thyatira, Sardis, and Laodicea (Rev. ii. and iii.) were exhorted to repent of their sins of omission and commission. *The warnings given to them* are for the admonition of all succeeding generations of saints. "He that hath an ear let him hear what the Spirit saith unto the churches," is the Nota Bene of each epistle. The voice of inspiration is now silent, but its author can, by events, cause its past utterances to make a deeper impression than hitherto on the minds of wisdom's children, and this will unquestionably be one result of our present tribulation. Those who are of "poor and a contrite spirit, and tremble" at Jehovah's word (Isaiah lxvi. 2) will be led to inquire what more they can do, as "followers of God" (Eph. v. 1) in attaining to the perfection of their heavenly Father, Matt. v. 48

"The Lord looketh from heaven; he beholdeth all the sons of man. From the place of his habitation he looketh upon all the inhabitants of the earth" (Psalms xxxiii. 14;) and "all things are naked and opened unto the eyes of him with whom we have to do," Heb. iv. 13. The controversy concerning inspiration is an illustration of these statements. Prior to its commencement, it was within the knowledge of few, if any, that there existed in our midst some who were inclined to accept a false doctrine concerning the authorship of the Bible. It was known, however, to "Him with whom we have to do." The Creator and also the Head of the One Body perceived that which was hidden from its members. Hence the necessity for a chain of circumstances by which it should be developed. All the wholesome lessons which will be either learned or emphasized by means of the present disruption it is impossible to foresee, probably many more than any of us dream of. Increased acquaintance with, and reverance for, the inspired word cannot but have a powerful effect in deepening and extending the application of its immutable principles. Thus that which would be the destruction of a mere human organization may, under God's guidance, work out the salvation of his Household.

Some brethren have been blamed for hasty action, and others for tardiness, but rest assured, it will be seen, ere long, that both have had their use; that, in fact, the deficiencies of one and another from the very inception of *this controversy*, have helped to produce the results intended; and that consequently, however imperfect the instruments used by the Most High, the work wrought through them, whether by inspiration or providence, is infallibly perfect. We may even yet see alienation give place to firm friendship, discord to harmony, war to peace, division to unity, sadness to exultation, condemnation to praise, tribulation to comfort, the thoughts of the flesh to the thoughts of the Spirit, the words of the man to the words of God, and human action may become a more complete reflex of its Divine Model.

If such a blessed result should be realized, it will demonstrate on a large scale that which has been experienced individually, that divine "chastening" though "grievous for a time, afterward yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" Heb. xii 11), and it will lead many to exclaim in language similar to that which Joseph addressed to his brethren (Gen. lxv. 5-8), it was God who did it. We might then see a repetition of that fear of God which in the early days of the apostolic age was visibly expressed in "breaking bread with gladness and singleness of heart, praising God, and having favor with all the people," Acts ii. 46-47.

The formulating of propositions concerning the Bible, such as those we have elaborated, has been described as "artificial buttressing." The Bible, it is said, can stand by itself and does not need any human support; the truth being "a natural fortress whose defences are impregnable;" and "those who think otherwise are making manifest how little faith they have in the truth, and how much they have in measures of their own devising."

This is a serious charge, and if true, convicts every one who contends for the divine authorship of the Holy Scriptures, of fulfilling, in so doing the dictates of the flesh. What an extraordinary conclusion! The Bible is admitted to be from God, to be a revelation of the mind of Him whose "thoughts are not" as man's thoughts (Isa lv. 8) and to be the only writings "able to make wise unto salvation," and yet, to so describe it, to contend for belief of this as essential to instruction in its contents, and to refuse fellowship to those who believe in the fallible authorship of some parts, is to give way to the promptings of sinful flesh! God's ways are not as man's ways, and yet to uphold his inspired record of them, is one of the "works of the flesh!" Gal. v. 19.

We may, like Paul, occupy ourselves in "the defence of the gospel" (Phil. i. 17), but, we must not defend the book of the Gospel! We say, as admonished by the Spirit, "earnestly contend for the faith which was once delivered unto the saints" (Jude 3) but to carefully guard the holy writings which contain the gradual unfolding of the "one faith" is to manifest a want of faith! We may exhibit that love which "rejoiceth in the truth" (1 Cor. xiii. 6), we may seek in all things to "[illegible] the truth" (Gal. iii. 1) and to [illegible] "walk in the truth" (3 Jo[illegible] but we must not practically vin[illegible] the word of truth!" 2 Tim. ii. [illegible] do so is to give heed to the [illegible] commandments of men that turn from the truth" (Tit. i. 14!) to indulge in "unnecessary agitation!" to further weaken "the feeble knees!" (Heb. xii 12) to "hinder the progress of the truth!" and to "depart from" its "simplicity!" The Jews suffered torture and death at the hands of enemies in defence of their sacred writings (Josephus against Apion i. 8,) and many claimants to the name of Chri[illegible] have been martyred rather than rej[illegible], or abjure what they be[illegible] teach, but Christadelphi[illegible] an[illegible] but by word and action re[illegible] per[illegible] attack on its divine origin and con[illegible] infallibility! They who do so a[illegible] described as "joined to their idols." They are guilty of idolatry! and are therefore classed with those who exhibit "rebellion, witchcraft and stubbornness" 1 Sam. xv. 23. They are on a par with adulterers, fornicators, murderers, and drunkards; and are no better than the promoters of "hatred, variance, emulations, wrath, strife, seditions, heresies, envyings"—of all whom it is declared they "shall not inherit the kingdom of God" Gal. v. 19-21. Being guilty of idolatry they are deserving only to have a "part in the lake which burneth with fire and brimstone, which is the second death" Rev. xxi. 8!

O temporal O Mores! O shades of the benighted past! Will ye not rise up in judgment against the boasted lights of the present? Is this the climax to God's revived witnessing for Gospel truth? Is this the fruit of "God's husbandry" 1 Cor. iii. 9, in the present generation? Is this the top stone of "God's building" in the latter half of the nineteenth century? Is it a part of divine teaching that the "stones" 1 Pet. ii. 5, should find fault with the "hammer" Jer. xxiii. 29, by which they have been "hewn?" Are they authorized to describe defect—even in small things—to the "foundation?" Eph. ii. 20. Is it possible that they who when emerging out of darkness "searched the Scriptures daily" Acts xvii. 11, for infallible truth, now describe some parts to be of fallible authorship? Is this the divinely appointed method of "rightly dividing the word of truth?" 2 Tim. ii. 15.

Read again, ye who claim to be "the most intelligent brethren," and those having "largest and most matured experience in the truth," the account given by Dr. Thomas of the ten day's tribulation under the fifth seal. By a decree of Diocletion all who bore the name of Christian were subjected *to a* fierce persecution They were prohibited from meeting for religious worship and were ordered to "deliver all the sacred books into the hands of the magistrates" to be burnt. "The fellow-servants and the brethren who cheerfully submitted to the stripping of their edifices resolved not to interrupt their religious assemblies, nor to deliver their sacred books to the flames. It was not long before this resolution brought upon them the punishment of death. Many were added to the souls underneath the altar; but there were likewise multitudes who saved their worthless lives by discovering and betraying the Holy Scriptures into the enemy's hand. A great number of catholic bishops and presbyters acquired, by this criminal compliance, the *opprobrious epithet* of Traditors; and their offence was productive of much present scandal, and of much future discord among the professors in the Roman Africa. The copies, as well as the versions, of Scripture, were already so multiplied in the empire that the most severe inquisition could no longer be attended with any fatal consequence; and even the sacrifice of those volumes, which, in every congregation, were preserved for public use, required the consent of some treacherous and unworthy professors.

It was preeminently a war upon the Word of the Deity, which he has magnified above all his name. Treachery to this was therefore the high crime against him. If all had been traditors, Jupiter and Hercules would have triumphed, and in these times we should have been groping in the darkness of heathenism and in the shadow of death. But thanks be to the Deity and the faithful brethren, who by their little strength were enabled to circumvent the devil and satan. These preserved the Holy Scriptures of the apostles, transmitting them to us through 'the remnant' which succeeded them. This remnant performed against the papists, who in after ages tried to exclude men from the Word, the same services as the brethren against the pagans; so that we have received the revelation of the mystery not by the favor of Catholics, but in spite of traditors and heathen who were reckless of its fate."—Eureka II, pp. 255-7.

In again referring to this historical incident Dr. Thomas says "The effort made in the Diocletian and Galerian persecution of the fifth seal period to destroy every copy of the Holy Scriptures that could be found, while it failed, served to endear these writings to the faithful, and to stir them up to a more diligent study of their contents. The satan perceived that 'the truth as it is in Jesus' could not be extinguished so long as a single copy of the writings of the apostles and prophets remained in circulation. It has been the satanic policy, therefore, of all the ages and generations either to suppress the Scriptures by destroying them, or forbidding people to read them, or to persuade readers of them that their true meaning is too recondite and obscure to be 'seen' by any but a highly educated and learned few. This has been the policy of pagan, catholic, papist and protestant; a policy that has been circumvented by the Brethren by all means within their reach. They are devoted students of the Scriptures themselves, and earnest in their endeavors to induce all within the sphere of their influence to study them also; and to enable them to understand them that they may believe and obey the truth; for they believe with full assurance of faith, the saying of Paul that 'every Scripture divinely inspired is profitable for teaching, for conviction, for the instruction in righteousness; that the man of the Deity may be perfect, completely fitted for every good work.'" 2 Tim. iii. 16.—Eureka II., pp. 284 5.

In writing about "the efforts of Constans to induce the Donatists to coalesce with the Catholic church" Dr. Thomas further says, "The idea was odious to them of a coalition with those, who in the Diocletian persecution and distress, in *order to avoid* martyrdom, had delivered up the Holy Scriptures, the best gift of the Deity to man. The zeal for the word was a remarkable characteristic of the woman's seed.

It underlaid the whole controversy between the Catholics and Dissenters of the period. The Catholics very lightly esteemed the Scriptures, and were daily withdrawing the people's attention from them more and more, until at length they came to legislate against the use of them by the laity at all. Not so their opponents, with whom the sacred writings have always been a *tower of strength against* their enemies. To the fugitive woman was providentially committed the custody of the Divine Oracles, for it is the remnants of her seed which are testified to have held the testimony of the anointed Jesus, which is to be found only in the Holy Scriptures. No wonder, therefore, that these worthy and excellent people turned a deaf ear to every overture of reconciliation with the Word—neglecting adherents of the tyrannical church of Constans," —*Eureka III*, page 123.

These extracts furnish information from which several useful lessons may be learned. They show us what was the belief of the author of Eureka. The "Holy Scriptures" were to him "divine oracles," "divinely inspired," and therefore "the Deity's word;" *they are described* as containing "the testimony of the anointed Jesus," a definition applicable to all the writings comprised in the Old and New Testaments. Is it likely that he who styles them "the best gift of God to man" would have admitted that any portion was a gift from man to man? that it consisted partly of God's Word and partly of man's word? that "divine oracles" were partly composed of human oracles, or, worse still, that divine inspiration was fallible, and that its erring product had been magnified by Deity above his name? In other words, that anything coming from the flesh could be the subject of divine glorification!

The day *is fast* approaching when they who, under the fifth seal, "were slain for the Word of God and for the testimony which they held" (Rev vi 9) will rise from the dead. How shall we who live under the sixth vial meet them? And will they receive us? As fellow companions, though living ages apart, in fidelity to the Word of Jehovah? Suppose they were now to awake from their sleep what would they say to us, and we to them? The following imaginary conversation will be a sufficient indication:—

Fifth Seal Martyrs for God's Word,—"Ye highly blessed ones; ye who have in your homes complete copies of the Holy Scriptures, who possess them in such a portable form that ye can carry them in the hand, who at any *time refer to them or read them*, without fear of bodily harm, who can hear them expounded in your assemblies without danger of molestation, ye blessed ones, ye should highly value your privileges. When we labored to "keep the commandments of God" (Rev xii 17) we had no such convenience and immunity from fear. Copies of the Holy Scriptures were too rare and expensive to be owned by each of us. They were mostly kept at our places of meeting, whither we resorted to hear the reading of their precious words; to retain them in memory was our earnest aim, and much envied were they who were able to procure but a fragment of God's Word. Even these boons were the object of envy and hatred by our idol worshipping contemporaries. Our refusal to enter their temples was a practical condemnation of their religious superstition; our numbers were on the increase and theirs on the decrease; fears were excited that our religion would supplant theirs; to prevent this, it was thought but needful to deprive us of our sacred writings; hence the decree that all should be burnt; for that purpose we were required to surrender them; we absolutely refused, but some among us acted a treacherous part; they discovered to the enemy the place where our ecclesial copies were hidden. They thereby saved their lives, but we fell victims to the malice of the Pagan Dragon.'

Sixth Vial Defenders of Infallible Authorship.—We heartily commend you for so nobly defending the Holy Scriptures. You showed thereby an unalterable conviction that they were from God, and that they were a priceless boon to all to whom they come. You lost your lives for Christ's sake to save them in the day when he who is our life shall appear. Not so with your perfidious brethren; they saved their frail lives for a time, and then passed into the abode of darkness where ye have dwelt, to lose eternal life when called forth by the Judge of quick and dead. Five to fifty years at most in this sinful world preferred to a life of endless bliss! Poor deluded ones! Victims of present fear and feeling! Led by the sense! *Blind* to the unseen! Afraid of man but without the fear of God! Sowing to the flesh, of the flesh they reap.

We rejoice that ye were faithful, though mid the faithless found. Ye gave an example for all time—an example for all time—an example which *has not been lost*. *Others have followed your steps. To you and them* we owe an untold debt. The written

[Continued on Page 2.]

LOOK. LOOK.

Here Is a Good Big Chance.

We want a lot of New Subscribers, and with a little effort you can get us one or more. We do not ask you to work for us for nothing, but will pay you for what you do. Here is our offer to you:

For a New Subscriber at the regular rate of $1.50 per year, we will send to any address you name

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or

One Pound of other Tracts,

or

One-half Pound of Tracts and 5 copies of A Letter to a Friend.

This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN, PLEASE!

We have a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will mail you one Free, if you will send us

Two New Subscribers.

JUST LOOK AGAIN, PLEASE!

We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

Work for All.

A few years ago, in preparation for a great oratorio, a very important rehearsal was in progress. There was a vast array of performers, and in front of the hundreds of musicians and singers stood the able conductor, Sir Michael Costa, wielding his baton. The mighty chorus filled the building, and the thunder of the organ, the roll of the drums, the clear ringing tones of the cornets, the clash of the cymbals, and the beautiful notes of the stringed instruments combined to make splendid harmony.

"Stop!" All waited in wondering silence for Sir Michael's reason for his sudden command. "Where is the piccolo?" he asked. In that immense choir and powerful orchestra one man had been silent, and in all the grand peals of music Sir Michael Costa had missed that tiny note, and the whole was to him imperfect.

The incident has a great lesson for us. In the mighty chorus of the service and adoration of God's people, the Lord Jesus will miss you or me, humble and lone though we may be, if we are silent and idle.

My son, forget not my law, but let thine heart keep my commandments. Trust in the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.—Solomon.

We trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2.00 instead of $1.50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1.50 and we will provide The Restitution to you. We will have no quarrel with a brother about so small a matter.

To the Churches Abroad:

In accordance with a resolution passed at the General Conference, I have sent to the delegates of the different States represented "Declarations of the Principles of our Faith." These are to be presented to you for action as to whether you want them to bind the Church as a creed, or merely hand to inquirers for enlightenment as to some of the things believed among us. It is desired that you give this matter prompt attention, and forward your action to the President J H Willey, Plymouth, Ind, or to the undersigned, or send it with your delegate to the next conference.

O. J. Allard, Sec.

Tract Wanted.

"The Object and Manner of Our Lord's Return," is the title of a Tract published in 1877, by Chas. T. Russel, which I am told was sent to each subscriber of The Restitution about that time. I very much want a copy of that tract, and will thank any one who can send me a copy, or pay them whatever is right. Let me know by Postal if you have a copy, and the price, and I will then send for it. Address me at Westbrook, Maine.

E. P. Woodward.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mr and Mrs W H Eidemiller	1 00
B M Payne	50
Mrs M E Darnall	50

The Bible: its Principles and Texts

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 809 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Huggins, 10823 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured the VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. Thompson, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

Will it Pay to Become a Christian? is the title to a well written book of 96 pages by Brother James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av. Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

Please don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Brother B. Kelroy who lived until recently at Waterloo, Iowa, wishes us to say that his address is now Glad Brook, Iowa. Let those interested make note of this.

God's Purpose in Creating the Earth and Man, is the title of a little 16-page tract written by Brother D. C. Robison, 866 West Main Street, Salem, O. The title indicates the character of the work. The price is 8 cents a copy, 25 cents a dozen, $1.50 per 100. Brother Robison does not wish to make money so says that any of the poor will be supplied free on request. Send to him as above.

The Restitution is only $1.50 per year. Try it a year.

A Letter to A Friend

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late Brother John O Woodruff. We have only "The Word of the Kingdom. During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

The article on "Salvation. What is it?" which appeared in our issue [illegible] 15, has been translated into German and printed in tract form, the size [illegible] send in an ordinary envelope. [illegible] cost is 2 cents each, 50 copies for [illegible] cents, or 90 copies for one dollar [illegible] is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

Brother R. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th av. Columbus, Ohio.

IMPORTANT.

All persons addressing us should give name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank [illegible] post office money order, or express order, [illegible] by personal checks. Money sent in either of these ways is safe, and without risk of [illegible] Stamps stick together and are useless. [illegible] even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife— he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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ONE YEAR FOR ONE DOLLAR.

SALVATION.

"Salvation" is the title of a tract of [illegible] by Brother John L. [illegible] It contains the subject mat[ter of] a series of twelve articles that [were] published some months since in The Restitution. This tract is [illegible] clear and convincing. [illegible] question vital to everyone [illegible] in the mind of Brother [illegible] to do good—do his part in [illegible] his fellowmen to a sense of [illegible] to God, and encouraging them [illegible]. The price is set at 10 cents [a] copy, or 12 for $1 00. Those [unable] to pay who desire a copy will [be] supplied free of cost on application [illegible] from the Author at Pierceton; [illegible] or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest [Ad]ventist preachers in the south, [on t]he restoration of Israel, is now [rea]dy for distribution. It is a pam[phlet] of over one hundred pages, and [conta]ins the photo of each writer. The [ques]tion discussed is, "The Scriptures [te]ach, that the same Israel that has [been] scattered and dispersed among [the n]ations will be restored to their [own] land." Dr. T. J. Daniel affirms. Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother,

T. J. Daniel.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in The Restitution some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies post paid, or 12 for $1 00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

The Word's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

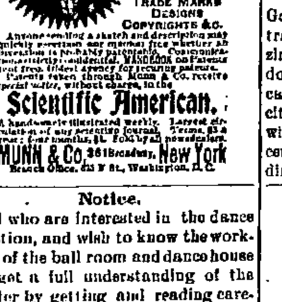
Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts 5 or more copies 25 cts each copy per year. Sample copy on application.



Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

Bible Pearls—2 page tracts Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

Four-Page Tracts.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

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Age to Come Not a Heresy, by H. V Reed.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LX. PLYMOUTH, INDIANA, MARCH 8, 1911. NUMBER 10.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

[Selected by S. Roxana Wines.

Prince of Peace.

He is coming, O ye people,
Coming soon—the Nazarine;
Not with flaunting, noisy tumult,
Though none greater, man hath seen.
Shout, ye heralds, tell the story,
Never let your crying cease,
For He comes, this man of glory,
King of kings and Prince of peace.

Have we "set our house in order"
For this guest, so soon to come?
Shall we entertain Him gladly,
So with us He'll feel at home?
Are we eager for His coming?
Is the banquet table spread?
Is the pillowed bed quite ready
For the tired and weary head?

Do we wait, anticipating,
(As we do for men of earth)
For this Man, among all nations
Lord, and King, and Prince by birth?
Shall we bring of our heart's treasures,
Love and praise and honor meet,
And in loving adoration
Lay them at His blessed feet?

Do we take Him at His promise,
That the appointed day draws near?
Do our hearts forget their aching,
And rejoice with gladsome cheer?
Have we given all our being
His to be, and His alone?
And are we prepared to meet Him
When He comes to claim His own?

Help us, Lord, to love Thy coming,
Thou, who rile eternal art;
Breathe Thy gracious tender spirit
Into every waiting heart.
Thou art pure and meek and lowly,
Come, and bid our longings cease;
Thou art true and wise and holy,
King of kings and Prince of peace.

—Mrs. L. R. Baker.

Communicated.

Things Present and Things to Come.

This year promises to be one of general unrest and unstableness; not only in our own country but all over the world. There is at present every indication that we are entering upon a period of social, religious and political upheavals, a tumultuous clamoring for a change and betterment of present conditions. We may therefore look for a strenuous if not a violent effort to reorganize and readjust things upon a more satisfactory basis. The world socially and politically has gotten itself into a tangle and desperate efforts are already threatening to cut or break the confused net work of discord into which society has fallen and release itself from the competitive ambition of designing men, and antagonistic elements that completely surrounds the whole social and political fabric.

A condition so unsatisfactory as to create discontent and general unrest may not necessarily be devoid of worldly prosperity, even though it be attended with more or less forbodings of coming danger. No threatening disaster will stop men from getting gain and accumulating property and money, and especially when all the necessary machinery of gain getting is at hand. The masses may suffer and groan under oppressive conditions, yea threaten violence and revolution, but at the same time the forces of finance, trade and traffic will go on expanding and accumulating. It is in times of national trouble that the rich become richer for they controll the necessities of the hour, and can dictate terms and conditions such as the famishing multitude can but feebly resist. Society cannot reorganize itself, or reform itself, that is it cannot relieve itself of the burden of which it complains. There is no human remedy for a world that is out of joint, and otherwise distorted with sin and sickness to which it has so long accomodated itself, that the tendancy is to reproduce the very condition of which it complains, and vainly struggles to overcome.

Nothing short of infinite wisdom and almighty power is competent and able to readjust human affairs upon a basis of righteousness and peace. More over this is just what is impending at the present time, even the return of the Lord Jesus from heaven and the establishment of his kingdom. "When the judgments of God are in the earth, the people will learn righteousness," and not before. There can be no satisfactory condition of peace and good will until justice and right prevail. The social and political reformers of the hour delude themselves with the dream that things are "growing better," yet at the same time acknowledging that new forms of vice are constantly coming to the surface on every hand. The "growing better" dream has its origin in the new discoveries of modern times—in the general diffusion of knowledge and the mastery that man has gained over the forces of nature in a material way adding much to the convenience, comfort and pleasure of the world in the way of rapid transportation, and otherwise facilitating the conduct of commercial and industrial affairs. But after all credit has been given to man's enterprise and genius in things material it has not made him morally better but rather has dwarfed and stunted all spiritual growths by virtue of the pride and vanity he exercises over his great achievement in material things. A state of self complacency and gratification resulting from the great and wonderful triumphs that man has gained in the development of natural agencies conducive to his advantage and pleasure in a material way, as compared with the old slow going ways of former times.

The conquering of time and space is certainly wonderful, all tending to hasten the ripening of the world's harvest for the reaper's sickle, creating just the condition the prophetic Word requires for the Lord's coming. The return of Christ does not occur at a time when famine, pestilence and war is so appalling as to cause everybody to say the world is "coming to an end," but rather at a time so promising in many ways as to inspire the thought "My Lord delayeth his coming." The inner thought is since the fathers fell asleep all things continue as they were." No indeed, "in such an hour as you think not the Son of Man cometh," and hence the warning. Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares, for as a snare shall it come on all them that dwell on the face of the whole earth." Luke xxi. The foregoing language certainly indicates a state of things well calculated to make one insensible to any apprehension of approaching danger.

There will be such a mingling of business activity and apparent prosperity, and pleasure as to make men forget that their aim, ambition and energy is all devoted to the things of time and sense. Though great wickedness abound, and crime and violence fill the earth, it ceases to be regarded as anything more than the ordinary order of things, that has always been the common and daily experience in the world's history.

All that is unfavorable and regretable will as it is at this moment be looked upon as natural and unavoidable, thus fostering a disposition to excuse and condone forbidden deeds of iniquity, if only the mad rush for gold and power is in no way seriously impeded. The heavens are bright, the air serene, crops are bountiful, business prospects promising, the means of pleasure manifold and alluring and the phantoms of gain getting fascinating who can have the courage to predict; that a supernatural crisis is at hand, when all things natural point in an opposite direction? Indeed, what men are pleased to term the natural has in times past proved to be very deceptive. Such was the case in the days of Noah, and in the days of Lot. Eating and drinking, marrying and giving in marriage, building and planting, buying and selling, all this was very natural, but nevertheless it proved to be a very deceptive and unreliable outlook for the generation then living. While not in darkness as to the approaching day of the Lord still we are surrounded with uncertainty as to the exact day and hour, when the righteous Judge will appear upon the scene, hence the words of Jesus, "Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

There is a possibility of being unworthy and therefore unable to stand before the Son of Man, if found surfeiting and intoxicated with the spirit of worldly mindedness and the cares of this life. Of all things pertaining to this life time is the most precious. Misspent days are always a source of regret and sorrow of heart. Weeping and wailing will not atone for self inflicted misfortunes, nor restore that which through negligence and indifference has been lost. Esau's tears did not recover the blessing that he had forfeited to satisfy the craving of his stomach. The mess of potage was but a momentary pleasure, betraying his weakness and making manifest his unfitness to become the ancestor of him who when hungry could wait for bread and resist the instinctive desire until the tempter had fled.

The Bible history of things past was written for our instruction that we might profit by the failures of the profane, and the successes of the God-fearing who always kept God in mind.

In these last days therefore how necessary and important that we take no chance, nor hazard our safety by imitating unconsciously through the deceptive appearance of things natural, the career of those who stumbled and fell beyond recovery. While the political and national situation is not yet fully matured and ready for the establishment of the kingdom and reign of Christ, we do not feel justified in saying as much concerning the "thief like" coming of the righteous Judge to gather his saints into his presence. That the time of the dead is imminent, that is at hand, can hardly be doubted by all those who are watching the signs of the times as indicated in the moral, social and political conditions now current. The judgment of the household of the called ones is certainly preliminary to his manifestation in Zion as the King of kings and Lord of lords. We may therefore be on the look out for the day of account giving, and the ordeal of reckoning that will determine who is fit and worthy of eternal life, and the glory of the kingdom.

There was a time when the great apostasy cast a shadow of spiritual death over the Roman world, and the people were denied access to the Scriptures. Civil and religious liberty were exiled, while ignorance and superstition darkened both the heavens and the earth. At the present time, however, our lot is cast in a state quite the reverse of what occurred in medieval times of darkness. There is both civil and religious liberty, a general diffusion of knowledge, an age of learning and ripe scholarship, free access to the Scriptures of truth, with every advantage for storing the mind with an exact knowledge of God's work and purpose in the earth. With all these advantages over former times, the multitude, the learned and unlearned have become so puffed up over man's achievements that they boycott the Scriptures as out of date.

In these last days of Gentile times God has providentially favored mankind by awakening as it were the world from the stupifying slumber of mental and moral death, a fit prelude to the literal awakening of those called ones now sleeping in the dust. O what a stupendous miracle, an army of dead ones of whom the world was not worthy standing as living monuments of God's goodness, and the infallibility of his covenants and promises. Yours waiting and watching.

GEO. MOYER.

Ours is a sunny religion, born of divine love, and one of the fruits of the Holy Spirit is joy. A joyless Christian is a libel on his profession. We ought to walk so close to Jesus as to be always in his sunshine, and make so little of earthly ills and vexations and losses as never to let them envelop us in an atmosphere of Arctic midnight. Paul made a dungeon ring with holy melodies. Every follower of Christ should strive to make his daily life a song as well as a gospel sermon —T. L. Cuyler.

Lives That Lift.

"Humble yourselves in the sight of the Lord, and he shall lift you up." Jas. iv. 10.

What kind of a life should one live to be lifted up? One as near perfect as is possible for man to live.

What kind of a life is nearest perfect? The one that is accepted by the Life Giver.

Who is accepted? Those that obey his commands.

"Go ye into all the world and preach the gospel. He that believeth and is baptized shall be saved." Mark xvi. 16. "Whosoever believeth in the only begotten Son of God shall not perish, but have everlasting life." John i. 16. "God sent not his Son into the world to condemn the world, but that the world through him might be saved." John iii. 17. "The gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23. "God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God that he may exalt you in due time." 1 Pet. v. 56. "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." Matt. xviii. 3. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v. 12. "Now we command you, brethren, in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." 1 Thess. iii, 6, 14. "Whosoever shall exalt himself shall be abased and he that shall humble himself shall be exalted." Matt. xxiii. 12; Luke xviii. 14 "When men are cast down, then thou shalt say, there is lifting up; and he will save the humble person." Job xxii. 29. "The fear of the Lord is the instruction of wisdom; and before honor is humility." Prov. xv. 33. "A man's pride shall bring him low but honor shall uphold the humble in spirit." Prov. xxix. 23.

No one should try to exalt themselves in the sight of God; for there is no promise of such a life being lifted up; but he has promised to lift up the humble, and those that watch for his coming, as he has commanded. Christ said, "When these things begin to come to pass, then look up, and lift up your heads." Why? "For your redemption draweth nigh." Luke xxi. 28. Those that are redeemed are lifted up, to die no more and will ever live on this earth as fellow-heirs with Christ Jesus our Lord. Then look to Jesus and live, and in living an accepted life you will be lifted up to eternal life.

Yours, in hope.

E. W. KNAPP.

Editor Restitution:

Your issue of February 15 contained a rich feast of good things. This number alone is worth a year's subscription. Brother Huggins' "Not Changed" has the fearless ring of truth. God grant that Elders and Overseers of all our churches everywhere may take this fearless and positive stand for Gospel purity.

Then Sister Sadie Skeels' "Random Thoughts" make wholesome reading. Sadie your thoughts are noble, and you have the rare faculty of expressing them in a clear and convincing manner. Please let us have them often. Of course you do not understand that those who speak and write against, and earnestly denounce false doctrines and dangerous heresies are those referred to "who soweth discord among brethren," and who "are an abomination unto the Lord." But rather those who ride hobbies, and teach perverse things. Doctrines not held or taught by the principal body of the Church. These are they who sow discord among brethren. It is they who are an abomination unto the Lord. It is the solemn duty of our Elders, Church organs, Conferences, and all Shepherds and Overseers of the flock to watch diligently and promptly and earnestly remonstrate with all such, admonishing them with love and sound doctrine, and if they remain incorrigible expel them from the fold. Don't you think so, Sadie?

"Appreciation" by L. F. R. is also a rich feast of noble precept. Surely the author of such noble thoughts is a good man. I would dearly love to have him for a neighbor. I feel that I could spend much time profitably in his company.

"Consideration" by Sister Jennie Salisbury also richly deserves honorable mention. I am glad to see so many able and interesting writers among the Sisters. There are also many other choice features from dear ones whose faces we have never seen, but whose manners are familiar as household words.

May God's blessing rest richly upon all, and keep us all spotted from the world and its seductive errors and isms.

S. H. THOMAS.

The Bereans Column.

[Copy supplied by Indiana Bereans.]

Dear Bereans:

We must be zealous in doing God's will. When Jesus was only twelve years old, he began doing his Father's will. He remained at the temple and talked with the learned men. After his folks had gone a day's journey, and having missed him, they sought him among his relatives but failed to find him. After searching three days they found him in the temple.

On being asked why he had remained behind, he answered "Wist ye not that I must be about my Father's business?" Luke ii. 49.

On another occasion when his disciples prayed him to eat he told them he had meat to eat that they knew nothing of. The disciples marvelled among themselves, and said Who hath given him to eat? Jesus then told them his "meat was to do the will of him that sent him, and to finish his work," John iv. 34. Jesus tells us if we keep his commandments we shall abide in his love, as he has kept his Father's commandments and is now abiding in his love. See John xv. 10.

Therefore we should study the Bible daily, and know what we are to do, then put in practice what we have learned. Happy and blessed indeed will we be if we follow his steps, and then we can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 7-8.

With love toward all,

PEARL M. SCHMIDT.

Dear Bereans:

Let us reflect for a while upon the little word "Glory." It has many shades of meaning, though the primary meaning is: Clear, brightness, splendor. It also means praise, honor. We use the word glory and its derivatives to describe certain qualities of a thing or person, ranging all the way from things pertaining to this mortal temporal condition of affairs, to the future eternal and heavenly joys that await God's faithful ones, even to the very splendor and magnificence of the divine presence itself, which is too bright for mortal eye to look upon and live.

There is the glory of terrestrial bodies, such as the fishes, fowls, all animal creation; there is glory in the wonderful works of nature—the mountains, canyons, geysers, waterfalls, the peaceful valleys. All these seem sufficient to feast our eyes upon forever.

There is the glory of bodies celestial—the sun, moon and stars. How intensely bright seems the sun at midday, how glorious the gorgeous sunset, how beautiful the silvery moonlight! All these are glorious, yet there is sin, sorrow and suffering amid it all. We are mortal. We are prone to do things to receive the glory and praise of men, but the Word says to do all things to the glory of God. For "all flesh is as grass, and all the glory of man as the flower of grass; the grass withereth and the flower fadeth away, but the word of the Lord endureth forever." Further: The sufferings of this world are not to be compared with the glory to be revealed in man and the earth.

As Bereans let us search the Scriptures to discern the purpose of God concerning us, through Christ Jesus; the promises made to man and the means whereby he may enjoy the fulfillment of them. In making this search we will be surprised to find the word glory and glorious used so often. A depth of meaning in that little word! I will cite to only a few.

We are called to "eternal glory," 1 Peter v. 10. Called through the gospel. In 2 Cor. iv. 3-4 we find it is a "glorious gospel." The Church is to be glorious. "Christ loved the Church and gave himself for it, that he might sanctify and cleanse it, and present it unto himself a glorious Church without spot or wrinkle."

Christ's coming to receive his church or bride will be glorious. Titus ii. 13, "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." "Then shall they see the Son of Man coming in a cloud with power and great glory," Luke xxi. 27. Coincident with this event is the resurrection and change. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.

Numbers xiv. 21, "But as surely as I live, all the earth shall be filled with the glory of the Lord." The New Jerusalem will be filled with the glory of God clear as crystal; it will not need the sun, moon or stars to lighten it, "for the glory of God did lighten it, and the Lamb is the light thereof."

FLORA HARRIS.

Dear Bereans:

If God be for us, who can be against us. The way of the wicked is an abomination to the Lord, but he loveth him that followeth after righteousness. Surely the way of righteousness is the way for us to choose. All things work together for good to them that love God. What greater friend could we want than God? He says, he will not fail us nor forsake us. The Psalmist said when my father and mother forsake me, then the Lord will take me up. If we forsake God he will forsake us, then we have no friend to go to for help. Some may seem to be friends, but when famines, distress, and tribulation, etc., come there is none but God to help us. Let us pray to God that he may always be with us, for he loves us with an everlasting love. He spared not his own Son, but delivered him up for all.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Your Sister in Christ,

ROSA ROOSE.

No person will say he is sorry he has been a total abstainer, but there are thousands upon thousands who are sorry they have not been total abstainers; for the use of strong drink has ruined their brightest prospects, and has led to poverty, ill health, and disgrace. The only safe rule to apply to alcoholic liquor is the rule of total abstinence. Shun the first dram, never become the moderate drinker. See what a dangerous man he is to society and himself! Look upon some young boy as he turns into a saloon on his way home, just for one drink. See him as he turns out at midnight, dazed, maddened, and no doubt ready for any crime. Let not this cry of anguish be that of your parents, "My son, my soul would to God I had died for you!"

Oregon Bible College

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, MAR. 8, 1911.

CHINESE statesmen are noting the fact that Russian papers are urging their government to occupy with the military certain Chinese territory, on the pretext that China cannot cope with the plague and famine condition, and it is asserted that much news of the ravages of the plague is being aggravated by Russia, in order to lend color to this movement.

ON February 23 the German reichstag voted to increase the army. One reason for the movement was the increased armaments and military activity in France and England. Also this was necessary because the United States is "developing in an imperialist direction," and presumably will need to be watched by Germany. Our people keep crying to our statesmen to prevent entanglements with Europe, but there seems to be a power higher even than the "will of the people" and we cannot keep out.

AT a meeting held in Paris, March 4, M. Pichon who was foreign minister in the cabinet just dissolved said in a speech regarding present conditions: "During long and difficult years as foreign minister, I have labored constantly to solidify the friendship between France and the United States. I am not entitled to any great merit in doing this, because how could I have been blind enough to act otherwise? There exists between England, the United States and France so marked an identity of aspirations and solidarity of interests that it would be chimerical to seek to separate these grand peoples, who aim ever at common ends—liberty, social progress, democracy, and the maintenance of peace throughout the world. In concluding the speaker affirmed "his successor would continue to thus strengthen the co-operative friendship of these three nations." Brethren, note the direction of the wind by the course of straws tossed in the air. According to "our selfish interests" are men or nations allied. Watch and see where mutual interest leads.

THE plague is still marching on in China. From Harbin comes word of an entire village where every person is dead, many bodies lying unburied in the open air. The American Red Cross society operating in China send word that in the infected districts including the provinces of Kiang Su and Anhui, there are 2,500,000 people facing starvation. The "pneumonic plague" is working southward toward this famine region. It has ravaged Manchuria, and thousands of refugees have fled toward Chefoo, in Chantung provines. Hundreds die daily, and the frozen ground prevents burial, and rows of coffins line the roadsides. American Consul Wilder at Shanghai says that people stricken with this form of plague die in a few hours, none ever recover, and no remedy has been discovered. Thousands of bodies are being cremated. The plague is only 150 miles from the more populous districts, and if it but reaches there the result will indeed be appalling.

INCREASING apprehension and uneasiness is the description of Europe today. Austria and Italy are near a break, and each is massing troops toward their frontiers, both animated by the feeling that bespeaks trouble. Italy has a scheme to recover from Austria Trieste on the coast, and also Trent in the Tyrol. Whether the triple alliance can still stand under such a measure is the question. This year is to witness the jubilee celebration of the unification of Italy, and invitation is given to monarchs of other nations to be present, and of course it is natural to suppose that those nations with whom Italy is in alliance would respond to the invitation. But this celebration is distasteful to the pope, and he advises that all Catholic monarchs not attend. Consequently Germany and Austria will be represented by lower officials, and Italy regards this as an insult. Spain and the Vatican are again sparing, and it seems there is but little hope of healing the breech. Cardinal Merry del Val the papal secretary, says the Vatican will not recognize Spain's late legislation regarding the religious orders, and the Spanish premier, Sig. Canalejas, rejects this interferance. France is having trouble, and a new cabinet is being formed, and its members must be pledged to a Socialist policy that will include a general war on the religious orders. The ministry that has been overthrown saw that this continued internal turmoil would weaken the nation in its foreign relations, and sought to pacify the various church societies, but this new ministry means war to the knife. Russia and France are getting further apart, and the press of France scorns England as an ally because she is at present seeking favor with Germany. We will soon see France in that position described as "splendid isolation." Be watchful, brethren, for the movement of nations means much at this momentous time.

Communicated.

Sunday School Lesson.

MARCH 19, 1911.

Defeat Through Drunkenness. 1 Kings xx. 12 21.

Golden Text—"It is not for kings to drink wine, nor for princes strong drink."—Proverbs xxxi. 4.

In its natural course this lesson would belong between lessons 8 and 9 of the quarter, in the latter part of Elijah's life. The king of Syria had called around him thirty-two kings of the smaller tribes allied with him and had gone into the territory of Israel, and was camped near Samaria, the capital. Ahab was so impressed by what this army had done in the way of devastating his land, burning and killing as they swept on, that in his cowed heart he was ready to give up whatever they asked. So when the Syrian king sent word that he demanded the gold and silver and precious things of Ahab's house, even to the wives that composed his household, he returned word that he would give these up. The Syrian king saw it was coming his way easy, so sent word that on the day following he would send men into the city, and whatever they saw and wanted, would be taken, thus demanding not only what was the king's but also any thing they chanced to desire belonging to the people.

At this Ahab called the elders together and asked what should be done, and they counseled that he refuse to accede to this demand. So word was sent back that what had been promised Ahab would do, but this demand would not be complied with. The Syrian king returned word that his soldiers were numerous, so that the dust of Samaria would not make a handful for each man, and that he would surely take what he had demanded. Ahab sent him back word the substance of which is found in Proverbs xxvii. 1: "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

The lesson text tells of how the Syrian kings while drinking and at their ease, and the troops were at rest, at noonday word was brought that a company of men had come out of the city. The report was made little of, the number being small compared to what they could boast, so the king directed they be taken alive. Instead of being taken alive, each man of the princes of Israel slew his man—panic ensued, the disorganized bands who had relied on numbers for strength, now thought as they were attacked that there was treachery, their officers were drunk, so they fled, and the few thousands that Ahab could muster of fighting men rushed after them and slew them in great numbers. Benhadad the king managed to escape with the soldiers on a horse, but the rout of the army was complete, and the slaughter vast.

This lesson is the usual Temperance Lesson of the quarter. The Syrian king and his followers were drinking and having a revel when they were attacked, and being drunk and unprepared they were overthrown. If we take the list of things that were demanded by this king of Ahab, we see just what the liquor dealer demands today. Benhadad sent word to Ahab saying "Thy silver and thy gold is mine, thy wives also and thy children, even the goodliest, are mine." Then he went further and said "My servants shall search thine house, and the houses of thy servants, and it shall be, that whatsoever is pleasant in thine eyes, they shall take it away." This invading host had taken all the wealth of the land, with its harvests, all sorts of valuables, the living of the people, and gave them nothing in return, not regarding the welfare of the people at all.

This is just what intemperence does now, takes the wealth and prosperity of the people, leaves them naked and penniless, destitute; giving nothing in return, and caring nothing for the welfare of the people. Besides taking a man's wealth it drives out his reason, his memory is effaced, his body is diseased, his strength is gone, he is full of sores and wounds, his wife is filled with woe and his children are beggars. He is made into a beast, a thief and murderer.

To show by actual figures just what the liquor business gets out of the people it is stated that we have in our land 240,000 saloons, and the drink bill of the nation is $1,400,000,000. This will give to each saloon about $5,900, and each saloon pays a license of an average not to exceed $500. So it is easy to see what this king alcohol takes, and we know he gives only misery in return for it all. He demands our husbands, wives, children, homes—our gold and silver, and we give it to him, and get nothing back of value—he cares nothing for the welfare of the people, no more than did Benhadad when he invaded Israel.

A great wave of temperance swept over the country a short time ago, and many places voted "dry" and the saloons were closed. But the enemy is alert and seeking to recover his lost ground, as did the Syrians when they returned to the strife later. So while much has been done much more remains to be done before intemperence is abolished.

Ahab could never have accomplished what he did with this small number against so large an army if he had to rely on human strength. A prophet of the Lord told him that the host of the Syrians would be delivered into his hand. It was explained that a human instrumentality in the shape of the small body of princes who should make the attack would be used, but it was to be done in order that "thou (Ahab) shalt know that I am the Lord."

While it is our duty to in all proper ways combat the evil of intemperance it is doubtful if the small number that can be mustered in the fight, can effectively combat this giant with the hold he has on the appetite of man. It will only be eradicated when God again steps in and shows to the world that "I am the Lord." While waiting for that happy day, we are in the conflict to do what we can to help save some few from the power of the demon, and so help a little in making the world better because of having lived.

It becomes to every boy and girl a question of defeat or victory. In the struggle this week that is past were you defeated or victorious? What of the week to come?

Editor Restitution:

The one great kingdom that has dominated over the territory of God's chosen people for so long, will soon have finished its allotted time. The fourth universal division of this mighty empire will soon, yea, is now about to enter its final end. The toes of the image are forming, the horns upon the dreadful and terrible beast are making their appearance, and the little, or eleventh horn may at any time now assert his authority. Then "the time of the end" has arrived, and the hand on God's great clock of time will tick off the remaining time, till the sixth trumpet has finished the work under the prince of this world, and time will be no longer.

In the midst of these "last days" God is still calling, yea, is choosing those who will become heir to the great eternal inheritance, a few are making their election sure, by obeying that form of doctrine divinely delivered.

It was with much pleasure that I was enabled to assist our dear Sister, Grace Stella, the youngest daughter of Sister and our late Brother Stella, of Pomona, to put on Christ by baptism Sunday Feb'y 7. "Whosoever shall confess me before men, him will I confess before my Father which is in heaven." Matt. x. 32. "The Father loveth the Son, and hath given all things into his hand," John iv. 35.

God's judgments are in the world—a preparation for the last great conflict, that has been the burden of prophecy since the day sin entered the world—is now rapidly drawing to a close. Only a few more years and victory will be proclaimed for the suffering little flock, and "so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

Your Brother abiding.

L. V. J. KIMBALL.

Notice!

Those desiring Berean Booklets can get them from Alma Roose, Sac City, Iowa, for eleven cents a book, postage prepaid to any address.

The Throne of David.

From the time that God took David from the sheep-cotes and set him on a throne, and promised to give to his seed that throne for an everlasting possession, fully a period of four hundred years elapsed till the last of his descendants had the message sent to him by God, Ezekiel xxi. 25-27, "And thou profane wicked prince of Israel, whose day is come when iniquity shall have an end; thus saith the Lord God Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he comes whose right it is, and I will give it him."

This prediction was carried out to the letter, see Jeremiah xxxix.

Then another period of nearly six hundred years elapsed till the Seed of David came who was to get his throne for an everlasting possession. "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there will be no end." Luke i. 32-33. Jacob's blessing to Judah is frequently quoted by orthodox writers to prove Christ must have come when he did because David's throne and kingdom existed until then. Never a more absurd historical statement was made than this in order to bolster up a false theological theory.

The prophecy reads in the common version, Genesis xlix. 10. "The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come; and unto him shall the gathering of the people be." From the day that God by the hands of Nebuchadnezzar, king of Babylon, overthrew the throne and kingdom of David, not a single descendant of his from that day to this has ever been able to raise up that throne again, or sit on it; and for any one to claim that it existed in some form till Christ came, and say that it then passed to the Romans, is absurd. The Jews as a people were under the government and control of other nations from the time they were carried away to Babylon until the present time, unless a short period commencing a little over a hundred years before the birth of Christ, when the Maccabeans so-called, managed for a short time to throw off the foreign yoke and set up a throne of their own, but the Maccabeans were not descendants of David, or belonging to that tribe, but were of the tribe of Levi, and consequently were usurpers as far as David's throne was concerned.

The first one to place the diadem on his own head (he was high priest) Aristobulus, about B. C. 107. He only reigned one year. His descendants continued to reign until the Romans were called in about the year 65 B.C., and they practically controlled the Jewish people after that.

Jacob's prophecy concerning the sceptre not departing from Judah was uttered probably six hundred years before the birth of David, consequently there were great periods of time elapsed when there could be no throne or sceptre in Judah. The thought evidently in the prophecy is that when Shiloh does come he will be of the tribe of Judah, and when he takes the sceptre it will not depart from him, and to him shall the gathering of the people be. To this agree all the prophets and all the promises concerning Christ.

God says concerning him, Psalms ii. 6-12, Yet have I set my king upon my holy hill of Zion," etc. Isaiah says chapter ii. 1-5, The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it, etc.

So Christ must yet come again to Mount Zion and take possession of David's throne that has been thrown down and lain in the dust for so many ages. It is only those who believe God's promises that he has made concerning that throne and government which will receive the blessing of eternal life when he comes again to raise up the sleeping dead, and establish righteousness in this earth, as God has promised he will do.

The Jews did not look for their Messiah to come in humility and suffering, consequently they rejected him. The so-called orthodox Christian does not look for Jesus to come again to the earth to set up the throne of David which has been overthrown all these ages, because they have no use for such a kingdom, when according to their theory they all go to heaven when they die, a promise never found in the Scriptures.

It was not till well on in the second century when some philosophers, so-called began to get a foothold in the Christian church, and to teach the inherent immortality, and that they went to heaven at death. But this idea was long resisted by those who were looking for Christ to come and take his throne and government, according to God's promise, and it was not till much later till the idea of the Christ coming to this earth to reign was entirely dropped by the early churches, and those who still were looking for his coming were persecuted as heretics by those who had gained the ascendency, and now called themselves orthodox Christians.

Man's creeds or power will never alter God's promises or delay Christ's coming to set up his throne and sweep the wicked rulers and perverters from the earth.

Blessed are all they that do God's will, believe his word, and look for Christ's coming.

A. WALLACE MASON.

Neglect.

Hebrews ii. 3: "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"

This is an important question asked, and necessary to be answered correctly. The dictionary says "Salvation is preserving from death." Death is the penalty of sin, which Adam entailed on his posterity. Jesus came to bring "life and immortality to light through the gospel." He gave his life a ransom for the world, that whosoever believeth in him might not perish but have eternal life. 1 Cor. xv. 22 23. For as in Adam all die, even so in Christ shall all be made alive; but every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming. This chapter gives a full description of the resurrection.

Then there is something for man to do. Acts ii. 38, Then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit.

We are also told that it is necessary to seek for glory, honor, immortality, eternal life, by patient continuance in well doing. First it is necessary to get into the well doing, then to continue patiently in it, finally to receive the reward of eternal life, or immortality.

Now to neglect so great salvation, is just to let it alone, do nothing about it, not think of it at all, put it off for some future time. It also can be neglected by getting wrong views, the immortal soul theory, as believed by the orthodox churches. This robs Jesus of what he has to give, makes the resurrection unnecessary, as they claim to go to their reward at death. Consequently the resurrection is not necessary, and Jesus has nothing to give them, as they claim to have eternal life without him.

We are warned to not neglect so great salvation.

J. E. HOUARTH.

Dear Brother Underwood:

Within find draft for ten new yearly subscribers to THE RESTITUTION. I think about all a great many people need is to have their attention called to the fact that they need to take the paper. If each one would take a little pains in this direction we could soon double the subscription list.

I have been at Moorefield since Feb. 10. Five additions so far.

Yours in the work,

ALMUS ADAMS.

Editor Restitution:

Again we renew our faith in the things advocated by THE RESTITUTION which has so long stood for the truths put forth as the cause of our hope, by sending you another subscription to the dear old paper.

We are a little late but trust you will pardon the delay.

Very truly your Brother,

FRANK E. UTTER.

Editor Restitution:

Please change Mrs. Richard Corbaley's address to San Jacinto, Cal., as we have lately moved out here, and grandma thinks she cannot do without THE RESTITUTION. She reads the papers over many times. Her health is good for one of her age, as she is past 88. Her faith is still strong in the soon coming of the Lord.

Yours in the Hope,

MRS. HATTIE L. CAREY.

Obituary.

Died at Moorefield, Neb., Eloised Esther, the only daughter of Mr. and Mrs. Glen Greenlee. Born October 27 1907, died February 26, 1911, aged three years, three months, twenty-nine days.

Eloise was a very bright child, and sunshiny in disposition. She died very suddenly. May God comfort the bereaved parents. We talked to the people from 1st Peter i. 24. The but bloomed, and the enemy blighted it, and the flower faded. But with the returning spring the flowers will bloom again. Let us not sorrow, but wait for the blossoming bud in the kingdom of God where the flower never will fade.

ALMUS ADAMS.

"Nancy Amelia Williams was born in Pennsylvania near Connellsville, Feb. 1. 1843, passed away Feb. 17, 1911, aged 68 years and 16 days.

Married to John Harrin April 14, 1867, at Carlin, Illinois. She was the mother of eight children, F. H. Harrin new York City, A. S. Harrin Corona, California, Mrs. M. D. Hendrix and Charles Harrin Prescott, Kansas, Kittie, Gideon, Fanny and Frances at home. She also leaves three brothers Charles, Nelson and Truman Williams, and a sister Mrs. John Gones, and many relatives and friends to whom her death was a great shock.

In early life she gave her heart to God, and after coming to Kansas she united with the Church of God, in which faith she lived until her death. God in his kindness allowed her the strength to choose the chapter she wanted read, 1 Thessalonians iv. A few days before her death, after assuring her children she was ready to go, she repeated these lines "I have fought a good fight, I have finished my course, I have kept the faith."

Such is the notice sent me for publication, of the loss of a dear sister, which I feel deeply, coming from our old home at Prescott, Kansas, where childhood was spent and made more pleasant by the cheering acquaintance of this good sister. We often spent happy times at their home, and were special friends of their children they being teacher and schoolmates to us. But we are glad she fell asleep in the blessed hope, of which she was a zealous advocate. No funeral sermon was given, as we have no preacher near. The balm of assuring promises alone can sustain the sorrowers. May they find solace in these.

JOSEPH WILLIAMS.

Editor Restitution:

Find enclosed order for my renewal to THE RESTITUTION. I like the dear old paper. It and the Bible are all the preacher that I have here, being isolated from all of like faith, having not the privilege of meeting with any of you.

I love to read the good letters of exhortation from brothers and sisters throughout the land. It cheers and encourages me, and makes me feel more and more like striving for that dear home where sorrow and trouble can never enter.

Yours looking for the Master,

NINA J. VENABLE.

Dear Brother Underwood,

Please find herewith $2.60 for me another year and the rest for the worthy poor. I hope the good RESTITUTION will prosper more than ever this coming year, and that we may all live nearer to God. Jesus has said strait is the gate and narrow is the way that leads to life, and few there be that find it.

What a grand promise to man—eternal life with God in his kingdom, to reign for ever and ever. How can we say that we already have eternal life, when life is the promise of God for faith and obedience? A new commandment I give unto you, that ye love one another, and love God with all your heart and soul. This is what we are commanded to do, and what we must do if we ever expect to gain the promise of life, and be worthy of an entrance into the kingdom of God, which he has said he would set up on this earth, and reign forever.

I pray that I may have more of the spirit of Christ, more love, for love is the fulfilling of the law. Love each other, forgiving one another as we expect to be forgiven. Do good to all mankind.

Yours striving for eternal life,

SARAH J. HICKLIN.

BROTHER B. Kelroy who lived until recently at Waterloo, Iowa, wishes us to say that his address is now Glad Brook, Iowa. Let those interested make note of this.

THE RESTITUTION is only $1.50 per year. Try it a year.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10028 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Our members have been augmented by the addition of Sister Bessie McMurray.

Sister Zoe Adams, of Holbrook, Neb., Secretary of the Nebraska Bereans, writes: "If there are any new names, a change of address, or any thing that will affect my mailing list, I would like to have it sent early in the month. A little forethought on the part of the members will save me considerable work. Will members concerned please take notice of this.

Writing from Wenatchee, Wash., Feb. 13, Bro. Titchenal says: "Have just returned from Deer Park, Wash., where wife and I have held a two weeks meeting. Had good attention, but no immediate results. The seed has been sown in new ground, and we will trust the Father for the increase. We start tomorrow for Felida, Wash., to evangelize for the Northwest Conference. Expect to be gone six weeks from home. In the meantime I expect to hold a public discussion with a Mormon." With this note he sends us an article on "Conditional Fellowship," for which thanks. Bro. Titchenal is not hiding his light or wrapping up his talent in a napkin. The Lord bless him and his work.

A word to the Nebraska Bereans: Next lesson will be rather hard. Where two or more members can get together it will be well for them to study the lesson together, before writing replies. We have not made the lesson hard to perplex any one; but for the purpose of getting the scholars out of the rut of merely compiling Scripture texts to answer a question. Texts are all right to use, to reason, illustrate and prove a statement, but compiled they are useless. You can compile them whether you understand the subject or not. Remember this when you receive next lesson; and study and think deeply over it; and when you reply give your thoughts, reasons, as well as the texts you base them on.

The following commendatory letter free from adulation is strengthening to the Editor, and will be helpful to all loyal supporters of the one faith:

Brother Huggins:

Please accept my thanks for your editorial in last number of Ebenezer—"Not changed." I have long wished that some David might arise and attack the giants of error that are creeping into the church, creating confusion and discord in every congregation, even our conferences not being exempt. Josephites, Sabbath keepers, immortal devilite, pre-existence-ite, feet washers, and others too numerous to mention; all claiming to be of the Church of God, and each persistently riding his pet hobby in the name of the Church.

It seems to me to be the solemn duty of all who hold the pure and unadulterated truth to stand shoulder to shoulder, and lose no opportunity to attack error vigorously, and without gloves, regardless of who it may hit. Refuse to recognize as a brother any man who holds error involving first principles, and earnestly but kindly and lovingly admonishing all brethren who are astray on minor points. I am with you heart and hand in your effort to hold up the standard of purity in regard to matters of faith.

Day before yesterday I was prompted to write an article for publication on this subject. It was mailed to THE RESTITUTION office yesterday, and today I saw your article and read it with joy. Surely it is a trumpet blast with no uncertain sound.

God grant every true son of God may take the same positive stand.

Your Brother in the one hope,
S. H. THOMAS.

Nebraska Berean Report.

Brother Huggins:

I have no report that I think would be of interest to the public, but will give you a brief outline of what we are doing.

I have poor chances of knowing what is being done outside of dues and the membership. Several have paid their dues in full, some pay a few months at a time, while a few have never paid any thing except the initiation fee. So far I have had all the money needed for expenses, and as I have almost enough stationery for the rest of the year, about all the expense I will have will be for postage. I have paid out $9.36 and have on hand $3 85.

We now have 33 members, and have never received but one fine, which speaks well for the society.

We have two local societies, one at Moorefield and one at Blair. Here at Holbrook we have three members, but two of them are away to school, and most of the young people who are interested are busy with school work. I hope to get some more members when school is out, also to use the Berean questions in connection with the Sunday School the coming summer.

Hoping our society may continue to flourish,

ZOE ADAMS, Sec-Treas.

Nebraska Berean Lesson, No. 5.

THE RESURRECTION.

I. Compare man's formation (Gen. ii. 7) with his re-formation (Ezek. xxxvii. 1-10.) Note particularly all similarities.

II. How did the "abundant mercy" of God in raising Christ from the dead give us a "lively hope," that is, the hope of living again? 1 Pet. i. 3, 21; 1 Thess. iv. 14; John xiv. 19; 1 Cor. xv. 20.

III. State seven consequences that logically follow if the dead are not raised. 1 Cor. xv. 13 19.

IV. The destruction of the significance of baptism is an eight consequence. 1 Cor. xv. 29. Show that if the dead are not raised baptism ought not to be practiced. 1 Cor. xv. 29; Rom. vi.

V. Show by a statement in John 5th chapter that if the dead are not raised they are "lost."

VI. By another declaration in the same chapter prove that if they are not raised they cannot "have everlasting life."

VII. Prove by remarks upon texts here subjoined that the righteous dead are rewarded at the resurrection. Rev. xi. 18; Luke xiv. 14; Dan. xii. 2; John v. 29.

VIII. And by the following passages show that the wicked dead are punished at the same time. Rev. xi. 18; Dan. xii. 2; John v. 29.

IX. With what other event is the resurrection joined in 1 Thess. iv. 16?

X. With what other event is the appearing of Christ joined in 2 Tim. iv. 1?

XI. Compare 2 Tim. iv. 1, with verse 8. When will Paul and "all them that love his appearing;" get their crowns?

ROBT. G. HUGGINS, President.

ANSWERS.

THE RESURRECTION.

I. Gen. ii. 7, compared with Ezek. xxxvii. shows that the organisms in both cases are the same and are made to live by the breath of life.

II. 1 Pet. i. 3, 21, shows our hope to be in the resurrection of Christ. As we believe Christ was raised, so we believe God will raise us. 1 Thess. iv. 14. This hope is further shown by John xiv. 19. "Christ the first fruits, afterwards they that are Christ's at his coming." 1 Cor. xv. 20.

III. These seven consequences follow if the dead rise not:

1. Christ is not risen.
2. Our preaching is vain.
3. Our faith is also vain.
4. We are found false witnesses.
5. We are yet in our sins.
6. Then they also which are fallen asleep in Christ are perished.
7. We are of all men most miserable.

IV. Baptism is a symbol of death, burial, and resurrection. If the dead rise not the symbol is destroyed. 1 Cor. xv. 29; Rom. vi. 3.

V. John vi. 39, shows that if the dead are not raised they are lost.

VI. The dead have no hope of everlasting life if not raised. John vi. 40.

VII. Rev. xi. 18, show the time of reward to be at the resurrection, Luke xiv. 14. Shows we are recompensed at the resurrection of the just. Dan. xii. 2, shows that the saints awake to everlasting life. John v. 29, shows that the righteous will be raised to life.

VIII. Rev. xi. 18; Dan. xii. 2; John v. 29, all show that the wicked are rewarded at the same time the righteous are rewarded.

IX. 1 Thess. iv. 16. The coming of the Lord is joined with the resurrection.

X. 2 Tim. iv. 1. The appearing of Christ is joined with the judgment of quick and dead and the setting up of the kingdom.

XI 2 Tim. iv. 1, compared with verse 8, shows that we with Paul get our reward at the appearing of Christ.

ROY WORLEY.

THE RESURRECTION.

I. Gen. ii. 7, compared with Ezek. xxxvii. 1-10, is like in that God gave man first the breath which caused him to live. In his reformation God causes the breath to be put in him. The cause and the effect are alike.

II. Because we believe that Christ was raised from the dead, our hope in Christ is that we shall live again, John xiv. 19. Christ is the fruits and we are the harvest to follow.

III. 1 Cor. xv. 13-19.

1. Christ is not risen.
2. Our preaching is vain.
3. Our faith is also vain.
4. False witnesses.
5. Christ was not raised.
6. Yet in sin.
7. Dead have perished.

IV. Baptism signifies death, burial and resurrection. If there is no resurrection the sign is lost and ought not to be practiced. Rom. vi. 4.

V. John vi. 39, shows that if the dead are not raised they are lost.

VI. Verse 40 proves that everlasting life depends on being raised at the last day.

VII. Rev. xii. 18, shows that the righteous get their reward at the resurrection.

Luke xiv. 14, shows that the righteous are recompensed at the resurrection of the just.

Dan. xii. 12, proves that the righteous are raised to everlasting life.

John v. 29 again shows that the righteous are rewarded with everlasting life when they are raised.

VIII. Rev. viii. 18, shows that at the resurrection destruction awaits those that have destroyed ("Corrupted," see mar.—ED.) the earth.

Dan. xii. 2, shows that the wicked come forth to shame and contempt. John v. 29, proves the same.

IX. Did not get this. [See answer of others.—ED.]

X. 2 Tim. iv. 1. The establishment of the kingdom.

XI. 2 Tim. iv. 1, compared with verse 8 shows that Paul with all who love his appearing will get their reward at that time. That is the appearing of Jesus. The events are simultaneous as we find them in the lesson. The resurrection, the appearing of Jesus and the establishment of the kingdom and rewarding of crowns.

MAY STEPHENSON.

THE RESURRECTION.

I. Gen. ii. 7, compared to Ezek. xxxvii. 1-10 is similar in the respect that God put breath into the clay out of the dust of the earth and it became a living soul or man. In like manner in his reformation he causes breath to be put into him after he has gone back to clay and he becomes alive again, showing like cause and the like effect. We also learn that the organisms are similar as to shape and formation.

II. Our hope of living again depends on the resurrection of Christ as taught by 1 Peter i. 3-21, inclusive. It also depends on our belief in Christ being raised from the dead, 1 Thess. iv. 14. This hope is that we shall live again. John xiv. 19, and 1 Cor. xv. 2, teaches us that Christ is the first fruits and we that are his are the fruits that are to follow.

III. The seven consequences are as follows:

1. In 1 Cor. xv. 13-19, it tells us that if the dead are not risen then Christ is not risen.
2. Our preaching is vain.
3. We are false witnesses of God.
4. We are yet in our sins.
5. And all of those that have fallen asleep in Christ are perished.
6. Our faith is also vain.
7. We are of all men most miserable.

IV. We know that baptism signifies the death, burial and resurrection. If there be no resurrection it ought not to be practiced, because its significance would be lost; therefore it would be useless if not wrong to put anything into practice which does not have any meaning. Rom. vi. 5.

V. In John vi. 39, the writer tells us that if the dead are not raised they are lost or in other words would be left in the death state, or in an unconscious condition forever.

VI. Verse 40, proves that everlasting life depends on being raised up at the last day, showing when we get our reward, not at death, but at "the last day."

VII. Rev. xi. 18, proves that the righteous get their reward at the resurrection of the just. Dan. xi. 2 shows that the righteous are raised to everlasting life which would have to take place at the resurrection. John v. 29, again proves that the righteous are rewarded with everlasting life at the resurrection.

VIII. Rev. xi. 18, also shows that destruction awaits those that have destroyed the earth, (meaning the wicked.) Dan. xii. 2, tells us that the wicked come forth (at the resurrection) to everlasting shame and contempt. John v. 29, shows that the wicked come forth to damnation.

IX. Christ's coming is joined to the resurrection in that they both take place at the same time as has been shown heretofore.

X. The appearing of Jesus is joined with the establishment of his kingdom inasmuch as we know the latter has not, nor will not take place until he comes.

XI. 2 Tim. iv. 1, compared to verse 8 of the same chapter shows that all that love Christ and his appearing will get their reward at that time, i. e. at the appearing of Jesus. These events are simultaneous as we find them in the lesson namely:—The resurrection, the appearing of Jesus, the establishment of the kingdom and the awarding of the crowns.

MAURICE STEPHENSON.

THE RESURRECTION.

I. In Gen. ii. 7, God formed man of the dust, while in Ezek xxxvii. he put flesh upon the dry bones and covered them with skin. In either case, before the object formed had life. God put breath into it.

II. Christ is the first fruits of those that slept, 1 Cor xv 20. Jesus says, in John xiv. 19, "Because I live, ye shall live also," and if we believe that Jesus died and rose again, 1 Thess. iv. 14-17, if dead we shall be raised and if living we shall be caught up to meet the Lord in the air, and so shall we ever be with the Lord.

III. If the dead are not raised those who are asleep in Christ have perished; there is no hope of eternal life; we are still in our sins; Christ is not raised; our faith is vain; preaching of the gospel is of no use; we are all found false witnesses of God.

IV. If the dead are not raised, baptism into Christ would avail us nothing. It would not have any saving power, hence useless to practice it; for if we are buried with Christ (by baptism) we shall also live with him.

V. John vi. 40, 44, "Every one that seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day." They are lost unless they are resurrected. John iii 16.

VI. John vi. 63, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." Except we believe in him and his resurrection we cannot obtain everlasting life; for it is only by a resurrection that we have any hope of living.

[While answers to questions No. 5 and 6 are good, they would have been better if John vi. 39, 40, had been used.—ED.]

VII. Dan. xi 2. "Many who sleep shall awake, some to everlasting life." Luke xiv. 14, "Thou shalt be recompensed at the resurrection." Rev. xi. 18, "And shall come forth, they that have done good unto a resurrection of life. And the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets and to the saints," etc.

VIII. Dan. xii. 2. "Some to shame and everlasting contempt." John v. 29. "They that have done evil, unto the resurrection of damnation." But these do not come up in the first resurrection, for, "Blessed and holy are they that have part in the first resurrection, on such the second death hath no power." Rev. xx. 6.—[Bright remark, Sister Ada, but John does not say the wicked do "not come up in the first resurrection;" no, only that they do not "have part" in it.—ED.] 1 Thess. iv. 16 The resurrection is joined with Christ's coming. "The Lord himself shall descend," etc

X. 2 Tim. iv. 1. Christ's coming is joined with the judgment, "Who shall judge the quick and the dead."

XI. 2 Tim. iv. 8. Paul and all who love his appearing will get their crowns at that day; the time of the resurrection, when Christ shall judge the quick and the dead.

ADA STADDEN.

THE RESURRECTION.

I. Man's formation is described in Gen. ii. 7, "And Jehovah God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." The steps in the process are 1st, the bringing together of the elements in the form of man. 2nd, making this form live by God breathing into its nostrils the breath of life. Man's reformation as described in Ezek. xxxvii. 1-10, shows the same steps, 1st the elements, bones, sinews and skin, are brought together in the form of man, and God called upon the breath from the four winds to enter these forms and the forms became alive. The matter making the form of man was just as dead before God breathed on it at formation as it was before he breathed on it at reformation. If he was able to make it alive in the first instance he is just as able in the second instance.

II. The raising of Christ from the dead generates this lively hope within us in several ways:

1st. The resurrection of Christ gives us a specific actual example of what God has promised to do. God gave his plan of salvation to man and in Christ's life and resurrection we have the plan actually worked out. When we are seeking for something and see another person obtain it by a certain process it gives us hope that we may also get it. If God had simply made his promises but had never given an actual fulfillment of them, then it seems to me that all religions Mohammedism, Buddhism, Indian beliefs would have a standing equal to ours. What proof would we have that there promises were made by the true God any more than the promises contained in heathen religions?

2nd. By belief in the resurrection and Christ's teachings we are adopted into God's family, Rom. viii. 13. He becomes our Father ready to help us to obtain what we are seeking for, by forgiving our sins and guiding and directing us, 1 Pet. i. 16. This guidance and direction is made possible because we have Christ, an everlasting priest to intercede for us, Heb. vii. 24 25. We of ourselves can do nothing, but by having God and Christ to help we can do all things which are right. Thus we have hope.

III. Seven consequences that logically follow if the dead are not raised are:

1st, Christ has not been raised and we have no actual proof that God's plan of salvation will work.

2nd. If Christ has not been raised our preaching is vain.

3rd, Our faith is vain.

4th, The apostles would be false witnesses of God because they had testified for God that Christ had been raised.

5th, Those who have fallen asleep in Christ are perished that is, they are dead with no hope for future life. To perish means to become nothing.

6th, We are yet in our sins—they have been unforgiven.

7th, We would be of all men most pitiable, because we would have hope for only this life.

IV. If there is no resurrection of the dead baptism ought not to be practiced. According to Rom. vi. 3, 4, baptism is typical of Christ's death and resurrection. When we go down into the water we are buried with him through baptism into death. We die to our old life of sin and rise to walk in newness of life, like as Christ was raised from the dead through the glory of the Father. If there is no resurrection then baptism, one of Christ's commands is a false type and is useless. When we are baptized, if baptism is truly understood, we go through, by faith, the actual process of obtaining eternal life.

V. John vi. 39, shows that if the dead are not raised they are lost. "And this is the will of him that sent me, that of all that which he hath given me, I should lose nothing but (contrary to loss) shall raise them up at the last day."

VI. In verse 68, (Jno. 6,) Peter says, "Thou hast the words of eternal life." In verse 40 we find what these words are, "For this is the will of my Father, that every one that beholdeth the Son and believeth on him shall have eternal life; and I will raise him at the last day." The latter part of God's will, that Christ should raise the believer is just as necessary to eternal life as the believing, for God would not will anything unnecessary. Since raising the dead is necessary to eternal life if we claim there is no resurrection we must give up hopes of eternal life.

VII. That the righteous will be rewarded at the resurrection is shown by Rev. xi. 18, "And the nations were wroth, and thy wrath came and the time of the dead to be judged and the time to give their reward to thy servants, the prophets, and to the saints, etc. The dead could not receive rewards unless they were resurrected.

2 Luke xiv. 14, "And thou shalt be blessed; because they have not wherewith to recompense thee; for thou shalt be recompensed in the resurrection of the just." Here Christ is talking to the maker of the feast and advising as to whom he should invite. It he should do as Christ directed then he would be recompensed in the resurrection of the just.

3. Dan. xii. 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." The reward of the righteous is eternal life. Here we are told they receive it when they awake from the dust.

4. John v. 29, "And shall come forth; they that have done good unto the resurrection of life." The resurrection of those who have done good will be a resurrection to life. Eternal life is the reward of the righteous.

VIII. That the wicked dead are punished at the resurrection, is shown first by Rev. xi. 18, "And the time came to destroy them that destroy the earth." These could not be destroyed unless they were first resurrected.

2 Dan. xii. 2, "And many of them that sleep in the dust of earth shall awake".....and some to shame and everlasting contempt."

3. John v. 29, "and shall come forth.....they that have done evil unto the resurrection of judgment." Since they are evil doers and are brought to judgment at the resurrection a sentence of punishment surely follows.

IX. The resurrection is joined with Christ's coming. 1 Thes. iv. 16, "For the Lord himself shall descend from heaven. ....and the dead in Christ shall rise first.

X. The appearance of Christ is joined with resurrection in 2 Tim. iv. 1.

XI. Paul and those who love the appearing Christ will get their crowns "at that day"—the judgment day.

ALTA KING.

Gold Dust.

"If we would reap life everlasting in the age to come, we must now sow to the spirit, and manifest its fruit."

"We seldom find persons whom we acknowledge to be possessed of good sense except those who agree with us in opinion."

"Professions and phrases will do you little good; it is a change of life and thorough curbing of the passions which constitute true piety."

"At least be fair. If you find your self about to criticise another rather severely, remember that if he has failings, he also has virtues, and be ready to square matters by speaking of a virtue at the same time. If one had to match every word of censure with one of praise, there would be some surprising results."

"Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindness".

ANNA DREW.

Confidence in Prayer.

There is no subject more important to the Christian than that of prayer, as prayer is the channel of communication between man and God. We must pray with confidence and without wavering. James i. 6, says: "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

In 1 John v. 14, we read, "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us." By his hearing us is meant his granting the thing for which we ask. We must put confidence in our prayers; but there is a limitation to our confidence. The things for which we ask must be according to the will of God. Have we this confidence that if we ask anything according to his will, he heareth us? This is a test of Christian character. If we have not this confidence in him, we are defective in Christian experience, and cannot pray as every Christian ought to be able to pray; and we are not prepared to work for God, and we are not safe in regard to our own salvation. We must be able to look up in the sight of God and have confidence to talk to him with the expectation that he will hear us. If we have not this confidence it is one of the first things to seek.

VIOLA GAZELEY.

"In all the ages of the ages there never has been, and never will be a man or woman just like me. I am unique. I have no double." That is true. No two leaves, no two jewels, no two stars, no two lives—alike. Every life is a fresh thought from God to the world. There is no man in all the world who can do your work as well as you. And if you do not find, and enter into God's purpose for your life, there will be something missing from the glory that would otherwise have been there. Every jewel gleams with its own radiance. Every flower distils its own fragrance. Every Christian has his own particular bit of Christ's fragrance which God would pass through him to others.

He that cannot forgive others, breaks down the bridge over which he must pass himself; for every man hath need to be forgiven.—Lord Herbert.

Editor Restitution:

The Church of God at Pleasant View Indiana, has again had the pleasure of enjoying a series of meetings. Bro. Joseph Williams began meetings Feb. 4, and continued over the 17th. In all gave sixteen instructive and interesting talks to an attentive audience. The following were the subjects of his sermons: Hell, Hope, the Third Heaven, the Devil, the Forgiveness of sins, the Blood of Christ. Baptism, Vicarious Atonement, Imputed righteousness, Armageddon, the Comforter, the Saints Home, Adoption, the King of kings, Choose ye.

Two young Sisters, Beulah and Lucha Pence, daughters of Brother and Sister G. A. Pence, expressed the desire to lead Christian lives. They were immersed Feb. 17. May they be ever faithful to the Master whom they decided to serve.

JESSE PENCE.

To Make Eden Bloom Again.

Sir John Jackson has obtained the contract for the construction of the first dam in the irrigation works designed by Sir William Wilcox for the Turkish government, with the object of again making an Eden of Mesopotamia.

Sir William Wilcox, who has been engaged in surveying the land between the Tigris and Euphrates, in 1908 predicted that this vast territory, now an arid waste infested by swamps, but showing traces of ancient irrigation canals, would again blossom as the rose, provided that works, of which this dam is the first, be carried out.

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We want a lot of New Subscribers, and with a little effort you can get us one or more. We do not ask you to work for us for nothing, but will pay you for what you do. Here is our offer to you:

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This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN, PLEASE!

We have a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will mail you one Free, if you will send us

Two New Subscribers.

JUST LOOK AGAIN, PLEASE!

We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

WE trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2 00 instead of $1 50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1.50 and we will provide THE RESTITUTION to you. We will have no quarrel with a brother about so small a matter.

God's Purpose in Creating the Earth and Man, is the title of a little 16-page tract written by Brother D. C. Robison, 866 West Main Street, Salem, O. The title indicates the character of the work. The price is 8 cents a copy, 25 cents a dozen, $1 50 per 100. Brother Robison does not wish to make money so says that any of the poor will be supplied free on request. Send to him as above.

Tract Wanted.

"The Object and Manner of Our Lord's Return," is the title of a Tract published in 1877, by Chas. T. Russel, which I am told was sent to each subscriber of THE RESTITUTION about that time. I very much want a copy of that tract, and will thank any one who can send me a copy, or pay them whatever is right. Let me know by Postal if you have a copy, and the price, and I will then send for it. Address me at Westbrook, Maine.

E. P. WOODWARD.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs J S Butcher	2 75
A L Corbaley	2 00
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A sister	50

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If more convenient those who wish may order through this office.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult BibleClass meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

Will it Pay to Become a Christian? is the title to a well written book of 96 pages by Brother James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av. Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

To the Churches Abroad:

In accordance with a resolution passed at the General Conference, I have sent to the delegates of the different States represented "Declarations of the Principles of our Faith." These are to be presented to you for action as to whether you want them to bind the Church as a creed, or merely hand to inquirers for enlightenment as to some of the things believed among us. It is desired that you give this matter prompt attention, and forward your action to the President J H Willey, Plymouth, Ind, or to the undersigned, or send it with your delegate to the next conference.

O. J. ALLARD, Sec.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1850. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late Brother John O Woodruff. We have only "The Word of the Kingdom. During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

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Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

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The above is the title of a tract of 44 pages issued by Brother John L. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

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SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies post paid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

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Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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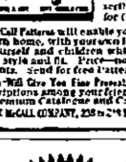

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

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The Restitution.

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Poetry.

[Selected by E. W. Knapp.]

Your Mission.

If you cannot on the ocean
  Sail among the swiftest fleet,
Rocking on the highest billows,
  Laughing at the storms you meet;
You can stand among the sailors,
  Anchored yet within the bay,
You can lend a hand to help them
  As they launch their boats away.

If you are too weak to journey
  Up the mountain, steep and high,
You can stand within the valley,
  While the multitudes go by;
You can chant in happy measure
  As they slowly pass along—
Though they may forget the singer,
  They will not forget the song.

If you have not gold and silver
  Ever ready at command;
If you cannot toward the needy
  Reach an ever helping hand,
You can succor the afflicted,
  O'er the erring you can weep;
With the Saviour's true disciples
  You a tireless watch may keep.

If you cannot in the harvest
  Garner up the richest sheaves,
Many a grain, both ripe and golden,
  Oft the careless reaper leaves;
Go and glean among the briers
  Growing rank against the wall,
For it may be that their shadow
  Hides the heaviest wheat of all.

If you cannot in the conflict
  Prove yourself a soldier true,
If where fire and smoke are thickest
  There's no work for you to do,
When the battlefield is silent,
  You can go with careful tread—
You can bear away the wounded,
  You can cover up the dead.

Do not, then, stand idly waiting
  For some greater work to do;
Fortune is a lazy goddess—
  She will never come to you.
Go and toil in any vineyard;
  Do not fear to do or dare—
If you want a field of labor
  You can find it anywhere.

—Mrs. Ellen M. H. Gates.

Communicated.

Peace and Safety.

War, pestilence and famine are doubtless the three greatest calamities that can befall mankind. War is possibly the most direful and destruction of the three. *Pestilence and famine* are supposed to be the infliction of an inscrutable providence, but war however is hardly less so.

War has in mondern times become so destructive of life and property. So cruel and horrible that there is just now an effort being made to induce the great powers to settle their differences and disputes by arbitration. It is barely possible, *and* not altogether improbable that the great military nations may enter into an agreement to maintain peace by accepting the proposition of submitting questions of disagreement to a court of arbitration, possibly the international court of the Hague already established and provided for. Public sentiment in this country and in parts of Europe is apparently running in that direction.

If such an agreement should obtain among the stronger military and naval powers of the world it would certainly inaugurate a period in which the fear and dread of war for the time would cease, at any rate be so greatly diminished as to cause the outlook for business enterprise and prosperity to be very *promising*. The optimistic view of the situation would become contagious, creating a general sentiment of *confidence* and security. Every one especially the vested interests would be in high feather congratulating each other with word, "Now we have peace assured for a long time; surely that which the clergy and the social reformers have been pleading and praying has at last come to be a fact."

It will however prove to be a very delusive dream, both disappointing and disastrous, for says the apostle, "when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." 1 Thes v 3.

It is necessary to notice that the apostle is speaking of a condition of things that obtains immediately preceding the return of Christ and the resurrection of the dead. It is in fact a timely warning to all his saints to not permit themselves to be deceived by an optimistic dream of universal peace that can have no other foundation *than that of diplomatic hypocrisy* and deception. Suddenly without warning, unexpectedly destruction follows, and only those who are wise in discerning the signs of the times will escape.

It must not be supposed for a moment that the nations entering into such a treaty as I have indicated to conserve safety and peace, will commit themselves to a hard and fast agreement with no loop hole for an excuse to break the peace whenever self interest, or what diplomatically may be termed self protection shall dictate. The peace advocates who *are* just now actively engaged in an effort to inaugurate international arbitration as a more humane, just and economical policy than that of war, may possibly bring about such a condition as will fulfill the words of the apostle; if so the truly wise and understanding heart will be as quick to recognize the necessities of the hour, as was Rahab the harlot in the day when Joshua and the armies of Israel overthrew the city of Jericho, she believed what she had not seen, and trusted in the scarlet line of faith and promise, and was saved. The signs of our time indicate the near coming of a greater than Joshua, from "before whose face the heavens and earth will flee away."

At the present time the air is full of anti-war talk, while Mr. Carnegie's contribution of ten million dollars as a foundation to advance the cause of peace has given the sentiment fresh and increased momentum in both low and high places. Just now the movement is in the incubating stage, and it remains to be seen what will come out of it.

I feel inclined to the opinion that it will result in some arrangement by which the world will be deluded with the prospect of "peace and safety" for a brief interval preceding the Lord's coming. In the prophetic field of the last days there is a variety of events though separate and distinct, all converging upon one common and focal center, even the end of the present age, and the overthrow of Gentile supremacy. The present restless and inconstant state of things is not a finality. No reflecting mind can persuade himself to believe that a condition of things so unsatisfactory, can be the ultimate end contemplated by the infinite mind of him who has created all things. The various agencies and forces that we see operating in the history of times past, and still active in our day show conclusively that there is an ultimate, higher and better state to be attained in the end. The supreme intelligence the source of all creative wisdom and power, in itself a guarantee to all who recognize the existence thereof, that there is a purpose, a design all wise and all good and glorious that in the end will become visibly manifest as a substantial reality.

This inevitable purpose has been revealed in the Scriptures or writings of the prophets of Israel, through whom the Creator has been pleased to reveal himself as a being of wisdom goodness, justice and mercy. That he was pleased to choose a certain channel or medium to communicate his thoughts to man need not excite jealousy or envy on the part of those not thus favored. Envy is the child of ignorance and vanity, and there is no excuse for denouncing the instrument or medium of good things, so long as all, and Jew and Gentile, are privileged alike to avail themselves if they will of his goodness and blessing. He is not says Paul "the God of the Jew only, but also of the Gentile," but both are partakers of the fruit of his good pleasure.

In conclusion it may be affirmed Scripturally that it is the divine purpose to establish on this earth a kingdom and empire of nations, under the supervision of his Anointed Son the *promised* seed of the covenant made with the ancestors of the Hebrew nation. This is why we are intently interested in observing and waiting the full development of that purpose. That its consummation will bring to earth's inhabitants great good, there can be no doubt; I say this because it has its origin in the fountain head of truth and righteousness. The Creator has revealed himself as absolutely perfect in all those attributes of character, that make for the highest well being of all his creatures.

He has been pleased to make known through his servants, the prophets, the history of the world in advance, and invites his servants to watch the gradual unfolding of his work as it may be seen in the evolution of events. This privilege of seeing the guiding hand of the invisible God is a source of great pleasure and profit to all his saints. It inspires confidence, and supplies the comfort of faith and hope. It lightens the burdens incidental to this life, and supplies the necessary patience to endure suffering and sorrow, until the day of release. It excludes from the mind the fear that blind chance and accident control the universe, and that wreck and ruin are the end of all things. It begets a disposition to honor God, and to glorify him in our daily walk and conversation.

GEO. MOYER.

The Promises.

The foundation of the Christian's hope lies in the promises made of God to the fathers of the Israelitish race. Leave out the promises, we find no foundation to build upon. Christ is the chief corner of the whole superstructure. Shall we go no further back than the crucifixion of this cornerstone? This was truly a means to the end for the accomplishment of what God purposed to do. This was the confirming of the promises made to the fathers. This was the real ratification of the covenant made with Abraham. The Abramic covenant did not come into force, until the death of the mediatorial testator. The seed to whom the promise was made, was Abraham and the Christ. From the date of these promises the building gradually rises. First in the order of development comes the fleshly descendants of Abraham. God by the hand of his servant Moses delivers them from the Egyptian yoke. Brings them to Mount Sinai. Gives them lawful institutions to govern them. Just before giving them the law we have a wonderful statement made by the Lord in these words: Ye have seen what I did unto the Egyptians. Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. And ye shall be unto me a kingdom of priests, and a holy nation. Exod xix 4. What do we learn from this? Certainly no less than that, this people of Israel who derived the name from the angel who wrestled with Jacob their father, was *hereafter to be known as a nation* by whom and through whom God was to manifest himself in the earth. From that time and onward only, do we or can we learn or know anything of Jehovah. To them alone were committed oracles of God. To them alone the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Rom ix 4. Out of this people, God formed a commonwealth, a nation by whom he designed to fill the earth with his glory. No matter, whether as a nation they rebelled; a holy nation God destined to have, and all the rebellion in the world cannot hinder it. It is true Israel as a nation did not live up to their privileges, was that to prevent the carrying out of Jehovah's purpose? Surely not. What did John the Baptist say, God was able of stones to raise up children to Abraham. God is not limited is not limited in forming the materials of the holy nation. *Gentiles* can be brought in upon the principle of adoption. Jesus said salvation is of the Jews. But what about the adoption. Ah! Now we come to the wonderful depth and riches of the wisdom of God. Behold Jesus, the Son of God, *the son* of Abraham, the son of David. The one the two covenants embrace. A Jew born of a woman, he in his own body to unite both Jew and Gentile, and form them into a holy nation, that peculiar people, a kingdom of kings and priests, and thus consummate the purpose of God. But mark, after all it is a Jewish community. Neither more nor less than the commonwealth of Israel. Eph ii 12. This statement is fully sustained by the New Testament writers, see Eph ii 11. To the Gentile believers. Paul said to them before they had put on Christ, that at that time they were aliens from the commonwealth of Israel, and strangers from the covenants of promise. From this we learn, it is essential to belong to this commonwealth and to believe the covenanted promises. Otherwise Paul said they were without God and without hope. Eph ii 12. How wise on the part of our heavenly Father, that he has arranged these conditions as a nucleus, where Jew and Gentile may meet together united under the headship of Christ. Again Paul tells us what constitutes a true Jew. Rom ii 28. He is a Jew, which is one outwardly, etc. The Jewish hope and faith, that will yield any reward. Anything else is spurious. See Acts xxviii 2 For the only hope of Israel I am bound with this claim. Again, in the hope of the promise made of God unto the fathers. Acts xxvi 6. What other hope will prove fruitless. This is the one hope of the gospel. That the Gentiles should be fellow heirs, and partakers of his promise in Christ by the gospel. Eph iii 6. The apostle Peter is very clear upon this same line of truth. Referring to the Gentiles he says: Which in time past were not a people, but are now the people of God. 1 Peter ii 10. This whole chapter is very instructive upon this point. It is evident there must be some underlying system foreshadowing Christ before he was manifested in the world. Just preceding his manifestation to Israel, John came preparing his way. Surely then, a sure foundation had been laid in the Scriptures as evidence preceding Christ, otherwise he would not be known when *he* came. Search the Scriptures said Jesus, for they testify of me. And after he rose from the dead, beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself. We can know nothing of Christ only as testified of in the Scriptures. Did not Moses esteem the reproach for Christ greater riches than all the treasures of Egypt? What evidences had he for Christ? The same that Abraham had who rejoiced to see Christ's day. The promise made to Abraham constitutes the groundwork of the Christian system. The hope of Israel, hope of the promise made of God unto the the fathers of Israel, is the real foundation of the gospel. Do we desire to be made wise unto salvation? Search the Scriptures. Do we desire a joint heirship with Christ? Learn what Paul says in Galatians. Not unto seeds as of many, but unto thy seed which is Christ. How does this avail us? Hear what Paul says again: For as many of you as have been baptized into Christ have put on Christ, and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise. By this means Jew and Gentile are embraced under one head. When the number of God's elect is complete, God's Holy nation, the kingdom of priests is secured. All embraced under the title of Israel a prince, named after God. All, the sons of God, thus become attached to divine power. They have their Father's name upon them, written in their forehead. O, beautiful unit. Sacred tie. *Eternally* united. Divine unity. Let us have God's Divine system engraved upon our heart.

JOHN GOOLLIFFE.

[Reprinted from THE RESTITUTION of February 10, 1892, by request of Sister S. Roxana Wince.—ED.]

Unto them that look for him shall he appear the second time, without sin [offering] unto salvation.

Before He Comes.

What are the events yet to happen before the return of the Nobleman from the far country?

The return of the Jews has progressed so far that we cannot say that the picture given by the prophet is not complete; but Russia is not financially ready, nor is her work complete as yet in Persia, so as to lead her as her ally; but events are moving in the direction to complete the prophetic picture.

The Peace and Safety Movement is fairly under way; but the work is not yet complete; they are not ready to say "Peace and Safety."

The "image" makers are busy at work; it must be completed before the advent.

Now last but not least is the question. Is Elijah to appear on earth before the Lord comes? If so that is a sure sign, and we need not look for our Lord's return until we behold the prophet,—the restorer. If we are to see the prophet before the advent, why did not the Master or some of his servants mention this fact?

Our Lord in Matt. xxiv. gives us the signs of his coming. "If they shall say......he is in the desert, (Mormonism) go not forth" (to Utah) "Behold he is in the secret chambers; believe it not" (Spiritism and Russellism.) The true signs to his saints are in the sun, moon, and stars (of the political and ecclesiastical heavens.) verse 29. This is proved beyond a reasonable doubt by Rev. vi. 12, 13 when all the other seals are admitted to be symbolic—this one cannot be literal.

This *remarkable* discourse of our Lord and all the prophetic utterances of the New Testament are as silent as is the grave concerning the coming of Elijah before the second appearing of our Lord. Question, What is the prophet talking to in Malachi iv 4 6? "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Israel under the law is the party addressed, and not *those of* this gospel dispensation. Elijah was to come "before the great and dreadful day of the Lord." This "dreadful" day came upon the Jews at the destruction of Jerusalem and they are not out of it yet.

Listen, to what the Master says, (Matt. xxiv. 21,) "For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be." The last verse in the Old Testament, speaking of Elijah says, "And he shall turn the heart of the fathers to the children," etc. Now upon what principle is *John the Baptist called Elijah?*

To illustrate, I will say that I once knew a man that was always quoting Robert Burns, and he was known by the name of Robert Burns. "In 1523 after the reformation had broken out, we find *Pope Hadrian saying in a* missive addressed to the Diet at Nuremberg, The Heretics Huss and Jerome are now alive again, in the *person* of Martin Luther." On the same principle Elijah was alive again in John the Baptist; and Christ is called Michael in Dan. xii. 1, and Constantine is called Michael in Rev. xii. 7. A late writer says, "John did not do what Elijah was to do, and that the Scriptures cannot be broken." Let us see. Mal. iv. 6, reads, "And he shall turn the heart of the fathers to the children." In Luke i. 17, speaking of John the Baptist we read, "And he shall go before him in the Spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

The work of John was of the same nature as that of Elijah, therefore the application of the name Elijah to John. The Master himself surely did know the truth and he said, "Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not but have done unto him whatsoever they listed......Then the disciples understood that he spake to them of John the Baptist." Matt. xvii. 12, 13.

Written in behalf of the truth.

GEO. FRANCIS.

When She is Tried.

In the beginning of what is known as the natural creation, God made man of the dust of the ground, and the woman of the first Adam was formed from the wounded side of the man. There was a trial of their faith and obedience toward God placed before them in the garden. They were perfectly thoroughly furnished with and had free access to every fruit necessary in their comfort, well being and perpetuation of life.

Only one tree was forbidden. God did not choose to reveal why the tree was forbidden, but did reveal to them that disobedience or contempt for the command would bring death to them. There was also a third party lurking in that *peaceful garden*. That deceitful and treacherous old serpent which is the devil. What was his part in the *tragedy of Eden?* With flattery and deceit he beguiled the woman into thinking that God had made false statements when he commanded her to avoid the death bearing tree, he convinced her to take of the tree would make her wise, knowing good and evil. O, yes that was the winning point. To make one wise? To disbelieve God's Word, to prove it unharmonious and false will make one wise, was the foundation of the beguiling art of the poison tongued serpent. And the first woman desired to be wise? And reached for that which God had forbidden.

We see the result. Beware! The second Adam, the beginning of the spiritual age. Was "made of woman." And "The bride," the "Lamb's wife," or "the church" are terms applied to denote the helpmeet of the second Adam, which was *formed from the* wounded side of her Lord and Master. The Father has also supplied her with all necessary means of attaining unto the spiritual life. All that is necessary is freely given. She is perfect, thoroughly furnished unto every good work. And yet there are some things forbidden, things she is told to avoid in the environments of the second woman. 1 Tim i 4, Neither give heed to fables or endless genealogies which minister questions (doubts) rather than *godly edifying*, which is in faith. Titus iii 9, she is told to, "Avoid foolish questions, genealogies and contentions and strivings about the law, for they are unprofitable and vain. And the present truth is, that the old serpentine, Satanic power is confronting the bride elect of the second Adam. Tempting her to put forth her hand to that which she has been commanded to avoid. And make herself wise by studying genealogies trying to prove discrepancies and setting aside chapters and even books of God's Word, as unreliable and false, because their name mine [illegible] not take in this very thing, that they were warned in the beginning to avoid. Will she yield to the wiles of the devil who walks by her side and reach for the forbidden in order to make herself wise? Or will she say to the poison tongued deceiver, "Get thee behind me Satan." And make her Lord and Master her wisdom and her hope. *If it* were possible they would deceive the very elect. Titus ii 10, 11. A man that is an heretic, after the first and second admonition reject, knowing that he that is such is subverted and sinneth, being condemned of himself. Why condemned of himself? Because he has played with forbidden things and has caused himself to doubt God's Word, "And he that believeth not is condemned already."

In love and hope to the little flock.

SADIE SKEELS.

God's loving care is still over you; be not afraid.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, Mar. 15, 1911.

Our government has taken an active step in the troubles of Mexico, and troops are being rushed to the frontier in sufficient strength to indicate invasion. The insurrection in Mexico is growing, and the seven hundred millions of American investment in Mexico must be looked after. Besides some European nations have large investments in Mexico, notably Germany, and if the United States does not interfere and save them from menace, we must allow these other nations to come. This our government wishes to prevent, hence this show of activity. There is talk that Japan has a secret understanding with the Mexican government, but this is denied. It will not suit the United States to have such a condition existing any more than to have Germany enter. On the face of the affair it looks like more complications and entanglement in the world's affairs for our country.

While Mr. Andrew Carnegie puts in ten millions of dollars to create a "peace" fund, thinking that money can buy peace for the world, we may look at the situation from another view point. The British naval estimates for the year call for seventy-five millions of dollars for new construction. No matter what party is in power in England the supremacy of her navy must be maintained. A British fleet might blockade every German port, and yet Germany would not be affected as to her living. Were Britain's ports blockaded for a few weeks, or a great naval battle be disastrous to her fleets, starvation and want would stare her in the face. The food supply therefore must be protected and ensured, hence England's navy must keep equal to that of any two other nations. Austro-Hungary—the ally of Germany—proposes to spend seventy-five millions in the next few years in naval construction. So it is imperative that England increase her force. A comparison shows England's tonnage now under construction to be 486,000 tons, Germany's is 297,000 tons, France is next with 173,000 tons, and the United States has 136,000 tons. Should Germany check up after completing what is now under construction, then England might do so, but England has the longer purse, and will likely stay by her old plan of keeping in advance.

We told last week of the uneasiness caused by Austria and Italy sending large forces to their frontiers. A little farther explanation may be given to let our readers know the significance of the move. Some time ago, during the formation of Germany, Austro-Hungary, and Italy, the Tyrol was given to Austria, but the southern part in which the city of Trient is situated naturally belonged to Italy, as the people were Italian and spoke that language, and do to this day, and want to be under Italian government. Any invasion of Italy by land would come through this door, and a show of force would be naturally favorable to Austria. Then the same arrangement gave to Austria the port of Trieste, with the gulf of the same name, an arm of the larger gulf of Venice, that an arm of the Adriatic. This is the only port worthy of the name that is possessed by Austro-Hungary. As the present naval outlay of Austria calls for an expenditure of seventy-five millions of dollars, it is evident that a large part of this must of necessity be based on the port of Trieste. As the same condition with regard to the people applies to Trieste that does to Trient, and as these sections were forced from Italy by virtue of the superior strength of Germany and Austria, it is easy to see the basis of Italy's claim to these cities. Also with Austria spending so large a sum on naval work, which will be right at Italy's door, the menace this will be is clear to all. The strained relation between England and Germany is well known, and of course Austro-Hungary is so nearly a part of the German empire that it only waits for the death of Emperor Francis Joseph, to make the unity more complete. This would really give Germany this strong naval port on the Adriatic, which would be detrimental to the interests of England. As has been stated before, the one prime factor that draws nations or individuals together is mutual interest. The Hand that is directing the movement of nations will bring together that great force that will constitute the Gog-power, and this of very necessity forces other nations to unite for self-protection. Some students are beginning to see that England and France must be drawn together, and almost of necessity Italy must side with them. With this in mind, it is readily seen that every plan to block Austria in her naval designs where they touch Trieste, is most important, and should there be nothing more than this claim made by Italy, and should she not win back the territory, yet even her claim will tend to retard any work Austria may do there. In keeping track of these great national movements of our time, all these seemingly insignificant events are worth making note of. This is written at the request of a brother who failed to understand the point at issue between Italy and Austria, and is given that others may see it also. No claim is made by the writer that any such union as England, France and Italy will be made, but only to show that "it points that way." Let us watch and see.

Communicated.

Sunday School Lesson.

March 26, 1911.

Quarterly Review.

Golden Text—"Happy is that people whose God is the Lord." Psalms cxliv. 15.

The first lesson of the quarter starts out with the kingdom as found by Rehoboam after his father Solomon had died. A portion of the people had become dissatisfied with the treatment that had been accorded them, and demanded that their wrongs be looked into and made right. In reply, after consulting both the old men and the young men, the king decided to take the advice of the young men, and replied that the burdens instead of being lessened would be increased. This resulted in a division, two tribes staying with the king with the capital at Jerusalem, and the ten tribes went to the north and established a capital at Shechem, with Jeroboam as king. This northern part was called the kingdom of Israel, and the southern the kingdom of Judah. This result was brought about by taking bad advice from evil companions. By it the golden age of the Israelitish nation ceased, and the glory of Solomon's reign was effaced. A wise choice of friends is important now as then, and the best advice to follow is that given by God. His Word should be supreme, and the guide for all our acts and words.

With lesson 2d we find that Jeroboam was afraid that if the religious center was still kept at Jerusalem, gradually the people would be drawn together and his hold weakened, for this people must be a religious people. Hence he sought to establish new rules. He would not advocate worship of idols, but he built other places for the worship of God, set other times than those fixed by God, and selected those who should serve as priests out from the common people, instead of from the line that God had chosen. Thus he would substitute something else for what God said should constitute acceptable service to him. It is really just what many do today. They argue that it is difficult to find out just what God wants, so they will not try to find out his special wishes and requirements, but will believe as they want to, and do as they want to do, only living fair moral lives, and trust God to "do the right thing" by them in the end. This lesson should be made by all teachers a strong one. It is plain to any Bible student that God has promised a definite reward to his people. Those who do his will will be given just what is promised. It is just as certain then that to be worthy of that reward we must do specifically what God demands. Belief, obedience, and right living, are all equally necessary, and to say that we can cut out the first two, and that the last is all that we need pay attention to, is to jeopardize all claims to God's consideration. Don't do it. It does make all difference that we believe and do.

In the 3d lesson concerning Asa's good reign, it simply declares this truth "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." A most important lesson to get well by heart.

In lesson 4 we have two kings in the north kingdom. Omri and Ahab, each of whom was the worst ever had been, leading the people further away from God, and into sins of the vilest kind. Men are either stumbling-blocks, or they are stepping-stones. Which are you?

In lesson 5th we have the work of Jehoshaphat in bringing the kingdom of Judah to a high prosperity and a reign of peace and respect of the nations about them. He set the people at work fortifying against attack, and by systematic effort succeeded in making his position strong. Then he saw the importance of education, and set to work in that direction, not only when the people could come up to Jerusalem, but he sent his priests with the books of the law, out among the people, and had them read and expound to them, so that he thoroughly organized and educated the nation. God blessed the efforts. Jehoshaphat overcome his foes by organized efforts bettering his surroundings, and making the people partners in the work by education and the prosperity that came as a result.

As we come to lesson 6th we find under Ahab the kingdom of Israel has become extremely bad. Idols are to be found on every hand, and the people have been led into such worship by their king and the false priests who have been placed over them. Ahab had married Jezebel, a heathen princess, and she had taken possession of his mind and had him in her power. In this condition God sends Elijah the prophet, and he warns Ahab that rain and dew shall cease for years, and that in consequence famine will come to his people. He then disappears, and for three and a half years there is no rain, and people and flocks and herds are in danger of starvation. The king knew it was a visitation on his kingdom on account of their wickedness, yet there was no effort at reform, but they sought everywhere to find Elijah, that he might be killed as the other prophets of God had been, thinking that in this manner the evil could be put away.

With lesson 7th we have Elijah appearing to Ahab again, and a test is proposed between the prophet of God and the prophets of Baal. A test is—What do you know—what can you do? In this case the prophets of Baal could do nothing, but the prophet by the power of God was able to show results, so that the people said that the Lord was the real true God. It was a great triumph for Elijah, and the priests of Baal were overthrown and slain, the rain came, and people and cattle were saved. Here was an opening for great reforms, but Ahab was weak, and when he told his wife of the outcome of the test, she was angry at the defeat of her false prophets and sent word to Elijah that on the morrow he should be killed as they had been.

In the 8th lesson we have Elijah hastening away from this threatened danger. Why did he not stay and trust in God to deliver him from the hands of this wicked woman? Did Elijah doubt God's ability after the victory over the false prophets? We may speculate over this as much as we wish, but after all it is just as well to follow the course, and think that all was ruled according to God's plan. It was necessary that Elijah be prepared each step for the work he was to do. So Elijah is found by God in the wilderness, and given a lesson of God's power as shown in the "still small voice." When God tells Elijah what he wishes done, he goes at the task without wavering.

So in lesson 9th we find Elijah meeting Ahab in Naboth's vineyard. Jezebel had by falsehood and murder gotten rid of Naboth and his posterity, so that Ahab could possess the coveted vineyard, and as he is there surveying this new possession the prophet meets him, and he is told what shall be the outcome of his covetousness which has virtually made him a thief and murderer. His death shall be violent, and dogs shall lick his blood, as for Jezebel the dogs will eat her after she is slain by treachery. The lesson is "take heed," "beware," and covetousness is held up as the motive that prompts to all these crimes. Thou shalt not covet, is the command, and God's people must obey.

In lesson 10th we have the life work of Elijah ended. He has filled out the measure of God's demands, and now his course is finished—he has fought the fight, and his work is done. Other hands must take up the unfinished labor and carry it on. The manner of Elijah's going, and where he was taken is not the only lesson to be had from this history. Rather would we see that God takes and cares for his servant who ever faithfully does his will. He is safe in God's hand, and his future is sure. Then a reward is given to that one who has been faithful in learning the lessons that will fit him for continuing the work, and we see Elisha given a double-portion of blessing that he may do what is to be his work in the reform movement that is to come to Israel. He was steadfast and persevered in his undertaking to stay with Elijah to the last, and not falter in any of the hardships that were to be passed through. Such a life will be rewarded. He that overcomes shall inherit.

We have lesson 11 here thrown in more to fill up than any thing else. It is a story of the value of a life, and shows the mother's faith and confidence in the man of God, and through him in God; that he can help her in her distress even to giving back the life of her son. Her persistence wins, and then the perseverance of the prophet in his solicitation to God that her request be granted all makes a story from which a profitable lesson can be drawn.

Passing to the 12th lesson we have the Quarterly Temperance lesson, in which it is shown that drunkenness brings ruin and defeat.

In the study of this review we might take up a little character study work, and look at Rehoboam, Jeroboam, Asa, Jehoshaphat, Omri, Ahab, Jezebel, Elijah, Elisha. These characters are to be met with today. Do any of us resemble any of the prominent traits brought out in the past quarter as exemplified in any of these lives? If so, which ones do you appear most like? Boys and girls, remember you are now building your life structure, and some day—yes, even now—it is to meet the all-seeing eye of a just God. How do you want to stand before him?

The Bereans Column.

The Good Foundation.

Dear Bereans:

When we plan to erect a building what is the first thing we do? Is it not to build a good foundation? As it is along the natural plane, so it is with the spiritual. Our foundation must be sure, or our work is wasted. In Matthew vii. 24-27 Jesus gives two examples of building. One built upon the sand, and when the winds and the floods came the house fell, because the foundation was insecure. But the wise man built his house upon a rock, and the storms had no effect upon it, because it had a good foundation.

In the Psalms we often see the word Selah. Authorities disagree as to the meaning of the word, but in 2 Kings xiv. 7 we find the word, and in the margin it says the Rock. "The Lord is our rock, on him we build," the "Rock of ages, cleft for me."

"There stands a rock on the shores of time,
That lifts to heaven its head sublime;
That rock is cleft, and they are blest,
Who find within its cleft a rest."

1 Cor. iii. 11, For other foundation can no man lay than that is laid, which is Christ Jesus.

Eph. ii. 18 22, For through him we both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Corner Stone; in whom all the building, fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God by the Spirit.

Eph. ii. 7, That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.

The lesson we learn from these verses is—Be careful how and on what you build.

"Be true to yourself at the start, my friend,
Be true to yourself, and God.
Ere you build your house mark well the spot,
Test well the ground, and build you not
On the sand or shaking sod.
Build slow and sure; 'tis for life, my friend,
A life that is sure and blest;
Build deep, and high, and broad, my friend,
As the needful case demands;
Let your title-deeds be clear and bright,
Till you enter your claim to the Lord of light,
For the 'house not made with hands.'"

Lillie H. Willis.

Life is a battle, fight it bravely; life is a course, run it eagerly; life is a faith-keeping, hold it firmly. Do not think to win the righteousness by your battle, by your race, or by your faith-keeping. God will give it to you; it is his free gift, if you simply love him and wish to see him.—Lyman Abbott.

The terminus of the Bagdad railroad that Germany is building is to be changed from Koweit, and will seek another outlet to the Persian gulf.

Have a heart that never hardens, a temper that never tires, and a touch that never hurts.—Dickens.

Obituary.

On March 24 I was called by long distance phone to [illegible] to officiate at [illegible] of sister Mrs Richard [illegible] the night before [illegible] sufferer from [illegible] brain [illegible] death [illegible] after which [illegible] consid[illegible] hours [illegible]

[illegible]

1847. [illegible] children [illegible] 1849 [illegible] 5, 1852; [illegible] 28, 1856, and [illegible], born February 25, 1859. Her husband, [illegible] Harsch, answered the country's call for volunteers [illegible] and was wounded at Perryville, Kentucky, in October 1862, and died the succeeding month without returning home. Thus left alone with three children to support, [illegible] having died at the age of three months, her life became a struggle [illegible] and give her children some of the [illegible] of which she had been deprived.

After three and one-half years of widowhood she was again married to Samuel Fenstermacher, March 29, 1866, and became the mother of two children, Lizzie Ellen, born February 2, 1867, and Mattie, born May 15, 1870. Her husband died of dropsy, December 18, 1874. Thus she was again left a widow, with four children to face the battle of life.

She was again married [illegible] Keller [illegible] 1876. [illegible] January 26, 1878 [illegible] third time a widow. Her [illegible] had made Plymouth, Indiana their home, where she arrived in February 1878 to make it her future residence. [illegible] was soon afterwards married [illegible] with her two younger [illegible] housekeeping in south [illegible] acquaint[illegible] Werner, to whom [illegible] October 19, 1878. [illegible] years and [illegible] Twin Lakes, [illegible]

[illegible] Warner her [illegible] one [illegible] Colo[illegible] Avenue [illegible] grand[illegible] K. Harsch, [illegible] Mil[illegible] E., [illegible] and Da[illegible] Indi[illegible] Colorado, and [illegible] Illinois, Ill[illegible]

[illegible] is it?

[illegible] church [illegible] minister. A [illegible] of their [illegible] out this re[illegible] the minister in his work, my brother: it's [illegible] church is not made [illegible] the [illegible] church is merely [illegible] to the laymen how they may best carry on their work. That minister best serves any church who most nearly succeeds in rendering himself useless. Those church members are most faithful to their church and their minister who recognize that they are responsible for the work that their church is to do in the community. It is the enlisted men, not the officers, who must do the real fighting in any battle.

[illegible] has been declared [illegible] to show Christians how [illegible] The Jewish system of tithing furnished ample means to [illegible] priestly system [illegible] for it did not [illegible] induced the [illegible] otherwise

Ebenezer. 1. Sam 7, 12

The copy for this department of The Restitution is supplied by Brother Robert G. Huggins, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

A Modified Commandment.

Brother Huggins:

I have been reading your book, "The Bible, Its Principles and Texts." You have given me much light [illegible] you call "Restitution texts." Now I will ask you to please reconcile [illegible] [illegible] 1 Cor. xiv. [illegible]

[illegible]

SARAH [illegible]

[illegible]

[illegible] 1 Cor. xiv. 34, 35 [illegible] "Every one" (verse 26) [illegible] (verse 27) [illegible] (verse 40) [illegible] (verse 23) [illegible] (verse 26) [illegible] 30, 31) [illegible] (verse 33) [illegible] (verse 27) [illegible] (verse 28) [illegible] you must be done decently and in order (verse 40)

"When I Became a Man"

[illegible] man. I [illegible] childish things." Manhood is [illegible] years [illegible] There are many persons [illegible] but are [illegible]." There are persons who [illegible] of control, they [illegible] know how to take care of [illegible] and do not propose to be dictated by anybody else [illegible] left to themselves [illegible] having their own [illegible] opportunities, [illegible] undertake things [illegible] accomplished, do things which only cause repentance, and [illegible] selves in every way unfit for the trust which they [illegible]. They may have reached the [illegible] hood, but they have not reached the age of discretion. These may think themselves too old to be advised or controlled, but they are not too old to sin, to err, to be sick, to suffer, and to die in consequence of doing things which any wise and experienced person would have warned them not to do.

Manhood has mighty responsibilities, and the person who resents all interference, and will not be advised or controlled, finds eventually that the ship which will not mind the rudder must mind the rock; and the long days and years of pain and misery and helplessness and sorrow are the result of knowing too much to be taught, and being too willful to be guided by those who are wiser.

Affliction does not spring out of the dust; disease and sickness are not flung down from [illegible] at those who may happen [illegible] ways; they are in most cases the [illegible] and legitimate result of the follies and wrong-doings of men who are wiser in their own conceit than seven men who can render a reason. The experience of years and the study and research of generations goes for nothing with such persons; they know, and that is enough; and if they do not know they "will risk it;" and then, when health is destroyed, life is wrecked, and nothing but the shreds and patches and fragments remain, they sometimes think upon their ways, but often find that it is too late to undo the mischief which has been done, or to remedy the evil which they have brought upon themselves. How many there are who might have been grandly useful if they could have been taught and guided in early days, but whose lives have been utterly wrecked through their self-conceit, their willfulness, and their rashness. They have hated reproof and despised correction, they have sown the wind and reap the whirlwind; they have chosen their ways and their paths have ended in [illegible] darkness, and in death. How much wiser are they who turn [illegible] into the testimonies of the Lord, who [illegible] in the way of his commandments, and who find that wisdom's ways are ways of pleasantness and all her paths are peace."—The Safeguard.

Reason of Our Hope.

1 Pet iii 15. "Be ready always to give a reason for the hope that is in you with meekness and fear." In the beginning of this Epistle Peter says in the first chapter, third to the ninth verse, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season if need be, ye are in heaviness through manifold temptations. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. Whom having not seen ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. Receiving the end of your faith, even the salvation of your souls."

Also in chapter 2 and 9th verse we read, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Chapter 3 and verse 8 "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous."

The apostle Paul also admonishes us to do the same thing. Col iv 3 6, "Withal praying also for us that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds, That I may make it manifest, as I ought to speak. Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." We all know how necessary it is and that without it our food would be tasteless and unpalatable. As salt is to our food, so discretion is to presenting the truth. To present the truth without being discreet as to the way in which we speak, and the manner we assume is very apt to cause the outsider to reject where he might otherwise accept the gospel. Paul tells us that we should know how we ought to answer every man. Therefore he says in his epistle to Romans xii 12, and to the Ephesians vi 10 to 11, "Finally, my brethren, be strong in the Lord, and in the power of his might. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." 16 to 19, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." And take the helmet of salvation, and the sword of the Spirit, which is the Word of God. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. And for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel. Our Savior in predicting the troublesome times to come told his apostles not to meditate before what they should answer in Luke xxi 14-15. Settle it therefore in your hearts not to meditate before what ye shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." If we are doing his will, he is just as able and willing to give us strength and wisdom when we need it. There Paul said in Phil i 27, "Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." And if we do this we shall always be ready to give a reason for the hope that is in us.

Brothers and sisters it is my prayer that we follow closely the example set before us in Christ so that when he comes, we may receive our hope and have an entrance into his kingdom.

MARY BLYTH (?)

Fellowship Conditional.

Brother [illegible]:

Will you please answer the following questions, [illegible] "Ebenezer:"—Is it right and proper [illegible] for one of the [illegible] into any Other [illegible] to take of the emblems of the Lord's Supper, when [illegible]? Would it be right [illegible] from other [illegible] our Church to pass these emblems to them?

Please answer these questions not as you might personally believe, but give Bible proof for each answer, and oblige [illegible] as inquirer.

A correct answer to the foregoing involves a [illegible] understanding of our Lord's great atonement, a close application to the Scriptures of truth, and a perfect [illegible]. Recognizing my [illegible] that there are others in the household of faith better qualified to write on this subject than myself; yet [illegible] much as "A [illegible] inquirer" has appealed to me I will answer to the best of my ability, [illegible] the [illegible] of "Ebenezer" shall have it for what it is worth.

Let us first consider the object and purpose of the Lord's Supper, and then deal with the questions in order. We read, "The Lord Jesus the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Cor. xi. 23-26.

Here we have it clearly stated that our Lord made the sacrifice of himself for the Church, and gave the bread as a memorial of that great sacrifice. He then gave the cup or new testament in his blood. For what purpose? "The life of the flesh is in the blood." Lev. xvii. 2. Therefore the cup represents the life of Christ.

Question: If the cup represents the blood of Christ, what effect does it have on the partaker? "Then Jesus said unto them Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink his blood ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna and are dead; he that eateth of this bread shall live forever." John vi. 53-58. Here we have the testimony of Jesus that it is a matter of eternal life. One more testimony: "If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v. 9-12.

Who then is worthy to partake of the emblems? In other words, What qualifications are necessary to become a partaker? "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 15, 16. Here we learn that it is necessary, first, to hear the gospel; second believe and obey it by baptism (immersion in water.) Once more: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo I am with you alway, even unto the end of the world." Matt. xxviii, 19, 20

Then, by hearing and believing the [illegible] partaking of the emblems are instituted by Christ, [illegible] commandments [illegible] fellowship in him, [illegible] inherit eternal life. [illegible] SON hath life [illegible] SON hath not [illegible] The answer of the [illegible] John [illegible] to who is worthy [illegible] of the emblems, and [illegible]

As [illegible] we read: "Purge out therefore the old leaven that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." 1 Cor. v. 7. [illegible] Passover [illegible] permitted to partake of [illegible] Lamb, [illegible] "And the Lord said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof; but every [illegible] that is bought [illegible] A foreigner and [illegible] In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; [illegible] break a bone [illegible] congregation of Israel [illegible] And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they." Ex. [illegible] 43 to 50.

Thus reads the law [illegible]. No foreigner no matter how devout, how high his station in life, or how good his intentions, [illegible] prohibited to eat of the passover, [illegible] till he became a citizen of [illegible] commonwealth [illegible]. Here we have the [illegible] the covenants, [illegible] the legal [illegible] of circumcision, and [illegible] with the ordinances of God, [illegible] Law Giver. This gave to them all the rights and privileges of the children of God. Thus no [illegible] was permitted to eat of it.

So much for the Old Covenant; but what saith the New? "Wherefore remember that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." Eph ii 11, 12. Here we have it positively stated that Gentiles who are strangers to the covenants of promise are without God and his Christ, and have no hope. Could language be plainer or more positive? But listen: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 13 v. How? "By the blood of Christ." And now that they are made nigh to God listen to the next statement: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the Chief Corner Stone, in whom all the building fitly framed together groweth unto an holy Temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Verses 19-22. Now if these brethren of the Church at Ephesus who were Gentiles (that is to say, not of the blood of Jacob,) were without God and without hope, are not all Gentiles in the same case today? Most certainly they are.

Here is again the law of adoption. How? Through Christ. Again we read; "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts crying Abba Father (our Father.) [This address was not [illegible] by slaves: it is an endearing appellation of a [illegible] child to an indulging parent.—Ed.] Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. iv. [illegible] This [illegible] with the New Covenant as with the Old.

[illegible]

[illegible] COME OUT FROM AMONG THEM AND BE YE SEPARATE [illegible] and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. [illegible] 14-18.

[illegible] devils [illegible] 20-21 [illegible] Gentiles, being Gentiles, the children of God are forbidden to be partakers with them. Their sacrifices are made to devils and not to God. Their hope is not a Bible hope; they are not the covenant people; their table is not the Lord's table. Therefore the children of God should not be partakers with them.

Would it be right when professed Christians from other denominations come to our church to pass the emblems to them?

Listen: "If there come any unto you, and bring not this doctrine, (the doctrine of Christ), receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." 2 John i 10, 11. This alone ought to settle the matter in the mind of every one. But one more text: "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Shall we become partaker of their evil deeds? Will we give that which will bring damnation to the unworthy? There is only one answer to both questions, No. If ye know these things happy are ye if ye do them."

I have written the foregoing fully realizing the severity of the conclusions, yet I feel that they are justified from the Scriptures quoted.

Submitted in hope

N. D. TITCHENAL (?)

We are not sent into this world to do anything into which we cannot put our hearts.—Ruskin.

Selections.

More Light On the Old Bible.

When the theory was first advanced, by some brilliant writers of the "new school" of theology, that the historical records of the Old Testament were largely of Babylonian origin, Bible lovers were at a loss how to meet such [illegible]. It was boldly claimed by [illegible] question that the Bible [illegible] was borrowed from Babylonian literature and that the narratives of the creation, the deluge and the Tower of Babel had all been derived from Babylonian tablets of a [illegible] with Abram. It [illegible] but the [illegible] such claims, as [illegible] from similar sources, [illegible] upon obscure foundations [illegible] largely guess work. It [illegible] therefore, to find [illegible] theory utterly demolished [illegible] discoveries, which are [illegible] book just issued by one [illegible] Bible scholars in America, [illegible] T. Clay, Professor of [illegible] and Archeology [illegible] of Pennsylvania. [illegible] Amurru, [illegible] Semites. [illegible] the religion [illegible] Israel are not [illegible]. He has made [illegible] the earliest [illegible] Amurru [illegible] has been to [illegible] Bible [illegible] in Syria, [illegible] at times included [illegible] Palestine as it is known [illegible] were Semites, and [illegible] as part of their religious [illegible] all the essential [illegible] of Bible history, as we know [illegible] these beliefs were [illegible] Babylonia, the prior [illegible] is being proved [illegible]. Many of the Babylonian [illegible] from this [illegible] Prof. Clay says "The [illegible] every page of the [illegible] one way or another, [illegible] here found have [illegible] parallel in scriptures. The [illegible] investigation [illegible] in every particular that [illegible] handed down by the [illegible] in every instance, [illegible] being of genuine [illegible]

Professor Clay's book will no doubt [illegible] discovery, it demolishes [illegible] a whole line of the [illegible] theories of the "higher critics," [illegible] what slender bases [illegible]—Christian Herald.

Confessing a Failure.

[illegible] Romanist [illegible] this country is [illegible] Western Watchman [illegible] Roman Catholic [illegible] west. In a [illegible] printed—a [illegible] these words: "The greatest problem that confronts the church in the United States today is what to do with her young men. We have met all the other problems successfully; but that problem [illegible] unsolved. Our young men are going to destruction; our Roman Catholic young men are often [illegible]. In every great city of the United States the Roman Catholic young men are often the worst in the city, and the Irish Catholic young men are the worst of all. Ask the police, read the newspapers; it is a same sad story. The young hoodlums in St. Louis and every other American city in great part bear Irish Catholic names. Take all the [illegible] gangs of this city, and they are made up in great measure of [illegible] born of Irish Catholic parents."

Commenting on the above the Christian Observer says:

"It is the confession of radical failure. There is something seriously the matter with any church whose teaching and administration admit of such a humiliating confession. It is to be found in the standard of morals which obtains in Romish circles, in the ceremonialism which passes for religion, in the easy tolerance of admitted sins, in the low standard of Scriptural holiness in the bargain and sale of priestly absolution."—The Christian.

The Gathering of the Harvest.

Said a young man: "That will do well enough for a grown man, but a young fellow like me must "sow his wild oats." This is Bob Burdett's answer: "No, young man, it does not hurt you a particle to sow your wild oats. Go ahead, and sow as you like. But it's the gathering in of the crop that will make you howl; and you have to gather it too. If you don't [illegible] gather you in, and one is a [illegible] worse than the other.

February Nebraska Report.

Sermons:—

Benson - -	1
Moorefield Feb 10 to 28 -	20
Total -	21

Money received:—

George Steadman -	$11.40
Almus Adams -	5.00
Total -	$16.40

Expense—

Omaha to Moorefield	$5.45
Breakfast at Holdredge	.25
Total -	$5.70
Salary	$75 00
Received above expenses	10.70
Amount due	$64 30

During the month of February we have worked nearly all the time at Moorefield, with splendid interest. Five have taken a stand for the truth up to date, and the meeting is still in progress. Part of the time the weather was pretty cold but still the people came, and we haven't missed a night since February 11. We have conducted two funerals. Everybody is having the grippe, but as soon as they are over it a little they are back to meeting.

ALMUS ADAMS,
Evangelist.

LOOK, LOOK.

Here Is a Good Big Chance.

We want a lot of New Subscribers, and with a little effort you can get us one or more. We do not ask you to work for us for nothing, but will pay you for what you do. Here is our offer to you:

For a New Subscriber at the regular rate of $1.50 per year, we will send to any address you name

10 copies of "A Letter to a Friend"
or
One Pound of other Tracts,
or
One-half Pound of Tracts and 5 copies of A Letter to a Friend.

This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN, PLEASE!

We have a number of copies of "The Word of the Kingdom" which originally sold at $1 50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents While they last we will mail you one Free, if you will send us

Two New Subscribers.

JUST LOOK AGAIN, PLEASE!

We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

We trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2 00 instead of $1.50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1 50 and we will provide THE RESTITUTION to you. We will have no quarrel with a brother about so small a matter.

God's Purpose in Creating the Earth and Man, is the title of a little 16-page tract written by Brother D. C. Robison, 806 West Main Street, Salem, O. The title indicates the character of the work. The price is 8 cents a copy, 25 cents a dozen, $1 50 per 100. Brother Robison does not wish to make money so says that any of the poor will be supplied free on request. Send to him as above.

BROTHER B. Kelroy who lived until recently at Waterloo, Iowa, wishes us to say that his address is now Glad Brook, Iowa. Let those interested make note of this.

THE RESTITUTION is only $1.50 per year. Try it a year.

Tract Wanted.

"The Object and Manner of Our Lord's Return," is the title of a Tract published in 1877, by Chas. T. Russel, which I am told was sent to each subscriber of THE RESTITUTION about that time. I very much want a copy of that tract, and will thank any one who can send me a copy, or pay them whatever is right. Let me know by Postal if you have a copy, and the price, and I will then send for it. Address me at Westbrook, Maine.

E. P. WOODWARD.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

J W Hardy	3 50

Notice!

Those desiring Berean Booklets can get them from Alma Roose, Sac City, Iowa, for eleven cents a book, postage prepaid to any address.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions: and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 308 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services, Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

Will it Pay to Become a Christian? is the title to a well written book of 96 pages by Brother James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av. Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D.C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

To the Churches Abroad:

In accordance with a resolution passed at the General Conference, I have sent to the delegates of the different States represented "Declarations of the Principles of our Faith." These are to be presented to you for action as to whether you want them to bind the Church as a creed, or merely hand to inquirers for enlightenment as to some of the things believed among us. It is desired that you give this matter prompt attention, and forward your action to the President J H Willey, Plymouth, Ind, or to the undersigned, or send it with your delegate to the next conference.

O. J. ALLARD, Sec.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late Brother John O Woodruff. We have only "The Word of the Kingdom. During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 00 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order. NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 80 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 35 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

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Age to Come Not a Heresy, by H. V Reed.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 160 page pamphlet by Wm. Glenn Mourieff. Post paid, 10 cents.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet o 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Heir the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free: or an *assortment* of the whole, same price. Address W L Tomlinson 10825 Orville Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from W L Tomlinson, 10827 Orville ave, Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a king, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LX. PLYMOUTH, INDIANA, MARCH 22, 1911. NUMBER 12.

Poetry.

The Failure.

In the long, low Eastern workroom
The Weavers wove apace,
Each on his separate pattern,
Each in his own set place—
Threads of the sunset's splendor
In their sinewy fingers whirled,
Under their hands, triumphant,
Grew the Work of the World.

Only one web fell in error,
Only one head bent low—
The best and blithest worker on
Who had welcomed the morning's glow;
But the threads in his hands had failed,
Tarnished the gold and green,
And the work that should have crowned him
Foredoomed, grew poor as I mean.

Wondering, the others watched him:
"Put by, put by," quoth they:
"You shame your skill by such labor.
Rest from the loom today."
But he bent to his work in silence,
Rave when the whisper rose,
"Surely the Master set the task
And surely the Master knows."

In bitter pain and heartbreak
He wove till his work was done,
And the Master of all the Weavers
Came at the set of Sun:
Then, as the others thronged him,
Showing their patterns rare,
The Master turned to him who failed'ed
And laid a hand on his hair.

"Well done, well done, my Weaver,
And rich shall your guerdon be!
But of all your beauteous patterns
This one best pleaseth me;
For the Red of Courage, the Gold of Faith,
Are woven where'er a man
Looks in the face of Failure
And does the best that he can."

—Eleanor Duncan Woods, in Ladies Home Journal.

Communicated.

Notes by the Way.

The purpose of my present trip in the south is twofold, namely to proclaim the Glad Tidings to the perishing, and also to strengthen, build up, and encourage believers in the Blessed Hope.

The first stop was at St. Louis, Sister Kathryn Townsend met me at the Union Station; we then journeyed together to Lebanon, Illinois, the home of her mother, and her Sister Jennie. I remained there some two days, taking sweet counsel together with these dear children of God. They live day by day in joyful anticipation of the coming of the King in his glory to bring to pass the glorious things so graphically foretold by prophets and apostles. Their daily aim and thought of their lives is to so live and conduct their lives that they may find divine approval, and become participants in the coming blessings. I feel that our coming together resulted in our mutual benefit, and was profitable to all.

I am strongly impressed that our Evangelists should pay special attention in their trips to isolated ones who are of the faith, who are deprived of the support and strength that is derived from the mutual association of believers. I know that some may say that to do so is a financial loss to such evangelists, as isolated ones cannot contribute to the extent that a community of believers can. That is true, but we must remember, that our reward in the future will be greater, if we sacrifice and suffer some deprivation for Christ's sake now. I am doing this, and the more I do it, I find that God moves the heart of some of his dear children elsewhere, who want an interest in this work to contribute towards its support. Our heavenly Father knows our temporal needs.

My next stop was at Murphysboro, Illinois, the home of Bro. Peter Jeffray and granddaughters. He met me at the station, and took me to his home, and hospitably entertained me for a few days. We truly had a profitable time together, our future interests were centered upon the same thing, and occupied almost all our time and thoughts. We conversed upon many Bible topics, exchanging thoughts, and giving and receiving expositions of Scripture passages, and doctrines. I found his mind intensely alive to Bible study. And surely, what can be more profitable? It can be but a very short time, when every worldly interest will be swept away in the coming judgments that will roll over the earth like a mighty tidal wave. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and thou shouldst give reward unto thy servants the prophets, and to thy saints and them that fear thy name, small and great; and shouldst destroy them that destroy the earth."

Those who fail to make preparation, will "hide themselves in the dens and in the rocks of the mountains; and say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

The last question is the most important one to answer, "Who shall be able to stand?" Why they who prepare for it now, and sacrifice for Christ's work.

The time came when we should part, and Bro. Jeffray accompanied me to the train, which I was to take for Hammond, Louisiana. It was with feelings of joyful anticipation that I undertook this trip. At the conclusion of this trip I anticipated meeting my much loved Pine Woods Bible Class, which I had not seen for two years. In due time, I reached the end of my journey. Brother Frank, the son of Arlou, met me at the station with horse and carriage. I was soon at his mother's home, and welcomed by her and Sister Ella. Ella, like myself, is a student of the new international language of the world,—Esperanto, which is doubtless the commencement of the fulfilment of the prophecy of Zephaniah iii 8, 9. We enjoyed ourselves immensely conversing with each other in this marvelous language.

After supper on Saturday night unknown to me, the Pine Woods Bible Class came trooping into the house. I surely was glad to see their happy faces. We then held one of our old time Bible Class meetings. At the conclusion of this service, I administered the sacred communion to them. This service, I apprehend is more solemn, than many believers regard it. It is the antitypical Holy Place, where the Royal Priesthood, assemble to participate in the sacred service of the sacrifice; the bread and wine representing the victim of the sacrifice as literally as the Holy Shekinah represented the Divine Presence in the most holy place.

Under the type none but a circumcised priest who had approached the altar of sacrifice, and had been washed in the laver could enter the sanctuary, and officiate as a priest. So under the antitype none but a royal priest, who has approached the antitypical altar of sacrifice has been circumcised in Christ—been washed in the antitypical laver, can be permitted to enter the antitypical sanctuary, and participate in the antitypical sacrifice.

See 1 Cor xi 23 to 29, 20th Century Trans.: "Jesus, the Master, on the very night of his betrayal, took some bread, and after thanking God, broke it in pieces, saying as he did so, This is my body given on your behalf. Do this in memory of me. And in the same way with the cup, when the supper was finished, saying, This is the new covenant made by my blood. Do this whenever you drink it in memory of me. For whenever you eat this bread and drink the cup you proclaim the Master's death—until he comes. Therefore, whoever in an unworthy spirit eats the bread, or drinks the Master's cup, will have to answer for an offense against the Master's body and blood." This is a very serious matter indeed.

On Sunday we all met in the school house in the Pine Woods and held a Sunday School. Albert is the Superintendent, and Carrie is the adult Bible class teacher.

After Sunday school I preached, and again at night, and so continued for two weeks, preaching in all eighteen sermons. We had good audiences and splendid attention, and I feel assured some seed has found lodgment. During the meetings I made my home with Albert and wife who reside near the school house. After the meetings I rested up two days at Arlou's home studying Esperanto with Ella. Others at this place are also going to learn it. I was interested in visiting the large dairy farm owned by Lud and Carrie. Their average shipment of milk to New Orleans is about one hundred gallons per day. They are born of them dear children of God, anxiously waiting for the coming King in his glory.

It is glorious spring time here, flowers are blooming, the mocking birds are singing, fresh vegetables are ready. About the middle of February they commenced to pick strawberries. To me this was a delightful contrast with the frozen regions of the north.

The time came that I must separate from these children of God, for whom I have a sincere attachment. I take comfort in the thought that we will in the near future meet where partings will be no more.

My next call was at Crowley, Louisiana, the home of Bro. and Sister Haupt and family consisting of three children who all belong to the household of faith. What a happy thing it is of a family to be all united as one in Christ. I always enjoy visiting this happy family. Brother and Sister Haupt are old time acquaintances, whom I baptized into Christ when they were young people, prior to their marriage. I preached in the Christian church at Crowley. Bro. Haupt is a master of the Esperanto language, and recently addressed the World's Congress at Washington, D. C., using this language. There were twenty-two nations present, who could only communicate with each other by means of this language.

My stay at Crowley was necessarily short. Bro. Haupt accompanied me to the station when I started for Alvio, Texas. At this place we have two isolated ones, Sister Carlton, and her mother Sister Benda. Mr. Carlton met me at the station with his horse and carriage, and drove me to his home. Here I was kindly entertained for about one week. Our daily talk was the things pertaining to the Blessed Hope. They had many questions to ask which I answered as I best knew how. They seldom ever meet any one of the faith, and are so delighted to have some one to whom they can open their minds. They need the encouragement and comfort which God's children can impart to them.

At this place I received a letter from Bro. Haupt written in Esperanto, giving me the address of Bro. Gellatly of Baltimore, Maryland, another student of Esperanto. I wrote to him in this language and also to Ella of the Pine Woods Bible Class.

It was with regret that I must leave these dear sisters at Alvin. I then took the train for Goldthwaite, Texas. Here I find a small group of believers. Our Bro. Dr. Wilson met me at the station. I spent one day and two nights here, and I tried to leave some good words of cheer. They love the Blessed Hope, it is a comfort and a solace to them in their pilgrimage along the journey of life. I am now at Brownwood, Texas, the home of Sisters Crandwell and A. J. Martin.

As my report is already long, I will speak of this in my next notes.

Yours in the Blessed Hope.
W. H. WILSON.

Editor Restitution:

A series of meetings was held at North Salem Church by Brother Jos. Williams, beginning Feb. 21 to Mar. 5, inclusive.

Excellent sermons were delivered. The meetings were largely attended, and good interest shown during the entire meeting. Six were baptized in Christ.

SECRETARY.

Editor Restitution:

Let us uphold the dignity and authority of the Bible, by the habit of expressing religious sentiments in Bible language.

O. R. L. CROZIER.

It is calculated the earth weighs 6,040,886,000,000,000 tons.

A Church Duty.

In Acts xx. 17, we read that Paul called the Elders of the Church at Ephesus, to meet him at Miletus, and when they came to him he informed them that they should see his face no more, and then proceeded to give to them instructions concerning church discipline; especially warning them that of their own selves men would arise, speaking perverse (false or untrue) things, and so draw away disciples after them. Therefore he commanded them to take heed unto themselves, and to all the flock over which the Holy Spirit had made them overseers. Defend them, guard and protect them, from grievous wolves, who would enter in from without, and also from men arising from among themselves (former brethren) who would speak perverse (untrue) things.

Peter also sounds the same warning note. "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, (evidently Josephites) and many shall follow their pernicious ways."

Paul says "Now we command you, brethren, in the name of the Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the traditions (teachings) which he received of us."

Such action by the Church, through its appointed elders and overseers, is now, and always has been necessary, if we would keep our faith pure, and unspotted from the world. Our beloved Lord was ever proud of the fact that he was the actual Son, the only begotten Son of God. Not one of many, but the only thus begotten. He frequently pointed out that he had many brethren, who also were sons of God, but they were "begotten by the word of truth." He was begotten of a virgin, by the creative power of God. He lost no opportunity to impress this truth upon the minds of his hearers. But Josephites were even more numerous then than now. When he claimed to be the Son of God, they laughed him to scorn, saying "Is not this Jesus, the son of Joseph, whose father and mother we know?" Also the high priest asked him, and said unto him, "Art thou the Christ, the Son of the Blessed? And Jesus said I am! And the high priest rent his clothes and said, What need we any farther witnesses? And they all condemned him to be worthy of death." Thus we see it was old time Josephites who crucified our Lord. Should we call such an one a Brother?

I have admired the spirit of Brother Wilson, who after a recent call in THE RESTITUTION to the Church of God to meet in Conference, added "Josephites not wanted." That was a trumpet blast with no uncertain sound! If Brother Chaplin were alive, he would say Amen. If Brother Joblin or if Brother Wiley Jones were alive they would say Amen. If Peter, and Paul were alive, they would say Amen. Let all the Church of God arise and say Amen. Let the line of demarcation be drawn so plain, that all may clearly understand that none who seek to rob our Lord and Savior of that title so highly prized by him, can have any thing in common with the true Church of God. This may sound harsh and unkind to some, but when we reflect that while we close our eyes to the presence of the Josephites at our church meetings, and conferences, extending to him the right hand of fellowship, and addressing him as brother, possibly mildly remonstrating with him upon his error, but fearful of plain speech lest we offend, he is persistently riding his hobby; diligently spreading among the fold his "damnable heresies," "denying the Lord that bought him, and many are leaving our fold and following his pernicious ways." I would like to see every pen that writes for THE RESTITUTION units in denouncing Josephitism. Let the blast be so loud, and the language so plain, that the outcast will hide his head in shame, and perchance many who have lent an ear to this pernicious doctrine may see his error, and return to the fold.

Brothers and Sisters, in view of the alarming spread of this fatal heresy among God's people everywhere, it would seem that nothing short of vigorous action will discharge our duty to God and our fellow man.

S. H. THOMAS.

Mining.

We stand before the Bible with our little picks and shovels, as before [illegible] Truth. One digs and finds lead, another silver, another copper, another perhaps opals or garnets; and they are all good. We are looking for gold; and we dig and dig for the precious metal, and "Eureka!"—we have found it. Our shovel has thrown out the dirt full of little shining particles:—Gold! gold! It is wonderful! We are rich! A little while ago we were tired, half discouraged prospectors, foot-sore from the much climbing among the rocks. To day we are exultant. We do not wait to consult an assayer—our own judgment is enough. We are sure it is infallible gold.

But the geologist comes along; we show our precious discovery. It is iron pyrites—"Fool's Gold" he says, "Good enough in its way; but not worth much."

Let us not be too sure, earnest seekers after truth, that our findings are unmixed gold, and not, at least in part, the beautiful shining deception!

Deeper, deeper let us go! In the vast depths are the foundation truths, but do not let us throw away the baser though still valuable metals, nor despise with an "I am holier than thou" air the brave worker who is saving these, and growing rich towards God on what to us are less important findings than we feel are hidden in the granite depths of God's everlasting storehouse of "Divine Truths!"

MRS. M. P. A. CROZIER

Arizona Work.

Dear Brother Underwood:

I desire to do what I can toward supporting THE RESTITUTION and expect to send my subscription for the coming year at an early date.

I informed you in a former letter that I visited Arlington, Arizona and that seven made response to the call of obedience to the gospel. For a number of causes the meetings were postponed till February 26. On that date with the efficient help of Elder Caleb Deming a weeks meeting was held. On Sunday March 5th 12 willing souls were assisted in immersion by Bro. Deming.

We went from the irrigation canal to Bro. William Perry's house to reorganize the Church of God at Arlington, Arizona and celebrate our Lord's death. Bro. Deming was re-elected Elder. Bro. William Miller was also given the eldership. Bro. Andreas Anderson and Wm. Perry were selected as deacons, and Bro. Lauredo Anderson as Treas.

The brethren purpose on keeping up a regular Thursday evening Bible class with Elder Deming acting as teacher. Although I have been often cast down with ill health this successful work has braced me up with confidence and an increased desire for evangelistic usefulness. If the Lord wills I expect to start through California to Oregon and Washington. If any of the brethren desire for me to visit them on the way address me without delay in care of Mrs Grace Lawrence, Palo Verde, Arizona.

W. L. SKEELS.

Dear Brother Underwood:

Please accept the enclosed order for THE RESTITUTION for 1911. Trusting that this finds you and Sister Underwood in good health. Surely the times are ripening fast, unfolding every hour. May we remain steadfast in the faith, abounding in the work of the Lord, walking worthy of our high calling, that when Jesus comes we may be found of him in peace, is my prayer.

Your Sister in the patient waiting for Christ to come, that we may see him as he is, and be made like him.

MATTIE NEILL.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life necessary for final salvation.

Selections.

Constructive Christianity.

Jesus is the carpenter—the constructive force in human life and in society. The man who is on his side makes, builds, raises up. He tunnels through mountains of human misery when he cannot cast them into the depths of the sea. He flings across gulfs of despair—specs of eternal hope. He makes straight through the dreary desert of an uncivilized civilization a highway for the march of an emancipated people. The man who yields himself in simple loyalty to Christ and seeks to live in his spirit is a medium of light, a source of health, a center of knowledge, a saving energy, a redemptive force, a tendency making for love.

Each one who has come out of selfishness into service has become a savior. He has crossed over from the side of things which spoil and lay waste and destroy. He is one with all good men every where, all good movements, all angels of heaven, all operations of God for saving men. I pray you join yourselves to these forces this day. The first step is to say to yourself, "I belong to Christ." Say that today, this instant, now! Say it and mean it, and in this moment the destroying forces have lost one vigorous unit, and the energies of righteousness have received one powerful recruit.

Register yourself. Put yourself on record as a follower of Christ. Stand up to be counted by eyes which see the invisible. Rise in your soul of souls and name the name of Christ.

"Roaming in thought over the universe, I saw the little that is Good steadily hastening towards immortality, and the vast all that is called Evil I saw hastening to merge itself and become lost and dead."

Brother, I call you from that death to this immortality. Choose well; your choice is brief, but eternal.—Charles F. Aked.

Seven Kinds of Givers.

First, there are those who give spontaneously and generously, but only to themselves—auto-givers, they might be called.

Second, those who give thoughtlessly, without any real or high motive—givers of the occasion, as it were.

Third, those who give as a sop to the conscience and self-esteem; in a species of atonement for the evil they do—penitential givers.

Fourth, those who give as a matter of display, to win public applause for their generosity—theatrical givers.

Fifth, those who give because others give, because they are expected to give and are ashamed not to give, and therefore give grudgingly—conventional givers.

Sixth, those who give because they feel they ought to give; who give through a sense of duty, and not through love—moral givers.

Seventh, those who give in the spirit of Jesus; who give because they love their neighbor as themselves, and above all things desire to help him—spiritual givers.

To which kind do you belong?

Look Out For Others.

A man was walking down a dark street and met another man with a cane and a lantern. The striking thing about the second man was this: He was feeling his way with his cane, and apparently making no use of the light from his lantern.

When asked if he was blind, the man with the lantern replied that he was, but he said that he knew the streets well, and had no difficulty in making his way with the aid of his cane.

"But why do you carry a lantern?" was the next question asked.

"To keep other people without lanterns from stumbling over me," was the blind man's answer.

Thus this blind man was trying not to be a stumbling-block in the way of others. It is a good thing for us all to try to avoid putting stumbling-blocks in the way of those whom we meet in the journey of life.—Anon.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, MAR. 22, 1911.

We let others occupy our columns mostly this week.

The plague situation in China and India remains much the same, and thousands are dead and other thousands dying.

China is making a mild protest regarding Russia's claims but will in the end yield, as the Czar's troops are quietly pushing on.

There being five Wednesdays this month, our next issue will bear date April 5. Hence we give two Sunday School lessons this issue.

An effort is being made to quiet affairs in Mexico. The insurrectionists say they do not [illegible] will stop if President Diaz will resign. Inasmuch as the people elected him by a large majority, he declines to agree to this. So it looks as if they would continue the struggle.

Communicated.

Strongest Incentive to Watchfulness.

I regard personal interest as the very strongest incentive to watchful action that I know of. Let one's personal interest in something he values highly be jeopardized, and he will be very watchful of his interest.

I cannot conceive of any interest so vital as that which is involved in the second coming of Christ. Every other interest known to man pales into insignificance when placed in comparison. The Lord left us instruction in Matt xxiv 42: "Watch, therefore, for ye know not what hour your Lord doth come." There are so many points to watch that we have got considerable business on hand if we take care of them. Not having accurate information as to the time of the Lord's coming, it necessitates careful watchfulness along many lines, that our personal interest may be preserved.

This conspicuously illustrated in the parable of the ten virgins. They represent the whole company of those who are looking for the coming of Jesus. How many were prepared to meet him is clearly shown in the parable—only one-half. The trouble with the other half was they lacked light. Now, why did they need light? Because of midnight darkness. The kind of light that was necessary is found in 2 Cor iv 4. "The light of the glorious gospel of Christ, who is the image of God should shine unto them." Many who are looking for the second coming of Christ walk in darkness; yea, in midnight darkness. They have lamps—empty professions—but they do not have any gospel oil, consequently they do not have gospel light. Nothing but gospel light will guide any one through midnight darkness unto the coming of the Bridegroom.

There are some who have gone forth to meet the Bridegroom who are destitute of gospel light. These need light concerning the essential features which constitute the Gospel of the Kingdom, as preached by Jesus and his disciples as the message of life.

The teaching that will alienate from the life of God will be found in the passage of Scripture which enumerates doctrines which, if not believed, will alienate such a disbeliever from Christ; and, as far as the future is concerned, such a one is in the sad and lamentable condition of being without hope. See Eph ii 11-12: "Wherefore remember that ye being in times past Gentiles in the flesh * * * that at that time ye were without Christ, on account of being aliens from the commonwealth of Israel and strangers from the covenants of promise, and having no hope, and without God in the world."

"Not all who believe in the second coming of Jesus have the light concerning the restoration of the commonwealth to Israel. There are some who teach that Israel will never again exist as an independent commonwealth. They say Israel as a nation will never return to the land covenanted to their fathers, but must remain a hopeless ruin. So far as the Covenants of Promise relate to the land covenanted to Abraham, Isaac, Jacob and their seed, the Christ is concerned, their teaching would render such covenants null and void by affirming its destruction by fire prior to its being possessed by those to whom it was covenanted.

The question is: What personal interest can any people have in a commonwealth they would consign to a hopeless ruin? None! They are in need of Gospel oil, that they may have Gospel light sufficient to dispel the midnight darkness which they are in. Without it they will be unable to see clear enough to find the "narrow way" which leads to the coming Bridegroom. Self interest should lead any one to secure the genuine article.

The Scriptures are clear in their statements about the future restoration of the commonwealth of Israel. Listen: "Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen nations whither they be gone, and I will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations; neither shall they be divided into two kingdoms any more at all."—Ezek xxxvii 21-22. God did not suspend this commonwealth forever. See Ezek xxi 25 27: "It shall be no more until he come, whose right it is, and I will give it him."

The cross of Christ cannot be preached independent of the commonwealth of Israel, for Matthew says, in chapter xxvii verse 37: "This is Jesus, the King of the Jews." Jesus could never reign as "King of the Jews" should the Jews forever remain a dispersed people and disorganized as a commonwealth. Now, there are some who believe, and boldly affirm, that God will not "bring them into their own land," and will not "make them one nation in the land." They strongly affirm that Jesus will never reign over restored Israel as "King of the Jews." They hesitate not in declaring that the exiled sons of Jacob will never, in a national capacity, occupy their fatherland.

This kind of teaching is certainly contradictory to the angelic message to Mary. See Luke i 31 32, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Now, David's throne was in Jerusalem, the seat of government over the house of Jacob, "and he whose right it is," and who was "born King of the Jews" will come in all his glory and exercise his authority that was given to him after his resurrection, on the throne of David. See Acts xvi 16-18. "After these things I will return, and I will build again the Tabernacle of David, which is fallen; and I will build again the ruins thereof and I will set it up, that the residue of men may seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who maketh these things known of old."

In watching we should also watch the national movements of Israel, because Israel is the great sign nation of the world. Unless we do so, we may find ourselves walking in darkness.

Strict watchfulness along practical lines is also needful. "Not every one who saith unto me, "Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The phrase "doeth the will" covers both to believe what he teaches and do what he says.

The virgins who lack oil will seek admission into the kingdom, for we read: "Afterward came also the other virgins, saying, Lord, open to us; but he answered and said, I know ye not." See also Matt. vii 21-23: "Many will say unto me in that day, Lord, Lord, have we not prophesied (taught) in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? and then will I profess unto them, I never knew you." They were professed Christian people, some of them preachers, but "I never knew you," says Jesus.

The above should be a lesson of warning to us. Let the lesson be a solemn warning to all, and see to it that the requisite oil is provided before the cry rings out upon the air: "Behold, the Bridegroom cometh; go ye out to meet him." Now is the time but when the door is locked it will be too late.

The signs indicate that a great change is at hand. A tremendous crisis is impending. People in general perceive it. Politicians, statesmen, financiers, and men of the world, who know not the prophetic Word, say that things are heading up for some mighty change, but as to what that change will consist of they have but very little conception.

In conclusion, I would say: Beloved, we are not in darkness; we know what is coming; we know that the dark, ominous storm cloud, now visible in the social and political heavens, will shortly burst and shake terribly the aforesaid heavens and earth. See Heb xii 26-28: "Yet once more I shake not the earth only, but also heaven." And this word Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain; wherefore we receive a kingdom which cannot be moved. Let us have grace, whereby we may serve God acceptably with reverence and Godly fear."

After the storm will come "the King of the Jews," the revival of the commonwealth of Israel, the new life, and the blessing of the nations in Abraham and his seed.

The great concern of all virgins should be "How about my oil?" Have I a sufficient supply for my lamp? We have all received a sufficient [illegible] that it will be everlast[illegible] to lay in a supply after the word comes: "Go ye out to meet him." The supply must be laid in now or never. A pleat of religious profession alone will be of no avail.

Remember his words to the foolish virgins: "I know you not." I entreat you, as one who seeks only your own best interests, to consider well, and meditate seriously, over the statements made in Eph ii 11-12. They mean so much. It is the pivot on which our eternal destiny will turn.

Have you a citizen's interest in the commonwealth of Israel? If you have, then jealously watch and preserve your rights. The benefits that citizens will possess over aliens is simply immense, and so we cannot afford to trifle with that interest. It is said of Ephesian Gentiles: "Now, therefore, ye are no more strangers from the Covenants of Promise, and foreigners (aliens,) but fellow citizens with the saints, and of the household of God."

W. O. STEFFA.

Sunday School Lesson.

APRIL 2, 1911.

Elisha Heals Naaman the Syrian.
2 Kings v.

Golden Text:—"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. xlv. 22.

With the last regular lessons of the past quarter, we were made acquainted with the prophet Elisha who was to take up the work of Elijah. The prophet lived at Samaria, the capital of the Northern kingdom of Israel. At Damascus, the capital of Syria, some 110 miles north of Samaria, there lived a man named Naaman, who was a captain in the army of the Syrian king. This man's name means "Pleasant to look upon." He was a good looking man, perhaps a fine looking man, but he was a leper. That dreadful disease has begun its work on him, and he was unclean, and apparently there was no cure for his disease.

During the wars between the nations, a little Jewish maiden had been taken captive, and was a servant to the wife of this man. As she saw his affliction, and heard of the sorrow of the family on this account, her sympathy was aroused, and she told her mistress that if her husband could see the prophet in Israel, she thought he could be healed. This was told, and coming to the knowledge of the Syrian king, he directed that his captain go, with presents and letters from him to the king of Israel, and have a trial of this man's power. He thought to buy with money this cure. When they came to the king of Israel and told their errand, he was in distress, thinking it was but a pretext to get into a quarrel again, and was much excited about it. When Elisha heard of it, he sent and told the king to send the man to him, and he would show Naaman that there was a prophet in Israel. When finally the company appeared before his door, he did not go out to them, but sent word by his servant that this Naaman should go and dip seven times in the Jordan, and he would be cured. This did not suit the proud Syrian, and he turned away disappointed and disgusted. He declared that the rivers of Damascus were better water than the Jordan, and if water could cure leprosy then better bathe in such water as his own land afforded. He was going away when his own servants reminded him that if some great thing had been demanded he would have complied with the request, but this simple thing might at least be tried, and finally he was prevailed on to comply, with the result that he was healed, and his flesh came to him as a little child. The story continues that he returned to the prophet, and sought to have him accept some present, but the prophet rejected his offer. It seems that Gehazi the servant of Elisha was not adverse to taking a present however, and after Naaman was started on his return home, he followed and asked a gift for some poor young men, and was given what he asked. When he came again to Elisha, the prophet asked him where he had been, and he replied that he had not been away, but Elisha knew he had, and for his duplicity he was made to have the leprosy that Naaman had suffered.

There are a number of lessons to get from this incident. There is the little maid, with her sympathy overcoming her timid nature, till she could tell of the wonderful things done by the great prophet in Israel, and her faith that even the dread leprosy could be healed by his power. Then we have the marked difference in the faith of the king of Israel and the prophet. The king rent his clothes [illegible] such a thing was the work of none other than God himself, and it was not to be expected he could work such a miracle. In contrast is the supreme confidence of Elisha. This proud officer of a proud monarch of a heathen land should be made to know that there was a prophet in Israel. He should be made to realize Israel's God. Not the least hesitancy on the part of Elisha, but absolute confidence that God would answer the call, and perform the cure. Some have called this boasting in Elisha. Well it it is it was boasting of the right sort, so that need not trouble. The simple thing that Naaman was directed to do, was not so simple after all. It was quite a distance to the Jordan, and as Naaman went there he would have time to think. Suppose after all he did go and dip in Jordan and his disease was not cured, how he would be a laughingstock for not only the Israelites, but his own people as well. It would be humiliating to one in his high position. It would make him the butt of all the coarse jokes that could be thought of. It would be an open disgrace. It was not so easy to comply with this task as it might seem. It was necessary that the pride be gotten out of Naaman's heart before he could be cured. To cure the leprosy the diseased flesh must be changed to good flesh, and till the putrid condition was changed, and rid of, this could not be done. So the pride and haughty spirit must be gotten rid of and the heart made humble, before there was any changed condition. It is so now as it was then. No man boasting of his high position, his influence with kings and those in high power, the rich in this world's goods, no matter how famous and great—this must be all put aside, and with humbleness as of a little child, with just such faith as the little maid exhibited. This is the only way that one may come to God now and be made clean.

Humble means for great results, teaches us not to despise little things. Common things must be done, and life is made up not of a few great things that bring us honor and praise but the little deeds and words that are the outgrowth of a good heart, willing to help and serve in any sphere however humble. This constitutes the Christian life, and is the life that God wants, and which he will reward in the judgment day. Are you willing this coming week to so serve God?

April 9, 1911.

Elisha's Heavenly Defenders.
2 Kings vi. 8-23.

Golden Text.—"For he shall give his angels charge over thee, to keep thee in all thy ways." Psa. xci. 11.

At the time of this lesson the king of Syria had come with an army to attack the Israelites, and had purposed with his men to make his camp at a certain place where it was expected the Israelites would pass, and could be attacked with good advantage, but the prophet Elisha warned the king of Israel not to go that way, and this was done more than once, till the king of Syria thought that he had a traitor in his camp. But he was informed that it was no traitor, but the work of the same prophet that had cured his captain Naaman. He sought then to capture Elisha, and sent a vast company to surround the place where he was at night. When morning came Elisha's servants were much frightened at the host that encompassed them, and did not know what to do. The prophet assures them that there are more for them than are against them, and when his eyes are opened he sees the much superior forces that are there to care for Elisha. The Syrian host is blinded so that they do not recognize the prophet, and they are led to Samaria captive, where at the suggestion of the prophet they are fed and then allowed to go to their own land, and the war is thus ended for awhile.

This is a simple lesson of trust in God. Those who confidently put their trust in God, and rely wholly on him for protection, will have his care. The foes of right and truth and God are as hosts, and the timid are affrighted, but when we see and realize that over all there is the God of hosts, we can safely rest in his protecting arms, and not fear what foes may do to us.

There is danger all about us, and our natural eye can behold just enough to make us afraid and tremble. But with the eye of faith we can look over, look deeper, see farther, see more, and as we do we can be assured in our heart that those things that are working for our good are more than what is against us. With our eyes shut we see only danger, with them opened we see deliverance.

In a New Field.

Dear Brother Underwood:

I have been endeavoring to get a series of meetings where I spent the days of my youth, and so on the eve of March 2d, we began at Gingham-burg, Ohio, fifteen miles south on the Electric road. I introduced the meeting in this manner: "In the beginning was the word, and the word was with God, and the word was God, and the word was made into flesh;" and the word was before Abraham. The Savior said in the Acts of the Apostles, before Abraham was I am.

Then we sang "All hail the power of Jesus name." Then I read Ezekiel xxi. 25 26. Thus profane and wicked prince of Israel, whose day is come when iniquity shall have an end, thus saith the Lord God. Remove the diadem, and take off the crown. This shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he comes whose right it is, and I will give it him.

Then we sang the hymn "Joy to the world, the Lord will come," and then I read Revelations xxi. I read each verse with care, so they could distinctly understand it. Showed them plain about the holy city coming down from God out of heaven, and where John said the angel took him into a high mountain, and showed him that great city, the Holy Jerusalem descending out of heaven from God. Then I showed them the height of the great wall in feet, which is about 261 feet. And then in regard to the size of the city, he measured it 12,000 furlongs, or 1,500 miles; the length, breadth and height are equal. It being 500 miles each way, 250 000 square miles, larger than six states like Ohio. A house not made with hands, eternal.

Then I read one verse of the following chapter: And he showed me a pure river of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Then we sang "Shall we gather at the river," and we arose in the Lord's Prayer, after which Brother Robison occupied the pulpit.

We had good audiences every night but one when the weather was disagreeable to be out. We also had good attention, all we could expect; in fact every thing went off admirable, but I must lay this to the efforts of Brother and Sister Robison.

We have arranged to have meetings there once a month during the year, Saturday evening, Sunday morning and evening. This is a good field to work in, all denominations being represented.

Yours in the Faith,
W. H. EIDEMILLER.

Report of Meeting.

On February 10th, Brother Almus Adams was called here, Moorefield, Nebraska, to preach the funeral of Sister Steadman, and afterwards he decided to remain and preach for a few evenings.

He held meetings in a school house south of town for a week and a half, with large crowds and good interest, and during the meeting three decided to accept the truth. We then thought best to stop there for the present, so we went to town, to the church for the remainder of the week, at the close of which two more accepted the truth.

Some of the people in the country then wished to hear a few more sermons at the school house, so he went back for another week, with the same good interest as before, and it seems that it is only a matter of a little time when several more of those interested listeners will be with us, and we earnestly hope they will not wait too long.

On Monday, March 6, Brother and Sister J. N. Worley, and Sister Dunkin were baptized; but the others will wait until another time.

Brother Adams was with us nearly a month, and his time was certainly well spent, and we greatly appreciate the good work done by him.

VERLIE STEPHENSON, Sec'y.

Editor Restitution:

The brethren at Cleveland, O., have been enjoying a series of sermons on the signs of the times, by our beloved pastor, Brother Huggins. In these last days it is most appropriate to review the prophetic signs of Daniel, and these sermons have plainly shown to us that all the ways of the Lord are sure and certain, and Gentile times are fast running out. According to the chronological data, the coming of the kingdom of the Lord will be about the year 1916-1956.

Brethren, the beginning of the end, when Jesus shall come to be glorified in his saints, and admired in all them that believe, is surely at hand. According to Brother Huggins' interpretation of these prophecies having being fulfilled, there remains nothing between us and the Lord's coming. "In such an hour as ye think not the Son of Man cometh." Does not this awaken a responsive cord in all our hearts? This is the glorious hope set before us in the gospel, and whosoever has this hope in him, purifieth himself even as he (Jesus) is pure.

May the inspiration received from these lessons on the signs of the times make us a prepared people, so we can say with John "Even so, come Lord Jesus, and come quickly."

Your Sister waiting for Him,
HATTIE P. SANFORD.

Obituary.

Mary E. Wilkins, daughter of Thomas and Louisa Wilkins, was born Oct. 22, 1836, in Laporte Co., Ind. Died at the home of her son Jesse Stanley, Clay City, Ill. Jan. 11, 1911; aged 74 years, 2 months and 20 days. She was married to Wm. M. Stanley Nov. 20, 1852. To this union five sons and five daughters were born. In the year 1866 they moved to Missouri. They left Missouri and went to Clay Co., Ill., in 1874, where they remained until the enemy death claimed them. Her companion preceded her to the grave Mar. 7, 1880. She is survived by eight children, 53 grandchildren, 16 great grandchildren, one brother, one sister and many other relatives and friends, who mourn her loss.

In early life she with her companion united with the Christian people, remained with them until Nov. 5, 1891. She then united with the Church of God, and remained a member until death. She read the Bible and THE RESTITUTION as long as she could see to read. Mother's life had been filled with care and pain. She bore her suffering with patience and Christian fortitude, and said it was all right. Let us thank God she sleeps with the everlasting arms beneath her. Asleep in Jesus, awaiting the trumpet call to awake her to a life that will not end, and where no sad parting will come. When I last met her in Sept., 1910, she said to me, I know I can't live long, but I am ready. I am not afraid to die. So confidently did she rest on the promises of God to bring her back to life again. She could say as Paul said, I have run the race, I have finished my course, and feel sure of a crown of glory that fadeth not away. Four of her children were with her during her last sickness and death. All that medical aid and loving hands could do could not stay the hand of death. But let us not weep as those who have no hope, but remember these comforting words, "Blessed are dead that die in the Lord from henceforth; yea, sayeth the Spirit, that they may rest from their labor and their works do follow them." May we each so live that we may have the same confidence that we will be awakened in the resurrection morning and meet mother there.

Farewell, dear mother, sweet thy rest,
Weary with years, and worn with pain;
Farewell, till in some happy place,
We shall behold thy face again.

'Tis ours to miss thee all our years,
And tender memories of thee keep;
Thine is the Lord to rest, for so
He giveth his beloved sleep.

KETURAH ROGERS.

Notice!

Those desiring Berean Booklets can get them from Alma Loose, Sac City, Iowa, for eleven cents a book, postage prepaid to any address.

One of the rare things of earth is when a man keeps his faith as he increases his fortune.

Ebenezer, 1. Sam 7, 12

The copy for this department of The Restitution is supplied by Brother Robert G. Huggins, of 10023 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

The Needle's-Eye Gate.

Tall was my camel, and laden high,
And small the gate as a needle's eye;
The city within was fine and fair,
And I and my camel would enter there.

You must lower your load, the porter cried,
And then get rid of that hump of pride.
This I did; but the load was great,
And far too wide for the narrow gate.

Now, said the porter, to make it less,
Discard that hamper of selfishness.
I obeyed; although with much ado,
Yet still, not camel nor I got through.

Ah, said the porter, your load must hold
Some little package of "trust in gold."
The merest handful was all I had,
Yet throw it away, this porter said.

Then by a marvel, the camel tall,
Shrank to the size of the portal small,
And all my riches—a vast estate,
Easily passed through that little gate.
So the camel got through the needle's eye.

—Selected by L. C. Cattel.

If John thought there were "thousands" of errors in the Word of the Lord, why did he suffer himself to be banished to the isle of Patmos "on account of the Word of God?" Rev. i. 9.

The martyrs that were "beheaded for the witness of Jesus, and for the Word of God" (Rev. xx. 4) could have saved getting their heads cut off if only they had known that there are "thousands of errors" in the Bible. What fools Higher Criticism has made of these men who gave their lives for the erratic Word of God.

Some of our readers will enjoy the following poetic effusions from an anti-Creed man which appeared in one of our Monthly Exchanges:—

"What makes our burning lamps go out?
Our faith impugned—hope cast in doubt?
Because some will not live without
A man-made Creed and Discipline.

What makes the Christian's road so bright,
His mind so clear, his heart so light?
Is not the Bible in this fight
His only Creed and Discipline?

Why not the Bible be our guide,
In all our faith and works beside,
And by its teachings all abide,
Without that Creed and Discipline?

To identify the writer it is only necessary to say that he is the same man who, at the General Conference last summer, said in a Sunday School talk that "the Bible was the best Book in the world;" the same man transformed into a poet, speaks in above lines. At heart he believes the Bible, about which he sings so sweetly in poetry, is as much "Man-made" as our Creed is. We notice he says, "Why not the Bible be our guide" "And by its teachings all abide;" but if the Bible equally with our Creed and Discipline is "Man-made," why not take them for our "guide" and "abide" by their teachings without the Bible? See The Restitution, *Ebenezer* Department for Feb'y. 9, 1910, article, "That Question," from which I quote these words written by our poet!! "The chapters" (referring to Neh. vii; Ezra ii.) "differ in numbers which run up into thousands, and yet you say there are no errors, and challenge me to find a single one in the Bible." In the same Monthly the same writer has been pointing out several errors in the Nebraska Statement of Faith. He has not found a dozen errors in that "Man-made Creed;" in the Bible, in only two chapters, he has found errors "which run up into *thousands*!" He repudiates a "Man-made Creed" with less than a dozen errors in it, he being the Judge, and asks us to accept the Bible as our "guide"—"And by its teachings all abide"—a book that in two chapters has errors "which run up into the thousands!" Nobody but a partial inspirationist has the conscience to figure up "thousands" of errors in only two chapters of the Bible, and then in the face of these unnumbered thousands of mistakes, to turn poet and sing the merits of the Bible, and to preach to little boys and girls that it is "the best book in the world." In only two chapters errors "run up into thousands;" but for all that "the Bible is the best book in the world!!"

Samson and the Bees.

I have just been reading Tickner Edwards' book "The Lore of the Honey Bee." It is without doubt the most elaborate and artistic work that I have ever read on the subject of bees, and seems an epitome of all that is known concerning the wonderful insect "republics" that have been a puzzle in all ages, and still are to a great extent. In my opinion however, the book is marred by the blundering evolution theories of the author, which no doubt is more his misfortune than his fault, for the modern professional entomologist who does not subscribe to this doctrine is taboo with all his brethren who occupy the highest "seats in the synagogue."

To a plain man, for instance, the idea that these insects have perfected their system of government by careful self culture and individual immolation for the public protection, all of their own initiative, is too absurd a "nature fake" to be worth a moment's consideration. A dream wilder than the wildest fairy tale. Even the facts as they stand are surpassingly wonderful and hard to credit were it not for the testimony of patient and laborious experiment that has been carried on systematically for many years.

But what I want to call attention to most particularly in this book, and which is illustrative of the means used by such (otherwise conscientious) writers when they have a theory to support, is the loose way they have of handling any other statement or statements that happen to militate or fail to agree with their theory.

The following quotation will explain itself: "Just as marvellous, however, to the modern entomologist will appear the belief wide spread among the ancients and shared by Virgil that swarms of bees can be spontaneously generated from the ox. Virgil professes to derive his account of the matter from an old Egyptian legend, and gives directions to bee keepers how to restock their hives. "First there is found a place small and narrowed for the use, shut in by a little tiled roof and closed walls......... Next is found a two year old bull calf whose crooked horns be just beginning to bud. The beast, his nose holes and breathing are stopped in spite of his much kicking, and after he has been thumped to death, his entrails bruised as they melt inside of his skin."

The upshot of the business is that all the inferior mess was supposed by Virgil, et al. to turn to bees as thick as rain drops from a summer cloud. "Nearly all the ancient writers," continues the author "with the exception of Aristotle, mention the practice in some form or other. Varro writing half a century before Virgil, says it is from rotten oxen that are born the sweet bees the mothers of honey."

Mr Edwards then goes on to explain that they made the mistake of supposing that blow-flies—or drone-flies as he calls them—were honey bees, but at the same time he does allow that all these fellows were mere literary men, and not practical men in the bee business; and he continues again: "But having gone thus far with the drone fly, it is difficult to resist going a little further. We cannot leave him in the ignominious company of slaughtered oxen, but must give him his due of more lordly associations. Out of the eater came forth meat, and out of the strong man came forth sweetness."

When Samson went down to Timnath on his fateful mission of wooing, and saw the carcass by the way beset by a cloud of insects, we need not cast any doubt on his genuine belief that they were honey bees. He propounded his riddle in all good faith, and the form of it can very well be explained of a not undue stretch of allowable poetic privilege. That the creatures he saw hovering about the dead lion were really bees, and that Samson obtained honey from the carcass, is not to be accepted without the exercise of a faith that is indistinguishable from credulity. There is little doubt at this time that the part of the story dealing with the honey is but a deft embroidering on the original legend, by some later chronicler, and that the insects which were seen about the lion, were really drone flies generated in the same fashion as those of Virgil's ox."

Now it is hardly worth while trying to reply to this that the story states Samson "took honey in his hands," went on eating and "gave to his father and mother." So that Mr. Edwards not only makes the chronicler a liar, but Samson himself, as the riddler in professing to have so done is likewise nominated as honorary member of the "Ananias Club," or else he didn't know the difference between a bee and a blow fly, and was first cousin to the man who "didn't know a bee from a bull's foot," although dwelling in a land "flowing with milk and honey," and the ruler of a great people for twenty years.

Now to me the story of Samson is one of the most beautiful in the Bible, a companion of that of Joseph and David, and especially for boys one of the most fascinating. True some points in the transaction have so marred it that an immoral cast is put upon it, but where that is understood and rectified, it is really a picture of a hero that has no parallel in history. The Scotch William Wallace approaches him in many points, in fact is a sort of under study of him. Both were physically powerful. Both took up arms for the public weal on the strength of a private wrong—the murder of their wives in both cases—both were unsuccessful in their lives, both died for the liberty of their country by treachery, and in both cases their deaths were the immediate cause of the ultimate deliverance of land and people. From the grave of Samson sprang Saul, David and the hosts of "mighty men of Israel," as from Wallace' scattered carcass was born the heroes that delivered Scotland under Robert Bruce, and as we may say that the history of modern freedom was born and maintained in Scotland and England, until further carried to these far shores, as we may trace historically the cause of Israel and of Israel's God to the heroic life and death of Samson. It would be a phy[illegible] have him turn out a liar and a fool. True he blundered some to his undoing, but let him that is strong and wise before a handsome woman's languid eyes stand up and stone all the rest of us.

As a matter of fact Mr. Edwards' rendering of the story is impossible, and the blunder he has made is the result of several causes, chief of which is that he is an Englishman. He writes of English bees and English conditions. For instance, if a carcass of a lion or any other animal was to lie in the back yard of an English village or town, or even in the country districts, it would have to lie there untill it was either buried or carted away, meanwhile the blow flies would get in their work if the weather ever got hot enough for them.

Very few people know where England and the British Isles are—even those that live there. Just think of it—they lie between the 50th and 60th parallel of latitude, that is, the most southerly point of England only runs down as far as the most northern point of Newfoundland, and the most northern island of Scotland reaches up as far as the end of Greenland. In other words Britain is on a level with Labrador and Hudson Bay, and why it is not frozen all over nine months in the year is one of those natural miracles that sometimes occur, like "meat from the eater, and sweet from the strong."

Now on the other hand, the scene of Samson's exploit with the lion was about the 32nd parallel of latitude, or on a level geographically with Savannah, Georgia, so that the most casual student will understand at a glance that the conditions between England and Palestine are altogether different, and carcasses don't lie out in the wild and quietly rot down this way, and blow flies that are not in a great hurry have "no show."

I well remember when first I saw that strange bird, the American Vulture or Turkey Buzzard, gathered on its prey. I was fascinated at the sight. It was down in "Old Virginia," and the sight was so commonplace to the natives that they laughed at the interest I took; but since then I have lived for about a quarter of a century in the agricultural districts of Maryland, and have seen and studied the buzzard in all its phases and conditions—lived for years a few hundred yards from a tree called a "buzzard's roost," where they congregated in the evening near a country town, where they sat round the chimneys on cold mornings, and came down into back yards and fed with the chickens; but even now when I see a buzzard I am just as interested in him as ever. The wonderful aeroplanes that bear him up into and beyond the clouds a speck hardly visible to the naked eye, and yet from that exalted vantage point, scanning the whole vast country beneath him with telescopic eye.

People that live in cities or in countries where these carrion birds do not live, cannot realize their use, or the wonderful provision that the Creator has designed by them. They are the ready and natural scavengers of the tropical and sub tropical regions, and nothing escapes them. No sick dog can crawl under a bush in the thickest woods to die, but they will find him and gather from all quarters to devour him; and it is the custom of the farmers in Maryland and Virginia to drag out their dead stock to some waste corner, and thus dispose of the carcass.

It will be remembered also that the corpses of human beings are thus disposed of in Oriental lands by the religious sect known by the names of Parsees, or Zoroastrians or Fire worshipers. In this case they have a roofless building called a Tower of Silence, into which the body is taken, and as the bearers return immediately these birds swarm down and consume it.

The American Vulture seems to be about the weakest of that class of bird. The Vultures of the East and of Africa, from all accounts are more rabid and powerful, and there are a great variety of them. William Vasse, a French hunter and naturalist, in his book on "Zambesia" gives this interesting account of the exploits of birds of carrion and of prey in that locality: "The frequency of my visits to Gorongosa has brought me a company with whose presence I could well dispense, namely, the bird of prey. As soon as I have killed an animal the Kites arrive; immediately after them the sky is dotted with specks that grow larger to the view, and with a harsh whizzing hundreds of vultures of two species, let themselves fall from a vast height, and cover the trees...........As soon as you withdraw from the car[illegible]rying with you what you have selected, all this winged host descends, crowding, pecking, and quarrelling. If the wounded animal dies far from you, run, for in a short time nothing will remain. The vultures, having pecked out the eyes, attack the vent, making his way into the body, eating out the soft internal parts, and picking the bones so that when you arrive you find nothing but a skin spread over a perfectly anatomized skeleton............... I have seen a flock of several hundred vultures clean the carcass of a zebra in twenty minutes."

Now this, and such as this, is what happens every time in the ordinary course of nature in lands where the vulture inhabits. I have often seen some old mule or horse carcass in just such a condition as Mr. Vasse here describes, a "skeleton with the skin spread over it." Eventually the beasts of prey tear the skin and scatter the bones, which in our territory here is affected by the negro's half starved dogs, but in the case of Samson's lion it must have been just at this juncture that the bees took possession, before either dogs or blow flies had a chance, and every one who has lived in the country knows the strange vagaries of a swarm of bees, and now given the conditions of such a "skep" it was, although an exceptional, yet not such a marvelous thing after all.

Now if we study the life and character of Samson, it will be seen that the strongest trait was his contempt for any thing mean or sneaking, such as lying or untruth. It was this that got him into all his trouble. His life was a protest against underhanded men and cowardice. It is always claimed against him that he was revengeful, and yet if you observe carefully he never took private revenge, but "took it out" on his country's oppressor, as Wallace did, and Washington in a more distant way. He was not, as some suppose, merely a strong man, but was a careful strategist, carrying on a "guerrilla" war, striking here and terrorizing there—spying the enemy's country alone and holding them at bay with the mysterious might of his sole arm.

Now a few words about how Samson slew the lion. Usually the pictures represent him as tearing its jaws open. This is very unlikely. In that case the lion would have gotten in the first stroke, and that would have been sufficient to kill any man. Now it is not an uncommon thing for a man to kill a lion. Hunters have been known to draw their knives and stab them to the heart while being borne away in their teeth. David claimed to have slain a lion while he was yet a youth, and more are mentioned among the warriors of Israel in David's time when lions seem to have been numerous in that land.

But the wonder is that Samson had "nothing in his hand." Now I was reading lately a curious thing about the gorilla, which is something in the human form, yet is much more powerful than a man, quite as powerful as a lion perhaps. It is said by the natives of the country where it lives, to watch for its natural enemy, the leopard, stretched out along the limb of a tree where the carnivoea come to drink. As the leopard passes underneath, the gorilla drops on him, grips his neck in his fore hands, and his hind quarters in his hind hands, doubles him up backwards, and snaps his vertebra.

Something like this I fancy, was Samson's exploit. When the lion made his leap, as it invariably does, Samson side steped as they do in bull fighting, then before the brute recovered, siezed him head and tail, and "rent him as he would a kid," backwards, thus escaping without even a scratch.

J. F. Gelletly.

Books, Pamphlets, MSS. Etc

Two questions from Brother F. M. Howell, will be answered soon. "Curiosities of the Bible," "Truthful Gems," and "Description of Christ," manuscripts from Bro. E. W. Knapp, good and useful—thanks. "Eternal life" and "The end of the ages," poems by Brother Mason—will use in due time. Two pages of "Gold dust," good as most of Sister Drew's writings are. "Confidence," a brief but good article (the kind we like to get) by Sister Nellie Pate. "A pattern," by Brother Sterling Russell. "An introduction to unitarianism," and "Five fundamental principles of our faith," two booklets sent and marked by Brother E. W. Knapp. To show our brethren who are gravitating toward unitarianism how really infidelic the the system is, we quote the following paragraph: "A little reflection shows that the whole account of man's fall must be given up........: Does the Bible claim to be infallible? If it does, is the claim verified? Modern scholars have found many undoubted mistakes in it. Along with the loftiest thoughts they have found many human errors. If the Bible is not infallible can the appeal to proof texts really prove anything? Is it longer possible to rest content with a doctrine merely because it is 'scriptural?' Common sense answers, No!" Unitarianism is full-fledged infidelity—admittedly so. Note this ye brethren who are tolerant of Josephiteism. You are playing with poison, but don't seem to know it.

The Hope Within Us.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Pet. iii. 15.

There are various reasons which people give for the hope which they have.

1. Some think they will be saved because all will be saved. This is not a safe ground of hope, for if all should not be saved, then these people would not be saved. This makes salvation depend upon a disputed point, for; "Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God." Eccl. viii. 12.

2. Some think they will be saved on the ground of their good work. This is running a great hazzard, inasmuch as they do not know how the account will balance. They no doubt have done their duty and much good, but this will not save them from their guilt of wrong or from rejecting Christ.

3. Others again, think they will be saved because sin does not deserve eternal punishment. Even if there is no eternal punishment they have no further hope than that they will not be punished. These people do not think of their eternal welfare, so what hope is there then for these? Since hope is the combination of a desire and expectation of some future good, they have no future except a blank one.

4. Others again, think they will be saved because God is too good and merciful to suffer them to be lost. The mercy and goodness of God did not prevent the destruction of the old world by water; the cities by fire; or people from falling into sin. Why do people persist to stand by what has heretofore failed?

5. Some think they will be saved because Christ died for them. That he died for all is admitted, but still all are not saved. Christ died to save us now, and is as able and willing to save us now as he ever will be. Then why not accept him?

6. Some think they will be saved on the ground of subsequent reformation. They are always going to repent. They know they will be lost if they should die in the condition they now are, but still they neglect to repent. They may not live to repent. Take the opportunity when you have it, then you may be sure.

7. Then others have a hope, the greatest hope of all, the hope which we have. We are sure of this hope because we have received the pardon of our sins by faith; we have now the witness of our acceptance with God; and the purpose in our hearts to persevere. This is the Christian's hope; the only safe ground of hope; for it is grounded upon the atonement.

The Christian's hope is based upon a good reason, and is defensible against all objections and queries. Christians are bound so to live as to be able to give, at all times, a clear and sufficient reason of the hope they entertain. This requires both piety and intelligence. These professions of our faith ought to be made with meekness and fear. It is this that will give us weight and power to move the world.

Viola Gazeley.

"The Honest Truth."

Some persons pride themselves on being blunt, or as they call it, "honest;" but very blunt people do very little good to others, and get little love to themselves. The Scriptures recommend gentleness and kindness. There is nothing in all the world of ours half so mean as a vindictive and malignant disposition. Yet many Christians gratify this spirit, and deceive themselves with the idea that they are rebuking sin. Christians should take heed of getting fond of the work of "rebuking." Such "spiritual constables" do a great deal of mischief without intending it.

They are in the church what a very witty and sarcastic person is in society, or what a tell-tale is in school, and approximate very closely to that class which the apostles terms "busy-bodies in other men's matters." Such Christians, in time come to be regarded as nuisances in society, constantly to be avoided, and the little good they may do is thrown away. Our manner must be tender and winning. The nail of reproof, says an old writer, must be well oiled in kindness before it is driven home.

Selections.

Take My Yoke Upon You.

When a weary selfish heart comes to the Savior, the Savior meets his needs by saying: "Take my yoke upon you." "But, Lord, he is tired and weary already; another yoke will crush him." "No, no; he has been carrying himself, and himself only, and that is the heaviest of all loads, heavier than any one can bear." But strange it is, that if he adds another burden, his own burden will become light. That is the mystery of grace, that the burdens of a selfish man are enlightened by adding more. "Take my yoke upon you." "And what yoke is that, Lord?" "The yoke of other folks' sorrows; put them on thy shoulders—take my yoke upon thee, increase thy burden, and thy burden shall become light, and instead of weariness thou shalt find rest."—J. H. Jowett.

Beautiful Thoughts.

Life's real heroes and heroines are those who bear their own burdens bravely, and give a helping hand to those around them.

We may be pretty certain that persons whom all the world treats ill deserve the treatment they get. The world is a looking glass, and gives back to every one the reflection of their own face. Frown at it and it will in turn look sourly upon you; laugh at it and with it, and it is a kind and pleasant companion; and so let all take their choice.

Never cast aside your friends if by any possibility you can retain them. We are the weakest of spendthrifts if we let one drop off through inattention, or let one push away another, or we hold aloof from one through petty jealousy or heedless slight. Would you throw away a diamond because it scratched you? One good friend is not to be weighed against the jewels of the earth. When you rise in the morning form a resolution to make the day a happy one to a fellow-creature. It is easily done; a left-off garment to the woman who needs it, a kind word to the sorrowful, an encouraging expression to the striving—trifles in themselves light as air—will do it, at least for the twenty-four hours; and if you are young depend upon it it will tell when you are old; and if you are old it will send you gently and happily down the stream of human time to eternity.

It is a perilous and doubtful task to unveil the depths of the human heart; to reconcile the complex and often unconscious duplicities of human nature; to decide where delusion ends and deception begins; to estimate the force of temptations and the degrees of resistance to them; to discern the subtle harmony which binds all the parts of life together, and may unite general purity and noble appearances to grievous frailties and ignoble crimes. None but the All-seeing One, "to whom all hearts are open and from whom no secrets are hid," can pierce the obscure mazes of human motives. The harsh, censorious, confident, sweeping, unrestricted judgment will blunder, whether it praise or blame.—Seneca.

The American Saloon Indicted.

As a citizen of the republic I indict the American saloon. I indict it in the name of the childhood of the nation, and challenge its right longer to exist. I indict it, not upon a single count, but upon many counts.

I charge it with the theft of childhood's birthright, the right to a "fair chance" and a "square deal."

I charge it with contributing to the neglect of childhood, with the alienation of parental affection, both of father and of mother.

I charge it with contributing to the delinquencies of childhood, with alluring it into paths of vice and of sin and crime, perilous paths, paths from which, if it return at all, it returns with tired and leaden feet, with joyless heart, with defiled body, with sin-scarred soul.

I charge it with imparting the efficiency of childhood, its physical, mental, and moral efficiency, with corrupting the fountains of its life even before its birth.

I charge it with the murder of childhood after its birth, with child-murder, child murder literal and actual, with infanticides cruel in form and multiple in number.

Upon this indictment and these specifications I place it upon trial in the forum of public opinion, ask a verdict of conviction, and demand a judgment of condemnation.—J. Frank Hanley.

LOOK. LOOK.

Here Is a Good Big Chance.

We want a lot of New Subscribers, and with a little effort you can get us one or more. We do not ask you to work for us for nothing, but will pay you for what you do. Here is our offer to you:

For a New Subscriber at the regular rate of $1.50 per year, we will send to any address you name

10 copies of "A Letter to a Friend"
or
One Pound of other Tracts,
or
One-half Pound of Tracts and 5 copies of A Letter to a Friend.

This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN, PLEASE!

We have a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will mail you one Free, if you will send us

Two New Subscribers.

JUST LOOK AGAIN, PLEASE!

We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

We trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2 00 instead of $1 50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1 50 and we will provide THE RESTITUTION to you. We will have no quarrel with a brother about so small a matter.

God's Purpose In Creating the Earth and Man, is the title of a little 16-page tract written by Brother D. C. Robinson, 366 West Main Street, Salem, O. The title indicates the character of the work. The price is 3 cents a copy, 25 cents a dozen, $1 50 per 100. Brother Robison does not wish to make money so says that any of the poor will be supplied free on request. Send to him as above.

BROTHER B. Kelroy who lived until recently at Waterloo, Iowa, wishes us to say that his address is now Glad Brook, Iowa. Let those interested make note of this.

Tract Wanted.

"The Object and Manner of Our Lord's Return," is the title of a Tract published in 1877, by Chas. T. Russel, which I am told was sent to each subscriber of THE RESTITUTION about that time. I very much want a copy of that tract, and will thank any one who can send me a copy, or pay them whatever is right. Let me know by Postal if you have a copy, and the price, and I will then send for it. Address me at Westbrook, Maine.

E. P. WOODWARD.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Hannah M Barber	2 00
H C Hammond	1 50
Mrs F J Ellison	50

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 300 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Berean meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

Will it Pay to Become a Christian? is the title to a well written book of 96 pages by Brother James W. Wilson. In a clear and convinging manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av. Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

To the Churches Abroad:

In accordance with a resolution passed at the General Conference, I have sent to the delegates of the different States represented "Declarations of the Principles of our Faith." These are to be presented to you for action as to whether you want them to bind the Church as a creed, or merely hand to inquirers for enlightenment as to some of the things believed among us. It is desired that you give this matter prompt attention, and forward your action to the President J H Willey, Plymouth, Ind, or to the undersigned, or send it with your delegate to the next conference.

O. J. ALLARD, Sec.

THE RESTITUTION is only $1.50 per year. Try it a year.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late Brother John O Woodruff. We have only "The Word of the Kingdom. During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 00 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order. NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

AN author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Ever lasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 80 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Roths, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Notice.

All who are interested in the dance question, and wish to know the workings of the ball room and dance house will get a full understanding of the matter by getting and reading carefully the little tract on the "Evils of the Ball room Unveiled." It will cost but ten cents post paid. Send to the author L. S. Bronson, Niles, Mich.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

FOUR-PAGE TRACTS.

Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

Life and Death. A short concise statement of the facts in the case.

Age to Come Not a Heresy, by H. V Reed.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the Heir the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth. Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address W L Tomlinson 10825 Orville Ave, N E, Cleveland. O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from W L Tomlinson, 10837 Orville ave, Cleveland Ohio

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LX. PLYMOUTH, INDIANA, APRIL 5, 1911. NUMBER 13.

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Poetry.

Pure Water.

Strong drink has had its praises sung
And that by many an unclean tongue,
But water is the gift from heaven,
Bright water is by nature given.

Strong drink destroys man's vital powers,
And often mirth brings sorrowing hours.
It ruins hopes, destroys the health
And brings an everlasting [illegible]

To make it they man's food destroy,
And worse compounds they oft employ,
With such vile stuff the drunkard's fed
And wretched families cry for bread.

But water pure gives sweet delight,
'Tis like a gleam of heaven so bright,
It gives man joy in all his ways
And brings him long and happy days.

Pure water is distilled in heaven,
By nature's God pure water's given,
It comes in gently in the dew,
And day by day all things renew.

Comes sparkling from among the hills
And dancing on in laughing rills
In swelling torrents onward roll
It belts the earth from pole to pole.

Let drunkards then and fools deride
When flowing down on death's dark tide,
Pure water is creation's plan
'Tis one of God's great gifts to man.

A. WALLACE MASON.

Communicated.

War Not Peace.

The human family appears to be divided into three distinct divisions.

1. The uncultivated savage or wild man,
2. The semi-civilized, and
3. The civilized man.

These three may be subdivided, but for our purpose the foregoing three covers the whole ground.

In their moral and mental make up fundamentally they do not much differ. The instinctive warlike disposition, as related to what they covet is if anything more intense in the civilized than in the untutored savage. The later is content with less, but his innate selfishness and cruelty and his warlike disposition has never been outgrown by education. He has been modified by culture, but his instinctive nature for evil has never been entirely eliminated or neutralized by civilization. He has by culture become refined in manners, polite, courteous, and what we call respectable in appearance. His bad qualities have been more or less concealed by civilization, but never eradicated. One thousand years ago the northern tribes of Europe were a barbarous multitude of nations given to war and pillage, reckless and ambitious for conquest and glory. Their lust for the spoils of war knew no limit. When not fighting among themselves their covetous eyes were turned to the south where wealth, luxury, and plenty abounded in the sunshine of Italy and Rome. Northern Europe at this moment though much changed in its physical appearance, and modified in its civil and domestic aspect is nevertheless as warlike and as lustful for conquest as it was a thousand years ago, showing that self-culture and discipline will not overcome the instinctive disposition of covetousness, nor restrain its exercise in the way of spoiling the weak and plundering the defenseless. It is therefore evident that what is called culture and civilization cannot so change human nature as to inaugurate an era of justice, peace and good will among the various dynastic governments of the world. The sea of nations will never cease to be boistrous and angry so long as they are under the constitution of sin, however much philanthropic minds may desire it. War, cruel, wasteful and destructive in its immediate effects, is not altogether unproductive of beneficent good in the end.

True it is the exercise of brutal force and direful calamity upon those who engage in a struggle to kill their fellowman but at the same time in its more remote influence it has been instrumental in checking the forces of evil, and also in that general diffusion of knowledge that makes for the revival and protection of civil and religious liberty.

It has been the means of turning the light of literature and learning into obscure and dark places that could not have been otherwise reached. God often employs the wicked to punish the wicked, thus weakening the power of both the conquerer and conquered. I could cite a multitude of instances where this result has been and now is visible that no well informed mind would have the courage to dispute it. Moreover both parties to the conflict have later on been greatly benefited so far as the general public was interested, or the well being of their posterity was involved.

From the days of Nimrod the "mighty hunter" to the present time war has done more than any other human agency to set in motion the wheels of progress and civilization. This is true notwithstanding great empires and kingdoms have disappeared from the earth, and their once productive lands become desolate and barren, and their cities and palaces rich in all that makes a nation famous, have been wiped out existance by the hand of war. War, however, was not the cause of their desolation, but the means, the agency employed to take them out of the way. Whatever stands in the way of the divine purpose, to obstruct or oppose whether it be one man or a host of men, will speedily meet with a fiery rebuke that will humble their pride, stain their glory, and destroy their power.

For hundreds of years war was waged between the fanatical hordes of Asia and the trinitarian image worshipers of Europe. Victory sometimes perched on the banner of the crescent and at other times upon that of the cross. It was a struggle for the mastery and for empire on the part of the Mahometans and a desperate and determined effort for life and existence on the part of the paganized Christians. The more they fought and bled the more they weakened each other. Neither party was permitted to gain ultimate success and victory.

It was simply a case of one great religious system of fraud and delusion executing the judgments of God upon another equally bad, while the exhaustion of their strength for evil was about equally balanced until neither party was any longer a menace to the world's uplift in civil and religious liberty, and the wonderful achievements to follow in the last days. The two figure heads of these bloody and despotic systems still remain, but neither the Pope nor the Sultan are able to stand alone. It is by mere sufferance that they are permitted to protest against modern and revolutionary thought in both religion and politics. Their weakness in civil or political affairs makes the world tolerant of their priestly office still revered by the deluded multitudes as the sacred gift of God.

God did not permit the world to become all Mahometan, nor on the other hand to become all Roman Catholic, yet war cruel, bloody and destructive was the agency employed to prevent a resultant state of things that would have been world wide in its direful influence to depress and stupify all mental and moral activity and progress.

In the 16th century the reformers plead for civil and religious liberty which war had made possible by curbing the power of superstition, but still it required the French revolution and the wars of Napoleon that followed to fully develop and to complete the work to which the reformers, both secular and religious devoted their lives.

Our heritage today would not be what it now is, if he who seeth the end from the beginning had not interfered to guide and control the history and destiny of nations and kingdoms greedy of the world's empire. The ways of providence are inscrutible to those only who are ignorant and faithless as to what the eternal spirit has revealed to his servants the prophets. Chosen and holy men have given us an outline history of the progress and development of political, social and ecclesiastical conditions as they gradually come to the surface all along the times of the Gentiles. From the days of Moses to those of Jesus, the prophetic writings abound with predictions of future events as related to Israel and the succeeding kingdoms and empires of the Gentile world.

The slavery of the Jews in Egypt,—their captivity by Assyria and Chaldea was all foretold by the prophets, also their deliverance from Babylon, by Cyrus, king of Persia, and their subsequent subjection [illegible] by the Romans, [illegible] narrative of human [illegible] war that brought [illegible] from the hand of [illegible], by violently breaking the power of [illegible] tyrants.

Cyrus was called by name [illegible] before he was born, who [illegible] sword was to deliver Israel from the Babylonian bondage and punish the Chaldeans for their excessive cruelty. [illegible] the Lord to his Anointed, to Cyrus whose right hand I have holden, to subdue nations before him. I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I, the Lord who calleth thee by thy name am the God of Israel." Isa xlv. Here then is a prediction dating 712 B. C. but did not become current history until B. C. 538 nearly 200 years after its utterance transpired. Before it was fulfilled, but the wise among the people of God recognized its fulfillment as a sign of the times, and took advantage of the opportunity offered to escape from the seventy years captivity foretold by Jeremiah the prophet.

The conquest of Babylon by Cyrus not only delivered Israel, but it also opened the eyes of the Persian king to the fact that Israel's God was above all gods, the invisible creator "who ruleth in the kingdoms of men and giveth it to whomsoever he will." All this, however was accomplished by war and the shedding of blood, but out of it was evolved a great deal more than the Persian monarch anticipated when he entered upon his campaign against the Chaldeans. It was the God of the Jew who gave him victory, and Cyrus himself acknowledged this fact in the favor he bestowed upon the captives in aiding them to return and rebuild the temple dedicated to the worship of the true God. From what we have said we come to the following conclusions.

1. That war though the legitimate outgrowth of man's evil desires and his ambition to rule over his fellowman has by an overruling providence been productive of much good that could not have been otherwise obtained.

2nd, The advocates of national peace and disarmament, now active in promoting the anti-war sentiment and the doctrine of arbitration fail to recognize the fact that righteousness, the true basis of peace is just what the nations do not want, and to arbitration which means justice and right they never will submit.

3rd, "First pure and peaceable" is the divine order, and cannot be made operative in a hurmanly divised system of things already so rotten with corruption that those involved in it are fearful of the dread consequences that are sure to follow an explosion.

4th, The great powers of the world, while they do not say it in words, nevertheless look upon each other as thieves and robbers, and therefore arm themselves ostensibly to preserve peace, but in reality to protect themselves against the thief, who is on the alert to break through and steal. Their estimate of each other is well founded, and hence we conclude there is no hope for peace until God's Anointed wields the scepter of his power.

GEO. MOYER.

Laborers.

In the ninth chapter of Matthew it is recorded that in answer to a criticism made by the Pharisees, Jesus said unto his disciples (verse 12 and 13), "They that be whole need not a physician, but they that are sick." "But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance."

The great apostle Paul in his letter to Timothy (chap i. verse 15) wrote, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

The same apostle in his letter to the Romans, where he writes regarding both Jew and Gentile, has this to say (verse 10 chapter 3) "There is none righteous, no, not one." Which [illegible] [illegible] in sin, read also the 11th and 12th verses of the same chapter. "There is none that understandeth, there is none that seeketh after God." "They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one." Is this not a horrible picture to look upon? Is this not a state of affairs that is deplorable? Yes, but the great Physician has left a remedy—a medicine that can conquer the dread disease [illegible]. Let us turn back to John and we read in the 3rd chapter, verses 14, 15, 16 and 17. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." "That whosoever believeth in him should not perish, but have eternal life." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

We now have the patient—the world in sin, the Physician—the Lord God Almighty, and the prescription—faith in the Lord Jesus Christ, the righteousness of God, but there still is one element missing, some one to administer the medicine, some one to hand the patient the medicine left by the Physician, shall we say the [illegible]

In this connection let us see whether God [illegible] is amply able—doeth the work alone, or does he expect us, "Who have tasted of the first fruits of the Spirit" to aid and assist? It is a known fact that in our day, the doctors do not administer the medicine, that is left to some member of the family—or a friend or may be a nurse, trained or untrained, but some one must be intrusted with that duty. Matthew in the 37th and following verse of the 9th chapter records the words of Jesus. "The harvest truly is plenteous, but the laborers are few." "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." There is but one other question to ask, and that is, Are we willing to work with, and for God (the Physician) in administering his remedy (the knowledge of the love of God as exemplified in the person of Jesus Christ our Lord) to sinful (sick) man, to the honor and glory of our God? The Lord Jehovah? The nurse is nothing. The Physician is all. His remedy it is that heals and cures. Christ was willing, read his own words as recorded by John (chap vi. verses 39 to 40) "I came down from heaven, not to do mine own will, but the will of him that sent me." "And this is the Father's will which has sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." As said before, Christ was willing, are we Christian? If so, then are we "followers of Christ." "Laborers together with God" building on that foundation "which is Jesus Christ." Are we willing to show Jesus Christ to the world? Are we willing to show to sinful man the way of escape that God has provided? Are we willing—with God's grace—to follow in the footsteps of the Master, and in love, with gentleness, lead the erring ones to the foot of the cross, where they may learn about Jesus, and God's plan, through him, for the redemption of mankind? Talents have been given us. What use are we making of them? There is a day coming when we will have to give an account. Our claim is, "We have been blessed above our fellows with greater knowledge of our God and his purposes." Are we making a greater use of that greater knowledge? Or are we content to "tie it in a napkin and bury it in the ground"? These are pertinent questions, my brethren, and were suggested to the writer by listening to the evangelist, Wilbur F. Chapman, address an audience of nearly four thousand people, which he had [illegible] night [illegible] one month in this [illegible] then [illegible] Brooklyn, and [illegible] that number sat and listened to this man I asked myself the question, "What is the Church of God in Brooklyn doing to fulfil the plan of God's salvation?" "Alexander Donaldson, what are you doing to shed forth the knowledge of the glory of God?" It seemed that the world—represented by that vast audience—were as drowning men, being cast about by the waves of the sea. Chapman—representing the popular churches—was throwing out bundles of straw as life preservers; while we, the Church of God—the real life savers, with our staunch life Boat, stood idly by and allowed those "who had a zeal, but not according to knowledge" do the work that we should perform. Brethren, are we to have a "crown of rejoicing"? Are we to receive a "crown of glory that fadeth not away"? If so, then must we be "laborers together with God." We must be willing to labor in his vineyard to bring forth fruit to his glory and honor. No, this will not be an easy task, for as Jesus was "made perfect through suffering," so will we suffer if we attempt to "let our light shine before men, that they may see your good works, and glorify our Father which is in heaven." Still "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us," and as God—the Physician—has left a prescription to cure mankind of sin, let us as faithful nurses—co laborers with him—administer it as he has prescribed, which alone can do good, remembering the Master's words (John iv. 34, 35, 36) "My meat is to do the will of him that sent me, and to finish his work." "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you. Lift up your eyes, and look on the fields; for they are white already to harvest." And he that reapeth receiveth wages, and gathereth fruit into life eternal; that both he that soweth and he that reapeth may rejoice together. So brethren may we be up and doing, and may God have the glory. Amen.

ALEXANDER D. DONALDSON.

Meeting of General Conference Board.

Pursuant to the call of the President J. H. Willey, The General Conference board met at St. Louis, Mo., March 1, 1911. Members present: J. H. Willey, Peter Jeffreys and O. J. Allard; absent J. H. Morse. Meeting called to order by the President and after deliberating for some time, the following was adopted,

We the undersigned official board of the General Conference, in accordance with the action of the General Conference held at Waterloo, Iowa, Aug. 29 to 31, 1910, recommend that each individual church of the Churches of God in the different States send a delegate to represent their church for the purpose to decide whether the existing conditions within the churches of the different States demand a general organization.

We further recommend that the expense of the delegates be met in the following manner. That the total expense of the delegates to be totaled and divided by the number of delegates in attendance and each church pay a like amount. For example Kansas sends a delegate whose expenses are $10.00; Nebraska one, expense $7.00; Iowa one, expense $8.00; Minnesota one, expense $5.00; Illinois $5.00. Total $30.00, number of delegates 5, expense for each church $6.00. The church near paying the same amount as those far away. The churches not feeling able to stand the expense of a delegate we urge to unite with some near by church and they join in sending a delegate.

That the next General Conference be held at Waterloo, Iowa, on the Church of God campgrounds, because of its central location, railroad facilities and also facilities for making the delegates comfortable from an economical standpoint, therefore [illegible] most advantageous place [illegible] for all concerned. The meeting to begin [illegible] Monday August 28th, continuing until all the business [illegible] may come before it has been transacted.

[illegible] hole heart." Psa.

We beseech you brethren in the name of the Father and our Lord Jesus Christ that our coming together may be in the Spirit of the Master that good may be done in his name.

Signed

J. H. WILLEY, Pres.
O. J. ALLARD, Sec.
PETER JEFFREYS, Treas.

Brethren Scattered Abroad:

The call has been issued for a General Conference. The board realized how little power they possessed in making this call. After much deliberation we decided to make the call as it appears in the paper. The most difficult thing was to decide upon the place of meeting, as some who attended the meeting last year at Waterloo, declared they would never attend a meeting held at Waterloo again, because all brethren from every State were allowed to express themselves on questions that come up.

The personnel of the gathering this year will be different than last as it will be composed of a delegation of the brethren and not of leaders. Therefore the apparent desire to be dictators eliminated, and no occasion for the rings [illegible] but the delegates, and by deciding on Waterloo the board felt we were putting all factions on the same footing as last year, so there could be no occasion to accuse one another of unfairness by moving the place of meeting east or west.

The Church as it stands today is not what could be called a church, as we consist of only local organizations here and there. Therefore any trouble arising upon doctrinal or moral lines, the Church is powerless to take care of these matters decently and in order. As we understand it God knows no State lines in the body of Christ. Therefore any trouble arising effects all States alike, hence the necessity of a general organization and some means divised by which controversy can be controlled and handled in a spirit of brotherly love, and according to the directions of the apostles. There can never be an organization effected that will make us all believe alike, but there should be and I believe can be, an organization effected that we can agree to work together for the good of the cause in general, and not be forced to organize factions and split the Church all to pieces so there can be no harmonious work between States, or even towns and cities. The reason we find ourselves in such a chaotic condition today is because of no organization to control the conditions that have arisen and threaten destruction to the body as a whole. Brethren, let me exhort you to consider well your duty in this matter and let us come together and if possible form an organization, and either have representation through our State Conferences or direct representation from each local church, (which can be determined by the General Conference.)

In conclusion let me call your attention to a few Scriptures upon the importance of such a move as a General Conference:

Prov. xi. 14, "Where no counsel is the people fall; but in a multitude of counsellors there is safety."

Prov. xv. 22, "Without counsel purposes are disappointed; but in the multitude of counsellors they are established."

Prov. xx. 18, "Every purpose is established by counsel."

This appeals to me that something should be done by us as a people to right conditions that are unbecoming

[Continued on Page 4.]

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, APRIL 5, 1911.

A Circular and an Answer.

Inasmuch as this letter has been in the hands of many of you for some weeks, allowing ample time for consideration, we respectfully ask a like consideration of our reply.

Cleveland, Ohio, March 10, 1911.
To the Brotherhood of the Church of God, Throughout the United States and Canada, Greeting:

The Ministerial Association which was organized on Nov. 29th, at Cleveland, Ohio, has been so grossly misrepresented, and the statement of its purposes so [illegible]ntly misinterpreted, that we fee[illegible]on to put before [illegible] in the case.

[illegible]ve brethren who thus organized are so well known to the brotherhood generally that they need no introduction. Their doctrines are known and need not be discussed in this circular. Suffice it to say that they still stand for the truth of the gospel of Christ. Not having departed from the faith of the gospel, as some may have been led to believe from statements recently appearing in THE RESTITUTION, the action taken by the Ministerial Association at that time, to which exception was taken by the management of THE RESTITUTION and others, was not against the doctrines advocated by THE RESTITUTION, but rather concerning the business integrity of said management in financial transactions.

For years complaints of a very grievous nature have come to the ears of our preachers and evangelists as they have worked among the brethren, regarding money sent to THE RESTITUTION office, the sender thereof not receiving the goods ordered, nor proper credit therefor. Not only so, but reports of conduct in financial transactions unbecoming one whose profession is Christian came from time to time. Letters sent to THE RESTITUTION office requesting that these matters be made right received no ans[illegible] were only after repeated requests had been sent, or no answers at all. This condition is generally known among the brethren; so much so, that at many points brethren refuse to have anything to do with the publication which has stood as our church paper for so many years. Said management has been requested both personally and by letter repeatedly to make these matters right, but with very unsatisfactory results.

Now that the matter has been brought to a climax, members of the Ministerial Association and others have pleaded with him to select one brother, allowing the Association to select another, which two shall select the third, these three to constitute a Board of Investigation to inquire into the charges which are made, and to determine upon the merits of the case. Up to this date not a hint of acceptance of such proposition, on his part, has been received. It is the desire of the Association to have this matter settled decently and in order, and in justice to all parties concerned. If the charges against the management of THE RESTITUTION are true as we are forced to believe from the character of the evidence before us, then that management should surely be changed; if not, then those making the charges should surely be disciplined.

We do not desire the publication of a new paper, providing the manager of THE RESTITUTION can and will vindicate himself of the above mentioned charges, and thus restore himself and his management of THE RESTITUTION to the confidence of our people; and to give this opportunity the above proposition of committee investigation was made. The conditions of this proposition not being accepted by said manager, we demand either the transfer of THE RESTITUTION, for a reasonable consideration, to the new publishing association now being formed, or upon refusal of such transfer, then we demand the publication of a new paper by said new association that will meet the requirements as the official organ of the Church of God and merit the confidence and support of our brotherhood. To this end we recommend that our brethren everywhere secure stock in the new company now being formed, that they may be in better position to dictate the business and editorial policy of said new paper.

Believing sincerely in the righteousness of this undertaking, and having full confidence in the wisdom and integrity of our people, we send forth this circular asking careful, prayerful consideration of its contents.

Fraternally submitted.

S. J. Lindsay Pres., Oregon, Illinois.
L. E. Conner, Sec., 10416 Columbia Ave., Cleveland, Ohio.
Jos. Williams, V. Pres., Frankfort, Indiana.
F. L. Austin, Fonthill, Ontario.
F. V. Blakely, 627 So. Lafayette St., Grand Rapids, Mich.
D. T. Halstead, Rensselaer, Indiana.
Peter Jeffrey, No. 4 So. 14th St., Murphysboro, Illinois.
Rollo Hightower, Golden, Illinois.
J. W. Cooper, Ripley, Illinois.

Members Ministerial Association.

The last four signatures are those of brethren who have united with the Ministerial Association since its organization, having approved of its purpose and being desirous to co-[illegible]

L. [illegible]

The above Circular letter is being sent out to the brethren far and near, and though generally speaking it is far the best policy to ignore such matters, yet there comes a time when silence ceases to be golden, and it seems to us that that time has come in this case, therefore we will take some space, and touch on this matter lightly.

The Circular says that the Ministerial Association has been misrepresented, grossly so, and that its purposes have been misinterpreted. Inasmuch as these "Well known" "five brethren" make this statement, unsupported by any evidence to back up their words, we can believe it or not just as we please. They do not even say who has so grossly misrepresented them, but as all their animus is directed at the manager of THE RESTITUTION it is evident they wish to create the impression that this paper has grossly misrepresented them. On this charge we refer any fair minded brother or sister to our files since our issue of Dec. 14, when we printed their first report. We said then that they had tried us, declared us guilty, and pronounced sentence without hearing but one side, without doing what our common law courts do. We set forth that when a man is caught red-handed in a crime, and is arrested and charged with the offense, the Judge will see that he is given every possible chance for defense—even to the supplying of a lawyer to defend him. We stated that even then, and he be found guilty, and if there are any circumstances that can be brought forward in his favor, as showing why the crime was committed, he is given the benefit of every item. We made it clear that this was not done by the five "Well known" brethren, even with a lawyer in their midst. Such a trial as we were subject to at their hands was a contemptible farce, and no fair-minded man of the world would think of doing such a thing, let alone five ministers who were imbued with such a lot of love for God and brethren as they profess.

Was this a "gross misrepresentation?" We declare before you all that it is a fair statement of what they did do, and challenge them to show misrepresentation in what we wrote.

In our issue of Jan. 4, we brought forward evidence to prove the above still farther. To make it plain, Brother L. E. Conner wrote to a brother minister whom he knew to be a friend of ours, and told him the reason why he was not invited to the meeting. The reason given was because they wished to "discuss Underwood" without restraint, and it would be embarrassing to say what they wanted to say with him present. Hence he was not invited to this council. Brother Conner hurried this letter of apology to this brother *before* the report of their meeting was out, so that he would be prepared for it in advance, and so smoothed over.

Will Brother Conner deny this? Hardly!

Again Brother S. J. Lindsay wrote in a letter that the reason some ministers were not invited was because they wished to get together the "conservative element" of our ministers, and therefore did not invite "Huggins, Robison and Adams." In our issue of Jan. 4, we presented cases of those who we learned were invited, and showed plainly that some who held most "radical" views on disputed points were invited, thus showing that Brother Lindsay's statement that only the "conservative element" was sought was not borne out by the evidence, to say the least.

Will Brother Lindsay deny this? Hardly! The letter can be produced. We stated that refusing or neglecting to invite three such "Well known" brethren as Bros. Huggins, Robison and Adams, especially when Brother Huggins was within a short distance of the place of meeting, only a few minutes journey, and Brother Robison in the same state, was an insult to these brethren. We maintain that yet, and challenge the Ministerial Association to show any misrepresentation about it. The fact was they did not want any one there who would act to thwart their scheme. Hence they did not ask any of our open and avowed friends to attend, and any claim that they, or any of them were or are friendly, needs a large sized grain of salt to make it "go down." They have at least a queer way of showing friendship and brotherly love.

Talk about brotherly love and friendship! Allow me to state that when I was a young man, I was induced to join the K. of P. Lodge. [illegible] since I severed my co[illegible] that order. [illegible] have [illegible] been students [illegible] of Christ for years, but when [illegible] come to talk of brotherly love the five of them have not yet learned as much of the true meaning of brotherly love as two nights would give them in the K. P. Lodge. Two evenings with the lessons of this order, well learned, would give them a clearer insight into the true significance of the term "brotherly love" than they have yet grasped by far.

The above Circular states further that the doctrine of these five "Well known" brethren "are known and need not be discussed in this Circular." Is that so!! Well, for fear all the brethren may not know of your "doctrine" quite well enough, we may be pardoned if we just touch up one or two of the five, and see if the brotherhood generally have fully grasped your "doctrines." Nothing like a near acquaintance sometimes.

Let us examine the President, Brother S. J. Lindsay, first. As I write I have before me a card stating what the Illinois State Conference believes and teaches. The name of S. J. Lindsay is at the bottom of the card, and across the top is written in his own hand the words "My Creed." This Card sets forth belief in the establishment of the kingdom of God on the earth when Christ comes; immortalization and joint heirship of [illegible] with Jesus; re[illegible] to Palestine; literal resu[illegible] the dead; immortalization of [illegible]ghteous, and destruction of the wicked; eternal life only in Christ at his coming; entrance into Christ only by belief, repentance and baptism; holy life as essential to salvation. Brother Lindsay states this to be "my creed"—in other words "my belief."

So far so good. To you who keep files of THE RESTITUTION please refer to our issue of Jan. 4, and there you will see what was said of certain "conservative" brethren. We there set forth that these "conservatives" declare we have no right to interfere with what any brother's conscience prompts him to believe. They say "a man's conscience is supreme."

Brethren, this is a pen photograph of Brother S. J. Lindsay, and he will not deny it, for he knows I have the papers to so prove, and he has stated such in the presence of many. If this is so it nullifies every item in his "Creed." Not one will stand, for with this as a principle of action—or inaction—any sort of an ism must be tolerated and allowed full swing in the body of Christ, and nothing can be done to eliminate it. A man who "conscientiously" believes in the immortality of the soul, heaven at death, consciousness in the death state, future home in heaven, world-burning, Eddyism, Russellis[illegible] Universalism, Justification by the law, Josephism, even purgatory and the infallibility of the Pope, would have a perfect right to claim membership with the Church of God, and the Church would have no power to say him nay. A position of this sort simply stultifies all his preaching and Bible School work, and renders his "creed" of no value whatever.

Brethren, to convince you that this is not overdrawn, I need only refer you to his "Well known" attitude toward some of the issues named above. He has related at my home cases of where he met ministers of Orthodox churches, and "exchanged views" in a friendly, brotherly way, as if it were merely a "difference of opinion," and there was nothing vital about it. We would not be understood as advocating that it is wrong to be friendly with members of other Churches, not at all. We want to make clear that it is our duty to make them understand that they are not in accord with God's Word. Hence it is more than an "exchange of views"—it is a vital principle that is at stake. Such persons are wrong, are in error, and should be made to understand in plain terms, yet kindly, that they are on unsafe ground, and if they want a hope of salvation, *must* change their ways. If Brother Lindsay's memory is in working order he will know to what we allude.

Brethren, Jesus Christ and his apostles did not curry favor with error, but denounced it. They made no bid for popularity.

For a number of years the Church of God in Cleveland, Ohio, had for a pastor, Brother M. Joblin. His right hand man, and one of the main supporters, was Brother R. McLauchlan. After working in harmony for some years, there came some trouble that was of a personal nature, and the faction headed by Brother McL. went off. The trouble was not a *doctrinal* one. The merits of the case I have nothing to do with. For a time those who split off from the Church met for worship in rooms, and had their organization, with Brother McL. as the acknowledged leader. After a time he died, but the *organization* was in a measure kept alive.

Meanwhile the Church with Brother Joblin at its head, went steadily on, and became a strong factor in the organization of the Ohio State Conference—this other organization not being affiliated in any way with any state or district conference; simply existing alone and by itself.

After a time Brother Joblin died, and the original Church in due course called Brother R. G. Huggins, who was at the time laboring with the Churches of Illinois. Brother H. was soon settled in the work, having been approved. He was a young man of vigor, good appearance, fluent in his speech, sound in the faith. In all ways well calculated to build up the body, and as he was not a partner in any quarrel, naturally as time went on, the differences being to a large extent buried in the grave, union of nearly all the brethren in Cleveland could have been effected. This would have resulted in making an exceedingly strong and even aggressive body of earnest workers, whose influence would have been for good, not only in the City of Cleveland, but in the State of Ohio, and spreading out they would have been a source of strength to every other state in the Union. Had this come about who can tell what a great work would have been wrought for God and his cause! Unity, harmony, brotherly love, forbearance, forgiveness, charity and kindness would have ruled, and God and his Son, Jesus the Christ, would have been honored.

Brethren, stop—think! "The saddest words of tongue or pen" are these "It might have been."

It is stated in a resolution passed by the Ministerial Association that I have "greatly hindered the cause of truth, and impaired ministerial and evangelistic effort." Now, inasmuch as the cause of truth is best served by promoting among the membership the spirit of forbearance and brotherly love, and after that the dissemination of gospel truth, I wish to call your attention to what "hindered" the unity and harmony of the Church in the City of Cleveland, and your judgment, brethren, is all I want.

The moving spirit in this split off faction in Cleveland Church saw the tendency, and being possessed of the "sinews of war," began to search for weapons—tools—to work with. Inquiry was made for "a preacher" who would be able to take up and make an aggressive fight to counteract the very natural result that was coming, unless it could be checked. After some little time the selection was made and Brother L. E. Conner, once of Indiana, and at that time of Illinois, was chosen and accepted the position.

Now the facts are that Brother Conner knew of the divided condition existing in Cleveland before he was called. Even if he did not know the merits of the case, he knew it was there. Now get this firmly in mind, brethren. IF Brother Conner had uppermost in his mind the unity, and harmony, and brotherly love of the brotherhood in general, and in Cleveland in particular, what, may I ask, should he have done? Had he been prompted Solely by a spirit of Christian love among brethren, and for the "good of the cause," what would have been his course of action? Had these motives been the paramount ones in his mind, he would have said to those who "gave him a call," "What is the trouble in Cleveland? Brother Joblin, a good scholar and speaker, a fine man in every way, is in your city already. Why don't you go to meeting where he preaches?" On then being told that there had been a rupture, and the factions could not unite, if he still had in mind Brotherly Love and Christian Unity, what, as an honest conscientious Christian man, what would he have done? Not one of you, brethren, but will agree with me that his reply should have been "I cannot yield myself to such a cause, that will only tend to further disrupt and destroy." He would have said "I cannot act as a tool in your hands to further rend apart God's people." He would have said "This condition is all wrong, and the motive that causes you to call me is wrong, and I cannot give my influence to thus 'binder' the unity and harmony of the Church of God."

But stay! What did Brother Conner do? He accepted the call, and entered into the work laid out for him with all his energy and push. He sold his services to this disrupting and separating element for a sum of Money! He had left the Church of God as a minister, entered the law, and drifted to the heart of Danville, Illinois, that hotbed of rotten politics known as "Cannonism," which is a stench in the nostrils of all decency. He had become a part of the disreputable political office-seeking crew of that district. Not succeeding in his schemes—*getting into trouble* that forced him out—he returned without apology to the Church of God. This position at Cleveland is soon offered, and as it "looks good to him," he accepts. With all his force and vigor, he throws himself into the work of driving further the wedge that should split the Cleveland Church wider, and as the influence of the two factions might clash in other points, such as at the Waterloo meeting last summer, rend the larger general body asunder.

Brothers and Sisters of the Church of God, your own judgment is all I ask as to who has been a hindrance to the cause of truth, and impaired ministerial and evangelistic effort. If I have been guilty of any course that takes rank with this one action in the career of Brother L. E. Conner, then name it, and inflict the punishment, for as I stand in the presence of God in a typical way, I would rather make amends now, and get forgiveness for my damnable sin, than to carry it to the day when I shall actually be summoned to his cou[illegible]

Again along this line. During the life of Brother McLauchlan he gave many talks or sermons, often at the table of the Lord. He was a man of very decided and definite ideas. He was a Scotchman, pure and simple. Before he died he compiled and published a book of 500 pages of his writings. A perusal of this work for only *a few pages* will convince the reader that Brother McL. was most rigid and strict in his belief and actions. Telling it plainly so that all may understand, if there ever was a man who was "set in his way" it was Brother McLauchlan.

Some years ago there was held in Plymouth, Indiana, a Conference of the Churches of the State. The ordinary Conference business ended Saturday, and the meeting, as far as the Conference was concerned, closed with Sunday evening preaching. Word was passed for the brethren to remain over for a Monday meeting. Very unusual, but most of them remained. This was done at the request of Bro. L. E. Conner. Of course the meeting was to be "informal." It was not a part of the "regular Conference work" hence the Conference Secretary need not take down the proceedings, and really the business was entered into without the formality of even choosing some one to act as special secretary. No need of that—all very "informal" you see. Notice, please, you brethren. A matter important enough to have all stay over another day, yet not necessary to be recorded!! See any sharp "lawyer" practice in that?

Well some who were at that meeting are dead now, but all are not, and one is alive yet who had enough wit about him to use a pencil and paper. The substance of the business before this called meeting was to let all the brethren know there were those who held to very narrow views, some to not such very narrow views, some to rather liberal views, and some to extremely liberal views—even to the extent of stating that every man, woman and child that had ever lived, did then live, or ever should live, will be saved, and have everlasting life in the kingdom of God. That only in this way can full restitution be accomplished. Nothing short of this was complete restitution. Anything less than this was belittling to Christ and his redemptive scheme, and could not fill the measure of God's love and will, in that it is his will that all be saved.

Brother L. E. Conner stated this as his belief, and declared he "was honest in his opinion." However, he "held it to himself," and "never had preached it." Through the mouth of Sister S. R. Wince he was corrected by "the blind girl" who declared he had so preached at old Antioch, and he had to admit "that once."

It is not our purpose here to enter into the question of Universal Salvation, as to its merits or demerits; only to state that the outcome of the matter was that later on the Indiana Conference declared itself contrary to that theory, and resolved that its Evangelistic Board should not pay out Conference money to those who went about preaching and arguing in favor of universal salvation, and that action of the Indiana Conference has never been rescinded either.

Now, a short time since I loaned the book that [illegible] by Brother McLa[illegible] to a brother [illegible] in this city, and he read much of it. He is well acquainted with Brother Conner, but never met Brother McL. and never saw any of his writings until this book came to his hands. After he had read part of it, I asked him, in consideration of his knowledge of Brother Conner's "*private*" belief, if he thought Bro. McL. would take the Communion with Brother C. or recognize him as a Brother in the Church? His answer came without a moment's hesitation, "No, he would not."

Brethren, the point I want to get before you is, that one of the main ones in getting Brother C. to go to Cleveland, and one of the main supporters—if not the *sole* supporter—of the work he is now engaged in, is doing so with money that was left by Brother McL. Think of it!! Living in a large *measure* off money left by a man who would not have countenanced you in his home, let alone paying you for preaching! It will not do to say "I don't preach my private views." "I hold them to myself, alone." Were Brother McL. alive he would *soon* know your "private" views, and there would be no backing down by him. Any one who ever knew him will bear witness to this—even his enemies—and one need only read a little way in his book to be sure of the truth of these words.

Do you think a man who holds such "private" views and will do all this, is the man whom you want to have dictate the policy of THE RESTITUTION? I haven't thought so, and he is angry because he was not listened to. Do you want the paper turned over to an Association that will be dominated by a man who has in this manner rent asunder the Church of God, and now cries "stop thief" thinking to divert attention to some one else?

It is a shame, and painful to have to write these things, but I have remained silent until *silence* is no longer golden, and I am compelled to lay the case before you for your judgment. It is not for myself. A. R. Underwood may be laid "on the shelf" or laid in the grave. That makes little difference. The question is the maintaining of the integrity of the Church of God. That is the only question that matters really.

When Brother Conner reached his home last summer, after being at the General Conference at Waterloo, Ia., one of his first acts was to telephone to a person *living* in Cleveland, and during the course of the conversation he deplored the failure of the meeting, in that the main object—"to get THE RESTITUTION away from Underwood"—was not touched on. This shows that he had this in mind when he went to that *meeting*, and is the *real motive* in the forming of this Ministerial Association. THE RESTITUTION under its present management has maintained the same ground as all its past managing Editors have from Benjamin and Thomas Wilson, H. B. Pierce, H. V. Reed, S. A. Chaplin, and till the present management assumed control. That position ever was and is that of opposition to the theory of Universal salvation, Justification by the law (Sabbath keeping), human paternity of Jesus (Josephiteism), and with that the integrity of God's Word—the Bible. The prime movers in this Association will declare to you that they do not hold these views, but they will not denounce those who do hold them, but wish them God speed in their efforts to spread such views.

At old Antioch Conference last June where the subject of whether Indiana should be represented at the General Conference, and a question was raised concerning the good to be accomplished; Brother S. J. Lindsay urged sending a *representation* good and

strong from Indiana, backing up his plea by stating that he knew that the brethren (in Iowa especially) were being disrupted over the Josephite and Sabbath questions, and that they wanted "us Eastern fellows" to come and help them give the disturbers "a swat" that would send them where they belonged. Well, some "Eastern fellows" were there, and were ready to hand out the "swat," but no Brother Lindsay was there, and up to date no body has heard of any "swat" that he has administered, and when Bro. Conner came to that meeting all his force was used to ward off any "swat" aimed at them.

Brethren, the position taken by the leaders in this Ministerial Association, logically argued, can bring but one conclusion—"it makes no difference what you believe so long as you are sincere." I am here to declare to you all—preachers, hearers, men and even the women—hear O Church of the Living God! It does make all the difference what you believe. God's promises, salvation, eternal life, entrance into his kingdom, heirship with Jesus Christ, always and ever are conditioned on three things—belief, obedience, right life. To virtually say that any old belief may be held, carries with it as a natural sequence that you can obey or not as you please, it will make no difference. All you have left is your life—the way you are living—and that leaves too much to God. He has never promised to save you for that alone.

It will probably be said that this is overdrawn—that these brethren of the Ministerial Association do not take such a position. I am only now pointing you to the leaders in that movement, and telling how they act toward those who hold these errors. They do not denounce them, nor the errors they teach, but allow them to believe and teach any thing they please, and all the "discipline" intimated in their Constitution is for the ones who *do* denounce these errors—those who are *radically opposed* to mutilating the Bible to bolster up Josephiteism, etc.

Again I ask, Does the Church of God want THE RESTITUTION turned over to these men, or to an Association that will be dominated by such principles, or rather lack of principles? From the hundreds of letters received since this matter came up we do not think the Church as a body wishes this done, and until we have a louder "demand," coming from the Church of God when it can become organized into some definite shape, we see no reason for yielding to the great "Ministerial Association."

The Circular we are reviewing declares concerning unsavory financial transactions of the manager of THE RESTITUTION. To this we reply—Mat. xviii. 15 17 gives the way Jesus wants matters between brethren settled. Men may think they can devise a better way, but Christians—Christ's own brethren—his peculiar people—those who honor his Word, and are guided by it, are bound to put aside All human ways of settling difficulties, and do what he says. His Word should be supreme in the heart of every believer in him. If any individual member, or any company gathered as a Church, has gone, or goes contrary to the plan laid down by Jesus, they do so at their peril. Mark this well. You will answer to God in the judgment day for such action.

Now what are the facts? Let us see. A few individuals gathered together, and from hearsay only, and without asking for testimony on the other side, passed condemnatory resolutions. A brother who doubtless means [illegible] thinks it would be a good way to appoint three men to hear charges and their rebuttal evidence, and decide the issues. This brother does not claim that he is engaged as a "one or two more," that is asked to hear a difference between two who are not agreed. Hence, Scripturally he is out of order—is suggesting a human way in opposition to Jesus' way.

Reference is made by some to certain "charges" made against me. Now according to Jesus' way those charges should be made to me direct by the one whom I have trespassed against. This is not done. I therefore advertised in the paper repeatedly asking any one who had a grievance, and had not been fairly treated, to make the matter known to me privately, and it would be taken up and settled. Until this was done—then, and not till then, would Jesus' rule allow the bringing in of "one or two more" to decide between us; nor would Jesus' rule allow any Church action until both of these had failed.

Now, we have asked, and do still ask, any one with any grievance he or she has against us, to comply with this rule of Jesus Christ.

Even as late as our issue of Feb. 22, we endeavored to give a hint, so that the proper course might be taken by any one who had even had a grievance that had been settled, and with which they had become dissatisfied later. Now to all this general accusation we can make no reply. It is impossible. Any court would reject such a case, and demand specifications. We repeat, that Jesus has given to us, as above, the proper course of action. This Circular creates a false impression where it states about the Ministerial Association and others having "pleaded with him (meaning myself) to select one brother, allowing the Association to select another, which two shall select the third, these three to constitute a Board of Investigation to inquire into the charges made." Probably this "pleading" was done just like their other work. It was carefully planned that this Circular letter should be sent all over the wide country, even a poor deluded tool in their hands is used to flood the Plymouth Church with them; yet when I, the most interested person in all the world, wanted one to see what was "demanded" of me, I had to send to their headquarters at Cleveland and BUY a copy. This "pleading" was probably done the same way—done to other people, leaving me out. But the suggestion of such a plan by a set of such "well known" brethren is the astonishing thing.

Brethren, I simply appeal to your judgment. Is such a man-made plan the proper one? Have these "Well known" ones gone about this in a Scriptural way? Is this plan a better one than the one Jesus gave? If it is the desire of that wonderful Ministerial Association to have all "settled decently and in order," and "in justice to all parties concerned" why don't they instruct those who have a grievance to proceed in a Scriptural manner, just as Jesus said to do, and just as we have repeatedly asked them to do?

In our issue of Jan. 4, we said as follows:

"We wish here to say that any brother or Sister who does not think he has been properly credited on his account, is asked to kindly write us at the office about it, and we think he can be satisfied and the matter set right according to his mind. We repeat what we have often said, We are willing and anxious and glad to correct any error we make, and presume our brethren are as willing to acknowledge an error on their part.

We understand the Bible to teach that if you have any grievance at us it is your duty first to tell us, and see if we cannot between us straighten up any difference. When that is done, and we fail to adjust the difficulty you have a right to come to us with a third party—but not until we have failed have you any such right. Inasmuch as we have no unadjusted complaint at this office, that has been so presented, we have the right to assume that none such exists. Therefore, we resent the interference of any third party—even though he be a minister—in our business, until we have had opportunity with complaining individuals to adjust any difference."

This was our position then, and is now, and this Ministerial Association has had this fair and Scriptural way we proposed to meet any complaints for three months, and have failed to come up with a single aggrieved brother or sister. We go further even than this, as the matter develops more fully, and say If any one has had a grievance, and has settled it, and is now dissatisfied with the settlement made, we stand ready and willing to re-open the case in the Scriptural way, and re-settle it to his or her satisfaction.

Brethren, no threats, "demands," or "any other creature" will swerve us from this straightforward Scriptural plan of settling this or any other matter. In all kindness to each member of the Ministerial Association, those we have met in former years, and those we have never had the opportunity of seeing even, I say to you that you have treated me unfairly, unkindly, harshly. As men you would have a right to so if you so pleased. But you have gone much farther. You have treated me unscripturally. You have not acted with me as fairly as would men of the world, let alone brethren in the same church. You will excuse rather plain talk. I am a plain man, and despise subterfuge. This is my personal feeling—my "opinion" if you please, regarding your treatment of me, and with this feeling I am ready to stand before the bar of God. My prayer for you is that you may, when called, have your garments unspotted and clean, and though I am no preacher, as you each claim to be, let me exhort *you* that the time to "clean house," and set it in order, is *now*, in this life—the next will be too late.

On November 16, 1874, there was a called meeting at Antioch Church, in Marshall County, Indiana, and "The Christian Publishing Association" organized with R S. Dwiggins, William Railsback, S. A. Chaplin, Cyrus Taber and Thomas McDonald as a Board of Directors. This Board later made R. S. Dwiggins Pres., Thomas McDonald Vice Pres., S. A. Chaplin Treas., and Daniel McDonald Sec. Subsequently this Board contracted with a firm of printers to print THE RESTITUTION (which had been bought of Wilson, Pierce & Co. of Chicago) the contract price of which was $2.644 per year, and a further contract was made with H. V. Reed to edit the paper for a salary of $1 000 a year.

The next year the editorial salary and work was divided, H. V Reed being given $700 and S. A. Chaplin the $300. At the close of the year 1876 the Association was in debt $948 11, and Stock was voted to H. V. Reed and S. A. Chaplin that reduced this debt to $740.11. S A. Chaplin was then made sole Editor, and at the close of 1877 he was given more stock to the amount of $500. At the beginning of 1880 the salary of S. A. Chaplin as Editor was fixed at $200 a year, and A. R. Underwood was engaged as Business Agent at $5.75 per week, for which he kept the books and correspondence, mailed the papers and tracts, corrected mail list type, supplied mailing and wrapping paper, etc. and supplied office room, fuel and light.

The books show that including the year 1880 the entire cost of issuing the paper in any year had not fallen below $3,200. The size of the paper then being 22x32, the same as a six column paper of the ordinary width of column. There was dissatisfaction with Mr. Reed who had the printing contract, and A. R. Underwood made a proposition to procure an outfit of material, and print the paper at a reduced price and also to enlarge it to 24x36, or the usual size of a seven column paper of ordinary news width, or as it is now with six columns to the measure. At no time did A. R. Underwood's work of all kinds—printing or Business Agent exceed $2,300 a year.

This went on and each year the Association had bids from other parties but found A. R. Underwood's bid the best. At the end of 1886 the society was in debt to the Editor $180, and to the printer $696 98, and capital exhausted and no means of paying.

At the beginning of 1887 A. R. Underwood proposed to relieve the Association by offering to print the paper for the receipts, less $20, per month for Editor, and cancel the debt of $696.98 due. This was accepted, and the following year the Editor's salary was increased to $26 75 per month, and he was relieved of all office work, simply passing on manuscripts and writing In September 1889 S. A. Chaplin resigned as Editor, and that work was left to A. R. Underwood, with J. L. Wince as adviser. At the beginning of 1890, A. R. Underwood was continued as Office Editor, and the Board of Directors constituted an Editorial Staff. At this time the subscription price of the paper was reduced from $2 00 to $1.50, but no change was made in contract to do the printing.

At the Stockholders meeting of 1896 resolutions were unanimously passed expressing hearty satisfaction with the management. This condition prevailed and contract was renewed up to including 1898, after which the representation of stock being poor for a number of years, calls were discontinued, and that is the situation at this time.

At the last meeting there was a possible representation of 366 shares of stock, of which A. R. Underwood held 195, and since then other shares have been transferred to him till now he has 244.

At the time A. R Underwood started to print the paper he was not a stockholder, and had no intention of ever being one—simply a young man seeking a job of work to do to make his living. What induced him to become a stockholder?

At certain times blocks of stock had been issued to H. V. Reed and to S. A. Chaplin, and this stock together with a lot bought by different ones, they deeming it wise to consolidate in the hands of one, was held by a brother here. He arranged to leave this community, so wished to sell. Just at this very opportune time, one O. M. Myers whom most of you remember as possessing some peculiar ideas, made a proposition to take charge of the paper—wanted the Association to give it to him, in fact. They did not see fit to do so, so Myers went after some stock, with the evident intention of getting control in that way. Learning of the stock held by the brother here he made an offer for it. This brother being a friend of mine, came to me. He wanted to sell. It mattered not to him so he got his money, but knowing I had my all invested, and that it would put me out of business, he came to me. A slight advance over the Myers bid gave me the stock, and then and there A. R. Underwood prevented forever THE RESTITUTION from being made a medium for the dissemination of the *theories* that O. M. Myers held.

Brethren of the Church of God, listen while in all modesty and humbleness I say to you, that ever since then I have had an "opinion" that I had done a good thing, that I had served the Church, that I had served God. I have felt certain all these years that God would reward me as I deserved for that and every other service for him. Query: Does the Church of God owe me any thanks for keeping THE RESTITUTION out of the hands of O M. Myers?

Again: There was a brother in Rensselaer Indiana, who was a creditor of the Christian Publishing Association to a considerable extent, having loaned money when it was being established, long before I was a stockholder. After I had acquired a controlling interest, by being forced to take stock I did not desire, and being owner of a little printing office wherein my all was invested, the President of the Board came to me with claims of the brother above mentioned that was still unsettled. He showed to me that to call the stockholders together to consider the claim would be but to court disaster, as he was sure they would not stand an assessment, and if I voted an assessment on them by virtue of my holdings of the stock, that it would burst the whole thing into shreds, and besides I would in the end have the large part of it to pay, etc., and from the picture drawn by him as a lawyer knowing all the facts, I was induced to quietly "give up" a considerable sum of money, and save [illegible] by about [illegible].

In telling you of these matters because some have thought that I rather wanted to dominate THE RESTITUTION. That I sought to "squeeze" others out, etc. Now this never was a fact. In theory I have always favored a strong, well-founded organization, with power to control and also *discipline*. With power to say to even *the preacher* what he shall go out and preach, if he claims to adhere to that organization. I have ever argued that the Church of God should "stand for something," and not be a conglomerate mass, whose unit members could take up with every ism that took their fancy, and preach it at will. I have ever argued that a *Church* paper should not be a slop bucket—a swill barrel—into the which could be dumped refuse from every table. So I have endeavored to hold this paper above such use and have been accused of "popery" etc.

Get this fully in mind, brethren. The Christian Publishing Association, well organized and backed, was a losing venture. In a very few years its capital was exhausted, it had little or no material property that would raise money, and each year it was getting more and more behind. When I took the contract to print the paper, I got the contract because I bid lower than others; and I held the contract by keeping below others, notwithstanding that the size of the paper was increased. Still the Association was behind, and to save it from complete failure, I undertook to print it for the receipts, reduced the yearly subscription price, and cancelled the old back debt.

Let me say just here, that there is no objection in this quarter to this new Association starting a new paper. You will have some valuable knowledge that you can obtain in no other way. Each one who is asked to "take stock" in it knows full well what Brother Lindsay must have as a salary as Preacher or Editor, as he has said to you himself how much he must have if he continued in the evangelistic work. Brother Conner must be supported in at least as good style as now, and you know what that means. No matter which one, or who it is, does the work, he must be supported in the same good style as now. I say to the new Association, start your paper, get all to "take stock" that you can—the more the better. To you who "take stock" let me recommend that you bid a last fond farewell to your money as you put it in, for as a means of separating you forever from it, I can heartily and cheerfully commend the starting of another paper. It sure will do it. Besides I have two letters here at the office in which the writers, (from different sections of the country) speaking of Bro. Lindsay specially denominate him as "money-mad."

Now should you be told that A. R. Underwood was in debt, you can see what some of the things are that put him there. Cancelling a debt of good earned money, paying for stock he never wanted, being forced to pay an after claim. These coupled with an unfortunate business partnership in which whiskey and gambling tell the story, together with loss of my office by fire, and a hymn book deal where I was left to "hold the sack" for several hundreds of dollars.

These did get him involved. When the cramp of it was on tight a lawyer advised a course that would legally free me from all claims, and leave me with a fair start for me, here or elsewhere. This course, while legally freeing me, would surely have caused a good measure of loss to others. By industry, economy, hard work, with time given me, I could struggle on, and in due course give creditors their just due. The lawyer was disgusted, and called me foolish.

Brethren, there was no moment of hesitation, rosy as the lawyer's story was. I was some day to stand before the bar of God. My loved ones were sleeping in the grave. Could I meet them after beating my creditors by bankruptcy proceedings?

I have met as far as possible my obligations. I am still willing to meet the rest. I have NOT tried by sharp dealings to defraud any man or woman, and the man who says I have will answer to God for the false statement.

You, Brethren, into whose hands have been placed this circular by this Ministerial Association, are simply asked to kindly read what I have here written, and I leave with you to say if you want THE RESTITUTION turned over to them, or leave it as it is until such time as a good strong organization of "The Church of God" is consummated, that can handle the publication and other work of the body.

Brother and Sister, all who have been patient enough to read through this rambling sketch, I thank you. It has been no pleasure to write it, and I do not expect any one to find pleasure in reading it. To me it is the most solemn and sacred work I ever done. If I have erred in judgment in any expression, God knows it is not with intention. I have been assailed, maligned, and my name traduced, carrying with me the ones I love best, who well know my life has been one of sacrifice for God and my fellows. For the sake then, of those who are near and dear to me, I also thank you for reading these columns.

May God guide and keep us each to his kingdom, is my prayer.

A. R. UNDERWOOD.

BROTHER W. H. Wilson writes that he expects to reach home about April 10, and will be ready to attend any calls after that.

WE apologize to our readers for using so much space in a personal matter. Our only reason is that we were driven to it, and there was no other course left us.

SINCE our last issue the plague condition is about the same; China has yielded to Russia's demands; Mexico is settling down a little, and there is some prospect of the conflict ending. There was another fire horror in New York City wherein about 150 women and girls lost their lives.

ONE day last week this office received a pleasant call from Sister Georgia Osborne who was back on a visit to her old home in Marshall Co. Eight years ago they moved to California, and are much pleased with their new home, to which they have now gone. Sister Osborne is still earnest in the cause. May the Father's blessing be with her household.

WORD reaches us through Sister Leila E. Whitehead that Brother Jas. W. Wilson is growing weaker very rapidly, and the end is thought to be near. Last Friday he was able to speak a little, and said to give his love to the Church. Of course he had in mind the Chicago congregation especially, but can be taken by all, as he always had a high regard for the Church in general. He expressed himself as having no fear of death, as it was but a resting and a waiting for the coming of his Lord.

BROTHER J. H. Willey and wife have gone to Southern California, where they expect to remain for a number of months.

THE following from Sister Wince, under date of March 26, is the latest news we have from Sister Chaplin:

"Dear Readers of The Restitution:

We have thought for some time that mother—Mrs. Sarah Chaplin-Wicklizer—was going to get well, but for several days she has not been improving, and we feel quite fearful as to the final result. We can only wait and trust.

S. ROXANA WINCE."

Sunday School Lesson.

APRIL 16, 1911.

Joash, the Boy King, Crowned in Judah. 2 Kings xi. 1 20.

Golden Text.—"Blessed are they that keep his testimonies, and that seek him with the whole heart." Psa. cxix. 2.

The circumstances leading up to [illegible] Jehoshaphat, named Jehoram, had married Athaliah, who was a daughter of the wicked queen Jezebel, wife of Ahab, of the Northern kingdom. He reigned for eight years, and being under the influence of his wife, he went after many of the wicked practices of the Northern kingdom. When he died his son Ahaziah was made king, but he was young and his mother Athaliah kept control in a measure. He was away from home in the Northern kingdom, when the revolt of Jehu took place, and was killed, after having reigned but one year. As all the children of Ahaziah were young, and it was likely that if one were put on the throne some one else would dictate the policy of government, Athaliah being unwilling to give up her place as queen, attempted to kill all the royal children, and succeeded in all except the little boy Joash whom the priest's wife hid, and then took him to a temple chamber where he was hid till he was seven years old, and the priest arranged for his being crowned and made the king, as described in our lesson, and the death of Athaliah. At that time it would seem that the first lady of the land was not the wife of the king, but his mother, and if a son of Ahaziah were to be made king, his mother, not Athaliah would be the real head This Athaliah was such a vile and brutal woman that she could have her own grandchildren put to death in order to retain her power. She kept her position for six years, which shows the low condition of the kingdom of Judah, and how they were under the spell of the idolatrous practices that prevailed in the kingdom of Israel.

After the death of Athaliah, by aid of the priest a covenant was again made between God and the people whom Joash was to rule over, and steps were taken to destroy the idols and re establish the true worship of God once more. The people rejoiced, and a period of quiet prevailed.

In this lesson we have wrong as it was vested in this wicked woman, dethroned. On the other hand, the right as shown by the rightful heir being made king, was enthroned. Every time a person makes a decision for the right, this is repeated in their lives. We should seek to find the hidden good, cut short the reign of evil, and set definitely in place the right. This takes in and makes up our daily life. At times the evil is stronger than the good. The evil looks more attractive than the right, and it is a hard task to bring the mind to put aside the wrong and take up the right. But this must be done. We must rally to our standard the forces for good, as did Jehoiada the good priest, aided by his wife, and crown the right, and dethrone wrong.

This lesson teaches us to take a decided stand. To drift along, as did the nation of Judah for this six years, is a disgrace. We should avoid such a course, and the only way it can be done is to stand strongly for truth and right. In this we can ask and obtain God's blessing. Will you look for every possible chance the coming week to let this lesson guide your life?

NOTICE.

During the first part of December copies of the book "Does it pay to become a Christian," by James W. Wilson, were sent to every one who sent money to me. Two packages of books have been returned because no such persons lived at those towns. Will any and every one who sent money to me, and who has not received books ordered, notify me at 5439 Ontario St. Austin Sta. Chicago, Ill.

LEILA E. WHITEHEAD.

Brethren Scattered Abroad:

[Continued from Page 1.]

of the people of God. I exhort every church far and near to take this matter under advisement at the earliest possible moment and select a delegate or join with the churches near you, and send a representation to Waterloo, to see if we cannot get at things decently and in order and not compel brethren to bring upon themselves censure for their seeming activity in righting what they believe to be wrong by taking matters in their own hands. Its the duty of the brethren to do this, not leaders. We are your servants (or should be,) not masters. The duty is yours to see these conditions are righted, not ours, its our duty to carry out your will not our own, in these matters. We have seen in the past what formation of leaders has done. It has burned Godly men at the stake, it has imprisoned them, it has excommunicated them because of selfishness. Let's try and get down to the Spirit of Christ in this matter, and if possible [illegible]ganization as near the possible [illegible] Acts 15th chapter for our guide. I beseech you to awake to the necessity of this move, and do your duty at once. Any information wanted regarding the matter will be cheerfully furnished by addressing me at Fort Dodge, Iowa.

O. J. ALLARD. Sec'y.

[Selected by Lou Greer Butler]

$100,000,000 In Hand For a Jewish Colony.

Details of the contemplated establishment in Mesopotamia of the largest Jewish Colony the world ever has seen, were made in this city, (New York,) recently.

Announcement was made of the confirmation in support of the International Jewish Organizations which have never acted together before. That the new movement has financial resources in excess of $100,000 000 and that the country which it is proposed to turn into a Jewish Colony will support a population of ten millions, are indications of the extent of the enterprise. Men in this city who are interested in the latest movement toward the establishment of a Jewish Colony said credit for having united the various forces in support of this elaborate plan should be given to Jacob H. Schiff and I. Zan Zangwell. The latter is president of the Jewish Territorial Organization, now in session in London, before which body he has laid an official proposal by the Turkish Government, looking to the turning over to the Jews of all of Mesopotamia. Mr. Schiff has expressed his confidence in the plan to found a Colony of Jews which is to have home rulers, and he is depended on by friends of the Mesopotamia project to further cement a spirit of co-operation between the Jewish Territorial Organization, The Jewish Colonization Association, The Jewish German Relief Society, The French Alliance of Jews, and the Zionist Movement, with which co-operation the settlement of Mesopotamia is looked upon as feasible. Private advice from London received in this city told of a meeting of the Jewish Territorial Organization, at which Mr. Zangwell, Sir Andrew Wingate, Mayor Spellman and others declared that in Settlement of Mesopotamia is to be found the solution of troubles which have beset the Jews since they were dispersed in Palestine. One of the strongest arguments in favor of Mesopotamia is that in supporting the proposal to establish a great Colony in that land one step is taken nearer the accomplishment of the plan to make a Zionist settlement of Palestine. It is proposed to send at once an Expedition of Exploration through Mesopotamia for the purpose of gathering information which will guide the propagandist of the Colony idea. According to the best information obtainable forty million dollars will be required to provide irrigation works for one section of Mesopotamia.—St. Louis Star.

God's Purpose in Creating the Earth and Man, is the title of a little 16-page tract written by Brother D. C. Robison, 366 West Main Street, Salem, O. The title indicates the character of the work. The price is 3 cents a copy, 25 cents a dozen, $1.50 per 100. Brother Robison does not wish to make money so says that any of the poor will be supplied free on request. Send to him as above.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D.C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

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This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN, PLEASE!

We have a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will mail you one Free, if you will send us

Two New Subscribers.

JUST LOOK AGAIN, PLEASE!

We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Dorsey Haley	50
Mrs A A Bowerman	1 00

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies post paid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Notice.

The Church of the Blessed Hope, (*Church of God*) *in Chicago, has se*cured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

Will it Pay to Become a Christian? is the title to a well written book of 96 pages by Brother James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av. Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late Brother John O Woodruff. We have only "The Word of the Kingdom. During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send [illegible] B. Juergensen, Barberton, [illegible]

BROTHER H. A. Lehman was again chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

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In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

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If more convenient those who wish may order through this office.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

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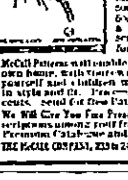

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

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"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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VOLUME LX. PLYMOUTH, INDIANA, APRIL 12, 1911. NUMBER 14.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

[Selected by S. [illegible] Wines.]

There is the Lord.

"If God be for us, who can be against us?"
Rom. viii. 31.

"There is so much against us," we have said,
Hung down our hands and dropped a drooping head.
But we forgot
There was the Lord—for us against all odds,
The Most High, the God of all the gods,
His name we reckoned not.

[illegible] so much to do, [illegible] and we feel,
[illegible] up all hope and [illegible] before we tried!
We did not count
His hand divine, the feet by which we run,
[illegible] the heart of the Almighty One,
The wings by which we mount.

"There are so many risks, unyielding trends
And baffling ways—the mischief never ends."
But we left out
The God of Truth, who promises to right
His constant ones, proved faithful in His sight.
God lives and loves—why doubt?

Man, when you cast the figures of your life,
The enemies that meet you in the strife,
You are undone
If you omit the mighty Lord of all,
At whose one frown earth and hell must fall—
Match all your foes with Him.

There is the Lord, whoever fails and flies,
His hand is full and every need supplies—
Write down His name!
You need not add another—need not call
For other helpers—He is all in all—
His help, His blessing claim.
—William Luff.

Communicated.

Our Fellowship.

SOCIETY, COMPANIONSHIP.

Who are we to fellowship with? Abide in me, and I in you, as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. John xv 4-9. God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord. 1 Cor i 9. That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. God is light, if we say we have fellowship and walk in darkness; we lie, and do not the truth. But if we walk in the light, as he is the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John i 3, 7. For as we have many members in one body, and all members have not the same office, so we being many are one body in Christ, and every one members one of another, be kindly affectionate one to another with brotherly love; for by one Spirit are we all baptized into one body. For God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ, and be at peace among yourselves, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness. Gal vi 1, 2. Rejoice with them that do rejoice, and weep with them that weep. We then that are strong ought to bear the infirmities of the weak and not to please ourselves. Rom xv 1, 2. It seems to be a safe plan to fellowship with any that are led by the Spirit, and if led by the Spirit one will see the fruits of the Spirit. Gal v 22, 23. And such fellowship will lead one to live very close to the blessed Redeemer, cause him to obey his commands, and at last reap the rich reward promised, eternal life through Jesus Christ our Lord.

Are there any that we are commanded not to fellowship with? Yes. And have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done in secret. Eph v 11. But I say that the things which the Gentiles sacrifice, they sacrifice to devils and not to God; and I would not that ye should have fellowship with devils. 1 Cor x 20. Now I beseech you brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned; and avoid them. Rom xvi 17. But now I have written unto you not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one do not eat. 1 Cor v 11. Therefore put away from among yourselves that wicked person. Read Deut xiii. Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. 2 Cor vi 14 to 18. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us, and, if any man obey not our Word by this epistle, note that man, and have no company with him, that he may be ashamed. 2 Thes iii 6, 14. But if he neglect to hear the church let him be unto thee as a heathen man and a publican. Matt xviii 15, 17. If any man teach otherwise, and consent not to wholesome words; from such withdraw thyself. 1 Tim vi 35. Having a form of godliness but denying the power thereof, from such turn away. 2 Tim iii 1, 5. Avoid foolish questions, a man that is an heretic after the first and second admonition reject. Titus iii 9, 10. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. 2 John x. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience, be not ye therefore partakers with them. Eph. v 6, 7.

From the above, we think there are many of us that fellowship with those we ought not to. I never had the privilege of being with believers of our faith until I moved to Oregon, where at one time was a church of a goodly number, but at the present time only about enough to keep up the organization. Why is this? One reason is, it is a church of many creeds (For according to Webster a creed is one's belief) one part believed in the pre-existence of Christ. Another, all mankind will be saved, others that every one that has died will be raised to life again, and others that only those that have their name recorded in the Book of Life will be raised, others have never been baptized into Christ, and other isms. And it was a remark I heard many times, that any one could join the Church of God, it made no difference what you believed. Now these things ought not to be. Christ said every house divided against itself shall not stand. Matt xii 25. It has nearly come true in this case. There have been two efforts to formulate a code of faith, that all believers in the future should believe, in order to be a candidate for baptism. But they throw up their hands in horror. That would be a creed. Call it what you will, there are at least six different creeds or beliefs in the church today. Now, brethren, what is one's duty? Should he fellowship with all that hold these different views, and allow them to have their say, and he keep still? Or follow Paul's commands in that respect. If I was going to advise one that was just now organising a new church I would advise that a declaration in the things believed should be believed in by every one before they could be accepted into that church and have unity and harmony.

Yours in hope.
E. W. KNAPP.

James ii. 26.

"For as the body without the spirit (or breath) is dead, so faith without works is dead also."

What is faith? "Faith is the substance (or "ground" or "confidence") of things hoped for, the evidence of things not seen." Acts xi. 1, and "Without faith it is impossible to please him," (God.) Part of Heb. xi. 6.

As an act of faith—which it is so necessary for us to have if we are to please our heavenly Father—we must believe

1. "That God is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6.

2. That God is the Creator, the builder and the Preserver of the world and all that therein is. Heb. xi. 3; Psa. 1. 10.

3. That through his love God has a plan for the benefit and good of all mankind and the ultimate salvation of the faithful, as outlined in his promises made to Abraham, renewed unto Isaac, and repeated unto Jacob, and remade unto Jesus our Lord, to which they refer, and through whom they shall be fulfilled. Gen. xiii 14-18; xxxv. 9-15; xxvi. 1-5. Luke i. 30-33.

4. That Jesus is the Only begotten Son of God, full of grace and truth. Matt. xix. 5; John i. 14.

5. That Jesus is "The Christ." Matt. i. 16.

6. That during his first advent, Jesus lived a perfect life, fulfilled the law. Matt. v. 17.

7. That Jesus died for our sins, and was buried. Rom. v. 6.

8. That Jesus was raised for our justification. Rom. iv. 25.

9. That Jesus, as Christ, now sits at the right hand of God, making intercession for his people. Heb. vii. 25; ix. 24.

10. That, To those who look for him, shall Jesus come a second time, without a sin offering, unto salvation. Heb. ix. 28.

11. That when Jesus does come it will be for the purpose of renewing all things, the driving out of this world sin and the effects of sin, thus establishing his kingdom so long promised. Rev. xxviii. 22.

12. That as Jesus was Prophet, is Priest, he then shall be King, yea King of kings and Lord of lords. 1 Tim. vi. 14, 15.

What are works? Works are not the cause of faith but the effect of faith. Works are the natural outcome of faith, if we have true faith—not merely knowledge—we can no more hide it than we could cover or hide a brilliant light in a dark room. Neither can works save,—or give salvation—for all agree that salvation can only be gained through faith in the name of the only begotten Son of God, Christ Jesus our Lord. So in making the argument we do we are not substituting works for faith, but we are trying to combine faith with works, either of which cannot exist without the other.

Our text tells us, "As the body without the spirit (or breath) is dead. So faith without works is dead also." This needs no explanation; for it is impossible to put it in stronger language. We know what life is, what it means to be animated. The body that has breath in it thinks, talks, acts. The absence of the breath is death, in death there is no animation, no thought, no speech, no motion, it is dead, and this is what James in our lesson of today, says our faith is without works.

We read "to obey is better than sacrifice and to hearken than the fat of rams," I Sam. xv. 22, and it is an old definition that "Disobedience is sin" and that "Obedience is righteousness." So in speaking of

WORKS

we will commence with baptism which should be—as it is—the first act of obedience to follow faith.

2. Then we are told "To search the Scriptures." John v. 39.

3. Then follows "To grow in grace and in the knowledge of our Lord and Savior Jesus Christ." 2 Peter iii. 18.

4. "Holding fast the profession of our faith without wavering." "Considering one another to provoke unto love and good works." "Not forsaking the assembling of ourselves together, but exhorting," (Heb. x. 23-24,) and

5. Partaking of the Lord's Supper in remembrance of his death till he shall come again. 1 Cor. xi. 26.

6. "Letting our light so shine before men, that they may see our good works, and glorify our Father in heaven." Matt. v. 16.

7. "That denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus ii. 12, 13.

8. And as God would have "All men to be saved, and come unto the knowledge of the truth" we are admonished by Paul in writing to Timothy to "Preach the Word, be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 1 Tim. xi. 4; 2 Tim. iv. 2.

9. We are told "Not to be weary in well-doing; for in due season we shall reap if we faint not," and "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. vi. 9, 10.

10. For "Freely ye have received, freely give." Matt. x. 8.

11. We are "to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world; for this is pure religion and undefiled before God the Father." Jas. i. 27.

12. We are to "feed the hungry," "give drink to the thirsty," offer "entertainment to the stranger," "clothe the naked," "assist the sick," "visit the prisoner." Matt. xxv. 35-36.

13. "We are to provide for own household; for if we do not do this we have denied the faith and are worse than infidels." 1 Tim. v. 8.

14. We are to use what ever talent the Lord has given us, to the best of our ability, in the service of our Master, to the honor and glory of our Lord, who shall reap the profit when he comes. Matt. xxv. 15-30.

15. Like Paul we are to preach "Christ crucified." 1 Cor. i. 23.

16. We are to "love another with a pure heart fervently." 1 Peter i. 22.

17. We are to "love our enemies," "bless them that curse us," "do good to them that hate us" and "pray for them that despitefully use and persecute us." Matt. v. 44.

18. In other words "we are to be perfect even as our Father which is in heaven is perfect." Matt. v. 48.

REWARDS.

Christ Jesus our Lord, also the apostles tell us that those who work with, and for the Lord God Almighty shall receive a reward for their labor, the promise is positive, absolute and sure. The great Master in one of his talks to his disciples said this, "And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again." "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and the evil." "Be ye therefore merciful, as your Father is also merciful." Luke vi. 34-36.

The great apostle Paul, in writing to the Corinthians, after rebuking them for following after, and giving glory to mortal man, writes, "I have planted, Apollos watered; but God gave the increase." "So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase." "Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor." "For we are laborers together with God." 1 Cor. iii. 6-9.

At another time when our Elder Brother, Jesus, was talking to his disciples, he said, "If any man will come after me let him deny himself, and take up his cross and follow me." "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. xvi. 24-27.

Than that apostle, "Whom Jesus loved" in his great revelation of the things that are yet to come wrote these cheering words, "Beloved, I come quickly; and my reward is with me, to give every man according as his work shall be." "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "He that testifieth these things saith, Surely I come quickly. Amen, Even so, come Lord Jesus." "The grace of our Lord Jesus Christ be with you all, Amen." Rev. xxii. 12, 14, 20, 21.

It well behooves us, then, to take heed to the words of Paul to the Philippians, "Wherefore, my beloved .... work out your own salvation with fear and trembling." Phil. ii 12.

Faith, Hope, Charity, (Love) the greatest Charity. 1 Cor. xiii. 13.

Brethren, we may have faith so fixed, so firm, that we will be able to move mountains, we may have a hope so strong, so real, that in imagination we live in its realization, but if we lack that love for our heavenly Father that constrains us to worship and adore him; if we have not that love for our Lord and Savior Jesus Christ that prompts us to devote our very life to his service, to the glory and honor of God; if we fall short in that love to the brethren that compels us to give them preference, as well as to hide their faults and imperfections; if we are destitute of that love for our kindred, that forces us to protect and support them, as also to forgive them their shortcomings; if we are bereft of that love for our neighbors, (the world) that in all things we would desire their advancement, and that they too, would embrace that saving knowledge of the love of God, as exemplified in Jesus Christ, our Lord, and we be willing to spend our time, means, and energy in the promulgation of "The Gospel of the Righteousness of God," which is Jesus Christ our Lord, then is our faith useless and our hope void, and to us Jesus has died in vain, for we are not embracing our opportunities nor living up to our obligations.

"For as the body, without the spirit (or breath) is dead, so faith without works is dead also." James ii. 26.

ALEX. D. DONALDSON.

An Open Letter to the Self-Appointed Ministerial Association

I am in receipt of your circular letter to the Brotherhood scattered abroad. I was glad to receive it so that we might know just what your purposes and intentions were. Now they are so plainly set forth there will be no necessity for misrepresentation.

1. I agree with you that the five brethren who are responsible for this move are "well known," but I see we are to know them better—or at least I am getting better acquainted.

2. "Not only so," you say, but reports of conduct unbecoming a Christian come from time to time. I notice —"reports!" I would say to this, He that is without such reports, cast the first stone. There are proofs also for others.

3. "Now that matters have been brought to a climax." By whom? Five self-appointed delegates, have pleaded that Brother Underwood, the owner of THE RESTITUTION, which is his business capital, his living, to choose a man, and the Association choose a man, and the two choose one and call Brother Underwood to account, because his business methods do not suit them. His methods of conducting his own business do not please the Association, and if this owner of his own business refuse to do this, then "We demand,"—who does? —these self appointed dictators "demand" he turn his business over to them. I would like to ask one member of this Association, who is a business man, How would you feel if five of the brethren should get together and "demand" that you pick one man they one and the two a third, to investigate your method of doing business, and in case you ignore it, then they demand of you that you turn over your coal business to them? Do you think you would feel obligated to do so?

Brethren consider what I say for one moment. That you had a perfect right to go ahead, get stock sold, and start a paper, no one for a moment questions, but to appoint yourselves without any voice of the Church, or rather brethren, and make a demand upon a man that he surrender his business rights to you, is no more right than for you to "demand" a position in the Cabinet for me from President Taft.

4. "Believing sincerely in the righteousness of this move." Now brethren, I am an ignorant, uneducated brother, and it may be because of this fact that I fail to see the righteousness in this undertaking. Therefore [illegible] I [illegible] not know. If I have in any way misrepresented you I will apologize to you in the paper which prints this letter, and I believe such paper will be courteous enough to give you the space to show me wherein I have misrepresented you in this letter.

In conclusion let me ask, is it possible you cannot discern that your move is one of the most preposterous things ever undertaken by any of our brethren? I have been born and was brought up in the faith of the gospel, and in all my experience I want to candidly say, that within my province, I have never witnessed the like. I have no hard feelings toward any member of the Association, but contrary, and it pains me beyond measure to see men of your learning and ability, to appoint yourselves without any voice of the brethren at large, and make "demands" of and accusations against one who is in no way under obligations to any one of us. If we were a general organized body, and THE RESTITUTION was owned and controlled by the Church, then by a vote of the brethren would have a perfect right, but as a faction, I fail to see where you have proceeded righteously in this undertaking.

I "plead with you" (however without authority) as a brother, to get out another circular letter to "the brethren in the United States and Canada," acknowledge you have exceeded your authority, and beg Bro. Underwood's pardon for your part in the matter. Then either go to work and start a paper of your own, representing your little faction (no one will question your right for a moment) or else do your best to get a delegate or a voice of each individual church at the General Conference, to appoint you to represent the Church as a whole and run a paper representing the Church as a whole, by authority of the brethren. This appeals to me as the righteous way. If I am wrong I shall be glad to be set right, and I think no one will refuse you space through the same channel you receive this. Remember, I am not defending any man wherein he may have done wrong.

I am your Brother in the work for righteousness.

O. J. ALLARD.

Obituary.

David Alguire was born March 17, 1828, in Dundas Co., Ont. Died at the residence of his daughter Mrs. Geo. Fetterly, North Bay, Ont., Feb. 28, 1911; aged 82 years, 11 months and 11 days. He was married to Margaret Alguire in Feb. 12, 1850. To this union six sons and one daughter were born, of whom five sons and one daughter survive him beside his widow.

Early in life they were baptized at Adam's Mills, Ont., by Brother R. V. Lyon and remained members of the Church of God, until death claimed him, the dread enemy of mankind.

He read the Bible and RESTITUTION (of which he was a subscriber from its earliest publication), until a very short time before his death when his eye sight failed. Father has been very feeble for the last two years when his strength failed him so, he had to be helped from place to place.

The end came very peacefully and he slept away apparently without pain or suffering. Thus he giveth his beloved sleep. But we do not weep as others who have no hope. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit that they rest from their labors and their works do follow them."

'Tis ours to miss thee all our years,
And tender memories of thee keep;
Thine in the Lord to rest, for so
He giveth his beloved sleep.

His daughter,
MRS. GEO. F. FETTERLY.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, April 12, 1911.

Word from Brother and Sister Willey is that they are now located in San Diego, California, where they will be for a time.

Have had no further word from Sister Chaplin, so suppose she is no worse, or we would have been informed about it.

Word from Sister Whitehead concerning Brother James W. Wilson comes under date of last Sunday evening, and says that "He is now so weak tha[illegible]annot open his eyes, and a gre[illegible] of the time he is in coma. [illegible]annot be very off now."

[illegible]—As we go to press we get [illegible]at Brother Wilson is dead. [illegible] have obituary next week.

We note the sad case of the death of Sister Verlie Stephenson as given by Brother Adams. He was trying to secure a plate that we might give her picture, but it has not come, so we go to press without it. It is sad to part with those who have had long and useful lives, but it seems a little worse to lose one who gave such promise of helpful service, just at the time when the Church so much needs just such workers. May the remembrance of the dear one, and the hope of soon meeting her again comfort the sorrowing hearts.

Dear Brother Underwood,

Enclosed please find stamps covering fully the number you enclosed when you wrote me for circular letter. I had not thought of you entertaining the idea that you were "buying" it until I observed it in The Restitution. It has always been my custom to enclose "a plenty" in postage when asking such things, and naturally thought likewise of you, and paid no further attention to the matter. I am now sorry I did not return them immediately, and do so now, asking your pardon for misinterpreting your act in sending them. I have no authority to sell the circulars, as they were for free distribution.

Your Brother,
L. E. Conner.

The above letter is given in justice to Brother Conner. His apology is accepted and pardon granted freely. Also "thanks awfully" for the return of the stamps. They do come handy. We trust our point was plain:—Our friends were well supplied with these circulars, and offered to loan us one, but as it was aimed directly at us, so making us the most interested person in the world, we wished one of our own, hence sent the Secretary for one, and being naturally sort of "independent" sent the money to pay for it. As the money is returned—the circular being for "free distribution"—we extend thanks for the circular sent us. Just why we were omitted in the first "free distribution" is not real clear, but any way it gave the ministers a chance to "get their work in" nicely before their "demand" reached us.

Communicated.

The Two Malefactors

History presents many pathetic pictures of human suffering and heroism in the last hours of life, but there are none that call forth from the human heart such great interest and sympathy as the suffering and death of Jesus and the two thieves executed with him. The words uttered are to be accurately weighed with their bearing on a future life. The words of each were spoken in the prospect of immediate death, and should be considered to mean what they say. Then were there two thieves crucified with him, one on the right and another on the left. And they that passed by reviled him wagging their heads, and saying, thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

Likewise, also, the chief priests mocking him with the scribes and elders said, he saved others; himself he cannot save. If he be the king of Israel let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God. The thieves also, which were crucified with him cast the same in his teeth.

We quote Matt xxvii 38 to 45 inclusive to show the temper of the people who passed by. The depth of hatred and malice, that wrankled in the breasts of these passers by, chief priests, scribes and elders can be measured only by the words they used. And with him they crucify two thieves; the one on his right hand, and the other on his left, and they that were crucified with him reviled him. Mark xv 27, 32. John merely mentions the fact that they crucified him and two others with him, on either side one, and Jesus in the midst. John xix 18.

Luke testifies, "And there were also two malefactors led with him to be put to death. And one of the malefactors which was hanged railed on him. If thou be the Christ save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation, and we justly; for we receive the due reward of our deeds: but this man hath done nothing amiss, and he said unto Jesus, Lord remember me when thou comest into thy kingdom. And Jesus said unto him verily, I say unto thee, today shalt thou be with me in paradise." It will be seen that Matthew and Mark affirm that both the thieves railed on him. John is silent as to either one railing, while Luke asserts that one railed on him, and the other rebuked him for it. From the facts stated, it is fair to suppose, that both railed on him at first, while one repented later on in the ordeal of death. It will also be seen, that each of the sufferers prayed. One said, If thou be the Christ save thyself and us. This prayer was railed out. It was not mixed with faith. "If thou be the Christ," shows that he did not believe him to be the Christ. The repentant thief could see the passers by, and hear their cruel mockings. He heard the bitter taunts of the high priests, scribes and elders. He saw writing above the head of Jesus, "This is Jesus of Nazareth, King of the Jews," and he heard the tender words of Jesus, "Father, forgive them for they know not what they do." It melted his heart and he prayed, "Lord, remember me when thou comest into thy kingdom." This was a prayer of faith. He believed that Jesus would come again, and rule the whole earth. He wanted to be remembered then, when the Lord comes into his kingdom. When will that be? Let Jesus answer; When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit on the throne of his glory. Matt xxv 31. Today as used here, signifies a period of time, and not a literal day. Jesus had foretold his disciples that he would be in the heart of the earth three days and three nights—the interval between his death and resurrection; so he could not have been in paradise that day. Neither is it certain that the thief died that day, as his legs were broken preparatory to being taken down during the Sabbath, for it was not lawful that a criminal should hang on the cross on the Sabbath day. Jesus forgave the repentant thief, and assured him that he should be with him, when he came into his kingdom and restored the paradise of God again in the world. How tender was our Lord's heart in the dying hour. In his great suffering he forgave his cruel murderers, and prayed the Father to forgive them. Never did any one trustingly ask a favor that he did not grant. The deepest sinner can repent, and come to him and get forgiveness. He never turns one away. "There is more joy in heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance."

H. M. Lucas.

Searching for Light.

I have just received the following letter asking for information. It reads as follows:

"Dear Bro. Wilson:

What does the Bible mean, when it says the Gentiles were aliens from the Commonwealth of Israel? Eph ii 12. I don't understand what the Commonwealth was. Please explain, as I believe it is necessary for us to know this, as well as the Covenants of Promise.

From one in search of the Truth.
Mrs. James Deloizer."

This is a very important question. It is a vital one. No Gentile can ever be a saved person, unless he, or she, shall first become a legal citizen of the Commonwealth of Israel, as you have read in the Scripture reference you have given, that "aliens" from the "Commonwealth," have neither "Christ," "God," or "hope." Let me say to you, that you have struck a vital point when you asked that question. I will endeavor to make it plain to you. You say: "I don't understand what the Commonwealth of Israel was please explain."

All right. We will first ascertain what the word "Commonwealth," means. The word "commonwealth" means some form of government, as for instance, a state, a republic, a kingdom. For instance if we should wish to speak of the government of the State of Texas, it would be proper to call it the commonwealth of Texas. If I should wish to refer to the government of Israel, I may speak of it as the "Commonwealth of Israel."

The officials of the government of Israel in the past, once exercised the functions of that commonwealth; but on account of the wickedness of those officials, God saw fit to suspend the exercise of the governmental functions of that commonwealth, until a given time, and that given time is, "Until he come, whose right it is." Ezek xxi 25 to 27. The commonwealth itself is not destroyed, its functions alone are suspended. I may make it plain by a comparison. The directors of a public school may decide to suspend the school for six months. The school is not abolished, but the active exercise of its functions is suspended for six months. So the Commonwealth of Israel is not abolished, but only suspended, "Until he come whose right" it will be to exercise those functions. Now, during the suspension of these functions, God is selecting out from among the nations a set of officials who will exercise those governmental functions in a just and a righteous manner. When these officials have all been selected, then he who "whose right it is," to reign as the head of that commonwealth will come, and once more set in action the governmental functions of Israel's commonwealth, which were suspended. Now the officials under him whose right it is will all be selected from the legal citizens of the commonwealth of Israel.

Again, you say, "What does the Bible mean, when it says, the Gentiles were aliens from the Commonwealth of Israel?"

I will again use a comparison. A citizen of Germany comes to the United States. What is that German citizen? Why an alien from the commonwealth of the Republic of the United States. Can he become a legal citizen of the United States? Yes, by complying with the laws of the United States provided for making aliens citizens.

So likewise, all Gentiles are aliens from the commonwealth of Israel, until they comply with the laws which will make them citizens of the commonwealth of Israel, after which, they cease to be "Gentiles in the flesh," and become "Fellow citizens with the saints, and of the household of God."

The Israelitish race sprang from Abraham. So all citizens of the re-organized commonwealth of Israel, whether they be of the Abrahamic or Gentile extraction, according to the flesh, will have to become legal children of Abraham, before they can become official in the re-organized commonwealth of Israel. This is shown in Rom iv 11, 12: "And he (Abraham) received the SIGN of circumcision, (not circumcision itself—what the circumcision is, is explained in Lesson III. Students' Text Book) a seal of the righteousness of the faith, which he had being yet uncircumcised that he might be (What?) the Father of all them that believe," whether Jew or Gentile according to the flesh.

Verse 16: "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the Seed, not to that only which is of the law, (Israel) but that also which is of the faith of Abraham, (whether Jew or Gentile) who is the Father of us all."

See Gal iii 7: "Know ye therefore, that they which be of faith, the same are the children of Abraham." All true "children of Abraham," have become legal children of Abraham, even if they were previously "Gentiles in the flesh."

What is the legal form for making alien Gentiles "Abraham's Seed," or in other words, citizens in the re-organized commonwealth of Israel? We read in Gal iii 29. "If ye be Christ's, then are ye Abraham's seed, (children citizens of the commonwealth of Israel) and heirs according to the promise," made in God's covenant with our father Abraham.

Who become Christ's? First, those who in the first place, "walk in the steps of that faith of our father Abraham," and then comply with the requirement of Gal iii 27: "As many of you as have been baptized into Christ, have put on Christ." All such have become Abraham's seed or children, legal citizens of the Commonwealth of Israel. All Gentiles who refuse to comply with these naturalization laws, remain "Gentiles in the flesh," and as Eph ii 11, 12, says, they have neither "Christ," "God," or "hope."

I sincerely hope that my correspondent will see clearly the answer to her important question, and will comply with the naturalization laws. I should be pleased to assist her, or any one else who may read this, and desire to become citizens of the re-organized commonwealth of Israel in putting on Christ. This is a serious matter and don't let Universalist or other liberalistic preachers lull you to sleep under their vain delusions. It this should give light to some of the readers of The Restitution which they have not seen clearly before, please write a line to The Restitution and say so.

I have been a citizen of this commonwealth for many years, and I steadfastly refuse to meddle with the affairs of any other commonwealth, either by voting, or otherwise.

Yours in the Blessed Hope.
W. H. Wilson.

Obituary.

Miss Verlie Stephenson was born in Hamilton County, Neb., June 29, 1892, died Mar. 25, 1911; aged 18 years, 8 months and 26 days. She came to Frontier Co., with her parents in the spring of 1893 when less than a year old. She lived on a farm near Moorefield all her life, and graduated from the Moorefield high school and was finishing her second term of school at the time of her death, which was caused by measles. This community was probably never shocked so as when the news went over the lines that Verlie had died at 3 o'clock in the morning. Her scholars it is said refused to eat their breakfast. I closed a meeting here a little over two weeks ago which she reported and has been published. This was her last official work and perhaps her last writing. On February 10, I was called to preach Sister Steadman's funeral when she played and helped sing and yesterday at the same place, the same songs in part were sung for her. Having moved to another neighborhood, I was 28 miles away when the message reached me to come as soon as I could. And I never responded to a message with more sorrow than that one. When I arrived and after the sad meeting with the stricken parents and brother and sisters, they showed me her church book and there in her own hand writing we read this, baptized at Conference at St. Paul, Nebraska, in the Loup river, Sept. 6, 1908, by Bro. Almus Adams, Verlie C. Stephenson. If ever one lived a pure and spotless life from the day of their baptism till death, I believe she did. I have known her from childhood and have been closely associated with her in church work for the past four years and it has never been my lot to meet a nobler character. She was so quiet and unassuming yet she had a way of making her presence felt wherever she was. Business men and school boards and people of all walks in life came to me after the funeral to sing her praises. Surely the bitterness of death is made less by having such a character to leave behind. Some honors were bestowed by friends in the way of flowers that are very rare. 43 teams were in the procession besides the many that stopped at the church. The church was packed, most of the available standing room being taken, and every one was there to shed a tear born of grief. The church members came to me after she had been laid to rest in the cemetery south of town and without hesitation granted her first place in the church. If she won this honor by a pure life, why not others? Her life was short but well spent. The future in this evil world is uncertain, but we believe her crown now is sure, so we will try and not mourn. Take thy restful sleep, dear sister, for we believe it will be but a short time till you will take your place in the kingdom.

A father and mother and a brother and two sisters, besides the Church and every one who ever knew her are left to mourn. We spoke to the people from Eccl ix 8. And while the text was suited to her life we had to admit to that throng of people who had known her all her life that her life work spoke more eloquent than pen or tongue. May the kingdom soon come when there will be no more parting.

Almus Adams.

In behalf of the Church at Moorefield, Nebraska, we wish to express our deep sorrow in the loss of our beloved Sister Verlie Stephenson. How we will miss her pleasant face in our meeting, but the Lord will watch over her mound, and will raise her up at the last day, and if faithful we will meet her again. Yes, Verlie is gone, but she still lives in our hearts, and her works are still felt. The able sermon preached by our beloved Bro. Almus Adams needs mention, heart broken as he was, the Lord gave him strength under the trying ordeal to speak words of comfort to all who mourns. He pictured her beautiful life in harmony with the text which impressed all with a desire so as to meet her in the kingdom of God.

Submitted in love.
The Church at Moorefield.

Editor Restitution:

We the Bereans of Moorefield, Nebraska, wish to express our deep sorrow and grief in the loss of our dearly beloved sister in Christ, Verlie Stephenson.

The society has lost one of its purest and brightest stars, and we ask for the sympathy and prayers of all the Bereans everywhere that the Lord may help us to live as she did, and meet her in the kingdom, is the prayer of her bereaved companions and fellow laborers.

Our gatherings were never complete without her, and we know it can't be long until we will all be together again in the kingdom, if we will make the provision she did.

We will try to take up the work where she left it off, and hold her memory and work ever sacred.

Esther Stedman,
May Stephenson,
Maurice Stephenson,
Lavinia Stedman,
Lucy Lapp,
Vala Todd,
Myrtle McLaughlin,
Roy Worley,
Melvin Schultz

Dear Brother Underwood:

I resumed my work in connection with the church at Arlington, Arizona, after a week devoted largely to thorough reformation. Twelve converts were immersed in an irrigation canal near the village. Many of these had been "lovers of pleasure more than lovers of God," when we first tried to establish this work; but after devoting a week to the work in March we left a well established and organized brotherhood of about twenty.

Much more good is done by turning the mind toward reformation than toward splitting straws on differences real or imaginary.

We parted with representation of the broken body and shed blood of our Lord. While we continue to think of these away down in the Arizona desert our burden may seem increased, but we will still rejoice that strength has been given to do more for the Master. If computed as the world counts riches,—how much would it be?

I am trusting for sufficient health to hold another meeting—protracted near the capital of Arizona. I felt that I almost begrudged Brother Dening, the Elder, of the privilege of going into the water and immersing the twelve; but for the safety of others I could not trifle with such an uncertain ailment as heart failure.

I shall hope to start to Falls City, Oregon, as soon as plans may be made to travel from Arizona to Oregon. Address me at Phoenix, Ari.

W. L. Skeels.

Report of Labor.

Brother S. J. Lindsay came to Tennesse and commenced a series of meetings at Emory Gap, Tennessee on March 5th, and continued for two weeks and also held meetings one week at Glenalice, Tenn., the meetings were attended with good interest and a fair attendance and we trust much good may result. One put on Christ by baptism, Bro. James Poland of Emory Gap. May he ever keep in the narrow way, and we have reason to believe others will soon follow. The Church at these points had a feast of good things out of God's storehouse of Truth and a time never to be forgotten.

Your Brother in Christ.
J. W. Good.

We trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you \$2.00 instead of \$1.50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your \$1.50 and we will provide The Restitution to you. We will have no quarrel with a brother about so small a matter.

Sunday School Lesson.

April 23, 1911.

Joash Repairs the Temple. 2 Kings xi. 21 to xii. 16.

Golden Text.—"Then the people rejoiced, for that they offered willingly." 1 Chron., xxix 9.

When the temple was built under Solomon, it was a magnificent building. The united action of Israel was liberal in pouring out the treasures without stint. The gold of Ophir, and the cedars of Lebanon were used in its construction. The navy of Tyre was united with that of Jerusalem to bring supplies for its building. So sacred was the work the sound of hammer was not heard. It grew in silence as do the forests. Everything about it was wonderful, and the queen of Sheba was impressed with its magnificence and beauty. Here was the center of all the religious service rendered to God by his people, and great was the reverence of the people for it at the first. But idolatry, false systems [illegible] and [illegible] from the forms and ceremonies dictated by God, had caused the people to be slack, and to let the temple become broken in many parts. Neglect of the true worship had led to neglect of the material building, and it was in most shameful condition. In this condition it was found in the time when the boy Joash was made king of Judah. He was influenced by the good priest Jehoiada, and made a decree that certain monies that came in were to be diverted to the repairing of the temple. For a period of years the priests who should have taken care of this money, used it in their personal services, and there was evidence of graft, as nothing was being accomplished. When they were called to account the plan was changed, and a chest was provided with a hole in the top to receive the money, and after a time this box was opened and the accumulated money used to pay the carpenters and masons, and to pay for necessary material. In this way the work was accomplished, and the temple was repaired.

Later on in the life of Joash he made a bad bargain, and the Lord was not with him. The King of Syria [illegible] to do him [illegible] and he was so frightened that he bought peace by taking all the treasures of the Lord's house and gave it to his enemy if he would go away and leave him. He went from bad to worse, and was finally slain in a treacherous manner by his attendants.

By a study of this lesson we may learn how to give in a systematic manner for the business of the Lord's house. These funds were to be gathered by the priests in a manner that insured an even and just proportion to each person. This made each one feel his personal interest in the work. It was not for a few rich to give all, but the whole people were interested, and were to give proportionately. Each person should feel that it is his privilege to give what he can, regularly, systematically, into the Lord's work. This is the true spirit in supporting the cause, and each should bear his part.

A Christian is judged by the world by what he is—not by his profession merely. The world has a right to doubt the sincerity of a people who are professedly Christian, and who let the Lord's house fall into ruin, and yet keep their own houses up in good style. A part of what you have should be paid in regularly, and each one is under obligation to give. All that you have is the Lord's by right. But he lets you use it, and demands that you reserve a part for his service in a proportionate way.

The lesson implies more than the material of the Church construction. The service of the Church is as necessary as the house, and that requires your attendance and interest as much as the mere matter of finance. You cannot say your duty is done when you have paid your part only. The work of a Church—the service of the Lord's house requires your attention as well, and that in proportion to your ability, the same as the giving of money. If you can speak, or sing, or teach, or do any thing that tends to promote the work, it is your duty to do it, and not leave it for another, any more than to let another bear the burden of giving your share of money as well as his own. The lesson demands giving and service. From God you get every thing. What do you give to Him? What will you for Him this coming week?

Notice!

Those desiring Parran Booklets can get them from Alma Roose, Sac City, Iowa, for eleven cents a book, postage prepaid to any address.

Ebenezer. 1. Sam 7,12

The copy for this department of The Restitution is supplied by Brother Robert G. Huggins, of 10823 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

The President's Proclamation.

When the Ministerial Association published its secret deliberations the brethren in the North, South, East and West condemned it without one moment of hesitation. With only personal exceptions by individuals who had no insight into the depths of its organization, findings, and purposes, the condemnation of the Association was well merited, prompt, and unanimous. The Editors of our different papers were particularly frank, severe, and unequivocal in their strictures upon the underhanded, unscriptural and unbrotherly action of the Ministerial Monopoly. Though full of effrontery these criticisms have gone home. Any way they have moved the President of the Ministerial Association to issue this proclamation in Present Truth, Feb'y issue, page 8: Mr. Chas. Crowe;

Dear Bro.—Have just read your editorials in current issue of Present Truth. You should be careful not to write on any matter until you are fully informed.

I have reference to your statement that we a few of us (seeing alike) met and organized, ignoring all others. No invitations were sent to Almus Adams, R. G. Huggins and D. C. Robison for the reason that nothing can be accomplished by any organization made up of such extremes. If these men are allowed to continue to dictate the policy of our church, in ten years we'll have no church to dictate to. The fact is there is too much "dictation" and too little of "teaching." We did invite the conservative ministers of our church and many who could not be present responded nicely and their sympathies and energies are with us. It is our purpose to see that righteousness is done if we have power to do it. Please make correction.

Your Brother,

S. J. Lindsay.

The charges made against Brothers Adams, Robison and Huggins in above letter are very serious. The brethren named are so full of "extremes" they were "ignored" by the Ministerial trust. They are now dictating the "policy of the church" or else they could not "continue" to dictate it. If they are "allowed" to go on dictating "we'll have no church" in ten years. They dictate, but don't teach. To all these charges we have to say:

I. Brother Robison is well known in Ohio, having been our evangelist for several years. At home he has an excellent character with a good reputation as a "teacher." I never before heard of him as a dictator. Strange that S. J. Lindsay can find out things about him that we home folks are ignorant of. I surmise that readers of *Ebenezer* are satisfied with what home folk think of him. He needs no words of commendation from me.

II. We were at the Nebraska Conference last fall. It was held in the home town of Bro. Adams. Home folk are surely in a better position to know Bro. Adams than the President of the Ministerial Association however "conservative" he and its three officers and six members may be. "Extreme" Adams has been an evangelist in Nebraska 15 or 20 years. The opinion of the brethren he has served for so long is worth ten thousand times the opinion of any man like S. J. Lindsay, even if he is aflame with presidential honors. A straw will tell what they think. At last Conference they elected him for the twentieth time to the office of state evangelist with a raise of salary, unanimously!! S. J. Lindsay says that if he is "allowed" to go on ten years dictating the policy of the church, "We'll have no church." Bro. Adams has been in the dictating business in Nebraska for 20 years—twice the time limit given him but he has not killed the church there yet. At least he had not committed the murderous act last fall when we were there. If he has since done so we have not heard of it.

III. Our life is an open book. For two years we worked with S. J. Lindsay in the churches of Illinois. We lived in Oregon where his residence is and were a frequent visitor at his home. I loved him and his family, and he loved me (apparently). It was during my residence in Oregon, and while I was associated with him that I imbibed my present "extreme" views. I got them with any "dictation" I may have now, from S. J. Lindsay. He was corresponding with G. M. Myers at the time on the subjects of Christ's Sonship and the inspiration of the Bible. He kept his letters on file, and often read them to me. He has them today no doubt. Now I will take oath before any Notary that in his correspondence with Myers, S. J. Lindsay defended the Divine Sonship of Christ and the plenary inspiration of the Bible just as I did at the General Conference, and do today. He repeatedly called Myers' ideas infidelic, and made statements, "extreme" as I am, I may have equalled but have never surpassed in asperity. From his own writings I stand ready to convict and condemn him. I dare him to mail to me his correspondence with Myers for publication that our readers may decide as to the truth of my allegations.

He says I am now dictating the policy of the Church, and if I keep it up ten years "we'll have no Church." I labored in Illinois two years and have had the pastorate of this city three years, during which time I have worked in different parts of the State in special meetings. Here is five years of dictation. If ten years of it will kill the Church five years of it ought to kill the Church one-half. Now that S. J. Lindsay has published a libel on my character I will just prove by the Churches where I have lived and worked, both in Illinois and Ohio. I do not know the Secretary in each one of the Churches, but I now give the name and address of one member in each Church, so readers can write and ask them to what extent my "dictation" has hurt them. In Illinois: J. H. Williams, Ashton; Anna Drew, N. Galena ave, Dixon; J. M. Glotfelty, Lanark; Fred Knodle, Oregon; E. F. Gesin, Forreston. In Ohio: John Lehman, Troy; David Beck, 223 Southern ave, Springfield; Mattie Nell, Pastor of the Church at Salem; A. C. Baker, Secretary Church of God of this City, Blenheim ave. Collinwood. Brethren, were we among you as a dictator or as a teacher—what think ye? Say it!

One word more—Dictation. The Ministerial Association is the great dictator. Its earmarks are visible in this letter. The preacher's trust dictated that brethren Adams, Robison and Huggins were "extreme," so must not be invited to become members—(thanks for your compliment); they dictated who were "conservative ministers" and asked them! "It is our purpose to see that righteousness is done if we have power"—What?—"power to do it." In a circular issued by the Association they say to Bro. Underwood "We Demand either the transfer of The Restitution, for a reasonable consideration, to the new publishing association now being formed, or upon refusal of such transfer, Then WE Demand the publication of a new paper!"

O readers, we have heard of the Standard Oil trust demanding that little companies must sell to them; but here is a ministerial fraternity with all the heartlessness of a syndicate reaching out and grasping for "power" to the extent of "demanding" that our Church organ must sell to them! The Dictator, the pope, is located at last—he is found.

Brother Newell, of Nebraska, has sent us a Cartoon which appeared in the Omaha Daily News, of January 21. On the left side of the Cartoon appears Carnegie with a little bag of money—$10,000,000 for peace." On the right side is drawn the World Powers with a big sack of gold—"$700,000,000 for battleships." At the bottom are these explanatory words: "While the world is crying Peace, peace, and Carnegie has donated $10,000,000 for world peace, figures show that from February 1, to December 31, this year, a dreadnaught will be floated every nine days. $10,000,000 for peace! $700,000,000 for battleships! One peace palace; thirty-six terrific fighting ships!" A splendid commentary upon the Scriptures which say peace, peace, "When there is no peace." In spite of their "peace and safety" cry sudden destruction will come upon them, "And they shall not escape." 1 Thess. v. 3.

"Learn that heavenly chemistry of extracting some spiritual thing out of earthly things. To this end endeavor after a heavenly frame, which will, as is recorded of the philosopher's stone, turn every metal into gold. When the soul is heavenly, it will even scrape jewels out of a dung hill."

The winning of converts by example is a slow process, but it is the sure way—it is Christ's way. A speech may be disputed; even a sermon may not convince, but no one has yet lived who could answer a Christian life; it is the unanswerable argument in support of the Christian religion.—Wm. J. Bryan.

With great sorrow we report the death of a Nebraska Berean, Sister Verlie Stephenson, of Moorefield, Neb.

Owing to sickness in the home of Sister Zoe Adams, Secretary of the Nebraska Bereans, there will be no lesson this month. Let us pray that her grandmother, who is dangerously ill at this writing, will recover; and that we will be able to have our lesson next month.

On the evening of April the 5th we had a time of great rejoicing in Cleveland. Miss A. Roberta Lang, daughter of our Brother and Sister Lang, put on the name of Jesus Christ our Lord. The Lord bless and keep her to the end, is the prayer of her pastor and her brethren and sisters.

The World's Crisis of March 15th, sounds very orthodox. On page 4, we have, "No one ever reached the harbor of heaven by drifting" while on page 8 we have this prayer—"We bless thee for thy presence and the love of friends in heaven and earth." *It is saddening to see the Adventists falling back into the ranks of orthodoxy.*

Dating March 9, Brother R. A. Humphrey, of Bear, Arkansas, writes:

Brother Huggins:

As "It is better late than never," I want to express "with pen and ink" 2 John xii. 3; John xiii. my thanks to God for your labor of love for the truth, John xvii. 17, both in your book and Ebenezer.

Your sound, in Ebenezer for Jan. 4, 1911, was noble, and your letter with Similes, Feb. 15, 1911, seemed to enlighten the whole page, Amen! I never saw it so pointedly before who to avoid; but was sorry to see Bros. Jones and Joblin brought up in controversy on Pre-existence, and earnestly ask all lovers of the truth, John xvii. 17, to read "Ebenezer" for June 8, 1910, on Pre-existence, please, and for "Princes in the Earth." same page see Acts viii. 33. Who shall declare his generation? Ans. God. For proof see Matt. i. 1; Acts iii. 13, 30-41, with Rom. xv. 8; Heb. ii. 11-16; v. 5-10; Col. i. 15; Rev. i. 18. So he will say to them on his right hand—his children, who are now call - "Thy in thers" Psa. xlv. 16, and brethren, come ye blessed of my Father inherit the kingdom, etc. Matt. xxv. 34; Gen. i. 26. So fulfill Dan. ix. 6; Rev. v. 9, 10. Amen!

Thank God for that instructive and lovely story, and Sister Wince.

R. A. Humphreys.

Miraculous Conversions and Their Reformations.

Brother Huggins:

Please answer the following questions in "Ebenezer:"

I. Are there any heathen religions beside some of the protestant churches that have "Miraculous Conversions?"

II. How do you account for the reformed lives of some very wicked people after their Miraculous Conversion?

Your Brother,

F. M. Howell.

EDITOR'S REPLY.

I. The Israelites in the degenerate days of the prophet Malachi "Covered the altar of the Lord with tears, with weeping, and with crying out," the like of which may be seen at the so-called "Mercy-seat" of a modern revival. Though his altar was literally "covered" with the tears and sighs of apostate Israel, he adds that he did not "regard" nor "receive" with "good will" their worship. Mal. ii. 13.

Though here practiced by fallen Israel this mode of worship was really of pagan origin. The Baalites we learn from 1 Kings xviii. 26, called on Baal "from morning until noon." "And they leapt upon the altar which was made." Literally as the margin reads, "They leaped up and down at the altar." In plain English they danced round the altar in a frenzy of spirit, tossing their heads to and fro with unseemly bodily contortions, accompanied with groans and cries and gesticulations. The inspired description of their worship is continued in verse 28: "And they cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them." "After their manner" refers to the rites of their religion. They reasoned that if the blood of their sacrifice would not move Baal to mercy, perhaps their own blood might. Their "manner" therefore was to cut themselves with knives and lancets, and thus smear both themselves and their sacrifice with blood. Such was the "manner" of idolatrous Israelites, Syrians, Persians, Greeks, Indians, etc. Between this heathenish manner of worship and the foolish antics of modern theology when supposed "Miraculous Conversions" occur, there may be traced many similarities.

II. The good morals of people who were formerly immoral after they have been "converted" in the manner described, is to be admitted (sometimes) and explained just like an infidel whom we once knew, and was reformed of the drinking habit. Doctors told him he had consumption, and would die at once if he continued to drink intoxicants. He "reformed" immediately and is now a well man.

Many reasons not of a religious nature often reform a man. "Morality" is a very vague term today; it stands often for a code of human whims of man's own devising. When God made man he gave him everything created, animals and all herbs, absolutely everything. Gen. i. 27, 28. The tree in the midst of the garden (Gen. iii. 3) is the only thing God ever prohibited man from using. God's laws are not prohibitive, but regulative and governmental. Not satisfied with God's standard of morality the world has dictated "Commandments and doctrines of men, they have passed [illegible] decrees" which forbid you to "touch this and "taste" that, and "handle the other thing. Col. ii. 20, 21. In this they make a "shew of wisdom, and pretend some "humility," [illegible] their morality is purely human. Morals are good in their place, but they cannot of themselves change the sinner to a saint, a child of the devil to child of God. Only a change of relationship can do this. Gal. iii. 26, 27.

Curiosities of the Bible.

The Bible contains 3,566,480 letters, 773,716 words, 31,173 verses, 1,187 chapters and 66 books. The word and occurs 46,277 times. The word Lord occurs 1,855 times. The word Reverend occurs but once, which is in the 9th verse of the 111th Psalm. The word Immortal occurs but once which is in the 17th verse of the 1st chapter of 1st Tim. The middle verse is the 8th verse of 118th Psalm. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet except the letter J. The longest verse is the 9th verse of the 8th chapter of Esther. The shortest verse is the 35th verse of the 11th chapter of St. John. There are no words or names of more than six syllables. The first printed edition of the whole of the Greek New Testament was that contained in the Complutensian Polyglot; published by Francis Ximenes de Cisneros. The principal editor of the work was Sopez de Student de Stunien. It was printed in Greek and Latin, and completed January 10th, 1514.—(Diaglott, Per E. W. Kemp.)

Titus ii. 7.

I invite your attention to a few simple but essential truths found in the "Grand Old Book." The primary test for our consideration is "A pattern" of good works, Jesus Christ was a long-suffering pattern and is our to those who should hereafter believe on him to life everlasting. Jesus Christ is certainly a wonderful pattern as by him all that believe are justified from all things from which ye could not be justified by the law of Moses. It is said of him that he was the gentleman of the world. If we were all like him what an influence we could shed about us. But as we are by nature sinful, for the law made nothing perfect, but the bringing in of a better hope did by which we draw nigh unto God by being baptized and rescued from the perils in this crooked and perverse world, we become lights in the world, there is therefore but one conclusion, that we are then patterns to all. Believers or unbelievers are influenced to a certain extent by a peculiar person providing he be a person to be desired to follow. We, who are God's heritage, are a peculiar people or purchased people, therefore those of the world take notice. In speaking of the house of Israel we read, "Thou the Son of Man shew the house to the house of Israel that they may be ashamed of their iniquities and let them measure the pattern or number." A pattern is a model, something to be copied, just as an artist paints a landscape. The landscape is his pattern. If the landscape was not worth copying or painting, would he paint it? The answer comes back, No. If we are not good patterns none will take the trouble to copy us, as Paul, Sylvanus, and Timotheus, speak of the church of Thessalonica as being ensamples to all that believe in Macedonia and Achaia. The Thessalonians became followers of the trio and also of the Lord, having received the Word in much affliction with joy of the Holy Spirit. They followed good examples and others followed them likewise. In Acts vii. 44, the pattern is spoken of as a heavenly pattern. Speaking of priests "who serve unto the example and shadow of heavenly thing as Moses was admonished of God when he was about to make the tabernacle, for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount." It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. As to the things to be offered for the making of the tabernacle we read in Ex. xxv. 40. "And look that thou make them after their pattern which was shewed thee in the mount," or "which thou wast caused to see." Here we see that this pattern was to be copied to the letter. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." [illegible] Timothy was a young man. Paul says, "Let no man therefore despise him." If we young people are the examples [illegible] Paul repeats, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." Not because we have not power, but to make ourselves an ensample unto you to follow us. "For yourselves know how ye ought to follow us, for we behaved not ourselves disorderly among you." Therefore rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, but know for all these things God will bring thee into judgment. "Teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world." We are urged, "Not to love this world neither the things that are in the world." If one of our flock loves the world more than the Father how many will follow in his footsteps making heavenly things equal to earthly. But this world passeth away and life is but very short. Ye enter the world with nothing and leave it again with nothing. So of what use is money and vain desires if they are the root of all evil? Taking Christ for an example, did he accept Satan's offer of the whole world if he would fall down and worship him? No! Jesus said, "Get behind me, thou tempter! If we would but do this how much better it would be for us in the end, and thus being a pattern of good works and a man of God flee these things and follow after righteousness, godliness, faith, love, patience, meekness. "Fight the good fight of faith" laying up in store for yourself a good foundation against the time to come that you may lay hold on eternal life and receive a crown of life at the appearing of our Lord.

Sterling E. Russell.

Communicated.

A Suggestion.

Probably but few of us who receive the weekly visits of The Restitution, and enjoy its wholesome lessons fully comprehend the perplexities and trials that often assail its Editor. For example he earnestly desires to keep his paper clean and free from error. His duty to God and the brotherhood demand this. Probably dozens of letters and articles come to him each week for publication, many of which contain error. To refuse to publish such letters rarely fails to offend the authors and may cause some to withdraw their support from the paper. To publish without comment an article containing error is to endorse that error in a certain sense for notwithstanding an oft repeated editorial to the effect that "We do not endorse all that is contributed by correspondents," it remains a fact that most readers still will understand what they find in The Restitution to bear the endorsement of the paper. Thus we see the predicament of the Editor. He can ill afford to offend a brother or lose a subscriber, for the very life of the paper depends upon the support it receives, and which is none too generous at best. He cannot publish error without comment and by so doing appear to endorse that error. Now I have a suggestion to offer to brothers and sisters who write, which it seems to me if agreed to by all would relieve our Editor of a great deal. Let us unite in requesting the Editor when he discovers what he believes to be error in our writings to insert right there something like this. We think this conclusion will bear farther investigation.—Editor. Or, We cannot entirely agree with our brother in this matter.—Editor. Or any wording that will show that the conclusion is not endorsed by the paper. This if kindly done should offend none, if agreed to by all, and will help to preserve the integrity of the paper, and keep it pure and clean and at the same time relieve the Editor of many perplexing cares. Brothers and sisters that write, What do you think of the plan? I feel certain that the Editor will gladly agree.

S. H. Thomas.

Nebraska Report for March.

Sermons:

Moorefield 1st to 5th	5
North Star 9th to 23d	16
Moorefield 27th	1
Total	22

Money received:

Geo. Goosdee	$4 50
Wesley Stephenson	2 00
At North Star	11 40
Total received	$18.40
Salary	$75 00
Received	18.40
Balance Due	$56 60

Baptized at Moorefield 7: J. N. Wareley and wife, Mrs. James Dunken, G. W. Todd and wife, Mrs. Margaret Watson. At North Star: Mrs. Alta Hailey.

*An error of 50 cents, but we give it as written.—Ed.

We were at Moorefield when we made our last report and notwithstanding the fact that an epidemic of measles was raging, the attendance was good and results good, as has already been reported. Others wish to be baptized as soon as we can return after the measles have subsided.

We next went south 25 miles expecting to hold a few meetings with the brethren near Havana. By request we stopped at North Star for a couple of evenings and the interest was so good we concluded to stop, so continued for two weeks. I never saw people so eager for the gospel truth. At times it was difficult to get the people all in the house. Two took a stand, one yet to be baptized and others almost ready. We had two months of about as hard work as we have ever done. During the two months we never missed a meeting on account of weather. Late hours and teaching during the day keeps one's mind constantly on the same thing nearly night and day, which wears after awhile. Those who accepted the truth are the foremost citizens of their respective localities and may the Lord keep them ever true.

Almus Adams, Evangelist.

Editor Restitution:

As the Conference is to be at Troy, Ohio, this year at the Fair grounds, we met the board at their regular meeting April 1 and the date is fixed to be on the 16th of August and continue over the following Sunday. Please announce the date in the grand old Restitution, so the committee can arrange, and the brethren throughout Ohio and other states can arrange to be with us and enjoy a feast, and hear God's Word proclaimed.

Your Brother looking for the soon coming King.

N. S. Westfall.

ANNOUNCEMENT.

The 23rd Annual Conference of the Churches of God in Iowa will meet at Waterloo, August 19 to 27 inclusive. Programme will appear later.

O. J. Allard, Pres.

The World's Largest Room.

The largest room in the world under one roof and unbroken by pillars is in St. Petersburg. It is 620 feet long by 150 in breadth. By daylight it is used for military displays and a whole battalion can completely maneuver in it. By night 20,000 wax tapers give it a beautiful appearance. The roof is a single arch of iron.—Pittsburg Gazette-Times.

A question is never settled till it is settled right.

God's Purpose in Creating the Earth and Man, is the title of a little 16-page tract written by Brother D. C. Robison, 366 West Main Street, Salem, O. The title indicates the character of the work. The price is 3 cents a copy, 25 cents a dozen, $1 50 per 100. Brother Robison does not wish to make money so says that any of the poor will be supplied free on request. Send to him as above.

Obituary.

Many friends and brethren in California and abroad will learn with regret of the death of our dearly beloved brother in Christ, Albert Balch, who fell asleep in Jesus at Oleander, March 17, 1911, after having spent many years of faithful service for the Master.

Born at Covington, N. Y., nearly eighty-eight years ago. His was a long and eventful life, belonging as he did to that class of hardy pioneers who met the privations and hardships of early days in Illinois, Minnesota and Kansas. He crossed the plains to California about the year 1853; returning a few years later to his eastern home, but nearly thirty years ago he again wended his way westward and has since made the Golden State his home.

June 1, 1854, he married Emeline Baker, who died at Minneapolis, Dec. 1, 1867. Three children were born to this union. A little girl who died at the age of two years—Lewis and Elliott Balch now residing in Idaho and Washington.

Dec. 23, 1869 he married Almira Dart, who has proven a faithful companion all these years, and is now left to mourn his loss. Five children were born to this union. Little Mary who died in early childhood in 1882, Carrie Dart of Portland, Oregon; Eugene Balch, Mrs. Laura League and Mrs. Grace Grimstead, all of Fresno, California.

At the age of sixteen he united with the Disciples Church, and about the year 1856 became a member of the Church of God in which precious faith he fell asleep in Jesus. He was one of the pioneer members of the church at Geneva, Illinois, many years ago. Through all these eventful years his hope was anchored in Jesus, and he had a firm faith in God. Preaching the Word until his declining years made him cease from his labors, for many years leading and holding together the little band of believers at Oleander.

The writer was asked to speak words of comfort, and this we did in all confidence, believing that the Apostle's words surely applied to these mourning ones, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others who have no hope." For Uncle Albert died in hope of a glorious resurrection, and almost every day he said in the words of the Psalmist, "I shall be satisfied when I awake in thy likeness."

We could only compare that life to the grand old oak which goes through the summer's heat, and winter's blast unharmed, and lives on and on. Infidelity, sin, unrest surged about him but he stood, firm in faith—always on the side of right as he saw it—cheerful, quiet, unassuming, with a kindly good will to all. A man of sterling character, of quiet influence in the community. Eternity alone will tell the results of a life of faithfulness like that. "A hoary head is a crown of glory, if it be found in the way of righteousness."

Well may his family be proud of that good name, and well may they pattern after the principles of life he stood for. He oft expressed a desire to live till Jesus comes, but his next awakening moment will be the voice which calls forth the faithful sleepers. Asleep in Jesus, but soon we shall greet him again.

E. E. Groat.

Died at her home, Pelzer, S. C., Sister Fanny Brewer, wife of Bro. Joseph Brewer, Sr., Friday March 31, 1911. The writer does not know the age of the sister. She was a member of the Church of God, Gutheria Grove, S. C. She leaves an aged husband, who is a deacon of the church, five step children, all members of the Church of God, to mourn her loss. But they sorrow not as those who have no hope being assured that Christ died and arose and that those who sleep in Jesus will God bring with him. Death is a sad event. Yet, it is passed upon all, but we thank God that Jesus has triumphed over death and will eventually deliver his people from the death state.

The funeral was conducted by the writer from Rev xiv 13. After which Sister Brewer was laid to rest in the Guthrie Grove cemetery, there to sleep until Jesus comes.

J. H. Anderson.

Please don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

The Restitution is only $1.50 per year. Try it a year.

LOOK. LOOK.

Here Is a Good Big Chance.

We want a lot of New Subscribers, and with a little effort you can get us one or more. We do not ask you to work for us for nothing, but will pay you for what you do. Here is our offer to you:

For a New Subscriber at the regular rate of $1.50 per year, we will send to any address you name

10 copies of "A Letter to a Friend"
or
One Pound of other Tracts,
or
One-half Pound of Tracts and 5 copies of A Letter to a Friend.

This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN, PLEASE!

We have a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will mail you one Free, if you will send us

Two New Subscribers.

JUST LOOK AGAIN, PLEASE!

We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

B F Smith	2 00
N E Nelson	1 50

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in The Restitution some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. Thompson, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

Will It Pay to Become a Christian? is the title to a well written book of 96 pages by Brother James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av. Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

A Letter to A Friend

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1869. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late Brother John O Woodruff. We have only "The Word of the Kingdom. During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

The article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

Brother H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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The above is the title of a tract of 44 pages issued by Brother John L. Wince. It contains the subject matter of a series of twelve articles that were published some months since in The Restitution. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton, Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents, Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Bible: its Principles and Texts

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible:" the second simplifies its "Principles" in formulated propositions: and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 369 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

SOWING SEED.

I recently was informed of a lady who has been brought to knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scriptures, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

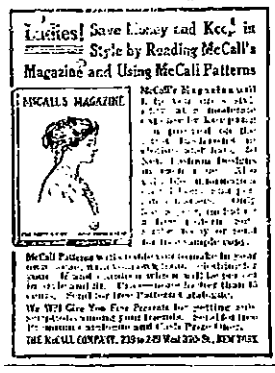
Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.



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Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Modern events in the Light of Prophecy.—By H. V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, The Restitution, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again," "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Reserrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free: or an *assortment* of the whole, same price. Address W L Tomlinson 10825 Orville Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from W L Tomlinson, 10837 Orville ave, Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LX. PLYMOUTH, INDIANA, APRIL 19, 1911. NUMBER 15.

The Restitution.

—ISSUED WEEKLY BY—
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Poetry.

[S[illegible]ted by S. Roxana Wince.]

Out of Touch with God.

[illegible] a smile, yes, only a smile
[illegible] a woman o'erburdened with grief
[illegible] expected from you. 'Twould have given re[illegible]
[illegible] her heart ached sore the while;
[illegible] eary and cheerless she went away,
[illegible] use, as it happened, that very day
[illegible] were "out of touch" with your Lord.

[illegible] word, yes, only a word
[illegible] the Spirit's small voice whispered 'Speak,'
[illegible] the worker passed onward, unblessed and [illegible]ak.
[illegible] one you were meant to have stirred
[illegible]urage, devotion, and love anew;
[illegible]use when the message came to you
[illegible] were "out of touch" with your Lord.

[illegible]ly a note, yes, only a note
[illegible] friend in a distant land;
The Spirit said "Write;" but then you had planned
Some different work and you thought
It mattered little. You did not know
'Twould have saved a soul from sin and woe—
You were "out of touch" with your Lord.

Only a song, yes, only a song
That the Spirit said "Sing tonight;
Thy voice is thy Master's by purchased right."
But you thought "'Mid this motley throng,
I care not to sing of the City of Gold:"
And the heart that the words might have reached grew cold—
You were "out of touch" with your Lord.

Only a day, yes, only a day,
But O, can you guess, my friend,
Where the influence reaches and where it will end,
Of the hours that you frittered away?
The Master's command is "Abide in me;"
And fruitless and vain will your service be
If "out of touch" with your Lord.

Communicated.

The Future Doom of Russia.

Russia will meet her doom during one of the greatest wars the world has ever seen, and the engines of destruction which will be used, will be too fearful to contemplate, without making one almost sick at heart. Daniel says: "The king of the North shall come against the king of the South like a whirlwind," which is a wind that no storm can equal in its destructive fury, and desolating power.

Ezekiel says; "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, (in numbers) thou, and all thy bands, and many people (allied nations) with thee."

Russia, including the regular army, and those having received military training in 1869, was 1,199,998; in 1892, was increased to 4,000,000; in 1897, was 5,093,816; in 1907, 11,-400,000. "Like a cloud to cover the land."

Turkey, "the King of the South," in 1869, trained warriors amounted to 499,360; in 1892, was 1,150,000; in 1897, 1,120,1[illegible]; in 1907, 2,845,000; Germany (Gom[illegible] and all his bands was) in 1869, 977,[illegible] in 1892, 4,-500,000; in 1897, [illegible],225,105, in 1907, increased to 7,340,000.

The whole increase, for the different armies of the world, between 1869 and 1892, was 15,068,718; between 1892 and 1897, was 5,579,768; between 1897 and 1907 was 80,320,-839. The increase for 38 years is 50,-865,744. This illustrates how rapidly "the cloud to cover the land," is gathering, to go forth and "utterly make away many."

When "the King of the North" shall come "like a whirlwind," he will come with Nahum's "chariots, and with horsemen, and with many ships," and shall "overflow and pass over," from the Black Sea, to the Mediterranean Sea. Hence, we see "many ships" will be used in this mighty "whirlwind" storm.

He will meet a *terrible foe* in the "Merchants of Tarshish," (British navy), who already have "many ships." It is said, that the British navy, if their ships were put end to end, touching each other, it would cover a space of thirty miles. If all the warships of the world were placed in a line each ship one mile apart, they would cover a space longer than from New York to Liverpool.

What is the significance of this mighty preparation for war? It is fulfilling the prophecy of Joel: "Proclaim this among the nations: prepare war; stir up the mighty men: let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning hooks into spears; let the weak say I am strong." Like Japan, who but recently was considered "weak," but now she says "I am strong," I actually put hooks into the jaws of the great bear, and led him back. China and India considered "weak," begin to show signs of strength.

Strength is being manifested in other ways besides numerical strength. Modern engines of war, gather strength in these last days. You may gather together all the different kinds of implements of war such as have been used from creation down, even including those used in our civil war, and one of our modern "Dreadnaughts," would soon put them all out of commission. The British Dreadnaught is 520 feet long; beam 82 feet; displacement 18,000 tons; speed 21 knots; armor: belt 11 inches, turrets 11 inches; guns: ten 12 inch; 18 3 inch; she is seventy feet longer than any battle ship afloat. She can concentrate six of her big guns ahead, and also the same number astern, and can swing eight of them to either broadside. The blast from one gun does not interfere with the firing of another. The guns are incased in turrets, with sloping sides. This places other battle ships practically out of commission.

The United States battleship "North Dakota" is said "to be our answer to the British Dreadnaught." She is ten feet longer on the water line, and three feet wider, and of 2,000 tons of greater displacement, she has the same number of big guns, but also has 5 inch rapid fire guns for repelling torpedo attacks. This battleship has made her British rival, a "back number." France has six of these terrible monsters under construction. Germany has four of them under construction, with a programme of building three each year. Japan has launched one of 19,200 tons, and another of 19,800 tons, and two of 20,-000 tons are under construction. Brazil has three of these "Dreadnaughts" under construction. This has awakened the war spirit in other South American States. Let the "weak" South American States say "I am strong."

In 1827, the largest battle ship built at that time was the "Pennsylvania," she was built chiefly of live oak, she was of 3,241 tons displacement. President Adams wrote of her: she "is said to be the largest ship that will float upon the ocean, and looks like a city in herself." Surely what would he say, could he behold one of these modern battleships?

We now have submarine ships that can dive under water, and approach an enemy's warship unobserved, and discharge a torpedo against it. In 1908, the United States tried an experiment. Five submarines were to make an attack upon the "Yankee Cruiser." They steamed away from "Yankee" in broad daylight, and were watched by officers on board of the Yankee, with glasses, until out of sight. At twenty miles distant, they submerged, and proceeded to the attack under water. They made observations at intervals, by means of a periscope, until within striking distance, when they discharged blank torpedoes, which found their mark every time. The "Yankee" knew of the intended attack, and kept close watch for surface indications of their approach, and saw no signs until the torpedoes were discharged.

Italy sent a flotilla of four submarines in 1908, from Venice to Speyla, a distance of 1,300 miles under their own power, having aid from no other vessel.

England sent a flotilla of submarines 300 miles, they were under water forty consecutive hours. The ambition now is to make submarines for the high seas, in place of harbors alone.

In the thirteenth century the Saracenes seemed to have had some knowledge of powder. At the seige of Baza, 1325, they had some rude cannon in which powder was used. The effectiveness of gunpowder was not materially improved until the last quarter of the 19th century. During this time slow burning powder has been devised, and also other explosives far more effective than gunpowder.

General Miles once said: "There never was a time in the whole history of the world when [illegible] wealth, and skill were [illegible] the invention and construction of the appliances of war."

Why all this? It is a literal fulfillment of the proclamation: "Proclaim ye this among the nations, prepare war; stir up the mighty men; let all the men of war draw near."

We cannot come to any other reasonable conclusion than that.

When these things in literal fulfillment are taking place today, and we see them with our eyes, it amounts to nothing more than rank infidelity to doubt and deny it.

It is the thrilling cry in the midnight hour, "Behold the Bridegroom cometh!" "The time of trouble, such as never was since there was a nation," is drawing on at a rapid pace. Knowing all this, it makes my heart so heavy I am going from place to place, proclaiming the one old story, "the gospel of the kingdom," that I should find those who profess to believe it, and yet procrastinate about obeying it. I know many of these will be caught as a snare. I tell you, liberalistic preachers will have something to answer for soon, if they don't quit putting people to sleep, by smooth preaching, which is causing them to patronize the broad way, *leading to destruction*.

The time is fully ripe, for those who are "sound in the faith" that they should withdraw from those who deny that Jesus is the Son of God, and "trample under foot the Son of God," by "counting the blood of the covenant an unholy (or a common) thing (no better than the blood of any other man), and hath done despite unto the spirit of grace. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

I for one am a come-outer from such, they are not my brethren, neither can I have any fellowship with them. Seek out the old paths and walk therein. My firm desire is to walk close in the steps of that faith of our father Abraham. The fables of men, and the teaching of false brethren, bringing in their damnable heresies, will do us no good in the day of accounts so near at hand.

When I say "near at hand," I know whereof I speak. We are in the last hour of the "times of the Gentiles."

"Come, Lord Jesus, come quickly."

The subject of the doom of Russia will be continued.

In the Blessed Hope.

W. H. WILSON.

Signs of the Last Days.

That we are living in the last days, I think no member of the Church of God will deny, and as the apostle said, 2 Thess. ii. 3, "Let no man deceive you." "That day shall not come except there come a falling away first." Has that day come? I herewith copy a little item that appeared in one of the daily papers of one of our towns, concerning an entertainment given at the home of one of the members of the Church of God. Her father died strong in the faith we hold so dear. She had been so to speak, brought up in the faith. She now has a home of her own, and is a member of one of the Modern Clubs. I use no names, as I do not want to draw the attention of the brethren to any one in particular, only to show how our own people are liable to mix with the world, and ask the brethren, Where does the responsibility rest? I give the notice in full, omitting the names:

——CLUB MEETS.

The Bible Class of district No.—— which is known as the——Club was entertained Saturday afternoon at the home of Mrs. Z., on——street with Mrs. Z. and Mrs. X. as hostesses. The home was decorated with smilax and cut flowers in green and white in honor of St. Patrick's Day. Games and contests formed the afternoon's amusements and Mrs. X. and Mrs. Y. received a pretty handkerchief and hand decorated pitcher for their efforts in the contest. The hostesses served a two-course Menu and the [illegible] and their trays by means of [illegible]. Mrs. P. mother of [illegible] of New York assisted the hostesses in serving. Tiny silk St. Patrick flags were given as favors.

Now, brothers and sisters in the common salvation, what do you think of this? Notice—Bible Class of district so and so. Dont you have an idea that this company were much better posted in the Bible after this meeting? Is it any wonder that Jesus said, "When the Son of Man cometh shall he find faith on the earth?" When people of our own church will indulge in such things how true that we love the praises of men more than the praises of God? How does such conditions compare with the apostle's admonition, Heb x 24 25, "And let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together, and so much the more as we see the day approaching." To see such conditions and the people of the Church of God mixing in with things of this kind makes me wonder. Have we got the faith once delivered to the saints? If after years of preaching the gospel, this is all we can expect to show forth to the world lets adopt a creed and be like the rest of the churches and receive the praises of the world and lose eternal life at last.

Brethren, let me admonish you to keep yourselves unspotted from the world just as much as possible. "Let us show forth the praises of him that has called us out of darkness into his marvelous light," instead of some few men who had snakes in his boots.

O. J. ALLARD

Dear Brother Underwood:

Reading in THE RESTITUTION of Mar. 22, 1911, "In a New Field" third paragraph, I submit for your approval a critique on the New Jerusalem, which I copied from the Bible Echo, of July 30, 1874, an English paper, now defunct. Thinking if you can find a place in THE RESTITUTION it might show some of our people how error creeps in at the expense of truth. If you so desire you can omit the passages in Greek. I am glad to note the health of our family paper is still good.

May the blessing of Jehovah which maketh rich, rest and abide on you and yours, and should length of days be meted out to you and the Captain of our salvation tarry yet a little while ere he comes to his kingdom, may your efforts to spread the truth as it is in Jesus abound to many.

IAN KAVISON.

HEIGHT OF THE CITY NEW JERUSALEM.

Students of the Holy Word have frequently found themselves perplexed with respect to the height of the city New Jerusalem; because in the common text, and authorized translation of the same, we are told that "the city lieth four square, and the length is as large as the breadth; and the angel measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height are equal." According to this, the city New Jerusalem is fifteen hundred miles high?

How a city can be so high, it is almost impossible to conceive. One can scarcely believe seriously that it will rise story upon story to the immense altitude given; for allowing one hundred feet to each story. We should have no less than 79,200 such floors or apartments, raised one upon another to reach to the predicted acme. Nor can it be believed that the city will run up to a peak in the center of such tremendous loftiness, for the steeps of this mountain top would be awful to contemplate.

The thing that strikes a thoughtful reader, who realizes as he reads, is, the fact that there is a mistake somewhere—and this is the fact, as we shall presently show. Before we arrived at satisfaction on this point, we comprehended the meaning of the words as in vision, and determined to suspend our judgment until we had more light, rather than utter some rash speculation on the subject.

There have not, however, been wanting men who have said some very absurd things on the height of this "great city," imagining by bold as-[illegible]tion. This is to be deplored. Of the various theories that have obtained, there are two that are principal. One is, that the city goes up to a point in the center like the pyramids of Egypt, and that the apex is distant one thousand five hundred miles from the earth's surface, this pinnacle theory is in our judgment ridiculous. It, however, has respectable names as its enunciators, one of whom, we are told, recently delivered himself to an audience in a popular church, to the effect that he knew this was the right way to understand the passage, because he had been an architect? Another view is, that the city goes up inside the wall in circular form, something like a round tent, and at the top is covered in as the crown of a hat. In this very foolish speculation, the wall of the city forms a kind of a rim to a city, and has been illustrated to us, as similar to the rim of a hat—only that the wall was four-cornered instead of circular. This opinion was held and grandiloquently uttered by a late Editor of a monthly paper.

But we dismiss these speculations and interpretations as incredible to men of common sense. Practical and reasonable Scripture readers cannot be satisfied with such imaginations. A little more light upon the state of the text of this passage in the original Greek would have saved these men and others from adopting such farfetched visions. We give the remarks of Granville Penn, Esq., upon this Scripture—Rev. xxi. 17—as they may be of use. They are as follows:

Its length and its breadth are equal. There is self-exposed vitiation in these verses, as they stand in the common texts; since they state the height of the wall of the city to be, at the same time, both 12,000 furlongs and only 144 cubits. [Here we are compelled to omit a part of the article, as since the destruction of our office by fire, we have had no Greek type.—ED.]

From combining these several variations of the text with its matter, we may critically conclude that it stood originally thus:

And he that spake to me, had for a measure, a golden reed (or rod) to measure the city, and its gates.

And the city lieth four square; and its length is the same as its breadth; and he measured the city with the reed 12,000 furlongs, its length and its breadth are equal.

And the height of its wall is 144 cubits.

Thus, the length or extent of the wall encompassing the city, is measured by stadia; but its height by cubits. Beng I, who was not aware of the various variations of the text, was urged to conjecture that the numbers 12,000 and 144 intended the same measure, by different modes of computation; and he even wished to expel the word for cubits, though it is found in all the copies consulted by Birch and Matthaei in Rome and Moscow. The 144 cubits constitute the "vast altitude" ascribed to the wall in verse 13. Neither Erasmus of the early annotators, nor Burton, Bloomfield, or Trollope of the most recent, notice this passage.—Supplemental Annotations to the Book of the New Covenant, by Granville Penn, Esq., London.

God's Purpose in Creating the Earth and Man, is the title of a little 16-page tract written by Brother D. C. Robison, 306 West Main Street, Salem, O. The title indicates the character of the work. The price is 3 cents a copy, 25 cents a dozen, $1.50 per 100. Brother Robison does not wish to make money so says that any of the poor will be supplied free on request. Send to him as above.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Obituary.

Charles Vincent Watts was born June 26th, 1837, in Skaneatles, Cayuga Co., N. Y., and died at his home in Moline, April 5th, 1911, of acute paralysis, aged 73 years, 9 months and 9 days. Mr. Watts was married first to Almira Josephine Clark, April 19, 1860. She did not live quite five years, and April 8th, 1867, he was married to Rhoda A. West, at Savannah, N. Y. To these unions four children were born—two now living, daughter Dora Holly, of Dutton, and a son Maurice, living in Leighton on the homestead where his father settled in 1870, April 14th, and living there until Sept. 1901, when he and his wife moved to Moline where they lived until his death. He was converted to the gospel and baptized into the Christ by Elder B. W. Woodward 27 years ago, and left this testimony, "Whichever way it pleases God it will be all right; for I shall sleep until Jesus comes." A pathetic part of the burial was that 44 years before on that day, he and his wife joined hands in matrimony. They were very faithful to each other and their family, and true to the gospel truths. May Sister Watts be comforted with the words of Christ, "He that believeth in me, though he were dead yet shall he live again." The funeral was held from the Congregational Church in Moline, the services conducted by the writer, the sermon from Psa. xlix. 15-17, assisted in reading and prayer by the Pastor of the church.

M. A. WOODWARD.

The following is clipped from the Kennewick, Washington Reporter, of April 7, and is all the information received so far of the death of one whose name has become familiar to our readers as a correspondent.—ED.

Charles W. Tompkins, father of Councilman A. W. Tompkins, died at St. Mary's hospital in Spokane, last Sunday, following an illness of several months. The body was shipped to this city and the funeral was held at the family home yesterday afternoon at 2 o'clock, Y. E. Marriott of the Congregational church officiating.

Mr. Tompkins had been confined to his room most of the time during the past winter and at times was a great sufferer but showed remarkable patience and cheerfulness for one of his advanced years. He kept gradually failing and two weeks ago was taken to Spokane in the hopes that an operation might prolong his life. Soon after arriving at the hospital complications rendered an operation impossible and death claimed him Sunday morning. His grandson, Neil Tompkins was the only relative who could be with him during his last hours, Councilman Tompkins being detained at home on account of his own ill health.

Charles W. Tompkins was born in Wicklow county, Ireland, February 29, 1832. He was one of a family of nine children and leaves a brother in Wisconsin and a sister in Ireland. He came to America from Ireland in 1850 and located in Wisconsin where he lived for a short time. Afterwards he became identified with the Albany Milling Company of Albany, Wisconsin, and remained in the milling business until a short time before coming to Kennewick, Wash., three years ago.

He was married to Lucy Ann Hoyt, August 3, 1860, who died in this city, March 4, 1909. Three children were born to them, of which A. W. Tompkins is the only one living.

Through his long life Mr. Tompkins was an earnest Christain and in Wisconsin was a prominent and widely known business man. In this city where he made his home for the last three years, he was not so well known because he was not at the time of life when men take an active part in the affairs of the community or make new acquaintances, but all who knew Mr. Tompkins came to admire him for his cheerful nature and earnest words.

Simplicity is a mental soil where artifice, lying, treachery, double-dealing and selfish, low ambition cannot grow and thrive.

Oregon Bible College
Oregon, Ill.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, APRIL 19, 1911.

We shall not use much space this issue, but give correspondents the benefit of all we have.

We give in this issue a picture of Sister VerlieStephenson, whose obituary was given last week. We are told by Brother Adams *that the cut does* not do justice to the young lady, but is the best they could procure. From the standpoint of a printer, Brother Adams is *right, as* it cannot be made very clear, but we do the best we can with it.

The following comes from Sister Wince under date of April 16.

Dear Brother Underwood:

Mrs. Sarah Chaplin Wickizer is no better, but is rather growing worse. Hopeless conditions have set in and though her strength keeps up most remarkably she realizes that her sickness may be unto death. And begs us "to pray for her that she may have the support of an unfailing arm, in her hours of sleeplessness and pain."

S. R. WINCE.

The Bereans Column.

[Copy Supplied by Illinois Bereans.]

If Need Be.

These gracious words, not all for naught,
In sorrow, grief and pain,
The heavy burdens that we bear
Will not be borne in vain.
Our Heavenly Father knows our frame,
He knows how weak we are,
And every sigh and every tear
He seeth from afar.

If daily cares oppress our hearts,
And creature comforts flee,
Does aught disturb our peace of mind,
He knows it need to be.
And when the need he has fulfilled
The end marked out by God,
And we are taught to trust him more,
He will remove the rod.

Oh blessed thought, there's not a drop,
In all the cups of woe,
That is not measured by his hand,
And will not overflow.
Then may we ever trust his love,
And though severely tried,
Remember that it needs to be,
And in his strength abide.

—Selected by Anna L. Adams.

Dear Bereans:

We often hear people remark that they possess no talents, from which we conclude they understand the term to apply to some special gift or mark of genius bestowed upon but few. Let us see if this is true. In the parable given by Jesus for instruction, (Matt xxv 14-30) all in the service of the Nobleman were given something to improve, though the number of talents given each was according to his several ability. Even the weakest among us possess some gift or talent, which is peculiar to ourselves, and which however natural we may consider them are bestowed upon us by our heavenly Father. Some, indeed, possess many times the abilities and advantages of others, both natural and acquired, but the rewards which are bestowed, as we learn from the parable, will not be so much in proportion to the talents as according to the improvement made of them. Every talent improved, though it be but one, will be graciously rewarded. If we have come to look upon a talent as an uncommon gift, we have lost many opportunities of improving those we have. Health, cheerfulness, strength, influence are possessed by some in greater degree than others; are they not gifts, talents, that may be used in the Master's service? Wealth, wisdom, knowledge should these not be employed to promote the glory of God, and for the instruction and happiness of our fellow-creatures?

John Ruskin has said: "If you have talent, industry will improve it; if you have none, industry will supply the deficiency. So if we consider ourselves minus of talents, seek to do something to promote the cause of Christ and the happiness of our fellow men, and we bring out what we have failed to detect before. Some who have had less advantages, are apt to look to those, who by natural or acquired talent, are doing much in the cause of Christ, and become somewhat discouraged, realizing that they might have improved to a greater extent in their younger days, and would now be able to present the truth in general conversation, with far better success. But let us remember that our service to God begins from the time we become his children, and though we have made mistakes in the past, God accepts us as we are, and we begin the new life as new creatures, and our growth and faithfulness in service, commences. How carefully we should build! We cannot build alone, but we have One all powerful, full of love and mercy, who stands ready to guide and direct us each step of the way, if we but let him and ask him. Let us study often and carefully his words of instruction, giving earnest heed to them, seeking ever to know and do his will, that we may grow both in the knowledge and favor of our Savior, and be worthy of the "Well done," that will be bestowed upon the faithful.

ANNA E. DREW.

THE NEW JERUSALEM.

Although, from the nature of the duties entrusted to them, the saints will necessarily pass much of their time amongst the children of men, still their place of abode will be in the heavenly Jerusalem, the description of which is fully given in Revelation xx. No cloudy fabric this, as some have supposed, no mere assemblage of glorified mere and women, but a real tangible city of surpassing splendor, its walls and gates encrusted with jewels and its streets composed of fine gold. This wonderful structure will occupy an area of 6,4000 furlongs, or miles, and will be in sight of the inhabitants. Glorious beyond comparison are the mansions which now are preparing within its pearly gates for the reception of God's favored people, and even the inspired pen of John, the beloved disciple fails to convey to our minds any adequate conception of the joys which await our weary hearts. The crystal river making glad with its stream the city of our blessed God, and the clustering boughs of the fire-giving tree, the radiancy of the gemmed walls and the golden streets—these are sights upon which our thoughts love to dwell, but these will constitute the smallest part of the joys which await the children of God who are watching the coming of our blessed Savior. These are the joys for which our hearts long so unspeakably and for which we are ready to relinquish all that earth holds most dear. "God shall be with them, and he shall wipe all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, for the former things have passed away." And if we prove faithful until our Master comes we shall see him face to face and be with those we love for ever more. Oh! surely the sufferings of the present time are not worthy to be compared to the glory which shall be revealed in us." Rom viii 15. The life of the saints will be one of usefulness and activity. They are to occupy positions of the highest trust during the thousand years of our Savior's personal reign. Each one's office depends entirely upon the manner in which they have used the talents committed to them on earth. Therefore dear beloved Bereans, let us wake up to our duties and responsibilities and make use of every flying moment so that we will not be found in the end wanting. We can hear the footsteps of Jesus for he is not very far away.

I would *fain awaken you to a sense* of the nearness of his return, and the necessity of employing to the best advantage the short space of time which remains to us. Surely, if we allowed our thoughts to dwell more upon the glorious destiny which awaits the humblest and the meanest saint among us, if we realized the fact that we are no longer strangers and outcasts, but future priests and kings unto God and the Lamb, surely, I know our lives would be different. How trivial the things of time would appear, how engrossing those of eternity, how anxious we should be to improve the gifts entrusted to us, so as to be found worthy of our high calling which is in our Lord. The *time is short.* Already, piercing through heavy clouds which cluster around the horizon, we can see the final rays of the coming dawn, already amid the din and tumult we hear the sound of the approaching footsteps. Are we preparing for this? Some are. Others are indifferent, and some have dislike to even hear it mentioned. Oh, dear Bereans, let us be ready, we surely want to have oil in our lamps so that we can go forth without any hesitancy, and be ready to answer to the glad announcement, "Behold, I come quickly."

LILLIAN FILSON

My Ever Dear Brother Underwood:

My subscription has expired, and I will renew, and pay for another also.

May our Heavenly Father bless you in this hour of trial. Stand firm, and I know he will bring you off victorious through his grace.

Much love to you,

R. M. REYNOLDS

Communicated.

Wonders Never Cease.

I have just been re-reading the articles of "the Ministerial Association," and comparing it with the attitude of some of the members a short time before. I also compare the Resolution as adopted with Article 9, and find quite a discrepancy. Notice "Resolved that the Association heartily recommend the formulation and distribution of concise statements of the more prominent fundamental doctrines of the Church of God for the enlightenment of others, but accept the Bible in its entirety, and the Bible only as the standard by which the faith and conduct of the members of the Church shall be measured and discipline administered."

A very short time before at least two of the members of the Association took a decided stand against the sentiment of the above resolution. If the sentiment of the above resolution had been expressed and maintained at the General Conference, we would [illegible] had different results. The fact that it was not done shows that there are motives which do not appear on the surface. One of the members of the Association was sneered by a few who stood with him in a speech he made at the General Conference, and when he came back in response the above is what he said. I wonder if they clapped their hands when they heard that? A majority stood for those things and do yet. But we stand against human made creeds as we find recommended by this Association, and always will. Article 9-b of the Constitution says, "This Association shall have power to determine when the conduct of any of its members is out of harmony with the principles of the Association, and shall have power by a two-thirds vote of its members to expell from its membership any member so determined to be out of harmony with its said principles." Why did they not work with us for that principle in the General Conference, and give or leave that power with the Church, where it belongs, instead of the ministers, who are servants? You can see the human in *that, and that* was what we were fighting to keep out. The resolution says the Bible only is to discipline the members. This Article says the members of the Association are to determine this. A two-thirds vote means if a member of the Association had a "pull" or had friends enough he might be retained, regardless of whether he was guilty or innocent. If the members of the Association could always rise above friendship and position, and think only of the facts as proven by the testimony, it might be well. But this has proven to be unreliable already. It would be just as easy for human nature to assert itself and put some out by vote as it was to keep some out when the Association was formed.

We might ask here what a vote would mean? Where is the Bible for that? The whole thing is whether he has violated the principles of the Association. He might do this and be expelled, and still be a member of the Church of God. If a member is found guilty, that finding must be based on the Scripture, unless we decide to try them by human creed and discipline. If as is said, the Bible is to determine guilt or innocence, then some one is forced to interpret the Scripture bearing on the case, and again this interpretation has to be made before the trial, to form a basis of action.

Has this Association, or even the Church a right to interpret the Scriptures? I think not. The Bible governs the doctrines and morals of the Church. Therefore the most that the Church can do is to cite the Scripture, and not interpret.

For instance "If thy brother trespass against thee, go and tell him his fault." We can cite this and make it a standard, and agree to put it in force in order to keep the Church in harmony with the Scripture, but it needs no interpretation, except by the one who preferred to tell the brother's faults to the neighbors first. So with belief; the person who insists on interpreting the Scripture shows he has a doctrine he wishes to read in. For instance "Blessed are the meek, for they shall inherit the earth" needs no interpretation. But the person whose belief is founded on human statement and believes he will go to heaven at death, is forced by his human creed to interpret God's Word, and force it if possible, to agree with him.

These people who talk so much about taking the Bible as their only rule, and try to be conservative, are only saying in another way Let us drop it altogether, and every body decide and interpret for himself. The law that said "Thou shalt not steal" applies with equal force to the man that hides the goods. The same law punishes the man found with goods, [illegible] who shot it. Your only safety lies in not touching the unclean thing. The uncleanness arises from an illegal act. I am afraid if the Church of God does not take a stand and be very careful they will be caught "with the goods." "Touch not, taste not, handle not the unclean thing," Col. ii. 21.

MISS VERLIE STEPHENSON, WHO DIED AT MOORESFIELD, NEB. MAR. 25, 1911.

These unclean doctrines and practices pollute, and they are to perish who use them. The only persons in the world who need to interpret the above Scriptures are the ones who have either stolen or are hiding the goods. He who is not guilty of either can take it as it says. Radical, you say? Yes, the Bible is the most radical book ever written. No compromise with error or impurity of any kind. "Strait is the gate and narrow the way that leads to life," Matt. vii. 14. It is that broad, liberal, conservative way that leads to destruction. So the people who claim to take the Bible are the *farthest from* it, and insist most on interpreting it.

Upon what facts of Bible and brotherly love did the Association base its action against THE RESTITUTION? The Bible is our rule of action, they say, then broke it before they the meeting adjourned. I remember some fifteen years ago we had a minister from another state to help us in our Conference, and he came loaded with grievances against THE RESTITUTION and succeeded in getting a resolution through putting Nebraska on record against the paper. At that time our Brother Conner was Evangelist for Indiana, and he wrote me about the matter, and I told him the facts. He explained the trouble just as Brother Underwood has lately given it. Has THE RESTITUTION grown worse in its management and make up since then? Or does environment explain it. Every one knows that THE RESTITUTION has grown and could have grown more if the faults could have been divided up and part of it put where it belonged. Brother Conner could do that then—why not now?

Three years ago I was travelling around with another minister, and he was loaded with fault-finding and working for another paper. During the time Brother Lindsay was working in Indiana, and the brother wrote to him of his action, and I saw his reply. He said Brother Underwood was found fault with when he was not to blame, and he was on the ground and knew what he was talking about. He also gave one or two instances. Joining in the action of the Association seems to contradict the former stand. I am satisfied THE RESTITUTION is better than it was even three years ago, and I have heard no complaints for several years. So I believe there is no legal grounds for complaint.

Brethren, let us be careful. As soon as matters are stirred a little, human nature begins to rise to the surface. Let us skim it off and throw it away, and get down to facts and principles that are based on the Bible in fact—not just said to be. I want to hold up both hands, and say Amen to what Brother Woodward has said, Brother Wagoner and others. THE RESTITUTION has a hold upon the hearts of the people that can never be broken. If it had been open to every thing like some others, we would have nothing now. The Church owes a debt of gratitude right now to Brother Underwood, if it could only see it, that they ought to try and pay. He has stood by its doctrines to his own personal hurt, but never flinched. Those who talk compromise are the ones who do the fault-finding, and are the most rigid and least compromising. Yes, Brother Huggins underscored "Avoid." But they who are so sure they are standing by the Bible, and against Articles of Faith written out, and denounce them as terrible, are the very ones who will not accept of the Bible term "avoid." Let the Church take this Scripture, and try to apply it, and they will see the interpreting begin, and finally "avoid them" will be unable to mean love them and throw a mantle of charity over all error. Now brethren, articles of faith is no agreement to keep and believe the Scriptures, and not to so claim, and then do away with it.

As long as men think more of position than principle, just so long will we have trouble in the world. Human nature caters to everything that satisfies the flesh. "If you will fall down and worship me, I will give you all these kingdoms." This strikes directly at human nature, and we see men on every hand giving evidence of worshipping Mammon, falling down to position and trembling for fear of its loss. A few of us who have the courage of our convictions, are considered radical. Is there a place in the Bible that suggests compromise with error or vice in the least degree? If so tell me where? Yet we are asked to compromise, and if we dare stand by the Bible, we are called radical and even worse. [illegible] the very men who a talking compromise and brotherly love are writing everywhere stirring up strife and misrepresenting. But these things have always been. No one can read Paul's writings and not discover he was defending the truth and himself as well against certain attacks.

Brother Underwood who has stood by the truth and would not compromise and allow all kinds of error to appear in the paper, has brought down wrath upon his head, and been compelled to defend himself.

Now brethren, you perhaps think I with a few others are the only ones who have said anything against the Josephites and law keepers. You are being led to believe that, and I am forced by such action to show you it is not the case. Others have drawn the line tighter and in harsher terms than we ever did. I give you but one quotation as a sample.

Brother Allard, writing to me from Mt. Auburn, June 19, 1910, less than three months before the General Conference, winds up in this way: "That Ohio bunch have written a different letter since I went after them, and they may come yet. But Michigan voted after their President had signed to have nothing to do with it. That it would not amount to any thing. There is no use to argue with Crowe and A. J. All I want them to do is to quit subverting the minds of the brethren, and go where they belong with those Stanberry mugs, and let us alone. If they would only take a stand, then we could write to our churches that we did not endorse them as our preachers. But we can do nothing until we get organized. As long as we pay no money to A. J. we can't keep him from preaching.—O. J. A."

"Let us alone." Who are the "us" he refers to? "If they would only take a stand." It seems to me that I never saw two men take a more decided stand than the two referred to did at the General Conference. I wonder if the brother has "notified the churches that we do not endorse them as our preachers?" I know that the churches have been notified that some others are not endorsed. It is one thing to aid and encourage a thing, and another to stand by it when the supreme test comes.

Yes, we need articles of faith and of discipline, and a paper that stands by the same, to govern vacillating human nature. If God would allow we would have just as many beliefs and actions as there are people. Let us watch that no man deceive us and take our crown.

ALMUS ADAMS.

Sunday School Lesson.

APRIL 30, 1911.

God's Pity for the Heathen. (Foreign Missionary Lesson.) Jonah 3d and 4th chapters.

Golden Text.—"Go ye therefore, and teach all nations." Matt. xxviii. 19.

In preparing this lesson it will be well to take the whole book, and get the connections well in mind. At first Jonah was disobedient, and sought to get out of doing what God told him to do. Later he is brought to see his error and repents, and becomes obedient. The attempt to make this lesson teach "foreign missions" may seem to some far-fetched, but it is well to remember that the Jew thought the kingdom of God was a Jewish kingdom. All of God's favor and his providence was for the Jews, and all victory and triumph of God's plans was meant solely to benefit the Jewish people. Hence we can see that to go to a heathen city and announce its doom, was a task that a prophet of the Jews might not want. To such a people could only imply that if they listened to the call, and were repentant, they would not be overtaken by the calamity. This could only be deliverance by God to the heathen, and this the Jews did not then understand.

The aim of the lesson should be to teach that God is not a respecter of persons, he is not exclusive, but cares for all his creatures no matter what their condition, and will help the repentant sinner, be he high or low, rich or poor, black or white. Nationality does not count with God, but loving service and devotion to him does. The lesson teaches a largeness, a comprehensiveness in the nature of God, that does not sanction meanness and littleness in his disciples.

Too much stress is laid by many on position. Among most people there is a race prejudice. The white thinks himself superior to the black man, and this is resented by the black race. What makes Jews dislike Christians? What causes Christians to dislike the Jews? What is the real basis of social distinction? How far do these things count with God? If we may judge from this lesson they do not count for much.

In the discussion of this lesson, some will make much of the way by which Jonah was made to do the Lord's bidding—the journey that he made in seeking to avoid the task, and how he was brought on his way, and made to do it. But the real important matter is that Jonah did enter Nineveh, and did sound the warning. He gave the reason for the destruction of the city to be for its great wickedness. The people saw that what he said concerning them was true, and from the king down to the animals even there must be evidences of real repentance. In this the king was the leader, and the people followed his direction. Then the Lord spoke again, and for repentance the city was spared. Pardon is won by repentance. The action of Jonah when thus assured that God was favoring this people, borders on petulancy, and is not to be emulated. God gave Jonah a lesson that shows him the foolish position he is in. God has him to see his narrowness, and would lead him out of that exclusiveness that so largely characterized the Hebrew people.

Israel was God's chosen people, and were to be separate from all other people. Their position was distinct. But they were not all that God had in mind. His plan was broader than this one nation. They were, if faithful to God, to be a means of blessing to the world. All nations by repentance and obedience could be blessed of God. This is the main teaching of this lesson. Jonah should have been glad and joyful that he could be the means in God's hand of thus saving thousands of the people of Nineveh, and not display so selfish a disposition. Every man was possessed of value in God's sight, and the plan of salvation embraces all who will come. "Whosoever will" is the plan of God. Whosoever does not spell Hebrews, nor Englishmen, not Americans, not white nor black. It means everyone, and everyone may have the salvation of God who will come to him and be saved. The people of Nineveh were spared because they repented of their sins, and that is the only way God will accept people now-a-days. He demands Faith, Repentance, Obedience, Right Life. "Whosoever will" may come, and none are barred out who come in the way appointed.

If our friends are badly chosen, they will invariably drag us down. If well, they will raise us up.

Ebenezer. 1 Sam 7,12

[illegible] for this department of The Restitution [illegible] the Brother Robert G. Huggins, [illegible] Avenue, Cleveland, Ohio. [illegible]

Brother Adams reports that he has [illegible] from the Western part [illegible] where he says [illegible]

[illegible] Avenue [illegible] Sunday [illegible]

[illegible] the hope of Eternal Joy. She [illegible] daughter of Mr. and [illegible] Stephenson, and besides [illegible] she leaves a brother, [illegible] two sisters [illegible] The funeral [illegible] Monday afternoon [illegible] M. E. Church, conducted [illegible] pastor, Rev. Adams. The large congregation [illegible] more than [illegible] the building [illegible]

[illegible] with you.

[illegible]

The Descending Angel of Revelation xx. 1.

Brother Huggins:

[illegible]

[illegible] Mr. & Mrs. W. L. B[illegible]

[illegible]

nesses of infallible authority is proven that the dead, "both the righteous and wicked" are rewarded at the same time. The kingdoms of this world become "the kingdom of our Lord, and of his Christ" (Rev. xi. 15,) at the advent of Jesus, and at the same time is the "time of the dead." (v. 18.) The sounding of the seventh trumpet (v. 15) brings the kingdom and the resurrection. There are only seven trumpets, the seventh is therefore "the last trump" (1 Cor. xv. 52,) which brings in the "time of the dead" for the righteous [illegible], Not for them only, however, for after our text says "the time of the dead" it adds a description of what is meant by them: "Thy servants the prophets and to the saints, and them that fear thy name, small and great; and "saints" from the least to the greatest, both living and dead are then rewarded, the same text with the same authority, [illegible] ness, and force, to [illegible] that the corrupters of the earth are "destroyed" at the same time. Without one doubt the reward of the righteous and the punishment of the wicked are simultaneous.

But there are who believe the saints resurrected at Christ's coming," the 20th of Revelations says so, asserts the objector. Well, if you read the chapter closely and critically you will find that the apostle gives no mention, distance or hint that "none but the saints are resurrected at Christ's coming;" these words and the idea expressed by them are not in Rev. xx. In this chapter the seer does not see the resurrection of any one, good or bad. There were no chapter divisions in the original Greek Copies of the New Testament; and while they are useful and convenient in our copies they sometimes exert an influence upon the unsuspecting reader that is detrimental to a clear understanding of the Sacred text, rupturing what should be held in closest continuity. Rev. xx. is a marked example of what I mean. Instead of reading the chapter as independent of former chapters, and as abruptly introducing the Lord's coming, the resurrection of the dead, etc., the word "and" in the 1 verse connects the 20th chapter with the foregoing 19th chapter. The angel descending from heaven in Rev. xx. 1, already has in his hand the "key of the abyss." Now a "key" in symbolic prophecy is representative of power to open and shut. This same angel in Rev. xviii. 1, is said to have "great power; and the earth was lightened with his glory." This angel, representative of the Christ and his glorified body, has already been raised from the dead (Rev. xx. 18;) he is already singing redemption's psalm (v. 9;) he already has the "key" or "great power" to dethrone and bind him with a chain the kings and potentates of the dragon, beast and his image; but as yet he is not reigning on the earth. "We shall reign (not are reigning) on the earth," (Rev. v. 10;) but not till his "great power" subjugates all hostile dominions. With a key or power in their hands they can open or shut and none can hinder. Rev. iii. 7. Christ has already come, and liberated his people from the tomb with this key (Rev. i. 18;) and they now, possessed with "great power," will reign on the earth soon as they have open a door in the heavens of the political firmament or apocalyptic "heaven." Rev. iv. 1. This opening in the firmament of political power they accomplished by destroying Babylon, the Beast and the False Prophet. Rev. xix. 18, 19. After this work of changing the kingdoms of this world into the kingdom of our Lord and his Christ (Rev. xi. 15,) the angel of "great power" erects the throne of David in Jerusalem (Jer. iii. 17;) and from this place of authority he descends "from heaven" Rev. xx. 1.

When potentates leave their capitals on warlike expeditions, they are said to descend upon countries they invade. So with this angel he descends from the heaven of his government at Jerusalem upon the territories of the Dragon, the Beast and False Prophet with a key of "great power," destruction is inflicted by his terrible and invincible hosts, and the remnants that escape being made food at "the supper of the great God" (Rev. xix 17) are now locked by the key or bound with the chain of the descending angel. No wicked are in the picture, not because they have not been raised; no righteous are seen by the prophet in the act of being raised from the dead, not because they have not been raised, but for the simple reason that the scenes of this Vision are of postadventual and postresurrection. The resurrection of the righteous and the wicked the destruction [illegible] angel [illegible] the marriage of the Lamb have already occurred; therefore none of these historic events appear in this vision of the reign of Christ and his glorified brethren for one thousand years. But more comments next week.

Gold Dust.

"Be true to your word and your work and your friend."

"The honor put upon man, in being made after God's image is a good reason why we should not speak ill to one another, [illegible] one another."

"Christ never promises smooth water to his followers. Nor is his church a vast assemblage of 'row boats' pulling along by the shore [illegible] the divine [illegible]. Each Christian has his own personal responsibility to pull, and his own rudder of conscience to steer with, and must work his passage [illegible]."

"God will not graduate us into a higher grade of life until we have learned the task he has set us in this phase of existence."

Much remains covered, but only a little longer and all shall be revealed. The Sun of Righteousness shall soon shed the [illegible] of his glory upon the world which now lies in the darkness and all shall know him, from the least unto the greatest."

Anna Drew.

Brother Huggins:

I received one of your Books, from The Restitution office, and have read your answer to a Christian minister with interest. In regard to the Spirit, your arguments are good and the truth.

Jairus's daughter was dead: that is what is stated in the narrative, but they claim that she was alive, that is, the body was dead, but the Spirit, the real person was still alive, but the record says that she was dead, and Jesus raised her from the dead, which could not have been true, if she were not. He did not call her back from heaven, or any other foreign place; but said "Maiden arise." This will show conclusively that the body that was dead, was the individual, and not the Spirit that had departed, and that the spirit (breath) was what was required to make her live.

Take Lazarus for instance, Jesus, or his sisters did not speak of him being any place but in the cave or tomb, and Jesus did not call him back from heaven, or any other foreign place, but called the dead man forth, and he came forth, in his grave clothes as they had buried him. if it was true that the Spirit was the real person, and absent, that Jesus did not know it, and call it back, is very strange to say the least.

In regard to the word soul, it is usual in common English, to apply it to a person, or individual; as "there was not a soul there" or in pity "poor soul" it is also used in the Bible in the same way; as "eight souls were saved in the ark," and when Jacob went into Egypt, "all the souls were three score and six," those were living people; and not disembodied spirits.

Also animals are call souls, in Numbers xxxi 28, "one soul of five hundred, both of the persons, of the beeves, and of the asses and of the sheep." Also Isaiah, "Shall consume the glory of his forests, and of his fruitful fields, both soul and body." Psalm cvii 26, the waves are called souls, so it is evident that the word soul does not refer to any other thing, spiritual or immortal, but simply to persons, etc.

Prejudice, and preconceived opinions, are hard to overcome. I once lent a man a small book, "The Gospel of the Kingdom"; he read part of it, and handed it back, saying that he was raised a Methodist and would have to remain one; and that a man convinced against his will, is of the same opinion still.

I hope your effort in writing the book, "the Bible, its Principles and Texts," may be a success, both in regard to the object for which it was written, and financially.

Your brother,
J. E. Hogarth.

Description of Christ.

The following epistle is said to have been taken by Napoleon from the records of Rome when he deprived that city of so many valuable manuscripts. It was written at the time and on the spot where Jesus commenced his ministry, by Publius Sentulus, Governor of Judea, to the senate of Rome, Caesar, emperor. It was the custom in those days for the governor to write home any event that transpired while he held his office.

"Conscript Fathers: In these our days appeared a man named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a prophet of great truth; but his own disciples call him the Son of God. He hath raised the dead and cured all manner of diseases. He is a man of stature somewhat tall and comely, with a ruddy countenance, such as the beholder may both love and fear. His hair is the color of a filbert when fully ripe, plain to his ear, whence downward it is more of orient color, curling and waving on his shoulders: in the middle of his head is a seam of long hair after the manner of the Nazarites. His forehead is plain and delicate; the face without spot or wrinkle, beautiful with a comely red; his nose and mouth are exactly formed; his beard is the color of his hair and thick, not of any length, but forked. In reproving he is terrible; admonishing, courteous; in speaking, very modest and wise in proportion of body, well-shaped. None have seen him laugh, many have seen him weep. A man for his surpassing beauty excelling the children of men."

The above selection I take from a book called Heart Throbs; I was at first disposed to doubt its being genuine. But [illegible] states that Napoleon did take many valuable papers, and knowing that this paper could be translated as well as the Bible, I now take it as genuine.

E. W. Knapp.

Communicated.

Obituary.

James W. Wilson, of Chicago, Ill., fell asleep on Monday, April 10, 1911, and on Wednesday following was laid to rest to wait the coming of the Savior whom he so fervently loved and so earnestly served. A short time before his death he dictated the following confession of faith, requesting that at his death it be sent to The Restitution, Last Days and Present Truth and that it be read at his funeral.

The Blessed Hope was his support and comfort through a long and tedious illness, and a few days before he closed his eyes to open them no more till the King comes, he said to the writer "Give my love to the Church, and tell them that I expect to meet them in the kingdom."

Brother Wilson was the son of James and Mary Wilson, and was born on a farm west of Geneva, Illinois, on May 31 1848. When quite a small boy his parents moved from the farm to Geneva, where a Church organization met for worship. He grew up in the atmosphere of the gospel, and at the age of sixteen, with four companions—Sisters Emma Underwood, Sara J. Underwood (whom he afterward married), Josephine Shaw-Barnelee, and Brother Samuel Wilson—he put on the name of our Lord by immersion. Ever since, by voice and pen, he has endeavored to uphold the purity and truth of his faith.

He was Elder of the congregation that met in Austin, and later held the same position in the Chicago congregation, until disease disabled him. For ten years he was President of the Illinois Conference, convening at Oregon, and when no longer able to attend, he continued to give earnest thought to its deliberations. He felt it keenly that he could no longer work in the vineyard. So, to be about his Master's business, under great affliction and tribulation, during the last year of his illness, he sent forth the gospel message in the form of a little book, "Will it Pay to become a Christian."

A good friend a gentle loving character, a faithful Christian—his loss will be keenly felt. He leaves a devoted wife, Ida P. Wilson, a daughter Mrs. Olive W. Holsinger, three brothers and two sisters to mourn.

MY CONFESSION.

I believe in the One God—the Almighty everlasting Creator and Controller of the universe and all that is therein; the All-wise and Everlasting Father; who is able and will fulfill all the great and precious promises made to humanity in the gospel message. Heb. xi 6; Deut. vi. 4.

I believe the Lord Jesus Christ is the Christ, Luke ii. 11; Acts ii. 36, and the only begotten Son of the everlasting God, Matt. i. 20 21; 1 John iv. 9; that, as the Christ he is heir to David's throne Luke i. 32, and in due time will reign as King over the re-established nation of Israel; that, as the Son of God, he is heir to all things, Rom iv. 13, and will have the heathen for his inheritance and the uttermost parts of the earth for his possession, Psalm lxxii. and that he will reign under God on this earth as its supreme Sovereign, 1 Cor. xv. 24 25, and that all things will be subject to him.

I believe that Jesus the Christ died on the cross as love's greatest sacrifice for sin, and that all who seek forgiveness in the appointed way, viz: through belief in the gospel, repentance, reformation and baptism—may have their past sins forgiven, John iii. 16; Acts viii. 12.

I believe that he was buried and rose again the third day according to the Scriptures, 1 Cor. xv. 1-4, and that he came forth from the tomb the first fruits of the resurrection, 1 Cor. xv. 23, possessing immortal life and an incorruptible body.

I believe that he still lives, Rev. i. 18 and is at the right hand of the Father as our high priest and advocate, through whom all Christians [illegible] approach the Father in their hours of need, and through confession can have all of their sins forgiven, except those which are willfully committed, Heb. viii. 9-10.

I believe that in the fullness of time Jesus is coming again to this earth, Acts i. 10 11, to fulfill his mission on the earth, viz:

1 To raise the dead and give them immortal life and incorruptible bodies like unto his own glorious body, for without this resurrection there is no life beyond the grave nor hope of salvation. 1 Corinthians xv. 13-20; John v. 24 30.

2 To give to all who have been faithful, inexpressable, with prosperity and happiness beyond the power of the finite mind to measure or comprehend. 1 Cor. ii. 9.

3. To establish the kingdom of God on this earth, Dan. vii. 13-15; ii. 44, of which he, the Son of God, will be King, Zech xiv. 9, Jerusalem the Capital City, Micah iv. 2, Israel the chief nation, Deut. xxviii. 13. This kingdom will absorb all of the kingdoms of the world and fill the whole earth, Rev. xi. 15, bringing peace on earth and good will to men, Psalm lxxii, thus fulfilling the promises of God to Abraham "In thee and in thy seed shall all nations of the earth be blessed," Gal. iii. 16.

4. To reward his people, giving to each a position of authority and of trust in his kingdom—everyone according to the works he has brought forth in this life. Rev. v. 9 10, Daniel vii. 27.

This is my faith, in which I have lived and in which I shall die. Will you, dear brother, sister, friend, embrace it, live the Christian life, and share with me the glories that surely will follow.

James W. Wilson.

Mary Jane Cuffel, daughter of Lewis and Sarah J. Cuffel, was born March 16, 1856, Rochester, Ind., and died, April 13, 1911, at her home, 6217 Stewart Avenue, Chicago, Illinois, aged 55 years and 27 days.

She was of a family of three children, having two brothers, William H. and Ezra. The latter preceded her in death, leaving William H., of Akron, Indiana; the only survivor of the family.

She was united in marriage to N. E. Barr, at Argos, Indiana, February 20, 1880. To them was born one daughter who died in infancy.

She united with the Church of God at Argos in 1880, and has since endeavored to live a life consistent with the faith and doctrine of her profession.

Her last illness was of short duration; and although all was done that loving hands could do, nothing could avail to save her from the grim monster, death. She leaves a loving husband and an adopted daughter, Jennie Felstrom, of her immediate household to mourn her loss. Many relatives and friends will miss her.

Funeral services were held at Athens, Indiana, April 14, 1911, conducted by D. E. Vanvactor of Argos, and she was laid to rest to await the resurrection morning.

D. E. Vanvactor.

Dear Brother Underwood,

We have read your long article all through, much of it more than once, and when you make this query "Does the Church of God owe me any thanks for keeping The Restitution out of the hands of G. M. Myers," we both said, Yes, a thousand thanks, and we are thankful that the paper, through all of your trials, has been kept true to the Truth, and its stated principles at the right hand corner. We want all to know that this is our sentiments.

We wish we could see you and Sister Underwood, and all in Plymouth. Give our love to Sister Thompson especially, and keep your own big share.

B. W. & M. A. Woodward.

Brooklyn, N. Y., April 12, 1911.

Dear Brethren of the Household of Faith:

Have you read the Circular of "the Ministerial Association," dated Cleveland, Ohio, March 10, 1911? If not, please read it.

Have you read Brother Underwood's reply thereto, published in The Restitution, Volume 60, No. 13, dated April 5, 1911? If not, kindly do so, and see what a straightforward, and manly, just and Christian statement it is. Then write Brother Underwood a short note, not necessarily for publication, and tell him he has your sympathy, confidence, respect and love.

It is NOW this is needed, so please do not delay.

Yours for Brotherly Love in harmony,

Alice D. Donaldson.

Dear Bro. Underwood:

Acts xxvi. 2. "I think myself happy because I am permitted to speak for myself this day before thee."

Yours issue of April 5th at hand, and more than read. "And he said unto them, It is enough." please read Luke xxii. 31-38. What, two swords enough for twelve men to fight with? No, but it is enough for Him to teach us a lesson. His suggestion in [illegible] latter clause of verse 36, "sell his" etc. Was [illegible] Jesus knew a better way?

So we may never have known of having such sincere [illegible] in our [illegible], had it not been forced on you. We have seen a little of the fruit of such men, with their tongue, and that they are classed with Pharisees. See margin of Luke vii 29 30; xv 15 16; 32; xiv 3.

No, Never!! Never let The Restitution go into such hands—"except ye repent," Luke xiii. 3-5. H. L. Hastings was threatened in a similar manner, and he, too, would not sell out, but kept steadily on. Amen. Perhaps we have seen a copy of his rival paper, Christian Socialist, and find their goal to be something like a mosquito coming from a wiggletail.

So now with "May God guide and keep us" etc, "is my prayer" too, Amen!

R. A. Humphreys.

Editor Restitution:

The Restitution has been a great help to me as I am almost isolated from those of like precious faith. I am glad so many are taking so firm a stand for the Bible truths. In these last days we cannot afford to strike hands with error, in view of our beloved brother Paul's admonition to the brethren at Rome, Rom xvi. 17, and which appears with double force in these days of going after strange and unlawful doctrines which with fair words deceive the simple.

I was especially pleased with Bro. Tichenor's article in your issue of Mar. 15th. If there was ever a time when our Lord commanded his brethren to come out from Babylon it is now when the time has come for the Bride to make herself ready to meet her absent Lord and Master, and will he receive us if we clasp our hands in fellowship with error which bring dishonor upon our glorious Head, even denying the divinity of the Anointed One? See 1 John ii. 22.

Dear Brother, I pray God you may be prospered in every good word and work. May you continue to give us "meat in due season," until our faith shall be changed to glad sight. Amen, even so come Lord Jesus, come quickly.

Yours in the Blessed Hope.

Mrs. Flora A. Wood.

"A Century of Indiana" is the title of a new history written by State Senator Edward A. Moore, and published by the American Book Company, Cincinnati, Ohio, price 75 cents. The volume contains 340 pages, and gives the earliest history of the State on down to the present day. Indiana today stands second to no state in the Union, and this work gives the whole history of the State in concise and attractive form, carefully indexed, so that it has an added value as a reference book. It is a splendid book for the home, and for Indiana Students it is of priceless value. No library is complete without it. If your book dealer cannot supply it send as above and get a copy. There is pleasure in reading it, for every Indianian is proud of his State, and besides enjoyment there is real profit in this work.

Life eternal would be the greatest individual blessing, and good government the greatest general blessing that could come to mankind—Christ will bring both at His coming.

Every true beginning of wisdom is the desire of knowledge.

Communicated.

Daniel II.

Nebuchadnezzar's dream, the Chaldean empire called the Assyrian in its commencement. This was the first monarchy, begun by Nimrod A. M. 1771 and ending with the death of Belshazzar, the head of gold having lasted nearly seventeen hundred years. Breast and arms of silver, the Medo-Persian Empire, which began under Darius, the Mede, and captured Babylon, terminated the Chaldean empire, which lasted 215 years. Belly and thighs of brass, the Macedonian or Greek empire founded by Alexander, the Great. He subdued Greece, penetrated into Asia, took Tyre, reduced Egypt, overthrew Dairus 331 years before Christ, terminated the Persian monarchy he went on and conquered all the country of the world in eight years; and after his death his empire became divided among his four generals, and the rule went on over the whole earth and lasted 281 years.

Legs of iron and feet and toes of iron and clay, the Roman empire, which was continued through a long race of sovereigns till 30 years before Christ when Octavius Ceasar took Alexandria, having defeated Anthony and Cleopatra at the battle of Actium and so Egypt became a Roman province, thus ended the kindom of Lagide after it had lasted 247 years and was swallowed up by the barbarous northern nations and thus terminated those four powerful monarchies. A stone cut out of of the mountain without hands strikes the image on the feet and destroys it. This stone is Christ, he is called a stone, a chief corner stone, and he strikes it with the gospels of the kingdom he commanded his disciples to go into all the world and preach the Word of the kingdom and the gospels strike on the feet the foundation of the whole image. Rome was in her strength and glory at this time, but Christ had to sow the seed of the kingdom and the seed is growing, and at the end of the Gentile age we will have the harvest. The stone had to strike the image while the Romans were in power. It could not strike now, it is gone. The riches of these four governments were all carried off by succeeding governments, and were destroyed with the stone and are still crumbling.

If you think this is worth printing I may write on the two thousand three hundred days in the 8th of Daniel. I am writing to you in the hope of getting more light. I would like to hear your view on when the stone struck the image. It is light that I am after.

R. B. Mitchell.

Editor Restitution:

As the Conference is to be at Troy, Ohio, this year at the Fair grounds, we met the Loard at their regular meeting April 1 and the date is fixed to be on the 16th of August and continue over the following Sunday. Please announce the date in the grand old Restitution, so the committee can arrange, and the brethren throughout Ohio and other states can arrange to be with us and enjoy a feast, and hear God's Word proclaimed.

Your Brother looking for the soon coming King.

N. S. Westfall.

ANNOUNCEMENT.

The 23rd Annual Conference of the Churches of God in Iowa will meet at Waterloo, August 19 to 27 inclusive. Programme will appear later.

O. J. Allard, Pres.

We trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2 00 instead of $1.50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1.50 and we will provide The Restitution to you. We will have no quarrel with a brother about so small a matter.

Please don't send to this office for W. H. Wilson's works, nor for John Foure's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Notice!

Those desiring Berean Booklets can get them from Alma Roose, Sac City, Iowa, for eleven cents a book, postage prepaid to any address.

LOOK. LOOK.

Here Is a Good Big Chance.

We want a lot of New Subscribers, and with a little effort you can get us one or more. We do not ask you to work for us for nothing, but will pay you for what you do. Here is our offer to you:

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One Pound of other Tracts.

or

One-half Pound of Tracts and 5 copies of A Letter to a Friend.

This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN, PLEASE!

We have a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will mail you one Free, if you will send us

Two New Subscribers.

JUST LOOK AGAIN, PLEASE!

We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Ella L Gardiner	2 00
Mrs M J Sipes	50

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in The Restitution some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies post paid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. Thompson, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

Will it Pay to Become a Christian? is the title to a well written book of 96 pages by Brother James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

A Letter to a Friend

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years and is yet full of good for all. Single the price is 10 cents, 12 for a dollar, post paid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and [illegible] who cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late Brother John O Woodruff. We have only "The Word of the Kingdom. During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to émd to you to get one we will send them to you post paid for 75c each.

The article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

Brother H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised or supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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SALVATION.

The above is the title of a tract of 14 pages issued by Brother John L. Wince. It contains the subject matter of a series of twelve articles that were published some months since in The Restitution. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once

Works of Bro Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

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The Bible: its Principles and Texts

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions; and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the truth by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

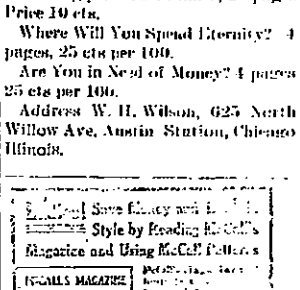
Pine Wood's Bible Class a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.



THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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Bible Pearls—2 page tracts Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted packages of 100 for 20 cts.

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The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, The Restitution, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free: or an *assortment* of the whole, same price. Address W L Tomlinson 10825 Orville Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta, Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from W L Tomlinson, 10837 Orville ave, Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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Poetry.

A Lesson in Service.

In the cool of a glad spring morning
The Master came to me;
"My seed of truth must be planted.
Will you help in the work?" asked He.
And I answered, "Wait but a little,
The day is so fair—so fair;
When the mornings are less enchanting,
In the fields I will do my share."

At the dawn of a summer morning
I heard the Master say,
"My truth must be watched and tended,
Will you work in my fields today?"
But I said, "The days are so dreary
And summer has just begun.
I will do my part in Thy labor
When the glory of June is done."

In the due of an autumn morning,
The Master came once more;
"My harvest is white," He whispered,
And reapers are needed sure."
"But this autumn joy," I pleaded,
"I must quaff of, ere it wane;
Just a few more draughts of sunshine,
And I'll help Thee gather the grain."

In the chill of a winter morning,
The Master came to me.
The ice-bound river was silent,
And snow lay white on the lea.
"O Master, now I am ready
To work in Thy fields," I said;
But the Master smiled in pity,
And sadly He shook His head.

"The harvest is over," He answered,
"And winter comes apace;
But some wheat lies all ungarnered,
Because of your vacant place.
You have spent the year in pleasure,
I have pleaded all in vain;
But what of your own reserves,
And what of the wasted grain?"

—Edith P. Thayer.

Communicated.

The Future Doom of Russia.

I will now continue the evidences that we are in "the time of the end." Beginning where I left off in my last article, I repeat as I said before, that the "time of the end" is not the end itself, but a period prior to the end, even the time when kings of the "North" and "South" will engage in their last deadly conflict.

It is a noticeable fact that the great inventions and discoveries which now startle the world, were not gradual developments, coursing down through the centuries, but began within the life time of many people, who are now upon the stage of action, and is confined to the period, known as "the time of the end."

Glance backward for one hundred years, and you will find people moving along in the ordinary course of life, very much as they did one thousand years previous to that; especially as to the "running to and fro," and the "increase of knowledge." The horse being the swiftest means of "running to and fro" upon the earth at that time, and upon the sea, the sail boat was the swiftest means, rather crude at that. Work of every description was accomplished by hard hand labor. About sixty years ago things began to materially change; but a decade later on the change was still more apparent; but within the last thirty-five years, it would almost stagger your mind to keep pace with improvements which seem to border upon the miraculous.

Our young people can hardly conceive, but what these things have always existed; but those who can look backward to the time prior to the existence of many of these things can better appreciate the change, and see with greater force the fulfillment of prophecy.

The swiftest means of "running to and fro" on the earth, that we now have, are the railroad and steamship. I will now briefly trace the first inception of the thought to use the above means as the way to traverse both land and the ocean.

George Stephenson of England established the first railway service between Manchester and Liverpool, with his rather crude locomotive, and Edward Entwistle was the first locomotive engineer. The name of the first engine was called "The Rocket." De Witt Clinton is said to be the first engineer who ran a locomotive and train in New York. The first cars on the train were like a colonial omnibus. I understand that twelve miles an hour was about the limit of speed.

Now in comparison with this, let me quote a description of a modern locomotive made by the American Locomotive Company. Length 80 feet, weight of engine, 265 tons; weight of tender, 81½ tons; boiler, diameter, 8 feet; length, 35½ feet; weight of boiler 50 tons. Heating surface, 5,314 square feet. Steam pressure, 215 pounds. This engine can haul an eight miles an hour, a train two miles long, carrying 10,000 tons of freight, or an amount of wheat, representing the harvest from 25 miles of wheat farms."

I saw a similar engine to this, while on my present trip in Texas. On enquiry, a conductor said the oil tank attached to the engine, had a capacity of 3,500 gallons of oil.

Now as to speed. I have seen a picture of The 20th Century Limited, running between Chicago and New York, and also running within about 100 miles of where De Witt Clinton ran his train. This picture is said to have been taken while the train was moving at the rate of ninety miles an hour. This train makes the trip of 980 miles in 18 hours. Within about five days people can be whirled from ocean to ocean. I was the guest of a brother in Cashmere, Washington, who told me that in the fifties he crossed the plains with an ox team in seven months.

As to the amount of "running to and fro," "The Railway Age," gives in substance the following: "Railroad travel in the United States for the year 1897, was equivalent to thirteen billion persons traveling by rail one mile. Ten years later the number of miles traveled by the people of the United States, were 24,612,462,029, an average of 287 miles each, for the 90,000,000 inhabitants of the United States." While these figures are simply enormous, it is even greater today. In Europe the travel is equal to this, if not greater.

Prior to this people could not mingle together, and confer with each other with regard to matters of mutual interest and advancement, as is the case now. There was no means of transmitting news, or thought, faster than the horse or sailboat could carry it. The intervening space between countries, was seldom bridged over, while intercommunication between neighboring states was quite limited. On this account there could be but little interchange of thought, and importation of knowledge between each other. Hence rapid transit was a necessity in order that "knowledge may be increased," by bringing the people in contact with each other. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Prov xvii 17. Contact with each other is an absolute necessity, in the sharpening process. The above Scripture expresses a truth of worldwide recognition. This is evidenced by the fact that there is probably not a single day in the year, but what aggregations of people called conferences, or conventions are in session giving and receiving knowledge upon topics too numerous to mention, and at the same time conferring with each other, and devising ways and means to more rapidly impart information on their specific line to others. Rapid transit has made it possible for people to "run to and fro" to these conventions.

The confusion of tongues has largely hindered the rapid transmission of knowledge, and in these days, ("the time of the end") a new universal language (simple, and easy of acquirement) has been given to the world, by which information can be transmitted to its remotest bounds. Every impediment is being removed which impedes the rapid transit of thought. "This gospel of the kingdom shall be preached in the world." The brethren in New Zealand have printed this gospel in Esperanto, ready to be sent into all the world. Why do not the Household of Faith in the United States immediately seize this mighty power, and do their duty in sending "the Gospel of the Kingdom" to earth's remotest bounds.

Another means of rapid transit on the "running to and fro," between nations, is the modern steamship. Compare this with ships of seventy-five or even fifty years ago. A lady who crossed the ocean between Liverpool and New York in the fifties said it took her on the ordinary sailship, seven weeks lacking one day. No large amount of "running to and fro," could be done as then as they only could accommodate a few score to each ship. After awhile Fulton took a step in advance, when he produced his crude steamship; it being about as crude as George Stephenson's locomotive. As it steamed up the Hudson river, the people gazed upon it with feelings of distrust and amazement. When they beheld its long smoke stack, belching forth clouds of black smoke, objection was made to it, saying: it "would blacken the wool on the sheep's back."

I have a picture of the first steamer carrying mail across the ocean. It used to cost twenty four cents to send a letter to England, and ten cents to send a letter from Chicago to San Francisco. The mail facilities were slow and crude, but now its organism is almost perfect, with its railway mail service, and rural delivery, etc. It surely is a mighty factor in the "increase of knowledge," in "the time of the end."

Let me quote to you a description of a modern steam ship called the "Lusitania she is 760 feet between perpendiculars, 785 feet on deck, 88 feet broad, and of 32,500 tons displacement. At her maximum draft of 37 feet six inches, she displaces 45,000 tons. She is the first of the big liners to use the turbine engines, and with her 70,000 horse power, her speed is 25½ knots an hour. Has palatial dining rooms and parlors, fine baths and bed rooms, passenger elevators, printing office for daily papers, news is derived by wireless telegraphy, day by day. In place of carrying a few score passengers, they carry enough to make a fair sized village. Hence, the "running to and fro," between nations, is simply enormous in these days of "the time of the end."

Personally, within the last nine years of my evangelical work, I have seen much of the "increase of knowledge," and "the running to and fro," as I have in that time, "run to and fro" myself from Sturgeon Falls in Canada, to the gulf of Mexico on the south, and from the Atlantic Ocean on the east, to the Pacific on the west. I have also proclaimed the "Gospel of the kingdom of God," in some twenty-four different states, and at this writing am evangelizing in the State of Texas. I also am ambitious enough if others will co-operate, to extend the work, and to assist in sending the "gospel of the kingdom, into all the world," by taking advantage of "The increase of knowledge," in the printer's art, and the new universal language of the world. Let us be alive, and keep pace with the "increase of knowledge" in the glorious work of the Lord.

These articles will be continued in THE RESTITUTION, as I am not near through yet.

Rally as one man, to the support of THE RESTITUTION. It is a medium of communication that I am proud of. It stands solidly for the grand old "Gospel of the kingdom."

In the Blessed Hope
W. H. WILSON.

Never mind whereabouts your work is. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results in the hot working day the cool evening hours are drawing near when you may rest from your labors, and then they will follow you. Do your duty, and trust God to give the seed you sow, "a body as it hath pleased him."—Dr. Maclaren.

It is important that every man should pull a little more than his own weight in this world.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LX. PLYMOUTH, INDIANA, APRIL 26, 1911. NUMBER 16.

Reverence for Bible Teaching

The man that respects not his own word, respects not himself, and he that respects not himself, no one will respect. He who in the beginning spoke and it was done, whose Word spoke a fire and a hammer that breaketh the rock in pieces, whose Word shall judge the world and never pass away, but shall stand, like its immutable Author, when the heavens and the earth shall be no more, will surely respect and honor his own Word.

"In the name of the Lord, it is said, the righteous run and are safe, but of his Word it is said, Thou hast magnified thy Word above all thy name. The person who can cavil or trifle with the Word of the Great Jehovah to avoid a duty it commands, or to defend a doctrine of his own denomination, is a presumptuous and thoughtless man, little does such a one realize that he will be confronted by the fearful and insulted Author of that Word when the dead, small and great, shall stand before God, and the dispensational books be opened. "To this man will I look, even to him that is of a poor and contrite spirit, and trembleth at my Word." "Hear the Word of the Lord ye that tremble at his Word (Isa. lxvi. 2-5,) a lack of reverence for the Word of God is surely the one great sin of this degenerate age of the world. A certain tyrant of Rome used to wish the Roman people had but one neck, that he might dispatch them all at one blow. All our sin-cursed dear reader have but one neck, namely, disrespect for the Word of God. If we have just reverence for his Word we will commit none of the sins it forbids. My dear reader, if you do not believe what the Bible plainly teaches, that people are begotten through the Truth, are made clean through the Word, are converted by the law of the Lord, you have good reason to doubt whether you have any reverence for the Word of God. It is a truth that the only moral power ordained of God for the conversion of sinners is his Word, and all who have no reverence for that are beyond recovery, when any one arrives at that extreme of wickedness they may prepare for destruction. When the antediluvians had lost all respect for God's Word as preached by Noah, he destroyed them with a terrible overflow. Again when the Jews would not regard the Word of the Lord spoken by Jesus and his apostles, but made void the conditions of salvation by their sectarian doctrines and traditions they met a similar fate, and who, at all acquainted with the facts can doubt that the Gentile church has departed far from the gospel as the Jews did from the law. Professed Christians reverence many things which the Bible teaches, not because God says so, but because the sectarian party to which they have attached themselves teach and practice so, indeed, almost every observing person must have noticed that it is of no more use to quote to a party man the plainest declaration of God's Word against a tradition of his church, than it would be to cite a heathen fable, a man rejects the doctrine of purgatory (as he thinks) because it is not in the Bible, and at the same time practices infant sprinkling for baptism, although that is not in the Bible either. Another rejects infant sprinkling because it is not in the Bible, and still will practice "experience telling" although that is no more to be found in the Bible than infant sprinkling. Another rejects the office of Pope because it is not found in the Good Book, and contends for the office of "Class Leader," hence all such deceive themselves, they think they respect the Word of God, when in fact they only respect the doctrine of their own party. The truth is, they reject these things, not because they are not in God's Book, but because they are not in the creed of their own church. It is most manifest that the revelation of God is of no more use to such persons than it is to the pagan that never heard of it. The pagan follows his own feelings, and so do they, they both profess to be taught by the same spirit, the one, idolatry, the other sectarianism.

H ZACHRYS.

Editor Restitution:

Brother O. J. Allard came to Colorado, and beginning March 20th held a series of meetings in the Tuttle School House lasting two weeks. The attendance was very good from the first, but increased, and the last night there were [illegible] present. [illegible] were much interested and [illegible] God will bless the work begun here in Colorado.

Your Sister in Christ,
MINNIE ROGERS.

Dear Brother Underwood:

I will renew my subscription which is due, and send me some tracts for distribution. I have been away at a new place, and the people are anxious to learn, but are not very well advanced in Bible knowledge. They are not very prejudiced as yet, and I have been teaching the doctrine of the kingdom, and life only in Christ. I am not a preacher, but I gave a talk on the kingdom the first Sunday in April in the School House, and had good attention. I think I have done some good in this locality, and send my greeting to all the saints scattered abroad.

Yours waiting for the Christ,
F. P. HATFIELD.

[Brother Hatfield you do not need any commission to be made a preacher. If you know the good news—the glad message—and have the ability to tell it in a pleasing way, your have a right by order of the Lord Jesus Christ himself to go and tell it, and you will be blessed of God for telling the simple gospel story, more than are the learned D. D. lecturers of this day.—ED.]

Concerning Brother C. W. Tomkins, notice of whose death was given last week, we have the following. The clipping is the same that we had:

Editor Restitution:

I enclose a clipping which will tell you of the death of Brother Tomkins. There is not one of the faith in Kennewick, unless his son may be. I have corresponded with this brother for three years, and found him to be a well-informed man. I regret very much that I was not able to visit him. It is only a few weeks since I received his last letter, and he said nothing about being worse. I had intended to go and see him as soon as the weather would permit me to leave home, as I have been in poor health all winter. Brother W. H. Wilson was well acquainted with our Brother Tomkins.

Your Sister in the One Faith,
MRS. CLARK MCCLELLAND.

[Perhaps Brother Wilson can add something concerning Brother Tomkins.—ED.]

Dear Brother Underwood:

I herewith send renewal for THE RESTITUTION. I am a little late, having been short of funds. I sincerely thank you for still sending the paper. I am all alone here in the faith, so I prize THE RESTITUTION very much, as it is about all the preaching I have, and I could not do without it.

Your Brother in hope,
A. B. GRIFFITH.

Editor Restitution:

Sorry I am late with my renewal, and thank you for sending the paper right along. I am alone and would not do without THE RESTITUTION for twice its price. I wish you a happy and prosperous year in publishing the best paper that I ever read,

Your Sister in our Blessed Hope,
SARAH E. SMITH.

Dear Brother Underwood,

Send THE RESTITUTION here for a while yet, as we decided not to start to Oregon till the nights get warmer, as we are intending to travel with a wagon.

Best wishes for your future success, notwithstanding obstacles—these are trials—you will come off conqueror in the end.

Your Sister in Hope,
AZORAH M. SCHOOLS.

The Restitution.

THE RESTITUTION proclaims the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Obituary.

June Ayers was born in Dork Co. O. August 20, 1824, and died at Holbrook, Nebraska, April 13, 1911, aged 86 years 7 months and 24 days.

She was married to Barton Harlan February 8, 1844. To this union were born six sons and six daughters, of whom five sons and four daughters survive her, also forty-six grand-children and [illegible] great grand-children ago.

Early in life she heard the gospel of the kingdom preached by Hornaday, Chase and others in Indiana, and was baptized, and remained a zealous member of the Church of God, and died in a strong hope of the soon coming of Christ and the resurrection from the dead. Truly a mother in Israel has fallen. Being endowed with a strong vitality, she possessed her mental faculties to the last, being sick only a few day with pneumonia, followed by a partial paralysis of one side

She was possessed of a strong force of character. No amount of argument or persuasion induced her to swerve to the right or left in her conception of right or wrong. She has lived a consistent life, ever striving to merit the "well done" when Jesus shall come.

We discoursed to the sorrowing relatives and large concourse of friends upon the subject of the resurrection, after which we laid her away in Pleasant View Cemetery, nine miles south of Holbrook, near the home of her daughter Elizabeth Adams, to await the call of the last trump, when we shall be changed to immortality. May her children, grandchildren and great grandchildren seek to emulate her steadfast and holy life, and we all at last permitted to clasp glad hands joyfully in the kingdom of God to share its blessings throughout an endless eternity.

O. J. ALLARD.

The following is clipped from the Nevada, Iowa, Journal, and sent to us by Brother Joseph Fish:

Samuel Dickinson, an aged resident, died at the home of son, J. K. Dickinson, Tuesday evening, after a week's illness of pneumonia. The funeral was held at the home of his son yesterday afternoon, and the body was interred in the Colo Cemetery, Elder Campbell officiating.

The deceased was a native of Indiana, having been born in Brown Co. that state June 19, 1829. He was united in marriage to Mary Ann Fish in Howard Co. Indiana, March 10th, 1851. Of the children born to them, those living are Mrs. A. C. Barrett of Kellerton, Iowa, J. K. Dickinson of southwest of this city, and J. A. Dickinson of Lincoln, Neb.

Mr. and Mrs. Dickinson and children came to Story county in 1864, took up a farm in the Dalton neighborhood and that has since been the family home. He leaves two brothers and two sisters besides his widow and the three children to mourn his death. The brothers are James Dickinson of Walla Walla, Wash. and John Dickinson of Kellerton; the sisters are Mrs. Mary Kenworthy of Walla Walla, and Mrs. Emily Easton of Louisburg, Kansas.

Besides these there are ten grandchildren, and ten great grandchildren. All were with him at the time of his death except the son J. K. who is in a hospital at Iowa City.

The deceased was a member of the Church of God, and faithful in that belief until death called him.

There is a world of practical philosophy in Christ's teachings about losing one's life to save it. Only as a man spends himself in unselfish toil for others does he gain an insight into the true secret of existence. Not until he is lifted up on a cross of sacrifice can he obtain the broad vision of life, the clear understanding of brotherhood, and the full perception of truth that are the richest rewards the human soul can know this side the kingdom. If you would save your life from smallness, meanness, selfishness and death, then lose it by fearless service.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD

PLYMOUTH, INDIANA, APRIL 26, 1911.

DEMANDS by our brethren for space are yielded to and we refrain from saying some things we had contemplated.

WE wish to again call attention to the plan given by Jesus himself for us to follow where there are differences between brethren—Matt xviii. 15-17. Let all of us get the Bible and read this over, and analyze it carefully to see exactly what our Savior wanted to teach us. Perhaps if we would do so, those who go about seeking to stir up strife, foster unrest, and make divisions would soon be checked in their nefarious efforts. Study the subject of busy-bodies, strife-makers, tale-bearers, and see what estimate God's Word holds such persons in. It might be profitable in certain localities.

ANOTHER class of persons who will do well if they do a little heart-searching, are those who listen to the slanderous tale-bearer, repeat the story and forming an opinion, never make the least effort to get "the other side." Are they afraid the "sweet morsel under their tongue" will lose its "sweetness" if exposed to the daylight? Brother, Sister, you who now peddle from ear to ear your libelous story, suppose Jesus Christ came to you this day, do you think he would listen very long to your recital?

Communicated.

Sunday School Lesson.

MAY 7, 1911.

Uzziah, King of Judah, Humbled.
2 Chron xxvi.

Golden Text.—"Pride goeth before destruction, and an haughty spirit before a fall." Prov. xvi. 18.

The simple story of this lesson is that at the age of sixteen Uzziah, who was the son of Amaziah, king of Judah, on the death of his father, succeeded to the throne. He had for an adviser the prophet Zechariah. He followed after God, and was blessed in so doing. He organized the army and defeated the heathen nations round about him, strengthened his own nation, built fortifications, and in every way placed his country in a position to resist attacks from without. He paid much attention to the building of cities, and had a fondness for husbandry, and improved this branch of work. His army was well equipped with special weapons devised by cunning artizans, and engines for shooting arrows, and for hurling great stones were made, and his army became a mighty force, making him respected by the nations round about. God helped him, and was with him in all his undertakings, until one day he thought like many do in our day, that he could improve on what the Lord had mapped out for his service to be acceptable. In the temple services certain men were designated to perform the various functions, and even the king should not presume to perform this service.

One day Uzziah thought he would enter the holy place in the temple, and burn the incense upon the altar. Azariah the priest went in after him with four score priests of the Lord, and protested against this desecration, telling the king that he had no business to do so, as the priests were appointed for the purpose. The king became angry, and was determined to do as he pleased. He had a censer in his hand ready to burn the incense, and while in the very act he was suddenly stricken with leprosy, was put out of the temple, and made to dwell in a separate house, and finally died, his son Jotham becoming king in his stead.

In this lesson we have the sin of pride. Uzziah made a good beginning, the Lord prospered him, and he became great. Then he committed a grievous sin, and the Lord punished him for it with a punishment that shows the righteous indignation of God that one whom he had so helped should treat him so ill.

What led Uzziah to do that which was forbidden? Pride. He was strong the lesson tells us; successful, and his success was what led to that spirit of self-conceit that was his downfall. At the first Uzziah was humble, and while strength is good, and while success is desirable, yet when one becomes so puffed up with pride that he thinks that he is all there is, and no one else counts, not even God, then is when his fall is assured. Many men fall and are cast down by the same spirit that was in Uzziah. He wished to usurp the functions and position of another instead of sticking to his own business. He has a perfect example of that class of persons we can often see today, who seek to "run the whole thing"—who is said to be "stuck on himself." Such need to be reminded of the Golden Text—"Pride goeth before destruction, and a haughty spirit before a fall."

Pride alienates us from the good will of others, for no one loves the proud overbearing person. We are blinded to our own condition, and think we are stronger and brighter and better than we really are. We do not feel the need of strength and wisdom—for so much of that is in us already—hence we are shut off from the only real source of strength and wisdom, and we cannot draw supplies for the day as we have need. Pride in the heart of man is like leprosy in his person. There is but one source from which we can look for a cure. By keeping God with us, by cultivating humbleness of spirit, bowing to God's will on all things, we can not only be cured from pride, but kept from it altogether. Sooner or later pride will lead to destruction. If we take Christ for our example through the coming week, we will not be overcome by our pride. We can if we will behold each day his great courage at all times of his life, the lofty nobleness of his nature, his victories over temptation, and his utter forgetfulness of self, in his service to his fellows. If we keep these aspects of his life in mind we shall as we seek to emulate him, be kept away from pride and the destruction that follows in its wake.

Will we look to Jesus, and imitate him, do his command, each hour of this week?

Report of Labor.

In response to a call from the secretary of the Northwest conferences of the Churches of God in Oregon and Washington, we left our home in the Wenatchee Valley in the central part of the State of Washington, and went to Portland, Oregon, where we met Bro. Frank Smalley, President of the Northwest Conference, on Feb. 18th. One word of explanation as to the Northwest Conference, this Conference has been organized somewhere near thirty years and is made up of the churches of western Oregon and Washington. The churches of central Washington are formed into another conference, this was done for geographic reasons. There was at one time some three hundred believers in the things pertaining to the kingdom of God in the territory covered by the Northwest Conference.

On the evening of Feb. 18th, Bro. Smalley took me to Felida, Washington. This is a small place on the Washington side of the Columbia River some twenty miles from Portland. Owing to a misunderstanding there were two preachers here on this date, A. W. Darby of Corvallis, Oregon and myself. But it was arranged that Mr. Darby should speak at the morning meeting on Sunday the 19th, and myself in the evening. There were good audiences and good attention at both meetings.

On Monday morning we took an early train into Portland, from there we went by trolly to Forrest Grove, Oregon, where we went to visit Bro. and Sister Wm. Prosser. This was the first time that I ever met them, and it is truly encouraging to us younger members to find those who have run the full three score and ten years allotted to man, still strong in the faith. Bro. Smalley returned to Portland on the afternoon car, I remained at Bro. Prossers, spent the night at their house, we truly made good use of the time in talking of the blessed hope.

On Tuesday morning I went by car to Hillsboro, from there I took team out to Bro. D. W. Fiske. Sister Fisk notified the brethren that I was there and ready to begin a series of meetings on Wednesday evening Feb. 22. This was accomplished in a few minutes by telephone. The weather was good and the roads in fair condition, but there were only eight present at this meeting. This place is well known to the readers of THE RESTITUTION, for it was in the church house owned by the kingdom believers, and known as "Scholls Ferry Oregon." The records show that this church was organized in June 1867, it has in the past numbered its members at near one hundred, they owned a good comfortable house well furnished. But the doctrine of "fair chance" or "future probation" was introduced among them, and now as far as I was able to learn there are some fifteen believers at this place, the house that was dedicated to the worship of God is now being used by his enemies, that is to say people who preach the "Sky kingdom," even the secretary of the church told me that he had taken his own child to Newberg and had him baptized in the Christian church by the preacher of that faith. On Thursday evening there were eleven of us present; Friday, eighteen; Saturday, a smaller number, but on Sunday morning there was a very good audience and again at night the house was well filled. there was good attention given at all the meetings, and when I announced that that would be the last meeting the people expressed themselves as being sorry that I could not stay longer as they wished to hear more of the good news. But it was planned for me to go to Felida, Washington the following week so I could not stay longer.

On Monday morning Feb. 27th, I went into Hillsboro and took car for Portland, Tuesday went to Felida. As it was announced beforehand that I would be there was greeted with a good audience and good attention. Felida is about a mile and a half from the Lake Shore school house where the Kingdom believers met so many years, there was at this place at one time ninety members or more, as near as I was able to tell there were nine baptized believers attended my meetings, the same conditions and same doctrines that killed the church at Scholls did its deadly work here. There is a nice little white church here at Felida, owned by the kingdom believers, but they like the ones at Scholls have joined hands with the hosts of darkness and their houses being used to teach the doctrine of the immortality of the human soul, when their bell tings out the hour of meeting, instead of calling the people together to listen to the glad tidings of the soon coming King, they hear the doctrine of the enemy instead. I stayed here through the week holding meeting each evening, the people attended good and gave good attention, delivered eight sermons in all at this place. Closed on Sunday night, the people showed good interest and expressed a desire for more of the good news, but as our time was limited and we had other places to visit we closed with the Sunday evening service.

On Monday morning March 6th went back into Portland, remained there the remainder of the day, next morning took train for Corvallis, Oregon, here I found about twenty people who believe in the future reign of Christ on David's throne. They have a small church building, but comfortable, and furnished to their needs. I began Tuesday evening Mar. 7th, and continued through the week until Sunday night which closed the meetings at this place. The attendance was small at first but increased as the week advanced with a fair number out Sunday morning and evening. But it made my heart sad to find that while they had learned the truth of the future reign of Christ, yet many hold to the Christ dishonoring doctrine of his human paternity. Their leader A. W. Darby told me plainly to my face that he did not believe that Christ was the Son of God until after his resurrection from the dead. At the close of the meeting I was urged to stay another week and proclaim the glad tidings, but as it was the wish of the executive board that I should go to Eden, Wash., and our conference at home was set for March 30th, I had to leave at this time.

On Monday morning March 13th, returned to Portland, from there I went to Oregon City, stayed over night and next morning took stage for Molalla, Oregon sixteen miles away to visit with Bro. Hiram Cordill arrived just in time to take dinner with his daughter and son-in-law Mr. and Mrs. Marsh. Found Bro. Cordill in very poor health, as he is a sufferer with brights disease, yet it was a pleasure to look into his face once more and feel the warm hand clasp and hear him say that though he was afflicted bodily yet his faith was strong in the Lord, he is still waiting for the coming kingdom, may the loving Father watch over him and keep him from evil. Next day at stage time I bid good by to Bro. Cordill and returned to the city.

On Thursday evening March 16th, took passage on one of the Columbia River boats for Astoria, Oregon, arrived next morning at 6:30 A. M. Was fortunate in getting a boat that afternoon for the Washington side of the river. Arrived at Eden, Wash., at 6:00 P. M. was welcomed by Bro. Smalley and family. This is a small valley in the coast range of mountains. Notice was given over the telephone, and meetings began in the school house Saturday evening on the 18th, and continued till Thursday evening the 23rd. It began to rain very hard and made the roads very bad, so it was thought best not to try to hold any longer at this time. The attendance and attention at Eden was good at all times, and it was a pleasure to labor in such a field. On Saturday morning I went to Bro. Smalley's boat to Astoria, by traveling all night and the greater part of the next day was able to meet with the household of faith at their meeting in the evening. Of course no one was expecting me home until after Sunday, so it was a joyous surprise that was in store for them as well as myself to come in that evening hour. This is one of the greatest blessings of the Christian life, brotherly love, and by this shall all men know that ye are my disciples because ye love one another.

Brethren, I have given this faithful record of conditions as they now exist in the Northwest Conference, and I give it with sadness, it is truly a sad thing to witness the work of false doctrine, to count the number of the slain. And to think that a few have missed the deadly scourge of "Future probation" to now be attacked by the baneful doctrine of Josephiteism. Will they be able to stand? May God keep them by his power. The Master could surely see the end when he said, "Nevertheless when I come shall I find faith on the earth," and I fear if he delays his coming much longer he will not find many awaiting his coming. In my judgment, if there ever was a people who needed articles of faith to guide them, and a discipline to protect them from wolves in sheep's clothing, it certainly is the believers in the kingdom promises. I have tried to report conditions just as they looked to me at the time, have tried to do justice to all and injury to none. The words spoken and this report given is with the full knowledge that we shall all stand before the judgment seat of Christ and give an account of the deeds done in the body. I fully believe that God has jewels in this field, may they ever prove faithful is my prayer.

Yours in the one hope,
N. D. TITCHENAL.

Dear Bro. Underwood:

I have been reading the controversy in THE RESTITUTION about the ministerial association, and you may feel assured you have the sympathy of Mrs. Morron and myself, and I know if the rest of the members of the Salem church were to write you they would tell you the same.

We, or the ones I have talked with, or have heard express an opinion, are for you and the gospel. Human paternity of Jesus and Sabbath keeping, and other isms are not gospel any more than is immortality of the soul. Because a person claims to be a member of the Church of God does not make him so, any more than having been a member of a lodge, and having been expelled for conduct not tolerated by the body he formally belonged to, is a member still of that lodge. Because I believe Jesus is going to establish his kingdom on this earth, and because some other religious bodies believe the same thing, does not make me a member in good standing in that body, or in fact a member of that body, unless it was in my own mind.

Others may say Ohio is self-righteous, but I say no compromise between error and the gospel. Any person that denies Jesus Christ as the Son of God tries to make God out a liar, and is not standing on the foundation upon which the Church of God is built. So far as I have had any business dealings with you they have been very satisfactory. I give you my favorite for a case of your kind, Rom viii 28. We don't know why but we know it is so. Trusting this finds the friends of the truth with you. I remain,

Yours very truly.
P. L. MORRON.

The Czar of Russia issued an edict prohibiting the Jews from bearing Christian names. It is no wonder that the Russian Jew is not disposed to Christianity when he comes to America. All that he sees in his native country makes him think of Christians as oppressive tyrants, who do not hesitate at any outrage.

Aversion to reproof is not wise, but is the mark of a little mind. A truly great man can bear reproof for the benefit thereby gained.

[Selected by Ian Katison.]
An Interesting Remnant.

Amid the world wide activities of the Christian Church no large place is given to the Samaritans, and the reason is obvious. They are perhaps the smallest religious sect that the world contains. They have this advantage, that they are all together, practically confined to the single town of Nablous, the ancient Shechem. Small in numbers, there is yet a deep interest attaching to them because of the prominent place they occupy in Scripture history, and in connection with the life of our Lord.

Modern Shechem is a town of considerable size, with a leading industry that does not seem to receive much support from the inhabitants themselves. That industry is soap-making, made possible by the abundance of olive trees in the neighborhood and the importation of alkali from the Hauran, but in no way noticeable as practically applied among the townspeople.

The Scriptural associations of the place were hardly in keeping with what we actually saw. Abraham and Jacob had been here; here Joshua held his last assembly of the people; here Jereboam led the revolt of the northern tribes from Solomon's successor, and here in later days the pagan colonists from Assyria were settled, from whose union with the remaining Israelites came the Samaritan people who were to abide through all the ages a striking witness to the truth of Scripture history. Today the city is, for the most part, mean and irregular, but still intensely eastern, with some western features strangely mingled here and there. The inhabitants are nearly all Moslems, and of a very fanatical disposition.

Undoubtedly the most interesting feature for an European visitor is the remnant of the Samaritan Church, still to be found here after all the centuries of war and change. Surrounded as the Samaritans have been throughout all these generations by an overwhelming population of hostile people, they have preserved themselves not only in existence but in the exercise of their religious duties.

Their Synagogue is a small white-washed chamber buried in one of the poorest and darkest parts of the town, to be reached only with difficulty and under competent guidance. On the occasion of our visit, a few months ago, we had to thread our way among crowds of scantily clad and unwashed children, and within the precincts of the Synagogue itself among several worshipers. The arrival of visitors from Scotland is not a daily occurrence, and the fact of our visit was quickly communicated to the High Priest, who at once appeared to bid us welcome. He had been a tall man, but was bowed down with the weight of years. He was spare in form, but with a look in his face and a dignity in his mien that was in striking contrasts to the poverty of his surroundings. Nothing could exceed the courtesy of his reception, and as he stood in the patch of sunlight that fell at the entrance of the dark little Synagogue, with a few faithful attendants around him, he seemed a figure from a far-off time. His features and those of his companions were strikingly Jewish, more so even than those of many Jews we met elsewhere in Palestine. He was simply but picturesquely dressed in a white surplice with a red turban, but with no other emblem of his priestly office. We learned that the office is hereditary in the family of the tribe of Levi. They still celebrate the Mosaic Festivals, and pilgrimages are made three times a year—at the Feasts of Unleavened Bread, of Weeks, and of Tabernacles—to the neighboring Mount Gerizim, which they esteem as peculiarly sacred. The Passover is still observed in accordance with the Old Testament ritual, but to this it is very difficult for a stranger to gain admission.

They hold as a priceless possession two copies of the Pentateuch, the only books of the Old Testament which they accept, and these they show with reverence and manifest pride to visitors. The rolls, which are undoubtedly old, but not so old as they are said to be, are placed on a special stand for inspection, and then carefully replaced within their coverings. The texts of these codices differ in several respects from the Jewish copies. Apart from the festival observances their worship is extremely simple, the prayers being repeated in the Samaritan dialect, and not in the colloquial Arabic of the country. As is to be expected, they are strict monotheists, abhorring all images, and the ascription in any way of human attributes to God.

The Samaritan Church is a very small community, numbering perhaps only about one hundred and sixty souls. As the remnant of an ancient people surviving to the present day, they have a public and an interest all their own, while their racial and historical connection with the Jews must always link them together with God's ancient people in the thoughts of Christian men. Their loyalty to what they believe commands our reverence, and we cannot but feel that to win men of such tenacity of character and purpose to the cause of Christ would be a great gain.—George Anderson.

"Without a Sacrifice"

We are writing just as the Jewish feasts are being kept in the autumn season. The Jewish New Year has been celebrated this year on 4th October, and the Day of Atonement falls on 13th October. Thereafter comes the Feast of Tabernacles, which is kept with great rejoicing as a thanksgiving for the vintage and as a memorial of the wilderness wanderings of the chosen people.

The ceremonial of the Day of Atonement, as prescribed in the Book of Leviticus, has been familiar to readers of the Bible. The two he-goats for a sin-offering and one ram for a burnt-offering, the bullock of the sin-offering for the High Priest to make atonement for himself and for his house, are the central objects in the ceremonial. Then the two goats come into prominence, when one is chosen by lot to be the Lord's, and the other for the scapegoat. With the blood of the goat chosen to be the Lord's, appropriately sacrificed, the High Priest enters within the veil, sprinkling it upon the mercy seat and before the mercy-seat, thus making atonement for himself and for his household, and for all the assembly of Israel. When this part of the solemnity was accomplished, atonement was shown in another form. To leave no doubt that sin was put away, the live goat is brought forward and the voice of the High Priest is heard by the gathered people, confessing, with his hands upon its head, their sins and iniquities and transgressions. The goat, thus burdened with the sins confessed, is next led away by the hand of a fit man into the wilderness, and is there let go in the uninhabited waste. A niche on the ridge of hills in the Judean wilderness, visible to the naked eye from the temple platform, has been conceived as the spot through which the scapegoat disappeared, bearing the iniquity of the nation. "The Lord hath laid on him the iniquities of us all," would be the believing Israelite's glad explanation of this solemn ceremony.

There is nothing now in the observance of the Day of Atonement which speaks of sacrifice. It is true, that, on the day before, the head of the household sacrifices a cock for each male member of the family, an action which reveals the instinct of sacrifice deep in the heart of the nation to this day. But it bears no resemblance to the ritual of the Book of Leviticus, and it is difficult to see what satisfaction the devout heart can derive from it. There is now the fast for four twenty hours to which every Jew submits; there is no doubt, confession and repentance on the part of the believing and devout. It is sad that the Jew, the center and core of whose religious worship was sacrifice, should now be, in terms of Hosea's prophecy, "Without a Sacrifice." Thus it has been for long centuries, and thus he will remain with his deepest yearnings unsatisfied till he is led to "the Lamb of God, which taketh away the sin of the world." It is to point them to Him, their great Sin-bearer, that our missionaries labor in school, in hospital and dispensary, and in every place of meeting. The consideration of their spiritual necessities should move the hearts of Christian people to prayer and effort on behalf of Israel.

"A Century of Indiana" is the title of a new history written by State Senator Edward A. Moore, and published by the American Book Company, Cincinnati, Ohio, price 75 cents. The volume contains 340 pages, and gives the earliest history of the State on down to the present day. Indiana today stands second to no state in the Union, and this work gives the whole history of the State in concise and attractive form, carefully indexed, so that it has an added value as a reference book. It is a splendid book for the home, and for Indiana students it is of priceless value. No library is complete without it. If your book dealer cannot supply it send as above and get a copy. There is pleasure in reading it, for every Indianan is proud of his State, and besides enjoyment there is real profit in this work.

Ebenezer. 1. Sam 7,12

The copy for this department of The Restitution is supplied by Brother Robert G. Huggins, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Brother J. B. Lent writes that he would like to see an exposition of Rev. xi. When opportunity offers we want to take up the study of this chapter. It has been suggested to us by several writers recently that the two prophets of Rev. xi. are Enoch and Elijah. When we pointed to the fact that they are to be "killed" (verse 7) and remarked that killing immortal beings did not comport very well with the idea of immortality, their answer was "Could not God keep these prophets alive all these years without giving them immortality?" Undoubtedly Yes. But brethren, that supposition does not rest upon terra firma. Were we to grant that God has kept these two prophets "alive all these years" in a mortal state, the concession would only serve as a dynamite to destroy the idea that Enoch and Elijah are the two prophets of Rev. xi. I say, granting the absurdity that Enoch and Elijah as mortal beings have survived the ravages of time and disease, and will survive them until the Lord comes, then what? Simply this: They will be among the living believers of whom our Lord says they "shall never die." John xi. 26. They will be among them that "are alive and remain" (alive), instead of being "killed" as the two prophets are in Rev. xi. they will be "caught up together with them (the resurrected ones) in clouds, to meet the Lord in the air." 1 Thess. iv. 17 Whoever the two prophets are of Rev. xi they are not Enoch and Elijah.

Nebraska Berean Lesson. No. 6.

IMPORTANCE OF THE RESURRECTION.

I. Is the resurrection of Christ a part of the gospel which we must believe in order to be saved? 1 Cor. xv.

II. What evidence does Paul give to prove that Christ has been raised? 1 Cor. xv.

III. How does he prove that because Christ has been raised we are to be raised? 1 Cor. xv.

IV. Why does he speak of death as a "sleep?" 1 Cor. xv. John xi. 14.

V. If Christ "died for our sins" (1 Cor. xv. 3.) why is their forgiveness and our justification conditioned on his resurrection and our baptism? 1 Cor. xv. 17; Rom. iv. 22-25; Acts ii. 38.

VI. If saints go to heaven when they die, and are saved, as generally represented at funeral orations, how could Paul limit "hope in Christ" to "this life only." If there is no resurrection? 1 Cor. xv 19 If heaven and salvation were possible before and without a resurrection, why would he "eat and drink" like a sinner, and say that the battles he fought with the beasts at Ephesus would not "advantage" him any "if the dead rise not?" Would not heaven and salvation and happiness there forever be an "advantage" big enough to strive for if there never was a resurrection? 1 Cor. xv. 19-32.

VII. Judging from the experience Paul had at Ephesus, as recorded in the book of Acts (which please read), and also from 2 Cor. xi. 23-28 were the "beasts at Ephesus" with which he fought, literal beasts or beastly men? 1 Cor. xv. 32.

VIII. Why is Christ spoken of as "the first fruits of them that slept" when some had been raised before him and others had been raised by him, before his own resurrection? 1 Cor. xv. 20; Heb. xi. 35; John xi. 43.

Robt. G. Huggins, President.

ANSWERS.

The importance of the Resurrection.

1. Paul tells us in 1 Cor. xv. 1-5 that in order to be saved we must believe the gospel, which he has preached; and a part of that which he preached was the death and resurrection of the Christ.

2. The evidence which Paul gives to prove that Christ has risen is that Christ was first seen after his resurrection by Cephas, by five hundred brethren, James, the apostles, then by Paul himself.

3. Paul has given proof of the resurrection of Christ in 1 Cor. xv 5-8 Death was brought into the world by man, Adam, and by man, Christ, man is to be redeemed, and for this purpose Christ died and was raised again.

4. Death is but a long sleep. We are unconscious in death as in sleep and at the resurrection we shall awaken as from a sleep of rest, to eternal life or to damnation.

5. Our only hope of having our sins forgiven and of being saved is by the baptism in the name of Christ. Baptism is a symbol of the death and resurrection of Christ. Christ was raised to immortality, we to a life of righteousness. If man can be saved without baptism then Christ need not have died for us. I couldn't make out all the references.

7. The beasts which Paul speaks of having fought, 2 Co. xi. 23-28; xv. 32, are not literal beasts, but the trials, hardships and the beastly men he had to contend with.

8. Christ is spoken of as the "first fruits of them that slept" because he was the *first* to be raised from the dead to immortality.

Lillian King.

1. All the hope we have of ever living again, was begotten by the resurrection of Christ. Paul calls it the gospel, and it must have been among the first things he taught, hence he says "by which ye are saved." We must believe in his resurrection, for if he is not raised, it is all in vain, 1 Cor. xv. 14.

2. Paul says Christ died for our sins according to the Scriptures, and that he was buried and rose again the third day according to the Scriptures, that he was seen of Cephas, then of the twelve, and then of more than five hundred brethren at once, the greater part of them being alive at the time he wrote. Then by James, then by all the apostles, and last of all by Paul himself, so it was an established fact of history.

3. The words of Jesus in John xiv. 19, because I live ye shall live also, and Paul in 1 Cor. xv. 22, as in Adam all die, even so in Christ shall all be made alive. It is because he is raised and has the power over death that we will be raised.

4. It seems to me that sleep is the best figure of death we have. When we lie down in natural healthy sleep, we are unconscious of all around us, until morning when we wake to a new day of work. So it is with the dead—they are to all appearances like one asleep, unconscious of everything till the morning of the resurrection when they awake to a new day. In the texts, 1 Cor. xv; John xi. 14, death is spoken of as a sleep.

5. There is no reconciliation by his death apart from his resurrection; for he was raised again for our justification. We are saved by his life. It is by believing the gospel and being baptized into his name, that we are in covenant relationship with Christ. We are the children of God, not by birth yet, but by faith in his Son Legally his children by adoption, being baptized in his name, and heirs with him, Rom. viii. 17.

6. All we know about going to heaven is what Jesus told the disciples that he was going there, and they could not go. If heaven and salvation were possible without a resurrection, and we obtained both at death, resurrection would be of no use; and I would think that such happiness would be worth striving for. But Paul teaches that our hope is in the resurrection, and it is by the abundant mercy of God that we are begotten to a hope by the resurrection of Christ from the dead.

7. Paul's fight with beasts at Ephesus was undoubtedly beastly men. He was preaching things concerning the kingdom. The Jews had looked for a *king*, but did not recognize him when he came. Even the apostles lost their hope when they saw him crucified, so what would be the use of Paul suffering, if the dead rise not? We could say, Let us eat and drink, for tomorrow we die.

8. Christ is spoken of as the first fruits of them that slept, because he was the first raised to immortal life. The others were raised only to mortal life. Christ was the first born from the dead to a spiritual life, that in all things he might have the pre-eminence, Col. i. 18.

Carrie Free.

1. The resurrection of Christ is part of the gospel which we must believe in order to be saved. For, in the resurrection of Christ we have an assurance of our own resurrection. Christ is called the first fruits of them that sleep, 1 Cor. xv. 20, because the first fruits is an assurance of the following harvest. This is among the most important articles of the gospel. Paul says in 1 Cor. xv. 14, If Christ be not risen, then is our preaching vain, and your faith is also vain. Verse 17, If Christ be not raised, your faith is vain, ye are yet in your sins. The resurrection of Christ confirms the faith of those that believe on him.

2 Paul gives evidence that Christ has been raised by the Scriptures before this time. He also says that if Christ was not raised there will be no future resurrection of the dead, that we have no future hope and are left buried in our sins.

3. Paul proves that since Christ is the first fruits of the dead, them that sleep shall be raised in the same manner. For as in Adam all die, even so in Christ shall all be made alive, 1 Cor. xv. 22.

4. Paul speaks of death as a sleep, for in death we are in a state of unconsciousness, the same as when we asleep, Job vii. 21; 1 Thess iv. 14; Acts xiii. 36.

5. Baptism is always preceded by the exercise of faith and repentance, and represents the fruits of repentance. It is an act in which the old man of sin is put off and the new man Christ, put on, Rom. vi. 3-6. Baptism is that form or mould of doctrine into which one is cast and made free from sin. This is the act by which, if one become united to Christ in the likeness of his death, he has the pledge that he also will be united with him in the likeness of his resurrection. By Jesus it is made absolutely necessary in order to an entrance into the kingdom of God, John iii. 5.

6. If all the hope we have in Christ is what we have in this life we are most miserable, for there is no hope in this life. The preaching of the immortality of the soul occurred first in Gen. iii. 4; it has been preached ever since. But Paul knew Christ was raised from the dead, and he had hope in the future resurrection of the dead. If the dead are not raised the only hope we have is in this life; then we might just as well do as Paul said he would do in the same situation—eat and drink, for tomorrow we die—see verse 33.

7. The beasts with which Paul fought at Ephesus were beastly men, Acts xix. 22-30. It does not speak here of any literal beasts, so it must have been beastly men.

8. Christ is the first fruits of the dead. Christ had immortality by his resurrection. The first fruits were a pledge and assurance of the following harvest. But every man in his own order: Christ the first fruit, afterward they that are Christ's at his coming, 1 Cor. xv 23.

Ola Crouch.

1. The resurrection of Christ is part of the gospel we must believe in order to be saved. Paul says in 1 Cor. xv. 1, Now I make known unto you, brethren, the gospel which I preached unto you, verse 2, by which also ye are saved. In verses 3 and 4 he tells what that gospel is, and that it is the same gospel which he had before received. As he received it from God it must be the true one. He gives three points of the gospel: 1. That Christ died for our sins. 2. That Christ was buried 3. That he rose the third day. Here we are told the resurrection of Christ is a part of the saving gospel.

2. The evidence given by Paul to prove Christ's resurrection is found in 1 Cor. xv. 5-8. He says that Christ appeared unto Cephas, then to the twelve, then to over five hundred brethren at once, some of whom were alive at that time, then to James, then to all the apostles, and last of all to Paul himself.

3. To prove that we are to be resurrected if Christ is resurrected, Paul first points out the fact that they had believed in the resurrection of Christ. verse 11, "so we preached and so ye believed." In verse 12 he goes on to say "Now if Christ is preached that he hath been raised from the dead (which they believed) how say some among you that there is no resurrection of the dead?" He points out the conclusion of such a belief—"if there is no resurrection, neither has Christ been raised." They would be forced to deny that Christ had been raised. If it were true that Christ had not been raised then Paul's preaching and their faith would be vain, they were yet in their sins, and those asleep in Christ were perished. Thus Paul pointed out to the doubters of our resurrection that if they denied its possibility they must also deny that of Christ. If they denied Christ's then they were without hope and yet in their sins. They simply made salvation impossible.

In verses 20-22, he says that as death came by man so the resurrection comes by man. It is not hard to understand that by following our human instincts, the first Adam in us, we bring death to ourselves. We follow the first Adam every step, even into death. Just so by following the Christ, the second man Adam, we pass through the process of the resurrection, for Christ passed through it. One is as simple as the other.

4 Death is spoken of as a sleep in 1 Cor. xv. 18, because to those who die in Christ with full assurance that they shall be resurrected, death is nothing more than a deep sleep. There is no fear for there is nothing to fear. We have God's promise for a future. We simply lose consciousness for a short time, and then awake to a more glorious life than this one.

5. The necessity of Christ's resurrection is seen in the meaning of the sentence "Christ died for our sins." This does not mean that Christ's death leaves a man who believes in Christ guiltless no matter what sin he may commit. God saw the world under the curse of sin and death, and sent Christ to actually demonstrate how man may come from under this curse. In this way Christ died for (because of) our sins. He broke the path to eternal life and leads. We must follow but work out our salvation just as Christ did If Christ had not been resurrected Christ's example would have been no good to man, for we would have no reason to believe that the penalty of sin would be lifted, or that our sins had been forgiven. Forgiving a wrong necessarily precedes the lifting of a penalty for wrong doing. If the penalty was not lifted from Christ, it cannot be lifted from us, and therefore our sins would remain unforgiven. If the penalty was lifted from him it will be from us, providing of course that we follow him, and if the penalty is removed our sins are forgiven, and we stand justified before God, that is pronounced righteous.

In a few words then, the forgiveness of our sins, and our justification depends upon the recalling of the penalty the resurrection; our resurrection depends on Christ's resurrection.

Baptism is necessary to the forgiving of our sins and our justification, because it is one of Christ's commandments. He gave it as a type of the resurrection through which he passed and as the process by which we are adopted into God's family, and thus started on the path leading to righteousness and justification.

6. If saints go to heaven when they die, hope could not be limited to this life and made to depend so entirely on the resurrection, because such a process of gaining salvation does not require a resurrection. If heaven and salvation were possible without a resurrection, Paul would not have given the advice to eat and drink like a sinner if there is no resurrection, because then there would be every chance of losing the salvation. If however, the resurrection was the means of salvation, then he would have reason to say Go on sinning, for there would be nothing to lose or gain.

If salvation can be without a resurrection then Paul could not have said that his fight with beasts was to no advantage. There would be the same advantage that he gained because of resurrection, namely salvation. Paul brings out the point here that if there be no resurrection then it is useless to try to live a righteous life or to defend or prolong our life because there is absolutely no hope.

7. The beasts that Paul fought with at Ephesus were evidently men. The account of this trouble at Ephesus is given in Acts xix. 23-41. The mob attacking Paul was excited and without reason, verse 32. Some therefore cried one thing and some another, for the assembly was in confusion, and the more part knew not wherefore they had come together." In 2 Cor. xi. 23-38 Paul recounts his persecutions and all are persecutions of men.

8. Christ is called the first fruits of those that slept, because he was the first to be resurrected to eternal life. All other resurrections had been to the natural life only. Christ is the first of the human family to be perfected—the first to grow into a perfect fruit.

Alta King.

Sunday Morning Address.

Dear Sister, A. Roberta Lang:

We want you to realize the deep interest we take in you. With that end in view we shall endeavor to bring before your mind some of the blessedness that belongs to those who love and obey the truth. Next to the hallowed ordinance you obeyed last week this is the greatest privilege of your life; to sit at the Lord's Table. The good confession you have made rejoices our hearts; and we earnestly desire that this your first meeting at the Lord's Table may be a great blessing to you; that in the days to come you may look back to it with pleasure and delight, and think of it as the place where the love of God and Christ were more fully comprehended. In this ordinance we see Jesus who was made like unto his brethren, a partaker of flesh and blood nature, that through death he might destroy him that hath the power of death. Here we see not only that Jesus was made like unto his brethren but the necessity of it also that he might "destroy him that hath the power of death," which Paul tells us is sin; and John says, "Sin is the transgression of law." God's law has been transgressed by all but Jesus. He knew no sin, although he was tried under the law which required his death, yet he never flinched; he put away sin by the sacrifice of himself. Oh how we should love him for the great work he accomplished which made it possible for those words of assurance to be written: "Justified freely through the redemption that is in Christ Jesus;" "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ;" "Therefore there is no condemnation to them which are in Christ Jesus."

My Sister, you can hardly conceive of the richness of God's grace in Christ Jesus, but you must know that none can come to the Son except the Father draw him." John vi. 44 How does the Father draw us? He has made exceeding great and precious promises; and if we love them we are drawn to him So you see it is necessary to know what promises have been made to us before we can be drawn of the Father. Jesus said the words he spake were "spirit and life;" and in the first Epistle of John 5th chapter and sixth verse we find that the "spirit is the truth;" then Paul says, "as many as are led by the spirit of God, are the Sons of God."

After learning of God's promises it is very important that we keep them in memory, as an apostle has told us that memory is a means of salvation. 1 Cor. xv. 2; and I entreat you not to acquire the habit of reading anything trashy—besides being nothing to it, it will unfit you for the study of everything real and substantial. Paul's advice to the young man Timothy is especially good for our day: "Give attention to reading, to exhortation, to doctrine... ......meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." What wholesome words these are and how they are needed today when we are flooded with light literature of all kinds. By reading the apostle we understand he means the reading of God's Word, for by it we are to obtain salvation. But I would not be understood as saying we ought to read nothing else, there are many valuable helps to the study of God's Word, and much has been written by those who knew the truth that is instructive and as entertaining as many of the works of fiction, therefore I say, surround yourself with literature of the truth; make use of all the helps you can get, then you will be a shining light to those in darkness; a help to your brethren; a joy to your parents; and a partaker of God's salvation in the age to come. Surely this is inducement enough because it includes the glory, honor, immortality—everything that Christ is heir to.

The other great point of the apostle's exhortation to Timothy is "meditation." To meditate is to think of, dwell upon the subject we have in mind. Keep God's promises before your mind; think of them often; be like your Lord and Master, who, for the joy set before him endured the cross and despised the shame. Yes, remember him when called upon to suffer for his name. It will help you over many rough places. You must get thoroughly acquainted with yourself; all your failings so as to watch against them. This applies to us all and especially must we strive for self-control; for one to fly into a passion in a moment shows that the truth has not done much for him yet. Strive to acquire the mind of Christ, then you will be transformed by the ennobling influence of the truth. My dear Sister, be out and out for God and truth and righteousness; and the prayers of this church will go with you. That the God of our Lord Jesus Christ, the Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of him, that the eyes of your understanding being enlightened you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints and what is the exceeding greatness of his power to us-ward who believe, according to the working of the mighty power which he wrought in Christ when he raised him from the dead. We commend you to him who is able to keep you from falling, and present you faultless before the presence of God's glory with exceeding joy." Amen.

Walter S. Tamlins.

Gold Dust.

"Love is the password of the Christian, and the entering signal to the brother's affections. Love is the mark of a Christian."

"Your fellows have but one way of estimating you, and that is by results. Every one makes mistakes, but if we profit by them as we should, we shall reduce the number. Everybody fails sometimes; but no one has a right to fail all the time. It is a good thing to mean well, but the world has a right to expect us to do well. Get results."

"May we so search, aided by the true Light, that we may not break one of the least of Christ's words, and teaching them to others, may be called great in the kingdom of heaven."

"It is more needful to be able to "suffer long and be kind," than it is to preach with the tongue of an angel."

"The Lord's coming will be "in a moment," and if we have become entangled with the affairs of this life, that "moment" will pass by, and we will be among the "left" ones.

Anna Drew.

Truthful Gems.

Life is a measure to be filled, not a cup to be drained.

Stick-to-a-tive-ness is a prime virtue, but let us be careful, brethren, that we are not found sticking to a helpless, hopeless, lifeless proposition.

Face the sunlight, then the shadows will always be behind you.

The infidelity that hurts is the infidelity of the man who makes out that he is on God's side when he is not.

Find me a man preparing himself to hear the gospel and I will show you a man that is going to be benefited by the gospel.

If we're right we can't be hurt by the truth, and if we ain't right we ought to be hurt righteously.

Run into God's kingdom barefooted and bareheaded rather than miss it on account of anything in this life.

If you live in impure thoughts you will be impure in your life.

E. W. Knapp.

When he had Given Thanks.

The following forms of "grace before meat" have been compiled for the use of those who lack words:—

"O God, the giver of every good and perfect gift, teach us, as we live upon thy bounty, to live to thy glory; for Christ's sake. Amen."

"O Lord, our heavenly Father, thy mercies are new every morning and fresh every evening. Give us hearts of gratitude, and let us find acceptance in thy sight, for our Redeemer's sake. Amen."

"Bless this food to our use, and us in thy service."

"We thank thee, O God, for this food; may we spend the strength it gives in service to thee."

"We thank thee, our Father, for thy remembrance of us, and for thy provision for all our needs."

"We recognize in these mercies the hand of the giver, O thou who givest liberally and upbraidest not. May we, in recognition of thy bounty, use the strength it gives in more acceptable service to thee."

"May this food, our heavenly Father, remind us of our need of the true Bread, of which if a man eat he shall live forever."

"Bless the Lord, O my soul, and let all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."—The Christian Advocate.

Warmth of imagination, ardor of feeling, acuteness of reasoning, and fluency of expression can do but little. The true agent is a perfect abandonment before God, in which we do every thing by the light which he gives, and are content with the success which he bestows. This continual death is a blessed life known to few. A single word, uttered from this rest, will do more, *even in* outward affairs, than all our most eager and officious care. It is the Spirit of God that then speaks the word, and it loses none of its force and authority, but enlightens, persuades, moves and edifies. We have accomplished everything, and have scarce said anything.—Fenelon.

What are we here for? Fashioned in the image of God; endowed with reason and a love for an immortal life; "crowned with glory and honor," why are we here? We are here that the Lord may find fruit. For this we are walled about with privileges, for this we are planted in the garden of the Lord, watered by the dew of his blessing and sunned by the light of his countenance; if we bear no fruit, then everything is vain. All the love of God the Father in vain; all the agony of the blessed Savior in vain; all the work of the Holy Spirit in vain; all the precious promises, all advantage and opportunity in vain. All this given, and yet no fruit—then is our life an *utter*, awful failure.

Selections.

Bigness of the Trifling Wrong.

A great deal that is right can be fatally marred by a very little that is wrong. It takes only a little thing to spoil a big thing. An outing in the finest and coolest of country air, with the best of meals, the most luxurious of houses, and the most comfortable and sleep-inviting of beds, may be ruined by the bark of a dog or the hum of a mosquito—if either one keeps faithfully at it through the night. A mere trifle like that has changed more than one paradise into an inferno. It takes only a single serious trifle in the character of an otherwise strong, attractive man or woman to more than blot out all the attractions which might count for much. It does not pay to overlook the little things in our surroundings or in ourselves. It may seem an unfair principle, but it is inexorably true, that a little that is bad will more than offset a great deal that is good; while a little that is good will not offset the large evil. How it does behoove us to be vigilant against all evil, no matter how tiny and trifling!

Items.

Do good—and then do it again.

The society of the vulgar is a poison.

A clean soil is better than one infested with weeds.

If I am nothing to my fellowmen, what can I be to God?

Wings are better than horns and fly the pleasure that bites tomorrow.

It is more noble by silence to avoid an injury, than by argument to overcome it.

It is better to fight for the good than spend time railing at the ill.—Tennyson.

Let your hook be always hanging ready. In water where you least think it there will be fish.

At present we see the world in its working clothes, but hereafter it will be arrayed in its Easter robes.—Martin Luther.

For every cloud that floats across the summer sky; for every blade of grass that points its tiny spear heavenward; for every dew drop that gleams in the morning sun; for every beam of light that shoots across the limitless space from sun to earth, God has a purpose and a plan. How much more, then, for you who are his own, in Christ Jesus.

God never goes to the lazy or the idle when he needs men for his service. When God wants a worker, he calls a worker. When he has work to be done, he goes to those who are already at work. When God wants a great servant, he calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb.

Saul was busy searching for his father's lost beasts.

Nehemiah was busy bearing the king's wine cup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.—Christian Observer.

ANNOUNCEMENT.

The 23rd Annual Conference of the Churches of God in Iowa will meet at Waterloo, August 19 to 27 inclusive. Programme will appear later.

O. J. ALLARD, Pres.

WE trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2 00 instead of $1.50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1 50 and we will provide THE RESTITUTION to you. We will have no quarrel with a brother about so small a matter.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D.C Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Notice!

Those desiring Berean Booklets can get them from Alma Roose, Sac City, Iowa, for eleven cents a book, postage prepaid to any address.

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This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom

LOOK AGAIN, PLEASE!

We have a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will mail you one Free, if you will send us

Two New Subscribers.

JUST LOOK AGAIN, PLEASE!

We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Ella L Gardiner	2 00
Mrs M J Sipes	50

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

Will it Pay to Become a Christian? is the title to a well written book of 96 pages by Brother James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av. Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, post-paid. Where larger quantities are taken that can be sent by express a lower rate will gladly be made. Brothers and Sisters, if you can not preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late Brother John O Woodruff. We have only "The Word of the Kingdom." During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good work they should, and to encourage you to get one we will send them to you post paid for 75c each.

The article on 'Salvation, What is it?' which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even in a letter is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

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Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected these important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

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If more convenient those who wish may order through this office.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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VOLUME LX. PLYMOUTH, INDIANA, MAY 3, 1911. NUMBER 17.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

LED.

My times are in thy hand, O Lord:
Thou knowest where the rocks or bloom
... all trip my feet upon the sward
That slopes toward the lowly tomb.

... if so soon the time may be
That brings to earth eternal light,
... what change may come to me
... death shall drown the shades of night.

... knowest all—I would not know
... ong Thy love my soul is fed
... sweet pastures, glad that so
blinded child is safely led.

MRS. M. P. A. CROZIER.

The Bereans Column.

Copy supplied by Indiana Bereans.

COVENANTS.

God's purposes are eternal. Hence the constant care over his children. His laws are binding. Hence the careful giving of them. His promises are sure. Therefore they may be depended upon. His covenants are steadfast. Hence the necessity of keeping them. All through the ages God has covenanted with his people. Sometimes with individuals, sometimes with nations. When God covenanted with Noah, it was necessary for him to do just as the Lord told him in order that he and his family with a specified number of animals be carried over the flood.

When he covenanted with Abraham, Abraham did not understand all, and tried to work in his own way, but it was made plain to him that the Lord knew best and that he must be governed accordingly. Consequently Abraham was willing and anxious to do as the Lord bade him, for he believed God and it was imputed to him "for righteousness." So with Isaac and Jacob, they each were anxious to do as the Lord directed for they knew that through them (as the seed of Abraham) the blessing of the nations would come.

The promise was renewed to the Israelites. Ex vi 4. Here we have the covenant with a nation. One promise to them was, Ex xix 5, "If you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people."

In all these we see the necessity of obeying; not our will, but God's will must be done.

Coming again to the covenant with Abraham we read Gen xvii 7 and 9, "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after." "And said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee in their generations."

Notice the "Thou shalt" in this last verse. Not, that Abraham could do as he pleased but he must do as he was commanded. So with us, we must do as the Lord directs.

Gal iii 27 and 29, "For as many of you as have been baptized into Christ have put on Christ." "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

Let us see to it that we do as the Lord directs, and not think that our way is just as good. Let us be willing to say as did Christ in the Garden, "Not as I will, but as thou wilt." Matt xxvi 39.

LYDIA RAILSBACK.

ELIJAH.

Elijah was a Tishbite, who was one of the inhabitants of Gilead. His early life was spent among the mountainous part of the country. He said unto Ahab there shall be no dew nor rain these years. Elijah went to the brook Cherith. Then the Lord commanded the ravens to feed him. He went and did according to the words of the Lord. The ravens brought him bread and flesh. Elijah was furnished with water by the brook. Then the brook dried up, and he was furnished with water in an ordinary manner. Then the Lord told him to arise and go unto Zarephath, and when he came to the gate of the city he saw the widow woman gathering sticks. And he called unto her and said, "Fetch me a little water in a vessel, that I may drink. As she was going after the water he called unto her to bring him a morsel of bread. And she said, I have not a cake, but a handful of meal, and a little oil in a cruse. And Elijah said unto her, Fear not but do as thou hath said, but make me a little cake first, and bring it unto me. She did as he had said and there was always meal in the jar, and never became empty. After the disappearance of Elijah there was a great famine. Ahab searched the kingdom to find him. At the expiration of the three years the king sent Obadiah in search of pasturage for his starving mules and horses. While performing this duty Elijah appeared unto him. Ahab charged the prophet with troubling Israel. But Elijah told him that he and his father's house were those who brought trouble and sorrow to Israel. Then he proposed a test between himself and his false prophet, to see who was worshiping the true God. Elijah prepared an altar, and the prophet of Baal prepared an altar. The prophet of Baal called on their God to set fire to their sacrifice. But there was no fire. Then Elijah called unto his God, and the fire came and devoured the sacrifice. When the people saw it they said, "The Lord, he is the God." Then Elijah destroyed all the prophets of Baal. This made Jezebel angry. She sent a message to Elijah saying, So let the gods do to me and more also if I make not thy life as the life of one of them by tomorrow about this time. When he heard this he arose and fled to Beersheba. He went a day's journey into the wilderness and sat down under a juniper tree and requested that he might die. As he lay and slept under the tree an angel touched him, and said, Arise and eat, and he did eat, and laid down again. Then the angel came again, and said unto him, Arise and eat because the journey is too great for thee. And he arose and did eat and went with the strength of the meat forty days and forty nights. Then he went unto Horeb, the mount of God. There he came to a cave and lodged there, and the Lord came unto him and said, "What doest thou here Elijah." And he said I have been very zealous for the Lord God of hosts. For the children of Israel have forsaken thy covenant, thrown down thine altar and slain thy prophets with a sword, and even I only am left, and they seek my life to take it away. And God told him to stand upon the mount before the Lord, and behold the Lord passed by, and then there was a strong wind, then there was an earthquake, and after the earthquake a fire. Then there was a still small voice, and when Elijah heard it he wrapped his in face in his mantle and went out and stood in the entering of the cave. And the Lord said unto him, Go return to the wilderness of Damascus, and anoint Hazael to be king over Syria. Hazael becomes one of the most powerful kings of Syria. Then he anointed Jehu king over Israel. And this king destroyed Baal worship out of Israel. Jezebel said unto Ahab, Why is thy spirit so sad that thou eatest no bread? And Ahab said unto her, Because I spake unto Naboth, the Jezreelite and said unto him, Give me thy vineyard for money, or if it please thee I will give thee another vineyard for it, and he answered I will not give thee my vineyard. Jezebel said, Unto him dost thou not govern the kingdom of Israel, Arise and eat bread, and let thine heart be merry. I will give thee the vineyard of Naboth, the Jezreelite. Then she made a plot to take Naboth's life and then Ahab took the vineyard. God was now to take a hand in this wicked affair and pronounce swift judgment upon them. When Elijah met Ahab he prophesied an unnatural death and stated that dogs would eat the blood of the king who countenanced a death of an innocent that he might possess his property. On this day, the last of Elijah on earth he went by divine direction from Gilgal in the direction of Bethel, accompanied by his servant Elisha. Elisha had been associated with Elijah for several years. Elijah requested to Elisha to remain behind while he pursued his journey alone. But Elisha said unto him, As the Lord liveth, and as thy soul liveth I will not leave thee. The two went on to Jericho, and there he repeated his same request. Then they went on to Jordan. Elijah asked, What shall I do for thee, before I am taken from thee? Elisha asked for a double portion of his spirit to be upon him. And Elijah said unto him, Thou hast asked me a hard thing, but if thou see me when I am taken from thee, it shall be so unto thee, but if not it shall not be so. Then there appeared a chariot of fire, and horses of fire, and parted them both, and Elijah went up by a whirlwind into heaven.

ETHEL CORDRAY.

Communicated.

2 John Verse 10.

This text reads, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

In the last six months I have noticed the above verse quoted at least half a dozen times; and by its context in the articles in which it is given I have not been able to know what doctrine is here referred to.

I will now make an attempt to shew by the Scriptures what the doctrine is that John warns us not to receive.

In Isa. xi, we read of the Spirit that was to rest upon our Lord, "The spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and of the fear of the Lord." These are all good spirits; but John writes, "Beloved, believe not every spirit... hereby know ye the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is it in the world." The true spirit here is that Jesus was born of Mary—came in the flesh of our common humanity, and was anointed by or with the Holy Spirit and therefore—the Christ of God. Now it is well known that in John's day there was a different spirit in the world, that John says, is the Spirit of antichrist. Now if we can discover what is the spirit, the most prominent spirit of antichrist we have found the spirit John warns us against. Paul gives us the key; in 2 Thes. ii. 4. "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temble, shewing himself that he is God." There is but one church from the days of the apostles until now, that manifest this lordly, exalting spirit, and it teaches Christ's preexistence;—therefore virtually denying that Christ came in the flesh. John again, in the foregoing context to our text calls attention to the same spirit of error. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." It is plain that the truth is, that Christ came in the flesh." 2 John v. 7, again v. 9, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." The moment we antichrist-like leave the truth and adopt trinitarianism we lose God and Christ.

GEO. FRANCIS.

Whom Say Ye That I Am?

In Matt. xvi. 13, Jesus says, "Whom do men say that I, the Son of Man, am?" And they said, Some say that thou art John the Baptist, some Elias, and Jeremias or one of the prophets. Christ then says unto them, But whom say ye that I am? And Peter—the spokesman answers—"Thou art the Son of the living God"—not A Son the (only) Son—the only Begotten Son. After commending their answer—Christ affirms—"upon this Rock I will build my Church, and the gates of hell shall not prevail against it."

It has seemed to me for some that the gates of hell have been making a to . He fight against this rock, on which Christ's Church—our Church is founded. Only now, instead of "Elias or Jeremias," it is—a son of Joseph they call him.

Isaiah said (Isa. vii. 14,) "A virgin shall conceive and bear a son and they shall call his name Immanuel." Stop and think! Born of a virgin that requires a sin, or a miracle. Do you for ... dare to say, that God's plan of salvation required a sin, to carry it out?

If there were no other evidence that should settle the question—when you throw out Matthew and Luke, you must add the grand old prophet Isaiah.

Of all the terrible errors that have crept into the Church there is none so terrible in its blasphemy as this one. There is no doctrine in orthodoxy so poisonous and deadly as this one, for it strikes at the very foundation of Christ's Church. We are not surprised to find it rampant in the Universalist and Unitarian Churches, for they throw out all miracles,—but you will find it more or less in every Church.

In this town in the Presbyterian Church the minister is a Josephite, though he does not preach it, as there are some who would object—and he avoids everything that could in any way bring discussion. But do not worry, my brothers over the disruption of Christ's church—he will see to that. No mere man or group of men can disrupt his Church. If there are eruptions, and breakings away, it is only that the Truth and the true servants of God, may be made manifest. Watch and listen—from whom come the Words of truth and soberness; but meanwhile speak with no uncertain sound yourselves, whether you will stand by the Bible—the Word of God—and the Rock on which his Church is founded—or listen to men who would push these one side and give us instead their opinions. But do not lose courage like Elijah, and think there none left to serve the Lord. He has now, as he had then, seven thousand who have not bowed the knee to Baal.

F. M. CHAPMAN.

Dear Brother Underwood,

I just want to send a word of greeting to the household of faith scattered abroad, to let them know that we are still strong in the faith of the gospel. And that we have been favored with another visit from our much esteemed brother, W. H. Wilson. We were glad as we always are to see Bro. Wilson and to see him looking so well, and enjoying such good health.

On Sunday evening at our home, he gave us a very interesting and instructive lesson from one of his charts, subject, "Russia and Prophecy as a sign of the 'I mes.'" Now I want to say that this is a feast of good things, and no opportunity that we seldom have to enjoy. And especially those who are isolated, as we are, will know how to rejoice with us, on such an occasion. Several of our neighbors were present, and all seemed to be interested, and several expressed themselves as being benefitted, and it may be that the good seed was sown. Bro. Wilson is an excellent teacher, and he presents the truth in such a manner that no one could become offended, no matter how much they might differ in their opinion from him.

We always appreciate a visit from Brother Wilson, it is so kind of him to come to see us. As it is many miles out of his way to come to Brownwood, but Bro. Wilson is in sympathy with the isolated ones, he knows it is a comfort to us to have some one to talk with, on that theme of themes which is above every other to us, he knows his coming is for our good, it strengthens and encourages us to fight on. Oh, how we long for communion and fellowship with those of like precious faith, but even if we can never enjoy this blessed privilege, we are thankful to have such a good paper as THE RESTITUTION which comes to us every week. We have just today been reading our paper of April 12, in which appears an article from the pen of Brother W. H. Wilson, in answer to some one searching for light. While we understand what is meant by the "Commonwealth of Israel," the subject never grows old to us. O how we do enjoy and appreciate such articles as this one, so plain and beautiful. Surely every one who reads our paper who have not heretofore understood this subject will be convinced after reading Brother Wilson's letter, that it is a vital one.

Before closing, we wish to say to Brother Underwood that we like THE RESTITUTION as well as ever, and we want every Brother and Sister who write for the paper to know that we appreciate their every effort to carry on such a grand work. We appreciate too, the good exhortations from Brother Underwood to stay close to what is written. Paul thought it necessary in his day to exhort certain ones to, "Examine yourselves whether ye be in the faith." 2 Cor. xiii. 5. And to Titus he says, "Rebuke them sharply that they may be sound in the faith." Titus i. 13. "For there are many vain talkers and deceivers teaching things they ought not to teach," verses 10, 11. Could not we err concerning the faith now as then? Most assuredly, for we all well know that we are living in "perilous times" which Paul said would come in the last days, when people would be "lovers of pleasure more than lovers of God." He says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived," but he says, "Continue thou in the things which thou hast learned, and hast been assured of." 2 Tim. iii.

We trust none of these things apply to the readers of THE RESTITUTION. Let us all be "steadfast, unmovable, always abounding in the work of the Lord, for as much as we know that our labor is not in vain in the Lord." 1 Cor. xv. 58.

We remain, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

MRS. A. J. MARTIN,
MRS. ERNEST CRUNDWELL.

Dear Brother Underwood:

Find inclosed $2.00 for THE RESTITUTION for last year. I am sorry I have been so late in sending it. I pray that this may not happen again. I could not get along without the paper for next to the Bible it is dearest to my heart. I could not get another paper so dear. I think some times I am too careful of them. I loan them and give them to whom I am sure will read them; but they are too precious to throw in the scrap basket and destroy otherwise, so I exercise care somewhat before I give them and loan them. I would spare them all but I know so many homes I might put them into would never look at them at all. I have loaned them to ministers to read an article and they have returned them without making any reply whatever unless I have asked them. Why do not the people love the truth? They do not listen nor will they take heed. I dont think all localities are as hard to receive the Word of God as they are here, and yet it is a city of churches, but they are perfectly satisfied with the faith they already possess. We will wait the coming of the Lord and he will make it all right. We will trust in him.

Your Sister in Christ.
MRS. J. F. MILLER.

Editor Restitution:

Enclosed find $1.50 to renew my subscription which runs out this month. We are well pleased with the articles on the Signs of the Times, for the signs certainly do speak the near approach of our dear Savior. We see more and more the failure of human government. So we should certainly earnestly continue to pray Thy Kingdom come, thy will be done in earth as it is in heaven. We hope for more articles like Brother Wilson's and Moyer's. We would like to write often for your paper, but age, infirmity and disability will not permit.

Yours, in the Blessed Hope.
LEVI P. CLARK.

They Say.

"They say" that Brother Underwood has been guilty of receiving money from brethren and giving nothing in return.

"They say" that he has systematically done this kind of business for years.

"They say" that brethren everywhere have been thus victimized.

"They say" that reports and complaints of this nature are coming in from all parts of the country, in short "They say" that Brother Underwood whom we have loved and respected all these years is a thief. Who says so? THEY!

Certain individuals who hope to profit by Brother Underwood's downfall have circulated these reports broadcast wherever he is known giving as evidence of their truthfulness only this "THEY SAY."

No man can defend himself until a specific charge has been made. "They say" is a coward's weapon. An individual who will stoop to use such a means to destroy the standing and reputation of another that he himself may profit thereby, is in no sense a brother, and should not be recognized or addressed as such. In view of the fact that in the absence of any specific charge Brother Underwood is utterly powerless to defend himself, I suggest that the membership of the Church of God come to his rescue in the following manner.

The writer has been a subscriber for THE RESTITUTION for many years and during that time have paid Brother Underwood considerable money for various purposes in connection with the truth, and always with complete and perfect satisfaction. I have implicit confidence in his honesty and integrity and denounce the efforts of certain individuals to injure his character and reputation as base and cowardly in the extreme.

Let every brother and sister from Maine to California who can truthfully add a similar testimony do so at once. This is in the writer's opinion the shortest route to peace and a restored confidence in the Church of God and THE RESTITUTION as its chief organ and a duty devolving upon every brother and sister who have the love of God and his blessed truth at heart.

S. H. THOMAS.

Editor Restitution:

With the greatest of pleasure I send you my dues for the dear old RESTITUTION. I pray God to save his messengers of his Word, and I also pray that they may have more of the spirit of Christ and less of the spirit of the tempter. "This is my commandment that ye love one another as I have loved you." O what love he had for us poor week dying mortals, that he gave his life that we could rise from the dead.

MRS. AMY JOHNSON.

Editor Restitution:

Enclosed please find draft for $2.50 for renewal of my subscription to the paper for one year; and $1.00 for the Helping Fund.

Will you please have explained through the columns of THE RESTITUTION, what is meant by "These are the two Anointed ones," Zechariah iv. 14,—and oblige, your Sister in Christ.

MRS. C. B. EVERETT.

Editor Restitution:

I see by your note that my time is out. Please find enclosed $3.00 to pay arrears and extend my time. I am an old man 78 years old, can't see to read as I once could, but can see the signs of his coming more plainly every day. Love to all,

L. D. LINSCOTT.

Editor Restitution:

You will find inclosed Money Order for our dear old paper for 1911. We can't do without it. It is all the preaching we have. We love to read the good letters from the brethren and sisters. We hope to meet you all in the kingdom of God's dear Son.

JOHN & MARY COPELAND.

THE RESTITUTION is only $1.50 per year. Try it a year.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, MAY 3, 1911.

A MEETING was held in the City of Plymouth, Indiana, on last Thursday, report of which is given in this paper. Those called to attend were the State Conference Board, the Bible School Board, Elders of several of the Churches, with the Committee on the June meeting at Antioch.

During their deliberations they saw fit to pass some resolutions concerning THE RESTITUTION. They had been informed that there was a "demand" that the management of the paper be changed, and they proposed to put on record their ideas regarding such change. Their resolutions are based on the "*if such change be made*" they, the Conference Board of Indiana, and the others whose names are signed, "recommend" certain things set out by them.

The first point is that the paper be purchased by the "Church"—a "stock company" does this mean? It is not real clear, as it further says "by stock subscribed by the Church." We take it they wish the Church of God to own and control its organ, and not one man, or a set of men, to own and control it. They want the Church of God to be owner of it, and to be able to dictate its policy in every way.

This strikes the present manager just exactly. It has been the dream of his life that some sweet day the Church of God would rouse up, take to herself her sovereign rights, and define her policy definitely. Make herself so strong and settled that she could deal with those placed in charge of her literature who did not meet her requirements; and also deal with her teachers—her "ministers"— who did not teach—preach—in accord with her declared policy. In short, that she might have the power to "discipline" and call to a halt those who went contrary to her in acts or words. Several years ago a General Conference was called in Philadelphia, and it was thought that this might be accomplished, but the attempt ended in failure, one reason being that those in attendance did not fully agree regarding what the doctrinal policy of the Church should be. Another General Conference was held the year after in Chicago, and that likewise failed. A sort of general understanding as to what the Church stood for was formulated, and that brief outline has ever since been at the head of THE RESTITUTION. However, any attempt to work in any sort of "discipline" to regulate the teaching of the Church's ministers or writers was frowned down, and nothing came of it.

Last summer another General Conference was called to meet at Waterloo, Iowa. The question arose at the Indiana June Conference whether or not Indiana should be represented there. The matter was referred back to the Indiana Churches to severally inform the President of their wishes. The Plymouth Church took action, and the manager of THE RESTITUTION was the person who wrote the resolution that was passed by the Plymouth Church. It provided that if the Conference to be held at Waterloo, was for the purpose of creating better literature—paper, hymn book, Sunday School lesson papers—give the Church workers more and better things to work with—then the Plymouth Church favored Indiana being represented. On the other hand, if the end and aim was to discuss certain questions that were in dispute, and which could only tend to further disrupt and annoy, then the Plymouth Church did not favor Indiana being represented. The history of that last General Conference is fresh.

The two questions that the Church at Plymouth by its action did not favor going out to Waterloo to discuss were the human paternity of Jesus and the Sabbath. The reason for this was, that the Indiana Conference saw fit to pass resolutions defining its stand on these points, and so far as Indiana was concerned they were settled. Hence discussion on them was ended. They were not open questions before Indiana.

The fifth resolution passed on last Thursday by those who assembled at Plymouth (and be it known to you that the manager of THE RESTITUTION was not even told that such a meeting was called till it was right on, and had not one thing to do with influencing a single person who was there) the fifth item passed by those at this meeting, shows that they stand exactly where the present Editor has ever stood, and where the Indiana Conference stands by its own declarations. With these brethren we are in perfect accord—that the Church of God should own her own organ, dictate its policy in every respect, and have power to remove whoever does contrary to her wish.

May the Lord's blessing attend all efforts to make the Church of God a united and strong force for good in these last days.

WE give place to a few only of the many letters of sympathy and loving affection that come to us daily. Dear Brothers and Sisters, we cannot write letters expressive of our gratitude, but take this means of thanking you each, and may the dear Church of God and each one of us come through the refining fire purified from all the dross.

Editor Restitution:

Referring to my article in your issue of April 19, on the "Signs of the Last Days," in justice to the parties referred to, please say that I have received information assuring me that the paper deliberately lied about the matter of a certain clubbing. Giving the exact quotation—"I want to say that if what you published you got from a newspaper or from any other source, it makes no difference. They misrepresented and lied." This shows to me that a newspaper report is not to be relied upon at all, and let me say brethren, don't ever rely on such a report in the future.

Yours in the work,
O. J. ALLARD.

Many reporters, especially those writing up "Society" events, draw on their imagination to color up and give "tone" to their department of a journal. This is often done to please those interested, and it is easy to see how a very simple and harmless gathering of ladies for a hours' visit may by a "smart" reporter be made into "quite an affair." Then again, the reporter may not be to blame so much. In most cases he is not present and must depend on some one to give him information, and here comes a chance for a practical joker to have some "fun," or perhaps a jealous one to "get even." So we learn to take such reports with a large "grain of salt." Perhaps, too, we can learn the truth that to all stories there are two sides, and no man is EVER justified in forming an opinion from hearing one side only of any matter. Next time, Brother Allard, ask the persons most interested, and get the facts, and thus we will avoid ill feelings.

Dear Bro. Underwood:

I want to write you a word of encouragement, as I know you are sorely tried, and the burden of our dearly beloved paper, THE RESTITUTION, on you besides. We know what it is to be persecuted, and when it comes from one whom we had loved, it seems all the harder to bear. But the Father above allows nothing to come to us only what is for our good, and we are told in his blessed Word that when we are persecuted for righteousness sake, great is our reward. On the other hand, him that offends one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea. We must know these trials are only to refine us and make us more pure. But my brother, you do not suffer alone, for we all suffer together. If it came from outside of the Church it would not hurt the cause we love near so bad. However, we are not surprised, for Paul said that after his departing grievous wolves should enter in among them, not sparing the flock, and we see this right now, for every false teacher will get some to follow him. If we suffer with him we shall also reign with him.

May the Lord bless you in your trials, and give you grace in every time of need, and spare you to take care of our dear old paper for many years yet to come, or till the blessed Master comes and calls you to a higher position, is the prayer of your Sister waiting for eternal life when Jesus our Savior comes.

MRS. M——— S———.

Dear Brother Underwood:

I enclose $2.00 for the Helping Fund or for whatever use you wish to put it. My faith in you and THE RESTITUTION has never wavered, and I want you to continue to guide its course as in the past.

May you receive a reward in God's kingdom commensurate with your duty to God well done in this life.

Your Sister in the One Hope,
MRS. J. E. HATCH.

Communicated.

Sunday School Lesson.

MAY 14, 1911.

Isaiah's Vision and Call to Service.—Isaiah vi.

(Home Missionary Lesson.)

Golden Text.—"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isa. vi. 8.

In the study of this lesson it is well to go over the writings of the prophet Isaiah, and get a knowledge of his whole life, as in this way we can better comprehend the part relating to the lesson proper. Isaiah was one of the major prophets, and while some of our higher critics seem to think that the evidence is conclusive that Isaiah did not write the whole book that bears his name, the fact remains that nine several quotations are made from the disputed parts in the New Testament writings, and the [illegible] that can be made of the attacks on the prophet Isaiah is that if not the book was not written by him, then there must have been two Isaiahs and that leaves the critics as lost as ever—perhaps worse.

The most important feature of the writings of Isaiah is found in his universal genius. Excellence is the one word that comes to all his writings. One writer says "All kinds of writings appear equally easy to him. He is equally at home in pathos and scorn: he can paint natural scenery with ravishing beauty, or sing an ode of triumph with ravishing power. He is lyrical and dramatic. In depth and breadth of sympathy he is unrivalled." Professor Moulton says "Even in literary form the world has produced nothing greater than Isaiah. Nowhere in the literature of the world have so many colossally great ideas been brought together within the compass of a single book."

While Isaiah was a prophet and a writer, he was also a politician, and took a prominent part in the affairs of the nation. He lived in the troublous times that saw the Assyrians come, and the national conscience of the whole of Israel and Judah was paralyzed, as was also the national religion. While Samaria was destroyed, Judah was left for a time, but her independence was gone, and it was during this period that in every department of national, social and religious life Isaiah was an important factor.

Coming to our lesson we have Isaiah's vision. What was this vision? "In the year that king Uzziah died." That is to say that in the time when the crowned monarch of the earth, he whom the Lord had so greatly helped and blessed, was brought low, and became a loathsome outcast, dying in disgrace, and all the pomp and show of worldly power which had surrounded him was brought to nothingness—then, under this condition, "I saw the Lord sitting upon a throne." Within the Holy Place where Uzziah had dared to come, Isaiah now saw the curtains drawn aside and a lofty throne, with the Lord in all his glory seated thereon, and his train of attendants filling the place. The seraphim were there, and proclaimed in responsive service the glory and the grandeur of him who sat upon the throne. Never could Isaiah doubt the being and the glory and the power of God. One part of the seraphim sang "Holy, holy, holy, is the Lord of hosts," and the response from the other side came "The whole earth is full of his glory." With the force of the mighty proclamation the foundation of the house was shaken, and the smoke of incense filled the place.

Why was Isaiah so affected by this vision? The answer is clear. He was a Hebrew, and they believed that no man could see God and live. Here he was, and the very presence of God was manifest to him, so he felt himself undone, unclean, unworthy to be in such a presence. Then what happened? One of the seraphim, a messenger from near the throne of Jehovah, came and by a process made him clean—purged him of his sins.

A message must be delivered to the people, and it required a person who could be trusted to do this without fear, and who was fitted by his natural ability for the service. The Lord will not coerce or drive any one into his service, but calls for volunteers. At this call Isaiah offers himself. He says, "Here am I, send me." His cleansing made him fit for such a service, and perhaps he would thus show his gratitude to God for so honoring him. There was no questioning as to what the service should be. Whether to kings and rulers, or to the lowly. Whatever was required he was willing to do.

It was not a pleasant message the prophet was to take. It comprehended that they would not accept the warning. That they would hear and not understand. See, and yet not perceive. That the eyes would be blind, and the ears deaf. Wickedness should grow in spite of what the prophet told them. The land should be desolate and the people should be removed.

By a vivid form of speech the result of Isaiah's message is put for its purpose. We have an instance of this where God is said to have hardened Pharoah's heart, but we must remember that Pharoah had repeatedly hard ened his own heart. We are not to take this as teaching that God will prevent any one from repentance and salvation. He is "not willing that any should perish," but desires that all come to him, and he has made the blood of Jesus Christ sufficient for all who will come to him, even to the uttermost.

Isaiah had one longing desire—he would know how long this was to be. Would it be an utter end of the kingdom of God? He is given a hope. He is made to see that there will be a remnant. Even as with Elijah God had other seven thousand who had not bowed the knee to Baal, so would there be a remnant, a springing up as the sprout of an oak tree after it is cut down and seemingly lost.

This lesson teaches us that one man heard God's call to service, looked up and beheld Jehovah, and answered "Here am I, send me." The question for each of us is, Do we hear the call? Do we heed the call? When Isaiah saw the glory and the holiness of God, his own sinfulness was manifest. He must "get right with God" first of all. This is accomplished when his lips and his very heart are touched with a live "coal from off the altar."

Have we seen God? have we realized our sinfulness? have we been cleansed from our sin? have we heard the call to God's service? Have we heeded the call, and gone forth in response earnestly seeking to do all we can? Are we spending money, strength and time in this service?

Dear Brother Underwood:

Sister Thompson and myself desire to extend our sympathy to you on account of the recent attack made by designing persons on the management of THE RESTITUTION. We believe that you are honest and sincere, and hope that you will continue to manage the paper.

While these persons have made Bro. Underwood a target, their real reason for so doing is apparent, to get the patrons of THE RESTITUTION dissatisfied with the management, and by so doing, get control if possible. They desire to dictate the policy of the entire Church of God, and if they were successful we know what the result would be. All kinds of error would be taught, which would be disastrous to the Church. We pray the Lord will bless you in your work, guide you in all things. You hold an extremely important position, that of being manager of the medium whereby God's Word is sent broadcast through this country, and we hope you will be successful in combatting all your enemies.

We were glad to read your recent article explaining your position. Some things in it which we did not know we were glad to learn; other things that we did know we are glad for others to know as well.

Yours for the Truth,
J. C. THOMPSON.

Editor Restitution:

I will send you money for the paper. I have been sick with rheumatism all winter, and am hardly able to get around.

I am overjoyed to know you are taking the right stand in defence of the truth, and have kept the good old RESTITUTION held up to the proper standard. I have been a reader of it in all its phases, and it is better at the present time than ever before. I hope it will be kept as it is now. I am glad to hear of the movements of the Jews. I hope to see the return of our Lord, for the wickedness of the people is very great.

Yours waiting for the coming of the Master,
DAVID RENNER.

Dear Brother & Sister Underwood:

You have my sympathy, confidence and respect and love in your trials. He that sayeth he is in the light and hateth his brother, is in darkness even until now.

ELIZA HARTLEY.

ANNOUNCEMENT.

INDIANA CONFERENCE NOTICE.

To the brethren of the Church at large, Greeting:

Through the benificence of God we are brought through another cycle of time, and to announce again the call to a Conference of the Churches at old Antioch, beginning Friday morning at 10:30, June 9th, continuing over Sunday.

Let love pervade your hearts, and in thankfulness for the health and strength and prosperity given you during the year just past, lay aside worldly strifes for a brief season of praise and song to God, who gives us all things. Let us pattern more closely after our blessed Savior than ever before, and come in the spirit of gentleness and childlike confidence to labor in the Master's vineyard.

With all the work of the master-minds that have wrought at this place before us, let us come again with willing hands and determined spirit to place this year's work in credible place among the annals of old Antioch.

As usual come to Conference prepared to stay for Bible School the following week.

Those coming to Plymouth please write Brother F. M. McCrory, 214 Sophia Street, Plymouth, so that arrangements can be made for conveyance to the Church. Those coming to Argos notify Brother Frank Boggs or Sister Jane Taber, both of Argos, and you will be cared for.

Program will appear later.

F. M. MCCRORY, V. Pres.
LYDIA RAILSBACK, Sec.

The Annual Conference of the Church of God in Michigan, will be held at Dutton, June 1-4 inclusive. It is hoped there will be a large attendance at this meeting, as there is important business to come before the Conference at this time. Then, too, we all need the spiritual uplift and the encouragement that we get at such meetings. Many of us are isolated ones that seldom hear a gospel sermon, and let us all put forth an effort to meet at this time, praying that God may richly bless us.

NELLIE M. BLAKELY, Sec.

PROGRAM.

Thursday, June 1

7:30 p m Praise service, Eva Eldridge
Address of welcome
F V Blakely
Response B W Woodward
8:00 p m Sermon F L Austin

Friday, June 2

9:30 a m Devotional
B W Woodward
10.00 a m Sermon F L Austin
7:30 p m Praise service
Emily Barnum
8:00 p m Sermon F L Austin

Saturday, June 3

9:30 a m Sermon F L Austin
10:30 a m Business meeting
8:00 p m Sisters' meeting
7:30 p m Praise service
Nellie Blakely
8:00 p m Sermon F L Austin

Sunday, June 4

9:30 a m Devotional
M A Woodward
10:00 a m Sermon F L Austin
Communion service
B W Woodward
7:30 p m Praise service F V Blakely
8:00 p m Sermon F L Austin

M. A. WOODWARD,
FRANCES MCCRODAN,
NELLIE M. BLAKELY,
Committee.

Incitement of Environment.

"I well remember two lathesmen in the old machine shop in which I worked for eight years. Miller had charge of the speed-lathe gang. He was almost as big as an elephant, and to look at him one would suppose that his movements must be slow and ponderous; but the swift little machine that he had been operating for years had so influenced him that it set the pace for his every movement.

"Thompson ran a six-foot lathe down in the basement, where the heavy machinery was installed. He was a typical American—tall, muscular, alert. But young Thompson had also come under the control of his machine. His lathe made only one revolution to that of hundreds of the 'Dutchman's,' and he moved with all the deliberateness of his slow-moving iron monitor. Both men were unconscious victims of their own environments.

"Every mechanic can recall how the rhythmic sounding of a hammer's blows seems to set pace for the movements of the entire shop. Whether that young fellow whistles a merry tune, or one that is heard most frequently at funerals, means either profit or loss to the employer."

Report of Conference Board Meeting.

At a meeting of the Conference Board, Bible School Board, Program Committee for June Conference, and others, including Elders of Churches, held at Plymouth, Indiana, April 27, the following was adopted:

Inasmuch as it is demanded by a portion of the Church of God that the management of THE RESTITUTION—the official organ of the Church be changed from that of the present time, then if such change be made, we, the Conference Board of Indiana in Conference assembled, recommend the following:

1st, That the paper be purchased by stock subscribed by the Church.

2nd, That the Editorial and Financial policy be in the hands of the stockholders through their duly elected Board of Directors of five brethren.

3d, That the stock shall be so distributed that a controlling interest shall not be held by less than five persons.

4th, That the Editorial policy shall not be left to any single person, but aside from an Associate Editor they each and severally shall be amenable to the Board of Directors who may have power to remove each or both Editors and appoint others in their stead.

5th, We not only recommend, but we demand that the policy of the paper on doctrinal lines be in direct line with that of the present.

Those present at the meeting were:
F. M. McCrory, 1st Vice President.
Samuel Osborn, 2nd Vice President.
William Huffer, Treasurer.
Lydia Railsback, Secretary.
A. O. Roose, President Bible School Board.
Bennett Bogge, Elder Argos Church.
W. Tuttle, Elder Plymouth Church.
R. C. Railsback, Elder South Bend Church.
Hugh Logan, Elder North Salem Church.
Mrs. F. M. McCrory.
Mrs. Jennie McDonald.
Mrs. A. O. Roose.

LYDIA RAILSBACK, Sec'y.

Obituary.

Mary Ann Taber Shirley was born July 10, 1835, in Marshall County, Indiana, on the old Taber homestead on Michigan road south from Plymouth. She was the daughter of Samuel D. and Jane Taber, and was the last survivor of a family of eight children. She grew to womanhood under the parental roof, sharing the strenuous burdens of the pioneer life. She availed herself of all the educational advantages of the community, and afterward attended college at Logansport, gaining a good education for that day.

She was united in marriage to Philemen Shirley in 1857. To them was born one daughter, Sarah Frances. Her husband died in 1861, since which time she lived a widow, residing with her daughter until her death in 1889, and then made her home most of the time with her nephew, Herman Taber, where she died April 27, 1911, at the age of 75 years, nine months and 17 days.

She united with the Church of God at old Antioch in 1856, [probably this date should be 1865, as Antioch was not built till the 60s.—ED.] where she remained a member in good standing until death.

She has been a great sufferer from physical disability for a great many years, and has not been able to walk for the past 16 years, making it a burden, but her great natural strength of constitution carried her in years beyond the allotted time of three score years and ten. At last she has fallen asleep in peaceful rest.

She leaves as her nearest relative and friend, Herman Taber, to whom she had been a foster-mother. She leaves four other nephews, two neices and other relatives to lament her loss.

Funeral services were held April 30, 1911, from the Church of God in Plymouth, conducted by the writer, and she was laid to rest in Oak Hill Cemetery to await the resurrection morning.

D. E. YANVACTOR.

Editor Restitution:

As our time expires for the dear old paper in April, you will please find $1.50 to pay for the same. THE RESTITUTION is all the preaching we have with the dear old Bible, as we now live far from any of our dear old brethren.

May the dear heavenly Father's blessing rest on you all.

Your Brother and Sister in the faith.
R. J. & M. J. WORTHINGTON.

THE RESTITUTION is only $1.50 per year. Try it a year.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

The Promised Land.

The land of promise has lain waste,
And that throughout the ages;
But God has ever watched o'er it
In all its various stages.

He promised it to Abraham,
For he was the friend of God;
Because he took God at his Word,
And did just what he was told.

God will raise Abram up again,
He is sleeping in the dust;
And all the faithful rise with him,
For in this grand hope we trust.

The heathen has possessed that land,
And laid all its cities waste;
They trampled down its fertile plains,
Fulfilling God's Word in haste.

But God will sweep them out of that;
It will cleanse that land from sin;
Christ will then sit on David's throne,
And reign all the righteous in.

A. WALLACE MASON.

The First Resurrection.

REV. XX. 5.

"This is the first resurrection." On the strength of this statement it is contended by some that the unworthy will not come out of the grave when the "blessed and holy" emerge from the tomb. This idea results from giving the word "resurrection" too limited a meaning. Primarily the word *anastasis*, resurrection, means that the dead are to stand up again in life; but the resurrection of the righteous means infinitely more than the mere act of rising from the dead. While "resurrection" involves the rising out of the tomb it comprehends more than this. Since the coming forth of the righteous is a coming forth to life (John v 29), immortality (1 Cor xv 42 46) and to "thrones" (Rev xx 4) in the kingdom of God, it is clear that resurrection is but introductory to kingdom glory, and therefore in its fullest meaning comprehends within itself the whole post-resurrectional state. Thus, "In the resurrection, whose wife shall she be" (Matt xxii 28); that is, in the state, the immortal state, to which the dead will rise. Paul preached Jesus and the resurrection. Acts xvii 18. Certainly his message was not confined to the mere act of rising from the grave. To merely emerge from the tomb is not necessarily a good thing. Lazarus and others were brought to life, and they emerged from their tombs; but they did not attain to the resurrection (state) preached by Paul and Jesus. They only received a renewal of mortal life. Now when Jesus comes again the wicked amenable to God's law emerge from the tomb; but the act of rising will not be to them a gladsome event; they would prefer to be left forever in the oblivion of hades, for they pray for rocks and mountains to cover them and hide them from the face of the Lord their Judge. "They that have done good (shall come forth) to the resurrection of life; and they that have done evil to the resurrection of condemnation" (Jno v. 29); that is, one class come out of the grave to one resurrection-state or condition of things, and the other to another resurrection-state or condition of things. Everything depends upon the state to which the rising from the dead is the introduction. Paul and Jesus preached the resurrection state of incorruption and immortality. Emerging from the grave but introduces into this state. The act of rising is involved; it is a part of the resurrection, but as employed in Scripture it requires the life, glory, and kingdom of the righteous, the shame, punishment, and death of the wicked, to complete their resurrection.

The "first resurrection" spoken of in Rev. xx. 5 then is not the first ones to emerge from the grave. There is no mention of the act of coming out of the tomb; for they had already emerged from hades when John saw them. What is the first resurrection, John? "I saw thrones, and they sat upon them, and judgment was given to them * * * they lived and reigned with Christ a thousand years. This is the first resurrection." John sees certain persons on "thrones," immortal rulers in "judgment" for a thousand years; and in describing this scene he calls it the first resurrection. Many will participate in this resurrection who will never go into the grave or emerge from it, viz: "those who are alive and remain." Resurrection is a work of such broad significance that it comprehends a state and time to which the persons seen are introduced by rising from the dead, whether they are entombed in graves or living on the earth in mortality.

To this interpretation of Rev xx 5 only one objection can be raised. It is claimed that "first" implies a second; and therefore the righteous are raised "first" and then after the 1000 years the wicked are raised. But this objection only has weight when it is assumed that "first" is used in the sense of time. *Protos*, here translated first is elsewhere translated "chief," and means according to Young, "foremost." I repeat then, that John does not say the act of rising is the first resurrection, for no such act is shown, but the resurrection state to which they had already attained. It is first then, not in order of the dead emerging from the grave; but of rank and blessedness, just as the uppermost rooms at feasts were the first rooms; the best robe for the prodigal was the first robe; Philippi, the chief city of Macedonia, was the first city; Paul, the chief of sinners, was the first of sinners. Read Matt xx 27; Mark vi 21; xx 44; Luke xix 47; Acts xiii 50; xxv 2; xxviii 7, 17. *Protos* is translated chief as well as first, which shows the word refers to dignity and rank and not time. See Acts xvi 12; xvii 4; xxv 2; 1 Tim i 15; 1 Cor xv 3. In this sense Christ is declared to be the "first" raised from the dead. Rom viii 29; Rev xx 9; Col i 18; Acts xxvi 23; 2 Cor xv 23. "Blessed and holy is he that hath part in the first resurrection" (the chiefest and highest resurrection). Every one who is the subject of this "better resurrection" (Heb xi 35) will be seated on a throne as judge with Christ during his reign; he will be immortal and have kingly honors; while the unworthy will only emerge from the grave to be "ashamed before him at his coming," and be enveloped again in death—the second death from which there is no deliverance.

The Inspiration of the Bible a Test of Fellowship. No. 2.

Three important facts are to be noted concerning the events of the fifth seal. First, that the action of the Traditors "was productive of much present scandal and of much future discord;" and third, that the attempt to "destroy every copy of the Holy Scriptures served to endear these writings to the faithful."

History often repeats itself; the same principles produce like results in whatever age they operate. Too low an estimate of the Holy Scriptures is as certain to produce "scandal" and "discord" in the nineteenth century, as it did in the fourth, and the effort to impair their authority will "endear these writings to the faithful and stir them up to a more diligent study of their contents."

Behold, then, a warning and a consolation; a warning to the Apologists of a fallible authorship, and a consolation to the uncompromising defenders of an infallible Bible. It cannot be denied that the former contention come from those of the apostacy who do not rightly appreciate the Word of God, and that, however it may for a time deceive some earnest brethren, it has been welcomed by many who, in some respects, had already departed from the truth, not to speak of others who had previously stumbled and subsequently recovered from their fall. Facts such as these, although no basis for argument, more than counterbalance the weight of those who claim to be "the most intelligent brethren," and "of largest and most matured experience in the truth." Intelligence is useful when regulated by divine wisdom, but without such control, it becomes a snare instead of a guide. It is necessary to remember that the Scriptures have, in all ages, been suppressed or perverted by "a highly educated and learned few." From whom does false teaching nearly always arise? Is it from those whose mental endowments are below the average, or from such as have been highly gifted with natural talents and specially favored with the means of cultivating them? History and experience point to the latter. There is far less to fear from some obscure brother whose knowledge of his mother tongue is so defective that he cannot put together a dozen consecutive sentences than there is from one who is able to use either tongue or pen in an attractive manner. Ability is no guarantee of stability; neither do learning and intelligence ensure skill in the elucidation of divine truths. Both human and divine knowledge may have the effect of puffing up (1 Cor. xiii. 4.) The greatest desiderata are love for God and faith in his Word, combined with a reverent and childlike humility toward the voice of wisdom. When these exist, either in learned or unlearned minds, they produce men of God, "Thoroughly furnished unto all good works." "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I (Jesus Christ) speak of myself" (John vii. 17;) "The secret of the Lord is with them that fear him, and he will show *them his covenant*" (Ps. xxv. 14;) "The fear of the Lord, that is wisdom, and to depart from evil is understanding" (Job xxviii. 28."

Ye "most intelligent" and "matured brethren" describe our action "in the matter of fellowship" as a "mere mechanical test." If by this ye mean that it is wholly confined to a mechanical act, ye are laboring under a delusion. If ye mean that fellowship has nothing to do with a "mechanical test" ye are equally in the wrong.

What action is there in this life which has not its "mechanical" or physical aspect? Is there one? If ye meet a friend, ye make use of the mechanism of your hand and arm to greet him if he does likewise, your intercourse is agreeable; if he refuses, the result is the reverse; the attitude ye take towards each other is thus dependent on a "mechanical test." And has not fellowship in the truth a mechanical aspect? The bread and the wine cannot be partaken without bringing into play some part of the bodily mechanism. Neither can the mind express itself by speech or pen without mechanical action of some kind. When, by this means, two or more minds are found to be in harmony in their scriptural belief, they go through the mechanical process of eating bread and drinking wine, and this becomes to them a test of fellowship. If such a course be right concerning that which the Bible teaches, how can it be wrong when applied to the authorship of that which is taught? If it be permissable to say that some parts are of erring authorship, on what ground can ye refuse fellowship to any who describe it as embracing a foolish authorship? If God permitted error in the work of inspiration, what guarantee have ye that he excluded folly? Or malice? Or injustice? Or falsehood? Or any of the positive or negative defects of sinful flesh? If the control of the Spirit of God was inefficient in one thing, why not in another? If it allowed man's ignorance to prevail, why not his passions? They both "alienate from the life of God" (Eph. iv. 18; Rom. viii. 13,) and they are equally obstructive to the light which comes from him. To describe the contention for infallible inspiration as a "wrangle over its mechanical construction," and fellowship action in connection therewith, as a "mere mechanical test," is to adopt misleading phrases, which obscure the vital issues involved.

I remember twelve years ago a brother, of no small intelligence, declare on one occasion, in connection with the agitation about Christ's nature and sacrifice, that he did not fellowship doctrines, and on another, that he did not fellowship bodies. When asked what there was left to fellowship, he was non-plussed. That brother has since then so logically applied this principle of negation that he is now in the condition of believing and fellowshipping "nothing and nobody." A similar end may await some of those who slightingly use the word "mechanical" in reference to the character of inspiration, and the fellowship arising from it. If so, it will be but the logical and consistent outcome of such a mode of treating a question of vital import.

When the rules or regulations of any society have once been made, it is recognized that they cannot be abrogated, except in the prescribed way, by the organization which brought them into operation. Thus the articles of association of a public company cannot be rescinded or enlarged unless the shareholders in meeting assembled so decide. But if there be no flaw in the process, neither the original nor altered clauses can be disputed; they are often found fault with, but their authority is not questioned; and the infraction of some of them is attended with legal penalties. If man-made regulations require such safeguards, how immensely more important that those of divine origin should be jealously protected by the individuals for whose benefit they have been enacted.

The legal profession is related to the laws of the country in a similar way to that which exists between the sons of God and statutes from heaven. The members of that profession deal with the laws as they find them. Though taking antagonistic views as to their meaning they do not question the authorship or authority. Imagine the dismay of a judge on the bench if a barrister not only discussed the meaning, but disputed the authorship of any Act. If human rulers are so justly sensitive to the treatment of their administrative acts, how much more jealous must be the Ruler of heaven and earth respecting all writing in which his statutes are embodied. Those statutes are not confined to simple commands and interdicts; the principles on which they are based are presented in great variety of form that may be interesting to, and comprehended by, every kind of mental organization; that which is not appreciated by one mind is highly valued by another. To allow any one section to be taken away is to mar the perfection of the whole, and interfere with the object for which it was given.

Ye "most intelligent" and "matured brethren" define the truth to be "a natural fortress whose defences are impregnable." What mean ye by this? And where did ye learn it? By what "natural" forces has the truth been elaborated? Is it by some kind of Darwinian process? Have ye discovered in reference to the truth some new theory of evolution? Know ye that one of the latest Bible-nullifying pamphlets issued from the press—whose author prefixes "Rev. Dr." to his name—is entitled, "The Evolution of Revelation?" It teaches that "the Old Testament Revelation is specifically a revelation of hope in God's redeeming grace," and theorises of "revelation by a development, in which divine truth is certified to us as such, not by mere documentary statements, sometimes fallacious, but by our moral consciousness, contemplating both the historical process of its progressive disengagement from the errors sometimes confounded with it, and the historical outcome of its evolution in the manifestation of the divine Christ." To identify "the moral energy of inspiration with an intellective accuracy that is exempt from error," is described as a fallacy, and the Bible is defined to be "not really a written revelation, but a revelation that has been written about."

These statements are cordially approved by a religious newspaper whose editorial intelligence cannot be questioned, and whose numerical circulation has probably no equal. Some of them read very much like the resolutions and reasonings of the Church of God who countenances fallible authorship, and others are but a fuller application of the false principles recently enunciated. Beware, ye "most intelligent" and "matured brethren," that ye be not driven from your present unsafe moorings on to a quicksand where no anchor can secure you. Or, if ye succeed in holding fast in spite of a broken chain, take heed lest your bad example does not cause others to make "shipwreck" of the faith (1 Tim. i. 19,) and their ruin be ascribed to you.

How is it that some of you "intelligent" and "matured brethren" are willing to "resist evil," contrary to Christ's command (Matt. v. 39,) when directed against yourselves, but refuse to resist an evil attack on the Word of God? Have ye forgotten that your Father hath said, "I will never leave thee nor forsake thee" (Heb. xiii. 5?) And is your faith in his protection so small that you cannot, indeed as well as in word, say, "The Lord is my helper, and I will not fear what man shall do unto me?" (v. 6.) How is that ye are so ready to excuse yourselves from defending God's Inspired Word, on the ground of your superior faith in him? Do ye not recognize that ye, like the apostles, are "stewards of the mysteries of God" (1 Cor. iv. 1,) as revealed through holy men? that your stewardship requires you to protect the Book which is the only divine revelation of those "mysteries?" and that "it is required in stewards" that they be found faithful," (ver. 2?) See ye not that ye relegate to God a duty which has been specially assigned to you, and that ye take upon yourselves that which God has expressly reserved for his Fatherly "care" (1 Pet. v. 7?) See ye not that faith is misapplied in leaving God to defend the authorship or teaching of his Word, and that it is defective faith which leads you to set aside the divine law of protection and resort to human powers for deliverance?

An illustration of stewardship pertinent to the subject is seen in the office of Librarian, whose duty it is to protect from mutilation the books under his care. The Bible is a series of books by one Author, but different penmen, a library, in fact, of divine inspiration. It has been given by God to his stewards:—"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and unto our children forever" (Deut. xxix. 29.) That which is true of outward Jews is no less true of inward Jews. Those revealed "secrets" or "mysteries," "the wise" only can "understand" (Dan. xii. 10.) They have all been given like the Apocalypse, "to shew unto God's servants" the divine mind concerning everything which they comprise, whether facts or predictions, doctrines or commands. What is the duty of "God's servants" in reference to a revealed Word given for their special benefit? To protect it from corruption (2 Cor. ii. 17.) This is admitted as to the teaching. Why not as to the authorship? Is not the latter equally important, may more so, than *the former*?

The "good stewards of the manifold grace of God" (1 Peter iv. 10,) will, from their appreciation of the divine favor, carefully guard everything relating to its gradual development from the first announcement in Eden (Gen. iii. 15,) to the closing invitation, "Let him that is athirst come" (Rev. xxii. 17.) They will object to additions or erasures by uninspired man. They will not, for instance, allow the word sky to be inserted before "kingdom;" the word immortal before "soul;" the word Triune before "God;" the word impersonal before "coming of Christ," the word superhuman before "Devil;" neither will they knowingly permit sprinkling to be substituted for "baptism," heaven for "earth," torment for "punishment," nor happiness for "life," and they will object to the pen being drawn through the promises to Abraham, the offer of immortality, the predictions of Israel's restoration, or the descriptions of the millennial age. Any one of these alterations would seriously impair the character of God's "manifold grace" or revealed favor. Is not the title-page as much within the scope of their protection as are the pages which follow? If so, how can they be faithful to their trust if they allow the word human to be coupled with "divine," uninspired to be associated with the word "inspired," or fallible to be joined to "infallible" before the word "authorship?" The library of which they are the custodians has written over its entrance, All these books have been given by inspiration of God (1 Tim. iii. 16;) they are not the word of man but the Word of God (1 Thess. ii. 13;) and woe be to him who adds to (Prov. xxx. 6,) or takes away what is written therein" (Rev. xxii. 19.) Of this lamentable collection of books the sons of God are all librarians, and it depends on their fidelity to this trust whether their names continue in, or are blotted "out of the book of life" (Rev. iii. 5.) Addressing the rich Pharisees, Christ says, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke xvi. 10, 11.) This principle is of wider application. Faithfulness in dealing *with God's revealed* Word, in all its aspects, will be the test of our acceptance in the day of judgment; if unfaithful in our treatment of "the Word of life," how can we expect to receive the "life" itself? (Phil. ii. 16.)

Confidence

HEB. X 35.

Cast not away therefore your confidence which hath great recompense of reward. Brothers and sisters, in the study of this subject of "confidence" I find that I could start at Genesis and follow on to Revelations and quote nearly every verse—I never realized how full the Bible was of it although I have read most of the quotations I have selected many, many times yet they never impressed me as they do now—I find that we are nothing without confidence in God—because in Lamentations we are told that "It is of the Lord's mercies that we are not consumed because *his compassions fail not. They are new every morning; great is thy faithfulness.*" What creatures are we that we can trust in our own strength and when that and all earthly help fails us turn to God as one last resort—does he not say in Isaiah xl 6, "All flesh is grass, and all the goodliness thereof is a flower of the field—The *grass withereth, the flower fadeth*; but the *Word of our God shall stand forever*"—do we realize how entirely dependent we are on God's mercy—yet he not only entreats us to trust in him and cast not away our confidence but he confirms it by an oath. Heb vi 17. He wants us to come to him as little children to their natural father—*trusting, confiding*, resting secure in the knowledge as feeling that whatever he decides is absolutely sure and true depending on him for guidance and protection. It is better to trust in the Lord than to put confidence in man. "It is better to trust in the Lord than to put confidence in princes." So you see a man's station or standing in life goes for nothing, because all flesh is as grass which today is and tomorrow is not." All is vanity—nothing endures. This is strikingly illustrated at Westminster Abbey in London where so many kings and queens have received their crown; the coronation chair is so close to the tombs of former kings that it seems but a step from the pinnacle of earthly glory to dust, ashes and oblivion. King Edward was reigning when we visited Westminster six years ago, and now he is but a memory. This is the life we cling to brothers and sisters, so uncertain, when we lay down our earthly burden will we remain but a memory or will God remember us. It says he knoweth them that trust him and the memory of the just is blessed, but the name of the wicked shall rot. He begs us to hold fast the profession of our faith without wavering. In the fear of the Lord is strong confidence and his children shall have a place of refuge. How often we need that refuge.

This is the confidence we have in him that if we ask anything according to his will, he heareth us, if he hears us we know that we have the petitions desired of him. What things so ever ye desire when ye pray believe that ye receive them and ye shall have them. Isa l 7, says, For the Lord God will help me, therefore have I set my face like a flint, and I know I shall not be ashamed.

Brother and sister, in the face of all the testimony in the Bible, how can we lack confidence—we cannot even say with certainty that we shall see the light of another day—our strength is but labor and sorrow so soon passeth it away and we are gone. But we can say with certainty that God is ever mindful of his children, he will help them who truly trust in him, his ears are ever open to the prayers of the righteous. He is our refuge and strength, a very present help in trouble. Come unto me all ye that labor and are heavy laden and I will give you rest. Cast thy burden upon the Lord and he shall sustain thee—he shall never suffer the righteous to be moved. Psa. xxiii. He that endures to the end shall be saved.

NELLIE PAYE.

A Boy I Can Trust.

"I once visited," said a gentleman, "a large public school. At recess a little fellow came up and spoke to the master; and as he turned to go down the platform, the master said, 'There is a boy I can *trust*; he never failed me.' I followed him with *my* eye, and looked at him when he took his seat at recess. He had a fine, open, manly face. I thought a great deal about the master's remark. What a character had that little boy earned! He already had gotten what would be worth more to him than a fortune. It would be a passport to the best office in the city, and what is better, to the confidence of the whole community.

I wonder if the boys know how soon an opinion of them is formed by older people. Every boy in the neighborhood is known, and opinions formed of him; he has a character either favorable or unfavorable. A boy of whom his master can say, 'I can trust him; he never failed me,' will never want employment. The fidelity, promptness and industry which he has shown at school are prized everywhere. He who is faithful in little will be faithful in much."

The Inner Life.

It is impossible for us to make the duties of our lot minister to our sanctification without a habit of devout fellowship with God. This is the strength of it. It is prayer, meditation and converse with God that refreshes, restores and renews the temper of our minds at all times, under all trials, after all conflicts with the world. By this contact with the world unseen we receive continual accesses of strength. As our days, so is our strength. Without this healing and refreshing of spirit, duties grow to be burdens, the events of life chafe our temper, employments lower the tone of our minds, and we become fretful, irritable and impatient.—H. E. Manning.

This is reasonable. "Would you like to be a judge?" said a gentleman to a little boy. The child, after thinking a minute, replied, "I think I should like better still to teach children about Jesus dying to save them. That will make them love and obey him; and if they loved and obeyed him they would not need a judge."

Report of Meeting.

We, the Church of God at Moriah, Clark County, Illinois, hereby report the series of meetings held at this place April 2-16th, by Bro. S. J. Lindsay. There was very good attendance considering that the weather was unfavorable throughout the meeting. Much interest was manifested altho' none submitted to baptism in the all-saving name, yet several we believe could truly say, like king Agrippa, "Almost thou persuadest me to be a Christian."

We believe the seed sown may germinate in honest hearts, and e'erlong bear fruit to lifeeternal. We had service each favorable evening at the Church, and Bible lessons each afternoon meeting at the homes. We had some excellent sermons and admonitions both for doctrine and reproof given in the spirit of love and sincerity as is characteristic of Brother Lindsay. He does not shun to declare the whole counsel of God, closely adhering to the essentials of the gospel.

We feel that the meeting was not in vain, but that much good was accomplished in various ways. Brother Lindsay portrays the beauties of the Word in a plain concise way, and by type and shadow, making it attractive for study as well as our first duty to ourselves and to God.

Our meeting together was an agency of strength to our body here, making us more zealous in the Lord's work, and more watchful for the soon-coming King.

May all be prepared to meet him, is our hope and prayer.

Mrs. C. W. Weaver, Sec.

Controversy was the life of Paul's work—polite controversy—brotherly controversy; but strong in exposing error and building up truth. The epistles are full of controversy. Moreover, many of Christ's sayings were strictly controversial. It is more than a fine art to combine in one sermon the forcible overthrow of an error and a heartfelt appeal; but it is possible to attain unto it."—Dr. Buckley.

Goodness comes from within—from thoughts, feelings, desires, resulting in life and action. Greatness is the consequence of bold action, ambition, large energy, enterprise, perseverance.

"A Century of Indiana" is the title of a new history written by State Senator Edward A. Moore, and published by the American Book Company, Cincinnati, Ohio, price 75 cents. The volume contains 340 pages, and gives the earliest history of the State on down to the present day. Indiana today stands second to no state in the Union, and this work gives the whole history of the State in concise and attractive form, carefully indexed, so that it has an added value as a reference book. It is a splendid book for the home, and for Indiana Students it is of priceless value. No library is complete without it. If your book dealer cannot supply it send as above and get a copy. There is pleasure in reading it, for every Indianian is proud of his State, and besides enjoyment there is real profit in this work.

We trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2.00 instead of $1.50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1.50 and we will provide The Restitution to you. We will have no quarrel with a brother about so small a matter.

ANNOUNCEMENT.

The 23rd Annual Conference of the Churches of God in Iowa will meet at Waterloo, August 19 to 27 inclusive. Programme will appear later.

O. J. Allard, Pres.

The Fourth Annual Conference of the Churches of God in Missouri will meet at Morse Mill, Missouri, August 9 to 18 inclusive. Programme will be given later.

Sadie Morse, Sec.

Will it Pay to Become a Christian? is the title to a well written book of 96 pages by Brother James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av. Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

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Here Is a Good Big Chance.

We want a lot of New Subscribers, and with a little effort you can get us one or more. We do not ask you to work for us for nothing, but will pay you for what you do. Here is our offer to you:

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or

One-half Pound of Tracts and 5 copies of A Letter to a Friend.

This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN, PLEASE

We have a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will mail you one Free, if you will send us

Two New Subscribers.

JUST LOOK AGAIN, PLEASE!

We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Pearl E Mills	50
N M Henry	50
I M Vickery	50
Mrs C B Everett	1 00

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in The Restitution some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this w. be accomplished. Send orders in this very day.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. Thompson, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

Please don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Notice!

Those desiring Berean Booklets can get them from Alma Roose, Sac City, Iowa, for eleven cents a book, postage prepaid to any address.

A Letter to A Friend

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good to all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late Brother John O Woodruff. We have only "The Word of the Kingdom. During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

The article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

Brother H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill. or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan White. Then her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L Wince. It contains the subject matter of a series of twelve articles that were published some months since in The Restitution. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. Daniel.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Bible: its Principles and Texts

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "Principles" in formulated propositions: and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home, let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.

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THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1801 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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10 for 10 cts, 50 for 25 cts—100 for 40 cts.

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The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, The Restitution, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free: or an *assortment* of the whole, same price. Address W L Tomlinson 10825 Orville Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from W L Tomlinson, 10837 Orville Ave, Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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VOLUME LX. PLYMOUTH, INDIANA, MAY 10, 1911. NUMBER 18.

Poetry.

The Vision of the Ages.

[The following verses are by H. J. Prosser, except those referring to Michael and the dragon, the rise of Mohamet and the papacy, the crusades, and the rise of democracy, which are added by the writer.]

On Patmos, desolate lonely isle,
In the wild Ægean Sea,
Wandered an old man in exile—
The last of the twelve was he.

His brow was pale, and his step was slow,
And his beard was long and white,
And his hair like a fleece of drifting snow,
Was tossed by the winds at night.

And there, in that dim dark solitude,
Alone in his wild despair,
Where the steps of a foe might not intrude,
An angel found him there.

And he said to him, "Write down for me
A message, and send it afar;
The things thou hast seen, and hereafter to be,
And the wonderful things that are."

Then he carried him away through regions vast,
Where never a man had trod,
And showed him the river of years glide past,
On the marvelous scroll of God.

And Rome with her iron sceptre and crown,
Drifted along on the current's flood;
He saw her battlements crumble down,
And her banner was red with blood.

He saw her marshalled legions,
As they fought on that fateful field
Where Jehovah triumphed over Jove,
And Michael beat the dragon.

He saw the barbarian's sword unsheath,
Where Gothic arrows sped;
He felt the earth as it shook beneath,
The Vandals' fearless tread.

He saw myriads of fantastic warriors,
Emerging from the desert:
Their battle-cry, Our God is One
And Mahomet is his prophet.

He saw the papacy arise
To vast and mighty power,
Claiming dominion universal,
Above all kings and priests.

He saw the dark ages marching on,
As tyrants strove for power,
And superstition's cruel hand,
Banished light from every land.

He saw the armies of crusaders,
As they gathered for the fray,
To drive the hated Moslems
From Jerusalem the holy.

He heard the shouts of gallant knights,
And the footsteps of millions of men,
Engaged in mortal combat,
The Crescent and the Cross.

He heard the cry of the wounded,
And the groans of dying men;
With pestilence and famine
Filling up their cup of woe.

He heard the cry for reformation,
Like a lion's mighty roar;
It echoed through the Vatican,
And shook the papal throne.

He heard the answering thunders,
Roll out from the seven hills;
But in the shining light from heaven,
The thunder lost its power.

He saw democracy arising in the west—
Its flag unfurled for liberty,
Drew freedom's sons from many lands,
To fair Columbia's shores.

He saw the mind of man unchained
From darkest superstition;
With leaps and bounds it climbed the
Heights of scientific wonders.

He saw Ben. Franklin with his kite
Draw lightning from the cloud;
The spirit of the great "I Am"
Devouring time and space.

He saw proud monarchs play with thrones,
In dark and fearful fray;
And heard the nations answering groans
As empires passed away.

And mingling with that mournful wail,
That war-cry's wild release,
He heard unnumbered voices hail
The coming Prince of Peace.

Then from the east and far-off west,
From ice fields of the north,
From southern bowers, and ocean's crest,
He saw the dead come forth.

He heard the rustle of garments white,
And saw each radiant face,
As they hurried away to pavilions of light,
In that glorious age to come.

He saw the city where they were to dwell,
Descend through a vapory mist;
Each mansion shone like a citadel,
And its walls were of amethyst.

Its glistening towers pierced the sky,
Its gates were of pearly white,
And the sheen of its splendor arose on high,
In tremulous billows of light.

No tears were there in immortal eyes,
Not a sigh was breathed on the air;
No storms swept over those glorious skies;
Death could not enter there.

And when the vision had passed away,
And he stood alone once more,
And felt the chill of the salt sea spray,
Flung up from the rocky shore—

He bowed his head and prayed as he went
For his Master to come again;
While the wailing winds around him swept,
And a voice replied—"Amen."

GEO. FRANCIS.

Communicated.

A Marvelous Prophecy.

Speaking of the prophecy of Dan ix 24 to 27; Sir Isaac Newton said that it was "the foundation of the Christian religion," and surely it must be when it reveals the *time* in which "to finish the transgression to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness." It is the aim and purpose of true Biblical religion to bring to pass the above happy result, and this prophecy names the time in which all this will become an established fact. See Dan ix 20 to 27.

"And while I was speaking, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; Yea, while I was speaking in my prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the *time* of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art *greatly* beloved; therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with *many* for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

This prophecy alone establishes the fact of the Divine inspiration of the Holy Scripture.

Verse 24 makes the statement that seventy weeks (of years) are determined upon thy people (Daniel's people) and upon the holy city, (the city of Jerusalem), to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." This must become an established fact within the seventy weeks, as far as the first fruits are concerned. All things up to the end of the 69th week, are now history past. We must now ascertain when the "seventy weeks" begin, and then we can find when the end of those weeks will come.

See verse 25: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and three score and two weeks (69 weeks); the street shall be built again, and the wall, even in troublous times." We now lack one week to make up the seventy.

We must notice that this prophecy has to do with Daniel's people and city only. After the Messiah was "cut off" Israel's clock from that time ceased to measure time, until the clock of the Gentiles shall measure off "the times of the Gentiles," when Israel's clock will again begin to tick, and measure off the seventieth week.

The first week was to commence with the commandment "to restore and build Jerusalem." Previous to this, Cyrus issued a decree to restore and build the temple B. C. 536.

See Ezra i 1 to 3, you will find the proclamation as follows: "Now in the first year of Cyrus, king of Persia, (that the Word of the Lord by the mouth of Jeremiah might be fulfilled) the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also *in writing*, saying, Thus saith Cyrus king of Persia. The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem."

The enemies of Israel hindered the building, and the work was finally suspended.

In the year 519, Darius, the king, commanded Tatnai governor beyond the river and others, to let the house of God alone; let the governor of the Jews, and the elders of the Jews, build the house of God. "They builded and finished it according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia." Ezra vi 6-15.

The "seventy weeks," however, according to Dan ix 25, was to commence with "the commandment to restore and build Jerusalem." The temple was built but the walls were still broken down and gates burned with fire, which became the scoff and derision of their enemies.

As to when the commandment was issued "to restore and build Jerusalem," See Neh ii 1-15: "And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid. And said unto the king, Let the king live for ever; why should not my countenance be sad, when the city, the place of my father's sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldst send me unto Judah, unto the city of my *fathers'* sepulchres, that I may build it. And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me. Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel. So I came to Jerusalem, and was there three days. And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon. And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down and the gates thereof were consumed with fire. Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned."

The 20th year of Artaxerxes, king of Persia, is the time then to begin the 70 weeks of Daniel which will terminate in bringing in "everlasting righteousness," as far as the "people for his name," is concerned. All prophetic students, as far as I know, agree that the 20th year of Artaxerxes, is the only time that can be fixed to start the "seventy weeks" from.

On this line I quote from Elpis Israel, as follows: "Two years after Gabriel revealed the vision, Daniel's heart was rejoiced by the proclamation of Cyrus in the first year of his reign, for the rebuilding of the temple in Jerusalem. But had he reckoned the 490 years from this date, they would have terminated 13 years before Messiah was born. The seventy weeks, however, were not to commence with a decree for rebuilding the temple but the going forth of the commandment to restore and build Jerusalem? in other words, to restore the wastes of the city, by setting up the wall and the gates thereof, that Israel's reproach might cease. This was issued by Artaxerxes on the first day of Nisan, in the twentieth year of his reign, which was exactly 490 years, (or 69 weeks) to the crucifixion. No date in any other decree answers to the demand of the matter. Therefore, there is no option but to receive it as a demonstration by fact. Exactly to the month, he was cut off, but not for himself," 490 years (69 weeks) after the decree of Artaxerxes, the twentieth of his reign."

Having a clear and satisfactory beginning for the "seventy weeks," how can we mistake its ending?

As an identification, Daniel says in chapter ix 25: "the street shall be built again and the wall even in troublous times." Let us see what kind of time they had building under the decree of Artaxerxes. See Neh iv 1-10: "But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall. The Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth and conspired all of them together to come and to fight against Jerusalem, and to hinder it. And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, every one of his hands wrought in the work, and with the other hand held a weapon. For the builders every one had his sword girded by his *side*, and so builded. And he that sounded the trumpet was by me."

Can any one doubt but that wall was built in "troublous *times*," proving without a shadow of a doubt that this fits Dan ix 25.

Another remarkable historical confirmation is found in Dan ix 25, 26: "From the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and three score and two weeks (in all 69 weeks) the street shall be built again, and the wall even in troublous times, and after three score and two weeks (adding the seven previous weeks makes 69 weeks) shall Messiah be cut off, but not for himself; and the people of the prince (army of the king of Rome,) that shall come, shall destroy the city (of Jerusalem) and the sanctuary (temple)

By reading this prophecy concerning himself Jesus could have known why he said to his disciples in Matt xxiv 1, 2: "And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

See also Luke xxi 20 24: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But wo unto them that are with child, and to them that give suck, in those days! for there shall be distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

When the Messiah was "cut off," at the end of the sixty-nine weeks, the Jewish clock ceased to measure time, until the clock of the Gentiles shall measure off the times of the Gentiles, then Israel's clock will measure the last week of the seventy weeks determined upon Daniel's people and city. "The times of the Gentiles" is a parenthesis between the ending of the 69 weeks, and the commencement of the 70th weeks.

The period of *time* called "the seventy weeks," relates exclusively to Daniel's people and their city. "Seventy weeks are determined upon thy people, and upon thy holy city." This is a very important point to recollect in the study of this remarkable prophesy.

Jewish time came temporarily to an end, when the Messiah was "cut off," after the close of the 69th week. At the close of that week, "the city and sanctuary," was destroyed, and Israel died as a nation, and are now buried in the hades of all Gentile nations, and are no longer recognized as a nation among other nations. They are without a home, country, city, temple, or sacrifice, and must remain so, until they shall regain some national shape, or organization as a government, at the conclusion of the "times of the Gentiles," then the seventieth week will run its course upon Daniel's people and city. Before the conclusion of the 70th week a certain work must be accomplished, which Israel failed to do. See Dan ix 24: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity and *to bring in everlasting righteousness*."

The close of the Seventieth week is to culminate in bringing in "everlasting righteousness," and will do so. Israel refused the only means by and through which such a happy result could only be brought about by and through their own Messiah. But they cried out, "We will not have this man to reign over us," "crucify him, crucify him." The offer was first made to Israel. Jesus said, "I am not sent but unto the lost sheep of the house of Israel." He sent his disciples out with the Gospel of the kingdom, and said, "Go not in the way of the Gentiles," but they refused the message, and killed him.

Acts xv 14 says that God is now visiting the "Gentiles to take out of them a people for his name." These will be used as instruments in bringing about "everlasting righteousness," at the conclusion of "the seventieth week." Acts xxviii 28: "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

When the last week shall terminate "transgression," will be finished, sins made an end of, a means to make "reconciliation for iniquity," provided, that "everlasting righteousness" may be brought in. It required the cutting off of Messiah to make "reconciliation for iniquity" in order "to make an end of sins," as far as the people for his name," is concerned, when the seventieth week shall terminate, God ceased to deal with Israel exclusively when they "cut off" the Messiah, after the end of the sixty-ninth week. "The salvation of God is (now) sent unto the Gentiles, and that they will hear it."

During the "times of the Gentiles," Jew and Gentile alike can make "reconciliation for iniquity," through the Messiah the Jews "cut off."

"I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." (Gentile).

The "cutting off" of the Messiah did not occur during any part of the "seventy weeks" determined upon Daniel's people but "after" the sixty-ninth week; and from that time the way was open to all to make "reconciliation for iniquity," through the "cutting off" of the Messiah. 2 Cor v 18, 19: "Who hath reconciled us unto himself by Jesus Christ, and hath given unto us the ministry of reconciliation, that God was in Christ reconciling the world *unto himself*, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." See also Rom v 10: "For if when we were enemies we were reconciled to God by the death of his Son."

This is now being done, *during* the "times of the Gentiles," and during no part of the time (seventy weeks) allotted to Daniel's people and "city." After the "cutting off" of the Messiah, the Word of reconciliation was no longer exclusive to Daniel's people. "Be it known unto you (Daniel's people) that the salvation of God is sent unto the Gentiles." Paul said, "these words," occasioned "great reasoning among themselves" (the Jews.) Anyone must see that the seventy weeks determined upon thy (Daniel's) people, and upon the holy city, and the times of the Gentiles, are not the same time, but entirely distinct. I have reference specially to that portion of the times of the Gentiles after the close of the 69th week, as referred to by our Lord in Luke xxi. 23 24. "There shall be great distress in the land (of Israel) and wrath upon this (Daniel's) people. And they shall fall by the edge of the sword, and shall be led away captive into all nations and Jerusalem shall be trodden down of the Getiles, until the times of the Gentiles be fulfilled." When so fulfilled the clock of Israel will begin again to measure time, and tick off the last week of the seventy.

How will we know when that week shall begin? Dan. ix. 27 indicates this "And he shall confirm the covenant with many (Jews, a. the seventy weeks has reference to Daniel's people only) for one week (the last week of the seventy) and in the midst of the week (three and a half years) he shall cause the (re-established) sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate even unto the consummation (of the seventieth week), and that determined shall be poured upon the desolate."

Now, when any one nation, with the consent of other nations, shall make a compact, or a covenant with Daniel's people to protect them as a reorganized nation in the peaceable possession of their fatherland, that will be a *recognition* of Israel as a nation among other nations, and the beginning again of their national life. "He shall confirm the covenant." This may relate to some man set over

[Continued on Page 2]

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a [illegible] life essential for final salvation.

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, May 10, 1911.

We learn through Sister Willey who is now at SanDiego, California, that Brother H. V. Reed of Chicago, who spent the winter at that place, has been preaching at Book-Lovers Hall, 3d and B Streets, and may arrange to stay there some months yet. There are a number of good brethren in that city, and Brother Reed seems to have lost none of his old time power to interest and instruct.

The following from Sister McDonald largely explains itself. It should be borne in mind that the action of this meeting was based on "If such change be made," then they recommend the things mentioned. Sister McDonald simply wants it understood that she don't want any change made.

Dear Brother Underwood:

You have my sympathy in your trials. I heartily recommend the present management of The Restitution and hope it may continue the same. Although my name appears as one who was present at the meeting of the Conference Board at F. M. McCrory's, I do not endorse its proceedings.

Yours, in the hope.

Mrs. Jennie McDonald.

Brother Blessing writes to renew his subscription, and wishes us to say the following:—

"I have been a reader of and a subscriber to The Restitution continuously since 1877, and it has been very helpful in elucidating Scripture truth, and in enforcing godly walk, and is well worthy of the confidence and support of all lovers of the truth. From time to time I have had financial transactions with the present management, and have never had cause for complaint. On the contrary I well remember one transaction, when I sent in a list of more than fifty names to have The Restitution sent to for a year, the present Publisher deducted voluntarily one-third from subscription price.

S. T. Blessing."

Communicated.

The Lord's Coming.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv. 16-18.

These words were to comfort the members of the Church of God in Thessalonica also the members of the Church of God in Ohio, in fact every brother and sister of the Faith. If they do not there is something wrong. Only those of the Faith can comfort one another with these words, only those who know what he is coming for can be comforted by them.

A person belonging to one of the popular churches attending one of our meeting did not like the speaker's remarks in regard to the Lord's coming, and his earnest desire that the Lord might come soon.

The person had some idea what would take place when the Lord comes. That it would be a time of Judgment and destruction and therefore a day to be put off as long as possible. True he is coming to execute judgment upon all. Jude 15; Rom. iii. 3-6. He is to purify the earth and bless the remnant of the nations that are saved. Rev. xxi. 24; xxii. 2.

Before this takes place there will be great destruction of life and property, but the brethren of Christ shall be taken away and escape the wrath that is to come.

If we desire to appreciate the Lord's coming, we must know what he is coming for, wherein we shall be blessed. Be of the Body of Christ, then can we comfort one another with these words.

J. C. Thompson.

Do not sell a faithful, worn-out horse to a peddler. Five dollars is usually the most he will give for such a horse, and few men would care to be kept awake at night by disturbing thoughts of how they came by the five dollars.—Farm Journal.

If temperance prevails, then education can prevail. If temperance fails, then education must fail.—Horace Mann.

Sunday School Lesson.

May 21, 1911.

Song of the Vineyard. Isaiah v. 1-12. Temperance Lesson.

Golden Text.—"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink."—Isaiah v. 22.

Here we have in this lesson a sort of picture of how God had planted his people in a good land and cared for them, and how they had turned right against him. It is as if a man planted a vineyard of the choicest vines. Cultivated them to perfection, protection by means of a wall, with a watch tower, and a wine press, every thing complete. When the time came for the harvest, it was found that only wild grapes were there. The fruit that was expected and hoped for was not there. A figure of the way God's chosen people had treated his laws and commands, and how their base conduct would only end in disaster such as befalls a man who is overcome by liquor.

The children of Israel had been preserved in many dark times. They were taken from Egyptian bondage, the Red Sea and the Jordan were passed through, and the walls of Jericho fell down. In conflicts with Philistines, Midianites, Ammorites, Egyptians, Syrians, and Assyrians, God had brought them off victors. They had great leaders given them, such as Abraham, Moses, Joshua, Gideon, Samuel, David, Solomon, and they had Elijah, Elisha, Amos and others. Besides all these, God had given them his law, and the temple, and the only pure religion and service. They were favored above all others, and should have been obedient to God commandments.

From a vineyard so well set with vines, and with such cultivation, we would expect to get good grapes, that would make rich wine. From such care as the people of Israel had received at God's hands, he would have a right to expect obedience and love, gratitude and worship. He had a right to expect they would be lawkeepers, but instead they were lawbreakers.

They were to be punished. The vineyard was to go without care. No pruning or cultivation, the wall of protection broken down, the tower of safety and refuge should fall, and desolation complete was to reign. The land was finally over run by the Assyrians, the people led away captives, and the nation destroyed.

Isaiah uttered a warning against drunken revelers, and shows how intemperence is a curse to any nation. Also that irreligion goes with intemperance.

The aim of this lesson is to make the use of strong drink so offensive to us that we will avoid it. The prophet pronounces woes upon those who oppress their fellows, who work injustice, and who greedily grab all they can get, and force the poor down. Judah has sadly disappointed God, he had watched over them zealously, but now they were to pay the penalty of their evil deeds. It is the same today. We must answer for the wrong we do to others, and if we persist in doing wrong as did these people, we will as surely suffer dire punishment as did they. God does not change. As he did with them in that day, so will he do with us now. Wine, strong drink, is the same now as then, and when "wine inflames" us, we shall sink to the same condition the prophet shows here. Woe comes surely.

If the young could only be brought to realize fully the sure returns for a life of revelry and debauch, it does seem they would take heed to their ways while they can. A drunkard's will has been summed up in these five items:—

I leave to the world a ruinous example.

I leave to my parents all sorrow possible to bear.

I leave to my brothers and sisters shame and dishonor.

I leave to my wife a broken heart and a disgraced life.

I leave to my children wretchedness, poverty, and the memory of a father in a drunkard's grave.

In all conditions and times it has been and is true, that strong drink drags down. How can we avoid this? That is the question that is being asked universally, and various ways are devised, only to fail when tried. After all is said that can be said, we come back to the individual. Salvation is an individual matter. You cannot make my life, and I cannot yours. We each influence the other to an extent; but we must each work out our own case individually. Likewise we see that no plan will be devised that will take in numbers of men and save them from the drink habit. It must be picking out individuals here and there that can be saved from the burning.

Will you help to rescue one? Try and see what you can do this week. Perhaps you can in some way aid one. Will you try?

Daniel viii. 14.

These two thousand three hundred days, though literally to be two thousand three hundred years as in other parts of this prophet and must signify so many years. If we date these years from the vision of the be goat. Alexandria invading Asia, A. M. 3670 B. C. 334, and two thousand three hundred years from that time will reach to A. D. 1966. This will bring it near to the time mentioned, chapter vii. 25. I think this is the proper place to count from. There was no power in the ram to stand before him. Alexander's victory over the Persians was as easy as they were rapid and decisive. It was not owing to the skill, courage, or valor of Alexander and his troops that he made those wondrous conquests. The nations were given to him, for as Bishop Newton says, "had he not been assisted by the mighty power of God, how could he with only thirty thousand, and in so short a time overcome Darius with six hundred thousand and have brought the countries from Greece as far as India into subjection. There has been two thousand years from the creation without any written revelation from God. This was called the patriarchal dispensation. There has been a written revelation, a succession of prophets and a divine ecclesiastical establishment, this has been termed the Mosaic dispensation. Will the present dispensation last two thousand years? There remains a rest to the people of God. Will it be a type of the eternal Sabbath? But the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever, and may the Lord direct our hearts into the love of God and the patient waiting for Christ, and then we will have Paradise.

Yours, in hope.

R. B Mitchell.

Dear Brother Underwood,

Wife and I sympathize with you in your troubles and trials. We believe you have always tried to keep the dear old Restitution free from damaging heresies, such as human paternity of Jesus, Universalism and Sabbath observance or keeping the law.

If Christ isn't the seed of the woman (yes the child that was born in Bethlehem of the virgin Mary) where is the promised seed? If people are to be resurrected and given a better chance in the next age, why trouble them with the gospel now. Paul says "If ye be under the law Christ availeth you nothing."

We think the Ministerial Association came far short of treating you as a worldly man would treat another, and it was very far from brotherly. They seem to have forgotten the position they occupy—servants instead of masters.

We will stand by you and the dear old Restitution as long as you keep it in the doctrines and principles it now advocates.

Your Sister and Brother in the One Faith,

M. E. & E. F. Randolph.

Obituary.

Mary K. Vincent, wife of Geo. E. Vincent, was born November 3, 1834, in Hamilton County, Ohio, and died April 24, 1911, at the home of her daughter, Mrs. Wm. Ream, near North Vernon, Indiana, after a short illness of Pneumonia, at the age of 76 years 5 months and 21 days. At the age of 11 years, she with her parents Charles and Nancy Kelley moved to Putnam Co., Ill. A year later moved to La-Salle Co. She was married Aug. 29, 1855, to Geo. E. Vincent, to which union were born six sons and three daughters, one dying in childhood.

In 1878 they came to Jasper Co., Indiana, and in 1901 they came to Jennings Co. She leaves to mourn her loss six sons, two daughters, two brothers and one sister, besides a host of friends, her husband having preceded her one and one-half year.

Mother died in the faith. She was baptized by Elder Caulkins more than fifty years ago, in Illinois. In late years the Bible and The Restitution was her preaching. May her children, grand children, and great grand-children seek to enter into the kingdom when Christ comes.

The funeral was held April 26, conducted by Elder D. C. Simpson. Interment in Graham Cemetery.

C. E. Vincent.

[Selected by Ian Katison.]

Beauty for Ashes

"To give unto them beauty for ashes." Isa lxi 3.

If we would apprehend the significance of this promise, we should realize that we are not merely to get beauty instead of ashes; but that the beauty is to spring out of the ashes themselves.

In the world of Nature God gives us beauty from ashes. Nature is a great alchemist. What a vast rubbish heap of ugliness the earth would become if all things which decay and moulder on its surface were allowed to accumulate. But Nature's way with the waste and garbage is to take them into her laboratory, and transmute them into food for flowers and living organisms. All beauty has its roots in ashes. If you know how to co-operate with Nature, you will get her to take all the wastage and refuse of your work and turn it into gain. She will give you, for dead things, living things; for dungbills, gardens; for ashes, beauty.

Nature's working is a parable of the spiritual world. The God of Nature is the God of grace. To mortal man it must ever be a cheering gospel that God can give him beauty for ashes. For we are to much inclined to let our thoughts dwell on the ashes of our experience, and we too easily forget the beauty that may spring from them.

There are always cynics, after the manner of Omar Khayyam, ready to utter their dreary creed, and to tell us how man's fairest hopes are inevitably reduced to ashes in his grasp. What is old age, they say, but the ashes left from youth's burnt-out fires, beside which the aged soul sits shivering? Or when the grave covers the mouldering bones of our friend, we are only left to feel that our dearest love has become ashes! That theory of ashes may seem plausible, but it is no gospel. It is a cruel suppression of the best half of the truth. What would you think of a man who should remind you of the seeds that are rotting in the soil without pointing you to the million green blades that are springing from these seeds, and shooting up into the golden-eared corn?

No, the cycle is not the best interpreter of life. Over against his dreary creed let us place the Gospel of Christ. Doubtless there are ashes in earthly experience. But even the ashes need not be wasted. God, if we allow him, will help us to get beauty out of them, and to find in "every loss some gain to match."

1. God can give us beauty from the ashes of suffering. From the pain of the flesh may come gain to the spirit. "Who are these which are arrayed in white robes?.....These are they which came out of great tribulation." Sometimes the fires of a great trial pass over a man and they leave in his heart nothing but ashes. Yet very different may be the result. Just as on a hillside we have seen the grass this year springing up with a tenderer and more vital green from the ashes left by a fire that swept over it last year, consuming the scrub and heather, so have we seen a human soul springing up into a diviner loveliness from the ashes of the fires of trial. Here is a man who is strangely attractive in our eyes today, just because we see that in him suffering has been transfigured into rich and shining character by the secret workings of the Spirit. The heart of Job's wife was reduced to a winter of despair by suffering, yet out of the ashes of the same calamity Job himself rose, a nobler and more beautiful soul.

You say you will bear your trial. But a stoic would say that. You must do more than bear your trial; you must allow God to help you to get beauty out of the bearing of it. There is a sacred legend to the effect that, long after the crucifixion of our Lord, his crown of thorns was found in a sepulchre, and that presently it blossomed forth into a circle of fragrant flowers. The legend is a parable. Bear your trials in the love of Christ, and then not only in the grave, but on your very brow, the crown of thorns will be changed into a diadem of beauty.

2. God can give us beauty from the ashes of sin and moral failure. The memory of our wrongdoing may be as ashes. Yet it need not be wasted. God can make even that dismal fact work towards the beauty of our soul. In these days we know how, by chemical processes, substances of use and beauty are extracted from the slag cast on the rubbish heap. They say radium can be got out of slag. It is a bold but true faith, that even the waste of sin can yield beauty. Many of the best men have been those who were "moulded out of faults." It would be wrong indeed to say that it is better for a man to have sinned, and afterwards repented, than never to have sinned at all. It would have been better for the prodigal never to have wandered, yet who shall say that from the shame and ashes of his repentance, and with loving light upon him from his father's eyes, there did not spring up a character more flint, more tender, more true than if he had never known the misery of feeling swine in a strange land? In all wrong doing something precious is irretrievably lost, yet the pain of it may lead to gain. In the light of the Gospel there is no room for remorse. God's eternal miracle is that he can renew the heart. We cannot get back a guilty past, yet out of its seemingly ruinous results we can get a blessed future—even beauty from ashes. "Where sin abounded, grace may much more abound."

3. God can give beauty in physical decay. Certain facts challenge the pessimist who would fain see only ashes in old age. True enough, there are miserable old people who wail, "All is ashes with us now." Yet how many aged ones are ready to say, with Browning's "Rabbi Ben Ezra"—

> Grow old along with me,
> The best is yet to be.

Beauty in old age is not such a rare sight. Nor is it merely the pathetic autumnal beauty of the withering leaf. It is the divine glow of the spirit lighting up the fading flesh. "It doth not yet appear what we shall be," said the aged St. John. As he looked forward into the untravelled eternities he felt the promise and potency of immortal progress throbbing in his soul. There was no agedness in his spirit. He could say with his brother apostle, "Though our outward man perish, yet the inward man is renewed day by day." Let Christ abide in us and we in him, and then out of all our experiences—out of suffering, failure, and decay, we shall get "beauty for ashes."—Thomas Martin.

The Little Light.

A little boy was visiting at a light house. He had come with his mother that morning in a rowboat, and all day been delighted with the strange and new things in the new home on the rock. "But the night will be the interesting time of all," he said to his mother.

When the darkness began to gather, his uncle stood at the foot of the narrow, winding stairs and said: "Come up with me." Freddy was surprised, for in his uncle's hand there was no big, blazing light—just a candle burning away with its tiny flame.

"Why are you going into the glass room?" asked the little fellow. "I'm going to show the ships out at sea where the harbor is," answered his uncle. "No ship could see such a little light," said the disappointed boy.

But by that time they were in the glass room, and a great light streaming across the sea. The little candle had lighted the big lamp. You cannot shine very far for Jesus, perhaps; but keep your little light bright, and trust him to make use of it.—Jewels.

The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.

We trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2.00 instead of $1.50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1.50 and we will provide The Restitution to you. We will have no quarrel with a brother about so small a matter.

ANNOUNCEMENT.

The Church of God at Fonthill, Ontario, Canada, will, (D. V.) hold their 7th Annual May Meeting on Friday, Saturday and Sunday, May 26 to 28, 1911. Arrangements have been made with Brother L. E. Conner, of Cleveland, Ohio, to assist Brother F. L. Austin, the Pastor. A cordial invitation to all.

Fonthill is beautifully situated 12 miles west of Niagara Falls, 5 miles north of Welland. Connections from both cities, Niagara Falls Central, and N. St. Catharine and Toronto Railways Electric Roads.

J. H. Fletcher, Sec.

A Marvelous Prophecy.

[Continued from Page 1]

them as a governor, like Herod, for instance.

In another paper I may quote Scripture to show who that governor may be as it would make this article too long to consider it at this time.

In the midst of the week (three and a half years) he will break the covenant, and take away "the sacrifice and oblation," which he permitted the Jews to re-establish.

"Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Daniel xii. 5-6.

Remember when the covenant was broken, three and a half years of the last week of seven years was in the past, so now the question is asked, How long shall it be to the end of these wonders?—or the end of the week of seven years?

In answer see verse 7: "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

"Time, times, and an half" is three years and a half. This completes the seventieth week of years. The first half ceased when the sacrifice was taken away (midst of the week) and the last half "time, times, and a half"—three and a half years, when "these things shall be finished." How plain and simple!

Yours in the Blessed Hope.

W. R. Wilson.

Place Where We All Go.

Ruth is a few years old and is a faithful attendant at a Christian Science Sunday School. When Lincoln's birthday was celebrated she was much disturbed.

"He didn't send me any 'vite to his birthday," she complained to her grandmother, and she had scarcely been consoled for this neglect when she received similar treatment from George Washington.

"He didn't send me any 'vite to his birthday, too," she wailed, and, not satisfied with her grandmother's remarks on the subject, she took her grievance to the maid. Lizzie proved less satisfactory, however, for she told Ruth that both of these great men dead.

"Grandma," Ruth expostulated privately, after her conversation with the maid, "you'll have to talk to Lizzie. She told me Lincoln and Washington is dead, and, of course, they is not, for there is no death. You must tell Lizzie there is no death." Grandma was not very definite in her promises, and the next day Ruth inquired if Lizzie had been instructed. On being told that she had not, Ruth said firmly: "Then I shall have to tell her myself," and a little later she was heard in the kitchen carefully expounding to the erring Lizzie: "Lincoln and Washington is not dead, because there is no death. Nobody dies. They just pass over to New Jersey."—New York Press.

Be Ready.

Let no day pass without some words of secret prayer.

Begin each day with some portion of God's Word for your counsel, if but one verse while you dress.

Put away every bitter thought, and all brooding over slights or wrongs, no matter from whom received.

Remember that Christ will surely and suddenly come. Perhaps this very day may reveal his sign in the heavens. We cannot know just how near his warning, "at the doors" may mean. The last day of grace will seem no more momentous to us than does this day. "In such an hour as ye think not" your Lord doth come. Be ready.

Will it Pay to Become a Christian? is the title to a well written book of 96 pages by Brother James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av. Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

Ebenezer. 1 Sam 7, 12

The copy for this department of The Restitution is supplied by Brother Robert G. Huggins, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

The Inspiration of the Bible a Test of Fellowship No. 3.

Ye "most intelligent" and "matured brethren" describe our propositions about the Bible as "artificial buttresses." Have ye not heard of the theses of Martin Luther? Know ye not that by his propositions, the Monk of Erfurth shook religious Europe to its foundations and rescued the Bible from its long-buried obscurity? And with what result? Was it not that of substituting in the minds of many an infallible Book for an "infallible Church?" And did not the like result through similar action on the part of the Hussites in Bohemia, the Waldenses in the Alpine Valleys, the Wycliffites Lollards, and Puritans in England, and the Covenanters in Scotland? Was not the basis of their action a strong conviction in the infallibility of the Bible? The fact that some of them went a step too far in the use of physical force, in no way detracts from the principle for which they contended. History shews that previous to their appearance on the scene, the world was enswathed in intense darkness: that they brought forth from under the ecclesiastical bushel of Popery the only light which could lead men to God: that they held this light up aloft as a beacon on a hill, for all to see: that through their action we now enjoy unprecedented religious liberty, together with all the civilizing influences which have sprung from a wide circulation of the Bible: and that we are indebted to them for having prepared the way for the revival of the unadulterated truth in the present century. Had they reasoned as ye "matured brethren" do, they would have said: "Why need we trouble ourselves to defend the Bible? It is God's Book; if he wishes it to occupy a more prominent position in the world, he will see to it. If we interfere we shall take upon ourselves a duty not imposed upon us, and shew a want of faith in God. The Bible has been hidden by the "Mother of Harlots:" God foresaw this for he predicted it through the Apostle John: the time for her supremacy to end has not yet come; when it arrives, God will take care that the Bible supplants the Church now dominating the world. In the meantime, we will content ourselves with the knowledge we have obtained of its contents, and let other people remain in that state of darkness which is evidently attributable to the fact that God has taken no action to enlighten them."

It is not too much to say that if reasoning such as this had prevailed during the past five centuries we should have been groping in the darkness of Romish superstition "and in the shadow of death." To what conclusion do these facts lead? That the principle of action by which the Bible has been rescued from oblivion is required to maintain its ascendancy. The establishment of a powerful antagonist to the Papacy, and the universal circulation of the Bible by means of the printing press, do not in the slightest degree lessen this duty. The Bible is now hidden, not by being suppressed, but by perversion of its teaching. Human reasoning has displaced ecclesiastical decrees; diversified interpreters have superseded Papal councils; and individual presumption has taken the place of an arrogant church. Imaginary ideas assail the Book from every quarter, in relation both to its origin and its meaning, and if not refuted and rejected, the truth cannot be preserved pure. There is such a strong dislike in the human mind to the restrictions and obligations imposed by God's Word, that the most ingenious efforts are made to lessen its authority even by those who exhibit a deferential regard for it. From these false reasonings, it is impossible for the brotherhood of Christ to be kept free. Hence the necessity for occasional conflicts to eliminate elements of corruption. The wave of scepticism which, since the publication of the Essays and Reviews, has for twenty-five years been gradually washing away the foundations of even Church and Dissent, appears to have made some inroad among the only community which can claim to be built upon the Rock of the Truth. In such circumstances "buttresses," whether "artificial" or otherwise, become both useful and necessary to prevent the structure being completely undermined and the occupants transferred to a watery grave.

Ye "most intelligent" and "matured brethren," contend that no theory should be made a test of fellowship. Know ye not that ye have already done this? What is immortal-soulism but a mere theory? Is not an immortal devil a mere theory? The belief in heaven-going is the result of a mere theory. Eternal torment is nought but a theory. And is there not very much theory in the teaching concerning a Triune God? Each and all of these theories ye have already refused to fellowship. And why? Is it not because they militate against a vital element of God's Word? And do ye not act thus, because ye believe the teaching of that Word to be infallible? On what evidence is this belief based? Where is your proof? Have ye any? If so, produce it. If not, on what ground do ye reject the theories in question? If the teaching which they subvert be not infallible, ye have made a great mistake. Ye cannot in that case be certain that what be believe is true; for ye have merely selected one set of theories in preference to another. And with what confidence can ye appear before the public, and expound your belief? If unable with full assurance to affirm that it is founded on infallible documents, your hearers would be justified in describing what ye hold as mere opinions, and rejecting them, they would act quite consistently with your untenable position. If what God hath spoken be fallible, we are fools to stake our eternal destiny upon it; but, if infallible, as it must be, it is at our peril that we reject any part of it.

If ye admit that God's Word is infallible in regard to the way of salvation, by what extraordinary process of reasoning do ye arrive at the conclusion that in other matters it is fallible? Where is your evidence of this distinction? Ye make an assertion; where is your proof? See ye not that ye oppose what ye call a theory by what, if consistent, ye must admit to be but another theory? And, moreover, a dangerous theory. For if ye once allow any part of God's Word to be described as fallible, ye will be unable to erect a barrier to the whole being brought within the same category. If the record of things within human knowledge be erroneous, what guarantee have we that those things outside human knowledge are even true? If that which man can test be false, how can we be sure that that which is beyond sight is a reality? Is it reasonable to say the least, that God would jeopardise the acceptance of his proffered mercy by allowing the men through whom it came to state things which the intelligence of his own creatures could demonstrate to be erroneous? If so, ye unfortunately possess a very low estimate of the love which induced him to put forth "the arm of salvation," and to send "his messengers, rising up betimes, because he had compassion on his people" (2 Chron. xxxvi. 15.) See ye not that ye are but imitating the house of Israel when it said "The way of the Lord is not equal" (Ezek. xviii. 25.) The degenerate Jews ascribed inequality to God's judgments, and ye attribute inequality to the authorship of the Word which records them. The divine reply in the one case is applicable to the other: "Is not my way equal? Are not your ways unequal?" Do ye judge God by yourselves? "To whom will ye liken God? or what likeness will ye compare unto him? (Isa. xl. 18.) Think ye that because human historians make mistakes in names, dates, &c., that the divine historian does likewise? Are ye so addicted to finding fault with the work of man that ye cannot lay aside the habit when ye deal with the work of God? And how is it that ye are so censorious about minor flaws in human expositions of the truth, and so tolerant of the contention that there are errors in the inspired Word of truth? "Hear, ye deaf; and look, ye blind, that ye may see" (Isa. xlii. 18.)

Ye recognise, by your past actions, that certain false doctrines should be excluded from fellowship; but object to do likewise with a false theory. On what ground do ye make this distinction? When any false theory is the subject of teaching, does it not thereby become as false doctrine? Does it not, whether taught or believed, nullify the truth to which it is opposed? And does not action depend on the nature of the thing believed and its effects; not on that by which it may be accidentally called? What's in a name? Sometimes much, sometimes nothing. Men of intelligence and maturity of mind are not generally satisfied with the outside appearance of things; they look below the surface, and endeavor to get at the roots—especially of words, phrases, principles, &c. If ye decline to fight on the right side in this conflict, on the ground that the point in dispute relates to a mere theory, ye are entrenching yourselves behind a "fortress" of your own devising, and bolstering up a false position by means of "buttresses" of the most flimsy description. O ye "most intelligent brethren......of largest and most matured experience in the truth," and ye who plume yourselves on your knowledge of Greek or Hebrew, despising the illiterate of Christ's flock—is it thus that ye beguile yourselves by the misuse of your native tongue? Is this the result of your "aim to acquire exact knowledge of the truth?" Take heed that ye be not among those whom the apostle described as "deceiving and being deceived" (2 Tim. iii. 13.) "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise" (1 Cor. iii. 18.) When ye stand before the Lord at his coming your intelligence, experience, and maturity will be of no avail unless they have been completely sanctified to the service of God. Know ye not that "When the righteous turneth from his righteousness ... all his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Ezek. xviii 24.) "Examine yourselves:" "Prove your own selves" (2 Cor. xiii. 5.) Test whether your attitude be the result of intelligence or feeling. Are ye quite sure that ye have not been governed by partiality for one brother, and prejudice against another? Imperceptible influences such as these often blind the intellect and warp the judgment. Will ye allow yourselves to be "taken captive" by such fleshly snares? (2 Tim. ii. 26.) If so, "when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat" (Heb. v. 12.) Those "first principles" teach us "not to respect persons in judgment" (Deut. i. 17.) To do so is to "commit sin" (Jas. ii. 9.) It matters not by what human instrumentality this controversy has been brought about, our duty in relation to it is the same. If all were angels or all were devils, it would still impose upon us the individual obligation of weighing calmly and deliberately the evidence presented, and of taking that side which has the preponderance. Will ye allow human mistakes and failings to interfere with your duty to God? Will ye allow yourselves to be frightened by the bugbear of "consistency" falsely so called? Because ye have not previously done that which ye are now invited to do, will ye refuse, that ye may maintain a consistent career? Know ye not that we are called upon to increase in knowledge and wisdom? That, if we do this, the actions of early life are not in accord with those of riper years? And that if we do it not, the mind becomes a fossil, and unable to fully grasp "the breadth, and length, and depth, and height" of divine things? Be consistent by all means; but let your consistency be on the right basis. Let it take for its starting point your divine sonship. Ye would defend the character, writings, or heirlooms of an earthly father: will ye dare to act otherwise toward your Father in heaven? If ye do, ye are chargeable with the grossest inconsistency, your practice being out of harmony with the name ye bear.

If your self-searching does not result in the discovery of any wrong influences connected with persons, ye would do well to turn your [illegible] in another direction. Ye may find it in a deficiency of faith. "Take heed, brethren, lest there be in any of you an evil heart of unbelief" (Heb. iii. 12.) Remember that "the heart is deceitful above all things" (Jer. xvii. 9,) and that "it is a good thing that the heart be established with grace" to prevent being "carried about with divers and strange doctrines" (Heb. xiii. 9.) That "grace" comes through humility towards our heavenly Father:—"God resisteth the proud, but giveth grace unto the humble" (Jas. iv. 7.) When Israel's "heart" was "lifted up" he forgot God (Deut. viii. 14;) "When Ephraim spake trembling, he exalted himself in Israel; but [illegible] he offended in Baal, he died" (Hos. xiii. 1.) The unbelief of Israel [illegible] has been a standing warning [illegible] all subsequent generations, and [illegible] parently still necessary to call [illegible] tion to it. The Psalmist refe[illegible] thus: "They rebelled against the [illegible] of God, and contemned the co[illegible] the Most High" (Psa. cvii. 11;) "they believed not his Word, but murmured in their tents, and hearkened not unto the voice of the Lord" (Ps. cvi. 24, 25.) On this account God "gave them up unto their own heart's lust, and they walked in their own counsels" (Ps. lxxxi. 12.) They followed one device after another until they became confirmed idolators. And what is idolatry? "An idol is nothing in the world," says Paul (1 Cor. viii. 4.) It is the offspring of the imagination, a pure human invention. When the Israelites "joined themselves unto Baal-peor, and ate the sacrifices of the dead, they provoked God to anger with their inventions" (Ps. cvi. 28, 29.) It matters not whether the "many inventions" which men have "sought out"—(Eccl. vii. 29)—are transferred from the realm of mind to the world of matter, they are idols. Thus "covetousness is idolatry" (Col. iii. 5.) To this and other forbidden practices the Apostle John doubtless referred when he said, "Little children, keep yourselves from idols" (1 John v. 21.)

The statement implying that our propositions and resolutions concerning the Bible are "idols," is a charge which, if carefully examined, will rebound upon those who originate and endorse it. In effect, it says that the divine authorship and consequent infallibility of the whole Bible is a myth, a thing of nought; "nothing in the world:" that those who contend for it are substituting an invention of their own for that which God has designed: or that they are asserting the divinity of that which is purely human: that they are ascribing to God that of which he is not the author: or that they are attributing to that of which he is not the author a quality not imparted to it.

If these assumptions be granted, the charge founded on them is a correct one: and as false principles always work out a bad result, they must have the effect of leading their supporters further away from God and his word. Could a more glaring anomaly than this be propounded by unintelligent, inexperienced, or immature minds?

On the other hand, if these assumptions be refuted, what follows? That they who adhere to them describe as human that which is divine: that they attribute to man that which has come from God; or that they deprive God's word of one of its essential characteristics; that in fact, they "rob God," Mal. iii. 8, "steal Jehovah's words," Jer. xxiii. 30, and substitute the flesh for the spirit.

The issue before us is thus a very distinct one. It affects our relationship to God in its most intimate aspect. It is written, "Them that honor me I will honor, and they that despise me shall be lightly esteemed." 1 Sam. ii. 30. In no other way can we honor God than by upholding and obeying his word; and to lightly esteem it is to despise its Author. Israel's disobedience is attributable to their having "despised Jehovah's judgments," and "abhorred his statutes" Lev. xxvi. 43. "Thou hast despised" says he "mine holy things," Ezek. xxii. 8. Of him who "doeth ought presumptuously" it is said "he hath despised the word of the Lord." Num. xv. 30-31. What can be more presumptuous than to say that an inspired writing is not inspired, or that divine inspiration does not involve infallibility? When Christ commissioned the seventy he said to them "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me, despiseth him that sent me," Luke x. 16. To despise the Spirit-endowed disciples is to despise Christ, and to despise Christ is to despise God. The same is true of the apostles. Hence we find Paul saying in connection with his declaration that "God hath not called us unto uncleanness but unto holiness," "He therefore that despiseth, despiseth not man but God, who hath also given unto us his Holy Spirit," 1 Thes. iv. 8. That which is affirmed of the apostles must also be true of the prophets, for all spake by the same authority. We are called to holiness by means of the Holy Spirit in them, and all that we think and do must be in harmony with our holy calling, 2 Tim. i. 9. To define any portion of the Spirit's teaching to be the writing of man, is the first step in despising it; it degrades to our own level that which is of God. It is written, "Whoso despiseth the Word shall be destroyed," Prov. xiii. 13.

When the Jews charged Christ with having a devil, John viii. 48, they judged "after the flesh," verse 15. In like manner those who attribute error to the word of God judge after the flesh; they either transfer to God that which is a characteristic of diabolos, or they ascribe to diabolos that of which God is the Author. The reply of Christ when denying the charge brought against him, is equally applicable to the indictment of fallibility against the word of God: "Ye do dishonor me," John viii. 49. The command has been given that "all men should honor the Son even as they honor the Father," John v. 23. To dishonor the Son is to dishonor the Father; and in like manner, to dishonor God's word is to dishonor God. "Give unto the Lord the glory (honor—margin) due unto his name," Psalm xxix. 2.

Honor to the less requires honor to the greater; God's word has been "magnified above" that name, Psa. cxxxviii. 2. We are called upon, not merely to refrain from anything that dishonors God's word, but to do those things which tend to its exaltation. "A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? And if I be a master, where is my fear? saith the Lord of hosts unto you, O priests that despise my name," Mal. i. 6. Can there be any question as to which side of the present contention fulfills this requirement as far as it relates to the authorship of God's word?

The issue placed upon us is, whom will ye honor—God or man? If God be the author of the Scriptures, give him the honor; but if man be the author of any part, give the honor to man. It is a parallel to that presented to Israel by Elijah in the reign of king Ahab: "If the Lord be God, follow him; but if Baal, then follow him" 1 Kings xviii. 21. The worshippers of Baal attributed to their idol the power belonging to the God of Abraham, and they denied that God was the author of the actions which he had performed. Believers in fallible Bible authorship do precisely the same, substituting the work of revelation for works of creation and preservation. It is the same false principle in both cases, but differently applied. If its existence in fleshly Israel needed to be checked by an inspired prophet of fire, why should not its toleration (to use no stronger word) in spiritual Israel be corrected by an uninspired brother of fire?

"*A madman*," you say. The meaning of this charge is dependent on the character of the accuser. From a divine point of view the world is a huge lunatic asylum. Its inhabitants think they see the substance, whereas they see only the shadow. God, who is the substance, is unseen: the material world, which is the shadow, is the only object visible to the natural eye. "Out of God are all things," 1 Cor. viii. 6. The Spirit is incorruptible, but that which has been elaborated by the Spirit is corruptible. Of human nature it is said "The world passeth away and the lust thereof," 1 John ii. 18. The natural man does not perceive this. He therefore ignores the unseen and deals only with the seen. He thinks he is a reality following a reality; whereas he is but a shadow pursuing a shadow. In consequence of this delusion, those who give to the substance the energy which he bestows on the shadow are looked upon as mad.

But who is the real madman? The man whose pursuits end in death, or he whose labors lead to everlasting life with God? In the present state the latter appears a fool, but when the day of reckoning arrives his madness will be shown to have been highest wisdom.

The apostle Paul is an illustration. Festus said "Thou art beside thyself, much learning doth make thee mad," Acts xxvi. 24. According to modern ideas of propriety, Nehemiah would appear to be insane when he "contended with" the Jews who had married strange wives "and plucked off their hair," Neh. xiii. 25.

To the "cold" and "lukewarm" brethren the "hot" ones, Rev. iii. 15-16, sometimes appear as mad as do the brethren of Christ in the eyes of unbelievers. The reason is the same in both cases; those who claim to be "wise in Christ" act on principles totally different from those which animate such as are content to be "fools for Christ's sake," 1 Cor. iv. 10. One class is influenced by human approbation, but the other seeks only the divine. In looking almost exclusively to God, the latter class is at times liable to act in a way that seems very strange. It would be well if both objects could always be harmoniously blended; but alas, the weakness of the flesh precludes it. Even he whose speech and action were perfect was described by the Jews as mad, John x. 20. How then can his disciples, especially the "hot" ones, escape a similar charge? A quick thinking executive mind is especially liable to do mad things; when to this is added a wholesome godly fear, with a corresponding disregard for man, it is no wonder that our conduct has sometimes presented the appearance of madness. These idiosyncracies have, on some occasions, been of inestimable value in the service of truth.

Brother J. B. Lent writes: "You say that it is after the coming of Christ that the two witnesses are killed. Please inform me where you get that information. It is before the seventh trumpet sounds that they do their work and are killed." His remarks refer to our editorial of April 26th. The editorial is non-committal on the question of the two witnesses, and the time of their prophecy, and intimates that when "opportunity offers" we would say something in the way of exposition. In passing we give the futurist a nut to crack. We are fully convinced as a result of perusing history and the Bible that the two witnesses, their life, work, death and resurrection, are all historic. When clamoring duties become quieter we will give this portion of Revelation an exhaustive examination.

Obituary.

Delia Martha Odell was born Aug. 29, 1881, at Rockport, Ohio. Later she moved with her parents to Lakewood where most of her life was spent. Through her acquaintance with Bro. Charles Sanford she gained a knowledge of the gospel of the coming kingdom, and in Nov. 1902, she was baptized into it by our beloved Bro. Joblin. On the 25th of June, 1903, Delia Odell and Charles Sanford were united in marriage. Our Sister took an active part in the Sunday School and Sister's Society of the Church of God up to the time of her illness, one year and eight months ago. Her place was always filled in the church and her presence was felt by those around her. She loved to be with those of like precious faith and to hear the news of the great salvation promised. Whatever she found to do to help those about her, she did earnestly and well; even in her long illness, she leaves us an example of patient endurance.

Sister Delia fell asleep in Jesus Sunday afternoon April 16, 1911. A mother, father, two sisters and a brother, besides her husband and infant daughter (of five months), many relatives and friends, are left to mourn her loss. She was an affectionate daughter, a loving and devoted wife and mother. Our hearts go out in deepest sympathy to the bereaved family, but there is this assurance, if we believe that Jesus died and rose again, even so them that are fallen asleep in Jesus will God bring with him.

Dear Brother Sanford, let us look forward to the time when we shall see our sister again as we knew her in life, only glorified with immortal bloom. Though we are now but strangers and pilgrims in this world of sin, we look for a city whose builder and maker is God; there shall all dwell safely: sorrow and parting shall forever flee away, and the earth shall be filled with the knowledge and glory of God as waters cover the sea. Wherefore comfort one another with these words.

Brother Huggins spoke to a large number of relatives and friends, taking as his text the ninetieth Psalm. His remarks were full of God's mercy to the living and the dead; he showed our utter dependence on him. Each one was impressed with the thought, "So teach us to number our days, that we may apply our hearts unto wisdom." Our sister was laid to rest in the West Park cemetery to await the glorious resurrection morn that we are assured is soon coming for all who love Christ's appearing.

Hattie Sanford.

Since above obituary was written, Brother Sanford's infant daughter has died. Her death on the 27th of April ended a life of five months. Our dear brother is bearing up nobly under his double affliction. He can now read the book of Job experimentally. My brother, look through the darkness of your present distress, penetrate the mists of your affliction, and you will be enabled to see the "end of the Lord" as Job did, "that the Lord is very pitiful, and of tender mercy." Jas v 11, "We count them happy which endure." Reader, pray that our brother may endure his present bereavement with resignation to the divine will.

To use liquor is to the nervous system like placing sand in a watch—it wears it out rapidly, making of it a worthless, useless thing.—Luther Burbank.

ANNOUNCEMENT.

The 23rd Annual Conference of the Churches of God in Iowa will meet at Waterloo, August 19 to 27 inclusive. Programme will appear later.

O. J. ALLARD, Pres.

The Fourth Annual Conference of the Churches of God in Missouri will meet at Morse Mill, Missouri, August 9 to 18 inclusive. Programme will be given later.

SADIE MORSE, Sec.

INDIANA CONFERENCE NOTICE.

To the brethren of the Church at large, Greeting:

Through the benificence of God we are brought through another cycle of time, and to announce again the call to a Conference of the Churches at old Antioch, beginning Friday morning at 10:30, June 9th, continuing over Sunday.

Let love pervade your hearts, and in thankfulness for the health and strength and prosperity given you during the year just past, lay aside worldly strifes for a brief season of praise and song to God, who gives us all things. Let us pattern more closely after our blessed Savior than ever before, and come in the spirit of gentleness and childlike confidence to labor in the Master's vineyard.

With all the work of the master-minds that have wrought at this place before us, let us come again with willing hands and determined spirit to place this year's work in credible place among the annals of old Antioch.

As usual come to Conference prepared to stay for Bible School the following week.

Those coming to Plymouth please write Brother F. M. McCrory, 214 Sophia Street, Plymouth, so that arrangements can be made for conveyance to the Church. Those coming to Argos notify Brother Frank Boggs or Sister Jane Taber, both of Argos, and you will be cared for.

Program will appear later.

F. M. McCRORY, V. Pres.
LYDIA RAILSBACK, Sec.

The Annual Conference of the Church of God in Michigan, will be held at Dutton, June 1-4 inclusive. It is hoped there will be a large attendance at this meeting, as there is important business to come before the Conference at this time. Then, too, we all need the spiritual uplift and the encouragement that we get at such meetings. Many of us are isolated ones that seldom hear a gospel sermon, and let us all put forth an effort to meet at this time, praying that God may richly bless us.

NELLIE M. BLAKELY, Sec.

PROGRAM.

Thursday, June 1

7:30 p m Praise service, Eva Eldridge
Address of welcome F V Blakely
Response B W Woodward
8:00 p m Sermon F L Austin

Friday, June 2

9:30 a m Devotional B W Woodward
10:00 a m Sermon F L Austin
:30 p m Praise service Emily Barnum
:00 p m Sermon F L Austin

Saturday, June 3

9:30 a m Sermon F L Austin
10:30 a m Business meeting
:00 p m Sisters' meeting
:30 p m Praise service Nellie Blakely
:00 p m Sermon F L Austin

Sunday, June 4

9:30 a m Devotional M A Woodward
10:00 a m Sermon F L Austin
Communion service B W Woodward
7:30 p m Praise service F V Blakely
8:00 p m Sermon F L Austin

M. A. WOODWARD,
FRANCES McCRODAN,
NELLIE M. BLAKELY,
Committee.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

LOOK, LOOK.

Here Is a Good Big Chance.

We want a lot of New Subscribers, and with a little effort you can get us one or more. We do not ask you to work for us for nothing, but will pay you for what you do. Here is our offer to you:

For a New Subscriber at the regular rate of $1.50 per year, we will send to any address you name

10 copies of "A Letter to a Friend"
or
One Pound of other Tracts,
or
One-half Pound of Tracts and 5 copies of A Letter to a Friend.

This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN, PLEASE!

We have a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will mail you one Free, if you will send us

Two New Subscribers.

JUST LOOK AGAIN, PLEASE!

We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help to Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mrs J E Hatch	2 00
A friend	75
Mrs G W Compton	50
Mrs W M Youngs	1 00

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured the VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

"A Century of Indiana" is the title of a new history written by State Senator Edward A. Moore, and published by the American Book Company, Cincinnati, Ohio, price 75 cents. The volume contains 340 pages, and gives the earliest history of the State on down to the present day. Indiana today stands second to no state in the Union, and this work gives the whole history of the State in concise and attractive form, carefully indexed, so that it has an added value as a reference book. It is a splendid book for the home, and for Indiana Students it is of priceless value. No library is complete without it. If your book dealer cannot supply it send as above and get a copy. There is pleasure in reading it, for every Indianian is proud of his State, and besides enjoyment there is real profit in this work.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Notice!

Those desiring Berean Booklets can get them from Alma Roose, Sac City, Iowa, for eleven cents a book, postage prepaid to any address.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late Brother John O Woodruff. We have only "The Word of the Kingdom. During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

THE article on "Salvation, What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 185 East 11th avenue, Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is the money of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind. not Ill, or Pa. or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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SALVATION.

The above is the title of a tract of 44 pages issued by Brother John L. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application. Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold ...rly at 10 cents a dozen.

...ese works are excellent for use by ... who wish to do missionary ... and we offer them at such a ...ice that they should be out in a ... time.

...orted package 30 cents per ... Gospel of the Kingdom, alone ... cents per pound.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title, this book is divided into three sections: The first consists of a remarkable disquisition on "The Bible:" the second simplifies its "Principles" in formulated propositions: and the third expounds in a clear, impressive, and homiletic manner, particular "Texts." The knotty and perplexing texts of the Bible are untied and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of you home; let The Bible—its Principles and Texts come in and bless you and your family. 309 pages, 5x7½ inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. Order from Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

If more convenient those who wish may order through this office.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

The following publications are doing much to enlighten the people:

Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

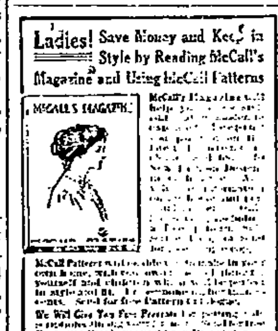
Pine Wood's Bible Class, a book of 480 pages bound in cloth. Studies are carried on as between a Class and its Teacher. This method not only makes the teaching plain, but interesting and attractive, like reading a story. Price $1.25.

Cunningly Devised Fables, 28 pages Price 10 cts.

Where Will You Spend Eternity? 4 pages, 25 cts per 100.

Are You in Need of Money? 4 pages 25 cts per 100.

Address W. H. Wilson, 625 North Willow Ave, Austin Station, Chicago Illinois.



THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1801 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

WHEN YOUR TIME IS OUT PLEASE RENEW.

BOOKS AND TRACTS.

BIBLE PEARLS—2 page tracts Suitable for wide distribution. 1 The Gospel. 2 Coming and Kingdom of Christ, by 20,000 Baptists in 1660. 3 Immateriality. 4 Kingdom of God. 5 Nature of Man, and Thoughts for Thinkers. 6 Two Advents. 7 What is Religion? 8 Restitution Age. 9 Destiny of the Wicked. 10 Baptism. 10 copies for 5 cts, or assorted package of 100 for 20 cts.

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Can You Believe? a series of questions setting forth the fundamental points of our faith.

State of Man in Death. A collection of proof texts on this subject.

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Age to Come Not a Heresy, by H. V. Reed.

10 for 10 cts, 50 for 25 cts—100 for 40 cts.

Future Probation.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. Post paid, 10 cents.

Modern events in the Light of Prophecy. By H V. Reed, 5 cents each, or 30 for $1.00.

The Paternity of Jesus. A pamphlet of 122 pages, by M. Joblin, giving in detail all that can be said on this subject, and completely proving the He is the Son of God, and not the natural son of Joseph. This work ought to be sold at 25 cents a copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free: or an *assortment* of the whole, same price. Address W L Tomlinson 10825 Orville Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

Scripture Searchers Assistant.

A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from W L Tomlinson, 10837 Orville ave, Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LX. PLYMOUTH, INDIANA, MAY 17, 1911. NUMBER 19.

The Restitution.

—ISSUED WEEKLY BY—
W. R. UNDERWOOD, Publisher
—FOR THE—
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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

It Is More Blessed

Give! as the morning flows out of heaven;
Give! as the waves when their channel is riven,
Give! as the free air and sunshine are given;
Lavishly, utterly, carelessly give.
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June rose's blowing;
Give as He gave thee, who gave thee to live.

Pour out thy love like the rush of a river
Wasting its waters for ever and ever,
Through the burnt sands that reward not the giver;
Silent or songful, thou nearest the sea.
Scatter thy life as the summer shower's pouring!
What if no bird through the heart rain is soaring?
What if no blossom looks upward adoring?
Look to the life that was lavished for thee!

Communicated.

Notes by the Way.

My last "Notes" were written from Brownwood, Texas. This is where Sisters Martin and Crundwell live. I found them both sound in the faith, and rejoicing greatly in the Blessed Hope. Sister Martin's health is still poor, and unable to care for herself. Her zeal and enthusiasm, and desire to work in the Lord's vineyard, remain the same, she and Sister Crundwell never lost their first love. Neither of them have any use for man-made hobbies.

A little incident occurred at the close of our Sunday evening meeting. We had a nice attendance of interested hearers. Among them was a man whom I noticed was paying close attention. I was speaking on the subject of the "Last Sign," illustrated by chart. My proof texts were drawn largely from the Old Testament. After the meeting he said to me: "I have learned something." I said "that is good, what have you learned?" he replied, "I have learned what to read." I said, "that is a good to learn. What is it that you have learned that you should read?" He replied, the Old Testament; I have been taught from boyhood, not to read the Old Testament, as it has been fulfilled, and was of no further use than last year's almanack would be to us." I said, "that is a great mistake. you can never understand the New Testament, apart from the Old." I see, he replied, you quoted Old Testament prophecies that have never been fulfilled. I have never read a half dozen chapters in the Old Testament in all my life." I left the man in a frame of mind to learn the way of the Lord more perfectly. I know our sisters will aid him. I sent them a few copies of "Will it Pay to Become a Christian?" It is a good thing to use for beginners.

The time came that I should move forward. I bid these dear sisters farewell, and started for Buffalo, Texas, a trip of about 250 miles, which took twenty-four hours to make, a wearisome journey indeed. I had to lay over at Temple for two hours, and at Milano some twelve hours. Milano is nothing but a lonely country railroad junction. I had to sit around that lonely uncomfortable station from four o'clock in the afternoon until four o'clock in the early morning, most of the time all alone, in that dimly lighted station. These are some of the incidents that a traveling evangelist has to meet. I arrived at Buffalo, at about six o'clock A. M. I was glad to meet Bro. Watt at the station. He then took me to his hospitable home, about eight miles in the country. This part of the country is all oak timber. Bro. Watt has a farm which he cleared out of this timber. Oh, my! what a large amount of work that means. When the trees and stumps in sight are removed, then you have wood unseen to remove in the shape of roots.

Arriving at the home, I was heartily welcomed by Sister Watt and family. Meetings were held in the school house, about one mile distant. At the close of the Sunday morning address a gentleman present invited myself and Bro. Watt to go home with him to dinner. We accepted the invitation. Of course our conversation naturally drifted on Biblical themes. He noticed that I used the Old Testament in my address. "Well," he says, "I don't have as much for the Old Testament as I do for a hill of beans. I can get some good from a hill of beans, but nothing from the Old Testament."

I informed him that it was not possible to understand the New Testament without the Old Testament. I said, "Don't you know that the New Testament quotes either directly or indirectly from the Old Testament, over eight hundred times? Now, sir: if you wipe out all the Old Testament and over 800 passages from the Old Testament in the New, how much of a Bible have you left?" He said if we had only the third chapter of the gospel of John, that would be sufficient; especially that part which said, "Verily I say unto you, ye must be born again." I soon found out that he believed in a birth which never had a prior begettal. It is amazing that in this age so remarkable for culture and education, that heathen darkness with regard to Bible teaching should exist. Truly we need to teach the heathen at home before we spend money to send missionaries to so-called heathen lands.

On the following Sunday morning I had to give up the morning meeting on account of a previous appointment of a Baptist preacher. He was conscious that he failed to move his hearers and so he quoted to them Isa xxxiii 14: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Of course this was designed to awaken fear. He did not notice that two questions were asked as follows:

1. "Who among us shall dwell with the devouring fire?"

2. "Who among us shall dwell with everlasting burnings?"

As to question No. 1, No person could dwell very long in a "devouring fire."

As to the second question, the three verses following it show who can "dwell with everlasting burnings?" They read as follows: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hand from holding of bribes, that stoppeth his ears from the hearing of blood, and shutteth his eyes from seeing of evil; he shall dwell on high; his place of defense shall be the munition of rocks; his bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty; they shall behold the land that is very far off."

The above are the characters who can "dwell with everlasting burnings." A very different kind of "burnings" this preacher had in mind. How superficial the teachings of such preachers are, and very little to be relied upon.

Hell fire preaching has lost its effect, the people are very skeptical about the existence of the infernal regions. In former years people were scared with the preaching of what was called the "gospel of damnation" but today it affects mainly the ignorant and superstitious.

I enjoyed a visit with our sister Sara Ezell and husband. I baptized this sister on one of my previous visits, and she remains steadfast in the Blessed Hope, looking earnestly for the coming of the King in his glory.

I missed Sister Beatrice Ezell, who with her husband has moved to another part of Texas. Sister Jessie Watt was teaching school on the Western border of Texas.

Frank and Beulah remain at home, and I sincerely hope that they also will soon obey the blessed gospel. The mother, Sister Kitty Watts has brought up her children in the love of the Lord, and all dearly love their little mother. Yes, she is little and amiable enough to be called by the pet name of "Kitty."

The time came that we should part for the present, and so Brother Watt drove me over to the city Teague, some sixteen miles distant, where I took the train for Blackwell, Oklahoma, by way of Fort Worth.

On a day and a night trip I arrived at Blackwell. I made my home with Sisters Rahe and Chambers. I also visited Brother and Sister Butcher. Sister Cramer met a painful accident while I was at Blackwell. She had been cooking meat, and it boiled dry, and commenced to burn, as she lifted it up from the fire, it ignited, and the flame flashed up over her hand and one side of her face, it was burned red as a beef steak. The brave little woman never missed a single meeting on that account; she was just hungry to hear the Word of God preached. She has endured persecution for the gospel's sake. Her husband objected to her putting on Christ in baptism, and he said he would leave her if she did so. She concluded that her duty was to obey God rather than man, and was baptized. He then deserted her, and left her to provide for her own temporal necessities. She toils hard, and holds on to the faith with a firm grip. She is a courageous woman worthy of admiration.

"Give to the wind thy fears;
Hope and be undismayed;
God hears thy sighs, and counts thy tears;
He shall lift up thy head.

Through waves, and clouds, and storms,
He gently clears the way:
Wait thou his time, till brightly dawns
The morn of Joyous Day."

I was glad to meet again with our dear young Sister Mabel Chaplin, whom I baptized on a previous trip.

I preached here on Saturday night, Sunday morning, and Sunday night, closing up with the communion service.

I next made a brief visit at Arkansas City, Kansas, with Bro. and Sister Chaplin, and Bro. and Sister Reed. I was much interested in the case of Bro. Reed, whom some of you know, completely lost his eyesight, and for one year and a half sat in mid-night darkness. He was operated on by two doctors here, which was successful and completely restored his sight. He is very happy over it, and well may he be. From his experience he has learned to value the blessing of seeing. Blindness is a lonesome monotony.

During his affliction his faith and hope was his stay and consolation by day and by night. What a precious hope it is, it meets every condition of life. He loved to have THE RESTITUTION read to him. That paper I find is a comfort in many homes; it is doing a blessed work in the Lord's vineyard. I find on my trip the almost general wish and desire is for THE RESTITUTION to remain as it is. They don't wish to have it pass into the hands of some who have an ambition to control our publication enterprise. Then extend its circulation and lend aid to sustain and build it up, and thus repair what damage its enemies may inflict which I apprehend will be small.

On arriving home I found my family as well as usual. I feel impressed my trip will be for the advancement of the Master's cause.

I am now ready to respond to other calls to work in the Master's vineyard.

I have plenty of publications for sale, such as Pine Woods Bible Class, Students Text Book, Will it Pay to Become a Christian? etc. They ought to be out in the field doing some work. They are doing no good boxed up. Who will respond?

In the Blessed Hope.
W. H. WILSON.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y, 544 N. Willow Ave. (Austin Station) Chicago.

The Bereans Column.

(Copy Supplied by Illinois Bereans.)

THE FALL AND THE PROMISED REMEDY.

In Eden's pleasant garden
God placed a perfect pair;
Their surroundings were delightful,
Their eternal prospects fair.

But soon they disobeyed him
In the only thing denied;
Forbidden fruit they tasted,
So in course of time they died.

Not even with this sentence,
God's mercy was declared,
In a promise of redemption,
Through the woman's Seed prepared.

For, one of Eve's descendants
Should bring to all the test,
In food of life thus provided,
And all through him be blest.

He should indeed be son of Eve,
But Son of God as well:
And being a full salvation,
The Holy Scriptures tell.

Thus as a new creation,
The Son of God by Eve,
No trace of condemnation
Would be from man receive.

Thus escaping condemnation
That fell on Adam's race,
As a suitable oblation
He'd take the sinner's place,

He did not come of sinful blood,
Though by a human mother;
His spotless life was but transferred
When he became our Brother.

And thus for us was he made poor,
He once in glory reigned;
Left not riches to secure
For man—to live again.

"By one man's disobedience sin entered into the world," and death as a result of sin; and so death passed upon all because all are sinners. "As by one man's disobedience many were made sinners, so by the obedience of one (Christ) shall many be made righteous." Rom. v. 12-19.

PEARLE WOOD.

THE OVERCOMERS.

Dear Bereans:

Has it ever occurred to you, my dear young co-workers in the vineyard of the Lord, that the only partakers of the divine nature will be the overcomers. To make our calling and election sure we must give all diligence to add to our faith the virtues enumerated in 2 Pet i 5-7. We are told of some who through faith yield obedience to Christ but fail to so transform their lives both to will and to do those things well-pleasing in God's sight. If we ever become shining lights in the coming kingdom, self must be crucified.

Jesus triumphed over temptation and overcame the world. When John the Baptist in humility felt that he was unworthy to baptize Jesus, the Master said to him, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." By this act Jesus entered into covenant relationship with the Father of Light without which he would have violated the purpose and plan of God in requiring all to render obedience. When tempted in the wilderness he conquered the flesh, the world and the devil and finally triumphed over the arch enemy of mankind when he was nailed to the cross, and after three days God raised him up. He was a man of sorrows and acquainted with grief so that we have not an high priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin. Heb iv 15. If Jesus yielded not to the evil in the world and overcame the agonies in Gethsemane is it asking too much of us to follow in the footsteps of the lowly Nazarine? If we wish to reign with him we must also suffer with him and even as he overcame the world so must we. Read carefully the messages to the churches as recorded in Rev ii 7, 11, 17, 26 and iii 6 12, 29. The individual members of these churches were admonished to be overcomers and threatened with destruction if they failed to maintain the standard set for them by the Lord of the harvest Jesus told his apostles that, "In the world ye shall have tribulation: but be of good cheer I have overcome the world." John xvi 33, and Paul later asks the Corinthian brethren to, "Be ye followers of me, even as I am of Christ." 1 Cor xi 1, and he writes to the Roman church to, "Be not overcome of evil, but overcome evil with good." Rom xii 21. But some well meaning brother or sister may think that this is an impossible standard to be attained by mortal beings. Without Christ it would be a hopeless task, but with him all we need is an humble, receptive attitude of mind. The blood of bulls and goats could only purify the flesh, then how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. Heb ix 14. We are of God, little children, and have overcome them, greater is he that is in you, than he that is in the world." 1 John iv 4. Paul is very explicit in unfolding the secret of his power to conquer self for he says in Gal ii 20, "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Again in the same letter the apostle says that Jesus gave himself for our sins, that he might deliver us from this present evil world, according to the will of God (i 4). Hence you see we are not left alone to battle with all the contending powers of evil. Thus we have the assurance that the blessed Redeemer at the right hand of the Father will help us if we will only place ourselves in a submissive attitude toward the will of him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii 14. Such being the avowed purpose and intent of the Savior, my dear Bereans, can we not be strong and of good courage and let the Word of God abide in us, for in so doing we can overcome the wicked one. See 1 John ii 12-17. Beside the pleading power of our great Intercessor before the throne of God and the overwhelming influence of a Savior's love, we have the further assurance of the help of angels. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation." Heb i 14. Seeing that we are not left alone to fight the good fight of faith, is it not an easy problem after all to be an overcomer? If we can only awaken to a full comprehension of these things and let the will of Christ dominate our weak and erring minds the conquest of self is within the possible accomplishment of each of us—shall we let the Christ-like spirit of love abide in our lives? Surely it will be wisdom on our part, for he will carry us safely over the thorny pathway of life into the fields of light.

Your Sister trusting in the Savior's help.

VIRGINIA RITENOUR.

Obituary.

Hugh S. Clifton, son of Nathan and Mary Clifton, was born Jan. 15, 1850, near Poplar Grove, Marshall County, Ind. Here he grew to manhood, enjoying only the educational advantages of the common schools.

He was married to Sarah J. Lewis Oct. 8, 1872. To them were born two sons, Lewis and Everett, who have grown to sturdy manhood to the honor and support of their parents in their declining years. Brother Clifton has spent his entire life in this community. He had a firm character with strong conviction in regard to the duties of life.

He united with the Church of God at Burr Oak, Aug. 3, 1902, and lived a life in harmony with his faith and profession. He has been afflicted physically for over ten years, rendering him unable to perform manual labor. His last sickness was of short duration, taking entirely to his bed but last Sunday, and passed away at his home in Hibbard, Ind., Tuesday evening May 2, 1911, at the age of 61 years, 3 months and 17 days. Bro. Clifton was patient through all his suffering and affliction, and while he had many burdens to bear he possessed the blessing of having a kind, faithful companion, loyal children and many warm friends to cheer his pathway and lighten the heavy hand of disease. He was a kind and loving husband and father, and a good friend and neighbor.

He leaves a loving wife, two children, Lewis and Everett, one grandchild and three sisters, Mrs. Nancy Mitchell of Iowa, Mrs. E. Hibray of Culve——, Mrs. Rebecca Brooke of Plymouth, Ind., to lament his death.

Funeral services were held from the Poplar Grove M. E. Church May 5, 1911 at 11 o'clock A. M., conducted by D. E. Vanvactor, and interment made in the I. O. O. F. cemetery near by to await the coming of the Lord and his resurrection.

D. E. VANVACTOR.

The Old Shoemaker and the Infidel.

In our neighborhood lived an old shoemaker on a little farm, and on rainy days and in bad weather he mended shoes. He was one of the most devout members of church, and though he could neither read nor write, yet no one, even the minister, could make a stronger prayer or get "nearer to God" than he. And he lived his religion every day in the week, so that no one could doubt his sincerity.

We had also in our community an avowed infidel, a man who never missed an opportunity to get a crowd gathered around him and to try to prove to them that the Bible and its teachings were false. He made his boast that "some day he was going to take all the religion out of the old shoemaker." One day he wanted his shoes half-soled, so he went over, and soon brought up his favorite subject. As he talked, the old man pegged away at the shoes, and said nothing. After a while the infidel wanted to know if the old man didn't think he was about right and that "the Bible was a humbug."

The old shoemaker stopped his pegging and looked up. "'Well now,' he said quietly, 'If the Bible is not true, when we both come to die, I am in just as good a fix as you are. But if the Bible is true, and Christ is a reality, then when we both come to die, I am saved and you are lost.' And he smiled, and resumed his work.

When I heard of it, I said to myself that until I heard some argument that would answer the old shoemaker, I would never read an infidel book of any kind, nor go and hear an infidel talk. Many a time during the last thirty years, when I have heard some one ridicule religion and the Bible, the old shoemaker's answer would come to my mind, and I would think "what a poor consolation infidelity has, where its all to lose and really nothing to gain."

A Christian will find it cheaper to pardon than to resent. Forgiveness saves the expense of anger, the cost of hatred, the waste of spirits. It also puts one in a frame of mind that makes the practice of other virtues easy.

You cannot keep the straight path with a crooked heart. Never.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

The Restitution:

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, MAY 17, 1911.

We have received an extra call for some money. The case is extremely urgent; and we want hem. Brethren, Friends, can you help a little to "hold up" our hands in this emergency? If you can and will, please do so very quickly.

As will be evident to all, our paper is late this week. The reason we have to give will we know be accepted by every one. On Sunday evening word came of the death of Sister Chaplin, as will be seen from another column, and some personal letter of both wife and self made it necessary for the funeral, which took place on Tuesday, Brother in attendance. As [illegible] no complaint, we [illegible] on Sunday evening a man who is our nearest neighbor was taken very sick, and Mrs. Underwood was glad to be able to render some little assistance there. Then on Monday morning we learned of the illness of a brother of Miss Maggie Woodbury, the young lady who has been with us at other work for a number of years. The young man died on Tuesday morning. Consequently we were a little under the work with mind troubled with the sorrows of those who are dear to our hearts, and we feel assured all will excuse the delay.

We had the pleasure on Tuesday evening, of entertaining over the supper hour, Sister S. Roxana Wines and her Sister, Mrs. Henrietta Clover, who attended the funeral of Sister Chaplin. We hope they will visit us again, as they are always welcome.

Again we say to any person who has not been properly credited, or has not received what he has ordered, let us hear from you, and we will endeavor to rectify the matter to your satisfaction. One thing we would have clear in the mind of each—It is with those who deem themselves wronged by the management of this office in a financial way that we wish to communicate. Trouble makers and busy bodies outside receive us little personally. We are not conscious of having beat any one out of money, if we have done so it is new and low, and we will use our best endeavor to right it. Those who accuse us falsely will answer to God at The Judgment Day.

Lest some get a wrong impression from Brother Allard's article where he speaks of the "resurrection of the old General Conference of years ago," and form the idea that THE RESTITUTION was once owned by a "General Conference" we will say, the paper in its origin was owned by individuals Benjamin Wilson published the "Gospel Banner" at Geneva, Illinois. Wilson, St. Clair & Co., published the "Herald of the Coming Kingdom," at Chicago. The two were consolidated, or rather the "Gospel Banner" was bought out, and soon after the form was changed from a magazine to a paper, and given the name of "THE RESTITUTION." In the year 1874, an organization called "The Christian Publishing Association" was formed, with headquarters at Plymouth, Ind. This organization bought the paper from its then owner, Thomas Wilson, and this organization now owns it. The condition of this organization is understood from previous writings. It will be plain to all that the Church never had a "Sixteen Organization" that could own property. It is such an organization that we understand Brother Allard wishes to see formed. He says "its up to you brethren." It is yours to answer his question—"Do you want it?"

To the Brethren Scattered abroad:

You have read Brother Underwood's editorial in THE RESTITUTION of May 3d, and by this time you have read the minutes of the Ministerial Association. Everything has now been so plainly set forth, and both sides are so well satisfied with what has been said, let's draw a curtain over the past eight months, and do the very thing both Brother Underwood wants to do, and also the Association. According to Brother Underwood's editorial in May 3 he is perfectly willing to turn the paper over to the Church. The Association declares that's all they want. Here is the opportunity to have it done decently and in order, without further consent from either side.

Now, brethren of the Association, are you satisfied with what he offers? If not, why not? You claim all you want is a change. Now as you both can see, you have made a heavenly other the resurrection, of the old General Conference of years ago, or else the organization of a new one—or I ask What "Church" will you turn the paper over to? The conditions now seem to make it imperative that we have some kind of a general organization. Shall we have it or not? If the paper is turned over to the Church, it must be the one to say how it shall be run—whether by a Stock Company or as a Church paper.

Now brethren, let's stop all this paper controversy at once, and proceed to do things decently and in order, and place THE RESTITUTION in the hands of the Church where it belongs, as all seem to agree. Let's work with this understanding.

Now Brother Underwood, do I understand you are willing to turn the paper over to the Church for management, and have been for some time—or have I misunderstood you all along? May I ask the Association is this not all you have claimed for? If so, your duty as well as Brother Underwood's is before you, namely, urge every Church to send a delegate to the General Conference at Winterboro, August 29, and let's do something to stop the vain jangling, and end error to manifest a better spirit toward one another. Shall we see the foe now united divided? It's up to you brethren. Pray, pray with determined power. Do you want it? Now is the opportunity. If any brother or sister knows of any other way to treat the situation other than the formation of a general organization, I will be pleased to hear from you.

Yours for Harmony.

O. J. ALLARD

Brother Allard, there is no use for any one to misunderstand my meaning as expressed in issue of May 3d. I stated as plainly as I can find words to use, what the "dream of my life" had ever been. I have time and time again told that my sentiments have ever been and are now, for a definite faith founded on the Word of God. I would have a foundation under the Church of God that is rock-ribbed and iron-bound. Then a Church so founded and grounded could and would say to any man—preacher or layman—keep in the path. Failure to do so would result in separation. I firmly believe that God's Word is a safe and sure guide for his people, and that no man in these days ever can suggest a better plan for any event in our lives. I have deep reverence for the Bible, for I believe it is God's Word, and was given through inspiration and is kept by the power of God so that it may guide me and all I will follow its directions. To a Church organization so strong and well-fed that she could deal with those placed in charge of her literature who did not meet her requirements; and also deal with her teachers—her "ministers"—who did not teach—preach—in accord with her declared policy," to such an organization I should like to see THE RESTITUTION turned over to, and you have my prayer that God's "blessing attend all efforts to make the Church of God a united and strong force for good in these last days."

Obituary.

Sarah Crum Logan, was the youngest daughter of Elder Henry Logan and wife, who came to Marshall Co., Indiana, July 26, 1836, a few days after the County was organized. The subject of this sketch was born in Rush County, Indiana, August 3, 1833, and was therefore not three years old at the time she reached this county. The country was wild, the Indians were here, and amid such conditions as fall to pioneer life, she was brought up.

She is the last of the family of Uncle Henry Logan, who was a pioneer preacher of that day. He had a brother, Thomas Logan, who came with his family at the same time, and only two of that company who then bore the name Logan, nee Ish, viz: Mrs. Amanda Thompson of Plymouth, and Mrs. Rachel Partridge of Tiosa, each of whom are over 80 years of age at this time.

In the year 1854, Sarah Logan was married to Elder S. A. Chaplin, whose history is familiar to all our readers. Brother Chaplin died in 1892, and in 1897, Sister Chaplin was married to James M. Wickizer of Argos, with whom she lived until his death. Since then she lived alone with a Miss Myrtle Conner, whom she adopted as a companion. For the last few years of her life she has been cared for by her step-daughters, Mrs. Henrietta Clover, and Sister S. Roxana Wines. Three weeks ago she was taken to the Hospital at Fort Wayne, where she could be better cared for. She died at 6:15 Sunday evening, May 14, 1911, aged 77 years.

The body was brought to Plymouth on Monday afternoon, and from the home of her niece, Mrs. [illegible] A. Logan, was conducted the funeral services by the Church of God, services being conducted by Bro. D. E. Vanvactor, who was [illegible] Cemetery.

Mr. H. A. [illegible] of Brother Chaplin's [illegible] Sister Chaplin [illegible] by [illegible] [illegible] [illegible]

Ebenezer. 1. Sam 7,12

The copy for this department of The Restitution is supplied by Brother Robert G. Huggins, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save [illegible].

"Hath Part In."

"Blessed and holy is he that hath part in the first resurrection." Rev. xx. 6.

These words are urged against the idea that the wicked can and must be raised at the coming of the Lord. Understanding that the first resurrection is "first" in rank and dignity (which indeed is the meaning of *protos*, first, as we showed last week;) that while the "blessed and holy" emerge immortal, and occupy "thrones" and reign with Christ a thousand years, the [illegible] emerge from the tomb mortal, and after just retribution, return [illegible] of death forever, the [illegible] of John in Rev. xx. 6, can [illegible] no bearing in a chronological [illegible] the time when the wicked are [illegible]. When John said, "This [illegible] first resurrection," he was not [illegible] righteous dead in the act [illegible] out of their graves; but "I [illegible]," says he, "and they that [illegible] them, and judgment was [illegible] them......they lived and reigned [illegible]. This is the first resurrection. [illegible] Emergence from the grave [illegible] and therefore by John only [illegible] He sees the "thrones" they [illegible] are enthroned, the [illegible] they are privileged to exercise [illegible] in a word he sees them in [illegible] in their resurrection [illegible] "this," he says, "is the [illegible] resurrection." It is not, "Blessed [illegible] is he that emerges from [illegible] when Christ comes, for only [illegible] come out of the ground then;" No! The inspired words are, "Blessed and holy is he that hath part in the [illegible] resurrection." What is it to [illegible] "part" in the resurrection John saw? *Meros*, translated "part" here means "a piece, part, portion, fellowship, lot, etc." (Parkhurst.)

[illegible] "have part" in the resurrection John saw would be to have a piece, part, portion, fellowship, or [illegible] in the "thrones," "judgment," [illegible] reign" of John's chief resurrection state. Many will emerge from the grave when Christ comes who will [illegible] no "portion" or "lot" whatever [illegible] the "thrones," "judgment" and [illegible] of Christ; he will refuse to own [illegible]. Only the "blessed and holy" [illegible] "part" in these things. Be[illegible] the subjects of an immortal res[illegible] the second death can have [illegible] power over them; the unjust come [illegible] the grave mortal, have no [illegible] "lot" in the kingdom glo[illegible] as we have proven by one of [illegible] strongest arguments of inferential [illegible] that the unjust have already [illegible] and have perished under [illegible] "power" (Rev. xx. 6) of the second death, before the reign of Christ [illegible].

[illegible] Rev. xx. 6, is quoted by some against the resurrection of the wicked at Christ's coming if properly understood it proves by all the force of an inferential argument that they are raised then. "Hath part in the first resurrection" stands in contrast with the wicked who have "their part in the lake which burneth with fire and brimstone, which is the second death." Rev. xxi. 8. Now to "have part" is an expression the force of which depends upon its application. [illegible] two persons, who were fighting for a kingdom, conquered and reigned, while the other was vanquished and executed, it might be said that the former had his "part" or "lot" on a "throne," the latter on a scaffold; in which case all would understand that the victor lived and reigned while the vanquished was put to [illegible]. Why? Because a throne is a [illegible] upon; a scaffold a place [illegible]. Then when John represents [illegible] persons as having part [illegible] (or highest) resurrection" [illegible] have been told is to "ever[illegible] (Dan. xii. 2,) we understand that they will live [illegible] when he says that other [illegible] "their part" in a lake of [illegible] stone, we understand as they will not live forever [illegible] we know it is im[illegible] human beings to live in a [illegible] condemn a man to be [illegible] condemn him to death: [illegible] a lake of fire, is to [illegible] doom which necessarily involves, not merely death, but [illegible] destruction. This is so ob[illegible] the explanatory word of [illegible] "This is the second death," [illegible] as asserting the [illegible] wholly unnecessary. [illegible] "This is the first resurrection" means that the vision just described represented that resurrection to life formerly foretold (John v. 29:) "This is the second death" means that the lake of fire represents total destruction of the whole man—that eternal forfeiture of immortality which had been, from first to last, declared to be the doom of the ungodly. When John saw men who had been "beheaded for the witness of Jesus" (Rev. xx. 4) on thrones reigning with Christ, he implies that they had formerly been raised from the dead. So when he affirms that they "lived" and the second death had "no power" over them, and then directs our attention to the wicked whose "part" is in the lake of fire, he implies that they had been raised from the dead and that the second death did have "power" over them. In other words there is the same evidence in Rev. xx. to prove the resurrection of the wicked prior to the reign of Christ as there is to prove the resurrection of the righteous: precisely the same.

The Inspiration of the Bible a Test of Fellowship No. 4.

The fellowship aspect of the question is summarily rejected by some because they do not find a passage which says in so many words, "Withdraw from those who disbelieve the inspiration of any part of the Scriptures, or who deny that inspiration involves infallibility." To commence with any such idea is a mistake, and it is in itself sufficient to disqualify the mind for considering the testimony available. If applied to other doctrines, it will be found that very few first principles of the truth can form part of the basis of fellowship. The reason for this is obvious; the apostolic epistles originated in circumstances peculiar to the time in which they were written. For the most part, they treat of erroneous doctrines then propagated; only occasionally, as in 2 Tim. iv. 1-8, are undeveloped heresies specified. We are shewn how the first century Christians were admonished to deal with false teachers, and this by implication is a command for us to do likewise. The principles on which they acted can be applied to the innumerable false doctrines which have been advocated during the last eighteen centuries. Any theory or dogma which negatives a vital element of God's revealed Word is a ground for disfellowship. This, it will be said, leaves scope for discussion as to what is included in the word "vital." True; but hitherto it has been possible to arrive at a tolerable amount of unanimity on this point; and there should be no insuperable difficulty in a continuance. Anomalous, indeed, will it be if those who are in harmony on the things concerning the kingdom of God, and the things of Christ's name, cannot agree that the authorship of the book by which they have been enlightened is a vital element of fellowship.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. xvi. 17.) Part of the "doctrine" or teaching "learned" by the Roman Christians was the divine authorship of the Old Testament Scriptures. They were taught that "unto the Jews were committed the oracles of God" (chap. iii. 1;) that to them pertained "the covenants, and the giving of the law......and the promises" (chap. ix. 4;) that "the law" was "holy" (chap. vii. 12,) that it contained "the form of knowledge and of the truth" (chap. ii. 20,) and that its "end" for "righteousness" was Christ (chap. x. 4;) that the righteousness of God was in apostolic days, "witnessed by the law and the prophets" (chap. iii. 21;) that the writings of the "prophets" were "holy Scriptures" (chap. i. 2;) that the record of the faith of Abraham, in Genesis was part of "the Scripture" (chap. iv. 3;) that the account of Pharaoh's stubbornness in Exodus, was part of "the Scripture" (chap. ix. 17;) and that the narrative about Elias, in Kings, was also part of "the Scripture" (chap. xi. 2;) that "faith," by which man can alone "please God" (Hebrew xi. 6;) cometh by hearing the Word of God" (ch. x. 17,) and that, notwithstanding Israelitish Apostacy, the preaching of "the Word of God" to Abraham's fleshly seed had not been altogether of "none effect" (ix. 7;) that "the revelation of the mystery" which was made manifest" in apostolic days, was "made known to all nations for the obedience of faith," "according to the commandment of the everlasting God" "by the scriptures of the prophets" (ch. xvi. 26;) and lastly, that "whatsoever things were written aforetime," in "the Scriptures," "were written for" the "learning" of Apostolic believers, that they "might have hope" through the "patience and comfort" derived from those "scriptures" (ch. xv. 4.)

The advocacy of anything contrary to this teaching would cause a divided state in the Roman ecclesia, which, like other ecclesias, contained those who sowed "to the flesh" and those who sowed "to the spirit" (Gal. vi. 8.) What, for instance, would be the consequence if any were to teach that the Jews were no more the custodians of the "oracles of God" than any other nation; that the law had no connection with Christ; that though both the law and the Scriptures were called "holy," the holiness of the Scriptures was much inferior to the holiness of the law; that the narratives of Abraham, Pharaoh, and Elijah were not a part of the Word of God;" that the offer of salvation was not made to Israel under the law; that "the oracles of God" were only the two tables of stone given to Moses; that the "holy Scriptures" were not identical with "the Word of God;" that faith comes by hearing that which is partly God's Word and partly man's; that some of the things written in "the Scriptures" under Spirit guidance were erroneous; or that "the Word of God" was in some parts written without divine control? That portion of the ecclesia which gave heed to "the Spirit of Truth" in the apostles (1 John iv. 6) would oppose these elements of the "spirit of error," and if unable to change the minds of the advocates thereof, they would find it necessary to withdraw or ask the teachers of the error to do so that they might peaceably pursue the object for which they had been constituted "saints" (ch. i. 7.) And in so doing they would but obey the apostolic command to "avoid them which cause divisions and offences contrary to the doctrine they had learned."

The inspired statement in Rom. xv. 4, when combined with 2 Tim. iii. 15 16, affirms that "Whatsoever things were written aforetime in the Holy Scriptures were written by inspiration of God for our learning, that we might through them be made wise unto salvation, and receive instruction in all things necessary for righteousness." To teach that some parts of the Old Testament Scriptures were not given by inspiration is subversive of this truth; it is "contrary to the doctrine which" the early Christians "learned" from the apostles; it causes a divided state of mind concerning a matter on which there ought to be unity; and it introduces an "offence" or stumbling-block in a pathway which requires to be made "straight" or "even" (Marg. Heb. xii. 13.) It, therefore, imposes upon us the obligation to "avoid them" who so teach.

The introduction of a theory about inspired writings which lessen their divine character and authority is likewise opposed to apostolic doctrine; thus to say that they partake of the deficient knowledge or sinful thoughts inseparable from human penmen, is to affirm that they are defective as a means of "instruction," and that the "learning" derived from them is, in some things, misleading. A "man of God" cannot be effectively reproved if there be any doubt as to the divine authorship of the admonitions or any question as to the divine guarantee of the Spirit-recorded illustrations; he cannot be correctly instructed if the means of "instruction" be faulty; neither can he be made "perfect" in godliness by writings which do not partake of the perfection of God.

The character of God embraces "love" (1 Jno. iv. 8,) omnipotence (Gen. xvii. 1,) omniscience (Ps. cxxxix. 1 6) wisdom (Rom. xvi. 27,) justice, (Isa. xlv. 21,) truthfulness (Tit. i. 2,) righteousness (Ps. cxlv. 17,) holiness (Ps. xcix. 9,) mercy (Ps. lxxxvi. 5,) immutability (Jas. i. 17,) and incorruptibility (Rom. i. 23;) in all of which he is "perfect" (Matt. v. 48,) and therefore, without error or defect—another mode of saying that he is infallible.

There would be no hesitation in saying that the inspired word is an expression of God's love, wisdom, and mercy (Ps. xl. 10; 1 Cor. ii. 7; Ps. cxix. 68,) that it is an embodiment of his holiness, justice and righteousness (2 Pet. ii. 21; Lev. xix. 36; Ps. xl. 9) that is "incorruptible" (1 Pet. i. 25,) "faithful" (Tit. i. 9,) and unchangeable (Ps. lxxxix. 34,) that it is endowed with "power" (Rom. i. 16,) and that it is "truth" (Jno. xvii. 17; Ps. cxix. 160.) On what ground can the other features of the divine character be divorced from it? Where is the evidence that the knowledge which omniscience has caused to be written for man's instruction does not partake of perfect accuracy? And [illegible] fallibility singled out as the [illegible] acteristic of God which is [illegible] or deficient in his Word? [illegible] answer is, "No proof;" a [illegible] has been used as an excuse [illegible] ing everything that God [illegible]

We affirm that every [illegible] comes from God must [illegible] This statement does not [illegible] works of creation. Bet[illegible] tion and creation, there [illegible] tinction. In the exercise [illegible] skill, God imparts to b[illegible] ship those qualities and [illegible] which his wisdom dicta[illegible] his creative works are [illegible] some inanimate; of the [illegible] tures, one class is endow[illegible] physical power, another [illegible] and intellectual power, [illegible] with physical, intellectu[illegible] power. The third class [illegible] whom God imparted so[illegible] own qualities. Man d[illegible] from God in the same se[illegible] ken or written words [illegible] must necessarily partak[illegible] tal qualities of the sp[illegible] God speaks, it is the ut[illegible] infallible mind; to inspi[illegible] write is but another m[illegible] ing; the result must, [illegible] either case be an infal[illegible] tion.

Objection is raised to [illegible] sion on the ground that [illegible] Bible statements are not [illegible] with scientific facts. Th[illegible] quently quoted illustrati[illegible] Joshua and the sun st[illegible] This, it is said, conveys [illegible] the sun *goes* round the [illegible] of, according to astrono[illegible] the earth going round t[illegible] consequently erroneous. [illegible] such as this ignores the [illegible] Bible is adapted for the [illegible] ing of those to whom it we[illegible] given, that it has been written in [illegible] own language, and in phraseolo[illegible] suited to their apprehension. To ha[illegible] written it in any other style would [illegible] have been absurd, and would have defeated its object. If, for instance, the miracle just referred to had been described as the earth standing still, it would have been meaningless to those to whom the record was first given, and, being contrary to their observation, might have interfered with the recognition of its divine origin.

In Joshua x. 12, it is Israel's leader who says "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." It is on the basis of Joshua's words that the inspired record says in the next verse "And the sun stood still, and the moon stayed." The main point to be narrated was that a miracle took place which had the effect of prolonging the daylight. This was an indisputable fact, and the authorship by which it was recorded was unerring. The mode of expression adopted is quite a different question. The words used were in harmony with the human view of the occurrence, and with the style of language then in vogue—a form of expression which has descended to the present time. It is an everyday event for even scientific people, who know that the earth goes round the sun, to speak of the sun rising and setting, and yet no one thinks of charging them with erroneous statements. And why? Because the meaning is well understood. Language is relative in its signification. In colloquial speech, a form of expression is adopted different from that used in a scientific treatise.

The Bible, although in harmony with science, was not *given* for the purpose of teaching it, and hence, its references to scientific matters are frequently expressed in words which represent the human aspect of the facts. Neither the infallibility of the authorship, nor the accuracy of the record is thereby vitiated. In considering the character and contents of the inspired writings, there are three features, each distinct from the other, which require remembering, viz: First, the authorship; second, the translation; third, the interpretation. It is under the third feature, not the first, that the references to scientific and other such matters have to be considered. They concern not the authorship, but the mode of expression adopted by the author—two widely different things. If the langua[illegible] were based upon narr[illegible] would exclude figurati[illegible] words. Christ, for i[illegible] a "sun," Mal. iv. 2; [illegible] he is not a sun, bu[illegible] ground be so foo[illegible] the statement is [illegible] The relations[illegible] Christ and hi[illegible] as that betw[illegible] heavens an[illegible]

[illegible] to[illegible] "T[illegible] lieve[illegible] us ha[illegible] and as[illegible] faith w[illegible] alone," [illegible] into prac[illegible] we can in[illegible]

To ma[illegible] each one [illegible] the lesson[illegible] few Sunday[illegible] us can visit[illegible] others can [illegible] truth; so wh[illegible] however little [illegible] made our speci[illegible] at first we only [illegible] as we grow older [illegible] years, we will be [illegible] greater things. Th[illegible] us in Eccl. ix. 10, the[illegible] thy hand findeth to do, [illegible] might, for there is no wor[illegible] vice, nor knowledge, nor wis[illegible] the grave, whither thou goest."

May we all hear the welcome "[illegible] done," when our Savior comes.

A. Roberta Lang.

Study.

2 Timothy ii. 15.

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers; and to shun profane and vain babblings, for, he says, they will increase unto more ungodliness, and their word will act as doth a cancer. For an example he mentions Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is past already, which has overthrown the faith of some.

In the 15th verse he says, Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. We can put great emphasis on that word Study, because it points out to us that we are not only to read the Scriptures, but we are to search them diligently, as in John v. 39—Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. In Acts [illegible]

[illegible] yo[illegible]

A [illegible] if he bu[illegible] in the day [illegible] is now. Use [illegible] world and he [illegible]

Never do anythi[illegible] an angry mind; for, a[illegible] body is born with a certain [illegible] passion, and from untow[illegible] stances will sometimes fe[illegible] tion, yet a sensible person [illegible] allow it to be discovered. [illegible] restrain it. Never mak[illegible] mination, and above al[illegible] tempt to carry out u[illegible] tion until you find yo[illegible] tirely subsided, an[illegible] saying anything th[illegible] unsaid.

Brother Huggins[illegible]

I had rather b[illegible] house of my Go[illegible] tents of wicked[illegible] Which is "The [illegible] God, the pilla[illegible] truth." 1 Tim[illegible]

[illegible] the [illegible] convene [illegible] 911. The [illegible] Alvin, Sec. [illegible] Vice President, F M McCrory [illegible] R C Railsback [illegible] J F Wagoner [illegible] Jos Williams [illegible] D E Vanvactor [illegible] Wm Huffer [illegible] to be supplied [illegible] R G Huggins [illegible] R C Railsback [illegible] R G Huggins [illegible] Gal vi. 9. [illegible] D T Holsted [illegible] J F Wagoner [illegible] Florence Cordill [illegible] Jos Williams [illegible] Committee [illegible]

...TTER TO A FRIEND

Covenants of Promise, and ... with the "One Hope, One ... Baptism." This is what ... o be—a letter written to a ... Sister C. L. Woodruff, who ... 9. She was the wife of our ... rother John O. Woodruff, ... short time since. This let- ... at first written for publi- ... after the death of the au- ... printed, and has since ... a number of editions. ... th of Brother Woodruff ... s been out of print, but ... repeated requests for it, ... ve issued a new edition ... ready for use. It makes ... ut, is plain and so easy ... onvincing in argument. ... as a monument to the ... writer through all these ... yet full of good for all. ... ice is 10 cents, 12 for a ... aid. Where larger quan- ... en that can be sent by ... wer rate will gladly be ... ers and Sisters, if you ... a series of sermons to ... ave a copy of this letter ... and you will have done ... thing, as one can hardly ... to missive and not receive ... to us and have a supply ... to hand out when there ... ty. You will do good and ... the work.

... LAST CHANCE.

... a number of books pub- ... ur late Brother John O ... We have only "The Word of ... During the last years of ... r Woodruff issued these ... at expense. Many were ... ugh his generosity. The ... ight to be out doing the ... red they should, and to ... to get one we will send ... n post paid for 75c each.

...THE article on "Salvation. What is ...?" which appeared in our issue Sept. ...5, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each. 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to R. Juergensen, Barberton, Ohio.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

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M A Woodward
...n Sermon F L Austin
Communion service
B W Woodward
...Praise service F V Blakely
Sermon F L Austin
M. A. WOODWARD,
FRANCES MCCRODAN,
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Committee.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

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A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

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WILL YOU T...

Certain persons have seen fit to find fault with the writer, have charged him with dealings that are unbecoming in a Christian, and have seen fit to publish circular letters which have been sent broadcast among the entire Brotherhood, assailing the honesty and integrity of the manager of THE RESTITUTION. At first we deemed it wise, and was advised by friends also, to let these matters pass; but the time came when we were compelled to speak, and in our issue of April 5, we gave some space to outlining our position, and giving some history of the paper as to our connection with it. We dislike to print matters of this sort in THE RESTITUTION, as it only tends to further strife, and injures the publication in the real design and scope of its service as a means of disseminating the truth, hence we give what we have to say now in a separate sheet, so that it may not injure the publication as a truth bearer.

We have been found fault with because we referred to the manner given by Jesus Christ in Matt. xviii. 15-17, for the dealing with one who has injured us. We are still unmoved in our position that the end and aim of Jesus in this instruction to his disciples was that publicity be avoided. He would have differences between brethren settled quietly and decently, without undue noise and stirring up. That is our contention, and we still maintain that much, if not all, of this disturbance could have been settled in a few moments, if it had been gone about in the quiet, private way indicated by Jesus Christ. But it was not so handled, and the persons who are responsible for it, must answer in the judgment day to God.

As has been said, when charges are general in character, they cannot be answered, but when they are made specific, then they can be, and should be. Hence we will proceed to explain a matter that has been made public by those who wish to stir up strife, and are now busy doing so. In the first place we wish to say what we have said before, that any person who will make up his mind from hearing one side only of any matter, is not a fit person to act as a judge. Any court would demand that both sides be fairly heard, before judgment could be passed.

As was set forth in RESTITUTION of April 5, we were owing some money, and among other debts was one note held by Sister Thompson, of Rensselaer, Indiana, given a number of years ago, and bearing a high rate of interest. Though slow in making payments, from being short of funds, we had not tried to run away, and had in no way disclaimed the debt, but endeavored to pay on it to the best of our ability. Being poor is unhandy, but has not yet been declared a crime, and our issue of April 5 shows the position we had taken toward paying our obligations.

In the month of July, 1909, Sister Thompson wrote a letter stating that she would accept the sum of $100.00 for the balance due on the note, and settle the account. Sister Thompson will not deny writing this letter. We did not have that much money at the time, but sent to her what we could, and promised to send more soon as possible. On December 8, 1909 she received (aside from what had been sent since she wrote in July) a draft for $100.00, which was more than she had said would satisfy her for the balance. However, no note was sent to us, nor even a word that she had received any remittances.

We met Sister Thompson at the Argos Conference in the fall of 1910, and to all appearance there was perfect good feeling on the part of us both. We had converse together, ate together at Brother Vanvactors, and no word was said that cause either to feel that there was any ill will. Since we had before met, Sister Thompson had an accident that crippled both her wrists, and I had suffered an injury to my right foot that renders that member a cripple for life. We each sympathized with the other over these misfortunes, and nothing but good will was apparent.

We sometimes have a little extra money at the end of a year, and last fall in looking over what we should endeavor to settle, this case came to mind, and I wrote Sister Thompson asking what she still held against us. On December 12, 1910 she wrote a letter, explaining she had had an expert to figure up all the interest to date, and gave the amount showing the whole accumulation of compound interest, at the high rate. She goes on to state that the high rate of interest was a worry to her mind, and that she realized that it was too much, as money was not worth so much, etc. She then says "*I have decided* to take stock in THE RESTITUTION for the amount now due me." She goes on and repeats, "I feel that this is too high a rate of interest for you to pay, and have decided to give up your note, and let you thus get out of my debt. This is something that I know you can do, and *I make this offer*, not only to relieve you of paying so high an interest, but also to relieve me of the worry this matter has been to my own mind." Further "Now as soon as you send me stock in THE RESTITUTION to cover the amount stated, I will send your note and call it square. Please see that the stock is properly *transferred* from you to me, sufficient to cover the amount stated."

This letter is dated Dec. 12, and on Dec. 15 Sister Thompson sent another letter stating that she had neglected to deduct what she owed for subscription account, and asking us to make the deduction. We did not get an expert to figure this up, but just took off the odd dollars and cents, and so made the shares of stock even money.

Now note a few facts:—Sister Thompson cannot, she dare not, claim that I induced her or influenced her in any way to take this stock. It was never in my mind to ask her to do so. Some years ago she was the owner and held fifty shares of this stock, and by her voluntary action had relinquished them to me for no consideration whatever—*Simply would not have them*. Knowing this, to have suggested to her that she settle by taking *more* of this stock which she then regarded as worthless, would have been an insult pure and simple. It was *her own* suggestion to take this stock—not ours. Again, to have questioned what she wanted with stock now, knowing her action of a few years since, would have been to show we distrusted her design, and that would have been an insult likewise. The only honorable thing for us to do was to grant her request freely and promptly, without questioning. This was done, and on Dec. 16, 1910 we sent to Sister Thompson the stock her letter called for, and on Dec. 28 she returned the note all cancelled, with a very kind letter declaring "I am very glad indeed to have this matter settled," expressing love for my wife, and wishing us the compliments of the approaching holiday season.

That, Brothers and Sisters, is the last letter we have received from Sister Thompson. We heard, however, that she was dissatisfied with the settlement she had made, but as she did not write to us about it, and as we naturally felt delicate about writing to her, we published in THE RESTITUTION of Jan. 4, and of Feb. 22, items that indicated our willingness to reopen any case that had not been settled satisfactorily.

We heard nothing more until April 14, 1911, Brother Richard Railsback of South Bend, Ind. came to our office with a letter written by Sister Thompson, in which she expressed dissatisfaction with the settlement made, and while Brother Railsback sat in the office we wrote a letter to Sister Thompson, kindly, and with no harsh words, stating that we were ready to take the stock back, and pay her in money till she was satisfied. The contents of this letter was made manifest to Brother Railsback, he gave his approval, expressed himself as satisfied that our action was all that could be asked by any one. We have not yet received a line acknowledging the receipt of that letter even.

When the shares of stock were sent to Sister Thompson, a letter was sent stating that there were no more of the blanks for stock certificates to be had, and that the official "seal" had been burned when our office was destroyed by fire. It was therefore necessary to write out a certificate, copying the original form, and marking the place where the official seal was placed on the old ones, thus making the best paper we know how to make that would indicate to Sister Thompson that the given number of shares of stock were *transferred* from us to her. We also, in accord with the Articles of Association, made entry in the Association book that this number of shares were on Dec. 18, 1910, tranferred from A. R. Underwood to Mrs. M. E. Thompson. Being official Secretary of the Association we had a right to do this.

Now, if this certificate was not made out in proper form, and that was where the trouble was, how easy it would have been to have returned the paper, indicating what would be the proper form. Surely that would have been the proper course in any business transaction, and no one could object to such being done. Then surely our offer of April 14, to take the unsatisfactory stock back and give the money in place, showed that we were not wishing to force the stock upon Sister Thompson in any way. It was transferred to her at *her* request, as a means of quieting her mind. Now that her mind was no longer quieted by it, we were ready to let her name what would quiet her mind, and do that, even to paying her the cash. Pray, what more could be asked? Can any body suggest more?

Why was this not done? Why has Sister Thompson not even replied to our letter? We are informed by "one who knows" that Sister Thompson was minded to accept our offer and return the stock and take the money, but "*they* would not let her do so." On Thursday, April 27, 1911, a lawyer-preacher from Cleveland, Ohio, named L. E. Conner, was in the City of Plymouth, on his way back from Rensselaer, Ind., and left word with a Brother to tell me that "He had those shares of stock now." Sister Thompson was not allowed to do as she wished to do, because—mark this well—because if she did she would be *partner in the fraud* with me!! So it was "demanded" of her that she play the game out (even against her will) and deliver the stock to the Secretary of the Ministerial Association. We sincerely hope that this has brought peace and quiet to our Sister's mind, and that as she nears the end of life she can look back to this with pleasure and assurance that God will approve.

Brethren, keep in mind this word—*Fraud*. We submit to all of you this: When Sister Thompson discovered through consultation with friends, that the stock she had was of no value on the stock market, that it was not written out properly, and for other reasons was not what she had hoped it would be when she wrote asking for it, if she had only done as Jesus' instruction says, quietly told me of the matter and asked for something else that had value, all this could have been avoided.

Brethren, by searching the innermost depths of my heart, God could not find any evidence of attempted "fraud" in what we done. Brotherly love could not find any such intent. No judge on the bench would be able to discover such attempt. We are left with one other personage who would be likely to look for fraud in such a transaction, and right here is a strong argument for those who hold to the existence of his Satanic Majesty.

Brothers and Sisters, we have endeavored to make clear to you a few points:—We never tried in any way to repudiate the debt we owed to Sister Thompson, but paid her as fast as we could, hoping for a turn that would enable us to clear all up. When she said that $100.00 would satisfy her for the claim, we sent her that, and more too. When she asked for stock to a given amount we at once complied with her request. Neither way of settlement was any suggestion of *ours*, but was *her own*. We listened not to "They say" afterward, but when the statement came to us, even by a third person, over her signature, that she was not satisfied, we at once told her we would do further what she wished. Does this look like we had attempted to do any wrong? To still cry Fraud, dishonesty, etc., in this case, and at the same time claim to be the custodians of the principles of peace, unity, harmony, and brotherly love, makes a travesty on the Christian religion, and shows how far men can wander from God.

We wish to apologize for dragging Sister Thompson's name into this matter, but there was no other course open for us. We wish to say that we do not believe she is wholly to blame, and that if she had been left alone, that no such unseemly things would have occurred. We think she has been drawn into doing some things by designing men, and is made a tool of to further their schemes, and we pity her indeed.

A suggestion was made by a well meaning brother, no doubt, that we select one, "They" select one, and the two select a third person, they to be a Board of Inquiry, to hear charges and counter claims, and render decision. Fault is found with us, declaring we "refused to submit to this demand of the Church." Of all things! Is that so!!! Let us see.

By referring to our issue of Jan. 4, 1911, the article on the 2d and 3d columns, page 2, gives an outline of our way of dealing with complaints. In a few words it amounts to this:—In a case of complaint of money not credited on subscription, we always take the subscriber's word and allow time be finally claims. In tract orders that fail to reach the buyer, we try to find them, and failing to do so the order is duplicated. Now, this obviates all expense of such a committee. All such a committee could do would be to hear a complaint and say who was at fault. Inasmuch as we offer to make good any loss by our own or our customer's carelessness, or any loss through the mails, all that remains is to send in the complaints, and they will be attended to. A hundred committees could do no more. We did do one thing more—We asked that the injured ones send in their own complaints.

One thing more and we are through this time. There is a cry made that "We propose to see that 'Righteousness' is done." Good, stick to it. It will be the making of you. If there is any one thing that is needed more than all else, it is that a reign of righteousness be inaugurated. There was a man in Plymouth on April 27, who declared he was the man who originated the Ministerial Association and takes full credit to himself for bringing about the present conditions. As it now stands the Ministerial Association, begotten and brought forth by L. E. Conner, who claims the position of chief manager, is the medium by which "righteousness is to be done." Pardon me for a moment, as this is only a suggestion. How would it do to appoint a committee of say three brothers and two sisters who shall "investigate" the career of L. E. Conner from say about when he was nineteen years old, and by circular letter report their findings to the Brotherhood, and see if the Church of God wants him to act for her as the "bringer in of Righteousness."

Yours for Righteous Righteousness,

L. E. Conner, Mgr.

The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

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The Restitution.

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

[Selected by S. Roxana Wince.]

Grief

"I know all is true you tell me,
That God is wise and good,
That the hand which spreads the heavens
Provides the sparrow's food.
I know how sure is his promise,
Better than you can say—
But the dearest one on earth to me
Was buried yesterday.

'Tis a sin, you say, to sorrow,
God knows and does the best;
'Tis a coward's faith that falters
At trial's crucial test.
My faith is ever a hero—
I do not say you nay,
But the dearest one on earth to me
Was buried yesterday.

God loveth the soul he chasteneth,
I know is Holy Writ;
Shall clay complain to the Potter
Who molds and fashions it?
I know that the heart of the faithful
Will trust, although He slay,
Yet the dearest one on earth to me
Was buried yesterday.

Aye, what is the darkest sorrow
That clouds life's little span,
Compared with the weight of glory
And joy undreamed by man?
But leave me now in my anguish
While to my God I pray—
"Thou knowest, Lord, that my dearest one
Was buried yesterday."

—Zitella Cocke.

Communicated.

The Future Doom of Russia.

The phrase, "Gog and Magog," occurs both in Ezekiel and also in Rev. xx. 7, 8, 9, which reads as follows: "And when the thousand years are expired, Satan (evil let loose) shall be loosed out of his prison, (the pronoun "his" is a personification of evil), and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them."

Please notice the following points of difference between the Gog of Ezekiel and that of Revelation:

1. The two Gogs belong to different epochs, far removed from each other. Ezekiel's Gog invades the land of Israel prior to the millennium, and the Gog of Revelation when the thousand years are expired.

2. They come from different parts: the Gog of Revelation comes from the four quarters of the earth: and the Gog of Ezekiel comes from the north parts.

3. The Gog of Revelation comes up against the camp of the saints, and Ezekiel's Gog to rob Israel, to carry away silver and gold.

4. Ezekiel's Gog a sixth part of his army escape destruction; but of the Gog of Revelation none escape, fire from God devoured them all.

Other comparisons might be made, but the above is sufficient. To fail to note the difference will confuse the mind of the student.

The loss of life in that war will be something appalling, something excelling anything known since creation. Ezek. xxxviii. 9 says "Thou shalt ascend and come like a storm, thou shalt come like a cloud to cover the land, thou, and all thy bands, and many people with thee." In point of numbers they shall be like a cloud to cover the land. Of all this great mass of people, God says, I will "leave but the sixth part of thee."

See Ezek. xxxix. 4-5, "Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee. I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field; for I have spoken it, saith the Lord God."

It will take seven months to bury the dead. See verses 11-15, "And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers, and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it; after the end of seven months shall they search. And the passengers that pass through the land, when they seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog."

We can hardly wonder at such a fearful destruction, when we read what God will do to them. See Ezek. xxxviii 22, "I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overwhelming rain, and great hailstones, fire and brimstone."

Then consider the proclamation to the Gentile nations: "Prepare war, wake up the mighty men, let all the men of war draw near." The preparation of war is going on on such a tremendous scale, it literally alarms the men of war themselves. When we consider the mighty destructive power of the weapons of war, the Gentile nations are preparing, we may wonder that anyone can escape from Gog's invasion of the land of Israel; as it is only a sixth part of the great cloud that cover the land will escape with their lives.

Mr. Maxim, the inventor of explosives and deadly weapons of war, has scented the war-spirit from afar, and has set himself the task, if possible to invent such fearful explosives, etc., that the very terror of them will cause the nations to dread to engage in war with each other. He is the inventor of smokeless powder. The U. S. government purchased from Mr. Maxim, his formula for "Maximite," a high explosive to be fired from a cannon with powder through armor plate.

He is now completing his "motorite" that is to be used in driving the torpedo through water at from 45 to 65 miles per hour. His small motorite-driven torpedo boat will be operated by two men, and will move so swiftly that it will be practicably impossible for the gunner of a battleship to strike it with a shot; while at the same time it will be able to throw a high explosive against a warship that will sink anything afloat.

Mr. Davis, of the United States army has invented a torpedo gun, that when it strikes the side of a vessel, it does not explode on the outside, but penetrates the ship, the shell is charged with a high explosive, and is set off with a time fuse inside the ship. In a test this shell passed through fourteen inches of steel, and ten feet of coal.

The first armor plate was made of wrought iron, but by 1891 steel began to be used. The "Harvey process" produced a steel with twice the power of resistance that iron had. After this Mr. Krupp produced a steel with ten to fifteen per cent greater power of resistance than the Harvey steel had.

In the years 1907-8, the discovery of the Vanadium steel put the Krupp process in the background. None of the large cannon have been able as yet to pierce the Vanadium steel plates. A Russian brought to the United States a small rifle, designed to shoot an improved bullet of some 44 caliber. He shot holes through Krupp steel seven-eighths of an inch thick. A piece of Vanadium steel plate half inch thick was put up. At one hundred yards distant, it required a magnifying glass to find where the bullet had struck. At twenty-one feet distant he could make but a slight mark.

General Miles said after inspecting the armies of various nations, "I have seen all the great armies of Europe, except the Spanish army. What I have seen does not indicate that the millennium is at hand, when swords will be beaten to plowshares."

Von Moltke, the German leader in military matters said: "Generally speaking it is no longer the ambition of rulers, which endanger peace, but the impulses of a nation, its dissatisfaction with internal conditions, the strife of parties, and the intrigues of their leaders. The great wars of recent times have been declared against the wish and will of the reigning powers. Today the question is not much whether the nation is strong enough to make war as whether its government is powerful enough to prevent war."

Early in 1876 Franklin Matthews wrote "The new year opened with the long roll in the armed camps of Europe. It sounded also through the United States, and its echoes reverberated against the mountains and in the valleys of Venezuela, and every other country on the American continent. The clash of arms was heard in South Africa, and the eyes of every nation were fixed intently on Great Britain. Would England fight? The great, proud, boastful England, was face to face with a great crisis as any nation in modern times has ever met. She was alone, and the war dogs of every other country were almost eager to jump at her throat. Her people had sung 'Britannia Rules the Waves' until the nation had almost felt herself invincible.

The United States early in December challenged this haughty spirit. England's mock heroics, and suppressed laughter at the audacity of this country, were soon changed to astonishment at the serious situation; and then it was seen, that no nation, England especially, could afford to conflict with this country. Then Germany practically threw down the gage of battle by an announcement that England must give up her protectorate of the Transvaal Republic. The English people, maddened almost to desperation, simply waited for a single hostile move on the part of Germany's emperor to touch a match to her guns, and let the havoc of probably such a war as the world never saw run through Europe.

Then it was that the long roll was sounded. Russia set her eyes toward Constantinople, France set hers toward Egypt, Germany toward England's colonies.

Every war office in Europe went over its plans of strategy. Every plan of mobilization was scrutinized. Every nation took account of its munitions of war, and of its financial strength."

E. H. Loecky said: "With the present gigantic armies, wars have, no doubt, become less frequent, though they have become incomparably more terrible.....To strew gunpowder on all sides may, no doubt produce caution, but it is not the best way of preventing an explosion."

Said the Review of Reviews: "The European nations are beginning to droop and totter beneath the ever-accumulating burden of military expenditure. There is hardly a country among them that is not at the present time struggling desperately to choke the deficit which is staring it in the face.....Everywhere the statesmen are seeking with feverish anxiety for new sources of revenue, but everywhere the insatiable maw of armament demands more and more millions."

Yet with all this enormous expenditure of money, in preparing for war, the cry is no more war; let us settle all national disputes by arbitration. Let us disarm our soldiers, and dismantle our warships. Yet with all this peace talk, preparation for war is not slackened in the least.

Now as late as 1908, Mr. Asquith the Prime Minister of England, expressed himself as follows: "I cannot indulge the hope that the youngest person now alive will witness the advent of the day of universal disarmament. I am not impressed by the contention that the completeness of the mechanism of destruction, and the vastness of the scale on which war is organized, will prevent statesmen and diplomats from light-heartedly indulging in war. The expenditure for armaments is now roughly estimated at $2,000,000,000 a year. The nations do not buy these things for ornament. They are intended for use, and some day they will be set loose upon the world."

Mr. Roosevelt while President said, "The best way to preserve peace is to prepare for war."

There is no power in men to make [illegible] Avely they may patch up a [illegible] peace, but some of them will soon be dissatisfied with the rulings of the arbitrators, and then the war dogs will get angry, and growl fiercely, and jump at each other's throats. This will be the condition of things when the Lord comes. See Rev. xi. 18, "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

After this wars will be made to cease. See Psa. xlvi. 6-9: "The heathen (nation) raged, the kingdoms were moved; he uttered his voice, the earth melted. The Lord of hosts is with us, the God of Jacob is our refuge. Come, behold the works of the Lord, what desolation he hath made in the earth. He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire."

The above is the only power that can make war to cease for all time. And this is the time in which it will be done.

"The king of the north" will go forth "like a whirlwind," but before the Lord gets through with him, he will doubtless think a "whirlwind" has struck him. He will enter "the glorious land" with his allied nations "like a cloud to cover the land," but the whirlwind of God's fury will leave only a sixth part of that mighty host. It will take seven months to bury the dead. That will be the last battle the king of the north will ever fight.

Look wherever you will, either in the social, political, or military world, we see that a grand and mighty upheaval is eminent. Worldly men who are ignorant as to what the Bible teaches tell us "that the present generation of men stand upon the very eve of the mightiest revolution that the annals of time have ever recorded."

Take the matter of capital and labor alone, the conflict is fierce and strong. The contractor takes a contract to accomplish a certain piece of work at a certain named price and time. He is on a nervous strain all the time. He knows not how soon some combine will raise the price of material, or his workmen will strike for shorter hours, or an increased pay; or perhaps some bank panic will occur. In fact wherever you look there is nothing stable or at rest. It is a solemn voice of warning sounding through the din and bustle of the age, proclaiming the only sure and stable thing there is—"We receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverance and godly fear."

I am bound for the one Immovable thing. What say you?

In the Blessed Hope.
W. H. WILSON.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

Table Talk.

AN EXHORTATION.

Heb xii 1, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Paul in this verse is alluding particularly to the previous chapter, Heb. xi, as an example of mental and physical endurance unparalleled except by [illegible] believe. But note the bulwark of faith in the back of all those ancient worthies which enabled them to endure. Almost every verse commences with "By faith they endured." And this is, must be, the foundation upon which we all must build in order to rightly exercise every Christian grace, and grow in wisdom and knowledge and in all pleasing. For without faith it is impossible to please God. Heb. xi. 6, for he that cometh to God must first believe that he is God, and also that he, God, is the rewarder of those who diligently seek him. We know our faith is built upon the sure foundation, Jesus Christ the Chief Corner Stone, through whom all those exceeding great and precious promises God made to the Hebrew fathers must come. We have believed the gospel, the glad tidings of the kingdom of God to be established upon this earth and to be dominated by the Christ, the seed long promised. We have been adopted into the family of God by becoming Abraham's seed faithwise to whoever the promises were made, and Paul says that they which are of faith, the same are the children of Abraham; for as many of you as have been baptized into Christ have put on Christ, and if ye be Christ's then are ye Abraham's seed and heirs to the same promises. Gal. iii. These preliminaries have a prior and direct bearing before it would be possible for us to do the will of God as outlined in this verse, Heb. xii. 1. Were this not so, then all the so-called Christian denominations are eligible for the kingdom God has promised to set up whether in heaven or in earth, but Paul is here setting before us a great cloud of witnesses, of whom the world was not worthy, who had washed their robes and made them white by a consistent walk with God by faith in those great and precious promises, for the belief of which Paul says, If we have been planted together in the likeness of Christ's death in baptism, we shall be also in the likeness of his resurrection. Wherefore, Paul says, Reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ whose name we have taken upon ourselves. Yield, he says, your members, yourselves unto God as those that are alive from dead works and your members as instruments of righteousness or right doing before God, being by baptism made free from sin ye have become the servants of righteousness and have fruit unto holiness, the end of which is everlasting life, Rom. iv.

Paul in this verse, the subject of our lesson, exhorts us to lay aside every weight, and every besetting sin which he says does so easily beset us, and switch us off that righteous and holy walk we are ever striving to maintain. I am glad to know that Paul's experience was the same as ours, and that our pattern and mediator was also tried in all points as we are. In his case without sin, but not so Paul nor us. I am also glad to know that Paul though he said what he did very often he hated, and that he would do he did not, yet after all his failings he could say, I have fought a good fight, I have kept the faith, and that henceforth there is laid up for him a crown of righteousness, which he will receive at the return of Christ.

James says the trial of our faith worketh patience; but let patience have her perfect work, that ye may be perfect and entire, wanting nothing. So we, dear brothers and sisters, will take Paul's advice in Heb. xii. 2, in which he says, Looking unto Jesus, who is the author and finisher of our faith, who on account of the joy that was set before him, endured the cross and despised the shame. Though we are a despised and insignificant band of believers on the lowly Nazerine, that same joy sustains us through all trials and temptations, and may it do so to the end of life's probation, or until He appears, is my earnest wish and prayer.

C. MOORE.

INDIANA CONFERENCE NOTICE.

To the brethren of the Church at large, Greeting:

Through the benificence of God we are brought thro'h another cycle of [illegible] Conference Antioch, beginning Friday morning at 10:30, June 9th, continuing over Sunday.

Let love pervade your hearts, and in thankfulness for the health and strength and prosperity given you during the year just past, lay aside worldly strifes for a brief season of praise and song to God, who gives us all things. Let us pattern more closely after our blessed Savior than ever before, and come in the spirit of gentleness and childlike confidence to labor in the Master's vineyard.

With all the work of the master-minds that have wrought at this place before us, let us come again with willing hands and determined spirit to place this year's work in credible place among the annals of old Antioch.

Those coming to Plymouth please write Brother F. M. McCrory, 214 Sophia Street, Plymouth, so that arrangements can be made for conveyance to the Church. Those coming to Argos notify Brother Frank Boggs or Sister Jane Taber, both of Argos, and you will be cared for.

F. M. McCRORY, V. Pres.
LYDIA RAILSBACK, Sec.

PROGRAM.

Friday, June 9.

10:30 a m Address by Vice President, F M McCrory
11:00 a m A talk by R C Railsback
Some practical needs of the Church.
12:00 m Dinner on grounds
2:00 p m Business meeting
3:00 p m Sermon J F Wagoner
7:45 p m Sermon Jos Williams
The new home.

Saturday, June 10.

10:30 a m Sermon D E Vanvactor
12:00 m Dinner on grounds
2:00 p m Business meeting
3:00 p m A talk Wm Huffer
6:45 p m Berean meeting,
Leader and subject to be supplied
7:45 p m Sermon R G Huggins
Life or death

Sunday, June 11.

9:00 a m Social meeting R C Railsback
10:30 a m Sermon R G Huggins
Perils of weariness, Gal vi. 9.
12:00 m, Dinner on grounds
2:00 p m Sermon D T Halstead
3:00 p m Communion J F Wagoner
7:15 p m Song service Florence Cordill
7:45 p m Sermon Jos Williams
The Son of Man

BENNETT BOGGS,
JENNIE MCDONALD,
HUGH LOGAN,
Committee.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Notice!

Those desiring Berean Booklets can get them from Alma Roose, Sac City, Iowa, for eleven cents a book, postage prepaid to any address.

Jennie McDonald

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, May 24, 1911.

We have received an extra call for some money. The case is extremely urgent, and we want help. Brethren, Friends, can you help a little to "hold up" our hands in this emergency? If you can and will, please do so very quickly.

In response to the above call we have received some very kind replies. We thank our friends—brethren—who appreciate our past, and want to aid us when it is needed. God bless your kindness.

Inasmuch as there are five Wednesdays in the month of May, our next issue will bear date [illegible]7.

The crowded state of the past week have made preparation of the Sunday School Lessons for this issue impossible.

Word from Sister Willey says that Brother H. V. Reed is preaching some excellent discourses to the friends at San Diego, Cal.

A communication dated May 22, from Sister Lydia Railsback, asks us to state that the Bible School Board of Indiana decided not to hold any School this year.

Regarding the meeting held in this City on May 24th, we will have somewhat to say later. Right minded and justice loving people will want both sides before passing judgment.

We had the pleasure of entertaining at our home Wednesday night, our old time friend, Brother W. H. Wilson of Chicago. Come again, Brother Wilson, for you are always welcome with us.

Brother C. Musselman, of Claypool, Indiana, was in this City one day the past week looking after some property interests here. We enjoyed his visit in our home, and will welcome him any time.

By reference to our issue of last week it will be seen that at that time our neighbor was taken sick. It becomes our sad duty to tell you that on Saturday night, May 20, a little before 11 o'clock, she died without a moment's warning. Mrs. Martindale was not a Church member—she was our neighbor. She was our neighbor in the highest meaning of that term. For a period covering near twenty-five years she has lived beside us. The boys of both homes have grown up as brothers. Seven years ago the very day Mrs. Martindale died, their oldest son was buried, leaving them with one son living. This young man was away at the State University where he is a student, so was not here when his mother died, which gave an added element of distress to the case. Not alone in the now desolate home, and with those of the near neighborhood, will Mrs. Martindale be missed, but the out-most bounds of the entire community will suffer loss, for she was one who was continually doing little deeds of kindness. She was one who was thoughtful for others, quick to aid in distress and sorrow. The rarest compliment that we can pay to the memory of this neighbor whom we had grown to love, is to say We miss you. Mr. Martindale and Frank have our heart-felt sympathy.

Dear Brother Underwood,

I have returned to the Northwest country where the better part of my life was spent teaching the coming of Christ and the establishment of his kingdom. I am not here to contend, but I hope to give the best part of my energy to living pure myself and inducing others to live absolutely pure—Reader, will you do it? "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is, and every man that hath this hope in him purifieth himself even as he is pure."

I have returned with the desire that our beloved brethren here and in other places may see that there is more importance in living the practical life of Christianity than in contentions

Love to all.

W. L. Steele.

The Restitution is only $1.50 per year. Try it a year.

Communicated.

Throne of David.

Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said, The spirit of the Lord spake by me, and his word was on my tongue. The God of Israel said, the Rock of Israel spake to me. He that ruleth over men must be just, ruling in the fear of God, and he shall be as the light of the morning when the sun riseth, even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation and all my desire, although he made it not to grow, 2 Sam. xx. 1-5.

This is quoted from the so called King James version of the Old Testament, and shows how those old translators of the blundered deadly blow at understanding God's promises. Here is the same passage as translated from the second to the fifth verses by the late Prof. A. B. Davidson, D.D., L.L.D. The spirit of the Lord spake by me. And his word was on my tongue. The God of Israel said. The Rock of Israel spake to me. A ruler over men a just one. Ruling in the fear of the Lord. As when the morning breaketh and the sun riseth. A morning without clouds. The tender grass springeth up of the earth. From the clear shining after rain. Surely such is my house with God. For he hath made with me an everlasting covenant. Ordered in all things and sure. For all my salvation and all my desire. Surely he will make it to spring up.

This translation, which is no doubt the correct one, puts an entirely different complexion on the whole passage, and does not leave the idea that God will not fulfill his promise to David. In Psa. lxxxix. 34-37, God says, My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Notwithstanding these promises by God to David concerning the perpetual existence of his throne, the vast body of so called Christians and their preachers do not believe that God will fulfill his promise to David, when he asserts that he has sworn by his holiness that he will not lie unto David. I once cornered a popular minister of a Methodist church on this subject of Christ yet to raise up the throne of David on Mount Zion, and at last he admitted that John Wesley believed it, and preached it, and that they, the Methodist preachers of the present time, were very derelict in their duty in not preaching the gospel of the kingdom. What an admission from a man who is paid a large salary for preaching the gospel!

The angel who appeared to Mary, Luke i. 30, said Fear not Mary, for thou hast found favor with God, and behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

These are promises made by the great God of heaven, concerning this kingdom and throne, and yet how few believe them or look for their fulfillment amongst the millions who at the present profess to be rejoicing over the natal day of Christ. This kingdom promised to him by his Father was the burthen of his preaching during the whole of his ministry. Mark in his first chapter records this fact, verse 14, "Now after John was put into prison Jesus came into Galilee preaching the gospel of the kingdom." Matt iv 23, And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom. Luke xii 32, "Fear not little flock for it is the Father's good pleasure to give you the kingdom. Luke xxii 29, 30, And I appoint unto you a kingdom as my Father hath appointed unto me that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. Humanly speaking Christ was put to death because he claimed that he was born to be a king. John xviii 37. Pilate therefore said unto Him, Art thou a king then? Jesus answered, "Thou sayest that I am a king to this end was I born and for this cause came I into the world that I should bear witness unto the truth." And when Pilate could not find any fault in him and wished to release him, the Jews cried out, saying, If thou let this man go, thou art not Cesaar's friend; whosoever maketh himself a king speaketh against Cæsar. That was the position they got Pilate into by Christ's claim that he was born to be a king. If Christ had explained to Pilate as our modern preachers do who profess to preach the gospel of the Lord Jesus Christ that his kingdom was to be up in heaven, where he was going to go to presently, Pilate would not have had to fear the wrath of Cæsar and would not have had to consent to his death much against his will, for he could easily have explained to Cæsar if he had let him go and been reported for doing so, that this man was only a religious fanatic and made no claim to a kingdom on this earth. But Christ claimed to be born to be a king here as God had so [illegible] 1 Pet. [illegible] came preaching the entire Jewish world was looking anxiously for the Messiah who would set up David's throne again and drive out their oppressors from the land. In his first recorded sermon he certainly encouraged the idea that the oppression of God's people was to cease when he said, "Blessed are the meek for they shall inherit the earth." Matt v 5. The meek certainly did not inherit the earth then and certainly never did so since, but God will give them the earth to inherit in his own good time. Christ's twelve disciples believed that Jesus was the Messiah, they fully believed that it was he who was to redeem Israel. Luke ix 1, 2. Then Jesus called his disciples together and gave them power and authority over all demons and to cure diseases and he sent them to preach the kingdom of God and to heal the sick. Then what did, what could those men preach but what they believed, that Jesus had come and that he was the long looked for Messiah who would set up David's throne again on Mount Zion. The only thing they were mistaken in and never could comprehend until after his death and resurrection was that he had to die first for the sins of the world and rise again from the dead and then be seated at God's right hand until his foes were made his footstool. See the 2nd Psalm.

He was seen of them forty days after his resurrection and speaking with them of the things pertaining to the Kingdom of God. Yet, after all that instruction they still believe that he is going to establish the throne of David again on Mount Zion; for the last question they ask him was "Lord, will thou at this time restore the kingdom to Israel?" If these apostles had been mistaken all through their ministy with Christ as our modern preachers contend that Christ's kingdom was to be in heaven, not upon the earth, surely this question has put Christ in a position to correct their great mistake in regard to the location of his kingdom, but he does not do so, his reply is "It is not for you to know the times or seasons which the Father hath put in his own power."

Surely this reply confirms their idea that he was going at some time to restore again the kingdom to Israel.

Part of the gospel or good news which Christ and his apostles preached was that Christ is to reign here personally on this earth and that rewards and punishments are to be here, "For the Lord taketh pleasure in his people, he will beautify the meek with salvation. Let the saints be joyful in glory; let them sing aloud upon their beds; let the high praises of God be in their mouth and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people. To bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgments written, this honor have all his saints. Praise ye the Lord.

A very different occupation this from sitting and playing on golden harps in heaven.

A. Wallace Mason.

ANNOUNCEMENT.

The Northwest 24th Annual Conference of Oregon and Western Washington, will convene at Corvallis, Oregon, from June 22 to 25, inclusive. All the brethren are earnestly requested to attend and take a hand in this good work.

Yours in hope.

Frank Smalley, Pres.

Brotherly Love.

1 John, chapter two.

Verses 9-11, He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

In chosing a text for the subject of the day, we have taken the above, for in it we have both the Negative and the Positive, thus showing us the strength and power of love, and the absolute weakness and helplessness of those who have it not.

In the preceding chapter we read:—God is Light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ [illegible] us from all sin.

By this we plainly see, that if we are to be cleansed from sin by the blood of Jesus Christ, the Son of God, our Lord, and have that fellowship with Jesus, also that fellowship with our heavenly Father, we must also have a fellowship with the brethren of the household of faith: a fellowship that can be gained only by and through Love, for he that loveth his brother abideth in the light and there is none occasion of stumbling in him; but he that hateth his brother is in darkness and walketh in darkness, and knoweth not whither he goeth.

In defining the word Love, the Standard Dictionary says—Love, a noun, a strong complex emotion or feeling inspired by something, as a person or a quality, causing one to appreciate, delight in, and crave the presence or possession of the object, and to please or promote the welfare of that object; the yearning or out-going of the soul toward what is apprehended and regarded as good or excellent from any point of view or in any relation; devoted affection for or attachment to; strictly applicable to persons.

But, as I understand it, our lesson for today, is not so much What love is, as the result or outgrowth of love.

We sometimes hear that there are many kinds of love; the natural love we have for our kindred, the sisterly love, the love we manifest for a sweetheart, the friendly love, the fatherly love, the motherly love, but in making this statement we err, for Love in the abstract is the same. Love is of and from God. A good deal in this world that should be called Fascination, is labelled Love. It is against human nature to love a being unless that being has some attribute that appeals to us as loveable; in other words we must know a person before we can love them, and this argument teaches us if we are to love the brethren, we must know them. We must mingle with them, we must not be content to see them for a few minutes only, while at the meeting on the Lord's day, but we must make of them our companions and friends.

This question of Brotherly Love is a serious one. Paul in 1 Thess. iv. 9, says, But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another.

Again in his epistle to the brethren at Rome, as recorded in chapter xii. 9-10 he says, Let love be without dissimulation, abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another.

In this last clause we begin to see the result of brotherly love. Cause—Be kindly affectioned one to another, with brotherly love. Effect—In honor preferring one another. Giving each other preference, without personal ambition, all working together for the general good.

If this policy was practised among the brethren, would we have the kind of meetings we now have among the churches? If this policy was practiced in our own meeting, what would be the result? In honor preferring one another. Let us ponder it.

Love is not all sentiment; it has its practical side as well. The above quotation shows us that this is true, as also we learn from 2 Peter i. 5-7, where he sums up the Christian's growth in that great example of addition—Diligence, faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness, charity. What is the answer? For if ye do these things ye shall never fall, and an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. In verse 9 we read He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his sins.

In this instance I have given both the "negative" and the "positive" teaching for I sometimes think the "negative" teaching the most powerful, and while on this theme let us quote another "negative" passage, one of the sayings of the Master as recorded in Matthew v. 22.

"I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother Raca (Margin-Vain fellow) shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire," and in the following verses the blessed Jesus tells us, that should it so happen that we have any difference with our brother, not to bring our gift to the altar until we have been reconciled, and to my mind this would refer to the Lord's Supper today, and as we read further on in Matthew (xviii. 15-17) we find Jesus still speaking, and he says, "If our brother trespass against us, we are to go to him alone and tell him of his fault, if he will not listen, then we are to take one or two brethren with us, and we are only to make the matter public when he refuses to hear us under the above circumstances. Should we be the one in error, and refuse to forgive when our brother comes to us, according to the above plan, then we deserve the punishment that was metered out to the unforgiving servant in the Lord's parable recorded in the latter part of this same chapter. Then in Paul's letter to the Church at Galatia—he warns us—through them—(chap. v. 25, 26,) "If we live in the Spirit, let us also walk in the Spirit." "Let us not be desirous of vainglory, provoking one another, envying one another" and then continuing in the 6th chapter, he says, "Brethren, if a man be overtaken in a fault, ye which are Spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." "Bear ye one another's burdens and so fulfill the law of Christ." Do you not think that Paul is here teaching the "practical" side of brotherly love? We have more of this "practical" love taught us, by the same apostle when he writes his first epistle to the Corinthian Church (chapt viii.) when he says, That through our superior knowledge of the love and grace of God, we have liberty to do such things as we desire, but at no time must we use that liberty, if in its use, we offend or weaken the faith of the brother who is not so strong in the faith, who has not the same knowledge as us, but at all times we must curb our own desires, thus showing we really have the love of Christ and are willing to keep his command "As the Father hath loved me, so I have loved you, CONTINUE YE IN MY LOVE." Then John in his 1st Epistle, verses 15-17, writes, "That whosoever hateth his brother is a murderer, and hath no eternal life abiding in him, that we should love our brethren, even as God loved us, to the extent that we would lay down our life for each other, and that those who hath the means should assist those in need." Such a love as this would be much more than a sentimental love, and would come near fulfilling the admonition of Paul (Heb. xiii. 1) "Let brotherly love continue" and in conclusion let me quote the apostle Peter as recorded in his first epistle, chapter one, verses 22 and 23, "Seeing ye have purified your souls in obeying the truth through the Spirit unto UNFEIGNED LOVE of the brethren. See that ye love one another with a pure heart fervently" "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."

"This is my commandment, that ye love one another, as I have loved you." Jesus in John xv. 12.

Alex. D. Donaldson.

It has been said that todays are made up of yesterdays. The unexpected trials that come sweeping like torrents over the soul cannot be successfully withstood today if our yesterdays have been spent in careless idleness and easy inactivity. Great victories are not achieved without effort; the man is yet to be found who has been "kicked into success."

"Paul's thorn originated in the malignant hatred of the devil, but was permitted by the Lord to remain with all its resulting distress. This and all similar mysteries must be committed to the sovereign will of Jehovah who doeth all things well."

Obituary.

Henry Metheny passed away at his home in Shelby, Nebraska, on May 15, 1911, following an illness of five months. During most of this time he was confined to his bed. For the past two years his health has been failing and about the first of December, he had a severe attack of lagrippe. From his general weakened condition, he was not able to survive. Brother Metheny was born Oct. 26, 1830 in Licking County, Ohio and in 1852, was married to Sarah Moore. They settled on a farm in Carroll County, Illinois in December, 1863 and eight years later moved to Lanark on account of the illness of Sister Metheny, who was a confirmed invalid for nine years. Probably there are some still living at Lanark who remember the long struggle and hardships he went through to save the life of one who was so dear to him. In 1880, they moved to Butler County, Nebraska and located on a little farm, thinking the change of climate might improve his wife's health. This proved to be true for a while and later they moved to Shelby where Sister Metheny died in 1902.

To this union seven children were born, three of them dying in infancy. Of the remaining, one daughter, Mrs. Amanda E Bahr resides at Havelock, Neb., Daniel and George Metheny at Shelby, Neb., and Dr. Samuel Metheny at Lincoln, Neb.

Brother and Sister Metheny were baptized by Bro. J. M. Stephenson at Plum River, Ill., in 1866. Their path was strewn with many thorns, but they murmured not, ever looking forward to the peace that awaits the righteous in the glorious kingdom of God. They are now peacefully sleeping side by side in the little cemetery at Shelby awaiting the return of our Lord.

Samuel Metheny.

Martha J. McFall was born in Granville, Washington Co., N. Y., March 28, 1829.

In 1844 she came with her widowed mother and her brother to Wisconsin, and the same year was married to Caleb Preston. Two children were born of this union, Marion J. and Ella M.

She and her husband were baptized on hearing the gospel preached by H. V. Reed, J. M. Stephenson and the Allertons in the 50s. Mr. Preston died at Neenah, in 1863 and in 1877 she was married to Mr. John Sipes of Parfreyville, Waupaca County.

Mr. Sipes died in 1895. Mrs. Sipes is survived by two daughters, Mrs. J. K. Fritzinger of Appleton, Wisconsin, and Mrs. W. C. Barlow, of Waupaca, R. F. D. 2; four grand children; seven great grand children and a brother, Henry McFall, of Escanaba, Michigan.

The deceased died April 28, of pneumonia, after a two week's illness, at the home of her daughter, Mrs. Barlow, with whom she had lived for the past seven years. She lived a cheerful, optimistic life and who faithful in her belief until death called her.

Mrs. M. C. Barlow.

Roy Willey was born in Arkansas County, Arkansas, June 15, 1878,—died at Ann Arbor, Michigan, May 17, 1911.

He grew to manhood in Arkansas, enjoying the educational advantages of the common and high schools of the county.

In 1901 he moved with the family to Indiana, where he graduated from the Valparaiso Business College and afterward assisted his father in his business.

At an early age he united with the Advent Christian Church and has lived a faithful Christian life, always holding family worship in his home and taking an active part in Church and Sunday School work as long as he was able to attend.

He was married to Miss Blanche Herold, Sept. 30th, 1908, and soon afterward moved to a farm near Constantine, Michigan, where he has since resided.

January 17th he went to the hospital at Ann Arbor, to take treatment for kidney trouble. He underwent two operations and suffered much during his four months stay at the hospital, in a vain hope of regaining his health.

He leaves a devoted wife, two brothers—Thos. E. of Spokane, Washington, and Ortel R. of Marion, Indiana, besides a step-mother and many relatives and friends who will sadly miss Roy from their lives.

Mrs. Anna Willey.

[Roy Willey, subject of the above sketch, is a nephew of Brother J. H. Willey, and was held in high esteem by him.—Ed.]

Ebenezer, 1 Sam 7, 12

The copy for this department of The Restitution is supplied by Brother Robert G. Huggins, of 10628 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Life's Journey

Soon life's journey will be o'er, our trial soon will end,
When God's beloved Son the second time shall send;
When Abraham, and all the saints, shall rise to meet their Lord.
As promised to them of old, in God's most precious word.

Meet me there on Eden's plains, yes, meet me there at home;
Meet me there when Jesus comes, to reign on David's throne.

So a Gabriel's trump will sound, and wake the righteous dead;
Soon they shall rise, to meet their triumphant Head;
All nations then shall be blessed, with peace and joy sublime.
Eternity be ushered in, and mark the end of time.

. . . . . Here on Eden's plains, etc.

J. E. Hogarth.

The End of the Ages.

The end of the ages has come,
Come as the Master foretold;
For faith is fast leaving the earth,
Replaced by the love of gold.

He said, when the Son of man comes
Shall he find faith on the earth?
And this has surely come to pass
Of faith there is a great dearth.

Men do not believe in a God.
Every thing just pushed along.
Just turned round and twisted and came,
Came with a dance and a song.

No need for a Creator now,
Every thing comes of itself;
The important thing now to do
Is to gather in the pelf.

And as for God's message to man,
The sages have turned it down.
If you should say it is God's Word
They will treat you with a frown.

The end of the ages has come;
Come, come with their sinking sand;
And now the question is to all
Where, where are you going to stand?

A. Wallace Mason.

The Inspiration of the Bible a Test of Fellowship No. 5.

The apostolic teaching concerning the character of the Old Testament Scriptures is applicable also to the inspired writings known as the New Testament. The latter are equally with the former, "the oracles of God." Heb v 12. A divine oracle is either spoken or written utterance of the Deity; hence Peter's injunction, "If any man speak, let him speak as the oracles of God." 1 Peter iv 11. The apostolic writings are an essential part of the "foundation" on which "the household of God" is "built" (Eph ii 20), and they are subject to the same definitions respecting authorship and character as are the writings of the prophets. Paul's epistles are placed on a par with "the other Scriptures" (2 Pet. iii 16), and are, therefore "holy." When the apostles addressed unbelievers "they spake the Word of God." Acts iv 31; vi 2; xiii 46; 1 Cor xiv 36. To exclude the suggestion that what they said was in whole or in part their own thoughts and language, Paul says that the Thessalonians "received it not as the word of men, but as it is in truth, the Word of God." 1 Thes ii 13. Those who believed and obeyed are described as having been "born again......by the Word of God." Was that which was written to believers any less the Word of God than that which was spoken to unbelievers? The language of the apostle Paul precludes such an idea:—"We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth." 1 Cor ii 12-13. The familiar character of these writings is no evidence that they were not written throughout under spirit control. It is presumption to fix on any passage—such as the allusion to Paul's "cloke" (2 Tim iv 13) and the "wine" for Timothy (1 Tim v 23)—and to say that the Spirit had nothing to do with its being written, and that, therefore, it is not a part of the Word of God. Who can, with authority, affirm that the reference to the "cloke" did not serve some purpose of the Spirit in the first century which does not now exist? No one; then none is justified in affirming that it was not inserted through Spirit guidance. The advice to Timothy about his "infirmities" is an illustration of brotherly solicitude, and thus embodies in a practical form the admonition that the members of the one body "should have the same care one for another." 1 Cor xii 25. The apostolic epistles were written not merely for the benefit of those to whom they were addressed, but also for subsequent generations. It is true of them, as of the earlier writings, that they "were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." Rom xv 4. The personal matters contained in them are on a par with the biographical incidents of Old Testament history, and, in like manner, illustrate some of the principles of divine commands. They are all "profitable" for the "instruction" of "the man of God." Even if it could be proved that they were not written under Spirit guidance, the fact that they formed part of a Spirit-indited letter would be sufficient evidence of Spirit sanction as to give them in the absence of a disclaimer, all the force of an inspired record. But such proof is not forthcoming; its place is supplied by audacious assertion.

The apostolic statement that "unto the Jews were committed the oracles of God" (Rom iii 1) suggests an enquiry: why were they so given? The answer is found in certain words of God, which Moses repeated to Israel:—"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation." Exod xix 5-6. This object was not realized; for Israel failed to obey God's voice and keep his covenant. But though the nation, as a whole, failed in obedience, individual members succeeded in the exercise of faith; there was a remnant "according to the election of grace" Rom xi 5, who "obtained a good report" through listening to the voice of God as expressed in his written oracles. When those of them who were living in apostolic days substituted for the abrogated "works of the law," Gal ii 16, the righteousness of God which is by faith of Jesus Christ," Rom iii 22, were they deprived of the custody of God's "oracles," or did they cease to be the depository of them? Rather did the national defection throw upon the faithful "remnant" an increased responsibility as "witnesses," Isa xliii 10, and custodians for God. The apostles and all other Jews of like mind showed by their zeal for Moses and the prophets, Acts xxiv 14; xviii 24, that they recognized this; they were in "great heaviness" and sorrow of heart for their "kinsmen according to the flesh" Rom ix 2-3, earnestly desiring that "they might be saved," Rom x 1; to effect which they "reasoned with them out of the Scriptures," Acts xvii 2, "saying none other things than those which the prophets and Moses did say should come." Acts xxvi 22. They recognized that the voice of God, after the appearing of Christ, was but a continuation of the voice which had spoken for the previous four thousand years, and consequently treasured the written "oracles of God" which succeeded the Pentecostal outpouring as much as those which preceded it.

When the Gentiles received "the word of the Lord" Acts xiii 48, they were placed in relation to "the oracles of God" in precisely the same position in regard to both privileges and responsibilities as were the Jewish followers of Christ. These two classes collectively constituted Spiritual Israel. Some of "the natural branches" of God's cultivated olive-tree were "broken off"—Rom xi 17-21—that branches from the "wild olive tree" "might be grafted in" ver. 19. With what object? That they might "partake of the root and fatness of the olive tree" verse 17. How were they to do this? By listening to the voice of him by whom it was planted. That "voice" was uttered to the people of Israel that they might become "a kingdom of priests and an holy nation." Jewish and Gentile believers in Christ have the prospect of becoming "kings and priests unto God"—Rev v 10—and they are even now "a royal priesthood, an holy nation." 1 Pet ii 9. Shall it be said that "the oracles of God" were "committed" to Jews after the flesh, and that they have not likewise, in their more comprehensive form, been committed to Jews after the Spirit? Previous generations have not thought so, or we should not read of "them that were beheaded for the witness of Jesus, and for the Word of God." Rev xx 4. Will the present generation of inward Jews be inferior to those which have preceded it? If so, how can they expect to be among the "called and chosen and faithful," Rev xvii 14, whom John in vision saw "living and reigning with Christ a thousand years?" The "Oracles of God" have been handed down to us from apostolic days through two channels, viz., the "little horn" of Daniel's "fourth beast" dominion, and the "Saints of the Most High." The little horn preserved the manuscripts but destroyed their teaching; whereas, the "Saints" preserved both. Between the two, there was continued strife; which is, in itself, a guarantee as to the genuineness of the Oracles transmitted to us. The printing press has superseded the necessity for preserving them in manuscript form, but it has not diminished the responsibility of defending their divine authorship and the whole of their contents. When there is disagreement among the brethren of Christ as to this duty, who causes the "division" which ensue? The uncompromising section are always blamed; they are always addressed in language parallel to that which Ahab uttered to Elijah; "Art thou he that troubleth Israel?" 1 King xviii 17. The reply of Elijah is, in substance, their justification: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." ver 18.

"The household of God" is described by Paul as "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." Eph ii 20, 21. The essential features of this "temple" are defined by the same apostle in chap iv 4-6: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Their number is seven, which enables us to identify them with the "seven pillars" "hewn out" by "wisdom" when she "builded her house" Prov ix 1; they constitute, therefore, the perfection of revealed wisdom, they are complete and need no addition; neither must anything be taken away from them. The following may be considered to be the order of their importance: One God and Father, one Spirit, one Lord, one faith, one baptism, one hope, and one body. Now the body is a community composed solely of those who reject the traditions of men as embodied in the creeds of Christendom, and who understand and believe the unadulterated truth of God, as revealed through the mouths of Moses, the prophets, Jesus and the apostles.

This definition of the "one body" shows that at that time the whole Bible, and not a selection from it, was recognized as the foundation on which the multitudinous body of Christ was based; a definition which is in harmony with the words of Christ concerning the twelve:—"Sanctify them through thy truth; thy word is truth" Jno xvii 17. The Old and New Testaments are the "Word of God" Jno x 35; 1 Cor xiv 36; therefore they constitute in their collective form the means by which the members of the "one body" are sanctified or made holy.

Psalm cxix is composed of a series of parallelisms, in which by a marvellous but simple variation of language divine revelation is constantly extolled; there are very few verses—perhaps half a dozen—which do not refer to it in some form. The following are a few illustrations:—"Blessed are they that keep his testimonies" ver 2; "Through thy precepts I get understanding," ver 4; "Teach me thy statutes" verse 12; "I will have respect unto thy ways" (ver 15; "I will not forget thy word" ver 16; the law of thy mouth is better unto me than thousands of gold and silver" verse 72; "Teach me thy judgments" ver 108; "Thy law is the truth" verse 142; "All thy commandments are truth" ver 151; "All thy commandments are righteousness" verse 172. The words "testimonies," "precepts," "statutes," "ways," "word," "law," "judgments," "truth" "commandments," and "righteousness," are used interchangeably. They are sufficiently varied and comprehensive to include every feature of the Holy Scriptures; it is impossible to select any portion which does not come within the meaning of one or more—historical or prophetical, doctrinal or practical. "The truth" is the whole "Word of God;" consequently to believe the truth," 2 Thes ii 13, and to "obey the truth," Gal iii 1, requires the acceptance of that "word" in its entirety. "No lie is of the truth," 1 Jno ii 21; and therefore no error pertains to its synonym, "the Word of God"—another way of describing it as infallible.

"The truth of God," Rom iii 7, is identical with "the wisdom of God," 1 Cor ii 7, which is described as "manifold," Eph iii 10. Its first utterance was the prediction in Eden that the seed of the woman should bruise the seed of the serpent in the head, Gen iii 15. At a very early date it was the subject of rejection; the flesh, in the person of Cain "abode not in the truth," John viii 44, and became "a murderer." All subsequent revelation is but a "manifold" development of the Edenic announcement; the covenants with Abraham and David enlarge the outline, and the writings of the prophets and apostles fill in the detail. The whole is presented in type by the Mosaic law, the enactments of which are practically illustrated by the historical books of the Old Testament. The believers of "the truth" are not only "Abraham's seed," Gal iii 29, but the multitudinous "seed" of the "woman" Rev xii 17; a relationship which imposes upon them the obligation to receive and defend all that God has caused to be written in reference to that "seed" in its varied forms whether national or individual, fleshly or spiritual, mortal or immortal. [illegible] t constitutes a covenant; each [illegible] its special and distinct clauses. Some of the promises are for national Israel, and some for Israel after the Spirit; the former are a necessary basis for the fulfilment of the latter, and, therefore, the one cannot be divorced from the other; to take away any part of their manifold elaboration is to impair their completeness. The heirs to an earthly estate would be considered foolish and blameworthy to allow the document—whether a deed or a will—by which they were guaranteed possession, to be tampered with in the least, for fear that it might invalidate their claim witness the care with which all such pieces of parchment are preserved and their words defended. How much more important that the written expression of the divine will, offering an everlasting inheritance, should be perused, understood, believed, obeyed, preserved, and defended, that there may be no risk of the heirs of God losing the proffered privilege.

The seed of the woman and the seed of the serpent represent two opposing elements, which have their ramifications in a variety of directions. They divide the Adamic race into two distinct classes, one of which is on the side of God and the other against him. From a national point of view, the Jewish race is the seed of the woman, and the Gentiles the seed of the serpent. From an individual standpoint these two seeds find their counterpart in the righteous and unrighteous Jews, and in the faithful and unfaithful brethren of Christ. The principles which they represent are united in each of God's sons, one being called "the old man" Eph iv 22, and the other "the new man" verse 24. The doctrinal and practical portions of the Bible set forth the means by which "the new man" may obtain the victory over "the old man;" the historical parts give illustrations of the way in which the two seeds have each, at various times, both nationally and individually, been in the ascendant; and the prophecies predict conflicts of a similar character. The gospel is glad tidings of the final triumph of the seed of the woman over the seed of the serpent, for which all the previous conflicts are in the aggregate a necessary preparation. The announcement in Eden was the germ of the "gospel preached unto Abraham" Gal iii 8, "the gospel preached" to the Israelites, Heb iv 2, and the gospel preached by the prophets, Christ, and the apostles. To believe that gospel at any stage of its development is to believe that the seed of the woman will completely bruise the seed of the serpent. The steps by which the final consummation is reached are not only [illegible] ortance to the [illegible] the woman. Wh[illegible] tive record be found? Nowhere but in the Holy Scriptures; they extend from the third chapter of Genesis to the end of the Apocalypse. The Bible is, in fact, the book of these two seeds. There has always been some portion of the serpent's seed which has tried to pervert or destroy the inspired description of its conflicts and final defeat. It has treated the Word of God in the same way that it dealt with the Son of God, and with a similar result; resurrection has followed crucifixion. The attempt to extinguish it has increased its power. Being incorruptible, 1 Pet i 23, it cannot die, neither can its vitality be weakened, "The Word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." ver 25. The gospel is thus synonymous with the Word of God, and the basis of fellowship for believers of the gospel is the whole of that Word, viz, the Bible.

The only occupants of Wisdom's temple are the believers of that which is variously described as the truth, the one faith, the one hope, the gospel, the kingdom, the way of salvation, the way of the Lord, and the things concerning the kingdom of God and the name of Jesus Christ," etc. An essential condition of their entrance is the acceptance of "the wisdom of God" in its elementary form; without which they cannot grow, 1 Peter ii 2, in that wisdom, as did their elder Brother, Luke ii 52. Their growth, or increase, should continue until they "filled with the knowledge of God's will in all wisdom and spiritual understanding." Col i 9. If this be neglected, they fail to fulfil the object for which they entered wisdom's temple.

Among the exhortations to wisdom's children are the following: "Let their heart retain my words; keep my commandments and live" Prov iv 4; "depart not from the words of my mouth," ch. v 7, "for my mouth shall speak truth," ch. viii 7; "blessed is the man that heareth me, watching daily at my gates. For whoso findeth me findeth life, and shall obtain favor of the Lord" chap viii 34-35. Everything in the Holy Scriptures is the voice of wisdom, uttered "at sundry times and in divers manners." Heb i 1. That voice invites all its children to hear all that it has said, and exhorts them to "depart not from" any of its "words." If dutiful they comply; if froward, they evade the obligation by perverting the words or denying that they have come from the mouth of wisdom. In this way, every thing that has been written concerning the "seven pillars" of wisdom's temple has been nullified. The "one God" has been transformed into a co-equal and co-eternal member of a Triune Godhead; the "one Spirit has been treated as a person distinct from the Father; the "one Lord" has been represented as being without beginning, and as the possessor, when on earth, of a nature which could neither be tempted nor die; the "one Faith" has been defined as having reference to a land in heaven; the one Baptism has been altered from the immersion of adult believers to the sprinkling of infants; the one hope has been interpreted to mean union with Christ at death; and the one body has been identified with a miscellaneous collection of religious communities which believe and practice totally opposite things. The list of perversions might be further increased by the almost endless catalogue of heresies chronicled in ecclesiastical history. Severally, they impair one or more of wisdom's pillars; collectively, they destroy the whole. To protect the "seven pillars" from everything which mars them is an obligation imposed upon all who enter the temple.

The one Spirit is necessary to wisdom's temple from two points of view. First, in reference to Creation: and second, to Revelation. Without the Adamic creation there could be no Revelation from God to man, and without such revelation, there could be no salvation. The work of the Spirit in creation is nullified by Paganism and Darwinism; and its operation in the process of revelation and salvation is perverted by Apostasy. One section says that the "word" given by the Spirit is a dead letter, unless the Spirit operates on the mind of the hearer to produce belief; another teaches that the Spirit did not so completely control the writers under its breathing power, as to prevent them from making mistakes. The former is refuted by the declaration that "faith cometh by hearing......the Word of God" Rom x 17, and the latter by the statement that "the Spirit is truth," 1 John v 6. The Spirit in this connection is described as a "witness;" and it is associated with two other witnesses, the water and blood. Every one professing to be a follower of Jesus Christ should be in a position to prove it by these three witnesses; he must show that he has been baptized in water, that he has been cleansed from his sin through the blood of Christ, and that he believes the writing of the Spirit. "For there are three that bear record, the Spirit, and the water, and the blood; and these three agree in one" verses 7 and 8. The belief of the Spirit's teaching requires continuance and growth, and must be accompanied by obedience to its commands; they who comply are said to "walk after the Spirit" Rom viii 4, to mind the things of the Spirit, verse 5, to be led by the Spirit, verse 14, to sow to the Spirit, Gal vi 8, and to live in the Spirit, Gal v 25. An ecclesia fulfils these conditions has the witness or testimony of the Spirit that its members are doers of the word and not hearers only," Jas i 22; and they may be described as endeavoring to keep the unity of the Spirit in the bond of peace, Eph iv 3. On the other hand if an ecclesia perverts, rejects, or nullifies, any portion of the Spirit's teaching, it deprives itself to that extent of the witness of the Spirit.

The expression "led by the Spirit," Rom viii 14, brings to remembrance the means which God provided for leading the children of Israel through the wilderness, viz, a pillar of cloud and a pillar of fire. Ex xiii 21-22. "Thou leadest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they should go." Neh ix 12. He spake unto them in a cloudy pillar, Psa xcix 7. The pillar was a light and a guide, and God spake out of it; in these respects it was a type of the inspired word in relation to our wilderness wanderings. And what is to be said of its origin? It was wholly divine. No human hand had anything to do with providing it; its component element was doubtless spirit. To attribute a human authorship to the antitypical spirit-pillar involves its counterpart in the [illegible] element which can nowhere be found. If not in the type, it cannot be in the antitype. Moses desired the assistance of the flesh, in the person of his father-in-law, as a guide in the wilderness. "Leave us not, I pray thee; forasmuch as thou knowest how are we to encamp in the wilderness, and thou mayest be to us instead of eyes." Num x 31. But this was not part of the divine arrangement; the guidance must be of God only. The fact that the word is called the spirit possesses a significance which cannot be overestimated. It shows that the authorship of the inspired Word is wholly spirit, not a mixture of flesh and spirit; and that all the characteristics of the spirit which are capable of being put into words have been embodied in the inspired writings. The spirit is truth, 1 Jno v 6, in all its manifestations, and therefore the Word is truth, Jno xvii 17; the spirit is Holy, and the word is Holy; the spirit is incorruptible, and the word is incorruptible, 1 Pet i 23. Every occupant of wisdom's temple should have no difficulty in perceiving that incorruptibility and error are mutually exclusive terms. If the inspired Word contained error, it could neither be called truth nor incorruptible; and if it were the result of a combined divine and human authorship, it would be not the sword of the Spirit, Eph vi 17, but the sword of the spirit and the flesh.

The objection to defining inspired writings as infallible is an illustration of the way in which men often deceive themselves by a mere word. The non-existence of the word infallible in the English version, except in Acts i 3, is no evidence that the idea containing in it is wanting. There is a good reason for the absence of the word; the translators, as is well known, confined themselves as much as possible to pure Saxon; infallible is from the French; it fills a useful gap in the English language; without it we should have to say errorless, incapable of error, freedom from error, or inability to commit error, etc.

The Scriptures are not silent about error, but to whom do they attribute it? To false prophets, etc., 1 Jno iv 1. The apostle John contrasts the spirit of truth with the spirit of error. Verse 6 Error and truth are mutually exclusive terms. The spirit of error is a fallible spirit, and therefore its antithesis, the spirit of truth is an infallible spirit. The infallible spirit is of God. "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." 1 Jno iv 6. When reasoning on Matt xxv 46, it is rightly contended that everlasting punishment cannot compromise the endless existence involved in its antithesis, life eternal. The same argument, when applied to this passage, excludes error from the spirit of truth.

When a statement is made by an apostle concerning divine inspiration, the character of the spirit and its workmanship is necessarily involved in what is said. Bearing in mind, therefore, the testimony already adduced, the familiar declaration of the apostle Paul's may be amplified as follows:—All Scripture given by inspiration of God is incorruptible, and an embodiment of the Spirit of truth, not of the spirit of error; and it is profitable for doctrine, reproof, etc. To contend that the word profitable is used by the apostle to limit the character of inspired writing is a mistake; it is profitable for making men God-like, because the writing itself is God-like; and it would not be so if its authorship embraced a fallible element.

ANNOUNCEMENT.

The 23rd Annual Conference of the Churches of God in Iowa will meet at Waterloo, August 19 to 27 inclusive. Programme will appear later.

O. J. ALLARD, Pres.

The Fourth Annual Conference of the Churches of God in Missouri will meet at Morse Mill, Missouri, August 9 to 13 inclusive. Programme will be given later.

SADIE MORSE, Sec.

The Annual Conference of the Church of God in Michigan, will be held at Dutton, June 1-4 inclusive. It is hoped there will be a large attendance at this meeting, as there is important business to come before the Conference at this time. Then, too, we all need the spiritual uplift and the encouragement that we get at such meetings. Many of us are isolated ones that seldom hear a gospel sermon, and let us all put forth an effort to meet at this time, praying that God may richly bless us.

NELLIE M. BLAKELY, Sec.

PROGRAM.

Thursday, June 1

7:30 p m Praise service, Eva Eldridge
Address of welcome — F V Blakely
Response — B W Woodward
8:00 p m Sermon — F L Austin

Friday, June 2

9:30 a m Devotional — B W Woodward
10.00 a m Sermon — F L Austin
7:30 p m Praise service — Emily Barnum
8:00 p m Sermon — F L Austin

Saturday, June 3

9:30 a m Sermon — F L Austin
10:30 a m Business meeting
3:00 p m Sisters' meeting
7:30 p m Praise service — Nellie Blakely
8:00 p m Sermon — F L Austin

Sunday, June 4

9:30 a m Devotional — M A Woodward
10:00 a m Sermon — F L Austin
Communion service — B W Woodward
7:30 p m Praise service F V Blakely
8:00 p m Sermon — F L Austin

M. A. WOODWARD,
FRANCES McGRODAN,
NELLIE M. BLAKELY,
Committee.

The Church of God at Fonthill, Ontario, Canada, will, (D. V.) hold their 7th Annual May Meeting on Friday, Saturday and Sunday, May 26 to 28, 1911. Arrangements have been made with Brother L. E. Conner, of Cleveland, Ohio, to assist Brother F. L. Austin, the Pastor. A cordial invitation to all.

Fonthill is beautifully situated 12 miles west of Niagara Falls, 5 miles north of Welland. Connections from both cities, Niagara Falls Central, and N. St. Catharine and Toronto Railways Electric Roads.

J. H. FLETCHER, Sec.

The third quarterly meeting of the Illinois Evangelist Board will convene in Oregon, June 3 and 4, 1911. The business session will be conducted on Saturday evening, at which time plans for the Annual Conference will be considered, and committees appointed to make the necessary arrangements. On Sunday special services will be held, and communion observed. A cordial invitation is extended to the brethren to meet with us at that time.

At our last Conference a resolution was adopted requesting each brother to contribute one dollar, and each sister fifty cents every year to cover the expenses of the Annual meeting, said contribution to be made by each member of the Church whether they attend the Conference or not. The money raised is not to be used for evangelistic work, but is separate and in addition to the amount contributed for that purpose.

The following collectors were appointed at the various churches to receive contributions for this fund:—Oregon, F H Knodle; Lanark, J M Glotfelty; Adeline, Charles Gesin; Dixon, Miss Anna Adams; Chicago, Miss Lelia Whitehead; Antioch, J H Williams; Camden; Elder Rolla Hightower; Ripley, J W Cooper. Members not connected with any local Church should remit directly to Wm T Hardesty, Treasurer, Oregon, Illinois. All who have not sent in their subscriptions to this fund are requested to do so by June 1st.

G. ELDRED MARSH, Sec.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D.C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

LOOK. LOOK.

Here Is a Good Big Chance.

We want a lot of New Subscribers, and with a little effort you can get us one or more. We do not ask you to work for us for nothing, but will pay you for what you do. Here is our offer to you:

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This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN, PLEASE!

We have a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will mail you one Free, if you will send us

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We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

R M Brisco	50
Alex Moore	1 50
Lizzie C Byrne	2 00
Mrs Catherine McDowell	50

WE trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2.00 instead of $1.50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1.50 and we will provide THE RESTITUTION to you. We will have no quarrel with a brother about so small a matter.

"A Century of Indiana" is the title of a new history written by State Senator Edward A. Moore, and published by the American Book Company, Cincinnati, Ohio, price 75 cents. The volume contains 340 pages, and gives the earliest history of the State on down to the present day. Indiana today stands second to no state in the Union, and this work gives the whole history of the State in concise and attractive form, carefully indexed, so that it has an added value as a reference book. It is a splendid book for the home, and for Indiana Students it is of priceless value. No library is complete without it. If your book dealer cannot supply it send as above and get a copy. There is pleasure in reading it, for every Indianian is proud of his State, and besides enjoyment there is real profit in this work.

Will it Pay to Become a Christian? is the title to a well written book of 96 pages by Brother James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av. Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express a lower rate [illegible] be made. Brothers and [illegible], you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late Brother John O Woodruff. We have only "The Word of the Kingdom. During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

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Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

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We can not hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

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If more convenient those who wish may order through this office.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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VOLUME LX. PLYMOUTH, INDIANA JUNE 7, 1911. NUMBER 21.

Poetry.

The Sweeter Heritage.

Oh, not for heavenly mansions bright,
My heart is longing day by day:
The victor's palm, the crown of light,
Nor harp of gold, nor bright array,
But in the fields of Paradise,
Where Life's pure river sweetly flows,
Beneath eternal summer skies,
My weary soul would find repose.

Not streets of gold nor gates of pearl,
But flowery paths and woodland ways,
Where bursting buds their fragrance unfurl,
And birds pour forth glad song of praise:
Amidst the sweetness and perfume
Of Eden's flowers for aye to be,
And drink from Youth's eternal spring,
And eat the fruit of Life's fair tree.

And what is this for which I sigh?
Just the dear Earth redeemed from sin
No mansion far beyond the sky,
But Eden fair, restored again:
And there to sit at Jesus' feet
Arrayed in raiment white as snow,
And fully learn the lesson sweet
"Consider how the lilies grow."

MARTHA BAILEY PRESTON.

Communicated.

A Review.

[This was originally written for a local paper, but was not published, probably because it did not please the Editor.]

Mr. Editor:

I noticed in the Recorder a synopsis of two funeral sermons, in which no reference is made to the second coming of Christ, or the resurrection of the dead. Why this omission of these so great events? If you will allow space in your valuable paper we will endeavor to point out why so little interest is taken today in these two cardinal doctrines that cheered the saints of old and occupy so large a space in the Sacred Page.

Many profess to believe in the return of Christ, who make what the Word of God says on the subject of none effect by holding popular traditions. The truth is such a perfect system that it will not admit of the introduction of one error without making confusion. The return of Christ is a burning and shining light throughout the Scriptures, and upon it depends the resurrection of the dead, the reward of the righteous, the fulfillment of the covenants of promise—in short the world's redemption. This important truth is nullified by the belief that all good men go to heaven when they die, and that heaven, not the earth, is the everlasting abode of the righteous, and that all the good have gone there and are saved.

Why should Christ return to the earth, if at "the end of the world" all the good of Adam's race are to be taken to heaven, and all the wicked are to be plunged into a hell of torment and the earth burned up? Where is there room left for a belief in the personal return of Christ to earth? Belief in the second coming of Christ by those who are wedded to the theory heaven-going at death, is very inconsistent. The false theory will not harmonize with the truth. It is more consistent to hold the radical orthodox theory of heaven going, and deny entirely the personal coming again of Christ.

The only safe way is to accept the whole truth and nothing but truth. What has every reader of Scripture a right to expect from the prophecies and promises we find in the Old Testament especially? The very first promise we have, that the seed of the woman would bruise the serpent's head, would surely give us to understand that Christ, who is the seed of the woman referred to, will accomplish what is implied by bruising the serpent's head.

What evil had the serpent introduced into the world? It had really been the cause of all evil in whatever form it might appear, and to bruise the serpent's head could mean nothing else than to remove all the evils of which the serpent's lie (ye shall not surely die) was the first cause. We come along down the ages until the time when the seed of the woman appears. Does he bruise the serpent's head to the extent that the promise would imply? Does he remove the evils with which the world had then become full? The only sense in which it can be said that he bruised the serpent's head is so far as it applied to himself. He gained the victory over death and the grave in himself and for himself, but death still held in the tomb all those who had died in the faith, and it was declared by the apostle *it was heresy to teach that the resurrection was past already.* Hence so long as death held in its grasp those who had died in the Abrahamic faith, the serpent's head had not been bruised.

Look at the world at the time that Christ was here and trace its history to the present: view it as it is today, and who can say that the serpent's head has been bruised? Who can say that sin with all its resultant evils, has been eliminated from the earth? Here is a work that Christ as the seed of the woman was to do. He came, he went, but he did not do it. Shall we say that he has failed to do the work allotted to him? Nay verily.

Again we go back and read that the whole earth was to be filled with the glory of the Lord. From numerous testimonies we may be sure that this wonderful work was to be performed in and through Christ, for whom and on account of whom all things are created. Did he, when he was here near two thousand years ago, fill the earth with the glory of the Lord? No. We have seen from the covenants of promise that the world was to be given into his hands, and that he would bless all nations of the earth, Gen. xxii 16 18. He came, but all nations of the earth are not blessed. The covenant with David was that God would give to Christ his throne, and that he would reign over the house of Jacob forever. The house of Jacob is still scattered among the nations of the earth, the throne of David is in ruins; Christ has been here, and has gone. The covenant is not fulfilled.

Will God's covenant never be fulfilled? Who would dare say that God's promises will fail? We go back again to Moses, and hear him declare, "A prophet shall the Lord your God raise up unto you like unto me; him shall ye hear in all things." The prophet came and appeared unto Israel. Did they hear him? No, they did not. They have not heard him yet. "Blindness in part has happened to Israel," and Christ has become a "stone of stumbling and a rock of offense" unto them, and yet Moses truly declared that they should hear him in all things.

He was to be a prophet like unto Moses, to do what Moses did. Moses appeared unto Israel and was refused for a time; so Christ appeared to Israel and was refused for a time. Will he yet do as Moses did, deliver Israel? Will he yet be a prophet whom they will hear in all things? He must be, or the Scriptures of truth are broken, and the word of God has failed, which is impossible.

From the prophecy of Isaiah we have learned that there was a Son to be born, and a Child to be given, and he was to be the Prince of Peace, and of the increase of his government and peace there was to be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. When he came those whose hearts had burned in contemplation of the fulfillment of these promises believed that he would fulfill them. They had a right to expect a fulfillment of what God had sworn to, and they had a right to expect that Christ would be the one who would fulfill them, for they could not be mistaken in regard to his identity. They could feel sure that he was the seed of the woman, that he was the seed of Abraham, to whom the promise was made; that he was the prophet like unto Moses, that he was the seed of David who would build up the ruins of David's throne, and reign over the house of Jacob. They could be sure that he was the very person. All the marks of identity necessary were in him.

I say again, they had a right to expect from these promises and prophecies that he would accomplish these things predicted. Had they been challenged, had some one said to them, You have no right to expect such things, they could have readily pointed them to. Thus saith the Lord "The seed of the woman shall bruise the serpent's head." To thee and to thy seed will I give the land for an everlasting inheritance, and in thy seed shall all families of the earth be blessed. A prophet shall the Lord your God raise up unto you; him shall ye hear in all things. As truly as I live the whole earth shall be filled with the glory of the Lord. The Lord hath sworn in truth unto David, he will not turn from it, of the fruit of thy body will I set upon thy throne. And David says of this, that it is "All his salvation and his desire."

To Isaiah's prophecy they could point and ask, Who is this Child that was to be born, and the Son that was to be given? The only answer that could be given is that he was the one who was born in Bethlehem. Very well, then they could say, to that son, that child, was the throne of David to be given, and that he was to reign over the house of Jacob, for in the very same passage it says that the government was to be upon his shoulders, that he was to be the Prince of Peace, and of the increase of his government and peace there should be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. What else could they expect but that he would be the one to fulfill these glorious promises? Where is the mistake?

He did not fulfill them. Did he fail? No indeed. There is a mistake that never can be corrected if Christ does not return to the earth again and fulfill these burning words of Scripture.

Zacharias saw that through Him would be fulfilled these prophecies, and declared "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercies promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham," Luke i. 68 73 At his birth angels appeared and identified him as the Prince of Peace, and proclaiming him the one that was to bring peace on the earth and good will toward all men.

The world has passed through the darkest ages of its history since that time; instead of executing judgment, justice and righteousness upon the throne of David, David's throne is still in ruins; instead of being a prophet like unto Moses, whom Israel should hear, they cry out "Away with him; we will not have this man to rule over us." Instead of receiving the land promised to Abraham for an everlasting inheritance, the land is still in desolation, and all nations are groaning underneath the burdens of cruel oppression.

Christ has been here. He has disappeared, and that behind dark and dismal clouds that hang over the earth like the pall of death. Behind a frowning providence he has hid his face. Is all a failure? Is all a failure, I ask? Is the Bible a falsehood and a fraud? Must we hand it over to the infidel, and admit that it is what he claims? Nay verily. A thousand times, nay. But if Christ has gone away to remain away; if there is no second coming of Christ to really and literally fulfill the promises, then God's word has failed. Where lies the trouble? In the word of God? Is it a failure on the part of his beloved Son, the man at his right hand? No indeed, a thousand times No!

As truly as I live all the earth shall be filled with my glory. My words shall not return to me void; it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Where is the trouble? The trouble is in the apostate religious world. It has departed from the truth and given heed to fables which have fixed up on the minds of the people a tradition which has set Christ and all his redeemed home to heaven as their eternal abode, predicted the destruction of the earth at once, and thus the Word of God to all these grand promises is made to no effect.

[illegible] friends, to the Jew, the divine, the apostle whom he brand[illegible] truth[illegible] Come quickly is the last word we echo to [illegible] Lord Jesus.

CARRIE FREE.

will yet personally, [illegible] instantly appear again[illegible] time as the Lion of the tribe [illegible] and that then he will finally ever bruise the serpent's head [illegible] timately eliminate from the [illegible] last vestige of evil; that he [illegible] be the Seed of Abraham who [illegible] sess the gate of his enemies [illegible] all nations of the earth; that [illegible] then be a prophet like unto [illegible] whom Israel shall hear in [illegible] that he will then be all Beloved [illegible] tion and Desire, the One whom [illegible] as a prophet knew would [illegible] to sit upon his throne in [illegible] of the increase of whose [illegible] there should be no end, upon [illegible] throne of David, and his kingdom, [illegible] Sam. vii. 16. He shall be [illegible] Prince of Peace; then the [illegible] heavenly host shall [illegible] fulfilment, "Glory to God [illegible] and on earth peace [illegible] men," and they [illegible] words as imperatives, [illegible] Jehovah, "As truly as I live [illegible] earth shall be filled with [illegible] Num. xiv. 21.

We wish now to consider [illegible] of the dead and resurrection [illegible] is the greatest fact in human [illegible] ence, considered in its relation to [illegible] individual. Its occurrence [illegible] ble and universal, its effects [illegible] and destructive to everything [illegible] the range of its baleful [illegible] saddening every joy, and [illegible] all the sweets of life. Who [illegible] felt its iron hand? Who has [illegible] held the loved one chilled and [illegible] by its desolating blast? The [illegible] ing child with all its prattling [illegible] ence and winning ways, the [illegible] ion of youth, rosy and healthful [illegible] gay, the cherished wife, the [illegible] husband and the tried and [illegible] friend—which of them has not [illegible] torn from our side by the iron hand of this ruthless and indiscriminating enemy? One day we have seen them with bright eye, beaming countenance, supple frame, and have heard the words of friendship and intelligence drop from their living lips; and the next we looked upon them stretched on the bier, still, cold, motionless, ghostly, dead!

What shall we say to these things? Death brings grief to the living. It overwhelms them with a sorrow that refuses consolation. It is not for themselves that they mourn; news of life would bring gladness, even if friends were far distant, and intercourse impossible. No, it is for the dead that their hearts are pained within them. Now why is this? If death be merely a change of state, and not a destruction of being, why all this heart-breaking for those who have fallen by its terrible sword? It cannot be on account of the uncertainties "beyond the grave;" because our grief is just as poignant for those who are believed to have "gone to heaven," as for those about whom doubts may be entertained. Tears flow quite as fast for the good as for the bad, and perhaps a little faster. There is something inconsistent with the popular theory here. If our friends are really "gone to glory," we ought to feel as thankful as we do when they are promoted to honor "here below;" but we do not; and why? Because the strength of natural instinct can never be overcome by a theological fiction, however hard we may try to believe it. Men will never practically believe the occurrence of death to be the commencement of life, when they see it to be the extinction of all they ever knew or felt of life. Yet, almost everybody, theoretically, believes that the dead are not dead, but "gone before," that they are praising God among the ransomed above, and therefore alive.

The popular theory will not allow that a dead man is really dead. It teaches that [illegible] changed [illegible] of God's people no being a glorious party, but the purest and best that will ever be organized, with Christ as future King. Those working for the Christ are the only politicians working for pure, honest government.

5. When Christ comes he will find the world full of wickedness and trouble, a world that is asleep as far as he is concerned, just as it is today. In [illegible] Bible [illegible] touched which

Brother [illegible] lowing, suggests [illegible] fill in the blank spaces.

It is everybody's business
In this old world of ours,
To root up all the weeds we find
And cultivate the flowers;
So that every little garden
No matter where it lies
Will be like the place that God once made,
And called it———

Best little word of all,
A word of letters four;
Search the whole world over
And you will never discover,
On land or sea, in moon or sun,
Anything ended or begun,
Under the ground or high above
Better than the little word———

IAN KATSON.

Dear Brother Underwood:

My time is just due and so I will enclose a money order to pay for it.

I have taken the dear old RESTITUTION ever since I came into the faith thirteen years ago. In fact, it was one means in the hands of Brother Foore of bringing me to see the truth. I intend to take your paper as long as we live and can pay for it, which I trust will be till the return of our dear Master.

Many thanks for carrying me over. I am your Sister in hope of life when the King comes

MRS. F. T. POWERS.

[illegible] doot every wrong impulse out of your heart. It never pays to cover up a weed. Dig it up.

Oregon Bible College
Oregon, Illinois

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Obituary.

Selia F. Roberds was born Sept. 3, 1837, in Elkhart County, Indiana, and died in Howard County, Indiana, May 16, 1911, aged 73 years, 8 mo., and 12 days.

She came to Miami Co., at the age of fifteen, and one year later was married to Samuel J. Anderson. To this union were born four children, two sons and two daughters. One son [illegible] infancy, and one at the age of [illegible]. The daughters are still [illegible].

No. 1 was afflicted with heart [illegible] tions of rheumatism, [illegible] it has hung [illegible].

3. We do; and so would [illegible] were directed against such pla[illegible] the One hope," the "One faith," or the "One Baptism." The "One spirit" is more important than these, because without it, we should have no knowledge of the remaining ones.

[illegible] touched which [illegible] Class [illegible]:00 on 2nd [illegible] Sunday of each Calendar [illegible] month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known [illegible] wrote that no words of praise from us are [illegible] "Be[illegible] necessary. The tract is now ready [illegible] and can be ordered from Brother J. [illegible] Wince, Pierceton, Ind. or direct from [illegible] this Office, as you wish. The price is [illegible] of 10 cents single copies postpaid, or 12 [illegible] for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Notice!

Those desiring Berean Booklets can get them from Alma Roose, Sac City, Iowa, for eleven cents a hook, postage prepaid to any address.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, JUNE 7, 1911.

THE paper of May 24th, and this date, are consecutive issues.

A FAIR trial requires that the accused one be given every possible chance to defend himself of the charge made. The charge must be made distinct and clear in detail. The accused must know what he is charged with and by whom. This is necessary in order that he may arrange his defense, and have his "advocate made conversant with all the necessary details of the case, so that at the proper time he may speak for his client. If the time given is not sufficient, or there are any hindering circumstances, the judge will extend the time, so that all may be brought out that has bearing on the case. Then again the accused has a ... make-up of his jury. T... has expressed an opinio... or has his mind ... heard other... th...

way, ... For a p... tation comes ... He falls low in the moral sc... sists in his evil ways, and will not reform. Shall he still be held in fellowship to be recognized as a brother, notwithstanding his wicked and ungodly acts, just because in past years he had "done much for the cause of Christ"? The minister above referred to goes about among our churches, and no doubt teaches that to the one who holds on to the end, the one who continues faithful, who is an overcomer, to him will be given the reward. Yet in his "private" talk he will uphold the man who depends on the observance of the law for salvation, as equal with the one who relies ... the grace of God for deliverance. ... upholds even the man who teaches ... our Lord Jesus Christ was the ...on of Joseph and not the Son of God, because at one time this man did not so teach, but years ago did much for the cause. This man is very earnest in his belief, and our minister says to the world that what a man believes is not so much difference if he is sincere and his life is clean. Some of us are so "peculiar" that if the past clean life of the now degenerate one will not suffice for him, then the past work of the gospel nullifier will not hold him. How about it brother and sister? Our "opinion" is not good—what does the Word teach?

It is the cross that makes the peace so sweet. Amid the tears of grief, peace keeps her silent place like the rainbow upon the spray of the cataract.—H. Bonar.

Communicated.

Redemption is Near.

"Ye have heaped treasure for the last days." Jas. v. 3, 4.

"As it was in the days of Noah, so shall it be also in the days of the Son of Man."

How shall we positively know when we shall arrive at the period of time described as "the last days?" We are informed that it would be a period of time so marked for covetousness and self-love, that it would be of common remark of worldly men, who know not God's Word.

The tremendous conflict so prevalent today as between capital and labor has its root in covetousness and self-love. Combinations called trusts (but in fact are mis-trusts,) is the merging together of capital to control the price of the necessities of life. This has been done to an extent that there is probably not a single family in the civilized world who depends upon labor for support, but what has felt its ... What will ... they ...

... be the ... large banks.

The Wall Street Journal said: Such concentration as this, is dangerous in a political sense. The people have already been greatly disturbed by the concentration that has taken place in the industrial world......But concentration in the industrial world is a far less menacing condition than concentration in banking. The men or set of men who control the credits of the country control the country."

You will possibly remember the bank panic of 1907, which came upon the country during a period of prosperity and abundance; the banks at this time showed heavy deposits. Did you not observe at that time the concentrated control of the money of the nation?

It is said that the cash of the nation was seized and controlled by the banking trust. The billion dollars controlled by the trusts in 1899 to in January 1901, amounted to $20,879,162,511, and in January 1908, it amounted to $31,672,160,754. 10,020 independent plants had been merged in combines.

The Wall Street Journal speaking of the wealth amassed by combines says that from 1900 to 1908, the Steel Trust made $875,000,000; and during the same period a railroad trust made $195,000,000. They are heaping up treasure together for the last days.

Where is there a family who works for a living, who has not felt the oppression of high prices of necessities of life, caused ... heap togethe... treasure it w... Only think of it ... monster death en... there we must face ... r's Trust. Only student... the prophetic Word have knowledge of what will be the outcome of all this. We know positively we are in "the last day," we don't have to think so any more. Are we not living in "Perilous times?" There can be but one answer to that question.

These things in piercing tones of thunder are proclaiming the one glad message: "Behold, the bridegroom cometh." Shall we turn aside our ear to it, and be caught with the world in a "snare," or take the warning message and prepare for it?

"Watch ye therefore, praying at all times, that ye may be accounted worthy to escape all these things that are to come, and to stand before the Son of Man."

We have need to watch our daily ... along two lines, stand fast ... faith, and do not be m... road, ... travel ... a dangero... ... is "d... ... ure and ... don't ... her or ... selfish ... use of a ... et ... will in your ear ... should be branded ... because you refuse to ... concerning another. Let ... love tower mountain high, ... over the groveling things of ... sense.

...ey-and craze is a predominant ... of this age. Our papers ... with accounts of fraud, em... t and poverty through the ... so greedy trusts. Human ... they cannot ... the mighty problems ... before them. The centralized wealth has caused the bondage of labor of every kind; ... upon a terrible ... the world has never yet ... time of trouble. ... volcano. Soon ... flames will become ... Weep and howl ye rich ... that shall come ... muttering ... hurricane of ... revolution, producing a ... of error. I apprehend ... rich man will "weep ... the ... ruin's tri...

... in Christ, have we not ... and ears to hear? Don't ... where we are, and what is ... Arise, and arouse the world ... is coming so soon.

...n, tell me, does the morning
...'s glory dawn?
...igns that mark his coming
... my pathway shone?
...unbelief that bound thee,
... dawns, arise, arise!
...orious light ascending
...rand Sabbatic year;
...voices loud proclaiming
...iah's kingdom near;
... appears in grandeur,
...ing 'neath her sunlit skies."

... what is coming simply appalls me. ..., what a terrible responsibility those ... time, who spend their time trying to distract and produce discord in the body of Christ! Stop it at once! and go proclaim the coming kingdom and inspire the Church of the living God with a zeal for love and good works. Time is ripe for action, right now, today! Who will join a crusade of this kind? Speak out, and mean what you say!

"Behold the Bridegroom cometh!"
in the Blessed Hope,
W. H. W...

Appreciated.

"She hath done what she could; she is come aforehand to anoint my body to the burying." Mark xiv. 8.

This is one of those minute and delicate details which I have often noted as characteristic of Mark. It completes the picture. Mary had pondered, probably long and anxiously, how she could most palpably show her esteem and devotion to Jesus. She procured this precious ointment—perhaps spending her all upon her beloved Lord. She may have had some dim foresight of his death; and her act may have been one of faith as well as devotion. However this may be, she did all in her power to testify her supreme love and honor for the Messiah; so he understood and appreciated it and so he has proclaimed it to all generations in these striking words recorded by Mark, "She hath done what she could."

Inspiration of the Bible.

[Continued from Page 8.]

saic Law was given is expressed in the command to Aaron, to "put difference between holy and unholy and between unclean and clean." Lev x 10. Of Aaron and his sons it was said: "They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it." Lev xxii 9. To the Levites it was said, "Neither shall ye pollute the holy things of the children of Israel, lest ye die." Num xviii 32. In ordaining an altar of stone God said to Moses, "If thou lift up thy tool upon it, thou hast polluted it." Exod xx 25. In prescribing a sacrifice of peace offerings ... the children of Israel," God instructed Moses that it might be eaten on the first and second day ... of him who ate any on the third day it was said, he "shall bear his iniquity because he hath profaned the hallowed thing of the Lord." Lev xix ... The whole of the Mosaic law was "holy," Rom vii 12, hence to disregard ... pervert any of its elements was to profane it. Of this both priests and people were guilty. When charged with having "polluted the house of the Lord" they "despised his words." 2 Chron xxxvi 14-16. In Zedekiah's reign they attended for a time to the command that at the end of every seven years their servants "go free" Jer xxxiv 8 15; but subsequently they cancelled this act of liberation, and Jehovah thus addressed them: "Ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection" Verse 16. God's name was polluted by their disregarding his holy law. Writing about those whose duty it was specially to instruct the people, Jehovah says, "Her priests have violated my law, and have profaned my holy things: they have put no difference between the holy and profane." Ezek xxii 26. When some of them offered "polluted bread upon" God's altar, they professed inability to see in it anything dishonoring to God: they said, "Wherein have we despised thy name?" in reply to Jehovah's inquiry, "If, then, I be a father, where is mine honor? And if I be a Master, where is my fear? saith the Lord of Hosts unto you, O priests, that despise my name." Mal i 6, 7. "Ye have profaned it," saith God, "in that ye say, 'The table of the Lord is polluted.'" verse 12.

The inspired "Scriptures" are no less holy than the Mosaic law; they were written by "holy men," under the direction of the Holy Spirit. To say that any part is not Spirit-given is to describe as unholy; or, in other words, to profane holy writings; and the effect is to violate the Word of God, and to pollute the name of the Lord. The Bible being wholly the product of divine inspiration, those who attribute to some parts a human authorship are guilty of profanity.

Between profanity and blasphemy the difference if any, is one of degree; the latter term being somewhat the stronger. Blasphemy does not necessarily involve a wicked motive or an irreligious state of mind; it is, on the contrary, more frequently found in those who are professedly religious. It is the Apostasy, not the heathen, that is charged with being full of names of blasphemy. Rev xvii 3. The apostle Paul describes himself, before conversion, as "a blasphemer, and a persecutor, and injurious" 1 Tim i 13; and yet at that time he was "a Hebrew of the Hebrews, as touching the law, a Pharisee......touching the righteousness, which is in the law blameless." Though reverencing the Mosaic law, he declared Jesus Christ to be an imposter; but he "obtained mercy, because," says he, "I did it ignorantly and in unbelief." 1 Tim i 13. As a blasphemer, Saul of Tarsus was sincere and conscientious. To deny that Jesus of Nazareth is the Messiah is very similar to the denial that the inspired Word involves infallibility; if the former be blasphemy the latter can be no less. Whether or not it trenches upon "blasphemy against the Holy Spirit" Matt xii 31, is a question deserving of consideration.

The Pharisees ascribed the Spirit's miracles to Beelzebub, and the theory of fallible inspiration attributes error to the Spirit's writing. In regard to the only manifestation of the Spirit in the present day, there could certainly be nothing more blasphemous than to represent the work of the Spirit in the Holy Scriptures as a combination of truth and error. It is sufficient to justify action similar to that of the Apostle Paul's towards "Hymenaeus and Alexander"—"Whom I have delivered unto Satan that they may learn not to blaspheme" (1 Tim. i. 20.) Discontinuance of fellowship is the only way in which we can follow this precedent.

The incorporation, under inspiration, of documents containing error involves the same principle as fallible inspiration; if the one be possible, the other is also; if there be any difference it is one of degree only, and that of a very slight character. The following remarks of a writer are in harmony with this contention:—"Plenary inspiration is in no degree incompatible with the belief, which modern criticism has invested with the highest probability, though it can ever carry the presumption farther from the realm of the probable into the realm of the certain, that many ancient and separate documents have been incorporated into the texture of Scripture.... There is no more reason why the Holy Spirit should not have made use of human documents, than there is against the employment of human agency and human faculties at all. Only in such cases, the documents incorporated become invested with a new character from the new relation into which they are placed, and having the seal of the divine authority put upon them, partake of the sanction of inspiration as completely as any other portion of the Word." That which is here recognized to be unproved is assumed by some to be an obvious certainty. The lamentation of David over Saul and Jonathan is adduced as a striking illustration; and for evidence we are referred to the words: "Behold it is written in the book of Jasher" (2 Sam. i. 18). But who was Jasher? No one knows. It is mere imagination to describe him as the "national poet." The name means upright (see margin.) The book in question was thus the book of the upright; it may have been an inspired song, for one can, with authority, say that it was not. But what evidence is there that David's lamentation was copied from such a book? None. The sentence, "It is written in the book of Jasher" is quite compatible with a duplicate record by the Spirit similar to some of the incidents recorded in the Kings and Chronicles. Furthermore, is it a justifiable conclusion to say that that which is "written in the book of Jasher" consists of David's lamentation? We are first told that "David lamented with this lamentation over Saul and over Jonathan his son" (ver. 17;) the next verse is not only enclosed in parenthesis, but commences with a word which shows that it is treating of an additional matter:—"Also he bade them teach the children of Judah the song of (R. V.) the bow: behold it is written in the book of Jasher." What is written? "The song of the bow." But is this "song" synonymous with David's lamentation? This is not clear; but assuming that it is, what is the character of David's utterance? It makes specific reference to the death of Saul and Jonathan:—they "were lovely and pleasant in their live, and in their death they were not divided" (ver. 23.) If already "written in the book of Jasher," it was a prophecy, and, therefore, a work of inspiration. Thus, from every point of view, the conclusion based on the latter half of verse 18 is unwarrantable.

Selections.

Labels.

"You can go right on talking to father, Mr. Jerrold," Madge Roberts said gaily, "but I want Mrs. Jerrold to see my Virot hat."

"I am sure, just because I happen to be a mere man, you wouldn't be cruel enough to deprive me of a pleasure," Mr. Jerrold retorted.

Madge dimpled and made him a courtesy. She could not help being happy that the hat was so becoming.

"And it cost, exclusive of the label that I begged from Cousin Adelaide, exactly six dollars and seventy cents," she explained, triumphantly, to Mrs. Jerrold. "Every girl I know, except one that I've let into the secret, really thinks it is a Virot."

"Why not let them think it a Roberts, and get the credit you deserve?" Mr. Jerrold suggested with, beneath the light words, gravity which Madge was too absorbed to notice.

"If that isn't a 'mere man' question!" she responded. "To get looked down upon by lots of people when a simple little label can get me looked up to! I made my suit myself, and it's as big a success as my hat—and everybody thinks it came from Hampden's. It's my good luck to have rich cousins who can furnish the labels of the swell shops. I'm quite willing to keep my talents in the background; it counts a great deal more to be stylish than to be talented. I must run now—and take my Virot to the recital. Goodby, both of you."

It was a careless scrap of talk—nothing was farther from the girl's thought than that it would influence her life. Yet only four months later, when her father's sudden death made it necessary for her to become a wage earner, that winter evening returned to her in a way she was never to forget. She had gone to Mr. Jerrold to ask his influence in obtaining a s... taryship of which she had heard.

Mr. Jerrold was kindness itself, ... he shook his head gravely.

"Miss Madge," he said, "I would rather lose a thousand dollars than say what I must say, yet I should not be fair to you if I did not say it. I cannot recommend you for the secretaryship because it is a position of responsibility, and demands a woman of irreproachable honesty and honor. It is the Virot label that stands in the way. Miss Madge, it is not that I should not trust you as far as you saw, but—I could not be sure that you would see clearly. I will do my best to help you obtain some other position, but I could not in justice to the trust imposed upon me recommend you for this."

Two minutes later a girl hurried down the street, her cheeks burning and her eyes full of tears. But she had learned her lesson.—Selected by S. Roxana Wince.

Doing One's Best.

The habit of always doing one's best enters into the very marrow of one's heart and character; it affects one's bearing, one's self possession. The man who does everything to a finish has a feeling of serenity; he is not easily thrown off his balance; he has nothing to fear and can look the world in the face because he feels conscious that he has not put shoddy into anything and that he has had nothing to do with shams and that he has always done his level best. The sense of efficiency, of being master of one's craft, of being equal to an emergency, the consciousness of possessing the ability to do with superiority whatever one undertakes, will give soul satisfaction which a half-hearted, slipshod worker never knows. When a man feels throbbing within him the power to do what he undertakes as well as it can possibly be done, and all his faculties say "Amen" to what he is doing and give their unqualified approval to his efforts—this is happiness, this is success. This buoyant sense of power spurs the faculties to their fullest development.

It Takes Two.

A lad of seventeen, the apprentice of a carpenter, had been sent to a saloon to take the measure for a new counter. It was very cold weather and he arrived shaking with the cold, for his coat was thin. The saloon keeper immediately mixed a hot drink and pushed it over the counter to him. "It will cost you nothing," he said. "Drink it and you will soon stop shivering, my boy." "He meant kindly, too, and didn't mean any harm," said the apprentice, as he told the story.

"That's what made it harder to push it back and say I didn't want it."

"It must have been a big temptation," said his friend. "Well," replied the lad, "it takes two to make a temptation. There is no cold weather can make me drink what I don't want to. The temptation I'm afraid of is the one that I'm ready for before it comes, by hankering after it. I don't take much credit to myself for refusing that drink, and if I'd taken it, why, I shouldn't put all the blame on the saloon keeper, as some folks do. It takes two every time to make a successful temptation."

Excuses.

It is the everlasting finding of excuses which palsies the Christian Church. Teachers are needed in the Sunday Schools. There are many capable and available for the work, who are as well able to do it as many who are already engaged in it but when approached they all have excuses. Men and women are needed on the mission field, but when the call is sent to them they all make excuses. The Mission Boards are constantly seeking workers for specific needs and they seek for them in vain. Women, doctors, teachers and other workers have some good excuse for not responding. If we did not want to find such excuses, we would not find them.—C. E. World.

Ebenezer. 1. Sam 7,12

The copy for this department of The Restitution is supplied by Brother Robert G. Huggins, of 10028 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Nebraska Berean Lesson, No. 7.

THE COMING OF CHRIST.

1. Do the words "come again" John xiv 3, and "appear the second time" Heb. ix. 28, imply that Christ has come once and will appear again? If so, explain what bearing his first coming has upon the second.

2 Point out the historic and prophetic truths combined as cause and effect in these texts: Isa. liii 12; 1 Cor xi. 26; Titus ii. 13-14; Phil. ii. 8-11.

3. By two texts, one selected from Acts i. the other from 1 Thess. iv. prove that Christ will come personally.

4. What should be the attitude of a believer toward the coming of the Lord? Titus ii. 11 12; Phil. iii. 20; 1 Thess. i. 9-10; Heb. ix. 28; 2 Tim. iv. 8.

5. When he comes will he find the world in a state of righteousness and peace, or of wickedness and trouble? Matt. xxiv.

6. What will be the destiny of the righteous and the wicked at his coming? Matt. xiii. 38 41; xxiv. 42-51; 2 Thess. i. 7-11.

7. Explain 1 Cor. xvi. 22.

8. (a) Who is the author of Revelations? Rev. i. 1. (b) How many times is it said in the 22d chapter "I come quickly?" (c) What is the last sentence—the last word—we have on record from Jesus Christ?

Robt. G. Huggins, President.

ANSWERS.

1. The words Come again, and Appear the second time, imply that Christ was here once among men and will come again. If he had not been here once he could not say I will come again.

2. It is a very pathetic story in Isa. liii. 12, of where the Lord hath poured out his soul unto death, and numbered with the transgressors, and was there to bear the sins of many. And we keep 1 Cor. xi. 26 in memory of the Lord's death until he comes.

3. It is an evident fact that Christ will come personally, for Acts i. 11 says he will come in like manner. Some say he was only a spirit, and like doubting Thomas, they are still doubting him. If he had not been the same Jesus that went down into the tomb, he would never have said what he did to Thomas in St. John xx. 27, Reach hither thy finger, and behold my hands; reach hither thy hand and thrust it into my side, and be not faithless but believing. For the Lord himself shall descend from heaven with a shout, 1 Thess. iv. 16.

4. A believer should always be wide awake in regard to the Lord's coming as he has warned us, and should watch the signs that he has given us, and said that we should know by them he was even at the door. We should live soberly, righteously and godly in this present world. If we cannot overcome the worldly lusts we will not be fit for the next age.

5. He says in the Scriptures that when he comes, or rather in the last days, there will be all kinds of sorrow and suffering and wickedness. From all appearances the time is surely at the door. The darkest hour is just before dawn, and we can almost see the dawn appearing.

6. The righteous in the day of his coming shall shine forth as the sun in his kingdom, but the wicked shall be gathered by the reapers, which are the angels, and cast into the furnace of fire, and destroyed root and branch.

7. 1 Cor. xvi. 22: If any man love not the Lord he will be accursed (anathema maranatha) when our Lord cometh.

8. The Apostle John is the author of Revelations.

In Rev. xxii. it is said three times—Behold I come quickly.

The last sentence we have on record from Jesus Christ is—and they shall recover, Mark xvi. 18. Recover is the last word.

Miss Esther Stedman.

[Christ is the author of the book of Revelations, Rev. i. 1; xxii. 16 therefore the last statement we have from Jesus is "Surely I come quickly," Rev. xxii. 20. Every saint can respond with John his beloved disciple, Amen, even so, come, Lord Jesus. Otherwise your replies are correct and good.—Ed.]

1. John xiv. 3, If Christ had not come once, it could not be said that he would Come again. If he is to appear the second time, there must have been a first, Heb. ix. 28. He came to suffer for our transgressions, to make atonement for our sins, to redeem his people, to gain what was lost in Adam, which was life, so that by a belief in him and his word, and obedience to his commands, we shall receive our reward at his second coming.

2. Isa. liii. 12: He hath poured out his soul unto death, a historic truth. Cause. 1 Cor. xi 26. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come. Effect. Titus ii. 13 14. Christ gave himself for us, is a prophetic truth, as cause of our looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Effect. Phil. ii 8, 11, He humbled himself, and became obedient unto death, even the death of the cross. Cause. And that every tongue should confess that Christ Jesus is Lord, to the glory of God the Father. Effect.

3. Acts i. 11: This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. His disciples saw him ascend into heaven; therefore he must have ascended in person, a visible being. 1 Thess. iv. 16, For the Lord himself, personally, shall descend from heaven with a shout, with the voice of the archangel, and the trump of God.

4. Titus ii. 11-12. A believer should live soberly, righteously, and godly, denying ungodliness and all worldly lusts. Phil. iii. 20, Our conversation or behavior begins in the heavens. Heb ix. 28. Unto them that look for him shall he appear the second time. He should always be on the watch. 1 Thess. i. 9 10. We should serve the living and true God, and also wait for his Son from heaven. 2 Tim. iv. 8 We love his appearing.

5. Matt. xxiv. 10, Many shall betray one another, many shall hate one another. Verse 15. Abomination of desolation. Verses 6-7. Ye shall hear of wars, nation shall rise against nation; kingdom against kingdom; and there shall be famines and pestilence and earthquakes.

6. Matt. xiii 38-41, The wicked, the tares shall be burned up. The righteous shall shine forth as the sun in the kingdom. Matt. xxiv. 42 51, The blessed servant will be made a ruler, while the evil servant shall be cut asunder, and shall have his portion with the hypocrites. 2 Thess. vi. 11, God with flaming fire, will take vengeance on them who know not God and obey not the gospel: punishing them with everlasting punishment. The righteous, those worthy of his calling, shall fulfill all the good pleasure of his goodness, and the work of faith with power.

7. 1 Cor. xvi. 22. If any man love not the Lord Jesus Christ let him be anathema maranatha. Anathema is anything devoted to evil. It is a ban or curse. The curse accompanying excommunication pronounced by a religious assembly or convocation. The thing or person held to be accursed. Maranatha, a word used by the Apostle Paul in expressing a curse.

8. (a) John the prophet is author of Revelations.

(b) "I come quickly" is said three times in the last chapter, in verses 7, 12, 20.

(c) The last words we have on record are "Surely I come quickly" testified by the angel unto John.

Is this the last lesson this year, or do we look for one more. We shall miss them so, as we enjoy having something definite to study; it builds up and strengthens us all so much, I think.

Ada Stadden.

1. In John xiv 3, Christ says that he will come again, and if he had not been present once he could not say "I will come again and receive you unto myself, that where I am there ye may be also." In Heb. ix. 28 the writer tells us that unto them that look for him shall he appear the second time, and we know there cannot be a second time without a first. These two statements are as plain as the English language can make them. Christ came the first time, and had to go through all the hardships that mortal man is subject to. His life, like ours, was spent in preparing and trying to gain that crown of righteousness which is for all them that keep his commandments.

2. ———

3 Acts i. 11 tells us that this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. They certainly were not standing there with some imaginary spirit-notion. Nay, not so. It was the real Jesus, the same Savior we are looking for. This verse tells us that he was taken up into heaven, and 1 Thess. iv. 16 tells us that the Lord himself shall descend from heaven with a shout, etc. Plain enough; it is going to be the real Jesus, not some spirit that we don't know anything about.

4. In Titus ii. 11 we are told that the grace of God that bringeth salvation hath appeared to all men. Verse 12 tells what it takes to gain the salvation, teaching us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world. In Heb. [illegible] we are told to look for Jesus [illegible] appear the second time. [illegible] find now what we have been [illegible] God we are worshipping [illegible] we are told to wait for [illegible] heaven, whom he raised [illegible] The last part of [illegible] Jesus has done [illegible] has delivered us from the wrath to come. If we have kept [illegible] iv. 8 [illegible] crown of righteousness [illegible] not only but to all those [illegible] appearing.

5. Christ's coming [illegible] as unexpected to the world as [illegible] would be to us now. [illegible] wholly unexpected. The world at the present time will scoff at the idea of his coming, and say [illegible] me not long ago that he would [illegible] as soon think [illegible] prime, and he was a prof[illegible] tian belonging to the [illegible]

6. In Matt xiii 38 we [illegible] the righteous and the wicked [illegible] field of grain, the righteous representing the good seed and the wicked the tare. They are [illegible] will be separated at the [illegible] judgment. The righteous to receive their reward, and the [illegible] the wages of sin which is death.

7 Anathema means [illegible] Maranatha a curse [illegible] will come to [illegible] opinion of the [illegible] would be, if any [illegible] love not the Lord Jesus Christ, [illegible] judgment on him.

8 The author [illegible] the revelator. "I come quickly" is given in Rev. xxii three times. "Surely I come quickly" is the last sentence we have on record from Jesus, in Rev. xxii 20.

Mabel [illegible].

1. We understand from the words Come again, in John xiv. 3, that Christ has been here at one time, was going away, and would come again. The word again means return or repetition, which could not be unless he had once been here. Heb. ix. 28 says unto them that look for him shall he appear the second time [illegible] not be a second coming [illegible] there had been a first. [illegible] coming was as a sacrifice, [illegible] that which was lost. His second coming will be as King and Conqueror. It was necessary that the [illegible] He could not [illegible] dom without a people [illegible] workers with him. [illegible] with his life a people for [illegible] 1 Cor. vi 20.

2 Because Christ poured out his soul unto death, was numbered with the transgressors, and bore the sins of many, and made intercession for the transgressors, we have a Savior. The bread and wine represent his body and his blood. We eat the bread and drink the wine in remembrance of his death for us. [illegible] God hath highly exalted him, and given him a name that is above every name, and for obedience we have the blessed hope of eternal life with him when he comes.

3 Acts i. 11 The two men who stood by the disciples, when Jesus had ascended, told them he would come in like manner as they had seen him go. They had seen him personally go in a cloud out of their sight. If he comes in like manner, it is proof that he will come personally. 1 Thess. iv. 16 is further proof of his personal coming. The Lord himself shall descend from heaven.

4 A believer who ever expects to be accounted worthy of eternal life with Jesus when he comes must live a righteous life in this present world. Titus ii. 11 12. For our conversation, our general course of manners [illegible] is in heaven. Phil. iii 20. A believer must be looking for and expecting him, and love his appearing. We cannot be looking for Christ and be interested in everything more than in things which pertain to his coming and kingdom. A believer should [illegible] as though [illegible] rose today, [illegible] morrow.

5. When Christ comes he will find the world in a state of unrighteousness and trouble, Matt. xxiv. 37, as the days of Noe were, so shall also the coming of the Son of man be. In Gen. vi. 5-7 we find that the wickedness of man was great, the imaginations of his heart was evil continually. So that God caused a flood to come and destroyed all but the few that served him. So also shall the coming of the Son of man be.

6. The righteous shall shine as the sun in the kingdom of their Father. Those who are in the death state will be raised to an immortal life, those who are living will be changed and all caught away to meet the Lord, and will ever be with him. They will be rulers with him in the work of blessing the nations, and bring about a reign of peace on the earth. The wicked will be destroyed.

7. 1 Cor. xvi 22, If any man love not the Lord let him be anathema, maranatha, or accursed. Gal. i 8 9, If any man or an angel from heaven preach any other gospel than that which Christ and the apostles preached, let him be accursed. If we love [illegible] we must teach the same gospel that he taught.

8 The author of Revelations is St. John the divine, the apostle whom Jesus loved. I come quickly occurs three times in the 22d chapter. Surely I come quickly, is the last word we have on record from Jesus.

Carrie Free.

1 In John xiv. 3 and Heb. ix. 28 the words Come again, and Appear the second time, imply that [illegible] has come once, and will [illegible] second time, because the w[illegible] means a repetition, and C[illegible] not come a second time [illegible] had been a first coming. [illegible] of Christ's first coming [illegible] should be a living example [illegible] may pass from this imper[illegible] a perfect life; in setting [illegible] ample he himself reaches [illegible] life, and hence is made [illegible] ing us that perfect life. [illegible] returns. He came the [illegible] tell us and show us what [illegible] second time to come [illegible] punish.

2. Isa. liii 12, Therefore [illegible] him a portion with the [illegible] shall divide the spoil [illegible] because he poured [illegible] death, and was [illegible] transgressors [illegible] and the effect. 1 Cor [illegible] often as ye eat this [illegible] this cup, ye proclaim [illegible] till he comes. Here [illegible] one an effect. Titus ii. 13, [illegible] for the blessed hope and [illegible] the glory of the great [illegible] Savior Jesus Christ: who [illegible] for us that he might redeem [illegible] all iniquity, and purify [illegible] people for his own possession [illegible] of good works. In the first [illegible] ing is an effect, and the [illegible] and appearing is the cause [illegible] ing. In the latter part Th[illegible] redeem us from all iniquity [illegible] cause, and Who gave himself [illegible] the effect of the wish of Ch[illegible] deem us. Phil. ii. 8-11. A[illegible] found in the fashion of man [illegible] God himself, becoming obedi[illegible] death, yea the death of [illegible] wherefore God highly exalted him, and gave him the name which is above every name, that in the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Verse 8 is the cause of the effect found in verse 9; verses 10 and 11 also contain causes of the effect in verse 9.

3. Acts i. 11, is proof that Christ will come personally; the two men in white apparel said This Jesus who was received up from you into heaven shall so come in like manner, as ye beheld him going into heaven. The 3d verse of the same chapter says Christ had proven that he himself was alive, that it was the personal Christ come to life, and not a spirit. This was also proven when he told Peter to feel of his wounds, and that a spirit did not have flesh and bones as he had. Since Christ had proven he was a person and not a spirit, it must have been a person who ascended into heaven, and it was the person Christ who returns according to the angels speaking at the time of ascension. 1 Thess. iv. 16 also proves the personal return of Jesus. For the Lord himself shall descend from heaven with a shout and with the voice of the archangel, and with the trump of God.

4 The attitude of believers toward the [illegible] of Christ should be that of one waiting for something [illegible] ing. [illegible] is waiting [illegible] His coming [illegible] appearing [illegible] and whatever [illegible] thought should be overshadowed by the idea of his coming. This waiting must not be an idle waiting, but just such a waiting with which we wait for some longed-for event to come to pass. We do everything we can to make ready for the event and allow nothing to be done that would detract from it or hinder it. This kind of waiting results in the godly, righteous life spoken of in Titus ii. 12 This is one way in which God's Word cleanses and purifies us. His promises are so sure that they give us courage and strength to fight the evils in us. We absolutely know that if we keep trying, Christ will come and bring salvation. This encouragement and help those who do not depend on his coming cannot have. Their method of salvation is visionary, and has never been proven, except by feelings, nor promised by God. Our waiting should be as one waiting to be taken into and naturalized in a new country. Phil. iii. 20 says For our citizenship is in heaven, whence also we wait for a Savior, the Lord Jesus Christ. I sometimes think of God's people as being a political party, but the purest and best that will ever be organized, with Christ as future King. Those working for the Christ are the only politicians working for pure, honest government.

5. When Christ comes he will find the world full of wickedness and trouble, a world that is asleep as far as he is concerned, just as it is today. In my Bible ha[illegible]

[illegible] ively take[illegible]

1. This pillar is not made of Spirit; human hands were employed in its erection, and they have imparted to it some of their own designs.

3. You are wrong: the men you refer to were under Spirit control, and everything they did at that time was by direction of the Spirit.

1. That is an assumption; where is your proof?

3. We prove it by the name given to the pillar; if any part of it were of human design, it would not be called the "One Spirit."

1. We see no proof in that; on the contrary, we can perceive evidence of a human workmanship in some parts; look at them.

3. We find no such evidence, and in the face of all the testimony to the contrary, we decline to accept your bare assertion

1. Well, as you have not proved your case, we shall proceed to chip off those parts that are not Spirit.

3. You must not; we strongly object.

2 Never mind them: what little they can do, won't be any real harm.

3. Whether it does or not, that is not the right way to look at their proposed action; we object on principle.

2 Don't be so foolish as to introduce the question of principle into this matter; the Spirit-pillar is of immense size, and what they propose to do cannot materially weaken it.

3 How do you know? If allowed to begin, there is no saying to what length they will go, moreover, their bad example may be followed by others with tools of a much more destructive character.

2. You are too imaginative; you theorize too much.

3. We speak about that of which we have knowledge; we remember some former occupants of the temple similar to No. 1, but not so numerous, who attempted the same thing. And where are they now? Outside; and that is where we shall all be, sooner or later, if we injure any of the pillars.

2. You are influenced by fear and credulity.

3. So you think; we certainly fear the Builder of this temple who graciously permitted us to enter it, and we believe that the conditions on which our occupancy is based will be strictly adhered to.

2. What are they?

3. That we do nothing to mar the unity which is an essential part of the temple-plan, and that we listen to the sevenfold voice of wisdom, for "whoso hearkeneth unto her shall dwell safely, and shall be quiet from fear of evil." Prov i 33.

2. We do not see that the action of No. 1 will violate any of the conditions of tenancy.

3. We do; and so would you if it were directed against such pillars as the "One hope," the "One faith," or the "One Baptism." The "One spirit" is more important than these, because without it, we should have no knowledge of the remaining ones.

[illegible] tention is that no part [illegible] touched which [illegible] false [illegible] one Spirit" [illegible] cut away every element of Spirit-wisdom.

2. We will wait to see such a misuse of No. 1's weapon before we interfere.

3. Then we must part company that we may not share complicity in the act of sacrilege committed by No. 1, and condoned by you. We hope that you will soon see the necessity for following us, and that No. 1 will shortly discontinue their evil work.

2. We will think of what you have said.

"Beware of dogs, beware of evil workers, beware of the concision", Phil iii 2. The apostle who wrote these words would not have said "Beware" in reference to those whose fellowship was to be retained; he must have referred to some who were out of fellowship, or who were deserving of its discontinuance. In either case, it is an injunction which needs to be heeded in circumstances of a similar character. The workmanship of God is good; to mar it is an evil work. The Mosaic "tables were the work of God" Exod xxxii 16; and the inspired Word is likewise the Word of God. To say that any part of it did not come from him is clearly an evil work; and hence to withdraw from such is to give practical effect to Paul's injunction, "Beware of evil workers."

The evil work in the present controversy consists of a trinity of error, which may thus be briefly described:—

1. Partial Inspiration.
2. Fallible Inspiration.
3. Fallible Incorporation.

One of the objects for which the Mo-

[Continued on Page 2]

ANNOUNCEMENT.

The 23rd Annual Conference of the Churches of God in Iowa will meet at Waterloo, August 19 to 27 inclusive. Programme will appear later.

O. J. ALLARD, Pres.

The Fourth Annual Conference of the Churches of God in Missouri will meet at Morse Mill, Missouri, August 9 to 13 inclusive. Programme will be given later.

SADIE MORSE, Sec.

The Northwest 24th Annual Conference of Oregon and Western Washington, will convene at Corvallis, Oregon, from June 22 to 25, inclusive. All the brethren are earnestly requested to attend and take a hand in this good work.

Yours in hope.

FRANK SMALLEY, Pres.

INDIANA CONFERENCE NOTICE.

To the brethren of the Church at large, Greeting:

Through the benificence of God we are brought through another cycle of time, and to announce again the call to a Conference of the Churches at old Antioch, beginning Friday morning at 10:30, June 9th, continuing over Sunday.

Let love pervade your hearts, and in thankfulness for the health and strength and prosperity given you during the year just past, lay aside worldly strifes for a brief season of praise and song to God, who gives us all things. Let us pattern more closely after our blessed Sa... ever before, and... gentlen...

Wa...

10:30 a m For a ...

Perils of we...

12:00 m, Dinner on grounds ...

2:00 p m Sermon D T Halstead

3:00 p m Communion J F Wagoner

7:15 p m Song service

Florence Cordill

7:45 p m Sermon Jos Williams

The Son of Man

BENNETT BOGGS,

JENNIE McDONALD,

HUGH LOGAN,

Committee.

NOTICE TO ILLINOIS BRETHREN.

At our last Conference a resolution was adopted requesting each brother to contribute one dollar, and each sister fifty cents every year to cover the expenses of the Annual meeting, said contribution to be made by each member of the Church whether they attend the Conference or not. The money raised is not to be used for evangelistic work, but is separate and in addition to the amount contributed for that purpose.

The following collectors were appointed at the various churches to receive contributions for this fund:—Oregon, F H Knodle; Lanark, J M Glotfelty; Adeline, Charles Gesin; Dixon, Miss Anna Adams; Chicago, Miss Leila Whitehead; Antioch, J H Williams; Camden; Elder Rolla Hightower; Ripley, J W Cooper. Members not connected with any local Church should remit directly to Wm T Hardesty, Treasurer, Oregon, Illinois. All who have not sent in their subscriptions to this fund are requested to do so by June 1st.

G. ELDRED MARSH, Sec.

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We want a lot of New Subscribers, and with a little effort you can get us one or more. We do not ask you to work for us for nothing, but will pay you for what you do. Here is our offer to you:

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or

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This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN, PLEASE!

We have a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will mail you one Free, if you will send us

Two New Subscribers.

...EASE!

... provide ... to you. We will have no quarrel with a brother about so small a matter.

"A Century of Indiana" is the title of a new history written by State Senator Edward A. Moore, and published by the American Book Company, Cincinnati, Ohio, price 75 cents. The volume contains 340 pages, and gives the earliest history of the State on down to the present day. Indiana today stands second to no state in the Union, and this work gives the whole history of the State in concise and attractive form, carefully indexed, so that it has an added value as a reference book. It is a splendid book for the home, and for Indiana Students it is of priceless value. No library is complete without it. If your book dealer cannot supply it send as above and get a copy. There is pleasure in reading it, for every Indianian is proud of his State, and besides enjoyment there is real profit in this work.

Will it Pay to Become a Christian? is the title to a well written book of 96 pages by Brother James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av. Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

A LETTER TO A FRIEND.

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We ... a number of books pub... our late Brother John O ... ff. We have only "The Word of ... dom. During the last years of ... other Woodruff issued these ... great expense. Many were ... hrough his generosity. The ... ought to be out doing the ... sired they should, and to ... to get one we will send ... post paid for 75c each.

... on Salvation. What is ... eared in our issue Sept. ... translated into German ... tract form, the size to ... ordinary envelope. The ... nts each, 50 copies for 65 ... 0 copies for one dollar. It ... full in English so that ... not read German can ... they are handing to ... Send all orders to ... arleston, Ohio.

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In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

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The above is the title of a tract of 44 pages issued by Brother John L. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application. Order from the Author at Pierceton, Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

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If more convenient, those who wish may order through this office.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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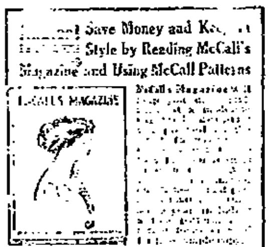

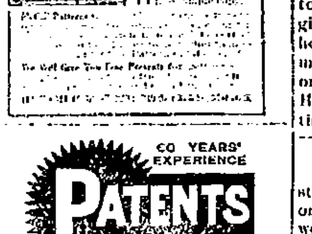

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Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME LX. PLYMOUTH, INDIANA, JUNE 14, 1911. NUMBER 22.

Poetry.

God's Pathways.

God leads each dear one step by step
In pathways all unseen,
And if the thorn-points line the way
The roses lie between;
If gath'ring storms lead to the sky
Their deep and sombre hue,
There soon is caught through parted clouds
A glimpse of Heaven's blue.

The child of faith walks day by day
These pathways all untried
Yet dreads no pitfall, fears no foe,
For God is at his side.
Each deep affliction has its balm,
Each care its blessing bright,
For if in darkness it begin,
Each pathway leads to light.

O doubting soul, lift up thine eyes
To Him who is divine,
And clasp the strong and loving Hand
That reaches out for thine;
No longer struggle on alone,
Sad-hearted and in fear,
But take the pathways marked by God
And trust: He will be near!

E. Louise Ustaul.

Communicated.

A Review, No 2.

[This was originally written for a local paper, but was not published, probably because it did not please the Editor.]

Now we would enquire as to the grounds of this belief. Is there any statement in the Holy Scriptures to warrant it? Anything in the testimony of nature to countenance it? No not only is there an entire absence of testimony in its favor, but great abundance of evidence to the contrary, showing that death invades a man's being and robs him of existence, and that consequently in death, he is as unconscious as though he had never lived. The sequel will justify this answer.

What is death? It is the opposite of life. The idea of death is derived from experience of life, for death is the word that describes the interruption of life. In order, therefore, to understand death, we must have a definite conception of life. Of this we do know something, since it is a matter of positive experience. All we have to do is to bring our knowledge to bear, which the majority of people have great difficulty in doing. Their minds are so pre-occupied with established theories, that they are blind to the facts under their immediate cognizance.

Throwing the metaphysics aside, what is life as known experimentally? It is the aggregate result of the organic processes transpiring within the human structure—in respiration, circulation of the blood, digestion, etc. The lungs, the heart, and the stomach conspire to generate and sustain vitality, and to impart activity to the various faculties of which we are composed. Apart from this busy organism, life is manifested, whether as regards man or beast. Shock the brain, and insensibility ensues; take away the air, and you produce suffocation; cut off the supply of food, and death occurs. Could these effects be produced if life did not depend on the causes interferred with? If life and function were abstract attributes of an immaterial element pervading the physical organization, would they not be manifested independently of material condition? All positive as well as negative experience contributes to the same result, showing human life, with its mysterious phenomena of thought and feeling, to be the result of harmony in the working of the complicated machinery of which we are so "fearfully and wonderfully made." Thus we exist. There was a time when we did not exist. This is most important, showing the possibility of non-existence in relation to man; for what has been, can be again. The question then is, shall this state of non-existence again supervene? The answer is readily obtainable. Since human existence depends on material organic function, non-existence must ensue upon the interruption of that function. The whole matter is therefore reduced to a question of experience. By experience we know that this interruption does take place, and that man in consequence dies. Death comes to him and exactly undoes what birth did for him. The one gives him existence; the other takes it away. "Dust thou art, and unto dust shalt thou return," is realized in every man's experience. In the course of nature, his being vanishes from creation, and all qualities submerge in death, for the simple reason that the organism that develops them then stops its working.

Now, when we look into the Scriptures, we find its teachings in complete accord with this view of death. When they speak about the death of anybody, they do not employ the phraseology of modern religionists. They do not say of the righteous that they have "gone to their reward," or that they "winged their flight to a better world;" or of the wicked, that they are "gone to appear before the bar of God, to answer for their misdeeds." The language is simple and natural, and expressive of a contrary doctrine. If the death of Abraham, the father of the faithful, is recorded, there is no heaven-going rhapsody. The chronicle is sober and literal:

"And Abraham gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered to his people." Gen xxv 8.

Such, also, is the description of Isaac's demise—"and Isaac gave up the ghost and died, and was gathered unto his people." Gen xxxv 29.

So of Jacob—"And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people." Gen xlix 33. Of Joseph it is simply said—"So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt. Gen l 26.

So in the case of Moses, "So Moses, the servant of the Lord, died there, in the land of Moab, according to the Word of the Lord. And he buried him in a valley, in the land of Moab, over against Beth-peor, but no man knoweth of his sepulchre unto this day." Deut xxxiv 5, 6.

And so we shall find it in the case of Joshua (Joshua xxiv 29), Samuel (1 Sam xxv 1), David (1 Kings ii 1, 2, 10; Acts ii 29, 34), Solomon (1 Kings xi 43), and all others whose death is recorded in the Scriptures. They are never said to have gone away anywhere, but are always spoken of as dying in the absolute sense, giving up their life, and returning to the ground. The same style of language is adopted by Saul when speaking of the generations of the righteous dead. He says Heb xi 13, "These all died in faith, not having received the promises, but having seen them afar off."

If we look at other parts of the New Testament, we discover the same peculiarity of language—the same utter absence of modern sentiment and phrase in regard to the state of the dead. If Jesus spake of the death of Lazarus, he recognized the fact in its plainest sense. John xi 11, 14.

"He (Jesus) saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death, but they thought he had spoken of taking rest in sleep. Then said Jesus unto them plainly, Lazarus is dead."

When Luke records the death of Stephen (Acts vii 60), he does not indulge in any of the high flown death-bed rapture so prevalent in modern religious literature. He simply says, "He fell asleep." Or when Paul has occasion to refer to deceased Christians, he does not speak of them as "Standing before the throne of God." The words he employs are in keeping with those already quoted (1 Thes iv 13) "I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not as others who have no hope."

In short, all Bible allusions to the subject of death is as unlike modern sentiment as it is possible to conceive. The Bible speaks of death as the extinction of life, and never as the commencement of another life. Not once does it tell us of a dead man having gone to heaven. Not once, except by an allowable poetical figure (Isa xiv 4) are the dead represented as conscious. They are always pictured in language that accords with experience—always spoken of as in the land of darkness, and silence, and unconsciousness. Solomon says, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Eccl ix 10.

Job, in the anguish of accumulated calamity, cursed the day of his birth and wished he had died when an infant; and mark what he says would have been the consequence: "For now I should have lain still and been quiet; I should have slept; then had I been at rest with the kings and counsellors of the earth, which built desolate places (tombs) for themselves; or with princes that had gold, who filled their houses with silver; or as a hidden untimely birth I had not been as infants which never saw the light; there the wicked cease from troubling, and there the weary are at rest. There the prisoners rest together; they hear not the voice of the oppressor; the small and great are there, and the servant is free from his master." Job iii 13-19. He also makes the following unequivocal statement, which ought to be well considered, by those believing in heaven going at death. Chap x 18, "Wherefore hast thou brought me forth of the womb? O, that I had given up the ghost, and no eye had seen me; I should have been as though I had not been."

David incidentally alludes to the state of the dead in the following impressive words. Psa lxxxviii 5, 10, 12: "Free among the dead, like the slain that lie in the grave, whom thou rememberest no more; and they are cut off from thy hand." Verses 10, 11, 12. Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave, or thy faithfulness in destruction? Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness?" These questions are answered in a short but emphatic statement, which occurs in the 115th Psalm verse 17: "The dead praise not the Lord, neither any that go down into silence."

And the Psalmist gives pathetic expression to his own view of man's evanescent nature, in the following words, which have direct bearing on the state of the dead.

Psa xxxix 12, 13, "Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength, before I go hence and be no more." He says in Psalm cxlvi 2. While I live I will praise the Lord, I will sing praises unto my God while I have any being;" clearly implying that in David's view, his being would cease with the occurrence of death.

In addition to these general indications of the destructive nature of death as a deprivation of being there are other statements in the Scriptures which specifically deny that the dead have any consciousness. For instance Solomon says. "The living know that they shall die; but the dead know not anything, neither have any more a reward, for the memory of them is forgotten; also their love, and their hatred, and their envy are now perished, neither have they any more a portion forever in anything that is done under the sun." Eccl ix 5, 6.

How often we hear the remark concerning the dead, "Oh, well! He knows all now?" Now this remark is either true or not true. If Solomon's words have any meaning it is the very opposite of true, for he says, "The dead know not anything." How common, again, it is for religious teachers to say that after death, the dead will love and serve God with greater devotion in heaven, because freed from the clay of this mortal body; and curse him with more fiendish ferocity in hell, for the same reason; that, in fact, their love will be perfected, and their hate intensified; in the very face of Solomon's declaration to the contrary: "Their love, and their hatred, and their envy are now perished." David is equally decided on this point. He says, Psa cxlvi 3, 4, Put not your trust in princes, nor in the son of man in whom there is no help; for his breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Again, he says Psa vi 5, in death there is no remembrance of thee.

Hezekiah, king of Israel, gives similar testimony. He had been "sick nigh unto death," and on his recovery he indited a song of praise to God, in which he gives the following reason for thanksgiving: "For the grave cannot praise thee, death cannot celebrate thee. They that go down into the pit, cannot hope for thy truth. The living, he shall praise thee as I do this day. Isa xxxviii 18, 19.

This host of Scripture testimony is conclusive. It decisively settles the question against all philosophical speculation. It shows that death is a total eclipse of being—a complete obliteration of our conscious selves from God's universe, and thus establishes the doctrine of the resurrection on the firm foundation of necessity; for in this view a future life is only attainable by resurrection; whereas in the popular view, future life is a natural growth from the present, affected neither one way nor the other by the "resurrection of the body." In fact it is difficult to see any use for resurrection at all if we accept the popular idea: for if a man "goes to his reward" at death, and enjoys all the felicity of heaven of which his nature is capable, it seems incongruous that after a certain time, he should be compelled to leave the celestial regions, and rejoin his body on earth, when without that body he is supposed to have so much more capability of enjoyment. The resurrection seems out of place in such a system; and accordingly we find that now-a-days, many are abandoning it, and vainly trying to explain away the New Testament doctrine of physical resurrection altogether, by inventing a theory of spiritual transmutation, and twisting the plain statements of Scripture to accord with the new born conceit.

In closing this article, I wish those who may read, to "Berean"-like search the Scriptures and see if these things are so. For says Paul, Rom xv 4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." And Jesus said, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." John v 39. Listen to what he said concerning his future coming." Matt xxv 31. When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations." Here we rest the pen, and for the dawn of that glorious day, like the saints of old, in faith and patience wait.

THOS. CRONKHITE.

Report.

The Church at Grand Island, Neb., is still keeping up its Bible Readings since our annual Conference at Omaha. We have our Bible Lessons every Sunday that the weather permits. We have had 32 lessons since our Conference.

Brother Allard has been with us twice and preached to us. The talks he gave were very helpful to us all, of how a true follower of Christ should live.

Each Sunday we take up a collection to help to bear our local expenses and to help in other ways of spreading the truth. It seems rather small at first but it grows very rapidly and we have several dollars in our box before long.

Our average attendance is five and six. Small in number but strong in faith. We gain a great deal from these meetings and studies together. Although we find it very hard when any of the brethren come here to preach to get any one to come out to hear them preach the Truth, we do not become discouraged, but the next time any one comes to preach ask others and the same ones to come and hear him. But it is not the Lord's will that there should be a large number so we are content.

We shall continue to meet and study the Word together, what few there are [illegible] studying to show ourselves approved unto God, that at Christ's coming we may have a small part in the kingdom.

OLA CROUCH, Sec'y.

Babes in Christ.

In Phil ii 12, we read Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with fear and trembling. How important it is that all those looking for the coming of our blessed Lord to put in practice this text, especially to the babes in Christ, those who have just made the start by obedience and baptism. How many are there who stop here, who hear the truth, believe it, obey and are baptized, and then what? Oh, how many are there who never go any further. What do those words of the apostle mean? To whom do they refer? To just such a one, to beginners. We must go to work with fear and trembling to work out our own salvation, to overcome our selfishness, our lack of brotherly love, our desire to get even with others, to pay them back for the little mean things they say, and hundreds of other little things that a child of God must overcome before he or she has fitted themselves for the place in our Lord's coming kingdom intended for them. [illegible] How I wish we might all awake to the fact and warn and exhort those who have just started on the way. How important it is that we warn them that no growth means death, that we cannot stop at being baptized. For example, a young person saw the truth, accepted it, and although they desired to do right, they stand and wait for some one to read the Word to them. Weeks and days go by with no conversation, prayer, or reading of the Word. Pleasure, cares, other stories and papers take the place of the Word of God. What is the result? A standing still, a coldness, no growth, no work done for the Master when he comes. Some will say, Well I dont understand the Word of God like some and if I lived near a church or place of worship I would do different. In Heb. v. 14, we read, "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." "Their senses exercised." Then let us all be up and doing and exercising our senses and feed daily on his Word. For how shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him. Heb. ii. 3.

EDITH V. THOMAS.

Everyday Life and Character.

One's everyday life is a surer revealer of character than one's public acts. There are men who are magnificent when they appear on great occasions—wise, eloquent, masterly—but who are almost utterly unendurable in their fretfulness, unreasonableness, irascibility, and all manner of selfish disagreeableness in the privacy of their own homes, to those to whom they ought to show all of love, gentleness and sweetness. There are women, too, who shine with wondrous brilliancy in society, sparkling in conversation, winning in manner, the center ever of admiring groups, resistless in their charms, but who in their everyday life, in the presence of only their own households, are the dullest and wearisomest of mortals. No doubt in these cases the common everyday, unflattering as it is, is a truer expression of the inner life than the hour or two of greatness or graciousness in the blaze of publicity.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Couldn't Look Father in the Eyes.

Disobedience to parents is the first step in the downward path. A circus was in the town and a little boy stood watching the great tent curiously. A neighbor, coming up, said: "Hello, Johnny; going to the circus?" "No, sir," answered Johnny, "father don't let me." "Oh, well, I'll give you the money to go," said the man. "Father don't approve of them." "Well, go in for once. I'll pay for you." "No, sir; my father would give me the money if he thought it best; besides, I've got twenty-five cents in my box, enough to go." "I'd go, Johnny, for once; it's wonderful the way the horses do," said the man. "Your father needn't know it." "I can't" said the boy. "Now, why?" asked the man. "Cause," said Johnny, "After I'd been I couldn't look father right in the eyes, but I can now." The boy who will never do anything that would prevent him from looking straight into his father's eyes will never be a failure.

Our redemption is to be accomplished, not by changing our locality or our circumstances, but by changing the condition of the heart. It is the purpose of Christ to perfect us in holiness, not by withdrawing us from all infections, but by making us proof against it by abounding spiritual life. No one can ever become a Christian by memorizing a catalogue of things to be avoided, and things to be esteemed. If the love of the world is in the heart, we are worldly, whether we attend the theatre or not. The worldly life is bounded by the superficial and vain things of earth, its goal is success not holiness. Its range is horizontal, never vertical. It knows nothing of the rapt and silent wonder in the secret place. It is this non-spiritual earthliness and affection for the world from which Jesus prayed that his disciples might be kept.

Bible Religion is a living power and a principle within, that owes its existence to God, its divine Author. An outward religion that consists in a series of precepts and strict observances, and is based on mere boisterous pretension, sheds a very feeble light on man's pathway, and is obeyed with feelings of reluctance. True religion is based upon the Holy Bible, and is a result of a union with Christ, who said: "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." From this it may be inferred, that where there is a profession without good fruit, there cannot be a true union with Christ; for he said: "By their fruit ye shall know them."

America does not need physical development. The great need of America is the preaching of moral conviction and intensity so that theft shall be known as theft and lies known as lies. And to help in accomplishing this the teacher must have the missionary spirit, the spirit which gives and asks no return but the joy of seeing fruitage from its work.—James M. Taylor.

The study of God's Word will secure peace. Take those Christians who are rooted and grounded in the Word of God and you will find that they have great peace. It is those who do not study their Bible, who are easily offended when some little trouble comes, or some little persecution. Just a little breath of opposition, and their peace is all gone.—D. L. Moody.

Special Notice.

As I expect to attend the Ohio Conference, the middle of August, I think I can arrange to start a little early and hold one or two meetings enroute. If any congregation in Illinois or Indiana, desire a meeting, write me soon as you can arrange. Address me at 4019 Webster Avenue, Ames Station, Omaha, Neb.

ALMES ADAMS.

Oregon Bible College
Oregon Illinois

The Restitution.

A. R. UNDERWOOD, Office Editor

Editorial Committee:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

Plymouth, Indiana, June 14, 1911.

"The Other Side."

It was not our intention or desire to bother the readers of our paper further with any of this contention, and we wish in the start to apologize for doing so. When the meeting was held at Plymouth, it was stated that no report would be published. We were assured by Bro. McCrory when at our home May 26, that no report would be printed. Again in conversation with him at his building on LaPorte Street this City on June 2d, we were told that he had joined in a letter with Brothers Tuttle and Barnhill, demanding that no publicity be given it. We then said we would make no comments. However, a circular letter is put out, and we are forced to speak.

We start by giving the first intimation we had of the call.

Plymouth, Ind., May 18, 1911.

Dear Brother Underwood:

This is to inform you that Brothers Tuttle, Barnhill and myself—the official board—decided last week to draw this church controversy to a close, and to that end have appointed a committee of brethren, and established a time—May 24th, 1911, at one o'clock, at the Church in Plymouth, to hear and determine the weight of evidence that may be brought against you. Said committee to be composed of the following named brethren: Bros. Wm. Huffer, T. F. Swindler, Bennett Boggs, Hugh Logan and myself, being brethren known to you. Your accusers have been notified of the meeting, and now you as well, that all may meet to close this unhappy affair.

Your Brother,

F. M. McCrory.

Replying to this letter we wrote to Brother McCrory on May 19, stating that I noted the words "official board decided" and inferred he had reference to the official board of the Plymouth Church.

Next we noted that they had "appointed a committee" from outside churches, and called attention to the declaration made previously both by Brother McCrory and Brother Tuttle that no outsiders would be allowed to come into the Plymouth Church in this matter—that Plymouth Church herself would hear and decide her own matters—no outsider would be tolerated, etc. This had been stated before a number of witnesses.

Next we noted that this committe "will hear and determine the weight of evidence against" me, but nothing was said that they wished to consider any evidence favoring me.

Next we noted that "your accusers have been notified."

Presuming from all this that things were sifted down, and definite charges were to be made, with those who had grievances there to present their cases, and having expressed a desire to meet such and adjust them so all might be satisfied and peace prevail, we stated in our reply that we wished thereby to notify the official board of the Plymouth Church that if we were expected to be at the meeting to answer charges, it will be absolutely necessary that we be informed what these charges were, in order that "my attorney" might arrange a line of defense, otherwise the "case" would have to go over to the "next term of court."

This reply asking for definite complaints so that proper books and papers might be at hand to show what had been done, and that we might arrange for some one to act as our "attorney," as our voice affection is well known—this reply was sent to Brother McCrory on May 19.

All readers will note that this was right at the time when sickness and death in the families of our very dearest friends was present with us, with all the care and distress of that sad week.

No reply came on the 20th, and it will be remembered that on that night—it being Saturday night—our neighbor died. We were up all night, busy all day Sunday, and Monday morning at four o'clock, we wrote a letter to Brother Tuttle who is the head of the official board, and told him how we were situated, and explaining how impossible under those conditions it would be to prepare any case and be at the meeting. This letter was mailed so he would get it in the early delivery Monday morning.

There came to us in the mail of May 22, the following reply to our letter to Brother McCrory:

A. R. Underwood,

Dear Sir and Brother:—Yours of the 19th to hand and I note what you say. Yes, I meant that the official board of the Plymouth Church decided when we had stood out against all for the length of time you well know, we concluded to bring this battling to a close, or show our will so to do. We did this only after much pressure had been brought to bear, and how do you know but that this will redound to your everlasting betterment. I am a member of that committee by request for Brother Tuttle. Yes, that committee are called to hear evidence against you, and you well know any evidence in your favor will be gladly heard. Also "your accusers have been notified" likewise the accused, and each will be given a respectful hearing so far as I am concerned, and the others are selected from among those anybody might be proud to call brethren. It is not likely your attorney would be permitted before that committee unless he were a brother as you well know, and as for "what the charges are" nobody knows better than yourself as you have been answering them publicly for nearly six months, and we all know well your ability to meet any charges that may be brought against you. As to the case going over "to the next term of court" I assure you there will be no "other term," and you will either be present and defend yourself or the matters will be determined in your absence. We have not sought in this matter to do anybody any injustice, but that this controversy may be ended to the lasting benefit, let us hope, of all concerned. I deem you amply able to care for yourself, and have nothing in an advisory way, unless to say I can scarcely understand how you can afford at this time to show the white feather by staying away.

Your brother in hope,

F. M. McCrory.

After getting this letter our mind was settled that we would not appear for trial. No copy of definite and specific charges would be furnished us, making it impossible to arrange a line of defense. Our attorney or advocate—be he a brother or not—could have no intimation of what was coming or by whom accusation would be made. The case was to begin and end at one session. If a competent "attorney" was not at our call from the brotherhood no other would be allowed. We had not been consulted as to convenience of time, and our jurors were chosen for us. Evidently we had no business at such a trial, so said to wife we did not intend going.

We were then waited on by our old friend Brother Tuttle. He had on a previous occasion assured us that he knew the disposition of the men who were opposing us, that we would finally have to yield to them. That they had the money, the power, and proposed to crush us. That they were determined to "hound us to the very death." He said he knew Brothers Conner and Lindsay "like a book," and that they would never stop till we were crushed.

With this sort of talk fresh in mind Brother Tuttle came to our home, and persuaded us to go to the meeting. Declared that no line of defense was necessary, no attorney would be needed, no books or papers would be necessary—all there was to it was that they thought best to meet and talk over a few little matters in a friendly way, and no harm could come to any one, but that peace and harmony and love and joy might come back to our dear little Church, and we could again all go to the services happy and joyous as before. He was moved to tears as this bright picture was presented, and at his earnest request, to which wife added solicitation, as she was and is heart-broken over the condition of things, we finally consented to attend.

When we arrived at the meeting Brother Tuttle came from a corner consultation with Brothers Lindsay and Conner, and said that the order of business would be, that Bro. Lindsay would state their case in an opening speech, and then we might make reply. As we had been informed beforehand that no books, papers, advocate or any thing of the sort would be needed, we refused to speak.

Bro. Lindsay's effort was to show that the Ministerial Association was justified in passing the resolutions as done at their organization. It is not necessary here to go over all that was said at that meeting as it would take too much space. The point that calls for answer is the finding of the jury.

Now, it is being freely stated that "Brother Underwood made confession at that meeting that the charges made were true." We wish to state that if the wording of the finding of the jury is meant to imply that we confessed to what the Min. Assn had accused us of, viz: having taken money and appropriated it to our own use, instead of using it as directed—in short, with stealing and lying—if that is what was in the minds of the jury, then they "have another guess coming."

Just read the "report" carefully, and see such an idea is contradicted right in it. It tells of Bro. Halstead "pleading with Bro. Underwood to confess to wrong doing in these matters, but Bro. Underwood......would NOT admit that wrong was intended."

After so "pleading" and not being able to convince us that we had done wrong intentionally, and after we had repeatedly stated before all that we were conscious of no intentional evil doing, but that IF we had unintentionally done wrong, all we asked was an opportunity to make it right. After the jury had retired, Bro. Halstead approached us in an effort to force us to confess to Intentional Wrong Doing. He labored earnestly, but we assured him again and again that if wrong had been done, we wished to make it right, but to say we had intended to wrong any person, when God knew no such intent ever existed in our heart, was to stultify our own consciousness before God, and that we could not do and dare to meet God at the judgment. Even then, with such a declaration, Bro. Halstead would not accept our word uttered with our heart bare to God, hence we refer you to Brother Halstead as proof that we did NOT own up as he wanted us to.

Now, what was "confessed"? Brother Lindsay asked us if it was known to us there was much dissatisfaction with our management of The Restitution, and to that we said Yes. No opportunity was given to say more, and so we will take a little space here and tell of one reason for this dissatisfaction.

It was at the instance and request of A. R. Underwood personally, that S. J. Lindsay was first invited to the State of Indiana to preach, and he came, and was met at the station by, and taken to the home of A. R. Underwood, where up to the time of the Bible School of June 1910 he has ever made his home while in Plymouth, always having the best and all the house afforded. When he came here he became prejudiced against us, which had been largely fostered in his home by L. E. Conner. When he went home after his first visit here, his mind was changed. He stated that he had been able to see inside of many things, and had discovered that "Underwood was more sinned against than sinning." He had then investigated the same old things that had happened years ago, and declared there was nothing to them. Now at this meeting he brings these forth once more. Most of them forgotten in the multiplying of cares, and only old books could call them to mind again. At this meeting Bro. Lindsay referred to Brother O. J. Allard, and called him a "flopper"—first on one side—then on the other. Brethren, there are other "floppers."

Now, a "flopper" or one who changes his mind, is not necessarily bad, only hard to keep track of; but another statement made by Bro. Lindsay and we have done this part. He stated that the organization of this Ministerial Association with the end in view of bringing us to justice, and changing the management of The Restitution was not done hastily but that "they" (he one of the "they") had been working on the "thing" for three years.

Brethren, for each of those three years Bro. Lindsay has been an honored guest at our home, treated as a confidential friend and loving brother. Shown every courtesy and having the freedom of the house as if it were his own. Every possible opportunity has been before him to learn the inmost thoughts of our hearts. We do not consider comment necessary. We may express an opinion here, or rather suggest an idea, or ask a question perhaps, Who is it that has made much of this "dissatisfaction?"

After the close of the meeting of May 24 we presented the following to the official board of Plymouth Church:

Plymouth, Ind. May 26, 1911.

Washington Tuttle:

President of the Official Board of the Plymouth Church of God.

Dear brother:—I hereby make an appeal for a new trial in the case before you the afternoon and evening of May 24, on the ground that I was not given opportunity to prepare and give answers to the several charges preferred against me, nor to be represented by a proper advocate, and inasmuch as I was not previously informed and did not know what I should be accused of, and the nature of the charges that were brought up would require searching of books and papers for testimony to refute them.

I further demand that this notice of appeal be made a part of the published report that may be made of the meeting of May 24.

Your Brother.

A. R. Underwood.

No written reply was made, but on May 26 Brother McCrory called at our home and in the presence of wife and self, said that at this time no new trial could be had. After some discussion of the affair the question was put to him point blank by Sister Underwood: "Marion, was it fair?" He did not reply, until the question was repeated the third time, "Was it a fair trial?" and he replied "No."

We wish to add no more only to again apologize to our readers for bringing this up. We assure you that so far as we are concerned we shall not again smirch the columns of The Restitution with the affair, if you will forgive us this once.

When we informed the meeting that we had with us over a hundred letters to present from various brethren with whom we had had dealings where they expressed themselves as satisfied with our conduct of the business of The Restitution, intending in this way to present to the committee evidence favoring our conduct, as against the cases against us, we were not allowed to present any of them, but Brother Lindsay asked us if those letters were not from isolated members. To this we replied that a number of them were from members of the Oregon, Illinois Church, where he held his residence and membership. Inasmuch as we were not allowed to give any of those letters at that meeting, notwithstanding the declaration of Brother McCrory that "each will be given a respectful hearing," we wish to present a few herewith.

We wish first to give a brief account of what occurred that occasioned the writing of the first letter. At the Oregon, Ill., Conference held in August, 1908, some money was paid by various persons to Sister Phebe C. Willey to carry to this office. In the lot was $1.00 to send paper to Sister Elizabeth Sigler, of Oregon. She was credited and marked paid to Aug. 1909. In Sept. 1909 Bro. Lindsay was at our home, and handed out $1.60 asking that credit be given on account of Elizabeth Sigler, as she was old and poor and worthy. We credited the money and marked her paid to Aug. 1910, and at the same time put a private mark on also, that indicated she was poor and was vouched for by Bro. Lindsay, and we told him she would be provided for in future from the "Helping Fund" if no one else paid for her. Six weeks later, in the later part of Oct. 1909, Bro. J. E. Cross sent in $1.50 to be applied on account of Elizabeth Sigler, which was done, paying her to Aug. 1911. We supposing that Bro. Cross had generously sent this not knowing that Bro. Lindsay had paid before. It only paid it on that much farther, and no harm done at all. On Dec. 12, 1910, Bro. W. T. Hardesty of Oregon sent us $1.50 to apply on this account, which paid to Aug. 1912. We sent word to Brother Hardesty of the long time advance pay of this account, so that he or any one interested might know the condition of the Sister's account.

In January 1911 we were shown a letter from a Sister in Oregon telling of how on Jan. 1, 1911 Bro. Lindsay had taken pains at the Church services to denounce us, and as a specimen of our "dirty work" pointed to Sister Sigler, and declared that we had taken money for her paper from her, a poor old woman, after he had paid it for her. That we had taken money twice over, and had so stolen money, and there was an instance of it before them.

We at once wrote to Bros. Cross and Hardesty explaining how the account stood, and what disposition had been made of the money they had sent, paying up to Aug. 1912 as the label on her paper would show. The following is Brother Hardesty's reply:

A. R. Underwood:

Dear brother, I received a letter from you a few days ago. I was sorry to hear that Bro. Lindsay denounced you in such a way. I knew nothing about it, until I got your letter, and inquired into the matter. I was out of town New Year's day, and I suppose that is when this happened. When I received the receipt showing that Sister Sigler's subscription was marked up to Aug. 1912, I told her of it so she would know how it was. I understand the way this came about was on that Sunday morning, Bro. Lindsay, Bro. Marsh and Sister Sigler were early, and she told Bro. Lindsay about this receipt. I don't suppose the dear old Sister thought that would stir him up so. Yes, you are gaining friends by what has been going on. You have the sympathy of most all the members of the Oregon Church. It always seems to me that it is poor policy to run some one else down, in order to build one's self up. It seems strange that the members of the ministerial association should so violate their own rules. Article 3 says, that it shall be for the purpose of preventing as far as possible unbecoming conduct on the part of the members of the Church, and dissensions, discord and divisions in the Church. They have condemned you unheard, it seems to me that if they were sure you were guilty of certain things, the right way would be to go to you first, and then if they couldn't get an agreement, then bring it up before the church. We are all faulty and make many mistakes, and it seems to me we ought to bear together in brotherly love, striving together for the furtherance of the gospel, not in trying to pull some brother down, but encourage him in the way of righteousness and truth. I am afraid they have run fast and lost out. So you see how I stand, and the majority of the Church here.

Submitted in love, your brother in Christ.

William T. Hardesty.

P. S. You may use your own judgment about printing this as it will make no difference to me either way.

Regarding this affair of the subscription of Sister Sigler, on Jan. 30, 1911, we wrote to Bro. Lindsay a full account of what had come to us about his action on Jan. 1, in denouncing me at the Oregon Church. Explained how easily he could have sent a card and found out all about how every cent paid for this Sister had been correctly applied. We told him he had wronged us in his denunciation as there was no "dirty work" about it, but all clear and fair, and that for this particular case he owed us an apology, and that if he had spread the story further that it was his duty to undo the wrong with all his power. It is enough to say that up to this date we have had no word of apology from him.

Dear Brother Underwood:

Just a few lines. We were so sorry so many of the brethren were sick. Now Brother Arthur you have known me a long time, you know I always speak plain, saying just what I mean. No person ever heard me say ought but good for The Restitution, or a word against its publisher. I have stood by it as a faithful friend should do. Just received a letter from one of our ministers living in Indiana, calling me down because he thought my article in late Restitution reflected on the honesty of the insurgents, or that august body self-constituted without any authority from any conference or any body but their own dear selves. My, what a power to make rules and bylaws to govern the United States and British America, what a responsibility. I fear for results if persisted in, fear it will split the Church wide open. My answer to the brother's letter went this morning. Wish you could have read it. Referring to you I told him in all my dealings, for many years there had never occurred but one mistake that I could recall. I called your attention to it, and shortly got notice from the parties that all was right. All I know of other matters is by hear say; there are always fault finders and gossips.

Yours in love,

B. W. Woodward.

Brother Underwood:

I don't think the action of the "Big Five" at Cleveland will have any bad effect on the interest of The Restitution, only works discredit to themselves. Why is it all the hobbyists want to stay in the church and tear down if they can? Why don't they get out of the church and start for themselves? So they are passed along through State Conferences and given licenses to preach. What a state of discredit and contention. I suppose if some one would furnish the money they would start a paper. Now is it not funny how they can mix all their hobbies and get out a true church paper?

Answer,

Wm. Railsback.

Dear Brother Underwood,

As the time has come for my renewal for the dear old paper that is so much to me, I will send an order for $2.00, and send me a few copies of Letter to a Friend. I think your management of The Restitution is all right, and the trouble you are having will only add stars to your crown.

Your brother waiting for the kingdom to come,

Hiram Corbill.

Dear Brother Underwood:

I enclose money for which extend our subscription another year. We are very much pleased with The Restitution as you conduct it, and hope that you will continue to do the good work as in the past.

Yours in the one hope,

Albert Siple.

Dear Brother Underwood:

Enclosed is money for the renewal of my subscription, and I thank you for having patience with me when I was late. Send me the dear old paper as it is. I want no change made. Let The Restitution remain as at present—as yesterday, and today, and tomorrow, and forever. As now managed The Restitution is the best Church paper that has ever been in print.

Your Sister in hope of the one true calling,

Mary J. Hockman.

Dear Bro. Underwood:

Enclosed you will find money for The Restitution. We ought to have attended to it before this time. We feel sorry for you in the trouble you are having, but take courage, look up. All things must work for good to them that love the Lord.

You have our heartfelt sympathy and prayers. Brother and Sister

Theo. Klingenstein.

Editor Restitution:

I desire to extend my sympathy for you on account of the recent attack made against you by designing persons. I believe you are honest, and hope you will continue to manage the good old Restitution, as it is the best paper I ever read. Let it remain just where it is. I say keep The Restitution as it is, and where it is. I send you $2.00 to help you. Hoping you will be successful, I am

Yours for the one faith,

Sarah J. Hicklin.

Editor Restitution:

I am sending my [illegible] you. I have not words to express my sympathy for you, but you can be sure my heart is with you. Just keep still. He that can hold his tongue is greater than he that rules a city.

Yours in the hope,

S. C. Lehman.

Editor Restitution:

I send you a little gift from my wife and self, with God's blessing. I am sorry to see a movement to turn The Restitution over to others, advocating peace at any price. While this is nice to talk of, yet we must uphold the faith once delivered to the saints. If the paper were turned over to some other management, and they print just what is sent in, what will we have? Why such a conglomeration of doctrines that will bewilder any young convert and make shipwreck of his faith. We want the paper to give to the trumpet a certain sound.

God bless you in your management of The Restitution, and all the entire household of faith. Come, Lord Jesus, quickly.

Thos. Blyth.

Dear Brother Underwood:

I have read what you have to say, and I want to tell you I am proud of the honorable stand you have taken, and the righteousness of all of your business with the brotherhood of the Church of God. I am satisfied those so-called charges they have made and those who made them, when weighed, will be found wanting. I will soon renew my subscription, and may you be exonerated from blame for the excellent business way you have always done with the brotherhood. If others see this as I do I pray our Heavenly Father that peace and harmony may soon be our lot, and that our Master may soon come.

I am yours truly,

Harry Earle.

Editor Restitution:

I improve this opportunity to say to you, and to the Household of faith, that I am well pleased with the course you have taken with regard to the accusations against you. I think you vindicated yourself, and that your enemies did not go according to Bible rule. I sincerely sympathize with you in your trouble. It is harder to bear than if it come from outsiders. May the good Lord bless and sustain you, and that you may receive a just reward, is the prayer of Brother and Sister,

J. P. Lent.

"Report of Investigation."

I have before me a printed sheet bearing the above caption. A report of what? Why simply this: Three of the "Ministerial Association of Five," came to Plymouth on May 24, to prove Brother Underwood a dishonest man, a financial crook.

Bro. Underwood said he was assured no report would be printed and circulated. They did not keep this promise, as I have one before me. This report speaks of one of these ministers as saying: "As they have gone about the country preaching the gospel these stories of financial crookedness on the part of our Editor have been poured into their ears." Another of these ministers is reported as saying: "Bro. Underwood was not conducting the office honestly." Another part of this report says: "The object of this Ministerial Association in bringing the charges made against Bro. Underwood before the committee was not to prove the charges true, etc." This report says they were, "stories of financial crookedness." I ask in all good conscience is it a commendable trait on the part of any minister, because some one tells him evil stories of another brother to by voice and press publish those stories to the world, and not prove them? Many innocent people have been made to suffer from the circulation of unproven evil stories. In civil courts the law holds the accused as innocent, until the charges are proven true.

Now, if these charges the Ministerial Association bring against Bro. Underwood amount to nothing more than "stories," it is your duty not to let these stories have the least effect on your minds.

This report further says: "Bro. W. H. Wilson has heard reports, but has never helped to circulate them."

I thank you very much for that testimony concerning me, it does me good, that you can bear record of me that I am not a tale-bearer and a scandal monger.

At the investigation one of the ministers of the Association said in substance as follows: "I denounce a man as a coward when one man tells him an evil report of another if he won't tell others." If such an one is a coward, I take pleasure in being a coward. This report further says: "One of the ministerial Association had any personal grievance against Bro. Underwood," it then goes on to give names of those that had, among which were "Bros. Wines and Wilson." It certainly was too bad to drag the dead into a controversy when he is unable to speak for himself. However, Bro. Wagoner wrote to Sister Wines, as he ought to know whether such a statement was true or not. She replied as follows:

"Bro. Wagoner:

Yes, I heard Mr. Wines state those very words as having been uttered by one who shall be nameless here. He uttered them hauntingly, and with full realization of their import. I have made up my mind to stand by the dear paper, as conducted by its present Editor. Where is there a man who could take his place? Echo answers where! But God says 'fear not.' 'Fear not' J. F. Wagoner, 'Fear not' little flock, it is your Father's good pleasure to give you the kingdom. 'I shall rest in the Lord and wait patiently for him.'

Kindly,

S. R. WINES."

The testimony of this godly Sister should set that matter at rest. She is dearly loved by the brotherhood, almost reverenced for integrity and truthfulness.

The next quoted as having a "personal grievance" is myself. I was at the investigation, and publicly made this statement before the entire body. "I was personally acquainted with the father and mother of Bro. Underwood, were members of the same church, at Geneva, Ill., and that they were upright honorable honest people. Their son Arthur came to me to learn the printing business when but a youth. I never had any trouble with him. When the paper was taken to Plymouth, Ind., I continued as a correspondent, for more than a quarter of a century. I said I was always treated fairly, and had personally no trouble with him. Not one present will deny that I made the above statement, if they have any regard for truth. This being the case, why did they publish me in their "Report of Investigation" as having a "personal grievance? Do they know better than I did myself? If the rest of the names published as having a "personal grievance," should have no better foundation than the first two, very little reliance can be placed on their published statement.

Another statement in the "Report of Investigation," is as follows: "Bro. Underwood having admitted all that the Association desired to prove, it was decided not to go over any further evidence."

What did they desire to prove? Statements already quoted show that they desired to prove him to be a "financial crook," and a "dishonest man." I was present throughout all the trial and did not know of any such confession, until I read it in the "Report."

A FAIR TRIAL.

Brother Underwood asked a specified list of the offenses he was charged with, that he might prepare a defense. I am informed they refused to give them to him. One of the members of the Association is reported as saying that he had been preparing for this for three years, yet they did not give the accused three minutes to prepare. Was that fair?

The Association came with a professional lawyer to present their case. Brother Underwood asked the privilege of engaging an attorney to defend him. This was denied him. Was that fair?

I asked Brother Underwood how many men on the jury were there by his selection? He replied "Not one. I was not consulted about that matter." Was that fair?

Before the trial was over I heard two jurymen express their convictions against Brother Underwood. Was it an impartial jury when some of them believed him guilty before the trial commenced? Of what value is the verdict of such a jury?

Was it a fair trial? After the trial, Sister Underwood met one of the jury, and she tells me she asked him if it was a fair trial? and he replied "No."

After the trial one of the jurymen wrote to Brother Wagoner about the success of the Ministerial Association. Brother Wagoner ranks with Sister Wines as a person of unimpeachable character, dearly beloved by the brotherhood. He wrote me as follows: "Where are the 'Old Guards,' Adams, Robison, Huggins, Titchenal, and others? Will they come to the rescue? God's own arm hath need of the bold defense that must be made to save the truth. The fight is on, the tactics of the enemy are now plainly seen. Strike for the truth. Up! Oh, Up! brave Soldier! Don't give up the Ship! Sound the long roll! Sound it loud and deep!"—J. F. Wagoner.

Dear ones in the Lord. Brother Underwood has never claimed that he is fault-proof. He has published time and again, that if any one has a grievance, he is both willing and ready to make good any wrong he may have done. What more can any honest Christian do?

Then stop all this sinful business of trying to injure a brother's character, who wants to do right. Ministers are supposed to be spiritually minded people. The Scriptures teach that the spiritually minded should seek to restore the erring in the spirit of meekness and quietness. If they seek to do the reverse, can you believe them to be spiritually minded?

It is hoped that this is the last time the columns of THE RESTITUTION will be burdened with this grievous matter. If the Minister's Association want to continue the fight, we cannot help it, but dont pay any more attention to it. Let us double our effort in the Master's cause, and give peddlers of evil reports a severe letting alone. I would like to have personal letters sent to my address of all who sympathize with what I have written.

Stand by THE RESTITUTION as the grand old herald that comes weekly into our homes to strengthen us in the journey of life. Let every subscriber send another.

When the enemy attack the good old ship, stand by it.

In love,

W. H. WILSON.

Conference Report.

The Annual Conference of the Churches of God in Michigan was held at Dutton, Michigan, June 1st to 4th.

A goodly number were there the first evening and more familiar faces and some new ones came each day following, until Sunday the church was well filled. One sister said she had not been to Conference before for seven years, but she didn't think she would stay away seven years again, as she had enjoyed the meetings so much.

Brother F. L. Austin preached every forenoon and evening, and Sister Woodward spoke on Sunday afternoon, after which Brother Woodward conducted the Communion Service. All of these services were much enjoyed by those present and we all felt that the Conference this year was a source of great strength to us spiritually.

Brother Austin brought out so many good thoughts from both Old and New Testament, showing us how we must order our lives now if we wish to be joint heirs with him in the future.

Sunday forenoon after the morning service our young brother Milford Bolce from Champaign, Illinois, was baptized by Bro. Blakely. We all rejoiced with his mother to see him start in the Christian way thus early in life, and we pray that he may keep close to Christ and be faithful unto the end.

At the business meeting on Saturday, all old officers were elected except Secretary, Sister Rose Miller being elected to that office.

It was decided not to send a delegate to the General Conference.

We expect to have a Bible School conducted by Brother S. J. Lindsay at Coats Grove this summer, the date to be announced later.

It was decided to sell the Church at Watson and a committee was appointed to look after that business. A committee was also appointed to consider and decide as to the advisability of putting up a building for dining and sleeping purposes.

Brother and Sister Woodward were chosen State Evangelists for another year.

May we all work more diligently for the Master the coming year, and be ready to meet him in peace when he comes.

NELLIE M. BLAKELY, Sec'y.

The Annual June meeting of Indiana was held as usual at "Old Antioch" in Marshall County, June 9 to 11. In the absence of the President all meetings were presided over by the 1st Vice President, Brother F. M. McCrory. The following named churches were represented, viz: Argos, Antioch, Burr Oak, N. Salem, Plymouth, Hillsburg, and South Bend. Ministers present were J. F. Wagoner, Joseph Williams, D. E. Vanvactor of Indiana, W. H. Wilson of Chicago, and R. G. Huggins, of Cleveland, Ohio.

The Conference was opened by a short address of Welcome by the Vice President, after which Brother R. C. Railsback gave a talk on "Some Practical Needs of the Church." Greetings from our President, J. R. Willey, who is now in San Diego, Cal., were also read.

During a short general talk about church work one remarkable incident was mentioned by Sister Pressley of Plymouth. At a meeting held in 1859, five young people united with the church, all of whom are alive and all earnest workers in the church, Mrs. Samuel Pressley, E. K. Barnhill, R. C. Railsback, Mrs. Fanny Cleveland and Mrs. Sally Leek being the five baptized at that time. The ministers holding the meeting were Elder Chaplin, Uncle Hugh Barnhill and Uncle Henry Logan. The last named one officiated at the baptism.

No important business other than the regular routine of work was transacted.

Brother Wagoner preached Friday afternoon on "The Things Most Surely Believed Among Us."

Friday evening Brother Huggins spoke on "Some of God's Measuring Lines."

Saturday morning Brother Wilson spoke on "Sound Doctrine."

Saturday afternoon Brother Williams gave a talk on Prophecy.

The Berean meeting at 6:45 was led by Sister Virginia Riteuour. Her subject was "Purity." At 8:00 Brother Williams spoke on "The New Home."

Sunday Services opened at 9:30 with a Social meeting led by Brother R. C. Railsback. The morning address was given by Brother Huggins, his subject being "Perils of Weariness." At 2:00 P. M. Brother Williams spoke on "The Son of Man," which was followed by the Communion Service conducted by Brother Vanvactor. The Closing Address was given by Brother Huggins on "Some Logical Deductions on the No Death Theory."

At the Sunday morning Social meeting, greetings were read from our dear beloved Brother Halstead, who was not able to be present.

LYDIA RAILSBACK, Sec'y.

The Annual Conference of the Churches of God in Christ Jesus of Illinois will meet in Oregon, August 16 to 20 inclusive. A committee has been appointed to prepare a programme which will soon be published. Plan now to meet with the brethren of Illinois at the time appointed, and enjoy with them a spiritual feast about the table of the Lord.

G. ELDRED MARSH, Sec.

Dear Brother Underwood:

Enclosed please find $2.00 for the Helping Fund. All here seem well pleased with THE RESTITUTION's present stand, especially on the Divine Sonship of Christ. Simon Peter answered and said "Thou art the Christ, the Son of the living God." Matt. xvi. 16; Luke i. 32 35. There can be no gainsaying this. There is no salvation in any other name. Acts iv. 12. Paul says to the Galatians "I am astonished that you have so quickly turned away from him who called you by the grace of Christ, to other glad tidings; not that there are any other, but there are certain persons who are troubling you and wishing to subvert the glad tidings of the Anointed. But even if we, or an angel from heaven should announce glad tidings to you different from what we announced to you, let him be accursed." Surely we are living in perilous times, when iniquity is abounding and the love of many is waxing cold. Let us stand fast and strive to hold out faithful unto the end.

I have been a subscriber for THE RESTITUTION for over thirty years, and my mother before me subscribed for it. Any remittances sent to Bro. Underwood for any purpose have always been promptly receipted, and all business faithfully transacted.

May the Lord give him strength and courage sufficient for all his needs in this time of trial. May we all be kept from the spots of the world in this sifting time.

Yours in the Blessed Hope,

MRS. C. W. RUSSELL.

Dear Brother Underwood:

We are a little late sending our renewal for the good paper. We could not get along very well without its weekly visits. Our prayer is that you may be spared many years to send our good paper on its mission.

Your brother and sister in Christ,

J. E. & M. F. COOK.

Editor Restitution:

I herewith enclose my mite to help you, and hope many others will do so also. I am well satisfied with your management of THE RESTITUTION, and hope it will continue as it is, and hold up the truth as it is in Jesus, and he says God's word is truth.

Yours in hope,

GEO. MITCHELL.

Editor Restitution:

Enclosed find a money order to pay for another year, and a little gift to you in token of our appreciation of your labors in editing our highly prized paper. Trusting that you may by the blessing of God be able to continue your labors as Editor of THE RESTITUTION for another year.

Your brother in Christ,

C. E. HATCH.

Editor Restitution:

Dear Brother, in Christ Jesus:—I have been reading THE RESTITUTION for ten years and am so sorry that there has been such trouble brought up in our dear old paper, but it says, "Offenses must come but woe to them that doeth it."

Brother Underwood, don't get discouraged for God is on your side because you can feel that by the good loving letters that are sent to you by so many of the precious faith. I am sure I have never been cheated out of a cent from THE RESTITUTION and I have been taking it for the last ten years, and I have sent to the Helping Funds and I know they are always sent on there mission. Well I could sit here and write a lot more, but you know this is all from my heart, and Brother Underwood, may God bless you in your good work while you are on this earth. This is my prayer.

Your Sister, in Christ.

MRS. M. E. DARNELL.

Dear Brother Underwood:

I enclose $1 50 for the renewal of the paper. You have my confidence and respect for the future as you have faithfully earned in the past. May our kind heavenly Father strengthen and comfort you in this time of trouble.

Your Sister, in hope of everlasting life,

MRS. W. H. POOLE.

Editor Restitution:

As our time to the good, old paper expired about the first of May, you will find enclosed Money Order to pay our subscribtion for another year, as we think it would be impossible to do without the good writings it contains each week. We consider Brother Wilson's "The Future Doom of Russia" just grand, and would like to see many more writings on prophecy. May THE RESTITUTION live and prosper for years to come, is my prayer.

DANIEL V. DAVIS.

Editor Restitution:

I see your urgent call for help and enclose $1.00 which I hope will be a little help to you. I am afraid our people are too close with their money, they want too much of this world's goods. Why not lay up treasure in heaven where neither moth nor rust can corrupt, for we brought nothing into this world and it is sure we can carry nothing out, and if we have food and raiment we should be content, and we have a promise that he will never forsake us nor leave us. It makes me feel very sad to see brethren finding fault with the dear, old RESTITUTION, which so many of us have learned to love. I am willing for the paper to stay in the hands it is now in, and I hope and pray the Lord will help you to keep it clean and pure from all error. I hope our dear brethren will soon wake up and see where we stand. It makes me so sad to think after all these years of fighting the good fight of faith, now when our redemption is at hand, some of the brethren are trying to cause divisions among us. Wake up, dear brethren and sisters, for Jesus says, Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Let us all try to live nobler, better lives, and heavenly to meet the Lord when he comes.

Your Sister.

MRS. LUCY LACEY.

Dear Restitution:

God in his infinit mercy has brought me through a hard and long spell of sickness, and enables me to write to thank the dear brother or sister [illegible] is yet sending me the dear and precious RESTITUTION. I don't see how I can miss its weekly visits, yet I am not able to pay for it—takes all my means for medicine and the necessaries of life. I am 80 years old, and so feeble! May God bless the dear ones that are sending it to me, is ever the prayer of your Sister in the One Hope.

MRS. J. E. [illegible]

Editor Restitution:

It does not seem as if any fair-minded person can fail to pass a verdict of "Not Guilty," after reading the defense that circumstances forced Brother Underwood to make in his own behalf. Let us, the children of God, members of the Church of God, not withhold the word of encouragement needed so much at this time.

A Sister in Christ.

MRS. C. H. THOMAS.

Dear Brother Underwood:

I sympathize with you in your trials and troubles. I have been a subscriber for the paper for many years and have found no cause for complaint. I believe you are honest and sincere and hope you will continue to manage the paper.

Your Sister in Christ.

KITTIE WATT.

Dear Brother Underwood:

I thought I would write and send in my renewal for another year, as my time has run over a few days. I had just forgotten it. I did'nt aim for it to run over but it just slipped my mind. I think so much of the paper, it has such good lessons if we will only try to follow them. Dear Brother, I feel that I could not do without the paper, as I pass away so many lonesome hours reading its lessons and teachings. O! dear brother, I think that some of them that have built on that solid foundation ought to stand more firmly, for dear brother you know that the Scriptures say, Let an angel come and preach any other doctrine, let him be a curse. Dear brother, I hope you will live long and have good health and carry on your good work as before. As the old saying is "Never change the old for the new." You will find enclosed a Money Order for $1.50.

From a Sister, waiting for that blessed King from heaven.

MRS. R. C. ELLIOTT.

Dear Brother Underwood:

Enclosed please find Money Order to apply on my subscription. Will just say, I have been acquainted with THE RESTITUTION for 28 years and have always been well pleased with it. Have been well pleased with the stand the paper has taken on Bible questions, and in standing firm for the Truth. If others wish to find a paper teaching things contrary to the truth let them do so; but let THE RESTITUTION stand firm for the True Gospel in the future as it has done in the past, and I agree with what Mrs. S. J. Whitten says in the issue of May 17. I think all your readers understand the matter now, and those who believe the Truth will stand by you and THE RESTITUTION. I shall take it as long as I live if I can get the money to pay for it, if it remains the same as in the past. If some one gets control who changes the principles of the paper, and teach contrary to the Bible I will cease to subscribe for it.

Yours in hope.

NANNIE OSBORN.

Brother Underwood:

The Church at Blair take this method to extend their love and sympathy, in the stand you have taken, to keep THE RESTITUTION, the dear old paper we have known and loved so long, up to the standard of truth. We realize that it has been a work of trouble and worry, and are glad to see so many letters of encouragement. We hope that when the Church has been disciplined and in order, as it must be, each one preferring his brother in honor before himself, we will have more harmony and less of such trouble as we now have, and say with Bro. Titchenal, if ever there was a time when the Church of God needed articles of faith and discipline to guide them it is now. May God guide and direct you in all your work is our prayer.

CARRIE FREE, Sec.

After our article in reply to the organization of the Ministerial Association, Sister Woodward wrote as follows: "Say, Brother Underwood, how did you come to have verses just like what you wanted about that "tall man." Well, didn't I laugh when I saw your shrewdness in putting them where they would cut deep. Your argument was all right."

Sister Wines wrote, "I shall stand by THE RESTITUTION. If my dear Don had lived, he would have held back the rebellious factions as he did once before, but as soon as he was dead they went to work again."

Brother J. W. Frier says, "I stand for the best paper ever published, wishing you success."

As a result of meetings held at Pleasant Prairie, near Sac City, Iowa, Brother O. J. Allard reports the baptism of two more into the faith. One of the two becomes a new subscriber to THE RESTITUTION.

The Church at Blair, Nebraska, had the pleasure of an over Sunday visit from Bro. Adams, during which time we were refreshed and encouraged by three most excellent sermons, besides other profitable talks of things concerning Christ's coming and kingdom.

CARRIE FREE, Sec.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10624 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

A letter dated June 5th, a son of Bro. J. M. Thorp, of Everett, Ohio, reports his death on May the 5th, age 77 years, 5 months and 10 days. Another good brother has passed away. We thank God because he has decreed the death of death.

There will not be any more Nebraska Berean lessons this year. We will be away from home, and many added duties during the summer prevent us getting up further lessons. Next year we hope they will elect a President who can serve them more faithfully than we have been able to do.

June the 7th Miss Helen Pate was baptized into Christ. She is the daughter of Bro. and Sister Robert Pate. Her parents and her brethren and sisters congratulate her upon her obedience, and pray that she will "run well" to the end of the race, and find a place among the victors around the throne.

Obituary.

The deceased, Mary Young Axe, was born in Bucks County, Penn., in 1840. She was married to Jacob Axe. She has been a resident of Cleveland for 30 years, having lived at 1800 Marion Ave. for 27 years. About 15 years ago she heard, believed, and obeyed the gospel of the kingdom of God; since then she has been an ardent advocate of the faith once delivered to the saints. Her highest joy was in conversing upon the glories to be revealed at the coming and kingdom of our Lord Jesus Christ. "Often infirmities" kept her from attending the weekly meetings but her heart was always in the assembly of the saints, among whom she was held in high esteem. She has now joined the great congregation of God's dead ones; and with these, having "died in the faith," she will rest till God's appointed time to change them and her. She sleeps in Jesus.

ANNOUNCEMENT.

The 23rd Annual Conference of the Churches of God in Iowa will meet at Waterloo, August 19 to 27 inclusive. Programme will appear later.

O. J. ALLARD, Pres.

The Fourth Annual Conference of the Churches of God in Missouri will meet at Morse Mill, Missouri, August 9 to 13 inclusive. Programme will be given later.

SADIE MORSE, Sec.

The Northwest 24th Annual Conference of Oregon and Western Washington, will convene at Corvallis, Oregon, from June 22 to 25, inclusive. All the brethren are earnestly requested to attend and take a hand in this good work.

Yours in hope.

FRANK SMALLEY, Pres.

NOTICE TO ILLINOIS BRETHREN.

At our last Conference a resolution was adopted requesting each brother to contribute one dollar, and each sister fifty cents every year to cover the expenses of the Annual meeting, said contribution to be made by each member of the Church whether they attend the Conference or not. The money raised is not to be used for evangelistic work, but is separate and in addition to the amount contributed for that purpose.

The following collectors were appointed at the various churches to receive contributions for this fund:—Oregon, F H Knodle; Lanark, J M Glotfelty; Adeline, Charles Gesin; Dixon, Miss Anna Adams; Chicago, Miss Leila Whitehead; Antioch, J H Williams; Camden; Elder Rolla Hightower; Ripley, J W Cooper. Members not connected with any local Church should remit directly to Wm T Hardesty, Treasurer, Oregon, Illinois. All who have not sent in their subscriptions to this fund are requested to do so by June 1st.

G. ELDRED MARSH, Sec.

"Sometimes a person's tongue gets them into trouble. Watch the tongue; it is your tongue, it belongs to you, and it is the only one for which you are responsible. Your neighbor's tongue may need care also, but that is his business. Watch your tongue; it needs watching. It is a fire—watch it. It is the helm which guides the vessel. Let the helmsman keep wide awake. It can bless or it can curse; it can poison or heal; it can pierce hearts and blight hopes; it can sow discord and separate chief friends. Watch your tongue, no one but you can take care of that tongue. Your neighbors may wish they could bridle it, but they can't do it."

SOMETHING NEW.

Brother J. L. Wines wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Notice!

Those desiring Berean Booklets can get them from Alma Roose, Sac City, Iowa, for eleven cents a book, postage prepaid to any address.

THE RESTITUTION is only $1.50 per year. Try it a year.

LOOK. LOOK.

Here Is a Good Big Chance.

We want a lot of New Subscribers, and with a little effort you can get us one or more. We do not ask you to work for us for nothing, but will pay you for what you do. Here is our offer to you:

For a New Subscriber at the regular rate of $1.5 per year, we will send to any address you name

10 copies of "A Letter to a Friend"

or

One Pound of other Tracts,

or

One-half Pound of Tracts and 5 copies of A Letter to a Friend.

This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN, PLEASE!

We have a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will mail you one Free, if you will send us

Two New Subscribers.

JUST LOOK AGAIN, PLEASE!

We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

Mary J Hockman	50
Mrs C W Russell	2 00

WE trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2.00 instead of $1.50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1.50 and we will provide THE RESTITUTION to you. We will have no quarrel with a brother about so small a matter.

"A Century of Indiana" is the title of a new history written by State Senator Edward A. Moore, and published by the American Book Company, Cincinnati, Ohio, price 75 cents. The volume contains 340 pages, and gives the earliest history of the State on down to the present day. Indiana today stands second to no state in the Union, and this work gives the whole history of the State in concise and attractive form, carefully indexed, so that it has an added value as a reference book. It is a splendid book for the home, and for Indiana Students it is of priceless value. No library is complete without it. If your book dealer cannot supply it send as above and get a copy. There is pleasure in reading it, for every Indianan is proud of his State, and besides enjoyment there is real profit in this work.

Will it Pay to Become a Christian? is the title to a well written book of 96 pages by Brother James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av. Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express a lower rate will be made. Brothers and Sisters if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will be doing the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late Brother John O. Woodruff. We have only "The Word of the Kingdom. During the last years of his life Brother Woodruff issued the books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should and to enable you to get one we will send them to you post paid for 75c each.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each. 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are lending to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind, not Ill. or Pa, or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Willis and her husband George, gets a money order in his own name and send it saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—she did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

SPECIAL TO AUTHORS.

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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The above is the title of a tract of 44 pages issued by Brother John L. Wince. It contains the subject matter of a series of twelve articles that were published some months since in THE RESTITUTION. This tract is well written, is clear and convincing. It is a living question, vital to everyone. The sole object in the mind of Brother Wince is to do good—do his part in arousing his fellowmen to a sense of duty to God, and encouraging them to do it. The price is set at 10 cents single copy, or 12 for $1.00. Those not able to pay who desire a copy will be supplied free of cost on application. Order from the Author at Pierceton; Indiana, or from this office as is most convenient.

Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

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If more convenient those who wish may order through this office.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible.

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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Student's Text Book, a cloth bound book 200 pages. It is designed as a guide to students to a right comprehension of the teaching of the Holy Scripture, as made plain upon the Sacred Page. It deals specifically as How to study the Bible, and why people fail to rightly understand God's Word. Price 50 cts.

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Cunningly Devised Fables, 28 pages Price 10 cts.

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Are You in Need of Money? 4 pages 25 cts per 100.

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Address, THE RESTITUTION, Plymouth, Ind.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free: or an *assortment* of the whole, same price. Address W I. Tomlinson 10825 Orville Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

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The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS."

VOLUME L[illegible]. PLYMOUTH, INDIANA, JUNE 28, 1911. NUMBER 24.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

He Leadeth Me.

I know not what the future holds,
Time's curtains intervene,
And mists and clouds, and vapors
Must forever roll between.

Grief, joy or pain, or good or ill
Whate'er my portion be
This thought must aye have power to thrill:
He leadeth me.

Communicated.

The Inspiration of the Bible a Test of Fellowship. No. 8.

It has been rightly contended that a revelation from God to man involves miracle; with equal truth it may be added that its preservation among men requires a continuance of divine intervention. History demonstrates the truth of this. The antediluvian world so corrupted the divine revelation given to fallen man (Gen vi 11-12) that a departure from the ordinary course of nature was deemed necessary to destroy the corruptors of God's way of righteousness, and at the same time save a few, who by reason of faith and obedience, have "found grace in the eyes of the Lord" verse 8. By means of that "few" God's truth was transmitted to the patriarchal age without, as far as we know, any written record of it. The items of which it was composed were not numerous compared with those we now possess. They were, doubtless, handed down by word of mouth from one generation to another. Those who appreciated them would be careful that there should be no mistake. Feeling a personal interest in the divine communications they would treasure them as of more value than pearls or rubies Job xxviii 18. The occasional angelic visitations would not lessen but rather increase the responsibility they felt to carefully guard revealed wisdom." They would esteem it as a precious jewel, Prov xx 15, the fruit of which was better than gold, yea, than fine gold, and the revenue thereof than choice silver. Prov viii 19. They would do as the mother of Jesus did in reference to the angelic utterances communicated to her through the shepherds, Luke ii 8-17. Others wondered at them, but Mary kept all these, and pondered them in her heart, verse 18-19.

There is no evidence of divine revelation having been reduced to writing until the time of Moses, who may have written the book of Genesis while keeping sheep in the land of Midian. If, as is supposed, he was also the writer of the Book of Job, he may have penned it during the same period. The books of Exodus, Leviticus, Numbers and Deuteronomy must of course, have been written during the wilderness journey of the Israelites. The responsibility of carefully guarding the revealed Word was not diminished by its reduction to writing.

The children of Israel were taught this lesson in the command to place the tables of the covenant inside the ark. Deut x 5, Heb ix 4. And when Moses had written the law a second time, as embodied in the book of Deuteronomy he said to the Levites which bear the ark of the covenant, "Take this book of the law, and put it by (Rev ver.) the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee. Deut xxxi 26. Possibly the scroll on which he wrote contained the previous part of the Pentateuch, and this may have been the "book of the law of the Lord given by the hand of (marg) Moses," which "Hilkiah, the high priest......found......in the house of the Lord" in the reign of King Josiah 2 Kings xxii 8; 2 Chron xxxiv 14.

The tabernacle in which were stored up the "two tables of testimony, tables of stone written with the finger of God," Ex xxxi 18, and the inspired book of the law written by Moses was surrounded on all sides by the children of Israel during their encampment; an illustration of the attitude to be assumed toward the Word of God by spiritual Israel during their wilderness [illegible] principles which [illegible] law, including the [illegible] are defined [illegible] hearted love [illegible] for neighbor [illegible] two commandments [illegible] the prophets [illegible] spired [illegible] given since Moses [illegible] was [illegible] raelites. [illegible] which is given to us in [illegible] possessed the shadow, while [illegible] blessed with the substance [illegible] formed literally or [illegible] which we have to carry [illegible] tively and mentally. [illegible] out of the [illegible] of Egypt [illegible] have come out of [illegible] 8 they were [illegible] Cor x 2, we are baptized into [illegible] Gal iii 27: they drank [illegible] water Exod xvii 6, we drink [illegible] iv 14: they ate [illegible] Exod xvi 20, [illegible] endureth unto everlasting [illegible] John vi 27-35: they traveled through [illegible] and terrible wilderness, wherein were fiery serpents and scorpions and drought," Deut viii 15, we have to live in an evil and desperate world, Gal i 4: 2 John ver. 7 containing many "snares" Ps cxli 9. [illegible] were guided by a visible, cloudy pillar, we are guided by the Spirit in the form of the revealed Word and the invisible angelic host, Ps xxxiv 7. "The camp of Israel had in their midst a tabernacle; we are the antitypical camp and tabernacle combined. Our [illegible] is "the true tabernacle, which the Lord pitched, and not man" Heb viii 2, "we that are in this tabernacle do groan, being burdened" 2 Cor v 4, burdened with sin, and all the responsibilities attaching to the task of working out our "salvation with fear and trembling" Phil ii 12. Our relationship to him who is its "high priest" imposes upon us the obligation of guarding this "greater and more perfect tabernacle" Heb ix 11, in its present state, by a disinterested watchfulness over its constituent members and its contents. We are required to exercise care that none enter its precincts who have not in the appointed way had their "hearts sprinkled from an evil conscience, and their bodies washed with pure water" Heb x 22; a condition which necessitates the application of the "blood of sprinkling" Heb xii 24, at the Christ "altar," Heb xiii 10. When within the pale of this "spiritual house" it is our duty to see that its "holy priesthood" 1 Pet ii 5 performs aright its sacred functions; to "keep," as did the Levitical priesthood "the charge of the tabernacle," and "all the service of the tabernacle," "that there be no wrath upon the children of Israel," Num xviii 1-5.

The details of the priestly "charge" furnish many illustrations of the exigency with which the [illegible] had to be performed. To Aaron and his sons during their consecration it was said, "Abide at the door of the tabernacle of the congregation, day and night, seven days, and keep the charge of the Lord, that ye die not" Lev viii 35. They were commanded upon entering the tabernacle to "wash with water, that they die not" Exod xxx 20. They were to be clothed in the way prescribed when they came "near unto the altar to minister in the holy place, that they bear not iniquity and die" Exod xxviii 43. They were told "not to eat of the holy things" if unclean, and the command was accompanied by a penalty,—"They shall therefore keep mine ordinance, lest they bear sin for it, and die, therefore, if they profane it" Lev xxii 1-9. The descendant of Aaron, who had a blemish, was not permitted to "go in unto the vail, nor come nigh unto the altar," and the reason given is, "that he profane not my sanctuaries: for I the Lord do sanctify them" Lev xxi 23. And the "sons of Kohath," whose duty it was, when the camp was on the march, to bear "the vessels of the sanctuary," were forbidden to "touch any holy thing lest they die" Num iv 15.

These injunctions and the penalties attending their infraction have their counterpart in the "things in the heavens" of which they are "patterns" Heb ix 23. Separately and collectively they are designed to inculcate the sanctity of all God's appointments, and to exhibit the danger of profaning that which he has denominated holy. It is a mistake to suppose that the "grace and truth" which came by Jesus Christ are less stringent or are to be treated with greater levity, than the "law given by Moses" John i 17. Rather is it the reverse because "grace" is superior to the law of "works" Rom xi 6. This is the inspired argument in Heb x 28, 29:—"He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?" The "blood of the covenant" is a part of the means by which a believer is "sanctified;" the Word of God in another part:—"Sanctify them through thy truth: thy Word is truth" Jno xvii 17. To count the blood "an unholy thing" is no more sacrilegious than to say that God's written Word, or any part of it, is unholy: and this is done by those who deny the inspiration of some portions. And what can be greater "despite unto the spirit of grace" than to say that its work in the process of inspiration fails to secure infallibility? Though retribution under Christ is not so swift as under Moses, it is equally rigorous. "For we know him that hath said vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God" ver. 30-31. The judicial death which immediately followed profanation under the Mosaic law is, under Christ, merely postponed to the day of Judgment.

The Kohathites, Gershonites, and Merarites, all sons of Levi, to whom was appointed the duty of carrying the tabernacle and its contents when the camp moved forward, Num iv, were types of Christ's brethren in their present wilderness march; and the holy things which were carried find their counterpart in the Holy Scriptures and all that they teach. It was at the peril of these Levites to evade the "service" and "burden" imposed upon them, (ver. 49;) no less can be said of the sons of God and their corresponding obligation. It is, doubtless, from this point of view that the apostle describes "the Church of the living God" as "the pillar and ground of the truth" 1 Tim iii 15.

An attempt has been made to depreciate the inspirational character of the "holy Scriptures" with which Timothy was acquainted from a child, by altering that expression into "priestly records" 2 Tim iii 15. Great stress is laid on the fact that the two Greek words are not the same as those used for "holy Scriptures" in Rom i 2, and that the word rendered "Scriptures" in 2 Tim iii 15 is not the word otherwise used throughout the New Testament, where "Scriptures" are referred to. On these grounds, it is said that the Old and New Testaments consist of "priestly" or "Sacred Records" (ver 15,) and that they contain "divinely-breathed Scripture" (ver 16;) the "Records" are described as God-given and therefore reliable, but the "Scripture" they contain is defined as God-breathed, and therefore infallible in what it reveals. The "Sacred Records" are thus represented as co-extensive with the Bible, but not so the God-breathed Scripture. This is really another way of putting the old Unitarian formula that the Bible contains the Word of God, but is not wholly the Word of God.

Assuming that the word "priestly" is more correct than "holy" (ver 15,) what is gained by the change? Does it prove that the "records" were not divinely inspired? Or, that if so, their inspiration was of an inferior character? To say so would be a pure assumption. The priests were holy, and their duties were quite compatible with God inspiring them to write Israelitish history. In that case their record of events would be as infallibly true as the predictions of the prophets. God sent unto Israel not only "prophets and wise men;" but also "scribes" Matt xxiii 34. Among the Old Testament "Scribes" were Seraiah 2 Sam viii 17, Sheva 2 Sam xx 25, Shebna 2 Kings xviii 37, Shaphan 2 Kings xxii 3, Shemaiah 1 Chron xxiv 6 Jonathan 1 Chron xxvii 32, Ezra Neh viii 4, and Zadok Neh xiii 13. The functions of a prophet did not necessarily involve writing, though many were commissioned to write; to the office of Scribe, writing was indispensable. The fact that scribes and prophets are associated together as God-sent, indicates that they were equally qualified by God for the work assigned to them, that the writing of the Scribe was as much God-breathed as the speaking and writing of the prophet.

The substitution of "sacred" as an alternative rendering, indicates that the word "priestly" is not considered to be the exclusive meaning of its Greek counterpart; neither indeed is it. Consequently; without confirmatory evidence, no argument can be based on the word "priestly;" such evidence is wanting. What proof is there that all the books of the Bible have been written by priests? This must be adduced before the substitution of "priestly" for "holy" can be recognized as either prudent or necessary. What, it may be further asked, is the advantage of substituting "sacred" for "holy?" Practically speaking, their meaning is identical. The word rendered "holy" in 2 Tim iii 15, is defined to be "holy, hallowed, consecrated, sacred, the antithesis to profane," and the word translated "holy," in Rom i 2 means "sacred, holy, pious, pure, a sanctuary." It is true that the word rendered "Scriptures" in 2 Tim iii 15 is not precisely the same as that translated "Scripture" in verse 16, but they are both from the same root, and there is no radical difference in their respective meanings. The former is defined to be "that which is written, a written character, letter, a drawing, picture, an inscription, writing state papers, accounts, written law, a book treatise;" and the latter means, "drawing, painting, writing, embroidery, a letter." It will thus be seen that both words are compatible with a record or writing of any kind. A record of events is not the exclusive idea of either word; if verse 15 mean "record," verse 16 does also. The latter is defined to be God-breathed; hence the "Scripture" referred to—whether a record of the past or predictions of the future, or doctrinal or practical teaching—is divinely inspired. The word rendered "Scripture" in verse 16 is used not only for the Psalms, Matt xxi 42, and for Moses and the prophets, Luke xxiv 27, but also for the narrative about Elijah in 1 Kings, 19th chapter, from which Paul quotes in Rom xi 2-4, styling his quotation "the Scripture." The Psalms, about which no question appears to be raised, are partly historical; nos. xxviii, cv and cvi are notably so.

The "Holy Scriptures" with which Timothy was acquainted from a child, are defined by the apostle Paul as "able to make wise unto salvation,"—an inspired definition which is worth more than many pages of lexicographical hair-splitting, as original documents, only inspired scriptures can be of value to "make wise unto salvation;" and all that the Bible contains is conducive in some way or other to this end.

Divine history is as important as divine prophecy, because of the intimate relationship existing between the two. The prophecy is based upon the history; without a record of the past, many predictions of the future would be unintelligible, and would, to some extent be deprived of their force. God gave a record of what had been, before foretelling what was to come. There is as much necessity for the infallibility of divine history as of divine prophecy and doctrine. Indeed, the doctrine and history national and personal, are so interwoven that it is impossible to separate them. To describe the record of events as "reliable," and all the rest as "infallible," is to introduce a distinction for which there is no warrant. It is virtually affirming that God-sent records may be of fallible authorship. If so, there is no guarantee that as originally given, they were free from error.

If the so-called "reliable" part be not infallible, it is either uninspired or its inspiration is fallible in its results; in which case the Bible cannot be wholly the infallible Word of God.

The belief in degrees of inspiration does not necessarily enter into the question of fellowship so long as all inspiration be recognised as infallible. Whether such degrees exist is not a matter of revelation. We are told that God has spoken "in divers manners," Heb i 1; a statement quite sufficient to account for the varied forms in which divine inspiration has operated. He who formed the human mind can breathe through any of its faculties—reason, memory, imagination, or feeling—awake or asleep—and yet secure a result free from error.

A recognition of this, and nothing less, is essential to the fellowship based "upon the foundation of the apostles and prophets," Eph ii 20.

Table Talk.

To the saints and faithful brethren in Christ which are at Salem, Ohio:

Grace be unto you, and peace from God our Father and the Lord Jesus Christ, praying alway for you, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; for it is God which worketh in us both to will and to do of his good pleasure. And beloved in the Lord, it is our will to be fruitful in every good work, and we learn a good lesson from Jas. iii. 17,18, "But the wisdom from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits. Without partiality, and without hypocrisy, and the peace of righteousness is sown in peace of them that make peace." Rom. ii. 10, tells us that "Glory, honor, and peace will be rendered to every man that worketh good, to the Jew first and also to the Gentile." And 2 Cor. ix. 8, further says, "And God is able to make all grace abound toward you; that ye always having all sufficiency in all things may abound to every good work." And we will ask as Paul that you pray for us, for we trust that we have a good conscience in all things, willing to live honestly. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen."

OWEN A. POTTORF.

Nobody loves me, said Bismark during his illness, for what I have done. I have never made anybody happy—not myself, nor my family, nor anybody else. But how many have I made unhappy! But for me three great wars would not have been fought, eighty thousand men would not have perished. Parents, brothers, sisters and widows would not have been bereaved and plunged into mourning. I have had little or no joy from all my achievements; nothing but vexaton, care and trouble.

It is but our reasonable service to God and humanity that we develop the best that is in us, and do what we can and all we can. We are but stewards of God. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. vi. 19, 20.

"Be patient. Whatever people may say or do, the Bible remains the same. God, who existed before the world was made, changes not. Let your eyes be up to heaven, not on earth. Things on earth are more stable for you if your affections are set on heaven."

Dear Brother Underwood:

For the benefit of isolated brethren, as we are eight miles from Springfield, and we go there as often as we can to meet with our brothers and sisters on first day of the week, and when Brother and Sister Robison come this way preaching to others, we have them stop with us a few days and we invite our neighbors to come to our home to hear them preach, and sometimes we go to our neighbor's homes to talk on the Bible. Some of them are very attentive, one especially believes it, and we hope she will obey. We procured a hall in Tremont City, and Brother and Sister Robison for almost two weeks preached there to a good, attentive audience, and they want them to come back again in the near future, which I hope they will do. One lady said the whole town was stirred up, never heard such a doctrine before in their lives. Then Brother John Beck and his Son David had been talking to a Doctor in Enon, nine miles from Springfield, and the Doctor wanted to hear our brethren preach, so they procured a church and Brother Robison and wife preached in Enon to a good audience, and they want them to come again and hold more meetings. Brother Huggins also stopped with us and preached at our home two evenings while on his way from Troy to Springfield, and our neighbors remained for two hours after services and asked questions, as they did with Brother Robison.

I hope our brethren will procure a place for our brethren to preach and teach the truth. We are cheered up, hoping there are still a few who would obey if they only have opportunity to learn the truth. Let us cast bread upon the waters, one plant and another water, and God will give the increase.

Your Brother and Sister, in hope of eternal life.

MR. & MRS. PETER OVERHOLZER.

Editor Restitution:

We love to think of Jesus as being the Son of God, and hence a divine person. We delight to honor his divinity, but on the other hand it is comforting to think of his human nature. He was a man among men. He did things that men do—except commit sin. He became tired and weary, and rested his body, see John iv. 6. There were times when he was exhausted by labor, Mark iv. 38. He became thirsty just as we do, John iv. 6. He took food as we do, and when compelled to go without for some time, he felt hungry, Matt. iv. 2. He was subject to feelings of grief and sadness, John xi. 35, though he was pure, Heb. iv. 15. It is encouraging to us to know that Jesus understands all the things that can affect our daily lives. When we go to him with our hearts sad, and needing comfort, we know he understands us perfectly. We have nothing touching our lives that did not touch his. To know that Jesus was human makes it easier for us to go to him for help. In his humanity and divinity we can find everything we need to comfort us and to save us.

A. E. LEHMAN.

To the Brethren scattered abroad:

I have decided to devote my whole time to evangelizing in a general way during the next year, and expect to be ready to begin the work Sept. 10, providing I receive enough calls between now and then for such work in different states and territories. I expect to go forth and do the best work I am capable of, depending upon support from the brethren who are interested in this kind of work. I ask no stated sum. I expect to freely give, and it will depend upon my supporters as to how freely I receive. I am offered a very lucrative position in secular work, which I shall be forced to take if the brethren do not consider that my services are worth as much spreading the gospel as they are to commercialism. Its up to you, brethren, to decide the matter. Send me no money, but send in your pledges as to how much you will give during the next year toward the work of spreading the gospel. I do not however, expect you to raise a sum equal to what I am offered in secular work. Address me at Ft. Dodge, Iowa.

O. J. ALLARD.

Oregon Bible College

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

EDITORIAL COMMITTEE:
JOSEPH H. WILLEY,
A. R. UNDERWOOD.

PLYMOUTH, INDIANA, JUNE 28, 1911.

Communicated.

Home, Sweet Home.

To the weary pilgrim, tossed to and fro upon the adverse billows of life, what word is there that sounds so sweet as Home. In my study of the Prophetic Word. I find so many evidences that we are nearing our Eternal Home.

The fulfillment of the following Scripture speak, as it were, in thunder tone that we are nearing that Eternal Rest.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers having itching ears." "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived."

In the world at large, how little sound doctrine will be endured. This in our day is being fulfilled so completely, that it has invaded the Church of God itself. As an evidence of this, of recent date, Bro J. F. Wagoner and myself recently attended one of the Conferences. Brother Wagoner preached sound doctrine, after he was through, he said he was attacked as to the truthfulness of what he said, as he never was attacked before.

During the intermission we consulted together as to how to prevent, if possible, our paper passing into the hands of those who hold the truth in weakness. That resulted in the manner in which I was attacked in the last RESTITUTION. It needs no refutation by myself, the spirit in which it was written condemns it. If you wish to know more about it, address a personal letter to J. F. Wagoner, Rochester, Indiana. As to the persecution, I will say, that for years I have been the subject of a petty persecution by teachers among us who hold the truth in a light and easy manner. I felt that I must preach the truth uncompromisingly as I found it written in the Sacred Word. This never suits teachers who can teach to please; which is the practice of these last days, fulfilling prophecy so accurately.

Wherever possible they have sought to drive me from the field. They knew I had no salary, or even pledges of support, but depended entirely on freewill donation; hence if they could through their influence prevent my getting calls to preach, they would drive me from the field.

Now this has reached a point in which I am bound to put the matter plainly before you for your individual action.

Is it your wish that I should lay down my pen, and forever cease to write upon prophetic matters and things pertaining to the Blessed Hope? Is it your wish that I should cease to travel and proclaim the Glad News of the coming Kingdom? I have been pursued so closely that a change will have to come, or I will be compelled to abandon the field. You will have to give me your sympathy, moral and financial support, if I continue. If I have to resort to secular employment for a living, my work by pen and voice must stop. I cannot do both.

I can continue in the work if I can get appointments to proclaim the glad News in your respective neighborhoods. In a financial way all I ask is for you to pay my expenses and what you can afford in addition for the support of my family. I ask for nothing more than I can give an equivalent for in preaching the Word.

If it is not convenient to hold meetings at your home, there are places who want them who cannot meet the expense. You can take a share in that work.

I have an anxious call to go to Montana to preach the gospel, with prospects for additions by baptism. It is so far away they cannot meet the expense. They suggest if I could get appointments on the route until I could get within three or four hundred miles or of them they could meet the rest.

Now if brethren through Iowa, Minnesota, Nebraska and Dakota wish service, I may be able to reach there. Let brethren in those states named who would like to hold meetings, write and let me know, and if I get sufficient I will make the trip to Montana.

If you wish me to continue my work in the Lord's Vineyard let me hear from you as it is convenient.

In the Blessed Hope.
W. H. WILSON.

Table Talk.

1 Cor x 12 to 14, Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. What a timely admonition it is that Paul gives us and how aptly it applies to us in more than one way. Take heed lest he fall—when? When he thinketh he standeth.

When we think we are strong and can do things so well by ourselves then is the time we are most apt to loosen our hold on God by neglecting to study his Word and rely on our own strength. Then is the time we forget or neglect to go to God in prayer to keep us from yielding to temptations, to keep the things of this life from enticing us away from the things of God.

We must not forget that we are poor weak mortals, and without the grace of God we are doomed to death, and all we could do would not change it one iota. We must keep in mind also what James says, "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. If we only stop to think when we are tempted to do those things which we should not do, and see why we are tempted we will see at once it is to gratify fleshly desire which will bring us deeper to the things of the world and further from those things we should be as heirs of God through Christ.

We are idolators in so much as we are subject to the influences and obey them, of the things of this life which are frivolous. Some say I simply just cannot quit doing this thing or that thing no matter how hard I try. Those things are our masters then and we are idol worshipers in so far as we obey those things, no matter if it is gossip, fine clothes, fine homes, tobacco, pleasures of society or whatever it may be, in a great many cases it is money.

Some people think they will give what is left to the cause of Christ after they use what they want for themselves, and mostly it is the cause of Christ that is left, and no money. All these things are idolatry, brothers and sisters, just to the extent we allow them to govern us. Therefore, my dearly beloved, flee from idolatry. Whether therefore ye eat or drink: or whatsoever ye do, do all to the glory of God.

P. L. MORGAN.

(Selected by Ina Katison.)

Reciprocal Duties.

"Submitting yourselves one to another in the fear of God."—Eph. v 21.

In this portion of his Epistle to the Ephesians, St. Paul deals with important reciprocal duties, and urgently presses the rules of Christian living from the facts of Christian truth.

He appeals to those who have professed their belief in Jesus Christ to "walk in love," as followers of their Lord, and to recognise that there rests on them a special responsibility to "walk circumspectly, not as fools, but as wise.....understanding what the will of the Lord is."

The appeal is one that we may still take with profit to ourselves, for reciprocal responsibility has not lessened as daily life has become more complex.

Bound together as we are in various relationships in the ordinary life of every day, no man liveth, or can live, unto himself. It is true that in the depths of our nature we must always be alone, that there are many questions which none but ourselves can understand, and that for our special doubts and difficulties, sorrows and struggles, trials and temptations, burdens and cares, there is no human help or partnership. In these and in the final issues of our life we are alone, and our fellows cannot take account of us: to God alone we render the record.

Yet the common ground between us is both broad and clear, and in our national, municipal, social, Church and family life we are in a very real way linked to one another, and we stand most intimately related. Here there is a certain amount of responsibility incumbent upon each. By the law of human society no man is permitted to be a law unto himself. We cannot repudiate our obligations; if we attempt to do so, our fellowmen properly and promptly demand us to give account of ourselves, and follow with punishment criminal neglect of certain responsibilities.

But besides these legal duties there are others even more binding on all true followers of Christ, and on these St. Paul lays special emphasis. In particular, there are the duties of love and honor and service demanded in closest and dearest relationships in life. St. Paul's great desire is that the spirit of Christ should be carried into all these relationships, and that men should recognise that their religion is feeble and nerveless unless it show itself as a real power in life, animating and dominating the most trivial thought and word and act of every day.

"A new commandment give I unto you," said Christ, "that ye love one another." That is the great law by which our conduct must be ruled. It insures happiness, for it cuts directly at the root of all selfish thought and action. If only we could fathom the depth of meaning in that new commandment, if only we were more ready than we are to "bear one another's burdens, and so fulfil the law of Christ," what a different world this would be! What an accession of all the Christian graces, of brotherly kindness and forbearance and forgiveness! What a gain to our hearths and homes in love and unselfishness and good temper and happiness and brightness! What a boon to our social life in the disappearance of much envy and backbiting, and jealousy and foolish rivalry and vanity which now disfigure it! What a blessing to our business relations in greater purity and honesty and more straightforward dealing! And what a benediction to the nation at large in that righteousness which alone exalts a nation and testifies to the holiness and happiness of its individual citizens!

Now St. Paul desired above all things to see this spirit cultivated and flourishing in the near relationships of the Home. It is a prayer that finds an echo in all our hearts. For we have been specially blessed of God in that we are privileged to know the meaning of home better than most, and no small part of the greatness of our land and the glory of the race rests on the beauty and power that are enshrined in all that that sacred word implies—home! that subtle association of ideas and feelings that no words can frame or walls contain—a name that suggests for most of us sacred hallowed memories, the discipline of joys and sorrows shared, the atmosphere hearts that speak to each other in clearer tongue than words, the lives that, watched with loving care, grow on from infant's days to manhood's years, the common trials and hopes and fears and the thousand pulses of the hearts that go to make a home!

Blessed are we if our early memories cluster sweetly round a happy home. Its influence follows us through life. Its light shines upon our darkest hours, and our lives are brightened by the holy memories of early days.

We cannot but look with concern upon the forces in modern life that are tending to weaken and belittle the influence of the home and the family; and if we believe that the welfare of a healthy state is to a great extent dependent on the welfare of the families which compose it, then we ought to oppose any philosophy of life which teaches a loosening of family ties, and we ought to deprecate any legislation which tends to minimise the responsibilities of parents in the home.

Well may we pray for an abundant measure of the spirit of Christ in the homes of our land; for the presence of that spirit is the only safe-guard of happiness and peace. The practice of the Christian graces in the inner home life is not always easy. There is much to try the temper in the petty cares and minor worries of every day, and constant demands are made on our Christian spirit of cheerfulness and hope. It is only by "submitting ourselves one to another in the fear of God" that home happiness can be secured and reciprocal duties faithfully performed.

Then the love that is in constant practice in the life of home will not end in any form of family selfishness (not altogether unknown) but, if it be true to its source, it will show itself in circles far beyond. For it is a spirit which cannot hide, but which brightens and lightens the responsibilities which the various relationships of life bring with them. A true love to Christ impels to loving service to our fellowmen and to a right discharge of all our obligations to each other.

Nor shall we then rest content with a mere fulfillment of our reciprocal duties, but in the name and in the spirit of Christ we shall say with one who sought to follow Him, "I expect to pass through this life but once. If there is any good thing or any kindness I can do to my fellow-beings, let me do it now. I shall pass this way but once."

God grant that this spirit may rule in our hearts to the blessing of our souls, to the good of our fellows, and to the praise and glory of His Holy Name!—W. Lyall Wilson.

The Problem of the Drunkard.

Justice Joseph F. Mulqueen of the New York Supreme Court holds that the drunkard is a greater social menace than the burglar. The logic by which this grim conclusion is reached is that the burglar is bound to have his wits about him, while the inebriate's brain gets so befuddled that he is a public peril and a prodigious problem. Dr. Henry Graham Furday, who is at the head of the New York mission settlement, declares that it is a more difficult task to reform a chronic drunkard than it is to cure a tuberculosis patient in an advanced stage of the disease. To transform a consumptive into a person of fairly robust health strikes Dr. Furday as a simpler achievement than to reclaim a rounder.

These sayings indicate the difficulties of converting an habitual drunkard into a social asset. A bill providing for the erection of a $300,000 institution for the treatment of victims of inebriety is to be pressed in the New Jersey Legislature this winter. The underlying theory of the scheme is that drunkenness is a disease, rather than a crime, and the proposed institution is to be called a psychopathic hospital, to which have acquired fixed habits of drunkenness and have lost the capacity for self-control may be committed in two or three ways. As New Jersey maintains nearly 8000 liquor saloons, an institution which is capable of housing a few hundred habitual drunkards will not go far toward solving the colossal problem of inebriety.

The jail method of dealing with the drunkards is a failure, and it involves a breakdown of the machinery of criminal administration. The hospital treatment is somewhat better, but it is no worker of miracles. Perhaps a farm colony to which confirmed inebriates may be committed for indefinite periods and at which they may be put to such steady work as they are capable of accomplishing, largely in the open air, is perhaps the most hopeful policy. One encouraging consideration is that inebriety is usually acquired under the age of twenty. If a person has not developed the drink habit before he is twenty-five the probability that he will become a drunkard is remote. To prevent minors from getting a thirst for liquor should therefore be the first aim.—Boston Transcript.

Lot had left Sodom. It was with reluctance that he turned his back upon that city, but angels had hurried him away and on to a place of safety. All unmindful of the impending doom, affairs in the cities of the plains were taking their usual course. The orgies of the night were spent, and day was breaking over the table-lands of Arabia. It was not different from other mornings—the same dewy freshness was in the air, the same twitter of birds, the same awakening of life and of hope in the human heart. Suddenly all was changed. The sky became lurid and threatening, and ere the sun had arisen, destruction dire and merciless came. "The same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all." Over this world of laughter and gayety, hidden by its bright skies and natural glories, a more terrible doom awaits. All unmindful of its certainty and nearness, the people of this age pursue each his favorite pastime; human progress and culture, equalled only by folly and iniquity, goes on unhindered, and men speak and act as though no change in the present order were possible, yet Jesus said in connection with his words on the destruction of Sodom, "Even thus shall it be in the day of the coming of the Son of Man." Let us, then not be deceived, but, holding lightly the things of the world, be ready to move at a moment's notice.

Not Feeling But Faith.

There are many who think—or at least this is indicated by many expressions—that Christianity is largely a religion of feeling, emotion, or sentiment; that its chief evidence to its devotees is the feeling which it arouses.

It is freely granted that this misconception of Christianity exists among many professed Christians. They are only Christians when they are wrought into an ecstacy of feeling at revivals, under powerful exhortations, or at some warm social meeting! Unless such excitement, incitement, or association continues, the religion wanes. Such religion must necessarily be ephemeral and shallow.

Christianity is based on life union with Christ Jesus; and the channel of that life, the bond of that union, is faith, faith in God's eternal, omnipotent Word. Genuine, lasting faith is absolute submission to God persistently maintained. The soul yields to God's commandments, yields the sin God's law condemns, yields himself that God's promises may work out in him the will of God, and grasps joyfully the forgiveness, the righteousness, the life, the joy there is in Christ Jesus. Faith to the Christian is just what the trolley is to the electric car; it connects with the life of God, the Source of power.

The Christian's confidence, therefore, is not based on feeling, not on feeling, but on God's Word. And that Word does not change. Feeling may be absent, emotion may die away, but God's Word abides. We are sinners; but Christ purchased us as sinners; and we, therefore, confess our sins and yield all to him. He forgives the sins, for so has he promised. It matters not whether we feel like it or not, the sin is forgiven, because we have submitted to the conditions, we have made connection with the Power which takes the sin away. In that promise we may rejoice. Satan may recall those sins by taunting us with them; we may be grieved by seeing their results before us; dark clouds may at times shut out the light of heaven; but God's Word changes not, and our faith rests on the Word. The sins are forgiven, for God has spoken.

This faith will be more manifest in the time of trial. The worldling and Christian may walk together in sunlight and prosperity with little to distinguish between them; but let sorrow come, business reverses take place, friends forsake us, our good name be reviled, death remove loved ones from our presence, then it is that faith is tested. He whose hope is based on the seeming, the feeling, the immediate surroundings, will fail, while he whose hope is in the sure promises of God, will stand secure in Christ Jesus. His house cannot fall; it is founded on the Rock. This is genuine Christianity and its basis. Would there were more of it.—Signs of the Times.

A Constistent Life.

Do not forget that our lives may be the only Bible our neighbor ever reads. Our words, our actions, are spread ever before him like so many pages to be read. He is forever scanning us, looking for a blot here, a blemish there, or some absolute mistake. We may think lightly of some inconsistent action; he does not, and is quick to take advantage of such to defend his own shortcomings. "The one argument I never could answer," said an infidel, after conversion, "was the consistent life of my Christian mother."

We can hold our places for a little while only. Others are crowding us out; we must pass out; we must pass on, and the place that now knows us will know another. To get an idea how easily he can be spared, one only has to step aside for a little, and note how easily his place is filled, and how soon he is forgotten. Then, old companions are separated from us by circumstances, old friends form new friendships, comrades of other days die; and we are often alone. But if we walk with God we have a constant and never failing companion. In every way of life, in all its varied experiences, we find the divine love unfailing. Never are we isolated, never forsaken. Even when we come to the boundary line between the here and the hereafter, at the approach of which the most trusted and intimate associate draws back and says good bye, his presence is with us. If we walk with God we are never alone.—Crisis.

How about this day? Has it found you cheery, busy and kind of heart? If it has, then it has been a good day, no matter whether you have put anything in the bank or not.

Who Should Take Communion?

(Continued from Page 8.)

comes. Hence it was given to them, and to them only.

Now the question is, who constitute the "Called out of God?" Or in other words, Who constitutes the Church of God, or Christ? It does seem to me that all are compelled to admit that none but the Church, or the called out ones, have any right to partake of these emblems. Surely it will also be admitted, that only those who hear the gospel, believe the gospel and obey the gospel, are "called out of God." The Church of God is the body of the Christ, and there is only one way to become a member of that body, and that is by hearing the gospel, believing it, and obeying it. Christ said, just before his ascension, "Go ye into all the world and preach the gospel unto every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Mark xvi. 16.

Can you see how anyone could claim the promise unless they complied with these terms? Suppose one hears the gospel and claims to believe it, but refuses to be baptized, could he claim to be saved? No, for he has not complied with the terms. On the other hand, suppose one hears something that is said to be the gospel and believes it, but it is not the gospel, could he claim to be saved? No, for he has not believed the gospel. He has believed a perverted gospel, therefore his faith is a perverted faith, and not the faith of the Bible. Hence such a one would not be a member of the body of Christ. Paul says, "By one spirit are we all baptized into one body." Therefore we are baptized into the body, or church of Christ, and we cannot become a member any other way. Hence we conclude that the Lord's supper is for those, and for those only, who have heard the gospel, believed it and are baptized. We should never offer it to any one else, for they have no right to it. Now we think this is a correct conclusion, and do not see how anyone can evade the conclusion. We sometimes let our sympathy get away with our better judgment. You may call this "close communion." Call it that if you will, it is the truth. But it is not in fact close, for it is free to all who will hear, believe and obey. It looks to me, that no others should even claim a right to it.—T. J. Daniel.

Clean Hands.

A jewelry salesman, noticing his hands to be somewhat soiled, said: "This is very trying to me. Of all persons I should have soft and clean hands. It is awful to offer a diamond or pearls of any sort, to a possible customer when my hands are not perfectly white and tidy. It makes a repulsive background for the piece of jewelry."

The Christian should have clean hands and a clean life. Whoever he may be, minister or not, he recommends Jesus Christ and his salvation to the world. His life should not be a sorry and repelling background. They who bear the vessels of the Lord should have pure hands. The salesman was very sensitive, and rightly so. He had cultivated taste. Each professing Christian should be scrupulously careful to maintain a consistent life.

We wish to announce the Bible School which will convene at Coats Grove, Michigan, July 22-30. Bro. Lindsay will have charge again. It is needless to urge those to come who have had the privilege of studying under him. We know you will come if you can. To those who may be interested and have never attended we extend a cordial invitation, and press upon you to come. Come one, come all. You will be more than repaid for your effort. Entertainment will be furnished by the Coats Grove brethren, and they desire that a good number be present. Inform Brother A. K. Richardson, Route 5, Hastings, Mich. that you will be there so you can be cared for.

Coats Grove is seven miles from Hastings, on the C. K. & S. Railroad. If you cannot make connections on this route, go to Hastings on the M. C. route, informing Brother Richardson beforehand and you will be met. Bear in mind the date—July 22-30; the place—Coats Grove. Come with Bible, pencil and paper, and a will to work and learn; that we may study to show ourselves approved unto God workmen that needeth not to be ashamed, rightly dividing the Word of Truth.

Yours in the Master's service,
ROSE MILLER, Sec.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

Let us Pray.

Oh infinitely holy and righteous God our Father:—We rejoice that the First day of another week has dawned upon us. With the return of the hour of prayer oh teach us how to pray and what to pray for. We are weak, and come to thee for strength; we are ignorant and come to thee and thy Word for wisdom and strength, and heavenly favor, to sustain us in our conflict with the world and the flesh, and in our defence of thy truth. Conscious that we often err, are often so remiss that we are not worthy to be called thy children, we were undone but for the precious name thou hast given us to plead before thee—in the name of Jesus we pray thee to forgive all we have done amiss since we last assembled here, whether in thought or word or deed, so that we may feel thy pardoning love, and sit together in heavenly places today. Our Father, daily and hourly we are the recipients of thy bounty.—Our lines have fallen to us in pleasant places. We have food and raiment and shelter while thousands are destitute, we have a glorious hope while myriads have no hope and are without God in the world. We magnify thy holy name that thou hast called us according to thy purpose to fill the earth with thy glory. We praise thee for this exalted privilege and pray that thou mayest use us for thy glory by showing others the way of life. Oh God, we think with sorrow of hearts today, of those far away, who are anxious to obey thy truth, and say to thy children, "Come over and help us." Oh thou who hearest prayer, is it too much to pray the Church throughout the land may respond to thine appeal today. Oh God, what a debt of love we owe thee—help us to be faithful to our trust and disseminate thy truth. In Jesus' name.

Charity "thinketh no evil," but of course, is not blind and insane. Christ is the true type.

Do not seek "some great thing." Set to work to obey Christ in the "few things," and great things will come along in due time.

There is scarcely a proverb or trite saying current but what can be traced to the Scriptures, and found to be only a human dilution of divine wisdom.

God hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts xvii. 30.

Jewish Scruples About Mixed Marriages.

The Jewish Chronicle has the following paragraph under the heading of "Dr. Nordau and the Zionist Leadership."—In the course of an interview which Herr Brainin, the Hebrew writer and correspondent of the journal Hazofeh, had with Dr. Max Nordau, the latter, replying to an inquiry, said that for various reasons he could not accept the leadership of the Zionist movement. It was not for the lack of courage or for selfish reasons that he had come to this decision. The leader must be a good Jew in the full sense of the word, without a blemish, and although his (Dr. Nordau's) life was spotless, his family life would give material for attack to those who sought it. The great tragedy of his life was that he had not been a Zionist thirty years ago. In his drama, "Dr. Cohn," he had protested against mixed marriages, and the protest was thus directed against himself. He had censured a well-known author, and warned him not to marry out of the pale, but he did not follow his advice. We say, "Ought Jews inwardly to be less scrupulous?"

Destruction of Jerusalem by Abominable Powers.

1, Do all the verses in Matt. 24th chapter from the 3rd to the 21st refer to the destruction of Jerusalem?

II. What is the Abomination spoken of in the 15th verse?

MRS. FLORA A. WOOD.

EDITOR'S REPLY.

All the verses from the 4th to the 28th inclusive refer to the destruction of the Holy City. The prophecy intimates this repeatedly by terms of local and circumscribed import. In Mark's report of the same prophesy the 9th verse of Matthew is given a Jewish finge, for he mentions the "councils" which were peculiarly Jewish, and also "synagogues." Matthew mentions specifically the "holy place" (v. 15,) which means Jerusalem and its environs, the "Sabbath day" (v. 20,) which was a Jewish day of rest, and finally and conclusively, he names "Judea" (v. 16) as the Country and Jerusalem as the City in which the prophecy was to be fulfilled. Vs. 1, 2.

The prophecy was fulfilled in A. D. 70. In spite of the troublous times predicted in the foregoing verses of the chapter in verse 14 he states that the gospel would be preached in "all the world for a witness, and then shall the end (of the world-Jewish) come." This work was accomplished before A. D. 70. Mk. xvi. 20; Acts i. 18; Rom. x. 18; Col. i. 6, 23. "When ye therefore shall see the Abomination of Desolation spoken of by Daniel the prophet stand in the holy place." v. 15. The "abomination of desolation" points to the Roman ensigns—the symbols of an idolatrous, Pagan power. To the Jews their ensigns and images were decidedly "abominable." Josephus says the Romans brought their ensigns into the temple and placed them over the eastern gate, and offered sacrifice to them (Mar. b. 6. c. 6.) Appropriately enough then, the Roman army is called "the abomination," and the abomination that "maketh desolate," as it desolated and wasted and destroyed Jerusalem. When this pagan and unclean power stood in Jerusalem it stood "where it ought not" (Mark xiii. 14,) for the City was the "holy place," including immediate and considerable compass of territory surrounding it. Daniel's prophecy from which our Lord quotes, reads: "For the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." ix. 27. If the pleonasm of this translation is confusing, you may simplify and read it in literal harmony with the original text: "Because of an overspreading of abominations there shall be a desolating even to destruction, and that decreed shall be poured out upon the desolator." "Abominations," notice, in the plural. The things to be destroyed when the desolation should be consummated were the people and the "holy place" or City; and the desolator was then in turn to be destroyed too. More than Romans are meant, for various "abominations" have, since the destruction of Jerusalem by the Romans in A. D. 70, occupied it—it has been "trodden down" by all kinds of Gentiles since. Lk. xxi. 24. The Romans,—Greek, Persian, Saracen, and Ottoman "Abominations" have alike desolated the city and its sacred places. Hence there has been "an overspreading of abominations" in the work of desolating. The "City of the Great King" is still "overspread" by enemies. Upon the expiration of the 1290 days (Dan. xii. 11,) the greater part of which time has been under the Moslem "abomination," "that decreed" will be "poured out upon the desolator," as foretold in Daniel.

Charity.

The subject I have chosen is "Charity," and is founded on the thirteenth chapter of 1 Cor. Paul says in the first verse, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."

What is charity? The dictionary says this, "a disposition to relieve the wants and distress of others, kindness, love, benevolence, liberality to the poor, disposition to think well or judge favorably of others, supreme love to God and universal good-will to man." People of the world usually think that charity means to give as great a sum of money as one can (without denying themselves) to some great institution that will make a great fuss over it or blow a trumpet about it. But in Christ's teachings found in Matt vi chapter, first to fourth verses, He says, "Take heed that ye do not your alms before men to be seen of them, otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. But when thou doest thine alms, let not thine left hand know what thy right hand doeth. That thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly." This shows us that we are to give but we are not to make a show of our gifts for if we do this we will have no other reward than the praises of men. But if we perform our acts of love in secret God will reward us openly. Not now, perhaps, but surely at the resurrection. The word alms does not necessarily mean large sums of money, but a kind word, a flower or even a glass of water. The right things, however small, given at the right time and in the right spirit may be just as charitable as any big donation.

Paul says in the third verse of the xiii chapter of 1 Cor that even if he should bestow all his earthly goods and possessions to feed and help the poor and even give his own body to be burned, (which would surely mean death), it would be of no gain to him if he had no charity. So we see that just the giving of anything, however great, is not charity. But to give with love is charity.

John in his first epistle and third chapter urges and exhorts us to love. In the eleventh verse he gives the command that we love one another. Paul says in Heb xiii 1, "Let brotherly love continue." John iv 20 reads, "If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The seventeenth verse of the 19th chapter says that, whosoever hath of this world's goods and necessities and seeth others who lack these things and are in need, he should give unto him who hath not. If he doesn't do this, he hasn't the love of God. For, as the other verse tells us, if we hate our brother whom we hath seen, we cannot love God whom we have not seen. If we love charity and brotherly love we will not see others suffer for earthly necessities if we can help them. John says in the 18th verse of the 19th chapter, "My little children, let us not love in word, neither in tongue, but in deed and in truth. This is charity.

1 Pet iv 8—(1) If we love one another with brotherly love we will want to shield each others faults and sins, and not expose them to cause strife. Pro x 12 says, "Hatred stirreth up strife, but love covereth all sins. And in the 17th verse of the 9th chapter, Solomon tells us that anyone who covers a transgression, seeketh (or the margin says procureth) love, while one who repeateth a matter is liable to cause a separation of friends.

Phil ii 4.—(2) This does not mean that we should desire or covet another's property, wealth or belonging, but we must seek after them, and we must not always think of ourselves, please ourselves and provide for ourselves, but rather do these things for others.

1 Cor x 24. 1 Cor x 33.—(3) Paul says in 1 Cor xiii 5, "Charity thinketh no evil." So many are too ready to see the faults and shortcomings of others and are always ready to think wrong of someone. But if we have loved one another this would not be so. We would not be watching for faults. "Charity rejoiceth not in iniquity." If we have true, fervent charity we will hate iniquity or wickedness. Rom i 32 says, "who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." In Psalms x 3 David complains that the wicked boast and are proud of their evil doings and rejoice in their iniquity, but charity rejoiceth not in iniquity.

In the last verse of the 13th chapter of 1 Cor Paul says, 'And now abideth faith, hope and charity, these three, but the greatest of these is charity." This is true, we know, because faith and hope can end, but charity is everlasting. For when that which we hope for is realized, we no longer have hope, and when that in which we have faith comes to pass our faith is ended, but charity or love endureth forever. Let us put on charity, for love is the fulfilling of the law, and if we fulfill the law we will be sure to hear those welcome words, "Well done, thou good and faithful servant. Enter into the joys of thy Lord." May this be our happy lot!

ALICE BLAYDS.

Irreverence in Sacred Places

Irreverence is defined by Mr. Webster as "not entertaining nor manifesting due regard for the Supreme Being." There is an alarming degree, of irreverence of spirit in, and treatment of sacred places and services; and doubtless some churches go unblest of God because of somethings tolerated in the house of God in times of sacred services.

To begin with, a house that has been solemnly set apart to God for his worship, should never be turned into an irreverent playhouse; and a church organization that does this, or that tolerates irreverent conduct in God's house thus dedicated, will go unblest if it has ever so much talent in those services. There is wide difference between the product of ecclesiastical machinery, and the blessing of God, and its results.

Whispering, tittering and giggling in the services, perhaps during the prayer time, is an awful insult to worshipful people, and a disgrace to those who are guilty of such irreverence, and especially if practiced by adult people, or even children from Christian homes. If children come into a gospel service from un-Christian and irreverent homes, a congregation can afford to be very patient with them, and some good people should change their seats and sit with them to keep them quiet. But what apology can be offered for young church members who so conduct themselves as to attract attention from all directions, and disturb everybne around them, so that even visitors have been known to turn round, and rebuke them for their irreverence.

The writer knows one church where loud whispering during the communion service has been indulged, and such things as the following have been distinctly overheard, "Be careful not to drink too much or you will get drunk." Another, "I am going to get full tonight." These shocking remarks referred to the Savior's blood. In that same church two young men were seen at the Lord's Supper to touch glasses in saloon style, and drink a toast (individual glasses being used) in the Savior's blood—"this is my blood" Matt xxvi 27, 28.

A church that tolerates such members, partakes with those who count the blood of the Covenant an unholy thing, and are doing despite unto the Spirit of grace. Heb x 29. The next verse reads of vengeance. Can we wonder that the apostle talked about some eating and drinking damnation to themselves, not discerning the Lord's body? 1 Cor ii 29.

The apostle wrote in 1 Cor v 5, about delivering some one over unto Satan for "the destruction of the flesh," etc.

A church that tolerates such members is a partaker of their evil deeds, and will most likely need a great deal of machinery to keep things going, for God will be likely to take but little part in their endeavors.

The old-fashioned preparatory service at the monthly meeting is not usually attended by these desecrators of this sacred service. This element has but little use for a faithful pastor who would teach them the fear of the Lord. Psa xxxiv 11; and yet if a pastor is to be chosen this same card-playing, theater-going, cigarette-smoking, dancing, communion-desecrating, meeting-disturbing, irreverent element, is the very one that comes to the front for gratification in the choice of a man who will not be too straight-laced in sacred things. The candidate for the pastorate must be broad, up-to-date, and not likely to notice these little things.

God calls for separation, and a clean people, and there will be a cry of leanness until there is a cleaning up among the churches. The tendency is to a tremendous letting down for the sake of holding some one to the church, which is itself rapidly sinking to the level of those that must be held. Perhaps, there may be instances of spiritual fruit borne by pleasure-loving, pleasure-seeking, pleasure-making, hilarious church clubs. Such are becoming quite fashionable now-a-days from the smoking club up, or down, to the last one.

One member of a church club confessed to the writer in these words: "It saps the very life of my spirituality," and yet that member keeps up with the club. Some one has written something about "Clubdom vs. Kingdom."

No person should, by either association or practice, indulge in what lessens spirituality, and increases irreverence in the sacred house, and God will hold some one accountable for this condition of things.

Some people are still sincerely praying "Thy kingdom come," and are trying to hold attention to that subject.—O. H. Wallace.

Captive Thoughts.

Bringing into captivity every thought (subjugate all reasoning—Syriac), to the obedience of Christ." 2 Cor x 5.

The difference between captive balloon and the other kind is this: the former has a rope attached to it with a mechanical device to bring it down after it has gone up a thousand feet or so with its sight-seers. The other kind are free to roam at pleasure, the Lord only knows where; and sometimes I think he doesn't know, or care, where.

The thoughts of mankind are often as flighty as a balloon, only they do not get far from mother earth; some times they seem to sink deeper in vice than from where its surface ought to be. How they do roam from one thing to another, from one end of the earth to the other, now catching on for an instant but soon letting go of the very things they ought to hold on to; and then becoming fastened to the very things they should escape for to skyward, and taking pleasure in dwelling there until they mature into acts that are astounding. The incubator of evil thoughts never lost a chick, but some of them have come home to roost and made it uncomfortable for their breeders. If one wants a good brood let him take care what he puts into the hatchery.

Our thoughts, like the afore-mentioned balloon, need a string to them; that cord is "the obedience of Christ." Some may think we cannot help our thoughts. Well, the Lord can. Some one has said that "we cannot prevent evil thoughts, like crows, from flying over our heads, but we can stop their building nests in our hair." There are those who champion what they term "free thought" and look upon Christian people as in the most servile bondage to what they believe; but, as a matter of fact, Christians, as a rule, are the most free-thinking people there are in the world, because their hearts and minds have been expanded by all that is good, holy and true to make the most and best of life, and consequently, they live a life that is richer and broader in experience than others not so favored. Why, they throw out of their back doors into the garbage can things unfit to entertain that form the staple living of their critics.

What do good people need to think about anyway? They are told in Phil iv 8, that "Whatsoever things are true, honest, just, pure, lovely and of good report," if it is a good thing to keep the mind busy, "think on these things." That ought to give sufficient rein to a normal mind to keep it healthy, and to rummage about at leisure. Talk about "free thought," no sensible person should make a sewer pipe of his mind for the conveyance of filthy literature, vile stories, scandals, and the like; but in divine channels he finds plenty to occupy his time and talents—room enough for his thoughts to run without friction—to "scamper," as it were. The captive bird sings and is happy in its cage, but would die if given the freedom of an unfavorable clime.

There is, however, nothing like concentration of thought, and good people should habituate themselves to harness their minds to work in the thills of concentration and method. In other words, get on to a subject, or line of thought, stick to it and work it to an ultimate conclusion; not in the sense of a hobby but in order to see it in its finished and best sense. In the preacher this is most important; but in all Christians it will be manifest when prayer meeting night comes around. Such will have something new, fresh and helpful to give to others. Prayer meetings will not be so dull and unprofitable as they are too apt to be where the mind has been given free rein, or no rein at all—at least no checkrein—to run at will amongst current literature, the silly stories of the day, and to gossip about everybody and talk of everything except what they ought to, and spending no time in the Word or at private devotions.

No wonder there are hitches and long pauses in the social meetings, when a hymn number has to be announced to fill in, and the leaves are rustled to find it and some one marches to the organ to start it. When the minds of Christians are taken up with right things that will not be the way it will work, but "the Word of Christ dwells in them richly in all wisdom," and they will be "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord," they do not get it so classical as some. They'll have the gold if they do not have the glitter.

What kind of wood is being worked up in a sawmill can be told by the pile of sawdust being blown out of the back door. Let us not fool away our time sawing rotten wood, but get the best lumber and make things useful as well as ornamental and be of some utility in the circle in which we move. So let our minds be thus well occupied and our nets will take care of themselves. The Book of Acts comes to us the results of such work.—C. E. Copp.

Brother Huggins:

"And comfort one another with these words."

"There hath no temptation taken you but such as is common to man, but God is faithful who will not suffer you to be tempted above that ye are able to bear."

"But he that glorieth let him glory in the Lord—for not he that commendeth himself is approved, but whom the Lord commendeth." Amen. 1 Cor. x. 13; 2 Cor. x. 17-18; xi. 1-4.

Notice the gender applied to the serpent, that he beguiled Eve. And Cain was of that wicked one, because of his works, 1 John iii. 12. Later such folks were called serpents, Matt. iii. 7; xxiii. 33, both by John and Jesus, and Paul lays the sin on Adam, Rom. v. 12, and says that Eve was deceived, 1 Tim. ii. 13 14, and the margin of Hosea vi. 7 says like Adam, Job xxxi. 33.

Today see how the world is going to gratify the lusts of men, in the white slave trade, etc. Last but not least, your pertinent question of August 11, 1909, Heb. x. 28-29, was correctly answered by H. F. Cordill in THE RESTITUTION of Aug. 18, the day our dear David died, and in less than twelve months three of our family had to go the way of all the earth, Josh. xxiii. 14. Let us take heed to such Scriptures as 2 Peter ii. 21; Luke xiv. 28.

Your brother in hope,

R. A. HUMPHREYS.

Gold Dust.

If you are not doing good to others, you are doing much harm to yourself.

The best of men and the most earnest workers will make enough mistakes to make them humble. Thank God for mistakes and take courage. Don't give up on account of mistakes.

Reflect upon your present blessings of which every man has many, and not upon your past misfortunes, of which all men have some.

You cannot live every day in perfect fellowship with God without giving up time to it. Hours and days, and weeks, and months and years are gladly given up by men and women to perfect themselves in some profession or accomplishment. Do you expect that religion is so cheap that without time you can find close fellowship with God? You cannot.

ANNA DREW.

Who Should Take Communion?

It is a fact that our Savior instituted the supper for the church, and for the church only. It is not our purpose to tell when the Church was set in order, or instituted, because I do not believe there is a living man who can tell the exact time. The term Church means "called out." When Christ started out upon his mission, he began to call out his apostles, and by the time he instituted the supper, he had them all called out.

Now on the night in which he was betrayed, he instituted his supper. It was the very night, or evening, that they eat the passover. He had a desire to eat the passover with his disciples before he suffered, and he told two of his disciples to go into the city and that they would meet a man bearing a pitcher of water, and he told them to follow him and to ask him "where is the guest chamber, where I shall eat the passover with my disciples." They did so, and he showed them a large upper room, furnished and prepared, and there they made ready for him to eat the passover with them. And when the evening came, he came with the twelve and they did eat the passover. Now as they did eat, Jesus took the bread, and blessed and brake it, and gave to them and said "Take, eat; this is my body."

He took the cup, and after he had given thanks, he gave it to them, and they all drank of it. And he said unto them "This is my blood of the New Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine until the day I drink it anew in the kingdom of God." And when they had sung a hymn they went out into the Mount of Olives, Mark xiv. 15-25.

Now in 1 Cor. xi. 25-30, Paul says the Lord said, "This do ye, as oft as ye drink it in remembrance of me. For as oft as ye eat this bread and drink this cup, ye do show the Lord's death till he comes."

Thus you see it was instituted right in the midst of the called out ones, or church, and they were commanded to keep it up, for every time they ate the bread and drank the wine, they showed forth the Lord's death till he

[Continued on Page 2.]

Obituary.

Hattie E. Paddock, wife of Edward F. Paddock, was born at Buskirk, Van Buren Co., N. Y., and died at LaDelle, S. D., June 9, 1911, after a long and painful illness of dropsy. She joined the Church of God in 1890, under the preaching of Almus Adams.

She had all faith in the promises of God and was faithful to the end. She was the mother of four children, three of whom are living—a daughter having died in 1895. The funeral was held June 11.

EDWARD F. PADDOCK.

ANNOUNCEMENT.

The 23rd Annual Conference of the Churches of God in Iowa will meet at Waterloo, August 19 to 27 inclusive. Programme will appear later.

O. J. ALLARD, Pres.

The Fourth Annual Conference of the Churches of God in Missouri will meet at Morse Mill, Missouri, August 9 to 13 inclusive. Programme will be given later.

SADIE MORSE, Sec.

The Northwest 24th Annual Conference of Oregon and Western Washington, will convene at Corvallis, Oregon, from June 22 to 25, inclusive. All the brethren are earnestly requested to attend and take a hand in this good work.

Yours in hope.

FRANK SMALLEY, Pres.

The Annual Conference of the Churches of God in Christ Jesus of Illinois will meet in Oregon, August 16 to 20 inclusive. A committee has been appointed to prepare a programme which will soon be published. Plan now to meet with the brethren of Illinois at the time appointed, and enjoy with them a spiritual feast about the table of the Lord.

G. ELDRED MARSH, Sec.

Special Notice.

As I expect to attend the Ohio Conference, the middle of August, I think I can arrange to start a little early and hold one or two meetings enroute. If any congregation in Illinois or Indiana, desire a meeting, write me soon as you can arrange. Address me at 4019 Webster Avenue, Ames Station, Omaha, Neb.

ALMUS ADAMS.

Illinois Bereans—Notice.

The various Berean societies of Illinois, and all isolated members connected with the organization in this state who have not as yet done so, are requested to remit their dues to the undersigned before August 1st, in order that our reports may be in readiness for the annual meeting.

WILLIAM T. HARDESTY, Treas.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L Wince, Pierceton, Ind. or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Send orders in this very day.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult BibleClass meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D. C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

Notice!

Those desiring Berean Booklets can get them from Alma Roose, Sac City, Iowa, for eleven cents a book, postage prepaid to any address.

LOOK. LOOK.

Here Is a Good Big Chance.

We want a lot of New Subscribers, and with a little effort you can get us one or more. We do not ask you to work for us for nothing, but will pay you for what you do. Here is our offer to you:

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or

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This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN, PLEASE!

We have a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will mail you one Free, if you will send us

Two New Subscribers.

JUST LOOK AGAIN, PLEASE!

We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

E F Randolph 2 00

WE trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2.00 instead of $1.50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1.50 and we will provide THE RESTITUTION to you. We will have no quarrel with a brother about so small a matter.

"A Century of Indiana" is the title of a new history written by State Senator Edward A. Moore, and published by the American Book Company, Cincinnati, Ohio, price 75 cents. The volume contains 340 pages, and gives the earliest history of the State on down to the present day. Indiana today stands second to no state in the Union, and this work gives the whole history of the State in concise and attractive form, carefully indexed, so that it has an added value as a reference book. It is a splendid book for the home, and for Indiana Students it is of priceless value. No library is complete without it. If your book dealer cannot supply it send as above and get a copy. There is pleasure in reading it, for every Indianian is proud of his State, and besides enjoyment there is real profit in this work.

Will It Pay to Become a Christian? is the title to a well written book of 96 pages by Brother James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av. Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good to all. Singly the price is 10 cents, 12 for a dollar, post paid. Where large quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late Brother John O. Woodruff. We have only "The Word of the Kingdom. During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

THE article on "Salvation. What is It?" which appeared in our issue Sep. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are sending to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

BROTHER R. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

Always examine your money order and see that it is drawn in the name of "The Restitution," and that it is payable at "Plymouth, Ind." Look and see that the post master has written Ind, not Ill, or Pa, or Ohio.

When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a money order in his own name and send it, saying to us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points: he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is: "The Scriptures teach, that the ancient Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother,

T. J. DANIEL.

Syriac New Testament.

A new [illegible] of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their use in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

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[illegible] was informed of a lady who has been brought to a knowledge [illegible] of the faith by handling [illegible] of those small tracts offering "[illegible] hundred dollars reward" to a [illegible] certain pulpit phrases, [illegible] people suppose are in the [illegible].

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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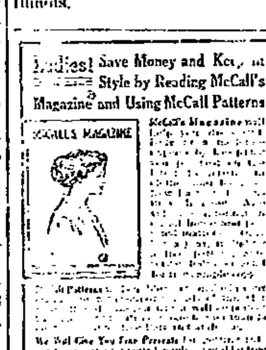

THE MESSENGER

Is the name of a religious monthly magazine advocating the coming of the Kingdom of God, the return of the Lord Jesus, and the hope of Eternal Life. Published in Glasgow, Scotland. Subscriptions received by the American agent, William G. Rothe, 1301 Park Place, Brooklyn, N. Y. 1 copy 37 cts, 2 copies 69 cts, 3 copies 97 cts, 5 or more copies 25 cts each copy per year. Sample copy on application.

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The Paternity of Jesus. A pamphlet of 192 pages, by M. Joblin, giving in detail all there can be said on this subject, and conclusively proving, that He is the Son of God and not the natural son of Joseph. This work ought to be sold at 25 cents per copy, but the author was so anxious that price should not stand in the way of its being read, that he put the price at ten cents, so all can buy them. Send to this office for them.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall we do to be Saved?" The Foolishness of Preaching, and Salvation—what is it?

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address W L Tomlinson 10825 Orville Ave, N E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta, Chicago, Ill.

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A very valuable help to all who are studying the Scriptures—a reprint of one of our beloved Brother Joblin's works. Treats of thirty different subjects, with about four hundred references. All should possess a copy for ready reference. Price by mail six cents, order from W L Tomlinson, 10837 Orville ave, Cleveland Ohio

The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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VOLUME LX. PLYMOUTH, INDIANA, JULY 5, 1911. NUMBER 25.

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The God of truth and light is he,
The God through all eternity.
'Tis he made all that now appears
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Who planned this wondrous ball
And all that lives both great and small,
On him they all depend for breath;
He that withdraws, and then comes death.

This God has offered life to all
Who do in truth upon him call,
And who accepts just what he says
And do not follow their own ways.

Who follow Jesus with the cross
They often have to suffer loss
The truth defend with tongue and pen
Nor cheat and lie like other men.

This path is narrow, straight and rough.
But Jesus leads and that's enough
For he will lead in the right way
That leads us to eternal day.

Take up the cross, no less, no more,
The King of kings has gone before;
For he will raise up David's throne
And bring his loved ones to their own.

A. WALLACE M[illegible].

Carry Us Home.

Carry us home to Eden restored,
There's where the tree of life, will evermore grow,
There's where the birds, warble sweet in the sunshine;
There's our new home, and we're longing to go,
The prophets of old, have long since foretold it;
To Abraham and David, it's joys were extolled.
There's no place on earth, they loved so sincerely,
As Eden restored, with it's streets of gold.

Carry us home to Eden restored;
There o'er the hills, and the vales let us stray,
There by the stream, in the dell let us wander,
There will we live, while the ages roll away.
Some of our comrades, have gone down before us.
Soon we will meet on that beautiful shore.
There we'll be happy, and free from all sorrow;
There we will meet, and nevermore part.

Carry us home to Eden restored;
King Jesus will reign there with the saints all united;
All the faithful and true that are prepared.
The great wedding feast, to which all are invited
By the saints of all ages, then shall be shared
The nations astonished use their swords for plowshares;
In peace and plenty, 'neath vine and fig-tree shade.
The laborer shall be rewarded as the Scriptures declare;
And the craft of the warrior shall evermore fade.

J. E. HOSKINS.

Communicated.

The Massing of Forces

The gigantic concentration of forces of every description, is a marked sign of the approaching end of this Gentile age. Rev xiii 16, 17: "And he (one man) shall make all, both little and great, rich and poor, freeman and bondmen, to have a character in their right hand, or on their foreheads. And that no man might buy or sell, but he that hath the character, or the name of the beast (civil power, or government backing this one man) or the number of his name." Latin Vul. This Scripture plainly indicates that all commercial forces of every kind will be merged into one massive organization dominated by one man.

The time for the exercise of its power will be seven years, the last week of the seventy weeks of Daniel. See Dan viii 23 25: "In the latter time of their kingdom, (the four divisions of the Grecian empire, one of which still exists) when transgressors are come to a full (still future) a king of fierce countenance, and understanding dark sentences, shall stand up." See verse 25: "And through his policy he shall cause craft (trade, commerce, concentrated in one mighty merger) to prosper in his hand; and he shall magnify himself in his heart, and by peace (marg. prosperity) shall destroy many; he shall also stand up against the Prince of princes (still future); but he shall be broken without hand," at the close of the seventy weeks.

This massive merger is being rapidly formed. In 1850, the commerce of the world amounted to $4,000,000,000. In 1890, it figured up to $25,000,000,000. This is rapidly being concentrated into the hands of a few.

Chauncey Depew said: "There are 50 men in the city of New York, who can stop every wheel on the railroads, close every factory, and shut down every coal and iron mine in the United States."

A short time since: "Nine big concerns headed by Vickers and sons and Maxim, have absorbed thirty-six concerns, giving control of ninety per cent of steel produced in Great Britain."

Gifford Pinchot, in a government report said: "If the public does not see to it, that the control of water power is kept in the hands of the public, we are certain in the near future, to find ourselves in the grip of those who will be able to control with a monopoly absolutely without parallel in the past, the daily life of our people."

A writer speaking of the prophecy quoted from Rev xiii said: "This passage of Scripture puts clearly before us a world-wide merger which will control the marketing of all commodities —'no man may buy or sell save' by its permission. Does does such a condition seem incredible?"

James Bryce, an observant writer said: "Every observant person must admit that the concentration of wealth, whether it be in corporations, trusts, or individuals, has reached a point dangerous to the future prosperity of the nation."

This merger does not stop with the merging of capital. Labor is concentrating its forces. All trades are being merged into a world-wide organization called "the Federation of Labor." This organization has already a membership of 2,000,000.

Frank Weston recently said: "An international labor movement has been started with the idea of regulating hours of labor and wages the world over. Possibly in the near future we may find a committee sitting at some great center, who will dictate what men in all trades, in all countries shall do, and the wages they shall receive. This is what the international labor movement aims at, and the progress of the last decade does not make this a fanciful dream, but a comparative easy possibility. In many cities it is an impossibility now for a tradesman to secure employment unless he belongs to some order, to which he pays tribute, and by which he is ruled."

The time is coming, when the will and the act will be absorbed by the merger, he must absolutely obey the dictation of the head of the merger. It is largely the case now in large cities, but will soon become absolute when the international organization becomes stronger.

There is a tyrannical power growing, such as the world has never yet experienced. An imperial power consisting of the concentration of all power, whether political, commercial, social or religious, which all "both rich or poor," must absolutely submit to or die.

A dreadful reign of terror must inevitably result. Locally these things have already happened; but this will be as universally over the habitable world, as the flood in Noah's day.

Preachers are prophesying smooth things, teaching the people that the world is getting better and better. But a mighty on-rolling torrent will engulf them like a snare. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you."

This seething boiling spirit of unrest, contention, fleshly ambition, and variance, has even invaded the sacred precincts of the church of God itself, and many professed followers of the meek and lowly Jesus seem to be utterly oblivious as to what it all means. There are noble exceptions, however, who have learned from the prophetic Word what it means. They know that Peter said, "For the time is (has) come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God." This judgment is separating from us, those who are not in fact of us.

While to hold tenaciously to the fundamental principles of the Christian faith is essential in securing the final victory, yet all this will be of no value, unless love in the heart is supreme above all. If this love abides within, it will manifest itself in external activities. While love within may beget a meek, quiet and gentle disposition, it also may manifest itself in stern, vigorous, righteous indignation in its warfare against wrong doing in every form. It will also rebuke sternly efforts to throw suspicion upon the good name of a brother or sister, which is sometimes done to gain some selfish purpose. Selfishness is a marked and predominate feature of the closing days of this age. It is selfishness which prompts the formation of combines and trusts, even if it does oppress the people.

Love takes no pleasure in beholding wrong in another, it will refrain from holding it up before the public gaze, but would rather quietly, and privately seek to direct his steps in paths of purity, righteousness and rectitude.

If we ever expect to reach successfully the great consummation, love must be the sole predominate feature guiding our footsteps in our journey to the city of Eternal Rest. Not to perceive and practice this, will find us knocking on the outside of the gate, when the Master and his bride has passed into the glorious rest prepared for the overcomers.

If anyone has an ambition to become a successful contestant in the race for the prize of the high calling, such an one has not a single moment to spare in making every effort tell for victory. I tell you prophetic students can now speak with positiveness that we are now in the last days of this Gentile age, they do not any longer surmise or think so, but it has become a matter of positive knowledge. I would that I had the power to arouse the Church of God to a full realizing sense of this fact.

From this time forward let us give a wide berth to all who would distract and rend the body asunder, and pull together as a unit, holding fast to "sound doctrine," in the spirit of love, overcoming the short comings and that we may have a personal realizing sense of weakness that beset our pathway. Let us criticize ourselves more, and others less, and it will not be long before a better condition of affairs will exist.

The foundations of the great political deep are breaking up: massive preparations for war are alarming the world. Men's faces gather blackness, the world is quaking for fear. Awake! church of the living God! Awake to a realizing sense of the solemn days (not coming) but now upon us.

I am anxious to be out in the field proclaiming these things by living voice as well as the pen. Do you want my services in your neighborhood? I can go anywhere, if my expenses are paid, and what else you can afford toward the support of my family. I would go without any charges if I were able to do so. Let me hear from you. Let the people be warned.

In the Blessed Hope.

W. H. WILSON.

Loyalty.

There is no grander quality in the Christian than unswerving loyalty. He may be imperfect in his development of character, his knowledge may not be extensive, his education may be defective, his experience may be limited; but he may be loyal to his God, his King, his Redeemer. Others may fall and desert the ranks, he will only gird the armor more closely and be unceasingly vigilant. Others will prove false when some great leader falls, but the loyal one stands firmer to duty than ever. Others may follow the multitude, he remains loyal to the law of his Lord, though he stands alone. Oh, for more zealous, loyal soldiers of God in the days of sickening lukewarmness and basest treachery.

Selections.

The Extra Mile.

The Youth's Companion relates the following incident:

A certain man had one son, and loved him more almost than was good for [illegible]. Being a widower, and having [illegible] else to love, he gave his one child [illegible] was possible to a man [illegible] means. Education, a reasonable amount of spending-money, a fair business opportunity and a blameless name were the young man's heritage. But the young man sold his birthright for a mess of pottage.

The time came when the son was a wanderer, and men said to the father, "You have done your full duty. No more could be required of any father than you have done. He is unworthy; let him go."

The father bowed his head in sorrow and made no answer. He did no more, for there was nothing more that he could do then. And he was not sure but the neighbors were right, and he had done enough.

The father found his answer one day from the Sermon on the Mount: "Whosoever shall compel thee to go a mile, go with him twain." It was a little lesson all his own, which he drew from the verse by an exegesis such as the heart finds at such a time.

Thus far duty had compelled him, and he had done what, in the eyes of men, was enough. He had gone the mile which parental responsibility required. Some day God would give him strength to go the other mile which love enjoined.

He did not stop to argue with teachers of ethics as to the relation of love and duty, and the impossibility of exceeding obligation; he measured duty by the length he had already gone, and marked out in his affection an added mile which one day he would travel for love's sake. His heart assured him that he was right in his plan. He put a mark in his Bible, and from time to time he read that verse, and wondered in what direction he should be called to travel the other mile.

He found his son at last, God knows how; and God forbid that it should need to be told where he found him. The "extra mile" took the father halfway across the continent, and into places strange and foul, and he found his son, sick, penniless, near to death.

Then all that he had done in former years seemed small. Money, time, weary toil the father squandered on the unworthy boy. And he saved him, body and soul. Clean, penitent and upright he became, in time, born again through unstinted love.

To some of his friends the father told the story of the years of tragic struggle and sorrow, of the questions whether duty had reached his limit, and the resolution to measure effort not in terms of duty, but of overflowing love.

"It was duty all the time," he said, "and no man can exceed his duty. But I forgot the duty in the thought of love, and I learned that it is not the mile that duty compels, but the mile that love enjoins that finds the lost and works redemption in human life.

God had given us law and conscience, and perhaps might have been content to let us go with that. But the post that marks the extra mile of God's redemptive love is the cross of Christ. God goes the extra mile to seek the lost, and that is how He finds him."

God grant that none of us may ever be called upon to go the "extra mile" in the heart-breaking search for child of ours. But, oh, fellow-laborers, there are thousands of children in this land of light and plenty who are in the dark and cold, miles and miles away from all that is brightest and best. Let none of us shrink from going the "extra mile" to redeem them and restore them to their God-given heritage of an opportunity to become upright, honorable, Christian men and women, useful to the community and the world, and of service to the Master and mankind.

To Remember.

There are two things we need remember in our study of the Scriptures. One is, that there are beauties and precious things in every part of the Bible. No spot is barren; not a chapter is there in the whole book, but has in it something that may bless a soul; some fragment of the gold truth, some disclosure of the divine heart or divine will, some cluster of nourishing fruit, or [illegible] as among [illegible] rocks on many hillside, some cool spring of water flowing out to quench the heart's thirst.

The other thing to be remembered is, that the Word of God must be searched diligently, lovingly, carefully, thoroughly. Such searching will always be rewarded. Careless, superficial reading will never yield the greatest blessing. Into every obscure nook, into every seemingly bare and empty field, into every chapter of facts, into every ancient chronicle and genealogical list, we must press our quest, if we would find all the precious things our Father has prepared for us in his Word. Unless we thus search, there are many of the best things we shall never find, because many of the best things lie where only the thorough seeker will find them.

A Beggarly Account.

We hear much from time to time, of riches "not honestly come by," and it is true that a great deal of the wealth of the country is from sources that would not bear inspection. But it is worth remembering also, that there is much poverty not honestly come by, and that the heaviest taxes are not those we pay to city, state, or national government, but those that the devil exacts, and that have to be paid even before the taxgatherer can collect his share.

Now let any man look into any poor-house under heaven, and what will he see? "The Lord's poor," very few; "the devil's poor," more numerous; the poor wrecks, made such by rum, out-numbering all. The stamp of the rum devil's hoof is on almost every brow. Maniacs, made such by rum; old imbeciles, filthy, rum-soaked, and tobacco poisoned; moderate drinkers, penniless, because they have spent their money for disease and death; destitute widows of dead drunkards; children made homeless and orphans by rum; girls seduced through intoxicating drinks; idiots begotten by drunken fathers; mothers whose drunken sons cannot or will not support them; and all this that a swarm of unprincipled foreigners, with a few renegade Americans, too lazy to work, too proud to beg, and too timid to steal, make a living by dealing out poison, death and damnation to their fellow men.

This the State licenses them to do, and then taxes every honest man in the country to pay the damage caused by their deviltry. Doubtless three fourths of all the pauperism and crime spring directly from this infernal vice, which is eating out the nation's life.

Bible Meaning.

We are told that the Bible does not mean just what it says. Then it says what it does not mean, and how are we to know what it means, if it does not say it? If we claim that it must mean what we think, and we think differently from what the Bible says, and teach what we think, are we not in danger of teaching another gospel? If we do not think as the Bible says, then let us revise our thinking.

Many people seem to despise doctrinal preaching. They prefer to be left to their own thinking as to the Bible. But doctrine is simply teaching. Do they dislike to be taught, because it requires an effort for a lazy mind to think? Brethren, in your earnest writing and preaching don't leave Bible doctrine too much in the shade. "The Spirit and the Word agree," we are often told, and so we believe. Those who partake of the Holy Spirit should have their thinking well rooted in the truth, that they may endure, and be found faithful at last.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Fountain Head.

A stream may be defiled. A reservoir may become polluted. A cup may be poisoned, but the fountain will still remain pure. The Gospel comes to us today in many forms and through many channels; it comes to us tinged with the feelings, thoughts, and fancies of a multitude of men of passions like our own, and often the honest inquirer is perplexed and misled by the wordy strife [illegible] teachers who profess to draw their differing faiths from a common source, and to bend their steps to a common destination.

There is nothing better for us to do under such circumstances, than to go to the fountain head. The Christ who died on the cross still lives; the Holy Spirit which brings all things to our remembrance yet abides in the world; and the sacred Scriptures, which contain the truth as it is in Jesus, are within our reach. Nothing but our idleness and indifference can prevent our searching for ourselves, to see if these things are so; and if we turn away from the advices of man, and draw our faith from the Fountain Head, the Word of God, we shall attain a knowledge of the truth, pure and unadulterated, which we may not hope to gain in any other way.

"Search the Scriptures!" Within the pages of that Word which "liveth and abideth forever," the inquiring soul may find his doubts resolved, his faith nourished, his soul purified, and his heart made glad; for he shall find that the Holy Scriptures are able to make him "wise unto salvation, through faith that is in Christ Jesus." —Armory.

Don't Wait Until Tomorrow.

Oh, my dear friends, when you are letting miserable understandings run on from year to year, meaning to clear them up some day; you are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame or remorse if you heard that one of those men were dead tomorrow morning; you who are letting your neighbor starve, till you hear that he is dying of starvation, or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give some day—if you could only know and see and feel, all of a sudden, that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do.—Phillips Brooks.

Truth in Proverbs.

You can never make a crab walk straight forward. Dress an ass like a man, but it will bray like a donkey. Drive away natural tendencies, but they will come back at a gallop. You may change the coat of a wolf, but you cannot change his disposition. What is taken in the milk of the mother, runs through to the end of life.

Such is human opinion as to the unalterable perversity of human nature. These are old proverbs, uttered in different countries, in different ages and language. They are in entire harmony with the Word of God: "Can the Ethiopian change his skin, or the leopard his spots?" Nothing but the power of God can make such a change. But that power can. Lions and beasts of savage name have put on the nature of the lamb. Conversion is such a change. A change of heart—of nature. "Old things pass away," and "all things become new."

There are multitudes of men and ministers who are wasting their time seeking for a place where they feel they can fitly serve. The fittest place for every man's best success is the place where he is serving.

Notice!

Those desiring Berean Booklets can get them from Alma Roose, Sac City, Iowa, for eleven cents a book, postage prepaid to any address.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR

PLYMOUTH, INDIANA, JULY 5, 1911.

To Our Friends and Patrons.

For some months there has been opposition in certain directions to the management of THE RESTITUTION, based on matters that if taken up in a Scriptural way as outlined by our Lord Jesus Christ, would have been settled long ago, and no publicity given them. With one exception only all matters mention[ed] [illegible] of old date, that had [illegible] settled long [illegible] made both [illegible] take up any [illegible] that there was [illegible] settle it to [illegible] the principal [illegible] been accepted [illegible] been a [illegible] small things, [illegible] listening ears [illegible] on the mind of the [illegible] contrary [illegible] brotherly love as taught in God's holy Word, and for one to engage in one work, and then profess to have love and charity is a phase of "brotherly love" that we have [illegible] to comprehend.

However this is [illegible] unpleasant for us to continue as the Editor and Publisher of THE RESTITUTION, and we have decided to quit the load to other [illegible] that the Banner of Truth [illegible] not trail in the dust. [illegible] much regret that we take this step when we con over the many expressions of confidence and esteem received from so large a number of brethren and sisters scattered far and near. We love you, and while not able to write and thank each separately for this sympathy and trust, we assure you each that your good wishes are appreciated, and that we shall endeavor to remain true to the faith of the gospel, and some day hope to meet you in a better, a changed condition.

We feel that we have been wrongly treated by some, and that there has been a degree of persecution that never was warranted. We feel that even if we were guilty of all that is charged by our enemies, even then they have chosen a way to bring in righteousness" that has no sanction in God's Word, hence is man's way, and cannot merit Divine approval. While we think some have somewhat [illegible] motives that are too pure, we also believe that a number have been led to commit themselves to our opposers without understanding fully the matters in hand, their minds have been biased and their judgment warped. Such have our sympathy, and when they come to realize the enormity of the error they have committed we hope they will seek forgiveness at the Throne of Grace while it may be had, for no man can afford to go to judgment with such on his conscience.

"The Church of God Publishing Company" is being formed, with headquarters at Cleveland, Ohio, a large city, where printing [illegible] the best, where office rent is free, and where a Brother has offered to edit the paper free for a year. This Company is not a faction of the Church of God, but is thoroughly representative, there being stockholders in different states and in Canada. There is still some outstanding stock, which may obtained by any brother or sister sound in the faith. The business management is placed temporarily in the hands of Brother Brad W. Nutt, 803 E. 110th Street, Cleveland, Ohio, to whom all business communications and all money should be sent. All manuscripts and notices should be sent to Brother R. G. Huggins, 10623 Lee Avenue, Cleveland, Ohio. These brethren will act until the stockholders shall select officers to conduct the work. We are pleased to announce that the Editorial policy of the paper will remain as it is.

For those who succeed to this work of the Lord, we wish to bespeak a fair trial at your hands. Some become prejudiced when a pet theory of their own is called in question, and form adverse opinions regarding a brother. We ask you not to be hasty, but see if really there is cause for your prejudice. Some times we get a dislike for another because some third person has an adverse word to say. Don't be influenced by such things, but test the new management by the only true standard—the Bible—and see if really they do not merit your confidence and patronage. Let the friends of Truth as it is stated in the Word of God, respond to the call, and support the paper that has stood for so many years in defense of the cause we hold dearer than this life even. Work for THE RESTITUTION, and encourage by every means in your power the new friends who now take the burden on themselves of publishing the paper, and may it be a means in God's hands now, as in the past, of doing much good in sounding out the living truth.

Again thanking the many friends who have so nobly sacrificed to aid us in this work in the past, and wishing from the depths of our heart that God will bless you, we say—Good by, as Editor and Publisher of THE RESTITUTION.

A. R. UNDERWOOD.

Announcement.

As has been published heretofore, in the year 1874 there was organized in Plymouth, Ind., what was known as the Christian Publishing Association. It was a scheme that was put [on foot] by H. V. Reed, who was chosen to edit THE RESTITUTION which [was] acquired from Thos. Wilson. Stock was sold and the money used to run the business as far as it would [go]. After two years Brother Reed stepped out, and Brother Chaplin [ran] it for a number of years. The finances were in bad condition, and each year became worse, until in 1887 it was found that the Association owed on contract to the printer a debt of near six hundred dollars. The question of paying this debt and continuing the paper was considered, and it was shown that no more stock could be sold, and the old stockholders would not stand an assessment on their stock. The stock had never been considered of commercial value, being simply subscribed to start the enterprise going, and not supposed to pay dividends, and was not supposed to be subject to assessment. The only thing to do was to stop, and that would not pay the debt owing. At this time proposition was made by the printer, A. R. Underwood, to take the business and print the paper for what the receipts might be, and cancel the debt due him. This being the only thing offered as a way out, the proposition was accepted, and a contract so made. A semblance of business order was gone through with each year, until the last meeting in 1897, and though notice was given for meetings two or three years after that time, no meeting has been held, and no business done by the association. Many of the old stockholders have sent in repudiating their stock, one of the last Board of Directors is dead, and three others have turned in their stock and resigned.

By abandonment and repudiation it therefore seems that the Christian Publishing Association has ceased to exist. There is no Board of Directors even to call a meeting if one was desired. A meeting of stockholders could only be called by one-fourth representation of all the stock, and with so much of this having been relinquished this action could not be had, hence as the holder of a large part of the original stock, I concur in the opinion of Brother Willey, who was the last President of the Board of Directors, that the Christian Publishing Association is "a thing of the past—that it is dead."

A. R. UNDERWOOD.

The following letter explains Bro. Willey's idea of the standing of the old organization:

SanDiego, Cal., June 27, 1911.

Dear Brother Underwood:

Your letter of June 22 is at hand, and contents noted.

You ask what is my opinion of the condition of the Christian Publishing Association. My opinion has been for years, and is now, that as an association it is a thing of the past. In other words, that it is dead. When I handed you my five shares of stock, I considered them of no commercial value. To my knowledge there has been no meeting of the stockholders, or of the Board of Directors, since about 1897, some thirteen or fourteen years at least.

Yours in love,

J. H. WILLEY.

Word from Brother Alexander D. Donaldson of Brooklyn, N. Y., says that his mother died July 3rd and the funeral service was to be held July 5. We have no further particulars at this time.

It is noble to be able to ignore criticism, to crucify vanity, and to consider the good of our fellow man. It requires a heart full of grace to do these things. Criticisms cut deep into a sensitive soul, vanity clings tenaciously to human hearts, and selfishness sits snug in the soul, until a mighty power, higher than ourselves, releases us from their dominion.

Mr. Doubleface.

One of the most contemptible specimens of humanity found in the category is the fellow who can weep with one eye and wink with the other. He can take cocktails at the club, or water at the love feast: he can sing the "Little Brown Jug," or "Nearer My God to Thee," apparently with equal gusto. Like a piano he can vibrate in celestial harmony to "Holy Angels" or reverberate to the touch of the "Devil's Trill." He runs with the sheep and is equally at home with the wolf pack. He subscribes handsomely to church funds and makes up the expenditure by gambling in wheat, or giving short weight or shoddy goods. An India rubber conscience is a mighty handy thing for some people. It is like the Sunday school boy's scriptural definition of a lie—"An abomination unto the Lord and a very present help in trouble." The astonishing fact in connection with these [illegible] humbugs is that some of them [illegible] to persuade themselves [illegible] are not "all the square." [illegible] downright crook is a prince to these moral chameleons that alter their color to suit their circumstances. Go and take a jimmie and make a living lifting other people's back windows, and you will be respectable compared with the oleaginous scoundrel who smiles, psalms and chisels his neighbor. Be one thing or the other, an honest man or a thug.—[illegible] Shots.

The Resurrection of Christ.

Paul says: "If Christ be not risen, then is our preaching vain and your faith is also vain." This was the climax of all miracles. The apostles preached Jesus and the resurrection. All the evangelists record this crowning miracle, and the Epistles refer to it more than fifty times. A belief of this in the heart is joined to confession for salvation.

Let us examine the testimony. It is as easy to identify a man who has been dead, as any one else, and these disciples were as good witnesses as any philosophers or modern skeptics could be. They were not in darkened rooms and were not excited fanatics. They were even slow of heart to believe, and required the best of evidence.

They did not expect him to rise, but prepared to embalm the body. They had expected him to erect the Kingdom of Israel at once. They refused to believe the first reports of the women and regarded them as idle tales. They were even slow to believe the testimony of the angel. Their enemies remembered his promise of resurrection better than they did.

He appeared to them in open daylight, about a dozen times during forty days. They had all the evidence of his bodily existence that they had of the existence of each other.

The disciples were sincere and artless men and women, with no motive to deceive, and with a belief in the most dreadful doom for liars. All four writers agree in the record. They gained nothing by the report, but suffered scorn and persecution. They lived lives of unequaled excellence, purity and honesty. What motive had they for falsehood?

The fabrication the disciples stole him away while the guards slept was not believed. A million of people were at Jerusalem, the Passover moon was full and the sepulchre was just outside the city. Probably the Centurion and Pilate believed in his resurrection. No fact in history is better established.

Any candidate for the gospel ministry who "sees difficulties," "has doubts," or is "indifferent," or "unsettled" concerning these essential doctrines of Christianity, would better tarry at Jericho awhile and [illegible] gospel he is supposed to preach—a message not of cunningly devised fables, but one of which one of its preachers said it was that "which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled"—no "doubts" or "difficulties" about that. —E. P. Marvin.

Stand for the Right.

While none of us liveth to himself, and none of us dieth to himself, while human beings are linked together in fellowship, in sympathy, and in mutual endeavor; it is nevertheless of the utmost importance that every man maintain his own individuality, to that extent that he have no fellowship with the unfruitful works of darkness, but rather reprove them, and utterly refuse to yield his convictions of right to majorities, however numerous they may be, or to individuals, however influential they may seem.

We have no right to do wrong, whether to please ourselves or to please others. We have no right to follow the multitude to do evil; and if it be insisted that we shall stand alone if we take a right position, let us remember that when the Lord shall reward evil doers it will be very pleasant for us to be alone and separated from those who have done wrong.

I know the influence of older men. I know the persuasive power of majorities. I know the seductions of compromise, and I know that many souls have been ensnared and wounded by such devices of Satan. The only safe course is to stand for the right, unalterably determined to do the right thing, and refuse to yield one hair for majorities, or offices, or for friends. We may bear wrong on our own part, but we must not countenance wrong doing toward others. We must stand for God if we stand alone. We must stand for right if all the world oppose us.—Christian.

Doing What One Pleases.

The man who asserts that he has a right to do what he wishes seldom wishes to do right. That is an independence which puts everybody else under bondage. It is a mistaken idea of liberty that gives license. One's sphere is not altogether his own if that of some one else is in part superposed upon it. In a world of relations and connections, dependence and interdependence must be marked more strongly than independence. Any man will destroy his usefulness quickest by a disregard of the rights and desires of others.

"He who always does what he wants is not wanted very often for what he does." We all love such a man in the sense that we wish him to be better. The natural course is to love him at a strong affection. Seeing that one esteems another most when that other has due regard for the rights of his fellowmen, it follows that one must esteem himself most when he, too, exercises care touching the privileges of other people. Recently a friend remarked that the essence of Christianity is to think of the other man first. Selfishness and Christianity are as much opposed to each other as day and night, as much as hemlock and nectar. By precept and example Jesus Christ has marked out the way, and the way passes far on the other side of self conceit and oppression.

Failure and Liquor.

The first and most seductive peril, and the destroyer of most young men, is the drinking of liquor. I am no temperance lecturer in disguise, but a man who knows and tells you what observation has proved to him; and I say to you that you are more likely to fail in your career from acquiring the habit of drinking liquor than from any or all temptations likely to assail you. You may yield to almost any other temptation and may reform; may brace up, and if not recover lost ground, at least remain in the race, and secure and maintain a respectable position. But from failure caused by the drink habit recovery is almost impossible. I have known but few exceptions to the rule."

Life's best things are within the reach of all. The ties of human affection are the possession of the poorest. The beauty of earth and sky lie within no man's enclosure, and are monopolized by no title-deeds. The grand succession of the seasons is God's exhibition of gracious and mighty power, for which no fees are charged. The sense of physical well-being which we call health is more commonly possessed by those who have to toil for their bread than by those who get it without the labor which bestows appetite. And, above all, the o'er-arching love of God is free to all, and may be had for the taking.

There is a story of an artist-pupil, who has wrought long on his picture, trying to make it to please his master. But the work seemed to be a failure and he sat down by his easel in sore discouragement and dropped asleep. Then, while he slept, the master came in, and, understanding the boy's disheartenment, quietly took the brush and finished the picture. So our Master comes to us in our discouragement, when we have done our best, and with his own hand puts the finishing touches on our work and makes it perfect.

Character is one of the few things that we cannot purchase, nor inherit, nor get from another in any way. Whatever else a person may have borrowed, or appropriated of another's, but his character is all his own. There is but one way to get a strong character and that is to build it.

Religion a Cleansing Force.

The vileness of sin and the cleanliness of righteousness is a prominent theme of the Old Testament and the New. Outward cleanliness means life and health. *Professor Fisher* says that cleanliness—clean cities, clean streets, clean water, clean milk, clean food—would almost banish all the diseases which now lay the heaviest tribute of death on the people.

But there is a higher life. There is a moral and spiritual life for the individual and the community. This life is promoted by social purity. The law of cleanliness applies to the whole man and to every department of human activity. Wherever there is defilement there is decay. If our cities are to be great and strong cities, if our nation is to be a great and strong nation, we must be a clean people. Wealth will not save us. Purity is the salt that saves a city and a nation. We must be a people of clean speech, of clean literature, of clean entertainments and of clean hands.

How shall we become a clean people? Some depend on the Legislature, on the executive officers of the city and State. They say let us elect a good mayor, a good city council, and our city will be cleaned up. We shall see an end of murders and crimes and graft. But they are always disappointed. It is not possible for a mayor, however excellent he may be, to clean up a city. He can do many things, but not this thing. The Legislature, the courts, and all the machinery of government may be as good as ever a State possessed, but corruption will go on for all they can do. Others depend on education. They say the people are bad because they do not know the advantages of being good. Ignorance is the cause of all our trouble. Pour in the light of science, and we shall have cleanliness and peace.

After all, the real remedy for uncleanliness which is the cause of the decay of nations, is an old remedy. Long ago, the prophet represented Jehovah as saying to a *people* who had ruined themselves through their uncleanness: "I will sprinkle clean water upon you, and you shall be clean: from all your filthiness and from all your idols will I cleanse you." A fountain has been opened for sin and uncleanliness. It is religion, the religion of the Bible, the religion of *the Lord Jesus Christ, the religion of* repentance and regeneration through the atonement of Christ. "The blood of Jesus Christ cleanses from all sin." This remedy is thorough. It goes to the bottom of the evil. Other remedies are superficial. Their effects are confined to the surface. This begins with the heart. "Behold, thou desirest truth in the inward part, and in the hidden part thou wilt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." "Create a clean heart in me, O Lord, and renew a right spirit within me." What every city needs is a revival of spiritual religion. What every State needs is a shower of grace which will make the people clean. We must have a revival of repentance, of regeneration, of holiness.—Christian Advocate.

A Letter to a Preacher.

Your sermon tonight, though perfectly true as far as it went, failed in this respect: the mercy of God in the gift of the Lord Jesus was not mentioned. Though you urged the need of salvation, the unconverted man left the church as ignorant of the way of salvation as when he entered it. Oh, do forgive me for writing with so little reserve; but seeing as I do, every day, how much the Lord owns the simple proclamation of the full Gospel, I feel constrained to press upon you the importance of preaching in every sermon that which, by the grace of God and the teaching of his Spirit, can, and will make your hearers wise unto salvation. In every sermon tell of sin and its consequences; tell of what Christ has done for the sinner, of the punishment laid upon him, of the atonement made, the righteousness imputed, and the peace and good works which follow the simple acceptance of the salvation thus provided. These are the elements of the Gospel of Christ, and therefore preachers often take it for granted that their hearers know them well, whereas a very large number may be virtually ignorant of them. I feel sometimes overwhelmed with the responsibility of those who stand up to preach to men who in a short time must be in eternity. To the preacher, Christ is precious, yet he frequently only speaks of repentance, of the danger of delay, of the blessings of "religion," of good works, perhaps of faith in the abstract. These are all right and good, but these alone will not save. The men before him are dying—this may be their last opportunity of hearing any message from God. Oh! why does he not give at least a part of his sermon to tell how the Lord Jesus came to seek and to save the lost, and how he procured this salvation with his own blood? He has said, "I, if I be lifted up, will draw all men unto me." Surely, if all who know him did thus "lift" him up from Sunday to Sunday, we should not hear so many lament that they see no fruit of their ministry.

Miracles.—It is not, if we understand it rightly, a sign of decreasing, but of increasing spirituality, that miracles have ceased. And so it is a truer discrimination that recognizes the presence of God in men, the saints that are in the world, not by the miracles they work, but by the miracles they are, by the way in which they bring the grace of God to bear *on the simple duties of the household* and the street. The sainthoods of the fireside and the market-place—they wear no glory round their heads, they do their duties in the strength of God; they have their martyrdoms and win their palms, and though they get into no calendars, they leave a benediction and a force behind them on the *earth.*—Phillips Brooks.

As in the days when Malachi's virile revelation rang in Israel's ears, God is looking for an honest church. Does he find it? I dare not judge. What would Malachi say? If the church is in any degree dishonest, it is because individuals in it are dishonest. And anyone who knows anything at all, knows that there are such men in the Church of God. Many a man who would violently resent the imputation of dishonesty has not even thought of being honest in first things. He is not honest with God the Highest, even on the basis of dollars, which is the lowest level of honesty. And the church is discredited in the eyes of men by individuals false to their faith.

All that hate me whisper together against me; against me do they devise my hurt. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. Psalm xli. 7, 9.

Conference Report.

The Churches of the Northwest Conference of Oregon and Washington met in Corvallis, Oregon, June 22 to 26.

There was a good representative attendance from the different churches. The ministers present were A. W. Darby, N. D. Titchenel and William Skeels, who gave able and helpful sermons. A good portion of the time was given to social meeting and praise service. The singing was indeed soul inspiring. A spirit of love and harmony prevailed throughout the business sessions and discussions. The question of sending delegates to the National Conference was considered and unanimous opinion was expressed, that while such a Conference would be a good thing for mutual improvement and helpfulness, they were all opposed to formulating a creed or binding all to subscribe to certain articles of faith which would cause division and scattering of the household of faith, which now are united on foundation principles. An open Bible and free investigation for the increase of knowledge was the prevailing thought.

Evangelists reported as follows: Bro. Titchenal reported 28 sermons preached; money received at the different places eighty-eight dollars and thirty-five cents; Bro. Darby held meetings in two places, and took in twenty dollars, nine dollars and fifty cents of which he turned into the treasury. The treasurer reported 79 dollars and fifty cents still in the treasury, and received during the Conference in money and subscriptions one hundred and twenty-five dollars.

The following officers were elected for the coming year: Frank Smalley, President; A. W. Darby, Vice President; Libbie Palmer, Secretary; Goldie Darby, Treasurer. A. W. Darby was chosen for evangelist for the coming year. There was one came for baptism but on account of shortness of time and other reasons it was delayed until Monday afternoon, when they went to the river and Bro. Darby baptized Sister Minnie Harlan into the Christ.

Altogether our Conference was one of the most profitable and pleasant that it has been our privilege to attend for some time.

LIBBIE PALMER, Sec.

Ebenezer. 1. Sam 7, 12

The copy for this department of THE RESTITUTION is supplied by Brother Robert G. Huggins, of 10623 Lee Avenue, Cleveland, Ohio. Please send all letters and communications intended for this section direct to him, and save delay.

The Great Tribulation 'Shortened."

Does Matt xxiv 21 refer to the destruction of Jerusalem; if so what does Daniel mean in Dan xii 1? Mrs. Flora A. Wood.

EDITOR'S REPLY.

"There shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." The calamities and miseries which befell the Jews are without a parallel in history. Their unparalleled sin was recompensed with an unparalleled punishment. Our Lord wept at the foresight of their calamities. Matt xxiii 36, 37, 38. Emphatically "days of vengeance, that all things which were written might be fulfilled." Lk xxi 22. Days in which the calamities predicted by Moses and Daniel and other seers, as well as those foretold by Christ, met in one event, and was fulfilled in a most literal and terrible manner on that generation. The horrors of the time went back into history and collected the miseries of the past, and duplicated them; for the temple was burnt by the Romans on the same month and day of the month, on which it had been burned by the Babylonians. Josephus' War, book vi, ch. 4.

But terrible as was God's judgments at this time, unparalleled in history, yet in view of Daniel (xii 1) putting the Coming of Christ and the resurrection at a time of trouble "such as never was," we are made to ask: If the epoch of resurrection is the greatest time of trouble, the "such as never was," how can the destruction of Jerusalem be so described? The answer is obvious when we notice the modification the Lord makes in Matt xxiv 21, 22. The great Jewish tribulation was unparalleled, but, adds the Master, "Those days shall be shortened!" Daniel's "time of trouble" is unparalleled and unmodified, while our Savior's is unparalleled but localized, limited, and modified. Josephus computes the number who perished at the seige of Jerusalem at eleven hundred thousand. (War, bk 6, ch 9). If the Lord gone on destroying in like manner the whole Israelitish nation would have perished. But for the sake of God's elect, the Jews, but more particularly the Christians, those awful days were "shortened." This merciful "shortening" gave opportunity for a remnant to afterwards be gathered out. "They shall fall by the edge of the sword, and I shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Lk xxi 24. What is the meaning of this statement? Well, it implies that a time is coming when Jerusalem shall cease to be "trodden down by the Gentiles;" which it was then by pagans, and since then by Mohammedans. Again, it implies that this treading down of Jerusalem is to cease when the "times of the Gentiles are fulfilled." The meaning of this appears from Rom xi chapter. In the 25th verse the statement of our Lord in Lk xxi 24 is reproduced. The "fulness of the Gentiles be coming in," and the "times of the Gentiles be fulfilled," does not mean, as generally understood, "till the Gentiles are all converted;" but, "till the Gentiles have had their full time of that place in the Church which the Jews had before them." After that period of Gentilism, as before of Judaism, Jerusalem and her people, no longer "trodden down by the Gentiles," but "grafted into their own olive tree," shall constitute, with the believing Gentiles, one united people in the Kingdom of God. This blessed result is made possible by the shortening of the days of Jewish vengeance.

Suggestions.

Brother Huggins:

Your reply to Sarah F. Morgan, whose husband I used to know, and I love not her also, if she is the Morgan of Virginia, is the first sensible public printed article I have read on the subject, yet it is a subject that is so plain that none need have any difficulty, and yet everybody seems to stumble over it. I was very much impressed with this a week or two ago. You must understand that in Maryland there is considerable agitation as to women suffrage, and there is an anti-suffrage movement as well. I, like David, went down to the battle several times, and on every occasion have been impressed by the surpassing power of the women on the platform. As public speakers, taking them by and large, in my opinion they far surpass the men. I have not yet heard a poor woman speaker, but I have listened lots of times to drivelling men.

But what I started to say was this: that on one occasion in a large hall with a full audience, a certain Max Eastman, a Professor in Columbia College I believe, was speaker of the day, in favor of "equal rights for women." At the close of his discourse questions were handed up to be answered, and one of them was worded something like this: "Did not Paul forbid women to speak in public?" Instead of correcting the idea at once and turning it down suddenly, as it ought to have been done, he allowed the premise and went on to dilate, very nicely though, on the very different attitude that Christ held to women from that of Paul, mentioning how Christ most tenderly revealed some of his best doctrines to a lone woman at the well of Samaria, and she not a high character of a woman at that. In fact aside from the mistake he made in putting Paul at variance with Christ, he made a very excellent reply.

Now if people would only notice that Paul is the first that enfranchised womanhood, and set it on the exact same plane as manhood in the often quoted text "there is neither Jew nor Greek, bond nor free, male or female." On this basis the Church was founded, holy men and women to the contrary. As to the question of the man's supremacy in the household it has no bearing in this matter whatever. The captain of a ship is superior in office to the mates and all the other cabins, but he has no more rights before the law than they. The same can be said of judges on the bench to whom we all rise in salute when they assume office, still they only count one out of the judgment seat like any of the rest of us. So for my part, I thoroughly agree with Paul in the ollirial supremacy of the man in the household—not of the kitchen though—and at the same time maintain that in the matter of public rights, and church rights there shall be neither male nor female.

Last week I was called on to serve on the criminal jury, and there came up before us cases such as "the moon sees" and the police winks at, that exposed a condition of things that would not exist if the women had anything to say in the matter. It is no good, for instance, rhapsodying against the "white slave trade" while it is run as open as the barber shops, and the police knows it and the judges know it, and we all know it. Do you know that "the Lord is going to create a new thing in the earth and a woman shall compass a man." I don't know what the original text signifies, but I am certain that in more ways the redemption and up lifting of the human race will largely devolve on the women, and besides the way we usually understand it "her seed will bruise the serpent's head."

Yours in Christian love,

J. F. GELLETLY.

Was Jesus Raised From the Dead on Saturday?

Some would answer "yes," and some would say "no." Let us go to the Word. We will ask our friends who affirm a Saturday resurrection for a proof passage. Perhaps Matt xxviii 1 will be given. It is the only one that could be given; but in the light of Mark xvi 9, it cannot teach a Saturday resurrection.

Let us examine it: Chapter divisions do not belong to Bible-writers. They were introduced—the same as verse divisions—centuries afterwards. Matt xxvii 66 belongs to Matt xxviii 1, and if we read it thus, we will have: "So they ("the chief priests and Pharisees," Matt xxvii 62) went and made the sepulchre sure, sealing the stone, and setting a watch in the end of the sabbath." Then, "As it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." In blessed harmony with this Iden says Mark (xvi 1): "And when the sabbath was past (about the time Matthew calls the dawn toward the first day of the week), Mary Magdalene, and Mary the mother of James.....had brought sweet spices, that they might come and anoint him." Luke says: "Now upon the first day of the week, very early in the morning, they (the women, Luke xxiii 55) came unto the sepulchre, bringing spices." Luke xxiv 1. John says the same, but mentions only Mary Magdelene (John xx 1.)

Mark xvi 9 reads: "Now when Jesus was risen early the first day of the week (on the first day of the week, Revision,) he appeared first to Mary." This is plain isn't it?

But those who teach Saturday resurrection are not content to leave this, but change the punctuation. Changing punctuation is allowable only on the basis that it makes the sense clearer and doesn't do violence to other Scriptural statements regarding the same thing.

It is claimed with the punctuation changed so as to read: "Now when Jesus was risen, early first day of the week he appeared first to Mary Magdalene," it would speak the truth. But we boldly assert—and the proof is on hand—that it speaks an untruth; that it contradicts the Bible and facts relative to this whole matter.

If Mary made a visit to the sepulchre on Saturday as Saturday-resurrection advocates claim, then she saw the risen Christ on Saturday, for as she arrived the Lord was out of the tomb, and she and the other women obeying the angelic injunction ("Go quickly and tell his disciples") "met" Jesus on that day. If this is true—and it is just as true as that he was raised on Saturday—then the risen Christ did not appear "first" to her on the "first day of the week" as their punctuation of Mark xvi 9 would teach. Hence their message as punctuated does not tell the truth.

Query: We wonder if our Saturday-resurrection friends can rely on Luke xxiii 56 which says that these very women "rested" on Saturday? If they rested on Saturday, they were not going around viewing the sepulchre. This is certain.

And if Mary saw the Lord on the sabbath (and Saturday-resurrectionists teach it), then pray tell us, why did she come on Sunday morning to anoint the Lord—especially when she saw on Saturday that "the stone (was) rolled away?" One thing is absolutely certain: If she saw the stone rolled away on Saturday, she would never have come early Sunday morning to anoint him. But she was there on Saturday and saw the stone rolled away, if the Saturday-resurrectionists are correct.

In claiming the resurrection of our Lord on Saturday, they claim that the crucifixion took place on Wednesday. But this would make the "preparation day" fall on Wednesday. But according to Astronomer Oliver's printed tables of Paschal full moons, "not a single 'preparation day' fell on Wednesday during Pilate's whole administration," says the able William Sheldon.

In Luke xxiv 1, 13, 21, 29 we read that Sunday was "the third day"—not the fourth—since these things were done. And they said that when the day was "far spent," and that day was the first day of the week. So it locates the crucifixion on Thursday, if we all count back correctly.

We hope none of our people will accept the Saturday-resurrection theory till they investigate it thoroughly; for it is not the Bible doctrine as touching the time of our Lord's walk out of the new tomb."—J. G. Schaumburg.

Gold Dust.

Deeds are fruits, words are but leaves.

More have repented of speech than of silence.

Have the courage to obey your Maker, at the risk of being ridiculed by man.

It may make a difference to all eternity whether we do right or wrong to-day.

When you know a thing, maintain that you know it; when you do not, acknowledge your ignorance.

No one thing does human life more need than a kind consideration of the faults of others. Everyone sins; everyone therefore needs forbearance. Our own imperfections should teach us to be merciful to others.

ANNA DREW.

What a tame world this would be if we had not perpetually the shock of adverse judgment and opinion. Storms root the oak, fire tempers steel, great epochs make history, and adversity well borne makes character.

Our peace ought not to rest simply on the work, but on the worker; not only on the finished work of Christ, but on Christ himself, who has finished the work. We too often think of what he has done without connecting it with himself: and by dwelling too much on truth and doctrine our souls get barren: for the soul must feed upon Christ as its portion—who he is, as well as what he has wrought.

Selections.

Why Incredible?

"Why should it be thought a thing incredible with you, that God should raise the dead?" Acts xxvi 8.

This "why" has been ringing down the ages. This thought that any should so limit the power of God as to question for one moment his ability to raise the dead, is enough to make angels wonder. Poor, puny man living in the beneficence and tender mercies of a compassionate God, and dependent on him for his very breath, questioning, doubting, and even denying the resurrection of the dead. The God who could construct and form man out of the dust of the ground, can he not revivify or make alive as easily as he could make man in the beginning? Where is the limit to his power or knowledge? Can we find it? We think not. If it were so that there could be no resurrection of those who have been dead for hundreds or thousands of years, even, then God's power would be limited; but not so; the prophet declares, "thy dead men shall live." Do we believe it? I hear some lonely pilgrim respond, "I do." Well, thank God! I am glad that some believe it amid the mysticism and unbelief that is flooding our world today. There are many that have faith in God, and account that he is able to raise the dead.

And mere nominal assent that God is able to do it is not what we want. Will he do it? Christ says, "I am the resurrection and the life, he that believeth in me though he be dead yet shall he live again, and he that liveth and believeth in me shall never die, believeth thou this?" Paul says: "If there be no resurrection of the dead, then is not Christ raised, and if Christ be not raised, your faith is vain, ye are yet in your sins, and they also which have fallen asleep in Christ are perished."

Paul hinges the whole plan of salvation on the resurrection of the dead; without this everything is gone by the board. No Christ, no salvation, no future life; nothing beyond this life if there be no resurrection.

Let Paul speak again: "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man (Adam) came death, by man (Christ) came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive (1 Cor xv 20, 22)

The death in Adam is physical and means a cessation of being, a returning to dust, which is the "appointed once to die." Through the resurrection shines the blessed hope of seeing our blessed Redeemer and uniting with loved ones sleeping in death. The few that will be living when Christ comes will be a small minority of the vast multitude of God's host who are sleeping, and who will awake at the last trumpet sound, and shout for victory over death and the grave. When the mandate from the throne shall be to the "north give up, and to the south, keep not back, bring my sons from far, and my daughters from the ends of the earth," then shall be brought to pass the saying, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? But thanks be to God, who giveth us the victory through our Lord Jesus Christ.—M. W. Piper.

The Reason Why.

"As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor ii 9.

When the apostle affirmed: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him," he could not have been a believer in the theory that pictures out this world as a kitchen of Deity, with heaven as his parlor, and death as the door through which we pass out of the kitchen into the parlor, where at once eyes see and hearts feel and ears hear the full reality of the Divine preparation. He could not have believed that even then a thousand times more eyes than this world contains were beholding, in the celestial parlor, the preparation of Jehovah, and a thousand fold more hearts were already there, being thrilled with eternal realities, and ears already hearing the songs of the saved.

The reason why he believed that eyes had not seen, ears had not heard, nor hearts felt the great preparation, was simply because there were then no eyes, ears, nor hearts in the promised realm of the ransomed ones—the new earth—that realm not being ready for their reception. Though not seen yet, "God hath revealed them unto us by his Spirit," and we view them prospectively. So we look "at the things which are not seen, which are eternal;" not with the natural eye, but with the eye of faith.—William Sheldon.

An Object Lesson.

They stood upon the corner waiting for the car, a lady and her two bright eyed sons.

"Boys," said the mother as her eyes fell upon two figures moving down the street, "I want you to notice those two old gentlemen who are coming toward us."

The boys looked up eagerly. The foremost figure was that of a slender, erect old man, whose eyes glanced keenly from under his snowy hair. His step was firm and resolute. There were kindly wrinkles about his eyes and mouth, those wrinkles that come from frequent smiles. Time had indeed touched him, but quite lightly and lovingly.

The appearance of the other old man was strikingly different. His body was unwieldy. He moved with difficulty, grasping his cane with a hand that trembled continuously. His nose was swollen, his eyes bleared. He crept by the little group upon the corner with a vacant stare.

"Boys," said the mother, when at last the strangely unlike pair passed out of hearing, "your grandfather knew both of those men in his boyhood. The gentleman who passed us first, Judge Brand, is the older. He was a Christian boy, and he became a Christian man. His home is one of the happiest I ever knew. He has never become wealthy, but in the truest sense of the word he has won success. Though he is now almost seventy, he finds life as full of interest and pleasure as he did some fifty years ago."

"The other," the lady continued after a pause, "began life with a determination to enjoy it. He was an attractive boy, with a host of friends, I have heard my father say, but he became a selfish and dissipated man. His wife died broken-hearted. He is quite alone now. Even his vices no longer give him any pleasure."

The boys looked silently after the vanishing figure.

"Remember" the mother added, "if you live to be old, you will resemble one or other of these men. Which it will be, you must choose for yourselves."

A gong sounded, the street car came in sight, and as the trio stepped on board the little sermon was ended. But in the memory of the lads the image of that broken down man lingered as a warning placed at the entrance of that path which seems attractive to the young, but whose end is death.

He Loved Unto the End.

The Savior might have argued, if he had been narrow or less magnanimous, I am relieved from further faithfulness to this miserable little band of Jews. They are so ignorant; they will forsake me tonight and take care of themselves; they will fall asleep while I pray, though I asked them to watch, needing their sympathy; they will strive for the chief seats; one of them will deny me; they have no good working organization; their financial officer will go to the opposing religionists for pay; they lack learning; if they write about me hereafter their Greek will be incorrect; they are not cultivated; it was unlucky that I fell into their society in Galilee, and continued to associate with them; perhaps I might have made terms with the Sanhedrin and become an honorable counselor; this miserable company will lack clearness of vision, and my work will be hampered by their petty strifes; some will be of Paul, and some of Apollos, and some of Cephas; they will fail to understand that my gospel is for all the world, for Jew and Gentile; they have already made a traitor their treasurer; they lack executive ability; they will put incompetent or treacherous men into office; they will dispute among themselves on doctrines; in preaching to the heathen, they will "resist each other to the face" (Gal. ii. 11) about unimportant practices; they will have factions and "dissimulations;" Thomas for a time will doubt my resurrection; they are petty, narrow, uncultured, bigoted Jews; and I will turn to those who can better appreciate me. . . . So he might have reasoned; but he did not. "Having loved his own that were in the world, he loved them unto the end."

And we love Jesus, because he loved his own and was faithful to them.

And this was becoming to him who used the word faithful so much, and always with approval. Notice this point; it will do us harm:

"Who then is the faithful and wise servant?" Matt. xxiv. 45.

"Well done, good and faithful servant: thou hast been faithful over a few things." Matt. xxv. 21.

"Who then is the faithful and wise steward?" Luke xii. 42.

"He that is faithful in a very little is faithful also in much." Luke vvi. 10.

"Be thou faithful unto death, and I will give thee a crown of life." Rev. ii. 10.

Jesus practiced the doctrine he taught, and "having loved his own, he loved them unto the end." He was the "faithful and true witness."—J. J. Summerbell.

Push On.

You have been hindered in your work. Something has gone wrong. You have been injured, grieved, wounded, and have felt discouraged, and you have halted and ceased to push forward and do the work which the Lord had appointed you. You cannot forget the unkindness and unpleasantness you have felt. You brood over it.

Do you not see that this is just what the adversary wants? The great object he has in view is to keep you from doing the work which the Lord has set you to do. He cares nothing about your feelings or your rights, but he wants to hinder the work, and the longer you halt and hesitate and complain, the better he is suited!

Now there is just one thing to do in such a case and that is to push on. Do not halt or hesitate. See to it that you are in the path of duty, doing what the Lord would have you do, and then go forward and let Satan clear the track. If you are running to the Lord's time table you certainly have the right of way, and Satan cannot hinder you unless he can frighten you. Your business is simply to go forward,—to push on. You cannot wait for the devil, or his servants to make things right. They never will do it.

You have been defeated. Your plans have failed. Gather your strength and make new plans. Determine that Satan shall make nothing out of the delay, but that you will push on and do more work than if you had not been hindered. Push on. Life is fleeting. Time is short. Death, judgment, eternity,—all are hastening. In a little while your working days will be ended. How sad it will be to find at last that you have been deceived and deluded by Satan, and have neglected your proper work and failed to fulfill the ministry which you have received of the Lord.

Of course you have been wronged. Who has not? You have no doubt been abused, slandered, lied about. Were you not forewarned of this? You did not think it would come in this way? Of course not; and Satan knew you did not think it, and that was the reason why it did come in precisely this way. But never mind. While you hesitate the devil is busy. While you are mourning he is exulting; and while you are lamenting over the wounds and bruises you have received, he is planning for another attack just as malicious, just as devilish as this. Now the thing for you to do is to gird up your loins and push on. Make haste and do the Master's will, and all the power of Satan will fail to disturb or overthrow you. Push on, the Master soon will come; and when he comes he will straighten all things, even the crooked serpent himself. You will be here when your enemies are gone. You will hold the field when the fight is over; and God shall bruise Satan under your feet shortly. Forward, march! Push on.—H. L. Hastings.

One Sin Less.

A single sin, however apparently trifling, however hidden in some obscure corner of our consciences, a sin which we do not intend to renounce, is enough to render real prayer impracticable. A course of action not wholly upright and honorable, feelings not entirely kind and loving, habits not spotlessly chaste and temperate—any of these are impassable obstacles.

If we know of a kind act which we might but do not intend to perform—if we be aware that our moral health requires the abandonment of some pleasure which yet we do not intend to abandon, here is cause enough for the loss of all spiritual power.—F. B. Cowpe.

ANNOUNCEMENT.

The 23rd Annual Conference of the Churches of God in Iowa will meet at Waterloo, August 19 to 27 inclusive. Programme will appear later.

O. J. ALLARD, Pres.

The Fourth Annual Conference of the Churches of God in Missouri will meet at Morse Mill, Missouri, August 9 to 13 inclusive. Programme will be given later.

SADIE MORSE, Sec.

The Annual Conference of the Churches of God in Christ Jesus of Illinois will meet in Oregon, August 16 to 20 inclusive. A committee has been appointed to prepare a programme which will soon be published. Plan now to meet with the brethren of Illinois at the time appointed, and enjoy with them a spiritual feast about the table of the Lord.

G. ELDRED MARSH, Sec.

To the Brethren scattered abroad:

I have decided to devote my whole time to evangelizing in a general way during the next year, and expect to be ready ... the work Sept. ..., providing I receive enough calls between now and then for such work in different states and territories. I expect to go forth and do the best work I am capable of, depending upon support from the brethren who are interested in this kind of work. I ask no stated sum. I expect to freely give, and it will depend upon my supporters as to how freely I receive. I am offered a very lucrative position in secular work, which I shall be forced to take if the brethren do not consider that my services are worth as much spreading the gospel as they are to commercialism. Its up to you, brethren, to decide the matter. Send me no money, but send in your pledges as to how much you will give during the next year toward the work of spreading the gospel. I do not however, expect you to raise a sum equal to what I am offered in secular work. Address me at Ft. Dodge, Iowa.

O. J. ALLARD.

Special Notice.

As I expect to attend the Ohio Conference, the middle of August, I think I can arrange to start a little early and hold one or two meetings enroute. If any congregation in Illinois or Indiana, desire a meeting, write me soon as you can arrange. Address me at 4019 Webster Avenue, Ames Station, Omaha, Neb.

ALMUS ADAMS.

Illinois Bereans—Notice.

The various Berean societies of Illinois, and all isolated members connected with the organization in this state who have not as yet done so, are requested to remit their dues to the undersigned before August 1st, in order that our reports may be in readiness for the annual meeting.

WILLIAM T. HARDESTY, Treas.

SOMETHING NEW.

Brother J. L. Wince wrote a series of articles that were published in THE RESTITUTION some months ago, on the subject of the Resurrection. At the solicitation of some of the brethren, he has had the matter printed in tract form. It makes a very good appearance, and the ability of Brother Wince as a writer is so well known that no words of praise from us are necessary. The tract is now ready, and can be ordered from Brother J. L. Wince, Pierceton, Ind., or direct from this Office, as you wish. The price is 10 cents single copies postpaid, or 12 for $1.00.

Brethren, this whole edition of this work ought to be in the hands of the readers in the next sixty days, and if proper energy is used this will be accomplished. Sen... ...ders in this very day.

Notice.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured th VanBuren Hall, Corner California ave and Madison st, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services,—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each Calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.—R. W. THOMPSON, Sec'y., 544 N. Willow Ave. (Austin Station) Chicago.

PLEASE don't send to this office for W. H. Wilson's works, nor for John Foore's tracts, nor for D.C. Robison's tract. We do not keep them in stock, as they are handled by the authors direct.

LOOK. LOOK.

Here Is a Good Big Chance.

We want a lot of New Subscribers, and with a little effort you can get us one or more. We do not ask you to work for us for nothing, but will pay you for what you do. Here is our offer to you:

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One-half Pound of Tracts and 5 copies of A Letter to a Friend.

This will enable you to earn a supply of tracts to distribute among your friends, and perhaps start some one on the way to the Kingdom.

LOOK AGAIN, PLEASE!

We have a number of copies of "The Word of the Kingdom" which originally sold at $1.50. This is a work gotten out by Brother John O. Woodruff before he died. Only a few copies remain, and they will make excellent presents. While they last we will mail you one Free, if you will send us

Two New Subscribers.

JUST LOOK AGAIN, PLEASE!

We have on hand some copies of the Emphatic Diaglott. All of our readers known what it is—a word for word translation of the New Testament, by Brother Benjamin Wilson. There is a column with a line of Greek and beneath it the equivalent English words so the reader may know just the word that is used. A very valuable help in Bible study. We will give you one of these books Free if you will send us

Four New Subscribers.

Our Helping Fund.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund is to be applied as the doners request. When left for the Publisher to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

E F Randolph 2 00

WE trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compells all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2.00 instead of $1.50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1.50 and we will provide THE RESTITUTION to you. We will have no quarrel with a brother about so small a matter.

"A Century of Indiana" is the title of a new history written by State Senator Edward A. Moore, and published by the American Book Company, Cincinnati, Ohio, price 75 cents. The volume contains 340 pages, and gives the earliest history of the State on down to the present day. Indiana today stands second to no state in the Union, and this work gives the whole history of the State in concise and attractive form, carefully indexed, so that it has an added value as a reference book. It is a splendid book for the home, and for Indiana Students it is of priceless value. No library is complete without it. If your book dealer cannot supply it send as above and get a copy. There is pleasure in reading it, for every Indianan is proud of his State, and besides enjoyment there is real profit in this work.

Will it Pay to Become a Christian? is the title to a well written book of 96 pages by Brother James W. Wilson. In a clear and convincing manner it sets forth the Christian faith, and answers the question indicated in its title affirmatively. The edition should be taken at once, and put out to work. It is neatly bound in cloth, and can be had by addressing W H Wilson at 625 North Willow av. Austin Station, Chicago, Illinois. The price is 25 cents, very low, and within reach of all. Send and get one.

A LETTER TO A FRIEND

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print but there were repeated re... for it, hence we have issued a new edition which is now ready for use. It makes a 32 page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and sisters, if you cannot preach a series of ... to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

THE LAST CHANCE.

We have a number of books published by our late Brother John O Woodruff. We have only "The Word of the Kingdom. During the last years of his life Brother Woodruff issued these books at great expense. Many were supplied through his generosity. The remainder ought to be out doing the good he desired they should, and to enable you to get one we will send them to you post paid for 75c each.

THE article on "Salvation. What is it?" which appeared in our issue Sept. 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 50 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handing to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

BROTHER H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

IMPORTANT.

All persons addressing us should give their name, post office, and state, plainly and distinctly. We know a great many names and addresses, but we may not remember yours.

All letters should be addressed to "The Restitution, Plymouth, Indiana."

Remittances should be sent by bank draft, post office money order, or express order, NOT by personal checks. Money sent in either of these ways is safe, and without risk of loss. Stamps stick together and are useless. Money even paper money is easily detected and is at the mercy of a dishonest clerk always. Money sent in a registered letter is not guaranteed by the government.

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When you wish your address changed give both old and new address.

In sending renewals always give the exact name in which it has previously been sent, and state if you wish the name changed, and we will gladly do so. The reason why this is important can be readily seen. For instance, the paper is sent to Mrs. Susan Williams, and her husband George, gets a ... order in his own name and send it, saying for us to send the paper for a year. We have no reason to suppose that Susan is his wife—he did not say she was—so we enter his name and send him the paper. Susan's paper goes delinquent, and afterwards when we notify her about it both become offended. So stupid in us—everybody knows Susan and George are husband and wife.

Get the last issue of the paper when ordering books and tracts, and order from that. If a work is advertised as supplied only by the author, send to him—please not to us.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

An author frequently spends considerable of time and labor on an important subject, and when it is ready picks up an envelope that has to be strained to hold it, addresses it, puts on a single stamp and drops it in the box. He has labored hard to produce his finished work, then neglected three important points—he did not enclose it in an efficient wrapper, he failed to fully pay the postage, and neglected to put on his return address. A hint to the wise is enough.

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Notice.

The discussion between myself and Elder John A. Cargile, one of the ablest Adventist preachers in the south, on the restoration of Israel, is now ready for distribution. It is a pamphlet of over one hundred pages, and contains the photo of each writer. The question discussed is, "The Scriptures teach, that the same Israel that has been scattered and dispersed among all nations will be restored to their own land." Dr. T. J. Daniel affirms, Elder John A. Cargile denies.

The price of this book is 15 cents. Address Mrs. Dr. Daniel, Magazine, Ark. Your loving brother.

T. J. DANIEL.

Syriac New Testament.

A new edition of Murdock's Translation of the Syriac New Testament has just been issued by a Boston publishing house, and we have arranged to supply our readers with the work. The regular price is $2.50, and every Bible student should own this book. It is bound in half leather, and lies open in the hand when being used. The printing is clear and plain, and the paper excellent. We have so arranged with the publishers that we can supply this book for a limited time only at a reduced price, which will enable all who wish this valuable aid to the study of God's Word to possess it. We can offer it now at $2.00 post paid. All who wish to avail themselves of this low rate should do so at once.

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If more convenient those who wish may order through this office.

SOWING SEED.

I recently was informed of a lady who has been brought to a knowledge and obedience of the faith by handing her one of those small tracts offering "Five hundred dollars reward" to a person finding certain pulpit phrases, which most people suppose are in the Bible

This lady felt certain that she could find them, and so took her Bible and concordance, and searched diligently in order to find them. She failed to find them, but found in their place, the Pearl of Great Price, which was much better.

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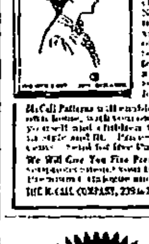

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Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address W. I. Tomlinson 10825 Orville Ave, N. E, Cleveland, O.

"A Bible Study of Hades, as compared with our modern ideas," is the title of a new tract just issued by Bro. W. H. Wilson. It is a critical study of the subject of Hell. It shows that the meaning attached to this word today is different from the meaning given to it years ago. It also shows how this change was made, and who made it. The price is 15 cents each, or 5 for 50 cents. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta. Chicago, Ill.

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The Elements of the Kingdom of God, is the title of an eighteen page tract by Brother T J Daniel of Magazine, Ark. He sets forth that a kingdom cannot exist without a King, his cabinet officers, territory, a capital city, subjects, laws. Brother Daniel will send this little tract to you at 10 cents each, or $1.00 a dozen. Send direct to him for them.

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The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Lk. 19:12-15), who will be King of Kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Lk. 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace, and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths to "the things concerning the Kingdom of God, and the name of Jesus Christ." (Acts 8:12; 28:23, 31.)

ROBT. G. HUMANS, Editor.

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VOL. 60 ● CLEVELAND, OHIO, JULY 12, 1911 No. 26

LET US PRAY.

Oh, God, we desire to approach thy throne of Grace this morning with child-like trust and confidence. Thy mercy toward us is very great. Amid the dying and the dead we still live and move and have our being in thee. We thank thee for life and all our present blessing and privileges, which are many. While we have food and raiment and shelter, and protection under the powers that be, thousands are destitute, afflicted and tormented for conscience sake, Great God, as reports of these cruelties reach us, we sigh for the coming of the Just One, whom thou hast appointed to rule the world in righteousness. Hasten his coming, oh God, if it please thee, for then the oppressor shall cease and corrupters of earth shall be destroyed.

And now, our Father, we ask thee to look in mercy upon this little band of believers in thy truth. We feel unworthy of thy notice, because when we have done all thou required, we are unprofitable to thee. But through weakness and inadvertence we often do amiss; and we plead in Jesus' name this morning for forgiveness and for strength and help to do better.

Our Father, we come to listen to the Spirits' words to the churches. May every one have ears to hear. May we apply the divine plumb rule and see exactly what we are, and have clear perceptions of thy will, and by thy loving purpose toward us, be influenced to dedicate ourselves anew to thee, and thy cause in the world. Bless the whole church, scattered abroad. Bless the natural seed of Abraham. Do thou so marshall the nations of earth into position where their power shall be crushed, that thy Kingdom may come and thy will be done in earth as in heaven. In Jesus' name.

"ACCORDING TO;"

Or Some of God's Measuring Lines.

A sermon delivered by the editor of "The Restitution" in Cleveland, Ohio, June 4, 1911.

"According to the riches of His grace" (Eph. i. 7).

There is a simple phrase oft repeated in the New Testament and often overlooked, which expresses the measures and steppings of the higher Christian life. It is the phrase "according to," two words which rise like the uprights of Jacob's ladder to the heavens, and across which many of the precious promises may be seen in the vision of faith firmly fastened as heavenly steps leading higher and higher up to all the good and perfect will of God. Let us glance at some of these heavenly measures.

I. *The Will of God.*

This is at once the limitation and the inspiration of our faith and prayer. "If we ask anything according to His will He heareth us," "The Spirit maketh intercession for the saints according to the will of God." Beyond this our desires and our aspirations cannot go, but beyond it they need not desire to go, for within it lie all the probabilities of blessing which a human and mortal life can receive; and God's chief desire is to get us to see how much it means of blessing for us. As we have often said, there is no vaster prayer within the reach of faith than the simple sentence, "Thy will be done." This will must mean for each of us our highest possible good. We know it includes our salvation, if we will accept salvation, for "God will have all men to be saved." We know it includes our sanctification, for "this is the will of God, even your sanctification." We know it includes our deliverance from physical evil if we will receive it in His name in faith and obedience, for He has said, "I will. Be thou clean." We know it includes every needed blessing that the obedient can require, for He has said, "He will withhold no good thing from them that walk uprightly." The apostle's prayer for his beloved friends was that they might have fulfilled in them "all the good pleasure of His goodness;" and that they might "prove that good and acceptable and perfect will of God."

Beloved, are you measuring up to this divine rule? Are you meeting all your Father's will? Are you walking "worthy of Him to all pleasing?" and are you having fulfilled in you the prayer, that "He may make you perfect in all things to do His will, working in you that which is pleasing in His sight through Jesus Christ, to whom be glory forever and ever? Amen."

II. *His Word.*

"Behold the handmaid of the Lord!" is the sublime response of Mary to the angel's astonishing message, "be it unto me according to thy word." Never was faith put to a harder test. Never was woman asked to stand in so delicate a place of peril and possibility, of humbling shame and glorious, everlasting honor. Realising, perhaps, with every instinct of her maiden heart all that this might cost her, she meekly, unhesitatingly, without one question, one faltering breath, accepted the stupendous promise and responsibility and rose to meet the divine measure, "according to Thy Word," and like an echo came back the heavenly benediction, "Blessed is she that believed, for there shall be a performance of those things that were told her from the Lord."

Beloved, are you living up to this great measure? Is faith resting and claiming, not according to signs and seemings, frames and feelings, but according to His word? Is obedience walking, not according to the course of this word, or the moods of our capricious hearts, or the standards of men, or the example of others, or the traditions even of the Church, but according to His Word? Are we Bible Christians and determined to believe and obey every word within these inspired and heavenly pages? Then we shall be found in "the way everlasting," for "the grass withereth and the flower fadeth, but the Word of our God shall stand forever," and "he that doeth the will of God abideth forever."

III. *The Riches of His Grace.*

"In whom we have redemption through His blood, even the forgiveness of sins according to the riches of His grace, wherein He hath abounded towards us in all wisdom and prudence." Peter has used a parallel expression. "According to His abundant mercy He hath begotten us again unto a lively hope." This is God's standard and measure of salvation. He works and saves according to the riches of His grace. He abounds towards us in all wisdom and prudence, that is, He adapts His mercy to every variety of guilt, and He anticipates, in His prudence and foresight, every future emergency. He sees Peter from the beginning to the end of his career and accepts him "for better or for worse;" and when the hour of his shameful fall is near, He can say, "I have prayed for thee." So He takes every one of us and adjusts His infinite grace to all the minutiae of our sin and its worst aggravations, our corrupt and ruined nature and all its wreck, our weak and helpless will and all its inability to stand, our circumstances, our temptations and all that besets us. Knowing and anticipating all, He just encompasses us in His everlasting arms and saves and keep us, "according to the riches of His grace."

Beloved, have you entered into the fulness of this measure, and have you understood it in all its all-sufficiency for a lost world and the most wretched and ruined lives over whom you pray and love? Oh, let our faith look up from lost humanity, to the mighty love of God and "the exceeding riches of His grace." And if there be a discouraged and guilty soul within reach of this message, may God help you, beloved one, to put your sins with all their aggravations side by side with God's immeasureable grace, until you shall realize something of the Psalmist's sublime figure when he sang, "As far as the east is from the west, so far has God removed our transgressions from us. As high as the heaven is above the earth so great is His mercy toward them that fear Him." Our sins may have reached to the clouds until they have become like a "thick cloud," but, thank God, "His mercy is in the heavens," and far above the cloud.

IV. *The Riches of His Glory.*

Can we form any conception of the riches of His glory? Moses asked to see that glory but was told it was too bright for human gaze, and only in the distance and from behind could he dare to look upon it. A little glimpse of it the disciples beheld on the Mount of Transfiguration, but they were afraid of its brightness and their eyes were overcome with slumber under its spell. "The heavens declare His glory, and the firmament showeth His handiwork," and so our conception of the riches of His power and majesty may be gathered from these glorious constellations and worlds of light which science is more fully exploring in these wondrous days. Sometimes we have sat down and allowed our minds to dwell on the multitude of these discoveries and calculations. We have tried to take in the magnitude of yonder planet many hundred times larger than our world, and yonder sun outweighing the world many thousandfold, and stars beyond stars,

"Where system into systems runs
And other planets circle other suns,"

until our brain whirls and threatens to collapse under the pressure of the sublimity; and "lo! these are part of His ways, but the full thunder of His power who can comprehend?" His hand holds all these orbs; His will commands them all; His wisdom poises all these spheres and directs them in their course without a jar or catastrophe; His sceptre is over His mighty empire; His creating word called every portion of them into being. His province upholds them every moment; His taste and goodness have adorned them with beauty and loveliness and enriched them with bounty and blessing. There is not a creature among their inhabitants from the highest archangel to the lowest insect but owes its being to His power and goodness. And all this is but "the riches of His power," for His omnipotence could call millions of such universes into being in a moment. Nay, all this is but a scaffolding for the glory which He is preparing for the abode of His redeemed. The riches of His glory will not be complete until the new heavens and earth shall have emerged from this state of disorder and the New Jerusalem descended from heaven in the glory of God with streets of gold and gates of pearl and foundations of precious gems, and all the thrones are reared, and crowns are set, and the mansions are completed, and the glorified are shining "as the sun in the kingdom of their Father," and we ourselves are crowned with all "the riches of His glory."

Oh, beloved, we shall then understand something of the meaning of such verses as these: "I pray that God would grant you according to the riches of His glory, to be strengthened by His Spirit in the inner man, that Christ may dwell in your hearts by faith." Or again, "Strengthened with all might according to His glorious power unto all patience and long suffering with joyfulness." Or again, "My God shall supply all your need according to the riches of His glory by Christ Jesus." It is according to the riches of His glory that He is working out the new creation in our hearts and preparing the more glorious temple of the soul for His own eternal abode. It is according to the riches of His glory that He is willing to strengthen the heart for all patience and longsuffering. And it is according to the riches of His glory that He is able and ready to supply all our need. There is nothing too hard for such a God; too rich and glorious for His wisdom, grace and love. He looks at the littleness of our faith and cries, "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not neither is weary? There is no searching of His understanding. He giveth power to the faint and to them that have no might he increaseth strength."

Beloved, let us lift up our eyes and behold the glory of our God and begin to walk as sons and heirs, and claim, even in our minority, something of the riches of His glory.

V. *The Resurrection and Ascension of Jesus Christ.*

"That ye may know what is the hope of His calling and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward that believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality and power and might and dominions, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all."

The resurrection and glorification of Jesus Christ have become for us the pledge and pattern of all our faith, and hope can claim. The power that God hath wrought in Christ in raising Him from the dead and setting Him upon His own right hand is the very same power which we may expect Him to exercise to-ward who believe. "The riches of the glory of this inheritance in the saints" is the standard of what we may share in our spiritual experience now. God has performed for us the most stupendous miracle of grace and power, and nothing can ever be too hard or too high for us to expect from "the God and Father of our Lord Jesus Christ."

His future is a very definite as well as a glorious one. Step by step we can follow and its transcendent and celestial heights with our ascending Lord, as we see Him first above the mighty power of earth and then above and far above all principality and power and might and dominion and every name that is named, not only in this world but in that which is to come, until all things are beneath His feet. And then as we gaze upon His lofty pre-eminence we are permitted to sit down by His side and claim all the fulness of His glory as our own. For all His glorification, power and majesty are, not for His own personal exaltation, but that He might become the Head over all things for His body, the Church, and He takes His high pre-eminence as our Representative and recognizes us as already seated with Him in the heavenly place. His resurrection, therefore, involves ours, His triumphs ours, His glorification ours; His rights are shared with us.

Do we require in our behalf the exercise of an authority that transcends all other authority? We have but to remember that He, our exalted Head, is sitting far above all principalities. Do we require a force to be exercised for us over-matching the mightiest forces of nature or of evil? He is sitting far above all power and might. Do we ask something which even natural law would seem to hinder? God already has done something in His resurrection which is superior to all law, for that is what "dominion" means. Are we confronted with imposing names and despised by human pride? We are sitting side by side with One who is exalted above every name that is named both in this world and that which is to come. Indeed, the whole economy of human life, the whole system of providence is a framework for the accomplishment of God's purposes for His redeemed people. Nations rise and fall, human society exists, great cities swarm with their inhabitants and move with the mighty currents of commerce and social life. All the events of the great world as they pass are but movements of Christ's mighty hand, primarily designed for those who immediately take part in them, but ultimately for the good of His Church and the building up of His kingdom; and men and nations are but puppets in the hands of our anointed King, whom He uses for His wise purposes even when they are fulfilling their own pleasure, and then drops them when He pleases. After the resurrection of Christ, and in view of His enthronement there is nothing we need fear to claim according to this mighty measure, as part of the riches of our inheritance.

VI. *Christ Himself.*

We read in Romans xv.: "According to Christ Jesus." This is the highest of all standards, higher even than resurrection, ascension and glory. As He is, so shall we be when He appears, but "As He is so are we," even here. "Ye are not of the world even as I am not of the world." "Love one another as I have loved you;" "As I live by the Father so he that eateth Me even he shall live by Me." "As Thou hast sent me into the world even so send I them into the world." "When He shall appear we shall be like Him, for we shall see Him as He is." Such are some of the touches of heavenly light which reveal our identity with Jesus and unfold the mystery of His life in us. Not only is He our Example, but He is our life. Miniatures of Christ, God expects us to be, receiving and reflecting Him in all His fulness, our life His life, our love His love, His riches ours. We represent Him, we dwell among men not as citizens of earth, but dead to our citizenship, and walking like Him as if we had been sent specially from heaven on a mission from another world.

Beloved, is Christ our Pattern, our Type, our living Head, our divine Standard and Measure? Are we determined to have nothing less and to be nothing less than even as He? Shall we cease to copy man, and follow only our Lord and Master?

And even though we are conscious of very imperfect resemblance to the Great Original, are we still holding our standard as high as Christ? I have often noticed the artists in the great gallery copying the paintings of the masters. I have sometimes come back weeks afterwards and found them still working on the copy of some great painting. Their work was not complete, but their copy was, and while it hung upon the wall with its perfect form and tints their copy was constantly reaching closer approximation to the great object lesson. But if they had begun to copy the works of the artists around them or to complete the picture from their own recollection or conception of it, it would have soon become a cheap and worthless daub. So let us always keep our eye upon the heavenly standard and be satisfied with nothing less than "according to Christ Jesus."

THE DEMON!

Colonel R. G. Ingersoll, in speaking to a jury in a case which involved the manufacture of alcohol, used the following eloquent language:

"I am aware that there is a prejudice against any man engaged in the manufacture of alcohol. I believe that from the time it issues from the coiled and poisonous worm in the distillery until it enters in the hell of death, dishonor and crime, that it demoralizes everybody that touches it, from its source to where it ends. I do not believe anybody can contemplate the subject without becoming prejudiced against the liquor crime. All we have to do, gentlemen, is to think of the wrecks on either bank of the stream of death; of the suicides, of the insanity, of the poverty, of the ignorance, of the destitution, of the little children tugging at the faded and weary breasts of weeping and despairing wives, asking for bread; of the talented men of genius that it has wrecked, the men struggling with imaginary serpents, produced by this devilish thing; and when you think of the jails, of the almshouses, of the asylums, of the prisons, of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against this vile stuff that is called alcohol. Intemperance cuts down youth in its vigor, manhood in its strength, and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affections, erases conjugal loves, blots out filial attachments, blights parental hope, and brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives widows; children orphans; fathers fiends; and all of them paupers and beggars. It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imports pestilence and embraces consumption. It covers the land with idleness, misery and crime. It fills your jails, supplies your almshouses, and demands your asylums. It engenders controversies, fosters quarrels and cherishes riots. It crowds your penitentiaries and furnishes victims to your scaffolds. It is the lifeblood of the gambler, the element of the burglar, the prop of the highwayman and the support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates obligations, reverences fraud, and honors infamy. It defames benevolence, hates love, scorns virtue and slanders innocence. It incites the father to butcher his helpless offspring, helps the husband to massacre his wife, and the child to grind the paracidal axe. It burns up men, consumes women, detests life, curses God and despises heaven. It suborns witnesses, nurses perjury, defiles the jury-box, and stains the judicial ermine. It degrades the citizen, debases the legislator, dishonors statemen, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend, it calmly surveys its frightful desolation, and, unsatisfied with its havoc, it poisons felicity, kills peace, ruins morals, blights confidence, saps reputation, and sinks out national honors, then curses the world and laughs at its ruin. It does all that and more—it murders the soul (life). It is the sum of all villainies, the father of all crimes, the mother of all abominations, the devil's best friend and God's worst enemy."

MY HEAVENLY COUNTRY, THEE.

1. My heavenly country, thee,—Heb. 11:16; Gen. 28:13.
   Land which by faith I see,—2nd Pet. 3. 13; Ps. 115:16.
   Of thee I sing,—Is. 35:1-10; 60:18-22.
   Land for which Jesus died,—Matt. 13:44; 36-38; Eph. 1:11-14.
   Land for which pilgrims sighed,—Heb 11:8-16, 40.
   Home of the purified,—Ps. 37:9, 29; Prov. 2:21, 22. 32; 2nd Tim. 4:1.

2. My promised country, thee,—Matt. 5:5; Prov. 11:31.
   Land from the curse made free,—Rev. 22:3; Is. 65:17-25.
   Fair Beulah land,—Is. 62:4, 5; 11: 14-9.
   Land, God by oath decreed,—Gen. 15:7-17; Acts 7:5.
   To Abram and his seed,—Gen., 13: 14-17; Gal. 3; 16, 29.
   When saints from death are freed,—Ezek. 37:11-13; Dan. 7:27.
   And ransomed stand.—Hos. 13:14; 2nd Thess. 1:7-10.

3. O wondrous mighty host,—Rev. 7: 9-12; Rom. 8:23.
   Saved to the uttermost,—Heb. 7:25; Luke 20:35-38.
   Immortal throng,—1st Cor. 15:51-54; Phil. 3:20, 21
   Then palsied tongues awake,—Is. 146:4; 17:15; Dan. 12:2.
   The dead their silence break,—Eccl. 9:4, 11; Is. 26:19.
   On earth in praise partake,—Rev. 5: 9, 10; 14:5.
   In victor's song.—1st Cor. 15:57; Job. 19:25-27.

4. Our God on earth shall be,—Rev. 21: 1-3; Is. 25:7-9.
   No pain, nor death, nor night,—Rev. 21:14.
   And God our King.—Rev. 11:15; Matt. 6:10.

J. AUGUST SMITH.

(Above poem can be sung to the tune of "America."—Editor.)

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CLEVELAND, OHIO, JULY 12, 1911.

EDITORIAL

In everything give thanks.

Study not to remember the benefits you have conferred; guard against forgetting those you have received.

We could not be happy with all that the world could give us now. The spectacle of evil would blight anyone's life. Give us the hope of Israel and the world is well lost for it.

Those who are devoted to the truth are like people in business in one respect: they have to "let things go," which, with other and lighter occupation, they might attend to. "Business" excuses everything with people in the world; "duty" will do the same with those who belong to God.

It makes no difference with some if you don't see them for five years; they are the same good friends as before. [illegible] there had been no interval. Others require keeping close to, or their friendship will cool. The cause of the difference is detectable upon examination. There is more of the love of God in the former than the latter.

Discussion with the alien may be a serviceable way of drawing attention to the truth on special occasions, but it is of questionable utility as a permanent feature. It is apt to create a love of debate for its own sake, and to check those true spiritual tastes which it is the mission of the truth to develop. "Love, joy, peace, gentleness, righteousness, faith," do not grow in a polemic atmosphere. They are liable to shrivel in such an atmosphere, while the harsher critical propensities which delight in intellectual friction and finesse, are apt to grow with a strength that blights and deforms the new man.

DEATH AN ENEMY.

We are assured by the believer in the immortality of the soul that death is not what it seems to be, that it is not in reality death, but a mere transition, a change from a lower nature to a higher, and to a more exalted state of being. Hence we are gravely told death is not an enemy but a friend. It is said, "Death need not be the King of Terrors to anyone. To the Christian there are three friends—Himself, his God, and the angel of death." Now all this is mere religious cant, as hollow as it is false. It is not a perversion of truth; it is worse than that. It is an utter denial, a direct contradiction of the express statement of Scripture. Paul plainly declares, "For he must reign, till he has put all enemies under his feet. The last enemy that shall be destroyed is death." Death is not yet abolished. It reigns triumphant the wide world o'er. And until it is destroyed, until "there is no more death," it remains what it ever has been, the enemy of the human race. Is not the grave-side bitterness evidence sufficient to every beholder? Yet hardly are the words from Paul testifying to this fact, passed the lips of the speaker, as the solemn service for the burial of the dead is gone through, than follows the positive denial, "Death is not an enemy, but a friend." True it is that, "Because they received not the love of the Truth, that they might be saved, and for this cause God shall send them strong delusions that they should believe a lie." (2 Thes. ii. 2-11.)

"THE DEAR OLD RESTITUTION."

This is a familiar form of reference to *The Restitution* all over this broad land. Many reasons could be given why its readers give the paper this endearing title, this appellation of affection. From the revival of the truth some sixty or seventy years ago, when God began "taking out a people for his name" from the world in the latter days, *The Restitution* has made its weekly visits, advocating truth and inculcating righteousness; declaring the whole counsel of God, and exhorting to purity of life. So useful in its mission, so accurate has been its teaching, so beneficial its exhortations, its readers have slated it among the "household necessities"; they feel that it is one of the family circle; and they feel the same affection for it as they do for wife or children.

The good hearted farmer, after a horse has spent years in his service, will put him on pension in his old age. He is often worthless, but the farmer gives him pasture and tender care out of consideration for the good and the work he has done. Were *The Restitution* as worthless now as an old horse it would still have a competence for life. Consideration for what it has done; the battles it has fought, the victories won, would cause its readers to deal tenderly with it in its old age; with them it would still be "the dear old *Restitution*."

From this illustration do not draw the inference that *The Restitution* is old and feeble. The present status of the paper was never better in all its history. It is now in the hands of the church (where it belongs); in the hands of officials known to be successful business men, and also known for their devotion to truth and piety. "The Dear Old Restitution," aged and honorable, barring all controversy, both personal and doctrinal, will continue its weekly visits, bearing to the four points of the compass the sweet message of God's kingdom, and the coming glory of Christ's reign. With this editorial policy we are sure our readers heartily sympathize. Give us then, your prayers, sympathy, financial and moral support. Send the editor good articles for publication; give him every suggestion you have in mind that would "improve" [illegible] you can to increase the subscription list; and take up this slogan: "Long live the dear old *Restitution!*"

THE TRIBULATION AND THE SIGN.

WHAT is the tribulation spoken of in Matt. 24:29? Have those signs been fulfilled? You will notice that the signs come after the "tribulation," and that is what gives us trouble. It does not seem to me The Seventh Day Adventist can be correct in thinking these signs were fulfilled in the dark day and night of 1780, and the falling of the stars in 1833; because they were so widely separated and so long a time has elapsed since the first sign. Our Lord says, "This generation shall not pass away until all these things be fulfilled." If the Lord says, I will give you certain signs by which you may [illegible] my coming is near, how can they be signs to any but those witnessing them? Must not the Lord come while these people are living who saw the signs? Now we know the generation who saw the first sign, viz., the dark day of 1780, passed away long since. Still that was a phenomenon unexplained by any known natural cause.

Then again in Matthew 24-29 He says, "Immediately after the tribulation of those days," the signs occur. Now I want to ask you, "Are these signs given for believers or unbelievers? Must not the Saints be taken away before "The Tribulation," for they appear with Christ at Jerusalem as the Jews are fleeing from Gog and Gomer and all his band; and if they are taken before the tribulation, how can they see the signs?

We have spent three Sundays on this chapter and I think we all feel as did the eunuch, "How can we understand except some one should guide us?"

Well, dear brother, perhaps I have trespassed too long on your time even in the reading of so long a letter; if so forgive me. May the Father of our Lord Jesus, the Anointed One, keep you in His grace until the kingdom be come.

Yours in the hope of the Gospel,

MRS. FLORA [illegible] WOOD.

EDITOR'S REPLY.

"The tribulation of those days" (v. 29) is the "great tribulation" of the 21st verse; that is, it is the horrible calamities which came upon the Jews in fulfillment of their imprecatory prayer,—"his blood be on us and on our children," Matt. 27:25. It was "shortened" and consummated by the eagles (v. 28) of the Roman army. Jerusalem was like a putrid corpse; her life was gone; and the Romans were like the vultures and eagles—sure to find the carcass and devour it. Since then Jerusalem and the Jews have been "trodden down," but for the "elects'" sake" their punishment has been more bearable. The sixth vial has been pouring out upon the Ottoman Empire since 1820; and soon as the "sick man" passes away, the great enemy of the Jews will be out of the way; the way of the kings of the east will be prepared. Christ will come as a thief, and then Jewish "tribulation" will end and their "fulness" begin anew. Rom. 11:12.

With the ending of this tribulation, "Immediately but after the affliction," is the literal Greek of Matt. 24:29. *The sign follows the tribulation*, and instead of giving you trouble should enlighten you. Do not get the idea [illegible] Dr. Clark did, that by the word "immediately" all time is blotted out or at le[illegible] to a very short period. Immedi[illegible] the Greek is *eutros*, and signifi[illegible] at once, suddenly," so that it means only the sudden appearance of the sign which Jesus announces, not the shortness of the interval which was to separate it from the "days of tribulation" of which he is speaking. And what is the "sign of the Son of Man in heaven"? The darkening of the sun and moon, and the falling of the stars, and the shaking of the "powers of heaven." V. 30. Of course the Seventh Day Adventists are wrong here; for they interpret the signs literally, concerning which method of interpretation God has warned us, saying, "Learn not the way of the heathen, *and be not dismayed at the signs of heaven;* for the heathen are dismayed at them." Jer. 10:2. "The falling stars and dark day stories of Adventism are simply heathenism modernized. The signs of the times are political, not astronomical. In prophetic diction great commotions upon earth are represented by the phenomena of the heavenly bodies. The fall of Babylon is likened to the stars and constellations of heaven withdrawing their light; and the sun and the moon being darkened (Isa. 13); Egypt by heaven being covered, the sun [illegible] a cloud, and the moon darke[illegible] 22); Jerusalem, by darking the [illegible] and turning the moon into blood [illegible] 21. When Christ comes and [illegible] the kingdoms of the [illegible] the "powers of heaven" upon earth will be shaken and destroyed. Rev. 11:15-18. Their overthrow is the "sign of the Son of Man in heaven." The sign of the Son of Man in heaven is totally a different thing to the signs of the times which are precursors of his advent. There are two stages in the manifestation of the Son of Man. He comes for His saints at the beginning of the time of trouble, and delivers them from it. Dan. 12-1, 2. Later He comes from the east of Jerusalem and invades the city "with His saints" or "troops," and rescues it from the Russian power of Gog. Ezek. 14; Hab. 3:12-16; Jude 14. Here Christ and His saints appear in the political "heavens" for the first time; the "sign of the Son of Man in heaven" is written in letters of blood and fire, and "all the tribes of the earth" cannot deny it (v. 30), for He comes in the clouds of heaven (the multitude of saints, Heb. 12:1) with power and great glory. From His coming to the "end of the world" there will elapse a period of about 40 years. Mi. 7:14-15. "All these things" will transpire within a generation. Matt. 24:34. "These things," embracing the advent of the Lord, and much else besides; "all these things," ending entirely "this world," and opening up "the world to come"—within a generation. The power and great glory of Christ and His kingdom will then shine out in the splendors of a divine kingdom. Matt. 25 chapter completes the picture. The Lord bless Sister Wood and her Bible Class, and the watching and waiting ones everywhere, and keep them praying for the coming and kingdom of our Lord.

A SHORT SERMON ON LOVE.

The following beautiful sentiments are translated from the French:

"You have only a day to live here on earth; act in such a manner that you may spend it in peace.

"If you cannot bear with your brother, how will he bear with you?

"Peace is the fruit of love; for, in order to live in peace, we must bear with a great many things.

"None is perfect; each has his failings, each hangs upon the other, and love alone renders that weight light.

"It is written of the Son of Mary, that 'having loved His own which were in the world, He loved them unto the end.'

"For that reason, love your brother, who is in the world, and love him unto the end.

"Love is indefatigable; it never grows weary. Love is inexhaustible; it lives and is born anew in the living, and the more it pours itself out, the fuller its fountain.

"Whosoever loves himself better than he loves his brother, is not worthy of Christ, who died for his brothers. Have you given away everything you possess? Go and give up your life also, if needed!

"The wicked man loves not, he covets; he hungers and thirsts for everything; his eyes, like unto the eyes of a serpent, fascinate and allure, but only to devour.

"Love rests at the bottom of every pure soul like a drop of dew in the calyx of a flower. Oh, if you knew what it is to love!"—*The Living Church.*

HOW NOT TO LOVE THE BRETHREN.

Be absent at the meeting for Breaking Bread, or habitually take your seat half an hour after the commencement of worship. Disparage and discourage the preacher, by (1st) saying that you know as much as he can tell you; and (2nd) by always being absent at the public ministration of the Word; or, if present, busy yourself about other matters during the discourse. Study personal comfort before the requirements of the Truth, and treat with levity any remonstrance rendered necessary by dereliction of duty. Pay no heed to any "word of exhortation," and study to be an example to the world of what is *not* "according to Godliness." Tell the younger members that the pastor of the Church has no *right* to teach, to rebuke, or to 'speak with all authority,' and that mob-law is quite as good as discipline and order; authority (properly understood) being unknown among a free people. Assist in destroying the Church by injuring its foundation in every conceivable way, and stay away from the week night meeting because "no one of talent" is present to speak. Avoid conversation "as becometh saints," and keep aloof from all society where you cannot indulge in "foolish jesting." Neglect the Bible, and [illegible] novels; forget God, and study "nature," where [illegible] about God or any of the Truths pertaining to Him; laugh at those who believe *heart* work to be superior to a superficial knowledge of the [illegible] concerning the devil and hell, etc.; and have no fellowship with those who prefer to talk about heavenly things. Contend for doctrine, but not "the doctrine according to Godliness;" and whenever an opportunity occurs give it as your opinion that "one place is as good as another." Make it a practice of always being tired and sleepy on the first day of the week; and if one thing is to be preferred before the other, let it be the visit of a friend, business requirements, a ramble in the parks, and so forth; anything rather than loyalty to God. Be indifferent to the general welfare of the Church, and ignore all ideas of earnest, whole-hearted co-operation with those to whom the Truth is dear. Dispute the necessity of sacrificing the sweet repose of your home after a hard week's work, of giving up a comfortable meal, or of relinquishing the pleasant recreation of a Sunday morning in order to attend meetings, and in addition to these things, think little of everybody and everything. By *these* means you will demonstrate successfully that you do NOT "love the brethren," and as a consequence, have NOT "passed from death unto life."

DON'T USE BIG WORDS.

In promulgating your esoteric cogitations, or articulating your superficial sentimentalities, and amicable philosophical or psychological observations, beware of platitudinous ponderosity. Let your conversational communications possess a clarified conciseness, a compacted comprehensiveness, coalescent consistence, and a concatenated cogency. Eschew conglomerations of flatulent garrulity, jejune babblement, and asinine affectations. Let your extemporaneous discantings and unpremeditated expatiations have intelligibility and veracious veracity without rhodomontade, or thrasonical bombast. Sedulously avoid all polysyllabic profundity, pompous prolixity, psittaceous vacuity, ventriloquial verbosity and vaniloquence vapidity. Shun prurient jocosity and pestiferous profanity, obscurant or apparent. In other words, talk plainly, briefly, naturally, truthfully, purely; don't indulge in slang, or put on airs, *and don't use big words.*—2 Cor. 3:12.

It is not well for a man to pray cream and live skim-milk.—*Beecher.*

CORN SHEAVES
Gathered from Everywhere.

EZEKIEL FROM A NATURAL POINT OF VIEW.—"Like Jeremiah, Ezekiel was a priest; but while to the former the eloquent rhetoric of Deuteronomy chiefly appealed, to the latter the ritual laws were more important. It is true that scholars tell us of an unknown prophet in the days of Cyrus, whose pictures of a happy return to Zion are not inferior to Isaiah's pages; but, with this disputed exception, the prophets of exile, and of the return to Jerusalem, rarely attain the ancient level of thought and word. Ezekiel was not less intent than Isaiah on the events of his own age, but less clearly foresaw the outcome of the struggle among nations. He expected a great Scythian raid, like that which desolated Asia in the reign of Josiah, to be about to burst from the Caucasus; but history does not record any such outbreak. The power of Media and Persia was not foreseen. The disasters prophesied for Egypt did not come till much later than Ezekiel expected. He bewails the ruin of Tyrian trade, and draws a vivid picture of her merchant princes. But Tyre, which had already sent out her great colony to Carthage two centuries before, rose from her ruins to become a source of strength and wealth to her Persian rulers. In the time when Ezekiel was a captive beyond the Euphrates, Tyre was obstinately opposing Nebuchadnezzar, and for thirteen years she kept his armies at bay."—*The Hebrew Tragedy.*—[The reason why "history does not record" the great Scythian raid is because it is not yet history. It was to be "after many days . . . . in the latter years" (xxxviii. 8). And it was to be related to a national resurrection of Israel (xxxvii.) which *history is now recording.* To be strictly correct we should say that certain movements of the powers of chapter xxxviii. are also now being recorded in history—as the Jewish colonization movement, Zionism, etc. Ezekiel saw more than the distinguished author and explorer gives him credit for. Other points in this extract invite remark; but we forbear.—Editor.]

THE CLERICAL HELL CLERICALLY REPUDIATED.—Cannon Farrar says: "I declare, and call God to witness, that if the popular doctrine of hell were true . . . I would here and now, kneeling on my knees, ask Him that I might die as the beasts that perish, and forever cease to be, rather than that my worst enemy should endure the hell described by Tertullian, or Jonathan Edwards, or Mr. Moody, or Mr. Spurgeon, for one single year. Unless my whole nature was changed, I can imagine no immortality which would not be abhorrent to me if it were accompanied with the knowledge that millions and millions of poor, suffering wretches—some of whom on earth I had known and loved—were writhing in agony without end or hope." [Very good; but what then, Canon Farrar? As a brother said in a recent Canadian paper, you either believe that all mankind will be saved, or that no man possesses an *alter ego* which must live forever, either in torment or beatitude. If so, where is your clerical orthodoxy?—Editor.]

"THEM THAT HATE US." — Christ commands: how hard sometimes to obey. To tell us to *do*, we might think easy, but to tell us to *feel* contrary to natural impulse, none but those who love can respond here. He tells us not only to do good to them that hate us, but, to pray for them that despitefully use and afflict us. This is no doubt partly the same thing, but there is a difference. To pray for a man that hates you (when done in sincerity and truth and not with lips that receive no orders from the heart) is a sublimer magnanimity than merely to send him a loaf in his hunger; it is more: it is a blessing to the man who prays. You cannot pray for an enemy without stilling your resentment towards him and opening out your benevolent regards, and every time you deliberately do this, you are improved. You are lifted towards the elevated plane of the divine character, and the natural man is brought under the circumcising knife of truth. In no point is the difference between the natural and the spiritual man more apparent than here. The natural man is under the sway of his animal feelings only, and cannot even look towards the object of his injured feelings, let alone pray for him. If he could hear the voice of God, a new power would come in, and his very feelings take a new current. The spiritual man hears this voice, and puts away, at its bidding, all bitterness, anger, wrath, and evil speaking; and puts on the new man which is "*renewed in knowledge*, after the image of Him that created him."—*Editor.*

It is easier to do right than to escape the consequences of doing wrong.

SPIRITUAL MEAT AND DRINK.

In speaking of the judgment after the resurrection, Jesus said, "Then shall the King say unto them on his right hand, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink.'" Matt. 25:34, 35. He said further, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

It is generally believed and taught that Jesus meant that those righteous people had fed and clothed the bodies of the needy while in this life, and it is believed by many that charity for the poor is equivalent to Christianity, and that good works of that nature alone are sufficient for the salvation of those who practice it.

While we do not deny that charity for the needy is a part of Christian works, yet it is contradictory to the Scriptures to claim that works alone will save any one. Many people who make no profession of Christianity have good works, and among them charity.

God, by his prophets, His Son, and other inspired writers, uses natural bread and water, hunger and thirst, clothed and naked, to illustrate the spiritual. The prophet Amos said, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos 18:11.

Jesus said unto Peter, "Feed my lambs. Feed my sheep." John 21:15, 16. Peter seemed to regard these sheep as of the house of Israel only, and did not seem to understand the full import of Jesus' assertion that "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and they shall be one fold, and one shepherd" (John 10:16), until after he had the vision of the sheet, let down from heaven with all kinds of four footed beasts, and was told to kill and eat, and then the Spirit and the men sent by Cornelius enabled him to understand that he was to go and preach the gospel to the Gentiles, whom the Jews considered unclean from a national and religious point of view, feed them the bread of life, the word of God. After this, Peter wrote to the elders of the church, saying, "Feed the flock of God which is among you, not for filthy lucre, but of a ready mind." I Peter 5:2.

Paul also wrote to the elders of the church at Ephesus, saying, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28. Paul writes to the church of God at Corinth. "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." I Cor. 3:2. What was the meat that Paul had not fed them, and that they were not able to bear? The parts of Scripture more difficult to understand and yet necessary to spiritual growth.

Jesus said, "For my flesh is meat indeed, and my blood is drink indeed." John 6:55. How can Christ's disciples give this food to those hungering for it? Jesus said, "The words that I speak unto you, they are spirit, and they are life." John 6:63. Also, "The word that I have spoken, the same shall judge him in the last day." John 12:48. Jesus said to his disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Matt. 28:19, 20. This commission was to teach the Word, to feed spiritual food, which, if digested, that is, understood and believed, would be the means of clothing its recipients with righteousness which is of faith. Christ's representative angel said to John, when in the isle that is called Patmos, "And unto the Angel of the church of the Laodiceans write: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed and that the shame of thy nakedness do not appear." Rev. 3:14, 18. Job said, "I put on righteousness, and it clothed me; my judgment was as a robe and a diadem." Job 29:14. This is the way that those to whom righteousness had been imputed by faith (Rom. 4:24) were spiritually fed and clothed.

F. M. HOWELL.

The Inspiration of the Bible a Test of Fellowship. No. 9.

The book of Deuteronomy—especially the early portion—embraces a record of events; and, as already shewn, "this book of the law" (Deut. xxxi. 26), if not the whole Pentateuch, was put beyond the vail, which represents the flesh, into the most holy place—the dwelling place of Jehovah. This act possesses a significance of no small importance. It is evidence apart from the fact of Moses being the writer, that the book was inspired; for it is quite inconsistent with the holiness of the tabernacle to suppose that a scroll written by a fallible pen would be placed in the most sacred part of a structure wholly designed by God. Its presence there is compatible only with its complete inspiration, and this indicates, that, as regards written matter, it occupied a place next in importance to the tables of stone written by God. All other inspired writing is on a par with that of Moses, and therefore its relationship to God's handiwork is the same. All are designed for the purpose of developing faith, hope, and love; of which three the greatest is love (1 Cor. xiii. 13). Indeed, love comprises the other two; without love, neither faith nor hope could attain to perfection. Hence the force of Christ's declaration, that "all the law and the prophets" "hang" upon love (Matt. xxii. 40); that which is true of the prophets is true also of the apostles. All the "Holy Scriptures" are but an elaboration of the principles of love embodied in the ten commandments; and these were lodged in the Ark in the holy of holies.

When Paul wrote to Timothy about the "Holy Scriptures," he made reference to writings of a specific character, whose holiness was on a par with the holy things in the Mosaic Law. The design of the latter was not only communicated by God to Moses in the Mount (Exod. xxiv. to xxxiv.) but they were made under the power of inspiration. It is said of Bezaleel that God "filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work," (Exod. xxxv. 31-33). Those who have any acquaintance whatever with the Tabernacle and its contents should have no difficulty in recognizing the minute detail involved in the inspiration of Bezaleel; and yet his workmanship had to do only with material things to be used as types. Would the Spirit of God be less accurate, detailed, or effective in providing writings intended to "make wise unto salvation?" No one understanding the essential characteristics of inspiration would for a moment entertain such a suggestion. There is no more justification for making one part of the "Holy Scriptures" reliable, and another part infallible than there is for introducing a similar distinction in the inspiration under which the Tabernacle and its furniture were fashioned. And it is equally unwarrantable to make a difference in quality between the "Holy Scriptures" of 2 Tim. iii. 15, and the "all Scripture" of ver. 15, or to say that the former is greater than the latter. The whole construction of the passage leads to the conclusion that the "Holy Scriptures" and the "all Scripture" are synonymous. To say that this is dependent on the position of word "is"—whether before or after "God-breathed" — or whether it should be there at all—is to take a narrow view, not only of the passage itself, but of the whole subject of inspiration. It is most unlikely that God would allow the authorship and character of the Old Testament to rest entirely upon the precise construction of this one statement; and we have to thank Him that such is not the case. There is, in addition, a variety of testimony, both general and specific, which, in its collective form, leave no doubt as to the divine inspiration and consequent infallibility of the "Holy Scriptures" with which Timothy was acquainted. Those Scriptures have been handed down to us through three independent channels—viz., the Jews, the Papacy, and the Saints. The Jews and the Saints have been at direct variance, in consequence of antagonistic beliefs concerning Jesus of Nazareth, and the Papacy has antagonized them both; collusion between the three, or even any two, has thus been outside the range of possibility. The New Testament "holy scriptures" having come to us through the Papacy and the Saints, there is a similar guarantee as to their authority. When to these witnesses we add the internal ones—the authoritative and anti-human style throughout, the relationship of one part to another, and the marvelous manner in which the different sections are so interwoven as to form a perfect picture—there is no room for any other conclusion than that God has produced the whole by His spirit. Incredulity may say there is no proof; it always has said so; and will continue to speak thus until the end of its career. It demanded of Christ "a sign from heaven," but he refused to give it (Matt. xvi. 1-4); there were already signs in abundance, if it would but recognize them. So likewise is it with the Bible; the book itself is the best witness to its own authorship. If any are looking for a voice from heaven, or for an external piece of inspired writing to say that it has all been God-breathed, they show that the existing evidence is not appreciated by them at its right value. It is not in conformity with God's operations in this cloudy and dark day to gratify any such expectation. He has given His word as a light, and He requires us to look at it, not with closed, but with open eyes—that we may see the gems with which it abounds on every page, shining like the precious stones in the high-priest's breast-plate, as he passed the seven-branched lamp on his way to the most holy place. To behold them in their most brilliant hues, as illuminated by the shining forth of the unveiled Spirit from between the cherubim, is impossible in our mortal state; this glorious sight is reserved for incorruptible nature; and it will only be enjoyed by those who rightly use and honor the light with which they are now blessed. To say that that light cannot be identified,—or, in other words, that the correct canon of inspired Scripture cannot be determined—until the High Priest comes forth from the most holy place with the antitypical Urim and Thummin, is, in effect, to affirm that God has shown less care in providing a complete lamp filled with pure oil for the holy place under Christ than for the holy place under Moses: that the type has been more highly blessed than the antitype. Uncertainty such as this is not conducive to blessing the Lord for His "counsel" (Ps. xvi. 7), as did Ezra when he opened "the book of the law of Moses" to read it to the people (Neh. viii. 5, 6). To heartily "bless the Lord for all his benefits" (Ps. ciii. 2), we should be able to include in it a perfect, not an imperfect light, an infallible, not a fallible book. To such as are able to do this, God may by His providence, as He is now doing, throw additional light on the sacred page, to comfort, strengthen, and cheer them, in preparation for the day when the divine author will himself "shine forth," and the "saved" (Ps. lxxx. 1-3) will be presented "before the presence of His glory with exceeding joy" (Jude, ver. 24).

THE BIBLE AS WE NOW HAVE IT

By one who for ten years did not regard the Bible as the Word of God.

To pass through the recent controversy without an inspection of the foundation of truth would be unnatural to all whose eyes are intent on the rising day star. To them nothing can exceed the importance of the issue involved in that "wind" or rather "storm" of doctrine which has blown upon us for eighteen months past. By it the house has been terribly shaken, but not overthrown. Its windows and doorways have been terrifically assailed, and its walls have been battered with virulent and diabolical intent. The fortress, however, stands. And, probably, the drift sand which for years has been accumulating around the base of the structure, and which has now been blown away, is removed in order that everyone may see the nature thereof, and know whether the Rock is the substratum upon which the house is built.

The question of the inspiration of the Bible has led "One who for ten years did not regard the Bible as the Word of God" to think again upon the reasons which led him to so regard it, and also to discover that the child-like faith begotten by evidence indisputable was not misplaced. Every step taken in examination of the question has only confirmed the first conclusion. He looks with some degree of sorrowful pity upon those who have become weak as he once was. Ah me! what will be the end of this controversy to such? The supple twig sprouting forth upon its parent tree, gathers strength, while the sap flows upward. Then cometh strength, and by degrees, the full-grown branch. Does it become weak again and fail, and then grow strong? It may, if it break not off in the changing. But if it do, the whole source of strength (unflowing for a time) must again well up, and give it renewed life and vigor.

Tell me, ye who find fault with the axe used by the Creator to hew you from your natural rock, how came ye out from among men to learn of Him? and I will answer all your doubts by your own arguments.

A youth of seventeen summers, who for over three years had sought in vain to extract truthful harmony from clerical dissertations upon the Scriptures, ventured to express his doubts upon the authenticity of the Bible to a religious friend, and was astonished to find the said friend subject to like doubts. (These, however, he carefully concealed from his fellows.) The youth spoke to others, and almost always with the same result. He pursued the subject further, even with professed religious teachers, and found even some of them sceptically inclined, and others totally unable to cope with Bible difficulties. He felt like one without rest for the soles of his feet. Still, upon the principle that muscles improve with using, and good begets good, he did not entirely cut himself adrift from all religious meetings. He listened for wisdom that he might be wise, and yet found it not where he sought for it. For ten long years the vessel drifted, went nigh some rocks, passed a shoal or two, and came nearly to being carried away by a stream, broad and powerful, but ending in the ocean. At last a new factor appeared upon the scene. A gardener brother, during business visits from the wanderer, with much praiseworthy persistence, spake of the wonders of the gospel. To all of his arguments, forcible and trite, the ever recurring reply arose, "Well, if the Bible were true, if I were sure it were inspired, I would admit all you say." This answer at last brought forth an appeal to prophecy fulfilled as evidence of the inspiration of the records. Daniel, John, and Moses were referred to. And this, the first step, led to a recognition of the truth that the Bible is a book of divine authority. Once accept the testimony of those three witnesses, the logic of the thing carries the believer on to implicit reliance on "The Bible as we now have it." It is no more open for us to doubt again, than it was for Nathaniel to doubt after perceiving that Jesus knew something which only could be known to Messiah (John i. 48, 49). Having had convincing evidence of the divine mission of the Great and Holy One, before whom he stood, he did not require to examine the Messianic genealogical tree, or to doubt that any lack of information upon that point went against the positive evidence already open to his infidel. The "greater contains the less." So mathematics and common sense decide. Therefore when evidence of irrefragible kind is forthcoming to prove the certainty of a matter, the absence of confirmatory proof cannot make void what is proved. The case is not made weaker by reason of the absence of that which is asked for. And except to the doubtful, it cannot be made stronger by the addition of that which is superfluous. Even in law it is agreed that a negative cannot disprove a positive. Therefore when we once admit that God has spoken and that He has spoken in the records which claim to have come from Him, we cannot take from or destroy the force of that which has come from Him by any side issue which may be raised. If His revelation presents difficulties, apparent errors or discrepancies, these must in themselves be subservient to the whole. If fact the less is, in this case, covered by the greater. Granted that God speaks, the medium through which He speaks cannot destroy that which He declares, otherwise the instrument is greater than the maker of it.

Fifteen years have passed since the gardener brother pointed out the divine character of the Bible. The young man who then and there accepted the evidence, did so in full confidence that as the greater contains the less, so the divine oracle must be a complete and perfect work. He felt sure no weapon that was forged against it would prevail, and that all "difficulties" and "discrepancies" (call them what you like) would and must be explainable. During those fifteen years, his acquaintance with the record has been of that familiar nature which we see exhibited by business men in the study of their ledgers and cash books. He has seen many difficulties cleared up, and has never yet met with one but is capable of a reasonable explanation without detracting from the divine character of the records in the least degree. His consideration of the "Bible as we now have it" has caused him to look at the original documents from which this Bible came, and to arrive at the inevitable conclusion that the one is the counterpart of the other so far as God has been pleased to provide it. And that where any difference exists between the one and the other, this difference is permitted as a necessary element in the case, and that without this difference, we should not have before us what God requires for the perfecting of his plan and purpose. It would be just as easy for God to turn out exact duplicates of the die as to strike off the first coin itself. He did not see fit to do this, however, but rather that the duplicates should bear evidence of currency circulation — the image the while remaining true. Now scars upon the face of the Bible, like scars upon the coin, no more deface the writings than the image and superscription on a good coin is removed by usage. The image may require closer inspection to decipher it. Is this an unmixed evil? Again, a negligent government sometimes permits its currency to become defaced by usage. But who will say God has permitted this in respect of the imprint of His hand in the Bible? It might have been so, but God ordained otherwise. If the "Bible as we now have it" does not carry us back to the original from which it came and does not give us a representation of that original, then we have no Bible from God in the strict sense of the term at all. Further, the uttering of false coin, such as an interpolation of an apocryphal writing, only serves as false coinage always does, to show more clearly the true character of the Bible. And defects (if there be any) in "the Bible as we now have it" rather help us than otherwise to understand the nature of the book and sharpen our wits to discern between things that differ—to know true metal from false.

Evidence clear, strong, and all-sufficient exists to convince the child, the youth, the young man, and the aged (and the gainsayer, too, if he were open to conviction). He who does not receive it would not believe it divine if one rose from the dead, and told them so.

Consider Luke xvi. 20-31, oh ye gainsayers and be wise.—*A Brother.*

CLEAN AND UNCLEAN ANIMALS

The object of this article is to enquire into the meaning of the Mosaic ceremonial in regard to clean and unclean animals. Very little consideration will shew that it was intended to convey a deeper meaning than that appearing upon the surface. Both the clean and unclean being the workmanship of God, and forming part of the Creation pronounced by Him "Very good," it is evident that the distinction between them was not made on account of any inherent cleanness or uncleanness the one or the other possessed. From the fact that many, if not all, of the creatures classified as unclean are unwholesome, it has been argued that the law relating to them was a mere hygienic measure. Had this, however, been the object of the institution the word unwholesome, or one to that effect, would have been employed, for in no sense could the word "unclean" be substituted for "unwholesome." These thoughts lead to the conclusion that the distinction God made between the animals was for some provisional end. The question, therefore, arises, what was the purpose God had in view? A solution of this problem is to be found in the events contemporary with the institution of the ordinance. Israel had just left Egypt and was proceeding to a land which God had promised to the fathers—a land which was inhabited by nations who worshipped false Gods, and perpetrated all that was odious in His sight. "Every abomination which the Lord hateth have they done" (Deut. xii. 31) said Moses. And, after enumerating the most revolting practices, he declared that "all these abominations have the men of the land done" (Lev. xviii. 27). Repeatedly were these Canaanitish nations denounced. Israel was taught to regard them as vile, abominable, unclean. Equally emphatic was the divine instruction respecting the character the Israelites were to exhibit. They were expressly forbidden to indulge in the vicious customs of the land, "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations" (Deut. xviii. 9). They were enjoined to view themselves as holy, sanctified, clean—as separated from all other people to manifest, by obedience to the commandments given, Jehovah's name in the earth. "Thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special (or peculiar) people unto himself, above all people that are upon the earth" (Deut. vii. 6; xiv. 2). "The Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments. And to make thee high above all nations which he hath made, in praise; and in name, and in honor; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken" (Deut. xxvi. 18, 19).

By comparing the leading points in this brief statement of Israel's experience, a remarkable analogy in the principles involved in the ordinance under consideration is apparent. The unclean animals and the Canaanites bore to Israel exactly the same relation—both were offensive and defiling. On the other hand, the clean animals exhibited the condition and position of Israel—holy and separate. From this we may infer that the ordinance was designed to impress upon the children of Israel their favored position, and the attitude it was necessary for them to assume in relation to the nations around, in order to secure the approval of God. The ordinance was thus a token and a symbol—a token of what God had done, and a symbol of what He expected Israel to do.

By this institution the enlightened Israelite was ever reminded of the important truths which it symbolized. In both his religious and domestic life, its requirements were entwined in a way that involved constant recognition. This is one of the many careful, impressive modes of God's instruction to His people, and indicates the great love He had for them.

The spiritual sense of the ordinance is clearly indicated by Moses, when, after reminding the Israelites that they were a people, separate and holy, and exhorting them to shun the manners of the Canaanites, he thus refers to the statute concerning the animals: "Ye shall, *therefore*, put difference between clean beasts and unclean, and between clean fowls and unclean, and ye shall not make your souls abominable by beast or fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean" (Lev. xx. 25, etc.) The word "therefore" is equivalent to "for this reason." Hence the sense of the passage would run: "Ye are holy, the Canaanites are unholy, ye shall not follow their ways, ye shall be utterly separate from them. For this reason, ye shall make a distinction between clean beasts and unclean, and shall not defile yourself by anything I have separated from you as unclean."

New Testament allusions to the subject confirm the interpretation suggested. In Peter's vision (Acts xi.) non-Israelitish people are symbolized by unclean beasts, and the Israelites by the clean. Another instance occurs in Mark vii. 27, where Christ alludes to Gentiles, thus: "It is not meet to take the children's bread, and to cast it unto the *dogs*." Paul also in 2 Cor. vi. 17, recognizes a parallel between idolatrous worshippers and the unclean.

We may now consider wherein the contemplation of the ordinance is profitable to us. The position that we, as brethren of Christ hold in relation to the world around is in essence precisely similar to that of Israel of old. We have been separated from the world, and constituted clean by the truth believed and obeyed. Addressing the saints in the first century, Peter said: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises (or virtues) of him who hath called you out of darkness into his marvelous light" (1 Pet. ii. 9). And Paul again: "That ye may be blameless, and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. ii. 15).

For our rule of conduct we also have analogous commandments to those delivered to the Israelites: Be "obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as He which hath called you is holy, so be ye holy in all manner of conversation" (1 Pet. i. 14).—"Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. xii. 2). "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. v. 11). In Rev. xviii. 2, the Spirit directly associates the unclean with that system of iniquity, familiarly known as Christendom, concerning which we hear the command: "Come out of her, my people, that ye be not partakers of their sins, and that ye receive not her plagues."

The present Gentile nations are not more pleasing in Deity's sight than were those connected with the early experience of Israel. Although the worship of idols, and the vile practices recorded in the writings of Moses are not now universally carried on, yet, in view of the additional light mankind has received, there are committed continually deeds equally unworthy. The present age, no less than ages in the past, may justly be described as one of utter disregard for God's requirements. Our own country, superior as it may be to others, well exhibits the deplorable condition of humanity. Sin, ignorance and wretchedness are manifest throughout the length and breadth of the land. Religion, or what is called religion, is a huge subterfuge—an egregious conglomeration of theories and customs of idolatrous times. Those who are under its influence abuse the ways of righteousness, and persecute the saints. Viewed from the standpoint of the Bible, all phases of society testify to the unhappy fact that sin reigns. The commercial world is corrupt to the core; selfishness, lying, deceit, and suspicion are its characteristics. Every right principle is sacrificed by it for the attainment of wealth. The political world is at its wit's end to know how to legislate to cope with the evil that is everywhere rampant; justice is thwarted, oppression and crime prevail. Social life presents no fairer picture; there vice in its many forms thrives unchecked. Even its so-called innocent recreations are enervating and demoralising. Well may the appellation, "unclean," be applied to such a state of things. To sum up the whole matter, there exists a universal hatred to God and to those who are striving to be God-like. Let the truth affect the selfish interests of any section of society, and revenge is the inevitable outcome. In view, therefore, of the fact that it is in the midst of such a Canaanitish people that we have to fulfil the time of our probation, let us profit by Israel's unwise experience (Hos. viii. 12; ix. 3), and let us at all times labour hard to keep ourselves unspotted from the world. Remembering the promises of Him who hath called us—"Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

"ONLY THIS TIME."

"Only this time," is the drunkards cry,
As he staggers and reals through the bar room door,
His blood on fire with strong desire,
"Only this time, and I'll drink no more."

"Only this time," says the tempted youth,
As he enters the gamblers' gilded den
With a pallid face. "By God's good grace
I never will do this thing again."

"Only this time, only this time!"
Is the frenzied cry of many a soul
That stands on the brink of a yawning gulf,
Till it loses for ever its self-control.

"Only this time," to break God's law:
"Only this time," to tempt high Heaven;
"Only this time," 'neath dust and grime,
To trample the blessings He has given.

"Only this time!" Oh! stop, my friend,
Stop, ere you enter that fatal door,
For he that goes in shall feel the sting
Of the serpent that biteth for evermore.

A LETTER TO A FRIEND.

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32-page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

IMPORTANT ANNOUNCEMENT

READ ALL OF THIS CAREFULLY

IN THE RESTITUTION OF JULY 5TH, BROTHER A. R. UNDERWOOD ANNOUNCED THE CHANGE OF OWNERSHIP OF THE "RESTITUTION." A NUMBER OF BRETHREN INTERESTED IN THE WELFARE OF THE PAPER HAVE FORMED A COMPANY AND PURCHASED IT OUTRIGHT FROM BRO. UNDERWOOD. AN APPLICATION HAS BEEN MADE TO THE SECRETARY OF THE STATE OF OHIO FOR THE INCORPORATING OF "THE RESTITUTION PUBLISHING CO.," WHICH COMPANY IN THE FUTURE SHALL CONDUCT THE BUSINESS OF PUBLISHING "THE RESTITUTION."

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WHILE IT IS NOT THE PURPOSE OF THE COMPANY TO PUBLISH THE RESTITUTION FOR PROFIT, UNDER THE NEW BUSINESS POLICY DECIDED UPON, WE ARE CONFIDENT THAT AT LEAST A SMALL RETURN WILL BE MADE ON THE INVESTMENT. THE FACILITIES FOR DOING THE MECHANICAL WORK OF ISSUING THE PAPER WILL BE MUCH BETTER IN CLEVELAND, AND THE EXPENSE LESS. THERE WILL BE NO OFFICE RENT, AND ALL OFFICERS, INCLUDING EDITOR, BUSINESS MANAGER, ETC., WILL WORK WITHOUT COMPENSATION FOR A YEAR AT LEAST. IT WILL BE THE AIM OF THE PUBLISHERS TO IMPROVE THE PAPER IN EVERY POSSIBLE WAY, AND EVERY EFFORT WILL BE MADE TO INCREASE THE SUBSCRIBERS TO THE PAPER IN THE HOUSEHOLD OF FAITH AND THE PUBLIC AT LARGE.

IN DISPOSING OF THE BALANCE OF STOCK IT IS VERY DESIRABLE TO PLACE IT IN AS MANY HANDS AS POSSIBLE, THEREFORE WE URGE BRETHREN EVERYWHERE TO SUBSCRIBE FREELY, AND REMEMBER, AN APPLICATION FOR ONE SHARE WILL BE JUST AS WELCOME AS ONE FOR FIVE OR TEN SHARES.

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OUR HELPING FUND.

We whose names are given below, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. When left for the manager to decide, it will be used only for those who themselves state their circumstances, or whose case is presented by some trustworthy person.

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Brother H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

We trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compels all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2.00 instead of $1.50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1.50 and we will provide THE RESTITUTION to you. We will have no quarrel with a brother about so small a matter.

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ANNOUNCEMENTS.

The 23rd Annual Conference of the Churches of God in Iowa will meet at Waterloo, August 19 to 27 inclusive. Programme will appear later.

O. J. ALLARD, Pres.

The Fourth Annual Conference of the Churches of God in Missouri will meet at Morse Mill, Missouri, August 9 to 13 inclusive. Programme will be given later.

SADIE MORSE, Sec.

The Annual Conference of the Churches of God in Christ Jesus of Illinois will meet in Oregon, August 16 to 20 inclusive. A committee has been appointed to prepare a programme which will soon be published. Plan now to meet with the brethren of Illinois at the time appointed, and enjoy with them a spiritual feast about the table of the Lord.

G. ELDRED MARSH, Secy.

SPECIAL NOTICE.

As I expect to attend the Ohio Conference, the middle of August, I think I can arrange to start a little early and hold one or two meetings enroute. If any congregation in Illinois or Indiana, desire a meeting, write me soon as you can arrange. Address me at 4019 Webster Avenue, Ames Station, Omaha, Neb.

ALBERT ADAMS.

ILLINOIS BEREANS—NOTICE.

The various Berean societies of Illinois, and all isolated members connected with the organization in this state who have not as yet done so, are requested to remit their dues to the undersigned before August 1st, in order that our reports may be in readiness for the annual meeting.

WILLIAM T. HARDESTY, Treas.

NOTICE.

The Church of the Blessed Hope, (Church of God) in Chicago, has secured the VanBuren Hall, corner California avenue and Madison street, for services every Sunday from 10:00 A. M. to 12:30 P. M. Order of services—Bereans meet from 10:00 to 11:00 on 1st and 3rd Sunday and Adult Bible Class meets from 10:00 to 11:00 on 2nd and 4th Sunday of each calendar month. Regular Church Services from 11:00 to 12:30 every Sunday. All are welcome.

R. W. THOMPSON, Secy., 544 N. Willow Ave (Austin Station) Chicago.

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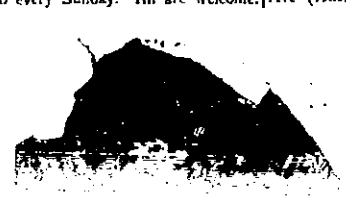

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The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Lk. 19:12 15), who will be King of Kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Lk. 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace, and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ." (Acts 8:12; 28:23, 31.)

Robt. G. Huggins, Editor.

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VOL. 60 CLEVELAND, OHIO, JULY 19, 1911 No. 27

LET US PRAY.

Oh, Holy and Righteous Father: It is with profound gratitude we approach Thee this morning. Our lives have been precious in Thy sight, and we are permitted to meet again where prayer is wont to be made. The cares and toils of the week have lost their distracting influence upon us, and we gladly bow at Thy footstool, and beseech Thee, in Jesus name to forgive all our shortcomings and trespasses, and to love us freely. O, that each burdened soul may be able to shut out the world and worship Thee without distraction. We want to be more like Jesus,—and follow more closely in His footsteps, and more faithfully observe His commandments,—but often the flesh is weak and we follow Him too far away. O, that this day we may so renew our spiritual strength, that in future our progress in the divine life may be more marked,—that we be steadfast,—immovable, always abounding in the work of the Lord. We would commend to Thee those of our members who by reason of age and infirmities are not able to be with us. We ask for them, too, a Father's blessing this morning,—may the glorious promises to the Father, and the life and work and words of Jesus, and the prospect of soon seeing Him, and of being glorified together sustain them although the outward man perish,—day by day. We would not forget the church scattered abroad,—the isolated ones not priviledged as we are,—the Lord in mercy watch over them for good,—may they maintain a good fight and finish their course with joy by Thy help. Be gracious to us all, we beseech Thee. Bless all the proclaimers of Thy truths this day — may some seed fall upon good ground. In Jesus' name.

WHO WILL "MEET THE LORD IN THE AIR?"

A sermon selected from the Advocate and revised by the editor.

The question which forms the heading of our sermon is based upon the words, "caught up in the clouds to meet the Lord in the air," found in 1. Thess. iv, 17. Let me read from verse 13 in order to get the question clearly before us:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

COMFORT.

Whatever the meaning is of this scripture there is comfort in it, for those to whom it was addressed were told this in the last words given. To derive comfort in the true sense, it is necessary that the words be fully understood, for how can one comfort himself with words he does not fully understand? The apostle says, "I would not have you to be ignorant, brethren." He wished them to fully realize the import of what he was about to say, so that the deepest comfort might be derived therefrom.

THE DEAD ARE ASLEEP.

The apostle's words are "concerning them which are asleep" about whom, it seems, some were sorrowing. It is evident that the popular theory of heaven-going at death was not in any sense considered here, either by the writer or those to whom he wrote. They all believed that those for whom some sorrowed were asleep in the sleep of death, none of them entertaining the idea for a moment that they were alive and better off in realms of bliss beyond the stars. Members of a modern "orthodox" church would have been viewing the sleep as pertaining to the body only, a trivial matter to them in view of their belief that their dead friends are better off disembodied than they were embodied; and a modern "orthodox" preacher would be considered a very poor comforter if he did not, in a similar circumstance, eloquently dilate upon the rapturous bliss their departed friends were enjoying in or beyond the sky. Deathbed and funeral comfort now, as prepared and administered in the religions of Christendom, is a very different article from that of the apostles. The doctors of divinity have a very different theory as to the nature of the case and they have consequently changed their pills of comfort to suit their changed diagnosis of the case. It is often the case in the domain of physics that disease is an abnormal condition of the mind, and doctors deal with it accordingly, allowing the patient to be deluded. In the religious world it is worse than in the medical; for in the latter there is an effort to restore the mentally affected to a normal state, while in the former the delusion is pampered and comforted in a manner to increase the religious insanity of the afflicted.

What would be thought of a popular preacher appealing to his people in behalf of their deceased friends in a way to imply that their friends were really asleep in death —really dead and not alive? The people would wonder what had happened to the preacher, and they would inquire of each other, "Do you think our pastor really meant that our departed ones are dead? He tried to console us that they will have a resurrection, but would he have us believe that they lie dormant in death till the resurrection? That's what those people known as The Church of God believe; and does our pastor propose to impose such a doctrine as that upon us? We must see about this, and if he really does believe that our friends are dead and not 'gone before,' and if he has not comfort to give us but a resurrection away in the future, we had better ask for his resignation." This is how matters would run in such a case, and so "like people like priest." The people have been taught and trained to "love to have it so" and preachers are hired to proclaim it so. Hence the words of the apostle in the verses read would fare in the mouth of a popular preacher something like this: "But I would not have you ignorant, brethren, concerning them which are 'gone before,' that ye sorrow not, even as others who have no hope. For those you sorrow for are not dead, not asleep. They have "read their title clear to mansions in the sky, and bid farewell to every fear and wiped their weeping eyes. They are now basking in the bliss of heaven and when you die you shall join the happy band above, 'mount triumphant there,' while those who have no hope 'devils drag their souls away in infinite despair.' 'Wherefore comfort one another with these words.'" In this we have "another gospel which is not another," but a perversion of the gospel of Christ, the preacher of which, even if he be an angel from heaven, we are commanded to "let him be accursed" (Gal. i: 6, 8).

Now let us see what real comfort is afforded by the words of the apostle in the case we are considering. Verse 13—Your friends are asleep in death. I would not have you ignorant and sorrowful as others without hope. Verse 14—Jesus died and rose again, and became "the resurrection and the life." God "raised Jesus of Nazareth from the grave," and in this you have assurance that, since those for whom you sorrow sleep *in Jesus*, God will bring them forth also. Verse 15—Do not suppose that those who are alive and remain unto the coming of, the Lord shall prevent them that are not alive when the Lord comes, that are dead—asleep in the dust of the earth. They shall not remain dead like those who died without hope. Verse 15—For the Lord Himself, not by messenger, nor in a "spiritual" unreal manner, but the Lord Himself shall descend from heaven, the trump shall sound and the dead in Christ shall rise first—before those who are alive when the Lord comes shall be caught away. Verse 17—Then those who are alive shall be caught up, or away, with those who are previously raised, in clouds, or companies, to meet the Lord in the air; and so, in the state to which you shall ascend when you meet the Lord in the air, or firmament of His new heaven, "wherein dwelleth righteousness" so in that state shall we ever be with the Lord. Here is your salvation and that of those for whom you sorrow. Now do not sorrow any more, as those may well do who have no hope, but (verse 18) comfort one another with these words.

RESURRECTION OF THE UNJUST.

Some have erroneously concluded from this passage that there will be no resurrection of the unjust, because all who are the subjects of the apostle's discourse here are to "be ever with the Lord." This error arises from a short-sighted view, a failure to realize the fitness of things. There is a time for everything, a time to warn and a time to comfort. At the death-bed side and at the open mouth of the grave are not the places to address sorrow-stricken people upon judgment and punishment. When one calls to comfort the distressed it is not the time to bestow a look of wrath nor to utter words of vengeance. It is a time to speak words of consolation and to give expression to a heart felt sympathy —so far as truth and facts will allow, of course. The man who has nothing but vengeance and wrath in his words and looks has no business in the house of mourning. When one is addressing his friends in the language of hope, he does not stop to mar its beauty by interjections of words of judgment and punishment. The apostle Paul "spurned not to declare the whole counsel of God," but no one knew better than he how to speak according to the "eternal fitness of things"—the right words in the right place. This was a time for words of hope and comfort, and because for the time being he drew a curtain and kept out of sight the possibility of some he was writing to and of some of their mourned friends failing of the glorious triumph he held aloft, we must not conclude that he denied what he taught at other times appropriate—that "there shall be a resurrection of the dead, both of the just and of the unjust."

MEETING THE LORD IN THE AIR.

Now the question is how shall we derive comfort from the words "meet the Lord in the air," "caught up" and "clouds." Our Lord gives us comfort in the words, "Blessed are the meek, for they shall inherit the earth" (Mat. v: 5). The Psalmist declares that "such as be blessed of the Lord shall inherit the earth." "The righteous shall inherit the land, and dwell therein for ever" (Psa. xxxvii: 22-39). The wise man also declares that "the righteous shall be recompensed in the earth." All of the redeemed unite in the song of salvation, in which they sing, "Thou hast made us unto our God kings and priests, and we shall reign on the earth" (Rev. v: 10). Then again, Christ Himself is to return to the earth in like manner as he ascended (Acts i: 11, and "his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east" and the Lord shall be king over all the earth" Zech. xiv: 4-9). How then are we to understand that we are to "meet the Lord in the air, and so shall we ever be with the Lord?" And in view of the promises that we are to be blessed in the earth and that the Lord is to reign on the earth, how can we derive comfort from these words?

It is in sundry times and *diverse manners* that God speaks through prophets, Christ and apostles. To receive instruction and comfort from His words we must learn to discriminate between the "divers manner" in which he speaks. Literal language must not be confounded with symbolical, figurative and spiritual. With the ordinary care exercised in reading good secular books we shall not find it difficult to determine when we are reading figurative or symbolic language. The context along with a knowledge of the first principles of the oracles of God will guide us in the only channel that will lead to a proper conclusion. Every book has a right to claim that it shall be governed by its own meaning of the technical terms it employs, and surely the Bible has the same right. It is but reasonable that we should compare scripture with scripture to ascertain the sense in which certain words and phraseology are employed therein. The literal is, of course, the foundation of all figurative language. There is a literal earth, but the word *earth* is used for the people of the earth—"Hear, O earth." There are literal heavens, but the word *heavens* is also used for exalted position or political power. There are literal clouds, but the word *cloud* is used for a company of people, threatening trouble, and so on. If we read in our newspapers that there is a cloud in the political heavens we do not look up to the sky expecting to see it there. If we read "there is war in the air," we do not understand that the writer is referring to the literal atmosphere. In the world natural there are sun, moon, stars, clouds, air, etc. When we use a figure of speech drawn from the world natural we must be consistent. Hence, if we employ the word *heavens* to represent a [illegible] we must, to be consistent, allow [illegible] sun, moon, stars, clouds, air or firmament in the heaven of which we are speaking. The sun, moon, and eleven stars of Joseph's dream were in the [illegible] of the little family of Jacob; and Jacob had no [illegible] in seeing the meaning of the [illegible] and their application to himself [illegible] —as the sun, the mother as the moon and the eleven brethren of Joseph as the stars, with all their servants and belongings as the earth ruled.

(To be continued.)

INSTINCT IN ANIMALS AND MAN; OR SOME THOUGHTS FOR EVOLUTIONISTS AND OTHERS.

To the student of nature one of the most marvelous things is the instinct of the lower animals, and the wonder increases as we descend in the scale of creation and observe that the necessary mental endowment is quite as perfect in the smallest creature as the ingenious mechanism of their microscopic bodies.

Instinct may be defined as intuitive knowledge and wisdom or the power to know what, where, when and how to do the right thing to accomplish the desired end. Among insects this unerring power is fully developed, sometimes exasperatingly so. The apple moth picks out he tree in the dark, if it's one in a thousand, and deposits its eggs in the proper place on the blossom. The developing larva, again untaught, knows where to find his way to the heart of the budding fruit. The chestnut moth selects the chestnut tree and proceeds forthwith likewise. The potato bug shuns everything but the potato plant. *that* he will find in the densest crop of weeds and carefully spawn on the under side of the leaf to the dismay of the husbandman.

Then in the wasp family we have an endless variety of instructive intelligence in combination with marvellous skill and foresight. Especially interesting are those who work above ground in the open day where one can watch them, either in communities building themselves huge water proof paper nests or as individuals modeling clay like a potter with the form of a neat vessel as a receptacle for the egg, victualling it with a supply of live stock in the shape of spiders for the nourishment of the developing offspring, then carefully sealing the jar, so shutting out marauder and shutting in the food supply. Then we have the ubiquitous and better known example of the ant that even Solomon commended for human emulation and the much more popular honey bee whose social arrangement far surpasses anything that humanity has done so far.

Again we have a world-wide example of instinct in the migratory birds, most mysterious to those who have studied the subject most. This is an instance that belts the globe and spans the ages: "Yea, the stork in the heavens knoweth his appointed time and the turtle and the crane and the swallow knoweth the time of their coming," remarked Jeremiah three millenniums ago; and one has but to read the latest bulletins on the subject issued by the U. S. government to add to the surpassing wonder of the thing.

But all such is easy to the evolutionist. *He has concluded* that certain trains of circumstances and experiences graves on the subconsciousness of each individual the memory of all former generations, giving them a sort of prophetic judgment to meet the contingencies of futurity in their own special cases. On the principle that "the fathers have eaten of the sour grapes" and endowed the children with a "cumulative inheritance" of high art and refined taste. Why the thing does not work all round the same way is not explained, nor how we, the supposed offspring of many generations of weather-beaten apes and tadpoles, happen to be so void of any inheritance of useful instincts not enough even to find the way home. One of the brightest men of my acquaintance, who had traveled all over the U. S. by rail, on one occasion lost himself near my house in a little patch of woods and brush, and after spending many hours in a vain attempt to extricate himself, had to shout for rescue to a farmhouse that was fortunately within hail, and when delivered he was almost prostrated. That same wood [illegible] ing place and playground for sucking pigs, and no purblind puppy would have erred therein. And so they tell us that the instincts of humanity have been "atrophied" from lack of use and exercise: but have we not for all these toilsome ages been trying to find the way, particularly the way home? Why should we have lost the art? Nevertheless the fact remains that if a man is lost in the thicket in darkness, all he has to do is to mount his mule and give it the reins and *it* will find the way out. If he has no mule there are chances that the buzzards will find him—they know how, too!

Now this atrophy of instinct by disuse is another mistake, not to say humbug. There was a certain breeder of ducks in New England who advertised his stock as belonging to a breed that for many generations had seen no water in quantity, that they would not know what to do with it. I incubated about thirty of his eggs, but the ducklings found their way to the river so soon after they broke the shell that the steamboat swells left but a remnant and when they *grew* they didn't seem to care about staying in sight of land. And while on the subject of swimming, it would be well to call to remembrance the fact that all the animal races who do not fly swim instinctively when forced to take to water, the sole exception being the human race, yet the bodily construction of man is so well adapted for swimming *when he learns how*, that pearl divers and men of the Pacific islands have been known to attack a shark in the sea and kill it with a hunting knife. "Still to "fall overboard" is almost certain death to the human being who has not patiently practiced aquatic gymnastics.

Once upon a time our folk came into possession of a house cat that had contracted habits not in accord with tidy housekeeping; court martial was held and sentence of death duly imposed. Pussy was tied comfortably in a fertilizer sack with sufficient brickbats, and so forth, and I was delegated to be the executioner. As cleanliness is next to godliness, I, with regret, undertook the sad affair, carefully carried my charge to the end of the pier, dropped it in the river and watched it sink, sink, sink, standing by till I supposed the last of poor pussy's breath had bubbled to the surface, and all was still. Then with sentiments appropriate to the occasion, I was about to turn for home when suddenly pussy—who had ripped the sack—bobbed to the surface like a cork, shook the spray from her whiskers, looked all round to see which was the shore side, and struck out like an otter for home and the parlor carpet; and I noticed as she swam rapidly past me that she was "sculling with her tail as a muskrat does. Keeping in mind now that for at least five thousand generations of house cats—since when they were mummified in Egypt—they have never had their fur wet if they could help it, doesn't this "atrophy through lack of use" sound like nonsense?

If some member of the human family—some drawing room statesman or other land lubber hero who had never been in even a bathtub before—had been thus summarily dealt with, and projected suddenly like Monte Cristo from the Chateau D'If into ten fathom of water, what do you suppose would have happened to him? And would it have mended matters if his grandfather had swam the English channel or his mother had navigated Niagara river in a barrel?

Now, there are some theorists who deny that the lower animals have reason, suppose that this instinct is something on the order of automatic action, the result of some sort of mechanical process that winds them up, sets them going, and turns them loose. Those who have watched some of the more intelligent of the insect tribes, for instance, [illegible] well prepared to say that their modes of work, as well as their motives for work, are quite as logical as any human effort, and the results quite as productive in proportion to say the least; moreover, they are perfectly [illegible] to [illegible] the various requirements of different conditions, and when they make a mistake they correct it—and they err sometimes in detail. I remember one mason wasp that was building in my shed, who found some fresh slacked lime that she thought would answer her purpose as well as any other mud, and she actually succeeded in building one cell complete and part of another in the beautiful, pure, white material. Of course the caustic quality of the stuff prevented her from using it long; so like a wise mistress builder, she resumed the old clay and finished the usual way. All beekeepers are familiar with the wonderful resourcefulness of their little workers, how they close cracks, circumvent enemies, throw out the drones when they are useless and so on.

The naturalist, Hans Gadon, speaking of leaf cutting ants in "Through Southern Mexico," says: "It's a fascinating subject leading straight to fairy land, and it's easier to clothe some of the astounding facts in fairy language than to try and express the complicated conditions in scientific terms. According to this author these ants feed on a certain kind of mushroom that they plant and grow themselves, using the leaves of certain trees, not as food, but as a ferment to produce the food; and to this end they chew these leaves into a pulp to make a "mash" whereon the mushrooms grow. In his description he says: "We have in fact walked into a huge scientifically constructed mushroom bed—a farm for the cultivation of mushrooms. That the whole thing is in good working order is soon impressed on us by the territorial army, the garrison of soldiers who are swarming out to attack." In our own climate the "ant cows" or *amphides* that communities of ants set out on our rose bushes and vines is a similar instance of forethought in husbandry.

H. C. McCook, in "Nature's Craftsman," says: "It seems an amazing instinct that sends slave making ants on predatory raids to recruit the domestic laborers of their commonwealth by mature and larval captives of other species of their own family, but even more surprising is the instinct which leads ants to appropriate to their uses insects of another order and wholly different habits and to create for them a natural and

Continued on Page 3—6th Column.

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CLEVELAND, OHIO, JULY 12, 1911

EDITORIAL

TRUST, BROTHER MINE.

Should your trusted friend betray you,
Brother mine,
Deem not all men false, I pray you,
Brother mine.
Ever heed this truth divine,
That among life's motley crew
Hearts there are which still are true—
Hearts to feel for you—for you.

If God is "kind even to the unthankful and the evil," we can afford to be magnanimous.

To know the worst is one way whereby to better it.

Popular Faith is the prostration of reason before the throne of superstition. *Bible Faith* is the hearty belief, the joyful reception, the child-like submission to the attested word of God.

It is something to "study to be quiet and mind your own business." Not a very high attainment surely—but too high for some in all ages.

Good achieved with labour remains when the labor is forgotten. Pleasure attained by evil is soon forgotten, while the evil remains.

It is amazing how enthusiastic some men become "in duty to myself"; and how apathetic the same are when it is a question of duty to God and neighbor.

"The term 'dragoon' (British cavalry) is derived from the Roman *draconarii*, who bore lances ornamented with the figure of a dragon, and were trained to fight both on horseback and on foot."—*Fonblanque.*

You and your company are sure to assimilate. Therefore be particular and exclusive. "He that walketh with wise men shall be wise."

Bro. H. Juergensen, of Barberton, Ohio, writes: "Do you realize, dear brother, how big a job you have taken upon yourself in editing the *Restitution?* I do not think you do, nevertheless, the Lord will add his blessing to make you *strong* in your weakness. Then in due time, when we least expect it, the Lord himself will lead us to victory. May the dear Lord find us at our duty."

During August many of our readers will have a holiday. The truth, however, must not be dismissed during your time of recreation. It will help to keep you spiritually minded if you will use a few hours of your time in writing an article for *The Restitution*. Try it.

MARRIED.

On the evening of July 15th, Brother Wm. W. Horton and Sister Luella Smith, both of Cleveland, Ohio, were united in wedlock at the editor's study. They are both held in high esteem by the church, and deservedly so, for their work's sake. As their pastor we wish them well; and in this wish we represent the sentiment of the entire church. The Lord's blessings be with them as they travel the pathway of life.

BRIEF PRAYERS, SERMONS AND ARTICLES.

In orthodox churches "long prayers" (Mk. 12:4) are in fashion. Short prayers, however, are more appreciated in hot weather, and—a very weighty consideration—they are Scriptural. When our Master taught his disciples to pray he stated all our temporal and spiritual needs in a few choice sentences, and then said "Amen." Matt. 6:13. When confronted by sudden danger of drowning, Peter made a prayer for his deliverance in this short request: "Lord, save me (Matt. 14:30). Had he made a long drawn out prayer like a preacher of to-day, he would have drowned before he reached the "Amen."

Brief sermons, especialy during the summer months, are in season. Save your long sermons, and those of deep subject matter, for winter. Long and labored discourses in hot weather to sleepy auditors is wasted effort. Often have we heard brethren preach sound orthodox sermons and other things that were "sound," when the audience, instead of listening to the excellent discourse, were wondering when the end would be. This is certainly "beating the air" (1 Cor. 9: 26), and hot air, too.

And brief articles: how scarce they are! *You* read the concise articles; you enjoy the brief compositions; and you rarely read the long ones, except in part. Others do as you do. If you want your writings read, enjoyed, and appreciated, be brief. Go right to the heart of your subject the first stroke. Do not say you are beginning your article; begin: do not say you are concluding it; conclude. With introductory and concluding surplusage omitted, you will soon learn the art of brevity. Brethren, you cannot write too many articles for *The Restitution*, but you can write them too long.

THE INSPIRATION OF THE BIBLE A TEST OF FELLOWSHIP, No. 11.

The Apocalypse is one of the most interesting books of the Bible, and in some respects it is the most remarkable. It is unique among all written productions, in that it comes from one who was *for a time* in the death-state:—"I am he that liveth, and was dead; and behold, I am alive for evermore" (Rev. i. 18). When Jesus Christ gave it to John he had not only undergone resurrection; he had also been endowed with Spirit-nature. Of this he gave to the apostles, before ascending to heaven, "many infallible proofs" Acts i. 3). To those who have since become his disciples, it is impossible to afford the same proofs; they have not, however, been left without evidence. In this, the latest inspired writing, Jesus Christ predicts the disintegration of the Roman Empire, the development of the Papacy, the rise of the Mohammedan power, and the decay of Turkey, &c., &c.; all of which have come to pass. These and other predictions have been to the "servants" of God—(Rev. i. 1).—"infallible proofs" that their high Priest was in heaven. A more convincing mathematical demonstration of his resurrection from the dead could not, in any circumstances, have been provided. Whatever doubts there may be concerning the authorship of the other books of the Bible there should be none respecting the Apocalypse; and yet without understanding those that have gone before, it is incomprehensible; they are indispensible to its exposition. It may be described as not only "rooted in the prophets," but rooted in all the rest of inspired Scripture.

It is presumable that a book of this character would not be devoid of testimony concerning that to which it is so closely related. Among its opening statements we are informed that John "testified the word of the Deity, and the testimony of Jesus Anointed" (Ch. i. 2, Eureka translation); and before the close of the first chapter it is said that John was in Patmos "for the word of God and for the testimony of Jesus Christ" (ver. 9). Apart from the symbols requiring prophetic or apostolic words to explain them, there are several references to Old Testament historical matters, viz., "Balaam" (chap. ii. 14); "Jezebel" (chap. ii. 20); "Sodom" (chap. xi. 8); "The Song of Moses" (chap. xv. 8); and "David" (chap. xxii. 16). If it were not for the books of Genesis, Exodus, Numbers, Kings, and Samuel, we should be without the means of fully understanding these passages. It cannot be supposed that Jesus Christ would send to his brethren a message from Heaven, referring them for details about the past to uninspired writings; it is highly improbable, to say the least. Indeed, the incidental way in which these events are alluded to is in itself evidence that they are all from the same author. Thus, Christ, since his resurrection, puts the seal of his authority to the inspiration of the books just enumerated, which are all more or less historical. If the inspiration of the Pentateuch be admitted, it is difficult to understand on what grounds the books extending from Joshua to Esther can be otherwise described, for they all narrate events in the history of the Jewish race. It would be a most extraordinary anomaly if the journey from Egypt to Canaan had been written by the Spirit of God, and the events after crossing the Jordan had been left to the spirit of man. If the life and covenant with Abraham needed a divine record, surely that with David required the same.

The epistles to the seven churches contain some valuable instruction as to the attitude ecclesias should assume toward false teachers among the brotherhood. The ecclesias at Ephesus was specially commended for its faithfulness in this matter:—"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars" (ch. ii. 2). After what has already been said about "evil workers" (Phil. iii. 2) it is not necessary to enlarge on the expression "them which are evil." The words are sufficiently comprehensive to include wrong practice and false doctrine. "Them which say they are Apostles," can only refer to members of the one body who for the purpose of teaching something contrary to sound doctrine, claimed to be specially sent of God; for none of the faithful brethren would assume a position which was specially restricted to the twelve. Some of these "false Apostles" (1 Cor. ii. 13) endeavored to undermine the work of the Apostle Paul, who says of them that "their end shall be according to their works" (ver. 15). Whether or not they denied in words the inspiration of the "holy Apostles" (Eph. iii. 5) they did so in effect; they endeavored to weaken the influence and authority of one at least; and in acting thus they practically aimed a blow at the whole work of Divine inspiration. If Paul were not sent of God, neither were the other Apostles, between all of whom there was perfect harmony; and if the Apostles were not God's messengers, neither were the prophets, for they all spake the same thing. The Apostle Paul's vigorous condemnation of these apostolic counterfeits is an illustration of the way in which he would have acted in the present controversy. Although he may not have been charged with the rejection of inspired writings, he had to meet an attack on his speaking; one of the grounds being that "his speech" was "contemptible" (2 Cor. x. 10); between the two there is practically no difference. His opponents appear, also, to have raised the objection that Paul was not one of the original twelve. When there is an inclination to reject any of God's appointments it is always easy to find some plausible argument for not accepting it. A too can devise a reason for contesting anything and everything; a wise man weighs the *pros* and *cons*, and decides in favor of those which preponderate. The "false apostles" and their followers were "fools" (2 Cor. xi. 19), they ignored the most important facts of the case; to these facts the apostle appealed to refute them (2 Cor. xi. and xii. chapters). What ever effect his exposure may have had at Corinth, it evidently produced a good result at Ephesus; the brethren there rejected those who falsely claimed to be apostles; they made the requisite distinction between the holy and the profane, and for this they are commended.

The ecclesia at Pergamos had held fast the "name" of salvation, and had "not denied" the "faith," even in times of persecution and martyrdom (Rev. ii. 13); but this was not sufficient to entitle it to unqualified approval; the Spirit had "a few things against" it: in its midst, and, therefore, in its fellowship, there were "them that held the doctrine of Balaam," and "also them that held the doctrine of the Nicolaitanes." These names, as shown in *Eureka, Vol. I*, are symbolic; their application, therefore, is not confined to first century teaching; any false doctrine of an analogous character is within the scope of their designation. That which leads spiritual Israel astray from the word of God is a "doctrine of Balaam;" and that which vanquishes the people of God is a Nicolaitane doctrine. Doubts and denials concerning the divine authorship of parts of the Holy Scriptures cannot but have a greater or less effect in both these directions. The fallible authorship belief is a Balaamite and Nicolaitane doctrine in an incipient form; it is saint-vanquishing, and inspiration-nullifying. It is therefore included in that "thing" which the Spirit says, "I hate," (ver 15). That which is hated by the Spirit must be hated also by those who "have been all made to drink into one Spirit," (1 Cor. 12, 13). The love begotten by the Spirit "rejoiceth not in iniquity, but rejoiceth in the truth," (1 Cor. 13, 6); and like Christ it must be able to show that it has "loved righteousness and hated iniquity," (Heb. 1, 9); it cannot do this, if through sympathy with fraternal flesh, it has fellowshipped those who detract from the accuracy of the Spirit's writing. Love is greater than faith and hope, but only when regulated by the precepts of the Spirit: when at variance with these it is the expression of mere natural feeling. The heart as well as the intellect requires to be circumcised (Rom. ii. 29). True love for God begets love for that which He loves, and hatred for whatever He hates (1 Jno. iv. 6-7). When either characteristic is absent there is a deficiency of the Spirit of Christ," without which we are "none of His" (Rom. viii. 9).

The *teaching* of false doctrine is considered by some to be the only safe ground for withdrawal from fellowship. This is an unsound principle; unity of mind (1 Cor. i. 10) is dependent on belief, not on public teaching. It is not a question as to whether a brother promulgates error, but as to whether he embraces it; if it were not so those who chose to keep silent, or had not the ability to teach others, would be exempt from disfellowship. The charge against the Pergamos ecclesia, was that some of its members "held" falsehood, and the warning given was that if they did not "repent" the Spirit would come quickly unto the ecclsia, and "fight against" the holders of error "with the sword of" its mouth" (ver. 16). To escape such a visitation, the ecclesia would be compelled to discontinue felowship with the holders of the Balaamite and Nicolaitane doctrines, unless they changed their minds.

CORN SHEAVES GATHERED FROM EVERYWHERE.

The Destruction of the Canaanites.—"It is not God's way to justify Himself at the bar of His creatures' judgment. He acts and speaks autocratically. But in this matter He has deigned to explain His decrees. Men read the Bible story in the false light of the evolution craze. They picture to themselves a number of semi-civilized tribes on the upward path of progress, exterminated by an invading horde of religious fanatics. But the Christian knows that they were a degenerate and apostate race, whose destruction was decreed by a God of infinite mercy, because they had given themselves up to unnatural and loathsome sin. Four centuries had passed since Sodom fell. And among the citizens of Sodom not even *ten* could be found who were clean of the evil. What, then, must have been the condition of the land when God at last called in the Israelites as His executioners? Of the guilty nations there was one that seemed still to merit pity, and on account of that nation the judgment was delayed. If for four generations the favored people were left as strangers in a strange land, it was '*because the iniquity of the Amorites was not yet full.*' " —(Sir Robert Anderson, who thus speaks in "The Bible and Modern Christianity," adds that the destruction of the Canaanites was a difficulty to his faith until he acquired a larger and more vainful knowledge of human nature through his connection with Scotland Yard.—Editor.)

Words, Ideas and Inspiration.—Words are signs of ideas both common and revealed. Revelation in its restricted meaning, signifies the things revealed or made known by the Spirit of God. Hence the ideas contained in the Scriptures are spiritual ideas or things: and these are expressed in spiritual words and phrases, or signs adequate to their conveyance. Thus Paul says, "Now we have received not the spirit of the world, but the spirit which comes from God, that we might know the things which are given to us by God. Which things also we speak, not in words taught by human wisdom, but in words taught by the Spirit, explaining spiritual things (or ideas) in spiritual words." Now here are two classes of words—first, "*words taught by human wisdom,*" and second, "*words taught by the Spirit;*" the former may be termed the language of Ashdod, and the latter the language of Canaan. It is a rule, which you will find sustained throughout Scripture, that spiritual ideas are never couched in the language of the philosophy contemporaneous with the writers of the word, nor are human traditions clothed with spiritual words. Hence, if a phrase current among the philosophers of old and the people, be not in the Bible, the *idea* of the phrase is not there either. Now, the phrases "immortal soul" and "immortality of the soul," belong to the first class, namely, of "words taught by human wisdom," for neither of them is to be found in the Scriptures from Genesis o Revelation.

The Clergy and Infants.—Why do the clergy make so much ado about infants? I will tell you. They know well the sympathy existing between mothers and infants; to persuade the ladies that their infants were liable to the pains of hell for ever, was a sure way to get them to put their offspring under priestly tutelage; they springle them as a sign that they are regenerated, and therefore elect; this astisfies the mother, and she blesses the holy man. Having thus secured the ladies, by them they control the men; next comes the purse and then the sword, by which they rule the world. This order of things, however, is now considerably broken up; never we trust to be reestablished.

CORRESPONDENCE.

Dear Restitution

My father is still at Falls City, Oregon, stopping with me. His health is not altogether the best, but he is still able to work and do some good in proclaiming the Gospel of the Kingdom. He was granted letters by the Northwest Conference of the Church of God. He holds himself in readiness to answer any and all calls made for him to go to different localities in any part of the Northwest or California and Arionza, as long as he is able to preach. He thinks some of making another trip this fall through Southern Oregon, California, and Arizona, if there are enough calls made along the line of travel and his health permits. He wished me to write for him as his hand has become rather unsteady, although his heart is still in his Master's work

Very sincerely yours,
S. Raphael Skeels.
Falls City, Oregon

A UNION MEETING.

On Sunday, May 14, 1911, sundry members of the Church of God at Brooklyn, New York, journeyed to Newark, New Jersey, to meet in union service with the Newark brethren in their hall in the "Arcade," Broad street. The day was fine, but the service was finer. Happiness was constantly present, for friendships were renewed, joy abounded, harmony reigned, truth prevailed, faith was strengthened, hope increased, and love was supreme. Thus was man benefited, Christ praised, and God glorified.

The morning session, which was presided over by Brother James Brown, of Newark, was for the purpose of commemorating our Lord's death, which was done in a befitting manner, after which Brother Edwin S. Hardcastle exhorted on "The Significance of the Broken Body and the Shed Blood of Christ," from the text: "Behold the Lamb of God that taketh away the sin of the world."

At 12:30 all sat down to a bountiful lunch, furnished and served by the Sisters of Newark. After lunch and until 2 o'clock, the time was taken up in social intercourse, when the brethren seemed to live much in the past, for those who personally knew Dr. John Thomas seem never to tire of telling the younger members of the glorious times "we" had when the "Doctor" was at the helm: what an able speaker he was, the large meetings; the strict attention paid to every word uttered; the ge... dec... orum; the special meetings for the Jews, and above all, the converts made.

The afternoon meeting was opend at 2 o'clock with Brother Wm. Rothe, of Brooklyn, N. Y., in the chair. His subject: "Thoughts Suggestd by Studying the First Chapter of First Peter." I will not attempt to give even an outline of his remarks, for as the meeting lasted close on to three hours it would take up too much valuable space in "*The Restitution;*" but I will give you the names of the speakers and their themes. Brother Benjamin J. MacDonald, "God the Author of the Plan of Salvation;" Brother James E. Leslie, "At the Revelation (or revealing) of Jesus Christ;" Brother Daniel Dietz, "Elect According to the Foreknowledge of God;" Brother J. Alexander Fisher, "Just Three Words, "He Believed God, or Abraham's Faith;" Brother James Evans, "A Pearl of Great Price;" Brother William H. McDonald, "The Evolution of Truth;" Brother William H. Donaldson, "A Peculiar People, Because we Believe God;" Brother James Brown, "A Practical Talk Concerning Peter;" and Brother Edwin S. Hardcastle, "Peter, a Representative Man." All were good; some were better, but whether "good" or "better" all was harmony and on each face was imprinted peace and joy.

We are now looking forward to October, when it is hoped the brethren and sisters of Newark will be the guests of the Church in Brooklyn.

These meetings are very inspiring and calculated to do much good. May we continue in the service of the Master till He comes, and may God have the glory. Amen!

Alex. D. Donaldson.
127 Ryerson street,
Brooklyn, N. Y.

SCATTER TRACTS.

Scatter tracts. They are noiseless guns, but quite sure to hit, reaching farther than the sermon, going over the hills into the cottage home and behind the barred doors of the city slums. The boy reads them, is wounded and comes to the Master to be healed. The tired business man picks one up and learns where to go to find rest. The faithless one is started by a little leaflet dropped at his feet, that assures him "There is a God," and he turns to the Book for help and salvation.

The good done by tracts is beyond all calculation. The Reformation was helped on by tracts. Many of our greatest workers from that time down to the present have been converted by tracts. The Advent message was heralded over the world by tracts; life only through Christ has been taught in large measure by tracts.

The preacher who has and holds fast to the truth is all right, but he needs these little gems to supplement his work. Every single individual in our churches can become a preacher of the gospel of a coming King and Kingdom by scattering tracts, books, and papers.

Dr. Joseph Chamberlain, of India, before his death could count 1700 people who had been saved from heathenism by a little tract he had written. J. Hudson Taylor, when fifteen years of age, picked up a tract in his father's library and read it to pass away the time. It changed the whole tenor of his life. It caused him to give himself to God. Jews by the hundred are now being brought to believe that Jesus is indeed their long looked for Messiah just by reading tracts.

Brother Samuel Wilson did not underestimate the value of Christian literature. The paper, the tract, the Bible, must be put into the hands of dying men. A penny invested may mean a soul saven. Send out the tracts! (Amen.—Editor.)

S. Roxana Wince.
Piercetou, Ind.

LITTLE THINGS.

Watch for the little sins, which like little insects, hide away and eat at the heart and life of character. Don't think because little unkind deeds and acts are not seen by all that they do no hurt. Don't blind yourself with such a mistaken idea. *Don't hug* and hide a wrong thought, for it will make its impression on your character and face. When a person says, "Oh, well; such little things don't matter, for no one knows of them," that person is hiding away in the life little things that are deadening and weakening conscience. Remember a little sin is just as big in God's sight as any other. When a wrong thought pops up, put it way: positively refuse to make excuses for it. When tempted to say or do some little unkind act, even if so slight that the one intended to be hurt can hardly have grounds to defend themselves, put it out of the heart. Please God from the heart, for He sees the most hidden thought. If we go to work we will find we are growing in grace and overcoming daily, and we will soon hate the things we now excuse and love. Our lives will become clean and beautiful. "Blessed are the pure in heart, for they shall see God." Matt. 5-8. If we obey Him in all things, and go to work and pull out the weeds, good seed will take their place, and we will be among those who await His coming, and to whom He will say: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the 'joy of thy Lord.' " Matt. 25-21.

Mrs. Chas. Thomas.

OHIO CONFERENCE NOTICE.

The ninth annual conference of the Church of God will be held at Troy, Ohio, August 16-20. Those coming should write Brother Jno. Lehman, Troy, Ohio, R. 5. Come in the spirit of love that we may be built up and strengthened in our most holy faith.

Anna Lehman.

"Though we should be grateful for good houses, there is, after all, no house like God's out-of-doors."

NEBRASKA CONFERENCE NOTICE.

The annual conference of the churches of God in Nebraska will be held in Moorefield; Nebraska, from August 26 to September 3, inclusive. Meals will be furnished at 10c, and lodging free.

Now brethren, let us all make a special effort to be there and help make the conference a success. Especially to the isolated ones and the young people do we say, Come. Do not miss the chance of getting into the spirit of the work and understanding what is needed. This is the time when we can get in touch with one another and learn to love each other, if we come in the right spirit. Remember the conference should be in the interest of Christ and His work, not our desires.

Brother Huggins, of Cleveland, Ohio, Editor of *The Restitution*, has been secured as speaker. The most of us got acquainted with him last year, and will enjoy his second visit. The young people know him through the Berean lessons. We expect to have a "Berean Day" to be given over the young people. Let all be on hand to take part. If further information is wanted, write Brother M. D. Newell, Blair, Nebraska.

ALTA KING,
Sec'y of Conference Board.

OBITUARY.

George Elton was born February 3, 1828, and fell asleep in Christ July 1, 1911, at the age of 83 years, 5 months and 1 day.

He was born in Newton Tony, Wiltshire, England, and was the fourth son of John and Elizabeth Elton, who were the parents of six sons and two daughters, nearly all of whom have been readers of *The Restitution*, during the later years of their lives, David Elton, of Nottingham, Ohio, being the sole survivor of that large family.

George, early in life, manifested a love for the Scriptures, and carried a pocket Testament about with him while at work, and every odd moment was used, to acquire that wonderful knowledge of God's word, that he possessed.

Early in life he identified himself with the Primitive Methodists, then a little later, became a follower of Alexander Campbell; but still continued to search the Scriptures, and soon learned that Eternal Life could only be obtained through Christ, his attention being drawn to the meetings being held in Cleveland, Ohio, by Brothers Joblin, McLauchlan, Bond, Cherry and others in 1864, which he attended, he was able to learn the way of life more perfectly; and in 1865 put on the Name of Christ by immersion for the remittance of sin; since which time he has been a strong defender of God's word, on every occasion, and will be remembered as a speaker and writer, by many readers of *The Restitution*.

He was married to Hey Scott, September 23, 1852, and in 1854 emigrated to the United States, settling in Cleveland, Ohio; and to them were born six children, five daughters and one son; one daughter died in infancy, and two later in life; he is now survived by one son, Scott G. Elton, of Richland, Iowa, and Mrs. Fannie L. Saunders and Mrs. Jessie I. Upton, of Cleveland (formerly Collinwood), Ohio; also eight grandchildren and two great grandchildren.

He was a man that was universally loved and respected, by a large circle of friends and acquaintances, as was manifested by many during his short illness and at the funeral.

After listening to an explanation of his Hope and the reading of some of his favorite hymns, we laid him to rest in beautiful Lake View Cemetery, beside his loving wife whose loss he had keenly felt for nearly two years.

SCOTT G. ELTON.

Richland, Iowa.

HYMENEAL.

At high noon on Monday, April 24, 1911, in the Borough Hall, Brooklyn, New York, Brother James F. Gelletely, of Baltimore, Md., and Sister Charlotte Kerr, of Edinburgh, Scotland, were united in marriage, sundry members of 31—110-R—Hemmeter July 18 .... .. the "Church of God" at Brooklyn and Newark witnessing the ceremony, and Sister Marion Leslie Donaldson and Brother James Brown, acting as witnesses. This was the culmination of a sentimental friendship which sprang up during Brother Gelletely's last visit to Scotland, where he met Sister Kerr, who was a "worker" in the "Rosburgh Street Hall," Edinburgh, a branch of "Baptized Believers," as the Church of God is known in Scotland. Brother and Sister Gelletely have made their home in Baltimore, where we hope, that through their efforts a branch of the Church of God will spring up. "God moves in a mysterious way, His wonders to perform" and who knows but what this was His reason for making acquainted this couple. We saw much of Mrs. Gelletely while she was in New York, and we formed a very high opinion of her character, business ability, Christian knowledge and charity; and we hope, trust and pray that the union of these two, who are united in hand, united in heart, till death do them part, shall be a union not only to themselves, but also unto God, and that their service shall be unto Him, and that his presence and blessing shall be with them always.

ALEX. D. HOUSTOUN.

THE BLOOD OF THE NEW COVENANT.

As "all the people" were sprinkled with the *blood* by which Moses dedicated the covenant he enjoined upon them, before they could attain to the inferior hope it set before them, or also it is necessary that every one, without exception, should be sprinkled with the precious blood of the better testament even with that of Jesus, before he can be come entitled to the better hope. The *blood of the New Covenant* speaks better things than the blood of the Mosaic. It speaks of the "good things to come," of which Jesus is the High Priest, not Aaron. It speaks of the good things of the better hope, and of the eternal redemption he hath obtained for his people individually and nationally. It is Israel's hope emphatically; and no Gentile man or nation can partake of it, that is not sprinkled with the blood of the covenant that it sets forth. Even Israel's own nation will partake of it in no sense until "all the people" are sprinkled by the covenant blood; for it is by virtue of that blood alone, that they possess the land to be expelled no more; and as for the righteous dead, it is "By the blood of thy covenant, O Messiah, that Jehovah sends forth thy prisoners out of the pit in which there is no water."—(Zech. ix. 11.)

But Moses sprinkled the book and all the people with a bunch of hyssop and scarlet wool. He had a vessel containing the water and the blood within convenient reach; but where is the blood of the better covenant? How can access be obtained to it? How can it be sprinkled upon all the people from age to age, and generation to generation, who shall inherit the hope when the time of its development shall arrive? These are questions easily replied to from the testimony of God. The blood of the covenant was poured out at Jesus' side, bathing his body, and dripping on the dust of Palestine. Had anyone caught the blood in a vessel, and with a bunch of hyssop and scarlet wool sprinkled even believing people around, it would have availed them nothing. It would have been presumptive evidence that those upon whom it was found had been engaged in his murder; but it would have been no proof of their interest in the hope of the covenant which it dedicated. It was, when pouring out, the blood of an unrisen Christ: and, therefore, of no then present efficacy. After Jesus had come to life again, and ascended to the Father, the blood which was dried up was nowhere to be found here; nor, if to be found, was it then known to what use it was to be applied. It is evident, therefore, that the existence of, or accessibility to the material blood, is not a question needing to be entertained; and that it was not intended to be used ceremonially, as Moses used the blood of his will. Romanish priests pretend to manufacture, or rather incarnate, wine into material blood of Christ, which like greedy cannibals, they permit none to quaff but their impious selves. But the common use of the covenant blood in sprinkling or drinking was never intended. The blood of the covenant which sanctifies, is no common or unholy thing. It is too precious to be dispensed indiscriminately in any sense; or to be placed at the disposal of ignorant and fleshly-minded priests. Save the drops that bedewed the dust, Christ took with him his blood to heaven; for "With His own blood He entered in once into the holy place, into heaven itself, now to appear in the presence of God for us." Standing then before the throne, He appeared as a lamb that had been slain, His wool of snowy white, dyed scarlet with His blood. There is the blood of the covenant; not on earth, but in the holiest of all. The blood of the covenant being in heaven, and we upon the earth, there must be some appointed thing as a medium of access to it. The blood is to justify and to sanctify, or to cleanse and make holy those who are sprinkled by it. Such are said to stand in the grace of God, rejoicing in hope of His glory. If then we ascertain how access is obtained into this place, we also learn how access is obtained by the blood of the covenant. Paul says, "We have access by faith;" a saying which agrees with that of the prophet, "The just *shall live* by faith." "God," says Peter, "puts no difference between Jews and Gentiles, *purifying* their hearts by faith." "I send thee," said Jesus to Paul, "to open the eyes of the Gentile, to turn them from darkness to light, and from the power of Satan unto God, that they may receive *forgiveness of sins, and inheritance among* them, who are *sanctified* by faith which is in Me." "A man is *justified* by faith without the deeds of the law." "There is one God who shall justify the Jews on account of faith, and the Gentiles, through the faith." Such is the testimony of Scripture on this all important subject, which summarily amounts to this, that the sons of Adam are purified, sanctified, justified, or pardoned, and obtain eternal life by faith or, in other words, as the apostle says to those who had been delivered from their past sins, "In grace ye are having been saved (*sozosamenoi*) through the faith; and this not of (or originating from) yourselves (exhymon); but the gift *of God*." By faith in *the* faith the great salvation is obtained, when the better hope, which is the subject of it, is no longer unseen, but an eternal and accomplished reality.—*The Herald*.

ROME'S DYING STRUGGLE.

It is difficult for us to see how one can stand with open Bible in hand and view the great panorama of current events in the days which we live, without exclaiming in the words of Peter on the day of Pentecost, "This is that which was spoken by the prophet." Wonderful indeed are the signs of the times, in the light of the "more sure word of prophecy; whereunto ye do well that ye take heed." In these days of higher criticism we certainly have in fulfilled prophecy a great argument for the divine inspiration of the Bible.

One of the many evidences which go to show that we are living near the end of the age is to be found in the present condition of the apostate church of Rome. Thrown from the beast, the reins of temporal power torn from her grasp, her wails are heard as in her grief she bemoans her much deserved humiliation. Hated and tormented in those lands that know her best, she sits on "many waters," and seeks to exert authority whenever and wherever she can among the nations of the world. Her lovers at home having forsaken her, she naturally would win suitors for herself abroad if she could.

But will she succeed abroad in making up for her losses at home? We do not think so. Her history is known too well for that. But that she is making a desperate effort in this direction is evident. It might well be expected; but, however she may paint her face and speak in another tone of voice, the features of the woman "drunken with the blood of saints" shows through, and it is not difficult to detect the accent of her upon whose forehead a name was written, "*Mystery, Babylon, the great mother of harlots and abominations of the earth*" (Rev. 17:5).

According to one writer, Joseph McCabe, Rome has lost 80,000,000 of adherents in about half a century. Forty years ago the city of Rome was taken from the control of the pope, and the celebration this summer in commemoration of that event cannot be other than most painful to the unhappy "prisoner in the Vatican." The Waldenstans, who for so many centuries were persecuted by the Roman Church in a vain endeavor to exterminate this little body of Christian believers, are about to build a church to seat 1,200 people in "the Eternal City."

Volumes might be written on the calamities of the papacy. One needs but to read the story as recorded by the historian and in the daily newspaper to see that the judgment has sat, and that they have taken "away his dominion, to consume and to destroy it unto the end" (Dan. 7:26).—*L. J. Carter*.

LOYALTY TO GOD.

Isa. 1:16.

"Wash you, make you clean; put away the evil of your doings from before mine eyes, cease to do evil.' In this verse Isaiah is exhorting the people of Judah to repentance. From reading this verse we would naturally suppose that they had been disloyal to God after all that God had done for them; and Isaiah bewailed their wickedness, because it had been so great. He is trying to persuade them to repent of their wickedness, and show loyalty to God. As we all know, nothing displeases God as much as disobedience, and each time we disobey Him, or do an evil thing in His sight, and do not repent, our garment is spotted that much more, and we are told to keep our garment clean and pure. The people of Judah were so wicked that Isaiah in exorting them, says: "Wash you, make you clean." Before we put on the name of Christ by baptism, our garments were not clean; for our sins had not been washed away; but as we rose from our watery grave, we appeared before God clean and pure. It should be one endeavor to show our loyalty to God by striving to keep our garments clean.

There are a good many ways in which we can show our loyalty to Him; and I hope I can now point out in brief a few of these ways. God does not like half-hearted repentance, and if there are any of our readers who are following after evil, it will not do us any good to turn from it half heartedly; but we are told in Rom. 12:9, "Let love be without dissimulation. Abhor that which is evil; leave to that which is good." Let us pray to God as David did, as we read in Psalm 51:9-10-11: "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me." We must seek pardon and cleanliness. The sermon which Bro. Huggins delivered to us last Sunday is one which I know I will not forget for some time; for it forcibly impressed me in regard to prayer. This is the way we seek pardon through prayer to God—and we can rely upon it that God will pardon us for all our sins if we give our whole heart to Him.

Another way in which we can show loyalty to God is to follow after good. We read in Isa. 1:17: "*Learn* to do well; seek judgment, relieve the oppressed; judge the fatherless, plead for the widow." This is what Isaiah is telling the children of Judah to do, rather than to continue in their wickedness. There are a good many ways in which we can do good, both to God and our fellow men. When we do an act of kindness at any time, no matter under what circumstance, be it be done to the glory of God, and not to ourselves, and we shall be rewarded, for we read in Matt. 25:40: "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We can rest assured that anything we do for our Lord and Master, it will be accounted unto us for righteousness. Let us remember that all the good we do, must be done in the name of our Lord. God does not love a proud and haughty person, or one that exalteth himself. "He that humbleth himself," is the one that will find favor with God.

"If ye love me, keep my commandments." John 14-15. This is one of the necessary things for us to do to show our loyalty to God. If we really love God with all our heart, we cannot help but keep His commandments; and to keep His commandments to follow after righteousness. As we have been told so many times, we cannot hold God in one hand and the world in the other. There are some of us, I am afraid, who are doing this because we do not realize the importance of clinging to God, and forsaking the pleasures of the world. We cannot serve two masters, *and serve them well. What we cannot do well is not worth doing at all.* If we chose now to be loyal to one master, I trust we will do it with our whole heart, and be loyal to the one or the other.

All of us have made our choice; and the question is, "Are we serving our Master as we should? If we are, as Bro. Huggins told us on Sunday, we will not have to go out seeking for pleasure to amuse ourselves, or to take up our time. If we do go out seeking for pleasure, let it be to bring others to know God. It ought to be a pleasure for us to work for God. We cannot begin to pay Him back for half He has done for us. You know it does seem as though the more a person does for us the more we expect them to do. It is nothing but our selfish desires working within, and we impose upon that person. We cannot expect God to work out our salvation for us after having made us so many great and precious promises. We cannot ask anyone else to do it for us either. That is one of the things we must each do for ourselves. Are we doing it? Let us show that much loyalty to God and be zealous for the honor of His name. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Ps. 115-1.

We know it was always a great pleasure of Christ to find a lost sheep and bring it back into the fold. We have no need to be idle, and ask what we can do. Brothers and sisters, there is plenty for us to do right among our own little family, for there are some who are lukewarm and indifferent. Christ, our great pattern, was always zealous in the work of His Father, and never let an opportunity slip by unimproved to do something for God. When we think of what God has done for us, and has promised us, we should always be ready and willing to render to Him whatever service we are called upon to do. If we are weak, He will help us, if we but ask Him. Each of us have our cares one way or another, but we should not let the cares of this world take up the time which should be given to God. God knows our abilities and He will not expect us to do more than we can, but we should have love for God's house; and it should be our supreme delight to meet at the house of God as often as we can, and mingle with those of like precious faith. The more we mingle with each other, the greater love we will have for each other, and it will be a pleasure for us to meet with God's people; and we will not desire to go out into the world and mingle with the world. "How amiable are thy tabernacles, O Lord of hosts. My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." Ps. 84:1-2. This is the way David felt and it is the way we should feel.

When I stop to think of all that God has promised to give us, if we are faithful, it is beyond my comprehension; but He has promised it, and I trust each of us will have more desire to work harder for God, so that we may enjoy all these good things. As I have said I have endeavored to point out in brief a few ways by which we can show our loyalty to God, such as putting away evil; turning from evil with our whole heart; seeking pardon and cleansing; following after good; obeying God's commandments; doing good to all in His name; being zealous, trying to bring others to know Him and love for God's house; and now I hope we will hear from others telling us of other ways in which we can be loyal to God.

"Loyal" means faithful to law, devoted, constant; and I trust each of us will strive to be faithful unto the end, and show our devotion for God and his Christ.

BESSIE NORTHUS.

Cleveland, Ohio.

A LETTER TO A FRIEND.

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32-page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

A $100,000 chair is to be endowed in a western university for the study of psychic phenomena. This ought to give the spirits a ghost of a chance.

Do not say all church members are bad simply because you have found *one*, any more than you would say all coin is counterfeit from the fact that one such has been detected.—H. A. Mitchell.

Never bear more than one kind of trouble at a time. Some people bear three—all they have had, all they have now and all they expect to have.—Edward Everett Hale.

Continued from 1st Page.

wholesome environment. Yet this is what the naturalist finds."

An unprejudiced mind can see from these and myriad other instances that the instincts of the lower animals answers all the purposes of a perfect, practical education in all the "mysteries of their craft," each for each, an endowment which the human family entirely lacks, and which we in a lame and imperfect way, attempt to remedy by the various institutions of so-called learning that more or less pretensiously stud, and sometimes cumber the soil of civilization, and for all of which we have only so far reaped, strife, war, hatred, and unspeakable crimes, for the confusion of tongues is nothing to compare with the confusion of ideas.

James Russell Lowell, in one of his essays, says: "These creatures that we affect to look down upon as the drudges of instinct, are members of a commonwealth whose constitution rests on immovable bases—never any need of reconstruction there." Imagine if you can, a world of creatures, with the high mental and moral capacity of human beings, working together in common cause by the "golden rule" like a hive of bees, for instance, or a nest of hornets for that matter,—can there be a better illustration of the "kingdom of heaven?" Could "angels round the throne" respect and conserve each other's interests more perfectly than ants in their burrows? Imagine a person with this marvelous sixth sense—that looks and sees—that sees and knows, like W. Cullen Bryant's "Waterfowl."

"Lo! by a Power whose care
Teaches the way along the pathless coast
The desert and illimitable air,
Lone wandering but not lost."

And there you have your "prophet like unto Moses." Editor Stead, Prof. Crookes, and Sir Oliver Lodge, calling themselves psychological students, sit for the unravelling of mysteries round a table in a dark room, listening for signal taps from the "spirits" of Oliver Cromwell, W. Ewart Gladstone, *et al.*, but there is as much psychological mystery and a great deal more intelligence in a five dollar pig than in all the ghosts that ever "squeaked and gibbered in the streets of Rome"; for the little porker after you have bought him and boxed him and brought him five or ten miles under cover, will find his way back through bush and brake, to the old home, and the old trough before next morning; if your pen is not pig proof, and where is the ghost that does better or half as well? Then we have Cornell and Yale and Johns Hopkins sending costly expeditions to the poles and the ends of the earth to find out if there is something left that they don't know, but consider, gentlemen, the unsearchable secret of the "setting" hen,—an incubated poulet perhaps patiently brooding, expectantly waiting, fondly greeting and kindly aiding her chicks and tolerating no interference from even a college professor, but in the "highly specialized" case of poor "atrophied" humanity, how different? The doctor, the nurse, the mother-in-law and a whole train of assistants, are considered necessary at such interesting periods and every last one of them has different opinions about the matter on hand, and often get in each other's way,—perhaps at loggerheads. What is the matter with us? We are instinct blind. The light that shines for the rest of creation to light them in their little life journey is not comprehended by our deep darkness.

In one instance, though, humanity has a sad vestige of the untaught and unteachable knowledge—the knowledge of our nakedness, the instinct of shame. Your "scientist" may account for clothes as a matter of keeping out the cold, but kind husbandmen blanket their horses and sometimes their cows, and ladies have dapper little suits made for their lap dogs, some have organ grinders for their monkeys, but monkey, nor dog, nor horse can ever be made to understand the mysterious something that we have discovered; and wherever the children of men dwell, and however hot the weather, they make manifest that they are children of Adam by some sort of a fig leaf rag that corroborates the simple story of Eden, and thus we bear the brand of sin with the royal badge of the divine authority.

J. L. GELLETLY.

Baltimore, Md.

Never step over one duty to perform another. Take them as they come.

"Sleep eight hours of the twenty-four, eat three meals a day, and walk on the sunny side of the way."—Robert Collyer.

The bee that gets the honey doesn't loaf around the hive.

IMPORTANT ANNOUNCEMENT

READ ALL OF THIS CAREFULLY

IN THE RESTITUTION OF JULY 5TH, BROTHER A. R. UNDERWOOD ANNOUNCED THE CHANGE OF OWNERSHIP OF THE "RESTITUTION." A NUMBER OF BRETHREN INTERESTED IN THE WELFARE OF THE PAPER HAVE FORMED A COMPANY AND PURCHASED IT OUTRIGHT FROM BRO. UNDERWOOD. AN APPLICATION HAS BEEN MADE TO THE SECRETARY OF THE STATE OF OHIO FOR THE INCORPORATING OF "THE RESTITUTION PUBLISHING CO.," WHICH COMPANY IN THE FUTURE SHALL CONDUCT THE BUSINESS OF PUBLISHING "THE RESTITUTION."

THE COMPANY IS TO BE INCORPORATED FOR $5,000, DIVIDED INTO 500 SHARES OF TEN DOLLARS EACH, AND WILL BE NON-ASSESSABLE. WHILE A LARGE PART OF THIS STOCK HAS ALREADY BEEN SUBSCRIBED FOR THE REMAINDER IS TO BE DISTRIBUTED AMONGST THE BRETHREN IN ALL SECTIONS OF THE COUNTRY. THE TERMS ARE, 25 PER CENT TO BE SENT WITH THE APPLICATION FOR STOCK, THE BALANCE TO BE PAID IN THREE EQUAL PAYMENTS, 3 MONTHS, 6 MONTHS AND 9 MONTHS FROM DATE OF APPLICATION.

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Brother H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

ILLINOIS BEREANS—NOTICE.

The various Berean societies of Illinois, and all isolated members connected with the organization in this state who have not as yet done so, are requested to remit their dues to the undersigned before August 1st, in order that our reports may be in readiness for the annual meeting.

WILLIAM T. HARDESTY, Treas.

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ANNOUNCEMENTS.

The 23rd Annual Conference of the Churches of God in Iowa will meet at Waterloo, August 19 to 29 inclusive. Programme will appear later.

O. J. ALLARD, Pres.

The Fourth Annual Conference of the Churches of God in Missouri will meet at Mouse Mill, Missouri, August 9 to 13 inclusive. Programme will be given later.

SADIE MORSE, Sec.

The Annual Conference of the Churches of God in Christ Jesus of Illinois will meet in Oregon, August 16 to 20 inclusive. A committee has been appointed to prepare a programme which will soon be published. Plan now to meet with the brethren of Illinois at the time appointed, and enjoy with them a spiritual feast about the table of the Lord.

G. ELDRED MARSH, Secy.

SPECIAL NOTICE.

As I expect to attend the Ohio Conference, the middle of August, I think I can arrange to start a little early and hold one or two meetings enroute. If any congregation in Illinois or Indiana, desire a meeting, write me soon as you can arrange. Address me at 4019 Webster Avenue, Ames Station, Omaha, Neb.

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A WEEKLY PAPER DEVOTED TO [illegible] OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things for establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27; [illegible] the [illegible] coadjuters with Him in the government of the nations (Rev. 2:26); the restoration of immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the [illegible] Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel [illegible] Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of [illegible] and all other truths of "the things concerning the Kingdom of God and the name of [illegible]. As a means to this end the [illegible] (Rev. 19:10), and the saints [illegible] the dead (John 11:23, 25); the [illegible] the Life Giver (John 3:16; [illegible] baptism into the name of Jesus [illegible] final salvation (2 Pet. 1; 3:18);

ROBT. G. HUGGINS, Editor.

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VOL. 60 CLEVELAND, OH[illegible] No. 28

(Continued From Last Week)

WHO WILL "MEET THE LORD IN THE AIR?"

A sermon selected from the Advocate and revised by the editor.

Now the apostle Peter speaks of the coming kingdom of God as a "new heaven and a new earth, wherein dwelleth righteousness" (II. Pet. iii: 13). In this new heaven Christ will be the sun. "Unto you that fear my name shall the Sun of righteousness arise with healing in his beams" (Mal. iv: 2). The saints aggregately as the bride will be the moon. Speaking of the resurrection the apostle says, "there is one glory of the moon" 1. Cor. xv: 41. The saints, individually, will be the stars. "There is another glory of the stars," and "they that turn many to righteousness shall shine as the stars for ever and ever"—Dan. xii: 3. This heaven must necessarily have expanse, firmament or air: for consistency requires that the figure drawn from the natural world must admit of all the elements in the world or *kosmos* of which we are speaking. Of course, if we are asked to point out to the natural eye the heaven of which we are speaking we cannot point to a literal thing that can be seen as a heaven. We can only point to the kingdom of God, which can now only be seen in thought, or, as we may say, with the mind's eye. While the natural eye beholds the literal, the eye of thought or reason can look through it and beyond and see the new heavens wherein will dwell righteousness which will, in a higher sense than the natural, "declare the glory of God and show forth his handy work." It is as if we were reading characters clearly visible upon the face of this paper, and then hold up the paper and let the light shine through it. The watermarks will be visible, not the surface, as it were." The sublime aspects of Divine truth are only visible to the spiritually minded by letting the light shine and straining the eyes of the new man to look intensely down to its depths, up to its heights and away into the vast expanse of its illimitable breadths.

Now it would be difficult for one taught in the Scriptures to derive comfort from the contemplation of going up into the literal clouds in the sky, and quite as much so from the idea of flying into the literal air. May we not venture, therefore, to look through the mere literal and try to find that the apostle in the passage in question is applying the words *clouds* and *air* to something that has to do with the resurrection of the dead and the change of the living at the Lord's coming, when they shall become elements of the "new heaven" or rulership of the glorious kingdom of God for which they now seek? If anything of this sort can be found in the words by holding the paper, as it were, up to the light and reading the Divine watermarks, then shall we taste the sweetness of the closing sentence—"Therefore comfort one another with these words."

THE AIR.

This same apostle says, "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," or, as in the margin, heavenly places, or heavenlies. Reference here is to the civil and religious wickedness in the Roman and Jewish heavens, the powers which antagonized the truth and martyred many of its proclaimers. Now the Roman heaven would have the elements of the natural heaven, and therefore the word *air* would be applicable to it. In the political aerial of that heaven were the sun, moon and stars, which ruled the Roman *kosmos* or world. Hence the apostle says that when the saints at Ephesus were morally unquickened, dead in trespasses and in sins, they walked according to the course of this world, according to the prince of the power of the *air*—the spirit that now worketh in the children of disobedience" (Eph. ii: 2). The prince of the power of the Roman air, or expanse, was the emperor, the leading spirit of the empire, both civil and religious. Following the dictates of that prince, as administered by the magistrates and clergy of his pagan God-dishonoring system the saints had in times past walked with the children of disobedience, moved by the same "spirit of the power of the air." For one to "meet" this prince "in the air" would be exaltation to be a star in one of the heavens wherein dwelt unrighteousness; and for one "so to be with him" would be to occupy a position of wicked and tyrannical power. In a prospect of such an exaltation a worldling might take comfort, but not so with a saint. But "to meet the Lord," the Prince of peace, in the new heaven wherein dwelleth righteousness would be exaltation the most glorious, and "so to be ever with the Lord" would be immortality and power, that which should never end. Where is the man who can get comfort himself and others with words so full of meaning as these? He is easily found. He is the man who can only judge after the flesh, and who has no eye to discern the hidden treasures of truth lying beneath the surface of literal language. But where, we repeat, is the man instructed in the truth who cannot drink deep of the sweet comfort of thse words?

It is true that when the Saracenic hosts arose out of the Arabian pit, or abyss, the smoke of their warfare literally ascended in clouds and darkened the air, but the object the Spirit had in stating this to John (Rev. ix: 2) cannot be limited to this comparatively trivial fact. The object was to show, in symbolic language, the effect of the war of the Saracens would have upon the Roman apostasy. Therefore, when it is said, "And the sun and the *air* were darkened by reason of the smoke of the pit," the Roman sun and air, politically and ecclesiastically, are undoubtedly meant. Then, again, when the seventh angel shall pour out his vial into the *air* (Rev. xvi: 17), and "there shall come out of the temple of heaven from the throne a voice saying: "It is done," the consequent thunders and lightnings will clear the political air of the heavens that are now, in which dwells unrighteousness, to give place to "new heavens wherein dwelleth righteousness."

"CAUGHT UP."

From these testimonies we see that the word *air* is used for the expanse of political heavens, and now we can better understand the apostle's meaning in the verse in question, and see how the saints in Thessalonica could derive comfort from his words. To be "caught up to meet the Lord in the air" is to be exalted as kings and priests to reign with Christ on the earth. It is worthy of note that the apostle does not say "*there* shall we ever be with the Lord," as if he were referring to a place; but *so*, in the condition implied by being "caught up to meet the Lord in the air—"*so* shall we ever be with the Lord." Many will meet the Lord to be condemned, cast out and to be commanded to "depart;" but these do not meet Him in the air of the new heaven; for when the door is opened in that heaven only the worthy will be invited to "come up hither" (Rev. iv: 1); and such only will be permitted or fitted to "shine forth in the kingdom of their Father" (Matt. xiii: 42) as "stars for ever and ever" (Dan. xii: 3).

MEETING THE LORD

These are to *meet* the *Lord* in a higher sense than will those who meet him and are commanded to "depart." When it was said to Moses, "And in the ark thou shalt put the testimony that I shall give thee, and there I will *meet* with thee" (Ex. xxv: 21, 22), the meaning of the word "meet" is very different from that of the words "a lion *met* him by the way, and slew him" (I. Kings xiii: 24). There is a deeper meaning. It signifies a *oneness*, a communion. So to *meet* the Lord in the air is to become one with Him in nature, to be "like Him, for we shall *see* Him as he is" (I. John iii: 2). Those, therefore, who shall meet the Lord in the air are the faithful children of God of whom the apostle John says, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we *know* that, when He shall appear, we shall be like Him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I. John iii: 3).

THE CLOUDS.

As there are clouds in the natural heaven, so are there in the political; and so there will be in the new heaven of righteousness. A company of people is called by the apostle Paul a cloud—"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us" (Heb. xii: 1). The word cloud is used figuratively in various ways, the thoughts conveyed being derived from the natural heavens, in which there are thunder-clouds, clouds without rain and clouds with rain. In time of drought clouds that contain no rain inspire hope and then tantalize with bitter disappointment. When the earth is dried up, vegetation scorched and burned and man and beast are parched for water, how anxiously men will wait and watch for a little cloud, and if they can catch a glimpse of one, even though it be but "like a man's hand," what hope and joy it brings. Now we speak of "clouds of sorrow," "clouds of darkness," "cloud of war," etc.; and the book of Jude (verse 12) speaks of deceiving men as "clouds without water, carried about of winds." The groaning millions of our times are looking into the political heavens and watching the clouds, hoping for a rain that will bring relief to a thirsty world; but alas! the clouds have no water to quench their burning thirst, no rain to give life to the withered and blighted fields that are ready for the sickle of the swiftly coming harvest of wrath. But after this clouds will appear in the new heavens, from which there shall come down "rain upon the mown grass and showers to water the earth" (Psa. lxxii. 6).

The goodness of natural Israel has been "as a morning cloud, and as the early dew *it goeth away*" (Hosea vi: 4); but when spiritual Israel's goodness shall appear as *the* morning cloud and as the early dew" it shall not pass away. It will not be a cloud without water; but it shall be a "cloud of dew in the heat of harvest" (Isa. xviii; 4), that shall rain down heaven's blessings to make "the wilderness blossom as the rose and the forest to clap their hands. These are the clouds of saints that are to "meet the Lord in the air," composed of that company that will have been redeemed out of every nation and kindred, and "in the light of the king's countenance they have found life," and now they are to the world "his favor as a cloud of the latter rain" (Prov. xvi: 15). The Lord will make these "clouds his chariots," "ride upon them as a swift cloud," and in this cloud will appear His glory (Ex. xvi: 10), the glory that shall fill the earth as the waters cover the deep.

This passage in the epistle to the Thessalonians has special reference to the morning of the resurrection, and it is in connection with this these figures of speech are used, used to adorn and beautify a glorious subject—one, the one with whose words we can truly "comfort one another." The prophet Isaiah treats of this subject in the grand words, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwelleth in the dust; for thy dew is as of the dew of the dawn, and the earth shall cast out the dead" (Isa. xxvi: 19). The dew of the morning comes from the womb of the night, and under the rays of the rising sun is drawn into the air to be formed into clouds to give rain upon the earth. So are the true saints to be the dew of the dawn of millennial glory, upon whom the Sun of Righteousness shall shine and draw up [illegible] clouds to give after rain of blessing, and as showers to water the earth.

"MY BOW IN THE CLOUDS."

When thus this cloud is in the air or the heaven, and the glory of the Lord appears therein to the joy of "all families of the earth" whom the Abrahamic covenant promised to bless, it is then that there will be the glorious fulfillment of the words, "I will set my bow in the cloud" (Gen. ix: 13), and the everlasting covenant shall find its full, [illegible] and sublime exemplification.

It is then that it will *appear* and be a reality in the sense that "eye hath not seen, nor ear heard." It is then that those things which are now matters of hope and promise will "materialize" and be a gladsome and gladdening glorious *reality*. O, the beauty and transcendency of our hope! what gladness it brings even now in this cloudy and dark day: but "what will it be to be there" to experience the rapturous joy of realization?

NECESSARY CONDITIONS.

Conditions are necessary for the appearance of the rainbow with all its prismatic beauty. There must be the shining sun, the cloud and descending rain. For the appearance of the rainbow of the everlasting covenant the Sun of Righteousness is ready, but as yet the dew of the coming dawn is enveloped in the womb of the darkness of death and the grave. The morning is about to dawn, the dew to appear, the sun to arise; and then, when "we are caught up in clouds to meet the Lord in the air," the shining sun, the cloud from the morning dew and the descending rain of heaven's blessings will show that God has filled *full* His promise, "I will set my bow in the cloud," and to the joy of the whole earth the everlasting covenant [illegible] shine forth as the sun, pour [illegible] blessings as the rain and the appearance of the bow in the new heaven will command the astonishment and admiration of "all families of the earth" blessed in Abraham's seed. If we are worthy, brethren, if you, friends, prepare yourselves for this great and high calling, we shall all be able to say, "*so* shall we ever be with the Lord" and in reality "comfort one another with these words." (Concluded.)

THE IMMORTALITY OF THE BIBLE VERSUS THE IMMORTALITY OF PAGANISM.

Sermon by the Late Bro. Joblin.

"At a council of the Lateran held in A. D. 1513, 398 years ago, the profligate Pope Leo the Tenth pronounced the immortality of the soul an article of Christian faith. A canon enacted at this council and published by Caranza, condemned all who asserted the intellectual soul mortal to be punished as heretics. Luther, in his reply to the decree of the council, said: 'I permit the Pope to make articles of faith for himself and his faithful, such as, the soul is the substantial form of the body—the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals.' But while Luther, Tyndall, and other reformers call this a monstrous opinion of heathen origin, a doctrine subversive of the scriptural doctrine of Christ's second coming and the resurrection from the dead, it is a fact that the doctrine has found its way in a nearly

ALL THE PROTESTANT CONFESSIONS

of faith and is now regarded as a Christian verity. I was pleased to learn through the press that the question is being discussed by our religious teachers, whether the idea of the soul's immortality was derived *from* intuition or from revelation. Better late than never, though I can but regret that the inquiry, as to whether it was of man or of God, was not made before it was believed and made a fundamental tenet of the Protestant church. By a unanimous vote of this church I am requested to answer the question, and I proceed to do so in the fear of God, and to the extent of my ability.

"I argue that the Bible is God's book, and informs us on subjects inscrutable to all others. It tells us who made man, why he was made, of what he was made, the nature of his existence, the destiny that awaits him, leaves no room for speculation and no need of intuition. My answer to the question, therefore, is: The idea of the soul's inherent immortality is neither derived from intuition nor from inspiration.

"2—My reply to the argument, 'that as Socrates, Plato, and other heathen philosophers had the idea without a revelation, it must have been intuitive,' is this: I understand intuition to imply knowledge independent of reason or deduction. Socrates tried to reason out the idea. But, from a conscious lack of proof, or of weak places in his argument, he was as often doubtful as confident. This does not indicate intuition. Besides, he says in Phædo, that most men assert that this soul of ours, on separation from the body, is immediately dispersed and destroyed. If the idea were intuitive all would possess it, but the proof is before us that but few possessed it. Cicero affirms that all understand future life and rewards and punishments to be silly fables and fictions. Seneca, writing to a bereaved one, says death restores us to the same tranquility in which we were before our birth; Epistle cii. Elsewhere he says: —

Chaos and hungry time devour us all:
Inevitable death the body kills
Nor spares the soul.

Ritter's History of Ancient Philosophy, vol. 2, p. 301, says Plato held the doctrine of the soul's eternity. He also taught the migration of souls through various human and brute forms. The Hindoos taught that the soul was immortal because eternal, and dispensed with a creator entirely. Herodotus says that the Egyptians were the first to teach the immortality of the soul, its transmigration through animals, and its return to a human body after 3,000 years. Tatian treats the doctrine as an arrogant opinion of the philosophers. The Eleatics held the One and the All, and that the creation of the soul was impossible. The Epicureans said let us eat and drink.

FOR TO-MORROW WE DIE.

The Pyrrhonists doubted everything. Again Socrates says: To affirm positively that these things are exactly as I have described them does not become a man of sense. That however, this, or something of the kind, takes place with respect to our souls and their habitations appears most fitting to be believed and worthy the hazard, for one who trusts in its reality, for the hazard is noble. Just think of what was a noble hazard to Socrates, groping without a ray of divine light, being made a fundamental doctrine of Christianity! He presently adds what exhibits his doubtfulness still plainer, as follows: 'Though I be mistaken, I gain at least this much, that the expectation makes me less weary while I live, and my error will die with me.' That many of these men really did not believe their own teaching could be abundantly proved. [illegible] quote a sentence from Varro as a specimen of the morality of these great men. Says he: 'There are many truths which it is not expedient that the vulgar should know, and many falsehoods which it is expedient for the people to receive as truths.' Now listen to the Elder Pliny as he accounts for the idea of the soul's immortality: 'The vanity of man, and his insatiable longings after existence, have led him to dream of a life after death. Man is full of desires and wants that reach to infinity and can never be satisfied.' Poor Pliny, if he had the revelation from heaven he would not have talked thus. He would have learned that man was capable of immortality, and that it was offered as a gift on condition of faith and obedience. Oh! what a muddy stream to drink from. They do not claim to be authority for themselves, much less for us. They do not agree; they speak of these matters as opinions and hazards, and the soul's immortality is attributed to its eternity and to the desire for it; and I trust you will not forget the words of Socrates, that if things be not

JUST AS HE SAID,

something of the kind would [illegible] and then you will see what a [illegible] foundation the immortality of the soul is built upon. If you believe in the inherent immortality of the soul because they taught it, why do you not believe it has existed from all eternity? Why do you not believe in the transmigration of souls? What right have you to mutilate their doctrine, and tell what suits you? Then authority is equal on all these points. It is something or nothing.

"3—The idea of immortality, as popularly held, involves a separate conscious existence after death. I solemnly affirm that this is nowhere taught in the book of God. The very discussion of this question itself proves it has been taught and believed without knowing the source of the idea. There is no resemblance between the immortality of the heathen and the immortality that God only has (I. Timothy iv. 16), and which is offered to those who seek for it by a patient continuance in well doing (Romans ii. 7). Immortality is the divine nature of existence, imperishable, undying. By faith in and obedience to the gospel promises men are made partakers of divine nature, providing they first develop divine disposition (see II. Peter i. 4). I challenge criticism when I say that the life and immortality brought to light by Christ in the gospel was not the reassertion of an idea that had become extinct through the darkness existing in Christ's day, but a future, glorious, and everlasting existence by a resurrection from the dead. Go to the divine record and you will see that the man formed of dust was placed on trial for immortality. Obedience was the condition. Disobedience was

[illegible]

and death, in pronouncing the sentence, was explained to be a going back to dust—the unmaking of the man that had been made. They were approached by the serpent, who assured them that they should not surely die. Not to die is to live forever; to live forever is to be immortal. The Adam male and female believed this, but although death proved it to be false the serpent is still believed. Men are determined to believe they do not die. To prevent man becoming immortal as a sinner he is driven away from the tree of life. If you ask why? I answer because it would give God the lie, it would make the serpent a truth-teller, it would prevent the execution of the death threatened, and constitute man as an eternal rebel that no Saviour could die for, and prevent the offer of future life through a Saviour to come; and God retain the power to end a wretched existence if the second offer be rejected, or its conditions not complied with. Faith in this Saviour before death overtakes man does not enable him to evade death at all, but entitles him to live always by a resurrection from the dead at the second coming of Christ. Says the apostle, 'When Christ who is our life shall appear then shall ye also appear with him in glory.' Say Christ: 'I am the resurrection and the life.' 'I am come that ye might have life' this is existence, the glory is thrown in, the happy condition of the life in addition to this is abundantly secured. The fact that Christ died for the ungodly proves that death awaited the ungodly, and the masterly argument of Paul in the 15th of I Corinthians proves conclusively that the problem of a future life for any of Adam's race was not solved till Christ rose from the dead. He is the first fruits of them that slept. 'If Christ be not raised your faith is vain, ye are yet in your sins; then they also which are fallen asleep in Christ have perished. (See verse 17-18.) Everything depended upon Christ's resurrection. In harmony with all I have said are the following Scriptures: 'The dead know not anything'; 'the dead praises not the Lord'; 'their breath goeth forth, they return to their earth, in that day their thoughts perish'; and, 'that God only hath immortality. (See I Tim., iv. 16.)"

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CLEVELAND, OHIO, JULY 26, 1911.

EDITORIAL

SMILE.

Smile a smile,
While you smile,
Another smiles,
And soon there's miles and miles
Of smiles. And life's worth while
If you but smile.

—JUNE THOMPSON.

A good name, like good will, is got by many actions and lost by one.

The only man who never makes a mistake is the man who never does anything.—Theodore Roosevelt.

One thing is certain,—the man who sets out to give you a piece of his mind hasn't much to give.

Repentance without amendment is like continually pumping without stopping the leak.

One gains courage by showing himself poor; in that manner one robs poverty of its sharpest sting.

Jesus says, "He that believeth and is baptized shall be saved." Some believe, but refuse to be baptized. Therfore, they cannot be saved.

A man must know the the Gospel before he can believe it; he must believe it before he can obey it; he must obey it before he can be saved.

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Christian! reflect on the privilege of speaking a word for Jesus and his truth, and not in the light of duty alone. You are called to the fellowship of the Son—to the joint heirship with the Son, and should lose no opportunity to win souls that shall help swell the grand anthem when Jesus is crowned King of kings and Lord of lords.

A disappointment, a contradiction, a harsh word, an annoyance, a wrong received and endured as in his presence, is worth more than a long prayer; and we do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable and was not caused by our own fault.—*Fenelon.*

CONSISTENCY A JEWEL.

The often quoted phrase "Consistency's a jewel," the origin of which, says the *N. Y. Commercial Advertiser*, has so puzzled literary critics, appeared originally in Murtagh's collection of ancient English and Scotch ballads. In the ballad of "Jolly Robyn Roughhead" are the following lines:

"Tush! tush! my lassie! such though resigne;
Comparisons are cruell.
Fine pictures suit in frames as fine,
Consistency's a jewel.
For thee and me coarse clothes are best;
Ruffe folks in homelye raiment dress.
Wife Joan and goodman Robyn."

The Cleveland Press of July 18th says that "Rev." Wm. A. Sunday, the ex-professional baseball player, has refused an offer to go back to the "majors" at $500 a month. The reason of his refusal is obvious; for on July 18th he closed the evangelistic season at Erie, Pa., ten months' work netting him $70,507.77. He is earning (rather getting) more money than the president of the United States. Sunday has a better job than playing baseball or being president. Compared with the apostle Paul, however, who "suffered the loss of all things" (Phil. 3:8) when he espoused Christianity, Billy Sunday is revealed in his true character—a Balaamite who "loves the wages of unrighteousness." 2 Pet. 2:15.

THE INSPIRATION OF THE BIBLE A TEST OF FELLOWSHIP.

No. 12.

The toleration of false teaching is specifically condemned in the epistle to the ecclesia at Thyatira:—"Thou sufferest that woman Jezebel, which calls herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols" (Rev. ii. 20). This was the chief item of the "few things" with which the Spirit charged the Thyatira ecclesia. The principle on which the accusation was based had been previously enunciated by the apostle John:—"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds." (2 John ver. 10-11).

That is to say, however sound a brother's belief may be, if he knowingly permits or fellowships the believers of false doctrine, he is accounted a partner in their evil work: hence the necessity for withdrawing from such.

The name "Jezebel," like "Balaam" and "Nicolaitane" is symbolic; it applies to any system, doctrine, or theory which has the effect of leading God's servants to follow a thing of nought; it is synonymous with "the strange women" which "flattereth with her words, which forsaketh the guide of her youth, and forgeteth the covenant of her God" (Prov. ii. 16-17). To accept false teaching is to listen to her voice in preference to the voice of wisdom; and this is one step towards forsaking the written "guide" of divine appointment. On no grounds can we exclude from Jezebel's flattering words the doctrine that some parts of the "guide" are erroneous; we must not, therefore if we desire divine commendation, suffer her so to teach.

The ecclesia at Thyatira was not an unfaithful one; its origin is to be traced to Paul's visit to Macedonia (Acts xvi. 12-15); when the Apocalypse was given, it had been in existence about forty years. Its members had exhibited "works," "love," "service," "faith," and "patience," characteristics which give evidence of both intelligence and maturity in the truth. They had, to a considerable extent, "crucified the flesh" (Gal. v. 24), and given heed to "the things of the Spirit (Rom. viii. 5); but they had not done so with that wholeheartedness which the apostolic word had inculcated: they suffered the teaching of "Jezebel," who falsely called herself a prophetess;" in other words, they tolerated the corrupting influence of some who falsely claimed to be God's prophets, and thus countenanced an evil work which nullified the results of inspiration. For this they are reproved; a warning to those at the present time, who, however sound their "faith" and however perfect their "works," "love," and "patience," decline to repudiate the fellowship of such as teach that some parts of the Bible are of fallible authorship.

The ecclesia at Philadelphia is the only one of the seven churches of Asia to which no reproof is administered, and the only one which receives the following commendation:—"Thou hast kept my word and hast not denied my name . . . thou hast kept the word of my patience," (Rev. iii., 8-10). The Spirit being the speaker this is equivalent to saying that the brethren at Philadelphia had kept the complete word of divine inspiration. They had in practice applied the words of the Psalmist:—"I have said that I would keep thy words." "So shall I keep the testimony of thy mouth" (Ps. cix. 57, 88). To "keep the Lord's testimonies" (ver. 2), "precepts" (ver. 4), "word" (ver. 17), "law" (ver. 34), and "righteous judgments" (ver. 106), it is first necessary to recognize that they are from God; to attribute to any part of them a fallible authorship is fatal to such keeping. Of this the brethren at Philadelphia were not guilty; "they had learned," says a writer, "the things of the kingdom, or 'the word,' and the 'things of the name.' That kingdom was the subject matter of 'the word,' styled by Isaiah 'the law and the testimony;' and which is the rule of speaking for all who walk in the light" (Eureka i. p. 378). The writer of these sentences clearly made no distinction between the inspired "word" and "the things of the kingdom;" with him they were synonymous. The Old Testament Scriptures are almost wholly concerned with matter pertaining to that kingdom either in type or antitype; to deny the divine authorship of any part is to endanger the "word of the kingdom" (Matt. xiii). The New Testament treats principally of "the things of the name." When the apocalypse was given, the Gospels and apostolic epistles had not been collected together as had the writings of Moses, the Prophets and the Psalms. There was thus a good reason for the Spirit speaking not only of "my word," but also of "my name."

The Philadelphia ecclesia had not in its midst any who held false doctrine, neither did it suffer such to be taught. Instead of keeping the word of man, it kept the word of God. None of the other six ecclesias were as faithful in this respect; a fact which explains the absence of a similar commendation. Nineteenth century ecclesias must strenuously exclude religious falsehood in order to receive the Spirit's verdict of approval, "Thou hast kept my word," and hast not denied my name."

The "word of my patience" is a very appropriate designation of the Old Testament books, which "were written for our learning that we, through patience and comfort of the Scriptures might have hope" (Rom. xv. 4); they are a source of "comfort" in that they record many illustrations of the Spirit's statement through Isaiah: "To this man will I look even to him that is poor, and of a contrite spirit, and trembleth at my word" (Isa. lxvi. 2); and they are a source of "reproof" and "correction" in that they exhibit the divine wrath against those who "despised the word of the Lord" (Num. xv. 31). The Israelites in the wilderness "despised the pleasant land, they believed not his word; but murmured in their tents and hearkened not unto the voice of the Lord: therefore he lifted his hand against them, to overthrow them in the wilderness" (Psa. cvi. 24-26). Their "carcasses fell in the wilderness," and 'they could not enter" into the land of promise "because of unbelief" (Heb. iii. 17-19). On the basis of these facts the inspired writer to the epistle to the Hebrews says, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. iii. 12). That "unbelief" has relation not only to unfulfilled promises, but to "the word," etc., concerning the present. Thus Moses and Aaron were the subjects of divine disapproval, because, when told to "speak unto the rock," Moses "smote the rock twice," accompanying it by these words, "Must we fetch you water out of the rock?" "And the Lord spake unto Moses and Aaron, Because ye believed me not to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (Num. xx. 8-12). The action and speech of Moses appear at first sight comparatively insignificant; but a little consideration presents them in a different aspect. To smite instead of to speak to the rock was to substitute a human method for the divine; to say "must we fetch you water" was to attribute the miracle to the flesh instead of the Spirit. Inspiration and miracle, though different manifestations of the same Spirit, are alike in attesting the power, wisdom, and goodness of God; they are twin witnesses, each confirming the other. It is equally dishonoring to God to pervert either. To ascribe a human authorship to the inspired Word is on a par with attributing the miraculous to the flesh; in either case God is not sanctified.

The "unbelieving" and "all liars" are classed among those who "shall have their part in the lake which burneth with fire and brimstone, which is the second death" (Rev. xxi. 8), "and there shall in no wise enter into it [*i. e.*, the holy city] anything that defileth, neither whatsoever worketh abomination, or maketh a lie" (ver. 27); those without the city include "whosoever loveth and maketh a lie" (ch. xxii. 15). The "unbelievers," whose doom is here portrayed, are such as are amenable to judgment; otherwise they would not be sentenced to "the second death;" they are not those who are ignorant of the revealed Word, but such as have known it and then rejected it; they are of that class who "did not profit" by "the word preached" because it was "not mixed with faith" (Heb. iv. 2). They believe the Word of God for a time, but fail to continue; the retrograde path on which they enter is paved with doubts and questionings concerning things not previously disputed by them; the first few steps give rise to a demand for proof, accompanied frequently by the statement that none can be given; which is sufficient to indicate a condition of mind unfitted for the reception of whatever evidence there may be; hence, when the evidence is presented, it is instantly condemned as of no weight. The heart which begins thus to be "hardened" is often transformed, though gradually and imperceptibly, into "an evil heart of unbelief" (Heb. iii. 12, 13). "The deceitfulness of sin," in some form or other, is the cause; and so complete is the deception that the victim can, with difficulty, realize his condition.

CORN SHEAVES.

SLEEP AND WASTE OF LIFE.—Sleep will do much to cure irritability of temper, peevishness, and uneasiness. It will build up and make strong a weary body. It will do much to cure dyspepsia, particularly that variety known as nervous dyspepsia. It will relieve the languor and prostration felt by consumptives. It will cure hypochondria. It will cure the headache. It will cure neuralgia. It will cure a broken spirit. It will cure sorrow. Now no man should do no more work of muscle, or of brain in a day, than he can perfectly recover from the fatigue of in a good night's rest. Up to that point, exercise is good; beyond, are waste of life, exhaustion, and decay. When hunger calls for food, and fatigue demands rest, we are in the natural order, and keep the balance of life. When we take stimulants to spur our jaded nerves, or excite an appetite, we are wasting life. There are wrong and mischief in all waste of life. A man should live so as to keep himself at his best, and with a true economy. To eat more food than is needful, is worse policy than tossing money into the sea. It is a waste of labor, and a waste of life.

A HAPPY HOME.—There is a story of a bridegroom who requested his bride to accompany him into the garden a day or two after their wedding. He then threw a line over the roof of the cottage. Giving his wife one end of it he retreated to the other side and exclaimed: "Pull the line." She pulled at his request, as hard as she could. He cried: "Pull it over!" "I can't," she replied. "Pull with all your might," shouted the whimsical husband. But in vain were all the efforts of the bride to pull the line over, so long as the husband held on the opposite end. But when he came round, he found they both pulled at one end, it came over with great ease. "There," said he as the line fell from the roof, "you see how hard and ineffectual was our labor when we pulled in opposition to each other but how easy and pleasant it is when we both pull together. It will be so, my dear, through life. If we oppose each other, it will be hard work; if we act together it will be pleasant to live. Let us, therefore, always pull together. Let us daily endeavor to help one another to bear and forbear with each other."—*Morning Star.*

HEAVEN NO PLACE FOR MOTHER.—A lady, visiting Colorado, suffered greatly from the elevation. One day after an attack of breathlessness she sighed out: "I am sure I shall die!"

"Will you go to heaven if you die?" inquired her little son, anxiously.

"I hope so, dear."

The small boy burst into tears. "Oh, mother dear," he sobbed, "don't, don't go to heaven. You could never stand the altitude."

"THE NEXT BUILDING."—I was deeply impressed with a paragraph under the above caption, recently. It said: Walking down a busy street of this city I was surprised to see a once large, handsome business house in ruins.

"What is the matter?" I asked a friend? "The walls have fallen, and I fancied that one of the strongest buildings in the city."

"It was strong," was the reply, "but the adjoining building fell and pulled this down in the general wreck."

I looked on in silence, for a strange feeling came over me. Solemn questions, which I would rather not have heard, were calling loudly, and demanding recognition and reply.

Why need this stately building have fallen? Such studied care had been taken in its erection. The watchful eye of the skilled architect had carefully noted every detail. Yet it had fallen, and 'mid the *debris*, a young life which but a moment before, had been glad with beauty, and rich with all the possibilities of the future, was fast ebbing away. What was the matter?

Only this,—in building the adjoining wall some other builder had not been careful, and, lo! a beautiful structure was lying in ruins, while a young life so full of promise was hurriedly extinguished just because some one had blundered, or, perhaps, had not been careful. With solemn awe I whispered: No man liveth unto himself. Take heed how ye build. We are all building. God forbid that the collapse of our structure should pull down another

ELOQUENT STUMP SPEAKER.—Andrew Carnegie, at a dinner in New York, was talking about the horrors of war and horrors that he has done so much to end forever.

"Once, at the height of the Civil War," he said, "two men at a railway station saw a carload of wooden legs depart for a military hospital.

"'Those wooden legs,' said the first man, 'are a rather eloquent protest against war, aren't they?'

"'Yes,' agreed the other; 'they are what you might call stump speeches.'"—*Pittsburg Gazette-Times.*

GOLD DUST.

"If it is not right, do not do it; if it is not true, do not say it."

"In this world it is not what we take up, but what we give up, that makes us rich."

"Everybody finds out, sooner or later, that all success worth having is founded on Christian rules of conduct."

"Greater than genius, greater than power, greater than riches, is the ability to pour out one's life for the uplifting of others."

"Today is, for all that we know, the opportunity of our lives. On what we do or say today, may depend the success and completeness of our entire life struggle. It is for us therefore, to use every moment of today as if our very eternity was dependent on its words and deeds."

"Christianity is the good man's text, his life, the illustration."

ANNA DREW.

Dixon, Ill.

A THOUGHT FOR MOTHERS.

Like a flash a thought came to me today while trying to solve some of the problems and trials of life; a thought which to me, a mother of little ones, was a comfort,—to make me go on my way with a lighter heart while wondering how it were possible for any one to do. And where the cares of life seemed to lay more on the frail shoulders than can be borne; more duties and tasks than can be accomplished from sun to sun. There seems to be so much help and good to be gathered from those who can read, study, and think; but how about many mothers, frail mothers; those who bear the extra burden of sickness along with so many other things, who find it hard to find a moment of the time undisturbed, or with rested mind and nerves to do or work for the Master; trying so hard to do and live patiently, yet so often growing so discouraged in their mind, because they cannot do more work for the cause. Oh, how blind thousands of mothers are. Overlooking one of the most beautiful, necessary and responsible pieces of work that is given to mankind to work on. One of the most tender and beautiful gardens to water, nourish, and tend. The mother who is blessed with the little tender lives, lives that are being moulded, guided and made by the exemplary life and actions of the one whom God has honored by putting into their care and keeping those little children. Of course all true mothers know that they must love and tend those little lives, but are there not times when a mother, while longing to work for God in some greater field, forgets to see the duties and privilege so near them. Lives that no one can guide in the path of truth and to a knowledge of God and His will as easily as those that are placed nearest them where they can, little by little, during the hours, days, and weeks of time, lead them to a knowledge of the truth. Mothers, let us work in the garden so near us and do God's will in our own world, over which we are queen.

MRS. CHAS. THOMAS.

Proctor, Mont.

THESE THINGS DO NOT.

Never brood over your troubles, but remember how much you have to be thankful for.

Never sleep with enmity in your heart against anybody.

Never have much to say about yourself to strangers.

Never live where you wouldn't be willing to die.

Never covet the possessions of others unless you wish to lose your own.

Never receive a favor without being thankful.—Selected.

MORNING WATCH THOUGHTS.

"You have never stood in the darkness." These words were used by Red Indian Chief as he pleaded that to him and to his people might be sent the white man's Book from heaven. Here is a poem based upon the words of the Indian's plea:

"You have never stood in the darkness,
And reached out a trembling hand,
If haply some one might find it
In the awe of a lonely land;
Where the shadows shift so strangely,
And the quick heart-beat is stirred,
If only a leaf he rustled
By the wing of a passing bird.

"You have never stood in the darkness;
You do not know its awe;
On your land a great light shineth,
Which long ago you saw.
For the light of the world we ask you;
We plead for the Book which shows
The way to win to His footstool,
Which only the white man knows.

"O voice from out of the darkness!
O cry of a soul in pain!
May it ring as the blast of a clarion,
Nor call God's host in vain!
By the pierced hand which saved us,
Let ours do their work today,
'Till from those who tremble in darkness
The shadows are swept away."

—*Youths' Instructor.*

This poem has strangely affected me. Accustomed to reading the Bible many from my youth up, have I rightly estimated its value? It is the *only* Book in all the world that shows us the way out of death. What if I "stood in the darkness"; what if I were groping in heathen blindness, looking to idols of wood and of stone to save me, and finding neither peace nor hope? How I thank God that I am not! How I thank Him for the Book He has so mercifully and graciously put into my hands. May I use it for His glory and for the saving of men. Not an idler in His vineyard would I be. My time, my money, my life—all are His, and my heart reaches out, not only for those who "stand in darkness" in our own land, but for the heathen afar. To hasten the coming of the Kingdom, the Gates must be lifted up that the King of Glory may come in. We have no time to daily, no money to waste. God bless the people who heed the Savior's command to "Go into all the world and preach the Gospel to every creature."

O brethren! O sisters! Get to work! Do not let the precious cause die out. Hold the fort; cling to the faith; throw out the life line. Remember the faithful ones who have fallen asleep, and walk in their steps, as they walked in the steps of Jesus.

S. ROXANA WINCE.

Pierceton, Ind.

CORRESPONDENCE.

Dear Restitution and all of like precious faith:

We were made to rejoice on the 12th day of June, when Mrs. W. W. Johnston, of Gonzales, Tex., and Miss Zella Gregg, a friend and near neighbor of ours, put on the only name under heaven whereby we must be saved. Praise the Lord! two more believers of the gospel of "the Kingdom," have sealed their faith by being buried with Christ in baptism and have put off the body of sin by the circumcision of Christ (Col. 2, 11, 12). Both had previously been baptized into the "Christian" Church, but as baptism only remits sins where the Gospel of the Kingdom is believed first; and the "Christian" Church does not teach nor belive the Gospel of the Kingdom that Jesus and His apostles preached (Matt. 4, 23:9, 35:24,14; Mark 1, 14; Luke 4, 43:8, 1:9, 1, 2, 6), they felt it their duty to "come out from among them and be separate" (2 Cor. 6, 17, 18). Bro. A. S. Bradley, of Mullens, Tex., came up and helped them to put on the all-saving name, and remained over night and delivered an excellent sermon for us on the "Coming Kingdom of God." From here he went to Flurana, and held a ten days' meeting, and on his return home, he stopped off at Brownwood, and spoke twice for us, continuing his subject on the Kingdom, for the benefit of some of our neighbors who "think" the church is the Kingdom. Now this was certainly fine, "A feast of fat things," and long to be remembered. Bro. Bradley made it so plain that all present, surely, must be convinced that a church cannot be a Kingdom, or a Kingdom a church. "*The Church*" is "A people called out for the

Lord," and a Kingdom, is "An organized civil government presided over or governed by a King." Bro. Bradley is a good speaker and a thorough master of his trade, and we trust he will come this way again ere very long.

Bro. W. H. Wilson sowed the "good seed" when he was here in March, Sister Zella and her father were present, both fell in love with the truth, and began at once to investigate, and the result was they found the "pearl of great price." And as Sister Zella has led the way, we have every reason to believe that her father will soon follow in the straight and narrow way that leads to life eternal (Matt. 7, 14). Mrs. Johnston, is a very dear sister (in the flesh) of the writer, which made the occasion all the more joyful. She has postponed her baptism for two years, which has been a great trial to her. She was one of the number that Bro. W. H. Wilson went to Gonzales to baptize two years ago. It truly is encouraging to know there are a few who will come out on the Lord's side and take a stand for the truth. That is right; when we see we are wrong let us have the moral courage to come out and acknowledge it. Jesus says, "Ye shall know the truth and the truth shall make you free" (John 8, 32). Free from what? Ans., free from sin, when we know the truth and obey it from the heart (mind) by being buried with Christ in baptism it makes us free from sin. Jesus says, "Thy (God's) word is truth" (Jno. 17, 17); nothing else will do—man-made theories and heathen philosophy will not answer in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel" (Rom. 2, 16). Ignorance of God's law does not excuse us. Paul says, "Ignorance alienates from the life of God" (Eph. 4, 18). "The eyes of our understanding must be enlightened (by studying the scriptures) that we may know what is the hope of His calling, and what the riches of the glory of his inheritance in the saints" (Eph. 1, 18). These dear sisters, by believing the covenants of *promise*, or the things promised to Abraham and his seed, the Christ, and being baptized into Christ, have become Abraham's seed by adoption, "and heirs according to the promise" (Gal. 3, 27, 29). What promise? Why the promise God made to Abraham and his seed, the Christ, that they should be heirs of the world, inherit the land of Canaan, and dwell therein forever (Gen. 13, 14, 15, 7; Psa. 2, 8; Rom. 4, 13; Matt. 5, 5; Psa. 37, 9, 11, 22). They are no longer Gentiles in the flesh. They have made a covenant with the God of Israel and sealed it officially by baptism into Christ. They are no longer aliens from the commonwealth of Israel and strangers from the covenants of promise, Christless, hopeless, Godless, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone" (Eph. 2, 11, 12, 19, 20).

Now may the Lord especially bless those who have lately become members of His body. May they all give diligence and add to their faith, virtue, knowledge, temperance, patience, Godliness, brotherly-kindness, charity (2 Pet. 1 ch). Read the whole chapter. May they continue in the faith grounded and settled and be not moved away from the hope of the Gospel which they have heard" (Col. 1, 2, 3). "Be steadfast, immovable, always abounding in the work of the Lord, for as much as we know that our labor is not in vain in the Lord" (1 Cor. 15, 58).

With much love to the household of faith everywhere, I am as ever in hope of eternal life when Jesus the life-giver comes to establish His Kingdom and reign as universal King on the throne of David (restored) over the house of Israel forever" (Luke 1, 32, 33).

MRS. A. J. MARTIN.

Brownwood, Texas.

A SIGN OF THE LAST DAYS.

As it was in the days of Noah so shall it also be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage into the ark and the flood came and destroyed them all."

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

Let me emphasize the phrase: "Even thus shall it be when the Son of man is revealed." That is, an almost exact counterpart of Noah's day, will exist.

As to what that condition was, see Gen. vi. 5: "God saw that the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually."

It is not a fact that the popular religious preachers of our day, do "prophesy smooth things," they tell the people that *the world* is getting "better and better" all the time; and we are even told that it is getting so good, that we are on the eve of abolishing war, we are going to settle the disputes of nations by arbitration: in fact, we are going to bring about the millenium before the Lord comes. Now, this is the condition of things which exists today. The people demand that their preachers speak to them "smooth things," therefore, they heap to them elves teachers having "itching ears." I have in mind a preacher of one of our popular churches who would not do this, but rebuked his people for their sins. The result was that he was soon given his "walking papers."

I wish now to call your attention to a remarkable prophesy from Isa. xxx. 8-11:

"8 ¶ Now, go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and forever.

"9 That this is a rebellious *h* people, lying children, children *that* will not hear the law of the LORD: .....

"10 Which say *i* to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth *k* things, prophesy deceits;

"11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."

With regard to this prophesy it reads: "Note it in a book that it may be for the time to come." The marginal reading has it, "Heb. the latter day." "The time to come," has surely come; for never was prophecy more literally fulfilled than the above from Isaiah is today. The "path" of "the Holy One of Israel" has marked out for people to walk in is too "narrow;" they want a broader gauge; they want something more expansive. A minister said to me once: "I have great big feet, and I must have a big platform to stand on."

Personally I will say, I have sought out, and found the "old path," and have resolved to "walk therein," even if I do find the way at times rough and rugged and trials and tribulations are encountered by the way. I see just before me, "The beautiful city of rest will far more than compensate for trials and tribulations I may meet by the way.

In Noah's day, "the earth was filled with violence," and "all flesh had corrupted his way upon the earth. To-day, the prevalence of "corruption" is simply alarming, to people who know not God's Word. Our newspapers are burdened with the record of "violent crime." Corruption is found in financial, politicn, and social life, and has become simply appalling.

No relief is found in looking into the rising generation. As to juvenile criminality, Mr. Morrison, a gentlemen who has made an exhaustive study of crime and its cause, speaking of children, says: "Whether we look at home or abroad, whether we consult the criminal returns of the Old World or the New, we invariably find *juvenile criminality* exhibiting a distinct tendency to increase. It is a problem which is not confined to any single community: it is *confronting the whole family of nations;* it is arising out of conditions which are common to civilizations." If the children of "the whole family of nations" are tending to criminality," it will be a vain dream to look for a better condition of things in the near future.

I quote from another author as follows: "How heart-sickening is the fact, disclosed by the criminal records of the day, that even women, young girls, and little boys, as well as men, have become so lawless and vicious as to commit the darkest crimes, even to audacious highway robbery and the foulest murder! Anyone who reads knows that these records, chronicling, as they do, such a variety of crimes, may be found in our daily papers, three hundred and sixty-five days out of every year."

I quote from the *Catholic Mirror*, as follows: "Professor Andrew D. White, who is not given to sensational statements, draws attention to the *extraordinary increase of crime throughout the country.* That there is such an increase no statisfics are needed to show; for we have proof of it, such as can scarcely have escaped the attention of even careless readers, in the daily papers. Shocking occurrences are chronicled—murder in all its forms, robbery, felonious assaults, and every kind of vicious manifestation."

What are we coming to when crime is protected by police officers by hush money? In Chicago one police inspector was sent to the State prison for that crime. Only recently another inspector and captain was charged with the same thing. Collectors were appointed to collect the bribes and blackmail money.

In New York City a committee of investigation found the following prices charged for keeping the official eyes closed: "Pool-room, $50 to $300 per month; policy-shops, from $30 to $25 per month, liquor dealers, $2 a month; prostitutes, from 50 cents a day to $1 a week, each; houses of ill-fame, from $20 to $50 a month."

Men who by money taken from prostitutes, the saloon and gambling dens, build themselves fine mansions, marry and raise families amid respectable surroundings. I personally knew a man who kept several palace saloons in Chicago, in which fashionable and rich young men were ruined. This man was a refined appearing man, a total abstainer from both liquor and tobacco. From the proceeds of these saloons he was enabled to live in luxury, in a fine mansion, amid culture and refinement, and I understand he would not permit liquor in his home.

I quote a paragraph from the New York Committee of investigation in New York, as follows: "The evidence of many witnesses shows the existence of a wonderful conspiracy in the neighborhood of Essex Market Police Court, headed by politicians, including criminals, professional bon' men, professional thieves, police and those who lay plots against the unwary, and lead them into habits of law-breaking, or surround them with a net-work of false evidence, and then demand money as the price of salvation, and if they do not receive it, drag their victim into court and prison, and often to a convict's cell."

This kind of a record can be multiplied indefinitely. In the face of all these facts, the cry of the hireling priesthood is, "The world is getting better and better," putting the people to sleep under the dreamy vision of "peace,"—no more war. And yet at the same time we are upon the eve of the mighiest upheaval the world has ever seen. The turbulent masses of the people are crying for vengeance against their oppressors, which will cause the rich oppressors of the poor (who by means of combines and trusts) have ground them to desperation, to "howl for the miseries that shall come upon them."

Oh, how I wish I had the power to arouse the drowsy soldiers of Jesus Christ, to a realizing sense of the times we are now living in, lest they be caught with the world in a snare. I am interested in your eternal welfare. I am so anxious that you should gain the prize, and a home in God's blessed Kingdom. We need personal, individual preparation, and also to be set on fire with a zeal to send the grand old Gospel of the Kingdom to those who perish for want of knowledge which we have. Send the heralds of the coming Kingdom broadcast over the country to proclaim the glad news. If you cannot go yourself, take a share in the work by backing them financially. These heralds cannot go of themselves unless you sustain them.

Beloved in the Lord, I am far from being an alarmist, but from a close and careful study of the Propetiates Word, I know whereof I speak. The time of guessing is in the past: we positively know now; and a feeling comes over me that the Church of God at large does not fully realize it. This makes me so anxious that they should do so, and awake to actual service.

Let the foolish virgins do all the bickering and contending with each other, but let us engage in better business. We have a greater, grander, and a more glorious work to do. Let us be in earnest about our Father's business.

Nations are shaking from pole to pole, there is a mighty upheaval, the foundations of ages are breaking up.

"Hark! the waking up of nations,
Gog and Magog to the fray,
Hark! what soundeth is creation
Groaning for its latter day."

What do these mighty commotions mean? They fortell God's swift approaching judgment upon the nation, and the coming of the Kingdom of our God. They are a sure harbinger of redemption to the Waiting Bride, who hath made herself ready. The phrase, "Hath made herself ready," strikes me with great force. Let each one put the question to him or herself: Am I ready to meet the Bridegroom?

The "warning from the four winds," the on-rolling of the dark storm clouds gathering over our heads, in thunder-tone cry: Flee from the impending day of vengeance, which is about to roll upon the world like a mighty tidal wave.

I have been impressed by reading this paragraph: "The night is assurelly coming—while we sleep the night cometh! While we sing the night cometh! While we trifle the night cometh! While we put it far away it cometh! While we say it will never come, it cometh! On all the wings of time it flies: each moment brings it near! Are we ready to meet it? The night cometh—it is at hand. To the faithful it shall be the precursor of an eternal day. When Time's sun shall set in cloud and gloom their day shall break in glory, and their sun no more go down. Work then while the day lasts. Sinner, repent! Believer, labor! Spread these glorious truths, honor Christ by a godly life—be faithful to the end.

"May God have mercy on us, for Christ's sake." W. H. WILSON.

Chicago, Ill.

AN EXPOSITION OF MATT. 24:34.

This verse reads in our common version, "Verily I say unto you, this generation shall not pass, till all these things *be fulfilled.*" This reading is the cause of much confusion in the understanding of our Lord's memorable discourse to His disciples. The context should reveal the fact that there is something wrong with it. Two questions are asked by the disciples: verse 3, "When shall these things be? and what shall be the *sign* of Thy coming, and of the end of the world?" In our Lord's answer, He gives the signs of the destruction of the city, and also the signs of His coming. Now to say, that the generation then living should see all of the things spoken of fulfilled, would not be a true prediction, because they did not see the signs of His return. Notice v. 29: "sun and moon darkened—the stars fall." V. 30, "and they shall see the Son of man coming in the clouds of heaven with power and great glory." After all this is seen by the watchers; what force or aptness would there be to the words, "This generation shall not pass, till all these things be fulfilled," when at the same time they were all in the past? Had He referred to the generation that see the signs He would have said "that generation"—but as said, there would be no force nor aptness to the words.

Some years ago I was one of a Bible Class that had Matt. 24 for our lesson. Our teacher had Young's Analytical Concordance. It was stated in that exhaustive work that the Greek word here translated "fulfilled" is not the word that is in the other numerous instances used by the apostles that is so translated; and that Matt. 24:34 is the only instance in which this word is so translated. (This, however, I am giving from memory.) Any way the word here translated "fulfilled" is not the same word that is in so many places translated fulfilled, as can be seen by any one having a Diaglott, or a concordance.

Young gives the reading this way: "This generation shall not pass till all these things *begin to be* fulfilled." This relieves the passage of all difficulty, is in harmony with the context, and last, but not least, is in harmony with the facts of history. The construction of our Lord's discourse is very necessary to be understood before we can rightly divide the word of truth. Each writer gives the sense as it appears to him, and indeed it could not well be otherwise, because if each did not think his exegesis to be correct, he would hasten to change his mind;—therefore let us not be too positive, for wise men change their views.

It appears to me after much study that the Master from v. 1 to 14 inclusive, gives a general outline of important events from his time to the end of this dispensation, or to His return. In v. 7 he says, "For nation shall rise against nation, and kingdom against kingdom." In v. 9, "Ye shall be hated of all nations for my name's sake." Then comes the promise, "But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." What end?—the end of the world or age in connection with His coming—not the end of the Jewish age; that belonged to "these things" of the first question; His coming and the end of the Jewish age are separate and distinct events—the one past and the other future. In v. 15 he goes back to the signs of the destruction of Jerusalem—and warns them to hasten flight from the doomed city. V. 21, the great tribulation—such as was not since the beginning of the world to this time, no, nor ever shall be. "But for the elect's sake those days shall be shortened." In Luke 21:24-24, speaking of this tribulation he says, "For these be the days of vengeance, that all things that are written may be fulfilled. . . . And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Jerusalem is still trodden down. Therefore the time of Jacob's trouble is not yet ended—and by a perusal of the prophets the treader will find that it is written, "They that be slain with the sword are better than they that be slain with hunger" (Lam. 4:9). This great tribulation is upon the Jews, and is not yet ended—therefore the time for the signs in the sun and moon and stars of v. 29, is not yet. And, as said by the editor of *The Restitution*, they are political and probably ecclesiastical signs. This prophetic discourse by our Lord was about A. D. 33, and the destruction of Jerusalem about A. D. 70. Therefore that generation was not past until the commencement of the things referred to by our Lord.

GEO. FRANCIS.

Albany, Wis.

OBITUARY.

Marion Leslie Donaldson was born in Mortons Entry, Leith (Edinburgh), Scotland, August 9th, 1828. Died at 127 Ryerson St., Brooklyn, New York, 2:15 P. M., Monday, July 3rd, 1911. These dates record the beginning and the ending of the earthly life of Sister Marion Leslie Donaldson, widow of our late brother John Donaldson, who "fell asleep in Jesus," April 1st, 1892. Eighty-three years of life for the Master; for although Sister Donaldson was not baptized till the fall of 1850, she had consistently served the Lord—according to the light she possessed—from early youth. To the day of her death she never failed to say a word in honor of the Lord, and to show forth the love of her God, as exemplified in the person of Jesus the Christ, at every opportunity. Yea, even more: she often made the opportunity at home or at business, when entertaining friends, or visiting, when in the city, or spending vacation in the mountains; no matter when or where. All who knew Sister Donaldson were made acquainted with *what* she believed and *why* she believed it. Neither did she stop here; for she lived the life she professed. She was not ashamed of her Lord: therefore we know her Lord will not be ashamed of her when He comes to make up His jewels.

Sister Donaldson was the mother of ten children: four died in childhood. All six who lived to maturity followed their mother's teaching and example, and became members of the family of God, showing their faith by going down into the waters of baptism. In time they married, and then their wives or husbands—as the case might be—obeyed the Master's call. When children came, they followed, and now, even the great grandchild can be seen in her place in the Church of God, drinking in the truth; and it is thought by some, not to be far distant when this young lady will avail herself of the blessed privilege of being enrolled as one of the family of God, and to watch for His Son from heaven.

Sister Donaldson was baptized by the brethren in Glassgow, Scotland, in which city she made her home when first married, and where three children were born to her. In crossing the ocean—which trip lasted over seven weeks, one child—daughter Marion—died and was buried at sea. Among the first things that happened to her in this country, even before her furniture was purchased, was the cutting of her pocket from her skirt and the taking of every cent she owned from her. Still she was not daunted nor dismayed, being of sturdy Scotch character, full of ambition and energy. She, trusting in God, overcame all obstacles and it was not long before she and her husband were helping others who were worse off than themselves. This ambitious energy was characteristic of her to the end, but her faith made her very humble, thankful, loving and charitable. Her friends were nearly all of the Household of Faith. She was a great student of the Bible, and dearly loved *The Restitution*, as numerous letters on file will show. While the immediate cause of death was *arteria-sclerosis*, it is thought she might have lived for years had it not been for the death of a daughter in November last, and other family cares that weighed on her mind.

The funeral services were conducted by Brother Geo. R. Horn, after which she was laid to rest beside her dear husband in the family plot in Greenwood. Truly it can be said of her that she "knew in whom she believed;" and knowing this she "did what she could." She was a consistent follower after Christ; a loving and beloved wife; a kind, indulgent and faithful mother; and a true friend. I am sure that all who knew her will indorse this tribute from her son,

ALEXANDER D. DONALDSON.
127 Ryerson St.,
Brooklyn, New York.

NEBRASKA CONFERENCE NOTICE.

The annual conference of the churches of God in Nebraska will be held in Moorefield, Nebraska, from August 26 to September 3, inclusive. Meals will be furnished at 10c, and lodging free.

Now brethren, let us all make a special effort to be there and help make the conference a success. Especially to the isolated ones and the young people do we say, Come. Do not miss the chance of getting into the spirit of the work and understanding what is needed. This is the time when we can get in touch with one another and learn to love each other if we come in the right spirit. Remember the conference should be in the interest of Christ and His work, not our desires.

Brother Huggins, of Cleveland, Ohio, Editor of *The Restitution*, has been secured as speaker. The most of us got acquainted with him last year, and will enjoy his second visit. The young people know him through the Berean lessons. We expect to have a "Berean Day" to be given over the young people. Let all be on hand to take part. If further information is wanted, write Brother M. D. Newell, Blair, Nebraska.

ALTA KING,
Sec'y of Conference Board.

A LETTER TO A FRIEND.

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32-page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

OHIO CONFERENCE NOTICE.

The ninth annual conference of the Church of God will be held at Troy, Ohio, August 16-20. Those coming should write Brother Jno. Lehman, Troy, Ohio, R. 5. Come in the spirit of love that we may be built up and strengthened in our most holy faith.

ANNA LEHMAN.

SINGS AT HIS WORK.

Gives us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer.

One is scarcely sensible of fatigue while he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance.

Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright.—Thomas Carlyle.

"Look only on the bright side of life; talk only of good qualities in others, and think of those things that are lofty and true."

IMPORTANT ANNOUNCEMENT

READ ALL OF THIS CAREFULLY

IN THE RESTITUTION OF JULY 5TH, BROTHER A. R. UNDERWOOD ANNOUNCED THE CHANGE OF OWNERSHIP OF THE "RESTITUTION." A NUMBER OF BRETHREN INTERESTED IN THE WELFARE OF THE PAPER HAVE FORMED A COMPANY AND PURCHASED IT OUTRIGHT FROM BRO. UNDERWOOD. AN APPLICATION HAS BEEN MADE TO THE SECRETARY OF THE STATE OF OHIO FOR THE INCORPORATING OF "THE RESTITUTION PUBLISHING CO.," WHICH COMPANY IN THE FUTURE SHALL CONDUCT THE BUSINESS OF PUBLISHING "THE RESTITUTION."

THE COMPANY IS TO BE INCORPORATED FOR $5,000, DIVIDED INTO 500 SHARES OF TEN DOLLARS EACH, AND WILL BE NON-ASSESSABLE. WHILE A LARGE PART OF THIS STOCK HAS ALREADY BEEN SUBSCRIBED FOR THE REMAINDER IS TO BE DISTRIBUTED AMONGST THE BRETHREN IN ALL SECTIONS OF THE COUNTRY. THE TERMS ARE, 25 PER CENT TO BE SENT WITH THE APPLICATION FOR STOCK, THE BALANCE TO BE PAID IN THREE EQUAL PAYMENTS, 3 MONTHS, 6 MONTHS AND 9 MONTHS FROM DATE OF APPLICATION.

WHILE IT IS NOT THE PURPOSE OF THE COMPANY TO PUBLISH THE RESTITUTION FOR PROFIT, UNDER THE NEW BUSINESS POLICY DECIDED UPON, WE ARE CONFIDENT THAT AT LEAST A SMALL RETURN WILL BE MADE ON THE INVESTMENT. THE FACILITIES FOR DOING THE MECHANICAL WORK OF ISSUING THE PAPER WILL BE MUCH BETTER IN CLEVELAND, AND THE EXPENSE LESS. THERE WILL BE NO OFFICE RENT, AND ALL OFFICERS, INCLUDING EDITOR, BUSINESS MANAGER, ETC., WILL WORK WITHOUT COMPENSATION FOR A YEAR AT LEAST. IT WILL BE THE AIM OF THE PUBLISHERS TO IMPROVE THE PAPER IN EVERY POSSIBLE WAY, AND EVERY EFFORT WILL BE MADE TO INCREASE THE SUBSCRIBERS TO THE PAPER IN THE HOUSEHOLD OF FAITH AND THE PUBLIC AT LARGE.

IN DISPOSING OF THE BALANCE OF STOCK IT IS VERY DESIRABLE TO PLACE IT IN AS MANY HANDS AS POSSIBLE, THEREFORE WE URGE BRETHREN EVERYWHERE TO SUBSCRIBE FREELY, AND REMEMBER, AN APPLICATION FOR ONE SHAPE WILL BE JUST AS WELCOME AS ONE FOR FIVE OR TEN SHARES.

IF YOU HAVE THE INTEREST OF TRUTH AT HEART, IF YOU WANT "THE RESTITUTION," THAT STAUNCH DEFENDER OF THE FAITH THAT HAS STOOD FOR HALF A CENTURY PUT ON A FIRM BASIS, THAT WILL ENABLE IT TO GROW AND BECOME MORE AND MORE A FACTOR IN OUR CHRISTIAN LIFE AND THE SPREADING OF THE GOSPEL, DO WHAT YOU CAN NOW, GIVE IT YOUR HEARTY SUPPORT. FILL OUT THE ACCOMPANYING SUBSCRIPTION BLANK AND MAIL TODAY. YOU WILL RECEIVE AN ACKNOWLEDGMENT BY RETURN MAIL.

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We trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compels all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2.00 instead of $1.50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1.50 and we will provide THE RESTITUTION to you. We will have no quarrel with a brother about so small a matter.

Brother H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

ILLINOIS BEREANS—NOTICE.

The various Berean societies of Illinois, and all isolated members connected with the organization in this state who have not as yet done so, are requested to remit their dues to the undersigned before August 1st, in order that our reports may be in readiness for the annual meeting.

WILLIAM T. HARDESTY, Treas.

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ANNOUNCEMENTS.

The 23rd Annual Conference of the Churches of God in Iowa will meet at Waterloo, August 19 to 27 inclusive. Programme will appear later.

O. J. ALLARD, Pres.

The Fourth Annual Conference of the Churches of God in Missouri will meet at Morse Mill, Missouri, August 9 to 13 inclusive. Programme will be given later. SADIE MORSE, Sec.

The Annual Conference of the Churches of God in Christ Jesus of Illinois will meet in Oregon, August 16 to 20 inclusive. A committee has been appointed to prepare a programme which will soon be published. Plan now to meet with the brethren of Illinois at the time appointed, and enjoy with them a spiritual feast about the table of the Lord. G. ELDRED MARSH, Secy.

SPECIAL NOTICE.

As I expect to attend the Ohio Conference, the middle of August, I think I can arrange to start a little early and hold one or two meetings enroute. If any congregation in Illinois or Indiana, desire a meeting, write me soon as you can arrange. Address me at 4019 Webster Avenue, Ames Station, Omaha, Neb.

ALMUS ADAMS.

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The Inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Lk. 19:12-15), who will be King of Kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Lk. 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace, and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ." (Acts 8:12; 28:23, 31.)

Robt. G. Huggiss, Editor.

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VOL. 60 CLEVELAND, OHIO, AUGUST 2, 1911 No. 29

MY MOTHER.

Who fed me from her gentle breast,
And hushed me in her arms to rest;
And on my cheeks sweet kisses prest?
My Mother.

When sleep forsook my open eye,
Who was it sung sweet lullaby,
And soothed me that I should not cry?
My Mother.

Who sat and watched my infant head,
When sleeping on my cradle bed,
And tears of sweet affection shed?
My Mother.

When pain and sickness made me cry,
Who gazed upon my heavy eye
And wept for fear that I would die?
My Mother.

Who lov'd to see me pleased and gay,
And taught me sweetly how to play,
And minded all I had to say?
My mother.

Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the place to make it well?
My Mother.

Who my infant heart to pray,
And love God's holy book and day;
And taught me wisdom's pleasant way?
My Mother

And can I ever cease to be,
Affectionate and kind to thee,
Who was so very kind to me?
My Mother.

Oh, no! the thought I cannot bear,
And if God please my life to spare,
I hope I shall reward thy care?
My Mother.

When thou art feeble, old and gray,
My healthy arm shall be thy stay,
And I will soothe thy pains away;
My Mother.

And when I see thee hang thy head,
'Twill be my turn to watch thy bed,
And tears of sweet affection shed,
My Mother.

For God who lives above the skies,
Would look with vengeance in his eyes,
If I should ever dare despise
My Mother.

—*Selected by Sister J. B. Lent.*

SUNDAY MORNING ADDRESS.

"Without faith it is impossible to please God." We may be very thankful that we have come to a recognition of this great fact, especially at a time when it is almost universally denied.

Our assembling this morning is a token of admission on our part that "without faith it is impossible to please God"; and that "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." We accept the great fact upon the authority of Christ; for though written by Paul, it has the force of a statement by Christ Himself, on the principle laid down by Christ, that whosoever hears the apostles hears Him (Luke v. 16). The statement that "without faith it is impossible to please God," is also in complete accord with all that Christ Himself said.

As to what is meant by this God-pleasing faith, it is defined in the first verse as a something having reference to the future—the substance of things hoped for; the evidence of things not seen (as yet). Belief in God who promises, and belief of the things promised, embraces all that is affirmable of faith. This is the faith without which no man can be well-pleasing to the Creator. We are assembled this morning on that footing, believing and testifying to others—that if men will please God, they must have faith in what He has said; "they must believe that He is, and that he is a rewarder of them that diligently seek Him."

There is very great comfort in that double belief: it is the only sterling consolation of existence. When we realize the fact that God is—that all things are in the hands of an Almighty Being, whose unerring wisdom is slowly guiding things to a pre-determined issue of good, we are enabled to put up with much that is grievous in the experience of men and women in whose thoughts God is not. There is no difficulty, philosophically speaking, in accepting the proposition that God is. We see that it must be so: because things are, and because things have not always been.

Things could never have made themselves. If ever there was a time when there was nothing, there could never have come a time when there could be anything: for it is impossible that something could come out of nothing. Hence an eternal antecedent is a philosophical necessity; and that eternal antecedent must have had the quality of intelligence as well as force, for all the developments of the universe are characterized by wisdom. It is therefore an easy effort of the mind to grasp the fact that God exists, and that fact once realized is inexpressibly consolatory.

There is a sense in which we may say that WE *are not*. But a very few years ago, there were no such persons as ourselves in existence, and in a short time to come (apart from the coming of the Lord), there will again be no such persons to be found. We have no power of self-continuance; we depend entirely upon those relations of life that God has established. We are just like a flower—indeed the Bible compares us to a flower—which is the mere product of forces behind it, over which it has no control. We also are mere products of forces antecedent to ourselves, and have no power in ourselves: we can only glide along in the channel marked out for us.

In such an ephemeral condition, how comforting to feel that there is a Great Power for ever, the primary energy out of which all things come; and that to that Power, "with whom is no variableness or shadow of turning," we sustain the relation of children. How comforting to know the truth of what David says, that "like as a father pitieth his children, so the Lord pitieth them that fear him;" and that "no good thing will he hold from them that please him;" that there is no error or caprice with Him; that He is long-suffering, patient and benevolent to a degree beyond our knowledge; that kindness is the first quality of His being—that God is love. When we feel all that, we are solaced in the midst of life's uncertain experiences. We come to realize by the meditation that comes with the daily reading of the word—that things will go right: that however wrong they appear to be, they will go right in the end, if we do those things that are well-pleasing in His sight. "All things work together for good to those who are the called according to the purpose of God." Though things may seem to shape adversely, Eternal Goodness guides the current to a beneficent end, even when the beneficence is not realized in the present state.

The sufferer may imagine that God is not in his lot, and he is liable to become disheartened. With as much reason might the prophets have come to that conclusion regarding themselves; for Paul testifies in this very chapter concerning them, that they wandered about in sheep skins and goats' skins, being destitute, afflicted, tormented. The kind of affliction they were occasionally subject to, is exemplified in the case of Jeremiah, who was let down by cords into a dismal pit of mire, at the bottom of which he sank up to the armpits in mud. Might not Jeremiah have supposed at such a time that God had forsaken him? Especially considering that the cause of his horrid imprisonment was his faithfulness in adhering to the divine word. Had he thought so, he would have made the mistake which some short-sighted people fall into with regard to the incidents of ordinary life.

The fact is, God's dealings with the prophets had regard to the prophets themselves as well as those to whom He sent them. God accomplishes many ends with simple means. In sending the prophets, He not only reproved the generation addressed, but brought out His word for the enlightenment of subsequent generations, and at the same time developed circumstances for trying, purifying and disciplining the prophets themselves. Jesus testifies that the prophets are to be in the kingdom of God—"Ye shall see Abraham, Isaac and Jacob, *and all the prophets* in the kingdom of God." We also read in Revelations that the time is to come for God to *give reward unto His servants the prophets*. It was therefore needful that they should be tried by adversity.

A man is unfit for use even in the human sphere—till he is tried. A character is without the value til it has gone through the fire in some way or other. A person who is all the time in agreeable circumstances cannot have that hearty appreciation of the truth which adversity engenders: neither is it possible that his character can be brought out distinctly. Development depends upon activity. "Pleasure" does not tend to spiritual activity, but rather to spiritual lassitude and death. It blunts the perception of the need for the truth. It makes the mind contented with the present. It brings mental rust and moral sluggishness. It hides the spiritual man. When he is tried, you see him, and get to know what he is made of, and he knows himself as he never can with a pleasant breeze on all sides. The man who has come through trial and suffering is a more complete and more precious man in every sense than one who does not know what trouble is. He is qualified to judge justly of other men, and to sympathize with the erring; and we must remember that the object of God's operations toward us in the gospel, is to develop an order of men who will be qualified to be the associates of Jesus in the administration of the divine law in the earth, in the day of the Messiah's glory.

When you consider this, it throws considerable light upon many things that would otherwise be dark. It enables us to understand how it is that the sons coming to the Father, receive chastisement. It helps us to respond to the words of Paul—"If ye be without chastisement, whereof all are partakers—even the prophets themselves, and the apostles; and Jesus himself, the highest of all—then are ye bastards and not sons." No one will ever come to any perfection of divine development without chastisement. Chastisement fits a man for future exaltation.

You can see that in the case of Joseph. He was the best of twelve sons, and was loved the most by his father. At seventeen years of age, you know what happened. Sent on a hospitable errand to his brothers, whose envy had been excited by the preferential attention of his father, and fed by the naturally superior carriage of Joseph himself, he was put by them into a pit. And there, although there is nothing in the narrative about it, we may imagine he abandoned himself to the utmost extravagance of grief. As much is implied in the words of his brethren, when in the austere presence of Joseph (ignorant that he understood them), they said, "We are verily guilty concerning our brother in that *we saw the anguish of his soul*, when he besought us, and we would not hear."

Joseph, a lad of seventeen years of age, is let down into the pit, and by and bye, a gang of Ishmaelites come along and his brethren change their minds and sell him to them, doubtless glad to get rid of him without putting him to death. Imagine a fate more truly heartless than to be taken away from a fond and affectionate father, in comfortable circumstances, and given into the hands of traders as a slave. This was Joseph's desolate position, and what he must have suffered we cannot easily realize, for at this period there was no indication of the purpose to be served in his slavery. The surroundings were those of blackest night. We see the light that afterwards broke upon the scene, We look from the throne on which Joseph sat in Egypt, and are enabled to view his enslavement with composure: but if we try to put ourselves in the position of Joseph at the moment he was sold by his brethren, we can realize that it must have been a position of utter desolation; and it was a long time before his path began to brighten. Taken to Egypt he was sold as a slave-menial into the house of one of Pharaoh's officers, and you know that after giving for a time, through the power of chastity he was thrown into prison, and there he lay in the lowest depths of adversity, apparently abandoned of God and man.

Now, in such a position Joseph might well have reasoned, if he had been of the faithless sort, and had not endured as seeing Him who is invisible—if he had not as it were, had a hand grasping the invisible hand of God—that God was taking no cognizance of his position; whereas He was guiding Joseph to a splendid destiny, and preparing him for the high position he was to occupy. Adversity gave a robustness of character he could not otherwise have possessed. His afflictions were spread over thirteen years; and they were thirteen years of utter blackness, pure adversity, unmitigated evil, in which to the eye of sense there was no token of divine regard, and yet in which God was at the helm all the way through.

Now, here we are, so many Josephs; we have been called to be the sons of God; we have been called to be the seed of Abraham, the children of Israel and the brethren of Joseph; and like him, we are going through a training for the throne. We are being put through the fire, like ore, that the precious metal may come out at last, tried and refined, for the Royal use. Let us think of this, and endure evil with composure. Let us avoid the mistake of thinking that God has forsaken us, because it may be we are placed in circumstances in which there appears to be no evidence of right guidance. God knows what is needful for our development, if we do not. Let us commit our way to Him, and roll our burden on Him, knowing that He careth for us.

What a blessed thing then, to believe that God is. Few practically believe it. Outside the truth there is a perfect dearth in this respect. With the exception of a few misguided orthodox people who have a zeal for God, but not according to knowledge, the great mass of people around us are without faith of any sort. God is not in all their thoughts. Such as attend upon "public worship" do so because it is a "respectable" custom, to neglect which, is to incur social odium, and because it affords scope for display under the pleasing and self deceptive guise of sanctity. A great body of the people pay no regard whatever to religion in any shape, but serve the flesh out and out, without pretense of anything better.

It is to be feared that faith is a scarce article even amongst those who have embraced the truth. The sort of method by which we have to get at the truth in these days, is unfavorable to some extent, to the development of this kind of thing. It is a process of intellectual sifting, by which venerable fables are put to the test and rejected, and the truth ascertained in its theoretical features. The process is conducted in the face of opposition, and followed up by argumentative contention. The consequence is that the mind is liable to become so absorbed in the mere process of finding out what the truth is, as to fall short in the apprehension of the purpose for which it exists, and to fail in those moral developments in which alone it has its lasting and valuable fruit.

In this respect, there is great danger connected with the modern phase of apostolic truth. In its primitive phase, there was no need for the amount of argument and investigation which in our times are indispensable. A certain authoritative testimony was presented and confirmed by signs, and believers had but to receive it and at once surrender to the moral power connected with it. All they had to do was to believe the truth infallibly presented, and make use of that truth in the purification of the inner man in preparation for the Lord Jesus. We have to get at the same result by a different process. The process is a matter of indifference so as the result is secured. The danger is we may come short of the result. This ought to be an anxious point. Let us not devote all our time to mere intellectual exertion. Having attained the truth, let us realize the use of it in the formation of the character that Christ will approve.

One often sees lamentable cases in which interest in the truth is kept up so long as the excitement of polemic encounter is maintained, but disappears when that calm region is reached, in which the truth has to work out the fruits of righteousness and true holiness. Argument and contention for the faith are not worth the trouble if they are to end in the mere establishment of a theory. The object of all work in the truth is to develop real, loving, warm-hearted, intelligent, and consecrated disciples of Christ, who personally feel that they are not their own, but the property of Him who died that He might purchase a people with His own blood. Therefore, as Paul says, leaving the first principles, let us go on unto perfection, rising with increasing strength to the great fact that God is, and that He has all things in His hands, that He doeth according to His will in the earth as well as in the armies of heaven.

Give us a man or woman of this sort, with living faith based upon an intelligent understanding of the testimony—who have the faith of God in their hearts as the result of the truth comprehended—and you give us a man or woman that will act of their own accord in the things pertaining to the divine service. Having the light "within" themselves, they are not dependent on external stimulus. They will be found in the way of duty, because it is their duty so to be found, and not because it is pleasant. It may be unpleasant. It is oftener unpleasant than not, but the children of light are not children of pleasure. Finding themselves in a probationary state of evil, they accept their lot with that resignation which is the only attitude of wisdom, and bend their energies to that high calling of God in Christ Jesus, working out their salvation with fear and trembling. They will always present a contrast to the class who can only be brought to the meetings by special attractions, and get soon out of the way and tired, if they are not the objects of personal attention.

The latter class are to be met with at the interesting meetings, when there is a lot of people, and warmth, and music, and everything that is agreeable and pleasant in the surroundings. You look in vain for them when there is work to be done in the cold, with few people present, and no attraction. They have the truth as a theory: they have not realized the idea of being its servants. "They are not all Israel that are of Israel." Those only will be approved of Christ who are given up to him entirely—in whom he is the power and motive of their lives, and the highest object of their desires. The other classes are useful as scaffolding, which is useful to a building. Their presence contributes somewhat to that warmth which is favorable to the implanting of the seed in the minds of the good and honest-hearted. They are not altogether useless: only their usefulness, like that of a scaffolding, is limited to the preliminary stage. When the building is finished, they will be dispensed with.

Now we seek a higher place in the work of God than this. We labor to get beyond the mere scaffolding of the flesh period; we aim to become living stones in the glorious living temple, that will be reared in the earth when the Master Builder arrives. This is a destiny all-glorious. The community of the saints in the resurrection is a city of Life and Light most precious. *It will consist of the very cream of the human race*—men of excellent spirit—of divine knowledge—of tried faith—who in their several generations served God in the face of disadvantages, endured the trial for a long and wearying period of time. Abraham himself for an example, was tried more than a hundred years; Isaac and Jacob, likewise; Joseph lived 110 years; and so with most of the holy men of old. Faithful lifetimes did they all lay on the altar: and still their number is not complete.

At the eleventh hour of our own dispensation, the master is hiring servants. The existence of the word in our midst, is evidence of this. What infatuation to disregard or treat coolly the call. We may be of the number of that glorious company that will spring into being at "the manifestation of the sons of God;" but we must be like them. We must be men of faith, men of service—men of benevolent hearts; for those that are not of loving hearts are not of God; and men and women of good consciences, who would not do wrong to save their lives. Persevering in this line of character during our brief struggle with evil, realize the joy of being made one of a multitude of that description, whom no man can number, and whose former ills and frailties are all swallowed up in the glorious and deathless nature of the spirit in which there is no more sorrow or sighing. Look at that multitude, filled with everlasting joy; think that the Lamb dwells in the midst of them and shall feed them—the central sun that lighteneth every man of them that entereth that bright world. Behold them come to Zion and plant themselves in the seat of honor and power. Consider that they constitute the ruling brotherhood of the world, in whose righteous hands all the property and the power and the law, and the honor and glory of the world will be vested, for the promotion of glory to God in the highest, peace on earth, and good will to men!

Is a place in that illustrious body not worth any trial? What infatuated creatures those men and women must be, who, having put their hands to the plough, look back, and allow their hearts to be taken and their hands weakened by the ephemeral interests of this life, which, at its best, supposing we could do all that we wished are "vanity," ending ultimately in the grave. How perfectly suicidal for those who have such a glorious destiny before them, to slacken their hands and become lukewarm in relation to the duties they owe to their Lord and Master. Let us beware. The bright side is pleasant to contemplate, but we must accept its dark side in present duty and reproach. We must carry the cross if we mean to wear the crown.

R. R.

DOING THE HARDEST THING FIRST.

I know a very successful man who early in life resolved that, no matter how hard anything might be, or how seemingly impossible for him to do, he would do it if the doing would prove of value to him. He made this the test, and would never allow his moods or feelings to stand in the way of his judgment. He forced himself into a habit of promptly doing everything, no matter how disagreeable, if it would further his advancement.

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one.

Things worth while are seldom easy.

Apology is only egotism wrong side out.

It may not be "the best," but if it is "my best" it will be heaven blest.

Leibnitz says: "Who loves God loves all men."

THE RESTITUTION

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TERMS.

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ROBT. G. HUGGINS.....EDITOR
BUELL W. NUTT.....MANAGER

IMPORTANT NOTICE.

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It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the Editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the expression of particular views in the writings of contributors.

CLEVELAND, OHIO, AUGUST 2, 1911.

EDITORIAL

SMILE IT DOWN.

Every one who loves you,
Loves to see you smile,
Loves to see you cheerful
And happy all the while.
Smiling comes so easy!
Do not wear a frown.
If you feel one rising,
Always smile it down.

The Greater Actions Committee of Zionism has met in Cologne and arranged for the proceedings of the Tenth Congress.

A wealthy Jewess of Russia has bequeathed 10,000 marks to the Jewish National Fund.

The Restitution Publishing Co. has been duly incorporated under the laws of Ohio, and at the stockholders' meeting held last week the following officers were elected: Burton H. Lang, president; Chas. A. Goss, vice-president; Buell W. Nutt, secretary and business manager; Harry Pott, treasurer; and Robt. G. Huggins, editor. The board of directors elected were: Chas. A. Goss, D. C. Robison, Harry Pott, B. H. Long, Wm. G. Rothe, Buell W. Nutt, and W. S. Tomlinson.

Above worthy brethren will hold office until the regular annual election, which will take place the second Tuesday in January, as provided in the constitution and by-laws of the company.

During the summer our ministers will be discouraged frequently by seeing some in their audience go to sleep while they are doing their best to interest them. Eutychus fell into a "deep sleep" while the peerless apostle preached. Acts 20:9. Don't get discouraged; sleepy people would not stay awake to hear Paul.

New Songs of the Kingdom, a song book of 137 pages just off the press, is by far the best song book we know of. The publisher, Chas. F. Crow, of St. Paul, Nebr., offers them for sale at 25 cents each, with the understanding that he will replace any copy found to be imperfect in binding or otherwise. It is a book of neat appearance, and full of splendid songs. We are glad to commend it highly.

In this issue appears the program of the Ohio Conference. We always have good annual meetings, and this year we anticipate the "best ever." Bro. Adams, of Nebraska, the noted doctrinal expounder, will be with us, the Lord willing. Brethren and sisters, we need your presence and help. Come and the Lord will pour upon you his blessing.

July 24th more than five thousand buildings were destroyed by an incendiary fire in the Stamboul of Constantinople. Chefket Pasha was injured while trying to save the ministry of war building. The fire department is equipped with antiquated apparatus which was ludicrously inadequate to cope with the flames. Turkey is fast going to pieces.

The world may be divided into two classes—those who lift and those who lean. The church has on the roll of its membership both lifters and leaners. We are glad to think, however, that the lifters are much in the majority in the Church of God. Our Business Manager reports many new subscribers to *The Restitution*, and renewals by others. Brethren everywhere are standing loyally by the "dear old paper." The Lord bless them. Gal. 1:25. If this editorial is read by a leaner we ask you, Brother, to wake up and join the army of devoted disciples who are holding up the flag of truth in America. *Become a lifter in the cause of truth.*

Notice the good program of the Iowa Conference, which appears in this issue. Let all within reach begin right now to plan on attending.

Bro. J. J. Nagel, of Davenport, Iowa, sends an amusing clip from *Leaves of Healing;* and many brethren have sent us good copy this week. Thanks to one and all.

The Restitution now is good as any tract in the missionary field. We have a few extras every issue—to supply brethren who are active in spreading and advancing the truth among their friends. Send a stamp to the manager for a dozen of extras.

A JEWISH COLONY IS PLANNED

One thousand acres of land at Mount Canaan, Palestine, may be purchased by the American Zionists, and given free in the Jewish National Fund Committee, as a result of a movement started at a meeting in Milwaukee, Wis., under the auspices of the Jehudah Halevi Gate No. 8, order of Knights of Zion, at the Hebrew institute, says the *Cleveland Leader* of July 27th.

Henry Cidelmen, secretary of the Jehudah Halevi Gate was instructed to communicate with other Zionic organizations and to organize the federation of American Zionists to open a subscription list for that purpose.

As soon as the land is secured houses will be erected for the working men of Palestine and schools and libraries will be established.

DEFENDING THE MINISTER AND EDITOR.

All ministers of the gospel, sooner or later, are assailed by criticisms, insults and lies. Any minister who is faithful in the discharge of the duties of his holy calling is sure to make enemies. Woe unto him if all men speak well of him! Lk. 6:26. And an editor is hated worse than even the minister.

"Now the minister may not take up arms in his own defense," says an exchange. "After the fashion of the world. Of the criticisms he is usually ignorant *in toto*. Of the calumnies, quite as ignoram. To the insults he must not reply, but must turn the other cheek to the smiter. Of the opposition he may be keenly aware, but often it would be a weakness or a mistake even to recognize it. In all this the minister is under no rule of conduct different from the obligations of all other Christians, save that his holy office requires him to be an example to all men of his Saviour's precepts and practise.

But church-members are strangely forgetful of this. They see their minister insulted. If it were their own case, they would be quick with a hot word or even a fierce blow. In their hearts they charge their minister with a lack of manliness, when his lips are patiently sealed, and his hands held heroically at his side. They do not bethink themselves how quickly they would criticise him if he yielded to any of these natural impulses to retaliation.

If the honor of the President of the United States were assailed, no one would expect him to defend it in person, for his officials, his party, indeed every American patriot, would eagerly defend it for him.

Speak slightingly, in the presence of a commercial traveler, of the head of his firm, and see how prompt and indignant will be his retort! Disparage, before a college student, the president of his college, if you dare. Insult the colonel of a regiment when his soldiers are at hand, if you wish to learn how speedily a private can enter battle!

Now ought not equal loyalty to characterize the relation of Church and pastor? Is not a wrong done to our minister done also to us? Shall we not, with quick and gallant boldness, leap to his defence?

Considered from a lower standpoint, it is a simple matter of business. Here is a man whom we are paying to do a certain work for the church. The work will not succeed, and our money will be wasted, unless he has the confidence and support of the church. To allow his influence to be undermined is to permit our own investment to depreciate.

Perhaps he is unsuited to the place; perhaps it may be best for him to find another church; that has nothing to do with the matter. He is your minister; and while he is your minister, it is your 3—140R—Restitution—Thomas July 31 duty to defend him from all injustice, and stoutly make his cause your very own."

CORN SHEAVES

Gathered From Everywhere.

DEATH NOT GENERALLY PAINFUL.—When the blood ceases to be oxygenated, the physical sensibility is destroyed, and the oxygenation of the blood becomes accomplished by the lungs; if these organs are obstructed, a proportionate privation of sensibility will necessarily be the result. The lungs are the weakest of all the great vital organs; they accordingly begin to die sooner than the other parts, and their function is actually suspended before that of other organs. Thence it follows that the oxygenation of the blood being gradually suspended, death ensues, and there can be no suffering. These theoretical notions are, I believe, supported by facts. So far as my experience goes, if a dying man be asked whether he suffers pain, he will, in the greater number of instances, answer in the negative; yet there may be at the same time a frightful appearance of distress. My opinion, therefore, founded on a great number of observations of the character above mentioned is, that death is not generally painful, and that nature, "like a kind mother" while she surrounds its idea with imaginary terrors, has contrived the animal organization in such a way as to produce a natural anodyne in depriving the blood of oxygen. There will be found, no doubt, exceptions in chronic diseases already alluded to arising from physical causes, and there will be another class of exceptions of a different nature from moral causes, such as the recollections of a bad life.

WHAT THE FACE TELLS.—Sometimes in passing through a crowd we see a face which attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs; yet love, joy and peace shine out of every dot and wrinkle in it. Sometimes it is a young face, that beams with health and purity and beauty. But whether old or young, when we see that unmistakable soul-light in a face we know that the heart behind it is pure, the life good, and that the body thus illuminated is the temple of the Holy Spirit.

To keep the mind occupied with good, pure, useful, beautiful and divine thoughts precludes the possibility of thinking about, and thus being tempted by things sinful, low or gross. It is because Paul knew this that he says so earnestly, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, think on these things."

In the well-formed habit of thinking pure thoughts lies the secret of being pure in heart; and in the daily and nightly meditation in the law of the Lord, is a safeguard against many of the sins which defile the carnal heart, and delase and blacken the contenance.

CORRESPONDENCE.

Dear Bro. Huggins:

Here is a new subscriber, John Baxter, of Holbrook, Neb.

Just closed a meeting at Freedom. We had one of the best meetings for years. Some came from Bartley, thirteen miles away. There were three additions. The brethren from Moorefield and some from North Star met us at Stockville, all having well filled baskets, and after spreading their cloths under the fine shade trees on the bank of the Medicine and partaking of a bounteous repart, we all repaired to the water's edge, where we sang and prayed and talked of the future. We planted Miss Lula Pickering in Christ, and her mother, Mrs. Johnson, and also Mrs. Louis. Last night we spoke in the Advent ten at Holbrook by invitation, to a very good sized audience.

Yours in the one hope,
ALMUS ADAMS.

Dear Bro. Huggins:

I am pleased with your noble undertaking as expressed in the July 12th issue. May God bless you. I feel that I have done so little. In the language of another, partly revised,

Do you see the signal, brothers,
Of the royal gospel train (*The Restitution?*)
With a score of heavenly pillars (1 Tim. 3:13-15; 2 Tim. 2:12).
Making sure of Jesus' reign? (Isa. 32:1; Rev. 5:9, 10).
Should you let it pass your station? (Heb. 3:7, 15).
You will then be found too late (Lk. 13:26-29);
For the care should all be taken (Lk. 13:24).
Ere we reach the Heavenly gate (2 Tim. 4:1-8; Rev. 2:10).

P. S.—Since writing the foregoing *The Restitution* of July 19th has arrived with a golden sign of its windows being open towards Jerusalem. As Bro. Juergenser intimates, you have assumed an all important office in the Church of the living God. And now, brothers and sisters, don't wait one for another, but come to your brother's aid, and be assured that Rom. 8:28 will be the result.

For the Church of God upon the sod
A living witness stands,
Proclaiming truth to age and youth
Throughout this sin-cursed land.

R. A. HUMPHREYS.

Bear, Ark.

Dear Bro. Huggins: A short time ago I thought my work was about done. I have been suffering with diarrhoea for several months, but paid but little attention to it until the first thing I knew I was almost a walking skeleton. I knew I ought to be quiet and doctor myself, but I would just keep going as long as I could. On the third day of July I gave it up and remained in my room and on my bed, and called the best medical skill I could get, and he put me on a treatment and would not allow me to eat anything but raw eggs and sweet milk. I soon began to improve until now, thank God, I am able to be out again. I feared I had consumption of the bowels as the discharges were thin and very watery and without pain, but I am sure now that such is not the case and believe that I will finally get well.

I am well pleased with *The Restitution*. You have wonderfully improved it since you have taken charge. I sympathize with Bro. Underwood as I have had some experience along the same line. I have had people to claim that they did not get The Trumpet when I knew they had paid for it, and their names were on the subscription list and the paper was mailed to them regularly. I wish you could come to our conference which meets the third day of August near Brent, Okla. Here is my hand of fellowship, my brother, to push the cause and work together in harmony. God bless you and help you in every good word and work. Pray for me. Your Brother in Him.

T. J. DANIEL.

(We rejoice with you, dear brother Daniel, in the prospect of your recovery. Workers are so few in the Vineyard of the Lord that we can ill afford to spare a helper, and such an efficient helper as you. We gladly grasp the extended hand of fellowship which you offer, with thanks for your words of commendation of our humble efforts to edit *The Restitution*. There will be no disputes in its pages. God give us love, joy, peace, and all the fruits of the spirit in great abundance, to the glory of His great name. Brethren everywhere, pray for Bro. Daniel. —Editor.)

ARE MISSIONARIES NEEDED?

A young woman, well known to the writer, about 26 years of age, a member of one of the great orthodox churches, and a regular attendant at the Bible class, interested enough in Bible themes to attend a "Lecture on the Bible," in attempting to spread the knowledge gained to a group of friends—one of which was the writer—said, among other things, that the first book of the Bible was "Geneva, that the Bible which was written in the tenth century, was a history of the birth and early life of Jesus Christ, and that the birth of Jesus was the cause of the flood."

In the face of such utter and woeful ignorance, is it necessary for the Church of God to send out missionaries to instruct and enlighten the so-called Christians of today in the things pertaining to their external salvation, to be found only in God's eternal word, that endureth and abideth forever? Answer for yourselves, brethren.

ALEX. D. DONALDSON.
Brooklyn, New York.

THE DAY OF CRUCIFIXION.

We admit that the preparation did not fall on Wednesday nor on Thursday, but it did fall on Friday. Now for the proof.

The next day following the preparation day, the priests and pharisees came to ask Pilate for a guard. The day following the preparation day was the Sabbath, or Saturday. Now if the day following the preparation day was Saturday, then of course the preparation day was on Friday.

This is in harmony with what John says (19-14-31-42). Prof. Totten says that the month of Nisan began on Friday the year of the crucifixion. Now commence on Friday and count fifteen days, and you strike another Friday, the day the passover was to be eaten, and the very day on the evening of which Jesus was crucified.

"But," says one, "how do you get three days and three nights between late Friday evening and early Sunday morning. We give it up; we can't do it. But how will you get three days and three nights, between late Thursday evening and early Sunday morning? How. You may count backward or forward, up or down, and you can't do it. Here we rest by saying to the brethren: Hold fast to the form of sound words.

SAML. McGLATHLAN.
Savannah, Mo.

GOLD DUST.

"The trials and temptations of this life are all making us fit for the life to come—building up a character for eternity."

"We can all be servants of God wherever our lot is cast, but He gives us different sorts of work according as He fits us for it and calls us to it."

"There are two freedoms—the false, where a man is free to do what he likes; and the true, where a man is free to do what he ought."

"Practice to make God your last thought at night when you lie down to sleep and your first thought in the morning when you awake."

"The great thought which should control our actions and adjust our relations to every question of morals is presented in this verse—'Be ye therefore imitators of God as beloved children.'"

ANNA DREW.
Dixon, Ill.

WILL YOU BE ONE OF TWO?

I ask will you be one of two,
If I the other one will be,
To search out some good work to do,
Then do it well and cheerfully?

Will you be one of two to strive
To make this world of ours more sweet,
To help the buds and flowers to thrive,
And fill with beauty every street?

Will you be one of two to seek
To do some little good each day;
To some sad soul a kind word speak,
Or help some traveler on life's way?

Will you be one of two to lend
Whate'er in you is brave and strong
That there may be some day an end
To whate'er is base and wrong?

Will you be one of two to nerve
Yourself in every post and place
Earth's mighty brotherhood to serve
And thereby bless the human race?

If thus we shall resolve to do
Ere yet to-day shall set the sun,
No more will each be one of two,
For then shall we become as one.

—T. F. P.

RESPONSE.

Already, friend, I'm making guest
Altho' so prisoned, pained and lame
I cannot give a thirsty guest
One water-cup in Jesus' name.

I'm training friend, my only flower
To fit the world-wide garland sweet
Of other growth's whose gathered power
May sometime deck earth's every street.

This very day I'm one of two—
Though all unheld by bond or brief—
To bring the best that I can do
To dull the edge of some one's grief.

I, "poorest in Manasseh's" land,
I, "least of all my father's" kin,
Would gladly lift my strengthless hand
To help to right the wrongs of sin.

I'm one of two to recognize
In fifteen hundred million strong
"One blood," to which, as in us lies,
Our life and love and care belong.

But who may dare so mighty task?
Who break indeed his own poor heart?
Who give the peace the guilty ask?
Who speak the "come" and who "depart?"

O you and I without the vow,
Are one in motive just the same
As God and Jesus Christ are now,
The while we plead the mighty name.

But not 'till Israel welcomes back
To Zion's hill her absent king,
Will Heaven supply this old earth's lack
And everlasting victory bring.
Aye, by and by the desert drear
Will bud and blossom as the rose,
When on Satanic tenure here
Jehovah—shammah shall foreclose.

LUCY C. ALDEN.

NOTE.

T. F. P. is T. F. Porter, ex-mayor of Lynn, Mass. His poem, "Will You Be One of Two?" was sent to Sister Lucy C. Alden, by a friend to be answered, and her beautiful "Response" was the result. Shall be pleased to see the poems in *The Restitution* as I very much admire them with their ringing, earnest call to be about the Master's business. Truly we need no "bond" or "brief" or "vow" to set us at His work save the "bonds," the "briefs," the "vows," set forth in Holy Writ.

S. ROXANA WINCE.
Pierceton, Ind.

THE POWER OF EXAMPLE.

We are influenced largely in our daily life by the power of example. The child imitates its parent sometimes for good, often for evil, and man imitates man. "No man liveth to himself," and our conduct, our character, our daily actions are telling their tale and producing their effect upon some life, for good or for evil—to bless or to blast it, perhaps for ever. How this thought, this knowledge, should lead us to exercise the utmost care in our daily life, and cause us to "exercise ourselves into Godliness;" help to make us patient, truthful, sober, honest, unselfish and forbearing toward each other and towards all men.

The children watch us, our brethren and sisters watch us, our neighbors watch us. There are eyes upon us that we know not of. Above all, a record is being kept in heaven; for the All-seeing One reads us through and through, and there is not a moment in our lives but what he can say, "I know thy works"; and remembers—he will reward every man according as his work shall be.

I think Paul is a good example for us to follow. Though self-described in his humility as "the least of the apostles" and not "meet to be called an apostle," because he "persecuted the church of God,"—yet could truthfully declare that he, by the grace of God, laboured more abundantly than" all the others who had had the privilege of intimate association with their Lord.

Truly Paul was an earnest, persevering enthusiastic follower of Jesus: his words, his epistles, ever do us good. There is the right ring about all his writings. If every brother and sister obeyed his exhortations, what a change there would be for the better. What holiness of life would be manifested, what brotherly love, what mutual forbearance, what unity and peace, what zeal for the honour of God and the glory of Christ, what longing for the appearance of him who is our life!

Paul's life was full of trial, and yet how nobly borne! If some modern writer had more of the details of his life than we now possess, what a thrilling interesting book would be given to the world! We have enough, however, to know how busy, and earnest, how untiring, and unselfish was his life and his labours. We know about his labours more abundant, his stripes above measure, his more frequent imprisonments than other apostles, and of his frequent nearness—through violence—to death. Yet how cheerful was he under all the burden that pressed upon him. The "God of all comfort" comforted him in all his tribulations, and, he said—writing to the brethren at Corinth—"As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ (II Cor. 1:3-5). Again writing to the brethren at Philippi, he said, "I have learned, in whatsoever state I am, therein to be content. I know both how to be abased, and I know how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me. Phil. 4:11-13.

What a lesson to learn when we remember his life! Would that we all "had learned the secret," too! How his contentment in the midst of trial, shames those of us who are never satisfied in the midst of plenty and comfort, and the absence of all trial such as he endursd! The lesson he learned—for remember he had to learn it—we can learn also.

It is a matter of practice or exercise, if we do not exerise ourselves unto Godliness we will not be Godly.

We must train ourself to do this, and

not to do that, if we come up to the standard of Paul, or the more perfect life of Christ. It often means self-denial, but if we would "enter into life" we must be prepared to take up the cross and endure any hardship that lies in our way.

We are also told to "bear one another's burdens, and so fulfil the law of Christ" (Gal. 6:1, 2). Are we thus trying to fulfill Christ's law, the new law he gave to his disciples to love one another? God knoweth our motives, and our actions are all before him. In no matter is he to be deceived. "God is not mocked: for whatsoever a man soweth, that shall he also reap. He that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap Eternal life."

Here then is our encouragement to do the right in all things and at all times. It is a most desirable thing to obtain, but we must sow to the Spirit to obtain it. It means freedom from all the ills to which we are now subject, and from all the sorrow which presses upon us.

Eternal Life! who does not desire it? There is not one here who would not give all he possesses for such life, but it can be had freely, without money and without price, only we must sow to the Spirit, if we would live in the Spirit nature forever.

Now for this let us each strive. Let us not cast away our confidence but persevere unto the end, for the reward is a large way ahead. "Let us not be weary in well doing; for in due season we shall reap, if we faint not" (Gal. 6:9).

EMMA C. BRADSHAW.

Cleveland, Ohio.

SPIRITS IN PRISON.

Are the spirits in prison immortal? No. Were the spirits that Noah preached to when he was building the ark immortal? No.

If there are any immortal spirits they do not need to be preached to. Then why all this ado about preaching to spirits in prison? Does not every preacher that preaches the gospel to an unconverted man, preach to a spirit in prison? Certainly they do. Proofs: "Thus said God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isa. 42: 5-7. Who was this in prison and in darkness? The Gentiles. Who preached to the Gentiles? Peter and Paul. "The people that walked in darkness have seen a great light." Isa. 9:2, Matt. 4:16, Eph. 5:8. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1,60:2-3, Luke 4:18-19. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." 1st Pet. 2:9. "They were in darkness, until the gospel light was preached unto them." Acts 26:18, Luke 1:79, 2d Cor. 4:3 to 6, 1st Thess. 5:5. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. 1:13. In darkness, in prison, brought out into the light by preaching the gospel of the kingdom. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1. Don't go back into prison, or bondage again, when the preaching of the gospel has made you free. "And ye shall know the truth and the truth shall make you free." John 8:32-36, Rom. 6:16 to 23.

Peter on the day of Pentecost preached to spirits in prison, and about 3,000 came out into the glorious light of the gospel. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12, 12:35, 36. "Let us therefore cast off the works of darkness, and let us put on the armour of light." Rom. 13:12.

How can one put on the armour of light? "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" Rom. 10: 13, 14. Who were they sent to? Christ sent the twelve apostles to the lost sheep of the house of Israel. Matt. 10:6. Paul was sent to the Gentiles. What did they preach? The kingdom of heaven is at hand. To preach deliverance to the captives: the acceptable year of the Lord (Luke 4:18); Jesus Christ. Paul says, Christ sent me to preach the gospel. Who to? The heathen, the gentiles:—those that are lost if they know not God's gift. The object is to convert sinners, those that are in darkness, in bondage to sin, and the sinful ways of the world. People do not have to be shut up in a dungeon, penitentiary, or any barred prison, to be away from God's Holy word, which is preached in very few places. But they are in a prison of gross darkness when they sit in a fashionable church and listen to a salaried preacher that is not teaching God's Holy truth. Christ says of such: "Their heart is far from me:" "in vain do they worship me." Matt. 15:9. They are still in prison; and if saved they must accept God's plan of salvation; repent, believe the gospel of Christ, and be baptized into Christ, and thus become an heir with Christ to the promises that God made to Abraham and his seed.

"For what man knoweth the things of a man, save the spirit of man which is in him," which is his mind, and that is subject to many changes. We read of the spirit of jealousy, Num. 5:14, which got the Israelite into trouble, and they had a law to punish it. That spirit is very prominent today, even in the Church of God. Then there is the spirit of Antichrist, of Bondage, of Divination, of error, of wickedness in many forms; all must be got rid of, before one can possess the spirit of adoption, of meekness, of Christ. "Now if any man have not the Spirit of Christ he is none of his."

We think from the many divisions in the Church of God today, and the effort of some to suppress the truth, and publish error in its place, that there are many contentious spirits, that need to be preached to, before they can show forth the true spirit of meekness, love, joy, peace, gentleness, goodness, faith, and temperance; and when a right spirit is created in man, it will be the spirit of Christ, "of brotherly love." The Spirit of Prophecy said there should come a falling away from the faith. The question today is when the Son of man cometh, shall he find faith on the earth? Luke 18:8. Let us pray with the psalmist, "Create in me a clean heart, O God; and renew a right spirit within me."

E. W. KNAPP.

Monkland, Calif.

THE VALUE OF GOOD ENGLISH TO A PUBLIC SPEAKER.

It is a fact that clothing plays a conspicuous part in a public speaker's address; and by clothing we do not necessarily mean a speaker's personal apparel, but rather the garments in which his thoughts are clad. Thoughts must be clothed with words, and grammar is a fashion-book with which public speakers should be familiar.

All who speak the English language have not mastered its grammar; but there are important reasons why good English is of inestimable value to him who would stand before an audience to proclaim a message.

1. It will help to give him confidence. Whoever may be present, a speaker who has mastered the language which he uses does not need to be in a constant state of alarm lest his lack of education be betrayed by his grammatical blunders. He will be better able to put all his strength into his message.

2. It will help him to state his position with clearness. The people will understand him, providing, of course, he uses words with the meaning of which his hearers are familiar. A man may have logical ideas and truth unmixed with error, and yet be unable to express himself to the best advantage, because of his poor English.

3. It will add to the likelihood of his message being accepted. It may be said that water will quench if brought to us in an old tin cup as well as it would if brought in something better, but people are not always thirsting for what a speaker has to give. They may be prejudiced. They may not want the truth. And what we say may be discounted if our thoughts are presented in ill-becoming garments. It was Paul who said, "I am made all things to all men, that I might by all means save some." Gipsy Smith, the great evangelist, did not have the advantages in early life that most of us have had, but he acquired a good practical knowledge of the English language.

AN EXERCISE IN ENGLISH.

The conviction of such as you and *me are* that Peter's reply to the question: "*Whom* say ye that I am?" was one of the best confessions of faith that *has* been recorded. Had the question been asked for you and *I* to answer we could not have *did* better than Peter *done*. Neither John the Baptist *or* Elias *were* divine, but one *don't* have to read far *in* the Gospels to be convinced that Jesus was "the Christ, the Son of the living God."

In the above paragraph there are ten mistakes in grammar, indicated by the words in *italics*. Let us correct these mistakes.

1. The personal pronouns "you and me" should be "you and I." They are the subject of a subordinate clause and must therefore be in the nominative case.

2. The verb "are" should be "is" to agree with the subject, "conviction."

3. The pronoun "Whom" should be "Who" (Matt. 16:15, R. V.). It must be in the same case as the pronoun "I" (nominative). We could reconstruct the sentence thus: "Say ye that I am who?"

4. The auxiliary verb "has" should be "have" to agree in number with the subject "confessions."

5. The pronouns "you and I" should be "you and me" as they are governed by the preposition "for" and must therefore be in the objective case.

6. The verb "did" should be "done" (Past participle).

7. The verb "done" should be "did" (Past tense).

8. The conjunction "or" should be "nor." "Neither" and "nor" are proper correlatives.

9. The verb "were" should be "was." It is a rule in syntax that "nouns in the singular joined *by or* or *nor* require a verb in the singular."

10. "Don't" should be "does not" or "doesn't." "Don't" is a conjunction of "do not;" but we would not say "one do not."

L. G. CARTER.

BEER VERSUS TEA.

"Bob Burdette" never says a dull thing, and his unique way of stating an old truth makes it shine with a new light. Even a subject as well worn as the temperance cause takes on a new sparkle when "Bob"—excuse us, the "Rev." Dr. Robert J. Burdette—tackles it. Here he pays his compliments to beer.

"My dear boy, men have fought, bled and died, but not for beer.

"Arnold Winkelried did not throw himself upon the Austrian spears because he was ordered to close his saloon at nine o'clock.

"William Tell did not hide his arrow under his vest to kill the tyrant because the edict *had gone forth* that the free-born Switzer should not drink a keg of beer every Sunday.

"Freedom did not shriek as Kosciusko fell over a whiskey barrel.

"Warren did not die that beer might flow as the brooks murmur seven days a week.

"Even the battle of Brandywine was not fought that whiskey might be free.

"No clause in the Declaration of Independence declares that a Sunday-concert garden, with five brass horns and one hundred kegs of beer, is the inalienable right of a free people and the cornerstone of good government.

"Tea—mild, harmless, innocent tea, the much-sneered at temperance beverage, the feeble drink of effeminate men and good old women—tea holds a higher place, it fills a brighter, more glorious page, and is a grander figure in the history of the United States, than beer.

"Men liked tea, my boy, but they hurled it into the sea in the name of liberty, and they died rather than drink it until they made it free. It seems to be worth fighting for, and the best men in the world fought for it.

"The history of the United States is incomplete with tea left out. As well might the historian omit Faneuil Hall and Bunker Hill as tea. But there is no story of heroism or patriotism with rum for its hero.

"The battles of this world, my son, have been fought for grander things than free whiskey. The heroes who fall in the struggle for rum fall shot in the neck, and their martyrdom is clouded by the haunting phantoms of the jimjams.

"Whiskey makes men fight, it is true, but they usually fight other drunken men. The champion of beer does not stand in the temple of fame; he stands in the police court. Honor never has the delirium tremens. Glory does not wear a red nose, and Fame blows a horn but never takes one."—*Ex.*

A LETTER TO A FRIEND.

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1899. She was the wife of our lamented brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32-page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a low-er rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

OHIO CONFEPENCE NOTICE.

The ninth annual conference of the Church of God will be held at Troy, Ohio, August 16-20. Those coming should write Brother Jno. Lehman, Troy, Ohio, R. 5. Come in the spirit of love that we may be built up and strengthened in our most holy faith.

ANNA LEHMAN.

NEBRASKA CONFERENCE NOTICE.

The annual conference of the churches of God in Nebraska will be held in Merrefield, Nebraska, from August 26 to September 3, inclusive. Meals will be furnished at 10c, and lodging free.

Now brethren, let us all make a special effort to be there and help make the conference a success. Especially to the aged ones and the young people do we say, Come. Do not miss the chance of getting into the spirit of the work and understanding what is needed. This is the time when we can get in touch with one another and learn to love each other if we come in the right spirit. Remember the conference should be in the interest of Christ and His work, not our desires.

Brother Huggins, of Cleveland, Ohio, Editor of *The Restitution*, has been secured as speaker. The most of us got acquainted with him last year, and will enjoy his second visit. The young people know him through the Berean lessons. We expect to have a "Berean Day" to be given over the young people. Let all be on hand to take part. If further information is wanted, write Brother M. D. Newell, Blair, Nebraska.

ALTA KING,
Sec'y of Conference Board.

"Failure is not the worst thing in the world; the worst thing is not to try."

Men give me credit for genius. All the genius I have lies just in this: When I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make, the people are pleased to call the fruit of genius. It is the fruit of labor and thought.—Alexander Hamilton.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than a great display of talents and accomplishments.—M. A. Kelly.

What do we live for if it is not to make life less difficult for each other?—George Eliot.

No conflict—no character.
Without strife, a weak life.

LINCOLN'S GREAT WORDS.

With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive to finish the work we have begun.—Abraham Lincoln.

OHIO CONFERENCE PROGRAM.

August 16th.

7:30 p. m. Music and Prayer, Address of welcome, John Lehman. Response, C. A. Goss. President's address, "Touching Elbows."

Thursday, August 17th.

8:30 to 9:00 a. m. Song and prayer service.
9:00 to 10:00 a. m. Bible School, R. G. Huggins.
10:00 to 10:45 a. m. Sermon, Almus Adams.
11:00 to 11:45 a. m. Sermon, Sister Neill.
1:30 to 1:45 p.m. Song service.
1:45 to 2:45 p. m. Bible School, W. S. Tomlinson.
2:45 to 3:30 p. m. Sermon, Sister Robison.
3:30 to 4:15 p. m. Business meeting.
7:00 to 7:30 p. m. Social meeting, W. S. Westfall
7:30 p. m. Sermon, Almus Adams.

Friday, August 18th.

8:30 to 9:00 a. m. Song and prayer service.
9:00 to 10:00 a. m. Bible school, D. C. Robison.
10:00 to 10:15 a. m. Sermon, Almus Adams.
11:00 to 12:00 a. m. Sisters' meeting.
1:15 to 1:30 p. m. Song service.
1:30 to 2:30 p. m. Bible school, Almus Adams.
2:45 to 3:30 p. m. Sermon, D. C. Robison.
3:30 to 4:15 p. m. Question box.
7:00 to 7:30 Social meetings, Howard Pearson.
7:30 p. m. Sermon, R. G. Huggins.

Saturday, August 19th.

NINE—110-R—Hemmeter July 31 ...
8:30 to 9:00 a. m. Song service and prayer, Sr. Brewer.
9:00 to 10:00 a. m. Bible school C. A. Goss.
10:00 to 10:45 a. m. Sermon, J. F. Wagoner.
11:00 to 12:00 Young people's meeting.
1:30 to 1:45 p. m. Song service.
1:45 to 2:30 Sermon, R. G. Huggins.
2:30 to 3:15 a. m. Sermon, Almus Adams.
3:15 to 4:15 p. m. Business meeting.
7:00 to 7:30 p. m. Social meeting, David Beck.
7:30 p. m. Sermon, Almus Adams.

Sunday, August 20th.

9:00 to 10:00 a. m. Table service, J. F. Wagoner. Social meeting, Ashford Lehman.
10:00 to 10:45 a.m. Sermon, R. G. Huggins.
11:00 to 11:45 a. m. Sermon, D. C. Robison.
2:00 to 2:30 p. m. Song service, Stanley Sanford.
2:30 to 3:15 p. m. Sermon, Almus Adams.
3:30 to 4:15 p. m. Sermon, W. C. Heacock.
7:00 to 7:30 p. m. Social meeting, Hattie Sanford.
7:30 p. m. Sermon, R. G. Huggins. Farwells.

D. C. ROBISON,
W. C. HEACOCK,
H. A. LEHMAN,
Committee.

PROGRAM OF IOWA CONFERENCE.

Dear Brothers and Sisters of the Churches of God in Christ Jesus.
GREETING:

The twenty-fourth annual conference of the Churches of God in Iowa will be held at the camp ground at Waterloo, Iowa, commencing August 19th, and continuing over Sunday, August 27th, 1911. Come and invite your neighbors and friends to come and enjoy a ten days' vacation at our camp ground in the Cedar River Park.

On arriving at Waterloo, if the conference baggageman is there, give him your baggage checks. If he is not there, bring your checks to the camp ground. Our baggageman will have a badge on his hat reading "Conference Baggageman." Give checks to no other.

Take street car for Electric Park and get off at the camp ground.

Tents will be furnished free to all. Bring a few comforters with you if you care to do so.

Board at dining hall ten cents per meal.

Bedding can be rented for entire ten days as follows: Comforters 25 cents, blankets 25 cents.

Daily Program.

6:00 a. m. Rising bell,
6:45 a. m. Morning Devotion,
7:00 a. m. Breakfast,
8:00 a. m. Children's Hour,
9:00 a. m. Business,
10:30 a. m. Discourse, or Bible Reading and Discussion,
12:00 m. Dinner,
2:30 p. m. Discourse,
4:00 p. m. Questions and answers. —free for all,
6:00 p. m. Supper.
7:00 p. m. Song Service and Social Meeting, or Praise Service.
8:00 p. m. Discourse.

SERVICE PROGRAM.

Saturday, August 19, 1911.

9:00 a. m. Business Meeting of Conference Board. Appointment of Committees, etc.
2:30 p. m. Sermon, John Garton.
7:00 p. m. Praise Service.
8:00 p. m. Sermon, J. A. Patrick of Minnesota.

Sunday, August 20, 1911.

9:00 a. m. Sunday School. Conducted by State S. S. Supt.
10:30 a. m. Sermon, A. J. Eychaner.
2:30 p. m. Sermon, J. A. Patrick.
8:00 p. m. Sermon, Jos. Williams of Indiana.

Monday, August 21st.

9:00 a. m. Children's Hour, Conducted by Mrs. Eva Stearns.
9:00 a. m. Business Meeting.
10:30 a. m. Sermon, John Garton.
2:30 p. m. Bible Lesson, Conducted by A. J. Eychaner.
8:00 p. m. Sermon, G. E. Marsh of Illinois.

Tuesday, August 22.

9:00 a. m. Business Meeting.
10:30 a. m. Bible Lesson, Joseph Williams.
2:30 p. m. Sermon, A. J. Eychaner.
8:00 p. m. Sermon, J. A. Patrick.

Wednesday, August 23rd, "Berean" or Young People's Day.

9:00 a. m. Business Meeting,
10:45 a. m. Sermon G. E. Marsh.
2:30 p. m. Program.
8:00 p. m. Sermon, Joseph Williams.

Thursday, August 24th.

9:00 a. m. Business Meeting.
10:30 a. m. Bible Lesson, A. J. Eychaner.
2:30 p. m. Sermon, J. A. Patrick.

Friday, August 25th.

9:00 a. m. Question Box and Our Needs.
10:30 a. m. Sermon, John Garton.
2:30 p. m. Bible Lesson, Joseph Williams.
8:00 p. m. Sermon, A. J. Eychaner.

Saturday, August 26th.

9:00 a. m. Business Meeting.
10:30 a. m. Sermon, G. E. Marsh.
2:30 p. m. Sermon, Joseph Williams.
8:00 p. m. Sermon, J. A. Patrick.

Sunday, August 27th.

9:00 a. m. Sunday School, Conducted by S. S. Supt.
10:30 a. m. Sermon, J. A. Patrick.
2:30 p. m. Sermon, G. E. Marsh.
3:30 p. m. Baptisms.
4:30 p. m. Communion.
7:00 p. m. Prayer and Praise Service.
8:00 p. m. Sermon, Jos. Williams.

The foregoing program will be adhered to as closely as possible. There may, of course, be some changes.

Postoffice box No. 362 has been rented for the use of all parties attending the conference. Have your mail addressed to you at Waterloo, Iowa, care of Lock Box No. 362.

Kindly preserve this program and attend the conference if possible.

O. J. ALLARD.

PAUL'S "ONE THING."

What are we to understand by the Apostle's declaration—"This *one thing* I do"? Out of the hundred things that had a bearing on that marvelous life, what was the "one thing" which was the paramount aim, the purpose that mounted to a holy and consuming passion? It is expressed in the words "I press toward the mark." There are other involved conditions and subsidiary activities, but rising above all these like giant peaks above the foot-hills, is the great truth and experience, "This one thing I do . . . I press toward the mark."

The setting of the passage shows Paul's lofty conception of Christian life, and his deep and growing love for his Master. He counts all earthly gain as loss that he may win Christ. He did not enter the early church as some enter the church of our time, as if they were conferring a high honor on the church by their coming, and upon Christ as well. Paul was a million miles from that experience. He had such an exalted vision of Christ's glory and of his attractiveness that he seems truly to have fallen in love with him. So real is the splendid vision that he gladly puts himself in self abasement that he may see in clearer and truer perspective the glory there is in Christ.—*F. L. Piper.*

IMPORTANT ANNOUNCEMENT

READ ALL OF THIS CAREFULLY

IN THE RESTITUTION OF JULY 5TH, BROTHER A. R. UNDERWOOD ANNOUNCED THE CHANGE OF OWNERSHIP OF THE "RESTITUTION." A NUMBER OF BRETHREN INTERESTED IN THE WELFARE OF THE PAPER HAVE FORMED A COMPANY AND PURCHASED IT OUTRIGHT FROM BRO. UNDERWOOD. AN APPLICATION HAS BEEN MADE TO THE SECRETARY OF THE STATE OF OHIO FOR THE INCORPORATING OF "THE RESTITUTION PUBLISHING CO.," WHICH COMPANY IN THE FUTURE SHALL CONDUCT THE BUSINESS OF PUBLISHING "THE RESTITUTION."

THE COMPANY IS TO BE INCORPORATED FOR $5,000, DIVIDED INTO 500 SHARES OF TEN DOLLARS EACH, AND WILL BE NON-ASSESSABLE. WHILE A LARGE PART OF THIS STOCK HAS ALREADY BEEN SUBSCRIBED FOR THE REMAINDER IS TO BE DISTRIBUTED AMONGST THE BRETHREN IN ALL SECTIONS OF THE COUNTRY. THE TERMS ARE, 25 PER CENT TO BE SENT WITH THE APPLICATION FOR STOCK, THE BALANCE TO BE PAID IN THREE EQUAL PAYMENTS, 3 MONTHS, 6 MONTHS AND 9 MONTHS FROM DATE OF APPLICATION.

WHILE IT IS NOT THE PURPOSE OF THE COMPANY TO PUBLISH THE RESTITUTION FOR PROFIT, UNDER THE NEW BUSINESS POLICY DECIDED UPON, WE ARE CONFIDENT THAT AT LEAST A SMALL RETURN WILL BE MADE ON THE INVESTMENT. THE FACILITIES FOR DOING THE MECHANICAL WORK OF ISSUING THE PAPER WILL BE MUCH BETTER IN CLEVELAND, AND THE EXPENSE LESS. THERE WILL BE NO OFFICE RENT, AND ALL OFFICERS, INCLUDING EDITOR, BUSINESS MANAGER, ETC., WILL WORK WITHOUT COMPENSATION FOR A YEAR AT LEAST. IT WILL BE THE AIM OF THE PUBLISHERS TO IMPROVE THE PAPER IN EVERY POSSIBLE WAY, AND EVERY EFFORT WILL BE MADE TO INCREASE THE SUBSCRIBERS TO THE PAPER IN THE HOUSEHOLD OF FAITH AND THE PUBLIC AT LARGE.

IN DISPOSING OF THE BALANCE OF STOCK IT IS VERY DESIRABLE TO PLACE IT IN AS MANY HANDS AS POSSIBLE, THEREFORE WE URGE BRETHREN EVERYWHERE TO SUBSCRIBE FREELY, AND REMEMBER, AN APPLICATION FOR ONE SHARE WILL BE JUST AS WELCOME AS ONE FOR FIVE OR TEN SHARES.

IF YOU HAVE THE INTEREST OF TRUTH AT HEART, IF YOU WANT "THE RESTITUTION," THAT STAUNCH DEFENDER OF THE FAITH THAT HAS STOOD FOR HALF A CENTURY PUT ON A FIRM BASIS, THAT WILL ENABLE IT TO GROW AND BECOME MORE AND MORE A FACTOR IN OUR CHRISTIAN LIFE AND THE SPREADING OF THE GOSPEL, DO WHAT YOU CAN NOW, GIVE IT YOUR HEARTY SUPPORT. FILL OUT THE ACCOMPANYING SUBSCRIPTION BLANK AND MAIL TODAY. YOU WILL RECEIVE AN ACKNOWLEDGMENT BY RETURN MAIL.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it forever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to Be Saved?" The Foolishness of Preaching, and Salvation—what is it?

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We trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compels all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2.00 instead of $1.50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1.50 and we will provide THE RESTITUTION to you. We will have no quarrel with a brother about so small a matter.

Brother H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of our brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

ILLINOIS BEREANS—NOTICE.

The various Berean societies of Illinois, and all isolated members connected with the organization in this state who have not as yet done so, are requested to remit their dues to the undersigned before August 1st, in order that our reports may be in readiness for the annual meeting.

WILLIAM T. HARDESTY, Treas.

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ANNOUNCEMENTS.

The 23rd Annual Conference of the Churches of God in Iowa will meet at Waterloo, August 19 to 27 inclusive. Programme will appear later.

O. J. ALLARD, Pres.

The Fourth Annual Conference of the Churches of God in Missouri will meet at Morse Mill, Missouri, August 9 to 13 inclusive. Programme will be given later. SADIE MORSE, Sec.

The Annual Conference of the Churches of God in Christ Jesus of Illinois will meet in Oregon, August 16 to 20 inclusive. A committee has been appointed to prepare a programme which will soon be published. Plan now to meet with the brethren of Illinois at the time appointed, and enjoy with them a spiritual feast about the table of the Lord. G. ELDRED MARSH, Secy.

SPECIAL NOTICE.

As I expect to attend the Ohio Conference, the middle of August, I think I can arrange to start a little early and hold one or two meetings enroute. If any congregation in Illinois or Indiana, desire a meeting, write me soon as you can arrange. Address me at 4019 Webster Avenue, Ames Station, Omaha, Neb.

ALMUS ADAMS.

TO ADVERTISERS

A limited number of advertisements will be accepted for publication in this paper. Brethren who are in business lines that can be advertised in a publication of this kind are urged to send for our advertising rate. No better field could be found than amongst your own brethren.

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A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Lk. 19:12-15), who will be King of Kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Lk. 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace, and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31.)

ROBT. G. HUGGINS, Editor.

Terms of Subscription

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VOL. 60 CLEVELAND, OHIO, AUGUST 9, 1911 No. 30

A MEMORIAL FOR "MY BETTER HALF."

PHIL. 2:3.

Nineteen years ago today, love (Song of Sol. 8, 4),
You became my happy bride (1 Cor. 7, 39; 1 Tim. 5:14),
Gave a good name for my honor (Prov. 22, 1; 2 Cor. 6, 11),
While standing by my side (M'a. 18 16),
And the gracious Lord has blessed you (Gen. 33, 5, 11).
Now with children to cherish (Psa. 127, 1-3; 1 Tim. 5, 14);
Eleven in all, a sacred number (Acts 2 11),
With no traitor to abide (Luke 6, 16),
And we thought that we'd be happy (1 Tim. 2, 8, 9),
But O! it was so short and sweet (Songs of Sol. 6):
Only a fortaste of that country (Heb. 11, 16; Rev. 21, 2),
Where our rest shall be complete (Heb. 13, 14; 1 John 3, 2),
Or before the race was ended (1 Cor. 9, 24-27; Heb. 12, 1-11, 22-28),
Two of noble mien and birth (David and Daniel)
Our stay in life were made to travel (Zach. 23, 14)
In the way of all the earth (1 Kings 2, 2).
O! to God be all the glory (Rom. 5, 3, 17; Rev. 14, 7)
And to us be all the grace (Rom. 5, 17; Heb. 12, 3-11);
For we must be pure and holy (Matt. 5, 8; 2 Cor. 7, 1)
If we ever see His face (Eph. 5, 5; Heb. 12, 14)

R. A. HEMMINGSEN.

Bear, Ark.

THE RICH AND THE POOR.

The rich man has his gold and land,
But then with Christ how does he stand?
He cannot take his wealth beyond
The present life of which he's fond.

Then how has he used his great store?
Has he turned the poor from his door?
And left the sick ones to their fate?
At the great day (will be too late.

To use those talents God has given
Then surely comes the wrath of heaven,
"Depart from Me I know you not";
Christ says that is to be their lot.

To those in Christ then he will say,
"Come, enter in the deathless way;
Your poverty will be no more,
For all the world you'll have in store.

"And countless ages will be thine,
In heavenly glory you will shine:
With prophets, kings, and saints of old,
Who all belong to Jesus' fold."

DR. A. WALLACE MASON.

St. Catherines, Ont., Can.

CRY ALOUD AND SPARE NOT.

Thoughts that stir the deepest recesses of my heart, press heavily upon me, as I study the Prophetic Word, and perceive therefrom things both dreadful and glorious, that are so soon to happen. I see a world slumbering on the verge of fiery judgments, just like they did in Noah's day, who will be caught as in a snare just as they were then.

I see the Virgins, professing to be waiting for the coming King, stupefied with drowsiness, taking their ease, while dark clouds of judgments are seen arising all along the horizon, freighted with pent-up surges of a tribulation such as this world has never dreamed of. Why, the judge even standeth before the door. Realizing these things soon to be, how can we keep still? "Cry aloud and spare not," that some at least may be aroused to a realizing sense as to what lies before us. Time is most precious: we have not a moment to waste on the foolish frivolities of this life. All that we are and have should be unreservedly consecrated to the Master's service; that is, if we prize the things eternal, more than those of this fleeting life. Now is the time for action, determination, and service. The time has passed for whispers of "peace and safety,"—"all things continue as they were." It will be too late to flee when the day of the wrath of the Lamb has come, as a writer has forcibly said: "Vainly they flee from its devastating influence—vainly they pour their piteous prayers for refuge to the towering mountains and to the craggy rock. Vainly their mighty wail resounds from sea to sea—ever-spreading continent—echoing from the islands and comprehending all the tribes of the earth. Vainly are ten thousand ten thousand broken-ten thousand times-ten thousand harps employed in supplication—ten thousand times ten thousand foreheads bowed in sorrow, and ten thousand knees bent before God that never bowed before. Alas it is too late. Sudden destruction has come, and from the faithful Word peals forth the dread announcement: 'they shall not escape.'

"But ye brethren (who have studied the Prophetic Word) are not in darkness that that day should overtake you as a thief; ye are all the children of light and the children of the day: we are not of the night nor of darkness.' Those who have not this "light" are vainly dreaming of "peace and safety," those are profoundly careless, little dreaming of an unavoidable destruction soon to come with a resistless fury. We have specific information concerning the coming of the "great and terrible day of the Lord,' a day freighted with clouds, darkness, indignet and wrath.

Oh, what a responsibility rests upon the shoulders of those who know these things and who fail to warn the people and urge them to flee from iniquity. God's Word says: "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned and the sword come and take any person from among them: he is taken away in his iniquity, but his blood will I require at the watchman's hand." Responsibility does not begin and end with the individual watchman himself. The Scriptures clearly teach that light brings responsibility. If they cannot take the field and "Cry aloud and spare not," like the individual watchman, then they must share the work with him, as he may be unable to do this work at his own charges, and his cry may be hushed if he be not sustained.

I was impressed by reading the following paragraph:

"Concerning this 'great and terrible day of the Lord,' we are not left destitute of further information. Information too that is amply sufficient to stir the deep and swelling surges of emotion within every pious soul. Strangely hardened must be the heart that can behold unmoved the approach of the tremendous scene, and strangely perverted must be that Christianity that can view without the intensest awe and solemnity, the coming of that day of clouds and darkness, of judgment and of wrath—or that can anticipate without delight that day of deliverance, of triumph, of joy, of songs and of crowns, for all that 'love his appearing.' The events of that great day are most graphically sketched by the Apostle Peter, in the concluding chapter of his epistle. Carrying the lustful scoffers of the last day backward on the track of time, to the antidiluvian world, he, by that awful example, reproves their impious mockery. He teaches us that the same God who condemned that world, condemns this, and 'the same Word' that overwhelmed that with water, shall desolate this by judgment. 'The day of the Lord' must and will come as a thief in the night'; wickedness must find a shore to its foaming wave; impiety must be smitten on its brazen front; oppression must be punished; blasphemy must be hushed; and righteousness, so long abused, must triumph at last."

No doubt Noah's heart was sad, after faithfully, as God's watchman, warning the people of coming judgment, for the long space of a hundred and twenty years; his own family being the only occupants of the ark. Yet, for all this, he must not cease but "cry aloud and spare not.

This is also a lesson to God's watchmen today. Although sometimes discouraged because little heed may be given to the message, yet like Noah, they must continue to cry: "Fear God, and give glory to him; for the hour of his judgment is come," and if being warned and the sinner die in his sins, the watchman's skirts are clear of his blood; but if they be not warned the Lord will require his blood at the watchman's hands. Remember, all "the children of light" are watchmen; none are exempted from service because they cannot lift up the voice and cry aloud; they can sustain those who can "cry aloud."

Sodom is also given to illustrate the impending judgment, ready now to burst upon a church and world unprepared to meet it. I will quote a paragraph bearing upon Sodom's judgment, and would to God the Sodom of our day would listen:

"Ah, see that lurid cloud, as it gathers over that city! How it veils forever the pride and sin of the cities of the plain from the sunshine of heaven. Oh, hark, that far-sung thunder! and see! and see!—storms of fire—torrents of burning brimstone—flooks of hot, hissing, roaring flame fall from above—while earth beneath reels and quakes and kindles with the wrath of God. The last note of music—the last sound of mirth—the last terrific blasphemy—the last song of the drunkard—the last jeer of lust—the last scoff of brutalized and impious humanity, is lost and swallowed up amid the mighty roar of sulphurous flame.

Early in the morning the anxious eyes of Abraham were turned toward the cities of the plain; and lo! the fertile valley was one vast furnace, and from the seething lake of fire arose a cloud of smoke that covered all the adjacent country, and ascended slowly toward the skies.

Sodom is overthrown, and now let us go and sit upon that encrusted shore, and gaze upon the boiling waves of the Dead Sea that roll sluggishly there. Last we interrogate them and learn wisdom from their dark and solemn flow. We find here, as in the case of the deluge.

I. *Lot and Abraham also) was previously warned of the danger in season to make his escape.*

II. *Those around were warned by him that they might also escape.*

III. *They did not and would not give heed to the admonition.*

IV. *Lot was 'not in darkness that that day should overtake him as a thief,' and he was saved.*

V. *The people knew not until the fiery tempest burst upon them*—found them unprepared, and they perished, and are set forth as an example to them that should afterwards live ungodly."

There is another trouble coming. Daniel said: "And there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Can we estimate the value of having our name "written in the book," when this tribulation shall deluge the world?

"In the book of the Kingdom,
With its pages so fair,
Tell me, Jesus my Savior,
Is my name written there?"

If we desire to be delivered from this terrible tribulation, we must not only have our names "written there," but have a record of approval entered opposite to it. How many know that they have an account entered in the bank of heaven? If we have no deposits in the aforesaid bank, there can be nothing for the Lord to bring us when He comes. Earthly banks will fail us in the great day that is coming. The bank of heaven is the only absolutely safe bank there is. Make all the deposits you can. "Lay up treasure in heaven," is our Lord's wise counsel.

Now is the time to sacrifice earthly treasure for the heavenly; to come right down to real, practical, common sense, considering our own personal welfare. It is the only proper and wise thing to do. Personally I have long made sacrifices to my own financial loss for the gospel's sake. I do not regret it. I only long for a larger field to work for my Master. I cannot do it all alone. I need some partners in the glorious work. Will you be one?

W. H. WILSON.

Chicago, Ill.

OUR NEED OF A SAVIOUR, OR THE NATURE OF THE PENALTY FOR SIN.

"Thou shalt surely die." Gen. 2:17. God formed Adam of the dust of the ground, and put him in the garden of Eden, and told him to dress it and to keep it; and he told him he might eat of every tree of the garden, except of the tree of the knowledge of good and evil. God placed Adam on trial, and told him what would be the result if he disobeyed: "For in the day that thou eatest thereof, thou shalt surely die." (Heb.: dying thou shalt die.) In order to understand the nature of this death, it is necessary to understand the nature of this life, how man is constituted, or the relation of body, spirit, and soul. "God formed man from the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul" (Gen. 2:7). Note the origin of the "living soul." God did not put a living soul in the man, but when He applied the breath of life, which animated or quickened the body, this union of body and spirit produced a conscious being, a living soul.

This conscious entity, or soul, can not exist as a separate being, but must have a frame to which is applied the life giving element, or spirit, to live. The very existence then of the soul depending upon a quickened frame, when this same loses the life giving power and dies, the soul ceases. David says, "For he knoweth our frame; he remembereth that we are dust." Psa. 10, 3:14. In speaking of the wicked, he says, "For the redemption of their soul is precious, and it ceaseth forever * * * But God will redeem my soul from the power of the grave; for he shall receive me." Psa. 49:8, 15. Jesus said to his apostles, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28. Hell as used here means a condition of utter annihilation, the second death. We speak of the body as belonging to the person, and we speak of the spirit, and also of the soul, as belonging to the person; but in reality the soul is the person. My soul is my personality, my conscious self that may have eternal life, but in another life, but in another body of similar form. The spirit is that power which emanates from God, and creates and quickens the body. Elihu said, "The spirit of God hath made me, and the breath of the Almighty hath given me life." Job. 33:4. When the spirit of man "returns to God who gave it," it is no more a part of man, nor man's possession, but is God's creative and quickening power. "And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land." Ezek. 37:13, 14.

God told Adam that dying he should die, and he sent him forth from the garden of Eden, lest he put forth his hand and take of the tree of life, and eat, and live forever. Adam, being mortal, was a dying man, and being deprived of the means of prolonging his life forever, he actually died in that day of one thousand years. 2 Peter 3:8. This death penalty is applied to all until the second coming of Christ, when the righteous, who are living at that time, will never die, but be changed. See John 11:26; 1 Cor. 15:51, and 1 Thess. 4:15-17. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men." Rom. 5:12. As we find that all must suffer the death penalty, let us see what is the nature of this penalty, and why we need a Saviour.

Job says, "For now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be." How long does he say they will remain asleep in the dust? "So man lieth down and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep. Job. 7:21 and 14:12. The Psalmist David said, "The dead praise not the Lord, neither any that go down into silence. * * * His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. 115:17, and 146:3, 4.

"For the living know that they shall die, but the dead know not anything." Eccl. 9:5. Isaiah said of other lords who had had dominion over them, "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." But he says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:14, 19. We find there is a time coming when God's people will awake from their sleep in the dust, and come forth in their resurrected bodies. Job said, "After I shall awake, though this body be destroyed, yet out of my flesh shall I see God." Job 19:26, margin. David said, "I shall be satisfied, when I awake, with thy likeness." Psa. 17:15. When will this be? "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. 15:22, 23.

Our future life depends on an awakening from the dead, on a resurrection of the body. Paul says, "If there be no resurrection of the dead, then is Christ not risen. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:13, 18. That means that even the righteous dead are in a state of extinction, awaiting a resurrection from the dead. All who are in Christ at his second coming must get in his body (the church) now by faith and obedience. Gal. 3:27, 29. I have shown that God told Adam, in the plainest words possible, what would be the penalty for his disobedience, "Dying thou shalt die." I have shown that God's holy servants have told, in the plainest words possible, what is the nature of that penalty, destruction. "Thou turnest man to destruction: * * * they are as asleep." Psa. 90:3, 5. I have shown that Satan deceived Eve, and through her, all the Adamic race, causing them to believe that God did not mean what he said, and that man does not really die. Which shall we believe? Dear reader, stop, and think. If you do not understand God's plan for his people, Israel, why not believe Him, that he means what he says, and that he will fulfill all his promises to his people, and then his gospel will no longer be hidden from you.

F. M. HOWELL.

Northup, Ohio.

WEAK BUT STRONG.

Our subject is taken from the second Epistle of Paul to the Corinthians, who were a people which can be more nearly compared to our present environment and conditions than any of the communities with whom he came in contact. Corinth was so situated geographically that it was a great commercial center; lying in a direct path of the overland route from Rome to the east; and also between upper and lower Greece.

It was noted for its great wealth and its pleasure-loving public. Paul's perseverance was finally rewarded by his being able to establish a church, despite the most trying persecutions, to which he was subjected. The church was composed largely of the lower class of people; some Jews, but mostly Gentiles. All being great admirers of Paul, and in some respects, were enthusiastic followers, their surroundings, however, caused them to continually transgress, and after his departure it became necessary for him to write to them, and call them to account severely; showing them wherein they were weak, and exhorting them to examine themselves, whether they were in the faith—to prove their ownselves, that they might know Jesus Christ was among them—without having him (Paul) continually with them. And to emphasize his exhortation, he sets himself up before them, as an example, in the words of our text: "Therefore I take pleasure, in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake—for when I am weak—then am I strong."

Inasmuch as we, brothers and sisters, can liken ourselves to the church at Corinth, in that we are living in a time of excessive pleasures and licentiousness, and among a people who have no thought for God and his wonderful plan of salvation, it well becomes us to take this same beloved Paul, and by his example, strive to be overcomers, and say with him from our hearts, the words of our text.

And now, just a few illustrations of the trials, which Paul was called upon to endure, which he did, not only with patience, but with pleasure. When Paul was preaching with Barnabus in Iconium, both the Jews and the Gentiles sought to stone them, but they became aware of the designs upon them and fled into Listra, where Paul was finally stoned and thrown out of the city, supposedly dead. See Acts 14:19.

Again with Silas in Philippi where their clothes were torn from their backs and they were beaten, after which they were thrust into prison. See Acts 16:22 and 23.

Again in Acts 21:13 when Paul's brethren begged him not to return to Jerusalem for fear of his life. Paul answered and said: "What mean ye to weep and to break mine heart, for I am ready, not only to be bound, but also to die at Jerusalem, for the name of the Lord Jesus," and he straightway journeyed to Jerusalem, where, in a short time, he was taken by the Jews, thrown out of the temple and beaten, finally being rescued by the Roman soldiers and bound with chains. And so on throughout his entire pilgrimage.

Paul himself embraces all his life trials in 2nd Corinthians, 11th chapter, 21st to 28th verses.

And in all these things Paul says he takes pleasure for "Christ's sake." And the climax of this life of Paul is told in 2nd Timothy, 4th chapter, 6th, 7th and 8th verses.

It is hard for us to realize the wonderful endurance displayed by Paul throughout his eventful life. His moments of bodily weakness must have been many, and had it not been for the spirit of God working within him, he would have been unable to stand the strain put upon him. But that spirit made him strong, just in proportion to his weakness; and so it is with all of God's children, if they will only open their hearts, God will pour out his spirit upon them abundantly, and give them strength to bear whatever they are called upon to endure.

May we all strive to emulate Paul; keeping ever in mind the prize of our high calling, and the glories which are in Christ Jesus, which shall surely be ours, if we remain steadfast to the end. May this be the happy lot of each one of our readers is my prayer.

CHARLES PATE.

Cleveland, O.

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CLEVELAND, OHIO, AUGUST 9, 1911.

EDITORIAL

THERE IS NO UNBELIEF.

There is no unbelief.
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
Trusts he in God.

There is no unbelief.
Whoever says when clouds are in the sky,
Be patient, heart! light breaketh by and by,
Trusts the Most High.

There is no unbelief.
Whoever sees 'neath winter's fields of snow,
The silent harvest of the future grow,
God's power must know.

There is no unbelief.
Whoever lies down on his couch to sleep,
Consents to lock each sense in slumber deep,
Knows God will keep.

There is no unbelief.
Whoever says "to-morrow," the unknown,
The future, trusts that power alone,
He dare disown.

There is no unbelief.
The heart that looks on when dear eyelids close
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief.
And so by day and night, unconsciously,
The heart lives by that faith that lips deny,
God knoweth why.

Thanks to numerous correspondents for encouraging words. They are an offset to the drawn swords sometimes flourished at us from a few "open sepulchres"; not that it matters much either way; but the approval of those who rejoice in the truth is some assistance in the effort to endure the mosquito bites and dog snaps that one has to encounter in the good warfare.

The embittered conditions of the spiritual guides, one against another totally unfit them to be "guides of the blind, lights of them that sit in darkness, instructors of the ignorant and teachers of babes."

Any system of teaching that runs away from the real thing, or that has a tendency to distract attention from, or lessen the importance of "first principles," is but vain jangling which brings no nourishment, cheer, or good, but blights the spiritual man.

What a nauseating disappointment it is to find utter tastelessness in the man who comes to you labelled as the finest of salt.

From Brother O. J. Allard, of Ft. Dodge, Iowa, comes the following suggestive thoughts: "Allow me to offer a suggestion on Matt. 24:34. I understand Jesus referred to the signs preceding His coming. The point in question is, What generation is referred to? In Matt. 19:28 Jesus replied to Peter, "Ye which have followed Me, in the regeneration," etc. There can be no regeneration without a generation; hence there must be a generation implied in this saying. The regeneration begins when Christ sits on the throne of His glory; therefore the generation referred to can only be the generation that has existed from Adam to Christ. The generation from Adam to Christ is the one Jesus called "this generation." It will not pass until all the signs are fulfilled."

The Restitution will be unusually good in the future. With such contributors as Sisters S. Roxanna Wince and Anna Drew, and Brethren Gelletley, Robison, Mason, Titchenal, Wagoner, Donaldson, Wilson, Rothe, Adams, Knapp, and a host of others, it cannot be other than good. The first principles of the gospel will be given prominence, and the brethren should scatter the word of the kingdom everywhere by the wide distribution of the paper among their friends and acquaintances.

Sister Angie Stevens, of Freedom, Neb., reports a good meeting there, conducted by Bro. Adams. Three were baptized, and she hopes others will soon follow in the way of obedience. Her letter is too late to be given in full, but the above good results are noted in her communication.

VERY IMPORTANT.

For several weeks we will be away from home. Our city and home address as given at head of editorial page will always find us, but when absent from home, mail is retarded by being forwarded. Let all concerned then please note our address on the dates following: Aug. 11 to 18, Troy, Ohio, General Delivery; Aug. 18 to 31, Moorefield, Neb., General Delivery.

CORN SHEAVES.

GATHERED FROM EVERYWHERE.

EDISON EXPECTS TO LIVE 150 YEARS.

NEW YORK, Aug. 2.—Thomas A. Edison, happy as a boy, sailed for Europe on the Mauretania today to enjoy his first vacation in 22 years. He was accompanied by his son. They will tour England and the continent for two months.

Edison said he had solved the problem of living and plans to be at least 150 years old. He has only started on his work of developing electrical appliances, he said.

"I work 18 hours a day and sleep six. The six that I put in in bed are filled with solid rest and are plenty for me," the inventor explained. "I eat regularly, but only a little at a time, and I find my best rest in my work. I think the man who keeps right on at his work keeps himself young."

[Mr. Edison will find after a few more years that he has not "solved the problem of living." Should consumption fasten its deadly fangs in him, the "problem" will have to be reconsidered by him. Working 18 hours a day, and keeping "right on at it," will never keep you young, Mr. Edison. Thousands have tried your receipt for longevity, and it has failed. The Bible, for which Mr. Edison has no use, "solves the problem" at which the distinguished inventor makes but a hoyish guess.—Editor.]

THE RIGHT ROAD—Who would not rather go over a rough, muddy road to a crown, than over a smooth, clean, agreeable road to the gallows? But the Christian has the best road to the best destiny. (1 Tim. 4:8.)

A little boy, on a black pony, was out riding with his grandfather, who was mounted on a bay mare. The lad rode on ahead, and stopping where two roads met, said: "Which road, grandpa?" "Whichever you like best," was the reply. "But, grandpa, which ones leads to Crescens?" "This one, my boy, is a level, easy road; it is shaded, and runs along by a river; the other is hilly and difficult, and—" "But, grandpa, what difference does that make? We must take the road to Crescens, no matter whether it is rough or smooth!" "Why, my boy! How you talk! We will take this road to the right." Later when the boy asked him what he meant, he replied; "I wished to teach you a lesson; you will come to many such cross-roads in life; you will be tempted to ask: 'Which is the easy way, the way of pleasure?' But always do as you did today; look ahead! see where you wish to come out, and take the road that leads to that destination, whether it seems easy at first or not." "There is a way that seemeth right unto a man, but the end thereof are the ways of death." straight is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." Prov. 16; 25; Matt. 7:14. Will you be one of the few? *Now.*

RULES FOR LIVING—Some good rules for living are given below and are worth remembering and observing:

Drink less—breathe more.
Eat less—chew more.
Ride less—walk more.
Clothe less—bathe more.
Worry less—sleep more.
Talk less—think more.
Waste less—give more.
Scold less—read more.
Preach less—practice more.

HEZEKIAH'S MAIL BAG.—Hezekiah believed in the use of the mail bag. When he would gather a very great congregation" for the Passover Feast at Jerusalem, he "wrote letters," and sent them by special delivery post, all over the country, even to the far north, bordering on Zidon. In imagination we see the swift courier, running into a town, delivering the king's letter to the proper authorities, and then speeding away to the next town. In many cases the letters were treated with contempt and the messengers with derision. But, "nevertheless, divers of Asher and Manasseh and Zebulun, humbled themselves, and came to Jerusalem." Hezekiah must have felt richly repaid, when he saw the penitent Israelites coming to the Passover.

His letters, in several particulars, are models of religious letter writing. They were to the point, concise, perfectly clear as to their meaning; they were sincere; he did not flatter the Israelites; he told them frankly that their "desolation" was the result of sin. But the letters were kind and gracious; they contained a tender invitation to return to the Lord and his service; they were cheering and comforting letters, in that they gave promise of the Lord's compassion toward their captive brethren and themselves, should they "return unto him."

RANDOM SHOTS—I shot an arrow into the air, it fell in the distance, I knew not where, till a neighbor said that it killed his calf, and I had to pay six and a half ($6.56,. I bought some poison to slay some rats, and a neighbor swore it killed his cats; and rather than argue across the fence, I paid him four dollars and fifty cents ($4.50). One night I set sailing a toy balloon, and hoped it would soar till it reached the moon; but the candle fell on a farmer's straw, and he said I must settle or go to law. And that is the way with the random shot; it never hits in the proper spot; and the joke you spring that you think so smart, may leave a wound in some fellow's heart.

GOLD DUST.

"Do all the good you can, and make as little fuss as possible about it."

"Act so in the valley that you need not fear those who stand on the hill."

"A righteous life, even if lived in an obscure place, has its influence for good; the fruits of which may never be revealed here, but will be found to one's credit when the books are opened."

"The golden beams of truth and the silken cords of love, twisted together, will draw men on whether they will or not."

"Why, it is asked, are there so many snares? That we may not fly low, but may seek the things which are above. For just as birds so long as they cleave the upper air are not easily caught, so thou also, so long as thou lookest at things above wilt not easily be captured, whether by a snare or by any other device of evil."

ANNA DREW.

Dixon, Ill.

THE CERTAINTY OF CHRIST'S COMING.

"Again the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel say, the vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore, say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God." Ezekiel 1-2; 26-28.

These words are as true of the people of this generation as they were of the house of Israel. We speak to them of the nearness of Jesus' coming and they say: The vision that he seeth is for many days to come, and he prophesieth of the times that are far off." He will not come in your day; he may not come for a thousand years; or he may never come: we go to him at death." But God says, "There shall none of my words be prolonged any more, but the word which I have spoken, shall be done."

We are assuredly in the closing hour of Gentile times. Just before us lies the darkness of midnight, and the dazzling brightness of noonday. We ask the question: "Watchman, what of the night?" and his unfailing answer is, "The morning cometh, and also the night."

The whole world lieth in darkness, and indifference, but we, as children of the light and of the day, can see the glimmering of light in the eastern sky, and can lift up our heads and rejoice, knowing that deliverance is near. Let others scoff and ask, "Where is the promise of his coming?" but we believe "the words shall not be prolonged"; for God has spoken.

LILLE H. WILLIS.

Galva, Ill.

"IT IS GOOD TO BEAR THE YOKE IN YOUTH."

FOR THE CHILDREN.

We have read the passage often, but have we ever sought to find out on what custom Jeremiah based his simile? I can find nothing in our commentaries explaining the matter, but a little story in a paper which I have read gives us the clue. A gentleman traveling in the mountainous regions of Kentucky came all at once upon a queer team—a big, strong ox yoked with a yearling calf. Two boys and a man had loaded a sled with stones and they were drawing these. The yoking was so arranged that the ox pulled the load and the calf walked by his side and occasionally drew a little weight on his small bow. His yoke was an easy one; the burden very light.

But he was learning "to bear the yoke in his youth," with "the good, steady old ox,"—"the best ox in all those parts," and it was good for him, for when he was grown up he would know just how to go and what to do.

Jeremiah must have seen just such teams in his country and so must have Jesus. We cannot think otherwise. We break our little colts by fastening them with tiny halters to the mother's side, and later by putting them in harness with her. They learn to walk obediently first and then to pull.

It would do no good to yoke the little calf to a vicious ox, nor to halter the colt to a kicking, balky horse. Young animals must have good teachers and leaders.

And how much more the young. It is not good to bear the yoke of Satan in youth, it must be the yoke of Christ. Satan's yoke is heavy and galling. It covers one with shame and guilt, and drags its weaver down to endless death.

Put on the yoke of Jesus, children. Do it now. He tells you to. He wants every one of you to be yoked with Him, to believe in His words and to mind Him. "His ways are ways of pleasantness and all His paths are peace."

AUNTIE WINCE.

Pierceton, Ind.

"THAT BLESSED HOPE."

TITUS 2-13.

There is one consolation that we all have, and that is, a hope for better times, which Christ will bring when He comes to claim His people. Are we all rejoicing in "that Blessed Hope?" For we know it is the only hope that we have, and to us it means (provided we are obedient to the end), that we shall have the happy privilege of enjoying endless blessings of eternal life, and be forever with the Lord. I'm sure, dear followers of Christ, that our ways would look very dark and dreary, had we not this blessed hope to rejoice in; therefore we certainly ought to be thankful to God for such a hope, and that He ever called us from this sinful world; that He ever loved us and allowed the good news to reach our ears; and that through His love for us He gave His only begotten Son, Jesus our Lord, so that we might live again.

Yes, we are indeed indebted to Him for a good deal of thanks, and we therefore should consider it not only our duty to serve Him, but also a pleasure; and may we all continue to serve Him with all our heart, so that when our dear Lord comes we may be found worthy of a crown of life.

By the signs of the times, I think the end is drawing near, therefore it behooves us to be on the watch; for we are told to be ready, for at such an hour as we think not the Son of man cometh. We are looking for one who is to rule the world in peace and righteousness. What a glorious day that will be: no more death, sorrow, nor tears: all these will be things of the past. The more I think of it the more I feel like seeing Jesus. I often wonder if I shall be one of the chosen ones, and I do not doubt but what you have had similar thoughts. It would be a dreadful thing to be left out, but I shall endeavor to do my part the best I can and I know my efforts will be blest. I trust that we are all prizing this hope, this blessed hope. It is a pleasure to know that we have something in this sinful world to rejoice in, for without this hope we would not have anything to look forward to. We are constantly undergoing trials and tribulations, but you see with this hope, we can bear them more easily; we can look at them on the light side, and not on the dark only.

You know that we must not expect to have smooth sailing, all the time, for if we did something must be wrong somewhere. Do not get discouraged if in this life you should find a few rough spots now and then; for in Hebrews 12:13 we read: "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." According to this we are to expect rough sailing sometimes.

But the great God will never allow the trials to be so great but what you can withstand them. No indeed! He will certainly watch over you with due care, if you will only trust Him, and take Him at His word. Follow His guiding hand, and then our trials and tribulations will be looked upon as nothing.

A few more words concerning "that Blessed Hope." The reason why this hope is exceedingly precious to us is, that to it is attached eternal life,—a life full of happiness and joy; a life in which all will live in harmony with each other, with God and with His dear Son, Jesus.

STERLING GROVES.

Cleveland, Ohio.

AN EXHORTATION.

My Dear Brothers and Sisters: A week ago today Sister Neill gave us many *forceful* reminders of our duties to God and each other; and pointed out in particular the scrutiny with which our Father is cognizant of even all our thoughts and actions, as the called according to His purpose: Which, I doubt not, has helped us all to strive more earnestly to enter in at the straight gate. It is only as we exercise ourselves in these things that our lives conform more and more to the divine example, and our profiting appears to all. We may deceive ourselves, and we may deceive our brothers and sisters, but not Him with whom we have to do. Let us again go over that exhortation to righteousness of Paul's found in Heb. 4-12, 13: "God is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight, but all things are naked and open unto the eyes of Him with whom we have to do." It is well this is so, and still better we know it to be so, and prove that it is our Father's love and purpose that we (1 Pet. 1-14-15) become obedient children, not fashioning ourselves according to our former lust in ignorance; but as He which has called us is holy, so should we strive to be as the elect of God (1 Pet. 1; 14-15). Ours is a faith that works by love, and purifies the heart, for with the heart man believes unto righteousness; and it is God's word revealed that builds us up and makes wise unto salvation. David said, "Thy word have I hid in my heart that I might sin against thee"; and God says his word is his power unto salvation to every one that believes and accepts it. Abraham believed God when he outlined the world-wide territory over which he and his seed should rule and have dominion, and it was counted to him for righteousness. They that be of *the faith* are children of Abraham faithwise, and heirs with him of the same promises. Peter says they are "great and precious," and to us they are very precious, because, as Peter also says, the belief of them and a conformity to the gospel requirements, will, at the return of our dear Lord, entitles us to become divine by nature, and forever escape the temptations and consumption of this mortal state and evil world. On this first day of the week a few of us are especially privileged once again to meet and fulfill our dear Lord's last request to His disciples, and through them to us, to eat the bread and drink the wine in remembrance of Him. Our minds at this time revert to that little company in that upper room, and our Lord's last words as recorded in Luke 22, 15: "With desire have I desired to eat this passover with you before I suffer."

He was tempted and tried in all points like as we are. We are here to exhort and build each other up in one faith and in the knowledge of Him, whom to know is life eternal, John 17-3. We think of our Lord's prayer for us, John 17, 20: "Neither pray I for these alone (His disciples) but for them also which shall believe in Me through their word; that they all may be one as Thou Father, art in Me and I in Thee; that for without this hope we would not have anything to look forward to. We are, that they also may be one in us." What a privilege! To what can we compare it? We anticipate now and always the nearness of the literal personal return of our present Mediator and living Head, as indicated by innumerable signs in the world almost hourly; and we pray as Jesus taught His disciples to pray, "Thy Kingdom come, that Thy will may be done on earth as it is in heaven." Yes, this is why He is coming: to put down all present rule and authority, and establish on this sin cursed earth a kingdom of righteousness, peace, and love as predicted by the shepherds of old. May He soon come. May we all be preserved blameless, and be able to enter in at the straight gate; for many shall strive to enter in and not be able. It is to those who look for Him that He will shortly appear, not as an offering for sin; but to give eternal life to those who believe and are looking for His coming. Soon may He come is our prayer. Amen.

CHARLES MOORE.

Salem, Ohio.

COVETOUSNESS.

LUKE 12-15.

"And He said unto them, Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

Covetousness is a strong or inordinate desire to obtain and possess; eagerly and avariciously some supposed good:—(usually in a bad sense).

Covetousness is a sin of the heart. Ezek. 33-31: "And they come unto Thee as Thy people cometh, and they sit before Thee as my people, and they hear Thy words, but they will not do them, for with their mouth they show much love, but their heart goeth after covetousness." Mark 7-22-23: "Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within and defile the man."

Covetousness paves the way for other evils, dulls the sense of right and wrong, hardens the heart, robs others, and separates from God. Why is it such an awful sin? It is the essence of selfishness, and thus the root of nearly every other sin, leading to falsehood, false witness, theft, murder, and in fact it is the base of all infamy. Paul, in his epistle to Timothy, says (1 Tim. 6-10): "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Covetousness leads to other deadly sins; for James says: "Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death."

To those that devise iniquity and work evil, who covet fields and houses and heritages, God says to these He will devise evil from which they shall not remove their necks. It is an open door to temptation. Paul says (1 Tim. 6-9): "But they that will be rich fall into temptation and snares, and into many foolish and hurtful lusts, which drown men in destruction and perdition." By it much woe is produced. We read in (Habakkuk 2-7-9): "Woe to him that increaseth that which is not his." And, "Woe to him that coveteth an evil covetousness to his house, that he may set his nest, that he may be delivered from the power of evil."

Covetousness is abhorred by God. This we learn by reading (Psalm 10:3) "For the wicked boasteth of his heart's desire, and blesseth the covetousness, whom the Lord abhorreth. Paul tells us to be free from this lust when he says in Eph. 5-3: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints." We read in Heb. 13-5: "Let your conversation be without covetous-

ness; and be content with such things as you have: for He hath said; I will never leave thee, nor forsake thee."

Covetousness may begin with trivial things, but it will constantly grow until the deeds committed are abominable. A miser becomes more so every day, and is less willing to provide for the comfort of another. Pro. 21-26; 27 says: "He coveteth greedily all the day long, but the righteous giveth and spareth not." "The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind?"

The question may be asked, how does covetousness differ from ambition to have more. Covetousness prompts one to secure for himself the coveted possession at the expense of others, or at the cost of principle. Ambition, rightly used, prompts one to worthy effort to secure the desired goal without loss to others or sacrifice of principle.

There is a cure for covetousness the same as there is a cure for almost everything else in the cycle of life. The very first thing to do for this cure and that which should be the highest aim of every living person is to love God. We read in I John 2-15: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Paul says, when writing to the Ephesians, "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritage in the Kingdom of Christ and of God" (Eph. 5:5).

Cultivate contentment. In Phil. 4-11 Paul says to the Philippians, "Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content." He again says in I Tim. 6-6: "But godliness with contentment is great gain."

Recognizing that covetousness is a sin; realizing how it closes doors of opportunity, and makes easy other sins, I look, brothers and sisters, this is enough for us not to want to practice it, but rather study more of God's word which, if our heart is right, will keep us from covetousness, I am sure.

My prayer is that we all may be found faithful at His appearing, and receive and abundance entrance into that great and glorious Kingdom, where sorrow shall be no more.

BERT MEERMANS.

Cleveland, Ohio.

OBITUARY.

Died at Blackwell, Oklahoma, June 28, 1911, Ira M. Vickery. He was born Sept. 30, 1838, at Oswego, N. Y., and came to Kansas in 1859, settling in Doniphan County. Mr. Vickery early enlisted in the services of his country and served four years as a member of the 7th Kansas Volunteers. After the war he returned to his adopted state and took up the occupation of farming, which he continued all his life. He was a man of fearless opinions, a friend to all, and passed away from life a successful man. Soon after the war he came to Sumner County, Kansas, where he resided until about two years ago, when he moved to Blackwell, Oklahoma, where he resided until his death. He leaves a wife, two sons, two daughters, two step-sons, two sisters, and a host of friends to mourn his loss. Brother Vickery early in life became a member of the Church of God, and was a firm believer in the soon coming of the Lord. Just before his death he said that his sleep would not exceed twenty years. Funeral services were conducted by the writer at Bethel Church to a large, attentive, and sympathetic audience, after which we laid him to rest in the Mercer cemetery to await until the Lord calls him; for "Thou wilt call," says Job, "and I will answer Thee."

S. C. OLIVER.

Blackwell, Okla.

Hannah Spuir was born in Nundy, N. Y., May 13th, 1827, and fell asleep July 28th, 1911. Married to Jacob Lemon Oct. 13th, 1847. To this marriage was born twelve children, six still surviving her. The husband and father, Jacob Lemon, fell asleep about ten years ago. Sister Lemon was converted early in life to the orthodox faith, but later learned the Gospel of the Kingdom and accepted it with all her heart. She was a great sufferer for more than a year, but very patiently endured the pain and suffering, believing the Lord Jesus would give her life everlasting at his coming. Funeral services conducted from the home by Mrs. M. A. Woodward, using as the text Psa. 116:15. Sister Lemon was a universal favorite, so genial, so patient; a loving, loyal mother, true friend, and faithful child of God. May we all be so faithful, as to meet her when the righteous dead shall be raised.

M. A. WOODWARD.

Dutton, Mich.

Perry Pearson was born Oct. 18, 1833; died July 27, 1911, aged 77 years, 9 months and 9 days. He was the son of Moses and Margaret Pearson, and was born in Monroe Township, Miami County, Ohio. He was the second son of a family of nine children, five having preceded him to the grave. There remains four brothers. Two were present at the funeral; also his wife. Brother Pearson has been a staunch defender of the truth for nearly 40 years. It is said of him that he never lost an opportunity to present the gospel. The writer spoke words of comfort from I Thess. 4:13-18. He can testify of his perfect knowledge of the things concerning the kingdom of God and the name of Jesus the Christ.

We spent a day with him while conducting a meeting at Brush Creek, his church home. We were impressed with his full knowledge of the Scriptures, and the correctness of his quotations. In his younger days, it is said, that he could quote whole chapters by memory. The church loses a strong character, and the neighborhood a good citizen. We laid him away in the cemetery near the church, where he had often met with those of like precious faith. Brother Pearson is asleep in Jesus, and will come forth at the sound of the trumpet, at which time he will put on immortality.

D. C. ROBISON.

Salem, Ohio.

THE THREE S's.

"Swift to hear, slow to speak, slow to wrath."—James 1:19.

1. *"Swift to Hear."* It requires a peculiar grace in a person to become a good listener, not to mention some culture, courtesy and refinement, especially on spiritual themes. A good preacher is worth listening to; and as you listen, look him in the eye. It must be very uninspiring to a speaker to look into the pews to some mummies with their eyes closed. "Wake up here! I'm worth hearing when I preach," is what the writer once heard Edwin Burnham say to some of this class, soon after he had begun his sermon. You would think it the mark of the greatest impoliteness if, while a caller at a friend's house, and you were engaged in earnest conversation with him, he should close his eyes and begin to nod. I have heard of a man who went to bed when a neighbor called, saying he could talk with him just as well. Hardly less discourteous are some of the preacher's hearers. If some people do not dwell together in unity they certainly sleep together in church.

Still there are mitigating circumstances; as, first, weariness of the hearer in possible night vigils in watching over the sick, not to mention vigilance by day in trying to make an honest dollar. Then, second, the preacher may contribute to the somnolence of the pew by a message that lacks life and importance, but does not lack that unction that gathers in the nose in a voice that sounds "like a humble bee in a hollyhock" and sings good people off to sleep, when, if he would talk to them in an interesting way, they would sit up and take notice. However, he may be doing the best he can, and what he lacks in interest you make up in attention. If he is a fast one put the spurs to your listening and ride faster.

2. *"Slow to Speak."* Here is where the average piece of humanity gets into gear and runs like an eight-day clock (except in meeting, and sometimes even there). Did you ever see a lumber teamster with a load of logs, when he came to the top of a hill before descending the steep decline of icy roadway, stop and bridle one of his sled runners with a chain? Therein his safety lay with that load. Well, sir, some folks with slippery tongues need to bridle them just as effectually. It will save a worse disaster. The Apostle James tells us that we should do this very thing on occasions. (James 1:26). There are times when one's wisdom would be shown if he sat as dumb as the Sphinx of Egypt. Almost everybody talks too much. Take a few lessons from a Quaker meeting to put into practice out of meeting. Put on the brakes! If our words could only be hand-picked, sorted and selected before putting them out there would be fewer wounds caused by them.

3. *"Slow to Wrath."* Here is where the hair-trigger of our little gun needs attention, so that it won't go off half-cocked, and hurt, if not kill somebody, and we have to make the humiliating apology afterward: "Didn't know it was loaded." At dangerous curves, railroads that are well managed have signs placed reading: "Slow," or "Stop." Well, the manager of the celestial railroad has placed signs all along the line telling us when we can be swift and when we *must* be *slow*. And you who are trying to engineer yourself into the favor and grace of God, and into his kingdom at last, must watch out and know when to use the throttle and put on steam, and when to shut off. The last is just as important as the first; also when to apply the brake. There's some wrath in a young one two years old, and there's sometimes a lot of it in an old one sixty-two years old. Throttle it. Smother it to death. Let not the sun go down upon it. "Be ye angry and sin not"—if you can.

E. COFF.

GOD'S PROMISES

To His People Israel.

"He hath remembered his covenant forever." Psa. 105:8. David, like John the Revelator, was at times in the spirit on the Lord's day, that is, he spiritually or mentally saw the future day or period when the Lord will personally reign on the earth, and all the promises that God has made to his people will be fulfilled; and on one of these occasions while spiritually beholding this future day of the Lord, he exclaims, "He is the Lord our God; his judgments are in all the earth. He hath remembered his covenant forever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: saying, "Unto thee will I give the land of Canaan, the lot of your inheritance: when they were but a few men in number; yea, very few, and strangers in it." Psa. 105:7-12.

What is the covenant that God made with Abraham, Isaac and Israel, that will be fulfilled in the Lord's day, that David saw by faith?

After Adam and Eve had disobeyed God, the penalty for which was the curse and death, God declared to the serpent that the seed of the woman should bruise his head. That meant that Christ and his saints would destroy satan and his children, and redeem the earth from the effects of the curse. In order to carry out his plan for the redemption of man from the effects of sin and death, God, in due time, called Abraham to be the father or first of a chosen people to whom to gave his oracles, which were essential for the necessary probation or trial of his chosen people. Inasmuch as the disobedience that caused the awful curse on the earth and the death of man, was due to unbelief in God's sincerity, when he said, "Thou shalt surely die," faith in the immutability of His word was made the essential for the redemption of man from the penalty for the Adamic sin. So Abraham was required to undergo this trial of faith. "Abraham believed God, and it was counted unto him for righteousness." "For the promise that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:3, 13.

God first told Abraham to get out of his country, and from his kindred, and from his father's house, unto a land that he would show him. He told him that he would make of him a great nation, and bless him. Gen. 12:1, 2.

Abraham believed and obeyed God, and after he had come into the land, God told him that he would give all the land he saw to him and his seed forever. "And he said unto him, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Gen. 15:7. Abraham asked God how he should know that he should inherit the land, and the Lord told him to prepare a certain sacrifice, and caused a deep sleep to come upon him, and a harrow of great darkness to fall upon him; and he told Abraham that he should go to his fathers in peace, and be buried in a good old age, thus showing and convincing him that he must pass through the dark valley of the shadow of death, before he could inherit this land. Gen. 15.

God made a covenant with Abraham, and he "confirmed it by an oath," Heb. 6:17, and again to Isaac, saying, "Sojourn in this land, and I will be with thee, and will bless thee, for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all nations of the earth be blessed." Gen. 26, 3, 4. Again God made the same promise to Jacob, Gen. 28:4, 13, and 35:12.

Paul writes to the Hebrews, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed * * * By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Heb. 11:8-9.

Notice that these heirs of the promise only sojourned in the land of promise, which they were after (not then) to receive for an inheritance. Notice that Stephen said to the council, that God removed Abraham into this land wherein ye now dwell. "And he gave him none inheritance in it, no not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him." Acts 7:4, 5.

Paul said to the Thessalonians, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

In speaking of this coming of Christ, the prophet Zechariah says, "And the Lord my God shall come, and all the saints with thee. * * * And the Lord shall be King over all the earth." This prophecy exactly harmonizes with the words of Jesus when he said, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25-31. Now he goes on to tell of his judgment of the world, which commences when he occupies his throne.

The earth will finally be a heavenly country, the curse being removed, the King from heaven, and "Thy people also shall be all righteous; they shall inherit the land forever." Isa. 60:21.

F. M. HOWELL.

Northup, Ohio.

OHIO CONFERENCE NOTICE.

The ninth annual conference of the Church of God will be held at Troy, Ohio, August 16-20. Those coming should write Brother Jno. Lehman, Troy, Ohio, R. 5. Come in the spirit of love that we may be built up and strengthened in our most holy faith.

Come on the Big Four or C. H. & D. Upon arrival in Troy, go west to the street car line, then north to the station, just over the canal. There take the Dayton and Piqua car going north, and get off at the fair ground.

ANNA LEHMAN.

NEBRASKA CONFERENCE NOTICE.

The annual conference of the churches of God in Nebraska will be held in Moorefield, Nebraska, from August 26 to September 3, inclusive. Meals will be furnished at 10c, and lodging free.

Now brethren, let us all make a special effort to be there and help make the conference a success. Especially to the isolated ones and the young people do we say, Come. Do not miss the chance of getting into the spirit of the work and understanding what is needed. This is the time when we can get in touch with one another and learn to love each other if we come in the right spirit. Remember the conference should be in the interest of Christ and His work, not our desires.

Brother Huggins, of Cleveland, Ohio, Editor of *The Restitution*, has been secured as speaker. The most of us got acquainted with him last year, and will enjoy his second visit. The young people know him through the Berean lessons. We expect to have a "Berean Day" to be given over the young people. Let all be on hand to take part. If further information is wanted, write Brother M. D. Newell, Blair, Nebraska.

ALTA KING,
Sec'y of Conference Board.

"Our citizenship is in heaven." Any Christian who can realize the meaning of that text will be a Christian wholly separated from the world. He will pay taxes where his treasure is. Nine-tenths of the Christians are paying taxes down here in this world.—*A. J. Gordon.*

OHIO CONFERENCE PROGRAM.

August 16th.

7:30 p. m. Music and Prayer. Address of welcome, John Lehman. Response, C. A. Goss. President's address, "Touching Elbows."

Thursday, August 17th.

8:30 to 9:00 a. m. Song and prayer service.
9:00 to 10:00 a. m. Bible School, R. G. Huggins.
10:00 to 10:45 a. m. Sermon, Almus Adams.
11:00 to 11:45 a. m. Sermon, Sister Neill.
1:30 to 1:45 p.m. Song service.
1:45 to 2:45 p. m. Bible School, W. S. Tomlinson.
2:45 to 3:30 p. m. Sermon, Sister Robison.
3:30 to 4:15 p. m. Business meeting.
7:00 to 7:30 p. m. Social meeting, W. S. Westfall.
7:30 p. m. Sermon, Almus Adams.

Friday, August 18th.

8:30 to 9:00 a. m. Song and prayer service.
9:00 to 10:00 a. m. Bible school, D. C. Robison.
10:00 to 10:45 a. m. Sermon, Almus Adams.
11:00 to 12:00 a. m. Sisters' meeting.
1:15 to 1:30 p. m. Song service.
1:30 to 2:30 p. m. Bible school, Alma Adams.
2:45 to 3:30 p. m. Sermon, D. C. Robison.
3:30 to 4:15 p. m. Question box.
7:00 to 7:30 Social meetings, Howard Pearson.
7:30 p. m. Sermon, R. G. Huggins.

Saturday, August 19th.

8:30 to 9:00 a. m. Song service and prayer, Sr. Brewer.
9:00 to 10:00 a. m. Bible school, C. A. Goss.
10:00 to 10:45 a. m. Sermon, J. F. Wagoner.
11:00 to 12:00 Young people's meeting.
1:30 to 1:45 p. m. Song service.
1:45 to 2:30 Sermon, R. G. Huggins.
2:30 to 3:15 a. m. Sermon, Almus Adams.
3:15 to 4:15 p. m. Business meeting.
7:00 to 7:30 p. m. Social meeting, David Beck.
7:30 p. m. Sermon, Almus Adams.

Sunday, August 20th.

9:00 to 10:00 a. m. Table service, J. F. Wagoner. Social meeting, Ashford Lehman.
10:00 to 10:45 a.m. Sermon, R. G. Huggins.
11:00 to 11:45 a. m. Sermon, D. C. Robison.
2:00 to 2:30 p. m. Song service, Stanley Sanford.
2:30 to 3:15 p. m. Sermon, Almus Adams.
3:30 to 4:15 p. m. Sermon, W. C. Heacock.
7:00 to 7:30 p. m. Social meeting, Hattie Sanford.
7:30 p. m. Sermon, R. G. Huggins. Farwells.

D. C. ROBISON,
W. C. HEACOCK,
H. A. LEHMAN,
Committee.

PROGRAM OF IOWA CONFERENCE.

Dear Brothers and Sisters of the Churches of God in Christ Jesus.

GREETING:

The twenty-fourth annual conference of the Churches of God in Iowa will be held at the camp ground at Waterloo, Iowa, commencing August 19th, and continuing over Sunday, August 27th, 1911. Come and invite your neighbors and friends to come and enjoy a ten days' vacation at our camp ground in the Cedar River Park.

On arriving at Waterloo, if the conference baggageman is there, give him your baggage checks. If he is not there, bring your checks to the camp ground. Our baggageman will have a badge on his hat reading "Conference Baggageman." Give checks to no other.

Take street car for Electric Park and get off at the camp ground.

Tents will be furnished free to all. Bring a few comforters with you if you care to do so.

Board at dining hall ten cents per meal.

Bedding can be rented for entire ten days as follows: Comforters 25 cents, blankets 25 cents.

Daily Program.

6:00 a. m. Rising bell,
6:45 a. m. Morning Devotion,
7:00 a. m. Breakfast,
8:00 a. m. Children's Hour,
9:00 a. m. Business,
10:30 a. m. Discourse, or Bible Reading and Discussion,
12:00 m. Dinner,
2:30 p. m. Discourse,
4:00 p. m. Questions and answers.—free for all,
6:00 p. m. Supper,
7:00 p. m. Song Service and Social Meeting, or Praise Service,
8:00 p. m. Discourse.

SERVICE PROGRAM.

Saturday, August 19, 1911.

9:00 a. m. Business Meeting of Conference Board, Apointment of Committees, etc.
2:30 p. m. Sermon, John Garton.
7:00 p. m. Praise Service.
8:00 p. m. Sermon, J. A. Patrick of Minnesota.

Sunday, August 20, 1911.

9:00 a. m. Sunday School, Conducted by State S. S. Supt.
10:30 a. m. Sermon, A. J. Eychaner.
2:30 p. m. Sermon, J. A. Patrick.
8:30 p. m. Sermon, Jos. Williams of Indiana.

Monday, August 21st.

8:00 a. m. Children's Hour, Conducted by Mrs. Eva Stearns.
9:00 a. m. Business Meeting.
10:30 a. m. Sermon, John Garton.
2:30 p. m. Bible Lesson, Conducted by A. J. Eychaner.
8:00 p. m. Sermon, G. E. Marsh of Illinois.

Tuesday, August 22.

9:00 a. m. Business Meeting.
10:30 a. m. Bible Lesson, Joseph Williams.
2:30 p. m. Sermon, A. J. Eychaner.
8:00 p. m. Sermon, J. A. Patrick.

Wednesday, August 23rd, "Berean" or Young People's Day.

9:00 a. m. Business Meeting.
10:45 a. m. Sermon G. E. Marsh.
2:30 p. m. Program.
8:00 p. m. Sermon, Joseph Williams.

Thursday, August 24th.

9:00 a. m. Business Meeting.
10:30 a. m. Bible Lesson, A. J. Eychaner.
2:30 p. m. Sermon, J. A. Patrick.

Friday, August 25th.

9:00 a. m. Question Box and Our Needs.
10:30 a. m. Sermon, John Garton.
2:30 p. m. Bible Lesson, Joseph Williams.
8:00 p. m. Sermon, A. J. Eychaner.

Saturday, August 26th.

9:00 a. m. Business Meeting.
10:30 a. m. Sermon, G. E. Marsh.
2:30 p. m. Sermon, Joseph Williams.
3:30 p. m. Baptisms.
4:30 p. m. Communion.
7:00 p. m. Prayer and Praise Service.
8:00 p. m. Sermon, Jos. Williams.

The foregoing program will be adhered to as closely as possible. There may, of course, be some changes.

Postoffice box No. 362 has been rented for the use of all parties attending the conference. Have your mail addressed to you at Waterloo, Iowa, care of Lock Box No. 362.

Kindly preserve this program and attend the conference if possible.

O. J. ALLARD.

A LETTER TO A FRIEND.

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32-page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Simply the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brethren and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

IMPORTANT ANNOUNCEMENT

READ ALL OF THIS CAREFULLY

IN THE RESTITUTION OF JULY 5TH, BROTHER A. R. UNDERWOOD ANNOUNCED THE CHANGE OF OWNERSHIP OF THE "RESTITUTION." A NUMBER OF BRETHREN INTERESTED IN THE WELFARE OF THE PAPER HAVE FORMED A COMPANY AND PURCHASED IT OUTRIGHT FROM BRO. UNDERWOOD. AN APPLICATION HAS BEEN MADE TO THE SECRETARY OF THE STATE OF OHIO FOR THE INCORPORATING OF "THE RESTITUTION PUBLISHING CO.," WHICH COMPANY IN THE FUTURE SHALL CONDUCT THE BUSINESS OF PUBLISHING "THE RESTITUTION."

THE COMPANY IS TO BE INCORPORATED FOR $5,000, DIVIDED INTO 500 SHARES OF TEN DOLLARS EACH, AND WILL BE NON-ASSESSABLE. WHILE A LARGE PART OF THIS STOCK HAS ALREADY BEEN SUBSCRIBED FOR THE REMAINDER IS TO BE DISTRIBUTED AMONGST THE BRETHREN IN ALL SECTIONS OF THE COUNTRY. THE TERMS ARE, 25 PER CENT TO BE SENT WITH THE APPLICATION FOR STOCK, THE BALANCE TO BE PAID IN THREE EQUAL PAYMENTS, 3 MONTHS, 6 MONTHS AND 9 MONTHS FROM DATE OF APPLICATION.

WHILE IT IS NOT THE PURPOSE OF THE COMPANY TO PUBLISH THE RESTITUTION FOR PROFIT, UNDER THE NEW BUSINESS POLICY DECIDED UPON, WE ARE CONFIDENT THAT AT LEAST A SMALL RETURN WILL BE MADE ON THE INVESTMENT. THE FACILITIES FOR DOING THE MECHANICAL WORK OF ISSUING THE PAPER WILL BE MUCH BETTER IN CLEVELAND, AND THE EXPENSE LESS. THERE WILL BE NO OFFICE RENT, AND ALL OFFICERS, INCLUDING EDITOR, BUSINESS MANAGER, ETC., WILL WORK WITHOUT COMPENSATION FOR A YEAR AT LEAST. IT WILL BE THE AIM OF THE PUBLISHERS TO IMPROVE THE PAPER IN EVERY POSSIBLE WAY, AND EVERY EFFORT WILL BE MADE TO INCREASE THE SUBSCRIBERS TO THE PAPER IN THE HOUSEHOLD OF FAITH AND THE PUBLIC AT LARGE.

IN DISPOSING OF THE BALANCE OF STOCK IT IS VERY DESIRABLE TO PLACE IT IN AS MANY HANDS AS POSSIBLE, THEREFORE WE URGE BRETHREN EVERYWHERE TO SUBSCRIBE FREELY, AND REMEMBER, AN APPLICATION FOR ONE SHARE WILL BE JUST AS WELCOME AS ONE FOR FIVE OR TEN SHARES.

IF YOU HAVE THE INTEREST OF TRUTH AT HEART, IF YOU WANT "THE RESTITUTION," THAT STAUNCH DEFENDER OF THE FAITH THAT HAS STOOD FOR HALF A CENTURY PUT ON A FIRM BASIS, THAT WILL ENABLE IT TO GROW AND BECOME MORE AND MORE A FACTOR IN OUR CHRISTIAN LIFE AND THE SPREADING OF THE GOSPEL, DO WHAT YOU CAN NOW, GIVE IT YOUR HEARTY SUPPORT. FILL OUT THE ACCOMPANYING SUBSCRIPTION BLANK AND MAIL TODAY. YOU WILL RECEIVE AN ACKNOWLEDGMENT BY RETURN MAIL.

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We trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compels all publishers to charge 50 cents a year more to the subscribers in that country. This makes our rate to you $2.00 instead of $1.50. We have said before, and now repeat, that if any brother living in Canada thinks we should not add this extra postage, and declines to pay it, send your $1.50 and we will provide THE RESTITUTION to you. We will have no quarrel with a brother about so small a matter.

Brother H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

ILLINOIS BEREANS—NOTICE.

The various Berean societies of Illinois, and all isolated members connected with the organization in this state who have not as yet done so, are requested to remit their dues to the undersigned before August 1st, in order that our reports may be in readiness for the annual meeting.

WILLIAM T. HARDESTY, Treas.

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ANNOUNCEMENTS.

The 23rd Annual Conference of the Churches of God in Iowa will meet at Waterloo, August 19 to 27 inclusive. Programme will appear later.

O. J. ALLARD, Pres.

The Fourth Annual Conference of the Churches of God in Missouri will meet at Morse Mill, Missouri, August 9 to 13 inclusive. Programme will be given later. SADIE MORSE, Sec.

The Annual Conference of the Churches of God in Christ Jesus of Illinois will meet in Oregon, August 16 to 20 inclusive. A committee has been appointed to prepare a programme which will soon be published. Plan now to meet with the brethren of Illinois at the time appointed, and enjoy with them a spiritual feast about the table of the Lord. G. ELDRED MARSH, Secy.

SPECIAL NOTICE.

As I expect to attend the Ohio Conference, the middle of August, I think I can arrange to start a little early and hold one or two meetings enroute. If any congregation in Illinois or Indiana, desire a meeting, write me soon as you can arrange. Address me at 4019 Webster Avenue, Ames Station, Omaha, Neb.

ALMUS ADAMS.

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A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The Inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Lk. 19:12-15), who will be King of Kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Lk. 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace, and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31.)

ROBT. G. HUGGINS, Editor.

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VOL. 60 CLEVELAND, OHIO, AUGUST 16, 1911 No. 31

THE CREATOR.

'Twas He who formed the mighty worlds,
And set them up on high;
He placed them in their circling sphere,
And formed the wonderous sky.

He made this beauteous earth of ours,
With all its teeming life;
From mighty monsters of the deep,
To microisms so rife.

The mountains and the mighty plains,
The rivers and the seas,
The springs, the lakes, the water falls;
God's hand is seen in these.

The elements He set to work,
To fit the earth for man;
The rain, the winds, the night frosts;
They all worked out God's plan.

While in the earth He made the rocks,
With many metals filled;
The coal He also did provide,
In waiting for the skilled.

With endless plants he filled the earth,
For beauty and for food;
He then prepared this grand abode
For God is ever good.

For every thing He did provide,
With ample stores to eat,
And place them all where they should be,
The bitter and the sweet.

Then from the dust he made the man
And placed him here to live;
He gave him full control below,
Praise to his God to give.

But man has wandered far from God,
Ignored Him and His laws;
Amid the grandest scenes on earth
Set up another cause.

This Mighty One, Who reigns on high,
Eternal life He'll give,
To every one who loves His word.
And follows Christ will live.

A. WALLACE MASON.

St. Catherines, Ont.

FAITH.

A Sermon in an Exchange, Revised by the Editor.

Beloved brethren: The chapter read this morning (Heb. xi) is a faith-stirring, heart-cheering chapter, just what is needed in these spiritually barren times—indeed needed at all times by those who are striving through much tribulation to enter the kingdom of God. In this chapter the apostle is scientific in his definition, intensely earnest in his exhortation and wonderfully eloquent in fanning the flame of courage, faith and hope. It is difficult in all the Bible to find a more eloquent marshalling of facts than that contained in the closing part of this chapter, brought to a focus, as it were, and directly applied to to those addressed. How inspiring the thought that in our age, as well as in the apostolic age, God's people are held with such consideration that ancient worthies who endured the sufferings enumerated must wait for us before receiving the realization of the promises—"God having provided some better thing for us, that they without us should not be made perfect" (verse 10).

With the thought that God has arranged His plan with so much consideration for us—the "us" of all ages subsequent to the cruel experiences and terrible suffering of the ancient worthies—who of "us" could be so ungrateful as to withhold his share of service and true devotion as a token of real, genuine, deep, heartfelt and reciprocal love?

But, as to the scientific definition, while the apostle fires our feelings of love and devotion, he is careful first to lay a solid foundation, and to give the most philosophic reason for it all. He does not appeal to passion and blind impulse. He defines in the most masterly manner, and yet with a simplicity adapted to common, but honest-hearted people, what the foundation of all this faith, zeal, suffering and endurance is. The faith of these ancient worthies had faith for its foundation. Their faith was confidence in the faith, and it is the faith that the apostle is so careful to define at the start as the basis. The reason of it all, ah, the reason, yes, in the deepest sense, in the fullest sense the *reason*, for if there is anything in the world that has reason at its root, as the foundation thereof, the cause thereof, the alpha and omega thereof, it is the glorious cause that inspired those ancient worthies, and the cause which by the goodness of God, praise His name, you and I have had the honor to espouse.

But what is the definition? Here it is—"Faith is the substance of things hoped for, the evidence of things not seen;" or better, "Faith is the basis (hupostasis) of things hoped for, a conviction of things unseen" (Diaglott). That is to say, the faith the apostle is defining is the foundation for our hoping for things we cannot yet see with the natural eye, and it is that which produces the conviction that the things constituting the one faith will assuredly be realized because they have been promised, and promised by the immutable God of the heavens above and the earth beneath—promised by Him, who, we know, never never failed to keep a single promise He ever made—show me anything within the experience of men, anything you ever heard of or ever saw that deserves, yea demands, faith, confidence, assurance based upon a reason equal to this if you can. That, brethren, is our foundation. Think of it, think about it, think it over, and then tell the world, tell everybody what you think about it; it will bear talking about, in season and out of season, in the street and on the housetops; whisper it softly in the ears of the suffering, sobbing, distressed one; shout it at the top of your voice to a rushing, reckless, perishing world, that our faith is the One Faith, and that the One Faith is founded upon the unalterable, unimpeachable, unfailing word of the Ever-Living God.

By this one faith the ancients, beginning with Abel, were attested. Their believing and obeying was what determined whether or not they were worth anything to God in carrying out to a finish the plan of the ages which the one faith is. Every creature has a reason for its existence, and the reason for the existence of thousands of creatures, animal and human, is the curse; but the one faith is the reason for an existence transcendently above and beyond this. What meaneth these masses of evil things, the one counteracting, to some extent, the other, but all—the acting and counteracting—evil, evil all the time? "I will multiply thy sorrow and thy conception" is the answer and the reason of all the chaos and confusion, in which the greatest part is fit only for a life an inch or two in length, and not fit for that, except as an object lesson in helping to learn the one faith. This one faith with the wings of the dove flies over a polluted, sin-corrupted world and by the law of divine attraction draws to itself those fit for its use in its divinely grand work of the ages, while Death, with the wings of the vulture, flies over and gluts itself upon the carrion of sin and corruption, and for the present, to the mere natural eye, the vulture would seem to have the best of it; but the one faith is a ship whose Captain knows the headlands, the rocks and the quicksands, and she is built to ride the raging waves of the sea of death, and destined, with the flag of the Lion of the tribe of Judah topmast, floating to the heavenly breeze, to proudly, gloriously and triumphantly sail safely into the haven of eternal rest, there to be welcomed by the sweet strains of angelic hosts. Brethren, are you on board? Is our little ship tossed by storm and tempest? Then cling to the ropes. Are pirates approaching? Then see that you have on the whole armor of God, and as good soldiers fight the good fight of faith, knowing no surrender, and never let you dunnner boy learn a retreating beat. A staunch ship is yours. She has weathered the storms and tempests of nearly six thousand years. She has been built and rigged to go to the rescue of the sin-exiled inhabitants of a lost, wrecked and ruined paradise. She rode the angry waves of a flood that carried the world of ungodly down to oblivion. She safely sailed clear of the vortex that swallowed up the proud empire of Babylon, and as she tossed about upon the troubled waters she saw many a ship of state go down; and still she is afloat with sails spread to the breeze, her faithful watchmen on the lookout, her Captain at the helm and plenty of little lifeboats, manned by brave and willing men, to put safely on board all who will lovingly respond to the sweet words which have echoed and re-echoed through the ages, "Ho, every one that thirsteth, come ye to the waters * * * without money and without price. Wherefore will ye spend money for that which is not bread, and your labor for that which satisfieth not, hearken diligently unto me."

Who would ever think it possible for mutiny ever to be raised on board such a ship as ours, brethren? When I first got on board I, in my simplicity, thought it impossible, didn't you? Alas! how we have been disappointed. But we forgot that we had not yet reached port, that we were still amid the breakers, and that on board we were there for training purposes, and would have to deal with human nature in its ugliest forms for the purpose of hammering it into shape in others and in ourselves now, in order to be fitted for the great work awaiting us in the age to come. So, as Kipling says in his "Recessional," "lest we forget," let us keep this training aspect of the one faith before our eyes and God forbid that we should throw a fellow sailor overboard for a trifle. If we do, then look out when our ship reaches port, when the question is asked, "Where is thy brother?" The answer, "Am I my brother's keeper?" will meet a dreadful fate.

"Branded like Cain to bear their load,
Abhorred of men and cursed of God."

Oh, what a fate! Of course there is danger of erring on both sides, and who is there of experience in the Truth who has not realized how hard it often is to know what to do? But He who is a God of mercy I believe will be more likely to have compassion on the merciful than on those who seem to forget that our mission in the future, not to mention the frail, weak present, is to mingle mercy with justice, a thing tyranny knows not how to do, but a thing true love delights to do—even with enemies.

The Authorized Version does not give us the proper meaning of the original in the second verse—"Through faith we understand that the worlds were framed by the word of God." It switches off the minds of many to the creation of physical worlds. The apostle sticks to his subject—the one faith; and shows what it relates to. The "Diaglott" is better—"In faith we perceive that the ages have been thoroughly adjusted by God's command." The one faith has to do with the ages, and these have been framed and formed with a view of reaching *the age*, the "age to come" which will be the one faith in full fruition. The same thing is referred to in Chap. 1:2: "In these last days spoke to us by a Son, whom he appointed heir of all things, *on account of whom also he constituted the ages.*" The age to come is the age of the ages, all preceding ages leading up to it as a means to an end, with Christ, and the glory of the Father and the well-being of faithful men rising above all.

By looking down into the words with a mental effort we can see that this grand end was the mainspring of the faith of the ancient worthies. "For *by it* the elders obtained a good report." "By faith," or "by it" "Abel offered," etc. Abel hoped for things promised in the one faith and thus he had faith in the faith, and his faith was intelligent enough to teach him how to make an offering that would suit the requirements of the faith, an intelligence that must have been begotten by revelation. The "Lamb of God" that would "take away the sin of the world" was the alpha and omega of this faith; hence the offering of a proper typical sacrifice, to show that the fulfillment and realization of the one faith depended upon the sacrifice of Christ; and this because man had now fallen into a sin-cursed state and men would be sinners. This made manifest that God was just in his law of sin and death and that He would be merciful and just in His law of the spirit of life in Christ Jesus.

It is evident that the law given to the Adamic family at the start—as soon as sin made it necessary—provided two kinds of offerings, one that required the shedding of blood, which was a sin-offering, and the other of the fruit of the field, which was a thank-offering. The latter was a token of gratitude for temporal blessings, and the other was an acknowledgment of sin, of the provision made for its removal, and an expression of assent to its justice and of thankfulness for its mercy. In this God was vindicated as a God of justice and thanked as a God of love and mercy, and man's reward for doing this was that he should ultimately realize the things "hoped for" and, therefore the things promised in the one faith.

The fact that there were two offerings does not clearly appear in our translation. It is only hinted by the fact that Cain offered of the fruit of the field, a thing we can hardly give him credit for inventing, and that he was not blamed for what he did do, only for what he *did not* do, which Abel did do. Instead of, "Abel offered unto God a more excellent sacrifice" the original reads literally, *"In faith, more sacrifice Abel than Cain offered,"* which allows for his offering the sin-offering and the meat or thank-offering, while the sin of Cain was in only keeping that part of the law which expressed gratitude for the temporal, and neglected to offer for the eternal.

This difference illustrates, too, the two classes of mankind—the natural and the spiritual. So the sons of Adam are still Cains and Abels. Instead of "he also brought" (Gen. iv:4) it should read, "Abel brought it also." That is, he brought the meat offering as well as the sin offering, while to Cain it was said even after his failure to do all that he should have done, "If thou doest not well (in being wroth with his brother) a sin-offering coucheth at thy door, or the door of thy fold. Now brethren, we must offer the meat-offering, give thanks to God for all temporal blessings; but more than this, and exceedingly more important than this is the sin-offering—the Lamb of God, "slain from the foundation of the world." And these offerings must be made in the intelligence of the one faith, so that we, like the ancient worthies, may thereby "be attested."

Now what does the sin-offering teach us? What was the occasion of its institution in Adam's family when that family was a little small circle, perhaps only two, evidently not more than four? The memorial we are about to partake of points to the very thing that institution did in Adam's family then. What does it teach us? It teaches us that away back there sin had been committed and that the wages of sin was death, and that God in His mercy provided a sacrifice to typically receive the penalty, a penalty which must afterwards be borne, and borne righteously, by the antitypical sacrifice—"the Lamb of God that taketh away the sin of the world," which means the removal by the second Adam's righteousness of all the evils that came by the first Adam's unrighteousness.

A "HORN" OF CONTENTION.

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land."—Dan 8:9.

We are too near the coming of the Lord to quarrel over a prophetic exegesis, yet the sure word of prophecy sustains so vital a relation to God's people that we should not allow an erroneous interpretation to be imposed upon us. When my interest was first aroused in this prophecy I was inclined to favor the Moslem view; but after a more careful study of the subject, rejected that theory, and applied the symbol to Rome. Observe:—

1. *It is solely a Political Power.*—The ism of Romanism appears in the eyes and mouth of the little horn (Dan. 7:8); destitute of those features that horn would be only a civil power. Query: If the eyes and mouth of the little horn (Dan. 7:8) symbolize the ism of Romanism, what feature of the little horn (Dan 8:9) introduces the ism of Islamism? None. Therefore Islamism is not found in this symbol.

2. *It Exceeds Grecia.*—While the he goat waxed very great, the little horn waxed exceeding great. Rome surpassed Grecia as a world power.

3. *It Succeeds Grecia.*—The prophetic program calls for but four world-wide kingdoms in successive order covering Gentile times, viz.: Babylon, Medo-Persia, Grecia and Rome. And this world power following Grecia must be Rome.

There are no interregnums of world kingdoms in this chapter; neither does the eleventh chapter contain any. There are intervals in the succession of individual reigns in Dan. 11, but no break in the successional order of universal empires. The reasonableness of this view appears at once, while the Moslem theory of jumping from Grecia 600 years right over the supremacy of Rome into Islamism, becomes even absurd. But we should let others speak:

"Of course it would be very consistent if such a divine rule of succession applied to Dan. 8; but it is utterly a begging of the question to assume that, because it would be consistent, therefore the rule does apply there. There is no such cast-iron divine rule in Bible prophecy."—(*Safeguard and Armory*, April, 1911, p. 59.)

What! Is there no such cast-iron divine rule of consistency in the prophetic Word? What, then, cannot be hatched up from the sure word of prophecy to suit men's notions? Surely the divine rule is consistent with the divine order.

4. *It is Northwest of Ancient Civilization.*—This power could not arise in the south, for it waxed great toward the south. It could not originate in the east, for it waxed great toward the east. It could not, and never can, arise in Jerusalem, for it waxed great toward the pleasant land. No such a thing arose in the north, so we are shut out of every place except one, viz. Rome.

Taking, then, the Islam view, insurmountable difficulties meet us at once; but to obviate them the following solutions are urged:—

(a) "He (Mohammed) first extended his empire south, conquering Mecca and adjacent territory; then extending his dominion east he subjected all of Middle Arabia; then he went toward the pleasant land, subjecting Northern Arabia, Syria and Palestine" (*A. M. Goodwin, in "World's Crisis,"* April 19, 1911.)

But the terms "south" and "east" are too comprehensive in the Bible to confine them to such a small area. Besides, how could this power, pent up in so circumscribed a district, exceed the supremacy of the goat? No, my brother, you will have to give the fellow more room than that to expand, according to the specified dimensions.

(b) Another writer says: "Take your stand where Islam, as a religio-political power, first appeared to the world . . . on territory admitted to be a part of the old Alexandrian empire, and that particular part of it which was always included in the Egypt division. From this point which way did Islam grow? Toward the south—Egypt first, and later all of Northern and Central Africa, all known as the south. . . . Toward the east, first Persia, and then all Central Asia—today the stronghold of Islam. Toward the pleasant land—Palestine, unquestionably, which means north" (*Safeguard and Armory*, April, 1911, p. 99.)

I would ask: How could Islamism, or any other power situated in Northwest Arabia, conquer toward Central Asia without going straight through Palestine? Then why specify? Surely the great Babylonian statesman and native of Judah knew the lay of the land better than that. And every Bible student ought to know that the home of ancient Israel, lying right in the wake of ancient nations, always came into contact with southern kings, conquering toward the east and northeast. No, we shall have to make another change.

Another brother writes me that we should make the starting point of this threefold development at some place north of Palestine, where Islam was established as a great power.

Well, keep on, brother, shifting it about, you'll get it right after awhile.

5. *It Casts Down and Trompies Upon Ancient Israel.*—"And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them," etc.

The host of heaven refers to the Jewish nation, in whose custody were placed the heavenly treasures. (Rom. 3:2). These were retained until the host was destroyed by Rome at the first advent. Here Rome appears on time and fills the bill so perfectly that it is needless to analyze further. But Islamism is tardy 600 years.

M. C. BURT.

HEEDING THE SHEPHERD.

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish."—John 10:27, 28.

No better analysis can be given of these verses than that of the eminent Puritan, John Trapp, which is as follows: "My sheep"—there is election; "hear my voice,"—there is vocation; "and I know them,"—there is justification; "and they follow me,"—there is sanctification; "and I give unto them eternal life,"—there is glorificaton.

WATER LIKE STEEL.

Water can be put through a nozzle so fast that it becomes as hard as steel, and if struck with a sword the weapon is broken or dented. Similarly the track of water behind a big speeding ocean liner is like rocks and may buck ferryboats or buckle and break the rudders off tender craft that thoughtlessly push and paddle into this dangerous, rigid undertow. A government engineer says he has been looking for something serious from this cause in New York harbor.

In sectarian phraseology "religious prosperity" means the secular advancement of a sect in proportion to its worldly conformity; so that true religion is a desperate struggle with the insidious corruption of professed allies.

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CLEVELAND, OHIO, AUGUST 16, 1911

EDITORIAL

CONFESSION.

A parent asked a priest his boy to bless,
Who forthwith charged him, he must first confess.
"Well," said the boy, "suppose, sir, I am within,
What is your charge?" "To you 'tis but a shilling."
"Must all men pay? and all men make confession?"
"Yes, every man of Catholic profession."
"And who do you confess?" "Why—the dean."
"And do the deans confess?" "Yes, boy, they do,
Confess to bishops and pay smartly too."
"Do bishops, sir, confess? if so to whom?"
"Why, they confess, and pay the Pope of Rome."
"Well," quoth the boy, "all this is very odd;
And does the pope confess?" "Oh, yes, to God."
"And does God charge the pope?"
"No," quoth the priest,
"Fail," nothing." "Oh, then, God is best:
God is able to forgive, and always willing:
To Him will I confess, and save my shilling."

"The truth in Montana," an article in this issue by Bro. Thomas, will be read with great interest by hundreds of readers. It will be food for their hungry souls. From week to week they will watch his narrative, more fascinating than a love story, to see how things "come out." To relieve any painful anxiety we give you this hintlet: It "comes out" victoriously, triumphantly, and gloriously. The Lord be praised!

From Sisters Anna Drew and Leila Whitehead we have received a copy of "Berean Bible Lessons," which copy they explain is to be revised and printed as re-arranged. They desire all the states to use these booklets next year. The plan is fine, and we hope it will materialize. Full information can be obtained by addressing Sister Drew, of Dixon, Ill., or Sister Whitehead, 5439 Ontario St., Chicago, Ill.

Sister Kathryn Townsend writes: "'Sunday Morning Address' in last issue was perfectly grand. If you only could imagine how we enjoy the sermons, you certainly would have one in each issue." Well, sister, we plan to have a sermon in each issue just as soon as we return home, and get things running smoothly.

"THEY PROFESS THAT THEY KNOW GOD."

(Titus 1. 16).

Professors are not always possessors. You may profess to be a Christian without possessing Christ. You may have religion apart from regeneration. You may have a "name to live" (Rev. iii. 1), and yet "have no life in you" (John vi. 53). It is counted respectable to "go to church," to make "a religious profession," to be a nominal Christian, and at the same time indulge in all the pleasures, pastimes, and frivolities of the world. To "the sacrament" one day, and to the race course the next; to take "holy communion" in the morning, and play golf or cards later; to attend "Divine Worship" one part of the Lord's day and go to the theater the other. Such is the popular Christianity of the hour, and it finds ready acceptance with the crowd. But is it of God? Does it please Him? Is it real? God hates shams. He disowns religious formality; it is "abomination in His sight" (Prov. xv. 8, Isa. i. 13). Hypocrisy and empty profession meet His withering curse (Matt. xxiii. 23-25), and must yet know His wrath (Rom. i. 18). Reader, make sure your religion is real.

DOING ONE'S BEST.

"When a person is urged to accept Christ," writes Milford W. Foshay, "the excuse is often made, 'Oh, I am afraid I cannot hold out.' Or, 'No, I'm not ready to yet. When I join the church I'm not going to do as lots of Christians I know do. When I go into it, I'm going into it for all it's worth!'"

Quite right. But when we say, "Come on, then," he does not, and we begin to fear that his position is taken as an excuse only, even if it is a true principle. That each one should do his best when he accepts Christ, goes without saying; but that a person should wait until he is sure he can live a faultless life is assuming something that God does not require. The Lord is ready to accept the real intent of the heart to live aright, and toward that perfection for which we should strive he has promised his help.

Moreover, he has promised his assistance to enable us to hold out while we are striving. "I will never leave thee nor forsake thee." The best anyone can do is acceptable with God. Paul gives this as a principle of Christian service: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." And Jesus said, "She hath done what she could." He who strives to serve God with a pure heart may be sure that the character of the outward service will be acceptable."

"IN THE DAY."

Gen. 2 17.

The Hebrew [illegible] rendered in this text, is translated in thirteen different ways, but only three of the thirteen could be used in this text, which are, *in, after and against.* The choice of the right preposition depends entirely upon the translator's understanding of the passage. *Against* the day that thou eatest thereof thou shalt surely die, does not express a clear idea. Then the choice is between the two prepositions *in* and *after*. *After* the day that thou eatest thereof thou shalt surely die, makes just as good sense as in the day. In Num. xxviii. 26 the Hebrew preposition be is correctly and necessarily rendered both *in* and *after*, as follows: "Also *in* the day of the first fruits, when ye bring a new meat offering unto the Lord, *after* your weeks be out ye shall have a holy convocation; ye shall do no servile work." It would not make sense to say "in your weeks be out." The sense requires that both *in* and *after* should be used in this verse. In Gen. ii. 17 and Num. xviii. 26, the words "in the day" are a correct translation of the Hebrew words *be yom;* and it would be just as proper to render each *after* the day, provided the word after expresses the correct idea. Gesenius, the noted Hebrew lexicographer says: "Where the mind rests more on the end of a period, and spoken therefore of time already past, the preposition *be* should be rendered *after.*" This is just the case in Gen. ii. 17. The Creator was calling the attention of Adam to the fact that death must follow if he ate of the forbidden tree; not that he should die in the day he ate; for, when explaining the penalty he says: "In the sweat of thy face shalt thou eat bread, *till* thou return unto the ground; for out of it was thou taken; for dust thou art, and unto dust shall thou return." Gen. iii. 19.

"VERBAL VERITY."

The following is taken from an exchange. It strikes that phase of "Higher Criticism" which denies the "verbal" inspiration of the Bible. We should be posted regarding this modern phase of unbelief, which, discarding the old-fashioned, brutal reasoning of Thomas Paine concerning the Bible as a "fraud," and the work of unscrupulous "priests," hampers Bible authority by the subtile suggestion that we must not rely too implicitly on what the Bible says, since on the occasions where the quoted words of Moses, Paul, Peter, Christ, etc., were spoken, "there was no reporter present!"

Moses says (Deut. 28:17. 19): "The Lord said unto me, * * * I will raise them up a prophet among their brethren, like unto thee, and will put my words into his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

The record of John, 1481 years later, is: "We have found him of whom Moses * * * did write, Jesus of Nazareth" (1:45). Peter (Acts 3:22, 23, 26) and Stephen (Ibid 7:37) make it plain, distinctly and undeniably, that Jesus is the "Prophet" whom Moses foretold. About this there can be no question.

Jesus came a Prophet—not a "fore-teller," predictor of events, but, as the derivation of the word implies, a speaker for another. His own account of his function, both as to his prophetic message and method of conveying it, must be considered final.

As to his message, Jesus expressly disclaims any and all initiative and origination. He says: "My doctrine is not mine, but his that sent me" (John 7:16). "I do nothing of myself, but as my Father hath taught me, I speak these things" (8:28). "The Father which sent me, gave me a commandment, which I should say and what I should speak. * * * Whatsoever I speak, therefore, even as the Father said unto me, so I speak" (12: 49. 50).

As to the media of the message, he is equally explicit. Something beyond "concepts," or "substance of doctrine," is definitely declared. Doctrines must be conveyed by words. Accordingly, in his last discourse to his disciples, Jesus says: "The *words* that I speak unto you, I speak not of myself" (John 14:10), "and the *word* which ye hear is not mine, but the Father's which sent me" (vs. 24); and addressing the Father: "I have given unto them *the words* which thou gavest me" (John 17:8). *Thus the divinity of both the message and the expression of it is vouched for.*

And, indeed, how can the truthfulness of a message be vouched for, unless the accuracy of its expression be guaranteed? Verbal verity, becomes an absolute necessity. He, therefore, who impugns the Divine Message by invalidating the expression of it, or who impugns the "expression" of it—and so invalidates the Message incurs a very serious responsibility. The "Scholars" who are exploiting the notion that Jesus fell in with the current mistaken notions of his time, and so taught doctrines which he did not know to be true, or which he knew were not true—i. e., to put it plainly, was thus an ignoramus, or he lied! are engaged in a proceeding that is little, if any, short of blasphemy.

Said God to Moses: "Whosoever will not hearken unto my words which he (the Prophet) shall speak in my name, I will require it of him. Peter gives an exposition of the word "require", *destroyed from among, the people.*" (Acts 3:23).

Now, it may be "smart," and "liberal," and "up-to-date," and above all, "scholarly," to evacuate the doctrines of God of their contents, by vaporizing or explaining away their terminology, or to misinterpret their words by giving them false equivalents—a very prevalent practice, but certainly those who do this are putting themselves in a perilous position.

CORRESPONDENCE.

Dear Brother Huggins:

The Church here had the pleasure of a short visit from Brother Adams last Sunday, after a long siege of work in the western part of the state which, though both pleasant and profitable, the extreme hot weather a part of the time, made hard. We are glad to see him and listen to the kind words of counsel and exhortation, which he so ably gives. To the brethren in Nebraska he is pastor, as well as evangelist. Like Paul, he must preach in other cities also, and is now on his way to several points east before reaching Ohio in time for the conference there.

CARRIE FREE, Sec.

Blair, Neb.

I know a brother who is writing an article on chronology, and who wishes to know the year that the Pope of Rome lost his power over the nations. He asked me when it was; I told him I thought it was the year 1870. He thinks it was 1871. I told him I would ask you, for you are a good authority on time, especially on ecclesiastic time. Has the Pope's power been destroyed over the nations? I see by the Little Rock Gazette that church and state are warring in Spain. Will the Pope's power be destroyed before the coming of our Lord Jesus Christ? Please answer if you have the time. I want to see the kingdom of Jesus in power. Yours fraternally,

J. L. MUNCRIEF, Sr.

Bear, Ark.

[Of the Little Horn it is said in Daniel that its dominion is "taken away, to consume and destroy it unto the end." The power of the Papacy was to be broken by slow degrees. He is to die with consumption, gradually, slowly, and painfully (2 Thess. 2:8). But he is to exist in some form, however weak, until destroyed (finally) "with the brightness of His (Christ's) coming." The loss of the Pope's temporal power in 1870 may be viewed as the completion of what began in 1793 in the French Convention, and was further advanced in 1798, when, in the Campo Vaccino, the ancient Roman Forum, the Pontifical government was pronounced, in the midst of the populace, to be at an end; while on the following day fourteen cardinals, in the Pope's absence, met in the Vatican, and signed the renunciation of the temporal power. The dominion of the Little Horn was officially taken away when the Franco-German war was declared, which led to the immediate withdrawal of the French troops from Rome, and the consequent fall of the Pope's temporal power, which for several years they had served alone to support. The loss of the Papal power was completed on the 20th of September, 1870, when Rome was declared the capital of Italy, and made the seat of government by Victor Emmanuel as its selected king. As a spiritual power, however, the Papacy is still strong, millions are subject to its sway. When the "Kingdom of God comes with power," as our correspondent intimates, the baneful influence of Rome upon the souls of men will be broken.—Editor.]

THE TRUTH IN MONTANA.

To the isolated brother and sister who long to do some work for the Master, these lines are especially addressed. There are hundreds of such, full of zeal, but who seem to have no place to work in the Lord's vineyard. The writer is one such. Lacking the gift of oratory and isolated among aliens, it seemed a difficult task to command attention and compel belief from among such an army of scoffers. Nevertheless, we have accomplished it with God's help and blessing, several times during our short span of life; and it occurs to us that a short history of our last effort may be of interest and serve as a pointer which may guide others to a like success.

It is a well known fact that publishers of country newspapers greedily reach in all directions for news or sensational "copy." The public demands it, and the newspaper must furnish it or go out of business. Now if by the use of a little tact we can present a truth in a way that will arrest attention, much good may result. A country newspaper is the best medium we know by which to reach the masses of the people, if we can but get access to it. At first thought we are inclined to conclude that there is nothing new or sensational about the "Glad tidings of the Kingdom, and the name of Jesus Christ," but this is a mistake. Many truths which we hold most dear can be so stated as to act in the nature of a shock to the average so-called Christian, and his attention once arrested and interest excited, the rest is often easy. For example: suppose a brother sends the following to his country paper: Editor, News: A prize of $100 has been offered for any passage of Scripture which states that any man will go to heaven at death, or at any other time. I have searched for such a passage, but so far without success. Surely a doctrine so generally believed by everybody, is found in the Bible. Will some reader of the News, who is better posted than I, inform one where such a promise is found?" Such a notice seldom fails to bring a reply, and public interest becomes aroused and an opportunity created, which, if followed up, often brings rich results. Following is an account of our last effort along this line.

PINEHURST BIBLE CLASS.

May 26. The "Pinehurst Bible class" meets every Sunday night at the home of Mr. R. L. Walker for the purpose of Bible study and song service. This is everybody's Bible class; all are welcome. Their sole object is to learn more of the teachings of the Bible, and ideas, new or old, are welcome. Miss Bessie Thomas acts as organist and performs the service in a pleasing manner. The public are cordially invited to attend.

Editor "Dayton Leader": A member of the "Pinehurst Bible Class" offers a prize of $100 for a passage of Scripture which plainly states that mankind has by nature an immortal or never dying soul. This prize is offered with the hope of stimulating Bible study, and a search for truth. The party who offers the prize is responsible, and the money will be paid if fairly won.

June 23. The Pinehurst Bible Class have concluded that the generally accepted idea that mankind has an immortal or never-dying soul, which lives on and is conscious after the death of the body, is not a Bible doctrine and is not found there. The prize of $100, offered for any such passage of Scripture, is still unclaimed.

S. H. THOMAS.

Proctor, Montana.

DEEDS, NOT WORDS.

(Jas. 1:22.)

Somebody did a golden deed,
Proving himself a friend in need;
Somebody sang a cheerful song,
Brightening the skies the whole day long—
Was that somebody you?

Brothers and sisters, have we done something this day that has cheered another's heart? Have we let slip an opportunity of building up another's life rather than tear it down? There are many outside of God's flock who have stumbled and lie bruised on the rugged rocks of life. We must act the part of the Samaritan if we would gain a blessing. We are commanded to be "kindly affectioned one to another." Rom. 12-10. Have we, with a patient hand removed all the briars and scattered sunshine and kindness along another's path? In short, have we proven ourselves a friend in need? In Solomon's maxims we find, "Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel." But he also says that "a man that hath friends must show himself friendly." So Solomon considers the act of making friends as something coming from within, a virtue if you wish. And he who has such a nature as these maxims state further, is a friend "that sticketh closer than a brother." As we have gone about our work has it been with a frown and words of petulance? Let us hope not. Rather have a song in our hearts if not on our lips, and a pleasant look is sure to come on our faces; and sometimes its influence is scattered so that our happiness is reflected in our neighbor. We read that "a merry heart doeth good like a medicine." Let us try it, for I am sure that you will feel all the better for it.

"Somebody tho't 'tis sweet to live,
Willingly said, 'I'm glad to give;'
Somebody fought a valiant fight,
Bravely he lived to shield the right,—
Was that somebody you?"

It is sweet to live. In the grave no one can sing praises unto the Lord, or bless His Holy Name, or give thanks to Him. Just count your many blessings and the gifts of our loving Heavenly Father, the greatest of which is His Son, and before you know it a prayer is involuntarily breathed by you. When the word "gift" is mentioned, we think of something given with a willing heart, because the giver has a kindly feeling for some one; likewise a gracious acceptance of it, not because of the intrinsic value of the gift, but because it was given with a true friendly regard in the proper spirit. If we are asked for help the asker will rejoice more over a very small portion, if a blessing goes with it, than a great deal given grudgingly. God loves a cheerful giver, and God is able to make all grace abound toward you, that ye always having sufficiency in all things, may abound in every good work.

"Shrink not the smallest mite to give,
If 'tis your best, God will receive."

It is said that if you give to the poor you lend to the Lord. Oh how glad we ought to be to help a little and thus by some small act of kindness, make a little atonement for our Savior's dear sacrifice. We must fight valiantly, bravely, day by day, to put down the meanness and vices of our earthly nature, and change them to virtues for Christ's sake. Brother and sister, "God is faithful, who will not suffer you to be tempted above that you are able." It isn't what one has to bear, but what one chooses to remember, that makes the difference. If you decide to review the unpleasant things, how easy it is to lose sight of all the pleasant ones. And if you review the things you have to be thankful for, all that is left doesn't seem worth counting. If we do some good for some one and they soon forget the hand that bestowed the gift or wrought the deliverance, it is hard not to become angry and stop all good work begun. "They render me evil for good," is an experience of more than one of God's people. But just remember that God knows. He will judge righteously. Rather let us constantly seek His approval by doing those things which are acceptable in His sight. One proverb says, "Nothing succeeds like success." Let us think we can and the right kind of results will follow.

"Somebody idled all the hours,
Carelessly crushed life's rarest flowers;
Somebody made life loss, not gain,
Thoughtlessly seemed to live in vain,—
Was that somebody you?"

Are we living in vain, using all the lovely things of God's beautiful world for our own selfish ends, crushing life's rarest flowers? How can one help but become large hearted when he looks about him and sees the great heart of the Maker throbbing in every thing. As Paul says, "Ye are not your own." We are here working for a master. No right is given us to misuse our talents. Let us consecrate our lives still more to God, and we shall lose nothing by it; for we are told that if we lose our lives for Christ we shall find them. Some people whine when it rains (it's so cloudy), and are cross when the sun shines (because of the glare). They seem to fling God's gifts right back in his face. But he looks above these things and pitys them and finds comfort in the praise of a few of his little flock. If we do not look up we are sure to look down, and if the inner man does not reach out for the blessings from above, we will soon grovel in the dust. Let us always keep the right end of the telescope to our eyes so that we can truly see His great gifts.

"Somebody filled the day with light,
Constantly chased away the night,
Somebody's work, love, joy, and peace,
Surely his life shall never cease,—
Was that somebody you?"

One writer says: "If you do not now the good which you can, the time will come when you cannot do the good you would." Are we discouraged because one or two struggling sinners have cast away the life line we have thrown to them? What is defeat if we keep on trying, and can look back with no regret to some one helped along in this life? To fail, one, two or three times, is not to be defeated. We are defeated only when we make ourselves believe that it is no use to try again.

He was a poor old horse, but he was so happy; he was drawing a heavy load too, but even that was forgotten, for right in front of him, as he pulled his weary load, there was a hay wagon. From this he was getting a bit of unexpected refreshment along the way; and we ought to confess to a great desire to be a human hay wagon, and unknown to ourselves, feed those whose lives touch ours. Then in that last great day we shall not have to stand emptyhanded at the meeting of our Lord.

FRANCIS RUSSELL.

Cleveland, Ohio.

VERY IMPORTANT.

For several weeks we will be away from home. Our city and home address as given at head of editorial page will always find us, but when absent from home, mail is retarded by being forwarded. Let all concerned then please note our address on the dates following: Aug. 11 to 18, Troy, Ohio, General Delivery; Aug. 18 to 31, Moorefield, Neb., General Delivery.

There is no burden of spirit that is not lightened by kneeling under it.—*Moultona*

THE INSPIRATION OF THE BIBLE A TEST OF FELLOWSHIP. No. 13.

To ascribe error to the product of inspiration is beyond mere belief; it is a palpable "lie" of no small magnitude. Hence the prospect for those who love and make it is exclusion from "the holy city." That city is of Spirit constitution, and its inhabitants will consist only of those who have sown to the Spirit (Gal. vi. 8). If the inspired word be partly fallible, those who work by it must necessarily sow to both flesh a d Spirit; in which case it would be exceedingly difficult for any to "reap of the Spirit, life everlasting." The flesh is, in itself, a sufficient impediment to an upright walk, without any particle of its corrupt element being combined with the Spirit. We may be certain that He who said, "The thinking of the flesh is death, but the thinking of the Spirit is life and peace." (Rom. viii. 6), permitted no amalgamation of such antagonistic elements.

The declaration of unabated confidence in the divine authorship, and consequent infallibility of the Bible, accompanied by the refusal to fellowship those who believe in the fallible authorship of some parts, has been compared to the act of Uzza, in puting forth his hand to save the ark. If the analogy be correct, the doom awaiting those of us who have taken this step is judicial death. Just before such a conclusion can be accepted, the circumstances of the incident must be examined. The, charge implies that between the ark and the Bible there is a perfect parallel. This is a useful and important admission; if adhered to it will simplify the task of replying.

It is recorded that "David gathered all Israel together . . . to bring the ark of God from Kirjath-jearim" (1 Chron. xiii. 5); "they carried the ark of God in a new cart," Uzza being one of the drivers (ver. 7); "when they came unto the threshing-floor of Chidon . . . the oxen stumbled," and "Uzza put forth his hand to hold the ark" (ver. 9); for this the Lord "smote him," and "he died before God" (verse 10). David not understanding the meaning of this "breach," "was displeased"; and, being afraid of God, he "brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite" (ver 13). Within "three months" David had ascertained the cause of Uzza's death; he had learned that "none ought to carry the ark of God but the Levites" (ch. xv. 2). He therefore assembled "the fathers of the Levites", and said to them, 'sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it. For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order" (ch. xv. 12-13). The "due order" prescribed by the law of Moses was that the Kohathites, "sons of Levi," should, when the ark required removing, carry it by means of "staves" passed through the "rings" of its "four corners" (Num. iv. 2-6); Exod. xxv. 12-15). To carry it in a cart," although "new," was a violation of this "order," and hence the divine wrath was caused by disregard of God's command. It was a right thing to carry the Ark; about this there can be no question. But it was wrong for it to be carried by beasts of burden; human beings, and those only who were sanctified were to perform the task. Even they were not to "touch" it "lest they die" (Num. iv 15). Uzza violated this prohibition, and, although his intentions were good, he suffered the threatened penalty. He profaned the Ark by bringing into contact with it an unholy, erring, human element, contrary to divine appointment. The counterpart to this in relation to the Bible, is the attempt to uphold the inspired word by attributing to some parts a human authorship; the defence of its complete divine authorship is paralleled by the sanctified Levites carrying the Ark according to God's command.

The Ark, like everything else connected with the Tabernacle, was designed by God; no part of it—either shape, size, or material—was left to human selection (Exod. xxv. 10-16). And the mechanical act of constructing it was effected under the direct influence of inspiration; Bezaleel was "filled with the Spirit of God" (Exod. xxxi. 3) for this very purpose. The Ark was a material embodiment of divine ideas, and the Bible is an expression of the Diety's mind in a written form; the sacred character of the Ark is an indication of the sanctity of the inspired Scriptures. The places unto which the Ark came were made "holy" (2 Chron. viii. 11); and the human minds in which the inspired word find a lodgment are sanctified by it (Jno. xvii. 7). It is as profane to attribute a partial human design to the latter as it would be to the former. It was the loss of the Ark of God that caused the death of Eli (1 Sam. iv. 18); and its profanation by the Philistines brought upon them "a very great destruction" and "a great slaughter" (1 Sam. v. ix. 6-19); incidents which are full of admonition in regard to the treatment of the inspired word.

The Ark contained "the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant" (Hebrew ix. 4). The manna typifies eternal life, the budded rod prefigures Christ after resurrection, and the tables of stone represent the commands to be obeyed to fulfil the will of God; these tables were engraved with the two aspects of love—love to God and love to man—on which "hang all the law and the prophets" (Matt. xxii. 37-40), and likewise it may be added the apostles. Collectively the contents of the Ark symbolize "the things concerning the kingdom of God and the name of Jesus Christ;" the almond rod, apart from the bud, typifies all that is predicted and recorded concerning Christ in his humiliation, and the rod with the bud, all that is written respecting him since resurrection. And what about the Ark itself? It finds its parallel in the historical, genealogical, and chronological parts of holy writ, which uphold and contain the doctrinal and practical teaching. To separate the one from the other is analogous to making a distinction between the Ark and its contents; the structure of shittim wood covered with gold, was not less of divine conception and providing than were the manna, the budded rod, and the tables of stone. All were equally holy and the Levites were under the obligation to protect and carry the whole. The faithful performance of this duty was one of the items essential to their fellowship with the God of Israel; their neglect in the reign of David produced the "breach" of which Uzza's death was a sign (1 Chron. xv. 13). So far, therefore, from this incident being a warning to the upholders of a wholly-inspired and infallible Bible, it is full of encouragement for them to continue; and on the other hand, it is a lesson of reproof to those who say that the Bible is partly inspired, that its inspiration has not always secured infallibility, or that fellowship is limited only on such portions as may be described to "revelation."

In reply to the foregoing argument, it will be said that the Ark typifies Christ, not the word of inspiration. But, inasmuch as some of the Mosaic "patterns" typify more than one of the "things in the heavens" (Heb. ix. 23), this answer cannot, in itself, be considered satisfactory. Is it not possible that the Ark is a type of both Christ and the inspired Word? It is more than possible, or even probable, it is a certainty; and the proof is to be found in the Apocalyptic statement, "His name is called The Word of God" (Rev. i. 9-13). There is a written Word of God, and a personal Word of God, and the identity between the two is as close as their respective characteristics permit. Christ was once "the Word made flesh" (John i. 14); he is now the Word made Spirit. The Son of Mary was an embodiment of the divine mind, and the Holy Scriptures are an expression of the same. The mental and moral principles of the Written Word were transferred to the mind of Jesus Christ:—"I delight to do Thy will, O my God; yea thy law is within my heart" (Ps. xl. 8); "thy Word have I hid in my heart" (Ps. cix. 11). As the tables of stone and the Manna were "hidden" (Rev. ii. 17) in the ark, so love to God and man, and the Spirit's food were within the heart of Christ—with this result, that he "preached righteousness in the great congregation" (Ps. xl. 9). The principles of the written Word comprise love, mercy, faith, patience, justice and righteousness; all of which were exemplified in the life of Christ. He has since become an embodiment of them in a higher sense, inasmuch as spirit is superior to flesh; and to these must be added two others, viz., incorruptibility and infallibility.

THE BLOOD IS THE LIFE.

DEUT. 12, 23.

"But flesh with the life thereof, which is the blood thereof, shall ye not eat" (Gen. 9, 7). "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your soul for it is the blood that maketh an atonement for the soul" (Lev. 17, 11). "Without shedding of blood is no remission," (of sins) (Heb. 9, 22). "Jesus Christ who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us and washed us from our sins in His own blood" (Rev. 1, 5).

It is evident from these quotations, 1st, that the life is in the blood; 2nd, that according to God's plan of salvation there can be no remission of sins without the shedding of blood; 3rd, that Jesus the Christ shed His blood for us upon the cross; 4th, neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved (Act 4, 12).

When we examine the circulation of the blood in a living being, we find that to the ordinary observer there are apparently two classes of blood in circulation: one is veins or dark blood, the other is arterial and bright as scarlet. If a cut is made into the living body, the blood from a vein flows slowly, but that from an artery spurts; the arterial blood is being thrown from the heart, so to speak, to every part of the body, carrying in its stream life and health to all the tissues; while the veins are carrying back to the heart, and from there to the lungs, much of the waste material of the body. This waste material is being carried out in combination with the oxygen that has been brought in with the arterial blood, and which has bathed every tissue of the body; and when this oxygen combines with the waste material of the body, then the blood assumes the dark color. This dark blood, as I have said, goes to the lungs, where the waste material is thrown out through the breath, and the pure oxygen of the atmosphere comes in and combines with the blood corpuscles and makes them of a bright scarlet color again. This process has to go on constantly. If the air is cut off for a few minutes from any breathing creature, it will die. The atmosphere is composed, roughly speaking (there is a fraction which we need not mind at present), of 21 parts of oxygen and 79 parts of nitrogen. There are traces of other substances, even in the purest of air on the hilltop, much more so in cities; but the purer the air the better for living beings. As far as is known at present, the nitrogen is not used in the living being but is thrown out again in the breath; but, the oxygen is absolutely essential to life.

We are told in the Scriptures that God breathed into man's nostrils the breath of life; and man became a living soul (or living being) Gen. 2,7. And then we have this statement when mankind had greviously transgressed against God's laws: "And behold, I, even I, do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life from under heaven, and every thing that is in the earth shall die." Gen. 6, 17. And we are told later, "All flesh died that moved upon the earth, both of fowl and of cattle, and of beasts, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land died." Gen. 7, 21-25. Notice that the writer is careful to state "all that was in (or on) the dry land died." God stopped the breath of all those, both men and animals alike, who lived by inhaling the oxygen in the atmosphere. The word in the sixth and seventh chapters translated "breath" is the Hebrew word ruach. The translators of the so-called King James version have translated this word breath, spirit, wind, mind, blast, courage, anger, quarters, vain, air, tempest, and whirlwind. There are some very important passages in this connection: Ezek. 37, 8: "Behold I will cause breath (*ruach*) to enter into you, and ye shall live"; Ver. 6, "and put breath (*ruach*) in you, and ye shall live"; Ver. 8, "but there was no breath (*ruach*) in them"; Ver. 9, "then said He to me, 'prophesy unto the wind (*ruach*), prophesy son of man, and say to the wind (*ruach*), these saith the Lord God, 'Come from the four winds (*ruach*), breath (*ruach*), and breathe upon these slain that they may live'"; Ver. 10, "so I prophesied as He commanded me, and the breath (*ruach*) came into them, and they lived and stood up upon their feet, an exceeding great army." The Psalmist says, Psa. 104, 29: "Thou takest away their breath (*ruach*), they die, and return to their dust"; Ver. 30, "Thou sendest forth thy spirit (*ruach*), they are created: and thou renewest the face of the earth."

We have seen how God breathed into Adam the breath of life and he became a living being; also how he took away the breath of all mankind, except those who were in the ark, by covering them with water at the flood. All men and animals died alike, because the air was cut off from their nostrils. Both men and animals, then, can only continue to live as long as they are able to inhale the air, or the blood is allowed to remain in their bodies: if either is withdrawn from them they both alike die. Consequently the Scriptures and observation are against the immortality of the soul.

From the beginning, in God's dealings with men, after Adam's transgression, sacrifice of animals were commanded to be made; and all those sacrifices of animals were typical of Christ, or pointed forward to a spotless one who was to die, pour out His life's blood for the sins of the world, consequently he could not be an immortal being. If he was the eternal God, as the second person in the trinity, as most so-called Christians claim he is, *then he could not possibly die or be tempted either.* "But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of the building, neither by the blood of goats and calves, but by his own blood he entered in and into the holy place, having obtained eternal redemption for us. Heb. 9, 11, 12. Before Christ's death and resurrection Christ lived as we do by inhaling the air, to vivify his blood and lived by eating food, as we do, in order to make fresh blood to repair the waste. Of his body after his resurrection, all the condition of life was changed. "Now is Christ risen from the dead, and become the first fruit of them that slept." 1 Cor. 15, 20.

A. WALLACE MASON.
St. Catherines, Ont., Can.

CORN SHEAVES.

GATHERED FROM EVERYWHERE.

"SIR MOSES."—Once on a Sunday, the ceremony of "setting the tombstone" of Sir Moses Montefiore was performed. The Jewish rabbi officiating (Dr. Loewe) said the stone upon which the deceased baronet rested had been brought from Mount Moriah; and they were setting his tombstone on the 3,158th anniversary of the death of Moses, who brought them out of Egypt. That is "the dead past." What will the living future show? On this the rabbi could say nothing; but another rabbi cleared this all up 1800 years ago—even he, the prophet like unto Moses, whose tombstone was not "set," but unset, and that too by angelic hands. Israel will have none of him yet; but, by-and-bye, there will be a change.

"A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren." Prov. 17:2.

OHIO CONFERENCE NOTICE.

The ninth annual conference of the Church of God will be held at Troy, Ohio, August 16-20. Those coming should write Brother Jno. Lehman, Troy, Ohio. R. 5. Come in the spirit of love that we may be built up and strengthened in our most holy faith.

Come on the Big Four or C. H. & D. Upon arrival in Troy, go west to the street car line, then north to the station, just over the canal. There take the Dayton and Piqua car going north, and get off at the fair ground.

ANNA LEHMAN.

NEBRASKA CONFERENCE NOTICE.

The annual conference of the churches of God in Nebraska will be held in Moorefield, Nebraska, from August 26 to September 3, inclusive. Meals will be furnished at 10c, and lodging free.

Now brethren, let us all make a special effort to be there and help make the conference a success. Especially to the isolated ones and the young people do we say, Come. Do not miss the chance of getting into the spirit of the work and understanding what is needed. This is the time when we can get in touch with one another and learn to love each other if we come in the right spirit. Remember the conference should be in the interest of Christ and His work, not our desires.

Brother Huggins, of Cleveland, Ohio, Editor of *The Restitution*, has been secured as speaker. The most of us got acquainted with him last year, and will enjoy his second visit. The young people know him through the Berean lessons. We expect to have a "Berean Day" to be given over the young people. Let all be on hand to take part. If further information is wanted, write Brother M. D. Newell, Blair, Nebraska.

ALTA KING,
Sec'y of Conference Board.

OHIO CONFERENCE PROGRAM.

August 16th.

7:30 p. m. Music and Prayer. Address of welcome, John Lehman. Response, C. A. Goss. President's address, "Touching Elbows."

Thursday, August 17th.

8:30 to 9:00 a. m. Song and prayer service.
9:00 to 10:00 a. m. Bible School, R. G. Huggins.
10:00 to 10:45 a. m. Sermon, Almus Adams.
11:00 to 11:45 a. m. Sermon, Sister Neill.
1:30 to 1:45 p.m. Song service.
1:45 to 2:45 p. m. Bible School, W. S. Tomlinson.
2:45 to 3:30 p. m. Sermon, Sister Robison.
3:30 to 4:15 p. m. Business meeting.
7:00 to 7:30 p. m. Social meeting, W. S. Westfall.
7:30 p. m. Sermon, Almus Adams.

Friday, August 18th.

8:30 to 9:00 a. m. Song and prayer service.
9:00 to 10:00 a. m. Bible school, D. C. Robison.
10:00 to 10:45 a. m. Sermon, Almus Adams.
11:00 to 12:00 a. m. Sisters' meeting.
1:15 to 1:30 p. m. Song service.
1:30 to 2:30 p. m. Bible school, Almus Adams.
2:45 to 3:30 p. m. Sermon, D. C. Robison.
3:30 to 4:15 p. m. Question box.
7:00 to 7:30 Social meetings, Howard Pearson.
7:30 p. m. Sermon, R. G. Huggins.

Saturday, August 19th.

8:30 to 9:00 a. m. Song service and prayer, Sr. Brewer.
9:00 to 10:00 a. m. Bible school, C. A. Goss.
10:00 to 10:45 a. m. Sermon, J. F. Wagoner.
11:00 to 12:00 Young people's meeting.
1:30 to 1:45 p. m. Song service.
1:45 to 2:30 Sermon, R. G. Huggins.
2:30 to 3:15 a. m. Sermon, Almus Adams.
3:15 to 4:15 p. m. Business meeting.
7:00 to 7:30 p. m. Social meeting, David Beck.
7:30 p. m. Sermon, Almus Adams.

Sunday, August 20th.

9:00 to 10:00 a. m. Table service, J. F. Wagoner. Social meeting, Ashford Lehman.
10:00 to 10:45 a.m. Sermon, R. G. Huggins.
11:00 to 11:45 a. m. Sermon, D. C. Robison.
2:00 to 2:30 p. m. Song service, Stanley Sanford.
2:30 to 3:15 p. m. Sermon, Almus Adams.
3:30 to 4:15 p. m. Sermon, W. C. Heacock.
7:00 to 7:30 p. m. Social meeting, Hattie Sanford.
7:30 p. m. Sermon, R. G. Huggins. Farwells.

D. C. ROBISON,
W. C. HEACOCK,
H. A. LEHMAN.
Committee.

PROGRAM OF IOWA CONFERENCE.

Dear Brothers and Sisters of the Churches of God in Christ Jesus.

GREETING:

The twenty-fourth annual conference of the Churches of God in Iowa will be held at the camp ground at Waterloo, Iowa, commencing August 19th, and continuing over Sunday. August 27th, 1911. Come and invite your neighbors and friends to come and enjoy a ten days' vacation at our camp ground in the Cedar River Park.

On arriving at Waterloo, if the conference baggageman is there, give him your baggage checks. If he is not there, bring your checks to the camp ground. Our baggageman will have a badge on his hat reading "Conference Baggageman." Give checks to no other.

Take street car for Electric Park and get off at the camp ground.

Tents will be furnished free to all. Bring a few comforters with you if you care to do so.

Board at dining hall ten cents per meal.

Bedding can be rented for entire ten days as follows: Comforters 25 cents, blankets 25 cents.

Daily Program.

6:00 a. m. Rising bell,
6:45 a. m. Morning Devotion,
7:00 a. m. Breakfast,
8:00 a. m. Children's Hour,
9:00 a. m. Business,
10:30 a. m. Discourse, or Bible Reading and Discussion,
12:00 m. Dinner,
2:30 p. m. Discourse,
4:00 p. m. Questions and answers. —free for all,
6:00 p. m. Supper,
7:00 p. m. Song Service and Social Meeting, or Praise Service.
8:00 p. m. Discourse.

SERVICE PROGRAM.

Saturday, August 19, 1911.

9:00 a. m. Business Meeting of Conference Board, Apopintment of Committees, etc.
2:30 p. m. Sermon, John Garton.
7:00 p. m. Praise Service.
8:00 p. m Sermon, J. A. Patrick of Minnesota.

Sunday, August 20, 1911.

9:30 a. m. Sunday School, Conducted by State S. S. Supt.
10:30 a. m. Sermon, A. J. Eychaner.
2:30 p. m. Sermon, J. A. Patrick.
8:30 p. m. Sermon, Jos. Williams of Indiana.

Monday, August 21st.

8:00 a. m. Children's Hour, Conducted by Mrs. Eva Stearns.
9:00 a. m. Business Meeting.
10:30 a. m. Sermon, John Garton.
2:30 p. m. Bible Lesson, Conducted by A. J. Eychaner.
8:00 p. m. Sermon, G. E. Marsh of Illinois.

Tuesday, August 22.

9:00 a. m. Business Meeting.
10:30 a. m. Bible Lesson. Joseph Williams.
2:30 p. m. Sermon, A. J. Eychaner.
8:00 p. m. Sermon, J. A. Patrick.

Wednesday, August 23rd, "Berean" or Young People's Day.

9:30 a. m. Business Meeting.
10:45 a. m Sermon G. E. Marsh.
2:30 p. m. Program.
8:00 p. m. Sermon, Joseph Williams.

Thursday, August 24th.

9:30 a. m. Business Meeting.
10:30 a. m. Bible Lesson, A. J. Eychaner.
2:30 p. m. Sermon, J. A. Patrick.

Friday, August 25th.

9:00 a. m. Question Box and Our Needs.
10:30 a. m. Sermon, John Garton.
2:30 p. m. Bible Lesson Joseph Williams.
8:00 p. m. Sermon, A. J. Eychaner.

Saturday, August 26th.

9:00 a. m. Business Meeting.
10:30 a. m. Sermon, G. E. Marsh.
2:30 p. m. Sermon, Joseph Williams.
8:00 p. m. Sermon, J. A. Patrick.
9:00 a. m. Sunday School, Conducted by S. S. Supt.
10:30 a. m. Sermon, J. A. Patrick.
2:30 p. m. Sermon, G. E. Marsh.
3:30 p. m. Baptisms.
4:30 p. m. Communion.
7:30 p. m. Prayer and Praise Service.
8:00 p. m. Sermon, Jos. Williams.

The foregoing program will be adhered to as closely as possible. There may, of course, be some changes.

Postoffice box No. 362 has been rented for the use of all parties attending the conference. Have your mail addressed to you at Waterloo, Iowa, care of Lock Box No. 362.

Kindly preserve this program and attend the conference if possible.

O. J. ALLARD.

A LETTER TO A FRIEND.

On the Covenants of Promise, and connection with the "One Hope, One Faith, One Baptism." This is what it claims to be—a letter written to a friend by Sister C. C. Woodruff, who died in 1859. She was the wife of our lamented Brother John O. Woodruff, who died a short time since. This letter was not at first written for publication, but after the death of the author, it was printed, and has since gone through a number of editions. Since the death of Brother Woodruff this tract has been out of print, but there were repeated requests for it, hence we have issued a new edition which is now ready for use. It makes a 32-page tract, is plain and so easy in style and convincing in argument, that it lives as a monument to the memory of its writer through all these years, and is yet full of good for all. Singly the price is 10 cents, 12 for a dollar, postpaid. Where larger quantities are taken that can be sent by express, a lower rate will gladly be made. Brothers and Sisters, if you cannot preach a series of sermons to your friend, have a copy of this letter sent to him, and you will have done the next best thing, as one can hardly read this little missive and not receive benefit. Send to us and have a supply always ready to hand out when there is opportunity. You will do good and be blessed in the work.

IMPORTANT ANNOUNCEMENT

READ ALL OF THIS CAREFULLY

IN THE RESTITUTION OF JULY 5TH, BROTHER A. R. UNDERWOOD ANNOUNCED THE CHANGE OF OWNERSHIP OF THE "RESTITUTION." A NUMBER OF BRETHREN INTERESTED IN THE WELFARE OF THE PAPER HAVE FORMED A COMPANY AND PURCHASED IT OUTRIGHT FROM BRO. UNDERWOOD. AN APPLICATION HAS BEEN MADE TO THE SECRETARY OF THE STATE OF OHIO FOR THE INCORPORATING OF "THE RESTITUTION PUBLISHING CO.," WHICH COMPANY IN THE FUTURE SHALL CONDUCT THE BUSINESS OF PUBLISHING "THE RESTITUTION."

THE COMPANY IS TO BE INCORPORATED FOR $5,000, DIVIDED INTO 500 SHARES OF TEN DOLLARS EACH, AND WILL BE NON-ASSESSABLE. WHILE A LARGE PART OF THIS STOCK HAS ALREADY BEEN SUBSCRIBED FOR THE REMAINDER IS TO BE DISTRIBUTED AMONGST THE BRETHREN IN ALL SECTIONS OF THE COUNTRY. THE TERMS ARE, 25 PER CENT TO BE SENT WITH THE APPLICATION FOR STOCK, THE BALANCE TO BE PAID IN THREE EQUAL PAYMENTS, 3 MONTHS, 6 MONTHS AND 9 MONTHS FROM DATE OF APPLICATION.

WHILE IT IS NOT THE PURPOSE OF THE COMPANY TO PUBLISH THE RESTITUTION FOR PROFIT, UNDER THE NEW BUSINESS POLICY DECIDED UPON, WE ARE CONFIDENT THAT AT LEAST A SMALL RETURN WILL BE MADE ON THE INVESTMENT. THE FACILITIES FOR DOING THE MECHANICAL WORK OF ISSUING THE PAPER WILL BE MUCH BETTER IN CLEVELAND, AND THE EXPENSE LESS. THERE WILL BE NO OFFICE RENT, AND ALL OFFICERS, INCLUDING EDITOR, BUSINESS MANAGER, ETC., WILL WORK WITHOUT COMPENSATION FOR A YEAR AT LEAST. IT WILL BE THE AIM OF THE PUBLISHERS TO IMPROVE THE PAPER IN EVERY POSSIBLE WAY, AND EVERY EFFORT WILL BE MADE TO INCREASE THE SUBSCRIBERS TO THE PAPER IN THE HOUSEHOLD OF FAITH AND THE PUBLIC AT LARGE.

IN DISPOSING OF THE BALANCE OF STOCK IT IS VERY DESIRABLE TO PLACE IT IN AS MANY HANDS AS POSSIBLE, THEREFORE WE URGE BRETHREN EVERYWHERE TO SUBSCRIBE FREELY, AND REMEMBER, AN APPLICATION FOR ONE SHARE WILL BE JUST AS WELCOME AS ONE FOR FIVE OR TEN SHARES.

IF YOU HAVE THE INTEREST OF TRUTH AT HEART, IF YOU WANT "THE RESTITUTION," THAT STAUNCH DEFENDER OF THE FAITH THAT HAS STOOD FOR HALF A CENTURY PUT ON A FIRM BASIS, THAT WILL ENABLE IT TO GROW AND BECOME MORE AND MORE A FACTOR IN OUR CHRISTIAN LIFE AND THE SPREADING OF THE GOSPEL, DO WHAT YOU CAN NOW, GIVE IT YOUR HEARTY SUPPORT. FILL OUT THE ACCOMPANYING SUBSCRIPTION BLANK AND MAIL TODAY. YOU WILL RECEIVE AN ACKNOWLEDGMENT BY RETURN MAIL.

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Brother H. A. Lehman was chosen as Secretary and Treasurer of the Ohio State Conference. A number of the brethren will have business with him, and all such should mark down his address so they will know where to write—address 135 East 11th avenue, Columbus, Ohio.

ILLINOIS BEREANS—NOTICE.

The various Berean societies of Illinois, and all isolated members connected with the organization in this state who have not as yet done so, are requested to remit their dues to the undersigned before August 1st, in order that our reports may be in readiness for the annual meeting.

WILLIAM T. HARDESTY, Treas.

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ANNOUNCEMENTS.

The 23rd Annual Conference of the Churches of God in Iowa will meet at Waterloo, August 19 to 27 inclusive. Programme will appear later.

O. J. ALLARD, Pres.

The Fourth Annual Conference of the Churches of God in Missouri will meet at Morse Mill, Missouri, August 9 to 13 inclusive. Programme will be given later. SADIE MORSE, Sec.

The Annual Conference of the Churches of God in Christ Jesus of Illinois will meet in Oregon, August 16 to 20 inclusive. A committee has been appointed to prepare a programme which will soon be published. Plan now to meet with the brethren of Illinois at the time appointed, and enjoy with them a spiritual feast about the table of the Lord. G. ELDRED MARSH, Secy.

SPECIAL NOTICE.

As I expect to attend the Ohio Conference, the middle of August, I think I can arrange to start a little early and hold one or two meetings enroute. If any congregation in Illinois or Indiana, desire a meeting, write me soon as you can arrange. Address me at 4019 Webster Avenue, Ames Station, Omaha, Neb.

ALMUS ADAMS.

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ROBT. O. HUGGINS, Editor.

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THE CHILDREN.

A time will come when war will cease.
And violence flee away:
Almighty hand will then control
And mould men like the clay.

No longer greed and lust will rule.
Cry-ers curse the earth;
For children then will get their rights.
They should get from their birth.

Of healthy parents they'll be born
And welcomed when they come;
They'll get the tenderest loving care.
And health reign in the home.

Their food and clothing will be right,
Just what a child should have;
With firm hands they will be trained.
Amid endless seas of love.

No "sweat shops" then will yawn for them.
To crush their little lives;
For husbands then will loving be
And careful of their wives.

Children then will be rightly trained,
And all the best brought out;
Then happiness will be their lot.
They'll raise a mighty shout.

For every child will then be placed
Just where his talents fit;
He'll work with pleasure to himself,
There will be no misfit

And every one will do his share
Of what there is to do;
For tempters then will die the death;
All that ungodly crew,

That drags the children into vice,
Gross wickedness and sin;
They will be swept from off the earth.
When righteousness comes in.

Then liquor's reign will all leave.
That takes men down to death;
Goodness, mercy, truth will be here.
When Christ reigns on this earth.

Dr. A. Wallace Mason.
St. Catherines, Ont.

BORN AGAIN.

This expression occurs only four times in the Scriptures, i. John and Peter. The puzzle it was to Nicodemus, when it fell from the lips of Jesus, shows that it cannot be taken in a natural sense, and that the ruler did not understand its spiritual meaning. The terms in which all its significance is couched are these: "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." But those terms must be understood before their significance can be grasped. Popular instruction allots but a scanty meed to this strange saying, and dismisses it by reference to a plunge in the waters of baptism, or even the use of several drops, and a sensation of the Holy Ghost in the heart. It deserves, however, a more deliberate inquiry and a more extensive use of our reasoning powers.

It is plain that, whether birth be natural or spiritual there must first be begettal, conception and gestation; and that unless these processes are correctly carried out abortion or idiocy will ensue. We would not, however, strain the analogy, still we cannot discard all resemblance except at the risk of ruining the divine teaching.

Our utter dependence on God for deliverance from death is seen in nothing with greater clearness than in this subject of spiritual begettal. This figure declares to man his absolute helplessness in the work of his own salvation; that is to say he cannot take the first step in the matter; though when His step is taken he can work with advantage. What we mean now is shown in the fact that no one can beget himself; no one can be the author of his own conception and birth. So it is spiritually; and, inasmuch as without these things there can be no offspring, so it is impossible that any man can cause himself to become a child of God.

"Faith cometh by hearing the word of God." What the womb is to natural seed, so is the ear to the word of God. That word is seed, spiritually speaking, and the Almighty is the sower of it: "of his own will begat he us with the word of truth." "When any one heareth the word of the Kingdom, and understandeth not, then cometh the wicked, and catcheth away that which was sown in his heart." "The word of the kingdom proceeds from God; it is not the word of man, and where this has not been sown it can bring forth no fruit; but where it is sown and nourished in the affections, "it brings forth fruit unto eternal life." Hence the logical conclusion is, that eternal life is the result of the "word of the kingdom."

From this consideration it will be seen at once that success or failure depends, in the first place solely upon the equality of the seed sown. Bad seed cannot produce good fruit. The first enquiry therefore into the saying of Jesus—"born again"—is an enquiry into the nature of the seed, or "the word of the kingdom." This phase—"the word of the kingdom," is a partial definition of the nature of the seed; explaining that the word is concerning a kingdom; or, still using the figure of speech, the seed sown will become a world-wide theocracy in its harvest time.

This doctrine is as old as the Bible itself. Jesus borrowed it from the old prophets. "The Lord shall be king over all the earth." Zec. xiv. 9. "I shall give thee (Christ) the nations of the earth for thine inheritance." Psa. ii 8. "The God of heaven shall set up a kingdom." Daniel ii. 44. "And there was given him (Christ) dominion, and glory, and a kingdom, that all people, nations and languages should serve Him" (Christ). Daniel vii. 14. And the same prophetic spirit, speaking to John in the Isle of Patmos, saith, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and he shall reign for ever and ever." Rev. ii. 15.

In view of testimony so plain it is passing strange to see "ministers of the gospel" sowing seed destined to bear fruit "beyond the starry sky;" and stranger still to hear some teaching both the one thing and the other. These are certainly two different seeds; one is "the good seed," or the "word of the kingdom to be set up over all the earth;" the other "tares," or the word of the old pagan philosophers, not once mentioned by the Prophets, Jesus or the Apostles. Among the four hundred or more occurrances of the word heaven in the Scriptures, no allusion whatever is made to it as a place of abode in store for man. But instead of being invited there by God, he is told he cannot go. The harvest, therefore, which is certain to follow the sowing of such seed, will be a harvest of disappointment. God has nowhere sowed it, and will not follow it with His blessing.

After the seed has fallen into a "good and honest heart," it begins, imperceptibly for a while, to develop; till at length the bearer finds himself impelled by these new ideas to corresponding action. This is traceable to the occasion on which he "received seed." Having followed the counsel of Christ, "Seek first the kingdom of God, and his righteousness"—in order that, by the ordinance of baptism, he may give evidence that he has "put on the righteousness of God." Being taught by the prophets and apostles that Christ is our righteousness, he weighs the facts and merits in connection with Christ. First, he is God's own and only begotten son; second, He is sent into the world to do His Father's will—to show to man the possibility of overcoming sin. Third, He is to be a sufficient sacrifice for the whole world. Fourth, His death must be a voluntary one, dying in order to be acceptable to God. Fifth, This offering must itself be without spot. Sixth, Having paid the ransom He rises to immortality as the just reward of His obedience. Seventh, He is exalted to priesthood in the presence of God, to mediate on behalf of those who accept His ransom.

These ideas duly elaborated in his own mind, our candidate for immortal honors, perceives himself to have developed so far in the knowledge of the gospel as to see his own nakedness and need of covering, so as to be accounted holy in the sight of God.—"Without holiness no man shall see the Lord." The eternal spirit has made known but one mode of investiture. The mystical waters are before him, and his ardent cry is—"See, here is water, what doth hinder me to be baptized?" The answering voice saith, "If you believe that Jesus Christ is the son of God."

Reflection may suggest the peculiar fitness of the simple rite. Several things are implied. First, Crucifixion. Second, Death. Third Burial. Fourth, Resurrection. Fifth, New Life. All these again afford separately matter for thought. Besides as the ordinance is a figurative, not a real, death, it is seen to be figurative of a washing and clothing also. The intelligent subject of it is washed. He was as scarlet, he is like snow; he was as crimson, he is like wool. He was accounted as filthy; he is esteemed as clean. To the household of God he was a stranger, he is now a son. He was a member of the body of Adam; he is now a member of the body of Christ. He had no part in the covenant inheritance; he is now a king and priest elect, awaiting promotion to power and glory. Having entered morally and doctrinally upon a new life, he now lives by faith on the son of God who gave himself for him."

He is nourished from day to day on "that bread which came down from heaven, whereof if a man eat he shall not die in the age." Every first day he visibly expresses his relation to his new master by eating and drinking the symbols of His sacrifice, and binding himself to Him by every cord of memory, and is especially careful not to neglect this feast at which this Son and Redeemer is ever present by his own appointed emblems. In his new life he shines as a light in the world. Men behold the correctness of his walk, the wisdom and prudence of his ways; all within the circle of his being are stimulated by his excellent example. He is part of the "salt of the earth," and thru him men are induced to inquire after Christ. He is intellectually and morally "born again," yea, "born of the Spirit." "The words that I speak unto you are spirit and are life." "Of God's own will ye are begotten by the word of truth."

"The words I speak are Spirit. Evidently this saying needs explanation. Words themselves are only sounds produced by the passing of breath or air over the larynx or organs of the throat, called the vocal cords. We would paraphrase thus: "The words I speake are" able to transform men into "spirit." None of the many allusions to spirit in the scripture reveal to us what spirit is. God is spirit, but not knowing what spirit is, we do not know what God is. We cannot find out God by searching. Flesh is known; it has been examined and is composition declared; but spirit is a mystery still. We know, however, that when applied to flesh it is capable of making it immortal. Jesus became immortal flesh and bone. Though spirit, He is not a phantom; "for a phantom," said He, "hath not flesh and bones as ye see Me have." What He now is, or may be, or they cannot enter the kingdom of God—a sufficient proof, surely, that none are in that kingdom now. Jesus did not tell Nicodemus that he must be disembodied in order to enter the kingdom; but that he must "be born of the spirit;" afterwards showing that by such birth Nicodemus would become spirit: namely, "that which is born of flesh is flesh: and that which is born of spirit is spirit.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one that is born of the spirit." Thus our version renders the original of John iii. 8. But this translation of the Greek word pneuma by the English word wind in this passage does not appear at all satisfactory. The word is the same at the end of the verse as at the beginning; why not have said, therefore, "So is every one that is born of the wind?" if wind be correct in the first instance. But it is not a fact that "the wind bloweth where it listeth," or willeth, for it can have no will in the matter; besides, to hear the sound of wind can be of no spiritual benefit. Let us read it thus

"The spirit breathes where he wills, and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."

"The following are Wiclif's translation. A. D., 1380, and the Rheims translation of 1582:

Wiclif.

"The spirit brethith where he wole, thou herist his vois, but thou woost not fro whennes he commeth ne whider he goith, so is eche man that is borun of the spirit."

Rhelms.

"The spirit breatheth where he will, and thou hearest his voice, but thou knowest not whence he commeth and whither he goeth, so is every one that is borne of the spirit."

The Eternal Spirit had breathed on Jesus, and Nicodemus heard the sound of his voice. This was the fullest measure of the spirit, or rather Spirit unmeasured, while the same thing in a measured form was heard in the prophets and apostles. None living can explain this mysterious motive power, but even a child may be struck with its results. Here is a mental birth of the Spirit experienced by men in the flesh; but the physical birth will change the flesh itself. Why should incorruptible flesh be thought impossible with God? It is a greater marvel than the framework of the universe. Is it more wonderful than the globe itself, flying noiseless as a soap bubble through the air? We have seen the one and not the other; there is the difficulty. Nevertheless we possess the testimony of credible men who did see it; the rest remains for faith. Jesus seems to be the only dead man who has been raised to immortality. The world's future is suspended on this one fact. Were it a moment doubtful we should be like some rushing comet in the trackless sky.

But though unseen, except for forty days, Jesus did more terrible work after He was born "again" than he did before. Indeed, while in the flesh He was harmless to the world, but no sooner "in the spirit" than the work of vengeance began. It should seem that this was a foreshadowing of things to occur when those of whom was "the first fruits" shall rise and shake themselves from the dust. There is no thought so startling as that of the rising of the dead! It was the agitation of the disciples, after Jesus had gone up into heaven, that maddened the Jews and Romans. Through this his absence was more dangerous than his presence. The first birth was a shock to His enemies, but the second infinitely greater. By murdering Him they had, as it were, hastened the day of His power and brought upon them his vengeance.

"Born again!" was now the new cry of His disciples. Everywhere they shouted, "He is risen from the dead! He is alive! We have seen Him!" This was the deathknell of the Jewish commonwealth, and the doom of Pagan Rome. This voice went out to the ends of the world. The earth moved, the mountains were shaken, the foundations of the temples were loosened, the doors dropped from their hinges, and the idol images staggered, fell, and were dashed to pieces. He who was risen sat in the heavens guiding the tide of war, and His friends went forth "conquering and to conquer." The idol deities had prophesied many things, but they had not foretold their own ruin by a man who should be born again. This birth of spirit they knew not of, or denied; now their votaries "heard the sound of his voice like the subterranean thunder that goes before the earthquake, but they could not tell whence it was and whither it went. We have endeavored to sketch the process, and indicate some of the results which follow from being "born again."

"LOVE YE ONE ANOTHER"

That there is a great need of revival today is evident to all. The church has allowed politics, business and speculative thought to get beyond her influence as a spiritual impulse and ethical standard. Modern reforms which have as their end the betterment of men's lot have sprung very largely from the diffused Christianity, and too often the hearing of the church toward them is cold and unfeeling, if not actually antagonistic.

The churches are all blessed with a proportion of really Christian men and women, whose giving and prayers and unselfish service keep the world from falling into ruin. These are the church. But these are not satisfied. They feel a deep need of revival. It is only the dead and frivolous and indifferent that are satisfied. Modern scribes and pharisees, hypocrites, cleansing the outside of the platter, whited sepulchers, self-deceived, measuring themselves by themselves, in daily deadly danger of crucifying their Lord afresh and putting Him to an open shame—these are the satisfied ones.

We need a revival of religion because of our lack of love. This is the center and core of Christianity. You love them that love you, your families, your friends, but what thank have ye? Do not the heathen the same? When you make a feast you invite persons agreeable to yourself, for your enjoyment and theirs. This is not a sin, but it is no better than the heathen, for they do the same. The Christian feast is for the poor and the homeless and friendless. The Christian love is for one's enemies. The Christian service is for the disagreeable and weak and vicious and unclean. The Christian duty is to all the world. But Christian men live under rules and standards that are the incarnation of selfishness. There is no love in business, no love in war, no love in modern pleasure.

Frivolous and selfish wives, deadening the religious life of husbands; worldly and godless husbands, making it difficult for their wives to live as Christians; parents a stumbling block to growing children and a byword to them that are without; professing Christians mad with lust of gold and place and power, silent and unfeeling in the face of social wrong, without compassion for the multitude, ambitious for social preferment, given over to vanity, envious, skilled in the hypocrisies and expedients of selfishness, denying daily in word and deed the power of godliness. Surely these need revival.

How few Christians there are who can lead an inspiring soul to a knowledge of Jesus! They are without excuse. To say that they cannot do this is to hide behind a lie. There is not a housewife but can teach her maid to cook and clean and sew; not a mother but can teach her children the elements of etiquet; not an artisan but can talk intelligently about the trade he has mastered; not a scholar but can give some account of what he knows; not a political partisan who is not eager to explain his views; not a lawyer but stands ready to argue any case, pro or con; not a doctor who cannot give some reason for the cure he prescribes; not a business man but can train others for his business. But many of these say they cannot talk to another upon the subject of religion.

For many a Christian employer to speak to his workmen of the love of Jesus would be to cause bitter mirth and deepen the conviction among them that he is a hypocrite. Those who do not confess Him with their lips because they consider their example sufficient, too often furnish an example of everything but Christianity. But it is the insistent, searching word of Jesus that every man is responsible for his neighbor, no matter how he may feel about the responsibility or how cleverly he may shirk it.

The spiritual energies of the modern church are paralyzed and neutralized by a great and plain contradiction between what church members say and do!

Christian gentlemen organizing great financial undertakings and incidentally corrupting governments, bribing the public, overriding the laws of the land; such believers would find it hard indeed to lead another to the Saviour. Their proper method is to hire an evangelist, for it is very evident in this case that religion is religion and business is business.

It would seem that the next great revival will be a revival within the church itself. It will consist in an improvement in quality, rather than increase in quantity of church members. It will turn away from machinery and artificiality and organization, and will depend upon personality and character. It will deal directly as between man and man. It will be a thing of life; of everyday life to be lived as the hours go simply and honestly.

A witness is useful only in so far as he knows. He is not permitted to testify upon what he has heard, or upon what he imagines, or guesses, or hopes. What he has seen and knows, this is his only testimony of any power. To what great realities does the average modern Christian testify? A man eager, almost frantic, in his striving for wealth; the frivolous, shallow member of some Christian church, intriguing and degrading herself for the sake of social preferment among worldlings; to what do these testify? Church 'service' misnamed, wherein indolent believers luxuriate in enjoyment of observing with critical eye the intellectual gymnastics of their minister; to what do these testify? Cold and formal prayer meetings, sepulchral and oppressive, to what do these testify?—Selected by Bro. W. S. Tomlinson.

The Dead Sea is dead because it has an inlet but no outlet. Some people are just like that, they take in but never give out; they are sponges; and the church will never prosper until it gets rid of them or they change their tactics.

Our best friends are those we least appreciate—our enemies; our worst enemies are those we least suspect—ourselves.—Panin.

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CLEVELAND, O., AUGUST 23, 1911

EDITORIAL

THE WHITE STONE.

Rev. 2:17. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it

The hidden manna sweet,
The stone of purest white,
And the new name,
The gift of Him who dwells in light.

Galva, Ill. Lillie H. Willis.

THE MORNING STAR.

The Morning Star is promised to him that overcomes. "I will give to him the morning star," saith the Spirit (Rev. ii. 28). To appreciate the importance and value of this great promise we must know what is signified by the phrase.

The Morning Star is the star belonging to the morning. This morning is alluded to in Gen. xlix. 27, where it is written concerning the tribe of Benjamin, styled "a wolf," he shall tear in pieces; in the morning he shall devour the prey; at at the evening he shall divide the spoils." In these words of Jacob's prophecy of "what shall happen with Israel in the last of the days," we are instructed to look for a period in which Benjamin will devour his enemies instead of being himself devoured, as for the last eighteen hundred years. This is styled "the morning"—an era of triumph and conquest for Israel, as indicated by their devouring "the prey" and dividing "the spoil."

Now the morning is the beginning of the day, or the time of the sun's rising. his is true whether the sun be the "Day Star" or the material or political heavens. The morning referred to by Jacob in his prophecy is manifestly the time of the rising of a sun in the political heavens; because he is treating of a great political revolution in the affairs of Benjamin and the rest of the tribes. Israel cannot now "devour the prey" and "divide the spoil" among the people; because, as Moses says in Deut. xxxii. 36, "Yahweh sees that power hath departed, and none retained or left." It is this perfect powerlessness of the tribes before their enemies, that excites the indignation and compassion of Yahweh. The scattering of their power having attained its climax (Dan xii.), the morning of their deliverance arrives; "for Yahweh will plead for his people, and show pity upon his servants, when he shall see that power is departed, and none retained or left."

But the tribes of Jacob are not the sun, or Day Star, of this morning of their glory. In the antitype as in the type, "in the morning they shall see the glory of Yahweh appearing in a cloud" (Exod. xvi. 7, 10); and they who behold are different from the thing beheld; this is the sun, who, in his rising, makes it morning time. He will then give them bread to the full; and the dew will lay round about the host. The life and power of Israel is not in their own prowess; but in the Eternal Spirit, Yahweh, manifested in Messiah and his brethren—the one Yahweh Elohim of Israel. It is he that makes "their latter end" glorious; and turns the weeping of their long and dreary night into the joy that cometh in the morning.

This Eternal Spirit in His multitudinous manifestation is the sun, belonging to the morning of the great day in which the world shall be ruled in righteousness; and Yahweh's glory shall cover the earth as the waters cover the sea. The Spirit, in David, contemplating the one in many, the future ruling body upon earth, says, "There shall be a Ruler over mankind, a Just One, ruling in the righteous precepts of Elohim. And as brightness of morning, He shall rise the Sun of an unclouded dawn shinging forth after rain upon tender grass out of the earth," 2 Sam. xxiii. 4).

This One Ruling Body, the mystical Christ, is the Shiloh, to whom shall be the gatherings of the peoples, as the Sceptre of Judah. This is the King that shall be higher than Agog, and whose kingdom shall be exalted—the star out of Jacob, and the sceptre or rod of iron, that shall smite the princess of Moab, and destroy all the children of Sheth. Jesus of Nazareth is the head of this "One Body," and the head of Jesus is the Eternal Power, whence is effused the anointing of all." (1 Cor. xi. 3).

Now the Eternal Wisdom is the revealer of the Apocalypse. He gave it to Jesus, "whom he anointed both Lord and Christ." Hence, when the anointed Jesus speaks in the Apocalypse, it is the eternal who speaks. For this reason it is, that at the end of each epistle the hearer is reminded that it is the Spirit speaking to the ecclesias. Thus we see the same rule maintained in the Apocalypse as in the testimony of John. There, in ch. vii. 16, Jesus saith, "My doctrine," or teaching, "is not Mine, but His that sent me. If any man shall do his will he shall know of the doctrine whether it be of the Deity, or I speak of myself." And in ch. xii. 49, "I have not spoken of myself, but the Father who sent me; He gave me a commandment what I should say, and what I should speak." The rule of the Apocalypse is the same—the Eternal wisdom speaking through Jesus, himself become spirit in being begotten and born of the Spirit from among the dead.

It is the Eternal Spirit, then, who, through Jesus, says in Apoc. xxii. 16, "I am the root and the offspring of David, the bright and Morning Star." The Spirit, apart from Jesus, could not say this. The Spirit is the root of David, because David and all mankind sprung from the Spirit who created them; but apart from flesh and blood. He was not "the offspring of David." It was necessary for the Spirit to become flesh of Judah and David's line as John teaches in ch. i. 14, to become "the offspring of David." When he raised up the dead body named Jesus, he transformed it into Spirit-body. This became the Bright Star—the bright particular star—of that galaxy of stars pertaining to the morning when "Israel shall do valiantly;" and the wolf, Benjamin, shall devour the prey; and the Beloved of Yahweh shall dwell in safety by him, shall cover him all the day long, and he shall dwell between his shoulders (Deuty xxxiii. 12).

The Bright and the Morning Star, then the Eternal Spirit glorified in Jesus, promise to give the Morning Star to him that overcomes. In other words, that he shall become a glorified constituent of the "One Body," when it is adopted at the manifestation of the Sons of Deity (Rom. viii. 19-24). He will, then, be a star pertaining to the Millennial Dawn—a morning star; for "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars le-olahm wahed, in the Olahm and Beyond; or, as Jesus said, "Then shall the righteous shine forth as the sun in the kingdom of their Father;" which belongs to "the Olahm and beyond" (Dan. xii. 4; Matt. xiii. 43). The redeemed will then be, in the aggregate, a cloud of morning stars "equal to the Angels," themselves "the Morning Stars that sang together, and the Sons of Deity that shouted for joy," when the cornerstone of earth's foundation was laid by the Eternal (Job xxxviii. 7). We look for the Bright and Morning Star from heaven, that he may "change our vile body, and fashion it like unto his glorious body" (Phil. iii. 21); and we know that when he shall appear we shall be like him." (1 John iii. 2). This is equivalent to saying we shall be Morning Stars—stars that come forth as dew from the womb of morning, shining in all the glory of the resurrection state (1 Cor. xv. 41; Ps. cx. 3).

Of all the Stars of the new Heavens, Jesus will be the brightest; for, in all things, it is the Father's will and pleasure, not only that all the fullness shall dwell in him, but that he also shall have the preeminence. "There is one glory for the Sun," and that is his and there is another glory of the Stars," and that is the glory of his brethren individually; and "there is another glory of the Moon," and that is the glory of his companions collectively. As his Bride, they "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."—Cant. vi. 10. He that overcomes, to him it shall be given to be one of these—a splendid one sparkling in the glory of the great and fearful Name of Yahweh Elohim.

Eureka, Vol. 1.

8. ILL. CONFERENCE ANNOUNCEMENT.

The Tenth Annual Conference of the Church of God at Moreale, Illinois, will be held September 30th to October 8th inclusive.

We look forward to a profitable meeting, and most heartily extend an invitation to all who can attend.

We have secured as ministers, Bro. G. Eldred Marsh, of Oregon, Illinois; L. E. Conner, of Cleveland, Ohio; and H. V. Reed, of Chicago, Ill.

All who anticipate coming will write at an early date to Bro. Lewis Weaver, Casey, Ill., R. R. No. 3, Box 31, and you will be furnished conveyance to the vicinity of the church. eB sure to get the address correctly. Come to Casey over the C. H. & D. or Vandalia lines.

Mrs. C. W. Weaver, Sec.

GLORIFIED

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. Rev. 21:7.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither shall there be any more pain, for the former things are passed away. Behold I make all things new. Rev. 21:4-5.

"Sometime, somewhere on yonder shore,
When these frail barks have crossed the tide,
This broken thread of life, once more
Shall be complete and glorified.
For God shall wipe away all ters,
And there will be eternal peace.
'Tis there we'll find our recompense,
The recompense for lives like these."

Galva, Ill. Lillie H. Willis.

THE INSPIRATION OF THE BIBLE A TEST OF FELLOWSHIP.

No. 14.

In the Mosaic pattern God spake "from above the mercy seat," which was "upon the ark of the testimony," through the high priest "unto the children of Israel" (Exod. xxv. 2.). In like manner the personal word of God speaks to his brethren from the anti-typical mercy seat and ark through the written word. The word of God is thus in one form "within the veil" (Heb. vi. 19), and in another form without the veil. To this there is a counterpart in the Mosaic shadow. When Israel encamped, the ark was in the most holy place; when on the march it was carried by the Levites. When, in the reign of David, it was borne "upon the shoulders with the staves thereon, as Moses commanded according to the word of the Lord" (1 Chron. xv. 15) "God helped" them (ver. 26), and the result was a great manifestation of joy on the part of "all Israel." So great was the exhuberance of David, that "Michal the daughter of Saul . . . despised him in her heart" (ver. 28-29); an exhibition of contempt for divine things for which she suffered "unto the day of her death" (2 Sam. vi., 23). The present controversy has seen its followers of Uzza; it is to be hoped that it may not yet witness any imitators of Michal.

It is worthy of note that while the "ark of God remained with the family of Obededom . . . The Lord blessed the house of Obed-edom and all that he had" (1 Chron. xiii. 14). Obed-edom was a Levite, and he was subsequently appointed to be one of the "porters" of the tabernacle (1 Chron. xvi. 38). Obed means a servant, and Edom is the name of the nation which sprang from Esau, a name used in prophecy to represent the Gentiles (Obed-edom is, therefore, a very fitting representative of Gentiles who become servants of God, members of the anti-typical order of Levites, porters of the anti-typical tabernacle and "citizens" of the "commonwealth of Israel" (Eph. ii. 12-19). To receive a blessing similar to his, they must treat the ark of God, or the written word with the same reverence. It is not too much to say that any community associated with the truth, which subjects it to sacrilegious treatment, will not be divinely blessed.

When the "Ark of God" was in the possession of the Philistines "they brought it into the house of Dagon, and set it by Dagon." In the morning they found that "Dagon was fallen upon his face to the earth before the Ark of the Lord." They "set him in his place again," but the next day he had again "fallen," and, in addition, his "head" and "the palms of his hands were cut off upon the threshold, only the stump of Dagon was left to him" (1 Sam. v. 2-4). Even to the idol-worshipping Philistines this result was not wholly inexplicable; they recognized that the "hand" of the "God of Israel" was "sore" upon them and upon Dagon (ver. 7); hence, at the end of "seven months' they sent it away, accompanied by presents, in "a new cart" (chap. vi.). They had been guilty of placing the Ark of God in an idolatrous temple, and of giving to it a place second to the idol; and for this God showed his displeasure in an unmistakable way.

The Gentile Apostacy has committed an analogous offense. It has invented an idol, styled by the spirit "a strange God" (Dan. xi. 39), the "Man of Sin" and "the son of perdition, who opposeth and exalteth himself above all that is called a god, or an object of reverence; so that he as a god sitteth in the temple of the god, showing himself that he is god" (2 Thes. 3-4, translation in Eureka iii. p. 74). In other words, it has invented a so-called infallible church, and given it a higher place than the word of God. For this it will be consumed with the spirit of the Lord's mouth.

It has been argued by Protestants that those nations which have severed their connection with the Romish Church have had greater prosperity than those which retain their allegiance. The facts adduced present at least a probable basis for the contention. England supplies an illustration; Ireland suffers more troubles than does Great Britain; and there can be no doubt that her allegiance to the "infallible Pope" is one of the causes. Even anti-typical Philistines who treat the word of God with sacrilege suffer the judgments of God; how then can anti-typical Israelites escape when they do likewise, though to a less extent?

When Jesus Christ was in the flesh, he was the anti-type of the Mosaic tabernacle. "Destroy this temple and in three days I will raise it up" (Jno. ii. 19). He is no less so now that he has passed "through the veil" (Heb. x. 20) from the holy to the most holy place; and as he is "The Word of God" (Rev. xiv. 13) the tabernacle, as well as the Ark, was a type of the personal Word, and of the written Word. What has been already pointed out in reference to the spirit-designed and spirit-produced ark, equally applies to the tabernacle; with this difference, that the tabernacle exhibits greater complication and detail. Nothing was left to man; all was of the Spirit, including the number of "loops" and "taches" for the "curtains" and the number of the "sockets" and "tenons" for the "boards" (Exod. xxvi. 5, 6, 19). The sides and the covering were no less holy than the lamp, the altar of incense, and the table of shew-bread, which they protected; they were essential as a depository for the vessels of the sanctuary. The historical parts of the written Word of God are no less so in relation to the doctrinal and practical teaching which they enclose.

The tabernacle and "all the vessels thereof" were anointed with "oil of holy ointment" (Exod. xl. the composition of which was wholly of divine prescription (Exodus xxx. 23-33). It was to be confined solely to the purposes enumerated; "whosoever putteth any of it upon a stranger shall even be cut off from his people." Like the pure olive oil for the lamp, "the holy anointing oil" typified the Spirit; thus the ceremony for which it was designed showed that the tabernacle and its contents, were Spirit consecrated, as well as Spirit designed and produced.

As the antitype of the tabernacle, Jesus was anointed with the Spirit at his baptism and again at his resurrection (Heb. i. 9). His brethren are part of the same antitype: "Know ye not that ye are the temple of God" (1 Cor. iii. 16). When "baptized unto Christ" they "put on Christ" (Gal. iii. 27), and are thus christed or anointed. It is to this the Apostle John refers when he says, "Ye have an unction (or anointing) from the holy one and know all things" (1 Jno. ii. 20); "the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (ver. 27). In what way does the anointing of believers by Christ "teach" them so that they "know all things?" By the inspired word "Holy one" and "anointing" used by John interchangeably, each being described as the source of knowledge; one as the personal word of God and the other the written word of God. Hence believers of the first principles of the truth in being anointed by Christ are thereby anointed by the inspired word of God; and consequently their permanent consecration is dependent on a continued subjection to its influence. To attribute to some parts a fallible authorship is to defile "the holy anointing oil" which testifies to their having been constituted the antitypical tabernacle in its present stage of development. John says that their "anointing . . . is truth, and is no lie," which is equivalent to affirming that the inspired word contains no error, or in other words is infallible.

"Thou hast magnified thy word above all thy name" (Ps. cxxxviii. 2). Objection has been raised to the application of this passage to the whole Bible on the ground that "the term" rendered "word" means neither writing, book, record, nor Bible, but "utterance, saying, speech, or promise." The objection is based on a misconception; an utterance, speech or promise, does not lose any of its characteristics when reduced to writing, or recorded in a book; it possesses the same importance in a written as in a spoken form. The psalmist is referring to the "word" revealed by God to man; which has sometimes been communicated by an audible voice, and at other times by the pen. He is giving expression to a principle applicable to all divine utterances irrespective of the time or mode of their delivery. Any that were spoken or written after the nation of Israel and Jesus Christ came into existence, were but a development of those which preceded them; each class is necessarily on a par with the other. As already shown, the whole Bible is an elaboration of the divine utterance in Eden concerning the seed of the woman and the seed of the serpent. Jehovah's word preceded all that God has since brought into existence for the redemption of man; it is the cause or origin of the name of salvation hence the reason for Jehovah having magnified it above his name. His words since given are no less the subject of the same exaltation.

HOME INTERESTS.

Which?

This interrogative confronts us every day of our lives, and often every hour in the day. Which particularly industry shall I devote myself to, which pressing duty shall I discharge first, which of two paths shal I choose? "Art is long and time is fleeting," and we must choose quickly or the opportunity presented may be gone forever.

That we all can choose and do choose every day and hour of our lives is here taken for granted, and we have neither time, space nor inclination to enter into metaphysical discussions as to the freedom of the will and the determining power of the choice (about which a great deal of talking is done and very little known). But if anything is here said that may determine the choice of any reader in right directions, there will be reason for thanksgiving.

The housekeeper finds that in order to do certain things she must neglect certain other things. While she is polishing window panes, she can't be cleaning silver, or brushing down cobwebs, or wiping fingermarks from the doors, or turning carpets, or making bedding. She must constantly select from a great many things that which most needs to be done, and while doing these neglect partially or wholly the rest. If she attends to the weightier matters some of the "mint, anise and cummin" is likely to be neglected. If she is too careful of the smaller matters she may overlook and leave undone the larger.

If the housekeeper is also the house mother and housewife, a new set of choices is added, and she finds that there are duties even more imperious than those of housekeeping. If she cares for her children's minds and bodies as she should, some things in some circles counted important must go undone. She can't embroider their clothes, and garnish their rooms, and feed them on dainties prepared by her own hands, and cultivate their minds herself, and devote herself to her husband and society and care properly for everything all at the same time. There isn't enough of her, even when spread out very thin, to go around. If she has assistants and can thus multiply herself, of course her ability to do is enlarged; even then she will find the interrogative at the head of this essay confronting her at every turn.

The student may start out ambitious to circumnavigate the world of knowledge, but he soon finds that he must choose. He cannot excel in al branches; he may excel in some one department of one branch, but to do this he must neglect all the rest, except in those points in which they bear directly on the specialty he has chosen. We do not go to Louis Agassiz for dissertations on art and literature, or to Humboldt for definitions in theology and metaphysics, or to Longfellow for solutions of mathematical and astronomical problems, or to Sir William Thompson for poetry and rhetoric. Said an eminent author and divine still living when asked his opinion of a certain book just published: "I know nothing of current literature; I have read nothing for the last ten years." Agassiz is quoted as saying on one occasion: "I haven't looked into a newspaper for seventeen years, and I'm alive yet."

The ordinary reader finds that he must choose, and choose severely, or he will accomplish nothing worth accounting. He can read but one page of one book at a time, and if that page is foolish, worthless, unwholesome, vicious, he is trebly cheated and wronged; his time is gone, his mental force wasted, and he has taken into his intellectual system an evil element which will work its natural course. Those are wise who allow their reading to be selected for them by competent persons until their taste and judgment are formed after the best models and they are able to choose intelligently for themselves. The mother who is careful to know that the literature lying around in her children's way is of the right sort, that amusements they engage in and the companions they associate with are negatively harmless and positively beneficial, is gaining the determining force of their wills in the direction of virtue and honor, and this guidance will continue when she rests beneath the sod.

When one habitually cultivates that which is noblest in himself according to the one standard—the Word of God—and keeps in sympathy with those of the same mind, his moral choices will not be likely to be much aside of what they should be. He who loves the best authors will know how to choose the best books. The mother who is able to take a wide and comprehensive view of her varied duties to her family will see that the most important are first discharged and then that those less important are not left undone. And may we not trust that when in blindness and darkness and uncertainty, but in humble reliance on the Divine Goodness, we are compelled to choose we know not what or how, he who disposes the lot when it is cast into the lap will guide our choices and lead our feet in paths of righteousness and peace?

The influence of religion should be an atmosphere pervading all things connected with our being. It ought to be the element in which the Christian lives, rather than the sanctuary to which he retires.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

God treats none worse than they deserve; and if he chooses to treat any better, he certainly has a right to do so.—Payson.

CHRIST THE LIGHT OF THE WORLD.

"I am the light of the world,"—John viii.-12.

The prophets of the Old Testament could see clearly that the earth was filled with darkness and the people with gross darkness, but they rejoiced that "the Lord should arise upon them, and his glory be seen in the midst of them." Isaiah said Christ was "the light of the Gentiles," and when in a vision he witnessed his coming, he told Zion to "arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. The Lord shall rise upon thee and his glory shall be seen upon thee, and the Gentiles shall come to thy light, and Kings to the brightness of thy rising. The sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God, thy glory."

The last prophet wrote, "unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." When the angel gave the announcement to the shepherds of Christ's birth, "the glory of the Lord shone round about them." The wise men were also led by a bright and shining star. When Christ was being taken to the temple, Simeon took him in his arms and blessed him; as "a light to lighten the Gentiles and the glory of his people Israel." "In Him was life, and the life was the light of men." "This was the true light which lighteth every man that cometh into the world."

When Christ Himself stood in the temple one morning just as the sun was rising, he exclaimed, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life."

The manner of Christ's appearing was as the dawning of the sun upon the world. The earth was full of darkness and sin. But Christ came into the world as a great light, and his light shone through the darkness and the gloom just as the sun breaks forth upon the horizon after a night of darkness and terror. As He came the shadows of darkness fled away, and the stars melted in the brightness of their source and Christ "the light of the world" had come. God commanded the light to shine out of darkness and into our hearts, to give us the knowledge of the glory of God in the face of Jesus Christ."

Light and knowledge are often synonymous terms, and when Christ called Himself "the light of the world," he signified that He was the source of the knowledge which man possesses. Christ is the source of all knowledge, light and holiness.

Among the heathen where the doctrine of sacrifices prevailed, forgiveness of sins was not granted. And with all the superstition and idolatry of Paganism nothing could be gained because they had no light, they did not know Christ. But from out of all darkness and sinfulness there came a voice saying, "Behold the lamb of God, which taketh away the sin of the world." Through His blood salvation is obtained: "Believe on the Lord Jesus Christ and thou shalt be saved." Christ said, "Look unto me and be ye saved, all ye ends of the earth" "Other foundation can no man lay than that is laid, which is Jesus Christ." "Straight is the gate and narrow is the way which leadeth unto life." David said (Ps. 119-130), "the entrance of thy words giveth light." Some who grope about in darkness and laugh at spiritual light "understand neither what they say nor whereof they affirm."

After receiving the light you can say with joy, "one thing I know, that whereas I was blind, now I see." Ye are the lights of the world. A city that is set on a high cannot be hid. Let your light so shine before men that they may see your good work, and glorify your father which is in heaven."

Since "we are the light of the world," let us keep our light burning brightly without flickering or growing dim. The upright will walk in the light; the wicked will grope in the darkness lest their sins will be exposed. For we read in (John 3-19-20-21), "and this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, and his deeds may be made manifest, that they are wrought in God."

Wherever we read of Christ, we read of Him as light. John says in (John 5-35), "He was a burning and a shining light." Paul says in Ephesians 5-14, "Awake thou that sleepest, and arise from the dead, and Christ shal give thee light." John, while on the Isle of Patmos had a vision of the new Jerusalem, and in Rev. 21-23, he said, "and the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the lamb is the light thereof." And in Rev. 1-17, he says, "and his countenance was as the sun shineth in his strength." In Matt. 24-27 we have Christ's coming pictured, "for as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the son of man be."

If we continue to walk in the light we will be able to pray as David did, "Hope thou in God, for I shall yet praise him who is the health of my countenance and my God." Also, "Lord lift thou up the light of thy countenance upon us."

Viola Cazeley.

Cleveland, Ohio.

NEBRASKA'S REPORT FOR JUNE

Sermons.

Blair	3
Benson	1
St. Paul, 16th to 21st	4
Bible Readings	4
Moorefield, 22nd to 24th	2
Total	14

Expense.

Omaha to Blair and return	$ .90
Benson	.10
Omaha to St. Paul	3.00
Dinner	.20
St. Paul to Moorefield	3.26
Supper	.25
Breakfast	.20
Total	$7.91

Money Received.

Wm. Gould	$10.00
D. G. Prim	10.00
Henry Robinson	5.00
Jennie Page	2.00
Total	$27.00
Expense	7.91
Amount received less exp.	$19.09
Salary	$75.00
	19.09
Amount due	$55.91

During June we met with the brethren at Blair, and had three good meetings. We then went to St. Paul, preached four times, and held four Bible readings, all of which were attended by all that could get out. Good interest was shown.

As it was nearing the time when conference should be advertised, and St. Paul and Moorefield were the two points to decide between, it was deemed best to close and go to the latter place and talk it over. We arrived there the 22nd, and found harvest just at hand, and as it took all the time to talk conference, and arrange committees, we decided not to try to hold meetings only over Sunday. Further details will be given in our next report.

REPORT FOR JULY.

Sermons.

Moorefield, 1st to 2nd	3
North Star, 6th to 11th	6
Freedom, 12th to 18th	7
Edison, 23rd	2
Holbrook, 25th	1
Blair, 30th	1
Total	20

Expenses.

Cambridge to Holbrook	$ .78
Holbrook to Edison	.30
Arapahoe to Omaha	4.93
Omaha to Blair and return.	.90
Total	$5.31

Money Received.

At Freedom	$19.50
At Holbrook	10.00
At Edison	8.40
Total	$37.90
Total expense	5.30
Am't received less expense.	$32.60
Salary	75.00
	$32.60
Amount due	$42.40

After arrangements had been completed for conference we closed at Moorefield with three sermons on the first and second. Then we went to North Star, where the interest was splendid and a goodly number expect to go to conference. Our next point was at Freedom. Here our church people have had a church building for years, and some splendid meetings held, but none better than the present one. The house was filled to its capacity nearly every evening, and Sunday evening spring seats and blocks of wood were brought into play, until all space, including the platform, was occupied. One load came from Bartley 13 miles away. At the close four took a stand for the truth, and many others are interested.

The brethren at Moorefield and some from North Star met us at Stockville, and after the sisters had spread their cloths on the grass under the shade trees on the banks of Medicine Creek and we had satisfied our hunger and slaked our thirst from the well filled buckets of lemonade, we proceeded to induct into the family of God, Mrs. Louis, Mrs. Johnson and Miss Lulu Bickering. Circumstances prevented one lady being there. We spent some happy hours visiting at the home of Wm. Stevens, who was the only one in the faith when we visited there years ago. We also spent a pleasant time at the home of Bro. and Sister Hammond. We spent one afternoon with much profit with Sister Moore and her young lady companion. Sister Moore is sound in the faith, but very lonely since Bro. Moore fell asleep. He was one of the nearer perfect men of this age. This thought is of great comfort to his companion. Be of good cheer Sister Moore; our meeting is not far away.

The time having arrived to carry the message to others, Bro Jas. Steadman and family, and Sister Selleck, of Bartley accompanied us to Bro. James Gambles, where we took dinner and were entertained in true Irish form. Sister Gamble is in poor health, but we trust it is God's will to spare her.

We then took the train for Holbrook, where we spent the night with our Sister's family and father, but had to take an early train for Edison where we spoke on the "New Heavens and Earth" at 11 o'clock, in the Christian church and lectured in the evening to a full house. Tuesday evening we spoke in the Seventh Day Adventist's tent in Holbrook on "What is Man." by request.

In all, the month has been well spent, and we believe much good has been done in the name of the Lord.

In hope,
ALMUS ADAMS,
Evangelist.
Per, Alta King, Sec.

"STUDY TO SHOW THYSELF APPROVED OF GOD."

The great *majority of men*, who study at all, study that they may be wise, may stand well with their fellows, may wield the pen with force and power, may win name and fame by the grandeur of their speech or success and wealth in their business ventures. But Paul set before Timothy a higher object than any of these. He was not to study for his own pleasure or that he might please men, but that he might "show himself approved of God."

But how could Timothy do this? God does not speak audibly to the crowds of people around us to tell them that the conduct of such and such persons is approved of Him. No, but he does speak just the same. He lays down the course of life in His Holy Book that all the followers of Jesus must take. To show ourselves "approved of God" we must show them that we are walking by the Book, that we dare not go contrary to anything said in its pages, nor take from it so small an iota as a letter. That we look upon it as "the critic of men," so both conduct and doctrine, and so reverence it, that we would fain teach others to lay no sacreligious hands upon it, but to "eat it" as "the manna of life," and live. "It is by every word of God that man is to be fed,"—"every word that proceedeth out of the mouth of the Lord." and to show ourselves "approved of God," we must "rightly divide" these words, giving "milk," or easy lessons to the babes, and "meat" or the hard things to men, teaching both to grow, both "in grace and in the knowledge of the truth," that they in turn may be of service to others.

The word of God is a "living" word, not only because it is inexhaustable, inextinguishable, indestructible and divine in life, but also because it has the power of imparting the same indestructible divine life to men.

He who "has the power of death, that is the devil," (Heb. 2: 14), can cause the fingers of corruption to lay hold on every other "living" thing, but he cannot with all his intricate machinery of Papedom, contrive to destroy this Book and its followers, the "approved of God."

Jesus said "Heaven and earth shall pass away, but my words shall not pass away." (Luke 21: 33), "the words that I speak unto you they are spirit and they are life." If ye love me keep my words; "He that heareth my word, and believeth in him that hath sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

"Study to show thyself approved of God." "Yes what she writes is good, but she does not live it," and "your Mr. C——is an eloquent and pleasing speaker, but he sometimes teaches doctrines that are false, and as to conduct, he does not 'practice what he preaches.'" Just such comments as these are made by the watchful world. They know whether the walk of a professed Christian accords with the word of God or not. Do not "bring reproach upon the Holy Name whereby you have been called."

And be careful not to "pervert the Gospel of Christ." He who does so dares a great deal for whether he be man or angel he becomes "accursed." Seek not to please men, but God. If we seek to please men we are not the servants of Christ. "Enoch walked with God," and "pleased God." May we all so walk, studying every day how we may be approved of Him.

S. Roxana Wince.

Pierceton, Ind.

We trust our friends in Canada will remember that the present agreement with the United States forces us to pay extra postage on papers sent to Canada. This compels all publishers to charge fifty cents a year more to the subscribers in that country. This makes our rate to you $2.00 instead of $1.50.

THE TENTH ZIONIST CONGRESS.

On Wednesday, August 9, will be held at Basle, Switzerland, for the tenth time the biennial sessions of a national Jewish parliament—an occasion of vast significance to the modern Hebrew, and of sufficient cultural and political importance to the outside world to receive due consideration.

This parliament, the Zionist congress, will consider the progress of the national movement, hardly two decades old, among the Jews for the past two years, and devise ways and means for the future period to bring to a nearer realization the resettlement of Palestine by the Jewish people as such, and the reassertion of the existence of the Jewish nation. For this is Zionism as propagated by the best and ablest sons and daughters of Israel throughout the world, an attempt on the part of the Jews themselves to add their mite, not alone in the religious sense, to universal culture under normal and favorable national influences. It affects all Jews, and, consequently it is not strange that Zionism is the greatest movement among the Hebrews and has become the ideal of hundreds of thousands.

All sorts and conditions of Jews will receive representation at the congress; extreme religionists and intense atheists; downtrodden wage slaves of Warsaw and well-fed bankers of Germany; materialistic socialists and ardent defenders of the present day order of things. Siberia's Jewry as well as Argentina's will be represented. Delegates, democratically elected will hail from China as well as from France: Russian Jewesses will join in the discussion with American and English Hebrews. All these elements will come together for one set purpose a national one—to rejuvenate the Jewish national spirit.

The congress will have before it important matters to transact, such as the further development of agriculture in Palestine, so successful until now; the establishment of a scientifically conducted co-operative colony there, and the introduction of industrial centers, a subject until now not broached. It must also reorganize the central body of the movement and make it financially self sufficient. Then, too, the attitude of the Zionists toward the entity of the Ottoman empire, a matter discussed several times in the Turkish parliament, will undoubtedly be clearly stated by the presiding officer, Dr. Max Nordau, the eminent sociologist. Reports handed in by committees will indicate the immense influence exerted by Zionists and the increase in the funds of the movement especially in America.

The United States will even naturally become the center of Zionist activity for the American Jews are more and more appreciating that the future of their nationality as such hinges on the realization of the Zionist ideal. For this reason the Jews' fellow citizens should know something of the movement that has changed the course of events for an old people, hoping yet to take its place among the nations.

I cut the above from the Chicago Daily News, of August 9th. The contents of this clipping are of importance to all prophetic students, and in fact to all people interested in the signs of coming redemption. The trend of the cutting is looking toward a re-nationalization of Israel in Palestine, prior to the coming of the Lord, while Israel remains still in unbelief, as the following paragraphs show: "The resettlement of the Jewish people, as such, and the reassertion of the existence of the Jewish nation." "They will come together for one set purpose, a national one—to rejuvenate the Jewish national spirit." Hoping yet to take its place among the nations." just as soon as that purpose is accomplished, the Jewish clock will commence to tick again, and Daniel, and all God's true people will stand in their lot.

Oh, church of the loving God, awake from slumber! I am determined by God's help to do all I can to arouse the people. Looking to this end I have a plan to propose at as little expense as possible. I desire all in the United States and Canada, who would like to have me preach these great truths in your neighborhood, providing I come within a reasonable distance of your home, to write and say so. If all will do this, then I can arrange consecutive trips in different directions, and reach places at a distance, with but little traveling expense. Let me hear from you as soon as it is possible. I have done this once before, and it worked well. I have traveled from Canada to the Gulf of Mexico, and from the Atlantic to the Pacific ocean, and evangelized in twenty-four different states. I can do so again if you will respond. There is urgent need to be more active and live more Godly lives.

W. H. WILSON,
625 N. Willow Ave., Austin Sta.
Chicago, Ill.

AN INFIDEL'S FAITH IN THE BIBLE.

A Virginia banker who was chairman of a noted infidel club, who was once traveling through Kentucky, having bank bills to the amount of twenty-five thousand dollars about him. When he came to a lonely forest where robberies and murders were said to be of frequent occurrence, he got lost and took the wrong road. The darkness of night closed around him, and how to escape the threatened danger he knew not. In his alarm he suddenly espied in the distance a dim light, and urging his horse forward, he at length came to a wretched cabin. He knocked, and the door was opened by a woman, who said her husband was out hunting, but would soon return. The gentleman put up his horse and entered the cabin with feelings that can better be imagined than described. Here he was with a large sum of money and perhaps in the house of one of the robbers whose name was a terror to the country.

In a short time the man of the house came in. He had a deer-skin shirt, a bear-skin cap; he seemed fatigued and in no talkative mood. All this faded the infidel no good. He felt for his pistols in his pockets, and placed them so as to be ready for instant use. The man asked the stranger to retire to bed, but he declined, saying that he would sit up by the fire all night. The man urged, but the more he urged the more the infidel was alarmed. He felt assured that this was his last night upon earth, but he was determined to sell his life as dearly as he could. His infidel principles gave him no comfort. His fears grew into perfect agony. What was to be done?

At length the backwoodsman arose; reaching to the wooden shelf, he took down an old book and said:

'Well, stranger, if you don't go to bed I will; but it is my habit to read a chapter of the Holy Scriptures before I go to bed.'

What a change did those words produce! Alarm was at once removed from the skeptic's mind. Though avowing himself an infidel, he now had confidence in the Bible. He felt safe. He felt that a man who kept an old Bible in his house, and read it, and bent his knee in prayer, was no robber or murderer. He listened to the simple prayer of the good man, which at once dismissed all his fears, and he laid down in that rude cabin and slept as calmly as he did under his father's roof.

From that time he ceased to revile the good old Bible. He became a sincere Christian, and often related the story of his eventful journey to prove the folly of infidelity.

DON'T FORGET THE HELPING FUND.

We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones.

This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the paper and it will be cheerfully sent from the proceeds of this fund.

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GOLD DUST

A straight creed will not atone for a bad life or a crooked character.

Kindness is something we receive and have to pass along in order to keep it.

The weakest among us has a gift, however seemingly trivial which is peculiar to him, and which, worthily used, will be a gift also to his race.

Keep out evil thoughts; perhaps you cannot keep a bird from flying over your head, but you can prevent its building a nest in your hair.

The best exercise for the conscience is holding fast its integrity in small things. Here lies the chief temptation to wrong. To tell a small untruth, to utter a little word of unkindness, to cheat in some very unimportant matter—these are the real temptations of life which beset us.

Every time we conquer ourselves we are helping others to conquer themselves.

If anyone speaks evil of you, let your life be so that none will believe him.

Remember that to change thy opinion and to follow him who corrects thy errors, is as consistent with freedom as it is to persist in the error.

'Tis not the dying for a faith that's so hard—some man of every nation has done that; 'tis the living up to it that's so difficult.

Whatever is right to do should be done with our best care, strength and faithfulness of purpose; we have no scales by which we can weigh our faithfulness to duties or determine their relative importance in God's eyes. That which seems a trifle to us may be the secret spring which shall move the issues of life and death.

Dixon, Ill. Anna Drew.

Some one has said that if we put the saloon out of town that grass will grow in its streets. That is a lie, but if it wasn't, it is better to walk on God's green grass than on the blood of your neighbor's wife and children.—Robert Yost.

To live in the presence of great truths, to be dealing with eternal laws, to be led by permanent ideals—that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him.—Francis G. Peabody.

WHERE THE SPIRIT OF MAN GOES TO.

Dr. Bullinger, of London, England, editor of Things to Come, says:

The universal desire to know what lies beyond the grave is the best proof we can have that no one has any real satisfying evidence to substantiate the devil's lie—"Ye shall not surely die." That is why lie is constantly, and at every turn, forcing that lie on public attention by the Pulpit, the Press, and the playhouse.

Spiritists may urge that the spirit of man goes to some other "plane." Baptists may assert that it goes to purgatory. Protestants may maintain that it goes to paradise, but the Bible declares that it returns to God who gave it.

We believe God.

And we do not believe man, whether on the one hand, he says these spiritist phenomena are all jugglery, or whether, on the other hand, he says they are the spirits of the people who were once alive. Both are wrong. And both, in different ways, make for the support of satan's lies; for both are in direct contradiction of the Word of God.

Manager's Column

Now a days almost every enterprise worth while has to be advertised in some form or another. One of the best means of doing this has been found to be to employ a "press agent", whose duty it is to keep the public informed in regard to the enterprise he represents, and to bring to their favorable attention its good points. While the writer does not wish to pose as a "press agent", in the general sense of the word, he has decided to write a little news for this column each week, with the object of keeping the readers of this paper in close touch with it and the publishers, and keep them informed of what is being accomplished. In this connection he would be pleased to receive from the readers any suggestions they may have for the betterment of the paper and where possible these ideas will be used. We want this paper to be just the kind of a paper you want, one that you may be proud of, so if you have any suggestions send them along.

In looking over our books we find that there are a lot of subscribers who are in arrears on their subscriptions. In order to conduct our paper on business lines and pay for it as it goes along, it is absolutely necessary to have each subscription paid for as soon as possible after it is due. Just as soon as we can get things into shape, we are going to send a notice to each one who is back in their subscription reminding them that they are past due. We hope no one will be offended at this means of reminding them, and should a notice reach you, and you are not in position to remit at once, just drop a postal telling us so, and we will be glad to keep the paper coming to you till you can pay.

This week's Restitution comes to you in a little different form than you have been receiving it in the past. We hope you will like the changes we have made, as our aim in making them has been to improve some of the things that have not been entirely satisfactory in previous issues. First, we have substituted book paper for the cheaper newspaper stock, this will have two good results, the papers will stand more handling without wearing out, and the printing is very much easier to read when printed on this smooth clear surface. Second, this paper instead of being set with hand type as formerly, is now all set on a linotype machine, that means that all the type used is new each issue, which insures clear, distinct printing. The third change is the changing of the size of the paper itself, and cutting it down to a much neater and more convenient size, and at the same time keeping approximately the same amount of reading matter as before. Previous to this the columns of the paper were what the printers call "leaded," that is a blank space or "lead" was placed between each line, now the paper is set "solid", that is the "leads" are left out, and so of course we can set more lines in a column, and although the paper itself is smaller, you get about the same amount of reading matter as before. Of course these changes have and will in the future make the expense of issuing the paper considerably more, but we think that the improvements thus inaugerated will warrant the added expense. Its sure to if every subscriber will show his appreciation by hustling around and securing a new subscriber. Remember the subscription price will remain the same as before, $1.50 a year, 75c for six months.

The largest planet has its sun; the smallest hair casts its shadow.—Ivan Panin.

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ROBT. G. HIGGINS, Editor.

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DESIRING TO DEPART AND BE WITH CHRIST.

"Having a desire to depart and be with Christ, which is far better." Phil. i. 23.

There is perhaps no passage in the Scripture more commonly resorted to in support of the idea that death is not the cessation of life, but only the transition from one mode of existence to another, than the words of the apostle at the head of this paper. Often, after directing attention to the many direct and explicit statements of holy writ, to the effect that the dead are unconscious, the force of which could not be gainsaid, we have been asked, 'But what do you make of the words of Paul, when he said, "I have a desire to depart and to be with Christ, which is far better?"'

Doubtless the language, considered by itself, favors the idea referred to, when that idea already exists in the mind as foregone conclusion; but we hope to be able to show that the language of the apostle is in perfect harmony with the declaration that 'the dead know not anything,' and that all future life for the dead depends on their resurrection. And, first we call attention to the fact, that while the apostle does speak of departing and being with Christ as being far better than something else, he does not say it was departing by dying; and it is surely unwarrantable to assume tht the apostle alluded to a being with Christ, before the Lord's return. If, indeed, it were the case that Paul in any other part of his writings expressed such a hope, the conclusion would be legitimate; but if, on the other hand, we find that he looked, and taught others to look, to the return of the Lord as the time for being with him, then surely it would only be doing fairly with his language, here, to understand him to refer to being with Christ at his coming. And this indeed is the true state of the case.

The Lord Jesus himself taught his disciples, shortly before his death, that their being with him depended on his coming again. 'I will come again, and receive you unto myself, that where I am there ye may be also.'—(John xiv:3). Is it possible for language better to express the idea that it is necessary for Christ to come again in order that his disciples may be with him? No; but if Paul could be with Christ simply by dying, then how is the coming of the Lord necessary, that where he is his disciples may also be?

The common theology, which teaches that the souls of believers at death, do immediately pass into glory, directly, perverts the promise of Christ just quoted, by substituting the coming of death for the coming of the Lord; and applies to death the exhortation he left to his disciples, to watch because they knew not the day or the hour of his coming. With such ideas in their minds, it is no wonderful that men should understand the language, "I will come again, and receive you unto myself, that where I am you may be also," to apply to the believer's death, or what is commonly called so. But Paul did not contradict the Lord's words in that way, as is manifest from every instance in which he mentions or alludes to the coming of the Lord. Why, then, should we think that, in speaking of departing and being with Christ, he meant dying, thus ignoring the force of the Lord's promise, "I will come again, that where I am ye may be also?"

Moreover, we find the apostle carefully instructing believers on this very point, and using language equally explicit; affirming that it was by means of the coming of Christ that his faithful ones were to be with him. Comforting the brethren at Thessalonica concerning those of their number who had fallen asleep, he tells them, "by the word of the Lord," that the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them to meet the Lord in the air; and so shall we ever be with the Lord"—(1 Thes. iv. 13-17). It is the words, "and so shall we ever be with the Lord," to which we specially call attention. They are exactly to the same effect as the Lord's words, "that where I am there ye may be also." The being with the Lord is, in both instances, made to depend on his coming again for his disciples, which would not be the case if he went by death to be with the Lord.

There are some writers, however, who maintain that, while the believer does not enter into fullness of joy, or receive his reward till the return of the Lord and the receiving the promise of Christ yet in some sense the believer is present with the Lord in hades; and, in proof of their opinion, refer to the Lord's promise to be present wherever two or three are gathered together in his name, while he is bodily present in heaven. 'Even so,' say they, 'may he be present in hades, only that his presence may (and no doubt will) be more sensibly felt.'

But this plea is inadmissible; for while we have no difficulty in receiving the promise of Christ being with his people, whenever met in his name, we have extreme difficulty in receiving the affirmation that it was being 'present with the Lord,' in that sense, that the apostle so earnestly desired; because he already so enjoyed the Lord's presence. He could say with truth and gratitude, 'At my first answer no man stood by me, but all forsook me; notwithstanding the Lord stood by me and strengthened me'—(2 Tim. iv. 17). The apostle was not desiring the Lord to be with him in that sense, but desiring to depart and to be with Christ. The only allowable sense in which the apostle's words can be used here, is that he desired to be present with the Lord in a bodily, or personal sense, which as we have already seen, he expected to be, not by dying, but by the return of the Lord from heaven.

Having thus considered the apostle's words, so far as they refer to being with Christ, let us now consider what he meant by departing. 'Having a desire to depart and be with Christ, which is far better.' What was that? Some have thought that the apostle was thinking of Enoch, and Elijah, and of how desirable it would be to ascend, as they did, to heaven, and be with Christ there. And such a desire would quite agree with his words here and elsewhere; and would certainly be a consummation far better than a life of tribulation, or lying in the grave. But it seems to us far more likely that he was thinking of departing, and being with Christ, along with those who are alive at his coming; for that was an event familiar to his thoughts, and the theme of his consolation to others. 'The dead in Christ shall rise first. Then we who are alive and remain shall be caught away together with them, to meet the Lord in the air; and so shall we ever be with the Lord'—(1 Thes. iv. 17, 18).

Surely the apostle would have that source of comfort often before his mind; and any candid person will admit that it is doing no violence to anything the apostle has written, to understand him to be referring to departing without dying, and meeting the Lord in the air, and so be with him for ever more. And surely none will deny that that would be 'very far better.'

This we know, we have heard the same desire expressed by those who, believing the apostles' doctrine, had no expectation of being with Christ before he returns for his own. It is a great mistake to suppose that none but those who believe that the dead are alive, can have and express a desire to depart and to be with Christ. And from the foregoing considerations, we cannot help thinking that many who read them will be satisfied that the application here made of the apostle's words is correct, being in harmony with the teaching of the apostle in all his writings, and with the Lord's promise to come again, that where he is his disciples may be also.

On this faithful promise rests the hope of the church. Blessed hope! It binds us closely to his heart. The hope of being with him, and seeing his gracious face without shame, sharing his glory and his throne for evermore, may well make the believer patient under the trials of the present life, while earnestly crying daily, 'Even upon the words, to me to live is Christ, and to die is gain,' as evidence that it was to death (to die) the apostle referred when he spoke of departing and being with Christ. If it is assumed he was thinking of gain to himself when he used the words, 'to die is gain,' but that view is very questionable. Considering all the privations, persecutions and toil the apostle was enduring, he might well think of the gain it would be to him to rest from his labor, asleep in Christ; yet from the drift of his language, it seems to us far more likely that he was not thinking of gain to himself, by his death, but of gain thereby to his master. Let the reader try this view with the sense of the context. He is relating his 'earnest expectation, and hope,' that 'Christ would be magnified in his body, whether it be by life or death, for to me to live is Christ, and to die is gain.' The magnifying of Christ was the subject of his thoughts. He evidently thought that Christ could be magnified by him, whether he lived or died. Is it not, then, most natural to understand the apostle as alluring to gain that would accrue to his master, when he said, 'to die is gain?' Either way, the Christ shall be magnified. For me to live is (to magnify) Christ, and to die is gain (to him). Seeing, then, that he was determined his Lord should be magnified by him, whether he lived or died, he was in a strait which to choose—life or death.

But there was a matter regarding which he was in no strait—namely, 'to depart and to be with Christ, which is far better.' What was that? Some have thought that the apostle was thinking of Enoch, and Elijah, and of how desirable it would be to ascend, as they did, to heaven, and be with Christ there. And such a desire would quite agree with his words here and elsewhere; and would certainly be a consummation far better than a life of tribulation, or lying in the grave. But it seems to us far more likely that he was thinking of departing, and being with Christ, along with those who are alive at his coming; for that was an event familiar to his thoughts, and the theme of his consolation to others. 'The dead in Christ shall rise first. Then we who are alive and remain shall be caught away together with them, to meet the Lord in the air; and so shall we ever be with the Lord'—(1 Thes. iv. 17, 18).

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W. LAING.

ENCE.

Read at opening of Ohio Conference, Aug. 16, 1911.—(Editor)

In the year one thousand nine hundred and three
A band of co-workers assembled with glee;
The glorious truth they wished to sow.
And thus the conference began to grow.

To Salem with their hearts intent
For two successive years they went;
At Cleveland then the coming year.
They met with hearty words of cheer.

Brush Creek is next to fall in line,
And there they met at the given time;
Three heeded to the message old,
And then were added to the fold.

Then Springfield fair grounds is the place,
We see again each smiling face;
And meet our friends both old and new
The glorious band, yet precious few.

Then back to Salem is the call,
We're welcomed there by one and all;
One more puts on the name as pure,
For sin, it is the only cure.

Again to Springfield with pleasure we fare,
For they do heed your wants with care;
With lamp all trimmed and burning bright,
We journey onward by the light.

Now Cleveland with her church as new,
Does us a gentle welcome show;
Our hearts again are made to rejoice.
When worthy youth does make his choice.

In grace and numbers the flock have grown.
As from year to year the seeds were sown;
While some dear ones have left this world of strife,
Still we toil on toward eternal life.

And now it is our pleasure dear,
To greet you here this conference year;
Our warmest welcome we extend
To all of those who may attend.

May each a joyful word impart,
And bring strength to some weaker heart;
And may each one through the coming year,
Speak words of comfort and of cheer.

These things that count are oft so small,
We scarce take note of them at all;
Some deed of some forgotten hour,
May bloom into a fragrant flower.

Strive on, ye elders, be not dismayed;
Toil on, brave youths, be not afraid;
'Tis not alone the din and strife,
That marks the value of this life.

These are but bubbles on the shore,
Our aim in life means vastly more;
Oh may we each ever faithful be,
Till we our Lord and Saviour see.

Troy, Ohio. Florence Westfall

Nebuchadnezzar's Image.

Dan. ii:28-45.

Is a chart of time. Five distinct periods are traced upon it. These periods span the history of four universal kingdoms, viz.: Babylon. Medo-Persia. Grecia, Rome, and of Rome divided, and of Rome utterly annihilated by the kingdom which the God of heaven shall set up.

1. The head of gold represents Babylon.

2. The breasts and arms of silver represent Medo-Persia.

3. The belly and sides of brass represent Grecia.

4. The legs of iron represent Rome.

5. The feet and toes represent Rome divided, see v. 41.

This same history in advance is outlined in the 7th chapter of Daniel, by four beasts; each beast representing one of the four kingdoms represented by sections of the image; and the divided state of the fourth is represented by ten horns, corresponding to the ten toes of the image. And the spirit's word for it, "the ten horns out of this kingdom are ten kings that shall arise." Dan. vii:24. This is infallible proof that the ten toes in Dan. ii. 41, 42, represent kings, and in the nature of things imply kingdoms. In the divided state of Rome, then, there was but one of fierce countenance. Dan viii:23. This weakened it, because the toe kingdoms were partly iron and partly clay, and these substances cannot be welded together. Dan. ii:42, 43. We now proceed with the chart.

6. "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, (as were those kingdoms preceding it) but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

"It shall break in pieces and consume all these kingdoms." All what kingdoms? Does it refer to Babylon, that was broken to pieces and consumed by the Medes and Persians? Does it refer to Medo-Persia, that was broken to pieces and consumed by Grecia? Does it refer to Grecia, that was broken to pieces and consumed by Rome? Or does it refer to the fourth kingdom with all the toe, or horn kingdoms developed upon its territory? It seems to me that this question might be safely left to the common sense of the Scripture in hand, so plain is it. But the Spirit has left no room for guesswork, or mistake. John saw this fourth beast kingdom, and its ten horns, and the angel explained to him that the ten horns "are ten kings;" and adds: "These have one mind (at the time of the end) and shall give their power and strength unto the beast: these make war with the lamb, and the lamb shall overcome them," as Daniel had predicted.

History is outlined by the image no further. The grand purpose of the image has been served it was to reveal the establishment of God's kingdom "in the latter days;" see Dan. ii:28; and this event is to put an everlasting end to the kingdoms of men.

Believers of God's truth in every age since Daniel could tell their whereabouts in the world's history by means of this image; but to none could it be more intensely interesting as to the believers of the present day. We are certainly living "in the days of these kings," when the next great event will be the setting up of God's kingdom, for which they have so long prayed "they kingdom come.

Reader, should you ever be told that the kingdom of God was set up at the first Pentecost after the crucifixion of the Lord Jesus, your answer should be impossible;

1st.—Because the stone is to smite the image upon the feet of iron and clay, see v. 34. The image had no feet at the Pentecost referred to, therefore they could not have been smitten.

2nd.—Because if the image had been smitten at Pentecost, it never could have had any feet.

3rd.—Because it now has feet that have not been smitten by the stone; and no kingdom of God is, and fail to do, what He promised it should do.

4th.—Because the one anointed to be king of God's kingdom is gone to a far country to receive a kingdom and to return, see Luke xix:12. He returns when he has received the kingdom.

5th.—Because the saints—the members of Christs body 1 Cor. xii:27—are joint-heirs with Christ (Rom. viii:17) and will reign with him. 2 Tim. ii:12) on the earth (Rev. v:10) and take the kingdom and possess the kingdom forever, even for ever and ever. (Dan. vii:18) and are installed in this great authority and power by Jesus when he comes with the clouds of heaven (Dan. vii:13) and all the holy angels with him, and sits upon the throne of his glory. Matt. xxv:31; He will confer upon his resurrected, glorified and crowned saints the honor of smiting the image upon its feet, for the spirit in David has said: "To execute vengeance upon the heathen (punishment upon the people, to bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgment written (in Dan. ii:34-35), this honor have all his saints, praise ye the Lord." Psa. cxlix and none of these events have yet transpired.

6th.—Because such an idea compels the wilful disregard of one division of the image, the feet and toes, or a willful transposition of the order of events as arranged by the spirit in Daniel; in fact it makes verses 41, 42 and 43 entirely superfluous, which alone stamps the doctrine of the Pentecostal kingdom as manmade.

M. JOBLIN.

The Truth in Montana. No. 2

EUREKA!

June 30, Editor Dayton Leader. The hundred dollars is ours!

Dear Mr. Pinchurst: Please read John, 3rd chapter, 16th verse which reads: "For God so loved the world that he gave his only begotten son that whosoever believeth in Him should not perish but have everlasting life."

Please leave the hundred dollars with the editor of the Dayton Leader. He gets half. Yours.

A Subscriber.

Anent the question as to whether the Scriptures mention the fact that man is endowed with an immortal or never dying soul, and with a view of securing the $100 offered for the discovery of such a passage, the "Rev." Wm. McKay writes the Leader from Niarada as follows:

"Niarada, Mont., June 26, 1911. Turn to Isaiah, Chapter 55, 3rd verse, which reads: "Incline your ear and come unto me; hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

Also James, chapter 5, 20th verse: "Let him know that he who converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins."

Also Revelation, chapter 20, verse 4. "And I saw thrones and they sat upon them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

Let the challenger refer the meaning of these words to any three or four clergymen. I will abide by their verdict. Yours,

Wm. McKay.

While you live right, nothing goes wrong. A soul at peace with God cannot be greatly disturbed by the world, for it has its pleasures in God and its blessing from God. Jackson.

"Cry aloud! spare not. Lift up thy voice like a trumpet."

The Restitution

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CLEVELAND, O. AUG. 30, 1911

EDITORIAL

A PILLAR

Him that overcometh will I make a pillar in the temple of my God. Rev. 3:12.

In the temple of his God
A pillar he shall be;
With Jesus bless the nations,
Through all eternity.

Galva, Ill. Lillie H. Willis.

GIVING THANKS ALWAYS.

This is one of those deep-meaning admonitions of the apostle, which at first sight seems rather impracticable; but as it is only the spiritual man that can discern the spiritual, so only those who are in touch with Paul can follow his depths. Is not this what the gospel of God's favor should generate in our breasts: we, worthless; cared for, and sought for, by the great creator, and all out of His love: Ought not the knowledge and the true realization of what salvation to eternal life means, and the thought of Gods mercy and goodness to lead us into that state of mind beyond empty formula, not platter-cleaning, long verbal prayers, giving alms to be seen of men, but the offer of the highest part of our nature—the intellect—to God, by offering him our heart. Joyful in the truth as David; confident in God as Paul; real in worship as Christ; always abounding in joyful heart praises to God. In every act, and look, and word, and thought, "giving thanks," like nature, in her silentness and beauty.

S. W. Throssell.

THE NAME OF THE CHURCH.

Terms of relationship are not named ,and were never so intended. I have a wife, but my name is not husband. I have children, but my name is not father. I have known friendships, but my name is not friend. Such terms as brethren, friends, saints, believers, disciples or even Christians, are terms of relationship, and were never intended for church names. Even the term Christ, is not a name, but a title meaning the Anointed, the Messiah. "His name shall be called Jesus, for he shall save his people from their sins.'

It is said that Jesus is the bridegroom and his church is the bride, therefore, the bride should take the bridegrooms name. All very well., but, hold on Mr. Jones. You did not call her Mrs. Jones till after the wedding, did you? But the marriage supper of the Lamb is not yet. Till then, let the church be content to be the King's daughter, and bear the Father's name.

After all, how natural is all this, that the church should hear the Father's name. Eight times in the New Testament do we read of "The Church of God." It is enough. Here is the only safe basis of church unity. "And for this cause I bow the knee unto the Father of our Lord, Jesus christ, of whom, (the Father) the whole family in heaven and earth are named."

A. E. HATCH.

THE FATHER'S HOUSE.

"I go to prepare a place for you." John 14:2.

Perhaps there is no other assertion that Jesus made while here on earth that is used often by ministers of the gospel to comfort a dying world, or that is more grossly perverted from its true meaning, than the passage I have quoted.

The popular though seriously mistaken belief among Christian people is, that Jesus is preparing a home for the righteous in a world beyond the skies, and as soon as each one dies, he comes and takes his soul to the mansions above.

The Bible does not teach that God ever promised to take man to a world beyond the skies, but he did promise his saints an everlasting home on the earth. The Bible does not teach that Jesus ever promised to prepare a home for his people on some celestial sphere, and would come and take them to it, but he did say that it was necessary for him to go to the Father in order to prepare a place for his apostles as he had promised them.

According to the Bible Jesus never said that he would come and take his people from their death-beds to their heavenly home, but he did say that he would call them from their graves (John 5:28, 29), at the last day (John 6:40, 54) Paul says when the saints meet the Lord they will be together, the resurrected dead and the changed living (I Cor. 15:52, I Thess. 4:17), so they do not meet him "one by one' as they die.

If we teach that heaven is the home of the righteous we ignore God's promises to Abraham, to Isaac and to Jacob; we ignore our Saviour's words to the eleven apostles and others at Jerusalem after he had risen from the dead, saying, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me (Luke 24:44), for these prophecies invariably claim that Christ and his saints will reign on the earth until all the enemies of the Lord are destroyed and the earth is made a paradise.

If we claim that the righteous are rewarded in heaven when they die, we dispute the words of Solomon who said, "Behold, the righteous shall be recompensed in the earth" (Prov. 11:31), and also "The righteous shall never be removed; but the wicked shall not inhabit the earth" (Prov. 10:30; and we do not believe Jesus who said, "ye shall be recompensed at the resurrectiion of the just" (Luke 14:14), and also "behold I come quickly, and my reward is with me to give every man according as his work shall be." Rev. 22:12.

If the text does not mean that Jesus is preparing a home in heaven for all his people, what does it mean? I have not space in this article to give a complete answer, but I shall try to give a brief but true meaning as Jesus taught it, that is in perfect harmony with the scriptures. Lay aside all prejudice, look up the references, believe God, and you will see the truth.

The promise which I have quoted for my text, not made by our Lord to the world, but directly to his apostles after Judas Iscariot had left the room. Jesus had told them that they should sit on the thrones and judge the twelve tribes of Israel: that it was the Father's good pleasure to give them the kingdom; that he would not drink henceforth of the fruit of the vine until that day when he would drink it new with them in his Father's kingdom; then he said to them, "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom as my Father had appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel," Luke 22:28-30.

These apostles had forsaken all, and followed Jesus, believiing that his kingdom would immediately appear (Luke 19:11), and that he would give them places or thrones in that kingdom then while he was here with them. But now Jesus tells them that he must leave them and return unto the Father, and that where he is they can not come. John 13:33.

Their Lord was about to leave them in a cruel world, where they would be mocked, scourged and martyred, without any prospect of any present reward, as they had expected. No wonder they were offended and were sorrowful of heart. No wonder Jesus knew the necessity of comforting them by telling them why he must go to the Father before they could receive their reward, by saying, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you," etc. I will come again, and receive you unto myself, that where I am, there ye may be also.'

The Father's house to which Jesu refers is the kingdom of heaven and all the renewed earth. God calls his people his house whether in this world or in the world to come. See Numbers 12: 7. II. Sam. 7:11-14. I. Chron. 17: 14. Josh 3. 6. 7. I. Tim. 3:14. 15. and Heb. 3:1-6.

The Father's house will become the Son's house, kingdom by inheritance when he comes again, so Paul said to the Hebrews, "And Moses verily was faithful in all his (God's) house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house, whose house are we, if he hold fast the confidence and the rejoiciing of the hope firm unto the end." Heb. 3:5-6.

The mansions of the Father's house are places or positions of trust and honor, of power, authority and glory. These places of glory, which God ordained or decreed before these ages of time for his people Jesus called mansions. He said, "I go to prepare a place for you." He told them that it was expedient for them that he go to the Father. He meant it would expedite, hurry on the consummation of this kingdom. He said if he did not go the Comforter would not come; that it was necessary for the Holy Spirit to come and teach them all things. He said he was as a man going into a far country to receive for himself a kingdom and to return. Mark 13:34, Luke 19:12. The idea that Jesus conveyed to his apostles was that in his Father's house, which is the kingdom of heaven, that he had been promising them, are many places of honor, power and glory, which are mansions compared to places in the governments of this world, but these places of glory which God ordained or decreed before the world for his people, were not ready. The people constituting the twelve tribes of Israel, over whom the apostles are to be the chief officers under Christ, who are the bride, the Lamb's wife, —had to be called, tried, prepared and chosen from among the world, and it was necessary that Christ go to his Father, and there sit as an advocate with the Father to make intercession for his people, and to send the Comforter, which is the Spirit of truth, to teach them all things, in order to expedite or hasten the preparation of the required number of people. This Jesus is now sitting on his Father's throne in heaven with Him, whom Peter said the heavens must retain until "the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:21.. This "restitution of all things" is the work of Christ and his saints in his established kingdom, all of which he said must be fulfilled.

When all the material is ready, then Jesus will return to the earth in the same manner as he was seen to go into heaven (Acts 1:11), and will gather it together, and set it up into one holy temple of the Lord (Eph. 2:21), and commence his work of the restitution of all things. Isaiah says, "Behold, the Lord God will come with strong hand, and his arm shall rule for him, and his work before him." Isa. 40:10.

F. M. HOWELL,
Norbrup, Ohio.

"Enter Into Thy Closet"

It is Jesus speaking: Do you hear dear brother, dear sister? It is to you he is talking, you who when you took his name upon yourselves, promised to follow, to serve and to obey him. Keep your vows.

"Enter into thy closet." What then? "Shut to thy door." What next? "Pray." "Pray to thy Father, which is in secret." And what will be the result?

"And thy Father which seeth in secret, Himself; shall reward thee openly."

Have a place set apart to read the Holy Book, to meditate and to pray. Let it be to you a "chamber of peace," a veritable Bethel or "house of God," and "gate of heaven." Shut out the cares that overcharge. Let no hate nor evil thoughts enter that sacred place. "Let the whole earth be silent" when you commune with God.

Like Jacob you will find a blessing and a promise. Grief will be soothed and joy and hope will come to abide in 'ier place. Doubt and fear will vanish and strength will be given. Meek patience will become your guest: And your burdens will all roll off upon Jesus. "The heavy yoke" will be replaced by one that is "light and easy." And when you are thrown into the fiery furnace of affliction no smell of fire will be found on your garments.

And if others are troubled or worried or have given place to hate, send them into your chamber, with the admonition that no wrong feelings must go with them into the presence of God to sully that sacred room.

They can rest or read, or pray, but they must think no unlovely thoughts, must put by all impatience, petulance and irritation, whether caused by dear ones in the church or by those in the close relationship of home.

This was the idea carried into successful practice of a member of the W. C. T. U., her story being told most beautifully by a lady writer in the "Union Signal" several years ago.

Go into the quiet, restful, atmosphere of the room of prayer to decide questions of right and wrong. Pray there over the coldness and indifference of the church; confessing like Daniel the sins of yourself and people, that the Lord may bless us again as aforetime, causing us to "sit together in heavenly places in Chris Jesus," and may turn away his anger and his fury from his holy city Jerusalem, causing his face to shine upon his sanctuary that is desolate, that his kingdom may speedily come and his will be done on earth as it is done in heaven.

Sweet hour of prayer! Sweet
 hour of prayer!
That calls me from a world of
 care,
And bids me at my Father's
 throne
Make all my wan and wishes
 known.
In seasons of distress and grief
My soul has often found relief,
And oft escaped the tempter's
 snare,
By thy return, sweet hour of
 prayer.

"Evening and morning and at noon will I pray." In no other way can I hope that God will be with me and give me the desire of my heart—closer union and fellowship with Him for myself, and truth, righteousness and peace for the church.

"Enter into thy closet."

S. ROXANA WINCE,
Pierceton, Ind.

"Pinehurst" Pickings

The members of the Pinehurst Bible class are glad to see so much interest manifested in Bible study as indicated by the number of passages quoted in the last issue of the Leader in competition for the prize of $100 offered for any passage of scripture which plainly states that mankind has by nature an immortal never-dying soul. We will, with the editor's kind permission, briefly examine the Scriptures submitted, and if the prize has been fairly won it will be promtly paid.

The first quotation by "Subscriber," reads as follows: John 3-16: For God so loved the world that he gave his only begotten son that whosoever believeth in Him should not perish, but have everlasting life."

Doubtless "Subscriber" has overlooked the fact that there are two great classes of mankind mentioned in this passage. Those who believe on the only begotten son, and those who do not believe on the only begotten son. The first class are promised everlasting life at some future date; the second class, who do not believe, and which are by far the larger class of mankind, must "perish," which could not possibly happen if they were by nature immortal. Therefore, we must conclude, first, that as the larger class of mankind are doomed to perish because of unbelief, they cannot be imperishable or immortal; second, that as everlasting life is offered as a reward to be conferred at some future date upon condition of belief on the only begotten son, it cannot possibly be a present possession. We trust "Subscriber" may see these points They are very plain.

Mr. Wm. McKay quotes Isaiah 55-3: "Incline your ear and come unto me. Hear and your soul shall live." Mr. McKay, let us ask the Scriptures what will happen to the sinful souls who refuse this loving call to incline their ears and come unto Christ? "The soul that sinneth it shall die." Eze. 4-20. This passage, like the one submitted by "Subscriber," proves beyond question the complete mortality of man by nature, and the promise of immortality at some future date as a reward to those who prove themselves worthy by childlike belief and obedience. Mr. McKay al o submits James, 5-20: "Let him know that he who converteth the sinner from the error of his way shall save a soul from death." But Mr. McKay, in all kindness we ask, how about the countless millions of souls who are not saved by coversion? According to this Scripture they remain under sentence of death and therefore cannot possibly be immortal or deathless.

Mr. McKay further quotes Rev. 50-4 And I saw thrones and they sat upon them: and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and they lived and reigned with Christ a thousand years." This is one of the prophetic visions of John while on the isle of Patmos. It showed him the future reward of the blessed martyrs who so freely gave up their lives for the witness of Jesus and the word of God. It was a vision of Paradise restored and as it will be when Chirst shall return and reward these holy men with immortality or everlasting life, as he has promised. There is absolutely nothing in this passage nor in either of those submitted to prove true the time-honored fable of the immortality of the soul.

On the contrary, the first three are positive evidence of the mortal and dying condition of mankind.

But the fable has crept into the creeds of all christendom. It is the foundation stone upon which all orthodox churches rest. To save precious immortal souls from eternal torments in hell and fit them for the skies is the object of all so-called Christian churches. As previously stated, it is not a Bible doctrine. "The soul that sinneth it shall die," could not possibly happen if souls are immortal.

Speaking of Christ it reads: "The blessed and only potentate, the King of kings and Lord of Lords, who only hath immortality; 1 Tim. 6-16. This could not be true if all mankind possessed it.

Job knew nothing about it, for he asks, "Shall mortal man be more just than God?" Job 6-17.

"To them who by patient continnance in well-doing seek for glory and honor and immortality (God will render) eternal life." Rom. 2-7. This plainly teaches that immortality is not a present possession, but must be sought after by patient continuance in well doing, and that God will render it to worthy ones. This rendering wil take place at the coming of the Lord and the resurrection of the just. "For the Lord shall descend from Heaven with a shout and with the trump of God, and the dead in Christ shall rise first: "1 Thess. 6-16. "In a moment, in the twinkling of an eye, at the last trump the dead shall be raised incorruptible, and we shall be changed: for this corruptible must put on incorruption and this mortal must put on immortality;" 1 Cor. 15-51 to 54: If mankind is immortal by nature he could not put it on at the coming of Christ and the resurrection of the just.

If, then, it be not a Bible doctrine, let us try to trace its origin. In the second chapter of Gen. we read that God placed Adam and Eve in the garden of Eden and gave them liberty to eat of all of the fruit of the garden except one, and of this He said: "Thou shalt not eat of it, for in the day that thou eateth thereof thou shalt surely die;" eGn. 2-17. But the serpent said unto the woman, thou shalt not surely die, for God doth know that in the day ye eat thereof ye shall be as gods;" Gen. 3-4 and 5. Now, as gods are powerful and immortal, Adam and Eve, wishing to be likewise, believed the serpent and ate the fruit.

This fable of an immortal soul then originated with Satan or the serpent, and was the first lie ever uttered so far as we have any record; but it seems to have been forgotten here, and we search for it in vain along the corridors of time until we reach the day of the fiery heathen orator and author, Plato, who, in eloquent language, taught the serpents lie, "the immortality of the soul." Somewhat later the Roman Catholic priesthood, under Constantine, incorporated it into their creed, and as Protestant denominations branched off from the old mother church, they carried this fable with them. Adam and Eve, together with all their children, even to the present day, seem to enjoy the thought that they are immortal and that God himself is powerless to destroy them. But it seems to us that a statement made by Satan in direct contradiction to God and later taught by a heathen who worshipped gods, large and small, and which later became the corner stone in the creed of the Roman Catholic church, should be open to grave doubts.

How do you feel about it, "Subscriber?" and also Mr. McKay? Are you willing to stand up with Satan and say to mankind, "Thou shalt not surely die?"

"Pinehurst Bible Class."
S. H. THOMAS.
Proctor, Montana.

CORN SHEAVES

Gathered From Everywhere

"God save the King."—We have no real knowledge of "God Save the King" before the rebellion of '45, when it became the popular loyalist song, but the tunes of the same shape had existed before. One is to be found in a book "Ayres," dated 1619 by Dr. John Bull, and another as a minuet by Purcell. According to another theory, the tune of "God Save the King" used to be sung in James II's private chapel to a Latin hymn beginning 'O Deus Optime' and after the revolution of 1688 was preserved by members of the Stuart family till it was performed publicly about 1742, on the birthday of the princess of Wales. It is interesting to find that the word God save the king are in Coverdale's Bible of 1535, and seem to have been used there as a familiar phrase rather than a translation. "God save the king," according to Froude, was a watchword in the royal navy in 1545, the countersign being "Long reign over us."—Country Life.

We must take time to be alone with God. The closet and the shut door are indispensable. We must escape the din of the world to become accustomed to the accents of the still small voice. Like David, we must sit before the Lord. Happy are they who have an observatory in their hearthouse to which they can often retire beneath the great heart of eternity, turning their telescopes to the mighty constellations that burn beyond lifes fever and reaching regions where the breath of human applause or censure cannot follow.—B. F. Meyer.

Fretfulness

Fretfulness is one of the most common and grievous faults of ordinary life. "I dare no more fret," said Wesley, "than I dare curse and swear.' Nothing more surely and certainly destroys the peace of a family than the causeless, profitless habit of fretting, grumbling and fault finding so common in many families.

Look into the home of a fretful man or woman and mark the discomfort, the unhappiness, the positive misery, they often cause with in its sacred enclosures. Notice a fretful man in his business relations—how disagreeable he makes himself and others, and how much he detracts from his own power to act coolly and wisely. See such a man in church—what an amount of friction and trouble he causes, where all should work smoothly and quietly. Besides the rasping and discomfort such a person occasions, the example he sets is most pernicious. Children easily catch the maners of their elders, and many fretful people have no one to blame but themselves if they have worrisome, teasing and disagreeable children.

"Fret not thyself because of evil doers." Put away grumbling and complaining. Look on the bright side, make the best of everything. bridle your temper, rule your own spirit, and possess your soul in patience and peace.—Selected.

Did not Jesus Christ say, "No man hath ascended up to heaven?" He did (John iii 13). What right has the babel-tongued theology of this age to contradict the Christ? Did he not say "All that are in their graves shall hear his voice and come forth?" Who then will say they are not in their graves at all? Did not He say, "They shall be recompensed at the resurrection of the just?" Why, then say that saints are recompensed when they die? The New Testament never contradicts the Old.

Police Judge: With what instrument or article did your wife inflict these wounds on your face and head.

Michael Mooney: Wid a motty, yer anner.

Police Judge: A what?

Michael Mooney: A motty—Wan o these frames wid "God Bless our Home" in it.

IN MEMORY.

Of Elizabeth A. Updike, Who Died Aug. 13, 1906.

Rest, dear mother, rest,
God' ways are always best;
'Tis true we miss thee here,
But thou art at rest.

Sleep on, dear mother, sleep.
We are left to mourn and weep:
We would not call thee back
again.
For thou art free from toil and
pain.

Good bye, 'twill not be long.
Till we join the heavenly throng:
Our sorrows then will be over,
And we shall meet to part no
more.

A daughter.

Bentonville, Va. M. F. COOK

Report of Ninth Annual Conference of Church of God in Ohio.

Having thru God's mercy been permitted to attend the ninth annual conference of the Church of God in Ohio, and having been considered worthy by them to act as their secretary-treasurer, I shall attempt to report the doings of this conference.

The ninth annual conference was held on the fair grounds one mile north of Troy, O., the county seat of Miami county. This is a beautiful and ideal place for a conference. Everything necessary for our comfort was at our disposal. One building was used in which to hold our meetings. Our sleeping apartments were located in the art building and our meals were served in the dining hall.

Everything indicated that the good brethren in the vicinity had neither spared their brain, time or money in providing those things necessary for the comfort of man. We certainly owe them at least a debt of gratitude for their efforts.

The meeting place was a very comfortable building provided with a gasoline lighting system, rostrum for speakers and chairs for audience. The floor covering was sawdust.

Our sleeping apartments were provided with cots. The brothers occupied the first floor and the sisters the second floor.

The dining hall seemed to contain all equipment necessary to prepare those good things that the brethren so freely provided. A cook was hired to do the cooking and the sisters and younger brethren waited table. My, how we enjoy the good things that can only be had in their freshness in the country. One and all, old and young (if not in words in actions) expressed themselves delighted with the menu.

You may think from the above that our minds were entirely taken up with temporal enjoyment, but by no means was this the case. Like the wine made by our Saviour was held till last. I have held the truly good things of this conference till last that they may be uppermost in your minds after reading this.

The meetings were a feast of good things from the very first to the very last. Regrets that the time was drawing to a close were heard on every hand. Everyone said "This is the very best conference yet."

The keynote was sounded Wednesday evening when Brother Adams told us a Christian's duty was work. We all enjoyed his discourse very much. Wednesday evening we were also entertained by a few verses composed and delivered by our young sister Florence Westfall. We trust that these will appear in the Restitution that all may enjoy them.

Thursday after opening service, we were well instructed in Bible school by Brother R. G. Huggins, subject, "Two Federal Heads," after which we enjoyed discourses by Brother Adams and Sister Neill. In the afternoon a Bible school conducted by Brother W. S. Robison gave us new food for thought.

Brother Adams certainly has been a student of the Prophets and Apostles. While his subjects were not new, yet many new things bearing on the subject were brought out. Brother Adams has been proclaiming the good news (I believe he said) more than twenty five years. We did not grow tired of hearing him. The greatest interest was manifested from first to last. He not only knows his subjects but knows how to present them.

A business meeting was held on Thursday afternoon at which time evangelistic report was read and accepted. A committee was appointed at this meeting to solicit subscriptions from members present to carry on evangelistic work the coming year. About $30000 was raised among those present.

Friday, Saturday and Sunday were a continuation of the good things of which Thursday was a sample.

Brother D. C. Robison conducted a Bible school Friday, subject, "Growth." His subject was entertaining and very instructive. Brother Robison's experience as a teacher for many years enables him to present his subject in a clear and forcible manner. His subject Sunday morning, "The Priesthood," was well worth the entire cost of the trip. Those not there certainly missed a treat as this was strong meat indeed.

Brother C. A. Goss' Bible school on Saturday was well handled. It commanded the best of attention and was especially instructive to the younger brethren.

Every meeting was well attended and the best of interest manifested. The members present showed an unusual appetite for strong spiritual food.

Sunday morning many experienced the joy of seeing Pear Boice of Argos, Indiana, buried with Christ by baptism. May the Creator be her support in time of trouble that comes to all.

Saturday afternoon at business meeting secretary-treasurer's report was read and accepted. At this meeting the conference committee advised the adoption of a resolution to assess each member of the Church of God in Ohio for the purpose of meeting the Conference expenses. Each brother to be assessed $1.00, each sister 50c yearly. This resolution was adopted. While this resolution is only binding on those adopting it, we earnestly appeal to all the brethren to respond.

The following officers were elected: President, W. S. Tomlinson; vice president, D. Beck; secretary-treasurer, W. C. Heacock; conference committee, C. A. Goss, H. Juergensen, P. L. Norton.

Question of evangelist and place of next meeting was left with the conference committee for decision.

Sunday evening we were again favored with a discourse by Brother Huggins, and after the customary song at this time we were led in prayer by Brother Adams. This ended the most enjoyable program of the ninth annual conference of the Church of God in Ohio.

W. C. HEACOCK, Sec.

Verbal Inspiration.

Apart from textual criticism let us see to what extent God inspired the utterances of Bible writers. Moses wrote the law; and God says: "I have written unto him (Israel) the great things of my law." Hos. 8:12. Moses was not a man of merely natural functions. God's spirit was put within him (Num. 11:17, 29). Moses wrote God's commands; his writings therefore were necessarily a spirit regulated or "God-inspired" performance. The plan of the Temple was given by the spirit "the Lord made me understand in writing by his hand upon me * * * the works of this pattern." 1 Chron. 28: 11, 12, 19. How could God cause a man to "understand in writing" if he had no interest or supervision over the words of the writing? If words are the signs of ideas, how can the Bible be inspired in thought, idea, and conception. If wrong words are used would not wrong thoughts be expressed, false ideas signified, and erroneous conceptions received? Any degree of inspiration short of the verbal leaves us without any words of authority from God. Our Lord's language when speaking of David's writings is, "David himself said in the Holy Spirit." Mark 12:36. He does not say David "thought", but he "said." Says David: "The spirit of the Lord spake by me and his word was in my tongue." 2 Sam 23:2. He does not say, "The Spirit gave me a thought, idea, or conception," but the spirit "spake." Words were uttered. To Jeremiah God says: "I have put my words in thy mouth." 1:9. In a prophecy of Christ God's promise is, I will put my words in his mouth, and he shall speak unto them all I shall command him. Deut 18:18. Moses pleaded his lack of eloquence when God commissioned him to deliver Israel from bondage; to him God promised, "I will be with thy mouth and teach thee what thou shalt speak." Ex. 4:10-12. On another occasion he fulfilled this promise in this verbal way: "Write thou these words." Ex. 34:27. The Lord's promise to this man, the reader will please notice, is not, "I will be with thy head, and give you thoughts, ideas, and conceptions;" but with his mouth—with his words. In the same way the spirit inspired the words of the apostles. Matt. 10:19, 20; Mark 13:11; Luke 12:11-12. Without any meditation on their part, without a thought, idea, or conception on their part, the spirit inspired them in the very hour of their need, and gave them appropriate words to use. Luke 21: 14, 15; Acts 2: 1, 4, 7, 11. The inspiration of the Holy Spirit was independent of the thoughts, ideas, conceptions and wills of the writers. 2 Pet. 1:21. As they wrote the scriptures by God given wisdom (2 Pet. 3:15,16), they did not understand their own writings, except as the searched diligently into their meaning. 1 Pet. 1:11, 12. Balaam's dumb ass had no thoughts, ideas, or conceptions to inspire, but "the Lord opened the mouth of the ass." Num. 22: 28, 30. Caiphas uttered words not of himself. Jno. 11:49-52. Here is a case of inspiration independent of thought—"Now this he said not of himself." "Prophecy came not in old time by the." Peter says. Baalam was compelled to speak against his will. He said, "Lo, I am come unto thee: have I now any power at all to say any thing? The word that God putteth in my mouth, that shall I speak. He did his utmost to curse the Israelites, but as often as he tried it he blessed them. Num. 22:38; 23:26. Here is inspiration of words independent of, and in conflict with, the prophet's will. We may go farther and say that independent of any living agency God sometimes has revealed his word to us. With his own hand he wrote the words of his law upon the tables of stone, in the top of smoke-wreathed and fire-crowned Sinai. Ex. 24: 12; 31: 18. The writing was the writing of God, graven upon the tables (Ex. 32: 16) plainly, that is, legibly and deeply cut (baar). Deut. 27:8, and inspired in every jot and tittle. Matt. 5:18.* He caused a hand to write upon the festal hall the words, "Mene, Mene, Tekel, Upharsin," to the consternation of Belshazzar and a thousand of his lords. At the baptism of Jesus he said to the multitude, "This is my beloved son" Matt. 3:17. Do not let the idea of God speaking words shock you, my reader. Men themselves speak words. When did they learn to talk, and from whom? Some people assume that language is natural to man, because he has organs of pronunciation: but one might as reasonably argue that Greek is natural to man because he has the power of pronouncing that language. Who ever spoke a language he did not first learn from another? We have our vernacular—the language our mother taught us. Adam had no mother, so he could have had no mother tongue. God must have taught him to speak viva voce: for language is only the imitation of distinct and intelligible sounds. The first human speaker must have heard God himself speak. The Bible is composed of words. Words express thoughts. It is not possible to express thoughts apart from words, or even to entertain them. If the Bible is not verbally inspired, it is not inspired at all: it is only a human composition. But 2 Tim. 3:16 says "all scriptures" are God-breathed. Whether they were written or spoken by Balaam, the false prophet, contrary to his will, or by his ass, which was dumb, or by Paul the educated and cultured apostle, or by Christ "the holy one," God's word has come to us by inspiration of God, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth" (1 Cor. 2:13; Jno. 3:34; 5:47; 6:63; 12:48; 15: 7); and we must accept it in every jot and tittle as being "not the word of man, but as it is in truth, the word of God." 1 Thes. p. 2: 13.

The Bible:—Its principles and texts, by the Editor.

The Inspiration of the Bible.

2 Tim. 3:16.

The higher critics have advocated various theories of inspiration. Some of them say, The thoughts only of the penmen were inspired; others say, Inspiration was only partial; There were different degrees of aspiration; The writers were inspired in the supervision of the work they did; and in directing their work, etc. etc. Sometimes they talk about dynamic inspiration, but this expression is very vague and misty. Others say that the concept is inspired. None of the gentlemen attempt to tell us what the concept is: indeed we doubt if any of the critics know. They have to admit inspiration of some kind, and to some extent, or believe God's word in every chapter: therefore they reservedly assent to the fact of inspiration in words, and then proceed to render unto gatory that admission of limiting the action of inspiration to the thoughts, conceptions, and supervision of the writers. However divergent their views on the degree of inspiration, they all to a man disbelieve in verbal inspiration. The one thing and the only thing they are emphatic about and are agreed and united upon is that the Bible is not verbally inspired.

When the revised version rendered 2 Tim. 3:16, Every scripture inspired of God is also profitable, the higher critics rejoiced greatly, because they thought they had gotten rid of one text which taught verbal inspiration. The verb "is" does not occur in the Greek text, so these men pleaded on the basis of scholarship that our rendering of the text is faulty because it reads, "All scripture (is) given by inspiration of God," etc. But the absence of the verb is only an idiomatic omission, which required to be supplied in translating into English. All translations supply it somewhere in the text. Hoping to make a point in favor of partial inspiration the higher critic inserts the verb "is" after God, making the text read, "All scripture given by inspiration of God (is) profitable, etc. But hold on, ye self-styled great scholars of the world: Kai, "and," is in the Greek text, and your translation of the passage throws it out, to make room for the omitted verb, in a false position! Truly great men are not always wise. Job. 32:9.

As to the translation of the verse by the revised version, "Every scripture inspired of God is also profitable," we condemn it for the following reasons:

1. It is tautological.

2. It violates the laws of Greek syntax. We challenge the production of a single instance in the whole compass of the Greek language where such a violent divulsion of two adjectives connected and standing as they are in 2 Tim. 3:16 can be found and justified.

3. Surely the Greek fathers knew their own language better than our modern higher critics. Clement says, "The apostle calls the scripture inspired of God." Origen says, "Every scripture is theopneustic, and is profitable." Gregory (of Nyssa) says, "Every scripture is, by the apostle, said to be inspired of God." We could quote similar words from Theodoret, Basil, Cyril, etc.

4. In 1 Tim. 4:4, the apostle says, "Every creature of God is good and nothing to be refused;" while in Heb. 4:13 he says, "All things are naked and opened (exposed) to the eyes of him with whom we have to do." Here are two passages that are positively identical in form and construction as 2 Tim. 3:16. But the revisers left them unchanged; why? Because if they had changed them as they did 2 Tim. 3:16 they would have made absolute nonsense of them and fools of themselves.

5. The revised versions rendering of 2 Tim. 3:16 has been condemned by many of the best scholars on earth. Bishops Wordsworth and Moberly, Archbishop Trench and others of the revision committee disclaimed all responsibility for the translation. Dean Burgon and Dr. Shrivener both pronounce it a blunder; the first, "the most astonishing as well as calamitous literary blunder of the age;" the second, "A blunder such as makes itself hopelessly condemned." It was condemned by Dr. Tregelles, the only man ever pensioned by the English government for scholarship.

In 2 Tim. 3:15 Paul is speaking of scriptures which Timothy had known from a child, and these he calls "holy" or "sacred" writings. The word graphe, scripture, means writing. He says these scriptures or writings are holy because they were given by inspiration of God. Writing is composed of words. How can any writing be inspired unless the words of which the writing is composed is inspired. Translate 2 Tim. 3:16 as you please, and what else can you make of it but a positive claim of verbal inspiration?

The Bible:—Its principles and texts by the Editor.

The Art of Reading.—A few years ago a man wrote a book to prove that reading is a lost art. And for great numbers of people it is. How about yourself? Are you getting anything worth while out of books these days? If not, you're a big loser. You are deliberately sacrificing not only one of the best educational opportunities, but one of the finest joys of life.

The true art of reading is, briefly, to read regularly and to read intelligently.

Dont waste much time on books not approved by the years. Emerson thought it a good general rule to read nothing that was not at least ten years old. You will be surprised to find that most of the books you care for are much older than that.

Read fiction if you want to, but let it be standard fiction, the work of the great authors. Historical fiction is especially worth while because you not only get the art of the author, but the facts and the atmosphere of great events or epochs. And if you are reading historical fiction get the habit of turning to the encyclopedia for further facts about the characters, also look up the author. It is pleasant to know something of his life and work.

Don't forget biographies, books of popular science and poetry. If you find them hard reading, don't overdo it, but take an occasional dip into them. If reading is hard work it is n't doing you much good.

"What shall I read?" Oh, it's an endless question. Ask some old book lover, some teacher or public librarian. They'll tell you lots you can't afford to miss.

But read, friend, read! The poorer your life, the richer should be your mind. Step into another world each evning. Walk with new companions. Breathe the air of fresh scenes and experiences.

Read regularly and intelligently and you will wake up some morning to find yourself possessed of a liberal education, a broad mind and a thousand enchanting memories.

There is a pretty little sermon in the Persian saying: "In all quarrels leave open the door of reconciliation." We must never forget it.

PROPHESIES RETURN OF CHRIST IN 1912

Disciple of Dowie Files Document With County Recorder Making Declaration

TO REUNITE LOST TRIBES

Burnette Says Savior Will Remain 434 Years—to Build Cities After Model of Zion

The reuniting of the lost tribes of Israel and the second advent of Christ will occur some time in November of 1912, according to a declaration filed in the office of the county recorder of Cook county, Illinois, recently.

This remarkable document, which fixes the month of the second coming of the Savior was drawn up and filed by Harry L. Burnette and John Taylor, disciples of the late John Alexander Dowie, and asks that all the followers of Zion rally to the support of the "King" when he shall come.

"Before the year of 1912 shall close, Jesus, the Christ, the Son of God, will come forth from the eternal throne once again to teach and preach the gospel of salvation and to heal the sick," reads the document.

"The Christ will be revealed in Zion City, built by God's Elijah as a preparation of the way, unto all who await his coming."

According to Mr. Burnette, who is the author of the prophecy, the Christ will remain on earth 434 years. This time will be consumed in reuniting the tribes of Israel and in building cities throughout the earth after the model of Dowie's Zion City. The rebuilding of Jerusalem will be the last work of the Christ upon earth.

The above is copied from the Daily Record Herald of Chicago. As the time draws near for the Lord to come also.

Prophets and false Christs will arise. A strange document the above to enter on the public records. It is certain the true Christ will not appear at the time fixed by the Dowieites, but a false Christ may come at that time. A false Christ may also come in 1914 from among the Russelite people.

These are signs showing the near coming of the true Christ. Have you laid up deposits in the Bank of Heaven for Him to bring you when he comes? Arouse the Church; preach the glad tidings to sinners.

Chicago, Ill.

W. H. WILSON

SPIRITUALISM

Its Illegitimate Birth, Its Deceptive Life and Its Well Deserved Death

1. Commercially speaking, spiritualism is a business of trafficing in spirits, at the expense of sorrowing people who, under a delusion, pay out their hard earnings in the hope of being put in communication with their deceased loved ones.

2. The spirits are supposed to be the ghosts of dead men, women and children.

3. If the "communications" were real, sensible and intellectually and morally beneficial, spiritualism would be a blessing; but on the contrary, it is an art, the practice of which is a cruelty and a crime.

4. If there are ghosts or disembodied spirits of the dead existing in a conscious, intelligent state, there is no good reason to be urged against the possibility, yea, the probability, of their communication with anxious, sorrowing friends; but if there are no ghosts, spiritualism is a sham and a deception practiced in all cases upon the deluded, and in some cases by the deluded.

5. True science condemns spiritualism because it finds facts opposed to the existence of disembodied ghosts or spirit entities; while it has been able to explain the phenomenon in accordance with mental science.

6. The scientific aspect of the question has been dealt with by men whose knowledge in the realms of science we do not pretend to approach.

7. The only infallible authority in the case is the Bible, and it is to this source we must apply tonight for the proofs that spiritualism is of illegitimate birth, deceptive life, and will soon suffer a death fro mwhich it will never arise. (Isa. 8:19, 20.)

8. Spiritualism was conceived in the subtlety of the serpent's mind and born in the first falsehood that was ever uttered; which is found in Gen. 3: 1-4.

Higher Criticism must not try to relegate this to the realms of fiction because of its age; for Paul refers to it as a fact in 2 Cor. 11: 3; and Jesus in John 8:43, 44.

10. This falsehood of the subtle serpent was a direct contradiction of a truth which God had spoken, recorded in Gen. 2: 1,6 17. If the death of this law came upon man and ended his life there are no ghosts or disembodied spirits for spiritualism to traffic in, and spiritualism is living a deceptive life, and is worthy of a speedy death.

11. That death is a cessation of life, or as Webster says, "The total cessation of all the vital functions," then there are no surviving entities for spiritualism to call back from other worlds for a consideration in cash, and that death is a total cessation of life till the resurrection is shown by the following scriptures: Gen. 3 17-19; Gen. 3: 22-24; Job. 14:21, 2, 14. 15; Job 19: 25, 27; Psa. 146; 3, 4; Eccl. 9: 4, 6; Eccl. 3: 18-21; Eccl. 12:7; John 11:11-13, 24, 25; John 11:34-44; 1 Cor. 15:12-23.

12. Man became a conscious creature by the impartation of life; that he becomes unconscious be death science proves; and the fact that normal dose of chloroform will render one unconscious is proof that an overdose will do more—render him unconscious and deprive him of life.

Let the spiritualist open up communication with the unconscious man that lies upon the surgeon's table, and repeat to his wife what he says, then when he awakes from his comatose condition let her ask him if he said it, and the farce will be exposed. Surely if they can communicate with a ghost that has forsaken a dead body, they can do so with one not quite dead.

13. The death of spiritualism and all other deceptive isms will be when the Lord comes to remove the veil from the faces of all people. Then "they shall all know the Lord, from the least of them to the greatest." Then shall the words of the prophet Jeremiah be fulfilled.—Cap. 16:19.

THE TRUE VINE

How many times when we are asked to select a chapter to be read, turn to this abiding chapter and find something new each time in the dear old story. There is something so comforting in the thought of the oneness of the vine and the branch. If we are truly faithful we will always be inseparable from the Vine and that strong, life-giving current that flows from the root of the vine will gush through the branches and the fruit will be luscious. It is the same with the life hid in Christ Jesus. We forget ourselves in trying to do as Jesus would do in the same circumstances. We are simply abiding in him.

Manager's Column

The average newspaper or magazine of today derives most of its revenue from advertising placed in its columns, the money received from subscriptions being but a small part of its receipts. Good advertising space is valuable and is always in demand. This leads to the question, What is GOOD advertising space? The value of advertising space is determined largely by the number of prospective buyers it may reach. If it is in a newspaper which has a large number of prospective buyers, its value is largely increased over that of the paper with small circulation, just as a store in a large town has more chances to do business than the store in a small town, because it reaches more people. The first question an advertiser always asks is, What is your circulation?

The Restitution, unlike most papers derives all of its revenue from the payments of subscriptions. Should these fall off for any reason, principally because subscribers do not always pay renewals promptly or forget to renew at all, our revenue suffers a loss which must be made up some way. There is not a reason in the world why The Restitution should not be self supporting in every sense of the word, without having to ask help of any one, and with a surplus to draw from when we want to make improvements. Other church publications do not have to run along so close to the edge of their income that there is always a chance that they may fall off into the chasm of need, least of all should a Church of God publication. Let us apply a little reasoning. We have some space which we may use for advertising space of the right sort without cutting down our amount of reading matter. But to make this valuable we have got to have the circulation. This is where you come in. There is scarcely a subscriber to The Restitution who could not go out and secure two or three new subscribers if he made up his mind to do so. Now if you will make up your mind and get out and hustle we can all pull together and increase our circulation to the point where we can dispose of our advertising space and secure an income that will be permanent. You have the time and you see dozens of people each day whom you can interest if you are interested yourself, because The Restitution is for all classes of people and not for ourselves alone. On this page is a special offer which you can take advantage of. A certain advertiser has agreed to take a goodly amount of space if we can secure 500 new subscribers. Let's get the 500. Its easy if we all help and well, we have just got to get them.

The Manager.

A TRACT IN GERMAN

The article on "Salvation, What is it?" which appeared in our issue September 15, has been translated into German and printed in tract form, the size to send in an ordinary envelope. The cost is 2 cents each, 5 copies for 65 cents, or 90 copies for one dollar. It is printed in full in English so that those who do not read German can see exactly what they are handling to a German friend. Send all orders to B. Juergensen, Barberton, Ohio.

Fate and Fortune

It often amuses me to hear men impute all their misfortunes to fate, luck or destiny, whilst their successes or good fortune they ascribe to their own sagacity, cleverness or penetration. It never occurs to such minds that light and darkness are one and the same, emanating from and being part of the same nature.—Coleridge.

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ROBT. G. HUGGINS, Editor.

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True Principle of Interpretation Impartially Applied.

It is a principle very generally adopted by a certain class of interpreters, that if a word or phrase be not used in Scripture, the idea or thing of which it is the representative, forms no part of divine revelation. Thus, they contend, that because the terms and phrases "Trinity," "Triune God," "Eternal Son," "Infant Baptism," "Infant Regeneration," "Elect Infants," etc., are nowhere used in the writings of the prophets and apostles, the things implied by them are untaught by the Spirit of God.

Elect, regeneration, baptism, Son, God, and eternal occur in numerous places; this is admitted but Triune and Trinity are never used in conjunction with the word God, nor indeed are they to be found separate or conjoined with any other words in the Holy Oracles; therefore, say they, the spirit of God does not teach the dogmas conveyed in these phrases, and which are so strenuously contended for by the great and good men of the several Christian sects, as a part of that orthodoxy or system of right opinions, without which a man cannot be saved.

This class of interpreters consists of few persons; yet, though infinitely outnumbered by those that differ from them, they claim that they alone are right, and that their principle of interpretation is faultless. This is certainly high ground, yet it is consistent. Did we not believe in it, we would certainly not object to the correctness of the principle, because of the paucity of its adherents.

We differ from them, however, not because the principle is unsound, but because of their partial application of it. If the principle be a good one, then it is good to apply it in all cases. But judging from their practice, they consider the universal application of the principle as impolitic. It is deemed inexpedient because, as it would seem, the application of it to some of their own theories would prove them fallacious. But honesty is the best policy, and it is expedient to apply a good principle of interpretation to the resolution of all words and phrases wherever they may occur in God's book, although such an application uproots every theory implanted in our minds by the sectarian guardians and tutors of our early years.

It is true, we are but few who dissent from the partial disingenuous and timid policy of these interpreters; but, few though we may be, let them not consider that our position is untenable on that account; let them not look upon their own things, but upon the things of others; for if we be few as compared with them, they should remember that our relative minority is not so great as theirs, when regarded in reference to the multitude of their opponents—for

"Numbers are no mark that you
will right be found;
A few were saved in the ark, for
many millions drowned."

The law and the testimony and not numbers and the authority of names reputed great and good, are the marks by which alone it can be determined under the ascendency of the Man of Sin, whether the light of truth illuminate our understandings, or they be darkened by the thick clouds which are suspended portentously over the Great City, by the wine of whose spiritual abominations the inhabitants of the earth have become inebriated.

The Great, Wise and Good.

If we ought not to be contemned by these interpreters because we are few, neither ought they to treat us contumeliously because we dissent from the theories of persons whom they may regard as wise, great and good. A man may be wise; and of understanding in the wisdom of the princes or chief men of this and past ages of the world, but this is wisdom and understanding which is under sentence of destruction and annihilation, for it is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." It is also written, "He taketh the wise in their own craftiness;" and again, "The Lord knoweth the thoughts of the wise, that they are vain." And again, "Great men are not always wise," and good as they may be, they are nevertheless fallible; for even an apostle saith, "In many things we all offend." It behooves us, therefore, not to glory in man," for to those who are in Christ, and who talk not after the flesh, but after the spirit, it is written, "all are yours; whether Paul, Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's, and Christ is God's" (1 Cor. iii. 21).

From these premises, we confess we can discover no reason why we should receive more readily the interpretations of the great and good of this generation, than those of the same class in the apostolic age. They are equally frail, equally liable to err, and the multitude which confers upon its leaders the attributes of wisdom, greatness, and goodness is as little competent to judge of true wisdom, greatness, and virtue, as were the blind of former ages, who were led by the wise and prudent just as they happened to be led. The popular voice proclaims them great, wise and good, who minister most successfully to their prejudices and passions, which are in harmony with that strong delusion which God has sent upon them that they should believe a lie; because they received not the love of the truth, that they might be saved (2 Thess. ii. 11).

The Voice of the People.

Some great men think that the voice of the people is the voice of God; then of course it is the voice of God which declares them wise, good and great. This is doubtless very flattering to their vanity, but we cannot admit such an assumption. The voice of the people declared Herod's voice to be the voice of God; but the angel of the Lord smote him. Herod accepted the flattery, but he soon became convinced that God spoke not through the inconstant multitude. No, the voice of the people is the enunciation of that fell delusion which beclouds their minds and which as a covering is cast over them, and will continue to obscure and pervert their vision until the Lord of Hosts shall come and take it away, as it is written: "He will destroy in this mountain (Zion) the face of the covering cast over all people, and the veil that is spread over all nations."

Were we sceptical, we would by no means object to the principle of interpretation in question, because it was at variance with the decisions of the great, wise and good of the popular party, nor would we condemn the few interpreters who maintain it on that account. We remember that great men are not always wise, and that though few, they may be right. Now all that we ask is, that they will treat us with equal candour. We admit their principle and contend for its application in all cases.

DAMNATION.

No word in the Scripture has been more misapplied than this. It occurs eleven times in King James's version of the New Testament, and in every instance the word should be rendered judgment as follows:

Matt. 23:14.—More abundant, (i. e., heavier) judgment and the same in Mark 12:40 and Luke 20:47.

Matt. 23:33.—How can ye escape the judgment of Gehenna?

Mark 3:29.—Aionion judgment.

Rom. 3:8.—Whose judgment is just.

Rom. 13:2.—Will receive to themselves judgment.

1 Cor. 11:29.—Eats and drinks judgment to himself.

1 Tim. 5:12.—Having judgment.

2 Pet. 2:3.—Whose judgment of old lingers not.

It is evident that Jesus and his apostles always used the word 'judgment' in these passages in the sense of condemnation, because the word damned is used three times in the same version instead of condemned. Thus Mark 16:16. He not having believed shall be condemned. Rom. 14:23, but he discerning a difference, if he should eat, hath been condemned. 2 Thes. 2:12. So that all those may be judged (condemned) who believed not the truth. If, therefore, you will read condemnation when the word damnation occurs, and condemned when damned occurs, you will get at the right meaning.

The reason why the word condemnation gives the correct meaning of the word judgment in these passages is that they refer to the judgment which condemns the subject of it to the second death. Rev. 2:11. It is called the judgment of Gehenna, Matt. 23:33. Gehenna is a compound Greek word meaning land of Hinnom. This is a valley situated south and east of the city of Jerusalem (Joshua 11-8); a place set apart by the idolatrous Israelites for passing their living children through the fire to Molech, 2 Chron. 28:3 and 33:6, and therefore fittingly set apart by Jehovah for the cremation of the dead carcases of his disobedient children, both of the house of Moses and the house of Christ, Heb. 3:2-6, to whom burial will be refused; they have no part in the second resurrection, and therefore there is no need for their carcases to repose in holy ground.

Their utter destruction will no doubt act as a strong deterent to wrong doing during the millennial reign of Jesus and his saints, for Isaiah writes of the valley and its use, being one of the sights shown to all flesh who come to bow themselves before me, saith Jehovah at Jerusalem. And they shall go forth and look upon the carcases of the men who have transgressed against me; for their worm dieth not, and their fire is not quenched, and they are an abhorrence to all flesh. Isaiah 66:23-24. This is what Jesus refers to in Mark 9:43-48. Thus the fate of Herod (Acts 12:23) to be eaten of worms, and afterwards their dishonored and accursed dead carcases burnt by fire, will be a righteous condemnation for all those who, like Herod, give not God the glory by yielding obedience to his will, but glorify themselves by doing their own, and thus thwarting His will concerning them.

PRAY WITHOUT CEASING.

1 Thess. 5:17.

Some people insist that the above sentence from Paul's writings can have but one meaning, and that is, that we should be praying at all times, i. e. every moment of time while awake, without intermission. This view is extremely absurd, as it would be simply impossible for any individual to continually pray without intermission. If any of our readers doubt this, let them try it and they will be convinced of the truthfulness of our assertion before a month has elapsed. But some people may ask, "Did Paul request his brethren to do a thing which was impossible for any human being to do? No, we think not. Then, did Paul not mean what he wrote in this particular? Yes, we think he did. But is there no other sense in which words under consideration can be understood? Yes, they can be understood literally and in a natural sense without going to any extreme. For example:—Paul says in Acts 20:31, "That by the space of three years I ceased not to warn every one night and day with tears." No one in his senses will claim that this passage proves that Paul did without sleep for the space of three years, simply because it states that for the space of three years he ceased not to warn every one night and day. But if we were compelled to abide by the strictest literal sense of the language we would have to understand that Paul was without sleep for three years, for he never ceased night or day to warn the people for that space of time. This passage is even more emphatic on the point of ceasing than the words, pray without ceasing, for it is more definite in that it particularizes both night and day. It is not likely that Paul abstained from sleep for the space of three years, for if he had it would have been nothing short of a miracle, and such a great miracle as this would have no doubt been recorded in the Scriptures. So I think we may safely take it for granted that Paul had a certain amount of sleep during these three years, although, he no doubt was many a time without it for 24 hours or more. (Acts 20:7, 11).

Then, under the circumstances, we must conclude that Paul's language in Acts 20:31, should be understood in a secondary sense, viz: that he, for the space of three years, as the occasion presented itself, either night or day, never ceased to warn those with whom he came in contact. And so we understand Paul's injunction to his brethren to "pray without ceasing." We believe Paul simply meant that they should never cease to ask God as often as circumstances made it necessary, for any favor that was necessary to their own well-being or of others in this life or in the life to come.

A medical practitioner will call on a sick person for the first time, and will prescribe a certain medicine with instructions to take it at stated times, then leaves his patient, and perhaps after calling a few times he finds the patient considerably improved in health and will tell him so, but nevertheless he will likely say, as has often been said, "do not stop or cease taking the medicine I left you." The physician means by this that he wishes the medicine to be taken by the patient continually at the usual hours until he is told by the doctor to discontinue it. The doctor does not mean by his language that his patient is to continue pouring the medicine down his throat day and night without intermission. And so we think that Paul should be understood when he says "Pray without ceasing." See also Eph. 1:16; Acts 5:42; 6:13; 12:5; Rom. 1:9; 1 Thes. 2:13. Our Lord said, "Thou gavest me no kiss, but this woman since the time I came in hath not ceased to kiss my feet." (Luke 7:45). Now we learn by the preceding and succeeding verses that this woman, after Jesus entered Simon's house, besides kissing the feet of Jesus, washed them with tears, and wiped them with the hair of her head, and also anointed his feet with ointment; therefore, we conclude that when Jesus says, this woman * * * hath not ceased to kiss my feet, etc., he must be understood as meaning that she had frequently, during the whole time after he entered Simon's house up to the time he drew their attention to the fact kissed his feet—that is, she kept on doing this at intervals without ceasing up to the time Jesus spoke of it. That she did not do this incessantly is shown from the fact that she must have taken time to wash and wipe Jesus' feet, as well as to anoint them with ointment. Therefore to pray without ceasing does not necessarily mean to pray incessantly—without intermission. But it simply means that we are not to give up the privilege of asking God for those favors that are necessary to our welfare in this life and in the life to come—eternal life. We are to seek first the kingdom of God and his righteousness. In doing this we must not cease to pray "Thy kingdom come, thy will be done in earth, as it is in heaven." And, if like the first disciples you know not how you shall procure your food from day to day or from meal to meal, it is necessary for you to pray God to give us this day our daily bread. And we should not cease to pray God to forgive our debts as we forgive our debtors. And lead us not into trial but deliver us from evil. And let us keep in mind that if we forgive not men their trespasses neither will your father forgive your trespasses. Let us not overlook these words of Christ. And let us bear in mind "That except our righteousness shall exceed the righteousness of the Scribes and Pharisees we shall in no case enter into the kingdom of heaven." Matt. 5:20. If we are not perfect in ourselves, we must be so in Christ Jesus. "Christ is the end of the law for righteousness to every one that believeth (him)." Rom. 10:5. Our faith in Christ is counted for righteousness. Rom. 3:22, 28; 4:5; 9:30; Phil. 3:9. Christ is our passover. 1 Cor. 5:7. He is our righteousness. Jer. 23:6; 1 Cor. 1:26-31.

IF YOU'VE ANYTHING GOOD TO SAY.

If you've anything good to say of
a man,
Don't wait till he's laid to rest,
For the eulogy spoken when
hearts are broken,
Is an empty thing at best.
Ah! the blighted flower now
drooping lonely,
Would enliven the mountain
side,
If the sun's glad ray had but
shone today,
And the pretty bud espied.

If you've any alms to give to the
poor,
Don't wait till you hear the cry,
Of wan distress in this wilderness
Lest the one forsaken die.
Oh, hearken to poverty's sad lament!
Be swift her wants to allay;
Don't spurn God's poor, from the
favored door,
As you hope for mercy one day.

Don't wait for another to bear
the burden
Of sorrow's irksome load;
Let your hand extend to a stricken friend
As he totters adown life's road.
And if you've anything good to
say of a man
Don't wait till he's laid at rest;
For the eulogy spoken when
hearts are broken,
Is an empty thing at best.

Monkland, Ore. E. W. Knapp.

ALCOHOL.

A simpel word, yet freighted
deep with woe;
Learn but the meaning, seek no
more to know;
Cast not upon your life the cruel
blight
Of a dread evil, fearful in its
might;
Heed well the warning words of
sage and seer;
O friend he hold you fast when
once he grips;
Let not this liquid demon pass
your lips.

—William Lynch

THE TRUTH IN MONTANA No. 3.

We Give It Up

Dear Mr. Pinehurst: Yours of the 7th inst noted. I supposed when you made your offer of $100 to anyone who could find a passage in the Bible promising everlasting life, immortality, etc., that you had a Bible, but had not read it; that you had some easy money and would gladly give it in so good cause and for the information required, but it seems you only wanted a chance to expound your religious and anti-Bible beliefs.

I am not going to say how the Bible should be read, who wrote it, or what meaning should be taken from the statements therein. I know it is good and just, and the promises and teaching make us a better and more lovable people, so you will have to excuse me if I quit you on the spot. So far as looking for the $100, I am sorry, for I needed the money, and had made my plans just how to spend it. I was going to give $50 to our dear editor—he is a good fellow and boosts the whole country; his paper could be justly called the "Community Leader," for he has a good word for every little town and hamlet in the community. With the balance I was going to buy, oh—lots of things.

Good-bye! Yours, a wiser but sadder subscriber.

We're After It

Dear Mr. Pinehurst: Please take your Bible and read the following verses: Matthew 10-28; 1 Kiings 17-21 and 22; 116 Psalms 8.

H. T. Spoolstraw, Proctor.

Pinehurst Pickings

Mr. H. T. Spoolstraw, of Proctor, quotes Matt. 10-28, as evidence of immortality of the soul. The passage reads as follows: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell."

This passage warns us to fear him who is able to destroy the soul. Therefore, the soul can be destroyed and is mortal. An immortal soul would be indestructible. God himself could not destroy an immortal soul, for that which can be destroyed is surely mortal.

Mr. Spoolstraw also quotes 1 Kings 17-21: "And he, (Elijah) stretched himself three times upon the child, and the soul of the child came unto him again and he revived."

We have never denied that the Bible teaches the existence of a soul. It does so in many places, and this passage is one of them. But the prize was offered for a passage which told us that the soul is immortal. This passage says not a word about an immortal soul. It simply states in verse 17 that "the child's sickness was so severe, that there was no breath left in him." And in verse 22 it states that the soul of the child came unto him again and he revived." The original word translated "breath," in verse 17, is nephesh; and this same word is translated "soul" in verse 22. Verse 17 says "there was no nephesh (breath) left in him," and verse 22 says: "The nephesh (breath) of the child came into him again, and he rivived." There is absolutely nothing in these passages to prove the existence of an immortal soul.

CORRECTION.

Ohio Conference Report

I presume some have been wondering who Brother W. S. Robison, mentioned in conference report, is. This is a mistake. The sentence should read: In the afternoon a bible school conducted by Brother W. S. Tomlinson and a discourse by Sister Robison gave us new food for thought.

I also note the mispelling of name of the sister baptized Sunday morning. It should be Pearl Boice of Argos, Indiana.

W. C. HEACOCK, Sec.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations given habitually, are what win and preserve the heart and secure comfort.

Dixon, Ill. Anna Drew.

The Restitution

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CLEVELAND, O. SEPT. 6, 1911

EDITORIAL

SCRIPTURE CAKE.

For the benefit of the sisters the following receipt is given:

Four and a half cups of I Kings iv. 22.

One half pound of Judges v. 25.

Two cups of Jeremiah vi., 20.

Two cups of Nahum iii., 12.

Two teaspoonfuls of I. Samuel xiv., 25.

To taste, II. Chronicles ix., 9.

Six teaspoonfuls Jeremiah xvii., 11.

One and a half cups Judges iv., 19.

Two teaspoonfuls Amos iv., 5.

One pinch Leviticus ii., 13.

Directions, Proverbs xxiii, 14.

Bake one and a half to two hours. Baking powder may be used instead, if heaven.

To the brethren in Nebraska: We arrived home safely Sept. 6th and found wife and "Baby Huggins" both well.

While absent from home attending the Ohio and Nebraska conferences Bro. Lang has had charge of The Restitution as editor. The work was new to him, but he has performed it with willing hands and efficiently. Readers, equally with us, are indebted to him for his work of love.

JERUSALEM THE MODEL CHURCH

A Sermon by the Editor, delivered in Cleveland, Ohio, July 23, 1911, and Stenographically Reported by Sister Gertrude Nutt

Brethren and Sisters:—In the beginning God created one perfect man and one perfect woman; he created them perfect physically, mentally, morally and spiritually, for after he had formed them he said that they were "very good." In the course of time through temptation they fell; and it has been the ambition of every right minded man and woman since to struggle back to the innocence and purity of Eden. After sin had brought its woes into the world, God looked upon the world lost and ruined, and out of pure benevolence He conceived a plan of redemption; and in process of time His munificence will lead Him to create a new heaven and a new earth In beginning the new creation he created another perfect man and another perfect woman. The perfect man to whom I refer is the Lord Jesus Christ, whom Paul in 1 Cor. 15th chapter, calls a "quickening spirit," "a spiritual body." The perfect woman to whom I refer is the Church of God, to whom Paul says in 2 Cor. 11th chapter, second verse, "For I am jealous over you with godly jealousy; for I have espoused you to one husband that I may present you as a chaste virgin to Christ."

After God had created the Lord Jesus a perfect man, out of his side He created Eve the second, a perfect woman; and when she was brought face to face with temptation, like Eve, the first, she fell, and it has been the ambition of every right minded brother and sister since to struggle back toward the purity and innocence of the primitive church.

Let us this morning think of Jerusalem as the model church. After God had formed from the side of Christ the perfect Eve she fell as before observed. It should be the highest aspiration of our soul to get back to the Jerusalem church. That the Jerusalem church was a model, pattern church for the imitation of all the subsequent churches is evident for several reasons. Some of them I will mention.

The Jerusalem church was under the direction of inspired men. She was under the direction of men to whom these promises are made in the gospel of John: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." (14-16); "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (15-26; "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will shew the apostles to whom Christ made known things to come." (16:13) Now this promise of giving them the holy spirit as a comforter and guide, were the head of the Jerusalem church. They were present at least, one, and sometimes all, in all of its ministrations, and therefore the Jerusalem church is the model church, having divinely inspired leaders. In the second place we will glance briefly at some of the

Material which they used in building this church

In Acts 1:15 we find that there were already in Jerusalem one hundred fifteen disciples whom Jesus had selected from the sheep that he had called in his previous ministry. In Acts 2:41, three thousand souls were added to the church in one day. Peter's sermon pricked them in their hearts, and they said "Men and brethren, what shall we do?" They at once obeyed the Lord; they were strong, courageous men who only required to know their duty to do it. They were the pick and the flower of that whole generation of Jews: the ripest fruit of the tree planted by Moses and nurtured by the prophets of Israel. Acts 4-32. "And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common." They were strong, courageous men that obeyed the word of the Lord as soon as they knew it; and they had unity of spirit among them. With divinely inspired leaders and with such splendid material with which to construct a church, we look back to the Jerusalem church and see those apostles fashioning and modeling this splendid material into a perfect church. I call it a perfect church because of its inspired leaders, and because of the splendid material they used in building it. And we notice that this church

Grew With Marvelous Rapidity

In Acts 2:42, already quoted, it says there were three thousand souls converted in one day, "and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." A church that adheres to these good things is on the right track. In the fourth chapter of Acts, 4th verse, we read, "Many of them which heard the word believed, and the number of the men was about five thousand." According to the ratio in the modern church, women exceed in numbers the men. If on this occasion they only equaled the men, Jerusalem would have a membership of 10,000! In the 17th of John you remember Christ's prayer for his disciples, "that they all might be one," and here in the 4th of Acts we have a fulfillment of that promise. "They were," the writer says, "of one heart and of one soul, neither said any of them that ought of the things which he possessed was his own; but they had all things common." Thus in the Jerusalem church was fulfilled the prayer of our Lord Jesus, that his disciples might be one. Now a resume: We have the Jerusalem church supervised by inspired apostles; they use the very best material in its construction; it grows with marvelous rapidity; but perfect as their union was, it was but the perfect union of imperfect beings. Later we find that one marked virtue in the Jerusalem church, that of generosity, became a source of offense in two weak members. In Acts 5 we read that Peter was presiding at a meeting one day, and there walked into the assembly a church member called Ananias, who sold a possession and brought a certain part of it and laid it at the feet of Peter, and said he had given it all to the church. Instead of a smile on Peter's countenance there is a frown, and Peter said, to the consternation of all, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whilst it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men but unto God." And Ananias hearing these words fell down, and gave up the spirit. Peter called for some young men in the audience who carried him out, and he was buried before he was cold. Mrs. Ananias not being acquainted with what had happened, three hours subsequently came into the meeting, and Peter said to her, "Tell me, did you sell your land for so much?" and she said, "Yes, for so much." Then Peter said, "Why have you agreed together to tempt the spirit of the Lord?" And she fell dead and the young men who carried out her husband a few hours before carried her forth and buried her by her husband. Here were the awful solemn rites of the judgment day. They were buried before they were cold, buried without eulogy, or prayer or a tear shed. We look on the solemn occasion—it looks like the judgment day. Here is a divine intimation on discipline Objectors might have said, "My, but you must quit this; you will scare everybody away from the church." I suppose it was intended to scare somebody away, and presumably it did. Hypocrites and liars no doubt said "Well that church is not a very healthy church for men of our stripe." Yes, it was meant to keep somebody out of the church. That the hypocrisy of Ananias and his wife would have worked ill to the church, if she had kept them in her bosom, there can be no doubt. In that case the people could have stood off and said, "Now, there is Ananias and his wife; they have lied, and how many others of your members have given part when they pretended to give all?" Did discipline keep anybody away from the church? I want to turn and read from the best of Acts, 5th chapter, 11th and 12th verses: "And great fear came upon all the church and upon as many as heard these things. And by the hands of the apostles were many signs and wonders wrought among the people and they were all with one accord in Solomon's porch, and believers were the more added to the Lord, multitudes both of men and women." So instead of discipline hurting the church it was the occasion of its growth. Jerusalem church is a model in leadership, growth, silver and gold as material of construction, generosity and discipline. It was a perfect church as far as imperfection of human nature would allow it to be. It could not be more perfect than this. Acts 6 ch. says that they had

A Church Quarrel, and I Want You to Notice How That Was Settled.

The Hebrews were the home born Jews, and the Greeks were the foreign born; there was considerable animosity and jealousy between them. The Grecian widows were neglected in the daily ministration, and a complaint was started. Now then what a splendid opportunity for a big row; how easy for the Hebrews to say, "it was," and the Grecians to say it was not' You remember what was done. It says that one of the apostles said, "Men and brethren, look you out among you seven men whom we could appoint over this matter. We will give ourselves continually to the preaching of the word of God and to prayer." Everybody was glad to accept any proposition that would heal the breach. They appointed seven. Notice the names of these as I read them: "Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch." There is not a Hebrew among them; not an Abraham, or a Jacob, or a Judah; they were all Greeks pure and simple, every one selected was a pure blooded Greek. What does that teach us, brethren? It teaches us that the Hebrews who were in the majority, selected all of the deacons from those who were in the minority; they just simply deluged the minority in a flood of generosity. What an example of fixing up church quarrels, and what an example they set us of the majority dealing, kindly with the minorities!

What a church was that! God grant that when Christ returns he may find the Jerusalem Church reproduced in us, and in every other congregation of his people.

WHAT IS CHRISTIANITY?

After Christianity has been in the world for so long a time, it is exceedingly strange that such a question should be raised. That strangeness is by no means reduced when we consider that it is a question often asked by those who go to make up the most Christian (?) nation in the world. True Christianity consists in being like Christ.

I. We must believe the truths Christ preached.

II. We must manifest the presence of moral rectitude and virtue, which so pre-eminently figure in the character of Christ.

III. And we must accomplish those moral feats of doing good under adverse circumstances that Christ himself performed.

It is not our purpose to give any exposition of doctrines or truths that Christ taught; and concerning his life work it suffices to say that we can never arrive at anything like that state of perfection which Christ attained unto. It is ours to ever remember that we have to "go on" unto perfection.

"A man's life," says Christ, "consisteth not in the abundance of the things which he possesses." This is true also of his spiritual life, for that does not consist of the amount of knowledge he has.

Christianity is not all knowledge, for there is an element of practice incorporated with it, which is absolutely inseparable.

We often hear the bitter enemies of Christ speaking of His high-toned and moral ethics in the coolest and most commonplace manner possible, classing them with the teachings of those oriental philosophers, whose ideas make up the faith of the majority of the human race. Though, on the other hand, it is contended, in the most able and scholarly manner, that the teachings of Christ are just as far removed from them as light is from darkness; for while on the one hand Confucius taught, "Do not unto others that which you would not have them do to you," Christ taught "Do unto others that which ye would have them do to you," which is equal to saying, on the one hand, "Do not evil to others," and, on the other, "Be continually doing good unto others, not only unto those whom we love and respect, but unto those also for whom we have personal dislikes." One is negative, the other positive, and we should never be satisfied till we practice positive Christianity. The works of Christianity can be divided into two classes. Those which we are forced to perform, and those which it is our duty to perform. There are certain positions we can be placed in in the time of trial, which renders it absolutely necessary for us to take but one course of action if we would remain faithful to the teachings of Christ. This would be one of those positions forced upon us in order to demonstrate the sincerity of our convictions and at all such times we should endeavor to "do right and fear not,' and submit ourselves entirely to the will of our heavenly Father. From Him, if we seek it, we may derive strength of mind and fortitude of character which will bring us unharmed through all the dangers and difficulties which beset our faith so continually, although we know full well that if we do that which we know to be right we shall bring ourselves into contempt, ridicule, and disgrace in the eyes of the world. This is our testing time, and it should be our highest aim to show that we are in deed what we profess to be.

There are other works for it is our duty as Christians to perform, and if we do not manifest them it shows that we are only half-hearted and half way Christian.

These consist in the work of the proclamation of the truth, and the development of those moral accomplishments, which are so beautifully exemplified in the character of the Master himself. Each of these calls for particular notice, but we shall only be able to glance at one. The only way for each one to determine whether he is a true Christian is for him to see whether he possesses or does not possess these various moral qualities which Paul so frequently calls attention to viz:—Love, joy, peace, long-suffering, meekness, gentleness, temperance, faith, humility, brotherly kindness, or whatever he is full of envy, malice, and all those other bad qualities of which he makes mention. Each one can see whether he is a Christian after the apostolic pattern, by applying this rule to himself. For each one is a Christian only so far as he manifests these attributes which constitutes true Christlike-mindedness, e. g., if we take anger, which is one of the most subtle of the bad qualities with which a Christian has to deal We see at once how Christianity acts upon him and tempers his anger. A true follower of Christ ought never to lose his temper, for it leads to saying and doing all sorts of unkind things which we afterward wish we had never done or said, and saves a great deal of after inward bitterness and self-reproach which comes on reflection, and what is more, if we do lose our temper, then the moral teaching of Christ has not had its full effect upon our daily life, and we do not and cannot show to those of our surroundings that we have been with the meek and lowly Jesus, and have learned of Him.

T. G. ATKINSON.

THE SEEMINGLY RIGHT WAY

"There is a way that seemeth right unto a man but the end thereof are the ways of death."—Prov. 14:12.

Deception is a Satanic art. Boldfaced wickedness is not attractive. No man becomes a drunkard by seeing an outcast sot lying in the gutter. That would be too plain an advertisement to catch victims. The bait must be presented in the garb of good. The thing offered must make some appeal unto men's profit, pleasure or some other advantage. The pill must be sugar coated. It must appeal unto the palate, even tho it in the end prove bitter in the belly. The false must be made to resemble the true, yet in substance be unlike it. The wolf comes in sheep's clothing.

The hook is baited with an enticing morsel. The lupine teeth and claws in time do their tearing and the concealed hook becomes fastened with a death lock in the jaw.

The broad way appears advantageous, and the narrow way the opposite. The former, in the beginning, regales the senses, affords freedom and ease of pursuit, but it soon leads [illegible] ers and grassy lawns to dreary wastes, cheerless prospects and steep declivities, from which it is hard to turn back. A way may seem right.

1. Because it appears beautiful. The aesthetic in the nature is strongly appealed unto. But all is not gold that glitters, and a thing of beauty is not always a joy forever. That gilded liquor saloon on the street corner will turn out just as big sots as the low dive in some slum section. A purblind youth is dazzled by the glitter, so that he fails to see the other end of the way. The attractions of the theater and opera are gay, but they tend to vitiate ad destroy fine moral sense. Solomon's picture of the strange woman and her seductive arts are strikingly illustrative of this point. (Prov. 7:6, 23.)

2. Because it is easy. It affords respite from burdensome toil, relaxation from nervous strain, and freedom from distracting anxieties. But all such ways don't yield these returns. The burdens ofttimes become unbearable, the nervousness brain-wrecking and the anxieties overwhelming. Toil, sanctified by a divine purpose becomes a blessing; burdens borne, increase our powers of endurance. Beware of any cause which promises too flattering a release in this respect. Bunyan's pilgrims at By-Path Meadow saw another path across the fence, a much easier one than they were on. It ran in the same direction. They jumped over the fence and took it, only to find themselves in time on the Enchanted Grounds, and imprisoned by Giant Despair in Doubting Castle.

3. Because it is secret. No one will find out what you are about to do. But "the best laid plans of mice and men oft gang aglee." The secret will come out. Some unguarded avenue will prove a highway to conviction. Some suspicious circumstance will betray, or the laslings and boundings of a guilty conscience will give one away. "Be sure your sin will find you out." Here is a way that may appear right because of its secrecy, but in the end will prove the way to death and disgrace.

4. A way may seem right because it is patronized by a multitude. But the multitude may be wrong. It has often proved so. The multitude cried out "Crucify him, crucify him!" in the Saviour's time. At the beginning of the anti-slavery agitation the multitude was against the advocates of reform. The multitude was against Shadrach, Meshach and Abednego; but God was on their side and displayed his power through them because they stood for right and didn't fall in with the crowd. How easy the argument slips off the tongues of the young people that certain things must be right because everybody does them.

5. It may appear so because patronized by the rich and influential. This is another dangerous position. The rich as a class, have usually been on the wrong side. There are many noble exceptions. But how the eyes of the common people are looking at the higher classes to see what direction they are going. "Have any of the rulers believed on him?" was the watchword with many in the Master's time. We are to judge of our duty upon its own merits, and not as to who patronizes the [illegible] way or dissents from it.

6. Because it affords immediate and great gain. Let seized by a worldly ambition and money making craze, pitched his tent toward Sodom. It appeared right because of the great profits in sight. But Sodom's morality was frightful, and Lot was not sin proof. From pitching toward Sodom it was but a short distance into Sodom. But one day he made a sudden exodus from Sodom with the utter loss of his accumulated gains and a besmirched character. Better go slower and make less. "He that hasteth to be rich shall not be found innocent." Wealth acquired at the expense of principle and too close a risk of moral ruin is very dearly gotten.

7. Because the transgression may apear trifling in magnitude. But a small thing is asked. But small things lead to greater. Great principles are illustrated in small transactions. The guilt of dishonesty is not to be estimated by the gain of it. Dishonesty in small matters argues dishonesty in greater, did opportunity but serve. The trickling stream, unchecked, soon washes away the dyke and destroys vast possessions. Avoid the entrance of the wedge, and we spare ourselves the risk of elopage from honesty and uprightness.

THE GOSPEL—WHAT IS IT?

The word "Gospel" means a 'good message,' it comes from God to man and is therefore styled "the Gospel of God." Rom. 1 1.

The term gospel is often heard and what are called "gospel meetings" are common in this and other cities. It is, however, a subject that is but little understood, and very few are able to define its meaning.

What is the Gospel? That we may truthfully consider the matter we must hear the instruction of the great teacher and "search the Scriptures."

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things."

Jesus can teach us. He is the prophet ordained to teach all that will come unto him. In Deut. 28:18 it is written, "I will raise them up a prophet from among their brethren, like unto thee and will put my words in his mouth: and he shall speak unto them all that I shall command him." Hence Jesus could say "My doctrine is not mine, but his that sent me." (John 7:16.

Peter in his address in the house of Cornelius, (Acts 10) said "The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) that word I say ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached." Thus plainly directed, we turn to Mark 1:14 and read: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God; and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel." "He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God, and the twelve were with him. Luke 8:1. He called his twelve disciples together and he sent them to preach the kingdom of God. Luke 9:1,2. And the sixth verse informs us they went through the

Continued on Page Three

JESUS THE CHRIST.

"And we believe and are sure that thou art that Christ, the son of the living God." John 6:69.

Jesus had just been explaining to the Jews and his apostles that h. was the bread of life that came down from heaven, and he said, "He that eateth of this bread shall live forever, and I will raise him up the last day."

This statement of Jesus that he was the bread of life from heaven, which giveth eternal life, was hard for many to understand, and from that time many of his disciples went back, and walked no more with him. "Then said Jesus, unto the twelve, will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the son of the living God.

When Adam sinned, and was condemned to die, the curse was passed upon the earth. God said that the seed of the woman shall bruise the serpent's head. He meant that the Christ would destroy the devil and his seed, which are his children by works, (Matt. 13:38, and John 8:44, and redeem the righteous from the effects of sin.

All men having been doomed to death, which is utter destruction except there be a resurrection, it was necessary under the divine plan, for some one to pay the price for the redemption of man from the curse of sin and eternal death, before he could rise from the dead with eternal life, and inherit the land which God had promised to Abraham and his seed. Almost every act or ceremony that God required of his chosen people, was a figure or type of some event that would afterward occur of a spiritual and eternal nature. When the death angel was to pass over Egypt and destroy the first born of every family, the Israelites were required to institute the passover, which was to sacrifice a lamb without blemish, and to use its blood as a token to the death angel to pass over the house in which it was so observed. Ex. 12:3 14. This was a type of the true sacrifice that must be made in due time to save all of God's people from eternal death. Heb. 8:5 and 9:24.

This passover institution requiring the sacrifice of lambs without spot or blemish was only for the purifying of the flesh. Heb. 8:13, and could not take away sin, that is, give eternal life, Heb. 10:10, and it was necessary for the seed of the woman, "without spot or blemish," to pay the price of personal sacrifice for the redemption of the fallen race; and as no man could be found who was without spot or blemish, that is without sin, Psa. 14:2, 3, it was necessary for one to be born of woman, who would inherit divine attributes so that he could resist the temptations incident to the flesh, and be without spot or blemish, so God must be his father by begettal.

The prophet Isaiah foretold of this birth saying, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. 7:14. After that he prophesies of the birth again, and speaks of it in the present tense, although it was over 700 years future, and he tells of the office and work of Christ, saying, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9:6, 7.

The kingdom of Israel, consisting of God's chosen people, which was organized under the leadership of Moses, and over which David and Solomon were kings, and was overturned under king Zedekiah "until he come whose right it is," was a type of the true kingdom of Israel which Christ and his bride the church, will set up and rule over when he comes again. Ezek. 21:26.

The prophecy of the birth of Jesus was verified by the angel Gabriel when he said to Mary, "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great and shall be called the son of the highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:31-33.

Paul in writing to the Galatians about Christ's birth, said, "but when the fulness of time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. * * *Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. 4:4, 5, 7. Of what are the sons of God heirs? They are heirs of all that Christ. Abraham's seed, are heirs. Paul said to the Romans, "For the promise, that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13. Also David in his prophecy of Christ and his kingdom, said, "I will declare the decree; the Lord hath said unto me, "Thou art my son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions." Psa. 2:7-8.

We find that Christ and his saints are heirs of the world, the whole earth And this Jesus born of the Virgin Mary, is the Christ that God promised to give to the world to redeem his people from death, and to be king over all the earth. When Paul was at Thessalonica, he reasoned with them out of the Scriptures, opening and alleging that his Jesus whom he preached, is Christ. Acts 17:2, 3.

The son of God who was to be the Christ, Acts 2:36, whom God gave to die for the world, had a definite and foreordained office to fill and work to do in order to accomplish that object for which he came, I Peter 1:20, which was to give his life for the world, to rise from the dead, to be retained in heaven as an advocate with the Father until a required number of people have been tried and chosen from among the Gentiles to take on them the name of Christ, Acts 15:14-16, that is, to be his bride, and then to come again and raise these chosen people from the dead, or change them if living, and then establish his kingdom, and rule the world until the curse is removed.

We cannot believe that Jesus is the Christ unless we believe that he is one who is working in harmony with this divine plan. If we believe that Jesus is now on his throne in heaven, and that the righteous, whether living or dead, are now in this kingdom, and that when the body died, the living soul is immediately taken to heaven, or to paradise which some suppose to be in Hades, we do not believe that Jesus is the Christ because we have no record in the Bible that any such plan was ever made, and it is plain contradiction to all that is recorded, and we are therefore unbelievers. This theory is in harmony with the prophetic statement that Paul wrote to the church at Corinth, in which he said, "For if he that cometh preacheth another Jesus," referring very clearly to "the man of sin," that aggregation of apostasy that perverted the true gospel of the kingdom of God, changing God's plan of salvation, and thereby practically preaching another Jesus.

When Jesus, the Christ comes, he will not bring his saints from Paradise as spiritual beings, and put them into other resurrected bodies, but he will call them into existence from the dust of the earth, John 5:28, and Dan. 12:2, by the same Spirit that raised him from the dead, Rom. 8:11. The chain of consciousness does not have to be unbroken between our present and future existence. Denying the proof of identity without this connection, is denying the power of godliness, and profaning the name of Christ; and to assert the conscious existence of the dead, is to assert that God's inspired servants are false witnesses. Gen. 2:17; Psa. 6:5, and 115:17; Eccl. 9:5; Isa. 26:14, and 38:18; I Cor. 15:18.

Northup, O. F. M. Howell.

CORN SHEAVES GATHERED FROM EVERYWHERE.

Facing the sun. At home on an Ohio farm until I was eighteen, I now have a fine garden in Colton, Southern California. Doctors here say people from the north and east have pale faces, while our cheeks are blood-flushed or dusky in the sunny clime. And as we irrigate, nothing suffers for lack of rain because everything grows luxuriously. Never before have I seen such rank, stocky sunflowers as I have on the eastern and western borders of my garden, and the heads bent their thick necks facing the morning sun, and bent back in the afternoon facing the setting sun.

Let us as sons, ever face Christ, the sun of righteousness, exhibiting his lowly, self-sacrificing spirit of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." When we "contend for the faith," or rebuke sin, let us be careful lest we do more harm than good.

A Source of Strength.—"Rejoice in the Lord alway." Students of human nature are most emphatically teaching nowadays that heaviness of heart and soul, too serious thoughts, fear and anxiety, even too much monotony in service, tend to depress and weaken the life. Wise optimism, cheerful views are necessary factors for strength. One in trouble or in the toils of strenuous service often finds real strength in thinking of something bright, and turning to that for refreshment. Belief, faith, trust in God, make for soul-strength, so do love and understanding of his character and service with him; but more is needed for fullness of strength. One needs to supplement the sterner virtues and sobrer doing with rejoicing. Every one needs to learn to rejoice—really rejoice—in God's goodness and care and wisdom and constant presence with his own. Rejoice in his unfailing and infallible friendship, his defense of righteousness. See the glad radiant side of life with God.

CORESPONDENCE

I wish to report a series of meetings held at this place, July 24 to August 2, by Bro. Joseph Williams, of Frankfort, Ind. The subjects were:

Hell—Rich man and Lazarus; Judgment, Rev. 20-13; The Devil, Third Heaven, Heaven, Son of Man, Covenants of Promise, The Operation of the Holy Spirit, and The Signs of the Times.

There was a very good attendance considering the busy time of the year. Much interest was manifested, although none submitted to baptism; but I believe the seed sown may germinate, and ere long bear fruit to life eternal. Brother Williams does not shun to declare the whole counsel of God, closely adhering to the essentials of the Gospel. We feel that the meeting was not in vain. This is the second time Brother Williams has been kind enough to come and preach to a little band of us. There is no church of the Abrahamic faith here. We will welcome at any time any minister of the Gospel.

Your brother in the one faith,
J. L. Maggard.

Scottsburg, Ind.

Dear Bro. Huggins:

I beg your pardon for taking your time to read this suggestion. I would like to see the pictures of some of the old brethren and their wives, with a little history of their Christian work. If practical could you spare a little corner in the paper for that work. Also the picture of the different churches and the history of their building. There are many that at the present time would like to see Bro. Underwood and wife, Bro. Chaplin and wife, Wince, Stephenson, etc. It seems to me it would be an added interest to the paper.

With much love, I remain,
Yours in hope,
E. W. Knapp.
Monkland, Oregon.

We think so too, Bro. Knapp. If the brethren concerned will take hold of the suggestion, we will gladly give one column per week to the work. Let us hear soon as possible from all interested. Bro Adams has already signified his willingness to co-operate; his photo and history of his life's work will soon appear. Let others, particularly those named by Bro. Knapp respond—Editor.

Dear ones of like Precious Faith, Greeting:

We feel that God has spared our lives on the long tedious journey from southern California to Oregon; and we feel so thankful to our Lord that we are still a united family and have our health and strength. We left Corona, California, June 2nd, and reached Gold Hill, Ore., July 27, coming in a wagon, a family of five. Camping by the road side is pleasant for a few days, but on a journey of great length, it gets monotonous. We passed through some beautiful scenery in the mountains, camped one night at Sisson at the foot of grand old Mt. Shasta, passed over the Siskiyous elevation, 6,000 feet, a long hard pull to get up, but pleasant going down, the mountain roads are full of pleasant surprises, an abrupt turn will bring us to a pretty mountain stream where the water is so clear and cool. We spent a pleasant evening at the United States fisheries, where we had all the good salmon fish we could eat. At Castella we camped. Here we saw Castle Rock and watched as the sun shone on it in the early morning—a beautiful sight indeed, one of the most beautiful of northern California.

We tarried a few hours in Sacramento on the 4th of July, and had the pleasure of meeting and forming the acquaintance of Bro. and Sis. B. F. Cook and his dear mother, who is steadfast in the precious truths we hold so dear. There were others of the faith along the line, but we did not meet them, circumstances preventing. We had hoped to settle where there was an organization of believers, but conditions rule otherwise, so we will wait and murmur not, and later on we may be permitted, God willing, to meet with those dear to us in the faith at some of the meetings that will be held in the years to come. We are located eight miles from Central Point, Ore., R No. 2, where we would be pleased to get acquainted with those of like precious faith, if there are any near. We are on the Conner ranch.

Your sister waiting and watching.

Azorah M. Scroggs.

GOLD DUST.

Never esteem anything as of advantage to thee that shall make thee break thy word or lose thy self respect.

"IMMORTALITY"

Immortal! How inconceivable to the human intellect! Infinite, imperishable, indestructible, existing forever and ever. It is something that no man ever possessed until Jesus was raised from the dead, and then he was made a partaker of this divine attribute. He "brought life and immortality to light through the gospel." It was through the gospel, because the gospel is good news of the redemption of man from death, and this was the first fruits of the fulfilment of the gospel by the resurrection and immortalization of our promised King and Redeemer. Acts 13:32,33.

No other man ever possessed immortality, for Paul writes to Timothy that, "The King of kings and Lord of lords only hath immortality," I Tim. 6:15, 16; and to the Romans he says that God will render eternal life to them who by patient continuance in well doing seek for glory and honor and immortality. Rom. 2: 6,7. If they already possessed it, they would not seek for it.

Dear reader, let us always bear in mind that God can not lie. I realize that there are some passages in the Bible that apparently teach that the soul is immortal, but no plain assertion that such is true, while on the contrary we find many plain statements by God's inspired servants that man must die and that death is a positive cessation of all the elements of life. Therefore let us believe what God has told in plain language, and not ignore this nor add to it to change its meaning, and then try to interpret the vague expressions so they will contradict his word.

God spoke plainly to Adam and said he must die and return to the dust. Paul said that death passed upon al men. Rom. 5-12. The Psalmist says that the dead praise not the Lord, neither any that go down into silence. Psa. 115:17. Solomon sad the dead know not anything. Eccl. 9:10. The prophet Isiah says all their memory is perished. Isa. 26:14.

Paul says if there be no resurrection, then they which are fallen asleep in Jesus are perished. I Cor. 15:18. Now, dear reader, if the souls, the conscious entities of these dead people are in heaven more alive than ever, then these prophets have misinformed us. More than that, Jesus said to his disciples, "Ye shall seek me, and as I said unto the Jews, "Whither I go ye can not come, so now I say to you." John 13-33.

We are told that when good people die, they go to heaven to their reward, but Jesus said, "Behold, I come quickly and my reward is with me, to give every man according as his work shall be." Rev. 22:12. Also he said, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward everyman according to his works" Matt. 16:27. He also said to the Pharisee, "For ye shall be recompensed at the resurrection of the just." Luke 14:14. Solomon says: "The righteous shall be recompensed on the earth." Prov. 11:31, also "The righteous shall never be removed but the wicked shall not inhabit the earth." Prov. 10:30.

Some are deluded by using the words "soul" and "spirit" synonomously, when they should not be so used. The Bible teaches clearly that the two words are quite different in their significance Paul makes a distinction between the words when he says, "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit etc." Heb. 4:12, and also to the Thessalonians he says, "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Thess. 5:23. The spirit is the power that emanates from God, creates and animates the body, and when the body dies, this spirit power reverts back to God. This spirit power was first given to Adam by his Creator, and was transmitted by him as a life germ down through his posterity, subject to development under proper conditions of nourishment. The soul is the living creature, the conscious entity, the personality, the responsible ego. When we speak to a person, we always address the conscious entity, the soul, and never the body alone. The personal pronoun in the second person always refers to the conscious individual, the soul. The soul can not exist without a living body, either natural or spiritual. Thoughts, perceptions, memory, and will, can not exist without living organs to produce them, or in which to originate. Adam became "a living soul" when the created body was quickened by the application of the "breath of life," the spirit. The spirit. The spirit power is somewhat like electricity, and God is the center and source of this power; and when the condition of the body is so that it can no longer retain the spirit, it returns to the earth, and the spirit reverts or returns to God. As the soul is the result or product of a quickened body, it ceases or disappears with the body in the state of death, which is called "sheol" (Hebrew,) "hades" (Greek,) "hell," or "the grave." David said in regard to Jesus, "For thou wilt not leave my soul in hell" (the grave,) Psa. 16:10, and he said to the Lord, "For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell." Psa. 86:13. When God said to Adam, "Of dust thou art, and unto dust shall thou return," the language meant the man, the woman, and no one has any authority to make a distinction between the man and the soul.

In the 90th Psalm, called Moses' prayer, he says, "Thou turnest man to destruction and sayest, 'Return, ye children of men;' then in speaking of the shortness of life he says, "For it is soon cut off, and we fly away." Did he mean that they fly away to another world? No, he had already said that God turned man to destruction, and refers to where God said man should return to the dust. The word "fly" as it is used here and in some other places means to quickly pass away out of existence. In Job. 20:7,8 Zophar uses "fly" in the same sense in speaking of the wicked, saying, "Yet he shall perish forever like his own dung they which have seen him shall say, 'Where is he?' He shall fly away as a dream and shall not be found: yea he shall be chased away as a vision of the night." Solomon uses "fly" in the same sense in regard to riches. He says, "Wilt thou set thine eyes upon that which is not, for riches certainly make themselves wings; they fly away as an eagle toward heaven." Prov. 23:5.

Where Solomon says, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth," he does not make an assertion that there is a difference between the spirits of the two, but he asks the question, the same as saying, "Who can prove that there is a difference?" Just before this he had said, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea they have all one breath; so that a man hath no pre-eminence above a beast for all is vanity. All go unto one place; all or of dust, and all turn to dust again." Where he says the spirit returns to God who gave it, he states what I have already explained. He does not say the spirit is the soul.

F. M. Howell,
Northrup, Ohio.

Continued from Page Two

towns preaching the gospel and healing everywhere.

Paul in Heb. 2: 3, says: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." The same writer in Rom. 1. declares the gospel of Christ to be the power of God unto salvation to every one believing it—to the Jew first and also the Gentile.

The kingdom which the God of heaven will set up (Dan. 2:44) and which Jesus illustrated in his parables and which was the theme of all his teaching during his ministry on earth. He has commanded to be preached unto the end of the present dispensation (Matt. 24:14) and as recorded by Mark 16:15, he that believeth and is baptized shall be saved. The Gospel of the Kingdom, then is the means which God has ordained "To take out from among the nations a people for his name." (Acts 15:14,) and we have proof that those who went out were faithful to the word of the Lord. Philip went down to Samaria and preached Christ unto them (Acts 8), and we learn from verse 12 what was the subject of his discourse: "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Paul, at Ephesus, (Acts19-8 Disputed in their synagogue for the space of three months on the same subject—see also chapters 20:25; 28:23, 30. And to the Galatians he writes chap. 1:8) "But though an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." It is plain, then, that the Kingdom of God is the hope of all true believers—Looking for that blessed hope. (Titus 2:13) as they pray "Thy kingdom come, thy will be done in earth as it is in heaven." Paul, writing to the Thessalonians (2:12) exhorts them to walk worthy of God who hath called them unto his kingdom and glory."

"When any one heareth the word of the kingdom and understandeth it not, then cometh the adversary and catcheth away that which was sown in his heart; this is he which receiveth seed by the way side." Matt 13:19.

The gospel of God is the good news of the blessedness promised in the scriptures of the Prophets and commonly expressed in the saying, "In thee, Abraham, shall all the nations of the earth be blessed." Gen. 12:3. The making of this promise to Abraham is termed by Paul the preaching of the gospel to Abraham, for, says he, the scriptures foreshowing that God would justify the heathen (Gentiles) through faith, preached before the gospel to Abraham, saying, in thee shall all nations be blessed (Gal. 3:8); this he styles the blessing of Abraham which is come upon the nations through Jesus Christ.

In our natural state we are ignorant of the things God has ordained for his own glory, and our supreme happiness and joy. We are alienated from the life of God as were the Ephesians before their conversion (Eph. 2:12): but when the mind is enlightened the state becomes changed as theirs also was—see verse 19. Finally, to know God is to love him and serve him, and His spirit, which is imparted through His word, will conform us to the image of His Son, and thus we become heirs to the glory and blessedness God has in store for them that love him. See Jas. 1:12.

LIFE

Your life is a race, eternal glory is the prize, grace and corruption are the antagonists, and accordingly as either finally prevails, eternal life is won or lost.

Faith, hope, charity, three three.

"Never explain," says a writer most truly. "Your friends do not need it and your enemies will not believe you anyway."

People who have little to do are great talkers. The less we think the more we talk.

THE OVERCOMERS

He that overcometh and keepeth my works unto the end, to him will I give power over the nations. Rev. 2:26.

Blessed are the overcomers:
When Christ comes to claim his own
They shall rule o'er all the nations,
They shall share with him his throne.

Galva, Ill. LILLIE H. WILLIS.

Manager's Column

Some of us who are not very well blessed with this world's goods, learn to highly appreciate what we have, and it often seems as if this class of people are the most ready to give, and when they do, it means a real sacrifice too. A sacrifice is made only when we give up what we actually want or need ourselves; what can be said then of those who have plenty and more, still do not see the needs of others. We don't look at the matter rightly. Sacrificing isn't the giving up of something without a return, as we get what we receive, not in the same coin, but in blessings a hundredfold. A sister recently sent in to have her subscription to The Restitution renewed. She stated she was unable to pay for two full subscriptions, and as she had a friend whom wanted to have the paper sent to, she asked to have it sent to each for six months, and she would do without it for the last six months of the year. Think she will lose anything? Not a thing. Chances are she will get more good out of her six months reading than lots of us will get out of a year's, besides she is going to get the paper for the other six months too.

Let's see: How many new subscribers did you send in this week?

In addition to taking care of the business end of The Restitution, the writer is a traveling salesman, which necessitates his being away from home a large part of the time. This will explain why there may be a delay of a few days in answering correspondence. If your communications require immediate answers, mark the word "urgent" on one corner of the envelope, and the latter will be forwarded and receive prompt attention.

The Manager.

This is A. D. 1911?—A leading spiritualist was brought into court on a charge of fortune telling. The complainant testified that she had been informed that the "Indian Silver Fox was to be her guardian spirit; that he would make her young again and supremely happy." The defendant also had told the witness that her husband had ... much trouble with their daughter, when in fact her husband had been dead for seventeen years. The spiritualist testified as follows: "I only tell what comes to me from the other side. A great deal depends upon the attitude of the sitter. If (the complainant) received false predictions it was largely due to her attitude. Every thing depends upon harmony. The spirits cannot enter into the atmosphere of the sitters when obstacles of deceit are thrown in." That is what is called "crawling testimony," invented soon after the rise of spiritualism in this country. It is a humbug of the first order, yet we prophesy that there will be a great resurrection of spiritualism. Its power went down as that of Eddyism went up, but Eddyism has received a hard blow.

Two great superstitions rarely flourish cotemporaneously. Those who reject true religion either plunge into superstition, or into practical or intellectual atheism, or sing the song and dance to the tune of Omar Khayyam.

Not what we think or say, but what we do will have effect upon the world.

In keeping track of others and their faults, it's very, very important that you shouldn't lose sight of your own.

Nothing so effectually purifies the heart as love; for nothing so effectually woos us from selfishness.

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In the furnace the gold is melted, clay is hardened.—Ivan Panin.

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ROBT. G. HUGGINS, Editor.

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THE SAVIOR.

Our Savior died upon the cross,
He died for you and me;
He died in greatest agony,
He died to set us free.

From sin and death with all their ills
He offers life to all;
He died to wash the sins away,
From sinners great and small.

But they must love God's promises
Made to his saint so old;
And they must turn away from sin,
Then come within the fold.

And all must live the higher life,
Keep in the narrow way;
And they must climb the rugged steps,
Up to eternal day.

And when the Savior comes again
Oh haste that glorious day;
He'll waken all the sleeping ones
Who walked the narrow way.

They'll be with Christ upon his throne,
And here on earth they'll reign;
The nations then will do his will,
Oh Lord come soon again.

A. Wallace Mason.

St. Catherines, Ont.

STEPHEN'S DYING PRAYER

Acts 7:59.

The noble spirit of Stephen, in boldly charging his fellow countrymen with having murdered their Messiah, has been admired, for the last eighteen centuries, by all readers of the Acts of the Apostles. He was the first disciple of Jesus Christ who suffered martyrdom subsequent to the crucifixion. Many other endured a similar fate amidst the persecutions which followed the spread of the gospel throughout the Roman empire, and in some cases, no doubt, the martyrdom was so much unsought as in the case of Stephen. But when the early churches began to degenerate, as predicted by the apostles, martyrdom, so far from being unsought, was eagerly coveted by many, under the erroneous impression that such a mode of death atoned for past sins. At the same time many of the professed disciples of Christ began to imbibe the Pagan theories of the immortality of the soul, and the translation of good souls, at death, to realms of bliss. Those who thus combined apostolic doctrines with the teaching of Pagan philosophers gradually gained the ascendancy, and in the end succeeded in establishing what is now known as the Church of Rome. Things gradually grew from bad to worse, until at length the gross abuses of which this church became full led to that great historical event known as the reformation. The leaders and supporters of this movement brought upon themselves severe persecution, which in many instances ended in a violent death. Their martyrdom is evidence of their fidelity to conscience, but is no proof of their being saved; for salvation does not depend upon the mode of a man's death, but on his faith and the mode of his life.

"Martyr" is a word transferred from the Greek language, and simply means a witness. It does not define the nature of that to which a person bears witness. It may be applied to one who witnesses either for truth or error. Hence persons hold faiths diametrically opposite, who have suffered death on account of what they believed, are all denominated martyr. The question to be decided, therefore, is, did these martyrs to Protestantism hold the true faith? It is true that they "protested" against some of the errors of the Church of Rome—which fact is the origin of the word "Protestant"—but this is no proof that they contended for the truth in its purity. So far from doing this they brought with them many of the false doctrines of that Church, amongst which was that of the translation to heaven at death of the alleged immortal soul of the righteous. Hence numerous martyrs when burning at the stake, made use of Stephen's dying prayer, "Lord Jesus receive my spirit," under the false notion that Stephen, in uttering this request, expected to enter into glory immediately after his decease. But that such was not his meaning will be shown by the following evidence:

1st. Stephen's Faith. Before being put to death Stephen gave a summary of the history of the Jewish nation from the time of Abraham, containing statements which show that he held the same faith as the "father" of the faithful. He commences by referring to the fact that God appeared to Abraham in Mesapotamia, and told him to depart into a land which he would show him, namely, the land of Canaan; and then says: "He gave him non-inheritance in it, no, not so much as to set his foot on; yet He promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child (Acts vii. 5). Stephen here states that God promised to Abraham the land of Canaan for a possession, but that he has not yet inherited it; a statement fully borne out by the record of Abraham's life by Moses, and by the comments thereon by the Apostle Paul. In the 12th chapter of Genesis, Moses relates how Abraham in accordance with the Lord's command, departed from his father's house into the land of Canaan, and how the Lord there appeared unto him and said, "Unto thy seed will I give this land" (Genesis xii. 7). In the 13th chapter it is recorded that on a subsequent occasion he was addressed in the following words: "Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee" (v. 17). Paul defines Abraham's position while in that land, when he says: "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise," (Heb. xi. 9). Thus, although Canaan was "the land of promise," it was to Abraham, while dwelling in it, "a strange country." That Abraham was only an heir, and not an actual possessor, is proved by the fact that Isaac and Jacob are said to have been heirs "with him." Furthermore, we read "These all died in faith, not having received the promises." (v. 13): that is, "not having received" their fulfilment. These promises were believed by Abraham: "therefore it was imputed to him for righteousness" (Rom. iv. 21, 22). Thus the faith for which Abraham was counted a righteous man consisted of a belief in God's promise that he should possess the land of Canaan. This was tantamount to promising him resurrection and a future life, because the promise was not fulfilled before his death. No promise was ever made to Abraham that he should go to heaven, either at death or at any other time. This is a most important point, because the faith which was counted unto Abraham for righteousness is part of the "one faith" by which alone either Jews or Gentiles in the present dispensation can be justified. Paul demonstrates this very clearly in the 4th chapter of his epistle to the Romans, where he says that the inheritance is of faith, "to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham" (v. 16). Hence Abraham is described as "the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also" (v. 11). If a person does not believe the promise made to Abraham that he should possess the land of Canaan, he does not see "the faith of Abraham," and as a consequence, will not have righteousness imputed to him. The significance of this truth will be evident when another item in Abraham's faith is comprehended. Both Moses and Stephen declare, in the passages already quoted, that the inheritance was promised not to Abraham only, but also to his "seed." There is no room for doubt as to what is meant by the term "seed", for we have the authoritative definition of an inspired apostle on the point: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one and to thy seed, which is Christ" (Gal. iii. 16). The "seed", then, promised to Abraham as a joint inheritor, is no other than Christ. Every Bible reader knows that the Savior of mankind has never yet possessed this inheritance. Therefore he must return from heaven to inherit it, and Abraham must be raised from the dead to share it with him. But Abraham and his seed, the Christ, are not destined to be the exclusive inheritors of the promised land. The inheritance is to be shared by the "children of God," who are described by Paul as "joint-heirs with Christ" (Rom. viii. 17). Whatever, therefore, Christ is to possess, his disciples will also enjoy. Being in Christ, they are reckoned as a part of the seed of Abraham, and as such are entitled to inherit the land promised to Abraham and his seed. Hence Paul says: "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Gal. iii. 29). Stephen being a child of God, is included in Abraham's seed, and is therefore an heir of the promise made to Abraham. His reference to that promise shows that he possessed "the faith of Abraham," which was equal to a belief in resurrrection to eternal life to be enjoyed upon this earth. This is strong presumptive evidence that he did not belive in going to heaven; a thing which was never promised to any one but Jesus Christ. Stephen was probably one of those who, on the day of Pentecost, heard Peter declare that David was "both dead and buried," and that he had not ascended into heaven. (Acts ii. 29, 34); and as he, like the apostles, was endowed with the Holy Spirit (Acts vi. 5, 10), he would believe and speak the same truths as did Peter. How improbable, then to say the least, that Stephen should have expected to realize at death a blessing which he knew had not been granted to the dead King of Israel! Holding, as he did, the apostle's doctrine, he believed that the same Jesus who was taken up into heaven would return (Acts 1-11), in order to sit upon the throne of David (Acts 2:30). Stephen will then be one of those described by John: "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God . . . and they lived and reigned with Christ a thousand years" (Rev. 20 4.) That this reigning will be on the earth (not in heaven) is proved by John representing the whole of the redeemed as singing: "Thou hast made us unto our God kings and priests; and we shall reign on the earth" (Rev. 5:10.)

Second.—Stephen's Spirit. Professors of religion have become so accustomed to regard the word "spirit," when applied to man, as necessarily meaning an immortal and immaterial entity, that they can scarcely be persuaded to think otherwise. Its primary meaning is simply that of wind, or breath, and is so used by James when he says, "The body without the spirit is dead." (Jas. 2:26.) In the margin of all reference Bibles the word "breath" is substituted for "spirit." If it had been so rendered in the text it would read, "The body without the breath is dead." This is the same breath which was given to man in the first instance, when God, having formed him of the dust of the ground, breathed into his nostrils the breath of life." (Gen. 2:7.) And it is the same breath as that given to the rest of the animal creation, for Moses, in speaking of all the fowls, cattle, beasts, creeping things, and men, which were destroyed by the flood, says: "**All in whose nostrils was the breath of life**, of all that was in the dry land died." (Gen. 7:22.) To prevent any dispute about man possession a different breath from that with which the brute creation is endowed, it is only necessary to quote the following testimony:—"That which befalleth the sons of men, befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, **they have all one breath**." (Eccles. 3:19.) The word which, in the foregoing passages, is translated "breath" is precisely the same as that which in other parts, is rendered "spirit." If, therefore, its application to man, without any adjective to qualify it, necessarily proves that he has, or is, an immortal and immaterial entity, the same conclusions must logically follow from its application to brutes; if the argument be good in the one case it is equally good in the other. Seeing, however, that in no case is the word "spirit" qualified by either of the words "immortal and immaterial," it is an unwarrantable assumption to say that man is endowed with an immortal and immaterial spirit. It is equally an assumption to say that Stephen expected his spirit to go to Jesus as a separate conscious entity. Jesus did receive his "spirit" in Stephen's sense of the words. His "spirit" or life returned to God in the same way that lives or "spirits of all flesh," (Num. 16:22) return to God who gave them. In many cases spirit means the disposition, but as used by Stephen it had reference to his life. The spirit or breath in man, being the means by which his life is sustained, has come to be regarded as the life itself. Hence the word which Stephen uses for "spirit" is translated "life" in Rev. 13:15: —"He had power to give life unto the image of the beast." In the margin, "breath" is substituted for "life," so that "spirit," "breath" and "life" are used to express one and the same thing, and in being so used, they signify the present life, which every one knows is terminable, and therefore not immortal. When Stephen said, "Lord Jesus, receive my spirit," he not only expressed his resignation at the prospect of a violent death for having borne witness of Jesus, but he showed his entire confidence in that Jesus whom his fellow-countrymen denounced by resigning his life into his hands; and with good reason, for he well knew that Jesus was "the resurrection and the life." (John 11:25.) As a disciple of Jesus he believed his master when he said "This is the will of Him that sent me, that everyone that seeth the Son and believeth on Him may have everlasting life; **and I will raise him up at the last day.**" (John 6:40.) Jesus having made no promise to anyone of going to heaven, Stephen had no expectation of going there. His hopes were fixed on the resurrection. He looked forward to being one of those whom Christ will "Raise up" (not bring down) at the las day; hoping then to see "Abraham and Isaac and Jacob and all the Prophets in the kingdom of God" (Luke 13:28.) to share with the possession of the Land of Canaan and reign with Christ "on the earth." Future life, he was well aware, was obtainable only through Christ, who plainly said to the Jews: "I am come that they (my sheep) might have life, and that they might have it more abundantly." (John 10:10.) He did not, therefore, look upon himself as already in possession of that life, which would necessarily have been the case if he had possessed an immortal spirit. He understood the truth expressed by Paul in writing to the Colossians: "**Your life is hid with Christ in God.** When Christ, who is our life, shall appear, **then ye shall also appear with him in glory.**" Col. 3:3-4.)

Third. Stephen's sleep. In describing the martyrdom of those who have suffered death at the hands of Romanist or Protestant persecutors, it is customary to accompany the record of their decease with a few high-flown sentences stating that their immortal spirits or souls have winged their flight to realms of glory above. Thus in Fox's Book of Martyrs it is said of John Huss: "The flames soon put an end to his mortal life and wafted his undying spirit, which no fire on earth could subdue, or touch, to the regions of everlasting glory." No such language as this is employed in the narrative of Stephen's martyrdom; he is not said to have had an "undying spirt," and no mention is made of anything being "wafted to the regions of everlasting glory." It is simply and concisely recorded that "He fell asleep." The signification of this sleep is clearly defined by Jesus when at the tomb of Lazarus. He first said: "Our friend Lazarus sleepeth" (John 11:11;) but seeing that his disciples did not understand his meaning, he explained himself by saying "unto them plainly, Lazarus is dead" (verse 13-14.) On the basis of this authoritative definition we are fully justified in defining Stephen's sleep to be death. Had that happened to Stephen which Foxe states of John Huss, he never could have entered upon the sleep of death; he would simply have been translated from earth to heaven. In answer to this it will be said that it was only the body of Stephen that died or went to sleep. But the writer of the Acts of the Apostles does not say so; he speaks of the man Stephen as a whole: "He fell asleep (or he died) and appropriately add that "devout men carried Stephen (not his body) to his burial." Daniel writes in the same style when describing the resurrection: "Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.," (Dan. 12:2.) Daniel does not say that the bodies of those who are to be saved sleep in the dust, but speaks of them as a whole: "Many of them that sleep in the dust." Indeed to say otherwise is to beg the very question at issue. The dust is the only abode of those who are in the sleep of death. Hence the Holy Spirit in Isaiah, in predicting their resurrection, thus addresses them: "Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs and the earth shall cast out the dead." (Isaiah 26:19.) If popular theology be true, it would have been more appropriate to say, "Awake and sing, ye whose immortal souls dwell in heaven, but whose bodies are slumbering in the dust." On the contrary, the dead as a whole are said to 'dwell' in the dust—not a part of them in one place, and another part in some other place; and in the dust will they remain until the present intense spiritual darkness is dissipated by the rising of the sun of Righteousness, on the resurrection morn; for the present time is the night of the world's history, during which the dead saints are asleep. They will be awoke by the "Lord of both the dead and living; and among the number will be Stephen, who will then receive 'a crown of life' for having been 'faithful unto death." (Rev. 2:10.) Then, and not till then, will he find that life which Jesus promised to those who were willing to lose their present lives for his sake (Matt. 10:39.)

J. J. ANDREW.

If you have faith preach it; if you have doubts bury them; if you have joy share it; if you have sorrow bear it. Find the bright side of things and help others to get sight of it also. This is the only and surest way to be cheerful and happy.

IMPORTANCE OF CHRIST'S COMING.

Christ's coming is invested with deepest interest, to the humble, trustful child of God, on account of the events associated with it, as they are world-wide in scope, and eternal in duration. If Christ never returns in person to the earth again, his word will be falsified, for he has said "I will come to you, I will come again." John 14:3, 18, 28.

If the Lord himself should never descend from heaven whither he has gone, his disciples can never be with him personally, for he has said previous to his ascension into heaven, Whither I go ye cannot come John 13:33; 1 Thess. 4; 16. Angelic testimony would be nullified, for angels testified:—Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven shall so come in like manner (personally) as ye have seen him go into heaven.—Acts 1:9-11.

Professed religionists who are given to the pernicious habit of substituting the death for Christ's glorious appearing, are depriving themselves of that blessed hope to which Paul alludes in Titus 2:11-15.

It is the hope, joy and crown of rejoicing of God's people, to be in the presence of our Lord Jesus Christ at his coming, 1Thess. 2: 19. No wonder converts in the model church of Thessalonica turned to God from idols to serve the living and true God; and to wait for his son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come, 1 Thess. 1:9-10. For without his coming there will be no resurrection of the dead. 1 Cor. 15:12-23. Jesus and the resurrection are indissolubly linked together in apostolic teaching. Acts 17:16-18.

As resurrection is dependent upon and associated with Christ's appearing, the second time, we might summarize as follows: no appearing, no resurrection or judgment. (Heb. 9:27-28; 2 Tim. 4:1; 1 Cor. 15:21-26); No rest for the troubled. (2 Thess. 1:7); No punishment for the wicked. (2 Thess. 1:9, 10); No reward for the righteous, as they are not promised a recompense until Jesus comes and raises the dead and inaugurates his righteous reign over all the earth. Matt. 25:31-34; John 6:39-40, 44, 54; Luke 14:12-14; Col. 3:4; Zech 14:9. It is the impending event of the near future. It is the church's pole-star of hope. It is the silver lining to the world's dark cloud of misrule and oppression. Some author, imbued the grandeur and transcendent importance of Christ's appearing and his kingdom, says: It is used to strengthen faith, encourage hope, promote humility, fortify patience, mitigate sorrow, incite watchfulness, inspire prayer, increase holiness and awaken joy.

The last promise and the last prayer recorded in the Bible, allude to Christ's coming. Rev. 22: 12.

Do you love his appearing? 2 Tim. 4:8. May the Lord direct your hearts into the love of God, and into the patient waiting for Christ. 2 Thess. 3:5. Be ye also patient; establish your hearts for the coming of the Lord draweth nigh. James 5:7-9. The Lord's injunction is to watch. Mark 13: 32-37. Luke 12:40. Your brother awaiting the return of the absent nobleman. Luke 19:22.

Fountain City, Ind.

Rufus A. Curtis.

THE TRUTH IN MONTANA No. 3.

The Pinehurst Bible Class spent several joyful hours last Sunday at Black Lake, the occasion being the baptism of three of its members into the name of the Lord Jesus Christ.

Praise God from whom all blessings flow.

Proctor, Montana.

S. H. Thomas.

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It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

Cleveland, Ohio....Sept. 13, 1911

EDITORIAL

"Let your light shine." Don't be stingy about it; others might be benefited by a few beams.

If The Restitution Publishing Co. could get the waste, just the money wasted by some who are professors of the truth, wonders could be done in the service of the truth.

A correspondent in Illinois who signs herself "A Sister," desires someone to write an article on divorce and remarriage. Is it a sin for a divorced person to marry; and is what Christ says about the subject a command? Who will respond to our sister's request?

Upon our return home from the West we found an ample supply of copy awaiting us. Writers are more numerous, and there is more copy than room to publish it. Writers must have patience, as their articles will be tardy in appearing. Most of the copy to hand is very good. We wish to again ask contributors to be brief as possible in writing, as long articles have to be abbreviated considerably sometimes before they are small enough for our space.

Brother R. A. Humphreys, of Bear, Ark., writes: "On my return from conference a week ago, I had a feast of good things in The Restitution; I am greatly pleased with it.

I had the pleasure Sunday morning, August 5th, of joining the company of a brother and sister who were on their way from Illinois to attend conference, and satisfy their conscience in regard to the "one baptism," which they did with others August 6th, 1911, in the presence of many witnesses.

I had the pleasure of holding meetings at three places as I came home, with good interest at each place, as you may judge by the request for us to return soon.

Readers have no doubt noticed some very bad mistakes in recent issues of The Restitution. While away from home we had a new editor and a new printer, which in part account for the typographical errors and the poor "make-up" of the paper. This issue is up to the old standard, and the Lord willing, we will try and keep up future issues to the same standard.

WHAT OUR NEIGHBORS THINK OF US.

In 1871 we started the weekly paper called The Restitution, in the city of Chicago. We had previously been publishing a semi-monthly magazine entitled "The Herald of the Coming Kingdom and Christian Instructor," and believing that the times demanded a weekly paper, we made the change at the beginning of the year.

In those days there were living a number of strong men, very able writers, whose contributions gave strength to the publication, and helped materially to build up the body it represented, among which we may mention J. M. Stephenson, H. V. Reed, Richard Corbaley, J. M. Wilcox, Benjamin Wilson, Newell Bond and others.

We also issued a fine lot of tracts, and were within a few weeks of publishing a new hymn book with music, when the Chicago fire destroyed everything, so that we were obliged to go East to Philadelphia, and procure new type and printing material with which to begin anew.

We suffered heavy losses by the fire, and a few years afterwards a financial cyclone swept over the country which left desolation in its wake. This also served to complete the wreck and loss of everything that the fire had left.

The Restitution meanwhile was disposed of to a publishing company in Indiana, and was removed to Ft. Wayne, Indiana, where it has been up to July of this year, when the proprietor disposed of it to a new company known as "The Restitution Publishing Co.," with its headquarters in Cleveland, O. Robt. G. Huggins, pastor of the Church of God of that city has volunteered to edit for one year, free of cost, which is a very liberal offer on his part. Buell W. Nutt is acting as manager.

We are in receipt of several issues under the new management and heartily wish that the best efforts of the present editor and his staff of contributors may be exerted towards building up and strengthening the believers as well as instructing them in those things which co. cern their eternal salvation.—Last Days.

The Restitution is a nice clean paper under the new management. It looks better, reads better and is a better paper for the masses than ever before. The strife and difference of opinion existing among the brethren is covered up and pushed aside and no doubt in time will be forgotten and thus harmony to a degree restored in the body.—Present Truth.

CORN SHEAVES

Gathered From Everywhere.

Illustration of Isaiah 40:11.—Though no romantic tents appeared (on the banks of the Murakchai, or Eastern Euphrates) we passed several shepherds, probably from the neighboring villages, carrying in their bosoms the lambs of the flocks they tended. The same scene had already frequently interested us, by presenting the source of the beautiful imagery of the prophet: "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom." It is exhibited only at this season of the year, when lambs are frequently brought forth during the day at a distance from the fold. The newcomers, being too weak to follow the flock in its rovings after grass, are carried in the bosom of the shepherd; and not unfrequently they multiply so as to fill his arms before night. They are then taken to the fold, and guarded there until sufficiently strong to ramble with their dams. One of these enclosures, when the sheep return anxiously bleating in the evening from their day's pasture, and scores of hungry young ones are conducted by shepherd's boys each to its own mother, presents an amusing scene.

No Resurrection— No Reward.—"What advantageth it me, if the dead rise not? Let us eat and drink, for tomorrow we die." 1 Cor. 15:32. What advantageth me? What benefit shall I have? Why should I risk my life in this manner?

"Let us eat and drink." These words are taken from Isaiah 22:13. In their original application they refer to the Jews when besieged by Sennacherib and the army of the Assyrians. The prophet says, that instead of weeping and fasting, and humiliation, as became them in such circumstances, they had given themselves up to feasting and revelry, and that their language was, "Let us eat and drink for tomorrow we shall die." That is, there is no use in offering resistance or in calling upon God; we must die, and we may as well enjoy life as long as it lasts, and give ourselves up to unrestrained indulgences. Paul does not quote these words as having any original reference to the subject of the resurrection, but as language appropriately expressing the idea, that if there is no future state, if no resurrection of the dead, if no happy result of toils and suffering in the future world, it is vain and foolish to subject ourselves to trials and privations here. We should rather make the most of this life, enjoy all the comfort we can, and make pleasure our chief good, rather than look for happiness in a future state. . . . Tomorrow. Very soon. We have no security of life; and death is so near that it may be said, We must die tomorrow. We die. We must die. The idea here is, We must die without the prospect of living again, unless the doctrine of the resurrection be true.

The King's Table.—In the King's house stands the king's table—He has provided for his royal priesthood, and for them only, a royal feast. The Lord so loved the world that He gave himself for it, and His church love Him on that account. Love and gratitude subjugate them to him, and hence, while they by faith view His agony in the Garden and upon the cross, they cannot willfully sin. If, when pressed by temptation, they contemplate Gethsemane and Calvary, faith, as a shield, covers them, and they conquer. Temptation continually resisted by the cross, loses its power, and the believer is purified. What an impression must have been made upon those disciples who wept around the cross! And could that scene be frequently reproduced, how might the thoughtless be made to weep, to love, to watch and live! As this could not be, the Redeemer took bread and gave it to his disciples, saying, "This is my body broken for you, this do in remembrance of me." He gave them also the cup, saying, "This is my blood of the new Testament, shed for many for the remission of sins." The intelligent believer receives the bread and the fruit of the vine as such, but constituted to him the body and blood of his risen Lord—so associated, that to look upon them is to re-behold his Savior's death, and re-impress his mind with those facts which are a Godly power against sin. Before the apostacy the churches attended to this life sustaining ordinance every first day of the week. "They continued steadfastly in the apostles' doctrine, in the fellowship, in the breaking of bread, and in the prayers," (Acts ii. 42.) —as steadfastly in the one as in the other. Not only did the first congregations attend to his ordinances every Lord's day, but they assembled for that purpose. It was the primary object for which they met. "And on the first day of the week, when the disciples came together to break bread,' (Acts xx. 7.) From this intimation, two positions are apparent. First—That the principal object of assembling was the breaking of the loaf. Second—That for this purpose they met every first day. It was not a first day but the first day. We say the 5th of November commemorates the Gunpowder Plot, and certain churches assert the 25th of December commemorative of the Redeemer's birth. Meaning every 5th of November, and every 25th of December.

It is admitted that the instruction given to the church at Corinth, requiring the members to put their contributions into the treasury on the first day of the week, proves the weekly assembling of the congregation. Bearing this in mind, we have only to notice the intimation, "When ye come together, therefore, in one place, this is not to eat the Lord's supper." They were eating unworthily—one one hungry, another filled, and the mode of reproof implies, that the object for which they assembled was not in that state of division gained. As though Paul had said, you should and do come together with the intention of eating the Lord's supper; but your intention is not realized, you cannot eat it thus, and speaking from the result, ye do not come together for the very purpose for which ye ought, namely to eat the Lord's supper. As at Troas, so at Corinth, they assembled every first of the week to break the loaf, and as the apostles taught the same things in every congregation, what was done in these instances was done in all, and as with all commemorative ordinances, so with this—a time is fixed for the observance. It is certain from the design of this ordinance, and from the example of primitive churches, that every Lord's-day the loaf and cup should appear on the Lord's table, in order that the royal priesthood may partake of the commemorative feast of love.

The Lord is dishonored when his disciples allow a Lord's-day to pass and his table to remain unspread, and that those who break not the loaf every first day, deprive themselves of a gracious and efficient mean of spiritual advancement.

"Zoe" Life and "Psuche Life.—A correspondent inquires, "Is it true that the Greek term zoe always signifies eternal life, and that psuche always means temporal life, as some claim?" We reply that the claim is not tenable. Both words are sometimes applied to temporal life, and both are sometimes used to designate eternal life, as the following facts will show:

1. Zoe is used in the following texts in reference to temporal life: For what is your zoe? It is even a vapor, that appeareth for a little while and then vanisheth away. (James iv. 14.) Seeing he giveth to all zoen, and breath, and all things. (Acts xvii 25.) If in this zoe only we have hope in Christ. (1 Cor. xv. 19.)

2. Psuche is used in the following texts to bring to view eternal life. He that loveth his psuchen shall lose it; and he that hateth his psuchen in this world shall keep it unto eternal zoen. (John xii. 25.) He that loseth his psuchen for my sake shall find it. Matt. xii. 39.) But whosoever will lose his psuchen for my sake the same shall save it. (Luke ix. 24 and other texts.)

3. Death took away the zoe of Christ, and also his psuche—not two lives, but two names for one life. In his humiliation his judgment was taken away; and who shall declare his generation? for his zoe is taken from the earth. (Acts viii. 33.) For the son of man came to give his psuchen a ransom for many. (Mark x. 45.)

The foregoing texts, and others that might be quoted, invalidate the laim that zoe always signifies endless life, proving that all men have zoe—life, and that death terminates it. Instead of having two kinds of life, we have the duration of life gauged by its basis; a mortal nature producing only temporal life, but the immortal nature, obtained at the resurrection, will produce eternal life: This mortal shall put on immortality.

THE PRE-EXISTENCE OF CHRIST.

It is painful to me to read anything that shows lack of harmony in matters of faith, especially on so important a subject as the above; since to my mind, an understanding of this point is the cornerstone, but to many a rock of offense. Did you ever stop to think of the ridiculous absurdity with which you charge God, when you say that Christ pre-existed? You cause a full grown heavenly being or an immortal being to dwindle into a germ of protoplasm, and follow all the laws of human generation, and at the same time break a divine law: since even Moses could not look directly upon the glory of the Lord, and live. How preposterous to think that Mary could have mothered all that glory and lived! The fact is, He was not immortal until after his resurrection. If he were immortal before his birth on earth he could not have died, hence could not have become our Savior. God has the plan of salvation all so perfected in his own mind and purpose that he often speaks of things that are not as though they are. Rom. 4:17. And this subject as others, is so deep that we have to dig as for diamonds. This is to test us, and make us prove whether we are born of God or not. 1 John 5:1 says: "Whosoever believeth that Jesus is Christ, is born of God," and consequently those who do not believe that Jesus, Mary's son, not a full grown heavenly being, is the Christ, are not born of God.

Dear reader, do you not see the quicksand? This subject is the crucial one, as the 10th verse of 1 John 5 says: "He that believeth on the son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his son."

Now what do you find in that record? Matt. 1 and Luke 1 does not even hint that this child of the holy spirit ever existed before as a conscious entity, or that he went through a metamorphosis in order to be born of Mary, but she is told she would be overshadowed by the Holy Spirit. Strange that the record is so silent on so vital a point: and right here is the place of all places that such a statement should and would have been made, if it were a fact. Why do you pin your faith to a few passages that seem to teach personal pre-existence when they are all in harmony with this position. John 1:1—"In the beginning was the word, and the word was with God, and the word was God," or God's, as the original gives it. This proves too much as it plainly says the word (of promise), and what was this word of promise? The seed of the woman (Mary) shall bruise the serpents head. As you know this was in the beginning in Eden, and this promise was not fulfilled until the word became flesh, when Christ was born in Bethlehem.

If some one gives you a note properly endorsed, do you not regard it the same as cash? Just so with God's word of promise. When he promised us a Savior in the beginning by giving us his word, it was just as sure as if Christ actually existed.

1 John 1, 1 gives the same meaning except that "word of life" is used instead of "word," John 9. 56-58—Before Abraham was I am, is another, and just as harmonious with the truth as the others. Christ's future life, or immortal life was before Abraham's, as Abraham was spiritually dead until he obtained it through the promised Christ. He looked forward to the promised Savior, as we look back. Abraham has not received eternal life even yet, and will not until the resurrection, as we are told in Heb. 11:39. Now all this list of ancient worthies are asleep with him, and all who have died since, "that they without us should not be made perfect." Verse 40.

Rev. 22:12 says:—"And behold I come quickly; and my reward is with me, to give every man according as his work shall be." Orthodoxy cannot be correct if this is so, as they teach that the reward is obtained at death. They make a resurrection useless. Also Verse 16:—"I am the root and the offspring of David." He was the root when he became the author of David's salvation; that is, David believed God's promise of a Savior who would at the appointed time be manifested on earth, and at his birth of David's daughter, became his offspring.

In Col. 1:16-17 the word "by" is translated incorrectly: it should be "on account of," which makes it harmonize with all other texts. Verse 26 shows that God did not intend this mystery to be manifested to any but his saints, who are to go with Christ in the regeneration. Matt. 19:28.

Now do you mean to say it is good reasoning to put, at most, half a dozen texts that seem to teach it, over against such a mass of testimony telling even the nation, tribe and family from which he should descend? Queer testimony if he were in heaven knowing all that Scripture records of him before birth. The type pointed to a future Christ, not one already in existence, as an immortal being.

If you have a concordance or Bible with a subject index, look up all the prophecies relating to Christ, and if you find any that say he was in heaven before his crucifixion, I will give up

I have called you attention to Col 1:16-17. The word by is an incorrect translation; it should be on account of. Since Christ is the pivot; in the beginning as a promise, this language is none too strong. If God had not planned a Christ to appear at the proper time, all the rest would not have been done, as far as this world is concerned. 1 Cor. 15:21. "For since by man came death, by man Christ came also the resurrection of the dead." Does this sound like he had been a heavenly being? Even while Christ was on earth this was a disputed question. He asks in Matt. 16:15, "But whom say ye that I am?" When Peter said, "Thou are the Christ, the son of God," Jesus answered, "Blessed art thou, Simon Bar Jona, for flesh and blood hath not revealed it unto thee, but my father which is in heaven."

Another passage says: No man can say that Jesus is the Lord, but by the Holy Ghost. 1 Cor. 12:3.

St. Louis, Mo. Gertrude Logan.

HENRY GEORGE ON MOSES.

I was very much interested in the pamphlet you sent me entitled "Moses", by Henry George. The author rises well to the situation in many respects, more especially in regard to the appreciation of the Moses code as the foundation of a commonwealth whose ideal is was that every man would sit under his vine and fig tree, none daring to make him afraid, as limiting the power of oppression of wealth, preventing "land-grabbing" and instituting one day of rest in seven—The dominant idea being to live and let live. Some passages in the book are particularly excellent, and the peroration towers up splendidly into the poetical, although concluding somewhat in the mythical, as most poetry usually does. Mr. George is a man and a brother in this regard, for one common humanity at the bounds of reason, steps easily and gently into the realm of myth. This is nicely illustrated on page 23, where he says: "To me it (life) seems intelligible only as the avenue and vestibule of another life, and its facts seem explainable only upon a theory which cannot be expressed but in myth and symbol." Now, why should the facts of life require myth and symbols to express them any more than the principles of taxation for instance. Why should the facts in connection with human life require discrimination so much more than the lives of all the other living things that people the universe? As a matter of fact, there is no necessity for any such magnificent difference. The facts of life and death are few, simple and real. The source of life is mysterious, we all realize, but it is not any more so in the human family than in all the other nations of the field and wood, whose lives we dispose of so readily for our support, or terminate so sweepingly for our comfort. Mutton is cheap enough, and ten cents a quart was given in Baltimore for flies this season, and many a dollars worth was bought in. When this general fact in regard to life is once understood and gets its proper value, then we can begin to understand some other things, but the mere valuation of a human person, because of his life, is an insanity of thought that simply cannot be argued with, and leads directly and inevitably to the Buddism and Iamism of the Orient, where cows and monkeys are divine and vermin are held sacred. But cut all such rubbish out and begin over again where Moses began, and one has a fair chance to learn something.

That Moses did not stumble into this Oriental quagmire is one of the wonderful things that Mr. George doesn't take into account, although he observes other wonderful things—but nothing is stronger proof of the inspiration of such a man (p. 16) as Moses, than the fact that he carefully ignored the doctrine of the immortality of the soul, a slough of stupidity with which all other nations have wallowed from antiquity until now, into which old Mother Rome dragged what was left of Christianity, when she found it, and into which Mr. George toppled when he concludes his "Progress and Poverty" with a quotation from Plutarch, (as superstitious a heathen as ever put himself on record), and on the same page mixes up Moses and the prophets with Zanda, Vestas, Vedas, Dhammapadas, Koran and Christ—which all sounds largely learned and largely liberal, but really shows a lack of discrimination that is roundly reprehensible after what he has said of the superior position of Moses on the land question and the question of human rights. When one investigates the questions treated in the Hebrew Scriptures still more marked is the difference and a "great gulf fixed" separates them from the esoteric doctrines of the old philosophers, as well as the grotesque religious and dogmatic constitutions of ecumenical councils of which Mr. George complains.

The one divine revelation through the Hebrew race, from Moses to the last of the apostles, is that God alone is the source of life, and that on his volition all things depend. He is the linked sequence of the uiverse. All other faiths link themselves somehow round some sort of system that is dependent either on the indestructability of life, as life, in common with all other animals, as in Buddism, or by virtue of being human, life is thereby inherent and imperishable, as held by Remanists, Protestants and others.

The Hebrew ideal is thus entirely different, and is founded on individual selection from among the human family, by the only one who is capable of judging rightly, having all data at command. In the Hebrew Scripture laws are given, politics and history are discussed incidentally, but the real gist and crown of all is that "the just shall live by faith."

Baltimore, Md. I. F. Gelletly.

"SHALL NEVER DIE"

"And whosoever liveth and believeth in me shall never die." John 11:26.

That Jesus meant just what he said in this expression no one can deny, because there is no figure or symbol in this language; but that he did not mean that whosoever believeth at that time should never die is also just as certain, because he taught very clearly that

those who believed on him then he would "raise up at the last day," (John 6:40) showing that they would be in the death state, in the grave, at his second coming, and he also told his apostles that he would come again and receive them unto himself (John 14:3) showing that they would not go to be with him until he comes again to raise them up from their sleep in death and gives them everlasting life. Paul also said to the Corinthians, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." 1 Cor. 15: 22, 23. Paul shows here that all who are of the Adamic race (that includes everybody) must die, but all who are in Christ (that includes all who are Christ's by faith and obedience) will be made alive again at his coming.

If Jesus meant that those who believed on him then should never die, it makes the Bible contradictory, and it would be false, so we know that he did not refer to that time nor now. Reason also shows that he did not mean then, because when he said "He that believeth in me, though he were dead, yet shall he live," he spoke of a future time, "were dead" being in the past from the time of which he speaks, and if they believed on him then or since, they must have believed before they died, and would not be dead if it so be that whosoever believeth (then or before the coming of Christ) and liveth shall never die.

Some people believe that the death that God meant when he said to Adam, "Thou shalt surely die," was of the body only, and that Paul meant the body only when he said "As in Adam all die," and that Jesus meant that the real man, the conscious entity, which they think is the spirit, shall never die, but is released from the body, or undergoes a transition from a fleshly being to a spiritual being.

This theory can not be true for many reasons. First. To claim that a person can exist in a conscious and recognizable condition without a form or body is too absurd for intelligent people to consider, because nothing can be seen to be recognized, even by objects of like nature, unless it consists of visible substance, whether material or spiritual body which can be seen by another spiritual body. What I mean here is, the spirits of people can not exist as rational beings unless they are substance or bodies.

Second. If the conscious entity is the responsible ego, the person himself (and it is) then he can not be dead and be living at the same time; and to claim that the death of the fleshly body only, and not of the person himself is the death that God meant when he said, "thou shalt surely die," is adding to his word and perverting his meaning. "Add thou not unto his word lest he reprove thee, and thou be found a liar." Prov. 30:6.

Third. To claim that there are no dead saints who died after the resurrection of Christ is to contradict St. John and the Spirit. John, the Revelator said, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their words do follow them." Rev. 14:13. This shows clearly that believers would continue to die after St. John heard this voice.

Fourth. To claim that the dead saints are conscious, think, and know, is to contradict David, who said their thoughts perish. (Psa. 146:4.) and Solomon, who said the dead know not anything. Eccl. 9:5.

Fifth. To claim that when the body of the saint dies he does not really die, but that this is the second coming of Christ to him, and that he then undergoes his change or is resurrected into a spiritual body, is to contradict Paul, who said, "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4:16, 17. So you see, dear reader, that when Christ comes, the dead in Christ are raised first, then the living believers are changed and are caught up together with them in the clouds to meet the Lord in the air. This event has not occurred yet.

Jesus did not mean that those who believed and lived then or now should never die, but those who believe and live when he comes at the resurrection. He was talking to Martha about the resurrection at the last day when he said "He that believeth on me, though he were dead (at the time when he comes) yet shall he live, and whosoever believeth and liveth (when he comes) shall never die." Paul explains this saying, "We shall not all sleep (die) but we shall be changed in a moment, in the twinkling of an eye, at the last trump; or the trumpet shall sound and the dead shall be raised incorruptible, and we (saints who are alive at that time) shall be changed." 1 Cor. 15:51, 52.

F. M. Howell,
Northrup, Ohio.

OHIO CONFFRENCE WORK.

One year ago at the Conference held in Cleveland a rule was adopted by which churches of the state were thereafter to pay for any special services of an evangelist coming to hold meetings with them, instead of such services being paid from the evangelist fund as formerly.

Thus, the money collected for this fund was made available for evangelistic work in the open field only, that is where there was no church organization. Besides this change, the evangelist was not hired on a yearly basis, but only paid for time spent in the work.

The work for the past year has been blessed and has been highly satisfactory to the brethren. There is a bright outlook for some good work in several places where Bro. Robison has broken the ground.

And while the last year's arrangement has been very satisfactory, there was still found room for improvement, a step in advance of the one taken at the previous conference in Cleveland.

It has been the rule in previous years (and also was this year) to supply money needed to defray conference expenses from the evangelistic fund. In other words, there was always necessity to draw upon the evangelistic fund to make up the difference of expenses over receipts.

To avoid this necessity and to reserve the evangelist fund for strictly evangelistic work, it was resolved at the Ohio conference at Troy recently to assess each male member one dollar per year and each female member fifty cents per year, as conference dues; this fund to be kept separate for the purpose of paying conference expenses.

From the enthusiasm which signalized every part of the work at Troy we can forecast a prosperous year ahead of the Ohio brethren.

This explanation is made so that there will be no misunderstanding or confusion as to the purpose of two separate funds; and we feel confident that none will feel that it is in any sense an imposition, but rather another opportunity to assist in a good work.

I might say a great deal about the rich program provided by Bro. Alonzo Adams, Bro. Huggins, Bro. Robison and others, but that will doubtless fall to the lot of others who were at all the meetings; but one thing I will say, namely: A number of those who always attend the conferences said that it was the best conference yet—and none seemed inclined to disagree with that sentiment. Brethren, now is the time to resolve not to miss the next one.

CHAS. A. GOSS,
Chairman Con. Com.
Cleveland, Ohio.

MICHIGAN QUARTERLY CONFERENCE

Important Business Demands Large Delegation

To the brethren scattered thruout the state of Michigan, greetings:

The Michigan Quarterly Conference of the Church of God will convene at Millbrook, Sept. 22 to 24, inclusive. Millbrook can be reached from Grand Rapids on the Pere Marquette R. R., changing at Edmore.

An extra large delegation is desired as there is very important business to be transacted. The subject of where the next yearly conference and Bible school is to be held will come up at this meeting.

Therefore it is necessary that as many of the brethren as possible be present from all parts of the state that the most central and convenient place for all may be decided on. Come and give your aid in this the Master's work. Encourage the Millbrook brethren by your presence.

"Work while it is day, for soon the night cometh when no man can work." At that night will our work be done? Stop, consider. Let us, while living in these last trying days, be diligent in doing our Savior's bidding that when He comes He will find us watching and waiting.

Your sister in Christ, looking for our coming King.

ROSE MILLER, Secy.
Adrian, Mich.

AIR SHIPS

I had the privilege of attending the aviation meet held in Chicago. A strange sight it was, indeed, to see a great flock of winged monsters navigating the air like so many birds, flying upward, downward, on the level, or swinging a circle at will.

As I witnessed their contest with each other, I thought of what a dreadful thing they may become if they should carry and drop explosives on an enemy in case of war.

On Thursday, Aug. 17, a trial was made. The Chicago Examiner said:

"A battleship, outlined in whitewash in Grant Park was completely annihilated yesterday during the bomb throwing contest of the sixth day of the aviation meet.

Sixty-eight of the death dealing missiles not only destroyed the ship, but had a score of the modern fighters been anchored about, they also would have been destroyed fifty times over.

In a day the rules of modern warefare have been made obsolete and a new factor must henceforth be reckoned with. Even the most experienced flyers found no be fatal damage."

difficulty in causing what would

Many ships which dropped the imaginary explosives missed the mark. Accuracy of aim will have to come by practice. It is a factor, however, which will have to be reckoned with in future warfare.

The mighty men of war are awake. How is it with the slumbering virgins? Awake! There is a great day coming.

Chicago, Ill. W. H. WILSON.

Are You
helping to get the 500 New Subscribers?
See Last Page

OBITUARY

Sister Stevenson died at her home near Glen Alice, Roane Co., Tenn., leaving a husband and seven children, the oldest a 14-year-old invalid daughter and the youngest but two weeks old.

Bro. Stevenson has the sympathy of all the church that know him. Sister Stevenson was taken to Clyde, Haywood county, N. C., for burial, that being her childhood home. The writer spoke words of comfort and hope from 1 Cor. 15 and Titus 2-13, and we laid her to rest and await the call.

J. W. GOOD.
Rockwood, Tenn.

Lydia Emeline Jackson was born near Lebanon, Boon county, Ind., July 10th, 1831, and died on August 6th, 1911, age 80 years and 26 days. She was married to Amias Davis, Aug. 20th, 1846. Four children were born to this union, namely; Mrs. Sarah Margaret Smith, Willard Davis, Joseph Davis and Mrs. Rosa Grant, of which only two survive. She was preceded by her husband, her daughter Sarah Margaret and son Joseph. She united with the Church of God about 20 years ago and has lived a faithful member the rest of her life. She spent the early part of her life in Indiana, moving to Cowley county, Kan., in 1879, near Oxford, where she lived until seven years ago. She moved to near Udall, Kansas. Her grand daughter, Emma Smith has lived with her and has been her faithful, loving and only companion for six years.

She leaves 10 grandchildren, namely: Emma Smith, Mrs. Viola Beamer, of Cambridge, Kansas; Mrs. Lillie Lucas, near Woodward Okla.; Oda Smith, near Elk, Kansas, Lula Davis, Arlene Davis, Adelaide Davis, James A. Davis, Gladys Grant and Sylvia Grant. She leaves one brother, Uncle Thomas Jackson, of Lipton, Okla., and three sisters, Amanda Dale, of Jamestown, Ind., Mrs. Sarah Linsey, Indianapolis, Ind., Mrs. Mary Lewis, of Paul's Valley, Okla. Her children and grandchildren were all present at her bed side except two grandchildren. Funeral was preached by H. M. Williams, of Ashton, Kansas, from Job 14-14.

H. M. WILLIAMS.

Who will chide us while we're weeping.
For our brother's gone to sleep.
He is resting, sweetly resting,
And the Lord his dust will keep.
All the trials and the sorrows
Of his two score years and more
He has laid aside his burdens,
All his troubles now are o'er.
Who will chide us while we're weeping?
For we miss him everywhere.
At our home and at our meeting,
We see his empty chair;
But he's sleeping, sweetly sleeping,
Free from every toil and pain.
With the seal of God upon him.
By and by he'll live again.
Who will chide us while we're weeping?
For the Brother that is gone?
He is sleeping, sweetly sleeping.
Waiting for the Lord to come.
In the resurrection morning
He will hear the angel call.
Then is when we hope to meet him
In the kingdom one and all.

Reuben Elton, oldest son of the late Jacob and Elizabeth Elton, died July 12, 1911, aged forty-nine years, three months and twenty-nine days, after an illness with apoplexy lasting but three and one-half hours. He leaves a wife, three sisters five brothers (his parents having both preceded him to the grave) and a host of friends to mourn his loss.

Brother Reuben was born in Collinwood Ohio, March 13, 1862. He came to Omaha, Neb., with his parents in March, 1870, where he grew to manhood and made his home since with the exception of about nine years, which he spent in the drug business in the north and west, Lead, S. Dakota, Collinstown, Utah, and Malad, Idaho. He was raised a believer in the Abrahamic faith and on Dec. 7, 1889, he with three brothers and three sisters, was baptized into the all saving Name (in which he lived till his death) by his uncle, the late George Elton, of Collinwood, Ohio.

We found it hard to give him up, yet we mourn not as those without hope, for we firmly believe that he will rise again on that blessed resurrection morning, clothed with immortality to inherit the kingdom promised by our Savior.

The esteem and respect in which our brother was held was shown by the beautiful flowers—the emblems of love (which covered the casket and nearly filled one side of the room in which the casket stood), and also the kind friends who were too numerous to be able to get into the home in which the funeral was held.

We laid our dear brother away in the beautiful Forest Lawn cemetery to peacefully sleep until Jesus shall come, and awaken the faithful from their dreamless slumber and clothe them with immortality. May that time quickly come is the prayer of Reuben's sister and your sister in Christ.

Mrs. Emeline Elton Davis,
3304 Taylor Street, Omaha, Neb.

THE ORIGIN AND DEVELOPMENT OF ORTHODOX CHRISTIANITY.

No. 1.

All orthodox Christians will claim that their religion is founded on the teachings of Jesus the Christ and his apostles; that they teach none other things than the apostles taugh; but such is very far from being the case, as the scriptures, history and many facts clearly prove. One of the most important and fundamental of all the orthodox doctrines is the inherent immortality of the soul, or spirit, for these two words are almost always used by orthodox Christians as synonimous terms; but the scriptures do not use them as such. The following quotations from Bible vs. Tradition, by Aaron Ellis will make this plain, and no Hebrew or Greek scholar can deny the truth of these statements: The Hebrew word nephesh of the Old Testament occurs about seven hundred times, and is rendered soul four hundred times; life and living about one hundred and fifty times; and the same word is also rendered a man, a person, self, thy, me, him, any one, breath, heart, mind, appetite, the body (dead or alive), lust, creature and even a beast; for it is twenty-eight times applied to beasts, and to every creeping thing.

The Greek word psuche of the New Testament corresponds with the word nephesh of the old. It occurs one hundred and five times and is rendered soul, fifty-nine times, and life forty times. The same word is also rendered mind, us, you, heart, hearty, and is twice applied to the beasts that perish. Professor Driver of Oxford university says, writing of Gen. 1:21, "A soul on the psychology of the Hebrews is not peculiar to man; it is the principle of life, sensibility in any animal organism. The rendering creature obliterates distictive characteristic of Hebrew thought. Here the term denotes all kinds of aquatic organisms, including even the lowest.

The words rendered spirit in the Old Testament are ruach and neshania, but ruach is likewise rendered wind, air, breath, blast, blow, anger, courage, vain, do. The word pneuma in the Greek is used by the sacred writers as an equivalent of ruach; it is translated spirit, ghost and wind; but it is never used as an equivalent of the words translated soul, so that these words no matter how much they are used in orthodox phraseology as synonimous terms are not so used by the writers of the scriptures. The belief, however, in the natural immortality of man, while not found in the scriptures, can be traced back to very early times, as I will presently show; but the scriptures are opposed to such an idea from Genesis to Revelation, as a few quotations will show. In the third chapter of Genesis, ver. 19, God says to Adam after he had transgressed: "In the sweat of the face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust thou shalt return." To prevent him from eating of the tree of life, he drove out the man and he placed at the east of the garden of Eden the cherubim, and a flaming sword which turned every way to keep the tree of life." And this was done according to orthodox teaching, to prevent an inherently immortal being from getting at the tree of life. The Scriptures are all in harmony with the idea, that by one man's sin death entered into the world. Gen. 5, 5. "And all the days that Adam lived were nine hundred and thirty years, and he died." Is. 6, 5. For in death there is no remembrance of thee: in the grave (sheol, the word often rendered hell), who shall give thee thanks." Ps. 115-17. "The dead praise not the Lord, neither any that go down into silence." Ps. 12, 6, "Put not your trust in princes, nor in the son af man, in whom there is no help. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Eccl. 9, 5, "For the living know that they shall die; but the dead know not anything." Hezekiah says, "For the grave (sheol) cannot praise thee, death cannot celebrate thee; they that go down to the pit cannot hope for thy truth." In John 5, 40 Christ says to his contemporaries, "Ye will not come unto me that ye might have life. John 1, 25. "Jesus said unto Martha, I am the resurrection and the life; he that believeth on me though he were dead, yet shall he live." The hope of the early Christian was in the resurrection of the dead. Paul says, 1 Cor. 15, 16, 18, "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins; then they also who are fallen asleep in Christ are perished."

In view of such scriptural statements and very many more that could be adduced to the same effect, it seems rather extraordinary that millions of people claiming to be followers of Christ and his apostles, should derive their maindoctrine of their faith from heathen philosophers. A good illustration of the popular belief occurs in Everybody's Magazine for August, the article is by William Hanna Thomson, M. D., L.L. D., and is entitled "Life, Death and Immortality." He says: The belief in immortality is instinctive with us all, and when the kind of immortality which the Judean preached was understood, the appeal became all prevailing." This statement shows how men can have their minds twisted most outrageously by pre-conceived opinions. We have seen that the life which men can attain to in a future state is only by and thru the Lord Jesus, the Christ, and that there can be no eternal life attained by man in any other way. 1 Cor. 15, 22, "For as in Adam, all die; even so in Christ shall all be made alive."

As for the belief in immortality being instictive as this writer asserts, the use of the word in such a connection is simply absurd. Webster's dictionary says instinct is a certain power or disposition of mind, by which independent of all instructions or experience, with deliberation animals all unerringly directed to do spontaneously to do what ever is necessary for the preservation of the individual; such in the human species is the instinct of such is exerted immediately after death, etc. The belief in human immortality does not come under such a designation. When one goes outside of the scriptures to prove natural human immortality, it simply becomes a question of how far can human research be trusted to decide such a question. It generally has been asserted by priests in all ages, that they have the means of deciding this most important question. William James, Professor of philosophy at Harvard university writes: "How can we believe in life hereafter, when science has once for all attained to proving beyond possibility of escape, that our inner life is a function of that famous material, the so-called gray matter of our cerebral convolutions. How can the function possibly persist after its organ has undergone decay?

It is indeed true that physiological science has come to the conclusion cited; and we must confess that in so doing she has only carried a little further the common belief of mankind. Everyone knows that arrest of brain development occasions imbecility, that blows on the head abolish memory or consciousness, and that brain stimulants and poisons change the quality of our ideas, etc." so that science instead of proving the natural immortality of man proves the reverse; eternal life only comes through Christ.

St. Catherines, Ont., Canada.
Dr. Wallace Mason.

GOLD DUST

"A man who lives right and is right, has more power in his silence than another has by his words."

"Misunderstandings and neglect cause more mischief in the world than even malice and wickedness."

"No single great deed is comparable for a moment to the multitude of little gentlenesses performed by those who can scatter happiness on every side and strew all life with hope and good cheer."

"Amid the tireless breakers of the billows on the shores of experience, there is no surer anchorage than a friendship that beareth all things, believeth all things, hopeth al lthings."

"Love is the purification of the heart from self; it strengthens and ennobles the character, gives higher motives and a nobler aim to every action of life, and makes both man and woman strong, noble and courageous."

Dixon, Ill. ANNA DREW

CORN SHEAVES.

Gathered From Everywhere.

A Faithless World.—Another change more important than any of these, in Protestant countries, would be the reduction of the Bible to the rank of an historical and literary curiosity. Nothing (as we all recognize) but the supreme religious importance attached to the Hebrew Scriptures could have forced any book into the unique position which the Bible has now held for three centuries in English and Scottish education. Even that held by the Koran throughout Islam is far less remarkable, inasmuch as the latter (immeasurably inferior though it be) is the supreme work of the national literature, whereas we have adopted the literature of an alien race. All the golden fruit which the English intellect has borne from Shakespeare downwards may be said to have grown on this priceless Semitic graft upon the Aryan stem.

The Charity of Science.—The truth is that the charity of science is not merely different from that of the charity of religion; it is an opposite thing altogether. Its softest word is vae Victis! Christianity (and like it I should hope every possible form of future religion) says, The strong ought to bear the burdens of the weak. Blessed are the merciful, the unselfish, the tender hearted, the humble-minded. Science says: "The supreme law of nature is the survival of the fittest; and the law, applied to human morals, means the remorseless crushing down of the unfit. The strong and the gifted shall inherit the earth, and the weak and simple go to the wall. Blessed are the merciless, for they shall obtain useful knowledge. Blessed are the self-asserting, for theirs is the kingdom of this world, and there is no world after it." These morals of evolution are beginning gradually to make their way, and to be stated (of course in veiled and modest language) frequently by those priests of science, the physiologiste should they ever obtain general acceptance, and Darwinian morality take the place of the sermon on the mount, the old droit du plus fort of barbarous ages will be revived with more deliberate oppression, and the last state of our civilization will be worse than the first.

Manager's Column

This is going to be another talk about getting new subscribers. Most of us didn't seem to take the talk of two weeks ago seriously. At least you wouldn't think so by the results obtained. We did get some names, it is true, but the number was so small that I'm a little bit ashamed to give it as the combined efforts of some three or four thousand earnest readers of this paper. Why, I know of a boy who not so very many years ago rustled around and in less than two weeks time secured in order to earn a bicycle, more new subscribers for a similar paper than our combined mailing list has [illegible] after [illegible] Of course, the boy's had something to [illegible] it. And maybe right here is the point. All of us do not take a personal interest in the welfare of the Restitution. Since this paper has been turned over to the church every member should feel that he has a personal interest in it. It belongs to the community and those who have given financial aid and to put it there and those who are doing the work incidental to the publishing of the paper to keep it there are but doing so for the common good.

Don't you think its up to YOU to do what YOU can to help. To hundreds of readers the visits of The Restitution has to take the place of weekly assembling together with others of like precious faith, which some of us enjoy. It is the means of binding us together; it is the means of keeping in communication with each other; it brings words of instruction, of comfort and cheer and in many other ways its work for the brethren is invaluable.

Seeing then the importance of supporting it as individuals let us each turn to and do what we can. It will be an easy proposition to give this paper a permanent income if we can secure a larger mailing list and it will be easy to get the larger list of subscribers if YOU will do YOUR part to help get them. Ask every brother you meet to become a subscriber; ask your neighbors and friends, and don't let them get away till they subscribe.

We can't give bicycles to all of you, but to every brother or sister who will send us in two new names we will send in addition to the regular premium something you appreciate far more. Now lets start all over again and not stop till we have secured the balance of the five hundred new subscribers. Send for sample copies if you can use them.

This is the start of a real campaign for new subscribers and you will be kept posted each week as to how we are winning out.

THE MANAGER.

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Here is my work to do, not to worry over. My work, I say, but if I can know that it is not my work, but God's, should I not cast away my restlessness, even while I worked on more faithfully and untiringly than ever?—Phillips Brooks.

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foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means

ROBT. G. HUGGINS, Editor.

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CANAAN.

Tune America.

Fair Canaan, land of rest,
Home of the pure and blest,
Thy name I love.
Fair Canaan, land of light,
Land where there is no night,
Home of the robed in white,
'Tis thee I love.

Blest Beulah, married land,
The pure and good shall stand,
Within thy walls;
No sin shall enter there,
Nor pain, nor want, nor care,
Oh, land beyond compare!
Of thee we tell.

For there is life's fair tree,
'Tis there we'll Jesus see,
And with him reign.
'Tis there we'll meet again,
Those who in death have lain,
And shout the victory gained
O'er death and sin.

Loved Zion, glorious home,
We watch, and wait, and long,
For that blest day,
When God's name all shall fear,
His laws obey with care,
Oh, age, beyond compare,
For thee we pray.

The light begins to dawn,
We're nearing home sweet home,
Lord Jesus come.
We long thy face to see,
From sin to be made free,
The world has need of thee,
Come, quickly come!

LILLI H. WILLIS.

Galva, Ill.

THOU SHALT NOT SURELY DIE.

A Sermon by the Late Brother M. Joblin.

"Thou Shalt Not Surely Die."—Gen. 3:4.

The question we propose to discuss is a very important one. To me it contains the very key of truth.

Do the scriptures of truth teach the natural immortal of man? If they do, and we wish to consult our own interests, and God's glory, we should believe it with all our hearts. If they do not teach it, we have the same interests at stake, and must be bold to reject it as spurious. The word declares that that which is revealed belongs to man, and in this investigation I shall not try to pry into the secret things that belong to God; but to profit by that which is spoken is revealed. I shall use no sarcastic remarks toward those who, like me, were taught from earliest recollection to believe in man's immortal nature. I shall endeavor to speak the truth in love. But I most sincerely hope for your calm earnest attention. Do not be alarmed if you hear something that are strange, and in the light of your educational conscience, appear like untruths, for I hope to establish every position by the unerring Word. To the law and the testimony, if I speak not according to this word, it is because there is no light in me.

I shall therefore, as it were, stand behind the scenery, and only help to move on the machinery—that a panoramic view of God's benign purpose may pass before you.

To proceed then, we will commence

Where God Commences.

to tell us what man is. Man himself may talk till doom's day to me about his immortality, but if he knows any thing of man—of his formation—of his origin—of his destiny—of his creator, where did he get his information from but the Word of God? And if he has learned such an important doctrine from the Scripture, I ask him to point out a "thus saith the Lord," that I, too, may see and believe. I think he should stand as the apostle enjoins, "ready to give the reason of the hope that is in him with meekness and fear."

Recollect the circumstances God placed man in circumstances of his own character. But says one, "was he not created righteous?" By no means, for while he was without sin, he was also without righteousness. He was just as God created him—that is, capable of choosing right to the rejection of wrong. If he had done so he would have had a righteous character, as he did not do it, he became positively unrighteous. God told him the consequences, the devil contradicted him in the word of the text. Here is the word of God and the devil in juxtaposition; which shall we believe? But before you decide positively, I wish to say that the testimony of the latter has been called in question by one whose own character is unimpeachable. Yes, by one whom God appointed to destroy this devil or evil. Yes, dear friends, by one from whom the most ineffable beauty of character constantly flowed. By one, who on coming out of the water at his Baptism, the Holy Spirit descended in the shape of a dove; and of whom a voice from heaven said, "this is my beloved son, in whom I am well pleased." Why friends, this was the loveliest being that ever trod our earth in mortal flesh. Will you take his testimony? Oh, do take it; no guile was ever found in his mouth! No such thing as malice, or revenge, was ever manifested by him; for even when dying as the just for the unjust, he prayed "Father forgive them for they know what they do," for his enemies.

You cannot refuse the testimony of such a witness! But if you still have doubt, I will add further proof of the respect due to this witness. In fulfillment of his own word, the great Jehovah raised him from the dead, and allowed five hundred and more witnesses to identify him as the same Jesus who went about among the hills of Judea preaching "The Kingdom of Heaven is at hand." After this he ascended to heaven, and is now exalted at the right hand of the Lord, God Almighty. Has a name which is above every name—is heir of the world, and at the appointed time he will come forth in his majesty, arrest the arch usurper—roll back the curse that for 6,000 years has darkened our ball. Are you not prepared to listen to his testimony? Are you not prepared to listen to his testimony, I say? If you are, turn with me to John 8:43-44. There is a character for you! Now we see the author of our text in a true light. It says he is

A Murderer.

And friends, I must have better authority than this before I believe that man did not die after he ate of the forbidden fruit.

But, says an objection, I always believed that man's body died at least, in consequence of his guilt, but he certainly died a spiritual death the very day he ate for God said he should. Very well, but it is not exactly in harmony with the Scripture. I shall take the liberty to show a few discrepancies. In the first place, you make it appear that God was not addressing the whole man, when he said, "in the day thou eatest thereof, thou shal surely die," or dying, thou shalt die, as it reads in the margin, but think I can show to the contrary. Please turn to Gen. 2:7. Notice particularly the wording of the text: "Man was formed dust of the ground." You observe he was not existing yet. The whole machinery was complete; man was formed—remember that—but there appears no motive power—no vitalizing agency. What was necessary? The word says: "God breathed into his nostrils the breath of his life, and he became a living soul." This implies that he was a dead soul or person before; because the primary meaning of the word soul is person. He became a living person. Refer to the 19th verse and you will see it was the man, the whole man—that was formed dust—vitalized by the breath of life, that was commanded not to eat of the tree of knowledge of good and evil. Not the slightest intimation yet of any mysterious entity; and we find in the 19th verse of the 3rd chapter, that God addresses the same unit of a man. No one claims that it would be sensible to tell a man's immortal soul not to eat of a tree. No one claims it to be reasonable for a man's soul to hearken to his wife; for it is well known the ear is the [illegible] through which sound comes; and yet they will persist that body knows nothing, but that was the mind, or immortal part that was addressed.

But look again: The 19th verse proves beyond almost I was going to say, beyond controversy but it is controverted that the being formed dust was the one that sinned, and the one that was to die in consequence.

"Dust thou art!" Who was the thou here addressed? It was Adam! and unto dust thou shalt return! What was the person here addressed as thou, to return to dust for? Why he had listened to his wife with his ear formed of dust, and with the hand formed of dust, took of the forbidden fruit, and ate it with the mouth formed of dust, and now the whole person has got to go back again to dust because of his sin of disobedience.

But I think the objector will see that if the mind, or the part which he alleges to be immortal, was the part addressed by God, the sentence never could be executed! And this lie of the devil would be true! Because that which is immortal cannot die—its a contradiction of terms! Again, why punish the body by sweating and toiling for his bread, and then send him back to dust for what it could not help?

Once more I would refer to this interesting scripture in Gen. 3:22, 24. There, dear friends, is the first act of mercy to fallen man! To cut him off from the tree of life—what for? Why he was jealous of his word. He had said man should die if he ate of that tree—the serpent had said he should not: which is to be correct? Why God is jealous of his word! So he drove out the man from the tree that would perpetuate his existence if he had access to it. But still further we see mercy not to allow man to [illegible] come immortal in sin—out of harmony with God, and consequently in a suffering state.

But lest any should still think that the breathed breath into man was the immortal part, or anything more than the agency that sets all the breathing creation in motion, I will direct your attention to Ecclesiastes 3:18, 19, 20. This should, I think, forever settle in one's mind the great fact that man is a unit, not two, an outside and an inside man. "They all go to one place," that is, the grave—to the dust. Oh! says one "You will make us out to be no better than the brute creation by your course of reasoning—I don't believe a word of it!" Stop friend while I deny in toto the charge, and prove from the same scripture, man's capabilities to become an immortal, undying and glorious being. I have often heard the cry of infidel, etc., from those who neglect to search and see for themselves what is taught on this subject, but believe so and so, because it is told them. I sincerely hope that this matter will be seriously examined by all who have never done so.

We saw that Adam was cut off from the tree of life—to dust he came, and would, with all his numerous progeny, have been forever as though they had not been, if, if what? If a new way of life had not been provided. It was embodied in the solitary promise that the seed of the woman should

Bruise the Serpent's Head

In the lapse of time God was pleased to confirm and enlarge on this promise to Abraham, Isaac and Jacob and David. The poet Prophet Isaiah sang sweetly of this great Deliverer and of the life and blessings to come through him, and even the weeping prophet tuned his lyre and sang triumphantly in advance of the branch of righteousness that was to arise. At the appointed time, lo! he heard angels sing the song of peace, good will to man—the star walked on in its majesty and brightness to mark the place where Jesus lay and a

Prince and a Savior

was granted to the world. What need of a Savior? Why man had sinned and died—there was no way out of the tomb; hence we find this same Jesus who was crucified, broke the bars of death asunder, and brought life an dimmortality to light. He is further said to be the first fruits of them that slept. Did you never feel puzzled while reading Paul's account of the prophets and apostles and worthies in Heb. 11? who he says has not received the promise, because they are to be made perfect with all the faithful of all ages! when they at that time had been dead for hundreds of years? If the popular theory be true, it is not strange to read in Acts 2: that David had not then ascended to heaven, but his grave was with them at that day?

If the theory of the immortality of the soul be true, how absurd to think that such a verse as the 7th of Rom. 2, should have crept in! There we read that those who by patient continuance in well doing, seek for glory and honor, and immortality, shall be rewarded with eternal life! Why seek for that which we already have. If we had not the truths on this subject, why does Job say that the wicked are reserved to the day of destruction to be punished? Where are they reserved? Let him answer for himself. "If I wait the grave is mine house," and another scripture reads, "The dead know not anything." "In death there is no remembrance of thee!" "The dead praise not the Lord." The wicked did not praise him while alive, therefore this must refer to the righteous dead! Here is positive proof that the righteous dead are not praising the Lord, and must of necessity have a resurrection to life, if the promises of God are ever made good to them. But the state of the wicked dead is also made clear in the oracles of God!

1st. The dead know not anything applies to both classes.

2nd. The wicked are reserved to the day of destruction as proven by Job and Peter! If they are reserved, they certainly are not punished at death, and not being punished at death, it is reasonable—more, it is binding on us, if we claim to believ in revelation at all, to say they are dead and know not anything.

Now let us turn to Job 14:11, 12, 14. Does any one holding the popular view presume to say that all Job has mention was of that inferior portion—that which in life is only a tenement for the man himself? I say it is without the least proof, man here, as before shown, is addressed as a unit. You can see by the 14th verse, that its the part that once lived that dies. Its the part that once lived and that once died—that is to live again. But, if I understand the popular theory correctly, the immortal part of that that lives; takes that away to exist in a separate state, and the body returns to dust. Now, in all candor, in all difference to your opinions, I say, just look this matter squarely in the face. See to what absurdity we reduce the subject, by taking such liberties with the word of God. We have that dying which never had any life—we have that which never had life and never died. living again, without the least proof from the context, that these are figurative scriptures.

But we were to prove that the wicked would wait in the grave for their reward. I would refer you to Prov. 11:31, the sinner is to be recompensed in the earth. Says one, "That's strange doctrine. Yes, friend, its really so!! But mark you! We have the particulars in another place where it says, they are not troubled in their life time like other men, and there are no bands in their death. Psa. 73. Now then we should be at a complete standstill without the word to enlighten us still further—and we find there is to be a resurrection of the just and the unjust, that these two classes may be recompensed. One is crowned with glory and honor—the other receives the wages of sin which is death.

(To be continued.)

WHAT OUGHT WE READ?

Only Good Literature, Chief Among Which is the Bible.

There is no question of more real value to the young people today than that of reading. I have read with much interest a magazine article written for the Ladies Home Journal, by Jerome K. Jerome. In that article he says a great many good things. Mr. Jerome suggests that we read to get rid of our brains; not to think but to save ourselves the trouble of thinking. The truth is, that books to be of any use—to be of any enjoyment even—must demand thought. Literature is essentially an appeal to the intellect, not to the emotions. Books are the speaking of mind to mind. A book either does good or it does harm. You can not divorce literature from life.

In my boyhood days I was much interested in the short articles written by Fannie Fern, and those written by James Parton. I had but little regard for romance. Ohio at that time had a school library, made up mostly of books of travel, history and biography. I read many of those books with pleasure and profit. One of our United States Senators was asked how he was able at all times to speak intelligently on all subjects. His answer was: "I never let a day pass that I do not commit to memory some good thought from some of our best writers." What an honor and pleasure to have spent a leisure hour with Longfellow, Whittier or Holmes! Yes, we may do still better, we may converse with them through their writings, which were produced during their study, and not leisure hours. In these days of books, magazines and libraries, we are compelled to choose the best and leave the rubbish. I observe that light reading prevails among both old and young. We are inclined to condemn publishers for furnishing such book. If we would cease reading them they would stop publishing them. They publish what the public demand. We are strengthened or weakened intellectually as we partake of the kind of food that weakens or strengthens us.

I met a young man whom I advised to read a book that I was interested in. After requesting and urging him I succeeded in getting him to read it. He stated afterward that that book and my talks along the line of reading, changed his whole life. He became interested in reading good literature and became a religious young man. Today he is one of our successful teachers. I have known high schools that were far advanced in mathematics and language, and other studies, where literature and civil government had never been taught. They were strangers to the Declaration of Independence, the Constitution of the United States, and the State of Ohio.

The most valuable book from which to glean is the Bible. Here you can get the most accurate history, the most beautiful poetry, and the most fascinating stories. The biographies of the ancients are instructive and interesting. If you have never become interested in the life of Noah, read it, and think about it. Think of how many jeers and scoffs were heaped upon him while he was building the Ark. We can imagine a thousand things that happened while he preached to them and warned them of the coming destruction. Take your pen and write the story out. It will do you good.

The story of Abraham should interest you. He was a strong character. Read the story of his slaughter of the kings; and the rescue of Lot and family. Note that he met Melchisidec, king of Salem, and priest of the most High God. See what Paul says of their order of the priesthood in Heb. 7. Connect it with the Eloah priest of Gen. 3:21. You have an everlasting priesthood to which you may belong if you are an overcomer. Their order it perpetuated through the Christ.

There is no more beautiful story written anywhere than that of Joseph. Follow him down into Egypt; how did he behave while there; how God protected him while there, and made him useful to the king who made him ruler, and next to him in the throne. Read the story of his brethren coming down into Egypt for bread and how he treated them. Read the speech of Reuben to Joseph, asking for the relief of Benjamin. Imagine their thoughts when Joseph made himself known to his brethren. The whole story becomes more interesting the oftener you read it. Do not forget the old father in his sorrow and rejoicing. Make their stories real things. Make them a part of your life.

Then you have the beautiful story of Esther and Ruth. Read these two stories and be strengthened by them. There is no literature like that of the Bible. If you want gems of poetry, you can get them in the Psalms. How beautiful is the 19, the 23, the 133, the 149 chapters. These are only a few. Don't only read them, but analyze the language. Make notes of the choice expressions found in each; commit them to memory. Read and study Proverbs. You will find in this book gems of thought more valuable than gold. Note this one and practice it: "A word fitly spaken is like apples of gold in pictures of silver." Imagine one of the masters painting such a picture. Don't make your mind a rubbish room when you have so many beautiful pictures to adorn it with. May our young people be benefited in reading good literature, is my prayer.

D. C. Robison,

Salem, Ohio.

Revenge generally hurts both the avenger and the sufferer. The foolish bee, which in its anger envenoms the flesh, loses its sting, and lives a drone ever after. True courage forgives a wrong and enjoys the satisfaction of knowing that it could do an injury, but disdains to do it.—Bishop Hall.

They trust not God at all who trust him not entirely; he that stands with one foot on a rock and another foot on the quicksand, will sink as surely as he that hath both feet on a quicksand.—Joseph Trapp.

Tying oranges on a Christmas tree does not make an orange tree of it. Nor do outside regulations and forms change the heart of a man. But let the gospel of grace and glory get into him to the very core and work out through, and he will be "a new creature" sooner or later—generally sooner than you think (2 Cor. 5:17-18); and if he continues to walk by that rule, peace will be on him and mercy.—Copp.

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Cleveland, Ohio....Sept. 20, 1911

EDITORIAL

Examine what is said; not the man who says it.

In China an imperial edict has cancelled all private concessions for railroads given before 1911. Conditions in the Province of Sze Chuen have become serious, because the edict has affected a road which was to be built in that part of the country. The ire of the natives has been aroused, shops and schools have been closed, payment of taxes has been refused, and serious disorders have resulted. United States warships were ordered there September 8, and they will join the formidable international array of warships that will guard the lines of foreigners in this unexpected crisis.

The press reported that Etna was pouring lava from four craters on September 12th. Eruptions from the main crater, the three lesser craters which have opened and the fourteen fresh fissures which now gape in the mountain side are said to be steadily increasing in violence, and the air in Catania is near unbreathable from the clouds of ashes. To the immense streams of lava which is flowing from the fissures there is added the terror and danger of earthquakes, which shake the mountain side at brief intervals. It is remarkable that Mt. Etna with its first eruption in B. C. 476 should become active in A. D. 1911, and contribute its part in calling attention to the signs of the times.

CORRESPONDENCE.

Dear Brother Huggins:

My father, W. L. Skeels, and I made a trip to the Coast Range Mountains, to a point called Nashville, on the Corvallis & Eastern R. R. There was a basket dinner with two meetings, he spoke at 11 a. m. and in the afternoon. We were royally entertained by the brethren and friends with a very fine luncheon at the noon hour.

We had a very pleasant visit with Bro. Dan Putzman and wife. It being the express wish of the people for more meetings to be held in the near future, an appointment was left for October 1st, 1911.

Bro. A. W. Darby will occupy one hour and my father the other, with a basket dinner. We also expect a goodly number of the brethren from Corvallis to attend.

Yours sincerely,
S. R. SKEEL.

Fall City, Ore.

Dear Brother Huggins:

Inclosed please find P. O. order for which please credit me on subscription for The Restitution. And may the dear Lord grant you rich blessings. The paper is fine, and fills my heart with rejoicing. I send out every number I get; it must open the eyes of many. The print is so nice for old people to read. Do not get discouraged.

Yours in brotherly love,
H. ZIGENFUS.

Niles, Mich.

CORN SHEAVES

Gathered From EveryWhere

Mistranslated Texts.—In Proverbs xi. 2, we read:—

"When pride cometh, then cometh shame,
But with the lowly is wisdom."

Now, that a contrastive parallelism was intended here by Solomon, is manifest from the structure of the verse. But in reading it as it stands in our version, we cannot help feeling that it is somewhat lame and halting contrast. We may read it in the "Bible twang" and think we understand it, but in what does the intended contrast consist. Between pride and lowliness, indeed, the contrast is evident. But between shame and wisdom the contrast is not so clear. Why not? Because the one is not the exact opposite of the other, and therefore the contrast breaks down. How then shall we arrive at the exact meaning and intended contrast of the writer? By bearing in mind that the Hebrew word for pride in this passage is derived from a root which means to swell, and "shame" from a word which denotes lightness emptiness, lowly, from a root which signifies to be chipped, smoothed, or fashioned by a hatchet, and wisdom from a word denoting solidity.—(Glochmah.)

Let us now combine these various meanings and the parallelism is complete, and the sense manifest. When swelling (pride) cometh, then cometh lightness. But with those who have been chipped (pruned by trial) there is solidity. The contrast being between lightness and solidity. Again in Proverbs xiv. 9, we read in the A. V.: ....

"Fools make a mock of sin,
But among the righteous there is favor."

Here the contrast is utterly lost. "Among the righteous there is favor." For what? For the fool? For his mockery? or favor for sin? Neither of these meanings is permissible. The latin vulgate is equally ambiguous:

"The fool will mock at sin,
And favor will linger among the righteous."

This flings no clearer or fuller light. The Septuagint differs in toto, both from Latin vulgate and authorized version, and renders it thus:

"The houses of transgressors will need expiation
But the houses of the just are acceptable."

Now this rendering, while it differs from the two versions referred to, introduces a doctrine into the verse utterly obnoxious to the universal teaching and doctrines of the Bible. For it teaches that transgressors need a sacrifice for sin, but that there are men in the world who, being just, need no such sacrifice. This rendering cannot therefore be admitted. But how did the idea of expiation, sacrifice, or atonement, get into the Septuagint rendering at all? Perhaps a literal translation of the Hebrew will answer this question, while at the same time it removes the difficulty from the verse as it stands, and makes clear the contrastive parallelism intended by the wise man:

"Fools mock at the offering for sin;
But the righteous regard it with delight."

The word used in this verse Ahsham is not the usual word for sin, which is ghat-tahth, but is the word used to describe the sin offering many times in Leviticus and elsewhere, and is rendered in Isaaiah liii. 10, "when thou shalt make his soul an offering for sin." Hence the idea of expiation in the Septuagint rendering, wrong as it is in other respects.

In Proverbs xviii. 8, the authorised version gives us a very singular statement:—

"The words of a talebearer are as wounds,
And they go down to the innermost parts of the belly."

The Latin Vulgate renders—

"The words of a double-tongued person are as it were simple, yet these very words penetrate even to the inner parts of the belly.

This same verse is repeated in chap. xxvi. 22, and there it is rendered by the Septuagint:—

"The words of cunning knaves are soft,
But they smite even to the inmost parts of the bowels."

Now let us pause here to look at the confusion introduced into this passage, by these various and contradictory renderings. (1) For "tale-bearer" in the Authorized Version we have a "double-tongued person" in the Latin Vulgate, and a "cunning knave" in the Septuagint. (2) For "words are as wounds," in the English, we have "words are simple" in the Latin, and "soft" in the Septuagint.

How shall we get out of this confusion, and reallyfindout what Solomon meant? The best Hebraists of the day, combining with knowledge of the Hebrew, a knowledge of its cognate languages, the Arabic, Chaldee, etc., give the following, as the most correct rendering:—"The words of a talebearer (i. e., of a slanderer) are as delicious food, which goes down to the innermost parts of the stomach," that is, that the depravity of human nature is such that it sucks in slander and talebearing, as a hungry man does the choicest dainties of the table.

Rochefoucault, the French moralist, referring, though in no condemnatory way, to this miserable fruit of human nature, says, "cynically, the best of us feel some sort of pleasure in hearing of the misfortunes, or failings of our friends."

FOUR HUNDRED SHOTS A MINUTE.

A new gun, whose use in the United States army, it is said, may mean the revolutionizing of even the most modern methods of war on land, and which for lightness, power and general effectiveness is said to be the most terribly destructive weapon ever invented, is now being secretly manufactured in the Springfield armory for Uncle Sam's use, says a Springfield, (Mass.) dispatch [illegible] the New York American.

This gun, weighing less [illegible] twenty pounds, and manu[illegible]tured after the fashion of an ordinary fowling piece, pours out a stream of bullets when in action at the rate of 400 shots a minute.

The new firearm is called the Benet-Mercier, and is of French invention. It has a stock that is placed against the shoulder. In action the soldier lies on the ground, resting the gun on two supports. This gives an advantage in safety over the Hiram Maxim rapid firing model, since the operator of that gun is compelled to stand in feeding it. This brings him in full sight of the enemy, or rather it brings three men in sight, for three are required for the manipulation of this heavier weapon.

Once a row of men is brought up on the firing line with the guns, they will drop down after the fashion of sharpshooters. It is the work of a second to raise the guns onto the low supports. Another second and everything is in readiness for action. With the word of command the pull of the trigger sends hundreds of bullets hurling into the ranks of the enemy.

Army officials are more interested in the new Springfield gun than in any hitherto built. As against the old Maxim three man gun the new gun requires only one soldier.

The Maxim gun weighing 300 pounds, when loaded on the battlefield, received its charge from a gunner who perched himself on top of the weapon in full sight of the enemy. The new gun is loaded and operated by one man lying flat on the ground.

The Maxim owing to its unwieldiness, had to be wheeled about. The new gun is, therefore ten times as effective, because it is carried about as easily as [illegible] ordinary rifle. With one of th[illegible] weapons, it is cited, Custer [illegible] have stood off the entire Sioux nation.

The work on the new guns at the armory is being guarded with strictest secrecy. About fifty men are employed on them, and it is expected that within a few weeks some will be ready for trial.—Chicago Daily News.

Says the Prophet Joel:"Alas for the day! For the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

Beat your ploughshares into swords, and your pruninghooks, into spears; let the weak say, I am strong."

"Prepare War!" The preparation for War being made right now in the days in which we live, is of such a terrific nature, as to make one's blood run cold to contemplate; and this is being made parallel with the "peace and safety" cry. "No more war—arbitration," being the cry, and at the same time inventing guns, weighing less than twenty pounds that will pour forth a deadly volley of shots at the rate of 400 per minute. Oh, what destruction, and carnage there must be from armies equipped with guns of that sort.

The Russians, Persians, Germans, Ethiopians and Libyans, says Ezekiel shall ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. And thou shalt come from thy place out of the north parts ,thou and many people with thee, all of them riding upon horses, a great company and a mighty army. And thou shalt come up against the people of Israel, as a cloud to cover the land. And I will turn thee back, and leave but the sixth part of thee. And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude, and they shall call it the valley of Hamin-gog.

And seven months shall the house of Israel be burying of them, that they may cleanse the land."

Now, if weapons as above described are used, when Russia and her allies shall invade the land of Israel, during the last half of the "twentieth week of Daniel," it is no wonder that it will take "seven months" to bury the dead as the result of that war.

Now, dear ones in Christ, if events now happening won't arouse the church of God to action, nothing else will. I have it in mind to collect these evidences together and publish them [illegible] book of 96 pages, bound in [illegible] to cost 25 cents each, the [illegible] of the book to be, "The Des[illegible]tiny of Russia and the Signs of the Times."

Do you want such a book? If you do, sit down right away and tell me how many copies you will take, if published. Send no money for it until it is printed. If I get enough orders to simply pay the cost, I will issue it at once. Don't delay a day in notifying me.

In the Blessed Hope,
W. H. WILSON.

625 N. Willow Ave.,
Austin Sta., Chicago, Ill.

THE LAND OF THE JEWS FOR JEWISH PEOPLE.

God Has Promised it, and His Promises Never Fail.

"Jehovah will take you from among the nations, and gather you out of all countries, and will bring you into your own land, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them, and ye shall dwell in the land I gave to your fathers, and ye shall be, my people, and I will be your God." Ezek. 36:24, 27, 28.

At this present day the Jewish people own in Palestine 125,000 acres of land. They have planted over 15,000 olive trees. They have the Jewish Colonial Bank in Jerusalem, with a capital of $1,500,000, 135,000 Jews are subscribers mostly in small amounts. They established a bank in Jaffa, in Beyrouth, in Haifa, in Hebron and in Safed. The foundation for a permanent home for the Jewish people has been laid, all in fulfilment of God's promises.

The Jewish population of Palestine is now one hundred thousand, and thousands of Jews are [illegible]ly to enter the home of our [illegible]rs. The Jews have 38 agri[illegible]tural colonies, they have [illegible]ools and colleges, children's [illegible]mes, and they speak Hebrew on the streets and in business in Jerusalem like they did 2,000 years ago, when Jesus, the Messiah, walked the streets in Jerusalem. The Jews are looking and praying for the Messiah, and he will come again as He said. It be none other but Jesus, the King of the Jews; who died on the cross, who gave His life for the lost sheep of the house of Israel, (the Jews) who went away from God and worshiped the golden calf, as many of them do today in America and in other nations, and to save the Gentiles, who two thousand years ago worshiped idols and knew not the God of Israel. But now, many of the Gentiles are born of God's Spirit and they worship God in spirit and in truth.

The apostle Paul tells us; "Has God cast away His people? (the Jews). God forbid; have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles. For God has concluded them all in unbelief, that He might have mercy upon all." Rom. 11:1, 11, 32. The Prophet Zechariah tells us: "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem." Zech. 14:4. "And one shall say unto Him, what are these wounds in thy hands? Then he shall answer, those with which I was wounded in the house of my friends." Zech. 13:6.

The prayer that Jesus made for His people, the Jews, on the cross, will be answered in our day. "Father forgive them, they do not know what they do."—Moses Nye in the Bible Banner, 328 E. State St., Columbus, Ohio.

THE RESTORATION OF ISRAEL.

An Integral Part of the Everlasting Covenant.

The Restoration of Israel, or of "the Multitudinous Seed,"—as Bro. J. S. Hatch loved to call them—is our faith and one of the lines of demarcation between ourselves and our crisis brethren. It, the very promise of an everlasting possession of all the land of Canaan to the nations and kings that should spring from Abraham, —was an integral part of the everlasting covenants.

They were to be "exceedingly fruitful," "as the stars of heaven, and as the sand of the sea for multitude," and, as if this were not enough, it was said to Rebekah, prophetically, "Be thou the mother of thousands of millions," and, Jacob, prophesied of Ephraim, the son of Joseph, that he should become "a nation and a company of nations;" and of Manasseh, that he should be "a great nation," while Hosea re-iterated the statement that "the children of Israel should be as the sand of the sea which cannot be measured nor numbered," and that "in the place where it was said unto them, Ye are not my people, there it would be said unto them, ye are the sons of the living God."

We know that the children of were divided into two distinct kingdoms after Solomon—"the Kingdom of Israel," and "the kingdom of Judah;" and that God ever thereafter in talking of them kept the two distinct; making the people of Israel to be carried away captive out of their own land, to Assyria, and divorcing them from himself and the Sinaitic covenant because of their sins, but having mercy upon Judah for a time in saving them from the hand of Sennachereb, "not by force, nor by sword, nor by battle, by horses nor by horsemen," but by the hand of an angel, who smote in one night in the camp of the Assyrians an hundred four score and five thousand men, and sent the king home "with shame of face to his own land." It was not in God's purpose that Israel and Judah should be taken captive by the same people and united into one nation. He must have the "two olive trees," or "two witnesses" to the end. So Judah was not divorced from the law, and although held captive by the Babylonians for seventy years, was permitted to return to their own land, and to remain there until after the birth, ministry, death and ascension of Christ, when they were dispersed among all nations.

The twelve tribes were in the days of James, still in existence, for his letter is addressed to them and Jesus knew the whereabouts of "the lost sheep of the House (or Kingdom) of Israel," for it was to them that he commanded the disciples to go.

Josephus said "the Ten Tribes had become an immense multitude in his day."

And "the sealing" of Rev. 6: 12-17, was of nearly all the tribes It commenced in the time of Constantine A.D. 313, when Pagan Rome fell, as if overturned by a mighty earthquake.

Now we believe that all these tribes will be restored, each receiving its own alloted possession as mapped out by the hand of God himself in the 48th chapter of Ezekiel.

We believe that Israel and Judah will be "joined one to another into one stick" or "nation in the land upon the mountains of Israel and one king, be king to them all," and that "that shall no more be two nations, neither be divided into two kingdoms any more at all."

We know that the seed of Israel will no more cease from being a nation before the Lord, than will the ordinances of heaven depart. And that as we cannot measure heaven above, nor search out the foundations of the earth beneath, so God will not cast off His people for what they have done. Jer. 31:35-38-34:20, to close the chapter.

"He hath remembered His Covenant forever, the word which He commanded to a thousand generations, which Covenant He made with Isaac and confirmed the same unto Jacob for a law and to Israel for an everlasting Covenant. Saying, unto thee will I give the land of Canaan, the lot of your inheritance." Psalm 105:8-12.

The unbelief in the churches, as to the literal fulfillment of the promises made to the fathers, was what made infidels of Tom Paine and Bradlaugh and scores of others, while on the other hand the teaching of those, who believe that these promises are sure and steadfast is converting athiests and infidels by dozens and dozens on the top of dozens.

If this thing be true, "Let truth stand against the world."

"No word He hath spoken was ever yet broken."

S. Roxana Wince,
Pierceton, Ind.

THE FAITH ONCE DELIVERED TO THE SAINTS.

"The Faith;" "The Saints."

Jude, the servant of Jesus Christ and brother of James, to them that are sanctified by God, the Father, and preserved in Jesus Christ, and called:—Mercy unto you and peace and love be multiplied.

Beloved! When I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith, which was once delivered unto the saints.

It is the greatest and most important question which confronts us today, to determine who has the faith which was once delivered unto the saints, for without faith, it is impossible to please God, our creator, Heb. 11:6.

In order to make my text more impressive, and without discriminating against the law of God, I will substitute the word which, with the faith to which it refers; and now listen how my text reads: "The Faith which was once delivered unto the saints!"

What positive language! What great comfort to know that the faith can be found in Holy Writ, without guessing for "the faith was once delivered unto the saints!"

Every word in the text is of great importance:

1. The faith, or the substance of things hoped for, the evidence of things not seen, was once delivered unto the saints.

2. The faith was delivered once unto the saints.

3. The faith was once (not twice, nor thrice) delivered unto the saints.

4. The faith was once delivered unto the saints.

To show you dear ones of how great importance to know and to understand the text, will put some questions:

Who sent the faith which was once delivered unto the saints? Who was the deliverer of that message? Is it the message which is commonly known as the Apostles Creed? If so, who delivered it, and who sent it? As these two questions can not be answered by Holy Writ, as the apostolic creed is not recorded in the Bible, we will have to search for something else, and in a very diplomatic or childlike way, for you know—the child is the greatest diplomate. And so as children of faith let us search to find out what about him, who might be the father of all them that believe, namely,

Father Abraham.

Could it be possible that Abraham of old has received the faith, or the substance of the things hoped for?

Who delivered it, and who sent it?

These two questions must—I say—be answered by the scriptures, and I pray you to have patience with me, and listen to what the God Jehovah had to say to Abram.

In Gen. 17:1-22 we read how that God made an everlasting covenant with Abraham and his seed after him, of which covenant and promise Paul wrote to the Hebrews: "For when God made promise to Abraham, be cause He could swear by no greater, He swear by himself." God's covenant with Abraham was also confirmed unto Isaac and Jacob, the heirs with him of the same promise. God's oath-bound promises unto Abraham, Isaac and Jacob are the great underlying principle of the faith which was once delivered by God himself, and so these three are not only the fathers of the Hebrew nation, but also of the saints to whom the faith was once delivered.

Paul in his letter to the Ephsians wrote that ye being in time past gentiles in the flesh, that at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world."

Friends, get acquainted with God's oath-bound promises; see how they are to be connected

with the "common salvation," of which Jude speaks; accept them and obey them from the heart, that in due time ye may sit down with Abraham, Isaac and Jacob and all the prophets in the kingdom of God.

Brethren, shall we meet there?

H. JUERGENSEN.

Barberton, Ohio.

THE BEREANS COLUMN.

Held Their Thirteenth Annual Business Meeting at Oregon, Ill., Aug. 18, 1911.

Reports Show a Successful Year's Work.

The Thirteenth Annual Business meeting of the Berean society of the State of Illinois, was called to order on Friday, August 18, 1911, at 4 o'clock, by the President, Anna E. Drew.

Meeting opened by song and prayer. The Secretary's report was then read and approved with the following correction: This motion was omitted. It was moved, seconded and carried that Bible is use for their next lesson. The former white covered books combined with the lessons on Ephesians already prepared, and that the different state Berean organizations be communicated with in regard to use of same. The president reported no points visited during the past year. About 100 letters written and 100 received. Although no new societies were organized, received some encouragement as to the prospects of organizing at some new points.

Treasurer's report as follows was accepted:

Balance in treasury Sept. 1, 1910	$23.36
Receipts during year	37.72
Total	61.08
Expenditures	$11.76
Balance, Sept. 1, 1911	$49.32

W. T. HARDESTY,
Treasurer

Reports from all the different committees were read and approved.

Interesting reports were read from the Dixon, Adeline, Ripley, Chicago and Oregon local societies. Indiana, Iowa and Nebraska gave interesting reports of work in their states, showing progress and interest.

Letters and articles were received from the following isolated members: Mrs. Lillie Willis, Galva, Ill.; Selma Samuels, Pocasset, Mass.; Mrs. Keturah Rogers, Fair Dealing, Mo.; Hanna Barber, Oklahoma City, Okla., and Mrs. Mittie Chandler, Burbank, Okla.

Unfinished business was then taken up. It was moved, seconded and carried that Illinois accept the following arrangement of lessons and confer with the other states as regards the same: Rearranged lessons in white book Predestination from Life of Christ. Lessons on Ephesians. Logos Lessons from Life of Christ, Christ's second Coming, from Life of Christ. Moved, seconded and carried that if the arrangement is not satisfactory to the other states, that the committee be given power to change order.

Under new business the President asked the Secretary to read Article 6 of the Constitution as regards dues, and then gave a talk on the slackness of many societies in living up to this article. She made an able plea for the rights of the State Treasury. It was moved, seconded and carried that each Berean in the State of Illinois be asked to contribute as a free will offering one dollar to the state treasury, said amount not to include dues. It was moved, seconded and carried that the president be empowered to draw on the treasury for funds for any trip or trips that she may deem necessary to make for the good of the work. It was moved seconded and carried that the president be empowered, if the condition of the treasury warrants, after consulting with any one officer, to pay expenses to Bible School of anyone she desires.

Moved, seconded and carried that the secretary be instructed to write to the management of The Restitution, asking for a column once a month for Berean material. Moved, seconded and carried that in case such column is granted, all reports and official notices be sent to that paper.

Election of officers. It was moved, seconded and carried that the secretary be instructed to cast the white ballot for all incumbent officers for the following year. Elected as follows: President, Anna E. Drew, Dixon, Ill.; 1st Vice President, Admeda Glotfelty, Lanark, Ill.; 2nd Vice President, Kathryn Townsend, Lebanon, Ill.; Secretary, Emma L. Van Antwerp, Vermont, Ill.; Treasurer, Wm. T. Hardesty, Oregon, Ill.

The president appointed the following committees for ensuing year:

Program—Vernon Wood, Geo. Herrick, Hazel Lindsay.

Literary—Anna Adams, Jennie Townsend, Mrs. Mary Gesin.

Isolated—Jessie Wilson, Mrs. Chandler, Pearl Wood.

Tract—Ida Ordning.

It was then moved, seconded and carried that we adjourn.

EMMA L. VAN ANTWERP.
Vermount, Ill. Secretary.

Happiness of the Christian Life.

Dear Bereans:

When I was asked to write for our Berean column, I thought at first I could not possibly do it, as I find it so hard to put my thoughts on paper. But I am going to do the best I can, as I feel it is one of the many Christian duties to help keep up our Berean column.

We are three isolated members and endeavor to keep up with the Berean lessons, but find it rather difficult sometimes, and feel the need of a more learned mind.

I am so much more happy and contented when trying to be a Christian. The petty trials and annoyances are so much easier to contend with when I am right with God.

I feel that the end is fast approaching, and we haven't any time to waste on sinful desires; and my daily prayer is for strength to be more Christlike, so that people are better and happier for my being a Christian.

Aurora, Ill.

EDNA B. ANDERSON.

KINDNESS TO THE LIVING.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy.

Let us learn to anoint our friends beforehand for their burial or cremation. Post-mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way.—Selected, by Kathryn Townsend.

IOWA CONFERENCE.

The 24th Annual Conf. of the Churches of God in Iowa Was Held as Usual on the Beautiful Camp Ground at Waterloo.

The attendance from other states was not as large as usual, but there were more of the brethren from Iowa present than ever before. Every church was well represented, and the personal interest that each one took made the conference one of the best we ever held.

Every one felt well repaid for time and money expended, and deemed it a blessed privilege to be able to hear again the precious promises proclaimed, the glories of the kingdom, the way that leads to life eternal, and the goodness and mercy of God, who leads us and guides us in the way, if we are willing to obey his commandment.

We had with us, who gave us some excellent sermons, John Garton and A. J. Eychaner, of Iowa; S. C. Oliver, of Kansas; Joshua Miller, of Texas; J. A. Patrick, of Minnesota; Eldred Marsh and S. J. Lindsay, of Illinois. Others present outside the state of Iowa were: Mrs. J. A. Patrick and three sons; Miss Kate Abbott, of Minnesota; William Platt, Sr., of Fonthill, Ont.; C. P. Oliver and Sadie Allard, of Kansas; J. M. White and Mrs. King and daughters, of Nebraska; Mrs. Craine, of Chicago; and Mr. and Mrs. J. L. Robbins, of Rapid City, South Dakota.

Report of Officers.

Secretary's Report:—

Signed 17 orders amounting to $978.98.

Treasurer's Report:—

From subscription	$1073.80
Conference Dues	71.50
Misc. Sources	75.25
Total	$1220.55
Aug. 26, '10, overdraft	$ 95.07
Paid out on orders	978.98
Total	$1074.05

Report of Evangelist and Preachers.

A. J. Eychaner preached 10 sermons.

John Garton preached 5 sermons.

O. J. Allard.

Total number of day worked for conference, 222.

Total number of days worked outside conference, 81.

Number of sermons preached at Gladbrook, 16; Hickory Grove, 24; Irving, 4; Avon, 21; Eagle Grove, 5; Marathon, 4; Sac City, 13; Pleasant Prairie, 31; Brumfield, Ky., 10; Morse Mills, Mo., 11; Tuttle, Col., 14; Holbrook, Neb., 17; Grand Island, Neb., 6; Baptized 10. Funerals 3.

Total number of sermons for Iowa Conf'rence, 118.

Total number of sermons for other states, 70.

Rec. from Iowa Stat Con.	$554.65
Rec. from other States	227.62
Total ex. to Iowa	86.14
Total Ex. outside Iowa	110.47

Report of Churches.

Number of sermons preached at the following places:—

Gladbrook 21. Paid	$166.85
Marathon 14. Paid	18.25
Eagle Grove 5. Paid	15.00
Sac City 13. Paid	80.00
Hickory Grove 27. Paid	158.50
Irving 4. Paid	26.00
Waterloo 14. Paid	66.00
Avon 21. Paid	not known

New Officers Elected.

The following officers were elected:—President, O. J. Allard, Fort Dodge, Iowa; Vice President, A. J. Eychaner, Cedar Falls, Ia.; Secretary, Eva L. Stearns, Sac City, Ia.; Cor. Sec., Ada Moran, Clinton, It.; Treas., G. P. Allard, Fort Dodge, Ia.

The following were appointed Conference Secretary of various churches:

Mabel Evans, of Avon, Ia.; Mrs Mary Garton, Marathon; Mrs Maggie Moore, Waterloo; Mrs. Sadie Clark, Gladbrook; Mrs. Ida Marsh, Irving; A. M. Jones, Eagle Grove; Alma Roose, Sac City; Mrs. Isaac Fish, Hickory Grove; Mrs. R. O. Herick, Lapotte City.

Motions Carried.

The following motions were carried:

1. That the tent be sent to Holbrook, Neb., for a meeting.

2. That we hire an evangelist and pay $75.00 a month and traveling expenses.

3. That the work of Evangelist be left to Conference Board.

4. That the selecting of Evangelist be left to Conference Board.

5. That the Conference elect the dining room officers.

The following officers were elected: Chairman, Mrs. Moore; Secretary, Mrs. Moran; Treasurer Mrs. Eychaner.

The table committee reported as follows for last year:

Bal. on hand, 1900	$ 35.98
Sale of meal tickets	235.11
Paid for provisions	$230.1[illegible]
Paid for new kitchen	25.[illegible]
Bal on hand Aug 29 '10.	$15.[illegible]

Letters were received and appreciated from Oscar Marsh and E. R. Hawley, of Sioux City; Mrs Mary Allard, of San Fernando; R. P. Story, of Holbrook; also greeting from Missouri Conference.

Resolutions.

The Resolution Committee reported as follows:

Your committee on Resolutions for the Iowa State Conference of the churches of God in Christ, Jesus for 1911, make the following report:

1. We record with regret the loss by death of Frank Cummings and also of Alleta Fetz, members of our conference, and hereby express our approval of their Christian work and fellowship, cherishing the hope of meeting them again beyond the resurrection.

2. We heartily welcome to our communion and fellowship those who have repented and yielded obedience to the Gospel, during the year, and pledge to them our counsel and help to assist them in their Christian journey.

3. Whereas our local churches in this state conference have duly considered and voted upon the question relating to a creed which was referred to them by the so-called General Conference, held at Waterloo, Ia. last year, and without exception all our churches expressed themselves against any man-made creed, and that they were in favor of the Bible only, as the standard of faith and conduct, and thus reported to the State Conference and, whereas, many of the members of the Iowa State Conference do not belong to any local church, yet are members in good standing and desire to be placed on record as not approving of any creed-making, but to recognize the Bible as all that is necessary and all that they want as a discipline.

Therefore, be it

Resolved, That it is the expression and voice of the Iowa State Conferences of the churches of God in Jesus Christ, that we take the Bible, and the Bible only, as our discipline and the rule by which our faith and conduct should be regulated.

4. Whereas, the churches of G. d. throughout the United States and Canada, have never expressed themselves by any general statement of articles of faith, or authorized any paper to publish such articles as the official organ of the church, and

Whereas, There are several publications of merit among us that are taken and read by the members of this Conference.

Therefore, Be it resolved that no restrictions nor abridgement be placed upon any member in his choice of any publication, and that we as a conference recommend our members as far as we can [illegible] support those religious papers which stand for advance- [illegible] freedom of thought [illegible]ession of the truths of [illegible] word upon all the theme's of [illegible] Bible, and that a copy of these resolutions be sent to all our papers, that the brethren of our own and other states may know where we stand upon these questions.

5. Whereas, Conference should be for the purpose of promoting harmony where there is a difference of thought among our people and

Whereas, the Conference desires to set before outsiders, the truths believed among us.

Resolved, That at our Conference next year, That we set aside a certain portion of the time for public preaching and the remainder be devoted to Conf'rence work and the study of the Bible.

6. Whereas, As a circular has been published and widely distributed in which O. J. Allard is mentioned misrepresenting his position and stating that in his attempt to carry out his idea at the General Conference, that disgrace was brought upon the church, and

Whereas, A majority, who made and circulated this statement were not present at the General Conference.

And, whereas, the majority of those present were members of the Iowa Conference, who are here today, and were eye-witnesses and know all the facts.

Th'refore, Be it resolved,

That we, the members of the Iowa State Conference bear testimony that the conduct and spirit of our president were commendable in every way, and we believe that the call made by him with the consent and approval of the different State Conference presidents was made in good faith with the hope of building up and uniting the church, and if disgrace was brought upon it, it cannot be laid to our president, nor [illegible] those members in good standing among us.

[illegible] A. J. EYCHANER,
J. A. PATRICK,
MRS. M. APPLEYARD,
Committee.

On motion the resolutions were adopted.

Those Baptied were: Howard Gifford, Leo. Rock, Evelyn Storr, Nellie Kithcart, Earnest Srvanson, Cliford Stearns, Mr. E. Moran, Mrs. Fitz, Miss Rose Fish, Mrs. Chris Sohnckson and A. L. Schurring.

EVA L. STEARNS,
Sac City, Iowa. Secretary.

INDIANA CONFERENCE PROGRAM.

Thursday, October 5.

7:00 p. m. Song and Prayer, Address of welcome, D. T. Halstead, Response and sermon by Fred Austin.

Friday, October 6.

9 to 9:30 Song and prayer service, Emma Railsbach.

9:30 to 10:30 Bible School, S. J. Lindsay.

10:45 to 11:30, sermon, Joseph Williams, subject. The Nature and Operation of the Holy Spirit.

1:30 to 1:45, song service.

1:45 to 2:30, business meeting.

2:45 to 3:30, sermon, Fred Austin.

7:00 to 7:30, social meeting, Mattie Benjamin.

7:30, sermon, S. J. Lindsay.

Saturday, October 7

9:00 to 9:30, social meeting, Bennett Boggs.

9:30 to 10:30, Bible school, S. J. Lindsay.

10:45 to 11:30, sermon, Fred Austin.

1:30 to 1:45, song service.

1:45 to 2:30, sermon, Joseph Williams, subject, The Image of the Beast.

2:45, business meeting.

7:00 to 7:30, social meeting, Jessie Pence.

7:30, sermon, subject, Faith, Fred Austin.

Sunday, October 8.

9:00 to 9:30, social and song service, Wm. Huffer.

10:30 to 11:30, sermon, Revelations, S. J. Lindsay.

2:00 p. m., sermon, Fred Austin.

3:00 p. m., communion service, D. T. Halstead.

7:00 p. m., social and song service, Ezra C. Railsback.

7:30 p. m., sermon, Joseph Williams, subject, The Blood of Christ.

Conference Notice.

To the Church of God in Indiana greeting.

The Conference this year in Indiana has been arranged to meet at Rensselaer as per program above, and it is the urgent desire of the officers and program committee that a goodly representation from each of the several churches in the state be present.

Let us lay aside the cares of our business life for a few days and take up our Father's business, and He will recompense us at the resurrection of the just. Come all that can and enjoy a season of song and praise to Him who gives us life and its enjoyments. Bring this program. Address communications relative to the conference to D. T. Halstead, Rensselaer, Ind.

F. M. McCrory, Vice-Pres.

Are You helping to get the 500 New Subscribers?

See Last Page

OBITUARY.

Israel G. Roberts—A Pioneer of Our County Passes Away. —A Brief Sketch of His Life.

Israel G. Roberts was born in Hendricks County, Indiana, July 15, 1831. His father, Andrew W. Roberts, was born in Kentucky in 1804, and his mother, Malinda C. Gibbons, was born in North Carolina, in 1806. They were married in 1829, and came to Marshall county in 1834, settling in Southeast Center township, where they lived three years, then removed to Green township for six years, then back to Center township in 1843, taking up their abode in the old Roberts homestead four miles north from Argos, where they lived and died. To them were born seven children; Israel G., subject of this sketch, Elizabeth now Mrs. John Jordan, living north from Argos; Jemima, deceased wife of Hiram O'Keen; Sarah A., now Mrs. Dennie, living in Chicago; Mirium E., deceased wife of the late Basil R. Ladd; Mary E., deceased, former wife of Anson Elliott, of Plymouth; and Lucinda A., now Mrs. Mrs. Smith Pomeroy, of Plymouth.

The lot of this family was cast in the wilds of our county when the original forests stood untouched, the home of the Indian and the habitation for beasts of prey and game of many varieties. The hard struggles, the privations and sever trials encountered by the pioneers, developed character of fortitude that only the close communion with nature and the doing of the task it has set, could create. The result of such a life was strongly imprinted upon the character of our subjects. A giant of physical strength coupled to an indomitable will, he entered the battle of life with such energy and fixedness of purpose that he countenanced no thought of failure. It was his ax that echoed from the hillside from early morn till late at night as he felled the mighty poplar, walnut and oak, and lay them low at his feet, in his conquest of the primeval forest, converting it into fields to bloom and blossom, to bring forth a rich harvest to bless the earth. By his toil he cleared for the plow many acres in his neighborhood, including much of what is now known as the D. E. Snyder farm.

Being full of experience and noticing the advance of age, he made the acquaintance of an estimable young lady, Nancy McIlravy, of Green township, whom he married June 17, 1858, and went to housekeeping at his late home in Center township. This home has since been the scene of his achievements. In the course of time they became the parents of three children: Andrew C., born in August, 1860; Esther E., born April, 1864; and Mary M., born in December, 1867. He was a devoted husband and father, and rejoiced in his home life and made it the central thought of his activities. From its fireside he went forth to strive in the battle of life, always glad to return to hearty welcome of the dear ones there. He with his noble wife, watched the development and education of their children with anxiety. This anxiety was satisfied when he saw them come to manhood and womanhood exhibiting the characteristics of intelligent Christian citizens. He often said in his later years that he had accomplished all he had sought in this life. For he had learned the greater lesson that experience beats into every soul. His life was softened and sweetened by the love of God throught Christ, which he deeply appreciated and rejoiced over. He united with the church of God in 1862, at old Pisgah, and was transferred to Antioch upon its organization in 1866, where he has since held his membership. He was an ardent worker for the cause of the Church, and contributed liberally of his means and time to further the preaching of the Gospel, both in the local church and in the evangelistic field. His home was the scene of many gatherings of ministers and influential church workers during the yearly conferences of old Antioch, where they enjoyed the benefits of his hospitality and counsel. His walk has been exemplary. He was an absolutely honest man. He knew the splendid dictum, "The highest obligations among men are not written, signed and sealed, but reside in honor." He was independent in his thought and action, clinging to the truth as he saw it regardless of the favor of friend or foe. One has said, "If it were not for the indenepdent man that breaks the chains and scales the walls, and stands out against the many headed mob like some great cliff that meets and breaks the innumerable billows of the sea, the dust of antique time would lay unswept, and mountainous error be heaped too high for truth to overpeer." He sensed the full force of this thought. So the ostracism of society could not alter his course, for he followed with a keen eye of discernment the example set by Christ himself. His only though was, what is the truth, what is right, then followed his decision, ever willing to abide by the consequences of the course pursued without complaint. He was a splendid, noble man.

His home was broken into by the loss of his companion, April 22nd, 1891, and the marriage of his son and older daughter later in the same year. He and his younger daughter, Mary, kept house until her marriage in 1905, since which time he has lived with his children. His last sickness was long and tedious. He had lost the use of himself and the right possession of his mind for over a year. He quietly and peacefully fell asleep at the house of his daughter, Mary Cuffel, in Akron, Indiana, September 5th, 1911, at the age of eighty years, one month and twenty days. He leaves surviving him, three sisters, three children and one grand daughter, Lois Taylor, of his immediate relatives.

The funeral services were held from the residence of his daughter, and interment was made in Oak Hill cemetery at Plymouth.

D. E. VAN VACTOR.

Argos, Ind.

"A crowd of troubles passed him by
As he with courage waited.
He said, 'Where do you troubles fly
When you are thus belated?'
'We go," they said, 'to those who mope,
Who look on life dejected;
Who weakly say good-bye to hope—
We go where we're expected.'"

"I've made it a practice to put all my worries down in the bottom of my heart, then set on the lid an' smile."—Mrs. Wiggs.

Manager's Column

WANTED

A representative of The Restitution in every community. One who will devote a few hours each week to taking subscriptions and making collections. This is a particular need for such a representative in each church body. If you will undertake to to this work, communicate at once with the manager.

Be sure and get the full address on letters sent to this office, it will avoid delays and mistakes.
The Manager.

Well, they are beginning to come in, the first of that 500. Here and there a brother or sister got busy, and wherever they did we got results, one name, or two or three. It is not a question as to whether you will get results if you put forth the effort, the thing is to get you to try. Just suppose tonight before you go to sleep you resolve to get one new subscriber before you go to bed tomorrow night. The first thing to do in the morning is to take a Restitution and put it in your pocket, no, better carry it in your hand, for if you are a man you will forget you have it with you. Then make it your business to try and induce the first person you meet to subscribe, and if you fail, keep on trying till you do succeed. You know it doesn't cost any more to succeed than to fail. Every brother in the church should read The Restitution, and yet if you stop to think, doubtless you can think of several who do not take the paper. You would not want to get along without it, neither would they if they knew what they were missing. Make it your business to interest them and it will be easy to get them to subscribe.

A SONG BOOK.

Songs of the Kingdom.

Recommended by Bro. Huggins and nearly all of our preachers, as by far the best song book for our people. 138 pages, flexible cloth. 25 cents each; postpaid. Address, Chas. E. Crowe, St. Paul, Neb.

The only way to have happiness as a permanent guest, is to keep your door open to the helpless.

True spirituality can see the altar in the cookstove and the washtub.

"For I do know
God's patient love perceives
Not what we did
But what we tried to do."

"Casting all your care upon Him; for He careth for you."—I. Peter 5:7.

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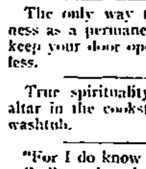

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ROBT. G. HUGGINS, Editor.

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THE OLD CHURCH BELL

When the sun has set and twilight scatters
Oe'r the earth her radiant glow,
And the wind with scented breezes,
Breathes forth music sweet and low,
Then in solitude and silence
When the birds have hushed their song,
And all have gone to solace,
Ee'n the happy, laughing throng.

As in quietness I listen
'Neath the old thornapple tree,
I can hear the green leaves whisper
Of a liberty most free;
And as I sit in silence
(Since has hushed the merry throng),
I can hear a distant echo
List! 'tis the old church gong.

It recalls to my memory
Of the years long passed away,
When as a youth I laboured
In the straight and narrow way.
Of the many joyful times I spent
'Neath the tower of that old bell
And the many mournful accents
When it tolled the funeral knell.

But now the light grows brighter
And the music seems more sweet,
When I think of all the glory
I shall have when those I meet
Shall embrace me in their presence
As a friend still dear to all
And a servant to the One who
Even marks the sparrow's fall.

Alas! the bell peals slowly,
And more distant seems the sound,
And with peaceful love attending
I recline in sleep profound.
Tho' the birds have hushed their singing
And I hear the bells no more,
I'm at peace, asleep in Jesus,
Waiting for the resurrection morn.

VIOLA GAZELEY.
Cleveland, Ohio.

THE EARTH RESTORED TO EDENIC BEAUTY: HOW AND WHEN?

A Sermon By The Late Brother M. Joblin.

Let your minds wonder up and down the earth for a few minutes. Examine the state of affairs among the inhabitants of earth! Look at the toils, the sorrows, the universal dominion of death, the want of some, the luxurious voluptuousness of the other; look at the rich grinding the life out of the poor, and by means of corruption preventing justice to men! Look at the earth as it spontaneously sends out thistles and weeds of every imaginable form to compel the execution of the sentence: "In the sweat of thy face thou shalt eat bread," until thou return unto ground, and then say if we had a commission from God Almighty to tell that he was going to put a stop to this sad state of things by taking the government out of the hands of wicked, corrupt mortal men, and giving it all into the hands of his son, who has been constituted the immortal king of glory, and rolling up the curse and causing the earth to bloom like Eden,—we say, would you not call this good news—news worth listening to? How you would rejoice to hear it! Visions of plentiful crops, of delicious fruit, and abundance of grain—no such thing as failure, doctor's calling becoming extinct, fraud and oppression vanished away; the arduous task of providing for one's family changed to a delightful recreation! Ah, says you, "That's the time I want to see; I wish it would soon roll round." We could all join in here, could we not! We think we would like to live right on—on—on—ever so long—always—maybe! As we before remarked we could all chime in here and say, Soon may it come and long may it last when it does come. All would like to stay here with such a state of things. But to leave these suppositions and come down to sober realities. There is a word that is at times in everybody's mouth almost about here, for one purpose or another; but for all its extensive use, it means one thing to them, just about as much as another, i. e., nothing definite; and the word we have reference to is the word "Gospel."

If the dictionary is consulted you get little benefit, for Webster says gospel, God, good; spell history of Jesus Christ, containing his doctrines and precepts. Now, Gospel meant the history of Jesus Christ, etc., why the word gospel was only made or added to the Greek language some 1800 years ago, to express in short, the history of Jesus Christ, for surely they would not have a word expressive of a thing before it happened. But such nonsense does not begin to satisfy the thoughtful. We offer for such the following as the best definition of the word gospel, that we have seen. Remember Jesus did not use the word gospel when he commissioned the apostles to go and preach, for he spoke Greek! And to learn its meaning we must know the meaning of the original from which it is translated. It is euangellion, composed of eu, an adverb of quality, viz: good, and angelica a message delivered in the name of any one. Putting both parts together, euangellion, a good message, or good news. Now when we tell you that the gospel of God, the gospel of Christ, and the gospel of the kingdom are only different names for the same gospel, and that the gospel or goodness referred to is composed of promises about that very good time you were all wishing for just now, you must not talk of sending me to the asylum for we can prove it to you by God' holy word; besides we would rather you would see the proof, for we do not want you to believe what we can without the proof. You will then, please read Acts 3:13-21 The point we are after here is that Jesus is in heaven, and heaven must retain him until the times of restitution or restoration, of all things which God hath spoken by the mouth of all his holy prophets. So you see that when time for restoration rolls round Jesus leaves heaven and comes to earth again; for it is on the earth that the restoration is to take place, for God's prophets have never said a word about a restoration in any other sphere; besides how do we know that there is any need of any restoration anywhere else besides on earth? Say, will you all agree with us in this,

That there is need of restoration on earth?

You do, very well; and do you agree that the restoration spoken of in the text quoted relates to earth? Well, yes, I suppose so! That will do then! We next invite you to look at Rev. 22:3-6 1st clause: "And there shall be no more curse." It being admitted that the bible is a revelation to man and not to angels—A book about the kingdom of God on earth, etc., and knowing that the earth has been cursed, see Gen. 3:17, cursed is the ground for thy sake," and here reading, "there shall be no more curse," where is the use of giving man such an assurance, if the removal of the curse did not affect him. Besides, you surely will not contend there ever was a curse in heaven, therefore it would not be proper to say of it there, "there shall be no more curse." But it refers to a time where there shall be no more curse in the place where there once had been a curse—on the earth! You know very well that the curse of sin is what makes earth teem with suffering and disagreeable phases; you know very well it never would have been cursed but for sin, and you must know too, that if the curse were entirely removed all the disagreeable consequences would cease; and you may depend upon it that if the effects of the curse cease, the first cause of the curse—sin, will also have ceased. At some future time then, there is to be no curse, or else John was not a servant of Jesus Christ, he has given us a bundle of fables and not the truth as it is to be developed. It is a most natural conclusion to arrive at then, that when the curse is entirely removed, then it is the restoration of Acts 3 will be entirely accomplished!

We have seen that all things God's prophets have spoken of will be restored; and as they have spoken about the restoration of so many things, we proceed to refer to some of them, just to give you an idea, or an outline of the matter. We notice:

Paradise Will be Restored.

Proof Is. 51:3. "For the Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like;" pause a moment on the word like. The Lord is going to make Zion's wilderness like something—and a comparison is used by the spirit to give us correct ideas of the work he is going to do. "And he will make her wilderness like Eden." Did you ever read these words before? Wilderness of Zion to be made like Eden? Yes, it reads just so! Singular as it may sound to some of you. Like Eden! What do the words like Eden imply? They imply according to Webster, "resembling Eden; equal to Eden; similar to Eden: in the same manner as Eden;" and the text adds: "And her desert like the garden of the Lord." The garden of the Lord was Eden; so this states the same thing as the preceding statement, in different words. If words have any meaning, then Palestine is, according to these, to be again converted into a Paradise like the one in which Adam was placed, and which Jehovah was pleased to pronounce very good; and to show you that Zion in the scriptures never means the church (as fallaciously used in these days), just turnto 2 Sam. 5:7, and read: "David took the strong hold of Zion; the same is the city of David"—Jerusalem—is Zion. If the city of David is the Bible Zion, then nothing else is. Again in 1 Kings 8:1, see further proof that Zion means Zion; and we challenge all to find one place where Zion means the church!

There can be no doubt then, that Palestine is to be made like Eden, and to show how completely this is to be done, Jeremiah says in Chap. 31:40, "The whole valley of the dead bodies, and the ashes and all the field unto the Brook Kidron, unto the corner of the horse gate towards the east shall be holy unto the Lord." And Ezekiah speaks in glowing and beautiful language of that glorious day in his 34th chap., verses 20, 23.

Jesus in Luke 21:24 prophesied "and they (Jews) shall fall by the edge of the sword and shall be lead away captive into all nations; and Jerusalem shall be trodden of (or by) the Gentiles, until the times of the Gentiles be fulfilled." Jerusalem then is not always to be trodden underfoot by the Gentile, for the Gentile's time is to be filled full, or run out, and then comes the glorious change; and this brings us to notice.

2ndly. That Jerusalem is in ruins now, but will be rebuilt. Proof Is. 65:18, 19: "For behold I create new heavens and a new earth, and the former shall not come into mind, but be ye glad and rejoice for ever in that which I create, for, behold! I create Jerusalem a rejoicing, and her people a joy, and I Jehovah will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. Do you believe this?

3rd. Long life will be restored to man. Proof Is. 65:20: "There shall be no more thence (from that time forward) an infant of days," nor an old man that hath not filled his days; for the child shall die an hundred years old."

4thly. Universal and lasting peace shall be restored to earth at that time; for it is one of the things the prophets have spoken of, and it must be done. Proof Is. 2:4—"And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." This is glorious news, do you all believe it?

5th. Earth's productiveness will be restored. Men then will not be compelled to wear themselves out in digging and weeding and hoeing, in order to get enough to eat, form Is. 30:23 we read: "Then shall he give the rain of thy seed that thou shalt sow the ground withal, and bread of the increase of the earth, and it shall be fat and plentious; in that day shall thy cattle feed in large pastures, the oxen, likewise and the young asses that ear the ground shall eat clean provender which has been winnowed with the shovel and the fern;" so plentiful shall be the crops of that time, and easy to raise. Most delightful tidings, do you all believe it?

6thly. The ravenous propensities of beasts will give place to harmonious submission to men; or rather the dominion of man will be restored. We read in Is. 11:6, 7: "The wolf also shall dwell with the lamb, and the shepherd shall be down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them; and the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox." This may appear strange, but it is true; and and if you say it is figurative or spiritual, and not real, we ask, can you tell what the spiritual straw is, the spiritual cow and lion are to eat?

These are a few of the "all things" that the prophets have said should be restored. The word restore, or restitution must mean something, what is it? It means a renewal, a bringing back to what it formerly was, a returning to its former state, hence just such a peaceful, glorious state has once existed on earth. But where? In the garden of the Lord—in Eden.—and was not man told to subdue the earth? He was. Did he do it? No.

But you say there was an Adam in the first Eden and if Eden is restored Adam should be restored also. That is quite a suggestion, but did Adam fill well his part when the dominion was in his hands before? Nay, verily, and depend upon it, he will never have supreme power or authority again. But for all that, there will be an Adam in the garden. Do you want to know who it will be? Turn to 1 Cor. 15:47, "The first man of the earth, earthy; the second man, the Lord from heaven." Where he shall take his position as second Adam he will have no rival, he will be supreme ruler; for we have the word of the Lord for it, in Zech. 14:9, that the Lord (Jesus) shall be king over all the earth; in that day shall there be one Lord, and his name one."

And what about Eve? Will the second Adam have a wife? Ah! Friends, well may you ask the question. Every king has a right to have a queen to reign with him, and this will be no exception to the rule. He who is to be king over all the earth will have a bride! Would you like to know who is to be the queen of that coming age of glory? If you would it will delight us to tell you—in fact, although we have taken a circuitous route to arrive at it, we have invited you here on purpose, to say something to you about the queen of the coming age of glory on earth. Oh! It is a subject big with interest to you all! So big is it that everything else dwindles into insignificance before it. So big that it stretches down through mortal life, and away on, and on, while the endless cycles of the future revolve. Are you ready to listen to the testimony? If so listen to John's description of her as queen as seen in vision by him. In the 9th verse of Rev. 21, one of the angels said to John, "Come hither and I will show thee the bride, the lamb's wife." See also Rev. 19:10. Here under the figure of a gorgeous city, all the saints that ever lived are beautifully represented, and is called the New Jerusalem. It is not a literal city, but it is composed of living saints, who, as in v. 2 have adorned themselves with the righteousness of God by faith in Jesus, ready to meet the bridegroom, as he comes forth from his chamber. The parable of the 10 virgins in Matt. 25, who went forth to meet the bridegroom, is illustrative of the same event. In Eph. 5:23, Christ is set forth in the same relation to the church as the husband to the wife. For the husband is the head of the wife, even as Christ is the head of the church, and he is savior of the body. And in Rev. 22:17. The spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take the water of life freely. So you see the spirit invites by the spirit's word—the gospel—the word of truth. 2nd. The bride being actuated by the spirit say come. Here distinctly the church is set forth as the bride, the [illegible] prospective bride, for the marriage of the lamb has not yet taken place. All the saints, then that ever lived, will reign with Christ as his bride, and reign with him on the earth. Rev. 5:9, 10.

CHRIST'S COMING

The Gospel Motive of Repentance, Sanctification, Patience, Diligence, Watchfulness, Purity, Readiness, Love and Abiding in Christ

As a Motive for Repentance

"Repent ye therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:19-21.

As a motive for sactification and blamelessness.

"Abstain from all appearance of evil. And the very God of peace sactify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:22, 23.

As a motive for exercising patience.

"So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with the mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thess. 1:4-10.

"Be patient therefore brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it until he receive the early and latter rain. Be ye also patient, establish your hearts; for the coming of the Lord draweth nigh." James 5:7,8.

As a motive for diligence.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" * * * "Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things be diligent that ye may be found of him in peace, without spot and blameless." 2 Peter 3:3, 4, 13, 14.

As a motive for watchfulness and prayer.

"Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." Matt. 25:13. "Take ye heed, watch and pray: for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house and gave authority to his servants and to every man his work and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he finds you sleeping. And what I say unto you I say unto all, watch." Mark 13:33-37.

As a motive for purity.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3.

As a motive for sobriety.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light and the children of the day: we are not of the night nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." 1 Thess. 5:4-8.

As a motive for constant readiness.

"Watch therefore; for ye know no what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up." Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh." Matt. 24:42-44.

As a motive for abounding in love and holiness.

"And the Lord make you to increase and abount in love one toward another, and toward all men, even as we do toward you: To the end he may stablish your hearts unblamable in holiness before God, even our Father at the coming of our Lord Jesus Christ with all his saints." 1 Thess. 3:12,13.

As a motive for abiding in Christ.

"And now, little children, abide in him that when he shall appear, we may have confidence and not be ashamed before him at his coming." 1 John 2:28.

Your brother in "the patient waiting for Christ." 2 Thess. 3:5.

RUFUS A. CURTIS.
Fountain City, Ind.

The Restitution

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Cleveland, Ohio....Sept. 27, 1911

EDITORIAL

Italy wants a lease of Tripoli, Turkey is defiant, and declares she will fight for her rights. Against the Turkish force in Tripoli estimated at 30,000 men, Italy will send her whole fleet and an expeditionary force of 60,000 men. As we go to press the papers report that the Italian troops have already landed at Tripoli. The signs of the times were never so interesting as now. Brethren, keep your eyes open: the Lord is coming soon.

In a communication from Sister Lon Greer Butler, she says: "Take your Restitutions and place them in the postoffice and the days for [illegible] and help get the people out of Babylon." Amen.

In response to a sister's query about divorce and remarriage, Bro. J. T. Auld writes:

"It is a sin to marry another if he or she be not legally divorced, according to the divine plan. Our Lord said to the Pharasees: "For the hardness of your heart Moses wrote you this precept; but from the beginning of creation God made them male and female." Mark 10:2-6. In the same chapter he said: Whosoever shall put away his wife, and marry another committeth adultery against her." And the same with the woman. Verses 10, 11, 12.

A man or woman is free to marry if one or the other should be guiltless of fornication. If the man commits adultery, the woman is free from the husband, and if the woman commits adultery the husband is free to marry, but the ones committing adultery cannot marry so long as the husband or wife lives; if so both have committed adultery. And the persons they marry also commit adultery. Matt. 19:9. Read carefully Paul's argument found in Romans, 7:1-3. You see, dear sister, God's word is "yea and amen."

ANOTHER REQUEST

The sister who requested an explanation on divorce and remarriage has had her desires gratified by contributors in this issue. Now here comes Sister Mason Barb, who says: "I wish some one would explain the 14th chapter of 1 Corinthians; Acts 10:44-47; 11:15, 16. I understand these texts myself, but I have friends who are being led astray with what is called Apostolic Healers. They claim to speak in unknown tongues, and live without sin. Also explain 1 Jno. 3:5-10." Who will respond to our sister's request, and give us some good articles on above scriptures.

The signs of the times is always a subject of great interest to the people of God. New Testament readers have noticed how Paul has united the Lord's advent with the destruction of something he calls "the mystery of iniquity." Where there is ignorance of what this "mystery" is, its identification, its rise and history in the world, its decadence in the last days, and its final destruction at the brightness of the Lord's coming, the signs of the end are dimmed to a great extent. From a journal on the other side of the Atlantic we have found food for thought on the mystery of iniquity; and this week we begin the publication of this interesting matter, copied in part from the Ambassador. Readers are urged to study the articles which will appear for several weeks under the title, "The Mystery of Iniquity and the Signs of the Time."

CORN SHEAVES

Gathered From Everywhere

A Scriptural Idea is New and Startling

Rev. R. A. Torrey, the world's greatest evangelist, the Moody of today, has advanced a new and rather startling theory.

"Men after resurrection will walk on this earth, having bodies similar to the present body and will enjoy food as now," he declares.

"I don't know what kind of food it will be. I don't know what kind of bodies they will be. I think they will be like those we have on this earth.

"We know that Christ partook of food after his resurrection. When Elijah and Moses came down on the mountain they were recognized. I don't know how the spirit can express itself without a body."

This paper clipping, handed to us by Bro. Tomlinson, reveals the fact that a Scriptural idea, when it happens to get an expression from the "world's greatest evangelist" even, is at once pronounced a "new and startling theory" by an ignorant world. It must be new and startling to the evangelist himself, for holding on to his disembodied spirit theory, he gets in a daze how to manage both thoughts harmoniously and says in his confusion of thought, "I don't know how the spirit can express itself without a body." The spirit of Abel, for instance, has been in heaven since his death, but for all the thousands of years it has been there, it has not been able to "express itself" for the want of a body! In heaven thousands of years but not able to "express itself" in song or prayer, or praise! Just as well not have any spirit there, Dr. Torrey.—Editor.

Wanted: A Worker.—God never goes to the lazy or the idle when he needs men for his service. When God wants a worker, he calls a worker. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat by the winepress.

David was busy caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's wine cup.

Amos was busy following the flock.

Peter and Andrew were casting a net into the sea.

James and John were busy mending their nets.

Always Growing.—"Not as though I had already attained either were already perfect." With short-sighted haste, the Christ-follower often looks forward to being in this present life so pure and strong as to escape temptations. Then because he finds that old temptations still assail and that new ones come, he is prone to be discouraged, disappointed, to count himself a failure. The Christian is ever justified in looking at himself with optimistic hope, rejoicing in the fact that the perfection of which his soul is capable is not yet discerned. He who strives is to go far, far beyond his present ideals and hopes. The life with God is one of continual growth and development.

Hanging the Prophets.—On the afternoon before Children's Sunday a small boy called at the home of the primary superintendent, and in evident distress of mind, asked breathlessly for his teacher. He was told by her sister that she was not at home.

"Well, could you tell me about the commandments?" he panted anxiously. "They's two of 'em we have to say tomorrer for Children's Day, an' they aren't in gramma's Bible. She's looked and looked."

"Come in, dear, and sit down," said Miss Alice, "and we'll look for them in my Bible."

"Now, which ones do you mean?" she asked, as she brought it. "'Remember the Sabbath day-' 'Honor thy father and thy mother?'"

"No, none o' them," answered the small boy, with wrinkled brow "I know all that set. It's—the ones that have got all the prophets hangin' on."

"'On these two commandments hang all the law and the prophets?'" softly quoted Miss Alice, with smiling eyes.

"Yes'm, oh, yes'm! That's it!" he cried joyously, drawing a long breath of relief, and Miss Alice wrote down the reference in Matthew for "gramma's" benefit, also.

COMMUNICATIONS.

Bro. Huggins:

High and deep was the feeling of happiness experienced at Brush Creek, on Sunday morning September 10th, when it was was made known that Davis Pearson had accepted "the promises made unto the fathers," and was entitled to sit at the Lord's table with us.

Bro. Pearson has been a firm believer and a staunch defender of the truth for many years. He has been a regular attendant, and a keen listener to all the meetings.

Just after Bro. Huggins closed a series of meetings here, on January 21, 1911, Davis Pearson obeyed and was baptized by Bro. Rufus Curtis. He has guarded the secret until now, but his cup was full to overflowing, and he could keep the secret no longer.

May the Lord strengthen and keep him and find him worthy of the prize of the high calling of God in Christ at His coming, is the prayer of—The Church of God at Brush Creek, Ohio.

IMITATE JESUS—OVERCOME.

"Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him," James 1:12. We see here that we must all be tried; for it is he that "endureth temptation that shall receive the crown of life." 1 Cor. 10:13 we read: "There hath no temptation taken you but such as is common to man, but God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." Heb. 4:15: "For we have not an high priest, which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we [illegible] yet without sin."

Let us follow our ex[illegible] as nearly as possible, for in these last days the world is full of temptations and wickedness. In Rev. 3:21 it is written: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." What blessed promises these are to the overcomer! Are they not worth striving for? They certainly are. Yet how hard people will strive in this life for a corruptible crown that they have no assurance will last for even an hour, and let the promises of God go unheeded. Dear brothers and sisters, let us ever strive for that crown of life which fadeth not away, which the Lord has promised the overcomers.

W. B. TOWNSEND.

Salem, Ohio.

THE DIVORCE QUESTION ANSWERED.

Adultery is Possible in Four Ways.

In answer to a sister concerning divorce and remarriage, we would say: The law of God gives only one condition by which either a man or a woman can remarry, and that is when the wife or the husband dies; there are no exceptions to this rule. The law of God, of which we speak, is the one He gave to the church of God, by Jesus Christ, not the one he gave to the nation, of Israel by Moses; and any who marry the second time while his other companion is living, has committed adultery. We would say here incidentally that we as a people have been too lax in this matter, and we hope to see every such man and woman eliminated from our ranks, if there are any, and we presume there are.

The Lord says through Paul: "The wife is bound by the law as long as her husband liveth; but if her husband is dead, she is at liberty to be married to whom she will; only in the Lord. 1 Cor. 7:39. There are two propositions contained in this verse which we want to emphasize: First, The woman is bound by the law as long as her husband liveth. Then the man is bound by the law as long as his wife lives, or God is a respecter of persons. When either man or wife takes it upon themselves to remarry, whether they are divorced or not, they simply trample God's law under their feet, and put the law of the god of this world in its place, and if there should be any children born in this kind of wedlock, they are legitimate as far as the god of this world can make them and no farther; that is, if either companion is living when the remarriage takes place. The second proposition is that although the husband or wife may be dead they are at liberty to marry only one who is in the faith that once was delivered to the saints, and this applies, we understand, to those who have never been married as well as to widows and widowers. The Lord says in Rom. 7:2-3. For the woman which hath a husband is bound by the law to her husband as long as he lived; but if the husband be dead, she is loosed from the law of her husband. So then if while her husband liveth (even though the God of this world has divorced her), she be married to another man, she shall be called an adulteress." This is just as applicable to the husband if his wife be living and he marries another woman; he will be an adulterer. Jesus laid down but one law for divorce, and that was for fornication. Hear him. Matt. 19:9: "And I say unto you, whosoever shall put away his wife (or her husband), except for fornication, shall marry another, committeth adultery; and whosoever married her (or him) which is put away doth commit adultery." Hear him again in Luke 16:18: "Whosoever putteth away his wife (or her husband), and marrieth another, committeth adultery; and whosoever marrieth her (or him) that is put away from her husband (or his wife), committeth adultery." Mark 10:2-12—"And he said unto them whosoever shall put away his wife and marry another, committeth adultery against her, and if a woman shall put away her husband, and be married to another, she committeth adultery."

These scriptures give four possibilities for adultery: First, The man who divorces his wife, except for fornication; Second, the man who marries her that is divorced; Third, the woman who divorces her husband except for fornication; Fourth, The woman who marries the man who is divorced. Then let it be remembered that death only can free the living from his or her marriage bond; and that fornication only can divorce either husband or wife, but it does not permit either the offender or the offended to remarry.

H. M. WILLIAMS.

Ashton, Kansas.

THE MYSTERIES OF INIQUITY AND THE SIGNS OF THE TIMES.

Church of God Interpretation Called in Question.

In the developments resulting from the Spirit's operations in the first century, there has been a "Mystery of Iniquity," as well as a "Mystery of Godliness;" and the one mystery has been as much the subject of misapprehension and controversy as the other. The cause of the misapprehension is the same in both cases—the illogical reading of the word. Certain passages are seen in a strong light; a theory is—not extracted from, but built upon them; others are left out of account, and the result is a view which, while simple and satisfactory on the limited evidence considered, does not harmonize the Scriptures as a whole, but causes lameness by inequality; and which, when closely scrutinized on its own merits, reveals inherent defects that are fatal. In the absence of "authority," the truth of the matter requires, for its perception, what might be called a round-about process of taking many things into account, which makes it difficult and distasteful to those whose minds act on the surface. There will always be those who will take the short cut of judging by appearances. It is easy and satisfactory for the uninstructed swain to believe that the sun is a little ball of fire revolving round the earth. The truth of the matter is to him simply impossible. So it is in other things.

A correspondent, impressed with the truth, has been reading or hearing some specious mystifications on the subject of the Man of Sin, and being new to such questions, he is overpowered with the apparent evidence, and in the heat of premature conviction, runs a tilt against "the whole structure" of the truth, violent enough to make it topple over, if it were not securely riveted on an immovable foundation. He rushes no fewer than twenty-three times to the assault, in a series of as many categorical questions and observations, the united force of which he evidently considers sufficient to lay our citadel in everlasting ruins. If it were not for the respect we have for his honesty, we should let his impetuous onslaught shiver itself on the granite walls, as the same sort of attack has done before. But as an honest man is better inside the wall than outside, dashing his brains out in the vain attempt to beat them down, we take notice of his questions.

Question 1.—Is corruption apostacy; or have the Papists ever fallen away from the truth?

Answer.—"Corruption," here, is metaphorically employed. Let us see what it is literally, and we shall be able to see whether metaphorically, it is apostacy or not. Corruption is the decomposition of animal substance. It is a process that destroys life, as in putrefaction. It involves the change of that which is good and healthy and vitalizing, to a state in which the opposite prevails. "Apostacy" is a Greek word, occurring but twice in the New Testament. Once it is translated "falling away," (2 Thes. ii. 3.) and once "forsaking." (Acts xxi. 21.) This is about as near an English equivalent as can be given. Corruption is a process of "falling away" from or forsaking vital conditions. Therefore corruption is a process of apostatizing, and when complete, is a state of apostacy or a state of having fallen away, or having forsaken. Now the application of this to the matter in hand, is very obvious, and may in brief be put in the form of "Yes" to the first part of the question.

As to the second part of the question, we can only understand it on the supposition that the querist restricts it to the contemporary generation of papists. We take it that he means the papists are not in the truth, but that they cannot be said to have fallen away from it, never having known it—it being too absurd to suppose he means they are in the truth. Well, nobody affirms that they have fallen away in the individual sense, but the community of which they are the perpetuation, has. As founded by the apostles in the ecclesia that received Paul's epistle, the Church of Rome was originally in the truth, but gradually fell away from it until there was developed in her midst the absurd pretender who now rules the roost in the cage of unclean birds now established there—illustrating the statement of Paul, that the revelation of the Man of Sin would be consequent on the "falling away" that was to come "first." The present generation of papists are just as much in the fallen away state as if the falling away had taken place in their day; and that they are scripturally to be looked at and spoken of in the light of what their fathers did, is evident from Christ's language to the Scribes and Pharasees, who were but the living representatives of an apostacy that had taken place long before their day; and from the fact that then unborn generations of Jews have suffered for the national sin committed then. When descendants endorse the crimes of those having gone before, they share the guilt.

Question 2. Have the Popes ever come in their own name?

Answer.—Who says they have? They ought to have, our correspondent may reply, if they answer to Paul's Man of Sin. How so? We know the answer; for this is a very old controversy, if our correspondent knew. Because it will be answered, Jesus said to the Jews, "If another come in his own name, him ye will receive." This is no answer at all. Jesus is not speaking of the little horn of Daniel's Fourth Beast and Paul's "Man of Sin," who were to have to do with Gentile dominions and institutions. He is speaking of what the Jews would do, in the event of a false Christ presenting himself to them in his own name, while rejecting himself who presented himself in his father's name. And his words came to pass. For as he predicted (Mark xiii 22) false Christs arose and deceived many. Notably was his saying illustrated in the case of the imposter Barchochebas, who proclaimed himself the Christ in his own name, and was received by the Jewish nation, who revolted against the Romans under him, and brought upon themselves dire disaster in consequence.

(To be Continued).

DEATH NOT THE LORD'S COMING.

"The last enemy that shall be destroyed is death." 1 Cor. 15:26

1. If, as the Bible says, the Lord's coming is the "blessed hope" of the church, and "the last enemy that shall be destroyed is death," why do men say that the Lord's coming is death? Tit. 2:13; 1 Cor. 15:26.

2. How can the Lord's coming be death when the "dead in Christ" are to rise in their graves at the coming of the Lord? 1 Thess. 4:16.

3. If death is the Lord's coming, what would be the significance of Paul's prayer, "that your whole—body be preserved entire unto"—death? 1 Thess. 5:23.

4. If the Lord's coming is death how could Jesus say positively that Peter would be put to death before the Lord's return? John 21:18-23.

5. If the Lord's coming is death, is it not a more extraordinary circumlocution in Hebrews where it says "when He bringeth again the first begotten into the habitable earth?" 1:6.

6. Did the angels say at the ascension, "This same Jesus shall so come in like manner, as ye have seen Him go into heaven?" or "in like manner, as he died and was buried?" Acts 1:11.

7. If death is the Lord's coming, how could anyone "love His appearing?" 2 Tim. 4:8.

8. Can human ingenuity extract the idea of death from "his feet shall stand in that day upon the Mount of Olives—and half of the mount shall remove toward the north and half of it toward the south?" 2 Zech. 14:4.

9. Is not the Lord coming to destroy death?

10. Is the Lord coming to destroy the Lord's coming?

11. Is not calling death the Lord's coming, wresting Scripture and ruining the dictionary?

12. Is it not barely possible that the Lord's coming means the Lord's coming?

13. Would it help a Christian in trouble to say, "be patient, you will die soon?" Jas. 5:8.

14. Should not a theory of the Lord's coming have something more to recommend it than mere absurdity.—The Lord's Coming, a booklet published by C. C. Cook, 150 Nassau Street, New York. Price 5 cents per copy.

"BUT HE SPAKE OF THE TEMPLE OF HIS BODY."

The Temple of His Body Now on Earth—the Church of the Living God

A temple signifies "a house or dwelling of God, a building erected and set apart for the worship of the true God." It is spoken, first, of that magnificent building erected by Solomon at Jerusalem; secondly of the tabernacle, which was of the same use and significance as the temple; thirdly, of Christ's body. "For in him dwelleth all the fullness of the Godhead bodily," as the glory of God did visibly in the temple. John 2:19-21. Col. 2:9. Now what constitutes the temple of his body? Paul in writing to his brethren at Corinth said: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Then gives them this warning, "If any man defile (or destroy, mar) the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." 1 Cor. 3:16-17. Ye are the temple of the living God. 2 Cor. 6:16. And the Lord whom ye seek shall suddenly come to his temple. Mal. 3:1. When does the Lord come to his temple? For the Lord himself shall descend from heaven, and the dead in Christ shall rise first. 1 Thess. 4:16-17. Then the temple of his body is here on earth, and consists of people that have believed and obeyed the gospel that Christ and his apostles preached; in fact, all that have their names written in the book of life and are not blotted out.

The temple of his body is glorious. For our conversation is in heaven, from whence we look for the Savior, who shall change our vile body, that it may be fashioned like unto his glorious body.

The temple of his body is the church. Fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church. Col. 1:22-25. And he is the head of the body, the church. Col. 1:18. Gave him to be the head over all things to the church, which is his body. Eph. 1:22-23. Eph. 5:24, 27, 32.

Now if the baptized believers of the true gospel are the temple of his body, how necessary it is that we all speak the same doctrine and no divisions [illegible] the building, or it cannot be fitly framed to-

gether, unto an holy temple in the the Lord. Eph. 2:20-21. We sadly fear that many who think they are fit material for to be framed into the temple are not sound timber, and if found so, will surely be discarded. Be ye not unequally yoked together with unbelievers. * * * What agreement hath the temple of God with idols? For ye are the temple of the living God. Now here are various idols and whosoever worships any one of them is not the temple of the living God, nor a part of it. 2 Cor. 6:14 to 18.

Now let us "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking to Jesus, the Author and finisher of our faith: who for the joy that was set before him, endured the cross, despised the shame, and is set down at the right hand of the throne of God," but very soon coming to receive the temple of his body. Then what glorious joy awaits the waiting ones.

E. W. KNAPP.
Monkland, Oregon.

NEBRASKA CONFERENCE REPORT.

The twenty-sixth annual conference of the churches of God in Nebraska, was held in Moorefield, from August 26 to September 3 inclusive, with a good representation from all parts of the state; and we pray that much good will come to Christ's cause as a result of each and every meeting and talk held during the session.

Five took a stand for the truth through the preaching of the gospel by Bro. Adams and Bro. Huggins. How zealous we should be for the few simple words of the gospel, which have the power to start us in the right path, and also to give us the necessary hope and encouragement to keep us there. May each one who has taken Christ's name upon himself so draw upon this source of strength and hope that he may be purified and made fit to retain that name when he comes. We can draw upon this source for strength only by studying the gospel for the food and essence contained in it.

The reports of the churches showed in general a splendid interest in local meetings—regular Sunday Schools or Bible Readings being held in most of the places.

The officers chosen for the present year are:—Bro. M. D. Newell, Blair, Neb., president; Bro. Wesley Stephenson, Moorefield, Neb., vice president; Sister Emma E. Davis, 3301 Taylor street, Omaha, Neb., treasurer; Sister Alta King, of Cushing, Neb., secretary.

Bro. Almus Adams was again unanimously chosen as Evangelist to spread the glad tidings of the coming kingdom, and the things concerning Christ's name.

ALTA KING, Sec.

WHAT IS IMMORTALITY?

Is it ours Inherently, or by Acquisition?

The above question is answered in two different ways: One party claiming that it is an inherent principle, that by our natural birth we inherit it in the shape of an immortal soul; another party claiming that it must be acquired—in other words, immortality is conditional. The second statement expresses the writer's conception of immortality. There are two words in which are expressed the two conditions; viz, mortality and immortality. Mortality expresses a condition subject to death. As God's creatures under the present environments, we are subjects of mortality and death. As material beings we are composed of a number of elements. These are derived from the food we eat and the fluids we drink. Through the law of begettal, growth and birth we become material beings. The life we receive is derived from the atmosphere which we breathe and is composed mainly of the following gases: Oxygen, hydrogen, nitrogen and carbon. The man whom God created was made of the dust of the ground. After the Lord God had created or formed him he breathed into his nostrils the breath of life. This is the principle that animated the dust-made man. This changed the man from an inanimate to an animate being, to a being that could not act to one who was active. This changed condition the prophet calls a living soul or a soul that lives. Soul and living soul are each applied to beasts and creeping things. See Gen. 1:20 and 30. This being true, it can not be that living soul means more than a person that is animated. Solomon says of the sons of men and beasts, that they all have the same breath or spirit, (ruach); All come from the dust and all return to the dust. As one dieth so dieth the other. Eccl. 3:19-20. The Psalmist says that the day that man's breath goeth forth his thought perish. Job says in speaking of this class of creatures, "He cometh forth as a flower and is cut down; he fleeth as a shadow and continueth not. The dead praise not the Lord nor any that go down into silence." Psa. 115:17. Paul in 1 Tim. 4:8 speaks of "the life that now is," and of "that which is to come." In this scripture the apostle draws a sharp line between the two lives. Each is from a different source. The first is derived from the first Adam who is declared to be earthy. He had animal life only, and his offspring have the same kind of life. 1 Cor. 15:45-49.

We have called attention to the terms mortality and immortality. We wish to contrast them a little more sharply. They express conditions. The source of immortality is derived from the deity and was given to his son that he might give it to as many as would believe in him. In John 4:24 Jesus declares that God is a spirit. In John 5:26 we read that the "Father hath life in himself; so hath he given to the son to have life in himself." In these two scriptures we find that the deity is a spirit being, and that he has life in himself. No being possesses this kind of life but the deity. He is the Father Spirit. Jesus in the son Spirit. The father has made his son immortal. The son now possesses a nature above that of our race. Paul says "There is a natural or animal body, and there is a spiritual body." He also declares that Christ is that spirit body; also that he is a heavenly-made body, not of the earth. He derived his life from the Father Spirit. In speaking of the deity, Paul says: He only hath immortality. Our future life can only be derived from "pre-existent life." That there must be a changed condition for all things is evident from the scriptures. The apostle Paul teaches this in his second Corinthian letter 4:18; he speaks of the two conditions. The first is the temporal. The second is to be the eternal. He says: "We look not at the things temporal but at the things eternal." The temporal things here spoken of must mean this arrangement of things; viz: political, social, commercial, religious, etc. These constitute the earth and the heaven that must pass away in order that the heavenly things can be instituted.

The apostle then speaks of the two conditions. We give McKnight's translation, chapt. 5:1, etc: "For we know that when our earthly house, which is a tent, is destroyed, we have a building from God, an house not made with hands, eternal in the heavens." The present is political, social and religious, and when Jesus comes all these things which the apostle calls "a tent" will vanish away. When these unsubstantial things are no more then the permanent things will have been established. The political arrangement that God will establish will endure forever; for the prophet says: "His kingdom is an everlasting kingdom and shall never pass away." Further, the apostle says, "But yet, in this tent we groan, earnestly desiring to go permanently into our habitation which is heavenly." It is not that our immortal soul groans in our body, but that we personally groan and have a desire to go into that permanent building. The order is that the first must pass away before the second can be established. The kingdoms of this world will become a part of the kingdom of God. In the fourth verse the apostle reaches the climax of his argument:

"But yet, we who are in the tent groan, being burdened: not because we desire to go out, but to go permanently in, that what is mortal may be swallowed up of life." We who look at the eternal things are burdened and desire that our Lord will return and establish His kingdom which will make this earth a garden of Eden. In Rom. 8:19 we read, "For the earnest desire of the creature looketh for the revelation of the son of God." Phil. 3:20, 21. "For our polity or citizenship begins in the heavens, from whence also we are expecting a Savior, the Lord Jesus Christ: who will transform the body of our humiliation into a conformity with his glorious body, according to the energy by which he is able even to subject all things to himself." (Diaglott).

Dear brothers and sisters, let us look to the time when we shall have put on that incorruptible nature. Then will we be clothed upon with immortality. Then will this mortality be swallowed up of life. May the Lord come quickly, is our prayer.

D. C. ROBISON.
Salem, Ohio.

BUILDING UP YOURSELVES

Jude 20

"But ye, beloved, building up yourself in your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Dear brothers and sisters: Jude in commencing this epistle, designates a certain class to whom he is speaking; "To them that are sactified by God the Father and preserved in Jesus Christ and called." Sanctification is to be set apart or be separated; all such have learned the Father's method of separating those who seek to know and to do his will. Peter addresses them as those who have "obtained like precious faith with us." Simeon also declares how God at the first did visit the Gentiles to take out a people for his name; the object being to make of them kings and priests that they may assist in filling this earth with God's glory.

Jude's exhortation to the ecclesia of his day of building themselves up in their most holy faith, is of equal, if not more importance in our day, for these last days abound with iniquity. Paul writing to Timothy assures us that all scripture is given by inspiration of God, and is profitable, first for doctrine; next for reproof; next for correction; and next for instruction in righteousness, that the man of God may be perfect, built up, thoroughly furnished unto every good work. He that abideth in the doctrine of Christ hath both the Father and the Son. Without faith it is impossible to please God; and how can we have faith if ignorant of the basis God has given for our faith to rest upon.

Paul writing to the Ephesians says there is one Faith and one Hope; and if only one saving Faith and Hope revealed in the Word, it is incumbent on each of us to assure ourselves of what it is, before we commence to build. Other foundation can no man lay than is laid, which is Christ Jesus In him and through him ar. all things. A correct faith is built upon the things God has revealed through prophets, Jesus Christ and the apostles. The basis of faith and hope is included in one word "Gospel," or Glad Tidings. Jude's "most holy faith" is divine and pure; it will separate man from all impurities of the flesh and make him zealous of good works. God is selecting world rulers for the glorious coming age, which we feel sure is nigh at hand. Many are called, but few are chosen, because straight is the gate and narrow is the way to life, and few there be that find it. He ye doers of the word and not hearers only. We are commanded to exhort and build each other up, and Malachi says, "They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and that thought upon his name, and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels and I will spare them, "save them." Let us keep in mind then, that our works are recorded in that book of remembrance and in the day when the book is opened every man will be rewarded as his work shall be. God is infinite in wisdom and power, also just, and the justifier of all those who put their trust in him, whose faith is based on his sure word of promise, to fill this earth with God's glory by him whom he hath ordained, even Christ Jesus. We thank and praise his name for that unspeakable gift, even the gift of his only begotten son, whom to know is eternal life. God is love; Christ is love; how can we thank him enough for the revelation he has given us of himself and his purposes.

Paul says, it is those who by patient continuance in well doing, seek for glory, honor, immortality, eternal life, that shall obtain it; and that these vile or corruptible bodies will be changed and fashioned like unto his own glorious body. In Adam all die, but when we get into Christ and maintain that status, the promise is to all such that they shall be made alive in Christ. Christ the first fruits, afterwards they that are Christ's at his coming. To those who are looking for him he will appear the second time, not as a sin offering, but "unto salvation." These, dear brothers and sisters, are some of the things set before us as inducements to live soberly, righteously and godly in this present evil age.

What would be earth's best of blessings
For a little lonely hour,
Should we miss those heavenly ages,
And the resurrection power.

The reward for labor done in the Master's vineyard is more than we could ask or think. "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever." Dear brothers and sisters, this is our labor here, to overcome the desires of the flesh and the world to be servants of God and have our fruit unto holiness, that in the end we may be given eternal life. What is the loadstone that binds us to each other and to God and Christ? It is the love of God, who is so rich in mercy for his great love wherewith he has loved us, even when we were dead in trespass and in sin, and has raised us up to sit in heavenly places in Christ Jesus now, that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ. As God's love and purpose unfolds to us, and we see to what kingly honors we are called, through the atoning blood of Christ, our hearts are filled with love and praise, and we long for our Lord's return. Yes, ours is a waiting attitude, waiting for the day when the clouds shall roll away; for the kingdom soon to come; for the saints' eternal home. And when he comes we shall see him as he is, and he made like him, and be forever with him in the kingdom of God on earth; when paradise will be restored, the curse removed and the nations give him the glory due unto his name and God will be all in all. My prayer is that we may redeem the the time knowing how short it is. "This is the victory that overcometh the world, even our faith." Amen.

CHARLES MOORE.
Salem, Ohio.

INDIANA CONFERENCE PROGRAM.

Thursday, October 5.

7:00 p. m. Song and Prayer. Address of welcome, D. T. Halstead. Response and sermon by Fred Austin.

Friday, October 6.

9:30 to 9:30 Song and prayer service, Emma Railsback.
9:30 to 10:30 Bible School, S. J. Lindsay.
10:45 to 11:30, sermon, Joseph Williams, subject, The Nature and Operation of the Holy Spirit.
1:30 to 1:45, song service.
1:45 to 2:30, business meeting.
2:45 to 3:30, sermon, Fred Austin.
7:00 to 7:30, social meeting, Mattie Benjamin.
7:30, sermon, S. J. Lindsay.

Saturday, October 7

9:00 to 9:30, social meeting, Bennett Boggs.
9:30 to 10:30, Bible school, S. J. Lindsay.
10:45 to 11:30, sermon, Fred Austin.
1:30 to 1:45, song service.
1:45 to 2:30, sermon, Joseph Williams, subject, The Image of the Beast.
2:45, business meeting.
7:00 to 7:30, social meeting, Jessie Pence.
7:30, sermon, subject, Faith, Fred Austin.

Sunday, October 8.

9:30 to 10:30 social and song service, Wm. Huffer.
10:30 to 11:30, sermon, Revelations, S. J. Lindsay.
2:00 p. m., sermon, Fred Austin.
3:00 p. m., communion service, D. T. Halstead.
7:00 p. m., social and song service, Ezra C. Railsback.
7:30 p. m., sermon, Joseph Williams, subject, The Blood of Christ.

Conference Notice.

To the Church of God in Indiana greeting:

The Conference this year in Indiana has been arranged to meet at Rensselaer as per program above, and it is the urgent desire of the officers and program committee that a goodly representation from each of the several churches in the state be present.

Let us lay aside the cares of our business life for a few days and take up our Father's business, and He will recompense us at the resurrection of the just. Come all that can and enjoy a season of song and praise to Him who gives us life and its enjoyments. Bring this program. Address communications relative to the conference to D. T. Halstead, Rensselaer, Ind.

F. M. McCrory, Vice-Pres.

GOLD DUST

"A good example is the best sermon."

"The true critic knows that others know something."

"Don't wait for extraordinary opportunities—seize common occasions and make them great."

"Real knowledge, like everything else of value, is not to be obtained easily. It must be worked for, studied for, thought for, and more than all, must be prayed for."

"True religion is no Sunday dress; God expects us to wear it every day of the week, especially in business transactions."

"The best thing we can give one another is appreciation. We are helped when we receive it—we love those who bestow it. The tacit tribute of respect or loving esteem is the very oil of gladness to our drooping hearts."

Dixon, Ill. ANNA DREW.

PASS ON THE PRAISE

To Wife—To Mother—To All

"You're a great little wife, and I don't know what I would do without you." And as he spoke he put his arms about her and kissed her, and she forgot all the care in that moment. And, forgreeting all, she sang as she washed the dishes and sang as she made the beds, and the song was heard next door, and a woman there caught the refrain and sang also, and two homes were happier because he had told her that sweet old story—the story of the love of a husband for a wife. As she sang the butcher boy who called for the order heard it and went out whistling on his journey, and the world heard the whistle, and one man, hearing it thought, "Here is a lad who loves his work, a lad happy and contented."

And because she sang her heart was mellowed, and as she swept about the back door the cool air kissed her on the cheek and she thought of a poor old woman she knew, and a little basket went over to that home with a quarter for a crate or two of wood. So, because he kissed her and praised her the song came and the influence went out and out.

Pass on the praise.

A word and you make a rift in the cloud; a smile and you may create a new resolve; a grasp of the hand and you may save a soul from destruction.

Pass on the praise.

Does your clerk do well? Tell him that you are pleased, and if he is a good clerk he will appreciate it more than a raise. A good clerk does not work for his salary alone.

Teacher, if the child is good, tell him about it, if he is better, tell him again. Thus you see good better, best.

Pass on the praise now. Pass it on in the home. Don't go to the grave and call "Mother." Don't plead, "Hear me, mother; you were a kind mother; you were a good mother, and smoothed away many a rugged path for me."

Those ears cannot hear that glad admission. Those eyes cannot see the light of earnestness in yours. Those hands may not return the embrace you wish to give.

Why call so late? Pass on the praise today.

—Heart Throbs. Selected by E. W. Knapp.

I Thess. 4:16,17 interpreted literally

I Thess. 4:16,17; "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I think other scriptures justify a literal interpretation of this. Read Acts 1:9-11 Here we find the law of gravitation suspended or counteracted, for Jesus to ascend to the right hand of the Father. Jesus also suspended the law of gravitation when he walked on the sea. Matt. 14:25. St. John says, "Behold, now, are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2. Then gravitation will not limit their power. Jesus said, "Neither can they die any more, for the are equal unto the angels; and are the children of God, being the children of the resurrection." Matt. 20:36. The angels are not limited by the law of gravitation: see Judg. 13:19.

In Daniel 9:21, we find the following language: "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." I cannot believe that Gabriel found a wild horse or camel, or that he borrowed or hired one, in order that he might "be caused to fly swiftly." After the heavenly host praised God, and saying, Glory to God in the highest, etc., the angels went away from them (the shepherds) into heaven, etc. These and other passages of similar import, confirm my mind in believing that 1 Thess. 4: 16, 17, is to be interpreted literally.

Submitted in love of the true gospel.

D. D. LATHROP.

OBITUARY

Alleta Ann Bruner was born in Ohio, May 18, 1834. She was united in marriage to John Fitz, October 1, 1857. At an early date they removed from their native state and located in Irving, Tama County, Iowa. It was there that they heard and embraced the glad tidings of God's coming Kingdom on the earth, and signified their faith in the gospel by obedience in baptism. As pioneer members of the Irving church they assisted in the erection of a house of worship which, for many years, was a center of religious activity for those of restitution faith, and stands today a monument to the zeal and enterprise of this early body of believeres.

Five children were born to brother and sister Fitz, but the arch enemy robbed them of two sons, Alva O. and Spencer A., who were laid to rest in the Irving cemetery. One daughter, sister Etta M. Fitz, of Cedar Rapids, Iowa, and two sons, Oris I. and Elmer R., survive their parents; the husband and father having entered the land of shadows some two years ago.

Sister Fitz will long be remembered for many acts of loving service performed during her residence in Irving.

Her death occurred July 16, 1911. The funeral was conducted from the Restitution Church in Irving, and she was laid to rest beside her husband to await the return of the Master.

Mrs. Ida Marsh,
Irving, Ia.

Miss Hazel L. Rouse, the only child of Charles H. and Emma J. Rouse, was born May 25, 1896, at the parents present home in Hamlet, Indiana. She has grown to young womanhood under the care of her doting parents, receiving the advantages of good schools, from which she graduated in the common branches in good standing in the spring of 1910, and would have entered High school today, had it not been for her lamentable death. Her teachers have testified to her splendid school record and good behavior in the discharge of her duty, while under their care. Hazel has always shown a disposition of obedience to parents, kindness to associates, and friendliness to the children with whom she came in contact. She surely possessed a character that would be acceptable to the Savior of the world.

She was taken sick last Tuesday and was taken to the hospital in South Bend on Friday, where she passed out of life, Saturday morning at 5 o'clock, September 9, 1911, at the age of 15 years, 3 months, and 14 days. She did not realize her critical condition, but was rational and hopeful to the last, falling asleep in a faint without any struggle. She leaves her loving parents, many other relatives, her school mates and numerous friends to mourn because of her untimely death.

Funeral services were held from the M. E. church in Hamlet on Monday, September 11, 1911, at 2 o'clock, p. m., conducted by D. R. Vanvactor, of Argos, Indiana, and she was laid to rest in Fletcher cemetery to await the coming of the Lord and Savior Jesus Christ, and his resurrection.

D. E. Vanvactor,
Argos, Ind.

"Resolved! That worry is work. People who worry have got a life job with no pay envelope on Saturdays. Worry is crossing the bridge before you come to it and while you're on it and after you're over. Tige says he never thinks about it until he gets there, and if the bridge is down he swims the creek. I guess we can't worry if we stop saying 'if'."—Buster Brown.

Manager's Column

This week's mail brought a letter from a sister in the West who is entirely isolated from brethren of like precious faith. She writes, "I have not met with any of the brethren for over four years, but I do get the weekly visit of The Restitution." Its worth a lot of good hard effort just to be able to help that sister in her lonliness.

The new subscribers have been coming in pretty good this week, let's keep the good work up. It isn't so hard when once you get started is it? Those sending names of one or more new subscribers for a year should remember that they are entitled to a premium, (see offer on this page). Be sure and specify which one you want, as it saves delay. Those who do not want copies of Brother Wilson's books, or the one by Brother Huggins, should take advantage of this offer, as by sending in a new subscriber or two you can secure one free.

Another thing to remember. Each week we always print additional copies of the paper to be used as samples, we are always glad to send you as many as you can use, all you have to do is send a few stamps to pay postage. If you are to hold special meetings of any kind send for additional copies to give to those attending.

That was a good suggestion made several weeks ago in regard to sending in photos of interest to the brethren at large, but so far we have not received any to publish. If you have a photo that you think would be of interest, take it to your local printer and have him make an electrotype, and a few words of explanation and we will be glad to print it. Don't be bashful, send them along.

PLEASING THE LORD

"Ye are not your own." 1 Cor. 6:19-20. The true Christian is not his own but belongs to another. We are not to seek to please ourselves, but seek to please our dear Lord. He bought us with his precious blood. We should obey hem by doing his will. We should glorify our Heavenly Father through his son and our anointed Lord in our "body" and "spirit;" they are both the Lord's.

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ROBT. G. HUGGINS, Editor.

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VOL. 60 CLEVELAND, OHIO, OCTOBER 4, 1911 No. 38

THE WONDERFUL NAME.

"The Mistakes of My Life Are Many."

There's a name that we love best of all, friends,
There's a name that in heaven's most sweet,
'Tis the name of the crucified Lord, friends,
And we're waiting our loved one to greet.

Chorus:—
Sing it softly in cadences sweet, friends;
Sing it loud till it reaches heaven's dome,
He is coming again, he will stay, dear friends,
He's coming to make this his home.

Long ago they did scoff and reject him,
Long ago they condemned him to die;
But the Father did love him and raise him,
And take to his home in the sky.

Chorus.

There the angels in glad adoration,
Bow before him and honor his name;
Here his people of every nation,
Bow before him and honor the same.

Chorus.

They tell us he's coming again, friends,
To the land and the home of his birth,
His scepter shall sway o'er the seas, friends,
His dominion shall be o'er the earth.

Chorus.

Then the nation's will bow before him,
And be glad their allegiance to own:
And his people will hover around him,
And share in his honor and throne.

LILLIE H. WILLIS.

Galva, Ill.

"THOU SHALT NOT SURELY DIE."—Gen. 3:4

A Sermon by the Late Brother M. Joplin.

Objections Answered.

(Continued issue of Sept. 20th)

1. "It must be true that we have an immortal soul, because we have witnessed the dying of some loved ones who were enraptured with the foretaste of the glory immediately to be entered upon by them in heaven after the mortal coil had been rolled off."

Of course the objector will allow us to examine the truthfulness or validity of this objection and would inquire, first, whether the principle on which this objection is based is a good one; if it is, it will stand the testing we may subject it to. It is whether a falsehood when believed will impart joy and peace like that of ones' expecting to go to heaven? You will all recollect the fearful war of the Crimea, between Russia and the allies of Europe. You recollect also the report that came of Sebastopol having fallen! You recollect also the extravagant demonstrations of joy that were made by our neighbors across the line! Now what was it impelled to make such demonstration. It was not because Sebastopol was taken; it did not fall for a year afterward, if I remember rightly; but it was their faith in the report!

And friends, we can come pretty close home to illustrate the fallacy of this principle. Once upon a time we were startled by the ringing of bells and the booming of cannon in the dead of the night and hundreds of happy voices made the very streets of Cleveland ring with "Hail Columbia" and "Marching Along." Now allowing the objectors principle to be correct, Richmond must have been captured at that time or men could not experience such joy. But friends, they believed the report and proved their faith by their work, but the report was not true their faith was vain, but it gave them joy just the same.

Let these reflections cause us all to search the Scriptures to see if these things are so, and then believe. But not only is this principle false; the hope itself is a false one. "Faith," says the apostle, "comes by hearing the word of God." You cannot find one promise in all God's revelation of dying and going to heaven at death. Well now it has been a false report you have believed. We have already shown who started this report, proved him to be a base liar and a murderer—not fit to be believed; and I say it boldly, not one plain, positive Scripture can be produced to show that man has natural immortality.. If he would have it he must obtain it through him who brought life and immortality to light in the Gospel.

Another Objection

is "that this doctrine cannot be true because it would destroy all the influence of the Gospel. No good could be done if men said they were mortal and would be destroyed if they did not repent, etc. But it is true nevertheless, for God says "the soul that sinneth it shall die; moreover you have yet to learn what is the motive power of the Gospel! It was love that compelled the apostles to love. They loved because they were first loved. A man who loves what is right because he is afraid of the consequensees of wrong doing, is no better at heart than many who are not restrained in that way. God does reveal himself as the God of love; and it is contrary to his revealed purpose to be pleased with the service of dread.

Still Another Objection

is that the thief on the cross was promised to be in Paradise with Christ, that very day which could not be of man was mortal as you say.

We will see if any such promise was made! I believe the Lord Jesus heard and answered the petition of the thief, not something else. "Lord remember me, when thou comest into the kingdom." This was an intelligent prayer! Believed the person before him to be the promised Messiah, and that he would come again and establish the kingdom! Verily, I say unto thee today, thou shalt be with me in paradise. When? Why when he comes in his kingdom, not before he—said he would remember his people and come again. Now where is your proof? It just rests on the position of a single comma, which was not placed there for 1600 years after it was written, and when this false doctrine was rife. I am a compositor myself, and when a piece of manuscript is put into my hand, it may or may not be punctuated. If it is not the idea of the author must pass through my head before I can punctuate it correctly. If I fail to get the ideas intended, the author changes the punctuation to suit himself or the public would misunderstand him. This scripture was punctuated honestly, no doubt, but the whole tenor of the scriptures is against this construction, and thus we can even submit it, you see to the heavenly author, for decision. Let us read it again: Verily I say unto thee today, thou shalt be with me in paradise." Always place the comma after today, instead of after thee. If this is not so, how do you get along with what he says three days after: "Touch me not, for I have not yet ascended to my father." These passages then, would evidently conflict!

Only One More Objection.

that is the parable of the "Rich Man and Lazarus."

Now, this is either a parable or some other figure of speech, or it is plain, positive teaching; which is it? I claim that it is a parable, because Christ was addressing the Jews and it is said he spoke to them only in parables; besides, the parables of our Lord which he afterwards explained, should be a guide to us hence we learn that not one parable, was figurative, but the whole was a figure to illustrate some great truths. So we see if the man covered with sores in Abraham's bosom, is too absurd to be read literally, neither can that which relates to the Rich Man being in hell fire. Now I will ask you to remember the proof we gave that men are not rewarded till the judgment. Then notice that this matter, if directly literal would have transpired before the judgment! For the judgment has not taken place yet, and I hope none will presume to say after this, that God punishes before judging!

Again you will bear with my plainness of speech in this matter, while I would remark that taking it literally involves you in still more difficulty. You see the fact of his being covered with sores destroys your own doctrine, for the saved spirit of a person could never be troubled in that way by your own admission; while, as I understand man to be mortal—all mortal—till resurrected incorruptible—not subject to sores, this must be a parable. We have found what it does not, cannot teach, but cannot at present, for want of time say what it does teach:

The evils growing out of the great falsehood are beyond all calculation—"Thou shalt not surely die," was a few years ago, the sum and substance of nearly all the gospel that could be heard or in other words, the torments of a never-ending—burning hell was constantly kept before all congregations—and the love of Christ as a motive comparatively neglected! Not quite so bad now; I think they begin to doubt themselves, if there is no outlet, no slackening of vengeance! Look at the thousands of those, who in our own land, having tried to reconcile this doctrine with the character of the God of the bible, but failing to do so, have rushed to the opposite extreme, and teach that all will ultimately be saved.

Look at the thousands in this land of bibles, who profess to communicate with the spirit of the dead, while we read that they are conscious, and endowed with wisdom so as to instruct us?) No! But there is no work, nor device, nor wisdom, nor knowledge, in the grave (Heb. Sheol) Greek hades whither thou goest." Ecc. 9:10.

Oh! How thankful I feel, that I can read straight out from the living oracles, a reason for my hope. Titus 1:2. "In hope of eternal life, which God that cannot lie, promised before the time of the ages!" How many of us have that blessed hope? How many of us are expecting a crown of life when the chief shepherd shall appear? For to them that look for him he is to appear unto salvation, or life, which is the meaning of the term? Am I looking for the dear Lord to come and remember me with all the faithful when he comes in his kingdom? Am I living as becometh the gospel? Believers, how is it with you? Answer to God and your consciences! But poor sinner you must believe, repent, be baptized, and continue in the narrow way that leads to life everlasting, or what? Why death, death everlasting! a death from which there is no reprieve—depend upon its God's word will be verified. The soul that sinneth it shall die! Mark! It is for your own sin you shall die the second death, if you do not repent, for Christ having died, and rose again, that as in Adam all died, so in Christ shall all be made alive, but it is to be rewarded according to your deeds: if you have sown to the flesh, you shall reap corruption.

Oh! Let me entreat you by all the anguish of love in the garden, by all his love on the cross, to come to him for that life which enable you, when the voice of him who burst the bars of death asunder shall redeem, to rise triumphant over death, then you will be able to eat

The fruit of life's fair tree;
To walk the golden streets of the new Jerusalem;
Range through the peaceful fields of our long-lost Eden home.

Shout all our trials ended and be forever with the Lord. But let us all remember the injunction of Paul, Col. 2:8: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of this world, and not after Christ."

FAITH AND WORKS

United They Stand; Divided They Fall

Faith is a trusting belief in something: Sometimes it is in the words and promises of some one; sometimes it is placed in a plan by which we mean to bring to pass an object in life. It has a stronger meaning and carries the mind one step farther than the term "belief." It is such strong belief that it stirs us to action. If we truly have faith in a plan by which we mean to bring to pass some object in life, this faith will cause us to risk all things, and sacrifice all things to accomplish that object. We will make money, education and pleasures bend to its furtherance. We may start to work with only belief but just as fast as we get strong absolute proof, that the plan will work, by experience or otherwise, this belief increases to faith.

Faith produces in our minds the next thing to absolute knowledge. The only difference between the knowledge which we hold because of faith and that which we hold because of experience, is the actual happening of what we have faith in, but we have gained the faith by sure absolute proof that we can consider things that are not as though they were.

True faith is always and essentially active and will bring results.

This is why faith in God and the promises contained in His word is made the condition of our salvation. Salvation is the act of being saved from sin and all its results, such as sorrow, remorse, sickness and death, and this action rests wholly with us. We must work out our own salvation. It is evident that we can not accomplish anything which we may have to do without inducement, encouragement and assurance of its success. These three incentives are essential to success. Take them away and effort stops. God has given us all three to aid us in working out salvation, if we have perfect faith in Him, and no matter how strong our desire to rid ourselves of sin we will fail if we do not have faith in Him and His words; for there is no other sure and perfect source from which we can draw the necessary encouragement and assurance.

For inducement and encouragement to keep us in the right way, God has given promises of eternal joy and happiness, and of living in this world perfected as kings and priests with Christ. For assurance that the purification of our minds and bodies will not be for naught, we have the promise of a resurrection to a never ending existence in which we may enjoy our purified condition, and above all, to help others to the same conditions and blessings. That we may have perfect faith in these promises, God has given us strong clear proofs. The chief of these proofs is the life, death and resurrection of Christ. Here we have God's plan of salvation, which he has given us to work by, demonstrated on a small scale. We are sure if the plan brought life and happiness to Christ it will bring the same to us, if we purify ourselves as He was pure. We see that success rests with us and if we have faith, we will work accordingly to bring success.

God says no sin shall enter his kingdom where these blessings are obtained, therefore we can not gain these blessings until we are pure. This purification is accomplished only through faith in God and His Gospel. God's word says faith will, (and this makes faith an active element in our minds), purify our hearts, will sanctify us, will exclude boasting, will cause us to please God. In a few words, faith will work in us a Christ-like character. It will cause us to dig out all evil thoughts and actions, and purify ourselves as Christ was pure; it will cause us to set ourselves apart for His work; through it we will receive the sentence, "Well done, thou good and faithful servant." We have God's word for it as to what faith will do. If we claim to have faith and yet do not show these results we may be sure that what we claim as faith is not the active faith required by God, but only a passive, dead belief which brings no results.

If we read God's word we learn what works He approves of our doing. "The fruits of the spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance." These characteristics can result in nothing but a Christ-like character. Since a Christ-like character can only through faith in God and His Gospel, the works approved by God is a natural outgrowth of true faith. True faith and Godly works are of equal importance in the plan of salvation; they are as inseparable as cause and effect. True faith is the only sure foundation for character building and final salvation: If one is missing the other is missing also.

If we boast good works but have no knowledge of God's Gospel and promises, we may be sure the works are done—simply from a moral standpoint—from a sense of duty to mankind, or because it is natural for us to do good, or for show to the world. These works are not works of salvation. God says all things must be done in Christ's name—for love of Him. Otherwise our wills would not be in subjection to his, and boasting would not be excluded.

After we have been baptized into Christ's name, after we have obeyed from the heart that form of doctrine given us by Christ, and have exercised faith, the aim and ambition of our life will be to work out a Christ-like character. Making this the aim and ambition of our life does not in the least lessen the importance of faith in God and the Gospel; for this is the very foundation upon which we must work. Therefore we must continue our faith. When it begins to grow weak, effort begins to drag, because encouragement and assurance are being taken away.

On the other hand, if we allow our efforts at purification to lag, faith begins to weaken, because its natural outlet is closed. It weakens just as our muscles weaken when allowed to be idle. Faith, to be strong, must be allowed to exercise and flow thru its channels of good works. Faith and works each has its place in the plan of salvation, and neither can be dispensed within any degree without hurting the other accordingly.

ALTA KING.

Cushing, Neb.

WAITING ON THE LORD.

Service Not Lassitude.

Psalm 27:14—Wait on the Lord, be of good courage, and he shall strengthen thine heart; wait I say, on the Lord.

Now, brothers and sisters, this may be taken by some people in two ways; and I am afraid the general run of people take it the wrong way. They take it to mean, Wait for the Lord to wait on you, or to look after you, without you doing any of the waiting on the Lord. The way this is generally taken reminds me of the old and new business mottoes: The old, "Everything comes to him who waits." The new, "Everything comes to him who hustles while the other waits." So while the other waits for the Lord to serve him, the good things of his house, we want to hustle and have the Lord bless us because we have waited on him, and not he on us.

"Be of Good Courage."

It surely is necessary to be of good courage, and exceptionally so if we are waiting for something to happen to us, and are simply waiting in a blank sort of a way.

While waiting that way we often become deadened to a certain extent, and do not realize the beauties and the opportunities that surround us, and are daily being neglected. If we are of good courage, and appreciate the temporal blessings, and all the blessings and mercies we have already enjoyed, then we are in a condition to take unto ourselves and enjoy all those things which generally are passed by, and are not recognized as blessings. How true is the saying, "We never miss the water until the well runs dry."

Where are we in a few months if we do not have rain? And if we did not have the winds in the summer time, and the days and nights and seasons, and trades, where are we?

The Lord surely has waited on us already, and it is time for us to realize it, and appreciate the things he has done for us. If we want to enjoy the things the Lord has done for us we want to wait on the Lord, and be of good courage. Then he "shall strengthen thine heart."

We all know that there are times when we lose courage, when we are apparently doing the right thing, and think we are very much deserted, and become discouraged. We must have the courage of Paul as expressed in Romans 8:28: "For we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Then we must realize we have not been waiting on the Lord, or being his servants, as we should, for he rewardeth his servants bountifully. We forget that everything we have is the Lord's, and that only through him we live and move and have our being.

Only through his tolerance do we receive our present life, and only through his grace and love for us do we have any promise of a future life.

"Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord."

P. L. MORRON.

Salem, Ohio.

PRESIDENT OF INDIANA BEREANS RESIGNS

Indiana Bereans:

Realizing that the office of president of the Berean society of the state of Indiana requires more time and strength than I have been able to devote to it, and having the greatest good of the society at heart, and sincerest wishes for its service for the Master.

Because of ill-health and pressure of work, I hereby tender my resignation as president of the Berean society of the state of Indiana, said resignation to take effect October 1, 1911.

EVELYN K. HARSCH.

South Bend, Ind.

P. S.—According to the Constitution, Art. II., Sec. 4, the officers have elected Mrs. Emma C. Railsback, of 411 E. South street, South Bend, Ind., to fill this vacancy, said term of office to begin October 1, 1911.—E. K. H.

The Restitution

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

Cleveland, Ohio.....Oct. 4, 1911

EDITORIAL

Brother John Foore, of Parsons, Kan., familiarly known as "Uncle John," writes to say that his health is still poor. He says he is some better now than formerly, and in concluding his epistle says, "I want my brethren to know how I am and where I am, and that I am strong in the faith of the soon coming Lord. Let us be ready when he comes." Interested brethren will please note that his address is 2012 Corning avenue, Parsons, Kans.

Brother O. J. Allard, of Fort Dodge, Iowa, writes: "Will some one give an explanation of Acts 20:29,30. Does this scripture refer only to doctrine or to business matters as well?" Some more work for our contributors, but they are both able and willing to work.

VALUABLE POSTAL CARD.

From Bro. H. M. Williams, of Ashton, Kansas, we have received the following communication, written on a postal card, and a valuable card it is:

Rom. 2:7; 1 Cor. 15:51-54; 1 Tim. 1:17; 6:16; 2 Tim. 1:10. Every verse in the bible where "immortal" and "immortality" are used. They say God only has it; that Jesus brought it to light through gospel; that saints must seek for it, and will get it when this mortal puts on immortality. By comparing 2 Cor. 5:4 with 1 Cor. 15:51-54, we know that eternal life and immortality mean the same thing. God has this life, and has given it to his son. John 5:26. God's record is we have eternal life in Jesus, and if we do not believe this record we make God a liar. 1 John 5 10-11. Saints hope for eternal life, and are heirs of it (Titus 1:2; 3:7), and will get it in the age to come. (Mark 10:30.) when they that sleep in the dust shall awake. Dan. 12:2. No man has ascended to heaven, John 3:13); neither Jews nor apostles could go where Jesus was going, John 7:32-34; 8:21; 13-33. David is not ascended into heaven, but is dead and buried. Acts 2:34-29. After he served his own generation, he fell on sleep, and saw corruption, Acts 13:36. He will be satisfied when he awakes in God's likeness, Psa. 17-15. God will redeem his soul from the grave. Psa. 49:15. In death there is no remembrance of God- (Psa. 6:5; the dead do not praise him, (Psa. 115:17; their thoughts perish. (Psa. 146:4); both men and beasts go to the same place at death (Eccl 3:19-21) love, hatred, envy perish and they know not any thing (Eccl. 9:5-6); he neither works, devises, has knowledge or wisdom in the grave, (Eccl. 9: 10); his sons come to honor and are brought low, but he perceiveth it not of them (Job. 14:21); all in the grave shall come forth to life or damnation (John 5:28 29); if the dead rise and not them that have fallen asleep in Christ are perished, 1 Cor. 14:18.

From these truth we know that men has no immortal soul or immortal spirit, but he will live again, whether good or bad (Dan. 12:2), and be rewarded in the earth, not heaven, at the resurrection, not at death. The reward is now in heaven (Mt. 5:12), but we do not go there to get it, for Jesus brings it with him when he comes with all the holy angels, Matt. 16:27. For us to get this reward we must hear the gospel of the kingdom and gladly receive it, Acts 2:41; 3-28); secondly, we must believe the gospel (Rom. 1:16); thirdly, we must be converted (Acts 3:19); Isa. 6:10); fifthly, we must confess the name of the Lord (Rom. 10:10), and sixthly, we must be baptized (buried, Rom. 6:4), in water to wash away our sins, Acts 10:47; 22-16. When we take these steps we are in Christ, (Gal. 3:27); and out of him God is a consuming fire, Heb. 12:29. He consumes the wicked into smoke (Isa 37: 20), and burns them into ashes, Mal. 4:3, they will be destroyed both soul and body in hell, Matt. 10:28. This is the second death, Ezek. 18:20. A wicked man "dies in his sins" when he dies the first time, but he "dies for his sins" when he dies the second death. This death is called "everlasting punishment" in Matt. 25:40, and the Holy Spirit through Paul explains it to mean "everlasting destruction" in 2 Thess 1:9.

THE LORD FROM HEAVEN

"Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Phil 3:20, 21.

Our conversation is in heaven because it is from there we look for our Savior, and also because we are told in Colossions 3 that if ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." We als have the promise of "When Christ, who is our life, shall appear, then shall ye also appear with him in Glory." When our Savior does appear, he will change our vile bodies that they may be fashioned like unto his glorious body, which change takes place at the resurrection, as Paul makes plain in his letter to the Corinthians, in which he says: It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power. We shall not all sleep, but we shall all be changed, in a moment, in the twinkle of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

OWEN A. POTTORF
Salem, Ohio

ITALY IS CELEBRATING THANKSGIVING EARLY THIS YEAR.

—By kind permission of The Cleveland News

"COME AND SEE."

Turkey Must Reap What She Has Sown—Prophesy Requires Her Gradual Decay—Italy's Forces Compared With Turks.

Always interested in the signs of the times, but more so since the weeping John (Rev. 5:4) was invited by the first of the four living ones in a voice of thunder to "come and see." (Rev. 6:1), the servants of God are watching with undivided attention the war cloud which now hangs darkly and threateningly over Italy and Turkey. Tripoli, a Turkish possession in Northern Africa, "looks good" to Italy; and without one plausible pretext for invasion, she has sent Turkey her ultimatum. National aggrandizement usually hides behind some provocation, real or pretended. "The Italian government's position in the Tripoli affair," says the Leader, "is very naked. Little serious effort is made to hide the true nature of the raid upon Turkish territory. The best and most that is said makes only a vague claim that the Turkish authorities in Tripoli have opposed Italian industrial and commercial enterprises in that region and that now, after Italy has declared its intention to seize Tripoli, Italian subjects are not secure there.

This is very bald. It does not mask the real nature of the adventure in colony-building upon which Italy has embarked. Such explanations might as well be dispensed with and the whole enterprise placed upon broader ground. Italy might remind the world that the Turks have for centuries grossly misruled Tripoli; that they are still an alien element there, governing by force; that they have not earned respect for their legal rights as masters in Tripoli, and that it ill becomes Turkey to protest, on moral grounds, against the efforts of any civilized power to better the condition of territory which the Turkeys themselves seized by force of arms, which they do not occupy, and which they govern by the strong arm.

It is the plain truth of history that the Turks sowed, long ago, the seed of such harvests as the one which they are evidently to witness in Tripoli. They won their empire by ruthless wars of conquest. Much of it they have never colonized, never developed, never cared for in any other or higher sense than as despots wringing tribute from unwilling subjects.

Turkey has misused and held back some of the choicest parts of the earth. For many generations Turkish rule has been so flagrantly rapacious, incompetent and scandalous that on moral grounds the Ottoman Sultans may well be held to have forfeited all rights to provinces and possessions which are held only by force, against the will of their inhabitants. Tripoli is such a territory."

This scribe thinks that the explanation of Turkey's invasion by another power without even the semblance of an excuse, is a case of reaping what she has sown. That is the shell of the proposition; it takes a servant of God to "see" the kernel after the shell or "scroll" (Rev. 5:1) has been broken by the strong hands of the Lion of Judah" (C. 5). In the sixth vial of Revelations, 16th chapter "the great Euphrates," that is, the Turkish empire, it is declared must be "dried up," or waste away, before the "way" is ready for the kings of the East. A drying river is the symbol of events of a gradual character, internal rather than external, exhausting the power of the nation. The strong Turkish power began to wane in 1826, when the Sultan destroyed the provincial soldiery, called Janizaries. Signs of weakness and decay soon began to be manifest. Greece (which had been under Turkish rule for 400 years) revolted; then Egypt; then Moldavia and Wallachia, (now Roumania); then Servia; then Bulgaria; then Bosnia and Herzegovina were taken and annexed by Austria; and now Tripoli goes to Italy. We say "goes," for Turkey must not only reap what she has sown, but prophecy must be fulfilled. The harvest of what she has sown must be reaped; prophecy must be fulfilled. Even from the standpoint of natural probability, Italy must win in this contest. This is apparent when

Italy's Forces and Turk's are Compared.

ITALY.

Navy.

Battleships	15
Cruisers, first class	10
Cruisers, second and third class	16
Gunboats	13
Destroyers	33
Torpedo boats	75
Submarines	19
Officers and men, 29,931.	

Army.

Total war strength	525,000
Available unorganized	1,200,000

TURKEY.

Battleships	4
Cruisers	6
Gunboats	2
Destroyers	4
Torpedo Boats	8
Officers and men 3,800.	

Army.

Total strength	725,000
Available unorganized	2,000,000

COMMUNICATIONS

Bro. Huggins, Brethren and Sisters:

Please turn with me to Ezekiel 44:10-16. You will notice there are two classes of people spoken of here: One class minister unto the people; the other class, unto God. I think the two classes are types of two classes spoken of in Revelations. In the 14th chapter we read of a Lamb standing on Mount Sion, and with him a 144,000 (a limited number) being the first fruits unto God and the Lamb. They are the bride. They will be raised when Jesus comes for his saints.

They form the great Christ body, the body of anointed ones; Jesus is the head.

Then in Rev. 7th hapter, we find a great multitude which no man could number. They are the great harvest. The first class are rulers with Christ; the second "serve God day and night in his temple." The first class "enter into his sactuary, and they shall come near to his table to minister unto Him." They will have glorified bodies, be like Jesus, and see him as he is; but the second class "shall not come near unto God, to do the office of a priest unto Him, nor come near to any of his holy things, in the most holy place; but they shall bear their iniquity." They are not worthy of the bride-ship; but they will be immortal beings. They will stand before the people to minister unto them. Such are my views of these verses in God's holy book.

Your sister in Jesus,
Galva, Ill. CLAUDE H. WILLIS.

CORN SHEAVES.

Gathered from Everywhere.

Zeal.—Exercised with knowledge and prudence in a good cause is praiseworthy, and he who evinces it with steadfastness and perseverence gains the admiration of discriminating minds. Witnessing for God, whether by preaching, by private instruction, or by maintaining a consistent position as one of the assembly of the faithful, all give good scope for zeal in a good and noble cause. One who comes with fire and thunder in discourse, is not as some may imagine, necessarily zealous. He who is rightly entitled to this character acts thoughtfully, calmly, resolutely, and is continuous. He is not easily moved from his purpose, but should adverse circumstances bear him down for a time, he steadily rises again to the surface. May we all know something of that spirit that said:—"The zeal of Thine house hath eaten me up"—zeal in glory to God, and in seeking to bless each other, and in making God's house a house of prayer. How otherwise can we have companionship with those "of whom the world was not worthy?"

Christ was Master of three languages.—It is a mistake to suppose "that Hebrew was the only tongue Christ knew. Aramaic had gradually given place to Greek, and we have several proofs of our Lord's acquaintance with both. When He raised the daughter of Jarius, He addressed her in Aramaic, Talitha cumi; which might be paraphrased, 'my little lamb, rise up.' When He opens the ears of the deaf man He says, Ephphatha, also Aramaic. But in the most trying circumstances of all, when hanging upon the cross His agony found expression in the words of the xxii. Psalm, He does not quote it in Greek, nor in the original Hebrew, but in Aramaic, Eloi, Eloi, lama sabachthani. This last fact is full of meaning, as it affords proof that our Lord knew Hebrew as well as Aramaic. No Aramaic version from the Hebrew was then in use. He must have translated for Himself.

"The question in regard to Greek, however, is more interesting, for the literature laid open by the possession of Aramaic was relatively small compared with that of which one was made free by the possession of Greek. It seems indubitable, however, contrary to ordinary statements in regard to this matter, that not only did our Lord know Greek, but it was the language which he customarily used. Now what do we find? Our Lord invariably is represented as quoting the scripture in the words of the Septuagint, or only with such small variations as may be due to a pharaphrase. Thus our Lord was master of three languages.—Hebrew, Aramaic and Greek.

Mr. Edison on the Nature of Man.—Mr. Edison has taken time from his scientific investigations, which have centered chiefly in electricity, to take a look into things metaphysical and spiritual. In a magazine article recently he discussed the immortality of the soul. He brought to his subject the reasoning and philosophical powers of a gifted brain accustomed to look more carefully than usual at the relationship and bearing of one principle upon another, one theory upon another, one fact upon another. Mr. Edison denies the immortality of the soul; he declares that he can see no facts in nature leading to any such conclusion. As a sample of his close reasoning on the subject we quote one of his statements which he considers too self-evident to need proof. Indeed, we doubt not that Mr. Edison's position would be that human immortality is not to be assumed, in view of the fact that we are a dying race. We presume that his position is that the proofs must be sought in the opposite quarter—that man must be assumed to be mortal and that any disputing this position must give the proofs of his immortality. We quote Mr. Edison:

"A man's intelligence is the aggregate intelligence of the immeasurable cells which form him—just as the intelligence of a community is the aggregate intelligence of the men and women who inhabit it. If you cut your hand it bleeds. Then you lose cells, and that is quite as if a city lost inhabitants through some tremendous accident."

Meeting Mr. Edison's statement, above quoted, with such candor as the gentleman's intellectual prowess seems to justify, we must admit that there is a great deal of force and logic in his deduction. Mr. Edison has apostolic authority for considering man as made up of various members, each intimately related to the welfare and intelligence of the whole. St. Paul uses this argument in illustrating the true church, "the Body of Christ." He likens one member to the hand; another to the foot; another to the eye, etc., and declares that each is necessary to the completeness and harmony of the whole and adds, "So, also, is The Christ."—1 Cor. 12:12, 27, 28.

We will not here follow the apostle's argument to the Church to note particularly how Jesus is the head of the Church, how every other member is united and interested in each other member. We will take the same example of the human figure. It seems to justify the statement that a man's intelligence is represented in the intelligence of all his members. Human skill is related to human intelligence. Consequently the man who has lost his hands has less intelligence, less opportunity and less skill than previously. If he lose also his feet his intelligence decreases proportionately. If he lose his sight, his hearing and his sense of smell, each loss diminishes his intelligence. A whole village of people devoid of sight, hearing, taste, the sense of smell and of touch would be a very unintelligent community.

This we understand to be Mr. Edison's argument, expressed in different terms. Mr. Edison's terms seem appropriate if we take a sufficiently broad view of his language. To illustrate: If one lose a few drops of blood the loss may make no perceptible impression upon his intelligence. But if he lose a quart of blood his intelligence will be considerably diminished; faintness, stupor, may be expected. This would seem to prove Mr. Edison's statement correct, and that the loss of a few drops of blood is really a loss, to same extent, of vital power, and hence a loss of intelligence, but in so small a degree as not to be appreciable to one in health.

RELIGIOUS CHANGES

In Belief and Practice Between the Resurrection of Christ and the Death of Constantine in 337

Primitive Doctrine

Between these two periods there were immense changes. Some contend that these changes were the result of natural development, the outcome of which was expected and intended by the Founder of the Christian religion. Many others, however, contend that while some of the changes were the result of natural development very many of them were gross perversions, which led latterly to all kinds of abominations. We will find in this period the germs of most of the religious theories of later days.

Gibbon, in the Decline and Fall of the Roman Empire, in xv chapter, says: "A candid but rational inquiry into the progress and establishment of Christianity may be considered as a very essential part of the history of the Roman

Empire. While that great body was invaded by open violence, or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition and finally erected the triumphant banner of the Cross on the ruins of the Capitol." It shall be the object of the following inquiry to make a careful and candid examination as to how, when and by whom the changes were made. We will quote many well known authors, both ancient and modern, giving credit to each when quoted.

There ought to be very little question as to the belief of the disciples at the beginning of the period, as we have the plain positive statements of the apostles. They had been with Jesus during His ministry; some of them had been with John His forerunner; they were all Jews, and, as far as we know, all humble and mostly illiterate men, from the world's standpoint. They shared with their countrymen an intense hope and desire for the throne of David to be restored to Israel. Christ's followers were sure that "it was He who was to redeem Israel" in the national sense. Mary, His mother, had been told by the angel: "He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."

When Jesus witnessed a good confession before Pilate, after being asked: "Art thou a king then? He answered: "Thou sayest that I am a king. To this end was I born, and for this cause came I into world, that I should bear witness unto the truth." (John xviii. 37) His disciples had expected constantly, during His ministry that He would assume His kingly power at once, and they could not understand Him when he spoke of His death and resurrection, because their minds were full of the idea that He was immediately to take His kingly power and give them positions under Him. His death came to them like a blinding flash of lightning, and they were perfectly amazed; they could not comprehend that He had first to suffer and then enter into His glory.

He was with them forty days after His resurrection, speaking of the things pertaining to the kingdom of God. Their last question to Him was: "Lord, wilt thou at this time restore again the kingdom to Israel?" In answer to this question He does not upbraid them that they "were fools and slow of heart to understand all that the prophets had spoken," as He had done to the two who did not understand about His death and resurrection, but "He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power."

This personal coming again of Christ to reign here was looked for with intense longing for two hundred years by the majority of professed Christians. Gibbon says "The ancient and popular doctrine of the Millenium was intimately connected with the second coming of Christ." Christ had taught His disciples to pray: "Thy kingdom come, Thy will be done upon the earth as it is in heaven:" and in the sermon on the mount He had told them: "Blessed are the meek for they shall inherit the earth." Their whole hopes, thoughts and aspirations centered round the announcement made to them by the angels when Jesus ascended: "This same Jesus, which is taken up from you into heaven, shall so come in like manner." He, Jesus, had previously told them (John xiv. 2, 3): "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also." He had likewise told them (John xiii. 33): "Whither I go ye cannot come." This last saying they could not understand at the time, because they did not expect Him to leave them. They did not undestand previous to His resurrection the ex Psalm; "The Lord said unto my Lord, sit Thou at My right hand until I make Thine enemies Thy footstool." On the day of Pentecost Peter quoted this passage to show that it was necessary for Christ to go to heaven and remain there some time; but they did not expect to go there themselves. They believed with the Psalmist: "In death there is no remembrance of Thee; in the grave who shall give Thee thanks?" (Psalm vi. 5) And Peter asserts that "David is both dead and buried and his sepulchre is with us unto this day * * For David is not ascended into the heavens" (Acts ii 29, 34.)

The immortality of all mankind was not believed in by Christs's followers then. Edmund Stapfer, *Professor of Theology* in the Protestant University of Paris, writes thus in his work, The Death and Resurrection of Jesus Christ: "Let us study more closely the testimony of St. Paul. Like all Jews he believed in the possibility of a resurrection. The Jews, he believed did not clearly hold the doctrine of the immortality of the soul, according to which death is deliverance from the body, which fetters the spiritual part of one's being; without which the spirit can live, and, indeed, without which it is more happily circumstanced. The Jews understood little or nothing of this doctrine, according to which man is composed of two more or less inimical substances. In their view the world was to be transformed, the death of the body done away with and the Kingdom of God thus set up. St. Paul had been brought up in these ideas; he not only admitted a future resurrection, but believed that partial or individual resurrections took place now and again. He found it in no sense incredible that God should raise the dead." Renan, in his work on The Resurrection of Christ, says: "Belief in the immortality of the soul, which under the influence of Greek philosophy has become a Christian dogma, allows us very easily to deprive death of its meaning, since the dissolution of the body is thus the deliverance of the soul, set free henceforth from the burden that weighed upon its true life. But this view, making of a man a compound of two substances, was not intelligible to the Jew. The kingdom of God, or the kingdom of the Spirit was to the Jewish mind a complete transformation of the world, and an annihilation of death."

Christ had taught His disciples that He was "the resurrection and the life" (John xi. 25). "He that believeth not the Son shall not see life" (John iii. 36). He gave them the commission, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark xvi. 15, 16). This gospel, as understood by the disciples, was the good news of the coming kingdom and eternal life in Christ at the resurrection of the dead. The great fact to be believed by the Jew was that Jesus was the Christ; and when three thousand on the day of Pentecost were convinced of this fact, and asked what they should do, Peter commanded them to "repent," and be baptized every one of you in the name of Jesus Christ for the remission of sins."

The custom of immersing believers at once was universal in the early church. Philip S. Moxon, in his work, From Jerusalem to Nicea, says: "Admission to the church was by the simplest process imaginable. There were no dogmatic tests of membership; there were no doctrinal examinations; and there were no creeds. Confession of belief in Jesus as Messiah and Son of God was followed immediately by baptism in the name of the Lord Jesus. Baptism might apparently be administered by any believer. After the development of the clergy it was usually administered by one of that body; but as late as the end of the second century baptism by laymen was enjoined * * * * The primitive form of baptism was immersion, and for the first thirteen centuries this was the form almost universally observed. The testimony of Stanley on this point is incontrovertible. "Baptism," he says, 'was not only a bath, but a plunge, an entire submersion in the deep water, a leap, as into the rolling sea or the rushing river, where for the moment the waves close over the bather's head, and he emerges again as from a grave.

The form of church government at first was most simple. Dr. Mosheim in his Ecclesiastical History, says: "The people were undoubtedly the first in authority, for the apostles showed, by their own example, that nothing of moment was to be carried on, or determined without the consent of the assembly * * * It was, therefore, the assembly of the people which chose their own rulers and teachers, or received them by free and authoritative consent, when recommended by others. * * * The rulers of the church were called either presbyters or bishops which two titles are in the New Testament undoubtedly applied to the same order of men." Philip Schaf, D. D. L. L. D., Professor in Union Theological College, New York, says in his history of the Christian Church: "The terms presbyter (or elder) and bishop (or overseer) denote in the New Testament one and the same office, with this difference only, that the first is borrowed from the synagogue and the second from the Greek communities, and that the one signifies the dignity, the other the duty." The distinction between these, as two separate orders of ministers, dates from the second century, and is made a dogma of the Greek and Roman churches. * * * The identity of these officers is very evident from the following facts:

(a) "They appear always as a plurality, or as a college in one and the same congregation.

(b) "The same officers of the church of Ephesus are alternately called presbyters (Acts xx. 17) and bishops (verse 28).

(c) "Paul sends greeting to the bishops and deacons of Philippi, but omits the presbyters because they are included in the first term.

(d) "In the Pastoral Epistles, where Paul intends to give qualifications for all church affairs, he again mentions only two orders, bishops and deacons, but uses the term presbyter afterward for bishops. Peter urges the presbyters to tend the flock of God, and to fulfil the office of bishops' with disinterested devotion, and without lording it over the charge allotted to them.

(e) "The interchange of terms continued in use to the close of the first century, as is evident from the Epistles of Clement of Rome (about 95), and still lingered toward the close of the second century."

From the above it is evident how the early church was governed. There were no clergy nor any so called laity. They were all "lively stones, built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ." "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Peter ii 5, 9.). "And hath made us kings and priests unto God and His Father" (Rev. i. 6). It was not till much later, as we will see, that men commenced to lord it over God's heritage. A bishop or presbyter was not to be "greedy of filthy lucre" (1 Tim. iii. 3; Tit. i. 7). Each little community generally met in each other's houses, or in an upper room, assembled at least weekly, and broke the bread and drank the wine as their Lord had appointed, in remembrance of His death, exhorting one another to steadfastness till their Lord should come again, which they expected to be very soon. They were hated and persecuted by the unbelieving Jews, but till the time of Nero they were not generally known by Roman officials as a distinctive people from the Jewish nation.

Renan says: "It would seem that, in general, man (in the early Christians' view) did not exist without a body. This view was long held, and did not give way until the doctrine of immortality in the Greek philosophic sense had been adopted in the church, and associated for better or worse with the Christian dogma of a resurrection and universal renewal of life. * * * The general resurrection was at hand—the body would have but a short repose in its rock bed."

So much for the primitive doctrine of the church—that taught and practiced by Jesus Christ and His apostles. In my next I will state the changes which had taken place after 300 years.

Toronto, Canada.

A. WALLACE MASON.

FEEDING ON THE WORD.

Circumstances do Not Make Wrong Right.

The child of God who wants to grow, must do so by feeding on the word of God. How many there are who are baptized, and then forget to do the most helpful thing, to read and study the word. How many there are of the older ones in the way, that forget to warn beginners of the danger of starvation if they forget to feed on the only thing that can give strength and make us able to overcome. Just as a person will starve physically if they refuse or neglect to eat, so will we starve or grow cold and die spiritually, if we neglect to feed on the word. If people knew the help, strength, and knowledge to be gained by reading God's word, they would read it, and warn others of the danger of neglect. Some claim they don't understand the Bible, and think they are excused. Do you mean to say that God put a guide here for his people, one that they could not understand?

The mind of God must be sought after as a hidden pearl. If we are determined to see and understand the word we will, for a child can understand; but we must work for everything worth having.

If we are not filled with the word we are liable to walk in the dark. For example: some Christians will say "well, I don't believe such or such an act would be very wrong, because"—and then some circumstance is given which to the said Christian's mind makes the deed seem right. Then they will add: "Well, my conscience don't tell me it would be very wrong, because"—again a circumstance.

This brings a story to my mind. When the Ark was being brought to Zion, and the oxen shook the cart that carried it, Uzzah put forth his hand to stay it, and God smote him, and he died there; why? Because in this act he broke a commandment. Circumstances cannot change wrong into right. A sin is a sin, and the fact that we excuse the wrong in our mind shows we had no knowledge of its presence there. Here is the danger. If we are not constantly filled with his word we are liable to forget, and use our own reasoning, and measure wrong wrongly; let us be filled with all knowledge of the word. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." II. Tim. 3:16-17. It will furnish "unto all good works" it will make us able to measure right, for we will not measure our acts by others acts, but by the True Rule—Christ and his life—and then we will not be so apt to make the mistake of allowing circumstance to be the standard we measure by. Child of God, you are in danger of losing your way if you forget the word. Feed on it daily.

Mrs. Chas. Thomas.
Proctor, Montana.

ENDURANCE.

Exemplified by Crusaders—Henry IV. of Germany—Martyrs of Inquisition—Christ.

(Matt. 24-13.)

"But he that shall endure unto the end, the same shall be saved."

Jesus said these words when he was sitting on the Mount of Olives, telling his disciples of the signs of His coming and of the end of the world. He had been telling them of the wars and commotions, and of the trials and tribulations that would befall the people in those days, that they would be afflicted, and killed and hated by all nations for His sake: But said he, "He that shall endure unto the end, the same shall be saved." Matt. 24-13.

The trials which we have to endure are few, very few. They are indeed few, when we consider the trials of our Saviour when He was on the earth. No doubt we have many temptations in these sinful times, but they are incomparable to the temptations that Christ has endured. James says, "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (James 1-2.)

Christ endured all the trials and temptations which were placed before Him, and as a reward He has already received the crown of life, and is now seated at the right hand of His father.

We know, brothers and sisters, that we all fall short of our faith; for these are wicked times, and we are surrounded by evil. But dear ones, when we can so clearly discern the wickedness and its daily increase, ought not we, having the truth, so bind ourselves together in that one precious faith, that, regardless of the heavy chains of wickedness we will not be dragged asunder and down into the pits of darkness and wickedness.

Ought not we with Christ as the source of our light, so shine in the darkness, that the eyes of those groping about will be dazzled with our brightness and our holiness? When we shine as lights above those in the darkness of sin, (and not until then), will be what Christ says we should be, "the light of the world," as "a city on a hill which cannot be hid." He tells us to let our light so shine that men may see our good works and glorify God. We have not as yet accomplished this, for God is not glorified by very many yet.

By thus binding ourselves together and separating ourselves from sinners, we bear the reproach of the world. We are scorned and ridiculed because we are a peculiar people. But Christ gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. With our blessed hope in view, we should be able to endure all reproaches, especially when we consider what Christ endured.

"If in thy path some thorns are found,
Oh, thou who bore them on his brow;
If grief thy sorrowing heart has found,
It reached a holier one than thou."

We should be able to endure all our trials (few or many), for there are many who have greater trials, and who work more earnestly in the Master's field, when they have not the truth that will lead them into the kingdom of God.

We read in history of the Crusades. These were journeys made in order to protect the holy sepulchre. Hunger, thirst and weariness caused the greater part of the travelers to perish on the way. They were working for a good cause, and they endured to the end.

We read again of Henry's humiliation. King Henry IV of Germany refused to bind himself to the Pope. He was excommunicated from the church. In order that he might be received again into the body, he went to the pope but was refused admittance; and for three successive days he stood at the gate without shoes or socks in the snow, waiting to kneel at his feet and receive forgiveness. He was finally reconciled to the pope, but after great endurance.

Again, during the time of the Inquisition, people who departed from the established church were burned as heretics. But they endured rather than submit to a church not teaching what they believed.

I call this endurance, and when we think of the few things we have to endure, I think sometimes, brothers and sisters, that we ought to feel ashamed of ourselves for not enduring more; also, for not being more zealous when we know we have the truth, and when we see others working so earnestly who have not our "Blessed Hope."

Let us therefore brethren and sisters, strive to endure unto the end, for we have the blessed assurance that "he that shall endure unto the end, the same shall be saved." (Matt 24-13).

VIOLA GAZELEY.
Cleveland, Ohio.

OBITUARY

Priser

Samuel Priser, deceased, was born in Montgomery county, O., in the year 1826, and departed this life September 13, 1911, his age being 84 years, 11 months and 15 days. He came to Kosciusko County, Indiana, in the year 1849, and on October 13, 1855, was united in marriage to Salome Hapner, of Kosciusko county, and settled on the farm on which he lived until death. To this union was born five children, three sons and two daughters. The daughters are now deceased, leaving the wife and three sons to mourn the loss of a kind husband and father. He was a Christian and a member of the Church of God, living a faithful life to the last, ofttimes speaking of his Master. He was of a kind and generous disposition, and will be missed by a host of friends and relatives.

Mrs. Salome Priser and Sons.
Packerton, Ind.

Eva A. McChesney-Stilson

Eva A. McChesney-Stilson, daughter of Robert and Jeanette McChesney, was born September 11, 1857, at her late residence in Marshall county, Indiana. She was the second of a family of twelve children, six of whom have preceded her in death.

She grew to womanhood under the care of her parents, receiving the advantages of the common schools, in which she afterward taught two years.

She was united in marriage to Alexander F. Stilson November 23, 1878, and went to housekeeping in this neighborhood. They afterward moved to South Bend, then to the farm to care for her mother during her last sickness, and death. They afterward moved to Walkerton, and finally back to the place of her birth, where she has since lived.

She was the mother of five children, namely, Floyd A., born June 17, 1882, now a professor in the South Bend business college; Myrtle, born April 22, 1886, now Mrs. Houser, of Lakeville, Indiana; Rolland, born Jan. 30, 1892; Iris, born August 19, 1900, and Forest, born Jan. 27, 1902. The last three were at home with their mother at her death.

Sister Stilson united with the Church of God at North Salem, and was baptized into the name of Jesus April 7, 1877, and was an active member in good standing at her death.

She has been in declining health since a year ago last February. Her husband died last January, since which time she has continually failed until death came September 22, 1911.

She suffered greatly during the last days of her life, but bore it with Christian courage and fortitude. She was conscious of her condition and knowing she must depart, prayed for relief from pain.

She leaves three brothers, Schuyler McChesney of South Bend, Mace McChesney, and Robert McChesney of this vicinity, and two sisters, Mrs. Jeanette A. Conger, of Plymouth and Mrs. Francis A. Pierce, of South Bend, her five children, six grandchildren and many good friends and neighbors to lament because of her death.

Sister Stilson's life has been eventful in the things that are the common lot of human kind. She has climbed the hills of life, surveyed the fields of activity that lay before her, wrought where they led her, and having achieved her mission, and being wearied by disease, and tired of the struggle, she lay down the thread of life in peaceful rest. She had no fear of death because of her trust in God and her Savior Jesus Christ.

The funeral services were held from the Union church near North Salem, Sunday, Sept. 24, 1911, at 2 o'clock p. m., conducted by the writer. A very large concourse of friends and neighbors attended the services, showing the esteem they had for the deceased sister. She was laid to rest in the adjacent cemetery to await the coming of our Lord and Savior and His resurrection.

D. E. VANVACTOR.
Argos, Ind.

INDIANA CONFERENCE PROGRAM.

Thursday, October 5.

7:00 p. m. Song and Prayer. Address of welcome, D. T. Halstead. Response and sermon by Fred Austin.

Friday, October 6.

9 to 9:30 Song and prayer service, Emma Railsbach.
9:30 to 10:30 Bible School, S. J. Lindsay.
10:45 to 11:30, sermon, Joseph Williams, subject, The Nature and Operation of the Holy Spirit.
1:30 to 1:45, song service.
1:45 to 2:30 business meeting.
2:45 to 3:30, sermon, Fred Austin.
7:00 to 7:30, social meeting, Mattie Benjamin.
7:30, sermon, S. J. Lindsay.

Saturday, October 7.

9:00 to 9:30, social meeting, Bennett Boggs.
9:30 to 10:30, Bible school, S. J. Lindsay.
10:45 to 11:30, sermon, Fred Austin.
1:30 to 1:45, song service.
1:45 to 2:30, sermon, Joseph Williams, subject, The Image of the Beast.
2:45, business meeting.
7:00 to 7:30, social meeting, Jessie Pence.
7:30, sermon, subject, Faith, Fred Austin.

Sunday, October 8.

9:30 to 10:30 social and song service, Wm. Huffer.
10:30 to 11:30, sermon, Revelations, S. J. Lindsay.
2:00 p. m., sermon, Fred Austin.
3:00 p. m., communion service, D T. Halstead.
7:00 p. m., social and song service, Ezra C. Railsback.
7:30 p. m., sermon, Joseph Williams, subject, The Blood of Christ.

Conference Notice.

To the Church of God in Indiana greeting:

The Conference this year in Indiana has been arranged to meet at Rensselaer as per program above, and it is the urgent desire of the officers and program committee that a goodly representation from each of the several churches in the state be present.

Let us lay aside the cares of our business life for a few days and take up our Father's business, and He will recompense us at the resurrection of the just. Come all that can and enjoy a season of song and praise to Him who gives us life and its enjoyments. Bring this program. Address communications relative to the conference to D. T. Halstead, Rensselaer, Ind.

F. M. McCrory, Vice-Pres.

SMALL CARES AND VEXATIONS

Small cares and vexations fall to the lot of all. It is not the petty-minded who can bear them with fortitude and calmness, but those who can rise above them into a region of purer thought, where they can obtain a wider view. It is much less effective to attack them one by one, with perhaps a vastly exaggerated idea of their importance, than to occupy the mind with more worthy matters and the heart with nobler purposes. Then they often sink into smaller and truer proportions, and it is easier to bear them with courage and serenity.

Manager's Column

MANAGERS COLUMN.

In some way the Linotype man mixed up a sentence in regard to the premium offer which was spoken of in this column last week, and instead of saying that those who do not own a copy of Bro. Wilson's books or the one by Bro. Huggins, should take advantage of this offer, it said something about those who did not want a copy should take advantage of the offer. We are sorry this mistake took place.

Talking about Linotype, we have received so many letters from readers who appreciate the clear cut type, which is so easy to read, that we feel entirely justified in having changed from the old style hand type to the machine set type, although the latter has considerably increased the cost of production. Its impossible to get good clear printing from type after it has been used for a time.

Those who subscribed for stock in The Restitution in July should bear in mind that their second payment is now due, and remittances should be sent to this office as promptly as possible. There is still some stock for sale, and a good many brethren who have not taken any to date. You brethren who are financially able to do so should not let this stock remain unsold. We assumed large financial obligations when we bought The Restitution which must be taken care of, and it will only be possible to do this by selling this stock. You can pay for it in four payments, and you can rest assured you could use your money to no better advantage. Money in the bank will not help along the work we should be doing for the cause of Truth, and money wasted on our pleasures and luxuries will bear no interest when we have to account to our Father. It will be like the buried talent. There is no need for your help, give it cheerfully.

To all of us the expressly appointed schoolmasters and schooling we get are as nothing compared with the unappointed, incidental ones whose school-hours are all our days and nights of our existence, and whose lessons, unasked or unasked, stream in upon us with every breath we draw.

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NOTICE.

Those who are concerned will please take notice that the secretary-treasurer of the Ohio Conference is Brother W. C. Heacock, 230 Arlington avenue, Canton, Ohio.

DON'T FORGET THE HELPING FUND

We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones.

This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the paper and it will be cheerfully sent from the proceeds of this fund.

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ROBT. G. HUGGINS, Editor.

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VOL. 60 CLEVELAND, OHIO, OCTOBER 11, 1911 No. 39

THE GOSPEL.

Rom. 1:16.

The Gospel, God's power to save,
Gives hope and life beyond the grave:
If the Gospel call, we obey,
And from its precepts do not stray.

It gives life in the promised land,
With the patriarch we shall stand,
In the Kingdom of God's dear son
If with patience the race is run.

Where'er the Gospel is believed,
No more by sin and death bereaved,
In that wonderful age to come,
Jesus will raise us from the tomb.

The Gospel gives us joy and peace,
With precious promise of release,
From this body of sin and care,
When fashioned like unto the heir.

The Gospel consists of good news
To the Gentiles and to the Jews,
Of the Kingdom of God on earth,
Saints will recieve after new birth.

And the name of the only one,
Given 'mong men under the sun,
Who will save us from death and sin,
If time believers we have been.

J. C. THOMPSON.
New Milford, Ohio.

THE PROBLEM OF IMMORTALITY.

A Sermon by Bro. Wm. Grant, Delivered in Edinburgh, Scotland.

The question of immortality should be of supreme importance to every one, yet, unfortunately, multitudes pay little or no heed to anything beyond the things of the passing hour. But thoughtful people turn the questions over and over in their minds—whence are we? what are we? whither are we going? have we always existed? and shall we always exist? or is our existence bounded by the brief space between the cradle and the grave?

Now where shall we go for a solution of this problem? Shall we go to nature? to the heavens above, or the earth beneath? We may ask the starry host by the aid of the astronomer, or the strata of the earth by the aid of the geologist; but we get no answer. The beasts of the field, the fish of the sea, the fowls of the air know nothing about Immortality. Everything and every creature give ample evidence of mortality—change, decay, and death—but nature is absolutely silent about immortality.

Then we enquire at man. What has he ascertained about Immortality? There is biology—"the science that treats of life or of organized beings"—what has it found? With regard to life it has found this beyond dispute, that there is no spontaneous generation, that is, that there is no life without pre-existent life. Bishop Ellicott said: "Life from life is the voice of all experience." Professor Huxley, in an article on "Biology" in the Encyclopaedia Britannica, wrote: "There is not a shadow of trustworthy evidence that anything of the kind (viz., of the derivation of life from in-organic matter) does take place or has taken place during the period within which the existence of the earth is recorded." Professor Allman, in an address to the British Association, said: "No one has ever yet built up one particle of living matter out of lifeless elements: every living creature, from the simplest dweller on the confines of organization up to the highest and most complete organism, has its origin in pre-existent living matter."

Yet, although the biologist has ascertained this, he has not been able to determine what life is in itself; he knows something about its phenomena, but nothing as to its essence, or its origin. And then the perpetuity of life is beyond the province of the science of biology.

Has philosophy any solution to offer? The late Professor Calderwood, professor of moral philosophy in the University of Edinburgh, in reply to a question put to him on this subject, said: "Philosophy knows nothing about Immortality."

Is the problem of Immortality then incapable of solution? Let us try another source—the Bible. Does it solve this problem? It deals, as we all know, with man and his origin, and gives him guidance amid the vicissitudes of life, not merely for his present career, but for a life which, it avers, is yet to come. We therefore ought to find in its pages some light upon this question of Immortality.

Now let it be observed that the opening words of the Bible postulate a Creator. "In the beginning God created the heaven and the earth." Turning over its pages we come across such statements as—

"I am the Lord, and there is none else, there is no God beside Me."

"I form the light and create darkness: I make peace and create evil: I the Lord do all these."

"I have made the earth and created man upon it: I, even My hands, have stretched out the heavens, and all their host have I commanded" (Isa. xlv. 5, 7, 12).

"I kill, and I make alive: I wound, and I heal: neither is there any that can deliver out of My hand. For I lift up My hand to heaven and say, I live for ever" (Deut. xxxii. 39, 40).

Here then is something definite to start with—that there is a creator and thus we get the origin of life. In the language of the Bible it is expressed thus: "For with thee is the fountain of life." The apostle to the Gentiles, when he stood on Mars Hill and addressed the cultured Athenians, taking for his text the inscription on an altar—"To the Unknown God"—declared to them that God "giveth to all life, and breath, and all things." "For in Him we live, and move, and have our being."

Let us now go a step further. While the Bible shows that the life we now have is from God, we make bold to say that if you go to the Bible without any preconceived ideas, you will find it teaches that we have not life bestowed upon us in perpetuity, but have only a brief tenure of it: that it is only lent to us, and we have to give it back to our creator. He has not created us immortal. Whether we shall attain unto immortality we shall deal with further on. Meantime what we are considering is what we now are. We are mortal, subject to death. Run your eyes across the pages of the Bible, beginning at Genesis and ending with the book of the Revelation to John, and you will find everything to prove this: nothing to contradict it. Nowhere within the boards of the book is a man in his present state said to be immortal, or to be in possession of Immortality. On the contrary, he is emphatically designated "mortal man." His ephemeral state is depicted over and over again in language that is absolutely devoid of meaning if we are inherently immortal. He is compared to the most fleeting and perishable things—to a wind that passes away, to grass that springs up and is cut down, to flowers that bloom and wither and die. The Psalmist, instead of claiming to be a being of eternity, thus acknowledges his mortality—

"Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am.

"Behold, Thou hast made my days as an handbreadth: and mine age is as nothing before Thee: verily every man at his best state is altogether vanity" (Ps. xxxix. 5). The agrees with the Apostle James:

"For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away" (James iv. 14).

Notwithstanding this, the Bible speaks of immortality. If by the light it sheds we are able to see the origin of life—that we are created by God, and the life we now have is lent by Him to us—may we not also obtain from its pages some light whereby we may solve the problem of Immortality? The Bible shows us that we are mortal, and why we are mortal. It is because of sin—transgression of the Creator's law.

"Wherefore as by one man sin entered into the world, and death by sin: and so death passed upon all men, in whom all have sinned" (Rom. v. 12).

Immortality is not ours. Not only is it not ours, but we have no claim upon our Creator for it. Why should we any more than the rest of his creatures? He could bestow perpetuity of existence upon them all—from the huge monster to the smallest animalculae—if He so willed. But He has not so willed. He could bestow Immortality upon all men, or withhold it from all men, as might seem to Him good, for "none can stay His hand, or say unto Him, What doest Thou?"

Well, the first argument we adduce by way of attempting to solve this problem, i. this—that the Creator has already bestowed Immortality upon one of our race; if this be a fact, then, you must admit, it goes a long way to solve the problem of Immortality. Let us look at it fairly and squarely. Don't say, "We cannot judge of it, because it is entirely beyond our experience." Are we to make our experience the limit of all knowledge? That would be unwise. It would be better to carefully and candidly examine the evidences upon which this fact—or supposed fact let us say meantime—rests. Let us look at some of them.

FIRST. It is upon Jesus of Nazareth that Immortality is claimed to have been bestowed.

SECOND. Who was Jesus of Nazareth? A man of poor parentage, and of humble circumstances. Yet his life has affected the race more than any other life. Renan said of him: "Jesus is in all respects unique, and there is none to be compared to him." John Stuart Mill said that "to live a perfect life we must so act that every action would commend itself to Jesus of Nazareth."

THIRD. Jesus claimed to be the bearer of a message from God: "My doctrine is not mine, but his that sent me." That claim cannot be lightly put aside in view of his high moral teaching and his spotless character. (See John xii. 44-50).

FOURTH. He foretold that he would die, but that he would rise again (Luke xviii. 31-34).

FIFTH. Jesus died. But the New Testament is full of narrative, assertion and argument, all going to establish the glorious fact that he rose again, and now lives for evermore.

SIXTH. The followers of Jesus, instead of being predisposed to believe that their master would rise again, which would render them liable to self-deception, or lay them open to being imposed upon, at first refused to believe that he had risen. They only became convinced of the truth of it by seeing him and conversing with him after he rose from the dead. "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts i. 3. See also Acts v. 29-32). The Apostle Paul who at one time was not only a non-believer in the resurrection of Jesus, but a ruthless persecutor of His followers, when he was convinced of his resurrection by a personal interview, at once preached the faith which he formerly destroyed (Acts xxvi. 19-25; 1 Cor. xv. 5-11).

SEVENTH. The resurrection of Jesus Christ was not an afterthought, but part of a divine plan which has its roots in the Old Testament, and runs throughout the book from beginning to end. You will find a prophecy regarding his resurrection in Ps. xvi. 8-11, which the Apostle Peter applies to him (Acts ii. 25-32; Luke xxiv. 44-48).

The bestowal of immortality upon Jesus is the stamp of the Creator's approval of righteousness. It settles the problem of immortality in so far as the best one of the race is concerned. A writer says: "Man at his best is seen in Jesus, and if men are ever to attain to their best, individually and collectively, it must be by becoming like him."

But is Jesus the only one of the race whom the Creator is to immortalize? The writer of the epistle to the Hebrews says: "For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Chap. ii. 10). It was because of Jesus' loving obedience to God, his patient endurance amid suffering, his love of righteousness, and his hatred of iniquity, that he became the recipient of the unspeakably great gift of Immortality. He is the captain, the chief son. And what God did for Jesus, he will also do for all who become like him. That is divine purpose. "Let this mind be in you, which was also in Christ Jesus" (Phil ii. 5-11. See also Rom. viii. 28, 29).

Jesus Christ is the example of that which pleases God. He is the type of a higher race which God is developing from the Adamic race (1 Cor. xv. 45-49).

Now, that is something definite, certain: it solves the problem of Immortality. What a contrast it is to everything else! Inanimate nature, with all its variety and beauty and greatness points to a Creator. Fowl of the air, fish of the sea, and the beast of the field add their testimony as to his existence, and to the marvelousness of his creative hand and sustaining power. But they are silent about Immorality. The sciences of astronomy and geology and biology are also all silent. Even moral philosophy is dumb. No science can solve the problem. It is a problem that entirely baffles man. But what man cannot do, God has done: and men could see this if only they would go to what he has revealed. In his Gospel-message he revealed immortality and he promised it. In addition to that he has raised up one whom he has been pleased to make the medium of the bestowal of Immortality. That one has "abolished death, and brought life and Immortality to light" (2 Tim i. 10). The revelation is therefore clearer, and the promise is now, from our point of view, doubly sure.

No doubt theology—as it is called—has obscured the revelation and the promise by carrying forward the Pagan theory of inherent Immortality, and mixing it up with the teaching of Revelation. The result is confusion and perplexity. For at once perplexing question arise in thoughtful minds. "If all men are made immortal, then you can never die; and what is to become of those who do not acknowledge the Creator's supremacy? Are they to remain in perpetual estrangement from him, suffering conscious punishment for their unrighteousness?"

We leave these to be answered by those who believe in natural or inherent Immortality.

But inherent Immortality—the Immortality of the soul—is not a solution of the problem of Immortality: it makes the problem more difficult, even insoluble. But the Bible solution is simple, reasonable, satisfying. Consider it. There is a Creator. He is a being not only of omnipotence, but of righteousness. With him is the fountain of life. He will not make permanent that which is unworthy of, or unfit for, permanency. Therefore all men will not live for ever. But Jesus Christ is worthy of permanency. He has therefore been made "after the power of an endless life," an indissoluble life (Heb. vii. 16). To the Apostle John he said: "I am the first and the last, and the living one: and I was dead, and behold, I am alive for evermore, and I have the keys of death and of hades" (Rev. i. 17, 18). To declare that he has "the keys of death and of hades" is equivalent to declaring that there is Immortality in store for others as well as himself. "For as the father hath life in himself, so hath he given to the son to have life in himself" (John v. 26).

And notice the difference between this divine method and "theology." Theology teaches—what the ancient Egyptians and Greek philosophers taught—that when we "shuffle off this mortal coil," we merely change our form, but do not die. It tells us that what to us seems death is but transition, our existence is perpetuated, we are transferred to another sphere. This is man's speculation, groping after Immorality. But the divine plan takes account of the entire mortality of man—that he dies, and is dead, and would remain dead but for intervention on the part if his Creator. Therefore in the plan provision is made to deliver man from the death state, to bring him back from the grave, to cause him to live again, and, if he pleases God, to live throughout the endless ages to come.

"Now is Christ risen from the dead, and become the first-fruits of them that are asleep" (1 Cor. xv. 20).

"This Jesus hath God raised up, whereof we all are witnesses" (Acts ii. 32).

"Knowing that he who raised up the Lord Jesus, shall raise up us also by Jesus" (2 Cor. iv. 14). So spake Paul who saw Jesus after he rose from the dead. (See also 1 Cor. xv. 49-58.)

In view of the spotless character of Jesus Christ how thoroughly reliable, how faith-inspiring are the assurances he gave of a life beyond the grave.

To his Apostle Peter he said, "And I say also unto thee, that thou are Peter, and upon this rock I will build my church: and the gates of hell (hades) shall not prevail against it" (Matt. xvi. 18).

To Martha he said, "Thy brother shall rise again" (John xi. 23).

In his irrefutable argument with the Sadducees, "who denied that there is any resurrection," he gave utterance to those imperishable words: "But they which shall be accounted worthy to obtain that world (age), and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die more," (Luke xx. 35-36).

What a glorious prospect! To die no more! Youth and strength and beauty do not last always. Everything fades, everything dies. Age creeps over us, leaving its trace in the furrowed face, the bent form, the enfeebled step, the impaired intellect; and then we pass into the silence and coldness of the grave.

But God can restore to life again. It is as easy for him to give us life again, and to give it in perpetuity, as to give us life at first. "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts xxvi. 8) The modus operandi we may not, and do not know; but God is not only willing but able to perform what he has promised. Long, long ago his prophet Isaiah said: "He will swallow up death in victory" (Isa. xxv. 8). Through Hosea he declared: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be th yplagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes" (Hosea viii. 14).

And now in the resurrection of Jesus, "the first-fruits of them that sleep," we have the divine guarantee of a life beyond the grave.

In conclusion we say that God will bestow Immortality upon all who are like Jesus—not in perfection, but in measure. There is no equality in creation, in the physical; and there is no equality in the spiritual. Jesus is the chief of many sons, the head of a new and higher and abiding race. We do not now deal with the various stages of the divine plan, but in its ultimate, in the fulness of times, the earth will be inhabited by an immortal race, developed amid trial and suffering from the Adamtic race, and every unit will be moulded after the character of Jesus Christ. Death, the last enemy, will be destroyed, and God will be all in all (Ps. lxxii 15-19; Isa. lxi. 11; 1 Cor. xv. 24-28).

"And I heard a great voice out of heaven, saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away" (Rev. xxi. 3, 4).

GOLD DUST

"Progress depends upon what we are rather than upon what we encounter."

"It is a bad thing to feel stirred over wrong and not stir yourself to right it."

"What do we live for if it is not to make life less difficult to each other?"

"We all have our faults; none of us are perfect, but we can try to do the best we know how; Smile and be pleasant, it doesn't cost anything, and it helps one along the ways of life."

"The grand essentials of life are something to do, something to love, and something to hope for."

"God's presence is enough for toil and enough for rest. If the journey with us by the way. He will abide with us when nightfall comes and His companionship will be sufficient for direction on the road and for solace and safety in the evening camp."

Dixon, Ill. ANNA DREW.

We will fit in Somewhere.

"In a great house there are not only vessels of gold and of silver, but also of wood and of earth," (2 Tim. 2:20). Let it be for the encouragement of such among us as are conscious of no higher powers, and who sometimes wonder for what service in Christ's church we are fit, that in a great structure all the component portions are equally great. There are not only the solid and costly—the rock and the timber; not only the precious and ornamental—the gold and silver; but likewise the humble and subsidiary, yea, even the otherwise valueless and the minute; for not even mortar and earth can be spared from the construction.

The great builder has some lowly crevice in his house which the meanest and feebleast of us may occupy. We may not be called to bear up buttresses, or to crown turrets, or to adorn the carved work of the sanctuary; but it should satisfy us if, in some remote recess and unknown shade, we fill the office which the Master has laid upon us.—J. W. Alexander.

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Cleveland, Ohio.....Oct. 11, 1911

EDITORIAL

Sin is serving self.

Worry is either too late or too soon.

In its breaking, our bread becomes blessed.

Your future is being made now. Now is the spring time of eternity.

It is not our business to succeed; it is our business to be faithful.

Two things ought to teach us to think lightly of human glory; the very best men have been spoken evil of; the very worst have been praised.

MARRIED

At the home of the bride in the west part of the city, Oct. 7th, 8 o'clock in the evening, the editor officiating, Brother Sterling Groves and Sister Emma Bradshaw. Both contracting parties are members of the Cleveland church; and they have the prayers of the entire body that they may successfully fight life's battles and find an everlasting home in the Father's House when the Lord returns.

THE MYSTERY OF INIQUITY AND THE SIGNS OF THE TIMES

Church of God Interpretation Called in Question

Question 3.—Why make the Son of Perdition a plurality of persons?

Answer.—We don't make it so; it is so. Officially, there is but one, and if the persons installed were immortal, he would be individually one, but being mortal, he is obliged to be replaced. If our correspondent thinks it inadmissible that the singular should be used in merely the official sense, it shows he is more forgetful of the Scriptures than a man proposing to come to a violent verdict ought to be. Dan xi., which outlines the history of a long line of kings, reaching from the days of Persia, speaks throughout as if "the king of the north" and "the king of the south" were one person. In prophecy, they are one, because officially one; in history, they are many, because a succession of individuals filled the same office. So with "the high priest," under the law. In the discourses of Moses, he is spoken of as one, because officially one, though individually many.

Question 4.—When have the Popes exalted themselves above all that is called God?

Answer.—The answer is, they have always done so, in that, claiming to be highest power, they claim to be God on earth, accepting even the title of "our Lord God, the Pope." They admit no rival authority. "All that is called God," comprehends everything current among men, in the . ne and shape of religion. Those to whom the word of God came were called Gods (John x. 35), and over all, the Popes have exalted themselves, as the world has known to its cost, for twelve centuries and more.

Question 5.—When have they been above every other object of worship?

Answer.—Always. No other potentate on earth receives "adoration," or extends the toe to be kissed. Before the Pope, the people prostrate themselves, and receive his benediction, with the reverence due to the voice of heaven. He is higher than kings and higher than all bishops—"above every other object of worship." Is he above God? our correspondent may inquire. This is impossible actually. In the only sense in which it is possible, he is. The only form in which the authority of God is presented to men, at present, is in His word, and the Pope is higher than this for his authority is placed above it, and, as we all know, he has many times tried to prevent its circulation.

Question 6.—What is the temple of God,

Answer.—There are two; one the building erected by Solomon, at Jerusalem; and the other, the community developed by the preaching of the word.—(2 Cor. vi. 16.)

Question 7.—When have the Popes sat in it as God,

Answer.—In the first, they never sat, and never can sit; and any building that might now be erected at Jerusalem, would not be the temple of God, but a mere edifice of human contrivance, like the Mosque of Omar, which now stands upon the site of the ancient temple. The temple of God, in the future age, is to be built by the Messiah (Zech. vi. 12), and he will take care that no "Antichrist" obtains possession of it after he has driven "the unclean spirit out of the land" (Zech. viii. 2), and raised up the desolations of former generations.—(Is. lxi.4).

In the second, they have; for "the church," though now turned away from the truth, was the temple of God, as originally developed by the labors of the apostles, and now presents the antitype of the literal temple, when deserted by the glory of the divine presence (Ezek. x. 18, 19), and profaned by robbers and the abomination of the sow. And their sitting has been "as God;" for they claim to be the vicar of God—that is the substitute, deputy, or representative of God—sitting ecclesiastically and architecturally in a temple as or for God.

(To be Continued).

THE INSPIRATION OF THE BIBLE A TEST OF FELLOWSHIP.

No. 14.

The recording of human utterances, etc., in conjunction with the divine is presented as an insuperable difficulty to the application of the Psalmist's statement to the whole of the Holy Scriptures; and to illustrate it reference is made to the serpent's lie and the speeches of Job's three friends. If it had been contended that inspiration did more than guarantee an accurate record of uninspired utterances, the difficulty raised might have some force. Our contention is that the record of them is infallible; to describe it as simply reliable is insufficient: a document may be on the whole reliable and yet contain a few errors. Gibbon's History is a reliable account of the decline and Fall of the Roman Empire; but who would presume to say that it was wholly free from error? In writing professedly divine, we need something more than reliability; nothing less than infallibility.

Salvation being based upon sin God's utterances are necessarily connected with that which is wrong; hence the record of the human is indispensable to the understanding of the divine. How, for instance, could we know the meaning of the prediction about the seed of the serpent (Gen. iii 15) if the words of the serpent had not been previously recorded? and how should we know for what Job's friends were condemned if we had no account of what they said? These and similar wicked deliverances are absolutely necessary for the purpose of exhibiting the expressed wisdom, love, mercy, wrath, forbearance and justice of God. If the record of them be not free from error, it is impossible for us rightly to understand God's words and actions in relation to them. Would it not have been an inexplicable anomaly if God had permitted His infallible utterances to be interwoven with a fallible record of the words and actions which gave rise to them? It was not for these divine utterances disconnected from their context that the Fifth Seal brethren were "slain"; it was for the Holy Scriptures in their possession; and these the Spirit calls "the Word of God" (Rev. vi. 9)—the complete development of the "word" which the Palmist says has been "magnified" above God's name.

To take exceptions to Judges, Ruth, or Samuel being part of that which has been thus "magnified" is to introduce an unauthorized distinction; these books form an integral part of the whole and they cannot be omitted without detracting from the completeness of God's "perfect gift." In Judges we have illustrations of God's promise to protect and rule the nation of Israel, accompanied by exhibitions of faith on the part of those whom he raised up for the nation's deliverance. The book of Ruth, apart from its connection with the genealogy of Christ, furnishes a practical illustration of obedience to one of the Mosaic enactments. (Deut. xxv, 5-6). The books of Samuel among other things, give the life of him whose throne is to be occupied by Christ; the discipline to which David was subjected in the reign of Saul, being an example of the way in which God prepares his Sons for reigning in his kingdom.

One historical incident in Samuel is very pertinent to the present subject. In a conflict between Israel and the Philistines, Saul "adjured the people saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food." (1 Sam. xiv. 24). This was an unwise command; for when the people had smitten the Philistines they were "very faint," and they "flew upon the spoil," and "did eat" the sheep, oxen, and calves "with the blood." In this they committed "sin against the Lord" (ver. 31, 32 and 33). They were forbidden to eat lawful food and their hunger led to the partaking of unlawful. In like manner, they who are engaged in fighting "the good fight of faith" (1 Tim. vi. 12) are in need of the appointed food to give them strength; if they neglect to partake of it they will hunger for that which is prohibited; and, thus they may not only become faint, but be led into sin.

Jonathan not having heard his father charge the people, was ignorant of the interdict, and accordingly, when passing a wood where honey was abundant, "he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened" (ver. 27); in other words, he was refreshed and strengthened. The rest of the people abstained from food, and to this Jonathan attributed the incompleteness of the victory.

The food of which Jonathan partook is a type of that provided for "the man of God:"—"How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!" Ps. cxix. 103). Of the "law," "testimony," "statutes," "commandments," and "judgments," it is written, "More to be desired are they than gold: sweeter also than honey and the honeycomb" (or the dropping of honeycombs, Marg. Ps. xix. 10). Can there be any doubt in view of these comparisons, as to what is meant by the glorified bridegroom, when he says, "I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (Cant. v. 1). "Wine and milk" (Isa. lv. 1) are both used to represent the "good things" with which God supplieth "the hungry" (Luke i. 53); "the honeycomb with honey," is but a parallel to the same. What a beautiful figure by which to describe the inspired word! The honey is the doctrinal part, and the honeycomb, the historical, genealogical, and chronological; the latter is necessarily in order to hold the former; we might as well say that the instinct of the bee produces the honey and not the comb, as that the Spirit has caused to be written the doctrinal but not the historical portions of the Bible. The statement of the bridegroom that both has been "eaten" by him is sufficiently significant to need no explanation; that which he has done the members of his bride are called upon to imitate.

TEXTUAL COMBINATIONS

Sometimes Prove Go-as-you-Please Doctrine—A Congo Prince an Adept at the Art.

We listened last Sunday to a much advertised discourse, the sum of which was that humanity in general has little or no chance to draw near to God in this life, and so another is provided for "all men" in which the conditions will be very much improved; and then straight will be the gate and narrow the way that leads to destruction, and few will find it; and broad the road that leads to life, and many will go in thereat! Now this is a nice grass-yau-please doctrine, and it ought to be popular; moreover, there are several Bible texts that when properly combined, favor the idea; but still it seems to one a waste of effort to preach such as this. Why not wait and let the hearers have the best chance? Don't let us spoil anyone's chances.

Now as the textual combinations, it is strange how readily the Bible lends itself to this sort of misreading to those who are so minded. Some time ago we had a colored visitor at our room; he came from Tennessee, and his avowed object was the evangelization of his people in Maryland. I had seen him about town some time without observing him particularly except to note his magnificent physique; tall, broad shouldered, strong deep-voiced—a congo prince he looked, or a Haussa chief; his manner entirely different from the ordinary negro preacher; stately, self-possessed, calm; but on one occasion a neighbor informed us that our visitor was just across the way holding forth, and as it was Sunday, and we were at leisure, we went to listen. We did not hear the first of the discourse, which was addressed to a crowd on the side walk, principally colored people, but what we did hear gave a lesson in textual combination that was impressive, to say the least. It is impossible to give in cold print the full force of the rhetoric that he delivered, for he was truly an eloquent speaker. His tall and stately form was rather accentuated by a linen duster that swept down to his heels and gave the effect of the Roman toga or the ecclesiastical surplice, and he expressed himself in short, sharp sentences, separated by impressive little pauses, something in this wise: "Adam was no white man—Adam was a colored man—His name signifies red earth—He was a red man—De Jews were colored people—Solomon, de king of de Jews, was a black man—He says so—Solomon's songs, first chapter, fifth verse." I am black but comely." Job was a black man—Job, thirtieth chapter, thirtieth verse, 'My skin is black upon me'—Jeremiah was a black man—Jeremiah, 8th chapter, twentieth verse, 'I am hurt, I am black'—and Lamentations fifth chapter and tenth verse 'Our skin is black.' He gave some more quotations, I think, but I forget them now and summed up somewhat in this manner: 'Any white people mentioned in de Bible?—Yes dere is'—Here he gave a brief, neat summary of the story of the healing of Naaman, the leper, if Gehasi's covetousness and Elijah's curse, and closed hurling forth the quotation with his full voice: 'And Gehasi went forth from the presence of Elijah a leper as white as snow'—adding sotta voce—'Naaman was a white man, Gehasi was a white man.'"

So now when I listen to textual combinations to support peculiar theories, my mind reverts to my Haussa Prince from the wilds of Tennessee, and the black King Solomon.

J. F. GELLETLY.
Baltimore, Md.

DARKNESS AND LIGHT.

What They Are—the Christian Armour—Pay Day.

"Let us therefore cast off the works of darkness, and let us put on the armour of light." Rom. 13-12.

What are the works of darkness? Evil deeds. "Men loved darkness rather than light, because their deeds were evil." John 3-19; Matt. 6-23. Wiles of the devil: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph 6-12. Unfruitfulness; "And have no fellowship with the unfruitful works of darkness." Eph. 5-11. Blindness: "But he that hateth his brother is in darkness, and walks in the darkness, and does not know where he is going. Because the darkness has blinded his eyes." (Diaglott). 1st John 2-11. Lieing: "If we say that we have fellowship with him and walk in darkness, we speak falsely, and perform not the truth." 1st John 1-6. Crucifixion of Christ: "When I was with you every day in the temple, you did not stretch out your hands against me; but this is your hour and the power of darkness." Luke 22-53.

How do the people of today work the works of darkness? Do any and everything to please the world, join every secret society; be on hand at the dance; at the card table; at the horse race; at the theater; visit the saloon often; and even attend and support any of the fashionable churches; for they are all the works of darkness; work hard to invent some new gospel different from the one that Paul preached.

What is the Light?

Christ: "I am the light of the world; he that follows me shall not walk in the darkness, but shall have the light of life." John 8-12; 1-9; 3-21; 9-15; 12-46. John: "He was a burning and a shining light, and ye were willing for a season to rejoice in his light." John 5-35. God: "God is light, and in him is no darkness at all." John 1-5. Paul: "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Acts 13-47. 1800. 28-28-31. The Gospel: "But if our Gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God should shine unto them." 2nd Cor. 4-4.

What is an Armour?

In military terms it is a defense or covering; and to the Christian it is a Christian defense or covering. What is the Christians defense? David said, "God is my defense." Ps. 7-10, 59-9, 46-17; Wisdom is a defense. (Eccl. 7-12); Paul was set for the defense of the gospel. (Phil. 1-17). A Covering: "Charity shall cover the multitude of sins." 1st Pet. 4-8. "He which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. James 5-20; "Thou has forgiven the iniquity of thy people; thou hast covered all their sin." Ps. 85-2. This armour of light is God's word or the gospel. How are we to put on this armour of light? By belief, faith and obedience. Belief in what? In the Gospel, (not a gospel). What is the gospel? It is the power of God unto salvation to every one that believeth. Rom. 1-16. It is good news of the kingdom of God. It is that message that was proclaimed by Christ, and that he commanded his disciples to preach; and said to them, "go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved."

Now there is a promise to pay for the one that performs the works of darkness. The wages of sin is death. Rom. 6-23. And there is also a promise of pay, to the one that puts on the armour of light by believing, and being baptized into Christ. His name is now recorded in the book of life and if he does not ac' to have it blotted out, he will be one of the number that will be changed in a moment to immortality, and so will ever be with the Lord. So when pay day comes it will make a great difference which class you have worked with. When one enlists in the army it is his duty to obey the officers, and if he deserts, he is punished if caught, sometimes with death. So in a measure is the duty of one that enlists under the banner of Christ Jesus, he must obey to obtain the reward that is promised, which is eternal life in the future ages; and if he deserts he will suffer the second death. If he had never enlisted when he died, he would die without law and so perish without law. Rom. 2-12. But now having belonged to Christ's body, and deserted it he will have to answer for the deeds done in the body. 2nd Cor. 5-10. Gal. 6-7. And it will be a fearful thing for them to find, the latter end is worse with them than the beginning. 2d Pet. 2-20-21. For it had been better for them not to have known the way of righteousness, than, after they have known it to turn from the holy commandment delivered unto them. (read Heb. 6-4-6, 10:26-27.) Let us try and put on the armour of light and keep it on through this life.

Monkland, Ore. E. W. KNAPP.

BEING ASHAMED OF CHRIST.

(Luke 9-26).

"Whosoever shall be ashamed of me, and of my words, of him shall the son of man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels."

There was great power in these words when uttered by our Savior. The wealthy and learned Jews were generally ashamed of Him. They were ashamed of His low parentage, poverty, and his plain and unpretending life. They were also ashamed of his associates, as they were of a poor class. They were ashamed of his doctrine and affected to despise it. Had Christ come with worldly pomp, and explained and enforced the doctrines and words of the age he found them, the Scribes and Pharisees, and doctors would have believed on him, but as it was, they were ashamed of him.

In order that we may impress our hearts with the solemnity of the fearful truth, we will now fix our attention on the persons implicated, and then contemplate their sad reverse.

The persons implicated are all those who are ashamed of Christ and his words. It does not seem as though it would be very pleasant to be out of harmony with Christ, or ashamed of him, for shame is a painful or uneasy feeling of mind, arising from an apprehension of disgrace or injury done to reputation. If we were ashamed of Christ and his words, we would feel as though we were compromising our honor or reputation, by owning him as our Saviour, and trusting him, and by receiving his gospel and obeying it as our supreme law.

Those who might be charged with this crime are infidels, disbelievers, and despisers of the record of Christianity. There are a great many of these classes which look upon the gospel with contempt. They do not want people to think that they admit or feel the need of such a Saviour as Jesus Christ. They seem to think it would belittle their great minds to believe the gospel as the source of all religious truth.

I do not think anyone ought to think he is highly educated if he has not a thorough bible education. The bible contains exquisite literature. Some of the finest literature that can be found is in the bible. As to poetry and song, it contains the finest; for what is more beautiful than the psalms of the old royal bard, David? The story of Belshazzar's Feast, which is found in the fifth chapter of Daniel, is considered one of the finest pieces of literature. The history we find there is most interesting, and is the foundation of all history, as it deals with events from the very beginning. By means of the bible we are able to distinguish right from wrong.

There are some deterred from embracing Christ on account of loss of friendship, and the reproach of the world; but "Christ is a friend in need, and a friend in deed." There have been many persons at many times awakened to a sense of duty to publicly confess Christ, but have been detained by a sense of shame. They are ashamed of Christ before men. But Christ say, 'that if we "confess Him before men, He will confess us before the Father."

There are some professing Christians who are deterred from doing their duty from the dread of reproach.

I will now attempt to contemplate the sad reverse of the persons implicated. When the Son of man comes in his glory, and in his Father's, and of the holy angels, then will he be ashamed of those previously ashamed of him. This will be a very different change, a sad reverse. There certainly is a vast difference between our being ashamed of Christ and his being ashamed of us. All the circumstances are such as to render Christ's shame overwhelming and final ruin. He will manifest his shame when he comes in his own glory, at the time when his character, dignity, divinity and glory shall be revealed—when Christ is ashamed of the people who were at one time ashamed of him, it will be in the presence of the Father. The people will be judged, and those rejecting him will be forever barred from the kingdom. "Then cometh the end, when he shall have delivered up the kingdom to God." (1 Cor. 15-24).

Humanity is perverted and blind to be ashamed of Christ and his words. At this time will helplessness be ashamed of almighty power; ignorance ashamed of wisdom; poverty ashamed of riches; guilt ashamed of innocence; misery ashamed of happiness; the lost ashamed of salvation; and death ashamed of life.

By such a comparison between the object that excites the shame and the object of which they are ashamed, the view is heightened. Man is the object that excites their shame, and makes them ashamed of Christ. When Christ manifests his shame, then the causes which these people have given as their shame for him, will be very insignificant. At this time everything will be reversed.

VIOLA CAZELEY.
Cleveland, Ohio.

THE KINGDOM OF GOD A LITERAL GOVERNMENT

The Four Universal Empires—The Fifth To be Divine—Testimony of Wilson, Historian.

The dream of Nebuchadnezzar is recorded in Dan. 2:31-45 inclusive. The king was greatly disturbed and required that his wise men declare the dream and interpret it. They were not able to declare it but stated that if the king would declare it they would interpret it. There was one who was able through God's power to do both. Now of the dream and the interpretation we wish to speak. Daniel stated to the king, "He that revealeth secrets maketh known to thee what shall come to pass." The dream was revealed that the king might know what was in the future. The dream was revealed in verses 31 to 35. The image that stood before the king was composed of gold, silver, brass and iron and clay. The king saw a stone smite the image on its feet and grind it to powder. There was no place found for these parts. When the prophet revealed this dream he interpreted it. It is of this interpretation that we wish to speak. All admit that this image in its parts represent four human governments. These human governments were to continue until a fifth, a divine government was to set up and established. We wish to state that we are giving the interpretation of the prophet and not our own. The interpretation is as follows: "Thou art a king of kings; for the God of heaven have given thee a kingdom, power and strength and glory. And wheresoever the children of men dwell, the beasts of the field and the power of the heaven hath he given unto thine hand, and hath made thee ruler over them all."

This language can only teach one truth which is that this king was the head of a universal empire. The Babylonian kingdom was the first to have universal rule and Nebuchadnezzar was king over it. This was a literal and universal kingdom. One among four that was to rule among men until the fifth, which will be divine and literal and universal. The interpretation further states that three other kingdoms should arise and all were to be inferior to the first. Each however was to be literal and universal. These kingdoms are traceable through profane history and are as follows: Babylonian, Medo-Persian, Macedo-Grecian and Roman. These four have followed in the order as given by the prophet Daniel.

A fifth universal empire is spoken of in this interpretation. Can it be that this fifth empire will be less literal than the four preceding? If so, the prophet has failed to so state. He passes from the fourth in its divided condition to speak of the fifth. He does not stop to say that this fifth kingdom is to be a spiritual one or is to be represented by the church. Neither does he intimate that it is to be located in or beyond the skies. The four kingdoms occupied the whole habitable world and the fifth, if it fills the interpretation, must occupy the same territory. It must have a king, subjects, laws and associate rulers. Note what the prophet says: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. It will be different from the others in that it will never be destroyed. It shall never be left to other people. It shall stand forever. In alDniel 7:27, the prophet in speaking of this kingdom says: "The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions (rulers) shall serve and obey him." This is the fifth kingdom that is called God's kingdom or the kingdom of the most high. This is the kingdom that Jesus directed his apostles to pray for. "Thy kingdom come, thy will be done, on earth as it is done in heaven." Then Eden will be restored and the earth made beautiful, as seen by John in Rev. 21 and 22.

In conclusion I wish to give the testimony of a noted historian, Mr. Wilson: "It is upon the warrant of negative scripture testimony that men believe no other temporal universal empire possible. But still the dream of Nebuchadnezzar and the interpretation of the prophet, point to a fifth monarchy, greater than all others, that shall arise when Christianity shall have swallowed up all other forms of religion, and the nations of the earth shall be gathered into one fold, under one all-conquering shepherd—the Prince of Peace."

D. C. ROBISON.

Salem, Ohio.

CONSCIENCE

A Sermon by the Late Brother M. Joblin

This subject is one of great importance. Conscience has furnished a theme that thousands have discussed from different points of view: the philosopher, the theologian, the scholiasts, the rationalist, the skeptic, the evolutionist: all have attempted to define it and have given definitions as widely variant as their schools of belief or thought. Its relation to the soul has constituted the chief ground of dispute. Many teach that conscience represents a principle or faculty in man that discerns the right or wrong of actions. I mean to occupy but little time, but I want to say that I do not believe that conscience holds any such office. I want to say that conscience, in my opinion, is not a knowing faculty at all, and therefore cannot discern the right or wrong of actions. It might be objected here that the Scriptures use the word as if we were expected to obey it, and that fact militates against my position, but I do not think so. The conscience as I understand it, impels or incites one to do what is believed by a person to be right. A person being taught that such and such things are right and such and such things are wrong, conscience bids that person to do what is believed to be right. But this is no guarantee that any particular course of conduct approved by conscience is right. A person may have been wrongfully educated, and therefore may believe that wrong is right or right wrong. Conscience, as I understand it, takes its cue from the intellect and incites a person to what he believes to be right, and that being the case, any one can see that conscience of itself is by no means a safe guide for our conduct, and therefore it is a great mistake to make it an infallible monitor. The same Paul who lived in all good conscience before God while persecuting the saints, also lived in all good conscience before God as one of the saints, and labored night and day to call others to saintship. The same conscience impelled him to follow two opposite courses of conduct. His intellect had been informed, however, in the meantime. He had discovered that he had made a tremendous mistake and what led him to say, "Lord, what wilt thou have me to do?" Being told what to do, he at once did it.

One thought more and I give place: The lessons for us in view of this example is to be sure, adopted sons and daughters of the Lord God Almighty to ascertain what the will of the Lord is, and what the commandments of Jesus are, and then give conscience full play, and our acceptance will be assured. Conscientiousness permits those in whom it is strong to be just in judging of the conduct, opinions and talents of others. Such persons are scrupulous in the performance of promises, and when they make mistakes that subject them to criticism, they are as ready to condemn themselves as others, who may be guilty of the same errors.

Another fact I would give expression to as proving the correctness of my claim. Great crimes have grown out of good intentions. Even veneration for God and the Bible have prompted to evil doing and brought people to a most disgraceful end. Indeed, nothing will prompt people to greater extremes of crime than a mistaken sense of duty. Morbidly excited religious feelings have frequently led to murder. And the most sanguinary pages of history are those that record the religious wars of nations, and the persecutions of religious zealots.

At first it would seem as if we must ascribe downright insanity to the supporters of the Spanish Inquisition, and the English authorities who counseled the horrible outrages upon the Scottish covenanters, but no, they were not insane in the proper sense but fired with zeal in behalf of their faith, deemed commendable by vast numbers of people. You need scarcely be reminded of the conscientious barbarities perpetrated in India.

Brothers and sisters in the Anointed One, let us praise and magnify the Lord for having found the ray of truth with which to regulate and balance the faculty under consideration—and then praise and magnify Him more by the use of it. Amen.

NECESSITY OF BAPTISM.

In the Name of Christ—Praise Due the Lord—Life From Faith, not the Law—An Example in the Eunuch—An Exhortation.

"He that believeth and is baptized shall be saved."

We have one Lord, one faith, one baptism. (Eph. 4-5). By baptism is meant the washing away of sins and walking in newness of life. Before baptism, repentance is necessary. Peter says, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2-38.) "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1-4).

Blessed is he who is baptized into the state wherein he may walk pure and holy in the newness of life. We read in Titus 3:5-7 that "not by works of righteousness, which we have done, but according to his mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit" which he shed on us abundantly through Jesus Christ our Saviour, and that being justified by his grace, we should be made heirs according to the hope of eternal life.

We ought to rejoice, brothers and sisters, that we have had the opportunity of hearing the word and of being baptized, that we may have everlasting life. For without baptism eternal life is impossible, Jesus says, "verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." (John 3-3). He again says, "verily, verily, I say unto thee, except a man be born of the water and of the Spirit, he cannot enter the kingdom of God." (John 3-5). For "that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." (John 3-6). For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. (1 Cor. 12-13).

Baptism must be in the name of Christ. Through Christ alone can we be saved. "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15-22). Christ is the door to the favor of God. Through this door alone can we enter the kingdom of God. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16-31). "For ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:26-27-29). By this we can see clearly that without baptism we are lost to the promises. Since we have been baptized into Christ, we have become the seed of Abraham, and heirs to the promises. Let us therefore continue in our faith and strive to retain the heirship to which we have adopted, that in the future we may reap the reward of the just and faithful.

Let us gladly praise the Lord for "the lamb of God, which taketh away the sin of the world." (John 1-29). He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2-14). There was no lamb pure and spotless enough to be sacrificed for the forgiveness of the sins of the people, till God furnished a lamb, which was his only son. "Neither by blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9-12). "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God." (Heb. 9-14). "But if we walk in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin." (John 1-7).

In the story of Philip and the eunuch, we have them walking along side by side, when the eunuch said, "Here is water, what doth hinder me to be baptized?" (Acts 8-36). Philip asked him if he believed the word. He said he did, and was at once baptized. Then the spirit of the Lord took Philip away, and the eunuch went on his way rejoicing.

This is certainly a great example to those who have not yet been baptized, and who feel or know that they have the truth. To those who keep putting it off, there will come a time when it will be too late.

Brothers and sisters, let us encourage others; let us speak the word, and let us not delay for the time is at hand. "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be." (Rev. 22-12.)

We have the command to teach. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Spirit." (Matt. 28-19.) "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts. 22-16.)

I pray, brothers and sisters, that since we have been baptized into the name of Jesus Christ for the remission, we may remain steadfast unto the end; so that when our Master appears he may give us a crown of life, and may say to each one of us, "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make you ruler over many things, enter thou into the joy of thy Lord." (Matt. 25-21).

VIOLA GAZELEY.

Cleveland, Ohio.

ON THE REVERENT USE OF THE DIVINE WORD.

"Thus saith the Lord, the heaven is my throne, and the earth is my footstool; where is the house that ye built unto me? And where is the place of my rest? For all those things hath Mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." —Isa. lxvi. 1, 2.

Lately, in my reading, I met with the following sentences:—"Jesting with Scripture.—There is a practice which is fearfully common even among professors of religion, and from which, alas! ministers of the gospel are not always free, which cannot be too severely condemned as offensive to God, and injurious to the best intrests of man. We allude to the practice of connecting ludicrous anecdotes with passages of Scripture. We know by sad experience, and we appeal to the experience of others for the confirmation of the remark, that, so lively is the impression which is often produced on the mind by the association of something grotesque with certain texts of the Bible, that such passages can hardly be read in the most serious moments without bringing up to the mind some idea which it requires a strong effort to prevent it producing a smile. This is one abuse of sacred things not less displeasing to God, than under the Old Testament it would have been to desecrate from a holy to a common use the sacred implements of the temple, the holy anointing oil, or the hallowed fire of the altar. If to put new wine into old bottles, or to sew a new patch on an old garment be unwise, incongruous, how much more so, to prostitute the sacred words of inspiration to point a jest for the amusement of a social circle! To do so, in the presence of the young, is peculiarly injudicious. Jeremy Taylor forcibly remarks on this subject: 'Some men used to read Scripture on their knees, and many with their heads uncovered, and all good men with fear and trembling, with reverence and grave attention. For all Scripture is given by inspiration of God, and is fit for instruction, for reproof, for exhortation, or doctrine, not for jesting; but he that makes that use of it had better part with his eyes in jest, and give his heart to make a tennis-ball; and that I may speak the worst thing in the world of it, it is as like the material part of the sin against the Holy Ghost, as jeering of a man is to abusing him; and no man can use it, but he that wants wit and manners, as much as he wants religion.'"—New York Churchman.

I trust that my readers will take these words to heart, especially any who have a tendency to fall in with the practice. Assuredly they who quote Scripture to point a joke, or evoke a smile, are thinking more of their own humor; and are more desirous to appear smart in the eyes of their fellows than to honor the Divine majesty of God. That is not an evidence of a humble and contrite spirit, or of reverence for the words of the Most High, to rubbing at his word; and the day may come when, in sorrow and pain, they shall miss and mourn for the absence of that benign look which Jehovah promises to those who are of a poor and contrite spirit, and tremble at His word.

Far different was it with the man who, in Psalm cxix., said: "Thy word have I hid in my heart that I offend not against Thee. Blessed art Thou, O Lord; teach me Thy statutes. I will delight myself in Thy statutes: I will not forget thy word. Thy testimonies also are my delight. Thy words are true from the beginning. My tongue shall speak of Thy word, for all Thy commandments are righteous."

There is another form of the absence of reverence for the word of God to which I would call attention, namely, that of perverting it, by quoting it in support of an idea, or practice, at variance with the purpose for which it was spoken. One example for the present must suffice: "Think not that I came to send peace on earth; I came not to send peace but a sword" Matt. x. 34). No person in reading these words of our Lord, in the light of the context, can seriously quote them as a defence of war among nations. Yet I have heard it done. Thoughtlessly yet seriously done. Surely there was little need for Christ coming into the world to promote war among the nations! Long before His coming had it prevailed. Babylon, Persia, Greece, Rome, Jews and Gentiles, all well merited the indictment of the apostle Paul: "Their feet are swift to shed blood; destruction and misery are in their path; and the way of peace have they not known" (Rom. iii. 15-17). Far, very far from knowing the heart of Jesus is the man who so quotes the words of the Prince of Peace.

But, see the context: "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foe shall be those of his own household." Such was not the object but the result of the reception of His teaching. Often since then have His words been verified. One portion of a household, from hostility to the truth as it is in Jesus, has bitterly persecuted others of its members for receiving and confessing it. Particularly so in India, and by Jews at home and abroad; and sometimes by professed followers of Him who is faithful and true.

WM. LAING.

DEATH'S BENEFITS—WHAT ARE THEY.

"For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord the righteous judge shall give to me at that day; and not only to me, but also to all them that have loved His appearing." (2 Tim iv. 6-8).

We have, probably, in Paul's reflections upon his own approaching death, the best and fullest account anywhere given of all the benefits which death can possibly bring to the most exalted believer. They are negative, not positive.

Paul at Rome, looks forward to his being soon brought before the judgment seat of Caesar, where he knew he would be condemned to death. He has now the certain prospect of a death near at hand. He contemplates it exactly as the criminal when he has been condemned to die. He describes his feelings at the prospect. No doubt they are full of faith, full of hope. We more than doubt whether Paul would have looked at an approaching acquittal at Caesar's judgment seat with the smallest feeling of satisfaction, or that, if the stretching forth of his hand to plead for life would have added to his life, he would have raised it from his side. We are satisfied that he would not of his own free will, have put it for a day or an hour the fate that was rapidly drawing near. Now, such are the circumstances, and Paul the man, to give rise and utterance to whatever feelings of hope and joy God all laws to the nearest and dearest of his people at the prospect of death. It will be remarked, however, that Paul uses no such expressions as Calvin tells us the well-taught believer would use at the prospect of death. He does not call it the period of his redemption, but, on the contrary, intimates that it was not. Our popular hymns, comparing the act of dying to the passage of the Jordan, go altogether beyond the ideas of the great apostle. The benefits he expects from it are none of them positive at present, but all either direct or anticipative. Death is the close of a perilous period which has been successfully gone through; or it is the waiting time for a glorious period which will succeed it. But of the blessedness of the actual state of death he has not here said one word. We will examine the passage.

First, then, in death, the warfare, the course, the pilgrimage, the toil, the danger—all are over and gone back for ever. "I have fought the good fight, I have finished the course, I have kept the faith." Such is the blessed result of death to the believer. There is no more scorn of the world, no more danger of falling, of the preacher's becoming a castaway. In death Paul has reached the position of the Grecian runner who has come to the goal and runs no more. Victory is his, and he ceases to strive. And what is the next thing which the apostle expects as the consequence? It is the crown. When? As soon as he dies? No; not as soon as he dies. The crown is his but it is not then given him. It is laid up for him and will be given. When? At the second coming of Christ; at the resurrection; and not one hour before. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them that love His appearing." Here, then, is the exact and particular state in which Paul tells us that death places him, and all who resemble him; they are victors who have ceased to strive, and who await the reward of victory.

And what, then, is the state of death itself? What is that condition which is not over, as some seem to think, in the very act of dying, but which continues from that act of dying to the second coming of the Lord? It is, so far as Paul here represents it, a blank. It is neither the strife for victory, nor the reward for victory. It is like the condition of the Grecian runner, when he stood motionless and exhausted at the goal, in a state of utter inaction. The next act in the history of the believer, after he has closed his eyes in death, is opening them in resurrection to receive the reward of victory. All between is a blank.

Or, let us transfer the illustration to the kindred one of the soldier, to which, probably, Paul here also alludes. The armies have struggled in fierce contest from morning light in this, the concluding fight of the war. Severe has been the struggle, but it has ended in a complete victory. The shadows of night are stealing over the scene as the defeated army flies in dismay from the field. Word has gone through the victorious host. "The victory is won." See yonder soldier! He has stood his ground; he has watched the foe; he has seen the waning and the waxing of the fight; he has charged home with fierce onset at command; he has seen his foe retiring through the fast-falling shades of night. With the shout of victory in his ears, to which he has lent his own weak voice, he sinks exhausted on the ground he has won. Sleep, unbroken by the memories of past struggles, unbroken by the anticipation of the rewards of victory, chains him down through the night that follows, and not till the bright sun of the morrow shines full upon him does he awake to receive the reward of the soldier's victory. His condition which corresponds to Paul's in the intermediate state. —The late Canon Constable in Hades or the Intermediate State.

"DON'T WORRY."

Hour by Hour.

God broke our years to hours and days, that
Hour by hour
And day by day,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and
the future, rife
With woe and struggle meet us
face to face
At just one place,
We could not go;
Our feet would stop; and so
God lays a little on us every day.
And never, I believe on all the
way,
Will burdens bear so deep
Or pathways lie so steep
But we can go, if by God's power
We only bear the burdens by the
hour.

—George Klingle.

Manager's Column

Each week mail arrives at this office from all parts of the country, from Maine to California, and from Mexico to Northern Canada. We consider ourselves a little flock, few in numbers, and yet here we find brethren scattered all over this vast country. Would it not be interesting to know just who and where they are? Doubtless there are many of whom we do not know, some who have moved away from us and of whom we have lost trace, some who would be glad to learn of the whereabouts of brethren of whom they have not heard in years. This suggested the idea of taking a sort of church census. What do you think of the idea? If it meets with your approval drop a line to the office with your suggestion. A blank could be printed in The Restitution which isolated brethren could fill in and send to this office, while secretaries of organized churches could send in lists of members of their respective bodies. These names would later be listed in a directory, and would be useful in many ways. We will undertake the work if it meets with your approval.

New subscriptions took a spurt this week, and two days mail brought in twenty-three. Although we are a good ways from the 500 mark, we will reach it if we keep up the work this way. One new subscriber wrote that he had been handed a copy of The Restitution by a neighbor, and he thought it so good he hastened to send in his dollar and a half.

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ROBT. G. HUGGINS, Editor.

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"TEMPERANCE."

True:—I want to be true to God, therefore I must be temperate. Intemperance leads to faithlessness.

Energetic to do good things. Intemperance leads to weakness and indolence.

Manly:—Intemperance makes makes men lose self-respect, and the respect of others.

Pure:—I want to be pure in thought, word and deed; intemperance leads to impurity.

Esteemed:—I want to live so that my Saviour will say, "Well Done." Therefore I must be temperate.

Rightminded so that I may make wise decisions. Intemperance weakens judgment and will power.

Alert to grasp my opportunities. They pass by rapidly.

Trustworthy:—My captain has assigned me a post of duty.

Ever Vigilant:—The devil goeth about like a roaring lion, seeing whom he may devour.

—S. J. Hopkins, in the Bible Standard.

THE KINGDOM OF THE GOD OF HEAVEN.

Dan. 2:44.

A Sermon by the late Brother M. Joblin.

We take it for granted that you are anxious to know something definite about the kingdom which the prophet here says the God of heaven would set up. So in order to bring before your mind the information you desire, we inquire in the first place,

Has this Kingdom ever Been Set up Yet?

What is your opinion of this matter, friends? Have you got an opinion about it? Do you think it has, or has it not? Or don't you know how it is?

To help you to decide for yourself, we propose to show that the kingdom according to Webster, is the territory subject to a king. A king is a monarch, a supreme magistrate. This is agreed to, so we add, that subjects, laws, rulers, and a seat of government form parts of a kingdom; that is, a kingdom implies all this. Very well. Did you ever hear that the God of heaven ever set up a kingdom like this, or embracing all this, since Daniel said he would do it? We never did. We are entirely ignorant of such a kingdom having somewhere in the past been established on this earth. But it would be very strange indeed, for such an extraordinary event to have occurred and no written history of it handed down to us!

And a kingdom is a kingdom all the world over; it cannot be made to mean something else!

By looking at the text again you may discover other points that will assist you to arrive at the truth in this matter! You observe that the kingdom Daniel foretold had a particular mission to fulfill—it had a specific work to do, so that if it is claimed that the kingdom has come, and yet has not done the work laid out for it to do, we know at once the claim to be a false one! For instance, this foretold kingdom was never to be destroyed! It was to be indestructible! So that if it has already come, it is here now! And we ask where?

Again this kingdom was to break in pieces and consume all other kingdoms. We see many kingdoms that are not broken to pieces and consumed, and therefore we have in this fact a double proof that God's kingdom has never yet been set up, or if it has it has failed to do what the prophet said it should do! And so it is no more reliable than any other!

Still again this foretold kingdom was to stand forever; never cease to be! And moreover it was never to change hands! Never be left to other people! And so in order that the first possessors of God's kingdom, or the rulers that God first places over it in his kingdom, shall retain office under him forever, why of course they must be a set of immortal rulers! But where do you find such at this day? Where is the history that records the fact of a kingdom ruled by immortal beings that cannot die; that could defy the assassin's knife or bullets; that no human power could dethrone? If God's kingdom was to be ruled by poor fallible mortals, it would be little better than any other kingdom.

We venture a point here we wish you all to note, that in reference to this earth, no two kingdoms of God are ever mentioned. You may call the church the kingdom if you please, but we rather call the church the church; you may call the love of God shed abroad in the heart, the kingdom if you please, but we rather call it the love of God, for that's what it is, and what the Scriptures call it! And we call the kingdom, the kingdom. You never take such liberties with language on any other subject, and why should you in this? You may call heaven beyond the stars the kingdom here referred to if you please; but that won't make it so! Besides you notice it is to destroy and take the place—occupy the very site of the kingdom of the world! You may think this is stretching the words of the text some, but happily the spirit that indited Daniel's prophecy also indited John's Revelations; and you know that John prophecied of the time after Daniel's kingdom of God shall have come; and in Rev. 11:15, it is prophetically recorded by him, "that the kingdoms of this world are become the kingdoms of our Lord and of his Christ." We see by Daniel the way they become his: by the kingdom of God's establishing breaking down all the establishments or kingdoms of men!

It would seem to be almost a waste of time to give further evidence that the kingdom foretold by Daniel has not yet made its appearance! But for fear any should not yet be convinced, we inquire again, if it has been set up,

When Was it Done?

Perhaps some one here has been taught that the church is the kingdom of God on earth. We reply if that be so, it can be proved by the Scriptures. To save time please produce the term "kingdom of God" where it is applied to the church! But we know before we ask, that no such passage can be found! But we hope now by a very few words to show you plainly that the Christian dispensation could not be the time for the establishment of God's kingdom on the earth. In the chapter from which we have selected our text the prophet had been explaining what God intended to convey by an image dreamed of by the king of Babylon. The prophet told the king that God was informing him by this image of things that should come to pass hereafter. The image had a head of gold and that represented the kingdom of Babylon. It had silver arms and breast, representing another kingdom that should come after Babylon, implying that it would conquer Babylon, and supercede it entirely. Now the Medes and Persians did this exactly—they took Babylon's place as mistress of the world! But to examine the other parts of the image by Daniel's explanation, we find that the 3rd division of the image—the thigh portion was made of brass, and the 3rd part of the image was symbolic of a third kingdom that should arise, reckoning Babylon 1st; Medo, Persia, 2nd; Greece came 3rd; and Daniel said in verse 39, that this third kingdom of brass should bear rule over all the earth; showing that it would conquer all obstacles—conquer the Medes and Persians, who up to Greece had been the supreme power among the nations! We suppose there are none here who think it was necessary for Greece to kill all the people before it could become the controlling power of earth, and understand that the army needed conquering and the kings dethroned and the princess too, and all their dependent monarchs made to transfer their allegiance to the conquering hero? No one would think of destroying the masses of non-combatants; they serve their new master and add wealth to the empire by labor?

Remember then Daniel did not say that it would be the Medes and Persians, and then Grecians—only said it would be two powers that should arise, one after the other, and each should bear rule over all the earth in its day! But since Daniel's statements were made, the prophecy has passed into history, and we know, that so far as the silver 2nd and brass 3rd kingdoms were concerned, it was literally fulfilled to the letter, and more, if possible!

But the image had legs and they formed the 4th kingdom; and was represented as an iron kingdom. It is quite plain then from Daniel's explanation, that however grand and powerful Greece might be in her day, her glory was not to be perpetual, for away on in the dim future the seer decries by the spirit of the living God, a 4th kingdom of iron character that should break in pieces and bruise everything that opposed it! (See verse 40).

We come now to the merest school boy and ask, What power after Greece controlled the known world? And he will tell you Rome! Ask him what kingdom or power on earth was called an iron kingdom, and he will tell you Rome; and in view of this, we ask, if by the explanation Daniel gave he did not present a comprehensive history in advance? You see that these kingdoms succeeded each other. And now the uninformed will inquire

What is to Become of Rome?

Is it to maintain its power and authority through all ages or what is to become of it? What power is to overthrow it? Who next is to be mistress of the world? We can best answer these questions by looking up Daniel's account. And you will observe by the 41st verse that Rome is not conquered by a young power like those which have preceded her. Yet she is to come down from her high seat! But how is it to be done? You know the legs of the body is the lower part of the body divided, for the purpose of locomotion; very well; Rome divided into two kingdoms just like the legs—had an eastern capital at Constantinople, and a western capital at Rome. This of course weakened it: and being thus weakened, what then? Daniel explains this by the toes—that as it should divide in two, so it should subdivide till finally that remained of the iron Roman power would be ten petty kingdoms. And these ten toe kingdoms are represented by iron and clay, which you know will neither mix nor unite nor bind together at all! In this we only follow Daniel's explanation. Now, where is Rome the once proud dictator of the earth's destinies? Where is it? Do you see the petty sovereigns of earth now bowing to its sway? Where is Rome? We ask? And still may we ask, but all the reply that reaches us, is that the remnants of the two kingdoms can only be found! And Europe furnishes plenty of them! We are all witnesses then to the truth of Daniel's history.

But says one, what is to become of these powers that Rome has split into? Are they always to remain? Is the old Roman territory to be always occupied by the subdivisions of the Roman Empire, or are they to be again united into one? Now as these questions relate to something that is still beyond us, that is still unfulfilled, who can tell? No one, friends, except God's prophets! And happily the eternal spirit instructed Daniel on this point, and we can get the benefit of it; and this is the identical spot where

Our Text Comes In!

Remember the image of Nebuchadnezzar was a means employed by God, as Daniel says in verse 29, to make known what shall come to pass! We have seen that it has come to pass just as he said, down till Rome was divided up into ten kingdoms like the toes of the image! We are all, to some extent, witnesses to the truth of this prophecy so far, and this, of itself, should give us at least some confidence in what he may say about the destiny of these 10 kingdoms. We say again Daniel by this one faithful history hundreds of years in advance, establishes himself as a prophet of the most high! Now we read in the text the destiny of the kingdoms that have sprung out of the iron Roman empire. In the days of these 10 kings, shall the God of heaven set up a *kingdom* which shall never be destroyed; and the kingdom which the God of heaven shall set up, shall not be left to other people, but it shall break in pieces and consume all these 10 kingdoms and it shall stand forever.

We learn one thing here, for certain, viz.: That God never intended to set up a kingdom on earth while the Medes and Persians had the supreme stage of action, nor yet while the third (Greece) was the mistress of the world, nor yet while Rome was in her greatness, but he plainly stated it to be his purpose to do it in the days of these ten kings. If you ever hear it claimed that the church is God's kingdom on earth and that it was set up on the day of Pentecost, we here give you two or three powerful arguments to refute it:

In Acts 7:38, we read that the church existed in the wilderness and Moses was with it, belonged to it. So you se if the church were the kingdom in the way claimed, it was set up, not at Pentecost, but ages before.

Can you tell us when Rome conquered Greece and became the 4th power symbolized by the image? It was about thirty years before the birth of Christ, and supremacy was gained by the victory of the battle of Actium! And at the day of Pentecost not a single kingdom had sprung from Rome, much less 10! So you see its very poor human speculation that places the establishment of God's kingdom on the day of Pentecost! For it was and still is, to be set up in the days of these 10 kings! And friends we are not living in the days of Babylon, the head of Gold, nor in the days of the Medo Persian arms of silver, nor in the Grecian thighs of brass, nor in the Roman legs of iron, but we are living right down in the days of

The Ten Toe Kingdoms.

Living exactly where Daniel says the God of heaven will set up a kingdom that will break in pieces all others, and stand forever! What an eventful period we are living in! Living in the eve of a revolution compared with which all the political upheavings that earth ever witnessed will be as nothing! Living, when at any moment all God's saints that ever lived may be aroused by the triumph of God and rise to meet the Lord! Living, when all who are living godly in Christ Jesus will ere long hear the once crucified one say: "Come, ye blessed of my father, inherit the kingdom."

You see by this wonderful Scripture we have been examining, we really can tell

About How Near

we are to the coming of Christ to judge the world in righteousness. God has allowed men to set up their own kingdoms long enough. He knew they would grow worse and worse, and he determined to permit only four universal empires to arise, that the last of the four should split all to pieces, or divide into ten parts, and before these subdivisions shall have passed away, he will set up a kingdom of his own appointment, and put his own son on the throne and elevate all the righteous that ever lived to reign on the earth with Jesus. This is the kingdom he will invite them to. This is their reward, to have eternal life, and to spend it in God's glorious kingdom on this earth! You know God has sworn that all the earth shall be filled with his glory and this is the time when it will be done, and it is this kingdom that will produce this glorious state of things.

"EVERLASTING DESTRUCTION."

Temporal Destruction—Saints Destroyed in this Sense—To "Perish" and be "Destroyed" the Same—Opponion and Timoria—Everlastingly Destroyed, When and How.

As everlasting destruction is the final punishment to the impenitent sinner, it may be of interest to some to consider more closely and in the light of God's word, the nature of same and the time when it is imposed. When Paul says "everlasting" destruction there must of necessity be another which is only limited. But before trying to show the existence and difference of the two, we will first see what destruction in a general sense is: for whether temporary or everlasting it is the same in nature, only differing in duration. And as the Bible speaks of both we need not make any mistakes in our conclusions nor adopt "any private interpretations."

Destruction or annihilation is preceded by cessation of life and may come on in an acute or gradual manner, but the ultimate result is the same. Anybody, whether human, animal or inanimate, when destroyed has returned to dust—ashes. God pronounced to Adam the consequence of his disobedience, viz.; a life in toil ending in death; but that his death is not lasting, neither any punishment, but a consequence of mortality, and an enemy to all life, is proved in 1 Cor. 15:26, where it is written: "The last enemy that shall be destroyed is death." And this takes place when "this mortal, shall have put on immortality" (Verse 54). Is it not clear that the destructible death never could be everlasting punishment, being limited in its own existence?

The Bible, however, defines in no uncertain language when everlasting destruction is executed and in what manner. When God pronounced sentence upon Adam he did not leave him without any hope, but mercifully pointed to the "seed of the woman" as a coming redeemer, and that this must have been fully understood is clear from the fact that Enoch prophecied about the Lord's coming. Adam had forfeited his right or privilege to become immortal—"live forever"—through breaking God's law. Still God did not irrevocably condemn man unto *death*, for he knew that man could never keep the law and therefore replaced it with the Gospel and it is for not obeying this Gospel, and for this only that vengeance in everlasting destruction is taken. 2 Thess. 1:7-9 reads: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." What a vast source of information is to be found in these few lines if taken to heart and consciously followed up. How many of all these unbiblical doctrines now preached and so much cherished would be avoided, yes banished. Here is (1) the punishment defined to be God's "vengeance"—not natural death; (2) the time of execution is "when the Lord Jesus shall be revealed from heaven"—not before; (3) the manner, "in flaming fire"—"into smoke shall they consume away," says David; (4) the class that shall be punished, those "that obey not the gospel," and (5) the nature of punishment, "everlasting destruction," —not torment.

With two exceptions—Jesus and the saints living at the time of the Lord's return—all have been or are destroyed in death, but not everlasting death. Yes! the saints too, are destroyed. Isa. 57:1 reads: "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come." While in contrast to this, we read in Job 21:30 that "the wicked is reserved to the day of destruction" (consequently not punished yet). That to "perish," or to "be destroyed," is the same, is seen from the fact that the Greek word "appollumi" is translated twenty-three times as "destroyed," and thirty-three times as "perish," while the Hebrew word "abad," a number of times, is used interchangeably for these two words. And thus we see, that without wresting the Scriptures (from which we are *enjoined in* 2 Pet. 3:16), we can understand that to "perish" and to "be destroyed" are in nature the same, as to die, but not necessarily of everlasting duration.

Rom. 6:23 reads: "The wages of sin is death." The original Greek "opsonion" is used only five times in the New Testament. Once it is translated "charges," once "allowance," and three times "wages." The other two places, beside those above mentioned, are Luke 3:14: "And the soldiers likewise demanded of him saying, and what shall we do? And he said unto them, do violence to no man, neither accuse any falsely, and be content with your wages." And in 2 Cor. 11:8 Paul writes: "I robbed other churches taking wages of them." In all these places, it is reasonable to understand it just as it reads; as wages dues, or anything coming in consequence of labor, or cause, etc. Punishment, which is God's vengeance, is translated from "timoria" and only used in Heb. 10:29, where we read: "Of how much sorer punishment," etc. The writer has previously spoken of death as a penalty inflicted by human hand upon them that despised Moses' law, which, of course is an entirely different thing from natural or accidental death. But here is a class punished by death "without mercy." Still a "sorer punishment" is held out for a greater sin than that of treading "under foot the son of God"—not obeying the gospel. And as these last are punished with "everlasting destruction," the first ones, suffering a not so sore punishment (though destroyed in death) could not then be everlastingly destroyed.

Whether the writer has succeeded in showing the difference between temporary and everlasting destruction, and when, and in what manner the last is executed, others must judge. Humble as his efforts are, his desire is to be found among those that are "rightly dividing the word of truth," and thereby be the means to help others, who may not be settled in their minds upon this question, but ask, as Pilate did "What is truth?"—Fred Bidstrup in Our Hope. Revised and endorsed by the editor.

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Cleveland, Ohio.....Oct. 25, 1911

EDITORIAL

We wish to commend Further Remarks, an article by Bro. Blessing, in this issue. "The heaven" and "the heavens" so often confounded by Bible readers, must always be separated; for through the entire Greek of the New Testament there is a marked difference between these two expressions. In illustration of the difference we cite the Lord's Prayer. The first clause in the prayer in the Greek is "Our father which art in the heavens." If it is read "in heaven," as our version translates it, the meaning would be as in Robert Buchanan's "Devil's Prayer: "Our Father who art in heaven—not here." The design of the petition is not to put God at a distance, but to bring him near. "Heaven" in the singular is contrasted with the earth in the words, "Thy will be done in earth as in heaven." But "the heavens" include all places of God's dominions, terrestial and celestial; and we are taught to pray to Him who is in the heavens that are here as well as there, upon earth as well as in the sky.

THE MYSTERY OF INIQUITY AND THE SIGNS OF THE TIMES

Church of God Interpretation Called in Question

Question 11.—If the popes are the man of sin, how is it they are not, at the end of 1260 years, consumed by the brightness of the Lord's coming?

Answer. Because it is not written that so it would be. It was written that the Little Horn should prevail for that time (Dan. vii. 25), and so it has; and now it is a mere shadow, fast sinking to the mere false prophet position in which the Lord finds it when he comes to shatter Nebuchadnezzar's image, in "the war of the great day of God Almighty."

Question 12. If the papacy is "that wicked," how is it that she is destroyed by the beast and not by the Lord?

Answer. She is not destroyed and will not be till the Lord come. It is out of the power of man to root the Roman Catholic religion out of the earth. What the ten horned beast is doing is to persecute the woman on its back—Rev. xvii. 16. The 1260 years being up, (and immediately on the expiry thereof) the military element of the Little Horn (represented by Austria), seceded from the ecclesiastical, and by the dissolution of the "Holy See" to look out for itself, with the result illustrated in the Garibaldian attack in 1867, and the interception of the frogs who have to develop the last phase of the false prophet's fortunes.

Question 13. If the Papacy is the man of sin, on what principle can she hate herself and burn herself with fire?

Answer. To this rather obscure question, we can only say that the Harlot, which is the ecclesiastical element of the papacy—the "Church" as distinct from the "State"—does not and will not hate herself nor burn herself with fire. It is the horns of the beast that do the hating and the eating, and burning—(Rev. xvii. 16)—a process exemplified in the attitude of all the states of Europe, within the last ten years, toward ecclesiastical establishments in their several dominions, and daily tending more and more to open hostility. The secularization of ecclesiastical property—or the taking from the church the property she had, and applying it to state uses—is the unmistakable symptom of the practical hatred of the whore by the horns.

Question 14. Why does papacy perish by human power, if she is the man of sin?

Answer. She does not "perish by human power" (open) will be destroyed by the Lord himself; for nobody else can do it. Let the experiment be tried of upreading a system of superstition believed by half the population of Europe! It is only in respect of her political power and temporal possessions, that the horns, which are "human power" politically embodied, are permitted to vex her towards her latter end, preliminary to her final and utter perdition at the hands of the Lord.

Question 15. What pope has come with power and signs, working miracles—no sham?

Answer. None, nor never shall come. Our correspondent is under a mistake in supposing that such a thing was ever predicted. The workings of the man of sin were to be characterized by "power and signs and lying wonders," or "shams;"—(2 Thess. ii. 9,) and the man must be historically ignorant indeed who is not aware that pretended miracles have been amongst the principal weapons of Rome. "Power" she has had, bestowed upon her by the imperial court at Constantinople, in the days of the eastern empire: in apocalyptic language, "the dragon gave him his power and his seat and great authority;" —(Rev. xiii. 2.) "signs and lying wonders" she has given abundantly, and pity the man who imagines they are "no sham," but "true!" Not so think the servants of Jesus whose glory it is to stand aloof in virgin purity from the ecclesiastical adulteress of the age, and all her besotted progeny.

Question 16. When was "the truth" presented to them, that they might either receive or reject it?

Answer. In the early centuries, just as Israel, under Moses, was offered a blessing or a curse, according to their continuance or departure from the truth. Mosaically promulgated—(Deut. xi. 26-28.) Israel in the early days became disobedient, and subsequent generations, as at this day, inherited the curse. So it is with the Gentiles. The dispensation of faith was extended to them by the ministry of the apostles, but they abode not therein, and have in themselves and successors realized the consequences. "The Jew first and also the Gentile," is the rule of the divine procedure.

(To be continued.)

CORN SHEAVES

Gathered from Everywhere—The Brethren of Christ—

Should Be:—

Pure. Ist. 52:11. 1 Tim. 3:9. Holy. Lev. 21:6. Titus 1:8. 1 Pet. 1:16.
Humble. Acts 20:19.
Patient. 2 Cor. 6:4. 2 Tim. 2:24.
Blameless. 1 Tim. 3:2. Titus 1:7.
Willing. Isa. 6:7. 1 Peter 5:2
Disinterested. 2 Cor 12:14. 1 Thess. 2:3.
Impartial. 1 Tim 5:21.
Gentle. 1 Thess. 2:7, 24.
Devoted. Acts 20:24. Phil. 1:20, 21.
Strong in grace. 2 Tim. 2:1.
Perfect. Matt. 5:48.
Self Denying. 1 Cor. 11:27.
Sober, just and temperate. Titus 1:8.
Hospitable. 1 Tim. 3:2. Titus 1:8.
Apt to teach. 1 Tim. 3:2. 2 Tim. 2:24.
Studious and meditative. 1 Tim 4:13, 15.
Watchful. 2 Tim. 4:5.
Obedient and faithful. (Titus is heaven's first law.)
Prayerful. Eph. 3:14. Phil 1:4.
Strict in ruling their own families. 1 Tim. 3:4, 12.
Affectionate. Phil. 2:7. 1 Thess 2:8, 11.
Examples to the flock. Phil. 3:17 2 Thess 3:9. 1 Tim. 4:12. 1 Pet. 5:3.
"For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. 2 Peter 1:5-8

Should not be:—

Lords over God's heritage. 1 Pet. 5:3.
Greedy of filthy lucre. Acts 20: 33. 1 Tim. 3:3, 8.
Contentious. 1 Tim. 3:2. Titus 1:7.
Crafty. 2 Cor. 4:2.
Men pleasers. Gal. 1:13. 1 Thess. 2:4. Eph. 6:6.
Easily dispirited. 2 Cor. 4:8, 9) and 6:10.
Entangled with cares. Luke 9: 60. 2 Tim. 2:4.
Given to wine. 1 Tim. 3:3. Titus 1:7.
Unwise. Eph. 5:17.
Foolish, disobedient, etc. Titus 3:3. Eph. 5:4.
Unclean or filthy. Eph. 5:3, 4. "From such turn away."

Asking God for Wisdom Implies Conditions.—If any man lack wisdom, let him ask God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James i. 5). This is definite and encouraging, but let us not lose sight of the conditions which underlie the promise. No request for wisdom will be heeded by God unless the one who makes it is moved by a pure motive, and looks in the direction from which wisdom alone can come. Upon the first of these points some further words of James are relevant, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" In our prayers for wisdom let us have clearly before the mind an object for wanting it which is pleasing to God, and when the blessing has been received, let us employ it in that way, and in no other. How many prayers, may be, remain unanswered, how many brethren and sisters, possibly, advance no further than babyhood in relation to the truth, solely on account of the fact that God knew that His gift would be employed in unworthy ways, as a power to smite and wound unlawfully, or to "show off" to the glory of self. As to the second point, divine wisdom comes through the channel of the Scriptures, and the man who turns from these, can expect no response to his prayer. Let us examine ourselves in these matters, and act the part of true and sensible beings.

Puzzled Over Belief that a Blow that Would Kill Would Enable Man to know Everything.—In earlier days we were told, and tried to believe it, that a dead man knew more than a living one. We were puzzled by the fact that a blow on the head might stun one to insensibility, in view of the fact that we were told that a heavier blow, that would kill the man would enable him to know everything in an instant. The philosophy (?) of this was handed to us thus: The soul is the intelligent being, of which nobody knows very much. It is imprisoned in our mortal bodies and can operate in them only unsatisfactorily. The moment of death is the moment of release to the soul, which then can think and reason more soundly than when obliged to use the brain.

Many of us tried in childhood years to believe such unphilosophical philosophy. We asked for proofs and were told that it was the voice of the Church's philosophers, and if we would doubt it we would be damned to eternal misery. Believing this, and not willing to be doomed to eternal misery, many of us restrained ourselves and that portion of our brain became well nigh atrophied.

Even the religious found it difficult to believe in so immaterial a soul and inquired, why, then, a resurrection of the dead? Will the resurrection signify another imprisonment of the soul and a decrease of intelligence, as this philosophy (?) would seem to imply? Some gave up the quest for knowledge in despair and sought for something more intelligent outside of all the creeds and philosophies of "science falsely so-called." Others of us have held to the word of God and sought to see its philosophy, its teachings, and to harmonize them.

We are glad to belong to this growing class of Bible students who declare, let God and his word be true, though it disproves many of the theories we once believed and almost worshiped. (Rom. 3: 4.) We want the truth!

An Argument on the Soul 171 Years Old.—In Benjamin Martin's philological library, published in 1740, there occurs the following argument against the popular doctrine of the soul:— Notwithstanding the antiquity and universality of the doctrine of the soul's existence, and the many efforts of the most learned pens to support it, I have never yet been able to see anything of reason or truth therein sufficient to render it credible, or indeed intelligible. The grand principle on which this opinion is received is mere matter cannot think. It is granted it cannot; and it is also as evident that mere matter cannot move of itself; yet it does not follow that it is incapable of the power of thinking from the divine being! I have not seen it proved a contradiction by its greatest oppugners; yea, so far is it from that, we have frequent examples of mere matter being immediately endowed with the power of life and thought by the divine omnipotence. Witness Moses' rod. Was it not matter one moment, and a cogitative animal the next? Is not dust mere matter? And did not God immediately convert it into animals by endowing it with life and thought? . . . It is evident, therefore, that mere matter being capable (by the almighty power of the faculty of thinking is no longer an opinion, but real fact; and, consequently the bodies of men and other animals are rendered capable of life and thought on principles more rational and intelligible than of the existence of souls."

THE INSPIRATION OF THE BIBLE A TEST OF FELLOWSHIP.

No. 15.

Attention has been called to the a the fact that inspired men have made mistakes; as for instance, Peter (Gal. ii. 11). The only object for which this matter can have been introduced into the present controversy is to teach by implication that they may also have made mistakes in their inspired writings. It has even been contended that if not infallible in all the affairs of life, there is no guarantee of infallibility when speaking or writing under the spirit. Such a conclusion arises from confounding things which differ. Inspiration was not intended to deprive the recipients of the individual responsibility to God. If it did, they would have no probation; and in that case their salvation would be attributable to direct action on the mind, not to faith and obedience. This would be subversive of the principle on which eternal life is obtainable. Inspiration has been confined to giving expression to God's mind. When not so engaged, inspired men have been left to "work out" their "own salvation with fear and trembling" (Phil. ii. 12); a process which compelled them to "keep under" the "body, and bring it into subjection; lest that by any means," after preaching "to others," any of them "should be a castaway" 1 Cor. ix. 27).

The statement that the infallibility of the written word of God has been embodied in the personal word will not be accepted by those who attribute fallibility to the inspired word. To meet the position of such the argument must be reversed. There can be no question about the infallibility of the personal word of God, seeing that he has attained to the "divine nature" (2 Pet. i. 4). The infallibility assumes a very tangible form in his capacity as "judge of quick and dead" (Acts x. 42). To that tribunal all his brethren must submit. On what basis will they be judged? On that of the inspired word. The principle, embodied in Christ's statement is applicable to all the other words of the spirit:—"He that rejecteth me, and receiveth not my words, hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day" (Jno. xii. 48). The spoken and the personal word are both comprised in this passage. The "word made flesh" repudiated the office of judge: "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world" (ver. 47). At that time he was not invested, in nature, with the qualities of incorruptibility; these attributes were added when he became the word made spirit; and having fulfilled his allotted task "to save the world," he has become the "one that judgeth him" who rejected his spoken words. In the exercise of this infallible judgment he quotes the words of the unrighteous:—"Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; wherefore thou gavest not thou my money into the bank, that at my coming I might have required mine own with usury?" (Luke xix. 23). Thus the personal word of God formulates a description of the evil actions of men as the foundations for his decree. Is the former invested with any less infallibility than the latter? Or is it deprived of any of the characteristics pertaining to the utterances of the personal word? Let him who dares, say yea. The same principles exactly are applicable to the record of man's doings and sayings in the written word. An infallible judge requires an infallible word on which to exercise judgment; the one involves the other, and God has provided both. This is infinitely superior to the preservation of the autograph manuscripts of the inspired word. The demand which has been made for their production before deciding upon their infallibility borders somewhat on presumption. No one man could so test them as to be able to declare them completely free from error; and it is questionable whether any number of men at this stage of the world's history could require the aggregation of all the knowledge embodied in Bible facts to perform such a task. Knowing this, God has not left his word to any such uncertain and fallible tests; He has, in subsequent communications, confirmed the divine authorship to those days, both individuals and nations which have gone before; and this testimony is crowned by the last book of the Bible. It defines the Holy Scriptures to be the "word of God" (Rev. vi. 9); and it declares that Word to be infallible (Rev. xix. 13. The personal "word of God" is infallible. The written word has been given only by inspiration; therefore, the product of inspiration is without error. Its Alpha is God, and its Omega, his son; both author and counterpart testify to its infallibility. Quod erat demonstrandum, which was to be demonstrated.

Behold ye despisers of infallible inspiration, ye who attribute error to the word of God, ye traducers of the most high! Behold, the proof which ye have demanded, God hath heard your unsanctified reasonings; yea, he hath foreseen and provided for them. The absolute proof which ye have incredulously called for is very nigh you; it is in your own hands; it was in existence before ye were; it is in the book whose complete infallibility ye have dared to question; it is embodies in Him who is your appointed judge. Ye have presumptiously denied the infallibility of the written word of God; will ye dare to question the infallibility of the personal word of God? The day is fast approaching when ye will have to appear in his presence. Will ye continue to hold your blasphemous belief until summoned before him? Think you that his infallible and penetrating scrutiny will overlook a doctrine which logically attributes to himself an erring element? If so, ye will continue your self-destroying career; but in that case your blood will be upon your own heads, not upon those who have repudiated your false teaching. If you think otherwise, and change your minds, your only course is to throw yourselves on the mercy of him whom you have unwittingly libelled. Ye will do well to lose no time; for no one knows when the door of mercy will be closed. Wait not till the word of God appears in person, for then will the decree go forth, "He that is unjust, let him be unjust still" (Rev. xxii. 11); he that believes a lie, let him continue so to believe (ver. 15).

Behold ye conscientious doubters, ye who, like Thomas, decline to believe unless ye can see with your eyes! Behold the infallible proof which ye have desired. Your father in heaven hath provided it to satisfy such doubts as yours, and enable you, without hesitation, to separate from cavillers and blasphemers. Will ye not accept it? Will ye any longer be faithless? Will ye not, like Thomas, praise your Lord and your God for granting your desire? Will ye continue to countenance a doctrine which dishonors your heavenly Father and your elder brother? How can ye longer partake of the emblems of Christ with any whose belief involves, in effect, the infallibility of him whom those emblems symbolize? Think ye that ye will not be accountable for complicity with them? that ye will not be condemned for suffering them so to teach. Ye hope to be raised to equality with him whose name ye bear: in other words to form part of the multitudinous word of God. Ye believe that ye will then be infallible. The infallibility of the multitudinous word of God rests upon the infallibility of the written word. Will ye allow anyone to impugn either the one or the other? Will ye remain in fellowship with those who thus tamper with your birthright? Will ye not without delay, discard their word nullifying and saint-vanquishing doctrine and join those who have already taken this righteous step?

Behold, ye who have already believed? Behold the top stone of the mountain of evidence on which your conviction is based! Behold the weapon which your loving Father hath devised to strengthen your hands in the arduous conflict. It has been stored up in His inexhaustible armory to be brought forth in time of need.

Others may believe now that irrefutable proof is produced; but ye are among those of whom it is said, "Blessed are they that have not seen, and yet have believed" (Jno. xx. 29). Ye have been fighting for the "word of God," and its author hath sharpened for you "the sword of the spirit" that he may henceforth defend with even greater vigor the precious gift committed to your trust. Will ye not "magnify the Lord" and "exalt his name?" (Ps. xxxiv. 3). Will ye not like David, when the ark was brought safely into its resting place, "give thanks unto the Lord, call upon his name," and "make known his deeds among the people?" (1 Chron. xvi. 8). "Sing unto him, sing psalms unto him, talk ye of all his wondrous works. Glory ye in his holy name. Let the heart of them rejoice that seek the Lord. Seek the Lord and his strength, seek his face continally. Remember his marvelous work that he hath done, his wonders, and the judgments of his mouth. O ye seed of Israel his servant, ye children of Jacob, his chosen ones. He is the Lord our God; his judgments are all in the earth. Be ye mindful always of his covenant; the word which he commanded to a thousand generations" (ver. 9-15).

"The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do" (Heb. iv. 12, 13). The written and the personal Word of God are combined in this passage. The written Word is a "mirror" (Jas. i. 23, Rev. Ver.) It enables man to see himself as he really is; its words are "piercing," and he who fulfils them that they "divide asunder soul and spirit"—that they unerringly distinguish between the Old Man the the New Man. Both righteous and unrighteous are accurately reflected in its pages. As the inspired "Scripture" is said to "foresee" and "preach" (Gal. iii. 8) so does it "discern the thoughts of the heart." Its character is too penetrating for the stony ground and thorny place hearers (Matt. xiii. 20-22). They are not able to bear "tribulation" for the Word's sake, or they allow the things of the flesh to "choke" the things of the Spirit. The same is true of the personal Word of God. To depart from the written Word is to depart from Christ, and to "keep" that Word is to "abide in him" (1 Jno. ii. 27).

It is written of Israel in the wilderness, "The Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee" (Deut. xxiii. 14). In like manner the personal Word of God "walketh in the midst of the seven golden candlesticks," or ecclesias (Rev. ii. 1) to "search the reins and hearts." His "eyes" are "like unto a flame of fire" (Rev. ii. 18); and "all things are naked and opened" before him. At irregular intervals he applies his "two-edged sword" to the whole of the One Body to "divide asunder" its "joints and marrow." His object is two-fold, viz., to bring into greater prominence some item of the truth, and "that they which are approved may be made manifest" (1 Cor. xi. 19); the sifting process likewise makes manifest the disapproved.

THE HOLY LAND AS SPOIL OF VICTORY?

Under the above caption there appeared a sensational article in the Cleveland Plain Dealer, of October 12, which naturally catches the attention of every student of the Scriptures, and particularly those of the Abrahamic faith.

The report says in part:" That Italy will not make peace with Turkey until it has wrested Jerusalem and the Holy Land from Moslem sovereignty and presented it to the pope as a papal state, is the statement of L'Italia, a newspaper of Chicago edited by Oscar Durante."

Doubtless this article is true in respect to the great satisfaction such an outcome to the war between Turkey and Italy would give the papacy, but as to the

probability of Italy having such a design, or that the great powers of Europe would permit such an arrangement to be consummated, is very far *from* probable. Anyone familiar with the movements of Russia, England and Germany in the Orient for many years past, knows it has been the rivalry of these powers and their mutual fears of each other in seeking control of the sick man's possessions which has preserved any part of them to the Turk. Each of the powers watches every move of all others.

We need not discuss European political affairs, nor attempt to foretell probable complications which would ensue should Italy try to wrest Palestine and Jerusalem from Turkey, or whether she would present them to the Pope or not. We will point to the prophetic word concerning such schemes.

Turning to Zechariah xii. 2, 3, we read, "Behold, I will make Jerusalem a cup of trembling unto all the peoples round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day I will make Jerusalem a burdensome stone for all peoples. All that burden themselves with it shall be cut in pieces though all the people of the earth be gathered against it."

Jesus called Jerusalem "the city of the great king" (Matt. v: 35) meaning himself, for he is the one whom the angel Gabriel told Mary the Lord God "shall give him the throne of his father David, and he shall reign over the house of Jacob forever, (Luke 1: 32). When that throne and kingdom were overturned God declared it should "be no more"—"until he come whose right it is and I will give it him." (Ezek. 21:27).

The time limit for the down treading of Jerusalem was foretold by Jesus. Luke xxi. 24)—Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. No mortal king, emperor or pope can take it and glorify it for himself and hold it against God word.

"We pray that if this word comes to any who have not learned the gospel of the kingdom which Jesus preached in Galilee, they may search the scriptures while it is yet called today. Tomorrow may never come for you. Speedily accept the offer of eternal life on God's terms, and he will grant you a place with Jesus, as a joint heir and ruler of that kingdom of glory. "Blessed are the meek for they shall inherit the earth."

Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. (Luke xviii. 17. The war of the great day of God Almighty will be fought out on the mountains of Israel. Ezekiel 36:1, and who knows that it is not about to begin in just such a crisis as the present?

The 38 and 39 chaps. of Ezek. show the coming events, with the armies of Russia and Great Britain as the heads of opposing forces.

Is it possible, think you, that this vision of the prophet will fail and that the jealous rivalry of the powers be foiled or checked by peace congresses or Hague tribunals? No, they would be no more likely to agree over Jerusalem than a pack of hungry dogs would agree over a bone.

Pray for the peace of Jerusalem.

CHAS. A. GOSS.

Cleveland, O.

RELIGIOUS CHANGES.

In Belief and Practice Between The Resurrection of Christ And the Death of Constantine in 337

III.—How the Christian Religion Was Perverted.

The main question which troubled the church was the keeping of the law of Moses. For many centuries the Jews had been taught its absolute authority; and the large mass of the early Jewish Christians were strict observers of the law, and considered it binding upon every one who desired to be saved. James, the brother of the Lord, who became a "pillar" in the church, was a most rigid observer of the law. The church at Jerusalem had for their leaders up to the time of the destruction of Jerusalem by Titus, about the year 70, a Jew who observed the law. Two parties remained at least in existence till the fourth century who professed to be followers of Christ, and adhered also to the law; they were very different, although often spoken of by many writers as one party; they were the Nazarenes and the Ebionites.

Paul who was raised up by God to preach the glad tidings to the Gentiles, contended that the law was only binding till Christ; that he was the end of the law to every one who believed. In the seventh chapter of Romans, Paul uses the illustration of a woman who is married to a husband; she is bound to him as long as he lives, but if he dies she is no longer bound to him, and is then free to marry another; and he shows the Romans that in like manner they are now dead to the law, and are married to Christ. Also, in his letter to the Galatians, he reasons with them in regard to the absurd position they take, when they as Christians attempt to keep the law of Moses. Many professed Christians in all ages have never realized this fact, so clearly taught by Paul in all his letters, as well as by the writer to the Hebrews, who reasons out the same idea, that the law was passed. But still the thought remains in many minds that the law of Moses is still binding, in part at least, upon the Christian. They seem never able to realize that Christ has placed his disciples on a far higher plane. Paul says: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof." . . . "For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin because we are not under the law, but under grace? God forbid." Hence all the spasmodic efforts put forth by professed Christians to partially keep the law of Moses are an absurdity if we accept Paul as an authority.

Gradually working and developing at the dawn of Christianity was another system which crept in to the Christian church, and ultimately distorted and perverted almost every sentiment pertaining to the Christian religion. As we have seen most of the Jews and all the primitive Christians accepted God's statement in Genesis as literally true, when he said that he made man of the dust of the ground; and because man broke God's law he was told: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust thou shalt return." They did not use the specious plea which was afterwards introduced, that this sentence applied only to his body, and that the real man Adam, the spirit, had no sentence pronounced on him at that time at all; that though was afterwards worked out by profound theologians, as we will see. They who changed the belief in the essential mortality of man into a belief of his spirit-nature were the Gnostics. The word Gnostic is derived from the Greek word gnosis, meaning knowledge; and they claimed, like some of our modern wise men, that they had all the knowledge that was to be had. The Gnostics later divided up under many leaders, and so had very many different theories, but they all had one essential feature in common at least—that man was a spirit, and that the body was no essential part of him; and all the innumerable creeds and systems that have been evolved in later ages are built upon this idea of the real man being a spirit; they are largely indebted to Gnosticism for their theories.

As the Gnostics played such an important role in the perversion of the Christian religion, it would be well for the reader to understand what was their original starting point in the first century.

They taught "that beyond the mansions of light, where dwells the deity with his celestial offspring, there lay a rude and unwieldy mass of matter, agitated by innate, turbulent and irregular motions. One of the celestial natures descending from the pleroma, either by a fortuitous impulse, or in consequence of a divine commission, reduced to order this unseemly mass, adorned it with a rich variety of gifts, created men's bodies, and inferior animals of different kinds, to store it with inhabitants; and corrected its malignity by mixing with it a certain portion of light, and also of a matter celestial and divine. This creator of the world is distinguished from the supreme Deity by the name of Demiurge. His character is a compound of shining qualities and insupportable arrogance; and his excessive lust of empire effaces his talents and his virtues. He claims dominion over the new world he has formed as his sovereign right; and excluding totally the supreme deity from all concernment in it, he demands from mankind or himself and his associates divine honors.

"Man is a compound of a terrestial and corrupt body, and a soul which is of celestial origin, and in some measure an emanation from the Divinity. This nobler part is miserably weighted down and encumbered by the body, which is the seat of all irregular lusts and impure desires, it is this body that seduces the soul from the pursuit of truth, and not only turns it from the contemplation and worship of the Supreme Being, so as to confine its homage and veneration to the creator of this world, but also attaches it to terrestrial objects, and to the immoderate pursuit of sensual pleasures, by which its nature is totally polluted. The Sovereign Mind employs various means to deliver his offsprings from this deplorable servitude, especially the ministry of divine messengers whom he send to enlighten, to admonish and to reform the human race. In the meantime, the imperious Demiurge exerts his power in opposition to the merciful purposes of the Supreme Being, resists the influence of those solemn invitations by which He exhorts mankind to return to Him, and labors to efface the knowledge of God in the minds of intelligent beings. In this conflict, such souls as, throwing off the yoke of the creators and rulers of this world, rise to their Supreme Parent, and subdue the turbulent and sinful emotions which corrupt matter excites within them, shall, at the dissolution of their mortal bodies, ascend directly to the pleroma. Those, on the contrary, who remain in the bondage of servile superstition and corrupt matter, shall, at the end of this life, pass into new bodies, until they wake from their sinful lethargy. In the end, however, the Supreme God shall come forth victorious, triumph over all opposition, and having delivered from their servitude the greater part of these souls that are imprisoned in mortal bodies, shall dissolve the frame of this visible world and involve it in a general ruin. After this solemn period primitive tranquillity shall be restored in the universe, and God shall reign with happy spirits in undisturbed felicity through the everlasting ages."

When such ideas as these began to creep into the Christian church the persons holding them had no [illegible] resurrection of the dead. So we find some in the church at Corinth were already repudiating this belief, causing Paul to write that wonderful chapter, the fifteenth of first Corinthians, in order to refute such false ideas; in which he shows them that if there is no resurrection of the individual from the ground, there is no future life or hope for man. These primary Gnostic ideas were developed in various directions. Cerinthus was one of those Gnostic teachers; he was a contemporary of the apostle John. Cerinthus taught "that the creator of this world, whom he considered also as the sovereign and law-giver of the Jewish people, was a being endowed with the greatest virtue; and derived his birth from the Supreme God; that this being fell by degrees from his native virtue and his primitive dignity; that the Supreme God, in consequence of this determined to destroy his empire; and sent upon earth for this purpose one of the ever happy and glorious aeons, whose name was Christ; that this Christ chose for His habitation the person of Jesus, a man of the most illustrious sanctity and justice, the son of Joseph and Mary; and descending in the form of a dove, entered into him while he was receiving the baptism of John in the waters of Jordan; that Jesus after his union with Christ, opposed himself with vigor to the god of the Jews, and was by his instigation seized and crucified by the Hebrew chiefs; that when Jesus was taken captive Christ ascended up on high, so that the man Jesus alone was subjected to the pains of an ignominious death." Cerinthus believed to have been a Hebrew by birth, and becoming a philosopher, thus mixed up Judaism, Gnosticism and Christianity, with the above results. It was in reference to his teaching that John wrote 1 John iv. 1. And the writer to the Hebrews wrote the first and second chapters to refute those who were creeping into the church at that time teaching these perversions of the truth.

The greater part of latter-day theologians' work has been to grait Gnostic ideas into the teachings of the Bible, and to try to make them consistent therewith. For this cause the Bible has been made a book of mysteries, which only the very learned can understand and explain; while Christ himself taught that He was the way, the truth and the life—the resurrection and the life. "Let him that is thirst come, and whosoever will, let him take the water of life freely."

Orello Cone, D. D., in his work, Paul, the Man, the Missionary and the Teacher, published in 1898, after quoting Rom. ii 5, 8, 9; iii. 5; v. 9; Eph. v. 6; says: "This terrible judgment conceived and executed by Almighty power denote the dread significance of death, which is so frequently mentioned as the penalty of sin. This means not only the going out of existence of the physical body of soul (psuche)—life principle of the flesh and body—but also the exclusion of the individual from participation in the resurrection, his hopeless tarrying in the underworld hades, the realm of the dead if not the absolute destruction of his personality. The words corruption, destruction and their corresponding verbs do not mean simply punishment and to punish, and do not convey the idea of temporal overthrow, but their proper sense is exclusion from existence as ordinarily understood, and in particular from the life of believers, who alone, since they had the Spirit, could hope for resurrection." But that Scriptural idea does not suit arrogant man, who has loved in all ages to think and teach that he is an emanation from the Deity, and so is deathless in the true sense of the word.

A. WALLACE MASON

Toronto, Canada.

HUMILITY.

Prov. 15:33.

Fellow members of the Young People's Society:

The fear of the Lord is the instruction of wisdom, and before honor is humility. Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted. These are Solomon's and Apostle Luke's own words. They show the reward of our humility. It is not an act of lowering one's self to be humble; no, Jesus himself set us an example of humility when he washed his apostle's feet; and on the same occasion he says, "Ye call me Master and Lord and ye say well, for so I am." He was their Lord, their master, the person having princely authority over them; God's prince-heir and yet he humbled himself to wash and [illegible] servants feet.

We read in Phil. 2, 7-8, "How that Jesus humbled himself: He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." But remember the reward. He received for his humility. This is found in Phil 2:9-11: "Wherefore God also hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the father."

The Apostle Paul walked humbly before God, for he tells the elders at Ephesus that he was serving the Lord with all humility of mind. He is one of our teachers, our examples and patterns, but of what use is a pattern if we do not follow it? We are required to do justly, to love mercy, and to walk humbly with our God. James tells us to humble ourselves in the sight of the Lord and he shall lift us up. Peter exhorts us to be clothed with humility, because God resisteth the proud and giveth grace to the humble. We have all watched a little bird drink at the bank of a stream. When a child I was told that the little bird in humbleness to its maker, bowed its head to drink, then lifted its feathery throat in thanksgiving for the cooling water. In the same way we ought to humbly hear ourselves, and thank our Heavenly Father when we come to the fountain of life and drink the blessed truths of the gospel revealed to the apostles and thru them to us.

Jesus told his followers, "Do not sound a trumpet before thee as the hypocrites do." The egotist and proud one is never happy. He is bent on worshiping himself and is always living in fear lest some one else receive the praise due him. Other people with their interests are unimportant compared with self. How distasteful to the human race are those of the above classes, but we rather esteem the humble man, and cannot help but love those who love the Lord. James says, "Draw nigh to God and He will draw nigh to you." Sometimes I wonder if we realy realize what we are when we are called children of God, and heirs according to promise. If we stop to think seriously, how can we be other than humble, modest, and put all thought of self away. Here is our reward: Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. God looks with favor upon those who are humble; and pure-minded people shun the self-exalted. Therefore, beloved, let us, as followers of Jesus and his apostles, humble ourselves and gain those precious words of welcome: "Well done thou good and faithful servant, enter into the joy of thy Lord."

FRANCES RUSSELL.

Cleveland, Ohio.

A BLESSED MEETING

What a blessed thing it is for brethren to meet together in unity. We were so blessed today when the brethren of the Newark church met with us in our hall in Brooklyn, and considered the subject of "Resurrection." The forenoon meeting was opened at 11:45 with Bro. Wm. H. Donaldson in the chair. After the reading of the first chapter of First Peter and a few brief exhortations based thereon, we partook of the Lord's Supper. During the recess that followed a substantial warm dinner was served in the lower hall by a neighboring caterer. At two o'clock Bro. Wm. G. Rothe called the afternoon meeting to order. As previously stated, the subject was "Resurrection." The lesson read was the 15th hapter of First Corinthians. The program as arranged was:

Bro. James Brown, "Scriptural Resurrection." Acts 24-15.

Bro. J. Alex Fisher, "Old Testament Testimony," Job, Psalms, Isaiah, Daniel.

Bro. James H. Evans, "Proofs of Christ's Resurrection." 1 Cor. 15: 1 to 8.

Bro. Daniel Dietz, "Christ's Resurretion and Its Results." 1 Cor. 15: 12 to 22.

Bro. William Barton, "Paul's Plea or Truth of Resurrection," 1 Cor. 15: 29 to 34.

Bro. Wm. H. Donaldson, "Believers: How Raised," 1 Cor. 15: 35 to 43.

Bro. James E. Leslie, "Believers: When Raised." 1 Cor. 15:23. Rev. [illegible]

Bro. [illegible] Carmichael, "Natural and Spiritual in Resurrection." 1 Cor. 15: 44 to 50.

Bro. Thos. W. E. Allen, "Christ's Testimony." John 5: 28, 29. John 11: 25, 26.

Bro. James F. Gellately, "Paul's Mystery." 1 Cor. 15: 51 to 57.

Bro. Benj. Macdonald, "Paul's Exhortation." 1 Cor. 15: 58.

Wm. C. Rothe, Chairman, 1 Cor. 15: 24 to 28 and Rev. 21: 1 to 5.

Most of the brethren viewed the [illegible] as to having their "words few and well chosen," still it was five o'clock when the meeting was brought to a close. In the face of the weather being damp and threatening, we had a larger attendance than usual, and all voiced the sentiment that it was the best meeting we have had in some time.

As there was a number of children present, the writer, just before the close, told to them in childish language the story of Jesus and Him crucified, and what his resurrection means for us who believe. We had an attentive audience. May they grow in "truth and grace" so as to be able to take the place of the departing ones, and may God add His blessing to all our efforts to serve Him.

Sincerely in His Name,

ALEX. D. DONALDSON.

Church of God, Brooklyn, N. Y.

OBITUARY.

Mary Warman, daughter of Enoch and Mary Warman, was born March 22, 1830, near Milton, Wayne county, Ind., and died October 3, 1910, aged 80 years, 6 months and 11 days.

Cullius Willits, son of Wm. and Mary Willits, was born December 25, 1827, near Milton, Wayne county, Ind., and died January 7, 1911, aged 83 years and 14 days.

They were united in marriage December 21st, 1852. Three children were born to this union: Omar and Alice Willits, and Mrs. Kate Tonlw, all of whom with eight grandchildren and one great grand child, survive them.

November 22, 1853, they moved to Haward county, Ind., making the journey over land in wagons, settling on the farm which was their late home. The hardships and privations of pioneer life were many, and theirs was a beautiful life story of courage and self-denial in the building of the home.

In early life they united with the Christian church, but afterward united with the Church of God, and remained until death strong in the faith of the second coming of Christ. For fifty-seven years and more they journeyed together, maintaining a hospitable home. No one ever went hungry from their door, and their home was often shared with homeless orphans. They took the Restitution from the beginning of its publication, in all its various forms to the time of their death. And as long as they were able to read or hear it read, they found comfort in the precious promises within its pages, and looked forward with joy to that great resurrection morn whenall His faithful followers shall come forth from the grave and forever be with the Lord. Their memory will be cherished and their pure and noble lives will live on.

K. Trouba and A. W. Willets

FURTHER REMARKS

On an Item in the "Valuable Post Card." Matthew 5:12

True, God said to Abraham (Gen. 15:1), "I am thy exceeding great reward." God is also a rewarder of them who diligently seek Him (Heb. 11:6; and He will reward with glory, honor and immortality all who shall be overcomers. God is in heaven and in that sense, our reward is in heaven. But that is not the meaning of what Jesus said in Matt. 5:12. The Greek reads, "Great is your reward in the heavens." It is not the heaven where Jesus now sits at the right hand of God. There is no promise in the scriptures that the saints will be taken to that heaven. When Jesus comes in the glory of his Father then he shall reward every man according to his works (Matt 16:27.) "To him that overcometh will I grant to sit with me on my throne;" "I will give him power over the nations." (Rev. 3:21 and 2:26.) "And hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5:10.)

The meaning of heaven and heavens in many passages of scripture is exalted, having authority. Evidently, then, the heavens that Jesus referred to were the heavens that David had not ascended to. (Acts. 2:24.) The heavens that Peter referred to when he wrote: "Nevertheless we, according to his promise, look for new heavens and new earth, wherein dwelleth righteousness." (2nd Peter 3:13.)

Wherefore, beloved, seeing we look for such things, let us be diligent, that we may be found in Him in peace, without spot and blameless.

S. T. BLESSING

Fort Worth, Texas.

I WONDER WHY?

Why is it much easier to make folks believe living men can become unconscious than it is dead ones?

If living men have been known to know nothing, why can't dead men?

If "dead men knew so much more than living ones," why is it that the nearer dead we are the less we know?

If "dead men knew so much," why is it that men half dead know nothing?

If "dead men know everything," why is it that living ones know so little?

If sleep is "a condition of helplessness," what is death?

I wonder why death has not been called the "nostril-route to glory?"

If "the soul of man is immortal," and is "the intelligent part of man," why waste time "cultivating the brain?" Men do not have to die to become unconscious, for unconsciousness often takes place while life is in the body.

A man may be alive and know absolutely nothing, and a man may know absolutely nothing and yet be a man!—John M. Kelly in the Bible Standard, Auckland New Zealand.

There is no way of repressing feeling so effectual as to deny its expression. The very effort to calm the tones of our voice as to express less anger than one feels will of itself allay the anger and bring about a milder mood. The brave struggle to endure necessary suffering without inflicting cries and lamentations upon friends will enhance one's power of endurance. He who resolutely changes a whining and fretful tone for a cheerful one will soon find much less to fret about.

Manager's Column

Most of our subscribers doubtless know that in former years it was the custom to publish four issues of The Restitution a month or forty-eight for the year, skipping an issue when five Wednesdays occurred in a month. We decided to publish these four additional numbers so that you will receive a copy each week in the year. Of course this entails some additional expense, but we believe our subscribers will appreciate this liberal policy. If at any time you fail to receive your paper send word to this office, giving date of paper not received and we will mail one to you at once. Postal men are pretty reliable, but some times papers will go astray, and as they are sent as second-class matter they are not returned to us and we have know way of knowing whether you receive them or not. When you change your address be sure and notify us at once so that we can make the proper corrections in our mail list.

Last week we promised to publish in this issue a "Census Blank" to be used in trying to locate and numerate the members of The Church of God in America. On this page a blank for this purpose will be found. It will be printed for several weeks, so that every one will have an opportunity to fill one out and send it to this office, address it to "The Census Editor", care The Restitution Publishing Co., 803 Parkwood drive, Cleveland, O.

In case you do not wish to cut the blank out of your paper, make one out like it on a sheet of paper or a post card and mail it in. Where there are several in one family this would probably be the best way, but be sure and write on one side of the paper only, as it is going to be a lot of work compiling these names, and in using one side of the sheet saves a good deal of time. If this census is going to be any good at all it must be as complete as possible, and can be carried on only with the co-operation of brethren everywhere. Some may not hear about this plan direct, so it will up to each of us to remind all those we meet. Just appoint yourself an official enumerator in your neighborhood, and send in all the names you can think of, with their present address if nothing more. Remember it will be better to have a name sent in twice than not at all. If you are the secretary of your church it will be easy to copy these names of your membership. This work will require but a few moments of your time and a two cent postage stamp. We do not know of any previous attempt to secure data of this kind being made, and the importance of the undertaking grows as you think of it. We trust you will all take an interest in it and make it worth while.

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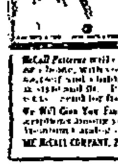

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ROBT. G. HUGGINS, Editor.

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VOL. 60 CLEVELAND, OHIO, OCTOBER 31, 1912 No. 43

"GIVE US OUR DAILY BREAD."

"Give us our daily bread."
Claiming as right we come.
No money in our hand;
Before Thee we stand dumb.
If thou a price demand;
Owning our weakness and our need we pray:
"Give us our daily bread."

"Give us our daily bread."
Thy promises we plead.
Not for ourselves alone,
But each his brother's need
Remembering with his own.
Our Father, Thou; Thy waiting children, we;
"Give us our daily bread."

"Give us our daily bread."
We ask no future good.
No anxious care we take;
We bless thee for our food;
We sleep in thee to wake;
As, day by day, we empty-handed come.
"Give us our daily bread."

"Give us our daily bread."
Not bread alone, dear Lord,
But our soul-hunger fill.
Give faith to trust thy word;
Give strength to do thy will.
Remembering all our weakness, all our need.
"Give us our daily bread."
—Mrs. Helen C. Rice.

RELIGIOUS CHANGES

In Belief and Practice Between the Resurrection of Christ and The Death of Constantine in 337

IV.—How Matters Stood in the First Century.

The form of church government in the first century has formed the subject of long and often bitter controversy, each party claiming that they are the only representatives of the apostles, and that their form of government is the only correct one. We have now-a-days bishops asserting their authority and pointing triumphantly to the use of the title in the New Testament. Then there are archbishops over them again; this title certainly has no warrant for its use in the New Testament, but no doubt the word bishop itself is not grand enough for the lords of creation. Then come the Presbyterians, claiming that their form of government is the only scriptural one. Another sect discards the use of both words, but all claim to be the clergy of the Lord, and all claim the title Reverend, and speak of the members of their various congregations as being the laity; and they love to be called the ministers of the churches, while lording it over their brethren. In primitive times a minister was a servant in the full sense of the term, and the word minister certainly did not imply one in a superior position any more than our word servant does. The word clergy, so much used at the present time, was not used in connection with the church until the third century. The word reverend was not used by any official of the church till after the days of Constantine, and so its use does not come into the period we are dealing with; the clergy so far had not usurped a title that is applied only to God in the Scriptures. See Ps. cxi. 9.

E. de Pressense, D. D., says: "The word clergy is applied for the first time to those bearing office in the church by Clement of Alexandria and Tertullian. In their time the word clergy signified simply a particular class of men. Thus the Christians of Lyons, in their letter to their brethren in Asia Minor, speak of the clergy of the martyrs. . . . It was not till long after, at what period it is hard to determine, that a certain portion was regularly set aside from the offerings of the church for the maintenance of the clergy."

The same writer says in his work Christian Life and Practice in the Early Church: "Cardinal Manning showed his wit and his prudence when he exclaimed that he hoped the council would deliver us from history." The facts of history are not always palatable to those who appropriate titles and positions which do not belong to them. Neander, in his Church History says: "The notion now of a peculiar people of God (a kleros ton theon) applied distinctively to a particular order of men among the Christians is wholly foreign to the original Christian mind. For according to this all Christians should be a people consecrated to God (a kleros ton theon), and even all their earthly callings ought to be sanctified by the temper in which they are discharged." De Pressense says: "So long as every Christian believed himself to be a priest of Christ no special priesthood could interfere between him and heaven. The true worshiper of the living God stands erect in presence of every human dignitary, and is intolerant of the usurpation of man, just in proportion to his reverent submission to the authority of God."

Towards the end of the first century we have not much literature connected with the church, but we have enough to fully bear out Professor Philip Schaff's assertion that "Presbyters (or elders) and bishops (or overseers) denote in the New Testament one and the same thing"; and there was always a plurality of these officials in every one of the churches of the first century, no matter how small the church might be. The following from the Didache, a document known to belong to the close of the first century or very early in the second, says: "Appoint for yourselves therefore bishops and deacons worthy of the Lord, men who are meek and not lovers of money, and true and approved; for unto you they also perform the service of the prophets and teachers. Therefore despise them not, for they are your honorable men along with the prophets and teachers." Philip S. Moxon, in his Ecclesiastical History, says: "This instruction concerning the appointment of bishops and deacons clearly indicates the very early date of the Didache." Clement of Rome, who lived at the end of the first century, wrote a letter to the Corinthian church, reasoning with them in regard to the wrong they had done in expelling their overseers. He says: "Those therefore who were appointed by them (the apostles or afterwards by other men of repute, with consent of the whole church, and have ministered to the flock of Christ unblamably in a holiness of mind with all modesty—these men we consider to be unjustly thrust out from their ministration. For we see that ye have displaced certain persons from the ministration which they have kept blamelessly." Rev H. S. Holland, in his book Apostolic Fathers, commenting on Clement's letter says: "Bishops and presbyters are still to him convertible terms to some extent; there is no mention of their being a single bishop in the Corinthian church separate from the united presbytery." Holland, referring to Polycarp, who is said to have been acquainted with the apostle John says: "He (Polycarp) urges obedience to the presbyters and deacons, yet even still without a mention of a bishop."

The difficulties and temptations of the Christians of the first centuries are well described by Withrow in his work The Catacombs of Rome. He says: "The Christians were daily exposed to contact with idolatry. The whole public and private life of the heathen was pervaded with the spirit of polytheism. Idolatrous usages were interwoven with almost every act. The courts of justice, the marts of trade the highways and gardens, the fountains and rivers, the domestic hearth and the very doors and hinges were under the protection of their respective deities. The implements of labor, the household utensils, the military ensigns, the achievements of art, the adornments of beauty, were all consecrated to idol worship. The daily meals and rites of hospitality, the social banquets and public amusements, the common language and salutations of friendship, had all a religious significance." Add to this the temptations common to human nature, and we may have some idea of the trials of the early Christians, when we know that every brutal device was often resorted to in order to compel them to deny the faith. The persecution under Nero was the first one by the Romans. Tacitus, the Roman historian, who was born about the beginning of Nero's reign, after stating that a great fire had devastated Rome, and that it was currently believed that Nero himself had set the city on fire, says: "In order if possible to remove the imputation (from himself) he determined to transfer the guilt to others. For this purpose he punished with exquisite torture a race of men detested for their evil practices, by vulgar appellation commonly called Christians. The name was derived from Christ, who in the reign of Tiberius, suffered under Pontius Pilate, the Procurator of Judea. By that event the sect of which he was the founder received a blow, which for a time checked the growth of a dangerous superstition; but it revived soon after and spread with recruited vigor, not only in Judea, the soil that gave it birth, but even in the city of Rome, the common sink into which everything infamous and abominable flows like a torrent from all quarters of the world. Nero proceeded with his usual artifice. He found a set of profligate and abandoned wretches who were induced to confess themselves guilty, and on the evidence of such men a number of Christians were convicted; not indeed on clear evidence of having set the city on fire, but rather on account of their sullen hatred of the human race. They were put to death with exquisite cruelty, and to their sufferings Nero added mockery and derision. Some were covered with the skins of wild beasts and left to be devoured by dogs; others were nailed to the cross; numbers were burnt alive; and many, covered over with inflammable matter were lighted up when the day declined, to serve as torches during the night. For the convenience of seeing this tragic spectacle the emperor lent his own gardens. He added the sports of the circus, and assisted in person, sometimes driving a curricle and occasionally mixing with the rabble in his coachman's dress. At length the cruelty of these proceedings filled every breast with compassion. Humanity relented in favor of the Christians. The manners of that people were, no doubt, of a pernicious tendency, and their crimes called for the hand of justice; but it was evident they fell a sacrifice, not for the public good, but to glut the rage of one man only." Paul was put to death about that time, but he was beheaded because he was a Roman citizen.

The best answer to Tacitus' revilings of the Christian's character is found in the letter of his friend Pliny to the Emperor Trajan, 106 or 107 A. D. The letter shows that the Christians had been systematically persecuted because they were followers of Christ, and that their moral character was of a very high kind at that time.

"C. Pliny to Trajan.—Emperor. Health. It is my usual custom, sir, to refer all things of which I harbor any doubts to you; for who can better direct my judgment in its hesitation, or instruct my understanding in its ignorance? I never had the fortune to be present at any examination of the Christians before I came to this province (Pontus and Bithynia). I am therefore at a loss to determine what is the usual object either of enquiry or of punishment, and to what length either of them is to be carried. It has also been with me a question very problematical whether any distinction should be made between the young and the old, the tender and the robust; whether any room should be given for repentance, or the guilt of Christianity once incurred is not to be expiated by the most unequivocal retraction; whether the name itself abstracted from any flagitiousness of conduct or the crimes connected with the name be the object of punishment. In cases of obstinate perseverance, I ordered them to be executed. For of this I had no doubt; whatever was the nature of their religion, that a sullen and obstinate inflexibility called for the vengeance of the magistrate; some were infected with the same madness whom, on account of their privilege of citizenship, I reserved to be sent to Rome to be referred to your tribunal. In the course of this business, information pouring in, as is usual when they are encouraged, more cases occurred. An anonymous libel was exhibited, with a catalog of names of persons who yet declared that they were not Christians then, or ever had been; and they repeated after me an invocation of the gods and of your image, which for this purpose I had ordered to be brought with the image of the deities. They performed sacred rites with wine and frankincense, and execrated Christ; none of which things, I am told a real Christian can ever be compelled to do. On this account I dismissed them. Others, named by an informer, first affirmed, and then denied the charge of Christianity; declaring that they had been Christians but had ceased to be so, some three years ago, others still longer, some even twenty years ago. All of them worshiped your image and the statues of the gods, and also execrated Christ. And this was the account which they gave of the nature of the religion they once had professed, whether it deserved the name of crime or error, namely—that they were accustomed on a stated day to meet before daylight, and to repeat amongst themselves a hymn to Christ as to a God, and to bind themselves by an oath with an obligation of not committing any wickedness, but on the contrary, of abstaining from theits, robberies, and adulteries, also of not violating their promises or denying a pledge; after which it was their custom to separate, and to meet again at a promiscuous, harmless meal, from which last practice they however desisted after the publication of my edict, in which, agreeable to your orders, I forbade any societies of that sort. On which account I judged it the more necessary to enquire by torture from two females, who were said to be deaconesses, what is the real truth. But nothing could I collect except a depraved and excessive superstition. Deferring therefore any further investigation, I determined to consult you. For the number of culprits is so great as to call for a serious consultation. Many persons are informed against of every age and of both sexes; and more still will be in the same situation; the contagion of the superstition hath spread not only through cities, but even villages and the country. Not that I think it impossible to check and correct it. The success of my endeavors to further forbids such desponding thoughts; for the temples, once almost deserted, begin to be frequented, and the sacred solemnities which had long been intermitted are now attended afresh, and the sacrificial victims are now sold everywhere which once could scarcely find a purchaser. Whence I conclude that many might be reclaimed, were the hope of impunity on repentance absolutely confirmed."

There are many things which this remarkable letter proves, about whose genuineness there is no question. It proves that the Christians had been, and were still, extremely numerous, and in opposition to Taitus' sneer they were a remarkably moral people; that there were many of them who would suffer all manner of torture and death itself before they would deny Christ; that there were a number who could be easily changed when persecution came; that the whole provinces were filled with Christians about seventy years after the death of Christ; that they generally met at night because they could not meet during the daytime.

Trajan replied to Pliny: "You have done perfectly right, my dear Pliny, in the inquiry you have made concerning Christianity. For truly no one general rule can be laid down which will apply itself to all cases. These people must not be sought after. If they are brought before you and convicted, let them be capitally punished; yet with this restriction, that if any one renounces Christianity, and evidences his sincerity by supplicating our gods, however suspected he may be for the past, he shall obtain pardon for the future on his repentance. But anonymous libels in no case should be attended to, for the precedent would be of the worst sort, and be perfectly incongruous to the maxims of my government." This letter of Trajan's was of great service to the Christians for long afterwards, for it prevented anonymous information being laid against them, which previously to this had been very common.

The belief that Christ was coming again to this earth to establish a kingdom here, and that He was to raise His sleeping servants from the dust of the ground where they believed they were sleeping, was strong all through the first century. Polycrates writes: "For in Asia also great lights have fallen asleep which shall rise again on the day of the Lord's coming, when He shall come with glory from heaven, and shall raise up all the saints. Among these are Philip, one of the twelve apostles, asleep in Hierapolis, and his two aged virgin daughters, and another daughter who lived in the Holy Spirit and now rests at Ephesus; and moreover John, who was both a martyr and teacher, who leaned upon the bosom of the Lord, and became a priest wearing the sacerdotal plate. He fell asleep at Ephesus. And Polycarp too in Smyrna, who was a bishop and martyr, and Thrasea, bishop and martyr from Eumania, who fell asleep in Smyrna. Why need I mention the bishop and martyr Sagaris, who fell asleep in Laodicea, or the blessed Papirius, or Melito the eunuch, who lived altogether in the Holy Spirit, and who lies in Sardis awaiting the visitation from heaven when He shall raise the dead." Papias says (he was a hearer of the apostle John): "But I will not scruple also to give a place for you along with my interpretation to everything that I learnt carefully and remembered carefully in time past from the elders guaranteeing its truth. For unlike the many I did not take pleasure in those who have so very much to say, but in those who teach the truth: . . . when a person came my way who had been a follower of the elders, I would enquire about the discourses of the elders; what was said by Andrew or Peter, or Philip, or Thomas, or James, or Matthew, or any other of the Lord's disciples; and what Ariston and the elder John, the disciples of the Lord said. For I did not think I could get so much profit from books as from utterances of a living abiding voice . . . There will be a period of some ten thousand years after the resurrection and that the kingdom of Christ will be set up in material form on this earth."

Baptism was administered thru the whole of the first century, by *immersion* of the whole body, to those who professed their faith in Christ.

A. WALLACE MASON
Toronto, Canada.

VOLUNTARY BIBLE STUDY

Professors in the great institutions of learning throughout our country have been boldly attacking the Bible and denying the truth of its statements, but God is stronger that they and has means of his own whereby to maintain the honor of his name, for in 1904 he put it into the heart of a young man, a student gathered with others in one of the fraternity houses of Michigan University to say to his fellow students, as captain of their football teams, that he "realized that students face some pretty serious problems and temptations in college, and he thought these problems could best be considered in connection with the study of the Bible." He confessed that he knew little of the book himself, but said he was determined to begin its study, and if there was no one else to do it he would lead a group of athletic men in his own fraternity house.

"A surprising number of the company," says Mr. John E. Bradley, who reports the incident, "immediately expressed a desire to join in the study and the result was the formation at once of numerous groups for Bible study in fourteen fraternities in Michigan University. The movement thus begun has spread, like the dawn of a new day, there being last year 4930 fraternity men studying the Bible in voluntary groups in their own society house in their university; schools and colleges having no fraternities responding no less freely, all sections and all classes having been reached."

In the United States and Canada 537 colleges reported large numbers last year pursuing Bible study in some form—more than 4,000 being in self-taught, voluntary groups.

Will the old Book stand? It will! It will! Faith is not yet dead and the embattled hosts of all the enemies of truth throughout the world cannot capture the forteresses wherein the old Book is entrenched.

S. ROXANA WINCE.
Pierceton, Ind.

Time and Its Apportionment.—Whatever other inequalities we may labor under, we have an equal amount of time, the only question being how to apportion it. One will be indefatigably busy every moment through the day and painfully exhausted at night, and yet the results may be quite unsatisfactory to himself and to others, because he has worked erratically or from impulse, without foresight or judgment. Another knows what he can and cannot do, and plans his time accordingly. He arranges for needed rest and leisure, he selects his employments in the order of their importance, and lets the rest go without a struggle. He may not accomplish quite so much of certain things in a day as his unmethodical neighbor; but on the scale of a year his achievements will be far more valuable, and on the scale of a lifetime his own health and happiness and that of his family, as well as his usefulness to society, will be immeasurably greater.

Let your recreations be manly, not sinful. Labor to keep alive in your breast that little spark of celestial fire called conscience.

As in war steel is better than gold for use, so wisdom is better than wealth. The chief business of a wise man is to distinguish what is good and to shun what is otherwise.

Our powers are all limited, and their best efficiency is never secured by straining them to the utmost. Always to leave a margin, a reserved force of strength, or means, is a valuable rule of life.

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Cleveland, Ohio....Oct. 31, 1911

EDITORIAL

Bro. Mason is now holding a series of meetings with the brethren of Solina, Ont. Let all hope and pray that much good may be done in the cause of truth.

Bro. Wilson desires an early response from all who wish a copy of his proposed book, "The Destiny of Russia and the Signs of the Times." Will those interested please note this editorial and act upon it now?

By the aid of readers who have friends and acquaintances to whom they want to introduce the truth we have received many names for our sample copy list. Even alien subscribers have sent us the names of their friends in many instances. The result is already becoming visible. Our subscription list is going up by leaps and bounds. Thanks to brethren, sisters, friends and the Lord.

The revolution in China is progressing prodigiously. A five hundred mile belt through the empire is now lost to Peking. Ten Metre Point, the greatest strategic point of the empire, is now held by the rebels. Many of the imperial troops are joining hands with the revolutionists. To make the situation more pessimistic, the Mohammedans in Kan-su province have assumed a threatening attitude.

While Bible students know by prophecy that Italy must conquer Turkey ultimately, yet it must be admitted in advance that the Turks have fighting blood coursing through their veins and that they will not evacuate Tripoli without a stubborn resistance. Thus far the press reports have not given the public much information about the Turco-Italian war, for the reason they did not have communication with the battles of the antagonists, but now authentic reports are coming in. They show there has been much bloody fighting already; that the natives of Tripoli are firing from sandhill and housetop at Nazarene pirates, and the Italians are butchering prisoners by virtue of martial law. Enver Bey, Ottoman military attache at Berlin, whose orthodoxy and reputation make him almost sacred in the tents of the desert, has confederated the Senussi tribes and the whole of the Hinterlands in a holy war against the Italian invaders. Enver Bey is made of the same stuff as Abdel Kader, and French military history can teach Italy what that may mean. The Italians have in Tripoli a task as difficult as those experienced in Abyssinia and Somaliland. Italy will find that after she has routed Turkey she will have another war to wage; an extensive campaign she has not reckoned on, before the Arabs of the desert and the oases are subjugated.

Mr. Abrahams, of Cambridge, is fathering a scheme to establish a university at Jerusalem. According to the press he is backed in his project by Mr. Rabinerson, the well known Kieff millionaire. "Jewish learning today," says Mr. Abrahams in giving reasons why such an institution should be established in the Holy City, "is in a state of disorganization. There are many men engaged in the work, it is true, but there is no definite goal, and there is no co-ordination. On the other hand there is a complete dearth of colleges for Jewish knowledge. What we have are simply professional seminaries in which rabbis and teachers are trained. In England, at any rate there is no single Jewish institution in which an ordinary layman who wishes to study Jewish history or Jewish literature systematically on modern lines can find admission. I see the only solution in the establishment of a Jewish university. Our great scholars are scattered; a great university would bring them together. A university would reach students who enter out of love of study, as well as those who wish to receive a training for a profession. A university would, therefore be of twofold advantage. It would be a gathering center for our scholars, and it would provide an open door to Jewish culture of all those who wished to enter.

"If a Jewish university is at all desirable there is no more suitable center for it than Jerusalem. 'The law shall go forth from Zion.' —this idea cannot be realized in any other part of the world."

EDITOR'S SERMON NOTES ON THE APOCALYPSE

Subject: The Purpose of Revelations—Text: "To Shew Unto His Servants Things Which Must Shortly Come to Pass." Rev. 1:1.

I. To show unto his servants, v. 1. Who they are. vs. 1,3; psa. 50:16, Rom. 6; Isa. 42:1,21; Matt. 5:17, 7:21; 1 Cor. 7:23, 6:19,20; 1 Pet. 1:18.

II Things which must, v. 1. Ha is a pronoun and may be rendered "(what) things." II. "Must come to pass." Dei, translated "must," means "it needs, there is need of, there is necessity for." The necessity may arise from a sense of

(a). Duty. Matt. 16:21; Luke 2:49.

(b) Right and just, what ought to be done, and is translated "ought" in Lk. 13:14; Mk. 13:14; Jno. 4:20; Acts 5:29; Matt. 25:27.

(c) Divine arrangement or appointment. Jno. 3:14; Acts 4:12; 14:22.

III. There were things in addition to what had formerly been revealed which "must" now in the divine program of appointment be revealed. Psa. 74:10; 89:46; 90:3; 94:3; Is. 6; Dan. 12, 2 Thess. 2:2; Acts 1:7; Mk. 13:32; Jno. 16:12; Rev. 5; 6:10.

IV. The book may be called a prophet, taking the place of the succession of prophets in the Jewish church. By this remarkable prophet, prophecy is continued to us, is always speaking, yet a succession of prophets are unnecessary.

III. Shortly come to Pass. v. 1. This declaration confirms the Historic view of Revelations, while it destroys the Futurist theory vs. 1, 3; 22:10; 4:1. II. "Shortly" means "with quickness, swiftness, speed." (Robinson Lex.) 1 Cor. 4:19; Lk. 14:21; 16:6; Jno. 11:31; Gal. 1:6; Acts 22:18. III. The series of events apocalypsed were soon to begin to occur, though the sequel would be remote. Rev. 20; 21; 22.

"TOUCH ME NOT."

Jno. 20:17.

At the request of Sister Crundwell we make a few explanatory remarks upon this expression for her benefit and the benefit of others who may have been perplexed by the statement. "Touch me not" stands in the Greek "Me mou haptan ia," meaning, if literally translated into English, "Not me touch." **Haptomai** is used by the Septuagint (Greek translation of the Hebrew scriptures) for dabar in Job 31:7, which word means "cleave, cling, stick, be glued to." It appears from Matt. 28:9 that some of the woman "held him by the feet and worshipped him." Mary was doubtless among the number who did this. To her, then, on the occasion of Jno. 20:17, our Lord in substance says: "Cling not (thyself) to me; spend no longer time with me now. I am not going to My Father speedily—you will have several opportunities of seeing me before I go; but go and tell my disciples that by and by I will ascend to my Father and God and your Father and God."

In confirmation of this exigesis of the Savior's words in John 20:17, we quote these remarks from W. H. Hacking, editor of the Marturian: "Our Lord does not use the verb in the active voice, hapto, but haptomia" (This is the word translated "touch" in Jno. 20:17.—Editor). The imperative mood, in the active voice, is hapte, second person singular, and in the middle voice haptou. Our Lord speaks in the middle voice. Had he said hapte, the detention would certainly have been applicable to himself; but using the middle voice the detention can only apply to the person spoken to. Haptō signifies to lay hold of, to tie up, to fasten up, etc., while haptomai reflects the action back upon one's self, and signifies to hang one's self to an object, to fasten one's self on, etc. Therefore if we understand the word as referring to detention, which is undoubtedly correct, we are compelled to add "thyself" to the word "detain," as that is certainly included. Then the meaning of the words would be: "Detain not thyself with me, because I have not yet ascended to my Father; go, porenon, (middle voice), take thyself away to my brethren, and say to them," etc. The angel had just hurried the women off by telling them to go quickly to his disciples and tell them that he had been raised (passive voice; now our Lord repeats the injunction to Mary, telling her not to detain herself, but to take herself away to his brethren, because he had not ascended, and for that reason they would see him before he did ascend, and thus be witnesses of the resurrection from the dead of the very same Jesus that was crucified, dead and buried."

THE MYSTERY OF INIQUITY AN DTHE SIGNS OF THE TIMES

Church of God Interpretation Called in Question

Question. 17.—What is the "strong delusion" and the "lie" which is sent on account of rejection?

Answer.—The "strong delusion" is the state of mind preparatory to the reception of the "lie." It is distinct from the "lie" itself, though leading to it. Our correspondent writes as if it was one and the same thing. A parallel to this delusion is seen in the case of Israel, upon whom was poured the spirit of slumber, making their "hearts fat" and their ears dull of hearing.—(Isaiah vi. 10; Rom. xi. 8; Matt. xiii. 15). This was a judicial retribution for privileges long abused. So the Gentiles when their turn came, were similarly visited, because similarly perverse. The agency of the deluded state in the case of the Jews was their own leaders. The leaders of this people cause them to err.—(Isa. ix. 16.) "Ye (Scribes and Pharisees) have taken away the key of knowledge."—Luke xi. 52.) So with the Gentiles. God has employed their own devices to their own confusion. These devices, as embodied in the system, are symbolized by the apocalyptic mother of Harlots, to whom the words are addressed: "By thy sorceries all nations were deceived."—(Rev. xviii. 23). The strong delusion comes therefore by a natural process from the circumstances developed by human perversity. We see this illustrated in the state of society around us. As to what the "lie" is that this predisposed state leads people to believe, just as "the truth," is a phrase in the singular number comprehending many elements, so "the lie" is made up of many falsehoods. "Wine of fornication" is its apocalyptic symbol, and if any one wants to know its literal constituents, let him study the doctrines ministered to the world by the mother of Harlots, and he will be enlightened. The doctrines of the Church of Rome on God, Christ, the devil, man, duty, destiny, etc., etc., constitute "the lie" which Christendom is led away by to its damnation.

Question 18.—If all the Papists are to be damned for believing the lie, why does the Deity call his people out of her, that they be not partakers in her destruction?

Answer.—In order that ceasing to be Papists, by discarding the lie and embracing the truth, they may be saved from the perdition decreed for Papists and Protestants alike. All will certainly be damned who believe not the truth but have pleasure in unrighteousness.—(2 Thes. ii. 12). Does our correspondent imagine that parties "partaking of the sins" of the Harlot-Mother (Rev. xviii. 4), are God's people while in that state? No, no; the exhortation is "come out from among them, and be ye separate, and (then) I will receive you, and ye shall be my sons and daughters."—(2 Cor. vi. 17, 18.) The "call" is rather to show that at the last moment of Rome's career, even Papists may forsake the communion of "mother church;" and possibly to foreshadow the fact, that contemporaneously with her end, there would be a coming-out from her, resulting in the development of a people prepared for the Lord.

Question 19.—If the time allotted for her existence be 1,260 years, how was it she was developed A. D. 328, and is now in existence 1542 years?

Answer.—The period of 1,260 years is not the "time allotted for her existence;" understanding by her, the Roman Catholic Church. The period mentioned is "the time allotted" for the existence of the little horn of Daniel's fourth beast, and the leopard lion-mantled beast of Rev. xiii. 2, which are both representative of a political development from with in the Roman Catholic Church itself. The apostasy is one thing: the political result of the apostasy is another. The distinction is observed in Paul's chapter (2 Thess. ii.) on the man of sin. "There shall come a falling away first, and (second) that man of sin shall be revealed." The apostasy paved the way for the manifestation of what was otherwise an impossibility—viz., a pretended vicar of Christ, aspiring to, and receiving from, the imperial power enthroned at Constantinople, universal authority over the consciences of men, with power to inflict temporal penalties on those who should disobey his will. This personage was not finally developed till A. D. 606. In 1866, exactly 1,260 years from that period, his existence in this aspect came to an end; for since the military events of that year, resulting in the dissolution of the Concordat with Austria, the substitution of the hostile democracy for the friendly Bourbons in Spain, and the assumption of political authority by France within the walls of Rome, the Pope has ceased to be a political personage, except in name. He can no longer enforce his authority by means of the civil power. The civil power is indeed turning hostile to him in all the countries in Europe, as evidenced in the diplomatic coalition against the doctrines of the Œcumenical council. The answer to question 21 is therefore, obvious.

Question 20. If Popes or Papacy be the Man of Sin, how is it that the one is always a feminine person, "woman," "harlot", etc., and the other always a masculine?

Answer.—The answer to this is involved in the last given. The Papacy has a feminine element and a masculine, answering to "church" and "state." The origin of this distinction must be found in the genuine system of which the Papacy is the counterfeit. That system is the system of Christ, in its full development. In this the masculine element is Christ, who is the husband or the head; the feminine element is the church, which is his bride or body. Hence, the false system presents the same features. There is the Pope the head, and the church his body. The true church is a wife; the false church is, therefore, represented as a harlot; and as a harlot has a paramour, and an outside constituency of traffickers in lust, so this ecclesiastical harlot has a paramour or head in her pontiff king, and customers in "the kings of the earth," with whom she has committed fornication.—(Rev. xvii. 2.) Our correspondent has suffered himself to be led into difficulty by losing sight of the distinction between the Harlot Church of Rome and the monster political power that has grown out of it. The one is "she;" the other "he."

Our secretary not being present at the first, and having to leave before the close of the Nebraska conference, held at Moorefield, her report was rather brief. And thinking that some of the things omitted might be of interest to some of our readers, I submit the following: The meeting was thought by many to be the best we have ever had. I do not know the exact number reported by the registration committee, but there were, I think, considerably more than one hundred present. It was the first time the conference was ever held there, and the brethren deserve a great deal of praise for the success of the meeting. Every one was well cared for, the only thing more needed was more room to hold the crowds that attended the evening services. Brethren Adams and Huggins were the speakers, so at whatever time one attended they were sure of hearing a good sermon. One afternoon was given to the Bereans; their program, which consisted of music, scripture verses, select readings and recitations, was good. This service was followed by a memorial service for those of our dear ones who have fallen asleep during the year. There were five; the most of any year of Bro. Adams' ministry of twenty-five years.

A great pleasure to many of us was meeting with Bro. J. T. Prime and wife; also his son, Dr. J. M. Prime, better known among the Nebraska brethren as "Brother Jimmie," and his wife. Brother Prime is unable to preach any more, but sang a few of his old favorite hymns for us. His tender heart was greatly touched and tears coursed down his cheeks at meeting and parting with the dear ones he had not seen for so many years. His last words at parting, down on the banks of the Medicine creek where we had met to administer the sacred ordinance of baptism, was: "Good bye, little flock; it is your Father's good pleasure to give you the kingdom."

If God so wills that we meet no more in this age, may we by His loving favor meet in that glorious kingdom without the loss of one.

CARRIE M. FREE.
Secretary pro tem.

Blair, Neb.

P.S.—Dear Brothers and Sisters:—You have seen Brother Adams' appeal for aid to bear his expenses to answer three calls in Kansas, Okla., and New Mexico. Brethren, we must not let them be neglected. It is our duty to help. I hope enough that are able will respond. The time is short; the Lord is coming soon. Let us send the message where they want it so badly. The Sewing Circle at Blair will put forth an extra effort of some kind, perhaps a bake day or food sale, and will see if we cannot raise enough for the fare one way. It is the Lord's work, and we are his servants. Let us get busy.

Yours in faith,
CARRIE M. FREE.

COMMUNCATIONS

Dear Bro. Huggins:

I have just finished reading your book, "The Bible," and find it grand. I borrowed it from Bro. P. J. Graham, of Fredericktown, Mo. I am preaching for the church at Blush, also at Morse Mills. Have had two meetings at Morse Mills since the conference and baptized two sisters in the one faith. Have held one meeting at Blush since conference and baptized Bro. Robt. Cooper's wife. I hope to meet you at some of our conferences. I would enjoy your presence with us at our conference in Missouri next year. God bless the Restitution and its editor. I remain your brother in Christ.

JOHN L. WINNINGHAM.
Dixon, Mo., R. No. 2, Box 35.

I thank you for sending me the paper. I am in sympathy with what you say, knowing "God so loved the world that He gave his only begotten son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

I am looking for God to open the eyes of all my Jewish friends, and let them know the love God has for them. King David tells us in Ps. 85:2-4: "Thou hast forgiven the iniquity of thy people; thou hast covered all their sin. Thou hast taken away all thy wrath. Thou hast turned thyself from the fierceness of thy anger. Turn us, O God of our salvation, and cause thine anger towards us to cease." The prophet Jeremiah tells us, I have watched over them, to pluck up, and to break down and to throw down, and to destroy, and to afflict, so will I watch over them to build, and to plant, saith the Lord, Jehovah." Jer. 31:28. The Prophet Ezekiel tell us, "Jehovah will take you from among the nations and gather you out of all countries, and will bring you into your own land and God will put His spirit within you, and cause you to walk in my statutes and ye shall keep my judgments and do them, and ye shall dwell in the land I gave to your fathers, and ye shall be my people and I will be your God." Ezek. 36:24, 27, 28. The Jewish population of Palestine is over one hundred thousand, and thousands of Jews are getting ready to enter the home promised by God to our father Abraham. What a change since fifty years ago; no Jew was admitted in any of the cities in Palestine, but today the Jews have a bank in Jerusalem, in Jaffa, in Beyrouth, in Haifa, in Hebron and in Safed. All of God's promises will be fulfilled. Jesus tells us: "Verily I say unto you, till heaven and earth pass, on jot or one tittle shall in no wise pass from the law, (God's word, the Bible and God's promises), till all be fulfilled." Matt. 5:18. The orthodox Jews all over the world do look and pray for the Messiah so he will gather his people, the Jews, he will come and he will be none other but Jesus, the king of the Jews. He gave his life for the lost sheep of the house of Israel, Jews who went away from the living God and worshiped the golden calf and to save the Gentiles." The Apostle Paul tells us: "Has God cast away his people (the Jews). God forbid: Have they stumbled that they may fall? God forbid but arther through their fall salvation is come unto the Gentiles." Rom. 11:1-11. The Prophet Zechariah tells us: "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem." Zech. 14:4. And one shall say unto him, what are these wounds in thine hands? Then he shall answer those with which I was wounded in the house of my friends Zech. 13:6. The Prophet Amos tells us: "And I Jehovah will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof. They shall also make gardens and eat the fruit of them, and I Jehovah will plant them upon their land, and they shall no more be pulled up out of their land which I have given them saith the Lord thy God." Amos 9:14-15. The prayer which Jesus made when dying on the cross, God will answer: "Father forgive them, they do not know what they are doing."

Let us pray for my people, the Jews, and for all the Gentile nations, that God and Christ will open their eyes, unstop their deaf ears, and circumcise their uncircumcised hearts and fill each soul with the blessed and divine truth. Then the words of Isaiah the prophet will come to pass." "The wolf shall also dwell with lambs, and the leopard shall lie down with the kid, and the calf and the young lion, and the fatling together; and a little child shall lead them." Isa. 11:6. Wars and rumors of war will not be heard, and the building of war ships and keeping of standing armies will be past. May God and Christ hasten that day should be the prayers of every converted soul.

Your brother,
MOSES NYE,
A Converted Jew.
328 East State St., Columbus, O.

The following is part of a private letter received the other day from our dear friend and brother, George Aldridge, of Auckland, New Zealand. It shows what can be done by an energetic man, having a live church at his back. I know your subscribers would like to read it. May it be as an inspiration to us all, so that our God may be greater glorified, is the prayer of.

Your brother awaiting the coming One,

ALEX. D. DONALDSON.
127 Ryerson Street, Brooklyn.

Brother Aldridge's Letter

I am just now about as busy as a preacher can be. Latterly a Socialist orator called in question the historicity of Jesus and offered to discuss with any local minister. I accepted the challenge, and then he declined to give me more than one night. Some little excitement rose in the city and the Methodists approached me with a request that I should give some Sunday afternoon addresses to present my position on the question. They offered me a perfectly free hand and I accepted. For three Sundays I have spoken to audiences numbering 1000 and over and have been freely questioned. I am to give three other addresses. The entire list of subjects being (1) 'Is Jesus an Historical Person;' (2) 'What of the Virgin Birth;' (3) 'Is Christianity indebted to Heathen Myths?' (4) "The Bible Testimony to Miracles' (5) 'The Resurrection of Jesus,' and (6) 'The Historical Accuracy of the Bible.' The whole series is to be concluded with an address (not submitted to questions, because I want to appeal) on 'Christ God's Ideal Man.' Our own people are delighted as they can see that the strength of my position lies in the view we hold on Man's nature, and the provision of the Kingdom.

CHRIST THE LIFE GIVER.

Purposes of Meeting—Nearness of Christ to the Father—His Power Over all Flesh—Conditions of Eternal Life—Our Helpship.

Every time we gather together we should seek to make it an occasion of holy rejoicing and joy. Whatever would interfere with this object, whatever would mar

the peace, gladness and the hope of the Gospel, should be left outside the door. Especially should we come here with thoughts of love towards each other. If there has been any bitterness in our hearts towards our brethren; if we feel we have been aggrieved by unkind or unjust actions or words of others: if we have allowed ourselves to entertain unkind thoughts of those whom we imagine, or perhaps know certainly, have wronged us, here is the place to forget the wrong and forgive the unkindness, for here we contemplate the love of one who "commandeth his love towards us; in that, while we were yet sinners Christ died for us." Rom. 5:8. If God loved us when we loved not him, and to such a degree that he sent his son to be the propitiation for our sins, then the conclusion of the apostle should be realized in our experience—"we ought also to love one another," remembering that "he that loveth not knoweth not God: for God is love." 1 Jno. 4:7-11.

The practical object of meeting together surely is that we may grow up into Christ our living head in all things. It is of no use our coming here for mere custom's sake, for an hour or so, with hearts unmoved by the spectacle of patience and love of humility and submission that passes before our mental vision, and then going away into the world to plunge into its pleasures as though we were essentially of it, and to finger its gold as lovingly as those who make no profession of religion at all; and who acknowledge that they are looking after what is called the main chance, though when they have obtained their object they are often more worried and more miserable than they were before; and neglecting the word of life, and seeking not the good things promised in the gospel, they lose the main chance—the only chance of "Glory, honor, and incorruptibility," being at the last laid in the grave—as the Psalmist says—"like sheep," when death becomes their shepherd, and has perpetual dominion over them. Ps. 4: 59:14.

No, it is vain to act in this way. We do not presume for a moment that that is the case with a single one of us here: we rather assume that each one is reaching after God, striving to get nearer to him through Christ, hungering and thirsting after righteousness, desirous of copying from the divine pattern exhibited in the man Christ Jesus; longing to know more and more of the revelation of the Father's will; desiring to apprehend with all the saints what is the breadth, and length, and heighth, and depth, and to know the love of Christ which passeth knowledge, that we may be filled with all the fulness of God." Eph. 3:18-19.

In Jno. 5:24 we read: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath eternal life, and shall not come into condemnation; but is passed from death unto life." Here then is a being clothed with divine authority, commissioned by God to confer endless life upon certain conditions—upon the sons and daughters of men. No other man ever spake like that man. This one stands forth distinct from all others upon the page of human history as the Lord of life and glory. No other being has ever been able to say to the Almighty, "thou hast given me power over all flesh, that I should give eternal life to as many as thou hast given me. And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Jno. 17: 2, 3. Jesus was the revealer of God to men. Between him and the Father there existed a union; closer, of a higher nature than had ever existed before between God and man. He was—so to speak—in the "bosom of the father," receiving revelations that none ever did; therefore he "hath declared him." "He whom God sent spoke the words of oGd; for God gave not the spirit by measure unto him." Next to God, he is the highest in the universe. The angels of God, those immortal and glorious beings, occupy a position of honor and glory beyond our power at present to realize, yet Jesus is higher than they. He is "the Brightness of the Father's glory, and the express image of his person." By the word of his power he upholdeth all things, for "when he had made purification of sins, he sat down on the right hand of the majesty on high; having become so much better than the angels, as he hath inherited a more excellent name than they." This exaltation is an honor specially conferred upon Jesus. It is this exalted personage, this being—so closely united to God, to whom all judgment is committed—who doeth the same works as the Father, who declareth that he that honoreth not the son, honoreth not the Father which hath sent him—who speaks to us of life—eternal life. In him we have this life—in the prospective sense, of course; not as an actual possession.

Believing his word, accepting his message, believing in the God that sent him, we have been introduced into a new relationship. We have severed our connection with the old Adam, and so in the prospective sense, "have passed from death unto life."

The life is not actually conferred upon us now; it is in God's son, he has the power to confer it, and will bestow it upon the faithful. In having him we have the life. This is what John says in his 1st epistle, 5th chapter, 11th and 12th verses: "This is the record that God hath given to us eternal life and this life is in His son. He that hath the Son of God hath the life; and he that hath not the Son of God hath not the life."

We are united to the life given. We believe he came from God, and we believe the messages he brought. We have in obedience to him buried the old man and risen to the new life and thus in symbol passed from death into life.

If we are faithful we shall not come into condemnation, because "there is now no condemnation to them which are in Christ Jesus. For the law of the spirit of life in Christ Jesus hath made us free from the law of sin and of death." Rom. 8:1,2.

"Being justified by his grace" we have become heirs according to the hope of eternal life. Tit. 3:7. How great the privilege that we have been permitted to share this hope! The Jews to whom Jesus spoke missed it. A vail was upon their hearts. "How can ye believe," he asks, "which receive glory one of another, and the Glory that cometh from the only God ye seek not?"

That was the secret of their unbelief and hardness of heart. They sought the praise of men. All their works they did with this object in view—to be seen of men. It would not do for God then, neither will it do for us now.

EMMA GROVES.

Cleveland, O.

NEBUCHADNEZZAR'S PALACE.

Confirmations of Bible Inspiration Dug out of Babylon's Ruins—Destructive Criticism will be Swept Away in God's Judgments—Skeptical Ministry and their Topics of Discourse—A Great Day Coming.

I quote from "Our Hope" as follows: "In the book of Daniel, Chap. 4:29, we read from the inspired pen of the prophet, that the great King Nebuchadnezzar walked in the palace of his kingdom, and uttered the words of boasting which lead to his degradation.

Exploration in the ancient city of Babylon is proceeding, and the last report of the German Oriental society gives interesting particulars of it. The palace of Nebuchadnezzar is being laid bare in all its vastness, and the line of fortification of the heights on which the palace stood, is now almost completely traced. The streets and private dwellings lying round the foot of the hill are being cleared. Among other finds is a small temple, the work of Nebuchadnezzar, beautifully built in apparently perfect preservation, and still showing the black and white color scheme, characteristics of the Assyrian.

Operations on the thick stone wall 30 feet high, connecting Palace Hill and the so-called Hill of Amran, led to the discovery of a magnificent gate, which Prof. Koldewey identified with the gate of Urasch, often referred to in terms of admiration by old Greek writers.

We believe most interesting things will yet be brought to light out of these old ruins of ancient Babylon. We may look for still greater confirmations of the history of that empire as given in the book of Daniel. Will the destructive criticism give up its position that Daniel, the eye witness of the glory and fall of the Babylon empire, did not write the book which bears his name? We think not; it would mean the complete collapse of their theory. God gave them space to repent, but they repent not. How awful will be the fate of the enemies of the Bible when at last God enacts the predicted judgments of his Word.

While God's Word is being derided by scoffers, sceptics, infidels and many so-called ministers of the gospel, the stones are crying out from the ground "God's word is true."

Under the leadership of a skeptical ministry, is it any wonder that the congregations have become mere social clubs. A short time ago I was passing by the Christian church in Austin, Ill. On the front of the church was an announcement of a church entertainment to be held that night: "Side-splitting fun, here tonight."

In a Los Angeles newspaper the pastor of Temple Auditorium announced himself as a "brilliant, fearless, earnest preacher who makes you think." One evening his topic was: "The Man of the House; is he the Head of the House?" Another evening his topic was: "How to be Happy, Though Married," with special solo entitled, "Daddy." Dr. Johnson, of Boston, called a "great divine," announced his subject as "The Hobble Skirt." Other churches are holding theater and moving picture shows. A Presbyterian Evangelist in Chicago preached on the subject: "Cotton Is More Better Shortening than Lard." Read 2 Tim. 4: 3: "For the time will come (has already come) when they will not endure sound doctrine, but after their own lusts will heap to themselves teachers having itching ears." It would be interesting to apply these things to other scripture, showing them to be astounding signs of the times, but the space of a short article forbids.

But beloved in the Lord, there is a great day coming. "Many of these preachers will say to me in that day, Lord, Lord, have we not prophesied, (preached) in thy name? And in thy name have done many wonderful works? And then will I profess unto them I never knew you." In the day that is coming God will wipe out this filthy, slimy trail of the serpent brood, like he rolled back the surging waters of the deluge, and smiled upon a purer world.

So he shall yet clothe the world "with a deeper verdure; shall beautify it with the tree of God; shall garland it with Sharon's roses; shall roll crystal rivers through its waste, and call forth sparkling fountains in its deserts; and shall have a brighter bow of promise in its heavens than Noah ever saw, and shall bless it as he never blessed Eden of old; shall plant Jerusalem as a gem of unfailing beauty upon its verdant bosom, and shall welcome his people to it as their resting place—the paradise of God."

"O hark! I have glad news for thee.
It has thrilled my soul with joy,
And to sound it abroad henceforth shall be,
My life-long sweet employ.
The morning cometh! The radiant time
We have longed for: draweth nigh!
O publish the tidings in every clime
Proclaim them from earth to sky."
Will you join me in this blessed work?

In the Blessed Hope,
W. H. WILSON.

625 N. Willow Ave.,
Austin Sta., Chicago, Ill.

MARRIED.

A very pretty wedding was celebrated at the home of Mr. and Mrs. John Phelps, in Oregon, Ill., on the afternoon of Wednesday, October 25th, when their daughter Bernice was united in marriage to Mr. Frank Thompson Rogers of the same place.

Sister Bernice is well known among our young people both in Iowa and Illinois, having attended several conferences in the former state, and acted as conference organist in the latter for a number of years. She is a proficient musician, and is highly respected both for her musical talent and for her sterling Christian character.

The groom, who is an electrician of ability, comes of an excellent family, and we feel sure will make rapid advancement in his chosen profession, for he is both industrious and ambitious.

The marriage was solemnized at 4 o'clock. After an impressive rendering of the beautiful song—"Because God Made You Mine," by Mrs. Mary Artz, the bridal couple took their places beneath a wedding bell of vines and yellow dahlias, and made their mutual vows of fidelity and affection, symbolizing the endlessness of their union by the bestowal of a ring.

The bride was charmingly attired in a gown of white silk marquisette over white satin, trimmed with bands of the same material and Irish crocheted lace. The only ornament worn was a garniture of pearls. The groom was dressed in the customary black.

After the ceremony a five course dinner was served by Mrs. Ella Jenkins, assisted by Miss Laura Howard. The house was tastefully decorated with yellow, pink and white dahlias, ferns and vines.

Mrs. Edna Bacot, a sister of the groom, and her three sons, of Oak Park, Ill., Mrs. Lois Retteuhouse, another sister of the groom, and her little daughter from Colorado; Mr. Vivian Phelps, the bride's brother; Mrs. Ella Jenkins, of Winthrop, Iowa, an aunt of the bride; Mrs. Mary Artz and Miss Laura Howard, of Oregon with the parents of the bride composed the company witnessing the ceremony, which was performed by the writer.

After returning from their wedding journey, which includes visits in Chicago, Niagara Falls, New York and Washington, Mr. and Mrs. Rogers will be at home after November 15th, at 210 N. Fourth street, Oregon, Illinois. Together with their many friends we wish them a happy and prosperous life journey.

G. ELDREL MARSH.

Oregon, Ill.

REPORT OF SO. ILL. CONFERENCE.

The tenth annual conference of the Church of God of Southern Illinois was held at Moriah, Illinois, September 30 to October 7, inclusive. We are glad to report an enjoyable and most profitable meeting, although the weather was unfavorable during part of the meeting, we had several good sessions with good attendance. Bro. G. E. Marsh, of Oregon, Ill., ably conducted the meeting until the middle of the week, when Bro. L. E. Conner arrived, and we once more had the pleasure of hearing him expound the truth, both as to doctrine and practice. We had a Bible study each day, and learned many valuable lessons.

On the closing Sunday the Lord's Supper was commemorated. It brought to our minds afresh the suffering and death of our Lord and Saviour Jesus Christ, whom we are trying to serve.

We would like to give to the readers every good thought given by our preaching brethren, for they were many and excellent; but time and space will not permit. The strongest lessons were from Matt. 5, the central thought being that we are to serve the Lord from the spirit of the law, rather than from the letter "the spirit and truth." The basis or fundamental principle must be right, then the law of love is the outcome of the doctrine laid down by the Son of Man.

Those from a distance attending all or part of the time were:

Mr. and Mrs. George Slack, Wakefield, Ill.; Mr. and Mrs. H. Slack, Wakefield, Ill.; Mr. and Mrs. Miller, Lebanon, Ill.; Miss Leona Hansen, Lebanon, Ill.

May we have more such conferences if the Lord delays his coming.

MRS. C. W. WEAVER,
Secretary.

Casey, Ill.

LIFTING THE EYES TO THE HILLS.

"I to the hills will lift mine eyes.
From whence doth come mine aid.
My safety cometh from the Lord,
Who heaven and earth hath made.

Ps. cxxi. Scotch metrical version.

This psalm is frequently given out and sung in churches. How far it is sung "with the understanding" is another question. But possibly the original writer might feel some surprise if he were to hear his psalm sung according to the above version. A clergyman who ministered in a small village, and eked out a scanty living by cultivating a hill farm, is said to have been wont always to give out this psalm to be sung about the time of harvest. Whether the worthy man was only actuated by a spirit of thankfulness for being thus enabled to minister to his flock, and at the same time provide for his temporal wants, or intended to remind his people that he was not entirely dependent on them for his living, one can at least see some appropriateness in singing, under such circumstances —

"I to the hills will lift mine eyes
From whence doth come mine aid,"

seeing that both pastor and people shared in the advantages of the hill farm.

But this does not apply to churches generally; and perhaps blank amazement would, in many cases, be the only reply were those who sing the first and second lines of this psalm to be asked why they should "lift up their eyes to the hills?" or what "aid" is to be expected from such a quarter?

Now, this is not as it should be. Psalms, hymns or spiritual songs, selected to be sung in churches, should give forth no vague or uncertain sound, but should be easily understood, and of such a nature that all who delight to sing God's praise may be able to do so "with the understanding." Few, if any, it is to be feared, can thus sing the first lines of this psalm, and better, surely, that they should not be sung at all than sung with only a vague uncertainty as to their meaning, or without any meaning in the mind of the singers at all.

"Our eyes look upward to the hills,
Whence our returning Lord shall come,"

are other line of song evidently borrowed from this psalm, only a little changed. But the writer seemingly desirous to give meaning to the words, introduces the "Lord's return" as that which is to be looked for from the "hills." Now, we have divine warrant for expecting that the Lord will come; but not from the hills, for "the Lord Himself shall descend from heaven with a shout," "from whence also we look for the Saviour, the Lord Jesus Christ," and of this we may appropriately sing. But where are the hills, referred to in the above lines, from which our returning Lord is to come? or what are we to expect from the "hills" to cause us to look to them for "aid?"

It was meditating on another portion of Scripture that first led me to suspect something wrong with this psalm: and on turning to the psalm I found the marginal reading to correspond exactly with what I expected the meaning to be. The marginal reading is interrogative:—

"Shall I lift up mine eyes to the hills?
Whence should my help come?
My help cometh from the Lord
Which made heaven and earth."

The meaning when thus read, seems plain. Help is needed, where shall I look for it? Shall I look up to the hills? No! "My help cometh from the Lord," who can help, and "who made heaven and earth."

To contrast with the "Lord who made heaven and earth," something else than merely "the hills" must be understood to be implied, although not stated in this psalm: yet something connected or associated in some way other with "the hills," and from which "help" had been or might be sought, but sought in vain. And are we not furnished with a key to the meaning in the frequent references to "the hills" the word? Just as Jesus said—"Whoso shall swear by the temple sweareth by it, and by Him that dwelleth therein," so in the manner they that "lifted up their eyes to the hills" for help, lifted up their eyes to the hills and to the idols that were worshiped thereon. This connection gives the psalm full meaning, and not as it is sung. The Lord commanded Israel, "Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains and upon the hills and under every green tree." But Israel transgressed the commandment, as it is written, "Upon every high hill and under every green tree thou wanderest" and hast "burned incense upon the mountains and blasphemed me upon the hills:" but "truly in vain is salvation hoped for from the hills and from the multitude of mountains. Truly in the Lord our God is the salvation of Israel." (Deut. xii. 2; Isa. v. 7; Jeremiah ii. 20, ii. 23).

J. MILL.

GOLD DUST.

Faith is following truth even though no one sees it.

The soul that aspires to help men is the soul that should be entrusted to lead men.

To seek the truth wherever it leads; to live the life of love whatever it costs—this is to be the friend and helper of God.

If we are living so as to make the tasks of those around us less heavy, their hearts a little lighter, their souls more sure of God, then we are living rightly, and the question, "Is life worth living?" will never occur to our minds as a pertinent one.

One should never be discouraged because the results of his efforts to do good do not come as fast as, or when he expected. Keep on acting in the right line and in due season the results will come. Patient continuance in well doing is a cardinal virtue.

Try to have kindly thoughts of people and the kind words will take care of themselves.

Treat your friends for what you know them to be. Regard no surfaces, consider not what they did, but what they intended.

Character is to wear forever; who will wonder or grudge that it cannot be developed in a day.

A single expression of appreciation and encouragement will at times turn a human life toward an upward path.

Knowing how much suffering there is in the world at the present time should we not be comforted that the hour is at hand when the great physician will return to this earth, not merely to heal men's bodies, but to renew their minds and help them to live pure and godly lives.

Great thoughts are those that go deep enough to take root and bear fruit in lives.

ANNA DREW.

Dixon, Ill.

DESTRUCTION OF JERUSALEM NOT THE LORD'S COMING.

"Whom the heaven must receive until times of restitution of all things—spoken of by all prophets." Acts 3:21.

1. If the destruction of Jerusalem was the Lord's coming, how could John say after the destruction, "Even so, come Lord Jesus?" Rev. 22:20.

2. Did not the angels say He would so come in like manner as ye have seen Him go into heaven?" Acts 1:11.

3. If the destruction of Jerusalem was the Lord's coming, why were Christians told to "flee to the mountains" when they saw Jerusalem compassed with armies? Matt. 24:16.

4. Why were no features of Paul's description of the Lord's coming fulfilled at the destruction of Jerusalem?

5. Did the Lord "descend from heaven with a shout?" did the "dead rise?" were the living "caught up?" 1 Thess. 4:16, 17.

6. Did the Jews at the destruction of Jerusalem "see the son of man coming in the clouds of heaven" as Christ told the high priest?

7. Did the Jews who were massacred at the destruction of Jerusalem say "blessed is He that cometh in the name of the Lord?" Matt. 23:39.

8. Were the Roman armies who came at the destruction of Jerusalem composed of angels?

9. When Christ wept over the coming destruction of Jerusalem was he weeping over his own return in glory?

10. If the Lord came at the destruction of Jerusalem, how could the Lord's coming have been "the hope of the church" through the next two centuries of persecution?

11. If the Lord came, and the Millennium began at the destruction of Jerusalem, did not the Huns, Goths and Vandals come at a very inopportune time?

12. As predicted, was satan loosed out of his prison "when the thousand years were expired?" Rev. 20:7.

13. Does not John say, "When he shall appear we shall be like Him, for we shall see Him as He is?" Did all Christians become like Christ at the destruction of Jerusalem? 1 Jno. 3:2.

14. If Malachi's great and terrible day of the Lord" was at the destruction of Jerusalem, why did not the Jews (or the church) "tread down their enemies?" Mal. 4.

15. If, "Elijah must first come before the great and terrible day of the Lord," and John the Baptist said, "I am not He," has the Lord come? Jno. 1:21.

16. In 2 Tim. 4:1, do we not read "the Lord Jesus Christ shall judge the quick and the dead at His appearing and His kingdom?" Did the judgment take place at the destruction of Jerusalem?

17. When all the prophets predicted that the Jews would be delivered at the Lord's coming, is it not strange than anyone should say that the destruction of Jerusalem and of the Jewish nation, was the Lord's coming?—The Lord's Coming, published by C. C. Cook.

I am confident that the Almighty has his plans and will work them out, and whether we see it or not, they will be the wisest and best for us.—Abraham Lincoln.

Manager's Column

DO IT NOW! Fill out a census blank and send it in.

In sending money to this office do not enclose coins or paper money in an envelope, particularly the former, as holes are worn in the envelope and the coins are often lost. Send money orders or stamps, either of which you can get at your local post office without much trouble.

We have received letters from a number of subscribers stating that they were not receiving their papers as early in the week as formerly. Beginning with this issue the paper will be published a day earlier in the week. Articles to be published in the current number should reach the editor not later than Saturday of the preceding week, and in sending in manuscripts remember the rule is always to write on one side of the paper only.

Do not send us matter intended for publication. It imposes upon us the added duty of sending it to the editor, and delays its publication. Send all Mss. direct to the editor, 10623 Lee avenue, Cleveland, Ohio.

The influence of a good man touches those who meet him day by day.

He who lives with God may depend upon God's guidance in each new case of need.

A true friend tries to guard us from placing hope where it will meet only disappointment.

Nothing is left to fate or chance but God orders all for the best, and each one is free to choose or refuse to come into harmony with God's plans.

It is safer to rely upon the word of God than upon any appearances that seem to contradict it.

God's resources are never exhausted. The wise are quick to seize opportunity.

It is brave to speak with all possible kindness the necessary word though it hurts the hearer.

EVANGELISTIC NOTICE

To the brethren scattered abroad:

Our Heavenly Father has now placed me in such a position that I can give four or five months of the year to helping the churches at no money expense to them, unless may railway fare is paid, and that I will pay myself for moderate distances if those who invite me cannot afford to pay it. I have been preaching the gospel for many years. I also am a hygienic physician; also a graduate of phrenology, and have lectured much on these subjects. Any church wishing my services may address.

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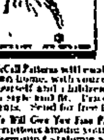

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ROBT. G. HUGGINS, Editor.

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WHEN OUR LORD COMES.

When our earthly life is ended,
And our earthly mission done,
We shall meet with all the bless'd
When our Saviour comes to reign.
Oh! How sweet will be that meeting.
Earthly words can ne'er declare.
We shall know the bliss of Eden
When we meet our loved ones there.

Yes, we'll meet them in that city
That is only just beyond.
And our hearts shall leap with rapture
When we take them by the hand.
Oh! I'm sure that we shall know them,
Though the angel robes they wear;
We shall meet our dear departed,
We shall greet our loved ones there.

LILLIE H. WILLIS.
Galva, Ill.

THE KINGDOM OF GOD.

A Lecture by M. Joblin.

FRIENDS: Man is a material being, and needs a material home. If the man proper were an entity or essence, uncompounded and invisible, and immaterial, it would matter little where he may be. Beyond the bounds of time and space would suit him as well as any other place. In fact he would be so near nothing, it would be right for him to be nowhere. But if a man be something that God formed of dust, [illegible] space it were impossible for him to be beyond the bounds of space. He must be somewhere while he is. As the Word distinctly tells us that in a little while the wicked shall not be, and their place

Shall Not Be,

it is only the place of the righteous that interests us. They will ever live; but where? Who knows where? God knows, and he has told us, and we can know by believing him. He sent word to us by Jesus, in Matt. v. 5. that the meek shall inherit the earth. He sent word to us by David in the 37th Psalm, not only that the meek should inherit the earth, but dwell therein forever. Thus a tangible home has been provided for tangible people. The Psalmist has also brought us word that "the heaven, even the heavens are the Lord's"—Psalms cxv. 16—He has not given it to anyone. It warns us against the presumption that it is for us; it is the Lord's. It is no wonder that Jesus should tell the Jews, and his disciples as well, that where he was going, they could not come—John xiii. 33. But let us turn to the 115th Psalm again: "The heaven, even the heaven's are the Lord's, but the earth hath he given to the children of men." Do these statements of the spirit suit you? or do you object to the earth being the

Everlasting Home

of the saints? If so, why do you object? Do you know of a more suitable place? If so, how do you know of it? Has God told you? If so, where? If not, I ask you again, how do you know? It seems strange that you should work so hard to get what you can of earth now, and hold to what you get with so tight a grip, although not certain that you can hold it for an hour, and although it involves heaps of care, and vexation and disappointment and sickness; and yet, when the curse is rolled back, and the earth blooms like the paradise of God, and the tabernacle of God is with men, and the glory of God covers the earth as the waters cover the sea, when incorruption takes the place of corruption, and you could live on and on throughout the mighty roll of everlasting ages, that is not good enough for you. You want to go to heaven. The answer to you from heaven is, "the heaven, even the heaven's are the Lord's, but the earth hath he given to the children of men." As plain as you could be taught, that is the place. No one but Jesus is invited to heaven, and he remains there only till the time for the restoration of all things God's prophets have predicted, as you may prove by reference to Acts iii. 19-20. In harmony with this is the declaration of the spirit in Peter on the day of Pentecost, that David had not ascended to heaven, a thousand years after his death.

Returning to the 115th Psalm, he who sees the end from the beginning, knew that men would claim to be what they are not—claim to have never-dying souls, when they have not; claim to be alive and praising God, when they are dead; claim a home in heaven when they have no right to— I say God, foreseeing all this, silences all their presumptions—it ought to silence them—by saying, "The heaven, even the heaven's are the Lord's, but the earth hath he given to the children of men;

The Dead Praise not the Lord,

neither any that go down into silence:" thus these two verses lay the ax to both the Platonic-inherent-immortality tree, and the sky-kingdom tree.

In the morning paper, some time since, I noticed a discourse by some one high in the world religious, headed, "Thy Kingdom Come;" this was the text. The opening words of the discourse were as follows: "These words are as familiar as the stars above, and also as incomprehensive. We know as much of their meaning as we know of the mystery of the stars.

It gives me no pleasure to make strictures on others; indeed I could have wept like Jeremiah when I read those words, because of the darkness that pervades the minds of men concerning God's glorious kingdom to come. But a voice from heaven says to me, through Jeremiah, "He that hath my word, let him speak my word faithfully;

What is the Chaff of the Wheat?

We have the unadulterated truth of God concerning his kingdom, and propose to hold up the words of this great preacher to its light. He says of this petition in our Lord's prayer, "Thy kingdom come," that the words are as incomprehensive as the stars. That means, not comprehensible—incapable of being understood, beyond the reach of human intellect. He told his audience that his text was incomprehensible. Is it not a wonder they did not leave the house? In the name of truth and reason, and common sense, and pure religion, and everything sacred, why did he not select a subject that he did understand? After making this assertion the speaker, to the end of his discourse, showed his idea to be that the church was the kingdom, and that the raising of $1,200,000 this year for missionary work would hasten the coming of the kingdom. I maintain that if his text be as incomprehensible as the stars, this must be

All Guess-Work.

As Paul, in 1. Thess. v. 21, tells us to prove all things and hold fast that which is good, let us prove this. But how shall we prove it? In reply I remark, Jesus in John xvii. 17, says the Father's word is truth; and the spirit in Is. viii 20, tells us exactly how to prove it. It says, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." This is the way to prove all things. You have heard the assertions and theories of our preacher, but what does the word say about the conversion of the world by missionary effort, or by preaching? I answer, the Lord Jesus distinctly answer[illegible] Jesus distinctly teaches that the world will not be converted before he comes the second time. "As it was in the days of Noah, so shall also the coming of the son of man be." Was the world converted by the 120 years preaching of Noah? If so, why came the flood? "For as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the son of man be: then two shall be in the field, the one shall be taken, and the other left."

Do You Believe This

description of the world's condition at the coming of Christ? If you do, you cannot believe in its conversion before he comes. If all were converted why should one be taken and the other left? I believe that Jesus told the truth. To fully realize the force of his reference to the destruction of the world that then was, let us pause a moment. Hundreds of years had rolled away, and the tendency of human character had been from bad to worse. The wickedness of man was great, and the imagination of his heart was only evil. "Sin had spread like a loathsome pestilence, and scarcely any had escaped its polluting power. One man was found just and perfect in all his ways, and found favor with God, and was esteemed worthy to escape the things coming on the earth, and hence he was selected as the medium for the conveyance of divine warnings to mankind. Being warned of the approaching deluge, and moved with fear, he not only preached faithfully to the world, but he prepared an ark for the saving of himself and house;

Thus He Condemned the World;

thus he was justified before God and became heir of the righteousness which is by faith." "But the spirit of disobedience closed the ears of the people against the warnings of the Almighty, and sealed their eyes to the warnings of coming destruction. The hours that might have averted the dread calamity were employed in filling their cup of iniquity to the brim, and treasuring up wrath against the day of wrath and revelation of the righteous judgment of God. The day sped swiftly on, men pursued their ceaseless round of sin and pleasure, forgetting that they were wearing out the last brief moments of divine forbearance and of human probation and braving the vengeance of the Almighty. Look into the ark a moment. Noah and his family are there; animal creation is represented there; the door is closed by an invisible hand—they wait the departure of the last hours of probation. What a solemn stillness creeps over them! How dread the suspense! How breathless the anxiety! The world moves on as usual. The farmer in the field, the merchant at the store, the drunkard at his cups, the reveler at his revelry and the sinner at his sins. Violence and strife, and iniquity roll on in resistless current. What a scene! Tonight a world's feast—tomorrow

A World's Funeral.

Tonight a world's revel, tomorrow a world's ruin. Tonight a world's exultation, tomorrow a world's execution. Tonight a world's debauch, tomorrow a world's destruction.

But hark the echoes of distant thunder—swift as the eagle's flight inky clouds roll up the sky; earth rocks, the ground swells; the flood gates of heaven are opened; the foundations of earth are broken up; the deep rolls up its flood; the waves roar, the winds howl, the clouds gather, the rain descends, the lightnings blaze, the thunders bellow, sinners wail, joy perishes.

Hope Expires;

and above, beneath and all around is one wild scene of confusion, darkness anguish and dismay. Oh what a funeral!" What were Jesus' words? "As it was in the days of Noah, so shall it be in the days of the coming of the son of man." Which do you believe, the modern theory of the world's conversion, or the truth as expressed by Jesus? You cannot believe both; they are as wide as the poles apart.

But what of the idea that the church is the kingdom? What say the Scriptures? How readest thou? I read that the saints shall possess the kingdom forever, even for ever and ever (Dan. vii. 18). But who are the saints that are to possess the kingdom? I answer, the members of the Church of God. Paul, writing to the Corinthians, first chapter and second verse, says, "unto the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus,

Called to be Saints:"

that is, godly or holy ones. If the members of the church at Corinth were called to be saints, they were called to be possessors of the kingdom; and we are told in 1 Thess. ii. 12, that God had called them unto his kingdom and glory. And it was the acceptance of his call or invitation, that constituted them the church of God; the called-out-ones—the called according to his purpose, as it is stated in Rom. viii. 28; the purpose is to give them the kingdom—make them world-rulers. This is the way the Father will bless them; and Jesus will say to them by-and-by, "Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." All can see that the church is not given to the church, nor the kingdom given to the kingdom—it is religious nonsense to think so. It is the Father's good pleasure to give the kingdom to the church, for Jesus says so. And the word of the spirit in James ii. 5 is this: "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith,

And Heirs of the Kingdom

which he has promised to those that love him?" Jesus said he was born to be a king; and the angel promised Mary that her son should be great, and should be called the Son of the Highest, and the Lord God would give unto him the throne of his father David and that he should reign over the house of Jacob forever, and of his kingdom there should be no end. And when, in addition to this, you remember that he, Jesus, promised his twelve apostles that when he should sit upon the throne of his glory, they should sit upon twelve thrones, ruling the twelve tribes of Israel, you begin to see what kingdom Jesus had reference to when he taught us to pray

"Thy Kingdom Come."

Were we to receive a letter from a rich relative in reference to the disposal of his property, would we dash into the middle of the letter, read a little, and miss a little, then read more, and so on, and finally throw it aside because it was incomprehensible? No! We would note every statement carefully, and form our judgment of the document as a whole, not upon a few disconnected sentences. And I venture to say that the man who opens the Bible at the 6th chapter of Matthew, reads the 10th verse, and ignores the fact that God for ages has been making promises, and giving invitations to a kingdom of his that is coming—I say the man who ignores all this has no right to expect to understand the petition. "Thy kingdom come." Of course it would be as incomprehensive as the stars. How could it be otherwise? As it does not there explain where it is to come from, for what purpose it is coming, who its king is to be, where its territory, which shall be its capital city, who its subjects, and who its rulers, all this information must be gleaned elsewhere. God neither expects us to believe without evidence, nor act without reason. He says, "Come, let us reason together." In Matt. iv. 23 we learn that Jesus went everywhere preaching

The Gospel of the Kingdom.

It is always definite and singular, never plural; and by this we know that the kingdom he preached and the kingdom he taught us to pray for are the same. Joseph of Arimathea waited for the kingdom of God. Wise men from the East asked, where is he that is born king of the Jews? This disturbed Herod the king, who demanded of the priests and scribes where the anointed should be born. How did he know an anointed one was to be born? What was he getting excited about? The answer of the priests and scribes will explain this: "And they said unto him, in Bethlehem of Judea." How did they know? Listen again. "In Bethlehem of Judea, for thus it is written." Now we have it: "For thus it is written by the prophet, and thou, Bethlehem, in the land of Judea art not least among the princes of Judah, for out of thee shall come a governor that shall rule my people, Israel." Herod knew this was

The National Hope

of the people he ruled; he knew they hoped for this because God's prophets had predicted it, but he did not know enough of the Scripture to refer to the prediction himself, so he demanded it of the priests and scribes, being determined to nip this thing in the bud. He slew all the children in the neighborhood of Bethlehem from two years old and under, hoping to destroy the anointed.

In the 19th chapter of Luke we learn that because they were nigh to Jerusalem, and because the people thought that the kingdom of God should immediately appear, he said, "Therefore a certain nobleman went into a far country to receive for himself a kingdom and to return; and he called his ten servants and delivered them ten pounds, and said unto them, 'occupy till I come.'" This was said to correct the idea that he would then set up the kingdom of God. The nobleman was first

"Going to a Far Country"

to be invested with authority, and then return. In his absence his servants must occupy, and on his return they would be rewarded with positions of authority. Just before his ascension from the Mount of Olives, his disciples asked him, "Lord, wilt thou at this time restore the kingdom to Israel?" No! The nobleman was about to start for the far country and his certain return was announced by the men in white apparel, in these words: "This same Jesus shall so come in like manner as ye have seen him go into heaven."

"But," says one, "Jesus did not explain what kingdom he was proclaiming." Very true; he knew the people had the oracles of God which testified of him and his kingdom, and it was their fault if they were not informed on that subject. "Search the Scriptures," said he, "for in them ye think ye have eternal life and they are they that testify of him." But what do they testify of him? First, that as the sed of the woman he should bruise the serpent's head; second, that as the seed of Abraham, and jointly with Abraham, he should have the land of Canaan for an everlasting possession, and that conjointly with Abraham he should bless all the families of the earth. The Scriptures further say, that as the

Seed of David

he shall occupy the throne of David forever, and that all peoples, nations and languages shall serve him; and that, as the prophet Ezekiel said, chapter xxxvii. verses 21, 22, "God will take the children of Israel from among the nations whither they be gone, and will gather them on every side, and bring them into their own land, and will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all * * and David, God's servant, shall be king over them all. And the 25th verse says "and my servant David shall be their prince forever. My tabernacle shall also be with them." If you wish to know who this David is who is to reign over them, I answer, you cannot be mistaken if you turn to Luke i. 30-33 and read, "Fear not, Mary, for thou hast found favor with God." How was His favor to be manifested? She should have a son. "He shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Put these links of truth together and they will make a chain that all the theological doctors in the land cannot break. But there are two other links I would like to add to these. When about to abdicate in favor of Solomon, David said, "Of all my sons (and the Lord hath given me many sons) He hath chosen Solomon, my son to sit upon the throne of the Kingdom of the Lord over Israel." At the coronation David said in prayer to God, "Thine is the Kingdom, Oh, Lord." Read I Chron. xxviii. 5, and I Chron. xxix 11 and then read the 3rd verse, "Then Solomon sat upon the throne as king instead of David, his father, and prospered, and all Israel obeyed him. Absolute proof, this, that the ancient kingdom of Israel was

God's Kingdom on Earth

He has no kigdom now. The kingdom of Israel and the kingdom of God was overturned because it did wickedly, and in the overturning edict the Lord said, "It shall be no more until he come whose right it is, and I will give it him." The promise of Gabriel renews that promise, and more than that, it shows us positively that the right to the overturned kingdom of David vests in Jesus, and God will give it to him. This is what we get by searching the Scriptures which Jesus said testified of him. And you see he expects us to believe what they testify of him. The petition "Thy kingdom come" is not as incomprehensive as the stars if we believe all God has promised about his kingdom.

By searching the Scriptures as Jesus bade us, light from Heaven reveals a new order of things to be inaugurated when Christ comes again. All mortality and probation do not end then, but all human government and authority end.

The Kingdom of God

takes their place. Christ being King of kings and Lord of Lords. And oh! thank God, we begin to see that redemption's plans are not a failure—that another chapter of salvation's story is to be unfolded. From Adam down to the second coming of Christ, God has merely been picking out those who shall be the immortal and glorified rulers of this world. And the apostle John has shown us that Jehovah has marked off 1000 years in which to bring about the subjection of all things and says, "They lived and reigned with Christ a thousand years:" after which another change takes place, but the kingdom stands forever. Think of the myriads that will be born and live in peace and plenty under the mild reign of Jesus and his saints in the age that is just ahead of us, and you will see that God's purpose to fill the whole earth with his glory and teeming millions of holy beings will not be frustrated. It seems to me if people could realize that Christ was coming as a restorer they would be glad to welcome him.

Let me now say to you, that when Jesus went everywhere proclaiming the kingdom of God he was selecting those who shall reign with him. The twelve and the seventy preached for the same end, and that is the object of this humble effort. The Gospel invitation is not an invitation to sing hallelujahs in heaven, nor to become mere subjects of the kingdom when it comes, but to live and reign with Christ; to inherit the kingdom, and we have Jesus' word for it that the kingdom is

Prepared

for them—prepared FOR them—prepared for THEM. In the 8th chapter of Acts and the 12th verse we read of the Samaritans, that when they believed Philip "preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." The man who said the words, "Thy kingdom come" were as incomprehensive as the stars, needed a sermon from Philip. That evangelist did

Continued on Page Three

The Restitution

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Cleveland, Ohio, ..Nov. 8, 1911

EDITORIAL

Obedience is the condition of "eternal salvation." Heb. 5:8,9. Baptism is called obedience. Rom. 6:17. As obedience is necessary to eternal salvation, and as baptism is necessary to obedience, we conclude that baptism is essential to final salvation. Don't you?

Thanksgiving, Christmas, New Year, all times specially appropriate to remember the poor, will soon be with us. For $1.50 you can send The Restitution fifty odd times to some needy home, preach fifty odd sermons, and supply other good and sound biblical literature. Can you think of another present worth so much as "The Dear old Restitution?"

Have you read Bro. Gelletley in this number on "Christ, the Seed of the Woman?" Yes! Then read it again, and do some more deep thinking.

The Kingdom of God, a sermon by the late Bro. Joblin in this issue, is the gospel story in a nutshell. We have prepared many of his sermons for the press, but it seems to us that this one far surpasses any that we have yet prepared. It is one of his discourses that is out of print; but is too valuable to be lost to the church and the world, so by the time you read this editorial there will have been printed another large edition. As they are sold at $1.00 per 100, post free, they should be scattered everywhere.

"GALILEAN, THOU HAST CONQUERED."

Such was the dying exclamation of Julian, the Roman emperor. Though once a professed Christian, he apostatized from the faith, and employed all his energies for the overthrow of the religion of Jesus and the establishment of idolatry. He shut up the Christian sanctuaries, re-opened and patronized heathen temples, and in face of the positive assertion of Christ that the Jewish temple at Jerusalem should remain in ruins, impiously attempted to rebuild it. But he contended against One far mightier than himself, and was forced to submit. Wounded in battle by a Persian lance, he took a handful of his blood, and casting it toward Heaven cried, "O Galilean, thou hast conquered."

MANY CALLED; FEW CHOSEN.

The Gospel for All; Only Few Accept It.

There are many ideas, conceptions and theories in the world which make void the law of God. Numerous expressions have recently forced themselves upon our attention which have a decided tendency to relegate the word of Jehovah to desuetude. Coming from those who claim to be enlightened in the gospel, they are not to be ignored as originating in the hebitude of the ignorant. On the contrary, they appear in studied compositions, in discourses that are discantive, and in arguments that are deliberative, bespeaking that those who use them have accepted the dangerous upshot to which they lead.

We refer to such forms of expressions as these: "The gospel is only for the little flock." "It was not meant for the world." "In the next age it will be for the world as it is now for the little flock" etc. By reading Lk. 12:32, the only scripture text referred to, and that one is misapplied—the reader will notice that on Lot leaves to the "little flock." "It is your Father's good pleasure to give you the kingdom." Not, as some wrest it, that the preaching of the gospel was limited to the little flock, but to them the kingdom is to be given. To preach the kingdom only to the little flock is one ideal to "give them the kingdom" is another and distinct idea. The message of the kingdom was preached to all; that only a "little flock" should get the kingdom promised in the message in no way circumscribes the universality of the message in its delivery.

Let us enquire at the oracles of God (Rom. 15:4). Was the gospel preached only to a few? Or was it preached to all and accepted by that few? Are the "few" and the "little flock" of the scriptures the ones preached to or the ones saved by the preaching? The gospel was sent to "all the world"—not a little flock! Matt. 28:18-20; Mk. 16:15-16; Lk. 24:46-47. "Ye shall be my witnesses," says Jesus to his apostles, "both in Jerusalem and in Judea" and unto a "little flock"? Just to a few? No! "Unto the uttermost part of the earth!" Acts 1:8. The commandment to repent is intended for "all men", even for the ignorant Athenians (Acts 17:30). To the Gentiles Paul was sent to open their eyes. Acts 26:18. If modern perverters of the gospel had been with Paul they could have enlightened him wonderfully from their standpoint. They would have said, "Paul, you have the cart before the horse; Jesus did not intend the gospel for everybody but the "little flock." Shame on you for introducing it to the ignorant and idolatrous Athenians." To this calumny Paul would doubtless answer that he was divinely commissioned to go to the Gentiles and "open their eyes," Acts 26:18. But to this our erratic critics could complacently reply: "Hold on, Paul, you are wrong about that; you must not open their eyes; they are to be opened in the next age; go now to the "little flock" and preach, and to them only. The gospel is not for the world now; it is only for the few." We think Paul has the best of the argument, and we take our stand with him. I have read in the Book that "many are called, but few are chosen." (Matt. 20:16); only in the books of men destitute of the truth do I find this statement reversed. Dear brethren and sisters, do not be "moved away from the hope of the gospel.

Which Was Preached to "Every Creature Under Heaven."

Col. 1:23. This says "every creature under heaven," let the sacrilegious say to "only a few." God's word says the called are many, the chosen but few (Mt. 20:16); let the presumptuous say, "the called are few—only the little flock." "Let God be true, but every man a liar." Rom. 3:4.

"ALL CHILDREN OF GOD?"

In speaking of the divine Fatherhood in the Review, Washington Gladden, D. D., says: "If what Jesus tells us is true, that we are, every one of us, children of the Father in heaven; if this is the fact which we are to believe concerning ourselves; if it is not merely a figure of speech to enkindle our imagination, but the literal truth; if it is not a remote possibility to which saints attain but the actual condition into which every man is born, and from which no man can any more escape than he can escape from the fact that he is the son of his earthly parents—if all this is true, what a tremendous truth it is!"

"If all this is true," Mr. Gladden has certainly unearthed a tremendous truth. But has he correctly represented our Savior's teachings on this matter? We think not. Hear these words in Jno. 1:12: "As many as received him, to them gave he power to become the sons of God (the right to become children of God—R. V.), even to them that believe on his name." If we are all actually sons of God; if this is not a "remote possibility to which saints attain," but the actual and present "condition into which every man is born," and from which not one of us can "escape" if we tried (?), in what different sense are we to "become" sons of God? If we are born sons of God as he says, then we are children of God without the possibility of "escape"—are sons "every one of us" inherently. From this standpoint John made a foolish exclamation when he said the father had graciously "bestowed upon us" this manner of love, "that we should be called the sons of God." (1 Jno. 3:1).

FALSIFIED EMBRYO PICTURES

Mr Haeckel, the devious scientist and evolutionist, has been caught in trickery by a rebuke of the "common people." The Bible Standard, of Auckland, N. Z., says:

In the course of last year those who are interested in the question of evolution were astounded to learn that to advance his theory of the descent of man, Professor Haeckel had deliberately published falsified pictures of embryos. When Mr. McCabe came out to Australia on his recent lecturing tour, he was understood to deny that this had occurred. The editor of the Bible Investigator, however, took steps to verify the matter, and sent for the paper in which Professor Haeckel's damaging confession appeared. This he has published, and as we deem the matter of sufficient importance to help in giving it publicity, we give the translation of that part of Professor Haeckel's letter in which the confession, that some of the pictures were falsified, appears. The Investigator says:

"To make an immediate end of this entire unsavory quarrel I shall at once begin with the boldly repentant confession that a small portion of my embryo pictures, (possibly 6 or 8 in a hundred) are really (in Dr. Brass's sense of the word), "falsified"—all those, namely, in which the disclosed material for inspection is so incomplete or insufficient that one is compelled in a restoration of a connected development series to fill up the gaps through hypotheses, and to reconstruct the missing members through comparative synthesis. What difficulties this task encounters, and how easily the draught-man may blunder in it, the embryologist alone can judge?" Was there ever a more astounding confession made by a scientific man? Had Haeckel given that explanation when his illustrations were published, he would have killed the embryonic argument at its birth. The reason for his silence is a evident as it is everlastingly dishonorable. No doubt the statement as to Haeckel's confession was denied by our atheistic and other evolutionists for the simple reason that they could not believe such baseness to be possible. But the above confession before them, written by Haeckel's own hand, they must now admit that one of the chief foundations of evolution is vitiated by shameless imposture."

A PREACHER GRILLED.

I asked a preacher recently if a man could be saved without believing what he taught? He first answered, "Yes." I then asked him, can a man be a Christian without being a member of your church? He answered "Yes." Then as I can be a Christian and be saved without believing what you teach, and you preach the gospel, it follows that I can be a Christian and be saved without believing the gospel? "O, but a man must believe the gospel." Then do you preach the gospel? "Yes, of course I preach the gospel." Then, does it not follow that a man must *believe* what you preach in order to be a Christian and be saved? "Yes, a man must believe the gospel, and I preach the gospel." How many gospels are there? "Just one, of course."

Now as you preach the gospel, and there is just one gospel, and man must believe the gospel to be saved, Rom. 1:16, does it not follow that all men must believe what you teach to be Christians and be saved? Now Paul says, "God takes vengeance on those who obey not the gospel." 2 Thess. 1:8. As you preach the gospel and God takes vengeance on those who obey not the gospel, will not God take vengeance on all who fail to obey what you preach? "Well, yes, I suppose he will." You said at first that I could be saved without believing what you preach. Now you say, I must believe and obey what you teach before I can be saved. How about this any way?

"Well a man must believe and obey the gospel to be saved, and I preach the gospel." Very well; now, if I believe and obey what you preach, won't I, by so doing, become a member of the same church of which you are a member?

"Well, no, not necessarily." As you preach the gospel, and men hear and obey what you preach, just this and nothing more, and do not by this belief and obedience become a member of your church, what do you have to teach men in order that they may become members of your church? "O, I preach nothing but the gospel." People become members of your church by believing and obeying what you preach, don't they? "Of course they do." Then a man becomes a member of your church by believing and obeying the gospel. Does it not follow that all who believe and obey the gospel will be members of your church? "Well, it looks like they would." Then you say a man must believe and obey the gospel to be saved? "Yes, I say that." Now you say the man who believes and obeys the gospel will be a member of your church. Now does it not follow that a man must be a member of your church to be a Christian and be saved? "O, I don't believe that at all."

Again, will what you preach make a man a member of the Methodist church, as you are a Baptist? "No, sir, no man will ever *be* a Methodist by accepting what I preach." And you preach the gospel? "I certainly do." Then the preaching, belief of and obedience to the gospel will make no man a Methodist. Now, do you believe the Methodists are saved? "Why, of course, I think they are Christians." Can a man be a Christian without believing and obeying the gospel? "No he can not." Now, as you preach the gospel, and man cannot be a Christian without believing and obeying the gospel, and Methodists are Christians, then if a man believes and obeys what you teach he will be a Methodist, won't he? "Never, I tell you never." Then tell me how the Methodists are made Christians. "Well by preaching the gospel to the people." Do the Methodists preach the gospel? "Of course they do." A man has to believe and practice what the Methodists preach in order to be a Methodist, does he not? "Certainly, a man must believe what they teach and by complying with same he becomes a Methodist." You say the Methodists are Christians, and become Christians by complying with what they teach, and you further say the Methodists preach the gospel. Now I ask: Do you preach the same things the Methodists preach? "I do not." Then the gospel to a Baptist is one thing and to a Methodist it is a different thing. Yet believed and obeyed they make the same thing—a Christian! Tell us how this is any way.

"I'll not do it and I don't want to talk to a man who thinks a man can not be a Christian without believing as he does." Well, but—I won't talk to you."

THE MYSTERY OF INIQUITY AND THE SIGNS OF THE TIMES

Church of God Interpretation Called in Question

Question 21. If times, times, and the dividing of time, in Dan. vii. 25, and Rev. xii. 14, be 1260 years, how is it that the seven times of Dan. iv. 16, are not 2520 years?

Answer. Because, when applied literally, as in the case of Nebuchadnezzar's expulsion from Babylonish society, seven times are seven literal periods of 360 days each. When applied symbolically, the time represented would be the period mentioned, viz., 2520 yea-s; and it is evident from several facts in the case that this secondary sense is intended though on the surface, the vision appears to be restricted to Nebuchadnezzar' individual experience. The tree of the vision represented Nebuchadnezzar, but as Nebuchadnezzar represented the empire, of which he was the head (Dan. ii. 38), the tree in representing him would represent the empire also, and with this suggestion several things agree. First, a tree is a frequent symbol of a kingdom—(Ezek. xxxi.; Matt. xiii. 31, 32). Second, the Nebuchadnezzar-tree after being cut down, was banded with brass and iron. (Dan. iv. 23), which has no counterpart in the individual fulfillment, but answers to the political fortunes of the Nebuchadnezzar-dynasty, inasmuch as Greece and Rome (represented brass and iron.—Dan. ii. 39, 40), were politically wound around the Babylonian tree-stump, after the tree had been shorn by the Medo-Persian sanhedrin ones.—(Isaiah xiii. 17). Third, the seven times, symbolically construed, coincide with the other periods in the way, that 2520 years reckoned as the period allotted for the existence of the kingdom of men, and dating from the first year of Nebuchadnezzar's reign, terminate 45 years after all the other periods are run out, and thus give a margin for the second exodus and the wonderful events by which the kingdoms of the world are wrested from the hands of their present rulers, and transferred to the dominion of the son of David. These constitute so many reasons for believing that even the seven times of Dan iv. 16, are representative of as many years as there are days in the period so described.

Question 22. If it be true that the "seven times" of Dan. iv. 16, represent 2520 years, on what passage shall we find Nebuchadnezzar eating grass like an ox?

Answer. Within the seven literal times, the literal Nebuchadnezzar would have been found with the beasts, occupied herbivorously in the manner described, but as the seven times are long past, Nebuchadnezzar is no longer to be found spending his time in that way. He got wiser before he died. We have to do with his political counterpart and the seven times in their political elaboration, and here there is no difficulty in finding Nebuchadnezzar at the grass. The kingdoms of men are everywhere feeding on cabbage, "walking after the imagination of their evil heart," as they have been doing now for nearly seven times of years. But there is hope. As at the end of the seven literal times Nebuchadnezzar's reason returned to him, and he blessed the God of heaven, so at the end of the seven symbolic times, mankind will come unto Yahweh from the ends of the earth. (Jer. xvi. 19), even unto the name of the Lord unto Jerusalem, (Jer. iii. 17), saying, "Surely, our fathers inherited lies, vanity and things wherein there is no profit."

(To be continued.)

EDITOR'S SERMON NOTES ON THE APOCALYPSE

Subject: The Nature of the Book of Revelations.

Text:—He sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand." Rev. 1:1-4.

I. He sent xx it by his angel. V. 1.—V. 1: 22:6, 8, 9; Acts 7:53; Gal. 3:19; Heb. 2:2.

II. And signified it (s-i-g-n-i-fied it) V. 1.—I. "Signified" means some sign, signal or token by which anything is made known. Rom. 4:11; Gen. 9:12, 13; 17:11; Lk. 2:12; 2 Cor. 12:12; 2 Cor. 12:12; 1 Cor. 14:22. II. Interspersed with the symbolism are God given clews by which the things "signified" are indicated, —they can be interpreted and appreciated. Vs. 1, 12-20; Dan. 12:1; Jer. 1:12; Amos 8:1; Zech. 1:18-21.

III. Who bare record v. 2. Jno. 21:24; 19:35; 1 Jno. 1:2; 4:14.

(a) "Of the word of God" vs. 2. 9; Jno. 19:35; Acts 1:21; 6:2.

(b) "And (Kai, Gr.) of the testimony of Jesus Christ, what?" and things he saw," vs. 2. 3; 4; 14; Jno. 8:18; 18, 37. Mk. 3:17.

IV. Benediction upon readers, hearers and keepers of the book: (a) Reason: "Time at hand." (b)

(a) vs. 3, 4; 22:6; Psa. 19:11; Lk. 11:28; Rev. 22:7, 14.

(b) vs. 1, 3; 22:10; Dan. 12:4,9.

*and of all things which he saw as in the common version is a faulty rendering of the Greek text. So read the writer is made to speak of (1) the word of God, (2) and of the testimony of Jesus Christ, "and" (3) of all things which he saw, as if they were additional to God's word and Christ's testimony, making these both historical and distinct from the "things" of the Apocalypse. John did not write, "And (Kai) *all things which he saw*," but simply, "what things he saw." The extent of the text is limited to the "word of God" and the "testimony of Jesus Christ" as revealed to John in the Apocalypse. Verse 1.

COMMUNICATION.

Dear Bro. Huggins:

Will you permit me to say a few words to the brethren and sisters, through the dear old Restitution? I wish I could tell them that I am well, but alas, I cannot. Sometimes I get better and think I will soon be well, then I will get worse again, and at the present time, have almost lost hopes of ever being well again.

Twenty odd years ago, we started a little paper here as a medium of communication between us, but about two months ago, our printer who so long printed it for us refused to print it any longer for the price he had been printing it for, and our editors thought he wanted too much, hence the paper was suspended for the time. But it will soon be started again, as we have secured a printer at Salisaw, Okla., and it will henceforth be printed there, beginning about November 15, 1911. This will answer the many letters I have received inquiring about it, and also myself. The many letters received from those of like precious faith, inquiring about my health, and the proposals some of them make to help me get my health again, fills my eyes often with tears. There is one sister, the daughter of our late beloved Bro. R. D. Logan, one of the soundest men in the faith I ever knew, was far more than I could accept. She proposed to pay all expenses if I would come to St. Louis and go into a sanitarium there. God bless her in my prayer, but I cannot accept the offer, for it is too much for any one sister or brother to do. I would to God I could find language to express my heartfelt thanks and gratitude for what some of them have already done for me.

When I think of the past when I was heralding forth the glad tidings of the kingdom of God, and meeting in public discussion any who might call our teaching in question, writing tracts at my own expense and scattering them here and there, and of the many glorious meetings I held, and of the many baptized, and then think of my present condition, shut in, health broken, and the cause bleeding, I almost sink in despair. O my dear brethren, wake up everywhere. Let the love of God rule in your hearts, and for the sake of the cause try to be united.

I am proud to say that *in* this part of the country we are a unit. I would love to say more, but for fear this might find its way into the waste basket, I must close. Pray for me, and when you feel like it, write me a line. God bless you *all*.

T. J. DANIEL.

Magazine, Ark.

THE DEVIL OUTWITTED

Last winter a professor in the University of Berlin published an article in a Berlin paper in which he claimed to prove that no such personage as Jesus of Nazereth ever lived. It attracted attention, and soon a merchant attached a denial of the assertion to his sign. Other shopkeepers took it up and soon the slogan "Jesus Lives" blossomed out all over Berlin. A meeting was called for the following Sunday to be held in the great circus to protest against this attack upon our Lord. When the hour arrived the place was filled packed with a crowd of 10,000 people, while 12,000 more struggled for admittance. Unable to enter this great multitude formed in procession and marched through the streets singing Luther's hymn, "A mighty fortress is our God," and "I know whom I have believed."

—Selected by S. R. Wince.

CORN SHEAVES

Gathered From Everywhere

More Brains than We Use

Most of us have more brains than we ever use. A man who taxed his muscles as little as a great many people do their brains, would almost be obliged to go about in a wheeled chair. The majority are averse to intellectual effort. They need to be entertained. They believe the same things year after year, and would find it as difficult to change an opinion as an oyster would to take a morning stroll. Intellectual loafing means deterioration of mental forces. Let your brain be idle, and it will be unequal to the slight demands you make upon it. How long has it been since that brain of yours has done any real work? How long is it since you have done any reading which required constant effort for its understanding? How often do you try carrying some problem regarding which you are undecided through to a solution weighing the arguments on both sides, and disregarding those which are not convincing? What is the use of having a brain, if we are not going to use it?

Those who disobey the teachings of the Bible are likely to hate those who press these upon them.

KINGDOM OF GOD

Continued from Page One

not consider his hearers fit subjects for baptism until they believed the things concerning the Kingdom of God as well as of Jesus Christ; but here we find a very prominent preacher to others who knows no more about the coming kingdom of God than he does of the stars above us. Could he preach the Gospel of the Kingdom that Jesus said should be preached in all the world for a witness (Matt xxiv 14) when he was ignorant of it himself? Nay, verily; and I solemnly say to you fellow mortals, that the modern gospel of going to heaven is another gospel, which in fact, is not another, but a perversion of the Gospel of Christ. I observe that the reference to

Baptism

disturbs some of you. But why should you be displeased with it? I have arranged none of God's plans. I report the word of the Spirit as I find it. I see that the old, old conflict is going on in your mind. One thinks, If I believe the gospel Philip preached, why is that not enough? Another wonders what virtue there is in water? Still another how much better he would be after baptism? First, faith is not sufficient because it is only one of two conditions that are of equal importance. If we were allowed to use our discretion or choice or fancy, some would dispense with faith and some dispense with baptism; so that there could be no conditions at all. Then what a motley crew would possess the kingdom. Who would want the kingdom under those circumstances? Not I; because just as sure as I find something given away without conditions so surely do I find something not worth having. Secondly, there is no virtue in the water. There was no poison in the fruit to kill the Adam, but they died.

The Disobedience Dit It

There is no virtue in the water—it is obedience that brings the blessing, even life forevermore. I firmly believe no one from the heart ever believed the gospel of the kingdom of God who refused to obey it by baptism. Thousands who believe the gospel of immortal souls in heaven refuse to be baptised, and I do not blame them. It would not benefit them to be baptized, because they have not believed the gospel. I mean that what they believe as Gospel is not gospel, for the simple reason that God has never promised it. A man who quibbles about baptism has not believed the gospel, but something else. Is not baptism itself gospel? Do you know any better news than that you can have your sins forgiven, become a child of God, and joint heir with Christ to his kingdom, if we render this obedience to our faith in baptism? Thirdly, as to being

Better After Baptism

Let me divert your attention a moment. That little wife yonder loved her betrothed as well before marriage as afterward, perhaps, but she did not have his name and she had no title to his estate. Had he died worth millions she could not claim a cent. Without a home, and without bread to eat, she pleads her undying affection for the deceased before the probate court; will she acquire any right to his property in that way? You know she will not. I am not saying to you that you do not love Jesus, but through mental or moral obtuseness you are throwing away the grandest privilege ever granted to mortals and withholding the obedience of faith to the gospel that would ensure life forever more. You have not been baptised into the saving name; and therefore have no title to the inheritance. A blind confidence in God is not what is expected of you. You are expected to believe what God promises and not something else. You are expected to obey from the heart that form of doctrine which God has prescribed, and not a substitute of your own devising. But whether you believe and obey him or not, Jesus is coming back to build the tabernacle of David (see Acts xv 16) Can I persuade you to accept an invitation to share that Kingdom with him when he comes? Had he not died on your account and made a resurrection from the dead possible, you never could have been invited. When the grave closed over you, that would have been an eternal farewell to life but for

Christ's Triumph Over Death

Let me entreat you to dwell on the love of that Savior a moment before we part. Think of him toiling over the hills and valleys of Judea telling the people that God's kingdom was coming; weary and hungry and athirst; see him healing the sick, cleansing the lepers, giving the sight to the blind, and raising the dead, and then lamenting: "Ye will not come unto me that ye might have life." Follow him to Gethsemane; see him bow in agony; hear him say, "Father, if it be possible let this cup pass from me; nevertheless, not as I will but as thou wilt." Follow him as the mob led him to the judgment hall. He is mocked and spit upon and whipped and crowned with thorns. See him nailed to the accursed tree; see him raised up so that every ounce of his weight is a source of pain. Listen! He says, "I thirst;" he is denied a drop of water to moisten his fevered lips. Listen again. He is praying for his murderers. "Father, forgive them; they know not what they do." After three dreadful hours He says, "It is finished." He is laid in the grave but he does not stay there. He conquers death and comes out of hades with the key to unlock your tomb if you will allow him. He is saying to night, "I am the resurrection and the life." And no life! no kingdom. Will you accept life in the kingdom to come through him, by faith and obedience? If not, remember, "the wages of sin is death." Rom. vi 23. God help you to secure life before it be too late. Amen.

CHRIST THE SEED OF THE WOMAN.

In reading over the arguments favoring the teaching of the human paternity of Jesus, it seems to me that they are based on an error, a fundamental error, in regard to the being and the working of the eternal God. The idea objected to is more in line with the heathen notion of

"God that round love's altar sit
and sip
Deep draughts of nectar, with
luxurious life,"

—beings that married or co-habitated with humans, and that struggled and fought even as they did and sometimes with them. The Hebrew conception is so exaltedly different from anything of this kind that it is difficult to get the two ideas near enough for comparison; but when the true conception of the only and eternal one in whom we all "live, move, and have our being," who is the origin and the force and support of the whole universe, not a God sitting at the far end of creation or outside of it, but the living presence, the soul and spirit of it all—then and not till then, can the bible doctrine of the relation of the creator, God, and the creature his Christ, be understood.

When this revealed idea is reached we will then be able to comprehend that not only is every living thing the product of the divine power, but we ourselves, even as certain of the Greek poet had said, and the Apostle Paul quoted "We are also his offspring. Now seeing that this eternal being was the source of all our beings, what then is the difference in birth that is signified in the bible between Jesus of Nazareth and the rest of us? Simply this—firstly, the elimination of the male element; secondly, the reintroduction of a normal human being.

Let us consider the first proposition—"In the beginning was the word," and the word was that the "seed of the woman was to bruise the serpent's head." There was an opportunity right there to have said that the seed of the man was to be selected for that function, but it was not so stated in the bond; neither was it stated that a superhuman or divine person was to bruise the head of the serpent. As we have already noted, there is only one divine person in the whole universe, and his glory will not give to another; but it is so specified particularly and clearly that the eternal promise of the eternal God was by the "seed of the woman."

And we might shut our eyes to the account of the birth of Christ as given in the gospels, and still perceive that the character that he presented to us during his sojourn here, was that of the sweetest and best characteristics of the feminine nature. Then tenderness, the compassion of mother love was the instinct of his nature. There was nothing in him of the masculine swagger of the male animal—he was the full development in male form of all the beautiful and good in the female type. This is best understood by going back historically, as it were, and standing in the world that he stood in; the Roman world. Reading, for instance, a chapter from Plutarch's lives and realizing the fierce masculinity that obtained in the realm of the Caesars. Julius, Augustus, Tiberius; then read a chapter from John the apostle he who imbibed the most of the gentle spirit of the master—no other argument is needed. Now some may think that feminineness is weakness. In some respects it is, and doubtless that was one reason for the Father's choice—that his "strength be made perfect in weakness;" but it is a mistake to suppose that the feminine character is all weakness, mother love is not weak. Do you remember that beautiful passage in Christ's discourse, even as a hen gathereth her brood under her wings. Did you ever witness the courage of a brooding hen? We have all doubtless seen the rooster strutting round the yard, and he is no coward in his way. Take his longer legged "brother in arms" when it comes to fighting one of his own kind, he announces his readiness in the full joy of his little soul; but when the hawk sails overhead, no bush is too thick for his shelter, and no covert too dark! But the brood hen and her chicks in the open; what about her? She is the covert! One of the prettiest fights I ever saw was between a hen turkey and a monster hawk, almost like an eagle. Well, one could hardly say that it was to be seen—there was the swoop out of the sky of the broadwings with the group; there was the leap of the startled mother; there was a turmoil of feathers attached and detached. Then the hawk gathered himself up and got away, seemed glad to get away. And, yet is there anything that looks more foolish and cowardly than a hen turkey? And so also I have seen a frail little woman launch herself between a drunken rough with a loaded revolver and a boy that he was threatening—only a friend's boy too—and she didn't hold up her hands, or her tongue either. Think of a man doing that. Proper male etiquette in such a case would demand clubbing and disarming first, then reasoning after all right too—but we are only speaking of comparative pluck now.

Even in sacred history we have splendid specimens of male—masculine courage. There was Moses when he saw that Egyptian smiting the Hebrew—notice how he hit out! Didn't mean to hit so hard no doubt. There was Samson, too, gentle and loving in his way; one of the "mamma's boys," like Samuel and David; but didn't they strike out though—all of them—but here in the Nazarene we have a new kind of courage that doesn't call down fire from heaven" as Elijah did," the full development of that kind of courage that stayed last at the cross, at I was first at the tomb—the endurance and sacrifice of love. And whenever the witness of the woman's seed has gone, just in proportion to the purity of the testimony, so there it will be found that the gentle sex rises from the slavery of barbarism, comes into full companionship and the soothing influence of the softer hand tempers the fierce frevor of strenuous masculinity.

For instance, somewhat over a century ago when men were busy creating from legislation for the extirpation of crime, casting criminals and unfortunates into the most loathsome dungeons, and hanging boys for stealing a shilling, a little old quaker lady by the name of Mrs. Fry, started the reform in prison management that has altered the whole system of treating prisoners in all nations; even China has at last turned merciful in this respect. Again, while men have been inventing war machinery to cast down fire from heaven on each other, it was a Miss Nightingale that instituted a system for the nursing of the wounded that has resulted in the modern red cross society—also world wide—for the mission of the woman and her seed is to save and not to destroy.

One Sunday last year I happened to be in Woolwich when there was a great mass meeting, an out-of-door rally of all Christian sects and denominations in support of universal "Christian brotherhood." The park where we met was not far from the wall of the vast arsenal of the British Empire that has made the name of Woolwich famous in the wide world. We had a brass band, a fine choir, and the speakers were local celebrities. I listened carefully to hear if any of the speakers would make any reference to the particular motherliness of powder and shot on which the place depends for a living, but I observed that that end of the subject was carefully avoided until the last and best speaker, a woman, who with fine sarcasm and uplifted eyes in a few sentences poured the most withering contempt on the whole system of militarism represented over the way; and even Woolwich applauded and laughed. Thus we see that while the rooster fights with the brood, the hen fights for the brood—and even now in the church one may see the fierce spirit of strutting masculinity, and we all mount on different panels of the same fence and crow, while the women—God help them—try to keep the chicks out of the way of hawk's beaks and cock spurs.

Yes, God's Christ was of the seed of the woman; no argument is required; it only needs observation.

J. F. GELLETY.
Baltimore, Md.

HOPE CONCERNING THE DEAD.

"We shall sleep, but not forever,
There will be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn."

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope."—(1 Thess. iv. 13).

The gospel informs us concerning the dead, so that we who have it need not be ignorant. The condition and prospects of the dead, as seen in the gospel, are such as to impart comfort and hope to those whose friends have fallen asleep in Christ.

"God my redeemer lives,
And ever from the skies
Looks down and watches all my
dust,
Till He shall bid it rise."

Those who are dead in Christ are to be raised in an improved state, free from all infirmity, sorrow, sickness and death. It is sown in dishonor, it is raised in glory, it is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. (1 Cor. xv. 43-44).

Those who shall be alive at the time will be changed. Friends united with friends will see Christ and so shall ever be with the Lord. How cheerless is the grave, and how dark and starless the night of death, without the hope of the gospel! The gospel triumphly and gloriously dispels doubts and dark shadows. It supports under trials of life with the great promise of a better world.

Ought we not be grateful to our Lord, who has prepared this place for us? This home, this beautiful home, where shall dwell only the pure in heart, the meek, the cheerful giver, and the chosen ones of Christ. Think of the great and blessed time when Christ shall come, and we shall meet him face to face, and also our dear ones who were steadfast to the end.

We have many trials in this working-day world, surrounded by sin and sinners. Not so in the kingdom to come. There we shall live a holy life, guarded by our shepherd and our guide.

As we watch with saddened eyes the departure of our friends and the severing of the bond which holds them to the known world of life and happiness, we know that we still have a hope, and a light shines upon us in our sorrow, and we rejoice.

Think for a moment of those who have no such hope. When they die and return to dust, they have no hope of a share in the resurrection of the just. Think of the glorious time when Christ shall descend from heaven, and shall sound his trumpet, and all his followers shall come forth to meet him. I pray, dear brothers and sisters, that we may all have a share in the resurrection and in that happy day when the sun shall rise to set no more.

"In the bright eternal city,
Death can never, never come;
In his own good time he'll call us
From our rest, to home, sweet
home."

VIOLA GAZELEY.
Cleveland, Ohio.

OBITUARY.

John Baker.

Brother Baker died at his home Dover, Del., on October 6. He was 81 years of age. Was born in Canada, August 10, 1830, where he had many friends and relations. He had been a great sufferer from rheumatism for many years, but bore his affliction with great patience and endurance.

Bro. Baker was a firm believer in the things of "the kingdom of God, and the name of Jesus Christ," always watching and looking for the return of Christ to establish his kingdom on the mountains of Israel on the throne of David, and rule the world in righteousness.

Bro. Baker was a man [illegible] endurance. His life was [illegible] kind thoughts, [illegible] many a good deed. He leaves a wife to mourn his loss now 85 years of age. Sister Baker was always faithful and devoted, attending him through all his suffering with much patience night and day.

J. H. THOMAS.
Wyoming, Del.

Mrs. Albert N. Finney.

Mary E. Stuart, wife of Albert N. Finney, was born in Clinton county, Ind., July 18, 1866, being the youngest in a family of nine children, and fell asleep in the Lord, November 1, 1911, at her home in Michigan township, aged 45 years.

She suffered severely in her last illness, but was not conscious of her condition. Her last sickness was of less then two weeks' duration. She realized beforehand that the end was near, but said she was ready, having been initiated into the name of Christ by Bro. Geo. Neill some four years ago. Most of the family in which she was born were and are still members of the body.

She leaves her husband, one daughter, two sisters, Mrs. Rachel Mitchell, of Frankfort, and Mrs. Wm. Brammell, and their families, many relatives and friends, and her brethren in the Lord, to lament the loss of one held in highest esteem for her many and Christian virtues. She was patient, kind and loving in the family, a good housekeeper, industrious despite her years of affliction, and faithful to the high calling of the Father in Christ. Therefore our sorrowing is upborne by the blessed hope. May it soon be realized, when we shall meet no more to part.

The funeral was held at the church of God north of Hillsburg, and interment in the Whiteman cemetery.

Her six nieces, Misses Elsie Brammell, Allie Mitchell and Lola Deford, Mrs. Everett Donnell, Mrs. John Hampton, and Mrs. Joseph Williams acting as pall bearers.

The funeral sermon by the writer.

JOSEPH WILLIAMS.
Frankfort, Ind.

John W. Snoke.

It is with sadness that I report the death of our dear Bro. John W. Snoke, of 118 East Hesey St., South Bend, Ind., October 10, 1911, aged 75 years and four months.

He suffered much for more than a year with internal cancer, and bore his suffering with true Christian patience. About ten years ago, during a meeting held by Bro. Woodward, he made a noble confession of the faith and put on Christ by baptism. Since then he has been an active worker in the church. His fervent prayers and earnest exhortations will be missed by the little band that meet here for worship.

He has been an elder of the church for the past few years, being faithful to his duty. He fully realized that he must go under the power of death, but had full faith that he would be called in the resurrection morning. Blessed hope!"

Bro. H. V. Reed was called to preach the funeral, who set forth in his brilliant way the only hope of future life by a resurrection of the dead. He leaves a devoted wife and five children to mourn his loss; but they mourn not as those that have no hope. May we all so live that we can meet Bro. Snoke in the kingdom of God.

R. C. RAILSBACK.
South Bend, Ind.

INDIANA CONFERENCE REPORT.

The annual Conference was held at Rensselaer, October 5-8, 1911.

The following churches were represented by delegates: Argos, Plymouth, Pleasant View, Hillsburg, Rensselaer and South Bend.

Ministers present were: D. T. Halsted and Joseph Williams, of Indiana; S. J. Lindsay, of Illinois, and F. L. Austin, of Canada.

Reports of churches and ministers were given and are recorded in detail on secretary's book.

The secretary's and treasurer's reports showed that $143.38 had been expended during the year, and that there is a balance of $121.43 in the treasury.

Ministerial certificates were granted to D. T. Halsted, Rensselaer; J. F. Wagoner, Rochester; Joseph Williams, Frankfort; J. H. Willey, San Diego, Cal.; and D. L. Vanvacter, Argos.

The election of officers resulted as follows: President, F. M. McCrory, Plymouth; First Vice President, O. A. Roose, Argos; Second Vice President, L. M. Howell, Valparaiso; Secretary, Flora Harris, Rensselaer; Treasurer, E. C. Railsbach, South Bend; Bible School Board are Bro. F. M. McCrory, Dessie McDonald and O. A. Roose.

On motion of Bro. Halsted a vote of thanks was extended Sister Lydia Railsback, for her services as secretary the past ten years. A vote of thanks was also extended the Rensselaer church for their kind and courteous treatment and entertainment of visitors present.

A motion which was out of harmony with the state constitution was presented and voted on. Although this motion received less than half the votes present it was declared carried. Friends of the constitution think it illegal and can not stand.

Our constitution says in Sections 10 and 11: "This conference adopts The Restitution as its organ," and "this constitution may be revised altered or amended, by a two thirds vote of the members present at any regular meeting, notice having previously been given of the proposed change."

LYDIA RAILSBACK, Sec.
South Bend, Ind.

EVANGELIST REPORT FOR OCTOBER.

When I made my last report I was at Tuttle, Colorado, where I continued meeting until October 10th, with fair audience. The county fair being in session detracted from our attendance for two or three nights. There seemed to be considerable interest on the part of some who attended, but not deep enough to make them desire to obey the gospel. We next visited Moorefield where we enjoyed a two days visit with those of like precious faith, speaking for them one night. Bro. McLaughlin took me to Gothenburg where I boarded the train for Grand Island, having promised to spend Sunday, October 15th with the brethren at this point.

While at Grand Island we met Bro. W. L. Crowe, who was visiting his sister. At the request of the brother as well as myself he divided the time on Sunday with me, speaking in the morning on "The Covenants," and in the evening on the "Signs of the Times." His discourses were enjoyed by all. His discourse on the Covenants brought out the facts that we are under the new and not the old Covenant. We spoke in the evening on "Our Pattern."

Arrived at Fort Dodge, Wednesday [illegible] then went to Color and to Bro. Isaac F[illegible]'s and began meeting at Iowa Center, a point where our doctrines have never been preached. Here we had a most attentive as well as a large audience each night. The verdict seems to be "those soul sleepers are not like we thought they were." Now here we leave you for the present, having preached 12 sermons, and expect to continue over Sunday, November 5. Then leave for Minnesota near Worthington, another place where our doctrines have never been preached. Expenses and receipts for the month are as follows:

Expense.

Fare Stratton Col. to Moorefield, Neb.	$6.47
Supper, Norton, Kan.	.25
Hotel Oxford, Neb.	1.00
Gothenburg to G. Island	2.04
Dinner Gothenburg	.25
G. Island to Ft. Dodge	5.93
Supper, Omaha	.50
Ft. Dodge to Colo.	1.43
Total	$17.87

Receipts.

J. J. Pugh	$2.00
G. A. Root	2.00
A. M. Jones	5.00
Total	$9.00
On hand October 1st	$19.86
	$28.86
Less Expense	$17.87
Balance on hand Nov. 1st	$10.99

Work.

Days worked	27
Sermons preached	25
Tuttle, Colorado	10
Moorefield, Neb.	1
Grand Island, Neb.	1
Iowa Center, Ia.	12
Wolfe, Ia.	4

Stormed two nights.

O. J. ALLARD
Ft. Dodge, Ia.

A Symptom of Our Condition

Only a starved soul sees the worst side of people. If we find ourselves constantly noting the unworthiness of people we meet, we may well take alarm—not over their condition, but over our own. We need to remember that "the ability to recognize nobleness in others indicates a measure of nobleness in one's self;" and if there seems to be very little nobleness in the world, it is a bad symptom of our own condition.

MANAGER'S COLUMN

The census started a week or so ago is progressing in fairly good shape. A number of those sending their blanks have included a list of other brethren whom they thought might not have seen the blank. As stated before, this census is going to do a world of good if it is at all complete. But it will produce comparatively small results unless it IS complete. There is no valid reason why every brother and sister should not send in their names; it will take but a minute of your time, and there is absolutely no expense connected with it other than the postage. Now, brethren, please co-operate in this work. If you are a member of the church body see to it that your secretary sends in a list of names of all your members.

Already one case where we can do some good has come to light by the means of this census, and doubtless many more of a like nature will result. When you have finished reading this request sit down and fill out the blank before you forget it.

About six weeks ago a notice was mailed to each subscriber whose subscription was past due, giving the amount due the company, and asking that the amount be paid as soon as possible. Our mailing list contains a good many names of subscribers who are unable to pay for their own subscriptions, and when we assumed the management of the paper we were unable to tell which names these were. In sending the above letter we asked those who were unable to pay for their paper to notify us and we would arrange to take care of them by means of the helping fund. A good many responded by either sending in the amount due or notifying us that they could not do so; but there are several hundred who have not replied at all. We can not balance our books until we find out just how much of the outstanding indebtedness can be collected. We do not want those who can not pay for their paper to take offense at our efforts to straighten up this matter. You are perfectly welcome to the paper if you can not pay, but just notify us if you can not. If you can pay you should not neglect it. We have some five or six hundred dollars due us right now which we could use to good advantage if we could collect it. You don't want to be reminded that you are past due and we don't want to have to remind you, so let's do away with the necessity.

EVANGELISTIC NOTICE

To the brethren scattered abroad:

Our Heavenly Father has now placed me in such a position that I can give four or five months of the year to helping the churches at no money expense to them, unless may railway fare is paid, and that I will pay myself for moderate distances if those who invite me cannot afford to pay it. I have been preaching the gospel for many years. I also am a hygienic physician; also a graduate of phrenology, and have lectured much on these subjects. Any church wishing my services may address,

DR. WALLACE MASON,
Solina, Ont., Canada.

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We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones.

This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the paper and it will be cheerfully sent from the proceeds of this fund.

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ROBT. G. HUGGINS, Editor.

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VOL. 60 — CLEVELAND, OHIO, NOVEMBER 14, 1911. — No. 43

THE SAVIOUR'S CALL.

O'er the distant hills resounding
Lo! Angelic voices sound;
All the earth and highest heaven
Are in joyous fetters bound.

Faintly on the air is winging
Breath of joy and peace, good-will;
'Tis the Saviour, 'tis the Saviour
Calling, gently calling, still.

Louder grows that voice of sweet-
'Tis the Saviour's welcome call;
ing.
He is bringing as He promised
Peace on earth, good will to all.

Art thou ready, O, my brother?
Every one who loves the Lord;
Have ye hearkened to his warning,
Have ye listened to His word?

Linger now, no longer, dear one,
Christ alone can save:
He in might and power and glory,
Can redeem thee from the grave.

VIOLA GAZELEY.
Cleveland, Ohio.

RELIGION CHANGES.

In Belief and Practice Between The Resurrection of Christ and the Death of Constantine in 337.

V.—How Matters Stood in the Second Century.

When the Christians increased in numbers and spread all over the Roman empire, the heathen began to understand who and what manner of people they were; but at first they were confounded with the Jews, and looked upon as a mere sect of that people. The Jewish religion was not only tolerated by the Roman government, but they were permitted freely everywhere to perform their worship, because, according to the policy of the Romans, all conquered nations were freely permitted to worship their own gods; and for a long time at first the Christians principally suffered by the persecution of the Jews, until through their great activity and the rapid increase of their numbers, they were recognized as a distinct people. At this early stage we have the incident recorded in the New Testament that Claudius commanded all the Jews to depart from Rome (Acts xviii. 2). The reason for this expulsion is given by Suetonius, a Roman writer. He says: "The emperor Claudius expelled the Jews from Rome, who were constantly raising disturbances at the instigation of Christus." He, in his ignorance of the real facts, thought that Christ was in Rome causing the disturbances. Claudius was poisoned by one of his wives, Agrippina, the mother of Nero, who succeeded him in the year 54. In the reign of Nero the Christians were well known to be a separate people; hence his persecution of them to divert the odium from himself, as it was generally believed that he had fired the city.

In the beginning of the second century many of the heathen writers understood much concerning the Christians and, to them, their most extraordinary belief, and they vigorously denounced it and them. Among the earliest and ablest of these opponents of the Christians was Celsus, who wrote Logos Alethes (the True Word); the book itself is lost, but considerable portions of it are preserved by Origen, who wrote in reply to it. The following is from a translation by John Patrick, B. D., minister of Greenside Parish, Edinburgh. Celsus says: "The Christians were worshipers of Jesus, who had appeared but a few years before, whom they believed to be the son of God. His disciples regarded Him as a Savior, the son of the Most High." He says: "In books which were written by His disciples it was declared that He was conceived by the Spirit of God in the womb of a Jewish woman, who, though poor, was held to be of royal descent. The suspicions of her husband, who was a carpenter, were dispelled by the visit of an angel. At His birth Chaldeans came from the East under divine inspiration, and by their questioning excited the suspicion of Herod, who, in alarm, slew all the children that had been born at the same time. By the visit of another angel His kindred were warned, and fled with Him to Egypt. He returned from Egypt, wrought as a carpenter, was called the Nazarene. At his baptism it was averred, on His own authority and that of one who was punished along with Him, that the spirit appeared in the form of a dove, and that a voice from heaven was heard adopting Him as the son of God. It was alleged that He healed the blind and the lame, multiplied loaves, and raised the dead. Accompanied by ten or eleven publicans and sailors, He went up and down the country, living meanly, preaching everywhere. He spoke with authority, and in opposition to the religious belief of the age. He spoke of the kingdom of heaven, giving prominence to the virtues of humility and faith, to the doctrines of the resurrection of the dead and a judgment to come. He predicted that He would suffer and die and rise again, that one disciple would betray Him, and another deny Him. He ate and drank with His disciples on the eve of His sufferings. He prayed passionately that the cup would pass from Him. He was taken prisoner, and treated with ignominy before His judges. They put on Him in mockery a crown of thorns and in His hand a reed; He was crucified. On the cross He thirsted. As He expired, He cried out with a loud voice; and earthquake and thick darkness emphasized the catastrophe. He was buried, but He rose again. Angels of God rolled away the stone, and He came forth, showing Himself first to a frenzied woman and afterwards to the disciples, to whom He displayed his pierced hands. To others than the disciples He did not show Himself. The Christians proclaimed in His words that He would return again with heavenly power."

Celsus says: "They (the Christians) have another folly. They suppose that when God, like a cook, brings fire, all the rest of the race will be burned, and that they alone will remain; and that those of them who have been long dead will rise in their flesh from the earth; a hope fit for worms! For what soul of man would long for a rotten body? I am aware that some of you Christians regard this doctrine as impure and impossible. For what body utterly corrupted could regain its original nature and the pristine constitution out of which it was dissolved? 'With God all things are possible' is their absurd refuge. But God cannot do what is disgraceful, nor does He will what is contrary to nature. He will not carry out our sinful inlinations. He is not author of disorder, but of a nature governed by rectitude and justice. He could bestow eternal life upon the soul; but dead bodies, as Heraclitus says, are cast out as worse than dung. To speak of the flesh as eternal is contrary to reason, and therefore God will not and can not make it so. For He is the reason of all things that are, and He cannot do anything contrary to reason or contrary to himself.

"I know that some hold the Creator—the God of the Jews—to be different from, and opposed to the God from whom Jesus came. In truth their divisions are endless. They have 'carnal' men and 'spiric' men. Some who call themselves Christians wish to live in all things as Jews. There are among them Sibellists and Simonians, Marcellians, Harpocrateans, disciples who call themselves after Marianne and Martha, and Marcionites. Some of them wallow about in gross darkness, more polluted than the troop who worship Antinous. Some of them are called 'cauterised in the ears,' some 'enigmas,' some sirens.' They utter unspeakable blasphemies against one another, and so bitter is their mutual hatred that they would not yield one jot for the sake of concord. But notwithstanding all their divisions and abusive controversies you may hear them all saying, 'The world is crucified unto me, and I unto the world.' You contend even unto death rather than forswear your teaching. Your obstinacy does not exempt you from being classed with robbers, who are justly punished for their crimes. How ridiculous to cherish the desire and hope that your body will rise again, as if it were so very precious, and yet cause it to be punished as if it were worthless. It is not worth while to discourse with men who believe this, so closely attached with the body, so boorish and impure. I speak to those who hope that the soul or understanding (whatever name you may employ to designate its nature or origin) will enjoy eternal life with God."

Celsus would have been quite satisfied with many of the modern Christians who believe that the soul or spirit goes to heaven at death and enjoys eternal bliss there, but those "boorish and impure" early Christians who held to the doctrine of a literal resurrection of the dead, and no life or happiness till then, were considered to be beneath his notice. The modern Celsuses are innumerable, who still profess to be followers of Jesus Christ who taught that He was the resurrection and the life. This, according to Celsus, was "a hope fit for worms." "For what soul of man would long for a rotten body?" He could not comprehend that at the resurrection these bodies would be fashioned like His own glorious body.

But there were some even in His day professed to be Christians, and who had at the same time adopted some of the heathen philosophy which led to the many divisions he speaks of and many more after his day, for he says: "I am aware that some of you Christians regard this doctrine as impure and impossible." We have many of the legitimate descendants of that class of Christians at the present time who have adopted the world's philosophy, but there were also very many, as we have seen in Pliny's letter, who were ready to die or suffer the most cruel tortures for this so-called degraded belief—life only through Christ by a resurrection from the grave. Arrian, a Stoic, who lived in the early part of the second century, wrote: "Whether by the reason giving an insight into the laws which govern the universe, it might not be possible to attain to the same intrepidity in the presence of death which the Gallaeans gained by habit and a mad fanaticism."

Edward H. Hall, in his work Papias and his Contemporaries, says: "At that time, it must be remembered, there could be no genuine heresy, for there was no established faith. No councils had yet rendered their decisions. There was no Christian church. Churches there were, scattered through Asia Minor, Palestine, Greece, Rome, Africa and Gaul; but no church; no one organization including them all; no single head, no full consciousness of unity. We are witnessing in those very struggles and the dissensions which they reveal, the first motives for a compact union. The sense of unity, however feeble, is beginning to assert itself, though writers differ as to the tests to be applied. Before many years there will plainly be some established tribunal before which all teachers of novel or false doctrine must appear and give account of themselves. But meantime all doctrines have their chance. Fortunately these great questions could not be decided in a moment, and the world's philosophy had got well inside the church before the gates were closed." He should rather have said the "world's philosophy took possession of the church and closed the gates against the early faith," as we will see they did. In the meantime, in the early part of the second century, the great majority of the early Christians remained unspoiled by the world's philosophy.

In what is believed to be the earliest philosophy published, generally called the Second Epistle of Clement of Rome, but which probably belongs to some one else and to a somewhat later date, as the so-called First Epistle of Clement was written from the church of Rome to the church at Corinth probably about the year 95 or 96; but this sermon, it is believed by critics, was written some time early in the second century. It contains this strong testimony to the early faith: "And let not any one among you say that this very flesh is not judged neither raised up. Consider—in what were ye saved, in what did ye look up, if not whilst in the flesh? We must therefore keep our flesh as the temple of God; for in like manner as ye were called in the flesh, ye shall also come to judgment in the flesh. Our one Lord Jesus Christ who has saved us was made flesh, and so called us. Even so we also shall in this flesh receive the reward. Let us therefore love one another, that we may attain unto the kingdom of God. . . . . Wherefore let us every hour expect the kingdom of God in love and righteousness, because we know not the day of God's appearing."

There is none of the world's philosophy in this, but the true ring of the faith of the apostolic age. "Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Cor. i. 20, 21).

A. WALLACE MASON.
Toronto, Canada.

"FEAR NOT, O LAND!"

"Fear not, O Land; be Glad and Rejoice, for the Lord Will Do Great Things.

"Fear Not ye Beasts of the Field."

"Be Glad Then ye Children of Zion and Rejoice in the Lord Your God."

Who that loves the Lord and hopes in his mercy does not take comfort in reading these words of Joel, so evidently applying to the future? Beginning with the plague of the locusts in their four different stages, as palmer-worms, canker-worms, caterpillars and full grown insects, and with the nation "strong and without number, whose teeth are the teeth of a lion."—Babylon of course—he carries us past the Mohammedan war of the 9th chapter of Revelations, and on down to the gathering of the hosts of God in the valley of Jehoshaphat, and to the coming and reign of Messiah our king.

Through long ages the land, the beasts, the children of Zion have been in fear, not only from the locust in its four different forms, but from the consuming, licking, swarming, gnawing nations, that these insects prefigure—four in order of development, but one, as to religion and hostility to God as shown by the great image of Nebuchadnezzar's dream. But a time is near at hand when they shall fear no more; "shall never be ashamed," or, giving a better rendering, shall no longer endure the reproach of the heathen, or, better still, shall not bear the shame of disappointed hopes, in desolate garners, broken down barns and groaning beasts, because of pastures, trees and vines burned up by incendiary fires.

The Babylonian, the Medo-Persian, the Grecian, the Roman, the Arab, and Saracen, the Turk, have had their day in cutting off the meat offering and drink offering from the house of the Lord, and in causing joy to wither away from the sons of men. They may round themselves up with the multitudes that are to gather in the valley of decision, but that will be the end.

And how graphically Joel pictures the closing scenes of that terrible day of the Lord, the like of which hath never been; the invaders there, running upon the walls, climbing upon the houses, and entering the very windows like thieves; everything set on fire as they go, the earth quaking, the sun, moon and stars darkened; the alarm sounded in God's holy mountain, the trumpet blown for war.

Would not we tremble? Would not we be pained? Would not our faces gather blackness, before an invading army that nothing can escape? We could not help but fear. But it is the Lord himself that has gathered all nations against the restored captives of Judah and Jerusalem. Tyre and Zidon and all the coasts of Palestine are now to get their recompense for taking the silver and the gold and the pleasant things of the Lord into their temples, and for selling and scattering his people. The Russian bear will not be alone in his punishment, but even the present inhabitants of the Holy Land, so barbarously cruel in their treatment of the colonized Jews, will have to take their share.

But how is poor Judah to abide in that great and terrible day? How is she to stand before this his army? This his very great camp? By turning to him with all their heart with fasting, with weeping and with mourning. The trumpet is to be blown again, the people gathered, the congregation sanctified. The old, the little children, the infants, the bridegroom and the bride must all be there. The Lord is to be the refuge of his people, for the priests, his ministers, weeping between the porch and the altar, upon which they can lay no offering—are to cry:

"Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them, wherefore should they say among the people, where is their God?"

It is a national humiliation and repentance, a national prayer, such a prayer as perhaps, has never gone up to the heaven's before. And the Lord answers, being jealous for his land and having pity for his people.

Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith, and I will no more make you a reproach among the heathen.

And I will remove far off from you the northern army, and will drive him into a land barren and desolate (Arabia, Deserta, Jamieson, Faussett and Brown say) with his face toward the east sea, and his hinder part toward the uttermost sea, and his stink and his ill savor shall come up (as per Ezekiel 39-11), because he hath done great things. (Joel supplementing Ezekiel, in telling us that the remnant of the Russian army will be driven out of the land of Canaan).

Fear not, O land! for Gog cannot conquer!

Be glad and rejoice for the Lord will do great things.

Be not afraid, ye beasts of the field, for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do give their strength.

Be glad then, ye children of Zion, and rejoice in the Lord your God, for he hath given you the former rain moderately, and he will cause to come down for you the rain; the former and the latter rain in the first month.

And the floor shall be full of wheat, and the vats shall overflow with wine and oil.

And, as if this were not enough, he says, "and I will restore to you the years that the locust has eaten." Can we take in the meaning of that sentence? That all, all that those hungry locust-hordes of the gold, silver, brass and iron empires have eaten or destroyed will be given back to God's people in the Restitution Age?

And ye shall eat and be satisfied, and praise the name of the Lord your God that hath dealt bountifully with you.

For the Lord will be the hope of his people, and the strength of the children of Israel. Saved from the paws of that mighty northern bear by his interposition they will know that he is the Lord their God dwelling in Zion.

Then shall Jerusalem be holy, and no strangers shall pass thru her (to attack her) any more. Judah shall dwell forever and Jerusalem from generation to generation.

We too of the household of faith have a share in that holy land, and rejoice with exceeding joy because the time for the fulfillment of the Lord's promises through his prophet Joel, is hastening on, and that sometime amidst all that terrible turmoil of war, and of weeping, fasting and mourning, among the restored Jews, the king, our king will come and we be saved with an everlasting salvation.

Watch, O ye faithful ones, and be ready, putting away all that is wrong in your lives, being careful to keep the unity of the faith in the bonds of peace. I pray most earnestly for you.

S. ROXANA WINCE.
Pierceton, Ind.

SLAP HIM ON THE BACK.

If you should meet a fellow-man
with trouble's flag unfurled,
An' lookin' like he didn't have a
friend in all the world,
Go up and slap him on the back,
and holler.
"How d' you do?"
And grasp his hand so warm he'll
know he has a friend in you.

Then ask what's hurtin' him, and
laugh his cares away.
And tell him that the darkest
night is just before the day.
Don't talk in graveyard palaver,
but say it right out loud
That God will sprinkle sunshine
in the trail of every cloud.

This world at best is but a hash
of pleasure and of pain—
Some days are bright and sunny,
and some all splashed with rain
And that's just how it ought to be
for when the clouds roll by
We'll know just how to 'preciate
the bright and smiling sky.

So learn to take it as it comes,
and don't sweat at the pores
Because the Lord's opinion doesn't
coincide with yours;
But always keep rememberin',
when cares you path enshroud,
That God has lots of sunshine to
spill behind the cloud.

"A word in season" may save a life from wreck, and inspire a life of heroism for God, truth and righteousness, and result in the uplifting of multitudes to immortality and glory. A sentiment has overthrown thrones and revolutionized nations. Every word spoken has its influence for good or evil; although apparently causing but a ripple in the ocean of "time," yet it spreads until its circumference is bounded only by infinity. Let your words be as the "orange of gold in its framework of silver"—blossom and perfume and fragrance, delightsome to sight and senses. Withhold not your words of hope and cheer and comfort. The tears of the sorrowing Marys are helpful to the crucified sufferers. The tenderness of "the weaker vessel" often imparts strength to the strong man in his moments of weakness and despondency, and refreshes him and sends him forth as a giant with renewed strength.—The Messenger.

Manager's Column

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Cleveland, Ohio....Nov. 14, 1911

EDITORIAL

Will readers who have pledged to the Evangelistic Fund in Ohio for this year, please send their payments promptly to the treasurer, Brother Heacock, of Canton, Ohio. This notice appears in editorial form by request.

Our paper is so good this week we cannot single out any part of it as "special." However, we ask the reader to note the addition to our heading on the first page—"Founded in 1852." Bro. Wilson's letter published under [illegible] interest.

[illegible] very gratifying to notice [illegible] among the original contributors to The Restitution when this name was assumed in 1871, the following dear ones still survive and are still writers for its pages: J. F. Wagoner and S. Roxana Wince. My brother and sister, your service for the master has been arduous and long; but God will not forget you when the pay day comes. The Lord speed its coming!

A RUSSELLITE TANGLE.

In Dawn, Vol. 1, page 249, Mr. Russell teaches that the kingdom of God will be established in power at the return of Christ. He says: "Not until his second advent will Christ take the kingdom, the power, and the glory, and reign Lord of all." Vol. 1, pp. 283, 284, he says again: "Thus the parable of the young nobleman going into a far country to receive a kingdom and to return etc., (Lk. 19:11-15), clearly locates the establishment of the kingdom at the return of Christ." When Christ comes, then and there the kingdom of God will come in power and glory, for these are, in Scripture, coincidental events. To this Mr. Russell agrees.

See now into what a tangle the admission of this truth leads him. We quote again from his Dawn, vol. 2, page 196: "Calculate and you will see that these two lines of evidence which so perfectly unite in the testimony that 1875 (beginning October 1874), is the date of the beginning of the times of restitutions, and the date, therefore, from which we may know that the heavens no longer contain our Lord." He repeats himself thus in vol. 2, page 211: "The date of our Lord's second coming and the dawn of the times of restitution, we have already shown to be A. D. 1874." And again: "Thus we found the time of our Lord's second advent clearly proven to be 1874, in October of that year." Vol. 3, p. 127. Dawnist theology, a hopeless tangle, is that Christ came in his power and kingdom in 1874. Thus we have had the kingdom in all its power for thirty-seven years, but no one knows where it is, or what it is! Yet this hodgepodge of Russellism is a sweet morsel to many. Some people certainly like to be hoodwinked and humbugged.

EDITOR'S SERMON NOTES ON THE APOCALYPSE.

Subject:—Salutation of the seven churches is destructive of the personality of the Holy Spirit.

Text:—"Grace be unto you, and peace from him which is XXX and from the seven spirits XXX and from Jesus Christ." Rev. 1:4-5.

1. Trinitarian Interpretation stated.—I. "Grace and peace" usually imply superiority; always personality. II. Angels, Rev. 22: 8, 9. III. Holy Spirit.

II. The spirit of God is not a person, but the power of a person. I. Called "he" in parabolic language owing to the exigencies of grammar. No person: if so the Holy Spirit is the only being in the universe without a name?! Jno. 14:16, 17; 16:13-25; 1 Pet. 1:11; Rom. 8:26.

II. It is the power of God. 1 Cor. 2:9-13; Lk. 24:49; Acts 1:8; 2: Mi. 3:8; Jno. 15:26. III. Power of animals—charming power of serpents. IV. Power of man—mesmerism, hypnotism, etc. Gen. 1:26. V. Power of God. 1 Cor. 12:13; Jno. 15:26. VII. Pouring," a metaphor frequently applied to the spirit is destructive of its personality. Isa. 42:1; Job. 2:28; Acts 10:38, 45; Isa. 63:11.

III. Before his throne, v. 4.—I. Nowhere are we taught in the Bible to love, pray to or worship the holy spirit. "Before"—not on—"his throne!" V. 4; 4:5; 7:9, 15; 8:2; 11:4, 16; 12:10; 14:3; 20:12.

IV. The Apocalyptic salutation explained by comparison with the greetings in the Apostolic Epistles.—I. Twelve in all: the holy spirit is not so much as mentioned in one of them! 1 Cor. 1:3; Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; 1 Tim. 1:2; 2 Tim. 1:2; Philemon 3.

The article "the" never stands before a name. We do not say the Jesus, the Paul, the James, etc.; nor could we say "the holy spirit" if it were a name.

THE MYSTERY OF INIQUITY AND SIGNS OF THE TIMES

Church of God Interpretation Called in Question

Question 23.—If a day is given for a year in Numb. xiv. 34, and Ezek. iv. 5, what reason have you for understanding a day for a year in Dan. vii. 25; viii. 14; xii. 7, 11, 12; Rev. x. 3; xi. 14; xiii. 5; and why not apply the year-day principle to Dan. iv. 16; Ezek. xxxix. 12; Jer. xxix. 10; Isaiah xxxviii. 5; Numb. xiv. 33; Gen. vii. 4; xv. 13; Matt. xii. 10; Jno. ii. 19; and several others which are all prophetic times?

Answer.—Our correspondent's emphasis on "prophetic times" in the last sentence would indicate that he supposes the theory assailed claims for all prophetic times the year-day principle of computation. This is a mistake. There is literal prophecy and symbolic prophecy, and therefore literal prophetic time and symbolic prophetic time. The first class is represented by his last string of references, in which political and other events are predicted, or made the subject of discourse in plain language, and in which, therefore, the time is also stated plainly. The specification of time on the symbolic principle would be out of place and meaningless in connection with literal events. The second class is illustrated in his first series of references, where powers are represented by beasts and horns; and events indicated by the movement of one symbol towards another, such as a goat trampling a ram, and having his large horn broken, etc.

To the question, why the year-day principle is to be applied in those cases, there are several answers.

1. The fitness of things requires it. When events affecting millions of people, and extending over vast geographical areas, are condensed into small symbolic objects, such as a ram, a horn, etc., it is necessary that the times be also condensed, so as to agree with the symbol that is the subject of the time.

2.—The scale of the events symbolized, as interpreted to the prophet, shows that the days were not literal days. Thus the vision of the ram and the goat (Dan. viii.) is explained (v. 20) to represent the career of the Persian and Grecian empires, and the political results ensuing on the dismemberment of Greece, including the development of the Roman empire, its destruction of the Jewish commonwealth, and the ultimate outpouring of retribution on the adversaries of Israel. Daniel is told, the vision shall be "for many days."—(26). In answer to the question, "How long shall be the vision, etc.?" the specific answer was communicated to him, "Unto 2 thousand three hundred, (Septuagint—four hundred) days." If this was a literal period, why was it expressed in days in stead of the literal time—six years and seven months. No one, speaking literally, recognizes days except as fractions of a year. The absurdity of understanding this as literal days (less than seven years), is evident at a glance. The first event in the vision alone, viz., the development of the Persian empire, occupied two hundred years; the second, the career of Greece from the days of Alexander, other two hundred years, and the career of Rome to the downfall of Jerusalem, more than a hundred years more.

3.—The clues supplied in the Scriptures themselves. These are referred to in the first two lines of Question 23: Ezek. iv. 5 shows that it is a divine method, when time has to symbolize, to use a day to represent a year. The prophecy of the seventy weeks (Dan. ix.) shows that this is the method adopted in the visions communicated to Daniel. The prophecy declared the appointment of 490 days to run from the issue of the Persian edict to "restore and build Jerusalem," to the appearance and death of the Messiah. Had literal days been intended, the Messiah must have appeared B. C. 452, or two years after the edict. But he was not "cut off" till 490 years after, which shows that though not expressed, seventy weeks (7 by 70—490 days) was intended to express a literal period of 490 years, on the principle of a day for a year. To this, it has been objected that the "seventy weeks" are "seventy-sevens," or heptads, simply, and not weeks, and may be 77's of anything. That this is a mere device to get out of a difficulty, will be evident from the following considerations: The words translated "weeks" (shavuoung) is the only word employed in Hebrew to express a literal week. The following are examples:—1, Daniel, was mourning three full weeks;" "till three whole [illegible] x. 2-3.) "Seven weeks [illegible] number," etc.—(Deut. xvi. [illegible] will also be found in the following: Gen. xxix. 27, 28; Exod. xxxiv. 22; Lev. xii. 5; Numb. xxviii. 26; Deut. vi. 10; 2 Chron. xiii. 12; Jer. v. 24; Ezek. xlv. 21 (translated seven days). In no other text is the word employed. It is never used to represent seven in the abstract. It is derived from the same root as the adjective numeral, shivgah, seven, because expressive of a period of seven days, but it is never employed to express the idea of seven in any other connection than that of the common week of seven days. It is therefore a quibble, and nothing else, to say that Daniel's seventy weeks are only seventy sevens, which may be sevens of years as well as days. This is the more evident when it is considered that those who urge the objection, are those who contend that the times are all plain and literal. If their theory is right, why was 490 years expressed in so equivocal a form as "seventy sevens" (using their suggestion for a moment for the sake of argument); why not "490 years," as in the historical part of the world? —1 Kings vi. 1.) Why "seventy-sevens," which express no definite time whatever? Why use measurement of "seven" at all and why use the word always translated week elsewhere? Upon their principle, there is no answer to these questions, but on the opposite principles, there is no difficulty. "Seventy weeks" is the symbolic equivalent of 490 years, on the principle communicated to Ezekiel (chap. iv. 6), that symbolic time is measured on the principle of a day for a year. The chronology of Daniel's fourth beast (Dan. vi. 25), proves the same conclusion. The division of the Roman empire, symbolized by the appearance of ten horns on the head of the fourth beast, occurred in the fifth century. The appearance of a power answering to the eleventh horn, with eyes and mouth—overseeing (bishopizing) and dictating to the rest—speaking words of blasphemy, and exercising authority in the matter of time and laws, was an event of the following century, in the rise of Papacy. That is over [illegible] centuries ago. Now this [illegible] horn was to prevail "time, [illegible] and dividing of time," or a [illegible] of 1260 days were these [illegible] days or year-days? History decided it, for the Papacy has lasted 1260 years. If they had been literal days, the little-horn power would not have cursed Europe time, times, and a half of years. Again Daniel was told that he should "stand in his lot at the end of the days" (Dan. xii. 11-12), the 1290 days of the complete desolation to ensue upon the scattering of the power of the holy people, commencing in the sixth century, when the Holy Land was laid in final desolation by Persia, simultaneously with the setting-up of the Papal abomination by imperial decree. If these were literal days, Daniel should have been raised more than 1200 years ago, and made to possess or stand in his lot or inheritance in the kingdom all that while ago. But the lapse of more than 1,200 year-days, since the double event specified in the prophecy, without the kingdom being established, shows that they were not literal, but day for a year. Jesus recognizes an appointed lapse of time to be accomplished in the desolation of Jerusalem. He said he should be trodden down of the Gentiles, "till the times of the Gentiles be fulfilled." Now the only "times" on record, in relation to Gentile triumph over Israel, are those mentioned in Daniel. If they were literal days, and were supposed to commence with the down-treading of Jerusalem, they must all have run out before the death of the apostle John. If it is contended that these day-periods are literal and lie still in the future, relating to events to occur in connection with the advent of Christ, the question suggests itself, What was the object in revealing them? They were, without doubt, communicated for a purpose; but if they relate to the last year or two before the coming of the Lord, and there is no means of knowing in what age of the world the coming of the Lord is to be, it is impossible to see any purpose or use in them whatever. Further, even supposing it could be shown they were of use, their usefulness would be confined to the few living at the second coming. On the year-day principle, they are of great service in enabling the servants of God to determine their whereabouts in the great program of his purpose. True, they were not comprehended in their exactness by Daniel, or by the generality of believers in the first century. There was, doubtless, a special providence in this—it was declared that the vision would be "shut up and sealed," (Dan. xii. 9,) till the time of the end. It would have had a discouraging effect on the minds of the ancient servants of God, to have known that their salvation was so remote. It would have wearied them to look so far forward. There was, therefore, a need to seal the book from their understanding; yet it was necessary to reveal enough to enlighten those who should be contemporary with the end. This was done by communicating the information in a form that needed the key of accomplished history to unlock it. The events of the past explain the visions, and show us—especially in the light of the further light vouchsafed by Jesus to his servants in the Apocalypse—that the days were year-days, and that we are now living in the time of the end.

COMMUNICATIONS.

Dear Brother Huggins:

The first number of The Restitution was issued January 4th, 1871. It was a continuation of all the periodicals I had published previously, and was therefore numbered Vol. XIX., No. 1. The volume immediately preceding this was named "The Herald of the Coming Kingdom and Christian Instructor." This was issued semi-monthly, 24 pages. I concluded that the name was too long, and having decided to issue weekly, concluded to shorten the name. This decision was reached after consultation with brethren Reed and Stephenson. The subheading read as follows: "The Restitution is issued every Thursday afternoon, 191 Dearborn street, Chicago. Thomas Wilson, editor: J. M. Stephenson, H. V. Reed, B. Wilson, Corresponding Editors." Under this was a statement of the things it advocated, beginning as follows: "The Restitution advocates the final restoration of all things," etc., the same was continued in the paper for years afterwards, barring a few words added.

As you were not with us in that early day it may be of interest to you a few more particulars regarding the first number of the paper, seeing that you have come to wear the editorial mantle in these latter days of the paper's existence.

I will give you a few items that will be of interest to what few of the "old hands" there are remaining. I know there are some, but many are "sleeping." The first number of The Restitution was made up as follows:

First page:—First article, two columns by Mrs. H. V. Reed, entitled, "The Mission of Christ." A two column article by Mrs. J. M. Stephenson, entitled "An Open Bible, or Truth Progressive." A two column article by "Z" entitled, "Patience." Page 2, Editorial. 1. Change of Name. 2. Our Plan in Relation to Correspondents. 3. What the Brethren think of our New Enterprise. 4. The Times We Live in and Our Duty. 5. New Features, Corresponding Editor's Department: Two columns by J. M. Stephenson entitled, "The Present Crisis." One column article by H.V. Reed, on "What is Religion," and Third page, a two column article by B. Wilson entitled, "The Times of Restitution." Communications—One column on "War and Peace," by John L. Wince; one column by Mack Allen on "Without Faith it is Impossible to please God;" one column by F. Cowghill on "The Judgment Shall Set;" one column advertising books and tracts. Fourth Page—Communicated, "The Saint's Rest," by Asa W. Button, three columns; "Be Ye Also Ready," by H. B. Pierce, one-half column. "The Office and and Work of the Spirit—What is it?" by J. Hatch, one-half column. Department For Your Health—"On Sleep." Department for Children, by Mrs. T. Wilson—"Quick Temper." "Our Father." "A Word to Boys." Poetry—Original. "Heart Longings," by Maggie G. Abdill.

I would add a few more names of correspondents besides those already named:—E. Miller, G. B. Stacy, M. J. Lewis, Joel Simonds, L. H. Chase, B. W. Woodward, J. F. Wagoner, Lewis Hicklin, Newell Bond, B. Sweet, J. F. Wilcox, S. Roxana Wince, A. C. Jones, Wiley Jones and others.

I note with pleasure the improvement you made in the make-up of the paper recently. It looks more like the first issue than it has for a long time—that is, the matter is all solid instead of leaded, and the general appearance is much better than it was. Hoping that you may be blessed in the arduous labors you have undertaken, I am,

Your brother in Christ,
THOS. WILSON.

Oakland, Cal.

In a late "Restitution" there was an article under the caption of "Faith and Works Must Stand or Fall Together," by Alta King. This article, if studied, was worth the year's subscription. Two articles from the pen of Sister Russell were worth another year's subscription; so you are already paid for two years. I mention these because of the worth of the articles and because the writers are young people. We hope they will write often for the paper. Bro. Wilson has the faculty of saying some good things always, which makes his articles interesting. How many, I wonder, are studying Bro. Huggins' sermon notes? Yes, I think most all have read them: but have you studied them? And tried to study out what he said? Here is a chance to study, and if you can't get in every instance what is suggested probably Bro. Huggins would help you some, if asked. Are you praying with your face towards Jerusalem? Italy may succeed in taking Tripoli, and if not Turkey will be greatly weakened: and in either event, the Euphrates will have dried up a little more. Then how long till her complete evaporation? Let us watch. Be faithful; the reward is not far away.

ALMUS ADAMS.

Omaha, Neb.

CORN SHEAVES

Gathered From Everywhere

"Not Peace But a Sword"

The poetry that was part of Christ's nature made him express himself, very often in language that was primarily symbolic, and this has given rise to many misconceptions concerning His mission and His meaning. Christ is as much the avenger of wrongs as he is the healer of wounds. It is true that in one of his discourses he gave birth to the magic phrase—"Blessed are the peacemakers," but it is also true that in another place he said—"Suppose ye that I am come to give peace on earth? I tell you nay." Taken literally those two passages read like a distinct contradiction the one of the other, but when we accept the poetic character of Christ we realize that He was, on each occasion, trying to touch the imagination of a peculiarly unimaginative people. Christ was too intensely human, as well as divine, to be merely a peacemaker. No mere peacemaker could hold the passions of humanity in heck. Had there not been a more virile force behind Him. He could not have stirred the world, and held its highest thoughts in bondage, generation after generation, century after century. Crops will not grow by sunlight alone, the broken earth needs the wash of winter's waters and the bite of winter winds, as well as sunshine, ere it will bear fruit, and humanity needs something more than love and gentleness to keep it from running riot: how else can we account for the pain, and toil, and suffering in the world. God made the world, and all that it contains, therfore he made pain and suffering for a purpose of his own. If there was no suffering humanity would cease to realize the existence of a God, so it is with Christ, if He had been only a peacemaker. He would have been as powerless to sway mankind as a young buck thrown suddenly amongst a pack of hungry wolves. Christ came with a sword as well as with an olive branch.

The Papacy is the Anti-Christ—Popery is a counterfeit of the gospel. Popery has a god of its own—the Pope—whom the canon law calls "the Lord our God." It has a savior of its own—the church. It has a sacrifice of its own—the mass. It has a mediator of its own—the priesthood. It has a sanctifier of its own—the sacrament. It has a justification of its own—of works; a pardon of its own—the pardon of the confessional: and it has in the heavens an infallible, all prevailing advocate, unknown to the gospel—"the mother of God."

It thus presents to the world a spiritual and saving apparatus for the salvation of men. And yet it neither sanctifies nor saves anyone. It looks like a church; it professes to have all that a church ought to have; and yet, it is not a church. It is a grand deception—the "all-deceivableness of unrighteousness."

This vast deceivableness is one of the main sources of the so-called "Church of Rome." Where her purpose is the most cruel, her speech is ever the most bland. Where her motives are the most villainous, her profession is ever the most plausible. She always gives the holiest name to the most unholy deed. When she burns a heretic, she calls it an "auto da fe" —an act of faith. When she ravages a province with fire and sword, she styles it a crusade—that is, an evangelistic expedition. Her torture chamber is styled the "holy office." And when she deposes monarchs, stripping them of crown and kingdom, and compelling them, as she did Henry IV of Germany, to stand with naked feet at her gates amid the drafts of winter, it is said with the make-believe of a kind father administering salutary chastisement to an erring son.

What are the sacraments by which she professes to replenish men with grace? What are the masses by which she professes to impart Christ and his salvation to them? What are the crucifixes, rosaries, scapulars and amulets, by which she claims to fortify men against the assaults of Satan and evil spirits? What are the indulgences by which she shortens the sufferings of souls in purgatory? What are the pardons with which she sends men away into the other world? What the vows of poverty under which she cherishes a pride the most arrogant, and an avariciousness the most insatiable? What are the vows of celibacy under which she veils an unbridled lewdness?

What are he dispensations by which she releases men from the obligations of the moral law, and professes to annul oaths, promises marriages and covenants? Above all, what are her logic and system of ethics, by which she makes vice and virtue, falsehood and truth, change sides, and shows how one, if he but direct aright his "intention," can commit the most monstrous crime, and yet contract not a particle of guilt?

What are these things, we ask, save the "all deceivableness of unrighteousness?" for surely the utmost limits of deception have here been reached, and the deceiver himself can go no farther. He has produced his masterpiece.

The Power of Letters and Words—Do you say there is no power in the letters of the alphabet? That depends entirely upon how they are arranged. There is no more power in these twenty-six letters, for good or evil, as they stand in

their order ,than there is in as many grains of sand. But do you know what great power for good or evil may be brought by arranging these letters and setting them in different forms? Letters properly arranged spell words, and words connected make sentences, and sentences communicate ideas, intelligence. To illustrate: Give two scribes each a scroll of white paper, and request each to write a book. They use the twenty-six letters of the English language. One of these men is a very corrupt man: he is vile, his heart is filled with adultery, profanity and crime of various hues, and from the abundance of his heart his mouth—pen—speaks. Now what will be the character of his book? He has given lessons in pilfering, robbing, seduction, counterfeiting and on skepticism. Now, do you want your boy of fifteen to read that book? He has used just the twenty-six letters of our language, and he spelled every word correctly, just as they are spelled in any other book. What harm can come of reading this book? But the other scribe is a man of sterling character. He is known to be an honest man, and he is a pure man; in short, he is the highest type of a Christian. What will be the character of his book? It has given chapters upon honesty, purity, on the necessity of obedience to parental law, to civil law, and to the law of God. Now, would you object to your boy reading this book? You see, everything depends upon the use made of these letters. One of these books has a downward tendency; it is degrading, blasting and damning. The other is elevating, uplifting and saving. No wonder that Paul says: "For the word of God is living and powerful, and sharper than any two-edged sword, and is a discerner of the thoughts and intents of the heart," and James says it is able to save our soul. Parents be careful what kind of books your children read.

BEREAN COLUMN.

Meaning of Forgiveness.

Extracts from a talk on Personal Power, by ex-President Tucker, of Dartmouth College, delivered to college men:

Forgiveness is not a simple erasure of a stain; it is a cleansing of the life; it is not closing the books of account with God, by putting a sum on the credit side sufficient to balance the debit side; it is opening a new set of books and conducting the business of life on lines of purity and integrity. . . . It is not enough merely to cleanse the record; what is involved is a reconstitution of character, a rebuilding of life. . . . A sin that has not been repented of and forgiven reduces a man's spiritual power as definitely and certainly as disease reduces his physical power. . . . It is not enough, therefore, to be forgiven; one must rebuild what has been torn down and reconstruct the shattered life, one must bear fruits meet for repentance. If a man sets his hand resolutely to the rebuilding of his life, it lies in his power to lay deeper foundations and to build on a nobler plan; and out of the ruins of his earlier career to build a monument, not to his weakness but to the strength born in sorrow for his offense, and in passive . . . sire to work reparation."—&c., a from The Outlook.

LELIA WHITEHEAD.
Chicago, Ill.

God's Word Forever.

Dear Bereans:

"Heaven and earth shall pass away, but my word shall not pass away," said Jesus, referring to the truth of the Bible. Even though some of the doctrines of the blessed book are laughed at and called old fashioned, the Christian recognizes it to be God's word to man, the truth of which will last throughout eternity. As we look about us we see nothing but what is perishable. We look upon each others faces and realize that what we see is only a body of clay, whose form will soon be destroyed; and although the majority of people will not allow their minds to dwell upon the fact of the shortness of this life, (to admit the fact is exceedingly painful to the natural man), it is a fact, and people refusing to think about it does not alter it in the least. While we gaze upon the countenance of those who are dear to us, something tells us that these forms will soon be beneath the sod, where we shall never more behold them in this life. This is the case with human beings; they pass away, but God's word will never pass away. Nature teaches us a lesson along this line. When we are in the midst of summer, everything is beautiful; earth is dressed in her most beautiful green, dotted here and there with bright colored flowers; the trees furnish a delightful shade from the warm sun. We walk out in the woods and they fairly ring with the music of the pretty birds, happy and contented for God takes care of them. We enjoy all this beauty of summer, but in a few short weeks nature begins to take on an entirely different aspect; instead of the gentle breezes, the wind is moaning through the trees and about the corners of the house; summer is dying, the thought makes us sad in a sense, the grass is turning brown; the leaves are dropping from the trees, fluttering and whirling away on the wind; the birds migrating to a more genial clime; the flowers droop their heads and die; and soon the sky lowering as though mourning over the death of summer. Perhaps God lets us see these facts from year to year, to remind us that everything of time must pass away. But there is one thing that is not going to pass away—God's Word

As God's Word is something that is going to remain, how important it is that we make that the basis of our hope, the rule by which we daily walk. It is not going to pay us, my dear Bereans, to treat God's word lightly, for our eternal welfare depends upon whether or not we obey it. Do not let your Bible lay unmarked in the book case, or some out-of-the-way place; but let us all study it daily and carefully peruse each page and find what it contains for us, and so shape our lives by its teachings that we may have a home in that kingdom that is promised to the faithful.

ADELLE STARBUCK.
Grandy Center, Iowa.

The Coronation of the King of Kings.

Dear Bereans:

"The dark night is ending,
And dawn has begun."

We who have the better understanding of the Book Divine, know how true this is. Others, may doubt and deny—we believe! The sun of righteousness will soon arise with healing in his beams, and the whole creation that has groaned under its weight of sin and sorrow so long, waiting for the manifestation of the sons of God, will put on her bridal robes; for Christ will speak peace to the nations, and wars will cease. The desert will bud and blossom as the rose; the wilderness and the solitary place shall be glad, the tongue of the dumb shall sing, the eyes of the blind shall see, the lame shall leap as an hart, and the dead shall live again. The miracles performed at His first coming, were but a type of those to be at his second coming. Jesus healed the sick when he was here, but when he returns, the tree of life will be here, whose leaves will heal the nations, and the inhabitants shall not say—"I am sick."

Although at present the nations are beating their plowshares into swords and making preparations for the most awful battle the world has ever known; just a little way ahead the order will be reversed, and those swords will be made into plowshares, and those spears into pruning-hooks; "for nation shall not lift up sword against nation; neither shall they learn war any more." For that day we wait. Men's hearts may fail for fear, and for looking forward to the dark clouds and terrors of the future, but we know what lies beyond, and are glad. "The bugles of battle will blow the marches of peace, and the songs of great joy that the angels began" at Jesus' birth will be resung, and mankind redeemed will swell the chorus—"Glory to God in the highest, and on earth peace, good-will to man." The coronation of the kings of earth will be nothing to the crowning of the King of kings; and Solomon in all his glory never had one-half the splendor that awaits him who was despised and rejected of men, but honored and owned of God.

In closing we can read and appreciate this poem written by John Greenleaf Whittier:

Sound over all waters, reach out from all lands,
The chorus of voices, the clasping of hands;
Sing hymns that were sung by the stars of the morn,
Sing songs of the angels when Jesus was born!
With glad jubilations
Bring hope to the nations!
The dark night is ending and dawn has begun!
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!
Sing the bridal of nations! with chorals of love
Sing out the war vulture and sing in the dove,
Till the hearts of the people keep time in accord,
And the voice of the world is the voice of the Lord!
Clasp hands of the nations
The dark night is ending and
In strong gratulations!
dawn has begun!
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!
Blow bugles of battle the marches of peace;
East, west, north and south, let the long quarrel cease;
Sing the song of great joy that the angels began,
Sing of glory to God and good-will to man!
Hark! Joining in chorus
The heavens bent o'er us!
The dark night is ending and
dawn has begun!
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

LILLIE H. WILLIS.
Galva, Ill.

LESSON OF THE VINE AND BRANCHES.

John 15, 5.

"I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit: for without me, (or as the margin reads 'severed from me'), ye can do nothing. If a man abideth not in me, he is cast forth as a branch, and is withered." The branches obtain their life from the vine. The ones which do not bear fruit are cast off: they wither on the ground, and men gather them and burn them. Think of this as our lot: we that have been cleansed by the word of God. It is Christ's word: "If a man abide not in me, he is cast forth as a branch, and is withered. Every branch in me that bearest fruit he purgeth it, that it may bring forth more fruit." What is our condition, dear ones in the Lord? Let us not lose sight of the cleansing power. This cleansing life-giving principle must continue to cleanse us, or we cannot abide in Christ. How can we have Jesus abide in us? "If ye keep my commandments ye shall abide in my love, even as I kept my Father's commandments and abide in his love." "If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." These words of Jesus make it plain to us how we can abide with him, by keeping his commandments, by loving his word, and by trusting in him. "Abide in me and I in you, as a branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me."

He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing." Jesus here makes use of something with which the people to whom he was speaking were familiar; for the hills of Judea were covered with vineyards, and many of the people were vinedressers, so they knew how soon a branch broken from the vine perished. This is why he used this comparison. "Do not his words make us long to have Jesus abide with us; make us strive to be true branches, branches that will be cast off." "Who so keepeth his words, in him verily is the love of God perfected, hereby know we that we are in him."

"This is the promise that he has promised us, even eternal life." a life with Jesus our Savior, who will make the earth his dwelling place; who will make his abode with the redeemed of God.

In the parable of the sower we read in Matt., 13th chapter, "He that receiveth the seed in good in good ground, is he that heareth the word and understandeth it, which also heareth fruit, some an hundred, some fifty, some thirty fold.' In verse 19 this seed is called "the word of the kingdom." "Now are ye clean through the word that I have spoken unto you." "These things have I spoken unto you that my joy might remain in you." Yes, it must remain and bear fruit. May we all with the apostles pray that our love may abound yet more in knowledge, and all judgment: that we approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruit of righteousness which is by Jesus Christ; unto the glory and praise of God. Phil. 1. 9-11.

ANNIE BURTON.
Salem, Ohio.

OBITUARY.

Mrs. Charles Crawford.

It is with a sad heart I write of the death of our dear sister Crawford on October 30, 1911. She was a faithful member of the church in Salem, Ohio, never absenting herself from the services of the household except for sickness. Nothing else could keep her away, and her bright eyes and keen look, and nod of the head would encourage any speaker to tell the glad news of salvation if only to her. She was baptized into the all-saving name of Christ April 30th, 1903, by Bro. P. Neill, and rejoiced in the knowledge of the covenants of promise made by God to the fathers, never ceasing to thank God that her eyes had been opened to see his great plan of salvation. She was 74 years old, and had been sick about seven months, and suffered much, and did not think she could recover, but was greatly comforted by the blessed assurance of a glorious resurrection from the dead through Jesus Christ her Lord. She sleeps in Jesus, "blessed sleep from which none ever wake to weep" if righteous. The funeral was held at her home, and words of hope were spoken by the writer from the text, "I am the Resurrection and the Life." She leaves a husband, two sons, one daughter, one sister and one brother, beside many relatives and friends who will greatly miss her. May we all so live that we may meet in the glad resurrection morning.

MRS. MATTIE NEILL.
Salem, Ohio.

CHRIST A NORMAL HUMAN BEING.

When God first created humanity we are told in the Bible that he was made directly—a creation straight from the hand of his maker—and more, was created in "His image." Adam thus had both paternity and maternity in the living God. Eve likewise had her maternity from the same eternal source. Still I have never heard of any sect of people that claim Adam as a divine being; and even Eve seems to have been just as man of a woman as Adam was a man. True, our friends who claim an immortal soul for Adam do the same for Eve, and all of us, so that in that particular we are all just as divine as each other after all—but the least said about our divinity the better.

We will return to the first proposition that is laid down for the substructure of the whole revelation of God, namely, that there is only one divine being—and he is the living God "in whose hand our breath is." So also we may return to the question as to how the Christ of God differs from the rest of us as a normal human being. The answer to this lies in the fact that humanity was created in the image of God, and the normal position for it is to have control of earth's creatures and earth's elements. As the matter now stands, we have not only lost control, but to a large extent have lost the original resemblance—in fact it might be said that we are almost or altogether out of sympathy with our environment in the universe. We are turned loose, so to speak, to fend for ourselves, gifted with an independent sort of intelligence, that although considerable in some instances, seems in many respects altogether disjointed from everything else; and every individual among us is, more or less of a law unto him or herself. True, there are communities that human being form themselves into, but when we come to study them, the communities they are as various and disconnected as individuals are—sometime, directly opposed; tribe against tribe, society against society, nation against nation. In fact, when you come to think of it, there is really no common ground on which humanity can meet in sympathy. Now this conclusion stands good and true even today in civilized communities after a millenium or two of so-called Christianity. To the student of history, or the reader of travels in strange lands, this dreadful disjointedness is far more abundantly apparent. Disjointed from nature and from nature's God; disjointed from each other, their lives are merely attempts to conform with certain more or less foolish conventionalities that have been invented by their dead ancestors; and in the wilder regions of the earth their ideas are all confused by the most absurd superstitions, so that whatever reason they do possess, is altogether nullified—although even the most savage people are not so wanting in intelligence as some suppose.

Now this peculiar state of affairs is abnormal, and we seem to be the only race of beings in the universe that are so afflicted; all other species, whether birds, beasts or fishes, seem naturally to understand each other and their position in the world, conforming thereto with singular and universal regularity. Now that there is no war between different species for on that principle the balance of nature seems to hang, but each and every species knows perfectly well by natural intuition, what it has to do, and does it. Millions of illustrations could be brought to show this one point, but we will take only one case; on that's just on the topic at present, namely, aerial navigation. Here we have an example of how the independent intelligence of man by diligent study and practice has at last acquired what is called the "mastery of the air"—for we are little independent creators too in a way—one trait of the original image. But notice how little we actually know of flying compared to the other aerial navigators who have hitherto made no nine day's wonder of their art. With 100-horsepower engines, with compass and with charts the human flyers are losing themselves in fogs, and breaking their necks with falls.

I was sitting by the river one day in the fall of the year, and a band of aviators came down out of the sky from the north. The tanks of their little engines had evidently run low and they needed refilling; down they came circling till they just skimmed along the surface of the water. Then without stopping, tipping up their planes, dipped the end of their feed pipes into the water-dip-dip-dip; then a circle round again, then dip-dip-dip, until their little tanks were replenished. Then they all swept on and up, on and up toward the south, on and up, till lost to view. The swallows on the migration, have neither chart nor compass, but are in wireless communication with the strange guiding power of which we degenerate humans have as yet not the faintest idea.

Now this power of orientation, as it is sometimes called, is only one of the five or fifty other senses that other animals seem to have. Were they not in possession of such power, they could not possibly exist. Had they to learn as we have by memorizing and experimental practice, they could not survive a generation. Take the case of a honey bee, for instance: A bee hive is a combination canning house, can factory, storage warehouse, nursery, dormitory and several other things. The manufacture of honey is a most complicated process, and the production and nourishment of the brood is one of the wonders of nature not altogether understood by mankind, even after centuries of observation. Yet bee-men tell us that at the height of the honey gathering season the life of an individual bee is only a few weeks; and during that time the worker bee is wet nurse, expert engineer, building leader, carrier, and when occasion requires, takes her place at the fanning mill for ventilation; yet there is no confusion, and although the business seems to be worked on the principle of division of labor, each drops into her place as occasion requires, readily, willingly, smoothly. When we consider the social systems of mankind—such tragedies of ignorance, stupidity and misapplied effort, we are the more amazed.

Now observing such things intelligently, it's plain that the rest of the animal kingdom have sources and resources of information that we do not possess, and that all God's creatures in their normal condition are equipped with sufficient intuitive intelligence that not only indicates to them the use of their particular faculties, but reveals their application and range, and the general relation they bear to the rest of the creation, at least in their environment; and the conclusion in regard to humanity must be that we are not normal in the sense that the rest of creation is.

In the Bible story we have it that the first man was "made upright;" and we may judge from the Mosaic account, that as head of the animal races he enjoyed similar or superior intuition to them. Likewise in the story of Jesus of Nazareth we read that he also possessed power, strange to us degenerates—but not any more wonderful in its way than is possessed by other inferior natural beings in their way and according to their kind: and one would suppose that it would logically follow that the "lords of creation" would have superior intuition powers to the subjects.

And so we read that the first man was of the earth, and the second man the Lord from heaven. So far there has only been two men—normel men—Lords of creation, intuitively, both "Sons of God;" both in direct communion with the Father and with perfect understanding of His will, without which perfect obedience was not possible.

J. F. GELLETLY
Baltimore, Md.

RICH MAN AND LAZARUS

Theophylact, an ancient writer, first applies the parable of the Rich man and Lazarus to the concerns of the next life. He then says:—

"But this parable can also be explained in the way of allegory; so that we may say, that by the rich man is signified the Jewish people: for they were formerly rich, abounding in all divine knowledge wisdom and instruction, which are more excellent than gold or precious stones. And they were arrayed in purple and fine linen, as they possessed a kingdom and a priesthood, and were themselves a royal priesthood of God. The purple denoted their kingdom, and the fine linen their priesthood; for the Levites were clothed in sacerdotal vestments of fine linen, and they fed sumptuously, and lived splendidly every day. Daily did they offer the morning and the evening sacrifice, which they also called the continual sacrifice. But Lazarus was the Gentile people, poor in divine grace and wisdom, and lying before the gates; for it was not permitted to the Gentiles to enter the house itself, because they were considered a pollution Thus, in the Acts of the apostles we read that it was alleged against Paul, that he had introduced Gentiles into the temple, and made that holy place common or unclean. Moreover, those people were full of fetid sores of sin, on which the impudent dogs, or devils fed, who delight themselves in our sores. The Gentiles likewise desired even the crumbs which fell from the tables of the rich; for they were wholly destitute of that bread which strengthens the heart of man, and wanted even the smallest morsel of food; so that the Canaanite woman (Matt. 15:27), when she was a heathen, desired to be fed with the crumbs. In short, the Hebrew people were dead unto God, and their bones, which could not be moved to do good, were perished. Lazarus also (I mean the Gentile people), was dead in sin, and the envious Jews, who were dead in sins, did actually burn in a flame of jealousy, as saith the apostle, on account of the Gentiles being received into the faith, and because that those who had before been a poor and despised Gentile race, were now in the bosom of Abraham, the father of nations, and justly, indeed, were they thus received. For it was while Abraham was yet a Gentile that he believed God and turned from the worship of idols to the knowledge of God. Therefore it was proper that they who were partakers of this conversion and faith, should rest in his bosom, sharing the same final lot, the same habitation and the same blessedness. And the Jewish people longed for one drop of the former legal sprinklings and purifications to refresh their tongue, that they might confidently say to us, that the law was still efficacious and availing. But it was not; for the law was only until John. And the Psalmist says, sacrifice and oblations thou would not, etc."—Annot, in loc.

GOLD DUST.

If I take care of my character, my reputation will take care of itself.

The path of duty is the way of safety and the road to honor.

It is not what you say to men but what you are to men that counts.

True religion shows itself in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs.

To live in such a way that, as from the moon by night and the sun by day, light and guidance are issuing, so from you shall proceed an influence that comforts, cheers, instructs and alleviates the troubles and sufferings of life—this is the true following of the Lord Jesus Christ.

ANNA DREW.
Dixon, Ill.

God finds pleasure in us when we find pleasure in God.

Persistent people begin their success where others end in failure.—E. Eggleston.

THE SIN OF DOING NOTHING.

How many easy-going idlers and silent partners we have in our churches. Perhaps only about one in ten is engaged in active, aggressive Christian work. Where are the nine?

Many would claim that they live quiet, peaceable lives, do no harm and bring no dishonor on the cause.

Let us arouse them from torpor by shouting in their ears that many of the severest curses of God have fallen upon persons for saying and doing nothing.

Num. 32:23.—It surely reports itself for retribution.

Judges 5:23.—Meroz was bitterly cursed for doing nothing.

Prov. 24:30-24.—The sluggard is condemned and warned.

Ezek. 34:8.—Those who do not warn sinners perish with them.

Amos 6:1.—Woe rest on all who are at ease in Zion

Zeph. 1:12.—Punishment awaits those who are settled on their lees.

Matt. 21:28-31. Idlers disobey God's first command to a convert.

Jas. 4:17.—Knowing and not doing is a sin.

Acts. 1:8.—A witness must speak.

Heb. 2:3.—How shall we escape if we neglect?

Matt. 21:19. The fruitless fig tree is cursed.

It is natural to expect one to do what he advises others to do.

One who suffers for loyalty to right is in fellowship with the good of all ages.

Those who encourage men to false hopes are likely to be missing when those hopes fail.

The hero urges others to flee for safety while he himself remains at the point of danger.

Sarcasm may shine, but it never warms the heart.

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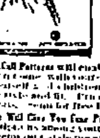

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ROBT. G. HIGGINS, Editor.

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VOL. 60 Read X CLEVELAND, OHIO, NOVEMBER 21, 1911 No. 44

LORD GOD OF HOSTS.

Lord God of Hosts, be with us yet
Lest we forget, Lest we forget
Thy loving kindness, oh, how great
Thy tender care is no mistake.

Lord God of Hosts, to thee we cling
Remembering still to do thy will,
Forgive the errors of our ways.
For Jesus' sake, forgive, we pray.

Lord God of Hosts, we do confess,
So many time we have transgressed;
In thy dear son we hope and trust
For deliverance and accounted just

Lord God of Hosts, be with us still,
Take our hands, our minds, our will;
Fill us with thyself, thy peace,
Keep us Lord for thine increase.

Lord God of Hosts, we love to live
Even now amid so many ills
Thy kingdom come all ills remove
Flood earth in sunshine of thy love.

Lord God of Hosts, please turn us loose,
So long the bands of sin hold us;
Remove all sin and turn us in
Thy pastures free, men and women.

Lord God of Hosts, this earth shall be
In harmony with thy will set free;
[illegible]
thee.
Spontaneous shouts from sea to sea.

Lord God of Hosts, send Jesus the Christ,
Change this soiled earth to paradise:
'Tis the new heaven we long to see
In immortal youth to dwell with thee.
Forever with thee.

B. Y. FRETWELL.
Danville, Va.

A SNOW SERMON.

By John Leyda Vance, of Aspinwall, Pa.

He giveth snow like wool: he scattereth the hoar-frost like ashes. He casteth forth his ice like morsels: who can stand before his cold?—Psalm cxlvii. 16, 17.

A very little reflection will bring us to realize that the rigors of winter occupy small space in the Bible. It is a warm book in more than one sense. It is a temperance book, too, from a temperate clime. There is more winter in these four lines than in all the rest of the Scriptures, unless it be in one or two similar passages from Job. Only twenty-five times is the word snow written in the whole volume, and in many of these instances it is but employed as a figure of speech. The people of Palestine did not have adventures with blizzards such as are familiar experiences in other zones of the earth. There was but a mountain top here and there, snow-white in the sunlight. A single winter-time exploit is twice recorded, when Benaiah went down and slew a lion in a pit on a snowy day. It must have taken a quick eye and sure foot to come off victor with such an antagonist upon such uncertain and insecure standing ground. Certainly the valiant son of Jehoiada earned well the renown it brought him. From this, he and we may know the Psalmist's meaning as to feet in uneven and slippery places.

Allowing for this twice told tale of Benaiah, we would have then but two dozen snow references in all the Bible, and of these our text is easily chief. Ice is mentioned only thrice in holy writ, the hail is spoken of very frequently. The reason for this is as you will reflect, entirely and perfectly natural. But as we read and re-read our text, in thought, we can look out over vast stretches of fleecy drifts like a very sea of billows but for their stillness and whiteness; we can see the air filled with silver spangles of frost, as tho the very stars had been ground to icy powder; we can hear that wintry bell-like tinkle of one fragment of ice as it breaks from or strikes upon another; we can imagine that cold light of the sky whose very intensity seems to make itself visible, as the Egyptian darkness made itself felt. Verily, who unprotected can withstand this frigid cold from heaven? And I am sure there are some lessons for us in the snow.

I. The first and simplest of them is the literal and natural one of this text, and of a few others similar, that the snow is a creature of God.—God who notes the sparrows that fall and who prizes them higher than we do; who counts the hairs of our heads and the sands of the seashore, as He does the stars of light—this God is the creator of the snowflakes. He challenged his servant Job concerning this wonder,, saying: "Hast thou entered into the treasuries of the snow?" Now, this patriarch was much given to nature studies, but I presume he had never viewed a snow-crystal under the microscope, perhaps not very closely with the naked eye, or attempted to fathom the mysteries of the generation of the rains and snows of heaven. There is enough of beauty in every atom of snow that falls and perishes in a moment upon the river or in the mire to convince us of God. The flake of snow, or the fiber of the wool to which it is here compared, illustrate how all divine work excels that of any and every other hand. The more closely the things of God are looked into, the more does their beauty and perfection appear; but if man's work is inspected its flaws are magnified and multiplied.

God maketh both the snow and the wool: they are alike in their whiteness, but unlike in all other respects except that of abundance. And yet these things, the snow and the wool are the compliments of each other; the wool for warmth in the places of snow and times of cold. O Jehovah, how manifold are thy works! In wisdom hast thou made them all, the earth; full of thy riches. The God of nature has given us the promise of nature, and redeems it year by year. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. And through all the frost-bound season of the year God, who clothes his creatures with wool, also blankets his earth with snow. His goodness is as great as His wisdom.

II. But our second lesson might well be, that the time of frosts and snows and ice and cold is the time of the rigors and hardships and exposures and privations of all animate creatures, the children of men not excepted, and especially of the poor; and this being true, winter is the great season and opportunity for the love of kindness. Jacob, in describing his long years of hard tho hopeful and prosperous service under his uncle Laban, says: "In the day the drought consumed me, and the frost by night." He endured hardness of thirst and cold, if not of hunger. But many are the cold hearths and scant tables in time of snow, and it is by tempering outward conditions for the comfort of the needy and sick that we may minister to Christ in the person of his blood-bought poor. Feeding the hungry and clothing the naked is holy service when wisely and kindly done. We might well thank God for a time of winter and a land of snows, which make our opportunity of going about doing good. For often it must be by warming the hand that we warm the heart. Let us see that those who need it, and are worthy, have downy beds and fleecy coats in the time of snow. Of course, their parents look out for the children, and the poor have their heavenly Father; but while they are with us we have some stewardship concerning them for which we shall be called to account. So let that worthy woman of priceless value who is not afraid of the snow for her household—for all her household are clothed with scarlet—let her, I say, spread out her hand to the poor, and reach forth her hand to the needy; and let her worthy husband, if she have such, join her in that work.

We must now omit the mention of many snow texts wherein there is only an apt figure of speech, such as Jeremiah's lament over defection: "Shall the snow of Lebanon fail from the rock of the field? or shall the cold waters that flow down from afar be dried up? For my people hath forgotten me." It is said that snow was transported from the mountain to be used in those days, much as we make and use ice on a larger scale today. That custom gives point then to the proverb: "As the cold of snow in the time of harvest, so is a faithful messenger to them that send him; for he refresheth the soul of his masters." With this might be contrasted another proverb the force of which depends upon the incongruity of things out of season: "As snow in summer (an unheard of thing), and as rain in harvest, (equally [illegible] for a fool."

III. But we must hasten to our third lesson, which lies in the fact that snow is used as the type of moral cleanliness. Job, whose writings contain at least five references to snow, speaks of it, not only as one of the wonders of nature, but uses thus early the symbol of cleansing in a moral sense: "If I wash myself with snow-water, and make my hands never so clean; yet wilt thou plunge me in the ditch, and mine own clothes shall abhor me." We all know the landed virtue of melted snow or rain water for purposes of washing. So Job seems to mean that after we have done the best and all that lies in our power, still we can not purge away our own sin, which God views as filth upon us. We must call upon God to wash us divinely using the words and the thought of David: "Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow." Instead of snow water there is the cleansing blood, and the whiteness of the snow stands for the purity that shall be wrought in us. As Isaiah also has it in his wonderful verse: "Tho your sins be as scarlet they shall be as white as snow; tho they be red like crimson, they shall be as wool." Snow like wool in whiteness, and the sin-black and sin-vile heart made as white and as pure as the snow and the wool!

It is to me a coincident not a little remarkable that this snow-whiteness, which is the Bible symbol of purity, is at the same time the figure of comparison in connection with the dread plague of leprosy, the type of sin. Gehazi was smitten with a lifetime of snow-white leprosy, for himself and his posterity. Miriam, the sister of Moses, was stricken for seven days with the same snow-white degree of the terrible disease, because she with Aaron, her brother, touched the Lord's anointed with an unwarranted blame. And Moses himself carried about with him the power of God to astound Pharaoh in Egypt by making his hand leprous and restoring it to soundness again, while he hid it in or drew it forth from his bosom, as you would put you hand into your pocket. The snow-white leprosy was a type of sin, yet the soul that is washed from sin is made snow-white, snow-whiteness being made the symbol of purity and the climax of impurity with equal suitableness. We are to become as chaste as the snow, without, however, its repellent coldness. The iniquity and impurity of all intemperance and excessive indulgence are put in contrast with this Nazarite beauty in the Lamentations: "Her nobles were purer than snow, they were whiter than milk."

"Helpless and foul as the trampled snow,
Sinner, despair not! Christ stoopeth low
To rescue the soul that is lost in its sins,
And raise it to life and enjoyment again.
Groaning, bleeding, dying for thee,
The crucified hung on the accursed tree!
His accents of mercy fall soft on thine ear.
Is there mercy for me? Will he heed my weak prayer?
O God in the stream that for sinners did flow,
Wash me, and I shall be whiter than snow."

IV. But a fourth and final lesson from the fleecy whiteness of the virgin snow is that God's word employs it as a celestial symbolism. Moral purity is to be rewarded with heavenly glory, and when we are allowed glimpses of heaven, snowy whiteness touches all with light, even the great white throne before which we must stand. The raiment of the resurrection angels was white and glistening as snow beneath the sun. The vesture of our transfigured Lord shone with an unearthly white, less [illegible] ly with the snow, and we are promised to walk with him in white and glory. And this means not only the garb of glory, but the luster of character which shall illumine our countenances there, as it has shined upon some faces here as they were turned thither, for righteousness is the white linen of the saints. The whole host of heaven is arrayed in bright and shining whiteness; and above them, yet in their very midst, the ancient of days doth sit, enfolded in a light that never was on land or sea, where the moon and the sun are no longer needed to shine for the lamb is the light thereof. Daniel and John tell us of His crowning locks like wool and snow, and of His gleaming countenance. In that day may the beauty of our God be upon us, as He has put it already upon the borders of His garments in flowers and jewels and crystals of snow.—Homiletic Review.

EXCEEDING SINFULNESS OF SIN.

"That sin by the commandment might become exceeding sinful." (Rom. 7-13.)

After reading what Paul says to the Romans we can see clearly that the fault is not in the law, but in the sinner who transgresses the law. Sin works death in the sinner by the law. "Wherefore the law is holy, and the commandment holy, and just, and good." (Rom. 7-12.)

To learn the great turpitude of sin we must look at it in the revealing light of the divine law, which law is the standard of right, and when sin is tested by it, it appears exceeding sinful. The law reveals the nature of sin and "sin is the transgression of the law;" and in order to know what sin is we must understand the law of which it is a violation. The law is the will of God, and God's will is the determination of all the attributes of his nature. The sinner wars against the law which emanates from infinite wisdom, goodness, holiness and justice. He rebels against omnipotence.

If we apply the law by the spirit, our understanding is enlightened and our conscience awakened. Sin blinds and hardens, but the law opens the eyes and reveals the state of the heart. No one can tell where the sin which he commits will end. Though hidden for a time "sin will out."

The law reveals the consequences of sin. When the law was given the very appearance of Sinai was significant of the terrible vengeance it would take on sin. "God spared not the angels that sinned." He did not spare the Antediluvians or Sodom and Gomorrah. The righteous will not suffer such consequences as they are willing to understand and obey the law as revealed. God could have given no better law; it is "just and good, and holy;" and those who perish under such are "worthy of death." The law is a great barrier placed between man and perdition, and the sinner rushes upon it to his own destruction. The sinner is at fault: let him repent.

Regardless of all the condemnations of the wicked which are in the Bible, people will continue to sin. "Cursed is every one that continueth not in all things written in the book of the law to do them." (Gal. 3-10.) The wicked will be raised from the dead to be judged and punished; the punishment being eternal destruction. They "shall perish, and be consumed," and "as wax melteth before the fire, so shall the wicked perish at the presence of God." "The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1:7-9.)

[illegible] consider that [illegible] the difference in emotions awakened in different places; for instance, difference in emotions awakened in the theater and in the church. In the theater the mind is blinded and hardened by sin; while in the church, the mind is enlightened by divine truth. There is so much licentiousness and debauchery taking place in the present day that it is necessary for us to withdraw ourselves from such great turpitude. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." (Rom. 1-18.) If we take part in all the pomp and society of the world we cannot love God as we should. John says, "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world." (1 John 2:15-16.) The love of all licentious things which people possess is blasphemy against God and his word.

Let us, brothers and sisters, strive to obey the law as revealed, so that we will not be charged with sin in the judgment, and will not receive the reward of the sinner, for "the wages of sin is death but the gift of God is eternal life through Jesus Christ our God." (Rom. 7-23.)

VIOLA GAZELEY.
Cleveland, Ohio.

COUNTING THE COST.

Luke 14:28.—"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?"

A tower is more than a common habitation. A house, cheaper material, not so strong, windows open upon court around which various rooms were arranged, making hollow square. Not intended for defense—some of sundried clay—thieves break through and steal. But a tower was built on the outer walls and on heights to command a view from its windows or its parapet of the surrounding country so as to note the approach of an enemy. A tower must be built strong, able to withstand a siege or violent attack of armed forces. It also afforded a refuge to the surrounding inhabitants in case of invasion by an enemy, and often when most of a city had been forced to surrender or had been slain, the towers or citadels remained unconquered—impregnable.

In the figurative language of the Psalmist we see him using this idea in the 18th Psalm v. 2: "The Lord is my rock and my fortress, and my deliverer; my God, my strength in whom I will trust; my buckler, and the horn of my salvation, and my high tower."

Which of you intending to build, to provide a safe refuge for any time of danger which may come upon you—which of you would not sit down first a deliberate action is here pointed to. The undertaking is very important; your life and that of your family and friends may depend upon the manner in which your building is done.

First—he begins with a comprension of the importance and magnitude of the undertaking—but he wishes to know the details of the undertaking, and what it is all going to cost him. Now he must get down to business, he must count the cost. This must be very carefully and prudently done for the whole future of the undertaking depends upon the correctness of his estimate of labor and materials, and their value in money. If he is a wise man and gives his work attention, continually consulting a wise master builder to confirm his own understanding, there will be no fear that he will not finish.

In 1 Cor. 3:9—Paul says: "For [illegible] God, ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire."

Eph. 2:19-22.—"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord. In whom ye also are builded together for an habitation of God through the spirit."

1 Peter 2:1-8:—"Wherefore laying aside all malice, and all guile and hypocries, and envies, and all evil speaking, as new born babes desire the sincere milk of the word, that ye may grow thereby. If so be ye have tasted that the Lord is gracious. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious."

Brothers and sisters, how is our building going on since we first undertook to build? Does it grow from month to month, and from year to year? Are we laborers together with God? Are we closely following the details left for us by such wise masterbuilders as Paul, and Timothy, and Peter; and are we laying up true walls, tried by the line and plummet of God's word? Do we keep strictly on the foundation they have laid? In 2 Sam. 24:24, David says: "Neither will I offer burnt offerings unto the Lord my God of that which cost me nothing."

CHAS. A. GOSS.
Cleveland, Ohio.

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Cleveland, Ohio.....Nov. 21, 1911

EDITORIAL

There are two ways; the "broad" and the "narrow way." Have you heard people contemptuously call the people of God "n-a-r-r-o-w," and boastfully call themselves "wide," "boad," "liberal," "charitable," etc., etc.? Better turn to Matt. 7:13, 14, and see what our Lord thinks of these two ways, marking particularly the end to which he says they "lead."

"Read for us," "lecture for us," are not happy forms of speech. They conceal the fact that in our ecclesial relations what we do is "to the Lord and not unto men." They invite us to look at the ecclesia instead of to God. When a man does a thing "for us" he takes inferior ground. The alien and the stranger might do a thing "for us," but a brother serves "with" his brethren. "Will you come and lecture?" "We will read with brother ——."

A handful of Benjamites did a wrong in Israel. Their fellow-tribesmen would not give them up. War resulted between Benjamin and the other tribes, and the tribe of Benjamin was nearly annihilated in consequence, though not overtly guilty of the original offense. This is one of the many things "written for our learning." Those who deplore the insulation of many who profess to believe in the Divine Sonship of Christ themselves but who obstinately adhere to those who do not, or shut their eyes to their doctrine, must remember the tribe of Benjamin. Their blood is on their heads.

"The Federation of American Zionists," says the Jewish Independent, "has issued a circular reminding the various Zionists organizations through the country that for a number of years the Federation has set aside the week of Chonukah—which commemorates the War for Independence waged by the Maccabees—as the week during which special propaganda is to be made for the shekel. This year schedule week is scheduled to begin December 16 and end on Saturday evening December 23. The shekel was fixed by the first Zionist Congress as the per capita tax to be paid annually by every Jew who ennually by every Jew who endorses the Basle program and who wishes to be enrolled as a member of the International Zionist organization. Every shekel-payer is entitled to vote for a delegate after he has paid the shekel tax for two years."

Among all Asiatic rulers the Emir of Bokhara has probably the largest harem. The Emir is not very scrupulous regarding the manner in which he obtains women for his harem. When the royal carriage passes through the street all women must remain standing on their places facing the Emir, with veils thrown off, and whoever finds grace in his eyes is singled out by a nod and thus becomes a member of the harem. It frequently happens that women voluntarily deface themselves or maim themselves so as to avoid the distinction that might be conferred upon them. Jewish girls are frequently singled out as desirable for the harem, and these must adopt Islam before they are admitted. Many tragedies are being enacted as a result of this inhuman custom. Girls are being maimed by their parents.

PEARLS OF IRRITATION.

Life on earth, says the Continent, would not be worth much if every source of irritation were removed. Yet most of us rebel against the things which irritate us, and count as heavy loss what ought to be rich gain.

We are told that the oyster is wiser; that when an irritating object, like a bit of sand, gets under the "mantel" of his shell, he simply covers it with the most precious part of his being, and makes of it a pearl. The irritation that it was causing is stopped by encrusting it with the pearly formation. A true pearl, therefore, is simply a victory over irritation.

Every opportunity that gets in to our lives today is an opportunity for pearl-culture. The more irritations the devil flings at us, the more pearls we may have. We need only to welcome them and cover them completely with love, the most precious part of us, and the irritation will be smothered out as the pearl comes into being. What a store of pearls we may have, if we will!

EDITOR'S SERMON NOTES ON THE APOCALYPSE.

Subject:—The Complete Manifestation of God in Christ by the Seven Spirits.

Text:—Rev. 1:4: John to the seven Churches which are in Asia: Gace be unto you and peace, fom him which is, and which was, and which is to come: and from the seven spirits which is (ha estin, Gr.) befor his throne.

I. Apocalypse for John, the seven churches, and all "servants" of God until Christ comes—A hint for Futurist, vs. 1-4;2:11; 22:6, 7, 10, 12, 18, 19.

II. Deity before his manifestation in flesh—"which was." v. 1; 1 Tim. 3:16; Jno. 1:1; Prov. 8:22. I. God, theos, (Deus), Deity, means "position, placing, formation." Ger. 10:10; Isa. 43:21; 45:7, 12, 18. II. Logos, "reason and speech." Theos has a glorious substantial body. Jno. 1:1; Heb. 1:3; Ezek. 1:26;8:2 3. Dan. 7:9; 1 Cor. 8:6.

III. Deity after his manifestation in flesh—"which is." V. 4; Exo. 3; 6:7, Jno. 1:14; Zech. 13:7; Jno. 5:18; 1:49.

IV. Deity manifested in spirit—"which is to come." 1 Tim. 3:16; Heb. 4:15; 5:8; Lk. 13:22; 2 Cor. 13:4; Rev. 1:4, 8; Exo. 3:2-6; Isa. 9:6.

V. The complete manifestation of God in Chist and the saints will be effected by the seven spirits. I. "Which are" (Gr. "which is," ha estin). V. 4; Zech. 3:9; 4:2, 6, 10; Rev. 3:1; 4:5; 5:6; Eph. 4:4; 1 Cor. 12:4-13; Jno. 3:24.

Subject: The Exaltation of Christ and the Saints.

Text:— Rev. 1:5-8: And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us and washed us from our sins in his own blood, and hath made us a kingdom (basileian) priests for his God and Father; to him be glory and dominion forever and ever. Amen. Behold he cometh with clouds; and every eye shall see him, and they which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

I. And from Jesus Christ. V. 5. I. How Jesus became Christ. Mt. 1:21; Acts 2:36; Jno. 20:31; Acts 10:38.

II. The faithful witness. V. 5; Jno. 8:14; Heb. 10:23; 1 Tim. 6:12, 13; Mt. 27:11; 26:25, 64; Mk. 14:61, 62. I. Witness. Greek, (martus,) means martyr. Jno. 18:36-38; 19:12, 13.

III. First begotten of the dead. V. 5. I. (Protos), translated "first," is also translated "chief," and means "foremost." Mt. 20:27; Acts 16:12; 17:4; 25:2; 1 Tim. 1:15; 1 Cor. 15:3. I.. In this sense Christ is the "first" to rise from the dead. Rom. 8:29; Rev. 20:6; Col 1:18; Acts 26: 23; 1 Cor. 15:23.

IV. Prince (ruler) of the kings of the earth. V. 5; Mt. 11:27; 28:18; Jno. 17:2; Phil. 2:9-11; 1 Pet. 3:22; Rev. 17:14; 19:16; Psa. 89:27.

V. And made us (for) a kingdom (basileia),—priests. V. 6; Exo. 19:6; 1 Pet. 2:9. I. "Dominion," (Kratos,") might, strength."

VII. He comes with clouds in judgment. V. 7; Heb. 13:1; Psa. 18:11-14; 97:2; Na. 1:3; Ezek. 38:9. 21-23. I. "Amen,"—certainty and assent. Vs. 6, 7; 16:7; 22:20; Mt. 11:26.

Subject: The Church of God in the Pre and Post-Resurrectional States.

Text:— Rev. 1:9-11 17-20.

I. The Pre-resurrectional State. I. John was a "companion" with the seven churches in the Domitian "trubulation." V. 9; Matt. 20:22; Acts 12:2; 2 Tim. 2:12; Rom. 8:17; 1 Pet. 4:13; Acts 14:22. II. History of the Domitians persecution; Enthroned A. D. 81—Last of the Flavin family—His reign was good at first; persecution began in A. D. 95—First time Christians were persecuted by Law—Domitilla was banished; John was put in a caldron of boiling oil (Tertullian)—Banished to Patmos—Domitian was slain in A. D. 96—Nerva came to the throne in old age—his lenity brought home all the banished except Domitilla—John died at the age of one hundred in A. D. 103. III. "In Spirit". V. 10; Ezek. 1:1; 2:2; 3:14; 8:3; 40:2; Jno. 15:26; Rev. 4:2; 17:3; 21:10.

II. The Post Resurrection State. I. "In (Gr. en) the Lord's day." V. 10; Jno. 8:56; 2 Thess. 2:3-8; Acts 17: 31; Mal. 4:1, 2; Ps. 118:24; II. "Great Voice—Trumpet." V. 10; Exo. 19:13; Numb. 10:10; Judges 7:18; 2 Sam. 15:10; Amos 3:6; 1 Cor. 14:8; 15: 52; 1 Thess. 4:16. III. "I am the first and the last." V. 1; Shil. 3:13; Vs. 12, 17, 18, 19; Dan. 8:17, 18; 10:8-18; Zech. 4:1.

Subject:—The Multitudenous Son of Man Glorified. No. 1.

Rev. 1:13, 14.

I. "Son of Man" is an expression which is comprehensive of a multitude.

I. "Son"—an emandation from Adam. Exo. 4:22; Dan. 1:13,14, 22, 27. II. "A Son of Man." (Greek). V. 13; 14:14; Dan. 7: 13; 10: 4, 5, 6, 16, 18; Gen. 2:14; 3:24.

II. Clothed to the feet—entire [illegible] equivalent terms. Gen. 3:7, 10; Exo. 32:21, 25; Rev. 16:15; Psa. 32: 1, 2; Gal. 3:27; Rev. 19:8, 14. II. Mortality and Immortality are indicated by nudity and clothing. Zech 3:3-10; Isa. 13:29; 2 Cor. 5:2, 4.

III. Golden girdle (Zone). V. 13; Exo. 28:2-6; Rom. 8:3; 2 Cor. 5:21; Heb. 2:14; Col. 2:17; 1 Pet. 2:25; 1:7; 2 Pet. 1:1; Psa. 45.

IV. Head and hairs like wool. V. 14; 1 Cor. 11:3; Eph. 5:23, 27; Isa. 1:10; Jno. 1:29.

V. His eyes like a flame of fire. I. Word for eye in Hebrew signifies "fountain." Not "flame of love," but "flame of fire"—wrathful activity. V. 14; Dan. 7; Psa. 106:18; Isa. 10:16-21; 30:27; Rev. 2:18-27; Matt. 10:34; 18:6; Lk. 12:4, 5; Isa. 51:12, 13.

COMMUNICATIONS.

Dear Brother Huggins:

Your courtesy in sending The Restitution is much appreciated—Thank you brother. I was not surprised that my article reprinted from "Our Hope" entitled "Everlasting Destruction" was revised as two very bad mistakes somehow had crept in, which entirely misconstrued my meaning. The one place in 49 Ps. you left out; this I was glad to see; but the other place almost at the end of the article, was still there. It speaks of a "sorer punishment" held out for a greater sin, than that of treading "under food the son of God." "Than" should be omitted; it should read: "A sorer punishment is held out for a greater sin, this, of "treading under foot, etc."

Bro. Pollard, our editor, had a few days vacation at that time and was not responsible, and has corrected both mistakes in a later issue. Your paper is not new to me; it is very ably edited, and your doctrines are as near perfection as we consider our own to be. Thanks to God that he has some few here and there, who believe the whole Bible. May God bless you and all the saints in your church as well as ourselves, is the prayer of your brother in Christ.

FRED BIDSTRUP.
Denver, Col.

My Dear Brother:

I owe you an apology for this long delay in answering you letter. I am sure it was not for lack of appreciation of its kind spirit. I have for some years, felt an interest in those branches of our body with which we have come little in contract, among them. your own. "Restitution" has been in our exchange list for years, but aside from this, there has been little to bind us together. In view of the fact that on the main features of our faith there is a unanimity of belief, this is a sufficient reason why we might come nearer together. If your views of the future may differ somewhat from our own, this is hardly more than we differ among ourselves upon some other points. This is probably true of various other branches.

I note your suggestion regarding your series of sermons. The themes certainly are of interest, and would probably fit into any of our churches. However, in the first region of the West, and such as we have east of Chicago, our churches are rather weak. I may however, make use of your list later on. Will see.

Accept my best wishes for a pleasant service in your editorial work

Your Bro. in Christ,
F. L. PIPER.
Editor The World's Crisis,
Boston, Mass.

Editor's Reply

Dating Nov. 17, we replied to this letter as follows:

Dear Bro. Piper:—In reply to your letter of the 15th inst. permit me to say:

That I have, for a long time, desired to have a consultation with your church about our differences, and if possible, by prayerful investigation remove them, or at least modify them to the extent that we can unite and work harmoniously together in proclaiming the good news of the coming kingdom. That we misunderstand you on some points, and that you misinterpret us on some doctrines, I feel certain. A face to face interview would clear away much misconception on both sides; and if it did not immediately unite us it would pave the way, and in time, under the blessings of God, the union would come.

To set going such a move, I have labored and prayed incessantly for several months. Our evangelist has just closed a series of meetings at Mt. Liberty, Ohio, the church of which [illegible] is pastor. Both sides now admit that each church is part of the "little flock." What influenced them to make this confession? Association, acquaintance, co-operating together! Let us have some more of this.

If no effort is made to unite us in fellowship of the truth, Bro. Piper, I am not to be blamed. Bro. F. F. Dunham lives at Vermillion, Ohio; and as that is near this city, I have written the brother several times this fall urging him to come to the city and help me in a meeting; or I would assist him in a meeting anywhere he might ask me to go. Also I have urged him the need of us deliberating upon the problem of uniting our forces. I have not had one word from the brother. I repeat, Bro. Piper, that if the division of our churches continues, I disown all blame.

Very truly yours, Brother
ROBT. G. HUGGINS.

OUR DANGER

"We are too exclusive. That is the reason that so few outside of ourselves come into our services." Thus some one said and others possibly think. What is meant by this? Is it meant that we do not enjoy the presense in our service of outside people? Then why do we personally invite them to come and spend money in advertising our meetings that others may come and enjoy our faith and worship? When they do come why do we hasten down the aisle to greet them warmly and say, "We are glad to see you; come again?" Certainly we are not exclusive in such a sense! Is it because we speak as though we have the truth and know it? Have not holy men in all ages talked that way? Did not Abraham, Moses, the holy prophets and apostles talk that way? Have we reached a time when it is presumption to think that one can have the truth and know it? Better read 1 Tim. 4:3.

Paul's mission to the Gentiles was to open the eyes of their understanding that they might "Know what is the hope of his calling." Was that mission a failure and may not Gentiles know? Should people shun us because our eyes have been opened? Read the writings of Paul and count how many times he says "I know." Then read the Gospels and the Epistles and count how many times it is said, "We know." Shall we clothe what we know in doubtful phraseology to please unbelievers that they may come again?

But we think we have something better than others have and they don't like it. Yes, that's true blessedly true. We never should have been anybody if we had not thought so. Abel knew he had something better than Cain had. Noah knew he had something better than others. Moses knew there was something better for Israelites than for Egyptians, and he chose it and forsook Egypt. Abraham forsook his kindred and enjoyed something better; Paul had something better than the Sanhedrim promised; John had something so much better that it made exile in Patmos blessed. (Beloved, we can claim no relationship to the saved of ages unless we feel that we have God's best in the Christian hope. If Cainites, Korahites, Balaamites, Egyptians, Pharisees and last day apostles don't love us, we cannot afford to dilute our faith and hope to buy their polluting fellowship.

We keep aloof from organized association with others, and from fellowship with "unfruitful workers of darkness." If this be our exclusiveness, happy are we. Saving religion has ever been thus exlusive. Eve would not have fallen if she had excluded the serpent Abel suffered martyrdom for excluding Cain's religion, but his name is among the honored of God awaiting gory. Moses excluded Egyptian religion. God commanded all Israel to be exclusive when they reached Canaan and have no fellowship with the nations around them. To the New Testament church the command is equally explicit: "Come out from among the mand be ye separate." Christ promised a special blessing upon his disciples "when they shall separate you from their company," and a special woe "when all men shall speak well of others, and from fellowship with "unfruitful workers of darkness." If this be our exclusiveness, happy are we. Saving religion has ever been thus exclusive. Eve would not have fallen if she had excluded the serpent. Abel suffered martyrdom for excluding Cain's religion, but his name is among the honored of God, awaiting glory. Moses excluded Egyptian religion. God commanded all Israel to be exclusive when they reached Canaan and have no fellowship with the nations around them. To the New Testament church the command is equally explicit: "Come out from among them and be ye separate." Christ promised a special blessing upon his disciples "when they shall separate you from their company," and a special woe "when all men shall speak well of you." Why then shun the blessed separation and covet the woeful favor? When Israel got broad-minded and mingled with Moab they felt the woe. Jehoshaphat got very liberal, visited the Israelitish king Ahab, and joined affinity with him. Why should he be exclusive? They belonged outwardly to the same Jewish family. Why be narrow and refuse to fellowship a professed Jew? What was the result? The rejection of God's true prophet, Micaiah, for following the counsel of Baal's prophets, a narrow escape from death, and the rebuke of a holy prophet who said: "Shouldst thou help the ungodly and love them that hate the Lord"? 2 Chron. 19:2. This man of God preached exclusiveness. So does Paul when he sits forth perils of the last days among which he reckons a pleasure-loving church and adds, "from such turn away." Read the reported actions at Christian Endeavor and Epworth League socials, and what soul-saving pastor could encourage Loyal Workers to affiliate in such fleshly delights, and expect that any of them could grow in grace or be filled with the Spirit of God? A few good words may be spoken, but "the love of pleasure" holds the hour. No, beloved, our danger is not from exclusiveness (unless we exclude heaven-born piety wherever found), but from inclusiveness. If Aaron had not included Israelites who had more Egypt in them than Canaan he would not have been among those who danced around an Egyptian calf, nor have caused the deaths of many thousands. It is written of those that they "sat down to eat and drink and rose up to play" (harmless games of course) Is it not still true that those who have more of earth than of the kingdom, more of flesh than of the Holy Spirit, sit down to late suppers and then devote themselves to "games"?

Aaron was inclusive and he went wrong. Moses was exclusive and his face shone with glory and his heart with divine blessing. Our safety and not our danger lies in a scriptural exclusiveness. —H. F. Carpenter.

CORN SHEAVES GATHERED FROM EVERYWHERE.

Atheism—The whole spiritual universe is shattered and shivered by the hand of Atheism into innumerable glittering quicksilver globules of individual personalities running hither and thither at random, coalescing and parting asunder, without unity, coherence or consistency. In all this wide universe there is none so utterly solitary and alone as a denier of God. With orphaned heart—a heart which has lost the great Father—he mourns beside the immeasurable corpse of nature, a corpse no longer animated or held together by the great Spirit of the universe—a corpse which grows in its grave: and by this corpse he mourns until he himself crumbles and falls away from it into nothingness. The wide earth lies before such an one like the great Egyptian sphinx of stone, half buried in the desert sand; the immeasurable universe has become for him but the cold iron mask upon an eternity which is without form and void.

The Last Hours of Nero, the Persecutor.—(The following is an account of the last hours of that wicked persecuting Emperor whom the apostle Paul referred to as "the lion" out of whose "mouth" the Lord delivered him. His miserable death seemed to be the natural end of a wretched life, reaping as he had sown.)

There is no need to dwell on the miserable spectacle of his end, perhaps the meanest and most pusillanimous which has ever been recorded. The poor wretch who without a pang had caused so many brave Romans and so many innocent Christians to be murdered could not sum up resolution to die. He devised every operatic incident of which he could think. When even his most degraded slaves urged him to have sufficient manliness to save himself from the fearful infamies which otherwise awaited him he ordered his grave to be dug and fragments of marble to be collected for its adornment, and water and wood for his funeral pyre, perpetually whining 'What an artist to perish!'

Meanwhile a courier arrived from Phaon. Nero snatched his despatches out of his hand, and read that the Senate had decided that he should be punished in the ancestral fashion as a public enemy. Asking what the ancestral fashion was he was informed that he would be stripped naked and scourged to death with rods and his head thrust into a fork. Horrified at this he seized two daggers and after theatrically trying their edges, sheathed them again, with the excuse that the fatal moment had not yet arrived. Then he bade Sporus begin to sing his funeral song, and begged some one to show him how to die. Even his own intense shame at his cowardice was an insufficient stimulus, and he whiled away the time in vapid epigrams and pompous quotations. The sound of horses' hoofs then broke on his ears, and, venting one more Greek quotation, he held the dagger to his throat. It was driven home by Epaphroditus, one of his literary slaves. At this moment the centurion who came to arrest him rushed in. Nero was not yet dead, and, under pretense of helping him, the centurion began to staunch the wound with his cloak. "Too late," he said, "is your fidelity." So he died, and the bystanders were horrified with the way in which his eyes seemed to be starting out of his head in a rigid stare. He had begged that he body might be burned without posthumous insults and this was conceded by Icelus, the freedman of Galba.

So died the last of the Caesars.

Keep the Atmosphere Pure.—Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not heedlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil in man, but it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.

One String People — We have all met such persons, because they are found in all ranks and conditions of society, and perhaps nowhere else are they met with more frequently than in religious circles. No matter what phase of Christian life or doctrine is being conversed upon, they have but one point of view from which they can see it and be happy, and if this point, which is often narrow enough, does not embrace what is being spoken about, then they either have nothing to say, or secretly fret and fume for a chance to bring out their one favorite topic for remark, or contention, as the case may be. Now this "one string" which is continually harped upon, may be in itself a most melodius one, but even that good quality will not redeem it from wearisomeness in repetition, to those who have it persistently pressed upon them, in and out of season; besides, it is doing despite to a good thing to treat it so inconsiderately. The field of Divine truth is very wide, and richly varied, and he enjoys most of its variety and richness who seeks to know these most, and does not confine himself to the admiration of one beauty, where the beautiful is so abundant and attractive.

RELIGIOUS CHANGES.

In Belief and Practice Between the Resurrection of Christ and the Death of Constantine in 337.

VI. Plurality of Bishops.

There is of recent years a theory which claims to be sustained by momentous events occurring in the first century. It is claimed that Christ came at the destruction of Jerusalem, which occurred in the year 70, and raised his saints from the dead, and took away all the living ones and gave them immortality, and they were taken away to reign with him over the earth; and that a period of about forty years elapsed between this event and the Christians again preaching the gospel of salvation to the world. To any person who will pay attention to the facts of history, this theory will at once appear absurd. A cruel persecution raged against the Christians right in the middle of this period, which is claimed to be a blank in all Christian life upon the earth. The evidence already given from Pliny and other writers shows clearly that at the opening of the second century the Christians were extremely numerous and very active; not only had the religion of Jesus Christ during this period spread amongst the freedmen and slaves of the Roman empire, but it had worked its way into the household of Caesar, and some of his own relations had become earnest believers; and this was probably the reason which caused Domitian to persecute the Christians. Haanach, one of the most careful and able of ecclesiastical writers, says: "An entire branch of the Flavian family embraced Christianity. Flavius Clemens and his wife Flavia Domitilla; the former the cousin of the emperor, the latter his niece." Dion Cassius informs us that these two persons were accused of atheism and going astray after the custom of the Jews. Clemens was put to death, and Domitilla was banished to the island of Pandataria in the Aegean. Gibbons, in referring to the above statement of Dion Cassius, says: "A singular association of ideas which cannot with any propriety be applied except to the Christians." This Domitilla apparently returned to Rome after Domitian's death, for she gave a cemetery to the Christians for a burying place. "The cemetery of Domitilla has been discovered by the labors of De Rossi, with inscriptions abundantly attesting her ownership of the ground and its use for Christian burial."

The so-called letter of Clement to the church at Corinth, already referred to, was written before the close of the century, and it is a great stumbling-block to the modern bishops who claim descent from the apostles, as this latter clearly shows that there was no one bishop in authority either in Rome or in Corinth at this time. It is assumed by all writers at least after the second century, that Clement was the bishop of Rome at that time, that is, that he was head of all others; but the letter itself contains no evidence to this effect; it is entirely written in the name of the church of Rome to the church at Corinth, which had for some reason expelled their bishops; they are spoken of all through the letter in the plural, and no one individual is ever mentioned as being head of the church. Various attempts have been made by believers in the authority of one bishop to account for this to them, strange omission in the early writers; it is always assumed by those who believe in the authority of one bishop that this was the condition of the church from the beginning. Rev. H. S. Holland, already quoted, referring further to the church at Corinth, as shown in the letter to it from the church at Rome says: "What the inner constitution of that body was we are not told. There may have been a chief seat in it, without which it would not have had such high powers attributed to it. We do not think that the words of St. Clement exclude such a possibility, but they say nothing of it." The condition of things then at Rome moves far more clearly in familiar episcopal lines than seems to have been the case at Corinth without any explanation. It may be that Corinth was exceptionally backward in organization, yet Clement speaks with immense respect of the former condition of the Corinthian church before the "impious and detestable schism." It seems to have been in the very first rank of the Christian society, a high and pure model of Christian living; and this good life had been marked by peculiar respect for authority. There is no hint given of insufficient or imperfect authority." Then Holland adds, "May it not have been during a vacancy in the chief seat that this revolt against the presbyters occurred?"

The fact is, there was no chief seat in any of the churches at this time, and never was a chief seat till after this, unless an apostle was present in a church. It was not till long after this—till men commenced to lord it over the church and claimed to be the "successors of the apostles. They could have no successors in the sense in which this claim is made; they were directly appointed by Christ for a special purpose; they were witnesses of His resurrection (Acts i 21,22). And Paul claims to be an apostle because he had "seen Jesus Christ our Lord." Consequently no one could be an apostle unless he had seen the Lord after His resurrection.

The appointment of bishops, presbyters or elders, all synonymous terms in the New Testament, for a different purpose there was a plurality of them appointed, no matter how small that church was; and their duty was to "take care of the church of God." They were not to be "greedy of filthy lucre," which many of those who claim apostolic succession have been. Paul left Titus in Crete that he should "set in order the things that are wanting, and ordain elders in every city." He was not to ordain a bishop in the island of Crete. According to Rev. H. S. Holland, Corinth was "exceptionally backward in organization." Later, when Paul sent for the elders of the church at Ephesus (Acts xx.17), and told them that he had "kept nothing back that was profitable" unto them, surely if a chief seat was necessary or profitable he would have appointed it.

A beautiful specimen of how facts can be twisted to suit theories, where interests are concerned, is the following concerning the elders of the church at Ephesus. This extract is from Archbishop Wake's work, The Apostolic Fathers. After speaking of the high position of the church of Ephesus in Revelation, he says: "Nor is it any small confirmation of this opinion that when St. Paul passed through Asia to Jerusalem we read (Acts xx) that, not having time to go himself to Ephesus, he ordered the elders of that church to meet him at Miletus, and there gave his last charge to them. Now who those elders were we are plainly told (ver. 28); they were the bishops of that church. But it is certain that in those days there was but one bishop, properly so called, in a church at one time, and therefore these could not be the bishops of that city alone, but must have been rather the Bishop of Ephesus together with the bishops of the other neighboring churches within that district; and it was probably Timothy who now came at the head of them." What a pity from these modern "bishops'" standpoint that they could not re-write the New Testament: they would then be able to fix it so that it would teach exactly what they wished. Contrary to the statement of Archbishop Wake, the matter of the development of "one bishop" over a church was of slow growth, and was not fully developed till well on in the second century. Mosheim, who is much more exact and candid on this subject, says: Such was the constitution of the Christian church in its infancy, when its assemblies were neither numerous nor splendid. Three or four presbyters, men of remarkable piety and wisdom, ruled these small congregations in perfect harmony. Nor did they stand in need of a president or superior to maintain concord and order where no dissensions were known."

The Epistle from the Romans to the Corinthians, commonly called Clement's first Epistle, says: "The apostles received the gospel for us from the Lord Jesus Christ; Jesus Christ was sent from God. Christ then from God, and the apostles from Christ. Both commissions therefore were given in due order by the will of God. Having then received their orders, and being fully assured by the resurrection of Je us Christ our Lord and trusting in the word of what was about to come, as they preached through the country places and cities they appointed the first fruits of their preaching to be bishops and deacons of those who would believe, when they had proved them by the Spirit. Disgraceful is it, beloved, very disgraceful and unworthy of your training in Christ, that it should be reported that the most stedfast church of the Corinthians, at the instigation of one or two persons, hath rebelled against its presbyters." The Didache, already quoted, written probably in the first half of the second century, by its instructions shows that at that time the church had no chief seat. The majority of the churches, for probably nearly a hundred years after Paul's death, followed the rule set them by the apostles of having bishops or elders in every church as well as deacons. We are told in Acts xiv. 23 that Paul and Barnabas, after visiting the churches, "ordained them elders in every church." And Peter, in 1 Peter v., writes: "The elders which are among you I exhort, who am also an elder. * * * Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock;" and their reward for undertaking this arduous work, without getting any present pay, was to be "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." At first this was all-sufficient, and the bishops not only often worked with their own hands to maintain themselves and their families, but they also assisted the poor from their own earnings.

There were many in the early church who had particular gifts, and while it was the duty of the elders or bishops to rule in love, Paul says (Rom. xii. 4-8): "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." The rulers might do all these things, but every other one was to do any of these things he was able; and this condition of things continued to exist for many years; they were all one in Jesus Christ, and if any one had a word of exhortation he was at liberty to give it, so long as everything was done decently and in order. Holland's statement that "the condition of things then at Rome moves far more clearly in familiar episcopal lines than seems to have been the case at Corinth," goes upon the assumption that the letter was written by Clement as the one bishop of Rome at this time, but such an idea is foreign to the whole structure of the letter.

We see, then, from this review, that no great changes had taken place in the Christian church at the end of the first century from the state of things in existence at the death of Paul. The keeping or non-keeping of the laws of Moses was no longer a troublesome question with most of the Gentile churches. They met on the first day of the week, often very early in the morning to remember the Lord's death till He would come again; many of them were slaves, and they had to steal back again to attend to their various duties. They did not attempt to keep the seventh day because it was not required of them, and to do so under their circumstances would have been an impossibility. They were earnest believers in the second coming of Christ; that was their great hope and expectation. When they laid the dead away in the silent tomb, they laid them in the hope of glorious resurrection when the Lord would come. They took comfort that that "were asleep," and the Lord would awaken them; they as yet had no belief in an intermediate state; to them the faithful one was dead, and would remain so till the resurrection. They baptized by immersion, and only on confession of faith; on a simple confession this was done, and there was no delay. This confession embraced the belief that Christ was the son of God; that He came in the flesh; that He was born of the virgin Mary; that He suffered and was tempted on a points as we are; that He literally died and was literally buried; that He was raised again. This literal death was strongly insisted upon about this time on account of the spread of Gnosticism towards the close of the century, which taught that Christ only seemed to die; that the body of Jesus died, but that Christ left the body and went to heaven when Jesus was crucified. They as yet knew nothing of the doctrine of the Trinity, which was evolved much later. The form of church government was still as the apostles had organized it. There was a plurality of rulers in every church, no matter how small the church. These rulers were called bishops, presbyters, or elders, all terms meaning the same persons. There were deacons appointed under them, but there were as yet no salaried officials; they all did their work *for love*, and worked with their own hands. They collected money, and gave to any one in need.

Toronto Canada.

A. WALLACE MASON.

OBITUARY.

Julia Garn.

Julia Kemmerling Garn, daughter of Peter and Elizabeth Kemmerling, was born May 11, 1848, in Sandusky County, Ohio. Her mother died when she was ten years old, leaving her to the care of her father.

She was united in marriage to James Garn, February 14, 1867. They soon afterwards came to Marshall county, Indiana, locating upon a farm north from Culver, where they lived until 1896, when they moved to this place, where they have since lived. Her husband died, December 12, 1901, leaving her a childless widow.

Sister Garn has always been religiously inclined, and found a home in the Evangelical church in her early life in Ohio. Upon hearing the gospel preached by Brother L. E. Conner, she was baptized and received into the Church of God, March 2, 1891, where she remained a loyal member until her death. She was an active member of the local W. R. C. lodge, and was held in high esteem by its members. Her relations in society were such as to make many warm friends and neighbors, who will ever hold her in kind remembrance.

She has been in declining health for three years, and confined to her bed for two months, and finally succumbed to the inevitable, Friday, November 10, 1911, at her home in Culver, Indiana, having lived 62 years, 5 months and 29 days. She leaves two sisters, two brothers, one half-brother, three half-sisters, and many other relatives to mourn because of her death.

The funeral services were held from her late residence on Monday, November 13, 1911, at 10 o'clock a. m., by the writer, and she was laid to rest in the Poplar Grove cemetery to await the coming of her Lord and Saviour Jesus Christ and his resurrection.

D. E. VAN VACTOR.

Argos, Ind.

NO CONVERSION OF THE WORLD BEFORE THE LORD COMES.

"A Prudent Man Forseeth the Evil;" but the Optimist Thinks Each Earthquake to be the Last.

1. Did Christ expect the world to be converted in His absence, when he said that the wheat and tares "must grow together until the harvest" and that the angels shall not "sever the wicked from amongst the just" until the end of the age? (Matt. 13:38).

2. In Matt. 24, Mark 13 and Luke 21, does not Christ definitely say that the worst "time of trouble" for "the elect" shall immediately precede His return?

3. If the Lord did not expect the world to be converted before His return why should the optimist?

4. In as much as Christ predicted that there would be a "time of trouble such as never was" just before His return and also that "wars and rumors of war" would continue until that time, what will stop war? Will the optimist by saying, "Peace, peace, when there is no peace?"

5. Did Paul expect to convert the world when he said, if by all means I might save some?"

6. Did Peter when he said God intended "to take out of the Gentiles a people for His name?"

7. Did Christ expect the world to be converted in His absence when He said "I come not to bring peace but a sword?" and, "A man's foes shall be those of his own household?"

8. Is there a verse in the Bible which says the world will be converted before the Lord returns?

9. Did the writer of Hebrews expect the world to be converted during Christ's absence? "But this man after he had offered one sacrifice for sins forever sat down on the right hand of God from thenceforth expecting till His enemies be made the footstool of His feet."

10. If the world is converted before the Lord returns when will the Scripture be fulfilled about destroying those at His coming who obey not the gospel of His Son?

12. "When the Son of Man cometh shall He find faith on the earth?"

13. Is the predicted apostacy of the latter days the conversion of the world?

14. Will the apostasy of the latter days occur before after, or during the conversion of the world?

15. In any case will so-called optimism hasten or retard the apostasy?

16. Did any historic creed, Protestant or Catholic, teach that the world would be converted before the Lord comes?

17. At the judgment of living nations (Matt. 25) did the sheep inherit the kingdom before or after the judgment?

18. If the world is to be converted before the Lord's return, must not the "narrow way" gradually be broadened? But since the broader a church becomes the less missionary work it does, when will the world be converted?

19. If the world is converted before the Lord returns, is it not strange that "all the (Christian) tribes of the earth shall mourn when they shall see the Son of man coming in the clouds of heaven," and still more strange that the Jews will say, "Blessed is He that cometh in the name of the Lord?

20. Is it not expressly stated that the coming of the Son of Man in a cloud shall precede the coming of the kingdom? "When ye shall see these things come to pass know ye that the kingdom of heaven is at hand."

21. Is our citizenship in heaven "from whence also we look for the Lord," or in the "city of destruction?" Are people to be saved out of the city of destruction, or is the latter to be converted into the celestial city?

22. Did not Christ teach that "leaven" stands for corrupt doctrine? Is then the church the leaven which is to corrupt the world, or, is the leaven the false doctrine which has corrupted the church in Latin and Greek countries for instance?

23. Does not John's description of the Seven Churches of Asia, indicate that the church may become badly leavened?

24. Are not the once Christian nations around the Mediterranean, now the most un-Christian? Was the Christianity of Paul less vigorous than modern Christianity?

25. If fifty pagans are born for every one converted, when will the world be converted?

26. Was any city or town ever entirely Christian even for a short time?

27. If in 1650, nearly all the inhabitants of Boston were Christian, and in 1902 ten per cent. only belong to evangelical churches, when will the world be converted? What then is the hope of the church?

28. Judging from American politics, will the theocratic kingdom be established by means of a republic based on the theory that fools and sinners will never be in the majority?

29. If the Lord is not coming until after the Millenium, will the scientists be able to find antidotes for disease, death, cyclones, floods earthquakes and volcanos?

30. Can it be done if the prince of this world is not to be chained until after the Lord's return?

31. If the Lord when He returns is to destroy the "man of sin" how can the world be converted before the Lord returns?

32. Since the apostle said, "Little children, it is the last time, and as ye have heard that antichrist shall come," why not believe it?

33. Do not all the New Testament writers betray as one has said, a "strong pre-millenial bias?" How did they get it?

34. If loosing the devil is to break up the Millennium, will it begin while he is still loose?

35. Which is the optimist, the man who is waiting for the Lord to come to bring about the resurrection and "rapture" of the church, the consolation of Israel, and the "restitution of all things spoken of by the prophets" or, is it the man who thinks the Lord must wait until the world is converted in spite of prophecy?

36. According to Acts 15: 16. 17, will the "residue of men" seek after the Lord before or after his return?

37. Does not the New Testament predict for the church, "in this present evil age tribulation" rather than triumph?

38. Is not a man who says he is mildly "catastrophic" and is neither a pre nor a post-millennialist in a pre-post-erous position?—The Lord's Coming.

A QUESTION ANSWERED.

"Did any of the early Christian writers teach the total unconscious of man in death? If so, who? And in what language?" Answer.—"The soul, O Grecians, is not immortal in its nature, but mortal. For it dieth and is dissolved with the body, if it be ignorant of the truth. But riseth again in the consummation of the world together with the body, suffering death in immortality by self by way of penalty and torment." Tatian A. D. 172. Oratio Centra Grecos.—Sec. 13, p. 59.

"He (Tatian) fancied that the soul was dissolved with the body, and rose again with it at the resurrection. For as he makes all souls to die with the body, so he makes them all rise again with it also."—Dr. S. Clarke, letter to Dodwell.

About A. D. 245, the Arabian Christians, where Paul had preached were found to be entirely out of the line of false philosophy. "These asserted that the human soul as long as the present state of the world existed—perished at death and died with the body, but was raised again at the time of the resurrection."—And as a considerable council was held on account of this. Origen being again requested, likewise here discussed the point in question.—Eusebius' Eccl. Hist. B. 4, ch. 37.—Observe:

1. These were called heretics, men, who, like Paul, who had preached salvation in Arabia, worshipped after the way that men called "heresy."

2. This doctrine prevailed so much that "a considerable council" was held about it.

3. Origen had met the question before, for here "being again requested" he discussed the point in dispute.

The champion brought to teach Arabian brethren to reject Christ's truth and receive heathen philosophy, was an old, half-converted heathen philosopher who believed in the pre-existence of souls, (I think also their transmigration)—in the restoration of all wicked men and devils; who brought more fooleries into the church than any other man who had lived, who interpreted one scripture so literally that he made himself a eunuch in his holy fanaticism, and who interpreted other scriptures so figuratively as to spiritualize, not only almost all the Old Testament, but even the Egyptian midwives!—Exod. 1. He of course would be just the man to "spoil" the Arabians thru philosophy and vain deceit after the rudiments of the world, and not after Christ," and of course on the spiritualizing principle could prove that life was death, and death life; sleep, waking, and waking, sleep; curse was blessing, and blessing curse; light, darkness and darkness light; good was evil; and evil, good; sweet was bitter, and bitter, sweet.—Sel.

Courage for the great sorrows of life and patience for the small ones. And then, when you have accomplished your daily task, go to sleep in peace. God is awake. —Victor Hugo.

Glad is the singing of workers,
Workers 'neath shadow and sun;
Blessed the hand of the toiler
Leaving no labor undone.
—Frank Wolcott Hatt.

What is the end of life? The end of life is not to do good, though many of us think so. It is not to win souls, though I once thought so. It is to do the will of God, whatever that may be.—Drummond.

The best preparation for the future is the present well seen to and the last duty well done.—George MacDonald.

Failures.—Probably it is a good and wholesome thing for the advancement of mankind that very few persons contemplate or make any special preparation for failures. Hope buoys them up with visions of success, and though they see example all round them of broken fortunes, hard times, and defeats of every kind, they fondly believe such evils will not come to them. Only thus could the work of the world go on steadily and cheerfully. Were each one occupied in imagining possible disasters and mentally gauging his fortitude to bear them his power and enthusiasm for actual effort would be sadly diminished.

The First Law of Childhood.—The first law of childhood to be followed as rigorously as it is inculcated, is that of absolute obedience to authority. This is a necessary condition for safety, not to speak of peace. Where children do not obey orders to attend to prohibitions they are always in some danger. From the rotten branch of the tree up which they are told not to climb, and up which they forthwith swarm, to the reading of a forbidden book—from the treacherous morass which they are warned not to cross alone to the undesirable acquaintance whom they are urged to drop and forbidden to bring home—it is the same thing. Age and experience know—youth and ignorance do not, and the only safety for youth is to be guided by the better wisdom of age in those things where experimentalizing is dangerous and a mistake is a disaster.

When the Sun Shines Through. There is a great difference between the effect of a stained glass window on a dark day, and that of the same window when glorified by the rays of the sun. Tasks that look dark and unlovely take on another aspect when the sunshine of cheerfulness shines thru them. And cheerfulness is a sun which never sets, though sometimes it suffers partial or total eclipse.

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ROBT. G. HUGGINS, Editor.

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ONLY LAST YEAR

By S. Roxana Wince

Only last year
He was here—
My blessed companion in hope,
Holding fast to the rope,
And rejoicing with me
In the glory to be,
When Jesus returns and the earth
Shall smile in her beautiful birth.
Only last year
He was here—
Dear writer of sermon and song,
And pastor of church for long
All eager to live
Every moment to give
To Christ and His glorious cause
And the spread of his life-giving laws.
Only next year
He again may be here,
Transfigured in garments of white
His face like the light,
Reunited once more
To the loved ones of yore
And joining with Jesus in song
That only to saved ones belong.
Only next year
He again may be here;
Then hasten, O hands to thy work
No duty to shirk;
Seeds of truth must be sown
Lost sinners be won.
The Gospel be carried afar
Where no gates from his own can the Saviour debar.
Only next year
He again may be here!
My heart gives a bound
For my love will be crowned.
When the Master comes down
To His country and throne
And the work that was dropped on mortality's sands
Will go on fore'er in immortalized hands.

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THANKSGIVING AND THANKS-LIVING

By James Silvester, M. A., of Nympsfield, Gloucestershire England

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him.—Col. iii. 17.

A prevailing note of this epistle is in its precepts of thankfulness. The Colossians are bidden to thank God for their Christian state and standing, "giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Col. 1:12. They are exhorted in their Christian walk and their faith's establishment to abound therein with thanksgiving. Col. 2:7. The anthem of praise is the war cry of faith. To masters, the Apostle says, "Continue in prayer and watch in the same with thanksgiving." Col. 4:2. The work of praise will keep them from dulness and deadness in their devotion. In the third chapter the thankful disposition is urged with the call to the inward controlling peace of God: "Let the peace of God rule in your hearts, unto which ye are called in one body, and be ye thankful." And in our text the outward life is to be governed by the thankful spirit.

Let us regard the subject, then, under the two aspects of Thanksgiving and thankliving:

1. **Thanksgiving is a duty; it ought to be a pleasure and a delight.**

We are not worthy of the least of God's mercies which He has shown to us. Our only worthiness is in thankfully accepting them. This is the spirit of public worship. "We assemble and meet together to render thanks for the great benefits which we have received at His hands, to set forth God's most worthy praise." In psalms and hymns and spiritual songs we echo the choral harmonies of heaven. The incense of this sacrifice rises up before the throne, and is well-pleasing to the Majesty on high. "Whoso offereth praise glorifieth me." And this should be, as the text says, the spirit of our daily life and our private devotion.

"For mercies countless as the sands
Which daily I receive
From Jesus my Redeemer's hands
My soul, what shall I give?"

"We bless God for our creation, preservation, and the blessings of this life." He has given us a being in which we may enjoy the works of His hand. He gave us the precious things of heaven, the precious fruits brought forth by the sun, and the precious things put forth by the moon, the chief things of the ancient mountains, and the precious things of the earth, and the fulness thereof, and of the deep that coucheth beneath. It is He that fills the heart with food and gladness. It is He whose providence insures our safety, and in whom we live and move and have our being. It is He who teacheth us more than the beasts of earth, and maketh us wiser than the fowls of heaven. Indeed, to recount all His blessings would be to write the store of our lives. And so many are the deeds of mercy to men which Jesus, the divine Mediator has done, that if they were written, every one, even the world itself could not contain the books that should be written.

"Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart
That tastes these gifts with joy."

Yet how little gratitude is rendered to the giver of every good and perfect gift! How many homes, how many hearts, as touching praise to God, are as silent as the grave! God has brought up children, and they have rebelled against him. What other proof do we need than this of man's utter backsliding from the ways of God and of his need of those higher blessings, "the redemption of the world by our Lord Jesus Christ, the means of grace, and the hope of glory?" Here is matter for endless thanksgiving and eternal praise. The true Christian can never tire of this theme. It is his life, it is his salvation, it is all his desire. "We joy in God," writes the apostle in another epistle, "because we have now received the reconciliation" (Rom. v. 11). Christ is in the Christian the hope of glory. He has redemption through his blood—the forgiveness of sins. He is dead with Christ to sin, risen with Him to righteousness. Empty himself of grace and goodness, he partakes of the divine fullness in Christ, and is made full in Him. And in the presence-chamber of the King he knows by whose right and title he enters, in whose name he claims audience, and by whom he offers thanksgiving—even by Jesus, the only mediator. It is more common to think of Christ as offering our prayers than as offering our praises; but even praise can not be offered without His intercession. Even when we would thank God, He is the way to the Father; no man cometh unto the Father but by Him.

II. **But Thanksgiving is the best form of giving thanks, even as, according to the true proverb, "Actions speak louder than words."**

And in "doing all in the name of the Lord Jesus," we are in a real way thanking Him for His loving-kindness and His tender mercy. We then "have that due sense of all God's mercies, that, our hearts being unfeignedly thankful, we show forth his praise not only with our lips, but in our lives, by giving up ourselves to His service." Thus to do all in the name of the Lord Jesus means something more than in invoking His name at the beginning of our labors, like Mohammedans, who, it is said, never undertake work, eat meat or write a book without this invocation, "in the name of the most merciful and compassionate God."

True, we read, "Let him that nameth the name of Christ depart from iniquity;" but the name of Christ has too often been used to cover the works of the devil. Yea, verily, the precept means much more than the verbal use of Christ's name. This would be nominal Christianity indeed. A name is a title to credit, as when we tell a person he may use our name to gain him some position of promotion. And in this way we use the name of Christ. Indeed, He puts His name upon us, and his church like Himself, is called the Lord our righteousness. Therefore, in carrying out this precept, the Christian is to remember his position before God, as in Christ and one with Christ; not his own, but one bought with a price; one to whom old things have past away and all things have become new. Thus naming the name of Christ, he departs from iniquity. Again, a name is used to denote the character and reputation of another; indeed, this is only another aspect of the name as we have already seen it used. Doing all things in the name of Christ will thus lead us to serve and glorify God, and to bring honor to that holy name by the which we are called.

Therefore, "Whatsoever ye do, do all in the name of the Lord Jesus." The precept extends to all our actions and comprehends all our life. "Whatsoever,"—that is a hard saying. It means that Christ must control all we say and; and that in our words and deeds He must be our guide. Our service must not be in the spirit of the son that said, "I go, sir," and went not; but in that of him who said, "What wilt thou have me to do?" It is an easy to make shift of Christ—to carry about a pocket religion which we can hide away at any moment. It requires no great effort and it keeps conscience quiet to say a few prayers, to read a few verses of Scripture, to hear a Sunday sermon. But if we really have Christ in our hearts, and rejoice in his salvation, our religion will go further than all this. We shall be root and branch Christians, taking root downward and bearing fruit upward evermore.

"Whatsoever ye do, do all in the name of the Lord Jesus." So will Christ preside over our life; and we may not expect His blessing in anything in which he is not Jesus our Lord and King. The text divides our life into its two parts of utterance and action: "Whatsoever ye do in word or deed."

1st. "In word." (1) Let speech be in the name of Christ. Let no corrupt communication proceed out of your mouth—no ribald talk, no wanton jest, no profane speech, no careless oath, no coarse revilings, no foolish, vapid, worthless words, no vain boasts, no savage threats, no base insinuations, no unfeeling sneer, no untruthful and malicious stories, no uncharitable suggestion. This is not the conversation for Christians. But how unruly and untamable is the tongue! And what need there is to pray, "Set a watch, O Lord, upon my mouth; keep the door of my lips"! Yet what a noble instrument is that member called by the Psalmist his "glory"! Let us pray that our tongue may be bridled and our speech sanctified, that what we say may be good to the use of edifying, that it may minister grace to the hearers. Let us speak a word in season as opportunity arises and help is given from above. My brother or sister, is this what you are seeking to do?

(2) The same rule applies to song. We are not called to be singing psalms all day long; but let us see that what we sing we may sing in the name of the Lord Jesus to the glory of God. Let it be something that is true, something that is honorable, something that is just, something that is pure, something that is of good report, something that is virtuous and worthy of praise (Phil. iv. 8).

But let us above all treasure up in our hearts the songs of Zion, for there are none like them. Sing and admonish one another in them; and both in public worship and in social gatherings turn preachers and teachers, one to another, in the voice of praise. Let this heart's petition be:

"Take my voice, and let me sing
Always only for my King."

2nd. **"In deed."** A parallel text is that wherein St. Paul enjoins the Corinthian Christians, whatsoever they "do, to do all to the glory of God" (1 Cor. x. 31). This explains the precept to "do all in the name of the Lord Jesus." Indeed, the two texts are mutually explanatory, for to be guided by the grace of Christ is to live to the glory of God. And such a principle lifts all work above the mere earthly character of its own. So St. Paul, speaking to the Colossian Christian slaves, says: "Whatsoever ye do, do it from the heart, as to the Lord, and not unto men knowing that from the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ." (Col. iii. 23, 24).

(1) Endeavor to make this truth your own in your business or calling, whatever it may be. The Christ that wrought in the workshop at Nazareth, that expounded in the synagogue and taught in the Temple, that travelled north, south, east, west, with willing feet and hands ever reached out to heal and bless, was a man of labor and acquainted with toil, and He puts the seal of his holy name upon every honest work. Do your work, therefore, "in the name of the Lord Jesus." But how often it is that while all this is true, men do not glorify God in the labors of their calling. They do not recognize that it is He that giveth them power to get wealth; they forget that these earthly activities are to prepare us for the services of the heavenly sanctuary. They too often allow a general adherence to right principle to cover many an unscrupulous transaction or custom in this or that part of their work. Ah! they are not sanctifying their work by regarding it in its true light, and by doing it in the spirit of Him who said: "My meat is to do the will of him that sent me, and to finish his work." (John iv. 34).

(2) Seek to realize the precept of the text in your pleasures and recreations. Here, again, men err not so much in doing what is wrong as in engaging in recreation in the wrong spirit. The spirit of Christ and of Christian thankfulness is to have no enjoyment apart from God; and the best test to which to bring doubtful occupations and amusements is to ask ourselves the questions: First, Can I follow them in the name of Christ, and have they His approval? And, second, Can I therein maintain my communion with Him and my character as a Christian? Joy in God must be joy before Him. (Rom. v. 11; 1 Thess. iii. 9).

(3) How blessed it is when men are led by the Holy Spirit to fulfill the text in their public capacity! How great a change would come over our country if the principle of doing everything in the name of Christ and to the glory of God were observed in the committee room, in the council chamber, in the senate house! The low maxims of worldly expediency, the impotent, because timeserving, public morality of the present day, in yielding to the nobler law of Christian life and love would prepare the way for such a revolution in social and national life as would antedate the final blessedness, and give the world in these last days one more convincing proof of the truth of Christianity.

I am glorifying God: I am working for eternity! Let this thought possess and encourage us all. Look at those temples of God, noble monuments of mediæval art in our land, and learn a lesson from them. Beautiful for situation as they often are, they are beautiful to the searching eye in their elegant proportions and their delicate and rich embellishments. The workmen that wrought such wondrous work have long mingled with their kindred dust; but their work remains a glory of the ages for strength and magnificence. Even so we in our own little life may, by our work of faith and labor of love and patience of hope, be helping to build up that glorious temple of God's elect which shall be seen and known of all men in the day of Christ's coming—the day of the gladness of our heart.

"Greatness is not goodness; yet so akin, it may be greatly good.
The good are great; the greatest he
Who closest walks, my God, to thee."

PRAISE THE LORD.

Dear friends scattered abroad: We have been blessed for the last year, and hope we may enjoy God's blessing through another year, if our dear Lord don't come to reign before another year comes forth.

Dear brethren, may we publish with the voice of thanksgiving, and tell of all his wondrous works Ps. 2:7. With thanksgiving, and with singing, with symbols and with harps. Neh. 12:27. Let us offer unto God thanksgiving and pay our vows unto the most high. Ps. 50:14. We will praise the name of God with a song, and will magnify Him with thanksgiving. Ps. 69:30. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. Ps. 95:2. If all the saints will unite in praising the Lord, joy and gladness shall be found therein, thanksgiving, and the voice of melody. Isa. 51:3. Let us sing unto the Lord with thanksgiving. Gal. 2:7. We being enriched in everything to all bountifulness, which causeth thru us thanksgiving unto God. 2 Cor. 9:11. Let everything by prayer and supplication with thanksgiving be made known unto God. Phil. 4:6. Let us be *found*, abounding in thanksgiving unto God. Col. 2:7. Continue in prayer and watch in the same with thanksgiving. Col. 4:2. All things that we eat and wear we are therewith to be content, with thankful hearts. God has created them to be received with thanksgiving of them which believe and know the truth. 1 Tim. 4:3.

Those that do not know "the truth," but preach immortal soulism and eternal torment to the impenitent, going to the happy hunting ground when their house dies, and say the kingdom of God is in their little hearts, do not give God thanks, for they do not know "the truth," nor the God we worship, because they worship a god-man.

All of God's people in Christ Jesus are commanded to obey the above injunction and to "believe." And fully believed from the heart; then what? When the Lord shall come to set up the kingdom and judge the world in righteousness all the faithful will say, "Amen, blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, unto our God for ever and ever." O happy day! Rev. 7:12.

And in the final restitution of all things spoken by the mouth of all the holy prophets since the world began: the following joyful song shall be heard: "Praise ye the Lord, praise God in His sanctuary; praise Him in the firmament of His power. Praise ye the Lord. Sing a new song. The Lord taketh pleasure in his people. Let everything that hath breath praise ye the Lord."

All these songs shall be voiced by fleshly Israel. When God restores them to their own land; for he has hid his face from them for a little while, but he will redeem them with great mercy. See Isa. 57:7, 58.

God hid his face as it were for a small moment to Him, but a long time to Israel; for ever since Titus besieged the City of Jerusalem, they as a nation have not had no king or kingdom. Read Isa. 52:13-15, and you may see who will be ruler over the Israelites. They will consider at Christ's second coming, but they did not consider at his first advent. Just as sure as God is God, all prophecy shall be fulfilled in the order he has planned in his purposes down through the ages until all shall be fulfilled.

When our blessed Lord shall come, and not until then, will righteousness be in the earth. For he told his disciples to pray "Thy kingdom come, that his will may be done in earth as in heaven." Dear brethren, hold fast the faith and continually rejoice and praise God with thanksgiving.

JAMES T. AULD.
Uhrichsville, O.

THE MILLENNIUM NOT HERE YET.

"The Inhabitants of the land shall not say I am Sick." "But Now we see not yet all Things put Under Him."

1. Is it not strange that a man who is old enough to read the papers or walk around the corner, should say, "we are now in the millennium?"

2. Has the "whole creation" been "delivered from the bondage of corruption" in which it now "groaneth and travaileth?"

3. With ten thousand murders a year in the United States, will there not be ten millions in the United States alone before this millennium ends?

4. Are there not many other unpleasant incidents happening every day?

5. What have saloons, jails, asylums and hospitals to do with the millennium?

6. Are Jew-baiting mobs less brutal now than in the dark ages?

7. Does the European Jew or the American Negro think the millennium has come?

8. Has the millennium come in Finland Poland, Armenia or Russia?

9. Is increasing Sabbath desecration a sign of the millennium?

10. Did General Sherman think war a feature of the millennium?

11. Has human nature in heathen lands improved any since Paul wrote the epistle to the Romans?

12. What kind of a millennium can begin while death is the "prevailing habit?"

13. If the millennium is here, why pray "thy kingdom come?"

14. In view of frequent fires, floods, famines and earthquakes, should a man say the millennium is now here, simply because he himself feels comfortable?—The Lord's Coming, published by C. C. Cook.

He has not learned the lesson of life who does not every day surmount a fear.—R. W. Emerson.

Keep your eyes open to your mercies. The one who forgets to be thankful has fallen asleep.—R. L. Stevenson.

Little is much when God is in it;
Man's busiest day is not worth God's minute.
So work with God and nothing's lost;
Who works with him does best and most.

—Selected.

Press on, press on! nor doubt, nor fear;
From age to age this voice shall cheer;
Whate'er may die or be forgot,
Work done for God, it dieth not.

—Thomas Knox.

Always write your name in kindness, love and mercy upon the hearts of the thousands you come in contact with year by year, and you will never be forgotten.
—Chalmers.

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Cleveland, Ohio.....Nov. 28, 1911

EDITORIAL

Plenty of sample copies on hand; can you use some?

If the minister is a light giver, the church should be a light bearer.

A sister suggested that those sisters who had married since being immersed put their maiden names on the blank as well as their present name—a good idea.

Dating November 21, a note from Bro. Adams says that Sister Free is getting a good many responses to the Evangelistic call to send Bro. Adams to Oklahoma and New Mexico. The Lord bless all the helpers.

Owing to a circulated report that Brother Underwood is now "the largest stock holder in the company," we wish to state that he owns not one cent of stock in The Restitution Publishing Co.—not even one cent.

Many of our readers will not be able tho agree with Bro. Webster in this issue on the time of our Lord's entombment. However, give his views a patient hearing, and if you cannot accept his theory you will at least have had a view of the "other side."

We are a poor poet. Our young people have been trying to sing, and the editor not knowing "jingle" from real poetry, has given their productions in The Restitution. Some readers of highly refined poetic sense have almost objected to this. However, Sister Wince expresses the general sentiment in a recent letter. She says, "Do not stop the young people's singing, let them write jingle if they choose."

Sister Eidmiller, of Troy, O., in sending a new subscriber remarks: "The paper is so good. We rejoice because we have such a grand messenger to come to our home every week. Almost every paper has an article that is worth the price of the paper. Oh, that we might all wake up and do our duty before it is too late!" Amen. Just think, if every subscriber of The Restitution would get one new subscriber during the year our mailing list would be doubled! Vast possibilities are within our reach. "Work, brethren, work."

Sister Woodbury, of Springfield, Ohio, writes of Wm. Sunday's big revival there; of the one thousand voices in the choir, lady soloists, the 7,000 "conversions," etc., etc. People do not object to being "revived" occasionally, provided they are left free to fall back into the slumbers of sweet sleep again. If Sunday preached the truth "as it is in Jesus" his method of sensationalism, creating an ocean wave instead of a ground swell, would render him practically useless in the Lord's service. The truth is only served by permanent light as in the apocalyptic "candlesticks" or lamp stands; flash lights are only blinding. That Sunday's work at Springfield was superficial we judge because a wet mayor was elected right on the heels of the meeting.

We likewise wish to contradict intimations that are being scattered by some, to the effect that the editor is a big stockholder in The Restitution and "runs things generally." We only own one share in the company, and therefore only run things to the extent of $10 worth! Since assuming the responsibilities of the editorial management of the paper, we have not received one penny as salary for our work, and only $1.00 in the form of a donation, which a good brother voluntarily handed me one day. Because we had no money to help the company in its publishing enterprise, we offered them all we had to give—our knowledge and experience, humble though they be, in literary work. They accepted the offer. "It is better, if the will of God be so, that ye suffer for well doing, than for evil doing." 1 Pet. 3:17.

A sister who rather inclines to the theory of mortal emergence writes: "There is considerable testimony which bears out the idea of immortal emergence, but I believe Saul is speaking elliptically when he says the dead are "raised incorruptible." To me Christ's prerogative as judge is nullified by a pre-millenial judgment. "It is appointed to men once to die, and after this the judgment." Heb. 9:27. What do you think on this question?

We think that diversity of opinion on this subject results from finite minds mistaking half of the truth for the whole truth; or of making one part of truth antagonize another part. To repudiate a premillenial judgment because we find texts which speak of a post-resurrectional judgment is to accept one half of truth at the sacrifice of the other half. The ext quoted to prove a post resurrectional judgment, Heb. 9:27, does not do it exclusively, for the next verse is declaratory of those who will be saved at the judgment "after" death: "Those that look for him"—to these he will appear the second time "unto salvation." Let the sister diligently study the messages of Christ to the seven churches of Asia, recorded in the second and third chapters of the Apocalpse, noting carefully how our Lord commends some things and how he condemns others, and we fell sure she will not deny again that judgment is now in process of administration. Postresurrectional judgment is not the beginning of a process but the completion of a process already begun. If we pass the time of our sojourning here "in fear," as Paul admonishes us; if we make our calling and election "sure," as Peter exhorts, the future judgment, however terrible it may be to the ungodly, can have no terrors for us. If we are "faultless" we have the promise of being presented before the presence of His throne and glory "with exceeding joy." Jude 24.

THREE NIGHTS AND THREE DAYS IN THE TOMB.

It is the generally accepted belief that Jesus was crucified on Friday, and raised from the dead on Sunday morning. That this was not the fact is proven in many ways. The error comes about by thinking that the Sabbath day mentioned, which was preceded by a preparation day was the ordinary seventh day Sabbath. Jno. xix-14, says, "And it was the preparation of the Passover."

1st Corinthians v-7: "For even Christ our Passover is sacrificed for us." In order to get a full understanding of this matter it is now necessary to know something of the Passover, which was a type of Christ. By turning to Exodus the twelfth chapter, we find many interesting things concerning it. We first notice the third verse: "In the tenth day of this month, they shall take to them every man a lamb." In the sixth verse we learn it was to be killed at even the fourteenth day. If it was taken in the morning it would be kept up nearly five days. Please bear this in mind; we will refer to it again.

It must be "a lamb without blemish," the firstling of the flock, which was all true of Christ. In the seventh verse, "And they shall take of the blood and strike it on the two side posts, and on the upper door posts." Christ's blood was spilled for us on the upright post and on the upper post of the door, whereby we are saved. The Cross.

In this same chapter, verse 16, "and in the first day there shall be an holy convocation, and in the seventh day, there shall be an holy convocation to you. No manner of work shall be done in them, save that every man must eat, that only may be done of you."

Here we have the Sabbath days instituted. They are here called holy convocation days. The first was kept by Christ and his disciples in the upper room; the second one was the day following his crucifixion. It may be asked, "Why, if this was Sabbath day was it not so designated at that time?" The reason is evident. First, because the law was not yet given; Second, neither was the Sabbath at that time instituted. The Sabbath was first mentioned while in the wilderness while gathering manna. Ex. xvi-23. In Leviticus xxiii, the Sabbath day is called holy convocation day.

Now that we have this matter clear, let us follow the footsteps of the Master during those terrible days.

The Passover lamb was slain on the fourteenth day of the month of Nisan at even, before the going down of the sun, according to the command of the Lord to Moses. Ex. xii-6. The day of the week was Thursday; it was an high and holy day, a convocation or Sabbath day, after which he institutes the memorial feast; then taught the eleven the beautiful lessons as recorded in John 13-14-15 and 16; then his prayer to the Father.

Jno. 18-1—"When he had spoken these words he went forth with his disciples over the brook Cedron. Here was a garden into which he entered and his disciples." He then told his disciples to sit, and took Peter James and John and withdrew to pray, telling them to watch. Twice he returned and found them asleep, then the third time said: Mark xiv. 41, "Sleep on now and take your rest, it is enough, the hour is come." He is then betrayed by Judas. None of the gospels inform us of the hour of the night, but from the fact that the disciples were so sleepy and all that had gone on before, it must have been past midnight.

In four gospels the account differs, each witness setting out such facts as made the greatest impression on his mind. Much is not told by any of them. Some tell facts that others seem to think of no importance, yet all agreeing as to the main events. As to the hour and days, but little is said, but enough when compared with other Scriptures, that we ascertain when the main events occur. Luke says, xxii-66: "As soon as it is day, the elders and the chief priests and the scribes come together and led him in to their council." John supplements this by saying, xviii-12-13: "Then the band and the captain and the officers of the Jews took Jesus and bound him, and led him to Annas first." In the 24th verse John says as though it was an after thought, 18-24: "Now Annas had sent him bound unto Caiphas the high priest." And it is John that tells something of his examination by the high priest Caiphas, when he asks Jesus of his disciples and his doctrine. Jno. 18-19, and it is here that we have a record of his having been first struck. After his examination and abuse, a general council is called as soon as it was day. And Luke says, 22-66. "The elders of the people and the chief priests and the scribes come together, and led him into their council."

Mark 14-55. "And the chief priest sand all the council sought for witnesses against Jesus to put him to death but found none." Please notice that they sought for witnesses, that means went out and looked for them.

The 56th verse says, "For many bare false witness, but their witness agreed not together." The fact I wish to present for consideration is this, that first, in the morning the council is called, it naturally takes some time for the chief men, the chief priests, the elders and the scribes to get together. Second, they spend more time looking after witnesses, as they were hard to find; Third, it takes time to examine all these witnesses.

Mathew 26, 59 and 60 says, "Now the chief priests and elders and all the council sought false witness against Jesus to put him to death, but found none, yea, though many false witness came yet found they none." After this lengthy examination of many witnesses the high priest arose and said, "Answer thou nothing, what is it these witnesses say against thee?" But Jesus held his peace. Then said the high priest, "I adjure thee by the living God that thou tell us whether thou be the Christ, the son of God."

64th verse Jesus said unto him, "Thou hast said, nevertheless I say unto you, hereafter shall ye see the son of man sitting on the right hand of power and coming in the clouds of heaven."

65. Then the high priest rent his clothes saying, "He has spoken blasphemy, what further need have we of witnesses, behold now ye have heard his blasphemy.

66. What think ye? They answered and said, he is guilty of death.

67. Then they spit in his face, and buffeted him, and others smote him with the palm of the hand.

68. Saying, Prophecy unto us thou Christ, who is he that smote thee?

Not until all the above had transpired is he led away to Pilot. Luke records says.

Luke xxiii-1. And the whole multitude arose and led him to Pilot.

2. And they begin to accuse him saying, we found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a king.

3. And Pilot asked him, saying, art thou the king of the Jews, and he answered him and said, thou sayest it.

4. Then said Pilot to the chief priests and to the people, I find no fault with this man.

5 And they were the more fierce saying, he stirreth up the people, teaching throughout all Jerusalem, beginning at Galilee to this place.

6. When Pilot heard of Galilee he asked whether the man was a Galilean.

7. As soon as they knew that he belonged unto Herod's jurisdiction he sent him to Herod, who himself also was at Jerusalem at the time. It probably is at his first appearance before Pilot, that his wife asked him to have nothing to do with that just man, for I have suffered many things this day in a dream, because of him. A record of above is found in Mathew xxvii, 19-20. The responsibility led him to send him to Herod. It was not because of any love of Herod, as they were enemies up to then. See Luke xxiii-12.

And this ends all the record we have of Jesus second trial. The first one was before Pontius Pilot. All of the above events, each of which must have been long have taken place on Friday, the day following the Passover, and the day was drawing to a close for the Jewish Sabbath begins at sundown. Jesus is kept prisoner during all that day, he is brought before Herod, probably on Monday, the 18th day of the month of Nisan.

Four short verses tell of his trial before Herod. Much that transpired is recorded by the other gospels but the record of the two trials in the other gospels are merged, or at least not so clearly separated as in Luke.

Luke xiii-8. And when Herod saw Jesus he was exceedingly glad, for he was desirous to see him for a long season, because he had heard many things of him, and he hoped to now see some miracle done by him.

9. Then he questioned him with many words but he answered him not.

10. And the chief priests and scribes stood and vehemently accused him.

11. And Herod with his man of war set him at naught, and mocked him, and arrayed him in a gorgeous robe and sent him again to Pilot.

The events recorded in Mathew xxvii. 27 to 30, and John xix. 1 to 3, probably refer to what transpired while before Herod. The main difference is that in Luke xiii-11.

11. A gorgeous robe, while Jno. xix-2 calls it a purple robe, and Mathew xxvii-28 calls it a scarlet robe. Of course it is possible that he was twice robed and scoffed.

Jesus is returned to Pilot probably on Tuesday the 19th of Nisan, and early in the morning of Wednesday, the 20th of Nisan. Pilot again gathers them together the record says.

Luke xxiii-13. and Pilot when he had called together the chief priests and the rulers and the people.

14. Said unto them, ye have brought this man unto me as one that perverteth the people, and behold I, having examined him before you, have found no fault in this man touching those things whereof you accuse him.

15. No, nor yet Herod, for I sent you to him and lo, nothing worthy of death is done unto him.

16. I will chastise him and release him.

Please notice the fact as set out in the 13th verse, that the Jews did not follow him from Pilot to Herod, then from Herod to Pilot, but when Pilot wanted them, called them together, and it was early in the morning. This agrees with the record. 1st, He is crucified at the third hour, which corresponds to 9 o'clock as we reckon time; from 12 to 3 it is dark, and as the Sabbath draws nigh, he is laid in the tomb.

Of his crucifixion I wish to say nothing, but there are a few facts I wish to note. It was the custom for a malfactor to carry his own cross. Jesus starts with his, but is too weak to carry it.

Mark xv-21. And they compel on Simon a Cyrenean, who passed by coming out of the country, the father of Alexander and Rufus, to bear his cross.

He has been held prisoner and buffeted about, and been scoffed and spit upon and abused for five days, and was too weak to bear his own cross. Jesus starts with his but is too weak. Question. Would a strong man in his prime be so weak after but a few hours? And now comes a peculiar record. John, Mathew, Mark and Luke each mention that it was the preparation.

Luke says, and that day was the preparation and the Sabbath drew on.

And John xix-31 says, The Jews therefore, because it was the preparation day (for that Sabbath day was an high day), besought Pilot that their legs might be broken and that they might be taken away.

Nowhere throughout the Bible is it mentioned that the seventh day Sabath is proceeded by a day called the preparation, and it is not referred to at all except to this peculiar high and holy Sabbath day. This day therefore was the 21st day of Nisan. His body is begged by Joseph of Arimathaea, and Nicomemus brought an hundred weight of spices and assists in preparing the body, and

Jno. xixi-42. There laid they Jesus therefore, because of the Jews' preparation day.

Jno. xix-14. It was the preparation of the Passover.

The record continues Jno. xxii: The first day of the week cometh Mary Magdalena early when it was yet dark unto the sepulchre and seeth the stone taken away from the sepulchre. Luke says, Luke xxiv-6 and 7. He is not here, but is risen; remember now he spake unto you when he was yet in Gallilee.

7. Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

Now to show the harmony of the Scriptures: Ex. xii-1-3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb according to the house of their father, a lamb for an house.

6. And ye shall keep it up until the fourteenth day of the same month, and the whole assembly of the congregation of Israel shall kill it in the evening.

The tenth day to the fourteenth day in the evening was five days.

Jesus was taken on the morning of the 15th day of Nisan, Friday, and was crucified on the morning of Wednesday the 20th day of Nisan, just five days.

Ex. xii-46. In one house shall it be eaten, thou shalt not carry forth aught of the flesh abroad out of the house, neither shall ye break a bone thereof.

Num. 9-12. They shall leave none of it until the morning nor break any bone of it, according to all the ordinances of the Passover, they shall keep it.

Psa. xxxiv-20. He keepeth all his bones, not one of them is broken.

Jno. xix-33. When they came to Jesus and saw that he was dead, they break not his bones.

Isaiah Liii-7. He was oppressed and he was afflicted, yet he opened not his mouth. He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

In his trial before Herod, Luke xiii-9. Then he questioned him with many words, but he answered him nothing.

Isa. Liii-8. He was taken from prison and from judgment.

I know of no other time that he was ever even a prisoner, yet here was he kept in prison from Friday evening until Wednesday morning, except such time as he was before Herod and passing back and forth. Shall we believe the prophet or man? Peter says, We have a more sure word of prophecy whereunto ye do well to give heed as to a light that shineth in a dark place.

If we need any more evidence let us hear what the Master himself says. Math. xii-39 and 40: But he answered and said unto them, an evil and adulterous generation seek after a sign and there shall no sign be given it, but the sign of the Prophet Jonas. For as Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth.

Crucified on Wednesday, the preparation day, laid in the tomb on the going down of the sun, at rest Thursday, Friday and Saturday. And his glorious resurrection, after the going down of the sun Saturday. Three days and three nights.

Submitted in love, hoping that I also may know the power of his resurrection.

EUGENE C. WEBSTER.
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Los Angeles, Cal.

"If they receive the Truth, Why Trouble about Inspiration?" Asks a Josephite Supporter.

The answer is palpable, though not discerned by all. First, it is a sin against God to attribute to man the work that is His own by the Spirit. It was a sin so heinous in another form, that Jesus declared there was no forgiveness for it—when men ascribed his miracles to the diabolical art. We may not fellowship blasphemy. A man receiving the truth has a claim to fellowship if it be not nullified by his attitude in some other relation. A drunkard, to-wit, or an extortioner, or a fornicator, was ineligible for apostolic fellowship, though "a man called ceiving the truth," so, if a man receiving the truth, do at the same time blaspheme the Scriptures, or lend himself to those who do, he raises an obstacle which no amount of "receiving the truth" can remove. Secondly, the divine inspiration of the Scriptures is part of the truth; and any man denying this, denies a part of the truth, and therefore cannot be described as in the absolute sense "receiving the truth." Thirdly, if the Scriptures are partly human and erring, there is no foundation on which the truth can, with certainty, be received. The foundation of all truth in our day, when God hides his face, is the divine authority and infallibility of the Scriptures of Moses, the prophets and the apostles. If men do not assent to this authority, their receiving of what truth they have is a mere exercise of opinion; and it is not opinion but faith that is the basis of fellowship.

EDITOR'S SERMON NOTES ON THE APOCALYPSE.

Subject: The Multitudinous Son of Man Glorified, No. 2.

Text: Rev. 1:15, 16.

I. His feet like fine brass. v. 15. I. Import of feet—treading upon. Rev. 14:19, 20; Psa. 18:32-49. II. This is the work of the saints. Psa. 58:10, 11; 75:10; 76:12; 149: 6-10. III. Meaning of brass in symbol—the saints. Exo. 17:15; Numb. 31:22; 16:37, Exo. 29:12; Heb. 3:3-6; 1 Cor. 9:13; 10:18; Heb. 13: 10, 12.

II. As if they burned in a furnace. v. 15. I. The furnace in which they glow—"the wilderness of the people." Ezek. 20:33-38; Mal. 3:2; Jer. 30:7; Mal. 4:1, 2; Mi. 4:13; Ezek. 1:7; Mi. 5:8; Zech. 12:9; Rev. 2:26, 27.

III. His voice as the sound of many waters. v. 15. I. The voice of a great multitude. Rev. 17:15; Dan. 10:6; Ezek. 1:24; Rev. 7:9; Isa. 18:3; 27:12, 13; Zech. 9:14, 15.

IV. Out of his mouth a two-edged sword. v. 16. I. Symbol of war from the commander in chief; its two edges indicating its two effects converting and destructive both. Gen. 45:21; Numb. 3:10; Heb. 4:12; 2 Thess. 2:8; Isa. 11:4; Hos. 6:5; Rev. 2:12, 16; 19: 11-16.

V. His Countenance (whole aspect) as the sun v. 16. I. The divine glory of the Mystic Body is first hidden, "as the sun shineth in his strength," the finale. Heb. 3:4; Zech. 14:6, 7; 2 Pet. 1:16; Isa. 24:23; Col. 3:4; 1 Jno. 3:2; Rev. 3:21; Mt. 13:43; Psa. 19:5; Judges 5:31.

TARES;

Or the Works of the Flesh.

From a Christian standpoint, the question of tares in your field, in my field, is a difficult one. If we were speaking of tares in the Christian world, it would be much easier to decide what they are. We are satisfied they are not the sins of people that are manifestly such; but they are sins that deceive the people. They cannot mean the wicked people of the world that have never made any profession of Christianity, but they are within the ranks of professed Christians, and when we

discover the tares in such a person we call them hypocrites. The tares in our Lord's parable in Matt. 13:24-30 no doubt refer to the weed called darnel, and when growing it is almost impossible to detect it from wheat. In fact many cannot tell the difference until the berry is ripe, which illustrates so-called Christianity, each sect claiming to preach the gospel that Paul preached. Many do not, and they shall be accursed. Gal. 1:8. This class we consider the tares in the Christian world.

But the tares in our Christian life, what are they? If we wish to be the grain that the master will gather into his barn, we must eradicate all the tares. We find certain things enumerated in Gal. 5:19-21 that we must not do if we are to inherit the kingdom of God. The first we will notice is **uncleanness**. Are we unclean? Have we filthy habits? Is our conversation unchaste, impure and immoral? If so, do we deceive ourselves, and say the habit is so fixed we cannot overcome it? Beware, when the Master comes is the gathering time; the unclean persons will be bound in a bundle. **Idolatry.** Is there anything we worship more than God? If so, it is a tare. **Witchcraft.** Do we believe in the arts of magic, or sorcery, or as it is called today, "hypnotism?" **Hatred.** Do we hate those that are not just to our liking? **Variance.** Do we continually differ, disagree and strive with our fellowman? **Emulations.** Do we strive to excell, to vie with our neighbors in worldly affairs? **Wrath.** Do we get angry and let the sun go down on our wrath? **Strife.** Are we continually trying to outdo our neighbor? Seeking to have a contest with a brother, always taking the opposite side of an argument? **Sedition.** Are we striving against law and order? Continually rebelling against articles of faith to guide the church? **Heresies.** Are we contending for a doctrine not taught in Holy Writ? **Envyings.** Do we feel uneasy or mortified at another's superiority? Have we a feeling of hatred or ill will towards another because they have better success than we? **Murders. . Drunkenness.** Do we get in that state, or indulge in that which causes intoxication, either in body or mind? **Revellings.** Do we carouse or associate with a noisy or unlawful element?

If we do any of these things, we must overcome and eradicate them before we can present ourselves to the Master, as pure and worthy to be gathered into his kingdom. And when we have rid ourselves of all the tares we will live pure and show to the world the fruit of the spirit, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. Then we will be law abiding citizens in the sight of God and man. The signs of the times point to the soon coming of the blessed Redeemer—we have but a short time in which to get rid of the tares in our field, and let us strive to take the whole armour of God that we may be able to withstand in the evil day, and having overcome all, to stand firm and united, crying, "Come Lord Jesus, and come quickly."

E. W. KNAPP.

Monkland, Oregon.

WHAT MUST WE DO TO BE SAVED?

Faith - Repentance - Baptism.

The above question is or ought to be the most important of all questions; and how careful should we all be in seeking a truthful answer to it. Now I believe that if we seek to know the true answer of this question in the Bible where it is given, we will be richly paid for all our search and trouble.

In the first place, we must have **faith** for without faith it is impossible to please God. Heb. 11:6. Faith cometh by hearing the word of God. Rom. 10:17. When the jailer asked Paul and Silas what he must do to be saved, they said to him, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house; and they spake unto him the word of the Lord, and to all that were in his house; and he took them the same hour of the night and washed their stripes; and was baptized, he and all his straightway. And they rejoiced, believing in God." Acts 16:30 to 34. And he (Jesus) said unto them (the apostles), "Go ye into all the world and preach the gospel to every creature, for persons; he that believeth and is baptized shall be saved." We see how necessary it is for us to believe and be baptized in order to be saved. Mark 16:15-16. When they believed what Peter preached on the day of Pentecost, those that heard cried out to know what they should do. Peter told them to repent and be baptized every one of them in the name of Jesus Christ, for the remission of sins. Acts 2nd 37-38. We see from this how necessary it is for us as soon as we believe to obey the commands if we want to be forgiven our sins. Paul says "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rom. 1:16. We learn from the above text that it is necessary for us to believe the gospel if we want to be saved. Jude exhorts the called in Christ to contend earnestly for the faith once delivered to the saints. Verse 3. There is one faith and one baptism, Eph. 4:5. It seems from this Scripture that there is but one true faith. Let us be careful to have that faith.

Repentance. Our Saviour says "Except ye repent ye shall all likewise perish." Luke 13:3. Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. Acts 2:38. Peter also said, "Repent ye therefore and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the restitution of all things, which God hath spoken by the mouth of all his holy apostles since the world began." Acts 3:19-21. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent. Act 17:30. Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance. Rom. 2:4.

We find from the above that it is the goodness of God that leads us to repentance; also that he commands all men to repent, and that except we do repent we shall all perish.

3d. Baptism. When Jesus commissioned his apostles to go into all the world and preach the gospel to every creature, he said, "He that believeth (the gospel) and is baptized shall be saved; but he that believeth not shall be damned (or condemned). Mark 16:16. Peter told them on the day of pentecost when they asked him what to do, repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins. Acts 2:38. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Acts 8:12. And he commanded the chariot to stand still, and they went down both into the water both Philip and the eunuch, and he baptized him, and when they were come up out of the water, the spirit caught away Philip that the eunuch saw him no more, and the eunuch went on his way rejoicing. Act 8:38-39. Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death, therefore we are buried with him into death; that like as Christ was raised from the dead by the glory of the father even so we also should walk in newness of life Rom. 6:3-4. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then ye are Abraham's seed, and heirs according to the promise. Gal. 3:26-27-29. After repentance and baptism we still must live as the Scriptures teach us; and beside this giving all diligence, add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. 2 Pet. 1:5, 6, 7. If we do these things we have the promise of an entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ. In Christ alone can we be saved, and there is salvation in no other way.

MRS. C. P. LELAND.

Argos, Ind.

COMMUNICATIONS.

(Following letter from one of our esteemed brethren is given, because it has the "ring" of truth. As it is marked "private" we withhold both name and adress.—Editor).

Dear Brother Huggins:

If it would not be indulging upon your valuable time I would like to express my appreciation of your valuable book, "The Bible," etc. I have noted its contents carefully, and find so much good sound thought in it, I cannot keep still. I am glad we have men that have back bone enough to express their honest convictions, though you may draw us from some old and many think, established ruts. You so well hammer the Christian minister that I venture to say he will keep still for some time. Then the Enoch and Elijah translations and go to heaven question, with thinkers should forever be set at rest. For some time I have thought that Enoch and Elijah did die, but saw so much from abler minds teaching that they did not, that I feared to write on the side on which I stood, and feared I might be mistaken, so only mentioned my thoughts to those of my most intimate brethren. But you have so completely knocked the theory in the head that it seems to me "he who runs should read," and also understand. I hope you will have a large sale for your book, and that many will be benefited by it.

I am trying to proclaim the glad tidings of the kingdom here with the help of a brother whom I have baptized into the one name. It is seldom I meet with brethren of the Church of God. Last Sunday I preached on the kingdom from the standpoint of conditions of entrance into it, showing that one is not in the kingdom now because it takes their life and the resurrection change to place him there. One Methodist lady said she enjoyed my effort, so I am encouraged to fight on. I had been dormant and quiet for a while on account of ill health, and was undecided where to go, as so many Josephites, Sabbatians, and Universalists had crept into the church. I am glad the church is taking a definite stand on those points, and that the good Old Restitution is for sound doctrine. I am yours with Christian feelings.

CORN SHEAVES

Gathered from Everywhere.

Mr. Beecher to Young Men.—Young men who come here to get good advice. Now hear it. I tell you there is nothing in the world so profitable as are lying and stealing—I should not like to drop down now before I finished this sentence—so profitable in the beginning, but so sure to be hit by God's lightning in the end. You can gain fast, but you will lose fearfully and rapidly.

When suspicion begins to touch you, the end is near. And when that time comes, if the rocks would fall from their everlasting beds and crush you and hide you, it would be unutterable mercy, compared with the burden of shame and contempt that you must bear.

My heart is toward the young yet. Only when I look in the glass, and see how the grey hairs are coming on my head, do I know that I am growing old. By the beating of my heart I should never know it. My heart is toward the young yet. Would that I could warn them so that they would heed; but they hear me, and they will go away and remember naught. They will follow their footsteps who are as sure to topple and go down to ruin as the sun is to rise and shine.

Loving and Hating.—If you love, love more. If you hate, hate less. Life is too short to spend in hating anyone. Why war against a mortal who is going the same road with us? Why not expand the flower of life and happiness by learning to love, by teaching those who are near and dear the beautiful lesson? Your hands may be bent or ugly, but do you not know that the most beautiful flowers grow in the most rugged, unsheltered places?

No Place.—A great many boys complain that there is no places. Perhaps it is hard to get just such a place as you like. But when you get a place—and there are places—this big country we are sure, has need of every good boy and girl and man and woman in it—when you get a place, we say, make yourself necessary to your employers; make yourself so necessary by your fidelity and good behavior, that they cannot do without you. Be willing to take a low price at first, no matter what the work is, if it be honest work. Do it as well as you can. Begin at the very lowest round of the ladder and climb up. The great want everywhere is faithful capable workers. They are never a drug in the market. Make yourself one of these, and there will always be a place for you, and a good one, too.

Some facts about Kansas.—There are a half million young men and women in Kansas over twenty-one years of age who have never seen a saloon in that state; there is not a Kansas newspaper which publishes a liquor advertisement; one-third of the counties of Kansas have not a prisoner in their jails, nor a pauper in their poor houses; one-half the counties of Kansas did not send a convict to the penitentiary last year. Kansas stands first in the per capita valuation of assessed property.

IS A PAID MINISTRY SCRIPTURAL?

A correspondent in Chicago writes:

You have a paid ministry which reminds me of God's word by Malachi: "Who is there among you that would shut the doors for naught, neither do you kindle fire on mine altar for naught." Of course we know the laborer is worthy of his hire, and that we are not permitted to muzzle the ox; still Paul of whom it is said, "Be ye followers of me," wrought with his own hands and was chargeable to no man 2 Thess. 3:7-12; 1 Thess. 4:11. I like the Restitution and will try and subscribe for it the first of the year."

Editor's Reply

This writer objects to a paid ministry, and because she represents quite a band in this objection, we feel that good for the cause of truth will result by subjecting the scriptures quoted against the practice of a paid ministry to a critical examination. Are Bible teachings opposed to a paid ministry? Let us see.

The text first quoted is from Mal. 1:10. It was addressed to Israel, verse 1, not to the ministers of the sanctuary. The priests are not mentioned until you get to Mal. 2:1. The text, I repeat, was spoken to Israel, the people in general; the people who had so apostatised from God's law which required the best, Lev. 22:20, 24, that they brought the worst! They brought the blind, the lame, the sick, for sacrifice (verse 9); and the rebuke of the 10th verse is right here. The very people who made such niggardly gifts to God would not serve as a door keeper unless paid! If it is insited that the ministering priests are meant, and that they only had the right to "kindle a fire" on God's altar, then I have to tell you that they were allowed "to live of the things of the temple." (1 Cor. 9:13); the law cutting them off from all secular employment, and making their living wholly depend upon the offerings of the people. Lev. 6:16; Deut. 10:9; Numb. 18:20. Malachi 1:10 is not condemning but merely recognizing as a fact the custom then in vogue, and in vogue by the express command of God, that those who shut the door of the temple (the janitor) and those who kindled a fire on God's altar for sacrificial purposes (the priests if you will,) were paid for their services. To condemn this custom is to condemn God's law which created the custom. The inadequacy of this text for the purpose of condemning ministerial support is perceptibly felt by the writer, for she speedily dismisses it to point to the example of Paul.

Will you allow us to say before we study the example of Paul that it is a freakish characteristic of all opponents of a paid ministry to skip Christ, the perfect example, and take Paul, the imperfect. There must be some reason for dodging the example of Him whose steps we are to follow. 1 Pet. 2:21. Paul says we are to be followers of him certainly, but only to this extent: "As I am of Christ." 1 Cor. 11:1. He is only to be followed when he follows the Christ. What light does the example of Christ shed on the question of a paid ministry? He was a carpenter, you say, and made his own living at secular work. Yes, until he began to preach the gospel. He never worked at his trade again. "He went about doing good" (Acts 10:38); but if his followers had been drilled against paying or supporting him, and had not given him a helping hand, he would soon had to cut short going about "doing good," and go back to the carpenter's bench at Nazareth. How did Christ manage to live for three years and one-half and not do secular work? Luke answers the question, and will our no-pay minister advocates listen to him? "And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God. * * * And Joanna and Susanna, and many others **ministered to him of their substance.**" 8:1-3 Luke only mentions a few of the brethren and sisters who supported our Lord in his ministry; but that their action in the matter represented the general sentiment of believers at that time he shows by stating that "many others" participated, with those he names in this work of love. If paying a minister is wrong, is it not strange that these disciples of Christ were not corrected by the Saviour, and, if it were wrong, marvel of marvels, that our Lord should accept their "substance!"

The example of our perfect pattern speaks loud as thunder in justification of a paid ministry. This explains why those who oppose the compensation of ministerial labor evade the Savior, and go on aggressively fighting the example which he has left us to follow. 1 Pet. 2:21. They are great on Paul and his example. Well, if Paul or any other saint in the world, however good, has acted differently to our Lord, I cling to the Lord's. Let us then settle it forever before we study Paul's example in this matter, that if he acted different to his master, the servant is wrong and his Master is right.

What then about the example of Paul? Just a sample of his teaching and example in 1 Cor. 9. He begins by saying to those who examined him, (no-pay minister advocates doubtless, v. 3), that he had the "power" or right to have a wife and take her with him in his ministerial journeys, if he wanted to; so did the "other apostles, and the brethren of the Lord, and Cephas." (v. 5); that Barnabas had quit working, and he had the "power" or right to quit! (v. 6); that the brethren paid all the charges or expenses of his trips, (v. 7); that the ox must be fed for his work (v. 9); that he preached "in hope" of receiving "carnal things" in the way of compensation (vs. 10, 11); that preachers of the gospel should make a living of the gospel, v. 14. Why the servant talks just like his Master! They are both agreed that the minister is to be supported.

Our sister grants as much, but *nullifies her concession* by saying, "Still Paul, of whom it is said, 'Be ye followers of me,' wrought with his own hands," etc. She refers to 2 Thess. 3:7-10. To understand Paul on this occasion we must take into consideration the circumstances. A report had spread among the brethren of Thessalonica that Paul had written a "letter" to the effect that the day of Christ is at hand. This had "shaken them in mind," 2:2. They began to act like people did in the "Miller Movement;" they sold out their property and quit work. To sober them and put them on their feet again, to stop their "disorderly" conduct, he reminds them how orderly he behaved among them, how he "wrought with labor," and how that "if any would not work, neither should he eat." Owing to this extraordinary condition in Thessalonica he worked himself to show the brethren by example how they should remain faithful to their duties; and that the Lord's coming was not possible for a long time to come. Though he acted thus to sober their fanaticism, he boldly here asserts, "Not because we have not power." 2 Thess. 3:9. The lawless, "disorderly" condition of things in this church caused him to act among them the part of a laborer, while having "power" to do otherwise. Whether he was justified in doing as he did, is another question. To the Corinthians he says he did not use his "power" (1 Cor. 9:12), but afterwards confessed that he did wrong, and asked their forgiveness. He also frankly admits that they were inferior to other churches. His words are: "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? **Forgive me this wrong.** 2 Cor. 12:13.

In conclusion we ask opponents of a paid ministry to note two truths that are contained in 2 Cor. 12:13:

1. That the church at Corinth did not pay Paul for his preaching, and that this made them "inferior to other churches."

2. And that Paul confesses he did "wrong" to preach without pay, and asks their forgiveness.

The Second Advent.—The second coming of Christ is the great event of the near future. From it the flaming beacons of prophecy on every hill top of the ages have caught their fire. Toward it all the movements of history point the way. In it all the radiating lines of prophecy meet. It is that glorious hope that morning star of the endless day, which shines clear and serene above and beyond all the darkness and storms of time. The hope of the church is not fulfilled, the salvation of the saints is not *complete* the victory of redemption is not finished and cannot be until Jesus comes the second time. "Hold fast, that no man take thy crown;" just a little in the future we shall reap life everlasting. Sorrow will be forgotten, tears wiped away, friend will greet friend, there will be no more pain, nor any more death. Blessed time! Endless day! Eden restored! Jesus reigning on his throne! Oh, to reap the reward of the blessed, and be among the gathered saints, and hear the soul-thrilling words, "Well done," from the blessed Saviour.

Everything of fame, wealth and glory must pass away. "But the things which are not seen are eternal." There is a glory which shall never fade, an empire on the rock of ages, which (when all evil shall have been entombed) shall be seen towering in sublimity and gleaming with the effulgence of the eternal tabernacles.

The heavenly bridegroom is soon coming. Are we ready for His appearance? Do we sufficiently realize that the heavenly bridegroom must have a heavenly bride? There must be a perfect correspondence in character and in nature. What are our characters and dispositions when compared with the spotlessness of the son of God? Our Christianity must become a living power within us; a mere outside profession will be unavailing.

The Test of Education.—A professor in the University of Chicago told his pupils that he should consider them educated in the best sense of the word when they could say yes to every one of thirteen questions that he should put to them. It may interest you to read the questions. Here they are:

Has education given you sympathy with all good causes and made you eager to espouse them?

Has it made you public spirited?

Has it made you brother to the weak?

Have you learned how to make friends and keep them? Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you in the street?

Can you be high-minded and happy in the meaner drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

Are you good for anything to yourself? Can you be happy alone?

Can you look out on the world and see anything except dollars and cents?

Can you look into a mud puddle by the wayside and see the clear sky? Can you see anything in the puddle but mud?

Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator?

Try It—If you would be less sensitive and more sensible, less "touchy" and more touching, less sour and more sweet, less cranky and more pleasant, and take a good dose of "cheer up," you could wear off the wrinkles, put life and vigor into your young cranky form, inject smiles, and put on the appearance of a man or woman who represents the proverb that "a merry heart doeth good."

Our Heavenly Father sends us frequent troubles to try our faith. If our faith be worth anything, it will stand the test. Gilt is afraid of fire but gold is not. The paste gem dreads to be touched, but the true jewel fears no test.—C. H. Spurgeon.

Oh that people could see the nonsense of fretting and worrying over every little care of life. How much more God would be able to have his way in their hearts and lives if they would only be as the lilies. God created them and He created us. "They toil not neither do they spin." Let us learn the secret of the flowers, and God will take care of us.—Edith Clark.

The Art of Having Time—The people who work the hardest and accomplish the most are not those who complain of lack of time. Those who constantly put their time to good use do not excuse themselves from duty on the plea of lack of time. The people who have the most irons in the fire are those most ready to receive and forge another. Goethe, one of the busiest men that ever lived, has said, "Time is endlessly long, and every day is a vessel into which much may be poured, if one will readily fill it up." And again, "One has always time enough if he will improve it well."

Manager's Column

Well, here we are again after an absence of two weeks. Business kept accumulating till something had to wait, and as Bro. Huggins always has lots of good things to fill into empty columns, the space was well used.

The census blanks have been coming in a little faster during the las few weks, and a good many names are now on hand, but these are but a small part of the whole; many, many more should be heard from. There are churches with larger memberships from which not a single name has come; evidently the members have no interest in the help others may relieve through this work, or else they do not realize what an important work it is. Did you read what was in this column on November 14? It was entitled, "The Sin of Doing Nothing." The following is a quotation from it: "How many easy going idlers and silent partners we have in our churches. Perhaps only one in ten is engaged in active Christian work. Where are the nine?" If you are one of them you know. This world is so full of little things, little helps, little duties, little kindnesses. What a lot of big things we fail to accomplish because we forget the little things. As Bro. Joblin used to say, "Even salvation is a matter of memory."

Elsewhere on this page is a special Christmas offer which we trust a good many will take advantage of. It is certainly a very liberal offer, in fact the premiums offered are valued at about half of what the subscription will bring in, so instead of receiving $1.50 for them, we will net about half of that amount. But we want to get the paper in the home of every brother and sister in the country; we want it to be the help to each brother that it is intended to be; we want it to reach as many outside of the "little flock" as possible, that the gospel may be preached and the glad tiding sent to a world that is perishing in ignorance of God's plan of salvation. There is nothing exclusive about The Restitution, on the contrary, we should see that it is sent everywhere that all might benefit by its doctrines; and any publicity you can give it will help immeasurably. Why not change a few "Silent partners" to active, wide awake salesmen? Here is a fine opportunity.

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ROBT. G. HUGGINS, Editor.

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GOODNIGHT.

Good night dear faces round me.
Night's hours will swiftly run,
And we shall say "Good morning"
At the ascending sun.

The farewell hour is coming,
The last "good night" is near,
When I shall part in silence
From those that love me here.

Then all my farewells over,
Just passing out of sight,
Uncraping and untrembling,
I'll say my last good night.

"Good night" to all but Thee,
My God, who ever art with me.

M. JOBLIN.

JOHN THE BAPTIST.

His Greatness and Humility.

"Verily I say unto you, Among them that are Born of Women there hath not risen a greater than John the Baptist."—Matthew xi. 11.

He must indeed have been a great man of whom our Lord used these words—"Among them that are born of women there hath not risen a greater;" and we may be sure that his judgment is true. It is not the fallible judgment of a mere human mind, but of that divine mind which "needed not that any should testify of man" to him, "for he knew what was in man." There is a restfulness in such a judgment. It is final. There is no appeal from it; but neither have we any desire to call it in question.

The same restfulness will be felt regarding the future judgments of this one in the kingdom of God, when He reigns as king of kings and Lord of lords, for upon Him the spirit of God is poured without measure, making "Him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth." There will be no appeal against such righteous judgments, for they shall satisfy all but the incorrigibly bad.

We are not hindered however, from enquiring for our edification upon what grounds our Lord's judgment rested regarding John the Baptist. And again we may be sure that he did not follow the ordinary methods of the world in judging greatness. "What went ye out for to see?" He asks. "A man clothed in soft raiment? Behold they which are gorgeously apparelled, and live delicately, are in kings' courts." The world counts such great; but John the Baptist's clothing was of the coarsest, and his meat and manner of life of the simplest.

In one respect he was great as the world counts greatness, for he had obtained a wide notoriety. When he preached in the wilderness, the fame of it went abroad, and the people flocked to him from all the parts of Judea and round about Jordan. His own words to the people—"He that cometh after me is mightier than I"—imply that he was a mighty man in the eyes of the people. And even after his death, his reputation was so great among them, that the chief Scribes and Pharisees were afraid to answer the Lord Jesus that John's baptism was of men (as they would doubtless like to have said) because they feared the people would stone them, for all held John to be a prophet.

Notoriety, or even fame, does not constitute greatness however. Our Lord has taught us to judge greatness not according to outward show, but rather by the inward perfection of moral character. And John the Baptist showed true greatness in the brave fidelity with which he discharged the mission laid upon him by God, for he was "a man sent from God." When he stood a solitary man, with no power behind him save the unseen power of God which had commissioned him, and saw the powerful Pharisees and Sadducees coming to him, who were powerful enough in latter days to put the Lord to death, yet he flinched not to address them thus: "Ye generation of vipers, who hath warned you to flee from wrath to come? Bring forth therefore fruits meet for repentance." It required a bold man to speak so boldly. To this probably our Lord referred when He asked: "What went ye out for to see? A reed shaken with the wind?" That would have been a very trivial object to occasion a long journey into the wilderness. But doubtless it is a figurative allusion to John's immovable steadfastness; he was not one to be moved or bent like a reed with every breath of wind.

John was a prophet commonly called in the Old Testament "a man of God," and I know no higher aspiration that one could have than to be called to such a special high honor. But Jesus said of John the Baptist that he was much more than a prophet." He was the special messenger sent before the Lord to prepare the way for Him. Doubtless it was in this respect that our Lord spoke of him as greater than any other prophet (So reads Luke's version) who had arisen. The greatest of the one to follow John the Baptist made the latter's mission the greatest ever committed to man, and also made the man to whom it was committed the greatest of all born of women.

But God, who knows all things chooses His servants well, and John the Baptist's fitness for the greatness put upon him is evidence in his perfect humility of spirit. This is beautifully exemplified in a passage in John iii., where some sought to stir up his jealousy by reports of how many were going to be baptized of Jesus and His disciples. He replied: "Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease" verses 28-30. What a humble position does this greatest of men take! Merely to stand by and hear the voice of the bridegroom as a friend was sufficient joy to fill his whole soul! In nothing was John's greatness more proved than in this trait of his character, for our Lord has so taught us to judge true greatness. When He passed through Jericho, He specially took notice of little Zaccheus, who although rich was still a despised publican and who although rich yet showed a great simplicity and humility of character which pleased the Lord Jesus, and brought salvation to Zaccheus's house that day. And again, when our Lord was watching people casting their gifts into the treasury, He selected the poor widow woman, who put in only two mites, as the greatest of all the givers, because she had given her all out of the fulness of her faith and love. And the Lord's own injunction to His disciples was: "Whosoever will be great among you, let him be your master; and whosoever will be chief among you, let him be your servant."

R. K. STRANG.

"OUR FATHER WHO ART IN HEAVEN, HALLOWED BE THY NAME."

It is strange how one error leads to another, and how complicated the tangle becomes until it almost seems impossible to distinguish right from wrong. A short time ago I heard a discussion between two men: one stood for hell and the other for purgatory. Now where can we begin to straighten out a thing like that? Again, the other day I listened to a Carnahan Scotchman who endeavored to enlighten us on theology, maintaining that Jehovah's "justice had to be satisfied" by the sacrifice of Christ "to bring in perfect reconciliation."

I confess it is difficult to controvert an idea so exceedingly false, so preposterously absurd, in the face of the entire revelation of the love of God. It is like arguing against the statement that the sun is dark, or that the moon is green cheese; but for all that the absurdity holds good with multitudes of church going folk who consider it part and parcel of their theology; and theology, of course, is not always considered compatible with ordinary common sense.

In this "substitution" theory, God is an angry being whose wrath has to be appeased by the blood and misery of an innocent being in order in some way to cancel the "iniquity of us all;"—and the innocent one has to be made to suffer in our room and stead all the suffering that we ought to suffer, even in some extreme cases going as far as eternal torture in hell. Thus divine justice somehow gets quid pro quo or one hundred cents on the dollar as it were, and we are bought off from divine wrath. Hence the Creator is thus put under obligation somehow to give us all life again by the resurrection where we will have a better chance than now. That is the theory of "the ransom" that has gained so much ground among Christian people from time to time. It is precisely the same idea that is held by the Hindus and Buddhists in regard to acquiring merit by certain painful acts, the same as the Romanists purchasing absolution. It is the human sacrifice of the Mexican Indians. It is the idea of the heathen one and all the appeasing of an angry and malevolent God. It is a shame that even a vestage of such a foolish and God-dishonoring idea should still remain with any people who name themselves with the name of Christ.

Would it be any satisfaction for a sane human parent to have his one good boy punished for the bad ones? Would Jacob have rejoiced at the maltreatment of Joseph? Where could there be any sense of satisfaction to justice in such a thing? Then go over the story of the death of Christ and find out if possible where it is stated or inferred that the Father of our Lord Jesus Christ was satisfied with the transaction? Even Pontius Pilate's sense of justice was shocked at the whole proceeding, and he ostentatiously washed his hands. And what was Christ's opinion of it that he exposed to the weeping women that followed him? "Daughters of Jerusalem, weep not for me, but for yourselves and for your children; for behold the days come when they shall say, Blessed are the wombs that never bear, and the paps that never gave suck;" and again at another time: "Fill ye up the measure of your fathers. Ye serpents, ye generation of vipers: that upon you may come all the righteous blood shed upon earth." If it was such a necessity that Christ had to be sacrificed to satisfy the divine wrath, the generation of vipers ought to have been commended for offering up a sacrifice that was so acceptable. And such even has been the blasphemous conclusion that misled theologians have come to in some instances.

What we have to do, brethren, in this generation, is to stand for the honor of God, the only God, who ever occupy no second place in our esteem or our adoration, instead of the Christ interfering to stay the Father's vengeance or wrath, it was the Father that interfered to stay the wrath and malice of an erring world. The "satisfaction" of God was with the conduct of his faithful son. Gentle reader, get your theology set plumb with the doctrine of Divine Love, and the rest will straighten out in time.

J. F. GELLERLA.

Baltimore, Md.

GOD'S WORD IS TRUTH;

Or the Voice of Fulfilled Prophecy.

God's word is truth (John 17-17), and will accomplish that whereunto it was sent. Isa. 55-11. In support of the above I invite your attention to the word of God concerning Ammon. The Ammonites were descendants of Benammi, who was the son of Lot. Gen. 19-38. The children of Ammon seem to have been a strong nation and dwelt east of the Jordan, beyond the Amorites. Numb. 21-24; Josh 12-18. They were idolaters and worshiped Moloch. 1 Kings 11-33; 2 Kings 23-13. They were enemies of Israel and were frequently at war with them. Jud. 3-13; 10-9; 11 chap; 2d Sam, 10th chap.; 1st Chron. 19th chap.; 2 Chron. 20 chap. Their enmity against Israel seems to be the cause of God pronouncing terrible judgment against them. Zeph. 2-8; Ez. 25-3.

And thou son of man, prophesy and say, thus saith the Lord God concerning the Ammonites and concerning their reproach; even say thou, the sword, the sword is drawn; for the slaughter it is furbished to consume because of the glittering. Ez. 21-28. And I will pour out mine indignation upon thee, and I will blow against thee in the fire of my wrath, and deliver thee unto the hand of brutish men, and skilful to destroy. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land. Thou shalt be no more remembered; for I the Lord have spoken it. Ezek. 21-31-32. "Son of man set thy face against the Ammonites, and prophesy against them; and say unto the Ammonites, hear the word of God: thus saith the Lord God; because thou saidst Aha against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate, and against the house of Judah when they went into captivity; behold therefore, I will deliver thee to the men of the East for a possession, and they shall set their palaces in thee, they shall eat thy fruit and they shall drink thy milk, and I will make Ribbah (their chief city) a stable for camels, and the Ammonites a couching place for flocks, and ye shall know that I am the Lord.' Ez. 25- 2to 5. 'Therefore behold the days come, saith the Lord, that I will cause an alarm of war to be heard in Ribbah of the Ammonites, and it shall be a desolate heap." Jer 49-2. "Ammon (shall be) as Gomorrah, even the breeding of nettles and saltpits, and a perpetual desolation." Zeph. 2-9.

The above prophecies have been wonderfully and literally fulfilled according to proofs submitted by Dr. Keith in his works on the evidences of Christianity, and from which I shall now quote:

"All this country, formerly so prosperous and flourishing, is now changed into a vast desert." The far greater part of the country is uninhabited, being abandoned to the wandering Arabs; the towns and villages are in a state of total ruin.

"At every step are to be found the vestages of ancient tribes, the remains of many temples, public edifices and Greek churches." Many of the ruins present no object of any interest. They consist of a few walls of dwelling houses, heaps of stone, the foundation of some public edifices, and a few cisterns filled up; there is nothing entire, but it appears that the mode of building was very solid; all the remains being formed of large stones." (Burkhardt's travels). The above seems to be conclusive evidence that Zephaniah's prophecy has been literally fulfilled, and Ammon has become a perpetual desolation. Zeph. 2-9

Ribbah (the chief city) was to become a desolate heap. Jer. 49-2. Burkhardt tells us that the ancient site of Ribbah is now covered with the ruins of private buildings, nothing of them remain except the foundations and some of the door posts. The buildings exposed to the atmosphere are all in decay.

Seetzen says, "The whole way we traversed we saw villages in ruins and met numbers of Arabs with their camels; and Buckingham describes one of the ruins in which the Arabs occasionally sheltered their flocks during the night. He relates that he lay down among the sheep and goats, and was almost entirely prevented from sleeping by the bleating of the flocks. Ribbah was to become a stable for camels, and the Ammonites a couching place for flocks. Ez. 25. The above again indicates that God's word is truth and has again been literally fulfilled.

Ez. 21 says the Ammonites shall no more be remembered. Keith says: "No people is attached to its soil—none regard it as their country and adopt its name." These prophecies were spoken because Ammon hated the children of Jacob. Ezek. 25. We can take warning from Ammon and not disobey God's warning in Gen. 12-3: "I will bless them that bless thee, and curse him that curseth thee." There are many people cursing Israel today like the Ammonites of old, but their end will be destruction.

Israel is the only nation God ever knew; and his word will be accomplished, for his word is truth.

W. C. HEACOCK.

Canton, Ohio.

ARE THE RIGHTEOUS BEYOND THE POWER OF SIN?

"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God." John 3-9. This text has been a source of a great deal of trouble to many people. Some who are sure that poor mortal man cannot reach the point of perfection in this life, have tried to put the text in the next age. Others have taken it as they thought it read, and advocated the theory of being "born of God" now, and therefore cannot sin, hence sinless beings now. These two theories are as far apart as two ages can make them, yet neither of them are in harmony with the facts of Scripture. That the text deals with the present or what we call the "gospel age," is apparent from the connection the text holds to other texts before and after it. A misunderstanding of the meaning of a word leads many times to serious results. Two such words occur in this text: "Born" and "cannot."

We will notice "born" first. Nature teaches us that there is a lapse of time between begettal and birth, but they have been used interchangeable, and some have taken advantage of this to build up a theory. Then some one sees the weak points of the theory, and proceeds to demolish it from that standpoint of weakness, and fails to give the matter the study they should, and so allow some very weak things to creep into their argument. A text in hand is first, Pet. 1-22-23: "Seeing ye have purified your souls in obeying the truth." Here the formula for purification is given. It is, "Obey the truth." Will anything else purify? To obey the truth that purifies leads to the facts of the 23rd verse: "Being born (begotten) again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever."

Now we are prepared to understand the text under consideration. We are "begotten by the word of God." Then we are purified. Our sins have been forgiven, and we stand related to God through Christ, and cannot sin. But here let us pause for a moment and think. Is "cannot" used here in the sense that we could not sin if we so desired? I think not. It is used in the sense of restraint. We are not at liberty after we have been begotten by the word to do the things we did before. If you then swore, you cannot swear now. Not that you do not possess the power to swear, but you are restrained when you are "begotten by the word," and that word remains in you. You are under restraint. This is the sense of Gal. 5 17: "For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." No one would argue that Paul here means that we could not indulge in the lusts of the flesh if we so desired. We understand that walking in the spirit forbids indulging the flesh; therefore, "whosoever is begotten of God doth not commit sin," because he did that before he was begotten; and he "cannot sin" because his relations are changed and forbid it. If we keep under our body (lusts of the flesh), we prove we have been "begotten of God," and his word remains in us, and that we fully realize that we cannot keep on sinning. If we fail to recognize this restraint and go on sinning, we prove we are of the devil. In this chapter we have some good things, but at the same time hard on a great many when applied. "He that doeth not righteousness is not of God, neither he that loveth not his brother." Verse 10. Here is all the evidence we need that we are not of God. No matter what we say, the proof is forthcoming, and our relationship to the one or the other made manifest.

ALMUS ADAMS.

Omaha, Neb.

"WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS LIFE?"

By S. Roxana Wince

"What shall a man give in exchange for his life?" It is a question that every one must meet and answer, no matter who he be or how great or small be his possessions. "Your life," your chance of living eternally, that is what you may barter away. Not the present life; you would give all you own to have that lengthened out when death knocks at your door. But Jesus was not talking of such a lengthening but of a lengthening that would endure for the ages of ages. You may save the fleeting years that belong to you now, by denying your Savior, but in doing it will lose your chance of continuation of life into the endless years, or vice versa, lose the present life for the sake of Jesus and the Gospel, and have your life go on forever.

Being ashamed of Jesus and his words now, he will be ashamed of you when he comes. If you give eternal life in exchange for the love and praise of a sinful and adulterous generation it is not God's fault that you have made a poor swap and have cheated yourself irreparably.

"What shall a man give in exchange for his life?" Again and again does the question come up. Will you have riches instead, though they be unjustly gotten? Go ahead. You have the power of choice, though you may bitterly regret not taking the right path when the end shall come.

Will you have your fill of sinful pleasure in exchange for your life? The way is open to "destroy yourself" if you want to, but remember that a time is coming when you will call, and God will not answer; when he will laugh at your calamity and mock when your fear cometh. He calls you now; He gives you the opportunity to gain eternal life now. Do not sell out that you may swear, or cheat, or lie, or steal, or do any wicked thing. There is glory and pleasure in being clean and true in the eyes of God. A clean, wholesome life is a life of power. It conquers. It builds for eternity.

Pierceton, Ind.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

Cleveland, Ohio....Dec. 5 1911

EDITORIAL

Our membership has been augmented by the coming of Sister Tabor, from England. We give her a cordial welcome among us, and pray for her prosperity both temporally and spiritually.

Bro. Wallace Mason, of Toronto, Canada, has located with us for the winter. During a protracted indisposition of the editor, he has rendered valuable service to the truth by giving doctrinal sermons on Sunday evenings.

We regret the many typographical errors and poor make-up of The Restitution of November 29. Indisposition of the editor which prevented us from correcting all the proofs, and the printer's hurry to get through before Thanksgiving, sufficiently explains. "When the cat's away the mice will play."

Dating December 1, Brother Robison, the Evangelist for Ohio, writes: "We are holding a very interesting meeting five miles northwest of Springfield, in Bro. Alden Overholsers neighborhood. The attendance and attention is very good. Several seem much interested. We are in reasonable health."

Brother S. C. Lehman, of Washington, expresses his gratitude for The Restitution, and then asks, "What coming does the Savior have reference to in Matt. 10:23?" The text was uttered by the Lord, as the context shows, when he sent his disciples to preach the gospel "as sheep in the midst of wolves." (v. 16). When their lives were manifestly in danger he gave them the right to migrate: "When they persecute you in this city, flee ye into another," says the Lord permissively. Thus persecution scattered the preachers and the word widely and with alacrity, but says the Savior, "Ye shall not have gone over the cities of Israel, till the son of man be come." As John the Baptist went before him and prepared his way (Matt. 3:3), so these ministers were sent two and two "before his face into every city and place whither he himself would come." Luke 10:1. That is, they went "before his face", but he followed closely behind them: and by the time they had "gone over the cities of Israel," he had "come" practically over the same ground. The text has no reference to his second coming.

EDITOR'S SERMON NOTES ON THE APOCALYPSE.

Subject:—The Structure of the Book and the Messages to the Seven Churches in General Outline.

Text: Rev. 2:3.

I. The Structure of the Book. I. Like a telescope: The primary vision of the son of man in the first chapter is like the outer case of the telescope; it contains all the inner cases. When drawn out, however, the primary vision contains the seven churches; the seventh church contains the seven seals; the seventh seal contains the seven trumpets; the seventh trumpet contains the seven vials; and the seventh vial contains the seven thunders. II. All the churches are in the pre-resurrectional state—"A sad retrogression from the post-resurrectional state of glory, depicted in the first chapter," you say; "and why?" because III. The end, which is first revealed, is the last developed. Rev. 1:4; 11; 14; 15; 16.

II. The Messages to the Churches in general outline. I. Each message is prefaced by an allusion to some feature of the son of man revealed in the first chapter, which comports with the nature of the message communicated. II. Each one is written to the "angel of the church," not a bishop nor the Eldership—a plurality. Rev. 2:7, 11, 29, 13, 23. III. To each one he says, "I know thy works"—approves the good and condemns the bad. Rev. 2:2-7. IV. Each one is told that what the "spirit saith" is for all that have "ears to hear." Rev. 2:7; Mt. 13:9. V. To each evil is cumulative and growing. VI. To each one Christ's speedy coming is urged as a motive to repentance. VII. To each a promise is given to the overcomer.

"To the church in Smyrna there are no express words affirming the coming of Christ; but the reason of this omission is because Christ is revealed to this poor and suffering church as the "first and the last, which was dead and is alive." (Rev. 2:8); hence the "crown of life" he promises the faithful (v. 10) is post-resurrectional "life" as opposed to post resurrectional death—"the second death." v. 11. In an epistle so manifestly post-advental it would have been indecorous to introduce the Lord's coming in words.

COMMUNICATIONS.

Dear Bro. Huggins:

Have been enjoying The Restitution immensely; it seems I hardly get one paper read and digested until another comes. The Snow Sermon was especially interesting; also Bro. Mason's articles have been read with much interest.

FLORENCE WESTFALL.
Troy, Ohio.

CORN SHEAVES

Gathered from Everywhere.

A Cure for Gloomy Days.—
When days are dark and gloomy,
And things seem all askew,
Just manufacture sunshine,
Just think of skies all blue;
Just think of all things cheerful,
And sing a happy song,
And hunt up things to laugh about,
To help the day along.
Make those about you cheerful,
With merry words and smile;
The clouds can't last forever;
Forget them for a while;
So manufacture sunshine,
And defy the gloomy day;
And almost before you know it,
Clouds will have passed away.

Climate and Soil of Palestine.—Palestine is a small country, but it presents great varieties of soil, climate, and water supply, in various districts. We have the tropical Jordan Valley and the Arctic region of Upper Hermon and Lebanon. We have rich volcanic complanes in Bashan and round Jezreel, and sandstones covered with pines and cedars, and hard limestones, over which perennial streams flow between fine woods of oak and terebinth in Galilee, and yet more in Gilead. We have flat maritime plains, sandy and marshy, hot and malarious, bounded by ever-rolling dunes, but well watered by sluggish streams from the clear springs at the mountain foot. These plains run from Carmel to Gaza, ever widening and supporting rich harvests. We have the low chalk hills, with their luxuriant olive yards and wells of living water all along the eastern side of the maritime plain. Above rise mountains 3000 to 4000 feet high, and on the north attaining to 10000 feet. These are generally rugged and bare, but carefully terraced and partly cultivated. The vine flourishes on the higher ranges, where the frost and mist and the strong reflection of heat from the rock helps ripen grapes. But besides these richer districts we have the old deserts unchanged from the days of Abraham and of David; the flat marly plateau of the Beersheba, where the Nomads feed their flocks and herds, as Isaac did before them; the desolate peaks and gorges of the Jeshimon, where the dun partridge and the brown ibex roam as they did when David hid in these fastnesses from Saul among the "rocks of the wild goats."

Facts about the Bible.—The Bible contains 3,536,489 letters, 773,693 words, 31,173 verses, 1189 chapters and sixty-six books. The sixty-six books were written by about forty men during a period of about 1600 years. The word "and" occurs 46,277 times and the word "reverend" but once.

Ezra 7:21 contains all the letters of the alphabet except "j".

The 19th chapter of 2 Kings and the 37th chapter of Isaiah are alike.

The middle verse of the Bible is Psalm 97:8.

The first book printed from movable metal types was the Latin Bible in the year 1455.

The first Bible printed in this country was in the Natick Indian language in 1663 by John Eliot.

The first English Bible printed in this country was in 1782.

The first Bible in flexible binding was bound by Bagster in 1810.

The first Bible printed on India paper was published by Bagster in 1828.

MISQUOTATIONS.

The soul is immortal and cannot die: Found in Webster's spelling book. "Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." Ezek. 18:4, 20.

The righteous shall go to heaven when they die and live and praise God forever and ever.—Orthodoxy. The heaven, even the heaven's are the Lord's. But the earth hath he given to the children of men." Ps. 115:16. "And no man hath ascended up to heaven, but he that come down from heaven, even the son of man which is in heaven." John 3:13. "For David is not ascended into the heavens." Acts 2:34. Those that wait upon the Lord they shall inherit the earth. Such as be blessed of him shall inherit the earth. The righteous shall inherit the land, and dwell therein forever. He shall exalt thee to inherit the land. Ps. 37:9, 22, 29, 34. The righteous shall never be removed. Prov. 10:30.

The wicked at death shall go to hell and be tormented forever and ever—Orthodoxy. The wicked shall be silent in darkness. 1 Sam. 2:9. There the wicked cease from troubling. Job. 3:17. Thou hast destroyed the wicked; thou hast put out their name forever and ever. Ps. 9:5.

Let the wicked be silent in the grave. Ps. 31:17. But the wicked shall perish. The seed of the wicked shall be cut off. The end of the wicked shall be cut off. Ps. 37:20, 28, 38. The wicked shall be cut off from the earth. Prov. 2:22. The wicked shall not inhabit the earth. Prov. 10:30. For in death there is no remembrance of thee. Ps. 6:5. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Ps. 146:4. But the dead know not anything. Eccl. 9:5. I saw the wicked buried and they were forgotten. Eccl. 8:10. But seek ye first the kingdom of God and his righteousness. Matt. 6:33.

Be ye temperate in all things. Not found in the Bible. The nearest to it is, "And every man that striveth for the mastery, is temperate in all things." 1 Cor. 9:25.

Reverend is applied to ministers, occurs once in the Bible, and then applies to God. Holy and Reverend is his name. Ps. 10, 3:9.

I and my Father are one. John 10:30. Is not a misquotation, but many Christian people misapply the meaning, by saying it teaches only one person, whereas it teaches that the Father and the Son are two different beings. Hear, O Israel: The Lord our God is one Lord. Deut. 6:4. Have we not all one Father? Hath not one God created us. Mal. 2:10. One God and Father of all. Eph. 4:6

Jesus was the son of God, begotten of Mary by the Holy Spirit without the intervention of man. Matt. 1:23. Luke 1:26, 35. For there is one God and one mediator between God and man, the man Christ Jesus. 1 Tim. 2:5. God so loved the world that he gave his only begotten son. For God sent not his son into the world to condemn it. The Father loveth the Son. John 3:16, 17, 35. I am come in my Father's name; for the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father. John 5:22, 23, 43. Thou are Christ the Son of the living God. John 6:69. I am not alone, but I and the Father that sent me. For I proceeded forth and came from God. It is my Father that honoreth me. John 8:16, 42, 54. I go unto the Father, for my Father is greater than I. John 14:28. I came forth from the Father, and am come into the world; again I leave the world and go to the Father. John 16:28. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. And the glory which thou gavest me, I have given them, that they may be one, even as we are one. John 17:11, 22.

This oneness should not be such a mystery. A husband and wife are one and yet two different persons. A father and son in worldly affairs, may go into business together, and the son could truly say, "I and my father are one;" for they certainly are one in that business. All true followers of Christ, are one in Christ. For as many of you as have been baptized into Christ, have put on Christ: there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. Gal. 3:27, 28.

Again: pauses are not marks of inspiration, but were invented about 1500 years after the Gospels in the New Testament were written. And we find certain passages with the comma placed so it gives a wrong meaning to the verse. Notice Acts 19:12 with the comma where it now is. It makes handkerchiefs or aprons sick. Place the comma after sick. Again, Luke 23:43: "Verily I say unto thee today, shalt thou be with me in paradise." It changes the meaning very much by placing the comma after today. And does not conflict with John's statement of the same scene. Let us see: "Then came the soldiers, and brake the legs of the thieves." When they came to Jesus, he was dead already. Breaking a man's leg does not kill him. The last account we have of the thief, he had his legs broken, and taken down from the cross. Christ was dead, was buried, so the thief did not die when Christ did. Christ is soon coming to his paradise. Will we be prepared to meet him?

E. W. KNAPP.
Monkland, Ore.

HEARER OR DOER

Hearer or doer, which are you? This thought arises from the oft repeated remark: "Well, I love to hear the gospel, but I just can't—following this assertion is a flimsy excuse best suited to the individual's present need. It is true that to be an attentive listener and to be able to grasp all that is being said, instead of being carried away by surrounding thoughts and surrounding environments, is an accomplishment.

But now the why of our not progressing beyond the "good listener" stage. Do we put into practice what we hear? How many of us think and reflect on Monday concerning the good messages we have heard the day before? No, we rush straightway into business and the world till another Sunday. Thus we have a so-called Christian spending perhaps two hours a week out of the 168 listening to the all-important word.

Wonder what our returns would be if we spent only two hours a week on our particular line of work? No, not satisfactory results, but what else could you expect? Now do you see where we stand in the Lord's vineyard?

But listen to James: "Be ye doers of the word, and not hearers only; for if any man be a hearer of the word and not a doer, he is like a man beholding his natural face in a glass, then straightway forgetteth what manner of man he was. If he be not a forgetful hearer, but a doer of the word, he shall be blessed in his deed."

Now to recall the example Christ gave when he said, "Whosoever heareth my sayings and doeth them, he is like a man which built a house, and digged deep, and laid the foundation on a rock; and when the flood arose the stream beat vehemently upon the house and could not shake it; for it was founded upon rock."

And the other house built on sand—well, you know what happened to it, and he who hears and doeth not will meet a similar fate. "For not the hearers of the law are just before God, but the doers of the law shall be justified."

We see that it behooves us to move a little farther in on the solid Rock each day, or when a whiff of the world comes along, we will be too near the precipice. Oh, let us be up and doing, lest we be the loser at the pay day.

"Ever to him that knoweth to do good and doeth it not, to him it is a sin.

M. FLORENCE WESTFALL.
Troy, Ohio.

A GOOD NAME RATHER THAN GREAT RICHES

A good name is rather to be chosen than great riches, and loving favour rather than silver and gold. Proverbs 22:1.

In the first part of this quotation, "a good name is rather to be chosen than great riches," we instantly recognize an old and good saying repeated many times and by some of the best authors both of prose and poems.

To have a good name in the sight of our Lord certainly is worth all the riches this present world could supply. A man may have millions upon millions of dollars, and the more millions he has the less chance he has of ever reaching the kingdom of God.

One who has great wealth does not have sufficient time to serve his Lord the way he ought. He may go to church on Sunday, pay his tribute and all that, but when he is outside in his beautiful carriage or fine automobile he thinks no more of church than some who never visited it. He goes maybe just to show his finery and to be talked about. His mind is all taken up with money matters and business outside of religion.

On the other hand, one who is searching the scriptures and teaching others of the true way of life may have a clear conscience, and that the Heavenly Father is guarding and directing his steps to a great and glorious reward.

In Psalms, twentieth chapter seventh verse, we read: "Some trust in chariots and some in horses, but we will remember the name of the Lord our God."

This verse well explains the whole story. The rich love their horses and carriages and automobiles better than the name of the Lord.

Another verse in the Psalms is like this: "A horse is a vain thing for safety, neither shall he deliver any by his great strength." I think this verse means that a horse may be very strong but will not have strength or power enough to deliver any wicked one to safety at the appearing of our Lord.

One more reference to this part of the verse is found in Proverbs 21:31: "The horse is prepared against the day of battle, but safety is of God." This verse explains that a horse may probably bring anyone to safety through the present wars and tumults, but can never save anyone from the clutches of the hands of our Heavenly Father.

"Loving favor rather than silver and gold" is a separate and distinct saying. A great many people seek and find silver and gold, where only a few seek and find the "loving favor" of one who can save them. Those who do the latter shall never be sorry, but shall be exceeding joyful when the time comes for the judgment of the just and unjust. They shall receive the great reward which is awaiting them; but it is better had the others never been born, for the punishment that shall be inflicted upon them shall be terrible.

My prayer is that we all may be among the just and receive an abundant entrance into the great and glorious kingdom which is so near at hand.

B. A. MEERMANS.
Cleveland, O.

THE TRUE CHRISTIAN

"But if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (1 Pet. 4:16.)

Brothers and Sisters, it is my desire to present to you the type of a true Christian. By a true Christian I mean a real, not a false one. One who has forsaken all earthly powers and is now dependent upon the power of God, which is attainable through the blood of Christ.

A true Christian will live up to the great step which he has taken in life, that of baptism. He will follow Jesus' example of suffering patiently, blessing his persecutors, forgiving his enemies, refraining from revenge, returning good for evil, committing all to God, and enduring for others.

He will not be selfish, but aid others by scattering a word here and there, and especially by being an example to others. He will bring others to follow Christ; he will also be a waymark in the paths of righteousness, a beacon for guidance, and a copy of Christ the perfect example.

The true Christian will love Christ and manifest his love in service, forbearance, kindness, helpfulness, compassion, patient endurance, and self-sacrifice. He will bring to Christ the best gifts, his heart, thanks, loving thoughts and words, a portion of what he has, and in fact his whole being. He will accept willingly the gracious invitation of our Lord, of coming and following Him, being satisfied, abiding in Him and resting. When he die he will not fear death but look on it as a triumph, a sleep into which he is falling for a blessed rest until the day of the Lord's appearing.

There are divine gifts awaiting the receiving hand of faith. They are life, assurance, answers to prayers, victory, joy, hope, confidence, peace, salvation and all the promises. "That ye be not slothful, but followers of them who through faith and patience inherit the promises." (Heb. 6:12.)

We have freely received love, forgiveness, life, grace, supply of all needs, sympathy, encouragement, comfort and counsel. Therefore should we freely give. The true Christian will forgive the same as Christ did; readily, freely lovingly, full, abundantly, according to his infinite love, and casting sin into oblivion. He will not be a rebel against God, a mocker, crucifier, wicked, an evildoer, he will not reject Christ, or be heedless of His call, but he will be with Christ and abide in Him; and when he has Christ he has the great Light of truth, knowledge, and holiness, sanctification and redemption.

The true Christian understands that Christ redeemed himself for us. He realizes that Christ the Lamb of God, purchased an entire world, full of sin and sinners, out of the bondage of sin, giving himself as the Redeemer. A great and a dear price was the one which our Lord paid in order that "He might redeem us from all iniquity." The iniquity from which He redeemed us was the bondage, guilt and pollution of sin. He came to enlighten men, secure their pardon, and purify them by regeneration. Blessed is he who is in the state of regeneracy, for if not in this state he must be in the state of degeneracy; and a sad state is that, which is in harmony with moral discrepancy. A great mistake is being made when one thinks he will be saved because of his good morality, without any reference to his faith. Faith comes first, after which all virtues will be added. Faith is the foundation. "And beside this giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Pet. 1:5-8.)

The true Christian will walk in God's way; he will not turn from Jesus, but will ever hear Him; he will be faithful, believing; he will live with Christ and die in Christ. He will cleave to the Lord, study the Bible, and rely upon God instead of himself. He will have true courage; realizing dangers he is in, he will still go forward, relying upon God, sure of a righteous cause, committing all to God, realizing His presence, standing firm, and enduring to the end.

He will be accustomed to diligence in service, to godly living, to fearless testimony, patient suffering, vigilant activity, holy constancy, purity of life, patient expectancy, irreproachable conduct, and comfort in sorrow. He will study the Bible, because there is great value therein. It points out the way of material prosperity, affords mental enlightenment, guide in right living shows the way to spiritual salvation, opens the way to eternal life, strengthens character and enables one to be helpful. He will be of the choicest divisions ordained by God. The divisions being between believers and infidels, godly and ideaters, lovers of God and followers of Satan, the ready and the unready, the righteous and the wicked, the selfish and the Christlike, the loving and the unloving. The true Christian will make the right choice.

He will confess Christ out of gratitude, because it pleases and honors Him, and shows that he is not ashamed of Him. He knows that Christ's blood cleanses him from sin and redeems him. By this redemption he is under an obligation to devote himself to his Redeemer. He therefore devotes his entire being to Christ and is ever guided by Him in the path of righteousness.

These are requirements which I consider essential on the part of every true Christian.

I pray, Brothers and Sisters, that we may all be true Christians and follow in the footsteps of our Master, accepting Him as our Guide and Keeper, so that when he comes we may all hear Him say those blessed words: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of the Lord."

VIOLA GAZELEY.
Cleveland, Ohio.

A PATTERN OF GOOD WORKS.

Titus 2, 7-8.

"In all things showing thyself a pattern of good works; in doctrine showing incorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having one evil thing to say of you." Pattern means the original plan or model of that which is to be made or built. Character building is our great work here, to perfect which we must follow our great pattern, Jesus Christ.

We must have wisdom and experience. We all frequently feel the lack of this, for wisdom is the best use of knowledge: knowledge applied to practical things in our daily life, so that we may live as becometh those professing to have the high calling.

James 1:5 reads: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." And in the second and third verses, "My brethren, count it all joy when ye fall into divers temptations; knowing this that the trying of your faith worketh patience. But let patience have her perfect work that ye may be perfect and entire, wanting nothing."

How to take trials wisely and joyfully, is our great need, and we want to know how best to arm ourselves against them that we may be on our guard.

Paul, the faithful apostle teaches us that they are from within ourselves, through our natural desires, ambitions and even the ties of nature.

The need of restraining and overcoming these is shown in Titus 2, 11-12-13: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and Godly in this present world, looking for that blessed hope and glorious appearing of the great God and our Savior, Jesus Christ." "Teaching us," Who? Every man that hath heard and learned of the Father, John 6:45. "It is written in the Prophets and they shall be all taught of God." Every man therefore that hath heard and hath learned of the Father, cometh unto me."

Godliness implies bearing some resemblance to the Father in works and words. Ungodliness the reverse. See 2 Tim. 3, 1-5: "Having a form of Godliness but denying the power thereof; from such turn away." The wrath of God is revealed from heaven heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, because that when they know God they glorified him not as God, neither were thankful, but their foolish hearts were darkened." How often temptations enter through the eye; what we see we desire. It is so natural and easy for the flesh to imitate worldly ways and the eyes of mammon are never satisfied. Therefore we are told in Psalms 1-1. "Blessed is the man that walketh not in the council of the ungodly, nor stand in the way of sinners, nor sitteth in the seat of the scornful."

To walk godly and become a pattern, we must delight ourselves in the Lord and in his law meditate day and night. We must follow the example of our dear Savior which necessitates a great and continued fight within ourselves. We must aim to be followers of him at all times.

Thinking on these things will be the means of keeping us a peculiar people, the peculiarity consisting in not being worldly. How prone we are to fall into ways of foolish speaking, using language of the world, full of slang, thus becoming living exponents of the truth uttered about "Evil communications corrupting good manners." The great fight is with ourselves, to live godly, to fight the good fight of faith, and doing our best to bring others to the knowledge of the truth.

None of us, I am sure, could be tempted to believe any other gospel than that of the glorious kingdom of God. May we realize the danger of one losing the great prize and reward through our neglect in following out pattern with gravity, solemnity and sincerity and earnestness.

Jesus says "If ye love me, keep my commandments." Ye are my friends, if ye do whatsoever I command you. Let us all try and remember the words in Mat. 7-12: "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets."

Cleveland, O. HATTIE GOSS.

PAUL'S DESIRE.

We are often asked, What do you do with Paul's desire to depart and be with Christ? Those who ask this question honestly should have a reasonable answer. The text alluded to can be found in Phil 1:23. This text as rendered or translated, makes Paul's desire to go where Christ is, which is heaven. If this is Paul's desire, he will express the same sentiment throughout his writings.

First, we wish to notice the Greek word in this text rendered "depart." Referring to the diaglott we find it to be analusia. This same word in Luke 12:36 is rendered "return." Since Christ is the one with whom Paul desired to be with, it must have been his (Christ's) returning, and not Paul's departing, that the apostle desired. In examining the Greek text of John 14:3, we find the word por eonmat, rendered "go." (I am going): In Matt. 25:41 this same word is rendered "depart." The strangest thing is that these two words are derived from two entire different Greek roots, and they are opposite in meaning. In Luke "analsia" could not be rendered "depart" without destroying the entire text. Now in Phil. 1:23, as rendered, it destroys Paul's desire by making him say in this text what he contradicts in a number of others. The gospel by Christ and his apostles teaches that he will return to this earth. In John 14:4 he says: "If I go away I will come again." When he left this earth in the presence of his disciples, two angel messengers announced; "ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven." Acts 1:11. Peter states to the Jews, "He shall send Jesus Christ which before was preached unto you: whom the heaven must receive until the time of restitution of all things spoken by the mouth of all his holy prophets since the world began. Acts 3:20, 21. Our desire is created by either a written or spoken message. Paul was taught the gospel by the revelation of Jesus the Christ, and he pronounced a curse upon any one who should preach another gospel. Gal. 1:9. So we find the gospel came to Paul through revelation. The same gospel was revealed to us by faithful men who were able to teach. Paul declares in Heb. 1, that Jehovah spake in times past to the fathers by the prophets, but in these last days he hath spoken unto us by his son.

I call attention to the above to show the importance of believing in what has been written. We now wish to call attention to **Paul's desire as expressed in his writings.** Please note that his desire was for the Lord's return, and not his departure into heaven. In this letter (Phil.) we read, verses 4, 20, 21 Ch. 3): "Our conversation is in heaven; from when also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Paul's desire to the Philippians was for the return of Jesus the Christ, that he might change his vile body and fashion it like unto his glorious body. This Jesus will accomplish in the resurrection. In Col. 3:4 he wrote, "When Christ who is our life, shall appear, then shall ye also appear with him in glory." In his letter to Titus, ch. 2:13, we read, "Looking for that blessed hope (desire), and the glorious appearing of the great God and Savior Jesus Christ." Just before his death he wrote to Timothy, 4:8, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth (from this time) there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love (or desire) his appearing." In 1 Thess. 4:16, 17, we read, "The Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the triumph of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." He then says, comfort one another with these words.

These testimonies all point to the coming of Christ. This evidently was the basis of Paul's desire. The same must be our desire. I wish to close this article with Paul to the Corinthians church, 1 Cor. 15:51-53: "Behold I show you a mystery; we shall not all sleep (die), but we shall be changed in a moment, in the twinkling of an eye, at the last trump for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." This can only be done when Jesus comes again. To this same church Paul's desire was, that "mortality might be swallowed up of life." May some honest hearts be led to see the truth as we have shown it from the words of Scripture, is my prayer.

D. C. ROBISON.

Salem, Ohio.

NEB. EVANGELIST REPORT FOR OCT.

Sermons.

Blair	3
Bible reading	1
Total	4

Expense.

Omaha to Blair 2 trips	$ 1.80
Money rec. of treasurer	15.00
	1.80
	$13.20

Amount received less expense.

Salary	$65.00
	13.20
Amount due	$51.80

Some good local work has been done as well as some other important work.

ALMUS ADAMS, Evangelist.

EVANGELIST REPORT FOR NOVEMBER

When I made my last report I was at Iowa Center, Iowa. We continued the meetings until over Sunday, December 5th, preaching eighteen sermons in all at Iowa Center. We could have easily taken in to our number eight or ten people if we had taken them in as the other denominations do. We thought best to let the spirit strive with them awhile longer, and let it quicken them to obedience to the gospel that frees from sin. We feel that we had a profitable and pleasant time sowing the seed at Iowa Center, and we are trusting God to give the increase.

Our next point was at the Kline school house, midway between Wilmont and Reading, Minn. We began meetings November 9th, and continued until November 22, preaching to an attentive audience. One decided to take a stand for the truth. November 22 we officiated at the wedding of Bro. John Howard's son, Oscar, to Miss Hulda Paplow. Brother Howard and family came up from Marathon. We enjoyed a visit with them as well as their presence at one of the meetings.

November 23rd we began a series of meetings in the Presbyterian church at Reading, arrangements having been perfected by Bro. J. H. Baker, who formerly lived at Gladbrook, Iowa, but for twelve years has lived near Reading; standing alone in the faith, it seemed good to meet him and his family. Bro. Baker has a fine family, consisting of five girls and a baby boy. He and his estimable wife are doing their best to bring them up in the nurture and admonition of the Lord. This is the first opportunity they have had to hear the gospel since they came here. We have preached eight sermons to splendid crowds who have listened very attentively. Our doctrines have never been preached here before. Brethren, there is plenty of opportunity to spread the gospel. To me it seems much more necessary to preach the gospel in new fields like this than to be spending our time preaching at old places where the brethren know more than the evangelist himself, and are adding daily to their already large bank accounts, or debating on our differences of opinion. We expect to remain here until over December 2nd; and if the interest and attendance continues, will hold over Sunday, December 10th. Pray for us, brethren, that the door may be opened for the truth, and we may be given strength to preach the gospel wherever the opportunity offers.

Herewith report of expenses and receipts for the month of November, 1911:

Expenses.

Hall rent, Iowa Center	$12.75
Oil	.40
Fare Maxwell to Ft. Dodge	1.51
Ft. Dodge to Reading	3.34
Dinner, Livermere	.50
Supper, Estherville	.30
Hotel Worthington	1.50
Oil, School house	.40
Total	$20.70

Receipts.

On hand Nov. 1	$10.95
Mr. and Mrs. J. Fish	6.00
Jim Dickinson	1.00
John Rea	.50
Mrs. Sam. White	1.00
Oliver Vincent	.50
J. Nowning	.50
J. Smith	1.00
J. Benathum	1.00
Mr. and Mrs. I. Fish	12.75
J. J. Bronson	20.00
Mae Stowe	5.00
Total	$60.24
Total receipts	$60.24
Total expenses	$20.70
Balance on hand Dec. 1.	$ 39.54

O. J. ALLARD.

Ft. Dodge, Iowa.

OBITUARY.

Cora R. Fetters.

Cora R. Osborn-Fetters was born June 8, 1873, in Stark county, Indiana. She was the daughter of Samuel and Henrietta Osborn, and one of a family of four children, one brother and three sisters. She grew to womanhood under the care of her parents at the place of her birth, receiving the advantages of a common school education. She obeyed the message of the gospel at the age of sixteen, and was baptized by Elder N. H. Geiselman, January 28, 1890, and received into the Church of God at North Union, Stark county, being one of the charter members of that organization.

She was united in marriage to Benjamin F. Fetters, March 23, 1894, and became the mother of six children, namely: Lester O., Earl E., Grace L., and three others who died in infancy. The family lived in the neighborhood of her birthplace until a year ago, when they removed to their present home in Culver. Sister Fetters was taken sick the first of September, but grew better until the first of November, when she was taken worse and it became necessary to remove her to the Epworth hospital at South Bend, to undergo a surgical operation. Hopes of her recovery were good until last week, when a turn for the worse came, and she gradually sank until relieved by death at noon, Wednesday, November 22, 1911. She had lived to the age of 38 years, 5 months and 14 days.

Sister Fetters was a member of one of the pioneer families of our country, and inherited many of the sterling qualities of character developed by the industry and perseverance that it took to turn the wilderness and waste places into fields of productiveness. She was of a mild, kind disposition, ever endeavoring to live in harmony with her profession as a Christian. She has fought a good fight, she has finished her course, she has kept the faith, henceforth there is laid up for her a crown of righteousness.

She leaves her husband and three children of her own household, her father and two children, many others of kin and a host of friends to mourn because of her death. Funeral services were held from the M. E. church in Culver, Indiana, November 25, 1911, conducted by the writer, and burial was made in North Union cemetery, where our sister rests, awaiting the coming of the Saviour Jesus Christ and his resurrection.

D. E. VANVACTOR.

Argos, Ind.

Sister Martha M. Holman, wife of Bro. R. L. Holman, fell asleep in Jesus Nov. 20, 1911, 11 a. m. Her maiden name was Martha M. Hildreth. She was born Jan. 23, 1834, was married to R. L. Holman May 3, 1853. They came from Worcester Mass., in 1854 and settled in Springfield, Ohio. In 1875 they moved to Cedar Lawn farm, five miles north of Springfield, where they have resided since. They came to a knowledge of the truth through the efforts of Bro. Martin Wayland. They were baptized into the all-saving name of Jesus 50 years ago. Both have earnestly contended for the truth ever since. Bro. Holman says: "Never was a kinder, more patient, lovable woman born. During all the fifty years that we have been in the truth she has stood with me."

We have known Sister Holman for six years, and we can say that she was indeed a lover of the truth. When able she was found in her place in the little hall where the ecclesia meets each first day. We shall all miss her, but we have the assurance that when the Master shall appear we will clasp hands with her in the kingdom of God. She leaves a husband, three loving sons and grandchildren to mourn her loss.

The funeral was held at the home. The writer spoke words of comfort from 1 Cor., 15th chapter and 1 Thess. 4th chapter. She was laid to rest in Fern Cliff cemetery until the trumpet sounds.

D. C. ROBISON.

Salem, Ohio

WILL BELIEVING ONLY IN JESUS CHRIST SAVE US?

What shall we do to be saved? It is said in these days to the thousands going the broad way, "Believe on the Lord Jesus Christ and thou shalt be saved." And neither is there salvation any other way to those striving to enter the narrow way; "For there is none other name under heaven given among men, whereby we must be saved." "For the son of man is not come to destroy men's lives, but to save them." "Search the Scriptures for in them ye think ye have eternal life; and they are they which testify of me."

Is believing on the Lord Jesus Christ all that is required of us? We shall see. A Christian life is not a life of works only, but of belief in Christ and his promises; a hope which works in our minds by love and proves itself by good works.

A good life without a knowledge of Christ is good in its way, but it is not Christian life, unless Christ is in it. And Christ can only enter our lives through the influence of his written word—which enters our minds through our eyes and ears.

We cannot believe in him until we know him; and we cannot know him until we hear of him. That is why he came and sent men to tell us about him by preaching the gospel. The word of God would not have been written unless we needed it to tell us how to serve him.

For without faith, which is hope in his promises, it is impossible to please him.

Salvation is made conditional on believing the gospel and the promises of God: "He that believeth the gospel and is baptized shall be saved." So you see there is more to do than to just believe in Jesus, openly confessing him before men in a belief that will save souls. So verily, for the word says, "He that believeth and is baptized shall be saved." These are the Master's own words, and mean that salvation depends upon believing and obeying the gospel. But we cannot believe it until we learn it, and we can learn it only from the written word.

The gospel is the good news of the kingdom of God. Jesus came preaching and showing the glad tidings of the kingdom of God. He said to his disciples: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved. Luke says, "He sent them to preach the kingdom of God." In Acts he says Philip went down to the city of Samaria and preached Christ unto them. "And when they believed Philip's preaching" they were baptised, both men and women.

We cannot believe in God until we know him; and we can only know him by his written word.

Israel rejected Christ because they did not understand the prophets, and it is needful to understand them to be ready when he comes again, for he will appear unto salvation to them that look for him.

Paul says: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard? Jesus says: "This is life eternal that they might know thee, the only true God, and Jesus whom thou hast sent." Who so readeth let him understand. Again. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep these things which are written therein."

The heavenly country which God has promised to his people is located on the earth. The nations to the uttermost parts of the earth are promised to Jesus as the seed of Abraham, who is the heir of the world, together with the meek who wait on the Lord, and shall inherit the earth, being joint heirs with Christ. "The meek shall inherit the earth and delight themselves in the abundance of peace," Jesus says: "Blessed are the meek for they shall inherit the earth."

Now I think my question is answered. I have not been able to find anywhere in the book, that if we give our hearts only to Jesus Christ, we will be saved. No, we are to believe Jesus Christ came into the world to save those that believe on him, accept his gospel and are baptised. Then, and only then, can we hope for life eternal.

We are to keep ourselves in the love of God looking for the mercy of our Lord Jesus Christ unto eternal life.

MARRIE KAUFFMAN.

Springfield, Ohio.

FAITH—KIND AND QUANTITY.

Faith is one of the oldest subjects known, yet a general understanding of the subject has not improved much with age. It must be apparent to every one who stops to think as has lately been said, that "faith and works stand or fall together." Faith in its primary sense always refers to the thing believed. To "contend for the faith once delivered to the saints," means to uphold the doctrines of the ancients, and in doing this we will have the same belief or doctrine they had: therefore there can be no change of faith from their time. If there is any change, it is a corruption of their faith. There can never be such a thing as progress in faith. God started with a definite plan in view, and if God "changes not" then his faith is just as unchangable; therefore all people in all ages must look for and believe in the same thing. This would make them of "one faith," and also at one with God. Can two walk together except they be agreed?" Amos 3:3: If God had a definite plan in view at the beginning, and delivered it to the ancients (who believed in God), as something to be believed, and we contend for the same, are we not all agreed? And have we not all the same faith? And if we can change in belief, which would cause us to look for a different thing, and expect God to recognize us then, does not God have to change too? If so, then God begins to vary, and becomes like corruptible man. There is but "one faith," and that is laid in God's plan, and is unchangable. Paul says (Heb. 11-1: "That faith is the substance of things hoped for, the evidence of things not seen." How can we then be of the one faith, and at the same time looking at a different "substance?" The farmer plants his corn by faith. He believes the elements in the sunshine, rain and earth, combining and working together will produce corn. In planting the corn he shows his faith. How does he show it? By his works. Here hope springs into life. By faith he sees the corn in the crib, and is hoping for corn. But what would you think of a farmer that planted corn and by faith looked down to the end of the season and saw wheat, as the "substance?" How do you think he would come out in the end? If God has said "the meek shall inherit the earth," by what law of faith or stretch of imagination can you see yourself in heaven? To do so you must manufacture a faith or belief to correspond with the substance, and to do this one must ignore what God has said.

We believe there is one God: and when the pure in heart see God, will they see one or three? And if they see three, will the faith and substance agree? If we believe in one God, we truly and fully believe we will never see but the one true God. He who changes the faith to say there are three God's, is not walking with God, for he does not agree with God: and if not walking with God, then not with those who are in fellowship with him.

Now as to quality of faith, we believe in the things concerning the kingdom of God and the name of Jesus Christ." But how much do we believe in these things? It is easy to say we believe certain things, but does our works prove that we believe them with all our hearts? We say we believe Jesus is soon coming, but how are we proving to the world that we believe it? If we really believe Jesus is soon coming, will we let anything come between us and our duty? Won't we do everything possible to realize the things the faith holds in store for us? Suppose you do hold to the one faith, and contend for it, did you ever realize how much you may lose by having a poor quality? The farmer who plants his corn and is too lazy to tend it, and lets weeds sap the ground, and then hauls off his chaffy corn to market, begins to realize what he has lost in quality. It is weighed in the balance and found wanting. He lost in weight and in price: and as a result he and his family forgo some of the necessaries and comforts of life. Now brethren and sisters, we may be in "the faith," but is the quality the best on the market or up to the standard? Remember your inactivity does not always effect you alone, your indolence will produce fruit in others as well as yourself, so all must suffer loss alike.

(Continued on Page 5)

Manager's Column

UNTIL JAN. 1ST, 1912

"The Bible: Its Principles and Texts," the most widely circulated book ever published by our people, can be obtained for 90 cents per copy. This special offer is made only until the first of the new year. The money received from this special sale of the book will go partly to The Restitution Pub. Co., and partly to the author, who is now taking a course in proofreading and who needs a few extra pennies to meet the expenses of completing his education in this profession.

BEREAN NOTICE.

The Chicago Bereans will make their annual Christmas distribution of food and money to the poor and needy of their great city. Friends who wish to help in this work of Christmas cheer, please send their contributions to Leila E. Whitehead, 5430 Ontario St., Chicago, Ill.

By order of Committee.

BEREAN NOTICE.

The lessons for our new Berean books for 1912 are ready for the printer. It is necessary for us to have an idea of the number of books needed before placing the work in his hands. Several societies in other states purchased their present books from the Illinois state society. If these societies or any others wish to buy their new books from us, will they please send an approximate number of the books they will need to the chairman of the committee, Leila E. Whitehead, 5430 Ontario street, Chicago, Ill., before December 18th. This does not apply to any society in Illinois. Send no money now—just an estimate on the number of books needed. For further information send to the above address.

ANNA E. DREW.
President Illinois Bereans.

We are grateful to friends who are remembering the poor in donating to the helping fund. Christmas is especially an opportune time for such liberality.

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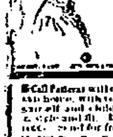

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FAITH—Kind and Quantity

(Continued from Page 3)

The seed that produces the right kind of faith won't produce the quality without cultivation. We all believe in the fact that Christmas is coming, but a great many will put off their shopping till the last day. So I imagine there will be a great activity when the trumpet sounds that ought to be now. God takes into account only those who by faith are agreed with him, and weighs them in the balance. Jesus said he did not come to condemn the world for they were condemned already. Then the thing to do is to show some of the quality of faith; by our works show how much we believe. The efforts we put forth to promote the one kind will prove the quality. Can any one read Heb. 11 without getting this idea? Those ancient people suffered everything for the faith. They not only had the right kind but had the right quality. Will your faith stand the test as to kind and quality?

ALMUS ADAMS.
Olaha, Neb.

Faith, hope, love; these three, but the greatest of these is love. —Paul.

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ROBT. G. HUGGINS, Editor.

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VOL. 50 CLEVELAND, OHIO, DECEMBER 12, 1911 No. 47

THE TREE OF LIFE.

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev. 2:7.

Oh, blessed, blessed, tree of life!
Whose leaves the nations heal;
Whose fruit, each month shall be of different kind,
Within whose shade the saints shall rest,
And of they fruit partake.

Blessed, thrice blessed, they,
Who shall that feast enjoy
With him their Lord and King;
While ages roll uncounted by,
And sweet peace reigns supreme.

LILLIE D. WILLIS
Galva, Ill.

RELIGIOUS CHANGES

In Belief and Practice Between the Resurrection of Christ and the Death of Constantine in 337.

VII.—The Rise of Immortal-Soulism.

Many and great were the changes that took place in the church during the second century, although we have seen that not much change took place in faith and practice during the first century. Prominent among these changes during the second century was the introduction of heathen philosophy in various forms. Various theories ultimately prevailed and became "orthodox," particularly the philosophy of Plato, the prominent feature of which was the "immortality of the soul." When once this theory was adopted as the belief of the church the whole of the Scriptures had to be recast, and then they could be understood only by learned men, that is, men who were learned in Greek philosophy. The word soul is frequently used in the Scriptures, and it was seized upon by these philosophers and used to prove that the Scriptures taught that man was an immortal soul; whereas they teach the very reverse, and assert that "God only hath immortality" (1 Tim. vi. 16.) We are told also that Christ hath "abolished death and hath brought life and immortality to light through the gospel" (2 Tim. i. 10); and that to those who, by patient continuance in well-doing, seek for glory and honor and immortality, God will render eternal life (Rom. ii. 7). But the philosophers asserted that Adam was created an immortal soul.

The word used in reference to man in the scriptures does not prove that he is immortal; for if it did, on the same assumption all the animals are immorta' souls. Precisely the same words are used of the animals in their creation in Genesis i. as are used in speaking of the creation of man in Genesis ii. 7, namely, the Hebrew words nephesh chayah, and there translated a living soul. Nephesh chayah occurs in Genesis i. 20, and in the margin is given living soul; verse 21 translated living creature, also verse 24; verse 30 translated wherein there is life, margin, a livi g soul. Gesenius, the great Hebrew lexicographer, renders the words nephesh chayah—animal of life living creature. It is very evident from the command given by God to Adam that man was not created immortal: "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die"—marginal reading, "dying thou shalt die." (Gen. ii 17). The serpent said to the woman: "Ye shall not surely die," and the woman believed him. After the transgression God said to Adam: "In the sweat of thy face thou shalt eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. iii 19.) That is surely plain enough language that a child might understand. God did not say: "Your body will go to the dust, and your soul will go somewhere else;" but He said that he made the man of dust, and he would return there. Before the end of the second century the serpent's lie was adopted by some of the so-called fathers, and the immortality of the soul freely discussed by them.

The way that the word soul is used in the Scriptures entirely precludes the idea that immortality is an attribute of it. The Hebrew word translated soul, as we have seen, is nephesh, and the equivalent word in the Greek is psyche. Genesis ix. 4 says: "But flesh with the life thereof, which is the blood thereof, shall ye not eat;" the word there translated life is the Hebrew word nephesh Lev. vii. 27: "Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from the people." It is very evident that it is a living corporeal person that is here meant by the word soul. Again, Deut. xii. 23: "Only be sure that thou eat not the blood: for the blood is the life (nephesh); and thou mayest not eat the life with the flesh;" so that soul according to the Scriptures can be eaten, for it adds: "Thou shalt not eat it; that is, the soul life or blood; thou shalt pour it upon the earth as water." Sometimes the whole person is spoken of as a soul; there were three-score and six souls that came out of the loins of Jacob that went down into Egypt with him (Gen. xlvi. 26). Dead souls are spoken of in the Hebrew Scriptures; not spiritually dead, as theologians teach. Numbers ix. 6: "Now there were certain men who were defiled by the dead body of a man," (the word here rendered body is the Hebrew word nephesh; and they said, 'We are defiled by the dead body of a man" (dead nephesh). Verse 9 and 10: "And the Lord spake unto Moses, saying, speak unto the children of Israel, saying, if any man of you or of your posterity shall be unclean by reason of a dead body" (nephesh). Literally, if any one is unclean by touching a soul which is dead. Ezek. xviii. 20: "The soul that sinneth, it shall die." That they did die, and were slain is evident. Joshua x. 35: "And they took Ezbon on that day, and smote it with the edge of the sword; and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish." And he took Debir, and (verse 38) "smote them with the edge of the sword, and utterly destroyed all the souls that were therein;" and so on with many other places. Immortal souls could not die, be slain, or be utterly destroyed by Joshua and his armies.

As an illustration of how the translators of King James' version understood this word nephesh, it occurs in Ezek. xvii. 17, where they have rendered it, "to cut off many persons." The Latin version gives animas, the Greek psychas, the Douay or Catholic version souls; it was souls or persons which Pharaoh built forts, etc., to cut off. In Ezek. xiii. 19 the Lord says: "And will ye pollute Me among My people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to My people that hear your lies?" This is in perfect harmony with other portions of Scripture which teach that souls can be slain or saved alive; the Scripture knows nothing of "never-dying souls to save." David says in Ps. vi. 4, 5: "Return, O Lord, deliver my soul: O save me for thy mercies' sake! For in death there is no remembrance of thee: in the grave (Hebrew word sheol) who shall give thee thanks?" Here the words soul and me are synonyms, a frequent form of expression in the Hebrew, and the soul David or the me knew that when he was dead and went to shed he could not then give God thanks. The same word here translated grave occurs in Ps. xvi. 10: "For Thou wilt not leave my soul (or me) in hell; neither wilt thou suffer Thine holy one to see corruption." This is quoted by Peter (Acts ii. 27) as being fulfilled in Christ, and at the same time he tells his hearers that David is both dead and buried, that he has not ascended into heaven, and as a proof of this he asserts that David's sepulchre was with them still. David then had no belief in immortal souls, or sand years. We have perceived, in their going to heaven at death, which if they did they could ever certainly praise God. And Peter, filled with the Holy Spirit on the day of Pentecost, asserted that David was dead and not alive, that he was still in his grave and not in heaven. Hezekiah, another one of God's servants, to whom God gave a gift of fifteen years more life (Is. xxxviii.), after the Lord had delivered him from death, said: "I said in the cutting off of my days, I shall go to the gates of the grave (sheol): I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord in the land of the living: I shall behold man no more with the inhabitants of the world . . . . Behold, for peace I had great bitterness; but thou hast in love to my soul (or me) delivered it from the pit of corruption: for thou hast cast all my sins behind Thy back. For the grave (sheol) cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise thee, as I do this day." So Hezekiah, like David, had no hope that dead men could praise the Lord.

Instead of Christ coming to save immortal souls, and to make the immortality of the soul more clear, as is contended by theologians both ancient and modern, He came to bring life and immortality to light by the gospel. He will fulfil to His people Hosea xiii 14: "I will ransom them from the power of the grave (sheol); I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction: repentance shall be hid from Mine eyes." This was the only hope of the early Christians when they died; they took the comfort, and gave it to others, of this given by Paul: "For the Lord Himself shall descend from heaven with a shout, and the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (1 Thess. iv. 16-18).

There were many professed followers of Christ, however, who very soon adopted the heathen doctrine of the immortality of the soul, and taught that they had a never-dying soul to save. It was in reference to this class that Justin Martyr, who was put to death in Rome probably about the year 165, wrote the following in his dialogue with Trypho the Jew: "I pointed out to you that some who are called Christians, but are godless, impious heretics, teach doctrines that are in every way blasphemous, atheistical and foolish. . . . . For I chose to follow not men or men's doctrines but God and the doctrines by him. For if you have fallen in with some who are called Christians, but who do not admit this, and venture to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob; who say there is no resurrection of the dead, and that their souls when they die are taken to heaven; do not imagine that they are Christians. . . . But I, and others who are right minded Christians on all points are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built and adorned and enlarged, as the prophets Ezekiel and Isaiah and others declared." He then quotes from Isaiah lx. and lxv., and says: "Now we have understood that the expression used among these words, 'According to the days of the trees shall be the days of My people: the works of their toil shall abound,' obscurely predict a thousand years. For as Adam was told in the day he ate of the tree he would die, we know that he did not complete a thousand years. We have perceived, moreover, that the expression, 'The day of the Lord is as a thousand years,' is connected with this subject. And further, there was a certain man with us, whose name was John, one of the apostles of Christ, who prophesied by a revelation that was made to him that those who believed in our Christ would dwell a thousand years in Jerusalem; and that thereafter the general, and in short the eternal, resurrection and judgment of all men would likewise take place, just as our Lord also said, 'They shall neither marry nor be given in marriage, but shall be equal to the angels, the children of God of the resurrection.'"

This doctrine of the immortality of the soul, however, adopted from heathen philosophy, was not long after this made popular in the church. The first writing to this effect received as belonging to the church is in the epistle of Mathetes to Diognetus. There is very much controversy about this epistle among learned men as to when it was written; some claiming a very early date for it, and others claiming that it was written very late in the second century. It comes out very strongly on the immortality of the soul, and so it suits our orthodox friends to put it as early as possible. The editors of the work, The Ante-Nicene Fathers, Rev. Alexander Roberts, D. D., and James Donaldson, D. D., says in their preface of this letter: "The following interesting and eloquent epistle is anonymous, and we have no clew whatever as to its author. For a considerable period after its publication in 1592 it was generally ascribed to Justyn Martyr. In recent times Otto has inserted it among the works of that writer, but Semisch and others contend that it cannot possibly be his. In dealing with this question we depend entirely upon the internal evidence, no statement as to the authorship of the epistle having descended to us from antiquity." The internal evidence shows clearly that Justyn Martyr did not write it. The editor of the American edition of The Ante-Nicene Fathers, A. Cleveland Coxe, B. D., has this to say about this epistle: "The anonymous author of this epistle gives himself the title Mathetes, 'a disciple,' of the apostles, and I venture to adopt it as his name. . . . . Mathetes was possibly a catechumen of St. Paul or one of the apostle's associates. . . . . Altogether the epistle is a gem of purest ray; and while suggesting some difficulties as to interpretation and exposition, it is practically clear as to argument and intent." It certainly brings in a clear ray of heathen philosophy. The following is the sixth chapter of this letter to Diognetus:

"To sum up all in one word—what the soul is in the body, that are Christians in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world. The soul dwells in the body, yet is not of the body; and Christians dwell in the world, but their godliness remains invisible. The flesh hates the soul and wars against it, though itself suffering no injury, because it is prevented from enjoying pleasure; the world also hates the Christians though in no wise injured, because they abjure pleasure. The soul loves the flesh that hates it and the members; Christians likewise love those that hate them. The soul is imprisoned in the body, yet preserves that very body; and Christians are confined in the world as in a prison, and yet they are preservers of the world. The immortal soul dwells in a mortal tabernacle; and Christians dwell as sojourners in corruptible, looking for an incorruptible dwelling in the heavens. The soul when but ill provided with food and drink becomes better; in like manner the Christians, though subjected day by day to punishment, increase the more in number."

These ideas became orthodox in the third century, but till very late in the second century were repudiated as heathenish by the "fathers."

The Scriptures place a very different estimate upon the body from this Gnostic Christian. "What! know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body." (1 Cor. vi. 19, 20); an officious Gnostic believer added his idea to this verse which is in King James' version, but omitted in the revised edition because it was not in the original, viz., "and in your spirit, which are God's." "For this corruptible must put on incorruption, and this mortal must put on immortality." (1 Cor. xv. 53). Surely it is not the immortal soul of this Gnostic writer that is to put on immortality. It is very evident that whoever this writer was, or at whatever time he wrote he was no disciple of the apostle Paul; but might easily have been a disciple of those in Corinth whom Paul is exposing in this fifteenth chapter. For if the immortal soul is the all-important part of man, and goes to heaven at death, it would be a great shame to again put it into this body, which is such a trouble to it at present according to this writer.

It was this idea of the body being a clog or encumbrance that led ultimately to thousands fleeing into the deserts and living on roots and herbs, and getting themselves into all kinds of constrained positions so as to emaciate their bodies and get to heaven as quickly as possible; and he was the greatest saint latterly who could invent the most cruel torture to put himself to. But that was not the spirit of the church in the second century, although some of them sought martyrdom too readily; they did not always follow the Master's instruction, "But when they persecute you in this city, flee ye into another." (Matt. x. 23). They had a bad example set them by Ignatius, one of the early fathers, who was put to death at Rome under Trajan. When he was a prisoner, he wrote to the church at Rome when he was on his way there, and said: "I write to all the churches, and impress on them all that I shall willingly die for God, unless ye hinder me: I beseech of you not to show an unseasonable goodwill towards me. Suffer me to become food for the wild beasts, through whose instrumentality it will be granted me to attain to God. I am the wheat of God and am ground by the teeth of the wild beasts that I may be found the pure bread of God. Rather entice the wild beasts that they may become my tomb, and may leave nothing of my body, so that when I have fallen asleep I may not be found troublesome to any one."

A. WALLACE MASON
Cleveland, O.

"BY AND BY HE IS OFFENDED."

By S. Roxana Wince.

"By and by he is offended." Strange! He received the word with joy. He obeyed it. He took the Christ-name. It would be grand he thought, to follow one who could give endless life and enduring thrones to all his disciples. It would be grand to live in that promised kingdom, where wicked men would have no place, and no one would be sick or die. But he had not understood. He evidently expected to have a rose-path all the way, that his royal master, being a king, would be honored as a king and that his disciples would share in his honor. He had not counted on being laughed at, it had never come into his mind that he would be reviled and persecuted, and have all manner of false stories told about him, wherever they went, the multitudes that came to listen to Jesus and to have the lame, the blind, the paralyzed, the lepers, the epileptics, the fevered, the palsied, the crazy ones among them restored to health again, were numbered by the thousands and many times repeated. No scribe nor Pharisee could draw such crowds; no Roman ruler could get such a hearing as this Jesus. He was the hero of the hour among the people.

But his own countrymen would not believe, and the great men of Judah did not like his teaching and were alarmed because of the hosannas and the homage he was receiving, and began consulting with one another how they might put him to death.

And Jesus himself began telling of a cup of which he must drink, and of a baptism with which he must be baptized, that all his disciples must share. They would be delivered up to councils, be beaten in the synagogues, be brought before rulers and kings for his sake, be betrayed by brother, by father and by son, and be hated by all men because of bearing the name of Christ. But still the stony ground hearer "endured." Like Peter, "he thought he would never deny the Master." But the crowd of armed men came into the garden and Jesus was taken. Then the man was "offended" and ran away, and never came back.

He could not bear to have it cast in his teeth that "he too, was also with Jesus of Nazareth," that "he surely was one of them for his speech betrayed him." "It was easy to go with the crowds when fame was blowing loud her clarion trumpet," but not to stand up for one who was being borne away to a shameful death, and to bear for his sake, affliction, persecution, and to come at last to the same dreadful end. Are we of these days any stronger? Do not some of us become "offended" and refuse to walk any more with Jesus, not because of "affliction or persecution for his sake," but because of some personal grievance, bitter and cruel it may be, but that ought to be looked over! Yet, alas! how few of us have the grace to put self out of sight, and look only at the glory of God and the safety of the cause. The grievance may seem to have destroyed our lives, and wrecked our usefulness, but it has not if we put it behind us and go on in the fight. We are the servants of Christ, and no "troubles of our own" must interfere with the work he has put into our hands. "Bought with a price", what right have we to lay down our swords? What right have we to "forsake the assembling of ourselves together?" Would Jesus have won the crowns of the world if he had become "offended," because of trials, and stopped in the race? No more can we win if we give up now. Put your lights on a candlestick and let them shine! The troubles are but for a moment anyway. Do not fling away eternal life because of a word. Do not in "time of temptation fall away."

Pierceton, Ind.

Faith, hope, love: these three, but the greatest of these is love. —Paul.

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Cleveland, Ohio....Dec. 12, 1913

EDITORIAL

Ernest Weakley, of the British Board of Trade, says that in spite of some drawbacks and economic disadvantages, Palestine is filling up with Jewish settlers.

We are now taking two lessons a week on proofreading under the final proofreader of The Curtis Publishing Co., of Philadelphia. We regret that our duties are so many and pressing that we cannot answer correspondents.

We have lost Bro. and Sister Sterling Groves by removal to Los Angeles, Calif. We commend them to the brethren of that city, and wish them the richest of God's blessings in their far away home.

In 1897 the Jewish population of Jersalem was only 28,000; today it is easily double that number. They are flocking to the land of their fathers from every part of Europe. Some are driven out of Russia by fear of pogroms; others flee from the turmoil of the Balkan provinces; others still are just led to the cradle of their race by the homing instinct.

EDITOR'S SERMON NOTES ON THE APOCALYPSE

Subject: Christ's Message to the Ephesian Church

Text: Rev. 2:1-8

I. History of the Church. 1. Its formation, progress, and partial apostacy. Acts 18:18-28; 19; 20:17-38; Rev. 2:5,11. "Holdeth fast," Greek, Kraton, vs. 1, 25; 3; 11; Jno. 10: 28; Psa. 21: 8, 9.

II. Things in the church which Christ approves. 1. Labor, patience, v. 2; Jas. 1: 22-25, 3, 4; Rom. 6:3; Heb. 6:12; 10:36. 11. "Canst not bear them that that are evil." v. 2; 1 Cor. 5; 2 Cor. 7: 8-12; 2 Thes. 3:6. III. "Tried them," v. 2; 1 Jno. 4:1. IV. Apostles, v. 2; 2 Tim. 4:10,15-18; 2 Cor. 11:4, 13-15; 2 Pet. 2:1 V. The Nicolaitanes (vanquishers of the people), corrupt in both doctrine and deeds, they had withstood, and had not "fainted" in the warfare. vs. 6, 15, 3; Gal. 6:9; Heb. 12:3, 4.

III. Things in the Church which Christ Condemns. 1 Fervency of "first love" had cooled. A return to "first love" is a return to "first works." vs. 2, 4, 5; 2 Jno. 6; Jno. 14:21; Rom. 2:7; Mat. 24:13; Jer. 2:2.

IV. The promise. 1. Vikontas, the overcomers, is translated "gotten the vitory" in Rev. 15:2. Gen. 49:19; 1 Jno. 6:4; 2:10; Titus 2:12. II. Paradise, a garden. Gen. 2:8; Neh. 2:8; Eccl. 2:5; Cant. 4:13. III. The tree of life on earth before sin; reappears on earth after sin. Gen. 3:22; Prov. 11:30; 13:12; Rev. 22:2; 21:5, 6.

COMMUNICATIONS

Dear Readers of The Restitution:—I have been much interested during the past week in reading Elder Huggins' work on "The Bible: Its Principles and Texts." I want to say Amen to the many good things and words of "sound doctrine;" also to many good articles in the Restitution of late.

The article on Three Nights and Three Days in the Tomb is worthy of the consideration of every Bible student. Let me suggest that all read a small tract, "Was Jesus the Christ?" published and for sale by Wm. Frederick, the author, Box 435 Clyde, Ohio. It sells for about 25 cents. I think, or a larger, more complete work by the same author for those who care to purchase same. The calendar of "Nisan" and "Zif," with explanations, is worth the price of the tract. It seems plain to me that Christ was crucified on Wednesday, and three means three, not one and one-half.

It was my pleasure to spend a day recently with our editor. I was delighted to know that he is so desirous of bringing about a closer fellowship and unity among the various societies of people who hold the same views upon so many Bible themes. I am certain if we will all come together upon the Word of God we shall all speak the same thing, and there will be unity. It is the opinions of men that divide the church. As long as we exalt man above God we may expect this, but when we all follow the Divine plan we shall reach that place where we shall all be one.

Is our difference upon the name question? God's word settles that for us, both as to the church itself, and the individual members. Is it a question of man's salvation? What must he do? God's word answers the question with no mistaken sound.

And so all matters which pertain to the church and our relationship to it are settled for us in the word which is "all sufficient." If we will let it speak we shall have unity upon all questions.

In conclusion, may I exhort all to be faithful. We have "the more sure word of prophecy," and it will be well that we read and study it with care that we may know the enemies' land through which we journey. Some are falling asleep, but by and by they shall awaken and we shall live together on the new earth.

Let us be faithful in the few things and be at last accounted worthy to be a ruler over many.

In the Blessed Hope.

ELDER CHARLES MAPLE.
North Ridgeville, O.

Dear Brothers and Sisters: I notice in our family paper of November 28th that Brother Adams has not made his trip yet. We sent our money some time ago, and we were rejoicing, thinking that our able Brother Adams had gone and was sounding out the glad tidings of the soon coming kingdom. Dear ones of the family of God, oh what an exalted name! do not delay this trip. It makes me feel sad to think of the time going to waste, all for the sake of money in this land of plenty. Oh, how God has blest us. All who intend to give or are able, please take enough time to send a money order to Sister Free, and our Brother will soon be on his way to labor. Oh, that we could get the right view of the work the Lord has left for us to do. We that have not the talent to preach are to furnish means for those that have the talent. The work is not all left for the ministers. It is a wonder that our preachers are not discouraged; they have to face so much opposition, and bear many things that are unpleasant. They need all the help and encouragement we are able to give them.

Let me give you a lesson I got several weeks ago; it was given to me in kindness. I was teaching the truth to a friend of mine. I gave her my Restitution to read. She enjoyed it much and was learning fast. Once when I called on her she asked, "Why are there so many calls for money in your paper and so few responses?" She also asked, "Why are all your ministers so poor?" She had learned that to be a fact in various ways.

"Preachers so able to teach people as your preachers are, ought to be well paid," she continued; "look what other preachers get, and they do not preach good Bible sermons as yours do." Brothers and sisters, how do you think I felt? Our preachers are few in number, and they must have food and raiment as well as we. They have the same right to have a home of their own as we.

The signs of the times proclaim the time short, in which we have to work; the Lord's return is near at hand. God grant that all who have learned the true gospel as it is in Christ and have been buried in the likeness of his death, and thus have made a covenant with God to leave all and follow our blessed Jesus, may be found ready to enter into that glorious kingdom when he comes, is my prayer.

MRS. W. H. EIDEMILLER.
Troy, O.

CORN SHEAVES

Gathered from Everywhere.

The Bible an Eastern Book, Yet Influential in Western World.—There is another features of the Bible which is scarcely less remarkable. The Bible is an Eastern Book: its writers all belong to one single Eastern race: its geography is almost entirely limited to Eastern lands; yet it is popular and influential in the Western world. It is altogether singular and alone among Eastern religious books in this respect. No other sacred volume coming from Asia has penetrated and moulded the peoples of Europe and America. As a rule Eastern writings have little hold upon the Western mind. The interests, the mental habits, the literary tastes of families of the rising sun are altogether dissimilar from those of the families of the setting sun. The sacred books of China, or Persia, or India, or Arabia, are familiar to none but the lettered few in the Western hemisphere. Western nations do not, as a rule, read Eastern literature. The Bible, however, is a striking exception to this general rule. It is an Eastern book; written and compiled by men of the East. It is rich in Eastern idiom, Eastern imagry, Eastern turns of thought, yet the nations of the West read and revere it. There is nothing Western in the book, yet not all the writings of the Western world combined have exerted upon Western civilization an influence commensurate with that of this single Eastern volume. No Western book is so famous, so treasured among the masses of the West as their vernacular translation of this sacred book imported from the East. It has been the study of the German peasant; the friend of the American citizen; the bulwark of the English home; the consolation, the pride, the joy of the Western multitude.

The Bible More Influential in West than in East.—The Bible, indeed, now exercises a great power over the lands of its adoption in the West than over the lands of its birthplace in the East. Cities and regions honored in its pages, localities whose imperishable renown depends solely upon their relation to its history, have either driven it into exile or have forgotten it; while continents unknown to its writers, regions unmentioned in its chronicles, recognize its authority and are subjugate to its teachings. The Bible is the sacred volume of America and the British Empire; but the sacred volume of Jerusalem and Mount Sinai is the Koran. Gradually the Bible may return and win back the people of its home in the East; but as yet the realm of its largest influence has been among the peoples who received it in the West.

ASKING OF GOD

As Children—In the Name of Christ—With Assurance—Unselfishly—With Deference to His Wisdom—Obedient Hearts—Thankfully—Confidently—Always In Christ

It is customary to ask of God in prayer. At the same time there are conditions which are essential in order that our prayers may be acceptable and answerable. Christ says, "And all things, whatsoever ye ask in prayer, believing, ye shall receive." (Matt. 21:22.

The various ways which I consider essential on the part of every true and earnest believer are as follows:

To ask God: 1. As children of a father. 2. In the name of Christ. 3. With assurance. 4. Unselfishly. 5. With deference to His wisdom. 6. With obedient hearts. 7. Thankfully. 8. Confidently. 9. Abiding in Christ.

We are children of God by faith in Christ Jesus; we have become adopted sons of God by baptism. When Christ is teaching His disciple of alms, prayer and trust in God, He says to them "Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you; for everyone that asketh, receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened. Or what man is there of you whom if his son ask bread, will he give a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him?" (Matt. 7:7-11.) If we ask God in the right way there is no fear of our prayers being unanswered. While reading recently I came across a line which I think is worth remembering: "They were never sought in vain, who sought the Lord aright."

James says, "Ye lust and have not: ye kill and desire to have and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (Jas. 4:2-3.)

When we ask of God we should ask with deference to His wisdom, considering the station of God in comparison with our station. "If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not and it shall be given him." (James 1:5.)

If we ask, willing to obey, we shall receive, for we read in 1 John 3:22, "And whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleasing in His sight." If we ask with obedient hearts our prayers will be answered, for God loves obedient children. We know this because Paul says: "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience." (Eph. 5:6.)

We should ask God with our hearts full of thanksgiving and praise, and glorify His name. Paul says: "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the church of Christ Jesus through all ages world without end." (Eph. 3:20-21.) "But in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God." (Phil. 4:6.)

We must pray with confidence and without wavering. James says: "But let him ask in faith, not wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:6.) "And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us." (1 John 5:14.) We must be able to look up in the sight of God and have confidence to talk to Him with the expectation that He will hear us. Christ says: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7.)

It seems to me that if we follow closely after the different ways of praying, as given in this study, we will not fail to pray to God in a worthy and acceptable way.

VIOLA GAZELEY.
Cleveland, Ohio.

THE ALL IN CHRIST

For As in Adam All Die, So Also in Christ Will All be Made Alive 1. Cor. 15:22

The above text has been a source of much controversy among different expositors. One class see in it universal resurrection and universal salvation for all mankind; others limit it to those who are asleep in Christ. Both views cannot be true. Prof. C. F. Hudson presents a critical point in the text which is quite generally overlooked. He says: "We think the verse applies to the subjects of Paul's previous discourse, the pronoun being contained in the verb, as in Luke 20:38: "For as in Adam they all die, even so in Christ shall they all be made alive." This understood, the harmony of the passage with vs. 45-48 appears at once." ("Christ our Life," page 15.)

The first question which presents itself is: Do the believers die in Adam, and do sinners die in Christ? To avoid the force of the above point, it requires a change in the construction of the text as follows, "By Adam all die, even so by Christ all will be made alive." The reader will at once see the force of the above statement. The phrase "in Christ" occurs nearly one hundred times in the writings of Paul, but it never refers to any one but to those who are believers in Christ. And when the death of believers is mentioned, they are represented as "Asleep in Christ," or "dying in the Lord," or "dead in Christ," etc. In the 18th verse of this same chapter (1 Cor. 15), the apostle refers the phrase directly to those who are believers: "Then they also which are fallen asleep in Christ are perished"—Then again, it is stated by the apostle that if any man be in Christ, "he is a new creature." (1 Cor. 5:17. The wicked do not die in Christ, neither do the believers die in Adam. The wicked do not sleep in Christ, while in the state of death: they are yet in Adam, and therefore cannot be raised in Christ. Our Lord makes it plain that the believer is raised to life, but that other class "to condemnation." He that hath the Son hath life, and he that hath not the Son, hath not life." Hence it will be impossible to raise the wicked dead "in Christ" whatever views we may have of human destiny. We must adhere to the one great fact that wicked men cannot be raised in Christ, as they were never inducted into Him. They are not in Christ while alive; they do not die in Christ, and are not in Christ while dead. There is only one way to evade this position, and that is to adopt the Catholic purgatory system, and reform the whole world of the wicked dead, and have them purified and made new creatures in Christ, so that they all may be raised in him and be of them who are Christ's at his coming! But the wicked dead who die in Adam cannot be raised in our Lord at "the resurrection of the just." As all in the Adam die, so all in the Christ will be made alive, and will put on immortality at his coming. This view presents a complete harmony of the whole chapter of 1st Corinthians. Christ is the first fruits of those who sleep in him. He who sows to the flesh, will reap corruption; and he who sows to the spirit, will reap life everlasting. So it appears to me.

H. V. REED.
Chicago, Ill.

THE TREE OF LIFE.

Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city. Rev. 22:14.

The subject of the tree of life as found in the Scriptures is one to which Bible students have given much study and thought. It is a deep yet simple thing whereby God manifests his wisdom. In Gen. 2:8-9 we read: "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

One commentator says that "whether or not the tree spoken of is to be considered as having had a real existence, is the question which has perplexed all." If not a "real existence,"—what kind of "existence" would a tree have? Imaginary?

It is evident that this student and commentator did not accept the written word as of much consequence, or as very reliable as to facts. Yet Jesus appealed to it, saying: "What saith the Scriptures?" or, "It is written." He ever quoted that story of Jonah and the great fish as a fact no less positive than the resurrection of which it was a type. Our commentator propounds the question: "Are we to consider the tree of life as having had properties within itself of giving life, or is it a figure or type of something higher?"

It—like the other tree—grew "out of the ground;" it was then a real tree — not an imaginary tree. Then it had a "real existence."

Let us just consider the principle on which the question is based that philosophy, which, while professing wisdom, is empty of sense and reason when considering spiritual truths. Looking at the question—"Are we to consider the tree of life as having properties within itself of giving life, or is it a figure or type of something higher"—we may divide the question and consider the parts separately.

First. Are we to consider the tree of life as having properties within itself of giving life. In view of the acknowledged typical nature of the tree, we could cut short all necessity of argument by asking the questioner if the anti-type had not the power to give life? Would the questioner ask whether the manna which came down for Israel had any food value? Jesus likened himself to that bread, saying, "I am the bread of life; your fathers did eat manna in the wilderness and are dead. If any man eat my flesh and drink my blood, he shall never die." If now the manna had had no food value, wherein would it have been of any use as a type of Christ? So we can with equal reason say of the tree of life, if it did not represent by reason of the possession of certain properties some fact in connection with the great anti-type, it would be unfit as a type. On this basis we are forced to conclude that the tree of life must have had within itself properties of giving life. Reason demands this of us if we profess to accept what is said of it in the account.

Why did God place at the east of the garden of Eden cherubim and flaming sword which turned every way to keep the way of the tree of life? "Lest the man put forth his hand, and take of the tree of life and eat, and live forever." What kind of a critic can ask the question, "had the tree of life properties within itself of giving life," after reading those words "Eat and live?"

But let us look at the other question: Is it a figure or type of something higher?"

The soundest philosophy and reason sometimes find the best answer to a question in a return question, and we might right here use that method of showing the weakness of the question we propose to answer. The question implies that literality of the tree and its actual value to sustain life in those who partook of its fruit, would militate against its use as a type while the contrary is the truth. This thought is harmonious with all the teachings of all the apostles and prophets, as well as of Christ. Can anyone think of a type in all the Scripture which had only an imaginary existence? All are of necessity "real"—are literal facts used by divine wisdom to illustrate great principles and truths of His plan of salvation.

Yes, it was certainly a figure or type of something higher—just as was every other type in the whole Bible. To be a complete type it not only must exist as a tree, but also must embody in itself the properties it is intended to typify.

But let us not overlook the fact that the type and the thing typified by it are never identical. Now consider anti-type. Some have supposed that because the words "tree of life" appear in such passages as Rev. 2:7 and 22:1-2, that the literal tree as at the beginning would be restored in the kingdom age. These are but symbolic words which borrow their meaning from the typical we have been talking about.

Deut. 20:19: "When thou shalt besiege a city a long time, thou shalt not destroy the trees by forcing an ax against them, for the tree of the field is man's life." Prov. 13:12: "Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life."

Isa. 61:3: "Trees of righteousness, the planting of the Lord." Matt. 7:17: "Good tree bringeth forth good fruit." If the righteous are fitly represented as trees, how much more fit is Christ to be represented as the tree of life?

Cleveland, O. CHAS. A. GOSS

THE LORD'S COMING NOT A GRADUAL SPIRITUAL COMING.

"Evil Men and Seducers, Shall Wax Wose and Worse."

1. Do any of the following phrases describe a spiritual coming? "Shall so come in like manner as ye have seen Him go into heaven?" "Descend from heaven with a shout?" "The dead shall rise" living caught up, "Coming in the clouds with all the holy angels." "His feet shall stand at that day upon the Mount of Olives?"

2. Whom shall we believe, the Lord who compared His coming to the suddenness of the deluge in the "days of Noe," and to the destruction of Sodom and Gomorrah, or shall we believe those extraordinary individuals who say that the Lord was a pessimist?

3. When the disciples were permitted for a short time to "see the kingdom of God" on the Mount of Transfiguration, was Christ visible or invisible?

4. Did not Christ say after He had His resurrection body, "A spirit hath not flesh and bones as ye see Me have?"

5. Did not doubting Thomas find that Christ's spiritual and resurrection body was both visible and tangible?

6. If a man spiritualizes the Old Testament prophecies about Christ's second coming how can he convert the Jew who spiritualizes the less evident prophecies about His first coming? How can such a man blame the more consistent Jew?

7. Was Daniel's image, representing the Gentile governments, smashed gradually?

8. If I Thessalonians was written, as is said, to correct the Thessalonians' pre-millennial ideas, why did Paul encourage their delusion by saying in the second epistle, "to you—rest when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and obey not the gospel?" If the world is converted at His coming, whom will he destroy?

9. Is not the theory that the "kingdom is within you" (marginal reading) based on a mistranslation? If it not contrary to fact, since the remark was addressed to Pharisees whom Christ afterward denounced?

10. Can the kingdom come without the king?

11. Does the sentence "the kingdom of God" cometh not with observation" mean a spiritual coming?

12. Is not the idea contradicted by all the rest of the chapter, which says the coming will be like the lightning and like the flood? When a man is struck by lightning does he have much time for observation?

13. If the gradual conversion of the world is the Lord's coming, why is His sudden appearing used as a warning to the unfaithful churches?

14. How can the coming be gradual if "the Lord whom ye seek shall suddenly come?"

15. How can the coming be gradual if "the Lord whom ye seek shall suddenly come?"

16. Does not Acts 7:52 prove that the Lord's first literal coming was even more unpopular than His second coming? "Which of the prophets have not your fathers persecuted—and they have slain them which shewed before the coming of the Just One."

17. Which were right the illiterate followers of Christ who took the Bible literally, or the literary Pharises who took the Old Testament liberally?

18. If Christ said, "O fools and slow of heart to believe all that the prophets have written" to those who did not believe the prophecies about His coming to suffer what shall be said about those who do not believe the more evident promises about His coming to reign?

19. Were Old Testament saints "mistaken" in looking for Christ's first coming, because the seed prediction made in Eden was not fulfilled until centuries afterward? Are modern saints who are looking for the Lord's second coming "mistaken" even if the divine plan for the universe does not culminate in their lifetime?

20. Does the kingdom come every time a Christian nation launches a new war vessel?

21. Does the mushroom crop of lectures on the "New Theology," "New Humanism" convert sinners? Is human nature new? Is the devil new?

22. If in no part of the world all have been converted by those who believe the Bible how long will it take the advanced critics and liberal theologians?

23. Which is the most popular with those having "itching ears," optimism or the Lord's coming?

24. Which of the prophets were stoned for being optimists?

25. Is there anything in the Bible to indicate that the devil is to lose his power and influence gradually? May he not continue to deceive the nations until he is chained in spite of evolution and optimism?

26. May he not almost deceive "even the very elect" by means of this same optimism?

27. If the Lord's coming is spiritual is it not strange that New Tesrtament writers so thoroughly misunderstood the subject? If they were mistaken whom shall we believe?

28. If the Lord is now coming spiritually and invisibly, "how can we watch" for His coming? How then can it be true that "every eye shall see Him?"

29. Judging from the present commercial tendencies, must not the time of universal trades unions and boycott be in the future, when, "no one might buy or sell save he that had the mark of the beast?"

30. Is there no difference between Christianity and civilization?

31. If, "not many wise, not many mighty, not many noble, are called," may not Christianity and civilization become antagonistic?

32. Did Peter have optimistic evolutionists in mind when he said "scoffers" should come in the "last days" saying "Where is the promise of His coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

33. When will all the sects be united? Will it take longer than to convert the world?

34. Is the rapid growth in a Christian country of Mormonism, ritualism, atheistic socialism, a sign of the millennium?

35. Is there no difference between optimism and opthalmia?

36. Is the pessimism of Carlyle or Matthew Arnold the result of any lack of insight into human nature?

37. Does not Paul in Romans give quite as pessimistic a view of human nature? But is not pre-millennialist most optimistic in spite of the dark facts of human history because he knows "the Lord will come," and with Him "the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began?"

38. If a man shut his eyes to evils predicted in the Bible should he be called an optimist or an ostrich?

39. If the predicted punishment for rejecting the Messiah was so literally fulfilled upon the Jews, God's chosen people, may there not be some literal punishment for the Gentile "tares" when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, taking vengeance on those that know not God and obey not the Gospel of His Son?"

40. Have not earthquakes and volcanoes occurred even recently? Is there any scientific reason why they may not occur in the future? Does not the Bible say, the last earthquake will be the greatest? "An earthquake such as was not since men were upon the earth?"

41. Are the terrific catastrophes of the end time intended to stimulate optimism?

42. May we not conclude with considerable certainty, and with Saint Peter, "The earth is stored with fire against the day of judgment?

43. When John and Peter speak of a new heaven and earth, immediately after renovating fire and catastrophe, does it not suggest the possibility of some disturbance to the march of civilization?

44. Are all things moving irresistibly forward with one grand hurrah towards the golden age? Is not this the theory of unbelievers, liberal Jews, advanced thinkers, evolutionists and optimists? Should a Christian hold a theory contradicted by the Bible and police records?

"For as it was in the days before the flood—so shall the (spiritual) coming of the Son of Man be." "Two women shall be grinding at the mill—one shall be (spiritually) taken and the other (spiritually) left."

"Therefore be ye also ready for in such an hour as ye (spiritually) think not the on of Man cometh (spiritually)."

"But and if that evil servant shall say in his heart "My Lord delayeth His (spiritual) coming" and shall begin to smite his fellow servants—the Lord of that servant shall (spiritually) come in a day that he looketh not for him, and shall (spiritually) cut him asunder." The Lord's Coming, by C. C. Cook.

CONTROVERSY.

Selected by Dr. T. E. Reed.

The object of controversy should be to convince persons who are in the wrong of the error of their ways, and to set them right. It is a duty incumbent upon every Christian having a thorough understanding of Holy Scripture so to do wherever it is possible; "in meekness, instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." (2 Tim. 2: 25). We read of a controversy between God and His people Israel, because they refused to be subject to His laws. For example, in the fourth chapter of the prophet Hosea we have these words:—"Hear the word of the Lord, ye children of Israel: for Jehovah hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing and committing adultery, they break out, and blood toucheth (or reacheth) unto blood;"—wickedness giving rise continually to fresh murders. It was rebellion against God that necessitated controversy.

We sometimes meet with Christians who object to any discussion upon religious subjects. They deem it quite sufficient to set before men the word of Scripture without any comments upon error, barefaced falsehoods, blasphemy, priestcraft, or professed infidelity. They make no attempt to bring home to men's minds the difference between right and wrong, and the injurious consequences to themselves both temporally and spiritually. It may be admitted that controversy is not suitable on every occasion; but it does not therefore follow that discussion is to be always avoided. Every person has his or her particular gift or gifts, and they are given for use to the glory of God. It would be wrong in him who has the power to set forth Scripture, and to reason thereupon, to be silent; when by the proper use of his talents he might be exposing evil, and convincing men of the infinite good to be found in the knowledge of Christ, who became incarnate to bestow light and life upon all who shall hunger and thirst after immortality and honor, by a living faith in Him as their God and Savior.

So far as I can judge, the Scriptures show that, from the period when Adam and Eve committed the sin of disobedience, there has ever been controversy between such as give heed to the will of God, and those who follow the doctrines and commandments of men. As recorded in the word of God, there was controversy between Cain and Abel; between Noah and the people of his time; between Moses and Pharoah; and on several occasions between continued all of us, even to this day, groaning under the bondage of the Pope and the Papacy—slaves of sin, and to the "mystery of iniquity." For freedom of thought, of speech, and of action, in spiritual things, men are indebted to the power of revealed truth; therefore did our God and Savior say—"If ye continue in My word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free!" (John 8:31, 32). Set you free from everything that is false—free from all dependence upon men—free from all priestcraft and superstition—to depend only upon God, and resolutely to follow Him in doing His holy will!

Be it remarked, that it is not the well-disposed—not those who are in the right and who are walking consistently with God's word—that are afraid of discussion. They rather court it; because fair and free discussion leads to inquiry—and inquiry to information—and correct information, which is knowledge, leads to action of "a godly sort," namely, "godly sorrow which worketh repentance to salvation not to be repented of," and which conduces to "fellowship with the Father, and with his son Jesus Carist.' Discussion and inquiry are shunned and denounced only by the evil-minded who are afraid of the exposure of that craft by which (but for God's over-ruling providence) they would have annihilated that "kingdom which is not of this world;" and over which there is but one ruler—the Lord Jesus Christ—and no other. It is His sacred word which teaches, that "no man cometh unto the Father but by Me (Christ)." (John 14:6). "There is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). "There is one God and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all." (1 Tim. 2: 5, 6). "To Him give all the prophets witness that through His name, whosoever believeth in Him shall receive remission of sins." (Acts 10:43).

Priestcraft, which is the very essence of Popery, is the root of all the evils now existing in the Christian churches.

Middletown, O.

MARRIED.

Brother Glenn O. Logan and Sister Mary L. S. Chesney were united in marriage at the home of the bride's parents, at 2 o'clock p. m., November 30, 1911, by the writer, in the presence of their parents, brothers and sisters, and a few friends.

Immediately after the ceremony and congratulations, the assembled company partook of a bountiful Thanksgiving repast in honor of the bride and groom.

Brother Logan is the only child of brother and sister Hugh Logan. He is a graduate of the Plymouth High school and is one of the bright, strong young men of our county and of the church.

Sister Logan is the oldest daughter of brother and sister Ignatius McChesney. She is an estimable and accomplished young lady, fully equipped with those noble traits of character that richly qualify her to assume the duties of a true helpmeet, and to preside over the destinies of this newly established household.

This is surely a felicitous union. They have grown from childhood to maturity within the knowledge of each other, and with such an auspicious beginning we can only predict a life of righteous achievment. They are both members of the church at North Salem, and will be among the substantial supporters of that organization.

May the God of love and of peace, in the name of our Lord and Savior be and abide with them in their journey of life, is our prayer.

Brother and sister Logan will go to housekeeping on the farm of the groom's father, who will remove to another farm nearby. They have made agriculture their choice as an avocation and are prepared by education and training to succeed in this the most independent field of usefulness.

D. E. VANVACTOR.

Argos, Ind.

JEHOVAH IS ONE JEHOVAH

The above is Young's translation of Deut. 6:4. I also give Leeser's translation of the same text: "The Lord our God is the one eternal being." Through traditions and false teachings the Deity has been driven from the minds of a great many of the people. The following is an article of faith found in a book of discipline of one of the popular churches: "There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness; the maker and preserver of all things visible and invisible. And in unity of their Godhead there are three persons of one substance—power and eternity—the Father the son, and the holy spirit." The above is taken from "the creed of St. Anthanasius," which some claim was established about the eighth or tenth century A. D. At this time false doctrines had so covered up the truth that but few believed it or dared to teach it. Think of the statement, viz.: "Without body or parts," yet having power and wisdom. In unity of this Godhead (Deity), there are three persons of one substance, (and yet without body or parts), power and wisdom. What a monstrous error we find in the above creed and yet intelligent men and women subscribe to and teach it.

It is our purpose to give to the readers of The Restitution the true doctrine of the "eternal one being." The authorized version of the Bible does not distinguish between the eternal one and the angels which he used as his instruments in creation and in visiting his created creatures. We have from the Hebrew **Elohah**, Elohim,) rendered "God" and "Lord God" without distinguishing them from the eternal one. In Gen. 1:26 the word God is rendered from **Elohah**, and means a might one, a member of the heavenly host. "God (Elohah) said, let us (Elohim) make man in our image, after our likeness." Now if man was made after the image and likeness of the (Elohim) they must have had a form or likeness. This must relate to their physical structure. There is no truth more plainly taught than that angels have forms. Adam conversed with them. Abraham entertained them. He furnished water that they might wash their feet, and provided food for them. He walked and talked with them. Lot also was visited by them and was taken out of Sodom. Many of the prophets speak of the angels of strength, "that do his commandments." His minister that do his pleasure."

By careful investigation we find that there are several Hebrew words that are translated by the Anglo-Saxon word "God." In Gen. 17:1 we have the expression "Almighty God." This is from the Hebrew word **Ait Shaddai**, or **Ail**. This message came from the eternal one, the all powerful one. This is the Theos or deity of the New Testament. The same being that appeared to Moses at the "burning bush," under the name of **Yahweh**. By this name He was not known to Abraham, Isaac and Jacob. The **Yahweh** name is a memorial name. He was to be known by that name through the ages. The **Ail** made the covenant with Jacob as he journeyed to his uncle's home of his place was called Bethel. This promise the "**Ail**" will keep thru all generations. He has made an everlasting covenant through Immanuel, Immanu-ail, the Yahweh-Eloah,) the powerful one. Jesus is the Yahweh of the new race or creation. He was made powerful through the resurrection from the dead.

Jesus, in speaking of the Father say, John 4:24, "God (Theoss), Greek; (Yahweh), Hebrew is a spirit." The one eternal being, not immaterial. God is a being. John in 5:26 says: "The Father hath life in himself." Here we see personality plainly; the eternal being possessing life in himself. This one gave life to his son that he might have life in himself. In our investigation of this subject we find that the (Elohim) had human forms, but were possessed of a nature that can not die. Luke 20:36: They are the (**Ail**) messengers or (Elohim). After His resurrection we find that Jesus appeared in human form to the women at the sepulchre and to his apostles. While they were in a room he appeared in their midst. They were terrified and thought that he was a not a phantom. He had flesh hold my hands and my feet, that it is I myself; handle me and see; for a spirit (phantom) hath not flesh and bones as ye see me have." He was a spirit being and not a (phantom). He had flesh and bones, and these a phantom has not. All Bible testimony verifies the fact that Jesus remained a spirit being and went thus to the Father.

Dear reader what have we proven?

First that the translators have not distinguished between Elohah, Elohim, Ail, or Yahweh. All are translated by the one word "God."

Second, that the (Elohim) have human forms. They are called **Ail** messenger or angels.

Third, that Jesus is constituted the **Ail** or Yahweh-Eloah of the new creation. Also that he was changed from flesh to spirit, and still possessed a body. Paul says: "There is a natural body, and there is a spiritual body. The first man Adam was made an animal body; the last Adam (Christ) was made a quickening spirit," or spirit-body.

Fourth, we have proven that the eternal is a being. Need we say, as some do, that this is a great mystery that no man can explain? Jesus says, this is life eternal, that they might know thee, the only true God, and Jesus the Christ whom thou has sent."

D. C. ROBISON.

Salem, O.

GOLD DUST.

Hoping for the best from a man helps him toward it.

We must tramp upon our feelings when principle is at stake.

If a man measures life by what others do for him, he is apt to be disappointed; but if he measures life by what he does for others, there is no time for despair.

Do little things now; so shall big things come to thee by and by, asking to be done.

Jealousy is said to prove love—it may be so; it certainly weakens it, and certainly shows its want-ingness in love's strongest pillow-trust. If we loved a little more, we should not be jealous. Indeed jealousy is only a polite word for the most subtle selfishness.

Let us be equipped with the full armor of God and then we will be ready for service.

ANNA DREW.

Dixon, Ill.

The downfall of the rich may sometimes be necessary for the uplifting of the poor.

Manager's Column

Some time ago we notified our subscribers through this column of our intention to send each delinquent subscriber a notice stating the amount due and unpaid. This notice was mailed and a great many responded by paying up their subscriptions or writing us to the effect that they were unable to pay at the present time; a great many, however, paid no attention to our notice, not even extending the courtesy of a reply. We have decided to send another notice to these delinquents to again call their attention to the fact that they are in debt to The Restitution is an effort to collect the four or five hundred dollars still outstanding; and we earnestly ask that those receiving the notices to at least acknowledge receipt of same, and also notify us as to whether they expect to pay the amount due. We are very sorry it is necessary to have to again refer to this matter, and trust this will be the last time.

Census blanks keep coming in each day, and we have many from every state in the union. In a couple of weeks the work of placing them in alphabetical order in our Census Book will be started; so if you have not sent your blank or list in yet, you will have to hurry. Everybody wants to be in the Census Book.

There is always a steady demand for Bro. Huggins' book, but at the special price he has advertised it until Jan 1, 1912, this demand will doubtless be much greater. Better take advantage of this offer.

AND DONT FORGET THE SPECIAL SUBSCRIPTION OFFER.

UNTIL JAN. 1ST, 1912

"The Bible: Its Principles and Texts," the most widely circulated book ever published by our people, can be obtained for 90 cents per copy. This special offer is made only until the first of the new year. The money received from this special sale of the book will go partly to The Restitution Pub. Co., and partly to the author, who is now taking a course in proofreading and who needs a few extra pennies to meet the expenses of completing his education in this profession.

Scripture Searchers Assistant

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President Illinois Bereans.

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ROBT. G. HUGGINS, Editor.

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CHRISTMAS HYMN.

Christians awake, salute the happy morn,
Wherein the Saviour of mankind was born;
Rise to adore the mystery of love,
Which hosts of angels chanted from above;
With them the joyful tidings first began,
Of God's incarnation and the Virgin's son.

Then to the watchful shepherds it was told,
Who heard the angelic herald's voice, "Behold!
I bring glad tidings of a Saviour's birth,
To you and all the nations upon earth;
This day hath God fulfilled his promised word;
This day is born a Saviour—Christ the Lord.

In David's city, shepherds they will find
The long foretold Redeemer of mankind,
Wrapped up in swaddling clothes, the babe divine
Lies in a manger—this shall be your sign,"
He spake, and straightway the celestial choir
In hymns of joy unknown conspire.

The praises of redeeming love they sang,
And heaven's whole orb with hallelujahs rang;
God's highest glory was their anthem still,
Peace upon earth, and mutual good will;
To Bethlehem straight the enlightened shepherds ran,
To see the wonder God had wrought for man.

And found with Joseph and the blessed maid,
Her son the Saviour, in a manger laid,
Amazed the wondrous story they proclaim,
The first apostles of his infant fame;
While Mary keeps and ponders in her heart,
The heavenly vision which the swains impart.

They to their flocks, still praising God, return,
And their glad hearts within their bosoms burn:
Let us like those good shepherds, then employ
Our grateful voices to proclaim the joy;
Like Mary, let us ponder in our minds,
God's wondrous love in saving lost mankind.

This old English Christmas hymn was sung in Halifax, Yorkshire, England, in the early days of my grandfather Wilson.

JESSIE M. WILSON.
Chicago, Ill.

A CHRISTMAS SERMON.

"We Three Kings of Orient Are."

By David James Burrell.

Seek and ye shall find.—Matt. vii. 7.

..Run ye to and fro, and see now if there be any that seeketh the truth.—Jer. v. 1.

..For this is good and acceptable in the sight of God our Savior, who will have all men to come unto the knowledge of the truth. —1 Tim. ii. 3-4.

Jesus saith, I am the truth.—John xiv. 6.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the East and are come to worship Him.—Matt. ii. 1-2.

The king of Judea was troubled. It was rumored that about this time a prince was to be born, in fulfilment of prophecy, who would assume the Jewish throne. Tacitus declares that the opinion was prevalent in the East that the Messiah of Israel was about to appear. Vergil had written his fourth Eclogue, in which he announced the near approach of the golden age. A feeling of expectancy was prevalent everywhere. Herod was an old man, but still tenacious of his ill-gotten power. He was an apostate Jew, who long ago had forsaken the religion of his fathers to enter the service of the Roman government. His career had been a brilliant one; a protege of Anthony, he had, at a very early age, been made governor of Galilee and afterward tetrarch of Judea. He was a man of vast ambition; shrewd, cunning, and of violent passions; not above the trick of a demagog, he was nevertheless possessed of much cleverness and vast executive ability. To please his royal master, he built the splendid city of Caesarea. To conciliate the Jews, whom he hated, he rebuilt their temple and splendidly adorned it.

In the porch of this temple the old king was walking on a February morning nearly nineteen hundred years ago. His purple robes sparkled with gems and precious stones; a glorious ruby blazed in his turban; but his restless eyes betrayed a troubled heart. Off yonder, beyond the Kedron, a group of venerable strangers drew near, their long garments covered with dust. They would have attracted attention anywhere. Entering at the eastern or Shushan gate they climbed the marble stairway of the temple, entered Solomon's porch, and would have past on into the inner courts but for the admonition of a Levite, who pointed to an inscription on the middle wall of partition, "Let no Gentile or unclean person enter here under penalty of death." Arrested by this rebuff, they said, "We have come from the far East, seeking Him who is born King of the Jews. Tell us where we may find Him."

A moment later they were engaged in conversation with Herod, "Whence come ye?" "From the East." "And your errand?" "To find the promised King of the Jews." "It is a fool's errand: I alone am king of the Jews." "Nay, we can not be mistaken, for we have come under Divine guidance." And thereupon they told their story—how as they were watching the stars according to their custom, and meditating on the great promise of the coming deliverer, a new luminary wheeled into view and seemed to beckon to them. Was this a harbinger of that event for which they looked? While they wondered, it moved on toward the West and they arose and followed it. Their hope had been that the Jewish Prince would be found in the Holy City, and they were amazed to find that nothing was here known of him. The wise men were detained while at Herod's order the members of the Sanhedrin came together to consult as to the rumored birth of this Prince. They agreed as to the prophecy; the event was to occur in Bethlehem: "And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a governor that shall rule my people of Israel." The wise men were permitted to resume their journey, with a parting injunction that they should return and report as to the success of their singular quest. As they resumed their journey, lo, yonder in the heavens a star moved along before them, and they followed with great joy.

We may find profit in the contemplation of the deed of these pilgrims on this Christmas Sunday. From time immemorial they have been regarded as kings:

"We three kings of Orient are.
Bearing gifts, we journey far:
Field and fountain, moor and mountain,
Following yonder star."

In the cathedral at Cologne there is a golden reliquary in which are preserved, in the odor of sanctity, the relics of these men. I said to the venerable monk in attendance, "Do you really believe that these are the relics of the wise men?" "Oh, yes," he replied. "There is no question whatever as to their genuineness; we now their names—Gaspar, Melchior and Balthazar. The venerable Bede tells all about them." There is, however, a considerable doubt—to put it mildly—as to the trustworthiness of the legends which have gathered about these Magi. We have no reason to suppose they were kings, but we know they were truth-seekers; and, as Cromwell said to his daughter, "To be a truth-seeker is to be one of the best sort next to a truth-finder."

I. The Quest. Wisdom is the principal thing, and there is nothing better than to get understanding. All truth is worth having. We blame our children for being inquisitive. But why? John Locke said, "The way to get knowledge is to ask questions." A wiser still has said, "Seek, and ye shall find." The cure for doubt is not a hoodwink, but a telescope. All truth is worth the having, and, therefore, worth the seeking. "Eureka!" cried Archimedes over a certain mathematical discovery. In all the world there is no pursuit so ennobling, so inspiring, and so gladdening as the pursuit of truth. This holds in all the provinces, but especially in the province of spiritual things.

It is related of Edmund of Canterbury, who was deeply interested in secular researches, that one night as he was poring over an ancient parchment a spirit came to him and made three circles upon the palm of his hand, saying as it vanished, "Be this the purpose of thy life." Three circles embrace all. The fear of the Lord is the beginning of wisdom—and the end also. God is Alpha and Omega, the beginning and the end. To know him is life eternal.

A man is in his noblest attitude when confronting the great spiritual verities. In this we are distinguished from the lower orders of life. We are able to touch the tremendous problems and measurably to solve them; and herein is the sweetest of life's delights. Lord Bacon said: "It is a pleasure to stand upon the shore and see ships tossing far away upon the sea; it is a pleasure to stand in the castle window and look down upon the battle and the adventures thereof; but no pleasure is comparable to the standing upon the vantage-ground of truth and beholding spiritual things."

II. The Harbinger. God helps every man who earnestly desires to solve the problem of destiny. To these wise men he gave the guiding star. A vast amount of erudition has been spent in the attempt to get rid of the supernatural on these premises. It is said that a remarkable conjunction of certain planets occurred at about this time. In 1604 Kepler saw in the heavens a phenomenon which occurs only once in nearly a thousand years: Saturn and Jupiter were in conjunction; presently Mars also wheeled into line thus forming "a fiery Trygon in Pisces." The constellation of Pisces, or the fish, was regarded as symbolical of Judea. The fish was also used by the early Christians as an anagram of Christ. Thus the "fiery Trygon" was identified with the star of Bethlehem. It is a fascinating hypothesis, but unfortunately (1) it did not occur at the precise time of the advent; and (2) being at an altitude of fifty-seven degrees it could not have paused over a village of a particular home. We are, therefore, led to regard the star as a special messenger—an angel with a torch, as it were—sent to direct these wise men in their earnest quest. So God interposes in behalf of every sincere seeker for truth. "Seek, and ye shall find." Seek, good friend, and you shall find. God is on your side. Be of good courage.

It was many years ago that a butcher's boy went singing ribald songs about the streets of Nottingham, England. A taste for knowledge brought him to Cambridge University, where he distinguished himself not only for his cleverness as a student but as a reviler of Christ. By the unexpected death of a companion he was brought to think seriously of eternal things; his sins weighed heavily upon him; but at Calvary he found pardon. In the early flush of his conversion he wrote his gratitude in the familiar hymn:

"Once on the raging seas I rode;
The storm was loud, the night was dark,
The ocean yawned, and rudely blowed
The wind that tossed my foundering bark.
Deep horror then my vitals froze;
Death-struck, I ceast the tide to stem.
When suddenly a star arose:
It was the star of Bethlehem!

"It was my guide, my light, my all;
It bade my dark forebodings cease,
And through the storm and danger's thrall,
It led me to the port of peace.
Now safely moored, my perils o'er,
I'll sing first in night's diadem,
For ever and forevermore,
The Star, the Star of Bethlehem.

God never yet left a man in the lurch who sincerely desired to solve the problem of destiny. It is a true saying, "A seeking sinner finds a seeking Saviour." Somewhere in heaven the star is set that call's and beckons to the fountain of life.

III. The treasure-trove. The wise men have reached their destination. All the divinely kindled stars lead to Bethlehem. Here is the end of the great quest. The star that guided the Magi rested over a humble cottage. They entered and found the Christ-child upon its mother's breast! Is that all? Ay, all—everything! In this child all the streams of prophecy converge. From this child radiate all the glowing lines of history. On the walls of the palace at Versailles, in a series of magnificent battle scenes, are portrayed the glories of France. In this humble home at Bethlehem all the hopes of Abraham, the dreams of David, and the visions of Isaiah are realized. This cottage is the center of the world.

Are you, friend, seeking the truth? Follow your star. Hearken when God speaks. "There are so many voices, and none of them is without significance." It is easy to quench all lights, to hush all voices; but hearken and give heed. Bethlehem is not far ahead. "Press on!" as Cromwell, the Lord protector, said to his daughter, "press on, dear heart, and thou shalt find the satisfying portion. Let nothing cool thy ardor until thou find it."

So here are the Magi opening their packs before the Christ-child. The search is over; the problem of destiny is solved. Here is gold for the king; here is myrrh for the victor; here is frankincense for the Son of God. We are passing through the days of giving. We are celebrating now the infinite grace that lavished upon us the unspeakable gift, and what shall we render in return? I beseech you, brethren, by His great mercy, that ye present yourselves a living sacrifice; which is your reasonable service. The best is none too good for God.

THE SEASON OF PEACE.

From a Christmas Sermon by Robert S. MacArthur.

On Earth Peace.—Luke ii. 14.

The whole air at the first Christmastide was tremulous with joy. It was a time for holy song, for inspired paean, for seraphic song. Let joy come still to our homes and hearts. Christ gives brightness and beauty, gladness and glory to the whole circle of life and duty. Come, Lord Jesus, there shall be room for thee in our homes. Once there was none in the inn, but only in the stable; now our best is Thine. Only honor us with thy beneficent presence!

I. Let us away with strife at this season; now is the time to speak kindly words. Let us not carry into the new year the enmities of the old; let not the harsh notes of contention come into the heavenly son of peace.

II. Christ came to give peace, and from heaven's throne today He bends to give peace to all who trust Him. He was the only sinless person ever born into this world. He might have come man, as did the first Adam; He came a babe. He was inserted into our race at its lowest and weakest point. If He were to lift the race He must get under it. He glorified the cradle; He beautified boyhood; He sanctified motherhood.

III. But Christ must be born in each heart in order that we may have a true Christmas. Are we rejoicing in the gifts of human love? Shall we be unmindful of Him who is the "unspeakable gift?" Turn not the Christ of God away from the heart's inn; banish Him not to the manger. Heaven's gift is now offered without money and without price. Receive Him with glad welcome!

THE POWER OF PERSONAL EXAMPLE.

The story is told of a German musician, who, passing along a street one day, heard strains of music issuing from a church. As the door stood open he entered and sat down to listen. Scarcely had he done so when his sensitive ear detected many discords which he had not noticed outside. He had unwittingly stumbled upon a chorus choir at rehearsal, and so painful were the discords to the musician that he would have left the building immediately had he not feared that in so doing he might offend the singers. After he had listened for a time, however, he distinguished one voice of rare sweetness singing in perfect time and tune. He found that this voice never wavered, but simply kept itself true to the key. After a while he noticed fewer discords in the other voices; one by one they blended in with that of the sweet singer who kept the key, until at last all of them were singing in perfect harmony.

If you and I persist in keeping our own lives pure and sweet, we will be helping more than we can ever know to bring some other life into harmony with that which is highest and best. There is a power in the influence which one life exerts unconsciously upon another that makes for results that sometimes reach far beyond the limits of one's knowledge and understanding."

The above quotation from Farm and Home comes very opportune just now, as there is some discord in the Church of God. If we would all try and follow our Leader, sing the same song, and try to learn it perfectly, discord would vanish, and we would become a happy band of singers, acceptable to our Leader. But when some are singing some other song or trying to sing the same song in some other tune, it makes such an unhappy discord that we fear the final results will be very disastrous to many. When our Saviour sang that command, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, he that believeth not shall be condemned," it is in harmony with all that sing the same song. When one sings that all mankind will be saved; or that there are many that have not had a fair chance and that they must have a fair chance or God is unjust judge, and other isms that some are singing and yet are claiming to belong to the same body, it certainly makes very inharmonious music, and creates a dissension which Paul requires us to avoid. "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." In those churches that Paul labored so hard to establish, and taught them that whoever preached a gospel different from the one that he had preached should be accursed, when he heard that there were contentions among them it grieved him so that he cried out, "Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?" There seems to be just now a disposition to unite all these different factions. It could be done if all would drop their contentions, and unite on the gospel that Christ, Paul, and others preached 1900 years ago. God's plan of saving people has not changed since Paul's day. But there has been so many inventions in the last 100 years, that the great majority of mankind have lost sight of God's plan; therefor they are out of harmony with God. Until the brethren can unite on articles of faith to guide one to the true gospel, we fear there will never be harmony among them. You never can bring all these different factions into harmony without some giving up their hobby. Paul says, "The Lord knoweth them that are his." He tells Timothy, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." In fact he tells Titus, Timothy, and the different churches that he established, to withdraw from all contention about anything opposed to his gospel, and warned them that in the last days they would not endure sound doctrines; and we are right there now. "They turn away their ears from truth," he says, "and shall be turned unto fables." No wonder that when Christ was teaching his disciples about the latter days they cried out, "Who then can be saved?" But Christ answers that question; there has been no change made since: "He that believeth (the gospel) and is baptized, shall be saved." Will we sing that song and be in harmony with the gift of God?

E. W. KNAPP.
Monkland, Oregon.

The second coming of our Lord is not the outpouring of the Holy Spirit. True, his presence is brought to us by his spirit, but the Holy Spirit is not his personal coming. The words of Jesus makes this clear: "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you." (John 16:7.) No; Christ's second coming is a personal, literal, visible coming. Do you wish to see him?

As a city already weakened can not long stand a siege, so a character already weakened by self-indulgence falls quickly before an onslaught of temptation.

The Restitution

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Cleveland, Ohio....Dec. 10, 1911

EDITORIAL

An affectionate, happy Christmas greeting to all our readers.

Please write only on one side of the paper. All know this rule, yet many forget it when writing for The Restitution.

"What is a short proof of inspiration?" asked Frederick the Great of his chaplain. "The Jews, your majesty," was the answer.

We regret that The Messenger, a paper for which Brother Rothe was agent in this country, is now defunct. It appears by a letter from him in this issue, that Words of Life, the organ of the Conditional Immortality Mission, will take the place of The Messenger. One copy has come to us, but we have not yet examined it critically and for the present defer expressing our judgment of it.

The Church Walking With the World, poetry selected by Sister C. C. Ramsay, of Philadelphia, Pa., beautiful in sentiment and faultless in style, will appear in next issue. Watch for it, read it, study it, and you will get a good sermon in verse. Remember, it appears next week.

We have received the sixth volume of The Fundamentals, a pamphlet of 127 pages. It seems to be issued by The Testimony Publishing Co., with the design of neutralizing the arguments of skeptics. We have profited by reading the work. We may give our readers the benefit of an article (very interesting and of great worth) entitled "The Hope of the Church," a splendid article on the turn of Christ, by John McNicol, of Toronto.

END OF SANFORD AND SANFORDISM.

The United States and most of the other civilized nations now safguard entire religious freedom. And that is a privilege which can not, for any reason, be safely withdrawn. Yet it is an unfortunate fact that this protection acts as a barrier against nearly all efforts to prevent the victimizing of credulous people by religious cranks and scoundrels who adopt religion as a cloak for nefarious designs. The result is that such scenes are witnessed as the marching of naked Doukobars through public streets in the Canadian Northwest, and breaking up of homes by "sect" founders who pretend to believe that they are reincarnations of the disciples or prophets of old.

However, there is a case now before the public which probably will result in placing one of these men where he can do no harm and in disbanding the organization he has formed. He has violated the law in such a way that it can get at him. This "apostle," Rev. Frank W. Sandford, who claims to be Elijah, is the head of the "Holy Ghost and Us Society," which for eighteen years has maintained a religious community at Shiloh, Me. Many cases have been heard of in which people have surrendered all their property to Sandford, but as no complaints were made no legal action was taken.

Recently this man, and some of his followers returned from a voyage on a schooner to Africa, where they went to convert the natives. Six of the people on board the ship died on account of Sandford's neglect to provide necessary provisions and his refusal to permit easily obtainable relief for them. He has been tried and found guilty of causing these deaths. His sentence is likely to be severe. Probably the colony at Shiloh can not go on without him.

Sandford is undoubtedly a man of great mental force. He is probably sincere in the belief that he was sent from on high to save the world. The results of his fanaticism or monomania will not lessen the activities of religious cranks, but they may serve as a warning to religious mountebanks and the people that both fanatics and swindlers seek to influence.

EDITOR'S SERMON NOTES ON THE APOCALYPSE

Subject: **Christ's Message to the Smyrnean Church**

Text: Rev. 2:8-11

I. **History of the Church.** Its formation, progress and division. Acts 19:26. Home of Polycarp. Birthplace of Homer. Church there was commended by Ignatius. The "fallen" Ephesians left Ephesus (because they were not tolerated there) and went to Smyrna, where they established a church of their own. "Synagogue of Satan," V 9; 1 Jno. 2:19; Jas. 2:2-7. Their blasphemy, V 9; Jno. 6:63; 1:47; Rom. 2:24, 28, 29; 9:6-8; Phil. 3:2, 3; 1 Tim. 6:5.

II. **Things in the Church which Christ Commends.** 1 Tribulation and poverty. V. 9; Acts 14:22; 1 Thess. 3:4; Heb. 10:34; 1 Cor. 4:11-13; Heb. 11:37; Matt. 19:23. II. But thou art rich. Luke 12:21; 1 Tim. 6:18; Jas. 2:5.

III. **Christ's wisdom in speaking a word to the weary.** Isa. 50:4, Rev. 2:10. 1. He frankly tells them the worst. Acts 9:16; 20:22, 23; Matt. 10:16-31; Luke 9:23; Jno. 16:1. II. The imprisoning and killing power of the devil and why. V. 10; Matt. 10:23; 2 Chron. 32-31; Jas. 1:12. III. Then the alleviations—"ten days," Gen. 24:55; Num. 11:19. Trajan, A. D. 98 to 117. IV. Briefness of the trial is urged as a motive for the patient endurance of it. Isa. 26:20; 54:8; Psa. 30:5; Matt. 24:22; 1 Pet. 1:6; 5:10; II Cor. 4:17.

IV. **The Promise.** 1. "Crown of Life." A garland of victory and a diadem of royalty. V. 10; Jas. 1:12; 1 Tim. 4:8; 1 Pet. 5:4; Isa. 52-3; Rev. 4:4; 5:10. II "Not hurt of the second death." As there is a life for the righteous subsequent to death, so there is a death for the wicked after death. Heb. 9:27; 11:35-40; Luke 12:4-5; Rev. 20: 6, 14; 21:8.

COMMUNICATIONS

Dear Brother Huggins: I dearly love our paper and could not think of doing without it. Brother Almus Adams has been here for some time preaching and directing us in the narrow way. He will soon start on his southern trip to New Mexico and other states. May the Lord bless him and grant him a safe return to Nebraska. I will never forget the good time we had at Moorefield, Neb., last fall at the conference. May the Lord bless you and your wife and dear little "Baby Huggins," is my prayer.

Your sister in the faith,
MRS. LUCY LAPP.

Our little body is rejoicing over three new members who have put on the all-saving name. On last Sunday afternoon I baptized Charles Netts, husband of Sister Mabel Netts; Walter H. Poole, husband of Sister Margaret Poole, and Carrie Howell, daughter of Brother and Sister B. H. Howell, and sister in the flesh of Sister Mabel Netts. May they be shining lights for the cause of the Lord and Saviour, and be always ready to defend the Truth.

Your brother in the Blessed Hope,
DAVID F. BECK.
Springfield, O.

It is with much regret that I inform you of the discontinuance of "The Messenger" with the coming December issue. Many of its friends and readers will subscribe for "Words of Life," the official organ of the Conditional Immortality Mission of Great Britain, a magazine also advocating Life and Advent truths. I have agreed to take the American agency for this publication, and confidently trust that all subscribers to "The Messenger," through me, will now transfer their subscriptions for the coming year to "Words of Life." Terms: 1 copy, 37 cents per annum, 12 copies to one address, 25 cents per copy per annum. Thanking you for all favors. Fraternally yours,

WILLIAM G. ROTHE.

I have closed a very successful meeting at Reading, Minn. I preached thirty sermons in all and baptized four good, earnest, zealous people into the name of Jesus. There is a good interest here at present. Most all denominations were represented as we held our meetings in the Presbyterian church. A Baptist preacher attended three or four nights to hear us. I talked on the Kingdom of God, then all at once he stopped. When asked what he thought of our views, he replied: "There is nothing to it." He has no use for a literal kingdom. His kingdom is spiritual. It is hard work to make people realize that the spiritual is only the natural made perfect. We have received in all $123.97; paid out $74.38; baptized seven good, honest, earnest, zealous people. Brethren, does it pay to evangelize? I have on hand $49.60 as a salary for three months' work. Have preached 85 sermons, making me 58 cents per sermon, and costing $17.70 a convert. I have visited several places where a brother alone paid $25.00, and thought nothing of it; but this support is the donations of a large number of brethren. I have heard considerable talk among brethren about the soon coming of our Lord and Savior Jesus Christ. Do we believe it, or do we profess? We know God, yet in our works deny him. May the Lord find us teaching for his coming.

O. J. ALLARD.
Ft. Dodge, Ia.

I must say our Restitution is much valued, and we will never be without it as long as we are able to pay for it. It gives us the only sermons we have, with the exception of once a year, we drive twenty miles to Hillisburg, Ind., and hear Bro. Joseph Williams expound the truth. We were up there in September and had two real feasts of the truth.

My husband was raised in the Abrahamic faith; I was raised and belonged to the Baptist church. When I was married I had never heard one word of the doctrine. It seemed so strange to hear my husband say, "Oh, dear me, I wish people would read their Bibles and stop saying people went to their reward at death." It really worries him very much now.

Now, Bro. Huggins, a few questruth. I was baptised into the tions, I am really seeking the faith in June, 1904, and have learned much since, but there are some things I do not understand yet.

What is the Holy Spirit spoken of in Acts 4:31? Do we need to have it now, and when and how do we receive it? I have been taught that we were born again (John 3:3), when converted. My husband say not. He says the new birth is at the resurrection when those who are born again can come and go as the wind (John 3:8).

Our neighbors are all sanctified. We have gone a few times to a Methodist meeting and have seen our neighbor's receive sanctification. They pray at the altar a while, and then claim they receive sanctification. Please tell me what about this, and how can we get it according to the Bible?

MRS. ROSE McCOY.

(As to what the Holy Spirit is in Acts 4:31, we think it is sufficiently obvious from the passage itself, which reads: "The place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness." The Holy Spirit is always the "power of the Highest" (Lk. 1:35) in some kind of manifestation (1 Cor. 12). The word "shaken" in the text suggests that on the occasion referred to it appeared like a "rushing mighty wind," as at Pentecost (Acts 2:2). Then it filled all the "house where they were sitting;" now "they" (that is, the entire "company" of believers, see verse 23), were all filled with the Holy Spirit." Of course filling a house and men with the Spirit does not fit well with the sanctification and new birth ideas entertained by the churches. With them a man is "born again" and gets sanctified or reaches sinless perfection when the spirit is received. When however, a "house" (Acts 2:2) is filled with it, it never occurs to them to say that the house is "born again," or that it is sanctified! Peter and John were already sanctified; their souls were purified and sanctified when they obeyed the truth (1 Pet. 1:22; 1 Thess. 2:13). In Acts 4:31 the Spirit was given to them for another purpose entirely. They were in a time of great peril. When their enemies demanded of them, "By what power have ye done this?" Peter was "filled with the Holy Spirit" to give the answer (vss. 7, 8), Christ's promise to them in Matt. 10:19 accounts for the "boldness of Peter and John" (v. 13). In keeping with these facts Acts 1:31 states that when they were filled with the Holy Spirit "they spake the word of God with boldness."—Editor.)

To the Brethren:

I expect to start to Oklahoma and New Mexico about January 1st. Will probably go by way of Kansas City, and over the Rock Island road from there to Oklahoma. Can return through Missouri or by some other route if any should desire meetings. Brethren, if you want a meeting write me at 4019 Webster avenue, Omaha, Nebraska, Ames Station.

ALMUS ADAMS.

THE STAR OF BETHLEHEM.

An Angel of The Lord.

Men's minds, says a writer in an exchange, were a short time ago much exercised by the appearance of a "star" in a position amongst the heavenly bodies not noticed by them before, and speculation was rife as to whether or not it was "The Star of Bethlehem" expected by many to appear at this time; and, if so, what momentous events did its visit portend?

Leaving them to their speculations, we turn to the scriptures of truth, for they are the only source from which information of a satisfactory character (on this subject) can be obtained. Nothing is found therein to indicate that such a star should ever appear either previous to the birth of "the King of the Jews" or afterwards. Hence the thoughtful mind is led to ask: Was the "star" that appeared unto the wise men from the East literal or figurative? Especially is it so when it is remembered that "the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos iii. 7). Amongst the many prophecies concerning the coming Messiah not one of them indicate a literal star as one of the signs that should precede his birth. On the contrary, the evidence points altogether in another direction. Where a star or stars are spoken of there is no difficulty of determining from their connection whether the language is used in a figurative sense or not.

In the remarkable dream of Joseph where the "sun, and the moon, and the eleven stars made obeisence to him" (Gen. xxxviii. 9), there is no difficulty in recognizing the figure which was obvious even to his father and his brethren, and much more so to us who have the record of its literal fulfillment when God had raised him up to be ruler over the land of Egypt.

When Balaam, the son of Beor, was blessing Israel at the command of God, instead of cursing them at the request of Balak, he says "There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheith" (Numbers xxiv. 17). Here the figure used points unmistakably to the one who was born in Bethlehem and who will, when seated on his throne in Zion, compel not only Moab and Sheth, but all kings to fall before him and all nations serve him; for it is written of him that he shall be called, at that time, "King of Kings and Lord of Lords" (Rev. xix. 16).

In these two instances (and others that could be given), the figure used represents men. But there are instances where it is used for a different purpose. The Lord in answering Job asks him where he was "when the foundations of the earth were laid" and "when the morning star sang together, and all the sons of God shouted for joy?" (Job xxxviii. 7). Here is an instance where stars are used to represent the angels. This is brought out more forcibly when the words of Christ to John are borne in mind, in the revelation given to him, the explanation of the mystery that had been shown him that "The seven stars (which John had seen in the right hand of the one like unto the Son of Man) are the angels of the seven churches" (Rev. i. 20). Some infer that the angels referred to in this case are human not angelic, messengers; but that does not alter the fact that stars are used to represent angels whether they be celestial or terrestrial.

Returning then to the question as to whether "the star" seen by the wise men from the East was a literal one or not, it is submitted that it could not have been for several reasons.

First of all neither revelation nor science ever speaks of any star passing from one portion of the heavens to another. Science divides them into two classes, fixed stars and planets, the latter revolving round their own axis, like our earth. True there have been "Star-gazers" in all ages who have beguiled the foolish with their lies as to the influence this or that star has upon their lives, but it has only been for their own selfishness; and when difficulties have been brought before them, as was done by the King of Babylon, when he asked his wise men and astrologers to reveal unto him, on pain of death, a dream which he had dreamt, and which had gone from him, they were as helpless as a babe. It is only men like Daniel, who are wise in the wisdom of Jehovah that could reveal such secrets unto the king. Daniel did not go star-gazing to discover the dream, but to the Creator of them, who revealed it unto him in a vision of the night. God has always revealed to his servants his purpose, either by the Holy Spirit, by dreams, by angels, or by visions; not one instance where he ever commanded them to study the heavenly bodies to discover what should transpire in or upon the earth.

It must be evident then that the wise men from the East who came to Bethlehem were not of the class who studied the solar system to beguile their fellows; but men who were students of Moses and the prophets, probably Israelites (for who else could have any interest in the king of the Jews?) men wise in the knowledge that was revealed. They knew that a certain period would elapse from the re-building of Jerusalem, after the restoration from Babylon, till "the Messiah, the Prince" should come. As true servants of God they were praying for his speedy coming, when lo, in answer to their petitions, an angelic-star appears to tell them of his birth and guide their footsteps to the place where "the young child lay."

If the star was a literal one, how were they to know it was "the star" of Christ if it was not revealed unto them? Why was it that afterwards they were warned of God in a dream not to return unto Herod, instead of discovering for themselves, what threatened the young child, from the star? Surely if their knowledge of it enabled them to discover the birth of "the King of the Jews," they ought to have been equal to the task of discovering from the same source what were Herod's intentions towards him.

The fact that God was in it takes away the idea altogether that the star of Christ was anything else than an angel who was sent to guide those servants of God to Bethlehem. All the other incidents in connection with that momentous event point to this conclusion. An angel was sent unto his mother to tell her that she should conceive and bring forth a son, and call his name Jesus.

On the plains of Bethlehem, shepherds, watching their flocks by night, had the joyful news conveyed unto them, by an angelic being, that there was born unto them in the city of David, a Saviour, Christ the Lord. And while the gladsome message was being told "suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men.

An angel was also sent to his parents, warning them to flee into Egypt, to escape the destruction that came upon the children of Bethlehem, when all (reckoning from the birth of Christ) from two years old and under were slain by the command of Herod the king.

These and other incidents in connection with his birth had been previously foretold, and it is reasonable to suppose that if a literal star had to appear to herald his birth it would also have been predicted that we should have been told that it was in fulfilment of such and such a prophecy as in the other cases. This guiding angel was nothing new in the history of the children of Israel, for when Moses brought them up out of the land of Egypt, "The Lord (by an angel, chap. xiv. v. 19) went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night" (Exodus viii. 21).

Seeing the evidence precludes a literal star at the first appearing of Christ, there is no necessity to look for it appearing again previous to his second coming. Nevertheless, there are many signs abroad in the earth that show truly that that day is near. He himself foretold as some of the signs that would precede his coming, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring" (Luke xxi. 25). This last phrase "the sea and the waves roaring" precludes us taking it literally, as it would be nothing new, and could therefore be no sign. But when taken as a figure representing the nations of the earth in an uproarious condition, how easily such a sign could be discerned. Even this figure of speech is used in the present time. A writer in The Times speaking concerning an outbreak of war says, "There are different strata of European interests, and states that act in one direction in small difficulties may take quite another when the fountains of the great deep are broken up."

Hence then instead of looking at the literal sun, moon, and stars, for signs of the coming Christ, those who are "wise" look to the political heavens and earth to see what is transpiring there to indicate his speedy advent. This language will be better understood by a quotation from The Daily Telegraph; speaking of the French revolution it says: "To have spoken of any names that a Frenchman might be proud, or any deeds that he might emulate, would have been to blaspheme the new heavens and insult the new earth which the revolution had created." The language here clearly points to the rulers and those who are ruled over, and this language abounds in scripture, and when care is exercised there is no difficulty in discovering it. This doubtless may appear strange to many who are ignorant of the word of God, for it is written "many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." (Dan. xii. 10). Not men who are wise in their own conceits but those who have derived their wisdom from God through studying his word with the humility of a little child.

Those who are thus wise see that the nations are at unrest, and preparing as speedily as they can for that destruction that awaits them for their iniquity, at the hands of God. He has declared that he "will gather all nations against Jerusalem to battle" and destroy them there; establishing upon their lands an everlasting kingdom, the dominion of whose king shall be "from sea to sea, from the river unto the ends of the earth." Then will the suns, the moons, and stars of the European heavens be darkened, and not give their light, falling to rise no more; their power and glory gone. They will be eclipsed and extinguished forever by the splendor and glory of the sun of righteousness. He shall arise as "the bright and morning star" giving unto his servants a place with him in that "new heavens" which he shall establish in Mount Zion when it shall be "the joy of the whole earth." For they that be wise shall shine (in those heavens) as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. xii. 3). The wise are they who seek "first the kingdom of God and his righteousness," knowing that all other things shall be added unto them when that kingdom shall be established in the earth. For then, said their master "shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear." (Matt. xiii. 43).

The theory of the truth will not save men; the knowledge of God's will will not keep men from sin. There must be a "love of the truth." It is our affection for a thing which molds our lives like it. It is an overruling, controlling love for God as seen in his word, and that word as seen in the character of Christ. Such love keeps all of God's commandments and counts them not burdensome.

THE BIRTH OF JESUS.

Some wise men in an Eastern land
Were gazing in the sky;
A brilliant star appeared to them,
They knew the king was nigh.

This star was sent to be their guide,
To bring them to the king:
They were the favored ones on earth,
Rich offerings they did bring.

And far away from where they were
A babe had just been born;
Angels had heralded his birth
Upon that wondrous morn.

The shepherd's came with hope and awe
To see that royal babe;
No regal pomp attended him
Just in a manger laid.

Thus He who is the King of Kings
Came thus with lowly birth;
But He will come again to us,
And purify this earth.

He'll sweep the Herod's from the earth,
Destroy the men of greed.
Set up that long o'erturned throne,
And succor those in need.

He'll raise up all his sleeping ones;
Give them eternal life;
Then ruling here with mighty power,
He'll put an end to strife.

A. WALLACE MASON
Cleveland, O.

BEREAN DEPARTMENT.

The Faith and Promises.

Dear Bereans:

In 2 Pet. 1:4 we read: "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." In the preceding verses it is shown that it is through the knowledge of God and our Saviour Jesus that we receive these great and precious promises. Now what are these promises that are so great and precious that by them we are to partake of the divine nature? In the first verse he says: "To them that have obtained like precious faith with us." Then these promises are something we must have faith in. In Gen. we read of promises that God made to Abraham, viz., that he would give him and his seed the land of Canaan for an everlasting possession. Stephen speaking of this promise says that God gave him now inheritance in it, no, not so much as to set his foot on; and yet he promised that he would give it to him for a possession. Acts 7:5. Paul says: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, and to thy seed, which is Christ. (Gal. 3:16). How are we to become heir with Abraham to the everlasting possession? Ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. (Gal. 3:26, 27, 29).

If children then heirs; heirs of God, and joint heirs with Christ, if so be we suffer with him, that we may be also glorified together" (Rom. 8:17). If we suffer with him, we shall also reign with him. II Tim. 2:12). In whom ye have obtained an inheritance. Eph. 1:11). Giving thanks to the Father, which hath made us meet to be partakers of the inheritance of the saints in light. (Col. 1:12). So then the scriptures Peter speaks of are none other than those made unto the fathers, and continued in Christ. For it pleased the Father that in him should all fulness dwell. (Col. 1:19). So let us hold fast those promises that are so exceeding great and precious, and by which we are to obtain that eternal inheritance, that when the Master appears we shall be admitted abundantly into his everlasting kingdom, wherein dwelleth righteousness.

WM. HARDESTY.
Oregon, Ill.

God's Sacrifice Reciprocated

Dear Bereans:

God so loved the world that He gave His only begotten son that we might have life eternal not by disobeying Christ, but by hearing, believing, and obeying the word of God and living a righteous life. God's love for the world was great, and we should try to prove our love worthy of the great sacrifice He made for us all, that we may have a place in that kingdom which will be established on earth, and live with Christ through life eternal.

In time of sorrow and trouble, God's love is a solace and comfort to all those that put their trust in him. O such restful peace to know that their trust in him. O such restful peace to know that there is one to forgive our wrongs and help us bear our burdens. Max each day of our lives show some kind or deed done for the love of our dear heavenly Father.

Yours in hope of eternal life.
MARY GOEKLER.
Greenes, Ill.

An Isolated One in The Work

Dear Bereans:

It is with pleasure I add my letter to the Berean column. We are many miles from the place we occupied when we joined the Bereans society; we may indeed be called isolated ones now, but we can work with you if we are isolated. I am reminded of what dear Bro. Wm. H. Witt on said in Pasadena, California, the last Sunday—he urged us to organize and by all means, he said, "organize a Berean society," for he knew the good they were doing at points he had visited, so instructive for young and old alike. I know they are a help to us all, especially the young, who are inquiring for the right path.

A very favorable report comes in The Restitution of the work done for the past year in Illinois, and we pray that more may be done in the year that is coming to us so fast. Our time to work may be short; we know not the day nor the hour our Lord may come. If we are prepared for His coming, what a glorious rest is promised to the faithful ones!

"O Christian, toil on.
Work, work, while 'tis day;
And soon a bright crown you will gain
In the land of the blest.
The weary shall rest
From labor, temptation and pain."

Your sister, asking a share in your prayers, and desiring a part in that rest promised to the faithful.

AZORAH M. SCROGGS.
Prado, Cal.

Excuses

As I was called upon to write an article for our Berean column, I began to find excuses, such as, "I couldn't write," "too busy," and such alike; then the when I studied about it I thought: Is it right that we make these excuses? And I said, No. It seems so easy to make excuses for not attending church and serving God as we should; when we make one excuse it is so much easier the next time, and so it goes on until we find we are too busy with worldly affairs to take an interest in the church and Jesus Christ. In Luke 14:18 to 23 we find where a great man made a supper and invited many; when all was ready he sent his servant to have them come. But they began to make excuses: One had bought a piece of ground and must go see it; another yoke of oxen, he must prove them; and another had married a wife and could not come. When the servants told their master these things he was very angry, and told his servants to go into the streets of the city and bring in the poor, the maimed, the halt and the blind, that his house might be filled, and that none of the men that were bidden should taste of the supper. So it shall be with us if we do not use the talent that we have.

In Matt. 21:43 we can see what it says, also in Matt. 22:8-14, where the wedding is ready, but they which were bidden were not worthy; for many are called, but few are chosen. So let us be up and doing what we can, although it may seem small to us if offered in the right spirit, like the widow's mite, it will be accepted.

And now dear Bereans, when we are called upon to speak a few words, or write a few lines, let us not begin to find excuses, so that when the Master comes we may be one of the chosen to go in with Him.

VENA DEXSMORE.
Mt. Sterling, Ill.

IS THE SOUL IMMORTAL?

In reading over the "Mail Bag" department of a recent issue of the Christian Herald, we came across the following in one of the answers:

The Bible nowhere declares that man is of himself and inherently immortal. "The soul that sinneth it shall die." When sin entered, then came physical decay and death; man's first condition was lost, and with the occurrence of sin, and consequent unforgiven, he also forfeited spiritual immortality. Eternal life is the gift of God. Paul declares that Jesus, through the gospel, brought life and immortality to light for fallen man, and showed the path to restoration thru repentance, forgiveness and acceptance.

S. D. McConnell, D. D., D. C. L., in his book "The Evolution of Immortality," says on p. 37:—

It is commonly assumed that each individual soul has had a beginning, but is so constituted and compounded of such stuff that it is intrinsically imperishable. . . To many it will be a surprise to be assured that this is not a Christian doctrine at all, but a pagan one.

Richard Watson, D. D. (1781-1833) was an eminent Wesleyan Methodist theologian. Said Dr. Watson:

That the soul is naturally immortal is contradicted by Scripture, which makes our immortality a gift dependent on the giver.

Says Dr. Hermann Olshausen, in his well-known "Commentary on the New Testament," V-4, IV p. 481:

The doctrine of the immortality of the soul and the name are alike unknown to the entire Bible.

These are strong statements, indeed, but we will search in vain to find in Holy Writ a single text to prove that the soul of man is inherently immortal. True, we are taught that man may live forever, but everlasting life is always conditional in the Word of God. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "Who will render to every man according to his deeds: to them who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life" (Rom. 2:6-7).

LINDEN J. CARTER.

JEWS HAVE A FUTURE

"For I would not brethren that ye should be ignorant of this mystery that blindness in part has happened to Israel until the fulness of the Gentiles be come in."

1. Did not Paul think the Jews had a future when he wrote the eleventh chapter of Romans, "Hath God cast away His people? God forbid; for I also am an Israelite."

2. If the Church is Israel, when did God cast away His Church? "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness?" "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?

3. Are words intended to express or conceal ideas?

4. By what law of unnatural "selection" does a man apply the Old Testament blessings to the church and leave its curses for the Jews?

5. If a Christian believes that he is to "reign with Christ" over the kingdom and even to judge angels, why should he wish to steal the promises of earthly prosperity given to the Jews?

6. Is not this imitating too closely the method of Jacob in robbing Esau of the blessing?

7. When did ten proud Gentile- "of all the languages of the nations" take hold of the skirt of him that is a Jew," except to rob him?

8. Did not Christ say, "Jerusalem shall be trodden under foot of the Gentiles till the times of the Gentiles be fulfilled?" Does "until the times of the Gentiles be fulfilled" mean forever?

9. When did "the Lord set His hand again the second time to recover the remnant of His people—from the islands of the sea?"

10. Has not history shown the logical results of confounding the church with Israel and the kingdom, when the consistent Puritans hung witches as "the church"(?) in the Old Testament was commanded; and when Cromwell massacred the Irish as "Canaanites and blood-thirsty idolaters"? If the Church is the kingdom, why should the Church and State be separated?

11. Were not many of the religious wars based upon the theory that the Church is Israel and therefore "must tread its enemies under foot"?

12. If the Church is Zion, does the Head of the Church live in Rome, Salt Lake City or Zion, Ill.? It is written, "there shall come out of Zion a deliverer, and turn away ungodliness from Jacob." Did the Deliverer come out of the Church and turn away ungodliness from the Church?

13. What did Peter mean when he said of the Lord, "After this I will return and will build again the tabernacle of David which is fallen down, and will build again the ruins thereof and set it up"? Is the Church in ruins?

14. Is a man a pessimist if he believes that the "tabernacle of David" means the tabernacle of David and not the Christian Church?

15. Would it be any more difficult to rebuild the temple in the future than it was several times in the past?

16. If the Church is the kingdom, how could Peter write to Christians already in the Church, "For so an abundant entrance shall be ministered unto you into the everlasting kingdom of our Lord and Saviour Jesus Christ."

17. If the Church is the kingdom, who is God Christ mean when He said "Verily I say unto you That ye who have followed Me in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel?"

18. If the Church is to reign with Christ, whom is it to reign over? Who, then, are the twelve tribes of Israel? Must not so define a promise made at so solemn a time have meant something?

19. Has it yet come to pass that all the nations which came up against Jerusalem are going up from year to year—to "keep the feast of tabernacles"? Did not Zechariah say, "Thus saith the Lord of Hosts, There shall yet old men and women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age." Has his prediction been fulfilled by the Turk? Will the Christian need a staff in the New Jerusalem? Must not this yet be fulfilled by the Jews?

20. When a certain nobleman went into a far country to receive a kingdom and to return, did he receive the church? If the kingdom which he received is the church, to whom will he return?

21. Should the servants to whom were given the talents, and the command "Occupy till I come" try to establish a kingless kingdom while the nobleman is gone to receive the kingdom? Is the Church lying in Ezekiel's valley of dry bones? If not, have these verses been fulfilled, "Behold my people, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel—and David, my servant shall be king over them, and shall be their prince for ever."

22. Hath not the Lord said, "If Heaven above can be measured and the foundations of the earth searched out beneath, I also will cast off all the seed of Israel, for all that they have done saith the Lord." The Lord's Coming, published by C. C. Cook.

THE IMPORTANCE OF IN SIGNIFICANT THINGS.

Life is made of small things. We generally think of the larger things, yet the small ones make the larger. This illustrates my meaning:

One step and then another
And the longest walk is ended;
One stitch and then another,
And the largest rent is mended;
One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.

Often we are too careless of the little things of life. We are like Naaman; if we can do some great thing we pride ourselves on accomplishing the task. We forget that it takes more real, true courage to do some of the little, common, seemingly unimportant things, than to do large ones. We all more or less look for the big things, and is it not human nature? Some of the smaller things seem so trivial that we think they surely can't amount to much, and so they are neglected.

This reminds me of a story in my school reader that teaches the value of trifles. A certain man was to meet the king on a certain day and hour to counsel with him concerning a battle. He had no way of reaching the king except going by horse back. Through some carelessness the horse lost one nail from one of its shoes. For the loss of the nail the shoe was lost; for want of the shoe the horse was lost; for want of the horse the rider was lost; for want of the rider the kingdom was lost; and all for the loss of a horse shoe nail!

In Heb. 2 we read: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

This is Paul's way of telling us to take care of the little tasks. He wasn't afraid that they could lose all that they had heard at any one time, but a little at a time.

It has been said that religion is merely a matter of remembrance. While we remember the exceeding great and precious promises made unto us, and recall the scene of Gethsemane, knowing that Jesus suffered that terrible death that we might have eternal life, it is not so difficult to keep in the narrow way. But then sometimes we forget. By the daily study of God's word we are strengthened and made strong, so that we may remember and be the victors in the end.

This thought was suggested to me some time ago, and it has been quite a source of help to me. Every morning when we rise, let our first thought be, "I am a child of God." It seems to make one live in a higher atmosphere. What a blessed privilege is granted unto us that we may be called children of God! May we all so live that we shall truly be children of God in that great day when Jesus comes, is my prayer.

ETTIEL LEHMAN.
Troy, Ohio.

CORN SHEAVES

Gathered From Everywhere

The Bible Its Own Miracle.—The position and influence of the Bible over mankind is remarkable. The first day's sale of the Revised Version of the New Testament exceeded a million copies. The Bible is the foundation-stone of the temple of all progressive civilization. It is the book of the cottage and the castle; of the philosopher and the wayfaring man. The Bible is its own miracle. The consciousness of Christendom testifies that there is something more than human in it. And the secularist has not yet superseded it by a Bible of his own.

The Bible of Jewish not of Gentile Origin.—The Bible is a collection of Jewish documents. The Bible contains Gentile references and Gentile quotations, but no single book of the Bible is of Gentile authorship. All the inspired penmen were Jews. Not one of the prophets who shared in either writing or compiling the Old Testament was a Gentile. The Old Testament is vitally connected with the annals of the Jewish people and the Jewish Church. The Messiah, the central personage of the Bible, was born of a Jewish maiden. The writers of the New Testament were all likewise of the Jewish race. There was an apostle of the Gentiles, but no Gentile apostle. The testimony of time is showing the Bible to be a book fitted and needful for all races, all families of men; but from the Pentateuch of Moses to the prophecies of Malachi; from the gospel of St. Matthew to the Revelation of St. John, not one of the documents of the Bible is of other than Jewish origin.

The Bible a Library of Books, Yet a Single Volume.—The construction of the Bible is scarcely less noteworthy than its career. The term bible signifies a book, but the Bible is not a book in the ordinary acceptation of the term. A book is generally the work of a single man, deals with a single topic, is composed in a single age. Very few books are written by more than one author, compiled by more than one editor, or are in hand for more than one lifetime. But the Bible was written by above thirty men; it comprehends an immense variety of topics; it was composed at intervals extending over not less than a thousand years. It is more like a library of books than a single book. Indeed Jerome, the profoundest Bible student of the early Christian age, or perhaps of any age, called it, "The Sacred Library." (Bibliotheca Sancta). For four centuries after Christ the term "writing" or "writings" was the common appellation of Holy Scripture, and not the term bible or book. When the term book began to be applied to the sacred library of inspired writings it was applied in the plural form, books; not in the singular form book. The primitive Christians thought of Scripture, not as the Bible, but as a collection of Bibles. It is less than nine centuries ago that in the modern languages of Europe the singular began to be used instead of the plural noun; and Christians spoke not of the bibles or books, but of the book of books—the Bible.

The Authorship of the Bible.—Henry Rogers lay down the proposition which he proves beyond cavil in his "Supernatural Origin of the Bible," that man would not have written the Bible if he could, and he could not if he would. All the objections against the truth of the book, consisting as it does of what seems to be national record, etc., show that if man thought of imposing a book on the world as God's he would have chosen another style altogether. No man would have dared to give the Bible its present form if he thought of palming on the world his own thoughts as the word of God. Its very form is an argument in favor of its divine origin. The Christian refuses to believe that the Bible is merely human, because he cannot conceive of man writing such a book, either as to form or substance. If man wrote this book he has never written another like it since, though the press teems with thousands yearly. Surely Bible writing need not have been confined to Palestine and to a few Jews, many of them in a humble position in life. Since the last book of the Bible was written eighteen centuries have passed away, and thousands of great authors have appeared on the scene; and in our day, which is the era of literature, why is it that no one writes a Bible? Why is it that the boldest blasphemer dare not issue a book as the rival and supersede of the Bible? But if the Bible has a merely human authorship why not?

God would never have so mysteriously preserved this book if it were not his own. It has been in existence, some of it, for nearly four thousand years, and though we have hundreds of MS., and though these have been collected and collated, and though we have issued several translations of the word of God, the copies are so much alike that not a single doctrine or duty is disturbed by these investigators. How wonderful this is!

Inspiration.—Many critics surmounted the difficulty by adopting the theory that a portion only of the word was inspired. This was perhaps the easiest, but was certainly not the best way out of the difficulty, for it raised the question as to what portion of the word was, and what was not inspired, and students would be liable to regard those portions of Scripture as uninspired which were not suitable to their particular tastes.

Step clean out for God. Why was "(the man cured of palsy, Matt. ix. 1-8) to take up the bed? Because, as some one has beautifully said, there is to be no provision made for a relapse. Oh how many of us have made that provision in the past! Yea, we will get up, but we will have the bed ready for a relapse. So far as you are able, make it impossible by the absoluteness of your surrender and consecration, ever to get back. Step clean out upon God. —G. Campbell Morgan.

EVERYDAY RELIGION

The religion that isn't good for every day isn't much good for any day. If it doesn't stay with a man on Monday, it was only cloak and a mockery on Sunday. If it does not show itself in the home-breathing upon every one therein a kindly and helpful and strengthening influence, then it will make a fine show in the house of God to very little purpose indeed. If religion doesn't grip a man's soul, if it isn't the one thing in his whole life, Sunday and Saturday, day and night, then it becomes so near to being nothing at all that it is scarcely worth reckoning. When we speak of everyday religion, we speak of the only genuine kind of religion that there is. And it is its homely, everyday quality that will commend it to the world and will in the end win for it the allegiance of the world. Religion is for every day. Its blessings and benefits, its comforts and sweet consolations, its guidance and its inspiration are for the commonplace days in the commonplace lives of commonplace men and women. It is something to take with one, something that will never be out of place anywhere, something that will add to life's joy its best touch of sweetness and will mix with all life's sorrows, hope and courage and power. A man who has everyday religion in good wholesome quantity can easily afford to be without a good many other things.—Christian Guardian

The longer I live, the more deeply am I convinced that that which makes the difference between one man and another—between the weak and powerful, the great and insignificant—is energy, invincible determination, a purpose once formed, and then death or victory. This quality will do anything that is to be done in the world; and no talents, no circumstances, no opportunities, will make one a man without it.—Bulwer.

Manager's Column

Some time ago we notified our subscribers through this column of our intention to send each delinquent subscriber a notice stating the amount due and unpaid. This notice was mailed and a great many responded by paying up their subscriptions or writing us to the effect that they were unable to pay at the present time; a great many, however, paid no attention to our notice, not even extending the courtesy of a reply. We have decided to send another notice to these delinquents to again call their attention to the fact that they are in debt to The Restitution in an effort to collect the four or five hundred dollars still outstanding; and we earnestly ask that those receiving the notices to at least acknowledge receipt of same, and also notify us as to whether they expect to pay the amount due. We are very sorry it is necessary to have to again refer to this matter, and trust this will be the last time.

Census blanks keep coming in each day, and we have many from every state in the union. In a couple of weeks the work of placing them in alphabetical order in our Census Book will be started; so if you have not sent your blank or list in yet, you will have to hurry. Everybody wants to be in the Census Book.

There is always a steady demand for Bro. Huggins' book, but at the special price he has advertised it until Jan 1, 1912, this demand will doubtless be much greater. Better take advantage of this offer.

AND DON'T FORGET THE SPECIAL SUBSCRIPTION OFFER.

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"The Bible: Its Principles and Texts," the most widely circulated book ever published by our people, can be obtained for 90 cents per copy. This special offer is made only until the first of the new year. The money received from this special sale of the book will go partly to The Restitution Pub. Co., and partly to the author, who is now taking a course in proofreading and who needs a few extra pennies to meet the expenses of completing his education in this profession.

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The lessons for our new Berean books for 1912 are ready for the printer. It is necessary for us to have an idea of the number of books needed before placing the work in his hands. Several societies in other states purchased their present books from the Illinois state society. If these societies or any others wish to buy their new books from us, will they please send an approximate number of the books they will need to the chairman of the committee. Leila E. Whitehead, 5439 Ontario street, Chicago, Ill., before December 18th. This does not apply to any society in Illinois. Send no money now—just an estimate of the number of books needed. For further information send to the above address.

ANNA E. DREW.
President Illinois Bereans.

BEREAN NOTICE.

The Chicago Bereans will make their annual Christmas distribution of food and money to the poor and needy of their great city. Friends who wish to help in this work of Christmas cheer, please send their contributions to Leila E. Whitehead, 5439 Ontario St., Chicago, Ill.

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ROBT. G. HUDGINS, Editor.

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THE CHURCH WALKING WITH THE WORLD.

The church and the world walked far apart
On the changing shores of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come give me your hand," said the merry World.
"And walk with me this way."
But the good Church hid her snowy hands
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you:
Your way is the way that leads to death:
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air:
"The road I walk is a pleasant road,
And the sun shines always there.
Your path is thorny and rough and rude,
But mine is broad and plain;
My way is paved with flowers and dews,
And yours with tears and pain;
The sky to me is always blue,
No want no toil I know;
The sky above you is always dark,
Your lot is a lot of woe;

There's room enough for you and me
To travel side by side."
Shyly the Church approached the World
And gave him her hand of snow;
And the old World grasped it and walked along
Saying in accents low,
"Your dress is too simple to please my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair.

The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church with a smile of grace.
Then her pure white garments drifted away,
And the world gave, in their place,
Beautiful satins and shining silks,
Roses and gems and costly pearls;
While over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old World;
"I'll build you one like mine;
Carpets of Brussels and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house;
Most splendid it was to behold;
Her sons and her beautiful daughters dwell there
Gleaming in purple and gold.
Rich fairs and shows were held,
And the world and her children were there
Laughter and music and feasts were heard
In the place that was meant for prayer.
There was cushioned pews for the rich and gay
To sit in their pomp and pride;
But the poor who were clad in shabby array,
Sat meekly down outside.

"You give too much to the poor," said the World,
"Far more than you ought to do.
If they are in need of shelter and food,
Why need it trouble you?
Go take your money and buy rich robes,
Buy horses and carriages fine;
Buy pearls and jewels and dainty food;
Buy the rarest and costliest wine.
You must do as they do, and walk in the ways
That they are walking in."

Then the Church held fast the strings of her purse
And modestly lowered her head
And simpered, "Without doubt you are right, sir;
Henceforth I will do as you've said."
So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
But she drew her beautiful robes aside
As the widows went weeping by.
Then the sons of the World and the sons of the Church
Walked closely hand and heart,
And only the Master who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease and said,
"I am rich and my goods increase;
I have need of nothing, nor ought to do
But to laugh and dance and feast."
The sly World heard, and he laughed in his sleeve,
And mocking said aside,
"The Church is fallen, the beautiful Church,
And her shame is her boast and pride."

The angel drew near to the mercy seat
And whispered in sighs her name;
Then the loud anthems of rapture were hushed
And heads were covered with shame,
And a voice was heard at last by the Church,
From Him who sat on the throne:
"I know thy works, and how thou hast said,
'I am rich' and hast not known
That thou art naked, and poor and blind
And wretched before my face;
Therefore I from My presence cast thee out,
And blot thy name from its place."

Selected by Sr. C. C. Ramsay.

RELIGIOUS CHANGES.

In Belief and Practice Between the Resurrection of Christ and the Death of Constantine in 337

VIII.—The Growth of Immortal-Soulism

The so-called First Epistle of Clement, written, as we have seen, at the close of the first century, speaks of man in life and death in a Scriptural manner. The church in Rome had not yet been spoiled by human philosophy, as the following quotations will show:

"Let our whole body, then, be preserved in Christ Jesus; and let every one be subject to his neighbor, according to the special gift bestowed upon him. Let the strong not despise the weak, and let the weak show respect unto the strong. Let the rich man provide for the wants of the poor; and let the poor man bless God because he hath given him one by whom his needs may be supplied. Let the wise man display his wisdom not by words, but through good deeds. Let the humble not bear testimony to himself, but leave witness to be borne to him by another. Let him that is pure in the flesh not grow proud of it and boast, knowing that it was used to us that he will raise us again from the dead; and that if we live worthily of him, we shall reign together with him, provided only we believe." When Polycarp was a prisoner, and taken before the proconsul. "Then the proconsul, urging him and saying, 'Swear, and I will set thee at liberty; reproach Christ:' Polycarp declared: 'Eighty and six years have I served him, and he never did me any injury: how can I blaspheme my King and my Savior?' He was condemned to be burned alive, and he thus prayed before they burned him: "O Lord God Almighty, the Father of thy beloved and blessed Son, Jesus Christ, by whom we have received the knowledge of thee, the God of angels, and powers, and of every creature, and of the whole race of the righteous who have lived before thee: I give thee thanks that thou hast counted me worthy of this day and this hour, that I should have a part in the number of thy martyrs in the cup of thy Christ, to the resurrection of eternal life both of soul and body through the incorruption by the Holy Spirit. Among whom may I be accepted before thee this day as a fat and acceptable sacrifice, according as thou, the ever truthful God, hast fore-ordained, has revealed beforehand to me, and not hast fulfilled. Wherefore also I praise thee, I glorify thee along with the everlasting and heavenly Jesus Christ, thy beloved Son, with whom to thee and the Holy Spirit, be glory both now and to all coming ages. Amen."

Justin Martyr was a disciple of Plato previous to his conversion, and wore the philosopher's cloak; he brought a considerable amount of his heathen philosophy with him into the church, along with the cloak which he continued to wear. He tells Trypho, the Jew, as we have seen, that if he falls in with any, calling themselves Christians who say "that their souls, when they die, are taken to heaven; do not imagine that they are Christians;" but notwithstanding this strong statement, he himself was still a believer in the immortality of the soul of man; this was part of the "world's philosophy that got well inside the church before the gates were closed." In Justin's first apology he says: "And whatever both philosophers and poets have said concerning the immortality of the soul, or punishment after death, or contemplation of things heavenly, or doctrines of the like kind; they have received such suggestions from the prophets as have enabled them to understand and interpret these things." He says in his second apology: "I confess that I both boast and with all my strength strive to be found a Christian, not because the teachings of Plato are different from those of Christ, but because they are not in all respects similar; as neither are those of the others, Stoics and poets and historians." Justin in his Hortatory Address to the Greeks, speaking of the heathen philosophers, says: "And that even their doctrine regarding the human soul, as it now is, does not harmonize, is manifest from what has been said by each of them concerning it. For Plato says that it is of three parts, having the faculty of reason, of affection, and of appetite. But Aristotle says that the soul is not so comprehensive as to include also corruptible parts, but only reason. And Plato loudly maintains that 'the whole soul is immortal.' But Aristotle, naming it 'the actuality' would have it to be mortal, not immortal. And the former says it is always in motion: but Aristotle says that it is immovable, since it must itself precede all motion. . . . Certainly some of your philosophers say that the human soul is in us: others that it is round us. . . . For some of them say that the soul is fire, and some that it is the air; and others, the mind; and others, motion; and others, an exhalation; and certain others, that it is a power flowing from the stars; and others, a generating water. . . . I consider it reasonable to recur to our progenitors, who, both in point of time, have a great way the precedence of your teachers, and who have taught us nothing from their own private fancy, nor differed with one another, nor attempted to overturn one another's position: but without wrangling and contention received from God the knowledge which they also taught to us. * * Wherefore, as if with one mouth and one tongue, they have in succession and in harmony with one another taught us both concerning God, and the creation of the world, and the formation of man, and concerning the immortality of the human soul and the judgment which is to be after this life, and concerning all things which it is needful for us to know; and thus, in divers times and places, have afforded us the divine instruction."

If Justin had not been blinded by his heathen philosophy about the soul, he would have seen that his "progenitors," as he calls them, never say a single word throughout the whole of the Scriptures about "immortal souls;" on the contrary, they all agree that man is mortal, a creature of the dust; no hope of life after death except through Christ, and that at the resurrection of the dead. Because the early Christians, before Justin's philosophy came into the church, clung to this hope, they were despised by Celsus as having "a hope fit for worms."

Irenaeus, who, as we have seen, was a disciple of Polycarp, died about the year 202, so that we have the three who knew each other spanning this long period—John, Polycarp, Irenaeus. Irenaeus wrote an extensive work against heresies, in which he refers to the extraordinary and differing opinions of men in his time. It is not necessary to quote these opinions; suffice it to say that the foundation of all these absurd ideas, and of many more that were yet to follow, was the immortality of the soul, and the speculations as to its previous existence were so much learned rubbish, indulged in by so-called philosophers in all ages, who considered themselves too wise to accept the simple Bible statement that "the Lord God formed man of the dust of the ground." Having satisfied themselves that the soul must needs be immortal, they considered that it must have a previous existence; and then the question which they tried to settle with much hair-splitting was: Why did not souls remember their previous existence, and the kind of bodies they were in previous to the present state? Plato, in order to dispose of this difficulty as to why souls did not remember their previous existence, taught that the demon who presided over births caused the soul, before it entered into this life, to drink of the cup of oblivion. Again, others taught that the soul's union with the body caused oblivion to the soul of past events.

Christ taught (John v. 28, 29): "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." He says nothing of departed immortal souls being brought back to take possession of their former bodies; but he emphatically states that those who are in their graves (or tombs) shall hear his voice and come forth. It would have been well for his professed followers if they had been satisfied with his promise that he would at his coming bring them forth from their graves and had not dabbled in heathen philosophy concerning immortal souls and all the foolish speculations they indulged in. Daniel xii. 2 teaches the same thought, that the real man goes at death to the dust and is brought up from it again: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Also, Isaiah xxvi. 19 teaches this same idea that the man—the real man, not the least important part of him, as these immortal-soulists began to teach comes from the dust of the ground at the resurrection. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead." Rev. xx. 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

A. WALLACE MASON.
Cleveland, O.

THREE GRAND CONCERTS.

The Psalmist David repeatedly urges praise and thanksgiving to God for his great mercies and wonderful works, and in the last psalm emphasises this important duty in summing up, by a request to "let everything that hath breath praise the Lord." This is in harmony with Jehovah's plan to appropriately celebrate the wonderful events in the gradual unfolding of his eternal purpose. The earth being the theater in which would be wrought the mighty deeds to fit it for man's eternal abode, it was honored at its creation by a grand concert given to properly celebrate the glorious event.

The creation of this mighty planet is thus briefly described: "He spake, and it was done, he commanded, and it stood fast." The dark reign of chaos was broken; the young earth began its sublime revolution; the voice of God was heard in approval of the work; "It is very good." Now note the grand concert that fittingly celebrated the event: "The morning stars sang together, and all the sons of God shouted for joy." This divinely organized concert filled earth and heaven with such strains as only angels can make. We have no copy of the song, but its chorus no doubt was "the future home, the blessed home, the eternal home of redeemed man." The sweet voices ceased, the last strains of music were no longer heard, the singers have gone. Did they leave forever? Oh, no! Four thousand years pass and a second grand concert thrills the air and sends joy and peace into a world filled with the tumultuous passions of men; bloodshed and violence had become the leading human pursuit, but man's extremity is God's opportunity. And while

Shepherds of Judea were guarding their sheep,
Promiscuously seated, estranged from sleep,
An angel from heaven presented to view,
And thus he accosted the trembling few.
Dispel your sorrows and banish your fears,
For Jesus your Saviour in Judea appears;
The wonderful story no sooner was heard,
When thousands of angels from glory appeared.
They all joined in concert and this was their theme:
All glory to God, and good will to all men."

Again the melody was hushed, but the song felt a gleam of glory that yet shines in some hearts that wait for his coming.

Will angel voices ever be attuned to sing again? Yes! Glory be to God, the grandest of the three concerts is yet to come. Here is a copy of the new song: "And they sang a new song, saying, Thou are worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God, kings and priests: and we shall reign on the earth." Not only will angels swell the mighty strains of music at this concert, but the united voices of all the redeemed hosts of God will, with immortal powers, join the mighty throng. To all loved ones bear this earnest invitation: "Come to the best entertainment ever provided," for this will insure all the blessings God has in store for the faithful.

Rochester, Ind. J. F. WAGONER

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Cleveland, Ohio....Dec. 26, 1911

EDITORIAL

Let us not fail to scatter along our pathway the seeds of kindness and sympathy. Some of them will doubtless perish; but if only one lives, it will perfume our steps and rejoice our eyes.

There are two ways of attaining an important end—force and perseverence. Force falls to the lot only of the privileged few, but austere and sustained perseverence can be practiced by the most insignificant. Its silent power grows irresistible with time.

Our habits, our external arrangements, our dwellings, and the order which we observe in them, are but the extension of our personality. We are all more or less like spiders—stretching out a web made of our own substance.

Sister Free, of Blair, Neb., writes: "You may say to the brethren that have subscribed to the fund to send Bro. Adams South, that I have received $55, which I have deposited in the bank, and as soon as his work is so, that he can leave, presumably about the first of the year, he will go."

If you speak the truth with moderation—separating its substance from all alloy of human passion—you are not to blame for the wrathful opposition it may encounter. But, if you strain it, if you wrest it from its sacred impassibility, if you do not maintain it with absolute sincerity—you are responsible for the revolt which it excites, and for the consequences which may ensue.

A good, finished scandal, fully armed and equipped, such as circulates in the world, is rarely the production of a single individual, or even of a single coterie. It sees the light in one; is rocked and natured in another; is petted, developed, and attains its growth in a third; and receives its finishing touches only after passing through a multitude of hands. It is a child that can count a host of fathers—all ready to disown it.

December 21st, 1911, an express wagon delivered a barrel at our home. Investigation by the senses of smell and sight revealed that it was a barrel of apples. The work of emptying it was begun, with wife and sister Lang as assistants, when it was discovered that there was something more than apples in the barrel of surprise. Here are linen books for "Baby Huggins;" there—"what is that?" "A can of cider." "And that?" "A can of strawberries." "And this?" "A box of eggs." Then dressed chicken, and more dressed chicken. Finally, a note signed by the senders, Bro. and Sister W. H. Eidemiller and their families, which read:

Dear Bro. and Sister Huggins:

May the contents of this barrel help to assure you and the rest of The Restitution workers, that we appreciate your liberal services in behalf of the paper. May our Father in heaven ever give you strength and wisdom to be able to bear the part that has fallen to your lot. We all join in sending Christmas and Christian greetings to you and to all the ecclesia in Cleveland.

Wishing you a Merry Christmas.

EDITOR'S SERMON NOTES ON THE APOCALYPSE.

Subject:—Christ's Message to the Pergamum Church.

Text:—Rev. 2:12-18.

I. History of the Church. I. Pergamus was birthplace of Galen, second only to Hippocrates as a doctor—Contained 200,000 volume library—Pergamena, now corrupted to parchment, invented there; also tapistry. II. Kingdom of Pergamum founded B. C. 283, by Philetoerus; his brother Eumenes was his successor. He was succeeded B. C. 241, by Attalus, first king of Pergamum—Attalus II.; Attalus III. died 131 B. C.; bequeathed his kingdom to Rome. III. Why we preface our sermons on these messages to the churches with historical, geographical and political remarks. v. 13. (a). "Satan's seat" (Greek, thronos, throne). (b) Antipas—"against all." Jas. 4:4; Acts 4:19; 5:29; Jer. 15:10.

II. Things in the Church which Christ Commends. I. "Holdest fast my name, my faith." (vs. 13; Matt. 19:29; Mk. 10:29; Lk. 18: 29).

III. Things in the Church which Christ condemns. I. Baalism and Nicolaitainsm (Numb. 24; 25:1; 31: 16; II. Pet. 2:15; Jude. 11). II. The sword is threatened the transgressors. (vs. 12, 16; Gal. 4:20; Numb. 22:23-33; 25:5; 31:8; Joshua 13:22).

IV. The Promise. I. "Hidden manna, Greek, "the manna which was hidden." (Exo. 16:12, 15, 20, 33, 34; I Cor. 10:3; Psa. 78:24, 25; Heb. 9:4; Jno. 6:31-33, 48, 51; Acts 2:27, 31; 1 Jno. 3:2; Col. 3: 1-3). II. "White stone." All the other promises given to the churches are single or intimately related. As the diamond is not mentioned in Exo. 28:15-22 as being in the "breast plate of judgment" worn by the high priest.

(1) All critics admit that "diamond" in Exo. 28:18 is a mistranslation of the original.

And since the Urim and Thummim (meaning lights and perfection) were but on thing.

(2) The Urim and Thummim were not two things, but two names for one and the same thing (see Symbolik d. Mos. Cult. vol. II., pp. 109, 110). While sometimes the two names are given together (Exo. 28:30; Lev. 8:8). Urim often stands alone. (Numb. 27:21; I Sam. 28:6.

We conclude the "white stone" conclude that the "white stone" was the Urim—a diamond (Exo. 28:15-30). III. "New name." (vs. 17; 3:12; 5:9; 14:3; 19:12, 16).

SPIRITS IN PRISON.

Will you please explain the meaning of 1 Peter 3:19? That was referred to me as a proof of the immortality of the soul, writes a correspondent.

The meaning of this text can much better be learned by taking into consideration the context. Read from verses 18 to 20. Let us question the text.

What has Christ once done?—"For Christ also hath once suffered for sins, the just for the unjust."

Why did he do it?—"That he might bring us to God."

Than he might do this what did he pass through?—"Being put to death in the flesh."

After this what was wrought for him?—"But quickened (or made alive) b ythe Spirit."

What did he do by that Spirit? —"He went and preached unto the spirits in prison."

Who were these spirits in prison?—Men "which sometime were disobedient."

When were they disobedient, and when did he preach to them? —"When once the long-suffering of God waited in the days of Noah."

What period of time was spent in that preaching to the disobedient ones?—"While the ark was a preparing."

What was the result of the preaching?—"Wherein few, that is eight souls were saved by water."

Through whom did he preach? —"Noah, . . . a preacher of righteousness." 2 Peter 2:5.

How did Noah obtain this righteousness and this commission?—"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11: 7).

The "spirits in prison" were in the prison house of sin, bound by sin. The purpose of our Lord in giving himself, and of God in giving his Son, was to save men from that prison-house of sin. (see Isa. 61:1; Luke 4:18). God's law shuts every sinner up in sin, the only deliverance from which is the gospel of Christ (Gal. 3:23). It was our Lord who preached through Noah as declared by Peter himself in his first epistle (1:10-12). It was the Spirit of Christ by the prophets of old which testified of Jesus, so that when our Lord went and preached to the spirits in prison it was by placing his own Spirit upon Noah; and the time when that generation needed the preaching, was when the ark was preparing.

CHEATING THE SAINTS.

Advocates of truth are often carried to extremes in their enthusiastic efforts to combat error. The restoration of Israel, in its proper place a sublime theme, has been much abused by "hobbiests." Everything in the Bible from Genesis to Revelations is "for Israel," to hear them tell it. Any passage you may quote, whether a prophecy, a promise, or a parable, is always shelved with the remark, which is so old and often repeated that it has holes worn in its knees and elbows, "that applies to Israel." So much of the Bible "applies to Israel" that Gentiles wonder if anything "applies" to them! "That applies to Israel" so frequent on the lips of some, is an expression which threatens to monopolize everything for "Israel," even to the extent of cheating the saints as completely as "Israel" cheated Esau out of his birthright.

Some people, says an exchange, who are anxious to support a theory—for that is all it is—tell us that the judgment of Matt. 25:31-46 is not the judgment involving the "saints" at all; but has to do with "nations" which work righteousness—"nations" as such, and not individuals. In order to show the fallacy of that theory we need but to call attention to several things:

I. The saints are included in the words "all nations." Proof: The expression "all nation." appears here in Matt. 25:32, and is the Greek panta ta ethnee, lito... "all the nations;" and this very expression in both the Greek and English is repeated in Matt. 28:19. In this place Jesus said: "Go ye therefore, and make disciples of (from among) all the nations, baptizing them, etc. R. V. The theory that limits panta ta etheen in Matt.25:32 to the living nations on earth when Jesus comes, limits the same expression in Matt. 28: 19 to the same nations; therefore, if the theory is true, then this command given by Jesus has not yet been obeyed in a single case, for we have not arrived at the point yet where these so-called "all nations" are!!! "Shocking!" you exclaim; and so it is; but, the theory that "all nations" in Matt. 25:32 excludes saints and confines it to the "nations" as such when Jesus comes, drives any logical thinker to that conclusion. No getting away from it.

II. If this picture of the judgment scene does not include the "saints," then the language (and we say this respectfully) is very poorly framed, for just 100 persons out of 100 persons would gather just that thought by reading it if they had not been previously prejudiced in favor of some theory.

III. If this language excludes the saints, then the saints will never hear from Jesus' own lips, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (v. 34). And any theory that involves such outrageous conclusions as to make Jesus give the kingdom, God has prepared "from the foundation of the world," to unsaved and unsaintly nations, refuse to present it to his saints, needs to be most severely rebuked! Such an assumption is everywhere contradicted in the Bible.

IV. If the saints are excluded, then it must follow that Jesus does not say to "saints," "these shall go away into life eternal"!! But instead he says that to unsanctified nations; and the worst is, that they will enter "life eternal" on the basis of works! just the thing the theory seeks to nullify and contradict!

V. If the saints are excluded, then Jesus calls the unsanctified "nations" righteous (v. 46), because of their works!!

VI. If the saints are excluded then the "nations" alive at the second coming which form the "goats" will "go away" "into the eternal fire which is prepared for the devil and his angels" (v. 41). R. V. And if so, what fire are all the other wicked, (the dead ones) going to be cast into? Are there two places of "eternal fire?" Is Jesus going to divide living nations when he comes on the basis of good works and cast the goat-nations—as such—into eternal fire and present the "sheep nations, as such, with God's kingdom? If so then the saints of all ages and climes will be cheated out of their kingdom-inheritance God has been so long preparing for them; and the ungodly of all ages—however bad they were—will not be cast into "eternal fire" at all!!!

VII. If the saints are excluded then the nations which are not composed of Christians are called "sheep." But this would contradict all Bible, for only God's individual saints are ever called "sheep" (John 10:7-16, 27; Psa. 100:3; 74:1; and 33). Nations of whatever type, are not denominated "sheep" in the Bible once.

VIII. If the saints are excluded then the nations are called heirs, for they are told to inherit the "kingdom." This contradicts all Bible teaching, for Paul says: "If children (of God) then heirs" (Rom. 8:17). James says (2:5) that God hath "chosen the . . . rich in faith heirs of the kingdom. This is the divine rule governing Christ's disposition and the saints heirship of "the kingdom," and no matter what respect we may show to the Jew or his sympathizer, we must stick to the truth. We cannot afford to entertain fancies which contradict Christ's own words.

CORN SHEAVES

Gathered from Everywhere.

There is no Failure.

There is no failure. God's immortal plan
Accounts no loss a lesson learned for man.
Defeat is often the discipline we need
To save us from the wrong or teaching heed
To errors which would else more dearly cost—
A lesson learned in ne'er a battle lost.
When'er the cause is right, be not afraid;
Defeat [illegible] but victory delayed,
And e'en the greatest victories of the world
Are often won when battle flags are furled.

Beauty Sleep.—Sleep obtained two hours before midnight, when the negative forces are in operation, is the rest which most recuperates the system, giving brightness to the eyes and a glow to the cheek. The difference in the appearance of a person who habitually retires at 10 o'clock, and that one who sits up till 12 is quite remarkable. The tone of the system, so evident in the complexion, and clearness and sparkle of the eye, and the softness of the lines of the features, is, in the person of health, kept at "concert pitch" by taking regular rest two hours before 12 o'clock, and thereby obtaining the "beauty sleep" of the night. There is a heaviness of the eye, a sallowness of the skin, and an absence of that glow of the face which renders it fresh in expression and round in appearance, that readily distinguishes a person who keeps late hours.

.."As a man Thinketh, so is he." —The person who thinks he is weak, and keeps saying so, will make himself and others believe it; but he who thinks he can do and proceeds to do it, will likely enhance his capital and surprise others with his efforts. And there is nothing like a poor weak fellow being harnessed up abreast with Almighty power with the heft of the load on the latter. Do not burden yourself with the Lord's burdens.

THE INSPIRATION OF THE BIBLE No. 1.

I.—Argument for the Old Testament.

To begin with the Old Testament:

(a) Consider how the writers speak of the origin of their messages. Dr. James H. Brookes is authority for saying, "Thus saith the Lord," or its equivalent is used by them 2,000 times. Suppose we eliminate this phase and its necessary context from the Old Testament in every instance, one wonders how much of the Old Testament would remain.

(b) Consider how the utterances of the Old Testament writers are introduced into the New. Take Matt. 1:22, as an illustration: "Now all this was done that it might be fulfilled which was spoken by the Lord through the prophet." It was not the prophet who spake, but the Lord who spake through the prophet.

(c) Consider how Christ and his apostles regard the Old Testament. He came "not to destroy but to fulfill the law and the prophets." (Matt. 5:17). "The Scripture cannot be broken." Jno. 10:35). He sometimes used single words as the bases of important doctrines, twice in Matt. 22, at verses 31, 32 and 42-45. The apostles do the same. (See Gal. 3: 16; Heb. 2:8, 11 and 12:26, 27).

(d) Consider what the apostles directly teach upon the subject. Peter tells us that "No prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit" (II. Peter 1: 21, R. V.). "Prophecy" here applies to the word written as is indicated in the preceding verse, and means not merely the foretelling of events, but the utterances of any word of God without reference as to time past, present, or to come. As a matter of fact, what Peter declares is, that the will of man had nothing to do with any part of the Old Testament, but that the whole of it, from Genesis to Malachi, was inspired of God.

Of course Paul says the same, in language even plainer, in II Tim. 3:16: "All Scripture is given by inspiration of God, and is profitable." The phrase "inspiration of God" means literally God-breathed. The whole of the Old Testament is God-breathed, for it is to that part of the Bible the language particularly refers, since the New Testament as such was not then generally known.

As this verse is given somewhat differently in the Revised Version we dwell upon it a moment longer. It there reads, "Every Scripture inspired of God is also profitable," and the caviller is disposed to say that therefore some Scripture may be inspired and some may not be, and that the profitableness extends to the former and not to the latter.

But aside from the fact that Paul would hardly be guilty of such a weak truism as that, it may be stated in reply first, that the King James rendering of the passage is not only the more consistent Scripture, but the more consistent Greek. Several of the best Greek scholars of the period affirm this, including some of the revisers themselves who did not vote for the change. And secondly, even the revisers place it in the margin as of practically equal authority with their preferred translation, and to be chosen by the reader if desired. There are not a few devout Christians, however, who would be willing to retain the rendering of the Revised Version as being stronger than the King James, and who would interpolate a word in applying it to make it mean, "Every Scripture (because) inspired of God is also profitable." We believe that both Gaussen and Wordsworth take this view, two as staunch defenders of plenary inspiration as could be named.

II.—Argument for the New Testament.

We are sometimes reminded that, however strong and convincing the argument for the inspiration of the Old Testament, that for the New Testament is only indirect. "Not one of the evangelists tells us that he is inspired," says a certain theological professor, "and not one writer of an epistle, except Paul."

We shall be prepared to dispute this statement a little further, but in the meantime let us reflect that the inspiration of the Old Testament being assured as it is, why should similar evidence be required for the New? Whoever competent to speak as a Bible authority knows that the unity of the Old and New Testament is the strongest demonstration of their common source. They are seen to be not two books, but only two parts of one book.

To take then the analogy of the Old Testament. The foregoing argument proves its inspiration as a whole, although there were long periods separating the different writers, Moses and David let us say, or David and Daniel, the Pentateuch and the Psalms, or the Psalms and the Prophets. As long, or longer, than between Malachi and Matthew, or Ezra and the Gospels. If then to carry conviction for the plenary inspiration of the Old Testament as a whole, it is not necessary to prove it for every book, why, to carry conviction for the plenary inspiration of the Bible, as a whole is it necessary to do the same?

We quote here paragraph or two from Dr. Nathaniel West. He is referring to II. Tim. 3:16, which he renders, "Every Scripture is inspired of God," and adds: "The distributive word 'every' is used not only to particularize each individual Scripture of the canon that Timothy had studied from his youth, but also to include, along with the old Testament the New Testament Scriptures extant in Paul's day, and any others, such as those that John wrote after him.

"The Apostle Peter tells us that he was in possession, not merely of some of Paul's epistle, but 'all his epistles,' and places them, canonically, in the same rank with what he calls the other Scripture, i. e., of equal inspiration and authority with the 'the word spoken before the holy prophets, and the commandment of the Lord and Saviour, through the apostles (II. Pet. 3:2, 16).

"Paul teaches the same coordination of the Old and New Testaments. Having referred to the Old as a unit, in his phrase 'Holy Scriptures,' which the revisers translate 'Sacred Writings,' he proceeds to particlarize. He tells Timothy that 'every Scripture, whether of Old or new Testament production, is inspired of God.' Let it be in the Pentateuch, the Psalms, the prophets, the historical books, let it be a chapter or verse; let it be in the gospels, the Acts, his own or Peter's epistles, or even John's writings, yet to be, still each part of the sacred collection is God-given and because of that possesses divine authority as part of the book of God."

We read this from Dr. West twenty years ago, and rejected it as his dictum. We read it today, with deeper and fuller knowledge of the subject, and we believe it to be true.

It is somewhat as follows that Dr. Gaussen in his exhaustive "Theopneustia" gives the argument for the inspiration of the New Testament.

(a) The New Testament is the later, and for that reason the more important revelation of the two, and hence if the former were inspired, it certainly must be true of the latter. The opening verses of the first and second chapters of Hebrews plainly suggest this: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son, . . . therefore we ought to give the more earnest heed to the things which we have heard."

And this inference is rendered still more conclusive by the circumstance that the New Testament sometimes explains, sometimes proves, and sometimes even repeals ordinances of the Old Testament. (See Matt. 1:22, 23, for and illustration of the first, Acts 13:19,39 for the second, and Gal. 5:6 for the third). Assuredly these things would not be true if the New Testament were not of equal, and, in a certain sense, even greater authority than the Old.

(b) The writers of the New Testament were of an equal or higher rank than those of the Old. That they were prophets is evident from such allusions as Rom. 16:25-27, and Eph. 3:4, 5. But that they were more than prophets is indicated in the fact that wherever in the New Testament prophets and apostles are both mentioned, the last named is always mentioned first. (See 1 Cor. 12:28; Eph. 2:20; 4:11). It is also true that the writers of the New Testament had a higher mission than those of the Old, since they were sent forth by Christ, as the Father. (John 20:21). They were to go not to a single nation only (as Israel), but into all the world, (Matt. 28:19). They received the keys of the kingdom of heaven, (Matt. 16:19). And they are to be pre-eminently rewarded in the regeneration, (Matt. 19:28). Such considerations and comparisons as these are not to be overlooked in estimating the authority by which they wrote.

(c) The writers of the New Testament were especially qualified for their work, as we see in Matt. 10:19, 20; Mark 3:11; Luke 12:2; John 14:26, and John 16:13, 14. These passages will be dwelt on more at length in a later division of our subject, but just now it may be noticed that in some of the instances, inspiration of the most absolute character was promised as to what they should speak—the inference being warranted that none the less would they be guided in what they wrote. Their spoken words were limited and temporary in their sphere, but their written utterances covered the whole range of revelation and were to last forever. If in the one case they were inspired, how much more in the other?

(d) The writers in the New Testament directly claim divine inspiration See acts 15:23-29.

where, especially at verse 28, Jasis recorded as saying, "For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things." It is affirmed very clearly that the Holy Spirit is the real writer of the letter in question and simply using the human instruments for his purpose. Add to this 1 Cor. 2:13, where Paul says: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual," or as the margin of the Revised Version puts it, "imparting things to spiritual men." In 1 Thess. 2:13 the same writer says: "For this cause also thank we God without ceasing, because when ye received the Word of God which ye heard of us, ye received not the word of man, but as it is the truth the Word of God." In II. Peter 3:2 the apostle places his own words on a level with those of the prophets of the Old Testament, and in verses 15 and 16 of the same chapter he does the same with the writings of Paul, classifying them "with the other Scriptures." Finally, in Rev. 1:7, although it is the Apostle John who is writing, he is authorized to exclaim: "He that hath an ear let him hear what the Spirit saith unto the churches," and so on throughout the epistles to the seven churches.

JAMES M. GRAY.

OBITUARY.

Sarah A. Dennie.

Sarah A. Dennie, daughter of Andrew W. and Malinda Roberts, was born in Green township, Marshall county, Indiana, July 8, 1838. She was a sister of the late Israel G. Roberts, and one of a family of seven children. She grew to womanhood under the care of her parents on the old Roberts' homestead, four miles north from Argos, where she received the advantages of the common schools of that day.

She was married to John C. Dennie, a school teacher, March 9, 1856, and went to housekeeping at Solon, Iowa, where her husband had previously prepared a home. They lived here until her husband's death, September 5, 1873. To them had been born seven children, namely: Andrew L., Ida M., Flora M., John E., Malley C., Willard Rush, and Minnie C. The next spring after the death of the father, she with her children, returned to Marshall county. They resided in the vicinity of Argos until the children were grown and married, since which she has lived in Argos and with her children, who have become scattered. Andrew J. lives on a farm southwest from Argos; Flora M., now Mrs. Short, near Stillwell, Ind.; John E., and Willard Rush, in Chicago, Ill.; and Malley C., in Ft. Wayne, Ind.

Sister Dennie obeyed the gospel message, was baptized, and received into the Church of God, at Antioch, in 1876, where she remained a member until her death. Her life has been ordered in harmony with her profession, living a life of Christian love and faith, often under trying circumstances.

She had been in declining health, for a number of years, but was better than usual of late until stricken with paralysis two weeks ago, from which she gradually grew worse until the end. She had been living with her son, John E., in Chicago, and died in the Englewood hospital where she had been taken for treatment, December 13, 1911, at the age of 73 years, 5 months, and 5 days. Two of her children, Ida M., and Minnie C., had preceded her in death. She leaves the other five, two sisters, Mrs. John Jordan, and Mrs. Smith Pomeroy, of Plymouth, and many other relatives to mourn because of her death. She had a wide acquaintance of friends who will miss her association.

Sister Dennie was a character of strong convictions, and pursued the highway of life, under its many difficulties, with the firm belief that this life is but the scene of trial and test, and that the rewards for the faithful discharge of one's duty here will be meted out by a just and loving God through the mediation of "our" Jesus Christ, our Lord and Saviour, in the ages to come.

Funeral services were held from the residence of her sister, Mrs. Smith Pomeroy, in Plymouth, Indiana, Friday, December 15, 1911, at 2 o'clock p. m., conducted by the writer, and interment was made in Oak Hill cemetery.

D. E. VANVACTOR.
Argos, Ind.

Mrs. Wm. F. Finney.

Matilda Ann, the oldest daughter of Charleson and Emily Spencer, was born in Henry county, Ind., and died at her home near Sircleville, November 18, 1911, at the age of 62 years and 28 days.

She was married to Wm. Finney on the last day of 1865, after his return from the war. They resided in Clinton County, a year, then removed to Delaware and Henry counties for about 20 years, when they returned to the home and stayed until her death, meeting the common hardships of the pioneers who improved Indiana to what it is today.

She never enjoyed a great degree of life's comforts or health, but was a cheery, good woman in all her trials. She was one of those helpful ones who believe in spreading good cheer, and was always ready to dispense it in kind acts, generosity, and cheerful words. It was always a pleasure to us to go to their humble home.

One child died in infancy, and Bertha at the age of 22. The surviving children are Mrs. Emma Mimsey, of Cincinnati, O.; Albert George and Mrs. Hugh Huffer. She is also survived by her husband, one brother, three sisters, ten grandchildren and a host of other relatives and friends who revere the memory of a good Christian mother and sister in the Lord. She was baptized in Henry county in 1870.

She was patient and kind in all her years of affliction, being sustained by the blessed hope, in which she fell asleep.

Therefore we comfort ourselves in the hope of the Lord's appearing to awaken those that sleep in him to a glorious immortality in the holy city.

The funeral was conducted by the writer at the Hillisburg church, then we laid her to rest in the Whiteman cemetery.

JOSEPH WILLIAMS.
Hillisburg, Ind.

THE PERFECT MIRROR OF TRUTH.

When the sky is open and the light shines through, whether the calm, pensive beauty of the moon or the golden glory of the sun, and falls unhindered on a quiet water surface, there is mirrored on its face so perfect an image that in a photograph of such it is difficult to determine which is the picture of the object and which that of the image. Everything within reach of the rays: the fringe of trees, the grassy bank, the rugged walls of rock, the flitting bird and floating cloud, and the old stone bridge across the stream, all are shadowed truly in the cool, calm depths, and it is impossible for one to look into such a mirror without a holy influence coming over him to purify, for it shows him to himself as he is, the drunkard's face, the guilty eye, the hard features of sin, for when God's camera takes a likeness there is no bribing of the artist to retouch the picture, nor it is to be concluded from nature that for proper purposes it is not wrong to have our pictures taken, but eminently fitting to stand often in the presence of his glory, before his faultless mirror, to see ourselves as we are seen by him, to "know as we are known."

For the word is also a perfect mirror for the inner man. Not a dark corner of the mind but the light of the "glorious gospel" reveals what is hidden, not an imperfection but the comparison with his faultless presence makes it noticeable; not a flaw of sin but "the perfect law" exposes it, till we see ourselves as God sees us, and know as we are known by him. Then let us quit singing that we shall know as we are known "when the mists have cleared away." That will be too late. Now is our cleansing time, and knowledge of sin and of righteousness is necessary to the change, which can be obtained only by seeing ourselves as we are now.

And the word of truth is a mirror that will do this. For in Jas. 1:22-25 he first speaks of "the word," then compares it to a looking glass, and lastly calls it "the perfect law." Therefore, since the word is a mirror and a "perfect law," it is a perfect mirror.

Now in 1 Cor. 13:12 Paul also speaks of the same "glass," saying, "For now we see through a glass, darkly; but then face to face, now I know in part, but then shall I know even as also I am known." When? "When that which is perfect is come," v. 10. What perfect thing? Herein lies the whole question of the time referred to in v. 12, and it includes the whole controversy of the working of miracles in the present time. Either the perfect thing has come and the miracles have ceased, or else if the perfect thing be the age of redemption, to come, then the miracles should be here in the church yet, for "that which is in part," of v. 10, refers to miracles as we see by v. 8, and the whole context from the first of chap. 12 and on the end of chap. 14, for the miraculous operation of the spirit is the whole subject under discussion here, and Paul's discourse on love in chap. 13 is put in to show by comparison that love is "more excellent" than all the miracles that could be performed, and concludes, therefore, that we should follow "after" it, 14:1, rather than be so concerned about "tongues" and other miracles, and would prefer the church, even then to "prophesy" or preach the word, as he further explains in vs. 5-19, rather than preach in miraculous "tongues."

So in 13:8 he shows that love shall never fail or be removed from the church, which he again emphasies in v. 13, saying that there abide or remain with the church three things, faith, hope, and love, and that the more excellent way is the greatest of the three, hence the conclusion in 14:1 to follow after it first of all. You notice that in the three things that "abide" miracles are not included, for as stated in v. 8 they were to "fail" or "cease" "when that which is perfect is come." Has the perfect thing come? Yes. The perfect law of truth, for "the law of the Lord is perfect," Ps. 19:8. The Scripture is able to furnish the man of God thoroughly unto all good works and make him "perfect" (2 Tim. 3:15-17). Perfect in love, "the bond of perfectness" (Col. 3:14).

The spirit was given to reveal the whole truth, as Jesus said, "When he, the spirit of truth is come, he will guide you into all truth, and he will show you things to come" (John 16:13). He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you" (John 14:26). No one apostle was given this whole revelation. Each saw "in part." James saw the coming struggle of labor and capital; Peter saw the passing away of the heaven and earth that are now and the ushering in of the third, the age of glory; Paul saw the conditions in the formal churches "in the last days;" and John saw the visions of Patmos. Each saw in the mirror "darkly", or "in part." Stephen did before these parts were given, so we are better off than he, who lived in the sight of miracles. But when all these parts of the mirror were revealed and confirmed by the miracles, the "law" or "mirror" was "perfect" because it brought to light the meaning of the coming revelation, Jesus risen from the dead.

Paul finally compares this time when they saw "in part" to "a child," and the time "when that which is perfect is come" to "a man," 1 Cor. 13:11. The force of the illustration lies in that all a "child" speaks, understands or thinks is what the parent reveals to it, just as all the Lord and apostles spake, understood and taught was what the Father gave to them through the spirit. So in 1 Cor. 14:20 he says, "in understanding be men." Why? Because the perfect had come, therefore let the church at Corinth gradually drop their interest in "tongues" and center it in "prophesying" or preaching the truth that sanctifies or makes perfect.

Then let us all stand with "open face" before this "glass," beholding in it not our own glorious looks, but "the glory of the Lord," and so be "changed into the same image, from glory to glory, even as by the spirit of the Lord," II Cor. 3:18. For that is the work the spirit is today doing in us who are "transformed" by the truth, the faultless mirror.

JOSEPH WILLIAMS.
Hillisburg, Ind.

THE LITTLE HORN OF DANIEL EIGHTH

Although eminent students of prophecy have held that the "little horn" of Daniel, eighth chapter, cannot refer to Rome, and have presented arguments worthy of careful consideration, we are as yet compelled to think otherwise, and to regard this little horn as a symbol of the Roman power, for the following reasons, which appear to us conclusive, though they cannot at this time be elaborated as fully as we could wish.

I. **The rise and early conquests assigned this little horn appear clearly to identify it with Rome.** "Out of one of the (the four subdivisions of Alexander's Grecian empire) came forth a little horn, which waxed exceeding great toward the south and toward the east, and toward the pleasant land." (Dan. 8:9.)

Rome originated as a colony from Macedon, afterwards included in that division of Alexander's empire which fell to Cassander. It is true that this origin took place before the Grecian monarchy under Alexander was founded, but as the prophet is looking back after the breaking up of Alexander's kingdom, to the beginning of a small and insignificant power; and as it came out of what afterwards comprised one of the four divisions of the Grecian kingdom of Alexander, the time of its origin is not so important as that origin itself. Rome was at first a very insignificant and small kingdom, but it afterward grew and "waxed exceeding great."

Further, when we come to the angel's explanation of this part of the prophecy (v. 23), it is plain that the prophet is not contemplating this little horn, while still little and feeble, but rather after it has become "exceeding great," "mighty, but not by his own power." Rome's early conquests were "toward the south" (Carthage B. C. 146); "toward the east" (Macedon and Greece, 168 and 146 B. C., Asia Minor, 47 B. C.) and "toward the pleasant land" (Palestine under Herod, 37 B. C.). We take these dates as we write, from "Adam's Chronological Chart," which is generally regarded as good authority.

II. **Rome "waxed great against (margin) the host of heaven," and "cast down some of the host and of the stars to the ground." (v 10)** when Herod the Great, by the aid of Roman troops deposed Antigonus, the last Jewish Asmonean prince, B. C. 37, made Judea a Roman province, with himself its king, corrupted the Jewish priesthood, and massacred many nobles.

Herod as the representative of Rome to Daniel's people came into power just before Rome conquered Egypt (the last of the four divisions of Alexander's empire to be overcome) at the battle of Actium, B. C. 31, which was "the latter time" of these four kingdoms (vs. 22, 23) "when the transgressors" (The disobedient Jews) were "come to the full," or had nearly reached the limit and climax of their iniquity in rejecting the Son of God, their Messiah. This fulfillment is remarkable, and cannot possibly apply to Antiochus Epiphanes, as some learned writers have maintained, nor can it any better apply to the Macedonian power, which did not arise till some six centuries later, when the "transgressors" had long been destroyed as a nation, and vs. 23-25 long fulfilled.

III. Not only did Rome come into power with relation to the Jews at the right time to fulfill this prophecy, but Rome strikingly fills the prophetic description of a "king of fierce countenance, and understanding dark sentences." (v. 23.) The early Roman emperors were renowned and pitiless warriors. They also held the office of "pontifex maximus," or chief pontiff, which placed them at the head of the sacred college of augurs and made them the highest authority in the interpretation of all auguries and auspices for the state or public inquiry. They were believed to have a perfect understanding of these complex superstitions.

Further, Herod the Great, as the agent and representative of Rome to the Jews, was personally a man of fierce, ungovernable passions, and full of unscrupulous, deep, crafty designs. He was one of the worst and most bloodthirsty tyrants that ever reigned, and so cruel in his own family that Augustus Caesar once said of him that it were better to be Herod's hog than Herod's son. As a ruler "his power was mighty, but not by his own power," for he was wholly dependent upon Rome. He did, during his reign, "destroy wonderfully," ye he "prospered and practiced" kingcraft with great ability. By his subtle, crafty power as a ruler he caused "craft to prosper in his hand," or in his favor, and he "magnified himself in his heart" and despite his despicable character became known as Herod the Great. He "stood up against the Princes of princes" (v. 25) when he attempted to slay the infant Jesus; and so great was his tyranny that this slaughter of the innocents of Bethlehem and its environs called forth no remark by any historian of the time outside the Scriptures.

All this being done under Roman authority, unquestionably and unmistakably serves to identify Rome as the little horn of this chapter to the writer, beyond his power or wish to see otherwise.

IV. **In v. 11 we learn that after this little horn had become great and magnified himself against the Prince of the host, explained in v. 25 to mean to "stand up against the Prince of princes" (upon which we have already commented); then by this same little horn "the daily sacrifice was taken away and the place of his sanctuary cast down."**

Now no one will deny that after Rome had crucified our Lord on a Roman cross, within forty years she sent an army, besieged Jerusalem for three and a-half years, caused the Jewish daily sacrifice to cease July 17, A. D. 70, by depriving them of beasts to sacrifice, and soon afterward destroyed the sanctuary, temple itself, since which time that sacrificial worship has never been resumed.

This statement closely agrees with another statement in Dan. 9:27: "In the midst of the week he (the Roman commander) shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it (the holy city) desolate," etc.

The agreement in statement here is so marked and apparent to the writer that it is impossible to believe that the two passages refer to different events brought about by different powers. Especially is this apparent when we notice in the preceding verse that this invading army will "destroy the city and the sanctuary."

'SOW NOT AMONG THORNS'

In the parable of "The Sower of the Seed" our Lord likens the human heart to soil; not the packed ground of the road, but tillable land. "Good ground" is, with him a good and honest heart.

Now as the field was made to receive seed and give to it the necessary conditions and qualities for its germination, nourishment and perfection, so the human heart is designed by God to receive the seed of the kingdom of God, that incorruptible seed, the word of God, the gospel, "which liveth and abideth forever."

But, alas! as we all now, an enemy, "your adversary, the devil," has gone through the field of humanity, and sown seed of a worthless, nay more, of a most pernicious nature, so that to speak generally, the heart abounds in a crop of "thorns" or "tares"; the soil is cumbered with evil, and the field is a pathetic object to look upon.

"Thorns" are the cares of this life, the deceitfulness of riches, the lust of other things—these, entering in, "choke the word," so that it cannot bring forth fruit. The ground is preempted, the strength of the soil depleted, the "life" sucked out of it; hence there is no will, energy, strength left for the word of God. Impossible is it for those to do good who are accustomed to do evil. "Second nature," had second nature, leaves nothing congenial to the Divine seed.

In vain then to hope for anything satisfactory out of such a heart and life. It is the despair of the labourer. It is wasted time to try to do anything with this sort of man. The disposition of his mind, the activities of his personality, preclude a crop of a heavenly nature. Spirituality is an impossibility.

There are many today who are in this state, they simply can not bring forth fruit unto God, and unless they can be reached and rescued they will be fuel for the wrath of God. Alas! they do not know their case is so bad. These words are written to try to show at least some their real state, that heroic measures may be taken to bring them once again into a hopeful condition.

Brother! you who have understood the good message of life and home in Jesus Christ; who have embraced it as your individual hope; who have become identified with Jesus Christ as a disciple in baptism; who even now attend the meetings of the attached and yet are fruitless, hear the word I bring you.

You draw near to God with your lips. You sing the hymn of praise with the earnest hearted. You listen to the word read and expounded. You sometimes, when asked, become yourself the ostensible mouthpiece of man to God or of God to man; but—BUT, all the seed sown in your ears and heart, in your knowledge and utterance, fails to bring forth in you that unworldliness, that deep peace, that unspeakable joy, that glorious, all-conquering hope that you see in some others. There must be a reason. What then is the explanation?

Cares of this life. Love of money. Desires of a worldly sort. Thorns, thorns, thorns! Poor man! O that you may realize what a tearful sight you are before the face of God and Christ, and to the discerning hearts of real overseers. Could you once see this, even you would not be satisfied. You would "afflict your soul;" you would "weep and mourn, and lament;" you would arise and deliver yourself into the power at hand to assist all who will turn unto God. Let me talk to your heart—closely, tenderly, and—God grant it!—effectively.

The cares of this life—business cares, family cares. God did not lay them upon you as a part of your burden. No; you sought them for yourself, you assumed them not at his will. You increased your obligations; you entangled yourself; you got "all snarled up" in worldly occupations, enterprises, speculations. From morning to night, business—"shop"—is ever with you. Solicitudes, anxieties, fears are your portion. O the cares of this life are "thorns" indeed; a bed of thorns which pierce you as you lie down; thorns in your eyes and in your sides. You are pierced through with many sorrows. You have no time to read and meditate on the word; no time to be still ere you speak to God; no time to visit the fatherless and widow; no time to live the new life. The world has your time. Even on your bed it steals the time of sleep from your eyes! You "mind earthly things." Paul "wept" over such. Poor slave! The world has you! You are fast in its snare! There is practically nothing of you left for God and goodness. You may "collect" yourself, "gather yourself together" for a few minutes of devout worship on Sunday—what avails that? Carefilled, troubled about many things; there is your description Sad to be a thorny-grounded bearer of the word!

"Deceitful of riches." This promises the satisfaction of all carnal desires. It says: "I can give you enjoyment." It says: "Plenty of ease, fulness of bread, everything that heart can desire is mine, and I bestow it on those who love and seek me." And you—yes, you—have been the simpleton to believe in the deceiver's voice! Mammon has prevailed. You did not mean to give up God; you wanted God and Mammon. You are trying to serve both today. Listen: "Ye cannot serve God and mammon." The Gospel makes us despise earthly riches. We count them loss for Christ's sake. We take joyfully the spoiling of our goods if so required. We labor that we may have to give to the needy—not hoard as a provision with which to fulfil the desires of the flesh. We abound in liberality. We remember the poor. We assist the evangelist who gives himself to spread the gospel. That is not you. You love money. How hard you are after the pound! You are not rich, it may be, but you would be. You would say to gold, "Thou art my good, my confidence." That is just as bad as being rich. It is not the fault of your desire or effort that you are not rich. O the thorns! O the hopelessness of your bearing fruit to God! Disposition, endeavor are the other way

Continued next week

GOLD DUST.

Be brief, for it is with words as with sunbeams—the more they are condensed the deeper they burn.

If you get angry with a man or woman, make up your mind what you are going to say and then don't say it.

If you bring a smile to the trembling lips of another you will soon discover that a smile is alighting on your own lips.

If you would have treasure in heaven you must lay it up: No other can do it for you.

Avoid brag; it will bring you down in the eyes of those whose good opinion you most desire. Cultivate simplicity in action and in conversation. Promise little, perform much.

Only as we cultivate the various graces of the spirit—meekness, patience, gentleness, brotherly kindness, love—can we hope to be specially helpful to others in putting on these adornments of character and pureness of life, and to get rid of defilements of the world and the flesh.

ANNA DREW.
Dixon, Ill.

One is lifted up to the truly high places to the extent that he knows and delights in God.

The deepest need of all mankind is to be truly taught the law of God.

Righteous living awakens awe and admiration.

One who is king in name may be a slave at heart.

Manager's Column

At this season of the year when thoughts of the Christmas holidays are filling our minds we read and hear many little sermons on having the proper spirit in making our gifts. We can not have too many of these, for we too often forget the spirit of love, kindness and affection that should prompt our giving and instead, fall into the habit of giving merely as a custom, prompted sometimes by selfishness or pride. The spirit of comforting, the spirit of cheering, the spirit of helpfulness, these should be the three spirits of our giving. This is the spirit of our Helping Fund work: it is for those who need it, lovingly given by those who can give it, because this spirit of giving is with them.

There are many kindly letters, words of encouragement and well wishes from brethren received at this office every day. Many in their business letters speak a kindly word or send along their well wishes. These messages are always appreciated, but through lack of time and the pressure of many other duties it is not always possible to write a personal answer to each of those sending them, but we are always glad to get them, and if you do not get a letter in reply you may know that our time is well taken up with other work.

A man can bear a world's contempt when he has that within him which says he's worthy.—Smith.

Work is given to men not only because the world needs it, but because the workman needs it. Work makes men.—Henry Drummond.

God is ever the strong ally of those who walk in his ways of righteousness.

They who seek first the kingdom of God prove the promise of having other good things added to them.

God is the strength of a city or a soul; apart from him either is a ready prey to enemies.

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ANNA E. DREW.
President Illinois Bereans.

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ROBT. G. HUGGINS, Editor.

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YULETIDE MEDITATION.

Christmas day, so they say.
Is the Son of God's birthday;
By the oxen meek and mild,
In the manger lay the child.

And the angels God did send,
To tell it to the shepherd men;
And the angels, they did sing.
Peace on earth, good will to men.

And the star, oh, so bright,
Guided them through the night;
Guided them through hill and dell
Until it stood over Bethlehem.

And the shepherds, there they saw
Mary and her bed of straw.
And beside her lay the King,
Who will soon come to earth and reign.

When he comes, all strife will cease,
And then the world will be at peace;
For he will reign in Zion's hill,
And all the earth with glory fill.

His word shall Paradise restore,
And sin and death afflict no more;
God's holy will shall then be done,
By all who live beneath the sun.

Mrs. Dr. L. Hichlin-Williams.
Los Angeles, Cal.

RELIGIOUS CHANGES.

In Belief and Practice Between the Resurrection of Christ and the Death of Constantine in 337.

IX.—Plato's Philosophy at Work.

Dr. Mosheim in his Ecclesiastical history, speaking of the second century, says: "This venerable simplicity was not, indeed, of long duration; its beauty was gradually effaced by the laborious efforts of human learning and the dark subtilties of imaginary science. Acute researches were employed upon several religious subjects, concerning which ingenious decisions were pronounced; and, what was worst of all, several tenets of a chimerical philosophy were imprudently incorporated into the Christian system. Many examples might be alleged which verify these observations we have now been making; and if the reader is desirous of a striking one he has only to take a view of the doctrines which began to be taught in this century concerning the state of the soul after the dissolution of the body. Jesus and his disciples had simply declared that men's souls slept until Christ should come again; this was sufficient for his disciples to know, as they had more piety than curiosity, and were satisfied with the knowledge of the solemn fact, without any inclination to penetrate its manner, or to pry into its secret reasons. But this plain doctrine was soon disguised when Platonism began to infect Christianity. Plato had taught that the souls of heroes, of illustrious men, and eminent philosophers alone ascended after death into the mansions of light and felicity; while those of the generality, weighed down with their lusts and passions, sank into the infernal regions, from when they were not permitted to emerge before they were purified from their turpitude and corruption. This doctrine was seized with avidity by the Platonic Christians, and applied as a commentary upon that of Jesus. Hence a notion prevailed that the martyrs only entered upon a state of happiness immediately after death; and that for the rest, a certain obscure region was assigned, in which they were to be imprisoned until the second coming of Christ, or, at least, until they were purified from their various pollutions."

Hence the origin of the Catholic purgatory. Mosheim himself was a believer in this Platonic doctrine of immortal souls in men, hence his statement just quoted about souls going to heaven at death. On the contrary, Jesus told his disciples, and among them there were good men, "Whither I go, ye cannot come." (John xiii. 33).

Some of the beginnings of this state of things we find in the writings of Irenaeus in his work, Against Heresies. He too was was caught by this heathen philosophy. Kurtz, in his Church History, says: "From the middle of the second century onwards, there appears in the historical developments of Gnosticism an ever-increasing tendency to come to terms with the doctrine of the church. . . . The most brilliant period in the history of Gnosticism was the second century, commencing with Hadrian. At the beginning of the third century there was scarcely one of the more cultivated congregations throughout the whole of the Roman empire, and beyond this as far as Edessa, that was not affected by it."

The following will show that Irenaeus himself was caught with the tide of heathen philosophy sweeping into the church. He says: "The Lord has taught with very great fulness that souls not only continue to exist, not by passing from body to body, but that they preserve the same form as the body had to which they were adopted, and that they remember the deeds which they did in this state of existence, and from which they have now ceased—in that which is recorded respecting the rich man and that Lazarus who found repose in the bosom of Abraham. In this account he states that Dives knew Lazarus after death, and Abraham in like manner, and that each one of these persons continued in his own proper position, and that Dives requested Lazarus to be sent to relieve him, on whom he did not bestow even the crumbs from his table. Also of the answer given by Abraham, who was acquainted not only with what respected himself, but Dives also, and who enjoined those who did not wish to come into that place of torment to believe Moses and the prophets, and to receive the preaching of Him who was to rise from the dead. By these things, then, it is plainly declared that souls continue to exist; that they do not pass from body to body; that they possess the form of a man, so that they may be recognized and retain the memory of things in this world. Moreover that the gift of prophecy was possessed by Abraham, and that each class receives a habitation such as it has deserved, even before the judgment.

Irenaeus here assumes, like many other theologians since his day, that this parable which he quotes is a narrative of literal facts (Luke xvi. 19-31). Christ says: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." On the condition of man in death there is perfect harmony in Moses and the prophets, as we have seen. If the scene described in the parable were a literal fact it would be a direct contradiction of Moses and the prophets. There would certainly not be rest in the intermediate state for any one if the wicked are in torment in plain sight and hearing of the righteous. It must be a curious place for, say, a righteous father or mother (or, indeed, any other righteous person) to be in, to hear the screams of the damned (and damned, too, before the judgment), screaming to those who were their friends in this life to send them a drop of water to cool their tongue; and so terrible must be the screams, as theologians have delighted to picture, that there would certainly neither be rest nor sleep for the righteous who are in plain sight of them.

By Irenaeus using this parable to prove that souls exist in a separate and conscious state between death and the resurrection, he not only makes the Scriptures contradict themselves, but he is not consistent with his own theories. The fact is, by bringing this heathen doctrine into the Scriptures, and trying to engraft it in there, endless confusion has been caused, and the Bible has been made a book of mysteries which only the very learned can understand; and they certainly do not agree among themselves as to its teaching. Irenaeus in this same work, Against Heresies, says: "But as the animal body is certainly not itself the soul, yet has fellowship with the soul as long as God pleases; so the soul herself is not life, but partakes in that life bestowed on her by God." In another place he says: "Now the soul and the spirit are certainly a part of the man, but certainly not the man; for the perfect man consists in the commingling and the union of the soul receiving the spirit of the Father, and the admixture of that fleshly nature which was moulded after the image of God." If this parable, then, were a literal fact, only a third part of man, namely the soul, went to hell at death, and underwent all that torture previous to the judgment.

Athenagoras, another of the Christian philosophers of the second century, who writes a work on The Resurrection of the Dead, shows conclusively from his standpoint how unjust it would be to thus punish souls in hell before the resurrection: of course his arguments are directed against the heathen belief that the soul alone was punished or rewarded for the deeds done in the body; but they tell with equal effect against this theory of rewards or punishment to the soul in an intermediate state. He says: "For if good deeds are rewarded, the body will clearly be wronged, inasmuch as it has shared with the soul in the toils connected with well-doing, but does not share in the reward of the good deeds: and because, though the soul is often excused for certain faults on the ground of the body's needless and want, the body itself is deprived of all share in the good deeds done, the toils on behalf of which it helped to bear during life." In another place he says: "But the most irrational thing of all is this—to impose properly sanctioned laws on men, and then to assign to their souls alone the recompense of their lawful or unlawful deeds. For if he who would receive the laws would also justly receive the recompense for the sins committed, and not the soul by itself, man must also bear the recompense for the sins committed, and not the soul by itself; since God has not enjoined on souls to abstain from things which have no relation to them, such as adultery, murder, theft, rapine, dishonor to parents, and every desire in general that tends to the injury and loss of our neighbors."

While this is first-rate logic from a standpoint of those who believe that man has an immortal soul, as showing the absurdity of it being punished without the body, it contains a mass of misconceptions as regards man's soul. The following passages from Scripture show that souls are capable of feeling what are commonly supposed to be bodily senses only. "An idle soul shall suffer hunger" (Prov. xix. 15); "As cold water to a thirsty soul, so is good news from a far country" Prov. xxv. 25); "The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet" (Prov. xxvii. 7); "Let your soul delight itself in fatness" (Isa. lv. 2); "Men do not despise a thief if he steals to satisfy his soul when he is hungry" (Prov. vi. 30). Scriptural souls had blood: "Also in thy skirts is found the blood of the souls of the poor innocents" (Jer. ii. 34). Souls could be torn to pieces: "Lest he tear my soul like a lion, rending it in pieces" (Ps. vii. 2); "Deliver my soul from the sword" (Ps. xxii. 20). Also Joshua x. 35, 37, 39. Christ "poured out His soul unto death" (Isa. liii. 12); "Come unto Me; hear, and your soul shall live" (Isa. lv. 3); "And every living soul died in the sea" (Rev. xvi. 3); "Yea, his soul draweth near unto the grave" (Job xxxiii. 22); "Their soul dieth in youth" (Job. xxxvi. 14, marginal reading); "In whose hand is the soul of every living thing" (Job xii. 10); "To deliver their souls from death, and keep them alive in famine" (Ps. xxxiii. 19). Moses, the prophets, Christ, and the apostles all speak the same thing; there is no division among them concerning man in death and life: no eternal life out of Christ, but death is his portion. "Death and hell were cast into the lake of fire. This is the second death" (Rev. xx. 14). And as none have, or can get, immortality out of Christ, they must necessarily be destroyed, and not be roasted for ever and ever according to heathen philosophy. When Christ speaks in the gospels of any being cast into Gehenna fire, He means that they will be destroyed.

If the statements then, in Luke xvi. are to be taken as a narrative of facts because no statement is made as to it being a parable, then on the same ground the narrative in Judges ix. 8-15 will have to be taken literally; trees can hold convention, can talk, can travel from place to place, and appoint a king over them. If this idea must be rejected as being opposed to facts, precisely on the same ground must the literal use of this statement in Luke be rejected as opposed to Scriptural facts, which has been shown. The passage itself says nothing about souls either mortal or immortal; that is read into it by believers in immortal souls. It states that the rich man died and was buried who lifted up his eyes in hell, not only a third part of him. Lazarus also died, but he was carried by angels into Abraham's bosom; nothing is said about his immortal soul, for the Scriptures know nothing of such heathen entities, but the man was carried, for his fingers were there; and he was carried into Abraham's bosom, which was there too. Lazarus was the man who had evil things in this life, who was starved, and was full of sores. According to Athenagoras his soul could not have any of these things, consequently it was not his soul but his body which was there. So also with the rich man; the individual who enjoyed the good things of this life was there suffering, with his tongue parched, desiring a drop of water to cool it; and he was tormented in a literal flame (not an imaginary or spiritual flame); and they all had the organs of speech, for they could talk to one another, and they were just like what they had been in this life, for they could recognize each other. The story is just constructed on the same plan as the one in Judges to teach an important truth, which was in this case, "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead."

A. WALLACE MASON.
Cleveland, Ohio.

READING AND PREACHING

The Scripture makes a clear distinction between reading and preaching. The same apostle who says, "Preach the word," also says, "Till I come, give attendance to reading, to exhortation, and to teaching." The "reading" referred to was doubtless the reading of the Word of God. Our Saviour was accustomed to read the Scriptures in the synagogue at Nazareth on the Sabbath day; and after reading he spoke to them the words of life. Luke iv. 16-29. When Paul and Barnabas went into the synagogue at Antioch in Syria, after reading the law and the prophets, the rulers of the synagogue sent unto them saying, "Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand said, men of Israel and ye that fear God, give audience." Acts xiii. 14-16. In like manner, Justin Martyr, in his account of the early worship of Christians, says that on "Sunday, the memoirs of the apostles or the writings of the prophets are read so long as time permits; then when the reading has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and when our prayer is ended, bread and wine, and water are brought, and the president in like manner offers thanksgiving according to his ability, the people assent, saying, Amen, and there is distribution to each."

There is no question but reading is a very important part of the religious service of the church of Christ. But the reading was a reading of the word of God; a matter which is far too much neglected at the present time; and even when attended to, Scripture is often read with little force, or appreciation of its meaning. Listening to the reading of a man who does not understand what he reads, is about as edifying as it would be to listen and hear a man read Latin who did not understand the language; but listening to the reading of the Scriptures by men who themselves know what they are reading about, greatly tends to the strengthening of faith and the upbuilding of Christians.

It is sometimes urged that successful preachers do read their sermons. But that does not prove that the habit is a good one, nor that they might not have been still more successful if they had never fallen into that habit. The fact is, ministers are, to a great extent, brought up and trained in certain lines of thought and action. Very few of them have the privilege of making an intelligent and unbiased choice in such matters. If the usage of their denomination is to write and read sermons, they fall into the prevailing current, with varying results. Whether the course is best or not they never know until it seems too late to change; their habits are fixed, and they try to make the best of what they think they cannot alter.

There is no doubt that many persons would utterly fail if they should undertake to preach without "notes," and no doubt the long suffering people who now listen to the prosy reading would have great cause to thank God for it. For there are multitudes of men trying to preach who give very little evidence that God has called them to such work. Any arrangement which assists such men to do work to which the Lord has never called them, is to be deprecated rather than encouraged. A man who is to be "instant in season and out of season," whose duty it is to "reprove, rebuke, and exhort with all long-suffering and doctrine," needs to be so filled with the truth and the wisdom of God that he will not be dependent upon books and parchments for the power to proclaim to the people words of everlasting life. If the Lord has given to him the tongue of the learned, that he may be able to speak a word in season to them that are weary, he should not neglect the gift which is him, but cultivate it to the glory of God. If God has made him of slow speech, it may be well for him to be swift to hear and slow to speak.

Many of the sermons that are read are prepared with special reference to a few learned and cultivated people. But the flowing periods and scholarly phrases which are designed to disarm the criticism of a few conceited worldlings who do not care a copper for the gospel anyway, are frequently unintelligible and void of force to the multitudes who are hungering and thirsting for the words of divine truth. Truth in the plain, simple, and even colloquial language of the home, the fireside, and the market-place, would come to the hearts of hundreds with a refreshing power; but they are cheated out of their rights and privileges for the sake of gratifying the fastidious tastes and high notions of a few worldlings, who have no more right to expect that the sermon should be shaped to suit their ideas than they have to ask that all the food on a common table should be cooked to suit their tastes.

The great teacher taught more wisely; and whatever the learned said or thought of him, it is recorded that "the common people heard him gladly." And a preacher to whom the common people do not listen gladly does not imitate the example of Christ, the great teacher. People are talking about the "lapsed masses," and wondering how to reach them. One way to reach the masses is to say something that is worth hearing, and say it from a full and earnest soul, and say it in a way that the common people can understand what is said.

By the Holy Spirit Christians are enriched in utterance. But if everything they have to say is cut and dried, and written down, there is but little opportunity for the manifestation of the Holy Spirit in this direction. It is the work of the Holy Ghost to bring all things to our remembrance; but if all things which are to be said are already written down, what necessity is there for the Spirit's aid under such circumstances? The Holy Ghost is to give boldness. And so we read, "With great power gave the apostles witness of the resurrection of the Lord Jesus." Acts iv. 33. But the testimony of a witness who could not tell his story without having it written down in advance, would probably have little weight in an ordinary court of law.

H. L. HASTINGS.

SUNDRY TRUTHS.

The Church of God is an assembly of believers in the testimony of the Old and New Testament, concerning Jesus Christ our Lord, through whom alone we can hope for immortality by a resurrection from the dead at his coming. Then the establishment of his kingdom over Israel and the nations of the earth until all enemies are put under his feet, even death, that God may be all in all.

God is immortal, incorruptible, unchangeable, having life in himself and the one with whom is the very fountain of life. 1 Tim. i. 17; vi. 16; Rom. i. 23; Psa. cii. 12, 24-37; Jno. v. 26; Psa. xxxvi. 9.

Christ having been raised from the dead, death no more, is never to return to corruption or death, but has an endless life for in him dwelleth all the fulness of the Godhead bodily. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Rom. vi. 9; Ac. xiii. 34; Heb. vii. 16; Col. ii. 9; Dan. vii. 14; Luc. i. 33.

The redeemed will have immortality and incorruptibility, with bodies fashioned like unto the glorious body of the Redeemer, who says, "Because I live, ye shall live also." When thus immortalized "they can not die any more," but will be equal to the angels in body as well as character, "partakers of the divine nature," and as joint heirs with Christ, their inheritance will be a kingdom which cannot be moved, even the everlasting kingdom of our Lord and Saviour Jesus Christ, that he will establish at his second coming. 1 Cor. xv. 53, 54; Phil. iii. 21; Jno. xiv. 19; Luk. xx. 36; II. Pet. 1:4; Rom. viii. 17; Heb. xii. 28; II. Pet. i. 11.

THOS. ALLIN.
Newark, N. J.

The human heart unsoftened by a knowledge of God, is full of cruelty.

Sin brings destruction to all that is valuable.

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Cleveland, Ohio....Jan. 2, 1912

EDITORIAL

At this writing the editor is holding a series of meetings with the Brush Creek church. A full report of the meeting will appear later.

Let all note that the editor's address during January 8 to 14, 1912, will be in care of Sister Mattie Neill, W. Dry street, Salem, Ohio.

The special meetings at Salem, Ohio, begin this year, January 2, under the leadership of Bro. A. Wallace Mason. He leaves there January 8th to evangelize in Iowa for the rest of the winter. The editor is booked to preach in Salem Monday evening, January 8th, and during the week following.

We are sorry that in the issue of Dec. 26 the name of Bro. and Sister Westfall did not occur in connection with the surprise parcel sent. We are indebted to both Bro. and Sister Westfall and Bro. and Sister Eidenmiller for their kindness and we wish to thank them.

Sisters Amy Johnson and Emma C. Sharpton have written communications for the Love Feast, an annual feature that used to be in The Restitution. We have omitted this annual "feast;" instead thereof we now have a department called "Communication," which is weekly, and in which the readers can give their thoughts and exhortations to the brotherhood. Let all readers note this, and write often for this department of our paper.

EDITOR'S SERMON NOTES ON THE APOCALYPSE.

Subject:—Christ's Message to the Thyatirian Church.

Text:—Rev. 2:18-29.

I. History of the Church. I. Its formation, progress, and partial declension (Acts 16:6-15; 19:8-10; Rev. 2:19, 20, 21, 24, 25).

II. Things in the Church which Christ commends. I. Love and service (ver. 19; Acts 11:29; 1 Cor. 16:15; Heb. 6:10). II. Faith and patience (ver. 19; Heb. 11: 27). III. Last works more than the first—groweth (ver. 19, 4, 5, 3:11; Col. 2:19; II. Pet. 3:18; Matt. 13:45).

III. Things in the Church which Christ commends. I. Jezebel as a teacher in Thyatira (ver. 20; I. Kings 18:4; 19:2; 21:10). II. Ahab's Marriage to Jezebel introduced an apostacy in Israel of a deadlier kind than before (I. Kings 16:31; 21:25, 26): III. She was a prophetess (II. Kings 9:22, 30; Jer. 4:30). IV. Space (time) to repent (Eccl. 8:11; Isa. 26:10; Rom. 2:4; II. Pet. 3:9). V. According to your works (Psa. 62: 12; Matt. 16:27; Rom. 2:6).

IV. The Promise. I. Power over the nations (Rom. 8:17; II. Tim. 2:12; I. Cor. 6:1; Psa. 149: 9, 6; Rev. 3:21; 20:4; Lk. 19:17). II. He shall rule (break) them with a rod of iron (Psa. 2; Jer. 19:11; Dan. 2:40; Rev. 12:5; 19: 15). IV. As I received of my Father (Lk. 4:5-8; Jno. 16:33; Lk. 22:29). V. The morning star—symbol of royalty (Gen. 49:27; Numb. 24:17; Matt. 22; Job. 38: 7; Rev. 22:16; II. Sam. 23; Psa. 72; Dan. 12:12; 1-4; Matt. 13:43; Cant. 6:10).

CORN SHEAVES.

Gathered From Everywhere.

Inspiration a First Principle.—The doctrine of the inspiration of the Bible is a question naturally the very first of first principles. It is of no modern origin. It is an apostolic tradition that "all scripture is given by inspiration," and it is an apostolic command to withdraw from every man who refuses submission to apostolic teaching whether delivered by word or epistle. (2 Thess. ii. 15: iii. 14).

The Human Machine.—The human machine is very easily kept in order, but once let it get out of repair, and it is most difficult to set right. And it can only be kept in thorough repair when every joint, muscle, and nerve is maintained in a condition of persistent activity. I do not mean that a man should always be engaged in exercising his various tissues and organs in order to preserve health; but I do maintain that every tissue should be so actively exercised that it will be compelled to employ its entire time of so-called rest in laying up fresh stores of explosive material, and in healing up those rents which have taken place in their actual substance. In the region of nerve and muscle, a man ought always to live up to his income. He can save nothing by sparing exertion, so long as he does not go beyond his income. Give your brain sufficient food and an abundant supply of oxygen, and then give it a fair amount of good hard work every day, if you wish to maintain it in a high state of healthy activity.

Not Far From the Kingdom.—The New York Examiner reviews a book of 2,175 pages, published by the Rev. G. N. H. Peters, in which the author advances a view of the kingdom of God, that comes wonderfully near the truth. The reviewer's summary (from which we omit objectionable matter), will show this as follows: "The theory elaborated in the work may be epitomized as follows: The central thought of Scripture is the kingdom of God. It is based on the covenant with Abraham, and was established in a visible initiatory from in the Hebrew Theocracy. This theocracy would have remained permanently had the nation continued obedient to God. When they rejected him as king, he nevertheless subordinated their earthly king to his own theocracy, linking it inseparably with David's dynasty by means of a second, special and peculiar covenant. The visible theocracy was overthrown at the captivity, but its restoration with increased splendor was foretold by the prophets. . . . The re-establishment of this external theocratic kingdom in place of the earthly kingdoms 'will be preceded by a fearful time of trouble both in the church and in the world, . . . by a resurrection of the saints, and a translation of the living saints: It will embrace the New Heaven and New Earth, the perpetuity of this earth and of the human race; the restoration of the Jews to their own land, their supremacy over the nations, and the visible, endless reign of Christ on the earth. The kingdom will also include a divinely appointed and commissioned priesthood, with 'gradations of rank and order.' 'The rudimentary reorganization of the kingdom will be made at Mount Sinai,' from which secluded place it will emerge with sudden and overwhelming power. From the wilderness of Sinai, the army of the saints with Christ at the head will proceed to Palestine, dislodge the enemies possessing the land, and make Jerusalem the center of an everlasting theocratic dominion."

She Sold It.—Guadalupe Rocillo, a blind woman, sold in one year one thousand four hundred and twenty-seven copies of the New Testament in Mexico City. This is really a remarkable record, as every book sold means personal work, and sometimes hours of argument and persuasion. A little conversation which was overheard may give an idea of her methods.

Approaching a gentleman she said: "Well you buy a Testament?"

"Another day; I have not time now."

"If I were to offer you a letter telling you how to get fifty thousand dollars, would you have time to read it?"

"Ah! that is a different matter. I would take time for it."

"And yet the fifty thousand dollars could not add ten years to your life, perhaps could not even add a day, or the quarter of an hour, while the book which I offer you tells the way to have eternal life. Haven't you time to find out about that?"

The gentleman was interested, and they began a discussion about eternity. Guadalupe has a most convincing way of talking, and very soon prevailed on the man to buy her Testament.

Doubt Dissipated by Service.—A boy has come to his pastor to tell him of his doubts. The pastor listens to them, and his own heart beats with the tenderest pity for the lad.

"It is a most serious hour for you, my lad," the pastor says; "will you do me a favor this afternoon?"

"I will with pleasure; tell me at once what you would have me do."

"Go for a visit this afternoon to the old blind man," whose name he gives, "and read to him several chapters from the word of God."

The lad turns pale. How can he do it? What will he read? The pastor tells him what to read, and asks that again at 7 that day he join him in the study, and tell how his visit went. The day goes by. At 7 the pastor is eagerly waiting in his study for the lad. The lad is at the door. There are tears upon his face. He is alternately sobbing and laughing like a little child. What does it mean? His words explain:

"Say not a word about my giving up the church—about my doubts and fears. When I read to the old blind man, he became so happy that he shouted for joy, and I think I shouted too. O pastor, I have learned my lesson! Henceforth I will be busy for my Lord."

Make the Truth Your Partner.—Among boy friends one generally has a partner, an intimate, trusted more than anyone else. Men have partners for leadership and for the sake of business.

Another kind of partners is told of in this story. Franklin MacVeigh, treasurer of the United States, was a successful merchant all his life until elevated to his present position by President Taft. Many years ago when Mr. MacVeigh was selling groceries and feeding about half of the northwest, a young man, who knew him, called and asked him for some advice. This young man said:

"Mr. MacVeigh, I am just starting in life. I am bound to make mistakes, but I wish to make as few as possible. I want to have you give me a guide to success with others."

"Do you mean monetary success or character success?" asked Mr. MacVeigh.

"Well, I want both."

"No man can guarantee you success in money matters," was the reply of the merchant, "for that depends upon your business ability, the markets and a hundred and one other things. But you can get character success in only one way—make the Truth your partner.

"When anyone takes the Truth as their partner, it is with them day and night. It will stand close to your ear and heart, and guide you just the way you should go. After a time men will notice more and more that Truth is your partner, and that you cannot be induced to break up that partnership. Then you will have won character success. Take my advice; get intimate with the Truth, and stick to it, no matter what it costs you."

BAPTISM

Who are the subjects? What say the Scriptures? Christ's last command to his disciples, (Matt. 28:18, 19, 20) is: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach—or make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, even unto the end of the world." Note:—Mark the order here. They are to teach or make disciples first; then to baptize disciples, not unconscious babies; then teach them to observe all things commanded. This command was given for all nations, for all the world, the whole creation, as in Mark, and was to continue in force even unto the end of the world. No man, therefore, or body of men, have a right to alter or set it aside.

The commission is given by Mark 16:15, 16: "And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned." NOTE:—Mark the order again. They were to preach the gospel first; then to baptize believers.

Look at the example of Christ (John 4:1): "Whene therefore the Lord knew how the Pharasees had heard that Jesus made and baptized more disciples than John (although Jesus himself baptized not, but his disciples)." NOTE:—Mark the order again. He made disciples first; then baptized them.

The practice of the disciples may be cited (Acts 2:41, 42): "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostle's doctrine, and fellowship, and in breaking of bread, and in prayers." NOTE:—Is it possible to put the matter in plainer language? They gladly received his word first; then were baptized, were added to the church, and continued steadfastly in the apostle's teaching."

Philip at Samaria teaches the same truth (Act 8:12): "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." NOTE:—Mark the order again. They believed Philip first; then were baptized, both men and women.

The baptism of Paul conforms to the same order (Acts 9:17, 18): "And ananias went his way, and entered into the house; and putting his hands on him said, Brother Paul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Spirit. And immediately there fell from his eyes as it had been scales; and he received sight forth with, and arose and was baptized." NOTE—Mark the order again. He was converted first; then baptized.

Cornelius and his friends illustrate the same order, (Acts 10:44, 48): "While Peter yet spake these words, the Holy Spirit fell on all them which heard the word. Then answered Peter. Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ.' NOTE—Mark the order again. They heard the word; they received the Holy Spirit; The gift of the Holy Spirit being the evidence of their faith, baptism followed.

Lydia and her household in the same way (Acts 16:15, 40): "And we sat down and spake unto the women which resorted thither, and a certain woman named Lydia a seller of purple, of the city of Thyatira, ons that worshiped God, heard us, whose heart the Lord opened that she attended unto the things which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, if ye have judged me to be faithful to the Lord, come into my house and abide there; and she constrained us. And they went out of the prison and entered into the house of Lydia, and when they had seen the brethren, they comforted them and departed." NOTE:—Paul sat down and spake unto the women; Lydia's heart was opened, she believed, and then was baptized. Her household also was baptized. It is not said in so many words that they also believed, but it is not to be taken for granted that Paul acted in this case as in all other cases, and obeyed Christ's commission to baptize them that believe. They are also included in verse 40, amongst the brethren. It is usually assumed by Pedobaptists that Lydia was a married woman, or a widow, and had children; but there is not a vestige of evidence to support this assumption.

THOS. ALLIN.

Newark, N. J.

A THEOLOGICAL DODGE NAILED.

By Eld. H. W. Hewitt.

Some time ago the writer of this article was in conversation with two ministerial friends, discussing in a friendly way the subject of "Conditional Immortality." While we were all agreed on the broad subject of "Conditionalism," one brother and myself had mildly taken the other party to task for his advocacy of the "Subconsciousness" in the death-state. The writer quoted Psa. 146:3, 4, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish;" and was surprised to hear the brother respond warmly, "Don't you know that that text has nothing to do with man's condition in death?" I replied, "I believe it to be the strongest kind of evidence in the matter." "What effect," replied the brother, "could the statement that man could not think after he was dead, have in deterring others from putting their trust in him?" After having thus raised this veritable "man of straw," grown hoary with age, and thread bare with constant use by our brethren of the traditional school, he made the following assertion with great positiveness and much sincerity: "The word here rendered 'thoughts' should never have been so translated. The original Hebrew word here, is elsewhere used in the Old Testament, and translated 'plans' or 'purposes,' which would make the passage read, 'in that very day his plans (or purposes) perish.'" The writer then and there mentally resolved to make this passage the subject of careful and thorough investigation, that if possible, the true light might be made to shine forth for the benefit of all searchers for truth.

Our opponents have been prone to evade the plain logic of this Scripture, by 'throwing dust' in the eyes of truth-seekers, by here asserting what is palpably false, that we foolishly endeavor to maintain the primary thought in this Psalm to be the unconsciousness of the death-state! The primary thought in this passage is, as all can readily see, and every one of us will affirm, the greatness, faithfulness, and eternity of God. v. 1: "Praise ye the Lord;" v. 6: "Which made heaven and earth . . . and all that therein is;" v. 7: "He executed judgment . . . and looseth the prisoners;" v. 9: "Relieveth the fatherless and the widow," and v. 10: "The Lord shall reign forever, even thy God, O Zion, unto all generations. Praise ye the Lord." His logic is easily, "Trust in Jehovah, who combines within himself every quality necessary for your care and protection."

He urges in a negative way, in v. 3, the folly and peril of doing otherwise: "Put not your trust in princes, nor in the son of man in whom there is no help" (or salvation,' mar. reading). v. 4: "His breath goeth forth, he returneth to his earth." In other words, he is a mortal, dying, perishable creature. "In that very day his thoughts perish." And, when his little day is so quickly passed, into the utter unconsciousness and nothingness of his condition, he can no longer be of the little help he might have been when living.

Therefore, "Happy is he that hath the God of Jacob for his help whose hope is in the Lord his God" v. 5. While the truth stated in the last clause of the fourth verse is not the primary feature of the thought in the mind of the Psalmist here (as we have shown) it is nevertheless vitally connected with his warning of man's utter nothingness and perishability, and, incidentally, the strongest kind of declaration of the unconscious state of all men in death!

But what of the assertion that the Hebrew word here rendered "thoughts" is wrongly translated? As the writer can lay no claim to a personal knowledge of the meaning of the original Hebrew, we must refer the matter to those who are authorities for a final settlement. We note as suggestive in this connection, that the translaters who gave us the Revised Version, and who were of course familiar with the Hebrew tongue (and who can hardly be thought to be prejudiced in favor of the teaching of the unconsciousness of the death-state), failed to discover the "error" (?) our friend mentions, as they made no changes in the reading of these two verses (v. 3-4). Perhaps we may discover the reason for this.

We learn by a careful study of the "Dictionary of Hebrew and Greek Words," by James Strong, S. T. D., L. L. D., that the Hebrew word **Eshto-nah**, here rendered "thoughts," is nowhere else used in the Old Testament. Gesenius, in his "Hebrew and Chaldee Lexicon" (by Tregelles), defines this word as "thoughts, counsels." Prof. R. C. Robbins, of Mendota college, under recent date, says: "I think the word **esh-to-naw** occurs but once in the Old Testament, and that is in the passage to which you refer, Ps. 146:3, 4. It is derived from a Chaldee verb which means to think, to have in mind, to purpose to counsel. But in Psa. 146:3, 4, its form is fem. plural, hence means purposes, thoughts or counsels."

Dr. Strong in his dictionary of Hebrew and Greek words, defines this word as follows: "Thinking: —thought." He calls attention to the root word **ashath**, which he also defines as meaning "to be sleek, i.e., glossy; hence (through the idea of polishing), to excogitate (as if forming in the mind): shine, think." Webster defines the word "excogitate" here used by Dr. Strong as follows: "To think; to invent; to strike out by thinking; to contrive."

It seems clear, therefore, from the united testimony of these scholars that the Hebrew word esh-to-nah translated "thoughts" in Ps. 146:4, and nowhere else used in the Old Testament, means "thinking; thought or thoughts, counsels." Though in many Old Testament passages the idea of the purposes or plans of both God and men are freely referred to, in no case is this word used or thus translated. The probable reason for this does not seem difficult to find. It is, that in the original word here under consideration the idea of the power, and action of the mind in "thinking, thought or thoughts, counsels," is primary, and therefore must be so rendered.

The meaning of the root word **ashath** is also seen to be, without question, "to think," "to excogitate," by "forming in the mind," until the idea thus developed, polished and well rounded, glitters and shines with very clearness and luminosity! And it is the ability to thus think or excogitate, that the Psalmist here unqualifiedly declares perishes in the very day man dies. We note the interesting fact, also, that this word **ashath** occurs but twice in the Old Testament, and is rendered "shine" in Jer. 5:28, and in Jonah 1:6, where it is rendered "think" in both the authorized and revised versions.

Conditionalists may quote this passage with full confidence that its evident meaning cannot be gainsaid or effectually controverted.

But would this Scripture be true to the facts of human experience, should we allow the interpretation of our opponents to stand? Is it true that the plans or intentions of men perish the very day they die, which is the assertion our orthodox friends would force the passage to make? Are not these plans and intentions often carried to a glorious completion and fruition by those who succeeded the originators, and long after they have fallen in the embrace of death? Were not the plans of Julius Caesar to erect a mighty empire on the ruins of the Roman republic, made a shining success by his successor, Augustus Caesar? Did not the plan and purpose of Abraham Lincoln to preserve the American union, "one and inseparable," come to a magnificent fruition during the days of his successors? The simple fact of the case is, that the apologists for the teaching of man's natural immortality are forced to adopt, often, the most flimsy arguments to escape the evident force of the Scriptures.

Psalms 146:3, 4, is a case in point. Given its proper meaning, this text takes its place in perfect harmony with every Scripture bearing on the "sleep" of death, both in the Old and New Testaments. In fourteen New Testament passages, the dead are said to be asleep, and the Old Testament abounds with such declarations as, "the dead praise not the Lord, neither any that go down into silence," Psa. 115:17; "in death there is no remembrance of thee," Psa. 6:5; "The dead know not anything," Eccl. 9:5, etc. It is not the purpose of this article to discuss exhaustively the general question of the death-state, but to show the erroneousness of the popular interpretation of the passage in question. Given the true and Biblical conception of the nature of man, the various features of the redemptive economy will be seen to be in perfect harmony with every other part, and many of the most dangerous heresies of modern as well of ancient times would evaporate like mist before the rays of the rising sun. Our Lord is soon coming to "awake" the sleepers! Let us rejoice!—Selected from an exchange and revised by the Editor.

A teacher is sometimes necessary to acquaintanceship with God.

There is no teacher like experience, but the young may get the benefit of her lessons by consulting with the old.

OBITUARY.

Rachel Pearson, daughter of Jonathan and Elizabeth Knife, was born in Monroe township, Miami county, Ohio, May 2nd, 1841; died December 25th, 1911, aged 70 years, seven months and 23 days.

She was the fifth child of a family of fifteen children; six of them survive her; three brothers and three sisters. She was united in marriage to Perry Pearson, March 19, 1858. To this union no children were born, but they were the foster parents of a niece, who made her home with them until after her marriage.

Mr. Pearson departed this life on July 27th, only five months until she was called to follow him to the grave. She leaves many relatives and friends to mourn her loss.

She was baptized by Bro. J. F. Wagoner, in 1869, about 42 years ago, since which time she has been a firm and devoted believer of the truth. The editor was called by telephone to attend the funeral, which was conducted at the Church of God, December 27. She was then laid to rest in the Curtis cemetery, adjacent to the Brush Creek church.

MARRIED.

Mr. Howard Appleby and Miss Goldie White were united in marriage by the writer, at the residence of the bride's mother at Blair, Neb., December 20, at 6 o'clock p. m. Mr. Clinton Appleby, brother of the groom was best man, and Miss Pearl Baxter, bridesmaid. At a few minutes past 6 o'clock, to the strains of the wedding march rendered by Miss Sybil Roberts, of Arlington, Neb., the bridal party marched into the parlor and took their position on the north side. Before about thirty relatives and friends listened to the words repeated that made them man and wife. As these people stood before us looking bright and happy, yet solemn, we could but realize the sacredness of this God-given institution. The bride was dressed in a dainty gown of white silk; the maid of honor wore a dress of tan; the groom wearing the conventional black. After congratulations the company sat down to a three course supper prepared and presided over by Sister Free, which did her great honor. After supper the couple departed for Omaha, and will be at home to their friends about the first of the year. A great many will remember Goldie as she was always called at conference. Brother and sister Appleby are very estimable young people, and we predict for them a happy life. May God's richest blessing attend them through the journey of life.

ALMUS ADAMS.

Omaha, Neb.

'SOW NOT AMONG THORNS'

Continued from last week

"Desires of other things." That you may be a man of social reputation; that your home may be elegant; that your wife may be adorned like the children of this world; that your sons may be "gentlemen;" that your daughters may have accomplishments; that you may not be a "peculiar" person with "pilgrim" marks about you; that you may be a "good fellow" with everybody. A million trivial, harmful desires. Your bed is shorter than that a man may lie on it. It is uncomfortable. These "thorns" choke the self-denial teachings of Christ. But now, if any will be a follower of Christ, there is a "cross" to bear, crucifixion to be endured. "If we suffer with Him, we shall also reign with Him." "No cross, no crown." The world is to be "overcome," not conformed to, not sought. "For all that is in the world, the lust of the flesh and the lust of the eye, and the pride of life, are not of the Father but are of the world, and the world passeth away, and the lusts thereof; but he that doeth the will of God abideth for ever."

"The thorns choke the word." Goodness, if it gets a start, is killed out by the thorns. Beware lest the spark of spirituality die in you; it is your only hope. "Strengthen the things that remain that are at the point to die." O cherish your last hope, lest God depart for ever. Fan the spark; do something; do it now. "But what shall I do?"

This must you do, and do immediately. Put the plough into your heart, the great breaking plough, not the little cultivator that is not sufficient to do the work. Plough keam deep. Send in the great blades. Tear up the thorns by the roots. Rid the soil of your heart of these thorns. Expose them; let the roots lie on the surface that they may rot. It may almost kill you to do it. The thorns have become so much a part of your life—they are your whole life in its workings—that it will be like wrenching you apart to separate your soul from them. As one who had departed from God once said when she heeded the word, "If thou wilt return, return unto me, saith the Lord," and wished to be received again into favor and live henceforth the life of the faithful: "It is hard to get back to God." It i true, it is hard, but it is not impossible, if you come while that faint spark within you is still alive. After that, dead coals. "It is impossible to renew them again unto repentance."

Now then for the plough and its work. Humble yourself. Confess your wanderings. Tell the truth, all the truth, to your great high priest. Cloak nothing. Conceal no backsliding. Smite the breast. Lie there if need be, in contrition. Return to the exaltation of God. Break off transgression by righteousness. Do the commandments of Jesus.

The thorns are now all turned up. The soil is cleared. The clods are pulverized. Everything is ready for the good seed. Sow it; sow it plentifully. Hear the word of the Lord. Give attendance to reading. "Let the word of Christ dwell in you richly in all wisdom" and spiritual understanding. Let purpose to follow the Lord fully be re-established. Cultivate the seed regularly, and God will give the increase.

Do this; reading is not enough. "Hearing and doing we build on the rock;
Hearing alone, we build on the sand."

Sorrow God-ward worketh repentance not to be repented of. What clearing of ourselves, what carefulness in after life it works! Get out the plough; prepare your heart; hear no more sermons, read no more Scripture, till you have got your heart in good tillable condition, till the great and strong and deadly thorns have no more relation to your being.—Selected by Bro. O. J. Allard.

FIRST PRINCIPLES.

Covenants of Promise.

1. Paul wrote to the Galatian churches, 3:16: "Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many; but as of one, and to thy seed, which is Christ."

Here Paul tells first, how the promises, did not read—not, "And to seeds, as of many;" and then, secondly, how they did read—but as one, "And to thy seed." The important words of the promises then are shown to be, "And to thy seed."

2. These important words thus so specifically brought forward are from Gen. 13:15; 17:8, which texts read: "For all the land which thou seest, to thee will I give it, and to thy seed forever." And I will give unto thee and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

These promises as here set forth refer to the landed inheritance. Tafel, one of the best Hebrew scholars in America, at these words, "forever" and "everlasting," enters in a note the word "eternity." Greenfield on the last text in his Hebrew Interlinear, says, "Literally, a possession of eternity."

3. The duration of this covenant, if possible is intensified by the language of David as recorded in 1 Chron. 16:15-19: "Be ye mindful always of his covenant; the word which he commanded to a thousand generations, even of the covenants which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant saying 'Unto thee will I give the land of Canaan, the lot of your inheritance, when you were but few, and strangers in it.'"

4. By reference to our first cited text this seed is declared to be Christ. Therefore, the landed inheritance is the inheritance of Christ; and there is no other inheritance as to locality promised to Christ.

5. But the Christ to whom this promise was made, and who is to inherit it to eternity, is not only Jesus of Nazareth, but with him all his brethren, as is to be learned from the reading of Gal. 3:27-29. These are become Abraham's seed and heirs according to the promise.

Covenant With David.

6. God covenanted with David to establish his kingdom, his throne and his seed upon his throne to all generations, and forever (Psa. 8, 9:20-37.)

7. To perpetuate his kingdom his throne, and his seed upon that throne unto all generations (Psa. 89:34-37).

8. That seed was to be chastised in case they transgressed God's law. They transgressed God's law and were and are chastised.

9. But God's mercy and loving kindness was not to be utterly removed (Psa. 89:33). Therefore, a future restoration may be looked for (Ezek. 21:25-27; Hosea. 4:4-5; Amos 9:8-15).

10. Jesus, that rightful heir, the seed of David and the head of the seed of Abraham.

11. David's throne to eternity and a reign for or during the ages promised to Jesus (Luke 1:32-33).

The Gospel.

12. Glad tidings respecting the restoration of this kingdom of David to be established forever, or unto all generations, suspended during the days of Zedekiah, but to be restored when the rightful heir should come, was preached by John the Baptist (Matt. 3: 2-3).

13. Glad tidings respecting this kingdom Jesus preached (Matt. 4:23; 9:35; Luke 4:43-44; 8:1; Matt. 25:31; 19:28; 24:14; Mark 16:14-15; Acts 1:3-6).

14. Glad tidings respecting this kingdom the apostles and Evangelists preached (Acts 8:12; 14:21-22; 20:25-28; 23:30-31).

15. The gospel contained in it the resurrection of the dead (1 Cor. 15:1-4).

16. The gospel contained in it the possibility of a fulfillment of the promises to the fathers, and the sure mercy of David by raising the heirs from the dead to life (Acts 13:32-37).

17. This gospel is God's power unto salvation. Rom. 1:16.

Faith.

18. Faith in this gospel respecting the kingdom was exercised in the days of apostles (Acts 8:12).

19. The word "faith" is from the Latin word fides, which means to trust, to trust in the observations of another; and from the Greek word pistes, which means to be persuaded that the observations of another are true. Therefore:

20. Faith comes by hearing (Rom. 10:17.) This is the way it was produced on the day of Pentecost (Acts 2:37); this is the way the Samaritans were made to believe (Acts 8:12); this is the way Paul obtained faith (Acts 9:5-6); this is the way the Ethiopian officer received faith (Acts 8:34-37); this is the way that Lydia received faith (Acts 16:13-14); and this is the way that the Philipian jailer received faith, Acts 16:31-33.

21. Without this faith it is impossible to please God (Heb. 11: 6).

22. Without this faith one will perish (Jno. 3:16).

23. Without this faith one will remain condemned (Jno. 3:18).

24. Without this faith the wrath of God will rest on one (Jno. 3:36).

Repentance.

26. The word "repentance" comes from two Greek words, metamelomai and metanoia. The former of these means regret, the sorrow of the world, a sorrow that often ends in death, as in the case of Judas. The latter denotes a godly sorrow, a sorrow that needs not to be repented of. Its first work lays hold on the mind, and denotes a mental change. Faith works by love and purifies the heart or affections. The affections thus changed then comes a change in the will, and this will power or change of the will is repentance in its primary meaning. It is scripturally best illustrated in the case of the prodigal, Luke 15:18, when he said, "I will arise and go to my father."

27. This resolution must, to be rewarded, be followed by fruits, works, action. The prodigal the moment he resolved "I will arise and go to my father," was not yet there; he had not yet been by the father received, but a retrace of his steps was necessary. Also see Matt. 3:7-9.

28. Repentance is for the remission of sins (Luke 24:47 Acts 2:38).

Baptism.

29. Baptize and its cognate, or family are all from the primary or root word, bapto. This word is never used in connection with a religious ordinance. This word is never used by any lexicon save Groves defined by sprinkle or pour, and he gives sprinkle or pour as his seventh definition.

30. Baptize is never by any lexicon now extant or ever known to exist, defined by pour or sprinkle.

31. This word in some of its forms, occurs in the Greek literature 175 times, all of which with their entire sentences are collected by Dr. Conant; and in not one single case will the sense of these sentences admit of sprinkle or pour as a rendering.

32. Baptism is spoken of under the figure of suffering (Matt. 20:22-23); under the figure of a birth (John 3:3-5); and under the figure of a burial (Rom. 6:3-4); no one of which figures will in any case admit of sprinkle or pour.

33. Isaiah 52:15 says that God will sprinkle many nations. The Hebrew word nazah here rendered "sprinkle," Gesenius defines "astonish." The context shows that this work is in the future, and that "astonish" is the work that will be done.

34. Ezekiel 36:25 speaks of sprinkling clean water upon a people in the future. But the text refers to Israel's national restoration and purification.

35. Clean, pure, unadulterated water was never commanded by divine authority to be sprinkled upon any one. Pure water was obtained under the law by the burning of the red heifer outside of the camp and taking up the ashes and cleaning the water through them. This was used as water of purification, but clean, unadulterated water never.

36. Baptism was always preceded by the exercise of faith and repentance, and stood as the fruit of repentance the evidence that the avowed repentance was correct and thorough.

37. Baptism thus preceded was for the remission of sin (Mark 1: 4; Acts 2:38).

38. Baptism was thus the act in which the old man of sin was put off and the new man, Christ was put on (Rom. 6:3-6).

39. Baptism was that form or mould of doctrine into which one was cast and made free from sin (Rom. 6:17-18).

40. Baptism was the act by which, if one became united to Christ in the likeness of his death, he had the pledge that he also would be united with him in the likeness of his resurrection (Rom. 6:5).

41. Baptism or a birth of the water was by Jesus made absolutely necessary in order to an entrance into the kingdom of God (Jno. 3:5).

42. Baptism was not for the removal of external impurities, as was many of the Levitical washings, but was of deeper significance and reached the conscience and became a saving ordinance (Peter 3:20-21).

43. Baptism introduced into Christ—the Christ body, made parties the seed of Abraham and heirs according to the promise (Gal. 3:27-29).

Christian Life.

The Christian life is brought forward by Jesus and the apostles under various figures for the purpose of illustrating its nature and enforcing its importance.

44. Jesus speaks of it as a way the end of which is a gate. The way he describes as narrow and the path as narrow and the gate as strait, or difficult to reach, and ingress or entrance as giving life—the future life. In contrast with these points he places a broad way a wide gate, but the ingress as death or destruction. How different, and how important (Matt. 7: 14, 15).

45. To impress activity he introduces the figure of trees, some bearing fruit and others bearing no fruit. The one cared for of course, while the other is cut down and consumed.

46. Next he presents the life as foundations of edifices. The life, for its faith and for its direction builded upon his word, as well founded and enabled to stand in the day of trial while the other not so builded, one that will fall under the force of the tempests and floods.

47. Again he presents the Christian life under the figure of a vine with its branches. He as the true vine, his disciples as the branches and his father as the husbandman. Every branch that would bear fruit to be cultivated so that it might bring forth more fruit, while the barren branches were to be cut off from the true vine and to be burned.

48. The bearing of the cross as a burden and perchance as a disgrace to be borne here, and in contrast with this, and as an incentive the crown to be worn hereafter in the next world.

49. Again Jesus as well as the apostles, introduces as a figure the marriage nuptials. The disciples—the church—is introduced as a virgin, pure, clean and espoused, as mourning, clothed in sorrow, and waiting for the bridegroom, while at his return comes the rejoicings, the marriage, the honors and the emoluments.

50. The apostle introduces the Christian life as a warfare. In this life the soldier fully armed with the armory, every article aptly described and applied, he ever to be on guard, the bivouacks and the marches to be made, the battles to be fought and the victories to be won in this life, that the spoils and the glories may be shared in hereafter when the perfect peace is established.

51. Again the figure of a pilgrimage is introduced where the disciple is to take up the line of march or pilgrimage to reach finally a haven of repose, a city where a shrine or an amulet is deposited: as Abraham, Isaac and Jacob to dwell in tents, and for a city to come, or as Israel in the wilderness, to march for the final land of promise.

52. Also, the figure of a voyage is presented, the world before the disciple as the ocean, then comes the tempests, the breakers and the struggles of the sailor, and he exhorted not to be tossed about with every wind of doctrine; faithful in all this turmoil, then the haven of safety at last, and solid terra firma, where he shares in the cargo brought forward.

53. Again the Grecian stadia is brought forward, where the training, the casting aside of superfluous weights, the race, the victory, the crown and the rejoicings are all brought to view, in their force, in their interest and in their beauty.

54. The labor and the rest is brought to view, the Christian life is regarded as one of trials, one of trouble, and one of constant labor; but beyond this, at the revelation of the Lord Jesus is placed the rest. God has designed a rest. He has foreshadowed a rest. God has prepared a rest. But those to whom it was first proclaimed and offered could not enter in on account of unbelief. Joshua did not give them that rest. That rest had not been received in the days of David nor in the days of Paul. There remains, therefore, a rest to the people of God. Let us labor, therefore, lest we should come short of it. But this rest will not be the rest of a stone—it will not be one of inactivity, but it will be one, while free from the troubles the trials, the temptations and the turmoils of this life of activity under the directions of the Master, in the discharge of his commands, in the proclamation of his words of peace, and in the enjoyment of eternal pleasures. Happy rest! May that day soon be ushered in.

55. In addition to these beautiful and instructive figures there are expressions that border on the literal, that mark out the constant duty and ministrations of the disciple as he moves on; such as, "Ye are the light of the world; ye are the salt of the earth; as you have received Christ so walk ye in Him; press forward to the prize of the mark of the high calling; keep yourself unspotted, from the world; shun every appearance of evil; then, joint heirs with Christ if so he that ye suffer with him, that ye may be also glorified together; and if you suffer with him you shall also reign with him."

Summary.

1. The promises to the fathers are fundamental and eternal in duration.

2. Christ—the Christ body the heirs to that promised inheritance.

3. David's kingdom and throne established forever—eternally.

4. That kingdom and throne suspended and the seed and the people under chastisement.

5. Christ, the rightful heir, to restore and to reign on that throne henceforth and forever—eternally—no end.

6. John the Baptist preached this gospel.

7. Jesus preached this gospel of the kingdom.

8. The apostles preached this gospel of the kingdom.

9. The people believed the gospel of the kingdom.

10. The importance of faith, with its works.

11. Repentance with its place its work and importance.

12. Baptism, its meaning, its place, its work and its importance.

13. The Christian life with the warfare, the battles, the pilgrimage, the voyage, the race, the cross, the sorrow, the tears and the sufferings on this side, while the victories, the haven, the city, the reward, the crown, the reign, the glory and the rejoicings are on the other, unsurpassed in degree and unending in duration.—First Principles, per Bro. W. S. Tomlinson.

GOLD DUST.

Right living will produce right thinking.

Failure and disappointments have generally taught the earnest man his choicest lessons.

In the moment of temptation the heart should lift itself to the great Master in full assurance of faith, recognizing His love, His wisdom and His ability to help us and His willingness to make all things work together for good of those who love Him.

It is good to be attracted out of ourselves, to be forced to take a near view of the sufferings, the privations, the efforts, the difficulties of others.

Every Christian should strive to be a pattern worthy of imitation, a pattern of earnest, faithful endeavor to copy Christ, in his daily life and active zeal in His service.

ANNA DREW.

Dixon, Ill.

The habit of Smiling. Form the habit of smiling. Anybody can smile when something excruciatingly funny comes to his attention. Sometimes we see the sourest faces break into a grin when a pedestrian slips on the ice, or has his hat carried away by a high wind. But these smiles which are due to some peculiar exciting cause are not the sort which express a sunny personality and are magnets to attract others. Those who have formed a habit of smiling are the ones whose smile means something.

A Boy's Best Creed.

Be honest lad, in word and deed,
In all you say and do;
Treat others in your walk of life
As you'd have them treat you;
Don't steal another's precious time,
Or blot a spotless name—
You may not think that stealing 'tis
Dishonest just the same.

Be true—there's nothing half so grand
As character of truth;
Let never trace of falsehood stain
The glory of your youth;
Let every thought you harbor be
As clear and pure as day;
Sincerity of purpose gleam
In every word you say.

True greatness is founded on living in harmony with God's laws.

He who is not true to God is not true to himself and false to others.

Sin sooner or later "finds one out."

Chains of iron are as nothing to the chains of sin.

If thou shalt live each day for Him, when sets life's sun
Thou shalt receive the Master's own "Well done!"

Do your best and never shirk, patient be and willing;
That's the only way to work; then your niche you're filling.

—Anthony E. Anderson.

Whatever we really are, that let us be in all fearlessness.
Whatever we are not, that let us cease striving to seem to be.

Anna Robertson Brown.—

He who would be truly great must be a servant of others.

It is foolish to seek advice of those whose wisdom is no greater than our own.

The young are apt to be influenced by feeling rather than judgment.

It is wise to take time to consider important questions.

A harsh answer, after three days' consideration, shows pride and folly.

The son is apt to follow in the sins of his father.

It takes no keen eye to foresee disaster to the king who indulges in oppression.

Think truly, and thy strength
shall the world's famine feed;
Speak truly, and thy word shall
be a faithful seed;
Live truly, and thy life shall be a
great and noble deed.

—Bonar.

What I need, my God, Thou'lt give it,
Help me do what, too, is mine;
Great or little guide me through it,
Cover me with wing divine.
Be through all the livelong day,
Close companion of my way.

We are truly strong when in league with God.

Manager's Column

Now that the holiday season is past we can all get down to our regular routine again. Nineteen hundred and eleven is gone and with it our record of duties performed, and, alas, many unperformed. The poet has said that "Of all sad words of tongue or pen, the saddest are these, it might have been," and surely as we look back over the year we can see many places where it might have been better had we lived up to our opportunities, or overcome our weakness and temptation, or have been charitable, more kind or more forgiving. But now history has added another chapter to its legend and vain regrets will not change it. To day is here and if we live in tomorrow yesterday must furnish the lessons by which we improve it.

This is our first New Year's with The Restitution. When we started we planned many things and in the six months that have elapsed some of these have been carried out, others have had to wait, but at any rate we feel that we have made progress. We trust that 1912 will see a greater improvement: we trust that the plans that we have had to lay aside temporarily may be carried forward and completed. There are lots of things we WANT to do. Right now there are five things that we would like to do, but can not; the first requires time, so does the second, the third and fourth would take money, while the last would take both, and a lot of hard work. They are all going to be done some day though, because we are going to keep right after them till they are. Yes, and you can help, too, if you want to. C-o-o-p-e-r-a-t-i-o-n is the word to use. Let's co-operate in 1912. Let's make it our banner year.

BUELL W. NUTT,
Manager.

Bro. Wilson writes that his book, "The Destiny of Russia and Signs of the Times" is now ready for distribution. It is a 96 page book, bound in cloth and sells for 25c. It will be sent by return mail on receipt of the price. Address W. H. Wilson, 625 North Willow avenue, Austin Station, Chicago, Ill.

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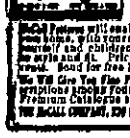

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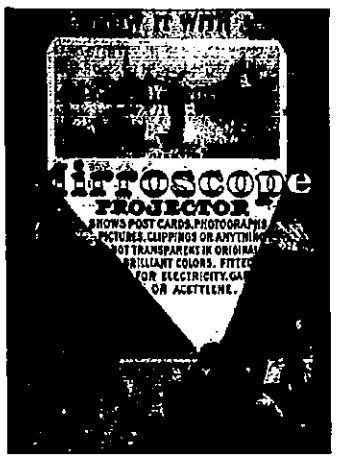

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ROBT. G. HUGGINS, Editor.

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VOL. 50 CLEVELAND, OHIO, JANUARY 9, 1912. No. 2

THE PASSING YEARS.

God's hand is rolling past the years,
The years of grief and joy:
But soon He'll roll the clouds away,
And give peace without alloy.

When nature from her Maker's hand
Sprang forth at His command,
She was arrayed in gorgeous robes,
So pure and yet so grand.

The earth its varied colors showed
The sky He spread with blue,
And beauty shone in many forms
In every changing hue.

All nature sang His praises forth
With bounding life of joy,
And reveled in the purest love,
So free without alloy.

The birds poured forth their melodies.
The insects hummed his praise,
The plants, the trees, and all the flowers,
Joined in these glorious lays.

But man has marred this beautiful earth,
That shone with luster rare,
Brought on scars, wounds and drunkenness,
And black and wild despair.

But see, there flashes on the sky,
The light of coming day;
And messengers are hasting with
That new and living way.

When man to man will brothers be,
Oppression then will cease,
And vice shall flee to hide her head
Before the King of Peace.

A. WALLACE MASON
Cleveland, O.

THE RESPONSIBILITY THAT ATTACHES TO TEACHING.

(James 3:1-6.)

A minister of note is reported to have said to his son: "Keep out of the ministry if you can: if you can not, God help you to be a good minister." That was most excellent advice. It was quite in accord with the position that James here takes.

I.—A Warning Given

"Do not be ambitious to teach." Today young men are urged to take up the work of the ministry. The cry is raised "we need more ministers." And pastors are expected to urge godly young men to study for the ministry. I can't do that. We don't want a man made to order. . . . James, Paul, Peter and John found it necessary to lift up a warning voice against hastily entering the pastor's office. They sought to impress upon all the responsibility of such a work; to awaken a fear of the peculiar dangers to which a position exposed them, and of the dreadful consequences both to themselves and others of unfaithfulness in the office of leading others. It's serious business, this directing the lives of men Godward.

God says of men of old: "I have not sent these prophets, yet they ran; I have not spoken to them yet they prophesied." A man who has simply gone through a school and been ordained is not necessarily a minister of God. No mere human training and setting apart can make him such.

There is need in this day to remember that the ministry is not simply a profession, like medicine, or law, in which a man is to make a living and gain a position. The real minister is sent.

II.—The Warning Enforced.

Two weighty reasons are given why one should not hastily take the place of a teacher.

1. The consequences of unfaithfulness.

"Knowing that we shall receive the greater condemnation." The reason for this is obvious. Teachers are far more destructive, if in error, than their brethren. Their work, if wrong, is most damaging. Therefore the condemnation is greater. You remember that Jesus said: "Whosoever shall break one of these least commandments and shall teach men so shall be called least in the kingdom of heaven."

It is amazing to me to see how careless many teachers of the Word are in what they say.

Men make strongest assertions with no authority, and often against the expressed revelation of God, as, "Jesus never will come to earth." There is a serious responsibility going along with leadership. A leader is like a town clock. When a common man's watch goes wrong he alone is misled, but when the great public clock gets out of the way, multitudes are deceived, and a whole community are led astray. Hence the necessity for greater care and attention with reference of the one to the other. Every teacher is responsible beyond a private individual, for reason that his position influences many. An error in him effects the whole congregation.

Some are very eager for leadership. They wish to be prominent. They court office; but they seldom consider that leadership involves serious responsibility. The pastor's place is a solemn one. It is a momentous trust, only to be entered upon in the fear and in answer to the call of God.

The most eminent ministers of the church in all ages have felt this and to such an extent that they have shrunk back from the sacred office. Ambrose when elected bishop of Milan fled from the city and had to be brought back from this place of concealment.

John Knox rushed from St. Andrews on his first appearance and hid himself. He was compelled, however, to appear in the public place of preaching.

2. The Danger of unfaithfulness and failure.

"For in many things we all offend." No teacher is without fault. No one is absolutely without error. Such is human nature that even under him there is imperfection. The man who can accurately take in the whole truth and accurately set it forth in speech is a perfect man. There are none such. The tongue is something like the horse's bridle—the ruler and the guide of all. Bridle a bit of harness, but put in place determines all power and use. So with a ship's helm; it holds the destiny of all on board. It can put the ship on the rocks, or in the harbor. It can make the distance a matter of six or twenty days.

In a similar way, says James, the tongue though small is of great importance.

The tongue of the teacher is as important, is as full of grave power to those that are taught as the bridle of the horse. It is as much master of men's destinies for good or evil, as the helm of the ship. The position of leader is no cheap position. It has the gravest responsibility. It is not lightly to be sought, or held for the sake of the honor attached to it. There is an honor; but this may easily become dishonor—even disaster. It takes all a man's care, diligence, self-control and conscience; it takes all these and the enlightenment of the Holy Spirit, to make him a teacher who will but rarely stumble.

A teacher must search diligently about the things he teaches, and if he does, not fearful will be his judgment. The man who offers his services as a guide, you suppose knows the way; but if he is mistaken, and because he is mistaken he leads you astray, wasting your time and strength, he cannot be free from severe judgment. The responsibility of leading you astray rests with him.

There is terrible temptation in the teacher to be a trimmer and not to declare all the counsel of God. "Speak smooth things."

There is another side of James which he does not teach. There is a laudable desire to teach. "Covet earnestly the best gifts," one of which is teaching.

F. S. WESTON.

THREE MIRACLES AND THE TWO ADAMS.

What is a miracle? An act of power beyond the laws of nature, a supernatural operation performed alone by the power of God.

The first miracle in regard to man. God formed man of the dust of the ground; he was not yet alive. Then he breathed into his nostrils the breath of life, and that man that God formed in his own image, out of the dust of the ground, became a living soul, and he called him Adam.

Another miracle was in the birth of Isaac. God had made a promise to Abraham that "In thee and thy seed shall all the nations of the earth be blessed." The promise could not be fulfilled without the exercise of God's supernatural power in bringing Sarah into the child-bearing state again, as she was 90 years old—past the age of bearing. Read Gen. 17:15; 18:15. God said: "Sarah, thy wife shall bear thee a son indeed; and thou shalt call his name Isaac."

The four great prophets of the Old Testament made a great many prophecies; some of them have been fulfilled and some are yet in the future. But God has declared that all prophecy shall be fulfilled. We notice a prophecy in Is. 7:14 which could never have been fulfilled without a miracle. By the law that God established with the first Adam; no virgin could conceive and bear a child, for in the case of conception the virginity was destroyed. But here is a promise that a virgin shall conceive. How was it accomplished? For we believe that prophecy has been fulfilled. We find its fulfillment recorded in Matt. 1:18: "Mary was found with child of the Holy Spirit" (20th verse): "For that which is conceived (or begotten, mar.) in her is of the Holy Spirit. She shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. Now this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying: Behold, a virgin shall be with child. And Joseph knew her not till she had brought forth her first born son, and he called his name Jesus."

The angel Gabriel was sent from God to a virgin whose name was Mary, and said unto her, fear not Mary, for thou hast found favor with God; and behold thou shalt conceive in thy womb, and bring forth a son, and shall call highest. . . . The Holy Spirit shall come upon thee, and the power of the highest shall overshadow thee, and that Holy Thing his name Jesus, He shall be great, and shall be called the son of the which shall be born of thee shall be called the son of God (Luke 1:30, 35).

The first Adam was given dominion or rule over everything that was created on the earth; was put into the garden of Eden to keep it, and of all the trees he might eat, except the tree of the knowledge of good and evil; if he should eat of that he should surely die. He ate of that tree, and God sent him forth from the garden of Eden. Adam lived 930 years and he died. There was no promise of any other kind of death until God made his promise to Abraham. Then there was a promise of a blessing to his seed through the miraculously born Isaac. Death reigned from Adam to Moses, even over them that had not sinned, after the similitude of Adam's transgression, who is the figure of him that was to come (Rom. 5:14). The first man is of the earth, earthy; the second man is the Lord from heaven (1st Cor. 15:47).

We have shown how the first Adam was made of the dust of the ground, and the second Adam of a virgin. The first Adam had a wife, was commanded to multiply and replenish the earth, which they did to the extent of 33 sons and 23 daughters, according to Josephus.

The second Adam had no wife, never had any children. The first Adam was the author of eternal death; and all that die in the first Adam die as he did: The second Adam is the author of eternal life, and all that die in him will receive eternal life at the resurrection. The second Adam is the one that all the promises that God made to Abraham center in, as he is the acknowledged seed (Gal. 3:16,29).

It was a law with Israel that sacrifices should be made, and a lamb without blemish was their sacrifice. But a sacrifice for all the people and for all time to come, required something higher. "God so loved the world that he gave his only begotten son," the only being without sin. All of the first Adam's race were sinners, for "by one man sin entered into the world, and death by sin" (Rom. 5:12). So Christ could not be wholly of the Adamic race, for in him was no blemish or sin (1st Pet. 2:22; 1st John 3:5). It required the blood of a sinless being to atone for sin, and the blood of Jesus Christ, "cleanseth us from all sin". The first Adam was the son of God by creation; the second Adam is the son of God by birth of the Virgin Mary. The first Adam received eternal death by disobedience; the second Adam obeyed in all things, and received eternal life at his resurrection, and has become the first fruits of them that slept. The first Adam inherited a curse: the second Adam inherits a blessing. The wages of sin is paid to the first Adam and all of his race; the gift of God which is eternal life is to be given to the second Adam and all of his race.

How can one that belongs to the first Adam become related to the second Adam? By faith, for "ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ; and if ye be Christ's, then are ye Abraham's seed and heirs according to promise." We cannot be saved in the first Adam, but by coming into the second Adam, we are saved by faith (Luke 7:50; 18:42) by hope (Rom. 8:24); by grace saved by faith (Eph. 2:58) by water (1st Pet. 3:20, 21); by love of truth (II. Thess 2:10); by the power of God through the preaching of the cross (1st Cor. 1:17, 18).

We see then our only hope of eternal life is in believing, obeying, and joining the body of the second Adam by baptism. Then we are in a position for the resurrection of the just when the Lord himself shall descend from heaven with a shout, and the dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words (1st Thess. 4:15, 18).

R. W KNAPP.
Monkland, Ore.

"THOU SHALT LOVE THE LORD THY GOD WITH ALL THY SOUL, MIND, AND STRENGTH."

I have been thinking how it is possible that some people can love the Lord God when he is presented to them in such a forbidding aspect—as a God for instance that confines his creatures in the popular hot box and preserves them alive to suffer forever, or, as a parallel, a God of vengeance that must have the blood of an innocent person before he can be "satisfied." Such a God is not lovable, and we would become hypocrites in even attempting to love such an one.

How different is the story of the Bible revelation of God, the God gracious and merciful that Moses tells us about, and that David sings about in ever recurring refrain. Hezekiah tells his people that the Lord is gracious and merciful and will not turn away His face from you if ye return unto Him. Poor Jonah even seemed displeased at the extent of the Lord's mercy and regretted that his anger was ready to give out so soon. "For I know that thou were a gracious God and merciful and slow to anger, of great kindness and repenteth of the evil, therefore take my life from me, for its better for me to die than to live." All the other prophets to the last of them continually dwell, and love to dwell on the mercy of the Lord to them that fear him and hope in his truth, who doth not reward us according to our sins, but is continually waiting to be gracious. Now this loving Lord is a lovable God, because love begets love, and we can love one who first loves us, but a man eating ogre who can be satisfied with nothing but the blood of the innocent as a ransom is not lovable to say the least of it.

And when we come down to consider God's last message to us through his Christ, it is one with that of Moses and the prophets, and in fact Christ ever refers back to them and quotes them as to this matter of transcendant importance, this love toward God. Moreover he ever gave all credit for all the benefits, temporal and spiritual, that humanity obtain to "our Father who art in heaven." My Father and your Father, and when one addressed him as "good master," he replied, "Why callest thou me good, there is none good but God."

And such is the universal testimony likewise of the New Testament in regard to the disposition of the Father towards the human race—waiting to do them good individually and collectively, not breaking the bruised reed, or quenching the smoking flame; just think of it, he who measured the waters in the hollow of his hand, meted out the heaven with a span, comprehended the earth, and weighed the mountains, gathering the lambs in his arm and gently leading them that are with young. I claim that this God is a lovable God, he is the God and Father of our Lord Jesus Christ, not the God who has to be bought off with a ransom of innocent blood!

What do you think?

J. F. GELLETTY.
Baltimore, Md.

"BE YE HOLY, FOR I AM THE LORD, YOUR GOD."

Lev. 20:7

This thought came to me as I read this beautiful hymn in one of the popular books.

The first verse is as follows:

"Take time to be holy, speak oft with thy Lord.
Abide in Him always and feed on his word.
Make friends of God's children, help those who are weak;
Forgetting in nothing his blessing to seek."

In this fast age—the latter days—our lives are so full of less important things than taking time to be holy.

We get up in the morning determined to read, study and pray before we realize how it is the time has gone, and night is upon us and we go to our rest tired with the daily toils, and dissatisfied because we failed to spend oft with our Lord and to feed on His word.

We have tried during the last year to make friends with God's children, during our good spiritual conferences, we keep in touch with isolated members through our paper, the weak are strengthened by our able speakers and those who give us a passing word of encouragement. And we realize more and more the great and many blessings He is constantly giving to all those who love his appearing.

The second verse is:

"Take time to be holy, the world rushes on;
Spend much time in secret, Jesus alone,
By looking to Jesus, like Him thou shalt be—
Thy friend in thy conduct His likeness shall see."

How true it is, how the world is rushing on and on all so full of the temporal things that the unseen things are never in their thoughts. As the world grows worse and the time is coming when, like days of Noah, we should spend more time in secret, in prayer with our dear Lord, trusting him to care for us even in time of peril and danger, and getting to be more and more like Him, so that we shall make our election and calling sure. Since we are living in the time of wars and rumors of wars, we must watch and pray, and hold fast to the faith once delivered to the saints.

The third verse is:

"Take time to be holy,
Let Him be thy guide,
And run not before Him,
Whatever betide.
In joy or in sorow, still follow thy Lord,
And looking to Jesus, still trust in His word."

If we always feel that our Lord is guiding and directing us, whether in joy or sorrow, the burdens will be lighter to carry, our hope full of brightness of His coming on the morn of the resurrection when all who have trusted in His word will have no further burdens to carry—no more trusting and hoping, for all will be made perfect. Then we will have what we have hoped for and love, joy and peace will cover the earth as the waters cover the sea.

And now, sisters, since our heavenly Father has blessed us with all spiritual blessings that we should be the praise of his glory who first trusted in Christ, "in whom we also trusted after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed ye were sealed with that holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory" (Eph. 1:13, 14). But we must be careful and not feel sure of our reward of blessedness, for in 1st Cor. 10:12 we find "Wherefore let him who thinketh he standeth take heed, lest he fall." But God helps us and says He will not tempt us above what we are able to bear. "We are troubled on every side yet not distressed; we are perplexed, but not forsaken; cast down, but not destroyed, always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be manifest in our body."

So far all these promises we must faint not, "for our light affliction which is for a moment, worketh for us a far more exceeding and eternal weight of glory." "For one look for the unseen things which are eternal." And so now dear sisters, let us try more and more to take time to be holy, for we find in 1 Pet. 1:16: "Be ye holy, for I am holy," and in Matt. 5:48: "Be ye perfect even as your FRather in heaven is perfect." "So let us all put on, therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another even as Christ forgave you. And let the peace of God rule in your hearts, to the which ye are called in one body, and be ye thankful, And I pray that the very God of peace sanctify us wholly. And I pray our whole spirit and soul and body be preserved blameless unto the coming o four Lord Jesus Christ."

JESSIE KAUFFMAN.
Riverside, Cal.

Oregon State Library
Oregon, Ore.

The Restitution

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Cleveland, Ohio....Jan. 9, 1912

EDITORIAL

We now have enough poetry on file to last a year. Will writers note this and write only prose compositions for at least a while?

The printer made such a bad mistake in our sermon notes on Pergamum in the issue of Dec. 26th, that we have reprinted it entire in this number.

We have splendid articles on the whole in this issue, but Bro. Thomas' article on Work is so affectionately, forcibly and opportunely written that we feel impelled to commend it editorially. Reader, turn right now to it and read it carefully.

EDITOR'S SERMON NOTES ON THE APOCALYPSE

Subject:—Christ's Message to the Pergamum Church

Text:—Rev. 2:12-18

I. History of the Church. 1. Pergamus was birthplace of Galun, second only to Hippocrates as a doctor—Contained 200,000 vol. library—Pergamena, now corrupted to parchment, invented there; also tapistry. II. Kingdom of Pergamum founded B. C. 283. by Philoerus; his brother Eumenes was his successor. He was succeeded B. C. 241, by Attalus, first king of Pergamum—Attalus II.; Attalus III. died 131 B. C.; bequeathed his kingdom to Rome. III. Why we preface our sermons on these messages to the churches with historical, geographical and political remarks (v. 13). (a). "Satan's seat" (Greek, thronos, throne). (b) Antipas 1—"against all." Jas. 4:4; Acts 4:19;5:29; Jer. 15:10. (1).

II. Things in the Church which Christ Commends. 1. "Holdest fast my name, my faith" (vs. 13; Matt. 10:39; Mk. 10:29; Lk. 18; 29).

III. Things in the Church which Christ condemns. 1. Baalism and Nicolaitanism (Numb. 24; 25:1; 31:16; II. Pet. 2:15; Jude. 11). II. The sword is threatened the tran[illegible]ora (vs. 12:16; Gal. 4:20; Numb. 22:23-33; 25:5; 31:8; Joshua 13:22).

IV. The Promise. 1. "Hidden manna. Greek the manna which was hidden" (Exo. 16:12, 15, 20, 33, 34; I Cor. 10:3; Psa. 78:24, 25; Heb. 9:4; Jno. 6:31-33, 48, 51; Acts 2:27, 31; 1 Jno. 3:2; Col. 3:1-3). II. "White stone." All the other promises given to the churches are single or intimately related. As the diamond is not mentioned in Exo. 28:15-22 as being in the "breast plate of judgment" worn by the high priest, 2 and since the Urim and Thummim (meaning lights and perfection) were but one thing, 3 we conclude that the "white stone" was the Urim—a diamond. (Exo. 28:15-30). III. "New name" (vs. 17; 3:12; 5:9; 14:3; 19:12.

(1) Antipas comes from two Latin words, anti, opposed to, and papas, father or pope;; so the word denotes a class of people who are opposed to papal supremacy.

(2) All critics admit that "diamond" in Exo. 28:18 is a mistranslation of the original.

(3) The Urim and Thummim were not two things, but two names for one and the same thing (see Symbolik d. Mos. Cult. vol. II., pp. 109, 110). While sometimes the two names are given together (Exo. 28:30; Lev. 8:8), Urim often stands alone (Numb. 27:21; I Sam. 28:6).

COMMUNICATIONS.

Dear Bro. Huggins:

Your article on "Cheating the Saints" is grand. Matt. 25:31-46 has reference to no one else but the children of light. Those whom the Saviour has purchased with his precious blood belong to him, together with their time and talents. Christ was a Saviour and deliverer; he brought help because he was a perfect servant, so now that time and talent are committed to our trust, we should do likewise, for the Nobleman will require an account of our stewardship when he returns to reckon with his servants (read Luke 16). I think this chapter will soon tell you what is the test of fellowship. Had not the steward wasted his goods? Does not this mean chastisement? By his being a friend to debtors he could ask them to pay half of what they owed, which means his coming in touch with other debtors threw them into affliction and made them see they were not right in the sight of the Lord, so they repented in sack clothes and ashes. By doing so this redeemed the steward. If eating the bread and drinking of the cup isn't a test of fellowship, I'm badly mistaken. I can cite you to many, many more beautiful proofs. I have cited you to this because it fits in so nicely with your article on Cheating the Saints. The Bible is for only the righteous.

I also like the continued article on "Sow not Among Thorns."

Your sister,
KATHRYN TOWNSEND.
Lebanon, Ill.

The Restitution:

I see that my time is up I am not able to pay for it, so you will please stop my subscription. The paper has been a welcome visitor in my father's household, and after his death in mine, for about thirty-five years. The last year has been a very busy year for the writer, he having preached one hundred sermons, baptized thirteen, traveled 3,530 miles, and helped to reorganize the Church of God at Gallimore Gap, Henderson county, N. C. The writer is trying to supply the Church at Southern Grove, S. C., and Liberty, N. C.; also Gallimore Gap, N. C. I find plenty of calls, but being a poor man I can not fill but a few outside of my regular churches. I find some people who claim that a preacher ought to work without any assistance in a financial way, but I find that one can not devote his whole time to the business without something to eat and wear; and he must provide for his family or deny the faith. If God is no respecter of persons, as the Bible declares, why should the preaching member be required to sacrifice this all, and the lay members be exemtp? In the fifteenth chapter of John we are taught that every branch must bear fruit. Paul states that the Lord ordained that they who preached the gospel should live of the gospel (1 Cor. 9:14). Turning to Matt. 10:7, 14, and Luke 10:1-11 we find that Christ requires those to whom the minister sows spiritual things to provide for him temporal things. Bear one another's burdens, and so fulfill the law of Christ. I have been preaching at Liberty, N. C., for two years, during which time twenty-three or twenty-four have taken on the name of Christ by baptism. That church is twelve miles from the railroad, but the deacons, Bros. L. R. Rhoades and Judge Freeman always meet me with a conveyance, bringing me back when I wish to start home. The church is always willing to meet all my expenses. Is a live church, and is being blessed by the Lord. Bro. J. M. Lyda is still preaching for the Liberty church, where he has labored for thirty years. May the Lord help us all to remain faithful is the prayer of the writer.

J. H. ANDERSON.
Pelzer, S. C.

(Bro. Anderson is one of our worthy ministers, was our school chum in our boyhood, and we will see that Bro. Nutt supplies him with The Restitution out of the Helping Fund.—Editor.

Some Children's Sayings — Some little folks say some queer things, at least they sound queer to grown-ups, though the children themselves see nothing queer in them. One little fellow, a very busy boy, had said his prayer and was being tucked in bed by his big sister, when he recalled an important omission in that prayer:

"May I pray some more?"

"Why do you wish to pray more?"

"O, I forgot something."

"So out of bed he got, knelt again and added: "And Lord bless Stanley Lang, if you have time."

Now Stanley was a very dear playmate of his, and it was strange he had forgotten him in his prayer. But being very busy himself, and believing the Heavenly Father had much to do in caring for all his children, both little and big, he meant well, when he added to his prayer, "If you have time."

Little Eleanor, four years old, whose father was away, had prayed sincerely to God to watch over her dear father, then added innocently enough, "And I guess you'd better keep an eye on mother, too."

That suggestion probably sounded different to the mother than it did to the heavenly Father, who knew that the child meant all right.

The Three Dudes — Three dudes were walking along the street one morning and met an aged, decrepit minister, with long white hair and beard. Desiring to poke fun at the old man, the first called out, "Hello, Father Abraham." The second said, "Hello, Father Isaac," and the third chimed in, "Hello, Father Jacob." The minister seeing the situation and likewise using scripture, quietly replied, "I am neither Abraham, nor Isaac, nor Jacob, but Saul, the son of Kish, who went forth to hunt his father's asses; and behold, I have found them."

—Selected by Bro. Knapp.

WORK

With the editor's kind permission we offer to the brethren scattered abroad a practical, rather than a doctrinal sermon; and we take for our text the simple word work. This word, as commonly used in worldly matters, implies action, energy, labor. Energetic, persistent and determined work is necessary to success in any undertaking. But when used by our Pastor in the pulpit, it has but little practical significance for those who listen. He exhorts his hearers to work in the Master's vineyard. He warns them that the night is far spent and the day is at hand. We arise and sing:

"Work for the night is coming,
Work thro' the morning hours;
Work while the dew is sparkling,
Work 'mid springing flowers."

And we disperse to our homes with a vague idea that Christian work simply means going to church on Sunday and being reasonably good the rest of the week. But this is not work. Real Christian work is the same as any other kind of work. It requires energy, and activity, just as does farm work, house work, or office work. The evangelist who leaves a comfortable home and travels from town to town, meeting opposition and discouragement at every stopping place, will agree that Christian work requires courage, energy and activity quite as much as does farm or business work.

"But," says a dear brother or sister, "I could not become a preacher or evangelist. I am not capable. I would gladly work for Jesus if I only knew of something I could do." The writer has been over all this ground, and possibly a brief narration of some of his efforts along the line of Christian work may serve as pointers for others, who, like him, have an earnest desire to work for [illegible] lack opportunity, educ[illegible] ability to publicly proc[illegible] glad tidings.

Many years ago the writer started on a journey to the city of Wilmington, Del., and took with him a copy of the "Restitution," to read on the way. The number was especially good, and after reading it he marked some of the best articles and laid it on a vacant seat in the car, with a silent prayer that it might fall into the hands of some good and honest heart. The next day, while passing a commission house in the city, he obeyed a sudden impulse to turn in at the open door, and having no business there, felt somewhat embarrassed when the proprietor advanced to serve him. But as he turned to leave he noticed a gentleman sitting by a table, reading that copy of the "Restitution" which he had left on the car seat. He advanced and asked the gentleman where he got that paper; he replied, "I picked it up from the table here, and I am quite interested in it." We then gave him a history of our connection with the paper, and for several hours he continued asking questions about the kingdom of God, and the name of Jesus Christ. Many days later he visited me at my place of business, for the purpose of gaining more knowledge upon these subjects.

Now, brethren, the moral of this little story is quite plain. Every copy of The Restitution, every tract which we leave in a public place, becomes a worker for Jesus. The most humble among God's people may work for Jesus as effectively as the wise and learned. Save carefully each copy of your "Restitution;" send to the Restitution office for a few pounds of "Bible Pearls," a few copies of "A Letter to a Friend," or a hundred of Bro. Joblin's tracts, and where ever you go, to your office, or to town, or to market—it matters no where—carry a few tracts or papers with you and leave them where somebody will see them and pick them up.

If each brother and sister of the Church of God would do this one little work thoroughly and earnestly for the next five years, millions of people, perhaps, would hear and read of the kingdom of God who otherwise will live and die in ignorance of it. The extra printing, job work and other business which would flow to the Restitution office, because of this labor by the members of the church, would be sufficient to put our paper on a strong and solid foundation, and thus make it a power for good. All this and more, would result if each member would begin now, and earnestly do this little work for Jesus and our fellow man. A work so easy and so simple, that a child may accomplish it as successfully as his parent. Surely if we know this and refuse, or neglect to do our part, we are without excuse. We are like the shiftless tramp who looks for work, but earnestly prays he may not find it.

Another pointer, especially suited for sisters' work, may be made a power for good. Let each sister, everywhere, it matters not how humble, poor or isolated, make a neat little box or wall pocket, of cardboard, cover it tastefully. Print on it in plain letters, "Take one free," then go to the nearest postoffice, store, railroad station or other public place, and ask permission to keep it up there. Now [illegible] with back numbers or extra [illegible] of the "Restitution," a choice collection of tracts, etc., and keep it full all of this year, and the following year, if God lets you live. If you are not able to buy tracts enough, then notify Brother Huggins, and my word for it, he will see to it that your box is well filled. Suppose five hundred sisters should adopt this line of work and each put up and maintain for five years a box of this kind. I venture the assertion that the truth in the United States and Canada would receive from this effort alone a greater impetus than ever before known.

Now, dear reader, just a word to you personally. I know exactly what you are thinking. "Those are pretty good ideas, and if I was only sure the plans would be generally adopted, I would gladly do my part," etc., etc. Pardon me, my brother, that is a very poor excuse and you will be heartily ashamed of it in the age to come. If you think these are good plans, and if they present some prospect of success, then go to work and do your part, just the same as if you knew that every brother and sister in the land was working with you. Brother Huggins and the Restitution office will first feel the pulse throbs of a new impulse, and the number and activity of the workers will be known to him through the medium of tracts and books ordered. Awake, brethren and sisters. "The night is far spent, the day is at hand." Here is [illegible] that you can do; will you do it? The work is light and the reward great beyond measure. Listen: "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

S. H. THOMAS.
Proctor, Mont.

PRACTICAL VALUE OF THE HOPE OF THE LORD'S COMING.

"But if, that evil servant shall say in his heart, "my Lord delayeth his coming" and shall begin to beat his fellow servants." (Matt. 24:49).

1. Did the pre-millennialism of Paul, Bunyan, Spurgeon, Muller and Moody interfere with their usefulness?

2. If the church continues as in the past to be a small minority, does not optimism involve infinitely more suffering than the coming of the Lord "to cut short in righteousness" and to introduce "the acceptable year of the Lord" which was rejected at His first coming?

3. What will it profit a man to create hopeless confusion in the Bible by proving to his satisfaction that "the Church is Jerusalem," therefore the destruction of Jerusalem is the Lord's coming; and, "the Lord's coming is death," and death is the "blessed hope" of the church and "the church is the kingdom," and the kingdom comes every time Tammany is turned down in New York City.

4. If a man thinks the Bible writers had so complete an absence of distinct ideas, how can he defend the inspiration of the Bible against infidels, critics and spiritualizers?

5. Would rich Christians hord their wealth if they believed "our citizenship is in heaven, from whence also we look for the Lord?"

6. Do those Christians who are working and praying for the Lord's return, spend much time or money on theaters, balls and polite gambling?

7. Can a pre-millenialist ever feel as pessimistic as an optimist over "gathering clouds," especially as he sees "the day approaching?"

8. Who study the Bible the harder, those who are interested in the "sure word of prophecy," or those who are expecting the kingdom to come in the next election returns?

9. According to Paul in his letter to Titus (2:12-15) is there not a necessary connection between "looking for that blessed hope," and, "living soberly, righteously and Godly?"

10. Do not the following statements present difficulties to the post-millennialist—that the angels sang "peace on earth," but Christ said, "I came not to bring peace, but a sword," that at first John the Baptist and Christ preached "the kingdom of heaven is at hand" and "among you," whereas later Christ "spake a parable unto them, because they thought the kingdom of heaven should immediately appear." Is it not because of such difficulties, that men conclude that Christ and the apostles were mistaken? Are pre-millennialists ever driven to this conclusion?

11. Is not the hope of the Lord's coming, the only possible comfort to a man who is fully alive to all the sin and suffering of the world?

12. Could skeptics and Christian socialists say, "Christianity is a failure" if Christians were striving by "all means to save some," instead of expecting to gather the whole world into an "elect" church?

13. When an Old Testament writer denounces the Israelites, and immediately predicts ultimate blessings for them, does not the post millennialist, (if he is an advanced critic) reject the text, or if orthodox, does he not try to apply these earthly blessings to a heavenly church? On the other hand cannot a pre-millenniallist accept the Bible, without rejecting the text, or stealing the promises which Jacob stole from Esau?

—The Lord's Coming, published by C. C. Cook.

Men who are not at peace with God are seldom at peace with one another.

God is often credited with the consequences of one's wrongdoing.

It is easy to have confidence in one who is working in harmony with God.

Human life is divided into periods of time, and some of them are very short. Moment by moment we live on through the hours and days and years into which the smallest divisions of time ultimately grow. We cannot merge two moments, nor telescope two weeks. Each second is distinct from and independent of the other. We must live a day at a time. As J. R. Miller says: "The mornings are little hilltops from which we can look odwn into the narrow valley of one little day. What lies over the next hill we cannot see. Perhaps when we come to it, it may reveal to us a lively garden through which our path shall go on. Or it may show us a valley of shadows, or something worse—a path amid briars." But no matter as to that; we have but the one little valley in sight, and the evening is our horizon, and there we shall rest until tomorrow.

USE OR LOSE

There is a law of nature that man must either "use or lose." If you are unwilling to use the powers and opportunities that God gives you, you must lose them. If you will not use those capabilities of the soul, such as the love of the beautiful, true and sublime (the sentimental side of our nature), they will disappear and leave you cold, heartless and disappointed. Many a man in a mad scramble for wealth has refused to yield to the enderer side of his nature, and has killed the faculty by which he can enjoy while seeking the things he thought he would enjoy. Many a man who has gained wealth is shocked to find that after all, the finer and tenderer side of his nature is paralyzed. Beauty in nature, art, literature, no longer appeals to him. Money has mounted to the saddle, but the enjoying power is dead. Straining and striving have starved the soul.—Selected.

THE ERROR OF THE WICKED

Says the Apostle Peter: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." 2 Peter 3:17.

The "error" Peter speaks of did not exist in Peter's day; but was to be a last-day creature. In the last days "scoffers" shall arise says Peter and say, Where is the promise of his coming? Against this blasphemous scepticism Peter urges the fact of the change which took place at the deluge. Then he announces that another great change is due at the coming of the Lord Jesus which is to be the greatest conflagration the world has ever seen.

Peter says, "Seeing ye look for such things, be diligent." He then goes on saying: "Seeing ye know these things, beware." What things? Why the cry that the Lord is slack concerning his coming. The "error" is the indifference regarding the event. And now if you are entertaining an indifferent spirit with regard to it, you are already well along with the "error" he speaks of. If we say we know nothing of its approximate nearness, we are being "led away" with the "error of the wicked." We do "know" he is have appeared; and if we are led away with that error, it will be our own fault.

What will produce that "error."

1. Wealth. Those among us who are wealthy are easy prey; for the man who is constantly saving his money and gaining more wealth all the time has thereby furnished the best proof there can be given that he does not believe the coming of Christ is near.

2. Worldliness. Are we worldly? Do we attend places Christians ought not to go; or practice things Christ forbids and that the love of Christ would shame us out of? If so, we can easily be led away with this error. May God help us to be careful. Peter is writing for our benefit.—Selected.

"SIZING" PEOPLE UP

Labels on the outside of a tin can tell us what we may expect to find on the inside. "Hon." and "Dr." and "Rev." and various combinations of the alphabet are ornamental labels for various kinds of barins. Labels, commercial and personal, are therefore very useful. It is unfortunate that they are sometimes misleading. It is easier to look for labels than for facts. So, for a good fraction of our mental furniture we take men for just what they are labeled.

Many very good and very great men had to be dead a long time before they were recognized to be either good or great, because people had labeled them wrong.

Jesus encountered the same difficulty. He came into his own home town where he had lived. He went into the church and spoke with such eloquence as they had never heard. It was extraordinary this wisdom and this power, and it did not agree with the label that they had always put on him—"the carpenter's son."

The Creator did not mean that we should ever be anything but alert and interested and growing. He did not mean that a single hour in our lives should bear a man-made label, but rather that we should every one have the daily joy of discovery of himself in some new way; now in a friend and now in ourselves; now in a baby, and again in a prophet. We are daily walking, everyone in an undiscovered country. It is a blessed journey when we do not allow it to be labeled beforehand and when we find a divine friend and Saviour even in the carpenter's son.—The Fighting Saint.

THE INSPIRATION OF THE BIBLE—No. 2.

III.—Argument for the Words

The evidence that the inspiration includes the form as well as the substance of the Holy Scriptures, the word as well as the thought, may be gathered in this way.

1. There was certainly some occasions when the words were given to the human agents. Take the instance of Balaam (Num. 22: 38; 23:12, 16). It is clear that this self-seeking prophet thought i. e., desired to speak differently from what he did, but was obliged to speak the word that God put in his mouth. There were two incontrovertible witnesses to this, one being Balaam himself and the other God.

Take Saul (1 Sam 10:10), or at a later time, his messengers (19: 20-24). No one will claim that there was not an inspiration of the words here. And Caiphas also (John 11:49-52), of whom it is expressly said that when he prophecied that one man should die for the people, "this spake he not of himself." Who believes that Caiphas meant or really knew the significance of what he said?

And how entirely this harmonizes with Christ's promise to his disciples in Matt. 10: 19, 20 and elsewhere: "When they deliver you up take no thought (be not anxious) how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not yet that speak but the Spirit of your Father which speaketh in you." Mark is even more emphatic: "Neither do ye premeditate, but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speak, but the Holy Ghost.

Take the circumstances of the day of Pentecost (Acts 2:4-11), when the disciples "began to speak with other tongues as the Spirit gave them utterance." Parthians, Medes, Elamites, the dwellers in Mesopotamia, in Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, in the parts of Libya about Cyrene, the strangers of Rome, Cretes and Arabians all testified, "we do hear them speak in our tongues the wonderful work of God!" Did not this inspiration include the words? Did it not indeed exclude the thought? What clearer example could be desired?

To the same purport consider Paul's teaching in 1 Cor. 14, about the gift of tongues. He that speaketh in an unknown tongue, in the Spirit speaketh mysteries, but no man understandeth him, therefore he is to pray that he may interpret. Under some circumstances, if no interpreter be present, he is to keep silence in the church and speak only to himself and to God.

But better still, consider the utterance of 1 Peter 1:10, 11, where he speaks of them who prophesied of the grace that should come, as "searching what, or what manner of time, the Spirit of Christ which was in them did signify when he testified beforehand the sufferings of Christ and the glory that should follow, to whom it was revealed," etc.

Should we see a student who, having taken down the lecture of a profound philosopher, was now studying diligently to comprehend the sense of the discourse which he had written, we should understand simply that he was a pupil and not a master; that he had nothing to do with originating either the thoughts or the words of the lecture, but rather a disciple whose province it was to understand what he had translated, and so be able to communicate it to others.

So much for the Old Testament, but when we reach the new, we have the same unerring and verbal accuracy guaranteed to the apostles by the son of God as we have seen. And we have the apostles making claim of it, as when Paul in 1 Corinthians 2:12, 13, distinguishes between the "things" or the thoughts which God gave him and the words in which he expressed them, and insisting on the divinity of both; "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

In Gal. 3:16, following the example of his divine Master, he employs not merely a single word, but a single letter of a word as the basis of an argument for a gre: doctrine. The blessing of justification which Abraham received has become that of the believer in Jesus Christ. "Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many; but as of one, and to the seed, which is Christ."

The writer of the epistle to the Hebrews bases a similar argument on the word "all" in chap. 1:8, on the word "one" in 1:11, and on the phrase "yet once more" in 12:26, 27.

To recur to Paul's argument in Galatians, Archdeacon Farrar in one of his writings denies that by any possibility such a Hebraist as he, and such a master of Greek usage could have argued in this way. He says Paul must have known that the plural of the Hebrew and Greek terms for "seed" is never used by Hebrew or Greek writers to designate human offspring. It means, he says, various kinds of grain.

His artlessness is amusing. We accept his estimate of Paul's knowledge of Hebrew and Greek, says Professor Watts; he was certainly a Hebrew of the Hebrews, and as to his Greek he could not only write it but speak it as we know, and quote what suited his purpose from the Greek poets. But on this supposition we feel justified in asking Dr. Farrar whether a lexicographer in searching Greek authors for the meanings they attached to spermata, the Greek for "seeds," would not be inclined to add "human offspring" on so good an authority as Paul?

Nor indeed would they be limited to his authority, since Sophocles uses it in the same way, and Aeschylus. "I was driven away from my own country by my own offspring" (spermata)—literally by my own seeds, is what the former makes one of his characters say.

Dr. Farrar's rendering of spermata in Gal. 3:16, on the other hand would make nonsense if not sacrilege. "He saith not unto various kinds of grain as of many, but as of one, and to thy grain, which is Christ."

Granting then, what we thank no man for granting, that spermata means human offspring, it is evident that despite all opinions to the contrary, this passage sustains the teaching of an inspiration of Holy Writ extending to its very word."

III.—Argument for the Words.

The evidence that the inspiration includes the form as well as the substance of the Holy Scriptures, the word as well as the thought, may be gathered in this way.

1. There were certainly some occasions when the words were given to the human agents. Take the instance of Balaam (Num. 22: 38; 23:12, 16). It is clear that this self-seeking prophet thought i. e., desired to speak differently from what he did, but was obliged to speak the word that God put in his mouth. There were two incontrovertible witnesses to this, one being Balaam himself and the other God.

Take Saul (1 Sam, 10:10), or at a later time, his messengers (19: 20-24). No one will claim that there was not an inspiration of the words here. And Caiaphas also (John 11:49-52), of whom it is expressly said that when he prophesied that one man should die for the people, "this spake he not of himself." Who believes that Caiaphas meant or really knew the significance of what he said?

And how entirely this harmonizes with Christ's promise to his disciples in Matt 10:19, 20 and elsewhere: "When they deliver you up take no thought (be not anxious) how or what ye shall speak. For it is not ye that speak but the spirit of your Father which speaketh in you." Mark is even more emphatic: "Neither do ye premeditate, but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speak, but the Holy Ghost."

Take the circumstances of the day of Pentecost (Acts 2:4-11), when the disciples "began to speak with other tongues as the Spirit gave them utterance." Parthians, Medes, Elamites, the dwellers in Mesopotamia, in Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, in the parts of Libya about Cyrene, the strangers of Rome, Cretes and Arabians all testified, "we do hear them speak in our tongues the wonderful works of God!" Did not this inspiration include the words? Did it not indeed exclude the thought? What clearer example could be desired?

To the same purport consider Paul's teaching in 1 Cor. 14, about the gift of tongues. He that speaketh in an unknown tongue, in the Spirit speaketh mysteries, but no man understandeth him, therefore he is to pray that he may interpret. Under some circumstances, if no interpreter be present, he is to keep silence in the church and speak only to himself and to God.

But better still, consider the utterance of 1 Pet. 1:10, 11, where he speaks of them who prophesied of the grace that should come, as "searching what, or what manner of time, the Spirit of Christ which was in them did signify when he testified beforehand the sufferings of Christ and the glory that should follow, to whom it was revealed," etc.

"Should we see a student who, having taken down the lecture of a profound philosopher, was now studying diligently to comprehend the sense of the discourse which he had written, we should understand simply that he was a pupil and not a master; that he had nothing to do with originating either the thoughts or the words of the lecture, but rather a disciple whose province it was to understand what he had translated, and so be able to communicate it to others.

"And who can deny that this is the exact picture of what we have in this passage from Peter? Here were inspired writers studying the meaning of what they themselves had written. With all possible allowance for the human peculiarities of the writers, they must have been reporters of what they heard, rather than formulators of that which they had been made to understand."—A. J. Gordon in "The Ministry of the Spirit," pp. 173, 174.

OBITUARY.

Clarinda C. Randolph.

Clarinda C. Randolph was born April 14th 1831 in Mercer Co. Ky., and was married to William H. Fitz Randolph, August 17, 1848, at the home of Clarkson E. Randolph, by pastor Bradford Crawford. She was the mother of 12 children, of which two preceded her to the land of the enemy, and ten are living to mourn her loss. She died December 13th, 1911, at the age of 80 years, 8 months and one day. She was baptized in the name of Jesus Christ by the writer in the year of 1895, and lived a consistent Christian life until her death. Some time before her death, she carefully selected Job. 14:10, and Psa. 6:5 as the texts to be preached from at her funeral. A few days before her death she called for her bible, but was not able to see what she wanted in it; she then pressed it to her bosom, after which she asked to be laid down and died a few day afterwards.

H. M. WILLIAMS.
Ashton, Kansas.

EVANGELIST REPORT FOR NOVEMBER

Sermons

Moorefield, Nov. 4 to 30..... .25
Made 15 visits,

Expense

Omaha to Moorefield $5.40
Breakfast at Holdredge..... .25

Total $5.65
Salary $65.00

Total due $70.15

We left home for Moorefield on Nov. 4, and stayed there till Dec. 4. The interest was good. Some who have never taken much interest in our doctrine are especially interested. One family who had been handed our articles of faith studied them and became convinced we had more grounds for our position than they thought and became very much interested. They belong to another church. If we had handed them the Bible and said, "That is our creed," what would they have gotten out of it? They had to be told and go to the Bible and find it, and that is what convinced them. May the Lord bless them in their efforts to learn the truth. They will no doubt in time take a stand with us.

Our next point was North Star, which we leave for our next report.

ALMUS ADAMS.
Omaha, Neb. Evangelist.

EVANGELIST REPORT FOR DECEMBER, 1911

When I made my last report I was at Reading, Minn., holding meetings in the presbyterian church. There I preached seventeen sermons in all to a large and attentive audience each night. On Sunday, Dec. 10, four willing souls went down into the waters of baptism and rose to walk in newness of life. At the close of the meeting we were helped in a financial way by several outsiders contributing of their own free will. Our next point was at Eagle Grove over Sunday, Dec. 17, where we preached two sermons to the brethren who are trying to keep the cause alive at Eagle Grove. Our audiences were small but appreciative. Holidays coming on, we thought it best to rest a couple of weeks, and went to Gladbrook to spend Christmas and visit among our relatives. On Sunday the 24th, we preached twice for the brethren at Gladbrook. We expected to start south after January 1st, to begin meetings in southern Missouri, but circumstances would not permit of a meeting there now, so may visit there later. News has just come to us of the deaths of Sister Appleyard at the home of her daughter at Waterloo, also of Brother Kilroy, in Florida, where he was spending the winter. One by one we go down the valley. As I see the ranks of those who have battled for the faith in years gone by thinned, the thought comes to me: How long will we be able to stand for a witness as a people for the truth of the gospel if the Lord delays his coming much longer. We will surely be few in number.

Receipts

O. H., Dec. 1st	$39.54
Eva Baker	5.00
Bessie Baker	5.00
C. Shinkel	5.00
Rhoda Waddell	2.50
A. M. Jones	5.00
W. H. Baker	10.00
Inez Titus	10.00
A. L. Harlan	2.00
C. P. Allard, Sr.	5.00
Mark Baker	1.00
Fred Clark	2.00
Total	$92.04

Expenses

Fare, Reading to Ft. Dodge	$ 3.48
Dinner, Worthington	.50
Bus, Worthington	.50
Supper, Cherokee	.25
Fare, Eagle Grove, return	.72
Phone	.20
Coal and wood, Reading	3.90
Oil, Reading	1.10
Janitor, Reading	5.00
Fare to Gladbrook	3.12
Total	$18.07
Days worked	14
Sermons	15
On hand Jan. 1st	$73.07

O. J. ALLARD.
Ft. Dodge, Ia.

SELECTIONS

When winter binds in frosty chains
The fallow and flood,
In God the earth rejoices still
And owns his Maker good.
—Hebor

Covet nothing that is your neighbors, except his kindness of heart and gentleness of manner.
—Dr. Henry Van Dyke

Truth is a strong thing; let man's life be true.
—Robert Browning

Offer unto God thanksgiving; and pay thy vows unto the Most High.—Psa. 50:14.

Be friendly. The all-seeing eye
Beholds and guides the butterfly,
And each wee thing that creeps and runs,
All, all are God's own little ones.
Be friendly. All the world is fair,
And God's great hand is everywhere.
—F. L. Nutt.

Suffering is a wonderful fertilizer to the roots of character.
Austin Phelps.

So use present pleasures that thou spoilest not future ones.
—Seneca.

"Wish you Happy New Year!"
Hear the cheery shout.
Hear it sounded far and near, in the house and out.
"Wish you Happy New Year!"
You, and you, and you!
Now then set to work, my dear, tomake the wish come true.
—Selected.

If you are acquainted with Happiness introduce him to your neighbor.
—Brooks.

If you want to be cheerful, jes' set your mind on it an' do it.
Alice Hegan Rice.

God bless the good natured, for they bless everybody else.
—Beecher.

ELIZA BLYTH.
Cleveland, O.

A SAVIOUR

Luke 2:11

For unto you is born this day in the city of David a Saviour which is Christ the Lord.

His birth was foretold when Isaiah prophesied, saying, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Now concering this son born to be a Saviour the apostle John says (John 3:16-17): "God so loved the world, that He gave His only begotten son, that whosoever believeth on Him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world, but that the world through Him might be saved." This only begotten son says: "My meat is to do the will of Him that sent me;" "I am the good shepherd. The good shepherd giveth his life for the sheep;" "Therefore doth my Father love me because I lay down my life, that I may take it again, no man taketh it from me, but I lay it down of myself."

The apostle Paul in Acts 13:22 says: "We declare unto you glad tidings how that the promise which was made unto the fathers, God hath fulfilled the same unto their children, in that he hath raised up Jesus again; as it is written in the second Psalm. 'Thou art my son, this day have I begotten thee;' and as concerning that he raised him from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David." How thankful we should be for this Saviour, alive forever more, and who holds the keys of death and the grave.

Dear brothers and sisters, I am so thankful that a few of us have studied God's word and learned the true gospel; and my prayer is when Jesus comes he will say to each: "Well done thou good and faithful servant, enter into the joy of thy Lord."

MINNIE TOWNSEND.
Salem, O.

Don't Trouble Trouble—
There's a saying old and rusty,
But as good as any new;
'Tis "Never trouble trouble
Till trouble troubles you."

Don't you borrow sorrow;
You'll surely have your share;
He who dreams of sorrow
Will find that sorrow's there.

If care you've got to carry,
Wait till 'tis at the door,
For he who runs to meet it
Takes up the load before.

If minding will not mend it,
Then better not to mind;
The best thing is to end it;
Just leave it all behind.

Then don't you trouble trouble
Till trouble troubles you,
You'll only double trouble
And trouble others, too.
—Selected.

I. CHRON. 16:8-35.

In the 31st verse of this chapter, David is speaking of the time when the Lord is reigning, when the earth is filled with the glory of the Lord: "Let the heavens be glad, and let the earth rejoice, and let men say among the nations, The Lord reigneth." He is to come to judge the earth. Psa. 29:2: "When the righteous are in authority, the people rejoice." There never was a time in the history of the nations when a ruler did that which was right and just throughout his reign as did David. He ruled over all Israel, and executed judgment and justice among all his people. The Lord chose him to be a ruler and said, "I was with thee and have made thee a great name. And David grew great, and the Lord of Hosts was with him. The people rejoice when the righteous are in authority, they cannot rejoice in the rule of the wicked. After David's death Solomon reigned, he ruled with great wisdom for a while, but he forsook God and made the burdens heavy; so when his son came to the throne the people asked that they might be released from paying so much to the kings. But he answered that he would double their burdens, so the people revolted, and the kingdom was divided, and Israel followed after the ways of the heathen kings. Is there a kingdom or nation today that God could say of their rulers as he said of King David: "I have found David, the son of Jessie, a man after mine own heart, which shall fulfill all my will?" When we read the psalms and the history of this king, we know why he fulfilled the will of God, because he asked the blessing of God on all he did, and gave God the glory and praise for the blessings he received. His prayer was: "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." If this is our prayer, and the prayer of those in authority, then would the people rejoice. But we know there will be no righteous judge, until he comes whose right it is to reign. Then will he judge the people with righteousness, and the poor with judgment. In his day shall the righteous flourish. May that day soon come is my prayer.

ELLA KNOWLES.
Salem, O.

RECIPE FOR GOLDEN CAKE

One cup of faith, one cup of zeal, three good resolutions beaten in to daily practice, one-half cup of milk of human kindness, two cups of charity, one teaspoonful of forbearance.

Flavor with the essence of humility, season with the spice of wisdom and fruit of good works. Bake through a lifetime in the oven of righteousness, cover with a frosting of purity.—Found in a Christian Woman's Recipe Book.

WHEAT 3,400 YEARS OLD.

Some of the wheat which was stored by Joseph during the seven years' famine in Egypt has been sent to Valentine Hammer. The famine was 1,500 year B. C., or 3,400 years ago. The wheat will not be planted as there is no hope that it will grow.

Azez Khayal, of New York city, who has just returned from a trip through Egypt and Syria, sent the wheat to Senator Hammer. It was found in Dier-Bahri by officers of the museum of Cairo.

A small portion was put on exhibition at the museum, and the rest was sold. Mr. Khayal, who happened to be in Cairo, purchased the wheat.—Cor. New York American.

MAN'S AVERSION TO MENTION DEATH.

"Decease" is now a regular form of word for death. But it began as a gentle euphemism, "deceasus" (departure seeming much less harsh to the Romans than "mors," death). All languages abound in euphemisms of the kind which go back to a superstitious reluctance to mention death plainly, that gradually passed into a kindly desire to soften the idea. "Passed away," "departed," "gone," "expire," (breathe out), "no more," "demise," and even "the late" are expressions of this nature. Most striking of all is the Roman euphemism for "he is dead"—"vixit," he has lived.—The World's Crisis.

"The inner side of every cloud
Is bright and shining.
I therefore turn my clouds about,
And always wear them inside out,
To show the lining."

Only when we walk in the ways of righteousness can we have the help of God.

God is ever ready to go more than half way to meet the repentant soul.

Mixed Theology.

Chrysostom, Archbishop of Constantinople, in a sermon on I Thess. 4:13—"But I would not have you to be ignorant, brethren concerning them which are asleep, that ye sorrow not," has this to say: "If I may speak somewhat paradoxically, even the soul of a sleeping person is in some sort asleep; but not so the soul of a dead man: that is awake."

The noble John Summerfield, who was born in England in 1798, where he is said to have become one of the most popular and eloquent preachers of his day, once said: "Give thanks to God who has taken your friend, that you have the opportunity or honoring the departed one, and of dismissing him with becoming obsequies. If we fuly believe in a resurrection we will be persuaded that our deceased friend has departed to a better state . . . A messenger is sent to bring us to God, but it is the king or terrors. Our Jesus has the keys of hell and death."

Dr. Alexander Watson, the famous Scotch preacher and gifted author, whose works have become so popular in America, once wrote "There is no death; the dead are the living which have died. While they were dying they lived and after they are dead, they are more alive than they were before they died."

Mr. Moody, of tender and blessed memory, not long before he died, said: "Some day you will take up the papers and read that D. L. Moody is dead, but don't believe a word of it, for I shall be more alive at that time than I am to-day."

The well-meaning man who preached his funeral sermon, said: "Mr. Moody is in heaven." Before he had finished his sermon he said: "I had rather be D. L. Moody, dead and in his casket (pointing at the dead evangelist), than the greatest man alive in America today."

On a tombstone in the town of Rockford, Minn., I found this inscription:

"Silently they laid her to rest,
Beneath the grass-grown sod,
In heaven, with the agels she is blest.
Like them she dwells with God."

On a little marble slab in one of the oldest churchyards in New England, the following inscription may be found:

"She sleeps beneath her native earth,
And near the spot which gave her
While oft we lift the tearful eye
And hear her calling from the sky.

In an old cemetery on Cape Cod, I found the following verse:

"This lovely bud, so young and fair,
Called hence by early doom,
Was only sent to show how sweet a flower
In Paradise could bloom."

O na tombstone in British Columbia Iread the following: "There is no death: Mrs. Leola Marston died June 16, 1893."

On a marble slab that marks the resting place of a miner, in one of the fertile valleys of Oregon, there is this quaint and unusual inscription:

"He came from New England to search for gold,
And soon had contracted an awful cold.

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The bright angel then brought him joy untold,
And landed him where the streets are gold."

I am told that a man in New Hampshire once gave this testimony: "Since I last met you, my dear brethren, I have had some very narrow escapes. The Lord came very near calling me home to glory, several times, but he has had mercy on me and has spared my life, and so I am still alive to praise his name."

A popular preacher, when asked if he believed the body goes to heaven at death, said: "No, I do not believe that any body goes to heaven at death, and, really I have never been able to understand how that anybody goes to heaven, if no body goes to heaven. But I suppose that my ignorance does not alter the fact. I have always believed, and shall continue to believe, that everybody goes to heaven or hell at death."

And so I suppose "as long as the world goes round" that men will sing:

"A charge to keep I have,
A God to glorify,
A never dying soul to save
And fit it for the sky.
"Help me to watch and pray,
And on thyself rely;
Assured if I my trust betray
I shall forever die."

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The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; [illegible]13, 14, 27) at the return of Christ (Lk. 19:12-15), who will be King of Kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 26); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life Giver (John 3:16; Rom. 6: [illegible]). Also an understanding of (Rom. 16:14-17), and belief in, the gospel (Rom. 1:16), repentance (Lk. 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ." (Acts 8:12; 28:23, 31).
ROBT. G. HUGGINS, Editor.

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SING ME A SONG.

A song, a song today!
The grass is dead and the skies are gray,
And the wind is crying;
There is no one near to give me cheer;
I am all alone with the cold, cold year,
And it makes me think of dying.

A song, a song today!
A song that shall live in my heart alway;
A song of the budded flowers,
That under the brown leaves sleep and sleep,
And wait for the first spring birds to cheep,
And April's sun and flowers.

MRS. M. P. A. CROZIER.
Grand Rapids, Mich.

RELIGIOUS CHANGES.

In Belief and Practice Between the Resurrection of Christ and the Death of Constantine in 337

X.—How Purgatory Began

The assumption that the soul is an independent entity and can exist apart from the body is not found in any of the very early Christian writers. Just in proportion as heathen ideas were admitted into the church, so the speculations concerning the soul—its powers, attributes, pre-existence, transmigration, and its condition after death—became more and more a matter of discussion among them. At the end of the second century, however, there [illegible] ered the soul as mortal, as is shown in the following quotation from a fragment of the writings of Clement of Alexandria preserved by Aurelius Cassiodorus, a writer of the sixth century:—"The soul, then, which is produced along with the body, is corruptible, as some think." Tatian, a disciple of Justin, says: "But, further, it becomes us now to seek for what we once had, but have lost, to unite the soul with the Holy Spirit, and to strive after union with God. The human soul consists of many parts, and is not simple; it is composite, so as to manifest itself through the body; for neither could it ever appear by itself without the body, nor does the flesh rise again without the soul."

Theophilus of Antioch of whom we know very little, but some of whose writings have been preserved, says: "For God will raise thy flesh immortal with thy soul; and then, having become immortal, thou shalt see the Immortal, if now you believe on Him; and then you shall know that you have spoken unjustly against Him." Theophilus is like a good many people in modern times who speak of man's soul being immortal, and this part of him being the real man; then in the next breath speak of him becoming immortal at the resurrection. If he is immortal all along, how can he become immortal at the resurrection or at any other time? The body, according to such theories, is only an outside covering, and can be dispensed with, and still the man live on and enjoy or suffer. Theophilus further remarks: "Plato, who spoke so much of the unity of God and of the soul of man, asserting that the soul is immortal, is not he himself afterwards found inconsistent with himself to maintain that some souls pass into other men, and that others take their departure into irrational animals? How can this doctrine fail to seem dreadful and monstrous—to those at least who have judgment—that he who was once a man shall afterwards be a wolf, or a dog, or an ass, or some other irrational brute?" Athenagoras, the Athenian philosopher and Christian, says: "When a soul of itself, as being immortal, moves comfortably to reason, either predicting the future or healing the present, the demons claim the glory for themselves."

Near the end of the second century, Clement of Alexandria became the successor of Pantaenus in the catechetical school at Alexandria. Here he had as pupil, Origen, who succeeded him as head of this school. Of Pantaenus we know very little, as none of his writings are extant; he went on a missionary tour to the East, and probably never returned. He commenced the allegorical system of interpreting the Scriptures; this was adopted and improved upon by Clement, and was further developed by Origen in the third century, and was so ably carried out that if Moses and the prophets had been alive to see their writings, after they had passed through the hands of these distinguished scholars, they would not have been able to recognize them.

Clement says: "If, then, the Lord descended to hades for no other end but to preach the gospel; as He did descend, it was either to preach the gospel to all, or to the Hebrews only. If, accordingly, to all, then all who believe shall be saved, although they may be of the Gentiles, on making their profession there, since God's punishments are saving and disciplinary, leading to conversion and choosing rather the repentance than the death of a sinner; and especially since souls, altho darkened by passions, when released from their bodies are able to perceive more clearly because of their being no longer obstructed by the paltry flesh." According to Clement it is very much better for souls to get rid of their [illegible] be preached to; their chance then of accepting salvation there would seem to be immeasurably improved; and it would seem a great mistake to clothe them again at any time with this "paltry flesh," when they are able to see more clearly without it. Clement further says in the Stromata: "Did not the same dispensation obtain in hades so that even there all the souls, on hearing the proclamation might either exhibit repentance, or confess that their punishment was just, because they believed not? And it were the exercise of no ordinary arbitrariness for those who had departed before the advent of the Lord (not having the gospel preached to them, and having afforded no ground for themselves in consequence of believing or not) to obtain either salvation or punishment. For it is not right that these should be condemned without trial, and that those alone who lived after the advent should have the advantage of the Divine righteousness. But to all rational it was said from above, 'Whatever one of you has done in ignorance, without clearly knowing God; if, on becoming conscious, he repent, all his sins will be forgiven him.' For, behold, it is said, 'I have set before your face death and life, that ye may choose life.' And in another scripture He says, 'If ye hear Me and be willing, ye shall eat the good of the land. But if ye hear Me not, and are not willing, the sword shall devour you; for the mouth of the Lord hath spoken these things.'" How could the sword devour souls such as Clement describes, which could "perceive more clearly" after they had got rid of the paltry flesh, which alone could be devoured by the sword from Clement's standpoint?

Clement also remarks: "If, then, Christ preached the gospel to those in the flesh that they might not be condemned unjustly, how is it conceivable that He did not for the same cause preach the gospel to those who had departed before His advent?" For the very good reason that the Scriptures teach that "Man that is in honor and understandeth not, is like the beasts that perish" (Ps. xlix. 20); "Thou hidest thy face, they are troubled: Thou takest away their breath, they die, and return to their dust" (Ps. civ. 29); "For the living know that they shall die: but the dead know not anything" (Ecc. ix. 5). Clement says, speaking of the supposed souls alive in hades, "For it is not right that these should be condemned without trial;" giving this as a reason why they should be preached to there. Clement and innumerable other orthodox believers in immortal souls [illegible] sent souls to hell for thousands of years, and still believe that [illegible] these souls who are suffe[illegible] there will be yet brought out [illegible] judgment. Such are some of the monstrous doctrines imported [illegible] the "orthodox" church by the adoption of heathen philosophy. [illegible] this theory of Clement's [illegible] souls being preached to in hades we have also the beginning of Catholic purgatory.

A. WALLACE MASON.
Cleveland, O.

THE SYMBOLS OF REV. CH. 12.

In the preceding chapter we are carried forward to the time that the dead are judged; and rewards are given to the saints. It is therefore evident that the writer has here gone back to the events of the first centuries of our era. "A great wonder in the heaven"—the heaven of the Roman empire. I use the article "the" because it is in the Greek, "a woman clothed with the sun"—the light of the gospel. "And the moon under her feet"—the shadows of the former dispensation that borrowed [illegible] light from the gospel—as [illegible] moon shines with its light [illegible] rowed from the sun. "And [illegible] her [illegible] a crown of twelve [illegible] bright and shining lights of the gospel dispensation.

"And she being with child cried, travailing in birth, and pained to be delivered." The woman is a symbol of the Christian church; the language is figurative and borrowed from Isaiah 26:17-18, and from Gal. 4:19. "My little children, of whom I travail in birth again until Christ be formed in you." When Paul established the churches in Galatia, he labored, figuratively travailed in birth, to bring forth Christ in the Christians of Galatia; but now he stands in doubt of them, and has to labor and travail again to correct some false teaching.

This woman being a symbol, it is proper that the language be figurative. The great red dragon, with seven heads and ten horns, we recognize as pagan Rome. In the third century the dragon was in common use as a symbol of Rome (Elliott ii. 14).

"And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up to God and to his throne." This being a symbolic woman, her child must be a symbolic child; because the rule is "everything after its kind." This child is not our Lord because he ascended some 300 years before the time of this scene. His mother Mary was a literal woman and he a literal child. This child is not Constantine, because he was not born to rule all nations—only Rome.

Who then is this mysterious man-child? Read Rev. ch. 2:27: "And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; as I received of my father." It is the overcomers of Thyatira and of other churches.

In the symbol there is condensation but in the thing symbolized expansion. In the man child are condensed all the overcomers. This war in the Roman empire was waged in the fourth century. Constantine is in all probability the symbolic Michal, and Maximin the dragon, who strove to destroy the "man-child," the woman's converts to Christianity. Constantine by giving liberty of conscience in religion helped the persecuted woman; and another party symbolized by "the earth" helped the woman; see verse 16: "And the earth helped the woman: and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."

Let the reader pause here, and ask himself this question: Do you understand what the "earth" [illegible] "Babylon [illegible]" Rev. 17:15 [illegible] peoples, [illegible] O earth, the word of the Lord" [illegible] are here [illegible] heavens, "the [illegible] the earth—the democracy. [illegible] In Hosea 2:21 we read: "And it shall come to pass in that day, I will hear saith the Lord, I will hear the heavens, and they shall hear the earth."

Now having obtained an idea of the meaning of "earth" symbolic, how did the earth help the woman? The scene is in the forepart of the fourth century. From 303 to 313 A. D., no less than ten edicts of persecution were promulgated by the Roman Emperor against the Christians, and many suffered martyrdom. "But the divine providence was preparing more serene and happy days for the church. In order to this, it confounded the schemes of Gelarius, and brought his councils to nothing. In the year 306, Constantine Chlorus, dying in Britain the army saluted with the title of Augustus his son Constantine, [illegible] afterwards The Great, [illegible] account [illegible] and [illegible] accept [illegible] people." [illegible]'s External [illegible] Constantine [illegible] made his [illegible] the inspe[illegible] being hailed by the people as their deliverer from the tyranny of their rulers. The soldiers in Britain started the movement that relieved the Christians from persecution, and in symbolic language, "the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out by his mouth." (Ver. 16).

In studying the Apocalypse we should keep in mind what is contained in the first verse of the first chapter, where we find these words: "And he sent and signified it unto his servant John"—that is, he taught by signs; let us therefore not try to literalize that which is symbolic. For instance it is written:—"And her child was caught up unto God, and to his throne." [illegible] we make this literal, we have a symbolic woman bringing forth a literal child, contrary to nature and the divine rule. As a symbol, the language is easily understood and is proved true in history. God in his divine providence brought help to the persecuted Christians in the Roman pagan empire, showing that according to covenant relationship, the man-child was under the protection of God and his throne.

O. FRANCIS.
Albany, Wis.

A LESSON FROM NATHANAEL'S EXPERIENCE.

"Behold the lamb of God," cried John. "Where dwellest thou?" asked Andrew; and his companions followed and ascertained his dwelling place. In doing this he made an important discovery, and he rushed out to find his brother, Simon Peter and burst in upon him with the exclamation, "We have found the Messiah!" and he brought him to Jesus."

The day following Jesus started for Galilee, and found Phillip, and called him to follow. This man was an old friend of Andrew and Peter, all being of the city of Bethsaida, and he came to Jesus, was convinced of his Messiahship and immediately thought of his friend Nathanael, and said to him: "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." At that statement Nathanael shook his head, as he remembered that Jesus was to come from Bethlehem and not Nazareth. "Well," said Philip, "come and see." He came to see; he stood to adore; he followed to learn; he went like all of the apostles, to do, to dare, and to die. God will bless the Nathanaels of all time.

Dr. Smith was of the opinion that Nathanael was the Bartholomew [illegible] Nathanael [illegible] our seeker [illegible] cried out: "Rabbi, thou art the son of God." Philip had introduced Jesus as the son of Joseph, but in his confession of faith Nathanael rose infinitely above his teacher, and declared Jesus to be, what to every Christian he is, the son of God in the absolutely literal sense. Jesus was so well pleased with this pupil that he put him forward into prophecy at once.

Do you remember Father Jacob's dream in Bethel, of the ladder and the angels? Let all the Nathanaels listen: "Hereafter ye shall see heaven opened, and the angels of God descending upon the son of man." We may observe as our lesson from these occurrences:—

1. That these plain men were First Adventists, looking for and expecting the Messiah's immediate appearing, and were prepared consequently to "come and see."

2. Their confession of him as the Messiah was based upon the prophetic portraiture of the Messiah. In this was the contrast of these plain men and particularly of this Israelite indeed, from the recognized authority of religious teachers of that day.

One of the saddest verses in the Bible is that of Acts 13:27: "They that dwell at Jerusalem, and their rulers because they knew him not, nor yet the voice of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." What would have saved them? Answer: A recognition of the voice of the prophets. What prophecies? Answer: First Advent, or the Messianic prophecies. Read 2 Peter 1:19: "We (Christians) have a more sure word of prophecy; whereunto ye do well that ye (Christians) take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise; in your hearts knowing this first, that no prophecy of the Scripture is of any private (one's own) interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit."

It is a sad comment on the scholarship of that age, that neither scribe, priest, nor rabbi was to be found in the calling of the original twelve. Christians, please notice this fact, and especially to Jesus Christ the great prophet of the Christian dispensation, and remember that God respects his own Word whether the people do or not, and that history in some sense may repeat itself.

3. Our closing and a very important observation, is that relating to direct, personal work. There should be Andrews to find the Simons, and Philips to go after Nathanaels. The co-operative, and well-directed energies of a church, should by personal effort keep up a converting interest the whole year round, and thereby keep the evangelists in the new fields, and among the weak and broken down churches. There should be enough of attractive influence to call on the needy to "come and see," and interest enough to get them there, and to make them see Jesus the Son of God, the Saviour of men, of whom Moses and the prophets wrote.

The church needs no more organized machinery; there is more now than there is power to run, but it would do all churches good to resolve themselves into an Andrew and Philip society and go after someone, and hold on to them until they come and confess that they have found him of whom Moses and the prophets did write.
—G. H. Wallace.

FLIGHTY FAITH

[illegible] beloved brethren, be ye [illegible], unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. [illegible]) [illegible] with [illegible] capers, [illegible] thrilling sightseers with their reckless performances. Some are apparently never happy unless their hair is on end and their nerves at the utmost tension doing stunts, or witnessing them. There are some good people who are about as flighty in their faith. They are up today and down tomorrow—oftener down. If the Lord should happen to come when they are soaring aloft, He must needs say, "Well done, thou good and faithful servant."

It is to be hoped that He will catch a lot in that attitude. But what will He say if He finds them in the dumps? There are those who have allowed themselves to become [illegible] of effervescence to [illegible] can [illegible] there seems [illegible] It has got to [illegible] victims to [illegible] imagine a lot of things [illegible] think of but few that are [illegible] thinking about. In fact, it [illegible] pressing to them to [illegible] think deeply—to study the [illegible] things of divine truth; what they want is [illegible] a feather. If they feel well all is well, but if they do not—and they could not tell why to save them—then there is hardly anything worth living for. They are "impressionists," they act on impulse or impression, and when their nerves are working well they do some really wonderful, if not even commendable things. The thing is to catch them on the impulse—when the current is on—which is probably seldom. If the spell is on and lasts long enough no doubt there will be considerable done and well done. But there will be more and longer times when they are idle and likely getting rusty than there are when wearing themselves out with overwork.

Now the Lord never has praised that kind of work and workers in His vineyard, but He cautioned them again and again to endure unto the end, for such only are to be saved. The Bible has never encouraged flash-in-the-pan experiences. It says little or nothing about soaring aloft until the Lord comes, and then true believers are "caught up," body, soul and spirit. Until then it is best to stay on the ground with both feet, and be constantly engaged in some good word and work. There is plenty to do at all times, whether you feel like it or not. Get busy and let feelings take care of themselves, poor things. In nine cases out of ten, a person's feelings will fall into line when he warms himself up well with hard work. The Bible says little to stimulate fancy or to plume imagination, or to set one to soaring or sky-craping, but it speaks in no unmistakable terms about being steadfast, unmoveable, always abounding in the work of the Lord; to be established in the present truth and to be rooted and grounded in love. It incites to faith by admonishing us to give our attention to reading and to study to show ourselves approved of God, workmen that needeth not to be ashamed, rightly dividing the Word of truth. Such will be ready always to give every man that asketh them a reason of the hope that is in them with meekness and fear. They can say, "It is written," when tempted to do wrong, instead of falling back on their impressions or imaginations which the devil loves to manipulate to their destruction and the injury of the cause. —C. E. COPP.

Oregon [illegible]
Co[illegible]

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Cleveland, Ohio....Jan. 10, 1912

EDITORIAL

Bro. Almus Adams, writing from Kansas City, Kan., January 12, says: "I [illegible] say to the brethren that [illegible] may address me at Enid, Okla., till February 1. I will go to [illegible] Gibson first, then to Enid."

Sister Jessie Herrold writes:—"I like The Restitution; it comes to me full of good news. After reading my papers I mail most of them to some one else. Wishing the editor and all the readers a Happy New Year."

The reader will be entertained and instructed by reading Bro. Francis' article in this number on the man child of Rev., 12th chapter. We commend our brother [illegible] will favor us during the year with other contributions from his able pen.

Bro. L. C. Cattell, of 90 Royal Parade, Eastbourne, Sussex, England, writes a kindly and brotherly letter, and encloses a money order for himself and Bro. Mercer, of London, to pay for The Restitution. Our subscribers are increasing some in foreign countries; and we may say here that Bro. Cattell will be glad to forward to us remittances for the paper for all readers who desire to subscribe in England.

Sister A. J. Martin writes:—"I am writing to let you know that I have not forgotten the good old gospel of the kingdom of God, and that The Restitution is a weekly visitor to my home and is truly appreciated. I dearly love the paper for its many Bible truths. Wish I were able to express in words my appreciation of the many good articles that appear from time to time in its pages. Hope you will be spared till the Lord comes to carry on the good and grand work."

Sister Merwin writes that she feels as if she had "drifted far away from her Michigan home" in the far-away state of Washington, "yet," says she, "not so far but that the good old Restitution comes every week, full of cheer and hope." Praise God, his scattered family has a medium of communication and can hold communion with each other in their peeled condition. We will praise him more and better, no doubt, when the "whole family" has been "gathered together in Christ." What a "family re-union" that will be!

Brother, or at least friend J. O. Welty writes:—"I am glad some one sought me out and is persistently sending sample copies of The Restitution to me. You appear to be letting God speak through you, and I must "sure" get acquainted with you. Enclosed find $1.20 for tracts. I know nothing of your tracts, but then some one's persistence with their own money for rather God's), I will enclose 50 cents for one-third of a year's subscription to The Restitution." Despondent brother, you that think it "does no good" to "persistently" scatter the seeds of truth, read this letter again, and see if you cannot work yourself up to "persistently" use a little of "God's money" in a cause so laudable.

Sometime since we told our readers how for several months we had been trying to get acquainted with the Adventists in Northern Ohio. We have written letters, made appeals, exhorted to love and good works different members of that body, but all our efforts thus far have only met with studied indifference. Indirectly we heard from one; he was "afraid of our doctrines;" and another made a slighting remark about the "restoration of Israel." Now, brethren, you are passing judgment on doctrines you think we teach; you are condemning a theory of Israel's restoration that you imagine we hold. Better go slow. Better accept our offer which we have made to you privately, and which we now make to you publicly: I will meet you anywhere with any man or body of men who you may elect as representatives of your church, and tell them frankly our position on these questions. Or, we will commit ourselves in print on these matters of controversy between us, and after our explanation of the matters involved in the pages of your papers, we will leave it to your judgment thus enlightened if we should continue disrupted and isolated, divided and disgraced, as now. If this matter is not attended to now: if you hear no more of it, reader, you will know upon whose shoulders to place the blame.

A MIXED RULE OF INTERPRETATION: HOW IT WORKS

A sermon was preached some years ago in London. In the congregation were two Jews. After the sermon a discussion arose in the vestry on the subject of a Psalm which contained a prophecy respecting the restoration of the Jewish nation. The clergyman denied the interpretation of the national restoration. One of the Jews, who spoke for both, interposed, and said: "Then, how can you wonder that we deny what you call the incarnation?" The Jew then asked for a Bible, and opened at that passage which contains the address of the angel to Mary: "And behold, thou shalt conceive in thy womb and bring forth a Son and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David."

He then invited the clergyman to go with him through the passage. The clergy went through the first three or four clauses, and the Jew allowed the literal interpretation to pass. But when he came to this part, "And the Lord shall give unto Him the throne of His father David, and He shall reign," etc., "that is," said the clergyman, "He shall reign in the hearts of His people." "Is that so," said the Jew, "and not at Jerusalem, where David reigned? Then I deny that Mary had a son, it signifies only that the Messiah was pure from His birth; that is the meaning of the Virgin having a son. I take your mode of interpreting this verse, and carry it back to the former verse, and deny the incarnation." "But," said the clergyman, "we believe in the literal interpretation of this, because the event has shown it to be literal." "Then," said the Jew, with an indescribable mixture of scorn and contempt, "Ha! you believe because it is done; we believe because God spoke."

Reader, let us take God at His word.

THE SUPREME IMPORTANCE OF PASTORAL WORK. No. 1

Good Business Policy

During the holidays we were privileged to visit a church which, for age and membership, cannot be excelled in the state. Like Sardis, they have a name that they live and yet are dead, save a "few names" among them (Rev. 3:1, 4). The condition is too sad to dwell upon. The only motive we have in alluding to the condition is to enquire into the cause that has produced so bad an effect. Frankly and scripturally, what is it?

Briefly it is a misconception of our primary duty in relation to the brotherhood of God. From infancy it has been instilled into us that the conversion of sinners is our elementary mission in the world; the shepherdizing of God's own elect, only incidental. Precisely the reverse of this order is the truth: Giving the flock of God shepherd care is our primary work; the conversion of sinners is merely incidental. This is the divine order and constitutes the basis of

1. Good business policy in the commercial world. "The children of this world" are often, at least in business matters, "wiser than the children of light" (Luke 16:8). "The Lord commended the unjust steward" (vs. 8), but why? Because he acted wisely. His wisdom did not consist in augmenting his lord's debtors—he made no effort to evangelize others—but from first to last he sought his lord's debtors and made concessions to them. He made discounts to "everyone of his lord's debtors" (vs 5). All the benefits he proposed, all the inducements he offered, all the blessings in his hand ready to bestow were for his lord's debtors. It does not appear that he once thought of others. Now, dear brethren and sister, there is a bit of worldly wisdom in commercial life which will well pay us if we meditate upon and adopt it in our religious life.

Worldly enterprises, business undertakings, succeed or fail, grow or diminish, flourish or die, according to the rigidity or looseness with which they adhere to what is called "good business policy." What is that? Permit me to illustrate it. Two business concerns open their doors for business—for "trade." Anyone can see to begin with that success depends upon the amount of business they do. How to get the business and the large volume of it, is the paramount query. To get this they adopt a different business policy: one firm runs mad after "new business," new patronage, new trade, it makes all kinds of offers and inducements to "evangelize" those without; to this end it bends all its energies, time, money and strength; but towards its customers themselves it is wholly indifferent. Instinctively the customers feel that because they are customers they should have first consideration, that if any special privileges are granted, any special offers made, they should be the beneficiaries. Filled with umbrage because treated with less respect and consideration than outsiders, they leave the firm that has so abused them to the tender mercies of the outside "evangelized," and specialized. The firm, still pursuing this business policy, continues to be everlastingly "getting" new customers and keeping none. Spending all its efforts upon "getting" customers, and none upon the "get," the firm loses its supporters, sacrifices them for mere driftwood. This kind of business policy, thousands have learned to their sorrow, spell bankruptcy every time.

On the other hand, here is another firm whose business policy is just the reverse. It is much concerned, too, in increasing its volume of business, of evangelizing" those outside the influence of the firm. With business discretion they say they must evangelize, but through their customers. It makes all kinds of inducements to its customers, they are considered first and last: toward them the firm bends all its energies, time, money and strength; it will make any kind of a sacrifice to have a "satisfied customer." What is the result of this business policy? A host of satisfied customers! This kind of treatment keeps all the customers the firm has got and when another is "gotten" he remains "got!" The firm, by simply considering its patrons above orders, its supporters above everybody else, builds up a big business. This kind of business they, thousands have learned to be joy of their pocketbooks, spells success every time. The application of this principle to the work of the truth is too obvious to need pointing out.

THE DYING THIEF

In this story as recorded in Luke xxiii. 39-43 we find a question and an answer. The crucified robber was suddenly convinced that Jesus who was hanging by his side was less a person than the long expected Messiah. Being sure that the Messiah was to reign at Jerusalem, and therefore in some way or other would be delivered out of his present evil plight and ascend David's throne, he made his humble petition, "Jesus, do not forget me when you have come to your kingdom." And Jesus replied, "I tell you this very day in solemn truth you shall be with me in paradise." When Jesus shall come into his kingdom the earth shall be turned into a paradise, a beautiful garden—Is. li. 3; lviii. 11; Ez. xxxvi. 5; Rev. ii. 7). And the penitent thief, raised from his dishonored grave, shall have an honored place in the paradisecial kingdom.

But, says an objector, the authorized text says, "Verily I say unto thee today shalt thou be with me in paradise.' To this we reply, that when Luke wrote his gospel he did not punctuate his sentences with what we call "commas"; this mode of punctuation was not invented till hundreds of years later. So we have a perfect right to place the comma after, instead of before "today" and thus our Lord said, "Verily I say unto thee today, thou shalt be with me in paradise." The different editions of our Bible vary in punctuation. For instance, see Heb. x. 12, where some have the comma at the word "ever," others at "sins." Thus our reading is, "offered one sacrifice for sins for ever," while the other says, "for ever sat down on the right hand of God." The altered position of a little comma [illegible] this weighty change of meaning). Our Lord on the cross used a customary form of speech. Again and again in Deuteronomy the prophet Moses used the same phrase, "I testify unto you this day" (Deut. xxxii. 46). Paul, addressing the Ephesians, said, "I testify unto you this day." (Acts xx. 26). And when on his defence, he exclaimed, "I would to God that all who hear me this day, might be such as I am" (Acts xxvi. 29). In harmony with this Hebrew phraseology, Jesus said to the thief, "Verily I say unto thee today (or, this day), thou shalt be with me in paradise." If the robber spake of a future earthly kingdom, and Jesus spake of a present hades or intermediate state, called paradise, into which as disembodied souls they were about to enter, then the colloquy may be likened to a game of cross questions and crooked answers. But not so. A plain petition received its plain and appropriate answer. And Jesus at his return will remember that penitent thief, who, as a resurrected saint, shall have a place in the Messiah's kingdom.

ABSENT FROM THE BODY

"We are willing rather to be absent from the body and to be at home with the Lord." (2 Cor. v. 8). But this sentence by itself cannot be understood. We need to read from chap. iv. 16 to v. 10, in order to grip its meaning, and then we shall at once see that Paul is speaking of three conditions: (1) The present life—"in this tabernacle." (2) The state of death—"dissolved, naked, unclothed." (3) Condition of resurrection—"clothed upon with our habitation, which is from heaven: that what is mortal may be swallowed up of life." The temporal state is here contrasted with the eternal state, the house made of earth with the building whose origin is from heaven. Paul desired that he, a mortal body, might be changed, and so become an immortal body, as a worm becomes a butterfly. But when would this be? At the moment of death? Not so, but at the time of the second advent, when the dead shall rise and the living be changed. Then shall we realize what it is to be unfettered by mortality, to be absent from a corrupt bodily frame, to be "a new creature." This body of sin and of death cannot be "at home with the Lord" until in the change necessitated by resurrection and ascension we are "absent from this body," for flesh and blood cannot inherit the kingdom of God. When shall this be? When Christ, who is our life, shall be manifested" (Col. iii. 4). For this reason "we wait for a saviour who shall fashion anew the body of our humiliation" (Phil. iii. 21). Paul had no idea of this great change taking place at death. In death he would not be absent from the body. He, a dead body, would lie in the grave. In 2 Cor. i. 8-10 he rejoices that God delivered him from death, and of Epaphroditus he writes, "He was sick nigh unto death, but God had mercy upon him" (Phil. ii. 27). Where was the mercy if by being cured Epaphroditus lost the near opportunity of being "absent from the body" and becoming "clothed upon with immortality?" "Not that we would be unclothed and found naked," says the apostle. He did not wish to be bereft of life, and lie a naked corpse in the earth. And when he speaks of "this earthly house being dissolved," the dissolution means the whole time he is in the grave. Paul did not earnestly long for and anticipate with great delight the dissolution of death, but he did desire the time when that which is mortal might be swallowed up of life. And he tells us in verse 10 that it is at the time of the establishment of the judgment seat of Christ (which is at the second advent) that the momentous change from mortal to immortal shall come. Paul desired to be absent from this present vile body of corruption; he desired to be transformed into the image of his Lord: to be, like Christ, a sinless and immortal being. Not in the distressing hour of death, but on the joyful morn of resurrection, will Paul's desire receive its fullest realization and gratification. Then shall Paul "be at home with the Lord."

TO DEPART AND BE WITH CHRIST

Paul was "in a strait between two things" (Phil. i. 20-26). He was sorely perplexed, was in a great dilemma as to what was best i.e., to live or to die. The apostle's life was a dog's life—hated by his own countrymen and hunted by the gentiles (see 1 Cor. xi. 23-29). Life—as he lived it—was hardly worth living, except that as a living preacher he was the trusted servant of the Lord Jesus Christ. Death would bring him the ending of shame and toil and pain, and as a martyr, Christ should be magnified (honored, glorified)—thus, death would be "gain" to the aged, deserted (ii. 20, 21), wearied prisoner in his dungeon at Rome. Which was best? Our orthodox friends know. They say, "to die and depart." Dan Paul says he did not know. He was tired of life, yet had no desire to sink into the sleep and unconsciousness of death. But there was a third possibility, and Paul hailed it with delight. Said he, "I have the desire to depart—without dying—and be with Christ, for this is very far better than living a woe-stricken life, or dying a violent death." The apostle refers to this third possibility in 1 Thess. iv. 17, "Then we that are alive shall be caught up in the clouds, to meet the Lord in the air; and SO (not in death, but by translation) shall we ever be with the Lord." Paul earnestly hoped that Christ would return during his lifetime, and that "in a moment, in the twinkling of an eye" (1 Cor. xv. 52), he might be changed to the immortal nature and sit with Christ in the heavenly places. This was Paul's choice. Let it be yours and mine.

COMMUNICATIONS

To the Readers of The Restitution:

Bro. Huggins, being called to attend the funeral of Sister Rachel Pearson, was here just in time to attend our Bible study on Wednesday evening and a very pleasant and profitable evening was spent.

At the close of that meeting a series of meetings were asked for, and with the consent of Bro. Huggins, meetings began the following evening and continued till the following Wednesday evening. The people of the community were notified by telephone. The weather was ideal, excepting Saturday evening, the services well attended, considering the short notice, and audiences were very attentive.

Bro. Huggins delivered six sermons especially for the brethren and stirred up our pure minds to more zealous work for the Master. We are always glad and anxious for a visit from Bro. Huggins, and may he soon come again to expound the truth once delivered to the saints, is our prayer.

ETHEL LEHMAN, Secy.
[illegible] y, Ohio.

PAUL THE PESSIMIST.

To be a pessimist in this age concerning the things of the world is equivalent to being looked upon as was one of God's servants in olden time, of whom it was said: "I hate him; for he doth not prophecy good concerning me, but evil" (Kings xxii. 8), and of whom the apostate king spake when he commanded: "Put this fellow in the prison, and feed him with bread of affliction" (Kings xxii. 27).

Pauline doctrine in respect of the last days is intensely pessimistic. He has no word of praise for the gigantic achievements of modern intellect, no intimation of his having the slightest hope because of the attainments in mechanical art of the present age. His teaching concerning man in his relation to things mental, political, moral, or ecclesiastical, may be summed up in his words to Timothy: "This know, that in the last days perilous times shall come."

How completely Paul was outside the currents of modern life and thought may be gathered from a comparison of his words, just quoted, with the words of those representative of present-day affairs. The leaders in twentieth century philosophy and twentieth century theology unite in pronouncing the present era to be a glorious age. Thus their judgment is a decided negative to the declaration of the apostle. Who, then, is right.

The answer is to be found in the records of human history. But to which page of the register shall we turn? Let us find in Scripture an indication of the method which will lead us most quickly to the result desired. "Can the fig tree, my brethren, bear olive berries? either the vine figs?" (James iii. 12). The thought of James is this: "As the root, so shall the fruit be." With this in mind, we proceed at once to the root of human history, and turn to the beginning of things to learn the moral value of these same things in their end. If the fountain be bitter, its waters cannot, of necessity, be sweet. If the seed sown be thistle, of it we cannot gather the fragrant blossoms of the rose.

We would here ask the reader to carefully peruse the record of man's doings found in Genesis iv. The record is not embellished in any way, the words chosen are few and simple; the writer's feelings are not once seen; hence the account given is ideally historic. Now, what we learn from the history is this: That the present achievements of man, the modern attainments of his science, the latest products of his art, all had their origin in that portion of the race which started out with its back towards God, its face toward destruction, and which, ultimately, was wiped off the face of the earth in the waters of the deluge. Here we learn that the first poet was a bigamist, and the first song that ever came from the lips of man was a praise of murder and of crime. The foundations of the first city were laid by an architect whose hands were crimsoned by his brother's blood.

The pessimist—we were about to write the Paul—of such an age of "progress" was found in an Enoch. We read of him that, notwithstanding the artifices in brass and iron, or the sweet strains of skilled musicians, or the adept poets of his day, he prophesied thus: "Behold! the Lord cometh!" He who walked with God knew God's thoughts of the advanced science of his times, estimated it in the light of sanctuary values, and pronounced judgment upon the whole.

In the account of antediluvian age, we read of culture, science, art, progress, but not of God. Hence, in these last days, history is but repeating itself. Man has quarried the rocks, and read the records of pre-historic worlds, and boasts of the greatness of his geology. He harnesses the powers of nature to his chariot, and pirates of his inventive genius. He sweeps the heaven with his eye, numbers the stars, weighs the planets, and ends by saying that in these days "the heavens declare the glories of Kepler and Newton." God is barred and bolted from His universe, hurled from His throne, and man would fain encircle his brow with the diadem of the omnipotent one. Perilous times, indeed.

Let us glance at the three-fold description of these times of peril. First, from 2 Tim. iv. 3 we learn that they are times of "heaped teachers." Next, from James v. 3, times of "heaped treasures." And lastly, from Romans ii. 5, times of

"heaped wrath." It is not necessary to point out that the "heaped teachers" teach not concerning the "heaped wrath;" they are too optimistic to deal with such matters! Neither is it necessary to point out that the "heaped treasures" redeem not from the wrath piled up.

But what of Paul's attitude towards this state of things? What manner of conduct did he enjoin upon the servants of God? Three words contain the answer "Preach the Word." Is there injustice abroad? Preach the Word. Is righteousness bleeding in the dust, and wrong triumphant on the throne? Preach the Word. Those who preach the word today are the real "apostolic succession." The "sword of the Spirit" is the only weapon which Paul can commend to the Christian warrior. Hence, in his letter to Timothy, he puts a three-fold emphasis upon the word:

The Word Inspired—2 Tim. iii. 16, 17.

The Word divided—2 Tim. ii.. 15.

The Word Preached—1 Tim. iv. 2.

But now let the reader note that it is to be preached, and not only because it is inspired, but because it is divided; not only because it is authoritative, but because it is understood. While the world, then, is delving deep into the treasures of nature, the church explore the boundless treasure of grace. While the world hastes to its "treasures of wrath," let those called out from its corruption enter into the present enjoyment of the riches of His grace and glory untold.

If we have noted Paul's pessimism, and pointed out his method, we cannot close without referring to his experience. In him we see the result of being severely scriptural. The path of faithfulness trodden by Paul was by no means a path of roses. It was

A path of suffering—2 Tim. i. 12.

A path of imprisonment—2 Tim ii. 9.

A path of persecution—2 Tim. iii. 11.

A path of abandonment—2 Tim. iv. 10-16.

A path to the lions—2 Tim. iv. 17.

If you would be successful, preach anything that gets the people. If you would be faithful, preach the Word. But the path of faithfulness leads not to the court of human favor. The Micaiahs are smitten and mocked, sneered at and ridiculed. The Enochs know not companionship, save they find it in their God. The Pauls are deserted and hied away to make sport before the godless mob. The Johns have Patmos isles for their abodes.

But God is no man's debtor. The Patmos which the persecutors of the apostles deem to be a barren rock, proves to be a stepping stone to the vision of coming glories. If Paul must say: "No man stood with me," yet grace insists on interposing a "nevertheless the Lord stood with me." Who would not sacrifice the tinsel of earth to gain the gold of heaven? Who would not exchange the favor of mortal man for the fellowship of the eternal God?

Here harmony of sound can never take the place of spiritual melody from sin-purged hearts. The viol and the harp may please the ear, but cannot bring peace to a sin-burdened soul. The only melody that can break the fetters of sin is the sweet sound of Jesus' name.

Let us then plead for pessimists to take the field against the force of human optimism. Pessimists who will not have one single good thing to say of the natural man; pessimists who, Paul-like, will own to having "no confidence in the flesh;" Pessimists who can see but one place for the old Adam nature, and that place the cross of Calvary, and who will gladly acknowledge that "in us, that is to say, our flesh, dwelleth no good thing."

"Perilous Times!"
"Preach the Word!"

OBITUARY

Thos. McDonald

Thomas McDonald was born January 29, 1842, near Rutland, Marshall county, Indiana. He was the son of Samuel and Eliza McDonald, pioneers of our country, having settled here with a company of relatives about 1836. He was reared on the farm, receiving only the advantages of the common schools of that day. He was married to Zerilda Logan on February 1, 1863, and became the father of two children, namely, William, born January 2, 1864, and Delbert, born August 2, 1865. He suffered the loss of his older son August 18, 1864, and of his wife on May 11, 1869. He was married to Jennie Lawson March 17, 1875. To them were born two children, namely, Fred Otto, born August 28, 1876, who died August 26, 1876, and Dessie M., born September 18, 1880, now a teacher in Brightside schools.

Immediately after his first marriage he went to housekeeping on the old farm, known by his name for miles around, located four miles south of Plymouth, where he lived for over forty-six years. On account of ill health he moved to Plymouth in September, 1910.

He was attacked by disease six years ago and suffered severely for a year, when he underwent a surgical operation that relieved him so that he enjoyed reasonable health for a time. But after a year he again failed and gradually weakened until death relieved him. He passed away at his late residence, 701 North Walnut street, Plymouth, at 3 o'clock a. m., January 5, 1912, at the age of 69 years, 11 months and 6 days.

Our beloved friend was a man universally respected by all who knew him. He was of a quiet unassuming nature, ever ready to do his duty to his neighbor. He believed and defended the faith of the Gospel of Christ, but for some unaccountable reason, never obeyed its formal commands. About two weeks before his death he expressed a desire for baptism, but on account of his weakened condition both mentally and physically, it was not administered. No doubt he made his peace with God as far as he was able; as to what the result will be ultimately, that we leave to a merciful heavenly Father and compassionate Savior.

He leaves his companion, two children, Delbert, of Mitchell, Illinois, Dessie M., of Plymouth, one sister, Mrs. Rebecca Osborn, of Culver, Indiana, two half sisters, Catherine Upmeyer, of Harrisburg, Oregon, Florence Littler, of Portland, Oregon, of his immediate family, and many other relatives to lament because of his death. His father was a brother of Thomas McDonald, formerly county superintendent of schools of Marshall county, and the father of the Hon. Daniel McDonald of Plymouth, and of Platt McDonald of Chicago, the only two remaining cousins of the name. John and Samuel McDonald, of Plymouth, are his nephews.

Funeral services were held from the residence, Sunday, January 6, 1912, at 1 o'clock p. m., conducted by the writer, and he was laid to rest in the old Pisgah cemetery, near where he had spent most of his life, to await the resurrection by the power of Christ and his just and righteous disposition.

Sisters McDonald, wife and daughter of the deceased, have the full sympathy of the church in their bereavement, and the highest respect and approval of all who know them for their loyal, patient and Christian care they bestowed upon their husband and father during his long tedious illness. May the Good Father bless them for it and sustain them in this hour of trial.

D. E. VANVACTOR.
Argos, Ind.

Lena Ill

Miss Lena Ill was born in Cincinnati, Ohio, Jan. 19, 1850, and died at the home of her only sister in the flesh, Sister Theodore Klingenstein, 3421 Maguet avenue, Cleveland, Ohio, Jan. 10, 1912, aged sixty-one years, eleven months and twenty-one days. She was blessed with a religious tendency of mind, from her youth was faithful as a Sunday school pupil, joining the Baptist church when only fifteen years of age. In 1904 she learned the glad tidings of the kingdom of God, and those things which concern our Lord Jesus Christ, and the same year became obedient to the faith, brethren W. S. Tomlinson and Wm. Pate (since deceased, but of blessed memory) helping her to put on the sin-cleansing and sin-covering name of Jesus the Christ. She has been a great sufferer for the last ten years of her life. During this long period her afflictions have incapacitated her for active service in public work of the truth. While her opportunities were only those of a "shut in," it can be truthfully said of her, "She hath done what she could." Her life has been well spent, for it was spent for the Master and his servants; and her example of patience and Christian fortitude in afflictions and sufferings will live long in the minds and hearts of her brethren, sisters and friends. She was composedly resigned to death, falling asleep in the same faith as the ancient ones had, "of whom the world was not worthy." When "many shall come from the north, south, east and west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of God," we believe Sister Ill will be one of the glorified company "to the praise of his glory," who hath redeemed her. Let us all be faithful that we may participate with her in the strains of the "new song" in the cloudless morning of redemption.

On Jan. 14th the editor of the Restitution spoke words of comfort as a funeral address from John 8:1-8, after which we sorrowfully wended our way to Lakeview cemetery, where Sister Ill was left to rest till the great Life Giver comes.

ORDAINED TO ETERNAL LIFE

Acts 13:48 reads in the King James and also American Revised Versions, "As many as were ordained to eternal life believed." This is accepted by foreordaintionists to mean that they could not help it: God had decided that they should believe, hence they were automatons registering the divine will.

The verb used is tasso and as translated here would be found in the passive perfect. The form is tetagmenoi, however, and in Hickie's lexicon we learn that it is to be translated, to appoint; to ordain; passive, to be appointed; to be ordained. But Dr. Hickie adds, "unless it is to be taken in a middle sense." Goodwin's Greek Grammar (Edition 1892) p. 97 says, "The middle voice generally signifies that the subject performs an action upon himself or for his own benefit." When we read on we find that the middle voice differs from the passive only in the future and aorist tenses. Hence we have a right to translate tetagmenoi either passive or middle. The King James translators, being foreordinationists, chose the passive, but by all proper rules we ought to scan the context before deciding so important a question.

In ver. 46 Paul said to the Jews that they judged themselves unworthy of eternal life, that is, they refused it. Here free will (choice) is indubitably taught. If then we are to use the passive in ver. 48 we flatly contradict the plain teaching of ver. 46. But if we adopt the middle voice, as according to the most eminent Greek scholars (and all grammars) we have the right to do, these verses are harmonized. Ver. 48 (last clause) will then read, "And as many as appointed (ordained) themselves (worthy) to eternal life, believed;" or, as we would say, as many as desired to be saved.

This instance shows with what caution we should accept a teaching that carries such consequences with it. God desires us to study so we may rightly divide the Word of truth. In the variorum renderings we find also that it is allowable to translate this, were found disposed: had set themselves; were determined or disposed. The authorities are Dr. J. W. McGarvey, Dr. J. V. Bartlett, Dr. P. J. Gloag, Dr. F. Rendall. These constitute a strong array of sound scholarship in favor of the free will view.—Herald of Life.

ALONE

It is human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise our conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style. Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames. Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone.

Of the lonely way His disciples should walk He said: "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Of their treatment by the many who walk in the broad way, He said: "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."

The church in the wilderness praised Abraham and persecuted Moses. The Church of the Kings praised Moses and persecuted the prophets. The Church of Caiaphas praised the prophets and persecuted Jesus. The church of the popes praised the Savior and persecuted the saints. And multitudes now, both in the church and the world, applaud the courage and fortitude of the patriarch and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness the faithfulness to truth to-day.

Wanted, today, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.

PROBLEMS

If we go to heaven at death, why say "God is merciful to us when he prolongs our life?"

Why speak of "a narrow escape from death" if death is simply being "called home to glory?"

If death is the "wages of sin," how can it be the "gate to endless bliss?"

If death is the penalty for breaking God's law, how can it be the "voice of Jesus that calls us to his arms?"

If "sudden death means sudden glory," why take all sorts of illtasting decoctions to keep from dying?

If "death is man's best friend," why treat this friend so ill?

If our loved ones are "safe in glory," why weep over their graves?

Why teach that the soul is immortal and can never die, when God says, "The soul that sinneth, it shall die?"

If "the soul of man is the image of God," and "also a part of God," will it be doomed to hell?

If "we go to be with Christ at death," what will he say when he comes "to judge the living and the dead" and finds we have already been judged and rewarded or punished?

If "the spirit is the real man," did God tell the truth when he said: "Out of the ground thou wast taken, for dust thou art?"

Was God speaking to Adam, or simply to Adam's body when he said: "Dust thou art, and unto dust shalt thou return?"

If God spoke to Adam's body, then was it not Adam's body that understood what God said?

Would God have spoken to a part of Adam not capable of understanding what he said?

JOHN M. KELLEY.

WHY THE COLORED PEOPLE IMMERSE

It was in 1882, if I remember correctly, when I was "riding a circuit" in Arkansas, going on horseback. One time I overtook an elderly man of color, who with a battered beaver and tattered saddlebags, was riding a roached pony somewhat the worse for wear. I accosted him: "Good evening, uncle."

With a lift of his hat, he replied, "Howdy, boss?"

"Uncle, yonse a preacher, aint' ye?"

"Yaas, suh; yaas, suh. I preaches some."

"Baptist, I guess?"

"Naw, suh; naw, suh. I'se a Methdis minister."

"Uncle, yonse been under de water, then, eh?"

"Yaas, suh; yaas suh. Ise been baptized under the wattah for sutt'n."

"Uncle, tell me why it is most of you colored folks—no matter what church you belong to—are immersed."

"Dun know, boss, 'less it's kase we ain't got sense anuf to splain away the Scripture like de white folks."—J. C. Mason.

GOLD DUST

"It is not pleasant to hear disagreeable speeches; do not make them."

"He who hurts others injures himself; he who helps others advances his own interests."

"Now is the time—Ah, friend, no longer wait to scatter loving smiles and words of cheer to those around whose lives are now so dear. They may not meet you in the coming year. Now is the time."

"Take it not greviously if some think ill of thee and speak that thou wouldst not willingly bear. Thou oughtest to be the hardest judge of thyself and to think no one weaker than thyself. If thou dost walk righteously, thou will not much weigh fleeting words."
—Thomas a Kempis.

"The noblest character is the poorest in spirit, and though he possess all the beatitudes, walks lowly among men, holding them to him the more closely. All greatness is meekness, for greatness comes through tribulation, as wealth through toils. The highest quality of true exaltations is humility."

"Every word of God will fulfill its mission. All we have to do is to help send it on its mission."

ANNA DREW.
Dixon, Ill.

A NATURAL CONCLUSION

"The streets are all paved with gold there, and the angels play on their harps, and there are lovely flowers and everything that's beautiful," said the Sunday school teacher to her small hearers, telling them of heaven. "And now kind of little boys and girls go tell me," she continued, "what there?" No one knew, but soon a little brown hand shot up over in the corner. "Yes, Samuel?" and the teacher smiled encouragingly.

"Please, teacher, they're dead ones."—Everybody's Magazine.

CORN SHEAVES

Gathered from Everywhere

Things that Count—Not what we have, but what we use;
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things near by, not things afar;
Not what we seem, but what we are;
These are the things that make or break;
That give the heart its joy or ache

Not what seems fair, but what is true;
Not what we dream, but good we do—
These are the things that shine like gems,
Like stars, in Fortune's diadems.

Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after Time shall cease.

Pointless Preaching.—There is a great deal of pointless preaching at the present time. After sitting under the ministry of the word, a person is often led to inquire, "What is all this for? What is the preacher's object? What end has he in view?" so aimless and pointless is the discourse. It cannot be intended to convert sinners, for there is nothing in it to alarm their fears, arouse their guilty consciences, and lead them to repentance. It cannot be the spiritual edification of believers, for there is nothing in it to quicken them into newness of spiritual life, to encourage them amid trial, or to stimulate them to greater Christian activity. It is a sort of abstract, ethical theorizing, with scarcely any reference to the soul. No wonder that a person sometimes longs to hear one of the old-time trumpet blasts, when some son of thunder reasoned of temperance, righteousness and judgment to come, and sinners, like Felix, trembled beneath the power of divine truth. A man seldom accomplishes more than he aims to effect. A minister who does not aim in the pulpit and out of it to save souls, will have a barren ministry, and many fruitless regrets at last.

Mother—The biggest and most comprehensive word in the world is "Mother." Have you ever stopped to think just how big it is? Outside of Deity, it is the biggest, most potential name man ever utters. It compasses the whole world and it symbolizes all beauty.

"Mother." Your mother, my mother. The mother of all men.

From the beginning to the end of life "Mother" shapes the destiny of the children of men. In cradle days, our world. In childhood and youth, still our world. In manhood and womanhood—God pity us if anything less.

Some Rules of Keeping Health.—Dr. G. E. Robbins of Chillicothe, laid down a few terse axioms before the Ohio medical convention in Cleveland, Wednesday, May 10, 1911. Here are some of them:

Sleep, and plenty of it, is the surest preventive against every disease.

A clear conscience beats pills as a universal curative.

The day will come when we will spend laying dust on our highways the money we now spend for doctors and undertakers—and it will yield better returns.

Hard work never killed any man provided his work didn't mean worry too.

Regular meals are better than beefsteak, and good humor while you're eating them outclasses bread and butter.

If you can't get your fresh air out of doors while you're awake, get it indoors while you're asleep. Your bedchamber is the most important spot on earth, so far as your health is concerned.

A Word of Warning and Exhortation.—Disheartened by the dangers and difficulties of one of their enterprises an army of Ancient Rome lost courage and resolved to retreat. The general reasoned with his soldiers, expostulating with them, he appealed to their love of country, to their honor, and to their oaths. By all that was calculated to revive a fainting heart he sought to animate their courage, but in vain. They were not to be moved, and carried away as with a panic. They wheeled about to retreat. At that juncture they were forcing a mountain pass, and had just cleared a gorge where the road, between stupendous rocks on one side and a foaming river on the other, was but a foot path broad enough for the step of a single man. As a last resort the general laid himself down there, saying: "If you retreat, it is over this body you go, trampling me to death." No foot advanced. The fight was arrested. His soldiers could face the foe, but not mangle beneath their feet one who loved them, and had often led them on to victory, sharing all hardships like a common soldier, and ever foremost in the fight. Hesitating no longer to advance, they wheeled round to resume their march, deeming it better to meet suffering and death itself rather than trample underfoot their devoted leader. Their hearts recoiled from such an outrage.

Now for a practical lesson—For all who have named the name of Christ not to depart from iniquity, for such as have enlisted under his banner to go back to the world, for such as have renounced sin to return to its pleasures, involves a far greater crime. A more touching scene than this bars our return, Jesus, as i were, lays himself down on our path, and none can become backsliders and return to the practice and pleasures of sin without treading him under their feet. The words of Paul call up a spectacle from which every lover of Jesus should recoil with horror. "If he," says the apostle, "who despised Moses' law died without mercy, of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden underfoot the Son of God, and count the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace?" May God of his infinite mercy help us to avoid this awful fate.

Many are enshrouded in moral and religious darkness. The explanation of their plight, though humiliating and painful, is plain. "Men love darkness rather than light," explains our Savior, "because their deeds are evil."

Mixed Theology.

Chrysostom, Archbishop of Constantinople, in a sermon on I Thess. 4:13—"But I would not have you to be ignorant, brethren concerning them which are asleep, that ye sorrow not," has this to say: "If I may speak somewhat paradoxically, even the soul of a sleeping person is in some sort asleep; but not so the soul of a dead man: that is awake."

The noble John Summerfield, who was born in England in 1798, where he is said to have become one of the most popular and eloquent preachers of his day, once said: "Give thanks to God who has taken your friend, that you have the opportunity of honoring the departed one, and of dismissing him with becoming obsequies. If we fully believe in a resurrection we will be persuaded that our deceased [illegible] has departed to a better state . . . . A messenger is sent to bring us to God, but it is the king of terrors. Our Jesus has the keys of hell and death."

Dr. Alexander Watson, the famous Scotch preacher and gifted author, whose works have become so popular in America, once wrote "There is no death: the dead are the living which have died. While they were dying they lived and after they are dead, they are more alive than they were before they died."

Mr. Moody, of tender and blessed memory, not long before he died, said: "Some day you will take up the papers and read that D. L. Moody is dead, but don't believe a word of it, for I shall be more alive at that time than I am to-day."

The well-meaning man who preached his funeral sermon, said: "Mr. Moody is in heaven." Before he had finished his sermon he said: "I had rather he D. L. Moody, dead and in his casket (pointing at the dead evangelist), than the greatest man alive in America today."

On a tombstone in the town of Rockford, Minn., I found this inscription:

"Silently they laid her to rest,
Beneath the grass-grown sod,
In heaven, with the angels she is blest,
Like them she dwells with God."

On a little marble slab in one of the oldest churchyards in New England, the following inscription may be found:

"She sleeps beneath her native earth,
And near the spot which gave her birth
While oft we lift the tearful eye
And hear her calling from the sky.

In an old cemetery on Cape Cod, I found the following verse:

"This lovely bud, so young and fair,
Called hence by early doom,
Was only sent to show how sweet a flower
In Paradise could bloom."

On a tombstone in British Columbia I read the following: "There is no death: Mrs. Leola Marston died June 16, 1893."

On a marble slab that marks the resting place of a miner, in one of the fertile valleys of Oregon, there is this quaint and unusual inscription:

"He came from New England to search for gold,
And soon had contracted an awful cold,
Margurite Gillfillan.....1.50
A. A. Bowerman.....3.00
A. K. Kimsey.....3.50
Mrs. Chas. Moon (In memory of Bro. J. O. Woodruff....5.00

The bright angel then brought him joy untold,
And landed him where the streets are gold."

I am told that a man in New Hampshire once gave this testimony: "Since I last met you, my dear brethren, I have had some very narrow escapes. The Lord came very near calling me home to glory, several times, but he has had mercy on me and has spared my life, and so I am still alive to praise his name."

A popular preacher, when asked if he believed the body goes to heaven at death, said: "No. I do not believe that any body goes to heaven at death, and, really I have never been able to understand how that anybody goes to heaven, if no body goes to heaven. But I suppose that my ignorance does not alter the fact. I have always believed, and shall continue to believe, that everybody goes to heaven or hell at death."

And so I suppose "as long as the world goes round" that men will sing:

"A charge to keep I have,
A God to glorify,
A never dying soul to save
And fit it for the sky.
"Help me to watch and pray,
And on thyself rely:
Assured if I my trust betray
I shall forever die."

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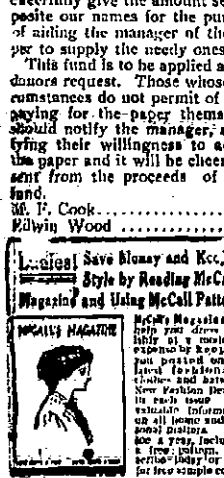

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The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Lk. 19:12-15), who will be King of Kings (Rev. 19:16), and the saints conjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life Giver (John 3:15; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Lk. 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ." (Acts 8:12; 28:23, 31).

ROBT. G. HUGGINS, Editor.

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SIGNS OF THE MORNING

The morning is breaking.
The night is far spent.
The nations are waking
With warlike intent:
The "Classes" and "Masses,"
In battle array,
Are facing each other
'Tis dawn of the day.

Awake, O Italia!
On Tripoli's shore,
The Turk and the Papist
Are striving once more;
It is Jacob and Esau.
Their flags have unfurled—
'Tis the question of ages.
To envelop a world.

Will the Esau of Turkey
His birthright despise?
Will the blessing of Cyrene
Be small in his eyes?
Shall not El-Senusi,
The world to o'erawe,
Raise the green flag of Jehad
The dread Holy War?

Will the Jacob of Christendom
Ever find rest?
He has marked Laban's cattle
And taken the best;
With the Laban behind him,
And Esau before,
The question of ages
Is with us once more.

Pass over the Jabbok!
Cross over the seas;
With ships or with camels
Thou art not at ease.
Thou art Jacob—supplanter,
'Twas for power and greed,
To the "white man's hard burden"
Thou gavest much heed.

Thou art Jacob—supplanter,
But wilt thou prevail?
Wilt thou wrestle with God
And become Israel?
Then call on thy God
And pray for thy band.
For the night is far spent.
The day is at hand.

Ho, Muscovite prince.
Within Russia's bond!
The squadrons of Magog
Art at Trebizond,
And ready to fall
On the Turk as he flees,
And drive him to cover
Between the "two seas."

And wouldst thou, Italia,
For Palestine wait,
And present to Pope Pius
A temporal estate?
Beware! For when Satan
From prison goes forth,
The nations go "up on
The breadth of the earth."

Dried up is Euphrates.
For Turkey is weak.
While Japan and China,
As power now speak;
Now is India's awak'ning,
And Persia's still spared,
And "the way of the kings
Of the east is prepared."

The nations are hastening
God's Word to fulfill
While the "Classes" and "Masses"
Are doing his will;
The war-dogs are waking,
To hear the peace call,
And the church is asleep
In the midst of it all.

Awake, slumbering virgins!
No—Let them sleep on!
'Tis the watchman who first
Needs to know of the dawn.
Go up to thy tower,
O Watchman, and cry!
Let the world hear no more
Of thy soft lullaby.

The nations are waking,
North, South, East and West;
Society throbs with
A fearful unrest;
Creation travaileth
To her great, second birth—
Christ is coming! and "will he
Find faith on earth?"

—A. E. Hatch.

THE INSPIRATION OF THE BIBLE—No. 3.

A. But the most unique argument for the inspiration of the words of Scripture is the relation which Jesus Christ bears to them. In the first place he himself was inspired as to his words. In the earliest reference to his prophetic office (Deut. 18:18), Jehovah says, "I will put my words in his mouth, and he shall speak . . . all that I shall command him." A limitation on his utterance which Jesus everywhere recognizes. "As my Father hath taught me, I speak these things;" "the Father which sent me, he gave me a commandment what I should say, and what I should speak;" "whatsoever I speak, therefore, even as the Father said unto me, so I speak;" "I have given unto them the words which thou gavest me;" "the words that I speak unto you, they are spirit and they are life" (John 6:63; 8:26, 28, 40; 12:49, 50).

The thought is still more impressive as we read of the relation of the Holy Spirit to the Christ. "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor;" "he through the Holy Ghost had given commandments unto the apostles;" "the revelation of Jesus Christ which God gave unto him;" "these things saith he that holdeth the seven stars in his right hand;" "he that hath an ear let him hear what the Spirit saith unto the churches" (Luke 4:18; Acts 1:2; Rev. 1:1; 2:1-11).

If the merest word needed the unction of the Holy Ghost to give to men the revelation he received from the Father, in whose bosom he dwelt; and if the agency of the same Spirit extended to the words he spake in preaching the gospel to the meek, or dictating an epistle, how much more must these things be so in the case of ordinary men when engaged in the same service? With what show of reason can one contend that any Old or New Testament writer stood, so far as his words were concerned, in need of no such agency ("The New Apologetic." pp. 67, 68).

In the second place he used the Scriptures as though they were inspired as to their words. In Matt. 22:31, 32, he substantiates the doctrine of the resurrection against the skepticism of the Sadducees by emphasizing the present tense of the verb "to be," i. e., the word "am" in the language of Jehovah to Moses at the burning bush. In verses 42-45 of the same chapter he does the same for his own Deity by alluding to the second use of the word "Lord" in Psa. 110. "The Lord said unto my Lord . . . If David then called him Lord, how is he his son?"

In John 10:34-36, he vindicates himself from the charge of blasphemy by saying, "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said, I am the son of God?"

We have already seen him (in Matt. 4) overcoming the tempter in the wilderness by three quotations from Deuteronomy without note or comment except, "It is written." Referring to which Adolphe Monod says, "I know of nothing in the whole history of humanity, nor even in the field of divine revelation, that proves more clearly than this the inspiration of the Scriptures. What! Jesus Christ, the Lord of heaven and earth, calling to his aid in that solemn moment Moses his servant? He who speaks from heaven fortifying himself against the temptations of hell by the word of him who spake from earth? How can we explain that spiritual mystery, that wonderful reversing of the order of things, in [illegible] for Jesus the words of Moses were not the words of God rather than those of men? How shall we explain it if Jesus were not fully aware that holy men of God spake as they were moved by the Holy Spirit?

"I do not forget the objections which have been raised against the inspiration of the Scriptures, nor the real obscurity with which that inspiration is surrounded: if they sometimes trouble your hearts, they have troubled mine also. But at such times, in order to revive my faith, I have only to glance at Jesus glorifying the Scriptures in the wilderness; and, I have seen that for all who rely upon him, the most embarrassing of problems is transformed into a historical fact, palpable and clear. Jesus no doubt was aware of the difficulties connected with the inspiration of the Scriptures, but did this prevent him from appealing to their testimony with unreserved confidence? Let that which was sufficient for him suffice for you. Fear not that the rock which sustains the Lord in the hour of his temptation and distress will give way because you lean too heavily upon it."

In the third place Christ teaches that the Scriptures are inspired as to their words. In the sermon on the Mount, he said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Here is testimony confirmed by an oath, for "verily" on the lips of the son of man carries that force. He affirms the indestructibility of the law, not its substance merely but its form, not the thought but the word.

"One jot or title shall in no wise pass from the law." The "jot" means the yod, the smallest letter in the Hebrew alphabet, while the "title" means the horn a short projection in certain letters extending the base line beyond the upright one which rests upon it. A reader unaccustomed to the Hebrew needs a strong eye to see the title, but Christ guarantees that as a part of the sacred text neither the title nor the yod shall perish.

The elder Lightfoot, the Hebraist and rabbinical scholar of the Westminster Assembly time, has called attention to an interesting story of a certain letter yod found in the text of Deut. 32:18. It is in the word teshi, to forsake, translated in the King James as "unmindful." Originaly it seems to have been written smaller even than usual, i. e., undersized and yet notwithstanding the almost infinite number of times in which copies have been made, that little yod stands there today just as it ever did. Lightfoot spoke of it in the middle of the seventeenth century, and although two more centuries and a half have passed since then with all their additional copies of the book, yet it still retains its place in the sacred text. Its diminutive size is referred to in the margin, "but no hand has dared to add a hair's breadth to its length," so that we can still employ his words, and say that it is likely to remain there forever.

The same scholar speaks of the effect a slight change in the form of a Hebrew letter might produce in the substance of the thought for which it stands. He takes as an example two words, "Chalal" and "Halal", which differ from each other simply in their first radicals. The "Ch" in Hebrew is expressed by one letter the same as "H," the only distinction being a slight break or opening in the left limb of the latter. It seems too trifling to notice, but let that line be broken where it should be continuous, and "Thou shalt not profane the Name of thy God" in Lev. 18:21, becomes "Thou shalt not praise the name of thy God." Through that aperture, however small, the entire thought of the divine mind oozes out, so to speak, and becomes quite antagonistic to what was designed.

This shows how truly the thought and the word expressing it are bound together, and that whatever affects the one imperils the other. As another says, "The bottles are not the wine, but if the bottles perish, the wine is sure to be spilled." It may seem like narrowmindedness to contend for this, and an evidence of enlightenment or liberal scholarship to treat it with indifference, but we should be prepared to take our stand with Jesus Christ, in the premises, and if necessary, go outside the camp bearing our reproach.

JAS. M. GRAY.

THE JESUITICAL SPIRIT MANIFESTED IN THE McNAMARAS' CRIME.

According to a Catholic authority quoted in The Menace, "from 25 to 50 per cent of the delegates representing laboring men of this country, year after year, were Catholic laymen." Under the caption, "The Triple Treason of the McNamara Brothers" (against the State, the union, and the mass of honest toilers), The Menace, among other things, says:

"The labor unions have unfortunately been in the hands, in most instances, of Roman Catholics, and, Catholic like, there has been a disposition, quite human and popish, to fly to the boycott, the bludgeon and brutality—not excepting murder. . . .

There is lying before me, as I write, a list of the unions, and names of officials who direct the business and policies of these unions who are Roman Catholics, and this close connection with Rome has led many to think that the hierarchy in some way is the paid ally of men seeking the destruction of the unions and is operating through these head officers, Jesuitical scheme, far-reaching, and in line with the spirit and conduct of Catholic conquest the world over.

Is not the McNamara confession a sequel? Who can tell?

But this is not all; nor so startling as the second point, and is a close link in the chain of evidence.

The McNamara brothers are Roman Catholics. Lincoln Steffins tells of the constant attendance of the priest, and the fact is not disputed.

It is more than a co-incident that some of the worst crimes of American history show either a black gown as a background to the deed, or an active Romanist as a participant, or both, as in the Molly McGuires, the assassination of presidents and the betraying of organized labor. That is Roman Catholic history everywhere. Daily the threats and feelings of revenge and boycott, which is poured into The Menace office, show that Catholicism, in spirit, at least, does not change.

But the connection of Romanism with the Los Angeles case is plain, when John J. McNamara says, as reported by the St. Louis Globe-Democrat, December 2, 1911, in a lengthy interview and confirmed by Lincoln Steffins:—

"What I have done, I have done in the belief that circumstances justified me in all my actions. I am enough of a Jesuit to believe that circumstances justified me in all my actions. I am enough of a Jesuit to believe that the end justifies the means, and I have done many things in my life that I did not believe to be altogether right.'

McNamara has the Jesuit spirit and the Jesuit argument.

Romanists by birth and education, these desperate men were prepared and ready for any plot—not their own—realizing that at the worst they would receive absolution."

The purpose of the Roman church to rule in this country, whether in the field of labor or of education, is more and more apparent. She is planing for a Roman Catholic president, and has actively entered politics for that purpose. The "spirit out of the mouth of the beast" is abroad doing its last work. We might fear the outcome if we did not see her fate so plainly pictured in God's prophetic Word.

SUNDAY SCHOOL LESSON NOTES, JAN. 28TH.

Title:—Presentation in the Temple, Luke 2:22-39. Golden Text:—Luke 2:30-31 2:30-31

Last Sunday we studied about the circumstances surrounding the birth of Jesus, which occurred in Bethlehem of Judea, B. C. 5. The reason that Bethlehem was chosen as the scene of this great event was because it was the home of David.

When Jesus was forty days old his parents took him to the temple at Jerusalem to present him unto the Lord in accordance with the Jewish law that every first-born male child, like the first fruits of the farm, was consecrated to God in grateful recognition of God's deliverance of the first born of the children of Israel, who had been preserved from the destroyer, who slew the first-born of all the Egyptians (Exo. 13:2, 13-15).

Upon arriving in the temple they were met by one Simeon, of whom nothing is known except what is revealed in our lesson, but whose holy state must have been the ripened fruit of long years of true living and of communion with God. Herein we find a lesson that it matters little who we are, but greatly what we are. The various characteristics applied to Simeon are "just" or "righteous," "devout," "patient," and "spiritual." These earned for him the promise "that he should not see death before he had seen the Lord Christ." Upon beholding the child Simeon uttered a song of praise. He had ripe old age with service to God and was content to lie down with his fathers in sleep: "Now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people."

It was only a few years later that the apostle Paul voiced much the same sentiment to Timothy, "For I am now ready to be offered, and the time of my departure is at hand."

The word of Simeon caused Joseph and Mary to marvel, both as coming from a stranger and of the boundless extent of benefits he predicted, reaching to the ends of the world. Simeon blessed them and said to Mary: "Behold this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against."

Jesus was a sign of God's love, of God's power, of the new era of righteousness, of the fulfillment of God's promises, of the strong feeling of God against sin, of the certainty of its punishment, and of the only way of salvation.

"Yea a sword shall pierce through thy own soul also." These words are designed to illustrate that the mother suffers, in the sufferings of her son.

Anna's long service in the temple had fitted her for a part in this great event, consequently we find her praising God and speaking of him to all them that looked for redemption in Jerusalem.

And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city of Nazareth. One of the strongest points in our lesson today is "Patient Continuance in Well Doing;" like Simeon, "we shall reap if we faint not."

S. A. SANFORD.

Cleveland, O.

"THE NIGHT COMETH."

How happy the man or woman who, at the end of life's day, has the consciousness of having left no work undone, no task unfinished they can look at the approach of night with that serenity which the world can neither give nor take away, knowing they have the approval of their Lord and Master. On the other hand, there is the one who has wrapped his talents in a napkin, as it were: how does the oncoming of night find him? It finds him with his work still unfinished, his sins unrepented of, himself still unmastered, and worst of all, no hope for that "morning without clouds."

I have often watched the laborer, as he hastens home anxious to see his loved ones and to rest in the bosom of his family. Was night unwelcome to him? Nay, verily; it was what he had worked for and thought of all day; it was his reward. "The night cometh."

He who uttered those words himself never shirked his duty; no day ever passed without every task having been accomplished; everything was in order when the night came. He was found ready. It has come as a joy to him, as a glory after suffering.

How often we have admired the beauty of a perfect night—the sky studded with stars, and all calm and peaceful. What a feeling of awe pervades one's whole being. Its contemplation leads us to exclaim, "how wonderful thy work, O Lord; in wisdom hast thou made them all." It helps us to remember the words of Paul in 1 Cor. 2:9: "Eye hath not seen nor ear heard, neither hath entered into the hearts of man, the things which God has prepared for them that love him."

Brothers and sisters, let us be up and doing, for the time is short. Whether we lay down and fold our hands in peaceful slumber, or be weary and worn with the cares of the world, rests entirely with ourselves. Whether we meet our Lord with joy and not with fear, and hear that glad "well-done," depends upon us. Oh, what a meeting that will be! My prayer is that we all may make a renewed effort to be there without the loss of one. Then no more disappointments, pain, nor death.

CATHERINE COWELL.

Cleveland, O.

Kindly words and wise counsel are most likely to awaken courage.

"SO RUN."

How shall I run the Christian race?

1. **With patience:** "Let us run with patience therefore" (Heb. 12:1).

2. **Looking unto Jesus:** "Let us run . . . looking unto Jesus" (Heb. 12:2).

3. **With no weights:** "Let us run," and in running, "lay aside every weight" (Heb. 12:1).

4. **With Christians only:** "Run not with them," the gentiles (1 Peter 4:4). Are you guilty?

5. **With Certainty:** "I therefore so run, not so uncertainly" (1 Cor. 9:26).

6. **To warn the young:** "Run, speak to this young man" (Zech. 2:4).

7. **Swiftly:** As horsemen, so shall they run" (Joel. 2:4).

8. **Carefully:** When thou runnest, thou shalt not stumble" (Prov. 4:12).

9. **Together:** "The people came running together" (Mark 9:25).

10. **Outside of yourself or your particular friends:** "Joseph . . . whose branches run over the wall" (Gen. 49:22).

11. **In the midst of and through opposition:** "By thee I have run through a troop" (2 Sam. 22:30).

12. **Well shod:** "Your feet shod with the preparation of the gospel of peace" (Eph. 6:15).

—Selected

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Cleveland, Ohio....Jan. 23, 1912

EDITORIAL

We are gratified that the brethren near Troy, Ohio, have obtained Bro. A. Wallace Mason for a few months' service, beginning the first Sunday in February. The blessing of the Lord attend them in their pastoral effort.

Sister R. C. Elliott sends $1.50 and the names of some interested friends to whom she orders sample copies of The Restitution and tracts to be sent. Many thanks, Sister Elliott. It is largely thru the kindness of brethren and sisters in sending us names of friends and neighbors for sample copies that our mailing list grows.

The Sunday School Notes is a new feature this week. Many have requested notes on the lessons, and Bro. Sanford, our superintendent in Cleveland, has kindly consented to write them. Although new work to him, it will be perceived by his first effort which is published this week, that he will soon be doing the work in a very creditable and satisfactory manner.

Bro. Allard asks: "What is the law Jesus is mediator of? He is the mediator of some covenant. The Hebrews writer (9:15) says he is the mediator of the new covenant. What are the words of the new covenant? Kindly ask this question through the paper. Where can we find the words of which the new covenant consists?" We suggest II. Cor. 3 as an explanation of this question. However, we leave the question open for the pens of our contributors.

We are in the clutches of a record-breaking winter. Just when the thermometer was playing pranks and food duffs were soaring, and the city was threatened with scarcity of provisions, the expressman delivered a box at our home. Inspection was promptly begun. Bro. B. F. Smith and family were the readers. No need to go into details. Suffice it to say that it contained a "variety" of good things fresh from the farm. We have enjoyed these things hugely three times a day since they came. Many thanks to our brother Smith and his estimable family for such an opportune and useful present.

EDITOR'S SERMON NOTES ON THE APOCALYPSE.

IV.

Subject: Christ's Message to the Sardian Church.

Text: Rev. 3:1-6.

I. Christ's fulness versus the emptiness of the church (ver. 1; Matt. 7:11; James 4:3).

II. Things in the church which Christ Condemns. (1. A name that thou livest and art dead (ver. 1; I. Tim. 5:6; Matt. 8:22; Lk. 15:24; Rom. 6:11; 11:15; Eph. 2:1, 5; Heb. 6:1; 9:14; Jas. 2). II. Remnant—but "ready to die" (vs. 2, 4; Psa. 51:12, 13; Ezek. 34:4) III. Works not perfect (complete) "before God" (ver. 2; Eph. 2:10; Matt. 3:15; Rom. 13:8; Rev. 11:10).

III. Things in the church which Christ commends. 1. How they had "heard and received" the truth at first. The "how" may refer to:

(a) The subject-matter of the truth (Col. 2:6; I. Tim. 6:11, 12, 20; II. Tim 1:13, 14); or

(b) Its hearty reception (I. Thess. 1:5-10; Gal. 4:13-15; II. Pet. 1:9).

1. "A few names" (ver. 4; Gen. 18:24; II. Pet. 2:6-9; I Kings 14:13). II. Garments not defiled—the garments of grace are easily defiled and corrupted (ver. 4; Isa. 61:10; Gal. 3:27; Eph. 5:27; Jas. 3:2; II. Pet. 3:20; II. Cor. 7:1; Rev. 19:8). III. "Walk with me in white" (ver. 4; Gen. 17:1; Zech 3:7; John 17:24; Rom. 8:17; Ezek. 1:12, 20; Rev. 14:4). IV. "They are worthy" (ver. 4; Matt. 10:10; 22:8; Luke 20:35; 21:31; II. Thess. 1:5, 11; Rev. 16:6; Rom. 1:32; 6:23).

IV. The Promise. I. "White raiment"—immortality (ver. 5, I. Pet. 1:4; Rev. 21:27; II. Cor. 5; Matt. 13:43). II "Not blot out his name" (ver. 5) Some men are (a) Not written in the book of life (Rev. 13:8; 17:8; 20:12, 15).

(b) Some are written (Esther 6:1-3; Mal. 3:17; II. Cor. 3:3; Dan. 12:1; Luke 10:20; Phil. 4:3; Heb. 12:22; Rev. 21:27).

(c) Some who are written in it are afterwards blotted out (Psa. 51:1; Acts 3:19; Deut. 29:20; Exo. 32:32, 33; Psa. 69:28; Rev. 22:19).

THE SUPREME IMPORTANCE OF PASTORAL WORK—No. 2.

The Example of God as Given in the Old Testament Glorifies the Pastoral Office.

In the dawn of the world's history ties of solidarities began to entwine themselves around the increasing population. The relationship of brotherhood is met with at the very threshold. The first child born into the world denied this relationship with all its obligations and responsibilities. "Cain was of that wicked one, and slew his brother" (I. John 3:12). He raised the question, "Am I my brother's keeper?" (Gen. 4:9). God answered that he was; and for his despicable failure to "keep" his brother, the Lord "cursed him from the earth" (Gen. 4:11), because he had committed a sin too great to be forgiven (verse 13, margin). Thus early in the morning of the world's history God gave us a marvelous forgleam of brotherly duty—a forgleam which outran the sunrise and painted a rare vision of our duty towards our brethren upon the sackcloth of night. We are our "brother's keeper." Cain in refusing to fill this office toward his brother was cast out of the Lord's favor as guilty of a sin "greater than may be forgiven" (Gen. 4:13)—a vile "fugitive and vagabond" (verse 14)—an appropriate type of that "evil servant" who says in his heart, "My Lord delayeth his coming," and immediately begins to "smite his fellow servants" (Matt. 24:48, 49).

Perhaps we can best see our duty of being our "brother's keeper" by looking at the example of God. Does his example in the Old Testament show him as making a speciality of evangelization, or does it exhibit him preeminently as a shepherd or pastor? God's example we may safely follow. As children the more god-like we become, the more we reflect our Father, the better. What, then, is the example of God as pictured in the Old Testament? His example shows that he thinks pastoral work supreme—he glorifies the pastoral office.

He begins as an evangelist in Gen. 12:1 by calling Abraham out from his country and kindred. He continued his evangelistic campaign until, for the "father's sake" he set his love upon Israel (Deut. 7:7, 8) and delivered them out of Egypt. Here his evangelistic endeavor had begotten a family; to him they were a "peculiar treasure, above all people." (Exo. 19:5) Does not reason stop in here and say, Lord, the chief thing now, the great burden of your heart now, is to take care of your children. If evangelistic effort is to continue it must be merely a "side line." If Israel is "above all people," you can never think as much and do as much for sinners as for them. Our God is a reasonable God. In harmony with reason, common sense, the Bible and everything else good, God dropped out almost wholly evangelistic features and began pastoral work as the supreme and primary work of all endeavor.

Addressing Israel, his people, the Lord says: "What nation is there so great who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law?" (Deut. 47, 8); "The Lord thy God hath chosen thee to be a special people unto himself, ABOVE ALL PEOPLE THAT ARE UPON THE FACE OF THE EARTH" (7:6); "YOU ONLY HAVE I KNOWN OF ALL THE FAMILIES OF THE EARTH." (Amos 3:2).

Dear reader, you must see by these texts that no other nation had God "so nigh unto them" as Israel; that no other nation had statutes and judgments "so righteous" as they; that no other people were so "special" to God as they—that they were "above all people upon the face of the earth." "You only" is the exclusive way Amos 3:2 words it, "You only have I known of all the families of the earth." From this it appears that it is not God the evangelist but God the pastor. He became so absorbed with the care of his "special people," his time was so unreservedly given to his people, who, to him, were so far "above all other people," that he quite ignored the others—almost forgot to evangelize anybody! 'Tis true he sent prophets "betimes" but these were not sent to evangelize the sinners of the gentiles, but to Israel, "because he had compassion on his people, and on his dwelling place" (II Chron. 36:15) His "backsliding children" (Jer. 3:14) were supplied with "pastors according to mine heart," which says he, "shall feed you with knowledge and understanding." (Jer. 3:15). Almost without exception the ministry of the prophets was a pastoral ministry. While pastors to feed his people "knowledge and understanding" were provided by a kind heavenly Father, "according to his heart," evangelistic activity almost ceased. Hear Paul and Barnabas: "God which made heaven and earth, and the sea, and all things therein, in times past suffered all nations (but Israel) to work in their own way." (Acts 14:15, 16). The only modification they make in this startling, sweeping declaration is that he did not leave himself entirely without witness, in that he, in a general way he "did good, giving rain, fruitful seasons," etc. (verse 17). God did not prosecute evangelistic enterprises with much fervency at this age of the world certainly. That he should leave "all nations" in heathenish darkness without trying even to evangelize them, is an insoluable riddle if men have immortal souls. His theodicy, however, is plain when we learn that "all nations" are to him "as a drop in a bucket," "as the small dust of the balance," and "as nothing" (Isa. 40:15, 17). Suffering them to walk in their own way is deportment which harmonizes with his estimate of humanity. Evangelism he could easily dispense with and practically did dispense with it.

For a time he let all nations walk in their own ways; that was a trivial matter; but he took good care that his people were led like a shepherd feeds his flock; he graciously gathered up the lambs in his arms lest they should weary with fatigue, and oh, how tenderly he held them in his bosom near his heart! And with what gentleness did he lead those with young! (Isa. 40:11).

"The Lord is my shepherd:
I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." (Psa. 23).

COMMUNICATIONS.

Dear Brother Huggins:

A series of meeting were held in the church at Salem, Ohio, commencing Sunday, December 31, and closing January 14. Brother and Sister Robison spoke the first Sunday. I arrived in Salem on Tuesday, and spoke every night after that and twice on Sundays till the special meetings closed. The weather turned extremely cold, and part of the time with a very high wind; the result was that most nights we had only a small attendance, but on the first Sunday night I spoke we had a good crowd, and all were very attentive to what was said.

Brother Robison spoke on the subject, "The Bible its Own Interpreter." I pointed out that the Bible was written by persons at long different periods apart, but that it was perfectly harmonious; that the ancient histories of Nineveh, Babylon, Egypt, Greece and Rome, proved in contradistinction to the so-called higher critics that the books must have been written at the time they claim to have been; that this book must be a divine revelation, and consequently every one should give the greatest heed to its teachings. I showed that the promises made to the fathers were sure to be fulfilled; that salvation could not possibly be obtained by any one unless he believed just what God had promised, and obeyed just what he has commanded. I pointed out that the large mass of the so-called Christian world has changed his promises, altered his requirements, and so brought death instead of life upon themselves. I showed that God in condemning Adam to return to the dust on account of his sin, was in perfect harmony with natural laws: that if the brain is injured it loses its power just in proportion to the injury inflicted; and when the brain is destroyed, "man knows not anything;" that the only way to attain to eternal life is by and through Jesus the Christ; that "God only has immortality," and will only give it to those (when Jesus Christ comes here again) who have believed and obeyed him and formed Christ-like characters. I showed that Jesus must have been the Son of God, as the prophets foretold, the angel announced to his mother, John declared, Jesus claimed, and the apostles testified. That if he had been the son of Joseph as some have claimed, he could not have been the spotless lamb prefigured in all the sacrifices; that Adam through his transgression threw his brain (so to speak) off the balance, and none have been back on the proper balance since, save Jesus the Christ.

I gave one night a talk on phrenology, showing that it was in perfect harmony with the Scriptures, and explained the reason for the great difference of character amongst mankind. I spoke one evening on the "Apostle [illegible] and his wonderful character; the condition of things existing in Jerusalem on his last visit there. Also the condition of things at Rome which led up to his death and the destruction of many more Christians by Nero. I stopped with brother and sister Robison while at Salem, and they treated me with the greatest of kindness.

C. A. WALLACE MASON.
Troy, O.

Dear Brother Huggins:—I thought perhaps the readers of The Restitution would like to hear from the discussion between T. J. Hines and myself, that was held in this town, beginning on December 27th, and lasting four days. The propositions were: 1st. "The Scripture teach that the kingdom of Christ (God), was established on the first Pentecost after the resurrection of Christ. T. J. Hines, affirmed; T. J. Daniel denied, and, The Scriptures teach that man is wholly mortal, and unconscious from death till the resurrection. T. J. Daniel, affirms; J. T. Hines, denies.

The first proposition discussed was the kingdom question. Eld. Hines lead out by trying to prove that church and kingdom were synonymous terms, and labored to show that the kingdom could not have been established before the day of Pentecost. I showed that they were not synonymous terms, that you could not use them interchangeably and make good sense; more than this, they were from different words in the Greek, and had entirely different meaning. Kingdom was from Basileia, and meant a country ruled by a king. Church was from ekklesia, and meant "called out." Hines claimed that Christ had been highly exalted to God's right hand and given a "name above every name, that at his name every knee should bow, and every tongue confess that Christ was Lord to the glory of the Father." All of which I admitted, and admitted that he was king, was born king, but the time for him to reign had not come, and would not until he put all things under him. "The Lord said unto my Lord, sit thou on my right hand until I (God) make thy foes thy footstool," until then, Christ's reign had not come to reign.

Hines then said that Christ gave unto Peter the keys of the kingdom, and if kingdom did not mean church, Peter burglarized the church with the keys. I answered, "True, Christ gave Peter the keys and he used them; that Mr. Webster defines the term 'key' to mean 'anything that explains, unfolds or makes clear a mystery,' and that Christ had been speaking unto them of the kingdom in parables ,because it was not given unto the multitude to understand the mysteries of the kingdom, but unto the apostles it was given to know them. Knowledge of the mysteries, therefore, was the keys of the kingdom; they understood them, and not one of them taught that the kingdom was set up on Pentecost; but on the other hand they all showed that the kingdom was in the future. That Paul fourteen years after Pentecost, said, 'It is through much tribulation that we are to enter into the kingdom of God.' James said we were 'Heirs of the kingdom, which he had promised to them that love him.' Peter told the church, the very ones the gentleman says is the kingdom, that if they would add to their faith all the Christian graces, they should have an abundant entrance into the kingdom. That Paul said the Lord would "judge the quick and the dead" when his kingdom came: all showing that the kingdom had not been set up on Pentecost."

Hines then said that Christ was the heir to David's throne, and that it had been transferred to heaven and that Christ was seated on it, for Peter said Christ was raised up to set upon his throne. I admitted that Christ was the heir of David's throne, but that it had not been transferred to heaven, but on the other hand it had been "cast down to the ground" (Psa. 89), and would remain there until Christ returned, when he would rebuild the tabernacle of David, take his seat upon David's throne, and rule the world in righteousness. As proof of this, James says, "Simon hath declared how that God at the first did visit the gentiles to take out of them a people for his name, and to this agree the words of the prophet, as it is written, After this, saith the Lord, I will return, and build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the gentiles upon whom my name is called, saith the Lord." This visit to the gentiles is not yet; the Lord has not "RETURNED," and in as much as the tabernacle of David was to be rebuilt when he "returned," it had not been rebuilt, and therefore Christ had not taken his seat on it. More than this, the throne of David was Christ's throne, and he said, "To him the overcometh will I grant to sit with me in my throne, even as I am also overcome and am set down with my Father in His throne." Hence Christ was with his Father in his throne, and not on his own throne, and would not be till he comes again; hence he has not begun his reign.

Hines then said, "The kingdom is established from the fact Paul says we have been translated into the kingdom of his dear Son." I showed that if the gentleman was debating with a Baptist, the Baptist would quote the Scripture where it said they were in the kingdom before Pentecost, and that he, Hines, would claim that it meant that they were in the preparatory or preached state of the kingdom, not in the kingdom itself. Now, since the gospel of the kingdom was to be "preached into all the world for a witness unto all nations, then shall the end come," we are still in the preached state of the kingdom, and that was the only sense in which we had been "translated into it." More than this, the proposition is, in this place, was often translated "for" and by rendering it for in this place, it made Paul in harmony with himself. It was translated "for" in Acts 2:37, where it says, "Repent and be baptized every one of you in the name of Jesus Christ (eis) for the remission of sins." In this place the gentleman will tell you that it means "in order to," or "for." Again, in Luke 9:63, it is translated "for," and the gentleman will not deny but it is correctly rendered. Then, if it means "for" in Acts 2:37, and "for" in Luke 9:63, why should it not mean "for" in Col. 1:13? To this argument there was no answer. I also showed that it was rendered "for" in the Emphatic Diaglott.

I then introduced a line of negative argument showing that Christ would not take his seat on his throne until he comes again. "When the son of man shall sit upon the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel." Again, "When the son of man shall come in his glory with all his holy angels with him, then shall he sit upon the throne of his glory." These, and many other text were adduced to prove that Christ would not take his seat upon his throne until he came again, therefore could not begin his reign till then.

I next showed that the saints would not possess the kingdom until the judgment. Daniel says, "I beheld, and the same horn made war with the saints, and prevailed against them, until the ancient of days came, and judgment was given unto the saints of the most high, and the time came for the saints to possessed the kingdom." When would judgment be given unto the saints? "Judge nothing before the time, till the Lord comes." This settles the question, for the saints were not to possess the kingdom until judgment was given unto them, and judgment could not be given unto them until the Lord comes. Therefore the saints would not possess the kingdom until the Lord comes. Again, Christ says that when he comes in his glory, and all nations are gathered before him, that he shall separate them one from another as a shepherd divideth his sheep from the goats," THEN shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This is in harmony with the above, and shows that the saints will possess the kingdom at the judgment. Hence Paul says Christ shall judge the quick and the dead, "at his appearing and his kingdom." Then the nobleman shall have returned, and makes his servants rulers according to their several ability. Then the "dominion and kingdom and greatness of the kingdom under the whole heaven shall be given to the saints of the Most High."

I tell you, Brother Huggins, every one there could see that we were right. But this article is already too long, but I would have liked to have told you some of the arguments on the second proposition, and more of the arguments on the kingdom. But space forbids. Suffice it to say that I showed beyond a shadow of a [illegible] that he would yet reign upon it in Mount Zion and in Jerusalem, and that all "kings would fall down before him, and all nations would serve him." I showed that God would send forth the "rod of his strength out of Zion," and that Christ would rule "in the midst of his enemies," and would "wound the heads over many countries." That after his kingdom shall have been established, and all things that "offend" gathered out of it, that "then should the righteous shine forth as the sun in the kingdom of their Father." That "swords would be beat into plowshares and spears into pruning hooks, that nation would not lift up sword against nation, neither should they learn war any more," because the "kingdom would be the Lord's, and he would be the governor among the nations." So grand was the subject, that many could not refrain from shedding tears at my closing speech. I am sure much good will result, for many came and heard the debate that would not hear us otherwise. If this does not find its way into the waste basket, I will write again and tell you some more of the arguments on this and the second proposition.

We are proud of The Restitution, and are not ashamed to hand it out to our friends. God bless you in your work of love.

Your loving brother,
T. J. Daniel.

P. S.—We want Bro. Almus Adams to come this way when he makes his tour south. We are anxious to get acquainted with some of you brethren north, as we have stood alone here for thirty years and fought the battles for the truth. Of course we are poor, and are not able to pay Bro. Adams much, but we hope those who are able will pay his way, so he can come here. We have a good house of worship here, and it is deeded to me, and I want to deed it to the Church of God. I can find out to whom to make the deed in trust. What about this? Have we some one to whom we can deed the property of the Church of God of the Abrahamic faith? If not, why not?

Magazine, Ark.

(Both editor and reader are anxious for Bro. Daniel to continue the report of his debate. Articles so well written and upon such living and vital Bible truths do not

get into the waste basket. We hope brother Adams can arrange to give you a meeting.

As to you holding the deed of the Church at Magazine, we are not qualified to speak on legal matters authoritatively, but we understand that church property cannot be held by the church when deeded to an individual. The only legal way of transferring property to the Church of God, or any other church, is to have it incorporated, and then in making out the deed use only the incorporated name of the church, taking care not to metnion any one's name. If the names of persons are mentioned, the church cannot hold the property.—Editor.

SUNDRY SUBJECTS OF INTEREST WITH EDITORIAL STRICTURES

The Scriptures abound in proof of Christ being king—prospectively—over Israel, and probation for the gentiles during the millenium. If he was born to this end, will he not be king of Israel when he wields the scepter? He was born a king to rule Israel, but they would not accept him, as a nation, hence his reign was delayed until he takes his bride—the full number—out of Jew and gentile for his name. Then Israel will be restored (Isa. 54:6-8. Rom. 11:25-26). The bride the Lamb's wife, is to reign with him a thousand years. (Rev. 5:10; 20:4-6). And he shall speak peace unto the heathen: And his dominion shall be from sea, even unto sea, and from the river to the ends of the earth. (Zech. 9:10).

Dear reader, did our Lord ever reign one moment or have a dominion while here preaching the gospel of the kingdom? No, verily! But he did say "The Son of man hath not where to lay his head." Will his word fail? No! He did say, "My word shall never fail." Do we believe him? If Rev. 20:4-6 is in the past, where and when was it fulfilled? John says "When the seventh angel sounds the kingdoms of this world shall become the kingdom of our Lord and his Christ." So the little flock knows that the seventh angel has not sounded yet, nor won't until the appearing of our Blessed Lord.

Behold a king shall rule in righteousness, and a prince shall rule in judgment. (Isa. 32:1). He cometh to judge the earth: with righteousness shall he judge the world (Ps. 98:9). Again, "And the Lord shall be king over all the earth: in that day shall there be one Lord and his name one (Zech. 14:9).

I understand "the Lord" of this text to be our Lord Jesus Christ when he shall take the authority to rule the nations at his coming, together with all that shall be born during his reign until he subdues all things to himself that is opposed to his Father. Then cometh the end. (1 Cor. 15:24-25). Remember the word "end" in the final is always in Scripture when he is accepted of the Father, that God may be all in all. "The end" at no time is applicable to the coming of Christ or to the end of this age. When the end is spoken of in Matt. 24:14, it is not applied to the end of this age; for the gospel of the kingdom was preached to every creature under heaven by the apostles; Paul says so (Col. 1:23). But the gospel of the kingdom shall be preached by the bride of Christ as a witness; that it is set up in the next age, to all nations.

You should see, dear reader, that there is a difference between the gospel of the kingdom which the Apostles were to preach and did preach, and which we are preaching to those that the apostles did not preach to on account of their death, and the gospel as a witness to those in the next age, with Christ at the head of government at Jerusalem. John said he was to prophesy again "before many peoples, and nations, and tongues, and kings." He said this after the seventh angel sounded (Rev. 10:7 11; Ps. 22:30, 31; Jer, 33:26). In Psalms and Jeremiah you will find a seed called "a generation" that will proclaim the gospel to a nation that is to be born after Christ comes; also to those that are on the earth at his coming.

Christ is not king—priest yet. He is only our mediator at the right hand of God interceding for us. Our Lord will be king—priest after the order of Melchisedic when he begins his reign. Oh, happy day! Come, Lord Jesus.

The woman spoken of in Rev. 12:1, 6, that flew into the wilderness is the Jewish church or Israel (Rom. 9:4, 5). Some say it was the Christian church. That this woman is not the body of Christ is evident from the following facts: First, this woman brought forth the man child who was to rule all nations with a rod of iron. This child was Jesus (Ps. 2:6-12; Rev. 19:15). Secondly, Christ was about thirty years old before he commenced preaching (Luke 3:21-23). Thirdly, there was no body of Christ before he began to preach, therefore it was not the church of Christ (Rev. 12:6, 16) that went into the wilderness, unless the man Christ Jesus was at least thirty years older than his mother, and that could not possibly be.

The woman of Rev. 12:1 is Israel (Rom. 9:4, 5). So the woman clothed with the sun was the Jews enshrouded with the gospel of the son of God, which was preached by Christ through all their cities (Jno. 1:19. Matt. 9:35). This lifted them above the moon, the light of the law, when compared with the sunlight of the gospel. The twelve stars that crowned her head were the twelve apostles, each one of them being an Israelite, and made the apostles of Christ and of the gospel. This same woman brought forth the man child—the Christ—and fled into the wilderness.

The mother church that our Lord was born of was the Jewish church. Born of a woman, born under the law. That church has been scattered to the four winds from the time Titus besieged Jerusalem. And they are in the wilderness "until the fulness of the gentiles be come in" (Rom. 11:25) When the abomination is taken away then all Israel alive—shall be saved (Rom. 11:26; Matt. 24:29).

Immediately after the tribulation, the sun shall not give her light, and the stars shall fall from heaven." Then their tribulation shall cease, and their long punishment shall end. No one can understand the gospel of the kingdom and the nature of Christ's reign, except they believe God's word concerning the restoration of Israel.

Many people believe our Lord will immediately destroy all the impenitent when he comes in the clouds of heaven. Such is not the case. If it were so then all the families of the earth would not be blessed. Let us see if a prophesy uttered by an angel is all fulfilled in one day or one year. The angel said to Mary that she should have a son. He was born 1912 years ago. Next: "He shall be great, and shall be called the son of the highest." This has come to pass. "And the Lord God shall give him the throne of his Father David, and of his kingdom there shall be no end." This promise has not been fulfilled, nor will it be until he takes the throne. So we see in a few utterances that many years must elapse between the things promised before all are fulfilled (Luke 1:30-33). God has promised Israel blessings after he is ceased to punish them for their sins, and has said, **"Considerest thou not what this people have spoken, saying, the two families which the Lord hath chosen, saying"—a class of people say this yet—"he hath even cast them off?** Thus they have despised my people—the two families—that they should be no more a nation before them. Thus saith the Lord: If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed—fleshly seed—of Jacob and David my servant so that I will not take any of his seed—David's spiritual seed, Christ and his saints—to be rulers over the seed of Abraham, Isaac and Jacob, for I will cause their captivity to return and have mercy on them" (Jer. 33:26).

Now, dear reader, if God has not appointed the ordinances of heaven and earth, then the Christ and his saints will never be rulers over the fleshly seed of Israel. But the Bible student knows that they will rule them in the future. Israel's restoration to their own land is uncondtional. (A little too strong, brother. Read Ezek. 20:33-39.—Editor) "But I had pity for mine holy name which the house of Israel had profaned among the heathen. Therefore say to the house of Israel, thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake." (Ezek. 36:21-38; Rom. 11:25-33).

In Rom. 11:29. Paul positively declares that the "gifts and calling of God are without repentance." This calling back to their former estate is without repentance but a free gift as God hath declared: (Here again the facts of the case are overstated. See the Greek text of Rom. 11:29.—Ed). Christ's title is good as an heir to David's throne, for he is of the seed of David according to the flesh and will reign over Israel during the millenium. And as Jesus is heir to his father David's throne, and also the son of God by the resurrection from the dead, his title is good.

Some deny this fact and say "It won't do for an immortal king to reign over mortal subjects." What about God the Father of our Lord Jesus Christ reigning over mortal Israel before they called another king to reign over them? (Matt. 25:31: Then shall he sit upon the throne of glory. Matt. 25 is all about the kingdom. If God's oath is worth anything then the fruit of David's loins will sit upon his throne. Therefore being a prophet, and knowing—not guessing—that God had sworn with an oath to him that of the fruit of his loins he would raise up Christ—from the dead — to sit on his throne (2 Sam. 7:12-16; Acts 2:30). Of course we all are anxious to know when our Lord shall come and reign, but there is no definite time that we may know except what the angel said to Daniel when he was informed that God was going to destroy Jerusalem by Titus and the Roman army, then Daniel heard one saint speaking, and another saint said unto that certain saint which spake, how long shall be the vision concerning the daily sacrifice and transgression of desolations to give both the sactuary and the host to be trodden under foot? And he said unto me, unto two thousand and three hundred days, then shall the sactuary be clean" (Dan. 8:13, 14). The two thousand and three hundred days we understand to be two thousand three hundred years, a day for a year. And in the seige of Jerusalem by Titus in fulfillment of God's judgment upon his people, spoken by Moses (Deut. 28), the daily sacrifice was taken away, as Josephus well says, for there was nothing left to sacrifice. From that time until now tribulation and God's wrath have been upon the Israelites and will be until Christ shall take it off, which you will see in Acts 24:20. He says, immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. Then—after the tribulan shall end—shall appear the sign of the son of man in heaven (Matt. 24:29, 30). Jesus said there never had been such punishment afflicted on the Jews nor never will be again. Hear him: "For in those days shall be affliction such as was not from the beginning of creation which God created unto this time, neither shall be" (Mark 13:14-20). From that time unto the coming of their king that affliction is to stay on them (Luke 21:20-24).

Can any subject be plainer than this? Is not Jerusalem trodden down yet by the Gentiles? But Jesus said they would call him "Blessed" when he comes to restore them as they were in the days of old. The Jews shall say, "Blessed is he that cometh in the name of the Lord" (Matt. 23:39).

"For a small moment I have forsaken thee, but with great mercies will I gather thee." In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (Isa. 54:7, 8). If God's time of casting his people off on account of their sin for 2330 years is only a moment in his sight, we should be satisfied. "Behold the days come, saith the Lord, that I will raise up unto David a righteous branch. A king shall reign and prosper, and he shall execute judgment and justice in the earth." No mortal ruler has ever brought righteousness to the earth. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." "They that dwell in the wilderness shall bow before him, and his enemies shall bring presents: The kings of Sheba shall offer gifts, yea, all kings shall fall down before him; all nations shall serve him" (Psa. 72:10). This don't look as if all the people on the earth shall be immediately destroyed at his presence, does it dear reader? Blessed be his holy name, "all nations shall call him blessed" (v. 17). All nations do not call him blessed now. The prayer of David was ended after foreseeing the grand and glorious reign of his son according to the flesh, blessing and executing righteousness in all the earth. May God help us to study his word, and so live as to have a share in that day.

Let us hear from David what shall be said by all Israel at the end of the millenium, when he and all the faithful shall come up in the last resurrection: "Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints. Let Israel rejoice in him that made him; let the children of Zion be joyful in their king. Let the saints be joyful in glory, let them sing aloud upon their beds. Let everything that hath breath praise the Lord." O what a joyful time this will be when our Lord shall have conquered all enemies in the final resurrection of all things spoken of by all the holy prophets since the world began.

Editor's Reply

This article is good—so good that we gladly give it room in our editorial page—yet it contains several mistakes that we fell duty bound to point out. The writer's name is omitted so he will not feel himself criticized, and with no feelings hurt, he can better profit by the kind and brotherly strictures following:

I. "The End." When our contributor says that this expression "at no time is applied to the coming of Christ, or to the end of this age," he is not guarded enough in his statement. "The end of your faith" in I. Pet. 1:9 and "hope to the end" in verse 13, are two ends which terminate "at the revelation of Jesus Christ," or at his "appearing" (vss. 13, 7). "The end of this world" in Matt. 13:40 is defined to be when the son of man "sends forth his angels," which is at his second advent (25:31), and when the righteous "shine forth as the sun in the kingdom of their Father" (vss. 41, 43). Our liberty of speech is limited to the oracles of God (I. Pet. 4:11).

The distinction our writer makes between the gospel as it is proclaimed now and as it will be proclaimed in the next age is a scriptural one, but the texts used to prove it are an unfortunate selection. Take what he says about "the end" in Matt. 24:14 and see what an absurdity is involved. Addressing "the disciples" (ver. 3) he says, "Take heed that no man deceive you." Then he tells them of the dangers confronting them: the false Christs, rumors of war, rising of nations against nations, famines, earthquakes, etc. "Many false prophets shall rise, and deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that endureth unto the end, the same shall be saved" vss. 4-13). If "the end" is always applied to the end of the millennium, as our writer alleges, then the reign of Christ will be a reign of false prophets, false Christs, wars, famines, earthquakes, deception, iniquity abounding and love waxing colder and colder! "He that endureth to the end," that is, "the disciples" he is adressing must face and "endure" through these perilous times "to the end," that is, after they have waded through these evils for a thousand years successfully, "the same shall be saved!" We want nothing to do with an "end" like this.

II. The woman of Rev. 12. The three reasons assigned by our writer against this woman being the Christian Church are entirely insufficient and pointless. To make Christ the "manchild" of this woman is to make historic what is prophetic. The apocalypse was written in A. D. 96. John begins by stating that he is going to write of things future from his day; the book is expressly called a "prophecy" (Rev. 1:1, 3). From the 4th chapter onwards the whole book deals with "things which must be hereafter" (Rev. 4:1). Christ had been born 96 years before Rev. 12 was written. To make Rev. 12 historic is to deny the "hereafter" or prophetic characteristic of the book.

III. "All Israel." When our writer quotes Rom. 11:26 and interjects the word "alive" into the passage, he nullifies the text itself and all other Scripture which bears upon Israel's restoration. The passage does not say that "all Israel alive shall be saved," but all Israel whom the Deliverer in Zion "turns away from ungodliness in Jacob.' All living Israelites are not saved when Christ comes. "Two parts shall be cut off and die; but the third shall be left therein" (Zech. 13:8). Two are killed to one saved!

IV. David in the last resurrection. In concluding his article our writer speaks of David and all the faithful coming up in the "last resurrection," which is at "the end of the millennium." This arrangement cheats David, and "all the faithful" as well, clean out of the millenial reign of Christ; whereas he and all the faithful are raised in the "first resurrection" and reign with Christ during the millennium (Rev. 20). He quotes from David what all Israel are to say at the end of the millennium, but had he quoted David's words fully he would not have placed them, at the end of the thousand years. "Let the saints be joyful in glory: let them sing aloud upon their beds." Here the quotation from David in Psa. 149 was cut short, for had he been allowed to continue speaking he would have spoiled the idea that his words belong to "all Israel" at the end of the millenium. Let us permit him to go on: "Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written." In the first part of his article our writer says that the seventh angel sounds and the kingdoms of the world become our Lord's at "the appearing of our Blessed Lord." Then we submit that the "saints in glory" bind the kings and nobles of earthly kingdom at the coming of the Lord—not at the end o the millenial age. David was a saint, and since "this honor have all the saints," I am decidedly opposed to leaving David among the dead until the millenium ends, thus cheating him entirely out of all this "honor" (Psa. 149:5-9). Such misconstruction of his words is like a muddy pool of water; you cannot see into it.

BEREAN DEPARTMENT.

What Are We Living For?

We often hear in our daily life, among the young or middle aged men, who have never been successful or made a noticeable impression, a statement something like this:—Well, I never had a chance to make a big name for myself as some fellows have; I never got a "pull" like Bill did; and I wouldn't be a grafter like Jim if I never had anything. Of course some of these fellows worked for what they've got, but luck was with them, but luck was always against me. Some fellows are born lucky, but I was born unlucky. Everytime I undertake to do anything I have bad luck. Whenever I get a good job something goes wrong and I lose it, and every time I make a start for religion something goes wrong and I lose out; I guess I'll never amount to anything, nobody cares anyway.

What can we say to a man like this? Can we drop a good seed here? In the first place, what is a name (a big name), and of what benefit? Is it a wise man you want to be? Paul says in 1 Cor. 3:18-20, 'Let no man deceive himself; if any man among you seemeth to be wise in this world, let him become a fool that he may be wise, for the wisdom of this world is foolishness with God, for it is written, he taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain." In Jno. 5:44 Jesus says: "How can ye believe, which receive honor of another and seek not the honor that cometh from God only? Then why seek these things? The men that are doing the most for their fellowmen are not the men who have had a "pull," nor grafters; neither are they the men who depended upon luck. "Pluck is a hero, luck is a fool." The man who spends his idle time brooding over his bad luck and blaming someone else for his predicament, or coveting some other person's position, or money, is only heaping coals of fire upon his own head, and making himself a burden to the men he is accusing for the condition of things, when it is such men as himself who are to blame. We all know that covetousness is one of the commonest sins and often leads to crime; then why covet when it is plain to be seen that there is nothing gained but all lost?

The writer depended upon luck to bring him to some great position of honor or wealth until it was found out that the longer a person stops to think about luck the less he has, and that the only way to succeed is to put one's whole life into whatever he is going to do, (that is, to live out his good resolutions and promises to God in every day life, no matter what comes or goes), and say: God helping me, I will! and not stop at this, but do it. But the question is often asked: What is the use of a man striving all his life with every effort to become great? When he gets ready to die he cannot carry one iota of his honor or greatness with him. He must leave it, and what benefit is it to him if he does make some one better? "For there is no knowledge, nor wisdom, in the grave whither thou goest." Then why should we strive or care to be recognized as foremost among men? Let us ask the question straight as it is recorded: "What profit hath a man if he gain the whole world and lose his own soul, or what can he give in exchange for his soul?" Has the man who has a vision to the highest office in his country gained anything when he is on his death-bed? We say he has set a good example for others; true enough, but when he is dead he will not know anything about it.

But there is another side to this question. In the first place, while this man was working for this position he was using all his energy in this line of work; he had no time to associate with the debauched any more than was necessary. He knew if he was to be successful he must always be not only busy, but clean; his thoughts must be clean and his aims of the highest or he cannot control himself when the darker hours come, when it seems that everything goes wrong. If, when he made up his mind to "be something" and to try for his first position of responsibility, he had habits that would in anyway be a drawback to him, he had to drop them, and the only way that could be done was to forget them, and the only way to forget them is to keep his thoughts upon purer, holier things all the time. Follow for another example, a pessimistic character like our subject, through one day—what conversation do we hear? Is it not of the lowest, immoral subjects? This is just the reason he never has any luck; he never gives luck a chance at him. His mind and life are full of just such things as we hear him talk about. What is the business man's conversation? Why, business; that is what his mind is on, and that is the reason he succeeds. Then we see from a moral standpoint that it is better to live for something. But there is a more vital reason than this, since the gold, the knowledge and the wisdom of this world must perish with the man who absorbs them "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." If we do this we will not have time to brood over bad luck, or to seek some position of high rank or honor, merely for the money or honor, we get out of it. "Love not the world, neither the things of the world." Man that is in honor and understandeth not, is like the beasts that perish. Now the question arises often, how can this be done? Does this mean to hate money and these men of honor, or the business man? No! because they each have their place in God's great plan. The latter helps to make the world morally better, but if we would live for a purpose, live to make a record of good things, and to set a good example for some one else, we must make our lives worthy of seeing the good we have done after this world, or there is not much consolation in doing these things. In order for us to be successful in striving for eternal life we must keep ourselves pure. How? "Behold, thou desirest truth in the inward parts, and in the hidden part thou shalt make me to know wisdom" (Psa. 51:6). "He that loveth pureness of heart, for the grace of his lips the king shall be his friend." "The way of man is forward, and strange, but as for the pure, his work is right." We must first purify our hearts. How? By putting the past under our feet, no matter what it has been, with a firm resolution say, I will, and do it. God will help us and "His grace is sufficient," for "I will never leave thee nor forsake thee." saith the Lord.

We know there are Bereans among us who are honest, true followers of Christ, but seemingly they are afraid to take hold of the work for fear some one will offend them with some remark about their awkwardness. If we never start to do anything we will never get anything done; that is sure. Let us not allow the things of this world to hold us from being what God wants us to be. "God is our all." He is king and will not suffer his subjects to be defeated if they are loyal. Then, beloved, let us put away all things not pleasing in God's sight. You say it is impossible to quit some habit, or to perform some duties. Read the tenth chapter of I. Corinthians, in the 13th verse we find these words: "There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." Then with this blessed hope within us, let us "press on toward the mark of the hight calling;" shoulder to shoulder, rejoicing in the great love the Father hath bestowed upon us, incessantly praying on

for another, and remembering that we are bound by a stronger tie, for "whosoever doeth the will of my Father which is in heaven, the same is my mother, my brother and my sister." Therefore remembering these words, that "a good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil of his heart bringeth forth that which is evil; for out of the abundance of the heart the mouth speaketh." Have a clean heart and do not be afraid to speak good things. We are not wafers, or calamity howlers, but we are making the best of everything ad sneeking the knowledge and wisdom that will make us equal unto the angels of heaven and joint heirs with Christ. What are we living for? We are living to live again, a more happy life than we ever dreamed of: for "eye hath not seen, ear hath not heard, neither hath it entered into the heart of man, the things that the Lord hath in store for him." So, laboring on in the Master's vineyard, truth being our motto for the word of God is truth, let us not tell others what to do when we can show them. "Ye are bought with a price." Remember what this price is—A man came into the world by lowly birth, in a manger; a man "of sorrows and acquainted with the grief;" labored through his young life, then for three years suffered hunger, thirst, rebuke, derision, was denied by his own servant, then betrayed and at last killed: the most costly price that is possible for God to give to man. The only way we can make ourselves worthy of this price is to do our best all the time: work, watch ad pray; "reprove, rebuke with all longsuffering and doctrine, for Jesus is coming soon. Keeping our lamps filled, trimmed and burning lest He "come like a thief in the night" and find us asleep or in the dark like unto the foolish virgins. May we be ready to meet him. This is a busy world, no one is absolutely idle; every one has some influence, either for good or bad. Thus helping everybody we can, shall we not seek to do the will of God that we may "be able to stand" and hear him say: "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." "For behold I come quickly." Even so, come Lord Jesus. Amen.

LEO E. ROCK.
Avon, Iowa.

PASTOR WANTED

A church in Ohio desires to obtain a pastor who can enter upon his duties about the first of April. Any one who is sound in the faith, and is open to this call may address the Editor of The Restitution. 10623 Lee avenue, Cleveland, Ohio.

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DID SAMUEL'S SOUL APPEAR?

For the want of a better proof that a personality outlives the body, we are frequently informed that the disembodied soul of the prophet Samuel appeared to King Saul after the death of Samuel's body, and conversed with him.

From the record in I. Sam., xxviii, we learn the following facts:

(1) Not a word is said about Samuel's soul—they only guess it means his soul.

(2) Whatever appeared, came at the bidding of a witch.

Have wicked witches power over the departed souls of saints?

(3) Saul said, "Bring me up Samuel;" and the witch said, "I saw gods ascending out of the earth;" and Samuel said, "Why hast thou disquieted me to bring me up?"

Do the souls of saints go into the earth at death?

If not, then Samuel's soul did not appear.

If they do, then they do not go to heaven at death.

(4) Saul saw nothing himself, but inquired of the witch, "What form is he of?" She replied, "An old man cometh up."

Do some souls look older than others?

And from her description "Saul perceived that it was Samuel."

(5) He states to Saul, "To-morrow shalt thou and thy sons be with me."

If he was in bliss, those wicked men were to be in bliss too, if he spoke the truth; but Saul did not die for several days afterward; so it was not Samuel that talked, as a falsehood was told.

(6) Either the witch was purposely deceiving Saul, or it was a freak of demonology—demons appearing—one personating Samuel, and talking in his stead, and lying as usual. These "gods" existed prior to the death of men (Gen. iii. 5); consequently cannot be disembodied human souls. Ancient witchcraft was conected with demonology.—W. Sheldon.

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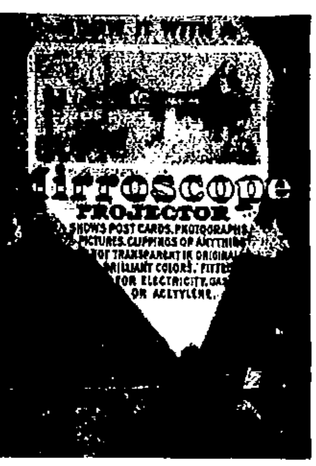

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ROBT. G. HUGGINS, Editor.

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A SEVENFOLD WALK.

To walk in the light is a grand thing, brethren, and is associated with a glorious promise; for you know it is written, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin" (I. John 1:7). To walk in the light involves, besides that of practical walk so far as relates to our actions, a conformity to the truth in its doctrinal aspect: the two are inseparable to that acceptance which is pleasing to the Father. Many who ignore the latter phase of walk are ready enough to quote Micah vi:8—"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" A wise reader will, however, discern in those beautiful words that obedience to God's commands is required ere justice and humility can be acceptably observed. Joshua did say, "but as for me and my house, we will serve the Lord" (chap. xxiv.:15), and the people promised him, "The Lord our God will be served, and his voice will we obey" (verse 24). Let us say the same "today" and keep it, then most assuredly eternal life will be ours. The Lord is our basis, in how we are, so let us regard this

First—Walk. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." (Col ii.:6). What a noble beginning, brethren! Washed, sanctified while kindness and love wrought of the Father for us by Jesus Christ, we stand from the starting line. Let us keep the "distance lines" ever before us; they mark off the track very perfectly and the light shineth more and more as we near the perfect day. To walk in Christ is to keep our thoughts in subjection to him, to note his attitude toward his Father and men, and follow his example to the best of our power.

Secondly—Let us walk in love. "Be ye therefore followers of God, as dear children: and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. v., 1, 2). No commandment is so often enjoined as this relating to love; it truly represents God himself "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love" (I. John iv.:7, 8). When we remember that eternal life is associated with this knowledge here enjoined its incentive is invaluable; thus it is written: "And this is life eternal that they might know thee the only true God and Jesus Christ, whom thou has sent." Had the Jews loved God as they ought this recognition would have been theirs in a much larger sense than it was; may we profit by their neglect and walk in love.

Thirdly—Let us walk in the world "circumspectly, not as fools but as wise, redeeming the time because the days are evil" (Eph. v:15, 16). Whilst this order of things continues we are more or less compelled to be in the world, our business relations all being in it; the danger lies not in it, but in our being of it. We could not very well suffer trial if we were not in it, and our probation would lose its force. We ardently long for the desired "change" and it will come bye and bye, in the meantime let us walk as the Spirit enjoins us and we shall be conquerors and rejoice that we paid heed thereto. Men that walk in the world contrariwise are described as, "They bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and they know not me, saith the Lord."

Fourthly—Let us walk in the Spirit, having been "born of water and the Spirit" (Jno. iii:3-5) in the sense in which at our baptism we were brought into relation to one Birth comprising both water and spirit. Some may say, you are a little too premature, brother, in asserting our relationship to the birth of Spirit. I think not. We must remember that Christ died, and that the power of the Spirit was exercised whereby he was raised from the dead, and the apostle Peter refers to the same thus: "For Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit" (Rev. iii:18). Thus it is that we are quickened, for "when we are dead in sin God hath quickened us together with Christ" (Eph. ii:5). Again, God "hath raised us up together and made us sit together in heavenly places in Christ Jesus (Ibid v. 6). He is the Lord, the Spirit, whose kindness towards us will be manifest in the ages to come. We know it now, but it will then be known of others. Our birth was the beginning in Spirit (Gal. iii:3). Having by the grace of God received this unspeakable gift let us obey the exhortation, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. v:16). No, brethren, you will be preserved from the deadly influences of following the works of the flesh, and the fruits of the Spirit you will bear as a sweet-smelling savior unto God. You will not require another birth, all this is completely provided for all the faithful who walk in the Spirit; in God's "due time" that "change" will surely be made. To my mind this guards against my new birth with its state of grace, reconciliation, benefit, favor and peace is one of the present manifest blessings and goodness of God to those who are the called according to his purpose, and a prominent theme of the Scriptures.

Fifthly—Let us walk in the truth. The second epistle of John although opening as addressed to "The elder unto the elect lady and her children" whom, says John, "I love in the truth," bears on the face of it, I think, its intention as addressing the espoused of Christ and so is applicable to us as to all the intervening ecclesias who were such. That John found such walking in the truth and he rejoiced in heart thereby is manifest from his statement: "I rejoiced greatly that I found of thy children walking in the truth as we have received a commandment from the Father" (verse 4). To walk in truth is to be with Christ and true followers of him. He declared himself to be the truth. Verily in him is localized and we see the whole purpose of our heavenly Father from whatever phase or standpoint of that truth and purpose we view him; truly great indeed is the privilege offered to us to be permitted to walk in the truth. We had no claim to this distinction, but such is indeed ours. "Having therefore, brethren, liberty to enter into the holiest by the blood of Jesus, by a new and living way, which he hath now made for us through the veil, that is to say, his flesh; and having a high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water let us hold fast the confession without wavering" (Heb. x:19-23). "Our feet shod with the preparation of the gospel of peace" we are shod with an imperishable covering which waxeth not old but is ever new, and so God helps us to walk in the truth. Let us then commit our way unto him day by day that we be enabled to walk in the truth.

Sixthly—Walk in the light. That the Spirit in his wisdom should have deemed it necessary to give us all these injunctions is not surprising when we consider our proneness not only to forget but to practice contrary things if not mindful of the guidance given. The apostle Paul in writing to the brethren at Thessalonica told them, "Ye are all children of light" (1. Thes. v:5). They had been constituted such by the same means as ourselves, viz., by belief, faith and obedience: so we then are or ought to be "children of light." Being so let us remember and obey. "For ye were sometimes darkness but now light in the Lord; walk as children of light" (Eph. v:8). Our English translation does not convey the force of the original which conveys the truth that the Lord is the light in whom we are, and the exhortation is to reflect that light. Here again what a glorious privilege are we called unto; viewed in its right light we look right ahead to the time when we shall be consubstantially of the light with him and physically reflect him as we now morally are enjoined to do. Being members "of his body, of his flesh and of his bones," verily a relationship which the world cannot claim, to be physically "changed" by and by, brethren, if we have reflected him now.

Seventhly—Walk in peace. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you all" (II. Cor. xiii:11). Truly an important ending to a wonderful epistle, and if we only acted upon the advice thus given what a perfectly happy and peaceful community we should be. What hinders? The flesh—Yes 'tis too true; policy too frequently has the precedence of principle; this is not conducive of a peaceful walk, contrariwise, let us every one arouse ourselves and act in accordance with the wisdom which is from above. To act aright is the principal thing. We may write, we may talk and be acclaimed here and there, but are we walking in perfect peace? We must, dear brethren, if we would be approved of Christ. "The wisdom which is from above," writes James, "is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality (margin, wrangling) and without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace" (James iii:17, 18).

W. WHITEHEAD.
New Romney, England.

RELIGIOUS CHANGES

In Belief and Practice Between the Resurrection of Christ and the Death of Constantine in 337.

XI.—The Rise of the Clergy.

One of the most prominent characteristics of the old Adam nature is the desire for titles, position and honor; to obtain these, men have often resorted to the meanest and basest of practices, and have waded through rivers of blood in order to glorify themselves.

Christ founded his religion on principles directly opposed to this human desire. The Adamic craving came out on various occasions among his disciples. "By the way they had disputed among themselves who should be the greatest And he sat down, and called the twelve, and saith unto them. If any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them. Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me" (Mark ix. 34-37). Again, in Mark x. 42-44, he gave them this warning: "Ye know that they which are accounted to rule over the gentiles exercise lordship over them: and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister (or servant): and whosoever of you will be the chiefest, shall be servant of all (or slave)."

The word "minister," used by the Master, has in course of time by usage come to mean one power and authority in the church, instead of its original meaning, a humble servant. During the first century those who were most able in the church were the most ready to serve, and that in any capacity: witness Paul working with his own hands at his trade of tentmaking, that he might not be a burden to any; and until the end of that century there were no paid officials, but every one in need was helped. By the end of the second century there was a distinct order of clergy. They had then also one bishop over each church; under him were subordinates called presbyters, and also the deacons; but this change was brought about somewhat gradually, partly by fraud and partly by taking shrewd advantage of beliefs and customs among the gentiles as well as the Jews.

Let Mosheim bear testimony to this fact. Speaking of the second century, he says: "The Christian doctors had the good fortune to persuade the people that the ministers of the Christian church succeeded to the character, rights and privileges of the Jewish priesthood: and this persuasion was a new source both of honors and profit to the sacred order. This notion was propagated with industry some time after the reign of Adrian, when the second destruction of Jerusalem had extinguished among the Jews all hopes of seeing their government restored to its former lustre. . . . And, accordingly, the bishops considered themselves as invested with a rank and character similar to those of the high priest among the Jew, while the presbyters represented the priests, and the deacons the Levites. * * This notion, once introduced, produced its natural effects, and these effects were pernicious. The errors to which it gave rise were many; and one of its immediate consequences was the establishing a greater difference between the Christian pastors and their flock than the genius of the gospel seems to admit." Mosheim, of course, writes from his own standpoint that the Christian people are supposed to be a separate class or laymen, and the preachers another class; but such was not the case from the beginning. They were all "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . A chosen generation, a royal priesthood, an holy nation" (I. Peter ii. 5, 9). When this condition which Mosheim describes was brought about, the people were then the laity and later were not allowed to preach until they were ordained by one of the man-made mighty ones.

Dr. Kurtz, speaking of this clerical development, says: "The idea that a priestly mediation between sinful men and a gracious deity was necessary had been so deeply implanted in the religious conscience of pre-Christian antiquity, Pagan as well as Jewish, that a form of public worship without a priesthood seemed almost as inconsiderable as religion without a God." And Philip Smith, in his Church History says: "As the clergy became a distinct order, they were more and more separated from secular business, and supported from the church treasury, which was supplied by voluntary contributions week by week on the Sunday. . . . The celibacy of the clergy began to be advocated, though not laid down as a duty, or enforced as a law."

This word clergy is derived from the Greek word kleros, which means a lot or inheritance. When one bishop began to have a pre-eminence over the others, he was generally known as the bishop; and those who had previously been associated with him on equal terms all in one church—it might be small or large, but they all belonged to one congregation—the others, his fellows, were then known as presbyters; and, as they progressed, claiming honors to themselves which the master had not allowed in the beginning, they were then called the clergy, as if they were a "lot" or "inheritance" separate from the common people; and this idea has been industriously propagated through the ages. To get proofs to back up their pretensions, a large amount of forgery was resorted to. It is not known who these forgers were, but doubtless they were some of the parties who were to be benefited by such misrepresentations.

Ignatius, who was put to death probably about the year 107, wrote several letters to the churches, it is a disputed question among learned men whether we have any of these as they were written. There is scarcely any question, however, that many letters handed down to us, professing to be written by him, are forgeries; and even of those which are supposed to be genuine, there are longer and shorter editions. Gardner, in his Credibility of the Gospel History, says: "I have carefully compared the two editions of Ignatius' letters, and am very well satisfied upon that comparison that the larger are an interpolation of the smaller, and not the smaller in epitome or abridgment of the larger. . . . But whether the smaller themselves are the genuine writings of Ignatius, bishop of Antioch, is a question that has been much disputed, and has employed the pens of the ablest critics. . . . This expression of uncertainty was repeated in substance by Jortin, Mosheim, Grieshach, Rosenmuller, Neander, and many others; some going as far as to deny that we have any authentic remains of Ignatius at all; while, though admitting the seven shorter letters as being probably his, yet strongly suspected that they were not free from interpolations."

One object of this extensive forgery of Ignatius' name was to bring in the authority of one bishop over each church: for instance, in the longer edition of his letter to the Magnesians these passages occur: "Now it becomes you also not to despise the age of your bishop, but to yield him all reverence according to the will of God the Father, as I have known even holy presbyters do; not having regard to the manifest youth of their bishop, but to his knowledge in God. . . . It is becoming, therefore, that ye also should be obedient to your bishop and contradict him in nothing; for it is a fearful thing to contradict any such person." And, again, in the letter (longer edition) supposed to have been sent by Ignatius to the Trallian church, we find this passage: "And do ye also reverence your bishop as Christ himself, according as the blessed apostles have enjoined you. He that is within the altar is pure, wherefore also he is obedient to the bishop and presbyters: but he that is without is one that does any thing apart from the bishop, the presbyters and the deacons. Such a person is defiled in his conscience, and is worse than an infidel." In the letter (the same edition) addressed to the church at Philadelphia, he writes: "There is but one altar for the whole church, and one bishop, with the presbytery and deacons, my fellow-servants. . . Let governors be obedient to Caesar; soldiers to those that command them; deacons to the presbyters, as to high priests; the presbyters and deacons and the rest of the clergy, together with all the people and the soldiers, and the governors, and Caesar, to the bishop, the bishop to Christ, even as Christ to the Father."

Thus were these forgers preparing the way—unknown to themselves, no doubt—for the development of the papacy of later days under one great head, Christ's supposed vicegerent upon earth. Well may critics question the authenticity of these letters, for when Ignatius was put to death there were no clergy, nor as yet only one bishop presiding over each church.

About the middle of the second century councils began to be formed, and before the end of the century they were very common, and helped to strengthen the idea of one prominent bishop in each church; for, from among the bishops having at first equal authority in a church, one had to be chosen to represent his church at these councils: and in this way one gradually gained the pre-eminence along with the help of the means at hand already detailed.

Another consequence of these assemblies was the putting forward of one amongst them to a place of prominence. They in their Adamic pride forgot the Master's instruction, and strove for position and power, and they took to themselves many titles never sanctioned by the Master; and these high-sounding titles and positions have been added to and transmitted down to the present day. Among these early titles, when the title bishop was not great enough, were metropolitans and patriarchs. Mosheim, speaking of them, says: "Such was the nature and office of the patriarchs, among whom, at length, ambition being arrived at its most insolvent period, formed a new dignity, investing the bishop of Rome and his successors with the title and authority of prince of the patriarchs."

A. WALLACE MASON.

SELF-EXAMINATION.

Self-examination is important in the lives of us all. Our daily lives being so taken up with business we are all likely to depart more or less from the standard of our faith. If once in a while we stop and examine ourselves, we may be able to make amends.

Paul says, "Examine yourselves whether ye be in the faith: prove your ownselves: know ye not your ownselves that Jesus Christ is in you, except ye be reprobates" (I. Cor. 14-5).

Self-examination is of utmost importance to every responsible being who is living for eternity. Without it we can have no certain knowledge of our present condition, nor feel a well-grounded security for time to come. To neglect it is to remain ignorant of our own moral states, and to rush blindly upon the scenes of the future, without knowing what awaits us there.

We must investigate our moral condition, and test our characters as Christians. We must examine ourselves in regard to the soundness of our religious theory: whether or not we believe the truth as taught by Christ and his apostles, which truth is the instrument of our salvation. We must examine ourselves in regard to the correctness of our practice and our habits of life, asking ourselves if they have been in harmony with the word of God, and have promoted his cause and glory. We should examine our motives as well as our actions, and also in regard to the soundness of our Christian experience. We may ask ourselves if we have retained the blessing of God's pardoning and justifying grace. We may ask ourselves what our present condition is: and to settle this, compare our present state with past experience on one hand, and with the claims of Christianity on the other. If Christ be in us we shall possess his mind and his disposition, and not only feel it, but show it in our lives.

I pray, dear brothers and sisters, that we may all be able to say as Paul did, that he could do all things through Christ who strengthened him.

VIOLA GAZELY.
Cleveland, O.

Oregon Bible College
Oregon, Illinois

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All communication intended for publication should be sent to the editor, Robt. G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

Cleveland, Ohio....Jan. 30, 1912

EDITORIAL

Until February 10th Bro. Almus Adams may be addressed at Santa Rosa, New Mexico.

A sister asks how she is to know what "Sept. 2" means on the address of her paper. It means she has paid for The Restitution to September, 1912.

Bro. D. C. Robison has been at home for some time because of indisposition. A letter from him states that he is getting better now and will soon be in a meeting at Uhrichsville, O. The Lord's blessing attend him in his labor.

We have been flooded with questions for the last four weeks. We find it impossible to muster time enough to answer them. Here is one from Bro. R. A. Frazier which is so important that we give it, hoping that some of our writers will give us an article in explication of it: "What is the 'seal of God' spoken of in Rev. 14:9-10; 15:2-3? When will the sealing be done?"

EDITOR'S SERMON NOTES ON THE APOCALYPSE.

Subject: Christ's Message to the Philadelphian Church.

Text: Rev. 3:7-13.

I. The Key of David. I. Not the key of knowledge, but the symbol of power (vs. 7; Mal. 2:7; Luke 11:52; Rev. 1:18; 20:1; Matt. 16:19). II. Shebna ("to lead captive") and Eliakim (aliyahkim, "God shall set up"), are names symbolic of Israel in two states (Ezek. 34:23, 24; Isa. 22:15-25; Gen. 22:17; Isa. 9:6; Luke 1:32). III. "An open door"—both evangelistic and political (ver. 8; 1 Cor. 16:9; II. Cor. 2:12; Acts 14:27; Col. 4:3; Rev. 4:1). IV. "Worship (pay homage, Diaglott) before thy feet" (ver. 9; Isa. 49:23; 60:12, 14; Mic. 7:16, 17). V. "Keep thee from (ek, "out of", not exempt from) the hour (horas, "time," I. John 2:9) of temptation" (ver. 10; Deut. 4:34; 7:19; 29:3; Rev. 9:20, 21; 16:9, 11, 21; Isa. 26:20, 21; Dan. 12:1)

II. The Promise. I. Pillar in the temple (ver. 12; Gen. 28:11-22; I. Tim. 3:15). II. "Go no more out"—the church in two states; mortal and immortal. Even in the immortal state the saints are exhibited in two attitudes: militant (as brass); triumphant and peaceful (as gold) (Exo. 27:9-17; Cant. 3:7; Jer. 1:18, 19; Exo. 26:31, 32; Gal. 2:9; Matt. 25:10; Luke 13:25; John 8:35; Isa. 22:23).

THE SUPREME IMPORTANCE OF PASTORAL WORK—No. 2.

The Example of Jesus Christ as Given in the New Testament Glorifies the Pastoral Office.

Last week we pointed out that the example of God glorified the pastoral office, and that it is incumbent upon us to be "followers of God" (Eph. 5:1). The example of Christ, too, is constantly held before us by inspired writers for our imitation (Matt 11:29; John 13:15; Rom. 15:3, 5; Phil. 2:5; I. Pet. 2:21). Does his example exhibit evangelism as primary and pastoralism as secondary; or is pastoralism with him the fundamental work and evangelism incidental? Guided by his example we are taught by the Sinless One the supreme importance of the pastoral office. Do you wish to see the proof of this? Then give attention to the propositions following:

(a) Jesus the Evangelist was soon lost in Jesus the pastor. Soon as he had been baptized and tempted. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Following this evangelistic proclamation of the kingdom—gospel he said to Simon, Andrew and others, "Follow me" (Matt. 4:17-19). "They immediately left the ship and their father, and followed him" (ver. 22). He now has a body of disciples. Will he go on evangelizing to the neglect his own followers? Watch the narrative closely. "Great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan" (ver. 25), followed him. With such multitudes attendant upon his ministry if he has set his heart upon evangelizing he has the opportunity now and will prosecute his purpose of life vigorously. Did he? Hear the inspired reporter of his life: "And seeing the multitude, he—evangelized them? Did he get elated over the crowds attending his preaching and say, My great purpose in life is to evangelize sinners, and to this end I will lbend all my energies: my disciples can look out for themselves? Instead he left the "great multitude": "he went up into a mountain" to get away from them, "and when he was set, **his disciples came unto him**: and he opened his mouth, **and taught them**" (Matt. 5:12). He turned away fromthisgoldenopportunity to evangelize, sought the seclusion of the mountain top, and there, away from the "multitude," with none but "his disciples" as auditors, he "taught them" the sermon on the mount, the report of his discourse occupying the entire fifth, sixth and seventh chapters of Matthew—the most completely reported sermon in the New Testament. Jesus was an evangelist until he obtained some discipels; then he became their pastor.

(b). His disciples, who were under him, were given a commission to evangelize, but it was a limited commission. "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel" (Matt. 10:5, 6). Notice the limitation our Lord makes here to the evangelistic labors of his chosen apostles. Like his Father in Old Testament times, "the lost sheep of the house of Israel" were primarily in his heart; these must have the gospel first. When Paul says the gospel is the power of God unto salvation to believers, he adds this order: **"To the Jew first"** (Rom. 1:16). Addressing the Jews, Paul and Barnabas said: "It was necessary that the word of God should first be spoken to you" (Acts 13:45). It was "necessary" because when Christ sent out the apostles he "commanded them" to preach only to the "lost sheep" of Israel. This does not mean that he was opposed to evangelizing the gentiles; it does not mean that he was anti-evangelistic, but it does mean that from the viewpoint of importance Israel, "the lost sheep," were to be sought, found, and corralled, "first." "What man of you, having an hundred sheep, if he lose one of them, doeth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it, and when he hath found it, he layeth it on his shoulders, rejoicing" (Luke 15:4, 5). This is the way Christ vindicates himself in parable. Not a "man" can be found who would not miss a sheep out of his flock; not a "man" but what would seek to find his lost sheep; not a reasonable "man" who would let the sheep go and get out among the goats and capture one and bring it home upon his shoulders, satisfied and "rejoicing." The sheep—the lost sheep—come first. This explains the limited commission our Lord gave to his disciples. Evangelizing sinners is a valuable and important work, but our Lord subordinates it to shepherd work of saving lost sheep. To see these "scattered abroad, as sheep having no shepherd," touches his "compassion" (Matt. 9:36); hence that the pastoral office might be conserved and dignified above the evangelistic he gave his apostles a circumscribed embassage.

PUTTING OFF MY TABERNACLE.

"As long as I am in this tabernacle" are words of Peter (II. Pet. i. 13-14) which are eagerly laid hold of to prove that a man is really an immortal soul caged for a while in a mortal body. Yet in ver. 15 the apostle himself tells us what he means when he says that "the putting off of my tabernacle cometh swiftly." It is another way of speaking of "my decease" or death. He was to die a violent death, as foretold by Jesus (John xxi. 18). He had no idea of being transferred alive and awake to another world. Speaking of the fathers who had put off their tabernacles, he uses the phrase "fell asleep." The popular understanding of "putting off my tabernacle" is exactly put forth by a well-known novelist, who writes: "At length his jaw fell, and, with a sigh, the body departed from Dooble Sanny, and he went to God." But Peter never spake of "going to God" when he died. He speaks of "a salvation ready to be revealed in the last time," i.e., "at the revelation of the glory of Jesus Christ." It is "when the chief shepherd shall be manifested, ye shall receive the crown of glory" (I. Peter i, 5, 7, 13; iv. 13; iv. 13; v. 4). An eloquent description of this putting off of this tabernacle is to be found in Eccle, xii, where is described the gradual decay and passing away of the whole manhood, winding up with the declaration, "the dust returns to the earth as it was, and the spirit returns unto God who gave it." But the spirit is not the man ("the man goeth to his long home," i. e., the grave, ver. 5): the spirit is the principle of life which animates the man and causes him to be a live man. At its withdrawal he is a dead man. See Job xxvii. 3; xxxii. 8; xxxiii. 4 xxxiv. 14-15. This last text asserts, "If God gather unto himself his spirit, man shall turn again unto dust." See also [illegible]. "Putting off my tabernacle" is well expressed in the line of the hymn, "I lay me down and die." But a question. If Peter, an immortal soul, can come out of his bodily tabernacle at death, where was Peter existing before the time when, as an immortal soul, he entered his mortal body in his mother's womb? Are we to believe the Hindoo doctrine of the transmigration of souls? A modern writer says of himself and wife, "We were Greeks in the days of Pericles (B. C. [illegible]) and Praxiteles was my most intimate friend. My wife soothed the sorrows of Aspasia on the banks of the Meander, but today our souls are here in the cold northern city. Yesterday in Athens! Today in London!" Is it true that an immortal soul nineteen hundred years ago entered a little body, which was called Peter at its birth and emerged therefrom when the body became old and died? If so, who shal deny the possibility—nay, the probability—that Peter's soul was and has been incarnate in various bodies and under various names before and since it became known by the name of Peter.

THE WORM THAT DIETH NOT.

If this passage in Mark ix. 47 is to be received as teaching that something is immortal, then clearly it teaches the immortality of worms, for [illegible] where their worm dieth not. If anyone choses to believe in the immortality of worms, we have nothing to say one way or the other. But if the passage declares that certain worms shall live forever, it does not say a single word as to how long unrepented sinners shall live. This is the [illegible] which advocates of the [illegible] of "Life only in Christ" [illegible] employ freely and hold in combatting the mediaeval [illegible] of eternal suffering and the sickly sentimentalism prevalent in our days concerning the Fatherhood of God, which shut out of sight and mind the solemn truth that (apart from [illegible]) "our God is a consuming fire" (Heb. xii. 29). Jesus was [illegible] to the Jews, and in [illegible] of future punishment adopted from Isaiah (lxvi. [illegible] the passage carefully). [illegible] moment you see the words [illegible] to do with what we r[illegible]nity." It has to do with the earth during the millennial age, and is in harmony with Proverbs xi. 31: "The righteous shall be recompensed in **the earth**, how much more the wicked and the sinner?"

On the south side of Jerusalem is a valley called "the valley of Hinnom," the Greek form for which is **Ge-henna**. Into this defile the Jews threw the refuse of the city, the dead bodies of animals, with all kinds of putrid and offensive matters, which would be alive with worms. Fires, which were never quenched, were burning in order that the consuming flames might devour the carcases and destroy the germs of fever and disease that otherwise would poison the inhabitants of the city. The Jews had no word for the place of future punishment, but applied thereto the name of the worst part of the valley of Hinnom—the name "Tophet" (Is. xxx. 33; 2 Kings xxiii. 10; Jer. vii. 31). Our Lord used the more comprehensive word "Gehenna," and threatened that as putrid carrion, impenitent sinners being morally corrupt (their whole corrupted being, "soul and body") shall be "destroyed" as truly and completely as they saw destroyed the defiling refuse in that dreadful valley. Not live things were there tortured, but dead things by means of worms and fire were made non-existent. It is the worm and fire of the carcase. "Their worm!" To what does the pronoun "their" refer? To the preceding noun, "the carcases of the men that have transgressed against me." And note, the worms were consumed as well as the bodies, and the fires have ceased to burn long ago. The worms and the fire lasted till their work was done. God's fire will hereafter be unquenchable till its work is done. The idea that the worm signifies the sting of an immortal conscience, which shall torture an ever-burning yet undying human being is the wickedest, most revolting, most God-dishonoring (even ludicrous, because so opposed to the figure that Christ used) invention of which theologians have ever been guilty. No words in human language can more strongly set forth than Mk. ix. 47 that corruption and absolute destruction is the one and inevitable end of all unrighteousness.

COMMUNICATIONS.

Brother Huggins:—I am writing to let you know that The Restitution is still a welcome visitor at my home, and that I am still strong in the faith of the gospel, and striving to walk in the narrow way that leads to life eternal. I wish to thank the writers of The Restitution for the many excellent articles which appear each week in the paper; I do enjoy them so much. We never hear a gospel sermon except when Bro. W. H. Wilson or Bro. A. S. Bradley comes this way, and that is not often, so you see we have a lonely time. But not so lonely as used to be, since Sister Zella Gregg came into the faith. Now we are three in number, and Mrs Gregg is a strong believer in the gospel of the kingdom, but has not yet become obedient, and as they live next door to us, we spend many hours together talking of the blesed hope.

A few days ago I received a card from an editor of a paper soliciting my subscription to his paper, in which he says. "Ours" is the only paper our people have that will allow them to express themselves freely on Bible subjects." Now I think this is a mistake. The Restitution is just the paper that will allow us to express ourselves freely on Bible subjects, but will not publish man-made doctrines. I am so glad that we have a paper that will not mix up with all kinds of theories, such as Josephiteism, Sabbath-keeping, Pre-existence of Christ, and so on. Such teaching has no foundation in the Scriptures of truth. I for one have no use for a paper that advocates such doctrines. Time is too short to spend in studying man-made doctrines.

Our blessings through the past year have been many. How thankful I am to our Heavenly Father for his loving kindness and tender mercies toward us, for the exceeding great and precious promises contained in his word. "Every word of God is pure, he is a shield to them that put their trust in him." And above all, I am so thankful that he has led me out of darkness into light, glory to his name.

I wish to speak a word for Bro. Wilson's new book before I close—"The Destiny of Russia and the Signs of the Times." I can say It is just the book we need, as it is especially devoted to prophecy. All whoareinterestedshould read it in order to know what is shortly coming upon the earth.

Thanking you again for the dear paper, I extend to one and all the greetings of the season, coupled with the wish that happiness and prosperity in the Lord's work may be your portion during the coming year. With much love to our editor and the writers of The Restitution, I am as ever in the blessed hope.

MRS. A. J. MARTIN.

Dear Bro. Huggins:

The continued cold weather, and the fact that the writer is an assistant housekeeper, has resulted in much time being passed in the house this winter. When not occupied in active household duties he has devoted the time to reading, studying and general thinking; and as the mind, like a horse in pasture having the liberty of the whole field, has quite a range, and no doubt the mind like solid bodies moving, will follow the line of least resistance, what is more natural than to run back to the past? This no doubt was suggested by looking over the columns of The Restitution, "founded A. D. 1852." Sixty years ago! And for a full half century the writer has had access to its columns filled with the choicest thoughts of earnest devoted Christian writers; and with this thought there passes in review a long list of brave sturdy defenders of the ancient faith, but time would fail me to speak their precious names, and as we feel that the list is recorded in God's roll of honor, this passing tribute to their memory must suffice. The writer has feasted upon the choice viands of truth that fell from their holy lips. There are many things of interest pertaining to the past history of these noble pioneers in the truth, but space is too valuable in the columns of our paper to present them. It would be interesting to give a brief history of the literature that helped so largely in planting the truth at that time. Many valuable works are at present out of print, but this deficiency is now happily supplied by the recent publications of our brethren. And the beauty of our present literature is that it has such a wide range of subjects. Fifty years ago it was not necessary to establish the divine inspiration of the Bible: there existed then a veneration for the word of God, that as a general condition is now almost absent. The writer was ten years old when he heard the first infidel speak against the Bible. What is the condition now in the world? Millions of books brazenly deny the Bible; papers like the leaves of autumn are scattered everywhere unfriendly to it. We are living in an age that is marked with peculiarities that have not belonged to any other age, hence the necessity for the varied literature that we fortunately possess at present.

All honor, then, to the noble work that has been accomplished by students of the Bible. People who have but a limited knowledge of the Bible, at a small cost, can be furnished with that excellent work, "The Bible, Its Principles and Texts." To counteract the horrible doctrine of endless torture in hell, just order a copy of "A Bible Study of Hades." And to all who realize the fact that the Lord is coming soon, we recommend a copy of a work just from the press, "Destiny of Russia And Signs of the Times," by Bro. Wilson. This latest addition to our valuable literature is a small volume of 96 pages, large clear type; the mechanical execution is the most excellent. The subject, of course, is one that has a fascination for all who are looking for our blessed Master, and as the author his treated the subject in his usu[illegible]ous style, the reader w[illegible]ited. The writer after[illegible] work can say unre[illegible] meat in due season.

In conclusion permit me to extend hearty thanks to the contributors to the columns of The Restitution; all articles are good, but the one entitled "Work in Like Apples of Gold in Pictures of Silver," to him we wish to say, write again, my dear brother.

In the blessed hope,
J. F. WAGONER.

Rochester, Ind.

ON THE WAY SOUTH.

Wednesday evening, January 10th, we started for the South, as previously announced. Brother Newell was going to visit his sister in southern Texas, and Sister Johns was going to visit her daughters in New Mexico, so we all traveled together as far as Kansas City. Brother Newell and I stopped here to visit the brethren at this place. The weather was very cold and stormy, so it was almost impossible to get a gathering for meting. However on Sunday evening a few gathered at Bro. Whitton's, and after a song service we talked to them on the signs of the times. In the year 1888 I held my first series of meetings near Kansas City. Having seen a call in The Restitution from Sister Calkins for some one to come there and hold a meeting. I felt impelled to respond, although I had never conducted a meeting of the kind before. The arrangements were soon made, and after remaining for four weeks, baptized fifteen. We have visited these brethren some times every year; and again a longer period would elapse before we would meet. Upon this visit it was gratifying to face some of those who heeded the call at my first effort as evangelist. Though twenty-four years have gone into the misty past, yet we noticed how their faces lit up and their hearts warmed by the gospel radiator. Yes, for these many years these brethren have stood true to their calling, and have no pleasure in those that draw back.

In response to a call from Bro. Steeber of Ft. Gibson, Okla., on Tuesday the 10th, we bid the brethren goodby, and took the train for that point. As Brother Newell was going to Coffeeville on the same road, we journeyed together; and as he wanted to see some of Oklamoha, he decided to go on to Ft. Gibson for a few days. Upon arriving there we found Bro. Steeber lived in the country and had not received our letter, which compelled us to hire a team to drive out to his place. We found him located on the bank of the Arkansas river. Bro. Steeber is a very earnest, devoted brother, but circumstances were against him. They had experienced the coldest weather ever known there, and after the snow melted the roads were a menace to man and beast. The school house was located on top of Green Leaf Mountain, and here on Sunday we wended our way. A few came out, and after talking to them at some length on the hope of the resurrection, four or five seemed much interested, and a plan was started [illegible] have me return at a time when people could get out. Who can tell what the visit was for, and what the few seed sown may develop into? God alone knows; and we believe he had a purpose in leading us that way.

While there we visited the old "Fort," and noticed this cut in a store above the door of one old building: "The 10th cavalry left here May 12, 1842." We thought while standing there if those men who left there 70 years ago could return, what a different scene would present itself. They then received their supplies by boats coming up the Arkansas river—a wild wooded country. Standing by the old building erected in 1823 looking west they would behold the large iron bridge of the Iron Mountain railroad across Grand River, and still further west, across the Arkansas, Muscogee, a city of 40,000 people, could plainly be seen. The old fort has decayed and cities of phenomenal growth have sprung up where then the Indian and highwaymen roamed. While the soldiers are not needed there any more they are needed somewhere [illegible] and will be till the king of peace [illegible] when all forts like [illegible] have gone with dec[illegible].

On the 27th [illegible] urban car [illegible] of 40,000, wh[illegible] twelve years [illegible] cars and paved [illegible] ery way they [illegible]. A couple of [illegible] "Midland Valley" [illegible] Tulsey, a city of 23,000 inhabitants. Here we had a two hours wait. This place has a wonderful growth because of the oil fields surrounding it, as well as a rich soil. But I fear when the oil gives out they will discover they are too large for themselves. In the evening we arrived at Enid, where we now are, and which is one of the principal points on our trip south. We will speak of our visit here in our next communication.

ALMUS ADAMS.

Enid, Okla.

God has not chosen to flatter our curiosity by any of his revelations. What he reveals to man is the end assigned him, and the means of attaining that end. Doctrine and morals constitute an essential part of these means.

SUNDAY SCHOOL LESSON NOTES, FEB. 11, 1912.

The Boy Jesus in the Temple, Luke 2:40-52

Golden Text:—"How is it that ye sought me? Wist ye not that I must be about my Father's Business?" Luke 2-49

In our last Sunday's lesson we studied how the wise men were led by the star to the birth place of Jesus, and how they brought gifts to lay at his feet. There is a considerable lapse of time, about twelve years, between last Sunday's lesson and the time of this lesson.

Jesus' home was in Nazareth, and this story of his boyhood was enacted in Jerusalem at the temple. Herod died not long after the visit of the wise men. At this time a Roman governor was over Judea. Herod Antipas, son of Herod The Great, was Tetrarch of Galilee during the whole of Jesus' life after he was brought to Nazareth. The emperor of Rome was Augustus Caesar until August, A. D. 14, when he was succeeded by Tiberius when Jesus was nearly eighteen years old.

In our last lesson we left Jesus at Bethlehem. Soon after the visit of the wise men Jesus was carried to Egypt by his parents to escape the cruelty of Herod, who sought to slay him because he "was born King of the Jews." To make sure that the young Jesus was destroyed, Herod ordered all the children of Bethlehem who were under two years of age to be slain.

Having returned to Nazareth from Egypt, the child grew and waxed strong. Nazareth is situated in lower Galilee, five and one-half miles west of Mt. Tabor. It lies thirteen hundred feet above the sea. It was a small walled town, situated in a beautiful cup-like valley above, and to the south overlooking the great Esdraelon Valley, the garden of Palestine and the scene of so much of the history of Israel. Travelers tell us that the view from the place where Jesus grew up is one of the most beautiful on the face of the earth. It has been inferred from Nathanael's "Can any good thing come out of Nazareth," that Nazareth had a very bad moral reputation.

The modern city has a Christian church, schools, hospitals and telegraph, and is not far from a railroad. It is said to contain six to eight thousand inhabitants. Histories tell us that the school that Jesus attended was the audience room of the synagogue—the meeting house, the Jewish church. It was a day school and Sunday school in one. The school was for boys only. When Jesus was six years old his parents sent him to this school. The languages as taught in that day were Hebrew, Greek, and Aramic, one form of Syriac, which was the common language of Palestine in that day.

His parents went to Jerusalem every year, as commanded, and when Jesus was twelve years old he was taken with them to attend the great religious meeting. This age in a Jewish boy is a kind of turning point from childhood, and he becomes a "son of the law," the age of responsibility when he is wont to keep the law and to go up to the festivals with his father. This great religious meeting lasted seven days, and is known as the feast of the passover.

Upon their return home they missed Jesus in company with whom they were making the journey, and they turned back seeking him. After 3 days reckoned from the departure of the caravan from Jerusalem they found him in the Temple sitting in the midst of the doctors, hearing them and asking them questions. They were greatly astonished at his understanding and answers. Josephus tells us that at the request of the governor the high priests estimated that there were two million seven hundred thousand worshipers at a passover in A. D. 64-66.

Upon finding Jesus his first question was, "How is it that ye sought me?" which we take as an exclamation of surprise. Then we find him explaining to them why he had certain business to transact for his Heavenly Father.

It is as a direct result of his early training that Jesus became the ideal boy and the perfect man which is an example to us that if we study to show ourselves approved of God and continue to grow in his favor, we shall be overcomers and shall sit down with Jesus in his Kingdom, ruling over the re-established kingdom of Israel.

CHAS. A. SANFORD.
Cleveland, O.

OBITUARY.

May F. Appleyard.

May F. Appleyard, daughter of L. W. Page and Mercyetta Page, was born at Auburn, N. Y., June 9, 1856. She came with her parents to Ogle County, Ill., and located near White Oak Grove, near Kate River. Here, amid the scenes of this rural home, May and her sister Jennie, grew to womanhood. It was a pleasant home, and its hospitality was always open to its many friends, and the preachers of the gospel were especially welcome. May was baptized, confessing faith in the gospel of the Kingdom of God, by Bro. Geo. Moyer. In fact he immersed the whole family. Her faith in the promises of God was comprehensive and firm, and was her comfort and stay through all the trials of life, and was exhibited by her exemplary character and hope, even to the day of death.

She married John W. Appleyard, a Christian man of noble qualities, April 22, 1871, with whom she lived until his death, on February 25, 1903. Since then, she had lived most of the time with her three children, until she died, December 21, 1911, aged sixty-five years, six months and thirteen days.

Funeral services conducted by the writer and Bro. Geo. Moyer, in the home of her daughter, Mrs. T. J. Ellis, at Waterloo, Iowa. Interment at Oakdale, Ia. The services by her request was very simple—the reading of I. Cor. 15th chapter, prayer and short address expressive of sympathy and hope for the future. May we all meet again in the kingdom.

A. J. EYCHANER.
Cedar Falls, Ia.

EVANGELIST REPORT FOR DECEMBER.

Sermons.

Moorefield, 1st to 6th	4
North Star, 8th to 12th	6
Total	10

Money Received.

Joe Hinton	$1.00
Irvin Hinton	1.00
Total	$2.00

Expense.

Cambridge to Holbrook	$ .18
Holbrook to Omaha	5.00
Total	5.18
	$2.00
	$3.18

Expense less amount Received

Salary	$15.00
Expense	3.18
Amount due	$18.18

We were at Moorefield when we made our last report. We stayed there until the 6th, with the interest good till the last. On the 8th we went to the North Star school house where we stayed till the 12th with a good turn out, and as always at this point, a good interest. Mr. Hinton drove us to the home of Bro. Stevens, where we stayed all night and enjoyed a good visit. The next morning Bro. Stevens took us to Cambridge, stopping on the way for dinner at Bro. and Sister James Steadman. Whoever stops with this worthy couple and don't have a pleasant and profitable time, it is their own fault.

After dinner we proceeded on our way to Bro. Jas. Gamble's, four miles from Cambridge, where we rested and took supper. Sister Gamble is not in good health, but is still looking for that age when sickness never comes. After supper we resumed our journey to Cambridge. From there we proceeded to Holbrook, where we visited a couple of days with father and sister. On account of sore throat and hoarseness we had to stay by the fire, and was unable to visit any of the brethren at this point. Arrived home the morning of the 18th, and had about time to greet the home folk before starting for the wedding at Blair, which has already been reported.

We ask the blessing of God upon the efforts of this trip. May the Lord keep us all sound in the faith.

ALMUS ADAMS,
Evangelist.
Omaha, Neb.

CORN SHEAVES

Gathered from Everywhere.

Meat to Eat.

He that must lead, must feed.
He that must reap, must weep.
He that must live, must give.
He that would thrive, must strive.
He that would grow, must sow.
He that would possess, must bless
He that would not stray, must always pray.
He that would sit in the gate, must wait.
He that would walk in white, must first walk in light.
He that would others save, must himself behave.
He that would teach, must often beseech.
He that would see good days, must keep from evil ways.
He that would win, must cease from sin.
He that would have the new name, must now suffer shame.
He that would inherit lands, must have clean hands.
He that would obtain might, must now do right.
He that would escape from hell, must now do well.
He that would have the prize must now be wise.
He that life would find, must conduct mind.
He that would inherit the earth, must have second birth.
He that would share the throne, must firstly groan.
He that would be ready, must be steady.
He that would rule, must first endure ridicule.
He that would reign, must not faith feign
He that would rise from the dust, must crucify lust.
He that would be a king, must bid pride take wing.
He that would be saved, must not be depraved.
He that would please, must not live at ease.
He that would enter the "new heaven," must purge out old leaven.
He who would abide for ever, must from the world sever.
He who would be blameless found, must now in faith be sound.
He who would have Christ at last, must now from folly fast.
He who would grow in grace, must earnestly run the race.
He who would be strong in faith must heed what the word saith.
He who would be made eternal, must now be green and vernal.
She who would commend the truth, must be like earnest Ruth.
They who would have the spirit's ache must be like patient Job.
They who would be like the Lord, must wield the Spirit's sword.
They who would stand with Paul, must make Christ their all in all.
They who would reign with Jude, must not be foul and rude.
They who would be like righteous Abel, must not give heed to tickling fable.
They who would be saved with Mark, to his blest words must hark.
He who would be a future duke must listen to the word of Luke.
They who would live the earth upon, must hearken to the word of John.
They who would know all the facts, must study well the book of Acts.
They who would have higher aims, must carefully read the book of James.
They who would attain to Spiritometer, must well digest the works of Peter.
They, who on types, desire right views, must read the letter to the Hebrews.
They who need the thing that calms, must rest their minds on David's Psalms.
They who for the bridegroom long, will get a glimpse in Solomon's song.
They who would be as "the dew of herbs," must learn the lessons of Proverbs.
They who would know the kingdom's "things," must study well the books of Kings.
They who would eschew canonicals, must closely read the book of Chronicles.
They who would get clear of evil omens, must well consider the letter to the Romans.
They who would know all God says to us, must not omit the Exodus.
The who would to the future look, must read the book of Habakkuk.
They who would all truth buy, must not forget the burden of Malachi.

And they who would not be guilty of libel, must thoroughly credit all the Bible

A Ludicrous Explanation.—A clergyman, anxious to introduce some new hymn books, directed the clerk to give out a notice in church in regard to them immediately after the sermon. The clerk, however, had a notice of his own to give with reference to the baptism of infants. Accordingly at the close of the sermon he announced:

"All those who have children they wish baptized please send in their names at once."

The clergyman, who was deaf, supposing that the clerk was giving out the hymn book notice, immediately arose and said—

"And I want to say for the benefit of those who haven't any, that they may be obtained from me any day between three and four o'clock; the ordinary little ones at fifteen cents, and special ones with red backs at twenty-five cents each."

THE NEW BORN YEAR—1912

Shall we resolve that: By God's grace we will, during this New Year, 1912, 'offer ourselves as living sacrifices, holy, acceptable, to God, which is our reasonable service'? (Rom xii. 1).

Shall we resolve that: "We will 'stand fast in the Lord' (Phil. iv. 1), since 'in the Lord' is the only secure 'standing' ground for our faith?"

Shall we resolve that: "We shall 'be of the same mind in the Lord (Phil iv. 2), and to this end continually ask ourselves, 'Have we the mind of Christ as the apostles had? (I Cor. ii. 16). For "Whosoever transgresseth, and abideth NOT in the doctrine of Christ, hath *not* God; he that abideth in the doctrine of Christ hath both the Father and the Son." (2 John i. 9). What is Christ's doctrine? (not the doctrine of MEN).

Shall we resolve that: "Whatsoever things are true, honest, just pure, lovely, of good report and virtuous, we will think on, and DO these things?" (Phil. iv. 8).

Is the blighting curse of "strong drink," and its attendant evils, true, honest, just, pure, or of good report?

No! Then let us fight them "tooth and nail," and let us fight them NOW!

As a support for the maintenance of these resolutions we have the assurance that: "The peace of God, which passeth all understanding, shall keep our hearts and minds through Christ Jesus;" that "the God of peace shall bruise Satan," and that "my God shall supply all our needs (not all our wants) by and through Christ Jesus."

W. E. M.

Waihi, New Zealand.

GOLD DUST.

Faith is the root; hope, the stem; love, the fruit.

The Christian who follows his Master cannot fail to find chances to help.

A silent man's words are not brought into court.

Religion will never mean much until you find it in the least things.

Men are born with two eyes, but with one tongue, in order that they should see twice as much as they say.

Those who are just and true in all their dealings are glad that God is a witness of their actions.

No one is useless in the world who lightens the burden of any one else.

Honest investigation after truth enriches the mind and develops true character.

Those who bring sunshine into the lives of others, cannot keep it from themselves.

Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider.

One of the uses of adversity may be to teach us patience in judging others.

Truth—the open, bold, honest truth—is always the safest, for any one, in all circumstances.

Life is full of golden chances, but only wisdom sees them, and only labor reaps their harvest.

Don't build on any man's foundation. Christ is the only foundation you can build on to please God. Each of us is individually responsible for the way we build and the sooner we shake loose from all man-made institutions, the sodner we become meet for the Master's use.

We may have in our natural dispositions a tendency to repine, to grumble, to bemoan afflictions which come to us even in the service of the truth; but as we become more and more developed in the heavenly character, the Lord will surely expect of us that we gradually attain more and more to that standard which he sets for us.

If we would grow, we must study true things. If we would grow, we must speak true things. If we would grow, we must do true things.

ANNA DREW.

Dixon, Ill.

THE TESTIMONY OF THE TABERNACLE.

[NOTE:—Much of the following article consists of excerpts from a volume called "Shadow and Substance," by W. H. Walker, of Pittsburg, to whose high literary ability and spiritual insight we are indebted for many helpful and beautiful suggestions. —C. A. Goss.)

All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works (2 Tim. 2:16, 17).

By the passage just quoted we see that no part of the Scriptures can be neglected without our losing something which we need to the perfecting of ourselves for the Christian's battle of life, and we should have the same respect to any part of the revealed will of God or for any manner of teaching in accordance with that Word, as for any other.

We have the best reason for studying the books of Moses in the fact that Jesus himself commanded all to "search the Scriptures"—not search some of the Scriptures, but all the Scriptures. And beginning at Moses and the prophets, he expounded unto him all things concerning himself (Luke 24:27).

About one-fourth of the book called Leviticus is devoted to the Tabernacle service, priesthood or worship, while in Exodus there are several chapters giving details of its construction and ordering of the worship. In the New Testament, the epistle to the Hebrews is a divinely inspired commentary upon these things. Without knowledge of the books of Moses this exceedingly rich and profound exposition of divine truth would be almost meaningless, while with its inspired help, we find every personage, institution and part of the Tabernacle illuminated with new light, and Christ in sacred symbolism out of the dim past as never before realized.

In all ages divine revelation has been progressive in its nature. At first, man was only able to take in a very partial revelation of God, and the great God of all the earth makes his capacity for receiving the limitation or measure of his revealtion of himself. He spoke at sundry times and in divers manners as man was able to comprehend. God was preparing a way for the fuller revelation that he had in store in the fulness of time.

When God spoke to Moses it was from the midst of the cloud and smoke of Sinai. When Moses asked of God, "I beseech thee, show me thy glory." God answered him by putting him into the cleft of the rock and allowing him to see only his back parts (Exod. 33:18-23). This is the only view the law could give of God; with his face away from man, for man had broken God's law, thus becoming a transgressor, subject to the wrath of God—the penalty being death. So when God took up his abode among his people Israel, he hid himself behind the vail in the holiest of all in the Tabernacle, the Holy Spirit thus signifying that the way into the holiest of all was not made manifest (Heb. 9:8).

God has now, in effect, come out to man in the person of Christ, and we are invited to behold his glory in the face of Jesus Christ, and even to enter into the holiest of all, by faith in our great high priest, by whose sacrifice and mediation we are purged from our sins and so may worship the Father in spirit and in truth.

The Tabernacle helps us to understand many passages in the New Testament which would otherwise convey little or no meaning. The figures used by the Holy Spirit to convey the fuller truth the Old Testament symbolism of to our minds have their origin in the Tabernacle. In its revelation we find those principles of righteousness and grace, according to which intercourse could be yet maintained with a sinful and rebellious people.

The voice of God from the Mount was so terrible that the people requested that they might not hear it again only through a mediator (Ex. 20:19). God then retired into the sacred enclosure of the Tabernacle—a testimony on the one hand of the sin of man, and on the other of the rich grace of God. Though man had become unfit for God, yet he was disposed to help him up again to the level where he might approach God on the principle of grace, based on perfect righteousness. Thus, around the thick darkness and gloom of Sinai, these premonitions—these foreshadowings of grace were permitted to shine forth to a rebellious people. In the very place where the offense abounded, grace did much more abound, and shadows of good things to come were to be seen (Rom. v. 21).

The pattern of the Tabernacle was given to Moses by God—nothing was left for the wisdom of Moses to supply. "See thou make it according to the pattern shown thee in the Mount," is the command no less than five times recorded, and seven times the record says, "Moses did according to the commandments of the Lord"—that is, in reference to the setting up of the Tabernacle.

We must remember that these things were patterns of things in the heavens (see Heb. 8:5), and were shadows of good things to come, therefore a minuteness of detail and great care was necessary. The pattern must agree with the things pointed to, or a change in the things themselves is implied.

In Exod. 25:1 to 8 we have a record of God's command to build. "Speak unto the children of Israel that they may bring me an offering: of every man that giveth willingly with his heart ye shall take my offering." Then are specified the materials required. God required that the offerings for the building of the Tabernacle should be given voluntarily by the people—they were not taxed for its cost or for its maintenance afterward—according to their means was the measure of the requirement. How quickly and how willingly they responded, so that Moses had to ask them to stay their gifts when enough, and more than enough had been given. What an example of open-handed, large-hearted liberality we find in this conduct of Israel. Sometimes we are inclined to feel a little self-satisfied and something akin to pride for what we call our advanced light and greater privileges, but lest we forget that the proportion of those blessings is the measure of responsibility, let us each ask ourselves the question: "Have I yielded to God a corresponding consecration of myself and all I possess?" There are some Christians who give one-tenth of all they have to God, and thus satisfy themselves as Jacob of old. There are many more, perhaps, that do not give that much, but leaving them out of the question for the present—we ask What about the nine-tenths? Is the answer Christ-like that says in effect, "Oh, that is for ourselves." The idea that this belongs to me, and that belongs to God, needs to be gotten rid of by all who profess his name and hope in his coming.

Cleveland, O. C. A. GOSS

SELECTIONS.

A thousand years in thy sight are but as yesterday.—Isa. 90:4.

Love is greater than spectacles to make everything seem great.—Sidney.

He that loveth not, knoweth not God: for God is love.—I. John 4:8.

The man who is always having his feelings hurt, is about as pleasing a companion as a pebble in a shoe.—The Philistine.

It is faith in something and enthusiasm for something that makes a life worth looking at.—Holmes.

Oftimes nothing profits more than self-esteem, grounded on just and right, well managed.—Milton.

The doctrine of love, purity and right living, has, step by step, won its way into the hearts of mankind, and has filled the future with hope and promise.—William McKinley.

So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.—I. Cor. 3:3. E. A. B.

It is easier to be enthusiastic in the beginning of an enterprise, than to be loyal to its completion. Not all of those who cheered so loudly when the foundation of the second temple was laid, did the work of building without grumbling.

Jesus, as subject to bodily infirmities, like ourselves, must pass through temptation on the road to conquest along which he would lead us.

IS IT ASSUMED?

Did the Scripture writers assume that man is immortal without attempting to prove it? We are often told by learned men, who claim immortality to be the inherent property of man, "that the doctrine is assumed in the Scriptures, the same as the existence of God is assumed, without attempting to prove it." This dust and chaff readily fill the eyes of many. Let us wipe it away that you may see the facts as they exist.

(1). Were man immortal, incorruptible, and this fact so manifest that he need not have it proved to him, how could he believe in the veracity of God, who threatened him with death for disobedience when he knew he could not die? How could he understand the statements of Scripture, which declare man to be "dust," and that he shall "return to dust," "shall perish," "consume," and "be devoured," and represent him by such figures as "stubble," "chaff," "grass," "flower of grass," "hay," "wood," "smoke," vapor," "a shadow,"? Why is a man never declared immortal? Do not the Scriptures declare that there is a God?

(2) The very terms everywhere used in the Bible when applied to a man in this world are directly contradictory to an assumed idea that he is immortal, in whole or in part.

(3) The offer of Eternal Life, through faith in Christ; of the resurrection of life; the statement that God only hath immortality; the putting immortality before dying man as a proffered gift for obedience; the bringing of this promise and prospect to light through the gospel, by our Lord Jesus Christ, as an inducement for man to seek for it; the statement of Paul, when the gift of immortality is to be bestowed upon the saints—by the Lord, afford palpable proof that the Scriptures do not assume man to be immortal.

Does the Bible assume there is a God?

(1) If it does, it is unlike the assumption claimed for man's immortality. If the Bible constantly claimed that there is no God, but might be one hereafter, we should have a parallelism.

(2) The God of the Bible more than assumes to be. God declares that he exists, and then takes special care to prove to man that he does exist, and that he caused all things else to exist. He directs man to examine his works, to contamplate his wisdom, his might. He shows himself to Moses, and reveals his purposes to his people. He declares things to come, and they do not fail. He asks man to reason, and determine between him and the gods of the heathen. He challenges the gods to produce works to show that they are gods.

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We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones.

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DID SAMUEL'S SOUL APPEAR?

For the want of a better proof that a personality outlives the body, we are frequently informed that the disembodied soul of the prophet Samuel appeared to King Saul after the death of Samuel's body, and conversed with him.

From the record in I. Sam., xxviii., we learn the following facts:

(1) Not a word is said about Samuel's soul—they only guess it means his soul.

(2) Whatever appeared, came at the bidding of a witch.

Have wicked witches power over the departed souls of saints?

(3) Saul said, "Bring me up Samuel:" and the witch said, "I saw gods ascending out of the earth:" and Samuel said, "Why hast thou disquieted me to bring me up?"

Do the souls of saints go into the earth at death?

If not, then Samuel's soul did not appear.

If they do, then they do not go to heaven at death.

(4) Saul saw nothing himself, but inquired of the witch, "What form is he of?" She replied, "An old man cometh up."

Do some souls look older than others?

And from her description "Saul perceived that it was Samuel."

(5) He states to Saul, "To-morrow shalt thou and thy sons be with me."

If he was in bliss, those wicked men were to be in bliss too, if he spoke the truth: but Saul did not die for several days afterward; so it was not Samuel that talked, as a falsehood was told.

(6) Either the witch was purposely deceiving Saul, or it was a freak of demonology—demons appearing—one personating Samuel, and talking in his stead, and lying as usual. These "gods" existed prior to the death of men (Gen. iii. 5); consequently cannot be disembodied human souls. Ancient witchcraft was conected with demonology.—W. Sheldon.

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ROBT. G. HUGGINS, Editor.

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OUR FUTURE HOME.

We'r coming, we'r coming, dear Saviour now to thee:
We'er leaving all our sins, to gain eternity;
We'er praying, we'er praying, thy kingdom soon to come;
Where we may safely dwell in our eternal home;
We'er longing, yes longing, to reach thy kingdom fair.
How happy we shall be, to meet the saints all there;
In glory, in glory, we will forever dwell,
Submitting to our king, who doeth all things well.

Chorus.

Oh, golry, Oh glory, how happy we shall be,
Dwelling with our Saviour, thru all eternity.

O Saviour, dear Saviour, the time it must be near,
When we shall hear the trumpet, and then you will appear;
We'er waiting, yes waiting, to hear the joyful sound.
Come go with me ye saints, who'er sleeping in the ground;
The saints who are alive, will in a moment change.
From sinful mortal man, to an immortal age.
Where death shall reign no more, and sorrow never come,
We'll dwell forever there, in our eternal home.

Chorus

The nations they are angry, preparing for a war;
God's prophets said they should, let all the saints beware;
We'll rejoice, yes rejoice, to see the war begin;
For the coming conflict will surely bring the end;
When all the saints will rise together in the air,
So shall we ever be, in glorious splendor there;
To reign with Christ on earth, over nations far and near;
Is what the saints will do, when Christ he does appear.

Oh, let us take courage, and strive with all our might,
To overcome our sins, and ever do the right,
Rewarded we'll then be, with an eternal home;
In our Eden restored, when our Saviour does come.
The promised heirs will be, the saints that will arise;
Their future home is earth, and not beyond the skies;
No promise in God's word, to Abraham was made,
Of dwelling anywhere, outside this earthly glade.

E. W. KNAPP.

Monkland, Ore.

POSSESSION, SERVICE, DELIVERANCE.

Dan. 6:16.

Some one has said "that the world reads our lives more than the Bible," hence they say "this man has religion" and "that man has none." The king had been reading Daniel's life and he saw in him one who served God "in spirit and in truth;" and when Daniel was cast into the den of lions he spake these words of encouragement, "thy God whom thou servest continually, he will deliver thee."

It seems to me that these words must have been of great encouragement to Daniel, and may they be of encouragement to us today. May we hear him say to us, "I will be with thee." The God of Daniel can do for us, for his power is the same today.

I. **Possession:**—"Thy God." One of the first essentials in securing help from God in times of need is that we have God on our side, and in order to have him on our side we must be on his side. If we would call him our God we must get into relationship with him.

Christ tells us that many at the last day shall call for help from on high, but he shall say unto them, "Depart, I never knew you." No, beloved, we cannot go through life strangers to God and then expect at last to turn to him for help in our troubles and when destruction faces us, and expect deliverance from him. Christ said, "Seek ye first the kingdom of God and his righteousness."

We need first of all **Possession**, "Thy God." Daniel was among that number who could say, "I know in whom I have believed. He is mine and I am his." What a precious thing to claim him as ours! What a wonderful possession! "Christ within the hope of glory." Many say "a God" or "the God," but Daniel could claim him as "his God." Christ came that we might claim the God of our fathers as "our God." Will we accept him as our God? Will we enter into covenant relationship with him? "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" "And ye are no more strangers and foreigners, but fellow citizens with the saints." Bless God for the relationship that we have in the **Royal Family**. "He is mine and I am his."

II. **Service:**—"Whom thou servest." Daniel was a servant of the most high God, and we must also be if we would claim him as our God. Our service is not because of fear, but because we love him. We delight to obey him. We find pleasure in doing his will, and can say as did one of old, "I delight to do thy will;" and "thy ways are ways of pleasantness, and all thy paths are peace." Christ declared to the world that his "yoke was easy and his burden light." There comes to us in this gospel age the call to come and enlist ourselves in the service of the God of Daniel, and being in his service we can claim his promises. "He that servest me," says Christ, "him shall my Father delight to honor." God asks that those who would claim him as **their God**, "should serve him. "If we love him we will keep his commandments." Religion, as I understand the Bible definition, is not what we think, or believe, but it is what we do. James says (1: 26, 27), "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. I like the language of the prophet Micah (6:8), "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" May we follow these rules of Christian living and thus do those things that shall build us up in the faith, and also glorify our Lord and Master. "To do good and to communicate" we shall not forget, for with such sacrifices God delights.

III. Deliverance:—"He shall deliver thee." Daniel's God did not forget him, but he delivered him. It pays to serve such a God. He has the power and he is willing to help. He delivers from the bondage of sin and adopts us into his family.

He delivers us at last from the power of death, and gives us eternal life (Rom. 6:23). What a great deliverer is the God of Daniel! How happy to have him as our companion, and to be able to trust his power at all times.

C. C. MAPLE.

North Ridgeville, O.

WORK. No. 2.

S. H. Thomas.

It is a good thing to preach, provided the doctrine proclaimed be good and true. And it is equally good to practice what we preach. If we preach and forget or neglect to practice, who will heed our preaching? Therefore, since writing the first article of this series, we have commenced to put some of our plans as outlined into practice, and herewith make report, that others may know that we propose to practice what we preach.

One aged mother, now 82 years old, and a faithful sister of 50 years standing, has plated a beautiful wall pocket of oat straw; just finished it tonight, as her part of the work; and as it lies before me, I fancy I can see little golden threads of prayer from this devoted sister, woven through it. Prayer that much of the good seed which will be scattered from it may fall in good and honest hearts, and bear abundant fruit, to the glory and honor of God.

The writer has just received two packages of Bro. Joblin's tracts, and Bible pearls, from the Restitution office as a starter, and tomorrow, if the Lord wills, he expects to trudge away to town, to find a promising place to establish our little bureau of information concerning the kingdom of God, and the name of Jesus Christ. Should he meet with refusal or ridicule at the first place, he will go on to the next, and so continue until he finds a resting place for his company of little evangelists. Should Satan tear it down, or destroy it, grandmother will plat another, and we will try it again. Meanwhile, good has already resulted from this single modest little effort. The Restitution office has received a little cash for tracts, which will aid them to hold aloft the standard of truth. As some of these tracts are by our late Bro. Joblin, a part of the purchase price will go to our bereaved sister Joblin, and aid to provide for her the necessary things of this life. If one little effort may result in all this good to and the work only just begun, what may not result if hundreds of brethren and sisters will do as we are doing? Not impulsively or spasmodically for a few days, or weeks, and then neglect, but earnestly and persistently keep it up for years to come, if the Lord tarry, and we live, keep it up until every man, woman and child in the neighborhood grows familiar with your free literature box and its contents, keep it up until the minister of your neighborhood feels it necessary to preach a sermon against the dangerous new idea, not orthodox, that are troubling his flock. When this point is reached then rejoice and be glad and redouble your efforts, for it is an eloquent sign that your labor is bearing fruit. Doubtless the best place to hang your "good seed" box, is in the waiting room of a railway station, or steamship line, or any waiting room where the traveling public pass back and forth. Persons waiting for trains will welcome anything to read to pass the time or will gladly take one to read on train or boat, and perchance it is left on the seat, and another weary traveler picks it up, and the gospel is preached to him also.

Now dear reader, what I shall now write is to you individually. Don't you think it a good idea for you to join this little band of workers and labor a little for Jesus. If so, sit right down now and make out an order to The Restitution for as many tracts or books as you can afford, and while they are coming to you, get busy perfecting your plans how best to scatter them. Don't stop to speculate whether others are doing so or not; your reward is sure even though you are alone. But my word for it, you will learn later that you have plenty of helpers in the good work. A little spring bubbles weakly from the mountain side, and slowly its waters flow downward, unconscious that other little springs are also bubbling out waters: Soon it is joined by another weak little stream, and then another and another, until a multitude have joined their waters and become a mighty river rushing irresistably down to the sea. Thus while one little effort in itself is weak, yet a multitude of such efforts working together in unison become a power for good.

Our Lord has gone like a nobleman to a far country to receive unto himself a Kingdom, and to return. we his servants have each and every one been given talents, some more some less, and each are expected, yea commanded to work in the Master's vineyard during his absence. Dear Brother or Sister, if the Lord should return today could YOU point with joy unspeakable to five faithful ones brought to a knowledge of the truth and obedience to its requirements by your efforts? Could you say, Lord, thou deliveredst unto me five talents, behold I have gained beside them five talents more?" Could you even point to one as the just increase of the talent which the Lord placed in your keeping? If not, it is time you were up and doing, for the night is far spent and the day is at hand. I do not insist that your work be done along lines that I may suggest, but I do wish you to get busy and do your part in proclaiming the gospel message. God is no respector of persons. His word nowhere infirms us that a few of his people must shoulder the burdens while the remainder are privileged to live out their lives in ease and comfort, thinking only of their own pleasure and worldly business. I had rather see written on my headstone, "He brought one poor soul from darkness into light, and pointed out to him the way of life," than to see recorded there, "He conquered a nation and caused the knee of two nations to bend in homage."

—Proctor, Mont.

GOD'S GOODNESS AND SEVERITY TO ISRAEL.

Jas. T. Auld.

"Behold, therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off" (Rom. 11: 22).

I wish to call attention to the just sentence of God upon his ancient people for their rejection and disobedience to all the commandments of God, leading them at last to the climax of sin and crime, and to high treason against heaven itself. And all this as foretold by Moses, Daniel, all the prophets, and our Lord himself.

First we will notice the prediction of Moses in Dnt. 28 chapter. After enumerating the abundant blessings that would follow Israel if they were obedient to the commands and precepts made known to them, Moses also enumerates many judgments that would come upon them if disobedient, among which he says: "The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance which shall not regard the person of the old, nor show favor to the young. And thou shall eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the Lord thy God hath given thee; in the siege and in the straightness wherewith thine enemies shall distress thee. ... The tender and delicate woman among you which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter. She shall eat them for want of all things secretly, in the siege and straitness wherewith thine enemy shall distress thee in thy gates" (Deut. 28:49, 53, 56, 57). Read the whole chapter.

Taking the life of our Lord by condemning him to the cross was not a fulfillment of the destruction of Jerusalem, nor of Israel, but a fulfillment of all things that was written of them up to that time. Now, was this fulfilled, and did the terrible state of things here predicted really come to pass upon the Hebrew people?

We will quote from Josephus, the Jewish historian, that gives us a minute account of the siege and destruction of Jerusalem by Titus in his own time. He says: "I am going to relate a matter of fact, the like to which no history relates either among the Greeks or Barbarians. It is horrible to speak of it, and incredible when heard. There was a woman that dwelt beyond Jordan; her name was Mary; her father was Eleazar of the village of Bethezab—which signifies the house Hyssop. She was eminent for her family and her wealth, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein. . . . It was now impossible for her to find any more food while the famine pierced through her very bowels and marrow. . . . She then attempted a most unnatural thing, and snatching up her son, who was a child sucking at her breast, she said: "O thou miserable infant, for whom shall I preserve thee in this war, this famine, and this sedition. . . . Come on be thou my food, and be thou a fury to these seditious varlets and a byword to the world, which is all that is now wanting to complete the calamities of us Jews—(she must have read Dut. 28). As soon as she had thus said, she slew her son, and then roasted him, (not his remains), and ate the one-half of him, and kept the other half by her concealed. Upon this the seditions came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied that she had saved a very fine portion of it for them; and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight, when she said to them: "This is mine own son, and what hath been done was mine own doing; come, eat of this food; for I have eaten of it myself."

Now, dear brethren, let us clear up a few errors of some who misapply Daniel's prophecy, as found in chapter eight of the book of Daniel. Did God warn Daniel of the judgment impending over his people? We believe he did. In the vision that Daniel saw, he, or rather Gabriel, describes the four powers that were to arise after the great horn was broken, and out of one of the four was one to arise and destroy Jerusalem and his people—for at the time appointed the end shall be." He then explains the meaning of the "ram" and also the "rough goat," and the first born and four later horns, and adds: "In the latter time of their kingdom, (the kingdom of the four horns or powers), when the transgressors (wicked Jews) are come to the full, a king of fierce countenance (Titus) and understanding dark sentences shall stand up. And his power shall be mighty. And he shall destroy wonderfully and shall destroy the mighty and the holy people, (or people of the holy ones, see margin). And through his policy also he shall cause craft to prosper in his hand, and by prosperity (margin) he shall destroy many. He also shall stand up against the prince of princes, (the high priest of the seditious Jews), but he shall be broken without hand, and the visions of the evening and the mourning which was told is true: Wherefore shut thou up the vision, for it shall be for many days." (Dan. 8:19-26).

All this was true as was told Daniel and God selected Titus and the Roman power that Moses told the Jews that they would not know their language. Titus confessed his power was not his own, but was from God. So says Josephus. He destroyed wonderfully, prospered and practiced against the Jews, and at last he was not broken by man's hand, for he conquered and fulfilled the mission God had assigned him and retired. Thus Titus has gone down in history as one appointed by God to make the last great war and destruction on his people that ever was and ever will be again. So said our blessed Lord, and I am sure he knew (Matt. 24:21-22) "For then shall be great tribulation, (on the Jews in the siege and is on them yet in Russia), such as was not since the beginning of the world to this time (the time it was to begin on them), no, nor never shall be; and except those days should be shortened, there should no flesh (Jewish flesh) be saved; but for the elect's sake (God's elect Israel, a remnant that he will save) those days shall be shortened."

Our Lord warned the disciples against being entrapped in Jerusalem when this siege against Daniel's people should come to pass, and they all got out according to history. "And when ye shall see Jerusalem compassed with armies (the Roman army), then know that the desolation thereof is nigh" (Luke 21:20). The same desolation that our Lord warned his disciples about when he said: "When ye shall see the desolation spoken of by Daniel the prophet," then get out of Jerusalem. Now our Lord said: "Whoso readeth, let him understand." Why don't we believe our Lord and Daniel after he and Daniel have made it so plain? (Matt. 24-15).

"Therefore the he goat waxed a very great, and when he was strong the great horn was broken; and for it (in place of the great horn) came up four notable ones, toward the four winds of heaven. And out of one of them (one out of the four) came forth a little horn (just the one we are after), which waxed exceedingly great toward the south, and toward the east, and toward the pleasant land. (The pleasant land is where Jerusalem is located). And it waxed great, even to the host of heaven, (God's heaven on earth, where he said he delighted to dwell) and it (Titus and his army) waxed great, even to the host of heaven(Jerusalem and its host) and it (the power under Titus) cast down some of the host (the Jews in common), and of the stars(the high priests and rulers) to the gound, and stamped upon them. Yea, he (Titus) magnified himself even to the prince of the host, and by him (Titus) the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it (the host Titus' army) cast down the truth to the ground, and it (Titus) practiced and prospered" (Dan. 8:8-12).

Uhrichsville, O.

There is a transcendant power in example. We reform others unconsciously when we walk uprightly.

THE SMALL THINGS.

There is more effort, more steadfastness, involved in a diligent attention to little duties than appear at first sight, and that because of their continual recurrence. Such heed to little things implies a ceaseless listening to the whispers of grace, a strict watchfulness against every thought, wish, word, or act which can offend God ever so little, a constant effort to do everything as perfectly as possible. All this, however, must be done with a free, childlike spirit, without restlessness and anxiety. He does not ask a fretted, shrinking service. Give yourself to him, trust him, fix your eye upon him, listen to his voice ,and then go one bravely and cheerfully, never doubting for an instant that his grace will lead you in small things as well as great, and will keep you from offending his law of love.—Jean Nicolas Grou.

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Cleveland, Ohio.....Feb. 6, 1912

EDITORIAL

Bro. T. N. Frantz kindly sends the following notes which he found written in the blank pages of his old Bible:

Life—Eternal life.

The secret of God not being with man, but a hope of its revelation in us, is the prime factor of our salvation.

The secret of the why and wherefore is in our ability to realize on the language and translations, according to the purpose and will of God.

Man's ability is only measured by God's grace.

Our desire will be the gift of God.

Based on faith, hope and baptism.

Our salvation foreknown and finished from the beginning.

Our work is our capital stock: salvation our dividends.

Subscribe ——.

EDITOR'S SERMON NOTES ON THE APOCALYPSE.

Subject: Christ's Message to the Laodicean Church.

Text: Rev. 3:14-22.

I. Introductory. 1. Six cities bore the name of Laodicea. This one on the Lycus in southern Phrygia near Colossee (Col. 4:13, 15, 16). Its earliest name was Diospolis (Pliny). Rebuilt and adorned by Antiochus II., king of Syria, who called it Laodicea after his wife Laodice, who afterwards poisoned him. Its commerce great; celebrated for wool rich in color and fine in texture; also oil, ointments, etc.—"The beginning of the Creation of God" (vs. 14; Col. 1:15; Eph. 2:10).

II. Things in the Church which Christ condemns. 1. "Neither cold nor hot" (vs. 15:18; Acts 18:25; Rom. 12:11; Cant. 8:6; Luke 24:32; 7:36-47; II. Pet. 2:20-22). II. "Spue thee out of my mouth" (Lev. 18:28; 20:22; Rev. 2:5; Jer. 48:10, margin).

III. Means used to restore them to spiritual life (vs. 19; Mal. 3:2, 3; Prov. 3:12; Job. 5:17; Heb. 12:6; II. Chron. 33:11-13; Psa. 94:12; Isa. 38:13-16; Rev. 3:20; Cant. 5:2-6).

IV. "My Throne." (vs. 21; Matt. 19:28; Luke 22:29, 30; John 17:22, 24; II. Tim 2:12; I. Kings 2:19; Matt. 20:21).

MILLENIAL DAWN WHEAT

Brooklyn, N. Y., Sept. 22.—"Miracle wheat," which when sown to one-fourth of ordinary thickness produces fourteen times as much as common or garden wheat, is now on sale at the tabernacle of Pastor Russell, a devoted worker in the vineyard of the Lord, who is selling it at $60 a bushel—to the elect.

Although no guarantee goes with the wheat, and although the pastor admits that he I nonly selling it because it was donated to him, the devoted followers have purchased between $1,800 and $2,100 worth of the divine substance, and orders are still coming in.

Pastor Russell known in the church circles as one of the devoutest believers that the Lord will provide, declared today that the Lord would reward the faithful ones who had paid $1 a pound for "miracle wheat," and gave his personal assurance that heaven would bless them.

"But suppose heaven doesn't?" Pastor Russell was asked.

He blinked slowly and impressively.

"Then, my dear brother," said he, "they will have no cause to regret their generosity."

"If the miraculous powers of the wheat are a little weak, will money be refunded?" he was asked.

"Certainly not," replied the pastor, indignantly.

What agricultural experts failed to find, Brother Bohnet discovered on his farm in Ohio four years ago. By careful experimentation and copious prayer he evolved the miraculous wheat and agreed to donate it to Pastor Russell. Brother Bohnet occasionally lectures in Pastor Russell's church.

Orders for wheat are sent to Brother Dockey, who has established his headquarters near the Tabernacle. Whenever any questions are asked as to the right of the church to sell this favored brand of wheat, Brother Dockey refers the curious person to an unknown lawyer, who promptly announces that no guarantee goes with the wheat, and he who charges Pastor Russell with deceit is a liar.

Pastor Russell's church has accumulated $150,000 in the last year through the sale of church literature and donations. The pastor admits that the "miracle wheat" is the most lucrative thing he has hit on yet.—Washington Herald.

Pastor Russell will have to look sharp, writes A. W. Young in the Firm Foundation, or some of his followers will find out what we have known all the while, viz.: that he should be called "Crafter Russell." But I am surprised that the "elect" should care about wheat of that kind, with only two more crop years. Surely if they believe their "Pastor's" 1914-15 prediction they can make out with a less expensive variety the remainder of the time. Notwithstanding the fact that this "miracle wheat" produces so wonderfully, as a result of the Russellite's prayer, yet it is better not to guarantee it. Pastor Russell is wise enough to know that Uncle Sam might get in after such a guarantee. It produces fourteen times as much, of course it does, when planted by an "elect" sower, but when the non-elect get hold of it, and it fails; they have contributed their money to a good cause. (?) It is clearly a lack of faith on the part of the non-elect sower, when it fails. Pastor Russell tried to deny this miracle wheat business, but the Brooklyn Eagle proved it on him, and he had to come out and make the best he could out of it. If any Texas Russellite has a pound of that wheat I wish he would send me a grain or two. But I will not get the thing wished for, as the poor dupes who bought it, will not let any one know they did so. Russell will have enough money to enter into the "millenium" in 1914, and he won't even need to try to explain how he missed it in his calculations, though I suppose he will do so, at so much per explain.

THE SUPREME IMPORTANCE OF PASTORAL WORK. No. 4

(C) The subordinate place of evangelism is a principle of our Lord's teaching. The limited evangelistic commission our Lord gave to his disciples is based upon a principle which he repeatedly enunciated during his ministry. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine," was one of his axiomatic sayings (Matt. 7:6). From an incident which occurred during our Lord's sojourn in the coasts of Tyre and Sidon, we gather that "Give not that which is holy to the dogs" is not an absolute but a comparative command. Were it absolute in its requirements, evangelistic endeavor would be entirely forbidden. He only means to show that evangelism is not a compeer with pastoralism. When a woman of Canaan besought Jesus, saying, "Have mercy on me, O Lord, my daughter is grievously vexed with a devil," he who had said, "Give not that which is holy to the dogs," **"answered her not a word"** (Matt. 15:22, 23). The disciples seem to have understood his command as absolute and said, "Send her away" (ver. 23). He who had given the command not to give that which is holy to dogs, when solicited by a "woman of Canaan" (ver. 22), a dog without the Jewish fold (Rev. 22:15), was placed in a precarious situation. Had evangelism been fundamental with our Savior, his way would have been clear—he could and would have healed this woman's daughter without word or hesitation. But pastoralism with him has no compeer in evangelism; more, **"I am not sent but unto the lost sheep of the house of Israel"** (ver. 24). The world, fond of expatiating upon "the Fatherhood of God and brotherhood of man;" some mistaken brethren who represent God as loving the sinner more than the saint—these should see their sentiments here broken to smithereens by the son of the highest. "Have mercy on me, O Lord," this Canaanitish woman importunately entreats while Jesus remains reticent—"he answered her not a word." When he breaks silence it is only to say, "I am not sent but unto the lost sheep of the house of Israel"—not to you. In spite of the barriers before her she continued her exigent pleading and prayer. "Lord, help me" (ver. 25). Still unmoved still having in his mind the superiority of God's people and pastoralism over sinners and evangelism, he said, **It is not meet to take the children's bread and to cast it to dogs"** (ver. 26).

Here our Lord enunciates a great principle: let us grasp it. In normal households the principle is generally acted upon, unconsciously and instinctively perhaps, but for all that, it is acted upon. The children are fed first, then the dogs, because they are loved better than the dogs. Only a few times have we witnessed this rule reversed. Once or twice we have visited homes (?) in the south where the dogs were fed first, then the remnants were cast to the children not decorous behavior, to say the least! The woman of Canaan admitted the superiority of children over dogs, her inferiority to Israel, the subordination of evangelism to pastoralism; and when Jesus said it was not meet to cast the children's bread to dogs, she admitted the principle, saying, "Truth, Lord". The "truth" of this fact cannot be denied by the "dogs" themselves. She argues that her request can be granted without infringing upon the children's rights from the fact that "the dogs eat of the crumbs which fall from their master's table" (ver. 27). The divine order is: Bread for the children; "crumbs which fall from their master's table," for the dogs. The human order is: Crumbs for the children; bread for the dogs!

The principle deductible from the evidence before us is, not hostility to evangelism in moderate bounds, but "let us do good to all men, **especially** unto them who are on the household of faith" (Gal. 6:10). Let the "children" first be fed; any surplusage, any "crumbs" of superabundance that may fall under the table, the "dogs" may have. Opposers of pastoralism may say, "We are all right; we need nothing; Instead of selfishly expending monies on ourselves, let us make evangelism fundamental." That, dear brother is just the way the Church in Laodicea reasoned and thought. "I am rich" she said, "and increased with goods, **and have need of nothing"** (Rev. 3:17). That is what she thought about herself; but the Lord thought differently. While the Church thought she had "need of nothing," and was trying to pull the beam out of sinner's eyes, the Lord thought she was wretched, poor, miserable, blind, naked and lukewarm, fit only to be spued out of his mouth (Rev. 3:16, 17). God have mercy upon that church which is resting upon its oars, self-satisfied, "needing nothing" herself, but everlastingly trying to evangelize "needy" sinners; pulling away at the mote in others' eyes, with a beam in her own eye! "Thou hypocrite, first cast out the beam out of thine own eye; then shalt thou see clearly to cast out the mote of thy brother's eye." (Matt. 7:5).

Brother, you may think you "need nothing," needing nothing, pastoralism may look to you like a superfluity; but what does Christ think about these matters? The disciples, observing that Christ always addressed sinners in parabolic drapery, asked him, "Why speakest thou unto them in parables?" His answer is, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given" (Matt. 13:10-11). He imparted to his disciples "mysteries" he never dreamed of divulging to sinners. That these mysteries might not be comprehended by the carnal multitude, he spake to them in parables, "and without a parable spake he not unto them" (ver. 13). Even the disciples could not penetrate the veiled truths hidden in our Lord's parables. These, however, he expounded to them privately. **Jesus sent the multitude away,** and went into the house, and his disciples came to him, saying, declare unto us the parable of the tares of the field" (ver. 36). With the "multitude" absent, the Lord uncovered the "mysteries" he had veiled to sinners, imparting to his disciples secrets kept secret from the foundation of the world (Matt. 13:35). They never once said: "We need nothing," why don't you tell sinners these things?" When Paul wrote to the brethren at Rome, "beloved of God" (Rom. 1:7), and said "I long to see you, **that I may impart unto you some spiritual gift** (ver. 11), the brethren never said: Your surveillance of the church is absurd. Paul, we "need nothing;" go to sinners and impart your "spiritual gifts;" they need them. You hear nothing of this or anything like it, for the disciples had learned from both Paul and Christ that pastoralism was supreme.

COMMUNICATED

Dear Brothers and Sisters in Christ:

The money you sent to defray my expenses south is bearing fruit, and we hope all will see some of the results in the kingdom. We received plenty to pay all expenses of the trip contemplated, but have had to leave off some side calls. There is always some extra expense we do not figure on, and again the fare here is three cents per mile, which adds one-third more, so if I make a visit much out of the way I am liable to be short. I have a letter from Bro. Daniels, of Arkansas, whom most of you know. He says he has an interest aroused there through a debate lately held, all of which he carried on at his own expense, and now wishes me to come and help stir that interest into action. Can't some who did not respond before send a little to insure this meeting?

Think of what Bro. Daniels has done for the truth without money and without price. I am willing to help him just for my expense. "We are laborers together with God." If you wish to help Brother Daniels out send a little free will offering to me by return mail to Santa Rosa, New Mexico, and I will receipt you. I am going to help Brother Daniels out if the Lord wills, even though I have to make an added sacrifice.

Yours for the advancement of the truth.

ALMCS ADAMS.

Santa Rosa, New Mexico.

CORN SHEAVES

Gathered From Everywhere

$550,000 for Jerusalem — Some time ago there died in India a rich Jew from Babylon or Mesopotamia, Joseph Abraham Shalom. During his lifetime Shalom supported many Jewish institutions in Jerusalem and took a deep interest in Palestinian Jewish affairs. It was expected that his will would contain some interesting bequests for Jerusalem charities. It has now become known that the deceased bequeathed a large sum, amounting to $550,000 as a permanent fund, out of the proceeds of which a large structure should be erected in Jerusalem near the Misgah Ladach hospital, opposite the place of the Temple Mount. In this building provision should be made for a Beth ha-Midrash, a Yeshibah and twenty dwellings for twenty learned men, who should be supported entirely from the fund and who should do nothing else but devote themselves to study. Ten of them should study the Talmud and its literature and ten should devote their time to the study of mystic lore. A few smaller sums out of the proceeds of this fund should be applied to the expenses of several institutions in Palestine and India.

"I Will Bless Them"— January 22nd, 1912, Rev. Alexander S. Taylor, pastor of St. Mark's Reformed Episcopal church, Chicago, Ill., in his sermon on "A Much Despised Blessing," closed as follows: "'I will bless them that bless thee and curse them that curse thee.'

"There is a curse hanging over every Jew hating and Jew baiting land. Russia is cursed; with her serfdom, her lying ministers of state, her political murders, her Siberian dungeons, her persecution of the Jew. This is not my opinion. God says so. Note on the other hand the situation in Great Britain and the United States, where the Jew is granted political freedom. God has a blessing in store for our own land in what positive form we do not not know, for her present attitude to the Jew in his relation to the passport question in Russia.

"Let us be careful how we act towards them, speak of them [illegible] to them, for in these things [illegible] is either a curse or a blessing. Let us beware of following the silly crowd. God's word is more important than man's. He says, "I will bless them that bless thee and curse them that curse thee." Try for this blessing also."

SYMBOLS OF REV. 13 CHAPTER.

George Francis

Here John saw another symbol, cosmopolitan in its constitution. It comes up out of the sea, and has ten horns. The sea, and the "ten horns" indicate that it is some phase of Daniel's fourth beast: And being like a leopard, with the feet of a bear, and mouth of a lion, is proof positive that it is a symbol of the empire of Rome. Rome had incorporated into her dominion a part, if not all, of the people and territory of Babylon, Medo-Persia, and of Greece:—Therefore the likeness of a leopard, the feet of a bear, and the mouth of a lion. But in chapter 12, Rome's symbol was the dragon: yes, but the dragon was cast out of the heaven, and the party that cast him out, took his place in the heaven of the empire. The empire having changed its religion, made a change in the symbol necessary, especially when the dragon symbol is represented as being cast out of the heaven. This change commenced in the forepart of the fourth century, in the time of Constantine, and was according to Gibbon, finally completed in from 390 to 420 A. D. By a close study of chapter 12 and 13 we find that the events noted are given in consecutive order, and that in that order we find their correspondence in history.

In the last part of verse two it is written, "And the dragon gave him his power, and his seat, and great authority." That is, Rome pagan gave its power and authority to Rome Christian. The next event is the wounding of one of his heads, see verse three. The head or form of government at this time was the imperial: This deadly wound, as we learn by verse 14, was by a sword. And by the history of these times we learn that it was by the sword of the Goths and Vandals. The first blow of the sword was by Alaric, King of the Goths, A.D. 410; next by Attila, King of the Huns, A. D. 447; thirdly, the sack of Rome by Genseric, King of the Vandals, A. D. 455; and fourthly, by Odoacer, King of the Heruli, who became King of Italy A. D. 476. This date is known as the time of the fall of the Roman empire. The effect of this invasion by the northmen was to divide the empire into ten kingdoms—as represented by the ten horns on the head of the symbol: and if we consult Daniel 7:8, we will find that we have arrived at the time of the rise of the eleventh horn or Papal power.

It appears that the first work of the papacy was to heal the wound: so the next event noted in the prophecy is the giving to the beast "a mouth speaking greater things and blasphemies." A noted Catholic historian remarks "that had it not been for the rise of the papacy, Rome would have perished from the earth." To prove that the mouth given to the beast is the papacy, it is only necessary to read the acts of the beast, after he receives the "mouth," with the rise of the eleventh horn. The time that the beast is to continue after the reception of the mouth is 42 months: the same that is allotted to the little horn of Daniel. After the rise of the little horn among the ten, it becomes the controlling power up to the time of the judgment: so that the papacy is the last phase of the Roman empire; or as stated in chapter 17:8, "He is the eighth, and is of the seven, and goeth into perdition."

In our investigation we have seen that the imperial head came to an end in A. D. 476, and that the papal head did not arise until sometime after the rise of the ten horns. The imperial being the sixth (Rev. 17:10), and the papal the eighth; there is the seventh head to come in between the imperial and the eighth head. Some hold that Odoacer the first Barbarian, King of Italy, was the seventh head: this hardly fills the requirements of the prophecy. Adoacer was King only of Italy, and not of the whole empire; and in speaking of the eighth head is speaking of the eighth head it is of the seventh" (Rev. 17:11). The Exarchs of Ravenna better fill the requirements of the prophecy. "The sovereignty of the Exarchate melted away in the hands of the popes" (Gibbon, vol. 5:33).

John is not informed as to who gave the mouth to the beast; but history supplies what is here lacking. The Emperor Justinian labored in this work by favoring the claims of the bishop of Rome to the primacy over all the churches: this was about A. D. 538. Then the Emperor Phocus in 608 to 610 acknowledged the supremacy of the Roman bishop, and finally the work, Charlemagne gave him as a present the states of the church; thus constituting him a civil ruler, in token of which the pope to this day wears the tiara or triple crown. From that time the pope has been the eighth head, and mouth of the Roman empire (Rev. 17:11). Then as verse 9, we have the often repeated words of the Master. "If any man have an ear, let him hear." "He that leadeth into captivity shall go into captivity." The pope a prisoner in the vatical proves the rule.

Albany, Wis.

THE INSPIRATION OF THE BIBLE No. 4.

That there are difficulties in the way of accepting a view of inspiration like this goes without saying. But to the finite mind there must always be difficulties connected with a revelation from the infinite, and it cannot be otherwise. This has been mentioned before. Men of faith, and it is such we are addressing, and not men of the world, do not wait to understood or resolve all the difficulties associated with other mysteries of the Bible before accepting them as divine, and why should they do so in this case?

Moreover, Archbishop Whately's dictum is generally accepted that we are not obliged to clear away every difficulty about a doctrine in order to believe it, always provided that the facts on which it rests are true. And particularly is this the case where the rejection of such a doctrine involves greater difficulties than its belief as it does here.

For if this view of inspiration be rejected, what have its opponents to give in its place? Do they realize that any objections to it are slight in comparison with those to any other view that can be named? And do they realize that this is true because this view has the immeasurable advantage of agreeing with the plain declarations of Scripture on the subject? In other words, as D. Burrell says, those who assert the inerrancy of the Scripture autographs do so on the authority of God himself, and to deny it is of a piece with the denial that they teach the forgiveness of sins or the resurrection from the dead. No amount of exegetical turning and twisting can explain away the assertions already quoted in these pages, say nothing of the constant undertone of evidence we find in the Bible everywhere to their truth.

And speaking of this further, are we not justified in requiring of the objector two things? First, on any fair basis of scientific investigation, is he not obliged to dispose of the evidence here presented before he impugns the doctrine it substantiates? And second, after having disposed of it, is he not equally obligated to present the scriptural proof of whatever other view of Inspiration he would have us accept? Has he ever done this, and if not, are we not further justified in saying that it cannot be done? But let us consider some of the difficulties.

1. There are the so-called discrepancies or contradictions between certain statements of the Bible and the facts of history or natural science. The best way to meet these is to treat them separately as they are presented, but when you ask for them you are not infrequently met with silence. They are hard to produce, and when produced, who is able to say that they belong to the original parchments? As we are not contending for an inerrant translation, does not the burden of proof rest with the objectors?

But some of these "discrepancies" are easily explained. They do not exist between statements of the Bible and facts of science, but between erroneous interpretations of the Bible and immature conclusions of science. The old story of Galileo is in point, who did not contradict the Bible in affirming that the earth moved round the sun, but only the false theological assumptions about it. In this way advancing light has removed many of these discrepancies, and it is fair to presume with Dr. Charles Hodge that further light would remove all.

To Be Continued

SUNDAY SCHOOL LESSON.

FEBRUARY 18, 1912.

Ministry of John Baptist.

Mark 1:1-8; Luke 3:1-20.

Golden Text:—Repent Ye for the Kingdom of Heaven is at hand.

The place of today's lesson is the wilderness of Judea. The ruler at that time was Tiberius Caesar, Emperor of Rome, Pilate, Governor of Judea, first year. John was about thirty years old when he began to preach. His mission was to prepare the way for Christ, and he preached for six months, making this preparation. The scene of his labors is described as stretching over the whole eastern part of Judea, beginning almost at Jerusalem and reaching away under different names to the Dead Sea of the South Desert as its distant limits. It was a dreary waste of rocky valleys. In some parts there were rock clefts which had been shattered by earthquakes.

His direct field of action extended northward along the Jordon, two-thirds of the way to the Sea of Galilee. Here it is presumed John found several requisites for his mission, solitude, safety, natural food, including locusts and wild honey. The appearance of John was like that of the good prophet Elijah. He was clothed in coarse rough cloth, called sack cloth in the Scripture. It was cheap but admirable for keeping out the heat, cold and rain. This mantle was bound around him with a leather girdle, and his food consisted of locusts and wild honey.

The common brown locust was about three inches in length, and the general form was that of a grasshopper. They were very abundant and consequently were cheap food and are still used as food. They are sold at one cent a pound in Biskra an oasis in the desert of Sahara. John was to prepare the way for Christ and did so by preaching repentance and baptism, Mark 3:2; Matt. 1 and 4: This repentance was to be followed by confession and baptism, Matt. 3:6; Mark 1 and 5, and in consequence of which remission of sins was promised. There are nine terms in the Bible to express sin. There are as many expressions for forgiveness as for sin—forgive, remit, take away, cover up, blot out, destroy, wash away, cleanse, remember no more. The assurance of forgiveness is a strong motive for repentance. The coming of John the Baptist was the direct fulfillment of the prophesy as found in Isa. 40: 3 to 5. John is represented as a voice crying in the wilderness, because the message was a voice from God, and the emphasis lay upon the truth spoken, and probably because he was insignificant in the world's eye.

He was preparing the way by making sharp appeals to the conscience. Among the crowds were Pharisees and Sadducees, the two leading sects of Jews. They came not to be made better, but to endeavor to hinder the work as is evident from John's treatment of them, in calling them generations of vipers. The viper was the most venomous of the many poisonous snakes in Syria. It was small in size, gave no warning rattle, and closely resembled the gray rock where it lived. The question: "Who hath warned you to flee fro mthe wrath?" was a very appropriate one. This was not a denunciation but a warning, Matt. 22-13 and Rom. 2-9, that they must bring forth fruit worthy of repentance, for only thus could they prove their repentance sincere, as the fruit is the proof of the tree. He warned them further not to say, "We have Abraham as our father," with an intent of showing that this would give them a direct claim on the kingdom and further serves to prove that they must work out their own salvation.

John tells them he came to baptize with water, but that one, mightier than he, would come; who would baptize them with the Holy Spirit and with fire, and who would purge them and burn out the chaff.

Fire is the most efficient purifying power in the physical world. It is a fitting symbol of the Holy Spirit. The chaff spoken of refers to those who refuse to repent and become good grain. There is no power on earth that could save them as long as they remain chaff. There is a strong lesson for us, in that having been purified of our former sins we be diligent, to remain pure, and keep our garments unspotted; so that at the time of the searching judgment, we may be able to stand the test and be accounted worthy to sit down with Jesus in his kingdom.

S. A. SANFORD.

Cleveland, O.

THE TESTIMONY OF THE [illegible]ERNACLE. No. 2

Chas. A. Goss

Trusting that the time already occupied has not been unprofitably spent, I will pass from general to particular truths concerning the Tabernacle.

The Tabernacle was a **tent**—that being the meaning of the Hebrew word. All Israel were dwelling in tents in the wilderness, and Jehovah came down to their condition. This seems to me the first suggestion of "Immanuel" or God with us—the title given Jesus by inspiration through the prophet Isaiah (7:14). Moses in Exod. 15th chapter had spoken of preparing an habitation for God. That tabernacle was the dwelling place of Jehovah and not the dwelling place of the people.

The tabernacle was a **Sanctuary** (See Exod. 25:8, 9; 29:45). "And let them make me a sanctuary, that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. And I will dwell among the children of Israel and will be their God."

It was a **Holy Place** for a holy God and a holy people. It was set apart for sacred purposes and its courts could only be traversed by holy feet. It was the place of worship for Israel. Its outer court, holy place and most holy place, represent the different degrees of nearness to God in the progressive life of this people, and each person individually as well, showing again the progressive nature of God's revelation of himself and his plan of salvation.

The Levites entered the court only, the priests the holy place, and the high priest the most holy place once a year, and that not without the shedding of blood. But thanks be to God for his abundant mercy and grace that through the blood of Jesus Christ, the great High Priest and Mediator of the New Covenant, we have liberty at all times to enter into the holiest of all and may there worship in spirit and truth.

As a sanctuary it must be **reverenced** (Levit. 19:30). As a sanctuary it became a sacred shelter or refuge (Psa. 61:1-4). David says: "Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I. For thou hast been a shelter for me an da strong tower from the enemy. I will abide in thy **tabernacle** forever. I will trust in the covert of thy wings." In many others of David's Psalms we find its beauty and strength extolled—reference to it as a place to learn God's ways—a place of praise and a place of help.

The Tabernacle was a figure of the wilderness life of God's redeemed people, which gave place in due time to another condition typified by the more perfect and enduring temple—glorious alike within and without. It is likewise a type of him who fulfilled all types. He had no fixed abiding place, nowhere to lay his head, yet was filled with the Holy Spirit without measure. And now victorious over death, he, like the glorious temple, is glorified and abideth forever.

The chief interest to us of the tabernacle comes from its typical character. It was a part—and a very prominent part—of a typical system. There was a typical sanctuary, a typical service, a typical priesthood, a typical victim was slain and typical sacrifices were offered by priests who were themselves types of the Lord — our great high priest. It was typical of Christ, of the church, of the individual believer.

First—"The Word was made flesh and tabernacled among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth" (1 Jno. 1:18) As God was in the tabernacle, so God was in Christ reconciling the world unto himself, not imputing their trespasses unto them (2 Cor. 5:19-21).

Second—It was typical of the church: The church is now the dwelling place of God (See Eph. 1:22), though like the tabernacle, **not outwardly glorious** in this present age.

Third—It is typical of the individual Christian, because the believer is now the temple of God, who by his Spirit dwells in his body (1 Cor. 3:16, 17; 6:19; II Cor. 6:16). As God was in Christ so now is he in the Christian. It was likewise typical of the eternal state when the tabernacle of God shall be with men and he will dwell with them and they shall be his people and he shall be their God (Rev. 21:3).

To begin a description of the tabernacle is a task not easily performed, for to describe its appearance only would convey no idea of its details. We will begin with the court however, since we would naturally come to that first in approaching it. It is described in detail in Exod. 27:9-17, which all should read. The length of the court shall be **an hundred cubits**, and the **breadth fifty cubits everywhere**, and the height **five cubits** of fine twined linen and their sockets of brass.

The cubit was about a foot and a half of our measure or about 19 1-2 inches in length, to be exact. This makes the court of the tabernacle about 162 1-2 feet in length by about 80 in breadth, and in form a perfect rectangle. It was formed of sixty pillars, twenty being on the south and twenty on the noth sides; ten on the west and ten on the east sides. On the west end of this court stood the tabernacle, the door or entrance being on the east end.

These sixty pillar were about eight feet high and the same distance apart.

They were about half the height of the boards of the tabernacle and were called brazen pillars, being either made of brass or of wood covered with brass. They stood upright in position, and were ornamented with a piece of silver at the top. The pillars sustained the curtains, being themselves kept in place and prevented from falling inward or outward by cords and pins. There is considerable that might be said of the lessons suggested by the pillars and their fastenings, but I must pass on to consider other parts.

The next thing we notice about the court is the curtains or hangings. These were of fine twined linen, and suggest thoughts of righteousness. Thus righteousness and purity encircle the habitation of God, excluding everything impure or defiling, and emphasizing the fact that there is an inside and an outside with a clearly defined line of separation between them. The only way in was through the gate or door-way, suggesting Christ, who said, "I am the door; by me if any man enter in, he shall be saved." (Jno. 10:9). The curtains were suspended from silver fillets, and were **transparent** so that the people outside could see what was going on in the court into which they could not enter.

The gate of the court was composed of a curtain suspended from four pillars. It was never to be drawn, but looped up in the center so that the moment that the worshipper stood at the gate he might see the tabernacle. So the sinner who comes to God through Christ, the door, may see the end of his journey from the beginning. The material and colors of the gate were the same as the vail, but there were no figures of cherubim upon it. The colors of blue, scarlet and purple, of which this entrance had each a peculiar meaning or suggestiveness. Blue is the **heavenly** color, reminding us that the Lord from heaven brought life and immortality to light, and that through him we partake of **a heavenly calling**—that our citizenship or allegiance is registered there — that we are like the patriarchs and prophets of old mentioned in 11th chapter Hebrews—looking for an **heavenly** country. The scarlet reminds us of the **object** of his coming in the flesh—shedding his blood for the remission of our sins. And the purple proclaims his royalty—the son of David, the King of Kings and Lord of Lords.

The gate was always toward the east or sun-rising, reminding us of the need of spiritual light in order that we may enter the court. There was but on gate, so there is but **one Saviour—ONE WAY TO GOD**, and that by him.

Its width was particularly noticeable—being **thirty feet wide**, but very low in proportion. In this it was *the reverse* of the door of the tabernacle, which was both narrow and high. As we stand at the wide open gate of the court we are reminded of the words of Paul in Eph. third chapter. He prayed that they might be able to fully comprehend with all saints what is the **breadth** and length, depth and height, and to know the love of Christ, which passeth knowledge, that they might be filled with all the fullness of God. Notice the order in which the apostle speaks of the love of Christ—it is first **its breadth**, though most frequently quoted as though it were the other way—**length and breadth**.

The apostle begins with the **breadth** of love, just where it is needed to embrace the sinner who comes to the gate which is Christ, and entering that way the sinner can begin to learn its length, depth and height.

The court, which I have endeavored in my feeble way to outline, rather than to describe, was not the place to abide, but a place **through which** to pass into the sacred presence of God, who dwelt between the cherubim over the ark in the tabernacle. Upon entering the court through the gate the first object we meet is the brazen altar, which stood facing the gate. It was made of wood, but covered with strong brass plates to protect it from fire. It was about 7 1-2 feet square and 4 1-2 feet high. While there is much of interest in this altar, I must pass it by, and likewise the brazen laver, which stood between the tabernacle and the altar. Purpose of the laver is described in Exod. 30: 17 to 21, but there is no description of it nor its size. There are some beautiful suggestions in this laver and its uses, but time will not permit to go into them here. You may look up an inspired comment upon it for yourselves, however, in the 13th chapter of John.

Cleveland, Ohio.

THE PATH OF THE JUST

Miss Viola Gazeley

The wise King Solomon says: "Enter not into the path of the wicked, and go not in the way of evil men," for "the way of the wicked is as darkness; they know not at what they stumble." "But the path of the just is as the shining light that shineth more and more unto the perfect day." (Prov. 4:18).

As the sun at first produces an imperfect vision in the early dawn but continues to shine more and more until it reaches the zenith, and renders perfect day; just so is the life of one who grows clearer and brighter until he reaches the perfect state.

By "path" is meant manner of life, or progressive existence. The great light for which we are striving and toward which we are traveling is as a lighted city upon a hill. As we approach it our path becomes brighter, and the way of sinners (which if we pursued, would lead us into total darkness) grows dark as we advance.

Have we chosen this path of light, or are we traveling down the path of darkness which leads into the realms of blackness and despair? Let us consider this and find out for ourselves which path we are in, and let us ask ourselves if we are walking by faith toward God, who is light, and in whom there is no darkness.

In recent reading I became especially interested in a statement that some people think there is a great chasm of darkness beneath our feet, and that the earth is a mere crust (which is the firmest substance of human happiness) spread over this chasm, and that if we step a little heavier than usual we will sink down into the realms of darkness and oblivion. It does not seem as though there is such a chasm of darkness and despair beneath our feet, only that which our own evil digs. If we feel aware of the presence of such a chasm, let us bridge it over with loving thoughts and actions, and journey safely to the other side, having in view our Blessed Hope, the great light for which we are striving. I pray, brothers and sisters, that we may all journey safely over the path of the just, and at last gain a worthy entrance into the Kingdom.

Cleveland, Ohio.

GOLD DUST

A clear conscience can bear any trouble.

"The graces of character grow not through special efforts, but in ordinary duties."

"Get into the habit of looking for the silver lining of the cloud, and when you have found it, continue to look at it, rather than the leaden gray in the middle. It will help you over many hard places."

"Anyone can carry his burden, however heavy, till night fall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, purely till the sun goes down, and this is all that life ever really means."

"God has given us a book to which we do well to give heed as to a light shining in a dark place; and there is not a single dark place that it does not illumine—not a single question that it does not answer—not a single relation in life with respect to which it is not an all sufficient guide."

"There is injustice in the earth, there is oppression, for man rules, and until Christ reigns there will be imperfection and injustice."

ANNA DREW.

Dixon, Ill.

THOSE SIGNS

We do not mean those signs of the times which tell us so plainly that the day of the Lord is at hand, yet they are among them; but we mean those outward signs of inward vanity, pride, desire to please the world and the flesh rather than God. That gold chain and watch suspended so conspicuously to the gaze of others, that diamond ring and other jewelry, and that dress of costly make and fabric which took days of time that ought to have been devoted to growth in grace and gospel work.

When men go out of business and the store is vacated of its old stock, they usually take all the signs down from the outside lest they mislead some one. If we have gone out of the fleshly business, left the world with its vanity fair and love of display far, far behind us; if the Holy Spirit has transformed us by the renewing of our mind and taken the love of the world, the lust of the eyes and the pride of life all out of us, why not remove all the outward signs of the inward possession of these things! Some dead leaves will cling to trees in spite of winter's frost and rain but when the root-life flows up into those branches in the spring those old leaves drop and give place to beautiful new ones. If the life of God is flowing all through us, how is that so many dead leaves—signs of the old life—remain? Beloved, let us take down all the signs of the old fleshly life, for if we live after the flesh we shall die.—Sel. by O. J. A

OUR OWN RIGHTEOUSNESS IS ALL FILTHY RAGS

Mrs. Chas. Thomas

How often we judge another and weigh his or her faults and think and say how far short they come of measuring up to what Christ requires of them in such or such a thing. Did you ever stop to think, brethren that we are unable to see right sometimes; for we cannot see the motive and heart that prompts the act. For example: A brother may be tired and time again overtaken in a fault, and we cannot understand why he does so, and we say, does he not see what the word teaches in regard to that point? Yes, but if we could see the heart we might be surprised for we might find that the said brother or sister had fought and struggled to overcome that same weakness and failed again and again, until they had cried out as Paul did: "O wretched man that I am! Who shall deliver me from the body of this death?" But he adds: "I thank God through Jesus Christ our Lord. So then with this in mind I myself serve the law of God, but with the flesh the law of sin" (Romans 7:24-25).

To those who thus struggle, another comforting verse is: "There hath no temptation taken you, but such as is common to man, but God is faithful who will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10-13). We are heirs of sin, and while we are in this mortal, weak body, we will have in our possessions things we have inherited. If we are heirs of a gift we surely have nothing to glory in either way. Paul says we must not be "puffed up, for one against another. For who maketh thee to differ from another? And what has thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" I. Cor. 4-7). If we are gifted to write, it is a gift, and we have nothing to glory in, but should rather give thanks and use the gift no matter how small, for our Master. If we are gifted to talk, we should talk always to help and uplift one another, and for all good points and talents we should give thanks, and cultivate them, but not despise or judge one with more weakness, for we have nothing of ourselves. If we are to judge by outward appearances we would pick out the young man who had kept all the commandments from his youth up, but the Saviour, seeing the heart, knew the lack, and would know that he or she would fall when put to the right test. A righteousness that will not sell all and follow him, will become as filthy rags. Such will be found to be like the man in the parable of the marriage of the king's son, in Matt. 22:13; who was cast out, because he wore his own garment instead of one furnished him by the Master of the house.

So let us not judge if we are wrong where another is weak. Help him when we can, and remember that it is more glory to overcome a weakness than it is to be strong and be puffed up.

Proctor, Montana.

ON THE WAY SOUTH.

When I wrote last I had just arrived in Enid, Okla. You will remember when I made the appeal in The Restitution for funds to make a trip south. I said a lady had written that she wanted to hear a few sermons with a view to being baptized. Well, she lived at Enid, Okla., and although Enid is a city of some 15,000 or 16,000 inhabitants, no place at this time could be secured to hold meetings; so it was decided to hold them in our friend's commodious home, a few of the neighbors came in, and we discoursed to them on the origin of man. We told them that the Bible gave us the only account of man's nature that would stand the test of rigid investigation. Science teaches that all the elements of man's composition are foun din the earth, and this proves that man is of the "earth, earthly." This tallies exactly with the Bible account: Man was formed of the dust Gen. 2:7).

We then told them that Plato taught the immortality of the soul and why he did it was easy to account for. God had not revealed himself to them yet, and knowing of no power that could raise the dead, the grave was as far as they could go. Plato reasoned that it was no more improbable that man should live again than that he lived or had a being the first time, *but how* was the question. I have said they had no revelation, and they could go as far as the grave and look while it received its victims; but no further could they go. If they at this point could have known of the resurrection of the dead, the problem would have been solved, and no place for the immortality of the soul would ever have been necessary. But not knowing of the resurrection how natural to fall into the belief that there must be something in man that does not die. That was the only way they could see out of it. After God has taught us plainly by word and example that the dead will rise again, is there, any excuse for believing that man lives on? If the resurrection would have settled the question with the heathen philosophers, it ought to settle it with us! If not, where do we belong? And has the resurrection taught us any thing? Finding that man was made of the dust and returned to dust, with those ancient people, we followed them to the grave, and there we told the people we would leave them till the next evening.

Having assembled again we proceeded with the subject. We told them that if Plato was right then he had solved the problem of future life for us before God did; that on this subject at least God had made no revelation—simply a reiteration of what had already been revealed. But we showed that God in his word had taught us that the only hope of the dead was laid in the resurrection, and therefore God was as much at variance with Plato as with the subject in the beginning. The doctrine of the immortality of man and the resurrection are directly opposite, and opposed one to the other. If man is immortal, that solves the problem of future life; if he is not, then the resurrection is a necessity, and that is the solution. They all saw the point. You may ask how I know they saw it. There are many ways of finding out these things. Sometimes after we close a meeting people show anger, and that proves they have been listening so is not always as bad a sign as it appears. That was not so in this case, however. One old gentleman and his daughter-in-law came to hear the two above discourses. I told them the next night I would talk of one of the most important criminal trials on record. By the way, a lawyer was attending and that seemed to interest him. Our old gentleman was a Baptist, and the third evening when the daughter-in-law came she was asked if Mr. —— was not coming. She said when she got ready she asked him if he was not going, and he felt of his wrist and said he had lost his pulse. He claimed to have some kind of spells and he could not find his pulse. This was a new experience to me, I had been used to their pulse getting too rapid. I think that was the case with him during the discourse, but went home and said he was perfectly satisfied where he was, and what he was, so fell into a state of lethargy, and his pulse fell below normal. Yes, they feel perfectly satisfied and don't want to be disturbed before their time. If their own doctrine

should be true, judging from their indifference, I anticipate a time when they are going to have a sudden rise of temperature and pulse beat that will not be hard to locate. After they dropped out we decided to just gather around the table with Bible in hand and study by subjects and ask questions, which proved very beneficial.

The lady that was the means of our going, proved to be one of the most earnest students it was ever my lot to instruct. She had already interested her husband, and he too, was an earnest searcher. They belonged to the Christian Church, and had a great deal to consider, but never hesitated in a known duty. I have instructed many who were searching for truth, but mostly confine their search to doctrine, but this sister wished to learn how to live and what would be expected of them as believers. Having learned all to their satisfaction, Monday evening we drove out in the auto to a creek just out of town, and planted them in the likeness of Christ's death, and take pleasure in presenting to the household of faith Brother and Sister Pendarvis.

We can truthfully say that all you who contributed to the fund have been well repaid. Bro. Pendarvis holds a position of trust in one of the banks in Enid, and is a gentleman of honor. Sister Pendarvis is going to be a worker: She don't believe that being baptized is all there is to it. Brethren pray for these worthy ones of the faith, and hope that we may see the results of our little efforts in the kingdom. This shows what a little co-operative work will do. We thank all for their help. The Lord will certainly bless you.

ALMUS ADAMS.

Enid, Okla.

CAN OR CAN'T.

Can would begin it,
Can't isn't "in it,"
When there is work to be done.
Can is awake,
Can't is a fake,
This is the way the world is run.
Can is at school,
Can't is a fool,
And always is thinking of fun.
Can is a worker,
Can't is a shirker,
And never is up with the sun.
Can't means disaster,
Can is a master,
To everything life has begun.
Can is a man,
Let Can't be Can,
With success, then, will life's work be done.

—Sel.

Instruct me from the Word of God.
Don't teach me pagan lies;
The record of God's Word is true,
The soul that sinneth dies.

DON'T FORGET THE HELPING FUND

We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones.

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DID SAMUEL'S SOUL APPEAR?

For the want of a better proof that a personality outlives the body, we are frequently informed that the disembodied soul of the prophet Samuel appeared to King Saul after the death of Samuel's body, and conversed with him.

From the record in I. Sam., xxviii., we learn the following facts:

(1) Not a word is said about Samuel's soul—they only guess it means his soul.

(2) Whatever appeared, came at the bidding of a witch.

Have wicked witches power over the departed souls of saints?

(3) Saul said, "Bring me up Samuel;" and the witch said, "I saw gods ascending out of the earth;" and Samuel said, "Why hast thou disquieted me to bring me up?"

Do the souls of saints go into the earth at death?

If not, then Samuel's soul did not appear.

If they do, then they do not go to heaven at death.

(4) Saul saw nothing himself, but inquired of the witch, "What form is he of?" She replied, "An old man cometh up."

Do some souls look older than others?

And from her description "Saul perceived that it was Samuel."

(5) He states to Saul, "To-morrow shalt thou and thy sons be with me."

If he was in bliss, those wicked men were to be in bliss too, if he spoke the truth; but Saul did not die for several days afterward; so it was not Samuel that talked, as a falsehood was told.

(6) Either the witch was purposely deceiving Saul, or it was a freak of demonology—demons appearing—one personating Samuel, and talking in his stead, and lying as usual. These "gods" existed prior to the death of men (Gen. iii. 5); consequently cannot be disembodied human souls. Ancient witchcraft was conected with demonology.—W. Sheldon.

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ROBT. G. HUGGINS, Editor.

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"ONLY A LITTLE WHILE"

"Weeping may endure for the night, but joy cometh in the morning" (Psalm 30:5)

"Only a little while
Of walking with weary feet,
Patiently over the thorny way
That leads to the golden street.

Suffer, if God shall will,
And work for him while we may;
From Calvary's cross to Zion's crown,
Is only a little way.

Only a little while
Of toiling, a few short days,
And then for the rest, the quiet rest,
And eternity's endless praise."
—The late Sister Cozier, sent by Sister Addie M. Tanner.

GIVE A SMILE

Lillie H. Willis.

As you pass through the world
With its ups and its downs,
Its sorrow, its want, and its strife,
Don't think that you are the only one
That knows all the bitter of life;
There is trouble and care
All over our land;
There are homes that no sunshine know,
There's darkness and misery everywhere,
You'll find it wherever you go.

In the hovels of the rich,
And homes of the poor,
In palace, hall and cot,
Search where you will, you'll never find
A place where it cometh not.
There are hearts that ache 'neath the ermine,
And brows that throb 'neath a crown;
And sorrow is there,
And real want and care,
Though millions and lands they may own.

So, give a smile or a hearty handshake,
A laugh, or a word of cheer;
'Twill lift the burden
From many a life
That else would be dark and drear.
And when you reach the other home,
Where the skies are always blue,
Some of those you've helped along
Will surely come up to you,

And with a smile
And a greetings that's glad,
Will tell how you helped along,
With your kindly looks,
Or words of cheer,
When everything else went wrong,
And will say—"All for me that eternity holds
Whatever I have in view.
The life that's endless,
The city of gold,
I owe them, my friend, to you."
So give a smile
As you journey through life,
A hand-shake, or word of cheer;
The good they do to earth's teeming throng
Can never be measured here.
'Neath the jeweled crown,
'Neath the purple
Are hearts that break;
So give of your love as you pass along,
Before it is too late.
Galva, Ill.

IS THERE A SECRET PHASE TO THE SECOND COMING OF CHRIST?

Wm. N. Pile.

No doctrine has been more perverted than that of the Second Advent. While the Scriptures teach the literal and visible return of the "same Jesus" who ascended, the passages relating to it have been applied to the day of Pentecost, the destruction of Jerusalem, death, to the appearance of some new teacher, or doctrine, etc. And even among those who repudiate these false theories of the coming and adhere to its literal nature, the doctrine is perverted by making two future comings when there is but one, or, as some put it, two stages of one coming—the secret and the open. Notwithstanding the caution of Christ against all secret views of his return (See Matt. 24:26), we are told that he will first descend from heaven to "the air," secretly, and then raise the dead and translate the living saints, who will be caught away to the "secret chambers," there to remain with him for a time; some believing it to be for a few years and some longer.

Of this secret stage of the coming neither the waiting church nor the world is to have a moment's warning, the saints being first apprised of it by their heavenward flight, and the world by the departure of "the missing ones." After the pouring out of great judgments, and the conversion of great multitudes by unparalleled revivals of religion, Christ and his immortalized saints, with the angelic host, are to be manifested to the world by their visible descent in great power and glory to establish the kingdom of God upon earth. This view is said to be supported by the use of the two words parousia and epiphaneia as referring to the Advent, the former applying to the secret, and the latter to the visible coming. So far as I can ascertain, there is not a trace of this two-stage view to be found in the writings of early Christians. I think it even more modern than Whitby's theory of "the world's conversion." I have no doubt that it is one of the many delusions of "the last days."

Of the word parousia little need be said; it is conceded to refer to a personal coming or presence. It is used of the "coming" of Stephanus, Titus and Paul. See 1 Cor. 16:17; 2 Cor. 7:6; 10:10 (here rendered presence—see also Phil 2:12); Phil 1:26. Parousia is defined by Robinson, "the being or becoming present; presence; a coming advent;" by Liddell and Scott, "a being present; presence; arrival." This word then, so frequently used to express the coming of Christ, can only mean a personal coming.

As little need be said of the word epiphaneia. It occurs six times in the New Testament, and is rendered "appearing" five times and "brightness" once. Robinson defines it thus: "an appearing; appearance." The word is used in the New Testament only with reference to the appearing of Christ.

It will be seen from the foregoing that there is no more difference between parousia and epiphaneia, as applied to Christ's coming, than between our English words "coming" and "appearing." One states the action of the coming, by which he becomes present, while the other states, in addition to this, his appearance to those who witness it. The word parousia does not describe the coming, but simply announces it; hence its aspect must be decided by qualifying terms. It follows, therefore, that unless the parousia is somewhere described as secret, this modern idea cannot be sustained. But, on the contrary, it is declared to be open and visible.

The disciples came privately to Jesus on the Mount of Olives, saying, "What shall be the sign of thy coming (parousia), and of the end of the world?" Matt. 24:3. It seems from this that the disciples believed that the parousia was to be open, visible, and announced by a "sign." Instead of correcting this impression, Jesus says in reply, "If they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chamber; believe it not. For as the lightning cometh out of the east and shineth unto the west, so (visible) shall the coming (parousia) of the son of man be." Ver. 26, 27. This was said especially to guard believers against this idea of a secret coming. As the lightning flash is visible to all, so is Christ's parousia to be.

Again, the disciples associate in their question the "end of the world," or age, with the parousia, but with those who believe in the secret coming the end does not come with the parousia, but with the subsequent epiphaneia. Both cannot be right. Christ's parallel also forbids the secret coming; "But as the days of Noah were so shall also the coming (parousia) of the son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came, and took them all away; so shall also the coming (parousia) of the son of man be. Ver. 37-39. The flood did not come unperceived upon the world, nor was the destruction of the Antediluvians postponed to some manifestation after the flood. In the very nature of things, the flood drowned them all; even so will the parousia bring the destruction of the wicked.

The parousia of Christ is admitted to bring the resurrection and translation of saints; but these events are heralded and accompanied by great physical demonstrations; therefore the parousia is not secret, but open. Christ's resurrection was accompanied by "a great earthquake," and the appearance of an angel who was seen not only by the woman at the sepulchre, but also by the Roman "keepers," who "became as dead men." Matt. 28; 2-4. It is fair to infer, therefore, that the resurrection of the saints will be like that of their Lord. At the grave of Lazarus Jesus cried with a loud voice which was heard by saints and sinners present; and in response to his voice "Lazarus came forth." All the dead whom Christ raised came in obedience to an audible voice. See Luke 7:14; 8:54.

But we have more than type or inference for a demonstrative parousia. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming (parousia) of the Lord, shall not prevent (go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4:15-17. If language can convey the idea of a noisy, trumpeted, visible coming, this does. Will Christ "shout" that his voice may die away in space, and reach no human ear? or will there be an answering shout of "this is the Lord; we have waited for him?" Will the voice of the archangel reach only angels' ears, or will it penetrate even to the caverns of the dead? Will the trump of God be muffled, or will it, as on Sinai's top, wax louder and louder, till the earth trembles beneath the blasts? There is no secrecy here! It is open, visible, noisy; yet it is Christ's parousia, his coming for his saints, and not a subsequent epiphaneia.

But again, "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:52. And in ver. 23 this is declared to be the parousia. Christ also teaches the same: "And then shall appear the sign of the son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31. As we have seen, this coming is thrice said to be the parousia (ver. 27, 37, 39), and likened to the lightning flash. A great sound of a trumpet, then, is to precede the gathering of the elect; and yet these moderns tell us that these elect are to be the subjects of a secret rapture!

All these texts imply that the parousia is also the epiphaneia; for when Christ comes his sign, his glory and his person are seen and his trumpet heard. But here, again, we are not left to inference, but have the most positive testimony to the fact. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing (epiphaneia), and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke," etc. We have already seen that the decisions concerning the quick (living) and dead are given at the parousia, and the righteous are saved. The kingdom also, according to this passage, comes with the parousia, for as we have seen, the parousia brings the resurrection, which is in response to the last trump at the sounding of which "the kingdoms of this world become the kingdom of our Lord and of his Christ." This is also "the time of the dead, that they should be judged." Rev. 11:15-18. Again the commission to preach the word, rebuke, exhort, etc., does not expire until the epiphaneia; but all the preachers of God's word are delivered at the parousia. It is certain, therefore, that they are simultaneous. Christ declared that "the wheat and tares" are to remain together in the field until the harvest or end of the age; while this secret rapture theory teaches that all the wheat is removed, and the tares left standing, before the end.

Paul exhorts Timothy thus; "That thou keep this commandment (to follow righteous, etc.) without spot, unrebukable, until the appearing of our Lord Jesus Christ." It is evident from this that the saints' probation continues until the epiphaneia, which could not be true if they are made immortal by a previous parousia. The "blessed hope," for which we are to look, and until the consummation of which we are to "live soberly," etc., is the glorious (epiphaneia) appearing of the great God and our Saviour Jesus Christ. Titus. 2:11-13. "What a man seeth, why doth he yet hope for?" The hope continues until the epiphaneia. There is a crown laid up for Paul, and for "all them also that love his (Christ's) appearing (epiphaneia)." Will they then receive it at a previous parousia? No!

The climax of the argument, however, on this point, is reached in 2 Thess. 2:8: "And then shall that wicked (the man of sin) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the (epiphaneia tees parousias autou) brightness of his coming." Here both words are applied to one action, epiphaneia being rendered "brightness," and parousia, coming. The idea is that the power and glory, the lightning flash of his parousia, shall destroy the great papal hierarchy and church, when the rising church shall "rejoice over her." Rev. 18:20-24; 19:1-7. This passage proves first, that the parousia and epiphaneia are simultaneous; and, second, that the career of the man of sin ends instead of begins at the parousia, when the saints are delivered, and does not extend to a subsequent epiphaneia, as some of those secret coming people believe.

Strange to say, 1 Thess. 5:23 is sometimes offered as evidence of this two fold coming of our Lord. The passage reads thus: "To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord, Jesus Christ with all his saints." As these "saints" are said to come with Christ, it is supposed that they were previously resurrected or translated. If this were said to be the epiphaneia, there might be some show of arguments from this verse in favor of a previous parousia; but 'coming," here, is parousia; so if it proves anything concerning "saints" it is that they are with Christ when he descends from heaven to "the air," which, as we have seen, the apostle in the next chapter contradicts; for there Christ is said to "descend from heaven" before the resurrection or translation. The truth is that those who comes with Christ at his parousia are not saints but angels. Those who in the text are said to be "unblamable before God" are all embraced in the pronoun "your;" and they are not those who come with Christ, but are to be established "before" or in the presence of Christ and those who come with him—the angels. The word hagios here rendered "saints," means "holy," or "holy ones." In Mark 9:31 we read: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory of his Father with the holy angels." See also Rev. 3:5. MacKnight here renders hagios "holy angels," and says, "It is of them, and not of the righteous, that the apostle here speaks; for the righteous will not appear till they are raised from the dead, so cannot come with Christ from heaven." These "holy angels" will be sent to gather the saints, as we have seen.

From all the foregoing considerations, I can but characterize this "secret coming" as one of the most grating of errors; and it is one that has already wrought much mischief. "Let no man deceive you!" If they say, "Behold, he is in the secret chambers, believe it not!" The mighty voice, the loud sounding trumpet, the quaking earth, the pasing away of the heavens "with a great noise," the resurrection and translation of saints, and the destruction of sinners, will all attend the parousia of the Son of God. God grant that for that soon coming day we may all be ready. (This article may be obtained in booklet form for 2 cents per copy, or 15 cents a dozen, of the Herald of Life, New Haven, Conn.—Editor).

THE TESTIMONY OF THE TABERNACLE—No. 3.

Chas. A. Goss.

The tabernacle proper was an oblong rectangular form, 45 feet long, 15 feet wide, and the same height. As you already know, it stood at the west end of the court, being like the court, longest from east to west. It had a side for every quarter of the globe, yet was one tabernacle. It was made of forty-eight boards, which were covered with gold, and stood upright and firmly fixed in sockets of solid silver. The boards were joined together by bars, five in number extending the whole length of the structure. Four of them passed through rings, but the fifth was shot through the boards edge wise from end to end, like a bolt, but could not be seen. A type of the Holy Spirit. The door of the tabernacle was made by five pillars, which stood in sockets of brass, from which a vail, called the first vail, hung. The whole structure was covered by four coverings.

In the tabernacle with its four sides, some writers and students of Scripture symbols have discerned a type of the four Gospels in their testimony of the one Christ as king in harmony with Old Testament prophecy and hope. In that gospel we are constantly pointed to the prophets, and the expression "that it might be fulfilled which was spoken of the prophets, is peculiar and characteristic of Matthew. The genealogy of Christ in Matthew is that of the king. The birth of Christ is at Bethlehem, the city of David—or Royal City where the king should be born. The wise men come seeking one born to be king in the second chapter, while in third John the Baptist comes as herald of the kingdom and introduces both king and kingdom. Many other references might be made showing that Matthew's view of Christ is harmonious throughout to the claims made in the first chapter that he was the royal heir—the son of David. How different the view presented by Mark, yet equally true, but taken from another standpoint. Mark presents Jesus in the character of a servant, doing perfectly the will of him who sent him. Here he says, "I do always those things which please him." Always about his Father's business. Two words characterize this book of Mark's—they are "straightway" and "immediately", for as a servant he only needed to know what to do, and then do it. We notice the absence of the genealogy in Mark's gospel. That was also in harmony with the character in which he depicts Jesus as a servant.

In Luke Jesus is presented as the son of man—the Saviour born for all the people—not of the Jews only. Everything human in Christ is emphasized. He presents himself as a man for lost men. There are nearly two chapters of genealogy of Christ in Luke, tracing him up to Adam, who was a son of God by creation, but not tracing him to David or Abraham, as in Matthew.

In the gospel of John we have the highest presentation of Christ as son of God. There is no genealogy in John. We begin with the word—and the word was made flesh and dwelt among us, and we beheld his glory.

There is no temptation in John's gospel, for a son of God was announced from the beginning, and the temptation must belong to another phase of his manifold character and offices.

The agony in the garden is omitted, and in the recorded events of the crucifixion we are occupied with those which strongly marked his divine character. There is no rending of the vail in John't gospel, for the one whose place had been behind the vail was out now in full manifestation—God manifest in the flesh of his son.

These differences of the gospels have been set forth in ancient symbolism. The cherubim with their four distinct faces, the face of a lion, ox, man and eagle, have been made to teach these truths. The gospel by Matthew is represented as the lion; Mark as the ox; Luke, the face of the man; John, by the eagle. Men have tried to write a harmony of the four gospels, and the imperfect results of the efforts are the best evidence of their failure to do it. God did not intend them to be harmonized. Their great value consists in their characteristic differences rather than in any harmony that can be made of them. Differences are not contradictions.

Let us now draw near the tabernacle proper and look at its coverings, which are four in number. The first in the outside was made of badger's skins; the next ram's skins dyed red, then the goat's hair, and last of all, fine twined linen. The animal which supplied the badger's skins for the outward covering of the tabernacle is believed to have been the seal from the shores of the Red Sea. They were not dressed but rough, unpleasant in appearance—a first class rain and dust proof covering. The ram's skins underlaid the outer covering, but whether of real utility or only for their symbolic meaning I have not learned. And as the badger's skins were

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Cleveland, Ohio....Feb. 13, 1912

EDITORIAL

What is resignation? It is putting God between one's self and one's grief.

To have ideas is to gather flowers. To think is to weave them into garlands.

Let our lives be pure as snowfields, where our footsteps leave a mark, but not a stain.

Good is slow: it climbs. Evil is swift: it descends. Why should we marvel that it makes great progress in a short time?

Human life is an open book, where we read in every line a justification of God's law.

The heart of the true Christian cannot be opened without there escaping thence gold, incense, and —alas!—myrrh also.

Don't growl, the dog can do that; don't scold, the hen can do that; don't scream, a parrot can beat you at that; don't sulk, an opossum can do that better than you. Smile, there is no other creature that can do that.

The Christian's God is a God of metamorphoses. You cast grief into his bosom: you draw thence, peace. You cast in despair: 'tis hope that rises to the surface. It is a sinner whose heart he moves. It is a saint who returns him thanks.

What we comprehend of God is, not what he is in himself, but what he wills that we should comprehend. The treasure of divine knowledge is twofold: the full, entire, and final verity, which is God himself; and those minor vestiges—eternal, indeed, but only half revealed—which he enjoins, that is to say, imposes, on the children of men.

THE SUPREME IMPORTANCE OF PASTORAL WORK. No. 3.

(d) Among the divine and numerous titles of Jesus Christ the pastoral is the peerless one. There are one hundred and three appellations applied to Jesus in the Old and New Testaments expressive of the names, titles, and offices of the Christ. That the pastoral office preponderates in those we show below by printing in black face type those in the list which refer directly and indirectly to his pastoral function.

Adam, the Second (I. Cor. 15: 45, 47).
Advocate, an (I. John 2:1).
Alpha and Omega (Rev. 1:8; 22:13).
Amen (Rev. 3:14).
Author and finisher of our faith (Heb. 12:2).
Author of eternal salvation (Heb. 5:9).

Beginning of the Creation of God (Rev. 3:14).
Blessed Potentate (I. Tim. 6: 14).
Branch (Zech. 3:8; 6:12).
Bread of Life (John 6:35).
Captain of Salvation (Heb. 2: 10).
Child, holy (Acts 4:27).
Child, little (Isa. 11:6).
Christ, the (Matt. 16:16).
Corner stone (Eph. 2:20).
Counsellor (Isa. 9:6).

David (Jer. 30:9).
David, son of (Matt. 9:27; 21: 9).
Day-spring (Luke 1:78).
Deliverer (Rom. 11:26).
Desire of all nations (Hag. 2:7).

Emmanuel (Isa. 7:14).
Everlasting Father (Isa. 9:6).

Faithful Witness (Rev. 1:5).
First and last (Rev. 1:17).
First begotten of the dead Rev. 1:5).

God Isa. 40:9).
God blessed forever (Rom. 9: 5).
Good Shepherd (John 10:11).
Governor (Matt. 2:6).
Great High Priest (Heb. 4:14).

High Priest (Heb. 5:10).
Holy Child Jesus (Acts 4:27).
Holy, the most (Dan. 9:24).
Holy one (Luke 4:34).
Holy thing (Luke 1:35).
Horn of Salvation (Luke 1:69).

I am (Exo. 3:14).
Image of God (II. Cor. 4:4; Col. 1:15).

Jehovah (Isa. 26:4).
Jesus (Matt. 1:21).
Just One (Acts 3:14).

King of Israel (John 1:49).
King of the Jews (Matt. 2:2).
King of Kings (I. Tim. 6:15).
Lamb of God (John 1:29, 36).
Lawgiver (Isa. 33:22).
Life, the (John 14:6).
Life, bread of (John 6:35).
Life of the world (John 8:12).
Light, true (John 1:9).
Lion of Judah (Rev. 5:5).
Living Stone (I. Pet. 2:4).
Lord (Matt. 3:3).
Lord God, Almighty (Rev. 15: 3).
Lord of all (Acts 10:36).
Lord of Glory (I. Cor. 2:8).
Lord of Lords (I Tim. 6:15).
Lord our Righteousness (Jer. 23:6).

Maker and preserved (John 1:3, 10).
Mediator (I. Tim. 2:5).
Mediator of New Covenant (Heb. 12:24).
Messiah (Dan. 9:25).
Mighty God (Isa. 9:6).
Mighty one of Jacob (Isa. 60: 16).
Morning Star (Rev. 22:16).

Nazarene (Matt. 2:23).

Passover, our (I. Cor. 5:7).
Priest forever (Heb. 5:6).
Prince (Acts 5:31).
Prince of life (Acts 3:15).
Prince of Peace (Isa. 9:6).
Prince of Kings (Rev. 1:5).
Prophet (Deut. 18:15).

Redeemer (Job. 19:25).
Righteous, the (I. John 2:1).
Root and offspring of David Rev. 22:16).
Root of David (Rev. 5:5).
Ruler in Israel (Mic. 5:2).

Same yesterday, today, etc. (Heb. 13:8).
Savior (Luke 2:11).
Shepherd and Bishop (I. Pet. 2:25).
Shepherd in the land (Zech. 11: 16).
SHEPHERD OF THE SHEEP, THE GREAT (Heb. 13: 20).
Shiloh (Gen. 49:10).
Son, a (Heb. 3:6).
Son, the (Psa. 2:12).
Son, My beloved (Matt. 3:17).
Son, only begotten (John 1:14).
Son of David (Matt. 9:27).
Son of God (Matt. 8:29).
Son of Man (Matt. 8:20).
Son of the Highest (Luke 1:32).
Star, bright and morning (Rev. 22:16).
Star and Sceptre (Numb. 24: 17).

Truth (John 14:6).

Vine, the (John 14:5).
Vine, true (John 15:1).

Way (John 14:6).
Witness (Rev. 1:5; 3:14).
Wonderful (Isa. 9:6).
Word (John 1:1).
Word of God (Rev. 19:13).

(Continued from Page One)

supposed to be typical of the outward or human aspect of Christ, as he appeared to men as described in the 53rd chapter of Isaiah, so the ram's skins dyed red were understood to represent the lamb of God which taketh away the sin of the world—the blood of Jesus Christ, God's Son, cleanseth us from all sin (I Jno. 1:7). As the badger's skins represent the human or outward view of Christ, and the ram's skins dyed red represent the object of his humanity—obedience unto death, even the death on the cross, so the goat's hair covering brings to mind the complete putting away of sin. On the great day of atonement two goats were presented before the Lord, lots were cast and the goat on whose head the lot fell was slain as a sacrifice, while the other goat, after the sins of the nation had been confessed upon its head, was set free and permitted to escape into the wilderness, this meaning that on the basis of the sacrifice of the first goat all the sins of Israel for that year were put away and gone forever. The goat's hair curtains also set forth the stranger-ship of Jesus. These skins were used for tents in the east, and the meaning of a tent is that we have no settled home—a stranger and a pilgrim.

In the curtain of the fine twined linen we have an emblem of the spotless purity of the man Christ Jesus set forth. Inward purity not discerned by outside observation.

These different coverings all teach some truth for the sinner, but space does not permit us to look at them now. The door of the tabernacle—the bars—each have their lesson, and so also has the holy place with its door, the table of shew bread, golden candle stick, the golden altar. Other interesting and profitable points of study are the most holy place, the vail, ark, mercy seat, and cherubim, which may be considered at another time.

Cleveland, Ohio.

AS WELL BE RIGHT AS WRONG.

Almus Adams.

In The Restitution of January 23, in an article entitled, "Sundry Subjects," the writer in speaking of the birth of Christ, says this took place 1912 years ago. It might not be important whether this is exactly correct or not, but still we might as well be right as wrong when we can. That this is 1912 A. D. no one doubts, but what about the beginning of the year of our Lord? If you will consult the Encyclopedia Britanica, you will gather the information that A. D. began four years this side of the birth of Christ. Why? However, this being true, 1912 is 1916 A. D. from the birth of Christ. The question is in using Bible times and figures whether we should refer to and count from the birth of Christ, or from A. D. four years this side. History tells us that Herod died B. C. 2, which would make Jesus just two years old at the death of Herod, which agrees exactly with the Bible account in Matthew.

In the same article Paul is quoted where he says, "The gifts and calling of God are without repentance." This is true. God sent his son to the world as a gift but we have something to do before that gift will save save us. God's call is free, we have to heed the call: When the children of Israel return they must say ultimately, "Blessed is he that cometh in the name of the Lord." "Jesus came to his own, but his own received him not." His visit and call were free, but they rejected them and their kingdom was left in a desolated condition. That the restoration of the kingdom was predicated upon the acepetance of their Messiah, and not on the free gift, is evident from the statement of Jesus himself. Listen: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate."

The brother unguardedly quoted the one class of Scripture and seemingly forgot the other that goes with it, therefore put his own interpretation upon it, when the Bible interprets it differently; and this leads us to say, how careful we should be! Apollos had the way expounded to him more perfectly, and we read nowhere that he felt hurt. May the Lord lead us into all truth, and righteousness, and fit us for the soon coming of the Master.

Santa Rosa, New Mexico.

CORN SHEAVES

Gathered from Everywhere.

"Moses was right"—Dr. Martin Friedrich, says the Jewish Independent, while discussing the recent cases of trichinosis in this city, resulting in several deaths and serious illness, referred incidentally to the dietary regulations as promulgated by Moses, adding that the great lawgiver was many centuries ahead of his time in the making of laws to save human life.

"Those laws of Moses," said Dr. Friedrich to a reporter for The Jewish Independent, "were merely sanitary regulations, because he wanted his people to keep in healthy condition, and he knew which of the animals were fit and which unfit for food. These laws were absolutely sanitary and cannot be attributed to anything else. They bore a suggestion of religion, of course. In those days religion, health, the administration of justice and all other public matters were merged in one. At this late day scientists and authorities on sanitary measures agree that Moses was right."

Dr. Friedrich is not a Jew.

Plans Farms for Jews.—Sister Lang has kindly handed us this news item clipped from the Plain Dealer: Coming from Palestine with a message that bears on the solution of the Jewish problem, Dr. Benzion Mossinsohn will arrive in Cleveland Sunday, February 11. He is one of the most prominent men associated with the Zionist movement and has plans for Jewish colonization in Palestine. A committee of 100 has been selected to meet Dr. Mossinsohn upon his arrival here. The first public reception will be held at B'ne Jeshurun temple February 11. Upon his arrival in this country Dr. Mossinsohn was tendered a large reception in Cooper hall in New York.

"Palestine is the land in which to solve the Jewish problem," Dr. Mossinsohn said recently. "The land is prepared for us and the young Turks have told us positively that we are welcome.

"We have proved that a nation of farmers can be developed in one generation. We have taken men of excellent education—many of them sons of rich men—and, with the spirit of pioneers, they have adapted themselves to the soil. Ultimately, we expect the country to become the haven for millions of oppressed Jewish citizens of Russia. We will build up again a Jewish culture and a Jewish nation."

THE INSPIRATION OF THE BIBLE. No. 4

Continued From Last Issue

2. There are the differences in the narratives themselves. In the first place, the New Testament writers sometimes change important words in quoting from the Old Testament, which it is assumed could not be the case if in both instances the writers were inspired. But it is forgotten that in the Scriptures we are dealing not so much with different human authors, as with one divine author. It is a principle in ordinary literature that an author may quote himself as he pleases, and give a different turn to an expression here and there as a changed condition of affairs renders it necessary or desirable. Shall we deny this privilege to the Holy Spirit? May we not find, indeed, that some of these supposed misquotations show such progress of truth, such evident application of the teaching of an earlier dispensation to the circumstances of a later one, as to afford a confirmation of their divine origin rather than an argument against it?

We offered illustrations of this earlier, but to those would now add Isa. 59:20, quoted in Rom. 11: 26, and Amos 9:11, quoted in Acts 15:16. And to any desiring to further examine the subject we would recommend the valuable work of Prof. Franklin Johnson, of Chicago University, entitled, "The Quotations in the New Testament from the Old."

Another class of differences, however, is where the same event is sometimes given differently by different writers. Take that most frequently used by the objectors, the inscription on the cross, recorded by all the evangelists, and yet differently by each. How can such records be inspired, it is asked.

It is to be remembered in reply: that the inscription was written in three languages, calling for a different arrangement of the words in each case, and that one evangelist may have translated the Hebrew, and another the Latin, while a third recorded the Greek. It is not said that anyone gave the full inscription, nor can we affirm that there was any obligation upon them to do so. Moreover, no one contradicts any other, and no one says what is untrue.

Recalling what was said about our having to deal not with different human authors, but with one divine author, may not the Holy Spirit here have chosen to emphasize some one particular fact, of the inscription for a specific and important end? Examine the records to determine what this fact may have been. Observe that whatever else is omitted, all the narratives record the momentous circumstances that the sufferer on the cross was the King of

Could there have been a cause for this? What was the charge preferred against Jesus by his accusers? Was he not rejected and crucified because he said he was the king of the Jews? Was not this central idea Pilate was providentially guided to express in the inscription? And if so, was it not that to which the evangelists should bear witness? And should not that witness have been borne in a way to dispel the thought of collusion in the premises? And did not this involve a variety of narrative which should at the same time be in harmony with truth and fact? And do we not have this very thing in the four gospels?

These accounts supplement, but do not contradict each other. We place them before the eye in the order in which they are recorded.

This is Jesus, the king of the Jews.

The king of the Jews.

This is the king of the Jews.

Jesus of Nazareth, the king of the Jews.

The entire inscription evidently was, "This is Jesus of Nazareth, the king of the Jews;" but we submit that the foregoing presents a reasonable argument for the differences in the records.

3. There is the variety of style. Some think that if all the writers were alike inspired and the inspiration extended to their words, they must all possess the same style—as if the Holy Spirit had but one style.

Literary style is a method of selecting words and putting together which stamps an author's work with the influence of his habits, his condition in society, his education, his reasoning, his experience, his imagination, and his genius. These give his mental and moral physiognomy and make up his style.

But is not God free to act with or without these fixed laws? there are no circumstances which tinge his views or reasonings, and he has no idiosyncrasies of speech, and no mother tongue through which he expresses his character, or leaves the finger mark of genius upon his literary fabrics.

It is a great fallacy then, as Dr. Thomas Armitage once said, to suppose that uniformity of verbal style must have marked God's authorship in the Bible, had he selected his words. As the author of all styles, rather does he use them all at his pelasure. He bestows all the powers of mental individuality upon his instruments for using the Scriptures, and then uses their powers as he will to express his mind by them.

Indeed, the variety of style is a necessary proof of the freedom of the human writers, and it is this which among others things convinces us that, however controlled by the Holy Spirit, they were not mere machines in what they wrote.

Consider God's method in nature. In any department of vegtable life there may be but one genus, while members are classified into a thousand species. From the bulbous root come the tulip, the hyacinth, the crocus, and the lily in every shape and shade, without any cause either of natural chemistry or culture. It is exclusively attributable to the variety of styles which the mind of God devises. And so in the sacred writings. His mind is seen in the infinite variety of expressions which dectates the wording of every book. To quote Armitage again, "I cannot tell how the Holy Spirit suggested the words to the writers any more than some man can tell how he suggested the thoughts to them. But if diversity of expression proves that he did not choose the words, the diversity of ideas proves that he did not dictate the thoughts, for the one is as varied as the other."

William Cullen Bryant was a newspaper man but a poet; Edmund Clarence Stedman was a Wall street broker and also a poet. What a difference in style there was between their editorials and commercial letters on the one hand, and their poetry on the other! Is God more limited than a man?

JAS. M. GRAY.

AN "ENEMY."

Instead of saying that "death" is a curse, the modern Bible-interpreters place a diadem on the brow of death, and crown the "last enemy" with great pomp! The "enemy" that so disguises himself that he translates the mourner's tears into dewdrops of hope and life; that fiend that masqueradea as a blessing and cheats us out of our hopes and prospects; that cursed creature that steals into the silent death-chamber and thrusts his hideous and benighted visage into our midst; that thief and robber that diadems his poisonous darts and christens them the smiles of hope; that transmutes dying into bliss and the grave into paradise; that crowns all our aspirations, hopes and comforts with the awful procession of death—HE is an "enemy." He comes but for to kill and destroy (I Cor. 15-26). He has deceived thousands upon thousands, and led the fairest to the slaughter. But he cannot deceive a man or woman who holds an open Bible in hand.

Those with the "oracles of God" before them see him as the one who enters the death-room to kill and crush; to inflict grief and woe; to bring tears and heart-rendings, separation and pain. They see him as the warrior who comes with open ensign; and whose banner is pain and whose insignia is sadness and sighing. They see him as the heartless monarch who strikes at the nestling child in its cradle; who deals the deathblow to youth, and who with uplifted hand makes known his foul intent. They see him as the forerunner of all that is sad; the dreaded visitant who weaves the mantle of mirth in the home into the veritable shroud of death; whose pale walk leaves no joy in his tracks; who bears away to a narrow, lonely bed the embodied hopes of our family futurities and the trophies of our fondest ambitions.

They see him as the hostile and cruel bane to all that makes man happy, the insatiate king who rules with merciless power, and whose every demand is blood, blood, and into whose ears the appeals of swaddled babyhood, the cries of virtue, the pleadings of purity, the entreaties of holy men and women come not, and whose heart of stone is not touched nor melted by the widow's tears, nor by the prayer of the saint, nor yet by the solemn march to the cemetery.

You may poetize death if you will! You may crown his cruel brow with rhetoric if you must! You may diadem his loathsome face with laurels if you please! Take him up as you may; the day is coming when Almighty God will destroy him (Heb. ii.14; Hosea xiii. 14; Rev. xx. 12-15), and cast him into nothingness; when he shall himself be annihilated (I Cor. xv. 26). God calls things by the right name. He says that death is an "enemy." All the writers on earth cannot transmute this "enemy" into a friend.

EDITOR'S SERMON NOTES ON THE APOCALYPSE

Subject: The Stone-Man on the Rainbowed Throne.

Text: Rev. 4:1-4.

I. Introductory. I. A door opened in heaven "after this" ("after these things," Greek). Ver. 1; 1: 19; Luke 4:5-6; 10:18; Rev. 2:26-27; Dan. 7:27. II. The first voice, trumpet-like, speaks to him again, and he "looks" expectantly (ver. 1; 1:10; Lev. 23:24; Numb. 10: 4; Zech. 9:14). III. "Come up hither" ("ascend hither," Greek) to the throne (vss. 1, 2; 3:21; 11: 12).

II. The Stone-Man. I. A jasper (spirit) and sardine (flesh) stone. Combination of flesh and spirit (ver. 3; Gen. 49:24; Isa. 8: 14; Rev. 21:11, 23; Zech. 2:5, 10; Ex. 28:9, 12; I. Pet. 2:8.)

III. The Rainbowed Throne. I. The rainbow appears as a guarantee of the stability of the throne and glory revealed (Gen. 6:18; 9: 12, 16; Psa. 89:3, 4, 36, 37). II. It is seen after storm and after peace has come to the elements (ver. 5; Ezek. 1:26; Mal. 3:1, 2; Isa. 18:3, 4; Rev. 14:1; 15; II. Sam. 23; Psa. 72; Deut. 32:1, 2; 33:26-28; Isa. 55:10, 11).

Therefore, come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by forgiveness. Oh, strive to enter into something of that large, celestial charity which is meek, enduring, unretaliating, and which even the overbearing world cannot withstand forever. Learn the new commandment of the Son of God. Not to love, but to love as he loved.—F. W. Robertson.

GOD'S GOODNESS AN SEVERITY TO ISRAEL. —No. 2.

Jas. T. Auld.

My subject now requires that we examine Daniel's vision, as in verses above given, which we may clearly understand, as we have Gabriel's explanation. The power that was to destroy Daniel's people is the one we are looking for, and this comes after "the great horn was broken." Now let us notice: "Out of one of them—on of the four notable ones—came forth a little horn—Roman power—which waxed exceeding great toward the south, and toward the east, and toward the pleasant land." Did not Vespasion and Titus wax great before coming to the pleasant land and to Jerusalem? Read Josephus. "And it (Roman power) waxed great, even to the host of heaven (Jerusalem and the people in the city) and it (Titus' army) cast down some of the host (Jewish host) and of the stars (high priests) to the ground, and stamped upon them. Yea, he—Titus—magnified himself—he had a right to—even to the prince of the host; and from him (see margin)—the high priest—the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression—they destroyed and slaughtered themselves—and it—(the sedition) cast down the truth to the ground, and it (Titus) practiced and prospered."

Daniel was anxious to know how long should be the vision concerning the daily sacrifice, and the transgration of desolation, to give both the sanctuary and the host—the transgressers—to be trodden under foot." This was the answer of the angel: "Unto two thousand and three hundred days—years—then shall the sanctuary be cleansed" (Dan. 8:13, 14).

Now, dear reader, we understand that the city of Jerusalem is to be trodden under foot by the gentiles, and the abomination is to remain on the Jews from that very moment, for two thousand three hundred years; and when the fullness of the gentiles become in then all—the remnant of Israel Israel indeed that are alive at this epoch—"shall be saved" (Rom. 11:25). Dear reader, do you not know that where the majority of the Jews are now; they are yet slaughtered as they were when dispersed? Read about them in Russia, how they are butchered, and they have received like treatment in nearly all countries since their dispersion from Jerusalem. O what a judgment God brought upon his rebellious people! But it will never occur again (Matt., 23:38, 39). They will call him "blessed."

Christ will come at the time appointed and the desolation and abomination will be ended and the sanctuary cleansed, by Jesus rebuilding Jerusalem and sitting upon the throne of his father David (Amos. 9:11, 12; Acts 15:15-18). In Daniel 9:23-19 we have Daniel's prayer that what he had seen in vision might be averted, but it could not be. Daniel knew he had seen the judgment of God upon his people, and he confessed before God the justice of their punishment. I concluded that the 2300 years begins with the destruction of Jerusalem, and will end at the expiration ofthat period. God will fulfill his word. The Turk is not in God's way. The Turk has nothing to do as some think—with keeping the Jew out of the Holy Land. They are a friend of the Jews. In Jerusalem thousands have built, and are farming thousands of acres of land. But some day Russia will figure in prophecy, when she comes down from the north to compass Jerusalem, the city without the walls.

The exile of the Jews is the decree of God. It never occurred to Daniel that what he saw applied to any other than his own people. Read Deut. 28 and Dan. 8 together and you will plainly see that the nation of fierce countenance in Dut. 28:50, is the same as the king of fierce countenance that should destroy Daniel's people: fulfilled in Titus and the Roman army. The Scriptures cannot be broken, and all propheeies will be fulfilled in God's appointed time. We should not forget this dear reader.

"Seventy weeks are determined upon thy people—remember, upon Daniel's people—and thy holy city—Jerusalem—to finish the transgression—their transgressions by not obeying God—and to make an end of sins—all the sins they had committed up to that time, for Moses and Daniel had warned them of it—and to make reconciliation for iniquity, and to bring in everlasting righteous, and to seal up the vision and prophecy—and to anoint the most holy" (Dan. 9:24). We will now turn to the ninth chapter of Daniel, selecting a few verses that pertain to our subject, and omitting those that refer to the time of Christ's birth and when he was to be cut off. The angel Gabriel said to Daniel: "Seventy weeks (490 years) are determined upon thy people—no other people but Daniel's—and upon the holy city, to finish the transgression"—where they had transgressed against God. Four hundred and ninety years from that time Jerusalem was destroyed, fulfilling the prediction of Gabriel: "And the people of the prince shall come—the Roman army under Titus the prince—and shall destroy the city and the sanctuary—Jerusalem and the temple—and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

And he—Titus—shall confirm the covenant with many for one week, he—Titus—shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he—Titus—shall make it—Jerusalem—desolate, even until the consummation"—until Jesus comes at the end of this age, when "the fullness of the gentiles be come in" Rom. 11:25; Acts 15:15-18; Luke 21:23, 24).

This was a judgment of God predicted by Moses in Deut. 28th chapter that should and was accomplished, as Josephus testifies, during the siege of Jerusalem. Jesus himself confirms this, telling the Jews after they rejected him: Behold your house is left unto you desolate" (Matt. 23:38). This desolation will continue until Christ's return, after which Jerusalem restored, will be "safely inhabited" (Zech. 14:8-11.)

That Daniel understood the terrible destruction to be visited upon his people, as shown in his vision and made known by the angel Gabriel, there can be no doubt, from the fact that he was so affected as to faint and be made sick for several days, and also from the fact that he afterwards prayed that it might be averted, referring to the prediction of evil to come upon them made by Moses. Read all Daniel's prayer in Dan. 9:12-19.

We must not get the two princes that Daniel speaks of mixed in our minds. In chapter 9:25, it is Messiah the Prince. In verse 26 Messiah is spoken of as "cut off." This, of course, is Christ, and his death at the hands of the Jews. But after this in the same verse it speaks of the people of the prince "that shall come," etc. This can only be Titus, the "prince" or commander-in-chief of the Roman army. Remember also that during this 490 years, though Daniel's people were to be destroyed by Titus, it was not until Christ should be born and "cut off, but not for himself." He gave his life for the world, not for himself.

Now we will let Jesus tell us when the tribulation placed on the Jews for their transgration shall be taken off. He informs us in the reply to his disciples' question concerning the sign of his coming, as found in Matt. 24:29, saying: "Immediately after the tribulation of those days." Notice that there is no "starving time" spoken of here, nor can be; and "after" must signify that tribulation had ended; also note that tribulation is not destruction. This tribulation and dispersion of the Jews is yet upon them. What then, Lord? Why, "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken." Then what? "Then shall appear the sign of the son of man in heaven, and then shall all tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory." Blessed hope indeed! Jesus says that as soon as the Jewish tribulation ceases, those other signs will "immediately" follow. Now we see why the generation that sees these things will not pass until all is fulfilled. The Jews as a people or nation are called a generation; also the Christians are called a royal priesthood, a holy generation. So you see those two classes of people have been here ever since our Lord uttered these words, will not pass away even after he comes. I conclude then that the sun and moon have not been darkened to fulfill this prophecy, and when they are, no one will have any doubt about it. May the reader and writer so live as to be raised in the first resurrection and see the son of man coming in all his glory.

Ulrichsville, O.

COMMUNICATIONS.

Dear Brother Huginș:—I am well pleased with the dear old Restitution. Have been a reader of it more than forty years; I could not do without it. It is the only preaching I hear. May God help and bless you in your labor to give the church a good pure and clean paper, one that sets forth the fundamental principles of the truth as the church has always understood them.

I think the paper has improved under the present management. Just go right ahead, turn not to the right or left. Boldly proclaim the truth that we, as a people, have so long contended for. In love and hope, I remain your brother in Christ,

A. F. RENNER.

OBITUARY.

I am writing to inform you of the death of Levi L. Wilkins, who has been a subscriber at Pratt Kas., until we came here recently and I suppose that the paper is still going there, and this is to saye you sending it there longer. He has been a subscriber to The Restitution for twenty-five years or more, I think, and valued it most highly, and died a firm believer in the faith, and seemed ready to meet his Saviour in the great judgment day. He died near Barnes, Kas., December 29, 1911.

A. A. WILKINS

Barnes, Kan.

SUNDAY SCHOOL LESSON NOTES

Feb. 25th, 1912

The Baptism and Temptation of Jesus. Mark 1:9-13; Matt. 4:1-11

Golden Text:. "For in that he himself hath suffereth, being tempted, he is able to succor them that are tempted." (Heb. 2:18).

His baptism ocurred probably in January A. D. 27 and the temptation immediately after and continued 40 days. The place of baptism was in the river Jordan (Mark 1:9) probably near Bethabara, east of Jordan (John 1:28). The temptation took place in the wilderness; in some unknown part of the great wilderness of Judea, which included the whole slope of the central mountains to the Jordan. There is a mount called Quarantania, known as "Mount of the 40 days," where the temptation is presumed to have taken place.

Jesus had now come to the time when he was to enter upon his life work. He shines out clearly as an example and model for all as they stand upon the threshold of the decisive choice of the kind of life they are going to live. There are always two things as in this lesson, the consecration and the testing. Matthew gives the fullest account of the baptism of Jesus. He presented himself to John as a candidate for baptism. John would have hindered him as not belonging to the class of people whom he was calling to repentance, which is evidenced by his remark, "I have need to be baptised by thee." But Jesus answered, 'Permit it to be so now, for thus it becometh us to fulfill all righteousness."

Jesus did what all men are called upon to do who profess to follow after him; that is, to place themselves publicly before the world as belonging to the kingdom of God. The mode of baptism is very clearly defined in our lesson: "Coming up out of the water," which proves conclusively that there must have been an immersion and not a sprinkling. Luke 3:22 states that the Holy Spirit descended not only in the manner of a dove but in the bodily shape of a dove. In order to give visible impression that would strengthen and enforce the fact of invisible reality. The dove is considered the symbol of gentleness, of the power by which Jesus was to gain his victory. His power lay not, as is subsequently evidenced, in the storm, earthquake and fire, but rather in the still small voice. The greatest of all known forces are silent and gentle, as for instance, light, gravitation, formation of ice, etc.

Immediately after his baptism he was led forth to be tempted. He was led into the wilderness, sylliently because that was the place of duty and the necessary preparation for his work. It was not his duty to run away but to resist, fight and gain the victory. One writer has told us that "The allurements of a temptation are nothing more than the means by which the test is applied. They are never the temptation itself, never the main issue." We do not know whether Jesus knew what was to take place in the wilderness or not. He simply obeyed the Spirit's guidance. In order to understand the three great temptations which Jesus was subjected to, it is necessary that we see clearly three things in respect to each of them.

First, the allurement, second, the wrong, third, the means of victory. The first temptation was fasting forty days and forty nights. This was to show the intensity of the temptation to turn stones into bread. "If thou be the son of God, command that these stones be made bread." The wrong in yielding to this temptation was in satisfying his hunger in such a way as to destroy his power to help the tempted, for had he so done, he would not have been tempted like we are. A means of victory was in an appeal to the word of God and the principles he laid down. "Man shall not live by bread alone." (Deut. 8:3). The reference in this quotation is the Israelites' bitter complaint of the manna.

The second temptation was to prove himself the son of God, by casting himself down into the midst of the worshiping crowds, who would in turn welcome him as Prophet-King.

The third was promising him the kingdom of the world and the glory of it. In a measure Satan did have these things. Christ later called him "the prince of this world." Any one of these temptations is powerful in itself.

The lesson we learn in our study today is to so curb the desires and appetites of our own hearts, which appear innocent in themselves, that we may at last be overcomers and be accounted worthy to hear the "Well done, ye good and faithful servants, enter ye into the joy of the Lord."

S. A. SANFORD.

Cleveland, Ohio.

A LETTER TO A FRIEND.

Dear Friend: I am not able to think, talk, or write very much, but Ella tells me that you appear to be interested in the study of God's Word, and that interests me, for it surely is the grandest study that the world knows anything about. A knowledge of, and obedience to, God's Word, gives comfort in this life after everything else fails, which is well worth all of our efforts.

Dear friend, we all make many mistakes, but none so awful disastrous as the mistakes that we make concerning our eternal welfare. The majority of the professed Christian world believe and teach that honesty and sincerity will save, regardless of what we believe; but see what Paul says in Gal. 8-9: "Though we, of an angel from heaven, preach any other gospel unto you, let him be accursed. So say I again, If any many preach any other gospel unto you than that ye have received, let him be accursed." This surely sounds like there is something definite for us to believe. Solomon says in Prov. 4:7, that wisdom is the principal thing; and in Prov. 2:3-6 we are told to search for it as silver, and as for hidden treasures; and in 3:14, "The merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." It is surely necessary for us to have knowledge and understanding, and the surest and best way to get it is from the Bible, for a great majority of teachers (though honest) will teach us tradition instead of God's word.

Dear friend, even though I am apparently at death's door, I know what I am talking about, for when I was a boy, my honest parents, the preacher, and the Sunday School teacher, taught me that I had an immortal soul (which is not mentioned in the Bible); and if I was wicked I would go into hell fire at death, and be eternally punishing; and if good I would be taken to heaven at death. I find by searching the Scripture (John 5:30), that there is no such threat of punishment in the Bible, and that there is no promise between the lids of the Bible of any one going to heaven at death; or any other time. Just to the contrary; for we are told in Prov. 10:30 that "the righteous shall never be removed, but the wicked shall not inhabit the earth;" and in Psa. 37:29: "The righteous shall inherit the land, and dwell therein forever;" 34th verse: "When the wicked are cut off, thou shalt see it." Please read all of the 37th Psalm; it is plain, and in perfect harmony with all other Scripture, except Gen. 3:4, where the serpent said. "Ye shall not surely die." We are told in John 8:44 that the author of that statement is a liar and the father of it, and there is no truth in him. Surely plain enough, but we can's possibly make out that he told a lie, if man's thinking part, the part that God and the serpent were talking to, is immortal and can't die. God says in Gen. 2:17: "Thou shalt surely die." The great majority of the professed Christian world, with most all of the heathen nations, believe what the serpent said to the woman. Dear friend, which will you believe? I believe what God said, for it is in perfect harmony with the rest of his word, and also with reason, observation, and true science. The immortal soulist, when pressed for one promise of going to heaven for faithful obedience in this life, will quote Eccl. 12:7, where Solomon says that the spirit returns to God who gave it. Please read what the same writer says in the third chapter, 19th verse: Man and beast all have one breath (spirit); the spirit of man goeth upward, and the spirit of the beast goeth downward to the earth. This teaches plainly that man and beast both have spirit. So the statement that the spirit returns to God who gave it, is no more of a promise to the saint, than it is to the vilest sinner. Read Job 34:14-15: "If he (God) gather unto himself his spirit and his breath, all flesh shall perish together," showing that the spirit that returns to God is the breath that he breathed into man at creation that caused man (not what was breathed in) to become a living soul. See the account of man's creation in Gen. 2:7. I could give you scores of plain statements in this line, but I will give just one more: In Psa. 146:4, David in speaking of man in death says: "His breath goeth forth, he returneth to his earth, in that very day his thought perish." As there is no contradiction to this verse in the Bible, (except Gen. 3:4), it should forever settle the question of any conscious entity apart from the body.

There are many grand and glorious promises in the Bible that I would like to cite you to, but can't at this writing; but will give a few that come readily to my mind. In the 37th Psalm we have many plain promises of inheriting the land, and dwelling therein forever; and Daniel 7:27 says that the kingdom and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Christ). This is the kingdom that we pray to come. Read Isaiah 11:6-10, and see what perfect harmony there will be even among the animals, after this promised kingdom comes. Then will be the time that we read of in Rev. 21:4, when God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. For one that has had affliction, and many disappointments, these promises seem too grand to even hope for. But we read in Gal. 3:27-29 that as many as have been baptized into Christ have put on Christ; there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for all are one in Christ Jesus. And if ye be Christ's, then ye are Abraham's seed, and heirs according to the promise. So then we have received the birthright, and if we don't trade it for a mess of pottage, as Esau did, then we will receive the inheritance or promise. It is not a promise of going to heaven, for we have no such promise. See Gen. 13:14-17 for the promise: "The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the erath, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, and walk through the land, in the length of it; for I will give it unto thee." Read in connection Gen. 26:3-5, and 28:13-15; also 17:8; Acts 7:4-5. If you think that those promises have been fulfilled to Abraham and his seed, read the 11th chapter of Hebrews, which says that Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, and all of that innumerable company of ancient worthies, died in faith, not have received the promises. The faithful have many grand and glorious promises in the Bible. The Lord is not slack concerning his promises, so we should study to know what his promises are, and not accept things concerning our eternal welfare that he has not promised.

I think it a good thing to commit to memory the words that we are told to comfort each other with in II. Thess. 4:13-18. They surely are comforting words to me, for they are in harmony with the rest of God's promises that I believe will soon be fulfilled. The words that we are told to comfort each other with, can't be very comforting to the person that expects to go to heaven at death. I hope that you will not throw this letter in the waste basket, without careful consideration, for it is no more unpopular than what Noah preached for a hundred and twenty years. None believed but his own family; and we are told in Matt. 24:37-39 that as the days of Noah were, so shall also the coming of the son of man be. We should be careful what we accept or reject, for popularity will not save people at Christ's coming.

I send you a list of questions (Can You Believe) with this letter. I hope you will be careful in answering them, and after due consideration can say no to each of them. I fear that my letter is getting to long, so close, hoping to be among that company that shall meet the Lord when he comes.

Your True Friend,
G. W. CALDER

REPENT, BELIEVE, OBEY

E. W. Knapp.

Repent: "Repent ye therefore, and be converted" (Acts 3:19); Except ye repent, ye shall all likewise perish (Luke 13:3-5); God commandeth all men everywhere to repent (Acts 17:30).

Believe: Jesus preached repent ye, and believe the gospel (Mark. 1:15). And he said, Lord I believe (John 9:38). He that believeth in me, though he were dead, yet shall he live. I believe that thou art the Christ, the son of God (John 11:25, 27).

Obey: He that believeth and is baptized, shall be saved (Mark 16:16). Then they that gladly received his word were baptized (Acts 2:41). We ought to obey God rather than man (Acts 5:29). But ye have obeyed, from the heart that form the doctrine which was delivered you (Rom. 6:17).

Facts to prove that to become probationers for immortality or eternal life; there must be a belief in the Scriptures of the Old and New Testament, with baptism into the name of Jesus the Christ of God, and an obedience to the faith taught and enjoined by Jesus and his apostles. And these words, which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up" (Deut. 6:5-9). This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous and thou shalt have good success (Josh. 1:8. Go ye enquire of the Lord for me, and for the people, and for all Judea, concerning the words of this book that is found; for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us (II. Kings 22:13). So they read in the book to the law of God distictly and gave the sense, and caused them to understand the reading (Neh. 8:8). The law (doctrine, Marg.) of the Lord is perfect, converting the soul (Ps. 19:7). O let me not wander from the commandments Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord, teach me thy statutes. Thy word is a lamp unto my feet, and a light unto my path (Ps. 119:11, 12, 105). Who so despiseth the word shall be destroyed, but he that feareth the commandment shall be rewarded (Prov. 13:13). Who so keepeth the law is a wise son; he that turneth away his ear from hearing the law, even his prayer shall be abomination (Prov. 28:7, 9). To the law and to the testimony; if they speak not according to the word, it is because there is no light in them (Isa. 8:20). The word of our God shall stand forever (Isa. 40:8). Is not my word like fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold, I am against

the prophets, saith the Lord, that use their tongues and say, he saith. I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord (Jer. 23: 29, 32). Come, I pray you and hear what is the word that cometh forth from the Lord, they hear thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousness (Ezek. 33:30, 31). But thou, O Daniel, shut up the words, and seal the book even to the time of the end (Dan. 12:4, 9). Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever shall break one of these least commandments, and shall teach men so he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them the same shall be called great in the kingdom of heaven Matt. 5:17, 20). If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead (Luke 16:31). And beginning at Moses and all the prophets, he expounded unto them in all the Scripture the things concerning himself. And he said unto them, These are the words which I spake unto you, while I was yet with you: that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them. Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem (Luke 24:27, 44 to 48). Search the Scriptures; for in them ye think ye have eternal life and they are they which testify of me. For had ye believed Moses ye would have believed me; for he wrote of me: but if ye believe not his writings, how shall ye believe my words? (John 5:39, 46, 47. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the son of God; and that believing ye might have life through his name (John 20:30, 31.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so (Acts 17:11).

And a certain Jew named Apollos an eloquent man and mighty in the Scriptures, come to Ephesus, this man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achai, the brethren wrote, exhorting the disciples to receive him; who, when he was come helped them much which had believed through grace. For he mightily convinced the Jews, and that by publicly shewing by the Scriptures that Jesus was Christ (Acts 18:24, 28). And when they had appointed him a day, there came many to him, unto his lodging to whom he expounded and testified the kingdom of God, persuading them concerning Jesus both out of the law of Moses, and out of the prophets from morning till evening (Acts 28:23, 30, 31). So then faith cometh by hearing, and hearing by the word of God (Rom. 10:17).

(To be Continued in Next Issue)

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ROBT. G. HUGGINS, Editor.

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THE LORD IS COMING

"The Lord our Saviour will appear;
His day is nigh at hand;
The signs bespeak his coming near,
And all may understand.

Behold, he comes! he comes to reign
On earth with all his saints;
Jesus, the Lamb of God, once slain,
Will end our long complaints.

The prince of darkness he'll destroy;
The hosts of sin o'erthrow;
Satan shall then no more annoy,
But Christ shall reign below.

Then those who suffer in his name
And did obey his word,
Shall rise in glory and proclaim
The goodness of their Lord."

Selected by
JESSIE M. WILSON.

FORGOTTEN WORKERS

They lived and they were useful; this we know,
And naught beside;
No record of their names is left to show
How soon they died;
They did their work, and then passed away,
An unknown band;
But they shall live in endless day, in the
Fair shining land.

And were they young, or were they growing old?
Or ill, or well?
Or lived in poverty, or had they wealth of gold?
No one can tell;
Only one thing is known of them, they faithful
were, and true
Disciples of the Lord, and strong through prayer
To save and to do.

But what avails the gift of empty fame?
They lived to God;
They loved the sweetness of another name,
And gladly trod
The rugged ways of earth, that they might be
Helper, or friend,
And in the joy of this their ministry,
Be spent, and spend.

No glory clusters round their names on earth;
But in God's heaven
Is kept the book of names of greatest worth,
And there is given
A place for all who did the Master please,
Though here unknown;
And there lost names shine forth in brightest rays
Before the throne.

Oh, take who will the boom of fading fame!
But give to me
A place, among the workers, tho' my name
Forgotten be;
And if within the book of life is found
My lowly place,
Honor and glory unto God redound
For all his grace!

Selected by
BRO. R. A. HUMPHREYS.

RELIGIOUS CHANGES

In Belief and Practice Between The Resurrection of Christ and the Death of Constantine in 337.

XII.—General Summary at End of Second Century.

Baptism during the second century was by immersion of the whole body, so commanded by Christ and practiced by the apostles. This was done after the candidate had heard and believed the gospel. On repentance and confession the person was taken to running water, if it was handy, and if not, to any place where sufficient water could be had, to bury them with Christ in water and raise them again to walk in newness of life.

At the beginning of the second century they were immersed at once, and any one who was himself a baptized believer might baptize another into Christ, although this generally was done by some official in the Church, and when the Church was assembled to witness the ceremony. But toward the end of the century, when the clergy were developed, the consent of the bishop had to be given before a baptism could take place, and some of the clergy performed the rite. Occasionally a candidate was baptized, even in the beginning of the third century, by one who was not a member of the so-called clergy but this was generally discouraged by them.

When a person was very ill, not having been baptized, but wishing it to be done, if it was considered dangerous to move the applicant he was sprinkled over with water in bed. This was called "clinical baptism," but if he recovered, he was afterwards immersed the same as the others. This was the first of our modern sprinkling, mis-called baptism.

Toward the end of the second century a great controversy sprang up in regard to the baptism of children. Up to that time they had been content to carry out the Lord's instructions in Mark xvi. 15 and 16: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." They baptized those who gave evidences of faith, whether old or young; but now they wished to be wise above what was written, and baptize infants who could neither understand nor believe.

Tertullian, a presbyter of the church of Carthage, and who is believed to have been a lawyer at Rome in his younger days, wrote many works at the end of the second century and the beginning of the third. Tertullian, speaking of this custom which was beginning to creep into the Church says: "And so, according to the circumstances and disposition, and even age, of each individual, the delay of baptism is preferable; principally however, in the case of little children. For why is it necessary that the sponsors likewise should be thrust into danger? Who both themselves, by reason of mortality, may fail to fulfil their promises and may be disappointed by the development of an evil disposition in those for whom they stood. The Lord does indeed say: 'Forbid them not to come unto Me.' Let them come then while they are growing up; let them come while they are learning whither to come; let them become Christians when they have become able to know Christ. Why does the innocent period of life hasten to the remission of sins? More caution will be exercised in worldly matters; so that one who is not trusted with earthly substances is trusted with divine. Let them know how to 'ask' for salvation, that you may seem to have given to 'him that asketh.'" This is good sound logic, from a scriptural standpoint, on the part of Tertullian, but the advice was soon thrown to one side, and infant baptism became an established custom in the third century.

Tertullian also speaks of the growing custom of postponing baptism to certain periods, which became common later. He says the Passover affords a more than usually solemn day for baptisms, when withal the Lord's passion, in which we are baptized, was completed, but he adds further on, "However every day is the Lord's; every hour, every time, is apt for baptism. If there is a difference in the solemnity there is none in the grace."

Justin, in his Apology says: "But we, after we have thus washed him who has been convinced and has assented to our teaching, bring him to the place where those who are called brethren are assembled, in order that we may offer hearty prayers in common for ourselves and for the baptized."

Christ's Reign on the Earth.

The second coming of Christ, and resurrection of the dead saints who are to reign with him on the earth, was the devout hope and expectation of the early Church. They at first had no greater expectation than this. Arthur Cushman M'Giffert, Ph.D., D.D., Professor of Church history in the Union Theological seminary, New York, in his History of Christianity in the Apostolic Age, says: "Our sources show that Jesus, his disciples, and almost the entire Church after them, continued to believe that an earthly kingdom was yet to be founded by Christ. But if the time for its establishment was postponed by Jesus' departure from the earth, it was evident that the work of preparation must still go on, and that there was thrust upon the disciples a new and unexpected duty. . . . To say then that the disciples of Jesus regarded his departure from earth as his induction into the office of Messiah, does not mean that Jesus himself looked upon it thus. . . . His followers distinguished sharply between his earthly and heavenly existence, and saw in his entrance upon the latter the assumption of Messianic authority, and thus the pledge and guarantee of his return to exercise that authority on earth. . . . The disciples, therefore, lived in the future as truly as their unconverted brethren."

The disciples remained in this state of mind, looking for the coming of the Lord from heaven, and laid their dead away in the sure hope that he would raise them to reign with him when he came. When the deadly heathen doctrine of the immortality of the soul began to creep into the Church, it weaned this hope and desire, and when it had become a leading feature of the teachings of the fathers, they gradually discarded the idea that Christ was to come again to establish a kingdom here on earth, and latterly this idea was considered a heresy. Christ's kingdom to be on the earth was still taught by most writers until about the close of the century, and Tertullian, who lived until about 220, to the end of his life still taught Messiah's personal reign on the earth, although he believed in the immortality of the soul. He considered that the soul, at death, did not go to heaven, but to hades, and remained there until the resurrection, but he taught that martyrs only went to paradise. He says, speaking on the resurrection of the flesh: "For no one, on becoming absent from the body, is at once a dweller in the presence of the Lord; except by the prerogative of martyrdom, he gains a lodging in paradise, not in the lower regions."

Such was the beginning of the unscriptural theory that the saints at death went to heaven, in opposition to Christ's positive teaching (John iii, 13): "And no man hath ascended up to heaven;" and John xiii. 33: "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, whither I go, ye cannot come; so now I say unto you." And Peter on the day of Pentecost, when filled with the Holy Spirit, said (Acts ii, 29-34): "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. . . . "For David is not ascended into the heavens." David, the man of God, being both dead and buried, and not having gone to heaven, destroys the theory that good people go to heaven at death.

The Lord's Day.

John, in the Revelation, says: "I was in the spirit on the Lord's day." Among the early disciples there never was any difference of opinion as to what day was the Lord's day. All accepted this day as the first day of the week, called Sunday. On this day they always met together, when possible, and remembered the Lord's death and resurrection by breaking bread and drinking wine. This they did generally either very early in the morning, or late at night, for at first many of them were slaves, and they had to steal away to this meeting as best they could.

It was impossible for many to keep it as a holy day, that is to refrain from all work, and Christ never required this of them. He himself finished on the cross the law, given by Moses, and inaugurated a new dispensation, fitted for all nations and all ages, until he should come again and himself commence another dispensation.

The early Christians never called the first day the Sabbath, or ever imagined that Christ, or any of his apostles, had commanded them to keep the Sabbath. There is no dissenting voice among the gentile Christians to this fact during the second century.

There were many Jewish Christians during the second century who kept the laws of Moses as best they could, with the temple destroyed. They kept the Sabbath and abstained from work, but also met on the first day of the week, as the Lord's day, in remembrance of him, as did the gentile brethren.

The Roman law permitted the Jews to keep their Sabbath, but made no provision for the Christians keeping any day. The gentile Christians at that time were quite contented with the decision of the Holy Spirit, and the apostles. When the matter of keeping the law was brought up before the latter, they sent this message to the gentile brethren, which is in force for all time until the king comes again: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well" (Acts xv. 28, 29). If it had been necessary for the gentile Christians to have kept the Sabbath, they would have so stated.

Ignatius in his epistle to the Magnesian Church, in the shorter epistle, says: "If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord' day, on which also our life has sprung up again by him and by his death." In the longer epistle, which was written no doubt some time in the second century, it says: "But let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law, not in relaxation of the body, admiring the workmanship of God, and not eating things prepared the day before, nor using luke-warm drinks, and walking within a prescribed space, nor finding delight in dancing and plaudits which have no sense in them. And the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all days."

Justin, in his First Apology, says: "And on the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying, Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons." Also, in Justin's Dialogue with Trypho the Jew, we read: "But this is what we are most at a loss about: that you, professing to be pious, and supposing yourselves better than others, are not in any particular separated from them, and do not alter your mode of living from the nations, in that you observe no festivals or Sabbaths, and do not have the rite of circumcision; and further resting your hopes on a man that was crucified, you yet expect to obtain some good thing from God, while you do not obey his commandments.' To which Justin replies: 'Wherefore, Trypho, I will proclaim to you, and to those who wish to become proselytes, that divine message which I heard from the Man. Do you say that the elements are not idle, and keep no Sabbaths? Remain as you were born. For if there was no need of circumcision before Abraham, or of the observance of the Sabbaths, of feasts and sacrifices, before Moses; no more need is there of them now. . . . But the gentiles who have believed on him, and have repented of the sins which they have committed, they shall receive the inheritance along with the patriarchs, and the just men who are descended from Jacob, even although they neither keep the Sabbath, nor are circumcised, nor observe the feasts. Assuredly they shall receive the holy inheritance of God."

Clement of Alexandria, writing at the end of the second century, in his Stromata says: "The Christian in fulfillment of the precept, according to the gospel, keeps the Lord's day, when he abandons an evil disposition, glorifying the Lord's resurrection in himself."

Tertullian, one of the most rigid of all gentile Christians, had this to say to those who demanded Sabbath observance, in his work on Idolatry, speaking of the Jews: "Not the Lord's day, not Pentecost, even if they had known them, would they have shared with us; for they would fear lest they should seem to be Christians. We are not apprehensive lest we seem to be heathen! By us to whom Sabbaths are strange, and the new moons and festivals formerly beloved by God."

And the same writer, in an answer to the Jews, says: "It follows, accordingly, that in so far as the abolition of carnal circumcision and the old law is demonstrated as having been consummated at its specific times, so also the observance of the Sabbath is demonstrated to have been temporary." Also in his book against Marcion, he says: "Concerning the Sabbath also I have this to premise, that this question could not have arisen if Christ did not publicly proclaim himself the Lord of the Sabbath. Nor could there be any discussion about his annulling the Sabbath, if he had a right to annul it."

A. WALLACE MASON.
Troy, Ohio.

I WONDER.

(We wish the reader to note the circumstances under which this article was written. Bro. Thomas himself thus explains them):—My dear wife has been ill almost unto death, but thank God, is now better, and we have hope. (Thank the Lord—Editor) We have a neighbor here who holds the truth, and also the error that Jesus is the son of Joseph. They have endeared themselves to us in many ways, and we could love them were it not for this gulf that lies between us. Last night my dear wife dreamed that she was having an earnest argument with her neighbor upon this subject, and in her dream was able to bring argument which completely silenced her opponent, and upon awakening she told me her dream and her arguments. They were so good that I reached for my pencil and scratch pad, and adding a little to them, I enclose same herewith. Perhaps you may find use for it."—Editor.)

When Jesus asked his disciples, "Whom do you say that I am," and they answered him saying, "Thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom saith ye that I am? And Simon Peter answered and said Thou art the Christ the son of the living God." Suppose Peter had answered, thou art the natural son of Joseph. I wonder if the Lord would have said in reply, "Upon this rock I will build my church." I wonder if he would?

"And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the son of God. Jesus saith unto him, Thou has said." If the high priest had said, Tell us if thou art the natural son of Joseph, I wonder if the Lord would have replied, "Thou has said. I wonder if he would?

The gospel according to Mark begins as follows: "The beginning of the gospel of Jesus Christ the son of God." If Mark was with us today and we were to ask him to change that verse and make it read, the beginning of the gospel of Jesus Christ the natural son of Joseph, I wonder if he would make the change. I wonder if he would?

When Philip preached to the Eunuch the glad tidings concerning Jesus Christ, and the Eunuch asked to be baptized, Philip said, "If thou believest with all thine heart thou mayest." The Eunuch replied: "I believe that Jesus Christ is the son of God". If the Eunuch had replied, I believe that Jesus Christ is the son of Joseph, I wonder if Philip would have taken him down into the water and baptized him into that kind of a Saviour. I wonder if he would?

In Paul's youth he believed that Jesus was the son of Joseph, but after his conversion we read straightway he preached Christ in the synagogues that he is the son of God. I wonder why he should do this if the belief of his youth were true. I wonder why?

Saint John says: "Whosoever shall confess that Jesus is the son of God, God dwelleth in him and he in God." I wonder if God also dwells in the man who insists that Joseph is the father of Jesus. I wonder if he does?

We read in six different Scriptures that Jesus is the only begotten son of God, but not once in the entire Bible that he was begotten by Joseph. I wonder why any intelligent brother or sister should deny the faith and exchange their birthright for such a foul and useless mess of pottage. Oh God in heaven, I wonder why?

S. H. THOMAS.

Bro Adams writes from Santa Rosa, New Mexico, and says he is speaking the truth in the M. E. church of that town. His address till March the 1st, is Buffalo, Texas.

He will not send thee into a wood to fell an oak with a penknife. When he calls the to work thou never didst, he will give thee strength thou never hadst.—John Mason.

Many a one who is honest in his dealings with his fellows, cheats God out of what belongs to him, the offering not of his substance alone, but of love and service.

Religion should be to every man not merely a creed, but an experience; not an insurance for the next world, but a program for the present world.

Hope contemplates a possibility, faith converts the possibility into actuality; love is the resulting disposition.

Human memories are sometimes treacherous where benefits are concerned, but God never forgets those who love and serve him.

The Restitution

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Cleveland, Ohio....Feb. 20, 1912

EDITORIAL

The Christian's cup may be brimful of sorrow; but for him the overflowing drop is never added.

Tuesday morning, February 20, Sister Huggins fell down stairs and broke her left arm. At this writing she is resting fairly well.

There are but two future verbs which man may appropriate confidently and without pride: "I shall suffer," and "I shall die."

We may say to many Christians whose actions do not correspond with their words, "The voice is Jacob's voice, but the hands are the hands of Esau."

Alas for him, who, in the tranquility of his heart, desires death: while there are yet sacrifices for him to make, happiness to secure, wants to anticipate, or tears to wipe away.

China, the oldest empire in the world, is no more. Still the last day scoffers will continue to ask, "Where is the promise of his coming?" and declare that "all things continue as they were from the beginning of the creation."

"He fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein. . . . and it brought forth wild grapes. . . . **What could have been done more to my vineyard, than I have done in it?"** (Isa. 5:2,4). I know not of one thing "more" the Lord could have done for his vineyard. However, "Pastor Russell," who is selling miraculous wheat to his blindfolded followers at $10 per bushel, can accept the Lord's challenge—he can tell him dozens of things "more" he could have done to save his vineyard. He can also tell him how to raise wheat.

I understand contempt for actions. Contempt for men I do not allow myself to feel; and I find no trace of it in holy writ. For who, let me ask, is the man whom we despise today? One whom we may be forced to admire tomorrow. In the infinite resources which God has placed in the depths of every human soul, there is a power of reaction, reparation, and rehabilitation, which transcends the utmost limits of evil. By God's grace the most abject of his creatures may rise to the rank of a celestial force. Only things that cannot change deserve contempt—the void left by pleasures ardently pursued, the honors and emoluments which the sages of this world are so far from despising.

EDITOR'S SERMON NOTES ON THE APOCALYPSE.

Subject—The Throne in Twofold Capacity.

Text: Rev. 4:4-7.

I. The Throne of Judgment. 1. Lightenings, thunderings, and voices (ver. 5; Ex. 9:23, 28; 19:16; I. Sam. 7:10; 12-17, 18; Dan. 7:10; Zech. 12:6; Mark 3:17). II. "Seven lamps (torches borne aloft), seven spirits" (ver. 5; John 4:24; Heb. 1:7; 12:29; Ezek. 1:13, 14; Judges 7:16, 20; Nahum 2:3, 4; Isa. 4:4; Mal. 4; Zech. 4:6; Rev. 5:6; 14:4.

II. The Throne of Peace. 1. "Sea of Glass," translucent-like crystal; clear, calm, unruffled by wind, vitrified, ethereal clearness, purity, calmness. (ver. 6; Ex. 24:10; Ezek. 1:22; Job. 37:18; Isa. 26:9; Psa. 36:6; Ezek. 26:3; Dan. 7:2, 3; Rev. 17:1, 15; Isa. 57:20; Rev. 16:3; 15:2; 20:8; 21:1; Jer. 30:11).

III. Composite Attributes of Throne; or Judgment Mingled with Mercy. 1. Oriental thrones of two kinds: Richly cushioned divan (called a "bed" in Est. 7:8); and ornamented armchair (I. Kings 10:18-20).

(a) Lion-strength (Prov. 28:1; 30:30; Rev. 5:5. 6).

(b) Calf-strength combined with sacrifice. (Mal. 4:2, 3; 1, 8, 13).

(c) Man-intelligence, sympathy and mediation (Job. 4:17; I. Tim. 2:5).

(d) Eagle-swiftness in both judgment and mercy (Job. 9:26; Deut. 28:49; II. Sam. 1:23; Isa. 40:31).

THE SUPREME IMPORTANCE OF PASTORAL WORK—No. 6.

(e)—Christ the Great Shepherd of the Sheep.—One correspondent writes that while he has enjoyed the series of editorial articles on the "Supreme Importance of Pastoral Work," he is afraid we have gone to "an extreme in making God's revelation so exclusively Israelitish." "It militates," he continues, "against ——". No matter what it "militates" against, brother. If some theory goes down, we are not concerned in the least by its downfall; not. Does it militate against some theory, but is it the teachings of God's word? is the query with us. Paul points out in his Roman letter (3:1, 2) that the "chief" advantage of the Jew over other nations consists in the fact that to them "were committed the oracles of God." "I have written to him the great things of my law" (Hos. 8:12). "He showeth his word (Heb. Words) unto Jacob, his statutes and his judgments unto Israel." Now for the "exclusively Israelitish" part of it: **"He hath not dealt so with any nation:** and as for his judgments, **they have not know them"** (Psa. 147:19, 20). If this "militates" against something, just let it militate.

Speaking of the "mighty God of Jacob" but prophetically of Christ, Jacob in blessing Joseph says, "From thence is the **shepherd,** the stone of Israel" (Gen. 49:24). He is denominated by writers of the New Testament as the "Shepherd and Bishop of souls" (I Pet. 2:25); "Chief shepherd" (5:4); and the **"Great Shepherd of the Sheep"** (Heb. 13:20). These inspired writers have only voiced his own claim as he personally enunciated it in John 10:14, **"I am the good shepherd."** This primary office of the Master was ignored and other aspects of his mission were exalted instead as soon as the Catholic apostacy began to develope. Illustrations in point are the Madonna and child; the crucifix; the judge, etc. There is no allusion to him as the good Shepherd in St. Thomas Aquinas; in the Tridentine formulae; in the confession of faith; in the XXXIX articles. But go to the Bible—how different! Go to the catacombs of Rome which were used by the early Christians as a burying place—choked up and forgotten in the fifth century, but re-discovered in the seventeenth century. The early Christian thought concerning life and death, as shown by epitaphs and inscriptions, was preserved through all the changes of the Christian world during the twelve centuries (Stanley: Christian Institutes, p. 273). Here is a voice from the dead; what does it say about the matters now before us? No instance is found in the catacombs of the cross; or crucifix; or skull; or hour glass; or cypress, etc., etc., but as showing the hold which the pastoral office of Christ had upon the early Christians—everywhere **the figure of the Good Shepherd!**

"The Bible abounds with testimonies which depict the deplorable condition of those destitute of shepherd care. "Let the God of the spirits of all flesh," prayed Moses, "set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in." Why do you want a man "set over the congregation," Moses? His answer is, "That the congregation of the Lord be not **as sheep which have no shepherd"** (Num. 27:16, 17). "They were scattered (why?) **because there is no shepherd;"** "My flock became meat to every beast of the field, **because there was no shepherd"** (Ezek. 34:5, 8); "I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master" (I. Kings 22:17); "They went their way as a flock, **because there was no shepherd"** (Zech. 10:2); "He was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd" (Matt. 9:36). So the Scriptures teach, and our Saviour in having "compassion" upon us has provided for our needs in this respect. His life, as we have seen, was a shepherd-life, "keeping" the disciples in his Father's name (John 17:12), and at last dying for them (John 15:13). "Having loved his own which were in the world, he loved them unto the end" (John 13:1). After the resurrection his sheep were still idolized in his heart. He tarried on earth forty days before taking his leave for heaven, and during this sacred sojourn of our immortal Lord upon earth, "he showed himself alive", "not to all the people, but unto witnesses chosen before by God, even to us" (Acts 10:41). Speaking of the "apostles whom he had chosen," Luke says, "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:1, 2). "He loved them to the end." And brother, you may talk of our Lord's "unfairness," to sinners, his brotherhood "exclusiveness," his "clannish" propensities, etc., etc., but the fact remains unshaken by these "hard speeches against him" (Jude 15) that he loved "his own," and loved them "to the end;" that when the sad hour of departure came he "led them out as far as to Bethany, and lifted up his hands, and blessed them" (Luke 24:50). **Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? BLESSED IS THAT SERVANT, WHOM HIS LORD WHEN HE COMETH SHALL FIND SO DOING"** Matt. 24:45, 46).

COMMUNICATIONS.

Dear Bro. Huggins and Brethren:

I want to thank you for helping me in securing Bro. Alonzo Adams to come to Enid, also the good brethren, who, with their financial aid, made it possible for him to take this trip south.

It seemed impossible to procure a suitable place for public meetings, and the doctrine having never been preached her before, we felt sure that there would be but a few come out, so we asked some of our neighbors to our home, and Bro. Adams talked to us for several evenings, and we certainly did enjoy hearing the gospel message.

On Monday before he left, my husband and I were baptized. Although we feel that we are isolated members, we will stand firm for the faith, and always when we have any opportunity, speak of our faith and hope to others.

I hope that we may sometime have the pleasure of meeting some of the brethern and talking with them of the gospel; however the Restitution comes every week, and we learn in that way of the good work being done.

Your sister in Christ,
MRS. E. A. PENDARVIS.

[illegible] once each week with a "feast of fat things," so refreshing to our thirsty soul that we cannot hold from speaking from the heart. The articles by Bro. Mason on "Religious Changes," should be bound up in book form and kept in the library of every one who wishes to contend for the one faith. Then your notes on the book of Revelations should also be enlarged upon, giving the full sermon, and substantially bound. I cannot look for much results from your correspondence with Advent preachers, for they usually are as afraid of any age to come ideas as the usual person is of a rattle snake; yet I have heard them say of preachers who believed in probation after the second advent of Jesus that they are the strongest men we have on the kingdom question. It seems to me that they are, because there are so many passages that can be used that Adventists must let lay quiet. True, there are extremists on our side of the question, who go so far as to teach that God will raise from the dead every ignorant Hottentot and Indian, and place them on trial for eternal life, after they have been man-eaters and tomahawkers all thru this life, and because they did not get to hear of Jesus while they lived such lives of sin. Paul nips such theology in the bud when he says. "As many as sinned without law shall also perish without law" Prophet says there is "none righteous" among Jews and Gentiles, "no not one." So if the Bible is true all heathens are sinners. Then we are told that the man who wandereth out of the way of understanding shall remain in the congregation of the dead, and that those who understand not, are like the beasts that perish; they are dead and shall not live; deceased, and shall not rise; that God has visited and destroyed them, and made all their memory to perish. So you can see that there is very little chance for the dead heathen, and none except Universalists will contend that enlightened sinners will have another chance, and the Bible emphatically condemns that when it declares, "As many as have sinned under law shall be judged by the law," under which they sinned, of course, and that under Jesus' law, or rather the gospel, all who do not obey it shall be punished with everlasting destruction; so our Adventist brethren should not be too badly scared along this line. The probation of the patriarchal age was for the people who lived in that age, and so with the Jewish and Christian ages; none but those alive passed from one age to the other, and many of them failed to get across; and so will be in the next age. There will be a resurrection of course, of all in Christ who will live and reign over the mortals who will live during that age. We should love those who cannot see as we do, and when they speak evil of us we should pray for them. And we should throw aside all prejudice, and try to know the truth as given by the Holy Spirit. Paul's advice is "Fight the good fight;" "Run with patience the race;" "Look unto Jesus;" and "Be steadfast." Let us make these statements our motto, and if we have to stand alone, with all the world against us; we will be victorious in the end.

In the blessed hope,
J. J. Heckman.

(No results are yet visible from our efforts with the Adventists. They are very "quiet" about our offer to appear before any church or body of representative delegates and mutually consider our differences. They have an inkling that we are "an age to come" man, a believer in the restoration of Israel and future probation. They apparently, for this reason, bunch us with Universalists, and without giving us even an opportunity to present our case, have decided we belong to the "rattle snake" tribe. Adventists everywhere, particularly Editors Smith and Piper, without committing ourselves editorially to the views of Bro. Heckman as given in above letter, will you not give us the opportunity, either in your church platform or through your papers to explain where we stand on these questions? Are you going to decide that we are a "rattle-snake" without giving us a chance to show you the we are a man—a Christian? Consider soberly; we will soon stand before God in judgment. It will be too late then to consider.—Editor).

CORN SHEAVES

Gathered From Everywhere

The disposition to serve ourselves is intuitive to the animal man; it is one of the primitive instincts implanted for our self-preservation. Regulated by divine law, it has its place, but if this instinct is allowed to be the lord of our life, we get into an evil bondage from which it is difficult to deliver ourselves, and which will, assuredly alienate us from the regard of Christ.

The truth concerning Christ is simply and perfectly glorious; he is offered to men for justification unto eternal life, on condition of faith in the good that God has testified of him—that he was the son of God, to take away sin—that he was raised from the dead to immortality and high priestly intercession over his own house; that he will return again to set his house in order, to sit in the high places of the earth, and to give his people honor, glory and immortality in the kingdom he will establish.

The man who, possessing the truth, can hold his tongue out of deference to other people's feelings gives evidence that he is not in earnest, but that, as a mere formalist, he has a creed as worldly people have their creeds, and like them, is not going to allow his creed to interfere with his business or spoil his neighborliness.

It wants courage to act the part of the high calling; we are in danger of playing the coward and bowing as it were in the world's great presence.

Throw in your lot with Christ; loosen your grasp on the present. "Seekest thou great things; seek them not," "Ye cannot serve God and Mammon."

Love in the truth is a high thing in every respect, high in the conditions it requires for its activity—high in the nature of its action; and withal delicate, enduring, refined and tough. It mounts to God, stretches to futurity, and strikes root deeply into the very foundations of being.

Meditation upon the word will develop faith; and the more an honest-hearted man understands of the word, the more enlarged and stronger will his faith become; and the more valiant will he be for the truth, and the more efficient for the work before him.

You have done your duty—snatched your reading—given your countenance to the work of Christ—preferred his assemblies—done what you could in the proclamation of the truth—visited the lambs—relieved the poor—been grieved at the triumph of Christ's enemies, and the faithfulness and unconcern of those who profess his name:—then listen to the words which Daniel heard: "O man greatly beloved, be strong and be of good courage."

THE WAR—No. 1.

"War a Good Warfare" (I. Tim. 1:18).

S. Roxana Wince

"For this is not a battle, but a world-wide war." And we are in it to win the world for Christ. Can we do it? Will we do it? Not unless every soldier keeps his place, and loaded with ammunition fires away at the foe; marching on from victory unto victory, until the final triumph shall come.

This year is a campaign year in political circles. Politicians are wide awake, neevr have they made greater effort than they will make in the months that lie before us, and never have such large sums been spent in any previous campaign as will be spent this year. Already some of our large cities have offered a hundred thousand dollars to secure the nominating convention. And this sum, large as it is, is but as a penny, compared to the total amount that will be spent in the presidential race.

Men will forfeit character, break life long friendships, throw their fortunes into the scale, and beggar their families, that their candidate may win the highest seat in the gift of the nation—poor, fallible, human being though he be! And yet theirs is only a battle, quickly fought, with short-lived results; while our is a war that can never cease until Jesus of Nazareth is firmly seated in the capital city of the whole earth with the reigns of all human governments in his hands, and his faithful followers reigning with him. How then can we be so weak, so stupid, so nerveless, so asleep, so indifferent, so stingy of our money, so terrified over the divisions in our arnks, and at the desertions from our army?

Where is our faith? Do we really believe that we will ultimately triumph over all odds? If we do, let us march ahead. Politicians are not dismayed because of obstacles in their way, nor are their rank and file: they only fight the harder. Not a man of them falters. If there are divisions and desertions, recruiting officers soon fill up the ranks. No one raises the pitiful cry, "Yes! it's money, money, all the time!" but cheerfully gives all and more than he is asked for, knowing that dollars are the sinews of the fight. We ought to be wiser than they, but Jesus said, "The children of this world are in their generation wiser than the children of light."

Dr. Seiss, in his, "The Gospel in the Stars" says of the sign of Libra, "The arms of that tilting beam with its attached bowls, reach out into eternities. The position of that beam, which a feather's weight may change, indicate the fortunes of worlds, the destinies of ages, the estates of immortality. The equipoise of that beam, marks the adjustment of a vast and mighty feud and the bridging over of a chasm as deep as hell." It is with these fortunes these destinies, these estates, that our war is connected. We are not fighting for the seating of a four year's ruler, but for one whose reign is for eternities.

And, as a beloved brother says, "Having entered a period of human history that is peculiarly marked by significant signs of the coming of that ruler, why not make it a strong campaign year to herald to a doomed and sleeping world the sure and unmistakable signs of his near coming?"

We have the money and the ammunition, and both are God's to be used for his glory. Let us fit ourselves for the work. Laid away in a napkin, what can money do to hasten the coming of the kingdom? The money we have is "another man's:" We must always keep that in mind. And if we are unjust in handling the little that the father has entrusted to our keeping, will he entrust to us the true riches? The life, the glories, the work of the immortal years? "Take from him that which he hath!" Fateful words! All is lost, i fthe present is not used. For he who is unjust in giving to God his own in the days of this mortal life, would be unjust in far larger measure in using the wealth of the future and—it will never be his!

"Girded with the whole armor of God," we are ready for work, and there is no point where the enemy can successfully attack us, but, to attack him, we must be adepts at using the sword of the spirit, which is the Word of God. It must be on our tongue's end, to be thrust home at a moment's notice. And plenty of other ammunition must be loaded up in our knapsacks in the shape of tracts, like our four page leaflets, Bro. Joblin's popular lectures, "Bible Pearls, etc." Accompanied by heavier explosives such as Bro. W. H. Wilson's new work on the "Destiny of Russia and the Signs of the Times,"—said by those competent to judge, to be one of the best works on the subject yet published. "Ecce Venit," by A. J. Gordon; "The Unspeakable Gift," by J. H. Pettingall, and many more that I have not space to name—not forgetting to put in H. L. Hastings little leaflet, "Will The Old Books Stand?" Some of his "Grape Shot," "Anti-Infidel Library" pamphlets and a good roll of Restitutions. You can sell these and do a great deal for the cause of truth in this way. I know for I have tried it.

The responsibility of sowing good seed that shall bring forth fruit to life everlasting rests on your shoulders, and think you there is not need for the sowing? Let us look at the facts of the case and see. To begin with, there are 8,000,000 children in our country not attending Sunday school, two thirds of them in eight western states; 800,000 in New England. Many thousands in our own state of Indiana, and 2,200,000 in the state of New York.

Alexander Henry says: "The little children are nearest to the kingdom. If we would most speedily and effectively hasten its coming, we must begin by recruiting these little children, and not only recruiting them, but instructing and training them for Christian service." There is an alarming moral decline in the youth of our country; and the Church if it is to live, and be as the salt of the earth to the nation, must give such thought and effort and prayer to the children as it never has before.

And how many grown ups in our land know anything about life only through Christ, or about the glorious kingdom that he is going to set up on this earth? or even of anything else that is in God's blessed book?

Look at Ohio, the ignorance, the crime, the disgrace of her mountain dwellers, is notorious, and beside these she has five hundred thousand foreigners—Slavic and Italian, who have settled within recent years inside her borders, and who have yet to learn the gospel that saves.

Western Pennsylvania is an appealing and an appalling field. What are we going to do about it? What are we going to do with the Jews who are swarming into our cities from the old world? Who will teach and shepherd these? Who be the mouthpiece of the Lord against Catholicism? Who stem the tide of heathen invasion?

Go! says the Master, "Go into all the world and preach the gospel to every creature." It is all right to meet in our comfortable churches, to listen to cheering sermons and to worship God, but he has work outside; hard work for every individual follower of Jesus to do.

Pierceton, Ind.

SUNDAY SCHOOL LESSON NOTES, MARCH 3rd, 1912.

The Call of the First Disciples (Mark 1:14-28; Luke 5:1-11).

Golden Text:—The Harvest Truly is Plenteous, but the laborers are few. Pray, ye therefore the Lord of the Harvest, that he will send Forth Laborers into His Harvest (Matt. 9:37, 38).

The time of this lesson was March, A. D. 28, a little more than a year after the temptation in the wilderness, February A. D. 26. The place is in the vicinity of Capernaum on the northwest shore of the Sea of Galilee, which Jesus made the center of the Galilean ministry. This was during the second year of his ministry, the first being spent in Judea, and is recorded chiefly by John. The rulers at that time were Tiberus, emperor of Rome; Pontius Pilate, governor of Judea; and Herod Antipas, of Galilee.

In our last lesson we studied the final preparations of Jesus for entering upon the ministry of his life. We must now glance at the successive stages in the development of his work, in order to understand the epoch which is the main subject of this lesson, for it is well worth noting that all of the first three gospels begin their story of the ministry of Jesus with his work in Galilee more than a year after his baptism. Thus we have what is sometimes called the "year of beginnings," in which the chief events were the first disciples, the first miracle, the first reform, the first discourse, the first tour, the first converts in Samaria. It was natural that Jesus should begin his work in Judea, the central home of the religion of the Old Testament, which contained the prophesies of the Messiah, and which were so necessary to refer to.

Here was the temple of worship. Here it was expected the Messiah would appear. Throughout the wilderness of Judea, John the Baptist had been preaching the coming of the Messiah, and preparing his way in the hearts of men.

There is every indication, however, that the work did not progress rapidly. One of the leading points in our lesson is the imprisonment of John the Baptist, which event marked the close of his ministry and the beginning of Jesus' long Galilean ministry, March, A. D. 28, Jesus left Judea at that time because he saw it was no longer safe to remain near the scene of John's labors on account of the growing jealousy of the Pharisees (John 4:1 to 3). History shows that it was Jerusalem, and not Galilee, that shed the blood of the prophets. Jesus testified in John 4:44 that a prophet hath no honor in his own country. The mission of Jesus was to bring the blessings of the kingdom of God to all the world by preaching the gospel, the good news or glad tidings, to the people who sat in the darkness (Matt. 4:16-17).

"The time is fulfilled and the kingdom of God is at hand: repent ye and believe the gospel." The reference here is to the Old Testament in which the kingdom of the Messiah was promised. (See Isa. 40). The Israelites had expected the Messiah to appear in great power to free them from Roman oppression and to give them dominion over their enemies. Jesus' first command was, "Repent ye." One of the favorite verses of our late brother Joblin was on repentance. "Repentance is to leave the sin we loved before; and show that we in earnest grieve, by doing so, no more."

Probably the most powerful case of conversion is that of Saul, of Tarsus, into Paul the apostle. The four fishermen who form so important a part in our lesson, were two sets of brothers, Simon and Andrew, James and John. Simon, whose name was later changed to Peter, seems to have been impulsive, fearless, and possessed of good leadership qualifications. Andrew appears to have been a man of business, and more conservative than Peter. James, apparently the elder of the two brothers, and the captain of the boat. John evidently was the embodiment of love, as indicated by his becoming "the disciple that Jesus loved." Of these four the greatest were Peter and John, probably largely due to the greater intensity of their nature.

When Jesus saw Simon and Andrew they were working at their business, casting their nets. "Come ye after me," that is, leave your work and become aids in my work, "and I will make you fishers of men." They were to use all the skill they had gained in learning to fish, but in a more difficult field. "Straightway," without hesitation, they forsook their nets, they gave up their business to follow Jesus.

James, the son of Zebedee, and John his brother, were mending their nets and arranging them in order when Jesus called them. They left their father as well as their business. No doubt these four men had been with Jesus before and had become believers in him, after having seen some of his works, and listened to his teachings. They were peculiarly fitted for this work on account of their training as fishermen, in which they had learned patience, faith, skill, perseverance and conviction. They were everyday men who had been faithful in their work, and had spent long hours alone without success.

The four fishermen were chosen by the Master to hear what he had to say, to see what he did, and to learn what he was; and were then sent forth with a message and a definite program to be worked out by them with the aid of their early training. We, like these fishermen, have been chosen because there is within us the necessary qualifications, which may be active or lying dormant, and it therefore becomes the solemn duty of each one of us to search our characters thoroughly, and having found stunted talents, to strive toward their early development, in an earnest endeavor to show that we in a measure comprehend the fullness and completeness of the great sacrifice he made on our behalf.

STANLEY A. SANFORD,
Cleveland, O

REPENT, BELIEVE, OBEY.

(Continued from Last Issue)

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope (Rom. 15:4). If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord (1 Cor. 14:37.

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of man, but as it is in truth, the word of God, which effectually worketh also in you that believe (1 Thess. 2:13).

I charge you by the Lord that this epistle be read unto all the holy brethren (1 Thess. 5:27).

And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works (2 Tim. 3:15-17).

For the word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow and is a discerner of the thoughts and intents of the heart (Heb. 4:12).

But be ye doers of the word, and not hearers only deceiving your own selves (James 1:22).

But the word of the Lord endureth forever, and this is the word which by the gospel is preached unto you (1 Pet. 1:25). For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit (2 Pet. 1:21).

I testify to every one who hears the words of the prophecy of this book, if any one add to them, God will add to him the plagues written in this book (Rev. 22:18, 19).

Believe, then be baptized: Then went out to him Jerusalem, and all Judea and all the region round about Jordan, confessing their sins, then cometh Jesus from Galilee to Jordan to be baptized (Matt. 3:5, 6, 13, 17). Go ye and preach the gospel, he that believeth and is baptized shall be saved (Matt. 28:19; Mark 16:15, 16. Then Peter said unto them Repent, and be baptized every one of you and in the name of Jesus Christ for the remission of sins (Acts 2:38-41).

But when they believed Phillip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women (Acts 8:12, 38). And he received sight forthwith, and arose and was baptized (Acts 9:18). And he commanded them to be baptized in the name of the Lord (Acts 10:48). When they heard this they were baptized in the name of the Lord Jesus (Acts 19:5).

For as many of you as have been baptized into Christ have put on Christ. (Gal. 3:27; Rom. 6:3). With this array of quotations from God's word we see how essential it is to believe what was written in the Old Testament as well as the new. For when Christ commanded them to search the Scriptures the New Testament had not been written. And Paul's charge to Timothy, from a child thou hast known the holy Scriptures, showed that the holy scriptures he referred to was the Old Testament, and if it was necessary for salvation 2000 years ago to understand the Old Testament Scriptures, it is just as necessary today. And it is a fact that the gospel preached to Abraham 4000 years ago is the only gospel that saves. And to be saved we must Repent, Believe and Obey by baptism. This is God's plan, and man cannot change it. So we beg of you to accept of it and live.

Yours in hope,
E. W. KNAPP
Monkland, Oregon.

OBITUARY.

Mamie S. Pogue.

Mamie S. Pogue was born in Fairburn, Georgia, May 26, 1876. She was the daughter of William and Pary Pogue, and was married to Nathan Albertus Burch, on March 15, 1895, at Moreland, Georgia. They came to Indiana and went to housekeeping near Lapaz, Marshall county, but later came to Plymouth.

In 1898, she heard the preaching of the gospel and obeyed its requirements, submitting to the ordinance of baptism in Yellow river on a cold winter's day, administered by Brother L. E. Conner. She has since lived a life consistent with her profession as a Christian.

About six years ago they moved to East Chicago, where they resided until her failing health caused them to return to Plymouth last August. She had been in ill health for some time, and passed away January 28, 1912, aged 35 years, 8 months and 2 days. She was the mother of four children; Thelma, Lora, Walter Melvin, who died in infancy, and William Cecil. She leaves her three children and husband of her own family, her mother, Mrs. M. C. Pogue, two sisters, Mrs. W. E. Leonard and Mrs. William Reiter, all of Plymouth, and one brother in Georgia.

Funeral services were held from the residence on Pearl street, Plymouth, Indiana, January 30, 1912, at 10 o'clock a. m., conducted by the writer, and Sister Burch was laid to rest in Oak Hill cemetery, to await the coming of our Lord and Savior, and his resurrection.

D. E. VANVACTOR,
Argos, Ind.

Emily Gifford

Emily Claire Gifford, wife of the late J. T. Gifford, was born June 5, 1858, and died January 24, 1912.

She was married to M. Gifford, September 25, 1876. To this union eight children were born, the two oldest having preceded her to the grave; three sons and three daughters remain to mourn a much beloved mother.

Mr. and Mrs. Gifford united with the Church of God about twenty-five years ago, and both remained loyal Christian workers until the end, Bro. Gifford having preceded his wife to the grave only a few months.

Sister Gifford was a worthy neighbor, a devoted wife, a loving, helpful mother and a devout Christian. She won many warm friends during her life, who will ever hold her in fond remembrance.

She was apparently in good health until about 8:30 a. m., January 24, when she was suddenly taken with a severe attack of heart failure, which lasted only a few minutes. Her son Eugene, with whom she was living at the time, was called from his work, but before he could arrive, our dear sister had fallen asleep.

The services were conducted by Brother J. L. Winningham, of Dixon, Mo., and at 2 p. m., Saturday, January 27, she was laid to rest in the Church of God cemetery at Morse Mill, Mo., to await the coming of her Lord and Savior, Jesus Christ.

KATHERINE WILLIAMS,
Morse Mill, Mo.

(As we go to press another report of Sister Gifford's death is received from Bro. Winningham. Sister Williams' report, however, is already set up, and doubtless will be regarded by Bro Winningham and all readers as sufficient. —Editor).

REPORT OF CHRISTMAS WORK.

Ella Whitehead.

Because the visiting nurse, who helped us with our Christmas work, was sick and could not send her report, our report on Christmas work has been delayed. We remembered more people with money this year than is our usual custom, for we found them needing so many things, and were able to interest other societies who provided food and clothing. One example of this was a woman having a demented, epyleptic husband and four children (the oldest one feebleminded), who had broken an arm in the struggle and had not been able to work for three months; another, a family where the father was dieing of tuberculosis. We also remembered with money an aged sister in the church, who has three insane daughters, and no income but what is given to her; and an aged couple whose income is so tiny that one could use a microscope nicely in locating it. In all, we remembered seven families with money, and five with provisions.

Just after Christmas, during the bitter cold weather, a sister sent five dollars in memory of her father. This we promptly turned into coal.

Having a friend, who is a visiting nurse, working in the famous Maxwell street district, a hotbed of poverty and misery, we sent her seven dollars to use in her work. I am sure you will read her report with the greatest interest, and when you see how she stretched that seven dollars, you who have no poor in your midst, will think no sum too small to send her. She can also find places for and is very thankful for clothing and soft, clean clothes.

A box of golf gloves and lovely red mittens came to bring Christmas cheer and warmth to many cold fingers. Little Trygvef who cried last year for "stwiped mittens") rejoiced greatly in red ones.

We the Chicago Bereans, wish to thank all who helped with the work, and the paper for publishing the notice, and the knowledge of the misery you have helped will be your reward.

Nurse's Report.

Dear Friends:

I desire to thank you for the money sent to me at the Christmas time, as it was a means of blessing to all who received it, and it [illegible] made me happy to be the channel through which it was given. Let me tell you of some of the homes into which it brought sunshine. This is a few of the many I see:

1. A young woman deserted by her husband with three children dependent upon her and she sick herself and trying to support them.

2. Another young woman, the mother of two children, whose husband is a cripple. Both her father and mother are very poor, and she herself is suffering with tubercular trouble.

3. A woman just home from the hospital with three children and her husband, also has tubercular trouble.

4. A family of seven children, the oldest 14 years, the mother dead and the father sick with an incurable disease, living with them their mother's mother, who also is very poor.

I might tell you of many others. At the dispensary we treat between 500 and 600 per month, and in many of their homes I have visited as a nurse, and I find their need is very great.

Thanking you in advance for any thing you may be able to do for us, I am yours sincerely,

ANNA HEISTAD,
Macey Home.
1335 Newberry Ave.,
Chicago, Ill.

REPORT OF THE DANIEL-HINES DEBATE

After discussing the kingdom question, I then affirmed that the Scriptures teach that man is wholly mortal, and unconscious from death till the resurrection. I took the position that a living man was composed of body, soul and spirit. That after God formed Adam out of the dust of the ground, he was man before the breath of life was breathed into him, but he was not a living man. Now, after the breath of life was breathed into him, he became a living soul, or man, "Now the question is," said I, "is this man, mortal, or immortal? Or is he partially mortal, and partially immortal? Let us see. God placed him in the garden which he had planted, and told him that of al the trees of the garden thou mayest freely eat thereof, except the tree of knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die." I asked Mr. Hines who was God addressing? Was he addressing Adam as a whole being, or was he addressing a part of him? Was he addressing the inner man, or the whole man? If the whole man, the whole man was mortal, for the penalty of the law given was death. If he was addressing the outward man only, the outward man only was the one for whom Christ died, and that the other fellow had no Savior, for Christ died for the man that sinned. If the inner man sinned, he was not immortal, for he must die. If he did not sin, he did not fall, hence Christ did not die for him, and he had no part nor lot in the great plan of salvation. He either addressed one or the other of the men, if it be a fact that man is a dual being, for Paul said it was by the "disobedience of ONE man—not by two—that sin entered into the world, and death by sin." So it was up to him to say which one of the men he addressed. He finally said that God addressed the inner man. I then told him that he had surrendered the whole proposition, for the man who was addressed, was the man that sinned, and the one that had to suffer the penalty, which was death. He said "Yes, but it was not literal death: it was a death in trespasses and in sin." I then told him if that was true, all men would be saved, for Paul said, "As in Adam all die, even so in Christ shall all be made alive." And if he meant that as in Adam all died in sin, even so in Christ shall all be made free from sin, hence universal salvation. I then asked him what about the origin of the inner man. Was it created at birth, or did it pre-exist, or was it transmitted? He said it was transmitted. I told him that he had again surrendered his proposition, for Job said, "A man that is born of a woman, is of few days and full of trouble; he cometh forth as a flower, and is cut down. He fleeth also as a shadow, and continueth not." The gentleman says it is born of a woman, and if so, it is not immortal, for it is of a few days, and fleeth as a shadow, and CONTINUETH NOT; therefore not immortal.

I then asked him which man believed, the inner man or the outer man? He said the inner man. I told him that he again surrendered his proposition, for the man that believed, was the man that was raised from the dead. Hence it went to the grave, therefore not immortal, for Christ said, "I came not to do mine own will, but the will of him that sent me; and this is the will of him that sent me, that every one that seeth the son and BELIEVETH on him"—the gentleman says the inner man is the man that believes—"might have everlasting life, and will RAISE HIM up at the last day." Hence your inner man, goes to the grave, therefore is not immortal. I then went on to show that in the flood, God destroyed the beasts, fowls, etc., is the way he destroyed man; therefore man was mortal. I then quoted Job where he says, "Shall mortal man be more just than God, shall man be more pure than his maker?" I said, "This could not apply to the body only, for the quality of justice and purety cannot be ascribed to the body only. Hence it must be the rational man. Therefore the rational man is mortal." To this he never replied. He could not.

I then took up the word "soul" and showed that souls died, were killed, destroyed, torn in pieces, etc. I then took up the term "spirit," and showed that any thing that was immortal, did not depend on any thing for its life, for it had life within itself. Isaiah said, "All these things is the life of my spirit." The life of Isaiah's spirit, depended on "these things," what ever they were, therefore Isaiah's spirit was not immortal. What is true of one man's spirit, is true of the spirits of all men, therefore the spirits of all men are mortal.

I then made an argument from similitudes. Job says, "The spirit of man is the (nar) candle of the Lord." Here we have the definition of spirit. It is said to be a "candle." Now both Job and Solomon say, over and over, that the "candle (nar) of the wicked shall be put out." This is affirmed more than a half dozen times. This being true, how can any one claim that the spirit of man is immortal? Since, therefore, the Bible teaches over and over that "man" can die, be destroyed, perish, blotted out, etc., and since it teaches in more than fifty places that the soul can "die," perish, be destroyed, torn in pieces, go to the grave, and since it teaches that the spirit can be "put out," "blotted out," etc., how can they believe that any part of man is immortal? The truth is, the spirit of man is not an entity; not a being that can see, feel, taste, and hear, separate and apart from the body, but it is the divine influence from God by which all living beings live. Some times it represents the mind, sometimes an influence from a being, and some times a being as angels, but it never represents a being living inside of man. Mr. Hines quoted, "Then shall the dust return to the dust as it was, and the spirit unto God who gave it." Admitted, but does it return to him as a conscious being? If so there are many more sinners in heaven than Christians, for the inspired writer makes no distinction between the good and the bad. And to prove that it is not a "man," Christ said, "And no man hath ascended up to heaven." Neither the inner man nor outer man, a red man or a black man. "No man." There was no way for Mr. Hines to answer this, and he therefore said that the spirits of all men really went to Sheol, and remained there until the resurrection of the body. Again you have surrendered your proposition," said I, "for Solomon says, "There is no work, nor device, nor knowledge, nor wisdom, in sheol, whether thou goest." He tried to dodge the force of this by saying that it said the grave. I arose from my seat, and asked him if the original word there, translated grave, was not sheol? He said, "Yes, I think so." "Well," said I, "that settles the question." This was a complete knock-out. Take it all in all, it was a grand victory for the truth.

I must say that Mr. Hines was a perfect gentleman, and the strongest man by far that I ever met, but he was simply on the wrong side. He did not call me an "Advent" one time during the whole discussion, neither did he call me a "Materialist," and the most of them do. He tried to be fair, but he would forget himself occasionally. The older I get, and the longer I study the Bible, the more sure I am that we are right, and it hurts me to think that we are doing so little for the cause. I have spent the better part of my life for it, and now I am growing old and broken in health, with nothing laid up for old age. But I don't believe that my brethren will ever let me suffer. Occasionally some good brother sends us a little help, and it does my dear old wife so much good when I go home and hand it to her, and say, "Wife, the Lord is paying you back for what you did for our church." She gave out of her own hard earnings $80 for our church house. Kept boarders and paid it on the church. God bless all who have helped us, even if it is but little.

Some years ago, I wrote and published a tract on the kingdom at my own expense. Had five hundred published, and sold some of them, and gave them away until they were all gone. I have been urged to reproduce it, but have not been able, but some of the brethren have been sending in a little help to reproduce it, until now we have about twenty dollars. It is a tract of about thirty pages, and will cost one dollar and twenty-five cents a page to get five hundred more printed. I was in hopes that I could have it reprinted before this time, but cannot until I get money enough to pay for the printing of it. I gave the tract to the cause. That is, I told the brethren that if they would reprint it, every cent that it brought, from sale of it, should go to the cause, i. e., should be spent in buying tracts, and helping in our publishing work.

Bro. Huggins, I said the church here was deeded to me: I should have said it was deeded to me in trust for the Church of God of the Abrahamic faith. I knew I could not have it deeded to me individually and hold it as church property. But I did not know but what the Church of God had a Church Extension society, or something to whom we could deed our church property. May God bless all of like precious faith everywhere.

Your Brother,
T. J. DANIELS

It is as easy to deceive ourselves as to deceive those about us but there is no such thing as deceiving God. In Christ's presence we stand revealed for what we are.

All of us expect to be counted on God's side at the last. There is hardly a human being who could choose otherwise. But God says the ones who shall be his on the day when he makes up his jewels are those who have loved him and served him.

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ROBT. G. HUGGINS, Editor.

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VOL. 60 CLEVELAND, OHIO, FEBRUARY 27, 1912 No. 58

RALLY ROUND THE CROSS

Tune—Rally Round the Flag

Lillie H. Willis

Long ago a little baby was in a manger laid,
Jesus our ever loved Redeemer,
The shepherds and the wise men to him their homage paid,
Jesus our ever loved Redeemer.
Chorus
'Tis Jesus forever.
The true and the tried;
Jesus forever,
The crucified,
Then we'll rally round the cross, friends,
Rally once again,
Shouting the name of our Redeemer.

In the temple now we find him, when but a little boy,
Jesus our ever loved Redeemer;
To do his Father's work was ever his chief joy,
Jesus our ever loved Redeemer.

Chorus.

Now to John for his baptism, we see him wend his way,
Jesus our ever loved Redeemer;
The Father's blest command he's ready to obey,
Jesus our ever loved Redeemer.

Chorus.

Next we see him preaching to people rich and poor,
Jesus our ever loved Redeemer;
Telling them that to obey him means life forevermore,
Jesus our ever loved Redeemer.

Chorus.

Now to Pilate's hall of judgment thy take the sinless one,
Jesus our ever loved Redeemer;
Telling him that he must die for the things that he has done,
Jesus our ever loved Redeemer.

Chorus.

Then to Calvary's hopeless mountain we see him bear his cross,
Jesus our ever loved Redeemer;
For the glory set before him he suffered this for us,
Jesus our ever loved Redeemer.

Chorus.

Then within the tomb of Joseph, they laid the Lord of Day,
Jesus our ever loved Redeemer;
But God's angel came from heaven and rolled the stone away,
Jesus our ever loved Redeemer;

Chorus.

He's risen, Oh he's risen! the Lamb who once was slain,
Jesus our ever loved Redeemer;
He's ascended to the Father, but soon he'll come again,
Jesus our ever loved Redeemer.

Chorus.

From graves on land and ocean his saints will then come forth,
Saved, our ever loved Redeemer;
He will gather home his people from east, west, south, and north,
Jesus our ever loved Redeemer.

Chorus.

Then this earth will be like heaven, he'll rule from sea to sea,
Jesus our ever loved Redeemer;
The people then will love him, and live eternally,
Praising our ever loved Redeemer.

Galva, Ill.

ARE WE BEING CHRISTIANIZED OR HEATHENIZED?

Almus Adams

Do you know that our own America is on the run back to heathenism? The October number of the Hampton Columbian magazine contains a wonderful article by Mabel Potter Daggett. She refers to the religious vagaries of the Hindus in America, claiming that American women are losing fortunes and reason seeking the eternal youth promised by the priests of the east.

To the lovers of truth who are earnestly looking for the Master's return, what does this all mean? The opening words of this remarkable article suggests much: "Eve is eating the apple again. It is offered as a knowledge of the occult that will solve the riddles of existence. Yoga, that eastern philosophy, the emblem of which is the coiled serpent, is being widely disseminated here; and before a charm that seemingly they cannot resist, thousands of converts are yielding to the temptation to embrace its teachings of strange mysteries.

Literally, Yoga means the path that leads to wisdom; actually, it is proving the way that leads to domestic infelicity, and insanity, and death. They are priests from "East of Suez" who, with soft spoken proselytings, have whispered this mysticism into the ears of American women.

While the churches of America are spending twenty million dollars annually in the cause of foreign missions, the Pagans have executed an amazing flank movement: They have sent their emissaries to us. Today the tinkling temple bells ring out with a derisive jarring note in a Christian land.

Seattle, Wash. has its Buddhist temple; San Francisco, has its Hindu temple; Los Angeles, has its Krishna temple. The Vedanta society, of New York, has laid at West Cornwall, Connecticut, the corner stone of a greater temple than these. It is marked, as stones and trees set apart for worship in India, with red paint, the sacred vermilion. Graved deep in New England granite is set the most holy word of the Vedantists, "Om." Chicago, Ill., and Lowell, Massachusetts, have their Zoroastrian temples to the sun; another which is to be erected at Montreal and a second at Chicago; also the Bahais, a modern Mohammed cult, are building their great Mashrak-el-azkar to represent their sect in the west.

It was the Congress of Religions at the Chicago World's Fair in 1893 that, with a spirit of fine religious toleration, emboldened the *first holy men (?)* from their fastnesses in the Himalayas; that condescension has been fraught with far reaching consequences. The Swamis and Babas who came to America, discarded in India the simplicity of their sannyasin garb for gorgeous robes more tempered to western taste. They arrived silken-clad and sandal shod, to prove an attraction that outshone the plain American divine, the minister in a frock coat, and white tie. The Easterners were picturesque personalities whom American society welcomed in the drawing room. Others of their order, hearing of this triumphant reception, combed out their matted hair allowed to hang uncared for during the years of sacred meditation, and leaving their begging bowls behind, hurried over to this so much more lucrative field.

When there was started at Green Acre, Maine, in 1896, a summer school of philosophy, which was the outgrowth of the World's Fair Congress of Religions, its platform was an open forum where the Swamis found a welcome. It is via this New England route from Calcutta that *nearly every Eastern mystic has* arrived and established his vogue in this country. With this introduction from Green Acre, the land o fthe Puritan forefathers, the turbaned teachers from the East set out across the continent. At first their way lay through the populous cities, where the sun rises now on the gilded minarets of their mosques and pagodas. More recently they have reached the smaller towns and villages, where have been formed in classes and circles that are exerting a widely increasing influence. On the banner of many of these cults is emblazoned the serpent, which affects the onlooker as a startling reminder of the evil that entered Eden. It is the symbol that you will see on the gold and enameled badge pinned on a convert's gown. You will find it on the walls of the assembly rooms, and it appears as the imprint on the literature used at the Yoga classes.

The Yoga class is becoming as popular as the Browning class or the Shakespeare class. It is the direct means by which a Swami reaches the public. Through its aid the Eastern teaching is gathering a wider clientele than it formerly numbered among the society set that first made it fashionable.

Now, reader, if you want to know further what is in our country, listen while I tell you that the leader of the HhadaKhrishna religion, with its headquarters at Los Angeles, California, stands and boldly calls his cult "Hinduism with the halo of its own brilliancy." He says, "*I have made no effort to westernize it; it is the eternal Hinduism.*" Strange as it may seem, American women of intelligence, culture and wealth, are giving their all to this vain philosophy. I suppose all outside of real Bible students see in this a religious invasion. The first thing these heathen priests put at the great leaders of so-called true religion was, "You do not agree among yourselves." It may be this that is urging on these same people in an effort to unite all into one body. They were going to show these heathen a few things, and it looks now as though they had been shown. Their doctrine no farther removed from heathenism than it is, has made the minds of the people fertile and ready to receive this or any thing else that comes along. While they were explaining why we do not agree among ourselves, the heathen priests were planning an invasion; for they saw in that their chance. They say "It makes no difference what you believe," which spells the downfall of any religious body, sooner or later. If these so-called followers of Jesus at the World's Congress of Religions had all been of one mind, and all spoke the same thing, these Eastern sun-worshipers would have found no opening. Had they all been standing at the gate wielding the sword of the spirit, this invasion would never have happened. But it is here to stay, and the famine for God's word is on.

Here is a little more on the statistic line. We have fourteen thousand Americans who count themselves as sun-worshipers. Their belief is a mixture of Zoroastrianism and Hinduism. There are Mazdaznan or sun-worshiper centers in thirty cities o fthis country as well as in Canada, South America, England, Germany, and Switzerland, all the growth of the past ten years."

The leader of this cult claims when he first went to Chicago in 1901 as the Prince of Peace, he came direct from Tibet, where he had solved the mysteries of the Dalai-Lama, "which he brought here and placed on the market." Investigation proved that he was a typesetter on the Mt. Desert News. He might have been some time in Persia. His headquarters *now are in Chicago, where a great* temple is located on one of the chief avenues. The Mt. Desert News is published in Salt Lake City; a good place for the mind to propagate these mystic ideas. If these leaders brought their subjects with them it would be a different story. But strange as it seems, they find their subjects right here in this enlightened country, which proves we are not so far from heathenism; or if so, we are going back to it fast.

Here is an account of their actions: "That the sun my do its perfect work, the cult encourages the wearing of as little clothing as the law will allow. It is Anthony Comstock's prying supervision that has hampered the full exercise of the faith in New York. But in Lowell, Massachusetts, town sunbaths and dewbaths in "angel robes" and as has been testified, even without them—have been sight to startle those of the population still living on the earth-plain of staid New England common sense."

Another secret order, that of the Zantrics, is the lowest stage of Hindu religion. Then to think there are said to be thousands of Zantric initiates in America. They are controlled by five gurus or primates. One of these calls himself "Om, the Omnipotent," and has had his headquarters in New York closed by the police. The sacred books of the cult are Tantras, dialogues between the god Siva and his consort, Kali, the divine mother. Let us notice how far we are from Isaiah's time: we are told the rites have much in common with the worship of Baal and Moloch by the ancient Assyrians. Their essential feature is the adoration of a naked woman, the dancing girl, who is trained for the embraces of the priests. Later we will have occasion to prove the American devotees are no less corrupt than these Oriental worshipers. You may draw the conclusion that the converts are drawn from the lower classes, but not so. It is said the Boston headquarters of the Vedantist Society on St. Randolph street, is in charge of an American woman who has taken the vows and the veil of an Indian nun of Ramkrishna's order. She is a Vassar college graduate, and a rich man's daughter. The Vedantists declare, "We know nothing of former relationships. She now belongs more to us than to her family." Here it is pertinent to ask, how much different is a Catholic nun from this? We see the rich and cultured are the victims of these mystic religions. "My husband and children are no more to me than any others equally deserving of regard," Mrs. Stone, the wife of the Purdue college president, coldly proclaims. "My religion teaches that they have no claim on me, and I am free to seek the perfect life alone." Will this religion do any more for the women in this country than it has for them in the East Why don't our women investigate and prove all things before they accept of these mysticisms that will sooner or later reduce them to slaves? Woman's position in India is the most degraded of any place in the world. Her husband to her is a god, and her salvation comes through him. She serves his food, and waits for hers with her back to the wall, until he has finished. Child marriage is required, and motherhood enforced as early as the age of twelve. Twenty-three thousand child-widows freed by English law from suttee, the rite that formerly burned them on a husband's funeral prye, are reckoned as accursed, and are persecuted by social custom. A returned missionary attended one of the meetings held at West Cornwall, Connecticut, the great summer school of Oriental philosophy of America, and said to the leader publicly, "Swami, I have come from your land after twenty-two years as a missionary there, and your religion, which is three thousand years old, what, let me ask, has it done for the women of India?" The Swami hesitated. He laughted disagreeably. "What has yours done for the old maids in New England?" was his only rejoiner.

Julia Ward Howe once gave a pause to the flow of Vivekananda's eloquence in a Boston drawing room: "Swami," she demanded, "if your gods are so good let your women come and tell us of them." "Our women," he modestly evaded, "do not travel."

One Hindu woman did come to this country and told us of their wrongs, but what good did it do? Think of the churches in every ward in our cities, and villages, and in the country with their Sunday Schools, and "Endeavors" and missions, all combined are unable to cope with the situation. Their own divided condition tells part of the story. Then, again, they are not so far apart as it might seem at a glance. Very often when these heathen leaders are reproved they are met by retaliation, and their answers and rebuffs are so dangerously close to the truth that they silence generally.

I have already called attention to the fact that the serpent plays quite a prominent part in these heathen rites. And now comes the news of the revival of ancient Voodooism among the colored people of the south. It means serpent worship. Why not Christ's followers fall in line? If the serpent had stayed out of the garden and there had been no death, I am at a loss to know how these people would ever get to heaven. Their own doctrine proves that the serpent prepared a way upward instead of downward; so in these last days it seems he is coming into his own. The negroes in the rice belt of the south are indulging in the orgies of this ancient cult to the fullest extent. This kind of worship is very common in Cuba and Hayti. In the latter place Voodoo ceremonies begin with a bath in goats blood, then the sacred serpent is brought out in a cage, and the candidate for high office mounts the box for inspiration, holy recognition, and acceptance. They call themselves the "Sacrifice Sect," and twenty-six in Louisiana have of late been sacrificed. Families having the sacred number five are chosen for sacrifice, and they submit, thinking they are going right to glory.

Their ceremonies are rendered hideous by their howling and actions in general, which after all are not so much different *from* some of the followers of Jesus. Here in New Mexico where I am writing, I have inquired into the worship of the Mexicans, and find there is one sect that spend whole nights or nearly so, in howling and whipping themselves and each other, cutting their flesh and gouging themselves with sword plants. Surely if Elijah was here in these last days he would find a fruitful field for testing the superiority of gods. Oh the necessity for standing by the truth and the "living God," as Elijah did. Will Jesus find faith when he comes? The foregoing to us is very significant. We are in the last days: let us be faithful.

Written at Santa Rosa, N. M.

THE WAR No. 2.

"War a Good Warfare (I. Tim. 1.18)

"For This is not a Battle, But a World Wide War"

S. Roxana Wince

Yes, God has worked for each one of us to do in "making ready a people for the coming of the Lord," no one being exempt from taking part in bearing the gospel message to every creature. Those ignorant, needy foreigners will never come to us; the Jews will not come, nor will the lower strata of our own people; we must go to them, and "compel them to come in." As J. Shreve Durham says in The World's Crisis for January 31st, 1912: "We cannot save the people unless we teach them, and we cannot teach them unless we reach them. Home visitation will reach everybody, everywhere! It not only reaches every one, but places some one in vital, permanent touch with every one it reaches. It discovers the work and it discovers, enlists and developes the workers. The need everywhere is that people should discover themselves and their great possibilities under God for service."

The most timid, inexperienced person will volunteer to go with another in any well organized movement, and from this experience in personal work begin an active Christian life.

The entire force of the Sunday School and church must have action to live.
Action untiring and constant,
This is the law of our breath.
Live then, O brothers who labor,
For labor that ceases is death.

The Men's Missionary movement uses a great motto: "This is the only generation we can reach; but there is a far more serious fact to me, we are the only people who can reach this generation."

His thoughts are good; his plan worth considering. Carried out, every man, woman and child could do something in the highways and hedges of these latter days, politicians know they must come in touch with every man in every home if their campaign is to be a success. The Woman-Suffragist will win her cause, and winning it, will become a great factor in moral reform, because in her campaign she passes no door.

The missionaries of the American Sunday School Union have also adopted the plan with most gratifying results. some of these visiting between four and five thousand families in a single year, selling and giving away Bibles and Testaments as they go, and afterward founding Sunday Schools and churches. Donato Coscia of Saltzburg, Penn., sold 1300 Bibles and Testaments among his Italian friends in the short space of four years, and found them very anxious to hear the words of God and to listen to the voice of prayer. Miss S. Irene Cooley, who is engaged in personal work among the French, Irish, Finnish, Hungarian, Roumanian, Slavish, Polish, Bohemian, Negro, Italian, German, Austrian, Scotch, Welsh, English Swede, Syrian, Greek, Jew and American people, of Athens county, Ohio, found the foreign children "eager to come to Sunday School, and by far better behaved than American children." And she found most of 'the grown-ups" as ready to respond to good influences as to bad, and that they choose the evil ways because no good things are offered them, strong drink being their greatest enemy.

This plan of personal work has also been largely adopted by our Seventh Day Adventist friends, the result being that few idle and indifferent members are found in their ranks. Their young people are educated to be doers of the word. They write letters of instruction to the unsaved; they go from house to house selling literature; they hold meetings; they talk their faith everywhere, and so this people are "forging ahead" with astounding success, winning battle after battle in this "world wide war," until there is scarce a country or an island on the globe where their standard has not been planted and their literature sown like leaves of the forest. It takes money, but the money comes. We can certainly do as much if we go at it in earnest, like some of our young people do in Oklahoma and other places.

We say that our hearts are fixed trusting in the Lord, and that our anchor holds, being cast within the vail; we talk day after day about the coming of the Lord, and the great blessing that coming is to bring. We point at the sullen attitude of the Mohammedan against Christianity, at his aggressiveness in India, Malaysia, Central Asia, Siberia, Russia, Africa, British and Dutch Guinea. Central America and the West Indies, and at the amazing increase of his followers with his constant threats o fan uprising, as sure tokens that our redemption is near at hand. We see in the revo-

Continued on Page Three

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Cleveland, Ohio, Feb. 27, 1912

EDITORIAL

It is by doing right that we arrive at just principles of action.

Exaggerated expressions do not chord with the idea, and wound the ear of an exact mind.

When man revolts against the gospel, he takes another master—himself: one who renders all inferior masters possible.

To do nothing is not always to lose one's time. To do what we do carelessly, is to lose it inevitably. It is weariness without profit.

Situations are like skeins of thread or silk. To make the most of them, we need only to take them by the right end.

Those who have suffered much are like those who know many languages: they have learned to understand and be understood by all.

It must be conceded that, after affection, habit has its peculiar value. It is a little stream, which flows softly, but freshens every thing along its course.

A note from Bro. W. H. Wilson says that he has been in poor health for some time. We hope to hear soon that his health is completely regained.

He who has never denied himself, for the sake of giving, has but glanced at the joys of charity. We owe our superfluity; and, to be happy in the performance of our duty, we must exceed it.

It is very gratifying to report that writers for our paper are constantly increasing, and that both the new and old contributors are doing most credible work for the truth of the gospel. Both have been unusually busy with their pens recently, judging by the size of our mail delivery and the batch of copy now waiting for publication. They are certainly excelling themselves, and we ask the reader to give these devoted servants of God due credit in maintaining the high spiritual and literary standard of The Restitution.

EDITOR'S SERMON NOTES ON THE APOCALYPSE

Subject: The Occupants of the Throne and Their Dual Offices

Text: Rev. 4:4-11.

I. The four beasts and twenty-four elders are the saints in dual capacity (ver. 4; 3:4, 5, 6:11; 7:9, 13, 14; 4:6, 9-11; 5:4-10).

II. As Kings—four beasts (Zoon) (Eph. 1:12). 1. Cherubim (a plural noun, faces). Gen. 3:24 (and," way, is expletive, translated "even" in Mal 3:1); 4: 14; Ex. 25:19-21; 36:35; 1. Sam. 4:4; Psa. 80:1, 7; Ezek. 1:4-14. 11. "Full of eyes" (ver. 6; Matt. 6: 22, 23). III. Four faces (ver. 7; Rev. 5:5; 20:2; Num. 2:2). (a) Camp of Judah, 186,000 men (Num. 2:9); (b) Camp of Reuben, 151,450 men (ver. 16); (c) Camp of Ephraim, 108,100 men (ver. 24); (d) Camp of Dan, 156,700 men (ver. 31). IV. Wings (ver. 8: Ex. 19:4; Psa. 149:9; John 3: Ezek. 1:14; 10:11; Isa. 6: Num. 24:5, 8, 9).

III. As priests—twenty-four elders (vss. 4, 10). 1. The Levites, not incorporate under the four camps of Israel, pitched in the midst as a priestly order—non combatants (Num. 1:45, 47-53; 2: 33, 34). II. In the days of David they were divided into twenty-four priestly orders and officiated alternately (Psa. 132:16; Heb. 9: 9, 23, 24; 1. Chron. 24: 3-5; 25: 1, 3, 7; Rev. 5: 8; Zech. 6:12, 13; Amos 9:11; Rev. 14:2; 15:2-4; Heb. 8:5).

THE SUPREME IMPORTANCE OF PASTORAL WORK—No. 7

Saints Need More Help Than Sinners

This proposition destroys the midsill of popular theology, and shatters the contention of those who claim that evangelism is everything and pastoralism nothing. With them the sinner needs more help than the saint—an orthodox squib that some who profess the truth have not yet thrown away. "Do Christians need more aid to gain eternal life," they ask in astonishment, "than sinners do to become Christians?" "Is not the work of conversion a more difficult work," they ask contemptuously, "than the work of sanctification)" Hence, following in the wake of Christendom astray, they contend more for the work of the spirit in conversion, than for the work of the spirit in sanctification. But their claim, though it passes in orthodox circles as genuine coin, will be rejected by the servant of God as counterfeit. It is wrong inside and out, wrong in its depths and heights, breadths and lengths. For while the commands "believe," "repent," and "be baptized," are never accompanied with any intimation of peculiar difficulty; the commands to the use of the means of spiritual health and life; to form the Christian character; to attain to "the resurrection of the just;" to "lay hold on eternal life"; to make our "calling and election sure," etc., etc., are accompanied with such exhortations, admonitions, cautions, as to make it a difficult and critical affair, requiring all the divine aids of our God, to all the means of grace and untiring assiduity and perseverance on our part; for it seems "the called," who enter the stadium are "many," while "the chosen are few." "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." To the struggling saint in the battle for eternal life God has given divine helps; for example, his spirit and the priesthood of his son (Acts 5:32; John 14:17; Eph. 4:1, 2; 1. John 2:1)—helps that he has no where promised or given to the sinner. Since God gives saints more help than sinners, he thinks they need more than sinners. You may think otherwise; but who are you that you should withstand God? (Acts 11:17).

It is more easy to plant than to cultivate the corn, the vine, the olive? It is more easy to enlist in the army than to be a good soldier, and fight the battles of the Lord; to start in the race, than to reach the goal; to enter the ship, than cross the ocean; to be naturalized, than to become a good citizen; to enter into the matrimonial compact, than to be an exemplary husband; to enter into life, than to retain and sustain it for three score years and ten; to believe, repent, and be baptized than to "WORK OUT YOUR OWN SALVATION WITH FEAR AN TREMBLING?" (Phil. 2:12).

Appendix on Evangelism

Paul shows in 1. Cor. 12 that there are various officers in the church, as these are in the natural body. Their functions are different but not antagonistic. He as distinctly says that the evangelist is of divine appointment as he does the "pastors and teachers" (Eph. 4:11). Hence we read of "Philip the evangelist" (Acts 21: 8); and Timothy, you know, was commanded by Paul to "do the work of an evangelist" (II. Tim. 4:5).

We have spent many years of our life in the evangelistic field; we now from experience the privations, the hardships, the ups and downs of evangelistic life. Our heart and prayers go out to our hard-worked and underpaid evangelists everywhere. The brethren with whom we are personally acquainted know that we stand for evangelism loyally, but some of our readers who do not know us personally may infer wrongly from the prominence we have given pastoralism that we are opposed to evangelism. No, never. In the series of articles we have written on "The Supreme Importance of Pastoral Work," we have not opposed evangelism in so much as one word. The church of which we are pastor helps evangelistic effort to the extent of its ability; we encourage it in the work by both precept and example. "Before God we lie not."

(Concluded).

CORN SHEAVES

Gathered from Everywhere

Immortal Soulism a Myth.—Sister E. A. Pendavis sends this news clipping from the Enid Daily Eagle: Immortality of the soul is a myth and without scientific foundation, declares Prof. Ernst Haeckel of the University of Jena, who is generally considered the world's greatest living scientist and evolutionist. The human soul, asserts Prof. Haeckel, is only a purely physical function of a brain cell and ceases at death. All the productions of the human mind, assists the great savant, whether in art, literature or any other branch of intellectual endeavor, are fundamentally mere muscular activities. The immortality of the soul, therefore, says Prof. Haeckel, is merely a myth. Prof Haeckel is now in his seventy-eighth year, but is still mentally and physically as active as many men of fifty.

Joseph's Name in Egypt.—In reading the 41st chapter of Genesis, not a few have wondered at the singular name given to Joseph in Egypt, after he had saved the people from the horrors of famine—the name of "Zaphnath-paaneah." When, in translating the Bible, our English translators came to this word, they saw at once that it was not a Hebrew word, and so without attempting to translate it, they merely transferred it to the pages of our English version, where, in verse 45, we read: "And Pharaoh called Joseph's name Zaphnath-paaneah." But through the researches of Rawlinson and others in Egyptian history and language, we find that these words were Egyptian words, and that they mean "The bread of life;" and the wonderful fitness of the name is at once seen when we remember how Joseph had provided food against the years of famine, and so saved the lives of the people. And so in the 43rd verse, the words which in our version are replaced by "Bow the knee," are now found to be Egyptian words, and our translators gave us that expression because it was so commonly used before their own monarchs as they might go forth in procession among their subjects. But these words, too, are now found to be Egyptian words, and their meaning not "Bow the knee," but "Rejoice." So that when Joseph rode forth in his chariot, arrayed in fine linen, and with Pharaoh's ring on his hand, and a chain of gold about his neck, the heralds cried before him, "Rejoice, rejoice, for the bread of life is coming!" What exquisite beauty, as well as meaning, does this add to the name!

"No More, No Less."—Moses strictly charged the people "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it" (Deut. iv. 2 xii. 32). And almost the last utterance of Holy Scripture (Rev. xxii. 18, 19) is a like solemn admonition neither to add unto nor to take away from the words which God has revealed.

Thirty Years.—David was thirty years old when he began to reign; the age also of Joseph when exalted by Pharaoh, and of our Lord when he began his ministry.

Postdiluvian Kingdoms.—The Egyptians belong to the Hamite family of mankind. In the earliest ages of humanity, before historical times, they left their primeval home in Southern Asia, and took their way to the land of the setting sun. Crossing over the Isthmus of Suez, or, as some think, the Straits of Bab-el Mandeb, they settled on the banks of the river Nile. Here they established the most ancient kingdom yet known to the world, and here "the eldest daughter of civilization" was born.

Appendix to the Book of Judges—Properly speaking there are two appendices to the history of the book of Judges, one in chapters xvii. and xviii., and the other in chapters xix.-xxi. Both refer to an early period, probably as early as the age of Othniel: for in chapter xx. 28 we find that the high priest was Phinas, the son of Eleazar, the son of Aaron; and in the second appendix, Dan appears as the northern extremity of Israel (xx. 1), while the origin of Dan is given in chapter xviii. 29. Also in Samson's history we read of the camp of Dan, or Mahaneh-Dan (xiii. 25), a place named from an event, narrated in chapter xviii. 12. The yare so placed at the end of the book, so as not to interrupt the thread of the connected history; since they have not to do with any individual judge, but rather are meant to illustrate the moral and spiritual weakness of the Hebrew commonwealth without a king. For in those days there was no king in Israel, but every man did that which was right in his own eyes (xvii. 6, xviii 1, six. 1, xxi. 25).

"SOUND IN THE FAITH"

J. F. Wagoner

As faith comes by hearing something as evidence upon which it rests, it logically follows that the basis of faith must also be sound. Now as faith is the assent the mind gives to the truth of a statement made by another, and resting solely and implicitly upon his authority and veracity, it is absolutely essential that the authority and veracity be unquestioned; in other words, sound. Hence the next link in this logical chain must be sound doctrine; and as doctrine is expressed in words, the next link in this chain must be equally strong; we must have sound words. Hence if doubts should be entertained as to the soundness of the faith in question, just hold with a firmer grip that powerful link, faith, in the sound doctrine based upon the sound words of him of whom it is declared, it is impossible for him to lie. Here then is the chain of three links; the first held by one that says, "I know in whom I have believed," and the last link held by the immutable Jehovah. Can you trust such a chain to lift you into the kingdom of God? It all depends upon our ability to hold fast the faithful word: to be steadfast, immovable, always abounding in the work of the Lord.

As faith, then, is such an important factor in God's plan of salvation, how can one be absolutely certain that he or she is sound in the faith? We are told that in human dealings all contracts agreements, and propositions, are plainly stated; each party can tell exactly what to do. Now, if our relation to God could be made equally plain, such questions could be easily answered. The relations between human beings in a contract or agreement are plainly stated; each one is supposed to know exactly what the contract requires of him. How then does our relation to God differ from human relations to each other?

Here is fair statement of the case: God is the party of the first part, in salvation's plan; the human family is the party of the second part. The party of the first part has submitted to the party of the second part a reasonable proposition, but one that will, if accepted, give to the party of the second part the highest and grandest position that can be conceived or imagined. The party of the first part is not only able to perform his part, but is willing to do so. But the conduct of the second party has widely separated him from the party of the first part. Notwithstanding this separation between the parties, the party of the first part has repeatedly called in tones of love and tender mercy to the party of the second part, has pleaded with him as a loving father to his erring child, has assured him that he is not lacking in power to save him, neither will he turn a deaf ear to his cry if he will call upon him. As the parties are separated, what has caused the separation? Listen to the cause as given by God himself: "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Now, honest sinner, do you see the exact relation of the parties? Is it a plain case? Are you trying to bridge over the chasm between you and God? Have you thought out a way to escape that you think will carry you across the chasm? Let me suggest the hopelessness of such an effort to escape. God will deal with you on the exact basis of your relation to him. Your sins, unless pardoned will as inevitably result in death to you as the law of gravitation draws bodies to a common center. Unpardoned sin must suffer the penalty. The fiat of Jehovah has gone forth: "Though hand join in hand, yet shall not the wicked go unpunished." Ever keep in mind that sin can not be condoned; that it never expires by statute limitation; and that it cannot be out-lawed. In vain will some plead for mercy as the last resort; the limit will be passed when all the sweet overtures of mercy shall have been refused. But listen to that sweet voice calling across the dark chasm of sin to the sinner: "Seek ye the Lord, while he may be found; call ye upon him, while he is near." Oh sinner, is not this a limited call? Shall you pass the limit here plainly marked? Some no doubt will, and then they will take up the doleful lament: "The harvest is past, the summer is ended, (fearful thought), and I am not saved."

Each day this call may become fainter and fainter, but ere its last echoes die upon your ear, listen to this exhortation, and may it fill you with a resolution strong enough to heed the call of mercy: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. Oh how quickly the response of the sinner to this call would bridge the chasm of sin by the firm, strong bridge of love and obedience! And the joy that fills the heart of a repentant and forgiven sinner does not manifest itself there alone; earnest, loving hearts are made glad, and this noble act extends its influence to the farthest bounds of creation: for God is pleased, the angels rejoice, and if faithful to the end, the results will reach the endless ages. Salvation means something.

Rochester, Ind.

MIRACULOUS BIRTH OF CHRIST—WHY?

J. F. Oelteltey

I read some time ago, in a little paper devoted to religious enquiry, a question that set me to thinking, that some time I ought try to answer. It was to the effect the inquirer would like to hear one reason why the birth of the Christ of God should be miraculous. I don't propose to answer the question to the satisfaction of the enquirer. A good many "enquirers" are like that Scotsman who said he was open to conviction, but he "would like to see the man that could convince him," and although we Scots get blamed for a good deal of that super-decision of character commonly known as "obstinacy" (and we don't care to deny it), still I would like to observe that there are others. Nevertheless there are many readers in the community who are in various stages of mental and spiritual development, and who may require to have such subjects presented to them in a simple way.

Personally I have no bitterness for such people as deny the unusual in regard to the birth of the Lord Jesus (as to what is called miraculous, that can be left for future consideration). It is evident to me that the immediate disciples of Christ did not at first realize to the fullest the peculiar nature of their teacher, and when he asked them plainly, "Whom do ye say that I am?" and Peter gave him enthusiastically a plain reply, he sanctioned and sealed it with the decision, "Flesh and blood hath not revealed this to thee, but my Father in heaven." Now I opine from this that at that period the revelation had not been recorded to all the disciples, and I further opine that today there may be those in the same spiritual condition yet perfectly honest, and we ought to deal with them as the Lord himself did in similar cases, and not be too "previous."

One reason that appeals to me why it was necessary that Jesus as the second Adam should be put back as it were to the position of the first Adam is, that it is recorded of him that he "knew no sin," that is, that he offended in no respect. Sin, if I read right does not mean wickedness, but simply error—that's the meaning of the word—they tell us in the original languages. Now no one can avoid error unless he is entirely cognizant of right and wrong, and so far as I can see, by actual contact with various people in various places, and so far as I have read of all the other races on the face of the earth, with which I have never come in contact, so-called civilized, and so-called barbarous, I am convinced that it is utterly impossible for ordinary humanity, to distinguish between right and wrong in every particular—that's putting it mildly. Indeed, a friend of mine advances a theory "that no human being is sane on all subjects," and my experience and judgment go a long way not only to endorse this theory, but to go one better, and postulate that most of us are only sane on a few subjects, even when we have reached maturity in years and reasoning powers. How much more fallible are we in the years of childhood and early manhood!

We come into the world empty mentally, morally and spiritually, even as we are weak physically and, as I have tried to show in some former papers), unlike any other of the myriad races of beings that with us populate the planet and perform untaught, all kinds of miracles or stunts (which ever way you care to term them) that are wonderful to watch and contemplate. We have to be taught everything, even to take the breast—and from this on all else has to be poured in or pumped in, or hammered in, some of it good, some of it no good, which last after it has got in has, with much trouble to be got out; some times it won't come out anyhow. There is no parallel to this in natural history that I know of. Solomon tells the sluggard to go to the ant and consider her ways, and Christ points to the "lilly of the field;" and what we all need is to come out and take a walk in the fields and woods and we will make the discovery that we really are not the only things that the Lord God has made. The miracles that surround us are so common that we don't notice them.

Now apply these facts in regard to human impotence and inability, especially during the period of childhood, to the case under consideration. When a human babe is introduced into the turmoil of the world, if it is to live at all, it must be taken apart and carefully nursed until its physical, mental, and moral powers develop. During all this period it is subject to the control and tuition of its parents or guardian, from whom it imbibes its ideas, sentiments, and morals, and necessarily ideas common to humanity, or in accordance with nature or truth, but only the ideas of the guardians, as it does the language of the same, all the twists, crooks, moral or linguistic, are embodied and carried forward into the next generation, possibly in a still more exaggerated form. The child-mind is one of the most elastic things in the world. All intelligent people know that. Rome knows it well—the value of "benevolent assimilation"—and the importance of early tuition, and so we have the battle for the babies going on in every land under the sun.

Now think o fany ordinary child, or boy or young man who could raise himself above the influences mentioned, who could exempt himself from the authority of his lawful guardians who could mark out a straight line through and across all their crooks and twists, and keep pure through all the surrounding spiritual defilement; yes who could ever set aside and assert his superiority of the law, "Lord even of the Sabbath day." Where did the light of him that lighteth every man, come from? With correct insight and infallible intuition, he choose of his own initiative the path of righteousness and truth. The answer goes without saying.

Baltimore, Md.

THE NEW AND THE OLD COVENANT.

O. J. Allard

All my life I have heard more or less contention on the Sabbath question, also on the covenants, and the questions seem now as far from settlement as ever. A couple of months ago upon my remarking that I would preach on the tabernacle service, a preacher made the remark, "Look out or you will have a mediator and no law for him to mediate;" referring of course, to the fact that I had contended we were not under the ten commandments. Well, I thought that is so; if there is a mediator there must be a law for him to mediate. Soon as I got home I took my Bible and tried to see what I could find, and here are some of the things that I found:

I turned to Ex. 34:27, 28 and there I read, "And the Lord said unto Moses, write thou these words, for after the tenor of these words I have made a covenant with thee and with Israel. And he was there forty days and forty nights, and he did neither eat nor drink water, and he wrote upon the tables the words of **The Covenant**"—the Ten Commandments" Then I turned to Deut. 4:13, and read, "And he declared unto you **His Covenant**, which he commanded you to perform, (ten commands), and he wrote them on two tables of stone." Then I went

to Heb. 9:1 and there read: "Verily, the first covenant had also forms of divine service." This made me conclude that the first covenant was such that it demanded a service of some kind, and I saw how it came that it demanded a service, as there cannot be a shadow of a doubt but that the ten were the first covenant, as the foregoing Scriptures plainly teach.

We see that unless there was a service of some kind attached to it, as soon as the law was given, it would only be a question of time when there would be no one to keep the law, as every one would have been killed, as the law demanded death for disobedience, and no one could keep the law: therefore all would have died because of sin.

From Adam to Moses there was no law, no sin was imputed, so of course there was no reward for (O yes, and then I remembered John 6:63, "It is the spirit that quickeneth, the flesh profiteth nothing, the words that I speak unto you, they are spirit and they are life." Then Paul came along and said (I. Tim. 6:3, 4), "If any man teach otherwise, and consent not to the wholesome words, even to the words of our Lord Jesus Christ, and the doctrine according to godliness, he is proud, knowing nothing." This made me wonder still more what are the words here referred to, so I read again in Heb. 9:11, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;" and again in Heb. 8:1, 2: "Now o the things we have 2: "Now of the things we have such an high priest, who is set on the right hand of the throne of the majesty in the heavens, a minister of the sanctuary and of the true tabernacle, which God pitched and not man." Have we a priest? Yes, what law is he priest of? Unless there was a law there would be no need of a priest.

Now here is the substance of the whole thing, and if we can find the law he is the mediator of the whole thing ought to be easily settled. One says, There was never any other law given but the ten commands, and there could never be any other given; therefore he is the mediator of no other law. Let's see. I will raise up a prophet unto you of your brethren, like unto thee; him shall ye hear in all things whatsoever he shall say unto you." Brethren, how long shall we refuse to hear him who speaketh from heaven through his son? I am astonished that we have not heard him long ago. Listen, ye that want to locate the new covenant, and its order or divine service. Turn with me to Matt. 5, verse 2, "and he opened his mouth and taught them, saying"—then follows the blessings, and an admonition and instruction or two, until we come to verse 17. Now begin to notice, you that are under the law, "Think not that I am come to destroy the law or the prophets; I came not to destroy, but to fulfill." Verse 20. "Whosoever therefore shall break one of the least of these commands (what commands? The ten says I) Verse 20, "For I say unto you except your righteousness exceed the righteousness of the scribes and pharisees ye shall in no wise enter into the kingdom of God." Now what is your law of righteousness? My brother, my sister, listen to him that speaketh from heaven, verse 21. "Ye have heard that it was said by them of old time, Thou shalt not kill." Was this in the old covenant? Sure. "But I say:" who says? The prophet that I will raise up unto you, says so, "But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment." Verse 27, "Ye have heard that it was said by them of old time, Thou shalt not commit adultry; but I say unto you that whosoever looketh on a woman to lust after her hath already committed adultry with her in heart" (mind). My friend, do you see anything like a new law that is to be written in the mind and in the heart? Now verse 38, "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth; but I say unto you, that ye resist not evil." Verse 43, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies." My brother, my flee of Christ and the law that to be written upon the heart of Israel when the new covenant is made with them, and that is already written in our hearts and in our minds? And it is the law that makes the comer thereunto perfect that accepts the blood of the sacrifice of Christ and the lay that Jesus is mediating today, and makes perfect (verse 48). Read chapters 6 and 7. Now go to verse 24, chapter 7, "Therefore whosoever heareth these sayings, of mine and doeth them, I will liken him unto a wise man which built his house upon a rock." So we see we get on the rock with the new law or covenant in our minds.

Now a Scripture or two more. Are these the words Paul refers to in 1st Tim. 6:3, that he calls the words of Christ and doctrine of holiness? No doubt at all. Now read James 1:21, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. Be ye doers of the word, and not hearers only." Verse 25, "But whoso looketh into the perfect lay of liberty"—what law is this, the ten commandments? No, indeed. Now turn to James 2, "Thou shalt love thy neighbor as thyself," the royal law according to the Scriptures. The royal law, then, is the law that governs loving one another, and is the law of liberty, the one written in our hearts. Notice verse 11. Here he speaks of the old law; verse 12 says so, "Speak ye, and so do, as they shall be judged by the law of liberty." What is the law of liberty that we are to be judged by? Turn to John 12:48; listen: "He that rejecteth me and receiveth not my words, hath one that judgeth him." What words are referred to? The Sermon on the Mount. The next statement shows it, "The words that I have spoken, the same shall judge him in the last day." There is no other conclusion that we can come to, as I view it. The sermon on the mount is the new law covenant. It contains the things that were to be spoken by the prophet God was to raise up, that Moses said they should hear. It is the law of the spirit or life in Christ Jesus, that makes us free from the law of sin and death.

Now turn to Matthew 22:35, "Master, which is the first and greatest command?" Did Jesus quote from the ten commandments or from the royal law, the new covenant? Verse 40, "On these two commandments hang all the law and the prophets." These two were the substance that cast the shadow, and the thing that the whole fabric depends on for support. To me the sayings of Jesus in this sermon on the mount is the royal law or new covenant that has an order of divine service, that should be carried on by the church.

I realize that this article is poorly written; but I have tried to give you the idea that I have gotten in studying the question. The man that says we are still under the ten commands "must take Moses for his mediator. I want to take the new law that has Christ or its mediator; and I feel sure it is found in his sayings in his sermon on the mount. He was the giver of the law, as also was Moses of the ten commandments.

THE SEAL OF GOD IN THE FOREHEAD.

Geo. Francis.

In making a covenant between two parties, the sealing of it with the seal of the commonwealth completes the document. Haman sealed the decree of the King Ahasuerus against the Jews, with the king's seal (Esth. 3:12). Therefore the decree was by the authority of the king. Here we are speaking of literal things which are the foundation on which the symbolic rest, and by which we must grasp the meaning of the symbol.

The angel in sealing 144 thousand of Rev. 7, is not using a literal seal, but by our knowledge of the use of the literal—we must grasp the meaning of the work performed by the angel. As the literal seal perfects the document, so the mental work of the angel perfects the mental understanding of the parties sealed in the forehead. Now we are the parties that the angel seals in the forehead,

They are the twelve tribes of the children of Israel. Gentiles may be called Israelites in a spiritual sense, but they are never divided into twelve tribes; to do so would be to stretch our imagination to the breaking point, and especially so as we have the victorious palm bearers, of all nations, and kindreds, tongues, and people standing before the throne, in plain contrast to the parties being sealed: The sealed ones may be included among the palm bearers, after being sealed, but gentile Christians cannot be counted as belonging to the tribes of Israel. The covenant relationship in which the Jews stand calls for such a work as is here represented by the sealing. Paul writes that "blindness in part is happened to Israel." And we know that that blindness is in the rejection of their Messiah. But "there shall come to or out of Zion the deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins" (Rom. 11:27). This 144 thousand is seen again in chapter 14 of the Revelations, standing with the lamb, "having his and his Father's name written in their foreheads" (Diaglott, R. V., Douay, and R. B. V.). The Father's name in the forehead is equivalent to the seal of God. The tribes of Israel do not stand with the lamb, but after they receive the impress of the truth in their forehead it will enlighten them, so they will gladly acknowledge him as their Savior.

And now as the time of the sealing. It comes to view after the opening of the sixth seal. This blindness in part that is happened to Israel, is to last until the fulness of the gentiles become in. It is only in part. They hold the truth as to the unity of the Deity, one God and no more. This truth stands as a bar in the way of the Jew receiving the gospel as preached to them by Trinitarians of the past and present times. When the Jew learns the truth concerning the Messiah, his faith will be perfect. As the Master said, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent" (John 17:3). That the parties sealed are Israelites, may be argued from the fact that they are called "servants" of our God before they are sealed. The importance of the name or seal of God in the forehead is seen in chapter 9:4. When the armies of Mahommet, under the symbol of locusts are going forth on their conquering mission, where it is written, "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men that have not the seal of God in their forehead." Mosheim says that Mohommet boldly proclaimed that he was commissioned of God to destroy Polytheism and idolatry. His war cry was, "There is one God, and Mohommet is his prophet." He and his followers, called the image worshiping Trinitarians, infidels; therefore his general's directions to the armies to cleave their skulls but not to hurt those having the seal of God in their foreheads. He, like the Jews, held to the unity of the Deity—one God, and Mahommet is his prophet. Therefore the directions to the army not to molest those that held with them to the unity of the Deity. In Mosheim and in Gibbon we find they treated the Christians that held to the unity of the Deity with moderation. Therefore the agreement between the prediction and its correspondence in the history of the times.

In Rev. 22:4 it is written, "And they (his servants) shall see his face; and his name shall be in their foreheads. It is a serious matter when men turn away from the true and living God, and enthrone in their minds, (the seat of which is in the forehead), a false Deity, robbing the Creator of the glory that in truth and right are his. The first commandment from Sinai says, "Thou shalt have no other gods before men." This is a command resting on the fact that God is our creator; and therefore has a moral right to our adoration. This principle is as enduring as the throne of the eternal; and is not affected by the change of dispensations. "Hear, O Israel, the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself" (Mark 12:30, 31). This will keep God's name in the forehead.

Albany, Wis.

THE WAR, No. 2

Continued from Page One

lution in China; in the war between Italy and Tripoli; in the state of affairs in Persia, Portugal and Spain; in the movements of Russia; in the decline of faith; in the increased love of the masses for pleasure, and the resulting increase of crime, unmistakable sign that the great battle of Armageddon is in the very near future.

Then let us be "up and doing," each individual a committee of one to help organize and hurry forward the battalions needed in this glorious war, and to give the necessary support to all recruiting officers, who are "sound in the faith," and qualified for the work, seeing to it that none such are laid on the shelf.

Pierceton, Ind.

MARRIED

A wedding at which a number of Des Moines people were guests was that of Miss Mabel A. Evans, daughter of Mr. and Mrs. Walter Evans, of Avon, and Mr. Leo Rock. The ceremony was performed February 15th. Miss Eva Evans, sister of the bride, played the wedding march as the couple, unattended, took their places before the officiating minister. Immediately following the ceremony a three course dinner was served. Both the bride and groom are well known and have a host of friends, who extend hearty congratulations.

Brother and Sister Rock are both members of the holy at Avon. Sister Rock was baptized two years ago this spring, and Bro. Rock a year ago, by the writer. Bro. Rock's father was a preacher of the First Day Adventists church at Leon, Ia., several years ago. These two worthy young people are doing their best to be a credit to the brotherhood, and we pray God's richest blessing upon them and a home for them in the kingdom of God.

O. J. ALLARD.

Ft. Dodge, Ia.

YE ARE ABRAHAM'S SEED

D. C. Robison

The above statement was made by the apostle Paul to the Galatian church. He further states that they were heirs according to promise. This blessing came to them conditionally: "If ye be Christ's," or i. e., if ye belong to Christ. The same writer tells them how they became Christ's, viz.: by being baptized into Christ. Jehovah has acknowledged Christ as Abraham's seed by raising him from the dead, or out from among the dead ones. He is the head of a new race that the Deity is choosing out from among the nations, and preparing them to rule the future Cosmos. We are given this age that we may prove ourselves worthy to become rulers in the next. Abraham was called and tested, and was found faithful. The apostle in writing to the Roman church states that "Abraham believed God, and it was accounted to him for righteousness." This righteousness was accounted to him after many severe trials and disappointments. His severest trial came to bi mafter he became the father of the seed promised. The messenger said, "In Isaac shall thy seed be called." It is recorded by Moses that Abraham was required to offer his son as a burnt offering. He did not dispute with God, but obeyed, knowing that Jehovah would make that promise sure. The promise was, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations be blessed, because thou hast obeyed my voice" (Gen. 22:17, 18). This act constituted Abraham the father of us all. We are counted righteous through our perfect obedience to the law of the spirit of life. The covenant with Abraham concerning his unti seed, Christ, embraced also his numerous spiritual and fleshy seed of the future. Jehovah will fulfill that covenant, not because of their righteousness, but because of his holy name's sake. He will purify Israel when he has gathered them by purging the rebels out and planting them in their own land. Jehovah is now choosing out of the nations a people for his name. This will embrace all individuals who have kept the covenant made with Jehovah. After which he will return to Israel, and build again the tabernacle of David, which is fallen down (overturned), and build the ruins thereof, and set it up." This phase of the covenant includes the land of Canaan to the remnant, and their place in the kingdom as subjects. They will be Jehovah's battleaxe to subdue the nations and establish the kingdom: They are the beloved (subjects) for the Father's sake. Jehovah has promised to make Jerusalem a rejoicing and her people a joy. He has promised to plant them in their land (Canaan), and that they shall be plucked up no more. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. At that time the wolf and the lamb shall feed together, and the lion shall eat straw, like the bullock. All animals will become herbiverous. Their desire for flesh as food will be changed and they will live on the product of the earth. They shall not hurt nor destroy in all my holy mountain, saith the Lord. In his day he shall judge thy people righteously, and the people with judgment. He shall judge the poor of the people he shall save the children of the needy, and shall break in pieces the oppressor. In his days shall the righteous flourish; and an abundance of peace so long as the moon endureth.

These blessings all apply to restored Israel, the remnant that Jehovah saved by shortening the days at the destruction of Jerusalem by the Roman army. This remnant will be brought under the rod and into the bond of the covenant with those left when Christ shall come to his own, and when his own will receive him. This covenant is not based upon Israel's righteousness, but for Jehovah's holy name's sake. This is the gospel of Israel that will bless all nations. Israel must first be blessed and then the nations. If you ignore this gospel to Israel you ignore the gospel that shall bless all nations.

Salem, Ohio.

"YE SHALL LIVE ALSO"

James C. Thompson.

Dear Brothers and Sisters:

I have chosen John 14:19 as a foundation for a few remarks: "Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also." These words were spoken by Jesus a short time before his betrayal and death. The world, the age in which he lived, would see him no more. He would soon be beyond the sneers and jeers of that wicked age. But his brethren would see him again, see him in given power, and glory and honor, clothed upon with immortality. And he promises they would live again; they also shall be clothed upon with immortality, and be given power and glor yand honor.

"Because I live ye shall live also." No doubt the disciples understood these words, and they must have been very comforting to them. They had followed Jesus over hill and vale, from city to city, hungry and footsore; they had shown their love for him by standing by him through all the persecutions he had received, and he tells them what the result is to be, "Because I live, ye shall live also." If the disciples had been educated according to the doctrines of the present day, they would have said, or at least reasoned among themselves, "Why does he say that we shall live? Have we not the present life now, and will we not go to heaven when we die? What is the need of him saying that we shall live, because he lives?" But the disciples understood that they were altogether mortal, and in order to live again, they needed a Saviour; they believed that this man was the son of God because of his works. They believed that he was the Saviour whom God had promised. No doubt they expected some such words as these, "Because I live, ye shall live also." How completely these words knock the immortal soul idea out. No one can live forever apart from Jesus, neither is there salvation in any other, "For there is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

There would have been no need of him making this promise if they had been immortal. But his disciples were mortal; we are all mortal. "He (man) cometh forth like a flower, and is cut down, he fleeth also as a shadow, and continueth not" (Job 14:2). This life is of short duration. We may take the best of care of ourselves; we may obey the laws of health to the best of our knowledge and ability, but the time comes when we have to lay down this life. Scientists tell us that the organs of the human body could last a few hundred years, some of the organs longer than others. The human body, however, must finally submit to the law of decay, unless God interferes. I have heard it said that we die because of our own transgressions; that we disobey some law and pay the penalty, which is death. It is said we are inclined to make Adam shoulder too much. However, the Bible says, "As in Adam all die." We must all die unless God interferes; because of Adam's disobedience. Yes, unless God sees fit through his son, to change these vile bodies, we shall never obtain eternal life. God has made a way in which we can be saved, and the way is Jesus. He said unto Thomas (John 14:5), "I am the way, the truth, and the life."

(To be continued in next issue)

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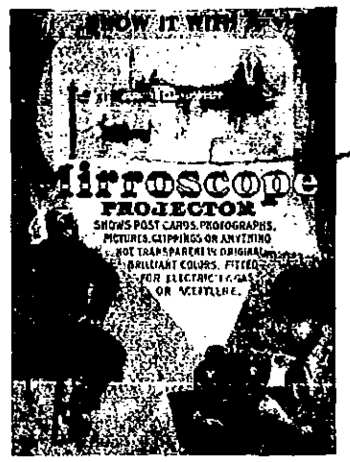

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ROBT. G. HUGGINS, Editor.

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VOL. 60 CLEVELAND, OHIO, MARCH 5, 1912 No. 59

LET US PRAY

Blessed Father, Through thy mercy another day of hallowed privileges has dawned upon us, and we are thankful. We have much to be thankful for. Oh God, thou has clothed, and fed, and sheltered, and protected us while many of our fellow creatures are perishing for the necessaries of this life — Oh, God we thank thee as the giver of every good and perfect gift. Especially would we praise thee for the bread and water of life everlasting. Oh, God we cannot find words to express our gratitude and love for thy invitation to thy kingdom and glory, while tens of thousands are perishing for lack of knowledge of thy beneficent purposes. Oh, God we will praise thee.

We beseech thee, our Father, to forgive all thy pure eyes have seen amiss in us through the week, whether through word or deed, for we ask it in Jesus' name. Regard in mercy all the members of this congregation. Are any lukewarm and careless? Oh God, use us for thy glory and their benefit we humbly pray. Help us to lead them back to the cross, to the throne of grace, that they may obtain mercy and strength to live to thy praise. Bless all as thou seest they ned. May thy promises be their stay in life, their strength in prosperity, and their support in adversity. Bless the aged and afflicted. May they be the especial objects of thy care, and realize thy Fatherly hand. Do thou bless all thy scattered and lonely ones. Guide them safely through all the trying scenes of life to thy kingdom and glory. And all things we ask, Heavenly Father, that thy kingdom come, that thy will may be done in earth as it is in heaven. And we will ever praise and magnify thy holy name. In Jesus' name.

THE MASTER'S DISCIPLES

Eld. C. C. Maple

The portion of Scripture I wish to consider in this article is found in Matt. 5:3-15. These verses teach us truths which have to do with those who would be Christ's followers.

I. Their Character (verses 3-9). They are poor in spirit; they mourn; they are meek; they hunger and thirst after righteousness; they are merciful; pure in heart, and are peacemakers. It is to these that the promise are made of comfort, of obtaining mercy, of being filled with spiritual blessings. "They shall see God: they shall be called his sons: they shall inherit the earth:" "They are to reign with Christ a thousand years:" "they are to take the kingdom and possess it forever." We are plainly told that it is not for all, but for them for whom it is prepared, or those who are prepared for it. They who do his commandments can claim the reward; for it is not he who says, "Lord, Lord," and makes so much profession, but he that doeth the Father's will shall inherit the kingdom. How exceedingly careful then do we need to be that we possess these traits of character as place us among the Master's disciples, and which makes us heirs to all things.

II. Their Reception (verses 10-12). They shall suffer persecution; they shall be reproached; they shall have all manner of evil said against them, and that falsely. Thus in entering his service we may expect the way to lead into persecution, and we shall need to prepare ourselves for these things. Our faith must remain unshaken, and we must rejoice in it all for a great reward awaits us.

III. Their Influence (verses 13-16). They are "the salt of the earth," that which preserves. How true this is. Where the disciple of Christ is, there is the leaven of righteousness, purity and uprightness.

They are "the light of the world," that which directs. How true again. The follower of Christ furnishes the world with spiritual light. Christ has said, "I am the light of the world;" but the world receives light from him through his followers: they are the reflection of him. Let the light of each of us so shine that the world may be led to glorify our Master.

IV. Conclusion. Much depends upon the followers of Christ. "What manner of persons ought we to be in all holy conversation and godliness?" Let us "put on the whole armour of God," and take our stand for truth and righteousness.

"O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb."

THE TRUTH DEFENDED—No. 1.

An Ex-Methodist Pleads for the Truth,

Mrs. Chas. Thomas

My Dear Friend:

I will write to you and explain some points on which we differ. Having been a strict Methodist all my life, I was amazed to learn when I came here two years ago that I had taught wrong ideas to my Sunday School class, and that I had been blind. I know you are a deep thinker, that you do not believe a thing because "they say so."

Now for the first thought: How can there be one Bible, one word of God, and yet different beliefs be right? What is the trouble? Just this: All are teaching their own creed. No Reformed Methodist minister would be turned out of church for preaching anything different from what his conference believes; Each one of the hundreds of churches have a minister who preaches entirely different doctrines—all from the one word of God! Where do they get it? See what our Saviour taught, also what his disciples taught: How many different beliefs did they teach? Their teachings are one. If you think well you will see there is something seriously wrong with christendom. It is here: We are living in the times spoken of by the apostle Paul in his letter to the Thessalonians: "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (II. Thess. 2:3). Every one who reads, studies, or thinks can see we are living in the last times. The fulfilling of prophecy so wonderfully and literally proves without a doubt this fact. So the falling away of thousands, the blind leading the blind, etc., are only what we must expect, but such is not what thousands are looking for. Instead they are believing that this world must be remodeled and made over by man through good works. We must be christened as a child, live good lives, and go to heaven when we die. Do you know there is not one single verse, passage, or example which says we must christen or sprinkle our babies? There is not one passage which says we will go to heaven when we die.

Perhaps you may ask, Where then did we get the idea? We got it from the Methodist church; the Presbyterians got it from the Presbyterian church, and so on, all down the line. I remember when I taught Sunday School. I studied my Bible, and I saw it read, "repent and be baptized;" I saw what Jesus preached the same and all his followers. The Word says we must repent and be baptized in order to inherit eternal life. Read and see that in every case all that took the name of Christ on themselves, did so by repentance and baptism. How can a baby or child that does not know right from wrong, repent? Notice, repentance comes first, then baptism. We arrange the order to suit ourselves—baptism first, then repentance!

Some Methodists think the circumcision spoken of in Gen. 17: 11-13 is binding on us in the form of baptism. How blind! For if we keep circumcision in practice, we must also keep hundreds of other laws given to the Jews before Christ came. We have only to look this up to find that the orthodox churches are not teaching the first steps of God's plan, for the firststeps are repentance and baptism, then the good works come next.

I saw this fact plainly years ago, and wondered why we did not observe the due order in our church; but I did then what thousands continue to do—thought, "Oh well it must be right because the ministers and teachers say so." I followed their lead instead of looking to our One and Only Guide, the word of God. No church or minister has the right to change it.

SUFFERING AND REIGNING

Bessie Nicholls

II. Tim. 2:12: "If we suffer, we shall also reign with him, if we deny him, he also will deny us." This is what Paul wrote in his epistle to Timothy, and Paul, we know, was a great sufferer for the sake of the gospel. The lesson we had last Sunday was very much in line with this, and if it is our desire, which it should be, to take heed to the warnings which were pointed out to us in that lesson, we ought to take more earnest heed to the above verse. People may think it strange that any one should be called upon to suffer after having put on the name of Christ, but in order to be one of God's children we must suffer with Christ, and the proof of this is found in Rom. 8:16-17: "The spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." This shows us then, does it not, that suffering with Christ is one of the things that is expected of a Christian?

The question might arise, "Why is it necessary that we should suffer? Isn't believing and obeying God's commandments sufficient for our salvation?" Let us stop and think for a moment how Christ had to suffer. Why did he suffer? I Pet. 2:20-23: "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called, because Christ also suffered for us, leaving us an example, that we should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him who judgeth righteously." Christ suffered for us; why? 1 Pet. 3:18: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the spirit." He suffered that he might bring us to God, and in one verse it says, "He bare our sins in his own body on the tree, that we being dead to sin should live unto righteousness."

Here then is the secret of Christ's suffering. All for us that we might have life, and not die in our sins. Could greater love ever have been shown? and ought we to call it or even consider it a hardship to suffer for him, no matter what our suffering may be? No, but rather we should rejoice in our suffering, as we are told in 1 Pet. 4:13-16: "But rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified: but let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters; yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf."

One of the greatest sufferings, I think, is to deprive ourselves of the pleasures of this world, but we will not find it so hard if we are trying to please God and Christ instead of trying to satisfy our own desires. Let us remember that the pleasures of today are only for a season. We are not called upon to deprive ourselves of the pleasures of this world and to suffer whatever afflictions might come upon us without receiving a reward for it in the end, for our text says: "If we suffer we shall also reign with him." God then, has provided some better things for us if we are striving to be faithful. It is necessary, too, that our faith be tried, and this is how it is tried—through suffering. As Bro. Huggins has told us, if we do not have any trials to overcome and are not chastened of the Lord, there is something wrong, for we read in Heb. 12:6-8: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then ye are bastards, and not sons." I think each one of us realizes the importance of the first part of this lesson, that is, suffering in order that we might reign with Christ, and enjoy the glories that are to be revealed when he comes. I hope we will all try to bear whatever trials or afflictions that may come upon us patiently, and try more earnestly to overcome anything we are doing or indulging in which we know is not what we should be doing. What a glorious thing it will be to reign with Christ in his glory and share in all the grand things he has promised to the faithful ones, therefore let us not be lukewarm or cold, for in the last part of this lesson it reads: "If we deny him, he also will deny us." What an awful thing that would be: to have Christ when he comes in his glory to give to the faithful all that has been promised them—to have him deny us the privilege of sharing those glories, because we denied him when we had the privilege of confessing him! Luke 12:8-9: "Also, I say unto you, Whosoever shall confess me before men, him shall the son of man also confess before the angels of God; but he that denieth me before men, shall be denied before the angels of God." If we wish to reign with Christ we must work for him while it is day, for the night cometh when no man can work. We deny Christ by not working for him. Brothers and sisters, let us each one find something to do for Christ to show our appreciation of all he has done for us, and also to show that we want an entrance into his kingdom. Let us not deny him, but rather let us be willing to suffer and deny ourselves anything which is liable to keep us out of God's kingdom.

Cleveland, Ohio.

WORK No. 3.

B. H. Thomas

In foregoing articles of this series, we have outlined work which may be done through the medium of tracts, books, and papers, and we trust that many dear ones are already putting our suggestions into practice. If not, our labor will have been in vain, which would be to us a source of disappointment and sorrow. We will suggest in this number, a different line of labor, which will bring into action the personality, tact, generalship, and conversational powers of the brother or sister, who undertakes it.

It is a well known fact that each individual (it matters not how poor, humble, or unlearned), wields an influence over one or more of his fellow beings. Some one has confidence in each of us. Somebody's life is influenced and guided, either for weal or woe, by contact with us, by the life we lead and words we speak. Therefore in a greater or lesser degree each of us may be said to be our brother's keeper. Now bearing this thought in mind, let each brother and sister, who really and truely desires to do a little work for Jesus, go over in their mind's eye each one of their friends, relatives and acquaintances, and decide which one of them, all would be most likely to listen to and become interested in God's plan of salvation. This selection made, begin the siege by first winning the respect and confidence of the individual. Seek his or her company as often as convenient. Interest yourself in such things and themes as interest him or her: Let your life, language, and sentiment be clean, pure, and beyond reproach, concentrate your mind and labor upon this one individual, and when you feel that you have secured his confidence and esteem, then (and not until then) introduce the glad tidings of Jesus and the kingdom of God. Do not attack the church to which he belongs, nor the one to which his father or mother belongs. Say not one word, (at first) of the errors of Christendom, or the fables of theology. But rather hold out to him beautiful pictures of God's plan of salvation; paradise restored, and the whole earth full of the glory of God, as the waters cover the sea; the curse removed, sin, suffering, sorrow, pain and death all behind us; endless life right here on this same old earth which gave us birth, with joys beyond the mind of man to conceive, before us. Life without end; joys without end; beauties without end. Loved ones restored to life without end; Christ without end; God all in all. Who can resist such a glorious hope? Surely not the friend whose confidence you have cultivated and secured, especially if he can see the purifying effect the blessed hope has had on your daily life.

My dear brother and sister, just one soul besieged and won to Christ in this way, is an achievement of which we may well be proud, the contemplation of which will be a source of joy while life lasts, and the reward of which will follow us into the age to come. Why not try it? Begin now. If each brother and sister would bring just one into the fold, the number of God's people would be doubled, and who can measure the renewing of spirit that we will experience in our effort in behalf of others?

Once upon a time two brothers were caught in a terrible blizzard, and both were about to perish from cold and exposure. But the elder, seeing his beloved brother stagger and fall, forgot his own condition, and began frantically to chafe the hands and limbs of the fallen one. He stripped off his own coat, and wrapped it about the prostrate form, and lifting him gently in his arms, staggered on until overtaken by a rescue party, and both were saved. The energy and exercise, prompted by love in the elder, not only saved his brother from death, but himself also from perishing. Just so, dear ones, an earnest and energetic effort as outlined above, may not only save a soul from death, but at the same time build up our own zeal, and save ourselves from becoming lukewarm.

BEREAN DEPARTMENT

John 6:27

Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the son of man shall give unto you: for him hath God the Father sealed."

Jesus was speaking to the multitude who were following him, because of the food he had provided for them the day previous, of loaves and fishes.

They ask what they should do that they might work the works of God. He told them they should believe on him whom the Father sent. Then they asked what sign he could show them that they might see and believe him.

"Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." Then Jesus said unto them, "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world." Then they said, "Lord, evermore give us this bread." And Jesus said, "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst. But I said unto you, that ye also have seen me and believe not. All that the Father giveth me shall come to me, and he that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me: And this is the Father's will, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the son and believeth on him, may have everlasting life; and I will raise him up at the last day.

Dear Bereans, let us not allow the cares of this world, the deceitfulness of riches, and the lust of other things, entering in, to choke the word, and become unfruitful, for we know the things of this world all perish, but put our trust in the living God, who giveth us richly all things to enjoy.

FLORENCE LANING

Sister Viola Eaton requests the Bereans to read the 15 chapter of St. John, and to consider it as her communication to them.

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" (Ps. 24:3). The earth is the Lord's, for he hath founded it. Who shall rule the earth or ascend into the hill of the Lord?" Who shall abide in thy tabernacle? Who shall dwell in thy holy hill? "We find the character of those who will receive the great blessing and marked distinction of those who attain unto the prize of the high calling (coheirs with Christ in ruling the earth) of God in Christ Jesus. Study well their character. How many of us have it? Here are the in his heart. He that backbiteth uprightly and speaketh the truth in his heart. of that backbiteth not with with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Be thoughtful about this, dear Bereans; it is very easy to forget it. Continuing, "In whose eyes a vile person is contemned but he honoreth them that fear the Lord, He that sweareth to his own heart and changeth not. He that putteth not out his money to usury, (or unlawful interest), nor taketh reward against the innocent. He that doeth these things shall never be moved," or will abide in thy tabernacles, or rule the earth with Christ. It is a question of obedience and worthiness. The lamb was found worthy for thou wast slain, and hast redeemed us to God by thy blood; and hast made us unto our God kings and priests; and we shall reign on the earth (Rev. 5:9-10).

Who shall ascend into the hill or high place of authority of the Lord? or who shall stand in his holy place?"

Answer, "He that hath clean hands and a pure heart; who hath not lifted up his unto vanity, nor sworn deceitfully." He shall receive the blessing from the Lord, and righteousness from the God of his salvation" (Ps. 24:3-4).

Your sister in Christ,
MRS. C. N. HOWARD.

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Cleveland, Ohio March 5, 1912

EDITORIAL

There is nothing at all in life except what we put there.

In the age in which we live, the impossible is every day losing ground.

The mind wears the colors of the soul as a valet those of his master.

It is marvelous to think how much cannot be done by those who can do everything.

Postals from Bro. and Sister Frantz, Sister Westfall, and others have been duly noted and appreciated.

Obituaries of Bro. W. L. Skeels and Sister Cornelia Leland are to hand, but unfortunately are too late for this issue. They will appear next week.

I have often seen pious persons very attractive to those who are not so. The life of piety, the unction it breathes, that interior prism radiating outward, exercises a charm inexplicable even to the hearts that feel it.

Before Socrates, it was said, "Let us do good to those who love us, and evil to those who hate." Socrates changed the precept, and said, "Let us do good to our friends, and let us do no evil to our enemies." Only Jesus Christ says, "Bless them that curse you." It belongs to the Saviour of men alone, to train them to supernatural virtues.

Death has again invaded our ranks. Bro. Skeels, a staunch defender of the faith, an active worker in the cause of Christ, and a contributor to The Restitution, has fallen asleep, but he fell at his post of duty. Sister Leland, a sweet Christian worker, is no longer with us to share our burdens and help the gospel along. Happy day when we can say, "O death, where is thy victory?" Lord, hasten it!

FLESH AND BLOOD

I have been studying the Bible and your literature. I would like you to explain, I Cor. 15:50: "Flesh and blood cannot inherit the kingdom of God." I understand you teach the literal resurrection of the dead.

Truly yours,
J. H. HINTON

Editor's Reply

In the preceding verses Paul has disposed of the righteous dead—has raised them "in incorruption," "in glory," "in power," etc (vs. 42-44). Prior to death they had "flesh and blood" bodies, but they are raised from the dead in "spiritual" bodies. They are thus fitted by change of nature to inherit the kingdom of God.

The righteous dead disposed of there yet remains a "mystery" to be solved. Some saints are "alive" when Christ comes (I. Thess. 4:17), and they are in "natural" bodies, bearing "the image of the earthy." (I Cor. 15:44, 49). This nature he calls "flesh and blood" in the 50 verse. This form of words is a Hebraism for mortal man, as may be seen from Heb. 2:14: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." "Flesh and blood" in this text cannot imply carnality, as orthodox divines contend, for Jesus never partook of carnality, but he did take "part" in the mortality of the fallen race. People in this nature "cannot inherit the kingdom of God." The dead, being "raised incorruptible" (v. 52), can inherit it. But the living saints at the epoch of resurrection are "flesh and blood" beings, and as such, are barred from the kingdom. Here Paul anticipates the objection, "Then how can living saints who are only flesh and blood, inherit the kingdom?" "Behold," says he, "I will show you this mystery: we (the living) shall not all sleep (die), but we (the living who survive) shall all be changed (from flesh and blood to the divine nature, I. Pet. 1:4), in a moment, in the twinkling of an eye, at the last tromp for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed."

A CHAT WITH CONTRIBUTORS

The Restitution list of contributors steadily grows. They are a strong army of workers, striking effectual blows for the King of Kings, in whose armor they are panoplied, and for whose honor and truth they fight. The power of the press is as great, if not greater, than the ministerial desk; for when you speak you only benefit those who hear you, but when you write, your message goes all over the land, and you benefit hundreds and hundreds of readers everywhere. Were this fact properly appreciated, we might not preach less, but without question we would write more.

The brunt of the work, however, falls on the editor. To do successful work contributors and the editor must understand each other, work harmoniously together and to each other's advantage. Hence this little "chat" with you.

I. When writing for publication, take time to write a legible hand. We get some articles so scribbled that we doubt if the writer himself could read his own production were it presented to him. The article may be good, but we cannot publish it, for printer's refuse to set compositions they cannot read.

II. Write with pen and ink. Many articles that are written with a pencil are so besmirched and erased by transit in the mail, that they cannot be deciphered. Good articles, but useless because they cannot be read.

III. Here comes a fine article, but it is written on both sides of the paper. The printer positively refuses to publish it. Too bad, but it is useless and we have to throw it away.

IV. Here is another—at first glance it looks unreadable, but after an hour's study you "make out" what he says. The writer evidently was nearly out of paper when he began to write, for he has written the words together, written in between the lines, and all over the margin. Presented to the printer he shakes his head and says that his business is to set type, not to solve conundrums with a microscope. Have to throw it away—a good article, too.

A word in conclusion on the subject-matter of compositions. The vital, saving truths of the kingdom of God, and the name of Jesus Christ, should be so ingrained in our heart that we should not want to write upon anything else. "Foolish and unlearned questions avoid, knowing that they do gender strifes" (II. Tim. 2:23). Don't write upon some "foolish question" when people are dying in ignorance of the gospel message. Flood us with a superabundance of good MSS and pray for God to bless The Restitution, his servants, and his truth.

COMMUNICATIONS

Dear Bro. Huggins:

My article in the Restitution of Jan. 9 has caused me to receive some letters, some asking questions, some censuring me. But the cap sheaf of all is a letter which I here copy verbatim:

Dear Brother: In the January 9 number of The Restitution, I notice your article, "Three Miracles and the Two Adams." By the trend of your Beautiful Vague Expounding I gather that you imagine that the Term Adam which appears in Genesis 2:19 and several other verses viz. 20, 21, 23, etc. etc., is (or was) the Individual name of the first Human physical being on Earth—: would surprise also then that in verse 22 the word woman, also appearing in 23 and in 3:1, 2, 4, 6, etc called in verse 20 Eve you would construe to be the name of the first individual physical female Human Being that walked on the earth, and that putting the two together you (I suppose) (like 99 per cent. of our todays people seem to) would hold that Adam and Eve are the names of the Male and Female mentioned in Genesis 1:27. To contend that "Adam" and "Eve" were the names of the male and female physical human beings that walked on the face of the earth would be to overlook The Real Life and Goodness of The Holy Book and also to make out that God was a Piker, and the bulk of the Bible to be a literal story book. Also to contend (as you seem to in that article of Jan. 9,) that the creation of the first man was a special miracle, would also be quite a dreamy bit of fiction, and to agree would be equal to making more sport of our Creator also making out that Solomon was a bosh thrower. No, brother, the Bible don't teach me that those were greatly more special miracles than is today a series of scientific breeding to produce new and fancy strains of mules, chickens or cattle. It is written, thou shalt not tempt the Lord they God. So you would better have a care how you accuse him of superfluous miracles. Also it would pay you to investigate the Darwin theory, which ought to help any sane thinker to get nearer the plain truth and then probaly enable one to ascertain the way to Salvation. An offering just this much as a guide notice. You can work out the details if you try—if not I would be glad to further help you, tho I am only a farmer.

Comments

I think our writer in accusing me of making God a Piker meant Picker. I will take that term and see if we can find from the Word of God any instance where he did pick or choose. Read Gen. 4:3, 4: "And the Lord had respect unto Abel and to his offering Gen. 7:23: "And every living substance was destroyed. And Noah only remained alive and they that were with him in the ark." Gen 12: "And in thee shall all families of the earth be blessed." Gen. 13:15: "For all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 15:18-17:6, 8, 19; 18:17, 18; 22:15, 18; 26:15; 35:11, 12).

Ex. 19:20: "And the Lord called Moses up to the top of Mount Sinai." God picked him as the one to receive the ten commandments. He picked Moses for a leader of the Israelites in their 40 years' journey in the wilderness; picked Aaron for high priest; caused Aaron's rod to blossom. Was that a miracle? Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever. He hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel." (I. Chron. 28:4-7.) "The Lord called Samuel, and Samuel grew and the Lord was with him. (I. Sam. 3:4, 19.) And what shall I say more? how the Lord came down in the pillar of the cloud and called Aaron and Miriam. (Num. 12:5).

God also chose the virgin to be the mother of his son. We have given but a very few texts where God has picked special ones for his service, and he performed more miracles than we ever heard of. Christ was also a picker. He picked 12 poor fishermen to work with him in his ministry, and promised them they should sit on 12 thrones judging the 12 tribes of Israel. He performed special miracles also; Cured two blind men; Money in fish's mouth; raised the widow's son; Lazarus; Draught of fishes; 4,000 fed, etc.

Is the Darwinian theory the way to salvation? The Bible says salvation is of the Lord (Jonah 2:9). I, even I am the Lord, and beside me there is no Saviour (Isa. 43:11). David sang, "My soul shall be joyful in the Lord; it shall rejoice in his salvation. The salvation of the righteous is of the Lord. God's salvation is nigh them that fear him. Turn us, O God of our salvation. The Lord hath made known his salvation. The Lord will beautify the meek with salvation."

Christ also has given us some commands whereby we might be saved: Go ye into all the world, and preach the gospel. He that believes and is baptized shall be saved; He that endures unto the end shall be saved; He that believeth on the son hath everlasting life; He that hath the son hath life; and he that hath not the son of God hath not life; Whosoever shall call on the name of the Lord shall be saved. And Paul: The gift of God is eternal life through Jesus Christ our Lord; For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; For other foundation can no man lay than that is laid, which is Jesus Christ.

We have given but a few texts on salvation, and I cannot find the name of Darwin in them. This is another religious invention, and dear writer, drop it and take the Bible as your counsellor and guide: for there is where you find the words of eternal life. Christ says, "I am the door." I fear you can never find the door if you are led by Darwin.

E. W. KNAPP

Dear Ones of Like Precious Faith:

I want to tell you of the good meetings we have had. Bro. A. W. Darby of Corvallis, Ore., came among us on January 23rd, and remained a week. He preached seven discourses at the school house, and on the last night of his stay with us, we had a Bible reading at our home. There were but few people came out to the meetings, although we did all we could to circulate the appointments, but we had a good visit with Bro. Darby and fireside talks that were instructive; our daughter Leilale being especially interested in them. On Tuesday, January 30th, we had the unspeakable pleasure of seeing her go into the watery grave and emerge to walk in a new life. We praise God that Bro. Darby was permitted to come this way and help to add this dear child to the household of faith.

On Sunday we had the pleasure of meting and entertaining Bro. and Sister P. L. Benson, of Central Point, Ore. We are isolated here and look forward to the weekly visits of The Restitution. Once in a while we see a familiar name that makes our hearts rejoice. We were so pleased to see dear Bro. Wagoner's name; write again brother. In our imagination we see you in the pulpit at the Hillsburg church, giving us one of those good discourses we once enjoyed so much.

It isn't likely we will hear soon again the truths we hold so dear, unless Bro. Darby can make us another visit. We hope he can, for he is a workman that need not be ashamed.

May we all so direct our lives that we may meet our loved ones, and all of like precious faith, in the kingdom. Your sister in hope

AZORAH M. SCROGGS.

I am sorry to learn of the accident that happened to Sister Huggins, but hope she will be all right again.

I have waited until now to report on the work I have been doing in this part of Ohio.

I spoke for the Church in Springfield last Sunday, and was then told that Brother and Sister Howell wanted to see me. They have both been ill for a long time, Sister Fish kindly accompanied me to the hospital where Brother Howell was. I found two of his sons there. He had been improving for a few days, and although extremely weak, he was able to take some food. Hope is entertained for his recovery.

From there I went to his home and found Sister Howell up and looking fairly well, with a good strong pulse, and able to help some with the housework.

I spoke last Sunday near Bro. Alden Overholser's in a school house, where a Union Sunday School is held, on "The Temptation of Christ; or Who and What the Devil is." The Sunday School lesson was on this subject. After speaking an hour, explaining many of the troublesome texts, from an orthodox standpoint, the first man who greeted me (a man who has been a strong opponent of the gospel in the neighborhood) thanked me for helping him out of lots of hard places! Since coming here from Troy I have been speaking in farm homes every evening; mostly, however, in the home of Bro. and Sister Peter Overholser. Have had good attendance regardless of the weather. I have rarely found a place where there is such a seeking after truth. To the brethren and sisters in this community, along with the preaching of Bro. and Sister Robison and Brother Huggins, is largely due the credit of this condition of interest.

Since coming into this region of the state, I have spoken at Brush Creek three Sunday to fair and attentive audiences, notwithstanding the severe weather. On my way there I had at first rather an extraordinary experience, which landed me in Troy among a number of people who had never heard of us before, but who are eager to understand the correct teachings of the Scriptures and who always give me a warm welcome when I can visit them, and are eager to ask questions concerning the Scriptures.

In the one hope.

A. WALLACE MASON

Troy, Ohio.

It is with a broken and contrite spirit I write (Isa. 57:15), for another one of our dear boys, a morning son, bid us good by at 6 o'clock Monday morning, February 5, 1912, and was laid to rest Tuesday at noon, 6th inst, in hope of a soon coming Saviour, his grandfather Moncrief officiating. He was 12 years, 11 months and 21 days old. (Luke 2:42.) In the language of our beloved sister we say:

We regret the cause for the necessity of the call, but what joy it doth give us to know (Rom. 8:28). 'Tis the hand of a father that smites (Heb. 12:3).

Our beloved Brother W. H. Wilson, not knowing of our sadness writes: Brother: In a few day I expect to start south and make Bear my first stopping place." Amen. He asked for directions but I was hindered one week. I Thess. 2:18). And have good reasons now to know that God can and does make the wrath of man to praise him. Amen. (See Exo. 18:11; Psa. 76:10; 139:14-20; I. Pet. 1:7.) Since receiving Bro. Wilson's letter our path has grown brighter. It reminds me of the hungry prophet Elijah (I Ki. 17:2-12-16; Luke 10:33; 17:15).

I feel so thankful for your noble and loving service. God bless you for your able and impartial work.

R. A. HUMPHERYS

REPORT OF THE SISTER'S SOCIETY

The Sister's society of Cleveland wishes to extend greetings to all of "like precious faith," and especially to other Sister's societies.

The Sisters of Cleveland, at their last meeting, decided to send a greeting to other societies and to make a report of their work, and hope the other societies of the Church of God will let us hear of their welfare through The Restitution.

As most all know, the aim of these meetings is to take care of the many little duties incumbent upon those of an organized church body, and to take up lessons from God's word that will be instructive and helpful, and better fit us for workmen in God's vineyard.

Our average attendance for the year has been thirteen; $83.23 has been collected in dues and donations, which has been used in taking care of the sick, and afflicted, and poor. Calls that were urgent could not have been cared for without this little amount which we collected by united effort. There is so little that we can do by ourselves, that I think every sister that has the opportunity of belonging to a Sister's society of the church, should endeavor to aid her fellowsisters by joining them in their work.

We are taking up the book of Exodus and the study of Moses in leading out the children of Israel. In connection with this I will write a few thoughts on Moses as a type of Christ. God did not forget the children of Israel, for he had promised Abraham, Isaac and Jacob, that through them all the families of the earth should be blessed. After the death of the king of Egypt (from whom Moses had fled for his life, on account of slaying the Egyptian taskmaster in defending a brother Hebrew); the children of Israel sighed by reason of their bondage, and their cry came up unto God by reason of the bondage. God heard their groanings, and remembered his covenant with Abraham, Isaac and Jacob, and God looked upon the children of Israel, and had respect unto them. In the same way God saw the condition of the world later, and he so loved the world that he gave his only begotten son, that whosoever believeth in him might not perish, but have everlasting life. In his infinite wisdom God saw that without a Saviour we would remain aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; therefore he sent Jesus to deliver mankind from the bondage of sin and death, of which we were captive, even as he sent Moses to deliver the Israelites. Moses had been raised a prince in the house of Pharaoh; he had had every advantage and temporal comfort, and probably would have become king over Egypt, but he left all, put all ambition aside and turned to his brethren to help them. (Read Heb. 11:24-27.) After leaving Egypt, he went to tend sheep for Jethro, his father-in-law, and while there God appeared to him and told him he was to be the deliverer of his brethren. Moses trusted and obeyed God.

Now the son of man, after being baptized, was taken into the wilderness and tempted. Jesus knew he had power to become great and do many things, but he would not yield. He, too, put ambition and honor aside, and gave himself a sacrifice to fulfill God's will, and suffer the death that had already been prophesied. In all things Jesus perfectly obeyed God.

Moses was also a type of Jesus in receiving his power from God to perform miracles to convince the people that there was a living God, the God of the Hebrews, the same as Jesus performed his miracles to convince the Jews that he was God's son, and sent by him. Now we know that both Jesus and Moses were beloved of God, for they strove to please him, and we should take a lesson from them in trying to obey the truth.

Jesus our high priest and mediator, left us a wonderful example. He was flesh and blood; he was tempted in all points like as we are, yet without sin. Is it any wonder the heavenly Father was well pleased with him? We all know that when we have gone through a severe trial, or a great trouble, we appreciate another one's feelings who has had to endure the same; and we know best how to comfort and strengthen them. So it is with Jesus. He realizes our condition, and puts out his hands to us, and says "Come, all ye that are weary and heavy laden, and I will give you rest." All we have to do is to follow in his footsteps, and try to prove as true a type to our Brethren as Moses was a true type of Christ. Yes, Jesus is coming again to deliver us from the captivity of sin. "He will change our vile body, that it may be fashioned like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himself." "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." When Christ, who is our life, shall appear, then shall we also appear with him in glory. If by faith we are permitted to enter the kingdom, what a glorious meeting that will be! Abraham, Isaac, Jacob, Moses, and all the worthy brethren that by faith have gained an inheritance incorruptible, undefiled, that fadeth not away, and Jesus the head—to meet all these! God grant that we may become types of Jesus before the world, that this inheritance may be ours.

HATTIE SANFORD,
Assistant Secretary

"YE SHALL LIVE ALSO"

Continued from Last Issue

James C. Thompson

Praise God, Jesus made no failure. If he had, we would still be without a Saviour. Jesus knew for what purpose he came into the world. He knew that he was the only begotten son of God, and that whosoever believed on him would not perish, but have everlasting life. Thank God, he did not give in to any of his temptations. He was tried in all points, like as we are, yet without sin. He had no time to consult his own will; he was always on the alert to do the will of the Father and in that way he overcame the flesh. He was obedient even unto death. But he rose again, and he now lives, and is coming again to give eternal life to those who obey him. "Because I live, ye shall live also." This has been called the Glorious Announcement; it is indeed a glorious announcement to all those who lovingly obey him. To obey him means to crucify the flesh with its desires, which will cause suffering, but we read in John 16:33. "Be of good cheer, I have overcome the world. In the world ye shall have tribulations." While these words were addressed directly to the early disciples, they have been recorded for our benefit; all the saints can take comfort in them. All will have tribulation to some extent. In II. Tim. 3:12 we read, "Yea, and all that live godly in Christ Jesus shall suffer persecution." Persecutions come to all in Christ Jesus: come at times when not expected, come sometimes from those whom we have supposed friendly. "It is a faithful saying. For if we be dead with him we shall also live with him: if we suffer we shall at-

to reign with him." But following we read, "If we deny him, he will also deny us." We must not deny him; if we do he will deny us, and we will not live, "because he lives." He will judge us by his words. The Bible is a book which either approves or condemns. There is much in the Bible which will be of good cheer to us if we lovingly obey him. There is much in the Scriptures to comfort us in all our walks of life, whether it be in time of rejoicing or times of mourning, in the hours of the busy day or in the quiet of the evening. There is much to comfort the babes in Christ as well as those whose hands have become feeble and whose eyes have become dim, and have grown old in his cause. Yes, the Bible is full of words of comfort and good cheer to those who are in Christ Jesus.

Jesus said, "I have overcome the world, and that is what we are expected to do: Overcome the desires of the flesh and the pride of life. Paul said that he died daily (I. Cor. 15, 31). What did he mean by dieing daily? He crucified the flesh daily, in other words, he did God's will in preference to his own. By doing this he had to sacrifice the desires of the flesh. "No good thing dwelleth in the flesh" (Acts 20: 24). With the man of God there is a perpetual warfare going on. We have a mind which can control our actions, and if the commandments of God dwell in our minds, or we keep in remembrance the things that we have heard, we can control or govern the body, and keep it in subjection. God is indeed merciful to all who love him. But we cannot go on from day to day giving way to the flesh and continue in his love. The desires of the flesh. If we permit them to govern us, will crush out all love for God. He is a Father only to them that love him. How careful we should be to abide in his love. The spirit in its message to the church at Ephesus declared that they had good works, but they had let slip something of vital importance—they had lost their "first love." So we must watch the heart, for out of it are the issues of life. There are words of comfort in the spirit's message to the church at Ephesus. He said, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." And to the overcomers in the church at Pergamos he said, "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and, in the stone a new name written, which no man knoweth saying he that receiveth it." And to the overcomers in the church at Thyatira it is written, "He that overcometh and keepeth my works unto the end, to him will I give power over the nations. And I will give him the morning star." And to the overcomers in the church at Sardis it is written, "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." These promises have reference to Jesus Christ, the Kingdom of God, and eternal life. We can see from the foregoing what is in store for the overcomer. It is our lot now to live a life of self-denial and perhaps persecution, but it will pay in the end. The cross comes before the crown. Brothers and sisters, if we are carrying the cross now the end will be glorious. There is a glorious future for the overcomer. We can see by the eye of faith a new country, an heavenly country, wherein dwelleth righteousness. There will be no sorrow: all will be joy, happiness, and peace. So let us abide in his love by keeping fresh in our minds the beloved Jesus, what he has done for us, what he has commanded us to do, and all will be well.

Salem, O.

AN OPEN LETTER

J. O. Welty

S. L. Abel, Holton, Kansas:

Dear Sir:—"Our Tax Shortage" and your kind letter at hand today. In it appears a pungent, seathing "round-up" of a Denver, Colorado real estate agent who had sold a building lot to an Advent Christian preacher (almost a helpless cripple), and after he and wife had tented on the lot, for nearly two years, and paid for it (but fifteen dollars, I believe), they found this "sawdust man" had neither "agency right" nor "spiderweb title" to it, nor had he money or a disposition to refund said payments; payments earned in dribs, by the scarred hands and sore feet of said "Jericho companions," whose wounds were mollified by each others tears, heartache, and hunger. He must now, in the decline of life, and at the beginning of this cold winter, move his tent onto another lot, and thus begin "all over." See this degenerate agent, godless, heartless, inhuman, home wrecker. If he has done this in the day light of Denver, perhaps he can now embezzle the pennies on his own dead mother's eyes, before her cheeks are cold, and barter away her heavenly mansions, (were it possible) before her burial. Friend Able, please let me sermonize a little, not as a preacher, but as an open-hearted "farm carpenter." We most sincerely believe that we are now living in the close of this "gospel dispensation." We also believe we have abundance evidence to prove it.

Jesus our elder brother said that in the last day the devil, (sawdust agents, etc.,) would be tremendously busy, because his time is very short (Rev. 12:12; Heb. 2: 14). By signs we can also know almost to a definite mathematical certainty, how near we are to the end of time (I. Thess. 5:1 to 6). Also please read chapters 24 and 25 of Matthew, and 21st of Luke. Now friend Abel, don't flinch. Investigate! Years ago you know Mrs. Ellen Lease, of Kansas, in her state lectures counselled us farmers to raise "more truck, corn, and hogs, and less social, financial, and political hades." Let us common people stop opening our mouths wide to unreservedly swallow all our preachers now preach—genuine elders, pardon me. Let us stop it I say. Stop it and read, absorb and digest the ethics of our good old family Bible. It will judge us all at the last day. We are required to know and live its ethics, that we may stand approved, at the last day. Then let us daily and hourly study it and give less time to picture defilement, current gossip, fiction, fanaticism and folly; burn or bar from our pockets and reading tables all microbe infested, consumptive tainted, gold brick allurements, whose acids corrode and denaturize pure hearts of steel. Label them "poison." Can we reform? the prophets of the good Old Book, say we can, but (foreknowing) affirm we will not; that with head, heart, hands and feet, we will have a good time with our earnings and gettings. We will wildly stampeed down the broad way for pomp, pageantry, ferment, popularity or personal pleasure, as in the days of Noah and Lot (Luke 17:24 to 30). See the late family "earthquakes!" One twelfth of all our marriages now end in divorce, often with innocent, helpless, heartbroken children sold, given away, or abandoned as worthless chattels. With some the divorce route is too slow, and to the horror of society, a bullet, knife, or poison, often sunders the sacred tie.

Paul, in his last day tokens, names twenty of its sins; his ninth one is, "lack of natural affection." Do we see it? His last three are headly, (self-willed); highminded; lovers of pleasure more than lovers of God" (II Tim 3:1 to 5). See the man depraved city districts, so overloaded with arson, rapine, and murder as to be too dangerous to enter or leave after nightfall. Note the murder and suicide lists annually in our civilized and Christianized United States, aggregating nearly the half of her standing army, and yet we boast to sister nations of earth, how rich, how good, how pious we are! At the international Hague Congress we invite them all to join us in beating our swords into plowshears, and our spears into pruninghooks (Isa. 2: 3 to 5), and with us arbitrate and shun war. The Carnegie's four million dollar "Hague Court Room Gift" and its six million endowment, most strongly confirms it, I suppose? Every nation goes there, shakes hands, smiles, compliments each other, take tea together, then return home and tax us to the limit for building dreadnoughts and their war accessories—just as our elder brother foretold, we would do, and that this (Hague) peace and safety cry was one of the strong signs of his very near coming. How near? Hear it! "As near as a woman's pangs of birth to that of her mother" (I. Thess. 5:2); "Thy kingdom come, thy will be done on earth as in heaven." This prayer may possibly be answered this year. Are we all as ready as his apostle John was to exclaim, "Amen: even so, come Lord Jesus? O our Prince of Peace—Great High Priest—Caption of our salvation—Morning Star—Resurrection and Life—Come! Come, Our President, Protector, Governor, King!

SUNDAY SCHOOL LESSON NOTES MARCH 5, 1911

The Paralytic Forgiven and Healed (Mark 2:1-12)

Golden Text: Bless the Lord, O my soul, and forget not all his benefits; who forgives all thy iniquities, who healeth all thy diseases (Psalm 103:2-3).

The time of this lesson was probably May or June, A. D. 28, on the return of Jesus from the circuit through Galilee described in our last lesson. The place is at Capernaum in a private house. John the Baptist was at this time in prison in Castle Machaerus east of the Dead Sea. At the close of our last lesson Jesus was obliged to remain in the desert place on account of the multitudes of sick and infirm that besought him on every hand; as our text read "They came to him from every quarter."

Today we find him on his return from his preaching tour into Capernaum, "after some days," which apparently shows that the tour was not very long, as it is measured in days, and not weeks. "He was in the house," marginal reading, "at home." This brings up the truth that Jesus had no home of his own (Matt. 8:20, but he blessed by his presence the homes of some of his beloved disciples, as for instance the home of Peter at Capernaum, the home of Lazarus and Mary, in Bethany. Jesus had the faculty of making himself welcome in the homes of those he visited.

The better houses about Christ's time were built of well dressed stones; the poorer ones of rubble. The walls were 18 to 24 inches thick. Mud was usually used as mortar. The houses were usually one story with a flat roof without side stairs. During the summer heat, the family always slept there. The roofs were made of branches of trees, canes, palm leaves, etc., covered with a thick stratum of earth—Dr. Davis. "As soon as it was noised that he was in the house, straightway many were gathered together". Luke tells us that these crowds came from every village of Galilee, from Judea and even Jerusalem, and t... the interest was so great that Pharisees and doctors of the law were sitting by," and he preached the word unto them." This is a timely lesson for us that we should seize every opportunity to advance the gospel of salvation. "And they came unto him, bringing one sick of palsy." The paralytic had been sick a long time, and had evidently abandoned hope of ever being cured by human aid. We are not told how this man persuaded the four to help him to the place where Jesus was, but upon their arrival they found every means of entrance blocked, but their determination to succeed soon found a way, so that "when they could not come nigh unto him in the press, they uncovered the roof," by breaking a hole through it. This was a common method used among the plain peasants to store their grain, straw, and other articles, and it is still practiced in that country.

"When Jesus saw their faith," the faith of the sick man and of his helpers. Faith is a very necessary condition of salvation, and is at the present time becoming more clearly recognized as a condition of natural healing. Faith overcame in the paralytic's way. Faith led him to take up what seemed an impossible duty. Faith showed the condition of his heart and mind, and it eventually won for him a cure. "He said unto the sick of the palsy, Son be of good cheer, thy sins are forgiven thee." The use of the word "son" seems to imply that the paralytic was a young man, and declares Jesus love toward him. These sins were forgiven through the name of Jesus.

Our sins are likewise forgiven through the same name, but we must repent and be baptized in order to get into the name of Jesus, which is the only name under heaven by which man can obtain remission of sins. Forgiveness in this case carried with it restoration to health and the right to live among his fellow beings and, in fact, worked a transformation from his previous state of renewed condition. Forgiveness works the same result in us. We are transformed from the sinful condition to the righteous plane, and it then remains our duty to continue in well doing unto the end. "But there were certain scribes sitting there and reasoning in their hearts. Why doth this man thus speak blasphemies? Who can forgive sins but God alone?" Jesus' answer to them was overwhelming in that it emphasized their weakness in reasoning by

... prince of ... hands. Luke ... hated him." ... this the same as to kill? Jesus says so. By what one of the ten commandments were they condemned as murderers? (Acts 3:14). By none. By what command, then? Matt. 5:22. "But I say unto you that whosoever is angry at his brother without a cause." Would this condemn them? Certainly. Without the table of stone? Looks to me so?

6. Since the sixth commandment convinced these Jews of sin on Pentecost, does this not prove that the decalogue was not abolished at the cross?

Answer—By what one of the ten were they condemned as murderers? (Acts 3:13-15). The questioner says the sixth. Let us see; did they, with their own hands, kill Jesus? No. What then, and how did they do it? Jno. 18:31: "The Jews therefore said unto him, it is not lawful for us to put any man to death." How were they "murderers," as Peter calls them?" By what command? (John 15:25.) "But this cometh to pass that the word might be fulfilled, they hated me without a cause." Now (John 3:15). "Whosoever hateth his brother is a murderer." Where in the ten does it declare this? Not there, but in Matt. 5:22, we have it in the new covenant.

7. Since all men everywhere are commanded to repent, and Jews and Gentiles are under sin, are they not amenable to God's law ever since creation? (Acts 17:32; Rom. 1:20; 2:9; 3:9-19; Gen. 4:7; 2 ePt 2:5, and Ecclesiasticus).

Answer—All men are amenable to God's law. (John 15:10). "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." What were the Father's command ments? The ten, says my questioner? Surely not. Let me ask you, dear friend, what are the commandments Jesus is speaking about? "If ye keep my commandments." Are these the ten? You know they are not. What are they then? Why, he tells us. (Matt. 7: 24: "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man that buildeth his house on a rock." The law was given by Moses, but grace and truth came by Jesus Christ." What is "the truth" that came by Jesus? (John 8:31, 32. Then said Jesus to those Jews that believed on him: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." When did any of the commandments make you free?

8. Can the same instrument (the gospel) both condemn and justify, and both slay and make alive, and both cause the disease (sin) and cure it?

Answer—To answer this question we call attention to II Cor. 2:12-16. Notice, reader, this Scripture." Furthermore, when I come to Troas to preach Christ's gospel and a door was opened unto me of the Lord. For we are unto God a sweet Savior of Christ. In them that are saved and in them that perish. To the one we are a savior of death unto death, and to the other the savior of life unto life." So I ask the brethren to judge as to the answer to this question.

9. If the church is under "a new higher law of Christ," can you show us what the new commands are, not found in substance in the old book, and where Christ ever claimed to be above His Father? (John 14:28).

Answer—Christ never claimed to be above his Father. His Father said in Deut. 18:18, as the apostle ePter points out in Acts 3:22, 23: "For Moses truly said unto the fathers, a prophet shall the Lord God raise up unto you, of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you." He never claimed that what he said was from God, His sayings surely were as Moses spake the old covenant as its mediator, so Jesus as the mediator of the new covenant spoke the sermon on the mount to them as well as to us. Shall we hear him? Not if we are still under the ten, as you would have us. In that case we must still take Moses for our mediator.

10. If this law of Christ was given before the cross, were there two lists of penalties for the offenses running parallel before the cross?

Answer—No. It was not in effect until the cross, and penalties do not count until in effect.

11. If the "law of Christ" is a written law; as the New Testament was written 26 to 57 years after the cross, what law covered this interregnum?

Answer—The law of Christ covers all time since it went into effect.

12. If no law, then was sin possible during that period?

13. Since Jesus died for the law he was born under, who died since the cross for the New Testament law? (Gal. 4:4,5; Heb. 9:15).

Answer—II Cor. 5:18, 19: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to-wit, God was in Christ reconciling the world unto himself, not imputing their trespasses unto them and hath committed unto us the word of reconciliation." So I understand that if this law you make so light of must have had a mercy seat somewhere, because sin was possible at any time. But God does not always impute sin. As it had to be imputed in the ten, there was no way to get out of its penalty. The new Testament or Covenant was established upon promise of life, and because he died for the old, Gal. 3:13: Christ had redeemed us from the curse of the law, being made a curse for us." So instead of anyone having to die for the new we have to kill ourselves daily by putting off the old man, and making a living sacrifice, as the Apostle Paul shows so plainly in II Cor. 4:11: "For we which live are always delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh."

14. Since no sacrifice or atonement has been made by Christ for any law but the old given Israel, does not a new law since the cross doom all under it to hopeless ruin if they break one precept? (See James 2:9-12; 1 Kings 8:9; I John 2:4,5).

Answer—The new law does not require the physical death of any victim. A sacrifice has to be made daily of ourselves. Ro. 12:1. "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice." Jas. 2: 12,13. "So speak and so do as they that shall be judged by the law of liberty." "For he shall have judgment without mercy that hath shown no mercy." Does the ten give us any such liberty? If so, where?

15. If the law of Christ has supplanted God's law, and the Christian is under this new law, does he not need a mediator, advocate and high priest between him and Christ?

Answer—Yes, he needs a mediator, and has one; also a priest and has one, but it is between us and God, we need the high priest. John 7:16. "Jesus answered and said, my doctrine is not mine but his that sent me." John 8:28: "Then said Jesus to them, When then ye have lifted up the son of man, then ye shall know that I am he and that I do nothing of myself but as the Father hath taught me I speak these things." So this new law is the law of God, only given by the hand of a different mediator than Moses: as the apostle Paul says in I. Tim. 2:5: "For there is one God and one mediator between God and men, the man Christ Jesus." From this I conclude that Jesus is the mediator of the new covenant.

16. If only the law of Christ is now in force, should we not preach repentance toward Christ to the Church instead of repentance toward God to the world as Paul preached? (Acts 20:21).

17. Since the abrogation of God's law abrogates the necessity of an intermediary between man and God, have such teachers any "advocate with the Father?" (1 John 2:1; Heb. 10:21; Tim. 2:5).

Answer. Sixteen is answered in fifteen, God gave the new law through Christ as the mediator, John 12:49: "For I have not spoken of myself but the Father which sent me (mediator) he gave me a command what I should say, and what I should speak." John 14: 24: "He that loveth me not, keepeth not my sayings, and the word that ye hear is not mine but the Father's that sent me." God has not abrogated his law. The law and prophets were until John. Gal. 3:19: "It was added because of transgressions, until the seed should come. But before faith came, we were kept under the law, shut up unto the faith which afterward should be revealed. Wherefore after faith is come we are no longer under a schoolmaster." Therefore the law has accomplished its purpose, and the new covenant comes along to reconcile us to God, for the law made nothing perfect, but the bringing in of a better hope did, by which we draw nigh unto God.

TWENTY-FOUR QUESTIONS ON THE LAW ANSWERED No. 1.

O. J. Allard

Some one has sent me a copy of a paper which contains twenty-four questions, and the writer concludes by saying no man can answer them according to the Bible without either establishing the whole ten commandments as the law of God for the church as well as the world, and unless he can do that, he establishes his own condemnation. Let me say I understand the ten are the law of God, but not all of the laws that God has, as the writer implies. I will take up each question separately and give my proof and let the reader judge where the truth lies.

1. If the ten commandment law was only for Israel, what law brought condemnation on the world from Adam to Moses?

Answer. "Until the law sin was in the world, but sin is not imputed where there is no law, nevertheless." What? "Death reigned" (Rom. 5:13,14). Here is the law that brought condemnation. Listen: (Gen. 2:16,17), "And the Lord commanded the man, saying Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." Was this God's law? Yes: So Rom. 5:14 says: "Nevertheless death reigned even over them that had [not] sinned after the...similitude of Adam's transgression." No other law mentioned.

2. If this law was abolished at the cross, to what law is the Jew amenable since the cross?

Answer. He is amenable to the law of the new covenant (Hub. 8:10): For this is the covenant that I will make with the house of Israel: I will put my laws into their minds." "Well," says one. "What law is here referred to as my law? We shall see.

3. If this code of law is no longer obligatory, what law now convicts gentiles of sin?

Answer. The same code that convicts the Jews of sin, convicts the gentiles (Heb. 12:18): "For ye are not come unto the Mount that might be touched;" verse 22. "But ye are come unto Mount Sion, to the general assembly and church of the first born, and to Jesus the mediator of the new covenant." The new covenant convicts of sin.

4. Since Paul establishes these two principles that "the strength of sin is in the law" and that "sin is not imputed where there is no law," why should "the gospel of the grace of God," or "repentance of sin," or "baptism for remission of sins," be preached to either Jews or Gentiles since the cross, if they have no law? (Rom. 4-15)?

Answer—They both have a law, Jno. 14:23: "Jesus answered and said unto him, If a man love me he will keep my words." John 2:3,4." "And hereby we do know that we know him (Jesus) if we keep his commandments." Here is the law both Jews and Gentiles have.

5. Was it because of Adam's sin, or because of their own sins that the Jews on Pentecost were commanded to repent and be baptized? (See Acts 2:23-39; 3:19).

Answer—Because of their own sins. They were baptized unto the remission of sin, same as the men were down at Ephesus. Luke 16:16. "The law and the prophets were until John." Acts 19:23. "He said unto them, have ye received the holy spirit since ye believed? And they said unto him, We have not so much as heard whether there be any holy spirit." Verse 3. and he said unto them, Unto what, then, were ye baptized, and they said, Unto John's baptism." Sins were set aside; they were not forgiven yet, as verses 4 and 5 show. Acts 3:19 show when the sins were to be blotted out.

There are too many people trying to make the Bible popular by using it as a club.

(To be Continued Next Week)

PASTOR WANTED

A church in Ohio desires to obtain a pastor who can enter upon his duties about the first of April. Any one who is sound in the faith, and is open to this call may address the Editor of The Restitution, 10623 Lee avenue, Cleveland, Ohio.

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DID SAMUEL'S SOUL APPEAR?

For the want of a better proof that a personality outlives the body, we are frequently informed that the disembodied soul of the prophet Samuel appeared to King Saul after the death of Samuel's body, and conversed with him.

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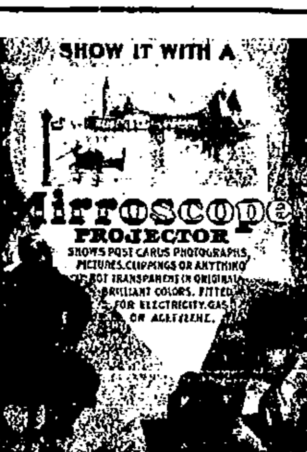

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ROBT. G. HUGGINS, Editor.

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GOD'S PEOPLE ARE FREE

Sound the loud timbrell o'er Egypt's dark sea!
Jehovah has triumphed—his people are free.
Sing—for the pride of the tyrant is broken,
His chariot, his horsemen, all splendid and brave—
How vain was their boast, for the Lord hath but spoken,
And chariots and horsemen are sunk in the wave.
Sound the loud timbrel o'er Egypt's dark sea;
Jehovah has triumphed—his people are free.

Praise to the conquerer, praise to the Lord!
His word was our arrow, his berath was our sword.
Who shall return to tell Egypt the story
Of those she sent forth in the hour of her pride?
For the Lord hath looked out from his pillar of glory,
And all her brave thousands are dashed in the tide.
Sound the loud timbrel o'er Egypt's dark sea;
Jehovah has triumphed—his people are free.

—Thos. Moore, selected by Bro. Patterson.

TWENTY-FOUR QUESTIONS ON THE LAW ANSWERED No. 2

D. J. Allard

18. Since there is only one law giver (James 4:12) has God one [illegible] that one standard by which to judge mankind [illegible] Rom. 2:12-20; 3:9 [illegible] 31).

Answer. God has only one standard by which he will judge mankind. John 12:48: "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the words that I have spoken the same shall judge him in the last day." What did he speak? The ten commands of Moses? Hardly. Matt. 5:43, 44, 45: "Ye have heard it hath been said, thou shalt love thy neighbor, and hate thine enemy, but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you and persecute you," What for? "That ye may be the children of your father which is in heaven." No, friend, whoever you are, there is but one standard for judgment, and here it is for us. No need for Moses to judge us, is there?

19. By what law did Paul have a knowledge of sin A. D. 60? (Rom. 7:7-12-14-16-22).

20. By what law did James "convince transgressors," A. D. 60? (See James 2:8-13).

Answer. I think there would be no question as to the law Paul here refers to (verse 22). Would it be doing violence to say here that he referred to the law written in our hearts? Let's see: II. Cor. 3:3, 6: "For as much as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God, not on tables of stone, but in tables of the heart." Might not this be the law after the inward man? John 6:63: "It is the spirit that quickeneth the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." Would it be carrying it too far to say it refers to the sermon on the Mount? I do not think so. James convinced transgressors by the royal law—the law that governs the royal priesthood; the one that is the support of the whole structure; the substance that cast the shadow. Where in the ten was the law, "Love thy neighbor as thyself?" Where will we find it? In the "royal law," of course. Listen now; Matt. 5:43-44: "It hath been said of them of old time, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies."

21. By what law did John define sin, and distinguish between the "children of God" and children of the devil," A. D. 90? By the law under the mercy-seat that condemned murder. (See I. John 3:11; 3:4-16).

Answer.—By the royal law, of course, as shown by verse 15. In your quotation from John 3: "Whosoever hateth his brother is a murderer." Where do you find that in the law under the mercy-seat in the old order of divine services? It is not there; it is in the substance that cast that shadow of which Jesus is the mercy seat, and the law of which he is the mediator and who gave it in his sermon on the mount, found in Matt. 5:21-22: "Ye have heard that it was said of them of old time, Thou shalt not kill; but I say unto you, That whosoever is angry with his brother without cause," etc.

22. Who will be translated at Jesus' coming? Those who "keep the commandments of God, and have the faith of Jesus" (Rev. 14:12-20; Isa. 56:1-9; 58:13-14).

Answer.—Yes, those who keep the commandments of God. John 14:24: "And the words that ye hear are not mine, but the Fathers that sent me." Also John 14:15: "If ye love me keep my commandments." Also John 8:28: "But as my Father hath taught me, I speak these things." Yes, surely those that will be translated are the ones that keep Gods commandments given through his son as mediator, as he plainly shows in Deut. 18:18: "I will raise them up a prophet from among their brethren like unto thee, and I will put my words in his mouth, and he shall speak unto them all that I shall command him." Surely it is those that keep the commandments of God that will be translated at his coming. So we agree here perfectly.

23. By what law will the world be judged? By the law on the table of stone, which alone were under the mercy seat, either in the temple on earth, or in the temple of God in heaven (II. Chron. 5:10; Rev. 11:15-19; Eccl. 12:13, 14).

Answer.—For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. John 12:48: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." The law under Christ the substance that cast the shadow on the mercy seat, under which the first covenant on the tables of stone rested. Don't lose sight of the real mercy seat, Christ I. John 2:1: "If any man sin, we have an advocate, mercy seat with the Father"—a place where God meets us (Christ himself).

24. Since only sinners pardoned by grace, can be baptized into Christ, if only the church has a law, since none but the church can sin, who then can be inducted into Christ? There could be no one in Christ, no Saviour required, nor no sacrifice for sin possible, nor no repentance nor pardon required or possible.

Dear reader: I believe no man on earth can answer these twenty-four questions according to the Bible, without either establishing the whole ten commandments as the law of God for both the church and the world, or else establishing his own condemnation.

Answer.—Rom. 5:12: "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Therefore all sons of Adam can be baptized into Christ. Moreover, the law entered that the offence might abound; but where sin abounded, grace did much more abound. John 1:17: "The law was given by Moses but grace and truth came by Jesus Christ." Rom. 8:2: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Therefore I understand that the ten commandments were the old or first covenant, as is positively stated in Ex. 34:28: "And he wrote upon the tables of stone the words of the covenant." Josh. 7:11: "Israel hath sinned and they have transgressed my covenant, which I commanded them, for they have even taken of the accursed thing, and have also stolen and dissembled." What did they transgress? "My covenant"—stolen. This proves that the ten were the first covenant that had order of divine service, the covenant Moses was the mediator of. No way to get around that. Now listen: Heb. 12:18-24: "For ye are not come unto the mount that might be touched—but ye are come unto Mount Sion—to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant." Acts 3:22: "For Moses truly said unto the fathers, A prophet shall the Lord God raise up unto you, of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you." John 6:63: "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." Matt. 7:12: "Therefore all things whatsoever that men should do unto you do ye even so to them, for this is the law and the prophets." What law? The ten? By no means. But the law that he had been giving them in the previous words, of course; verse 24: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which build his house upon a rock, Oh, I see; we get on the rock [illegible] we live by. We are on the rock, Christ Jesus. We are under the law that James speaks of, chapter 1:25: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed." But what is the "liberty?" We see that in the Old one there was no liberty. The penalty was death, and they did not wait until a future day of judgment: It was executed as soon as the guilt was established. Under the new the penalty is to be inflicted in the last day, and the law is: "My words shall judge him in the last day." And it is up to us to use the "liberty" for weal or woe. Matt. 22:40: "On these two commandments hang all the law and prophets." Here is the support of the whole structure, the substance that cast the shadow, Heb. 10:1: "For the law having a shadow of good things to come, and not the very image of the things can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect." Heb. 9:9: "Which was a figure for the time then present, in which were offered gifts and sacrifices that could not make him perfect as pertaining to the conscience." So the apostle Paul says in II. Cor. 3:3: "Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God, not on tables of stone, but in fleshly tables of the heart." Verse 6: "Who hath also made us ministers of the New Testament, not of the letter, but of the spirit." "The words that I speak unto you, they are spirit and they are life" (John 6:63). So, friend, whoever you are, I have not tried to establish that the ten are not God's law, but I think to any fair minded person I have shown that the ten were not all the law of God, as you imply in your whole twenty-four questions. I also realize that all that I have written will not change you or anyone else that takes the position you do, because in the reading of the Old Testament the vail is on your eyes. But I have given my thoughts as best I can. I am willing to let it rest without any further comment, and let the brethren judge as to where the truth lies. There is nothing gained by controversy, so I submit my answers to your questions as they stand, and ask God's blessing on the truth. It is clear to me and I ask God to guide us into all truth, and gather us at last into his kingdom.

THE SYMBOLS OF REV. CH. 13.—No. 4

Geo. Francis

In a former article we treated of the leopard symbol of verse one, and noticed his cosmopolitan constitution; and that the mouth given to him was the papacy. This was proved by the correspondence between the acts of the beast after receiving the mouth, and that of the eleventh horn of Dan. 7, which came up among, and after the ten; and is by all Protestant expositors applied to the papacy. In verse eleven John says. "And I beheld another beast coming up out of the earth." Now with all reverence for the author of this revelation, and for the use of words which are the vehicles to convey ideas to our minds; I protest against the persistent attempts of expositors to apply this symbol to some phase of Rome. It is in God's revelation "another" symbol, as Medo-Persia was "another," separate and distinct from Babylon. Daniel's four beasts came up from the sea, and so did the leopard, or first symbol of this chapter. But this two horned symbol comes up out of the earth, the same symbolic earth that in chapter twelve, helped the woman, and opened her mouth, and swallowed up the flood that the dragon [illegible]

In the second chapter of Daniel we find a very interesting account of the king's dream, and although the king could not recall the dream, God by Daniel revealed it to him, the great prophetic, metallic, image. In the composition of this image there is gold, silver, brass, iron and clay. We have generally accepted expositions on the first four, but what about the clay? The clay is mixed with the iron in the feet and toes of the image, but they do not cleave one to the other, as iron is not mixed with miry clay.

Now the clay is formed into nations; we learn this by verse 45, which reads "For as much as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter." The clay did not cleave to the iron, but must have formed itself into nations: inasmuch as the stone breaks it into pieces, the same as it does the metals. In our thoughts on chapter 12 we gave texts to prove that the earth in symbolic prophecy is democracy, the common people in contrast with royalty, (see Deut. 32:1): "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth;" and in Hosea 2:21: "And it shall come to pass in that day, I will hear saith the Lord I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel." The fact that in our day there are so many republics, shows the correspondence between the prediction and the history of our times. The United States, and all the South American republics; and in Europe: France, Portugal; and now China seems to be in a fair way to become a republic: Surely the clay of the image is in evidence in our day. "Two horns like a lamb," very democratic; "speaks like a dragon;" very inconsistent. "Maketh fire to come down from heaven on the earth in the sight of men." The great wonders performed by electricity. Deceives the dwellers on the earth by those miracles which he had power to do, in the sight of the beast" (the leopard). No lying wonders—they are the wonders of science performed in our days; when many run to and fro, and knowledge is most wonderfully increased. Makes an image of the first beast; that is, a likeness; simply by history repeating itself in the matter of the faith of its devotees; and in that image is contained a mark called "the mark of the beast," that is of the first, or Roman leopard beast.

By this prophecy and by the history of the fourth century, we find that the leopard beast had one of his heads wounded to death, but before his death he promulgated an edict, proscribing the faith of his subjects. Gibbon in his index to the decline and fall of the Roman empire, gives the decree as the "Orthodox Edicts of Theodocius." This "mark," like the seal of God in the forehead, is not a literal but a mental mark. Those having God's seal, worship God; those having the beast's mark, worship the beast. The Emperor Theodocius was the mouthpiece of the empire of which the "beast" is a symbol. He proscribed the faith of his subjects, saying what they should believe, and what they should not. Is not this a mental mark? This 13th chapter ends with a view of the beast of the earth enforcing the mark of the first, or leopard beast. In verse 8 it is written, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life, of the lamb slain from the foundation of the world." Here the world is paying obedience to the mandate of a world power in violation to the commands of God. In the next chapter the lamb is [illegible] and angel messages are going forth to the inhabitants of the earth. One says with a loud voice, "Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, the sea and the fountains of water." Then at verses 9 and 10 of chapter 14 is one of the most solemn warnings to be found in God's book: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall dirnk of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the lamb."

This warning is against receiving the mark in the forehead, or in the hand. Therefore, as said before, it is a mental mark; and the ones addressed has the option to receive or to reject. Therefore the sign of the cross on the forehead of the child is out of the question. The angel says, "worship him that made heaven and earth, the sea and the fountains of water." I see no objection to the view that the mark is the doctirne of a triune Deity in opposition to the Bible doctrine of the unity of the deity. The image is not an image of the papacy, but to apostate Christianity of the fourth century when the equal Deity of the Father, of the Son, and of the Holy Ghost was affirmed, and made obligatory by the Emperor Theodocius, A. D. 380. All that would not subscribe to this doctrine were branded with the infamous name of "heretics." Michael Servetus suffered death at Geneva in the time of John Calvin, because he wrote a book against the trinity. The number 666 is the number of the beast, after he receives the blasphemous mouth (verse 5), which is the last and papal phase of the empire. In computing this number we should remember that it is the number of a man (verse 18), and of his name (verse 17). It is found in the pope's official title, **Vicarious Filii Dei**—The Vicar of the son of God. This title is applicable to every pope alike. The letter u was formerly the same as v, and must be so used. (Webster's dictionary on the letter v).

Albany, Wis.

CHRIST'S COMING AND THE MARRIAGE OF THE LAMB

Almus Adams

The article in The Restitution of February 13, by W. N. Pile, with reference to a secret phase of Christ coming, all should read and study it well. That there is a secret coming of Jesus is taught and made plain by Russell. If you do not find it taught in the Scripture, you can find it in the "Plan of the Ages." Paul in writing to the brethren at Thessalonica (1 Epistle 5:2) says: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Where did they get this perfect knowledge? Jesus had said no man knows the day nor the hour; also "watch, for ye know not what hour your Lord doth come. Therefore watch, for in such an hour as ye think not, the son of man cometh." This to them was perfect knowledge. All that the apostle intended to teach was that in as much as we did not know just when it would be, we must be ready, or be caught unprepared. That the world will be in darkness and unprepared, is shown in verse 3. The apostle says they are to say "peace and safety," (at a time that if they were walking in the light, they would know better. But the church is not so caught, for they are watching. That the saints go to meet the Lord is plainly stated. Isaac met his bride in the open field, just as Jesus will meet the church. In Gen. 2:15 we learn that after man had been created, God put him in the garden and told him to dress it and keep it. In verse 16 God's first commandment is given, and in verse 17 the second one appears. (Instead of ten commandments being in Eden there were but two). Eve was not created up to this time. In verse 18 God said, It is not good for the man to be alone: I will make (not have made) him an help meet." Verse 21 shows where the material came from to make the woman, and verse 22 shows that when she was created God "brought her to the man." Just so when the bride of Christ is completed, she will be presented to him.

When Jesus uttered his parables he based them on the customs of his time. Marriages were conducted in the open field, generally by the side of a river. The bride and groom then went to her former home and stayed for seven days. At the end of the days they went to their permanent home already prepared by the bridegroom. The watchman, knowing the time was approaching, made ready, and at the first sight of the approaching caravan would cry, "Behold the bridegroom cometh!" I firmly believe this refers to the meeting and wedding of Jesus and his bride, and that some years will elapse between the going to the bridegroom and the return. In this way the church escapes the troublous times of that period. This is all a condition of the Lord's coming—not two comings. Let us heed the warning, watch, and be ready.

Buffalo, Texas.

GOLD DUST

Ten Things for Which No One Has Ever Been Sorry

Doing good to all.
Being patient toward everybody.
Hearing before judging.
Thinking before speaking.
Holding an angry tongue.
Being kind to the distressed.
Speaking evil of none.
Asking pardon for all wrongs.
Stopping the ears to a tale bearer.
Disbelieving most of the ill reports.

ANNA DREW
Dixon, Ill.

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Cleveland, Ohio March 12, 1912

EDITORIAL

Friendship is a golden coin that brightens with the using.

Thy purpose firm is equal to the deed. Who does the best his circumstance allows, does well, acts nobly! Angels could do no more.

They that turn many to righteousness shall shine as the stars forever. There is no earthly king whose glory can be compared with that of John the Baptist.

Righteousness is not inherited. The best of fathers and the most consecrated of mothers cannot answer for the children. Each must choose right or wrong for himself.

May this day find you have a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habits of deep meditation and holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and childlike faith and trust in Jehovah.

Some time since, as many will remember, Bro. Knapp suggested that we should have printed in our paper the history and photographs of our ministerial brethren, both living and dead. The suggestion, while good, has not been acted upon with the promptness its merit demanded. He encloses the life history of Brother Hoyt, as written by Sister Hoyt in her 92nd year, with his photograph, and encloses $1.50 to pay for the electrotype. "I hope," he says, "that this will start the histories." So do we. Brethren of the ministry, this hint is for YOU.

CHRISTLESS CHRISTIANS

Worship with such, says an exchange, is always too long for them. If a brother preaches a sermon, said sermon is always too long—specially if he is a home preacher. The elders are without ability—those who talk lack "talent"—they fail to interest. But sometimes these Christians go out to hear a lecturer. His theme is not the divine beneficences of the gospel, but the sordid things of time. They pour forth for him unstinted praise. They hear an orthodox preacher with the same delight—he is "eloquent," "polished," "refined," "educated," a master on the platform—his speech was wonderful! It takes a week to get through praising him. They go to the opera and the theater, and report that there they find "talent," etc. etc. No lack of interest at the opera. Nothing to criticise there. It's all right. It costs money to go—it would not do to say you did not get the worth of your money and more! Of course the opera must be all right—it would not do to say otherwise. No matter how foolish and unprofitable the role may be, the actor is an "artist," or he is "brilliant," or he is "talented"—or something—at any rate he is just wonderful! But, O those dull meetings at "our church!" How tiresome! This class of Christians don't pray. They attend the breaking of bread with much irregularity. They have little confidence in themselves or others so far as the Lord's work is concerned. They don't love the Lord. They don't love the church and the church would be stronger and better without them. Christ does not dwell in them. They may be called Christless Christians.

WHO SHOULD DO THE WITHDRAWING?

An exchange says that some think withdrawal must be individually and not the act of the church, as such, and that if the church, as such, does it, she judges and "puts a stumbling-stone or an occasion of falling into the brother's way," to such an extent that "he has no right to the ordinances of the Lord's house—that is, the whole worship. To my mind this position appears unscriptural, illogical and inconsistent. This mistake seems to be the result of an improper division, and wrong application of the word of God in its application in public and private withdrawals. I believe that I will be able to show that God demands both, before I close this article. It will be necessary to cite all the main passages treating upon the subject, to ascertain, if possible, their main import and proper application in such cases.

Then to begin: "If your brother acts wrongly towards you, go and point out his fault to him when only you and he are there. If he listens to you, you have gained your brother. If he will not listen to you, go again, and take one or two to go with you, that every word spoken may be attested by two or three witnesses. If he refuses to hear them, appeal to the church and if he refuses to hear the church, regard him just as you regard a gentile or tax-gatherer. I solemnly assure you, that whatever you, as a church, bind on earth will in heaven be held as bound, and whatever you loose on earth will in heaven be held as loosed. I also solemnly assure you that if two of you agree on earth concerning anything whatever that they shall ask, the boon will be to them from my Father who is in heaven. For where there are two or three assembled in my name, there am I in the midst of them" (Matt. 18:15-20, Modern Speech New Testament). This excerpt is substantially the same as in the "Living Oracles." I have been thus lengthy to get all the facts before the mind that we may look after and see their proper application. I shall presume that no one will question the fact that in the above lesson Jesus gave an outline of the policy and principles of the policy that should permeate the new institution by which his people should be guided through this dispensation of grace in settling such matters in keeping with his will or law of absolute right in the premises.

The apostles were to give an inspired exemplification in teaching and practice of the above lesson as the occasion might arise. But let us analyze it, and get at the facts as revealed.

I. Where there arises a private offense against a brother, he must go to the offender alone and seek an adjustment of the wrong.

II. If the offender corrects the matter, this must be the end of the grievance, since up to this point it is purely a private matter between the two.

III. If he refuses, then the offended one must now go from him socially, as some demand.

IV. But he must go and get two or three brethren and make another effort at reconciliation.

V. If he still refuses, neither must they go from him socially.

VI. But they, as a competent number of witnesses, must, as a last and final resort, appeal the case to the church—the highest tribunal on earth for the adjustment of the issue involved.

VII. If he refuses to hear the church, what then? Must the whole church go from him by withdrawing their social fellowship, and still leave him in full spiritual fellowship with the right to meet and worship with them on the first day of the week? Such is true, unless (a) the social theory is wrong, or (b) social fellowship is greatly superior to spiritual fellowship! Here we get a whole view of the inconsistency of the social theory.

VIII. But what must the church do? Withdraw her spiritual and social relations from all such characters, regard such as pagans, or as those abandoned to sin. Paul commanded: "Remove the wicked man from among you" (1 Cor. 5:13, Modern Speech New Testament). Such was God's order under the law age (see Deut. 22:23). All such characters become sinners of the deepest dye. Why? (a) Because they have bidden defiance to the whole church of God, therefore, to Jesus Christ, the head and law-giver, and trampled the blood of the everlasting covenant under unholy feet. (b) Because idolaters are to be withdrawn from. (c) Because that is just what such stubborn, self-willed, hard-hearted, rebellious characters against the Lord's counsel become. Proof: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Sam. 15:23). (d) Because all such characters and their prayers are an abomination to God. Proof: "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9). Is it possible that such vile characters are entitled to all the blessings and immunities of the house of God? Reason and revelation alike say No! No! eternally No! If they remain in such a condition of heart and life. If such conduct on the part of the church in obedience to Jesus Christ, constitutes "casting them out," or letting them "go," then clearly, they must go, or the whole church becomes equally involved in rebellion to her King. If a social withdrawal individually be the true divine philosophy in such cases, will some one kindly tell us why God treated Adam and Eve so unjustly in violation of his own law in having them "go" when he should have gone, and thus given us a practical demonstration of his law, according to the social theory? Indeed, he should have done so, and left them there to enjoy that lovely home and its fruits, wrapped in the dark mantle of their crime! But, alas! they must "go!" What a "stumbling-stone or an occasion to fall," he put in their way!

God says in teaching and example that the impure, rebellious soul must go or be cast out. Hence, the difference. How inconsistent before the world to refuse social fellowship to a brother, and still meet with and treat him as a brother, socially and spiritually in public worship! If such conduct would not be to offer a premium for such inconsistency and hypocrisy, then I do not know what elements of conduct would be necessary to constitute such. Do you, my reader? No, it is not the decision of the church that stands between the disorderly rebel and the blessing in God's house, but it is the "flaming sword" of the King's decree carried into effect by the church. Withdrawals are as essential to the purity, influence, progress and perpetuity of the church as additions are to her growth. The failure of the church to keep herself pure is one of her greatest causes of weakness and death in many places. God, and society alike, demand of her purity, hence both condemn her failure to be pure.

CORN SHEAVES

Gathered from Everywhere

China Born as a Republic, After the Most Remarkable of Long Careers.—At last China is proclaimed a republic. After three hundred years the Manchu dynasty has fallen. Never again, from present indications, shall monarchism rear its head in that ancient land. A republic has been born where least expected—in the heart of ultra-conservative Asia, in the land traditionally opposed to innovations. A new star has come upon the stage of world-history, appearing in the drama of democracy. There is promise of a long and successful run.

The new republic becomes the greatest of all republics, territorially, and in population. Its area is 4,271,170 square miles, as compared with 3,756,884 square miles, the area of the United States and its insular possessions. The baby republic is four times as populous as the giant republic of the west.

The history of China is awesome in its antiquity. It is by far the oldest empire existing on earth. It has survived those evolutionary and revolutionary changes which have affected and at last destroyed every other nation distinguished in ancient history—Assyria, Babylonia, Egypt, Greece and Rome. These had their periods of glory, followed by decline and fall, while the Chinese appear to have existed apart, as a distinct family, almost from the era of the dispersion at Babel. The present European nations are but a people of yesterday, compared with the antiquity of the Chinese. At a period as early as Thebes, in Egypt, China had reached a settled form of government and a high state of civilization, from which it has never receded. The origin of the Chinese, like that of other Asiatic nations, is lost in the depths of remote antiquity. The first dawn of authentic history of China commences with 2989 B. C.

A nation and a people with a definite, continuous, well-authenticated history covering five thousand years, justify the respect of the world. The leaven of far western civilization has worked in China for the first time. The present upheaval is the result. Will the influence of western ideas and methods preserve China and the Chinese intact, or will the perpetuity of five thousand years be broken by the innovations. China crumble to pieces territorially and its people lose their national identity? Look to Time for the answer.—Clipping sent by Bro. Sterling Groves. Most people are looking to "Time for the answer" to the question propounded, but the servants of Jehovah are looking to the "sure word of prophecy" and to God, God-taught we know; while the time-taught speculate and guess. —Editor.

COMMUNICATIONS

Dear Restitution:

As I am alone this afternoon and somewhat lonely, I just wonder if I can pass away some of the time talking to the dear ones of like precious faith. I think many times we could do lots of good in this way, although I am a poor hand to say anything that will edify, but sometimes I can preach quite a sermon to myself. I think when we go to church and hear a good sermon we should not "quench the spirit;" if we feel like saying "Amen," say it—not be afraid some one will look at us, or say something about us. I have been in church before now when I could hardly keep still. Did I quench the spirit? Will some one please answer this?

I think The Restitution is fine, and wait patiently for it from week to week. I always glance over it in a hurry first to see who has pieces in that I am acquainted with, and, of course, read them first. In reading the paper last week I saw where Sister Huggins had had the misfortune to break her arm; and to you, Sister Huggins, we are very sorry to read this, and hope you are much improved by this time.

We all have our troubles, trials and misfortunes, but when our dear Lord comes, all of them will be done away. Let me say to you all, dear brothers and sisters, let us strive as never before to live right and do our duty. Only a few more days, as it were, for us to live and to work for our Master; let us improve what time we have before it is too late.

Your sister, striving for the kingdom where all will be peace,

MRS. ALMUS ADAMS.

Omaha, Neb.

(Let believers everywhere profitably use their spare moments in "talking to the dear ones of like precious faith." The department called "Communications" is set apart for this laudable purpose. We wish it were more generally used.—Editor).

On the 22nd ultimo I left home going as far south as Central Point. At Eugene we gave one discourse on, "Why the Resurrection from the Dead?" At Central Point I spoke twice in the house of Bro. Benson. In Saw's Valley, near Gold Hill, I held seven services, at the close of which I baptized Lelah Scroggs. Many of The Restitution readers will recognize in this sister the grand daughter of the late Bro. I. S. Hatch. May our heavenly Father bless Sister Lelah as she journeys along the way of life. Jesus says, "I am the way;" and if she will keep close to the Captain of our salvation, all will be well.

In hope of life when Jesus comes,

A. W. DARBY.

Corvallis, Oregon.

CHRIST THE WAY OF LIFE

Nora Overholser

"Thy word is a lamp unto my feet and a light unto my path."

We understand what the condition of the human race naturally is, for in Gal. 3:22 we read "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. For all have sinned and come short of the glory of God."

We see our destiny, so we must seek for life through Jesus Christ; for the gift of God is eternal life through Jesus Christ. How can some say we have eternal life, either in heaven or hell, when the Bible tells us it is th gift of God? Would it be a gift if we already possessed it, or an immortal soul, or something that can never die?

"He that believeth not God hath made him a liar; because he believeth not the record that God gave of his son. And this is the record that God hath given to us, eternal life, and this life is in his son; he that hath the son hath life; and he that hath not the Son of God hath not life" (1 John 5:10-12).

And we may know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. "There is the true God and eternal life" (1 John 5:20). "And unto this people thou shalt say, Thus said the Lord: Behold I set before you the way of life and the way of death." (Jer. 21:8).

Now, if we, as some say, have an immortal or never-dying soul, what need would there have been of the Lord showing the two ways? None whatever, for we would all have life, and there would be no death. But Christ says, "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am the bread of life." Now if we do not believe on him as he tells us, would it not be everlasting death? It certainly would, as he told us before there are two ways—life and death.

"Thou wilt show me the path of life." "Strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." (Matt. 7:13-14). Let us be careful to enter in at the strait gate and not look for large numbers or to follow the crowd, but strive to keep in the narrow way.

"Come, I will teach you the fear of the Lord, for whoso findeth me findeth life, and shall obtain favor of the Lodr. But he that sinneth against me wrongeth his own soul: all they that hate me love death." (Prov. 8:35-36).

"Marvel not, brethren, if the world hate you. We know that we have passed from death unto life." (1 John 3:14). "For as the Father hath life in himself, so hath he given to the Son to have life in himself. Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life," Jesus said. "I am the resurrection and the life." Again he said to one of the disciples, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." (John 14:6).

It is very important that we should know the way of life. "We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4).

The path of the just is as the shining light, that shineth more and more unto the perfect day. "Blessed is the man that endureth temptation, for he shall receive the crown of life which the Lord hath promised to them that love him. Our life is hid with Christ in God.

So let us fight the good fight of faith, lay hold on eternal life, and by patient continuance in well doing, seek for glory, and honor and eternal life.

We, like Paul, can say, I have fought a good fight, I have finished my course, I have kept the faith; henceforce there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only, but unto all them that love his appearing.

Thou are the way, to thee alone,
From sin and death we flee;
And he who would the Father seek
Must seek him, Lord, by thee.

Thou art the way, the truth, the life;
Grant us that way to know,
That truth to keep, that life to win,
Whose love eternal flow.

Springfield, O.

"SEEING FACE TO FACE"

1 Cor. 13:12

Chas. A. Goss

To meet one's friends after long absences—to see them "face to face"—is one of the purest and greatest pleasures of our lives. We have all doubtless had the pleasure of such meetings, or can at least imagine from what we know of others, what the meeting of old friends is like after long separation. The beaming eyes, the glowing words, the hearty handshake, tell the story of the emotions aroused by the sight of the friends of other days. Memory takes up the broken strands of former associations, and weaves anew the bond of friendship which time had almost destroyed. Old scenes and fond recollections spring up in the minds of the reunited friends, who have long been parted, and blossom like flowers at such reunions. Associations and incidents of the years past seem as fresh in their minds as though they were but yesterday, by the mystical influence of friendly intercourse.

The closer the companionship has been and the nearer the common interests and claims were, the greater pleasure in the meeting. How strong and passionate do those emotions become when the friends of old have been comrades in perils, or companions in trials, and sufferings not falling to the common lot of men.

Soldiers fight their battles again, 'tis said—fellow prisoners have formed associations after their release from prisons of war, travelers recount to each other the perils and scenes through which they journeyed together, and each finds interest in the other's story.

Thus we are reminded of Paul's word concerning Epaphroditus, calling him "my brother and companion in labor and fellow soldier" (Phil. 2:25).

The sympathy or feeling of fellowship comes from the fact that they have lived together, endured dangers and trials for the same cause—helped each other over the difficulties of the road—sometimes through a swamp where dangers were dark and hidden; sometimes in the forest, on mountains where courage and endurance were taxed to keep on. But they had grown to know each other well, and knowing each other for true friends because of what the past contained, they looked into each others faces and read again the tokens of that feeling which contained no alloy of selfishness—was pure as refined gold.

Something like this, I fancy, was in the friendship of Jonathan and David. That generous prince who made a covenant with David because he loved him as his own life—how like the friendship of the Prince of Peace for us outcasts from the court and favor of his Father! For David's sake Jonathan stripped himself of the robe that was upon him and gave it to David, and his garments, even his sword and his bow, and his girdle (1 Sam. 18:4).

There are numerous Scriptures telling of meetings face to face, but we must not suppose that these meetings were always those of friends. David met Goliath face to face and slew him. Yes, many times a desire to meet face to face is a token of friendliness, and again it may be just the contrary.

A case of the latter kind is recorded in Lev. 26:17. God's message was: "And I will set my face against you (Israel), and ye shall be slain by your enemies." God was facing them as an enemy. In Deut. 31:17 we have a record of his refusal to meet them face to face. He says: "I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them." This is an expression of disfavor almost as strong as the other.

For God to speak face to face with a man was on several occasions the highest mark of his favor—of honor and glory greater than to be led into the presence of any king on earth. Among those so honored were Abraham, Moses, Joshua, Daniel and others. Moses was very highly favored in this respect as we read in Ex. 33:11: "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." In the following chapter we read that "when Aaron and all the children of Israel saw Moses, behold the skin of his face shone; and they were afraid to come nigh him." And then we read in the same chapter: "And there arose not a prophet since in Israel like unto Moses whom the Lord knew face to face" (Ex. 34:10). This shows honor and glory given to Moses—an honor that no other prophet ever equaled—he being the type of Christ above all others, being a law-giver, a prophet, deliverer and mediator for the people.

In the figurative language of the east—to hide the face from one was to shun and avoid him; to look with disfavor on them or their requests. Hence we read in Psalm 27:9: "Hide not thy face from me; put not thy servant away in anger: leave me not,

neither forsake me, O God of my salvation." Again, in Psalm 31: 16: "Make thy face to shine upon thy servant; save me for thy mercies sake." We find a similar expression from David in Psalm 80: 3: "Turn us again, O God, and cause thy face to shine, and we shall be saved." And after this prayer in Psalm 17 for deliverance *from* his enemies, he expresses the full assurance of his hope in the closing words: "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness."

These familiar words sound like an echo of those of the apostle John, when he says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shal appear, we shall be like him; for we shall see him as he is." "And every man that hath this hope in him, purifieth himself even as he is pure" (I. John 3).

Did you ever compare this word of John's with that of Paul in our text, or stop to consider why "it doth not yet appear what we shall be."

It seems to me the words "For now we see through a glass darkly" give the point and meaning to John's words. Though now we do know in part—we know that when he shall appear, we shall know even as we are known, for we shall be like him. Human limitations will be passed and gone forever for the saints. We know that when he "who is our life, shall appear, then shall we appear with him in glory." Yea we shall see him face to face, and be like him.

Cleveland, Ohio.

THE TRUTH DEFENDED—No. 2

An Ex-Minister Pleads for the Truth

Mrs. Chas. Thomas

Again we were taught that man has by nature an immortal soul; that at death the soul does not die, but goes to heaven or hell to await the judgment day. Now stop and think. If that be the case, we have already received our reward; what then, will be the need of a judgment? What does the word teach—that man has by nature an immortal or never dying soul? Let us see first what the soul of man is. "Why," you say, "it is spirit, soul, or the part of man that leaves this body at death and goes to its reward." It is not so according to the Word, for cattle are spoken of as souls. In Gen. 2:7 we read: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and *man* became a living soul" (or person). All the souls that came with Jacob into Egypt, which came outof his loins, besides his son's wives, all the souls were three-score and six (Gen. 46:26-27). And the sons of Joseph which were born him in Egypt were two souls (or two sons), as the first part of verse proves (Lev. 22:11). Men, do not despise a thief if he steal to satisfy his soul when he is hungry (Prov. 6:30).

All the souls of the house of Jacob were threescore and ten (Lev. 17:12). Therefore I said unto the children of Israel, No soul (or person) of you shall eat blood, and every soul that eateth that which died of itself, or that which was torn with beasts (Lev. 17:15). Can spirits eat blood or anything else? Is this not plain that the soul is the personality, body, life and entire being of man? If a soul touch an unclean thing, whether it be a carcass of an unclean beast, or a carcass of unclean creeping things, and if it be hidden from him, he also shall be unclean and guilty (Lev. 5:2). Or if a soul swear, pronouncing with his lips to do evil or to do good whatsoever it be that a man (or soul) shall pronounce with an oath, and it be hid from him, when he knoweth of it, then he shall be guilty (Lev. 5:4). And levy a tribute unto the Lord of the men of war, which went out to battle one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep (Numbers 31:28). Here cattle and animals are souls. We will not take the time to repeat all the hundreds of texts which prove that the soul is the part of man that eats, sleeps, lives, and dies, for when the breath goes the soul dies, and together they sleep until Christ comes to raise the dead and bring immortal life to those, who by faith and obedience, have won the prize offered to all mankind. To prove that the soul dies, is not immortal, as we were taught, but is mortal and must die: Ezek. 18:4: The soul that sinneth, it shall die. Isaiah 55:3: Incline your ears and come unto me, hear and your soul shall live. If souls do not die, God would not give a promise of life to those fulfilling divine conditions. Let him know that he who converteth the sinner from the error of his way, shall save a soul from death (James 5: 20). Condition must be complied with in order to save the soul from death. "Then," you say, "What about those who meet the condition? Are they immortal?" Notice, the texts quoted all point to the future: they do not say has, but "shall be," etc. As before stated, immortal life will be brought to those who obey; but first we all go back to the dust. Our soul and body—our entire being will die, and remain in an unconscious condition until Christ comes. Solomon says The living know that they shall die, but the dead know not anything; neither have they any more a reward, for the memory of them is forgotten; also their love, and their hatred, and their envy, are now perished; neither have they any more a portion forever in anything that is done under the sun (Eccl. ix: 56). Notice what part of them has "perished:" only the body? No: "their love, hatred, envy." The dead praise not the Lord, neither any that go down into silence (Psa. 115:17). Again in Psa. 46: 3-4: Put not your trust in princes, nor in the son of man, in whom there is no help; for his breath goeth forth, he returneth to his earth, in that very day his thoughts perish. His thoughts would not perish if they were in some other place, would they? In death there is no remembrance of God (Psalm 6:5). If we already had immortality we would not have to put in on (1 Cor. 15:53). Paul is speaking of something to be done in the future, for he says, Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptable, and we shall be changed (1. Cor. 15:51). Until the trumpet shall sound we will remain mortal or corruptible.

GOD IS LOVE

Miss Viola Gazeley

"God is love, and he that dwelleth in love, dwelleth in God, and God in him." (I. John 4:16).

The one central doctrine which we must believe is, that God is love. His love has revealed itself by a supreme act of self-sacrifice. The belief that God is love is the dominant conception which must influence all our thoughts about him.

God first manifested his love in the garden of Eden. With love he made all things beautiful, and he created man and woman, that they might share the store of good things created.

God's love is constantly manifested throughout the Bible. He loved Israel, stood by them throughout their captivity, and led them through the Red Sea, under the leadership of a great and powerful leader, and delivered them from the hands of their enemies. If we abide in God's love, he will likewise abide in us, and deliver us from our enemies.

Of all love God manifested, the greatest was the giving of his only begotten son, that we, through him, might obtain eternal life. "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God" (I. John 4:7-8). "Beloved, if God so loved us, we ought also to love one another" (I. John 4:11). "If we love one another, God dwelleth in us, and his love is perfected in us" (I John 4:12).

John says, "For this is the message that ye heard from the beginning that ye should love one another" (I John 3:11). Let us ask ourselves if we are living with love in our hearts. We, as brothers and sisters in the faith of God, should live in love and unity, for "united we stand, and divided we fall." We are all sons of God by adoption, and are all members of the same household. Christ says that "a house divided against itself cannot stand." John tells us that we cannot love God and hate our brother, because if we loveth not our brother, whom we have seen, we cannot love God whom we have not seen. John says, "He that loveth not his brother abideth in death;" and "whosoevere hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him" (I. John 3:15).

As Christians we should perform all work with the spirit of love abiding in our hearts, with loving motives. It is our personal duty and responsibility to uplift one another in our most holy faith. As brothers we should labor to promote the peace and prosperity of the church, build up her interests, and contribute for her support. We should reprove and reclaim the erring, strengthen the weak, confirm the wavering, comfort the sorrowful and the mourning, and promote a growth in grace, and an increase of holiness in all. All this must be done with the deepest humility and willingness.

Paul says that "the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us" (Rom. 5:5). Let us preserve this love, and let it be the source of loving thoughts and deeds. Let us manifest our love of God by keeping his commandments. God would certainly rejoice to hear each one of us sing as David did, "I will love thee, O Lord, my strength" (Psalm 18:1). Paul says that we should let brotherly love continue, and be kindly affectioned one to another. I pray dear brothers and sisters, that we may all continue in brotherly love; love being the first great plan of God.

"Love is the grand, primeval cause
of man,
All hate is foreign to the first great
plan."

Cleveland, Ohio.

OBITUARY

W. L. Skeels

William Lafayette Skeels was born at Marysville, Ohio, June 28, 1844, and died February 12, 1912, at Salem, Oregon, at the age of 67 years, 7 months and 15 days.

At the age of nine years he was converted to Christianity and complied with the ordinance of baptism, throwing the strength of his whole life, outside of maintaining a livelihood, into the one desire and object of his life, viz: to win souls to Christ.

In 1865 he was married to Miss Maggie Phipps, raising a family of three children, two of whom are living. The death of his wife in 1895 left him a widower. Later he married Miss Nannie Titchenal, of Waterville, Washington, from which union was born three children, all of whom are living.

The deceased followed after the Master to the best of his ability, and proclaimed the gospel to thousands of dying men and women with a zeal and courage equal to his God-given powers. He immersed over five hundred converts and it was his one expressed desire of life to the last that he might be able to live to proclaim the gospel. His last wishes were that he might recover his health so as to preach to the people some more.

The above obituary was handed to me by his son, S. R. Skeels. Funeral services were conducted by the undersigned on Friday, Feb. 16, at the Church of God, at Scholls, Oregon. He was buried in Mountain Side cemetery close to his old home. He now sleeps in peace until "He that liveth and was dead and hath the keys of death and Hades," shall come and gather to himself his own, both living and dead. Blessed Hope! May it help the sorrowing ones.

W. A. PROSSER.

(A report of our dear brother's death has been received from his son, Bro. S. R. Skeels, revised by his sister, Sister Grace Lawrence, of Kansas. As above report from Bro. Prosser is comprehensive we presume its publication will be regarded as sufficient. Bereaved ones, please accept our sympathy and prayers in this sad hour of loss. The Lord bless you.—Editor.

Cornelia Plumb Leland

Cornelia Plumb was born in Oswego county, New York, on April 15, 1833. She was the youngest of a family of eight children. Her parents, Jared and Emiline Plumb, moved to Sandusky county, Ohio, when she was but a year old. Here she grew to womanhood and was educated for a teacher, and began teaching at the age of fifteen and continued in that profession for six years. Two years later she engaged in the milliner's business.

She was united in marriage to Dr. J. S. Leland, October 20, 1863, at Clyde, Ohio. They removed form there to Gilman, Illinois, in September, 1868, and then to Argos, Indiana, in July 1869, where she continued in the milliner's business until 1893.

She was the mother of two children, namely, Arletta and Cora M. Arletta died November 5, 1871. Her husband, Dr. J. S. Leland, died May 14, 1899.

She obeyed the gospel message by baptism and united with the Church of God December 16, 1877. Her exemplary walk in the pathway of rectitude and the exercise of the Christian virtues in her associations in the church have lastingly endeared her to the household of faith. She was ever honest and upright in her mercantile affairs, covering a period of active business life of nearly half a century. In the church she was a punctual and regular attendant at all its services. The Sunday school found in her a willing worker in the discharge of her duties as eacher, and superintendent at various times for years. She was actively aggressive in the business affairs of the church and was oftentimes grieved because its interests were not promoted with more zeal. It was but last Sunday she mingled with us in the house of worship. Her countenance was radiant with the ripening influence of years of sewet communion with her God, and silent meditation upon the mercy and goodness of her Savior, as she sat among us for the last time this side of the Kingdom, and feasted upon the bread of life as broken by Brother Marsh, and drank deeply at the great fountain of spiritula truth. With her heart thus satisfied she has fallen asleep. Oh! how quickly death steps into our midst and "the golden bowl is broken, and the silver cord is loosed." Sister Leland passed from among the living into a sweet repose in Jesus about noon, Tuesday, February 27, 1912, after a long life of activity and usefulness at the age of 78 years, 10 months and 12 days.

She leaves one daughter, Cora M. Drummond, of this place, and many other distant relatives to mourn because of her death. Many warm friends and neighbors will miss her association. The community has lost a good citizen, society a model member, and the church a zealous worker.

Funeral services were held from the Church of God at Argos, Indiana, Thursday, February 29, 1912, at 2:30 o'clock p. m., conducted by D. E. Vanvactor, assisted by Evangelist G. Eldred Marsh, of Oregon, Illinois, and Sister Leland was laid to rest in Maple Grove cemetery to await the resurrection morning at the coming of Christ.

D. E. VANVACTOR.
Argos, Ind.

THE INSPIRATION OF THE BIBLE.—No. 5

James M. Gray

There are certain declarations of Scripture itself. Does not Paul say in one or two places "I speak as a man," or "after the manner of man?" Assuredly, but is he not using the arguments common among men for sake of elucidating a point? And may he not as truly be led of the Spirit to do that, and to record it, as to do or say anything else? Of course, what he quotes from men is not of the same essential value as what he receives from God, but the record of the quotation is as truly inspired.

There are two or three other utterances of his of this character in 1 Cor. 7, where he is treating of marriage. At ver. 6 he says, "I speak this by permission, not of commandment," and what he means has no reference to the source of his message but the subject of it. In contradiction of the false teaching of some, he says Christians are permitted to marry, but not commanded to do so. At verse 10 he says, "Unto the married I command, yet not I, but the Lord," while at verse 12 there follows, "but to the rest speak I, not the Lord." Does he declare himself inspired in the first instance, and not in the second? By no means, but in the first he is alluding to what the Lord spake on the subject while here in the flesh, and in the second to what he, Paul is adding thereto on the authority of the Holy Spirit speaking through him. In other words, putting his own utterances on equality with those of our Lord, he simply confirms their inspiration.

At verse 40 he uses a puzzling expression, "I think also that I have the Spirit of God." As we are contending only for an inspired record, it would seem easy to say that here he records a doubt as to whether he was inspired, and hence everywhere else in the absence of such record of doubt the inspiration is to be assumed. But this would be begging the question, and we prefer the solution of others that the answer is found in the condition of the Corinthian church at that time. His enemies had sought to counteract his teachings, claiming that they had the spirit of God. Referring to the claim, he says with justifiable irony, "I think also that I have the spirit of God" (R. V.). "I think" in the mouth of one having apostolic authority, says Professor Watts, may be taken as carrying the strongest assertion of the judgment in question. The passage is something akin to another in the same epistle at the 14th chapter, verse 37, where he says: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord."

Time forbids further amplification on the difficulties and objections nor is it necessary, since there is not one that has not been met satisfactorily to the man of God and the child of faith again and again.

But there *is* an obstacle to which we would call attention before concluding—not a difficulty or objection, but a real obstacle, especially to the young and insufficiently instructed. It is the illusion that this view of inspiration is held only by the unlearned. An illusion growing out of still another as to who constitute the learned.

There is a popular impression that in the sphere of theology and religion these latter are limited for the most part to the higher critics and their relatives, and the more rationalistic and iconoclastic the critic the more learned he is esteemed to be. But the falacy of this is seen in that the qualities which make for a philologist, an expert in human languages, or which give one a wide acquaintance with literature of any kind, in other words the qualities of the higher critic, depend more on memory than judgment, and do not give the slightest guarantee that their possessors can draw a sound conclusion from what they know.

As the author of "Faith and Inspiration" puts it, the work of such a scholar is often like that of a quarryman to an architect. Its entire achievement, though immensely valuable in its place, is just a mass of raw and formless material until a mind gifted in a different direction, and possessing the necessary taste and balance shall reduce or put it into shape for use. The perplexities of astronomers touching Halley's comet is in point. They knew facts that common folks did not know, but when they came to generalize upon them, the man on the street knew that he should have looked in the west for the phenomenon when they bade him look in the east.

Much is said for example about an acquaintance with Hebrew and Greek, and no sensible man will underrate them for the theologian or Bible scholar, but they are entirely unnecessary to an understanding of the doctrine of Holy Writ. The intelligent reader of the Bible in the English tongue, especially when illuminated by the Holy Spirit is abundantly able to decide upon these questions for himself. He cannot determine how wthe Holy Spirit operated on the minds of the sacred penmen because that is not revealed. He can determine whether the inspiration covers all the books, and whether it includes not only the substance but the form, not only the thoughts but the words.

We have spoken of scholars and of the learned, let us come to names. We suppose Dr. Sandy of Oxford is a scholar, and the Archbishop of Durham, and Dean Burgon, and Professor Orr of Glasgow, and Principal Forsyth of Hackney college, and Sir Robert Anderson and Dr. Kuyper of Holland, and President Patton of Princeton, and Howard Osgood of the Old Testament Revision Committee, and Matthew B. Riddle of the New, and G. Frederick Wright and Albert T. Clay, the archaeologists, and Presidents Moorehead and Mullins, and C. I. Scofield, and Luther T. Townsend for tweny-five years professor in the Theological school of Boston university and Arthur T. Pierson of the Missionary Review of the World, on a host of other living witnesses—Episcopalians, Presbyterians, Congregationalists, Methodists, Reformed Dutch.

We had thought John Calvin a scholar, and the distinguished Bengel, and Canon Faussett and Tregelles and Auberlen and Van Oosterzee and Charles Hodge and Henry B. Smith, and so many more, that it were foolishness to recall them. These men may not stand for every statement in these pages, they might not care to be quoted as holding technically the verbal theory of inspiration for reasons already named, but they will affirm the heart of the contention and testify to their belief in an inspiration of the Sacred Oracles which includes the words.

The "Outlook" had an editorial recently, entitled "Whom Shall We Believe?" in which the writer reaffirmed the platitudes that living is a vital much more than an intellectual process, and that truth of the deeper kind is distilled out of experience rather than logical processes. This is the reason he said why many things are hidden from the so-called wise, who follow formal methods of exact observation, and are revealed to babes and sucklings who know nothing of these methods, but are deep in the process of living. No spectator ever yet understood a great contemporary human movement into which he did not enter.

But we conclude with a kind of concrete testimony—that of the General Assembly of the Presbyterian Church of America, and at a date as recent as 1893. The writer is not a Presbyterian, and therefore with the better grace can ask his readers to consider the character and the intellect represented in such an assembly. Here are some of our greater merchants, our greater jurists, our greater educators, our greatest statesmen, as well as our greatest missionaries, evangelists and theologians. There may be seen assembled august a gathering of representatives of Christianity in other places and on other occasions, but few that can surpass it. For sobriety of thought, for depth as well as breadth of learning, for wealth of spiritual experience, for honesty of utterance, and virility of conviction, the General Assembly of the Presbyterian Church in America must command attention and respect throughout the world. And this is what it said on the subject we are now considering at its gathering in the City of Washington, the capital of the nation, at the date named:—

"The Bible as we now have it, in its various translations and revisions, when freed from all errors and mistakes of translators, copyists and printers (is) the very Word of God, and consequently wholly without error."

Give to a gracious message an host of tongues.—Shakespeare.

Every violation of truth is a stab at the health of human society.—Emerson.

"A NEW DEFINITION OF FAITH"

J. Warren White

As I was reading an article recently with the caption—"Letters to Unknown Friends," and written by one whose worldly wisdom would not be questioned, I was surprised that he should say, "I am not sure that a good definition of faith would not be, Trust in one's spiritual imagination." "It is founded on experience."

I am free to say that if that was my experience of what faith is, it would be hardly worth considering; in fact I should label such an experience, Uncertainties, with the word spiritual left out.

I think Mr. Abbott has selected a very poor word for an expression of faith. Taking the Bible use of the word imagination, imagine, imagined and imagines, in every instance but one the words are used in connection with evil. Here are a few samples:

In Gen. 6:5, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." In Gen. 8:21, "The imagination of man's heart is evil from his youth." The prophet Jeremiah (9-14) declares what the Lord saith, "Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them." Also, in Jer. 13:10, the Lord speaks again through his prophet, "This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods to serve them, and to worship them, shall even be as this girdle which is good for nothing."

It might be interesting to consider this girdle for a moment, as the girdle is used as a symbol of truth. "Stand therefore, having your loins girt about with truth."

Jeremiah was told to take a girdle and put it on his loins, then take the girle and go to Euphrates, dig a hole and hide it. When he took it out he found the girdle was marred—good for nothing. It may well symbolize truth that has come from Babylon; it is pretty apt to be marred. There has been too much of the imaginations of the human heart mixed in the weaving of the girdle.

(Continued next week)

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"When, oh, when, shall we learn that loyalty to Christ is tested far more by the strength of our sympathy with truth than by the intensity of our hatred of error. I will tell you what to hate. Hate hypocricy; hate can't; hate intolerance, oppression, injustice; hate Pharisaism; hate them as Christ hated them, with a deep, living, God-like hatred. But do not hate men in intellectual error. To hate a man for his error is as unwise as to hate one who, in casting up an account, has made an error against himself.

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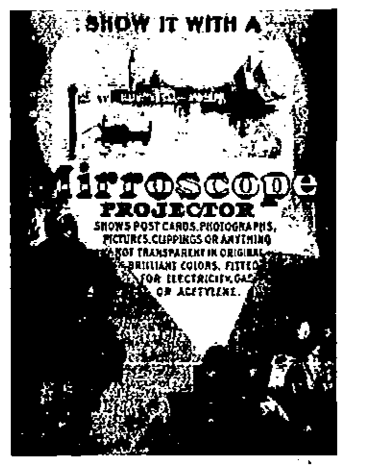

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ROBT. G. HUGGINS, Editor.

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IN THANKFUL CONTENT

The world, they say, is getting
old and weary as can be;
But write me down as saying it's
good enough for me!
It's good enough with all its grief,
its pleasure and its pain;
And there's a ray of sunshine for
every drop of rain.
They stumble in the lonesome
dark, they cry for light to
see;
But write me down as saying it's
light enough for me!
It's light enough to lead us on
from where we faint and
fall,
That the hilltop nearest heaven
wears the brightest crown
of all!
They talk about the fading hopes
that mock the years to be;
But write me down as saying
there's hope enough for
me!
Over the old world's wailing the
sweeter music swells;
In the stormiest night I listen and
hear the bells—the bells,
This world of God's is brighter
than we ever dream or
know;
Its burdens are growing lighter—
and its love that makes
them so!
And I am thankful I am living
where love's blessedness I
see,
'Neath a heaven that's forgiving,
where the bells ring
"home" to me.

—Selected by Chas. A. Goss.

BIOGRAPHIC SKETCH OF BROTHER AND SISTER

Written by Sister Hoyt in Her Ninety-first Year

"Edwin Hoyt was born in Vermont in 1813," writes Sister Emma Jackman, of Grand Rapids, Mich., "and died March 23, 1901, aged 87 years."

Sister Jackman continues: "I will enclose a little writing of Sister Hoyt's, telling of some of their history, but she was too feeble to finish it. I also send a poem which was a great favorite of hers, and which she learned many years ago."

Though the following biographic sketch was written by Sister Hoyt in her 91st year, it is well written, and intensely interesting, the editor and reader only regretting that the MS is unfinished. It follows:

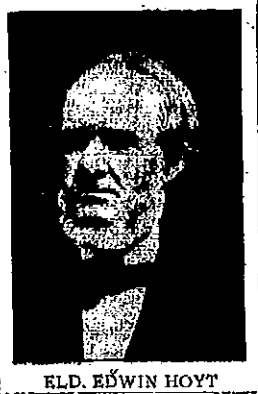
In June, 1837 we were married and went to Vermont. We lived with father Hoyt's family that summer.

A young lady who was there went out to ride with a young man one Sunday afternoon. They returned at night with the startling report that they had been in a nearby town, and heard a man by the name of Miller lecture on the prophecies, and that *he said* the world would come to an end in 1843. They also brought a book in which these lectures, or part of them, were published. We were so thoroughly imbued with the teaching of the conversion of the world and the millenium prior to the coming of Christ, that we gave little heed to it; did not even read the book that they brought

In 1841 my husband found a book in a family where we boarded, in Chautauqua county, N. Y., where we had just gone to reside said to have been published 150 years previous to that time, by Spaulding, a Congregational minister, setting forth in plain, strong terms the views we no wentertain of the pre-millenial coming of Christ to reign and subject the world to himself. He read it with profound interest; indeed, became so absorbed in it he almost forgot other obligations, gave himself carefully to the teaching confirming it with Scripture, not realizing that it had any affinity with Millerism, which was now rapidly spreading. He was then ministering to two struggling churches in Chautauqua, where Presbyterians lived amicably with Congregationalists in the same church (since entirely divided), and he preached this new doctrine to them and they liked it. One lawyer told him it was the best sermon he ever preached. But some wise ones began to suspect there was some heresy creeping in from its similarity to Mr. Miller's teachings, which in 1842-3 was receiving large accession, not only from the people, but also from many educated men and eloquent speakers, as well as bitter opposition from ministers, church members, and the world.

It soon became apparent that my husband, having become tainted with this heresy, could expect no farther fellowship with the churches where he had been, and we were all afloat with no church home and no means of living. I had now become as deeply interested as he was in the question, What is truth? And from that time we pursued our investigations jointly and came to about the same conclusions.

In the fall of '42 and winter of '43 we read on the subject, what we found and listened to lectures that came in our way, and became associated with a number of adherents of the faith called "Millerites"; good, intelligent, consecrated christians, from different churches and some very talented teachers, well acquainted with the scripture. My husband was passing through Buffalo when Mr. Miller, J. V. Himes, and other leading speakers were holding a long series of meetings in the largest theatre in the city, which was crowded day and night with excited listeners. He stopped to listen. They healed him with books, tracts, pamphlets, and papers by the best writers on the prophecies, which he brought home, and we read them carefully and discussed them with Bible in hand. We read also a book of the lectures by Dr. Driffield, many



ELD. EDWIN HOYT

years pastor of the first Presbyterian church of Detroit, a leading minister in the state who gave *his people for years*, Wednesday evening lectures on the prophecies Some of them were published, making quite a large book. We gained much instruction and help from these, especially in regard to principles of interpretation of the sacred writings.

Many of the events of 1843-4 are so intertwined in my mind, it is not easy to seperate them, but by that time we had become firmly established in the teaching that our Lord would return to earth to bring the Milleneum; that the word and the signs indicated that his coming was near; but as to the exact time we could not say until the latter part of '44, when we allowed ourselves to be carried along with the great wave of enthusiasm that swept over the land, which was almost irresistable.

We attended several camp-meetings in '43; one in Niagara Co., N. Y., where I was baptised in Lake Ontario, by elder Galusha, my husband having previously submit to that ordinance in Rochester. That was one of the many things we had to learn. Well, 1843 passed with great disappointment to many, but the leading ones had not been idle, they had bee searching diligently and found that the true 1843 was realy 1844, and would extend through that year. They also had found that, as in the type, the High Priest came on from the most holy place after making the atonement on the tenth day of the seventh month, to bless the waiting people, so in the anti-type our———

Sister Hoyt fell asleep in Jesus October 8, 1909. Following is the poem which Sister Jackman says was a great favorite with her:

On the shady side of eighty,
So the thoughtless world might say;
But the path is shining brighter,
Leading unto perfect day.

'Tis the Earthward side grows shady,
And the Heavenward side grows bright,
As we near the unseen city,
Where God's glory is the light.

Though the steps grow weak and weary
Down the steps of quite fourscore,
Still the soul grows strong and buoyant,
In the light from yonder shore.

On the Heavenward side of eighty
True, the eyes are growing dim,
But the spirit vision clearer,
Sees the guiding hand of Him.

Who so tenderly hath led us
Through the wilderness of years;
Sees the pierced hand draw nearer,
Soon to wipe away our tears.

As I read the precious bible—
Read and love it more and more—
'Till I seem to grow acquainted
With the saintly souls of yore.

How I long for the last blest greeting
When the trump of God shall call;
In the air my Savior meeting
To welcome Him as Lord of all.

But can I, so sin polluted,
Ever hope such joy to gain?
Only by the cleansing virtue,
Of the Lamb for sinners slain.

Years of toil and pain and sorrow,
These are almost over now;
But the endless life that's coming
Writes no wrinkle on the brow.

Earth grows small and dim and distant,
Slipping from my weary feet;
New Jerusalem is coming;
Gleams the golden glory street.

Breezes sweet from life's pure river
Float through pearly gates ajar,
Trees of life—I almost see them,
Waiving o'er the wall afar.

Harps of gold—I almost hear them
Where the songs of victoy are
Youth immortall forms of beauty
Than the noonday sun more bright.

These have come through tribulations,
Washed their robes and made them white
In the flowing blood of Jesus.
Who is the city's light.

There is no sickness, there's no sighing,
There's no parting, there's no dying,
Weary age nor shades of night.

THE TRUTH DEPENDED—No. THREE

An Ex-Methodist Pleads for the Truth

Mrs. Chas. Thomas

When I first heard the truth, there were several texts that to my mind directly contradicted it. One of them was what Jesus said to the thief: "Verily I say unto thee, today shalt thou be [with me in paradise" (Luke 23:43).

We must remember that punctuation marks are not inspired by God, although the words are. By placing the comma where it belongs we read, "Verily I say unto thee today, Thou shalt be with me in paradise;" He doesn't say when. He gave the promise that day, but it was a future promise. We know that three days later he said to Mary, "Touch me not, for I am not yet ascended to my Father," How could the thief have been with him in paradise when he said himself he had not yet ascended to his Father? Again Jesus says, "No man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven" (John 3:13). "Now is Christ risen from the dead and become the first fruits of them that slept" (I. Cor. 15:20). This text proves several things: First, that none of the holy men of old have been raised from the dead, or have gone to heaven. They still sleep, and the promise to the thief must of necessity be a future one. If some go to heaven and some to hell at death, what is there for Christ to resurrect?

Another text that was hard to understand was, "And he (Elijah) stretched himself three times upon the child, and the soul of the child came into him again, and he revived." This sounds as if the soul had left and gone to some other place, but let us look again in verse 17. It says the child's sickness was so severe that there was "no breath left in him," and in verse 22 it states that the soul (breath) of the child "came unto him again, and he revived." The original word translated breath in verse 17 is nephesh, and this same word is translated soul in verse 22. Verse 17 says there was no nephesh (breath) left in him, and verse 22 says the nephesh (breath) of the child came unto him again and he revived. So I found that all things I brought up to contradict these facts, only made them stronger when understood as they really are. Instead of proving the error that we were taught, they establish the truth.

Now, if the soul of man is mortal heaven and hell are both different from what we supposed. Instead of heaven being a place where the saints are enjoying their reward, it is a place inhabited by God and his holy angels. What is more, we have no Scripture which says that after man is made immortal that he will then go to heaven. On the contrary, we are taught plainly that Christ will come to us, and that the place of his abode where he shall reign as king, will be on this earth, the land that was promised to Abraham from the beginning of the gospel.

THE LIE

"He (the devil) is a Liar and the Father of it" (John 8:44)

"Thou Shalt Not Surely Die" (Gen. 3:4)

By this lie Eve was "beguiled" (Gen. 3:13).

By this lie the church is "corrupted" (II. Cor. 11:3).

By this lie the whole world has been deceived (Rev. 12:9).

From this lie springs the "doctrines of devils" (I. Tim. 4:1).

And from this lie has sprung all the "fables" unto which Paul said the church would be turned (II. Tim. 4:4); such as immortal soulism; spiritualism; belief in ghosts; going to heaven at death; mansions in the skies; purgatory; eternal torments, etc.

This lie is the basis of every heathen religion, the mark of every false religious system, and the root of the great apostacy of Christendom.

To believe and teach this lie, as did the Pharisees, Jesus declares is to do the will of its author and to make him (the devil) our father (John 8:41-44).

In short, this lie is the devil's religion, with which he has deceived not only Eve, but the whole world, and because "they receive not the love of the truth, God has sent them a strong delusion that they should believe a lie, that they all might be damned who believe not the truth" (II. Thess. 2:8-11).

THE TRUTH

"Thy Word is Truth" (John 17:17)

"Thou Shalt Surely Die" (Gen. 2:17)

"Dust thou art and unto dust shalt thou return" (Gen. 3:19).

"The spirit (or breath) shall return to God who gave it" (Eccl. 12:7).

"His *breath* (or spirit) goeth forth—his thoughts perish" (Psa. 146:4).

"In death there is no remembrance of thee" (Psa. 6:5).

"The dead praise not the Lord" (Psa. 115:17).

"The dead know not anything" (Eccl. 9:5).

But

"God so loved the world that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life" (John 3:16).

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).

"All that are in the graves shall hear his voice, and shall come forth" (John 5:28, 29).

"I ascend unto my Father" (John 20:17).

"Where I go ye can not come" (John 13:33).

"No man hath ascended up to heaven, save the son of man" (John 3:13).

"And if I go, I will came again" (John 14:3).

"The Lord himself shall descend from heaven. The dead in Christ shall rise first, and so shall we ever be with the Lord" (I. Thess. 4:16-17).

C. A. NOKES.

Sac City, Ia.

THE SIGNS OF THE TIMES

A Wallace Mason

Dear Brother Huggins:

Some people believe that Daniel 8:23, 24 and 11:21-45 are yet future, and is a description of what is to happen at the time of the end. If that is the case there certainly must be a dual fulfillment of the prophecies, for all ancient historians record the fulfillment of these prophecies by Antiochus Epiphanes IV. who was styled Theos, or God, and who again and again sold the position of high priest among the Jews at Jerusalem, and laterly captured that city; set up the worship of heathen gods in the temple, desecrated the altar, and offered swine's flesh upon it to his gods. Jupiter Clympius he set up as the great god there; he plundered the temple, and caused a terrible massacre to take place in B. C. 170. He most certainly tried to exalt himself above the God of Gods, and came to his end, none helping him. If the brethren will read the history of these times in the works of Josephus, they will find ample confirmation of these statements. Or let them consult any encyclopedia in regard to the life of Antioch IV., or any good ancient history. Let them read the history of that period commencing the great invasion of Grecia by the fourth Persian kin, as described in the beginning of Daniel 11, and read on to the time of Antiochus Epiphanes, and they will be struck with how marvelously exact that chapter was fulfilled; so much so that our so-called higher critics contend that this chapter was not a prophecy at all, but was written after the events had occurred, and they give the supposed date of writing the book of Daniel as B. C. 150 or 160; but I have positive proof in my possession that the book must have been written from a human standpoint long before that.

In regard to the sad blundering by so many writers of the past who have tried to enumerate the ten kings: it simply arises from the fact that they have all tried to construe Hebrew literature (and that prophetic) to fit into English literature. Let us see some Hebrew modes of thought in regard to the use of some numbers. In the parable of the virgins (Matt. 25) the ten virgins represent all those who have come into Christ. Those who have continued faithful to the end are those who had the oil. Those who had failed to go on to perfection are those who did not have the oil. So also in Luke 19:12-26. The ten servants there spoken of represent the whole of those who have made a covenant with Christ. Ten in these cases and some others that might be mentioned, do not mean merely the number ten, but an indefinite number, or the whole referred to, whether it be ten or ten million.

This principle of Hebrew prophetic thought is known and used by many in regard to other numbers. For instance, seven is frequently used in the Scriptures, meaning perfection. The ten toes in the image of Daniel 2, simply means the whole of the kings that were to occupy that territory on which the image stood in its last divided days of iron and clay. The same is the case with the ten horns of Revelations. Let the wise understand.

Troy, Ohio.

GOLD DUST

Religion must draw, not drive, to win.

The brightest lightening comes from the blackest clouds, and the purest faith from the severest trials.

Peter admonishes the builders for eternity to add layer to layer on the walls of character—faith, virtue, knowledge temperance, patience, godliness, brotherly kindness, love.

"If we examined own our faults attentively we should have less time to detect and more inclination to pardon those of others."

If you mean to act nobly and seek to know best things which God hath put within the reach of men, you must fix your mind on that end and not what will happen to you because of it

Through the portals of the grave humanity passes into the night "when no man can work." Those who are truly wise will improve the hours of life's day.

Dixon, Ill. Anna Drew

SELECTIONS

For lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of hosts is his name.—Amos 4:13.

And he changeth the times and seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding.—Dan. 2:21.

But evil is wrought by want of thought, as well as want of heart—Wood.

Say not always what you know, but always know what you say.—Claudius.

To give heartfelt praise to noble actions is, in some measure, making them our own.—La Rochefoucauld.

E. A. B.

Our business in life is not to get ahead of other people, but to get ahead of ourselves.

He that speaks what is really in him will find men to listen.—Thomas Carlyle.

Our doubts are traitors, and make us lose the good we oft might win, by fearing to attempt.—Shakespeare.

There can be no real love when duty is neglected.

Character is what a man is—in the dark.—Bishop Berry.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

Cleveland, Ohio..March 19, 1912

EDITORIAL

We are glad to welcome two new contributors to The Restitution this week—brethren Nokes and Wince. We congratulate them on the brevity and excellence of their articles.

We have just issued another large edition of the four-page tract entitled, "The State of Man in Death." It is only one cent per copy. Notwithstanding its cheapness, it is one of our best doctrinal tracts; wherever it goes it preaches a strong sermon in defense of the truth. Scatter them by the thousands.

Bro. T. N. Frantz, of Canton, Kansas, writes:

On account of health I wish to locate west of the Rocky mountains a place where they have or want a church and a jeweler. If any reader knows of such a location, kindly drop me a letter. I want to be where there are those in the faith.

We are pleased this week to be able to give the reader a likeness and life sketch of Bro. Hoyt. Bro. Knapp has sent $1.50 for electrotype expenses. The cut only cost $1.00, so we are holding 50 cents to the order of Bro. Knapp. We have no doubt but he will order it applied on the electrotype of some brother whose life he would like to read in The Restitution. Brethren of the ministry who would like to have their life printed in our columns, can send us their MS, photo, and $1.00 for the electrotype, and we will attend to the rest. Who is next?

Sister Clark McClellan writes from Boise, Idaho, where she has gone for a surgical operation, dating February 29: "Dear Brother Huggins: I received your card; thank you. Sister Knowels lives just four blocks from my hospital. She has been in to see me four or five times. She is a godd sister. I have been very sick, but I am thankful to our good Father in heaven that I am recovering." We rejoice with our sister at her bright prospects of recovery; also because she has had the consoling presence of Sister Knowels during her illness.

THE WISDOM OF THE WISE MADE FOOLISH BY GOD

Recently, says a southern journal, the followers of Alexander Dowie predicted that Christ would come to the city of Zion, at Chicago, some time during this present year, 1912. Pastor Russell says he came 1874.

Mr. Russell teaches that Christ came in 1874; that the dead saints were raised in 1878; that the end of the present political state will be in 1914; that satan will be bound for a thousand years; that Christ and the glorified saints will spend the thousand years teaching the wicked to accept Christ; that all who accept Christ during this time among the wicked, who have been raised from the dead, will become perfect men and women—be restored to the estate of Adam before he sinned and will live forever; that those who do not accept Christ will be blotted out of existence. His whole theory is devised for the purpose of establishing the idea of restoring the wicked to perfection of human nature and granting them eternal life as men. And this is to be accomplished during the millenium. "But the rest of the dead lived not again until the thousand years were finished" (Rev. 20:5). Who are the "rest of the dead?" Read verse 4. But hear Mr. Russell on this: "In this verse the words, 'But the rest of the dead lived not again until the thousand years were finished' are spurious. They are not found in the oldest and most reliable Greek MSS., the Sinaitic Vatican Nos. 1209 and 1160, nor the Syriac MSS." (Plan of the Ages, volume 1, page 288). Now to show you how much Mr. Russell is to be trusted as a scholar, take an Oxford teacher's Bible and turn to the "helps" in the back of the book. On page 34 you find something about these manuscripts and versions.

"Vatican, known as B. (cent. IV.), in the Vatican Library. The first and second epistles to Timothy and the epistles to Titus and Philemon are wanting. Heb. 9:14 to the end, and ReRvelations have been supplied by a modern hand (cent. XV.)."

"A similar list (book of New Testament) may be made out from the Syriac version, which can hardly be later than the second century. In that version, II. Peter, II. and III. John, Jude and the Revelation are wanting."

Now note, that with Mr. Russell the fact that this verse is left out of those manuscripts is sufficient reason for dropping it out. But the same authorities leave out the whole book of Revelations, and hence leave the Millenium out altogether, and so he is dead by his own authorities. On that same page in the Bible we learn that Mr. Tischendorf found the Sinaitic manuscript. Mr. Tischendorf also edited a critical Greek text of the New Testament. I have before me a copy of the Greek New Testament, which shows all the changes made by Mr. Tischendorf and six other learned critics. Not one of these leave out the verse under consideration or mark it as doubtful. They change the first word, "but" and place "and" in its place. They also leave out the word "again" and read it, "lived not till the thousand years were finished." What confidence can we place in a man who will deal thus with what the common people do not understand?

Again, the Revised Version was made by the most learned men in Europe and America, who had access to all the old Greek manuscripts and all the various versions, and they did not leave it out nor mark it doubtful although they followed the Greek critics above cited in leaving out the word "again."

COMMUNICATIONS

Bro. Huggins: I noticed in the last paper a few lines of poetry written by Sister Crozier. The mention of her name takes me back sixty years ago, when I was a small boy. She and husband came to Solina on a preaching tour, and made their home while there, at my fother's house, Stephen Hogarth. Elder Crozier was a young energetic man then. They were both fine singers; my father and his four brothers were also. You may depend there was some good singing. As I was only about seven years old, you will not suppose that I remember much about the preaching. There was one piece that they sang that I had never heard before; it remained a favorite with us for a long time after. It was No. 274 in the old Millenium Harp.

I shall expect to see a report of their life work in the paper. They both devoted their time, talents and means in doing what good they could. Sister Crozier (Marie) edited a small paper for a short time, which was a gem, "The Child's Friend." If it could have been supported and continued, there might have been many more believers at the present time than there are. Lack of Sunday school work and good papers have been a great drawback to the cause. I shall be pleased to see a report of their work.

Dr. Mason gave you a description of the little church at Solina in his report of the death of my cousin, Mrs. Sarah Pascoe last year. It has been built longer than he was informed, as it was either 59 or 60 years ago this summer that he preached there. I was either seven or eight years old. We moved away when I was nine years old.

J. E. HOGARTH

Maude, Canada.

In the last Restitution (No. 58) in the article written by O. J. Allard, he makes the statement that from Adam to Moses there was no law. I wish you or some one would explain this to me through the columns of The Restitution. I do not ask it for controversy, but I do not understand it. Sin is transgression of the law, is it not? And there certainly was sin in the world from Adam's time on. I have some very dear friends who are Adventists, and when they bring this part of the Scripture up to me, I want to be able to understand it the way I should.

MRS. ORPHA SANFORD.

Aurora, Ill.

(As the question is more personal to Bro. Allard than any one else, we leave it for his solution.—Editor.)

Dear Restitution:

Just a line to say that I am receiving the paper each week as it is published and has time to come about 4000 miles. Verily we are living in fast times, as well as troublous times, for look where we will, we get information of some kind of trouble. Even in your great country of America, we notice you are getting your share, as well as the countries of Europe, and other parts of the habitable. There is a great cry of peace, peace, in this our day and generation, but when will it come? Surely not till we get the King of Peace reigning on the thrown of his father David.

I was pleased to see our young Sister Viola Gazeley's article in The Restitution. If she keeps on she will prove to be quite a help to the paper. She was quite a little girl when I last saw her; as also a young sister Skeels, of of Sholes Ferry, Oregon. I was to a conference held at Sholes Ferry, in the summer of 1889, as a delegate from Seattle, Wash. She too, was a small child at that time. What a change! I am pleased to learn that some of the young are taking hold of the gospel plow so as to continue the work that was caried on so many years by those dear ones that are now laid away to sleep in Jesus, until he shall come to awake them out of sleep.

L. C. CATTELL.

Eastbourne, England.

CORN SHEAVES

Gathered from Everywhere

"Mouldy Christians."—This is the Methodist Times' description of nominal methodical believers. No wonder, seeing they are given to the consumption of Rome's mouldy wine (Rev. xvii. 12).

Scepticism and Co., Limited.—"Scepticism, within certain limits," says the Christian Commonwealth, "has advantages to confer on the world. One has," it goes to say, "but to recall the names of Socrates, Galileo, Luther and others, to see this." The proposition assumes that the established religion of Rome, Canterbury, and Oxford is identical with the Bible, which in truth it is not in scarcely the least degree. This alters the case altogether.

Concensus of Humanity.—"Is there not, as has been asked," says the Christian Commonwealth again, "a modest probability that the concensus of humanity may be right, and that that which contradicts its common instincts may not be truth after all." This applies very well where the facts of common experience and observation are outraged, as in the case of the bottomless immortality of the soul; but as regards "the things of God," they are, as Paul says, known to no man (1 Cor. ii. 11). Hence, the voice of the people is not the voice of God, but the voice of the devil (Matt. xvi. 19).

Substitution.—"We might as well affirm," says Bonar, in the Protestant Standard, "that Moses did not teach creation in Genesis or Israel's deliverance in Exodus as that he did not profess to promulgate substitution in Leviticus." This may be fine rhetoric, but it is not pure truth. Sacrificial death is not a thing of substitution, but a matter of fellowship, hence the believer of the truth is said to suffer with Christ, to die with Christ, to be crucified with Christ; all of which is incompatible with substitutionary sacrifice. The officer under the law died representatively in the animal; and so with Christ, "if one died for all, then were all dead;" or as the N.V. has it, "then have all died."

The Popes.—"The Popes themselves," says Widdows in a lecture reported in the Protestant Standard, "forget their position and their assumed place as vicars of Christ, and instead of apostles, they were more like apostates; instead of pilots, they were more like pirates."

The Resurrection of the Body.—"This doctrine," says Dr. Bayley, in the Morning Light, "has no foundation in Scripture." "The Scripture doctrine," says he, "was that man never died. This grand truth," says he, "is implanted in our nature. Talk to little children," he goes on to say, "about heaven and the angels, and they will listen for hours." Just so Mr. Bayley, children will listen with remarkable interest to anything in the shape of "fable" (2 Tim. iv. 4). Your "grand truth," however is unfortunately only the grand lie of the serpent (Gen. iii. 4.)

Revised Doxology.—Bro. L. C. Cattell, of England, has sent us the doxology revised as follows:

Praise God from whom all blessings flow,
To all his creatures here below,
Praise him above, ye heavenly one,
All praise the Father with his Son.

The name of God in more than fifty languages:—Eolian and Doric, Ilos; Arabic, Allah; Armorian, Teuti; Assyrian, Eliah; Celtic and old Gaelic, Diu; Chinese, Prussa; Coromandel, Brama; Cretan, Thios; Chaldaic, Elah; Danish and Swedish, Gut; Japanese, Goezur; Latin, Deus; Low Latin, Diex; Lapp, Jubinal; Low Breton, Doue; Magaian, Orst; Madagascar, Zannar; Old German, Diet; Olala, Deu; Dutch, Godt; Egyptian (old), Teut; Egyptian (modern), Teuu; English and old Saxon, God; Flemish, Goed; French, Dieu; Finnish, Jumala; Greck, Theos; German and Swiss, Gott; Gothic, Guth; Hebrew, Ail; Hindoostanee, Rain; Italian, Dio; Irish, Die; Icelandic, Godh; Provencial, Diou; Portuguese, Deos; Polish, Bog; Persian, Sire; Peruvian, Pachocamae; Pannonian, Istu; Polaca, Bung; Runic, As; Syriac and Turkish, Alah; Spanish, Dios; Teutonic, Goth; Tartar, Magatal; Welsh, Duw; Zemblian, Fetizo: Norwegian, Gud.

SUPREME IMPORTANCE OF SPIRITUAL THINGS

I. Kings 3:7

Sister Frances Russell

"He who would govern others must first be governed himself."

In this lesson we have a youthful king asking the giver of all good and perfect gifts for an understanding heart." What nobleness and fineness of mould is brought to us in that he asked for something spiritual, rather than something material! It is a psychological truth that persons who depend upon the material things are not happy. There is a certain soul longing which must be satisfied in order to have real happiness.

"And now, O Lord my God, thou hast made thy servant king instead of David my father; and I am but a little child: I know not how to go out or come in." Are we not children? Do we not need the care and protection of our heavenly Father? Are not our footsteps, our undertakings, surer when we think to ourselves, "I know not how to go out or come in," and ask the Lord for his help?

Jesus' ability and willingness to help us are both immeasurable, because his love is infinite. We are assured that Jesus will help the helpless, but we must trust and try. We can look upon ourselves as a little world. We are [illegible] pilots, and we should pray for an understanding heart that we [illegible] guide ourselves [illegible] good and evil. Because freedom is an instinct, people of all times have struggled for their freedom every time it has been interfered with. We struggle with the adversary, for we feel that we cannot arise and walk when paralyzed by sin, but we can with Christ's strength We must transcend all limits placed in our way. We must look upon Christ as an example of triumphing over difficulties and hindrances. A verse of Dennyson is good:

"I hold it truth with him who sings,
To one clear harp in divers tones,
That men may rise on stepping stones,
Of their dead selves to higher things."

The Christian life is not a doing without, but life more abundant. Those fishermen whom the gentle voice of the Master called from the sea, their boats, their nets, their business, gained the friendship of Jesus, and they became the founders of the church. Their hearts were kindled with a flame of love for Jesus and his work, and that light has been shining ever since. They were cheerful and obedient workers, keeping their tools in good repair. Stevenson has said that "every heart that has beat strong and cheerful, has left a hopeful impulse behind it in the world, and bettered the condition of mankind."

A man's success in life does not depend upon his stature, but upon his spirit. The best man, after all, is the biggest man. How can we talk of freedom when each one of us is more or less bound by the chains of some indulgence? We must be the master of our ship; we must manage the brakes, or some day these indulgences will menace our self control and develop into vices. The testimony that counts is the word of the lip plus the work of life. The living is the hammer that drives home the nail of speech. J. G. Holland has worded this in a poetic way:

"All other arguments are weak and vain beside the logic of a holy life;
The eloquence of speech is mean compared with that of conduct."

We form habits of saying and doing. Now let us form habits of thinking the right way; for purity of thought develops greatness of mind and heart. Character determines our condition, so when we have a cheery faith and a sunny soul, we find that physically we are invigorated.

Let us keep above the petty disturbances of life, asking God for help in solving the problems of each day, and we will be up above the mists. Set high enough up and you will be above the fog; and while the men down in it are squabbling as to whether there is anything outside the mist, you, from your sunny station will see the far off coast, and happily catch some whiff of perfume from their shores, and see some glinting of glory upon the shining turrets of "the city that hath foundations."

OUR WAGES

A. B. Wince

"We have left all and followed thee, what shall we have therefor?" Peter seemed to regard the move that he and his fellows had made from a business standpoint of service and wages. The Saviour's answer certainly assures him that he will receive satisfactory wages when settlement is made. We are apt to take a superficial view of what the real sacrifice was to them, to thus leave everything behind that they had learned to value in this life, houses and lands, fathers and mothers, brothers and sisters, to follow one who was evidently poor, and without reputation, and whose chances for promotion to any lucrative position in this life were seemingly out of the question. Indeed, he shows no regard for what the world most prizes in a young man, viz. shrewdness to accumulate wealth and publicity. On the contrary, he regards such things as a hinderance to obtaining "the true riches" which will always endure.

It is true the Saviour promises an increase of those things that they were required to forsake, but lest their hearts should become surfeited with the prospects, he reminds them that there will be bitterness in the cup; that persecution will follow them even unto the death. Thus their minds are gradually weaned away from those things that perish with the using, and directed to those things which are from above. They, like the patriarchs, learn that the reward of the everlasting inheritance is not within the bounds of this short life, but appertain to [illegible] mixture of evil [illegible] Redeemer willingly shared their poverty and persecution, that he might win them away from this present evil world, and make them fit partakers of his divine nature, and heirs of the incorruptible inheritance. In view of this, should we wonder that they took joyfully the spoiling of their goods, knowing the exchange would be so enduring and glorious, and seeing that the sacrifice results so richly, and the service is so abundantly requited at last. We realize that with us today it would be true wisdom to do as they did—invest all our goods in this heavenly enterprise. Not to do so, is to advertise ourselves as blind and lamentably ignorant of our highest good. Says the Saviour, "Go and work in my vineyard, and when evening comes, I will pay you."

To those who have not given heed to the call, let me assure you that he will repay you richly. He is faithful and the only begotten son of his Father, who is rich in mercy, boundless in power, and infinite in love, and cannot deny himself, and he will not withhold any blessing from those who walk uprightly, nor fail to recognize us if we bear the image of his well beloved son in that day. We surely share with him in our Father's bounty, and be partakers of his glory. Think for a moment that you are under the sentence of death. That the dear Saviour gave his life that he might redeem you from the grave, and bestow upon you a more abundant life than this you now possess, and make you free from all evil. He only asks you to believe in him, and become his obedient servant until death, and he will watch over your grave with tender solicitude, and waken you at the dawning of the glad morning of the resurrection. Could you but once feel that comfort that is enjoyed by one who has been made free from sin, whose trust is in the Lord, and whose steps are ordered in righteousness, and whose hope is anchored to that within the vail, you would not turn from the path of peace, nor seek the companionship of transgressors. Let me point you to the living word of God that is able to make you wise unto salvation, and to give you the eternal inheritance through our Lord Jesus Christ.

Columbia City, Ind.

THE DRAMA OF HUMAN LIFE

S. H. Thomas

One night upon my pillow, in sad meditation on the tragedy of human life, me thought an angel of light appeared and beckoned to me saying, "Son of man, come with me, and I will show thee a picture, and see if perchance thou canst interpret its meaning." And lo, I was caught away in spirit to a high mountain, an dthe angel said, "Tell me, what seest thou?" I gazed a moment in awe and wonder, and trembling much, replied, "I see a dreadful valley, both deep and wide, and through this valley rushes mighty waters, leaping, bounding and foaming. On one side of the valley is darkness like a wall, silent and dense, and without beginning. Upon the other side I see beauties beyond the power of tongue to tell—a land of beauty, and of joy; a bright and shining city, set upon seven hills, before whose brightness the sun hid her face in shame, and the moon and stars refused to shine; a city so bright that the human eye cannot long behold its dazzling beauty and [illegible] way of the city I see one like the son of God, surrounded by a host of bright beings. They stand and beckon. I see also, a great bridge. It spans the valley and its mad waters, from the wall of darkness to the highway which leads up to the city gate I see millions of human beings crossing the bridge, multitudes so great that no man can number them. They come out from the darkness and leap on the bridge, laughing, shouting, jumping skipping, and playing as if they were overjoyed to get out of the darkness into light. Some are chasing gay plumaged butterflies, which ever elude them; others run after beautiful hued bubbles, which burst as soon as grasped; others are after flitting shadows, which vanish when approached.

But look, I see a more terrible sight: Millions of these happy, careless beings are falling through the bridge into the mad waters which foam and leap upward, as if reaching for fresh victims. And I see the multitudes of despairing faces, sinking in the flood, I cover my eyes in horror."

Then again the angel spoke and said, "Son of man, be not afraid, look again and tell me why they fall from the bridge." I looked [illegible] bridge was [illegible] geniously hidden and concealed, which fell downward when trod upon allowing the careless victim to fall through into the water beneath. I looked again and perceived that, whereas countless millions entered on the bridge from out the darkness, but exceedingly few reached the other side in safety, and went joyfully up to the beautiful city. I wondered at this, and asked my angel guide why these few were favored, and the others lost. He replied, "Son of man, look again, and perchance thou mayest read an answer to thy question." Accordingly I looked more closely, and behold, I perceived guide posts, and notices of instruction, and danger signals, and numerous and exceedingly plain and easily comprehended directions for safe traveling, posted along the bridge. And occasionally one here, and one there, of the multitude, would stop at each notice and carefully study it, and by its help cautiously pick his way among the pitfalls, and dangerous places. Some proceeded thus cautiously, until they reached the middle of the bridge in safety, and then becoming careless, neglected

to study the guide boards, and were lost. Only a few were wise enough to follow the guides carefully and prayerfully, and so come over the bridge in safety, and were given a joyful welcome into the city.

While I stood contemplating this wonderful scene, the angel of light again spoke saying, "Son of man, declare to me, if thou canst, the meaning of the vision which thou seest." But I was speechless, and blind, and could not reply. Again he spoke and said, "Listen, and I will open thine eyes and thy understanding that thou mayest comprehend the vision; go then and tell it to thy people, perchance it may aid some to cross the bridge in safety. The valley which thou seest, with the mad and rushing waters, is the valley of death; the bridge which spans it, is the pathway of human life; the darkness on the one side, is the land of forgetfulness from which all mankind comes; the lovely land and the beautiful city on the other side, is the kingdom of God, and its capitol city, the new Jerusalem; the hidden traps and pitfalls so cunningly disguised along the bridge of the pathway of human life, are the evil lusts, desires and sins, which God has declared must end in death; the guide posts, direction notes and danger signals posted along the bridge, are the commands of the living God, as revealed in his Word; the multitudes who come out from the darkness of the land of forgetfulness and enter so playfully and carelessly, upon the bridge spanning the pathway of life, are the whole human race; the butterflies, bubbles, and shadows which they so fruitlessly pursue, the the pleasures and foolish things of their life, which perish with the using. As truly as the Lord liveth, and lovingly beckons from the gate of the beautiful city, none may ever reach him, except those who abandon their giddy pursuit of worldly pleasure, and carefully and prayerfully study the guide posts of instructions, directions, warnings, and danger signals, as revealed in the Word of the living God. "For wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat. But straight is the gate, and narrow the way that leadeth unto life, and few there be that find it" (Matt. 7:13-14).

SUNDAY SCHOOL LESSON REVIEW

Golden Text.—"The people which Sat in Darkness saw Great Light; and to them which Sat in the Region and Shadow of Death, Light Is Sprung up" (Matt. 4:16).

Lesson 1—Birth of John the Baptist foretold (Luke 1:5-23).

Golden Text.—"Without faith it is impossible to please him."

Zacharias, a priest in the temple of God and his wife Elizabeth were watching and longing for the promised redeemer and king of Israel. They served God, walking in all the ordinances and commandments of the Lord blameless They longed to have a son whom they could dedicate to the Lord, but they were old. Only by the power of God could their desire be fulfilled. Who appeared to Zacharias? With what message? Why was he made dumb?

Lesson 2.—Birth of John the Baptist (Luke 1:57-80). Golden Text.—"Blessed be the Lord God of Israel; for he hath visited and redeemed his people"(Luke 1:68).

The angel of the Lord surely appeared to Zacharias, for in due time a son was born to him. The happy promise that he was to be great and filled with the power of God, made them rejoice exceedingly, and all their kindred with them. Did the parents observe the commandment concerning a newborn male of Israel? Had a name been provided for this child of promise? What happened when Zacharias obeyed God in every respect concerning the name of the child? Was it only for himself he praised God?

Lesson 3. The Birth of Jesus (Luke 2:1-20) .Golden Text.—"For unto you is born this day in the City of David a Saviour which is Christ the Lord." (Luke 2:11).

The Jews had been looking for the Messiah ever since he had been foretold by the prophets. Who did God finally accept as one worthy to be the mother of his Son? Where was Jesus born, and why born there? What message came to the shepherds? What heralded Jesus birth, that will resound again when Jesus takes his throne to reign?

Lesson 4.—The Presentation in the temple (Luke 2:22-35). Golden Text.—"For mine eyes have seen thy salvation, which thou has prepared before the face of all people" (Luke 2:30-31).

When Jesus was eight days old he was presented in the temple according to the Jewish law that the firstborn, when a son, must be consecrated to God. Who met them in the temple? By what means did he go there? Had his righteous life been rewarded by seeing God's son? What did he say?

Lesson 5.—The wise men led by the star. (Matt. 2).—Golden Text.—"Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is no else" (Isa. 45:22). When the wise men saw the star in the east they came, bringing presents and seeking his abiding place. After Herod had directed the wise men, the star went before them till it came and stood over the place where the young child was. What did Herod instruct them to do? What terrible decree was made by Herod? How did God protect Jesus? How long did Jesus and his parents remain in Egypt? Where di dthey settle?

Lesson 6.—The boy Jesus in the temple (Luke 2:40-52). Golden Text.—What do we know of Jesus' boyhood? Must he not have been a seeker after knowledge to be filled with wisdom? Where did he go at twelve years of age? Where did the parents find him after missing him, and what was he doing? What did Jesus say to his mother? What did he do after returning to Nazareth with her? Can we grow in favor with God and man?

Lesson 7.—The ministry of John the Baptist (Mark 1:1-8) Golden Text.—"Repent ye, for the kingdom of heaven is at hand" (Matt. 3:2). Did John live as other men lived? How did he prepare a way for the Coming One whom he proclaimed? Was not the assurance of forgiveness a strong motive for repenting? Notice John used illustrations that were familiar to his former surroundings. What did John do when the people confessed their sins? What was John called?

Lesson 8.—The baptism and temptation of Jesus (Mark 1:9-13; Matt. 4:1-11). Golden Text.—"For in that he himself hath suffered, being tempted, he is able to succor them that are tempted" (Heb. 2:18).

While John was preaching to the people, Jesus appeared, seeking baptism of him also. Their baptism was for remission of sins, but his was to fulfill all righteousness." What happened after the baptism? Why was Jesus tempted? Was Jesus permitted to use the Holy Spirit for his own purposes? Were the three temptations natural temptations? Read I. John 2:16. Was it worth while for Jesus to know the Scriptures? We must be like David, too, and be able to say. "Thy word have I hid in my heart that I might not sin against thee."

Lesson 9.—The call of the first disciples (Mark. 1:14-28; Luke 5: 1-11). Golden Text.—"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send laborers into his harvest." (Matt. 9:37, 38).

After the baptism and temptation of Jesus, he began preaching in Galilee. What was his message? Jesus having the power of insight, chose men who were seekers after God and truth, those who had the qualifications of becoming patient teachers and followers of the gospel. What four men did Jesus call, what were they doing? How soon did they follow him? Who interrupted Jesus as he taught in the synagogue? Did this miracle excite the people to come and hear him?

Lesson 10.—Jesus the healer (Mark 1:29-45; Matt. 4:23-25).

Golden Text.—"Himself took our infirmities and bare our sicknesses." (Matt. 8-17).

"God had given Jesus his power that he might be able to show and convince the people that he was God's son, sent by him. Jesus was compassionate, and I believe it was a pleasure to him to be able to heal so many sufferers. What did Simon's wife's mother do after Jesus had healed her? Was she the only one he healed at that time? Had Jesus need of prayer? What did Jesus command the leper to do? Did his disobedience cause Jesus trouble?

Lesson 11.—The paralytic forgiven and healed (Mark 2:1-12).

Golden Text.—"Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases" (Psa. 103:2-3).

Why was the home at Capernaum crowded? Did those who brought the man sick of the palsy have great faith, and how did they manifest it? What did Jesus say to the sick man? Did Jesus proclaim to the objector that he had power to forgive sins, and how? What did the man do?

publicans. Why did men fast? ing (March 2:13-22).

Golden Text.—"I came not to call the righteous, but sinners" (Mark 2:17).

Publicans were of a low class of men generally; they oppressed others for gain, but Mathew had better material in him than others, and Jesus needed him to deal with publicans Why did men fast? Had the time come for Jesus disciples to mourn and be sad and naturally fast? Must not our obedience to Christ be from the heart?

MRS. HATTIE SANFORD

"A NEW DEFINITION OF FAITH"

J. Warren White

(Continued from Last Week)

Hear Jeremiah again (23:16, 17): "Thus saith the Lord of hosts. . . . Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart; and not out of the mouth of the Lord. They say still unto them that despise me, the Lord hath said, ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, no evil shall come upon you."

Once only is this word used in a good sense. eSe I Chron. 29: 19: "O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee."

Luke 1:51 says, "He hath scattered the proud in the imagination of their hearts." Paul, writing to the Corinthians, speaks of casting down imagination, and every hight thing that exalteth itself against the knowledge of God. Peter, in Acts 4, quotes from the second Psalm: "Who by the mouth of thy servant David has said, Why did the heathen rage, and the people imagine vain things?"

Perhaps some one, having read Mr. Abbott's article, will say that the word spiritual makes by its qualification the imaginations all right. Does it? Paul, in Eph. 6: 12, says, "For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" or as the Revision gives it, "against the spiritual hosts of wickedness in the heavenly places."

"Spiritual imagination" to me is a very unfortunate definition for a Bible faith. I think if Harper's Weekly was writing this article they would say, Lyman, Paul is way ahead of you in defining faith —"Now faith is the substance (assurance) of things hoped for, the evidence (proof) of things not seen." Faith, to my mind, is believing what God says and acting accordingly.—Herald of Life.

SUNDAY SCHOOL RESOULTION

To be offered to all classes

B. Y. Fretwell

Resolved: That we, each one, will read every week so much of the Scriptures as we shall decide on each Sunday, until we have read the Bible through. For the coming week we will read Matthew and the following week Mark and the next week Luke, and so on, until both the new and old Scriptures are read. Each Sunday the question will be asked the classes, Have you read the lesson? Count and record the yeas and the teacher wil insist on the reading, etc. In this way the Bible will be read by all every year.

Let teachers of infant classes, select some short story that will interest little tots, such as Daniel, Joseph, Noah, and Jesus' saynig etc., with the chapters and verses on slip of paper, and pin same on the bosom of the child, for its mother to read several times to the child during the week, so as to interest and impress the lesson upon the young mind.

There seems to be an awful amount of popular church zeal displayed in these latter days; but is it not a zeal without knowledge? The Scripture alone impart spiritual knowledge. 'Tis no where else to be had. Strange it is, but comparatively few in or out of the churches have ever read the Bible through from lid to lid; good, honest folks, but without spiritual knowledge. 'Tis a shame on us. Calling ourselves Christians and blindly hoping for the rewards and not interested enough in God's Word to read it. Let us like the poor Prodigal Son, "come to ourselves" seach the Scriptures, and know Jesus who hath all power in heaven and earth. The Scriptures alone introduce him to us, and we must not only hear of him, but we must know him. We must put him on as a sin covering: that we may be kept from sin and temptation. We must be in him, and have him in us, the spiritual hope of glory. 'Tis in reading and a knowledge of the Scriptures only that hope is imparted to the sinner, and assurance of immortal life, is imparted to the believer. 'Tis here only we find the way, the truth, and the life, and the results; joy, peace, and happiness in our pilgrimage. The Scriptures alone are able to make us wise unto salvation. Let us as intelligent beings add to our natural intelligence spiritual knowledge, and maintain and increase our supremacy above the animal creation. The lion was made to roar upon the mountains, and the eagle to soar and cliff the sky; but man was made to live forever, and inherit God's coming paradise.

The earth, the ocean, and the sky all plainly tell;
There is a God who does all things well.

OBITUARY

Sarah La Lasho

Sarah L. Rice, wife of William J. Lasho, was born in Portage county, Ohio, July 27, 1836, and departed this life February 22, 1912, aged 75 years, 6 months and 25 days.

She was the oldest daughter of Sylvanus and Mary Rice ,early pioneers of this section of the country, the deceased coming to Noble county at the age of six years.

She was united in marriage to William Lasho, in White Pigeon, Michigan, March 6, 1860, and the couple located in Jefferson township, where they have resided for almost a century.

She obeyed the gospel message, was baptised and received into the church of God at Brady, near Mendon, Michigan. She believed in the second coming of Christ and the restitution of all things.

The deceased leaves to mourn a husband, three sons, Frank, Eugene and Wallace, one sister, Mrs. A. B. Conlogue; seven grandchildren, and a host of friend and neighbors.

Wallace Lasho

Mrs. E. K. Holt

Eliza Kate Morris, daughter of Henry and Ann, was born on the farm place of Golden Gate, Top of Heber, Lancashire, England, January 10, 1851, and died at the home of her son, Robert M. Holt, Hanna City, Ill., March 1, 1912, aged 71 years, 1 month and 26 days.

She was married to Thos. J. Holt, December 28, 1868, in Rosefield, Peoria county, Ill. To this union were born ten children, seven of whom with the husband remain to mourn the loss of a faithful wife and a kind and loving mother. The children are: Mrs. E. A. Andrews, Panola, Ill.; H. J. Holt, Gridley, Ill.; Mrs. J. S. Copper, McDonald, Kans.; Mrs. Jesse Collinge, Geneseo, Kas.; Mrs. F. G. Fuller, Williamsfield, Ill.; and H. L. and R. M. Holt, Hanna City, Ill.

She was baptized April, 1880, and joined the Church of God, remaining a faithful member until her death.

MRS. R. M. HOLT

A LETTER ON THE SABBATH QUESTION—No. 1

J. W. Calder

Dear Friend: I received your letter in due time, and was glad to hear that you were well as usual. I am glad I can sit up on the bed and write a little. Am glad to see that you are so deeply interested in my eternal welfare. I believe that you are perfectly honest in your religious convictions; I also believe that the majority of Sabbath keepers are honest, well meaning people, and have love for their fellowman, or they would not spend thousands of dollars and send out tons of literature to try and get people to believe what they believe is truth. I have read all of the tracts that you sent, but find nothing new in them; but as usual, there is hardly anything in them but their effort to get people to disrespect the first day of the week, and obey the fourth commandment, and observe it as they teach that it should be observed. I see in your churches back of the pulpit, the ten commandments written in bright letters, the law of God, which of themselves are never once called the law of God, or the law of the Lord in the book.

I would like for you to give me what you consider good authority (if you have any) for dividing the law into two parts, calling one part the "ceremonial law," and the other part the "moral law." You say that the moral law was given at creation, but see what Moses says in Deut. 5:3 in speaking of that part of the law: "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Which shall we believe? I believe what Moses says. For one good reason why see II Tim. 16-17: "All Scripture is given by instruction of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly (not just partly) furnished unto all good works." This surely is so plain that God's word should not be twisted the least bit to try to make it harmonize with what a latter day prophet has said. Paul says in Rom. 14:5: "One man esteemeth one day above another, another esteemeth every day alike; let every man be fully persuaded in his own mind." But the seventh day people say (in substance), "Paul, we will do as you say, if we can't possibly help ourselves, but we will do our very utmost to get people to disregard the first day of the week, and to esteem the seventh day above all other days." See Matt. 22:37-39 where the lawyer asked the Saviour, "Which is the great commandment in the law?" Notice his answer, "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart ,and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Neither of the above commands are found in what you people call the "perfect moral law." Your prophetess and teacher says in substance, "No, Jesus, you are mistaken, for I had a vision that I went to heaven, and among other things that I saw while there, were the ten commandments, and the fourth or Sabbath command shone out much brighter than any of the others, showing that the Sabbath is the greatest command in the law." It seems to me any awful thing for a person to make such claims, but much more awful to see so many honest, well meaning people misled, so that they cannot understand the plain statements of Scripture.

I was talking to an Adventist minister who seemed perfectly disgusted with me for quoting so much of Paul's writings, but I am not ashamed of what he says, for it is Scripture, and agrees with all other Scripture. He says in Acts 20:20, "I have kept back nothing that was profitable unto you. I have not shunned to declare unto you all the counsel of God." Now if it is "profitable" for us to keep the Sabbath, and the counsel of God that we should keep it, and show disrespect for the first day of the week, then Paul told a falsehood or made an awful mistake, for he never once in any of his writings even advised any one to show disrespect for the first day, or to observe the seventh day above other days. I choose to believe Paul instead of Mrs. White. Who will you believe? It is impossible to believe both.

THE STRAIT GATE AND NARROW WAY

Matt. 7:13, 14.

Owen Pottorf

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

It is evident here that there was more than one belief or religion when our Savior uttered these words on the Mount. It is also a plain fact that one was effective unto salvation, or "life," and the other unto "destruction," or death. The latter representing the broad way, or that of the popular belief, is very pleasant to live by, but of no use when one comes to die, as it leads "to destruction, and many there be which go in thereat."

Now in order that we may not be deceived he give us a simple rule by which we can determine to which class of people we belong, viz.: "By their fruits ye shall know them." He then gives several comparisons so as to leave no doubt as to his meaning (vs. 15-20). How plain these comparisons make it! We certainly do not gather grapes of thorns, or figs of thistles; nor do we expect good fruit from corrupt or diseased trees. According to the laws of our state, when we find a diseased fruit tree, we are compelled to cut it down and burn it: why? Well, if it is left to grow or stand, it endangers the trees surrounding; and should they become diseased, then the trees near them will also, and it would soon spread over the whole orchard. They would all in time have to be destroyed, where if the one had been destroyed in the beginning, others would remain good. One can plainly see the object of destroying the diseased tree.

The diseased tree bring forth diseased fruit. So it is with man religiously; if he has error in his heart he gives to to his neighbor, and so on, just as the fruit tree. He is spoken of as being a false prophet, coming to you in sheep's clothing, but inwardly he is a ravening wolf. Christ calls such people hypocrites in Matt. 15:7, 8, 9. Here he gives us another sign by which we can know them, viz., they teach for doctrines the commandments of men. He says, "Let them alone; they be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch." These all belong to the broad way which leadeth unto destruction.

"Strait is the gate, and narrow is the way that leadeth unto life and few there be that find it." This word "strait," you will notice is spelled s-t-r-a-i-t, and as here used means restrained or narrow, from the Greek word **stenos.** Now a gate, as we all know, is a place of entrance; therefore we have here a narrow or restrained gate through which to get into the narrow way which leadeth unto life, so it is written, "Few there be that find it." We may know this gate must be very narrow or restrained when so few are privileged to find it and naturally we ask, Why do so few find it? One reason, I think, is that the broad way is so much easier and more pleasing, giving people a chance to enjoy the pleasures of this world along with their religion. I believe Paul foresaw the conditions as they really are when he wrote his second letter to Timothy 4:3-4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." How true this is today! The masses of the people are ready to jump, so to speak, at any new religion which comes on, or a popular immotional speaker, and follow him.

In Luke 13:23 Jesus is asked whether there are but few that will be saved: note his answer: "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able." Note that he uses the word "strive," which means to work or contend for this entrance. There must, therefore, be a decided effort on our part, or we will not be able to enter.

The coming of Jesus added to God's glory by revealing that glory to the world.

Repentance calls for hatred of sin and heart turning away from it. So long as one clings to sin, God cannot free him from it.

Society may and should be the expression of our best religious instincts, the place where we put into practice religious teachings.

Do with a will the task that lies before;
So much is there for everyone to do.—John Clair Minot.

Let me forget, dear Lord, I pray,
The blotted page of yesterday;
Help me with patient hand to write
Upon today's unsullied white.
—Mabel Cornelia Matson.

To bear a name that has not been tarnished by evil doings is an incentive to the bearer, so as to live right. A young man may feel that a name in disrepute is a challenge to him to redeem it from its reputation.

Jesus was able to express completely the Father's love for us in his own unselfish life, and to teach us how to be most happy. His coming as a man, showing his love for men, led us to see that God was not ashamed of mankind.

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ANNA DREW

Dixon, Ill.

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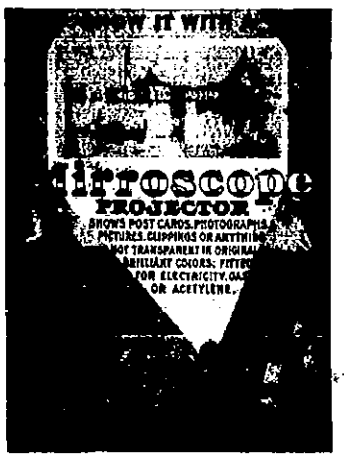

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VOL. 60 CLEVELAND, OHIO, MARCH 26, 1912 No. 62

HOME SWEET HOME

E. W. Knapp

Our Father in heaven, look down from thy throne,
And teach us the way to thy kingdom to come;
We thank thee for giving this home to us free,
Our Eden restored, by our coming to thee.
Home, home, sweet, sweet home
God's glorious kingdom will soon be our home.

We gaze on the world, in its sad, sinful state,
And long for the change that our Savior will make;
We'll then cease from roaming with never a home;
Will dwell with our Savior forever at home.
Home, home, sweet, sweet home
Our Savior will give us a glorified home.

Our Savior is coming to give us a home,
The sin of this world will forever be gone;
We'll live with our Savior through all eternity.
Home, home, sweet, sweet home
God's kingdom is home. Oh, God's kingdom is home.
Monkland, Ore.

A LETTER ON THE SABBATH QUESTION—No. 2

G. W. Calder

I have had many harmonious talks with Sabbath keepers on everyday practical Christianity, and their teaching on the law has done me some good by causing me to study God's Word more than I would probably have done otherwise.

The Sabbath keepers say that Jesus personally preexisted before the world was created, and the reason that they are sure of this is that Mrs. White in one of her visions or dreams was in heaven and heard a conversation between God and Jesus concerning his coming to earth to die for the people. It seems strange if the Creator of all things could die. They claim that it was Jesus, called God, that wrote the ten commandments, and gave all of the law. If that is true, it is Jesus that we read of in Heb. 1-2, "Who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his son." The above Scripture proves without any question that Jesus had a son! See where the theory leads to; too unreasonable and unscriptural for anyone to believe.

One error, like the belief in the personal pre-existence of Christ, leads to many errors and difficulties. Just to think of the Creator of all things becoming mortal, dying on the cross and lying in the grave three days and nights; too absurd for anything. The Scripture says that Christ did die, the same as it says that we shall die. If it was only Christ's body that died and Christ proper remained alive, the same theory holds good for the rest of mankind. The theory of Christ's personal pre-existence makes out that the serpent told the truth in Gen. 3:4, "Ye shalt not surely die." I don't believe it, for God says he is a liar and that there is no truth in him.

For fear of making my letter too long, I have only traced the outline of this false theory in a very limited way, but hope that you can see where it leads to. You say, with the majority of the orthodox churches if a person lives up to what light he has he will be saved. You surely don't think what that theory leads to or you would not spend so much time and money in trying to get the heathen to keep the Sabbath. We read in Luke 12:48, "He that knew not and did commit things worthy of stripes, shall be beaten with few stripes." This don't sound to me like your assertion is true. Mrs. White teaches that at Christ's second coming the righteous dead shall be raised, and the living changed and taken to heaven to reign for one thousand years; I suppose over each other, for she says that every living thing shall be destroyed from the earth, except the devil; he is kept alive until the end of the thousand years that he may be here ready to deceive the wicked dead, that have their doom already fixed.

I am sorry that I have to believe that this false theory does away with all of God's plan of salvation and that so many honest, well meaning people believe it. I have heard Mrs. White preach a number of sermons, and each time that I heard her she put me in mind of Moses when he took the honor on himself for bringing water out of the rock for the children of Israel. You know the result was that he never got into the promised land. How will it be with the person that uses the same kind of language hundreds of times? Is it possible for such an one to ever get into the promised land? Especially when they preach another gospel than that which Christ and the apostles preached. See Gal. 1:8-9 for the prospect of those that preach another gospel. Why is it that you people say the Lord's prayer, praying for the kingdom to come? Do you say it is just a binding duty, or is it because you expect to get homesick, or tired of staying in heaven for the thousand years? It is surely one or the other. But see what David says in Psa. 115:16, "The heaven, even the heavens are the Lord's but the earth hath he given to the children of men." Solomon says in Prov. 10:30 "The righteous shall never be removed, but the wicked shall not inhabit the earth" See Dan. 7:27 for positive statements concerning the kingdom, where it will be, and who it is given to, that it is everlasting and that all dominions shall serve and obey him (Christ). Who are these that all dominions shall serve and obey him? Are they those that return from heaven at the end of the thousand years? Are they divided into dominions and forced to serve and obey the Lord Jesus? I see no other solution according to your teaching. See Isaiah 11:6-9, how ten o rtwelve kinds of animals are to become docile and harmonious with each other; such as the wolf and lamb, leopard and kid, calf and lion, cow and bear; all dwelling together in unity. Such unity has been unknown since sin entered the world. I think that you believe that the unity spoken of will at some time exist and as you believe that every living thing will be destroyed from the earth, which will it be, a resurrection of those animals or a new creation? There is no promise of either in God's word. This is one among the unexplainable difficulties arising from a false theory.

I know by experience that it is easier to believe truth than it is to believe error; that is, if we want Bible harmony. After reading such Scripture as Gal. 1:8-9, Acts 20:20, 27; and II Tim. 3:16-17, I can't see how you can possibly believe in Mrs. White's teaching, for just to think of her being raised up or brought on the scene of action over eighteen hundred years after the last writer of the New Testament has died, to make good the mistakes they made in not even advising any one to show disrespect for the first day of the week, or hinting that any one should observe the seventh day as the Sabbath. Worse yet, if possible, as showing by her teaching that even our Saviour made a mistake by telling the inquiring lawyer that love is the "greatest" command in the law. I hope that such claims are not as bad as they appear to me.

I can't see a good stoping place for this letter; it is getting too long. I hope that you will read it, and judge that I have written just to judge that I have written just for argument's sake; for I know that I love to be in harmony with any one on Bible subjects, especially those that are so near and dear to me. I close hoping and praying that God's will may soon be done on earth as it is in heaven. I am sorry that you don't want that grand and glorious time to come for at least a thousand years. My hope is in that coming kingdom.

CARRY THE GLAD TIDINGS

Why did our Lord take special pains to explain to the twelve that which he taught the multitudes in parables? He gives the answer: "That which is spoken in the ear proclaim ye upon the housetops." They were to evangelize. What was the commission? "Go ye into all the world and preach the gospel"—evangelize.

What did Jesus say when he called Paul? "He is a chosen vessel to proclaim the gospel." Are not all called to the same work? Are not all who know and love and obey the gospel evangelists? Listen to the command, "Let him that heareth say come."

Now we cannot all go forth, leaving home and friends as do some of our beloved brethren, to proclaim the glorious gospel, but we can all of us teach the word. I will tell you how we can all of us have a share in this glorious work. My sister, when you go shopping, drop a little tract on the counter; when you step from the street car, leave a tract or paper on the seat. Brother, sow the good seed of the kingdom in each factory and work shop when you labor. What if we do find our tracts in the gutter sometimes, or our papers unopened: the command is imperative: "sow beside all waters." Paul sowed, Apollos watered, but God gave the increase. And rest assured that where there is a good and honest heart the seed will fall into it.

A certain prominent teacher said in one of his late periodicals, that we must be very careful a- choose the right time to speak of these things to our neighbors. But I remember a divinely inspired apostle said, "Be instant in season and out of season", to proclaim the good news of the gospel. That includes nearly every place and time. Dear brethren, let our hearts be so filled with these things that we can but speak them, for out of the abundance of the heart the mouth speaketh. When I was quite young and read the account of Paul's conversion, I wondered why the Lord did not tell Paul himself what he should do—why he needed to send him to some one else—but as I grew older and studied the scriptures more closely I saw the reason: Because our Lord has committed the word of reconciliation unto us his saints. He says, Because I am no longer in the world I give unto them (my brethren) the work thou gavest me to do. See the case of Cornelius; even angels were not permitted to give the message. We always find the work of scattering the truth given to the saints. Then if our Lord has given this work into our hands, is it not imperative that we do it? If we labor with him we will share his rest also. And when this age is swallowed up in the glad age to come, is it not the same work? Does not the bride then say, Come? Are we not working then to evangelize and save the nation? Are we not indeed all commissioned evangelists?

(1 Cor. 3:9; I Cor. 15:58).

It may not be on the mountain height,
Nor over the land and sea;
It may not be at the battle's front,
My Lord will have need of me.
But there's surely somewhere a lowly place
In earth's harvest fields so wide,
Where I may labor through life's short day,
For Jesus the crucified.

Flora A. Wood

THE TRUTH DEFENDED

An Ex-Methodist pleads for the Truth

Mrs. Chas. Thomas

We will go back to the gospel that was first spoken by God, then down through the ages by his prophets, fulfilled in part, but not yet finished. We will start in the first book of the bible, where God makes a covenant or promise he is bound to fulfill. God makes a twofold covenant: part of it is fulfilled and part not. The first promise was made to Abram about 427 years after the flood: "Get thee out from thy country and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee and curse him that curseth thee; and in thee shall all families of the earth be blessed" (Gen. 12: 1-3). He must leave his own people, give up all, to be set apart as the father of God's children. Here starts the record of the people of God, the Jews, that hold and have to this day the "blessing" and covenant of God with them. They had the land given to them, and they possessed it. They have the promise yet that they shall be brought back to the same land again. So while now they are under a cloud, yet God's covenant will be fulfilled. Let us follow them with only a glance here and there as they travel down the ages.

Abram did what God told him, moved into Canaan, and we will skip over the happenings down several years later. God again speaks to Abram: "The Lord said unto Abram, after that Lot was seperated from him, lift up now thine eyes and look from the place thou art, northward, and southward, eatsward and westward; for all the land which thou seeth, to thee will I give it and to thy seed forever. And I will make thy seed as the dust of the earth" (Gen. 13:14-16). Let us put aside our past teachings and look at this promise as if for the first time. God made the promise: he is bound to fulfill it. By reading carefully we will see how much, and what part of that promise was fulfilled. He is speaking of a land on this earth, the land of Canaan, the same land that today lay's in ruins. Twenty five years later God renews his covenant with Abram saying, "As for me, behold my covenant is with thee, and a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee." (Gen. 17:4-7). Abraham became great and fruitful, just as God said he should, and he died looking for the fulfilling of the promise in full.

About 93 years later God speaks to Isaac and confirms the covenant made to his father Abraham: "And the Lord appeared unto him and said, go not down into Egypt; dwell in the land which I shall tell of thee; sojourn in this land, and I will be with thee. And will bless thee; for unto thee and thy seed I will give all these countries, and I will preform the oath which I sware unto Abraham to make thy seed to multiply as the stars of heaven, and I will give to thy seed all the countries and in thy seed shall all the nations of the earth be blessed." (Gen. 26:3-4)

Later God speaks to Jacob in a vision of the ladder "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thy liest, to thee will I give it, and to thy seed, and thy seed shall be as the dust of the earth and thou shalt spread abroad to the west, and to the east and to the north and to the south, and in thee and thy seed shall all the families of the earth be blessed." (Gen. 13:18).

ON THE WAY SOUTH

Almus Adams

I arrived in Santa Rosa, New Mexico, the last day of January, went to the hotel for the balance of the night, the train having been late. In the morning Bro. Geo. Mehrens drove in and took me out to his place, about seven miles distant, where we began meetings on the evening of February 1st. The weather was very good, and all who were in coming distance, came. The interest was good from the first; a good many took notes to see if the things preached were so. We continued till we had delivered twenty discourses. Was interrupted two or three evenings by bad weather, but those who started in at first kept coming, and at the close we told them we had preached the gospel—all that was required of us—for Jesus said, "Go into all the world and preach the gospel to every creature." When a minister has done that, he has fulfilled the command—his duty has been performed. Now comes your turn; what will you do? "Repent and be baptized," Jesus says. I have fulfilled my part of that text; how many of you will fulfill your part of it? Two signified their willingness to obey, and a shout of the angels in heaven rang out, as we can infer, for joy that two more sinners had repented.

Sister Mehrens was determined that the people in Santa Rosa should at least hear some of the gospel, so she went down town and spent half a day in running from place to place trying to arrange for the M. E. church. At last she located the minister on top of a high hill back of the town, taking dinner with one of his brethren. When she came back she had three expressions on her face: One of victory, one of disappointment, and one of weariness. The first thing was to know what church I represented? Answer: Church of God. Query: "Never heard of it before." Of course he knew there were many manmade churches, and he was working for one, but he had never heard that God had a church! Right here was demonstrated the beauty of a Christian life. He knew Sister Mehrens, and upon her recommendation he said I could go into the house and preach if I would agree to develop a sever case of lockjaw just before entering. We were to begin Friday evening, and when we entered he knew me by the company I kept, shook hands, and hustled me off into his room adjoining the church, and proceeded to aggravate my case of tetanus.

"Now," he said, "we have five or six different denominations represented here tonight, and we never preach anything (and I thought he ought to have stopped right there), that would stir them up, so please let us alone, and don't disturb us before our time." I spoke three evenings along practical lines, and even this was so much more Scriptural than they were accustomed to, that they were very much interested. Some heard how I was handicapped and expressed a desire to hear me tell the message of God where it was not feared, so they secured the Baptist church that had not been used for some time. A number met and cleaned it up, and one lady sent her organ, and when the time came, we had a very nice place in which to preach the truth.

We were to begin Saturday evening, and about noon it began snowing and kept at it for twenty-four hours. A few came out, however, Saturday night in the storm. Sunday we could not brave the weather, but in the afternoon it stopped, and we cleared paths and got out a few. For several days the snow was so deep only a few close to the church could come. One family that was so much interested in having me preach, was called away on account of sickness. In all, everything seemed to work against us. A few kept coming, however, and an interest was being awakened. So the minister aforementioned, sent to a town thirty-five miles away for a preacher to come and hold a couple of meetings. He came, and they took him to the school house to give out his meeting. He got off a little funny act, and all the frivolous wanted to hear him perform. They went, and it was said he had them stamping their feet and clapping their hands. But our faithful few refused to be drawn by such bait, and came and listened to the gospel in its purity.

We then started a Bible reading after 4 o'clock, for the benefit of some high school scholars that were very much interested. Then an attempt was made to break that up by inducing them to stay away. This was only partly successful. Several manifested a deep interest in the study of the Scriptures. One young lady came out boldly and said: "You have the truth and there is no use denying it." She almost made up her mind to be baptised. Her mother looked over my Bible closely, liked its size and type, and wanted me send her four just like it, for her three girls and one boy. This looks like the seed had begun to germinate. I am sure if this work is followed up we will see good results.

We closed with a hearty request to come again. We met on the 6th near town, and in the beautiful Los-Lanos Creek buried Bro. Clay and Sister Barker, in the likeness of Christ's death, then gave them three Bible lessons, as a final instruction, and then bid them good bye after six weeks study together. May the Lord watch over them and keep them unto his heavenly kingdom. Bro. and Sister Mehrens did all in their power to make the meeting a success, and rendered valuable help.

Santa Rosa is situated on the Pecos River, which valley has some fine fruit farms. The fruit, although irrigated, is of fine flavor. The vegetables raised on the high dry ground are the sweetest I ever ate; they taste as if they had had a sprinkle of sugar in cooking. I am considerably behind schedule time, but will get to the other points as fast as possible. There have been days at a time that trains have been stuck in Kansas, and could not get down here. I am now at Newkirk, New Mexico, for a few days; interest good. Will make Buffalo, Texas, my next regular stop.

EVANGELIST'S REPORT FOR JANUARY

Sermons.	
Kansas City, Kas., Jan. 7	1
Ft. Gibson, Okla., Jan. 14	1
Enid, Okla., Jan 14	
Enid, Okla, Sermon and Bible Studies	7
Total	9
Baptized	3

I will give full report of my expenses and money received at the close of my southern trip.

Due $64.00

ALMUS ADAMS,
Evang.

"Intimacy is no excuse for discourtesy. The girl who says to an intimate friend, 'You look like a fright in that hat,' would never think of addressing such a remark to a comparattive stranger. It is a pity when love's ties are made an excuse for speeches which bruise and wound."—Selected.

The Restitution

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Cleveland, Ohio., March 26, 1912

EDITORIAL

The evidences of Christianity and its power to uplift mankind are so convincing that those who are wisest seek it.

Righteous living brings one into close communion with God, enables him to better understand God's ways, and places him in an attitude to receive and understand his messages.

The outcome of choosing the right is nothing to be afraid of. The three Hebrew children who preferred death to disloyalty, proved that, for all time.

God's blessings are our responsibilities. Esther came to the kingdom that she might save her people. And every blessing you enjoy is to be used for others as well as for yourself.

The one who compromises with evil cannot win more than a fractional victory. Daniel refused to let the fear of death change his program by ever so little, and he won a victory full and complete.

In answer to many anxious inquiries about Sister Huggins, we are glad to say that the splints have been taken from her arm, the broken bones have smoothly healed, and that in time her arm will be good as ever.

Bro. Adams writes from Newkirk, N. M., dating March 11. He encloses $1.50 for a new subscriber, and says: "I have been delayed. Baptized two Wednesday. Will go to Buffalo, Texas, in a few days. Please say my address will be Magazine, Ark., until April 10th."

We join with the Church at Springfield, Ohio, in mourning the loss of Bro. Howell, whose obituary appears in this issue. He was the main speaker there, and the Church will feel his absence most keenly. When the Lord comes, however, he will rise up with John, "and prophesy again" (Rev. 10:11). "Even so, come, Lord Jesus" (Rev. 22:20).

Bro. R. H. Judd writes: "Just a line to say how pleased I am by the weekly visits of The Restitution, which has been sent to me by the goodness of Bro. Rothe, of Brooklyn, N. Y." Our brother, who was a contributor to the Messenger while it was issued, has been in Canada only since last May, and will now give us something from his pen occasionally. He encloses with his letter some writings in booklet form, which will be used in our columns as opportunity offers. We also have another new writer in Sister Flora Wood.

What a glad morning that will be when Jesus comes! Then the bride of Christ shall have made herself ready. (Rev. xix. 7). Then the saints shall awake from their sleep on the breast of mother earth, and with the living saints shall be caught up to meet the beloved Lord in the air and never part again. (1. Thess. iv. 13-18; Matt. xxiv. 30, 31). O beloved ones, with what rapture ought we to look forward to that glorious time! What joy should thrill our hearts! Let us cast off our wintry robes of sorrow and don the shining garments of life and praise and gladness.

The Restitution Publishing Co. will soon begin the publication of a series of tracts and booklets on the various but vital elements of the gospel. Bro. F. M. Howell has kindly written and donated to us a MS. of 33 pages on baptism and the seal of the New Covenant. Many thanks, dear brother; your unselfish work will long be remembered by The Restitution and its readers, and you will get a recompense from the Lord in the kingdom of God. If any reader knows of a good tract now out of print, or one that would be useful to scatter among unbelievers, no matter by whom published, he will confer a favor upon the truth and us by mailing the same immediately to the editor.

FAKISH NATURE OF POPULAR EVANGELISM

Upon the arrival of Gypsy Smith in Dallas, Texas, "to hold a great revival meeting" there for the churches a southern journal fell to musing and asked: Who is Gypsy Smith? The papers inform me that he was raised by the roaming gipsies; but that he forsook that roaming life and turned his attention to preaching. As a condition upon which he would visit Dallas for any other city all the "evangelical" churches, creeds, and orthodox religionists were required to pledge themselves to work with him and as he should direct. I understand that he is needed so bad in Dallas that all this is pledged to him, as well as a most excellent financial support. These things put me to musing about Dallas and its condition, as follows:

1. Is it possible, with all the preachers God has called and sent (?) into Dallas, that they have to get together in their extremity and call for Gypsy Smith to come in and do the work God called and sent (?) them to do?

2. Is it because Gipsy Smith knows the gospel better and has more power spiritually than all the orthodox preachers of Dallas put together?

3. If this is not so, why did they not form themselves together as one man, as they have now agreed to do with Gipsy Smith in the lead and storm the strongholds of satan in Dallas?

4. Since these preachers have virtually admitted themselves to be incompetent to do the work the people called them to do, and for which the Lord qualified and sent them, would it not be just and right for the people of these various churches to demand the resignation of every one of these preachers who thus candidly and unequivocally admitted their own inability to cope with the situation in Dallas—not only as individuals, but collectively? All of them together admit by their action, in calling Gipsy Smith, the impotency of their own methods and work to accomplish a greatly needed spiritual work in that city.

5. When Mr. Smith arrives on the ground, will he preach Baptist gospel? or will it be Presbyterian, Methodist, or what?

6. If he should preach the peculiar gospel of either denomination, would he not get up a terrible religious war in camp?

7. Or will Mr. Smith, for a change in their own program, preach to the people the old apostolic gospel found in the old and New Testaments?

8. If he does, will they all endorse it? and if they reply, "this is precisely what we preach," would it not be proper to inquire of them, Why then, did you not succeed in doing the work yourselves? If Mr. Smith is going to preach just what you preach, where was the necessity of calling him in?

9. If you can do more good united and working together, why don't you burn up your creeds and stay united after Mr. Smith shall leave you? Will not your action prove the old parable or proverb relative to the dog and the sow, mentioned by Peter? I should like very much if some one of those "called and sent" preachers would kindly and reasonably answer these nine points in The Restitution. I think it would make interesting reading matter. I hope they will.

I warn Mr. Smith, however, that if he does preach the old Jerusalem gospel, if he dares to give a full and complete scriptural answer to the question, "What must I do to be saved?" his meeting will not last ten days—with the crowd he starts with, and he will probably have to walk home.

CORN SHEAVES

Gathered from Everywhere

Help us build each other up,
Jude 20;
Help us ourselves to prove,
II. Cor. xiii. 5;
Increase our faith, confirm our hope,
Luke xvii. 5;
And perfect us in love.
I. John iv. 17-18-19;

Words cannot tell what sweet relief,
In prayer for every want we find.
II. Thess. v. 17;
What strength for warfare, balm for grief,
What peace of mind,
Rom. viii. 6.

Take courage, then, ask and believe,
Expecting mercy from the Lord:
The promise runs "Ask and receive."
Matt xxi. 22;
And Christ is faithful to his word.
II. Thess. iii. 3.

A Letter to a Friend—My Dear Priscilla:—Since our last conversation, in which you remarked that it had always been a comforting thought to you, to think that your friends who had died had all gone to heaven, and that you expected to go there too, I have wondered if the thought ever occurred to you that the majority of people accept their early religious training very much as the young robin does its food, and many good people continue that mode all through life. But now, Priscilla, I want you to get out of the young robin stage, and do a little thinking for yourself. Make use of your own reasoning faculties.

Did you ever hear our old soldiers tell of a spent cannon ball on a battlefield being so hot it could not be picked up for hours, caused thus from the friction with the atmosphere through which it passed? And do you remember of scientists telling us that this earth is over 90,000,000 miles from the sun, and a cannon shot from the earth would require three and a half years to reach the sun? And yet you seem to think that when you die you will be in heaven at least the next day. If so, you will have the speed of that cannon ball beaten "to a frazzle," as they say nowadays.

Did you ever thing Priscilla, of the tremendous velocity with which you will go shooting through the air? According to all known laws there would be some friction there, I think, and I fear, my girl, that your angelic robes would be whipped into ribbons, and they badly fringed. I am sure you would not want to appear before heaven's court in such attire. Why not wait, my dear, till the Lord gets ready to receive you? He says: "If I go and prepare a place for you, I will come again, and receive you unto myself: that where I am there ye may be also" (John 14:3). Therefore the reception will take place when he comes, not when we die and go shooting through the air in a disembodied state.

Don't worry if you do have to sleep in death a little while. The star of resurrection hope will shine brightly over your grave, and "Some glad morn you shall awake 'mid the everlasting light." I want you to change that plan about your flight "beyond the bounds of time and space," and get ready to take your place in the grand reception of the saints of all ages, and the coronation of the King of the universe; when angels and archangels, prophets, priests, and kings shall mingle their voices in one grand and sublime crescendo of praise in this world's universal emancipation doxology. The hope of sharing in this joy is an inspiration which lifts the gloom, enkindles faith, and dries the falling tear.

If this thought is new to you, my dear, I will say to you like Paul of old, "Do I love you the less because I tell you the truth?" Yours in his service.

COMMUNICATIONS

Dear Brother Huggins:

I write to say The Restitution comes each week laden with good articles from the able pen of our various writers. It seems to me each paper is better than the last one. The last issue, February 27, contained a splendid article by Bro. O. J. Allard, entitled, "The New and the Old Covenant." This should be in tract form and scattered everywhere. Paul in writing to the Galatians says, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified, for as many as are of the works of the law are under curse: but that no man is justified by the law in the sight of God, it is evident, for just shall live by faith" (Gal. 2:16; 3:10, 11, 12). And again Paul says, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Christ is become of no effect unto you, whosoever of you are justified by the law, ye have fallen from grace" (Gal. 5:1, 4). Why does Paul tell us we are not justified by the works of the law, but by faith in Jesus Christ, if we are still under the old law? Christ hath redeemed us from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the gentiles thru Jesus Christ; that we might receive the promise of the spirit through faith. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus (Gal. 3:13, 14, 17, 21, 23, 24, 25).

Faith comes by hearing the word of God, and when faith becomes strong enough in the things God has promised, it will stir the hearer to action and cause him to obey the command found in Acts 2:38, "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," for Jesus says, "He who believes and is immersed will be saved" (Mark 16:16). Again he says, "Truly indeed I say to thee, if any one be not born of water and spirit, he cannot enter the kingdom of God." After this the believer will strive to live a holy life, for it is essential to salvation. By turning to Heb. 12:14, we learn that without holiness no man shall see the Lord.

Yours in the One Hope.
MRS. ERNEST CRUNDWELL.

Dear Brother Huggins:

Sister Howard at our last Bible class showed me the kind card you wrote her. I thank you very much for The Restitution. When I read the last number, February 27, I said to myself, That is the best number of the paper I have ever read. When I went to the Bible class last Sunday, I heard a letter read from a sister long in the faith, and she said, "The last number of The Restitution, was so good."

We all appreciate your efforts to make the paper a light to all, and we feel that your labor is with the Lord and for his glory. We still keep up our little gatherings here. Brother Huggins, I do wish we could have something on the prophetic times. I am much interested in understanding the twenty-three hundred days of Daniel. I would like to know if the seventy weeks of the Jews are finished, and what is meant by the sanctuary. I have never read anything on this subject that seems as logical and harmonious as Bro. Robert Roberts sixteenth lecture in "Christendom Astray," but you see the time of the cleansing of the sanctuary is past, and it is not cleansed. It does not seem to me that anti-Christ can be some single man power yet to arise for a period of literal days. Our Lord says, "Let him that readeth understand." Will you kindly tell me if 2300 or 2400 days is the correct numbers? I am afraid I have taken up too much of your time already.

Your sister in the Lord,
FLORA A. WOOD.

(The 2,300 days are given in Leesar, as in the margin of our Bible, "evening-morning." An evening-morning is 24, not 23, so this simple fact settles the 2,400 days as the correct reading of the text. Independent of the Vatican MS. of the Septuagint and the Jewish MSS. of Bokharah, both of which read "2,400 days."

The author of Christendom Astray cannot be excelled in prophetic exposition. He made a mistake, however, as most prophetic students have, in wrongly dating the beginning of the 2,400 days. He begins them at 540 B. C., when Cyrus ascended the throne, which gives 1860 A. D. as their expiry. The 2,300 days date from the time in history when the Persian power became greater than the Median (Dan. 7:5; 8:3-4). The Persian became "higher" than the Median born in the times of Nerxes and Artaxerxes II., 484 B. C. The 2,400 days will, therefore, expire in about 1916 A. D., and then the sanctuary will be cleansed.—Editor).

WHEN JESUS WAS HERE

Lillie H. Willis

"I think when I read the sweet story of old,
How Jesus was here among men,
I should like to have been with him then."

Often we hear this song sung, and hear people say they wish they could have been with him when he was here. But some way I shrink at the thought of it. I might have been among those that rejected him; I might even have been among the number that crucified him. We must remember that the people who lived when Jesus was here did not have the knowledge concerning him that we have today. As we look back over the nineteen centuries and more that have passed since his teachings began to influence mankind in the light of the gospel age—we can look back and wish with this light to guide us, that we could see him as he was in the days of his humility, and hear him speak as never man spake," and feel a tinge of disappointment when we realize that we never can. But when we gaze into the future, and know that soon, very soon, he is coming again, not as a "sin offering" and "man of sorrow," but clothed with the authority, and crowned with many crowns, as king of kings he comes to rule the nations of earth; and we, if worthy, shall be like him, and see him as he is, and rule with him, we can rejoice with joy unspeakable. Those who saw him when he was here among men, saw him but a little while; but those who will be with him when he comes again, will be with him forevermore. Though the past is blessed, the future is glorious. May we be there.

Galva, Ill.

VALUE OF WISDOM

Sister Viola Guzeley

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee" (Proverbs 2:10-13).

James says, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated full of mercy and good fruits, without partiality, and without hypocrisy." (James 3:17). This is the wisdom for which we should yearn, as intelligent Christian beings; the wisdom of this world is foolishness with God. Let us delve deeper into the realms of knowledge while we may, since there is no wisdom in the grave whither we go.

The wise King Solomon says, "How much better it is to get wisdom than gold! and to get understanding rather to be chosen than silver," (Proverbs 16:16).

It is our duty to exercise the knowledge we have and add to it. God has given each one of us a mind to develope. If we neglect the development of our intellectual faculties and not put to use the talents given us by God, in time they will be lost.

Tennyson says:

"Let knowledge grow from more to more,
And more of reverence in us dwell."

The more we learn of God and his mighty works, the more reverence we can have for him. Do we ever consider the wonderful works of the Almighty? His works excel those of all others. Think for a moment of the creation of the world out of chaos; also the creation of the human body, which H. W. Beecher says, "God made, and it is by far the most exquisite and wonderful organization which has come from the divine hand." When we consider the firmament and all things therein, we cannot but feel appalled at the mighty works of the Most High.

After reading what Z. C. Uffenbach says of knowledge, we feel a finer sense of the word. He says, "Knowledge in general, expands the mind, exalts the faculties, refines the taste of pleasure, and opens innumerable sources of intellectual enjoyment. By means of it we become less dependent for satisfaction upon the sensitive appetite; the gross pleasures of sense are more easily despised, and we are made to feel the superiority of the spiritual to the material part of our nature. Instead of being continually solicited by the influence and irritation of sensible objects, the mind can retire within itself and expatiate in the cool and quiet walks of contemplation."

Let us, dear ones, enter more into the spirit of learning, and of searching the Scriptures, for "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gold thereof than fine gold. She is more precious than rubies; and none of the things thou canst desire are to be compared unto her. Length of days is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace" (Proverbs 3:13-17).

GOLD DUST

He who plants thorns must never expect to gather roses.

Don't be such a Christian that you will be afraid to sepak in prayer meeting for fear some one will call you a hypocrite.

It was God that provided for us the redemption that is in Christ Jesus, and it is God that has drawn us unto himself, and that has promised us all needed grace to walk in the paths of righteousness.

If you have trials and temptations which you are able to overcome, and which are working out in your character patience, experience, brotherly kindness, sympathy and love, rejoice and offer the prayer of thanksgiving and acknowledgment of divine mercy and help.

Christ is the lighthouse of the ages, from which rays of light penetrated to the gloom of the earliest times on the one hand, and reached forward to the glories of the eternal world on the other.

ANNA DREW
Dixon, Ill.

SUNDAY SCHOOL NOTES

APRIL 7, 1912

The Appearance of the Risen Lord

Golden Text: This Jesus God hath raised up, whereof we are all witnesses (Acts 2:32).

The time of the writing of this first letter to the Corinthians by Paul. A. D. 56 or 57. Paul was presumed to have written from Ephesus, being moved to write by learning about misconduct in the Corinthian church. The lesson today is chosen on account of its direct relation to Eastertide. The resurrection of Christ is the very foundation of our Christian faith. Easter is the annual commemoration of our Lord rising from the dead. The word is taken from Eastre, the Anglo-Saxon goddess of light or spring, in whose honor a festival was held in April.

The question naturally arises as to why this 15th chapter of first Corinthians was written, as there does not seem to be any connection between this and the preceding chapters. It is very evident that some members of the Corinthian church denied the resurrection of the dead. They did not, however, deny that Christ had risen from the dead, but did not believe that they themselves were to rise from the dead. This belief among the members must have caused considerable trouble.

Paul apparently could not end his letter to the church without treating on this vital theme, and after reviewing the historical evidences of Christ's resurrection (which was a fact admitted by all), proves that the resurrection of all believers is involved in that of their Lord. No other passage of the New Testament treats on doctrine of the resurrection with such force and detail, and it very probably is the first written account we have of the resurrection of the Christ. A notation found in the Cambridge Bible is as follows: "This chapter is one of the deepest and most mysterious in the Bible. It is a passage not only of argumentative force and inspiring hopefulness, but of chaste eloquence and simple literature beauty." It is very easy for those of us, who have been thoroughly drilled in matters pertaining to resurrection, to perceive why this 15th chapter of first Corinthians is a stumbling

block to the popular churches, and is indeed one of the hardest for them to explain.

We are all familiar with the facts leading up to the death of Christ, and it is this fact that gives rise to the use of the word gospel. Gospel is an Anglo-Saxon word, meaning good story. Gospel is, therefore, good news. Paul's gospel is the good news that Christ died for our sins and rose again from the dead. The sacrificial death of a perfect one was man's only hope of salvation, and the death and resurrection of Christ is the confirmation of that hope. Thus we find Paul preaching the gospel, and it becomes our duty to proclaim the same good news, as men will never discover it for themselves.

The seed must be sown promiscuously, and that which falls on good ground will be productive. The gospel received, must be tested by experience, practical use, trial and temptation before it becomes part of our lives, in very much the same manner as the growing seed must be exposed to the inclemencies of the weather. This gospel was no original with Paul, but appears to have been received by him from the immediate followers who had received it from Christ himself, and it, therefore, could not be Paul's delusion or invention.

The second item in Paul's gospel was the certainty of Christ's resurrection, and, therefore, he could do no better than to point the written testimony. There were many living witnesses of the resurrection, whom he names with a rapidity which shows that the Corinthians knew about them already, and needed only to be reminded. He names six or seven separate appearances of the risen Lord, among them the greatest number having seen him at one time the 500 brethren spoken of in Matt. 28:7-10. To name them in the order given: "He was seen of Cephas (Peter), then of the twelve, then above 500 brethren at once; after that he was seen of James, then of all the apostles, and last of all," Paul says, "he was seen of me also as of one born out of due time." The appearance recorded in the bible which Paul referred to are Mary Magdalen, the two at Emmaus, and the seven disciples by the Sea of Galilee. Paul attributes his conversation to the resurrection and offers it as most convincing proof thereof.

We are all familiar with the facts leading up to his conversion, and will probably all agree it is one of the most wonderful miracles ever performed, as no doubt Paul possessed the most powerful and stable mind of them all, and on account of his being steeped in bitter persecution of the church, it is readily seen that a great power would necessarily have to be exerted on him to produce such a wonderful effect.

Our lesson today involves study of the cardinal point in our belief, that of the resurrection of Christ. We have embraced this belief and have manifested our faith in it, and it now becomes our solemn duty to perfect character which will work for us at resurrection from the dead to eternal life, if perchance we sleep at his coming, or the momentary change to immortality, if alive at his return.

STANLEY A. SANFORD

BAPTIZE OR RANTIZE

Rev. 19:13

N. D. Webber

In the querists' drawer of a religious journal the following request is made:

"In Rev. 19:13 (Auth. Version) we have the expression dipped in blood, but in the Am. Rev. Ver. we have sprinkled with blood. Sprinkled and dipped cannot come from the same Greek word. Please explain which of these translations is correct, and what the word is in Greek."

The answer follows:

"Both translations are correct. The king's translators used the Textus Receptus and that has bapto in the passage referred to, while the revisers made up a text of their own and that text contains rantize, sprinkle, and thereby hangs a tale. The old Syriac Version contains a word that means sprinkle in that verse and affusionists made a good deal of capital of it, claiming that the word would not have been used by the Syriac translators if bapto had not meant sprinkle. Dr. Gale of England met this plausable claim by suggesting that the translators of the Syriac Version had a Greek text that contained a word properly meaning sprinkle. Mr. Campbell in his debate with Mr. Rice reaffirmed this, but with greater emphasis, contending that the laws of language demand it.

When Tischendorf found the great Sinaitic manuscript it was discovered that it has rantizo in this passage and thus the mystery was solved.

(Note: The Cross Reference Bible has this to say of the Syriac Version: The Peshitto, i. e., 'simple' or faithful; a Syriac (rather East Aramaic) Version made for Christian readers from the Hebrew, though influenced frequently by Jewish exegesis, and in parts (e. g. in Psalms) by the Septuagint.

(Date not later than the second or third century).

The New Testament books were supposedly written in Greek. The Syriac then is not the original tongue of the manuscripts but an attempt to bring back the message to the people to whom it was first spoken. In all our studies it should not be forgotten that God prepared the Greek language to be the vehicle by which the revelation of his Son might be carried to the world. This wonderfully beautiful and exact tongue is the marvel of philologists."

Please note in the above that absolutely no comfort is afforded the advocates of sprinkling as a substitute for Christion baptism. It is the garments sprinkled and not the individual.—Herald.

OBITUARY

Mary A. Dickinson

Mary A. Dickinson died of old age at the home of her son, J. A. Dickinson, of Lincoln Neb., Wednesday, Feb. 14, after an illness of three weeks. The deceased was born in Miama county, Ohio, Dec. 26, 1829. She was united in marriage to Sam Dickinson in Howard county, Ind., March 16 1851. Mr and Mrs. Dickinson and family moved to Story county in 1864 and settled on a farm in the Dalton neighborhood. Her husband was laid to rest ten months and 10 days before she was called.

The deceased leaves three children, Mrs. A. Barrett of Leon, J. K. Dickinson, of Colo., & [illegible] Dickinson, of Lincoln, Neb.; 2 brothers, Joe Fish of Colo, and F. J. Fish of Whitney, Neb., a sister, Mrs. Lizzie Stout of Kansas City, Mo., besides a number of grandchildren. These and a large circle of friends and neighbors mourn their loss. She was a faithful member of the Church of God until the last.

The funeral was held at the home of her son, J. K. Dickinson, near Colo, Friday afternoon at one o'clock. The service was conducted by Eld. B. A. Wolcott, of Nevada.

Mrs. J. K. Hoy

Dear Restitution:

My beloved mother, Mrs. J. K. Hoy, is dead and I sincerely and truly thank you and the dear brother or sister who sent her the precious Restitution as long as she lived. Could she speak, her thanks would be unbounded. You will never know the consolation it was to her until the Resurrection morn. She was 91 years and 11 months old and was almost an invalid for years; but she never ceased to love the grand and precious truth as taught in the Bible; and died in full assurance of receiving a crown of life in the age to come. She was immersed into the name of Christ about the year 1861; and thanks to his all saving name! she held out faithfully until the end, but oh, it nearly broke our hearts to give her up. We miss her so.

Mother, We Miss You So

Yes, we miss her from our homes,
We miss her from her place;
A shadow o'er our lives is cast
We miss the sunshine of her face,
We miss the kind and willing
hands,
Her form and earnest care;
Our home is dark without her,
And we miss her everywhere.
Day or night, wherever we go,
Dear mother, we miss you so!
But why should we weep?
For dear mother "is only asleep".
And we know that she will awake
again,
Free from sorrow, tears, and pain;
For the just will all be made anew,
Bright and shining as the dew.?
And in that promised land.
All peace and joy will be there;
We know full well those silver
hands
"Will palms of victory bear".
Where crystal streams through
endless time
Flow over golden sands,
And where the old grow young
again,
We'll clasp our mother's hands.

—Her Children.

Dear brothers and sisters, pray for us in our sad bereavement that we may be worthy to meet her where sickness, sorrow and parting are no more. May God's richest blessing rest on each of you, and give you eternal life at his appearing and kingdom, is ever the prayer of your sister in the one hope. (Mrs.) M. E. Tuckness, (nee Hoy).

BENJAMIN HOWELL

Benjamin Howell died suddenly at the Springfield hospital, March 16th, after long suffering. He had diabetes, also carbuncle on the back of his neck. A few days before his death it was believed that he was improving, and we were all shocked when we got the message of his sudden death. He suffered very patiently, and was beloved by all those around him. As he had strength he talked of God's great salvation. He was born April 18th, 1848. He was baptized into Christ when about eighteen years of age. He has always been of great help to the brethen when present at their meetings, as he had the rare and happy facility of being able to speak most profitably on any chapter that might be read at the time. (If the sons and daughters of God would earnestly and diligently study the Scriptures, as he evidently had done, many more might be able to do that to the great advantage of all). He leaves a wife (not in very good health), four sons, and three daughters to mourn their great loss.

I was called by long distance telephone to speak at his funeral. I tried to do so as he himself would have done under like circumstances. He had a large gathering; many of the humble ones, but also some of the wealthy; many Protestants as well as Catholics; many of his brethren could hardly hold down their grief. We laid him away to rest till the Lord comes to waken all his sleeping ones, in a beautiful graveyard on the top of a hill.

God's message to fallen man,
He dearly loved to tell;
On the glory of the coming king
He also loved to dwell.

No glory for himself he sought,
His God he glorified,
God's glory soon will fill this
earth,
Strong in that faith he died.

That glorious grand, that Beulah land,
O loved ones meet me there!
There tears and sorrow all will
pass,
Then free from every care.

A. WALLACE MASON.
Troy, O.

BEREAN DEPARTMENT

Overcoming Temptation

Dear Bereans:

As we go through life we all meet with trials and troubles, and if we are not very careful, we will let the things of this life come between us and our hope of eternal life. There are so many cares and worries beset us we find it hard sometimes to give as much time to prayer and the study of God's Word as we should. If we would continue faithful to the end we must live close to God for he is our strength and shield (Psa. 28:7).

"My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:2, 3, 4). "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12).

When we let the pleasures of this life take up our time and thoughts, we are not overcoming the desires of the flesh, but are falling before temptation. And when some bit of scandal is repeated in our hearing we should resist the temptation to repeat it even once.

If some one treats us unkindly we should not try to "get even," but forgive, as we hope our heavenly Father to forgive us.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1. Cor. 15:58). "And this is the promise that he hath promised us, even eternal life" (1 John 2:25). "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (verse 28).

MRS. MAE MERCER.
Macomb, Ill.

The Gospel of the Kingdom and Name

What were some of the things concerning the kingdom of God that Paul preached about? We often hear the people of the popular churches say: If you will only believe in the Lord Jesus Christ, you will be saved.

But do they fully realize what it means to believe on him. Some of them cannot tell you what they believe, only that they believe on Jesus and belong to the church. To believe on Jesus means to believe what he taught about the kingdom of God, for a person cannot believe the things concerning the kingdom of God, without believing on Jesus also; the two are inseparable.

Paul said: Let not sin, therefore, reign in your mortal body, that ye should obey the lusts thereof." This shows us that we are mortal, and is a warning to us not to live sinfully, for "the wages of sin is death" (Rom. 6:23).

Let us turn to the words of Paul again, who tells us when we receive immortality: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory."

When is death swallowed up in victory? "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

What do we find in the Word of God for us to do to attain unto this change? Let us turn again to Paul in Romans sixth chapter: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once, but in that he liveth, he liveth unto God. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

In Rev. 20:6, we read: "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." Where are we to reign? "And hath made us unto our God, kings and priests, and we shall reign on the earth." Again in Rev. 3:21, we read: "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne."

Dear brothers and sisters, we should follow Paul's teaching, for he through the love of God, continued faithfully preaching in places where he was persecuted.

First, we must believe on Jesus the Savior, the anointed one. We must believe what he taught concerning his second coming, the resurrection, our reward as a position in the kingdom, the gift of eternal life, life only through Christ, immortality in the future (not now), and to reign on the earth a thousand years with Christ.

Then the kingdom is to be ruled by our Father forever. Then the last enemy, death, is to be destroyed. Believing this, we are ready to be buried with Christ in baptism, and are ready to accept those things which Paul preached about. Phillip preached the same things in Samaria. See what the result was in Acts 8:12: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women."

Dear Bereans, after you have come to a full knowledge of the things concerning the kingdom of God, and the name of Jesus Christ do not delay putting on the saving name of Jesus in baptism, for we are told that we do not know the day or the hour when Jesus shall come.

Your sister in Christ,

JESSIE M. WILSON.
Chicago, Ill.

"IF GOD BE FOR US, WHO CAN BE AGAINST US?"

Chas. A. Goss

These words are the summing up of Paul's exhortation in the 8th chapter of his epistle to the Roman brethren, and are intended to give them encouragement and confidence like his own—equal to his trials and temptations.

They had great need of these things in Paul's day, and so have all of like precious faith in all times, to fit them for the battle of life, and prepare them for victory over the world, the flesh and the manifold temptations which must be met and overcome. Yes, must be met and must be overcome. One of the apostle's chief aims was to show them both by precept and example, how they might be overcomers.

If we go back and review Paul's letter we find that he forcibly reminds them of the necessity of consistency in their religion; that they who sin, though they condemn sin in others, cannot excuse themselves. With a force and directness very characteristic of the apostle to the gentiles he says: "Thou art inexcusable, O man, whosoever thou art that judgest another, for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." (2:1).

He tells them that God will render to every man according to his deeds"—not according to the profession he makes, for God is no respector of persons. It is works more than professions that count with God. A time is coming, a day is appointed, when he shall judge the secrets of men by Jesus Christ according to Paul's gospel. In that time the religious forms and professions of any man will not avail to secure salvation, even though these are correct and true. It must have produced a spiritual quickening and growth in grace or favor with God, to have any value. Thus we find Paul tells them of Rome that "he is not a Jew who is one outwardly," that is to say, the observer of the letter of the law, "but he is a Jew who is one inwardly, and circumcission is that of the heart, in the spirit and not in the letter, whose praise is not of men, but of God." This emphasizes the fact of our own weakness and liability to magnify the outward observances and formal professions above more important spiritual things—which are the inward experiences of heart and mind renewed by the spiritual influence of the Word.

The sum of this lesson of the apostle's is, that God will require of those who profess to love and serve him something that man has not got by nature. In other words, we cannot fulfill what God requires of us by ourselves, for in his own words: "All have sinned and come short of the glory of God" (3:23). What then? Does God abandon the whole race of man to certain and eternal death, or has he opened a door of hope that they who will may escape the wrath to come?

Yes, we have great and precious promises of his rich mercy and loving kindness which provide a way out of the dark valley, to a land of endless day. Help has been laid upon the "one mighty to save." And Paul here tells us that it is through "the righteousness of God which is by faith in Jesus Christ, unto all and upon all that believe, whether Jew or gentile—being justified by faith—freely by his grace."

This word "freely" means, not by inheritance, as the Jews understood, or by works, as both Jews and Gentiles have sometimes thought. A free gift is what Paul calls it in the 5th chapter; unearned, undeserved, but yet sure to all who accept the propitiation through faith in his blood shed for the remission of sins that are past through the forebearance of God; being therefore both just and the justifier of him who believeth in Jesus Christ. Paul has shown how this is accomplished and on what basis unearned and undeserved blessings and honors may be given to guilty man. He shows us that the promise to Abraham was not because of his works, but it was counted to him for righteousness—his faith is counted for righteousness. And then quotes the Psalmists words: "Blessed are they whose iniquities are forgiven, and whose sins are covered." Abraham staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. "And being fully persuaded that, what he had promised, he was able to perform. And therefore it was imputed to him for righteousness" (4:23). "Now it was not written for his sake alone, that it was imputed to him" (vs. 24), "but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." This shows how God loves all and provided for all: he worked out this grand plan in wisdom and love to the end that his glory should be over all the earth, and everything that hath breath shall praise him.

Now read from Rom. 4:25-5:2a, where we see that faith opens the door for peace with God: faith in his son giving access to God's favor, and causing them who stand in that blessed company to "rejoice in hope of the glory of God." Dear brothers and sisters: Are the cares and trials of the present evil days making you forget that our heavenly Father will soon cover this old earth with his wonderful glory, and send his son to bless all the world through the manifestation of his kingdom? Are the things eternal crowded out of minds and hearts which know them, or do we stand as Paul here says, "glorying in tribulations, knowing that tribulation worketh patience, and patience experience; and experience hope; a hope that maketh not ashamed: because the love of God is shed abroad in our hearts?"

Paul wants us to be so separate from the sin and evil ways of this world that we are "dead to sin," but "alive unto God." Then when the life-giver comes we will be made truly alive—immortal, like the angles, having "divine nature," for they who continue to look for him have the promise not only of seeing him as he is, but of being made like him (I. John 3:2).

From the 7th of Romans, 18-24 vs. we see that the apostle had the common experience of all who are conscious of their own shortcomings. He was forced to acknowledge the righteousness of God's law which would condemn him because of the sin dwelling in him by reason of sinful desires inherited by the law of nature, the flesh. There was the same warfare, the same strife going on within him as there must be in everyone who will be an "overcomer." And when we come to the last verse of the 7th chapter we find the only deliverance was that for which Paul thanked God, namely, that which God gave through Jesus Christ. To those who walk, not after the flesh, but after the spirit, he gives assurance of deliverance from the hopeless condition in which he found himself and all others by nature, to a condition wherein there was "no condemnation." This is the condition referred to as having peace with God.

Paul labored to show how necessary it was to put on the new man or become a new creature. That is how to become a new man. He must live under a law which is not natural, but spiritual, not human, but divine as its origin.

If our faith is strong, our hope is correspondingly lively. If we have a firm hold on the promises of God we will also have that same hope which the apostle Paul had, namely, the hope of a resurrection "out from among the dead"—because the dead in Christ shall rise first (I Thess. 4:16), or change from mortal to immortality, if alive at his coming. And dear reader, did you ever think of that marvelous change which will probably overtake some who are now living, and wish to be there too? Marvelous, wonderful, glorious, blessed change! The world sometimes says "impossible" that the dead should live again on earth. But that grand cornerstone of truth is no more impossible with God than is the fact manifested in every Christian life, (improbable and unnatural as it certainly is), that living people should subject their natural ambitions, desires and propensities to the law of the spirit of God. This is one of the things which is impossible with man, but which is possible with God (Luke 18:27).

And this brings us right back again to our first thought in Paul's words in Roman 8:31: "If God be for us, who can be against us?" With these thoughts in mind, the weakest child of God has the assurance of being victorious over the world and the flesh and of inheriting the rest that remaineth for the people of God (Heb. 4:9).

And in view of the signs in the political heavens, shall we not lift up our heads and rejoice, "for now is our salvation nearer than when we believed" (Rom. 13:11). The apostle Paul's earnest exhortation to the brethren in Rome is just as applicable in our day, namely, "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." That is, clothe ourselves in Christ-like virtues and characteristics, and not be continually planning and seeking the pleasures of natural desires.

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ANNA DREW

Dixon, Ill.

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ROBT. G. HUGGINS, Editor.

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MY TESTIMONY

'Tis good to meet together,
And all our voices raise
In loving adoration,
And songs of grateful praise.
Our earnest supplication,
As incense rises high,
Invokes our Fathers blessing,
And brings him very nigh.

And as we meet together,
An unseen guest comes too,
Unseen, but yet invited;
Who asked him here, did you?
Ah! every heart cries quickly,
"I asked him here with me."
He said he'd come and bless us,
Were we but two or three.

'Tis good to meet together,
It wakes in every heart
A tender chord of sympathy,
That even when we part
Goes with us to our very homes,
And nerves us for the fight,
And sweetens all our hours of toil,
And makes our path more bright.

'Tis good to meet together,
To stir up our pure minds,
By speaking of God's goodness,
How when we once were blind,
He brought us out of darkness,
He cleansed us from all sin,
He opened up the narrow way,
And bade us walk therein.

We need each supplication
To help each other stand;
Forsake not your assembling,
Is our dear Lord's command.
The night is fast approaching;
We're in the evil day,
We need to come together more,
And for each other pray.

We hope to meet together
When we have run the race,
And in our Father's presence stand
And see him face to face.
We hope to meet together
When done with grief and tears
In that one day convention
That lasts a thousand years.

—Selected by Sister Frances Russell.

FRIENDLY WORDS ON IMPORTANT TRUTHS

R. H. Judd

Dear Friend:

When one looks around and sees the number of differences between professing Christians, I am not surprised at many enquirers after truth saying, as you say, "Better let these matters alone." Let me candidly ask you, Is this a fair way to judge God's Word? You admit the Bible to be God's Word. It has so many infallible proofs. You feel, also, that God's Word should not contradict itself. Have you then made a study for yourself of these important truths of God's Word? Nothing worth the having in this world is obtained without labor—generally in proportion to the value of the thing to be obtained. So as regards God's Word, we must give the whole of our undivided attention. Less time is given by many Christians, in the study of any one theme of the Bible, than they would give to the simplest earthly problem, and they base their belief and teaching on such shallow study. Hence comes the great variety of teaching given out to be Scriptural. Therefore, my friend, rather than let the various opinions with which you meet, deter you from the real study of God's Holy Word, give it the more searching examination. Men and women will differ, but, let me repeat, these differences generally come because a thorough and comprehensive study is not given. People are satisfied to rest on one or two odd passages, and on tradition. As one man said to me, "No one better than my parents lived. What is good enough for them is good enough for me." The man's fidelity to his parents is to be commended, but it seems passing strange, in this age of inquiry and enlightenment, when people will not allow the opinions of their forefathers to suffice in merely temporal matters, that as regards matters of eternity, they are quite ready to accept tradition, and also to allow others to think for them, without making personal inquiry whether these things be so.

Just one other remark, before passing on to the subject under inquiry. Many Christians say the future of the wicked is not their* concern, but God's, and that God has not revealed these things. This is a very bold statement, and before being satisfied with it, I would earnestly urge, my friend, that you "search and see" if God has not revealed the fate of the wicked in very plain language, and also if He has not claimation on you, and whether he will not hold you acountable for your share of it. The gospel is two fold: It deals, not only with the future of the righteous, but also with the future of the wicked and God has made us, his people, accountable for a proper delivery of the same.

The gospel generally taught in our pulpits today is, everlasting life of happiness for the righteous and everlasting life of misery for the wicked. The first question is, Is this Scriptural doctrine? the second question, Is it reasonable doctrine? the third, Do Scripture and reason conflict? One answer will suffice to these three questions, and I believe all thinking Christians will agree with the answer. It is an emphatic No! The Scriptures do not teach an eternity of misery, as the subjoined passages will show. Such a punishment, the reason which God has given us tells us, would be out of all proportion to the offense committed. That God should use his power to keep men, women and children alive for no other purpose than an eternity of torment, is more than the human brain can bear, and, moreover, gives God a character directly opposite to what he represents himself to be. Were any judge in any civilized land to sentence a boy to ten years' penal servitude for stealing a bun, the common sense and reason of the people would cry shame, and rightly so. Yet such would be a small injustice compared with the above. The Bible is the most reasonable, common-sense book in existence, and nowhere does God ask us to believe what is against reason and common sense. The very enormity of such a punishment defeats its own end. No one believes it possible; therefore thousands (you have only to examine infidel writings) reject the Bible and the Christ of the Bible. I say deliberately, no one believes, for I never yet met anyone who believed God would send him there. There are a few passages supposed to teach it. Our first care is, however, to get all the facts of Scripture, and see which predominate. If two-thirds or seven-eighths teach the destruction of the wicked (as assuredly they do, as may be seen by examining the subjoined Scriptures), then it is plainly our duty to accept the major portion of Scripture, and the plain statement, as the true teaching, and then see if the few remaining passages, apparently contradictory, are really so. You must take these passages and examine them, both with the context, and in conjunction with other Scripture.

We will here, just as briefly as possible, try to examine some of these.

I. Matt. xxv:46. "These shall go away into eternal punishment; but the righteous into life eternal" (R. V.) No one questions the eternal nature of both statements here. If everlasting life is eternal, the punishment is eternal, undoubtedly. The question is, what is the punishment which is to be eternal? What is the nature of it? Punishment is a general term. We must therefore seek to find what God says the punishment is (Psa. xxxvii:10).

I believe the Bible teaches eternal punishment but that is very different indeed from eternal punishing. The second death, which is applied only to the wicked, is everlasting. The first death is not everlasting, because of the resurrection; the second death is everlasting: there will be no second resurrection; the wicked will have lost for ever all that the righteous gain. We have a Bible example given us in Sodom and Gomorrah (II. Pet. ii). Let the orthodox preacher get his illustrations (and there are plenty) from the Bible, and he will not go astray, but they never do draw on Bible illustrations when illustrating the doom of the ungodly. Why? Simply because they will not fit their ideas. God tells us most emphatically that the wicked shall perish, be destroyed, be utterly consumed, be burned up, be as chaff, be as the fat of lambs, be as wax, be punished with everlasting destruction, be like the beasts that perish, and they shall be as though they had not been. Yea, the wicked shall not be. **These are Bible illustrations.** How often are they used? Never. The wicked are, instead, likened to Salamanders, and to the pattern in a potter's vessel, always burnt in, but never burnt out, one writer even going so far as to say, "The joys of the righteous will be increased by the torments of the wicked in hell." Awful doctrine this!

II. Mark ix:48. This is generally taken to mean conscience. Why? It is a fair question. What conceivable right have we to call it such? Have we any? Is there any Scriptural ground for such? Yes, or no. There is none. Does Scripture give the meaning? Yes. Our Lord quotes from Isaiah these very words. Isaiah refers to the fires in the valley of Hinnom, and the worms. What the fire did not destroy the worms did; both fire and worms were continually there, destroying carcases, etc Figuratively they did not die; there were always worms there, and the fire was not quenched; it was always fed. It does not say one word about conscience.

III. Rev. xiv:10; xx:10. Both these passages, as will be seen by the context, refer to a particular class of the wicked, but the term "forever" is limited by the words day and night shall be no more. day and niht shall be no more. "Forever," in Scripture, is always limited to the act with which it is connected, for instance, the Aaronic priesthood, which lasted 1500 years, and Job, speaking of the Leviathan, says, "That thou shouldest take him as a servant for ever," i. e. the life-time of the Leviathan. For further example, turn to Isa. xxxiv:9, 10, where almost identical words are used regarding Idumea. "No traveler finds in the present condition of ancient Idumea the literal fulfillment of Isaiah's poetic prediction. Desolate indeed is the land; totally ruined are the cities; but they are not now sending up the smoke of their burning. Yet the poet-seer is no false prophet. The doom which he foretold has overtaken those cities. We behold in it a destruction which is not only total, but continuing, and so fitly symbolized by the ever ascending smoke of their burning." It is the effects that are everlasting. No doubt those enjoying eternal life will remember for ever the awful doom, without the necessity of the more awful doom of beings kept alive in an eternity of torment.

I am aware that "there will be weeping and gnashing of teeth." Surely, if fire is the agent used to cause the ultimate destruction of the wicked, it will cause weeping and wailing. But the Bible nowhere tells us that such a state of things will be everlasting. It is sometimes urged that if we teach the final destruction of the wicked, we take away all determent of evil. If the fact that a man has to meet his maker, to give an account, and receive stripes, many or few, and then lose for ever all he might have gained (and bear in mind he will realize then what he might have gained, the mere realization of which, even in this life, has utterly broken the spirit of many a man), if this will not deter him from evil, nothing will, not even [illegible] John v:39, 40; John viii:12; John vi:53; iii:36; I. John iii:15; Matt. xix:16, 17; Rev. xxii:14; Isa. lv:3; Ezek. xviii:23; Deut. xxx: 19, 20.

II. They shall die.—Ezek. xviii: 4, 20, 24, 26, 31, 32; Rom. vi:21-23; vii:5; James i:15; Rom. vi:16; viii:13; Rev. xxi:8; Rom. i:32; Rev. xx:13, 14; Rev. ii:11; xx:6; xxi:4; James v:19, 20; I. John v:16.

III. They shall perish—Job xx: 4-7; Ps. xcii:9; Rom. ii:12; Ps. xlix:20; lxxiii:27; Prov. xix:9; II. Thess. ii:9, 10; I. Cor. viii:10, 11; Ps. xxxviii:20; II. Cor. ii:15, 16; John iii:14-17; Luke xiii:2-5; II. Pet. iii:9; Ps. ii:10-12; Acts xiii: 40, 41.

IV. They shall be cut off.—Ps. liv:4, 5; xxxvii:9, 22, 28, 34, 38; Ps. xcvi:23; Nahum i:15; Prov. ii:21,22.

V. They shall be destroyed.—Job. xxi:29-30; xxxi:2, 3; Ps. cxlv: 20; Rom. xi:22; Ps. lv:23; Ps. v: 6; Prov. xvi:18; vii:13; Isa. i:28; Prov. xiii:20; Phil. iii:18, 19; Rom iii:13-17; II. Pet. iii:16; Prov. xxix:1; Matt. vii:13; x:28; Acts iii:23; II Pet. ii:12; Ps. cxlv:6; xcii:7; xxxvii:38; I. Tim. vi:9; Ps. 3, 17, 18; II. Thess. i:9, 10; Rev. xi:18; I. Thess. v:3; Prov. i:27.

VI. They shall be consumed.—Zeph. i:1-3; Ps. xxxvii:20; Isa. i: 28; lxvi:16-17; Ps. lix:13; Isa. xxix:18-20; Ps. civ:35; Heb. xii:28, 29.

VII. The agent of punishment is fire and brimstone.—Ps. l:3; xi: 6; xxi:8, 9; cxl:10; Matt. iii:10; xviii:8, 9; Rev. xxi:8; Heb. x:26, 27; Matt. xiii:40-42; Rev. xx:9, 14, 15; Matt xxv:41, 46; Jude 7; Luke xvii:29, 30.

VIII. They shall be burned up, root and branch.—Matt. xiii:30; John xv:6; Ps. xcvii:3; Isa. i:31; xxxiii:14; Heb. vi:7, 8; Mal. iv: 1-3.

IX. Their punishment shall take place not at death, but at the coming of Christ.—Job. xxi:29, 30; John xii:48; Matt. xxv:31, 32, 41; II. Pet. ii:4, 9, 17; Jude 14:15, 6; Matt. xiii:47-50; II. Thess. i:7-10; Rev. xxii:12.

X. They shall be as though they had not been.—Ps. lviii:7-11; Isa. xxix:20; Ps. xxxvii:10; Obad. 15, 16.

XI. Endless life is only obtained through Christ Jesus.—John xi: 25; John iii:15; x:28; xvii:2; Rom. vi:23.

Let none dare speak lightly of the punishment reserved for the enemies of the Lord. It will truly be "a fearful thing" for such to fall into the hands of the living God." Because we have found the eternal torment theory unscriptural, it does not therefore make the future punishment of the wicked a thing to be lightly spoken of. The destruction of the wicked, if spoken of in the language of Scripture, could never be anything but a solemn and awful thing to contemplate.

*The orthodox teacher is very ready to disclaim the idea of eternal torment as being his. His humanity could not conceive anything so dreadful. So what does he do? Why, he throws the responsibility on God's shoulders, and says it is God's doing, not his. He does not care, so long as he is not charged with so awful a conception.

SOBER REFLECTIONS

J. F. Wagoner

I often see in print now such expression as "advanced truth," "liberal views," "broader views of God's plan." Now without a desire to be censorious I would suggest that we all advance with the truth. This is done by "letting the truth of God dwell in us," by being learners in the school of Christ. Some are so concerned about the salvation of nations that are dead and the unborn nations of the coming ages that they can hardly preach a present salvation to present dying men and women. They remind me of a character in the school books a Mr. Phantom, [illegible] terfered with his attention to any small affair, and to whom it was said that "between the great things that he could not do and the small thing he would not do, his life would pass and nothing be accomplished."

What has led to this false sympathy for millions that bear the same relation to God's plan that the surplus bloom of the fruit tree bears to the fully developed and perfect fruit that golden autumn pours into the lap of the husbandman? What would you think of the orchardist who wasted his sympathy upon the fallen bloom and premature fruit of his trees even to the neglect of healthy vigorous fruit? It may shock the tender sensibilities of some to institute such a comparison when such high values have been placed upon one of the human race. One human being has been put in the balance with millions of worlds and by this unjust valuation estimated as of more value than all these worlds. There are no such exalted views of man's worth found in the Bible. Here is God's estimate of human beings taken as nations: "Behold the nations are as the drop of a bucket and are counted as the small dust of the balance." As the small particles of the dust on the scales does not affect the true weight of the article weighed, so the loss of nations will not affect the true balance of God's plan. No wonder in view of this the Psalmist exclaims, "What is man that thou art mindful of him?"

Out of the great moral forest of humanity God will select the material to accomplish his purpose, and who shall dictate to him how to dispose of the surplus? This surplus of human beings is to God what the scaffolding is to the building; when not needed it is taken away. And who will object to the removal of the unsightly mass? Let us hear no false sympathy for the scaffolding, it served its purpose with the architect and now let it perish.

Do not have any fears that any really valuable material will be overlooked; this matter of the selecting is in the hands of God, and remember that material that to us would appear faultless, in the sight of God it may be full of blemishes. Never lose sight of the great truth that "the judge of all the earth will do right." The false hope of universal restoration or that God will finally bring all to salvation weakens the force of the gospel; it licenses men to say, "If I am not saved now I shall in some coming age and now I will enjoy the pleasures of sin in this life." That this is its tendency the writer has good reason to believe.

The destruction of whole nations will no more interfere with God's purpose to fill the earth with his glory than the rejection of a single individual now of the offer of life and salvation will affect God's purpose of selecting the ruling element for the coming kingdom. Both these grand purposes will be accomplished. In this age the gospel calls or selects individuals for rulers in the coming age; hence "in every nation he that feareth God and worketh righteousness is accepted of him," in the next age God deals with the race nationally. "But the nation and kingdom that will not serve shall utterly perish." The saved individuals of the past and the present ages will constitute the Lord's cabinet of rulers for the coming age, hence it cannot be said that this part of God's plan is a failure for it accomplishes the purpose for which it was intended. In the age to come there will be enough of the saved nations to fill the earth with the glory of God, therefore that will not prove a failure, for God says my word shall not return to me void but it shall accomplish that which I please, and shall prosper in the thing whereunto I sent it."

Thus the grand consummation is reached; the earth filled with [illegible] original purpose accomplished, and God vindicated by all creatures that then enjoy the blessings of that age. The present age demands all our energies, for as we near the end the danger increases, crime is multiplied, infidelity becomes more bold, the truth is more fiercely attacked than ever before; hence let us be diligent, more watchful and steadfast in the truth.

AND GREAT WAS THE FALL OF IT

Almus Adams

It is apparent to all Bible readers that there is nothing superfluous in God's word: The writers never said too much, neither left something unsaid that ought to have been recorded. But a great many things had just as well been left unsaid so far as the average reader is concerned. In the 7th chapter of Matthew, Jesus brings to view two religious systems: one founded on the rock of truth; the other on the sand of untruth. We are taught by this illustration that the true system is to stand, and the false is to fail. Then why was it necessary for Jesus to add: "And great was the fall of it?" Was it not enough to bring out the fact that the false system was finally to go down? No. If so, why did Jesus add the above to it? There is something taught in that added sentence, and what is it? It is the size of the two systems. This is one of the means of identification. Anything to make a "great" fall must have size to it. If the house of God was to fall or go out of business now, it would be felt all over the world. When that great city Babylon falls, the merchants of the earth are going to weep. So Jesus wanted us to know that this false system was going to be a large one, a big building, and when it goes down, great would be its fall. Every one lookout; it is now creaking and is about to fall. When it copples over, oh listen! do you hear the crash, the resounding echoes of the mighty fall? Hear, what is that? The wail of those caught in the fall. Are you in the clear? If not, "come out of her;" come out now; don't have to be fished out of the debris, bruised and torn and unrecognizable. Flee to the house built on the rock. "Thou art the Christ, the son of the living God;" upon this rock I will build my church."

My dear reader, it will do no good to wail after you are caught in the fall and are crushed. Flee now! Get on the solid rock of truth and smile at the winds and waves of untruth. Keep us ever in thy house, O Lord, where we are well secure. Newkirk, N. M.

GOLD DUST

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Make others to see Christ in you, moving, speaking and thinking. Your actions will speak of him, if he be in you.

True humility and willingness to be led; does not consist in bowing to men's opinions alone, but rather in doing what the Lord wants you to do.

Perfect devotedness requires, not only that we do the will of God, but that we do it with love. God would have us serve him with delight.

If our Savior's prayer for the unity of his people is ever to be realized, as surely it ultimately will be, the consummation so devoutly to be wished, will be attained not by cowardly or conscienceless compromise of truth, but by the surrender of the authority of all earthly standards, and the absolute submission of the minds of men to the infallible authority of the word of God.

Oregon Bible College

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All communication intended for publication should be sent to the editor, Robt. G. Huggins, 10633 Lee avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

Cleveland, Ohio....April 2, 1912

EDITORIAL

Duties are ours, events are God's.

Many good purposes lie in the graveyard.

"Turn not to the right hand nor to the left" (Prov. 4:27). Keep straight ahead!

Contributors this week write in a very happy mood—all of them. Brother Heckman's article is worth a double reading.

Indifference and procrastination cheat us out of all time when they cheat us out of the present—"the day of salvation."

Each one is responsible not for how much he has, but for the use he makes of that which he possesses. All have equal chance to be faithful in the use of talents and opportunities, whether many or few.

"If you want to succeed in this world, you must make your own opportunities as you go on. The man who waits for some seventh wave to toss him on dry land will find that the seventh wave is a long time a-coming."

Faith relieves of worry, helps to restore harmony in the body, strengthens the mental image of renewed health, all of which are conducive to healing. In the spiritual realms, faith puts one in a condition to realize and accept God's forgiveness.

No temptations can come to young men today that did not come to Jesus, they have the same means of winning victory as he, they may know that Jesus sympathizes with them and offers the Divine aid in overcoming temptation.

We need to learn that what we call supernatural, as well as what we call natural, all operate under God's laws, and that death is as much a part of his benign plan as life. Not till then shall we know that there is nothing to be afraid of.

It will doubtless interest the brethren and sisters to know that the church in Salem, Ohio, is thoroughly aroused on conference matters, and that they are planning to outdo their previous good record in the way of entertaining comfortably all who come to the Ohio State Conference this year.

Bro. Chas A. Goss, of Cleveland, the chairman of the conference committee, made a visit to the brethren there Sunday, March 24, and was greatly pleased with the conditions, and particularly with the enthusiasm of all for the success of the conference. He is already advising the brethren and sisters to plan their summer holidays so as to be there, and we expect shortly to see the notice of the actual date, so that those interested can arrange their vacation trips accordingly.

A NEW TRACT

A new tract of six pages, just from the press, entitled "A Wrong Definition of Life and Death," the first of a series to be issued by The Restitution Publishing Co., is a most excellent exponent of the Scripture teachings on the subject with which it deals. Anticipating a large sale, the price has been put very low; 10 copies for 15 cents; 50 copies for 35 cents; 100 copies for 60 cents. See page 4 for particulars.

GESER, MAN

Jer. 31:22, a most difficult text to understand as it stands in our translation reads, "A woman shall encompass a man." A Jewish Rabbi of Brooklyn, N. Y., as quoted in an exchange, throws considerable light upon it. The last three words are very striking in Hebrew, for they say literally, "A female will bring about a man," emphasizing the word female, signifying that it is to be without the male. The Hebrew word for man here is "Geser," which means the mighty one. All of which we understand refers to the conception and birth of Christ, entirely new or different from the usual manner. This prophecy then substantiates the miraculous conception record in the New Testament in Matt. 1.

Have you noticed the new movement of Anti-Christ in his effort to tear down our structure of "faith?" How he is striving to cheapen our hope in the son of God, who is the end of the law of righteousness, by claiming scriptural proof for a fleshly conception, instead of miraculous? thus trying to establish Christ's equality with the pope!

PREACHERS SLAPPED IN THE FACE

From stenographic notes taken by Sister Gertrude Nutt, a sermon entitled "Jerusalem the Model Church," delivered by us at the Lord's table in Cleveland last summer, was printed in The Restitution September 6, 1911. As its subject matter was practical rather than doctrinal, we conceived the idea of sending it to some standard religious journal, with curiosity and interest to see what would be done with it. There is such a journal published in this city by Mr. F. M. Barton, called The Expositor, said on the title page to be "the preacher's magazine of homelitics, illustrations, methods of church work, sermons, current anecdotes," etc. We sent him our sermon. In a few days he returned it, sending us at the same time a letter in which he made a good confession, slapped the preachers in the face, and hissed at their seminaries. His letter is so amusing, instructive, and curious that we give it in full.

Cleveland, O., Mar. 1, 1912.

Dear Mr. Huggins:

The sermon you submit is unusual and mighty good, but it is a little too deep for our men. I wish that more of them were inclined to this style, but the seminary is at fault, and it's hard to teach a preacher new methods.

Yours truly,
F. M. BARTON.

EDITOR'S SERMON NOTES ON THE APOCALYPSE

Subject: The Book, The Lamb, The Saints, and The Denouement

Text: Revelations 5 chapter

I. The Sealed Book. I. "Sealed with seven seals"—inaccessible knowledge (ver. 1; Dan. 12:4, 8, 9; Isa. 29:10, 11; Rev. 10:4; Mark 13:32; Acts 1:6, 7). II. "Written within and on the outside"—full of information: the writing "within" referring to things ecclesiastical; the "outside" having to with things political (ver. 1; Ezek. 2:9, 10; Rev. 11:2; 21:27; 22:15; II. Cor. 7:5).

II. The Slain Lamb. I. Lamb, diminutive (vss. 6, 9, 12; Isa. 53:7; Matt. 12:20). II. Lion-like, with seven eyes and seven spirits—fulness of perception and aggressive power (Isa. 11:1-3).

III. The Singing Saints. I. Weeping saints take up their harps and bowls of incense and sing the new song (ver. 4:4-11; vss. 8, 9; Psa. 33:2; 147:7; Rev. 8:3, 4). II. Angels and the whole creation sing responsively, and the saints conclude the lyre with "Amen" (vss. 1-14; Rom. 8).

IV. The Denouement. I. With lion-like strength Christ redeems the saints, inaugurates their reign, and fills the earth with his praise, by opening the seven seals. Will the Futurist please wait until the seals are opened before he gets to this result? (vss. 8, 10; Eph. 1:7; Rom. 8:21; Rev. 6:9, 10; 9:20, 21; 13:3, 4; 17:1, 2; 16:15).

THE ELEVENTH LIE

According to a news clipping now going the rounds of the press Dr. Allen Hoben, profesur of sociology in the university of Chicago has, after months of study, been able to classify all lies, and offers us the following ten kinds, which he considers complete:

I. The fantasy or fairy lie.—This is the lie of the nursery, where children are told the weird stories that in my mind fit them to readily receive later the groundless claims of spiritualism.

II. The vain-glorious or boasting lie.—This consists of the sin of exaggeration.

III. The defensive lie.—The lie to escape the penalty of discovery.

IV. The heroic lie.—Told to screen and save another.

V. The white lie, it being the so-called little fib, and sometimes consists of hiding the truth while seeming to tell it.

VI. The society lie.—Misrepresenting one's social qualifications for the purpose of getting a standing in a higher class of society.

VII. The business lie.—This assumes a thousand forms in trade to obtain a price beyond the real value of a commodity.

VII. The professional lie.—The lie of the court room and the sick chamber.

IX. The art lie.—Palming off on rich purchasers and collectors, as antique something of recent make.

X. The adulterative lie.—The lie that offers us beef fat for butter, parched split-peas for coffee, cotton seed for olive oil, and so on, and on. This lie is alarmingly common, and very injurious.

Here the professor stops with as he considers, a complete list. We admit that it is a remarkable and as far as it goes, a very consistent classification of the many forms of prevailing falsehood, but it seems to us that the professor has overlooked one of the most common, one of the most serious, one of the most far-reaching, and, strange to say, one of the most popular lies with which this world was ever cursed, namely,

XI. The devil's lie.—This eleventh lie made its advent into the world in the days of our first parents; was evidently believed, and has been handed down from generation to generation till it is accepted today by more people than ever before. It reads like this: "Ye shall not surely die" (Gen. 3:4). The word "surely" being the key word to this lie, was identified to suggest, that while no one would deny that we would not surely, not really, not actually die. Though we might seem to die, what seemed to be so would only be transition. What we call death should be considered a delusion. "Thou shalt not surely die." I think it would be well for the professor, should he discover this eleventh lie and add it to his otherwise excellent clasification, and I think also that it would be well for us to beware of this delusion of the devil, this insidious eleventh lie.

A TORN TESTAMENT

A young man, says an exchange, preparing for the ministry in England, saw one day on the street the posters announcing a lecture on the Bible to be given in the public hall that evening. He went, and to his surprise, found that the lecture was a bitter attack upon the Holy Scriptures. The lecturer declared that there was nothing original in the Bible except what was worthless, and that all its moral teachings were contained in other and earlier books.

The lecturer added, "If there is any gentleman here who desires to deny that the best things in the Bible are better stated in other ancient books, let him stand up and say so."

Instantly the young student arose, and in order to be seen by everybody, stood upon a bench. He was very tall, over six feet, and at that time quite thin in his figure. "He looked sixteen feet high," said one, who saw him standing there, with a long arm stretched out toward the lecturer, and holding a small book in his hand.

"Well," said the orator, "what has the young man to say?"

"This is what I have to say," answered the young man, in a loud, clear voice, that sounded throughout the building. "This book which I hold in my hand is the New Testament, about one-fourth of the Bible. I declare in the presence of this man and of this audience, that in this volume is found more light on the path of human life and a higher standard of moral teaching than in any other ancient book in all the world."

Then, with a sudden motion, he tore the book in two pieces and flung half of it on the floor, and said:

"I have thrown aside half of this book, and if this half that remains, which contains the four gospels, there is more of value concerning the character of man and how to live a right life than any other ancient writers have left on record, no matter where you may look for them."

Again he seized the fragment, and tore out three leaves, which he waved aloft in one hand, while the rest of the book dropped to the floor, and then he spoke again:

"These six pages contain the sermon on the Mount, one single discourse by Jesus Christ. In that sermon you will find a higher standard of character, a nobler ideal for man, than any other single writing, ancient or modern, the whole world contains. I dare you, sir, to read the opening words of that discourse before this audience. Let those who hear judge for themselves."

The infidel orator had no answer for this appeal. After waiting a moment, the young man sat down. The lecturer made a feeble attempt to proceed, but it was in vain. His power over his audience was broken.

CORN SHEAVES

Gathered from Everywhere

Bible souls.—The English version of the Scriptures is first remarkable for the entire absence of the current phrases so peculiar to modern religious literature, viz, "immortal soul," "neverdying soul," "deathless spirit," "disembodied soul." It is next remarkable for its exteusive use of the word soul; but at the same time in such a way as gives the lie to the universal theory of its native immortality, and necessary immateriality. It gives us a soul that corespands to all the known attributes of an animal nature, as will be readily seen from the following illustrations of the various anti-immortality senses in which it is employed; only a few are selected out of hundreds:

Atoned-for souls (Lev. xvii: 11).
Abomintaion-loving souls (Isa. lxvi:3).
Appetite-lacking souls (Job. xxxiii:20).
Ass souls (Num. xxxi:28).
Abominable-souls (Lev. xx:v).
Appetitish souls (Isa. xxix:8).
Afflicted souls (Lev. xvii:15).
Blood souls (Jer. 2:34).
Blood-eating souls (Lev. xvii: 12).
Beheaded souls (Rev. xx:4).
Beeve souls (Num. xxxi:28).
Breathing souls (Josh. 11:11).
Bread-eating souls (Hos. ix:4
Bread-loathing souls (Num. xxi; 5).
Bound souls (Num. xxx.4).
Bought souls (Lev. xxii:11).
Bitter souls (Job. iii:11).
Circumcised souls (Gen. 17:14).
Clothes-wearing souls (Lev. xvii:15).
Carnal souls (Lev. xviii:29).
Creature souls (Job. xii:10).
Corruptible souls (Ps. xlix:9).
Cut-off souls (Num. ix:13).
Converted souls (Ps. xix:7).
Crucified souls (Isa. liii:10).
Chastising souls (P. v. xix:13)
Condemned souls (Ps. cxix:31).
Carcase-defiled souls (Lev. v:1)
Devoured souls (Ezek. 22:25).
Destruction-redeemed souls (Ps ciii:2-4).
Death-stricken souls (Ps. lxxxiii:50).
Dead-beast eating souls (Lev. xvii:15).
Dust-cleaving souls (Lev. cxix: 25).
Destructible souls (Jos. x:39).
Death-doomed souls (Ezek. xviii:4).
Dying souls (Job. xxxiii:22).
Drink-loving souls (Deut. 14: 26).
Diligent souls (Prov. xiii:4).
Delighted souls (Isa. lv:5).
Death-saved souls (Jas. v:20).
Diseased souls (Ps. ciii:2-3).
Empty souls (Isa. xxxii:6).
Eating souls (Prov. xiii:25).
Food-seeking souls (Lam. i:11)
Fainting souls (Jonah ii:7).
Feasting souls (Luke 12:19).
Flood-bound souls (Jonah ii: 5).
Fruit-lusting souls (Rom. xviii: 14).
Flesh-eating souls (Lev. vii: 18).
Finger souls (Lev. v:2).
Flesh-lusting souls (Deut. xii: 15).
Fasting souls (Ps. lxix:10).
Flesh and blood souls (Lev.17: 15, 16).
Famished souls (Prov. x:3).
Flesh-longing souls (Deut. xii: 20).
Fruit-eating souls (Mic. vii:1).
Fruitful souls (Job. xxxi. 12).
Grieved souls (1 Sam. xxx:6).
God-made souls (Jer xxxviii: 16).
Grave delivered souls (Ps. xxx: 3).
High-handed souls (margin) (Num. 15:30).
Hunted souls (Ezek. xiii: 18).
Hungry souls (Ps. cvii:5).
Household souls (Gen xlvi:27)
Hoping souls (Heb. vii:19).
Hating souls (2 Sam v:8).
Idle souls (Prov. xix:15).
Ignorant souls (Lev. iv:2).
Imprisoned souls (Ps. cxlii:7).
Impoverished souls (Jer. xx:13)

COMMUNICATIONS

Dear Bro. Huggins:

I send a few lines to The Restitution. I want to thank all the sisters that sent me birthday remembrances, and say to those to whom I owe letters, I have been away since early in January, and it is hard to get much time to write, but I think of you often, and hope to answer every one. I was glad to read Sister Adams' letter and think we ought to have one letter every week. I hear that Brother Wilson has gone south, and we will anxiously look for "notes by the way." We have his book, "Destiny of Russia," and like it very much. This has been a very lonesome winter to us at Blair: Our number is small when we are all here, but we have not been together for a long time. The deep snow and bad roads keep those in the country at home. Bro. Mehrens fell on the ice and was quite seriously hurt, but is better. Sister Newell has been sick for the past six weeks, is better now, but not well. Bro. Newell is busy in the capacity of house keeper and cook. The last word I had from my mother was that she was having trouble with her eyes. We all have our troubles, but we anxiously look for the coming of our Saviour. There'll be no more sorrow when Jesus comes. May he soon come, is my earnest prayer.

CARRIE FREE

Dear Brothers and Sisters: I returned fro ma trip to that peaceful little city, Salem, Ohio, last Saturday, after enjoying the hospitality of Brother and Sister Robison for a day, and finding them in about their usual health.

Though depleted by the removal of Sister McCave, to Portage county, and Brother and Sister Morton, to Michigan; and also by the return of Brother and Sister Thompson, to the country, after spending the whole winter with them, I found this little body full of the spirit of work; a good example to the other churches of what faith and devotion to the work can do.

I was sorry to learn of the serious illness of "Aunty Baker" as she is lovingly called. She is in a very weak condition, and her physician advises that there is small chance of her ever being entirely well again on account of her advanced age.

I went down there on conference business, and I must say that I found the "little flock" there wide awake to responsibility of their undertaking to provide for holding our yearly conference there in August. Such a spirit always is crowned with success, which they richly deserve.

CHAS. A. GOSS
Cleveland, O.

Dear Brothers and Sisters of like faith:

I write you through The Restitution to tell you of the good meetings that have just closed here. Bro. Almus Adams, of Omaha, Neb., has been with us five weeks, and as we were so anxious to hear the truth preached once more, it was grand to grasp the hand again of one of like precious faith.

One does not realize what it is to be where there are no brethren to meet with, and where you cannot hear God's Word preached as it is, until you have it to do so. We had not heard any preaching for four years, have had no one to encourage us, or even speak of the glorious coming of our Savior. The weather was very bad while Brother Adams was here, and it seemed that every thing worked against us, but we certainly had some good sermons just the same. I cannot speak of Brother Adams too highly; if we only had more that could explain the truth and preach it as he does. May God bless him in his work, for he certainly is a workman that need not be ashamed.

Two weeks' of our meetings were held at Santa Rosa; near town we had a good meeting, although the Methodist preacher did all he could to stop it. He even sent to Tucumcari for a minister to come from there to keep the people from attending our meetings. He did not want the people disturbed; he was afraid to put his religion to a test, but there are a few there that are interested, and who want the truth.

The rest of our meetings were held at our schoolhouse here in the country. There were a few evenings the weather was bad, and we held Bible readings at our home, and attendants took a great interest in it. There are only a few of us, but we are going to continue having Bible readings.

At the close of our meeting there were two accepted of God's truths, and on Wednesday the 13th, we took them to the Pecos river, baptized them in the name of our Lord Jesus for the remission of sins, and raised them to walk in newness of life. May God bless them in the trials of life. We hope we may be able to have Brother Adams with us again in the near future, as we feel that the work is not finished here.

We take The Restitution, and enjoy reading reading it so much. There are many good pieces in it this week. We enjoyed reading the letter from Sister Adams. I hope that many more will write encouraging words to us through The Restitution, for we feel the time to speak encouraging words is short. Let us do what we can. Oh the good we all may do, while the days are going by.

Your sister waiting for the kingdom.

ETTA MEHRENS

NEBRASKA BEREANS, ATTENTION

To th Nebraska Bereans:

Recently I received a letter from Sister Anna L. Adams, of the Illinois Bereans, saying they would be glad to hear from us through contributions to their Berean column, and asking if we could furnish two each month. I have promised one for myself by the 8th of April, and to see what I could do toward getting a second one. If any one can get an article ready by the 8, I know it will be appreciated. Besides it will make us grow to be a little more active. Idleness will make us weak, both individually and as a society.

I wish all those in favor of promising two articles monthly would write me, or the president of the society. I am willing to receive the articles, and see that two are sent in each month in the order in which they come.

If anyone can possibly write an article for this month, please send it to Anna L. Adams, 603 Peoria avenue, Dixon, Ill., by the 8 of April.

Your sister in Christ.
ALTA KING.

SUNDAY SCHOOL LESSON NOTES, APRIL 14, 1912

The Use of the Sabbath (Mark 2:23; 3:6).

Golden Text:—"The Sabbath was made for, man and not for the Sabbath." (Mark 2:27).

The setting of today's lesson is in a cornfield in Palestine. They were walking through the cornfields on the Sabbath. The fields in Palestine were often unfenced and traversed by public paths. The "corn" very probably was barley or wheat, probably the latter in this case, as the former ripens earlier, this being in the early summer of A. D. 28. This occurrence was in the midst of the early Galilean ministry, and about the middle of the second year of Christ's public life.

The disciples were hungry and apparently helped themselves to the grain, rubbing off the chaff and eating kernels, as both law and custom gave them a perfect right to do. The strange feature of this incident is that Christ allowed it, but did not join them in the act, though he doubtless was as hungry as they. It is altogether probable that he did not wish to offend popular prejudice, and very often held his own rights in abeyance while boldly insisting on the rights of others.

We find the Pharisees objecting saying, "Behold, why do they on the Sabbath day that which is not lawful?" Our previous experience with the Pharisees has been that they were sneaking along after Christ, watching him suspiciously. They evidently thought that the precedent of David (when he and his company had eaten the shew-bread) had been more than re-enacted. Christ's answer follows very swiftly, and has a two-fold meaning: one directed at the precedent seeking minds of the Pharisees, and the other adopted to the more open minds of his disciples.

The first part of his answer was reminding the Pharisees how David, when fleeing from Saul, had persuaded Himmeleck the

priest to feed him and his hungry followers with the twelve symbolic loaves of bread, which were kept on the golden table in the holy place. This was done on the Sabbath, the day when the loaves were changed. No one but the priests were allowed to eat that sacred food. This comparison was made to illustrate that the Scripture recognizes human need.

The second part of his answer was "The Sabbath was made for man, and not man for the Sabbath." therefore, "The son of man is Lord also of the Sabbath." The Sabbath was primarily a resting day from which men were to rest from their labors and to serve God. However, tradition had been woven so closely about it that necessary labor was often neglected.

Now we come to the second part of our lesson. In the first part Christ merely defended the liberty of his disciples. We come now to his positive example. He performed one of his seven recorded Sabbath miracles. Luke says that it was on another Sabbath, and that the Lord was teaching in a synagogue, and there was a man in the audience (tradition says he was a stone mason) whose hand was withered. We find that the same critical Pharisees were still watching his every move. Luke declared "He knew their thoughts." The Pharisees had raised the question, is it lawful to heal on the Sabbath? Jesus commanded the man to stand forth, and in doing so asks the question, "Is it lawful to do good on the Sabbath day, to save life or to kill?" This was indeed a very severe test for the Pharisees, and we find that they held their peace. The fifth verse tells us that Christ looked around about on them with anger, and it is one of the very few instances in which we find him manifesting anger. No doubt the conditions leading up to this test were most extenuating and were so inconsistent that he was obliged to take advantage of them.

It was a common custom in those days to help a sheep out of a pit, even on the Sabbath, and a silent comparison is here drawn, showing that the life of a man is much more valuable than that of a sheep. The man complied with the command to stretch forth his hand and was healed.

We find that the Pharisees went forth and straightway took counsel with the Herodians against him, of how they might destroy him. In this verse we have an example too often met with in human nature. Men after designing to overthrow religious facts, finding themselves defeated, immediately plan some form of revenge. In this case we find the Pharisees who had the advantage of collective thought, exerting their entire trickery on one man who proved to be entirely too much for them.

This lesson teaches us that the weak things of the gospel confound strong and mighty men.

S. A. SANFORD.

Cleveland, O.

THE LAW QUESTION

No. 1

Text: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17, 18).

This text is used by present day Sabbath keepers to prove that the law *referred to* is still binding. But does it prove it? We think not.

(1) Because it teaches that when "all" the law is fulfilled, "jots and tittles" may pass from it. The law demanded, when a male child was born that his parents offer a pair of turtle doves or two young pigeons (Luke 2:24). Those who are baptized in our day do not keep, nor do they believe it is necessary for them to keep, the above clause of the law of the Lord. Surely this command is large enough to make a title. If yes, then we must conclude that a title at least has passed from Jehovah's law. But it could not pass from it till all is fulfilled: Therefore all the law has been fulfilled, if our Sabbath keepers are correct.

(2). The law demanded that every male child should be circumcised when eight days old. Paul says, "If ye be circumcised, Christ shall profit you nothing" (Gal. 5:2), showing that circumcision is not now binding: and James and other apostles (Acts 15) wrote gentile Christians that it was not necessary for them to be circumcised, nor keep the Mosaic law. But none of the law could pass away, not even a small point, represented by the word tittle, till all is fulfilled; therefore all had been fulfilled in James' day.

(3) In II. Cor. 7:14 we learn that that which was written and engraved in stones was to be and is done away. The ten commandments were so written, therefore the ten commandments were done away. But no part of the law could pass away till all was fulfilled. Therefore all was fulfilled before Paul wrote his second letter to the Corinthian church. Some contend that this refers to where the law was written upon a pile of stones at another time, but I am unable to see how they can when we compass Paul's statement with that of Moses concerning the shining of Moses' face, and the glory which the children of Israel beheld in the law. But even if it did refer to other writing it would only prove more, as it was the whole law that was written on the pile of stones, and therefore it would prove the whole law was done away.

One may aske here if all of the ten commandments were done away, why is it we have nine of them in the New Testament? We might as well ask, If our English laws were done away when we threw off the British yoke, why do we still have many of them? Because our nation found many of them indispensable to good morals and they made them laws of the United States. Just so will nine of the ten commandments; they are indispensable to Christianity, and hence are made part of the law of Christ (I. Cor. 9:21).

(4) "I (God) will raise them up a prophet from among their brethren, like unto thee (Moses), and will put my words in his mouth, and he shall speak unto them all that I shall command him" (Deut. 18:18). Here is the mission of Jesus in a nutshell. (a) He must be a prophet like unto Moses; but Moses was a law giver. Jesus to be like him also must give a law. (b) Moses got the law he gave from God; so our text says of Jesus, "I (God) will put my words in his mouth." (c) "He shall speak unto them all that I shall command him." Now if we find in the New Testament that we are commanded to keep nine, and only nine of the ten commandments, we know it is because Jesus has not commanded us to keep the other, and therefore we know it is no part of the law which he gave. If Jesus did not give a law, who did give the law of Christ, which Paul declares he is under? And if he did give a law, did not his law supercede that of Moses? Two laws cannot be binding at one and the same time concerning the same question: the new always supersedes the old.

Then we are under a new covenant and covenant means agreement. God now agrees to give us eternal life in an eternal kingdom on condition of us obeying the commands of Jesus. It is only the soul who will not hear Jesus that shall be destroyed from among the people. And I understand that the writings of all the apostles as recorded are a part of the teachings of Jesus: they are "the many (other) things" which the comforter was to give. Then we must conclude that the law of Christ is the only law binding upon us at present, and we can do as Paul said he did: take up Jewish customs when among Jews, and gentile customs when among gentiles, "not being without law to God, but under law to Christ." And he assures us that he that followeth me shall not walk in darkness, but shall have the light of life."

J. J. HECKMAN

THE TRUTH DEFENDED

No. 5

An Ex-Methodist Pleads for the Truth

Mrs. Chas. Thomas

The children of Israel sinned again and again. God slew lots of them and after forty years of trial they are on the borderland of the Canaan, the land God had swore to give them. They were to possess it for ever, and the whole earth was to be blessed through them. But Moses before his death saw trouble ahead and plead with them, and warned them about the dangerous thing that would come to pass if they sinned.

He warns them saying, "Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of anything which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God. When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of anything, and shall do evil in the sight of the Lord thy God, to provoke him to anger. I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land where unto ye go over Jordan to possess it. Ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you" (Deut. 4:23-27). How true are these words of Moses! Are not the Jews today scattered among the nations of the whole earth? Without a home? Without a nation? The land that was promised to them has lain bare for centuries; even grass has not grown there. Has God forgotten his promise? Has he broken his covenant? Moses seems look ahead, for he says, "When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou wilt turn to the Lord thy God, and shall be obedient unto his voice. For the Lord thy God is a merciful God; he will not forsake thee, neither destroy thee, nor forget the covenant of thy father's which he swore unto them" (Deut. 4:30). When are they to be brought back? In the latter days."

Now let us go back to the children of Israel again. Moses died and Joshua takes the lead, and God tells him to take the children of Israel and go over to Jordan and enter the promised land; promises to be with him, and gives the nations unto his hands. At last they get to the promised land, and Joshua divided it among them as he had been commanded, and the Lord gave unto Israel all the land which he swore unto their fathers, and they possessed it and dwelt therein. The Lord gave them rest around about, according to all that he swore unto their fathers. The Lord delivered all their enemies into their hands; there failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass (Joshua 21:43-45).

His covenant which was but partly fulfilled for they were to possess it forever. Again and again they sinned. Because this people had transgressed my covenant, which I commanded their fathers, and have not hearkened unto my voice, I also will not henceforth drive out any from before them of the nations which Joshua left when he died, that through them I may prove Israel whether they will keep the way of the Lord, to walk therein, as their fathers did keep it, or not.

CONFESSION BEFORE FORGIVENESS

Amongst the oddments of literature, sacred and secular, one is mildly surprised at times by a phrase or clause, which may happen out of line in the beaten track of common reading; such as the following: "There must be confession before forgiveness." This too, over more than one prominent name in religious circles.

New Testament readers will readily recall an incident in the mission of Jesus The Great Physician, when a helpless invalid was brought to him, so that he might speak the word and the sick one thereby would be healed. Present day doctors, after diagnosis of a patient's condition, write prescriptions whereby the pharmacist can compound the medicine for the case. Jesus did not do this; his formula was simplicity itself, "Son thy sins are forgiven thee." The balm healing and charm of sins forgiven were effective, ere the sentinels of hearing conveyed the grateful news from the Savior's gracious lips. And further can it be admitted by inference this highly privileged patient confessed his sins in sorrow or joy at that supreme moment? If then, the inverted phrase above quoted be allowed to stand, the passion of Jesus the Christ in the premises, is a misnomer, because it makes forgiveness only possible, and confession apply in the ointment of forgiveness.

The illustrious Paul gave no inkling when he preached to men and the brethren as well, at Antioch, that confession held the balance of power as to forgiveness. We have been taught forgiveness stimulates confession; eliminate forgiveness and there remains a feeble basis to confess (Acts 13. 38), "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins."

As an initiative forgiveness was absolutely and freely proclaimed when the Lord Jesus died for the sins of the whole world, almost twenty centuries before any of the human family now living breathed the breath of life. This magnanimous proclamation has never been rescinded. Closely following came the world-wide generous invitation to all:

"Ho! ye that thirst approach the spring
Where living waters flow:
Free to the sacred fountain all
Without a price may go."

What then? Come and be a partner of the second part, in the contract. For contract it is, and the parties are God, the Mediator, and mankind (I. Cor. 3:11). For other foundation can no man lay than that which is laid, which is Jesus Christ."

How very regretable to note so many among us who in devotional department are a symphony in the church, the Sunday School, the [illegible] with apparent Christian attitude they carry around in reserve the tiniest scintilation of a gasping grudge, for a fancied wrong in their hearts, forgiveness is a blank in their vocabulary, no such thing as "forbearing one another, and forgiving each other, if any man have a complaint against any: even as the Lord forgave you, so also do ye." What shall the Lord and King say when he comes and finds such antagonism to his teaching, in the ranks of professors?

"The only thing we can do with an injury is to forgive it. What if we were able to strike back? What if we were able to take the life of the one who has offended us? Would that wipe out the wrong? Would it make us the happier? Would it solve anything? No, there would only be one wrong more done in the world to go on in ever widening circles of hatred and misery. When we forgive, the wrong ends with us."

The Savior Jesus enjoined his followers "to be perfect, as the Father in the heavens." And in the epistle to the Ephesians the apostle reminds them to live the perfect life. "Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you." No rags of circumstance" permitted to retard attaining the ultimate good—eternal life—which can only be won by vigilance and the obedience of faith.

"Forgiveness free from evil alone,
And love to all men 'neath the sun."

IAN KATISON

Knox, Ind.

ARE THERE ANY SIGNS THAT THE COMING OF CHRIST IS NEAR?

There must be such signs, otherwise the words of Christ would have no meaning when he spoke to his disciples thus: "When ye see these things come to pass, then know that the kindgom of God is nigh at hand.—Luke 21: 31.

There are such signs revealed in various parts of the Scriptures. They consist of and are recognizable in certain phrases or features of the state of things among men and nations just prior to the appearing of Christ and preparatory for that event. They are:

I. A general state of preparedness for war amongst the nations of the earth.

Proof: "Proclaim ye this among the gentiles; prepare war; wake up the mighty men, beat your ploughshares into swords and your pruninghooks into spears—the day of the Lord is near.—Joln 3:9-10-14. 'Gather them together to the war of the great day of God Almighty. Behold I come as a thief.'—Rev. 16:14-15.

II. A great increase of knowledge of all sorts, accompanied with much traveling.

Proof. 'Seal the book, even to the time of the end. Many shall run to and fro and knowledge shall be increased.'—Dan. 12:4.

III. Decline and overthrow of the Turkish empire as a preparation for Israel's return to their land.

Proof: "That great river Euphrates (symbolical of the power owning that river at the time of the end, viz., Turkey) and the waters thereof was dried up that the way of the kings of the east might be prepared.—Rev. 16, 12. "At the time of the end . . . the king of the north shall come against him like a whirlwind with chariots and with horsemen and with many ships, and he shall enter into the countries and shall overflow and pass over. He shall enter also into the glorious land (now in the occupation of Turkey).—Dan. 11:40-41.

IV. Recovery of Palestine from the neglect and desolation of generations, and partial re-settlement of the Jews in the midst of the land.

Proof: "In the latter years, thou (the northern invader) shalt come into the land that is brought back from the sword and is gathered out of many people, against the mountains of Israel which have been always waste, but it is brought forth out of the nations and they shall dwell safely all of them. . . . the land of unwalled villages . . . the desolate places now inhabited . . . the people gathered out of the nations which have gotten cattle and goods and dwell in the midst of the land.—Ezek. 38:11-12.

V. Disappearance of the Pope's coercive power over Christendom, and the consumption of his dominion.

Proof: 'And he (the priest-monarch of the Romish system symbolized by the little horn with eyes on the fourth of Roman beast [as by Daniel in vision] shall speak great words against the most high, and shall wear out the saints of the most high and think to change times and laws, and they shall be given unto his hand for time, time-and-a-half (literally, 1260 days, standing for years), but the judgment shall sit and they shall take away his dominion to consume and destroy it unto the end.—Dan. 7, 25-26. "There was given to him a mouth speaking great things and blasphemies, and power was given unto him to make war forty and two months—42x30—1260 days or years.—Rev. 13:5.

VI. The preponderance and imperial aggrandisement of Russia in the capacity of protector of certain nationalities in Europe and Asia.

Proof: "Gog, Prince of Rosh—Russia, wrongly translated chief in the English version—Meshech—Muscovy, and Tubal—Tobolsky—I will bring thee forth with all thine army * * Persia, Ethiopia and Libya with them, * * Gomer and all his bands, and the house of Togarmah of the north quarters and all his bands, and many people with thee. Be thou prepared * * Be thou a guard unto them * * It shall be in the latter days.—Ezek. 38:3-7-16. See also Dan. 11:40-45.

There are certain other signs, but space here does not allow of their notice. There is only room to ask and briefly answer the question which naturally arises in reference to this exhibition of the signs.

Is this the Time?

Is this the time in the world's history when these signs are to be looked for? The answer is, Yes, for these reasons: They belong to 'the time of the end'—Dan. 11:40. The time of the end has been appointed—Dan. 8:19. The end in this case is the end of certain days—Dan. 12:13. The days represent years—Ezek. 4:6, shown also by the fulfillment of the seventy weeks' prophecy in Daniel 9: 24-27. The years represented in this case are expired, viz: the 1260 years of Papal ascendancy, dating from A. D. 606; and the 2300 years of Israelitish downtreading, dating from the uprise of the Persian power—see the vision of the ram and the goat—Dan. 8. Therefore we are in 'the time of the end,' and are justified in looking for the appointed signs of the Lord's return, and they are fully developed before the eyes of such as are able to discern.

AT THE LORD'S TABLE

James C. Thompson

Dearly Beloved in the Lord:

We have again met to commemorate our Lord's death. He has risen to die no more, and has ascended into the heavens, and now sits on the right hand of God our Father,

He is likened unto a man traveling into a far country, who called his servants and delivered unto them his goods. And after a long time he returns and reckons with them. We are a few of those servants who are to be reckoned with. Therefore it behooves us to consider whether we are making use of the talent or talents that have been delivered to us. Jesus said, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation (John 5:29, 30).

In the parable (Matt. 25) that we have just read; those that increased their talents heard the Lord's approving words. "Well done, thou good and faithful servant, enter thou into the joy of your Lord." But the unprofitable servant was cast into outer darkness.

We can readily see by these references that there is work for each one to do, if we desire an entrance into the kingdom of God. We shall surely lose the gift of eternal life if we just drift along and make no effort to increase our talents or talents. There is no profit in being idle in the Church of God or household of faith: All must be laborers in his vineyard if they wish to hear his approving "Well done."

We should not procrastinate in the Lord's work, and say to ourselves, By and by I will do so and so, let us do what we can today tomorrow may not be ours. "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest" (Eccl. 9:10).

As life is very uncertain, and as the longest is merely a span, or as the apostle James says, "As a vapor, which appeareth for a little while, and then vanisheth away," and as at death all work ceases, we should do what we can for the Lord each day.

In the parable of the rich man who had much goods, and decided to take it easy, and eat, drink, and be merry, the Lord said, "This night shall thy life be required of thee." This, while it teaches to beware of covetousness, also teaches the shortness of life, and the foolishness of living for pleasure. This man was rich in this world's goods, but was not rich toward God.

In the world we hear that we should lay up for a rainy day, and that our dollar is our best friend, but we do not find any such statements in the book of God. God is our best friend if we do his will. The money that we receive should be judiciously spent, not extravagantly on raiment, food, or pleasure, but giving the Lord what is due him. If we do this he will bless us, otherwise he will not. Present your bodies a holy living sacrifice, which is your reasonable service It is a fight, brothers and sisters, to overcome the desires of the flesh. However, it is only reasonable that we should do so considering the great reward that is before us. Jesus is coming soon to reckon with his servants. Let each one determine that he or she will be at his right hand and hear his approving "Well done."

Salem, O.

WHAT A STRONG MAN DOETH

It is of much more than passing interest that in the Koran, the Bible and the Mohammedan religions, John the Baptist should take rank among the very first of great religious teachers; and that the reason assigned is this, that John the Baptist recognized as associated inseparably with his life these three facts: (1) That there is attached to his life a definite distinct purpose or end; (2) That he lived absolutely and alone for the attainment of that end; (3. That whatsoever the cost—even his life—he must reach his end.

I have chosen John the Baptist because we are all of us helped most by the example of a great big strong man—not by that which he preaches to us from the pulpit, but by what he is and what he does for us in our everyday life. Not by hundred, but by thousands the people thronged from everywhere to hear his preaching. Not one class, but all classes were attracted, and interesting to note, he understood and he met the spiritual necessities of every class. He exposed wrong wherever he found it, and mercilessly he arraigned every wrong-doer regardless of his rang and influence. Herein you have the pith and substance of the man and of his ministry. The Roman governor of the province was attracted by the personality and the preaching of this man. Even the libertine that he was, began to fear John, and so he sent him far away to a castle dungeon, off on the banks of the Jordan and in the grim solitariness of the Dead Sea. To gratify the whim of Salome and in the thought of setting his own conscience at rest he ordered John to be beheaded. The tragedy ended and the body of John buried by his disciples, it is common for us to assume that the life of that man of rare valiance had also come to a close.

But John the Baptist's life did not then come to an end; with 2000 years gone by the life has not yet come to an end. A man's life is not measured by length of days. The length of a man's life is measured alone by the quality and quantity of the service he rendered while here and in the flesh. Every man creates and sets into activity a distinctly new influence That influence enters others lives

—Henry Ward

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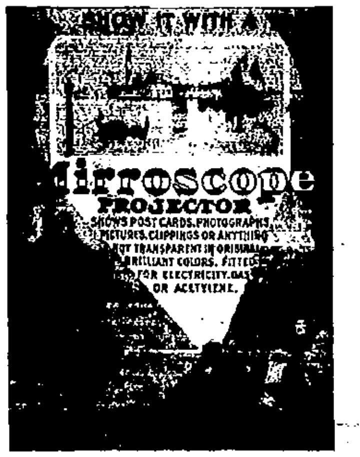

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VOL. 60 CLEVELAND, OHIO, APRIL 9, 1912 No. 64

DECLARES AMERICA IS MENACED BY A FLOOD OF BUDDHIST IMMIGRANTS

San Francisco Minister Says World Parliament of Religions Opened the Door to a Dangerous Element; Baptists Fear Deficit During Year; Political Club Raises Question: "Is Religious Faith Declining?"

Almus Adams.

In a late issue of The Restitution I had an article under the caption, "Are We Being Christianized or Heathenized?" In the Elpaso Herald of March 25, is found a confirmation of what I said then besides this, there is what we, as a people, have been trying to get the people to see for years; that is, a falling away, and a decided unrest among the people, both as to religion and politics. It seems to me we ought to see that what we have contended for all along is coming true. And how necessary for us to stand by it now that it has come, and be careful not to drift into the same conditions. These people have always said it made no difference what was believed, and we see what it has finally resulted in, if we open the door to all kinds of beliefs, in a few years we will be with the rest, and the faith for which we have fought will be surrendered. "Be faithful," is the injunction. Let us heed it. The article fro the El Paso Herald follows:

At the annual conference of secretary of the American Bible society, just held, it was reported that during the year 619,055 copies of the Scriptures, in 70 languages, were distributed in this country by the society's nine secretaries and 395 workers. From its foundation the society has distributed over 90,000,000 copies. One of its secretaries, Rev. A. Wesley Mell, of San Francisco, talking for publication during the conference, gave some striking information concerning the Pacific coast's aim for the European immigrant, and the coast's experience with Buddhists. He showed elaborate pictures illustrative of the latter work. Said he:

"New York is to become the back door, and San Francisco the front one of this immigrant business. The Panama canal open, immigrants from Europe will avoid the long and expensive railroad haul by taking ship to the coast direct. There will be a new and larger Ellis Island, but it is to be in Golden Gate harbor, not on the Atlantic seaboard. Already 40 development stations have been opened in Europe, designed to instruct immigrants, and turn the tide of travel from New York through the Panama canal ,and into San Francisco bay. The two lands of the olive and the fig and the palm, southern Europe and California, are to work in harmony, and to leave New York and the eastern railroads out of it.

"The World Parliament of Religions back in 1893, in connection with the World's fair ,that year, is responsible for the most dangerous men in this country today. These are the Hindu priests, who seek here to propogate the heathen faith of India. Unwittingly, of course, the parliament that sat during the Chicago fair played its part, but the shrewd Hindus were quick to see the opportunity and with a subtle, sagacious and effective flank movement, they have come to America, while Americans have sent Christian missionaries and millions to India. The immigrant door is wide open to these educated Hindus, while it is practically shut to many others who are less harmful.

"These Hindu priests have no concern for the Hindu laborers. The laborers belong in another state or caste. The operations of the priests is rather in the drawing-rooms of the American women, giving breathing exercises. This veneered Hinduism has headquarters for its work in southern California at San Diego. There are 60,000 Hindus on the Pacific coast, and 12 centers of Buddhist and Hindu propoganda there. These are at Seattle, Portland, San Francisco, Sacramento, Stockton, Bakersfield, Vacaville and other principal cities. At San Jose there are two Buddhist temples, and one at Oakland. At Los Angeles there is an institutional Buddhist work, somewhat on the lines of the Y. M. C. A."

The Bible society reports that last year, through its coast agency it distributed 60,000 copies of the Scriptures in 55 languages, some of these Bibles, in four languages, among the 4000 Hindu laborers of the coast.

Baptist Board Deficits Feared this year.

Baptist societies have agreed that contributions intended for them and to be included in this year's accounts, may be mailed up to April 2, the last day of the current month falling on Sunday. The secretary of the general apportionment committee, in sending out this notice to Baptist churches of the country, tells them that receipts during these final days of the year must be far larger than in former years, else heavy deficits, greater than last year, will result.

It is stated that the American Baptist Foreign Mission society, with headquarters in Boston, must receive $187,000 more than during March of last year, and the home mission society, with offices in New York, 71,000 more, if deficits larger than last year are to be avoided. The secretary states that if deficits occur they are to be taken by the societies that Baptist churches desire or are willing to consent to retreats and retrenchments in work. While expectations from laymen's movements are declared to be justified, it is admitted that larger apportionments have been made. The trouble seems to be, the Baptists say, that expectations are not realized as rapidly as some had hoped.

The Baptist Foreign society, at the quarterly meeting of its managers, just held in Chicago, elected the "Rev." Dr. Jas. H. Franklin, of Colorado Springs, to be foreign secretary to succeed the "Rev." Dr. Thomas S. Barbour, who retires on account of his health and has been elected honorary secretary. The new secretary, who is expected to enter upon his work in Boston in May, is a Virginian ,and educated at the Southern college at Richmond, but has spent practically all of his ministry in the north. He is under 40 years of age. The Foreign society has now constituted three departments in its work, one to cultivate the home field, the source of men and money supply; one to conduct the work in foreign lands, and done to care for money matters.

High Church People Disturbed Over Pulpits.

Lent, and particularly Holy week service cards in Episcopal churches have given the high church people in that body grave concern. The trouble is the announcement on these cards of Presbyterian ministers in Episcopal pulpits. A few years ago a canon becoming famous because giving certain rights of interchange of pulpits on special occasions, created a great stir among the same high element. The stir subsided as suddenly as it came up, and nothing whatever was done to change the law. This Lent the broad church rectors have thrown over any semblance of special occasion, and have openly invited Presbyterian ministers to occupy their pulpits.

The most conspicuous instance one said to have the approval of the "Rt. Rev." the Bishop of Pennsylvania, the "Rt. Rev." Dr. Phillip Rhinlander, is the proposed series of sermons in St. Stephen's Episcopal church, Philadelphia, during Holy Week, by the "Rev." Dr. Charles Wood, pastor of the Presbyterian church of the Covenant, Washington. Holy Week cannot be considered a special occasion. it is stated by those who know, and since it is such week it is giving the Highs even greater concern. Discussion of the incident is going on, and published protests are appearing. Along with it is the preaching in one New York Episcopal pulpit, almost through the entire Lenten season, of professors of Union Theological seminary, nearly all taking part and all of them Presbyterian, although the seminary is itself not in regular standing in that church. It is admitted that this Lent sees the greatest innovations in this line since there was an Episcopal church in America.

Says Unrest Among the Ministers is Growing.

A curious condition prevails among Christian ministers of America, as just reported by one Episcopal bishop, who is among the best known of American Christian leaders, but who must here be nameless. There are applying to him, he says, scores of ministers from other religious bodies asking him to receive them into his church. He is unable to do so, owing to lack of rectorates for them, but he states that they are so insistent that, were there a dearth of young men entering the seminaries for a year or two, he believes he could himself, fill the demand.

Ministers who apply to him are resident in almost every state, and they are in practically every religious body. Asked if any Roman Catholics apply, he replied that not a week passes that some do not, and that they are quite as numerous in proportion as are those applying from other bodies. He does not assume, he says, that his church is over popular, but rather that there is tremendous unrest among the ministers, and that others besides himself, in positions where they might place new men, are besieged as he says he is with applicants for admission into their respective churches. He says those applying are by no means young men, nor are they men who have failed in present pastorates. He intimates that were he tog ive names, which he refused to do, many people would be surprised at the desire of some men to quit prominent pulpits which they now hold.

Is Religious Faith Declining? Asks Club.

The Republican club of the city of New York, of which Otto T. Bannard, a member of Yale corporation and once candidate for mayor of New York, is president, has just done the unusual act of having religious leaders of half a dozen bodies, before one of its meetings to discuss the question of religious faith, whether it is advancing or declining, and in either event what is the effect upon the republic, and upon the people. It seems to take sides in one case, for it asked the speakers whom it invited to say, if they could, what is the remedy if it be found that faith is declining.

Singularly, so the club members thought, representatives of the Catholic church, which reports progress in America as it does nowhere else, ventured opinions that religious faith is declining, while Protestant leaders, whose bodies have been said to be not supported as formerly, were, without exception hopeful. One gave significant data exactly contradicting statements made by Catholics concerning conditions in colleges, and another inquired why the question were not reversed and so read, not "Is religious faith declining," but "Is religious faith advancing?"

Cardinal Gibbons, of Baltimore, writing because too ill to attend in person, assumed faith to be declining, and gave as a reason the lack of religious instruction in the public schools.

The moderator of the Congregational national council, the Rev. Dr. Nehemiah Boynton, the bishop of New York, the Rt. Rev Dr. David H. Greer, the Men and Religion campaign leader, Fred B. Smith, and others spoke to the same effect. A Jewish rabbi deplored the falling away of Jews and moderator Boynton criticised college graduates who, after receiving the best training the state can give them, turn individualists, go in for lighter things, and refuse to help labor, politics or Christianity to solve any of the pressing problems. All were agreed, however, that faith is advancing, and none in more positive terms than Bishop Greer, who pointed out the leadership of Jesus Christ and his acceptance as such by all bodies to the sinking of all differences.

RESURRECTION: OUR LORD'S REPLY TO THE SADDUCEES.

"If a man die, shall he live again?" (Job xiv:14).

"Now that the dead are raised, even Mosea shewed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of the living. For all live unto him" (Luke xx:37, 38).

For some time past this subject has been much on my mind. Upon no other subject are we so shut up to the Bible for information regarding it.

Resurrection is the keynote of Christianity; take this away and Christianity falls to the ground, for on this essential point it differs from every other religion extant. I have no sympathy with those who seek to compare the religion of Jesus Christ with that of Mohammend, Confucius, or Buddha. It is beyond comparison. The religion of Jesus Christ is a living religion, a religion of life in every sense of the term. The need of the world is life, both actual and spiritual.

As a preliminary to our subject it will be necessary to enquire somewhat concerning that which makes resurrection needful, viz., Death. What is death? Our orthodox pulpits rarely, if ever, preach resurrection, because they profess to believe "there is no death; what seems so is transition." What saith the Scripture? Surely the words of our text most emphatically teach us that death is a cessation of animate being. If a man die, will he live again?

He has lived, will he live again?

Quite recently, I had sent me a tract by Rev. Jas. Spilling on the subject of resurrection, and the writer says: "Death is the voice of Almighty God calling to us in this lower world from the serene heights of heaven, 'Come up hither.' Death is a kind of gateway from one world bright and beautiful to another world still more bright and beautiful. Thus regarded, death is not the foe but the friend of man, not a curse but a blessing." Are these definitions in accord with God's Word? To my mind, to say that "death is the voice of God," is not only denying Scripture, but is rank blasphemy; nor is such language too strong with which to condemn it. If death is God's call to come up hither, then I say, and I say it reverently, God's ways are at least open to very grave questions.

Death comes in a variety of ways; often through the most appalling accidents, and the most terrible crimes. Such a theory as we have just quoted makes God directly responsible for these occurrences. No, we cannot, and we dare not think God's methods are such. God does not call his saints to himself by such terrible means. "By one man sin entered into the world, and death by sin, so death passed upon all men." "The wages of sin is death."

We thus see that God's Word places sin and death upon an equal footing. It is surely, then, worse than presumption to speak of it in the terms of the writer we have quoted. He goes further, and says: "Natural or bodily death is not God's curse upon man, but his blessing." It would seem he must have forgotten Gen. iii:17-19: "And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt eat of it, cursed is the ground for they sake. . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken, for dust thou art, and unto dust shalt thou return," and other kindred passages. A theory, the logical outcome of which is to deny the Word of God so flatly, for that very reason must certainly prove itself untrue.

Space will not permit us to investigate further this portion of our subject. Enough has already been said to prove to us conclusively that death is a solemn reality, that it is the result of sin, that it is no friend, but a most dreaded foe, and even those who speak to the contrary, show by their actions that their belief is not well founded.

All have sinned, "none can by any means redeem his brother." Hence the need for a redeemer and resurrection.

As before stated, our only source of information on this subject is Revelation; but thank God it is not meagre. True, in the Old Testament it is not so prominent as in the New, but that there are many passages which clearly and unmistakably teach it cannot be denied. For instance, Psa. xlix: 15: "But God will redeem my soul from the power of the grave (sheol); for he shall receive me." Dan. xii:2: "And many of them that sleep in the dust of the earth shall awake. . . ." Hosea xiii:14: "I will ransom them from the power of the grave, I will redeem them from death. . . ." etc., etc.

There are one or two instances of resurrection recorded in the Old Testament, but these are admittedly only of a temporal character. Christ alone brought life and immortality to light though the gospel. He alone is the resurrection and the life. He alone can give eternal life; a life by which we "cannot die any more."

The writer of the tract already referred to maintains that resurrection takes place at once, immediately at death, basing his teaching on Luke xx:37, 38. He first introduces an argument against the resurrection of the body, much of which is of considerable force, and quoting as proof, "thou sowest not that body which shall be;" though some of his arguments drawn from nature to my mind lack precision. For instance, he states we have a fresh body every seven years, and he then asks the question: "In which of these bodies are we raised?" We do not have a fresh body every seven years, but in the course of seven years every particle of old tissue has been replaced by new; and the new takes on the impressions of the old. This fact accounts for the wonderful memory and the retaining of life-long scars, etc., etc. Memory is often used by orthodoxy in proof of separate personality. They conveniently forget how much is forgotten.

He next endeavors to prove from 1 Cor. xv:44, "There is a natural body, and there is a spiritual body," that we now have a spiritual body as well as a natural body; the latter is buried in the article of death, the former at once raised. It will be noticed that the whole of his arguments are based on the fact of the present tense being used in the verses quoted. Did these verses stand alone, much might be said in favor of his theory. After a little examination, however, we shall see how false the teaching is, and how absolutely contrary to the word of God. By insisting on the present tense used in Luke xx: 37, 38, he maintains, with apparent reason, that the dead are raised now. On turning up the passage, however, it will be observed that instead of beginning at the commencement of Christ's reply to the Sadducees he jumps right into the middle. By such unfair treatment the painest language may be distorted. Indeed, were we by a similar process to read Gal. ii:21, "I do not frustrate the grace of God, for if righteousness is come by the law, then Christ is dead in vain," we prove that Christ is even now dead. Christ's answer to the Sadducees is conclusive—not in proving the dead to be alive, but that there is to be a resurrection of the dead—not in this age, but in that which is to come. Notice his words: "The children of this age marry and are given in marriage, but they which are accounted worthy to obtain that age and the resurrection of the dead neither marry or are given in marriage. . . ." The continued use of the present tense throughout the passage will now be understood. It makes a future event more readily grasped. The passage clearly puts the resurrection as taking place in "that" age.

The Swedenborgian theory in no way accounts for the many passages where such terms as "them that sleep," "them that are asleep," "the dead in Christ," so frequently occur. According to them, death often in the most hideous form, ushers them into the presence of God. As for me, "I shall be satisfied when I awake in his likeness," when "the Lord himself" shall descend from heaven with a shout, and the dead in Christ shall rise first. Oh, what a contrast! "Blessed and holy is he that hath part in the first resurrection: upon such the second death hath no power." In what way does the theory we have been discussing recognize a first resurrection?

Many other points of our subject might be considered, such as: "How are the dead raised, and with what body do they come?" Various theories have been put forward in the hope of solving this interesting problem—the Germ theory, the Identity theory, the re - incarnation theory, and the theory alluded to in our remarks, which we might call the spiritual body theory.

I do not wish to discuss the probability or improbability of any of these. No doubt we all have our own personal thoughts regarding them. God has not told us how he will raise the dead, but we have his promise that he will do so. Men and women around us are dead in trespasses and sins. Let us who have the light of God's Word see to it that they get it.

"If thou shalt confess with thy mouth Jesus as Lord (Variorum Bible), and believe in thine heart **that God hath raised him from the dead**, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. x:9, 10), "Your fathers did eat manna in the wilderness and are dead, but he that eateth of this bread (Christ) shall live for ever" (John vi:58). "And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day" (John vi: 39). "In the world (age) to come life everlasting" (Luke xviii:30).

R. H. JUDD.

We must use no words that we are not prepared to back up with deeds.—Theodore Roosevelt

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"Nothing of worth or weight can be achieved with half a mind, with a faint heart or lame endeavor."

There are too many people trying to make the Bible popular by using it as a club.

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Cleveland, Ohio....April 9, 1914

EDITORIAL

The editor writes his editorials this week at Troy, Ohio. Wife is acting editor in our absence. We mention this so that if the paper is not "just the same," you will know how to account for it.

Billy Sunday has closed his meeting at Wheeling, W. Va. He has, acording to newspaper reports, made more "converts" and raised more money than at any former time. "Three cheers for Billy Sunday," do I hear you say? Sorry, but we cannot cheer with you. The different seed of nature yield "after his kind" (Gen. 1:11); naturally you would expect the word of God, the incorruptible seed (1. Pet. 1:23), to produce likewise. But contrary to nature and the word of Jehovah, the gospel as preached by Sunday makes Methodists, Baptists, Presbyterians, etc., all at the same time! Such mongrelology and "sosmology" is wonderful. Put this down for the eighth wonder of the world.

Sister M. Sutterfield writes: Will you put these questions in The Restitution: What church first practiced taking the dead into the church for funerals. How long has this been the cusom? Did the church practice this in apostolic days? I find nothing in the Bible about it, and have not read ancient history. I have often thought it might be wrong, as the people of God had to be so careful about such things in olden times.

COMMUNICATIONS.

To The Restitution:

Please find enclosed $1.50 for The Restitution, as our time is expired.

To have to do without The Restitution now after one year, would be like giving up a dear friend; we would miss its weekly visits so much: We would be so lonesome without it. We don't have much means of helping the good cause of spreading the true gospel, so we are sending our old numbers to friends that we know are reading them, and we are praying that the time will come when we may hear of them putting on Christ in Baptism, and taking a firm stand on the truth.

We wonder how many others are thoroughly reading their papers, and then passing them on. A two cent stamp will carry quite a number of Restitutions to a friend. We can't all preach from the pulpit, but we can send the grand sermons on to some one else by mailing them a Restitution. Your brother and sister in Christ Jesus,

MR. and MRS J. P. STEDMAN.

"ONLY SLEEP."

"Do you think the little girl was really dead?" asked the teacher of a class of neglected-looking boys, gathered in from the lanes, who had been painfully toiling to read through the story of Jairus' daughter.

"Please, 'm I think she was," answered a ragged little fellow at the end of the form.

"Why then, do you think; did the Lord Jesus say she was sleeping?"

"Please, 'm, it was only sleep to him, he could wake her so easy."

"Only sleep to him." How sweet the thought, that terrible as death is to us, with its icy chill, its gloomy pallor, its dust and ashes, and corruption, it is "only sleep to him" who has the keys of hades and of death, and can wake the slumberer with his slightest word!

Let us then bury our dead in hope. Gloomy as death seems to us, "it is only a sleep to him," and the hour is coming when all that are in their graves shall hear the voice of the Son of God, and shall be caught up to meet the Lord in the air, and so be forever with the Lord.

CORN SHEAVES

Gathered from Everywhere.

Bible Souls.

Knowing souls (Prov. xix:2).
Lipped souls (Lev. v:4).
Love-knit souls (1 Sam. xviii:1).
Lying souls (Gen. vi:2).
Lean souls (Ps. cvi:15).
Living souls (Gen. ii:7).
Life-entreating souls (Ps. cxix:175).
Liberal souls (Prov. xi:25).
Loving souls (Gen. xxxiv:8).
Longing souls (2 Sam. xiii. 39).
Leaven-eating souls (Ex. xii:15).
Marrying souls (Gen. xxxiv:8).
Manual working souls (Lev. xxiii:30).
Material souls (Ps. viii:2).
Mental souls (Deut. xi:18).
Mortal souls (Ps. xxxiii:19).
Mourning souls (Job. xiv:22).
Melted souls (Ps. cvii:26).
Meat-eating souls (Ps. cvii:18).
Mouth-fed souls (Ps. ciii:5).
Naturally born souls (Gen. xlvi:22).
Non-immortal souls (Ps. xxii:29).
Natural-bodied souls (1 Cor. xv:44, 45).
One-hearted souls (Acts iv:32).
Oppressed souls (Ps. liv:3).
Physical souls (Gen. xlvi:26).
Persecuted souls (Ps. cxliii:3).
Purified souls (1 Pet. i:22).
Property souls (Ezek. xviii:4).
Preserved souls (1 Thess. v:23).
Roast-flesh loving souls (1 Sam ii:15, 16).
Resurrected souls (Ps. xvi:10; xlix:15).
Replenished souls (Ps. xxvii:7).
Returning souls (1 Kings viii:48).
Refreshing souls (Prov. xxv:13).
Ransomed souls (Ex. xxx:12).
Rejoicing souls (Ps. lxxxvi:4).
Redeemed souls (Ps. xxxiv:22).
Serving souls (Deut. xi:13).
Subject souls (Rom. xiii:1).
Sheep souls (Num. xxxi:28).
Self-blessing souls (Ps. xlix:18).
Sacrificial souls (Rev. vi:9).
Slain souls (Ezek. xiii:10).
Seventy souls (Gen. xlvi:27).
Swearing souls (Lev. v:4).
Sundered souls (Heb. iv:12).
Self-destroying souls (Prov. vi:32).
Stealing souls (Prov. vi:30).
Strangled souls (Job. vii:15).
Sluggish souls (Job. xiii:4).
Spoiled souls (Prov. xxii:23).
Sword-killed souls (Josh x:5).
Sword-wounded souls (Jer. iv:10).
Satiated souls (Jer. xxxi:14).
Shrivelled souls (Num. xi:6).
Sinning souls (Lev. v:1).
Strengthened souls (Ps. cxxxviii:3).
Slaughtered souls (Josh x:28).
Thirsty souls (Prov. xxv:25).
Trespassing souls (Lev. v:4).
Travailing souls (Isa. liii:11).
Utterly cut-off souls (Num. xv:31).
Unstable souls (2 Pet. ii:14).
Unclean souls (Lev. v:2).
Unsatisfied souls (Ezek. vii:19).
Vanity-abhoring souls (Ps. xxiv:4).
Vexed souls (2 Kings iv:27).
War-invaded souls (1 Pet. ii:11).
Water-saved souls (1 Pet. iii:20).
Weeping souls (Jer. xiii:17).
Weaned souls (Ps. cxxxi:2).
Weary souls (Jer. xxxi:25).
Wounded souls (Job xxxiv:12)
Woe-begone souls (Isa. iii:9).
Water souls (Rev. xvi:3).
Youth-renewed souls (Ps. ciii:5).

The Hare.—It is remarkable that the Arabs of the present day, though in most points adhering to the Mosaic distinctions of clean and unclean, yet class the hare among animals lawful to be eaten, on the express ground that it does chew the cud.

Jerusalem and Its Sieges.—Probably no capital city of equal consequence and antiquity was ever taken so many times as Jerusalem. We have no record of the date of its foundation; yet its frequent history is one of continual contests and continual restorations; and it is no doubt owing to these changes that the ground of the modern city is in many places thirty feet above the level of the old, and that the valleys which formerly intersected its divisions are now filled to their summits with soil and debris. The following are the principal sieges and conquests which the metropolis of Palestine has undergone, not including, however, various brief capitulations during the Maccabean and later Syrian disturbances:

Sieges of Jerusalem.

Joshua	B.C. 1425
David	B.C. 1408
Shisak	B.C. 974
Joash	B.C. 839
Assyrians	B.C. 771
Pharaoh-Necho	B.C. 610
Nebuchadnezzar	B.C. 587
Ptolemy Soter	B.C. 320
Antiochus Epiphanes	B.C. 170
Pompey	B.C. 63
Crassus	B.C. 54
Herod	B.C. 37
Titus Vespasian	A.D. 70
Adrian	A.D. 135
Chosroes	A.D. 614
Heraclius	A.D. 628
Omar (Saracens)	A.D. 637
Seljouk Turks (Tutush	A.D. 1078
Godfrey of Bouillon	A.D. 1099
Salah-ed-din	A.D. 1187
Turks	A.D. 1217
Crusaders	A.D. 1229
Turks	A.D. 1244
Selim	A.D. 1517
Bonaparte	A.D. 1799
Mahommet Ali	A.D. 1832
Turks	A.D. 1840

The Jews Hope of a Messiah.—"The Jews, throughout their history, differed from every other nation in their expectation of a Messiah. While heathen kingdoms decayed and fell without hope of deliverance, in Israel political decline was attended by an increasing expectation of a high and God-sent deliverer.

The Ostrich and Science.—The natural science of the Book of Job has been criticised, because in the reply of the Lord to Job we are told of the ostrich that she "leaveth her eggs in the earth, and warmeth them in dust, and forgetteth that the foot may crush them, or that the wild beast may break them:" "she is hardened against her young ones, as though they were not hers,"—whereas it has long been familiarly known that, though the eggs of the ostrich are, at least in the hotter regions, left buried in the sand during the day, where the heat of the sun retained in the sand is sufficient to continue the process of incubation, yet that at night the ostrich does incubate, and will, on occasions, vigorously defend its young. But it has only recently been ascertained that the ostrich has this peculiarity in common with the other struthious or wingless birds of South America and Australia, as the rhea, emeu, and cassowary, that it is only the male parent which performs domestic duties; that the female, so soon as she has deposited her eggs, does neglect and utterly ignore her offspring. Here then, we find the language of the oldest book in the world in strict accordance with a fact of natural history which remained till yesterday unknown.

THE OLD AND THE NEW COVENANT.

D. C. Robison.

It is as evident as the English language can make it that these two covenants were made with the same people. These covenants were made with God's chosen people, Israel. The first covenant was made with this people at Sinai. In Heb. 9:1, the apostle says, "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." This "divine service" related to the ceremonies under this covenant.

A covenant is a contract entered into between two parties. Jehovah was the party of the first part, and Israel, under Moses, the party of the second part. This covenant contained three distinct codes, viz.: The moral code, the ceremonial; and the hygienic codes. In the discussion of this subject we should keep separate these facts, viz.: That the covenant and the codes are distinct. The codes were a necessary part of the covenant as the conditions are a part of a law contract. The decalogue contained a perfect moral guide. Its purpose was to produce a pure people morally, and a people who would worship the only true God.

The morals under this code were very different from that of the nations. The ceremonies under the covenant were to lead them to Christ. The moral code was an act of the mind and conscience and the physical acts of sacrifice. Every sacrifice required an acknowledgement of sin and required a physical act to accomplish it. These acts at all times strengthened the morals of the individual who offered the sacrifice. Cleanliness being akin to godliness, it was necessary that a hygienic code be established. This could only be accomplished by the offering of a suitable sacrifice. In this there was a mental and physical act.

By the observance of these codes under the covenant the people were rendered morally, spiritually, and hygienically pure: such only can serve Jehovah acceptably.

Had Israel kept their codes, and the covenant, they would have been to Jehovah, "a peculiar treasure, a holy nation." The history of this people teaches us that they ceased to become a moral, a serving, or a clean people. The cause of this was that they mixed in the religious services of the nations around them—they were no longer a distinct people as Jehovah purposed. It is written concerning them, "It never came into my mind that you would do these things," viz.: to serve other Gods.

We have them far attempted to show that neither one nor all of these codes is the old covenant They do not constitute a covenant We have said, that a covenant is an agreement between two parties. The covenant that Jehovah made with Israel was that they should possess a land, "In the same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt to the great river Euphrates," they were to possess this land after they had dwelt in Egypt, in the fourth generation they shall come again (Gen. 1). When this people were brought to Sinai, Jehovah declared the conditions of this covenant which were, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation. These are the words which thou shalt speak unto the children of Israel." In Jehovah's voice were the things spoken, viz.: To observe the laws of my covenant, and to remember that he had given them the land to possess it. Had they remembered his covenant they could have possessed the land under Moses. They were not faithful, therefore, they were turned back and dwelt in the wilderness until the disobedient had been justly punished.

It is evident that there is a difference between the covenant and its conditions from Exodus 34:27, 28: "And the Lord said unto Moses, write thou these words, for after the tenor of these words I have made a covenant with thee, and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." The above plainly teaches that the words written on the tables were the words of the covenant and not the covenant. The words of the covenant are further stated to be the ten commandments. After the tenor of these words I have made a covenant with thee and with Israel. Webster defines "tenor" thus: It differs from purport which is only the substance or general import of the instrument. Our object in writing that is to show that Jehovah has never conditioned the salvation of any person or people on morals alone. It is an untruth and dangerous. The nominal churches of today are founded upon this foundation, all that they repuire is that one be morally good. Now if the moral code is the old covenant and the sermon on the mount, the new covenant we are left out of the inheritance of the land or earth which is plainly taught by Jesus in this sermon, we therefore affirm that the old covenant was the framework of the building and the codes were enacted to complete their covenant. Their moral code was rewritten in the New Testament with one exception, that of the observance of the Sabbath, in fact a moral code has existed since the beginning. At sinai they were written on tables that Israel might not forget, Paul says, "If that covenant had been faultless then should no place have been sought for the second". For finding fault with them, he saith, "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. For this is the covenant that I will make with the house of Israel after those days saith the Lord, I will put my laws into their minds and write them in their hearts, and I will be to them a God and they shall be to me a people. A peculiar people, a holy nation", just what they might have been under the old covenant. This is the covenant spoken of (Ezek. 20:33, 45, and Jos. 31:31, 33). This covenant relates to the land as well as universal peace conditions. Ezek. states that Jehovah will gather Israel from among the people and from among the countries wherein ye are scattered. Jehovah says, "I will cause you to pass under the rod and I will bring you into the bond of the new covenant". In this act al the rebels will be purged out and only the obedient accepted. The soil will be thoroughly prepared before the laws are writen in their hearts. For proof please note what Jehovah says, "And they shall no more every man his neighbor and every man his brother, saying Know the Lord, for they shall know me from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity and I will remember their sin no more". The Lord Jesus, the Christ is the leader under this covenant. They are purified first, then the laws written in their hearts, their sin and inquity have been forgiven they have acknowledged Jesus as their king in connection with this please read (Isa. 2:1, 6, Micah. 4:1, 8), under these conditions they will be planted in their covenanted land. "I will plant them upon their land and they shall no more be pulled up out of their land which I have given them, saith the Lord." (Amos 9:15). This is the covenant that was established upon better promises. "In that he saith, a new covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Heb. 8:13). When Israel failed to keep the covenant it became useless. Their kingdom was overturned and they were dispersed among the nations, they are no longer a nation—when they are brought into the bond of the (new) covenant it will be under better conditions.

Jesus is the minister of this new covenant. His death ratified it as it did every condition of the covenant made with Abraham. The covenant made with Abraham gives promises to several parties. It was to the seed. Now Abraham had "an unit" seed which is Christ. And "seeds as of many." The numerous seed is made up of Abraham's fleshly seed under the old covenant and his fleshly seed under the new covenant. Also his numerous spiritual seed which now are from the nations. The death of Christ ratified every condition herein spoken of. If ye are Christ's then are ye Abraham's seed and him according to the promise.

Salem, Ohio.

RELIGIOUS CHANGES

In Belief and Practice Between the Resurrection of Christ and the Death of Constantine in 337

XIII.—The Father of Present-day Orthodoxy.

In the beginning of the third century we have Origen, "The Great." He was great in labors, great in learning, a great teacher, and a great sufferer for his faith, and one of the great founders of what is called orthodoxy. He was one of the perverters of the plain teachings of the Scriptures, by introducing heathen philosopy and interpreting the Scriptures on an allegoric method to make them harmonize with his heathen ideas. He was also a great means of destroying the simple, early faith of the gospel, by his writings, and by attacking those who held it with his great ability, and converting them to his heathen philosophy.

A school of so-called Christian philosophy was commenced about the end of the second century. Out of this school our modern orthodoxy was largely evolved.

During this evolutionary period many queer theories were propounded. It took a long time to properly fix up the Gnostic, or heathen philosophy, and to get it to at all harmonize apparently with the plain teachings of the Scriptures. The Scriptures and all the early fathers had clearly taught that Christ was coming back to this earth personally, to establish a glorious kingdom, and that his saints were to be raised to reign with him when he came. At that time he was to judge the quick and the dead; they taught that rewards and punishments were not to be given until he came. But this by no process of twisting could be fitted into the Gnostic idea, that all souls lived after what they called death, and went to their places of reward or punishment when they left the body; so they were consistent, this extent, at least, they boldly discarded the idea that Christ would ever personally reign on the earth, and used every effort to prevent others believing this doctrine, in defence of which Christ and his apostles had laid down their lives.

The founder of this new school of so-called Christian philosophy, in Alexandria, very much eulogized by modern theologians, was Paentaenus. He commenced his school about the year 180. He was succeeded by Clement, and he in turn by Origen, about the year 202.

Origen has been lauded by many orthodox theologians, and called one of the greatest of fathers of orthodoxy. Dr. Crombie, Professor of Biblical criticism, in St. Mary's college, St. Andrews, in his "Life of Origen," says: "To him belongs the rare honor of convincing heretics of their errors, and of leading them back to the church; a result which must have been due as much to the gentleness and earnestness of his Christian character, as to the prodigious learning, marvellous acuteness, and logical power which entitle him to be regarded as the greatest of the fathers. It is singular, indeed, that a charge of heresy should have been brought, not only afte this death, but even during his life, against one who rendered such eminent services to the cause of orthodox Christianity." Dr. Barrow designates Origen as "the father of the interpreters," and Dr. F. H. Scrivener, considered by the orthodox world as "one of the ablest of living Biblical scholars and critics," says: "Origen is the most celebrated Biblical critic of antiquity. His is the highest name among the critics and expositors of the early church."

That the reader may have an idea of the faith of Origen, that "celebrated Biblical critic," who helped to mould orthodoxy into shape from heathenism and the Bible, yet not to tire the reader with too many quotations from his works, I give a summary of his belief from the writings of a most eminent orthodox scholar. James C. Rogertson, M. A., Canon of Canterbury and professor of Ecclesiastical History in King's college, London, in his "History of the Christian Church," says that Origen taught that "the number of souls originally created was final; there have been no additions to it, but the same continually reappeared in an endless variety of forms. All were at first perfect, and were endowed with freedom of will. By abuse of this they contracted a guilt, which required purgation, hence the worlds were created, that the beings who had sinned might be awakened to a sense of their estrangement from God, and a craving after blessedness, that they might be purified through conflict for restoration to their first estate. The disobedient souls were treated according to the measure of their offences. Those which had least sinned became angels, living in the planets, and occupied in works of ministry for men. The worst of all became devils; while for such as were confined in bodies of flesh, the whole complication of their being and circumstances was arranged in proportion as they had sinned, more or less grievously. Some, however, were plunged deeper than the degree of their guilt deserved, in order that they might help in the instruction and deliverance of their fellows; and thus Origen supposes that the death of a righteous man may have a redeeming effect for others.

"He divided mankind into carnal, physical, and spiritual, but instead of supposing, like the Gnostics, that each man was immovably fixed in a particular class, he maintained that all were originally alike, that the difference between them arose from the exercise of their free will, and that none were unchangeably good or bad.

"He allowed Adam to be a historical person, the first of the sinful spirits, who was embodied in the flesh, but like Philo, he regarded the history of the fall as an allegory.

"One soul only there was which had not sinned. This, by a con-

tinual contemplation of the Divine Logos, had adhered to him or been absorbed by him, and thus had made the way for that union of Godhead with a material body, which, but for such a medium, would have been impossible.

"He considered the death on the cross as representing something which is spiritually repeated in the higher world, and which has its effect towards the deliverance of the angels.

"All punishment, he holds, is merely corrective and remedial, being ordained in order that all creatures may be restored to their original perfection.

"At the resurrection all mankind will have to pass through fire; the purged spirits will enter into Paradise, a place of consummation; the wicked will remain in the fire, which, however, is not described as material, but as a mental and spiritual misery. But the condition of these spirits is not without hope, although thousands of years may elapse before their sufferings shall have wrought its due effect on them. On the other hand, those who have been admitted into Paradise may abuse their free will, as in the beginning, and consequently be doomed to a renewal of their sojourn in the flesh. Every reasonable creature, even Satan himself, may be turned from evil to good, so as not to be excluded from salvation. At the final consummation the soul will dwell in a glorified organ, the germ being in the present body."

Mosheim says: "Long before this period an opinion had prevailed that Christ was to come and reign a thousand years among men. But in this century its credit began to decline, principally through the influence and authority of Origen, who opposed it with the greatest warmth, because it was incompatible with some of his favorite sentiments." Origen's "favorite sentiments" are certainly another gospel from which Paul preached, when he says (Gal. i. 8): "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Cheetham, in his "History of the Christian Church," says: "Tertullian was extremely emphatic in his belief of the speedy coming of the Lord. At the end of the second century, these opinions, when they were propogated at Rome by Cerinthus, were strongly opposed by Caius, the Presbyter. In Alexandria they met still more rigorous opposition, and under the great influence of Origen, they came to be regarded at any rate fanatical, if not heretical."

From 242 to 249 there was a lull in the persecution of the Christians, when Philip was on the throne, which gave occasion for Origen to first introduce our modern orthodox doctrine that the Christians were going to convert the world ,and by their efforts bring about a universal so-called spiritual reign of Christ upon the earth.

Origen wrote letters to both Philip, the Emperor, and his wife, Severa, and he began to rejoice that God had given the Christians the free exercise of their religion, and anticipated the conversion of the empire. Robertson, in his "History," says: "This was a new idea, remarkably opposed to the tone of the earlier Christian writers, who had always regarded the Roman power as incurably hostile, as an oppression from which there could be no hope of deliverance, except through the coming of the end." But Origen's false hope was soon dashed on this occasion, by the great persecution under Decius in the years 249 to 251. That hope was of course revived again in full strength in the next century, when Constantine came to the throne.

These semi-heathen teachers take no account of Christ's own teaching in this matter, that he is not coming again to a converted world, but when he comes the world will still be lying in wickedness. "But as the days of Noe were, so shall the coming of the son of man be" (Matt. xxiv:37); also read to the end of the chapter. This shows conclusively that the world will not be converted when he comes again. Nevertheless, Origen, the father of orthodoxy, and his orthodox sons, in all ages, teach that they are going to convert the world. And again Christ says: "Nevertheless, when the son of man cometh, shall he find faith on the earth?" (Luke xviii:8). He will find many foolish faith, no doubt, but the faith taught by hi mand his apostles he will evidently find very little of. Christ also says: "Because strait in the gate, and narrow is the way, that leadeth unto life, and few there be that find it" (Matt. vii:14). But Origen and his orthodox followers have helped to close up this narrow way, and open up the broad way that leadeth to destruction.

Origen, about the middle of the century, was destroying the faith once delivered to the saints, at which, along with Eusebius, many theologians rejoice. Eusebius says: "But about this time, also, other men sprung up in Arabia, as the propagators of false opinions. These asserted that the human soul, as long as the present state of the world existed, perished at death, and died with the body, but that it would be raised again with the body at the time of the resurrection. And as a considerable council was held on account of this. Origen again being requested likewise, discussed the point in question with so much force that those who had before been led astray changed their opinions."

Now and again we find evidence, during the third century, that the allegorical interpreters of the Scriptures had not succeeded as yet in destroying entirely the faith as taught by Christ. There is no doubt there would have been very much more of this kind of evidence, if time and the allegorical believers had not destroyed it. Dionysius, bishop of Alexandria, tells of one, Nepos, a bishop of Egypt, who composed a book, entitled "Refutation of the Allegorists," to which Dionysius sharply replied, in two books on the Promises. In this book he says: "But as they produce a certain composition by Nepos, on which they insist very strongly, as if it demonstrated incontestably that there will be a reign of Christ upon the earth, I have to say that in many respects I accept the opinion of Nepos, and love him at once for his faith, and his laboriousness, and his patient study in the Scriptures, as also for his great efforts in psalmody, by which even now many of the brethren are delighted. I hold the man, too, in deep respect still more, inasmuch as he has gone to his rest before us."

A. WALLACE MASON.

Troy, Ohio.

GOLD DUST.

Let the truth be shot forth with all the force it can carry, but always with meekness and humility.

In our ministrations of others we are not to forget that money is not the only thing which people are sorely in need—some need love and sympathy who do not need money.

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self, and appreciating whatever is noble and loving in another.

A man of nobility of character does not recollect injustice, for accurate recollection, especially of injuries, is not characteristic of the magnanimous man, but he rather overlooks them. He is not fond of talking of people, for he will neither speak of himself nor anybody else, for he does not care that he himself should be praised nor that others should be blamed.

WHO HATH IMMORTALITY

The Bible declares that God only has inherent immortality.—"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever" (1 Tim. i:17). "The blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto" (1 Tim. vi.: 15, 16).

Notwithstanding the multitude of the great and learned who have unconsciously contradicted this teaching of Holy Writ, by declaring the inherent immortality of men and demons,—thus unwittingly supporting the Satanic lie, "Ye shall not surely die"—there has never wholly lacked the voice of soberness and truth. Thus:—

"For God made man at first, and willed that he should remain in immortality; but men, having neglected and disregarded the contemplation of God, fell under the threatened condemnation of death . . . so that having come into being out of non-existence they also suffer corruption back again into non-existence, in course of time . . . that is, that they should be destroyed and remain in death and corruption."—Athanasius.

"The immortality of the soul is neither argued nor affirmed in the Old Testament.—Professor Per-

"The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible."—Dr. Olshausen.

"In fact no such doctrine is revealed to us."—Archbishop Whately.

"From beginning to end of the Apostolical Fathers, there is not one word said of the immortality of the soul."—Canon H. Constable, M. A.

"The words soul and spirit occur in the Hebrew and Greek Scriptures sixteen hundred times, yet the words 'immortal soul' or 'immortal spirit' occur in the Scriptures in Hebrew, Greek, or English—not once."—H. L. Hastings.

Will man then never possess it? Yes, all who seek for it in God's appointed way, who "by patient continuance in well doing, seek for glory and honor and immortality—eternal life." (Rom. ii:7). To such and to such only has Christ the source of life and immortality said, "And I give unto them eternal life; and they shall never perish" (John x:28). Whilst of those who neglect or refuse the gift of grace, it is written:—"He that hath not the son of God hath not life" (1 John v:12).

Reader, seek this precious boon. Seek now, seek earnestly, ere it be too late. For your encouragement, he who only can give it has said—"Him that cometh unto me, I will in no wise cast out."

SYMPOSIUM ON MATT. 13:43

"He that hath ears to hear let him hear."

In reading the Scriptures we find this expression to be a common one with Jesus. In each instance it seems to be the climax to his thought. He wishes to impress the listeners with the importance of their obeying or taking heed to what he had said.

We all have ears, but are they hearing ears? We have eyes, but are they seeing ones? To know God's plan of salvation and obey it is to have hearing ears and seeing eyes.

God has promised to give to us blessings that are so great that Paul in 1 Cor. 2:9 says, "Eye hath not seen nor ear heard; neither have entered into the heart of man the things that God hath prepared for them that love him." It is also written, "He is able to do abundantly more than we are able to ask or think." Now he has told us that there will be no sorrow, sadness, sickness or death in his kingdom. We can not comprehend this and even more is promised. Yet God has promised us a home in that kingdom if we do his commandments; and his commandments are not grievous. But suppose we neglect doing God's will; can we then expect God to keep his part?

It seems to me this could be read, "He who knows to do right, let him do right," without changing the thought. A person may know his duty, but if he neglects to do it, he fails. For we are taught, "Faith without works is dead."

One may ask Who has hearing ears? All who truly wish to know God's plan and purpose. For all who really want to know the way of life will find it. This is shown in the case of Cornelius. He was a sinner, yet so devout and earnest that God made a way that he might know the truth.

Not that it would be done in a miraculous manner, but one who is interested will do, like the noble Bereans of old, "search the Scriptures" to find out if what they hear be so. John 5:39 says, "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me."

May we search the Scripture more diligently, asking God to give us hearing ears, seeing eyes, and understanding hearts, that we may be acceptable in his sight and enter into his kingdom is my prayer.

ETHEL LEHMAN.

Here we find Christ has been teaching the things concerning the kingdom in parables. He has been very particular in giving the details, but the disciples did not fully understand the parable of the tares of the field, and after he withdraws from the multitudes, the disciples come to him and say, "Declare unto us the parable of the tares of the field." After carefully telling them in full detail, he closes his explanation by saying, "Then shall the righteous shine forth as the sun in the kingdom of their Father."

What more beautiful illustration could he give them; for as the sun sends out his bright rays over all the earth, bringing forth life, ripening the golden grain, and making the world rejoice, because of its brightness, so shall the righteous go forth, each with a special work to do, when Christ comes to set up his kingdom.

Then after telling them of this kingdom he says, "Who hath ears to hear let him hear." It was for everyone then, not for the Jews only, for Christ had been sent to the Jews, but the Jews would not receive him, so he now says for all to hear. And today he commands all that "hath ears," to hear. How many turn a deaf ear or cast it aside! Oh, may we ever be with an open ear ready to receive the word of truth, that we may grow in grace and knowledge of the Lord, that when he comes we may be one of the worthy ones to receive an abundant entrance into that glorious kingdom.

Your sister in Christ,

EDNA BREWER.

Who hath ears to hear let him hear. It would seem at a casual reading of this text as if it was a waste of words when the Savior spoke this sentence. As if a person with good ears would not hear another person who was preaching in his immediate vicinity. But on giving the words a little careful consideration (knowing that Jesus never said anything without design) we find that there is a great deal of meaning contained in them. This is a suggestive sentence, because it is one of the kind that suggests a reference to the verses that precede and follow it.

We find that it is a knowledge of the secrets of the kingdom of heaven that is the subject of part of the discourse, begining with the ninth verse, and that Jesus is teaching the assembly, but most particularly the apostles, a great principle of truth and providence of God toward men. "Whosoever hath to him shall be given." They all had ears and had the sense of hearing but the sense of hearing is of no benefit in learning the truth without the exercise of thought. In the 15 th verse, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes and hear with their ears, and should understand with their heart and should be converted." The trouble is that they don't want to know the truth. The possession of a desire to know the truth is evidence of merit and according to the principle the reward is knowledge, more knowledge.

In those days knowledge came by preaching. It was as if Jesus had said to them: "Come, you who have an ear for the way if life. This is the place for more knowledge." Whosoever hath the desire to him shall be added under standing and the desire shall increase. But if he has a little knowledge of the truth and does not have the desire for more it will slip away as sure as, in the laws of nature, disuse begets death Everyone who is in darkness and has a desire to know the way of life, a real life size desire, will in some way or other learn the truth. God is looking for willing and anxious listeners who have a real sincere intention of getting at the root of the matter, who will clutch at every word of truth as a drowning man grabs at a straw. We know of some who have learned the truth through a very small occurrence, such as finding a pamphlet or overhearing a conversation, etc.

Its in our relationship with the people of the world that the lesson for us comes in. Every day we come into contact with numbers of people. We don't know whether they are just waiting for the truth or whether they are of the class of whom the Savior said: "Cast not your pearls before swine" and it is up to us to be the ones to cast pearls of truth both by word and example. Faith cometh by hearing the Word of God and the way of life is revealed from faith to faith.

We who have heard must not forget this principle of the multiplication of blessings but improve our time and opportunities. We are favored with a great many privileges; we can meet together often to learn to rightly divide the word of truth.

So may we ever be ready to give a reason for the hope that is within us as becomes a peculiar people zealous of good works.

F. T. BLYTH.

DEACON LEE'S EXPERIENCE.

Deacon Lee, who was a kindly silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create uneasiness in the church and especially to drive away the minister.

The deacon came in to meet his visitor, who, after the usual greetings, began to lament the low state of religion, and inquired as to the reason why there had been no results for the last two or three years. "Now, what do you think is the cause of things being dull here?".

The deacon was not ready to give his opinion, and after a little thought rankly answered, "I don't know."

"Do you think the church is alive to the work before them?"

"No, I don't." A twinkle seen in the eye of the troubler in Zion, and, taking courage, he asked:

"Do you think Mr. B—— a very extraordinary man?"—"No, I don't."

"Then don't you think we had better dismiss this man and hire another?" The old deacon started as if shot with an arrow: "No, I don't."

"You talk so little, sir," replied the questioner not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, arising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled, and my tongue bridled, and ever since that I've walked softly before God. I then made vows, solemn as eternity, and don't tempt me to break them."

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked:

"What happened to you thirty years ago?"

"Well, sir, I will tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which He had planted him. In my blindness I fancied it a little to remove one of the 'stars,' which Jesus holds in his right hand, if thereby my ear could be tickled by more flowing words, and the pews filled with those who turned away from the simplicity of the gospel.

"I and the men that led me—for I admit that I was a dupe and a fool—flattered ourselves that we were doing God a service when we drove that holy man from the pulpit and his work, and said we considered his work done in B——, where I then lived. We groaned because there were no results while we were gossiping about, and criticising and crushing him instead of upholding his hands by our efforts and our prayers, the very instrument at whose hands we harshly demanded the blessings.

"Well, sir he could drag on the chariot of salvation with half a dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; he had not the Spirit, as we thought, and could not convert men; so we hunted him like a deer, till, worn and bleeding, he flew into covert to die.

"Scarcely had he gone, when God came in among us by his spirit to show that he had blessed the labors of this dear rejected servant. Our own hearts were broken, and our wayward children converted; and I resolved, at a convenient season, to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which like long buried seed had now sprung up. But God denied me that relief, that it might teach me a lesson that every child of his ought to learn—that he who toucheth one of his little ones toucheth the apple of his eye.

"I heard my pastor was ill, and taking my oldest son with me, set out on a twenty-five mile ride to see him. It was evening when I arrived, and his wife, with the spirit which any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said (and her words were like arrows to my soul), 'He may be dying, and the sight of your face might add to his anguish.' Had it come to this, I said to myself, that the man whose labors had through Christ, brought me unto his fold, who had consoled my spirit in a terrible bereavement, and who had until designing men had alienated us, been to me a brother—that this man could not die in peace with my face before him? 'God pity me!' I cried; 'What have I done?' I confessed my sin to the meek woman, and implored her, for Christ's sake to let me kneel before his (dying) servant and receive his forgiveness.

"What did I care then whether the pews by the door were rented or not? I would gladly have taken his whole family to my home forever, as my flesh and blood; but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his eyes and said: 'Brother Lee? Brother Lee!' I bent over him and sobbed out, 'my pastor!' Then raising his white hand he said, in a deep, impressive voice, 'Touch not mine anointed, and do my prophets no harm.'

"I spoke tenderly to him, and told him I had come to confess my sin and bring some of his fruit to him (calling my son to tell him how he had fought Christ). But he was unconscious of all around him: the sight of my face had brought the last pang of earth to his troubled spirit: I kissed his brow and told him how dear he had been to me. I craved his pardon for my unfaithfulness and promised him to care for his widow and fatherless little ones: but his only reply, murmured as if in a troubled dream, was 'Touch not mine anointed, and do my prophets no harm.'

"I stayed with him all night and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days; but like a heroine, she said: 'I freely forgive you: but my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and he will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept Christ stood before me dream vision saying: 'Touch not mine anointed, and do my prophets no harm.' These words followed me till I fully realized the esteem in which Christ holds those men who had given up all for his sake, even if they are not perfect.

"And since that day sir, I have talked less than before, and have supported my pastor, even if he is not an extraordinary man. My tongue shall cleave to the roof of my mouth and my right hand forget its cunning, before I dare to put asunder what God hath joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and, moreover, if I hear another word of this from your lips, I shall ask the brethren to deal with you as with one who causes divisions.

"I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God perchance the thought of your heart may be forgiven you."

This decided reply put an end to the new-comer's efforts to get a minister who could make more of a stir. There is often great power in the little word, No; but sometimes it requires not a little courage to speak it so resolutely as did the silent deacon.

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The Man Who Wins.

The man who wins is the man who works—
The man who toils while the next man shirks;
The man who trods in his deep distress
With his head held high in the deadly press—
Yes, he is the man who wins

The man who wins is the man who knows
The value of pain and its worth of woe;
Who a lesson learns from the man who falls,
And a moral finds in his mournfull walls.

The man who wins is the man who stays
In the unsought paths and the rocky ways,
And, perhaps, who lingers, now and then—
Ah, he is the man who wins!

—Baltimore News.

Theological Novelties.

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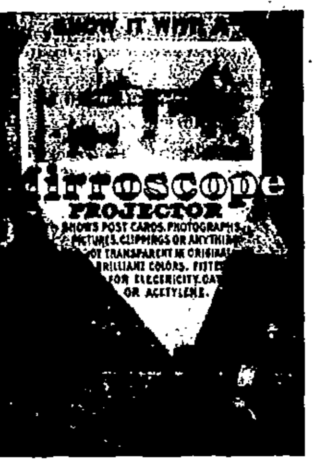

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ROBT. G. HUGGINS, Editor.

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VOL. 60 CLEVELAND, OHIO, MAY 28, 1912 No. 69

THE DIVINE PRESENCE.

I gaze aloof at the tissued roof,
Where time and space are the warp and woof,
Which the king of kings, like a curtain flings,
O'er the dreadfulness of eternal things.

But if I could see, as indeed they be,
The glories that encircle me,
I should lightly hold this tissued fold
With its marvelous curtain of blue and gold.

For soon the whole like a parched scroll,
Shall before my amazed eyes uproll,
And, without a screen, at one burst seen
The presence in which I have always been.
—Selected by the Editor.

THE OLD STORY.

Lillie H. Willis.

There's a story that's sweet,
There's a story that's old,
A story that over and over we've told.
Though repeated oft, it ever is new,
For this wonderful story is true.

There were shepherds of old
Who were guarding their sheep
And their lambs of the fold,
When God's angels came
And sang them this song
Which has gladdened the hearts of men:

"Fear not!" was their cry,
"For I bring you glad tidings;
Peace on earth, good will unto men;
This day is born a Savior,
You'll find him in Bethlehem."
The shepherds came and found him,
In a manger he was laid,
The seed of the woman promised long,
As the heavenly messengers said,
To the listening shepherd throng.

There were wise men who came from afar,
Guided by Bethlehem's star,
And their gifts they did bring
To Jesus their king,
And worshiped him there.

"Seek ye out of the book
Of the Lord and read,"
And tell it again and again;
Till the angels song
Shall tune the hearts,
And burst from the lips of men.

ON THE WAY NORTH.

When I arrived in Magazine, Ark., I found a letter waiting for me from Sister Pendarvis, saying, "Come back to Enid." When I was there first a lawyer and his wife attended our Bible readings, and she told Sister Pendarvis she had made up her mind to be baptized; and another lady Sister Pendorvis had interested in the truth. I said in my first report that Sister Pendarvis was going to be a worker, and it now began to look like my prediction was being fulfilled.

At 8:15 in the morning I boarded the train at Magazine, and at 10:8 that evening I arrived in Enid. Bro. and Sister Pendarvis were there to meet me and welcome me back much sooner than I expected when I left them in January. We arranged for a Bible study the next day, and also in the evening. Bro. Williams, of Ashton, Kas., was in town and met with us, and was a valuable aid in our studies. I was pleased to meet Bro. Williams. He is sound in the faith. He thinks, works and faith are inseparable, and so they are. After we had studied for two or three days, we discovered that one lady had been reading Russell's sermons in the paper, and was considerably tinctured with the false teachings of this popular pastor. It soon developed that we had to discuss Russell instead of the Bible, so far as she was concerned. It also developed that she thought she could be baptized and then go anywhere to worship. I gave her to understand I was not spending my time persuading God to accept of people no difference what faith they had, and regardless of whether they worshiped God or idols, so I refused to baptize her. The other lady was led into that idea somewhat, so I decided they were not just ready yet, but hope they may yet see that God never gave but one gospel, and but one baptism that is connected with that gospel. Our visit was profitable to those in the faith, and will help them in the search for truth. Bro. and Sister Pendarvis are truly good worthy members of the household of faith. Our work done for the present there, we continued on our way north, arriving in Kansas City at 5:30 in the evening, and went direct to Sister Calkins' home, where we enjoyed an old-fashioned visit. Sister Calkins is one of the truly faithful ones. Her blind sister and niece from Wisconsin had just arrived. She is a baptized believer but has been isolated a long time, and never has had the privilege of hearing the gospel preached, so we arranged to hold a couple of meetings for her benefit at here sister's home, where we have made our home when in the community for 24 years. A few came out and we discoursed to them on the signs of the times from Matt. 16:1-3; also Matt. 24:3. How cheering it was to the afflicted sister to learn that the signs all proved that the time was just at hand when the blind would see, and all ills incident to this life would be done away!

As we had agreed to be at Randolph, Mo., for Sunday we could hold but two meetings here. Sunday morning we took the train for Randolph, only nine miles from Kansas City. Upon arriving we discovered that the Methodist people had voluntarily let Bro. Carpenter have their church. We spoke in the morning and afternoon. A couple of young Baptists from Liberty who are attending the William Jewel college where Richeson was educated, had the house for evening service. Sister Flora and Helen Eberle, Sister Whitton, son Edwin and daughter Lilly, came down from Kansas City and attended the two meetings during the day. Here we continued over the next Sunday, the attendance getting better and the interest splendid. On account of the busy season we decided to close and give them a meeting in the fall. One of the trustees at the close gave us a pressing invitation to come back and said I would be welcome. I preached the truth to them kindly, but as soundly as I ever preached it in all my career, and yet unlike people under similar conditions, nearly everywhere else, they drank it in and want more. These people are certainly in a class by themselves. We greatly appreciated their kindness, and above all, their thirst for the truth. One or two evenings the house was nearly full. Bro. and Sister Carpenter and daughter, Sister Morgan, are held in high esteem by these people, and that accounts for our getting in, and largely for the respectful hearing. If rustling around and inviting people out will get a crowd, Sister Carpenter and daughter will get them out. The prospects at this place seem bright, and we hope for visible results at another meeting.

Monday morning I went up to Kansas City and spent the day with the brethren there. In the evening all gathered at Sister Whitton's with a goodly number of outsiders who filled the house and gave attention while I told them of the stress Paul put on the subject of the coming of the Lord in Thess. first and second letters. Here we have four young sisters, all of one family: Flora, Helen, Edna, and Louise Eberle, who are model young ladies and an ornament to the church. It is a pleasure to meet such young people, for they are hard to find. The late Bro. Whitton left two splendid young people, a boy and young lady who do not yet belong, but are worthy, and we hope to have them with us some time. Sister Calkins has a splendid son who believes the truth and who ought to be with us, and we hope he may soon. If these would take a stand they would make a valuable addition and equip the church there with young working material hard to equal.

At the close of our meeting Monday night we took the 10:4 train for Omaha, arriving Tuesday morning at 8:30, one and one-half hours late. We left home January 11; got back May 13, being gone four months and three days; held 95 meetings, and added five to the body of Christ; spoke to several hundred people, and have a large number interested; spent $94.08 for expenses; collected, including what was sent to Sister Free $210.25; making one hundred and sixteen above expenses to apply as pay for my work. For the benefit of those who contributed to this work I will give a special report. In all we believe the trip has been profitable in many ways, and we hope to see the results in the kingdom. We hope all who became a part of this work by contributing and by encouragement, will see how much can be done by a little co-operative work. May the Lord bless all and the work done, and keep us at work each in his place, is the prayer of your brother and co-worker.

THE COVENANTS AGAIN.

Dear Brother ————:

In answer to your questions in the March number of Present Truth, I will answer Number 2 first.

No. 2.

Since James says there is but one lawgiver, is the lawgiver God or Jesus?

Answer—God is the lawgiver.

No. 1.

Since God wrote the law of the old covenant, etc., why make the sermon on the mount the new covenant or law?

Answer—This is the very thing that I am wondering at—that you could not have seen before as well as I. As I view it now, it seems simple enough for a child to understand. Ex. 34:28: And he wrote upon the tables of stone the words of the covenant—the ten commandments. Josh 7:11: Israel hath sinned, and they have also transgressed my covenant that I commanded them, for they have even taken of the accursed thing and have stolen. Here is a plain positive statement that the ten commandments are the covenant, and Joshua 7:11 proves it beyond the shadow of a doubt. Understanding the ten commandments are the covenant itself, and not the law that governs the covenant, it becomes easy to understand the writer of the Hebrews 9:1: Then verily the first covenant had also ordinances of divine service. Now brother, just think a little right here, and get straight on this question. Why did the first covenant (whatever it may be) need an order of divine services? Now you will see this will clinch my argument so that there can be no way to get around it. The ten commandments are the covenant itself; the "order of divine service" was for what purpose? To set aside the sins of Israel, was it not? What would have been the result if there had been no "order" of service instituted after God gave the ten commandment law? One does not have to look far for an answer. All Israel would have died on account of their own sin, and as there was no way provided yet to forgive sin it was necessary for a "service" of some kind to be instituted to set aside or atone for sin until the time should come that it might be forgiven and remembered no more. Hence the order of divine service of the first covenant, the tabernacle services. Heb. 10:3-4: But in these sacrifices there is a remembrance of sin every year, for it was not possible that the blood of bulls and goats should take away sin. Do you see any way to get around the truth? The ten commandments are the first covenant.

Nos. 3 and 4.

Can you speak of the law at Sinai as Moses' law and then make Moses the mediator of his own law? If Jesus is the lawgiver of the new covenant, how can he also be the mediator of his own law?

Answer—I spoke of Moses' and Jesus' law in the sense of their being mediators, not that they were authors of the law. God is the lawgiver in both cases. You only asked this question to either bring out the truth more clearly, or else you did not understand my position; presumably the latter.

Now listen: Deut. 18:18: I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth, and he shall speak unto them all that I shall command him. Who will do this? Verse 17: And the Lord said unto me, says Moses. Will you turn to Acts 3:22, listen, Peter says: For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren like unto me, him shall ye hear in all things whatsoever he shall say unto you. Who is the lawgiver? God is the lawgiver. Moses the mediator of the first, Jesus the mediator of the new covenant, the prophet raised up like unto Moses. Now Matt. 5:17: Here Jesus tells them he did not come to destroy the law, but to fulfill, and he surely fulfilled it. In verse 20 he says their righteousness must exceed that of the Scribes and the Pharisees; then he begins verse 21: Ye have heard it hath been said by them of old time, Thou shalt not kill. Who is here referred to by "them of old time?" But I say unto you. Verse 27: Ye have heard that it hath been said by them of old time, Thou shalt not commit adultery. But I say unto you, Why multiply words? Any one can see the distinction Jesus makes. Further, Jno. 3.34, "For he whom God hath sent speaketh the words of God. Jno. 8:21: Then said Jesus to those Jews that believed on him if ye continue in my word, then ye are my disciple indeed. John 14:23, 24: Jesus answered and said unto him, If a man love me he will keep my words; he that loveth me not keepeth not my sayings; and the words that ye hear are not mine. Whose are they? Listen: But the Father's which sent me. Who is the lawgiver? God, of course.

Nos. 6 and 7.

Since Jesus' blood and sacrifice covered only the transgressions that were under the first covenant, how does his atonement cover the sermon on the mount?

Answer—A correct answer to this may help us out on the sonship as well as the law question. As I view it the new covenant never requires the physical death of any kind as a sacrifice, that is what the old covenant required. The new requires a living sacrifice; that is, a life of sacrifice of self for our fellow man, and when we get all the selfishness out of ourselves by doing to others as we would like to be done by, we will then have made a sacrifice as the new covenant requires. Jesus fulfilled the requirements of the old, to redeem them alit were under the law. Now we hear that prophet that God raised up. Matt. 7:12: Therefore all things whatsoever ye would that men should do to ye even so do to them. For this is the law and the prophets. What law, brother? Not the old surely. Jno. 14:21: He that hath my commandments and keepeth them, he it is that loveth me. Who is your mediator, Moses or Christ? I have tried my best to show you that there are two covenants and tow mediators: Moses of the first that had the order of divine services; Jesus of the new, that has the order of divine services in the true tabernacle, which God pitched and not man. Do you see any fault in my position? If so, point it out; let's have the truth, even if we have to pull the vail off our face and give up some of our pet theories. Nothing but the truth will avail us in the day of judgment. Then let us love one another with a pure heart fervently, and admonish one another and talk over our differences in love, and make our test as Jesus disciples on his words in Jno. 13:35. By this shall all men know that ye are my disciples, if ye have love one for another. And this is not affection; it is service for one another. Well, says one, you make salvation dependent upon a moral life. Not necessarily, and yet it is.

A stranger as well as a Hebrew could not have any part in the services or receive any blessings of God without being circumcised; the law. So Paul says in the Gal. letter: For I testify again to every man that is circumcised that he is a debtor to do the whole law. Likewise we must be circumcised with the circumcision of Christ, and then we are under the new covenant and a debtor to keep the law that Christ is the mediator of. So after we get into Christ we are saved by our clean life in keeping his law.

O. J. ALLARD.

CHURCH FEDERATION.

Rufus A. Curtis.

Many professed religionists, judging them by their statements, seem to think that the religious denominations of Protestantism, are so near alike in faith, that any seeming differences are of such minor importance, that they will not change the result in the end, so far as salvation is concerned, by their forming a gigantic confederacy: "For are we not," they say, "Worshiping the same God, and all striving to get to heaven?" Without stopping to controvert the error of this statement, let us consider the prevalence of this notion, of unity among all religious denominations. So far is this thought carried that the religious journals of the day are devoting much of their space, and ministers of popular pulpits are giving considerable prominence to the discussion of the federation of all religious denominations into one body. Such a union of warring factions; such a confederacy of opposing forces, reminds the intelligent Bible student of the language of Isaiah, recorded in the 8th chapter, 9th to the 13th verses, inclusive: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught, speak the word and it shall not stand, for God is with us. For the Lord spoke thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not a confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." See also II. Cor. 6:14-18: There is a divine "rule" given in the Bible, and Christians should "walk according to this rule" (Gal. 6:16), and not measure "themselves by themselves," and compare themselves among themselves, for such are not wise (II. Cor. 10:12). "Thus saith the Lord stand ye in the way and see, and ask for the old paths, where is the good way to walk therein, and ye shall find rest for your souls. But they said we will not walk therein (Jer. 6:16). "Can two walk together except they be agreed?" How can a person, who determines in his heart to ask for the old paths of God's appointing; to seek "the good way" of his approval, and is willing to walk therein;" form a union or have fellowship with those who will not walk therein? How can a person who has been properly instructed in the gospel of the kingdom, (Matt. 4:23; 9:35) and has yielded the obedience of faith" it requires (Rom. 16:26), and is determined to stand fast in the faith (I. Cor. 16:13) and earnestly contend for it (Jude 3,) and continue in it (Col. 1:23), have fellowship with those who will not endure sound doctrine, but turn away their ears from the truth, and accept fables instead? (II. Tim. 4:3, 4). "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God (Psa. 146:5).

"Happiest they of human race,
To whom the Lord hath given grace,
To read, to heed, to hope, to pray,
To lift the latch and force the way
But better had they ne'er been born,
Who read to doubt, or read to scorn."

THE ASSUMED SUPREMACY OF PETER.

1. Jesus discountenanced Peter's supremacy (Luke 22:24-26; Matt. 20:25-27).

2. The other apostles "sent" Peter to Samaria (Acts 8:14).

3. Peter alludes to himself as a fellow-elder (presbyter) and says: "Feed the flock of God" you "elders," and do it "not by constraint . . . not for filthy lucre . . . Neither as being Lords (or popes) over God's heritage" (2 Peter 5:1-3).

4. Peter was called into account in Jerusalem by the Jerusalem church regarding his action in the Cornelius case (Acts 11:1-5).

5. At Antioch Paul withstood Peter to the face because Peter "was to be blamed" (Gal 2:11).

6. Paul will not admit that he is "a whit behind the very chiefest aopstles" (2 Cor. 11:5).

7. John—not Peter—was the one whom "Jesus loved" especially (John 19:26; 20:2; 21:7, 20).

8. St. Cyprian says that "the rest of the apostles were that which Peter was; endowed with equal participation both of honor and of power" (De Unitat. Eccles. p. 180).

9. James is called by the Presbyter Hesychius, "the prince of priests, the leader of the apostles, the crown among the heads, the brightest among the stars" (Ap. Phot. Cod. 275). He alludes to Andrew as "the Peter before Peter."

10. Peter and John had equivalent honor says St. Cyril.

11. Christ gave the keys (not 'key') to all the apostles (Matt. 18:17-18; John 20:21-23).

12. The Revelator makes no distinction between them at all (Rev. 21:14).

Here are twelve facts, not one of which cannot be easily proved as absolutely true. Any one of the twelve spells badly the Roman and popish argument for popery and Peter's supremacy.
—J. J. Schaumbeurg in Messiah's Advocate.

The beauty of the world and of good books, the joys of friendship and the blessings of God are for all who will take them. And in these lies wealth beyond the dreams of avarice.

Give a lift when you can. Say a word of appreciation to the one who has done well, and another of encouragement to the one who should have done better. Put your shoulder to the wheel stuck in the mud, even if it belongs to another's wagon. Do a little boosting now and then on the loads under which your neighbor's back is bending. It would hardly pay to be in the world at all if you couldn't have the satisfaction of giving a lift when it is needed.

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Cleveland, Ohio....May 28, 1912

EDITORIAL

Bro. O. J. Allard writes from Reading, Minn., and says: "Am here holding meetings in the country. One ready for baptism, and two have expressed themselves as convicted. Send The Restitution to A. R. Howard and I will send you the money soon as I get to town." Such reports are gratifying; send them in regularly, Bro. Allard.

Bro. D. C. Robison reports that he began a meeting in Tremont City, Ohio, May 20. "We were with the Springfield church last Sunday," he writes, "and in the afternoon we spoke at District No. 1. There is a good interest here."

Bro. Jamfrag, the author of The Devil: What, Where, and Why? has kindly donated his books to The Restitution Publishing Co. It is a neatly bound booklet of 24 pages, and is placed on sale for 5 cents per copy. See 4th page where it is listed with other literature. At so low price it should sell rapidly.

THE HISTORICAL AND FUTURIST SYSTEMS OF PROPHETIC INTERPRETATION: THEIR ORIGIN.

The origin of things cannot be ignored. Nativity exerts a mighty influence upon character in men and in nations, and its power is just as potent in doctrinal theology. It is very humiliating to an immortal soulist to show him from authenticated history that "the father of history," Herodotus, says that "the Egyptians were the first of mankind who have defended the immortality of the soul" (Bedloe's Herodotus, b. 4, pp. 263-4). As blood will tell, as origin will recommend or condemn, glorify or shame, reasonable and normal men are nonplussed when they discover that the immortal soul was invented by heathens, that the dogma is fathered by the Egyptians. Historical research has informed many intelligent men that immortal soulism originated in heathen darkness, and they have flung it back to the holy cats of Egypt and to the crocodiles of the Nile, from whom it came, and have humbly and gladly accepted the scriptural and God-disclosed doctrine of conditional immortality.

There are two widely different systems of prophetic interpretations about the prophecies of Daniel and John, and it may be well to say a few words about the origin of both theories. One is called the Historical Interpretation; the other the Futurist. The former teaches that the ten horns and the little horn of Daniel, the man of sin of Paul, and the Babylon of the Apocalypse, are historic; the latter says they are all future. One would think that remarkable prophecies like these, the most elaborate and important in the Bible, would not admit of divergent views among intelligent people as to whether they are fulfilled. Were they fulfilled, it might be said, their fulfillment would be so striking that all controversy would be ended—everybody would see and admit the fulfillment. A nice statement this, but experience destroys the hypothesis upon which it is built. When our Lord was here he strikingly fulfilled many prophecies. "This day is this scripture fulfilled in your ears" (Luke 4:21), he declared to people who were blind to the fulfillment. They read the Old Testament with a vail upon their heart (II. Cor. 3): they "knew not the voices of the prophets, which they read every Sabbath day;" and the result, "They have fulfilled them in condemning him" (Acts 13:27). Think of it: they read the prophets, and did not understand them; they fulfilled their prophecies, and did not know it! They witnessed fulfilled prophecy, and fulfilled it themselves with their own hands (Acts 2:23), and then did not perceive it! After more than 1500 years they do not perceive it yet! And richly as the secular and political histories of the world testify to the exact fulfillment of prophecies, of individual and national scope, drawn out over the centuries, so conspicuous and striking in their nature that one would think that the blind must see, yet the tide of infidelity and skepticism is still high in the face of it all, and threatens to inundate the masses!! The ten horns and the little horn, the man of sin, the mystic Babylon, all these prophecies might be fulfilled in all the nicety and plentitude of their details, and yet men ignorant of the world's history which parallels the predictions would stoutly deny that they have occurred. Facts, historic or scriptural, will never stop the palaver of those who have no eyes to see (Matt. 13:11, 13, 16). They have "no light in them" (Isa 8:20), and cannot see themselves (Rev. 3:17), let alone the fulfillment of prophecy, a study which engages the divine minds of the angelic hosts (I. Pet. 1:12).

But back to the origin of the Historical and Futurist theories of prophetic interpretation. The Adventists and Russellites did not originate the Historical system; the theory was in the world a long time before either of them. The Historical view of the prophecies of Daniel and John originated in the eleventh century among the Waldenses, Wickliffites, and Hussites, and was embraced by the Reformers of the sixteenth century. They applied the prophecies to the papacy. This interpretation nerved them in England, France, Germany, Switzerland, Denmark and Sweden, and animated the martyrs of Italy and Spain. **The Historical view gave birth to the Reformation, and caused Protestants to come out from Rome.** I am not ashamed of its origin.

When the Reformers began to identify the little horn of Daniel with Rome; when they began to trace likenesses between Paul's man of sin and Rome; when they began to clinch their arguments by appealing to John's mystic Babylon, things got pretty hot for the papacy. Something must be done. What? Leave that to Rome! Toward the close of the sixteenth century the Futurist theory was invented by the Jesuite Ribera, to get Rome out of the corner. He made a desperate effort to relieve the papacy from the awful stigma cast upon it by the Protestant, Historical interpretation of the prophecies of Daniel and John; and to do this he referred them all to the distant future! Rome, in a predicament, of course welcomed with open arms Ribera's Futurist views, for they vindicated the Old strumpet in all her adultery and deviltry. His invention remains to this day the Catholic interpretation of these prophecies. The child of Rome, Futurism, born in the family of the papacy, remains there still, snugly folded under the robes of her priests, the most beloved of all children. That some Protestants are desirous of disentangling this child from its priestly attire and parading him before the people of God, is a distressing feature of latter day blindness. **I am ashamed of the child, and have no idea of adopting him.**

COMMUNICATIONS.

Dear Ones of the Household of Faith:

How good and comforting it is to hear from you through our dear paper, and to know that you are still standing fast in the truth, and are doing your utmost to hold up the light to a lost and vain world. I was happy to see the name of Sister Angie Stevens. She and her sister, her parents, and husband were all zealous workers in our little Gospel Grove church here in Kosciusko County, Ind., and she and husband seemed almost like own children to Mr. Wince and myself.

And Bro. Alfred Wince—how many happy days we have spent with him talking of the blessed hope, and joining with him in singing the songs of Zion. It cheers us to read words from his pen. That pen ought not to be idle, nor Bro Wagoner's nor Bro. Wilson's.

And you, dear young writers, you are doing good work for the Master. I was especially pleased with your article, Sister Flora Wood—"New Wine and Old Bottles." I have not read a better one on the subject.

The box for literature in the depot is an excellent suggestion. I wish we would all profit by it. Did you read that sermon of Bro. Joblin's? Read it over again, and again. Get numbers of the paper and scatter them. It is grand!

But I cannot tell all the good things I have found, nor commend all, for I have not the time. I can only pray God to bless and guide the pens of our dear writers.

S. ROXANA WINCE.

Dear Brother Huggins:

I am an isolated believer, and see often in The Restitution suggestions about wall pockets in depots, etc., for free religious tracts and Restitutions. I think it a good plan, but if The Restitution or some one would arrange to have wall pockets all alike to sell, made of heavy pasteboard, so they would fold to send in the mail, we could all order from there and all would be more apt to get tracts to put up, as you can't hardly give away tracts or papers any more, but they might read if waiting in a station. I will give a dollar towards starting it if you can find some one to tend to it.

Yours for the truth,
MRS. B. COLEMAN.

(Sister Coleman's suggestion would be excellent and feasable if some invalid sister would volunteer to make the pockets. If one will undertake this task we shall be glad to publish her price, and all the particulars.—Editor).

Dear Brothers and Sisters:

I no doubt am a stranger to most of you, but not to God. I was immersed about the year 1868 by Bro. J. F. Hach, near Burket's Corner in Swamp Creek. I see in "Communications" a letter written by Mrs. Zora Hach Scroggs. How well I remember her as a little girl when she and her dear father stopped at my father's, near Circleville, Ind. What happy times we had! One night we had talks and prayers, and several preachers were there, and some of those good people prayed so loud and sang so loud one of our good neighbors came over after night. What a glorious meeting we had, telling the good news of the glorious kingdom of our dear Savior, Jesus Christ! What a good time kindred folks will have when the Lord see fit to come and receive his children unto the world that is pure and undefiled! The Bible says we shall know as we are known.

I have a good many friends in and around Scircleville. I went back 13 year sago and had the privilege of hearing Bro. Wagoner at the church in the morning; the next Sunday Bro. Hatch at Scircleville school house. I am thankful I am able to write. I was thrown from my buggy by the horse running off and smashed my back, broke two ribs and knocked two of my vertebraes out of place. I am so crippled I can hardly walk, but I am thankful that God has cured me as well as He has. I was so badly hurt I cannot see how I ever lived.

Dear loved ones, write letters in The Restitution; they are a balm and comfort to all, and especially to the old and afflicted. Some dear one sent The Restitution to me. How thankful I am, but I will reimburse soon. May our dear Lord come in his own good time, is my prayer, when sorrow and sickness will be no more. If any of the dear sisters or brothers see my letter that know me, write letters of cheer in The Restitution.

Your Sister in Christ,
ELIZABETH J. ORR.

OVERCOMING.

Many know by sad experience what it is to be overcome. "A fortress is no stronger than its weakest point." Who that has been tempted and tried has not learned that he has a weak place where the enemy has entered and oft times taken him captive at his will? Impatience, pride, stubbornness, or carnal self in some form has again and again been victorious, and bowed us in weakness and in shame. The works of the flesh have been manifest. We have formed good resolutions or made promises, only to find them, in the presence of unlooked-for or long-continued trial, as powerless as a barrier of straw before a torrent of rushing water, or an obstruction of wax before advancing fire. Heartsick and weary, it is well if at last we learn in whom true strength lies, and listen to the voice that says: "Come unto me, all ye that labor, and I will give you rest."

Weary, weak, tempted one, you may have been again and again defeated, yet for you there is hope. Jacob when dying prophesied of one of his sons, "A troop shall overcome him, but he shall overcome at the last!" Of the royal one of Jacob's seed it was foretold: "I have laid help upon one that is mighty." He is "mighty to save," and through him who said, "I have overcome the world," you, though often conquered, yet may be an overcomer at last.

The word of God tells us what we have to overcome; how we may overcome; who will overcome; the results of overcoming, and also, for our encouragement gives examples of overcomers who being dead, yet speak.

I. What have we to overcome? The world and the wicked one. "Who is he that overcometh the world?" "Whatsoever is born of God overcometh the world." 1 John v. 4, 5. Three times in these two verses John tells us of overcoming the world. Christ said in his parting words to his disciples, "I have overcome the world" (Jn. xvi:33), bidding them therefore to "be of good cheer."

Again John says, "I write unto you, young man, because ye have overcome the wicked one." 1 John ii:13. We are bidden to resist the devil (James iv:1), and to "be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." I Pet. v:9.

II. How may we overcome? "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world even our faith. Who is he that overcometh the world but he that believeth that Jesus is the son of God?" 1 Jno. v:4, 5. "Ye are of God, little children, and have overcome them; because greater is he that is in you than he that is in the world." 1 John iv:4.

"The lion of Judah shall break every chain,
And give us the victory again and again."

"By faith we live, stand, and walk, and through faith in the lamb of God we overcome.

We are to overcome the wicked one through the word of God abiding in us—by the blood of the lamb and word of our testimony. "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 Jno. 11:14. When Christ was tempted by the devil, he used the "sword of the spirit, which is the word of God," saying: "It is written." Afterward the devil "leaveth him, and angels came and ministered unto him." John says "They overcame him by the blood of the Lamb and by the word of their testimony." Rev. xii:11. Paul says, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. vi:16. The promise stands: "The God of peace shall bruise satan under your feet shortly." Rom. xvi:20. Christ passed through death, "that he might destroy him that had power of death, that is, the devil." Heb. ii:14. Through our Lord Jesus Christ we are "more than conquerors," and it is our privilege even now, through faith, to claim the victory and praise the giver: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." 1 Cor. xv:57.

III. Who will overcome? Not all! At last will be found foolish virgins as well as wise. Those who believe will be crowned victors. "Who is he that overcometh the world, but he that believeth that Jesus is the son of God? Whatsoever is born of God overcometh the world." 1 John v:4, 5.

Do you earnestly desire to be an overcomer? Then consider and obey the instructions which Paul gives from the Captain of our salvation: "Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God. Praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. vi:10-18. Those who put on the heavenly armor, who through faith in, and obedience to, our Lord receive his holy spirit, will be overcomers, thus proving the truth of the word, "Greater is he that is in you than he that is in the world." 2 John iv:4.

IV. What is the result of overcoming? Final and everlasting victory. God has given precious promises to those who overcome. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "He that overcometh shall not be hurt of the second death." "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." "He that overcometh and keepeth my works unto the end, to him will I give power over the nations. And I will give him the morning star." Rev. ii:7, 11, 17, 26, 28. "He that overcometh, the same shall be clothed in white raiment; and I wil not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down wih my Father in his throne." Rev. iii:5, 12, 21.

The word of God also for our encouragement gives examples of overcomers. Reading the seventh chapter of Romans carefully, we shall find that Paul describes a bitter bondage, defeat, self-condemnation and captivity. In mental suffering he exclaims, "Oh, wretched man that I am! Who shall deliver me?" He finds a deliverer in Jesus Christ our Lord, and give thanks to God. In the eighth chapter he tells us there is no condemnation now, and speaks of freedom, of joint heirship with Christ, of glory to be revealed, and of being more than conquerors through him that loved us. Paul lost himself, and found Christ to be all. After the deliverance Paul says: "The life I now live I live by the faith of the son of God." David was brought into bondage. He knew the humiliation of defeat, "the sacrifice of a broken and contrite heart," and hid God's word in his heart, that he might not sin. He meditated in the Word, and his psalms have been through ages fitting expressions of the experiences of the children of the Lord.

"Had David spent no darksome hours,
His sweetest songs had ne'er been ours."

In the eleventh chapter of Hebrews is recorded a long list of those who were conquerors. Paul after giving a brief history of many, says, the time would fail to tell all who overcame through faith. "We are compassed about" with a great "cloud of witnesses," and bidden to "lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race set before us, looking unto Jesus, the author and finisher of our faith."

While cheered by the instructions and examples given us in the word of God, let us not forget nor neglect prayer.

"Restraining prayer we cease to fight;
Prayer makes the Christians armor bright."

We must have personal interviews with out Savior. God will be inquired of for this thing. Praying in faith, yielding ourselves to the mighty conqueror, we may "shout the victory as we go," for "the battle is not ours, but God's." The word which is rendered overcome in the precious promise that we have considered, is rendered "gotten the victory" in Rev. xv:2. John saw "them that had gotten the victory . . . having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb." At the close of the Revelation, John tells us of the new heaven and earth, the holy city, New Jerusalem, with its beauties, where God will dwell with the redeemed of earth; where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. There the loved friends who now "sleep in Jesus" shall live again like Christ, and the promise from our Lord is: "Behold, I make all things new; he that overcometh shall inherit all these things" (margin). Rev. xxi:5, 7.

Beloved in the Lord, be of good cheer. God has given to the captain of our salvation full and complete victory over all that oppose. "The Lamb shall overcome them, for he is Lord of lords, and King of kings." Rev. xvii:14. We who put our trust in him may overcome through faith now, and finally sit with him on his throne, even as he overcame, and is set down with his Father on his throne. Rev. iii:21.

H. L. H.

MARRIED.

Mr. Clarence C. Taylor and Chloe I. Butler were united in marriage at the residence of the bride's parents, Mr. and Mrs. J. C. Butler, near Rutland, Indiana, at high noon, Sunday, May 19, 1912, D. E. Vanvactor officiating. Mr. Taylor comes from New Carlisle, Indiana, and has been educated for the profession of law. Miss Butler is the only daughter of Mr. and Mrs. J. C. Butler, and one of the successful teachers of Marshall county. She has been engaged in the New Carlisle schools the last year, where she made the acquaintance of Mr. Taylor.

She was reared in Plymouth, Indiana where she graduated from the city schools. She is a member of the Church of God at that place and an excellent and exemplary young woman.

The home was tastefully arranged for the occasion. The most important feature of the decorations was a large bridal arch of forest branches and wild flowers. At the appointed time, M. D. Butler, brother of the bride, rendered an excellent cornet solo, which was followed by the wedding march by Mrs. Williamson, while the groom was conducted to the altar by Mr. L. A. Brummitt, as groomsman, followed by the bride upon her father's arm preceded by Miss Gertrude Price bearing the bridal flowers. The nuptial vows were then taken according to the ring ceremony. After congratulations the company partook of a finely prepared three-course dinner.

Many valuable and beautiful presents were received by Mr. and Mrs. Taylor in token of the esteem o their many friends.

Besides the immediate families of Miss Butler's parents and grand parents, Mr. and Mrs. J. L. Mosher, there were present Mr. and Mrs. James Curry, Mr. and Mrs. M. L. Brummitt, Mr. L. A. Brummitt, Mrs. C. L. Taylor, mother of the groom; Mr. P. R. Hooton, and Mr. Jay Nickerson, all of New Carlisle, Indiana; Mrs. E. H. Williams, of South Bend; Mrs. Margaret Phillips, of Plymouth; Mr. and Mrs. S. G. Williamson, Mr. Edgar Shaw, and Miss Sadie E. Korps, of Culver; Miss Gertrude Price, of Chicago, Illinois; Miss Anna Graversen, of Lowell, Indiana; and Mr. and Mrs. D. E. Vanvactor and son Glen, of Argos, Indiana.

The newly married couple expect to make their home in Oklahoma, where Mr. Taylor will engage in his profession.

May the blessings of peace and prosperity attend them in a long, useful career of wedded life.

GOLD DUST.

The Bible does not teach us that the bodily life is essentially evil; every vice is some perfectly proper desire or appetite run to excess.

Learn to say "No," and it will be of more use to you than to be able to read Latin.

Don't stumble over your halting brother; don't get in the way for him to stumble over you.

Faithfulness in little things is the best preparation for larger service and wider opportunities. (Luke 16:10).

Why is it we are not all kinder than we are? How much the world needs it! How easily it is done! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honorable, so superbly honorable as love.

The best people find least fault with their brethren, and are most ready to find excuses for the failures of others.

ANNA DREW.

Character alone is wealth. No one is rich who would not be rich if his material possessions were swept away.

BEREAN DEPARTMENT.

The Resurrection of Christ.

Dear Bereans:

This is my first attempt at writing for our paper, and you will have to pardon me if it appears to be crude. I am taking for my subject "The Resurrection of Christ."

That Christ was crucified and buried and rose again the third day, is a true fact, for it had been foretold long before his coming (Psa. 16:10),

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption." Now if we turn to the parable (John 2:19) of the temple we see Christ had foretold his death and resurrection to his disciples, but they understood *him* not, *for it* says in (John 20:9), "For as yet they knew not the scripture that he must rise from the dead." But in I. Corinthians (15), some had denied the resurrection of Christ, at which Paul says in the 13-15 verses, "But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God because we have testified of God that he raised up Christ whom he raised not up, if so be that the dead rise not."

After his resurrection he gathered his disciples together and commanded them, saying, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

PAUL HATCH.

Chicago, Ill.

WHAT CHRIST'S RESURRECTION MEANS.

What does Christ's resurrection mean to the poor and the oppressed, the sick and afflicted?

In the epistle of James 2. 5th and 6th verses we read: "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?"

In Matthew 11th chapter we read Christ commanded his disciples to go and show John those things which ye do hear and see: How that the blind receive their sight; the lame walk; lepers are cleansed; the deaf hear; the dead are raised up, and the poor have the gospel preached to them. Also Matt. 5:3 in Christ's sermon on the mount: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

"Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people" (Matt. 4:23). Our lesson is what does Christ's resurrection mean to the classes spoken of? Life and immortality were brought to light through the gospel (1. Tim. 1:10).

We have the assurance that Christ was raised from the dead and became the firstfruits of them that sleep, for as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming, which means they that are in Christ. We get the explanation of how to get into Christ in Romans 6:3-5: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." In Mark 16:15-16 after his resurrection Christ said unto his disciples: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved."

So by faith in the gospel or good news concerning the kingdom of God and the faith and obedience in Christ, he is able to give eternal life through the resurrection from the dead to all worthy ones.

Your sister in Christ,

MRS. J. E. HATCH.

Chicago, Ill.

How Does The Lord Direct Us?

I was told one day while conversing with a friend that the Lord directed every act of his life by direct influence from on high. It is a very comforting thought in some respects, as it relieves you of all responsibility, and if your feet slip, you are not to blame. This was my thought. But will the scripture bear me out in such a thought? Where does our individual responsibility come in. Let us see.

He says we shall be judged according to our works. If he has willed us to do those works, be thus evil or good, we shall surely be commended, because we have been doing his will. We know there is no evil in the mind of God; if then we do evil, whom shall we blame? I thought of David, "a man after God's own heart," and yet he went astray. Did God put into his heart the evil thought? I trow not. In the 51 Psalm he pleads eloquently for forgiveness, recognizing that the evil thought was his own, and that he had sinned against the Most High. I thought also of Solomon, that great king, and the wisdom with which he was endowed; his power and riches, anointed by the Almighty God, to rule a great nation; after in direct communication with God, and yet he fell and sinned against God. Did God influence him to sin? If you say no, then we must look for some other meaning to the declaration in Psalm 32:8 which says: "I will instruct thee and teach thee in the way thou shalt go: I will counsel thee with mine eye upon thee." This is good news, but we must be willing to learn; he does not say he will compel us to learn. That we might learn he has given us chart and compass through the prophets, to whom he declared his will, giving us a choice as to whether we do his will or follow the evil promptings of our own heart. Our Savior made this known to us, when he said: "Enter ye in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat. Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." Would he not be a partial God if he directly influenced by his spirit the few and allowed the many to go to destruction? We think so.

Then those who wish to start for the heavenly city have something to learn. The father has given the chart to be studied, with minute directions, to be followed by the student who would avoid the pitfalls strewn along the broad way. The captain of a ship is not given the command of a ship until he has learned the chart of the sea, and can read the atmosphere pressure on the barometer, so that he can prepare for stormy weather; he must also know his compass if he would guide his ship into a safe harbor, and must also be able to take observations from the sun to know where he is on the great expanse of water. If he has not thoroughly learned to do all these things, he is apt to make shipwreck of the lives and property entrusted to his care. There must be no trusting to chance. The ship owner who trusts to chance in the selection of a captain, is apt to come to grief. In like manner have we a complete chart, which, if well studied, will guide us over the sea of life to a safe anchor in a peaceful harbor? Shall we not go there for directions, so that we may be sure we are on the right path; take observations, so that we may know how far we have advanced and are steering straight for the harbor we have set out to win.

We must not trust to the theory that because we have expressed a desire to be an inhabitant of the heavenly city that we are going to be guided there by an unseen influence from above. True, it says the angel of the Lord encampeth round about them that fear him. How have they learned to fear him? By the study of his mighty works. "The steps of a good man are established (not ordered) by the Lord." How are they established? By keeping his commandments. The parents of John were both righteous before God, because they walked "in all the commandments and ordinances of the Lord blameless." Did they learn those commands anywhere outside of God's word, in order to walk righteously? The Psalmist says: "Order my steps in thy word, and let not my iniquity have dominion over me. Iniquity could not have dominion over him if his steps were ordered by the word. If a man who is trying to follow the Savior is tempted to steal, and immediately remembers the command: "Thou shalt not steal," and refrains, is it the power of God as revealed in his word that restrains him? Christ resisted evil in the same way, by remembering the command in the written word. In the old days, before this chart was completed, he gave his commands through the prophets, who spake as they were moved by the Holy Spirit, and through them to the people. Jeremiah, the prophet, spoke to all the people of Judah and all the inhabitants of Jerusalem, saying: "Since the day that your fathers came forth out of the land of Egypt unto this day. I have even sent unto you all my servants the prophets, rising early and sending them, but ye have not hearkened, nor inclined your ear to hear." This shows the earnest desire of the latter to save his people. He gave them instruction, but they did not choose to follow that instruction, but chose the way of evil. This shows that man is a freewill agent, doing his own will or the will of the Father, as it pleases him. If the children of Israel had only listened to the word, as revealed by the Holy Spirit, how different would have ben their fate! God could have turned them about and made them do this or that, as it pleased him, but that is not his way. He who would follow the Lord must have a willing heart, ready lovingly to obey the father's will, or he can have no place in the kingdom. The word says: "Be ye not as a horse or a mule, which have no understanding, whose mouth must be held in with a bit and bridle." This would be the case if every act was dictated to us: We should have no will of our own, no need for intelligence, no use for reasoning power. There would be no force in the invitation: "Come unto me," or in the declaration: "Whosoever will may come." Of what use would we be in the service of the Lord, if our service was not a freewill offering? Ps. 106: "Blessed are they that keep judgment and he who doeth righteousness at all times." We cannot do righteousness unless we keep the commandments; we cannot know right from wrong only as we learn it from God's word.

Our Lord meant those who are to be associate rulers with him, to have a character born of continual effort to follow lovingly instructions laid down in the word. He says: "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne. "What a glorious promise this! The Psalmist says: "Thy word have I hid in my heart that I might not sin." We see the weapon by which the Psalmist expected to overcome sin. Solomon, the wise man, says: "The integrity of the upright shall guide them, the perniciousness of the treacherous shall destroy them. "Here again is a choice: the one following the chart; the other their own sweet will "my words, they are spirit and they are life." Then we must know them in order to have life. Can we learn them in any other way but by studying them, hiding them in our hearts, so as to be ready in the hour of temptation to resist evil? Phillip thought so when he joined himself to the eunuch and guided him to an understanding of the Word. Christ thought so when he said: If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead, showing that they did not know the word. Christ was full of the knowledge found in the Word, for he foiled the tempter by it, and was constantly quoting from it. That he had this knowledge early is proved by his dispute with the doctors at the age of twelve.

Clearly then, if we sail over the sea of life and land in the haven of rest, we must follow the instructions given in this chart, if we have any faith in the one who gave it. John says: "And hereby we know him if we keep his commandments." Again he says: "If ye love me keep my commandments."

These words have no uncertain sound. Where do we find those commandments if not in his Word? Again John says: "This is love, that we keep his commandments." A command is given by master to servant, either orally or in writing, and the presumption is that the one giving it has the right to do so, from the fact that the one receiving it has accepted service under the one giving it. We have accepted service under one mighty to save, and the proof of our love for that Master mariner is the faithfulness with which we obey the commands given. A lawyer, thinking to confuse the Master, asked this question: "Master, which is the great commandment of the law?" See how quickly he answered him: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with thy mind. This is the first and great commandment; and the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." We shall have no trouble in steering aright if these commands are hidden in our hearts and become the motive power of our lives. All the way to the throne depends on the keeping of these two. Here is another from the same lips: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Do we not need to love the Lord our God with all our hearts to keep this command? For love of self is always with us. "Be good to yourself" is a favorite motto of the adversary. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." So we must so work that men cannot mistake the captain from whom we take our orders. If we faithfully try to keep these commands he says he will keep an eye upon us, so that if we need help we can ask. He says: "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me." "Cast thy burden upon the Lord, and he shall sustain thee, he shall never suffer the righteous to be moved." Before we do this we must be walking according to his will, walking uprightly because we love him, and are endeavoring to keep his commands as he has revealed them to us, and then in the day of trouble, we may call upon him and he will sustain us. We shall have no need to do this if every act of our lives was directed by the direct influence of the spirit in any other way than through his word.

Trust in the Lord with all thy heart and lean not unto thine own understanding." In all thy ways acknowledge him and he shall direct thy paths." Why will he direct our paths? Because he has said: Do not kill, do not steal, do not covet; and if temptation comes to do any of these things that we know are evil, and call upon him he will help us to overcome. If we sail straight according to this chart, what do we get when the voyage is done? Let us see: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. "Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him." Let us imagine all the beautiful things that we desire; yet our highest flights of imagination cannot begin to picture the glory reserved for the Lord's dear ones. "Verily verily, I say unto you, He that heareth my Word and believeth in him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life." "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." I cannot give all the promises given to those who are following the Lord's commands, but surely here are enough to stimulate all our energies. Glory, life eternal, a kingdom whose policy is righteousness, and therefore joy and peace unending. Into this all are invited, not compelled, to come. "The spirit and the bride say, Come and let him that heareth say, Come. And whosoever will, let him take the water of life freely." There is no restriction. "He which testifieth these things saith, surely I come quickly." Even so, Lord Jesus, come quickly.

MRS RUTH W. WHITEHEAD

Chicago, Ill.

OHIO CONFERENCE DUES.

In order that the incidental expenses of holding the State Conference might be provided for in advance, and that such expense might be shared by all the brethren, a resolution was adopted at the last conference, which was held at Brush Creek last August, recommending that an annual assessment of one dollar ($1.00) be collected of every male member, and fifty cents of every female member affiliating with the conference, i.e., all members of the several churches participating in our State Conference, and all isolated ones not affiliated with any of these organized ecclesia, but who have shared, or wish to share in the conference work.

The following persons were named as sub-committees to act in the various churches as collectors of this fund as well as the usual evangelist fund, from which it is entirely distinct and separate: Ella Knowles, Salem; Alden Overholzer, Springfield; Ethel Lehman, Brush Creek, H. Juergensen, Barberton; and isolated ones; S. J. Elton, Delta; W. A. Heacock, Canton; C. A. Goss and Frances Russell, of Cleveland.

The object of this arrangement is to avoid the necessity of cutting down our evangelistic fund to pay part of conference expenses, as has been every year. It will also be the means of permitting many who have not previously shared in this good work to do so to a small extent, and at the same time doing away with the obvious injustice that the few who attend the Conferences be practically obliged to bear all their own traveling expenses and their own entertainment as well. We hope to have funds sufficient to entertain all who come without charge for either food or lodging, if all respond to this call as they should.

We know many have already responded by paying their dues to the appointed collector. Now it is time to take up the matter vigorously in each church and follow it up until all funds are in the hands of our Conference treasurer, W. C. Heacock, 230 Arlington Ave. Canton, O.

CHAS. A. GOSS.
Chairman Conference Com.

MICHIGAN CONFERENCE NOTICE.

To the Brethren Scattered Throughout Michigan and Everywhere, Greeting:

The Annual Conference and Bible School of Michigan will be held at Lemon Park, Indian Lake, three miles northeast of Vicksburg, Kalamazoo county. The conference will begin Thursday evening, June 30, and continue over Sunday, July 2. The following full week to July 9 will be devoted to Bible Study. Bro. Joseph Williams, of Forest, Ind., has been secured as one of the teachers and preachers. All who have had the privilege of studying with Bro. Williams will appreciate another opportunity, as he always has food for our spiritual growth. Other competent teachers and preachers will be present.

This is a rare opportunity for any wishing to take a vacation as it offers both a beautiful place for an outing, and a spiritual feast. There are plenty of cottages and a large pavilion in which to hold the meetings, which are offered us at a very low rate. It will be necessary for all to bring sheets, pillow slips, and towels.

We aim, with these advantages at hand to make this the strongest and largest conference held in Michigan for years, and to be able to do more extensive work in spreading the gospel of the kingdom of God, that many more may come into the fold while it is yet day for we know that only too soon the night, will come when no man can work. Will your work be done? Let us awake and arise to do this work at hand, realizing that at the most we can only do a little "till Jesus comes."

Lemon Park, on Indian Lake, three miles northeast of Vicksburg, in Kalamazoo, County, is on the main line of the Grand Trunk railway, nearly midway between Vicksburg and Pavilion. Persons coming from north of Kalamazoo take G. R. and I. R. R. to Vicksburg, changing to Grand Trunk (same station) for Lemon Park. Parties from south of Vicksburg do the same. Those from the eastern part of the state (Adrian, for instance), go direct to Battle Creek, then take the Grand Trunk Railway to Lemon Park on Indian Lake. It would be best for all contemplating attending the meetings, to go to your respective home station agents and look up the best route.

Avery cordial invitation is extended to all interested in the "word of God." Come to study, bring pencil and notebook. Let us scatter the seed and work till Jesus comes. Yours for the Master.

ROSE MILLER, Sec.

INDIANA CONFERENCE NOTICE.

To the brethren of the Church of God:

I give you greeting and in the language of the Master say: "Wist you not that we must be about our Father's business?"

Through the will of the Father we are permitted still to stand in our wonted place, and to perform a part in the great plan of God for mankind. Let us therefore as a church, show our thanksgiving by putting aside the cares of this life for a brief season to offer our thankfulness and praise to him who gives us all things, and has promised us abundantly more if only we will serve him to the end.

Those coming to Plymouth, please write Bro. F. M. McCrory so that arrangements can be made for conveyances to the church. Those coming to Argos, notify Sister Jane Taber, or Brother F. P. Boggs, both of Argos, and you will be cared for.

FLORA HARRIS,
Secretary.
F. M. McCrory, President.

INDIANA BIBLE SCHOOL.

The Indiana Bible School will convene this year at Plymouth, June 10, and continue one week. We not only invite, but urge the young people and old also, to come to the conference prepared to stay for a week's study of Bible truth.

Brothers Robison and Williams have been selected as teachers. No tuition fee will be charged, and lodging and meals are free to all. Those coming should notify Mrs. F. M. McCrory, or Dessie McDonald, so that lodging places may be secured. A fund to meet expenses has been started, and contributions will be received according to the will of friends of the cause.

In his name,
ASA O. ROOSE,
MRS. F. M. McCRORY,
DESSIE McDONALD,
Committee.

ANTIOCH CONFERENCE MEETING

Friday, June 7.

10:30 a. m.—Address by President, F. M. McCrory.
11:00 a. m.—A talk, Prime Needs of the Church, Mrs. D. C. Robison.
12:00 m.—Dinner on grounds.
2:00 p. m.—Business Meeting.
3:00 p. m.—Sermon, J. F. Wagoner.
7:00 p. m.—Song and social service, Mrs. Ella Demont.
7:45 p. m.—Sermon, D. E. VanVactor.

Saturday, June 8.

9:30 a. m.—Social meeting, R. C. Railsback.
10:30 a. m.—Sermon, D. C. Robison.
12:00 m.—Dinner on grounds.
2:00 p. m.—Sermon, Mrs. D. C. Robison.
3:00 p. m.—Business meeting.
7:00 p. m.—Berean meeting, Mrs. Emma Railsback.
7:45 p. m.—Sermon, Joseph Williams.

Sunday, June 9.

9:30 a. m.—Social meeting, Wm. M. Huffer.
10:30 a. m.—Sermon, D. C. Robison.
12:00 m.—Basket dinner.
2:00 p. m.—Sermon, Mrs. D. C. Robison.
3:00 p. m.—Communion, J. E. Wagoner.
6:45 p. m.—Social meeting, Lawrence M. Howell.
7:30 p. m.—Sermon, Joseph Williams.

FRANK P. BOGGS,
MRS. JANE TABER,
SYLVESTER LOGAN
Committee.

CONFERENCE NOTICE.

The Iowa State Conference will be held at Waterloo, August 24 to September 1 inclusive. Program will appear later.

EVA L. STEARN,
Secretary.

NOTICE TO ILLINOIS BEREANS

Our new Berean booklets are now in the hands of the printer. an extra dollar, who can conveniently do so, please send in as soon as possible, to the treasurer? Also the societies that have not yet paid in their quarterly dues for the past two quarters, please do so at once, that we may have enough to meet the expense on the books.

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ROBT. G. HUGGINS, Editor.

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HOW READEST THOU?

It is one thing to read the Bible through,
Another thing to read and learn to do.
Some read it with design to learn to read,
But to the subject pay but little heed.
Some read it as their duty once a week,
But no instruction from the Bible seek:
While others read it with but little care,
With no regard to how they read or where.
Some read it as a history, to know
How people lived three thousand years ago.
Some read it to bring themselves into repute,
By showing others how they can dispute.
While others read because their neighbors do,
To see how long will take to read it through,
Some read it for the wonders that are there,
How David killed the lion and a bear,
While others read it with uncommon care,
Hoping to find some contradiction there!
Some read as though it did not speak to them,
But to the people at Jerusalem.
One reads it as a book of mysteries
And won't believe the very thing he sees.
One reads with father's specs upon his head,
And sees the thing just as his father said,
Some read to prove a pre-adopted creed,
Hence understand but little that they read,
For every passage in the book they bend,
To make it suit that all important end!
Some people read as I have often thought,
To teach the book instead of being taught.
And some there are who read it out of spite—
I fear there are but few who read it right.
Some people in these latter days,
Have read the Bible in so many ways
That few can tell which system is the best,
For every party contradicts the rest!
But read it prayerfully and you will see,
Although, men contradict, God's words agree.
For what the early Bible prophets wrote,
We find that Christ and his apostles quote:
So trust no creed that trembles to recall
What has been penned by one and verified by all.—Selected by Sister Florence Westfall.

THE KINGDOM DELIVERED TO MESSIAH; or The Temporal and Eternal

H. V. Reed

"For the Things That are Seen are Temporal; but the Things Which are not Seen are Eternal" (II. Cor. 4:18).

In the above text the apostle makes a striking contrast between the temporal and the eternal. That which is temporal is to pass away, but that which is in the unseen is eternal. It is a most impressive thought that all of the great promises of God, made known to us in the Prophets and by the Apostles, are to be endless.

1. The Redemption which is in Christ Jesus is eternal (Heb. 9:12).

2. The Covenant Confirmed in Christ is an everlasting Covenant (Heb. 13:20-21; Gal. 3:17-18).

3. The inheritance under this Covenant and Redemption are also eternal (Heb. 9:14-15).

4. Christ is the Mediator of this Covenant which is declared to be eternal (Heb. 8:6-13).

5. The Priesthood of our Lord is after the order of Melchisedic, which is forever as "he ever liveth to make intercession" (Heb. 7:16-17, 22-26).

6. The Life offered to men in Christ is eternal (Rom. 6:23; John 6:40).

7. The Kingdom of our Lord is an eternal kingdom and to have no end (Luke 1:31-33).

The above propositions are abundantly sustained by the united testimony of the Prophets and Apostles.

The general impression conveyed by the current teaching is that the priestly office and the office of Mediator of Messiah is to end; and that when he assumes the functions of judge and king he is to cease to be an intercessor or a mediator.

This position contradicts the plain statements made in the Scriptures and destroys the very foundation upon which the Christian Hope is based.

The text upon which the above theory is affirmed is I. Cor. 15:24, which reads as follows: "Then comest the end, when he shall have delivered up the Kingdom of God, even the Father; when he shall have put down all rule, and all authority, and power."

It is claimed that when our Lord returns from heaven he leaves his priestly office and his meditorial throne and becomes the judge of quick and dead. The whole stress is laid upon the phrase, "when he shall have delivered up the kingdom to God," etc. It is argued by some that Christ's reign precedes his coming and by others that his reign only begins after he comes again; and that his kingdom will end when all things are subjected to him, etc. The point seems to hinge upon what is meant by the phrase, "then cometh the end." Wakefield gives a very lucid translation of the whole text and obviates any technical difficulty. "Then will the end be, when God the Father delivereth up the Kingdom to Him; during, which he will destroy all dominion, and all authority, and power, for he will reign till he hath put every enemy under his feet; and so the enemy death will be destroyed at last. Now, when the Scripture saith. All things are put under him, it manifestly means a subjection besides the subjection to him, who put all these things under Christ. But the son himself, when all these things are put under him, will also submit to God, who put all things under him; that God may be all in all."—Wakefield's translation of I. Cor. 15: 24-28.

The learned translator makes the following comment upon the above text: "The received reading of this verse anticipates and is not consistent with verse 28, nor with other passages of the New Testament. All difficulties are avoided by the present translation, which rest upon the Ethiopic Version. Moreover, the Coptic and Syriac versions have **pasan dunamin.**

The following points seem to be well established and are in exact harmony with Wakefield's translation:

1. **Our Lord has gone away to receive for himself a kingdom and to return.**

This is made plain by the following testimony from Luke: And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come, * * * And it came to pass that when he was returned, having received the kingdom, then he commanded these servants to be called unto him," etc.

It will be noticed that Jesus does not reject their view of his establishing a kingdom, but he shows the disciples that he must ascend to the father and receive his kingdom, and then return.

2. **Our Lord, as the son of man, is to receive his kingdom, when he is in the presence of the ancient of days, which takes place in connection with the sounding of the seventh angel's trumpet, as stated in Rev. 11:15.**

The above proposition is well supported by the Scriptures of truth as the following texts will show: "I saw in the night visions and behold one like the son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed (Dan. 7:13-14).

The above testimony is explicit that the son of man or the Messiah, receives his kingdom when he is in the presence of the Ancient of Days, who is to sit in judgment upon the world power at the time of Messiah's glory and kingdom. The little horn of Daniel's fourth beast is to war against the saints "until the Ancient of Days came," and it is then that judgment is to be given to the saints and they are to possess the kingdom (Dan. 7:21-22).

These events are connected with the sounding of the seventh angel, as recorded in Rev. 11:15. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this World are become the kingdom of our Lord and his Christ. And he shall reign forever and ever. * * *

We give the thanks, O Lord God Almighty, which art and wast and art to come, because thou hast taken to thee thy great power, and hast reigned."

That this applies to the time of Messiah's coming is clear, as will be seen by the other events under this seventh trumpet: 1. The nations are angry; 2. God's wrath has come; 3. And the time of the dead that they should be judged and the reward given to God's servants, prophets and saints; 4 And those that corrupted the earth should be destroyed.

These events agree with what Daniel says that the Ancient of Days shall come, at which time judgment shall be given to the saints and they shall possess the kingdom forever and ever. And it gives force and emphasis to Paul's charge to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his Kingdom" (II. Tim. 4:1).

The above testimonies most clearly establish the position that our Lord has gone before the Father to receive for himself a Kingdom. It is also plain that the Kingdom is given to him in the presence of the Ancient of Days, who is represented as coming at the time of the sounding of the seventh trumpet. It is in harmony with both Daniel and John, that the Ancient of Days appears at the time when the persecuting power against the saints comes to his end by the judgment of God, and the saints become possessors of the kingdom forever and ever (Dan. 7:21-22). So it is clear that saints are to be joint possessors with our Lord in this kingdom, for it is written: "It is your Father's good pleasure to give you the Kingdom" (Luke 12:31-32). All of the great events connected with the coming and kingdom of Messiah, will become blessed realities. Therefore instead of the kingdom being delivered up by the Messiah to his Father at the time of his coming, he is to **"return, having received the Kingdom."**

The order of worship in Messiah's kingdom will be eternal, and it will reach out and beyond all the ages of reconciliation, thanksgiving, glory, honor, praise and alleluias will be offered through the eternal Priesthood of Jesus Messiah, and his position as mediator of the everlasting covenant will remain, as long as the kingdom, which has no end. This will be the Blessed Consummation of the ever lasting redemption in Christ, when God's will shall be done in earth as it is done in heaven.

WHAT I BELIEVE AND WHY NO. III

Charles Clifford Maple

We come now to consider the things concerning the name of Jesus Christ.

We learn from Matthew 16 that the church, which Christ said he would build, was established upon the truth which Peter confessed, "Jesus was the Christ, the Son of the Living God."

Peter's confession reaches that there is one God, and that Jesus Christ is the son of God.

We hear many times about "the Holy Spirit, the third person in the Trinity." The Holy Spirit is the power proceeding from God. God and the Holy Spirit are not two separate and distinct persons.

A Bible student told me that this truth came to him in trying to answer the question, Who is the Father of the Lord Jesus Christ? and the statement of Luke 1:35, The Highest is God, the power of the highest is the power of God, and it says also it was the Holy Spirit.

The truth therefore came upon this Bible student that there was no third person called Holy Spirit. To return then, to our thought: Christ, the Son of God became the central truth of the gospel, that which all must acknowledge.

Philip preached it to the people of Samaria (Acts 8:5-12), also to the Ennuch, who demanded baptism. "If thou believest with all thy heart that Jesus is the Christ the Son of God thou mayest be baptised," was the teaching (Acts 8:36-48).

Believing in Jesus Christ gives us a Divine Creed.

We believe in a person, not in a thing, not in a set of rules or any doctrines or commandments of men, but in Jesus Christ—Our prophet, priest, and king.

Paul says, I know in whom I have believed" (II. Tim. 1:12). not in what, but in whom. Again, he says, "I was determined to know nothing among you save Christ and him crucified" (I. Cor. 2:2). What a grand thing to be known among the churches.

Paul preached the things that concerned the Lord Jesus Christ.

Now we are not to understand, as some seem to teach, that this is all of the gospel, that is, that the things that the apostles preached were the death, burial, and resurrection of Christ, and nothing more. These truths are a part of the gospel, but the things concerning the kingdom were also preached as the gospel as well as those things which concerned the Lord Jesus Christ. (Act 8:12; Mark 1:14; Luke 9:2-6; Acts 28:30-31).

We must not loose sight of these basic truths upon which the gospel rests.

I am all out of sympathy with any teaching that in any way dethrones the Christ from his rightful place at the head of the church. In order to be a Christian we must be a follower of Christ and in order to be a follower of Christ we must be a believer in him and in order to be a believer in him we must know him; thus knowing him we believe, and believing we follow, and following we become partakers of his promises.

We learn next that the Christ proves his divinity by his resurrection from the dead.

Paul establishes that part of the gospel which concerns the Lord Jesus Christ upon the Lord's death, burial, and resurrection (I Cor. 15:1-4). In his resurrection we have also the token of our resurrection. If he lives we shall live also (John 14:19).

This leads us to say just a word regarding the resurrection, outside of that class who are ignorant of the gospel who remain in the congregation of the dead Prov. 21:16). There will be a resurrection of all the dead; some unto life and some unto death. And can we read the scripture and not find the resurrection? A man on the train a short time ago said he "did not believe it could be possible." He led out into a long line of reasoning and then reached the conclusion that there was no resurrection. But the word says there shall be and "I don't know any better than to believe it."

In our next article we shall consider the church.

ALL THINGS

E. W. Knapp

The phrase "All Things" occurs about 225 times in the Bible, and is in most cases a class phrase. And the Lord blessed Abraham in all things (Gen. 24:1). He hath given him flocks, and herds, and silver, and gold, and men servants and maid servants, and camels and asses (35th verse) And in all things that I have said unto you, be circumspect, and make no mention of the name of other gods, neither let it be heard out of thy mouth (Ex. 24-13). So Aaron and his sons did all things which the Lord commanded by the hand of Moses (Lev. 8:36). According as we hearkened unto Moses in all things, so will we hearken unto thee (Josh. 1-17). Yet he hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation, and all my desire (II. Sam. 23:5).

And he did very abominably in following idols, according to all things as did the Amorites (I. Kings 21:26). Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way (Ps. 119-128). Evil men understand not Judgment, but they that seek the Lord understand all things (Prov. 28:5). Therefore all things whatsoever ye would that men should do to you, do ye even so to them (Matt. 7:12).

All things are delivered unto me of my Father. And when they were alone, he expounded all things to his disciples (Mark 4:34). All things are possible to him that believeth (Mark 9:23). But take ye heed; behold, I have foretold you all things (Mark 13:23). These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me (Luke 24:44).

Things that Jesus did and taught were considered the "all things." He foretold the destruction of the temple; the persecution for the gospel; the gospel must be preached to all nations; that great calamities should happen to the Jews; the hour of judgment known to none; and then said to his followers: Take heed, behold I have foretold you all things (Mark. 13). The woman of Samaria believed that when Christ is come he will tell us all things, and when he told her all things, she believed him to be the Christ. The people found that the "all things" that John spake of this man were true. All things that I have heard of my father I have made known unto you. The Holy Spirit shall teach you all things and bring all things to your remembrance whatsoever I have said unto you. Jesus knew all things that should come upon him.

At his crucifixion he knew all things were accomplished, that had been spoken by the prophets, and that the Scripture might be fulfilled said, I thirst. Paul in his defense before Felix said, But this I confess unto thee that after the way which they call heresy, so worship I the God of my fathers believing all things which are written in the law and in the prophets (Acts 24:14). The resurrection of the dead was one question in the controversy. Paul found that the prophet Daniel wrote about the resurrection, and when before King Agrippa he said, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles (Acts 26:22-23).

The all things that he taught unto the people after his conversion and baptism was that Christ was and is the Son of God. And when near Paphas where was a false prophet and some of the people desired to hear the word of God, this false prophet withstood him, and Paul, filled with the Holy Spirit, said unto him, O full of all subtility and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

And the Lord caused him to be blind for a season. So the things he spake were not the all things that should be believed. Then Paul speaking of David said, Of this man's seed hath God, according to his promise, raised unto Israel a Savior, Jesus. Whosoever among you feareth God, to you is the word of this salvation sent, and they of Jerusalem did not know him neither believed the prophets which are read every Sabbath day, but fulfilled the prophecy by condemning him, and all the prophets had written of him was fulfilled when they took him down and laid him in a sepulchre, but God raised him from the dead, and now we declare unto you glad tidings how that the promise which was made unto the fathers, God hath fulfulled the same unto us their children, in that he hath raised up Jesus again. Through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. The "all things" that Christ and all his apostles taught, are the things to be believed, and obeyed, in order to obtain the precious promise of eternal life. They are the gospel, and not the law; the promises of God, and not of man, the hope of life on earth, and not in heaven.

GOLD DUST

Forget the things behind, look forward to the things before. The wisdom of a divine life lies hid in this principle.

As every drop of water falling on a rock leaves its impress, so does everything you do and every word you utter. They leave their impress on your fellow men living marks which will out last yourself, additions to the character of the world.

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting and in being served by others. It consists in giving and serving others.

That may be right which is not pleasant and that pleasant which is not right, but Christ's religion is both. There is not only peace in the end of religion, but peace in the way.

The debt of love underlies and precedes all other debts.

ANNA DREW.

A man possessing the truth, but destitute of the principle of love, in which it has its origin and end, is a bastard and not a son, an ugly abortion in the family of God, a swine whose prying snout has unearthed the jewels of the sanctuary, and profaned them by an unholy appropriation.

One of the first features of an excellent man's excellence is that he cares little whether anybody knows it or not. He does not parade his good works in any sense, but that of doing them.

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Cleveland, Ohio....June 18, 1912

EDITORIAL

COMMUNICATIONS

Dear Brother Huggins—I have frequently heard my husband's father, S. H. Thomas, remark about the many good words spoken of people in their death notices, and wonder if they said such words of praise to them while alive, and that he hoped if any one had a good word to say of him they would say it now, not wait until he could not appreciate it. So will see if I can express my opinion of him so you will see him as he is to us in every day life.

He is the personification of all that is good, just, religious and honest. An example for his children, who are all married, and all who are intimately connected with him, or who have any dealings with him.

As you no doubt know, he is the leader of the Pinehurst Bible Class, and solver of all our puzzles. This may sound rather complicated but I have never felt in doubt on any subject concerning the Bible that he could not explain in a perfectly satisfactorily manner.

Father Thomas has, I believe, been an ardent believer for over thirty years and has in that time baptized a large number and helped ever so many see the Bible in its true light. He has had stomach trouble for years, but never complains, is very sympathic and quick to do all in his power for any one else. Ever ready with the word of praise, even in little matters and very patient with all our short comings, and if we fail to do just the right thing always, by his careful selection of a reading at our next meeting and kindly actions he shows us our mistakes and urges us to do better next time.

In closing will add that I hope I will be able to accomplish one third the good he has in life.

MRS. JEROME THOMAS.

"Casting all your care upon him for he careth for you (I. Peter 5:7).

God cares for us because he has a personal interest in us. We are the work of his hand (Ps. 119:73), and as such he is interested in our prosperity. He watches over the development of our lives; he notes every step of our progress. The one who plants a flower, waters it, cares for it, and watches the development of each tiny shoot and bud cares more for that flower and has a deeper interest in it than has the one who merely stops for a few moments to admire its full blown beauty and to enjoy its fragrance. To the one it is only one plant out of many, to the other it has a special meaning and attraction and worth, because its bloom and fragrance is the result of his labor and patience. It is his plant. So it is with God. He gave us our being; he has nourished and protected us; he has seen us develop day by day. He is interested in us and desires our lives to bloom and send forth a fragrance of trueness and purity all around. May God help us to live such pure and holy lives, that he shall not be disappointed in us on that great day when he comes to make up his jewels (Mal. 3:17).

He cares for us because he created us for his glory and to fill a place in his eternal kingdom. We were created not merely that we might have an existence, but for a purpose for himself.

He wants us to make a success of our lives, not empty for our own advantage, but to fill the place for which he created us for his purpose and glory; and because of this he will endeavor to help us succeed in our life. He cares for us because he loves us. "The Father himself loveth you" (I John 3:1). "I have loved thee with an everlasting love" (Jer. 31:3). "God so loved the world" (John 3:16). He has deep, abiding affection for every one of us; even when we stray away from him into the depths of sin, his heart yearns over us as a mother over her erring child, only that his love is stronger than a mother's (Isa. 49:15-16). He loved us while we were sinners, he sends his servants out to seek the lost, and his spirit to plead with us. Yes, even if we have grieved him and have repelled his spirit over and over again, yet his eye beams with pity, his heart is tender with love, and his arms are outstretched toward us to welcome us to his loving embrace. In the dark and troublous hours, when we stand mourning around the grave of our loved ones, when Yes he did care; at once he arose as did the disciples of old when they cried out in their distress, "Careat thou not that we perish?" Yes, he did care, at once he arose and rebuked the elements and brought the disciples safely to land. His help may sometimes seem delayed, but it will come and just at the time it is most needed.

In our joys and seasons of refreshing he cares for us as well as in the time of trial, of heaviness, and longing and bitterness of heart. He will bring us through when he sees that we are refined and fitted for his purpose. "He careth for you." Let us be glad and rejoice and shout aloud. Or if in our sorrow we can only whisper it, may our hearts still say, "He loves and he cares." I will trust him and be contented.

He also cares for our temporal wants and gives us countless blessings every day. He cares for us spiritually, giving us his grace to help in every time of need, to shield us in temptation, and strengthen us in trials, to make us strong and courageous in danger. He truly cares for us. Let us, therefore, doubt and fear no more, but commit ourselves to him, knowing that he will in no wise fail us.

There's a word of tender beauty
In the sayings of our Lord,
How it stirs the heart to music
Waking gratitude's sweet chord;
For it tells me that "Our Father"
From his throne of royal might,
Bends to note a falling sparrow,
For 'tis precious in his sight.

Though I'm least of all his children,
So unworthy of his love,
Yet, for me there's kind remembrance,
In the Father's heart above;
He will save and keep me,
He will guide me on the way,
For my Savior gently whispers,
"Are ye not much more than they?"

Oh, the wounded hands of Jesus
All the springs of life control,
Is there any ill can harm me,
While his blood is on my soul;
Let me, like the little sparrow,
Trust him where I cannot see,
In the sunshine and the shadow,
Singing "He will care for me."

MAY KLINGENSTEIN.

CORN SHEAVES GATHERED FROM EVERYWHERE

The Nature of Death—Death is the failure of life. When life begins to fail, the living begins to die; when life has utterly failed, it is dead. We often speak of "dead matter," meaning thereby lifeless matter. But properly speaking, nothing is dead that has not died, and consequently that has not lived. Now there are various kinds of life, therefore, various kinds of death. But death always means the failure of some kind of life. It may be used figuratively, as, for instance, "the death of a hope." But we only say that, because the hope is conceived of as having been alive. We read of "A lively hope," i.e., a living hope. When the hope ceases it is said to expire or die.

Soul and Spirit—It is an important saying of the Old Testament, the blood is the soul, or life. When the blood is poured out, an animal becomes inanimate. The breath is the bodily sign of the spirit, the blood, of soul. So the son of man breathed forth his spirit to the Father, but his soul he poured out unto death.

Napoleon's Opinion of Christ.—No one will accuse the first Napoleon of being a pietist or weak-minded. He strode the world in his day like a Colossus, a man of gigantic intellect, however worthless and depraved in moral sense. Conversing one day at St. Helena as his custom was about the great men of antiquity and comparing himself with them, he suddenly turned round to one of his suite, and asked him: "Can you tell me who Jesus Christ was?" The officer owned that he had not yet taken much thought of such things. "Well, then," said Napoleon. "I will tell you." He then compared Christ with himself, and with the heroes of antiquity, and showed how Jesus far surpassed them. "I think I understand somewhat of human nature," he continued. "and I tell you all these were men, and I am a man; but not one is like Him. Jesus Christ was more than man. Alexander, Caesar, Charlemagne, and myself founded great empires but upon what did the creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him. Men wonder at the conquests of Alexander, but he is a conquorer who draws men to Himself for their highest good; who unites to himself, incorporates into himself, not a nation, but the whole human race."

From Whence Is Wisdom.—From whence shall wisdom be found, and where is the abode of understanding. Man knoweth not his worth, nor is it to be found in the land of the living.

The deep saith, It is not in me,
And the sea saith, It is not with me.
Refined gold cannot be given in exchange for it,
Nor can silver be weighed out for its purchase.
It cannot be estimated by the ingot of Ophir,
By the precious onyx or the sapphire.
Neither gold nor the diamond can compete with it,
Nor for vessels of pure gold, can it be bartered.
Rock crystal and pearls, cannot be mentioned,
Yea, to draw forth wisdom is more than rubies can do.
The topaz of Cush cannot be compared with it,
Nor with the pure ingot can it be bartered. — Coleman's Translation of Job.

LOVE

S. Roxana Wince

"Love covereth all sins," (or all transgressions) says Solomon; "He hath (clothed, wrapped us in) covered me with the robe of his righteousness,' says Isaiah. "Charity shall cover the multitude of sins," says Peter. "Blessed is he whose sin is coverd," says David, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins," says the Lord.

We may cover or conceal the faults, foibles and transgressions of our friends and acquaintances from the pitiless babbling world, but we cannot wash their guilt away so they will be pure in the eyes of God. We cannot redeem them from death, nor pay to our Heavenly Father a ransom for them, much as we love them. Only the love of God can so wrap and cover sin that it is put out of sight forever.

But we can be the agents of God in helping others to get "the garment of salvation." We can teach them the truth, we can show them that, having broken God's laws, they are sinners and must have a Savior or perish, because forgiveness and hope and God are found only in and through him, and without him they are "without hope, and without God"—the prayers of willfully disobedient, unrepentant sinners never reaching his ears. That without a Savior they are as helpless as the Titanic's passengers left with no lifeboat at hand when the thought-to-be-unsinkable-ship sheared in twain by the shears of God plunged into the depths of the sea. That even though they believe the truth and contend earnestly for it, they will not be saved unless they obey it, being sorry after a godly sort for the sin, turn from it, die thereto, and being buried as dead men ought to be, rise to walk in the new life of love and service to God.

Happy in being ourselves wrapped and covered with life-saving robe, and rejoicing in "the peace that passeth all understanding," the we are impelled by love to God to do this for him, grateful for the great love that has reached out and rescued us "when there was no eye to pity, and no arm to save."

"Love worketh no ill to his neighbor." It does not defraud him, injure his wife or children, or lead them into paths of the destroyer. But it does more than this; it has more than a negative side. While refraining from doing him wrong in any way and setting a good example before him in an upright and well ordered life, it goes farther than this. It does more than pray. It does more than to help him in temporal things. It does more than to visit him in sickness, and to speak kindly words to him in times of sorrow. It sees him a lost and hopeless sinner, and longs to touch him with the finger of faith and the gospel of power. It seeks his best, his everlasting good. It faces all dangers, all perils, to save him. It perseveres to the five hundredth time. It works, if need be, to the twentieth year. It sacrifices wealth, it exiles itself from home and friends, it counts not its own life dear unto itself. It suffers all things, endures all things, hopeth all things, believeth all things, in its chosen field of labor. It does not flinch at the angry threats of Romanists, or infidel, nor run away when the arrows of savages are held tant in the bow, but goes on telling the story of Jesus, till the threat is silenced, and the arrow falls to the ground.

"Beyond us God sees the other man," and gives us the light of truth and washes and sets us apart that he may use us in reaching that other man." We do not love, as Jesus and Paul bade us love, if we do not use every means in our power to reach him, no matter whether he be Italian, Koord, Figean, or Chinaman, Christ said, "Go teach all nations;" "Freely ye have received, freely give." The loaves and fishes of truth, will feed and save the perishing multitudes, if we but break them. Let us up and be doing—the Lord is coming, scatter the papers, patiently expound the word, live uprightly, give constantly, love the brethren, "pray without ceasing," watching and waiting for the Master.

THE GREAT AND PRECIOUS PROMISES OF THE GOSPEL

Whereby are Given unto us Exceeding Great and Precious Promises; that by These ye might be Partakers of the Divine Nature." (II. Pet. 1:4).

The promises which have been given us are great and precious, inasmuch as they secure all things that pertain to life and godliness. A promise is an assurance on the part of another, of some good for which we are dependent on him. God is the promiser and we are the receivers. Therefore, the promises are God's assurances of what he purposes to do for us. The promises embrace "all things that pertain to life and godliness." They are given to us in and through Jesus Christ. "For all the promises of God in Him are yea, and in Him amen" (II. Cor. 1:20).

What a comfort they are to us in the hour of trial and temptation. "God is faithful, who will not suffer you to be tempted above that ye are able to bear, but will with the temptation make a way to escape," (I. Cor. 10-13). How pleasing it is to hear the voice of God, saying, "My grace shall be sufficient for you" (II Cor. 12-9).

During the time of affliction and persecution, when the whole world seems turned against us, what comfort there is in the words of Christ, "Let not your heart be troubled, neither let it be afraid." (John 14:27); also, "These things have I spoken unto you that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world," (John 16:33). "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," (II. Cor. 4:17).

When we look into the future and contemplate the difficulties which befront us, our faltering steps are renewed by the blessed assurance of God, "I will never leave thee, nor forsak thee," — (Heb. 13:5).

By the promises we are sure of a glorious resurrection. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby He is able to subdue all things unto himself (Phil. 3:21). The great change which will take place will be from weakness to power, from dishonor to glory, from materiality to spirituality, from corruption to incorruption, and from mortality to immortality. "We know that when he shall appear we shall be like him, for we shall see him as he is," (I. John 3:2).

Arrayed in glorious grace,
Shall these vile bodies shine;
And every shape and every face
Be heavenly and divine.

In speaking of the wicked Matt. 25:46 says, "These shall go away into everlasting punishment, but the righteous into life eternal." "Then we which are alive and remain, shall be caught up to meet the Lord in the air, and so shall we ever be with the Lord" (I. Thess. 4-17). What blessed promises are these! What a glorious revelation was that of St. John the Divine: "Therefore are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes" (Rev. 7:15-16-17).

The last part of the text reads, "That by these ye might be partakers of the divine nature" (II. Pet. 1:4). This means that we might be restored to the image of God, and partake of his moral and divine nature, so as to be like him.

I pray, dear brothers and sisters that we may all have such faith in the promises of God, that when we approach life's closing hour and think of death, we will be able to pray as David did, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Ps. 23:4).

Your sister in the One Blessed Hope,

VIOLA GAZELEY.

INDIANA CONFERENCE REPORT.

The annual June meeting at Old Antioch convened June 1 to 9, 1912, being presided over by the president, Bro. F. M. McCrory.

Ministers present: Bro. and Sister D. C. Robinson, of Salem, Ohio; and Bro. D. E. Van Vactor, of Argos, Ind., who gave us splendid and helpful discourses. There was a general disappointment in not having the privilege of listening to Bros. Wagoner and Williams, who were unable to attend and fill their places on the program.

Four churches, viz.: Argos, Plymouth, South Bend, and Rensselaer answered to roll call and gave reports.

Though the attendance was not as large as usual this year, there seemed to be an increased interest shown. Many of the familiar faces that we are accustomed to see at Old Antioch were missing, but many new ones filled their places. It was a pleasure to welcome several brothers and sisters from Ohio, a sister and little son from Illinois, and a brother from Iowa, as our guests.

A kindly Christian spirit and wide awake interest was manifested throughout the meeting which was edifying. This was especially noticeable in the social and Berean meetings.

Financial report from time of October conference:

Amount in treasury	$121.43
Amount paid out during Annual Conference held at Rensselaer, Oct., 1911, and June Conference, 1912:	
Bible School at Plymouth	$176.90
Amount paid in	88.29
Balance on hand	$312.82

FLORA HARRIS, Sec.

THE CONSTITUTION

Of the Organization of Isolated Members of the Church of God of the Abrahamic Faith in the United States and Canada.

Article I.

This organization shall be called the Organization of the Isolated members of the Church of God of the Abrahamic Faith in the United States and Canada.

Article II.

The membership shall be composed of the isolated members of the one faith, others of the faith not barred, who wish to work with them.

Article III.

The officers shall consist of a president; vice-president, secretary, assistant secretary, and treasurer.

Article 4.

It shall be the duty of the president to preside at all the meetings, issue all orders on the treasurer, and take general oversight of the work.

Article V.

The vice president shall assume the duties of the president in her absence or inability to act.

Article VI.

It shall be the duty of the secretary to carry on all necessary correspondence. Record in a book provided for that purpose, the names of all members and their addresses. Receive all subscriptions to the working fund, and turn same when collected, over to the treasurer. Sign all orders with the president, and publish a report of the work being done every quarter.

Article VII.

The assistant secretary shall assume the duties of the secretary upon her inability to act.

Article VIII.

It shall be the duty of the treasurer to receive all money from the secretary, receipting for same. The treasurer shall pay no money for the work in hand. The election signed by the secretary.

Article IX.

The officers shall be permanent and their positions can become vacant only by death, resignation, or removal for cause.

Article X.

The president, secretary and treasurer shall constitute a board of directors, who shall send out evangelistiats, who according to their judgment are the best fitted for the work in hand. The election shall be made with a view to as little expense as possible, when it can be done without detriment to the cause.

Article XI.

The evangelists are to receive not less than $65.00 nor more than $75.00 and expenses per month.

Article XII.

Each member shall be required to send 25c with their membership as a fee which shall be sent every year, the same to be used as an expense fund to provide stationary, stamps and books for the officers, and any other expense incurred by them.

Article XIII.

All money collected by the evangelist shall be accounted for to the secretary and treasurer.

Article XIV.

The evangelist shall report once a month to the president.

Article XV.

While we believe that God's way of giving to support his cause is the tenth, it will be left to the members to give as the Lord has prospered them.

Article XVI.

Five members shall constitute a quorum, who shall have power to transact any business of the organization.

Article XVII.

This constitution can be amended by a two-thirds vote of members present.

MINUTES

The undersigned members of the church of God of the Abrahamic Faith met at Blair, Nebraska, May 27, 1912, and effected the organization known as the Organization of the Isolated Members of the Church of God of the Abrahamic Faith of the United States and Canada.

Bro. Almus Adams, of Omaha, Neb., stated the object of the meeting and moved that Bro. M. D. Newell be elected temporary chairman. The motion was seconded and carried.

The chairman appointed Sister Carrie Free temporary secretary. Motion was made and seconded to make the temporary organization a permanent organization. Motion carried.

It was moved and seconded that the president appoint a committee to draft a constitution, and the following committee was appointed: Bro. Almus Adams, of Omaha, and Sister Carrie Free. It was moved and seconded that the constitution be read and considered as a whole. Motion carried.

It was moved and seconded that the constitution be adopted as read. Motion carried.

The following permanent officers were elected: President, Carrie Free, Blair, Neb.; vice president, Helen Eberle, Kansas City, Kansas; secretary, Leota B. Hanson, 3609 McDonald Ave., St. Louis, Mo.; treasurer, Mrs. E. A. Pendarvis, Enid, Okla.

Moved and seconded that we adjourn. Motion carried.

Almus Adams
M. D. Newell
Sue Newell
John Compton
Nancy Compton
Carrie Free

Carrie Free, Sec.

CONFERENCE NOTICE

The Nebraska State Conference will be held from August 17 to 25 inclusive. This date has been selected so that all those engaged in school work may attend conveniently. The place has not been decided upon, but will be published later, with other particulars.

ALTA KING, Secretary.

BEREAN DEPARTMENT

Steadfastness

Dear Bereans:

While we are laboring through life's journey we find many things that are hard to bear, and yet we do not give enough time to the study of God.

Therefore, my brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord (I. Cor. 15:58.)

If we believers in Christ have something worth accepting is it not worthy being steadfast for? If ye think not it is high time we are finding it out. If we believe this strongly enough to have full confidence of faith we shall all be greatly helped in steadfastness of the same (Col. 2:5).

Although knowing our labors are not in vain, but shall be more profitable to us in the eternal future.

LETTIE LONG,
Rushville, Ill.

Dear Bereans:

Our Savior says: "If any man serve me, let him follow me" (John 12:26). "If any man serve me, him will my Father honor."

There is a depth of meaning in this short sentence, which is not seen at first sight. It distinguishes the service, which Christ demands and which is acceptable to him.

"If any man will come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24). This means active service, cross bearing service, we should not think this service hard, for it is coupled with the promise: "My grace is sufficient for thee" (II. Cor. 12:9). It is a mistake to think any service will take the place of obedience.

"Even Christ himself, although a Son, yet learned he obedience by the things which he suffered. And being made perfect he became the author of eternal salvation unto all them that obey him (Heb. 5:8-9).

Oh, blessed Son of God, we adore thee for thy greatness of power, and for thy greatness of humility.

May each one of us strive to be doers of the word and at last be numbered with the worthy ones.

Yours in Christian Love,
MITTIE CHANDLER
Burbank, Okla.

Dear Bereans:

If we have no opportunity to do great things we can "let our light so shine before men, that they may see our good works and glorify our Father which is in heaven" (Matt. 5:16).

If we let the love of Christ reign in our hearts we will show our fruits and good works of love, peace, and kindness to all those with whom we come in contact.

We can be patient toward all men and abstain from all appearance of evil. "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (II. Tim. 2:22).

And we can learn the lesson that Paul gave when he said, "I have learned in whatsoever state I am, therewith to be content" (Phil. 4:11). "But Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. (I. Tim. 6: 6-8).

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted fro. the world (James 1:27).

"Let us hear the conclusion of the whole matter: fear God, and keep His commandments, for this is the whole duty of man" (Eccles. 12:13).

Don't waste your time in longing
For bright impossible things;
Don't sit supinely yearning
For the swiftness of angel wings;
Don't spurn to be a rushlight
Because you are not a star;
But brighten some bit of darkness
By shining just where you are.

There is need of the tiniest candle,
As well as the garish sun,
The humblest deed is ennobled
When it is worthily done,
You may never be called to brighten
The darkened regions afar,
So fill for the day your mission
By shining just where you are.

Your Sister in the Faith,
RUTH A. VAN ANTWERP,
Vermont, Ill.

When a man has a really musical instrument it will be called for. He is not given to perform on it himself.

THE SABBATH QUESTION

Chas. A. Goss

The Sabbath is first mentioned in Gen. 2:2-3, as follows: "And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested (or ceased) from all his work which God created and made."

We do not find that God gave Adam or any of his posterity any specific commandment to rest from their labors every seventh day as he himself had done, and we can only speculate and guess in regard to what the few faithful ones did before the law was given to Israel by Moses, their mediator.

Those who worshipped God may have kept the Sabbath, but by what observance we know not, as we have no record from the earliest period. The book of Genesis gives us only a brief sketch of the history of that age.

In the seventh chapter of Genesis, when instructing Noah concerning the loading of the ark, we read that God marked off or set apart a week of seven (7) days before the flood should come upon the earth, saying, "For yet seven days and I will cause it to rain upon the earth forty days and forty nights." "And it came to pass after seven days (margin reads on the seventh) that the waters of the flood were upon the earth." This may have been a type of the day of the Lord—1000 years—the seventh thousand years in which the world will be judged in righteousness by the Lord and his saints (II. Peter 3:8; Rev. 20:2-6).

And Noah sent forth the raven and the dove thrice at intervals of seven days. These things do not prove that a Sabbath law like that given to Israel was then in force, but they show that God has always ruled this world and its affairs on the weekly basis, or in other words, by the fundimental rule of sevens. We cannot here take up that great subject—the golden number seven—which runs through the whole Scriptures, but will confine our attention to the Sabbath question for what and to whom given.

In Ex. 16:22-23, which refers to a time before the law was given to Moses on Mount Sinai, we find that Israel was given a double supply of manna on the sixth day and were instructed by God through Moses to prepare it and lay it by for food for the seventh day. "See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days, abide ye every man in his place, let no man go out of his place on the seventh day" (Ex. 16:29). Who did he command? It says he commanded Israel—none other people are required to obey.

In Exodus 20 we find the record of what is called the "Ten Commandments." In it we read the first command to Israel to observe the Sabbath or seventh day as a rest day from all forms of labor. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it. And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

Should not this settle the question of who God gave the commandments to, and therefore who were under obligation to obey them?

"And the Lord spoke unto Moses, saying, speak thou also unto the children of Israel, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." Read Ex. 31:13-17, and Ex. 35:1-3 inclusive.

By these passages we see a death penalty positively threatened for any failure to keep the command, for even so much as the kindling of a fire on the Sabbath day. This law is not enforced since Israel ceased to be a people and nation, and God does not inflict the penalty, plainly showing that the law has been annuled.

We have been considering the seventh day sabbath so far, but now let us consider some other of the Sabbaths which were just as binding as the seventh day was—on Israel only.

In Lev. 25: 1to 11 we read concerning a Sabbath year every seventh year. "The seventh year shall be a Sabbath unto the land, thou shalt not sow the field, nor prune the vineyard. And thou shalt number seven sabbaths of years unto thee, seven times seven years, and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then thou shalt cause the trumpet of the jubilee to sound."

Again, concerning the meaning and purpose of God's institution of the Sabbath, we read in Deut. 5:15. "And remember that thou was a servant in the land of Egypt and that the land thy God brought thee out thence through a mighty hand and by a stretched out arm, therefore the Lord thy God commanded thee to keep the Sabbath day."

In Heb. 3:5, we read that Moses was faithful in all his house, "as a servant, for a testimony of those things which were to be spoken after." In this faithfulness he was a type of Christ, for he interceded for his people when God would have destroyed them for their idolitry. (Ex. 32:7).

Paul's comment brings two houses into view, a fleshly or natural house with a typical leader or head, also a spiritual house with an anti-typical leader or head. Of the first, Moses, we read, "The Lord your God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken."

Now concerning Moses, Paul wrote to the Corintheans, "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they all drank of that spiritual rock that went with them, and that rock was Christ" symbolically or in type, that is to say, represented Christ just as the broken bread "is his body" to us, and the wine is his blood which was shed for us.

Now Paul says these things happened unto them for examples (margin types) and they are written for our admonition, upon whom the ends of the world (age) are come (I. Cor. 10). After speaking of Moses and his house, that is Israel, the apostle Paul writes of the church or spiritual Israel, thus: "But Christ as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6).

And again in the next chapter (Heb. 4) he says: "Seeing then that we have a great high priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession."

In the Collossians he wrote; "And ye are complete in Him, which is the head of all principality and power." In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross. Let no man therefore (because it is blotted out) judge you in meat, or in drink or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come, but the body is of Christ (Gal. 2:11-16; 3: 21-29). Sabbath keeping a part of the law, which was nailed to the cross, was a shadow of which we now have the substance the reality in Christ. The law was a school master, a teacher, to bring Israel to Christ. Why retain it after that to which it served to point the way has been received?

In Gal 4 Paul shows that after having come to the knowledge of Christ, we are or should be, no longer under tutors (schoolmasters) and governors to which he had before likened the law, and they are likened to children who are under its teachings, for God sent forth his son, made under the law to redeem them that were under the law that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba, Father. Wherefore thou (believer) art no more a servant (as under the law) but a son, and if a son, then an heir of God through Christ. But after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage (as servants were bond slaves). What was the bondage he refers to, if not the observances of the mosaic law and customs of the Jews? See what follows:

"Ye observe days, and months, (or moons) and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain. Tell me, ye that desire to be under the law, do ye not hear the law?"

"For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." (Gal. V).

Note that if "all the law" is fulfilled in this command then the purpose for which the law was given was, or is accomplished by carrying out its provisions. And Jesus gave but two commandments prominence: Thou shalt love the Lord thy God," and "Thou shalt love thy neighbor as thy self"—for "on them," said he, "hang all the law and the Prophets" The words "all the law," clearly includes all observances commanded in the law, otherwise we would make the formal rites and ceremonies more important than the spirit of the law. But Christ said the observance of the letter of the law "killeth," but the spirit of the law made alive.

Now in contrast with the liberty of sons and daughters which belongs to the true believers in Christ, we find the house of Israel, called servants; and Moses himself called a servant. (Heb. 3:5), and the law is called "a yoke of bondage." Now Jesus says: "The servant abideth not in the house forever, but the Son abideth ever. If the son therefore shall make you free, ye shall be free indeed," (John 8:35-36).

This shows that the "servant" period of Israel was a temporary condition, whereas the sonship, though it be by adoption through faith, is forever—the son "abideth ever, and those in his name also, for Jesus said that "of all which the father hath given me I shall lose nothing, but shall raise it up again at the last day," (John 6: 39).

We have seen that the observance of the Sabbath or seventh day as a day of rest, was given only to the people of Israel—and that two reasons were given: first, to commemorate the creation of the world by God, thereby calling forth the worship due unto him as the great creator of heaven and earth and preserver of all; the second reason is given in Ex. 31:13-17. It was to be a sign between God and Israel for all generations—also as in Deut: 5:15 they were to remember that they had been servants in Egypt, and that the Lord had brought them out with a mighty hand—"therefore the Lord their God commandeth thee to keep my sabbaths."

But some may say: "If commanded to Israel for "all generations" why do you say it is not now in force? How is it possible that Paul refers to this part of the law of Moses as being "nailed to the cross?" Are we mistaken? We do not say it is abolished to them who are under the law." The Jew is under the same obligation to keep the whole law as he was 2000 years, ago unless released from that "yoke of bondage," as Paul was, through faith in Christ and baptism into him, walking by faith—And the law is not of faith (Gal. 3:12).

The Apostle Paul tells the brethren that "he is our peace (and that includes the Jew, Paul, and the Gentile Ephesians), who hath made both one, and hath broken down the middle wall of partition between us. How has Christ made the Jew and the Gentile ONE? He answers: "Having abolished in his flesh the enmity, even the law of Commandments contained in ordinances, for to make in himself of twain, ONE NEW MAN" (Eph. 2:14).

Did not the Law of Moses in its entirety, both by positive commands and by its rites and ceremonies, festivals, feasts and fasts of various kinds, seperate Jews from Gentiles like a Chinese wall, excluding them from mixing in any of the affairs of life with each other? See Acts 10:28. But under the Gospel all this is changed. As Paul wrote II. Cor. 5: "If any man (not Jews only) be in Christ, he is a new creature, old things (customs) are passed away, behold all things are become new." How clear this becomes when we read what he had written them in his former epistle (I Cor. 12:13).

He had said: "For by one spirit we are all baptised into one body whether we be Jews or Gentiles, whether we be bond or free." He adds in Gal. 3:27-29: "For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek, neither bond nor free, neither male or female: for ye are all ONE in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

Now Abraham was not under the mosaic law, for it was not given and none of the Scriptures were written until 430 years after the Gospel promise to him.

This Gospel of grace was a hard thing for Jews to adapt themselves too, so that even the apostles were slow to apprehend the new conditions. Therefore Peter had to be corrected in some matters concerning the freedom from the law of those under gospel. In Gal. 2:11 we read: "But when Peter was come to Antioch, I (Paul) withstood him to the face, because he was to be blamed. For before that certain (persons) came from James, Peter did eat with the Gentiles, but when they were come, he withdrew and seperated himself, fearing them which were of the circumcision.

And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissemulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, if thou (Peter) being a Jew, livest after the manner of the Gentiles, and NOT as do the Jews. WHY compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners as the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified."

We are sometimes told by Sabbatarians that keeping the Sabbath is the test of the age—yet it is not the test given by Jesus.

He that believeth (the gospel of the kingdom) and is baptised shall be saved (Mark. 16:15), but nothing about keeping the Sabbath.

Now read what he said in Mark 12:13; Matt 22:40; Acts 20:7; I Cor. 16:1-2. These passages clearly show how comparitively unimportant the Sabbath was, in not being a saving ordinance, and that the first day of the week was already becoming the day of meeting together for Christians shortly after the gospel message was sent to the world.

Did not Jesus keep the Sabbath? We are asked. Answer: Yes, surely he kept the whole law and therefore the Sabbath as well as other parts of it. In being

THE NATURE OF MAN

By S. T. Blessing

Is He a Dual Being, Composed Body and Soul, each Being a Separate Entity; the Soul Continuing to Live When the Body is Dead? Or Is He a Unitarian Ceases to Exist In a Conscious State When Death Overtakes Him?

Where the Scriptures are silent, science and philosophy may write learned dissertations and deliver proofs that in their opinions are demonstrations, but to those who believe that the Bible is the Word of God, one "Thus saith the Lord" is worth more, is stronger proof, than volumes of lore, evolved by the thinking of the flesh, by uninspired man, or "Wizards that peep and mutter." "To the law and to testimony; If they speak not according to this word, it is because there is no light in them" (Isa. 8:19, 20).

Since the days of Plato, who learned it of the Egyptians, the doctrine of the inherent immortality of the soul has been taught by philosophers of his school. This doctrine was introduced into the church by hearers being won to Christianity who were not willing to give up their former teachings, but engrafted their dogma of inherent immortality on to the Bible doctrine of eternal life, until it gardually became infused into the Christian creed. Designing leaders saw in it an opportunity to awe the laity and promote their own self aggrandizement. The clergy held the people in submission by teaching unending torment, unless sins were atoned for through their mediation, which had to be purchased with a price.

When the Catholics gained the supremacy, they, in their councils and cannons, set their seal on the doctrine as truth, and strictly inhibited all from teaching otherwise; declaring such teachers heretics, and to be punished as such (Lantern Council, A. D. 1513; Council of Trent, A. D. 1545-62; Pope Clement V, Pope Leo X), one item of which reads: "The reasonable soul is immortal, and we strictly inhibit all from dogmatizing otherwise, and we decree that all who adhere to the erroneous assertions shall be shunned as heretics."

The Reformation failed to purge the church from this doctrine, although some of the reformers saw

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ROBT. G. HUGGINS, Editor.

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VOL. 60 CLEVELAND, OHIO, JUNE 25, 1912 No. 73

THE MESSAGE

'Twas the message of the angel
To the little band of men,
While they still stood gazing upward,
"He is coming back again;
This same Jesus which is taken
Up to Heaven (would have you know)
He shall so come in like manner
As ye all have seen him go."

'Twas the grand Apostle's message
To the Gentile and the Jew,
"He shall send again Christ Jesus
Which before, was preached to you,
Whom the heavens must receive
Until the restitution time,
Which our God spake thro' His Prophets,"
Unto every land, and clime.

'Twas the message of the prophet,
Given by Divine Command,
Hear the royal proclamation,
"Your God will come with strong hand;
Behold, His reward is with Him;"
Pray what need to tell us more;
If he then rewards His servants,
'Twill be then; and not before.

'Twas the message of our Savior,
And it reaches even me;
"I come quickly to reward thee
Even as thy work shall be."
And the burden of the message
To all men is surely clear,
That the Saints shall be rewarded
When "Our shepherd shall appear."

After the grand "restitution,"
There will be no more complaints,
Earth made new shall bloom like Eden,
Be the home of all the Saints;
'Tis the burden of the message,
Long before, and since his birth,
(Not that we shall go to Heaven)
But "His coming back to earth."

—Selected by Mrs. Aledn Overholser.

BAPTISM; OR THE SEAL OF THE NEW COVENANT

F. M. Howell

What is it? and why is it essential to salvation?

After Jesus had risen from the dead, he appeared to his eleven disciples at an appointed place in Galilee, and told them to go into all the world, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever he had commanded them (Matt. 28:19,20). He said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 15, 16).

Before we can understand the reason for our Lord's commission, with the promise of eternal life to those who believed and obeyed, and condemnation to those who believed not, we must go back to the cause that made such a commission necessary.

When God created Adam and Eve and put them in the garden of Eden, he gave them a law to obey, and warned them that if they disobeyed him the result would be death—a return to the dust of the earth from whence they had been taken. The serpent beguiled Eve and caused her to disbelieve God, and the result was she and Adam both disobeyed him, so they and all their descendants are doomed to return to dust; and as a result of their sin, the earth was put under a curse.

God has said by his prophets that he created the earth not in vain, he formed it to be inhabited (Isa. 45:18), and has given it to the children of men (Psa. 115:16), and the wicked shall be cut off, but the righteous shall inherit the land and dwell therein forever (Psa. 37:28-29). So, in the fulfillment of this divine plan, God promised that the seed of the woman should bruise the serpent's head—that is, in due time the offspring of the woman shall overthrow the power of satan, and redeem man from death, and the earth from the curse, so that God's purpose will prevail, and the earth will become as Eden, and the garden of the Lord (Isa. 51:3), and there will be no more curse (Rev. 22:3).

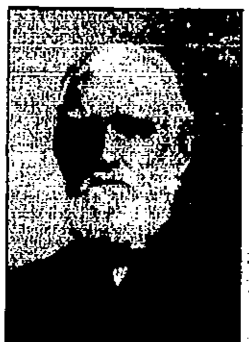
As a means to this end, in due time, God called Abram to be the father of a peculiar people, a called out people, to whom he could commit his oracles (Rom. 3:2) which were essential to the preparation of a righteous people who were to be benefited by the end sought. God then made known to Abraham his purpose, and he made a covenant with him by which he promised to make him the father of many nations, and to give him and his seed the land of Canaan for an everlasting possession, and in him and his seed to bless all nations of the world (Gen. 17:2-14). Now this covenant between God and man was practically a Testament or Will by which God promised man an eternal inheritance on the earth conditioned on faith, repentance, and obedience on the part of man.

A covenant to be binding, requires a confirmation or seal, and of this covenant of promise by which Abraham and his seed became heirs of the world (Rom. 4:13), Paul says, "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath" (Heb. 6:17). After God had confirmed or sealed his covenant by an oath, he required Abraham, and all who are to enjoy the blessings of his promises, to confirm or seal the covenant on their part by the sign of circumcision as a token of the covenant between them and God (Gen. 17:11; Rom. 4:11).

The kingdom of Israel was the initiatory of the kingdom of heaven, which will finally be established on the earth, and the various experiences of the Israelites in their journey from Egypt to Canaan, and their various religions rites, were figures or symbols of what is required in the Christian's journey through life, and the change that is essential before he can inherit the kingdom of heaven (Heb. 8:5; 9:24). The Israelitish people as a nation were only shadows or types of the coming kingdom of spiritual Israel, which will consist of Abraham's spiritual seed according to promise. While in God's covenant to Abraham and his seed the promise for a possession of Canaan of Canaan, the covenant he made with Israel on Mount Sinai was was for a possession of Canaan only **so long as they obeyed his voice.** (Lev. 26). Remember that the right of the Israelites to possess the land of Canaan and enjoy the fruits of other men's labor, was a gift of God on conditions that they accept the terms of that covenant and seal it by the sign of circumcision, so that they would ever have a reminder of that covenant in their flesh (Gen. 17:13) to cause them to remember that while they enjoyed these blessings of plenty they were under obligations to God to keep his statutes and his commandments.

The sealing of this covenant is of such vital importance that God said that any uncircumcised manchild, whether born in the house of Israel, or bought with money from strangers, should be cut off from his people, because he had broken his covenant. As I have stated, God had chosen Israel as a peculiar people to whom he could commit his oracles, and as a medium between himself and the world, through whom he could prepare the world for the next step in the great plan of redemption.

But as the time was approaching when the house of Israel would have served its present mission, and the great promised Messiah would come and establish a different era on the earth, God by his prophet Jeremiah said, Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which covenant they broke; but this shall be the covenant that I will make with the house of Israel: After these days, saith the Lord, I will put my law in their inward parts, and write it in their hearts" (Jer. 31:31-33).



LIFE AND LABORS OF ELDER J. S. HATCH

J. E. Hatch

Jeremiah Stimpson Hatch was born February 28, 1823, in Ripley Township, Huron County, Ohio, near New Haven. He was a son of Jeremy and Mary Sophia (Foster) Hatch, who were married in New York state and came to Ohio when the county was new. His father died in a well from "damps" in 1822, seven months before his birth. His mother married A. Servis in 1824, and died in 1839. She was born in 1799. About 1840 Elder Hatch moved with his parents to Porter County, Ind. He attended summer school and three months winter school from the age of 6 to 14, and in 1840 started out to shift for himself. He went to Valparaiso and bound himself out for three years to learn the blacksmithing trade.

While serving his apprenticeship he married Sarah Adams, July 3, 1842. To this union were born five children, only one of whom, the first born, Levi S. Hatch, is living, and resides in Deepwater, Texas. This wife dying in 1853, he later married Dursilla Eacken, at Crawfordsville, Ind., where he then resided. She lived but twenty-one months after marriage, leaving but one child, who died in 1897.

In July, 1855, he was again married, the bride being Martha McCullough. To this union were born two children, Eva and Carroll E.; the former dying in infancy, the latter living in Justin, Cal. This wife died in 1860.

Caroline Long, the fourth and last wife, was born in 1822 and died in 1899, at Circleville, Ind. Two children were born to this union, Azorah M. and Jeremiah E. both of whom are living, the former at Gold Hill, Ore., the latter, the writer of this sketch, at Chicago, Ill.

In 1881 the family moved to Berrien County, Michigan, a farm, where they remained four years, when the home was broken up. He lived for a time at Lanark and Paris, Ill., and Memphis, Tenn., finally settling at Scircleville, Ind.

In the early 60's Elder Hatch, through the influence of his half brother, Aaron F. Service, saw the truth of the gospel and embraced it and was baptized and in 1864, his health having failed, he gave up his work at blacksmithing, and began preaching, continuing the work until mental and physical weakness overtook him.

During his years of labor for the Master he baptized several hundred into the all-saving name, and engaged in seven debates with preachers of different denominations.

He was one of the old pioneers in the spreading of the gospel, and cheerfully withstood the hardships and privations of traveling about and endeavoring to earn a scant livelihood. The writer well remembers the struggle of the father and mother in his youth to "make ends meet." Often weeks and months would elapse ere we saw him, for money was very scarce and he was compelled to remain away preaching until he could accumulate enough to return. In the meantime the wife and mother was compelled to do washing to support the family.

A few months before his death, his mind became weak and he became such a care and burden he was taken to the insane hospital at Indianapolis, where he died, October 15, 1905.

He was laid to rest beside his wife in a country graveyard within sight of the church house near Hillisburg, Ind., where he labored in God's vineyard for many years.

He and his faithful companion are asleep in Jesus, awaiting the call of the Master to come forth.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

Your brother in Christ,

REASONS

Why Man Does Not Possess an Inherent Immortal or Deathless Nature—Because

God only hath immortality (I. Tim. 6:15-16).

We are to seek for immortality (Rom. 2:7).

The dead praise not the Lord (Psa. 115:17).

Man's thoughts perish at death (Psa. 146:4).

In death there is no remembrance (Psa. 6:5).

None can keep alive his own soul (Psa. 22:29).

God told Hezekiah he should die and not live (Isa. 38:1).

He is forgotten as a dead man out of mind (Psa. 31:12).

The soul that sinneth it shall die (Ezek. 18:4; Jas. 5:19-20).

Immortality is a gift only to the righteous (Rom. 6:22-23).

We are to put on immortality at the resurrection (I. Cor. 15:52-54).

Immortality was brought to light through the gospel (II. Tim. 1:10).

Man and beast die alike, have one breath, go to one place (Eccl. 3:19-20).

The dead know not anything; their love, hatred and envy have perished (Eccl. 9:5-6).

There is no work, device, wisdom or knowledge in the grave, whither thou goest (Eccl. 9:10).

Immortality is to be conferred upon the body, and not upon an invisible nonentity (Phil. 3:21; I. Cor. 15:44).

His sons come to honor and he knoweth it not; they are brought low, but he perceiveth it not of them (Job. 14:21).

God said to Adam, "dying thou shalt die" [illegible] thou art and unto dust shalt thou return" (Gen. 3:19).

A merciful God placed cherubim and flaming sword to guard the tree of life, lest man have continual access to it and eat and live forever in sin (Gen. 3:24).

Nowhere do the scriptures teach that man possesses an immortal soul, and not once are the terms immortal soul, deathless spirit, never-dying soul used therein. Immortality on condition of obedience only is taught.

Christ has spoken from heaven, "I am he that liveth and WAS DEAD, and behold I am alive forever more, and have the keys of hell (the grave) and of death" (Rev. 1:18) The first fruits of them that sleep (I. Cor. 15:20).

If we believe we naturally possess imortality we accept Satan's word ("Thou shalt not surely die"), in preference to God's word ("Thou shalt sure die"). Satan was a liar and murderer from the beginning of creation (John 8:44).

The apostles preached Christ and the resurrection (I. Cor. 15:15-23) and not Christ and the immortality of the soul, as is now popularly taught. See also John 5:28-29, 6:10-44-54, 11:24; Acts 4:2, 17:18; II. Cor. 4:14, 5:4; Rev. 20:6.

Jesus Christ, our High Priest, has entered the holiest of holies, heaven itself, and is there making intercession for us by the sprinkling of his own blood, shed once for all (Heb. 4:14, 5:10, 6:19-20, 7:17, 9:24) and none can follow him there (Heb. 9:7-12; Lev. 16:17; Num. 6:17-20), for it was certain death to enter, look into (I. Sam. 6:19) or even touch (II Sam. 6:7) the typical holy of holies, except by the high priest, a type of Christ.

II—WHY THIS EARTH AND NOT HEAVEN IS TO BE THE HOME OF THE RIGHTEOUS

Because

Christ said, "I will come again" (John 14:3).

No man hath ascended up to heaven (John 3:13).

David is not ascended into the heavens (Acts 2:29-34).

The earth abideth forever (Eccl. 1:4; Psa. 104:5; 119:90).

The Lord (Christ) shall be king over all the earth (Zech. 14:9).

"He shall stand in the latter day upon the earth" (Job. 19-25).

Jesus said, "Whither I go ye cannot come" (John 7:33-34, 13:33).

No scriptural interpretation warrants the belief in a sky kingdom.

The righteous shall never be removed from the earth (Prov. 10:30).

He cometh in clouds to reign and every eye shall see him (Rev. 1:7).

The meek shall inherit the earth (Psa. 37:9, 11, 22, 29, 34; Matt. 5:5).

The Lord (Christ) shall reign in Mount Zion and Jerusalem (Isa. 24:23).

"And hast made us unto our God kings and priests and we shall reign on the earth" (Rev. 5:10).

"The heavens are the Lord's but the earth hath he given to the children of men" (Psa. 115:16).

"Unto them that look for him shall he appear a second time without sin unto salvation" (Heb. 9:28).

"The law shall go forth from Mount Zion and the word of the Lord from Jerusalem" (Isa. 2:3; Micah. 4:2).

"Every good gift and every perfect gift is from above and COMETH DOWN from the Father of lights" (Jas. 1:17).

"He shall have dominion also from sea to sea and from the river unto the ends of the earth" (Psa. 72:8; Zech. 9:10).

"The kingdoms of this world are become the kingdom of our Lord and of his Christ and he shall reign forever and ever" (Rev. 11:15).

The righteous shall be recompensed in the earth, not in heaven (Prov. 11:31), at the resurrection [illegible] Dan. 12:2; Luke 14:14).

Abraham and his seed are to inherit the land of Canaan for an everlasting possession (Gen. 13:15, 17:8; Heb. 11:8-13, 39; Acts 7:5).

It was said, "This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven (Acts 1:11).

He will bring our reward with him. "Behold I come quickly and my reward is with me to give every man according to his work (Rev. 22:12).

The throne and kingdom of David will be established forever, with Jesus Christ, his son, as King forever (II. Sam. 7:12-17; Psa. 2:6-9, 72:9-11).

"The kingdom and dominion and greatness of the kingdom UNDER the whole heaven shall be given to the people of the saints of the Most High" (Dan. 7:27).

"The Lord God shall give unto him the throne of his father David and he shall reign over the house of Jacob forever and of his kingdom there shall be no end" (Luke 1:32-33).—An old tract (now out of print) by our lamented Bro. J. S. Hatch.

WHAT I BELIEVE AND WHY NO. IV.

Charles Clifford Maple

In this article our question will be What I Believe the Scriptures of the New Testament to teach concerning the Church.

It may be well to remember that the church is a New Testament institution and was not in existence until the day of Pentecost. Christ spoke of it as future in the days of his personal ministry (Matt. 16:18).

And in recording the events of Pentecost. Luke speaks of it as being an existing institution (Acts 2:47). We will inquire first as to the name of the New Testament church.

New Testement writers have spoken of it the Church of God (Acts 20:28; I. Cor. 1:2; 10:32; 11:22; 15:9; I. Tim. 3:15).

Christ calls it his church, but never asked that it be called by his name. It was his prayer that the body of believers should be kept in the Father's name (John 17:9, 11, 12).

The church being Christ's, he also having all power in his hands had the authority to call the church by any name he chose, and he requested that the name of God be the name by which his followers be known.

We have, then, a number of descriptive titles, not names, which are applied to the church: God's husbandry; an holy temple; the body of Christ; The Church of the firstborn; the churches of Christ; The Israel of God; the family of God, etc. These are all scriptural titles, but not names. We may speak of the president's home, or Wm. Taft's home, if we call it Mr. Taft's, we give it a name; if we say the president's, we give it a title. It is not necessary to say that there is no authority to call the church by any sectarian name.

After the New Testament has given us a name we should be content to use that which Divine Authority has named. We should not wear any sectarian name for the reason that it divides the church which is exactly opposite to the request of Christ, "That they all ought be one" (John 17:11). I believe that it is just as essential that we be scriptural in name as well as in other matters of faith.

Some religious people seem to have an idea that they must select a name that will tell the world what they believe, but we believe all the truths revealed to us in the New Testament, and how can we emphasize them all in our church name? And are we commanded to select one and give that special prominence over the others? For instance, we believe in Baptism, The Lord's Supper, The Second Coming of Christ, The Resurrection, the Judgment, the Age to Come, the Kingdom, Conditional Immotality, etc.

But when I select one of these and call the church by that name, I at once begin to gather a "one idea people," and thus a sect branches off from the vine to emphasize some one truth and place it out of its proper relation to all other truths. The result is many have a part of the truth, but have never seen the entire system of truth as a connected chain running from eternity to eternity.

We want the truth, the whole truth, and nothing but the truth. We want the scriptural name for the church, and then in the church preach all the truth as it is in Christ Jesus our Lord.

It is an easy thing to do good to those who do good to you; the world does this; but the goodness that Jesus expects, and will only approve, is a goodness done to those who cannot give a recompense. This is what Jesus commands, and we are his servants only if we obey.

Oregon Bible College

The Restitution

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Cleveland, Ohio ....June 25, 1912

EDITORIAL

Bro. Blakely points out an error that was made in the Michigan Conference notice. We regret it very much, and take occasion to ask all secretaries to be sure and plainly write all dates in their conference announcements, and when they first appear give them a close reading, particularly the dates; and if they have not been correctly entered, write us a note of correction at once.

Bro. O. J. Allard writes that he has just closed a week's meeting at Iowa Center, Ia. "We feel," he says, "that we have done our duty and we leave the results to God."

Sister Russell, of Calif., will read with great interest of the efforts being made to organize the isolated members for more effectual work in the truth. Her long letter to the editor is fully answered in this and last week's Restitution.

The article this week by Bro. Howell is the first of a series he desires us to issue in tract form. About this matter he writes:

"I have tried to write the article to fill a special need of the people of this country, for judging from what experience I have had among them in my talks, and articles in the county papers, and in circulating tracts and papers, there seems to be the need of a tract on the plan of redemption which is complete, yet brief.

If this should suit the readers, and you put it in tract form, I want to order about a hundred to give to my acquaintances in this county, just as soon as they are ready.

Yours for the promulgation of Truth,

F. M. HOWELL.

COMMUNICATIONS

Dear Bro. Huggins:

I am sending a report of our Indiana Bible school which I am happy to say was a grand success. The enthusiasm and good feeling was apparent from the beginning of the conference, and there was enough to last clear through.

I think you will decide with me that there is a charm about old Antioch. I know Sister Huggins will. The burden of the preaching fell upon Brother Robison and wife, Bro. VanVactor preaching Friday and Sunday nights and took charge of the communion service on Sunday. I thought of you on those pleasant rides to and from the church, and the country is so beautiful now. Mrs. McCrary sends love to you both, and we want you to come to see us if ever you come in this part of the state. There were seven here from Ohio, viz.: Brother and Sister Robinson and young Brother Smith from Sandusky, Brother Eidemiller, and Sisters Florence Westfall and Ethel Lehman and her mother from Troy; Brother John Channan from Ft. Dodge, Iowa; Sister Morron and son from Springfield, Ill., and Sisters Rose Miller and Bertie Smith from Adrian, Mich.

Your Brother in Faith,
F. M. McCRARY.

To All of Like Precious Faith:
O may we all be One in the Father

At this eventide as the night of darkness creeps on the world and gross darkness the people, let us rejoice in the Lord for the glorious light of the gospel and prophetic words. Again, I say, Rejoice.

Let every heart rejoice and sing
For he is good, the Lord is good
And kind are all his ways.
With songs and honors sounding loud
The Lord Jehovah praise.
Let the rocks and the rills
Let the vales and the hills
Let choral anthems raise
Let each prolong the joyful song
And the Lord Jehovah praise.

At present I am in rather poor health, weak in the flesh, but want to be strong in the Lord and in the power of his might.

I think sometimes if as our days our strength shall be, we transgress the laws of nature and then have to pay the penalty. Let us learn to be careful in all things, not forgetting the lesson of temperance in all things. Those lessons were written for our learning and we ought to profit by them. If we learn to do that which is right all will be well.

He bids the sun to rise and set,
In heaven his power is known
And earth subdued to him
Shall bow low before his throne.

Hoping to be in readiness when the Lord comes, whether sleeping or waking.

MRS. ANGIE STEVENS.

Dear Ones of Like Precious Faith

The piece that Brother Adams has in our paper of June 4, just suits us. It is on the same line that I have been thinking for years past. How to spread the good news and how to reach the isolated one. How often we say that if it had not been for Brother J. F. Wagoner, we might never have learned the true Gospel. Oh, how thankful we feel to him! No wonder Father Lehman used to clasp him in his arms and greet him with tears in his eyes every time he met him. It was he, who led father and mother into the water some forty years ago, with one other brother, they being the first ones at the Brush Creek church of Ohio.

Dear ones, it is our duty to do all that is in our power to send the glad tidings to others, and here is a grand opportunity. Let us answer the Macedonian call and pledge ourselves to go over and help them. The Lord looks on us and knows if we turn a deaf ear to such calls. Let us encourage our leaders. Oh, how thankful we are that we have some who are able to lead. If we will only follow and do our part. We often sing, "Wherever he leads me there will I follow." Surely the Lord has a hand in this. Move, we will follow.

Bro. and Sister W. H. Eidemiller.

Dear Bro. Huggins:

I am very, very thankful to you for article in The Restitution for June 28, "The Historical and Futurist Systems of Prophetic Interpretation." Thankful not only to you, but also to God for giving you the courage to stand up for the truth, when so many of our worthy brethren and sisters and also prominent writers in other churches as well, on both sides of the Atlantic, are following the Jesuit priests, Ribera and Bellarmine, and taking sides with Rome.

I greatly enjoyed the articles on prophecy in your earlier issues of The Restitution. They were meat indeed.

You say "you are not assured as to the origin of the historic school of interpretation" but that "it originated in the eleventh century among the Waldenses, Wickliffites and Hussites." It originated much earlier than this according to Frederick Fish and H. Grattan Guiness. The latter in "Romanism and the Reformation," page 185, says:

"The historic school of interpretation has existed from the beginning and includes the larger part of the greatest and best teachers of the church for 1800 years." He also says in the same connection: "We shall show that the fathers of the church belonged to it, that the confessors, reformers, and martyrs belonged to it, and that it included a vast number of erudite expositors of later times." On page 189 he says the interval in which the fathers lived "extended from apostolic times to the fall of the Roman Empire in the fifth century." A multitude of their writings remain to us containing not only countless references to the prophecies in question, but complete commentaries on Daniel and the Apocalypse. It is boldly asserted by many that the fathers of the first five centuries held the futurist interpretation of these books. We deny the correctness of this position and assert that the fathers of the first five centuries belonged to the historical school of interpretation."

To prove his position, he then gives a brief summary of their views, showing that they interpreted the wild beasts of prophecy just as we do, as representing Babylon, Medo-Persia, Greece and Rome, holding that "the little horn of Daniel, the man of sin fore told by Paul, and the revived head of the Roman Empire predicted by John, represented one and the same power, and that power the Anti-Christ."

That Hippolytus so interpreted them, making the legs of iron the great and terrible beast whereby the Romans were meant, the toes of clay and iron the tin horns, and the other little horn springing up in their midst the Anti-Christ. And Christ, the stone that is to smite the image and break it in pieces and fill the whole earth. And that Origen, Irenaeus, Justin Martyr, Cyprian, Tertullian, Augustine, Chrysostom and Jerome all held the same views.

Paul knew and the Thessalonians knew what the "let" or hindrance was the development of the man of sin. And the fathers tell us that that hindrance "was the Roman Empire as governed by the Cesasrs. From Irenaeus, the disciple of the disciple John, down to Chrysostom and and Jerome, it was understood that "the hindrance to the manifestation of the man of sin was the imperial power ruling and residing at Rome," a very important point.

Not one of the fathers held the Futurist gap theory. They all looked for the appearance of the man of sin, whenever the Roman emperors were moved away from their seven-hilled seat.

Justin Martyr saw him whom Daniel foretold would have dominion for time, times and a half, already even at the door about to speak blasphemous and daring things against the most high, and Cyprian, seeing the hateful time of Antichrist already beginning to draw near, sought to collect exhortations from the sacred Scriptures that would prepare and strengthen his brethren for the fearful conflict.

So we can safely say that the historic school of interpretation dates back to apostolic times, while the Futurist interpretation goes back only to the sixteenth century, and was given birth to prop up the Papacy—it being one of the chief pillars of that apostate church, popes, cardinals, bishops, and priests all being Futurists and the Futurist school of interpretation "chiefly represented by teachers belonging to the church of Rome."

The Vaudois—the ancestors of the Albigenses—were descended from the disciples of Paul in Italy who, fleeing from their persecutors to the fastnesses of the Alps, from thence sent their barbes, or pastors by turns into every part of Europe to spread the gospel, and thus sowed the seed that eventually resulted in the reformation. They kept the gospel light burning all through the dark ages. Their heraldic design was a lighted candlestick, surrounded with seven stars, with the motto: "Lux Tucet in Tenebris"—"the light shineth in darkness."

And this Vallensic church was strenuous in maintaining that the corrupt Roman church was the Apocalyptic Babylonian Harlot and that the Sovereign Pontiff himself was the man of sin. So here again we trace the historic interpretation—if not by actual date, by inference at least to the times of the Apostles, for Paul taught the ancestors of the Vaudois how to recognize the man of sin when he should appear, and they in turn taught their children, and these children knew him and flung it in his teeth that he was the predicted fellow, and suffered no less than thirty-three wars, banishment and nigh on to extermination because of their protesting. Frederick Flake tells their story in a most graphic way. They committed the Bible to memory so that if every copy was destroyed by their enemies they could reproduce it. They still exist.

And now as the popes of Rome have risen "at the time" and "in the manner" and "for the cause" assigned by Paul, does their character justify us in applying to them the term that Paul applies? Can any Futurist conceive of a more incarnate fiend than the man of sin of the Church of Rome has been?—this continuous man, seated on seven hills?—always a man—deathless in his priestly character?—guilty of every crime under the sun? Sanctioning and pardoning every crime? Making evil good and good evil? Claiming to be above all law both human and divine? To have the same consistory as God? To be God? And to be able to do almost all that God can do?

That "to be subject to the Roman Pontiff is to every human creature altogether necessary for salvation?" That he is infallible. That he can change interdict and burn the Holy Scriptures? That murder of heretics is not murder? Idolatry all right? And that he must be worshipped as the image or vicar of Jesus and as God is worshipped?

The term "man of sin" surely fits the blasphemous, deceiving, lying popes. No future Antichrist can overtop them in plentitude of power or in heights of guilt, for their sins have reached to the very heavens.

S. ROXANA WINCE.

CHEERFULNESS

What is said of the heavy hearted and the effects of cheering words upon them in Prov. 12:25? "Heaviness in the heart of man maketh it stoop, but a good word maketh it glad." "Blessed be God, even the Father of our Lord Jesus, the Father of mercies, and the God of all comfort, who comforteth us in all of our tribulation, that we may be able to comfort those that are in any trouble, by the comfort where with we ourselves are comforted of God." In other words, cheerfulness of God. I think we should all learn the true worth of cheerfulness, for a cheerful countenance is like a ray of sunshine and many times a day turns away wrath. How much more a cheerful smiling face brightens the home and makes the weary tasks seem lighter than a gloomy sad face.

A merry heart doeth good like a medicine, but a broken spirit drieth the bones. Should the Christian be joyful in God under adverse and trying circumstances? Blessed are ye when men shall separate you from their company, and shall reproach you and cast out your name as evil, for the Son of Man's sake. Rejoice in that day and leap for joy, for behold your reward is great in heaven (Luke 6:22-23).

The Savior says, "These things have I spoken unto you that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world." "To him that overcometh will I grant to sit with me on my throne, as I have overcome and set down with my Father on his throne." Rejoice in the Lord always, and again I say, Rejoice.

MYRTLE FISHER,
Colo, Ia.

THE RICH MAN AND LAZARUS

John Remer

The narrative recorded in Luke 16, that many say is no parable, sounds very fishy, and always will until we fully understand it, and have the eyes of our understanding enlightened, as Paul says in one of his epistles. This story always sounded fishy to me, until I got to where I could understand just where it belonged. To know where it belongs we must become acquainted with Paul's teachings, as he is the Lord's mouthpiece or vessel to bring light to us, for he was chosen a light to the Gentiles.

In reading Rom. 2:7 we find that eternal life is promised only to those who seek for it by a patient continuance in well doing, and the Lord says nothing about Lazarus' well doing or patience; neither does he mention the rich man's evil doing. We all know that if the parable represents a life and a death at the same time, it was to both death, and to both life, and makes Paul a false teacher, according to my understanding of his writing in Rom. 2:1-7.

But we want people to know that we believe God to be true if it makes every man a liar. When God spoke to King Hezekiah and told him to set his house in order, for thou shalt die and not live, he believeth that God meant just what he said, and began to pray for a special favor. But we find in the case of the rich man that he was still living after death and burial, and talking and knowing. But since we have found that the Bible teaches that the dead know not anything and their memory is perished, we find that we must search for a different construction on the rich man and Lazarus, other than the popular construction. In Eccl. 9:5, we read, "The living know that they shall die, but the dead know not anything, and we hear the Lord say in Luke 16, that these two men he mentions both died.

Now then, how can we harmonize where Luke says they know and Eccl. 9:5 which says they dont know?

This brings us to our teacher again, Paul, "We say let God be true." Hear what God says by the mouth of Paul, Rom. 4:17, "As it is written, I have made thee a father of many nations, before him whom he believeth, even God, who quickeneth the dead, and calleth those things which be not as though they were." Paul makes this mystery very plain to me. We find that he was talking to the blinded Jew, and we are told in the New Testament that he spoke unto them in parables, and without a parable spake he not unto them. (the Jews).

When we fully understand his teaching it all harmonizes nicely. He spake of those men being, when they were not, for a purpose best known to him. Cook's Sunday School Quarterly says it represents or describes the different states of the two classes after death. I have to differ with him and the international people, for they make the Lord contradict his own word. They send a man to his reward at death, when Jesus, speaking of our reward says, "Ye shall be recompensed at the resurrection of the Just." They say Lazarus was carried some where by the Angels and the rich man lifted up his eyes and saw him afar off, indicating at a glance that Lazarus was up and the rich man down, both receiving their rewards. We hear Jesus say that we all shall receive our reward at the resurrection (Luke 14:14). John 5:28 and 29 says, "Marvel not, for the hour cometh in which all that are in the graves shall hear his voice—the Lord's voice—and shall come forth. Hear what God has said in Daniel 12:2, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt."

Another statement in Cook's Quarterly, page 26, lesson 5, you will find in the lesson notes, "Hell—Hades, the abode of the spirits of men until the resurrection. There are two places in Hades, Gehenna, the abode of the lost, in torment, and Paradise, the abode of the saved.

Isn't this wonderfully misleading? I think so. I wonder why Mr. Cook don't get in his own crowd, the Spiritualists. I think it is the money he is after and not the truth, and he couldn't sell the truth to the international people.

This parable does not describe the state of the dead, as it puts them far apart, while the Bible puts them both here in the earth. Prov. 11:31, "The righteous shall be recompensed in the earth; much more the wicked and the sinner." Matt. 25-31, "When the Lord shall come in his glory, then shall he sit on the throne of his glory, and they shall be placed, the one on his right hand, and the other on his left, and he shall say, 'Come' to one, and 'depart' to the others." If the rich man that Jesus spoke of, was a real man he will be there, and so will Lazarus.

"CHRIST NOT THE MAN CHILD"

A Friendly Letter

Brother:

I have carefully examined what you say in your exposition of Matt. 24 concerning the tribulation of verse 21, and of verse 29 I see no evidence in Mark, nor in Luke tending to show that it is not the same tribulation in both instances, and is spoken in reference to the Jews. Your exposition is good according to my judgment with the exception of verse 29.

In your exposition of the man child of Rev. 12, you say, 'Writers have puzzled themselves to find a symbolic child as the fruit of a symbolic woman, forgetful of the fact that the literal is oft mingled with the figurative. No one need mistake that her child was the Lord Jesus Christ; first, because he is to rule all nations with a rod of iron (see Psa. 2:8,9 and Rev. 2:27); and second, because he was caught up to God and to his throne."

My objections to this exposition are many.

First, because the revelation is a propheey of things shortly to come to pass (Rev. 1:1). The fact of Jesus Christ's birth and ascension was historic years before John wrote the Revelation; therefore, any exposition that makes the man child historic in the Revelation is faulty. In the second place, the woman is a symbolic woman, and her offspring must be of the same kind, because the divine order is "everything after his kind" (Gen. 1:24-25). Third, it is not necessary to depart from the divine order in finding a symbolic son as the fruit of the symbolic woman. In one of your proof texts to prove that the child was Jesus Christ, you refer to Rev. 2:27. And there we find the symbolic man child, that is to "rule all nations with a rod of iron." Who is it? Not Jesus Christ but the overcomer of Thyatira. Here we find a symbolic child, the fruit of a symbolic woman; in this man child is condensed all the overcomers in all the centuries from Patmos to the Holy City. "And he that over cometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father" (2:26-27).

Your objection to my statement, that the signs in the sun, moon, and stars of the sixth seal are yet future is I think based on a wrong view of the construction of the apocalypse.

The substance of your argument is this: That because events noted under the sounding of the three first trumpets are in the past; so the sixth seal is in the past; because it is revealed prior to the sounding of the trumpets. The events do not take place in the order as given, chapter after chapter: This will appear plain if we notice the events in chapters eleven and twelve.

In chapter eleven we read: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." But in chapter 12 we find the woman persecuted by the dragon, and has to fly into the wilderness for a long period of time. It is evident that the writer was given a view of a certain class of events leading up to the establishment of the kingdom: Then going back and taking up another class leading up to the same period of time. So that the opening of the seals reveals one class of events properly grouped together; then goes back and takes up another class of events, properly represented under the seven trumpets. The symbolism of the number seven is fulness, completeness in the Old Testament and especially in the Revelation.

Yours fraternally in hope of Life Eternal when the Chief Shepherd shall appear.

GEO. FRANCIS.

BIBLE SCHOOL REPORT

Knowing the brethren everywhere will be pleased to know of the success of our Bible school, I will give you these notes.

After a very interesting June Conference at old Antioch, which has ben reported, the brethren old and young to the number of 71 enrolled themselves at the school in Plymouth for a week of instruction in God's word of truth. Brother D. C. Robison, of Salem, Ohio, and Bro. Williams our state evangelist, were teachers and right well did they acquit themselves, beginning with the "covenants of promise" made to the fathers, then the study of "the kingdom" that God has promised over which Jesus will rule in righteous.

Baptism into his all saving name, salvation and adoption were each treated in a masterly style.

These young people showed themselves by their studiousness and careful study of the subjects to be here for instruction rather than an outing, for which they earned the open commendation of Bro. Robison. Ohio, Michigan, Indiana, Illinois, Iowa and Nebraska were represented, for which we are thankful and say, come again.

This school is conducted on funds donated by the brethren and they were sufficientiy liberal this year to pay all expenses and add a small amount to the neat egg already on hand. On Friday, Miss Ethel Cordray, of South Bend, Ind., announced her desire for baptism and she was buried into the all saving name of Jesus by Bro. Williams.

Sister Ethel is an orphan girl who lives with her grandmother, who has carefully brought her up in the nurture and admonition of the Lord, and came specially to be present at the administering of this sacred rite. It is hoped enough interest is awakened that the numbers will be increased another year and all the churches throughout the state will send a goodly representation.

MRS. F. M. McCRORY,
Sec. and Treas.

AN EXPLANATION

In our issue of May 28th under the heading of "Ohio Conference Dues," I seem to have given a wrong impression to some who read it In saying that WE HOPE to have funds sufficient to entertain all who come without charge for either food or lodging, if all respond to this call as they should, I only expressed my personal desire, not a plan already adopted by the brethren.

There has been no action toward changing the arrangements of previous years in making a minimum charge for meals to cover expenses. Trusting the above explanation will set all right upon this matter, I remain,

Yours in the Blessed Hope,
CHAS. A. GOSS,
Chairman Con. Com.

OHIO CONFERENCE DUES

In order that the incidental expenses of holding the State Conference might be provided for in advance, and that such expense might be shared by all the brethren, a resolution was adopted at the last conference, which was held at Brush Creek last August, recommending that an annual assessment of one dollor ($1.00) be collected of every male member, and fifty cents of every female member affiliating with the conference, i.e., all members of the several churches participating in our State Conference, and all isolated ones not affiliated with any of these organized ecclesias, but who have shared, or wish to share in the conference work.

The following persons were named as sub-committees to act in the various churches as collectors of this fund as well as the usual evangellat fund, from which it is entirely distinct and separate:

Ella Knowles, Salem; Alden Overholzer, Springfield; Ethel Lehman, Brush Creek, H. Juergensen, Barberton, and isolated ones; S. J. Elton, Delta; W.A.Heacock, Canton; C. A. Goss and Frances Russell, of Cleveland.

The object of this arrangement is to avoid the necessity of cutting down our evangelist fund to pay part of conference expenses, as has been every year. It will also be the means of permitting many who have not previously shared in this good work to do so to a small extent.

We know many have already responded by paying their dues to the appointed collector. Now it is time to take up the matter vigorously in each church and follow it up until all funds are in the hands of our Conference treasurer, W. C. Heacock, 230 Arlington Ave. Canton, O.

CHAS. A. GOSS,
Chairman Conference Com.

THE NATURE OF MAN

By S. T. Blessing

Is He a Dual Being, Composed Body and Soul, each Being a Separate Entity; the Soul Continuing to Live When the Body is Dead? Or is He a Unit and Ceases to Exist in a Conscious State When Death Overtakes Him?

(Concluded)

except for those who get into Christ by faith and obedience is so unpopular that people do not care to risk their standing in society and the church by advocating it, but is it essential to know and obey the truth? Hear Jesus: "Ye shall know the truth, and the truth shall make you free" (John 8:32). In vain do ye worship me, teaching for doctrine the commandments of men" (Matt. 15:9). It is almost universally taught by theologians and other religionists, as well as by rejectors of the Bible, that man has within him an entity called the immortal soul, which is really the thinking, responsible self; the flesh and blood organism being only the house or shell—the media—through which the soul is manifested; and that what is called death is only the separation of the soul from the body, the body being cast off as of no more use, while the soul wings its flight to another abode, where it continues in life, freed from this mortal coil. To sustain this doctrine, Bible proof is sought for; therefore, let us go to the Bible and see what it does teach on the subject.

The word soul is found 524 times in the English Bible. The Hebrew word, **Nephesh**, and the Greek word, **psuche**, from which the word soul is translated, are found 825 times. 524 times they are translated soul, 149 times life, the remaining 152 times that they occur they are rendered by thirty-seven different words, such as appetite, lust, mind, heart, you, us, etc. The words immortal, ever living, undying, or words of like import, are not found in the Bible in connection with soul; on the contrary, it is said that souls die (Joshua 11:11; Psa. 22:27; Psa. 33:19; Psa. 78:50; Ezek. 18:4, 20; Acts 3:23; James 5:20; Rev. 16:3) Souls hunger and thirst (Prov. 16 20; Prov. 19:15; Prov. 25:25). Souls eat (Isa. 55:2; Luke 12:19). Souls have blood (Jer. 2:34). Souls can be utterly destroyed with the sword (Psa. 7:2; Psa. 22:20; Joshua 10:28, 30, 32, 35, 37, 39). Beasts have souls (Num. 31:28); and many like things that pertain to the animal organism. Hence it is evident that the Bible soul denotes the physical being, the person, or some attribute pertaining to the physical or animal organism.

But since it is claimed that the Bible sustains the doctrine of the immortality of the soul, let us examine some of the passages that are relied on for proof. Gen. 35:18, "When her soul was departing;" I Kings 17:21, "Let the child's soul come unto him again;" Matt. 10:28, "Cannot kill the soul." As we have already shown, the Hebrew and Greek words here translated soul are in other passages rendered life. If we here substitute the word life, which we are fully warranted in doing, the thought conveyed is quite different. Luke 16:23, "In hell he lifted up his eyes, being in torments." This text does not contain the word soul, but says, "The rich man died and was buried." This account of the rich man and Lazarus is no doubt, a parable, because, as a literal narrative, it contains statements of impossibilities. As a parable, based on Jewish traditions (Matt. 15:1-9), it unveiled to that faithless generation their rejection of Jesus as the Christ, even though he rose from the dead.

Luke 23:43, "Today shalt thou be with me in paradise." Jesus could not have meant to promise the thief that he would be with him in paradise ("Thy Kingdom," see verse 42) that self-same day, within six hours from the time he was speaking, because "Thy Kingdom" was not yet established; nor had Jesus left the earth three days thereafter (John 20:17); and it was not till forty-three days after that he ascended to heaven (Acts 1:3-9). Besides, it is probable, yea, almost certain, that the thief did not die on that day. History tells us that those crucified often lived several days before death ended their sufferings. The Scripture account indicates that the thieves were not dead when taken from the cross. The soldiers brake their legs, but they brake not the legs of Jesus because they saw he was dead already (John 19:32, 33). Why break their legs? Doubtless to keep them from escaping when taken from the cross. For Pilate, in deference to the request made by the Jews, had commanded that they be taken down, that they might not hang on the cross on the Sabbath day. So if the thief was with Jesus in paradise that self same day, he must have been while he was yet alive, and Jesus dead.

Jesus' reply to the thief was no doubt an answer to his request, and in harmony with all Bible teaching on the subject. Jesus' words could be paraphrased thus: The thief's request: "Lord, remember me when thou comest into thy kingdom." Paraphrased reply: "Verily I say unto thee today (now), when I come into my kingdom, which my Father has, in purpose and promise, prepared for me, and sit on the rebuilt tabernacle and throne of David, to reign over the house of Jacob (Acts 15:16; Luke 1:32)) when the heathen shall be given to me for an inheritance and the uttermost parts of the earth for a possession (Psa. 2:8); when my apostles shall sit, each on his throne, judging the twelve tribes of Israel (Matt. 19:28); when I shall sit on the throne of my glory (Matt. 25:31); and the immortalized saints of all ages (Heb. 11:39, 40; I Thess. 4:14-18; I. Cor. 15:51-54; II Pet. 1:4; Luke 20:35, 36) shall have been made kings and priests to God, and are reigning on the earth (Rev. 5:10; 20:6; Rev. 2:26, 27; 3:21); when the Son of Man comes to give reward (Matt. 16: 25) to those who have "feared the Lord and thought on his name;" when I make "up my jewels" (Malachi 3:16, 17)—in that day shalt thou be with me in paradise" (Rev. 2:7).

To those who already believe the doctrine there are other passages which seem to favor it, but which can readily be explained in harmony with the truth. However it must be admitted that there is one text that absolutely teaches the doctrine in so many words, and it cannot be controverted. It is found in Gen. 3:4,5, and reads: "Ye shall not surely die ** * * ye shall be as Gods." Read the whole connection, and see if you wish to be in fellowship with the author.

We will now examine into the positive and direct teaching of the Scripture concerning the nature of man.

Eccl. 9:5, 10: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." "The living know that they must die; but the dead know not anything, neither have they any more reward; for their memory is forgotten." Psa. 6:5: "For in death there is no remembrance of thee, in the grave who shall give thee thanks?" Psa. 146:3,4: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Isa. 38:18: "For the grave cannot praise thee, death cannot celebrate thee; they that go down to the pit cannot hope for thy truth."

Psa. 49:20: "Man that is in honor, and understandeth not is like the beasts that perish."

Prov. 21:16: "The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

Isa. 26:14: "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." (In contrast to the above, read verses 19, 20, 21, and see what is in store for the saints).

Jer. 51:57: "I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men, and **and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is The Lord of Hosts.**"

Obadiah 16: "So shall all the heathen drink continually, yea, they shall drink and they shall swallow down, and they shall be as though they had not been."

Psa. 37:38: "But the transgressors shall be destroyed together; the end of the wicked shall be cut off."

Rom. 2:12: "For as many as have sinned without law shall also perish without law."

In Ist Tim. 6:16, it is declared that God only hath immortality (resident in Himself). That being the case, man cannot have immortality inherent in himself, regardless of his attitude towards God and the salvation that He offers through Christ.

If man by nature were immortal, there would be no occasion for the Scriptures to urge us to "Seek for glory and honor and immortality" (Rom. 2:7). Jesus exemplified in himself how alone man may attain to immortality, namely, by faith in, and obedience to, the requirements of God. God delighteth not in the death of any, but would that all should turn to Him and live. "For God so loved the world that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But that life is based on Jesus' reply to Martha: "I am the resurrection and the life." "To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God. Paul, in Rom. 6:21-23, makes a clear and concise statement of the Scripture teachings of the condition and destiny of man in his fallen state, and God's plan for his redemption, when he says, "For the end of those things (aliens, strangers, no hope, without Christ, without God, Eph. 2:12) is death." "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

From these testimonies it is evident that man is a unit, and because of sin, death works in him, resulting finally in his disolution. Had not God in His mercy and love, made provision, through the atoning sacrifice of His only-begotten and well beloved Son, for the forgiveness of sin, and a cancellation of the death sentence by the promise of resurrection, conditioned on faith in and obedience to His requirements, death would have held the whole human family in its everlasting embrace. Because Jesus the Christ kept the law in every particular, and made it honorable, thus fulfilling the righteousness of the law, His Father constituted him the life-giver, and gave him power over all flesh, that he might give everlasting life to those who heartily accept of the provisions that God made, and render a willing obedience to the same. This salvation is offered to the personal sinner of the sons of Adam, and not to an imaginary entity that does not exist. Therefore it is absolutely essential that we know our condition by nature, in order to have an intelligent conception of the salvation that God offers, namely, everlasting life and an inheritance in the Kingdom of God for our personal selves, and not for an immortal soul that does not exist. (If it did exist, as is taught by the Apostasy, it already has immortality, and therefore would need no Savior to give it life). Paul says in his second Corinthian letter (5:10) that the saints must appear before the judgment seat of Christ, that every one may receive in body the reward. Seeing, then, it is the body, the person, that is to be saved and rewarded by being made like unto Christ's glorified body (Phil. 3:21), let us be diligent, that we may be found in Him "when He shall come to be glorified in His saints, and to be admired in all them that believe" (Thess. 1:10); when the meek shall inherit the earth, and the righteous inherit the land, and dwell therein forever" (Matt. 5:5; Psa. 37:11,29). Do not pass this over as a doctrine of no importance. Your eternal life depends on an accurate knowledge of the salvation offered in the Scriptures, without which you cannot render that obedience (Mark 15:15,16) to the mould of doctrine (Rom. 6: 17) which inducts into Christ and makes us Abraham's seed (Gal. 3:25-27) and joint heirs with Christ (Rom.8:17; Rev. 2:21; Rev. 5:10) in glory, honor and immortality (Rom. 2:7).

THE THEOLOGICAL HELL HAS NO FOUNDATION IN TRUTH

A Sermon by the Late Brother M. Joflin

(Continued)

The second is called styx, rather a lake than a river. Styx was the fabled daughter of Oceanas, and was changed in the Styqian lake by which the gods swore, and kept their oaths. The third river is called Cocytus, the runs out of the Stygian lake and groans and laments to imitate the howlings of the damned, and increase their exclamations. The fourth river is called Phelegethon, so-called because it swells with waves of fire, and all its streams are flames.

All these rivers the souls must pass over and then they arrive at the Palace of Pluto, the god of hell. The gate of Pluto is guarded by Cerebus, a dog with three heads, whose hair is living snakes. He is considered the porter of hell. Satan gave his son Pluto this infernal dominion before he invented burying and infernal mourning. He likewise reigns over death. He sits upon his throne in the dark, holding a key instead of a sceptre. He is crowned with ebony. Pluto, which signifies wealth, is king.

The Greeks call him Hades, or Gloom, darkness or melancholy (this last is very significant) Pluto, is said, has a queen named Proserpine who enjoys the infernal regions with him. There are three old women called fates, ordering the past, the present and the future. They fix every thing so that nothing can be altered to eternity. To them is entrusted the management of the fatal thread of life. Clotho gives us life; Lachesis determines what shall befall us here; and Atropos concludes our lives. In hell are likewise three furies, who punish the wicked and torment the consciences of secret offenders. There is likewise an inferior God, called Nox, represented as a skeleton with black wings. Another god is called Samonas, or sleep, he is thought useful to men. There are three judges in this hell, which judge the souls which go there. There are some giants and some kings there. All are doomed to endless existence in misery.

Phelegyas, a king, burned the temple of Apollo, and was condemned to remain in hell forever, with a great stone hung over his head, which he expects every moment to fall upon him and crush him to pieces (so he sits eternally fearing that which will never come to pass). Ixion for his crime was struck down to hell with thunder, and tied fast to a wheel, will eternally turn him around. A robber is condemned to roll a great stone to the top of a hill, which invariably slips down before he reaches the top.

In this hell there is a place called the Elysium. This, though in the dominion of Pluto was a region of delights. To this region resorted the souls of the good, after being purged from the light offences committed in this world. "And here friends, is doubtless, the origin of purgatory, and of the spirit land, and perhaps of the paradise, as at present supposed to exist." The account continues: "Elysium has verdant fields, shady groves, fine breezes and all fine things. There is likewise a river called Lethe, causing forgetfulness to all who drink of its waters of all their former troubles."

This friends, is the fanciful wisdom of the heathen, who had no light from God's word to direct their thoughts or unfold the darkness of the future; and how it should cause those to blush, who, in these days hold such trash for truth as can be traced to the benighted Gentile or heathen. Here we find the origin of money in the hand of the dead, to pay Peter instead of Charon. Here too, we trace the origin of an already existing hell as a place for living souls, of purgatory, of paradise, and other errors. The location of this hell is not defined.

Homer assumes the place of the dead to be a land at the extremity of the ocean, attainable by navigation, Virgil, a region attainable only by descending into the bowels of the earth. But we must

Secondly, notice the Mahommedon Hell. The Alcoran describes a last judgment where all will be judged according to their works. The trial being over and the assembly dissolved; those who are awarded to paradise take the right hand, while those who are destined to hell, fire, take the left hand. But both must pass the bridge Alsirat, which is laid over the middle of hell, which bridge is finer than a hair and sharper than a sword. The wicked miss their footing and fall headlong into hell. This hell has seven gates; the first for Musselmen; the second for Christians, the third for Jews, the fourth for Sabians, the fifth for the magicians, the sixth for pagans and the seventh for the worst of all, for hypocrites of all religions. The inhabitants of this hell will suffer a variety of torments of eternal duration; with the exception of those who have embraced the true religion; such will be delived from hell after expiating their crimes by suffering. This brief account of the Mahommedan hell is taken from Adam's views of religions, page 322.

Thirdly, We Notice the Catholic Hell. The Papists describe hell as a place burning with fire, in which the wicked dying out of the church will be eternally tormented. They hold likewise to a place of purgation, called purgatory. This was taken from the pagans.

Mosheim says in volume 2, page 38, "The famous pagan doctrine concerning the purification of departed souls by means of a certain kind of fire, was more amply explained and confirmed now than it had formerly been. And in the tenth century the people dreaded the fire of purgatory more than the fire of hell; for they supposed that by being enriched with the prayers of the clergy when they were dying they should certainly escape hell. But they were taught that if they went to purgatory it was a matter of doubt whether they should be delivered from that dreadful place.

Here is an historical fact, proving that priests led the people astray for the sake of filthy lucre. Therefore try the spirits whether they be of God, because many false teachers have gone out into the world. And while you despise not prophecies, prove all things, and hold fast only to that which is good.

Fourthly, But Then the Protestants Have a Hell Too. They could not complete their system either, without a hell, and we now proceed to describe the hell which those called Christians believe in, as a place of the most intense misery, without mitigation and without end. We have seen that the pagans hold to a hell that has a place to purify at least a portion of those cast into it. But we know of but one sect of Protestants who believe in this part of paganism. That one, is a sect of the Universalists and for this they are indebted to the heathen. But while Protestants borrow the Catholic hell, a little modified from the pagan, they reject its better feature, a chance for a few to escape its fatal horrors.

As Mr. Benson is the acknowledged standard orthodox writer of Methodism, his description will suffice for the Protestant hell. Hear him: "God is present in hell in his infinite justice, and Almighty wrath, as an unfathomable sea of liquid fire, where the wicked must drink in everlasting torture. The presence of God in his vengeance, scatters darkness and woe through the dreary regions of misery. As heaven would be no heaven if God did not there manifest his love; so hell would be no hell, if God did not there display his wrath. It is the presence of God which gives every thing virtue and efficacy, without which there can be no life, no sensibility, no power. God is therefore himself present in hell to see the punishment of those rebels against his government, that it may be adequate to the infinitude of their guilt. His fiery indignation kindles and his incensed fury feeds the flames of their torments, while his powerful presence and operation maintains their being, and renders all their powers more acutely sensible; thus setting the keenest edge upon their pain, and making it cut most tolerably deep. He will exert all his divine attributes to make them as wretched as the capacity of their being will admit." After all this Mr. Benson goes on to describe the duration of this work of God, and calls to his aid all the stars and sand, and drop of water, and makes one tell of million of ages, and when all these ages have rolled away, he goes over the same number again, and again and so on forever!

Now, friends; there is one of two things about what this man has said, it is either the result of the grossest ignorance, or else it must be wilful blasphemy. We will assume that he knows no better.

(To be Continued)

PARADISE

The word paradise comes direct to us from the Greeks, but the Greek here borrowed from the eastern tongues. The Sanscrit has paradesa, a region of beauty and excellence. In Armenian and Persian, pardes was the term applied to the fine parks or pleasure grounds of the wealthy, and especially such as were possessed on a larger scale by monarchs. In the Septuagint of Gen. II.8, "Paradise" is used for the garden of Eden. In the later books of the Old Testament, it appears in this sense as a Hebrew word. Thus, in Neh. II. 8, where it is translated "forest,"—A letter unto Asaph, the keeper of the pardes of the king; not exactly forest, in the sense commonly understood by us, yet in a sense that must have comprehended forest trees, if also others that were rather for ornament and pleasure; for the object of the letter was to procure from this man wood for the doors and beams of certain houses Nehemiah was going to build. In Eccles. ii. 5, the preacher, speaking under the character of king of Jerusalem says, "I made me gardens and paradesim;" "orchards," our translators put it: so it might be; or parks furnished with animals, as well as shrubs and trees. And in Song iv:13, "Thy plants are a pardes of pomegranates, with pleasant fruits; camphire, with spikenard;" which suggests very much the idea of our orchard, or fruit and pleasure garden. Hence the Greek translators quite naturally gave paradise as the equivalent of garden in Gen. ii. 8: "The Lord God planted a paradise in Eden." Josephus uses the same word. He writes: "Moses says farther, that God planted a paradise in the east, flourishing with all sorts of trees; and that among them was the tree of life, and another of knowledge, whereby was to be known what was good and evil; and that when he brought Adam and his wife into this garden, he commanded them to take care of the plants." Paradise was thus used among the Jews to express the beauty and fertility of the earth, and the peace and happiness of men, under the blessed reign of Messiah."

Happiness eludes every searcher for it, but comes quickly and abundantly to the one who seeks to bestow it upon someone else. The searcher for happiness may get wealth, and power, and fame, but none of these advantages will avail anything in getting happiness. Even from friends it cannot be obtained, for happiness comes from what is given out rather than from that which is gathered in. Loving, unselfish service, the persistent, enthusiastic effort day by day to bring sweetness, light, comfort and good ness into the lives of others, will surely bring happiness into the life of any man, woman or child. No sorrow of heart, no doubt of the future, no restlessness of aimlessness of the present, no loneliness or bitterness of soul, but will yield and be resolved into joy and peace and purpose as soon as the days are filled with labors of love—as soon as the eagerness to get happiness is replaced by an eagerness to give it to others.—Eugene Thwing.

What an exalted honor to have Christ mention your name at last with approbation in the presence of a countless assemblage of his approved brethren from all ages, and myriads of attendant angels! The sinner's honor is a mere flash in the pan compared to this; it is nothing at all in the eternal reckoning. It is a momentary affair. It is soon over. It is not worth the purchase.

It is a moral impossibility to love everybody; but we can be kind; that is another thing. It is possible to take a benevolent interest in people. God does not love the wicked—neither does Jesus, for he is coming to destroy them; but he is kind and patient for the present, and so must we be.

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ROBT. G. HUGGINS, Editor.

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WORK WHILE IT IS CALLED TODAY

German Hymn

In the name of God go forward,
Joyfully thy work pursue;
Sow thy seed in early morning,
What is done is not to do.

Do not look on what is distant,
With the near work do thy best;
Thou must sow if thou would'st gather,
Only busy hands shall rest.

It is dangerous to loiter,
Good it is to work alway;
Honorable is the sweat drop
On the brow at close of day.

What will prosper or miscarry,
Canst thou ne'er beforehand know;
But we know in way of duty,
God before thee e'er will go.

In the name of God go forward,
Joyfully thy work pursue;
Sow thy seed in early morning,
What is done is not to do.

RELIGIOUS CHANGES

In Belief and Practice Between the Resurrection of Christ and the Death of Constantine in 337 —Asceticism and Miracle Working.

Professor Harnach, one of the ablest of modern religious critics, says, "The Catholic church is that form of Christianity in which every element of the ancient world has been successively assimilated which Christianity could in any way take up into itself with out forfeiting losing itself in the world. . . . 'Christianity' has throughout sucked the marrow of the ancient world, and assimilated it."

This process of sucking up heathenism went on very actively during the third century, and with deadly effect upon the character and life of the church. The following quotation from the writings of Cyprian shows the effect that heathen philosophy was having upon the character and life of professed believers, and this description of his, slightly varied at times would very well apply in all ages to heathenized Christians.

"Each had been bent on improving his patrimony, and had forgotten what believers had done under the apostles, and what they ought to do. . . . . The pastors and deacons each forgot their duty. Works of mercy were forgotten, and discipline was at the lowest ebb. Luxury and effeminacy prevailed. Meretricious arts in dress were cultivated. Fraud and deceit were practised among the brethren. Christians could unite themselves in matrimony with unbelievers, could swear not only with reverence, but even without veracity. With haughty asperity they despised their ecclesiastics' superiors. They railed against others with outrageous acrimony, and conducted quarrels with determined malice. Even many bishops, who ought to be guides and patterns to the rest, neglecting the peculiar duties of their station, gave themselves up to secular pursuits. They deserted their places of residence and their flocks. They traveled through distant provinces in quest of pleasure and gain, gave no assistance to the needy brethren, but were insatiable in their thirst for money. They possessed estates by fraud and multiplied usury." Cyprian was bishop of Carthage from 248 to 260.

Mosheim says, speaking of this century: "The Platonism of Origen and his fame increased daily among the Christians, and in proportion to his rising credit his methods of proposing and explaining the doctrines of Christianity gained authority till it became almost universal." Here are some of the Platonic maxims adopted by these professed Christians. "The soul of the wise man ought to be removed to the greatest possible distance from the contagious influence of the body. And as the depressing weight of the body, the force of its appetites and its connections with a corrupt world, are in direct opposition to this sacred obligation, therefore all sensual pleasures are to be carefully avoided, the body is to be supported or rather extenuated by a slender diet, solitude is to be sought as the true mansion of virtue, and contemplation to be employed as the means of raising the soul as far as possible to a sublime freedom from all corporeal ties, and to a noble elevation above all terrestrial things. The person who lives in this manner shall enjoy, even in the present state, a certain degree of communion with the Deity, and, when the corporeal mass is dissolved, shall immediately ascend to the sublime regions of felicity and perfection, without passing through that state of purification and trial that awaits the generality of mankind."

These theories were enthusiastically adopted by many professing Christians. In Egypt, more especially at first, did this austere system of religion appeal to the imagination of the people. They reasoned that if their bodies could be properly emaciated they could get rid of the invisible demons who were constantly lurking round them; and more than that, by emaciating their bodies they would expect to get their souls the sooner free of the encumbrance of clay. Many of these semi-heathens fled to the deserts and lived alone (almost naked) on roots and herbs which they could gather, and the man who could invent the greatest torture for himself was considered the greatest saint. This thing grew and spread until the deserts were filled with a vast army of lazy, unclean mortals, deluding themselves into the idea that they were wonderful saints, and were sure of heaven when they should shuffle off this mortal coil.

This thing grew like the upas tree until it resulted in the famous "pillar saints" in the beginning of the fifth century, when Simon Stylites built a pillar over 60 feet high where he lived without ever descending for many years, living sometimes on one meal a week, and fasting at Lent for 40 days. These "saints" were supposed to have wonderful power with God, and to be able to work miracles; and many wonderful things are recorded of their powers in that direction.

At the present time we have many bodies all in opposition to each other, all denouncing each other, and all claiming the power of working miracles. Foremost come the Roman Catholics, then follows a vast multitude of denominations too numerous to mention, each one claiming to be specially sent of God because of their power of curing the sick. I am not aware of any of them of recent years who claim to be the successors of the apostles professing to raise the dead, yet this was one of the powers given to the apostles. The fact is, since at least the middle of the second century, this extraordinary power of working miracles was withdrawn by God. There is not the slightest doubt that God hears and answers prayer; the prayers of God's servants, we can be sure, have been and will be answered in all ages when they are according to His will, but this is a very different thing from the gift that was given by God on the day of Pentecost, and to Cornelius, and directly to Paul, which gave them the power to speak with tongues they had never learned, to cure the sick, and even to raise the dead. We have no reason to suppose that any received this power direct from God unless those mentioned. Those who received it afterwards received it by the laying on of the hands of some one who had thus received it direct from God. Paul desired to go to Rome, which he did later, to confer some spiritual gifts upon them. When all those who had received this special gift direct from God had died there was no one left who could communicate it to others; and that power, that special miraculous power, died out consequently some time in the second century. I know that many strenuously claim at the present that this power is still in existence and has been with God's people in all ages; when any of them can substantiate their claim by raising the dead, we will believe them.

There are two natural God given powers in man that have led to the cure often of very serious diseases in all ages, and it is the fact of these powers not being understood which has led to the belief in miracles worked by various denominations in bitter opposition to each other. One is the electric and brain condition of the sufferer which can be powerfully stimulated for either good or bad, sometimes by self, but more generally by powerful outside influences. The other is, that many persons have a magnetic influence apart altogether from religion of any kind, but if a powerful religious influence is brought to bear at the same time on the sufferer, as a rule so much greater will be the effect. I have relieved sufferers for many years by simply laying my hands on them. The first person I ever saw do this was Bro. George Dowie, of Edinburg, about 35 years ago, and he made no claim to miraculous power of any kind.

These two factors were brought to bear, combined with a wild fanaticism, in the third century, the result was that many miracles were claimed to have been worked by the desert saints. But Christ gives us the touchstone to try all who make such claims—"by their fruits shall ye know them." The question to settle all such claims of Divine power so extensively and loudly claimed is, "Do they believe the simple elements of the gospel as preached by Christ and His apostles without the adulteration of heathen philosophy? Are they who made the claim of having miraculous powers like Christ and His apostles in humanity, and purity of character, and self-denial?" If they claim, like the Roman Catholics, the Mormons or latter-day saints, etc., to be the only true successors of the apostles, let them manifest the apostolic power by raising the dead, if they do not comply with the two first necessary Scriptural conditions. The time came, by the developments of the third century, that not only the living "saint" who had emaciated his body in some wonderful manner was able to work miracles, but even his grave and his bones possessed this wonderful power, and that superstition has been handed down to our own time; but these miracles only occur, as they did in the third century, when the right conditions come together of brain and body of the sufferer being susceptible to powerful mental and religious influences.

While this stream of heathen philosophy was pouring into the church whose flood gates were opened, as we have seen, by Origen, we get glimpses here and there to show that the gospel of Jesus Christ had not as yet been swept entirely away by this malodorous flood. Commodian, a writer who lived after Cyprian, tells us, in some scraps of his writings we have left, that he had been a Pagan, but by a study of the Bible had come to believe in it. He tells us that as he had believed with the great majority that death made an end of man's personal existence, he was especially attracted to the promise of eternal life through Christ which was offered him in the Scriptures. So here was a learned heathen attracted to the life in Christ, when, as he tells us, along with the vast mass of the heathen he had no belief in a future life. Our modern believers in the inherent immortality of man claim that it is true because all men have believed it; in Commodian's time they evidently did not do so.

Arnobius lived at the end of the third century, and was probably put to death in the great persecution in the beginning of the fourth century under Diocletian. Arnobius was a very learned man, and was converted from heathenism in mature life; he has never been a favorite with the "fathers." He certainly was not a disciple of Origen, for he appears to have accepted the plain teaching of the Scriptures concerning life in Christ only. There is a work of his extant called Arnobius among the Heathen. In this, among many other things, he deals with the heathen doctrine of the immortality of the soul. He says: "'But,' say my opponents, 'if souls are mortal and of neutral character, how can they from their neutral properties become immortal?' If we should say that we do not know this, and only believe it because said by One mightier than we, when will our readiness of belief seem mistaken if we believe that to the Almighty King nothing is hard, nothing difficult, and that which is impossible to us is possible to Him at His command. For is there anything which may withstand His will, or does it not follow of necessity that what He willed must be done. . . . In the same way, then, in which the boon of immortality is God's gift to those who were assuredly produced will He deign to confer eternal life upon souls also, although fell death seems able to cut them off and blot them out of existence in utter annihilation."

This was rank heresy to the orthodox followers of Origen's heathen philosophy concerning the deathlessness of all souls. No wonder then that Arnobius should have been ignored and despised by the fathers in all ages, because he dared to believe and teach that no one had immortality in the present state, and can receive it only through Jesus Christ. He says further: "None but the Almighty God can preserve souls, nor is there any one besides who can give them length of days, and grant to them also a spirit which shall never die, except He who alone is immortal and everlasting, and restricted by no time limit."

A. WALLACE MASON.

THE TRUTH DEFENDED—9

An Ex-Methodist Pleads for the Truth

Mrs. Chas. Thomas

Harken, my brethren, hath not God chosen the people of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him? (Jas. 2:5). Is anything promised to another if they already have it? They were "heirs" of a promise. Speaking of the judgment Jesus said, Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom (Luke 12:32). Not has given you, but they were to fear not because an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ (II. Pet. 1:11)—not has been, but "shall be," future.

In the parable of the pounds the fact that the kingdom was future is made very plain. Jesus was passing through Jericho teaching as he went, and he spake this parable, because he was nigh Jerusalem, and because they thought that the kingdom should immediately appear (Luke 18:11-19). Notice the reason he had for speaking this parable, because they thought that when he reached Jerusalem that the kingdom of God should appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom and to return. He had come to receive for himself a kingdom. He called his ten servants and delivered them ten pounds and said unto them, Occupy till I come. The servants are those who believe on Jesus. But his citizens hated him and sent a message after his saying, We will not have this man to reign over us. (The citizens are the Jews and those that reject him). And it came to pass that when he was returned, having received the kingdom, then he commanded those servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading. Then came the first saying, Lord thy pound hath gained ten pounds. And he said unto him, Well done, thou good and faithful servant, because thou hast been faithful in a very little thing have thou authority over ten cities. (Luke 19:12-17). This is the judgment day, for he will judge his servants when he has received the kingdom and returned.

This story, like all others, point to but one thing; that they expected the kingdom then, and Jesus tells them that they were to await until his return. We know that the disciples looked for the kingdom at their time, for when they were come together they asked him saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times, or the seasons which the Father hath put into his own power (Acts 1:7). In the Lord's prayer the fact that the same kingdom we have been reading about, is to be set up in the future, is made plain. We are to pray, Thy Kingdom come; thy will be done on earth as it is in heaven. When his kingdom does come then his will will be done on earth as it is now done in heaven. Let the nations be glad and sing for joy, for thou shalt judge the people righteously, and govern the nations upon the earth (Psalm 21:20). He now governs in heaven and in the hearts of his people, the people that are heirs of the coming kingdom, but he shall come and set up a divine political dominion on this earth. Blessed are the meek; for they shall inherit the earth (Matt. 5:5). And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall stand forever (Dan. 2:4-4). And the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever (Rev. 11:15). For thus saith the Lord that created the heavens, God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited.

WHAT I BELIEVE AND WHY No. 5.

Charles Clifford Maple.

We find also that the New Testament has given us names for the individual members of the church, as well as for the church. If, therefore, we would be scriptural, let us use the terms that inspiration has given us.

I wish to mention four that appear as quite general after the day of Pentecost, and continued during the history of the church as we find recorded in the word of God.

I.—**The Disciples of Christ** was the first name by which the followers of Christ were called. A disciple is a learner or follower. John had his disciples; other teachers had their disciples; so Christ had his. We find this term used quite frequently in the Acts of the apostles. In 9:26, "Saul assayed to join the disciples." In 19:1, At Ephesus he found certain disciples. In 20:7, The Disciples come together to break bread. This term implies that we are followers or learners of Christ and can properly be applied to any today who are in the church of God—members of the body of Christ.

II.—**Christians.** The disciples were called Christians (Acts 11:26). Christians and disciples were then one and the same, Christian being only another name for the follower of Christ. If any man suffer as a Christian (I. Pet. 4:16). "Almost thou persuadest me to be a Christian." (Acts 26:28). This name appears to have become quite a general name applied to the followers of Christ. However, the early church were Christians, only they were content with that name and did not, as do many modern societies, prefix another title to designate what kind of Christians, or what particular branch of Christians; they were all one.

III.—**Brethren.** The disciples or Christians were also called brethren, and this term appears very common in the acts of the apostles and in the epistles. "One is your Master, even Christ, and all ye are brethren." We are all in the same family, if members of the house of God.

How much more scriptural for us to speak of the followers of Christ as brethren and sisters than to say Mr. and Mrs. How much more the spirit of fellowship may be felt and the bond of union. Paul wrote to different churches and in addressing them he generally called them "brethern" (Rom. 1:13; Col. 1:2; I. Thess. 4:1; Heb. 2:11).

IV.—**Saints.** "Beloved of God, called to be saints" (Rom. 1:7). Some people are wonderfully afraid of the term "saint." But it is just as scriptural as that of disciples, Christian, brethern or any other term we may mention. Paul in addressing his letters to the people of God in the different cities, often addressed them as saints (Eph. 1:1; Phil 1:1; Col. 1:2; Rom. 1:7; I. Cor. 1:2). The people thus addressed are the followers of Christ. Disciple, Christian, brethern. These expressions, I believe, does or should at any rate, properly designate the follower of Christ. Many are the promises made to the saints in the word. These terms are all scriptural, and we may apply them to the followers of Christ today, but let us remember that they are all individual terms and never once applied to the church as a name or title for that organization.

Alexander Campbell once said, "Speak where the Bible speaks, and be silent where it is silent." We need to remember this in our preaching and in our practice.

NEEDY FIELDS FOR LITERATURE

Lillie H. Willis

The Y. W. C. A. is doing splendid work in the United States Army and Navy, in both of which it has a large membership and many branches, and its activities have the hearty approval and encouragement of our government.

The distribution of good reading matter among our soldiers and sailors is one of the many good things it does, but it seems that the demand for current literature at the army posts and naval stations exceed the supply and John S. Tichenor, secretary of the Army and Navy Y.M.C.A., headquarters in New York City, is making a general appeal to the people to send in their spare reading matter for this purpose. By his request we print the following extract from his recent letter to *Comfort*:

Old books and magazines are greatly appreciated by our United States soldiers and sailors all over the world. We are constantly receiving urgent requests from Alaska, Philippine Islands and other isolated posts as well as from our men-of-war, for reading matter. Would you be willing to mention this fact in your paper and state that books and magazines may be sent freight prepair to the Army and Navy Y. M. C. A., 1543 East 28th st., New York City, from which office they will be forwarded to the men.

Very truly yours,
J. S. TICHENER,

Don't forget to prepay freight, express or postage, on anything you send as this is a most worthy charity.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

Cleveland, Ohio ....July 2, 1912

EDITORIAL

As we go to press we have to report the sudden death of Bro. F. A. Bond, of this city. Full particulars will be published next week.

RICH SEEN AS FOES OF ZION MOVEMENT

Zionists Began to Arrive in Cleveland June 28th for a Six Day's Session

The task of securing Palestine for Jewish colonization belongs to the idealist.

That is how Bernard A. Rosenblatt, general secretary of the Federation of American Zionists, which opened its fifteenth annual session in Cleveland yesterday, answers some of the wealthy members of his race, who, he charges, say they believe in Zionism, providing that with the establishment of a Jewish political nation they be given the position of state.

Wealthy Jews don't have to desert their counting houses for unfruitful farms in Palestine in order to carry out the Zionist movement, he says. They can step aside and give place to the Jewish idealist, whether from gilded palace or hovel of the ghetto. That is the Rosenblatt doctrine.

"Those who belong to the fortunate leisure class look with scorn upon what they regard as a retrograde movement," said Rosenblatt. "It takes a long propaganda to make them understand that Zionism does not imply that all Jews must immediately pack up and move back to the land of our forefathers.

"We would establish a Jewish nation in Palestine, and those individuals who cannot fit into the national life of a rejuvenated Jewish people not only should not, but must not, emigrate to Palestine. Those Jews who would not settle in Palestine owe a duty to their persecuted brethren in Russia, Roumania and Galica, to whom Palestine would mean a safe home.

"In short, we expect the Jewish nation to be rebuilt by idealists, who want to preserve our nation and increase its powers for righteousness, and our persecuted brethren to whom Palestine would be an economical blessing."

MANY THOUGHTS FROM MANY MINDS

A pound of pluck is worth a ton of luck.—T. A. Garfield.

Co-operation—a spirit of helpfulness. Fear is the Graveyard of Prosperity.—Loth.

Be satisfied with nothing but your best.—E. R. Sill.

One today is worth two tomorrows.—Poor Richard.

He that will not look before must look behind.—From the Gallic.

To believe in men is the first step towards helping them.—The Outlook.

The man who never makes a mistake is the man who never does anything.—Roosevelt.

Hath any wronged thee? Be bravely revenged. Slight it and the work is begun, forgive it and it is finished.—Quarles.

A very small amount of doing is better than a wagon load of resolutions.

It is not work that kills men, it is worry.—H. W. Beecher.

The five qualities necessary to a successful business career are:
Honesty.
Health.
Industry.
Ability.
Knowledge of the business you are engaged in.

The only way to have a friend is to be one.—Emerson.

Those can conquer who think they can.—Emerson.

A single fact is worth a cart load of argument.

The man who does a little and does it well, does a great deal.

You can't until you can—but you always can try.

One of these days is none of these days.

He who hunts for flowers will find flowers; he who loves weeds may find weeds.—Beecher.

Better aim at a star than shoot down a well; you'll hit higher.

Education makes the man.

As you learn, teach; as you get, give; as you receive, distribute.—Spurgeon.

Remember that when you are right you can afford to keep your temper and when you are wrong you can't afford to lose it.

If you would have things come your way go after them.

Not what you do but how you do it is the test of your capacity.—Dr. J. M. Studley.

In life, cheeriness is the ace of trumps and always wins the trick.—Sunshine Books.

CORN SHEAVES

Gathered from Everywhere

Darwinian Fables—Let those who like search for their ancestors in zoological garden; I prefer to trace up mine to the Garden of Eden and the hand of God.

Historic Providence — When God has a purpose to fulfil, says Palmer in his History of the Jewish Nation, the history of the whole world teaches us that an instrument is never wanting; and while men are wondering who next shall take up the cause and fulfil the mission, the man is found, and the people recognize with wonder and with awe that from the very first God has prepared him for the work.

Chinee Chronology—One of their sacred books, the Shu-King (treating the history and of the government and laws of the ancient monarchs) begins with the Emperor Yao, 2,357 years B. C. This date is just 76 years after the deluge, and 25 years before the birth of Peleg, in whose days the earth was divided into nations.

Have and Give—Such as I have give I thee. Have —give. Have and give should never be separated. What God hath joined together let no man put asunder.

The Mount of Moses—Mount Sinai is an immense block, isolated from the surrounding mountains by deep valleys, so that it would be an easy task to set bounds round it, and prevent persons from making the ascent. The nether end of the mountain is a magnificent bluff, rising precipitously from the plain, truly a mount which might be touched. In front of this stretches a broad plain, which has been ascertained by Captain H. S. Palmer, R. E., from the actual measurements of the Ordnance Survey, to be capable of containing over a million of spectators. The highest summit of the mountain is completely hidden from this plain; and on this secluded peak Moses might well have remained for forty days until the people "wot not what had become of him." The Arabs here show that traditional spot in which the law was delivered to Moses; from the lower peak, overlooking the plain, the lawgiver of Israel must have proclaimed the commandments of God to the expectant hosts assembled beneath. The distance from Egypt to Jebel Musa (Mount of Moses), exactly accords with the number of stations or days' journey mentioned in the Bible; the physical aspect of the mountain and its surroundings exactly answer the description given in the Bible of the Mountain of the law; and traditions of the events recorded in the Bible still linger in the tales which the untutored Arabs tell to their children over their camp fires.

A person who is a brother of Christ at the meeting of the ecclesia, but not in the wicked surroundings of the week, is a mere hypocrite. He is deceiving himself.

FALSE PHILOSOPHY

Viola Caseley

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, for in him dwelleth all the fulness of the God head bodily" (Col. 2:8-9).

Here we are warned not to loose sight of the simple truth and power of the gospel, and seek empty substitutes which will ruin us by depriving us of our saving interest in Christ. Humanity is continually attempting to exalt human wisdom and human science above the authority of the Scriptures.

It seems to be pleasant pastime for philosophers to uproot the past, introducing some simple theory for the purpose of arousing sensation and gaining temporary honor. Nevertheless people will yield to such folly rather than stand upon the Scriptures as a sure foundation of the essence of divine truth.

Let us consider for a moment the Darwinian theory—the development of the race by the process of evolution. Who, as a believer in God and his word, will believe such an absurdity, when in the Bible it says, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2-7). "So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1-27).

Regardless of this people will believe that man was developed from the lowest form of animal matter.

We read in I Cor. 15:39, "All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." If the process of evolution were available, all flesh would be the same.

The Bible and its teachings have stood for ages, while petty theories spring up now and then. Let us, beloved, remain steadfast, standing on the promises of Christ our Lord, "for in him dwelleth all the fulness of the Godhead bodily," i.e., the fulness of the divine nature. His gospel is what we need. It imparts to us a knowledge of God, a remedy for sin, and light and hope of the next world.

Sir M. Hale said, "There is no book like the Bible for excellent wisdom and use."

J. L. Adams said, "In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue."

Let us hol dup the Bible as the "Ideal Book" and resort to it often to receive the inspiration therein.

THE NEW COVENANT

F. M. Howell

The "new covenant" is new to the house of Israel and the house of Judah as compared with the covenant that was made with their fathers on Mount Sinai (Ex. 34:28); which gendereth to bondage (Gal. 4:24); but it does not change or disannul the covenant that God made with Abraham and his seed (Christ), that it should make the promise of none effect (Gal. 3:17). Under the first covenant the Israelites were required to keep the law and the commandments to the letter, but under the new covenant all who accept and seal it, do not keep the letter, but the spirit of the law (Rom. 7:6; II Cor. 3:6). The "old covenant" required the Israelites to seal it with the sign of circumcision (Josh. 5:2-7), the same as when the covenant was made with Abraham (Gen. 17:10,11); but the law was added "because of transgressions, till the seed should come, to whom the promise was made" (Gal. 3:19). The "new covenant" was initiated by a Mediator between God and man, even Jesus the Son of God, who died as the Testator, so that "they which are called might receive the promise of eternal inheritance. For a Testament is of force after men are dead: otherwise it is of no strength at all while the Testator liveth" (Heb. 9:15-17). As God could not die, he gave his son to die as the Testator, and by his death he also broke down the middle wall of partition between the Jew and the Gentile, and made it possible for the Gentiles to become Abraham's seed, and heirs of the promises, for before this they were strangers to the covenants of promise, having no hope and without God in the world (Eph. 2:12).

The Mosaic law was given to the Jews only, and all of them were subject to that law until it was fulfilled by the death of Christ in so far as it relates to the Jews who accept Christ through faith and baptism into his death; for to them these ordinances which were against them, were blotted out and nailed to the cross (Col. 2:14), so that they, as well as Gentile Christians, are not now under the law, but under grace (Rom. 6:14).

The "words" of the "new covenant" are just what Jesus the Mediator of it has enjoined. After he had commissioned his disciples to preach the gospel of the kingdom, and to baptize believers, he said, "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned."

We find, then, that after the covenant has been accepted through faith in the gospel of the kingdom which is the same as the promises made to Abraham and his seed (Gal. 3:8), it must be sealed by baptism (Rom. 4:11; Col. 2:11). After we have become covenanters with God through faith and baptism, and members of his household, then the only laws requiring obedience under the new covenant are the two "great commandments" given by our Mediator, of which he said, "On these two commandments hang all the law and the prophets" (Matt. 22:37-40). Thus the laws of the new covenant are written in the mind and in the heart.

The type under the first covenant and under the law that was used as a seal of the covenant, and typified the cutting off of the sins of the body, was circumcision, but under the gospel the seal of the "new covenant" was changed to a type of that evolution which is necessary in order to get rid of the body of flesh itself, which is accomplished through death and a resurrection; therefore the gospel type or figure is a temporary watery grave, and a rising again to a newness of life (Rom. 6:4).

In Paul's letter to the Hebrews he compares Christ with the Levitical priesthood of Aaron, and says, "But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises" (Heb. 8:6). Jesus is the Mediator between God and man, and sits as our advocate or intercessor with God, and helps the penitent seeker after truth to accept, seal, and obey this "new covenant."

It is a better covenant than that which God made with Israel, because the Christian does not have to obey the strict Mosaic law, but worships God with the heart and the mind, the Bible being his only infallible guide.

The "new covenant" is established also upon better promises, because the Israelites were only promised a temporal possession of Canaan while in this life, whereas Christians are adopted children of God, therefore are heirs of God, and joint heirs with Christ, and are promised an everlasting possession of the uttermost parts of the earth (Psa. 2:8), and are to be partakers of the divine nature (I Peter 1:4).

The Spirit Shall Return Unto God Who Gave It.—Eccl. xii. 7.

When we tell people that man is mortal (Job. iv. 17), that he dies wholly on account of sin, and that in death there is no remembrance of God (Psa. vi. 5), they refer triumphantly to the statement at the head of this article, to prove, as they say, that "there is a part of man which never dies." In citing this passage in favor of the immortality of the soul, they have to assume the very thing they wish to prove. Let us take a calm view of this Scripture and its connections, and it will be found in perfect harmony with the rest of the Bible teaching on the condition of man in life and in death.

In this statement that at a certain time "the spirit shall return unto God who gave it," the existence of God is taken for granted, thou in other portions of Scripture it is set forth dogmatically. "There is a God in heaven, that revealeth secrets," said the prophet Daniel in presence of the haughty monarch of Babylon, Dan. ii. 28.

1. There is a God.

2. This God is in heaven.

The God who is "gave" something to something. That which was given. That which he "gave" who gave it" to that to which it was given. That which he "gave" is termed "the spirit." To whom was it given? To man. Was that which was given a being endowed with consciousness before and at the time so given? Did it have personality? Men who dogmatize on the immortality of the soul should engage their thoughts along this line. Their teaching is one sided and inconsistent. They have a great deal to say about the conscious existence of the immortal soul after the dissolution of the body, but we hear them say nothing about how or when this soul became conscious—in short, when it began to be a soul. If "the spirit" in the Scripture under discussion is the same as the theological immortal soul, was or is it conscious before being given? We would not evade the statement that "the body without the spirit (margin—breath) is dead" (Ja. ii. 26). The very "giving" of "the spirit" (Eccl. xii. 7) implies a necessity. But there are a few questions of which we should not lose sight. If that "spirit" was not endowed with consciousness before being given to man, upon what reasonable grounds can it be argued that there will be consciousness when it "shall return unto God who gave it?" It is a fact that we have no recollection of what transpired before the spirit was given. It is an unwarranted assumption that it will be conscious when it returns unto God who gave it. When the question of previous consciousness and knowledge is properly considered, the argument for consciousness after death falls flat.

What is "the spirit" when it returns "unto God who gave it?" Is it a man? a woman? an angel? a saint? a sinner? Was it pure and sinless when it was given? Is it so when it returns unto God who gave it? Or does the fact that "the spirit" animates "the body," (Jas. ii 26) modify its conditions? If this is affirmed, what modifies that spirit? Does the body, or do external conditions? If either, would not the ineyitable tendency be downward? In this case no spirit returns unto God pure and holy. The fact is, that "the body without the spirit is dead;" and how a body which of itself is lifeless, could influence a spirit for evil or good, is not so easy to imagine, much less to say. Let it be steadfastly kept in mind that "the spirit shall return (not go) unto God who gave it." It is no more "the spirit" when it returns unto God" than it was when he "gave it." Whatever entitles it to the distinction of the spirit when it returns, belonged to it when God gave it.

It is assumed that the statement under consideration means, "The immortal soul goes to heaven." Be it remembered, "The spirit shall return unto God," goes back to where it was before it was given. It was the spirit before God gave it. It was the spirit when he gave it, and will be the same spirit when it returns unto God who gave it. I repeat these things in order to rivet them upon the reader's attention.

It is supposed that when the spirit shall return to God who gave it, a sentinent being with thought, volition, and emotions, takes its flight upward, away from the earth, and passes through space into heaven. But stop and reflect a moment. The earth is supposed to be a globe. If six men die at the same time at six different points of the earth, and they each go up, the longer they go, the farther they will be apart. Do not dismiss this matter with a sneer. It needs and deserves looking into along with the rest.

Whose "spirit shall return unto God who gave it?" A further question will answer this one. In the first part of our text it is said, "Then shall the dust return to the earth as it was." Question: Whose dust returns to the earth? Man's when he is dead. Which man? Every man, whether good or bad. There is no difference. Then since the first statement applies to all, good and bad alike, why should not the second? No difference is made between "the spirit" of a good man and "the spirit" of a bad man. All men have this "spirit," and when "the dust shall return to the earth as it was, the spirit shall return unto God who gave it."

Theology has it something like this, "The immortal soul of a good man goes to God who gave it, and the immortal soul of a bad man goes to a hell of eternal torture (who gave it?)" This is not, of course, very consistent, but it is the only conclusion you can reach from the premise of the immortality of the soul. If "the dust" of the most pious "returns to the earth as it was," then with equal reason does 'the spirit" of the most wicked person "return unto God who gave it."

There is an adverb in this statement which we must not overlook. "Then shall" etc. Question, When? When "the silver cord is loosed, and the bolden bowl is broken, and the pitcher is broken at the fountain, and the wheel is broken at the cistern." Verse 6. "Then shall the dust return to the earth as it was." All of which is but the culmination of "the evil days" and "the years. . . . . in which thou shalt say, I have no pleasure in them." People want to die and go to heaven. They try to make themselves and others believe that their dying day will be a happy one, though they take medicine and do all in their power to ward off death and keep out of heaven as long as possible. They really feel like Hezekiah did when he was about to go to the gates of Sheol—They "chatter like a crane or a swallow." Solomon had "no pleasure" in the days which introduce and end up in the return of the dust to the earth as it was, and the return of the spirit unto God who gave it, and he knew there would be others to share this feeling with him.

What is that spirit which God gave to man? "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. ii, 7. This is the simple narrative of man's creation, endorsed by the apostle Paul (I Cor. xv).

1. God formed man.

2. He formed him out of the dust of the ground (of the earth).

3. He breathed into his nostrils the breath of life.

4. Man became a living soul.

If anything further was done with man or added to him, to make him what he was, the record does not state it. Job said that "the spirit of God" was in his nostrils (margin, "That is, the breath which God gave him.") Job xxvii 3. This spirit (or breath) "God gave him" when he breathed into his nostrils the breath of life. It is the same breath (or spirit) referred to in Eccl. iii. 19, 20, where it is said, "Yea, they (man and beast) have all one breath; so that a man hath no pre-eminence above the beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Where was "the spirit" before God "gave it?" Do you say "in heaven?" In that case a spirit will return to heaven where it came from. But where is your authority? Surely, the text does not say so. Read the first chapter of Genesis. "And the spirit of God moved upon the face of the waters." This is that which was in Job's nostrils, and is the element which causes man to live. When "the spirit" leaves the man and returns "unto God who gave it," it goes back to the fountain of life (Psa. xxxvi. 9)) which supplies all creatures with life and consciousness.

With God there is no less life because he gives of his spirit to quicken man, and no more when that same spirit returns to him. That spirit is not a person with consciousness or individuality, but the vital element that acts upon the organism of man causing him to live and move, and when it returns unto God who gave it, goes back to the great reservoir of life. In Ezek. xxxvi this breath came into the dead, and they lived. No immortal souls or immortal or deathless spirits came down from heaven, but "breath" came "from the four winds," and breathed upon the slain, and they lived. At the raising of Lazarus, John xi, that which had been laid into the tomb was by the Lord called "Lazarus," Lazarus "our friend" had not taken his flight to heaven, was not called and did not come from thence, but "came forth" from the "place" where he had been "laid" by human hands before.

Thus, then, Eccl. xii. 7, when duly considered in all its bearings, and divested of all preconceived notions, so far from teaching the immortality of the soul, teaches the exact opposite. The man of theology is immortal, does not die, and needs no resurrection, while the man of the Bible is mortal, dies, is buried, and needs a resurrection in order to live again: "Let God be true."—An old tract now out of print.

INDIANA BEREAN REPORT

The Indiana Bereans held their annual business meeting at Plymouth, Indiana, on Wednesday, of the Bible school, June 19, 1912. The meeting was opened with song, followed by prayer, offered by the president Sister E. C. Railsback, after which the different reports were read and accepted. A motion was then carried to draw funds from the treasury to pay for new Berean outlines.

The following officers were then elected by ballot: Emma C. Railsback, president; Rosa Roose, vice president; Flora Harris, treasurer; Glenn O. Logan, corresponding secretary, and Minnie Rouch, recording secretary.

MINNIE ROUCH, Sec.

The persons who do not walk in love are not of God, however clearly they may understand the truth, and however zealous and contentious they may be for it.

ETERNAL LIFE—THE MYTH OF SCIENCE—THE TRUTH OF SCRIPTURE

An Address by J. R. Norrie

Man is a noble animal, the head of the creation of God, all things have been put under his feet. He has tunnelled the bowels of the earth, and fathomed the depths of the sea; he has counted the number of the stars, and weighed the globe in a balance. But he remains ignorant of himself. He stands helpless before the mystery of his own origin, puzzled by the daily facts of his existence; while the problem of his destiny lies hid in impenetrable gloom. Not that he has made no efforts to lift the vail. Every age has left its chronicle of specious reasoning, patient research, and daring speculation; but all have been in vain, though the pride of man's heart has ceased the failure to be but tardily admitted, and has rendered the Divine communication on this point so unpalatable, that, rather than accept it, men have invented and proclaimed another scheme. Rather than abndon their own conceptions, for the plan of infinite wisdom, men have often been ready, even while professing belief in the sacred record, to bend that record to suit their own conceptions of the greatness of humanity and the eternal future reserved for every soul of man.

Our subect tonight may be appropriately treated under four heads. (1) Some assumptions which have been made, apart from Scripture, regarding the possession by man of Inherent immortality. (2) The testimony of science to this point. (3) Some assumptions which have been made from the Scriptures in support of inherent immortality, and (4) the true Scripture doctrine of immortality or eternal life.

I—Some Assumptions which have been made, apart from Scripture, regarding the possession by man of Inherent immortality.

In treating this division of the subject, I shall be content to quote from two well known writers, one a poet, the other a theologian, and I chose them because they are typical of a large class. When the poet, James Montgomery, wrote the touching lines:

"Friend after friend departs—who hath not lost a friend?
There is no union here of hearts, that finds not here an end."

he uttered a truth which needs no demonstration. He struck a chord which echoes through the empty chambers of every bereaved heart. But, when he goes on to say:

"Beyond the flight of time, beyond this vale of death,
There surely is some blessed clime where life is not a breath;
Nor life's affections transient fire, whose sparks fly upward and expire,"

he leaves the broad field of fact, and (speaking as a man) enters the airy heights of speculation. He indulges in a hope, the "wish" which is "father to the thought;" he expresses popular longings which have no ground or warrant in actual human experience. He speaks of that "undiscovered country from whose bourn no traveler returns;" and the entire annals of human biology afford no evidence that the end of "life's fitful fever" shall introduce the poet's "blessed clime." It may be true, but, speaking merely from the standpoint of nature, evidence fails. No son of Adam has ever come back from "beyond the vale of death" to confirm by personal experience the poet's idea.

To assert, as has sometimes been done, that the widespread existence of this desire goes to show that the thing longed for is the birthright and possession of all, scarcely requires a refutation, even admitting the desire for personal immortality to be universal (which is far from being the case). It might with equal force be maintained that the pangs of hunger betoken a hearty meal already enjoyed. It would be more reasonable and much safer to argue that the desire for immortality was implanted by the Almighty when He made and fashioned man, that he might "seek for" it.

The theologian whom I shall quote is Bishop Butler, author of the famous "Analogy of Religion Natural and Revealed." He urged in this work, 10 years ago, the reasonableness of a future life, from the facts supplied by the world of nature, on the ground that it does not involve a greater change after death than some changes which take place before it. His words are:

"From infancy to mature age, we find it to be a general law of nature in our own species, that the same . . individuals, should exist in degrees of life and perception, with capacities of action, of enjoyment and suffering, in one period of it. And in other creatures the same law holds. . . . Thus all the various and wonderful transformations of animals are to be taken into consideration."

The bishop's argument, even if granted, only means, that such a thing may be true; it does not and cannot demonstrate that it is true, and if the reasoning has any force at all, it has equal force in relation to a future life for the lower animals, a conclusion which the learned bishop candidly admits, and combats objections to it. Even Bishop Butler, however, in arguing for the reasonableness of a future life, is content to assume its immortality. He presents no analogy from nature to show that its duration must be eternal. Popular views have chimed in so closely with those quoted, that, as Mr. Edward White says in his Life of Christ, "Theologians and poets had it all their own way."

II—The Testimony of Science to the Inherent Immortality of Man.

There can be little doubt that the supposed analogy from nature was found, because it was previously held that the natural immortality of the soul was a Bible doctrine. But the latest available science has no voice in favor of this dogma. For the sake of brevity and clearness I shall limit my remarks under this head to some statements by Mr. Henry Drummond, professor of Natural Science in the Free Church College, Glasgow, and to some scientific opinions which he quotes from other writers in his recent remarkable work "Natural Law in the Spiritual World."

"Science meets the entire conception of immortality with a direct negative. In the face of a powerful consensus against even the possibility of a future life, to content one self with saying that science pretended to no argument in favor of it, would be at once impertinent and dishonest. . . . The fatal verdict is recorded by a hundred hands, and with scarcely a shadow of qualification (p. 222)." He quotes from Buchner's "Force and Matter" as follows (p. 223): "Unprejudiced philosophy is compelled to reject the idea of an individual immortality and of a personal continuance after death. With the decay and dissolution of its material substratum, through which alone it has acquired a conscious existence and become a person, and upon which it was dependent, the spirit must cease to exist." Another writer (Vogt) says—"Physiology decides definitely and categorically against individual immortality, as against any special existence of the soul." And Mr. Graham, to whose work "The Creed of Science," he also refers, "sums up the position of recent science with regard to the whole doctrine thus"—"Such is the argument of science, seemingly decisive against a future life. As we listen to her array of syllogisms, our hearts die within us. The hopes of men placed in one scale to be weighed, seem to fly up against the massive weight of her evidence placed in the other. It seems as if all our arguments were vain and unsubstantial, as if our future expectations were the foolish dreams of children, as if there could be no other possible verdict arrived at upon the evidence brought forward."

Mr. Drummond himself endorses these views, saying (p. 226) the difficulty of holding the doctrine that thought, volition or emotion as such are to survive the grave * * In spite of what has been advanced to the contrary, in spite of the hopes and wishes of mankind, in spite of all the scientific and philosophic attempts to make it tenable, is still profound. No secular theory of personal continuance, as even Butler acknowledged does not equally demand the eternality of the brute. No secular theory defines the point in the claim of evolution at which organisms become endowed with immortality. . . . And if we have nothing more to fan hope than the unexplored mystery of the whole region, or the unknown remainders among the potencies of life, then, as those who have 'hope only in this world,' we are 'of all men most miserable.'" This, then, is the latest voice of science, uttered by one of its ablest exponents, and it seems but to echo the angel's reproach to the bereaved disciples: "Why seek ye the living among the dead?"

III—Some Assumptions Which Have Been Made from the Scriptures in Support of Inherent Immortality.

It is commonly assumed that although the doctrine is not expressly stated, the Scriptures throughout take the Immortality of the Soul for granted. This is a tremendous assumption. It is a fact, of course, that the doctrine is not expressly stated in Scripture, and those who hold it, knowing it cannot be met with there in as many words, are compelled to fall back upon the assertion that it is implied in many passages. But this refuge is no shelter, for (1) not only is the Bible silent upon the Soul's Immortality, but (2) it is strongly outspoken as to its mortality.

We never meet such phrases as "immortal soul," "never dying soul," "deathless spirit," etc., in the Bible, although so common in current religious literature and teaching. On the contrary the consistent and abundant testimony of Scripture is that man, as such, is absolutely and wholly mortal. Here are some samples. "In the day thou eatest thereof, thou shalt surely die" (Gen. ii:17) —"Dust thou art, and unto dust shalt thou return" (Gen. iii: 19)—"That which befalleth the sons of men befalleth beasts, even one thing befalleth them: so that a man hath no pre-eminence above a beast" (Eccl. iii:19)—"In death there is no remembrance of Thee" (Psalm vi: 5)—"The soul that sinneth it shall die" (Ezek. xviii:4,20) —"The grave cannot praise Thee; death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth" (Isa. xxxviii: 18) —"By one man sin entered into the world, and death by sin; and so death passed upon all men" (Rom. v:12) —"The wages of sin is death" (vi:23).—"All flesh is grass, and all the glory of man as the flower of grass" (I Peter i:24). —"For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away" (James iv:14). So we find that the Law, the Psalms, the Prophets, and Apostles all agree in describing men as possessing an essentially mortal nature.

It is further assumed that because man received the breath or spirit of the Almighty breathed into his nostrils, he must, from the necessities of the case, have received an immortal spirit; and because he was also created in the image of God, it is inferred that he was endowed with immortality. With regard to the first of these two assumptions, observe the testimony, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii:17). Observe, the passage does not say that God breathed into man's nostrils "the spirit of God," but "the breath of life; and man became a living soul" (Gen. ii:7). Observe, the passage does not say that God breathed into man's nostrils "the spirit of God;" but "the breath of life," a term used to describe "all flesh." (Gen. vi:17; vii:15-22.) Nor is it said that he "received" a "living soul" but that he "became" one; and the kind of soul that he became was, not an "immortal, never dying soul," but simply "a living soul." If he was immortal, it was vain to debar him from the Tree of Life. Misconceptions as to the Bible meaning of the word "soul" have caused endless confusion. Here it simply has the force of "creature," and is frequently applied to the lower animals, e.g., "God said let the waters bring forth abundantly the moving creature that hath life"—(Heb. soul) —Gen. i:20)—"Every living creature (Heb. soul) that moveth"—v.21—"Let the earth bring forth the living creature (Heb.—soul) after his kind"—v. 24. "Everything that creepeth upon the earth wherein there is life" (Heb.—a living soul)—v. 30. Dr. Young, in his translation, renders Gen. ii. 7, "Man became a living creature," and the word is actually applied to dead men. See Lev. v:2; xxii:4; Num. ix:6.

The Scriptures then agree with the latest scientific conclusion that man, as such, has the same kind of life as any other soul or creature that lives by breathing.

With regard to the second inference, that man is immortal because he was created "in the image of God." This assumes that image means nature, and it proves too much, for the same reasoning would prove man to be omnipotent, omniscient, omnipresent, all wise, invisible, unchangeable, and to possess, not merely one Divine attribute, but all.

IV—The Scripture Doctrine of Immortality or Eternal Life.

These two terms are used as practically synonymous. Immortality occurs only once in the Bible, and is applied to God—1st Tim. i:17. Immortality occurs five times. Three times it is a Greek word meaning deathlessness—1 Cor. xv: 53,54. "This mortal must put on immortality."—1 Tim. vi:16; "Who only hath immortality." Twice it is a Greek word meaning incorruption. "Seek for glory, honor, and immortality" (Rom. ii:7). —"Christ hath brought life and immortality to light" (2 Tim. i: 10). Eternal life occurs thirty times, and Eternal is always the translation of a Greek word meaning "age lasting" (young), or "without limit as to duration" (Bagster). The phrase "everlasting life," occurs fourteen times, and the words eternal and everlasting in the New Testament stand for the same Greek word.

The Old Testament, while not silent on the subject of Eternal Life, does not say much about it, and to save time I shall not refer to its statements. But a distinct feature in the New Testament is the prominence given to the proclamation of Eternal Life. As Paul put it, "Our Savior Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. i:10). Science has for ages been trying to do this, and has utterly failed. It has never found the necessary conditions in the natural world, and it despairs of ever finding them, or creating them. "The problem is"—stated by Professor Drummond—"with a material body, and a mental organization inseparably connected with it, to bridge the grave."

But it has been done. The problem has been already solved, and the empty tomb, which, more than 1800 years ago, filled the startled Romans with fear, and the baffled Jews with rage, is an irrefragable testimony, that in the case of one man, mortality has been swallowed up of life. Jesus Christ has in His own person abolished death, by escaping from its bonds, now no more to return to corruption, and hath brought life and immortality to light. He hath shown how it is to be won by others in the glad tidings He proclaimed.

The first thing that meets us then is the great truth that Immortality is associated with Jesus Christ. He has made plain what before was obscure. He can speak with power, for He is Himself a living example of the truth which He declares. Death hath no more dominion over Him. "I am the resurrection and the life, he that believeth on Me, though he were dead, yet shall he live; and he that liveth and believeth on Me shall never die" (John xi:25). "I am He that liveth and was dead, and behold I am alive forevermore, and have the keys of death and of Hades" (Rev. i:18).

Here then is a solid basis of fact on which to rest; a basis established now for more than eighteen centuries. One Man has attained to Immortality. Why not others? May we not attain it? What do Christ and His Apostles say? Paul helps us a bit when he says "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23). It is a gift, then; not a natural possession; but a gift bestowed through a certain channel, through Jesus Christ. To whom is the gift offered, and are there any conditions? We have an answer in many places, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life". (John iii:16).—"This is the will of Him that sent Me, that every one that seeth the Son and believeth on Him may have everlasting life, and I will raise him up at the last day" (vi: 40). "My sheep hear My voice, and I know them and they follow me, and I give unto them eternal life, and they shall never perish" (x:28). Also John xvii:2, xx:31, James i:12, I John ii:17. Such testimonies are copious, and they may be all summed up in these words that God in His mercy offers eternal life through Jesus Christ, to all who will accept it on the conditions He has laid down, viz., believing on the Lord Jesus Christ; believing what He Himself preached and what He sent His disciples to preach; that He was the Son of God, the King of Israel, the One to whom all the prophets had witnessed, Who had been born of a woman, and suffered even unto death for us, as the Lamb of God that taketh away the sin of the world, and Who is coming back again to establish His kingdom over Israel and all nations, that the blessing promised to Abraham, should be fulfilled in every part.

But belief in the Scripture sense is more than a mere mental act; Those who "believe to the saving of the soul," are those who have patience to do the will of God. The necessity of repentance and of obedience to the commandments of Christ, is strongly and constantly enforced, Romans ii:7, viii:13; Gal. vi:8, etc.

Eternal life is also spoken of as a matter of promise and hope. "This is the promise that He hath promised us even eternal life" (I John ii:25). "In hope of eternal life which God that cannot lie promised before the world began" (Titus i:2, iii:7). Other passages speak of it as already in the believers' possession, "He that believeth on the Son hath everlasting life" (John iii:36). "This is the record that God hath given to us eternal life, and that life is in His Son; He that hath the Son hath life, and He that hath not the Son hath not life" (I John v:11-13). This verse explains the apparent contradiction existing between eternal life as a matter of hope, and as a present possession. The Life which God has promised or given is in Christ. It is reserved or guarded there for us. "Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii:3). It is one of the attributes of God to see the end from the beginning, and things which He has determined and promised, He speaks of as already accomplished—"God quickeneth the dead, and calleth those things which be not as tho' they were" (Rom. iv:17). Thus, He said to Abraham, "I have made thee a father of many nations," while Abraham was yet a childless old man.

The time when believers are to receive eternal life, is expressly told, There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, everlasting life (Luke xviii: 29,30; Matt. xix:28,29; Mark x:29,30).

Let me quote a word or two from Professor Drummond, in which he powerfully contends for the simple meaning of the term life as used in the New Testament.—"It ought to be placed in the forefront of all Christian teaching, that Christ's mission on earth was to give men life. 'I am come,' He said, 'that ye might have life, and that ye might have it more abundantly.' And that He meant literal life . . . is clear from the whole course of His teaching and acting. To impose a metaphorical meaning on the commonest word of the New Testament, is to violate every canon of interpretation, and at the same time to charge the greatest of Teachers with persistently mystifying His hearers by an unusual use of so exact a vehicle for expressing definite thought as the Greek language, and that, on the most momentous subject on which He ever spoke to men. It is a canon of interpretation, according to Alford, that 'a figurative sense of words is never admissible except when required by the context.' The context, in most cases, is not only directly unfavorable to a figurative meaning, but in innumerable instances in Christ's teaching, life is broadly contrasted with death. In the teaching of the Apostles again, they accepted the term in its simple literal sense."

That science by its keenest research cannot find out the promise or potency of eternal life, is just what the Scriptures in plainest language led us to expect, and it is gratifying to those who fear God and who tremble at His Word, to know that the witness of science in this respect completely accords with the written Revelation. There is no conflict between true science and Scripture, for the God who inspired prophets and apostles to write His decrees, is the same One who has left His impress on all the works of nature.

We are not indebted then for our knowledge of Immortality to the intuitions of our own inner consciousness, to the speculations of Egyptian priests, to the attractive philosophy of Plato, or the profound researches of modern natural science. These all maintain the blackness of darkness regarding eternal life; but thanks be to God, we are carried far beyond them all. It is a good thing to know that science and religion are at one respecting the utter mortality of human nature; but it is a better thing to know the precious truth which Scripture alone reveals, which no science ever can find out, that "the gift of God is eternal life through Jesus Christ our Lord."

While we maintain, as Professor Drummond does, that eternal life means eternal life in the simplest sense of the term, there is something associated with it which increases its attractiveness and value to the believer. Something more is promised than mere eternal existence in the sense in which a book, a house, or a table exists. The eternal life promised to believers is a vital, animated, happy existence, a life spent in joyful blessed work, reigning as kings and priests to God and to Christ, upon the earth, over a redeemed and righteous population "In Thy presence is fulness of joy, at Thy right hand, are pleasures evermore."

JESUS IS COMING

S. Roxana Wince

I was but a little child at my mother's knee when I first heard that Jesus was coming. I could not comprehend all that was said in the sermons of Bro. J. B. Cook, Bro. Ephraim Miller, Bro. Hoyt, and my father, about the great empires of Nebuchadnezzar's dream, and the long lines of years talked of by Daniel, but enough to understand that Babylon, Medo-Persia, Greece and Rome being all in the past, and certain lines of years ended, the Lord must certainly be coming, I remember as if it were but yesterday the solemn gatherings in the cabins of the settlers, the tearful exhortations, the songs, the prayers, and the look on my father's face when he said, "It will be but a few days now till Jesus will be here." The time went by and he did not come, but we did not give up. He had said he would come and we believed his word. The signs that he had given to tell us his coming was near, had been seen and it could not be far away.

Seventy years have gone by and the most of those dear preachers and early watchers have fallen asleep. The heedless world has heard the story so often that it has become to them "an old wives fable." Steeped in crime and drunken with pleasure, like the men in Noah's day, they rush on to be "taken unawares," and caught as a wild beast in a snare. For Jesus is coming. His coming is seventy years nearer than it was when I first believed. I do not know the day nor the hour when he will snatch his bride away from "the sudden destruction without remedy" that is to follow the present "peace and safety" cry, but it may be this very year. It is a strange year; we have never known quite such a year, and it will be stranger still before it ends. For God is angry at the wickedness of earth's rulers and the widespread corruption of the masses, not only in other lands, but in our own beloved country, and will visit them in his wrath, and vex them in his sore displeasure, as he has never done in the past.

We need not look for days of joy, and peace, and plenty, but for intensified woe and battle storms, great famine and stalking pestilence. But the watchers will escape, for Jesus is coming. We know he is coming soon far more certainly than we did when the midnight cry was sounded by William Miller. But "how do we know?" some one may ask. Take just one sign, that of "the sea and waves roaring."

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The windvelocity on February 22, 1912 was 110 miles an hour, and even higher records in wind velocity were made throughout the month of March. Do not these roaring winds and waves tell the story as nothing else ever has? To me they do. They speak in tones that cannot be ignored. They have broken all previous meteorological records, and they will grow worse and worse, as will all other conditions, until Jesus comes.

Be ready. Some day in the near future our long looked-for king will appear. He has tarried, but the tarrying time is almost over.

How glad Bro. Barnhill will be when he comes, for then he will not be helpless and almost speechless, and there will be no cancers there, Bro. Thomas, to eat the life away. And Bro. Wegener, your heart will not be wrung with anguish because of the illness of your beloved. Made immortal, we shall suffer no more. What "strong consolation" and "good hope" has been given us! Be comfort your hearts, for the day of redemption is near.

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ROBT. G. HUGGINS, Editor.

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IT COULDN'T BE DONE

Somebody said that it couldn't be done,
But he with a chuckle replied.
That "maybe it couldn't," but he would be one
Who wouldn't say so till he'd tried
So he buckled right in, with the trace of a grin
On his face. If he worried he hid it
He started to sing as he tackled the thing
That couldn't be done—and he did it!

Somebody scoffed: "Oh, you'll never do that—
At least no one ever has done it,"
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it.
With a lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done—and he did it!

There are thousands who tell you it cannot be done,
There are thousands who prophesy failure;
There are thousands to point out to you, one by one,
The dangers that await or assail you.
But just buckle in with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the thing
That "cannot be done," and you'll do it.—Selected by Sister Ethel Lehman.

THE FAITH AND HOPE OF THE GOSPEL

W. H. Wilson

Now what is faith? The divine answer is: "Faith is the substance of things hoped for, the evidence of things not seen."

There can be no faith unless there is a real substance on which faith can be based. An unreal fancy of the mind will not answer.

Again, before faith can exist there must be presented to us undisputed evidence relating to the substantial thing promised.

Faith is a picture of future blessedness, the magnificence of which the natural eye has never seen, no ear heard, nor the heart of man conceived; while hope, anticipates the realization in fact of the things pictured by faith.

Faith as a mighty conqueror has invaded the domain of death, burst the bars of the grave, dissipated its awful gloom, robbed it of victory, and extracted death's venomed sting, while hope converts the gloom into glory, and shouts Victory Victory! Victory!

The message called the Gospel, presents to the mind that which faith and hope lays hold upon. It is in fact the "power" eminating from God, to make eternal Salvation on absolute surety.

Q. The gospel being the power of God unto Salvation, it must be what the Scriptures otherwise call the great salvation. Can we really ascertain what that great salvation is, and have no misgivings about it?

A. It can be done by all those who will accept clear Bible statements as evidence.

Q. Will you please give us a brief outline study along this line?

A. With pleasure I will call attention to Heb. ii. 3: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing witness, both with signs and wonders, and with divers miracles, etc."

Q. What points have we here?

A. 1st, The great salvation was that which at the first began to be spoken by the Lord.

2. Confirmed unto us by them that heard him.

3. Confirmed by God himself with signs, wonders, gifts, etc.

Q. How would you handle those three points?

A. I would first find that which at the first began to be spoken by the Lord, then I will have found the great salvation.

Next I would find the confirmation by them that heard him. Next the confirmation by God himself, by means of signs and wonders, etc. Then I will have found the great salvation doubly confirmed. That will remove the enigma.

Q. Well, please trace out that which at the first began to be spoken by the Lord.

A. First I call attention to the case of Cornelius, who desired salvation, and he also was directed to the same great salvation, which at the first began to be spoken by the Lord. In Acts xi. 12, 13, Peter says the Spirit bade him go with the messengers to the house of Cornelius. He says: "And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me and we entered into the man's house. And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter, Who shall tell thee words, where by thou and all thy house shall be saved."

The "words whereby thou and all thy house shall be saved," was the words or great salvation which first began to be spoken by the Lord.

Now see Acts x. 30-37. Here we have the meeting of Peter and Cornelius. "And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing. And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter, he is lodged in the house of one Simon a tanner, by the sea side; who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God." As to what was commanded thee of God, or the words whereby thou and all thy house shall be saved, see Acts x. 37, where we find those saving words to be that which at the first began to be spoken by the Lord. It reads as follows: That Word, (saving word) I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached.

Q. When did Jesus first begin to preach?

A. After John's mission was ended.

Q. When did that end?

A. When John was put in prison.

Q. When did Jesus preach the words whereby Cornelius and household should be saved?

A. After the baptism which John preached (Acts x, 37).

Q. From what city?

A. Began from Galilee after the baptism which John preached (v. 37).

Q. Now, what message did he preach as the great salvation, beginning at the city of Galilee, as the place and after the baptism, which John preached, as the time?

A. See Mark 1.14, and you find not only the city and time, but the message also called the great salvation which at the first began to be spoken by the Lord.

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God. This is the great salvation, which at the first began to be spoken by the Lord. How shall we escape if we neglect it? It is also the words whereby Cornelius and his household were to be saved.

What about the second section: Was confirmed unto us by them that heard him. Who heard him?

A. His disciples.

Q. In their confirmation did they preach the same message as the gospel, the power of God unto salvation, the great salvation?

A. They preached exactly the same message.

Q. Where do you find it?

A. In Luke ix. 1-6. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God.

Q. Did they do so?

A. Yes. And they departed and went through the towns preaching the gospel—the gospel of the kingdom of God.

Q. The third section said that God would add his confirmation in the shape of signs, and wonders, etc. Did he do so?

A. Yes. See Mark xvi. 19,20: After the Lord had spoken unto them, (for forty days of the things pertaining unto the kingdom of God, Acts i. 3) he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the Word with signs following.

THE LAW QUESTION—II

J. J. Heckman

Text: "Think not that I am Come to Destroy the Law, or the Prophets; I am not Come to Destroy but to Fulfill."

The word "fulfill" is [illegible] ing said and by so doing we can usually find what is meant. When we speak of a prophecy being fulfilled, we believe that what the thing foretold or pointed to by that prophecy, has come as the prophecy said it should, and that ends the mission of said prophecy.

Seventh Day Keepers quote this text as if "fulfill" meant only to be kept to perfection, and not that what was pointed to come as pointed out by the law.

Now the question is, Are they right in so interpreting this text? If there was not two things pointed to by the word we might have some reason to believe they are right, but we find the text says, "I am come to fulfill," both law and prophets. To "fulfill" what the prophets have said concerning Jesus, is to make an end of them as prophecies: the same must be to "fulfill" the law. We would hardly think the same word would have two meanings, when only once used in one sentence. So then the mission of Jesus was to make an end of the law as well as the prophecies that pointed to his coming and work.

We would not go back and preach that all the prophecies about Jesus' mission are still present truth, that is, point to our dispensation, for fulfillment, but we would say and show that they were fulfilled in Jesus' day, as he said, "I am come to fulfill."

But he came to fulfill both law and prophets; therefore we should not go back and call the law present truth, Jesus, by the comforter through Paul says, "Christ is the end of the law," etc.

The question might be asked according to some teachers, which end? And the answer possible is the last end, because he was not its giver. So you see the law ended in Jesus, especially to those who believe. And hence we who believe are not to keep it.

We think the Jewish people are very blind because they still teach those prophecies are not fulfilled; and why are not those who teach the same about the law; there can be no caviling here: the word "fulfill" applies to the prophets as well as the law, and what it means in referring to the one, it means in reference to the other.

If it completes the mission of the prophecies it also completes the law, and we should believe it.

Then you see how groundless our text is for Seventh Dayites. They have not one point in it upon which to stand. I believe the truth will be made clear to us if we dig for it as for hidden treasures, and the speculations of men will vanish before it. "He that doeth his will shall know of the doctrine."

COVENANT ACCEPTED THROUGH FAITH

F. M. Howell

Many misled people believe that Christian character and works will save regardless of faith. Awake dear reader, if this is your belief, and don't let the enemy cheat you out of your crown. Believe God! It was unbelief that caused all this suffering and death of the human family; therefore it is only reasonable that God requires faith in his word as the first requisite to an acceptance of his covenant. "Abraham believed God, and it was counted unto him for righteousness (Rom. 4:3), and it will be imputed to us also if we walk in the steps of that faith of our father Abraham. It is not only necessary that we believe God's promises, but also his edict that the devil contradicted when he told the first lie. John admonishes all Christians of the danger of believing that they have immortal life within themselves, instead of believing God that it is in his Son. He says, "He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his son. And this is the record, that God hath given to us eternal life, and this life is in his Son" (I John 5:10). Paul said to the Colossians, Your life is hid with Christ in God (Col. 3:3).

If we have eternal life, and are not in possession of it, when will we receive it? Paul says it is when Christ shall appear (Col. 3:4) He also says to the Corinthians, "Christ the first fruits, afterward they that are Christ's at his coming" (I. Cor. 15: 23). Jesus says we shall receive eternal life in the world to come (Luke 18:30). Is this not plain enough? Can you not believe Jesus? Yes, the Christian has eternal life, but Jesus as our guardian holds it in trust until the time appointed of the Father (Gal. 4:2; Rev. 11:18), which is when Christ comes again. Before we can became covenanters with God, and heirs of his promises, we must believe those promises. God tells us plainly that the country he promised to give Abraham and his seed is here on the earth. To Abraham God said, "For all the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13:15); The land in which Abraham, Isaac and Jacob dwelt, says Ezekiel (37:25). Stephen told the Jews that it was the land in which they lived (Acts 7:4) "The uttermost parts of the earth," says David (Psa. 2:8). Daniel says it is the kingdom and dominion under the whole heaven (Dan. 7:27).

Now what is the negative showing that this promised home can not be in heaven?

David says, The heaven, even the heavens are the Lord's but the earth hath he given to the children of men (Psa. 115:16). Jesus told his disciples that where he went they could not come (John 13:33), but he told them that he would come again and gather them to himself (John 14:3. Yes, he did say, "In my Father's house are many mansions, I go to prepare a place for you," but he did not say it was in heaven. The Father's house is the church in this world (I. Tim. 3:15), and the kingdom in the age to come (Heb. 3:6).

The place that Jesus had promised his apostles was a place as rulers over the twelve tribes of Israel in his kingdom, to be established on the earth. He told them why it was expedient for him to go to the Father in order to prepare a place for this people; he said, I will come again and receive you unto myself, that where I am, there ye may be also. Notice that he is to receive them unto himself after he comes again, and he will then be here.

Paul says our Lord is dwelling in light which no man can approach unto; whom no man hath seen nor can see (I. Tim. 6:16). This is Jesus our Lord that Paul is talking about, and he says that in the light in which Christ now dwells, no man can approach unto and no man hath seen him nor can see him. So no one has gone to heaven where Christ is. "The righteous shall be recompensed in the earth" (Prov. 11:31) "at the resurrection of the just" (Luke 14:14).

The Israelites who would not believe God's word were not allowed to go into the promised land, but perished in the wilderness. So all who will not believe God's promises are warned of being in a like danger.

Jude says, "I will therefore put you in remembrance, though you once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." Paul exhorts Christians to labor to enter into that rest, lest any should fall after the same example of unbelief (Heb. 4:11).

Remember, dear reader, that God's covenant to Abraham and his seed does not promise to give them any other home except on the earth, and baptism in the faith that our inheritance will be in some celestrial world called heaven, is not a seal to that covenant, because such a promise is not in God's covenant to man.

O why will men and women refuse to believe such plain assertions of a truthful and merciful God, and cling to the delusive phantoms of immortal disembodied souls! when such belief is the result of the beguiling story by which the serpent deceived Eve by telling her that she would not surely die, as God had said she would, but would become as the gods (angels). God requires all who are to be saved to believe him. Jesus said that if any man hear his words, and believe not, and reject him, that his words would judge that man in the last day (John 12:47, 48). Jesus had told the Jews before this that Moses, in whom they trusted, would accuse them to the Father, because they would not believe his writings, saying, "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:45-47). It was Moses who wrote that God said man should die and return to the dust; it was Moses who wrote about God's covenant to Abraham and his seed (Christ), by which all who become Christ's are heirs of an everlasting home on the earth.

WHAT I BELIEVE AND WHY—No. VI.

Charles Clifford Maple

We wish to consider now another part of gospel preaching, viz., Christian Baptism. The Immersion of a believer in water for the remission of sins.

"When they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptised, both men and women (Acts 8:12).

Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit (Acts 2:38).

I am well aware that there are some who say, "No need of baptism; all that is necessary is to believe. Why not just preach the gospel and leave baptism out? You know it is rather an offence to some, who do not see these things just as we do."

My reply is that there is need of baptism. If it is not essential why was it commanded. Why did the Apostles always preach it? and why did Peter command them to be baptised? (Acts 2:38;10:48).

If believing alone was all that was necessary, why did Christ say "He that believeth and is baptised shall be saved?" (Mark 16:16).

Christ either taught that baptism was necessary or he taught nothing.

Paul says, "We are justified by faith" (Rom. 5:1), but he did not say "by faith only." James says, "Faith without work is dead" (James 2:17). Why? because it is "alone," by its self, has no expression.

Paul and Silas said, "Believe on the Lord Jesus Christ, and thou shall be saved" (Acts 16:30). This was the first step. Then he spake unto them the word of the Lord, and later baptised them (Acts 16: 32-33).

Again, can we preach the gospel and leave baptism out? As Bro. Joblin says, "Is not baptism itself gospel, as it brings us into Christ?" (Gal. 3:27).

If any are offended at the preaching of baptism they certainly have never believed from the heart the things concerning the kingdom of God, and the name of Jesus Christ, for when they do, they will be ready to take the next step, which is baptism. Philip preached Jesus to the Eunuch, and at once he was ready to be baptised (Acts 8)— no evading the question with him.

Baptism promises us forgiveness of sins; it makes us children of God; it gives us a title clear; not "to mansions in the sky," but to reign with Christ upon the throne in the coming age. It gives us a title to the inheritance, the land promised to our father Abraham. If baptized into Christ we have put him (Christ) on. We are Christ's; if Christ's, then are ye Abraham's seed and heirs according to the promise. I am glad for the old Abrahamic land grant, and glad that it holds good; that the time is coming when we may enter into the possession thereof. Here we have no continuing city; we seek one to come.

I love to tell the story,
To me it has its charms;
That we'll soon move into glory,
On the Abrahamic farm.

Christ is coming, Christ is coming,
He is coming in his glory.
He will take the throne of David
and reign forever more.

Paul, in writing to Galatians, makes mention of the deed. And by him it is asserted that Jesus is the seed.

Christ is coming with the kingdom
He is coming back from heaven.
We shall reign with him
Forever in that blessed Eden home

SOFTLY AND TENDERLY CALLING

Alice Hill

As I sit alone tonight I am thinking deeply of the gentle voice of Jesus, softly and tenderly pleading for us to come home, receive the truth and labor faithfully in the good work.

Calling so tenderly, pleading and watching so patiently, is Jesus; ready to receive us in the faith. Why do we tarry when we have been called by Jesus our Lord to take heed to the truth? Brothers and sisters, we have no time to tarry, for the moments are passing away swiftly and quietly. Be up and ready with your lamps burning brightly, ready with faith and courage. Follow the straight and narrow way that leadeth unto life, the path the Savior trod before us; turn from evil thoughts and worldly amusements, and let thy light shine among men.

We know not at what hour the Lord will appear, so let us be up trimming our lamps (letting our light shine unto all children of the Lord), shaping our lives by his blessed example. Ever let our motto be, "More and More like Jesus, and follow him day by day." How patient, loving and kind we are made by trusting and obeying God's commandments!

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Cleveland, Ohio ....July 9, 1912

EDITORIAL

THE SKIES ARE BLUE

The skies are blue
Which stretch above,
And all is well,
For God is love.
He knows your need,
He hears your call;
For he e'en marks
The sparrow fall.

Then sing a song,
Do not despair;
His Providence
Is everywhere.
Keep faith always
And do your best,
And leave with God
Each day the rest.

Why grieve and sigh
Through hopeless tears?
Take heart again,
Dispel your fears;
The skies are blue
Which stretch above,
Look up and know
That God is love.

What you call ill
Is hidden good.
What yo uterm fate
Is Fatherhood.
God guides in all,
If we but knew;
Then keep up heart,
He cares for you.
—Selected by the Editor.

HE CARETH FOR YOU

Selected by Sister M. L. Curry

Are you waiting, longing, yearning
For an answer to your prayer?
Does in vain seem all your pleading,
Sorrow more than you can bear?

Have you waited for an answer
Days and weeks and mayhap years?
Have for naught seemed all your labors
And in vain been all your tears?

Nay, not so; the loving Father
Knows the burden of each soul.
Knows its longings, fears, and troubles,
And he longs to make you whole.

Longs to answer each petition,
Give each weary one sweet rest;
But not always in his wisdom
Does he deem our way the best.

Never has he taken from us
That in which all blessings bides
Always, ever, in his goodness
Something better he provides.

So we'll leave to him our sorrow,
Cast on him our every care;
He will strengthen, keep and guide us,
He will all our burdens bear.

Though He slay us, we will trust Him,
We will take him at his word,
We will rest upon his promise;
We will say, "Thus Saith the Lord."

Remember that God only hears the prayers of those who are pleasing in His sight; the prayers of the wicked are an abomination; and there are wicked people who have the name of Christ upon them.

Divine mercy, surpassing the mind of man to conceive is offered to you and me by the favor of God through Jesus Christ our Lord. Thanks be to God for His unspeakable gift. Let us gratefully accept it, and escape the reproach incurred by the Jews when Paul and Barnabus said, "Seeing ye judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." "Let him that is athirst come, and whosoever will, let him take the water of life freely."

THE WIND AND THE HOLY SPIRIT

In a sermon by Dr. James Stalker he gives three reasons why Jesus compared the Holy Spirit to the wind. (1) It bloweth where it listeth. (2) Thou hearest the sound thereof. (3) Thou canst not tell whence it cometh and whither it goeth. The whole sermon is to show that these also are characteristics of the Holy Spirit. But Jesus did not say, "So is it with the Holy Spirit." What He said was, "So is every one that is born of the Spirit."

Is not this inference of Dr. Stalker a perversion of his text? Is it not an error in exegsis that has made a great amount of mischief? Does it not lead to the theory that the operation of the Spirit is lawless, arbitrary, and uncertain? Has it not served to excuse a great many people who wait for the Spirit to "move" before they do God's will?

WHO ARE RESPONSIBLE?

Dear Brother Huggins:

I have been over among the Christadelphians. They claim that all who are out of Christ are not responsible for their acts to God, it matters not what they may do. I mean they can kill, steal, rob, and do any crime in the catagory and are no more responsible for it than an idiot would be; that the Gentiles are aliens from God, and strangers fro mthe covenants of promise, and are without hope and without God in the world, and it matters not what they may do; they are just in the same condition as if they had not committed the crime. I suppose you understand their position. Now I claim that with the coming of light comes responsibility. And the greater the light, the greater the responsibility. I referred them to the commjasion, "He that believeth not shall be condemned." Condemned to what? They were already condemned to death before they heard the gospel. Now I want you to write an article on this subject, "Who are Responsible?"

Editor's Reply

Above is an extract from a correspondent who marks his letter "private," and whose name, for this reason, is omitted from his communication. To some who are not familiar with the body whose doctrine is described, it may seem that exaggeration has been used by our writter; but absurd and unscriptural as it sounds and as it is, it is, we are sorry to say, a sober, unstrained, and dispassionate presentation of American Christadelphianism. The only palliative observation we can make is that the theory was repudiated by the founder of the body, and is disowned and disfellowshipped by the original body in both Europe and America, those holding the theory being a minority whose organization is maintained in schism.

In answering the question, "Who are Responsible?" we say those who are enlightened, who know the will of the Lord. In proof of this we point to

1. **The First Sin.**—"Because thou has harkened to the voice of thy wife, and hast eaten of the tree, of which I commanded, saying, thou shalt not eat of it," etc. (Gen. 3:17). The penalty of death came upon Adam, not because he had made a covenant with God, not because he had agreed to obey God, not because he had been baptized, but because God "commanded" him saying, "Thou shalt not eat of it." A known commandment of God disobeyed was the ground of his responsibility.

2. **The Mosaic Law.** That responsibility is coextensive with knowledge is obvious from the fact that when the whole congregation sinned through ignorance; or the ruler, or the "common people," when it "is known," "comes to his knowledge," etc., he was guilty and had to make an offering unto the Lord (Lev. 4:14, 23, 27, 28). The same remark holds good as to

3. **The Prophetic Age.** David points out that 'men of the world have their portion in this life' (Psa. 17:14), that the great, rich, and honorable, if they "understand not," are "like the beast that perish" (Psa. 49). "So foolish that I and ignorant, I was as a beast before thee" (Psa. 73:22). This text read strictly according to the Hebrew, as given in the margin of our Bible, settles the whole issue: "So foolish was I and ignorant, I was as a beast with thee;" that is, a foolish and ignorant man sustains the same relationship "with" God as a beast sustains non-accountable to divine law. But no Bible writer ever says such a thing of an enlightened man—never.

4. **The New Testament Preaches the same doctrine.**—(a) Inspired writers declare that those who "know to do good, and doeth it not," commit sin (Jas. 4:17); that those who have "known God" and disobeyed him are "worthy of death" (Rom. 1:21, 28; 2:1,3,9,16), that while God "winks at people in times of ignorance," he will hold them strickly to account in the day of judgment in times of knowledge (Acts 17:30,31); and that sinners must repent and be "baptized for the remission of sins" (Acts 2:38). "Sin is the transgression of the law" (1 John 3:4); but law can only be transgressed by people who are "under" it (Rom. 3:19). Then if sinners are not under divine law, and transgress it before their baptism, "baptism for the remission of sins" is the most stupendous hoax and farce ever known among men. (b) Finally, if you care to know where Jesus Christ our Lord stands on this question, you may read John 3:19; 9:41; 15:22,24.

NOTES AND QUERIES FOR THE LITERALIST*

"Literal—According to the letter; not figurative." Such is the definition given by Noah Webster of the adjective which yields the designation of the class whose rule of Bible we are about to illustrate.

The class is not unknown to us. It works according to a certain rule, called the literal rule. This is a rule which, truthfully applied, we do not despise; but there are certain cases in which the letter kills. There is such a thing as being "filled with the knowledge of God's will in all wisdom and spiritual understanding" (Col. i. 9). This involves a recognition of some things ignored by the literalist. To show the killing effect of his absurd method of working a good rule, is the object of these remarks, hoping that they may create in some of the literal many class a desire to come to a "spiritual understanding" of "spiritual things" (1 Cor. ii. 13).

What literalists say is this, that every passage of Scripture is to be read literally, unless the immediate context shows plainly that it is to be taken figuratively. We are not at liberty to turn to other parts of the word to find the import. A horse means a horse, and nothing but a horse, unless there and then specified to the contrary. This principle has led some to the conclusion that there is nothing new in the Scriptures; and certainly when you have gone carefully over the terms in a dictionary sense, there is an end of the matter, and the most that can then be done is to reproduce things.

We have always observed, so far as our own experience has gone, that the literal man has very little to say upon the prophets, and almost literally nothing upon the Apocalypse. Whether it is because his rule does not work well, is probably best known to himself. But if the rule be what he claimed for it, why not work by it in one book as well as another? As to the Apocalypse, the literal man affirms it to be all in the future, in this case even, his rule ought to be able to solve it, for surely there is no great difficulty in finding out the literal meaning of its vocabulary; and if all events are in the future, and can so be understood, then the rule is valuable indeed. But some theories can never be reduced to practice. They are admirable so long as they are untried. Like the traditional apples of Sodom, pleasant to the sight, but bitter to the taste, and anything but good for food. But let us, without further preliminary, see what can be done by the literal rule in the Apocalypse; for if it will work satisfactorily there, no doubt need be entertained about its power in the other writings.

Chapter i. verse 5: "Unto him . . . . . that washed us in his own blood;" is this literally comprehensible? Verse 8: "I am alpha and omega;" these are the first and last letters of the Greek alphabet. What would our rule bring us to here? Verse 18: "I have the keys of hell and of death;" what sort of keys are these?

Chapter ii. verse 12: "These things saith he which hath the sharp sword with two edges" (what does this mean?) going "out of his mouth?" Verse 17: "To him that overcometh will give . . . . . a white stone." Is a literal white stone to be a saint's reward? Verse 22: "Behold, I will cast her into a bed;" what sort of a bed is this? A literal bed? Verse 27: "And he shall rule them with a rod of iron;" will this be cast or wrought iron? Verse 28: "And I will give him the morning star!"

Chapter iii. verse 4: "They shall walk with me in white;" what advantage would there be in white over black or any other color? Verse 7: "He that hath the key of David;" here is another key; what key is this? Did it belong to David's wardrobe, or the door of his house? Verse 8: "I have set before thee an open door;" into what apartment does this door lead? Verse 10: "I also will keep thee from the hour of temptation;" when it this sixty minutes to begin? Verse 12: "I will make him a pillar in the temple of my God." Of what? Salt or brass? Verse 18: "Anoint thine eyes with eyesalve" is this anything akin to Holloway's Ointment? Verse 20: "Behold, I stand at the door and knock;" where is this door? Chapter 4: "A door was opened in the heaven;" did this make a hole in the sky? Verse 6: "There was a sea of glass;" what sort of fish are found in this sea? "Four beasts full of eyes;" does Buffon or any other naturalist mention these? Whoever saw a lion, or calf, or man, or an eagle, full of eyes? that is to say "full of eyes within?" Chapter vi. verse 2: "He that sat on him had a bow." Of what material? Steel, lance or yew? Verses 5 and 6: "And he had a pair of balances in his hand, and I heard a voice say, A measure of wheat for a penny, and three measures of barley for a penny." Who is this cornfactor? Verse 14: "And the heavens departed as a scroll when it is rolled together." Where did the heaven depart to?

Chapter vii: "Standing on the four corners of the earth." Did the writer understand geography? Was it known in his day that the earth is round? "Holding the four winds." By what appliance were the winds kept back?

Chapter viii, verse 1: "Silence in heaven about half-an-hour." Who had been making a noise before the beginning of this thirty minutes? Verse 8. "A great mountain burning with firse cast into the sea." Was this to extinguish the mountain or dry up the sea? Verse 11: "And the name of the star is called Wormwood." Is this star known to astronomers? "The third part of the waters became wormwood." Does Linnaus the botanist notice this? Verse 12: "The day shone not for a third part of it, and the night likewise." Is there any authentic record of this four hours' eclipse of a third part of the sun, moon and stars?

Chapter ix: "The key of the bottomless pit." What use would a key be to a pit open at one end, or bottomless? Verse 6: "And in those days shall men seek death, and it shall flee from them." Are those men alive now? Verse 17: "And thus I saw the horses in the vision, and them that sat on them having breastplates of fire, and of jacinth, or hyacinth, and brimstone." Supposing these to be real horses, is there any of this breed in existence? And what may the construction of their mouths, which belch forth fire and smoke and brimstone? Verse 19 specifies certain peculiarities touching their "tails" as well as their "mouths;" and what is remarkable in this breed of horses is that their tails have heads. And how do we account for the deadly hatred these noble animals had against devil worshippers mentioned in verse 20?

Chapter x: Here we are told of a mighty angel who took a little book from the hand of another angel, and ate it up. While the book was in his mouth it was "sweet," but in his belly it was "bitter." May we ask whether "little books" are the ordinary food of mighty angels? Chapter xi, verses 3 and 4. Let us not depart from the letter for fear we should not catch the sense. "My two witnesses . . . , these are the two olive trees, and the two candlesticks." We observe that the witnesses are olive trees and candlesticks. And now we learn from the 5th verse that these olive trees and candlesticks have mouths, and out of their mouths fire proceedeth, and devoureth their enemies, that is to say, kills those men who were so bent on murder as to put to death the literal olive trees, and two literal candlesticks; such men certainly ought to be punished!

Wonders never cease. Here comes (chap. xii.) a great red dragon, having seven heads and ten horns, and seven crowns on their heads. If some enterprising Barnum could have captured this dragon he would have been quite a fortune for him. But view his "tail." What a "tail!" This wonderful beast was the sworn enemy of astronomical science. He would have none of the stars—not he indeed! Behold how he prostrates a third part of them at one switch of his mighty instrument, or literally speaking—which he must be careful not to depart from—his "tail."

Verses 14-17: What an extraordinary woman is here. She first appears clothed with the sun, and standing upon the moon. Now she is about to fly, not with angels' wings, but with the wings of a great eagle. Behold she flies from the face of the serpent. This serpent is also a surprising creature. He appears to have a sort of camel stomach on a grand scale. He has taken in water for the occasion, and is now about to attempt to destroy the woman by projecting it upon her. Whereupon the earth becomes pitiful, and opens its mouth, and receives the flood. Of course al this is future. We ought not to expect to find anything analogous to it in the past.

Chapter xiii: But here is another beast still more marvellous. Whatever tribe it belongs to it looks like a leopard. The writer does not say in what particulars, whether spots or any other things. This is a wonderful animal indeed. It has bears' feet and a lion's mouth, and heads no less than seven; and horns more still—ten. And then comes something about blasphemy upon its heads. What have leopards to do with blasphemy? But Revelations appears to be quite a zoological book. Next we see a talking lamb with two horns. But what language does this lamb speak? It spake as a dragon. The difficulty still exists, being shifted only from a lamb to a dragon. Can any philologist tell us what is the vernacular of dragons? Saint George encountered a dragon; but there is no account of the dragon speaking?

The literal reader will not need to be conducted any further. His way will now be perfectly easy through the remaining chapters. He will find a beast in the seventeenth chapter, which is full of names of blasphemy. But he need not be surprised at that. This is not more remarkable than many other things, and all he has to do is to recollect that the intestines of this beast consists of blasphemous titles and no further enquiry would be profitable. The future will be its own interpreter!

*Not the "literalist" or orthodox innuendo, by which would be meant, above all others, the Church of God, who reject the spiritualistic method of reading the Scriptures invented by the apostasy; and recovers apostolic faith by a rational treatment of the holy writings. The "literalist" in view is that amiable, but dull class of individuals, who (honest enough) having got an inkling of the right method, runs riot on the subject, and ignores the figurative and symbolic elements of prophecy, reducing most important parts of God's word to absurdity, and indulging in theories and speculations destructive of the truth itself.

COMMUNICATIONS

Dear Brother Huggins:

Inclosed find the obituary of Brother Laban Tilton, of Antioch.

We are pretty busy these days in Oregon getting ready for our Bible School and Conference. And that reminds me. You will remember the little tree you so carefully trimmed that stands near the corner of the Oregon church. Could you see it now you would really be surprised at its present size and symmetry. Your work still shows.

The work is moving slowly in Illinois, but still we are making progress. During the present conference year I have had the pleasure of inducting ten candidates into the Body of Christ through baptism.

The cafe man, with the unpronounceable name, where you used to board, frequently asks about you and sends his best regards.

Sister Rita Lindsay is confined in the hospital at Dixon at the present. Sister Castle is failing rapidly and there is but little hope of her recovery. She always has a good word for you, as do your many other old time friends "out west."

With kindest regards to sister Huggins and yourself, yes, and I must not forget "Baby Huggins," I am,

Yours in the Master's Service,
G. ELDRED MARSH.

Dear Brother Huggins:

After reading the Restitution of last week and hearing of the effort being made to effect an organization of the Isolated Believers of the Abrahamic faith, I am moved to write a few lines to the paper in the form of a letter. I was pleased with the respect you paid to me in allowing my article on the Rich man and Lazarus to come before the readers of your good paper. I could have told just what the parable of the Rich man and Lazarus was spoken to the Jews for. But it would only have been my opinion about it. We find that God has used a man to represent a nation, and a woman to represent a church, so you reason out the rest.

Now I am of the Abrahamic faith and believe in a restitution of all things, as taught by Peter in Acts 3:19-26, and I believe also in a literal gathering of Israel to their own land at the second coming of our king to earth again. I also believe, not only in an age to come, but in the ages to comes, as Paul our teacher, our great teacher, puts it in Eph. 2:4-7.

But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. By grace are ye saved and hath raised us up together and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.

When will God do all of this? Paul says in the ages to come, and I am one that believes it.

Now I don't know whether you would place me with the isolated believers of the Abrahamic faith or not, as I preached for the Methodists for about twelve years. In 1903 I preached the restitution doctrine so strong they took steps to stop me, and they did in their congregations. After Christ Jesus made me free from sectarianism I said I would remain so and preach where opportunities were opened. I have done considerable preaching since. Our town is seventeen miles southeast of Springfield, Mo. Don't know of any church in this country; if you do, please let me know. We have men-made organizations called churches, but none of our faith.

Now I have been thinking a great deal about this effort made to benefit believers scattered abroad, and I believe it would have God's approval. If we can keep things in the name of the Father, for all virgins bare their Father's name. He says, "Come out of her my people, that ye be not partakers of her sins, for her sins have reached unto heaven."

Yours in the faith,
JOHN REMER.

(Several years since we held a series of meetings in the country near Gates, Greene Co., Mo., also in different places in Christian Co. At Gates there was quite a congregation of believers, but we do not know by what name they were known in the community. We remember by name Sister Bertie Cannefax, Sister Russell, and Brethren Dodd and Patterson. If Bro. Remer will hunt up this body of believers I think he will find them fairly straight in the faith and will no doubt enjoy their fellowship. If anything comes of this suggestion, let us know of it, Bro. Remer.—Editor).

Knowing that brethren everywhere rejoice to learn of a spiritual feast among the members, I am sending a report of such a meeting.

Sunday, June 23, was a day long to be remembered by those present at the joint meeting of the Springfield and Brush Creek ecclesias.

For several years past we have been meeting together in June at Bro. W. S. Westfall's home. This year, through the kindness of Bro. Ashford Lehman, the meeting was held in the beautiful grove at Sweet Springs Farm, where he is superintending the work, the place being more easily reached by both ecclesias.

The day was ideal. The brethren from Brush Creek drove to the farm, while the Springfield brethren came on the interurban. They were met by Bro. Ashford with the hay rack, who conveyed the jolly crowd to the farm.

The morning was spent in social chat, renewing old and forming new acquaintances and speaking our blessed hope and faith.

At the noon hour the long table was spread from heavily laden baskets, of which more than 60 partook.

After the meal we proceeded to praise God in his own beautiful temple, "not made with hands."

Its pillars tall were leafy trees,
Its roof a dome of blue;
Its aisles a carpet cool and green,
Its pews the mossy banks.

The seats were arranged in a

shady place and being led by Bro. David Bee.., we studied to learn more of Him and His holy will concerning us.

We had anticipated the pleasure of having Bro. Robinson with us on this occasion, as he was returning from Indiana, but were disappointed.

After the breaking of bread a social meeting was held in which many took part.

To me such meetings hold a solemn seriousness and impressive ness. God seems so near. He shows himself in the trees, flowers, grass and all things. David says, "The heavens declare the glory of God, and the firmament sheweth his handiwork." To see the tall and sturdy trees with each leaf different and distinct from all others makes us feel God's greatness and power, and remember our own weakness and inability to do; in fact we are but dust.

As the day was now far spent, thoughts were turned towards our different homes. Quite reluctantly did we say "Good by," and give the parting hand, but not without the hope that should our Lord delay his coming we shall meet again next year.

Brethren, we should meet oftener together to speak of the things concerning the kingdom of God, for it makes us strong to perform life's duties.

Your sister in hope of life,
ETHEL LEHMAN.

PRACTICAL AND SENTIMENTAL LEGISLATION BY ZIONISTS

Successful Close of Fifteenth Annual Convention of American Federation—Nathan Straus and Louis D. Brandeis

Sermon by Rabbi Heller

The fifteenth annual convention of the Federation of American Zionists is history, says the Jewish Independent.

The delegation was of the average size and a great deal of practical and sentimental legislation was accomplished. As usual, there were differences of opinion, but everything was adusted amicably before final adjournment. Among the important happenings was the acquisition to the ranks of Zionists of Mr. Nathan Straus of New York, and Mr. Louis D. Brandeis of Boston. More than the usual number of leaders in the party were present.

Bene Jeshurum Temple auditorium was crowded on Friday evening to listen to the preaching of the convention sermon by Rabbi Max Heller, of New Orleans, following the regular Sabbath services. Rabbi Heller is an ardent Zionist, but never before had the opportunity to attend a National Zionist convention. Only recently was he the president of the Central Conference of American Rabbis, which is the national organization of Reform Rabbis. Dr. Heller said, among other things:

It sems a strange circumstance, it gives me a rather strange feeling that I should have the honor of speaking the first word, of striking the first note at this great gathering of my fellow Zionists. I am in somewhat the position of a novice among you, for this is the first time that I have ever found myself able to join my Zionist brothers in convention assembled. I am among you one of the fledglings; it is you who ought to teach me.

It sorely puzzles all of us, I am sure, again and again, why it should be that especially among the eminent and successful, among the prosperous and comfortable of our people, the cause of Zionism should count so small a number of followers. A modest man does not enjoy believing that he alone has the truth, neither can it be pleasant to any man who loves his kind, to play the role of the prophet in the wilderness, to feel that the great majority of his friends and neighbors are in error. Let us not deceive ourselves; we Zionists are not only numerically, but in other senses, a minority. We have with us, it is true, vast masses of the down-trodden on the one hand, of the disappointed and embittered on the other hand; but among those that have emerged into the daylight, among those that have mounted the eminences of worldly success, among those of whose prowess in the titanic rivalries of today we are often so foolishly proud, we may count a few lukewarm sympathizers, but a far larger number of bitter and relentless enemies. If a cause were to be judged by its popularity in the ranks of what are called practical men, the men of affairs, the matter-of-fact intellects, how deserved would Zionism seem in this bustling modern world of all that boasts itself safe and sane!

And yet, my friends, is that the court of last resort to which you would submit the appraisement of an ideal? Have we not been told, again and again, from pulpits that reverbrate with rhetorical denunciations of Zionism that, in the experience of mankind, even more so in the growth of Israel, it has been the minorities that have always forced some new truth upon reluctant majorities? Always it has been the possessing class, the ranks of the privileged and comfortable who have opposed any upheaval of opinion, any change of direction; the new ideal, the redeeming word, has always found its most ardent devotees among the disinherited and among those few who are free-minded and strong-hearted enough to place truth above the rut of habit and justice superior to the enjoyment of ease.

We are a remnant, a dwindling minority, especially those of us who live altogether in an occidental environment; but not only as Jews, but as men, we ought to be proud and happy in our isolation, painful as its trials must be at times; proud and happy not only to find our place by the side of the poorest and most helpless of our brothers, proud and happy, not only as being among the first to gaze upon a dawning sunrise, but proud and happy with something of the exaltation of an Akiba, that we are permitted to testify by our hardships and our sacrifices to the eternal truth of an ideal that must conquer in the end.

One of the most absurd and self-stultifying contentions of the anti-Zionists to which it is marvelous that so many students of Jewish history should listen with patience is this: that it has been an advantage to Israel to be dispersed, that dispersion has enabled us better to fulfill our divinely appointed task of witness, to become, indeed, the very teachers of mankind. It is always, my friends, a precarious endeavor for man to attempt to set forth the aims of Providence, but the least that could be demanded of such a rushing in of fools is that it should not be a trampling upon obvious historical fact. What have you to prove that Israel in Palestine exercised a smaller influence upon the world of its day, not to say upon later generations, than did it as a in the ghetto? And if you will only open your eyes to the indisputable fact that the actual, spiritual dispersion of Israel, its real living with, rather than by the side of the nations, began with the disappearance of ghetto walls, what is there in the life of today to testify to the stimulation of our activity as religious teachers by the dissipation of our forces? What army ever conquered by scattering itself planlessly over a large territory? What cause has ever been strengthened by loosening the ties that united its followers? A thousand inexorable symptoms of disintegration teach us with a plainness that cannot honestly be disregarded; what vast numbers of our people, what precious traditions, customs, habits, teachings are constantly being swept from their moorings in the unprecedentedly wide dispersion, physical and spiritual, of masses of Jews; show us, as against these patent conditions, one actual symptom to give evidence that the faith of the Jew, that the individuality of the Jew, have been strengthened by dispersion, so strengthened that having, thoroughly organized his own religious camp, he can go forth to battle to become, in the world's strenuous rivalry of thought and aspiration, its inspired teacher of religious truth.

From the beginning of the movement Zionists have been taunted as preaching a philosophy of pessimism; and many well meaning people, at one time, myself among th rest, have been misled by what seemed a deserved rebuke. The Zionist, we are told, unjustly and ungratefully, impeaches modern civilization to which the Jew, above others, owes as much; the Zionist fixes his gaze on the few survivals of medieval prejudice and forgets the lightning like speed with which the Jew was emancipated and admitted to all the unrivaled opportunities of the age; Zionism has no faith in the power of modern civilization finally to rid itself of its inherited burden of fanaticisms, intolerances, race hatred finally; Zionism lacks faith in the capacity of the Jew to resist the coersive influences of assimilation, to rally around his faith and to save his Jewish identity, undiminished and undegraded, but of all the allurements and confusions that surround us. Zionism, we are told, advises flight in the face of battle isolation as the refuge from the menances of assimilation, selfish exclusiveness in the place of brotherly co-operation.

To us, as to the prophet, the future, perhaps a distant, but as we feel the certain future, is radiant with promise. The dew and the rain, to the Palestinian farmer, they meant the most precious of all boons. The dew came unseen over night like a mysterious gift of God; the rain came splashing on the meadows suddenly, in the eyes of all men. We know what was meant by the dew, and the rain, when God is made to say, I shall be as the dew to Israel, when Moses calls heaven and earth to witness that his instruction and EIGHT—Resti
his word might distill as the dew, as the shower upon the herb. Israel is to become the guide and the teacher of nations, the refresher of care worn hearts, the quickener of spiritual harvests. We live in a world that is parched with the thirst for real teaching, in a world where the sheep look up and are not fed.

OBITUARY

Mrs. Martha A. Smalley

At Rocky Point, Washington, June 17, 1912, Mrs. Martha Ann Smalley, pneumonia being the immediate cause of her death. Another of the pioneer mothers, to whom is due so much in the life and development of our nation, has passed away.

Martha Ann Magan was born in Calloway County, Missouri, November 23, 1835, and was married to James A. Smalley in California in 1850.

A husband and seven children survive her as follows: Mr. Frank Smalley and Mrs. Theodore Flink, of Eden, Wash.; Mrs. Oscar Larsen, of North Shore, Washington; Mrs. Florence Hanson, of Frankfort, Washington; Mrs. Alice Parcher, of Ranier, Oregon; Mrs. Edna Upton, of Hood River, Oregon, and E. A. Smalley, of Bandan, Oregon.

A consistent Christian, a noble mother who devoted her whole life to home, and children—kind, patinet, and thoughtful always—she lived a life far removed from the selfishness and frivolity so common in modern life.

How her children loved her, respected, and trusted her. The whole community by their presence at her funeral, paid tribute to the high place she held in their estimation.

Hers was a life of peculiar interest. She crossed the plains in an ox cart, with her parents, in 1849. In 1852 with her husband she moved to Oregon, settling on a donation land claim a few miles from Portland where they lived until 1857, when they returned to Missouri, traveling by water to New York, via the Isthmus of Panama, and thence by rail to Missouri.

In 1865 they again crossed the plains with ox teams, and a few years later moved to their present home.

She was buried in the Eden cemetery, June 19th, the funeral services being held at the grave, E. E. Groat, speaking words of hope and promise.

We sorrow not as those who have no hope. The chair is vacant, the voice is still, but the good by was only for a little time, soon we will clasp glad hands in the kingdom. "Come Lord Jesus, come quickly."

E. E. GROAT.

Laban Tilton

The sad duty devolves upon us of recording the death of another old and faithful soldier of the coming King, brother Laban Tilton, of Ogle County, Illinois. Brother Tilton was born in Shockton County, Ohio, February 12, 1820, and died at his home near Chana, Illinois, Sunday, June 23, 1912, aged 92 years, 4 months and 11 days.

He was joined in wedlock to Susan Harper, January 14, 1841, and soon after removed to Illinois, where he continued to reside until the time of his death, which was preceded by that of his wife, the latter occurring some eight years ago.

Mr. and Mrs. Tilton were the parents of ten children, of whom two sons and three daughters are now living. In addition to the children mentioned he leaves twenty-seven grand children, and thirty-five great grand children, and also one brother to claim the sympathy of neighbors and friends.

For more than half a century brother Tilton has been a zealous and faithful member of the Antioch Church of God, which is located near his home. He was largely instrumental in reviving the interest and energy of the brethren residing in the vicinity of his home, after the church in that locality had sufferd a long period of inactivity.

He was a life long student of the Word, and up to within a few hours of his death took great delight and comfort in talking of the blessed hope, and quoting the beautiful and inspiring promises that foretell the speedy return of our Master.

While death is always sad, yet we sorrow not, even as others that have no hope, for we believe that Jesus died and rose again, and even so them that sleep in Jesus will God bring with him.

By request of brother Tilton, expressed a short time before his death, G. Eldred Marsh, of Oregon, delivered the funeral discourse, following in his remarks an outline suggested by our aged brother.

Burial was in Washington Grave cemetery a short distance from his home.

G. ELDRED MARSH.

POWERFUL AND TIMELY REBUKE

M. Joblin

Some time ago the following letter appeared in an American papar. It was sent to a young preacher by one of his hearers upon the occasion of an exchange with another pastor, and it would be well for all the better class of popularly religionists to read it. They are deeply concerned because the people generally do not "attend church," and want to find the reason why. Of course no one can teach the Gospel of the Kingdom which Jesus preached, and which is God's saving power, if they do not know what it is; but for all that, men of piety, earnestness and honesty can stir up the religious faculties in others, and inspire reverence for God and resolves to lead better lives, and so be better fathers and mothers, and brothers and sisters and friends and neighbors; and the various communities under the ministrations of such men are practicaly so many moral or religious police stations, and exert an influence for god in proportion to the attendance and the examplary conduct of its members. It needs to be kept in mind that just now, when iniquity abounds as seldom, if ever before, these communities have lost their influence for good. When most needed they are powerless, and it is no wonder that they ask with deep concern, "What is the reason people do not attend church?" The letter to referred is as follows:

"Reverend Brother:

"I listened very attentively to your clever essay on history this morning and hoped to find some features of a gospel sermon. Was it my fault that I did not find or detect anything in it, first, to convict men of sin; second, to conduct the penitence to Christ; third to quicken the backslider; fourth, to comfort the afflicted; fifth, to guide the perplexed; sixth, to encourage the desponding; seventh, to caution the unwary; eighth; to remove doubt; ninth, to stimulate zeal; tenth, to fortify patience; eleventh, to arouse aspirations; twelfth, to kindle devotion; thirteenth, to develop faith; fourteenth, to expose the wiles of the adversary; fifteenth, to deepen love; sixteenth, to instruct in any of the practical duties of Christian life; or finally, to impart information needed for practicl utilization in Christian life? You may reply, I did not design to do any of these things. But my brother, as a Christian minister (?) and not as a literary essayist, can you afford to misuse any such occasion by not designing to do some of those things? You are (should be) a minister of the Word, which is to make the man of God perfect, thoroughly furnished unto all good works. Pardon these kindly suggestions from one, who, tired of business, goes to church to be helped."

Who can doubt that reviews of popular novels, and the lives of heroes, and politics and expansion, and essays on history, and other things prove that the prevailing idea is entertainment, not a gospel message, and this has produced the impression that a great religious fraud is being perpetrated and they keep away from it.

And brethren of the Abrahamic Faith, may there not be a lesson for us in this letter? Would it not be well for us to remember that those who send for us to set forth the truth as it is in Jesus, to their neighbors and friends, may be just hungry and thirsty themselves? Long isolation and want of communion with those of like precious faith make them anxious to hear something more than arguments in defense of gospel promises and facts, which they know already. They love to hear first principles rehearsed, and the foundation of their faith and hope made clear by removing traditional rubbish, and all that; but it pays to draw them up close to us, and remind them of their exalted position as the called according to God's eternal purpose, a royal priesthood, heirs of God, joint-heirs with Christ, with the hallowed privilege of access to God at all times, and all circumstances and the help guaranteed for every time of need. Yes, it pays to run over some of the manifestations of God's love, and the exceeding riches of his grace stored up in the Anointed One for the faithful; it pays to dwell upon the blessed hope of seeing Jesus and of being wrapped about with immortality and sharing his power and glory, and becoming Evangels of peace and righteousness with God's praise, till their hearts are so set on fire that they will continue to water the seed of the kingdom we sow, after we are gone.

Man is very prone to go from one extreme to another; and we fear that many who have been trusting altogether to feeling and earnestness, go to the other extreme when they discover the essentiality of truth. If the person who taught them the truth was all head and no heart they would be apt to follow his lead, and all attention to the work of converting people intellectually, while the great truth that it is with the heart man believes unto righteousness; or in other words that faith in the truth of God must work by love and purify the heart, is largely neglected. It will not be denied by the honest, intelligent and thoughtful, that the practice of the truth is as important as faith in it, and that neither the one or the other alone, is of value. Because to practice the truth, it must be known and believed, and the Word of the Spirit for it, "faith without works is dead," useless! Besides intellectual assent to the truth, its transforming power must be taught, and more than that, its transforming power must be demonstrated by those who essay to speak for God and his gospel. And if Christ be in them the hope of glory, there will be no lack of demonstration. The Lord, the spirit being in them, the fruits of the spirit will arrest the feet. If filled will run over and effect others. As love is the motive power of the gospel, the constraining power of the gospel, we mean, we are bound to use it or be culpable. It is love that begets love, and if the love of God does not beget love in a person, how will he get it? And if he has no love for God how can he keep his commandments? Impossible! See I John v. 3. Does this explain the conduct of any professors to you, who seem to have the truth in their heads only?

WHEN WILL THIS MOVEMENT REACH AMERICA?

Belgium is in a state of eruption on account of the recent elections and rioting throughout the country having taken on a revolutionary character. Many persons have ben killed or wounded in various cities, and a large number of reserves have been called to the colors.

In Brussels a mob to night made a rapid tour of the city, wrecking street cars, smashing windows and doing all manner of damage. They broke in the doors of the church of St. John and St. Nicholas, and, entering demolished the tabernacle. They then set fire to the doors. Next they tried to force an entry to the monastery of the Arters Fathers, and, arriving at the Anderlecht quarter, wrecked a cafe and attempted to storm a convent, but were dispersed by firemen with streams from their hose.

A column of several thousand strikers left La Louriere for the nearby collieries this evening to induce the miners to join in the movement. The strikers were hotly pursued by mounted gendarmes, and three hundred soldiers have been dispatched from Charleroi for La Louviere, where serious rioting was feared.

At Cornu a mob wrecked the Catholic Club. At Bruges gendarmes fired on a mob wounding fifty rioters, several fatally. The gendarmes were assailed with bottles, bricks and pieces of furniture from hundreds of windows.

The educational fight, which is the principal cause of the present disturbances, is explained as follows: The Belgium schools today are church schools and public schools. The schools are managed or subsidized by the communes alone, and in the non-clerical communes there is a tendency to subsidize only the public schools. Broadly speaking, the desire of the clerical government is to place the church schools on the same financial footing as the public schools, the necessary funds being provided by the communes, province and state. The opposition urges that the church schools should be paid for by the church, not by the government.

The paramount issue in the coming presidential election is Roman Catholic supremacy in America. "What!" says a chorus. Yes, just that—Roman Catholic supremacy in America. Hadn't heard of it? Well, just watch the currents as they flow. Rome does not fight in the open until compelled to do so. But she has been buying guns and drilling companies of soldiers here for years. She has reached a crisis in her affairs. And boast has been made that she is not unprepared. Driven from other lands, she has need to establish herself in this. Toadying politicians have made her bold. She controls the police force of nearly all large cities. She has hordes of representatives in the army and navy, many of them in official position. Her ecclesiastics have confidential relations with high public officials. Three new American cardinals have been created. One honored with the highly earthly position mortal man can occupy is as putty in the hands of the Pope. But there is one factor that Rome is not reckoning on. The great common people of this country are not vassals as in Catholic countries. They have saved our government from six perils and will do so when the seventh shall come. But the common people must awake.

—Selected by Sister G. W. Smith.

BIBLE THEOLOGY

Charles Clifford Maple

Beloved, read this line :

In Memoriam

Bradford—In loving remembrance to Bessie who died, April 17, 1911.

Just one year ago dear Bessie,
Thou didst lay thy burden down.
Went to Heaven to be with Jesus
And to wear a golden crown.

Darling Bessie how we miss thee
Sorrow's pang can best express;
For our heads are bowed in sorrow,
But we know God's way is best.

—From Aunt Julia.

* * *

I do not know where Aunt Julia got her theology, no doubt from some hymn book. It sounds like lines we see in songs which are marked Gospel Songs.

Now it appears to me that a song in order to be a gospel song should be gospel. I believe our teaching should be Bible teaching, so our singing, Bible singing. We can sing the truth as well as preach the truth. We can sing a lie as well as preach a lie. But let us beware lest our theology be Hymn book theology and not Bible theology. Paul says, Preach the word, and I am certain if we keep this motto ever before us we shall never fail.

If we desire to comfort friends who sorrow when death has entered their home, Paul tells us what the message of comfort is (I Thess. 4:13-18).

The hope of Jesus coming is the Bible message of comfort, not that of immortal soul translation. Let us be Scriptural.

GOLD DUST

No life is so short that it has no time for god and kindly deeds, nor so long it can delay their doing.

We can form no other knowledge of spiritual things except what God has taught us in His word and where He stops we must stop.

God weighs our prayers rather than numbers them. That we should pray often and even without ceasing, is important, but that we should pray with sincerity and earnestness is still more so.

Since the generality of persons all from impulse, much more than principle, men are neither so good nor so bad as we are apt to think them.

EVANGELIST REPORT FOR MAY.

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ALMUS ADAMS, Evan.

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The truth gives a man the hope of seeing with his own eyes the work of God, at last triumphant in the earth whether he live or die; and of himself sharing the blessedness for ages covenanted for all the earth through Abraham and his seed.

Forgetful hearers allow themselves to be diverted by the ephemeral things of life from the important business of making themselves familiar with God's word by reading. They are without excuse.

Real faith is a treasure, a companion of delight, a spring of living water, a fountain of purity.

The man who possesses faith unfeigned will do what others will not do: but a man of sham faith will not sacrifice anything for the sake of it.

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ROBT. G. HUGGINS, Editor.

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PEOPLE WILL TALK

You may get through the world, but 'twill be very slow,
If you listen to all that is said as you go;
You'll be worried and and fretted and kept in a stew
For meddlesome tongues will have something to do,
For people will talk.

If quiet and modest, you'll have it presumed
That your humble position is only assumed.
You're a wolf in sheep's clothing, or else you're a fool;
But don't get excited—keep perfectly cool—
For people will talk,

And then if you show the least boldness of heart,
Or a slight inclination to take your own part,
They will call you an upstart, conceited and vain;
But keep straight ahead—don't stop to explain.
For people will talk.

If threadbare your dress, or old fashioned your hat,
Some one will surely take notice of that
And hint very strong that you don't pay your way;
But don't get excited whatever they say—
For people will talk.

If you dress in the fashion, don't think to escape,
For they criticise them in a different shape:
You're ahead of your means, or your tailor's unpaid;
But mind your own business—there's naught to be made.
For people will talk.

Now, the best way to do is to do as you please;
For your mind—if you have one—will then be at ease,
Of course you will meet with all sorts of abuse;
But don't think to stop them—it ain't any use.
For people will talk.

RELIGIOUS CHANGES

In Belief and Practice Between the Resurrection of Christ and the Death of Constantine in 337.

XVI.—Close of Third Century

Christ gave instructions to his disciples to "Go into all the world and preach the gospel to every creature. He that believeth and is baptized (immersed) shall be saved; but he that believeth not shall be condemned" (Mark xvi. 15, 16). In the first and second centuries the Christians carried out the Master's instructions just as he had given them, baptizing only those who heard, believed, and were willing to obey the Lord's command.

In the third century, however, they became wise above what was written, and introduced the baptism of infants who could neither understand nor believe the gospel. In the beginning of the third century, Tertullian, as we have seen, strongly opposed this new idea, but it became popular before the end of the century.

To the large majority of professed Christians, at the present time the idea of refusing baptism to infants seems shocking and monstrous. They look up to great men, so-called, who assert that this was a custom practiced by the apostles. Every impartial scholar, however, who is not blinded by interest or prejudice, admits that there is no scriptural warrant for this ceremony. James Vernon Bartlet, M.A., at present lecturer on Church History at Oxford, who should surely be orthodox of the orthodox, says, in his work, Apostolic Age: "There is not a trace of infant baptism in the apostolic age, or indeed till the end of the second century. . . Infant baptism began to creep in very slowly from the end of the second century. . . . Infant baptism is not an apostolic usage."

The great scholar, Neander, says: "In respect to the manner of baptizing, in conformity with the original institution and the original import of the symbol, it was generally administered by immersion. . . It was only in the case of the sick that any exception was made, then if the exigency required it, baptism was administered by sprinkling. . . The theory was finally evolved of the unconditional necessity of infant baptism. About the middle of the third century this theory was generally admitted in the North African church. The only point that was still in question was whether the child ought to be baptized immediately after birth, or, as in the case of circumcision, not till eight days after. The latter was the opinion of the bishop Fidus, who submitted the question to a council convened at Carthage. Cyprian answered him in the year 252, in the name of 66 bishops, that all were entitled to be baptized at birth. . . . As the church of North Africa was the first to bring prominently forward the necessity of infant baptism, so did they join with it also the communion of infants."

This church of North Africa was at least logical and consistent however absurd it may appear, in giving the communion to infants at their birth; if they were fitted for the rite of baptism which would bring them into Christ, they were also entitled to partake of his other ordinance. Our modern infant sprinklers are illogical in this respect Cyprian the great champion of baptism of infants on the day of their birth should have carried out his theory still more strictly, and insisted on their baptism the moment they were born. If it was necessary to baptize them the first day and not delay till the eighth for fear of them losing salvation, it was just as important the first moment. In writing to Fidus, Cyprian says: "But in respect of the case of the infants which you say ought not to be baptized within the second or third day after their birth, and that the law of ancient circumcision should be regarded, so that you think that anyone who is just born should not be baptized and sanctified within the eighth day, we all thought very differently in our council. For in this course, which you thought was to be taken, no one agreed; but we all rather judged that the mercy and grace of God are not to be refused of anyone born of man. For as the Lord says in his gospel: 'The son of man is not come to destroy men's lives, but to save them'; as far as we can we must strive if possible that no soul be lost. For what is wanting to him who has once been formed in the womb by the hand of God? . . . How much rather ought we to shrink from hindering an infant, who, being lately born has not sinned except in that, being born after the flesh according to Adam, he has contracted the contagion of the ancient death at its earliest birth; who approaches the more easily on this very account to the reception of the forgiveness of sins—that to him are remitted, not his own sins but the sins of another."

The fault of all such reasoning as the foregoing is that it is entirely unscriptural. Christ's command is to preach the gospel, and they who believe are to be baptized for the remission of their own sins; and nothing is stated about the remission of any sins contracted from anyone else. An infant at birth or a few days old has no sin to remit, and consequently cannot be a subject for this ordinance which was instituted by the great head for the remission of sins. Peter's command on the day of Pentecost to those who believed has been the uniform command of God's servants in all ages: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts ii. 38). "And ye know he was manifested to take away our sins" (1 John iii. 5).

The church had a long period of rest after the Decian persecution in the middle of the third century, and the numbers and wealth increased very greatly up to this century. Many in the early part of it had been eagerly looking for Christ's coming, and this had had a most salutary effect on their lives; they knew not the day nor the hour when the king would come in his glory, and they would be called to give an account. Kurtz, in his Church History says: "Finally, the last dissolving action of this age was to less severity of life, . . . to make modifications in constitution, life, and conversation, in accordance with the social customs of the world, and to settle down through disregard of the speedy return of the Lord, so confidently expected by the earlier Christians, into an easy satisfaction of the enjoyment of earthly possessions." Eusebius, speaking of this period says: "Though excessive liberty they had sunk into sloth, negligence, envying and reviling one another, prelates inveighing against prelates and people rising against people, hypocrisy and dissimulation having risen to the greatest height of malignity."

Joseph Fletcher in his Life of Constantine the Great, well states the condition of things in the "orthodox" church at the end of this century: "The clergy augmented their powers, and became possessed of that independence which was once the boast of those for whom their office was instituted. In both the Greek and Latin churches their orders were multiplied. Besides metropolitans, bishops, presbyters, and deacons, there were sub-deacons, acolytes, exorcists, readers, and doorkeepers. The ministry became proud, ostentatious, formal. The simple worship of the primitive Christians was transformed into a thing of pomp and show. As the wealth of the clergy accumulated, splendid structures arose, especially towards the end of the third century, which vied with the temples of the heathen; and, at the same time, the worldly character of the church was evinced by internal decoration and vessels of gold and silver. The bishop ascended his throne, and the presbyters their chairs while the people humbly stood or kneeled around. Baptism became an imposing ceremonial and was thought to have a regenerating power when duly administered either directly by the successors of the apostles, or by those who acted for them. . . . . Marriage was constituted a sacrament among ordinary people, and virtually condemned when entered into by the clergy.

While this condition of luxury, pomp, pride, and vice was progressing among the majority of the clergy, another class was growing more and more numerous who practiced the most ascetic habits and who were also rapidly developing into a special order. Hieracas was perhaps in this century one of the most prominent of this class of men. He lived to a great age, said to have been over ninety when he died. He wrote commentaries on the Bible in Greek and Coptic, and also composed many hymns. He followed Origen in interpreting the Scriptures on an allgorical method, and considered the narrative in Genesis concerning Paradise as entirely allegorical. He considered that a heavenly spirit was enclosed in our earthly bodies, and that when it was once freed from its earthly clog it would never return to it again; consequently he denied the resurrection of the dead, so dear to the mind of the early Christian. Hieracas allowed that Paul permitted marriage to the weak. But he contended that none but those living in celibacy could enter the kingdom of heaven.

The third century drew to a close with, to all outward appearances, the Christians largely increasing in numbers in wealth and power: their old enemies the Jews had largely lost their influence and power to injure the Christians and while they had suffered somewhat from the emperors on the whole they had apparently greatly prospered, and they did not know of the terrible calamities that were to come upon them in the opening years of the following century.

When the century closed, the Roman empire was under four chiefs. Diocletian and Maximian Herculeus were the chiefs under the title of Augustus; while the other two, Constantius Chlorus (the father of Constantine) and Maximinus Galerius bore the title of Caesar. So far they had shown no enmity to the Christians; their great gatherings had not been interfered with; a mighty church had been built by them on rising ground overlooking Diocletian's palace in his chief city Nicomedia; and they met regularly on the first day of the week in their churches with very little interference.

There were very many divisions among them, however, but as the accounts of those various sects come to us mostly through orthodox sources, they are colored from their standpoint; and when they describe the so-called heresies of their day as terrible characters, we have to take their descriptions with the proverbial grain of salt.

A. WALLACE MASON.

AN EXHORTATION

Frances H. Russell

Jude, the Servant of Jesus Christ, and Brother of James, to them that are Sanctified by God the Father, and Preserved in Jesus Christ and Called" (Jude).

This short epistle was written with the view of benefiting those who have taken on the name of the Savior. Jude calls us the sanctified ones, "sanctified by God," a most holy relation. To think that we were set apart by God and consecrated to his use, is inexpressably grand, but to abuse that trusting love is baseness itself. In the Roman letter we find that those "whom he did predestinate, them also he called, and whom he called, them also he justified, and whom he justified, them he also glorified."

Our beloved Christ had to go through the agonies of his death that we might be redeemed to God by his blood. He said, "My sheep hear my voice and I know them, and they follow me." How earnestly we should strive to build up characters after Our Shephard's pattern, resulting in lives "pure as snowfields." Whittier has said, "The most valuable gift of a man or woman to this world is not money, nor books—but a noble life."

We are to be ministers of Christ and stewards of the mysteries of God, I. Cor. 4:2 reads, Moreovar, it is required in stewards that a man be found faithful." As a result of faithfulness and a continuance in well doing, we will obtain the promised reward. It is well worth our while to walk uprightly before God. If not, why should we have apostles, and ministers, and a church? Even the clock plays a part in the Christian life, for it is a symbol as well as a time piece. "The clepsydra of the Greeks, with its running water, and how like 'flowed apace;' the hour glass, with its dropping sand, how the earth returned to the earth; but the clock and bells of the church say that the Christian should order his life more perfectly, more regularly, more harmoniously, more diligently, than any other man."

If we are risen with Christ and dead to this world of sin, then we must seek those things which are above. These are old commands and familiar ones, but how new in each individual's case! It is the novelty in familiar things which arouses interest and notice.

"To him that overcometh will I give to eat of the tree of life which is in the paradise of God" (Rev. 2:7).

What a beautiful promise, but to inherit it one must keep a hold of one's self every minute of the day. Sometimes you feel that you are underneath in the struggle, but with a twist and turn the spiritual emotions prevail. We help overcome by doing our share of God's work. We must do our little part now, for "the night cometh when no man can work."

"It will be sad or joyful, as our lives shall color it, for we are daily painting the landscape of our future, and what shall be our picture of night? By every act now we are making a picture that rocks and terrible mountains enveloped in black clouds with the lightning crossing quick and revealing for an instant every horror of the scene; or we are making a different picture: the night beautiful in the serenity of the nightly heavens, peace bathing the hills and vales, and soft light bringing out everywhere new beauties; while far in the distance is the highest light of the painting—the light of Him coming who is the light of the world."

May we all be blest by keeping Paul's exhortation to the Ephesians, "I therefore, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."

WHAT I BELIEVE AND WHY—VII.

Charles Clifford Maple

It is impossible to say all we might wish to say and in as extended a way as we might wish to say it, in these short articles, which we are presenting each week. Last week we gave a few thoughts on baptism. one of the ordinances of the New Testament church; now we shall consider The Lord's Supper, the other ordinance of the church. For the church has but the two ordinances.

The Lord's Supper was instituted by Jesus Christ himself, and was observed by his followers in the early church upon every first day of the week.

The ordinance is spoken of as the "Lord's Supper" (I. Cor. 11: 20), the "breaking of bread" (Acts 20:7), the "Communion of the blood of Christ and of the body of Christ (I. Cor. 10:16).

It was to be observed by the followers of Christ until he should come again.

Paul said, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death until he come" (I. Cor. 11:26). Luke says, "Upon the first day of the week" the disciples met to observe it (Acts 20:7).

Now as to the time that this was observed by the early church; "Upon the first day of the week" should satisfy any one. Let me quote from Dr. Phillips: "What first day of the week does it have reference to in Acts 20:7. We are nowhere informed that they made any difference in first days; they were all alike, hallowed by the same great event and held sacred to its commemoration. When God commanded his people, Israel, to remember the Sabbath Day and keep it holy, they did not remember one day in every three or four months and keep it holy, but they remembered all of them and kept them holy. If, when God commanded Israel to remember the Sabbath Day and keep it holy, he meant every Sabbath Day, when it is affirmed that the disciple came together on the first day of the week to break bread, it is just to conclude that it meant on every first day of the week.

The phraseology is the same in both cases. This being true, in accordance with the example of the early believers in Christ, Christians should now observe every first day of the week in memory of Christ."

In this ordinance we show the Lord's death. And Christ intended that we should show it forth; if he had not it would not have been given, but being given it is certain that it is our duty to observe it. Neither can we please God when we neglect it. He expects that when a band of believers are assembled together upon the first day of the week the "breaking of bread" will be a part of the worship.

This is a subject of vital interest to every follower of Christ. It should be studied and understood by all. Many things might be mentioned under this theme that we hope to speak of later.

Remember: "As oft as ye do it, ye do show the Lord's death till he come."

Thy body, broken for our sake,
Our bread from heaven shall be;
Thy testamental cup we take,
And thus remember thee!

TILL BREAK OF DAY

Lillie H. Willis

"Until the day break, and the shadows flee away" we laugh, or sigh, or weep; sin's blighting hand has touched all about us, and ourselves as well, nothing has escaped its cruel touch. The flowers bloom but to die, the grass grows green only to wither, the trees send forth their leaves and blossoms only to fade and fall, the songs of the birds cease, and the hand of the destroyer touches young and old, and the bright eye becomes dim, the hand palsied, and the heart still." We all do fade as a leaf until "The day break and the shadows flee away." Then all will be changed. The voice of weeping will no longer be heard, for God shall wipe away tears from off all faces (Isaiah 25:8). And will swallow up death in victory. Then the flowers will never fade, the grass will always be green, the trees with their loads of leaves, fruit, and flowers will be a delight to the eye as well as to the palate, for winter's frost will never touch them, the birds will continually sing songs of praise to their Maker, and the hand of death will never again touch those who dwell there, for theirs is a youth that's immortal. When we ask the watchman, "What of the night?" he will tell us the day is breaking, and soon the voice we love best of all will say, "Arise, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away"

(Song of Solomon 2: 10-13). May our God anoint our eyes with eye salve, that we may see, and make up ready to hear when he speaks, and quick to understand, so we may be numbered with that favored company who shall go out to meet him and see him as he is, and be like him.

GOLD DUST

There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself and the drop runs off. So God rains goodness and mercy as wide as the dew; and if we lack them it is because we open not our hearts to receive them.

They who are faithful in opposing and condemning sin may expect to suffer from the prejudice and hatred of the world.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.

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Buell W. Nutt, D. C. Robison,
W. S. Tomlinson.

IMPORTANT NOTICE.

All remittances should be sent by bank draft, post office money order or express money order to The Restitution Publishing Co. 893 Parkwood drive, Cleveland, Ohio.

All communication intended for publication should be sent to the editor, Robt. G. Huggins, 10618 Lee avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

Cleveland, Ohio.. . July 16, 1912

EDITORIAL

SCRIPTURE ALPHABET
(Guide to Living)

A—A soft answer turneth away wrath (Prov. 15:1).
B—Be ye kind, one to another (Eph. 4:32).
C—Cease to do evil, learn to do well (Isa. 1:16).
D—Draw nigh to God and he will draw nigh to you (James 4:8)
E—Enter not into the path of the wicked (Prov. 4:14).
F—Forgive, and ye shall be forgiven (Luke 6:37).
G—Go not in the way of evil men (Prov. 4:14).
H—Honor thy father and thy mother (Ex. 20:12)
I—In all thy ways acknowledge Him and He shall direct thy paths (Prov. 3:6).
J—Jesus saith, "Follow me" (Matt. 9:9).
K—Keep thy tongue from evil (Psa. 34:13)
L—Love your enemies (Matt. 5:
M—My son, give me thine heart (Prov. 23:26).
N—Now, therefore, fear the Lord, and serve Him (Josh. 24:14).
O—Overcome evil with good (Rom. 12:21).
P—Pray for one another (Jas. 5:16).
Q—Quit yourselves like men (I. Sam. 4:9).
R—Refuse not him that speaketh (Heb. 12:25).
S—Speak not evil one of another (James 4:11).
T—Thy word have I hid in my heart, that I might not sin against Thee (Ps. 119:11).
U—Underneath are the everlasting arms (Deut. 33:27).
V—Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven (Matt. 18:3).
W—Walk as children of light (Eph. 5:8).
Y—Ye are my friends if ye do whatsoever I command you (John 15:14).
Z—Zealous of good works (Tit. 2: 14).

—Selected by Sister Viola Gazely.

An interesting communication from Bro. Humphreys is received too late for this issue.

We now have only two more of Bro. Mason's articles on "Religious Changes." They have been so good, and have been appreciated by such a large circle of readers, that many are hoping with the Editor that Bro. Mason will find time to continue them.

Copy generally gets scarce during the hot season, but this year our contributors are unmindful of the weather. It seems to us that The Restitution this week is better than ever.

Death has been busy among us recently. Many in both north and south will mourn the death of Brother Bond, whose obituary appears in this issue. And many in the east and west will read with sorrow of the demise of Brother Webster, of Los Angeles, Calif., written by a Christian Minister, presumably his pastor, which accounts for the laudation of "religious tolerance," and other sentiments that sound discordant to the ear which has been trained to "Take heed how ye hear." Mr. Thamer has written a racy and beautiful obituary, but we must not be blinded to truth and duty by the charm of literary excellence.

THE LEAST IN THE KINGDOM

Brother Huggins:

I would like to have some light on Luke 7:28: "For I say unto you Among those that are born of women there is not a greater than John the Baptist, but he that is least in the kingdom of God is greater than he." What I want to know is, Who is meant by "he that is least in the Kingdom of God?" Please answer through The Restitution, at the earliest opportunity, and oblige a sister in Jesus.

MRS. A. J. MARTIN.

Editor's Reply

The explanation of Sister Martin's difficulty may be found in the truths which the Scriptures disclose about the new birth. Jesus, in answer to the question of Nicodemus, "How can a man be born when he is old?" makes this explanation: "The wind bloweth where it listeth (margin, the spirit breatheth), and thou hearest the sound thereof, but knowest not whence it cometh, or whither it goeth. so is every one that is born of the spirit." Every intelligent reader will observe that this birth of the spirit is placed in contrast with the birth of the flesh; and that instead of describing the action of the spirit in conversation, as popularly interpreted, it has to do with the "man" born of the spirit. Not the nature of the action of the spirit, but the nature of the man, or the "one born of the spirit," is what Jesus is talking about.

"That which is born of the flesh is flesh." All "born of a woman" (Job 14:1) are born of the flesh. Among these fleshborn there have been many "great men," but "among those that are born of women there is not a greater prophet than John the Baptist," says our text. There never has been and never will be a greater than John by a flesh birth. But great as this man was, the very least in the kingdom of God will be greater than he! There is the "greatest in the kingdom of heaven" as well as the "least;" there is an "abundant entrance" as well as one more limited (Matt. 18:4; 2 Pet. 1:11). From the least to the greatest—all have to be born of the spirit before they can inherit the kingdom (I. Cor. 15:50). So the "least" one there will be far greater than John was in the days of his flesh—as much greater as in corruption to corruption; honor to dishonor; strength to weakness; immortality to mortality (I. Cor. 15).

SHOULD CREEDS BE ENDED OR MENDED?

What is a creed? According to the definition of the best dictionary accessible, a creed is "a statement of belief on any subject, religious, political, scientific or other, especially a formal statement of religious belief, a form of words setting forth with authority certain articles of belief, which are regarded by the framers as necessary for salvation, or at least, for the well-being of the Christian Church." This definition seems satisfactory, and may be borne in mind in the reading of the following remarks.

From Mr. J. B. Rotheram, translator of The Emphasized Bible, we have a pamphlet entitled, "Should Creeds Be Mended or Ended? The Scriptural argument for one faith, free confessions, no creeds." He explains that by the One Faith he means the chief article of belief on which the Church of Christ is built; Also that by "free confession," he means spontaneous avowals of faith in Christ, and by "creeds" he means "binding summaries of beliefs composed since the days of the apostles;" and he declares that no colorable approach to a creed is to be discovered in the New Testament. If he be asked, "Do you advocate a creedless church?" he answers: "If by 'creedless' you mean 'beliefless,' then I do not advocate any such thing; but if by 'creedless' you intend 'not based on human formularies,' then I certainly do plead for such and only such assemblies of Christians."

In chapter I Mr. Rotheram speaks of "The One Faith," and says truly that "the One Faith enshrined in the New Testament is that of Jesus of Nazereth is the Son of God." But he does not speak according to the oracles of God, when he seeks to find the faith of Jude's allusion (v3) "delivered unto the saints," on some special occasion, as at the baptism of Jesus in Jordan (Matt. iii:17).

The voice from heaven which said, "This is my Beloved Son in whom I am well pleased," was not the delivery of the faith once for all, but the divine attestation of the Messenger of the covenant. The things of the covenant itself had been revealed to Israel "at sundry times and in divers manners," and were recorded in Moses and the Prophets, as Jesus himself emphatically declared, saying, "Had ye believed Moses ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (Jno. v: 46-47). And again, "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead" (Luke xvi). To believe with John, "that Jesus is the Christ, the Son of God," and believing to have life through his name (John xx:31), we must know and believe the writings of Moses and the Prophets concerning the Christ. The One Faith existed in the time of Adam, and, later, in the times of Noah, Abraham, Moses and David; but David's articles of belief were of necessity more comprehensive and detailed than those of Adam. And to one who might have essayed to lead him back to the simplicity of Gen. iii:15 he would no doubt have replied with emphatic instruction concerning the "everlasting covenant" that God had made with him concerning Christ.

We can carry this simple principle forward, and so dispose of Mr. Rotherham's objection that "no example of catechising with a view to the initiatory rite of baptism can be discovered in apostolic history;" a remark which he immediately qualifies by saying, "Undoubtedly instruction was needed and faith was demanded." As a matter of fact, the New Testament was full of precept and example concerning the preservation of the One Faith, and uncompromising repudiation of all corruption thereof. Jesus himself is the example in this respect. "If ye believe not that I am He, ye shall die in your sins" (Jno. viii 24). And in the epistle to the church of the Ephesians he approves their intolerance of false professors. Christ's conditions of salvation were, "He that believeth and is baptized shall be saved." And the apostles, in executing his commission, first preached "the word of the truth of the gospel," which was attested by the Holy Spirit and by miracles, and then upon their hearers' belief of this word, they baptised them. It cannot be imagined that the apostles were in the least dgree slack concerning the "instruction needed" and the "faith demanded." As the corruptions of the faith increased so their scruples became greater. Hence we have the apostle John exhorting the brethren to "try the spirits whether they be of God," because of the false teachers (1 Jno. iv:1). Also, in another place, he advises one to refuse those who "confess not that Jesus Christ is come in the flesh" (2 Jno. 10). Again, in the case of Philip and the eunuch, we see the preaching of Jesus from the prophets precede baptism. And at Ephesus, we see Paul setting right a defective faith, and afterwards baptising the newly enlightened persons "in the name of the Lord Jesus" (Acast xix). And so on the day of Pentecost, and at the house of Cornelius (Acts ii; x).

Mr. Rothenham proceeds on the assumption that as regards essentials, "There is nothing in which such as bear the Christian name are more united than in regard of one faith concerning Jesus." Surely he must have closed his eyes. Anything more disunited than Christendom it would be impossible to conceive. "The one body" of Mr. Rotherham's allusion is not "the one body" of New Testament allusion. This last, in the contemporary remnant thereof regards the present state of Christendom as only fitly described in the language of the spirit of God in Revelations xvii:5. It is truly Babel from the Mother Church downwards.

Speaking concerning "Free Confessions," Mr. Rothrham says, "The Master has not exacted this or that form of confession" . . . "In form the confession is left free." And as to the amount of freedom suggested, imperfection and diversity of views of the following matters are instanced: "Inspiration, Predestination, the Atonement, the work of the Holy Spirit, the right constitution of the Church, the second advent, etc." It is obvious, says Mr. Rotheram, "that such questions must either be settled for us, or we must settle them for ourselves." Quite so; or, it might be added, "Let them remain unsettled for the sake of peace." Then arises the question, Can a man scripturally "confess Christ" while holding more or less error on any or all of the maters thus tabulated? Or, we might put it in another way: Jesus says, "The truth shall make you free." How much less than "the truth" is it proposed to substitute for "the truth"? It is fully and freely admitted that there must be "babes in Christ"—that believing men and women must "grow in grace and in the knowledge of their Lord and Saviour Jesus Christ." But it is not according to truth that such a list of matters should be suggested on which variant and therefore untrue beliefs should be tolerated on the plea of "free confession" of Christ. Such a course is not at all the "confession" of which Christ speaks. His words imply the reception of his doctrine and a following in his footsteps. When he himself "witnessed a confession" before Pilate the form of it was not "left free." It was a clear (and humanly-speaking, treasonable), affirmation of his kingship as against Caesar; and it brought about his death on the cross. There was no trimming of the truth with Christ.

Speaking of the nature of a creed, the author gives a singular reason for one clause of his definition, that in which he says a creed "must have been composed since the days of the apostles," since, says he, "no one who is interested in this argument is supposed to object to anything delivered by Christ and the apostles." Ah, that is the question. As a matter of fact, that is just what people do object to. The teaching of Christ and the apostles is absolutely subversive and destructive of the faiths of Christendom. No doubt this sounds shocking and outrageous when first enunciated; but on impartial investigation it will be found that it cannot be denied.

We very cordially endorse many of his remarks concerning the human character of all creeds, and concerning the distressing futilities of the Westminster Confession. Also some very interesting and discriminating remarks on the so-called Apostles' Creed. Of this Mr. Rotherham says:

"As to the so-called 'Apostles' Creed' contained in the Episcopal prayer book, it is obvious that objections to its use are reduced to a minimum; for the plain reason that it is less a creed than any of the rest; less, not indeed as being invested with inferior authority, but as being rather a rehearsal of notorious divine facts and revelations than a series of exact definitions of Christian truth. This admitted characteristic may in part be due to the early composition of this symbol, when, in the absence of printed Bibles, and the paucity and expensiveness of written manuscripts, it was naturally felt that a rapid summary of admitted Christian truth was needed; and when, theoretic hair-splitting not having begun its evil course, there was less temptation in composing this creed to meet one subtlety of deniat by another of affirmation."

There is much that is very true here; but the admissions involved seem to upset our author's "conclusion," which is, "that creeds should be 'ended', not 'mended.'" For if the rehearsal of notorious divine facts and revelations be entirely unobjectionable, as all must admit, and if such rehearsal supplied "a naturally felt need," the same or a similar rehearsal is equally unobjectionable now, when the "naturally felt need" is greater than ever; for the "theoretic hair-splitting" has now had an evil course of many centuries.

We live in evil times. The Son of Man is absent. The world-field where he sowed the good seed of the kingdom has been plentifully sprinkled with the tares, as he predicted it would be. It is forbidden to attempt the uprooting of the tares before the harvest—a procedure which the Church of Rome has blasphemously adventured on in her dealings with "heretics." The Master will do the separating at "the end of the age." But, on the other hand, it is forbidden to be unequally yoked with the unbelievers (2 Cor. vi). "Come out from among them and be separate," is the spirit's command by the apostle. How otherwise than it has been done in the past? Communities of believers in the word of God, having come to understand "the first principles of the oracles of God," have "come out," and placing on record their summary "rehearsal of notorious divine facts and revelations," have preached the Word, and invited all like-minded to join them. What else could they do? There is no authority on earth in the absence of the Lord Jesus Christ. All have the Bible, and none are injured by the course above described. Two cannot walk together except they be agreed. "There must be hercsies, that the approved may be made manifest." These are scriptural principles.

As regards Christendom it is a matter of little importance whether its creeds be "ended" or "mended," since they do not express any vital beliefs in the vast majority of cases in the mouths of those who mechanically repeat them every Sunday in the churches. This is notorious. On the whole, it would perhaps be more decorous to "end" the creeds, than for tens of thousands of people to go on saying "I believe" when they do not believe at all.

But as regards the "one body" wherever it may be found, it is under command to "hold fast the form of sound words" delivered by the apostles (2 Tim. i. 13); to be "of one mind" (2 Cor. xiii. 11); to come out from the unbelievers (2 Cor. vi. 17), as a condition of belonging to the one body, or being accounted the sons and daughters of God. It must not tolerate false apostles and liars. (Rev. ii. 2).

A creed is a "naturally felt want" in such a case, and being recognized as entirely without divine authority, and only a convention to be used subserviently to the word of the spirit of God in the Bible, is entirely unobjectionable. Where men are faithful to God and the Bible there is not much friction over creeds. But where error and latitudinarianism arise there is naturally controversy so long as there is any vitality left in the community. This is illustrated even in the Acts of the apostles and in the epistles.

This order (or disorder) of things is not going to be abolished before the return of Christ. That is the only true remedy for the situation, and a drastic one it will be for the world, as Christ himself declares. But blessed will be the portion of those who have known the truth, and have held fast Christ's name and not denied his faith amidst the multiplied troubles and difficulties of this present evil world.

COMMUNICATIONS

Dear Brother Huggins:

I went to Kennard, Neb., seven miles west of Blair, June 22, and continued meetings to July 2.

This is a new field and the prospects for a good work is bright. The Christian people have a church there, but on account of lack of members they haven't held meetings in it for several years. They let us have it free of charge, and it seemed like old days when people were interested enough to turn out.

Part of the time we had the house filled nearly to its capacity, with a splendid interest. On Sunday the brethren from Blair came and brought their baskets, and we had an all day's session. Tuesday night, the second, two, a husband and wife, took a stand for the truth. I return next week and others will be ready. Pray for us and them.

Your fellow-laborer,
ALMUS ADAMS.

Dear Brothers and Sisters:

You have no doubt seen the constitution of our organization of isolated members. Now let me urge every one to send in your name and membership fee to Sister Hanson. I think it would be a good plan to cut out the constitution and keep it for reference. You can then always have the names and address of the officers. We want to hear from and know each other.

The object of the organization is to devise ways and means for the isolated members to work. We must work; faith without work is dead. Many of those who are off by themselves, are not doing anything; really they are not in a position that they can do much. If you know of any brethren who do not take The Restitution urge them to subscribe; they will then become acquainted with so many able writers through its columns.

This organization will be a power for good, in building us up, in one most holy faith. If we work together, and contribute our mites no matter if they are small, if it is our best.

We realize that our time to work is short; the fig tree is budding, the powers of earth are in a turmoil; the gospel age is almost ended. Don't delay. Yours in love for the truth,

CARRIE FREE, President.

In Eph. 5 chapter we are urged to lead a true life, a life that God will be pleased with. The light of the glorious gospel has shined into our hearts and we are no longer in darkness as to what we should do. Look to Jesus as our great example, believe on him, walk in love. All the prominent evils that would bar a person from the Kingdom of God have been enumerated so that it is impossible for us to commit any gross error unknowingly. Paul tells us further to search out what is well pleasing to God. To do this we must go to his great field for gathering the information we need. Yes, we need to search the scriptures and meditate upon our ways. "Redeeming the time" has reference, I think, to using time in such a way that it will remove from us all danger of liability to error. It is using time in a way that our lives will be free from condemnation. Another definition I find of "redeem" is "the rescue from captivity," and if we have given our lives to Jesus and are serving him, we are no longer the servants of sin to obey in the lust thereof: We are rescued from the captivity of sin. By living godly we can be saved from a good many of the evil consequences of sin in this life, and can develop a character pleasing to God. As a man soweth so shall he reap. I am trying to sow so that I may meet my Savior, bringing many precious sheaves. Pray that I may be guided aright. I am sure it will be worth all we have suffered to meet with his approving smile.

May these words, "Let us not be weary in well doing, for in due season we shall reap if we faint not," be a source of inspiration to us to press on to victory.

At this season of the year, when all nature is bursting out into life and beauty again, we see God's wonderful sustaining and providing power. May it lead us to trust him more fully and to draw more from the riches of his grace. As the plant reaches up higher and higher and takes in more of the sunshine and air, and reaches out its roots further and further for food, its capacity for receiving is, its capacity for receiving is us, dear brethren and sisters of the Lord. The things we need are ready for us if we but know how to reach out and get them.

May we all be ready, yes, be ready for the grand review.

Yours in the service of the Master, and in the hope of his appearing,

EMILY GROVES.

Dear Brother Huggins:

I write you to commend the article in The Restitution of July 2 on "Eternal Life—The Myth of Science—The Truth of Scripture," by J. R. Norrie. There are many articles coming to us that are fine, but this one I mention, to me, seems specially strong. In the fourth column is laid down the conditions through which eternal life is meted to all through Jesus Christ in the most clean cut, concise language it has ever been my privilege to see it placed, and I feel it would be a worthy article to print in tract form.

With love and good wishes to yourself and wife from self and wife, I remain your brother,

F. M. McCRORY.

THE TRUTH DEFENDED—No 10.

An Ex-Mehodist Pleads for the Truth.

Mrs. Chas. Thomas.

In my Father's house are many mansions, if it were not so, I would not have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there you may be also (John 14: 2-3). Some think this contradicts the truths we have been trying to explain, but it does not when properly understood. Christ spoke of his people being built unto a spiritual house for example: "Ye also, as lively stones, are built up a spiritual house (1 Pet. 2:5). The house of God, which is the church of the living God, the pillar and ground of the truth. "In whom all the building fitly framed together, groweth unto a holy temple in the Lord." Him that overcometh will I make a pillar in the temple of my God (Rev. 3:12). The household of God built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Christ was alluding to the symbolical temple or mansions composed of the children of the kingdom. It will be revealed when the kingdom is set upon the earth. He is preparing a place for us, for he is selecting, guiding and ruling in the hearts and lives of a people that he will reveal when he comes to earth again. That is when he says he will receive us unto himself.

Another text that some quote-

to prove that the kingdom of God is a state of spiritual enlightenment in the heart is this: "Neither shall they say, Lo her or lo there, for behold the kingdom of God is within you" (Luke 17:21). We know such was not Christ's meaning, for he had said of the same people (Pharisees) that "within ye are full of hypocrisy and iniquity (Matt. 23:28). In the margin "among you" is substituted for "within you," which makes it very different. Enough has been given to prove that the same kingdom of David was looked for and preached by the apostles, and that it will be set up in Jerusalem, and the Jews brought back to their own land, and will know that Jesus is the king of the Jews, the same Jesus that they crucified; that those who are really his, who know, accept, and obey the truth, are being moulded and fashioned into a peculiar people, who will soon reign on this earth with him for a thousand years. When Christ comes to take to himself his saints, he will raise the sleeping ones and they, with the living ones, will be caught away to reign with him for the thousand years. The rest of the dead—those that die during the thousand years—will remain dead until the thousand years are finished. Sin and death will continue, but in a milder form, for satan will be chained. The law shall go forth and many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of Jacob, for he will teach us his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem (Isa. 2:1-30).

OBITUARY

F. A. Bond

Brother F. A. Bond was born on old Bank Street, September 10, 1835, and died at the home of his son, 27 Chapman avenue, East Cleveland, June 30, 1912.

He had a stroke of paralysis last November from which he only partially recovered, and has been in feeble and declining health since that time. The end of our brother's life came suddenly and peacefully, his demise being directly due to heart failure.

He leaves to mourn his loss a wife and son, Fred E. Bond; a daughter, Josephine Bond Wallace, and a sister, Miss Frances D. Bond, an artist of Capri, Italy, and many friends.

Brother Bond was a Civil War veteran. He has ben a resident of Cleveland, Ohio, all his life. His father, Newell Bond, was a charter member of the Church of God, which was organized in the year 1863, and was a regular attendant, also being a willing helper in supporting the truth.

The brethren and sisters will miss our dear brother in Christ, and join his immediate family in mutual sorrow. May the glories of God's promise help us to bear his loss, and enable us, as they did brother Bond, to hold fast and be "faithful to the end."

Funeral services were held July 3, conducted by the Editor of The Restitution, after which our brother was laid to rest until the Master comes.

A. C. BAKER, Sec.

Eugene Carroll Webster

A useful life came to its earthly end with the passing of Eugene Carroll Webster, on Sunday, June 16, 1912, at the Glendale Sanitarium, as a result of an automobile accident that occurred on the preceding day. With the rumor of the catastrophe and the later report of his death, there came to friends a realization of the deep bereavement sustained by the community and by the church. His versatile talents had enabled him to aid projects varied in nature and diverse in character, and his loss fell heavily upon many not numbered within his circle of intimate friends. Wide as were his activities and numerous as were his associations with civic, realty and general interest, it was to the church that his deepest devotion was given, and in the church where his highest pleasures were found. Nor did he wait until he had laid aside the business activities of existence to take the time for religious thought and for a clear estimation, in their true value, of the affairs of time and the interests of eternity. His spiritual nature, which had been so deeply touched as to lead him to make a public confession of his faith in Christ, for years gave abundant proof of his consecration to the cause of the Master. Influenced by the life and teachings of Mr. Halstead, on Easter Sunday of 1885, he and his wife united with the Church of God at Andover, S. D. During 1905 the family became members of the Broadway Christian church, in Los Angeles, and when the Wilshire Boulevard Christian Church was organized he became one of its charter members, which relationship continued until his untimely death.

While always a thoughtful reader, fond of god literature, and regarding books as his choice companions, Mr. Webster was most deeply interested in the Book of books. Few men were better posted than he concerning its sacred pages. Thoughtful study gave him a knowledge of Gospel history surpassed by few ministers of the Word. Religion seemed to him to comprise the simple acceptance of the Gospel truths and the exemplication in life of the teachings of the Lord. The duty of a Christian was as clear to him as any of the other fundamental obligations of existence. Naturally, one who had studied the Scriptures for so many years had formed decisive opinions, and could not be easily swerved from such convictions, yet invariably he displayed the deepest consideration for the opinions of others. In fact, religious tolerance was one of his most marked charasteristics. With those of opposing beliefs he was ever amiable and gentle, and to them he game the same liberty of thought which he demanded for himself. The genuine Christ spirit was manifest in his daily walk. As a teacher of the Bible he loved so well, as a follower of the Christ, so dear to him, and as a member of the church beloved to his heart, his gracious memory remains a comfort and a benediction to friends who, like himself, have striven for the "life that is hid with Christ in God."

The life whose inward aspirations have been here depicted began March 13, 1859, in the home of Samuel Webster and Mary Ann Webster, that home having been an old stone house at Stockholm, N. Y., where the father, too, had been born. There were eleven children in the family, and Eugene C. was eleven yars of age when the family removed to Lake City, Minn., then at the extreme edge of the frontier. After he had completed the studies of the local schools he taught in the fall and winter, devoting the summer months to learning the carpenter's trade with his father. As early as 1878 he went to what is now Watertown, South Dakota, where he worked at his trade and acquired a homestead in Howard County Iowa, during 1880, he married Miss Nettie L. House, and for the first two years of their wedded life they endured all the hardships and vicissitudes incident to homesteading. In February of 1882 they moved to the present site of Andover, Day county, South Dakota, where Mr. Webster built the first house. For twenty years he was a leading citizen of Andover and its growth was promoted largely by his self-sacrificing endeavors. The general store which he started at the very first, soon developed an encouraging hardware trade, and he specialized in that department. Later he added a stock of furniture, and finally he opend an undertaking parlor. Nor did he relinquish these varied business enterprises until a decision to seek a less regorous climate caused him to remove to Los Angeles during 1902, when he erected a residence at No. 2923 Vermont avenue.

From the time of his location in Los Angeles, until his death ten years later, Mr. Webster made a specialty of real estate exchange. Upon the completion of the H. W. Hellman block, at the corner of Fourth and Spring Streets he leased a suite of rooms in the building and occupied the same office for seven years, or until his demise. During 1905 he sold his home on Vermont avenue and built a more pretentious residence at No. 709 Cataline street, his decision as to location having been guided by his foresight as to the possibilities of the Wiltshire district. In Los Angeles, as in South Dakota, he was active in church work, generous in his support of religious enterprises, philanthropic toward the poor, and liberal in the aid of missionary movements. His time and talents and energy were freely given to the advancement of the cause to which he was devoted. The church greatly benefited by his wise counsel, purposeful sagacity, and profound Biblical knowledge. His friends, in their bereavement, find pleasure in the thought that activities so far-reaching, and consecration so sincere, can but be an earnest of the wider sphere of eternity, where larger possibilities will be realized and richer joys inherited than any that earth now can bestow.

J. CHAS. THOMER.

CONFERENC EREPORT

The North West conference of the church of God in Oregon and Washington met in conference [illegible] Felida, Wash., June 21-23. There was a goodly number in attendance who were made more than welcome by the people of the neighborhood, as Felida is a country place. The interest was good and altogether a pleasant and profitable meeting was enjoyed. The preaching brethren were A. W. Darby, and Bro. Edwin Groat, of California.

Sunday afternoon four young people put on Christ by baptism; they were Bro. Hathaway's two boys, Harry and Elmer, and Ev[illegible] Melrvin and Jenny Fisher.

The temperance people and local W. C. T. U. arranged a very interesting program for Saturday afternoon, which was apreciated by all.

The Evangelical Report

Sermons and Bible Readings	[illegible]
Families visited	[illegible]
Baptisms	[illegible]
Total expenses	$51.[illegible]
Wages for work	$82.[illegible]
	$133.[illegible]
Total receipts	$120.[illegible]
Still due him	13.[illegible]

Treasurer reported $120.15 in treasury at beginning of meeting and received during the meting in pledges and money $155.00.

The following officers were elected: President, Frank Smalley of Eden, Wash.; Vice President, A. W. Darby, of Corvallis, Ore.; Secretary, Emmet W. Irvin, Felida, Wash.; and for treasurer, Goldie Darby, Corvallis, Ore.

In view of the loss to our conference by death during the year the following resolutions were adopted and ordered added to the minutes:

Resolved: That we as a conference of brothers and sisters in Christ do extend to Bro. Smalley and family our heartfelt sympathy in their bereavement by the death of their mother, and pray God's loving kindness to comfort them. Also to Sister Darby and family, and the church at Corvallis for their great loss by the death of Brother William Darby. Also to Sister Smith in her great bereavement by the death of her only little grand child. Also to the [illegible] and friends of Brother William Skeel, who was so highly esteemed and appreciated by all the churches and friends of the cause. And we hereby commend them to the loving care of our Heavenly Father and the hope of [illegible] the kingdom of God. [illegible]

On moton t was ordered that a copy of these resolutions be sent to the friends of the departed, also to each of the papers published by our cause.

LIBBIE PALMER.

THE SEAL OF THE NEW COVENANT

F. M. Howell

Now what is this seal called baptism? As has been stated, every religious rite that God required of his people was a symbol of some act or change that man must pass through before the enters into the heavenly kingdom. Baptism is a sign of circumcision made without hands (Col. 2:11), and means literally a cutting off of this body of flesh, which must actually be cut off through the process of death and a resurrection, because flesh and blood can not inherit the kingdom of God (I. Cor. 15:50), so this is symbolized by a burial and a resurrection from a watery grave, which is a figure of the true (I. Peter 3:21). Paul explained very plainly to the brethren at Rome that all who receive the life giving spirit now so that they will rise from their graves at the resurrection with spiritual bodies, must symbolically cut off this body of flesh through or by means of baptism (Rom. 6:1-10;8:11). He told the faithful brethren in Christ at Colosse that they were circumcised in Christ with the circumcision made without hands, in putting off the body of flesh (symbolically), by the circumcision of Christ; (which consists in) having been buried with him in baptism (Col. 2:11,12, Diaglott).

This is the only condition during this age by which we may become members of Christ's body, and heirs of God's promises to Abraham and his seed. Paul said to the Galatians, "For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ, have put on Christ, And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise (Gal. 3:26,29).

It is true that this circumcision must be of the heart (Rom. 2:29) that is: the mind must entertain faith, repentance, and a sincere desire to obey Christ, and this can not be unless the outer man [by] body performs that act of obedience to the divine command that manifests to the world the token of the sincerity of the inner man or mind (Rom. 7:22,23)

The command of our Savior that the believer be baptised, very clearly refers to water baptism, not to Holy Spirirt baptism, but to an act on the part of man himself, because Jesus commanded his disciples to baptize believers into his name, and Peter says it is the answer of a good conscience, while Paul says we are baptized for the dead (I Cor. 15:29).

Not that we are baptized in behalf of some who died unprepared, as the Mormons believe, but that the act symbolizes the burial and resurrection of the dead, and that those who submit to the ordinance should be dead to sin, buried to a sinful world and sinful intentions, and resurrected to a new life spiritually. Paul says to the Romans, "For if we have been planted together in the likeness of his death (note the word "likeness") we should be also in the likeness of his resurrection." (6:5) Holy spirit baptism, sprinkling, or pouring, can not be used as a likeness of planting, therefore it must mean immersion in water. Inasmuch as Peter told the convicted Jews to repent and be baptized in the nameof Jesus Christ for the remission of sins, and they should receive the gift of the Holy Spirit (Acts 2:38), and that Paul said God hath sealed the anointed and given the earnest of the Spirit in their hearts (II. Cor. 1:22), and in Eph. 4:30, said, "And grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption," it is evident that as soon as the penitent believer obeys Christ's command to be baptized, and thereby seals the covenant on his part, that God then pardons his sins and records his name in the "book of life," and seals him with the holy Spirit giving him the pledge of the Spirit in his heart.

SPASMODIC RELIGION.

T. E. Adams.

There is more than one kind of religion in the world, and more than one name for them in the Bible. There is the "Jewish religion" which is peculiar to the Jews, and there is what was called [illegible] perhaps, the same as the first. Then there was a "vain religion" and this kind is very prevalent yet, and very deceptive and misleading. Then there is one more kind mentioned in the Bible, that is very pecullar in its nature and also in its name. This is the genuine article called "Pure and undefiled religion," and is a very rare article in these days. Then there is also another kind of religion that is very popular, and in a general way might include the "vain religion," yet the right name for this kind is "Spasmodic Religion," because so very many of its adherents go by fits and jerks, very much as people do when laboring under a spasm. When the spasm passes off they are themselves again. Just so with this popular "Spasmodic Religion," when the jerks and fits of excitement pass off, they get as cold as cold potatoes, as one of their ministers recently said of such converts, "We have a lot of cold potatoes now on our hands, and I don't know what we will do with them unless we do with them like the old woman did her preserves, warm them over again." People can and do get this kind of religion, but not the genuine article, as that consists in doing good deeds.

PRAYER.

M. Joblin.

It has ben beautifully said by Montgomery, that "Prayer is the Christian's vital breath; the Christian's native air." But if there be one thing more than another calculated to cause man to doubt the reality of Christianity, we think it is the kind of talk called prayer. We recently attended the funeral of an aged judge. A high church dignitary invited all to unite with him in prayer. After the opening words it was mainly composed of an eulogy of the deceased: telling the Lord what a wonderfully good man had just entered the celestial sphere—apparently, to secure a good place for him near the throne, as if the Lord knew nothing about him before, and so needed an introduction or recommendation before his proper place could be assigned him. On and on he went at great length; over and over again he extolled him, till the monotonous and fulsome strains made us feel sick; and as we turned away from the house of death we wondered if there were any skeptics present, and if so, what effect it would have upon them.

A solemn subject is this of prayer. We sometimes wonder if anything tries the forbearance of God toward his children more than the way they appear to pray. Is it not our duty, as well as privilege, to study what it is God's will to give us; and in the intervals of business study our needs so as to know what to ask for? How else can we expect to receive? The promise to ask what we will and it will be done unto us is not addrssed to a fleshly mind, but to the spiritually minded, who want nothing but what it is the Father's will to give.

The word prayer is probably derived from a Hebrew word signifying appeal, interposing—interceding; but in our judgment, it properly embraces more than desires, or requests; such for instance as adoration, confession, thanksgiving, and so forth. "Prayer may be mental or vocal, regular or occasional, public or private, for ourselves, or for others; for the procuring of some good, or the removal of some evil, if it be God's will. We learn from James v. 16 that it is earnest supplication of a justified one that prevails; and from Col. ii. 2, that prayer and thanksgivings are to be addressed—to God the Father. And as we cannot come to God without a mediator, the same verse gives us the name of Jesus to plead before him.

Blessed Jesus; we were undone without him. He has tasted the trials of life in advance for us. This fits him for his high office. He knows how to sympathize with the tried ones, having been touched with the feelings of their infirmities, and so is able to succor them. As the evils and perils of the last day crowd upon us, let us constantly go to the Father in the name of his glorious Son, and so obtain strength and favor to help us in every time of need.

SERMON SUBJECTS.

Charles Clifford Maple

I would suggest for the benefit of our preaching brethren, a series of sermons on the general topic, "Lessons from the Prophets," Four sermons, or as many more as you may desire. I made use of the four, one upon each first day of the week for the month of February, as follows:

I. Micah and true religion (Micah 6:8).

II. Daniel and his deliverance (Dan. 6:16).

III. Zachariah and the vision (Zech. 4:6).

IV. Malachi and the end (Mal. 4:1-2).

I found many modern messages among the words of the ancient prophets.

The following I wish to present during the month of March. These are designed to reach the church and revive the spiritual life, to reach the one in sin and lead him to Christ.

I. The first day of the week and how to observe it. Acts 20:7.

II. Becoming a Christian (Acts 26:28).

III. Our accountability (James 4:17).

IV. Thoughts on the church (Matt. 16:18, 19).

V. Will Jesus come again? When? How? Why? (I Thess. 4:16).

We should not forget to follow the instruction of Paul and "Preach the Word," "Study." "Rightly divide." What the people need is the Word of God. They do not need the teachings and doctrines of men but the WORD OF GOD ITSELF. Not what WE think about the word, not what has been written about the word. To preach the word means to tell what the word says.

GOLD DUST.

Followers of Christ are called by Him "salt" to preserve and "light" to guide. While both are silent in action yet they are constant and great in effect.

A virtuous life is like a lamp-post. It lessens evil and shows the way for righteousness.

Praise consists in the love of God, in the wonder at the goodness of God, in recognition of the gifts of God, in seeing God in all things. He gives us, ay, and even in the things He refuses to us; so as to see our whole life in the light of God, and, seeing this, to bless Him, adore Him, and glorify Him.

ANNA DREW.

"Room for a short paragraph," says the printer. Here it is: Warm weather is here; many readers are enjoying holidays by the lake shore, the sea beach, and on the mountains. As a consequence The Restitution, with all other kinds of publications, is in the midst of what is proverbially known as the "dull season." Do not forget that we need money now as much, if not worse, than at other times of the year. Take this hint kindly and remember us and the cause of the truth.

ILLINOIS CONFERENCE

The sixteenth Annual Conference of the Churches of God in Christ Jesus in Illinois will begin in Oregon, Ill., on Wednesday evening, Aug. 21, and continue over the following Sunday. A cordial invitation is extended to all. Come and help us make our meeting a success. A program will be printed later.

GRACE M. WILLIAMS,
Secretary.

SOUTHERN ILLINOIS CONFERENCE

The Southern Illinois Conference will be held with the church at Moriah, near Casey, Ill., Sept. 21-29. Program will be published later.

MRS. AMY WEAVER, Secy.,
210 S. Jasper Ave.,
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NEBRASKA CONFERENCE

The Nebraska State Conference will be held at Moorefield, Neb., from Aug. 17 to Aug. 25, inclusively. All are cordially invited to come.

ALTA KING,
Secretary.

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The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:[illegible], 14, 27) at the return of Christ (Lk. 19:12-16), who will be King of Kings (Rev. 19:16), and the saints coadjutors with Him in the government of the [illegible] (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life Giver (John 6:16; Rom. 6:23); [illegible] an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Lk. 13:3), and obedience by Baptism into the name of [illegible] Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation [illegible] Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ." (Acts 8:12; 28:23, 31). ROBT. G. HUGGINS, Editor.

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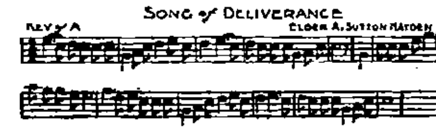
VOL. 60 | CLEVELAND, OHIO, JULY 23, 1912 | No. 77

SONG of DELIVERANCE

KEY A — ELDER A. SUTTON HAYDEN



Our bondage here will end by and by, by and by,
Our bondage here will end by and by.
From Egypt's yoke set free,
Hail the glorious jubilee,
And to Canaan we'll return by and by, by and by,
And to Canaan we'll return by and by.

Our Deliverer will come by and by.
And our sorrows have an end,
When with Jesus we shall reign,
And vast glory crown the day, by and by.

Our enemies are strong; we'll go on,
Though our hearts dissolve with fear,
Lo! Sinai's God is near;
While the fiery pillar moves we'll go on.

By Marah's bitter streams we'll go on.
Though Baca's vales be dry,
And this land yields no supply,
To a land of corn and wine we'll go on.

And when to Jordon's flood we are come,
Jehovah rules the tide,
And the waters will divide,
And the ransom'd hosts will shout, We are Come.

There the friends will meet again who have loved.
Our embraces will be sweet
At our dear Redeemer's feet,
When we meet to part no more, who have loved.

There with all the happy throng, we'll rejoice,
Shouting glory to our king,
Until all the earth shall ring,
And through all the eternal day we'll rejoice.

The above was one of the hymns of the past generation sung in the days of Elder Hyden, Dr. John Thomas, and men of The Restitution movement. The illustrations seems to be taken from the journeys of Israel. They look forward to the coming of Christ and the coming reign of the saints. I am hoping, some time in the near future, to publish a small pamphlet of gospel songs that is correct in theology. My desire is to publish it in a form convenient for special meetings, Conference gatherings, evangelistic services, etc. Shall be glad to get suggestions from any of the brethren.
North Ridgeville, O. CHARLES CLIFFORD MAPLE.

THE LAW QUESTION

J. J. Heckman

Text: Blessed are They that do His Commandments, that They may Have a Right to the Tree of Life, and may Enter in Through the Gates into the City.—(Rev. 22:14).

Sabbathanians are fond of quoting this text, and of course they can only see the ten commands of the ancient dicalogue referred to. They seem to forget Moses' prophecy that Jesus words were to be the words of God, and if he gave any commands they would also be commands of God. Now God states also through Moses that we should hear Jesus in "all things whatsoever he shall say unto you" (Acts 3:23), and "every soul which will not hear him, shall be destroyed," etc. (Acts 3:24). Now did Jesus give any commands? Listen: "Go ye into all the world, and preach the gospel to every creature" (Mark. 16:15). Here we have two commands: Go, and Preach. May not these have been some of the commandments mentioned in our text?

Now turn to Matt. 28: 19, 20, which reads: "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." Notice, Jesus did commission the apostles to "go" and preach Moses' law, but the gospel, nor did he command them to teach those baptized to observe "all things" written in the law, but "all things whatsoever I have commanded you." Let us stick a pin here, and not forget that Jesus was to speak "all that God should command him." If God had commanded him to commission his apostles to teach the law, he should have done so; and if people were to do more than the commands of Jesus as Christians, he should have said Teach them to observe all that I have commanded you, and also other things, the Sabbath, etc. But if Jesus left out anything God commanded him to speak he was a false prophet, and therefore not the true Christ. None who believe the Bible will contend for that, hence, he is the true Christ, and therefore spake all that God commanded him to speak, and gave his apostles a correct commission, and only what he commands is essential to Christianity.

But let us make assurance doubly sure, and build a bulwark of evidence that all the speculation of man cannot defeat. Jesus says: "Ye are my friends, if you do whatsoever I command you." (Jno. 15:14). Now what is it to be a friend of Jesus? It is to be his disciple (Jno. 3:29); Compare Jno. 11:11; 15:15). A disciple of Jesus is in a safe state, so then we will be saved if we do what Jesus commands. "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love" (Jno. 15:10). Do you desire anything better than abiding in Jesus love? You can so abide by keeping his commands. No necessity for other commands here. "And hereby we do know that we know him; if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But who so keepeth his words, in him verily is the love of God perfected, hereby know me that we are in him" (Jno. 2: 3, 5).

How then do we know that we are in Jesus? By keeping his words, or commands, not by obeying the words of Moses. Now in the memorable sermon on the mount we have Jesus saying: Therefore whosoever heareth those sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." (Matt. 7:24). Here those who hear and do Jesus sayings or commands, are represented as standing upon the solid rock of eternal ages, and the floods of oppression may pour down upon them, and the winds of doctrine may whistle around them, but they will not fall, because built upon the great Gibraltar of eternal truth. While those who fail to do Jesus' teachings are likened to the man who builds upon a sandy foundation which will fall, and that fall will be great, because so many go that way.

We should notice here that Jesus is talking to a people who had the law of Moses and was teaching them not to depend upon that law, but the things he was teaching. The keeping of the law will not give life. "For if there had been a law given, which could have given life, verily righteousness should have been by the law" (Gal. 3:21). What, then, does give us life? Listen to Jesus: "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life" (Jno. 10:27, 28). Then it is because we hear and follow Jesus that we get eternal life, and not because we take Moses' law as our guide. To follow Jesus is to obey his teaching or law, and therefore his teaching is all that is necessary in our age.

But again: He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (Jno. 14:21). Here we have it clearly stated that those who keep Jesus' commandments are loved by God, and therefore in God's favor, and let me ask, **What more do we need? that certainly should be enough!** The words of Jesus are God's words: "He that loveth me not, keepeth not my sayings, and the word which ye hear is not mine, but the Father's" (Jno. 14:24). Then what right have Seventh Day Keepers to apply our text to the ten commands, and those only? Is it not because they are blinded by a pet theory?

Now listen to our text again: "Blessed are they that do his commandments, that they may have right to the tree of life," etc. Now another: "My sheep hear my voice, and follow me," and because of this, "I give them eternal life," Then we can see very clearly where to apply our text. It is hearing and following Jesus that gives us a right to the tree of life, and those who say it is the decalogue are mistaken.

Did Jesus ever command us to keep the Sabbath? Never, either personally or through his followers. But if we do his commandments, we have a right to the tree of life; or he "will give us eternal life," which is the same. Therefore it is not necessary for us to keep the Sabbath in order to obtain eternal life.

But our Seventh Day friends claim that the law should first be preached to the ignorant to let them know they are sinners. They quote: "By the law is the knowledge of sin." They forget Jesus' command: "Go, preach the gospel." It is true that the law also makes us know we are sinners, but it is the law under which we live, It was the law of Moses in its day, that made people know they were sinners, and it is Jesus' law now. "The law of Christ," as Paul puts it, that makes us know we are sinners. Listen: "If I had not come and spoken unto them (the world, see context), they had not had sin, but now they have no cloak for their sin." "If I had not done among them the works which none other man did, they had not had sin," etc. (Jno. 15:22, 24).

Those texts teach that refusing to accept Jesus' teaching makes us sinners, and makes our sins so manifest that we cannot hide them; we have no "cloak" for them. We most certainly know we are sinners if we cannot hide our sins.

But another text: He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God" (Jno. 3:18). Here we have it clearly stated what will condemn under Christ's dispensation. It is the [illegible] name under heaven whereby men can be saved. Now let us notice that Jesus says: "Go, preach the gospel." We hear and do not believe; do we not know that, so far as the gospel is concerned, we are condemned? Just as much as if we should hear the ten commands, if they were binding on us, and we would not believe them! Any one ought to see that. The gospel embraces the things concerning Jesus and the Kingdom of God, and that includes all of Jesus' teachings, as well as much of prophecy, and what was written under inspiration by Jesus' followers; hence is Jesus' law. Jesus also "commands all men every where to repent." I hear this command, I do not comply; do not I know I am a sinner? Anything commanded by Jesus to us is essential to our salvation, and if not complied with will condemn us.

Now we find that Jesus gave us nine of the ten commands as part of his law, and we can preach them. They are the only ones in which morality is taught, the other is only ceremonial: it does not make a man better to cease from labor on Saturday. He may let his servant, horse, ox, and self rest on that day, and yet be a great sinner: he may keep that day without committing a single sin, and yet be a great sinner. So you see it is not a moral command, and therefore, not a part of the moral law of Jesus.

Again, a person could cease from having only the true God, not bow to idols, not take God's name in vain, rest on Saturday, honor father and mother, not kill, not commit adultery, not steal, nor covet in any sense, and yet be lacking under Christs' law. There are other things necessary besides the ten commands. Therefore they were not perfect in themselves. We must have faith in Jesus; we must repent of our past sins; we must be baptized; we must love our enemies; we must love our neighbors as ourselves; and we must be obedient unto every good work; such as teaching the scriptures, helping the needy, and visiting the sick—all of which are not parts of the ten commands.

Some quote: "The law of the Lord is perfect, converting the soul," and of course apply it to the ten commands, and them only, and then tell you they are a perfect law because the Bible says so. They forget that they were only a small part of the law that God had given before David's day, and therefore only part of what David had reference to. A soul would not be converted in the strict sense of the Bible use of the word, unless it loved God according to the great commandment, and turned from every sin revealed in the law under which the conversion took place. A truly converted soul in God's sight in any dispensation is one who is obedient to God's law for that dispensation. Whether Jewish or Christian, and the ten commands only contained a fractional part, of the law of David's day: Therefore they were not all David referred to. I doubt if there is an intelligent Sabbath keeper today that would contend that the ten commands are all that are necessary to our conversion to Christianity. They could not. Yet their books and papers are always harping that way.

The Golden Rule is positive. Confucius taught his disciples "What ye do not like done to yourself, do not to others," a command very different from the active, positive Christian precept, "Whatsoever ye would that men should do to you, do ye even so to them."

POURING NOT BAPTISM

F. M. Howell

The Israelites were actually buried in water, not in the cloud [illegible] two elements of water completely shutting them off from the view of the world. This was a miraculous burial in baptism, and it was not essential that the water come in contact with them and wet them, as some claim. The expression in the Psalms, "The clouds poured out water," does not mean that they were baptized by pouring, as some claim, but it is explained in the mergin that in Hebrew it is "The clouds poured forth with water," showing that it was water over them as well as around them (Psa. 77:7).

The Holy Spirit baptism of the apostles on the day of Pentecost cause some to believe that pouring is a scriptural mode of baptism, because God said that in the last days he would pour out of his spirit upon all flesh. The fact is the room and also the apostles were filled with the Holy Spirit, so it was a complete immersion.

WHAT I BELIEVE AND WHY NO. VIII.

Charles Clifford Maple

In the closing articles of this series we wish to consider the mission of the church as we understand it. "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized, shall be saved, but he that believeth not shall be damned" (Mark. 16: 15, 16).

This was the commission the Master gave to his followers just before he was parted from them. Matthew, in recording the same message says (Matt. 28:19, 26), "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you."

"I wish to notice the teaching commanded. They were first of all to teach the people. This was to precede baptism, and I would remark here that no person is ready to be baptized unless he believes, having been taught the gospel, via, those things which concern the kingdom of God, and those things which concern the Lord Jesus Christ (Acts 8: 4, 12; 19: 8; 20:25; 28: 30, 31). Elder Westley McIlroom, one of the older preachers of the state in the A. C. Church used to preach "that there was no intelligent conversion without a calm reflection," and I believe he was correct. The process of conversion is an educational process. You ask me, Do you believe in Homeopathy? Do you believe in The Biochemic System of Medicine? Do you believe in some of our later methods of drugless healing? I canont answer you intelligently until I have made a study of these methods, Could I intelligently believe in any of them and not know anything about them?

Do I believe the gospel of the kingdom? Do I believe the teaching of the Scriptures concerning the Lord Jesus Christ? I must first know what the gospel of the Kingdom is, and know what the Scriptures teach concerning the Lord Jesus Christ.

To illustrate: I find many people in popular churches today who came in during some great wave of religous excitement, because some "evangelist" told some beautiful "death bed" story, and they felt that they would also like to go to heaven and sing hallelujahs; but you ask them what they believe and they can't tell. They have not been taught.

But the Divine order is, first teach, then after having heard and believed the word spoken, one is ready to obey.

The mission of the church is to evangelize and teach the people. This gospel of the Kingdom is to be preached in all the world (Matt. 24:14). And the church is the missionary society that shall carry the message. Our next article will be the last of this series, [illegible] work of the church.

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"After death the judgment."—Heb. 9:27.

"Now is the accepted time."—II. Cor. 6:2.

—Selected by Bro. Sterling P. Groves.

Live for today! to morrow's night
Tomorrow's care shall bring to sight.
Go sleep like closing flowers at night,
And heaven thy morn will bless.
—JOHN KEBLE.

Not myself, but the truth that in life I have spoken,
Not myself, but the seed that in life I have sown;
Shall pass on to ages—all about me forgotten,
Save the truth I have spoken, the things I have done.
—HORATIUS BONAR.

WANTED

"Wanted—men!
Not systems fit and wise,
Not faith with rigid eyes,
Not wealth in mountain piles,
Not power with gracious smiles
Not even the potent pen:
Wanted—men!"

"A man who lives right, and is right, has more influence in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched accidentally, resound with sweet music."

There is a class among us so conservative that they are afraid the roof will come down if you sweep off the cobwebs—Phillips.

"Do not talk about another man's meanness till you have a clean record of your own."

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Cleveland, Ohio ....July 23, 1912

EDITORIAL

At the last moment lack of room prevents the appearance in this issue of interesting communications from brethren Deffenbaugh, Remer, Humphrey and and many others. They will appear next week.

In company with Brother Maple the Editor will be away from home for a week in meetings at Axtel, Ohio. Bro. Daniels and numerous other correspondents will understand from this intimation why their questions are not answered.

Are you a pusher? or are you pushed?

The trouble with easy going people is that they make it hard going for others.

The program for the Ohio Conference appears in this issue. Beside our home talent, which is good, we have the help of our new brother, C. C. Maple, whom all the brethren in the state are anxious to meet; and Bro. J. H. Anderson, of South Carolina, recognized as the ablest man in the south. Such talent will doubtless make an epoch in our Conference work. Brethren and sisters, make it a point to be there.

The Cleveland Church is enjoying a protracted visit from Sister Baker, of Dover, Delaware.

July 21st was a day of rejoicing in Cleveland, Bro. Charles Clifford Maple, of North Ridgeville, Ohio, formerly a minister among the Christians and Adventists, was given the right hand of fellowship as an obedient believer of the gospel. College bred ministers are, as a rule, blinded to the truth by fame, education, money and hundreds of other things; once in a great while, however, one with an honest and good heart loves the praises of God more than the praises of men, and identifies himself with the unpopular cause of the truth. Thank God, Bro. Maple is such a man. He now goes forth to labor under our benediction and the blessing of God. Praise the Lord.

RESPONSIBILITY OF CHRISTIAN TEACHERS.

Dedicated to Bro. C. C. Maple

Happy the Christian teacher who can adopt the memorable words of Paul to the elders of the church of Ephesus: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." He had "testified the gospel of the grace of God;" he had "gone among them preaching the kingdom of God;" and thus by these harmonious utterances, the two sides of the great salvation, he had "kept back nothing that was profitable unto them."

Can all who profess to walk in the footsteps of the great apostle truthfully use his declaration? Is "all the counsel of God" concerning the Lord Jesus and his church—so far, of course, and only so far, as that is revealed—openly and clearly proclaimed by all who profess themselves loyal to Paul-ine doctrine? Is there not much revealed which not a few "shun" to declare? It is no uncharitable charge, but a very mournful fact, that, so far as their exhibition in the pulpit is concerned, many portions of the Bible need never have been written. They are either systematically ignored as if they had no existence, or so misrepresented that their value as parts of the divine revelation is lost. They are either shunned or explained away, and practically it matters not which. In either case they are not as a living power and clear light from heaven. It is a solemn thing either to take from, or add to, the words of God; and the responsibility which rests upon Christian teachers, whether in the pulpit or by the press, is therefore such that they have the most urgent need to pray earnestly for light and faithfulness.

Just to declare the thing as it is, to set forth the truth as it is found in Scripture, is clearly the duty and privilege of all ministers of the Word. No one will deny this proposition. It will be at once admitted by men of all classes and all "shades of opinion." But, unhappily, it is just these shades of opinion that cast a dark shadow over the landscape of revelation, and hide its exquisite beauty from the sight. It was meant to be the teller of its own tale, the witness of its celestial origin, the letter commendatory which supersedes other commendation; but schools, systems, theories, churches, sects, parties, philosophies, have intervened, all professedly with the best intention—and we quite believe them, although the result is exceedingly lamentable. What would not adapt itself to the school, or system, was left out or modified; what would not comport with the logically arranged creed was so interpreted as to fall quietly into its destined place; and what would not harmonize with the philosophy was trained without scruple to do so. The result was systematic theology, taught in colleges, preached in pulpits, embodied in commentaries, believed by the people. The kingdom of God was the church; the second coming of Christ was death; the resurrection of good and bad took place or not; and the day of judgment was a period of twenty-four hours at the end of the world. All this was held to be the veritable teaching of the Holy Spirit in Scripture; and those who denied the proposition were denounced by the guardians of the so-called orthodoxy as dangerous heretics.

Oh! those dismal middle ages; what a legacy of error they have left us, and how remarkable it is that with all our boasted achievements in theology, we never get beyond the influence of that bewildering legacy! Those middle ages rule us yet. They speak from the professor's chair, they preach in our pulpits, and they wield the pen of our religious writers. Everywhere they meet us, casting a dark shadow over the bright and beautiful Book of God, plunging in mystery that which is clear as a midsummer sunbeam, and clothing in perplexing figure, which no one can solve, the plain declarations of outstanding prophecy. The middle ages compose our catechisms, our manuals of devotion, our hymnals, and our prayers. Thus the emancipation of the Bible from the thralldom of Popish darkness is not yet effected, notwithstanding over three centuries of so-called Protestantism. Doctrines are taught and opinions handed down from generation to generation which are palpably at variance both with the spirit and the letter of Christianity. If all this be so, and, alas! it is only too easy to prove it, how terrible the responsibility which rests upon our public teachers!

We are distinctly assured in the Word of God that the end of this age will be characterized by a fearful apostasy. There shall come a falling away first, before the day of Christ sets in, and the man of sin, the son of perdition, shall be destroyed. The Spirit speaketh expressly that in the latter-times some shall depart from the faith, giving head to seducing spirits and doctrines of demons. In the last days perilous times shall come. The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. There shall come in the last days scoffers, walking after their own lusts, and saying, "Where is the promise of his coming?" Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. Many false prophets shall arise and deceive many.

This is a closely condensed view of what is said in the New Testament on the character of the close of this dispensation, just before the promised appearing of our Lord Jesus Christ, to set up his glorious kingdom. But is this in harmony with the representations of popular teaching regarding the Christian dispensation? On the contrary, instead of the apostasy of Christendom, characterized by daring impiety and atheism, popular teaching represents the gradual triumph of the gospel over every nation and tribe, until all mankind shall become Christian, and the church be co-extensive with the human race. This is the picture which the pulpit delights to exhibit, and a very beautiful picture it is. In skilful hands it is sometimes executed with such ingenuity, that the moral landscape of the nations seems to laugh before us under the sunlight of spiritual beauty. For imagination, poetry, graphic detail, and bursts of enthusiastic eloquence, it offers an exceedingly fruitful theme. But there is this drawback—it is not true! The Holy Spirit "speaketh expressly" against it. It is not only not the predicted issue of Christian testimony, so far as the nominal church and the world are concerned, but that issue is directly the reverse—apostasy, direful wickedness, impiety, blasphemy, atheism, doom! For mercy spurned, and grace refused, the end of the age is terrible "judgment!" For disobedience to the gospel of our Lord Jesus Christ, the close of the dispensation is "vengeance!" The day of long suffering is ended by "the wrath of the Lamb!"

Why, then, do so many of our teachers who are set apart for the vindication and exposition of divine truth, venture to proclaim theories which are so broadly contradicted by their sacred text-book? Assuredly it is no pleasure to us to ask this question. We are keenly pained to put it; but after reading it over and over again, conscience compels us to send it to the printer just as it is. Good, wise, learned men do teach that "the gospel will convert the world to Christ" before his return in glory to judge the quick and the dead. But, as his own word denies this with startling emphasis, and brings forward in proof of that denial appalling representations of the enormous wickedness of the world at the time of the Lord's second coming, we have no alternative but to say that those teachers and the inspired writers contradict each other.

Our Lord, speaking of the day that shall come as a snare on all them that dwell on the face of the whole earth, says, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man" (Luke xxi. 36). This intimation that his watchful disciples shall escape the terrors of the closing scene, when the times of the Gentiles are fulfilled (for it is to that period, and not to the destruction of Jerusalem, that these words point), is one of the things which the Holy Spirit brings frequently to the minds of the apostles. "Ye turned to God and to wait for his Son from heaven, even Jesus who delivered us from the wrath to come" (1 Thess. i. 9, 10). Here the present is put for the future, denoting the certainty that Jesus will deliver those who wait for him from the wrath to come upon the world of the ungodly. "For ourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. . . . But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (Chap. v. 2-4, 8-10). The contrast here between those who shall not escape, and those who shall be saved from the day of wrath is very striking. The salvation which the latter are to obtain is, of course, salvation from the tremendous terrors of that day. Spiritual salvation it is not, for that they have already. It is the right-eous taken away from the evil to come. "Then shall two be in the field; the one shall be taken"—graciously, as in John xiv. 3, "I will come again and receive you unto myself"—"and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left" (Matt. xxiv. 40-41). Those who are left shall be exposed to the tempest, before the bursting of which on the earth the others are "taken." Referring to the case of Noah and Lot, Peter says, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (2 Pet. ii. 9). The flood came not until Noah was safe in the ark; the fire fell not upon the cities of the plain until Lot was removed from danger; the vials of wrath will not be poured upon the earth until those who "wait for the Lord" are taken to a place of glorious safety. "Because thou hast kept the word of my patience I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. iii. 10). Most remarkable is this verse,—"the word of my patience;" what a revelation there is here of the dispensation of grace, and of the certainty that, in consequence of grace rejected, it will end in judgment; and what a proof that to look and wait for the patient, long-suffering Savior is the duty and privilege of the believer—an attitude which is to be rewarded by removal from the scene of trial before the Apocalyptic judgments descend upon the earth.

Now if these two momentous truths—namely, that Christendom ends in apostasy, and that those who wait for the Lord will be gathered lovingly to Himself before the judgment due to that apostasy descends upon the world—were presented to our congregations, it is impossible to avoid the conclusion that the indifference to the sublime realities of the gospel, the sleep, the deadness of which the complaint is so lamentably general, would, to a great extent, disappear. The law of Heaven is—God's blessing on His own truth. A faithful exhibition of that truth, therefore, is the bounden duty of all the ambassadors of Christ. The great realities of the gospel should be presented to men as things wonderfully near, not afar off, or cold abstractions concerning which curiosity may speculate. And if the day of grace, the era of divine long-suffering, is rapidly coming to a close; if the gospel dispensation, like its Edenic, patriarchal, and Aaronic predecessors, is to end in apostasy, and if the new epoch of royal rule by the manifested Messiah, with the Church of the first born ones as his co-assessors, converted Israel as his ministers of salvation to the nations, and the entire world as his empire, is just about to begin, the necessity of fidelity to God's revelation, always pressing, is now vehemently imperative. The great crisis to which all generations and all the purposes of God have been tending is near at hand. To talk now about the respective merits of ecclesiastical systems is a waste of precious time, for they are all doomed to dissolution that the sons of God may be manifested in glory with Him who is at once their Redeemer, their life, their Elder Brother, and their Head. To insist now upon form, and ceremony, and ritual is perfect madness, for the Bridegroom cometh, those who are ready will go in with Him to the marriage and the door will be shut. We have had trifling enough, let us now be in earnest, and give Christ such a place in our hearts as He never had before, so that the prospect of His coming may fill us with hope and joy!

TRYING TO BE FRIENDLY WITH ADVENTISTS

For many years we have tried in many ways to become friendly and cordial with the Adventists, but our well-meant efforts have been repelled with the effectual "cold shoulder." When we became Editor of The Restitution we made another endeavor to break the ice, thinking that perhaps the editors of their different papers would warm up some and smile a welcome to one who was just entering upon the serious responsibilities of editorial labor. We did receive a few friendly letters, but most of them remained quiet. The Editor of The Messiah's Advocate is a noble exception. He often reprints articles from our sheet, and warmly commends them, too. We wish more men like him were editors—men who are not afraid to publish the truth, no matter by whom written. If a Catholic priest were to write an article for The Restitution, advocating truth, it would be printed for the truth's sake. Our motto is:

Let truth be seized where ever found,
On Christian or on heathen ground.

As to why they are reticent we are left to surmise, as no explanation is tendered. We merely point to the unique condition, and ask the editors of The Crisis, Hope, Messenger, and other Adventists papers to remedy this unchristian situation.

COMMUNICATIONS

The Restitution and all the Brethren in Christ Jesus:

I am still in the land and among the living, watching and waiting for the Nobleman, for in this life we have trials and disappointments and sorrow. Nevertheless we know when He comes that will end for all that is in Him; then our vile bodies will be changed and be like his glorius body.

Blessed thought! how I love him! How it doth my bosom cheer!

There are so many good articles and letters in The Restitution. I read them with great interest. In the one dated June 18, there was some good spiritual food. One by H. V. Reed, "The Kingdom Delivered to the Messiah," was a feast of good thing. May God ever spare him and all the others who are fighting for the cause of the Truth as it is in Christ Jesus. Never give up the ship, nor compromise with the enemy, so that when life's journey is o'er we may be crowned with life and immortality, and enter into the kingdom with Christ and all that are in Him.

I think we are in the sun set of the Gentile age, but they say "Peace," when there is no peace. The people can't see the dark clouds rising over the nations, nor will they until the thunder bolt breaks forth, and then it will be too late for them. However, those that have on the armor of faith will rejoice. The Restitution and my Bible are all the preacher I have. I never hear a sermon on the gospel of the Kingdom, and but few want to talk about it. They can't tell for what Christ is coming, nor what is in store for them that love his appearing.

I send greetings to all the household of faith and a large share to The Restitution.

Yours in Hope of the Soon Coming King,

JESSE HARROLD.

Dear Isolated Ones of the household of faith:

While every thing is quiet here at home this afternoon I will try to impart some of my thoughts and desires to you in regard to our new organization of isolated brethren.

You have read in The Restitution concerning this and what we finally hope to accomplish, but unless we all go to work in earnest it will not prosper as it could and should.

I think the first thing to be done is for the isolated brethren to send in their names and addresses and twenty-five cents with their membership, as given in article 12 of the constitution. This part of it should not be neglected; until this is done nothing can be accomplished. The Lord will soon come, and let us not be found idle but be up and doing for our Master.

We are isolated, and sometimes it seems hard to have to be alone in our faith, but if it is worth so much to us who have the "one faith," we must not sit down and get discouraged, but help send it to others. Sometimes those about us will hardly listen to us and will scoff at what we say, but we are doing our part, and think how Christ was treated; but he never wavered; let us take his example and do likewise.

Sometime ago I wrote a letter to the brethren thanking them for their financial aid in sending Bro. Adams to Enid. How glad we were to have him with us! It would not have been possible for him to have made the long trip south, without their aid, and now we have an opportunity to send an evangelist to all of these isolated ones, if only we will work and give a hearty support to the cause.

You do not know who in your city or community might come out and take a stand for the truth if they could hear the true gospel preached, and what happiness it would be to you to feel that you had helped a dear one in receiving a knowledge of the truth. So once more I say, Let us get to work in earnest, hoping to see the results in the kingdom.

Your sister in Christ,
MRS. E. A. PENDARVIS.

Bro. Huggins:

Just a word to let the brethren know we are still alive. Last Sunday I had the pleasure of again meeting the brethren of Reading, Minn., on my way back from attending the Minnesota Conference at St. Cloud. I spoke to an audience of thirty-seven people Saturday evening at Bro. Baker's home; Sunday, a. m. attended the Union Sunday School held in the school house, after which I spoke to a goodly number for an hour. We then drove to Worthington, nine miles distant, where I had the pleasure of burying in the waters of Lake Okabena Bro. Harold F. Caster, whom we are proud to introduce as a brother to the brethren of the Church of God everywhere—a young man of sterling worth in integrity and character. After the baptism we joined in the breaking of bread, after which the sisters served a sumptuous dinner, twenty-seven partaking. At 3:55 p. m. we boarded the train for Ft. Dodge, where we arrived at 9:25 p. m., finding our son well, but much surprised to see us. We felt we had spent a very profitable twenty-four hours in the company of the brethren at Reading.

They are bravely working against difficulties at Reading, being forced to occupy the school house because refused the Presbyterian church to hold their meetings and Sunday school in. They have no preacher and occupy the building but very little of the time.

I have been greatly interested in the writings of the brethren on the Covenant. My article must have been widely read, but I really think but few understand my position. I am waiting for an answer from Brother Robison to a question asked him on the Covenant. It is impossible for the new Covenant to be the Covenant of Promise. I used to think that way too, but I see differently now, because I can see a vast difference between The Covenants of Promise and the Covenant of Law. As Israel's inheritance to the land of Canaan, depended upon their keeping the law or first Covenant, so our inheritance depends upon us keeping the New Covenant.

A stranger as well as a Hebrew had to be circumcised; that's what brought them under the Ten Commandments. So we must have faith in the gospel and be circumcised with the circumcision of Christ (baptism); and that's what brings us under the New Covenant, or the Law of the Spirit of Life in Christ Jesus.

Our inheritance depends upon us keeping the Law or New Covenant. Obedience to the gospel is what brings us under The New Covenant. I call to mind one passage of Scripture here: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is The Law and the Prophets"—not the Ten Commandments surely. Matt. 7:12, "Therefore whosoever heareth these sayings of mine;" Jno. 6:63, "It is the spirit that quickens; the flesh profits nothing, the words that I speak unto you they are Spirit and they are Life." What, then is the law of The Spirit of Life mentioned in Rom. 8:1? Now just to bring out a little thought: Will some brother or sister tell me where to find the passage of scripture that tells what the everlasting Covenant is?

Yours in the Faith,
O. J. ALLARD.

ESTHER AS AN EXAMPLE

In Esther we have one of the lovable women characters of the Bible, one who lived a life of self-sacrifice for others. It was to please Mordecai that she went to the palace to be chosen queen, and it was for the love of her people that she went in unto the king, not knowing but that it might be the cost of her life, yet God was with her, for He has said "that He would never forsake his people." What squarge it must have taken for Esther to go, yet she knew the adversary was there and that she must lose no time.

Esther had done just exactly as the king had commanded; she had gone through the law of purification, asking no extra gifts, but taking only such as were given her, and she was the accepted queen.

What a lesson for us! We are now going through the law of purification. Are we making our gowns pure and white and spotless, so that when our King shall come we shall be accepted? Let us then be on our watch and let no little thing go undone, for God has shown us the vast importance of little things in the lesson of Mordecai and Haman.

It was all for the bow of Mordecai, the Jew, that Haman was hung on his own scaffold, and that

seventy-five thousand Jew despisers were slain.

Thus we see that God used the seemingly unimportant thing to carry out his purpose, i.e., to protect his people that they might prosper.

Let us then follow the example of Esther and live a life of self-sacrifice, For,

To live for self is to live in vain,
But to live for Christ, eternal gain.

Ethel Lehman, and Edna Brewer.

BEREAN DEPARTMENT

What Did Christ's Resurrection Mean to Himself?

It meant to him immortal life, a victory over death, and a rising in triumph from the grave as a Savior for all mankind—that all might be saved from their sins by the shedding of his blood. He said to his disciples when he appeared to them after his resurrection, "All power is given to me in heaven and in the earth" (Matt. 28:18).

It meant to him his ascension to the right hand of his Father, to be our High Priest and Mediator. "Whom the heavens must receive, until the times of restitution of all things spoken of by the mouth of all his holy prophets, since the world began" (Acts 3:21).

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

"For if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law" (Heb. 8:4).

"But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises" (Heb. 8:6).

"Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my Son, this day have I begotten thee" (Heb. 5:5).

It meant to him his kingship, for he will return to earth as "King of Kings, and Lord of Lords."

It means the setting up of his kingdom on the earth with the saints as joint rulers.

"For the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. 11:9).

In Daniel's vision he saw Christ in his kingdom. He says, "There was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an ever lasting dominion which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:14).

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." When he shall put down all rule and authority and power, for he must reign till he has put all enemies under his feet. The last enemy that shall be destroyed is death (I Cor. 15: 24, 25, 26).

It means all this for him, and for us who are worthy. It means a crown of life that will never fade away. May this be the portion of each one of us.

Your sister in Christ,
J. S. BARNEBEE,
Chicago, Ill.

WHAT DOES CHRISTS' RESURRECTION MEAN TO THE CHURCH, THE BRIDE OF CHRIST?

In the memory chapter for today we read these words from the pen of Paul, the apostle to the church at Corinth, "But if there be no resurrection of the dead, then is Christ not risen, and if Christ be not risen, then is our preaching vain, and your faith is also vain."

There were some in the church at Corinth who denied the resurrection of the dead, as it is denied to this day, and Paul writes at length to show them their error. He declares positively in the 20th verse that "Christ is now risen and become the first fruits of them that slept," the "first born from the dead."

Jesus Christ tasted death for every man on the cross, but his heavenly Father raised him from the dead, and by his resurrection pointed the way to eternal life for all who believe on him and obey his commandments.

In his ministry on earth Christ preached the resurrection. In Mat. 22:32 he says, "God is not the God of the dead but of the living;" Luke 14:14, "Thou shalt be recompensed at the resurrection of the just;" John 5:28, "Marvel not at this, for the hour is coming in the which all that are in the grave shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life;" John 11:23-26, "Jesus saith unto her (Martha) Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day."

Jesus said unto her, I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die.

Paul explains these last words in this language (Cor. 15:51), "Behold I show you a mystery: We shall not all sleep, but we shall be changed." Also more fully in I. Thes. 4:15-17, "For this I say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

Moreover, all the apostles preached and testified that there would be a resurrection, and it was foretold by Job, David, Isaiah and Daniel.

And last of all, Christ in his revelation to John said, "I am he that was dead, and behold I am alive forevermore, amen, and have the keys of hell and of death."

He is our nobleman who has gone into a far country to receive for himself an inheritance and to return. For what?

"To build the tabernacle of David, which is fallen down," to reign over the house of Jacob forever; to sit on the throne of his father David; to take unto himself his power and reign; to subdue the nations; and last of all, to destroy the enemy of all mankind—death.

This is what Christs' resurrection means to the waiting church, the bride of Christ. He holds the key to the grave, and through the power given him by his Father, is able to release all that have fallen asleep in him. He will wipe all tears away.

EDGAR HATCH.

A SERMON REVIEWED

S. C. Lehman

The sermon was delivered by a young man (Mr. Philips) on the state of man in death. As this was delivered expressly for me I thought it my duty to say how it benefited me (none). As to the mortality of man, he did the best one could expect from an ignorant unbeliever of God's Holy Word. As to proving the immortality of man, he did nothing. That all may see how blind he is I will trace his course. He first read I. Cor. 15:35-45, then he read Ecc. 3:18-22, and proceeded to tell his hearers that the spirit of man went upwards. Here I asked him if that was not just a question God asked, and proved that no one knows where the spirit went. He then read Ecc. 12:7 and said, "A question answered." Here he evidently wanted his hearers to guess the Spirit was the man, and that it was immortal. Then he talked about the inner man, and again he left his hearers to guess that there was a man within a man, and that the inner man did not die. Then he supposed that he had guessed his way, and he talked about Jesus and the thief on the cross.

He told his audience that the thief went to Paradise that very day, although the thief was not yet dead; and to prove they went to heaven he read Revelations, second chapter, the last half of verse seven. Again he wanted his hearers to guess that the Paradise of God was up in heaven. So he must have felt sure that if all had guessed his way it was settled, namely, that man was two men, one in the other, and the outer man was mortal, and the inner man was immortal and never died, but went straight to heaven at the death of the outer man. He spoke of the reuniting of the outer and the inner man at the resurrection, but failed to tell us where we could read about it, so we had to guess again. Then he said that with these many quotations he did not see how any one could help believing and hoped they were satisfactory. He was silent for a while. Then he looked as wise as he could and said, "I don't believe any one will lay so long in death." I thought he told the truth here.

Well, he finally closed by asking if there were any questions. I asked him if the inner man could sin. He was afraid to say yes or no, so he said that some say he can. Then I told him that Christ died for the man that sinned and died; and if he held that the inner man was immortal, it could not die, and had no Savior, because Christ is saving sinners, and not immortal souls.

PROPHECIES FULFILLED IN JESUS' DEATH

Viola Gazeley

Prophecy is a declaration of something to come; a foretelling, especially an inspired foretelling. The prophets of the Old Testament were God—selected men, and inspired with that concerning which they prophecied. Amos says that God revealeth his secret unto his servants the prophets. Peter says, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit" (II. Peter 1-21).

Here I will mention some of the rophecies fulfilled in Jesus' death. That he was denied a fair trial is foretold by Isaiah (53:8) "He was taken from prison and from judgment, and who shall declare his generation? For he was cut off out of the land of the living, for the transgression of my people was he stricken." This prophecy is fulfilled, as recorded in Matt. 26:59-60, "Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death, but found none, yea, though many false witnesses came yet they found none" (Matt. 27-24) "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person, see ye to it."

Regardless of the false witnesses brought about him, Christ never protested, but remained silent under the accusation. Isaiah foretells that "he was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth" (Isa. 53-7). The fulfillment of this is recorded in Matt. 27:12-14. "And when he was accused of the chief priests and elders he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him never a word."

"He was smitten. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting" (Isa. 50-6). The fulfillment of this prophecy is found in Matt. 26-67, "Then did they spit in his face, and buffeted him, and others smote him with the palms of their hands." Jesus is reckoned with sinners. Isaiah says he is numbered with transgressors, which we know is true. "And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left" (Luke 23:33). He prayer for sinners, "made intercession for the transgressors" (Isa. 53-12). While on the cross, suffering the persecution of his enemies, he made no resistance whatsoever, but resigned himself passively into the hands of his enemies, and raising his holy eyes to heaven said, "Father, forgive them for they know what they do" (Luke 23-34).

Christ's lot is foreseen by David. eH says in Psalm 22:17-18, "They pierced my hands and feet. I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture." This prophecy is decidedly fulfilled after Christ is nailed to the cross, a groups of Roman guards playing at dice suggested that the decision as to whom should be given the garments of Christ, be made by throwing the dice. "And they parted his raiment and cast lots" (Luke 23-24).

How wonderfully have been fulfilled all these prophecies! How clear and plain they are to us all! This Christ, whom Isaiah could see a long way off, he prophesied to be "a man of sorrows," "despised and rejected of men," "taken from prison and judgment and cut off from the land of the living," "numbered with the wicked in his death," and his grave made with the rich. His arraignment before Pilate, Caiaphas, and Herod is foretold by David, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed." His resurrection is foretold by David, "Thou wilt not leave his soul in hell, nor suffer thy Holy One to see corruption." Jesus foretold his own death. When he spoke of destroying the temple, and raising it in three days, he spoke of the tabernacle of his body. Still the people refused to believe that he had the power to do it. When his prophecy was fulfilled and he stepped forth from the grave and ascended to his Father in heaven, a great veil was removed from eyes of the blind and prophecies of old became lightened. What blindness to have seen and believed only the parts which spoke of his power and glory! When we can so clearly see what former blindness has led to, why is humanity still so perverted as to remain with so heavy a veil suspended between our lives and the glories which are to come!

David foretold the derision and mockery of Christ, the that vinegar was given him to drink while on the cross. "They gave me also gall for my meat and in my thirst they gave me vinegar to drink" (Psalm 69-21). "And the soldiers also mocked him, [illegible] him [illegible]

[illegible]

While on the cross, being gazed upon by the eyes of multitudes, a wonderful phenomnon took place. The entire earth became wrapped in profound darkness, a cloud of inky blackness advanced toward Calvary, spreading itself in an appalling manner till supreme darkness reigned. Multitudes became prostrate and fell upon the ground. Out of the darkness came a light, which encircled Christ, giving him a divine radiance. When this supernatural light left and he was left amidst gloom and darkness of the awful night, all hope seemed to turn to despondency and with a face of intense sorrow he cries out, "My God, my God, why hast thou forsaken me?"

Prophecy is important, and the result of ignoring it will be our being taken unawares by those things which must come to pass. Let us heed more carefully those things spoken by God—selected men, for they are worth while, and let us all the more earnestly believe those things which Christ has promised us, for he says, "The words which I speak unto you, they are spirit, and they are life" (John 6-63).

GOD'S PLAN OF SALVATION

Read at the Northwest Conference

E. W. [illegible]

The salvation of the righteous is of the Lord (Ps. 37:39). The Lord is my strength and song, and is become my salvation (Ps. 149:4). Salvation is far from wicked. Why? Because they seek not thy statutes (Ps. 119:155). Then what is Salvation? It is saving. Salvation for the people is saving them. God has a plan for saving the people, and has promised to save all that accept his plan. Man may invent many plans of salvation, but if they conflict with God's plans they will be of no avail. If we expect to be saved we must obey God, do as he commands us, and not follow man's command. When God dealt direct with the people, it was his command that sacrifices be made to him. Adam and his sons, Noah and his descendants. Abraham and his posterity, Job and Melchizedek, and others, before the law, offered to God real sacrifices, the law only ascertained the quality, the number and other circumstances of sacrifices.

Before that all was arbitrary. They offered the fruits of the earth, the fat and milk of animals, or the blood and the flesh of the victims (Lev. 14:15). But among the Jews, the law appointed what they were to offer and in what quantities, and at what time and place. All these offerings were to make the people obedient to God, and fulfill the law he had established whereby they could be cleansed of filth and impurities, and become worthy to come before him and partake of his blessings!

But all this had nothing to do with the salvation that leads to eternal life.

Read Heb. 9 and 10 chapters. These sacrifices were not great enough to take away sin. So according to God's plan, Christ was offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation (Heb. 9-28). God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

God sent his only begotten Son into the world, that we might live through him (I. John 4:9). The Father sent the Son to be the Savior of the world.

Paul, an inspired writer says, Christ must needs have suffered and risen again from the dead (Acts 17-3). Hear Christ's words, Ought not Christ to have suffered these things, and to enter into his glory?

Thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day (Luke 24: 26, 46). Jesus told his disciples now that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day (Matt. 16:21). Again he said, The Son of man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again (Matt. 17:22). But God commendth his love toward us, in that, while we were yet sinners, Christ died for us. Being justified by his blood, we shall be saved, from wrath through him. Being reconciled to God by the death of his Son, we shall be saved by his life (Rom. [illegible]). Christ our passover is [illegible] for us (I. Cor. [illegible]). [illegible] tures (I. Cor. 15: 3, 4). Read Isa. 53: 3 to 6. Christ suffered for us, leaving us an example that we should follow his steps, who did no sin (I. Pet. 2:21, 22).

As God commanded the Jews to offer for sacrifice birds and animals free from any blemish, so he, in offering a sacrifice for all people and for all time to come, must needs offer for sin a sinless being and Christ was the only being that was free from sin. Why? Because he was born of God (I. John 3:9). He was manifested to take away our sins and in him is no sin, and the blood of Jesus Christ, God's Son, cleanseth us from all sin (I. John 1.7). God's plan of salvation is that we must repent, believe the gospel, and be baptized for the remission of sins. Then live a life consecrated to God and his gospel. The gospel of Christ is the power of God unto Salvation to every one that believeth. No other gospel will save. The gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23).

Our duty is to accept God's plan, and believe it to be necessary to obey the gospel. And don't dear brother, lose eternal life by finding fault with God's plan. He knows best.

OHIO CONFERENCE PROGRAM

Wednesday Eve., Aug. 21, 1912

7:30—Hymn of Praise, The Congregation.
Prayer of Invocation, R. G. Huggins.
Hymn.
Address of Welcome, Mrs. Mattie Neill.
Response, W. C. Heacock
Address, President, W. S. Tomlinson.
Closing Hymn, The Congregation
Benediction.

Thursday, Aug. 22

9:00 a. m., Social Song Service, Chas Moore, Leader.
9:30 a. m., Bible School, D. C. Robison.
10:30 a. m., Sermon, J. H. Anderson.
1:30 p. m., Social Song Service, Owen Pottorf, Leader.
2:00 p. m., Bible School, D. C. Robison.
3:00 p. m., Sermon, R. G. Huggins
7:00 p. m., Social Song Service, N. S. Westfall, Leader.
7:30 p. m., Sermon, C. C. Maple

Friday, Aug. 23

9:00 a. m., Social Song Service, H. Juergensen, Leader.
9:30 a. m., Study of Bible Characters (a talk) C. C. Maple.
10:30 a. m., Business Meeting.
1:30 p. m., Social Song Service. Theo. Klingenstein, Leader.
2:00 p. m., Bible School, W. S. Tomlinson.
3:00 p. m., Sisters' Meeting, Mrs. Mattie Neill, Chairman.
7:00 p. m., Social Song Service, Ashford Lehman, Leader.
7:30 p. m., Sermon, J. H. Anderson.

Saturday, Aug. 24

9:00 a. m., Social Song Service, David Beck, Leader.
9:30 a. m., Bible School, Chas. A. Goss.
10:30 a. m., Sermon, J. H. Anderson.
1:30 p. m., Social Song Service, John Lehman.
2:00 p. m., Sermon, D. C. Robison
3:00 p. m., Business Meeting.
7:00 p. m., Social Song Service. Bush W. Nutt, Leader.
7:30 p. m., Sermon R. G. Huggins

Sunday, Aug. 25

9:00 a. m., Sunday School, Mrs. Mattie Neill, Supt.
10:00 a. m., Sermon, R. G. Huggins.
10:45 a. m., The Lord's Table, Chas. Moore, Presiding.
1:30 p. m., Young People's Societies.
2:30, Sermon.
3:15, An Hour for Us All, Chas. A. Goss, Leader.
(Bring your favorite text).
7:00 p. m., Song Service, Mrs. E. H. Lang.
7:30 p. m., Sermon, Chas. C. Maple.
Music in charge of Mrs. C. A. Goss.
Organist, Mrs. Ina McCave.

DAVID BECK,
W. C. HEACOCK,
CHAS. A. GOSS,
Committee.

OBITUARY

Eliza Howell

Eliza Howell died at her home in Springfield, Ohio. She was born in Liverpool, England, July 4, 18[illegible], and died July 3, 1912. She was the wife of Bro. Benjamin Howell, who died on March 16th. They were married in Toronto, Canada, and have lived in Springfield for 35 or more years. Sound in the faith, always ready to give an answer to the hope that [illegible]. To this union were born seven children [illegible] ters and four sons [illegible] Jessie, John, Walter, [illegible] Fredrick, whose death occurred a few days after Bro. Howell's death.

Brother and Sister Howell were great sufferers, both being sick for several months. They are asleep in Jesus waiting for the voice of Jesus on the resurrection morn. She was lead to rest by the side of Bro. Howell at Ferncliff cemetery. Comforting words were spoken by the writer.

DAVID F. BECK.

THE TRUTH DEFENDED—No. XI

An Ex-Methodist Pleads for the Truth

Mrs. Chas. Thomas

At the end of the millenium age (or thousand years) there will be a terrible time among the nations, after which those that have died during the thousand years with those who are alive, will all be raised and judged and sin and death destroyed, and then will come the Father to take his throne and righteousness will cover the whole earth. "And I saw an angel come down from heaven having the key of the bottomless pit, with a great chain in his hand, and he laid hold of the dragon, that old serpent the devil and satan, and bound him a thousand years, and cast him into the bottomless pit and shut him up and set a seal upon him that he should deceive the nations no more till the thousand years should be fulfilled, and after that to be loosed a little season, And I saw thrones and they that sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their forehead, or in their hands, and they lived and reigned with Christ a thousand years.

Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, they shal be priests of God and of Christ—and shall reign with him a thousand years. But the rest of the dead lived not again until the thousand years are finished. This is the first resurrection. And when the thousand years are expired satan shall be loosed out of his prison, and shall go out to deceive the nations that are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea. And they went up on the breadth of the earth and encompassed the camp of the saints about, and the beloved city, Jerusalem. And I saw the dead, small and great, stand before God, and the books were opened and another book was opened, which was the book of life, and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead and hell (the grave) delivered up the dead which were in them, and they were judged every man according to their work. And death and hell (the grave) were cast into the lake of fire. This is the second death. And whosoever is not written in the book of life, was cast into the lake of fire (Rev. 20:7-15). Stop and think what a blessed privilege it is to serve God and overcome and be heirs of such a kingdom, which will come before long, for according to the fulfillment of prophecy we are living in the last days, and it may be even in our time that Jesus will return and take his people with him to Jerusalem.

THE BIBLE; ITS PRINCIPLES AND TEXTS

As indicated by the title this book is divided into three sections. The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "principles" in formulated propositions, and the third expounds in a clear, impressive and homiletic manner particular "Texts." The knotty and perplexing texts of the Bible are united and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of your home; let The Bible—its Principles and its Texts come in and bless you and your family. 309 pages, 5x7 1-2 inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. R. G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

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ROBT. G. HUGGINS,
10623 Lee Avenue,
Cleveland, Ohio

The truth gives a man the hope of seeing with his own eyes the work of God, at last triumphant in the earth whether he live or die; and of himself sharing the blessedness for ages covenanted for all the earth through Abraham and his seed.

Forgetful hearers allow themselves to be diverted by the ephemeral things of the from the important business of making themselves familiar with God's word by reading. They are without excuse.

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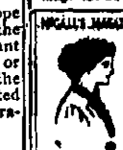

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The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Lk. 19:12-15), who will be King of Kings (Rev. 19:16), and the saints coadjutors with him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Lk. 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ." (Acts 8:12; 28:23, 31).

ROBT. G. HUGGINS, Editor.

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OUR GOD

Our God, He is the Lord of hosts,
A God to glorify;
A God who loves his children all,
And He is ever nigh.

Our God, He rules the universe,
He has the endless years;
And when we go to *Him* in grief
He quietens all our fears.

Our God, He is the mighty one,
He made the heavens all;
He hears the very humblest cry,
He'll fit us if we fall.

Our God, He has infinite power,
His wisdom past compare,
He always hears His children call
We never need dispare.

God gave his Son to die for us—
He died that we might live;
And if we go in God's own way,
He'll all our sins forgive.

—A. Wallace Mason.

WHAT I BELIEVE AND WHY

No. 9

Charles Clifford Maple

Just a few more thoughts on the mission of the church. Many times we come to the conclusion that the mission of the church is to preach doctrine, evangelize, organize, establish churches, etc. True, but there is another duty of which we wish to speak, and that is the work of developing the members, the spiritual growth, the cultivation, the teaching, the shepherding, the training in the spiritual life. This is one of the reasons why we need the church and this is what we believe to be a part of the work and duty of the church.

Peter exhorts in the closing verse of his epistle (II Peter 3:18) "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ." Again he writes (I Pet. 2:2), "As new born babes, desire the sincere milk of the word, that ye may grow thereby."

When one enters the Christian life he is only a beginner in the gospel of the kingdom; he is not in the kingdom, he has "faith" in; for between faith and the kingdom Peter has placed a list of Christian graces that one must grow into. The Christian life is by him pictured as one of growth and development (II Pet. 1:5-11). We have learned from the study of the commission that Christ gave his followers, that is the church, into which the disciples were soon to be organized, was to "teach." You will observe that teaching is twice commanded (Matt 28:19, 20). Those who would be baptised were to be taught, and those who were baptised were also to be taught, therefore the church is to teach those within its fold.. "Add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity," says Peter. And the church with its pastoral oversight should cultivate these Christian graces that in every life they may be and may abound.

Let the church then urge that the reading and studying of the word of God, the life of prayer and communion, the attendance at the means of grace, the breaking of bread and the fellowship of the saints, be ever kept in mind. The church, the bride, the Lamb's wife, is what the individual members of the church are; therefore if the church is to be presented without spot or wrinkle, holy and without blemish (Eph. 5:26, 27), what manner persons must those be who compose it! We believe the church therefore has a large work to do in teaching her members and training them in the Lord.

Our aim has been to state what we believed upon these questions and to give the reason why. We hope that we may be able to say I believe as I do because God's word says so. May all things be after the divine pattern; may we ever rightly divide and understand the word and speak the word faithfully. Isaiah says (26:1,2) that it is the righteous nation that keepeth the truth that shall enter in through the gates in that day. May we not say the righeous individual that keepeth the truth will also enter, for such individuals make the "righteous nation" spoken of.

These articles, which we have had the privilege of presenting to you during the past few weeks, we have prepared without as much time as we had hoped to be able to give to them. We have endeavored to present to the readers of The Restitution an outline of the teaching of the Word of God as we understand it, and we hope that some one may be benefited by our effort.

"Finally, brethren, pray for us that the word of the Lord may have free course, and be glorified even as it is with you." Amen.

THOU GOD SEEST ME

Sister Tabor

"Thou God Seest me" were a few words of exhortation given to us by Brother Goss at our Sisters' meeting, which was held at Sister Stroud's. He said he was trying to let those four little words be his guide; he also thought if we kept in memory those words we should not be far from the kingdom. I also remember while in England at a meeting when a young brother had just put on the all-saving name, an older brother came up to him and said, "Brother, you are now clean in God's sight; now try and show yourself worthy of your high calling, and whenever you feel tempted to do worng just think of these words, 'Thou God Seest Me.' "

Thou God seest me. If we keep in mind this thought,
We shall not be so very far from God.
It will help us on our journey along the narrow road,
Walking in the steps where Jesus trod.

Thou God Seest Me. Wherever we may go
We cannot hide ourselves from thee,
For thine Almighty Presence is with us everywhere:
On land, or on the restless raging sea.

Heavenly Father, how we thank thee for thy kindness unto us;
For giving us thy well beloved Son;
And still the door is open to those who are without,
For "whosoever will" may truly come.

That glorious time will soon be ushered in;
The Gentile times we see are nearly run.
We cannot grasp the joy that is in store
For those who are truly waiting for thy Son.

We cannot all do things just as we would;
We have not all the same amount of strength:
"A bruised reed," He says, He "will not break;
A smoking flax He will not ever quench."

So there is hope for those who do their best,
Who put on His all-glorious Saving Name,
Oh Father, if our faith be but a spark,
We ask that thou wilt fan it in to a flame!

SPRINKLING NOT BAPTISM

Those churches that use sprinkling as a mode of baptism assume as their authority the religious rites required under the Mosaic law, and the custom as adopted by some of the early Protestant churches; also its use in Ezekiel's prophecy as typifying the cleansing of Israel after the return of Christ to the earth (Ezek. 36:25). The sprinkling required under the law was not baptism, and had no reference whatever to their seal of the covenant with God, for that was circumcision, but it was a sacrificial ceremony wherein the priest sprinkled blood on the books and on all the people, and also on the tabernacle and all the vessels of the ministry (Heb. 9:19, 21). These sacrificial ceremonies under the law were only patterns or types of heavenly things, and were for the purifying of the flesh, but now the antitypical blood of Christ, when typically sprinkled on our hearts through faith and obedience to him (Heb. 10:22), cleanseth us from all unrighteousness (1 John 1:9).

By referring to Heb. 9:13 we find that the religious rite of sprinkling under the law was for the purifying of the flesh, and then by referring to I. Peter 3:21 we find that Peter calls especial attention to the fact that baptism (from the Greek word **baptisma**, meaning immersion or dipping in water) is not putting away the filthiness of the flesh, as was the case in the Mosaic rite of sprinkling, but is "the answer of a good conscience," a figure typifying the burial and resurrection of the dead, and Paul refers to it as a seal of our covenant with God (Rom. 4:11). When Ananias told Paul to arise and be baptized, and wash away his sins (Acts 22:16) he did not mean that the water would wash away his sins, but that the act of obedience to Christ's command would, as a covenant with God, which was already accepted through faith and repentance, and thus make him a covenanter with God, so that the blood of Jesus would be applied to wash away his sins.

As we have no recorded authority in the Bible that sprinkling was ever used for baptism, we must refer to history to find when it was first so used by the churches. According to the standard encyclopedias, the first use of sprinkling for baptism was only in case the candidate was sick, and the earliest cases recorded were said to have occurred in the third century. They say that clinical baptism was only permitted in the case of necessity. The council of Ravenna, in 1311 A. D. was the first council of the church which legalized baptism by sprinkling, by leaving it to the choice of the officiating minister.

The church of England did not adopt sprinkling as a mode of baptism until in 1643 A. D. Our only recorded authority for the use of either pouring or sprinkling for baptism is that it was used by certain denominations as a religious rite or ceremony for the purpose of initiating the candidate into full membership of that sect. We do not question the sincerity of those who use pouring and sprinkling for baptism, nor their belief that they are using them in fulfillment of our Lord's command,, but we surely have no record that the Lord ever authorized them to be used either for baptism or as a seal of his covenant by which we believe adopted his household and heirs of his promises.

Some may believe that inasmuch as circumcision of small children was a valid seal of the covenant with Abraham and his fleshly seed, that infant baptism is a valid seal of the new covenant in the Christian era. This is a vital mistake. The covenant made with Abraham and his offspring and all boughten servants, and again later with Israel who were Abraham's fleshly seed, was for a temporal purpose only, and the token of circumcision (not necessarily of the heart) was for a reminder in their flesh that they were to obey God while they continued to be his favored people, and this rite could best be performed while the children were small; whereas under the new covenant and during the Christian era the purpose of the covenant and seal is not temporal but eternal, the object being to try from the heart a called-out people, the chosen of whom are to be Christ's bride, the elect, who are to reign with him on the earth, for they are the "called and chosen, and faithful" (Rev. 17:14); and this seal can only be made by those who are old enough to understand the gospel.

THE BLESSEDNESS OF CHURCH GOING

J. J. Schamberger

Said Moses: "Blessed are they that dwell in his house" (temple or tabernacle) Psa. 84.

Why are so many people poor and languish spiritually? Because they don't attend church services. Who don't people have any confidence in them? Because they manufacture every excuse imaginable to stay away from church service.

Imagine men and women who are healthy and strong giving as a reason why they don't attend church, that they were "tired," or "hot," or "cold," or had "too much to do"! Now is there one of these flimsy excuses that these folks will use when the day of reckoning comes? Can they and will they stand before God and offer such an untruth as a reason for not going to church? We trow not.

When company comes on Sunday these folks jump at the chance to stay at home with company so as not to attend the services! It is a burning shame that the world with law can get more to church than Protestants with grace! It would not be so if Protestants were not so miserably back slidden and cold!

If you want to know, wife, why your husband has no confidence in your profession; if you want to know, husband, why your wife thinks your profession is a sham; if parents and children want to find out why so little confidence is resposed in them regarding their Christian profession, they can soon find it out. It is your lazy attitude toward church going. You can join lodges, keep up their dues, play with the world fast and loose, attend theaters and other questionable places of amusement, but inside of a church you are scarcely ever seen! The invitations from the Lord for you to go to prayer meeting or church on Sunday fall like a dull thud on your ears and illicit absolutely no response! It is enough to make angels weep to see—even among us—the carelessness about church going. May God pity you, you poor backslider. When people get like that they need to get down and pray and ask for forgiveness. If they don't do this, but continue on in their careless way, THEY WILL MOST CERTAINLY BE LOST.

IMMORTALITY—WHEN RECEIVED.

H, V. Reed.

It is a remarkable fact that the word immortality occurs but five times in the Bible, and is never used by any writer of the Bible except Paul. There is a popular impression that the words "immortal" and "immortality" are of frequent occurrence throughout the Scriptures and apply or refer to the soul of man. We find no such expression as an immortal soul, deathless spirit, disembodied spirit, or a world of departed spirits. These phrases that are so common in the pulpits and in the hymn books, are not used by the prophets or the apostles; indeed, the word immortality as used in the scriptures is presented in a way to show us that it is not man's own by inheritance, but his privilege hereafter.

The scriptures in no way represent man, body, soul, or spirit, as capable of performing all the functions of life in a separate state. Those who have thought but little upon the subject will be surprised to learn that the uses of this word immortality are such as to convey the impression that it is not inherent in man, or is not any part of his present nature.

The apostle in writing to Timothy, brings out the word immortality, as belonging to God alone, in the following significant words: "Which in his times he shall show who is the blessed and only potentate, the king of kings and lord of lords who only hath immortality, dwelling in light which no man can approach unto, whom no man hath seen nor can see, to whom no man hath seen nor can see, be honor and power everlasting. Amen" (I. Tim. 6:14-16).

It will be seen from this specific declaration that immortality belongs to God, and to God alone, hence it is inconsistent to affirm that all men are in possession of the precious boon of endless life, for immortality literally means deathlessness, or that which cannot die.

The question is propounded in Job iv:17, "Shall mortal man be more just than God? Shall man be more pure than his maker?" In this question we have a striking contrast presented. Man is mortal; the Apostle Paul states that God only hath immortality. Here then we have the two extremes of life. Man's life is temporal; God's life is endless. Now the question arises in what way can mortal man attain immortality? The Apostle Paul answers this question in Rom. ii., 6, 7: "Who will render to every man according to his deeds. To them who by patient continuance in well-doing, seek for glory, honor, immortality, eternal life." The mortal man seeks for immortality, which shows that he is not in possession of the desired boon but there must be some means devised by, or through which mortal man can thus seek for immortality. May we not therefore look with confidence into the scriptures to find how God has revealed or brought to light the immortal life to man. In II. Tim. 1:10, we have the desired information: "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through gospel." From this text everyone must see that the gospel brings man the tidings of endless life, reveals to him a state of endless existence through obedience to the gospel, which sheds its golden promises upon the dark pathway of our existence.

The final question is, When shall man, who is required to seek for immortality, obtain the priceless gift? We are not lost for a scriptural answer to this important question. The time and manner of obtaining this boon of life are presented to us in 15th chapter of I. Cor. In these words: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For the corruptible must put on incorruption, and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying which is written, Death is swallowed up in victory. O, death, where is thy sting? O grave, where is thy victory?" Of this quotation we learn, first, that a mystery has been unveiled by the apostles second, that this mystery is embodied in the fact that man is to be changed at the time of the resurrection, from the mortal to the immortal being; third, the time of the resurrection is the time of the trumpet's sounding; fourth, the time when death shall be swallowed up in victory.

We have now quoted every passage wherein the word immortality occurs in the scriptures, and it will be seen that God only has it. Man must seek for it through the gospel as a means, then he will obtain it at the resurrection of the dead, at which time the reign of death shall be broken, and eternal life, with all its blessings and immunities, shall flow from Jesus as the Life Giver to the world. Over the gateway to the eternal city we hav the impressive words: "There shall be no more death." Immortality, then, becomes man's own by obedience to the gospel of Jesus Christ, and will be obtained when the holy dead shall be quickened to life by the coming of the son of man, who is the way, the truth, and the life.

In harmony with what has been said before, we may add that the phrase "eternal life," which occurs so often in the discourses of Christ, is always applied to the righteous. Granting that the phrase carries with it the blessings and happiness of a new state of being, it must also include existence itself. It is evident that those who are out of Christ are in no way to enjoy the benefits or the existence promised to those who are in Christ.

Eternal life does not come to man through the first Adam. He forfeited the right to the tree of life by disobedience, and the flaming sword guarded the entrance to that tree, which was to be the means of perpetuating life. Had it not been for the appearing of Jesus the Messiah, as the second Adam, endless life would never have been offered to man. The promise is: "He that believeth on me I will give everlasting life, and raise him up at the last day;" he that believeth not shall not see life, but the wrath of God abideth on him."

We may examine all the terms of life used in the New Testament, and we shall find there is not one phrase of endless existence—strictly speaking—that belongs to those who are aliens from God. The promise of life, the hope of life, the resurrection of life, the book of life, the river of life, the tree of life, and all other similar phrases, belong exclusively to those who overcome; hence, we must conclude that immortality is conditional and dependent upon our obedience to the gospel, which reveals to us the fountain and promise of endless life.

The terms "condemnation" and "death," "perishing," "losing life," and similar terms or phrases, refer to the impenitent. The scriptures also represent that pain, sorrow, and sin shall cease in the universe of God and universal blessing will flow to all who finally overcome and attain to that immortal destiny promised to those "who shall attain to the resurrection of life." and the subsequent blessings and immunities associated with the reign and triumph of Christ Jesus, who has promised eternal life to all that obey him.

THE DEVIL TRANSFORMED

G. H. P. S.

We learn by reading the Bible that the devil was once an angel in heaven, but by disobedience he made himself a devil—Baptist Flag Scribe.

Give chapter and verse please. Paul says the devil transforms himself into an angel of light, but you say he was an angel and made himself a devil. You say the opposite of what Paul says. But Christ says the devil was a murderer from the beginning and abode not in the truth (John 8:44). Does "an angel in heaven" commit murder? But,—behold, your discovery from the Bible is that this "angel of heaven" fell from grace through disobedience and made of himself a devil, but a man cannot fall from grace. How much better to be a man than an angel! If you were an angel you might fall from grace and become a devil. The new passage about the devil found in the same chapter where you find the Baptist church—the first chapter of the book of Presumption.

The Restitution

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Cleveland, Ohio....July 30, 1912

EDITORIAL

HEBREW JUSTICE

"Defend the poor and fatherless; do justice to the afflicted and needy" (Psa. 82:3). A Hebrew translation of the word "charity" does not exist. The nearest equivalent is Z'dokoh, which is translated literally and correctly "justice" in Psalms 82:3.

Does the absence of the word "charity" in the Hebrew vocabulary imply that Israel did not practice charity? No; but it means that assisting the unfortunate, helping the poor, is not charity, according to our acceptance of that term. With them it was not charity, but "justice;" not charity, but Z'dokoh. "To do justice and judgment is more acceptable to the Lord than sacrifice" (Prov. 21:3).

"TILL HE COMES"

J. R. Jones

What, till he comes? "Ye do show the Lord's death" till he comes. How show his death? "As oft as ye eat this bread and drink this cup ye do"—by eating the bread and drinking the cup. His death is to be shown till he comes, but his death is shown by eating and drinking; therefore the eating and drinking are to be continued till he comes. When the eating and drinking are done the supper is observed; but the eating and drinking are to be done till he comes, therefore the supper is to be observed till he comes. No cessation, no hold up on this side of the Lord's coming.

Of eating the bread Jesus said, "Do this in remembrance of me." Of the cup, "This do ye, as oft as ye drink it, in remembrance of me." Both of these to be done in remembrance of Jesus the Lord; but both of these to be done till Jesus comes; therefore the Lord wants to be remembered till he comes.

Till he comes he will be away, but he wants to be remembered while he is away, by those who have been redeemed by his blood and who are members of his body. He wants not to be forgotten, but to be remembered while he is away. When he does come, events will happen and scenes transpire of such a nature that there will be no danger of his being forgotten from that time on, neither by the redeemed nor by the damned. No, it is in this present evil world, where sin abounds, where indifference prevails, where everything but right is daily seen, where the flesh is hourly appealed to, and the Lord is away, that the danger is.

A GRACIOUS INVITATION

Viola Gaseley

"Come unto me all ye that labor and are heavy laden and I will give you rest" (Matt. 11:28).

This gracious invitation to the laboring and heavy laden of earth is given by Christ, with a promise of rest. He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 28:29-30).

The duties and restraints of the gospel are not oppressive to the subdued heart, but are a relief from a more terrible yoke and crushing burden. The Christian has rules to obey, labors to perform and self denials to learn. In the comparison of Christianity with the old forms of Paganism we find a decided relief in the duties and restraints imposed. The duties and restraints of the gospel are blessing in themselves.

The gospel, when believed and obeyed form the heart, imparts comfort, gives strength in the day of labor, light in the hour of doubt, yields support under trials and burdens, imparts joy even in the deepest sorrow, and overbalances all that may be conceived of as a yoke and a burden.

The gospel reveals to us views of so glorious a future life that all the sufferings and labors of this life are unworthy to be compared with it. "Moses chose rather to suffer affliton with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward" (Heb. 11:25,26). Paul said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

Humanity is blind. We toil under crushing burdens, and at the same time spurn the Cross of Christ as too heavy to bear! Christ offers to exchange burdens, but is refused. Nothing except entire consecration and entire reconciliation to God can obtain real freedom.

Jesus is calling the weary to rest,
Calling today, calling today:
Bring him thy budren and thou
shalt be blest,
He will not turn thee away.

Let us, beloved, bear complacently the burdens of this present life; for the burdens which are well borne become light. Let us also heed the Savior's invitation so that when he comes again we will be invited to sit down with Him upon his throne.

SUNDAY MORN. ADDRESS

Robert Roberts

This breaking of bread is a pleasure; and the pleasure is of a kind that yields profit, which is a great and constant evidence of the wisdom of Christ in appointing it. There is no exercise in life which we can ever compare with it. It differs from every effort of instruction in which men can engage. We do not come together at the table of the Lord to learn. We do not meet to revive knowledge of any abstract truth we may have acquired. We meet to call to our remembrance a personal friend. He who commanded it, and whose command is alone our reason for attending to it, said "Do this in remembrance of me." The institution is intensely personal in its meanings and associations, both as regards the object it brings before our minds, and as regards the relations it is intended to establish between ourselves and that object.

In this, it differs from all human systems of wisdom or knowledge. These systems are impersonal. They exist independently of any man. The men die and are forgotten, but the systems live on. English Liberalism is for the moment bound up with the name of Mr. Gladstone, but Mr. Gladstone will die and Liberalism will go on its course as if such a man had never lived. The scientific speculations popularized by Charles Darwin will thrive long after his bones have mouldered to dust. It is not so with Christ. He did not found a system, in the ordinary acceptation of that term. He offered himself. His language was "Without me, ye can do nothing." "I am the living bread that came down from heaven, whereof if a man eat, he shall live for ever," "I go away, but if I go away, I will come again, and receive you unto myself, that where I am, there ye may be also," "I go to my Father and your Father; to my God and your God." "This is the Father's will that of all that he hath given me, I should lose nothing, but should raise it up again at the last day."

It is therefore a man—a person—a friend we meet to think about and to fix our minds on; more, a head, a captain, a God. In this, the truth supplies our need as no human system does. We need truth and duty drawn into this personal focus. We are not constituted to worship the abstract. Our minds have no faculty to work on the infinite. We are adapted to the personal and the single. We can worship truth incorporate and individualized. Every power of the mind is thus drawn out: every spring of the heart opened. Christ meets all our need. He is the standard of our duty, the magnet of our loyalty; the absorbent of our love, the theme of our intellectual appreciations, the stimulator of our sublimest sentiments and the adequate object of our most fervent adoration. There is no extravagance in Paul's declaration that "in Him are filled up all the treasures of wisdom and knowledge."

In this is the perfect beauty of the gospel as contrasted with the wisdom of the world in its most pretentious forms—that in Christ, we have a man who is "the truth." Astronomic truth has no personal applications. It is beautiful, but it is high and cold, like the glitter of the stars on a frosty night. It speaks no hope and yields no guidance. We are glad to retire from the fatiguing futility of trying to grasp it, and to take refuge in our small mortal ways. So with all other forms of scientific truth. They know us not and comfort us not as persons; and mock us with their sterile beauty and consistency, telling us that low and mortal we are, and must remain, and that the grave is the inexorable corollary of life. On the other hand, if the world offers us a friend in some man of excellence, we have a theme more suited to our smallness. But how equally vain in another way! The best and strongest of mortal men are like the worst and weakest in one respect: "all are of the dust and all turn to dust again." As the flowers that grow and bloom, and show their beauty and exhale their fragrance in their season, and then wither and vanish, so the best mortal friend we can have is but a transient form of the universal power, destined to disappear in the ceaseless transmutations of things, and leave us comfortless and forlorn. Mortal friendship has no root. "The flesh profiteth nothing." Human knowledge has no result, and human friendship no permanence. And thus if we look to the wisdom of the world in its ultimate issues, "all is vanity and vaxation of spirit." What is wanted is, something that will connect the eternities at which science can peep, with the personal attractiveness of firendship made perfect and abiding. This is exactly what is done for us in Christ. "The word was made flesh and dwelt among us." The Word, which is God, and by which all things have been made, becoming flesh, has given us a man "full of grace and truth,"—a man in whom blend the sublimity of the infinite, the beauty of the perfect, the interest of the advantageous, and the felicity of the strong and lovely—yea also, the solution of history, the secret of futurity, and the remedy of the world. Science is poor by his side, for he holds in his hand the power whose multiform products science can but register and classify in man's puny style. History apart from him is a high-banked accumulation of cloud and fog, lurid with distant conflagration; futurity, an inpenetrable night; destiny a frightful abyss; the universe, a suicide engendering enigma.

In Christ is peace. He combines all that the heart can desire or the intellect aspire to. He is a friend and a head, and at the same time, the incorporation of the eternal and the universal. Sublime and glorious combination! He gives bosom to the aching heart and pillow to the tired head. They are no empty words that he uttered, though they have been deprived of all meaning by the vapid sentimentality with which they are usually associated, when he said "Come unto me, all ye that labor and are heavy laden, and I will give you rest"—rest now, from the burden of human futility,—rest supernal in the issue to which he is leading human life on earth.

Being such, ought we not to listen, with fervent submission, to his voice? He says, "Ye call me Master and Lord: and ye say well, for so am I." If he be master, what are we? His servants whose part it is to obey his word—with understanding, with implicitness, with thoroughness. This is reasonable. It is what he commands. It is what human masters exact: do you think Christ will be satisfied with less? On this Christ has spoken plainly, and it is for us, in calling him to remembrance, to remember what he has said. He says "Call me not Lord, Lord, if ye do not the things that I say." "He that hath my commandments and keepeth them, he it is that loveth me." "The man that heareth these sayings of mine and doeth them not, is like a foolish man that built his house on the sand, from which it was washed away by the descending storm." Here is a point that it is not possible to emphasise too strongly. However unpopular, the doctrine may be—however much men may fail in acting on the principle it remains the same truth that will confront us at last when life's feverish struggle is in the past for ever—that the standard of our acceptance with Christ in the day of His appearing will be the obedience of His commandments. We may overlook this in the theoretical contentions forced upon us by the modern exigencies of the tutrh. We may even in some cases be tempted to profanely make light of the commandments of Christ, either as an impossible rule of action, or as one that in our curious blindness we may say no man acts up to, but the fact remains the same. God has given no authority since Chirst's ascension to relax any of those commandments given for general obedience.

Let us spend a moment in considering one or two of His commandments. Three times He asked Peter, "Lovest thou me?" This points directly to what, in a certain sense, we might call the first of His commands. All through His teaching, He exhibits himself as an object of love. He makes a man's love the test of his worthiness of the privilege of his friendship. "If any man love father or mother . . . . . more than me, he is not worthy of me." This was the new and extraordinary teaching in the midst of Israel. They had been accustomed to the commandment delivered to them of old time;" "Thou shalt love the Lord thy God with all thy heart. . . . Him only thalt thou serve." Here was one placing himself on the same pedestal as the Father. "I and my Father are one." This was what the Jews could not endure. They took up stones to stone him, saying, "For a good work, we stone thee not, but because that thou, being a man, makest thyself God." The truth has enabled us to understand where the Jews failed to understand. Begotten and anointed by the one spirit consubstantial with the Father. Jesus was the manifestation of the Father—the Son of the Father whom it was the Father's will all men should honor, even as they honor the Father. Therefore the test that men were Messianically upon to give to the Father, things to Christ also, the love of whom becomes the test of fitness for inclusion in the family of the Father. Here then, Christ calls upon us—commands us—to love him. It was a love active with Paul. He said "the love of Christ constraineth me." It was a love that was strong, high, deep. He speaks of it as "the love of Christ that passeth knowledge." This is what we might call natural to the subject. Love varies with the value and lovableness of the object it acts upon. A man does not love his horse as he does his friend, nor the coals in his cellar, as the books in his library. A man who truly knows Christ cannot love anything as he loves him. Because he is so gerat, the love of him, when fully awakened, is a love transcending what we feel for any other object. The command to love him, and by compairson, to hate even our own lives, is reasonable; for, ultimately, it will be seen that he is our life and our joy; that apart from him there is no well being at all. It might seem as if the command to love were an anomaly. Love, as an affair of moral affinity, might seem beyond the range of command. It is not so really. We have all heard of people trying to love persons to whom they did not feel drawn: and we have heard of success. Love can be cultivated. How much more where all the materials of love exist, but are inactive from inertness or ignorance, and where it is but needful to apply the fire of the will to set the whole aflame. The love of Christ will grow with acquaintance and contemplation: it will grow till it becomes the leading and constraining bias.

Christ gives us a rule by which we may judge of our attainments in the matter. "He that hath my comamndments and keepeth them, he it is that loveth me." And again "If ye keep my commandments, ye shall abide in my love." And again, "If ye love me, keep my commandments." It is evident that Christ will not accept a sentimental appreciation that falls short of practical compliance with his enjoined will. The reasonableness of this will commend itself. Do we not see in every day life that where love exists, it powerfully inclines the subject of it to do what is pleasing to the object of his love? Should we not say that one did not really love another if he showed himself indifferent to his wishes? Christ is only recognizing a universally operative rule when he says, "He that hath my commandments and keepeth them, he it is that loveth me." It is therefore, in our power to judge ourselves, as we are told to do. Do we know his commandments and keep them? The answer will be the true decision of our standing in the matter of love. Love cannot be quenched: hatred may tire, but love, never.

We look at Christ. There is everything to love—his own excellence: his unflagging devotion to the Father: his tireless compassion for the multitude: his love for his friends, even unto death: his holiness as the sin hater and sin remover: his power, both to heal and to destroy: his towering greatness as the Son of God and the heir of all things: his immeasurable importance as the coming possessor of all things on earth and the dispenser of the permanent goodness of the ages—everything combines to engage the highest love, a love passing knowledge, when the eyes are fully open to his unsearchable wealth in all things. With this love aglow, his commandments become easy, and shortcomings a burden. We eagerly believe and are baptized. We joyfully yield him the first place in our lives, with bended knee and confessing tongue. What next? We desire to do what he instructed the apostles to enjoin on us: to "observe all things whatsoever he has commanded." Love cannot be satisfied with anything short of this. He has commanded many things—some of them easy—some of them difficult. Love will not evade the difficulties: it will desire to "observe all" the things, difficult and easy.

Of one thing, he specifically says, "This I command you," namely, "that ye love one another." It is well that he spoke so plainly as this. It is a great help in the matter. It is compaartively easy to love Christ, because he is "altogether lovely," and it is in a manner natural to love the lovely. But among ourselves, there are many faults and blemishes—a good deal that is not lovable; and if Christ had not made love one to another a matter of command we might have given in to our aversions and found ourselves hating where we ought to love. We are not to wait for the lovable before we love. We are to be beforehand with it, and even shut our eyes to the unlovely. Love covereth a multitude of sins. We are to carry this love so far as to "love even our enemies, and do good to them that hate us and despitefully use and persecute us." Some say this is impossible. It is impossible for those who start wrongly. No man who does not first love Christ will love his enemies. If a man love Christ, he can love his enemies, because Christ has commanded it. His love of Christ will constrain him. If he look only to his evil neighbors and his own feelings, he will fail, he will hate his enemy and do him evil, in word and deed. But if he have Christ in consideration and view, he will find it possible to do good to them that hate him. The will of Christ whom he loves will help him.

The reason that Christ gives will also help: "That ye may be the children of the Highest who sendeth his rain upon the just and the unjust." The goodness of God is a fine copy for mortal man who was made in His image. It is high and, in its perfect form, unattainable by weak, erring man. But in measure, we can reach to it in obedience to Christ, who says, "Be like unto your Father." He giveth liberally and upbraideth not. So the Lord loveth a cheerful giver. The world prescribes political economy as the rule of action. Christ prescribes the character of God as the standard. It is for us as His children to choose the one and refuse the other.

THE BIRTH OF THE SPIRIT

Almus Adams

In considering this important subject it is necessary to notice, first, What is it, and second, When is it? But before doing so it will be necessary in order to get a clear understanding of the subject to offer a few objections to the popular view of this subject. Let us follow this method of being born of the spirit at conversion, which is the popular view.

First, We must start a revival. The prefix "re" means again. Then those who were previously converted have died, or been unborn, and must be reconverted or reborn. A revival would not in any way apply to the world, for they have never been born again or converted. Notwithstanding the name and disregarding its import, a bench is installed and worldly people are invited to come to this place of mourning and get religion. These are some of our objections to this first custom. Jesus said, "Go into all the world, and preach the gospel." When this is done the minister has performed his duty. Jesus told him to do nothing more. But to the hearers he said, "Believe and be baptized." This is plain. One is to preach the gospel, and the other is to believe. Any other form is man-made, hence not sanctioned by God. Where do we find it recorded that Jesus or his apostles in any of their meetings ever asked any one that wished to be prayed for, to stand up? Where is it recorded that Jesus said, Go and ask people to come forward and kneel at the mourners' bench and be converted. Is there any thing in the Bible that would form an excuse for such work? Where is it recorded that we are to pray for God, by the power of the spirit, to convert some one? If this is the means of conversion, and the point when they are born of the spirit, will someone harmonize it with Acts 10:34? Peter here tells us that God is no respector of persons, yet if God converts people in answer to prayer, and by direct power, and then fails to convert all, you have either limited his power or made him a respector of persons. So we learn that the whole proceeding is unscriptural.

When the gospel is preached to the people and they are asked to believe it, the responsibility is thrown upon them, and relieves God of any further obligations. Jesus said, "Except a man be born of the water and of the spirit he cannot enter into the kingdom of God." We are told people are born of the spirit at conversion; if so, they are born of the spirit before of the water, and the order of Jesus has been reversed.

Now this question presents itself, Can anyone reverse God's order and be guiltless? In verses 8 Jesus said, "The wind bloweth where it listeth (or wills), and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the spirit." Here we are told that the spirit is referred to as coming and going like the wind. But by this interpretation Jesus' words are again reversed. He said it was every one that is born of the spirit that could come and go like the wind.

Let us see if we can learn from the scriptures which of these two interpretations are true. During the ministry of Jesus, what was his means of travel? He walked, did he not? He never rode but once that we have any account of; he was too humble for most of our modern ministers. We never hear of his appearing and disappearing at will do we? But how was it after his resurrection? Jesus never said anything without making himself understood. After his resurrection he demonstrates what he told Nicodemus, that those who are born of the spirit can come and go like the wind. Now open your Bible at Luke 24:13. Here we find two of the berthren on the way to Emmaus, and all at once Jesus appears on the scene, goes with them to the city, and finally reveals himself by the breaking of bread and the giving of thanks. At the point where their eyes were opened he "vanished," or as the margin says, "ceased" to be seen.

Here he has given us the first demonstration of what he told Nicodemus. These two brethren went back to Jerusalem and found the disciples and reported, and while giving their report, Jesus stood in their midst. We must be careful and not go to the other extreme and suppose that Jesus could materialize and dematerialize at will, and thus become allied with the spiritualists. We are told "their eyes weer holden." We nowhere learn of Jesus walking from place to place since His resurrection. It is just the reverse to what it was before his death.

Have these demonstrations any meaning to the person who believes he is born of the spirit at conversion? For further proof that it comes at the resurrection we cite I Cor. 15:42-49. Instead of Paul proving garduation in the kingdom he is showing the difference in the way they go down and come up. It is sown in corruption; it (same it) is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. So now they have been born from the dead to a spiritual nature—the same person with a changed nature; the same flesh and bones. Paul brings to view here two Adams: one, the head of the natural race; the other, the head of the spiritual. One had its beginning at creation; the other at the

resurrection, Elijah was caught up into the firmament, and the angel caught Philip away, but Jesus never among all his great works moved from one place to another in this manner during his natural life.

He had to wait till the proper time come. In other words he could not demonstrate the birth of the spirit out of its order. Paul says, "There is a natural body, and there is a spiritual body," then we are asked to believe that we possess both of these now. But Paul refutes that by saying, "As we have borne the image of earthly, we shall bear the image of the heavenly." The spiritual nature is acquired by doing God's will. It is promised to the overcomer. Have you noticed that Jesus never asked the Father for any thing until he had done the work first? The spiritual nature, with all the other things God had pormised, awaits us as overcomers. "To him that overcometh," Jesus says. Then our duty is plain. Jesus said "I have overcome the world," and we can see the result. If we can say with him. "I have overcome the world," the same result will follow.

RELIGIOUS CHANGES

In Belief and Practice Between the Resurrection of Christ and the Death of Constantine in 337. —XVII — Conclusion — The Council of Nice.

We have carefully examined step by step the various changes that took place in the church during the first three centuries, and have seen the little church at Jerusalem develop and spread. Heathen doctrines were gradually introduced, slowly changing the hopes and expectations of the church so much that if Paul had been awakened from the dead and had beheld the "fathers" gathered at the Council of Nice, about the year 325, he would have been astonished to know that they were assembled there to discuss religious doctrine by the edict of a Roman emperor, of whom Witherow says: "He appears to have adopted the Christian name from expediency rather than from conviction, and, stained with the kindred blood of wife and son and nephew, ill deserves the name of saint bestowed in fulsome adoration by a venial church. Even the priests of the false gods, aghast with horror at his crimes, exclaimed, 'There is no expiation for deeds like these.' He used both pagans and Christians, both orthodox and heretics, as instruments for his political purposes. His object seems to have been rather to raise and strengthen a hierarchy of ecclesiastical supporters than to assist the cause of truth, and he imposed on the organization of the Greek and Latin churches that monarchical and secular character which they have ever since retained."

The bishops were assembled in that council to manufacture our so called orthodox creed. When this creed had been duly settled, it was subscribed to by the bishops in order to make it more complete and binding. Two of the bishops had died and were buried at Nice while the council was sitting. In order to get their signatures, the creed as subscribed to by the living ones was placed on the garves of these dead fathers with this inscription: "O fathers and brothers, you have fought the good fight, you have kept the faith if what we have done is pleasing to you who now see Him face to face, add your names to ours." The document was left there during the night, and in the morning we are told their signatuers were added to the rest!

In the year 313, when Constantine was not familiar with the different sects calling themselves Christians, he issued this edict: "Be it known that we grant to the Christians and all other persons full liberty to follow the religion which they choose, that the Divinity who resides in heaven be propitious to us, and to those who live under our empire." At this time Constantine was anxious to have the good will of the Christians in general, as he had then powerful rivals to contend with.

However, when he had overcome all these by the aid of the Christians, and was establishing an orthodox endowed religion, about the year 332 this edict was issued: "Understand now by this present statute, ye Novatians, Valentinians, Marcionites, Paulins, ye who are called Cataphayrians, and all ye who devise and support heresies by means of your private assemblies, with what a tissue of falsehood and vanity, with what destructive and venomous errors your doctrines are inseparably interwoven, so that through you the healthy soul is stricken with desease, and the living becomes the prey of everlasting death. Ye haters and enemies of truth and life in league with destruction! . . . . Why do I still bear with such abounding evil? . . . . Why not at once strike at the root of so great a mischief by a public manifestation of displeasure? . . . . . We give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed accordingly that you be deprived of all the houses in which you are accustomed to hold your assemblies, and our order in this respect extends so far as to forbid the holding of your superstitious and senseless meetings, not in public merely, but in private houses or any place whatever. Let any of you, therefore, who are desirous of embracing the true and pure religion take the far better course of entering the Catholic Church and uniting with it in holy fellowship, whereby you will be enabled to arrive at the truth. In any case, the delusions of your perverted understandings must entirely cease to mingle with and mar the felicity of our present times. I mean the impious and wretched double mindedness of heretics and schismatics. . . . . And in order that this remedy may be applied with effectual power, we have commanded that you be positively deprived of every gathering point for your superstitious meetings. I mean all the houses of prayer (if such he worthy of the name) which belong to heretics, and that these be made over without delay to the Catholic Church, and that any other places be confiscated to the public service, and no facility whatever be left for any future gathering."

That edict was drastic enough for the so-called Catholic Church to follow with additions in after ages, and outlined the spirit of that church thus enthroned in power, which is called the "mother of harlots" in Revelation. Eusebius, one of his bishops, thus writes: "The members of the entire body became united and compacted in one harmonious whole, and the one Catholic Church, at unity with itself, shone with full luster, while no heretical or schismatical body anywhere existed. And the credit of having achieved this mighty work our heaven protected emperor was able to attribute to himself." This was, of course, a gross piece if flattery to the emperor, for he knew to his cost that all the heretics so-called were not converted to orthodoxy by such measures.

It was still the rule of the church that all converts had to be immersed before they could be received as members of the church, but in the case of Constantine this condition was waived, and he was not baptized till a few days before his death; although he presided in their councils, and, as we have seen, dictated as to what orthodox and what was not. After his baptism he exclaimed: "Now I know that I am counted worthy of immortality, and am partaker of Divine light." When he died, he was canonized as a saint.

After the Council of Nice was over, Constantine invited the obedient bishops to a banquet, and this is how Eusebius writes of it: "Not one of the bishops was wanting at the imperial banquet, the circumstances of which were splendid beyond description. Detachments of the body guard and other troops surrounded the entarnce to the palace with drawn swords, and through the midst of these the men of God proceeded without fear into the innermost of the imperial apartments, in which some were the emperor's own companions at table, while others reclined on couches arranged on either side. One might have thought that a picture of Christ's kingdom was there shadowed forth, and that the scene was less like a reality than a dream. He gave them presents according to their rank, with an injunction to observe the results of the council."

Rev. Edward L. Cutts, in his History of Constantine the Great, says: "The emperor and the bishops fondly believed that the happy unanimity of the Nicene synod had given lasting peace to the church, and there seems to have been an idea that the union of the church and the world, so strikingly symbolized in the first General Assembly of the church, marked the beginning of that last age when the kingdoms of the world should be the kingdom of the Lord and of His Christ, and the knowledge of the Lord should cover the earth as the waters cover the sea." But instead of this it was the beginning of a period of tyrannny by bishops, and gross ignoarnce covered the earth as the waters covere the sea; and the "man of sin" was rapidly developed, hastening on to the condition of things described in Revelation xiii.

About the year 319 Constantine issued an edict enjoining that the first day of the week, or Sunday, should be kept as a holy day; and in the same year he issued another edict in which he directed his heathen subjects not to neglect to consult the Aruspices, the heathen mode of foretelling the future. The early Christians had from the beginning as we have seen, met on the first day of the week to remember the Lord's death till He come, but the edict gave them the privilege of keeping the day as a holy day, which many of them could not do before.

The great controversy that raged at the Nicene Council was in regard to the Trinity, or rather in regard to the so-called eternal Son ship of Christ, and this is part of the creeed they formed there, to which the dead bishops were supposed to have attached their signatures during the night. "We believe in the God, the Father Almighty, Maker of all things, visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father (the only begotten, that is, the essence of the Father, God of God), Light of Light, very God of very God, begotten, not made, being of one substance with the Father. . . . But those who say, 'There was a time when He was not, and He was not before He was made,' and, 'He was made out of nothing,' or, 'He is another substance or essence,' or, 'The Son of God is created,' or, 'changeable,' or, 'alterable,' they are condemned by the holy Catholic Church."

Philip Smith, B. A., in his History of the Christian Church, says "Origen was the first to teach expressly the eternal generation of the Son." The fathers of the first and the early part of the second century were contented to take the Bible declarations on this subject such as "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the thorne of His father David" (Luke i. 31, 32). And His own testimony concerning Himself as related to the Father: "The, Son can do nothing of Himself, but what He seeth the Father do" (John v. 19); "As the living Father hath sent Me, and I live by the Father" (John vi. 57); "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself" (John v. 26); "I can of Mine own self do nothing: as I hear, I judge" (John v. 30); "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark xiii. 32); "Ye have heard how I said unto you, I go away and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father; for My Father is greater than I" (John xiv. 28). Of God it is said: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man" (James i. 23) But of Christ it is said, He "was tempted in all points like as we are, yet without sin" (Hebrews iv. 15). But these scriptures did not suit the Nicene fathers, presided over by the heathen Constantine, for if any one but himself had acted as he did, they would certainly have called him a heathen.

There was still a large party not represented at this council, "who held for the most part the supernatural generation of Christ by the power of the Holy Spirit, and that the Divine power resided in Him continually, and from the beginning, and not as the Gnostics said, from its communication at His baptism." Philip Smith, B. A., also says: "Origen was a disciple of Ammonius Saccas, who died A.D. 244; he taught what is called Neo-Platonism, which taught the doctrine of one Supreme God in whom was joined the Platonic Trinity. . . . Under this Divine Trinity the care of the world was intrusted to gods of an inferior order." Such were the beginnings of the theory regarding the Trinity read into the Scriptures. Thus was finally launched into the world our orthodox creed which has deluded millions through the ages.

A. WALLACE MASON.

GOLD DUST

It is impossible for us to come near to the Lord except as we shall exercise faith and trust in Him, in His goodness, in His power, in His wisdom, in His love.

We are to be on the alert to pass along the blessing which we have received, and to esteem that this is the chief business of life with those who have consecrated themselves to the service of the King of Kings.

They tell us that not a sound has ever ceased to vibrate through space, that not a ripple has ever been lost upon the ocean. Much more is it true that not a true thought, nor a pure resolve, nor a loving act, has ever gone forth in vain.

Those who live on the mountain have a longer day than those who live in the valley. Sometimes all we need to brighten our day is to rise a little higher.

It is the overcomer those who are meet to the Master's use, those who are dead to the world and alive unto Christ that will constitute that favored class whom the Lord when He cometh shall gather together as His first fruits.

Through obedience to righteous law comes perfect liberty.

ANNA DREW.

EANGELIST REPORT FOR JUNE

Sermons

Blair	1
Bible Reading	2
Kennard	12
Total	15

Expense

Omaha to Blair and return	$ .90
Omaha to Kennard	.85
Kennard to Omaha via Blair	.64
Omaha to Kennard	.65
Kennard to Omaha	.64
Total	$3.68

Money received

Kennard	$ 3.00
Expenses less amount received	.68
Salary	65.00
Due	$65.68

ALMUS ADAMS,
Evangelist.

CORRESPONDENCE

Dear Brother:

I take pleasure in writing a few lines to ask some of the brethren to write an article for The Restitution and explain the meaning of blasphemy against the Holy Spirit. We have had it for a Sunday school lesson and the superintendent claimed it was a person that lived the word and died in, unbelief. I claimed it was a person that came to the knowledge of the truth of the kingdom of God and died on the all saving name and went back and became a worse sinner than before. Will some one please explain the subject fully. Write for The Restitution so I can send it to the school.

MRS. J. H. DAVIS.

Dear Restitution:

We are bound to thank God for you brethren, etc. (II. Thess. 1:3). I was favored for the first time, last week, with an exchange by a brother in Hot Springs, who gets both papers, and not till then had I known of arrival to The Restitution, and am pleased to note the differenece. While both have been shaken loose, so to speak, from the former platform, the one has built back more firmly than ever—while the other is not so strongly built.

My brethren these things ought not to be (James 3:10). The way out is given in (Matt. 5:20,23,27). Amen. Selfishness and jealously ruined King Saul (I. Sam. 24: 8-16; James 1:12-14; II. Tim. 4:1-8)

Please allow me to say that I think Sister Wince has given us the key notes to the Man of Sin, spoken of in (Dan. 7:25; Rev. 13: 11), also (II. Thess. 2:3,4,7,8,11). Any system teaching that God has neither body, parts, nor passions has virtually denied both the Father and Son, thereby exalting the creature above the Creator (I. Heb. 1:3). Don't you think so?

Bro. J. S. Hatch preached for us in several places, both in Ark. and Miss. The most noted places were: Sherman, Olive Branch, and Hormands, county site of De Soto, in the Baptist church. He baptized my dear mother, and sister Bessie Humphreys in the faith of the gospel of Christ, some 20 years ago, both having been immersed before, while in their teens. The last named is still living, and is in the faith, at Washita, Ark.

But dear mother fell asleep June 15, last year, on a Wednesday evening, about sunset, having been staying with sister Betsie for some time previous to her death. She had partially lost her mind, hearing and sight, for some time, ere she died, hence was considerable trouble. She was the last of a family of fourteen children.

Brother, I am not able to farm, and more afflicted than usual, but if you can read my scribbling and see fit to insert it I may try to write some more. I see that you have your hands full, so to speak, and I am glad to see you stand for the truth. Only be kind and go slow in rebuking an elder. Your position now makes you the servant of all (II Cor. 10:1; Tit. 3:2). Now if you want Bro. Hatch's song, i.e., one I learned of him entitled, "The Gospel Train," I have it on memorie's page, so good bye.

R. A. HUMPHREYS.

(Will be glad to publish the song, Bro. Humphreys, if you will write it for The Restitution—Editor).

OBITUARY

Jas. C. Musselman

James Chapin Musselman was born February 18th, 1840, in Wabash county, Indiana. On May 27, 1887, he was united in marriage to Glendora Alspach. To this union were born five daughters.

He enlisted at the beginning of the Civil war with the 8th Indiana Infantry Volunteers, and served gallently to its close; dying on the 49th anniversary of his hardest fought battle, July 3, 1912, aged 72 years, 4 months and 15 days.

Funeral services were held in a large house of worship in Gilead, Ind., where the writer addressed the audience upon the Bible view of future life.

Some years ago the wife of Mr. Musselman was baptized by the writer, and two daughters became obedient a few years since. May the Mother continue teaching the gospel to the other daughters.

J. F. WAGONER.

A. F. Harlan

Allen F. Harlan was born March 18, 1852, and died at Holbrook, Neb., July 20, 1912. A wife five children, and 9 brothers and sisters survive him. He was born in Randolph county, Indiana, and moved to Iowa with his parents when about 12 years of age, and located near Eldora. In the 70's he came to Nebreska and took up a homestead in Furnas county, about five miles south of Holbrook. He lived in Furnas county continuously except one year spent in Oregon. He was baptized and united with the Church of God in 1888, and lived a consistent Chiartian life. He was a man of strong force of character, always found upon the side of right, earnestly contending for the faith once delivered to the saints. The church has lost a staunch supporter, the community an honored citizen, the family a kind father and husband. But we sorrow not as those who have no hope. We laid him away to await the Master's call at the resurrection of the just. Words of comfort were spoken by the writer.

O. J. ALLARD.

CONFERENCE NOTICE

To the brethren scattered through out Nebraska and elsewhere, Greeting:

The annual Nebraska State Conference of the Church of God in Christ Jesus will be held at Holbrook, Nebraska. The Conference will begin Monday, August 5, and continued over Sunday, Aug. 11. The program has not been definitely arranged, but a number of speakers are to be present.

We extend a very cordial invitation to all who are interested in the study and promotion of God's Holy Word, to attend this Conference. Come; let us know each other and study to show ourselves approved unto God workmen that needeth not to be ashamed rightly dividing the word of truth (II Tim 2-15).

OLA CROUCH, Sec.

ILLINOIS CONFERENCE

The sixteenth Annual Conference of the Churches of God in Christ Jesus in Illinois will begin in Oregon, Ill., on Wednesday evening, Aug. 21, and continue over the following Sunday. A cordial invitation is extended to all. Come and help us make our meeting a success. A program will be printed later.

GRACE M. WILLIAMS,
Secretary.

SOUTHERN ILLINOIS CONFERENCE

The Southern Illinois Conference will be held with the church at Moriah, near Casey, Ill., Sept. 27-29. Program will be published later.

MRS. AMY WEAVER, Secy.,
210 S. Jasper Ave.,
Casey, Ill.

NEBRASKA CONFERENCE

The Nebraska State Conference will be held at Moorefield, Neb., from Aug. 17 to Aug. 25, inclusively. All are cordially invited to come.

ALTA KING,
Secretary.

ARKANSAS CONFERENCE

The Conference of the Church of God of Arkansas, will meet at Waveland, Ark., on August the 23rd, 1912. All of like precious faith are cordially invited to meet with us. Waveland is on the Rock Island Railroad, 100 miles west of Little Rock. Every one who comes will be cared for. So come and enjoy the feast of fat things in store for all who may come. Your brother in the One Hope,

T. J. DANIEL,
President.

The poorest soul on this fair earth is the one who can see nothing more beautiful than the gleam of gold and knows nothing better than money.

OHIO CONFERENCE PROGRAM

Wednesday Eve., Aug. 21, 1912

7:30—Hymn of Praise, The Congregation.
Prayer of Invocation, R. G. Huggins.
Hymn.
Address of Welcome, Mrs. Mattie Neill.
Response W. C. Heacock
Address, President, W. S. Tomlinson.
Closing Hymn, The Congregation
Benediction.

Thursday, Aug. 22

9:00 a. m., Social Song Service, Chas Moore, Leader.
9:30 a. m., Bible School, D. C. Robison.
10:30 a. m., Sermon, J. H. Anderson.
1:30 p. m., Social Song Service, Owen Pottorf, Leader.
2:00 p. m., Bible School, D. C. Robison.
3:00 p. m., Sermon, R. G. Huggins
7:00 p. m., Social Song Service, N. S. Westfall, Leader.
7:30 p. m., Sermon, C. C. Maple

Friday, Aug. 23

9:00 a. m., Social Song Service, H. Juergensen, Leader.
9:30 a. m., Study of Bible Characters (a talk) C. C. Maple.
10:30 a. m., Business Meeting.
1:30 p. m., Social Song Service. Theo. Klingenstein, Leader.
2:00 p. m., Bible School, W. S. Tomlinson.
3:00 p. m., Sisters' Meeting, Mrs. Mattie Neill, Chairman.
7:00 p. m., Social Song Service, Ashford Lehman, Leader.
7:30 p. m., Sermon, J. H. Anderson.

Saturday, Aug. 24

9:00 a. m., Social Song Service, David Beck, Leader.
9:30 a. m., Bible School, Chas. A. Goss.
10:30 a. m., Sermon, J. H. Anderson.
1:30 p. m., Social Song Service, John Lehman.
2:00 p. m., Sermon, D. C. Robison
3:00 p. m., Business Meeting.
7:00 p. m., Social Song Service. Buell W. Nutt, Leader.
7:30 p. m., Sermon R. G. Huggins

Sunday, Aug. 25

9:00 a. m., Sunday School, Mrs. Mattie Neill, Supt.
10:00 a. m., Sermon, R. G. Huggins.
10:45 a. m., The Lord's Table, Chas. Moore, Presiding.
1:30 p. m., Young People's Societies.
2:30, Sermon.
3:15, An Hour for Us All, Chas. A. Goss, Leader.
(Bring your favorite text).
7:00 p. m., Song Service, Mrs. B. H. Lang.
7:30 p. m., Sermon, Chas. C. Maple.

Music in charge of Mrs. C. A. Goss.
Organist, Mrs. Isa McCave.

DAVID BECK,
W. C. HEACOCK,
CHAS. A. GOSS,
Committee.

ACTS AND RESOLUTIONS

Horace Mann once remarked: "I have never heard anything about the resolutions of the apostles, but a good deal about the acts of the apostles." It was a keen criticism, which every Christian will do well to remember. The boy who wrote, in an examination that "resolution" meant "something that melted down" was not as far wide of the mark as he might have been. That is what happens to every resolution that does not get into action; and without action, resolution is not only worthless, but harmful, since it accustoms the mind to decide and then stop short of action.

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A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Lk. 19:12-15), who will be King of Kings (Rev. 19:16), and the saints conjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Lk. 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:15); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ." (Acts 8:12; 28:23, 31).

ROBT. G. HUGGINS, Editor.

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VOL. 60 — 6 CLEVELAND O., AUG. 13, 1912 • No. 30

REDEMPTION

Tune—I do believe.

The Savior shed his precious blood
Redemption to procure,
To reconcile mankind to God,
And make his promise sure.

Chorus:

I do believe, I now believe,
I will accept the means,
I will arise and be baptised,
And wash away my sins.

'Tis faith that purifies the heart,
The faith that works by love,
That bids us from our sins depart
And all God's mercy prove.

Repentence leads us to confess,
That Jesus is the Lord;
Forsake our sins and wickedness,
Obey his holy word.

We are baptised into the name
Of Christ, the Son of God,
And thus exalted we may claim
Redemption through his blood.

In all we do through good or ill,
We will ourselves prepare.
To do our gracious Father's will
In humble contrite prayer.

Then when our Lord from heaven shall come
To sit upon his Throne,
We'll reign with him one thousand years,
The kingdom just begun.

With Abraham and Isaac too,
And all the glorious band.
We then shall walk the kingdom through,
And claim it as our land.

Baptised believers, they may claim,
The kingdom to them shared,
It shall be given unto them,
For whom it is prepared.

The Kingdom stands forever more
It shall not pass away,
For God shall claim it as his own
Forever and for aye.
—Selected by Bro. C. C. Maple.

A CONQUERER

Sterling Russell

A conquerer is one who prevails over, or surmounts by an effort. If this is accepted by all as true, it must be seen that the person who is going to overcome must have mental power or will power. Will power and force of character are synonymous. How have the truly great attained to the honored positions they hold? Let us take a few examples from the world at large.

Wellington said that Napoleon's presence in the French army was equivalent to forty thousand soldiers. Of John Hall it is said, "The man behind the sermon is the secret of power." It was character that elected Washington and Lincoln to the presidency.

Thus we find that force of character is the predominating factor in man's life. One of our city's well known business men and Bible students remarks in his book, "And then an indomitable will—power that will insure push and perseverence to overcome difficulties. This will power can be cultivated and strengthened until it becomes invincible, or it can be neglected, wasted and destroyed, leaving a moral wreck behind."

Now possessing an invincible will, let us go ahead and do things. A person with great force of character scorns impossibilities. Napoleon said, "Impossible is in the dictionary of fools." Is there one whom difficulties disheartens? He will do little. Is there one who will conquer? That kind of a man never fails. A resolute determination is half the battle of life, but accompanied by an untarnished character and an unfaltering faith in God, its achievements are beyond computation. As Paul said, "If God be for us, who can be against us?" Strong will power and an arrogant, stubborn will are entirely different and the person with the latter comes to grief.

Still we must not trust wholly in our own power or we will fail. Napoleon was one of the world's great conquerors in war. Caesar was greater, as he had the then known world at his feet for a time. What great illustrious conquerors in the world's eye, but how insignificant in God's sight! The greatest conqueror ever known was Jesus Christ. He overcame the wickedness of this world with a hard fight and death at the last, and is sitting in glory at the right hand of the Father. We read in Prov. 16:32, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." A conqueror must be born and be taught how to use his many weapons and defensive armor and shield. Then being fitted out he is ready to enter the field o battle. Let us see how it is done.

A brother, a conqueror, is born of water. He is now partaking of that divine nature. Let us proceed in equipping him. "Stand, therefore, having your loins girt about with truth, and having on the breast plate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation and the sword of the Spirit, which is the word of God." Now is he equipped. We are told to "study."

Our brother has done so, and is ready to go forth conquering, a hero working for God. He does not go in his own strength, but "Praying always with all prayer and supplication in the spirit." And praying unceasingly for strength from the Father above, keeping his face and steps upward, overcoming evil with good. To rise requires an effort. Any man can slide down hill. No one is safe in taking a look downward "just this once." "A traveler once ordling the Susquehanna on horse back became so dizzy as to be near losing his seat. Suddenly he received a blow on his chin from a hunter, who was his companion, with these words, "Look up!" He did so and received his balance. Looking on the turbulent water endangered his life, and looking up saved it."

Of all heroes, God's heroes are noblest. A soldier who rises above what the world calls fame and success, and is fighting for Christ, is indeed heroic. Choose upward, ever toward that which is elevating and ennobling. Let your ambition be to be remembered, not as a great scientist, lawyer, scholar, doctor, or merchant, but as a great man; every inch a man, gentleman, a Christian.

This armor seems rather old, seeing how the world has progressed in warfare. But do we consider that satan uses the same weapons he did centuries ago and that nothing else but this armor will save us? Inspiring thought. Let us get this armor on. If we have not, and we cannot fail.

Let us look at a few texts in conclusion (Rev. 6:2), "And I saw and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer." Here we find in this vision, Christ revealed to the writer as sitting on a white horse.

In this kingdom all things will be white, which is emblematic of truth and righteousness. A man who has a weak will has weak eyes, but a man with a strong will has quite a different eye. This Faithful One who sits on the white horse has eyes that were as a flame of fire. Can we imagine how terrible a will power he possesses? Do you think he is sitting carelessly and stoop shouldered on his horse? I think not. Rather he is sitting erect and fearless. It is said a man cannot aspire if he looks down, for the spirit that does not soar is destined to grovel. If we look down our shoulders stoop; if our thoughts look down our character bends. It is only when we hold our heads up that the body becomes erect, and as our thoughts go up our lives will become erect. Then being enshrouded with the white garment our lights will shine forth bright as the sun, and cannot help being seen by the world.

Christ carries a bow, so there must be arrows. "Thine arrows are sharp in the heart of the king's enemies: whereby the people fall under thee." Our Conqueror brings good tidings and says, "Thy God reigneth!" But be ever on the lookout, Oh! Overcomer! and "Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." Determine to overcome and you shall receive a crown. Then you can say, "But thanks be to God which giveth us the victory through our Lord Jesus Christ.

Being a conqueror over all things in this present world, the victory is won. Now for the reward which is another display of God's Omnipotent, All wise power. For we read, "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame and am sit down with my Father in his throne;" also, "Will I give to eat of the tree of life," and keepeth my works unto the end to him will I give "power over the nations." And lastly, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son."

In Daniel 12:3, "And they that be wise (or teachers, marginal rendering) shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." Readers, determine with the help of God to become an overcomer, a conqueror, who will shine as the brightness of the firmament and shine as the stars for ever and ever.

THE COVENANTER'S RELATION TO GOD AND THE CHURCH

F. M. Howell

Paul says, "As many as have been baptized into Christ have put on Christ." The sense in which baptized believers "put on Christ" is not only that they become members of Christ's body, the Church, and put on the divine inclination and Christian zeal, but also that they take on them the name of Christ, and become adopted children and heirs of God. It is while in the divine institution of the church that the many members pass their trial of probation (Jas. 1:12; I. Peter 4:12), and should make a spiritual growth in grace and in the knowledge of the Lord unto a perfect man (Eph. 4:13; I Peter 2:2). Those repentant believers who pass through this figurative birth from their watery grave, become new creatures spiritually in Christ (II. Cor. 5:17), and while in this probationary body should overcome the temptations incident to the world and the flesh; for it is only "he that overcometh shall inherit all things." For the evils to be overcome see Gal. 5:19-21; Rev. 21:7,8.

The prophet Isaiah says God's people, the Church, will be called "The city of the Lord, the Zion of the Holy One of Israel" (60:14), and the prophet Micah, in prophesying of the Church, says it is as a woman in travail until the time that she has brought forth (4:10:5:3). Paul says, "We brethren, as Isaac was, are the children of promise," and he says Jerusalem which is above (meaning the Church triumphant), is the mother of us all (Gal. 4:22-30).

We find, then, that all who have been begotten of the Spirit with the word of truth (Jas. 1:18), and have made the proper development while in this probationary body by being overcomers at death, in the resurrection will be born of the Spirit, born from among the dead, with spiritual bodies, with God their Father, the Church their mother, and Jesus their Elder Brother.

Some reader may not understand how the church can be the mother of the saints, and also the bride of Christ. The church has two phases—the present or probational phase called the "church militant," and the future or eternal phase called the "church triumphant." It is also referred to in regard to the divine institution as a body within which are many members, and at other times the members are called the church. The church militant is the divine institution within which body the called ones, the Spirit begotten ones, pass their trial of probation and spiritual growth; whereas the church triumphant refers to the future state of that body which will contain the aggregation of only such members of the church militant as are overcomers at death, and have been born of the Spirit at the resurrection. The church militant contains all who profess the name of Christ, both good and bad, the wheat and the tares, of which Jesus said, "Let both grow together until the harvest" (Matt. 13:30). This is the "great house" of which Paul said, "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor" (II Tim. 2:20) This is the body in which Paul said we do groan, being burdened (II. Cor. 5:1). It is "eternal" because it and its members will continue forever; and it is in the "heavens" because this house, this tabernacle, this kingdom, is composed of righteous people, and its dominion and greatness is above all nations. This is the heavenly Jerusalem, the house over which the son will rule, of which Paul said, "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6). This is the "Jerusalem which is above," which Paul said (referring to it as a divine institution) "is the mother of us all, the offspring of which is the "bride," the "Lamb's wife," the "holy city, New Jerusalem," which John saw in vision, coming down from God out of heaven, prepared as a bride adorned for her husband (Rev. 20:3). This will occur after the elect have been gathered together by the angels from "the uttermost part of the earth to the uttermost part of heaven" (Mark 13:27). "And the Lord my God shall come, and all the saints with thee And the Lord shall be King over all the earth" (Zech. 14:5,9).

May the great Mediator of the new covenant assist all true searchers after truth to make their "calling and election sure."

WHY I AM NOT FOR TURNEY AND CARTER

John Remer

After reading a few copies of the paper that is edited by Samuel C. Carter, of Minn., I am now going to write an article for The Restitution, giving my reasons for not indorsing the new Christian party movement.

In the first place, what the paper claims would be enough to convince a student of the Bible that God had no hand in it. It claims to be the Holy City, New Jerusalem, coming down from God, and that it has the lamb, slain from the foundation of the world, and that he has with him the hundred and forty and four thousand that were redeemed from among men, spoken of in Rev. 14:1-4. If this be the fact why not have Jesus for President and Moses for Vice President, instead of having Turney and Carter at the head of the ticket? I am one that is free from sect and party, and expect to remain so. The Son hath made me free; and while I read that God said that he would send them a strong delusions, that they all might believe a lie and be condemned. I think that the election this fall will prove that somebody is condemned.

The reason that I do not think that that movement will take sufficient to elect a President is because the sects are so far apart and are so much divided. Another reason is the Holy City that John saw coming down from God out of heaven, will not need a President. Another reason is, electing presidents is man's way, and God has said, "My thoughts are not your thoughts, neither are my ways your ways. For as the heavens are higher than the earth, so are my ways higher than your ways." He was speaking to the rulers among men in Isaiah's time (Isa. 55).

Then another reason for not believing in the movement is this: Jesus never said, "Fear not little flock, for it is the Father's will that you get posession of the kingdom by ballot," but he said, "Fear not little flock, for it is the Father's good pleasure to give you the Kingdom."

My greatest reason for not participating in the church movement at Howard Lake, Minn., is that Daniel and Paul both claim that the death shall arise and take an active part in Kingdom affairs; and I will guarantee that Carter and Turney nor any one in all Howard Lake have ever seen any one that has been raised from the dead. Paul says the trumpet shall sound, and the dead shall be raised incorruptible.

Have any of the people at Howard Lake heard the trumpet sound. If it sounded four years ago why haven't some of old Missouri's sufferers heard it by this time?

Now there are several more reasons for not believing in the movement, and they are Bible reasons, but I will not mention them, as it would make this article too long. But the Lord said, while here on earth, that there would be anti-Christs; and when they shall say, "Lo, here is Christ, or lo, there is Christ," believe it not; for as the lightning cometh from the east and shineth unto the west, so shall the coming of the Son of Man be. When he comes all will know it, just as we all know that it is daylight. Brethren, be not deceived. Let us watch and pray, for I believe the time is here for the prophecy of James to be fulfilled. "Ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are motheaten, your gold and silver is cankered and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days" (Jas. 5:1-5).

Don't you think those that run the steam rollers in Chicago and Baltimore in the last two national conventions are described in this third verse? "Behold, the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." The Lord of Sabaoth was represented at these conventions by Bryan, at Baltimore, and Roosevelt at Chicago. You know that when God wanted to oppose a fraud he took a man that knew all about the fraud, Martin Luther was a monk. See what he did. He didn't fear the priest, either.

HOW TO PLEASE GOD

E. W. Knapp

So then they that are in the flesh cannot please God (Rom. 8:8).

As we are fleshly mortals, how can we please God? By walking not after the flesh, but after the Spirit; for with the mind we serve the law of God; but with the flesh the law of sin. The law of the Spirit of life in Christ Jesus, makes us free from the law of sin and death. For what the law could not do in that is was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit. For they that are in the flesh cannot please God.

Then it seems that if we walk after the Spirit we will please God. We that have intelligence enough to know good from evil, if we always do the right, we will walk after the Spirit, and to be spiritually minded is life and peace; but minding the flesh is death.

What is minding the flesh? Loving the world and the things of the world, being led by the spirit of lust, of envy; doing things to please man. If any man love the world, the love of the Father is not in him. We cannot love the world and love God too. God manifested his love towards us in that he sent his only begotten Son into the world, that we might live through him. We cannot live through him unless we accept him, and become related to him. We can become related to Christ in only one way; and that is in believing in him and being initiated into his body by baptism. Then we become heirs with him to the promise that God made to Abraham. We must have faith; for without faith it is impossible to please God; we must show our faith by our works; we must have hope; must endure temptation, must seek for glory, and honor, and immortality, by doing well at all times. If we do these things he will give us eternal life at the coming of Christ. Do his will, and you will become a brother of Christ (Mark 3:35). Christ was born of the will of God (John 1:13). David served his own generation by the will of God. Paul was an apostle of Jesus Christ by the will of God. And Jesus Christ gave himself for our sins that he might deliver us from this present evil world, according to the will of God. Paul commands us to do the will of God from the heart: Abstain from fornication; defraud not a brother; suffer for righteousness' sake, for in the sight of God it is better to suffer for well doing than for evil; live not in the flesh to the lusts of men, in every thing give thanks, for this is the will of God. Only those that do his will receive the promise, "He that doeth the will of God abideth forever." It pleased God by the foolishness of preaching to save them that believe. A simple rule to follow and which will please God is Do right.

The greatest enemy is one who would shut our eyes to danger.

When doing for God, we may trust him to care for us.

To prevent the committing of even one sin is a great thing.

History is of great value, furnishing examples for our following as well as for our warning.

The wise heed warnings, and thus turn aside the danger which threatened.

Think high thoughts, achieve great deeds, live good lives.

God warns in order to save.

Have three things always present in your mind; what you were what you are, and what you will be.—St. Bernard.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not.

Loving an enemy not only changes our attitude toward him, but is very likely to change his attitude toward us. Many an enemy is transformed into a friend by no power but the alchemy of love.

That day is best wherein we give
A thought to others' sorrow;
forgetting self, we learn to live.
And lessons born of kindly deeds
Make golden our tomorrow.

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Cleveland, Ohio., August 13, 1912

EDITORIAL

The article in last week's Restitution entitled "Similar Types," slipped through the editor's hands uncredited. As many will suspect by its style, Bro. F. M. Howell, one of our pleasing and able scribes, was its author.

We have received $1.50 from Ella R. Gates. No post office or state is given, so we cannot credit her. Will she kindly supply this information.

The Power of Prayer—If you have a dish of sand and there are particles of iron in it, you would feel for them with the finger in vain. But take a magnet and sweep through it, and how would that draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like the finger in the sand, discovers no mercies. But let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold.

Manner of Preaching—A lady, recently, says Bro. Schamburg, in giving her views of the preaching of a minister to whom she had listened several times, said, "I thought it was the business of the minister to feed the sheep. This man don't feed us; he only throws clubs and stones at us; and sends us, bleating and hungry, home." Many ministers might gather a useful hint from this as to the proper mode of dealing with the flock of Christ. Harshness, severity, fault-finding, accomplish but little good in the family, the church, or the world. True, it is the pastor's duty to admonish and rebuke, to correct error and reform sin; but always in the spirit of the Master. A scolding minister never yet succeeded in anything but in scattering the flock and weakening his hold upon the affections of his people.

An Extreme Rebuked—From our youth we have heard Russellites and Restorationists of all kinds quote Acts 3:21 eloquently, sincerely, and repeatedly to prove a restitution without limits and conditions. Such an extreme construction of language, such an exhibition of ignorance, deserves kindly but firm rebuke. Anyone with a smattering knowledge of Greek knows that **Apokatastasis** here translated "restitution" would be satisfied by the rendering "due accomplishment" (of the prophecies, that is), and so merely sends us back to what "God hath spoken by the mouth of all his holy prophets since the world began." Brother, read this text as translated in The Revised Version, think about it awhile, and quit using it recklessly.

Turkey Now Faces Civil War—A message from a correspondent at Constantinople by Marconi Transatlantic Wireless, August 8th, discusses the situation in Turkey which, he says, has become increasingly grave in the last twenty-four hours. The text of the message follows:

"The committee of union and progress, which seeks to set up a rival parliament, may even utilize the dethroned Abdul Hamid for their purposes.

"The men who pulled the now half mad despot from his throne are quite capable of using him as a pawn in their present fight against the government. Should the committee adhere to its threat and summon the late ruler of their country elsewhere, it will naturally go further and complete the constitutional usage by forming a cabinet and proclaiming a Sultan.

"Abdul Mamid is ready at hand—a hopeless prisoner in the power of those who today threaten to plunge Turkey into the throes of civil war. Were he taken from his villa prison and proclaimed Caliph, Europe would be treated to the spectacle of two reigning sultans and two governments in power simultaneously in the Ottoman Empire.

"Many Turks of the old as opposed to the young school who still believe in Abdul look upon him as the rightful ruler. These are not without a certain amount of reason on their side, for the sacred law of the Moslems decrees that there can be but one Padesha—a sultan cannot be chosen while his predecessor is still alive."

CORRESPONEDNCE

Dear Brother Huggins:

Perhaps you think we come too often. I think those who can meet from week to week with those of like precious faith can hardly realize how far from home and kindred we who are isolated feel. We realize what the old Scotch song means:

I am far frae my hame,
An I'm weary afterwhiler
For my longed for hame coming
An my Fathers welcome smile.

I cannot tell you how much the Restitution is to me. I always read the editorials and letters first and imagine I am having a little visit with brethren.

You said July 21st was a day of rejoicing in Cleveland: Say rather to all the faithful, for when one is born into the household of faith, does not every member rejoice? And more than this, there's joy in heaven also over every one who comes into our Lord Jesus, the Anointed One. We who are here have been reading Brother Maple's articles with great interest, wondering just where he stood; and when we heard of his obedience to the word we thanked God and took courage. Dear Bro. Maple, our Lord has honored you so much in giving you the privilege of sacrificing something of place and position for him. May God bless you abundantly and may you abound more and more in his work.

May our Father's blessing rest upon all the faithful; and may we, soon, very soon meet face to face in his glorious kingdom.

Your sister in the Lord,
FLORA A. WOOD

"THE PRAYER OF FAITH SHALL SAVE"

By the kind permission of the Editor of the Tower we are able to give our readers this able article from the pen of Dr. Taylor:

A few weeks ago, while reading the Diaglott, I noticed that the word translated sick in James 5:14 was **astheneo**, a word derived from **a-sthenes**, meaning without strength (a, without; **sthenos**, strength). From this is derived **asthenia**, a word much used in medicine. From my knowledge of medicine I knew that a person might be asthenic without being diseased or sick, so I looked up the word rendered sick in the 15th verse, and this I found to be **kammo**, a word which occurs only three times, and means, "to labor, suffer from fatigue." The other passages are Heb. 12:3 and Rev. 2:3; which Young's translation renders as follows: "For consider him who endured such gainsaying from the sinners to himself, that ye may not be wearied (**kammo**) in your souls—being faint." (Heb. 12:3) "And thou didst bear and hast endurance and because of my name hast toiled and not been weary (**kammo**)." (Rev. 2:3) These passages would indicate that it was the weary and weak in faith who was told to call for the elders, and not the one suffering from disease. There are other words which mean sick, such as **nosos**, meaning sickness, unsoundness, disease; **echo kakos**, meaning to be ill.

These two words are never used to denote moral or spiritual sickness, while **asthenous** in its various forms is so used, and while it is frequently rendered sick in the common version, it is never rendered sick in Young's translation, and the revised version has the number of times reduced.

I also looked up the word healed, and found that there are three words rendered healed, viz., (1) **therapeuo**, meaning to attend to, heal, cure, **sozo**, to make sound or whole; **iaomai**, meaning to heal. This last word is the one used by James, and it has also the significance of saved, as the following passage will show: Matt. 13:15, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes and hear with their ears and should understand with their heart and should be converted and I should heal (**iaomai**) them." (See also Acts 28:27, 28; Luke 4:18) "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal (**iaomai**) the broken hearted, to preach deliverance to the captives, recovering of sight to the blind, to set at liberty them that are bruised." Jno. 12:40. "He has blinded their eyes and hardened their heart, that they should not see with their eyes nor understand with their heart, and be converted and should heal (**iaomai**) them."

Acts 10:38. "How God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing (**iaomai**) all that were oppressed of the devil." I Pet. 2:24. "Who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness: by whose stripes ye were healed (**iaomai**).

These passages can be applied only in a moral or spiritual sense, while **therapeuo** is never applied in such a sense but always relates to a cure of a physical disease.

As examples of the use of **astheneo**, I quote the following: Matt. 8:17. "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities (**astheneia**) and bare our sickness (**noso**). "Matt. 26; 41. "Watch and pray that ye enter not into temptation; the spirit indeed is willing but the flesh is weak (**astheneia**)." Rom. 4:19, "And being not weak (**astheneo**) in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb." Rom. 5:6, "For when we were yet without strength (**asthenes**) in due time Christ died for the ungodly." Rom. 6:19, "I speak after the manner of men, because of the infirmity (**astheneia**) of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." Rom. 8:3, "For what the law could not do in that it was weak (**astheneo**) through the flesh, God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh." Rom. 8:26. "Likewise the Spirit also helpeth our infirmities (**astheneia**), for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 14:1, 2, "Him that is weak (**astheneo**) in faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another who is weak (**astheneo**) eateth herbs." I Cor. 8:11,12, "And through thy knowledge shall the weak (**astheneo**) brother perish for whim Christ died? But when ye sin so against the brethren and whom Christ died? But when ye sin so against the brethren and wound their weak (**asthenes**) conscience ye sin against Christ." Heb. 4:15, "For we have not an high priest which cannot be touched with a feeling of our infirmities (**astheneia**), but was in all points tempted like as we are, yet without sin."

Nosos is the word most commonly used to denote sickness or disease and occurs in the same verse in contrast to **astheneia**, viz, Matt. 8:17, "That it might be fulfilled which was spoken by Esaias, the prophet, Himself took our infirmities (**astheneia**) and bare our sickness (**nosos**)."

From the foregoing I would conclude that James referred to Christians who had become weak in faith, or, to use a common expression, had "backslidden." This is indicated in verse 16, "faults" being translated from **paraptoma**, meaning a falling away.

I hope I have made myself clear. The following is a more literal translation of Jas. 5:15-16: "Is any weak among you, let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the wearied one. And the Lord shall raise him up, and though he have committed sins they shall be forgiven him. Confess your fallings away one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

J. E. TAYLOR, M. D.

BAPTISM

J. J. Schamburg

1. It is called a washing (Acts 22:16 Eph. 5:26). Now if we would be clean we must **wash**.

2. It symbolizes (and points forward to) the resurrection (Rom. 6:5). Would we teach a resurrection of the dead? Then let us show our faith in it by **obedience**.

3. After we are baptized we may receive "the gift of the Holy Spirit" (Acts 2:38; 19:6).

4. By obeying it from the heart (Rom. 6) we may escape the "wrath to come" (Matt. 3:7; Luke 3:7).

5. By being baptized we fulfill all righteousness (Matt. 3:15).

6. Jehovah always speaks his approval on our obedience in baptism, if we obey heartily (Luke 3:21-22).

7. By being baptized we put on Christ (Gal. 3:27).

8. The ark was a figure of baptism and it saved, so "doth baptism," says Peter (I Peter 3:21).

9. Paul was told to be baptized washing away his sins (Acts 22:16).

10. We don't commence holy living till after we have obeyed in baptism (Luke 3:12-14).

11. The new life begins then for we are raised to walk—says Paul—in "newness of life" (Romans sixth chapter).

12. After it we rejoice over sins forgiven (Acts 8:38; 16:33-34).

13. In and through being baptized we "glorify" Jehovah (Luke 7:29).

14. If we refuse to be baptized we reject the counsel of God against ourselves (Luke 7:30).

16. Repentence and baptism are sure to procure remission of sins (Acts 2:38; Mark 1:4; Luke 3:3; Acts 13:24; 19:4).

17. We cannot come into saving contact with the blood of Jesus which "cleanseth from all sin, unless we are "baptized unto his death" (Rom. 6:3). Hence it is absolutely necessary that we be baptized.

18. Israelitish bondage was typical of sin, and was blessedly left behind when Israel was baptized unto Moses. These things, says Paul, were "our (N. T. Christians) example" (I Cor. 10:6). So at baptism we leave sin behind and praise God, we too (as Israel), start for the promised land—the "new earth."

THE TRUTH DEFENDED—12

An Ex-Methodist Pleads for the Truth

Mrs. Chas. Thomas

Now one more point. We were taught the wicked would be cast into a lake of fire and burn forever, that hell is to be eternal. Hell will be destroyed in the second death. Is any thing destroyed and yet not destroyed? Now let us use our reason and also the Guide, the word of God, on this subject, and see what we discover.

Did it ever appear strange to you that a wicked man should die, go to hell, and then thousands of years after be brought back and judged to see what place he belongs? Does it not seem as if God was doing a hard thing to send into torment those who rejected him, and let them there burn for ever and ever, when he says himself that man is evil from his youth up? You say Yes, but this is our reasoning; we have the word to prove that such will be burned up, destroyed, done away with, and not tormented forever.

The word hell is found in our English Bible, but the word is translated, and in the original is found in almost every case to mean grave; and as used in the Bible it never means the kind of a hell we have believed. It means the same as the old Saxon word (a place where the good or bad reposed together in a state of unconsciousness), the grave, or death state. In the New Testament the word translated hell in the original is hades, a place of darkness. In the Old Testament the corresponding word is sheol, meaning grave.

Let the wicked be ashamed, and let them be silent in the grave (sheol) (Psalms 31:17). For thou will not leave my soul in hell (sheol, grave), neither will thou suffer thine Holy one to see corruption (Pasims 14:10). This is spoken of Christ, his soul was in the grave three days. We know Christ was not in hell, was he? The sorrows of death compassed me about and the pains of hell (sheol, grave), got hold upon me; I found trouble and sorrow. Then Jonah prayed unto the Lord his God out of the fishes belly and said, I cried by reason of mine affliction unto the Lord, and he heard me out of the belly of hell (margin, grave) (Jonah 2:18). And thou Capernaum, which art exalted unto heaven shall be brought down to hell (hades, grave); for if the mighty works which have ben done in thee had ben done in Sodom it would have remained until this day (Matt. xi: 23). Now, no trace is found of the city of Capernaum. It was destroyed, brought down to hell (hades, grave).

In the parable of Lazarus and the rich man we read: And in hell (hades) he lifted up his eyes, being in torment and seeth Abraham afar off and Lazarus in his bosom (Luke 16:23). Christ spoke to the rulers in parables and this is one of them. Hell or hades that Christ speaks of here, represents the Jews in their trodden down condition: they are destroyed as a nation, and as hades means that which is in darkness, so this is their state today. They were like the rich man, the gospel was preached to them they considered the gentiles as dogs; but they died as a nation and they are buried and tormented among the nations of the earth and the gentiles are carried by adoption into Abraham's bosom; so we find nothing here to give us the idea of the hell of our past teachings.

And I say also unto thee, Thou art Peter, and upon this rock I will build my church, and the gates of hell (hades) shall not prevail against it (Matt. 16:18). Parkhurst says the gates of hades may always be allusive to the form of the Jewish sepulches, which were large caves with a narrow mouth or entrance, many of which are to be found in Judea (Greek Lexicon).

WHAT IS GOD'S PURPOSE WITH MAN?

L. S. Bronson

God's first purpose with man was to subject him to law in order to form character. For without law no character, good or bad, can exist. "Where no law is there is no transgression" (Rom. 4:15).

His second purpose with man is obedience. "Though he (Christ) were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8).

"Behold, to obey is better than sacrifice and to hearken than the fat of rams" (I Sam. 15:22).

God's third purpose with man is service. "Ye shall walk after your God and fear him and keep his commandments, and obey his voice, and ye shall serve him and cleave unto him" (Deut. 13:4); "Oh come let us worship and bow down; let us kneel before the Lord our maker" (Psalms 95:6).

The fourth thought in the mind of God in his purpose with man is character building. The material which God desires to enter into the spiritual life of man consists at least of three elements: Crucification of self; giving of self in service; and denying of self.

First, the crucifiction of self. "And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

"But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world" (Gal. 6:14). A complete reparation is here shown.

The second element in the building of spiritual manhood is giving up of self. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). "Honor the Lord with thy substance and with the first fruits of all thine increase" (Prov. 3:9).

The third element God's purpose for man in spiritual life is the denying of self. "For the grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (Titus 2:11-12).

"And he said to them all, if any man will come after me, let him deny himself and take up his cross daily and follow me" (Luke 9:23).

The fourth element is worship and exaltation. "Exalt ye the Lord our God and worship at his footstool, for he is holy" (Pasims 99:5).

"Let every thing that hath breath praise the Lord. Praise ye the Lord and give thanks unto his name" (Psalms 150:6).

I. Character building.
II. Obedience.
III. Crucifixion.
IV. Giving.
V. Denial of Self.
VI. Worship.
VII. Reward. (Rev. 2:17).

BEREAN DEPARTMENT

Victory

"Now thanks be unto that God who always leads us forth to triumph with the Annointed One, and who diffuses by us the fragrance of the knowledge of Him in every place" (literal translation of II. Cor. 2:14).

When you are forgotten or neglected or purposely set at naught and you smile inwardly, glorifying in the insult or the oversight because thereby counted worthy to suffer for Christ—that is victory.

When your good is evil spoken of, when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed and you take it all in patient loving silence—that is victory.

When you are content with any food, any raiment, any climate, any society, any solitude, any interruption by the will of God—that is victory.

When you can lovingly and patiently bear with any disorder, any irregularity, any unpunctuality, or any annoyance—that is victory.

When you can stand face to face with waste, folly, extravagance, spiritual insensibility, and endure it all as Jesus endured it—that is victory.

When, like Paul, you can throw all your suffering on Jesus, thus converting it into a means of knowing His overcoming grace, and can say from a surrendered heart: "Most gladly, therefore do I take pleasure in infirmities in reproaches, in necessities, in persecutions, in distresses, for Christ's sake"—that is victory (II. Cor. 12:7-11).

To love equally as much the grace that comes through being "instructed how to be hungry" and to suffer, as you love the faith required to know how to be "full" and to abound in health—this is victory (Phil. 4:12).

When death and life are both alike to you through Christ, and to do His perfect will, you delight not more in one than in the other—that is victory, for, through Him you may become able to say: "Christ shall be magnified in my body, whether it be by life or by death" (Phil. 1:20; I. Cor. 15:54).

The perfect victory is to "put on the Lord Jesus Christ," and thus to triumph over one's self (Rom. 13:14).

In all these things we are more than conquerors through Him that loved us" (Rom. 8:37)—Selected by Ada Drew, Dixon, Ill.

WHEN JESUS COMES

When Jesus comes to earth again (Jno. 14:3),
In glory with His angel bands (Matt. 16:27),
The age (not world) comes to an end (Matt. 13:40)
And restitution times begin (Acts 3:21.)

Then dead in Christ will live again (I Thess. 3:16),
And living ones in Him be changed (I Cor. 15:51),
Like Christ their Lord the saints will be (I Jno. 3:2),
And live through all eternity Mk. 10:30; Lk. 18:30).

They'll be as glorious as the sun (Matt. 13:43),
And like the angels go and come (Matt 22:30);
They'll come and go as does the wind (Jno. 3:8),
And like their Lord, cannot sin (Heb. 4:15; I Jno. 3:9).

They then will know as they are known (I Cor. 13:12),
With endless life they will be crowned (Jas. 1:12);
They'll have the power of their Lord (Jno. 14:12);
And judge the world by Jesus' word (Jno. 12:48).

Joint heirs with Christ on earth they'll reign (Rev. 5:10),
Over nations of every name (Rev. 2:26);
With rod of Iron they will rule (Rev. 2:27),
Of glory of God will earth be full (Num. 14:21).

The sword and spear will be no more (II Cor. 2:18; Mic. 4:3),
All nations will forget their wars (Psa. 46:9; Isa. 2:2);
The nation that will not obey (Isa. 60:12),

Will be punished without delay
(Zech. 14:17).

Upon their land will fall no rain
(Zech. 14:17),
And saints will bind their kings
with chains (Psa. 148:8);
In the land where it never rains
(Zech. 14:18).
They'll suffer agonizing pains
Zech. 14:18-19).

The city where the saints will
dwell (Rev. 21:9-10),
Will be the new Jerusalem (Rev.
21:1);
For it the tree of life will grow
(Ezk. 47:12).
River of life from it will flow
(Rev. 22:2).

The law from it will then go forth
(Isa. 2:4),
To east, to west, to south, to north
(Mic. 4:2):
All nations to the Lord will turn
Psa. 72: 11, 17),
And law of God they all will
learn (Psa. 86:9).

The cow and bear together eat
(Isa. 11:7).
And straw will be the lion's meat
(Isa. 65:25):
The weaned child shall put his
hand (Isa. 11:8).
Upon the cockatrice's den (Isa.
11:8).

On hold of asp suckling shall play
(Isa. 11:8).
A child shall lead wild beast to
play (Isa. 11:6);
All evil beasts shall cease to be
(Ezk. 34:25).
While death of infants will not be
(Isa. 65:20).

These blessings are for they who
love (II Tim. 4:8).
The Lord's return from heaven
above (I Thess. 4:16).
And are looking for Christ to
come (Heb. 9:27-28).
Then to them He will say, "Well
done" (Matt. 25:21).

H. M. WILLIAMS.
Ashton, Kansas.

PEACE

We are living in a time when strife and turmoil seem to be ruling in every imaginable way. Nations have been and are at variance with each other. It is sometimes the case with individuals. There are some who are always ready to make it unpleasant for others. [illegible] and see it, the more we long for peace. Peace never harms anyone. Peace never makes trouble.

When Jesus was out in the ship with his disciples, a great wind storm came up, and the waves dashed into the ship. It so frightened the disciples, that they went to the master, who was asleep, and wakened him. They cried unto him "Master, carest thou not that we perish?" Jesus arose and said to the sea, "Peace, be still." The wind ceased and there was a great calm. The change from storm to that of peace was so great they wondered what manner of man he was, that the wind and sea should obey him.

At the time of the birth of Jesus there was with the angel, a multitude of the heavenly host, praising God and saying "Glory to God in the highest and on earth peace good wil toward men." There is a time coming, and we hope it will be soon, when we will have peace on earth and good will toward men.

God will not always allow the state of things to exist, as it is now. Many people will have to transform their lives, before they can be acceptable to have their share in the Kingdom of God.

Paul said that God is not the author of confusion but of peace." How happy we are to know that God, who is our Creator and Father, is the author, the originator of peace.

David said in Ps. 34. "Depart from evil and do good, seek peace and pursue it." What good advice this is for all. If we cease doing evil we will be sure to do good and by so doing, we seek peace.

Paul said in Heb. 12:14, "Follow peace with all men and holiness without which no man shall see the Lord." This shows the great importance of living peaceably with one another. It is not always easy to do this. It is very necessary to follow peace for without peace no man shall see the Lord.

The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever (Is. 32:17). "And the fruit of righteousness is sown in peace of them that make peace" (Jas. 3:18) "Blessed are the peacemakers for they shall be called the children of God" (Matt. 5: 9). Notice the beautiful harmony in the words of Isaiah, James and Jesus. O, how sweet and comforting it is to know that our God is the God of peace! He has shown us how we may have peace—by working for it every day. We cannot receive it without working for it. To those who do not make the effort, there is a great warning. Without peace no man shall see the Lord. To those who strive, there is a reward, "The fruit of righteousness is soon in peace of them that make peace." Then comes the blessing of the peacemakers, "They shall be called the children of God."

Now the God of peace, that brought again from the dead our Lord Jesus, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever" (Heb. 12:20-21). Let us sing praises to God for the resurrection of Jesus from the dead. He is the prince of peace. It was prophysied so, many years before his birth. It is through him that we may obtain our future life. How blessed it will be to reign with him in the Kingdom of God.

Paul said, "For the Kingdom of God is not meat and drinks; but righteousness and peace and joy in the Holy Spirit, for he that in these things serveth Christ is acceptable to God, and approved of men" (Rom. 14: 17-18).

Jesus said, Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid (John 14:27). "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Is. 26:3). "And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally brethren, whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report; if there be any virtue; and if there be any praise, think on these things" (Phil. 4:7-8-9).

JESSIE M. WILSON
Chicago, Ill.

RELIGIOUS CHANGES

The Beginning and Development of Oorthodox Theology

[illegible]

As we draw aside the veil of antiquity we get some startling developments from the regions of Babylon and Egypt. Professor Raport says in his history of Egypt: "We learn that the Egyptians believed even at the earliest times, in a resurrection from the tomb, a day of judgment and a future state of rewards and punishment." I again quote from early Egyptian records: "God cannot be figured in stone; he is not to be seen in the sculptured images—neither works nor offerings can be made to him, and he cannot be made to come forth from his secret place. The place where he liveth is unknown; he is not to be found in inscribed shrines; there existeth no habitation which can contain him, and thou canst not conceive his form in thy heart. God is one and alone and none other exists with him. God is the one, the one who hath made all things. God is a spirit, a hidden spirit, the spirit of spirits, great spirit of the Egyptians the divine spirit."

These quotations from early Egyptian records take us back into very close touch with the people who came through the deluge, and who taught their descendants a knowledge of the true God. But also, men soon began to neglect their teachings and proceeded to form theories and systems of their own, as men have been ever prone to do in all ages. It was not long after the flood when men began to deify their great ancestors, and it was thus that the idea ultimately worked out that all men were immortal beings at their birth. But this idea never was taught by the Egyptian priests so far as I have been able to discover. That was a much latter day development, as I will show latter. Although some persons in their enthusiasm give credit to the Egyptians for having believed and taught that man is an inherently immortal being; Amelia B. Edwards, in a work entitled, "Pharaoh's Fellahs and Explorers," says: "Now it is a most remarkable and interesting truth, that the orient Egyptians were the first, the very first people of antiquity, who believed in the immortality of the soul. This is a cardinal fact which we must never forget to place to their credit. But they also believed in the immortality of the rest of the man, in the literal resurrection of the body, and in the ultimate reunion of body, soul, intelligence, name, shadow, and Ha." If Edwards had been a little less enthusiastic in his endeavors to give credit to the Egyptians for their great discovery of the immortality of the soul, and had weighed his authorities a little more carefully, he would have seen that they did not believe or teach the inherent immortality of man, and even if they had, it is very questionable whether they were the "very first" to deify their ancestors, who were saved in the ark, which was beginning to work out ultimately into inherent immortality.

Long before the Egyptians came into existence, Eve in the garden was deceived by the serpent with this statemnt: "Ye shall not surely die." God had said that if they transgressed they would die; the serpent said they would not die: which one spoke the truth? and on whose side are those who affirm man at birth is an immortal being? Professor Maspers, one of the greatest authorities on ancient Egypt says: "The Egyptians thought that life once begun might go on indefinitely, if not accidently stopped short. Why should it cease of itself? And so men did not die in Egypt, they were assassinated. . . . . Often the murder was of the unseen unseen world. . . . . It was imperative that during that last sleep which for them was fraught with such terror, the flesh should neither decompose, nor turn to dust, that it should be free from offensive odors and secure from predatory worms." "The gods (who were deified men) were spared none of the anguish and none of the perils which death bestowed so plentifully upon men. Their bodies suffered change and gradually perished until nothing was left of them. Their souls, like human souls, were only the representatives of their bodies and gradually became extinct, if means of resisting the natural tendency to decay were not found in time." The careful embalming of the body was an imperative necessity to the continued existence of the soul, and not only this, but food, or a semblance of it, had to be left with the dead body for the soul to feed on. All this cost money, for the bodies had to be very carefully embalmed. And, the priests, like most other priests in all ages, would expect to be [illegible] millions of poor people died in Egypt who were not embalmed, who had no money to leave to pay for expensive services over them; therefore their souls could not continue to exist, according to Egyptian belief.

The embalming of the bodies of the dead probably originated at a very early period. They at first believed in the resurrection of the dead, and it is probable that when they began to loose faith in God's power to raise the dead from the dust (as many at the present time do), they started to embalm the bodies of the dead to preserve them and have them ready for the resurrection. In course of time the idea of the resurrection was generally lost sight of, and the priests deftly turned this operation into a necessity to preserve the life of the soul. The natural body in the Egyptian language was called Hhat, and it could be changed into a spiritual body, called Sahu, by prayer and ceremonies on the day of burial. In close connection with this stood the heart, the foundation of good and evil thoughts, called Ab, and the image or double Ha, which could move freely from place to pleace, apart from the body, after death it could dwell in the man's statue, and offerings were made to it. The soul was called Ba, and it could go to heaven and enjoy. Also, it was represented as a hum, and headed hawk and it came back to reanimate the body at the resurrection. The man had also a shadow called Hhaibit, it could separate itself from the body when alive. Another part, called the shinning one or Hhu, it is frequently represented as a mummy. They all became separated at death. They evidently all did not believe this nonsense, for we have this message left by the wife of one of the high priests in the century before Christ: "O my brother, my spouse, and my friend cease not to eat and drink, to fill thyself with wine, and to make sweet love. Enjoy each festive day, and follow thy desires. Let not care enter into thy heart. all the years that on earth thou remainest.

The underworld is a land of thick darkness. A sorrowful place for the dead. They sleep after their guise and never awake and behold their comrades. Their father and mother they know not. No yearning for their wives or their [illegible]dren, [illegible] feel." Which [illegible] Epicurian say[illegible] quo[illegible] Paul) "Let us eat [illegible] dri[illegible] tomorow we die." The Eg[illegible] had departed, like many [illegible] from the great God of heav[illegible]

[illegible]Y DAY

O Father, grant my every day
may be,
A day of service to mankind and
Thee.
Errands on which my willing feet
have sped
And words of helpfulness to others
said.

No flowers upon the graves of
friends I'd fling.
But words of cheer to hearts oppressed
I'd bring.
Thy sweet approval of each word,
to be
The light along the path that
leads to Thee.

If e'en the deed of service I'm denied,
O Thou, who for mankind was
crucified,
Refresh my heart with sweet humility,
And make my waiting service into
Thee.

—Cora A. Gleanleaf.

The man who possesses faith unfeigned will do what others will not, [illegible] but a man of sham faith will [illegible] sacrifice anything for the sake of it.

SIXTEENTH ANNUAL STATE CONFERENCE

Of [illegible] Churches of God in Christ Jesus to be Held in Oregon, Illinois, August 21-25, 1912.

The brethren of Illinois and other states, together with their friends, are cordially invited to attend the Annual Conference of the Churches of God in Christ Jesus which will be held in Oregon, Illinois, August 21st to 25th, inclusive.

The admonition addressed to the Hebrew brethren is equally applicable to the Church today. [illegible] us consider one another to provoke unto love and to good [illegible] not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the [illegible] as we see the day approach[illegible]

[illegible] the work of the Lord, which He has entrusted to us, of far greater importance than the labor pertaining to this present world? Each individual member of the Church of God is personally responsible to perform his duty in the Master's service.

You cannot do my work—I cannot do yours: so let us meet in Oregon with the firm determination each to do his part that our united efforts may redound to the honor and glory of God.

Secretaries of local Churches are requested to bring complete reports of the year's works in their localities.

Local Conference Collectors are urged to see that the annual conference dues are paid and duly reported to the State Treasurer, Brother J. M. Glotfelty, Lanark, Illinois.

Ladies' Aid, Berean Societies, and Sunday schools are asked to submit reports of their respective departments.

Shall the Conference employ an evangelist next year? If so, come prepared to advise the board as to whom you wish, and as to how much you are willing to subscribe to his support.

The following ministers are expected to be present this year: Joseph Williams of Indiana; L. E. Conner of Ohio; Peter Jeffrey, S. J. Lindsay and G. Eldred Marsh of Illinois.

Board and lodging will be furnished free to all who come.

For particulars regarding train service, etc., address G. Eldred Marsh, Box 626, Oregon, Illinois, who will cheerfully furnish any information in that regard you may desire.

A complete program will be provided by this committee at the time of the Conference.

COME and help us make this meeting a success. YOU are NEEDED!

J. M. Glotfelty, E. F. Gesin, G. Eldred Marsh—Committee.

PROGRAM

Of the Twenty-fifth Annual Conference and Camp Meeting of the Churches of God in Christ Jesus in Iowa, August 24, September 1, 1912, Chautauqua Park, Iowa.

Dear Brothers and Sisters of the Churches of God in Christ Jesus:
Greeting:

As it nears the time set for the Annual Conference, which will be held as usual at our Camp ground at Waterloo, Iowa, this year from August 24th to September 1st, inclusive, we send you this greeting and a printed program.

We invite you to be present and take part in the various meetings, and to assist in making plans for the next year's work. You should be on hand to hear the reports of officers and evangelists, and to learn how the money you have contributed to the support of the Conference has been expended.

Those who have attended the Conference heretofore and experienced the pleasure of associating with those of like precious faith in a meeting of this kind, and of listening to the word of God from the lips of those who speak, it is not necessary to urge to be present, as they know of the benefits to be derived from a meeting of this kind, but to those who have not as yet met with us, we urge upon you the necessity of partaking of these annual feasts of spiritual food, so that in the months to come we may all be better able to overcome the evils of the world and have new courage to press forward to the mark of the high calling.

Good speakers will be in attendance to preach the word. All should make a special effort to attend this meeting.

General Instructions

If our "Conference Baggageman" is at the depot when you arrive, give him your baggage checks; if he is not there bring your checks to the camp ground and give them to the president.

To reach the camp ground, you may board any one of the following street cars: Cedar Falls Interurban, East Fourth Street or Loop Get off at Chautauqua Park.

Tents will be furnished free. Bed springs or mattresses 50c each for the 10 days. Blankets and comforts 10c each per night. Beds furnished transients at 25c per night. Meals served at the dining hall at the camp ground. Letters may be addressed to you as follows: Waterloo, Iowa, Park Station.

Keep this program and bring it with you; also tablet and pencil, Bible and hymn book. Come to stay all through the meeting if possible.

For further information write O. J. Allard, Fort Dodge, Iowa.

Conference Officers

O. J. Allard, president, Fort Dodge, Iowa.
A. J. Eychaner, Vice President, Cedar Falls, Iowa.
Eva L. Stearns, Recording Secretary, Sac City, Iowa.
Ada Moran, Corresponding Secretary, Clinton, Iowa.
G. P. Allard, Treasurer, Fort Dodge, Iowa.

General Program

6:45 a. m., Morning Devotion.
7:00 a. m., Breakfast.
8:00 a. m., Children's Exercise.
10:30 a. m., Bible Reading and Discussion.
12:00 m, Dinner.
1:30 p. m., Visitor's Hour.
2:30 p. m., Essays.
3:00 p. m., Preaching.
4:30 p. m., Question Box.
6:00 p. m., Supper
7:30 p. m., Song or Praise Service.
8:00 p. m., Discourse.

Special Program

Saturady, August 24
1:30 p. m., Dedication Service.
2:00 p. m., Meeting of Conference Board and Stock Holders.
3:00 p. m., President's Address.

Sunday, August 25 and Sep. 1
9:00 a. m., Sunday School.
10:30 a. m., Preaching.
2:30 p. m. Preaching.
4:00 p. m., Baptism.
7:00 p. m., Social Meeting.
8:00 p. m., Preaching.

Thursday, August 20
Berean Day—Special Program by our Young People.

O. J. Allard, President.
Eva L. Stearns, Secretary.

CONFERENCE NOTICE

To the brethren scattered throughout Nebraska and elsewhere,
Greeting:

The annual Nebraska State Conference of the Church of God in Christ Jesus will be held at Holbrook, Nebraska. The Conference will begin Monday, August 5, and continued over Sunday, Aug. 11. The program has not been definitely arranged, but a number of speakers are to be present.

We extend a very cordial invitation to all who are interested in the study and promotion of God's Holy Word, to attend this Conference. Come; let us know each other and study to show ourselves approved unto God workmen that needeth not to be ashamed rightly dividing the word of truth (II Tim 2-15).

OLA CROUCH, Sec.

ILLINOIS CONFERENCE

The sixteenth Annual Conference of the Churches of God in Christ Jesus in Illinois will begin in Oregon, Ill., on Wednesday evening, Aug. 21, and continue over the following Sunday. A cordial invitation is extended to all. Come and help us make our meeting a success. A program will be printed later.

GRACE M. WILLIAMS,
Secretary.

SOUTHERN ILLINOIS CONFERENCE

The Southern Illinois Conference will be held with the church at Moriah, near Casey, Ill., Sept. 21-29. Program will be published later.

MRS. AMY WEAVER, Secy.,
210 S. Jasper Ave.,
Casey, Ill.

NEBRASKA CONFERENCE

The Nebraska State Conference will be held at Moorefield, Neb., from Aug. 17 to Aug. 25, inclusively. All are cordially invited to come.

ALTA KING,
Secretary.

ARKANSAS CONFERENCE

The Conference of the Church of God of Arkansas, will meet at Waveland, Ark., on August the 23rd, 1912. All of like precious faith are cordially invited to meet with us. Waveland is on the Rock Island Railroad, 100 miles west of Little Rock. Every one who comes will be cared for. So come and enjoy the feast of fat things in store for all who may come.

Your brother in the One Hope,
T. J. DANIEL,
President.

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The Inspiration of the Bible (2 Tim. 3:16, 17) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Lk. 19:12-15), who will be King of Kings (Rev. 19:16), and the saints conjulors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 24); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Lk. 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ." (Acts 8:12; 28:23, 31).

ROBT. G. HUGGINS, Editor.

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VOL. 60 CLEVELAND, O., AUG. 20, 1912 No. 81

THE GOSPEL TRAIN

A Memorial of Bro. J. S. Hatch

The gospel train is coming, I hear it just at hand ;
I hear the car wheels moving and rumbling through the land;
I hear the bell and whistle coming around the curve,
She plying all her steam and power and straining every nerve.

O, see the gospel engine, she's heaving now in sight;
Her steam valves they are groaning, the pressure is so great;
No signal for another train to follow on the line—
O sinner, you're forever lost, if once you're left behind.

O see the engine banner, she's fluttering in the breeze;
She's sprangled in the Savior,s blood, but yet she floats with ease;
This is the gospel banner, her motto's new and old;
Salvation and repentance are burnished there in gold.

She's nearing now the station,
O sinner, don't be vain,
But come and get your ticket and be ready for the train;
The fare is cheap and all can go, the rich, the poor are there,
No second class on board this train, no difference in the fare.

I think she'll make a little halt to mood upon the line—
And give you all a chance to go, but yet she'll make her time;
She's coming around the mountains by the rivers and the lakes;
The Savior, he's on board this train 'controlling steam and brakes.

—Written for The Restitution, August 5, 1912, by R. A. Humphreys—Read 1. Cor. 12: 12-26.

MAY WE KNOW?—PART II.

Mrs. Flora A. Wood

As our attention has been called several times in different numbers of The Restitution, to prophetic time and the signs of our Lord's coming, and as there seems to be a great diversity of opinion on these subjects, it seems to me a proper and important question to ask, may we know in regard to these things ,and has our Lord given us instruction in this matter?

Note Jesus' words in Luke 21: 36. "Watch ye therefore." For what are we commanded to watch? He tells us in the thirty-first verse; The kingdom of God. And why are we to watch? He tells us again in the thirty-fourth verse; So that day may not come upon us unawares.

One more question, What are we to watch? Look at the twenty-fifth verse of the same chapter; The signs of his coming. "When ye shall see all these things, know that it is near, even at the door."

Now do not these scriptures answer the question at the head of this article? Yes, we may know when the Lord's coming is near at hand; and more, the Lord himself has commanded us to know. Of what use would the signs of our Lord's coming be if we could not understand them or know of the times of which the scriptures speak? Paul says in I. Thess. 5: 4-5, "Ye brethren, are not in darkness that that day should overtake you as a thief," or as our Lord says "unawares." Why? Because he has given us certain signs of his coming, and the prophets have given us the exact time of the duration of events until the sanctuary be cleansed. And I say again, these signs would be useless if we could not understand them and know when they were fulfilled.

Now let us look at some of these signs and see if they are difficult to understand when we take the word, of God to guide us, and not men's fancies, Jesus says in Luke 21:25, "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity; the sea and the waves roaring." Let me digress a little here.

Suppose the planet Mars to be inhabited, and the inhabitants and the planet both are under a curse for sin. Suppose Mars was to be redeemed from this curse and the Redeemer says, "You will know when your redemption is near by certain signs I will send you." Now does it seem reasonable that all the inhabitants of Mars who were looking for redemption would be peering over on our old earth, or away to Jupiter, or up into the sun or moon for those signs? Would they not naturally and reasonably look upon their own planet for these signs? They would be nothing to the earth or Jupiter or any other world, only that one to whom they were signs. So we believe when Jesus said there would be signs in the sun, and moon, and stars, that he meant the sun, moon, and stars in our political heavens. This must be true because for six thousand years the sun, moon and stars have run their appointed courses with no change or variation. The sun has always given light by day and the moon by night. Every night for six thousand years the stars have been seen in their own place, ever turning in their own orbits. We have also direct Bible proof for this interpretation. See Is. 13, speaking of Babylon; Isa. 34:7 speaking of Egypt; Rev. 11: 19 speaking of the power in the political heaven of earth as shaken at the setting up of Christ's kingdom. For six thousand years we have seen no change in the sun, moon, and stars of the atmospheric heavens; but in the political heaven of our earth there has been constant change. Do we not see now as never before a treading down of one star by another; a scrambling for place, and a crowding out of lesser lights? Jesus says there shall be perplexity among the nations. Can we not see this being fulfilled all over the world? Are not Germany and France much perplexed as to just where they had better ally themselves? And so it is with England and our own country. Russia alone has marked out her course and is going towards the goal, turning neither to the right nor left. Are not all nations perplexed as to how to handle this question or that? This is certainly as never before a time of perplexity among them.

"And upon the earth distress." The luminaries of the political heavens are perplexed as to the best solution of the questions of the day; but among the masses of earth is distress, as witness the fearful plagues sweeping the earth, the thousands perishing for bread, the untold misery and horror of all the large cities of the world.

"The sea and the waves roaring." This cannot mean the literal sea, for even since the Lord set the bounds of the ocean and said, "Thus far shalt thou come and no farther," the sea and the waves have roared. But has there ever been a time when all the seas of people or nations have armed themselves, and muttered, and growled, and roared at each other as now? We all know of the immense and rapid firing guns invented very recently. When they are brought to bear upon the seas of people gathered together there will indeed be a "roaring" that will be felt.

Notice now another sign our Lord gives through Paul. I Thess. 5:3, "For when they (the nations) shall say, Peace and safety, then sudden destruction shall come upon them." Are not the great peace congresses saying peace and safety, for we will arbitrate all international questions and there will be no more war among the nations. We of the light know what to look for next as coming "suddenly." A sister said to me at our Bible class not long since, "I do not think the Lord can come right away because the Jews have not gathered wealth enough in the Holy Lord to tempt the cupidity of the nations to come up to take a "spoil and a prey." It does not seem to me the saints have to wait until that time comes, for the Lord says, Pray that ye may be accounted worthy to escape this time of trouble of which the capture of Jerusalem is the end, not the beginning. The saints will certainly be gathered and prepared for their work before the Lord comes to the aid of the Jews fleeing from Jerusalem, for they are with him then (Heb. 3:13; Jude 14.)

Of course we cannot know certainly how long a time this will take, but Jesus tells us we may know when he is at the door. When one stands before our door the very next thing is the meeting of the one outside.

I have only space in this article to note a few of the signs the word of God gives us that we may know (not guess or think) that our Lord is at the door. The all wise God has given us lines of prophecy for the sole reason that we know when the sanctuary will be cleansed; and of these I will speak in another article. Brethren, was there even a time when the church of God should be clear on times and seasons as now? It is not a solemn thought that perhaps nothing intervenes between the Lord's calling and our gathering unto him? Then let us look into these things in the light of God's word and see if we cannot say in faith, "Our redemption draweth nigh."

Oh that every member of Christs' body might be drawn nearer to gether in the unity of the faith and in love!

My longing heart cries out, oh, come!
Creation groans for thee,
The weary pilgrim sighs, oh, come!
Bring immortality.

BROTHER JUDD'S INTERESTING LETTER

Dear Bro. Rothe:

"Our subject then is, "The Bible Use of the term Seed: Some Truths to be Learned from It."

Genesis is truly called the "Book of Beginnings," and the first chapter is the beginning of all beginnings connected with this wonderful earth of ours. It seems to be such a mine of inexhaustible treasure, that sometimes I feel I cannot leave these early chapters to pass on to those beyond. How can any person doubt the existence of God with so much in themselves and around them to prove the existence of a Mighty Designer, "The Lord of Hosts," wonderful in counsel and excellent in working (Isa. 28:29).

Surely it is more difficult to believe there is no God than that there is one!

Design (excellent working) runs through all God's works. God created the earth, and Isaiah tells us he created it not in vain. Another translation is, He created it not a waste. The heaven and the earth created, the land and water separated, God immediately begins to beautify the earth, and make it fit for the habitation of man.

In passing it is most helpful and important to note how beautifully the character of God is brought out incidentally. The first that he does is to clothe the naked earth with grass; the next necessary thing in all the world next to sun and dew (water being already included in the foundation of heaven and earth), for were the world's crop of grass to fail a single season, the whole earth would starve But note the reading in the margin; why did they not put it in the text if it is the correct translation? God not only provides grass but he takes care to provide "tender grass."

Two great characteristics of God are brought out in this chapter. (1) God's greatness and mighty power; (2) His tenderness—just the very points which, when combined in man, make him great. Very possibly, yes even probably this thought was in David's wonderful 23d psalm, "He maketh me to lie down in pastures of tender grass" (variorum Bible).

The next thing we notice is that God first created the forms of vegetable and animal life. And then provided for a continual supply of all by a definite basic plan as the means to that end. There is sufficient in nature to show that God was not limited to any particular method in carrying out his purpose.

While this is true, there is vastly predominating evidence to prove that he did choose that there should be definite principle by which all animal and vegetable life should be sustained, and that the method chosen was by seed. It is most interesting and instructive to notice how that subsequent to the creation of the first species of animal and vegetable life, more prominence seems to be given to the seed, than to the original creation, and little wonder, for it seems to be the master piece of God's creation, the finishing touch to everything that has life: Man, high in his own estimation, is not excepted, he, too, is the outcome of seed, though he may endeavor in many ways to hide it.

The Creator, however, is not ashamed of his handy work, and does not hesitate, by the most frequent repitition, to designate to man his true origin. This fact proved, and it is wonderfully proved. We surely have destinctive evidence of the mortal nature of the human race; for it is equally true of him as of the remainder of life upon the earth, that all seeds do not come to fruition, though quite capable of doing so under favorable conditions.

But our main reason for entering into this subject is to ascertain what Paul means by being found naked in II Cor. 5:3. It is admitted by nearly all Christians that Paul here refers to death. Some do not admit it, but it is our intention here to adopt that interpretation as we think it is correct. Before discussing verse 3 let us notice some important points in the two preceding verses. Paul's mind was a mind of strong reasoning, and forceful metaphors frequently entered into his arguments. He seemed to delight in using contrast as a fitting back ground for the better display of his subject, and the present is no exception. By a reference to a note in the variorum Bible, it will be observed that the word "house" in the first clause of first verse, is not the same in the original as in the second clause and second verse. He contrasts the tent dwelling of this tabernacle with our house which is from heaven. One is tent-like, temporary; the other house-like, permanent. There is little question, that he refers here to our present body, and the body that shall be ours. This form of language, however, does not, and we shall see, by any means indicate that we are a being separate from our body, any more than a table without legs is a table in point of fact.

There could not be a table without legs, nor are the legs by themselves a table: both features must be there, else can be no table, strictly speaking.

Let us further notice that both the earthly and the heavenly body are referred to as a building. The earthly body he calls a building, and the heavenly body he calls a building. Where does Paul get his idea?

As already pointed out, Bible writers (and by that I mean the authors of the various books of the Bible) especially New Testament writers, seem to prefer getting their illustrations from scripture than elsewhere. To my mind Paul unmistakably gets his idea from the book of Genesis, the book from which much of his teaching is gleaned. Let us turn, then, with him to Gen. 2:22 (margin) and there we find in Hebraw, "builded he a woman." What can more aptly describe the growth of a seed in either the vegetable or animal kingdom than that term "building?" It is surely like a building, being framed together. We can with the Psalmist exclaim that we, yes we, ourselves are fearfully and wonderfully made. We have it, then, on pretty good authority, that God "builded" a woman and not something to put the woman into. It is a remarkable fact that if the reverse is the case, we have ample description in the Bible of the house, but none at all of its occupant. Has that never struck you as strange?

To further illustrate my thought let me turn to I Cor. xv, where Paul wrote more fully on the subject of death and resurrection. Paul here takes wheat as an illustration, and the language is so emphatic that it seems almost incredible to suppose that he does not mean its application to be actual.

He says, "Thou sowest not that body that shall be but bare (naked) grain God giveth it a body, to every seed a body of its own" (R. V.) Could language be plainer? The bare (naked) grain of wheat, the wheat seed and not the body, but God gave it a body. First, the blade, then the ear, then the full corn in the ear. Then Paul goes into rapture of the wonderful varieties and differing glories of the different bodies and we can ourselves extend it ad lib. The body of the acron is the oak, and so on with all manner of seed, the lily, the fir tree, the pansy; so Paul links the thought to the animal kingdom ,each body differing in glory after its kind, then carries it on to the celestial bodies, meaning, no doubt, angels or heavenly beings, to whom God has given bodies of varying grandeur.

Now for a further thought, and then we must leave the subject for a time. Paul says, "So is the resurrection of the dead." Do you believe it to be metaphor only? I am inclined to take its application as actual, more than is generally thought, bearing in mind, of course, the difference of subject —the vegetable and human I Pet. 1:23(Rv.), "Having been begotten again, not of corruptible seed, but of incorruptible by the word of God which liveth and abideth forever." Many of us are agreed that we are begotten now and born at resurrection, and there certainly seems much to favor the thought. We cannot be begotten without seed, and we cannot be born without that seed developing into a body, the natural process taking time, while the spiritual will be in a moment.

It is more than we can comprehend, but is there not much food for thought? Perhaps interchange of thought may be helpful both in building up and pulling down. May we be ready and willing for either process.

R. H. JUDD.

"THEY SAY"

S. Roxana Wince

Who says? Why Jameson, Fausett and Brown, the Commentators. Well, what do they say? Anything out of the common line of orthodox teaching? I should think so.

"They say," commenting on 1 Cor. 15:53, "For this corruptible must put on incorruption, and this mortal must put on immortality," that "here only, besides 1 Tim. 6: 16 the word 'immortality' is found and that "nowhere is the immortality of the soul, distinct from the body, taught, a notion which many erroneously have derived from heathen philosophers. Scripture does not contemplate the anomalous state brought about by death as the consummation to be earnestly looked for (2 Cor. 5:4), but the resurrection; then—not before. Death has yet a sting even to the believer, in that his body is to be under its power till the resurrection. But then, the sting and power of death shall cease forever, Death is swallowed up in victory. In Hebrew of Isaiah 25:8, from which it is quoted, 'He (Jehovah) will swallow up death in victory;' i.e., forever; as 'in victory' often means in Hebrew idiom. (Jeremiah 4:5. Lamentations 5:20). Christ will swallow it up so altogether victoriously that it shall nevermore regain its power (Hosea 6:2:13, 14; 2 Cor. 5:4. Hebrews 2:14, 15; Rev. 20: 14; 21:6). Verse 55 is quoted from Hosea 13:14, substantially but freely used by the warrant of the spirit by which St. Paul wrote. The Hebrew may be translated, 'O death where are thy plagues? Where, O hades, is thy destruction? The LXX. 'where is thy victory, (literally in a lawsuit) O death? Where is thy sting, O Hades? 'Sting' answers to the Hebrew 'plagues,' viz., a poisoned sting, causing plagues.

Appropriae as to the old serpent (Genesis 3; Numbers 21:6) 'Victory,' answers to the Hebrew 'destruction,' (Cf Isaiah 25:7, 'destroy,' veil, 'over all nations,' viz., victoriously destroy it. And to 'in victory' (v. 54), which he triumphantly repeats. The 'where' implies their past victorious destroying power and sting, now gone forever; obtained through satan's trumph over man in Eden which enlisted God's law on the side of santan and death against man (Romans 5:12; 17:21). The souls in Hades being freed by the resurrection, death's sting and victory are gone."

Commenting on the words, 'put on immortality,' they say, "As a garment," and refer to 2 Cor. 5:2, 5, to sustain their position—the very passages that are usually quoted by orthodox ministers to prove the immortality of the soul.

The last trump—at the sounding of the trumpet on the last day (vataglus) (Matt. 24:31; 1 Thess. 4:16). Or the spirit of St. Paul hints that the other trumpets mentioned subsequently in the apocalypse shall precede and that this shall be the last."

So the teaching of these commentators in this instance at least is that the soul is not immortal, but that souls having gone into hades or the grave must be freed by the resurrection and be "clothed" or "put on immortality" before "death's sting and victory are gone."

OVERCOMERS

Ethel Lehman

First, everything is promised to the overcomer; our future inheritance depends upon our being overcomers. We know that we cannot stand still in this life; we either go forward or backward. If we are not conquerors, we will be conquered. Paul in Rom. 12:21 says, "Be not overcome of evil, but overcome evil with good."

Now comes the question, How may we be conquerers?.

John tells us that it it our faith that makes overcoming possible.

Think of the blessings that he promises us; eternal life and a place in his kingdom. He also gives us strength and helps us conquer, for alone we can do nothing. David says, "He (Christ) is a strong tower." and that he will help those that believe and obey.

So long as we love we serve. We serve whom we love. We cannot conquer in a day, nor a week; it takes a life time. We know how short the days seem to us when we are very busy; then how like nothing the days, yes our lives must seem to the eternal God! How unworthy and ungrateful we must seem to God and yet he has promised us life, the greatest of all gifts, if we are overcomers.

Let us, then, turn our minds on things eternal, and let our love always be first for God. Our God is a jealous God. If he is not placed first in our lives he refuses to be second. He is everything or nothing to us. Paul says "Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us." That we may all be overcomers and sit down in the kingdom with all the, worthy ones, is my prayer.

The Restitution

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Cleveland, Ohio, August 20, 1912

EDITORIAL

New friends are sometimes like new songs; sweet and interesting for a while, but soon worn out.

Fast friends generally abandon you when you slacken your speed.

There is a friend that sticketh closer than a brother (Prov. 18:24).

The religion of our Lord Jesus Christ does not exempt us from trials or hardships, but it gives us power to bear whatever comes.

Jesus says, "Many will say to me in that day, Lord, Lord," etc., but he will disown them, in fact, will deny ever having known them. Wordy profession will avail nothing in the day of his coming

"He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37).

EDITORIAL RECIPROCITY

The Editor of The Restitution, under the captain, "Trying to Be Friendly With Adventists," has brought to the front food for editorial thought. Editor Huggins has this to say:

"For many years we have tried in many ways to become friendly and cordial with the Adventists, but our well-meant efforts have been repelled with the effectual 'cold shoulder.' When we became Editor of The Restitution we made another endeavor to break the ice, thinking that perhaps the editors of their different papers would warm up some and smile a welcome to one who was just entering upon the serious responsibilities of editorial labor. We did receive a few friendly letters, but most of them remained quiet. The Editor of The Messiah's Advocate is a noble exception. He often reprints articles from our sheet, and warmly commends them, too. We wish more men like him were editors—men who are not afraid to publish the truth, no matter by whom written. If a Catholic Priest were to write an article for The Restitution advocating truth, it would be printed for the truth's sake. Our motto is:

Let truth be seized where ever found,
On Christian or on heathen ground.

As to why they are reticent we are left to surmise, as no explanation is tendered. We merely point to the unique condition, and ask the editors of The Crisis, Hope, Messenger, and other Adventista papers to remedy this unchristian situation."

Brother Huggins has opened a subject upon which we have meditated much. Our editors have reciprocal duties. A little warming up at home and the extending of the hand of welcome to such editors as Brother Huggins would wonderfully increase the spiritual life of all who hold to Conditional Immortality. The secular press sets a splendid example in Editorial Reciprocity.—Burr A. L. Bixler, editor Present Truth Messenger.

THE OLD TESTAMENT REPRODUCED IN THE NEW

The New Testament tree is planted in Old Testament soil; it strikes its roots clean through all the literary strata from Malachi to Moses. It derives its sustenance from the rich inspirational deposits of four thousand years. It takes hold on the God of Genesis, and wraps the sinews of its strength round the primeval promises of coming Messianic blessedness for all the countless families of Adam's restored race. Its veins are filled with the life giving sap of a thousand more ancient prophetic utterances; while it waves its stately boughs over the graves of patriarchs, priests, and prophets, and in its spreading foliage revives the image of the righteous deal from "Abel to Zecharias," each "trees of righteousness" and "plants of renown" studding the historical soil of the ancient nation like a "wood of Lebanon." Dropping the figure: the New Testament almost reproduces the Old, and brings to view again the principal scenes and events of Mosaic and pre-Mosaic times. We are introduced afresh, to Adam, Abel, Abraham and Aaron; to Benjamin, Balak, Balaam, and Boaz; to David and Daniel; to Eve, Esau, Enoch, Elijah and Elisha; to Gabriel, Gideon and Gad; to Isaac, Issachar Isiah and Israel; to Jacob, Joshua, Jephthae, Jesse, Jeremiah, Joel, Job and Judah; to Kish and Korah; to Lamech, Lot and Levi; to Melchizedeck and Moses, to Noah, Nathan and Naaman; to Pharaoh; to Rachel, Rebecca, Rahab, Reuben and Ruth; to Shem, Sarah Samuel, Saul, Simeon and Solomon. All these, and more or less of events they represent, stand up before us again, that they may receive such re-applications of their cases as the new foundation of things in Christ required. And so same with places: we make the acquaintance again of Sodom and Gomorrah, Tyre and Sidon, Hebron and Bethlehem; Damascus; Egypt and Ethiopia; Galilee and Gaza; Idumea; Joppa and Jericho; Magog and Mesopotamia; Syria, Samaria and Zion; all these centres coming in for some fresh attention at the hands of the New Testament recorders, as more or less figuring in the events interwoven with the life of Christ or the ministry of the apostles. Then Matthew and Luke take us through the Old Testament genealogies, the one backward, and the other forward. Then Stephen brings us through the history of Israel from Abraham to David; then Paul finally runs over a whole hundred of ancient worthies from Abel to the last of the prophets. And the same thing is true of the events and institutions; they are unceasingly wrought into the apostolic fabric: the creation, the deluge, the exodus, the crossing of the Red Sea, the fall of Jericho, the giving of the law, the institution of the Passover, the wilderness wandering, the subjugation of kingdoms, Shadrach, Meshach, and Abednego in the fire, Daniel in the lion's den, the captivation in Babylon, and a host of other details; all of which are made to do duty over again in the preaching of the gospel to the forty-second generation of Israel's sons, or their subsequent confirmation in the faith of Christ. And as we look back and see that as Moses laid the foundation of Jewish privileges seventeen hundred years before the final abolition of the old covenant system, so Christ laid the basis that led to the door of fellowship being opened to the Gentiles at the beginning of our nineteen hundred years of A. D. history. Beyond a remnant the Jews rejected the overtures of the gospel as they did the Messiah himself; the largest results being probably obtained from Gentile sources. Roundly speaking, during 2,000 years before Christ, God's saving operations were solely connected with Abrahams, Isaac and Jacob, and the house of Israel, as now, for nearly a similar period, they have been taking out a people from amongst the gentiles. And it is next worthy of note, that nearly the same length of time has now elapsed since the providential revival of the first century faith and practice in modern times, as obtained between its first preaching by John the Baptist, and the destruction of Jerusalem. A revival that enables us at once to grasp the entire intention of revelation, and to discern as unmistakably, that we have reached the last sands of Gentile ascendancy, coincident with the gradually developing events, which give speedy promise of Israel again in their own land, Christ in the earth, and "the kingdoms of the world in his hands, as the divine pageant for all the evils under which the benighted and oppressed nationalities of the earth incurably groan. The accomplishment of this is apart to the whole Bible a new and lasting interest, for the generation that will survive the judgments by which the transfer of human power to divine hands will be effected. Meanwhile it even now shines like the sun in its strength for those whose hope is the kingdom of God established upon the ruin of all human governments.

EVANGELISTS, PASTORS & TEACHERS

H. L. Babcock, the Managing editor of the Herald, has the following beautiful and truthful remarks upon the subject of Evangelists, Pastors and Teachers which we gladly insert with slight revision:

The Apostle Paul mentions these offices as being among the gifts to the church by Christ when he ascended up on high. See Eph. 4:11. They are all offices of ministry, or service, for the "edifying of the body of Christ," and were to continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (ver. 13).

These offices, together with those of apostles, and prophets, constitute all the offices which Christ has instituted in his church. Others, such as bishops, cardinals, popes, etc., are of human origin and without scriptural authority.

Now, an evangelist is "one who announces glad tidings." His work is distinguished from that of a pastor in that it is not confined to one church or locality. He opens up new fields or pastures wherever he may be led, and leaves the work in care of a pastor or shepherd to build up. Philip was an evangelist, and an excellent example of what Christ intended in that office. He was ever in touch with his Master, through the Holy Spirit, and when the Spirit said Go, he obeyed; whether it was to Samaria where a large company of people "gave heed to those things which he spake" (Acts 8:6); or "unto the way that goeth down from Jerusalem to Gaza, which is desert," where his audience consisted of but one man, and he an Ethiopian (Acts 8:25).

How different from some modern evangelists who must have a written contract with a church, guaranteeing a stipulated price for their work, before they will go and preach the gospel to dying men!

Philip was content to fulfill his commission and didn't get jealous of Peter and John when they came down from Jerusalem to Samaria, after hearing of the good work he was doing there, and prayed for his converts "that they might receive the Holy Spirit" (Acts 8:15). This was work for others, and he left it for them to do. God give us more men like Philip for these last days!

Now, an evangelist may be a teacher and a prophet, or both, but he is seldom fitted for pastoral work. This is a work requiring different qualifications.

The word pastor means, shepherd or overseer. When Paul called the Ephesian elders to bid them farewell as he was going up to Jerusalem, he said to them: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers" (Acts 20:28). The Greek word here is **episkopos**, meaning, watcher, guardian, or overseer. It has the same significance as shepherd or pastor—one who guards and cares for the flock.

A pastor's work is local. He is to instruct those under his charge and seek to establish them in the faith. How many converts have fallen away because of the lack of pastoral care. Converts need to be fed in order to grow strong, and this is the pastor's work.

Paul realized this need when he came to Ephesus. Apollos, the evangelist, had preceded him there, had won some disciples to the gospel by his preaching, and had passed on to Corinth. On Paul's arrival he sought out these disciples and said unto them, "Have ye received the Holy Spirit since ye believed?" They seemed to be in the same condition that the disciples of Philip in Samaria were in before Peter and John came down from Jerusalem and prayed for them that they might receive the Holy Spirit. Their reply to Paul's question, that they had "not so much as heard whether there be any Holy Spirit" shows a lack in Apollo's teaching which Paul was able to supply. And he not only instructed them intellectually, but laid his hands on them, whereupon "the Holy spirit came on them; and they spake with tongues, and prophesied" (Acts 19:6). They now had the witness in themselves, and we doubt if they could have been convinced then that there were no Holy Spirit. There is nothing so convincing as the demonstration of a truth.

But Paul did not pass on quickly and leave these disciples, as Apollos had done. He saw they lacked many things yet, even though they had received the Holy Spirit and had spoken in tongues. They needed pastoral care. So he remained in Ephesus for "the space of three years," and "ceased not to warn everyone night and day with tears" (Acts 20:31). The result of his faithful ministry there was the establishing of one of the most spiritual churches of those early days. They grew from "babes in Christ" up into strong men and women of faith and love (see Eph. 1:15), so that they were able to receive the "strong meat" of the Epistle which Paul addressed to them afterward.

We have mentioned that an evangelist might be also a teacher and this is true of a pastor. In fact he must be a teacher in order to feed the flock of God. Paul seems to join these two gifts in one office in the passage first referred to. He does not say "some pastors and some teachers," but, "some pastors and teachers," indicating that the pastor is also to be a teacher. This fact is so plainly evident that no argument seems necessary to prove it.

CORRESPONDENCE

Brother Huggins:

In the series of articles on "Baptism, or the Seal of the New Covenant," which are appearing in The Restitution, I have noticed two typographical errors on important points, which, if not corrected, might prevent the reader from understanding the intended distinction between the two covenants.

The first occurs in the first article in the issue of June 25, which should read, "While in God's covenant to Abraham and his seed the promise was for an everlasting possession of Canaan, the covenant he made with Israel on Mount Sinai was for a possession of Canaan only so long as they obeyed his voice (Lev. 26)."

The second error appears near the middle of the article on "Sprinkling not Baptism" in the issue of July 30, and should read, "By which we become adopted children of God, and members of his household, and heirs of his promises." I have underscored the expressions printed wrong.

Yours for the truth,
F. M. HOWELL.

Dear Brother:

A few words in regard to church work.

There are a few of the brethren in and around Los Angeles. We don't get together very often, but we have an ecclesia at South Pasadena, and will be glad to hear from any one who lives near enough to attend and help us in the work of spreading the truth.

We have a very able preacher in Brother L. V. J. Kimball, of South Pasadena, who will, I'm sure, be glad to hear from any of the brethren in or around Los Angeles. I know there are many more of them in this part of the state who ought to wake up and get busy in the work. We will be glad to welcome them and have their assistance in spreading the truth.

We are hoping for a state conference in the near future and will be glad to hear from any of the brethren in the state of California in regard to same.

In conclusion, I'll say that I'm willing and ready to go any where and do any thing in my power to promote a more perfect organization in the state. I'm not as far advanced in the truth as some of the older brethren, but I can give a reason for the hope that is in me, and have decided to do any thing the church asks of me, the Lord being my helper. Will be pleased to hear from any of the brethren.

Your brother in the faith,
JOE TUCKER.

Brethren:

The way to obtain a knowledge of God is to accept his word and live thereby. Obedience, patience, and zeal gives us a love for work. Paul said, "Awake to righteousness and sin not; some have not the knowledge of God: I speak this to their shame." There is no excuse for ignorance when they hear the word preached and can read the Bible. How can they escape when they neglect so great a salvation? "To-day, if you will hear his voice, harden not your hearts." Some start and a little temptation sweeps them from their feet. Like the seed on stony ground they have no root, and the sun soon withers them up. They see themselves in a mirror and soon forget what manner of man they are. The best way is always to remember our short comings and endeavor to make our faults virtues, as put the word with meekness and with a willingness to learn. Christ said, "I thank thee, Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Thus we see the meek and humble gain a knowledge of God, grow in grace and truth, while the proud are resisted. Those that are not willing to learn cannot be taught. May God help us to be taught by the word of truth. Oh Father, ever kind and true, guide us in all that we may do!

KATIE DAVIS.

Bro. Huggins:

You say, "With regard to Bro. Renier's article in this issue (6th inst.) on prayer?" It will be observed by the reader that he opposes both public prayer, and the standing posture."

Public prayer, strictly speaking, is not scriptural doctrine, because the Savior taught his disciples it contained an element they were to avoid — hypocrisy. Hypocrites courted adulation from their auditors in the synagogues and on the street corners. Therefore the Savior's warning was the danger signal to sincere disciples in the dawn of the Christian dispensation.

Modernity encourages attempts by the world to convert the church and the world in this has been three-fourths successful. Hence public prayer. Mahomet taught his followers, "All the world is a place for prayer." Not so with the Lord and Master, "But thou, when thou prayest enter into thine inner chamber and having shut thy door, pray to thy Father who is in secret." Prayer is a personal matter between the petitioner and God the Father. Jesus loved to retire to the confines of the mountain after the toiling and moiling through the workday and there in solitude pour forth his cares and needs to the heavenly Father.

The apostles and evangelists did not practice public prayer, but in the privacy and harmony of their own company they prayed in secret with power (Acts 4:23-31). Public prayer before a promiscuous audience is often a mock sermonette in the guise of prayer, a jest for the scoffer, and burlesque for the unholy and the profane.

Scripture tells, Jesus prayed at the tomb of his intimate friend, Lazarus, to glorify God in performing the miracle of raising Lazarus from the dead, and that the bystanders might believe. It is also recorded that the Christ dying in agony on the barbaric cross prayed in pain and pity not for himself, but for his cruel persecutors to be forgiven by the heavenly Father for their ignorance.

In these exceptional circumstances, which can never again be repeated, who will maintain the Savior taught prayer in public?

As to the posture in prayer there is no stereotyped rule, although the concensus of scripture favors standing.

IAN KATISON.

Dear Brothers and Sisters:

We have had so many good letters from the sisters every where I thought I would also pen a few thoughts.

Every time I take up a daily paper I see so much about children being compelled to care for aged parents who probably have spent their lives in caring for and educating them.

It brings to my mind the fifth commandment, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." This, brothers and sister, is a time-honored commandment, and on looking up the scriptures we can see times without number where a blessing has been called down upon the heads of those obeying it, while on the other hand, II. Tim. 3:3 shows us that those who are disobedient to parents, unthankful, without natural affection, will surely come into judgment.

This I am sure will appeal to those of us who are parents. What a labor of love our work is! Nothing is too hard for us to do, but how hurt we feel if we fail to receive some consideration from our loved ones. I have this one thing in my life to look back on and be thankful for (that I never spoke harshly to father or mother), although in their old age they were very often a severe trial to me, and I know I can claim our heavenly Father's promise, "Thy days shall be long in the land, which the Lord thy God giveth thee." It seems to me this commandment must have been paramount in the mind of God, for it is the first he gives us with a promise.

In Prov. 1:8, 9 Solomon, the wisest man that ever lived, says, "My son, hear the instruction of thy father, and despise not the law of thy mother, for they shall be an ornament of grace unto thy head and chains about thy neck." Also in I. Timothy 5:4, "But if any widow have children or nephews, let them learn first to show piety at home and to requite their parents, for that is good and acceptable before God."

This duty to parents, brothers and sisters is strong and plain.

Show me the girl or boy who is careful and kind to his or her parents, and I will show you one who is not far from the kingdom. Let us be ever so religious and apparently good our actions toward our parents will tell for or against us. We are dealing with One who looketh on the heart, not on the outside.

Just a last word to our young people: be kind to your parents. If you see your father or mother tired and worn out, step in, take the burden off their shoulders as much as you can, and you will have great recompense of reward.

The duties of children to parents and parents to children are identical. Parents must not provoke their children to wrath, but bring them up in the fear and admonition of the Lord (Eph. 6:4).

In return the children must love their parents, for this is his pleasure that has commanded.

May our gracious Father give us all grace to do his will, is my prayer.

CATHRINE COWELL

WHAT IT IS TO BELIEVE ON THE LORD JESUS CHRIST?

W. H. Wilson

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).

There cannot be the least question with regard to salvation being fundamentally based upon a scriptural belief in the Lord Jesus Christ, and the real question at issue in our investigation should be:

What Constitutes Such a Belief?

We must recognize an essential difference between a belief about the Lord Jesus Christ, and a belief in him. A person may entertain a belief about the Lord Jesus Christ, and at the same time have no personal interest in him.

Let me illustrate: In time now passed two men stood prominently before the religious world as teachers; one was Mr. Calvin, and the other Mr. Wesley. These two men taught opposite doctrines, the one contrary to the other; each had followers who announced their belief in either one or the other. The one who believed in Calvin's teachings was called a Calvinist, and the one who approved of Mr. Wesley's teaching was known as a Wesleyan, or a Wesley Methodist. A man could not be a believer in Calvin, unless he should first have knowledge of Calvin's teaching. A Wesleyan may have knowledge about Calvin, and his teaching, and still not believe in him, because his convictions were that Calvin's teachings were error. Hence, to be a believer in Mr. Calvin, a person must

1st—Have knowledge of Mr. Calvin's teaching.

and, Approve of such teaching as being true.

Hence a person cannot be a Christian or a believer in the Lord Jesus Christ, unless he shall.

First, have knowledge of the message which constituted the burden of his teaching while on earth.

Second, he must approve of such teaching as being true, and confirm such approval, by obeying the instructions contained in the said message required of all such believers, who then become believers in the Lord Jesus Christ.

A person may have knowledge of the said message, and approve of it as being true and still not be a believer in the Lord Jesus Christ in a scriptural sense, by reason of his not obeying the instructions required of all such believers contained in the said message. Such a person may be a believer about the Lord Jesus Christ, but not a believer in him.

The same conclusion can be arrived at by a biblical study of the phrase:

"Christ the Lord"

Many who profess to be believers in the Lord Jesus Christ,

ignorantly suppose the phrase to be nothing than the personal name of a man, like Peter Jackson, etc. The angel said, "Thou shalt call his name Jesus," signifying Savior. "Christ the Lord," is an official appellation acquired by Jesus. The Analytical Concordance by Robert Young, L. L. D., says of the word "Christ (Christos, in the Greek; annointed. The official appellation of the long promised and long expected Savior, denoting his kingly authority," etc.

"Lord" is of Saxon origin, and signifies monarch, ruler, governor, etc.

From whom did Jesus acquire the official appellation, "Christ, the Lord?"

See Acts ii:36: "Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have persecuted, both Lord and Christ."

The house of Israel were called upon to "know assuredly" (positively, or certainly) that God had given him the above official appellation. Hence, an official appellation which Jesus had acquired from his Father, could not be his personal name.

Tidings of great joy is involved in that official title. See Luke ii: 9-11: "Fear not; for I bring you tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior; which is Christ the Lord." Hence, the "good tidings of great joy," which will grow out of the above official appellation, will be the official exercise of the kingly powers, designated in the aforesaid title. Over what people will he exercise his kingly authority granted him as being the Christ?

See Matt. ii:1,2: "Now when Jesus was born in Bethlehem of Judea in the day of Herod the king, behold there came wise men from the East to Jerusalem, saying, Where is he that was born (Christ the Lord) king of the Jews?" See verses 3, 4. "When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born." He now wanted to know where the king of the Jews should be born, and asked for that information, by using his official appellation, Christ. The answer to his question was, "In Bethlehem of Judea..... for out of thee shall come a Governor that shall rule my people Israel."

Where is he that is born king of the Jews? Where shall the Christ be born? Answer to both questions—Out of Bethlehem of Judea shall come the Governor that shall rule my people Israel.

Now we see clearly that the word Christ, as the official appellation of Jesus signifies his kingly authority over the nation of Israel. This is further confirmed by Nathaniel (John 1:41-47), "Rabbi, thou art the King of Israel."

See also Acts xvii:1-7. Paul went into the synagogue, for three sabbath days, and reasoned with them out of the scriptures, affirming that "this Jesus whom I preach unto you, is the Christ," the King of Israel. This is just what the enemies of Paul understood by Paul's affirmation, that "this Jesus whom I preach unto you is Christ," will be seen by the charge made before the rulers of the city. "These all do contrary to the decrees of Caesar, saying that there is another king, one Jesus."

It is not possible to believe in Jesus as the Christ, and not have knowledge of his official appellation as the King of Israel.

Philip understood it in this way, see Acts viii:5-12: "Philip went down to the city of Samaria, and preached Christ unto them," "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women."

This is all involved in the phrase, "Believe in the Lord Jesus Christ." Apart from this way no one can possibly become a scriptural believer in the Lord Jesus Christ. It is to those who believe in the Lord Jesus Christ, who are promised salvation. No one can possibly be a believer in him unless he first believes the message, the preaching of which brought Jesus to the cross and that was his claim to be the king of Israel or in other words, the proclamation of the gospel of the kingdom. See Heb. ii:3-4: "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him: God also bearing them witness, both with signs and wonders and with divers miracles, and gifts of the Holy Spirit." We have here three guide posts.

1. "Which at the first began to be spoken by the Lord;"

2. "Confirmed unto us by them that heard him;" and

3. God's confirmation by signs, wonders, miracles, and gifts of the Holy Spirit.

In Acts x. and xi. we have the case of Peter sent to Cornelius to give him words of salvation, or "the great salvation." See Acts xi: 13, 14. "Send men to Joppa, and call for Simon, whose surname is Peter, who shall tell thee words, whereby thou and all thy house shall be saved."

These "words" we shall present by see, is "the great salvation which at the first began to be spoken by the Lord." See Acts x: 36, 37. "That word I say ye know, which was published throughout all Judea." As to what was published throughout all Judea, and given by Peter to Cornelius as saving words, see Mat. ix:35. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom." This was the only word which was preached by Jesus throughout all Judea, and was none other than the gospel of the kingdom. Verse 37 says that it was that which "first began to be spoken by the Lord."

1. Began from Galilee as the place;

2. "After the baptism which John preached," as the time when he first began to preach it from Galilee.

In confirmation of this see Mark i:14. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God."

Jesus did not begin to preach until John was put in prison. His mission did not begin until John's was finished. Hence the "great salvation which at first began to be spoken by the Lord."

1. First began at Galilee;

2. And not until John had completed his, which was when he was cast into prison, and

3. His saving words were none other than the gospel of the kingdom.

The gospel of the kingdom signifies the good news concerning the kingdom. What kingdom? See Luke 1:32, 33. "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." The good news (or gospel) of the kingdom relates specially to the kingdom of Israel. When David sat on his throne he ruled over Israel. When Jesus sits on David's throne he also must reign over Israel, or it will not be David's throne.

"Where is he that was born King of the Jews?" (Matt. ii. 1-2). Out of Bethlehem "shall come a Governor, that shall rule my people Israel" (Matt. ii. 5, 6).

All bogus gospels leave the kingdom of Israel out.

REFLECTIONS

J. W. Denton

The sects all teach that man is saved by "faith alone." At the same time they will contend that the Holy Spirit comes in answer to prayer to enable the sinner to believe. It seems that they can not realize that when they so contend, they deny salvation by "faith alone." Again, if the sinner is powerless to believe till God quickens him by the Spirit, and God alone can do this quickening which is necessary to believing, and God fails to do his part and the sinner is lost, who is responsible, God or the sinner? Remember, the sinner can not act till God does his part, viz.: quickens him. But God refused to do his part, which would enable the sinner to do his. Now, because God failed to do his part, the sinner couldn't do his, yet God condemns him because he didn't! This makes God responsible for the damnation of all who are lost.

Again if the sinner can not do his part till God quickens him, and can not keep from doing his part when God does quicken him, then if we do not have universal salvation it is because God withheld the "quickening" that he might be damned! But as God "wills that none shall perish," and none can perish that he "quickens," then it follows that all will be saved or God has acted contrary to his own will by withholding the quickening power necessary to believing. View it from any angle you wish, and you will see that God is responsible for the damnation of the sinner, or, to avoid this, he must save all. Such are the consequences of the theory of necessity of a power separate from the word, hence of faith. While this is the result of just conclusions drawn from sectarian teaching, what about our brethren who contend for a work of the Spirit in Christians, separate from the word? It seems to me that the merest tyro in reasoning can see that such work (if there is such) could not be a work of faith. Why? Because faith is the fruit of the word of God in the heart. Any power or influence separate from the word is bound to be separate from faith unless faith can be produced in the absence of the word. As men are to act by faith to please God, and faith "comes by hearing the word," if there is a power, or influence separate from the word, such power or influence is separate and apart from faith. If such power, comfort or influence exists separate from the word of God, such power, influence or comfort is not of faith, as faith is the result of, or fruit of the word. If such power, comfort or influence exists and is necessary to salvation then faith and the "obedience of faith" are not sufficient.

If faith is not sufficient, neither is the word of God sufficient, for faith is measured by the word. As such power, comfort, or influence is not of faith, the only way the person or persons could be conscious of such comfort would be by feeling. Don't say, such comfort exists, and I know it because God said it. This does not relieve the pressure. Because you believe such comfort exists within you and said comfort is to be separate from the world, then you must believe this comforter influences separate and apart from the influence of the word—hence without faith again.

THE SIEGE OF BABYLON

"If there was a city that seemed to bid defiance to any predictions of its fall, that city was Babylon. It was for a long time the most famous city in the whole world. Its walls, which were reckoned among the wonders of the world, appeared rather like the bulwarks of nature than the workmanship of man. The Temple of Belus, half a mile in circumference and a furlong in height—the hanging gardens, which piled in successive terraces, towered as high as the walls—the embankments which restrained the Euphrates—the hundred brazen gates—and the adjoining artificial lake—all displayed many of the mightiest works of mortals concentrated in a single point. Yet, while in the plentitude of its power, and according to the most accurate chronologers, 160 years before the foot of an enemy had entered it, the voice of prophecy pronounced the doom of the mighty and unconquered Babylon. A succession of ages brought it gradually to the dust; and the gradation of its fall is marked until it sunk at last into utter desolation. At a time when nothing but magnificence was around Babylon the great, fallen Babylon was delineated exactly as every traveler now describes its ruins. And the prophecies concerning it may be viewed connectedly from the period of their earliest to that of their latest fulfillment.

Much time having been lost, and no progress having been made in the siege, the anxiety of Cyrus was strongly excited, and he was reduced to great perplexity, when at last it was suggested and immediately determined to turn the course of the Euphrates.

But the task is not an easy one. The river was a quarter of a mile broad, and twelve feet deep, and in the opinion of one of the counsellors of Cyrus, the city was stronger by the river than by its walls.

Diligent and laborious preparation was made for the execution of the scheme, yet so as to deceive the Babylonians. And the great trench, ostensibly formed for the purpose of blockade, which for the time it effectually secured, was dug around the walls on every side, in order to drain the Euphrates, and to leave its channel a straight passage into the city, through the midst of which it flowed. When all things were in readiness for the execution of his design, Cyrus, having formed his army into two great divisions, stationed them respectively where the river entered and where it emerged from the city, and hastened with the ineffective part of his troops to the lake which the Queen of Babylon had made, and suddenly diverted the course of the Euphrates. So soon as the water ceased to flow into its wonted channel, Cyrus having returned to his army, commanded those about him to descend into the dry part of the river, to ascertain if a passage could be effected; and on their reporting its practicability the order was given to the vast besieging army to pass the bed of the river as a road into the city.

While a host of enemies thus stole into Babylon, like a thief into a house by stratagem and at night, no situation for the moment could have been more critical and dangerous than theirs; for if the design had been discovered and if the gates leading from the river to the city had been shut they would have been shut us as in a net, and their destruction would have been seemingly inevitable; and but for the word that never errs, and the eye that watches over all, the assailants would have been the victims. But the Babylonians, given up on that night to intemperance in honor of their god, exercised no caution as they felt no fear, and the enemy passed into the city without obstruction or opposition—for though they knew it not the prophecy was true "the gates shall not be shut." —Keith's Evidence of Prophecy.

SIXTEENTH ANNUAL STATE CONFERENCE

Of the Churches of God in Christ Jesus to be Held in Oregon, Illinois, August 21-25, 1912.

The brethren of Illinois and other states, together with their friends, are cordially invited to attend the Annual Conference of the Churches of God in Christ Jesus which will be held in Oregon, Illinois, August 21st to 25th, inclusive.

The admonition addressed to the Hebrew brethren is equally applicable to the Church today. "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as we see the day approaching."

Is not the work of the Lord, which He has entrusted to us, of far greater importance than the labor pertaining to this present world? Each individual member of the Church of God is personally responsible to perform his duty in the Master's service.

You cannot do my work—I cannot do yours; so let us meet in Oregon with the firm determination each to do his part that our united efforts may redound to the honor and glory of God.

Secretaries of local Churches are requested to bring complete reports of the year's works in their localities.

Local Conference Collectors are urged to see that the annual conference dues are paid and duly reported to the State Treasurer, Brother J. M. Glotfelty, Lanark, Illinois.

Ladies' Aid, Berean Societies, and Sunday schools are asked to submit reports of their respective departments.

Shall the Conference employ an evangelist next year? If so, come prepared to advise the board as to whom you wish, and as to how much you are willing to subscribe to his support.

The following ministers are expected to be present this year: Joseph Williams of Indiana; L. E. Conner of Ohio; Peter Jeffrey, S. J. Lindsay and G. Eldred Marsh of Illinois.

Board and lodging will be furnished free to all who come.

For particulars regarding train service, etc., address G. Eldred Marsh, Box 626, Oregon, Illinois, who will cheerfully furnish any information in that regard you may desire.

A complete program will be provided by this committee at the time of the Conference.

COME and help us make this meeting a success. YOU are NEEDED!

J. M. Glotfelty, E. F. Gesin, G. Eldred Marsh—Committee.

PROGRAM

Of the Twenty-fifth Annual Conference and Camp Meeting of the Churches of God in Christ Jesus in Iowa, August 24, September 1, 1912, Chautauqua Park, Iowa.

Dear Brothers and Sisters of the Churches of God in Christ Jesus:

Greeting:

As it nears the time set for the Annual Conference, which will be held as usual at our Camp ground at Waterloo, Iowa, this year from August 24th to September 1st, inclusive, we send you this greeting and a printed program.

We invite you to be present and take part in the various meetings, and to assist in making plans for the next year's work. You should be on hand to hear the reports of officers and evangelists, and to learn how the money you have contributed to the support of the Conference has been expended.

Those who have attended the Conference heretofore and experienced the pleasure of associating with those of like precious faith in a meeting of this kind, and of listening to the word of God from the lips of those who speak, it is not necessary to urge to be present, as they know of the benefits to be derived from a meeting of this kind, but to those who have not as yet met with us, we urge upon you the necessity of partaking of these annual feasts of spiritual food, so that in the months to come we may all be better able to overcome the evils of the world and have new courage to press forward to the mark of the high calling.

Good speakers will be in attendance to preach the word. All should make a special effort to attend this meeting.

General Instructions

If our "Conference Baggageman" is at the depot when you arrive, give him your baggage checks; if he is not there bring your checks to the camp ground and give them to the president.

To reach the camp ground, you may board any one of the following street cars: Cedar Falls Interurban, East Fourth Street or Loop. Get off at Chautauqua Park.

Tents will be furnished free. Bed springs or mattresses 50c each for the 10 days. Blankets and comforts 10c each per night. Beds furnished transients at 25c per night. Meals served at the dining hall at the camp ground. Letters may be addressed to you as follows: Waterloo, Iowa, Park Station.

Keep this program and bring it with you; also tablet and pencil, Bible and hymn book. Come to stay all through the meeting if possible.

For further information write O. J. Allard, Fort Dodge, Iowa.

Conference Officers

O. J. Allard, president, Fort Dodge, Iowa.

A. J. Eychaner, Vice President, Cedar Falls, Iowa.

Eva L. Stearns, Recording Secretary, Sac City, Iowa.

Ada Moran, Corresponding Secretary, Clinton, Iowa.

G. P. Allard, Treasurer, Fort Dodge, Iowa.

General Program

6:45 a. m., Morning Devotion.
7:00 a. m., Breakfast.
8:00 a. m., Children's Exercise.
10:30 a. m., Bible Reading and Discussion.
12:00 m., Dinner.
1:30 p. m., Visitor's Hour.
2:30 p. m., Essays.
3:00 p. m., Preaching.
4:30 p. m., Question Box.
6:00 p. m., Supper
7:30 p. m., Song or Praise Service.
8:00 p. m., Discourse.

Special Program

Saturday, August 24

1:30 p. m., Dedication Service.
2:00 p. m., Meeting of Conference Board and Stock Holders.
3:00 p. m., President's Address.

Sunday, August 25 and Sep. 1

9:00 a. m., Sunday School.
10:30 a. m., Preaching.
2:30 p. m. Preaching.
4:00 p. m., Baptism.
7:00 p. m., Social Meeting.
8:00 p. m., Preaching.

Thursday, August 29

Berean Day—Special Program by our Young People.

O. J. Allard, President.
Eva L. Stearns, Secretary.

CONFERENCE NOTICE

To the brethren scattered through out Nebraska and elsewhere, Greeting:

The annual Nebraska State Conference of the Church of God in Christ Jesus will be held at Hot brook, Nebraska. The Conference will begin Monday, August 5, and continued over Sunday, Aug. 11. The program has not been definitely arranged, but a number of speakers are to be present.

We extend a very cordial invitation to all who are interested in the study and promotion of God's Holy Word, to attend this Conference. Come; let us know each other and study to show ourselves approved unto God workmen that needeth not to be ashamed rightly dividing the word of truth (II Tim 2-15).

OLA CROUCH, Sec.

ILLINOIS CONFERENCE

The sixteenth Annual Conference of the Churches of God in Christ Jesus in Illinois will begin in Oregon, Ill., on Wednesday evening, Aug. 21, and continue over the following Sunday. A cordial invitation is extended to all. Come and help us make our meeting a success. A program will be printed later.

GRACE M. WILLIAMS,
Secretary.

SOUTHERN ILLINOIS CONFERENCE

The Southern Illinois Conference will be held with the church at Moriah, near Casey, Ill., Sept. 21-29. Program will be published later.

MRS. AMY WEAVER, Secy.,
210 S. Jasper Ave.,
Casey, Ill.

NEBRASKA CONFERENCE

The Nebraska State Conference will be held at Moorefield, Neb., from Aug. 17 to Aug. 25, inclusively. All are cordially invited to come.

ALTA KING,
Secretary.

ARKANSAS CONFERENCE

The Conference of the Church of God of Arkansas, will meet at Waveland, Ark., on August the 23rd, 1912. All of like precious faith are cordially invited to meet with us. Waveland is on the Rock Island Railroad, 100 miles west of Little Rock. Every one who comes will be cared for. So come and enjoy the feast of fat things in store for all who may come.

Your brother in the One Hope,
T. J. DANIEL,
President.

OHIO CONFERENCE PROGRAM

Salem, Aug. 21 to 25

Wednesday Eve., Aug. 21, 1912

7:30- Hymn of Praise, The Congregation.
Prayer of Invocation, R. G. Huggins.
Hymn.
Address of Welcome, Mrs. Mattie Neill.
Response W. C. Heacock
Address, President, W. S. Tomlinson.
Closing Hymn, The Congregation
Benediction.

Thursday, Aug. 22

9:00 a. m., Social Song Service, Chas Moore, Leader.
9:30 a. m., Bible School, D. C. Robison.
10:30 a. m., Sermon, J. H. Anderson.
1:30 p. m., Social Song Service, Owen Pottorf, Leader.
2:00 p. m., Bible School, D. C. Robison.
3:00 p. m., Sermon, R. G. Huggins
7:00 p. m., Social Song Service, N. S. Westfall, Leader.
7:30 p. m., Sermon, C. C. Maple

Friday, Aug. 23

9:00 a. m., Social Song Service, H. Juergensen, Leader.
9:30 a. m., Study of Bible Characters (a talk) C. C. Maple.
10:30 a. m., Business Meeting.
1:30 p. m., Social Song Service Theo. Klingenstein, Leader.
2:00 p. m., Bible School, W. S. Tomlinson.
3:00 p. m. Sisters' Meeting, Mrs. Mattie Neill, Chairman.
7:00 p. m., Social Song Service, Ashford Lehman, Leader.
7:30 p. m., Sermon, J. H. Anderson.

Saturday, Aug. 24

9:00 a. m., Social Song Service, David Beck, Leader.
9:30 a. m., Bible School, Chas. A. Goss.
10:30 a. m., Sermon, J. H. Anderson.
1:30 p. m., Social Song Service, John Lehman.
2:00 p. m., Sermon, D. C. Robison
3:00 p. m., Business Meeting.
7:00 p. m., Social Song Service, Buell W. Nutt, Leader.
7:30 p. m., Sermon R. G. Huggins

Sunday, Aug. 25

9:00 a. m., Sunday School, Mrs. Mattie Neill, Supt.
10:00 a. m., Sermon, R. G. Huggins.
10:45 a. m., The Lord's Table, Chas. Moore, Presiding.
1:30 p. m., Young People's Societies.
2:30, Sermon.
3:15, An Hour for Us All, Chas. A. Goss, Leader. (Bring your favorite text).
7:00 p. m., Song Service, Mrs. B. H. Lang.
7:30 p. m., Sermon, Chas. C. Maple.

Music in charge of Mrs. C. A. Goss.

Organist, Mrs. Isa McCave.

DAVID BECK,
W. C. HEACOCK,
CHAS. A. GOSS,
Committee.

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ROBT. G. HUGGINS, Editor.

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MAY WE KNOW?

Part II.

Mrs. Flora A. Wood

I cannot do better than open this article by a quotation from Robert Roberts: "There are many signs abroad indicative of the near approach of Christ's kingdom. To discern them history and prophecy must be known and understood to some considerable extent." The first question we naturally ask is: Has God any set time for his work of restitution? Look at Psalms 102:13; Acts 17:31. We see by these scriptures that God has a set time and an appointed day in which these things are to be fulfilled.

Our next inquiry is: Has the Lord seen fit to reveal that time to his saints? Let us go to his word again. In Daniel 8:13 we find the following question asked: "How long shall be the vision?" Did the Holy One answer? He certainly did; see verse 14 of the same chapter. Now of what use was the question or answer if no one could understand, and why did Daniel record the vision and time so minutely if it was to remain in obscurity? Daniel 12:10: "None of the wicked shall understand; but the wise shall understand." Now here are two positive statements: The wicked shall not understand, the wise shall. From this it seems to me the prophetic times are given in the same manner that many of Jesus' sayings were: Hidden to those who are blind to search them out as hidden treasure, but revealed to those who are upright and wise (Revelation 13:18; 17:9).

It seems to me from all these scriptures that we can say of prophetic time as of "The sign of the times"—we may know and understand if we apply our hearts to wisdom. We find that in the past God never left his people without a knowledge of impending events. Noah knew when the time of the destruction of the world was near; Lot was called out of Sodom; Daniel says, "I knew by books (the prophets) that the seventy years of captivity were about to expire;" our blessed Lord said the time is at hand. We do not think it possible that God would leave his saints in ignorance of the time of the most stupendous event in the world's history—the setting up of the kingdom of God—and that we are left without any clue as to where we are in the stream of time. If God has not given times and season by which we may know, as an English brother says, "We have no clue to our whereabouts in the Gentile era, and no knowledge of the length of that era, and have no reason for believing ourselves in the neighborhood of the end."

But this clue is given to us. Turn to Daniel 8th chapter. In this chapter Daniel had a vision of the kingdom of the earth under the symbols of certain beasts. He is not left in doubt as to what these beasts represent, for an angel is sent for the express purpose of explaining this to him.

Now Daniel is taken down the stream of time until the coming of the Prince of Princes to set up his kingdom—even the coming of our Lord, for which we are longing and seeking signs that it is near. While Daniel is thinking upon what he has seen it is said unto him that the length of this vision or the time to elapse from what he first saw to the end is 2,400 days (King James' translation reads 2,300 days, but the correct number as given in different manuscripts is 2,400. This can be satisfactorily shown to any one who doubts it). So whatever is meant by the 2,400 days was to elapse from the beginning of what Daniel saw in the 8th chapter to the coming of the Prince of Princes. So we see God has not left us in ignorance of the times and seasons. We have only to apply the wisdom given in the word to find the meaning of the 2,400 days, and can know where we stand in the history of the world, and how near we are to the cleansing of the sanctury.

Let us see now if we can get a starting point from God's word (not man-made theories) for this period. But first I want to speak of the days themselves. Are we to understand these as literal days of twenty-four hours each, or are they as the rest of the vision, symbolical? We never see the literal and symbolical mixed in God's word. If ever they are, the matter is so clear as to admit of no doubt as to what is literal and what is symbolical language; and inasmuch as the vision is given in symbols, naturally the time would be also. But let us see.

That God has often used a literal day to represent a literal year of time is beyond question (Numb. 14:29; 30:33; 34). Here God says, "Each day for a year."

This event has passed into history and cannot therefore be wrested from its true significance. See also Ezekiel 4:4. Here in mimic representation of the siege of Jerusalem, God expressly says, I have appointed thee a day for a year. How fitting, then, the length of time a kingdom or kingdoms should endure, besieging and being besieged, should be represented on this God-given scale. I know that Rom objects to this measurement, but her reason for this is so obvious that it does not merit answer.

One thing that seems to me to forever settle the question as to the length of time the days represent is the magnitude of the things seen in vision; for instance the rise and development of the Persian Empire alone took nearly forty times 2,400 literal days. It seems to me this is sufficient to show beyond a doubt that the 2,400 days represent 2,400 years.

That being so we have only to find the commencement of this time, and it is easy to see where we are in the history of the world. Now the question Daniel heard asked and answered is: "How long shall be the vision?" So we have only to look at the first event seen by Daniel in the vision to see where to start our line. Turning to Dan. 8:3 we find the first thing brought to view was a ram having two horns, which the angel explained to Daniel to be the Medo-Persian kingdom. Now the only question is, At what time in the history of the Medes and Persians did Daniel see the kingdom in vision? By looking again at Dan. 8:3 we see that it was when one horn had gained the ascendancy over the other. History says that the Persian power came in with Cyrus' accession to the throne, and his family held the power until conquered by Greece some two hundred years later. Now of necessity the vision must begin when the Persian kings had reigned long enough to make the Persian horn the higher. Scholars tell us this was in the reign of Xerxes 484 B. C. If this be the true starting point of the 2,400 days, it is easy to knw just where we stand in the stream of time, and we may know when the end of Gentile time and "the set time" to favor Zion be come.

I cannot close this article without expressing my thanks to our beloved Editor of The Restituton for helping me out of the labyrinth in which I had become lost in this prophesy and showing me the clear light of God's word upon it. May we all come into the bright light of truth, more and more, as the gross darkness that surrounds us, deepens.

THE TRUTH DEFENDED
No. 13

An Ex-Methodist Pleads for the Truth

Mrs. Chas. Thomas

I have given several of the texts in which the word hell has been translated from the original word sheol or hades, both meaning grave, place of darkness and ruin, where the good and bad repose together in a state of unconsciousness.

There is one other class of texts where the original word is Gehenna. Superstition has taken the idea of the popular hell fro mthis word, which was the name of a valley near Jerusalem, which has and will be again the scene of great slaughter. It was there the Jews burned their children alive to false gods. A certain place in this valley was called Tophet. This valley is spoken of in 2 Kings xxiii:10; 2 Chron. 28:3. The Assyrian army was destroyed there (2 Kings 19:35). It was called the valley of Hinnon because owned by Hinnon. It was of this valley that the prophet speaks when he says, "It shall no more be called Tophet or valley of the son of Hinnon, but a valley of slaughter." And he goes on and explains why; because the Jews were to be destroyed and Jerusalem made desolate (Jer. 19:6-9, 7:3). The same valley is spoken of by the prophet Isaiah, "For Tophet is ordained of old, yea, for the king it is prepared; he hath made it deep and large, the pile thereof is fire and brimstone doth kindle it (Isaiah 30:33). By reading more of the same chapter we find that God is speaking of the time when the people shall dwell in Jerusalem and weep no more, and also of the battles to take place at the beginning and at the end of the thousand years' reign. This valley of Tophet or valley of slaughter, which is translated by the word Gehenna, is the place where the Lord will burn with unquenchable fire his enemies. The fire will be unquenchable because it will not be quenched until there is nothing left to burn. Then it is not quenched, but it goes out after all is burned up. Christ says,

And if thy right hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell (Gehenna) into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched (Mark ix:43). We read in the history of Jerusalem that this valley of Tophet was a terrible place where the filth and dead bodies of the great City of Jerusalem were cast, and a fire was kept burning for five or six hundred years, both day and night.

It is claimed that the worms our Lord speaks of were the worms that constantly preyed upon the dead bodies until they were destroyed. The prophet says, "And they shall go forth and look upon the carcass of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh" (Isa. 66:24). A carcass is not a living person. "Our God is a consuming fire" (Heb. xii: 29). It will be an everlasting death; for there will be no resurrection from it. It will be eternal, for they will be consumed into smoke through eternal ages. Behold the day cometh that shall burn as an oven, and all the proud yea, and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up, that it shall leave them neither root nor branch, but unto you that fear my name shall the sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves in the stall. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts (Mal. 4:1-3). If they are to be "ashes" they surely won't live for ever and ever alive in torment. For the day of the Lord is near upon all the heathen. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been (Obs. 15-16). For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be (Psalm 37:10). Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe (II Thess. 1:9,10; II Peter 3:9). The triumphing of the wicked is short, and the joy of the hypocrite is but for a moment; he shall perish as his own dung; they that have seen him shall say, Where is he? He shall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night (Job 20:5-8). But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume, with smoke, shall they consume away (Psalm 37:20). Let the sinner be consumed out of the earth, and let the wicked be no more (Psalm civ:35).

INSPIRATION

B. A. Meerman

Moved to a high pitch of enthusiasm through the inspiration received from the many excellent articles in The Restitution, and also by the recent Sunday morning discourses, led me to choose the above subject, and have a part in carrying on the good work.

"Inspiration," in Mr. Webster's most explicit defination is, "influence emanating from any object, giving rise to elevated thought or emotions." I would add to this a desire to follow the example set by others. In Job. 32:8 we read, "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding."

As the poet writes his verses through inspiration so were the scriptures written, as we find in II Tim. 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," so is every other thing done which leads to the higher ideals of life, by following where others have started.

In studying the truth we find this to be a very prominent thought: one is inspired to live a better life than their past and to keep from the many worldly pleasures all around us.

Inspired by the beautiful writings of the Prophets, before us and the thought of the great reward which awaits the faithful, makes it easy to live the life of a Christian instead of a disbeliever with nothing but death in view.

As we look about from day to day and see iniquity abounding on every hand we must realize that the end is drawing nigh, that the rule and oppression of this wicked world is about to cease; therefore brethren, let us be steadfast, unmovable, always abounding in the work of the Lord. Then will our reward be great and we shall see him and be made like unto him, who is ruler over all things.

Our every day walk of life should be guided by the thought, "Would Jesus do it?" Of course it is almost impossible in this day and age to live the life our Savior lived, but if we keep this thought before us, we surely cannot sin beyond forgiveness.

Teach others the great and glorious truths; speak not angry words against your enemies, be ready with an answer should not those in the fold ask questions; continue faithful and be willing to bear the trials of this world, and then shall we surely find favor when the Master appears from heaven to gather his family together.

Let us be watching,
Let us be true,
The time is approaching—
Signs tell us its due.

THEY COULDN'T FIND IT

B. Roxana Wince

The members of the M. E. church in a flourishing city of Oklahoma had built a $75,000 meeting house, and the financial committee were out soliciting funds to finish paying off the debt, and ran across a certain Mr. W—. "Will you not give us something?" they asked.

"Certainly, certainly," replied Mr. W—; "twenty-five or fifty dollars, whenever you show me the chapter and verse in the Bible that says we go to heaven when we die." The leader thrust his hand into his pocket and pulled out a Bible that he always carried with him and the whole party trooped into a near by office, sure that the coveted money would soon be in their possession. Page after page was turned, while the crowd stood by growing tense and anxious. The passage could not be found.

"Well, gentlemen," Mr. W—— said, "you seem not to be able to give a reason for the hope that is in you; at the present time it is night now, and I must go home but I will extend my offer indefinitely. Whenever you find the text, the money is yours."

Months have elapsed since the incident occurred and the committee have presumably given up the search, for they have never called on Mr. W— for the proffered reward.

I trust that their inability to find the text set them to thinking, as Mr. W— intended it should. It is impossible to "be always ready to give a (scriptural) reason for the hope that is in us," if our hope, is not a scriptural hope. That we do "not surely die," as the devil affirmed, when we cease to breathe, but are mysteriously transported to heaven, is not the hope of the gospel; it does not look to Christ for future life in the sense that immortality and incorruption are gifts, utterly dependent upon his power to raise us from the dead, that they are not inherent in man, and can be bestowed only at the resurrection. The text is not in the Bible that says "We go to heaven when we die."

CONCERNING THE KINGDOM AND THE GREAT KING

"And I saw a new heaven and a new earth; for the first heaven and the first earth are passed away, and the sea is no more" (Rev. 21:1).

The above text is ascribed to John the Revelator, who suffered martyrdom by banishment on the lone isle of Patmos in the Grecian Archipelago, for preaching and upholding the gospel of the kingdom and propogating the teachings of Jesus the Christ. And when the shadows are lengthening into the late afternoon of this gospel age, people are found who think John was a dreamer, because being alone in dreary solitude his cogitations drifted into exaggeration, and they refer to a case in point the erratic author of the Pilgrim's Progress, who also dreamed in prison solitude. But this is a detail.

That John was vividly endowed with prophetic vision is fully portrayed in graphic word pictures bearing on the time soon to dawn on the earth, and known as "the Lord's Day," when Jesus will be Lord and King over the whole earth, in land and sea extending under the whole heaven. How far the scope of that expanse is simply beyond the ken of human knowledge.

In the atmosphere or "spirit" of that day, John was there, as surely as was the patriarch Abraham, of whom the Savior spoke to the unbelieving Jews, "Your father Abraham rejoiced to see my day, and he saw it, and was glad" (John 8:56).

When the time is consummated and the Lord's day instituted it will be the knell of the old order of things now existent. A new heaven, superb in delination of beauty and splendor, and the sin cursed earth swept and garnished from every thing offensive; a new earth prepared for the Bride of the Lamb—the church. Briefly pause and endeavor to realize the wonder of wonders: the waters of the immense sea abated from its bed to exist no more; the king of that vast domain will easily be the greatest of all kings. "The King of kings and Lord of lords," His name is Jesus and his title Christ, long despised and rejected of men, but when he comes to possess the kingdom and reign, refractory knees shall bow and tongues profane with contempt will openly confess he is the Lord Jesus Christ, then the solitary places of the desert and where the turbulent waves of the sea held high carnival so long will, metaphorically, clap their hands in very joy.

At the present time, A. D. 1912, a great deal is heard concerning circling the earth by various modes of travel. This is wholly incorrect. As there are three-fourths more sea than land, enormous stretches of this immeasurable wilderness have never been visited by a single sailing craft. "Travelers of the sea complain of its emptiness, not a single sail can be sighted for weeks and even months at a time." And unless on or near the commercial highways of the ocean, very seldom is the monotonous perspective of sea and sky relieved by a solitary ship despite the fact there are 35,000 vessels of all classes used in commerce exclusive of the navies of men-of-war, throughout the world.

The future ruler of this vastly extensive domain beyond anything of the kind ever ruled over before, bids his followers be of good cheer. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

What a king shall dwell amongst us,
In these happy, happy days!
Jesus Christ, the King immortal,
O, how worthy of all praise!"

The sea is to give up the dead that is in it. Then many grim mysteries and grimer tragedies will stand revealed in that mighty charnel house, where vessels not a few have gone down with all on board encountering the dangers of the deep; not a spar or bottle message ever reached the shore to tell meagerly the anxious and waiting friends the awful fate of those they loved.

Geology teaches the sea has been everywhere. On the peaks of the highest mountains marine fossils are found, suggestive that death prevailed in aquatic life prior to the pronouncement of the curse, and corroborative of Gen. 1:9,10, when the bounds of the all-prevailing sea were set, when God had spoken, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed."

So to John it was reserved to tell in essence the glories of the coming kingdom and its capital, in Rev. 21,

"Wherefore we receiving a kingdom that cannot be shaken, let us have grace whereby we may offer service pleasing to God."

IAN KATIBON,
Knox, Ind.

The editor has been absent from home during the week attending the Ohio State Conference. As a result The Restitution has been neglected some. The Conference was well attended, and was a success in every sense of the word. We hope to have a full report of it by next issue from the secretary.

The Restitution

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Cleveland, Ohio, August 27, 1912

EDITORIAL

How poor they are that have no patience.—Shakespeare.

"The hardest thing in the world to kill is a misstatement, whether it be made with intention or in ignorance."

"Little things done well make a great soul, and small duties are always great duties in the sight of the angles."

Each day is like a furrow lying before us; our thoughts, desires and actions are the seed that we each minute drop into it, without seeming to perceive it.

Have love. Not love alone for one,
But man, as man, thy brother call;
And scatter like a circling sun
Thy charities on all.
—Schiller.

Now is the time to work, the time to fill
The soul with noblest thoughts, the time to will
Heroic deeds, to use whatever dower
Heaven has bestowed to test our utmost power.
—Sarah K. Bolton.

Faith spoken should agree with faith put in action. Ezra took God at his word, when he led his company a four months' journey, through the wilderness, with no guard but the angelic host.

Christians should speak freely to one another of the things that concern the inner life. The diffidence which seals our lips on the most vital of all topics, robs us of one of the chief sources of strength.

Difficulties are God's errands, and when we are sent upon them we should esteem it a proof of God's confidence—as a compliment from him—H. W. Beecher.

A person who makes happiness the object of his life is pretty sure to be unhappy. If he lays himself out to be a worker with and for God, he is pretty sure to be happy, no matter how forbidding his surroundings might be.

Courage is a great moral quality, not the common courage of dash and excitement, but the courage of a long sustained effort. In the matter of living and carrying on its duties through sunshine or storm, through success or failure, courage is only another name for faithfulness.

Prayer is not intended to save us from the need of exerting ourselves. To ask God to do for you the things that you are too lazy to do for yourself, is to insult omnipotence. Nehemiah had a better point of view, when he prayed for strength for the hard task he had chosen, and that his efforts might be crowned with success.

The value of prayer in quieting the brain has been discovered by many a mental specialist. Dr. Hyslop said the other day to an audience of physicians that, as one whose whole life had been concerned with the sufferings of the mind, he would state that of all the hygienic measures to counteract disturbed sleep, depression of spirits, and all the miserable sequels of a distressed mind, he would undoubtedly give the first place to the simple habit of prayer.—The Christian Worker.

There is a story of an artist pupil, who had wrought long on his picture, trying to make it to please his master. But the work seemed to be a failure, and he sat down by his easel in sore disappointment and dropped asleep. Then, while he slept, the master came in, and understanding the boy's disheartenment, quietly took the brush and finished the picture. So our Master comes to us in our discouragement, when we have done our best, and with His own hand puts finishing touches on our work and makes it perfect.

The Creator's Own Book—The book cannot be got rid of. It is not a question of discrepancies or questionable authenticities — which, by-the-way, do not exist in the case, but are only alleged by the unscrupulous malice which in its turn deceives honesty in many cases. It is a question of the whole character of a book which is a library, extending over thirty centuries in its composition. Study this character; read this book; read it daily and diligently, as the transcendent importance of the subject demands, and you will find that it is its own evidence. It cannot be accounted for on any theory of human composition. It defies explication in all its narratives and all its prophecies on such a principle. It is intelligible only on one principle; it will answer to no other. It is a book of divine inception—it is a book of divine narrative—it is a record of divine doings, divine sayings, divine prophecies, divine purposes. Every one who reads it with discrimination—who brings to it any knowledge of human nature and human books, and any capability of discerning between things that differ—realises in the mere reading of it, apart from all extraneous questions, subjects and investigations whatever, that the question of the Creator is settled for ever by the Bible and the Bible alone.

The Bible is distinct from all books and systems in this, that its main aim is to make man acquainted with God. It is not a book of philosophy, it is not a book of morals, it is not a book of poetry; per se, it is a stately, majestic, pure record of what God has done among men, with the object, He has plainly declared throughout—the object of making himself known, and of bringing men into adoration and subjection. It makes nothing of men; it makes everything of God. This is according to reason; for man is but a transient form of eternal power; eternal power alone is intrinsically great and worthy. And of this eternal power, it tells us what we could not know, but what is also according to true reason. It tells us this eternal power is a unit filling heaven and earth with a simultaneous presence, as a light fills a room, yet having a located radiant focus as light in a gas-lit room has focus and source in the gas jet that illumines it. It tells us that this universal power with glorious kernel and invisible extension is the Father, filling immensity by the plenitude of His inextinguishable and undiminishable presence — the one person in whom and of whom are all things — the seat and source of the wisdom which has contrived all things—the Creator, possessor, and dreadful majesty of heaven and earth, before whom the highest angels bow in awful reverence.

THE GREAT WHITE THRONE

In connection with the Great White Throne, John saw other thrones. "I saw thrones" saith he, "and they sat upon them, and judgment had been given unto them." A principal throne encompassed by other thrones. His vision of the thrones is more fully described in chapter iv. They are the Thrones of the House of David, occupied by "the First-fruits unto the Deity and the Lamb," who "sit with the Son on his throne (ch. iii. 21). It is the throne of the new Kingdom ruling over all without a rival. John's position in the vision when he saw this great throne of the Redeemer, and the redeemed, who had washed their robes and made them white in the blood of the Lamb," and therefore communicated whiteness in vision to all things identified with them—is when he and they had "executed the judgment written" and "given to them," and were able to rest from their labours" (ch. xiv. 13). Judgment had been given to them sitting upon their thrones" he saw and as the result of it execution by the means represented in the military array of ch. xix. they had cast down the thrones of the Kings of the nations, and had appropriated their "many diadems" to themselves—(Dan. vii. 9., Apoc. xix. 12). The thrones were now theirs who had conquered them; "and they sat upon them," ruling the subject nations (Ch. ii. 26, 27). And so thoroughly and absolutely had they overcome "the kings of the earth and their armies" that there remained no place, space or country where they could hold their own. The earth was conquered to the end of it, and all the nations were inherited by the King of kings and Lord of lords (Ps. ii. 8). In the words of the seventh vial, "every island had fled away, and the mountains were not found"—the kingdoms and empires of the world had disappeared as completely as the empires of Alexander and Napoleon I.

The establishment of the Great White Throne of Christ and his Brethren changes the face of the entire world. The Gentile constitution of society in Church and State is entirely abolished; and all the sinners, the "miserable sinners," as they truly declare themselves to be, or "the spirituals of wickedness" as Paul styles them, who constitute hierarchies, aristocracies and office holders of the body politic, will be abolished with it being "scattered," "put down" and "sent empty away" (Luke ii. 51—53). Popes, cardinals, Archbishops, bishops, priests, parsons, and all sorts of superior and inferior dealers in "sorcery" and "lies;" emperors, kings, cabinets, diplomatists, officers of state, military and naval commanders, parliaments, congresses, and all sorts of legislative bodies—these will be chased into the darkness of annihilation, and historical contempt, as "the Devil and his Angels" who for ages were "them who destroy the earth" (Ch. xi. 18). All these constituted things with the peoples, nations and tongues in their political aggregation, are the Gentiles, "Heavens and Earth," or Body Politic. Its complete suppression by the world-wide dominion of the Saints is apocalyptically represented by the saying, "The heaven and the earth fled away and place had been found for them no more." The manner of their flight is symbolically illustrated in Dan. ii 34-35, where, as elements of Nebuchadnezzar's political image, they are smitten by the Stone Power, and "broken to pieces together and become like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a Great Mountain, and filled the whole earth." Eureka III.

THE EVERLASTING COVENANT

E. W. Knapp

The first everlasting covenant was made known to Noah. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth (Gen. 9:8-17), called in the 16th verse "the everlasting covenant." When we see the bow in the cloud we can call to mind, that God placed that token there 3564 years ago, and it means that no flood shall destroy the earth again. Four hundred and twenty-seven years after this God made another everlasting covenant with Abraham and his seed, God changed his name from Abram (meaning a high father) to Abraham (meaning Father of a great multitude). "And I will establish my covenant in their generations, for an everlasting covenant, He that is born in thy house, and he that is bought with thy money, must needs be circumcised, and my covenant shall be in your flesh for an everlasting covenant" (Gen. 17:7, 13). God changed the name of Abraham's wife to Sarah (meaning Princess), and then God said, "Sarah shall bear thee a son, and thou shall call his name Isaac, and I will establish my covenant with him, for an everlasting covenant, and with his seed after him" (Gen. 17:19).

Four hundred and thirty years after this a covenant was made with Moses. This was not an everlasting covenant, and was a covenant with the Jews, only and was in force 1490 years, until Christ was crucified.

Then ended the Mosaic law or covenant (Gal. 3:25). After that the gospel was preached to Jew and Gentile alike, and the everlasting covenant of God's blessing the nations, and establishing his kingdom here on earth, was preached, and was commanded to be preached, until Christ comes on the resurrection morn, and raises to an everlasting life all those that believe and obey God's everlasting covenant. This covenant has a promise of eternal life to all that believe and embrace it in God's appointed way; whereas, the Mosaic covenant had no promise of life, or reward for keeping it beyond this life. The reason the Mosaic covenant was done away was because it did not provide a way for a life in the future, and therefore according to God's plan, was imperfect. But God so loved the world, that he gave his only begotten Son (not one of his adopted sons), but his own real, true son, as a sacrifice for sin; and he was a sinless being, because he was born of God. And he through God's plan and purpose, is the promised seed that will bless all nations of the earth. The covenant is everlasting, and the blessing will be everlasting. Those that obey the gospel, and are baptized into Christ, become heirs with Christ and will be raised at the resurrection, and will be blessed with Christ, as rulers over the nations. The nations will be blessed with a righteous king and righteous rulers, with religious laws, no more sin, or sickness, or sorrow, or death, nor anything to make afraid. This state of things is to continue everlastingly. We have God's word for it, and we believe it. We see that in the law that God laid down for Abraham to follow, was circumcision. Why do we not follow that command now?

Because Paul declares that the law of commandments contained in ordinances, was nailed to the cross. "Ye are complete in him, which is the head of all principality and power, in whim also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead" (Col. 2:9-14). So it seems that belief and baptism into Christ takes the place of circumcision. Read Phil. third chapter. We think the words of the everlasting covenant are the promises God made to Abraham, Isaac and Israel, recorded in Gen. 12:2, 3, 7; 13:14, 17; 17: 5, 8, 19; 22:15, 18; 26:1, 5; 28:13, 14; 35: 10, 12).

If ye be Christ's, then are ye Abraham's seed and heirs according to the promise (Gal. 3:29).

LITTLE THINGS

L. S. Bronson

On Sunday morning and not long ago we attended services held in one of our city churches. After the meeting was over the minister gave out this invitation, "You are all cordially invited to the Thursday evening prayer meeting, and if you come we shall expect something from you." Surely that was not an unreasonable request, nor a groundless expectation. We are now living on the earth; our neighbors and friends expect something from us; society expects something of us, the world expects something of us, and God expects something of us. What are we giving out in our lives in answer to these demands and expectations? Is it of good report, or of the opposite character? "Oh," says one, "if I could only do some great work I would gladly do it." Those who are always waiting to land some great thing are never prepared to do any of the small things in life; for the great ones are but the product of little things. When God created the world he saw that one mighty Niagara was enough for this continent, But he also knew it needed ten thousand little rivulets to beautify, enrich and water the thirsty land.

When Naaman would be cured of his leprosy and learned there was a prophet in Israel that could heal it, is said, "He went with his horses and chariots and stood at the door of the house of Elisha," expecting some great thing from the prophet. But Elisha only sent his messenger to Naaman saying, "Go and wash in Jorden seven times and thou shalt be clean." But Naaman was enraged at the prophet because of the simplicity of his remedy to heal and save. Said he, "I thought (we sometimes think) he would surely come out to me and stand and call on the name of the Lord God and stretch his hands over the diseased place and heal." And he turned and went away in a rage. But his little Jewish maid said unto him, "If the prophet had bid thee do some great thing, wouldst thou not have done it?" How much rather, then, when he says to thee, "Wash and be clean." That was a small command given by the prophet. But only his condition and the pain from his disease drove him to obedience. Not willing to obey God's commands because his requirements are small and simple! Not willing to carry his yoke upon us when he has declared it is easy to carry and his burden is light!

We need never expect to reach large proportions in any direction without first carefully considering the little details that enter into our life. Has God required of us great and difficult things in order to be his children?

Listen: "What doth the Lord require of thee, but to do justly, love mercy and to walk humbly with thy God (Mal. 6:8). To "deal justly," cultivates honesty; to "love mercy" makes us tender hearted; to "walk humbly with our God" destroys pride in our hearts and life. Will we comply with these requirements of God and thereby live for him here, and then enjoy his companionship in the world to come? Then "dispise not he day of small things," and then the day of great ones will follow.

REFLECTIONS

J. W. Denton

The sects all teach that man is saved by "faith alone." At the same time they will contend that the Holy Spirit comes in answer to prayer to enable the sinner to believe. It seems that they can not realize that when they so contend, they deny salvation by "faith alone." Again, if the sinner is powerless to believe till God quickens him by the Spirit, and God alone can do this quickening which is necessary to believing, and God fails to do his part and the sinner is lost, who is responsible, God or the sinner? Remember, the sinner can not act till God does his part, viz., quickens him. But God refused to do his part, which would enable the sinner to do his. Now, because God failed to do his part, the sinner could not do his, yet God condemns him because he didn't! This makes God responsible for the damnation of all who are lost.

Again, if the sinner can not do his part till God quickens him, and can not keep from doing his part when God does quicken him, then, if we do not have universal salvation it is because God withheld the "quickening" that he might be damned! But as God "wills that none shall perish," and none can perish that he "quickens," then it follows that all will be saved or God has acted contrary to his own will by withholding the quickening power necessary to believing. View it from any angle you wish, and you will see that God is responsible for the damnation of the sinner, or, to avoid this, he must save all. Such are the consequences of the theory of necessity of a power separate from the word, hence not of faith. While this is the result of just conclusions drawn from sectarian teaching, what about our brethren who contend for a work of the Spirit in Christians, separate from the word? It seems to me that the merest tyro in reasoning can see that such work (if there is such) could not be a work of faith. Why? Because faith is the fruit of the word of God in the heart. Any power or influence separate from the word is bound to be separate from faith unless faith can be produced in the absence of the word. As men are to act by faith to please God, and faith "comes by hearing the word," if there is a power, or influence separate from the word, such power or influence is separate and apart from faith. If such power, comfort or influence exists separate from the word of God, such power, influence or comfort is not of faith, as faith is the result of, or fruit of the word. If such power, comfort or influence exists and is necessary to salvation, then faith and the "obedience of faith" are not sufficient.

If faith is not sufficient, neither is the word of God sufficient, for faith is measured by the word. As such power, comfort, or influence is not of faith, the only way the person or persons could be conscious of such comfort would be by feeling. Don't say, But comfort exists, and I know it, because God said it. This does not relieve the pressure. Because you believe such comfort exists within you, and said comfort is to be separate from the word, then you must believe this comforter influences separate and apart from the influence of the word—hence without faith again.

You say you believe said power is there separate from the word, yet you can not produce one act thought, impression or suggestion separate from the word that God would approve. If this comfort is independent of the word of God, then such comfort, thought or act is not influenced by the word of God. As God's word is truth, and this comfort is distinct from truth, then of course this comfort differs from truth. That which differs from the truth can be no part of the truth.

THE WORD OF GOD—WHAT IT DOES

Thos. Gideon Fowler

The word of God is powerful. By it the flood was brought upon the world of old; and by it the heavens and earth that are now are kept in store (2 Pet. 3:6, 7). By faith we understand that the worlds were framed by the word of God (Heb. 11:2). The word of God is like the fire which beats, and the hammer which breaketh the rock in pieces (see Jer. 23:29).

Some preachers would have people believe that the word of God is a dead letter and of no power until there has been an operation of the Spirit upon the heart which effects an entrance and giveth power of understanding to the heart; and without such an operation no one can receive or understand the word.

If this were true, no one could be responsible for the way he conducts himself as he is incapable of understanding what to do to please God. Therefore man could not be responsible for his life of sinfulness as there was no ability on his part to know God's will. As this would leave man with no will but his own, he has done the best he could when he followed it. Responsibility is measured by ability. The extent of one is the extent of the other. As there would be no ability till the operation of the Spirit upon the heart there could be no accountability until the operation of the Spirit upon the heart. But there can be no just condemnation (and God is just) where there is no accountability. Therefore there could be no condemnation without an operation of the Spirit, hence the operation of the Spirit, according to such a theory brings damnation and not justification. See?

But as it is not our purpose at present to discuss the operation of the Spirit we shall leave this thought with you and proceed to show what the word of God does.

The word of God is quick and powerless, sharper than any two-edged sword. Heb. 4:12. Quick means alive, therefore the word of God is alive—not a dead letter.

The word of God is powerful, yes, powerful to save, for Peter was to speak words (word of God) whereby the Gentiles were to be saved (Acts 11:14).

It, the word of God or gospel, is the power of God unto salvation to every one who believeth, to the Jews first and also to the Greek (Rom. 1:16).

What does the word of God do? (1) It begets (James 1:18). But how does it beget? Paul says he begat the Corinthians through the gospel (I Cor. 4:15). (2) By it we are born (I Pet. 1:22, 25).

Those who have their souls purified are born of God. The soul is purified by obeying the truth—word of God. Therefore, as Peter puts it, we are born of the word of God by obeying it.

By it we live. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). "As new born babes desire the sincere milk of the word (of God) that ye may grow thereby (I Pet. 2:2).

By it we defend ourselves. It is our sword (Eph. 6:17).

The word of God sanctifies. "Sanctify them through thy word thy word is truth" (Jno. 17:17).

The word of God has cleansing power. "Now are ye clean through the word which I have spoken unto you" (Jno. 15:3).

We are saved by the word of God. "Wherefore lay apart all filthiness and superfluity of naughtiness and receive with meekness the engrafted word which is able to save your souls" (James 1:21).

The word of God gives us light. "Thy word is a lamp unto my feet and a light unto my path" (Psa. 119:105).

We get understanding by the word of God The opening of thy words giveth light. It giveth understanding unto the simple (Psa. 119:130). It is by the word of God that we know of God, of Christ, of angels, of heaven, of the devil, and

of hell. The word of God tells the *origin* and *destiny* of man.

Even those who say the word of God is a dead letter, will not deny that the people who believe and faithfully keep the word of God will be saved eternally. Therefore I would suggest that you be more careful to maintain good works as the word of God directs and worry less the operation of the Spirit.

"Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which cometh upon all the world, to try them that dwell upon the earth" (Rev. 3:10).

NEBRASKA CONFERENCE REPORT

The Annual Conference was held at the Fairview school house about four miles south of Holbrook. Sister Cora Harlan, who lives about half a mile from the meeting place, gave us the use of her large house to serve and prepare the meals in. Everything for our comfort was at our disposal.

Everything indicated that the good brethren in the vicinity had neither spared their time, thought nor money in providing those things necessary for the comfort of each one.

we owe to them a great debt of gratitude for their efforts.

A cook was hired by the brethren there, and the brothers and sisters waited on the table. Every thing was fresh from the country gardens, which was greatly enjoyed by those who live in the city. Everyone, old and young, seemed to be delighted with the menu.

Now I shall attempt to tell of the many good things of the Conference.

The meetings were a feast of good things from the first to the last. Regrets were heard on every hand that the time was drawing to a close. Everyone said, "This is the best conference yet." We had from two to three sermons each day, which were preached by Bro. Jos. Williams, of Forest, Ind., and Bro. O. J. Allard, of Ft. Dodge, Iowa. Bro. Williams gave us many fine and helpful talks. Not only in his sermons but in our other sessions during each day. Bro. Allard gave us some fine sermons and helped us more than we can express in the Bible readings and in the other sessions.

Every meeting was well attended and the best of interest manifested. The members present showed an unusual appetite for strong spiritual food.

During business sessions reports from the different churches were given, which showed that at each place the brethren were doing their best to keep active in God's work.

The following officers were elected: President, J. H. Adams; vice president, R. P. Story; secretary, Ola Crouch; treasurer, J. A. Williamson; corresponding secretary, Hal Harlan.

The young people had their session each day, which was lead by Sister Eva Sterns, of Sac City, Iowa. She gave us many fine thoughts in her talks, and took up with us the study of the book of Genesis, so that we can now take up the study of any of the other books in the Bible in a profitable way. The young people certainly owe Sister Sterns a debt of gratitude for what she did for them. We all truly hope she will come back to our conference next year and help us again.

During the whole meeting the registration committee reported that one hundred and fifty registered, and that at the last session Sunday evening an attendance of 106. The school house was well crowded and many stood on the outside.

Sunday afternoon we went to the Republican river where we had the pleasure and joy of seeing two young sisters put on the name of Christ. We hope and pray that they will always stand firm and never be ashamed of the step they have taken.

This is a short report of what we enjoyed in company with those of like precious faith. Let us all hope and pray that we may meet in the kingdom, if not again in this world of sin. But let each one begin now to plan on attending the conference next year. Those who never have attended don't know what a feast they miss each time.

OLA CROUCH, Sec.

SPIRITUAL GROWTH

COL. 2:6, 7

W. P. Jones

At this time of the year there everywhere abound evidence of growth in nature's kingdom. The seed which contains the germinal principle of life is deposited in the soil. If conditions are favorable, there is a threefold growth: (a) downward, (b) upward, (c) outward.

1. In its growth downward it takes root, whereby it is able to extract deeply from the soil and absorb the moisture necessary to life and growth; 2. Upward in order to form a body or trunk that will support branches to hold the fruit that will later be produced; 3. Outward that it may be larger, giving form, roundity, strength, etc. Now, Paul says in this lesson "As you have received Christ, so walk ye in him, rooted and built up in him and established in the faith as ye have been taught, abounding therein with thanksgiving" (Col. 2:6-8).

Now, the above sets forth three fold growth in grace, rooted, settled, established in the faith of the Son of God. First, begin right; a good beginning is essential. What the foundation is to a house, faith is to the Christian life. If the foundation consists of faith, and increase of faith is necessary to growth or development in the divine life, whatever is necessary to the foundation is necessary to spiritual development. But upon what or in what does faith stand? Listen to Paul, the apostle: "And I, brethren, when I came to you, came not with excellency of speech or of man's wisdom declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and him crucified. * * * * And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power (What for, Paul?) That your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:1-5).

Upon what does your faith stand, on the testimony of God or of men? This downward growth is necessary to our firmness or stability. Like the mighty oak that has withstood the storms for ages, still stands because it is deeply rooted with a solid growth downward.

Second, "built up." This suggests upward growth because it leads to a higher life, individuality and collectively; as a *body*—be church. Onward and upward should be the slogan of every soldier of the cross.

Third, "Abounding therein," says Paul in verse 7. This suggests, in the third place, the outward growth. Now, as a tree grows outward from the heart, so must our growth be from the heart, all acceptable service must come from the heart, hence the necessity of purity of heart—sincerity of purpose. The condition of heart, whatever it was in the beginning, will permeate or express itself in every subsequent act or obedience. If the fountain is pure, the stream will be pure (Matt. 7:16). The animal kingdom subsists upon both the vegetable and mineral kingdom, likewise our outward growth is made to depend on the downward and upward growth, and all three on the food taken in order of development. But what is the means of growth in Christ? As this is so important we will let the great Teacher answer; "Man (the inner man) shall not live by bread alone but by every word that proceedeth out of the mouth of God" (Matt. 4:4). This shows plainly how we are to live. But the objection says, "This only shows the word of God is necessary to life, and life is not growth." Yes, but life is necessary to growth, as there can be no growth without life. But let us consult Peter, the divine philosopher: "Wherefore laying aside all malice, and all guile and hypocrisies, and envies, and all evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:1,2). Now, on becoming a lovely tree in the garden or vineyard of the Lord and bearing the fruit of the Spirit (Gal. 5:22) we must grow in grace, but in order to grow we must receive the word. Then our growth as Christians is gradual, that is, step by step, not like the modern Sankies, full grown at the first or second work of grace, as they say, and like the wasp of a certain variety of frog, larger at first than at any other time. The Savior says: "The earth bringeth forth fruit of itself—first the blade then the ear, after that the full corn in the ear" (Mark 4:28). So their theory it at antipodes or squarely a contradiction of the teachings of the Savior and the apostles. Let us be sure our growth upward is not like those who built the tower of Babel, or the prayer of the Pharisee, which spirit was one of self laudation towering high to glory in self and to be seen of men. But on the other hand, the greatest should be humble, be the servant, of all, and take counsel from David when he said, in the first chapter of Psalms "Blessed is the man that walketh not in the counsel of the ungodly * * * * but his delight is in the law of the Lord, and in his law doth he meditate day and night. He shall be like a tree planted by the rivers of waters that bringeth fruit in his season, his leaf also shall not wither and whatsoever he doeth shall prosper."

Y. M. C. A. REPLY TO ROMANISTS

The Y. M. C. A. admits to association membership decently behaved persons whether Celiristians or not, but does not allow them to vote on questions of policy unless they are members of protestant evangelical churches. The Roman church, alarmed at the number of Romanists seeking such membership have attacked the Y. M. C. A. in various quarters.

From "Twenty-Third Street Men," a Y. M. C. A. periodical, edited by Burt. B. Farnsworth, we take the following extracts in reply to an attack upon the Y. M. C. A. by a Romanist periodical called America:

We are taken to task for using the word "Romanist," which, we are told, is very distasteful to the members of the Roman Catholic church. E. Spillane, S. J., takes the laboring oar in America in behalf of our insulted members. If he knew the facts of his church as well as he does its traditions, and was as loyal to them, he would not make such a statement. He would know that the encyclical of Leo XIII., issued in 1889 concerning Heckerism, states that the proper and legal title of that church is "Roman Church," omitting the word Catholic. That being true, the members are "Romanists." We supposed Leo XIII. to be good authority, especially in the eyes of Roman Catholics. If he is not, we shall be glad to be set right and to apoligize for the use of the word "Romanist."

America complains because the Romanist members are not permitted to vote in the association. How long since the Roman church began giving its members a voice in determining the policy of that organiation? For 1,500 years that church has stood like adamant against giving the laymen any voice in determining any question of policy in the church. The only religious freedom granted the laymen by the Roman Church is the freedom to obey the "commands" of the Italian hierarchy handed down through the priesthood and the privilege of paying the bills. Unless they accept willingly these privileges they "dishonor the church and themselves."

Until the priesthood becomes solicitous enough for the rights of the individual church members to give them a voice in the affairs of the church, it is rather unbecoming for the priesthood to criticise the Y. M. C. A. for not granting what they themselves have refused to grant.

If the Roman Church can hold its members, well and good; if it fails, it is not our fault, and it is failing. Its present adherents in the United States, counting every man, woman and child in Roman Catholic families, according to the Official Directory of that Church for 1911, is 15,155,069. Father McCabe, in "The Decay of the Church of Rome," says that if the church had held its own families and their children during the last twenty-five years, without any conversions from Protestantism or increase from immigration, it would now number 23,000,000 members.

The Y. M. C. A. has never conducted a campaign of proselyting. It is a Protestant organization, but it has admitted to its membership men of all creeds and of no creeds. America would like to have us shut our doors in the face of any Romanist who applies for membership, but the Roman Church never shuts its doors in the face of Protestants who wish to enter it. In fact, the Paulist Fathers and many others of that denomination make a business of proselyting from Protestantism. Why does the Roman Church criticise the Y. M. C. A. for an alleged policy which policy that Church has always followed? America says further that "Catholicity is Christianity, and Christianity is Catholicity," which is a re-emphasizing the position of the Roman Church. Since the fourth century that church has held that there is no salvation outside of its membership, and that all outside, including Protestants, are heretics and on the the road to everlasting torment.

The Roman Catholic member often does not know what his "lawful superiors" have pledged him to, but his "lawful superiors" know and some day he may learn. He is learning now. If he will read the Western Watchman, a Roman Catholic paper published in St. Louis and edited by a Roman priest, he will find in the issue of September 28, 1911, the editor saying, "Protestantism is ruffianism organized into a religion," and further on, "All Protestants are criminals." His statements have not been repudiated by the hierachy. Why not?

If the Roman Catholic Church wants to hold its members, let it do more for them, and not blame us for what we do. These men come to the association because they can get what their church does not and will not give. In spite of years of protest from the Roman priesthood, the number of Roman Catholic members in the Y. M. C. A. has steadily increased. There is a reason for it. Let the priesthood face the facts and quit "condemning."

We have never heard of a single criticism from a Roman Catholic member in regard to his being discriminated against. In fact, he has more voice in the affairs of the association than he has ever had in his own church, which is so excited about his not being allowed to vote in the association.

We hope our attitude is made plain in the above statements.

FLEE INTO EGYPT

Matt 2:13

A. D. E.

Rev. 11:8 tells us that the place "where . . . . our Lord was crucified" is spiritually called Egypt. The literal location was in Palestine, but, speaking spiritually, "Christ, our Passover," was sacrificed in Egypt (1 Cor. 5:7; Exod. 12). According to the declaration of Jehovah, the seed of Abraham must first pass through a bitter experience in the land of Egypt before their final exaltation (Gen. 15:13). How fitting then that Egypt should symbolize the place of the cross! Egypt precedes Canaan; the cross precedes the crown—not only for the children of Israel, or for our Lord, but for every present-day disciple as well. In seeking the earthly, "the paths of glory lead but to the grave," but in seeking the spiritual, the path of the grave leads but to glory. Take heed therefore lest thou miss the glory by refusing the path that leads thereto.

God said to Jacob, "I am God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great nation; I will go down with thee into Egypt; and I will also surely bring thee up again (Gen. 46:3, 4). So we say by application, "Fear not to go down into the place of death with Christ, for God is with thee and He will surely bring thee up again in resurrection life" (Rom. 6:4, 5). Dismiss the hesitating fears which hitherto have caused a shrinking back and let them no longer deter you from yielding absolutely to the crucifixion. Christ died that He might "deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:15). The fear of death with Christ produces a bondage from which only that death can deliver. "If ye be dead with Christ" (Col. 2:20), why that slavish bondage of conscience to Pharisaical rules? "If ye be risen with Christ" (Col. 3:1, 2), why those carnal ambitions?

We read that "Jacob went down into Egypt and died" (Acts 7:15). God's promise that He would surely bring him up again out of Egypt found fulfilment in reference to Jacob individually, when his body was carried back to the land of Canaan by his own sons, for burial (Gen. 50:13). What a mockery this must have seemed to those acquainted with the facts, who yet did not comprehend the grander fulfilment which was to be realized when a whole nation which sprang from him was brought into the land of promise! So it may seem with those who go down into the place of death with Jesus Christ. The individual life may seem to be lost, but ultimately it will be found to have resulted in greatest fruitfulness. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (Jno. 12:24).

Sister Edna I. Smith was united in marriage to Bro. Greenleaf P. Allard Aug. 19, 1912. Editorial congratulations. Friends will please note that Bro. and Sister Allard will be at home after Oct. 1, at 1229 Sixth avenue, north, Ft. Dodge, Iowa.

INDIANA CONFERENCE NOTICE

To the brethren of the Church of God in Indiana:

This call is made for assembling of ourselves together in conference at the Hillsburg church in Clinton County, on September 19 to 22, inclusive. Those coming from a distance please write Bro. Wm. Huffer, Michigantown, Ind. and conveyances will be provided. Notice is given also that a vote will be taken relative to a change of that portion of our constitution requiring the holding of not less than two conferences yearly, it being deemed advisable by some of the brethren owing to lack of funds, that we reduce the number to a single yearly conference. Each church is desired to express themselves in person or by letter.

F. M. McCRORY, Pres.
FLORA HARRIS, Sec.

SOME THINGS TO THINK ABOUT.

D. C. Janes.

Wholeheartedness.

This is a quality which God loves to see exist in man. The Most High is entitled to wholeheartedness service. This he asks and we should not try to satisfy him with less.

The Great Commandments

When Christ was asked "which is the great commandment in the law?" he answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy might" (Matt. 22:37). This is wholeheartedness.

Solomon's Words

The wise man said: "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10). In the face of this, we should not be indifferent nor half-hearted regarding the service of the Lord. Who enjoys seeing a man working sluggishly?

What Paul Says About It

"Whatsoever ye do, work heartily, as unto the Lord, and not unto men" (Col. 3:23). We are assured that our labor is not in vain in the Lord and that an immense reward will be given to the acceptable laborers in the vineyard of Jesus Christ. Why then should we not be wholehearted, energetic Christians, driving ahead at our work for God like those who love their Master and their employment and who are expecting promotion on some good day to come?

SMALL THINGS TEST MEN

In small things lie the crucibles and touchstones. Any hypocrite will come to worship, but it is not every hypocrite that will attend prayer-meetings, or read the Bible in secret, or speak privately of the things of God to the saints. You shall find the same true in other things. A man who is no Christian very likely will not tell you a downright lie by saying that black is white, but he will not hesitate to declare that whitey brown is white—he will go that length. Now, the Christian will not go half way to a falsehood, nay, he scorns to go an inch on that road. He will no more cheat you out of two pence farthing than he would out of two thousand pounds. He will not rob you of an elf. Even a Pharisee will ask Christ to his house to sit at meat with him—he is willing to entertain a great religious leader at his table; but it is not every one who will stoop down and unloose his shoes: for that very Pharisee who made the feast never brought him water to wash his feet, nor gave him the sincerity of his hospitality by forgetting the little things, I will be bound to say Martha and Mary never forgot to unloose his shoelatchets, and that Lazarus never failed to see that his feet were washed. Look, then, I pray you, as Christians, to the service of Christ in the obscure things, in the things that are not recognized by men, in the matters that have no honor attached to them, for by this shall your love be tried.

—Spurgeon.

In life's small things be resolute and great
To keep thy muscle trained.
Knowest thou when fate
Thy measure takes? or when she'll say to thee,
"I find thee worthy. Do this deed for me."

J. R. Lowell.

PROGRAM

Of the Twenty-fifth Annual Conference and Camp Meeting of the Churches of God in Christ Jesus in Iowa, August 24, September 1, 1912, Chautauqua Park Iowa.

Dear brothers and Sisters of the Churches of God in Christ Jesus:
Greeting:

As it nears the time set for the Annual Conference, which will be held as usual at our Camp ground at Waterloo, Iowa, this year from August 24th to September 1st, inclusive, we send you this greeting and a printed program.

We invite you to be present and take part in the various meetings, and to assist in making plans for the next year's work. You should be on hand to hear the reports of officers and evangelists, and to learn how the money you have contributed to the support of the Conference has been expended.

Those who have attended the Conference heretofore and experienced the pleasure of associating with those of like precious faith in a meeting of this kind, and of listening to the word of God from the lips of those who speak, it is not necessary to urge to be present, as they know of the benefits to be derived from a meeting of this kind, but to those who have not as yet met with us, we urge upon you the necessity of partaking of these annual feasts of spiritual food, so that in the months to come we may all be better able to overcome the evils of the world and have new courage to press forward to the mark of the high calling.

Good speakers will be in attendance to preach the word. All should make a special effort to attend this meeting.

General Instructions

If our "Conference Baggageman" is at the depot when you arrive, give him your baggage checks; if he is not there bring your checks to the camp ground and give them to the president.

To reach the camp ground, you may board any one of the following street cars: Cedar Falls Interurban, East Fourth Street or Loop Get off at Chautauqua Park.

Tents will be furnished free. Bed springs or mattresses 50c each for the 10 days. Blankets and comforts 10c each per night. Beds furnished transients at 25c per night. Meals served at the dining hall at the camp ground. Letters may be addressed to you as follows: Waterloo, Iowa, Park Station.

Keep this program and bring it with you; also tablet and pencil, Bible and hymn book. Come to stay all through the meeting if possible.

For further information write O. J. Allard, Fort Dodge, Iowa.

Conference Officers

O. J. Allard, president Fort Dodge, Iowa.
A. J. Eychaner, Vice President, Cedar Falls, Iowa.
Eva L. Stearns, Recording Secretary, Sac City, Iowa.
Ada Moran, Corresponding Secretary, Clinton, Iowa.
G. P. Allard, Treasurer, Fort Dodge, Iowa.

General Program

6:45 a. m., Morning Devotion.
7:00 a. m., Breakfast.
8:00 a. m., Children's Exercise.
10:30 a. m., Bible Reading and Discussion.
12:00 m, Dinner.
1:30 p. m., Visitor's Hour.
2:30 p. m., Essays.
3:00 p. m., Preaching.
4:30 p. m., Question Box.
6:00 p. m., Supper
7:30 p. m., Song or Praise Service.
8:00 p. m., Discourse.

Special Program

Saturady, August 24
1:30 p. m., Dedication Service.
2:00 p. m., Meeting of Conference Board and Stock Holders.
3:00 p. m., President's Address.
Sunday, August 25 and Sep. 1
9:00 a. m., Sunday School.
10:30 a. m., Preaching.
2:30 p. m. Preaching.
4:00 p. m., Baptism.
7:00 p. m., Social Meeting.
8:00 p. m., Preaching.
Thursday, August 29
Berean Day—Special Program by our Young People.

O. J. Allard, President.
Eva L. Stearns, Secretary.

SOUTHERN ILLINOIS CONFERENCE

The Southern Illinois Conference will be held with the church at Moriah, near Casey, Ill., Sept. 21-29. Program will be published later.

MRS. AMY WEAVER, Secy.,
210 S. Jasper Ave.,
Casey, Ill.

NEBRASKA CONFERENCE

The Nebraska State Conference will be held at Moorefield, Neb., from Aug. 17 to Aug. 25, inclusively. All are cordially invited to come.

ALTA KING,
Secretary.

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ROBT. G. HUGGINS, Editor.

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VOL. 60 CLEVELAND, O. SEPT. 3, 1912 No. 83

THE DEATH OF CHRIST

A SERMON BY ROBERT G. HUGGINS, AUTHOR OF "THE BIBLE; ITS PRINCIPLES AND TEXTS," AND EDITOR OF THE RESTITUTION

Text: "I delivered unto you first o fall (en protois, Among the Foremost Points) that which I also received, how that Christ died for our sins according to the Scriptures" (1 Cor. 15:3).

Brethren, Sisters and Friends: The sum of religion, as seen by modern and popular sentiment, is abstract sincerity, goodness of character, piety of sentiment, etc.; belief of doctrine is at a discount. I have heard ministers of different churches boast that they had not preached a "doctrinal sermon" for years. Let me, however, show you

I. **The Importance of Doctrine**—The word "doctrine," at which many take fright, is really a harmless word; it means simply teaching, instruction, what is taught. When ministers, then, boast that they have not preached a doctrinal sermon for years they are boasting in plain English that they have not taught anything, have imparted no instruction to the people, for years! Turn from them to the example of our Lord and see the difference between them. His first sermon was a doctrinal one. "He opened his mouth and taught them" (Matt. 5:2). "And it came to pass, when Jesus had ended these sayings"—had concluded his sermon—"the people were astonished at his doctrine; for he taught them as one having authority" (Matt. 7:28, 29). Denominating the things taught in this discourse as the "doctrine of Christ," John sets forth its funadmental character in the words: "Whosoever transgresseth and abideth not in the doctrine of Christ, **hath not God.** He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine (of Christ), receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds" (II John 9, 10, 11). The essential nature of the "doctrine of Christ" is here made obvious; abiding in the Father and the Son is conditioned upon us abiding in the doctrine; if we abide not in it or "transgress" it in any way, we "have not God"! And Paul sounds the same note of warning in writing to Timothy: "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee" (I Tim. 4:16). Since Christ preached doctrine; since abiding in the Father and the Son depends upon our acceptance and adherence to the doctrine he preached; and since Paul says that my salvation and the salvation of those who hear me depends upon taking heed and continuing in doctrine, I have no apology to offer for preaching this doctrinal sermon on the death of Christ.

I. **The Importance of Christ's Death**—No one can fail to see the importance of Christ's death who stops to consider what was accomplished by it. According to Daniel, the cutting off of the Messiah was to "finish the transgression, make an end of sins, make reconciliation for iniquity, seal up the vision and prophecy, and anoint the most Holy" (Dan. 9:24, 25). "He put away sin by the sacrifice of himself" (Heb. 9:26). "He died for the ungodly" (Rom. 5:6); they can be saved from wrath only "through him" (ver. 9). "We were reconciled to God by the death of his Son," declares Paul, through whom we "have now received the atonement" (Rom. 5:10, 11). Without the death of Christ no "end of sins" could have been made; no "reconciliation of iniquity;" no reconciliation with God; no atonement; and consequently no salvation would be possible.

II. **Christ's Death Is Part of the Gospel**—It is asserted with emphasis and repeatedly in the holy scriptures that no one will be saved except believers of the gospel (Mark 16:16; Rom. 1:16; I Cor. 1:21; II Thess. 1:10; 2:10-12). Let me quote from Paul in I Cor. 15:1 "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also **ye are saved,** if ye keep in memory what I preached unto you, unless ye have believed in vain." Here he makes it plain that the salvation of the Corinthians hinged upon them believeing the gospel which he had preached, and by them keeping it in "memory." Then he proceeds to tell what he had preached, what they had "received," "believed," and were keeping "in memory"—what matters involving their salvation: "I delivered unto you first of all* that which I also received, how that Christ died for our sins according to the scriptures." He declares that the death of Christ was one of the "first" things in his gospel message. To the Romans he says that one condition upon which the investiture of righteousness depends is a belief of the death and resurrection of Christ: "To whom it (righteousness) shall be imputed, if we believe on him that raised up **Jesus our Lord from the dead;** who was delivered for our offenses, and was raised again for our justification" (Rom. 4:24, 25). The word "therefore" with which Rom. 5:1 begins shows that when the apostle there says, "Therefore being justified by faith," he was talking about the faith which he had just defined in the previous chapter. If Christ was not "delivered" to death for our offenses, he could not be "raised again for our justification." Keeping in mind that the "faith" the apostle speaks of is faith in the death and resurrection of Christ; we can see how much he predicates upon that belief: "Being justified by faith (in the death and resurrection of Christ), we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God," (Rom. 5:1, 2). "Justification," "peace with God," access to "grace," and "the hope of the glory of God"—all these blessings of salvation are made contingent upon our faith in the death and resurrection of Christ. If we do not believe in the death of Christ we cannot be "justified by faith;" if not justified we cannot have access to God's "grace;" if not in God's favor we are cut off fro mthe hope of the glory of God," and are consequently hopeless. We are not stronger in these statements than Paul; he is their author. In assuring the Thessalonians that their dead would be raised to life as the Lord had been brought from the tomb, he says: "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (go before) them that are asleep. For the Lord himself shall descend fro heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up (conveyed or snatched away) together with them in clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:15-18). All the "comfort" of these words; all the promises they contain; all the hope they give the living and the dead, are conditioned on an "if," and that if is a matter of belief; and that belief is about the death and resurrection of Christ conjointly: "If we believe that **Jesus died and rose again**" (ver 14).

*"First of all" (en protois) is literally "Among the chief things;" things that are foremost; the foremost points (Heb. 6:1). See the translation of MacKnight, Kneeland Bonquest, Young, Emphatic Diaglott, etc. The statement has no relation to time, but to importance. The things of the kingdom were preached before the death of Christ in point of time (Matt. 4:23; Luke 8:1; 9:2, 6; 18:31-35); afterwards the "things concerning Jesus (belief)" his death, burial, resurrection, etc., were added to the gospel of the kingdom, as part of the gospel, because they are the means through which the kingdom may be obtained (Acts 8:12; 19:8; 20:25; 28:23, 30, 31). The death of Christ, Paul is careful to show, has been lifted up to equality with the chief things of the kingdom.

Our salvation, then, clearly depends upon us believing the death of Christ. It may be that some are wondering why we are putting so much stress upon this simple and "first" element of the gospel. They may be saying to themselves: "Why all this ado about the death of Christ?

IV. **Who Doubts It?**. Everybody professing Christianity believes in the death of Christ." It is just because I am suspicious that many do not believe it that I am pressing the subject so vehemently upon your attention. I have grave apprehensions that many repudiate this fundamental truth of the gospel, even among those professing to be Christians, and I will give you some of the reasons on which I base my apprehensions. When a little boy in school I studied Steel's Physiology. The first sentence in the book is, "Our bodies are the houses we live in." Here is a clear distinction between us and our bodies; they are "houses," and we are the tenants who live in them. Suppose a neighbor's house takes fire and is totally burned, but the tenant of the house, the neighbor, gets out unhurt, possessing life and consciousness. If anyone should report that he was burned up would they not circulate a falsehood? Certainly; all can distinguish between the house which was burned, and the man himself who made his exist out of the house, with life and consciousness retained. Now if the body of Christ was the "house" in which he lived, and it, when it died, Christ got out of it, with life entire and conscious faculties unimpaired, have you not denied the death of Christ?

Startling as the statement may seem, shocking as it may be to some of you, I must say emphatically that all who believe in the immortality of the soul deny the death of Christ. If you want this affirmation corroborated you have it in their garbling of God's word to sustain the dogma. As a result of wresting the scriptures, which is a sin that God says is worthy of destruction (II Pet. 3:16), they plead that Christ and the thief went to paradise the day they died (Luke 23:43). If Christ went there that day, did he go dead or alive? You say, "His body died." What of it? That was only the "house" he lived in. Suppose that tumbled down; suppose it did die, and Christ, the tenant of the house, got out with life and mental attributes untouched by death, and went away in company with the thief to paradise alive and conscious—did Christ die?

Again, by handling the word deceitfully (II Cor. 4:2), ignorantly and unintentionally it may be, they claim, and seriously too, that Christ preached to the souls of the antidiluvians during the three days that his body was dead (I Pet. 3:18-20). Ask them, Were the antidiluvians good or bad? they answer, Bad. Ask them, Where do bad people go when they die? they reply, To hell, a place of eternal torment. Ask them what kind of a place that is and they will respond like the old darkey when he said in a sermon on this subject, that he could not adequately describe it; he could only attempt to give them a few glimpses and hintlets. To give them a vague conception of how hot a place it is he said: "Take all the coal in the world, pour on it all the oil in the world; ignite it and when it is burning at its utmost fury, take and immortal soul out of hell and throw it into that appalling tempest, and it would freeze to death!" Pretty warm place, I must say. And now seriously, my friends, a question. When dealing with Luke 23:43, our friends send Christ with the thief to paradise to bask in bliss; forgetting that when they deal with I Pet. 3:18-20 they send Christ to quite a different region. But waiving this contradiction, a serious question now confronts us. If, when Christ's body died on the cross, he got out of it alive and went into a missionary enterprise among the doomed in hell (where it was impossible to make a single convert!); if he preached in that hot place for three days and nights; of course he preached and sweat, and sweat and preached—but was he dead?

V. **"Christ Died According to the Scriptures"**—When Paul declares that we are saved by the gospel "received," believed" and kept in "memory," and that prominent as a "first" element of it is that "Christ died for our sins," he is careful to state that we must believe in his death "according to" a standard— "the scriptures" (I Cor. 15:1-3). Our salvation depends upon us believing the gospel; belief of the gospel depends upon belief of the death of Christ; and belief of the death of Christ depends upon unbelieving that he died "according to the scriptures.' The question of paramount importance then is, What is death in the scriptures? They define it, not as a going to heaven, paradise, or hell, but as returning to dust (Gen. 3:19); not as dying and still living, but as dying and not living (Isa. 38:1); not as a going to heaven to praise God better than here, but as going to the grave (ver. 10). "For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth" (ver. 18). They declare that while the living can praise God, the dead cannot (Isa. 38:19); that they do not remember God, or give him thanks (Psa. 6:5); that their thoughts have perished (Psa. 146:4); that they do not know anything; their love, hatred, every work, devise, knowledge and wisdom—all our mental attributes have perished (Eccl. 9:5, 6, 10); and that consequently if man ever lives "again" he will have to be "raised out of his sleep" (Job 14:14, 12). "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the gorund; yet through the scent of water it will bud and bring forth boughs like a plant" (Job 14:7-9). The tree apparently dead, is not really dead. In contrast with this, of man it is said, "But man dieth, and wasteth away, yea, man giveth up the spirit and where is he?" Deader than a tree; life-principle wholly extinct; for "man lieth down and ariseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep" (ver. 12). As death is the extinction of life, this question becomes a pertinent one, "If a man die (like this), shall he live again?" (ver. 14). "Again," you know, repeats. If man is immortal he cannot die; his body may die, but he lives on in death; he lives on after the resurrection; and he lives on through eternity—his life is possessed without interruption forever and forever. He can never "live again," because he never quits living! But if man is mortal and ceases to live at death, then, when he is raised from the dead he can "live again."

Now when Paul says, "Christ died according to the scriptures," he means that he died according to these testimonies. Do you believe them? Or do you contemptuously reject them and say with the pride of a wounded spirit, "Why, you make out Christ's death and the death of the entire family of man to be like the death of beasts!" Precisely that is what the scriptures say, and Christ died "according to" them! Hear them: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beast. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other. Yea, they have all one breath (ruach, spirit); so that a man (when he is dead) hath no preeminence above a beast. * * * All go unto one place; all are of the dust, and all turn to dust again" (Eccl. 3:18-20). "The scriptures" here quoted, "according to" which Paul avers Christ died, declare that God has "manifested the sons of men." What does that manifestation reveal them to be—gods, angels, immortal souls—what? "That they are beasts!" What "one" thing in particular befalls them alike? "As the one dieth, so dieth the other!" They die alike; and after they are dead they "all go to the same place; all are of dust, and all turn to dust again." Both die alike, both dwell in the same place, and both are in the same condition in death, "so that a (dead) man hath no preeminence above a beast." If you do not believe Christ died "according to" these scriptures, you do not believe the gospel Paul preached, and cannot hope for the salvation which God offers you through the death of his Son.

VI. **Christ's Death Under New Testament Representations**—In my prereration I wish to show that the death of Christ means the same thing in the New Testament as it does in the "scriptures" of the Old Testament. In its phraseology his life "vanished away" like vapor (James 4:14); he is said to have "lost" his life (Matt. 10:39); to have "given" it for his disciples (ver. 11); to "lay it down" for his sheep (ver. 15); and then at his resurrection to "take it again" (ver. 17, 18)—all meaningless and impossible statements if Christ did not sacrifice his life on the cross. Who owns what has "vanished away?" Who possesses what he has "lost?" Who holds in his hand what he has "laid down?" How can one "take again" what he has never let loose? And how can Jesus have been alive when he was dead, when he declares himself: "I am he that liveth, AND WAS DEAD; AND BEHOLD, I AM ALIVE FOR EVERMORE!" (Rev. 1:18).

Reader, consider this sermon, Bible in hand. After a studious reading, pass it on to your friends who have immortal souls, and it will cast off the unclean spirit. Five cents for (two copies; twenty-five cents per dozen. Order from the author, Robt. G. Huggins, 10823 Lee avenue, Cleveland, Ohio.

UNBELIEF

By S. Roxana Wince

Tom Paine gloried for a time in his unbelief of the Book that came from God. All his talents were used to that end. He talked against it in private and in public. He used his pen with tireless industry that he might overthrow the faith of the world in that precious Book.

"Its predictions had not come true," he said. "No nations as countless as the stars and thousands, had sprung from Abraham of Ur of the Chaldees. Neither Abraham nor his children were in possession of the land of promise. Ten of the tribes were lost, never to be found, and Judah with the among the Gentiles—a poor, oppressed remnant of Levi, was scattered and down trodden race, who would never return to their land," according to orthodox teaching, "He could not believe in a God who would make such splendid and explicit promises to a man and to his descendants of inheritance in a country, that the man had been called out of his own home land to view from all points of the compass, and to which that God had given him a deed of eternal possession confirmed by an oath, only to set that deed and those promises aside, in casting off and utterly rejecting the seed of his friend."

Alas for the teaching—the teaching that makes infidels of men! If Tom Paine had only known the truth; if he could only have seen as we do, that "the promises made of God to the fathers" are to be literally fulfilled in the return of Israel to their own land and in the reign of Jesus "over the house of Jacob forever," he would not have groped in the darkness of unbelief through life, nor have died in such agony and remorse. It will not do to substitute heaven as the place that God decded to Abraham's seed; the seed put into Abraham's hands gives us no boundary lines of a country away from this earth.

The river of Egypt and the great river, the river Euphrates, are not in heaven, nor have the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaims, the Amorites, the Canaanites, the Girgashites and the Jebusites ever dwelt there. The deed will hold no place that these people have not once possessed. Abraham was made "heir of the world," not of heaven. The heirs of a man, cannot take the deed, or will, that gives them farms in section so and so of Washington township, Kos. County, State of Indiana, and claim certain lands in the valley of the Rhine. The thing is too preposterous to think of.

People say lightly that "it makes no difference where the place is," and yet, God makes the place, the all important thing,—the very gospel upon which our faith must hang. That Israel possessed the central land for a time does not fulfill the promises; their tenure of that land must hold good for eternity. Tom Paine saw is as the churches do not see it, and when the churches said that "Israel would never have that land," he rejected the Bible as false.

But we wonder—as we read his dying words—If he did not at last find out that it was the churches that were teaching falsehoods and not God? It must be so, he must have learned that God has indeed "given the earth to the children of men," that "the earth is to abide forever;" that the children of Israel are to be literally restored to the Holy Land, the curse be taken off the earth, the tabernacle of God be with men, the nations be saved, and the immortalized ones of all ages, become the joint rulers with Jesus over all the kingdoms of the world, for he said, "I would give worlds, if I had them. If 'The Age of Reason' had never been published, O Lord help me! O Christ help me! Stay with me! It is hell to be left alone!" Unbelief brings no comfort to a dying man. And to the man or woman who has been a leader and teacher in the ranks of unbelief, remorse and terror are almost sure to come at the close of life. Work done for the devil is very unsatisfactory work. We cannot pillow our heads on his breast, nor trust in him to be raised from the dead. To take his name on ourselves and to enter his service, is only to get our pay in "death," for death is the only wage he can give.

But to have our feet set on the immovable Rock, is to make sure of a blissful close to the present life, and to have certain hope of resurrection glory. No one ever heard the dying Christian, wishing for worlds to give that he might blot out what he had written to strengthen the faith of men in the word of God.

Unbelief finds destruction staring it in the face at the end; while belief sees the whole horizon, glowing with the rainbow colors of deathless hope. Believe, obey, and work for God and be safe.

If we are trained from youth to grow on the trellis of Christ we can hardly be separated from it, but if we wait until we are old and have been accustomed to trailing on the ground, it will be hard to train us to stay fast.—Florence Westfall.

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Cleveland, O., September 3, 1912

EDITORIAL

CRUMBS FROM THE OHIO CONFERENCE

Swept up by Sister Frances Russell

This is our trial period to find out whether or not we are worthy to be High Priests of God.—D. C. Robison.

Let us cherish and reverence God's word more and more and ever keep it as a guide.—W. S. Tomlinson.

Everything has been done for us; now let us hold fast.—Mattie Neill.

The desire of our heart: The Lord is coming.—Mattie Neill.

There is no joy in us nor out of us, but in union with God.—Viola Gazeley.

There are two kinds of character: one that will take us from God; one that brings us to God.—D. C. Robison.

A person who just lives an ordinary life, doing nothing good, had better never been born.—D. C. Robison.

If law was my opportiunity, I threw it away: I did not lose it.—D. C. Robison.

Don't try to be Big Brown; just be yourself.—J. H. Anderson.

We need no weak-kneed, feeble persons in our church today.—J. H. Anderson.

Have you any "Cant's" in your church? Well, you don't need them. "If God be for us, who can be against us."—J. H. Anderson.

If I do talk plain, I can never talk any plainer than Jesus.—J. H. Anderson.

Learn to hide a brother's failings through brotherly love and to cultivate this love.—Mrs. B. H. Lang.

The Conference is the nearest to the final blessed gathering which we can experience in this world.—Hattie Sanford.

A man's religion will let him do just about what he pleases; but his Christianity will not.—D. C. Robison.

Discipleship depends upon understanding the Words of Christ [illegible]

[illegible] ways of adjusting the fleeting moments in order to direct our attention to spiritual food.—R. G. Higgins.

Christ was not afraid of consequences or results.—R. G. Higgins.

The first sin in the world came as a result of not believing God's Word.—R. G. Huggins.

The Devil, bad as he is, did not turn Higher Critic and question the authority of God's word when he tempted Christ.—R. G. Higgins.

Some people have their way laid out, and have little regard for God's Word.—C. C. Maple.

It takes four books to tell the gospel of the kingdom, but twenty-one to tell the Christian how to live after he has obeyed God's Word.—C. C. Maple.

Read the Word to learn, and do not be afraid to believe and obey what is written.—C. C. Maple.

"The righteous shall inherit the land and dwell therein for ever." So if any leave it will be the wicked.—W. S. Tomlinson.

Said one, "I just skim over a book." "But," said another, "You can't do that with the Bible, because it is cream all the way through.—W. S. Tomlinson.

The Shepherd does not drive, he leads.—Henri Juergenson.

There are those with whom we associate who bring out the best that is in us. Therefore let us appreciate the fellowship of the brethren.—Hattie Sanford.

"Yea, though all the world resisteth, God will realize his plan."—Chas. Moore.

Noah, Daniel and Abraham are types of what we should be in this wicked dispensation.—C. C. Maple.

Is it not true that all who stand for the gospel truths must come out for the Lord's Word no matter how unpopular it is?—C. C. Maple.

Are we like Peter, intensely active in the work of the Lord?—C. C. Maple.

Since God is faithful, faith can be engendered in those who know him.—Mrs. B. H. Lang.

Some pray as if God were millions and millions of miles away and asleep and a little bit deaf at that.—J. H. Anderson.

If Jesus needed to pray to God, then we need to pray also.—J. H. Anderson.

Often we think that we are working hard when we do what we want to do. The hardest things to do are those which we do not like.—Mrs. B. H. Lang.

It won't do for us to stay in the primary grade; we must move on, but we must not forget the principles.—Chas. C. Goss.

Enlightenment creates a responsibility to growth, and growth to fruits.—Chas. C. Goss.

We should be eager to taste and live by the Word of God without an invitation.—Chas. C. Goss.

If we have religion we live in it.—C. C. Maple.

The religion that serves is the religion that saves.—C. C. Maple.

It takes the truest kind of courage to be a Christian.—J. H. Anderson.

We will not have fear if we have perfect love.—J. H. Anderson.

I don't belong to any branch of the Church of God: I belong to The Church of God.—C. C. Maple.

One man said that there were twenty-two thousand mistakes in the Bible; but that man loved his theory, and the Bible contradicted his theory twenty-two thousand times.—J. H. Anderson.

If you are on the mountain top you had better stay there, because if you get off the Lord may test you.—J. H. Anderson.

THE NAME QUESTION

Charles Clifford Maple

The following article appeared some months ago in one of our exchanges published by The Advent Christian People. In view of the fact that there are many who think human names are proper and "It makes no difference what the name may be," "There is nothing in a name, any way," we publish this article and the reply:

Having read several articles by able writers on the proper and correct church name, the question which confronts us is, Is Adventism as a name, identifying us as a people, is the name unscriptural?

Let us consider this question from a Bible standpoint. The first Adventist pointed out in God's word is Enoch. Jude 14. The last Adventist mentioned is John in Rev. 22:20. Prominent Adventists were the Apostles. Positive Adventists are such as Job, David, Isaiah and Abraham. Celestial Adventists are the heavenly an[illegible] 1 Peter 1:12. King of Ad[illegible] groaning creation. Rom. 8:19. [illegible] The best book on Adventism is the Bible. The grandest promises in the Bible are to Adventists. The grandest promises in the Bible are to Adventists. The greatest of all songs in the Bible is the Advent song that will be sung by the Redeemed. Rev. 5:9, 10; 1 Cor. 15:57. They will outsing, outring, outshout, the angelic song of Bethlehem. The gospel story is the good news of Adventism. The prophetic people in whom God delights as outlined in type, symbol and prophecy, as no other people are Adventists.

"Christ's first advent was only a prelude of what is to follow. His mission, teaching, suffering and death were only a means of the end to bring about the final great triumphant victory over death, sin and the grave, and to bring in everlasting peace and righteousness which will be accomplished at his second advent.

"Take Adventism out of the Bible and there will be but few leaves left besides the covers. The greatest, grandest shout in the universe will be when Adventism is accomplished. Rev. 5:13.

The following names are applied to God's people: Brethren, Friends, Disciples, Household of Faith, Church, Church of Christ, Church of the Firstborn, Church of God. All these names are used by Christ and the apostles, are therefore scriptural, none of these names condemned, none commanded. Furthermore, in the day and age in which we live a name in itself, like a label on a package, carries little weight. When these names were first applied to believers they carried weight. Today they have largely lost their significance. The same names are used to denote beliefs of opposite faiths.

So the name Adventist added to Christian Church gives it a significance. That the name is biblical, is beyond successful controversy. Hebrews 9:28. "Unto them that look for him shall he appear the second time without sin unto salvation." This question embraces our faith in God's word. As this verse was too long a name to adopt as a church name we have it condensed in one word, Adventism. All the talk about it being an unscriptural name amounts to nothing, as the word stamps us, as long as thus used, as people holding Bible truths, and a message due in the day in which we live, and until Jesus shall be revealed the second time.

The following is a reply to the article which appears as an editorial in another of our exchanges. We think this article and its reply are well worth the careful reading of every Bible student, especially any who may have occasion to meet those who contend for a human name.

The editor who replies to this article takes the position that the Church of God is the true Bible name.

Will our readers kindly consider with us the above statements in the Spirit of Christ. If there is any truth in them let us accept it. If on the other hand it is found to be all error let us reject it, for error will never save us. Prove all things, hold fast to that which is good.

The above writer says: "Let us [illegible] the question [illegible] plain. [illegible] did [illegible] out in [illegible] is John in Rev. 22:20? [illegible] examined the foregoing texts and fail to find the terms Advent, Adventism or Adventist. The writer says that Enoch was an Adventist. The Bible doesn't say so. On what authority, then, does he base his statement? Job, David and Abraham never claimed to be Adventists. Why does the writer claim it? Our Lord Jesus Christ never used such expressions as Advent, Adventist or Adventism. Why claim that He was king of Adventists?

"The grandest promises in the Bible are to Adventists." So? Give Scripture references please. "The best book on Adventism is the Bible." We could as truthfully say: "The best book on Astronomy is the Primer." The word Astronomy no where occurs in the Primer. The terms Advent, Adventist and Adventism are not found in the Bible. How then can the writer say: "Take Adventism out of the Bible and there will be but few leaves left besides the covers."

Notice again what he says about the names that are applied to God's people. "Brethren, Friends, Disciples." We understood that he was going to [illegible] ference has [illegible] Church. The names [illegible] are applied to individuals but never once to the Church. The same is true of the word "Christian." The term "Church of Christ" is not to be found in the Bible. Once we read of "Churches of Christ," which is a descriptive title the same as church of the first born, etc. I have children but my name isn't father, that word is descriptive of my relation to them. Christ is not a name at all but a title. So that "churches of Christ" is used to point out those churches that own Christ, the Anointed, as their head.

Is it true that names, like labels, carry but little weight? Is there a Mrs. DeBeer? If so let her call herself Smith for a while and see what a row it will stir up. Are there any little DeBeers? Let some one persist in calling one of them Jones and see what will happen. No significance in names? Try what has just been suggested to Bro. DeBeer and see.

"When these names were first applied to believers they carried weight. Today they have largely lost their significance." Why? If they had significance and weight when used by Christ and His chosen apostles, why haven't they now? Are we getting farther advanced than Christ and His colaborers? Are the terms saints, brethren, disciples, etc. too much behind the times? God pity a people that profess to be a Bible people that say, Bible language has no significance in the age in which we live.

"So the name Adventist added to Christian Church gives it a significance." And so our brethren, who claim to be a Bible people, must add a little to the Bible to give it significance. Of course, Christ and the apostles failed to express themselves in significant terms of the twentieth century and it needs twentieth century advancement to make up the deficiency and add the needed significance.

Of course, we realize that our Adventist brethren will cry out that advent means coming and coming means advent and that they are Adventists because they believe in the second coming of Christ. We will grant for the sake of the argument only that coming means advent and vice versa. What of it? That has no bearing on the name of the church. You are learners or disciples; why not the Disciples Church? You are all conditionalists; why not the Conditionalists Church? You are all baptists, why not the Baptist Church?

Of course you are making prominent the doctrine of Christ's coming. Any more so than Christ's Himself or Paul? Christ didn't call Himself an Adventist in order to be significant. Paul was not continually prating about Adventism in order to give weight to the doctrines he preached. Such terms are foreign to the Scriptures, either in the English or the original. We know of no version, no lexicon, no commentary, no concordance, that gives advent for any of the words that are translated coming or appearing. So we see that the name Advent has **absolutely no Bible Foundation Whatever.** From whence comes it then? From the Dictionary. There are some words that by common usage come to have certain meanings. We open our Dictionary and find the following: "Soul, the immortal spirit of man." Is this a true meaning? No. Common usage has given it this meaning. Our A. C. brethren repudiate this definition in no uncertain terms. Then why take a Dictionary name for a people who boast that they are a Bible people.

We here wish to quote a few words from one whom we consider one of the grandest men in the A. C. ranks—Eld. John A. Cargile. Although we have never seen him we admire him from what we have read of him and his writings.

If you will look in Present Truth Messenger of May 9th, on page 5 in Bro. Cargile's article on the pre-existence of Christ at the close of the first paragraph you will find the words which follow. "If it is not Bible language let us discard it, very kindly and lovingly. REAL CHRISTIANS WILL NOT BECOME OFFENDED IF WE WANT OUR IDEAS EXPRESSED IN BIBLE LANGUAGE." (Caps ours). That is just what we contend for—to have our ideas expressed in Bible language. "Real Christians will not be offended." Uncle John, will you stand by this principle on the name question? If so stick to the following:

"I have manifested THY (God's) NAME unto the men which thou gavest me." John 17. 6. "I have kept them in thy name," John 17:12. "Holy Father, keep through (Greek, in) THINE OWN NAME those whom thou hast given me." John 17:11. "Feed the Church of God, which he hath purchased with his own blood." Acts 20:28. "Unto the Church of God which is at Corinth." 1 Cor. 1:2; 2 Cor. 1:1. "For if a man know not how to rule his own house, how shall he take care of the Church of God?" 1 Tim. 3:5. "That thou mayest know how thou oughtest to behave thyself in the house of God, WHICH IS THE CHURCH OF THE LIVING GOD, the pillar and ground of the truth." 1 Tim. 3:15, "For I am the least of the apostles, ... because I persecuted the Church of God." 1 Cor. 15:9; Gal. 1:13. "For this cause I bow my knees unto the Father of our Lord Jesus Christ of (Greek, for or from) whom the whole family is heaven and earth is named." Eph. 3:14, 15.

The foregoing is Bible language. And there is not Bible language for any other name for the church. About one hundred times it is referred to as THE church. Some definite church? Which one? The Advent Christian Church? Not in Bible language. It is THE CHURCH OF GOD to which reference is made in every case (109 in all) where church (Greek, ekklesia) is mentioned."

We say, Amen. Let us stand for Bible names for Bible things.

BAPTISM—A SYMPOSIUM

Alice B. Curtiss

The ordinance of baptism was first used by John the Baptist, according to New Testament teaching, hence his title, "John the Baptist." We are told that he preached the baptism of repentence for the remission of sins (Luke 3:3). Should not this subject of baptism interest every one? It certainly should, as we are told in Acts 2:38, "Repent and be baptized every one of you in the name of Jesus Christ." For what? "For the remission of sins." How many have the promise of salvation? "As many of you as have been baptised into Christ have put on Christ; and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." We are told in Ephesians 4:5, "There is one Lord, one faith, one baptism."

What form of baptism then is Scriptural? Any form of baptism that is unscriptural is worthless to us as far as salvation is concerned. Romans 6:4 says, "We are buried with him by baptism unto death." Col. 2:12 says, "Buried with him in baptism, wherein we are also risen with him through faith of the operation of God, who hath raised him from the dead: and you being dead in your sins, and the uncircumcision of your flesh, he hath quickened together with him, having forgiven you all trespasses." We see here that baptism is a figure of death, death to sin. Romans 6:3, says, Know ye not that as many of you as were baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. The word "buried" that is used in these quotation, is the strongest word that could be used to express immersion. No other form of baptism was used by Christ's disciples of which we have any record. Baptism is a figure of death, burial, and resurrection, and the act has a deep and solemn meaning. It is indeed a savior of death unto death, or a savior of life unto life. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection (Rom. 6:5. O, the happiness for each one to know that we are dead to sin, that we are indeed new creatures in Christ Jesus, that as far as the east is from the west so far has he removed our transgressions from us.

We are the heirs of his rich promises, sometime we shall enter into that beautiful city, the New Jerusalem, "Jerusalem the golden, with wine and honey blest"—what rapture! What glory! And now if there are any who have not obeyed the gospel, let me say as did St. Paul in Acts 22:16; "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord."

Baptism

Mrs. Anna Lehman

Before faith came we were kept under the law, shut up unto faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us to Christ. But after faith is come, we are no longer under a schoolmaster, for ye are all children of God by faith in Christ Jesus. To be a child of God one must be baptised unto Christ. John the Baptist says, "I indeed baptised you with water unto repentence." Matt. 3:13 says, "Then came Jesus from Galilee to Jordon unto John to be baptised of him." Jesus was baptised not for any sin that he had committed, but that all righteousness might be fulfilled. Now in order that we may inherit eternal life we must believe the gospel, repent of our past sins, and be baptised. He that believeth and is baptised shall be saved, but he that believeth shall not be damned. Philip went down to the Samaria and preached Christ unto them.

And when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptised both men and women (Acts 8:12). Philip also preached to the eunuch; "opened his mouth and began at the same scripture and preached unto him Jesus. And as they went on their way they came unto a certain water, and the eunuch said, See here is water, what doth hinder me to be baptised? And Philip said, If thou believest with all thine heart thou mayest." To effect the salvation of any one there must be a great deal of labor put forth. The word must be preached. The order is, belief, repentence, then baptism. We cannot gain the kingdom without all this. Christian baptism means to be buried with Christ in water and to arise to walk in a new life; "For as many of you as have been baptised into Christ, have put on Christ. There is neither Jew or Greek, there is neither bond nor free, there is neither male or female, for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed and heirs according to the promise." May we all be heirs to this promise, is my prayer.

ECHOES FROM THE OHIO CONFERENCE

D. C. Robison

Our conference of 1912 is a matter of history. None, save those who have engaged in arranging for such an event, know the many things that must be done to make it a success. The "little flock" at Salem, fed and lodged all who came to the satisfaction of all. We are under many obligations to our neighbors for their hospitality in opening their homes for lodgers. It is written that "A thing of beauty is a joy for ever;" so must we consider our conference. The program was all that could be expected; every hour was well filled. But few changes were made in it, and those were made to benefit the alien. We were pleased to notice that there were more of that class than had attended former conferences. Quite a few were present at our opening session. All seemed to enjoy the address of welcome given by Sister Neill. She extended to all the hospitality of our homes and hearts. The response came from Bro. W. C. Heacock, thanking the Salem ecclesia for their kind offer and accepting it in the Christian spirit in which it was given.

Our program arranged for a song service or social meeting to begin the morning, afternoon and evening services. The songs selected were in the spirit of the word. Many praise hymns were selected and beautifully rendered.

This put all in the spirit of love and forbearance. The speakers were helped by these services. There were no open emotional expressions but all were in the unity of the spirit of Christ.

In speaking of our Bible school work we can truly say that all enjoyed the good lessons and fully appreciated the manner in which the teachers presented their subjects. We had two new speakers this year. Brethren Anderson, from South Carolina, and C. C. Maple, of our own state. Their sermons were well received by all who heard them. Their subjects were well chosen and ably handled. They gave us a feast of fat things.

It was noticeable that many additions had been made to the class of young people. We question whether you will find a more intelligent and enthusiastic class of young men and women than we have in the One Body. We also noticed that they attended every service during the conference. The many testimonies given in our song service and social meetings show that they have obeyed Paul's admonition to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Their hearts are in the good work.

Our prayer is that they may not only be blessed individually but have also the true missionary spirit and carry the gospel to those who have never heard it. May the lessons learned strengthen them for the next conference or help them to be ready when the Lord shall come.

The keynote of the conference seemed to be "The Lord is coming." Every song, testimony, prayer, and sermon was a cry for the Master. "So come Lord Jesus."

Our attendance from over the state was good. A larger number attended this conference than any former one.

We feel that we must not close these lines without speaking of the work done by our sister's meetings during the year.

It was noticed in their reports

that they had relieved the distressed in helping them in spiritual and material gifts. Their hour was "a feast of fat things." The papers read and exhortations given reflected much credit upon the society. This, with the young people's society, is a great help in a spiritual way to the whole conference.

Several letters were read from those who could not attend and were enjoyed by all present. We believe we are capable of judging of the good done by our conference, as we helped to organize it nine years ago in our city, and have been present at each conference. As long as every one feels that there is an individual work to do and labors to perform on his part, our meetings will be blessed of the Father.

OHIO BRETHREN, ATTENTION!

Your attention is called to the evangelistic notice in this issue of The Restitution. Brother R. G. Huggins and myself will be associated in the work a portion of the time this fall. We aim to enter several new fields with the kingdom message. We are trusting that it may be possible to get into many new fields where it seems advisable to establish churches, and in other places establish preaching points which may be visited from time to time by our evangelists.

In this way we hope to reach many who have never heard the glad tidings. We realize that many will oppose us for the truth has always been unpopular.

In the last days "they shall turn away their ears from the truth and shall be turned unto fables" (2 Tim. 4:4. But let us be faithful.

Beloved, let us spread the message of the soon coming King.

How it rejoices our hearts to find now and then one who is interested in the truth, and who is willing to search the scripture to know whether these things are so, and find that they are are willing to be baptized into the all-saving name.

We need not expect great multitudes to flock into the church. It has always been a "little" flock," and we may expect that now and then, here and there, will be those who love the truth more than error.

Yes, there are some, "God hath visited the Gentiles to take out a people for his name." But the time of the Gentiles are drawing to an end, and those who come out must come out soon.

Let us preach the gospel of salvation, those things which concern the kingdom of God and the name of Jesus Christ.

You may help this work along in many ways. Will not brethren who know of fields where there is an opportunity to enter with the truth, kindly write us and also cooperate with us in entering those fields?

We ask your prayers and support in the work of our Lord and Master. May we occupy until he shall come and then be made rulers in the kingdom, according to his promise.

C. C. MAPLE.

REPORT OF SISTER'S MEETINGS

Secretary's Report of Sister's Society in Springfield, Ohio.

For the past year we have studied John's gospel, each member taking in turn a chapter and bringing out the lessons they contained. We feel we have been brought closer to our Lord by studying this grand gospel. John in his portrayal of Christ's teaching, brings things very vivid to our minds, and makes the lessons very plain.

The closing chapters were taken by Sister Woodburg.

She also gave a summary of the whole, illustrating by drawing. She drew a tree, showing where God is the Root, Christ the Righteous Branch, also the door and the vine.

We must abide in the vine or we wither and are cast off.

Seven visits were made to the sick, I am thankful to report general good health among us.

May God's blessing rest and abide with us forever,

JESSIE L. FISH, Sec.

TREASURER'S REPORT

Our collections from dues and donations for the 4th year of our organization was.....$29.70
Disbursements, incidental items, flowers in sickness and burials was $6.60
To Conference Helping fund sisters, Salem, O. $5.00
Average collection $1.20 ..$11.60
MRS. H. M. WOODBURY.
Treasurer.

TRINITARIANISM

Joseph Bland on John i. 1

It is not sufficient to quote the words in John 1:1, to establish the doctrine of the Trinity, or the pre-existence of Christ, and His unity with the Father. We believe with our Trinitarian friends that in the beginning (or in a beginning) was the word, and the word was with God (with the God—ho Theos) and the Word was God." In the last sentence the article is omitted, and the passage is said by some scholars to mean that "the Word was divine." In the Englishmen's Greek Concordance" we read that "as a general rule the article is used when a term (i.e. a word, or a combination of words) presents the object about which the mind is busy as objectively present to it; (as 'the God,' ho Theos, The Deity), a term which is merely characteristic has no article." e.g. "The Word was Theos, God, or 'Divine in Nature.' " According to this—concerning which much more might be written, it means that the word—whatever is meant by that—was Divine. If you say the word was with Him—God, and was Him—God, you do not establish the doctrine that there are two Gods, for, again and again in the same book of John, the fact is insisted upon strongly to the contrary (John v:44: xvii: 3). And if it is said that "the Word" is God in the personal sense, then you are confronted with the stupendous difficulty that God "became flesh and dwelt among us" —God, whom "no man hath seen at any time" (John i. 18)—instead of one described as "the only begotten from the Father, who was "full of grace and truth"! One difficulty and error leads to another. If this teaching were true, then God was born of a woman, and Mary was the mother of God, the creator of the universe! It would also be true that this Divine being "advanced in wisdom" (Luke ii:52), was limited in knowledge (Matt. xxiv: 36; Acts 1:7), could "do nothing" of Himself, confessed that there was one greater than He, prayed to a Being outside Himself, sorrowed, suffered, cried in His agony, "My God, my God, why hast thou forsaken me?" died and was buried was raised from the dead by a Power beyond His own, and a hundred other difficulties would confront us which are all absent when we rightly interpret the Word of God.

The Occurrences of the Word "Logos"

Now setting aside the question as to what period of time is meant by the phrase "In the beginning" or quite correctly "In a beginning"—assuming that the words carry us back to the time of the creation let us see if we can answer the question, what is the Word, or Logos? It is printed here with a capital letter, and the idea of Personality is associated with it by Trinitarians—the Personality of Christ in a pre-existent state, "the Word was with God, and was God." But in other places where the word Logos occurs, it is not printed with a capital letter, nor is the idea of personality in any way associated with it. The word itself means, according to Dr. Young, "a word, speech, matter, reason." If we turn to the Greek Lexicons, and find the word Logos, the explanation given is "I. The Word by which the inward thought is expressed; also" (that is to say equally though secondly in mention) "II. The inward thought or reason itself." In the New Testament the word occurs more than two hundred times. The following are a few out of the many; in no case does it convey the idea of personality. "Speak the word only, and my servant shall be healed" (Matt. viii:8); "He answered her not a word" (Matt. xv:23); "The sower soweth the word" (Mark iv. 14); "If a man love me he will keep my words" (John xiv:23); "The word which ye hear is not mine, but the Father's who sent me" (John xiv:24); "The word which God sent unto the children of Israel" (Acts x:36); "for from you hath sounded forth the word of the Lord" (I. Thess. 1:8). In all these, and in the vast number of other places where the word occurs the meaning is plain; something spoken, a message delivered, a communication from one to another. Nowhere, except it be in the first chapter of John, and in one other place—Rev. xix. 13—does anyone think of associating the word with a Person. In the latter place Jesus is appropriately called "The Word of God," because He is the fulfilment and embodiment of that Word. He is the Word fulfilled, the word of promise from the beginning, the one testified of by Jehovah, the Psalmist, and the Prophets; for all their predictions are fulfilled in Him, and through Him—at His first coming—God's truth was communicated to mankind in a preeminent degree, and at the period to which this vision refers, when He comes to smite the nations, and fulfill the many predictions of the prophets, He will be the manifestation of the Word of God, which He is very appropriately designated.

Should Logos be "He" or "It"

But in John i. there is no justification for personifying the word Logos. It is true that Logos is a masculine word, but—as one scholar states "that does not entail in connection therewith the words He or Him any more than agape—love, diatheke—covenant, or charis grace, must be referred to as She. In English those three words are all neuter as well as Word or Purpose; accordingly, then, although agape is femine, and though love is said to perform many personal actions in I. Cor. xiii., yet we do not read 'love vaunteth not herself doth not behave herself unseemingly,' etc. Just so Logos, though masculine, should be referred to in John i: 1-4, as 'it,' and all through the chapter." If you refer to the Emphatic Diaglott, you will find the word "it" is given to represent the neuter noun "word" or Logos, instead of making that word appear to be the name of a person to be represented by the masculine pronoun "him." And "there is no reason"—to quote from another writer—"for considering the word Logos as a person in the beginning of John's gospel, for there is nothing in the connection or narrative to indicate such a meaning, nor that it is here personified; nor does the Greek word from which it is rendered demand its personification." The correct rendering therefore ought to be of verses 3 and 4, "All things were made by (or through it, and without it was not anything made that hath been made. In it was life; and the life was the light of men." The substitution of the word "him" has done much to obscure the meaning of the passage and fasten error upon the minds of men. We appeal to the great authority of Dr. Campbell. He says, "It deserves to be remarked that every version, which preceded the present English version, as far as I have been able to discover, uniformly employed the neuter pronoun it." And this is the case in the Bishop's Bible, the Geneva to English Bible, Tyndal's Bible, etc., We may understand in this place the meaning to be either the word, the utterance, "the inward thought," the wisdom, the power, or the eternal purpose of the Deity. The word—whether we consider it as his creative word, or as the word of promise relating to the Messiah in whom his eternal purpose centered—"was in the beginning with God" and was itself.

vine. It was the outcome of the wisdom of the Deity. It cannot be separated from him by whom it was conceived, whose power and wisdom was behind it, in whom it was—so to speak—rooted, and by whose spirit it was made operative in creation, and afterwards in the production of that Son for whom all things were created, in whom all things relating to the new creation consist, who was the fulfillment of the word of promise which was in the beginning with God and was made to our first parents at the time of the fall, "in whom all the promises of God are yea and amen," and through whom the divine purpose formed in the mind of God at the beginning is to be completed and brought to fruition "to the glory of God, the Father" (Phil. ii:11).

All Things made by IT

John tells us, in this disputed text, that "all things were made by it (not by him); and without it was not anything made that hath been made. In it was life; and the life was the light of men." Now whether this be considered as the word of God alone, or the wisdom of God, or both, it is perfectly true. It was God who spake in the beginning whose word was obeyed, by which all things were brought into being. "In the beginning God created the Heaven and the Earth" . . . "And God said, Let there be light: and there was light." So it was throughout the creation. It was his word, or power, or wisdom, by which it was accompanied—not by the power of Jesus, who, at that time—though truly fore-ordained before the foundation of the world, just as the Saints were chosen in him from that period—had no personal existence, and was not the agent of the Father in the creation of the material heavens and earth. This is ascribed to the Father throughout the Scriptures. In complete harmony with what John states is the declaration of the Psalmist (Ps. xxxiii: 6-9), "By the word of the Lord were the Heavens made; and all the host of them by the breath of His mouth."—— "For He spake, and it was done; He commanded, and it stood fast." In Isaiah xliv:24, we have also a very explicit statement which appears to exclude very decidedly the agency of any second person in the work of creation. "Thus saith the Lord, thy redeemer, and He that formed thee from the womb: I am the Lord, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth; who is with me?" Marg. "By myself." Now here we have a strong assertion that he did these things alone by himself; and a challenge to any doubter to answer the question, "Who is with me?" Trinitarians take up that challenge and assert that some one was with Him—and yet was not separate from Him! That Jesus was pre-existent and the agent of this creative work which God, the Holy one of Israel, so solemnly claims as His Own! It is as though they flatly contradicted the Almighty, and claimed to honor Him by the contradiction! They break what Jesus called "the first commandment of all" in importance, and claim to be special representatives of the truth in doing so? They persist in ascribing to Jesus a divinity which He did not claim, an equality with God which He repudiated, and believe they honor Him by so doing, which can never be the case. He even went so far as to ask the question—"Why callest thou me good? None is good save one, even God" (Mark x:18), and though we believe Jesus to have been the Son of the Highest, and sinless in character, and the effulgence, or reflection, of the glory of the Father (Heb. 1:3), this passage shows that there was in the mind of Christ, a goodness, a perfection in One, and that One, God, which He could not and did not claim. Had he been God Himself He could not, we think, have spoken thus.

In the Apostolic utterances, too, we find the same kind of evidence that the work of the creation was that of the Father, the One they worshipped, and to whom their petitions were made. After a certain persecution of Peter and John recorded in the 4th chapter of Acts upon the release of the Apostles, they resorted to "their own company," and joined in thanksgiving to God, and this is how they commenced their prayer—"O Lord, thou didst make the heaven and the earth and the sea and all that in them is. Now God is addressed in this petition as distinct from Jesus, who is called in it the Lord's "Anointed," and twice over in the same prayer, "thy holy Servant Jesus," a clear proof that they did not regard Him as on an equality with the Father, (See also Rev. iv:11.)

We have pointed out that Jesus was the fulfilment of the Word of promise made in the beginning to our first parents, and certainly the word and the wisdom of God dwelt in Him and His power was manifested through Him in a marked degree, so that He was in the highest sense a manifestation of God, whose words He spake, and whose works He performed as He repeatedly declared, but equality with God, which the theologians thrust upon Him, was in a position which Paul distinctly tells us, He did not attempt to seize, "he counted it not a thing to be grasped," but humbled Himself, even unto death. "Wherefore also God highly exalted him, and gave unto him the name which is above every name," so that, eventually, every knee should bow in His name, and every tongue confess that He is Lord, "to the glory of God, the Father." That is the ultimate aim of the mediatorial work of Christ, that the world should be filled with the knowledge of God, that His name should be exalted above all, that He should everywhere be supreme.

From the very beginning Jesus was contemplated and promised by the Almighty to undo the work of the first Adam by which sin and death entered into this fair world, but it was not until the "last days" of the Jewish commonwealth that He appeared. "When the fullness of the time (of the promise) was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, and that we (Gentiles) might receive the adoption of sons" (Gal. iv:4, 5). So the Word of promise "became flesh, and dwelt among us," and, writes the apostle, "we beheld his glory, glory as of the only begotten from the Father, full of grace and truth (John 1:14). A Man divinely begotten, partaking of the characteristics of His Father, and having conferred upon Him His wisdom and power, and afterwards—when He had proved obedient unto death—exalted to His Father's right hand, made higher than the heavens, glorified in nature, filled with "all the fullness of the Godhead bodily" (Col. ii:9)—a position and a privilege which Paul prayed the believers might attain unto (Eph. iii:19)—and having had conferred upon Him "All power in heaven and in earth" (Matt. xxviii:18). He was thus made higher than all other sons of men because of His sinlessness. That is the secret of his exaltation and power, and that was doubtless the result of his paternity. "Thou hast loved righteousness and hated iniquity: therefore God thy God, hath anointed thee with the oil of gladness above thy fellows"—His fellows being members of the human race, who had not manifested a perfection like unto His (Heb. 1:9).

RAILROAD PROPHECIES

"Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the the day dawn."—2 Pet. 1:19. "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—Luke 21:31.

"Within this ample volume lies
the mystery of mysteries.
Happiest they of human race to
whom their God has given
grace
To read, to fear, to hope, to pray,
to lift the latch and force the
way;
And better had they ne'er been
born, that read to doubt, or read
to scorn."

Ay, did men but understand it, there is no possession on earth like the deliverances which God has given us by His Holy prophets. Treasure, then, the sacred record of them. The Bible is the Book of books. . . . . And, as Sir Isaac Newton, "who explored the firmament with unwearied wing, and made an apocalypse of the stars, felt that he was sounding a greater depth and rising to a loftier height when he sat down, a patient student of this Book, to ascertain the mind and make plain to less gifted souls the meaning of the Spirit of God" which herein speaks, it surely cannot be beneath us, or a waste of time and energy, or anything less than a pleasant duty and a high privilege, to devote ourselves with some degree of specialness to what God has here caused to be written for our learning upon whom the ends of the world have come.—Jos. A. Seiss, D.D., "Voices from Babylon."

An age which rejects the argument from miracle, is confronted by that from the fulfillment of prophecy. As the evidence of the first becomes more questionable on account of its remote antiquity, that of the second becomes more irresistible year by year. Fulfilled prophecy is miracle in the highest sphere—*that of mind*. It is the ever growing proof of Divine prescience in the authors of sacred Scripture. . . The author would strongly deprecate the false and foolish popular notion that all study of prophecy is unpractical—a notion too often propagated by passing, but mischievously influential allusions to the subject, from pulpit, platform and press, made by those who know little either of it or of its effects. It ought to be a sufficient rebuke to the levity that hazards such an assertion, or admits such an idea, to recall the facts, that one-third of the Bible consists of prophecy; and that our Lord and Master said "Search the Scriptures," not a portion of them. The apostle Peter expressly tells us that we do well to take heed to the "more sure word of prophecy," as to a light shining in a dark place until the day dawn and the day star arise. Is it unpractical to make use of a good lantern on a pitch dark night, in traversing a dangerous road? or is it not rather unpractical and unreasonable to attempt to dispense with it?—Rev. H. Grattan Guinness, in The Approaching End of the Age.

When you ride in the cars do you not like to have a time table with you? It may be a strange road to you; but as the brakeman announces a station you look at your list, and, finding the place mentioned, you say, "Only four more stations and then we shall reach our destination." And finally you say, "Now we must be all ready to leave the train, for the next station is B——." How do you know? Why, you have the official program of the company, and you have noticed all along the journey that you came to the stations just in the order predicted, and now all are past but the one to which you wish to go. Suppose that some one who had no time-table, or who was so unbelieving that he would not verify its assertions, should say, "I do not believe you can tell anything about it. I do not, think we are within hundreds of miles of B——," would it shake your faith? No. And now will you let me call your attention to the God given list of stations on the railroad of time—the official program of Jehovah? I refer to the consecutive prophecies of the Bible, which I have here called Railroad Prophecies. Some ten or more of such we find, extending to the end of time, and like the railroad time tables, giving station after station, from the era of the writer to the Second Advent and the resurrection of the dead. Have you noticed that many able and godly men have declared that we are near these great events?

Are these things so? To be sure there are many who say that we can tell nothing about it, but have you looked over the official program to see? You are confident when on the railroad, and does not Jesus say, "When ye shall see these things, know that it is near, even at the doors?" Numbers will admit that Jesus has promised to come again some time: but "Scripture contains more than general promises on this subject; it contains many specific, orderly, and even chronological prophecies. We have full and explicit inspired predictions by which to shape our predictions, and these numerous and detailed prophetic statements do not leave us like shipwrecked sailors on a dark night, on a wild and stormy sea, deprived of chart and compass and ignorant of their bearings. If we will use them aright, they place us rather in the position of a weary crew, at the end of a long and dangerous voyage, exploring by the morning twilight the chart on which their track has been marked down, noting the thousands of miles they have sailed, recognizing each high land and island they have passed on their course, and all the lights and beacons long since left behind, cheering each other as they observe that a faithful chart whose accuracy their long experience has demonstrated, shows but two or three waymarks ahead—waymarks absolutely coming into sight—and rejoicing in hope of a speedy entrance into a peaceful port."—Dr. Guinness.

Prophecy is history in advance. It gives warning of coming judgments, announces deliverances to the people of God, and affords unmistakable evidence of the inspiration of the Bible. "The Scripture cannot be broken" (John 10:35). And inasmuch as the prophecies relating to the first advent and other important events have been fulfilled literally, it is evident that we are to look for the literal accomplishment of remaining predictions.

To Be Continued

EVANGELISTIC NOTICE.

Having been appointed by the conference committee as Conference Evangelist for Ohio, I am ready to answer calls from places where there may be an opportunity to present the truth. Will also be pleased to visit the churches occasionally. Write me at North Ridgeville, O., my permanent address.

CHARLESCLIFFORD MAPLE

SPECIAL MEETING

The Editor of The Restitution will hold a series of meetings with the Church of God at Moriah, near Casey, Ill., beginning October 19, 1912. A limited number of churches near his line of travel may be visited just before or after our meeting, if their requests are sent in immediately. All who desire to be with us at our meeting will be cordially entertained. Intending visitors should notify the secretary.

MRS. AMY V. WEAVER,
210 S. Jasper ave., Casey, Ill.

SOUTHERN ILL. CONFERENCE

The Eleventh Annual Conference of the Church of God will be held at Moriah, Illinois, from September 21st to 29th inclusive.

Bro. G. E. Marsh, of Oregon, Illinois, and Bro. L. E. Conner, of Cleveland, Ohio, have consented to be with us and we are expecting a good meeting.

We desire all who can come to do so. Free entertainment will be furnished to all who may come. Anyone coming may notify Lewis Weaver, Casey, Illinois, R. F. D., No. 3, or Mrs. Amy V. Weaver, No. 210 S. Jasper avenue, Casey, Illinois.

AMY V. WEAVER, Sec.

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ROBT. G. HUGGINS, Editor.

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VOL. 60 CLEVELAND, O., SEP. 10, 1912 No. 84

THE PROPHETIC WORD IS NOW BEING FULFILLED

W. H. Wilson

It is a glorious thing to have the privilege of living during the closing scenes of this Gentile age. Our eyes now behold that which prophetic students for ages past have desired to see. The midnight cry is now ringing out upon the air, "Behold, the Bridegroom cometh."

The great bell of time is tolling out the passing of the age, and yet an infidel world and a slumbering church is unmoved. Mene, Tekel, Upharsin, can be read prophetically in blazing letters upon the political sky. The nations cry "peace," and build "Dreadnaught war ships."

Worldly men and statesmen proclaim that a great political and financial and social crisis is impending and hence "men's hearts are failing for fear," are apprehensive of some disaster they cannot divine and what it will end in. Prophetic students know what it all means.

The present status of affairs in the Turkish Empire is the most significant sign, this Gentile age has yet seen. Every prophetic student is well aware that on the dismemberment of that empire, rapid and important changes will go right along. The following special cable to the Chicago Daily News shows that Turkey is now experiencing a mortal wound:

OUTLOOK FOR TURKEY IS GRAVE

Believed It Will Be Dismembered If It Does Not Fight Desperately

Constantinople, Turkey, Aug. 20.—Pessimism pervades all enlightened circles in Turkey and the wisest men regard the imperial outlook as graver than at any previous time for generations. Willingness to wage a desperate defensive war is believed to be the only thing that can delay the porte's loss of control of its European territories. The internal plottings and fermentations are bad enough but the foreign designs on the integrity of Turkey are worse. The former could be managed without the loss of a foot of Ottoman territory; the latter appear to foreshadow the marshalling against the Turks of a force so gigantic that the most united and powerful nation in Europe could not resist it.

Russia and Italy have for months been undermining the Ottoman position—Russia by menacing miles of Turkish frontier with great arays of troops; Italy by prosecuting actual war against Turkey at every possible point of attack. Now the drama is rapidly increasing in scope. Austria regarding the moment as peculiarly opportune for advancing against Turkey, directly by diplomatic means and indirectly through arm bands within the Turkish borders and incursions of Montenegrin troops.

Today word arrives that Austria is supported not only by Germany and Italy, but by Britain, and consequently by France. Where, therefore, it is asked, has Turkey a friend? The anxieties and difficulties of the Ottoman cabinet cannot be overstated. It meets at frequent intervals, sits long, talks much, and makes no progress. Meanwhile the committee of union and progress is actively fomenting another revolution. What the world is witnessing appears to be the gradual passing of the empire of Osman, or, in other words, the crushing of Turkey's attempt at constitutionalism by the combined military weight of Europe.

The following is a later cable message from Constantinople:

Turkish Prince Assails Plan for Protectorate over the Moslems

Constantinople, Turkey, August 29.—Prince Seba-Eddine, speaking to the correspondent of The Daily News today, said that Austria's move to break up the Ottoman empire had been temporarily checked. The prince is a prominent Turkish reformer and revolutionary. He also is an advocate of a decentralized form of government for this country.

"Decentralization is what we need," he said. "The plan proposed by Count Leopold Berchtold, the Austrian foreign minister, would mean a European protectorate over Turkey. This we cannot tolerate. The plan is making slow progress, partly owing to European suspicions, but mainly because it cannot be pushed to a successful conclusion without a war with Turkey, for we would fight even in our present embarrassed condition. Austria probably will hesitate to force matters to this extreme."

God grant that we may not close our eyes to these things lest the day of the Lord come upon us unawares.

For some time past I have been collecting from the public press evidence on the present fulfillment of prophecy. That you may all have the benefit of this collection, I have printed them in a 32 page pamphlet, the price of which is ten cents each. They are now ready to mail.

When I read in the public press of today that God's Prophetic Word is being literally fulfilled; it is to me a great faith strengthener, and I am determined more than ever to be an overcomer in the name of Jesus. Let us now all pull together for the kingdom.

DOCTRINES OF DEMONS

A. Wallace Mason.

1 Tim. 4:1. "Now the spirit speaketh expressly, that in the latter times, some shall depart from the faith giving heed to seducing spirits, and doctrines of demons." The word, of course, in the English version is "devils," but demons in the Greek has a different meaning than the word diabolos, translated devil. I have shown in previous articles that demons were supposed to be departed souls, both good and bad, and by the fourth century this doctrine was rampant everywhere among "orthodox Christians, and the results followed predicted by Paul: "Speaking lies in hypocrisy, having their conscience scared with a hot iron." A maxim of the heathen philosophers was incorporated into the church which was "That, in order to the attainment of true felicity and communion with God, it was necessary that the soul should be separated from the body, even here below, and that the body was to be macerated and mortified for this purpose. The result was as described by Mosheim an incredible number of proselytes . . . who maintained that communion with God was to be sought by mortifying sense, by with drawing the mind from all external objects by macerating the body with hunger and labor, and by a holy sort of indolence, which confined all the activity of the soul to a large contemplation of things spiritual and eternal. . . . The whole east was filled with a lazy set of mortals, who abandoned all human connections, advantages, pleasures and concerns, wore out a languishing and miserable life. . . . In order to derive a more close and rapturous communion with God and angels.

That their conscience became seared as with a hot iron is shown by the history of St. Cyril, of Alexandria as narrated by Gibbon. This saint had a band of five hundred Nitian monks attack the Perfect of Egypt on the street. His guards fled from the wild beasts of the desert; his protestations that he was a Christian and a Catholic were answered by a volley of stones and the face of Prestes was covered with blood." The loyal citizens rallied to his support and he had the monk put to death who had wounded him. Then St. Cyril had the monk's body transported in solemn procession to the cathedral and a great ovation pronounced over him and his name was changed to Thaumasius, meaning "the wonderful," and he became one of the great saints. A little later, in 415 A. D. these monks (under instruction from this St. Cyril) tore Thypatia a teacher of geometry from her chariot, dragged her in to their church, and with the assistance of "Peter the reader" tore her to pieces. Mosheim says "It is impossible to describe the rigor and severity of the laws which these senseless fanatics imposed upon themselves. In order to deliver the celestial spirit from the bondage of this mortal body." "They ran naked through the lonely deserts . . . they prolonged the life of the emaciated bodies by the wretched nourishment of grass and wild herbs, avoided the sight and conversation of men, remained motionless in certain places for several years, exposed to the rigor of the seasons; all this was considered as true piety, the only acceptable method of worshiping the deity." At the same time the bishops and leaders were fighting for position and power and the streets of Rome and other cities frequently run with blood caused by the various factions fighting in order to elect their particular champion to the prominent position of authority. The priests were forbidden to marry, as we have to this day, and that great structure was being raised described as the "mother of harlots." That the vilest things predicted concerning the papacy is amply proved by their own statements. At a council called at Rome in the vatican in 1870 which proclaimed the popes infallible, there was a long discussion among the bishops assembled before this was done. Bishop Strasmayer was opposed to this being done. To prove that it should not be done he gave an address which the following quotation is part of; the bishops tried their best to howl him down, but did not succeed. "The Emperor Theodosia II. made a law by which he established that the patriarch of Constantinople should have the same authority as the pope of Rome." "The fathers of the council of Chalcedon put the bishops of the new and old Rome in the same order and all things even ecclesiastical." "The council of Carthage forbade all the bishops to take the title of Prince of the bishops or sovereign bishop." "As for this title of universal which popes took later, St. Gregory believing that his successors would never think of adorning themselves with it, wrote these remarkable words: None of my predecessors have consented to take this profane name; for when a patriarch gives himself the name of Universal, the title of patriarch suffers discredit" "Pope Pelagio II. calls John Bishop of Constantinople who aspired to the high priesthood imperious and profane." Boniface III. (607-8) made the paracide Emperor Phocas confer the title of Universal Bishop on him." "Gregory the First calls any one antiChrist who takes that title (578-90)." Hadrian II (807-872) declares civil marriages to be valid. Pius 7 (1800-23) condemned them Sixtus V. (1585-90) purchased an edition of the Bible and recommended it to be read. Pius VII condemned the reading of it. "It should never finish my brethern if I were to put before your eyes the contradiction of the popes in their teachings." Pope Vigilus (538) purchased the papacy from Bellisarius, Lieutenant of the Emperor Justinian. It is true he broke his promise and never paid for it." You know the history of Farmasus too well for me to add to it Pope Stephen XI., "had his body exhumed dressed in his pontifical robes, he made the fingers which he used for giving the benediction cut off and then he had him thrown into the Tiber, declaring him to be a perjurer and illigitimate." Gebardo the great flatterer of the popes had dared to say in his chronicles (901) this century is unfortunate as for nearly 150 years the popes have fallen from all the virtues of their predecessors and have become apostate rather than apostles." Baronius (born 912) speaking of John XI. (931) natural son of Pope Sergino and Marazia he wrote these words in his annals. The holy church has been vilely trampled on by such a monster. John XII (956) elected pope at the age of 18, through the influence Contestans was not one whit better than his predecessor. I am silent on Alexander VI., father and lover Lucretia. Well might he be silent concerning Alexander VI. and his notorious daughter and monstrous son, all of them proverbs of vileness. I turn away from John 23 (1319) who denied the immortality of the soul and was deposed by the holy ecumenical council of Constance. I do not speak of the schisms which have dishonored the church. In those unfortunate days the see of Rome was occupied by two and sometimes three competitors. Which of these was the true pope? If you decree the infallibility of the persent pope, you must decree the infallibility of all his predecessors without excluding any. But can you do that when history clear as the sun proves that the popes have erred? Could you do it and maintain that avaricious, incestuous, murdering, simonical popes have been vicars of Jesus Christ? They did that very thing.

GOLD DUST

The life of a true Christian is a demonstrated life.

If you would keep your life blameless you must keep your imagination clean.

Never talk of other people's faults without necessity and avoid those who do.

They only are strong who are tried, who battle, hold fast their faith and conquer.

It is more urgent to pay our brother the debt of love than to discharge our debt to the temple. The moral purification of man is the great object of the worship of God.

In perplexities, when we cannot understand what is going on around us, cannot tell whither events are tending, cannot tell what to do, because we cannot see into or through the matter before us, let us be calmed and steadied and made patient by the thought that what is hidden from us is not hidden from Him.

ANNA DREW.

REPENTANCE

Sister Woodbury

What is it? Briefly answered, contrition, deep sorrow for sin, a halt in morals, leading to spiritual tendencies; eventual reform to a betterment of physical and mental conditions.

Thus God repented that he had made man and caused a deluge to efface sin from the face of the earth, to end in a new order of things, a betterment of conditions in morals through the sight souls saved, might lead up to principles of right doing in the generations to come.

And in this achievement through just and righteous Noah, a better sin covering it and that provided in type for our first parents of the "coats of skins."

This was done in the type setting forth the method of a sin covering resultant from repentance in the figure. "that doth now save us," "and the Lord shut believing Noah in," i.e., into the Ark of safety.

So the Isaac type of the lamb slain in shedding of blood (without which there is no remission) and the actual coming of the prefigured lamb a willing sacrifice for sin in the setting forth of bettered conditions through repentance in the accepting of God's plan of salvation in the death and resurrection of his sent Son.

For instance, the prodigal son, wearied of his conditions in abandoned life of ease and plenty, repented of his conduct toward kindred and home, yearned to return to former conditions, and a contrite heart prevailing, did return repentant to the parental home, bringing joy and gladness to the father's heart that the "lost son was found."

There is joy also in heaven over one sinner that repenteth. This repentance bettered moral and mental conditions in the leading up to a better life to the wayward youth.

Such is the exhortation of Peter to the Gentile world. Repent of past misdemeanors. Accept rituals as indorsed by Jehovah through prophets, Christ, and his Apostles, that in so doing a better life in believing his bylaws in the obedience of them will lead to an overcoming life, and in the coming kingdom life ever more, because of repentance to gain it.

Repentance, then, is the first step toward the cross. Dying to sin; living thereafter in hope of realizing glorification: and believing and obeying all prerequisite to that end.

ADDRESS AT THE SISTERS' MEETING

By President, Sister Neill

Dear Sisters in the Lord Jesus:

At the beginning of another year, I think it will be a good plan to refresh our minds with the object for which we meet, for if the object be lost sight of, the meetings will fail to do their work.

I trust none have forgotten that when we planned to meet together every two weeks, it was for the purpose of becoming better acquainted that we might the better help each other as we should see our need, either by words of encouragement, or sympathy, or work, or sewing, and a donation of 5 cents weekly, that we might be ready to give substantial aid if occasion required, or help spread the glad tidings of the coming kingdom of God, by contributing for literature and distributing the same, as time and circumstances would allow.

This was, and still is, the object for which we meet, and surely it is a good object, and God has blessed us in it, for we have been able to do more than any of us had thought possible.

I myself thought we ought to accomplish rather more good by united effort, but I did not forsee that so much could be done. For over two years we have met together in perfect confidence and unison, and because we were united, the good we have been working for has been accomplished.

We have not met together, just because it pleases us to do so, but for a purpose; and let us have the purpose always in view, no matter what subject is before us for consideration. Let us continue in unity, for united we stand, and divided we fall, for where divisions are, unity and harmony take wings.

As president of our meetings I am here to serve you, and to work with you, as unto him that bought us with his own blood, however and when ever I can, and I trust I have made it manifest to you, for that has been my earnest prayer.

I hope and trust that we will all continue to work together in love and unity, and in sympathy and co-operation, losing sight of self, in the object of our meetings, asking the Father to add his blessing, and this year will see still better results, since experience has helped us to some extent. Trusting these few words will meet your approval and encourage us to still greater effort, I am ever one with you in serving the Lord.

PREFERING ONE ANOTHER

In Paul's letter to the Roman Christians, he enjoined upon them this duty: "In honor, preferring one another." Paul knew that the great tendency in most of people was that of seeking his own advancement, regardless of the advancement of any one else. He also knew that many would hinder others from advancing, if, by so doing, they could promote themselves. There was such tendency, even in some of the Christians of that day. It was most difficult for them to hold themselves down to humble positions and love self-estimates. They loved to have the pre-eminence. Dr. Adam Clarke, the great commentator, in discoursing that clause, says: "Consider all your brethren as more worthy than yourself and let neither grief nor envy affect your mind at seeing another honored and yourself neglected. This is a hard lesson, and very few persons learn it thoroughly. If we wish to see our brethren honored, still it is with the secret condition in our minds that we be honored more than they. We have no objection to the elevation of others, providing that we may be at the head. But who can bear to be what he calls neglected?".

We may see an example of self-preferment in James and John. Christ's own apostles, when they asked him to give them chief places in his kingdom. They aspired to be above their brethren. They wanted higher honor than the others had. Christ at once rebuked such a spirit, and at other times he insisted that his disciples should maintain becoming humility. He told them that the lowliness of heart was the only true attitude which received the commendation of God. How very weak and unspiritual are those who claim to possess the greatest spirituality.—Advocate.

ETERNAL PUNISHMENT AND ETERNAL LIFE

"And these shall go away into eternal punishment; but the righteous into eternal life" (Matt. 25: 46. R. V.)

Our text has to do with final destinies. What does it teach?

1. The punishment is eternal.—This way of life and the way of death, ever set before us in the Scriptures, do not meet in the world to come. Whatever the punishment is, it does not reform the wicked. If this punishment is torment of mind, it must last forever; if the death of the body and soul is in the lake of fire, the there is no resurrection from that death. The theory of final restoration is foreign to the text before us.

2. The punishment does not involve eternal life.—Only the righteous go away into eternal life. Eternal life is contrasted with eternal punishment. The wicked could not live forever without having eternal life. But "the gift of God is eternal life through Jesus Christ our Lord" (Rom. 5:23.) If the wicked do not have eternal life they must ultimately die—cease to exist.

3. Eternal life means just what it says—eternal life.—They go away, or enter upon, eternal life. Why should we interpret the terms "life" and "death" in any other than a literal sense when considering future destines? Surely those who listened to the Master that day would understand him to mean a life that would be eternal, when he spoke of the righteous going away into "eternal life."—Sel.

To refuse to deny self means nothing less than to deny the Lord.

Work for someone, be it ever so slowly,
Work for some hope, be it ever so lowly.
Work! for all labor is noble and holy.

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Cleveland, O., September 10, 1912

EDITORIAL

If some reader will send The Restitution of February 26, 1912, to Sister Chas. H. Thomas, of Rollins, Montana, they will have her thanks for the favor.

There has been a great demand for The Restitution of September 3rd. Already the extra copies have been sent out. In many cases we have sent our sermon in booklet form instead of the paper.

September 8th, after the usual Sunday morning exhortation, Miss Maud Darrah, of Mt. Vernon, Ohio, was baptized from the remission of sins, and to become an adopted heir of the promise made to Abraham and his seed. The truth was introduced to her several years since by Bro. and Sister Robison. She attended our conference this year, where her interest became deepened. She accompanied Sister Huggins home, after conference concluded with the express purpose of devoting herself to the study of the things which God has revealed for our belief and obedience. After a pleasant stay of two weeks she became "taught of God," and rendered an intelligent "obedience of faith." She left on the 9th for Mt. Vernon, where she will be in practical isolation. In a few weeks, however, she will return to Cleveland, and remain with us indefinitely.

From Sister Hannah Barber comes the request for Sister S. Roxana Wince to give the readers of The Restitution her life and photograph. Many others share Sister Barber's idea. Come on, Sister Wince; many will be looking for your face in the paper; don't disappoint them.

Communications have been superabundant this week; so much so that paucity of room has forced us to abridge them somewhat.

The Editor and church had a delightful visit from Bro. J. H. Anderson, of Pelzer, S. C., during the week following the conference. He spoke at our mid-week meeting and departed next day for visits with other churches in Ohio.

Our sermon in last week's Restitution, entitled, "The Death of Christ," is now published in booklet form. Price, one copy 3 cents; two copies 5 cents; twelve copies, 25 cents. It may be ordered of Bro. C. C. Maple, The Restitution Publishing Co.; Bro. W. B. Tomlinson; or the Editor. This sermon has been published at our own expense, and the only way for us to get our expenditure of money back is through its sale. Will readers please note this, and send us an order soon?

A paragraph from the press sent by Bro. Adams states that the conference of Nebraska held at Mooreficld was a success. It was a success from start to finish. Everyone who took part seemed to be greatly pleased. Both Sunday nights the crowds were too large to be accommodated in their church and the Methodist church building was used. See report from Sister King in this issue.

"No Turkey at all"—[illegible] are some in the present [illegible] who boast of being the spiritual Israel, and would appropriate to themselves all the blessings promised to Israel and the nations, in the restoration of all things spoken by the holy prophets since the world began. They are willing to give the literal Israel all the curses, sorrows, and persecutions that have been their inheritance for many generations: but want to rob them of all the promises of the future prosperity and glory, that Christ has so abundantly provided for them in his coming kingdom. Truly the race of the Pharisees is not yet extinct: selfishness, and unbelief are still their obesetting sins. The old story of the "Turkey and the Goose" will apply in their case. A Yankee and an Indian were out hunting together, and agreed to divide the game equally between them. A fat turkey and a poor goose was the fruit of their day's labor. The Yankee said to the Indian, "Now we will divide the game; you shall have the goose and I will have the turkey; or, I will have the turkey and you shall have the goose." "How," said the Indian, "you no say turkey to me at all." So these modern Pharisees say to the poor Jews. You shall have the curses, and I will have the blessings; or, I will have the blessings and you shall have the curses. Well may the Jews say, "You no say turkey to me at all." Well, never fear; if God says turkey to his ancient people, who have received at the Lord's hand double for all their sins; His word will not fail (Isa. 40:1, 2).

LOVE BEGINS IN FEAR

That love begins in fear may sound discordant to some; it is an unpopular doctrine with many, we know, but unquestionably true, as a writer in the Firm Foundation makes manifest. That fear is the foundation of love, may seem to be a paradox to some. For John says, "There is no fear in love, but perfect love casteth out fear, because fear hath torment" (1 Jno. 4:18). While this is true, the scriptures plainly teach that perfect obedience to God begins in fear. No man will obey God who does not fear him. Hence "the fear of the Lord is the beginning of wisdom" (Job 28:28; Ps. 3:10)—the beginning of knowledge (Pro. 1:7; also Prov. 9:10). To show love to God men must obey his commands. "For this is the love of God that we keep his commandments" (1 Jno. 5:3). Men will not do this unless they fear his authority. "Noah, moved with fear, built an ark to the saving of his house." Heb. 11:7. This was perfect obedience to God's command. Therefore, perfect obedience is perfect love, which casteth out fear. For he who obeys God in all his commands has nothing to fear, for his love is perfected by his obedience. If fear moves to obedience and obedience is love, certainly fear is the foundation of love, and the seeming paradox is a fundamental truth—that love begins with fear. We can see this principle true even in the animal creation. The dog or horse which fears his master obeys him best. Fear brings attention to, and respect for the authority of the ruler or master.

But we refer to the fear of God, which is the real "bed rock" of love to God. Satan began his awful work to destroy human souls by turning the mind of man from fearing God. He said to Eve, "Thou shalt not surely die," in eating the forbidden fruit. She failed to fear God, and believed this falsehood and brought death by disobedience on all the human race.

His satanic work has continued from Eden's lovely bowers to this enlightened nineteenth century. Men still believe satan's falsehoods, and walk in their own ways to serve the living God.

Why? Because there is no fear of God in their hearts. This has been a common charge against man from generation to generation in every dispensation. We could quote hundreds of examples of this charge.

But we come nearer home to find the evils that follow those who have not been taught to fear, those whose duty is to instruct men in the right way.

Parents make a fearful mistake if they fail to teach their children to fear and obey their authority, to walk right towards their instructors at all times. This applies to all government common to man, national, social, parental, or religious. Without fear, children grow up to despise government, choose their own ways, and walk the broad road to destruction.

No genuine parental love will be found where children do not fear parental authority. The neglect of this principle being thoroughly established in the minds of children has filled our prisons with criminals, and our penitentiaris with convicts. Many a poor mother's heart is broken if her children are not taught to fear God and man.

Truly, then, could Solomon say, "The conclusion of the whole matter is to fear God and keep his commandments, for this is the whole duty of man."

THE SIGNS FOLLOWING.

A correspondent asks why the signs of Mark 16:17, 18 do not follow those who believe in our day. Pointing to Acts 2:38, 39 he observes that Peter said that all true believers should receive the gift of the Holy Ghost, for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. As I understand it, it means all that ever would believe, event to the coming of Christ.

The record in Mark 16:17, 18, is not a general promise offered as a reward for faith and obedience, but a special promise having a special object, viz: to confirm the word preached by the apostles.

The apostles are commanded to go into all the world and preach the gospel to every creature, with the promise that those who believe and obey shall be saved; also that these signs should follow them that believed. In the last verse of this chapter, the apostle records the fulfillment of the apostolic commission, and the specific object of these signs.

"And they went forth and preached everywhere, the Lord working with them, and confirming the word with the signs following." Inspiration could not more clearly and definitely define the object of these miraculous gifts, viz: to conform the word preached by the apostles. The testimony of the apostle Paul is of the same import. Heb. 2:3, 4 "How shall we escape if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us (Paul and his Hebrew brethren) by them (the other apostles) that heard him. God also bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Spirit according to his own will."

According to this testimony, the grand and only object of these miraculous gifts of the Holy Spirit was, to confirm the word which was first preached by Christ and afterwards by his apostles. When therefore the word had been all preached, confirmed and written, the object of these miracles had been attained, and they ceased. Paul having enumerated the most important of these gifts, (viz.: supernatural tongues, knowledge, prophesying, power,) affirms that they shall cease (1 Cor. 13:1, 2, 3, 8). At the 13th verse of the same chapter, he tells us what should remain, after these miraculous gifts have passed away, viz: faith, hope and charity.

These are all the church or world needs after a perfect revelation of the will of God had been given; and this revelation had been confirmed by all the evidences necessary to produce all the faith and obedience, and inspire all the hope and love that God requires; and which will ultimat in an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. More evidence than this would be superfluous.

The object of all the noted miracles of Christ, was to confirm his word and mission. He appeals to his works as the highest evidence (John 5:36). The object of his miracles was to give evidence (John 1:15).

The apostle John closes the canon of inspiration, with the denunciation of the most awful judgments upon any man who should attempt to add to the words of the prophecy of this book, or shall subtract a word therefrom: thus demonstrating the perfection of the word and its evidences; thus demonstrating also that these miraculous gifts had attained the end for which they had been given, and therefore are no longer needed.

The gift of the Holy Spirit promised (Acts 2:38, 39,) was for the same specific object. Those "afar off" were of course in the world in which the apostles preached. Those who God, in this text promised to call, were such only among the believers in the word, as should be selected for a specific purpose. It does not follow because none but believers were called as mediums, through whom to confirm the word, that therefore all believers were thus called. Please observe,

1. **None received the gift of the Holy Spirit, except those upon whom the apostles laid hands.** That this gift was not a reward of faith and obedience, which all believed the Gospel of the kingdom, and been baptized into the name the apostles should go all the way from Samaria to Jerusalem, to lay hands on them before they could receive the gift of the spirit (Acts 8:12-17).

2. **The object of the apostles laying on hands, is recorded in the 15, 16, 17 verses.** "Who when they were come down prayed for them, that they might receive the Holy Ghost. For as yet it was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit."

3. **On whomsoever the apostles laid hands, they received the power to speak with tongues and to work miracles.** And those who received this gift, demonstrated it in a tangible manner, as an evidence of the divine mission of the apostles, through whom this power was conferred. Verses 18, 19, 13. "And when Simon saw that through laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost. Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs, which were done." Let those who profess to receive the gift of the Spirit at the present day, give the same evidence. Paul also explains the mdium through which and the object for which this gift of the Spirit was conferred. 1 Tim. 4:14. "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of hands." When the apostles, on the day of Pentecost, received the gift of the Holy Spirit, they spake with tongues, and gave unmistakable evidence to all present.

The same was true with the house of Cornelius, and the twelve disciples of John's, on whom Paul laid hands (Acts 2:10, 44-46; 19:1-6). Philip and Stephen, two of the seven deacons on whom the apostles laid hands, both evidenced this gift working miracles (Acts 8:5-13).

For this reason these gifts are called signs or an evidence. They would not confirm the word if these evidences were not visible, tangible and miraculous.

Saul evidently lost this power before his death, or he would not have left his dear friend and brother Trophimus, sick at Miletum (2 Tim. 4:20).

PROMISES TO COLONISTS BY NEW PASHA, OF JERUSALEM.

Announces that Government Will Grant Practical Autonomy To Colonies.

New York, Sept. 2.—A cable from Palestine by way of London to the Jewish Daily News, says The Jewish Independent, carries the information that Muhadi Bey, the new pasha of Jerusalem, visited the Jewish colonies and the Hebrew gymnasium at Jaffa. A reception was arranged for him at which were present the chief rabbi of Jaffa and representatives of all the colonies.

The pasha delivered an address in which he declared that the rumors of the Turkish government's unfriendliness to Zionism are absolutely without foundation. He further said that the government is now preparing to grant autonomy to all Jewish colonies having at least a population of one hundred. The sultan, he said, will do all in his power to make the Jews feel at home in the land; all he asks in return is patriotic cooperation to solve the problems with which the government is confronted at the present time.

The pasha thanked the people for the reception and complimented them on the splendid condition of the colonies he had visited.

The news from Palestine has been confirmed by the Odssa Chovevi Zion committee.

What is a stairway but a series of obstacles? Yet you rely on the stairs to help you mount to a higher place. If the life road had no obstacles to surmount, who would ever get up? No one can climb on thin air.

COMMUNICATIONS

Dear Editor:

I see in one of the late issues of our dear old Restitution an article called "The Blessedness of Churchgoing," written by J. J. Schamburg, which I read with much interest. Yes, I can say for one, it is a great privilege to be able to go to church. I used to go regularly, also to Sunday school, and took an active part in each meeting. My daughter and I would walk a mile, and most of the time were the first ones there. She was organist and I led in singing, also looked after the Lord's table, and had lots of other work, but I enjoyed it all—never was too tired to do for my church. I was at that time a member of the Christian church and worked faithfully in it; but I am sure now my labors were in vain, for I did not understand the Bible as I do now. I left my church as soon as I saw where I stood. I began to read, and soon saw one had to believe in the covenants of promise, and that I was in a lost condition; that at that time I was without Christ, being an alien from the commonwealth of Israel and a stranger from the covenants of promise, having no hope, and without God in the world—in a lost condition. But thanks be to God, and to all who have helped me to see where I stood. Now I haven't the blessed privilege of church going. We have churches of various denominations in our town, but I cannot believed what is preached, therefore I sit at home on Sunday and study my Bible while my husband attends the Methodist church.

Yes, dear brothers and sisters, if you have the privilege of church going, don't for anything neglect it, for the time may come that you will be cut off from the blessed privilege. We should realize that our time to work is short. The Christian should always rejoice when the day arrives for him to meet at the house of the Lord to break bread and sing praise to his holy name. Your sister in Christ.

MRS. J. W. CRAWFORD.

Dear Brethren and Sisters:

As I cannot be with you personally, am writing a few lines by way of remembrance. When I first thought of writing I wondered what I could say that would be of any use among so many able writers, and active workers, whose opportunities of serving the Lord are far greater than my own. Just then the words of Jesus came into my mind, "She hath done what she could." And I thought there are others like myself who are not permitted to go out and do great things, but we can all do the little things that are needed close at hand. Only the Lord knows if we are watching for every opportunity to speak a word in his name, to tell the good news of the kingdom; or even to speak a cheering word to some one who is discouraged, or to help lift a load that is too heavy for one to carry alone.

There are many things in every day life that seem but trifles, yet as sure as the Lord appreciated the widows two mites, so sure will he appreciate our efforts to serve him in whatever way we can.

So brethren and sisters let us take courage and keep on doing the best we can, according to our ability, ever striving to let our light shine brightly, thereby trying to lead others into the straight and narrow path, that leads unto life eternal.

May the Lord bless you all and make you a benefit, not only to those who meet with you, but also to others.

I want to be like Jesus.
Engaged in doing good.
So that of me it may be said
She hath done what she could.

ELIZA A. BLYTH.

Dear Brothers and Sisters:

I thank my God upon every remembrance of you, always in every prayer of mine for you all, making request with joy, for your fellowship in the gospel from the first day until now. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ (Phil 1:3-7). Four years ago I attended my first conference for I was no longer a stranger from the covenants of promise, but a fellow citizen with the saints and of the household of faith. What I learned and how much strength was given to me to go on fighting the trials of life, would be impossible to tell, but that conference was the means of helping to bear fruit in organising our Sisters' Society in Springfield, where all have grown by being members, and have been an inspiration to the little church and to all other sisters' meetings.

It is with deepest regret I am unable to be with you this year, for a conference to me fills one so full of spiritual food. I live on it all year. It was through the beautiful fellowship manifest at the conference in my home five years ago, which set me to thinking for myself, and with encouraging words from different ones, it just seemed God's hand was held out to lead me into the fold, and I know there are others among the young folks who are able to testify also to the great influence brought about during a conference. It is such a glorious priviledge to met with those of like precious faith to help build us up in our most holy faith, and to press toward the mark for the prize of the high calling of God in Christ Jesus. Those of the brethren who now attend, cannot realize what such a gathering means, especially to the young brothers and sisters who need food, strength and encouragement in order that we do not lose our crowns. If you do not succeed in bringing even one unbeliever into the family, do not become discouraged, for you have sown the good seed and must wait for it to grow; and if you gain just one sinner, hasn't the conference with all its work, time and money paid? You will all of one accord say, "Yea, verily," for you know many are called, but few chosen. Now I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment. (1 Cor. 1:10); for we are urged to assemble ourselves together to exhort and sing praises to God, and the more so as we see that day of Christ's coming to take up his great power and reign. What does Malachi say in regard to all those who fear the Lord? "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that that upon his name."

And now, dear ones, listen what a grand promise comes to those who fear and spake often one to another: "And they shall be mine, said the Lord of hosts, in that day when I make up my [illegible] even my [illegible] treasure; and I will spare them as a man spareth his own son that serveth him" (Mal. 3:16-17). May God, our Father in heaven, bless all.

Pray for the isolated ones; we need your prayers. The Lord be with all and give you his peace.

Your sister in Christ.

JESSIE KAUFFMAN.

All the loved ones in the Lord, greeting:

Repentance is sorrow for sin; the term is frequently used in this way in the New Testament. We find that the author of true repentance is God. "Him hath God exalted with his right hand to be a Prince and a Savior for to give repentance to Israel and forgiveness of sins (Acts 5:31), meaning Christ. Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem (Luke 24:47). When they heard these things they held their peace, and glorified God saying, Then hath God also to the Gentiles granted repentance unto life (Act. 11:18). There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him (Rom. 10:12).

Sinners are the subjects. It is believed in general that none but sinners can repent, yet we find in [illegible] repented that the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth, both man and creeping things, and fowls of the air, for it repenteth me that I have made them. So we find that there is repentance other than for sin and there, such as a change of [illegible] purpose.

The means of repentance is the word. In order to [illegible] we must have teach[illegible] and evangelists to [illegible] word. Thus they are the instruments of bringing some to repentance. When one becomes converted to anything and sincerely believes it, he repents and changes his mind and actions. Paul did when he was converted, he repented of his former deeds, although he thought before that he was doing God a service.

The means of repentance is the word. And the blessings connect-

ed with it are peace, pardon, everlasting life. The evidence of repentance are faith, humility, prayer and obedience, for godly sorrow worketh repentance. But go ye and learn what that meaneth. I will have mercy and not sacrifice, for I am not come to call the righteous, but sinners to repentance. The riches of his goodness and forbearance and long suffering, not knowing that the goodness of God leadeth thee to repentance. Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. Bring forth, therefore, fruits, meat for repentance, (margin), or answerable to amendment of life.

But what think ye? A certain man had two sons, and he came to the first and said: Son go work today in my vineyard. He answered and said I will not, but afterward he repented and went. And he came to the second and likewise said, and he answered and said I go sir and went not. Whither of the two did the will of his father? So we see by these scriptures the absolute necessity of a change of mind and conduct.

We must ever keep God's commands and wishes before our mind and the many precious promises in store for the children of obedience if we do these things we will ever have a wish and desire to please God and not ourselves.

Your sister in Christ,
MARGARET POOLE.

To the Brothers and Sisters in Nebraska:

During our recent meetings it was noticeable how few were ready to take an active part. All seemed willing but when asked to lead in one of the Bible lessons the general reply was, "I have nothing prepared." It is very true that we cannot lead in a lesson which we have not all ready been over and studied thoroughly, and it is also true that we cannot study and prepare a lesson in an hour's time before meeting. Let, us, then, commence now to prepare at least one lesson that we, ourselves, can show up in a truer, clearer light than it has ever been shown before.

Choose a subject, then study and think on it in the right spirit, wanting the truth only, what ever it is, and you will have original thoughts that will be of great help to others and of greater help to yourself than any that is handed out to you ready made; for your thoughts have been digested and assimilated, while thoughts handed out by others come too rapidly and in too large quantities for us to grasp and retain the meaning that is in the mind of the speaker. The good we can do in the meetings by leading in a well thought-out lesson will be far less than the good we will do ourselves. We are told that the word cleanses us and that the gospel saves us. It is by no mysterious power that they do it. Only as we imbibe the true meaning of the moral precepts and gather courage and assurance from the glad tidings of Christ's reign on earth are the words of God able to do their cleansing work.

The full, true meaning of God's word can never be obtained by listening to a few sermons at the end of each conference year. There must be individual study. God will never excuse any of our ignorance as to what is right and wrong because a minister has not told us.

We have the Bible, and minds to think, and time to use if we take it. We may not be able to put into words, as clearly as some, what we think, but it is the knowledge in the mind that purifies, and we are the ones that must put it there. Let us, then, especially the young people, have something ready to offer at the next meeting whereever it may be and with whomever we may meet even if it takes a whole year to get one good thought. Of course, our opinions should always be held subject to dismissal if they are shown to be contrary to the Bible.

ALTA KING.

Dear Brother Huggins:

Will you permit me through The Restitution to thank the brethren and sisters of Ohio for the gift they sent me by my husband? May the Lord bless them. If we do not have the pleasure of meeting in this life, I hope we may meet in the kingdom of God.

My husband arrived home Sept. 3rd. He says he never met better people in his life than yours. May the Lord bless you all for your kindness to my husband, and for the gift you sent me, is the prayer of your sister in Christ.

Mrs. J. H. Anderson.

On the morning of August 13th, my young friends, Paul Hatch and I went to the union depot to take the train for Oregon, Ill., to attend the Illinois Bible school and conference. At the depot we met Sister Sadie Morse of Valle Mines Mo., who was also on her way to Oregon. It was with pleasure we traveled together, and was met at the Oregon depot by Bro. G. Eldred Marsh.

Bro. Joseph W. Williamms and G. Eldred Marsh were the teachers of the Bible school. Bro. Williams gave some splendid lessons on the book of Job. Bro. Marsh taught the younger ones, giving them lessons on the fundamental principles of the gospel. Much benefit was received in both classes.

It was at the close of these lessons that Paul came to me and said that Bro. Marsh had given the invitation for baptism. I felt at this time that Paul believed and was convinced, that he should take the necessary and important step. We had several talks together, and it gave me great pleasure to find that he was firm in his belief of "the things concerning the kingdom of God and the name of Jesus;" that baptism was necessary for forgiveness of sins, and that baptism was a figure of the death, burial and reaurrection of Jesus. He wished to rise from the watery grave to walk in newness of life.

On Saturday afternoon of conference, Bro. Marsh preached a most excellent sermon on the subject of "Salvation," for the benefit of those who might be contemplating taking upon themselves the name of Jesus in baptism.

Sunday morning, August 25th a company of brothers and sisters in Christ gathered at the water's edge to witness Paul put on the name of Jesus in baptism. Bro. Marsh read a portion of Scripture and then asked a series of questions on the"things concerning the kingdom of God and the name of Jesus Christ." He then asked the final question, "Do you believe these things?" Paul answered in a firm voice, "Yes Sir, I do." Upon his confession of faith, Bro. Marsh baptised him in the name of Jesus, and he became our brother Paul. We were so glad that his father was there to witness it also.

Bro. Paul is a son of Bro. and Sister J. E. Hatch, and grandson of Bro. J. S. Hatch, who is sleeping in Jesus.

Bro. Paul is a member of the Chicago Berean society. He is the second one of the Chicago Bereans who has been baptised in Rock River during conference time. He is quite young, being only fifteen and one half years old, but is a steady, quiet, thoughtful boy, and is an earnest student of the word of God. He has many years of life before him, many things to learn, and many experiences to meet. We believe he will earnestly endeavor to live a consistent Christian life.

Your sister in Christ,
Jessie M. Wilson.

RAILROAD PROPHECIES

(Concluded)

Consecutive Prophecies

1. **The Dream of Nebuchadnezzar. (Dan. 2.)**—Here we have the great image, with its head of gold, breast and arms of silver, belly and sides of brass, legs of iron, and feet part of iron and part of clay, with the stone that smote the image on the feet, and became a great mountain and filled the whole earth. Five kingdoms are thus symbolized. "By the universal consent of the church of all ages, and of all sections, the first four are allowed to be the Babylonian, the Persian, the Grecian and the Roman empires; and the last, the still future kingdom of the Son of Man. The internal scriptural and historical evidence in favor of this interpretation is so overwhelming and the agreement of all students and commentators of the early church of the Greek and Roman Catholic churches, and of all Protestant churches, so complete, that the few who have of late years ventured to call it in question, must be regarded as rash, unsafe, presumptuous guides, who would destroy the very basis of all sound and solid interpretation of Scripture prophecy."—Dr. Guinness.

Beginning with Nebuchadnezzar, the golden head, all the other parts were consecutively the Medo-Persian dominion, the Graeco - Macedonian dominion, and the Roman dominion, the latter dividing out into numerous fragments and varying kingdoms extending down to the present time. In this fragmentary form, modified with the element of 'the sovereignty of the people—the miry clay of government—this Roman dominion still continues. The kingdom is divided and intermingled with the clay and clamor of the popular will, but the metal which stays all existing governments, the solid material of their laws and administrations is the iron of old Rome, which thus perpetuates itself in spite of the uprisings, changes, revolutions, marches and counter marches in the political affairs of mankind."—Dr. Seiss. "I think we are in the toe nails of the metallic image."—D. L. Moody.

What next? "In the days of these kings (these democratic-monarchic divisions of the Roman empire) shall the God of heaven set up a kingdom which shall never be destroyed." Some tell us that the "stone" represents the establishment of Christianity at the first advent, but the stone was to smite the image on the feet. That a literal kingdom is intended is evident from the following: 1. The others were literal. 2. This destroys and supersedes them. Christianity does no such thing. 3. It comes not by slow growth, but by sudden smiting. 4. It is to stand forever, while the institutions of Christianity are limited to this age. Moreover, it is not to be established by human agencies, but directly and supernaturally by "the God of heaven." Reader! Where are we on the sea of time?

We have passed the coast of Babylon,
And the Medo-Persian line,
We have left the realm of Grecia far behind;
We've been sailing down the Roman shore.
For eighteen hundred years,
And our chart declares the port we soon shall find.

We can see the glory shining
On the sunny hills of peace,
We can catch the balmy breezes from the land;
Soon earth's stormy voyage of sorrow,
And its warring strife shall cease
For God's everlasting kingdom is at hand."

2. **The Vision of the Four Beasts (Dan. 7).** That the four empires symbolized in this vision are the same four previously symbolized in the image can hardly be questioned. . . . In connection with this last vision the coming of Christ to judge is expressed in a clearer form, and the share which his people shall have in his reign. But the evidence it affords as to the relative period of the second advent is in unison with that of the earlier vision. It places it at the end of the last phase of the fourth empire, and determines its immediate object to be the execution of judgment and its ultimate object the establishment on earth of the everlasting kingdom of the most high in which dominion shall be given to the saints. It thus announces that the coming of Christ will be prior to His reign over the earth, in company with his saints, and it furnishes more accurate data also as to the actual period of the second advent."—Dr. Guinness.

Have the Ten Horns (v. 24) appeared? They have; the Roman empire was divided into ten divisions about the fifth century, and nearly all Protestant commentators are agreed that the little horn represents the Papacy. It overthrew three of the ten kingdoms, and during the 1260 years of Papal intolerance put to death more than fifty millions of the saints.

What next? "The kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most high.

3. **The 8th of Daniel.**—Medo-Persia is here represented by a ram, Grecia by a rough goat, and Rome by a little horn which waxed exceeding great. A measuring period of 2300 days (years) is given, which is evidently nearly expired. Similarly the 1335 days of Dan. 12th, reaching to the resurrection, and the 6000 years of man's dominion over the earth, seem about exhausted and God's sabbath about to begin. As one writer says:

It has long been the opinion of Biblical scholars that we are living in the last days. The light began to dawn on the minds of the early reformers that we were nearing the end. Luther predicted the coming of the Lord within three hundred years. Melancthon thought it was near. John Wesley expressed his belief that Christ would come in 1836. Prof. Bush, in a letter to William Miller on the advent, says, "I do not consider your errors on the subject of chronology of a serious nature. I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Sir Isaac Newton, Bishop Newton, Faber, Scott, Keith, and a host of others." They all agree that the leading periods of Daniel expire about this age of the world.

4. **The 11th of Daniel**—According to many able expositors all of the events here predicted are in the past except the going forth of "the king of the north" to the Holy Land. A grave feature of European politics today is the "Eastern Question," and thoughtful statesmen predict that the "Sick Man" cannot hold his place in Europe much longer. Then "shall Michael stand up," and the closing scenes of earth's drama begin. Reader! Is your name "written in the book?"

"What an amazing prophesy is this, comprehending so many various events, and extending through so many successive ages, from the establishment of the Persian empire, upwards of five hundred years before Christ, to the general reaurrection! What stronger and more convincing proofs can be given or required of a divine providence and a divine revelation, that there is a God who directs and orders the transactions of the world, and that Daniel was a prophet inspired by Him? No one could thus declare the times and the seasons but He who hath them in His power."—Bishop Newton.

WM. BURCH.

INDIANA CONFERENCE PROGRAM

Thuraday, Septmber 19, 1912.

7:30 p. m., Address by president, F. M. McCrory.
8:00 p. m., Sermon by Mrs. D. C. Robison.

Friday, Sept. 20.

9:30 a. m., Social meeting by R. C. Railsback.
10:30 p. m., Sermon by D. C. Robison.
2:00 p. m., Business meeting.
3.00 p. m., Sermon by J. F. Wagoner.
7:30 p. m., Social meeting, Ezra C. Railsback.
8:00 p. m., Sermon by G. Eldred Marsh.

Saturday, Sept. 21

9:30 a. m., Social meeting, E. C. Plummer.
10:00 a. m., Sermon by D. E. Vanvactor.
2:30 p. m., Business meeting.
3:30 p. m., Sermon by Samuel T. Hook.
7:00 p. m., Berean lesson, Mrs. Emma Railsback.
8:00 p. m., Sermon by Mr. D. C. Robison.

Sunday, Sept. 22

9:15 a. m., Social meeting, Bennett Boggs.
10:00 a. m., Sermon by G. Eldred Marsh.
11:30 a. m., Communion service, R. C. Railsback.
2:30 p. m., Preaching by D. C. Robison.
7:30 p. m., Social meeting, R. C. Railsback.
8:00 p. m., Sermon by J. F. Wagoner.

Those wishing to attend the Indiana conference will please write Bro. Wm. M. Huffer, R. F. D., No. 1, Michigantown, Ind., if they come to Hillsburg.

Those stopping at Scirceleville, write Bro. Nathan Orr., R. F. D., No. 1, Scircleville, Ind.

An earnest request is made for a good attendance.

Nathan Orr,
Rachel Whitcomb,
Wm. M. Hoffer.
Committee.

NEBRASKA CONFERENCE REPORT

The churches of God in Nebraska met in their 27th annual conference at Moorfield from August 17th to the 26th. Among the brethren in attendance were members from Blair, Omaha, and Benson, St. Paul, Holbrook, Moorefield, and vicinity. The total enrollment was about 120. Every one, and especially those who were personally acquainted with them, was glad to see Brother and Sister Misner and their two daughters. This was their first attendance to conference for a number of years, and we hope they enjoyed the meeting as much as we.

Like last conference, we were well entertained by the brothers and sisters in and around Moorefield. The hotel, having been vacated a few weeks before, was rented and we had a clean, cool place in which to cook and eat. Bedding was brought from the home and placed in the empty houses, and we had comfortable lodging. We, who come to conference, do not realize the work our entertainment necessitates. Most of the brethren at Moorefield live in the country, and this really doubles the work; moreover, their work did not end with the close of conference: A few days would surely have to be spent in "straightening up" or out the confusion we left. To them is due our thanks for the enjoyment of the meetings.

The greater part of the burden of carrying on the meetings fell on the shoulders of Bro. Adams, he being the only speaker present Through a misunderstanding of dates Bro. Daniels, of Ark., did not get here as expected, and we were all sorry that Bro. Williams could not accept our late invitation, because of previous engagements. We are sure there would have been a feast of good things to the thoughtful from his talks. Bro. Adams shouldered and carried his burden right well. At least one Bible lesson a day was given, lead by various ones. Those given by Bro. Adams were along the lines of church organization, development, purification, etc. Some of the points brought out by the lessons were: 1st. The Bible does not recognize an organized conference, such as we have today. Its origin is with man, and its work purely business, collecting and disbursing money for the spread of the gospel, etc. 2nd. There is no such thing as organizing a church now. Christ organized the true church, making himself the chief corner stone. All a body of believers can do today is to set themselves in order according to scriptures.

His sermons were chiefly on the parables, and we learned many beautiful lessons concerning the coming kingdom which we never could have learned by applying the parables to the church. Brethren every where, let us study. There are many beautiful lessons in the Bible yet to uncover, and they can be dug out by all who study—not by ministers alone. While the food handed out by our ministers is invaluable, how much more nourishing it would be if we received it by self study.

The question box, as usual, was beneficial to all. The discussion of the various questions along with the sermons and lessons have helped to bring many to a fuller realization of the nearness of Christ's coming, and of their individual responsibility in preparing themselves for his coming. Many expressed this sentiment. We seem to have been brought more squarely face to face with the facts that we alone are responsible for our salvation, and that we can not depend on a conference organization, or the ministers to purify our minds and bodies. Perhaps we have separated at the close of previous conferences with more feeling and worked up enthusiasm, but many left this year realizing the stern reality of what we must do.

The business meetings were well attended and enjoyed as such meetings generally are. The following officers were chosen as conference officers: Bro. M. D. Newell, Blair, Neb., president; Bro. Perley Brown, Kearney, Neb., vice president; Sister Alta King, Palmer, Neb., secretary; Sister Emma E. Davis, Omaha, Neb., treasurer.

Bro. Adams was again chosen evangelist. After all the money was payed from the treasury a shortage of two month's salary was found. Bro. Adams generously offered to throw off one month salary if the other would be made up during the meetings, but through the influence of Brother Tandy Stinnette, of Moorefield, Neb., a movement was started by which each member was to pay one dollar and thus pay off all we owe and divide the burden of $65 among us all. This same spirit of appreciation for one another's work was shown when a beautiful fountain pen was presented to Bro. Newell. The summary of Bro. Adams' reports showed 220 sermons preached, 17 baptisms, expenses $101.84, money received on wages and expenses $665.19; due $139.10.

Subscriptions to the amount of $349 were taken for the next year's work. Some have not subscribed, but intend to give as they can. Sister Tribby, who is very poorly, did not subscribe a large amount, but tears came to her eyes when she handed in $2. How valuable that two dollars is in God's sight, chiefly because it is good evidence and proof of a stone that is being rightly shaped and polished to fit in Christ's building and future work when all things that hinder us from doing what we want to do for his cause, are taken away.

The following resolutions were adopted:

We, the people of God assembled in conference at Moorefield, offer the following resolutions: Resolved, That we extend our heartfelt gratitude and sincere thanks for the generous treatment which we have received from the brethren at Moorefield.

That we express our gratitude for the good interest shown in these meetings by our friends in Moorefield and vicinity;

That we, as brothers and sisters of like faith, are truly grieved in losing the help of our fellow worker, Sister Alma Bryant, who has fallen asleep in the blessed faith;

Especially do we thank Bro. Adams from the depths of our hearts for his faithful work among us, both in teaching the word and his living example.

Sister Carrie F. ..e, of Blair, was chosen as a committee of one to write up a history of the Nebraska conference from the old secretaries books. She has done this work for the Blair church and so is better fitted than the most of us for this work. If any one has information along this line, she will be glad to receive it.

ALTA KING, Sec.

GUTHRIE GROVE MEETING

Elds. J. H. Anderson, Stone, and Garret, assisted by Brewer of Guthre Grove, S. C., have recently held a series of meetings at Liberty, N. C., during which two accepted the truth and were baptized into the all saving name of Jesus. At the close of the meetings I had the pleasure of visiting Guthrie Grove church and attended a week's meeting there, which was conducted by these same ministers, assisted by Elds. Harris, Williamson and Durham, who are well armed with the sword of truth. We can well say we had a good meeting. It was the first time I ever had the pleasure of meeting with a church of true believers, except our own little flock at Liberty; and the pleasure it was to me is untold. It was heart touching to sit in that neat little church, one of the dearest spots in the south, founded by dear old Bro. Anderson and gray haired fathers, of whom a few are still living, and as firm and true to the blessed truth as they were in the trying times of the church's infancy.

May I say again that it is touching to sit under the sound of his son's voice and hear him proclaim the grand and glorious truths which his father has planted in the minds of these gray haired fathers, and see him sow the precious seed in the hearts of the young and rising generation, while his father sleeps in the dust in the old church yard, awaiting the sound of the trump of God, which will awake him from his long and silent slumber. Yes, he sleeps silent in the tomb unconscious of that thrilling voice of his son, who stands Sunday after Sunday in the old pulpit where he has often stood proclaiming the glad news of salvation and the coming kingdom, when he expects to shake hands with his father, and with Abraham, Isaac and Jacob in the kingdom.

And let me state that I know of no church that is striving and standing firmer on the sure foundation than Guthrie Grove. It is blessed with the best singing choir of the south. Miss Ida Guthrie is at the organ, and Mr. Manning Pack is leader. He is a graduate from Dayton, Va., School of Music, but his home is at Guthrie Grove, S. C. He is a dearly beloved members of Guthrie Grove church. Thanks be to God for young men who are not ashamed to hold high the glorious banner of truth. Never before had I ever heard music so clear and penetrating sung by mortal tongues.

It has been a great blessing to me for it has inspired me with a lively hope, and has given me more encouragement and I come back to my beloved home at Liberty, N. C., with a stronger resolution and determination to work harder and stand firmer for the grand old truths of our blessed Bible, and may the merciful Father help me to press forward toward the mark for the prize of the high calling, and lay hold on eternal life.

And if the great enemy death should lay hold on us before our Lord comes, may our lives be so clean behind that he can say with the great apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of life, which the Lord the righteous judge shall give me at that day, and not to me only, but to all those that love his appearing." Oh, the glorious appearing of our Lord and Savior. Let it thrill the heart of every believer, for it will be glorious when he comes to earth to take the throne of his father David, and reign as King of kings, and Lord of lords.

JENNIE L. FREEMAN.

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The inspiration of the Bible (2 Tim. 3:16, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:18, 14, 27) at the return of Christ (Lk. 19:12-16), who will be King of Kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Lk. 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ." (Acts 8:12; 28:23, 31).

ROBT. G. HUGGINS, Editor.

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VOL. 60 CLEVELAND, O., SEP. 17, 1912 No. 85

51 (a)—EXALTATION OF GOD Tune—Old Hundred—See No 82

1 Be thou, O God, exalted high,
And as thy glory fills the sky,
So let it be on earth displayed,
Till thou art here, as there, obeyed.

2 O God, my heart is fixed; 'tis bent,
Its thankful tribute to present;
And with my heart, my voice I'll raise,
To thee, my God, in songs of praise.

3 Thy praise, O Lord I would resound,
To all the listening nations round;
Thy mercy highest heaven transcends;
Thy truth beyond the clouds extends.

4 Be thou, O God, exalted high;
And as thy glory fills the sky,
So let it be on earth displayed,
Till thou art here, as there, obeyed.

51 (b)—GLAD TIDINGS Tune—What a Friend—See No. 82

1 The glad tidings of the kingdom,
Jesus preached in Galilee;
Bade his followers in their mission,
Tell the same to you and me:
Hope and life are in the message,
Peace, and rest, and joy, are there;
If believing, you receive it,
Run the race with patient care.

2 The glad tidings of the kingdom:
Saying word to dying men;
Still we sing the blissful message,
Christ the Lord will come again!
Still to Savior, we invite you,
Pray and plead with earnest tears,
You may that dear land inherit,
You may have the endless years!

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WHO ARE LED BY THE SPIRIT?

"For as many as are led by the Spirit of God, they are the sons of God ....And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together" (Rom. viii: 14, 17).

This leading is essential to salvation, for the heirship depends on being children of God, and being His children or sons depends on being led by the Spirit. These extraordinary leadings of the Spirit by immediate inspiration making men prophets and apostles, and were frequently evidenced by miracles. But the ordinary leadings are such as now occur in the enlightment and conversion of men. On this great and important subject, observe

I.—**This leading is done by the instrumentality of the word of God;** written by holy men of old "as they were moved by the Holy Spirit" (II Pet. i: 21). If to hear the written word of Moses and the prophets is the same as to "hear them," surely to be led by the written word of the Spirit is the same as to be led by the Spirit (Luke. xvi: 29). In converting and leading men the Spirit of God is ever present with His written word—the Holy Scripture. "Where the word of a king is, there is power" (Eccles. viii: 4).

The Spirit in the written word,
Supplies us with a sure record,
To guide our erring steps aright,
And lead from darkness into light.

When a lawyer inquired, "Master, what shall I do to inherit eternal life?" the Master did not answer, "What say thy feelings, and thy inward light?" but, "What is written in the law? how readest thou?" And when the lawyer quoted the summary of duty from Deut. vi: 5, the Master added, "This do, and thou shalt live" (Luke x:25, 28). Since then the New Testament scriptures have been added to the Old; enabling us with still clearer light to read what we must do to inherit life. In proving to Sadducees a coming resurrection, our Lord said, "Have ye not read that which was spoken unto you by God, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" This quotation from Exo. iii: 6, 15, was written about 1500 years before those Sadducees were born; and it shows the delightful truth that God speaks in the Bible, and speaks "to you." How greatly this should endear the Bible to the hearts of every one of us, for

In that Book we can read and see,
God's words addressed to you and me.

Never could the Holy Spirit in any man's heart lead him to contradict the Holy Spirit in the Bible. Therefore when we hear a man claiming to be led by the Spirit, say things that in his own heart seems right, but are contrary to the written word, we know that, however sincere, "a deceived heart hath turned him aside" (Isa. xliv: 20). "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. xiv: 12). A self-deceiver is a self-destroyer; and many such have gone out into the world *professing* to be led by the Spirit; and yet "speaking perverse things" contrary to the Bible and to one another. Therefore "try the spirits" by the law and the testimony of the written word (Acts xx: 30; I Jno. iv: 1; Isa. viii: 20). The "noble" Bereans believed Paul because they had tested even his preaching by "the scriptures:" not by that inward light which Quakers vainly say every man is born with. (Acts. xvii: 11). The Spirit leads no one to neglect or pervert any doctrine or command of the written word.

II.—**The scripture contains that gospel which "is the Power of God unto salvation, to every one that believeth;"** for Paul says, "the scripture" preached the gospel to Abraham (Gal. iii: 8; Rom. i: 16). Hence the scripture is "able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. iii: 15). And this faith cometh by hearing the word which God spoke through the ancient prophets and apostles. They are the true preachers, called and sent of God, and not of men (II Pet. iii: 2; Gal. i: 1; Rom. x: 15-17). When we believe "through their word," as found in the Bible, we are led by the Spirit which inspired them (Jno. xvii:20).

If sinners can be converted and led to salvation without the scriptures, why are not the heathen so converted and led? And why has no Christian Church ever ben found where the teachings of the Bible have never been heard?

The word is the sword in the Spirit (Ephes. vi:17). The brightest daylight shining on a printed page adds not a syllable to it, but rather enables us to see what is already there. And the Spirit, ordinarily, illuminates the written word, applying it to our hearts and understandings; not making us wise "above what is written" (I Cor. iv: 6; Psa. cxix: 18; Ephes i: 17, 18, 19). As warmth and moisture have an active agency in germinating seed sown in the ground, so the Spirit has an active agency in germinating the written "word of the kingdom" sown in "an honest and good heart" (Mat. xiii: 19; Luke viii: 15).

An objector, vainly claiming to have spiritual light independent of the written word, pervertingly quotes, "The letter killeth, but the Spirit giveth life" (II Cor. iii:6). But "by the letter," all judicious commentators are agreed, is meant the law of Moses, and by "the spirit" the gospel" (Comprehensive Commentary).

III.—**Among other great truths taught by the Spirit are the following:**

(1) That "the gospel of the kingdom" is the only gospel that God has commanded to be preached in all the world, and that "men and women" must believe that gospel in order to be saved (Mat. ix: 35; xxiv: 14; Mark xvi: 15, 16; Galat. i: 7, 8, 9).

(2) That the kingdom of which the gospel speaks will be established on the whole earth at the second coming of Christ, when he shall reign on the throne of David in Jerusalem; "and of his kingdom there shall be no end" (Matt. xxv: 31; Luke i: 32, 33; Isa. ix: 6, 7; xxiv: 23; Zech. ix: 10). The kingdom is not the church, but the reward of the Church (Luke xii: 32; Jas. ii: 5; i: 12). The inheritance of that kingdom with "glory, honor and immortality," is the salvation to which we are so mercifully invited by the gospel (Matt. v:5; I Thess. ii: 12).

(3) That when Christ and His redeemed shall have reigned a thousand years blessing all nations, both sin and death will cease, and the "everlasting kingdom" be delivered up to the Father, and God be all in all. Thenceforth His will shall "be done in earth, as it is in Heaven," that is, perfectly and by every inhabitant (Gal. iii: 8; Rev. ii: 26, 27; iii: 21; xx: 6; Psa. xxxvii:9, 10, 20, Mal. iv: 1, 2, 3; Prov. ii: 21, 22; I Cor. xv: 26, 28; Rev. xxi: 4; Matt. vi: 10).

(4) That immortality, or eternal life, will be given by Christ the judge of quick and dead at the resurrection, to the righteous only: and therefore we are to "seek for" it by patient continuance in well doing (Rom. vi: 23; ii: 7; I Cor. xv: 54; Ezek. xviii: 4, 20).

(5) That Christ died for our sins, was buried, and rose again the third day, so that "by means of" His death believers might be made righteous and worthy to partake of the eternal inheritance in "His kingdom and glory" at the resurrection (I Cor. xv: 3, 4; Heb. ix: 15; I Thes. ii: 12; II Pet. i: 5-11).

(6) That water baptism [redacted] immersion, and is only for "men and women" [redacted] "with the heart," believe the gospel [redacted] also called "the things concerning the [redacted] of Jesus Christ" (Acts viii: 12; Rom. x: 10; Col. ii: 12; Jno. iii: 5).

(7) That it is one duty to avoid "the works of the flesh," and to show in our lives "the fruit of the Spirit, which is love, joy, peace, long suffering, gentleness goodness faith, meekness, temperance" (Gal. v: 18-23; Ephes. v: 9).

These truths of the gospel are believed and obeyed by those who are led by the Spirit and are seeking to attain at last the shining rewards of a blissful immortality in "the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Pet. i: 11).

IV.—**Scriptural examples and illustrations of being led by the Spirit in the process of conversion, are "written for our learning."** On the day of Pentecost about three thousand souls heard the Apostolic word, and received it gladly, were baptized, and the same day were added to the church (Acts ii: 38-42). When the Samaritans "believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts viii: 12). The Ethiopian treasurer hearing one discourse from Philip believed, was baptized, and went on his way rejoicing (Acts viii: 35-39). At Philippi the jailor and all his house heard Paul and Silas at midnight, and were baptized straightway, and rejoiced, believing in God (Acts xvi: 31-34). At Corinth "many of the Corinthians hearing, believed, and were baptized" (Acts xviii: 8). Here we have three great acts in conversion, given in their exact order: (1) **hearing,** (2) **believing,** (3) **baptism.** These were true converts, having truly believed, repented, been baptized, and led by the Spirit that spoke to them in the Apostles, and also speaks to us in the holy scriptures (Matt. x: 20; Jno. xvii: 20).

HOW GOES THE WORLD?

Newspaper Clipping Sent by Bro. Adams.

Rev. Val. Hennig (Evangelical Lutheran) when questioned about the trend of affairs says: (1) "Until the end of this earth evil and transgression will multiply, which will hasten its destruction. Were it not for the few elect who are to be heirs of heaven, the world would no longer exist. Matt. 13:20 shows plainly that on their account the days will be shortened lest they, too, be deceived." (2) "Observation and history show that attendance at church, spirituality, etc., are greatly influenced by the character of the times. But this fact should be borne in mind: genuine Christianity does not come in outward signs; it is inside of man.

Evangelist S. L. Flowers, author of a number of works and connected with the Flowers Publishing Co., Georgetown, Ill., replies: (1) "I believe the world will wax worse until the coming of Christ as stated in II Tim. 3 and such passages." (2) "No. Church members are becoming more worldly and disloyal, I think as much as anything because of the general craze for pleasure." (3) "A great many pastors, or rather men who take the place of such, are catering to the world and fail to declare the whole counsel of God. They let the bars down for almost anything that wants to enter. There is room for improvement in all the churches."

Rev. B. D. Alden, a prominent Hebrew and Greek scholar, who conducts the "Question Box" in The Christian Witness of Chicago and Boston, replies as follows: (1) "Matt. 24-14, 'The gospel of the Kingdom shall be preached in all the world for a witness to all nations, then shall the end come.' This may be hastened or hindered by the activity or apathy of Christians. 'A witness to all nations' does not mean that all will be converted. A man is a free moral agent. All who comply with conditions will be saved. And for those who reject there is no hope. Heb. 10:26; II Peter 2:20-21; Mark 3:43 to 47; John 5:40; Matt. 25:46, and numerous others." (2) "In all ages some have pressed on, while others rest on past experiences, and others have a name to live but are dead. Many are trying by activity in Christian work to supply what they lack in spiritual attainment. (3) "There seems to be a great tendency in some quarters to omit the preaching of the heinous nature of sin and the necessity of genuine repentance. Apparently many are not converted. The Pentecostal experience is the secret of power. Seemingly, there are evidences of returning waves of power and spirituality judging from the general conference and the hundreds of holiness camp meetings being held this summer."

Other letters from over the country are in evidence but those already published give a good idea of the general trend of opinion. The last letter of this series of articles is that of Rev. W. R. Cain, of Wichita, Kansas, formerly a train dispatcher on the Santa Fe railway, who worked the Western Union wires out since entering the field as an evenagelist he says he now uses only the "wireless system, with direct communication with the Glory world." His style of going after what he considers evil, seems to be somewhat after the manner of a Sam Jones-Billy Sunday combination. He says: "As a sample of the modern Churchianity of some of the 20th century preachers, a picture show in all its completeness was recently installed in the First M. E. church of Wichita, where I live. How is that?"

(1) "The world will not grow better, but the opposite. As it was in the days of Noah, so shall it be in the day of the Son of Man? Things will grow worse until the settling up of the reign of anti-Christ. Prior to this Christ will catch away his sanctified Bride, all the mottoes, signs, etc., you see in missionary conventions and other meetings like this: "The world for Christ" in this generation, are unscriptural. Christ has not been trying to accomplish this but since he left he has been getting a sanctified Gentile Bride. (See both in Acts and Romans). When this is completed He will catch us away and following this will be ushered in the reign of wicked anti-Christ. * * * The pulpits are well supplied with anti-Christ preachers." * * * (2) "Church membership is not to be compared with former years for scooping in worldlings, card signers, etc. Nothing like it was ever known. Popular swing meetings are all the go. Hundreds sign a card, shake hands with the preacher and that is about all there is to it. Once in a while one really gets saved." (3) "There is in print today a booklet showing where one church has made 22 actual departures from their original teaching and some of them are figuring now on another at Minneapolis. Two prominent doctrines advocated by the anti-Wesleyites are that all children are born in the kingand all you have to do is to keep them there and they are O. K. This sets aside the Atonement. The other is that people are saved and sanctioned at one and the same time. And this stuff is being published in offical literature. Two conferences, the Michigan and an eastern conference, took action against these things and adopted strong resolutions accordingly. Things are coming to a focus. The great Apostasy is seen on every hand."

GOLD DUST

The more a man does examine the more does he discover the infirmities of his own character.

Tribulation is not a sign of failure, but a challenge to faith. God's fires are not for destruction but for purification.

There is no respect in which men get closer to Jesus, or more complete in their exemplification of His life, than in the enjoyment and manifestation of the spirit of forgiveness, which is the condition of our own access to the grace of pardon and peace. If we forgive not, there is no forgiveness for us.

Let us not be content with vaguely praying "Lord, what will thou have me to do? but set to work to see what He has already said we are to do and then whatsoever He saith unto you, do it.

No life can be pure in its purpose and strong in its strife and all life not be made purer and stronger thereby.

ANNA DREW.

WHAT DOES THE RESURRECTION OF CHRIST MEAN TO THE NATION OF ISRAEL?

Paul Hatch

Israel was God's chosen people from the day he called Abraham out of the Ur of the Chaldees and showed unto him the country which he should afterward receive as an inheritance. He said unto him, "Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse them that curseth thee. And in thee shall all families of the earth be blessed."

This promise was renewed to Isaac and Jacob. In their long journey to the promised land God watched over them and protected them, and gave unto them commandments regarding their mode of worship and of living.

After forty years of wandering in the wilderness they came to the land of Canaan and from this or until they moved into the land of the Philistines they were successful in subduing the nation. But gradually they became worshipers of idols, and did evil in the sight of the Lord, and he warned them of their wickedness, saying in Duet. 28:48, "Because thou servest not the Lord thy God with joyfulness, thou shalt serve thy enemies and I shall bring against you a nation of fierce countenance that shall subdue you and put a yoke of iron upon your neck, and he shall show no pity to the young or old, and he shall eat thy flocks and herds and shall take you into captivity, and you shall be scattered amongst all nations, and you shall be a password among the nations, and in these nations you shall serve other gods that thou or thy fathers have never known, even of wood and stone."

From this time on they were more or less wicked according to their rulers, and began to be in want of a king or Saviour which God promised to them through the prophets, but they rejected these prophets and also the Savior when he came.

They were led into capitivity and served seventy years, but this made no change in them.

When Christ came they marvelled at his great power, but believed him not, and finally put him to death for doing the work of the devil.

After the resurrection the watch went into the city and showed unto the priests all the things that were done. These soldiers were paid to say that the disciples stole him away at night, which falsehood the Jews believe until this day.

The resurrection means no more to the Jews than to a Gentile unless they enter into Christ and believe on him, but they are still God's chosen people and the apostles are to sit on the twelve thrones, judging the twelve tribes of Israel.

EVANGELISTIC NOTICE.

Having been appointed by the conference committee as Conference Evangelist for Ohio, I am ready to answer calls from places where there may be an opportunity to present the truth. Will also be pleased to visit the churches occasionally. Write me at North Ridgeville, O., my permanent address.

Long years I sought for Truth,
But still she did elude me,
I wasted all my youth,
And then—found Truth in Duty.
—Lula Peabody

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

Cleveland, O., September 17, 1912

EDITORIAL

James Phelps Rogers, son of Sister Rodgers, of Oregon, Ill., born Sept. 4, 1912. Congratulations.

We are sorry to learn, through Sister Eidmiller, of the illness of Bro. Westfall.

We are grieved to learn by letter from Bro. L. C. Cattell, of Eastbourne, England, that cataract has formed on both of his eyes. He was 82 years old Aug. 22. Remember him in your prayers.

Ten lectures by A. H. Zilmer, sent by the publisher, John W. Lea, 1520 N. Robinson street, Philadelphia, Penn. A volume of neat appearance. We have not had time yet to examine its teachings.

From Philip Sidersky, of 300 N. Eden street, Baltimore, Md., we have received numerous booklets, and leaflets; also copies of letters which he addressed to Wm. J. Gaynor, Mayor of New York, who is apparently posing as "a theological censor in New York." Mr. Sidersky also sends reprints of The Brooklyn Daily Eagle, containing a full exposure of "pastor" Russell in his dealings with wife, "Miracle Wheat," business methods, publication of his sermons, etc., etc. Those who care to see the deception of Chas. T. Russell exposed with a merciless hand may send stamp and obtain these reprints of The Eagle from Philip Sidersky, 300 N. Eden st., Baltimore, Md.

In company with Wife and Baby Huggins, we spent last week with Bro. B. F. Smith and family at Monroeville, Ohio. Brother Smith is a successful farmer, whose home was, in every sense of the word, our own. He has one son, Newman, with him in the truth. His wife and daughter Mary, and youngest son Albert, are all interested in the one faith. While there we had six Bible lessons for their exclusive benefit. They are getting pretty well grounded in the faith; their obedience is only a matter of time. Let us hope and pray that God will spare them until they seek his face and may they seek it early.

Those who bring sunshine into the lives of others can not keep it from themselves.—J. M. Barrie.

Love sharpens the eye, the ear, the touch; it quickens the feet; it steadies the hand, it arms against the wet and the cold. What we love to do, that we do well. To know is not all; it is only half. Love is the measure of life; only so far as we love do we really live. The variety of our interests, the width of our sympathies, the susceptibilities of our hearts—if these do not measure our lives, what does?—John Burroughs.

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live by the light that I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong—Abraham Lincoln.

COUNT YOUR MERCIES

That it is really "a good thing to give thanks" every one may discover for himself by making experiment. Many a cloud has been driven from the spiritual and mental sky by a breath of praise. It is not a good thing to count over sorrows and losses and perplexities; as a rule, we make them worse by doing so; but the counting of our mercies has an invigorating effect, and we are often surprised to find how much richer we are than we thought.—Christian Advocate.

HIGHER CRITICISM FRUITS

The boasted results of the prevalent New Theology teaching, as opening up new views of man, and presenting reasonable ideas of his relationship to God, do not show up very well when tested by the simple plan of finding out how many souls have been turned from darkness to light thereby. It is, of course, granted that at present conversions are not numerous anywhere, but the most arid spots are those where the latest "intellectual critism" flourishes. One who carefully noted the constitution of the Church ministered to by Mr. Campbell, pointed out in a letter to that gentleman that there was not a single case of conversion from the world under his ministry. Needless to say, Mr. C. declined to discuss the matter with him. But that state of things is said to be general amongst churches under Higher Critic ministry.—Bible Standard.

COMMUNICATIONS

Dear Brothers Huggins, beloved:

Your article in last Restitution is most excellent, and I rejoice with you that Jesus of Nazareth, the Christ and Son of the Living God, died for my sins, too, according to the Scriptures, that we may have life for evermore. If so be that we must live by every word that proceedeth out of the mouth of God. We must get acquainted with that, which God has spoken, for if we keep ignorant thereof it will prove fatal to us. In your article you surely have given us the strongest proof against immortal soulism, and I wish you to send me one dollar's worth of them, that we may scatter seed. We surely are living in the last days of Gentile times and let us, whatsoever we are doing, do it to the honor and glory of God. Speak again, dear brother, on doctrine and shun not to declare unto us all the counsel of God. Take heed therefore unto yourselves, and to all the flock over which the Holy Spirit hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.

Peace be to the brethren, and love with faith from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Your brother,
H. JUERGENSEN.

Dear Brothers and Sisters in the Faith:

Our elder brother, Jesus Christ says, "Men ought always to pray and not to faint" (Luke 18:1). Oh how much we today need as never before, to put in practice this saying of our Lord's. Surely Jesus must have been looking down to our day in many of his teachings. How many of his children scattered over this world that are alone, lonely, as far as earthly help and companions are concerned. Are there not thousands perhaps that say at times, "Oh, why does my lot place me away from those of like faith! How much I would be helped, comforted; how much more interested in the truth I would be if I only had some one to talk with who loved the truth and liked to talk on these subjects! There is so much unbelief, so many different doctrines that at times we grow almost discouraged, bewildered, and almost lose heart, hope, and our way, but like a beacon light comes these sayings of our Lord. He warns us in this parable to not faint, not give up, for he said God would avenge his own elect, though he bear long with them (Luke 18:6-8). Beloved, Jesus knew when he spoke those words, and warning passages, just the conditions that would surround his own elect today. Jesus asked, "When the Son of Man cometh, shall he find the faith on the earth?" (Luke 18:8). So let us not faint, but go daily to his word to get help and comfort. For it is the guide, the light to show us how to go; the food we must feed on daily. Remember that all things work together for good to those that love the Lord. So let us be content, and try to do what he intends us to do in the place he has placed us.

MRS. CHAS. H. THOMAS.

GOSPEL

"But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed (Gal. 1:8).

The Gospel is the power of God unto salvation to every one that believeth. There is no other means by which we can be justified in God's sight. Hence the importance of the caution contained in our text. If the fountain be corrupted, the streams flowing therefrom will also be corrupt. My object in writing upon this subject is to show exactly what the Gospel is, so that we need not be mistaken on a subject of such vital importance. To show its plan, its purposes, and its adaptation to meet the necessities of the world.

Our text i san index, pointing to the true source of information on the subject—"The Gospel which we preach." It shuts us up to this one Gospel, and excludes every other, "If any man preach any other Gospel than that which Paul preached, let him be accursed. The Gospel may be perverted. It had already been perverted. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel, which is not another, but there be some that trouble you and would pervert the Gospel of Christ." This text was written because the Gospel had been perverted, I have chosen it for the same reason. The Gospel has been and is now perverted. This perversion enters into, and guides all the interpretations of the Bible, to the extent to which the Gospel is perverted. The belief of the Gospel unites us to God, to his purposes and plans, the belief of a perverted Gospel separtes us from God, from his purpose and plans. In the one case the Gospel becomes the power of God unto salvation; in the other, the perverted Gospel becomes a snare and defeats the end in view.

How May We Know With Certainty What the Gospel Is?

Just as we understand any other enterprise. 1st. By its purpose, and. By the means to be used to accomplish that purpose.

In all our business enterprises, we ascertain, 1st. What we want, and 2nd. How to obtain it. When we understand definitely these two questions, we are prepared to engage in, or to reject any enterprise. This knowledge is essential. We cannot enter into any business whatever without it. The necessity is universal.

The thing we want, suggests, and controls the means by which to procure it. The means are used only for the sake of the end. Without the end, we have no need of the means. To illustrate: I want a house. This suggests the necessary means to procure a house. I want the means because I want the house, but if I did not want the house, I would not want the means. Again I want to be in New York. To reach this end I must go to New York. I want to go to New York because I want to be in New York. If I did not want to be in New York, I would not want to go to New York. Again, I want the proceeds of a farm. To secure this I want to use the necessary means. But if I did not want the proceeds of the farm I would not want to use the means. Thus it is in every thing we know, and in every thing we do. The end always controls the means. The means are always for the end. Without the end there would be no means. And thus it is, that we may understand with certainty what the Gospel is. We must, in the first place, understand what is the object of the Gospel? What God wants to do? What does he want to bring about? What will be when the Gospel is consummated? What will be its final end? Whatever this end may be found to be, it will suggest and control all the means necessary to its accomplishment. The means will be for this end, and if it were not for this ultimate end, the means would not be used.

Paul Preached the Only True Gospel, What Did He Preach?

Acts 13:32,33. "And we declare unto you glad tidings (the Gospel) how that the promise which was made unto the fathers, God hath fulfilled to us, their children." The promise of glad tidings, which God fulfilled, was made to the fathers (Acts 26:6). "And now I stand and am judged for the hope of the promise made of God to the fathers." Paul's hope was based on the promise made to the fathers. His hope was the hope of the Gospel. Heb. 6:13,18, "For when God made promise to Abraham, because he could sware by no greater, he sware by himself." "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us." This hope rests upon two immutable things, 1st. The promise made to Abraham. 2d. The oath by which it was confirmed.

This was the hope of all Christians. It was the hope of the Gospel. Gal. 3:16, 29, Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many, but as of one and to thy seed, which is Christ. Christ was the seed of Abraham, and because he was the seed of Abraham he was an heir to the promise, and included in the Gospel, "and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise. Know ye therefore that they which are of faith the same are the children of Abraham. Then, the position which Christ occupies in the Gospel, depends on the promise made to Abraham. Christ does not originate the Gospel, but the promise which gives Christ his position in the Gospel, was made to Abraham. This promise is the hope of all Christians, and this promise, Paul says, is the Gospel. Gal. 3:8, And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel to Abraham, saying, In thee shall all nations be blessed. In this passage Paul refers us not only to the general promise made to Abraham as the Gospel, but to the particular saying, which comprehended the Gospel, namely, "In thy seed shall all nations be blessed."

Paul, who said in our text, "If any man preach any other Gospel than the Gospel he preached, let him be accursed," refers us to the promise made to Abraham, as the promise which raised Christ from the dead, as the promise for which he hoped, as the promise and oath, which give to all Christians a strong consolation and as the promise which gives Christ his position as the seed, and as the Gospel by which God would justify the heathen through faith.

BEREAN DEPARTMENT

Annual Report

The Fourteenth Annual Business meeting of the Illinois Bereans was held in Oregon, Illinois, August 23, 1912.

After the reading and approval of the secretary's report, reports were heard from the Oregon, Ripley, Adeline, Chicago, Marshall, Macomb and Dixon societies. Although the membership is small in many of the places, we were glad to hear of the interest and enthusiasm shown in most of the societies and it is our hope that the interest and good work being done by the Berean society may be greatly increased during the year to come.

Reports were heard from the various committees. The Literary Committee reported of having written 71 requests for contributions for the Berean column.

Of this number, there were 42 who contributed and 34 who were never heard from. The committee reported much difficulty in geting responses to their letters asking for contributions. It was suggested that when a letter is received asking for an article for the paper that if it is impossible to write anything at that particular time, a good poem or clipping from some other paper, suitable for this place would be very acceptable. It was also suggested that when a contribution is sent in that the writer state what paper he wishes it to be printed in.

The Isolated Committee reported six new members during the year. Letters were read from some of the isolated members. Mrs. Chandler, Jennie Townsend and Selma Samuelson.

The treasurer reported having received during the year $22.77, and the balance in the treasury at the beginning of the year $45.32, making a total of $108.09. The expenditures during the year were $70.82, leaving a balance of $22.27.

Sister Lelia Whitehead suggested that we have a self-denial month during September, refraining from candy, ice cream, sodas and other unnecessary things and send the money saved in this way to the president. There is always a call for funds which we do not always have in the treasury. Any one, who was not at the meeting, wishing to know for what this money is used, may write to the president for such information.

Sister Leila Whitehead also moved that we send our president, Anna Drew to the Southern Illinois conference and to other points in Southern Illinois. The motion was seconded and carried.

Then followed the election of officers with results as follows:

President—Anna E. Drew, 629 N. Galena ave., Dixon, Illinois; vice president, Leila Whitehead, Ontario street, Austin, Chicago; secretary, Cecil Cross, Oregon, Illinois; treasurer, Verna Woods, 700 Pleasant street, Kewanee, Illinois.

The following committees were appointed:

Tract—M. I. Aslaksen, Harvey, Illinois.

Literary — Jennie Townsend, chairman, Lebanon, Illinois; Mrs. J. M. Glotfelty, Lanark, Illinois; Sadie Morse, Valle Mines, Mo.

Program — Anna L. Adams, chairman, 603 Peoria avenue, Dixon, Ill.; Florence Laning, Ripley, Ill.; William Hardesty, Oregon, Ill.

Isolated—Leota Hanson, 3609 McDonald street, St. Louis, Mo.; Jessie Wilson, 625 N. Willow ave., Austin, Chicago; Emma Van Antwerp, Vermont, Ill.

Meeting adjourned.

CECIL CROSS, Sec.

"THE EARTH IS THE LORD'S"

Some people labor under the impression that if they buy a piece of land they are sole owners of it from surface to center, and of the sky above them, and can will it to their descendants with the same title, unless they choose to sell it. But God, by the pen of his servant David, informs us that "the earth is the Lord's, and the fulness thereof; the world and they that dwell therein. And he tells us why: "For he founded it upon the seas and established it upon the floods." Surely he has a most important claim upon it, and us. "Ye are not your own. In him we live and move and have our being. Some trust in chariots, and some in horses; but we will remember the name of the Lord our God. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. Because his loving kindness is better than life, our lips should praise him."

LILLIE H. WILLIS.

Dear Bereans and those of like precious faith, greeting:

Last year at our conference I was put on the Isolated committee. Owing to other cares I failed to do much at that work. You know the old song:

If you cannot cross the ocean,
And the heathen lands explore,
You can find a heathen nearer,
You can feed them at your door.

In my weakness I have done what I could for all that came my way, and sowed the seed of the kingdom in every way I could.

I induced a young man to take up Berean work by correspondence with our dear president, who is ever ready to do her part for those who seek to study God's word.

In the spring I located some of the faith in Arkansas City, Kan., and had a pleasant visit in their homes.

My prayer is that you who are blest with the great privilege of hearing these great truths so fully expounded, will gain much from your coming together. Oh, that I might sometime be one of your number and meet all the dear ones face to face! What a feast that would be for one so isolated!

My mind and thoughts are with you. Remember the isolated in all your devotions.

MITTIE CHANDLER.

WILL IT PAY TO BE A CHRISTIAN?

L. S. Bronson

Man is a selfish being, actuated in all of his undertakings by the hope of reward. In no enterprise does he understandingly engage without first resolving this question in his mind. Will it pay? The same thought comes to all of us in religious matters. Will it pay to be a Christian?

It is said in Heb. 11 that Moses refused to be called the son of Pharaoh's daughter, "choosing rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt." Why, let me ask?

It is written, "He had respect unto the recompence of reward." There was a time in David's history when he began to have the blues and he said, "My feet were almost gone, my steps had well nigh slipped." Why David? "For I was envious when I saw the prosperity of the wicked. They are not in trouble as other men. Their eyes stand out with fatness, they have more than heart can wish. They are corrupt and speak wickedly; they set their mouths against the heavens and their tongue walketh through the earth."

When David saw all this he envied the wicked, "Until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places." When David saw this he exclaims, "So foolish was I and ignorant, I was as a beast before thee;" "Whom have I in heaven but thee? It is good for me to draw near to God" (Psalms 73). At last David saw it paid to be on God's side.

After the apostles had been with Christ for a time the question of profit and loss came crowding into their minds; and as they remembered their fishing boats, now moored along the banks of Galilee and their bleaching nets unused upon its shores, they began to wonder if their new venture in life would pay. Impetuous Peter sought Christ and propounded this question to him, "Behold, we have left all and followed thee; what shall we have therefore? And Jesus said unto them, "Verily I say unto you, that ye which have followed me, in the generation, when the son of man shall sit on the throne of his glory ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or fathers, or mothers, or wives, or children, or lands, for my name sake, shall receive an hundred fold and shall inherit everlasting life" (Matt. 19).

After receiving this reply to Peter's question the apostles were satisfied with their religious investment and showed by their life and manner of death that it paid to serve their redeemer and king. When Christ made himself a sacrifice for man's redemption, did he consent to suffer and die the death of the cross without considering the question, Will it pay? Did he walk up Calvery's heights to his death and suffer himself to be crucified upon the cross while twelve legions of angels stood waiting his command, without some hope or promise of a reward? Had he counted the cost? Was he satisfied that it would pay? Paul in Heb. 12:2 tells us it was for "the joy that was set before him that he endured the cross and despised its shame and is now set down at the right hand of the throne of God." "Wherefore seeing we are compared about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and the finisher of our faith," knowing it will pay if we faint not by the way.

THE TRUTH DEFENDED—14

An Ex-Methodist Pleads for the Truth

Mrs. Chas. Thomas

Does not forever mean forever? Yes; but we read, "Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father, when he shall have put down all rule, and all authority, and power. For he must reign until he put all enemies under his feet. The last enemy that shall be destroyed is death. And when all things shall be subjected unto him, then shall the son himself be subjected unto him, that God may be all in all (I Cor. 15:24-29).

All things are to be done away that are contrary to God's will under the reign of Jesus and his brethren.

After the wicked are no more, and the last enemy (death) destroyed, the Father comes and takes the Kingdom for Himself. A new era starts under the new order of things, for God says: "I am Alpha and Omega, the beginning and the ending."

As we reckon time it is proper even to say forever, but when time ends, then the wicked will be no more.

Now in closing let us remember that while the Bible has been translated we still have the original as our guide, and all Bible students of all denominations go back to it for the true rendering of words, but the larger number of them hand down to us the facts covered with their own ideas, superstition and creeds. How many of us that take lead in our Protestant churches without knowing there is an original? Forget past teaching and see what the Bible teaches. Why do the ministers and teachers take a lesson here and there, and tell a story about it, or explain it to mean what they think, instead of teaching us how to study the Bible.

Again, say the word is the guide. Study it with the original at your elbow, for you cannot depend on the ministers and leaders of our orthodox churches. If the Bible is true than Christendom is astray.

When I first saw the truth it looked right, beautiful, and plain, but I reasoned it cannot be possible that the great and learned leaders of our day are all wrong, all in the dark, all leading others when they don't know where they are walking themselves. It did not seem possible that good, saintly people I have known, were all mistaken, and only the ones who showed me the truth was right. No; I reasoned if the whole world believe different, they are surely right, instead of one person; for in all my life this is the first person I ever heard tell such things. So I digged down into the *word*, and found that I could not doubt its truth.

Then another thought came: Was there not only twelve chosen? Did not Christ say that the Father had hid these things from the wise and prudent and revealed them unto babes? (Luke 12:21). Did not Jesus say, "Enter ye in at the straight gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in there at" (Matt. 7:13). Straight is the gate, and narrow the way, which leadeth unto life, and few there be that find it" (Matt. 7:14). "Many are called, but few chosen" (Matt. 22:14) "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of a kingdom, which he hath promised to them that love him?" (James 2:5) It is really the way Jesus said it should be.

Christianity flourished under the disciples, but in the latter days there was to be a falling away, and we are living in those times. "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation" (II Pet. 3:3-4). "The time will come when they will not endure sound doctrine, but after their own lusts, shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned into fables" (II Tim. 4:3-4). When the Son of man cometh, shall he find faith (the faith) on the earth?" (Luke 18:8).

Some that will see the truth of what I have written will say, "Oh, well, you may be right, but I think if every one does as good as they can, they will be alright in the end." No one can say that and not make God a liar; for the soul that sinneth it shall die. After God has placed us here for the sole purpose of selecting his peculiar people and laid out a narrow and straight way, and we see the truth and don't accept it, we will be lost. Don't think any way will do; there is one way, one Bible. Could God's word live all these ages and millions of doctrines be right? There is only one way, and I find on investigation that there are thousands who see the truth and are watching the signs of the times, and know his coming is close; they are scattered, and are known as the Church of God. The Bible is their creed.

Is it not worth giving up all, coming out from among them, accepting the truth regardless of cost? What is this present life of probation compared with the eternal life to be given soon? Just think: If you neglect this truth you are letting slip the chance to live, when all things are become new. Now is the time to decide. All a person has to do is to fail to see the signs of the times, to let the cards, business, pleasures, and other things of this life choke the word; just to follow the multitudes, and say you will decide these questions later; just neglect this wonderful salvation that Christ died to bring to the world: just to "go away sorrowful," like the righ young man: in other words, just by doing and deciding nothing. Watch, for you will be like the virgins who thought the time was long, and there was lots of time. Let us take warning by what Jesus said of them. :"And five of them were wise, and five foolish, they that were foolish took their lamps and took no oil with them. While the bridegroom tarried they all slumbered and slept; and at midnight there arose the cry, Behold, the bridegroom cometh." After explaining how they tried to get oil, but were too late and were shut out, he adds, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Our Jesus is coming to earth again,
Coming to stay and as King reign.
In Jerusalem, where all will be endless day.
For sorrow, sickness, death, and pain
Will be wiped away when he comes to reign.

(Concluded)

AMONG THE BRETHERN.

Charles Clifford Maple.

At this date (Sept. 12, 1912), we are in a meeting at Jacksonville, near the city of Springfield, at the home of Bro. and Sister A. E. Overholser. Our meeting opened last evening with an attendance of about forty; they prove to be very attentative listeners. We trust they may "search the Scriptures daily," and become better acuainted with the way.

Sister Mattie Neill, pastor of the Salem church, is leading the song services for us in a very delightful manner. We expect Brother Huggins in a few days.

We hope to continue the effort here for some days, which will depend largely upon the interest and attendance. We wish to thank different brethern for letters of encouragement and for suggestions. We do not always find time to reply immediately. You will know, however, that it is because we are busy, and not because we have not the desire. All will be answered in due time.

Do not forget brethern, to keep us informed as to open fields where the word may be preached. We shall not be able to visit all of them, perhaps, but a list will be kept and visits made when in those sections.

Let us work brethern, for the Lord is coming. My home address is North Ridgeville. Mail will be forwarded to me from that place.

IOWA CONFERENCE REPORT

The 25th Annual Conference of the Church of God in Iowa met at Waterloo, Aug. 24—Sept. 1st.

There was a hundred and fifty-two enrolled. The atendance was not as large as usual on account of sickness, but the interest in Bible study and good fellowship among the members was better than ever before. There were good sermons by Joseph Williams Eychaner, O. J. Allard, Eldred March and Jno. Garton, on the Kingdom, Resurection, Coming of Christ, and Signs of the Times, while Joseph Williams gave us practical lessons on how we are saved from sin—how we are dead to the world and live only as God lives in us.

But the meetings which brought the greatest interest and made the people study and think, were the Bible lessons conducted by O. J. Allard and Joseph Williams, and the question box where questions on doctrine and Christian practice were discussed by all with a freedom of thought and speech which showed that the brethern in Iowa had made a marked advance in charity, and have grown in the spirit of love for each other in the last few years. We feel that these discussions, this freedom of thought is the life of the church—that it is very conductive to Bible study, and helpful in obtaining the Christian graces; for it is an established fact that everything grows by action, whether in the world or in the church—while inactions brings congestion, stagnation, rust and death. Therefore we think it better to discuss all points of doctrine to make the people think and study until we come into a unity of the truth. Some of the subjects were: The object of baptism—is it necessary to salvation; difference between John's baptism and Jesus's baptism; the objects of the parables and the lessons from them; what is the beast in Rev. 13; of what covenant is Jesus the mediator; how are we saved from sin; should Christians go to theaters and moving picture shows, etc., etc.

The class for the children was taught every morning by Miss Adella Starbuck, and by the good attendance and interest, we think must have been enjoyed by the little ones, although Miss Della is planning to make it even better next year.

Among those present from other states were Mrs. Orning and daughter Elizabeth, Miss Florence Laning, Mr. White, of Nebraska, Mrs. Saylor, of Kansas, Dr. and Mrs. Prime and others. We were very glad to have these brethren and sisters with us; their presence was an inspiration, and we hope they and others will come again next year.

The secretary reported ten orders signed amounting to $565.59.

The treasurer reported:

Aug. 24, 1911 bal on hand	$146.50
Rec. from Con. Subs.....	682.55
Rec. from Con. dues.....	61.50
Rent of bedding.....	46.85
Tent fund	.10
Total	$877.50
Paid out on orders	565.59
Bal. on hand, Aug. 24, '12	$311.91

Table committee reported as follows:

For year ending September 1, 1911 amt. on hand, 1910..	$ 15.97
Received from meals and sales of provisions	209.69
Total	$325.66
Paid for provisions and help	215.18
Balance on hand Aug. 1912	10.48

Report of O. J. Allard, evangelist:

Number of sermons preached for Iowa conference	24
Number of sermons preached outside of Iowa.....	133
	157
Received from Iowa Conference	52.50
Received from Iowa Conference outside of Iowa Conference	$226.18
Total received	$278.68
Expenses in Iowa.....	28.04
Expenses outside Iowa...	153.77
	$181.81
Total money received besides expenses	96.87
Baptized	10

Report of Eldred Marsh:

Preached in Iowa from March 14 to April 15, 1912. Number of places visited	4
Number of sermons and Bible classes	31
Received from Marathon..	$ 5.00
Received from Irving.....	7.50
Received from Iowa treas.	83.26
Total	$95.76
Expenses	$20.76

Report of A. J. Eychaner, October 22 to Aug. 4:

Number of trips to Gladbrook	12
Number of sermons preached.	25
Sunday schools attended	10
Bible classes taught	12
Funeral services	3
Marriage services	2
Communion service	1
Amt. collected and given to treasury	$44.05
Amount received from Con.	50.00
Number of days worked	20
R. R. Expenses	17.04

SAC CITY

Report of the churches:

Bro. Allard held two meetings at Pleasant Prairie with very good interest. One baptism.

Paid in treasury	$32.17
Paid out	16.30
Balance on hand	$15.87

MARATHON

Number of sermons preached were thirty-nine.

AVON

Number of sermons preached were three.

HICKORY GROVE

Number of sermons preached were	17
Paid into Evangelist fun	$108.50
Besides this Brother Allard held two meetings at Iowa Center preaching twenty-four sermons.	
Collections	$32.75
Rent of hall	17.25
	$15.50

The following motions were carried:

1—That visiting brethren be allowed to participate in business deliberations and have the same privileges of voting as the Iowa brethren.

2—That we hire a pastor and evangelist.

3—That we pay 75 a month.

4—That the president appoint a secretary, from each church, to voice funds for the state work.

5—That no question affecting the religious faith or discipline of any members be decided by a vote.

6—That the conference board hire men for the pastor and evangelist.

6—That the conference board issue ministerial certificates to those whom they deem worthy.

8—That the same dining room committee hold office another year, viz.:

Mrs. Maggie Moore....Chairman
Mrs. Ada Moran.....Secretary
Mrs. A. J. Eychaner.. Treasurer

The following officers were elected:

President, O. J. Allard, Fort Dodge; Vice President, A. J. Eychaner, Cedar Falls; Secretary, Eva Stearns, Sac City; Corresponding Secretary, Mrs. Ada Moran, Clinton; Treasurer, G. P. Allard, Ft. Dodge.

The following were elected church secretaries—Mable Evans Rock, Avon; Mrs. Mary Garton, Marathon; Mrs. Maggie Moore, Waterloo; Mrs. Sadie Clark, Gladbrook; Mrs. Ada Marsh, Irving; A. M. Jones, Eagle Grove; Mrs. Oscar Johnson, Sac City; Mrs. J. Fish, Hickory Grove.

The Conference board engaged Joseph Williams to work in Iowa for a few months and engaged Eldred Marsh as pastor for the following year. The treasury reported $800 on hand for commencing work. A special fund was raised by some brethren in Iowa to send W. L. Crowe into new fields.

The Resolution Committee reported as follows:

Whereas, we the members of the Iowa conference have been blessed with health and prosperity in such a degree to enable us to meet together at this time, Be it resolved that we give thanks to Giver of all things, and that we endeavor to keep in mind the coming year the goodness and mercy of God. We record with deep sorrow the loss by death of several members of the household of faith and express our approval of their Christian life, and mourn the loss of their fellowship, but are happy in the hope of meeting them in the morning of the resurrection.

We welcome into Christian fellowship those who have repented and yielded obedience to the gospel during the year.

Whereas, a number of our company have given their time and efforts to fixing up the grounds arranging for our food, supplying flowers for decorations, and done many other things for our comfort and pleasure; therefore, be it resolved that we as a body all express our gratitude for these favors.

Whereas, the Bible furnishes us thoroughly to all good works; therefore be it resolved that we favor the Bible plan of church conference organization.

SUSIE TODD,
JOSEPH WILLIAMS,
Dr. J. M. PRIME, Comm.

An hour was given in which memorial services were held for those who had died during the year conducted by Bro. A. J. Eychaner. Many words of love and commendation were spoken by the friends of those who were gone, but while regret, and sorrow, and loss were expressed yet faith in God and our Lord Jesus Christ was so strong that we sorrowed not as others who have no hope of the near coming of Christ and the resurrection of the dead. What a blessed faith we have, and how thankful we should be to our Heavenly Father for this comfort and hope. It is worth more than all the treasures of the world.

Letters were read from Leo Rock, Mr. and Mrs. Lucas and Mrs. J. Robinson.

EVA L. STEARNS, Sec.

REPORT OF THE SISTERS' MEETING of the CHURCH of GOD, of CLEVELAND, O., Read at the Conference at Salem, August 23, 1912.

Since our meeting at the conference last year, August 18, 1911, we have held twenty-four meetings, having an average attendance of twelve members, and twenty visitors.

The past few months we have taken for our lessons, the book of Exodus. We found it a very interesting study, from which we have received many practical lessons. We still continue the good work of visiting the sick, taking fruit of flowers. Letters were written to those not able to attend our meetings and others.

This year we sent three, one brother and two sisters, to conference.

As there had been many calls for help during the winter months Sister Sanford suggested we send $3.00 to the Associated Charities, which sum was thankfully received by them.

We also sent $10.00 to the secretary of the organization of the Isolated Members of the Church of God. This amount to assist in the fund being raised to send ministers where needed.

We received a very nice letter in answer, thanking us for the money and expressing good wishes.

Our treasurer's report is as follows:

Total collection	$60.85
Total donations	$19.72
Total	$80.57
Cash on hand last Con....	2.57
Total cash	$83.14
Disbursed	$79.55
Bal. in treasury	3.59

NELLIE M. PATE, treas.

Although our treasurer's report does not show as much collected as last year by $9.00, we feel that we have made good, as there has been many calls for money for other purposes.

HATTIE C. GOSS, Sec.

WHERE ARE THE DEAD?

John Remer

This question should interest Bible students, for I think there is a misleading theory among even so-called Christians. If people would lay aside pet theories, take the Bible only, and let it tell them the condition of the dead, there would not be such a medley about this subject.

Not long since I made a little talk at the cemetery I used the words of the Lord in John 11:25, Jesus said. He that believeth on me, though he were dead, yet shall he live." I also linked to this statement Paul's statement in 1 Cor. 15:22, "For as in Adam all die, even so in Christ shall all be made alive." I showed also that we were a people that believe in a resurrection from the dead to actual life again, and not a coming back from some far off country which so many call heaven or hell. I also showed that if a man lived a life worthy of immortality, which is eternal life, would get it, for Paul says it is to be obtained by a patient continuance well doing (Rom. 2:7).

I also showed that every man would be rewarded according to his works (Rom. 20:12-13). "I saw the dead, small and great, stand before God; and the book was opened; and another book was opened, which is the book of life and the dead were judged out of those things which were written in the books, according to their works." If a man is judged according to his works, he will also he rewarded according to his works. One more passage I call attention to in Rev. 22:12, "Behold I come quickly, and my reward is with me, to give every man according as his works shall be." So you see that this is all to occur after the resurrection takes place and that does not take place until the Lord comes.

Well, where are the dead between death and resurrection? I told my hearers at this funeral, which I have told about in this article, that some people were offended at me because I call death a sleep. But I said when we consult the Bible on death it terms death a sleep. Let us have a few quotations for proof, Deut. 31:16, "Behold, thou shalt sleep with thy fathers;" I. Kings, 2:10, "So David slept with his fathers and was buried;" I. Kings 14:31," Jeroboam slept with his fathers and was buried;" I.Kings 16:28, "Omri slept with his fathers and was buried;" Matt. 9:24, "Give place, the maid is not dead, but sleepeth;" John 11:11, "Our friend Lazarus sleepeth;" Acts 7:60,"Stephen fell asleep." Acts 13:36, "David fell on sleep, and saw corruption." We can truthfully say that David has fallen asleep, if Christ never comes he will remain in this condition. John 14:21, Job here, in speaking of the condition of man in death says, "His sons come to honor him and he knoweth it not." Psa. 6-5, For in death there is no remembrance of thee." Psa. 88:10, "Shall the dead rise and praise thee?" Not before Christ comes. Psa. 88:12, here David describes the death state as a land of forgetfulness, "Shall thy wonders be known in the land of forgetfulness?" Psa. 146:4 "His breath goeth forth, he returneth to his earth; in that every day his thoughts perish." The death state is an unconscious state—that is why death is termed a sleep. Man don't know anything while he sleeps. Eccl. 9:5, "The living know that they must die, but the dead know not anything." Eccl. 9:10, "There is no work nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Dan. 12:2, "Many of them that sleep in the dust shall awake." John 5:27-29, "The hour is coming in which all that are in the graves shall hear his voice and shall come forth." You see that it is not hard to locate the dead if we lay everything else aside and let the Bible do the locating.

"Well, some say the body is in the grave, but the soul alive somewhere. John 33:22. "His soul draweth near unto the grave." Psa. 16:10, "Thou wilt not leave my soul in hell (sheol, grave) Jer. 18:20. They have digged a pit (grave) for my soul." The foregoing ought to be enough to convince any unprejudiced man or woman where the dead are.

INDIANA CONFERENCE PROGRAM

Thursday, September 19, 1912.

7:30 p. m., Address by president, F. M. McCrory.
8:00 p. m., Sermon by Mrs. D. C. Robison.

Friday, Sept. 20.

9:30 a. m., Social meeting by R. C. Railsback.
10:30 p. m., Sermon by D. C. Robison.
2:00 p. m., Business meeting.
3.00 p. m., Sermon by J. F. Wagoner.
7:30 p. m., Social meeting, Ezra C. Railsback.
8:00 p. m., Sermon by G. Eldred Marsh.

Saturday, Sept. 21

9:30 a. m., Social meeting, E. C. Plummer.
10:00 a. m., Sermon by D. E. Vanvactor.
2:30 p. m., Business meeting.
3:30 p. m., Sermon by Samuel T. Hook.
7:00 p. m., Berean lesson, Mrs. Emma Railsback.
8:00 p. m., Sermon by Mr. D. C. Robison.

Sunday, Sept. 22

9:15 a. m., Social meeting, Bennett Boggs.
10:00 a. m., Sermon by G. Eldred Marsh.
11:30 a. m., Communion service, R. C. Railsback.
2:30 p. m., Preaching by D. C. Robison.
7:30 p. m., Social meeting, R. C. Railshack.
8:00 p. m., Sermon by J. F. Wagoner.

Those wishing to attend the Indiana conference will please write Bro. Wm. M. Huffer, R. F. D., No. 1, Michigantown, Ind., if they come to Hillsburg.

Those stopping at Scirceville, write Bro. Nathan Orr, R. F. D., No. 1, Scirceville, Ind.

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Sister Eldemiller

Dear ones, we as a little band,
Have started for the kingdom,
Shall we ever enter that happy land?

Yes, if we take the Bible,
Guide book in hand, and
Strictly obey the command;
It will lead us to the happy land.

If by chance we shall meet.
Some lonely pilgrim with weary heart,
Take him by the hand and
Kindly teach him the way to the happy land.

As we journey on our way
We may chance to meet a friend,
Who may say, "There is such a little flock:
Are you not discouraged traveling this way?"

But we rejoice and as a little band
Clasp hand in hand,
And travel on toward the happy land.

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SONG BOOKS

Many have written me regarding the new song books. We hope to make some move in that direction during the coming winter months.

We are using during our evangelistic campaign a small song book called "Familiar Songs of the Gospel." We have corrected them in a few places with pen, and expect to insert two printed hymns, "The Glad Tidings of the Kingdom," and "Be Thou, O God, Exalted High." If any one would like one or more of these books we will send same after the corrections are made for 10c each. Address me at North Ridgeville, Ohio.

Charles Clifford Maple.

CHARLESCLIFFORD MAPLE

SPECIAL MEETING

The Editor of The Restitution will hold a series of meetings with the Church of God at Moriah, near Casey, Ill., beginning October 19, 1912. A limited number of churches near his line of travel may be visited just before or after our meeting, if their requests are sent in immediately. All who desire to be with us at our meeting will be cordially entertained. Intending visitors should notify the secretary.

MRS. AMY V. WEAVER,
210 S. Jasper ave., Casey, Ill.

Leaders of great movements are remembered longer for what they were than for what they did. Multitudes can tell today what Mr. Gladstone was who cannot recite what he did.

To drink neither wine nor strong drink is becoming more and more an essential for the man who is to do great things in the world, whether for himself or for God.

Good is slow, it ascends; evil is rapid, it descends; what wonder that it should make much way in a little time.—Madame Swetchime

A SHOWMAN'S SERMON

Baby baptism is a religious fake and a direct insult to God.

"He that believeth and is baptized shall be saved" (Mark 16:16. Babies can not believe.

"Go teach all nations, baptizing them" (Matt. 28:19). You can not teach babies.

"Whatsoever is not of faith is sin" (Rom. 14:23). Babies have no faith.

"But without faith it is impossible to please Him" (Heb. 11:6). Impossible, remember, for babies.

Baptism is for the remission of sin (Acts 2: 38; 22:16). Babies have not sinned.

Ministers preaching infant baptism ought to quit it, or quit the pulpit.

Teach the Scriptures, not foolishness. Honor God and the Savior.—B. S. Driggs.

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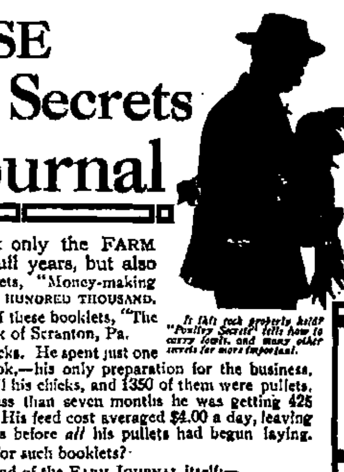

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"If your other booklets contain as much valuable information as the Egg-Book, I would consider them cheap at double the price," says F. W. MANSFIELD, New York.

T. F. MCCREA, a missionary in China, writes, "I found Garden Gold a great help in my garden this summer. I lost my health in the great famine, trying to save the starving Chinese, and I am trying to get it back by getting near to the soil. After a long tussle with the Chinese language and mission problems, it is a great rest to get out with the vegetables, trees, chickens, etc. I am saving money and regaining my health. My wife and I both find FARM JOURNAL indispensable."

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"Courage is the power of going forward in spite of difficulties to reach a chosen and worthy object."

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Real faith is a treasure, a companion of delight, a spring of living water, a fountain of purity.

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ROBT. G. HUGGINS, Editor.

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VOL. 80 CLEVELAND, O., Sept. 24, 1912 No. 86

THE GOLDEN ALTAR

H. V. Reed

That was a most impressive picture that Noah made of the Altar of sacrifice after the deluge. The old world had passed away. The ark rested upon the mountain and the whole heaven above was calm and serene, the surging waters were now still, and the judgments of God had been executed upon an earth that had been filled with violence. Only one family passed over to the new world.

The bow of promise gleamed in brightness on this side of the receding clouds, the preacher of righteousness gathered his little group around the altar where he made his first offering. The Lord accepted his sacrifice and made the covenant, that the waters should never again deluge the world. The bow yet gleams in the heavens and the clouds still float away after the storm.

Another altar was executed on a mountain between Hai and Bethel. It was here that Abraham invoked the name of Jehovah. Dearest memories cluster around the altar where Abraham made his offerings and received the promises. The loyal patriarch, did not, in his lifetime, receive the fruition of the promise, but he saw it afar off, even beyond the age of the law, and still, it was then only in the dawn, when the true seed came. "For to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ" Gal 3:14). The altars, the offerings, the sacrifices and the types, foreshadowed the appearing and glory of the Messiah. Abraham rejoiced to see the day of the Son of Man. That day will witness the reality of the blessed promise. "In thee and in thy seed shall all nations of the earth be blessed." This holy promise yet awaits the completion of the heirship, even as stated by the apostle to the Galatians.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). The heirship and the promise must await the completion of the high calling in Christ Jesus." Till we all come into the unity of the faith, and of the knowledge of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

Yes, when the "new man" is made complete, and the "joint heirs with Christ," who also are the heirs of promise" (Heb. 6:17) Then, will come to pass that sublime promise of the Son of God. "That many shall come from the east and west and shall sit down with Abraham and Isaac, and Jacob, in the kingdom of heaven" (Math. 8:11). Isaac built his altar under the same promise. Jacob went to the same place, where Abraham had erected an altar unto Jehovah—Bethel became a sacred spot to Jacob where the angel gave him the prevailing name of Israel! Indeed, divine worship everywhere had an altar of sacrifice and adoration to our Lord.

But the old temple and sanctuary are now strangled down and Israel is driven from his land and city. No longer does the incense float from the Holy City of Jerusalem to the throne of Jehovah. The exiles still hold their altar worship in sad memory of their former glory. The time came when neither at the mountain, where Jacob watered his flock, not yet at Jerusalem, could men worship the Father, hence the apostle assures us that "We have an altar, whereof they have no right to eat which serve the tabernacle" (Heb. 13:10). Israel's city, sanctuary, and altar are under the dominion of the desolator and will so remain until the times of the Messiah. During his ministry under the melchisedec order we are to worship in his name and all who become heirs will share in his coming glory.

The golden altar is brought to view under the opening of the seventh seal in the Apocalypse, which brings to light the closing scenes of Gentile times, and the final answer to the prayers of all saints.

The golden censer contains the united prayers of all who have become heirs with Christ to the kingdom and the glory of his blessed reign.

The incense offered in the ancient tabernacle, on the great day of atonement, finds its fulfillment in the closing scenes of the time of the end and the resurrection of the holy dead. The song of all the redeemed, brings before us a most vivid picture of the final anthem which reaches back over the ages gone, and proclaims the impending victories and blessings of redemption through the blood of the Everlasting Covenant.

Harps and Golden Vials

And the four living beings and the four and twenty ancient ones fell down before the Lamb, having every one of them, harp and golden vials, full of incense which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book and to open the seeds thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people and nation; and hast made us unto our God, kings and priests: (Rev. 5: 8-10). and we shall reign on the earth.

In the above we have the song of the harpers, the prayers of incense and the redemption by the blood of the Lamb. The book is opened wide, and on its pages is written the wonderful results of our blessed Lord's work of Redemption. Then comes the final rapture in the song of the angels. Everything above in heaven and on the earth, and under the earth and all that are in the sea send forth the joyous news of our Lord's great victory.

The prophet points to the final scene beyond the lake of fire, beyond the pain and the sorr And He that sat upon the throne, said Behold I make all things new. Blessed consummation. Happy is he whose name is written in the Book of Life. For he "shall not be hurt of the second death."

PINE WOODS BIBLE CLASS

W. H. Wilson

Leader—The topic for our study tonight is:

Gentiles are not required to keep the seventh day Sabbath.

I trust that this will be a profitable study for all. And I want you to answer this question: Please show what people were obliged to observe the Seventh Day Sabbath?

A.—I find that the Sabbath was given specially to Israel, and to no other people.

Q.—What scripture proof have you?

A.—I call attention to the giving of the ten commandments, as recorded in Deut. 5. Verse 15 reads: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee (the people delivered from Egyptian bondage) out thence through a mighty hand, and by a stretched out arm: therefore (for this reason) the Lord thy God commanded thee to keep the Sabbath day." Hence, all candid minds must admit that the above Sabbath day commandment was given only to Israel, as a memorial of their deliverance from Egypt.

Q.—There must be a time when the Sabbath law was first promulgated or made known, that the people to whom it was given may obey it. To what people was it first made known?

A.—See Neh. 9:14: "And madest known unto them (Israel) thy holy Sabbath." Exod. 16:29: "See for the Lord hath given you the Sabbath."

God never addressed language like the above to any other nation.

Leader—I will ask Ella to give a special reason why God gave the Sabbath day to be observed only by Israel?

Ella—It was given as a "sign" between God and Israel and no other nation. Read Exod. 31:13: "Verily my Sabbath ye shall keep, for it is a sign between you and me." See also verse 17: "It is a sign between me and the children of Israel forever." If all mankind were required to keep the Sabbath should it not have read: "It is a sign between me and all nations." Again, see Ezek. 20:12, 13: "I gave them (the people of Israel) my Sabbath to be a sign between me and them, that they might know that I am the Lord that sanctify them."

It certainly is a piece of presumption for other nations to appropriate a sign that was never given to them. God will never recognize their self-appropriated sign.

Israel failed to keep the sign between them and God; hence God then determined to cause the Sabbath to cease. See Amos. 2:13: "I will, cause all her mirth to cease, her feast days her new moons and her Sabbaths."

What do you think of Gentile observing Sabbaths that was never given them to observe and especially after God caused them to "cease," according to his word.

Leader, when were they to cease?

Lucy. Read Gal. 3:17: "Wherefore serveth the law? It was added because of transgression, till the seed should come to whom the promise was made." See also verses 23 to 25: "Before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith has come, we are no longer under the schoolmaster."

Q. Have we not some Gentiles who appropriate to themselves a part of the law, even that written upon the tables of stone?

A. Yes, sir; they are trying to carry self-appointed burden, and they make a failure of it every time. Is it not strange how some people atempt to do impossible things?

Q. What kind of a ministration did Paul regard that written upon tables of stone?

A. Read II. Cor. 3:7: "If the ministration of death written and engraven in stone was glorious so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which was to be done away." See also verse 11: "For if that done away was glorious, much more that which remaineth is glorious." I think it would be a part of wisdom to exchange the "ministration of death," for the ministration of life. The ministration of death will not blend harmoniously with the ministration of life. As long as the schoolmaster is dismissed, let him stay dismissed; don't try to keep him.

Leader. Did each of the ten commandments contain a moral precept, as for instance, "Thou shalt not steal," etc.?

A. All the commandments which did have a moral precept are re-affirmed in the Christian system, but not as preserving the law of commandments, but as part of a new order of things. The fourth commandment contains no moral precept whatever, but is an arbitrary command to observe a certain day as directed under penalty of death. This is not found in the Christian system at all. In that system there is no command to keep holy the seventh day, and no penalty given for not keeping it, and no divine reproof for breaking it. The Jews found fault with Jesus for breaking the Sabbath.

Q. Will you please give an instance of that?

A. Yes, sir; read John 5:10 to 17: "The Jews therefore said unto him that was cured, it is the Sabbath day; it is not lawful for thee to carry thy bed. He answered them, "He that made me, whole the same said unto me, Take up thy bed and walk."

When the Jews found that Jesus had healed the man on the Sabbath day, and had also directed him to take up his bed and walk, therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day."

Leader. Did Jesus deny that he had broken the Sabbath?

A. No, sir; he simply called their attention to the fact that his father worked on that day, and that he followed his example. See verse 17: "My Father worketh hitherto, and I work." Then, we must also remember that the authority of the schoolmaster ceased when the seed came.

Q. Did Paul regard the keeping of the Sabbath days, months and years, as the proper thing to do after the schoolmaster had been dismissed?

A. No, sir; see Gal. 4:10, 11: "Ye observe days, and months, and times, and years (read right here Amos 2:11). I am afraid of you, lest I have bestowed upon you labor in vain."

Q. In point of fact, what were these Sabbaths?

A. Nothing more substantial than shadows. Col. 2:16, 17: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day (when in force they were judged worthy of death), or of the new moon, or of the Sabbath days (not in the original); which are a shadow of things to come." It would be far more sensible to grasp the substance and to cease chasing after shadows.

Leader. When Jesus said, "The Sabbath was made for man," are we to understand that he intended to use the word "man" in a special or an unlimited sense?

Carrie. The Bible uses the noun "man," in both ways. I will quote two instances where it is used with regard to one nation: First in Deut. 5, after the ten commandments had been given we read in verse 24: "We have heard his voice out of the midst of the fire: We have seen this day that God doth talk with man, and he liveth." This was the occasion of the giving of "the Sabbath to man," and the men he gave it to were Israelites exclusively; Second. Psa. 78:24, 25: "And had rained down manna upon them to eat, and had given them the corn of heaven. Man (Israelitishmen) did eat angel's food, he sent them meat to the full." Hence we must see that the Sabbath was never given to mankind in general, but exclusively to Israel. From creation down to the exodus of Israel, the Bible is as silent as the grave about any man being required to observe the Sabbath.

The issue before us is indeed a plain one, Is any one day of the seven to be regarded as more holy than another? With regard to the seventh day, previous to the coming of the seed, and the passing of the schoolmaster, as far as Israel is concerned, the Sabbath could not be ignored under penalty of death. But now Paul in Rom. 14:4 to 6 shows that every day, when placed in contrast with one day is alike. Paul at Colosse saw that the church was being troubled with some Sabbatarians, and in order to settle that matter said: "Let no man therefore (for this reason) judge you in meats, drinks, holy days, new moon, or the Sabbath." You must observe that the sixteenth verse is a conclusion which is drawn from the fourteenth verse. The hand-writing of ordinances had been nailed to the cross and removed.

In place of the Sabbath being binding upon all nations, scripture evidence is conclusive, that it was in ordinance binding upon Israel and the reasons given for its observance is also exclusively Israelitish.

Leader. It is now time to adjourn our session, and I trust that we have all thrown off the yoke of boudage, and are freemen in Christ.

HOW GOES THE WORLD?

Newspaper Clipping Sent by Mr. Adams.

As "Billy" Sunday, the baseball evangelist would express it, we have decided to let two of the gentler sex "go to bat" first in this "innings."

Please remember that what is known as "Question (1)" is: "Do you understand Scripture to teach that the world (people) will grow better until all will become Christians, and then Christ will come to reign, or how?" This question was propounded to Rev. Alice Ruth Palmer, pastor of the Congregational church at Grant, Neb. She replied: "Paul said, 'the world shall wax worse and worse.' He meant the Roman Empire then in power. It did. If Paul was mistaken as to the time of the second coming of Christ—and he was—the rest of us would better keep silent about what we don't know. I hate to see the Scripture made a foot ball, to be used to try to prove whatever any sort of crank takes a prejudice to have it prove."

Mrs. E. A. Sexton, editor and publisher of a religious paper at Atlanta, Georgia, answers the same question: "The world will grow worse as we near the close of this dispensation. II. Tim 3:13. Apostasy has already set in in some of the churches, indicating that we are in the Laodicean age of the churches. Jas. 5:1 to 7; Matt. 24; Rev. 3:16 to 21." (Note: Webster defines "Apostasy" as "an abandonment of what one has voluntarily professed; a total desertion or departure from one's faith, principles or party.") Question (2) was: "Are churchmembers as a whole more spiritual, more loyal and more opposed to worldly amusements than formerly?" Miss Palmer: "I have had no experience with church members of former generations, nor with those to come. There are some very Godly people in this town. I should rather follow their example and that of their Master than to be getting up a "grouch' against the church and its members." Mrs. Sexton: "'Church-members' may not be, but God has always had a faithful 'little flock' and he has those today who will be faithful unto the end. Little opposition is met with in many of the churches on the worldly amusement question, compared to former years."

No. (3) "Are these insisted upon more than formerly: Genuine conversion and the Pentecostal experience, and is this experience necessary?" Miss Palmer: "You will have to try people before you know if they are really converted. 'By their fruits ye shall know them.' Can you tell me what the Pentecostal experience is? Christ sends the 'Comforter' to guide his followers, I don't see how we can go right without this leading." Mrs. Sexton: "It is my conviction that comparatively few preachers in the large city churches insist much upon conversion (the new birth). 'Ichabod' is written over such church doors. The Pentecostal experience is holy power; it is real, supernatural and from on high. Many try to explain it away. Some preachers even deny Scripture. 'New Theology' is being received. R. J. Campbell, leading spirit in this teaching, was welcomed by preachers of different denominations while visiting in America. This class of so-called Christians may have a form of godliness, but denying the power thereof: from such turn away. II. Tim. 3:5. But thank God there are more than 7,000 who are still contending for 'the faith once delivered to the saints.'" (Note: For the benefit of those who have not yet found their bibles: "Ichabod" means "Where is the glory?" or "there is no glory." I. Sam. 4:21 and margin.)

Rev. J. W. Jennings of Jennings & Graham, managers of the Methodist publishing houses at Chicago, Kansas City, Cincinnati and other cities, replied from the General Conference at Minneapolis as follows: (1) "I believe in the final triumph of Christ throughout the world." (2) Does the M. E. church hold to the teachings of Wesley in theory and practice as closely as formerly? Reply: "On this there are divergent views, but they hold to the spirit of his teachings." (3) Is there a tendency among the Protestant churches to "let down the bars" on dancing, card playing, etc., more than formerly? Reply: "The prayer meeting crowd, which is the heart life of the church and which has no use for such things, shows no tendency that way."

Rev. C. F. Luscher, pastor of the M. E. church at Maywood replies to question (1) "No, I do not understand the Scripture so to teach." (2) "I do not think so." (3) "No."

Rev. D. W. Parker, pastor of M. E. church at Farnam, Neb., replies: (1) Evil men and seducers shall become worse and worse Tim 3:13. We infer from Christ's words (Luke 17:26-30) that the world will be as in the days of Noah." (2) "If we compare the interest manifested in religious services such as the class or prayer meeting, to the interest shown in temporal things we would say that they are not so spiritual as formerly. The church work is frequently supplanted by lodge affairs and other human organizations, until they are not as loyal as formerly. Many seem to have gone mad on amusements until they show little discretion in the matter." (3) A tendency toward so-called eloquent preaching often rules out the insistence on real heart experience. Let us not go beyond the Master's direction when he insisted on the new birth, Jno. 3:3. We question if the Pentecost experience is taught as much as formerly. We would do well to accept the teachings in Rom. 12:1; Heb. 6:1; Heb. 12:14; John 17:17, 19."

Rev. Henry Zinnecker, pastor of the Methodist church, Curtis, Neb., replies (1) "Our command is to 'preach the gospel,' not to convert the world. Mark 16:15, 16. Christ will not come except there be a falling away. II. Thes. 2:3. Condition of world must be as in days of Noah. Luke 17:25, 30. See II. Peter 3:5-7; II. Peter 2:2-6, world is to be burned, not saved. (2) In Matt. 24:12 worldliness in church is prophesied.

GOLD DUST

A true man of God will always deliver God's message whatever the consequences.

We should not yield to the temptation to doubt any more than the temptation to steal.

To be a strong hand in the dark to another in the time of need, to be a cup of strength to a human soul in a crisis of weakness is to know the glory of life.

The proof of our understanding the things of Christ is given by our doing them. If ye know these things, happy are ye if ye do them (Jno. 13:17).

When the good seed is received into the good soil of a sincere heart, the fruits of the spirit will shortly manifest themselves in the life.

Ready-implies something of preparation—not taken by surprise. So let us ask him to prepare us for all that he is preparing for us.

ANNA DREW.

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CLEVELAND, O., Sept. 24, 1912

EDITORIAL

No editorials this week. The editor is in a meeting with Bro. Maple at Springfield, Ohio. The interest and attendance are good. Two have applied for baptism, and others are greatly interested. Full report of meeting next week. Brethren, pray for us and the work.

THE HOUSE BEAUTIFUL.

Viola Gazely.

Where there is faith there is love,
Where there is love, there is peace
Where there is peace there is God,
Where there is God, there is no need.

Such are the conditions existing in the house of the Lord. Let us all pray as David did; for the divine favor, presence and light of his countenance: "My soul longeth, yea, even fainteth for the courts of the Lord;" "for a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

If one day in the courts of the Lord is better than a thousand elsewhere, and if it is better to occupy the lowest position in the house of God than to enjoy all the immunities of a dwelling in the tents of wickedness, I can tell you my friends, it is worth while striving for a place in his house.

There are superior advantages of the house of God over all other places and objects. Take the brightest days that ever dawned on those who wander from God; one day in his courts is better than their thousands, though it be one of the darkest. The house of God is where he is worshiped, and his power made known. Jacob called it the house of God and the gate of heaven, where he had only a stone for his pillow, and the curtains of the sky for his covering. This proves that it is not the place, not the material building that constitutes the house of God, but the divine presence.

The dance hall, the gambling den, the theater; any place where sinners resort for entertainment are tents of wickedness. They are many, but the house of God is one, and offers higher interests and more and deeper pleasures than all the tents of wickedness. All forms of worldly pleasure combined falls short of the glories of the sanctuary. How mistaken are those who regard the pleasures of this sinful world as their chief delight and neglect the house of God. They choose and pursue after pleasures in a path that will surely end in darkness, sorrow and death. How vain are the things of this world! One writer has said, "A stream cannot rise above its fountain; hence all worldly pleasures die in earth where they rise." Let us strive for things which do not perish. In the house of God are pure and living joys, of which he is the source.

On the part of most there is too little attachment to the house. Some are so inattentive that one writer has said, "To keep some persons awake in the sanctuary would require a prelude, and an interlude, and a finale, made up of an earthquake or a thunderstorm." This earth would certainly be a comparative hden, if the house of God was a cynosure to the people and a place of resort in every community. Why do people refuse the invitation, when "the happy gates of gospel grace stand open night and day?"

When Christ comes he will bring with him the place which he is preparing for us, and this will be the house beautiful. He says, "in my father's house are many mansions." Isaiah calls the Lord's house "holy and beautiful." If we keep ourselves pure from the pollutions of this evil world and receive the white garment and an entrance into the house of God, we will be those "which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and throne shall dwell among them. serve him day and night in his temple; and he that sitteth on the the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." May we all share in that "House Beautiful," is my prayer.

COMMUNICATIONS.

The pleasant hours which I spent at the Ohio Conference this year are precious links in my chain of golden memories. Every time I do something for Christ, or in acordance with his will, I feel that a new link has been added to my chain. Sometimes when I stop and look back, I find that my chain is not increasing and that it is dull and needs polishing; then I feel that it is time to work; for what I am striving for is a bright and endless chain, and one that leads to Christ.

The good thoughts and suggestions which I heard at the conference, have been added to my chain as bright and shinging links. There was such comfort, peace and holiness manifested there that it seemed as though we were at the very door of the kingdom itself. When separated from those of like precious faith we come in contact with trials and temptations of this present age; but when we gather together in his name,

These elements of earthly strife
Are brushed aside awhile;
It's tears and sobs are hushed to rest
Beneath God's gracious smile.

His word in all its beauty shines
Like drops of pearly dew;
It sparkles with celestial light
And rainbow's richest hue.

It falls with gracious tenderness
Upon the human breast;
Distils in soft and gentle showers
And lulls our cares to rest.

We are living with a hope in view of a great and glorious day that is coming; a day that shall never end. I pray God, that this day may soon come, and come with all its brightness and splendor. Isaiah says, "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isaiah 35:10). Just think how grand it will be when we can really see the "gleams of of the golden morning, bursting through the night of gloom!" I long for that blessed day.

When we consider the marvelous works of the creator, this earth is beautiful; but I wonder what it will be like when the curse is removed.

That time will be glorious;
When all the earth is jo
The sea lifts up its voice,
The hills break forth in singing,
And all the trees rejoice,
The earth at that time will be
Eden restored. Let us, dear ones, all strive to enter into this Eden; for
"The Master's gardens are many,
And very fair;
And nothing that blights or sullies
Can enter there;
And the river of life flows through them,
With shining tide,
And all who walk in those gardens
Are satisfied.

For never their feet grow tired,
Or eyes grow dim,
And oft in the pleasant pathways
They meet with him.
And the air grows purer and sweeter
As incense flows,
In the light of his tender smiling
From lily and rose."

VIOLA GAZELEY.

THE ART OF TALKING

If we notice closely we shall find that the people who are most esteemed in social life are those who understand not only how to talk themselves, but how to make others talk. This is a very valuable gift. To be able so to direct conversation as to draw out the opinions and quicken the thoughts of those with whom you talk—this is an accomplishment indeed. It makes each a contributor to the enjoyment of all, and it leaves with each a pleasant sense of having said something which others were glad to hear.

There is a good deal of this sort of conversational missionary work waiting to be done, and the time which we spend in chattering about the weather might be very profitably devoted to it. It should be borne in mind that there is scarcely any one of average intelligence who cannot, if he is drawn out, talk interestingly and instructively about at least one thing, the thing with which he is practically most familiar, or which is connected wth his regular labor. Who ever talks much thus with specialists upon their chosen department of labor or thought, will get together a fund of valuable information not to be learned from books.—Boston Journal.

AN UNSUSPECTING VICTIM

An old man once said he had seen many troubles, but the worst of them never happened. Many a person begins to learn only in later life that anticipated troubles rarely afflict one, while real troubles come unexpectedly. Such was the experience of Mrs. Bennett:

Mrs. Silas Bennett was a philosopher. On a certain dismal occasion some of the neighboring women were condoling with her. With commendable cheerfulness she replied:

"I've raised four girls an' three boys, expectin' every time they'd be twins and red headed like their Grandpa Bennett, and yet they ain't.

"An' I've worried consid'ble over smallpox breakin' out in my big family. So fer, 'tain't.

"Last summer, durin' July an' August, an' mebbe part of September, I was real melancholic, fearin' I'd got an appendix; but I guess I ain't.

"An' through it all, it never once occurred to me that I'd be the one to fall through them rotten old meetin' house steps an' break my leg in two places, but I be."

SELF-JUSTIFICATION

"All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits" (Prov. xvi. 2).

Since and for a long while before the Pharisee went up to the temple to pat himself on the back with prayer and tell God how good he was, mankind have been given to magnifying their virtues and what few good deeds they have done until this is all they can see above the horizon in their little sphere and the sky of their own imagination. Their goodness is expressed in crecendo, and that of other folks in diminuendo, "I am not as other men are."

This state of things comes by thinking with one's conscience, until the thing does not work and has to be pushed by hand. You let a small boy have the best watch in the world to amuse himself with, and what he does not know about the interior of it is not to be measured by his lack of probing and experiment. Most people's consciences are better and more reliable than the best watch if left alone by bungling hands, or by hands who design to put them purposely out of order, and given into the care of Him who made them, whether they need putting in order or just require lubrication.

"The Lord weighs the spirits." Man is not very busy when he is weighing his own piety, but he is when he is weighing the other fellow's. He closes his eyes to some things and opens them to others; he winks at his vices and stares at his virtues. When a man's eyes are filthy—"full of adultry" as the apostle expressed it, it is not at all likely he will see his moral and spiritual picture as he ought to see it. But the apostle Jude has his photograph. Look at it; it may resemble you.

The prelude to the parable of the good Samaritan was the characteristic attitude of the lawyer who undertook to cross-examine Jesus in the spirit of self-justification. The "holier-than-thou" priest and Levite looked at him who had fallen among thieves, and "passed by on the other side," at a safe distance from contamination. They would have needed tongs to have done anything for the poor, suffering man. But a certain Samaritan "came where he was," and "had compassion on him and went to him" and did things for his relief. Self-examination is a good thing, if one profits by it; but self-commendation is a bad thing. This Samaritan's piety was not of the introspective or perspective variety, nor even of the contemplative sort, but of that kind that gets there with the help in time of need. He was a good neighbor—just the sort to be settled among. He had no flaws to pick with criticism, but some wounds to heal with balm. He got at them while doubtless the priest and Levite went on down the street descanting on the meanness of the poor man and his low down life, to have been caught in such a scrape.

The fact is if God was anything like what lot of men are He never would have "so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." They who live best live mostly out of self and in the lives of others to help them in time of need. Let us not be like the lawyer who was "willing to justify himself," but like the good Samaritan who gave himself and what he had for the good of suffering humanity. Let us quit knocking other folks' religion, and keep our own bodies under subjection—"bruises them, if need be"—lest we ourselves become castaways (1 Cor. ix. 27).—C. E. Copp.

STRAIGHT FORWARD

The call of God to His servants is a call to service and to progress. They are to "go forward," they are to "run," they are to press their way on, they are to "strive to enter in at the strait gate." Their adversary will seek to turn them aside, there will be enemies to assail ,there will be obstacles to overcome, there will be blandishments to allure, and there will be many things to divert the mind of the child of God from the service to which he is divinely called and divinely appointed. What, then, must he do? He must go straight forward. The call of God has reached his ear, the grace of God has brought to him salvation the Spirit of God has touched his heart, and he is a child of God, a servant of God; and the man of God must not be hindered in his work. The world lies around him full of wickedness and sin; temptations beset him, a thousand charms and allurements divert his soul, but, like the apostle, he should say, "This one thing I do, forgetting the things that are behind, and reaching forward to those that are before. I press toward the mark for the prize of the high calling of God in Christ Jesus." Straight forward leads the path of everlasting life. Straight forward lies the track to the great Captain of our salvation. Straight forward is the road which may lead you through difficulties and dangers, but which will eventually carry you out of the range of lying tongues and envious eye, and into the glad glory of the great beyond.

What has the world to offer to turn you aside? Again and again you have proved its pretences to be empty and vain; again and again you have found that its roses and thorns, that its fruit were apples of Sodom.

That its mirth was madness, that its joy was a delusion and a snare. It will be so again if you are deluded by the world's pretence; and its frowns are as empty as its smiles. The lions may roar and enemies may alarm, but it is your privilege, like Hezekiah, to spread their insulting and impious letter before the Lord; it is your privilege, like the apostles, to say, "And now, Lord, behold their threatenings, and grant unto thy servants that with all boldness they may speak thy Word." Doubtless there are lions in the way, but they are chained lions; doubtless there are enemies who threaten, but when they have threatened what more is there that they can do? The Lord cannot only deliver men from dangers, but from fears, and He has bid His servants "Say to them that are of a fearful heart, "Be strong." He calls us to stand fast in the faith, to be of good courage, and to wait on the Lord who shall strengthen our hearts. And if we will heed the exhortations of His Word, He will make us mighty through God, and will never leave us nor forsake us. To Moses He said, "Speak to Israel that they go forward," and this encouraging and cheering word He has uttered in the ears of His Church again and again. Let us be strong in God; hold fast the beginning of our confidence even to the end; and, pressing onward to our final goal, be found of him in peace, "without spot or wrinkle, or any such thing.—Sel.

THE FAITH OF A PESSIMIST

George Aldridge

It is no uncommon thing for us to call attention to the events occurring in every day experience which amply testify that the popular view regarding world-betterment in the present is nothing but a delusion; that the facts tell clearly that human affairs are steadily growing worse; and that no hope can be grounded upon the plans and doings of man to improve himself. Such views are not acceptable to the many, and lay us open to the charge of being pessimists. We are quite agreed that no such views can be held without the realization of a feeling of sadness in consequence. We do not emphasize such matters because we constitutionally take a gloomy view of things, but because the facts demand that faithful testimony shall be borne, and so we collate the facts and present them on behalf of those who perhaps would not devote the time and thought to such an end. It is undoubtedly sad that such work has to be done, and such addresses have to be given, but it is more sad that the facts exist which so fully warrant, nay, demand, that the effort should be made.

It is certainly no very pleasant thing to lie under the charge of being a pessimist, but if fidelity to truth puts us there, then the burden must be borne. A pessimist, according to the dictionary, is "one given to desponding views one who habitually exaggerates evil." But, if that definition is to stand, then those who attend this place know perfectly well that to say that we hold desponding views only is not altogether true, and it is, we believe, impossible to accuse us of exaggerating evil. But if the name be held to connote one who believes, according to the teaching of the Word, that the present is "an evil age," and that human effort cannot permanently improve it, then we are pessimistic in reality, and for the purpose of this address that position is taken.

Let us say, then, that we are pessimists because we are believers in the Word of God. That remark will seem to place us outside the ranks of the modern intellectual boasters, but that need not trouble us. On the subjects dealt with by the Bible it is the final authority, and it is the highest folly for men to guess and speculate upon themes on which it has given its declaration. He who believes that God has spoken knows or may know, exactly what is said and where what is said bears upon the world that now is, the humble believer may be possessed of a certainty sought in vain by the merely human philosopher.

Be it noted that the Book does not represent a state of things which has no existence. Its marvel is that it mirrors with perfect fidelity the things that are as clearly as it has depicted the course of past history, and it as unhesitatingly avers that the future will know no improvement so long as man makes his attempts to secure it. It declares that "in the last days perilous times shall come," and into the picture of those times it has woven the very characteristics which so markedly belong to the present day. If, therefore, we clearly see this present reflection existence of things written so long ago, how is it possible to avoid being pessimistic?

In believing that no good thing can come out of the world, all the saints of God have been pessimists. They have never cherished any hope that the world would advance to permanent goodness and betterment by human effort. Bible historians always mark declension. As in the age from Adam to Noah; as in the story of the failure of Israel, so also the present dispensation, as described in the New Testament, bears the marks of deterioration. Thus we are in step with the long line of Bible witnesses who, to the extent admitted, are pessimists as regards this world and its boasted advances.

But it should be carefully noted that the Bible writers do not leave the matter there. They do not lower a dark curtain and supply nothing else to look upon. Let it be conceded that they are truly pessimistic to the extent named, but if we would do them justice we have to add that they are optimists of the highest order—optimists whose like cannot be found outside the ranks of Bible believers. They are thus, not because of any theory of human philosophy, but because the same book which leads them to see that there is no hope in man carries them forward to a view of Divine intervention which more than fills the purest and best of human desires.

Note the language of Peter who has no mistaken notion about the world of his time. To his own countrymen he says regarding Jesus of Nazareth, "a man approved of God, whom ye by the hand of lawless men did crucify and slay." And his appeal to them is that they "Save themselves from this crooked generation." And yet he holds a high optimistic hope, as witness his language in Acts iii. 19-21:

"Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord. and that he may send the Christ who hath been appointed for you even Jesus whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets which have been since the world began."

Thus he cherishes the hope of restitution "spoken of by the prophets," and whilst seeing only gloom and disappointment when viewing the merely human side, he looks to the future and sees it bright with the glory of assured realization.

Notice closely his expression, "Seasons of refreshing." The word "refreshing" properly signifies regaining one's breath after it has been interrupted; a breathing time from some labor, a deliverance, relief from trouble. How easily it fits to the view which looks upon this age as evil, in which life is under stress and trial. Conflict and distress are the present marks, visible on every hand, but this age shall be followed by the kingdom of the Messiah, in which all storms shall end and conflicts shall be over.

That "season of refreshing" is linked in Scripture with the presence of a Person, "the Christ," whom God "will send." He is the Refresher, the Reanimator, the Restorer, the Deliverer. Before restitution comes Jesus must come. That is the Divine order of things. Now in the hearts of His people the love and the grace of God are operating, and these are working marvels in human lives, but there is no testimony that they now work to remove the curse, to renew the earth, or to restore a single forfeited blessing. Sorrow, sickness, pain, and death are still in the world, and whilst these remain the blight rests that no human skill can cope with, that grace does not now take away, and that only Divine power can fully abolish.

This faith we hold. We believe in a good time coming, and it is sure, for God has promised it, and has paid down pledges which give it unfailing certainty.

But it is well that we take a full grip of all that is here said. Observe this phrase is plural, "Seasons of refreshing." Here are seasons in succession, in which there shall be delightful refreshing for this earth and its inhabitants. Season will follow season, successive eras, economies, epochs of glory, beginning with the promised advent of the Messiah. This will inaugurate the overthrow of evil, and introduce the Millennial period, and dispensation of blessing will confer benefits upon the sons of men. What a vista of unspeakable glories opens before us as we try to peer into the depths of this phrase which holds within itself the assurance that all the disorders introduced by human sin, and marking the line of human failure, shall be wholly done away. Think of that array of events which is to come to pass—the advent of Christ; the resurrection and translation of the Church; the gift of eternal life; the restoration of Israel to her own land; the establishment of the nation never more to be dispersed; the setting up of the kingdom of God; the submission of all nations; the "regeneration" spoken of by the Savior, and the deliverance of creation. Such are some of the things which lie in this pregnant phrase of Peter's addressed to his countrymen.

Can it not now be asked, where, outside the Christian Church, can there be found such high and noble views of the future? If we are compelled to say that the things that are amongst the sons of men afford no ground for hope that the world will be able to free itself from the evils which obtain, we can yet also say, that this does

not mean that we are bankrupt in hope. We help, to the best of our ability, in the cause for present righteousness, but we do so not blinded to the evils that exist that the best intentioned men, if they could obtain the power could not remove. Present day tendencies show that the best efforts are opposed by the majority who seek for material comfort and an easy time in which to minister to their own desires without the restraint of goodness. The "blessed hope" set before us in the Gospel gives firmness and steadiness of heart. The continual turmoil and struggle of every day life does not remove our feet from this rock, and the repeated failures of the best human schemes do not destroy our hope, for we are sure that the God provided happiness must come, and he whose hopes are thus fixed will have a present happiness as a prelude to that which is yet to be.

Thus, though deemed pessimists, by the world, which is blinded by the belief that it can cure the incurable, we are the true optimists and that our warranty for that attitude of mind and heart is found in the unfailing Word of the Living God.

REPENTANCE.

A Sermon by the late Brother Joblin

It may be regarded as entirely superfluous to add anything to the subject of Repentance. Every one thinks he understands it. It is taken for granted that it is the very simplest kind of a subject. But in the face of all this we come before you this evening claiming that as yet not one in ten thousand understands the Bible view of the subject.

The English word repent, used in the 38th verse of Acts 2, "Repent and be baptized," etc., and generally where the word occurs in our translation, is from the Greek word Metanoeo, meaning: "To make a change of principal and practice, to reform, a change of mode of thought or feeling, a reversal of the past! A reformation of life." Hoping you will bear in mind these definitions of Green and Greenfield, we proceed to inquire:

What passes amongst the religionists of the day for repentance?

Professor Buck says: Repentance in general is sorrow for anything past, and after defining several kind, he remarks: A legal and evangelical repentance are distinguished thus: A legal repentence flows only from a sense of danger and fear of wrath, but evangelical repentance is a true mourning for sin, and an earnest desire of deliverance from it. Again, under the head of faith, he says: "Repentance is an afterthought, or sorrowing for sin, the evil nature which faith perceives and immediately follows faith." The confession of faith (page 33) has the following: "He that scandalizes his brother or the Church of Christ, ought to be willing, by a private or public confession and sorrow for sin, to declare his repentance." Dr. A. Clark in his notes on the words, "Peter said unto them, Repent," adds this language: "Humble yourselves before God, and deeply deplore the sins you have committed, pray earnestly for mercy, and deprecate the displeasure of incensed justice."

Now we wish to impress upon every mind the fact, that the authors quoted from make repentance to consist in feelings; and we take it that this is the popular view among Protestants. We have illustrations of the fact among Protestants at their so-called revival meetings. A man goes to an evening meeting careless and indifferent. He listens to a discourse after which an invitation is given for mourners to come forward for prayers. He takes the anxious seat and begins to feel bad, and manifests what is called "sorrow for sin." After a few *prayers* for his deliverance from his guilt, and that his sins may be forgiven; the man *rises* and shouts, "*Glory to* God," tells the congregation that his burden is gone, and he feels to rejoice in God, that he believes God has, for Christ's sake, forgiven his sins. From that time he is considered a Christian; and to question his repentance would be regarded by Protestants as scepticism or infidelity. The whole process has been worked off within two or three hours.

Now, with all deference to Drs. Buck and Clark and other gentlemen who have, by their renown for learning and piety, led a multitude after them in this matter, we are bound to take a stand against them, and with the aid of just one book hope to prove beyond cavil that their view of repentance is wide of the truth!

In the first place, repentance is attributed to God in numerous instances in the scriptures. Now to say that God had sorrow or mourned *for* what he had done, that he deeply deplored it and felt bad, would be absolutely absurd, if not blasphmous!

Secondly, Paul says: "Godly sorrow worketh repentance to salvation not to be repented of, but *the* sorrow of the word worketh death" (II Cor. 7:10). If Paul knew what he was talking about then Godly sorrow is one thing, and repentence another! Yet in spite of all this, how often is it taught that Godly sorrow for sin is repentance; we may just as well say that the sorrow of the world is death, instead of "worketh death," but the truth lies here, Godly sorrow may possibly lead to repentance—the sorrow of the world may lead to death!

"Oh! ha," says one, "so you are obliged to turn and twist a little to make it fit, are you?" Why no, friend; what makes you think so? Because it reads: "Godly sorrow **worketh** repentance"—no **may** about it! And if you were as honest as you pretended to be, you would let well enough alone!

We trust you will not call our honesty in question until you have learned how we arrive at this decision. We would just enquire from you, whether or no every one without any exception, who manifested what you considered to be Godly sorrow, became soundly converted, or whether some, at least, did not soon again relax into an utter careless mood? Well, I must say that the goodness of some was like the morning cloud or early dew, which soon vanishes away! We thought so; and we are by your own admission driven irresistibly to one of these conclusions that the parties concerned either did not have any sorrow for sin at all—were imposing on the credulity of others—or, that it did not last long enough to produce a reformation of life. Now we believe that the story ground bearers of the gospel that Jesus speaks of, apply exactly to this case. They do feel remorse for sin, but it is short lived soon dies away—does not last long enough to bear fruit! It is true, then, that there can be no repentance without Godly sorrow, but many who manifest some degree of Godly sorrow lose the same before it produces repentance!

We will now briefly review the matter thus far brought out; a few sentences will suffice! It is conceded by all that Godly sorrow is repentance! Godly sorrow is to humble one's self, and deeply deplore the doings of the past! Very well now, Repentance is attributed to God!

God never has done, or can do wrong; therefore he cannot deplore his past conduct and hence sorrow for sin is not repentance!

You are doubtless growing anxious to hear the Bible view of the matter. Repentance, what is it? In one word, it is doing—instead of feeling. And so well persuaded are we that we have the unadulterated truth on this subject, that we would just as soon expect that a man could lie in his bed and steal a horse,as that a man could sit on an anxious seat and repent! The objector will say that the man's mind is the cause of the theft! Very true, but then, when a man proposes to steal he has to go and do it, and its the same with repentance!

You will please turn with me to Luke 11:32, and see what Jesus said about repenting: "The men of Nineveh shall rise in the judgment with the generation, and shall condemn it; for they repented at the preaching of Jonas, and behold a greater than Jonas is here! Now of course nothing could possibly be of more service to us in this matter than to learn exactly what the men of Nineveh did that Jesus calls repentance.

Read Jonah 3:4-10. Now friends be sure and not forget this text! The Ninevites believed God's testimony and set about works, and Jesus calls this repentance!

Turn now to Matt. 3:8, Here fruits seem synonymous with works, and if you take the marginal reading this idea will be confirmed. "Bring forth therefore fruits answerable to an amendment of life." Acts 26:20, Paul in his answer before Agrippa, says that he "showed first unto them at Damascus, and at Jerusalem, and throughout all the coast of Judea ,and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance;" that is, fit, or becoming repentance.

In this case, too, repentance is made to consist of doing works.

We now propose to see more extensively the manner in which repentance is attributed to God. Turn if you please to Samuel 15:35: "Nevertheless, Samuel mourned for Saul; and the Lord repented that he had made Saul King over Israel." We cannot deny the fact, then, that God repents. And every one who has defended the Bible against the attacks of infidelity knows full well to what purpose this passage is perverted. But pray whence arises the ground for any argument on their side of the question? We apprehend it is from an erroneous conception of what repentance is! And not from the facts indicated by the expression. To make this matter plain to all we will try to illustrate. They open the Bible and read Gen. 6:6, "And it repented the Lord that he had made man on the earth." Now they know that other parts of the scripture represent him as an unchangable being, possessed of all knowledge, and wisdom, and judging of the passage in the lights of the theory that repentance is sorrow for sin, or for any thing past, you observe that they discover a palpable incongruity in the ideas thus obtained, just as though God had become dissatisfied with his own effort to people the earth and was sorry he had undertaken it! Now we want to know where infidelity received such an idea of repentance? They derive it from the popular exponders or teachers of the day—the orthodoxy of the times! Now will orthodoxy please help the poor infidels out of this dilemma that they helped him into? It would be real mean to get them into trouble and not try to help them out.

But friends, mark this; we have demanded a work of them that they cannot perform! There is a break in their chain of divinity—there is a flaw in their theory! Their God-dishonoring doctrine has induced thinking men to discard the book of God because of supposed contradictions, and are left without a single, sensible solution of the problem? Oh! orthodoxy, hide thy hideous head! Mark, it is measures, or doctrines, not men, we oppose! We would hope to close the ears of none against the truth—we are prepared to prove all we say from the plain word of God, as well as by sound reason, but it is almost impossible not to use strong expressions of disapprobation when we see the God of the Bible misrepresented! People may twitch and squirm and shrug as we often see them, but we tell you the truth has to be told—we make no compromise! The standard of truth shall not be lowered, please or displease man!

We then must now attempt what, to say the best, has been very bunglingly done by the learned, why? Not for want of learning or ability, certainly, but simply because they held a theory that just shuts out the truth! That theory was, that repentance was Godly sorrow!

Look to the text again: "And the Lord repented that he had made Saul King over Israel" Now how shall we proceed? Why we conceive, in the first place, it is necessary to ascertain if possible, the principle by which God is governed in his administration over the affairs of men. Let us look for a moment at Jer. 18:7-10: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull down and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."

Now we inquire is this a declaration of Jehovah's principle of governing the nation of earth—or, in more familiar phraseology: Is this a revelation to man of God's policy in rewarding or punishing nations? yes; then can any object to an application of a plainly revealed principle? No; to be sure not! Then we apply that principle right here: The Lord elected Saul the first King of Israel, and during the early part of his reign favored him in a remarkable degree. When he went out among the Amomites and scattered them so that two of them were not together, Saul said "Today the Lord hath wrought salvation in Israel." When the Philistines gathered themselves together to fight against Israel with 30,000 chariots, and 6,000 horsemen, and people as the sand upon the sea short in multitude, Saul and Israel triumphed, and there was a very great discomfiture." Thus while he obeyed the voice of the Lord he prospered in the kingdom, but finally the Lord directed him to go and "Smite Amelek and utterly destroy all that they have and spare not." He went, but did evil, in that he saved Agay, the king alive, and spared the best of the sheep, oxen, fatting, etc., and would not destroy them; then came the word of the Lord to Samuel saying, "It repenteth me that I have set up Saul to be king; for he has turned back from following me, and hath not performed my commandments." Samuel then went to Saul and reproved his disobedience and told him the consequences. Saul seemed to be contrite, and requested the prophet to turn with him that he might worship the Lord. And Samuel said, "I will not return with thee, for thou hast rejected the word of the Lord and the Lord hath rejected thee from being king over Israel." Now this, to our mind, clearly explains the repentance spoken of, for on the principle already pointed out, the Lord changed his purpose of benefitting Saul in the kingdom of Israel, and at the same time raised up David to be king in his stead, and we understand that if we say the Lord changed his dealings with Saul it is of the same import precisely, as that he repented of the good wherewith he said he would benefit him.

If the Lord's doings, instead of bad *feelings*, is what constitutes repentance in this instance, then surely there is no room for cavilling with the idea that God repents.

The examples we have brought then amount to just this, Jonah warned the city of an approaching judgment, but God, by a plainly stated principle of governing, turned from the evil that he thought to bring upon them, because they turned from their evil ways and from the violence that was in their hands. The change of his purpose in relation to the overthrow of the city was not the result of repentance but repentance itself. He was not sorry he had threatened them; but as the preaching of Jonah answered the purpose for which it was intended, God just carried out in his doings the published principles of his government. (See Jer. 15:7-10) And if you wish to see how God justified himself in the matter and also see the character of God placed side by side with poor, proud humanity, read the 4th of Jonah!

The earnest appeals made by the apostles for men to repent are just as applicable today as they ever were. We see that repentance is a change—a reformation is a change—a reformation—produced by Godly sorrow. Teachers are very apt to overlook repentance and emphasize belief and baptism. But as a means of salvation repentance is of paramount importance without it faith and baptisms are of no avail whatever. And, dear brothers and sisters the great question for us at this moment is, Have we turned away from evil? Have we departed from iniquity? One great poet in advance of nearly all the rest, has said:

Repentance is to leave the sin we loved before,
And show that we in earnest grieve,
By doing so no more.

The master of assemblies will be here in a short time; he is coming to take to himself a purified people. Those who have taken God at his word—who have consented to suffer affliction with his people here on earth—that here too he may be glorified and reign

We often hear that Jesus is coming—that this dispensation will soon close, but do we actually realize it? Do we put the day far away in the future, or do we really look and long for him? Oh! think of it! It is the same Jesus that lived and suffered, and wept—it is the same Jesus who died—He says, "I am he that liveth and was dead, and am alive forevermore, and have the key of death." Blessed be his holy name forever; he has not left us without assurance of his coming again, for from the Isle of Patmos the voice of Jesus is heard, through all the 2000 year nights of sin, saying, "Surely I come quickly."

Do your hearts say amen? If they do not, you have not part or lot with him; you have not repented. You are in the gall of bitterness and bonds of iniquity. May we who have named the name of Christ so live and act, that our language may ever be, How long, O, Lord, how long? Oh! Let thy kingdom come. Thy desolate bride says, Come, for the spirit within her saith, Come!

Are there those here who know they have not repented, who know and acknowledge that all the blessing of the Gospel are not enough to induce them to turn from evil and live Godly? What a poor fanatic! What a mad man! Standing on the very brink of Gentile times, when the woe trumpet's dreadful blast is trembling on the lips of the angel! When the cry will soon be made, "The harvest is past—the summer is ended— and I am not saved!" My God, will any here slight the great salvation? Oh that we could, by all the earnestness this awful subject is worthy of, so exhibit the love of our God in calling us to a reformation of life here, that we may live forever and ever in his everlasting kingdom.

Fearful as the position of an utterly unrepentant is, we are compelled to say there is another class more fearful yet.

They are those who have to some extent felt Godly sorrow—who have had some desire to share the glories of God's everlasting kingdom—who cannot keep away from those who are looking for that blessed hope, and yet for all this hold on with one hand to the world. They would like to have a full hope of life through Jesus, but the trial is a little too great. Others that we know and are convinced of the truth, and know they cannot be saved without it, dare not go without the camp and bear the reproach of Christ. They want all the popular associations to take off the edge of reproach and persecution. Others are afraid they could not sustain the Christian character; but friends, this is only saying in other words that there is not motive enough in the promises of the gospel to enable them to deny ungodliness! When will such decide for God and his truth? When will they walk out on the platform of God's eternal truth and trust him for the consequences?

Depend upon it, that the day which will reveal every man's works of what sort it is will burn all who are found in this condition as unfit for life, because they have not done works meet for repentance. No matter how long they have cherished good desires, if they have not put them into practice, he will confess he never knew them. He will says, Depart from me, ye have been ashamed of me and my Father before men, and now I am ashamed of you!

Is there one here whose privilege it is to hear a word of exhortations today that will not enter into life? May the awful question be considered by each one of us. Good Lord, is it I?

When thou my righteous judge shalt come.

To call thy ransomed people home,

Shall I among them stand?

Shall such a worthless worm as I,

Who sometimes am afraid to die.

Be found at *thy right hand?*

Brethren, let us lay hold in eternal life; let us fight the good fight; let us stem the storm that rages all around; let us bid defiance to all opposers, for God is true; let us be strong in God, the rock of our salvation, and when the bright orb of everlasting day shall dawn, we shall be lifted right up to immortality, and mingle our voices with that glad company who will sing of blessing, and honor and glory and power to him that sitteth upon the throne and the lamb.

FAITH

Sister Lang

From the "things most surely believed among us," we take up the subject of faith. This is just as important a factor in things natural as in things spiritual, but it is of spiritual faith we want to talk today. One writer defines it as a "system of revealed truth received by Christians," which constitutes the One faith, Paul tells us of in Ephesians.

The word Faith comes from the Greek word pistis, which stands for belief, trust, confidence and occurs 244 times, and the verb pisteno, which means I believe, occurs 246 times. So we see the faith takes in a great many truths.

The simple meaning of the word faith is, the conviction that the testimony is true. Hence Paul defines it to be "the confidence of things hoped for, the conviction of things not seen." This shows us that in order to have faith we must exercise our minds, must study the word to see what God's will is, before we can believe it.

We read "that without faith it is impossible to please God," that is, without a belief of those things which he has made known for salvation.

How can we get faith? (Rom. 10:17).

What does the Word teach? (Acts 8:12).

Who are we to have faith in? (Mk. 11:22).

Why? (Rom. 4:21).

How is faith rewarded? (Rom. 4: 3, 23, 24).

How faith affects us? (Rom. 5:1).

How are we blessed? (Gal. 3: 3: 26; John 1: 12).

What does this make us? (Gal. 3: 26; John 1: 12).

How will this affect our lives? (Gal. 3:11; Col. 1: 23).

What work have we to do? (1 Tim. 6:12; Heb. 10:23; Jude 3)

Those who have searched these scriptures and made themselves familiar with them, are persuaded that he is indeed "the faithful God," and "that with him there is no variableness, neither shadow of turning." Since he is faithful, faith is engendered in those who know him, they know he can be trusted, and therefore put implicit confidence in him.

Oh, for a faith that will not shrink
Though pressed by many a foe;
That will not slumber on the brink
Of poverty and woe:

That will not murmur nor complain,
Beneath the chastening rod,
But in the hour of grief or pain
Can lean upon its God:

A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt;

A faith that keeps the narrow way,
By love restrained and led,
And with a pure and heavenly ray,
Lights up a dying bed.

HONORABLE MENTION

S. H. Thomas

As our old warriors who have so faithfully upheld the gospel banner in the years that are gone drop out one by one, we wonder what new timber will rise up to take their place. Over a year ago I noticed a splendid article in The Restitution written by Sterling P. Groves. I have since been told that Bro. Groves is quite a young man. His article was convincing and most readable, and we have anxiously watched for more from the same author. It is a pity that so able a pen should be idle. Bro. Groves, where are you? Please come again, we need you.

We have missed "Gold Dust" in the last few papers, and earnestly hope that the mine which has furnished it so richly in the past is not becoming exhausted. In our judgment, no other writer has furnished more able contributions for our paper than Sister Anna Drew. Her "Gold Dust" has for years been one of its choicest features. Brief and pointed, every grain of this "dust" is a gem of rare value, and if collected and printed in book form would be worthy a place in every home in the land. I trust that Sister Drew has preserved copy and that steps may be taken to have it published. I feel sure it would sell readily, not among our people only, but it seems to me all who admire high and noble thought briefly and pointedly expressed, would want a copy of "Gold Dust." God bless Sister Drew. In a quiet and modest way of her own she has done a great work for Jesus. She will surely reap a rich reward in the age to come.

We have also read with great interest "May we Know," by Sister Flora A. Wood. This article is ably and splendidly written. Sister Wood has the rare faculty of compelling the attention of her readers and of holding them to the end of her writings. Come often, Sister Wood; The Restitution family need you. There are others who merit honorable mention. Let all continue the good work, laboring in unison and harmony with Brother Huggins, and so hold up and maintain the standard of our paper.

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Often when we think we are doing little, God is using us the most

THE BIBLE: ITS PRINCIPLES AND TEXTS

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We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones.

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A sermon by the Editor of The Restitution. If you have friends who have immortal souls, present them with a copy of this sermon, and it will cast out the unclean spirit. One copy, 3 cents; two copies, 5 cents; twelve copies, 25 cents. Robt. G. Huggins, 10623 Lee avenue, Cleveland, O.

SONG BOOKS

Many have written me regarding the new song books. We hope to make some move in that direction during the coming winter months.

We are using during our evangelistic campaign a small song book called "Familiar Songs of the Gospel." We have corrected them in a few places with pen, and expect to insert two printed hymns, "The Glad Tidings of the Kingdom," and "Be Thou, O God, Exalted High." If any one would like one or more of these books we will send same after the corrections are made for 10c each. Address me at North Ridgeville, Ohio.

Charles Clifford Maple.

CHARLESCLIFFORD MAPLE

SPECIAL MEETING

The Editor of The Restitution will hold a series of meetings with the Church of God at Moriah, near Casey, Ill., beginning October 19, 1912. A limited number of churches near his line of travel may be visited just before or after our meeting, if their requests are sent in immediately. All who desire to be with us at our meeting will be cordially entertained. Intending visitors should notify the secretary.

MRS. AMY V. WEAVER,
210 S. Jasper ave., Casey, Ill.

Leaders of great movements are remembered longer for what they were than for what they did. Multitudes can tell today what Mr. Gladstone was who cannot recite what he did.

To drink neither wine nor strong drink is becoming more and more an essential for the man who is to do great things in the world, whether for himself or for God.

Good is slow, it ascends; evil is rapid, it descends; what wonder that it should make much way in a little time.—Madame Swetchime

A SHOWMAN'S SERMON

Baby baptism is a religious fake and a direct insult to God.

"He that believeth and is baptized shall be saved" (Mark 16:16. Babies can not believe.

"Go teach all nations, baptizing them" (Matt. 28:19). You can not teach babies.

"Whatsoever is not of faith is sin" (Rom. 14:23). Babies have no faith.

"But without faith it is impossible to please Him" (Heb. 11:6). Impossible, remember, for babies.

Baptism is for the remission of sin (Acts 2: 38; 22:16). Babies have not sinned.

Ministers preaching infant baptism ought to quit it, or quit the pulpit.

Teach the Scriptures, not foolishness. Honor God and the Savior.—B. S. Driggs.

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"Courage is the power of going forward in spite of difficulties to reach a chosen and worthy object."

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The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Lk. 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:51-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life Giver (John 3:16; Rom. 6:23). As an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Lk. 13:3), and obedience by Baptism into the name of Jesus Christ, as a prerequisite to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1:5-11; 3:18); and all other truths of the Bible concerning the Kingdom of God, and the name of Jesus Christ." (Acts 8:12; 28:23, 31).

ROBT. G. HUGGINS, Editor.

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VOL. 60 CLEVELAND, O., Oct. 2, 1912 No 87

LIFE.

Selected by Mrs. B. H. Lang.

Life is short! yea, life is fleeting,
Swiftly doth it pass away;
Once the heart but stays its beating,
Man descendeth to the clay.

Why then cherish idle rancours
Deep within thy mortal breast?
Why give place to that which cankers?
Better let thy spirit rest!

Life is short! no time for nursing
Wrongs and strifes within thy heart,
Life is short! no time for cursing,
Man must soon with mankind part!

If thou'rt wrongst, then one will right thee
In that glorious latter day;
If thy brethren all do slight thee
One shall wipe thy tears away.

All have faults, yet, all have failings,
Sin and death still hold full sway,
But the time will come when wailings
Wrongs and strifes, shall pass away.

Sin and death will yet be banished,
Man will yet immortal stand;
Strife forever will have vanished,
All shall journey hand in hand.

HEARING GOD'S WORD

Sister Groves.

I have chosen for a few remarks the 8th chapter of Luke and the 8th verse: "He that hath ears to hear, let him hear." Jesus tells us in this same chapter and the 18th verse to "take heed how we hear!"

Let us remember who caused the word to be written, and it will perhaps help us to hear as he would have us. It was the mighty God, the everlasting Father, our creator and preserver, upon whom all our hopes depend.

In this beautiful parable where Jesus is trying to open the eyes of the common people, who, by the way, were ever his best listeners, Jesus likens the people to the soil: So to each of us must come the thought, 'Am I so directing my life that the word of God may find in me a dwelling place? Am I the good ground? If I am then I am ready to hear and understand the truth of the gospel and bring forth much fruit.

In praying to the Father in behalf of his loved ones, Jesus says, "For I have given unto them the words which thou gavest me; and they have received them." Jesus says also in John 6:63, "The words which I speak unto you, they are spirit, and they are life." Oh the precious words of Jesus! Let us take care how we hear them.

Judging from the way in which the disciples let their light shine, we can feel sure that they had ears to hear and that they had fruit an hundred fold. Oh that the world may see by our walk and conversation that we have been sitting at the feet of Jesus and learning of him as did Mary!

Jesus is the same yesterday, today and forever, and if we listen with attention we can hear him say, "Behold, I stand at the door and knock, if any man hear my voice and open the door, I will come in unto him and will sup with him and he with me." God not only speaks to us by his beautiful book, but in all his handiwork. The trees and gentle streams murmur his name, while the birds sing praises unto their creator. Let us listen to his voice in all of natures beauty, and bow in true humbleness before him. The Father would draw us to himself, and would that we should work and win in the great battle of life.

First, let us hear with attention as did Lydia, because there are hidden jewels in the words which drop from his lips; and if we are not very attentive we may lose something of great price. Through Lydia's attention to the word she not only saved herself, but was the instrument in God's hands of saving all her house.

Second, with reverence, as the Jews in Neh. 8:5, who, when they heard the word, all stood up. Let us remember it is God's word and we shall surely listen with all reverence. Do we need to be told to hear God's wonderful words of life reverently, dear ones? Ah, we surely cannot hear them any other way if we realize the truth of the gospel and who it is that speaks to us!

Do you remember when God was speaking to Moses out of the burning bush; even this chosen vessel of the Lord was commanded to take the shoes off his feet, for the place where he stood was holy ground.

Third, with humility. We never can get the true essence of the gospel unless we are clothed with humility. Think you not that the heart of the publican was in a better condition to catch the slightest whisper from the still small voice, rather than that of the Pharisees? Lord, teach me to know mine end, and the measure of my days, what it is that I may know how frail I am. Can we, as children of God, study the life of our Master and not learn the lesson of humility?

Fourth, with the tenderness as Josiah (2 Chron. 34:27) "Because thine heart was tender, and thou didst humble thyself before God when thou heard his words against this place, and against the inhabitants thereof, and humblest thyself before me, and didst rend thy clothes and weep before me; I have even heard thee also Saith the Lord." the voice of a loved one passed and gone always vibrates with a tender chord in our hearts, even if it be a sharp but loving reproof. Jesus' voice is always tender, and if we listen we can almost hear him say, I gave my life for thee; what hast thou given for me?

Fifth, with readiness and diligence, "Therefore my beloved brethren, let every man be swift to hear, slow to speak, and slow to wrath.

Sixth, with simplicity, as the Thessalonians, who, when they heard the word, received it, not as the word of men, but as it is the truth. the word of God. Our hearts, when listening to God's word, must be as the little child's when listening to the teaching of its mother; ready to cast off all but what mother says; or as the tender plant drinking in the dew from heaven.

Seventh, with self-application as the first converts. Yes, let us, when we hear the word, apply it to our own lives and say, as they, "Men and brethren, what shall we do?" Let us not turn aside with a sad heart, as the rich young man who came to Jesus to see what he lacked, but let us gladly do his bidding, even tho it cost us our heart's blood.

Eighth, with hungering. It is only when we are hungering after righteousness that we can receive the full benefit of the spiritual food promised by Christ. There are a great many things in natural diet that we have to acquire a taste for, but if we keep on learning to like them, after a while our appetite for them becomes so strong that they become a chief factor in our diet. Strange as it may seem, it is even so with spiritual food; we must acquire a taste for it, and the only way to do this is to make the word a daily part of our diet, and after a while things foreign to this will not agree with the appetite. We will hunger and thirst after righteousness.

Ninth, with obedience. Faith without works is dead. "Whatever he says unto you, do it,' and we will surely know the love of God. Oh that it may be said of each of us, "Blessed are your eyes, for they see, and your ears for they hear." The fruit of such hearing will be the fruits of the spirit: Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, etc. What a God illumined list when we have got them all!

"He that hath an ear to hear, let him hear what the spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

THE BANNER

In one of the cities of the east which are governed by the Turks, a poor man was once cruelly pursued by a party of the governor's soldiers, on some false accusation and threatened with imprisonment and public beating. As they were dragging him along, his eye caught, at the end of one of the streets, the sight of the British flag, planted before the door of the house where the British consul, who represented that government, lived. He knew that if he could but put himself under the consul's protection, he could not be seized uncondemned. With a sudden effort he sprang from the grasp of his enemies, darted down the street, and trembling and panting for breath reached the flag-staff, and threw his arms around it just before his pursuers reached him. He was safe! No one could touch him now. And with what joy he must have looked up at the banner waving over his head, and hailed it as a sign he had reached the place of refuge.

There is a lesson for us all in this story. We are all more like this poor man than we are apt to think. We were all once, and many of us are still, in the power of a tyrant more cruel than that eastern governor or his soldiers. Like this poor man, we are pursued by enemies who wish to do us harm; and, like him, we have ONE place within our reach, where we should be safe from our enemies, if we would but at once flee to that refuge.

What do we mean when we speak of being "safe at the foot of the cross?" Not that the shape or picture of a cross could save us. What we mean is, that the death of Christ for us, is our only way of being saved from our sins. We all deserved to die; there was no escape for us; but God, out of his great love for us, sent his only son in the form of a man, and to take on himself the punishment that we all deserved for our sins.

If he had ever committed a single sin, in thought, word or deed, he could not have save others; for he would have needed to be saved himself. But he was perfectly holy and pure. He was the only being who ever lived on earth who kept God's law in every point—the only one who ever lived who did not deserve death; and thus he was able to save us. He, who was without sin, took sin upon himself, and was punished as a sinner, and bore the death of the cross, that all who believe in him might be saved from the punishment they deserved. So, if we would "flee from the wrath to come," we must look to Jesus. We must put our trust in him, and him alone, and put ourselves as if were, in his hands to save us. This is called, in some places, "coming to him." As the poor man fled from his enemies, and took refuge beneath the flag, so should we fly to take refuge beneath the cross. Under its protection, no harm can come to us; our souls are safe forever.

Many people say, "I am afraid to go to Christ as I am; I must first try to lead a holy life, and please God, and then I will go." Now, if they are to wait to go to Christ till they can make themselves holy, they will wait forever. We cannot do things really pleasing in God's sight, until we have come to Jesus. While we are waiting, and trying first to save ourselves, our souls are in the power of our enemy, just as the poor man would have been if he had waited till he could do something to deserve the favor of the British consul, before he ran to claim his protection. Like him, we must run to our place of refuge, just as we are, or we shall never go at all.

But what should we have thought of him, if, when he had safely reached the friendly flag of refuge, he had said, "Well, now, I hope I shall be safe some time or other, though I must not call myself safe yet; I am still in danger." Would not this have sounded very foolish? Would it not have been putting dishonor upon the British flag? If he had reached the place of refuge, what enemy could touch him?

And yet, we often see something like this. We hear people say, "Oh, I believe in Christ. I trust in no one else; but I can't be sure my sins are forgiven. I hope they will be, sometime or other; but I would not be so presumptuous as to be certain." If you really have come to Christ, or, in other words, if you really believe on Him as your Saviour, your sins are forgiven. Forgiveness is not a future but a present thing. As soon as the sinner truly puts his whole trust in Jesus Christ, he is "justified by faith," and has (not shall have, may have but has) "peace with God." (Rom. v. 1). God has said this. There can be no presumption in taking him at his word. The presumption is in not believing what he tells us.

But the true cause why people so often say this is that at the bottom of their hearts they feel they have never really trusted in Christ, though they can talk about it. They still love sin, and are not willing to give it up; and as long as any one goes on loving sin and persisting in it, he cannot have come to Jesus. It is not that we must become holy first, and then come to Jesus afterwards; but coming to him, and giving ourselves to him, will make us holy; and if we have no love of holiness or hatred of sin, we cannot really have given ourselves to him.

And here we come to the last point. The great difference between the case of the poor man we were speaking of, and our own is that he really dreaded his enemies, and wished to fly to the refuge before him. Now, too often, we do not really fear punishment, or hate sin, or wish to go to Jesus for safety. Many people assent to these things with their understandings, but they do not believe them with their hearts; that is, they do not really believe them at all. And what can make us believe? Nothing but the word of God. It shows us we are sinners. It draws us to Jesus. May it open your heart, and lead you to the cross of Christ, the true banner of safety; and when you are there you will feel and know that "His banner over you is love" (Cant. ii:4).

"Here at thy cross, my dying Lord,
I lay my soul beneath thy love,
Beneath the droppings of thy blood,
Jesus! nor shall it ne'er remove.

"Should worlds conspire to drive me thence,
Moveless and firm this heart should lie;
Resolved, (for that's my last defense),
If I must perish, there to die."

—Olive Leaves.

THE BLOOD OF CHRIST

"The Life of the flesh is in the Blood; and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh atonement for the soul." (Levit. xvii. 11.)

Hence we have Through Faith

1. **Redemption**—"Feed the church of God which he hath purchased with his own blood" (Acts xx. 28). "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation" (Rev. v. 9). "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter i. 18-18).

2. **Forgiveness**—"This is my blood of the new testament, which is shed for many for the remission of sins" (Matt. xxvi. 28). "Whom God has sent forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past" (Rom. iii. 25). "Without shedding of blood is no remission" (Heb. ix. 22).

3. **Justification**—"being now justified by his blood, we shall be saved from the wrath through him" (Rom. v. 9).

4. **Peace**—"Having made peace through the blood of his cross" (Col. i. 20).

5. **Cleansing from sin, both as to the person and the conscience.**—"The blood of Jesus Christ his son cleanseth us from all sin" (1 John i. 7). "How much more shall the blood of Christ, who through the eternal spirit offered without spot to God, purge your conscience from dead works to serve the living God" (Heb. ix: 14). "These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb" (Rev. vii. 14). "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever" (Rev. i. 5, 6).

6. **Nearness to God**—"Now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ" (Eph. ii. 13). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. x. 19).

7. **Sanctification**— "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. xiii. 12). Through sanctification of the spirit, unto obedience, and sprinkling of the blood of Jesus Christ" (1 Peter i, 2).

8. **Perfection**—"Now the God of Peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ" (Heb. xiii. 20-21.

9. **Victory**—"They overcame him by the blood of the Lamb, and by the word of their testimony" (Rev. xii. 11).

10. **Eternal Life**—"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood hath eternal life" (John 53, 54).

Reader, we have set before you God's thoughts about the value and virtue of the blood of Christ; and we have done so, not in the words which man's wisdom teacheth, but which the Holy Spirit has inspired.

How blessed and glorious to those who believe on the Lord Jesus Christ, are these results of the shedding of his blood! Do you ask why? Because Jesus was God's own son. We had forfeited life, and therefore he gave up his life for us. We had incurred the penalty of death, and therefore he suffered it for us. He shed his blood for us, giving his life for our life; for "the life is in the blood," and the "blood maketh atonement." Thus he showed forth God's love and God's righteousness, in bearing wrath for sinners, and suffering death which we deserve.

And now, reader, what do you think about the blood of Christ? You see what God says about it. You see, if we receive Jesus as our Saviour—if we give him this glory—if we value his blood as God values it, then, according to God's grace, all that is due to him is freely given to us. All the infinite blessings which the word of God speaks of, thus become ours. And receiving them as a free gift, it should be our desire every moment of our lives to glorify God our Saviour.

Let us then show by our lives of constant, joyful service, that we realize the price which was paid for us by our Lord. We are not our own—we are brought with a price. Everything we have belongs to him who hath purchased our souls with such a mighty ransom. O can we be grudging and selfish in our service due to Christ who has loved us more than he does his own life? Beloved, if we in truth do know the grace of our Lord Jesus Christ, we shall follow in his steps, and resist even unto blood, or at the peril of our lives, striving against sin.

Let us also learn to love as Jesus loved, to pity as he pitied, and to seek as he sought, the perishing and the lost. Surely that which Jesus purchased with his blood is worth all our exertions and endeavors. Let us labor to save those for whom Jesus died; and may God help us in the work, and make us partakers of his endless glory, with the blood-washed multitude of the redeemed.

NOT SENT TO BAPTIZE.

It is passing strange that any human being could be led away from the plain duty of being baptized, by people who quote 1 Cor. 1:17. Let us read it: "Christ sent me not to baptize, but to preach," etc.

But hold! Weren't the Corinthians baptized in the name of Paul?" Surely they were baptized.

Instead of blind leaders leading the blind away from the ordinances of baptism by referring to 1 Cor. 1:17. Paul teaches us that baptism is SO IMPORTANT that the obligations assumed when being baptized were not assumed and avowed to follow MAN, but Jesus Christ, in whose name they were immersed.

Paul feared they would think he set himself up as a leader to enroll converts under his name. So he said: "Was Paul crucified for you?" This question has the same thought in it, viz., that Paul wanted to get their minds off him and rivet them on Christ. Had Paul been crucified for them he would have become their Saviour; if they had been baptized in Paul's name, this would have eclipsed the name and personality of Jesus—the very thing Paul warned them against.

Paul preached in the demonstration of the "Spirit," and could trust no others with what preaching he must do. He spoke by inspiration. However in baptism, the case was different; he could appoint others to do the baptizing.

His special mission was to "preach," not to baptize. But he DID baptize and committed no sin in so doing (1 Cor. 1:14-17). His statement in 1 Cor. 1:17 does not have even the semblance of evidence that baptism is useless.

THE TALLY.

It isn't the job we intend to do,
Or the labor we've just begun,
That puts us right on the ledger sheet;
It's the work we have really done.

Our credit is built upon things we do,
Our debit on things we shirk;
The man who totals the biggest plus
Is the man who completes his work.

Good intentions do not pay bills;
It is easy enough to plan;
To wish is the play of an office boy:
To do is the job of a man.

—Richard Lord.

The Restitution

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

CLEVELAND, O., Oct. 2, 1912

EDITORIAL

A letter from Bro. Daniel, states that he is ill; and confined to his bed. He also encloses a M.S. which we hope to use soon.

There are many writers whose articles have been held over till next issue. The Editor is still away from home, which explains the delay in the publication of Mss.

COMMUNICATIONS.

We are sure the brethren will all be glad to hear of the good meetings we have had and the interest which has been manifested. Brother Huggins and Brother Maple held a series of meetings in Jacksonville, near our home, beginning September 11 and lasting until the 22 inclusive. We had the pleasure of having Sister Neill from Salem, O. with us one week, leading the singing and helping the meeting in a general way. When she left, Brother Huggins came, arousing new interest and enthusiasm. We surely were strengthened and wish that we could often have such good meetings, when we have such able teachers as Brother Huggins and Brother Maple expounding the Scriptures in their simplicity, teaching how to rightly divide the word of truth (II. Tim. 2:15), and to come unto the knowledge of the truth by searching the Scripture daily for no scripture is of private interpretation John 5:39 says, "Search the Scriptures; for in them ye think ye have eternal life, and they are they that testify of me. We feel that the good seed has been sown; and we hope some has fallen on good soil. We trust those who understand may soon obey God's commands, for the eyes of the Lord are on the righteous, and who is he that will harm you, if ye be followers of that which is good. If ye suffer for righteousness' sake, happy are ye; for it is better that ye suffer for well doing than for evil doing. For Christ also hath once suffered for sins, that he might bring us to God; so if we suffer as a Christian we need not be ashamed, but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. When the chief shepherd shall appear, ye shall receive a crown of glory, that fadeth not away (I. Pet. 5:4).

I must not forget to tell about our meeting Sunday, September 15, Brother Maple and Sister Neill being here, we invited the Springfield and Brush Creek ecclesias here to our home, and despite the inclement weather there were thirty-two brethren present. After a short address by Brother Maple, we all took part in a social meeting before the breaking of bread. After dinner we all went to the schoolhouse, where we have a Sunday School, after which we listened to a sermon by Bro. Maple. All were benefited and well repaid for coming, and feel that God hath given us an understanding that we may know him that is true, and we are in him, that is true, even in his son Jesus Christ; this is the eternal life (I. John 5:20).

Therefore brethren, give diligence to make your calling and election sure. Be patient unto the coming of the Lord.

Your sister in Christ,
MRS. A. E. OVERHOLSER.

To The Restitution:

I thought it might be of interest to the brothers and sisters to learn of the meetings we have been having at Freedom. Bro. Adams came here September 1st, holding meeting at 11 o'clock that day. The crowd attending were invited to the home of Bro. and Sister Hammond. In the afternoon we had a question box, each question being almost a sermon in itself.

Meetings were continued through the week with good attendance, considering the busy time. Although Bro. Adams' sermons are always good, they seemed to us better than usual. They taught us our duty and at the same time gave prominence to our doctrine.

On September 8th we again enjoyed being together. After the forenoon meeting we went to the home of Sister May Moore. The day was greatly enjoyed, and especially the question box. Our meeting closed that evening leaving us refreshed in mind. It also left some interested ones who are thinking of taking a stand for the truth. Bro. Adams left us for other fields, but we are looking forward to the time when he will again be with us, and to a better time when there will be no more parting.

Your Sister,
LULU PICKERING.

TO THE ISOLATED MEMBERS THROUGHOUT U. S. AND CANADA.

In June, 1912 an article explaining an organization for the benefit of our isolated members was published in our paper.

Since the organization some of our isolated members have responded, but there are some from whom we have received no reply. Some have misunderstood it, thinking it meant only the East. This organization is for YOU, and includes every member from ocean to ocean, and from the gulf to all parts of Canada. One of us cannot do much but in union there is strength, so let us co-operate and get this organization in a position to keep an evangelist in the field constantly.

Let me hear from you, and if there is anything that is not clear I will be glad to enlighten you.

Your sister in Christ,
Miss Lenta B. Hanson,
3609 McDonald Ave.
St. Louis, Mo.

AMONG THE BRETHERN.

Charles Clifford Maple

Our meting at Jacksonville near the city of Springfield, O., closed on Sunday evening, September 22. The interest was the best of any meeting we have been in for some time, and continued until the end. Several of the leading families of the community are taking up the study of the word, and several are ready to obey the truth.

Three emphatic diaglotts were sold and several subscriptions to The Restitution were taken. The number attending was the largest and most regular of any meetings ever held in the neighborhood, our congregation numbering as high as seventy, and not any might less than thirty-six.

Sister Mattie Neill pastor of our Salem church, rendered us valuable assistance during the first week of the meeting by leading the song services and calling among the people. Sister Neill preached two very interesting and instructive sermons on the "Kingdom of God," and "The Resurrection." Elder Huggins came to assist during the last week, and delivered some inspiring messages. We expect to return at a later date to continue the work.

On first day morning, September 22, we had the pleasure of speaking to the brethern at Springfield. We found the "little flock" still faithful. They meet in an upper room, and break bread as did the early church. Bro. David Hoek has charge of the work at this place.

We have had some very interesting experiences in canvassing for The Restitution, and in distributing tracts. Elder Huggins spent one morning in Springfield selling his sermon on "The Death of Christ." While this was among a class of people who were strangers to the truth, yet every family with the exception of two, purchased sermons. This leads me to suggest to those who would distribute our sermons and tracts, I believe that you will get better results if you will sell the literature than if you give it away free of charge.

Many times tracts or sermons handed out free, simply find their way into the fire, but if one pays for them, they will read them, and they may then become interested. If the price is made at a low figure, no one will object to buying them. I have taken a number out with me each day, and have sold at each place where I have presented same.

We came to Mount Liberty, Knox county, on Monday, September 23. There is here a church of Advent Christian people. Elder and Mrs. Robinson held a meeting for a few days last fall, and the people appreciated the sermons very much. Here we met Elder Kerr, of the A. C. church, who has a brother in the truth at Buffalo, N. Y. We shall continue here some days.

Thursday, September 26, we spent among the Saints at Mt. Vernon. We now have three in that town who stand for the truth, others whom we hope to interest.

Brethern, do not fail to order a good supply of Bro. Huggins' sermon on "The Death of Christ," and sell them, (do not give them away), and get your friends reading a message that will [illegible] them thinking.

Address me at North Ridgeville, Ohio.

OBITUARY

Harriet White Fish

Hariet White was born in Bartholomew county, Indiana, Aug. 15, 1839. She was married to Jos. Fish, February 14th, 1856; died at their home near Colo, Ia., Sep. 5th, 1912, of that dread disease, cancer of the liver. To this union was born nine children—six boys and three girls. Three children preceded her, leaving five sons and one daughter. She was a daughter of Dr. J. F. White, a former minister of the Church of God in Indiana. Her five stalwart sons and son-in-law acted as pall bearers. A mother in Israel has fallen. Few indeed are the mothers possessing the force of character, rooted and grounded in the faith once delivered to the saints as aunt Harriet, as she was familiarly known by that name. She surely fulfilled Rev. 14:13: "Blessed are the dead that die in the Lord from henceforth, yea, saith the spirit that they may rest from their labors," and their works do follow them. Yes indeed, she rests from her labors, and her works follow her. Her sons are doing their best to bring up their families as she has, "in the nuture and admonition of the Lord." What more could a woman do? Bringing to her posterity strong minds, healthy and unusually strong physical bodies, and a life of godly example. In the words of the Master, "She has done what she could."

After a short service at the home by the writer on the subject of the resurrection, we laid her to sleep in the beautiful cemetery at Nevada, to await the call of the Master. "Well done, good and faithful servant." May God enable her children to always remember the example she has set for them and their children. May the Lord soon come and gather us all an unbroken family, to share the blessings of his Kingdom.

O. J. ALLARD.

OWEN R. L. CROZIER

Owen Russell Loomis Crozier, the subject of this notice, was born in Chapinville, N. Y., February 2nd, 1820, and died at his residence in Grand Rapids, Mich., Sunday morning, September 15, 1912, thus marking the close of a long and useful pilgrimage.

The story of this brother's life is more than ordinarily interesting, but space forbids us making more than passing mention of some of the more important events. He was left an orphan at the tender age of two years, being very soon adopted into the family of a frugal farmer where he remained until about fourteen years of age. Being an industrious lad and studious, he made good use of the few educational advantages to be had in those days. He finally worked his way through the Lima Seminary, Lima, N. Y. He taught school winters and attended school summers. His early Christian experience was in being identified with the Methodist church, but when only about twenty-two years of age had studied himself into the then comparatively new Advent faith, of which faith he has been an ardent supporter and defender for nearly three-fourths of a century—until the enemy of all mankind overcame in the struggle for life.

Bro. Crozier was connected with two or three Christian publications for several years, and did considerable preaching and debating, being zealous of spreading the news of the gospel of the Kingdom. Moving to Michigan at about the close of the Civil War, he has since lived and labored in this state. Was one of the first few in this state to preach and "earnestly contend for the faith," being identified for several years with Brothers Miller, Hoyt, and Simmonds in preaching Adventism.

In 1853 he was married to Miss Polly Maria Alger, who died in January of this year. Five sons and two daughters survive them, Ernest A. Crozier, of Grand Rapids, Mich.; Alfred O. Crozier, Cincinnati, O.; Hubert R. Crozier and Charles E. Crozier, Colinga, Cal.; Galen G. Crozier, missionary in Tura Assam, India; Mrs. John H. Wood, Winder, Ga.; and Dr. Jennie E. Crozier of Mudhu Hanipur district, India, the latter returning several months ago to care for her parents, and which she did so faithfully.

It was the very pleasing privilege of the undersigned, and his family to become acquainted with and often to visit in the home of these dear ones of like precious faith. To know them was to love them, and with their long and eventful lives, rich in usefulness and experiences, made them interesting and profitable companions. What was our experience, was also that of many others, who feel the loss so much a personal one.

The undersigned was asked and performed the last sad rites, the services being held from their residence in Grand Rapids, Mich.

How we long for the glad day to arrive when our King and Redeemer shall come and destroy the power of the enemy! We shall not then be called upon to give up our dear ones into his power. We can but exclaim, "Even so, come quickly." May we each be faithful unto death, that we may be called unto life eternal with all the faithful.

F. V. BLAKELY

CONFERENCE REPORT

The annual conference of the Church of God in Indiana convened September 19 to 22, 1912, with the Hillisburg church. The different churches of the state were well represented, and much interest and good will were manifested and all felt spiritually benefited from having associated together. The Hillisburg church has a large membership, and judging from the loyal hospitality extended to its guests, it has a large heart also.

Most excellent sermons were given by Bros. D. C. Robinson, of Ohio; G. Eldred Marsh, of Ill.; Jos. Williams and David Van Vactor was unable to attend, but his place was very ably filled by his wife, who read his discourse. Letters were read from Bros. Halstead and Wagoner, who were physically unable to be present. Sister Robinson was also ill and could not come.

A Berean meeting was held on Saturday evening, led by Emma Railsback, the president of the society in Indiana. A question box occupied on afternoon session. On Sunday afternoon two expressed a desire to be baptized; they were Mrs. Bennett Boggs and Miss Esther Maroney.

Two business sessions were held during the conference, presided over by the president, F. M. McCrory. The annual reports of various work done were read and accepted. New committees were appointed.

Since it was deemed advisable by many to hold only one business conference a year, it was moved that Sec. 9 of the constitution be made to read: "This conference shall meet not less than one nor more than two times a year, for the transaction of business," etc. This was voted upon and carried.

The following is a report of the committee on resolutions: Whereas we have been blessed with life and a reasonable degree of health whereby we are enabled to meet again in conference assembled for the continuance of the work of the Master.

Be it resolved, that we give thanks to the giver of all good for a manifestation of those blessings. And whereas there are those who because of sickness and other causes are prevented from being with us.

Be it resolved, that we express our sorrow and disappointment because of their absence, and that we extend to them our sympathy, and whereas the officers of this conference having labored so earnestly and zealously in the discharge of their official duties and certain of the brothers and sisters loyal to a sense of duty have endeavored to make all necessary arrangements to the accommodation and entertainment of the members of the conference, therefore be it further resolved, that we extend to them our sincere thanks and express our appreciation of duties so faithfully performed and work so nobly done.

J. J. SNODGRASS,
EMMA RAILSBACK
FLORA HARRIS,
Committee.

Following is the report on finance: We the undersigned committee on finance for conference work in the state of Indiana, recommend a free will offering of 50 cents from each brther, and 25 cents from each sister, payable annually for the purpose of defraying the expenses of the annual conference. The secretary of each local church to receive such funds, and turn them over to the state treasurer, and report to the state secretary the amount. These funds to be in the hands of the state treasurer on or before April 1 of each year.

WM. HUFFER,
BENNETT BOGGS,
EZRA RAILSBACK,
Committee.

The auditing committee consisting of George Finney, Rosa Rouse and Mrs. Himmelright examined the treasurer's and secretary's books and found them correct. The financial books at the close of the conference show the following in brief:

All collections at Hillisburg conference	$87.00
Expenses	83.80
Amount above expenses	$ 3.20
Cash on hand	35.12
Individual con, tax	.50
Total	$38.82

The nominating committee were Wm. Huffer, B. Boggs and Richard Railsback.

The following officers were retained for the ensuing year:

President, F. M. McCrory; First Vice President, O. A. Roose; Second Vice President, Laurence Howell; Secretary, Flora Harris; Treasurer, Ezra Railsback.

The Bible school board and Mrs. F. M. McCrory, Myrtle Stauffer, O. A. Roose.

Conference adjourned.

FLORA HARRIS,
Secretary.

FACTS FOR THINKERS

Man is called immortal in the Bible—not once.

He is said to have an immortal soul in the Bible—not once.

The words "immortal soul," "undying soul," "deathless spirit," "immortal spirit" occur in the Bible—not once.

The words "endless pain," "eternal torture," "everlasting sorrow," "everlasting misery," "eternal hell" and words and phrases of like import occur in the Bible—not once.

The wicked are said to have eternal or everlasting life in the Bible—not once.

The righteous are said to go at death, to heaven, in the Bible—not once.

It is declared in the Bible that the righteous when dead praise God—not once.

Death is spoken of in the Bible as an inferior sort of life—not once.

Life is represented in the Bible as contingous and uninterrupted for all mankind—not once.

The word immortal occurs in the Bible but once and is then applied to the great God alone (I Tim. 1:17), "The King eternal, immortal, invisible, the only wise God," etc.

The word immortality occurs in the Bible but five times, all in the epistles of St. Paul.

First, it is said that God alone possesses it (I Tim. vi:16), second, that Christ brought it to light by the gospel (I Tim. i:16), Third, that to obtain it we must earnestly seek for it (Rom. ii:7). Fourth, that this mortal must put it on at the future resurrection of the dead (I. Cor. xv: 53, 54).

The Bible declares of man what not only the plainest testimony of our senses confirms, but what the profound researches of science have demonstrated, "Dust thou art, and unto dust thou shalt return" (Gen. iii: 19; Ps. cxlvi. 4). "The dead know not anything" (Eccl. ix:5). "The dead praise not the Lord" (Ps. cxv: 7). "In death there is no remembrance of thee" (God) (Ps. vi:5). That man and beast die alike, all have one breath and all go to the same place—all are of the dust and all turn to dust again (Eccl. iii:19, 20). That there is no work, nor device, nor knowledge, nor wisdom in the grave, whether all go (Eccl. ix: 10).

And finally, that there shall be a resurrection of the dead, both of the just and unjust, without which even the righteous have perished (Acts, xxiv: 15).

Which will you believe, man's traditions or God's word?—Selected from Words of Life, by Brother Heacock.

TO INTERPRET AND STUDY THE SCRIPTURES.

1. Let the Bible define and explain its own terms, figures and symbols.

2. Give every passage a literal construction, unless its own connection and phraseology render such a course absurd, by bringing it into collision with truths elsewhere established by positive language.

3. The proper connection of any given passage is not always that with which it stands immediately connected, but those bearing on the same subject found recorded anywhere in the Scriptures. Select all these texts from where they stand, put them together and you will have all the truth revealed on that subject.

4. All passages belonging to any particular subject must connect one or more of the particular features of that subject, by which it may be identified as belonging to that subject.

5. The truth in relation to any doctrine must be established by those passages which speak of it in positive and unequivocal language, and these texts belonging to the same subject but which only admit of inferential testimony, no inference should be drawn from them at variance with the truths already established by positive texts.

6. No doctrine should be predicated upon mere inference, neither upon one isolated text of Scripture. Any true doctrine will be found interspersed through the whole Bible.

7. In any doctrine taught by types or shadows, the anti-type must always correspond with the type, and the shadow with the substance.

8. In studying the Scriptures, consider that the New Testament is a commentary on the Old.

9. Never be afraid of results to which you may be driven by your investigations, as this will inevitably bias your mind and disqualify you to arrive at ultimate truth.

10. Investigate everything you believe; if it is the truth, it cannot be injured thereby; if error the sooner it is corrected the better.

11. Pursue this course with as much independence as if you were the only one concerned.

12. Rely on no authority less than divine in so momentous an undertaking.

Prove all things; hold fast that which is good.

DEMON SPIRITS' DOCTRINE OF RUSSELL IS REBUKED.

Rev. P. H. Clifford Calls it "Foolish, Wicked, Soul-Damning Perversion of Scripture.

Attack it in Pamphlet

Reviews at Length "Pastor's" Arguments—Quotes From Watch Tower. Queer Australian Story.

The Rev. P. H. Clifford of Bethany Reformed church, 182 Clermont avenue, has written a pamphlet, in which he vigorously comments on an interesting phase of "Pastor" Russell's doctrine of demon spirits. The Rev. Mr. Clifford says:

"Whenever one can hinder the leaven of false teaching he owes it as a duty to society and truth to do so. To witness in silence C. T. Russell's efforts to ruin the confidence of church members and dope an innocent public with his foolish, wicked, soul-damning, self-centered, perverted views of Scripture is to become a partaker of his evil.

"I have no desire to hurt the man nor to put a straw in his way of seeking to do good. It is because I am convinced by clear evidence of his dishonest methods and studied submission of Bible statement that I write hoping to hinder his falsely preying upon true people of God.

"Let me call attention to one line of belief Mr. Russell advocates. It is more like describing the ideas of a raw heathen African chief or witch doctor. I find it hard to credit that in Brooklyn, the City of Churches, such a dangerous and destructive belief is

being promulgated and tolerated.

"In the Watch Tower, vol. 32, No. 1, 1 January, 1911 issue, p. 5, which paper is Mr. C. T. Russell's official organ, we find advocated the belief that fallen angels, or demons, materialize and personate some of the Lord's people, then commit some flagrant crime, after which they dematerialize, vanishing to leave the nonguilty or innocent person to face the righteous indignation aroused by the crime. In this same article Russellism blasphemously suggests that divine providence permits such things to be done by these fallen angels or demon spirits so that a great persecution as unjust as that which came upon our Lord Jesus Christ eighteen centuries ago might come upon us today. When the writer above says 'come upon us' he means Mr. C. T. Russell. I gather this from the fact that he follows up the statement with the following illustration:

"Brother Nicholson of the Australian branch of Russellism writes us of an astounding circumstance: 'One of the Australian brethren has a wife who is neither for nor against the truth, and who professes no sympathy for spiritism. Quite recently the brother, returning home, had a harrowing tale related by his wife. She declared that brother Mr. C. T. Russell made improper proposals to which she yielded.'

At such a distance it is easy to prove an alibi; to prove that the editor, Mr. C. T. Russell was not there. But suppose the materialization in all of its particulars had transpired in Brooklyn, or in the Bethel home, or in any of the various cities which the editor, Mr. C. T. Russell, visits, or in a Pullman sleeping car, in which he, Mr. C. T. Russell frequently travels, it is easily seen that an alibi might be very difficult to prove in such cases. If such matters as this shall form any part of the church's experiences during the year 1911, it will mean very stirring times indeed, and that some of us wholly innocent may have opportunity of dying cruel and very ignominious deaths after the manner of the Master."

"What conscience other than a troubled one would advocate such theories as the above, which are quoted from Mr. C. T. Russell's own official organ, the Watch Tower? A guilty conscience, of course, would do anything to justify itself. A troubled conscience would be capable of foisting such a belief upon the public so as to prepare for an expected attack. But a conscience pure as the frosty stars and free from questionable guilt could never think, alone stoop, to advocate such a belief. Thinking is creating. If we think with the forces of evil we creat evil. If we think with God we create God. Mr. C. T. Russell nor his followers were thinking with God when they concocted such a belief for the present times.

"In dark Africa they may hold such theories, but with such a belief they also teach that the person whom the forces of evil impersonate is evil, otherwise the evil spirit would not impersonate him.

"In the whole article from which I have quoted there is every encouragement to believe Mr. C. T. Russell or any other Russellite to be innocent of any crime with which he might be charged and to credit such to some fallen angel or demon spirit should a case develop in which he, Mr. C. T. Russell, could not prove an alibi.

"Of course, Mr. Russell quotes Scripture to justify his advocacy of such a belief.

"The Epistle of Jude, the sixth verse, distinctly tells how God has made it impossible for fallen angels to do what Mr. Russell would like people to believe, especially should he himself be charged with any crime. There is one other strong verse of Scripture, Ephesians vi:12, which Mr. Russell might twist and turn and subvert to teaching his devilish doctrine of spirit beings personating the Lord's people and committing crimes. But let any honest mind read the chapter and it will be perfectly plain how impossible and absurd and devilish is Mr. Russell's views.

"Again let me urge the Russellites to throw Russell's books aside and read the Bible apart from Russellism, and they will be delivered from its gross errors.

"Just think how it would sound to read that Mr. Russell committed a crime of this, that or the other thing, and that he pleaded not guilty, but could not prove an alibi. His only explanation of his innocence would be that some fallen angel or spirit being impersonated him which happened once before in Australia. In the Australian case he was able to prove an alibi, being here in Brooklyn at the time.

"To permit Mr. Russell's official organ to favorably advocate such doctrines and use the United States mails for the purpose, is in my judgment, worse than to allow impure men to send obscene pictures through the mails.—Daily Eagle, Dec. 4, 1911.

WHAT RUSSELLISM IS.

How Money is Pouring Into the "Pastor's" Coffers.

That the world as it is now constituted will come to an end in October, 1914, is the central tenet of Russellism. Believing that the end of the material world is near and that only through "sacrifice" of their material substance they can become of the "elect" under the New Dispensation, hundreds of Russell's followers are turning their property over to him in preparation for the end.

Many of them give it outright and in that case he sometimes assures the man annuity as long as they live. Others deed it to him in their wills. As October, 1914, the time Russell fixes as marking the end of "Gentile times" approaches, the number of donations is increasing, and there is every prospect that Russell will soon be many times a millionaire.

In all his books and early writings, Russell fixed the inauguration of Messiah's Kingdom definitely for October, 1914. He has taken the prophecies of Daniel, foretelling a time of trouble, and every time there is a strike or a revolution "Pastor" Russell points out to his followers that this goes to show our near approach to the Millennial Dawn.

In the Watch Tower of January 1, of this year, of which thirty thousand copies were printed and scattered everywhere, he declares that "strife, lock-outs, panics, etc.—will be prominent factors in the precipitation of the anarchy which all so justly dread.

"While the world is outwardly at peace there is great unrest in the hearts of humanity . . . Only the Lord knows to what extent and how long the winds of strife will be held, as pictorially set forth in the Revelation."

In "The Studies in the Scriptures" Russell explains a carefully worked-out chronological system which Russellites declare to be infallible and according to which the present world must end in October, 1914. Having established this idea, Russell proceeds to glorify "sacrifice" as the best way of becoming a member of the "elect" who will enjoy ground floor privileges in the New Dispensation. His followers are urged to give up their money to spread the "Glad Tidings," for "The heavenly things are to be attained only by those who sacrifice earthly things. (Watch Tower, October 15, 1911, page 392).

"Pastor" Russell has found this prognostication of the end of all things particularly effective with persons in whose family there has recently been a death. In small towns throughout New York, Pennsylvania, and other states, Russell's agents make it a practice to attend funeral services, where they warn people that "the age of wrath is at hand," and distribute the Russell literature. Relatives are urged to make a contribution for spreading the "Glad Tidings" as a memorial to the dead, and frequently do so.

In his last annual report Russell admitted receipts for the year of $148,777.10, but this is not nearly everything that he received. Russell runs his business so that no single man except himself knows much about it.

Much of the money that comes in Russell invests in real estate, mining stocks, and various speculative enterprises, making the investments in the names of such dummy corporations as the United States Investment Company. According to a review of testimony contained in a brief presented to the Pennsylvania courts in connection with his wife's alimony proceedings his income has increased at an enormous rate. The brief says:

"His net income prior to 1898 must have been about $200,000, or an average of about $20,000 a year over and above donations, which he says were numerous during that period.

"Since early in 1898 he has been transacting the great bulk of his business under cover of the society, and in its name, and according to his own testimony, said business has expanded to an extent that is little less than marvelous, and shows clearly the enormous earning power of this extraordinary business preacher. At page 206, he says that the increase of the business of the society since his wife had cognizance of it, has probably been tenfold. Then, to-wit, the office force was five or six while in 1906 it was thirty-four."

The same proportionate increase has continued since the "Pastor" has resided in Brooklyn. Because no one has endeavored to interfere with his practices he has extended his operations until they cover every state in the union as well as most countries in Europe. His employees are now numbered by the hundred and the output of his advertising plant on Hicks street exceeds that of the largest business institution in Brooklyn. A total of 144,311 cards and letters went out from the correspondence department last year; 600,157 "Scripture Studies," foretelling the end of the world, were put into circulation. By circulating Russell's predictions about the forthcoming catastrophe, "the Lord's people, poor or rich, have opportunity for service. They are realizing this more and more As this consecration and zeal deepen they send us money for the printing and assist in the circulation."—"Pastor" Russell writing in the Watch Tower on the annual report for 1910.—Eagle, Nov. 11, 1911.

THOUGHTS FOR THE THOUGHTFUL.

"The Kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof."—Matt. xxi. 43.

We have not finished discussing the Bible significance of the phrase, "The Kingdom of God." Here we have a remarkable passage which demands investigation. What are we to understand by these words?

There is no reference here to any gentile nation. The Kingdom of God has never been offered to a gentile nation. It is a righteous nation to whom it shall be given. Which of the gentiles is a righteous nation—righteous according to God's estimate of righteousness? Certainly not England which spends many millions of pounds each year on strong drink, a very small percentage of whose population ever attends any place of public worship, and who year by year seems to be growing more pleasure-loving and less God-seeking.

There is no reference here to the Christian church—which is never called "a nation" (indeed, it is composed of persons of every nation). The church of Christ is not the Kingdom of God. It is not only improbable, but impossible, that the scattered churches, comparatively few in number and insignificant in membership (as compared with the vast and overwhelming mass of unbelievers), can be God's kingdom on earth. Read 2 Thess. i 4; ii. 1-12; 1 Tim. iv. 1-3; 2 Tim. iii. 1-3; iv. 1-18; and see what Paul prognosticated concerning the latter end of the Christian church as an outward organization?

Who, then, is the nation here referred to? It is none other than the Hebrew nation reconstituted and regenerate.

Is it objected that this is but a continuation of the old Israelitish nation whom Christ was then rejecting? I reply that there is no force in that objection. Hear what God said to Moses when Israel in the wilderness turned to worship a golden calf: "I have seen this people, and behold it is a stiff-necked people: let me alone that I may destroy them and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they (Deut. ix. 13, 14). Had this destruction and substitution taken place there would still have been a nation of Israel, yet a new nation shall spring from the loins of Moses, a lineal descendent of Jacob. The rejected Messiah pronounced his sentence of doom upon the Jewish nation of his day, which has rested upon them to this hour, and will continue till the great tribulation of the latter day, which will be so severe no (Israelitish) flesh would be saved; but for the elect's sake those days shall be shortened" (Matt. xxiv. 21, 22). That is to say, the Jewish race would be exterminated but for God's mercy on behalf of certain elect (chosen) ones. Who are these elect ones? Elect members of the Hebrew race—a remnant reserved and preserved—from whom shall spring the new nation to whom the authority and glory of the kingdom of God shall be given. As Moses would have been responsible for the new nation in his days, so the Lord Jesus will be the originator of the righteous nation at a future day. Without him the new nation cannot be called into being. The circumstances of its birth are depicted in Zech xii. 10, "I will pour upon the inhabitants (only a remnant) of Jerusalem the spirit of grace and supplication, and they shall look unto me whom they have pierced, and they shall mourn." "And in that day I will cause the unclean spirit to pass out of the land" (xiii. 1-2). The new nation will be intimately connected with the once rejected Jesus; indeed, they will owe their very existence to him, he will be the Father of the newly-constituted Israel, and so shall come to pass the saying that is written, "He shall see his seed, he shall see of the travail of his soul, and shall be satisfied" (Is. liii. 10). With this agree the words of Paul "That which Israel seeketh for, that he obtained not; but the election of grace." "Though the number of Israel be as the sand of the sea, it is the remnant that shall be saved" (Rom. xi. 5; ix. 27).

This "remnant" of Israel hold in Scripture a most important place. Isaiah says, "Except the Lord had left unto us a very small remnant we should have been as Sodom" (i. 9). "The remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward" (xxxvii. 31-32). In Jeremiah we read how the people besought the prophet, "Pray for us, even for this remnant, for we are left but a few of many" (xlii. 2). Now as to the future, Isaiah instructs us, "In that day the Lord shall set his hand again the second time to recover the remnant of his people" (xi. 11). Micah in God's name promised, "I will surely gather the remnant of Israel" (ii. 12). "The remnant of Jacob shall be in the midst of many peoples as dew from the Lord" (v. v). "Who is a God like thee that passeth by the transgression of the remnant of his heritage" (vii. 18)? Zechariah declares that God "will cause the remnant of this people to inherit all these things" (viii: 12). And Zephaniah testifies as to the character of the nucleus of the new nation to whom the kingdom of God shall come, "The remnant of Israel shall not do iniquity, nor speak lies, nor shall a deceitful tongue be found in their mouth" (iii. 13). What more need be said? Here, indeed, is the germ of a nation reconstituted and regenerate; to use the words of Isaiah, "The people shall be all righteous, and the little one (the remnant) shall become a thousand, and the small one a strong nation" (Is. lx. 21-22). And it is of this nation that God spoke through the prophet Jeremiah, "Behold the days come that I will make a new covenant with the house of Israel and house of Judah. This is the covenant that I will make after those days saith the Lord; I will put my law in their inward parts and in their heart will I write it" (Jer. xxxi. 32). Will our readers kindly turn to and carefully note the marvelous prophecy as recorded in chapters thirty and thirty-one concerning the re-creation and consecration of this latter-day Israel, who will thus be a nation such as the world has never yet seen; the nation which shall be invested with the rich privilege and high honor of being entrusted with "the kingdom of God," and shall bring forth fruits of righteousness, so that the land shall be called "a habitation of justice, a mountain of holiness" (Jer. xxxi. 23).

This righteous nation is also spoken of in Isaiah xxvi. 1-2, where we read, "In that day this song shall be sung in the land of Judah: "Open ye the gates that the righteous nation which keepeth truth may enter in." When shall this song be sung? "In that day." What day? Isaiah tells us in chap. xxv. 9. It shall be in the day that the nation shall "rejoice in his salvation," and when the Lord shall arise and his glory be seen upon them, and Jerusalem shall be called "the city of the Lord, the Zion of the holy one of Israel" (ix. 2-14). Furthermore Isaiah, referring to the sad apostacy of Israel in his day, wrote "Destroy it not, for a blessing is in it. I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and my chosen shall inherit it, and my servants shall dwell there" (lxv. 8-10). "And he shall call his servants by another name" (ver. 15). "Be ye glad and rejoice for ever in that which I create, for behold I create Jerusalem a rejoicing and her people a joy" (ver. 18). "Who hath seen such a thing? Shall a land be born in one day? Shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children" (lxvi. 7-8). Unexpected, sudden, rapid, astonishing to the world will be the rise and permanent settlement of this new nation. Indeed, the change that will take place when this new and righteous nation is born, and the kingdom of heaven established in its midst, is so overwhelmingly great and wonderful that God, speaking of it, says: "Behold I create a new earth" (lxv. 17).

And thus from the "small remnant" that shall survive the great tribulation of the last days will spring a godly seed who shall be "the nation bringing forth the fruits thereof" of which Jesus spake.

ARISE AND BE BAPTIZED

Acts 22:16.

Upon whom is baptism enjoined? Upon those who enjoy what God says. "Then they that gladly received his word were baptized" (Acts 2:41). Upon those who heartily obey the Lord's word. Lydia, "whose heart the Lord opened to attend unto the things spoken by Paul, was baptized" (Acts 6:14). Upon penitent believers. "Repent and be baptized every one of you," said Peter" (Acts 2:38). Upon those who have received the holy Spirit. "Can any man forbid water that these should not be baptized which have received the Holy Spirit as well as we?" (Acts 10:47). The baptism of the Holy Spirit did not take the place of water baptism, but sometimes preceded it, and sometimes followed it (Acts 2:38). Infants are not subjects for baptism, as they are incapable of believing and repenting and do not receive the Holy Spirit by believing. Parents may dedicate their children to God but should not call it baptism.

The Greek word "baptizo" which signifies to baptize, occurs 80 times in the New Testament, but is never translated to sprinkle. The original word for sprinkling is never translated baptism. In Lev. 14:15, 16 we have "pour," "dip" and "sprinkle," but each is translated from a distinct Greek verb in the Septuagint. Sprinkling in the Bible refers to the application of Christ's blood by faith and to its cleansing power (Heb. 9:19, 20, 23, 24). Baptism signifies the resurrection from the dead which is the purchase of that blood. Hence the sprinkling of the blood by faith precedes baptism (Heb. 10:22).

Apostolic administration of baptism never suggested sprinkling. They went where there was "much water" (John 2:23), and "they went down into the water" and came "up out of the water." Some one has suggested that "into" simply means "near to", "close by." Let us see how this will work. Noah entered "into the ark." "Near to" would hardly have answered his purpose. Daniel was cast into the den of lions. If only "close by" the king might have saved himself from fasting and a sleepless, anxious night. Saints have the promise of entering at Jesus coming "into the city," the New Jerusalem. Will they be satisfied to stay outside "near to"? The wicked are to be cast "into the lake of fire." If "into" could only mean "near to" what a comfort to the lost! It does better to let "into" mean "unto," and when we baptize a person do as Phillip and the Ethiopian did when "they went down both into the water." Well did John Wesley say, "Primitive baptism was by immersion." The figure used by the apostles point only to immersion. The baptized are said to have been "planted in the likeness of his (Christ's) death." When we plant we cover. Again, they are said to be "buried with him" (Rom. 6:4, 5). Immersed is indeed a burial in the likeness of Christ's death and resurrection, to faith in which it testifies. Dan Stanly, the queen's preacher, well said in 1879: "The change from immersion to sprinkling has set aside the larger part of apostolic language regarding baptism, and has altered the very meaning of the word." We may ask if it is a safe thing to do to "set aside the larger part of apostolic language" and alter the meaning of God's word? Conybeare and Howson testify that "immersion was religiously observed for thirteen centuries."

Christ and his apostles considered baptism very essential. Christ connects salvation with it. "He that believeth and is baptized shall be saved" (Mark 16:16). They baptized immediately upon repentance and faith, even the same day or night. Saul hesitated about it, but Ananias hastened him to it, saying, "Why tarriest thou?" It saves because it is a test of submission to Christ's authority. Gal. 3:27. It saves as every act of obedience saves. Christ can save only those who obey him. Heb 5:9. It saves because it answers a good conscience. 1. Peter 3:21. It is called by Paul the birth-bath or "washing of regeneration." Titus 3:5. Who would leave a new-born babe unwashed? Baptism is essential, therefore. It is not a door into a church, but "into Christ." As many of you as have been baptized into Christ," writes Paul. Not all immersed ones get into Christ. Simon, the sorcerer did not. Conditions must be met. The eunich, baptized by Phillip, got into Christ, but did not stop to join a church but went home and raised up Christian churches. Baptism is indeed a form, but divinely-given ceremonies are essential. Dipping seven times in Jordan was essential to Naaman. Tramping around Jericho was essential though but a form. The sprinkling of blood upon the door posts, Moses holding up his hand while Joshua fought, holding up his spear by Joshua, looking upon the uplifted brazen serpent were all forms, but essential.

Baptism is not a confession of our own righteousness, but the opposite. It confesses that we deserve death, which is typified in our baptismal burial, but by the death and resurrection of Christ we hope for life. 2 Cor. 4:14. 15. Have we fled for refuge to lay hold of the hope set before us? Do we heartily believe in Christ as the "only name under heaven given among men whereby we must be saved?" Do we sincerely repent of our sins? Why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord. Christ washes us from our sins in his own blood, but only faith and perfect submission can secure that washing.

"I'm Pretty Little, But I'll Try."

She was only seven years old, Eileen Martin, the section foreman's daughter, as she stood reaching up to a telephone at the little town of Alta, Cal., one Saturday, telling the agent at the nearest station that a rail was broken. Childlike, she knew the semaphore signals, had come to the track to see the Overland Limited whirl by, and had watched the long finger drop, letting the train into the block, says the Philadelphia Press.

"I'm pretty little, but I'll try," she said, when the station agent asked her if she could not stop the train that was past him, and started out with her sister of fourteen who had just appeared. They ran down the track, stopped the train, and saved a wreck. The alert attention which knew the semaphore signal, the quick wit which understood what a broken rail meant, the decision and initiative which alone sought the telephone, the courage with which she and her sister started up the track, waving their aprons to stop the big Overland Limited as it bore down upon them—these are the qualities which through life bring self-help, help for others, success and happiness.

And she was only seven years old, "pretty little," but ready to "try."—Sel.

God's kingdom grows not by multiplication, but by addition, here one, and there one.

When we look into the long avenue of the future and see what good there is for each one of us to do, we realize after all, what a beautiful thing it is to work, and to live, and be happy.—Stevenson.

Religion provides for all human needs. The man who becomes a Christian should have a clearer brain and a healthier body, as well as a cleaner spirit.

EVANGELISTIC NOTES.

To the brethren scattered abroad:

I will make engagements to preach anywhere (U. V.), beginning in Nov. to March. I have been laboring for over fifty years to make people better acquainted with the teachings of the Scriptures in many parts of the world. I will speak every night when it is desirable to do so.

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SONG BOOKS

Many have written me regarding the new song books. We hope to make some move in that direction during the coming winter months.

We are using during our evangelistic campaign a small song book called "Familiar Songs of the Gospel." We have corrected them in a few places with pen, and expect to insert two printed hymns, "The Glad Tidings of the Kingdom," and "Be Thou, O God, Exalted High." If any one would like one or more of these books we will send same after the corrections are made for 10c each. Address me at North Ridgeville, Ohio.

Charles Clifford Maple.

CHARLES CLIFFORD MAPLE

SPECIAL MEETING

The Editor of The Restitution will hold a series of meetings with the Church of God at Moriah, near Casey, Ill., beginning October 19, 1912. A limited number of churches near his line of travel may be visited just before or after our meeting, if their requests are sent in immediately. All who desire to be with us at our meeting will be cordially entertained. Intending visitors should notify the secretary.

MRS. AMY V. WEAVER.
210 S. Jasper ave., Casey, Ill.

Leaders of great movements are remembered longer for what they were than for what they did. Multitudes can tell today what Mr. Gladstone was who cannot recite what he did.

To drink neither wine nor strong drink is becoming more and more an essential for the man who is to do great things in the world, whether for himself or for God.

Good is slow, it ascends; evil is rapid, it descends; what wonder that it should make much way in a little time.—Madame Swetchline

A SHOWMAN'S SERMON

Baby baptism is a religious fake and a direct insult to God.

"He that believeth and is baptized shall be saved" (Mark 16:16. Babies can not believe.

"Go teach all nations, baptizing them" (Matt. 28:19). You can not teach babies.

"Whatsoever is not of faith is sin" (Rom. 14:23). Babies have no faith.

"But without faith it is impossible to please Him" (Heb. 11:6). Impossible, remember, for babies.

Baptism is for the remission of sin (Acts 2: 38; 22:16). Babies have not sinned.

Ministers preaching infant baptism ought to quit it, or quit the pulpit.

Teach the Scriptures, not foolishness. Honor God and the Savior.—B. S. Driggs.

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Founded in A.D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The Inspiration of the Bible (2 Tim. 3:16, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Lk. 19:12-15), who will be King of Kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:22, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20) and eternal life only through Christ, the Life Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Lk. 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ." (Acts 8:12; 28:23, 31).

ROBT. G. HUGGINS, Editor.

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VOL. 60 -4 CLEVELAND, O., Oct 15, 1912 No. 88

THE MODERN BELSHAZZER

Selected by Sister Georgia Phelps

Where the sullen, dark Euphrates
Wonders through a dreary plain,
In the city of the Persians,
King Belshazzer once held reign.

And the king with pomp and glory,
Called a thousand of his lords,
And in drunken rout and revel,
Drank the wine from off his boards.

When the mirth and shouts were loudest,
There appeared before them all,
Like a strange mysterious portent
A hand writing on the wall.

Then the king was wan with terror,
Trembling, faint, and near to fall,
Weak because he saw the vision,
Of the writing on the wall.

Mene, mene, tekel, peres;
Like the words of doom they call;
Numbered, numbered, weighed, divided,
Says the writing on the wall.

When the morning flushed the city,
Lighting all Chaldean's plain,
It revealed the drunken monarch
Lying there among the slain.

There's another great Belshazzer
Who has feasted all his lords,
Who profane the holy vessels,
[illegible] words.

He has worshiped gold and silver,
He has cursed Jehavah's name;
Human blood flows from his altars,
Death and hell are in his train.

Now this modern King Belshazzer
Sees a cloud rise like a pall,
See another gloomy portent
God is writing on the wall.

He has seen it in the southland,
He has seen it in the north,
In a thousand notes and speeches
God has sent his message forth.

Needs no prophet great like Daniel,
Even he who runs may read,
Plainly all the warning message,
Even children would take heed.

Mene, numbered are your evils:
Measured is the blood you shed,
Numbered are the tears and sorrows;
Humbered are ranks of dead.

Mene: numbered days are left you;
All thy gold will be in vain,
Thou must soon depart forever,
And a better king shall reign.

Tekel: Weighed are all thy actions;
All thy sins and all thy crime,
Weighed, and now art thou found wanting
For eternity and time.

Peres: All shall be divided;
All thy rule and all thy gain;
Gone forever is thy kingdom,
Christ and truth alone shall reign.

And as King Darius entered
Into Babylon of old,
Coming up the water channel
Ere the banquet hall was cold.

So the king of righteous dealing
Soon must come into his own,
Casting down false gods before him,
Sit securely on his throne.

True glory consists in doing what deserves to be written, in writing what deserves to be read, and in so living as to make the world happier and better for our living in it.—Pliny.

WHAT DO THE SCRIPTURES SAY?

Reflections on Prayer

Flora A. Wood

Much has been published lately in The Restitution on the subject of prayer, which I think has caused us all to study the word more closely for the teaching on this subject.

The first thing naturally we turn to is our Lord's instruction to his disciples found in Matthew 6:5, 6. I think we have in the past read this passage something like this: Do not let men hear you pray, whereas our Lord only says in the fifth verse that the hypocrite prayed only to be seen of men, and in the sixth verse he exhorts us to pray only that our Father may hear. We cannot take this passage as a cast iron rule, for if we do, many saints have transgressed it. Look at Paul and Silas! They prayed in the jail at midnight, and what was the result? The prison doors were opened, and the jailer and his family were converted to the truth. Me thinks if Paul had waited until he could get out of prison and into the privacy of his own room, these grand results would not have followed.

We find recorded in the seventh chapter of Acts, sixtieth verse, that another disciple, Stephen the first martyr for the cause of truth, prayed in public with a loud voice. Now it has been said that only once did our Lord pray before a multitude and that time is recorded in John 11:4-42. What did Jesus say? He returneth thanks to the Father for hearing him. If the reader will turn to John 6:10-11, he will find that Jesus returned thanks to the Father in the presence of five thousand at another time; and at still another in the presence of three thousand and he address the Father—and on these occasions this was for the very same purpose as at the grave of Lazarus: That those seeing and hearing might believe that Jesus was the Messiah, the one who was to come, the Son of God.

Now, many will say that all the passages quoted show that these were peculiar times, and that the prayers were made under peculiar circumstances and with a certain end in view.

Well, granting all this to be true does it not show that Christs' words to his disciples recorded in Matthew 6:6 was not a cast iron command which could never be deviated from; and are not saints even now to be guided by the circumstances which surround them as to the best way to glorify God?

We should never come to the scriptures with pre-conceived opinions, and then warp and bend God's word to suit our ideas, but we should use our God-given reasoning faculties in the study of truth the same as in that of other subjects.

It seems to me in this age there are times when a few words spoken to the Deity before a body of listeners would be for God's glory. I have heard people say of those believing the things of the kingdom and the name of Jesus, "Why, those people do not believe in prayer; I have been to their meetings and they never prayed." Now if some one "set for the defense of the gospel" was to speak to an audience I think it would be pleasing to our God if the speaker would say, "Friends, let us stand while we address the Creator of all things," and then in reverence speak to our Father briefly.

It would disarm prejudice at the beginning. I am not contending for public prayer as a rule, but only that we have no set command and should be governed by the circumstances in which we are placed as to the best way to glorify God.

Before leaving this part of the subject. I wish to make two quotations which greatly impressed me when studying this matter. They are as follows: "If God is not ashamed to be called our God his children certainly should not be ashamed to call him Father, in public as well as in private." "If our dear Master is a safe pattern to copy, and He prayed, remember, on the cross, right in the presence of and for the motley crowd who murdered him, surely it is proper and right for the spirit of his Son in our hearts to utter supplications, entreaties, and prayers in the same way, and manner."

As to position or posture when approaching the throne of grace, it is like that of prayer, according to condition and surroundings.

Brethren, I doubt not we all feel at times that, like our Redeemer, we would withdraw a little from all the world and fall on our face with strong crying and tears, beseech our Heavenly Father to pardon our sins, and heal our backslidings. It has never been my privilege to meet with brethren in a prayer meeting, but it seems to me naturally brethren would bow together before Jehovah when praying with and for one another. Certainly it would seem proper and convenient for a large or mixed congregation to stand while prayer was made. And as has been so ably shown, the scriptures warrant all these positions in prayer.

I think as a people that seeing the unholy woman on the scarlet colored beast dealing out to those who know not the truth, nor the way of salvation, as a brother aptly puts it, "her twaddling speeches and religious con[illegible] consolation, which [illegible] spiritual things," we [illegible] gone somewhat to an [illegible] treme I do not think we speak often enough of these things to each other. I do not think we confess our faults often enough to each other. I do not think we draw near to each other in the bonds of love and the unity of the faith as we should.

It is often difficult to speak of our deepest, most sacred thoughts, but we should be so much members of Christ and of one another that we fulfill the prophecy of Malachi in that we speak often one to another, and exhort one another to love and good works, and so much the more as we see the day approaching.

If we fail of this, as was said in the editorial columns of The Restitution, "We rob ourselves of one of the chief sources of strength." May our Heavenly Father grant that we love one another with a pure heart so fervently that all men may know we are his disciples.

May we ever in honor prefer one another. May we strive earnestly to build one another up in the faith once delivered to the saints. Finally, may we come out entirely from this age that we may shine forth in the kingdom of God in the age to come.

"PASTOR" RUSSELL'S IMAGINARY SERMONS

Printed Reports of Addresses in Foreign Lands That He Never Made,

ONE IN HAWAII A SAMPLE

World Tour "A Huge Advertising Scheme," says Japanese Paper of Expedition

"Pastor" Russell who has found the atmosphere of Brooklyn uncongenial ever since The Eagle published the facts concerning his methods and morals, is making some new records in the far parts of the world. He is delivering sermons to imaginary audiences on tropical islands and is completing "searching investigation" into the missions in China and Japan by spending a few hours in each country.

Following The Eagle's exposure of "Pastor" Russell's Miracle Wheat enterprise and the publication of the testimony on the basis of which Mrs. Russell obtained a separation and alimony the "Pastor" developed the "world tour" idea. He set his printing plant to work to get out advance literature, huge bundles of which were sent to every place where he intended to appear. Then he contracted for advertising space in many American newspapers to print his imaginary sermons.

His first stop after sailing from the Pacific coast was Honolulu. And presto! The newspapers in which advertising space had been engaged print long "cable dispatches" which present the "Pastor's" discourses. In one paper which printed the advertisement the opening sentences read: "Honolulu, Hawaiian Islands—The International Bible Students committee of foreign missions investigation stopped at Honolulu and made observations. Pastor Russell, chairman of the committee, delivered a public address. He had a large audience and attentive hearing." Then follows the sermon, full of local color and allusions to the "Paradise of the Pacific.'

"I can now well understand," the printed report makes the "Pastor" say, "why your beautiful Island has been described as the "Paradise of the Pacific." I note your wonderful climate and everything which contributes to bring about this Paradise likeness." And so on for two columns.

Did Not Deliver Address at Hawaii at All.

It has long been known that "Pastor" Russell has a strong im[illegible] but it now appears that [illegible] delivering [illegible] The "Pastor" never spoke in Honolulu during the few hours that his ship stopped there to take on coal. In the hope of securing an accurate report of his sermon The Eagle wrote to the editor of the Hawaiian Star, which is published at Honolulu. His reply reads as follows:

In answer to your inquiry of December 19, concerning Pastor Russell, I would say that he was here for a few hours with a Bible students committee of foreign missions investigation, but did not make a public address as was anticipated.

Walter G Smith, Editor,
The Star.

As to the "Pastor's" methods in carrying Russellism to the heathen and the speed with which his "searching investigation into the missions of the world" is being conducted, the Japan Weekly Chronicle of January 11 supplies some interesting information. After explaining how the office of the paper had for weeks been bombarded with Russell literature and advance agents with contracts "just as if the reverend gentleman was an unregenerate theatrical company," the Chronicle says:

"These gentlemen arrived in Japan on Saturday, the 30th of December. On the following day "Pastor" Russell delivered a sermon in Tokyo entitled, "Where are the Dead?" which though the title is a little ambiguous, does not seem to have had any special connection with mission work. On Monday it is to be assumed that the investigation into missionary work in Japan was begun and finished for the next day seems to have been devoted to traveling, and on Wednesday "Pastor" Russell and his coadjutors left Kobe for China in the same vessel in which they had arrived in Yokohama. In this vessel, it seems, they are to proceed to Hongkong, staying a few hours in Shanghai, and from Hongkong the party goes on to the Philippines. It does not appear that more than a few hours are to be given by the committee of investigation to China proper. How much time is to be devoted to the Philippines, to Siam, India, Arabia and the other places we cannot say. * * The truth is that the expedition is merely a huge advertising scheme."

The "Pastor" has progressed since the above was published. The last "sermon" reported here was delivered at Madras, India, on February 11. While waiting for their shepherd to return the Brooklyn flock is busily stuffing copies of the People's Pulpit into the mail boxes of local residents. —Brooklyn Eagle, Nov. 19, 1912.

LOOK NOT BEHIND YOU

S. Roxann Wince

We are prone to do this; our sins have been so many and so flagrant, that it seems as if we could never blot them from memory or cease weeping over them. But are we not like Lot's wife when we turn to look back?

God has set our feet in the way of escape and there is no time nor room for halting. We have repented; we have come to the cross; we have been forgiven; our sins are remembered no more; henceforth we are to go forward, trusting in Christ and in his power to save. We are safe because we are "in him." Death cannot sieze and claim us forever, because the blood of Jesus has been given to us and put on the altar to make an atonement for our souls. If we doubt our forgiveness we doubt the word of the Lord, and will fall in the wilderness, just as did the unbelieving Israelites. Unbelievers will never reach "the rest" promised the children of God. We may feel like Paul, that we are "the chief of sinners," and may bemoan as he did, that "when we would do good evil is present with us," but not with any doubts as to the remission of our past or present sins or as to the final [illegible] warfare against sin. For God through Christ is able to deliver us "from the body of this death"—this dead man of sin that is still struggling to regain his power over us, and to make us come off more than conquerors, who "walk not after the flesh but after the spirit."

Our faith receives a righteous
That makes the sinner just.

Whom he called them also justified." We have been made "free from sin," free from the law of sin and of death, and, married to Christ, have become servants of God, have our fruit unto holiness, and the end everlasting life. Is this not enough? When God says we are free, it is not so? When he promises will he not perform?

There is therefore now no condemnation to them which are in Christ Jesus—providing the walk is right. Let there be no sinful looking back, but a constant pressing forward toward the mark of the prize of the high calling that is in Christ Jesus our Lord."

GOLD DUST.

God never fails those who wait for him, nor forsakes those who work for him.

We are too much in the habit of thinking of God as if he were very far off, and having little to do with our humble daily affairs on earth. We forget that in him we live and move, and have being. That he is near enough to help us in our perplexities as well as in our temptations, if we will only ask him.

We may be quite sure of three things—first, that whatsoever our Lord commands us, he really means us to do; secondly, that whatever he commands us is for our good always; and thirdly, that whatsoever he commands us, he is able and willing to enable us to do, for all God's biddings are enablings.

Unkind words are sharper than swords. If you cut your finger there is but temporary pain. If your heart is hurt with sarcasm or brutal speech, the suffering continues as long as your memory is working. Since we all know the agony of injured feelings, it certainly behooves us to be sparing with stinging conversation.

ANNA DREW.

AMONG THE BRETHERN.

Charles Clifford Maple.

Bro. James T. Auld who resides in the city of Uhrichsville, this state, and who has shown much interest in the cause of truth, has invited Bro. Huggins and myself to visit that city when we can so arrange our dates, and deliver a series of Bible lectures in the city hall.

We hope to comply with Bro. Auld's request and accept his kind invitation and spend a week in his city. We hope much good may result from the effort.

There are many open doors where we can preach the word. Pray for us, brethren, that we may find time and have strength to spread the gospel of the kingdom in many of these places during the coming months. Let me say to those who have written us that all calls will be answered D. V. as soon as we can so plan our work.

At this writing we are home planning for another trip through the state in the interests of the work. Address me at North Ridgeville, O.

A LETTER FROM THE MANAGER.

At the time The Restitution was moved from Plymouth to Cleveland, we announced some definite policies which we intended to inaugurate. One of them was [illegible] keep all mention of notices [illegible] linquent subscribers [illegible] umns. We have ad[illegible] to this, not because [illegible] likes to see these notices, not even the subscriber who IS delinquent, let alone the one who is prompt in paying his subscription. Instead, we have allawed the accounts to stand until three or four months past due, then sent a statement, (twice and a third time in some instances), and have also written to each delinquent asking them to at least notify us as to their ultimate intention in regard to their overdue bills, but still we have a large number on our list who have not remitted, and have not answered our letters. We want every brother and sister who wants The Restitution to have it, whether they are able to pay for it or not, but we must know which of our subscribers can and will pay for their subscriptions.

Those who are unable to pay will get their paper just the same, **if they will simply write and tell us they are unable to pay.** If you want the paper stopped at the end of the time for which you originally subscribe, drop us a line when your time is up, so that we won't have to do unnecessary work in sending the paper and then trying to collect for it.

The Restitution is not run for profit, but for the sole benefit of its readers, and because the Editor, Manager, Treasurer, and all the other officers and helpers do not get a cent for their labors in your behalf, it does not mean that we don't have expenses; WE DO, and they come in each week and must be paid promptly. Printing bills, paper bills, postage, cartage and a number of other necessary expenses have got to be taken care of when due. We are willing to give our time; you surely ought to be willing to send in your dollar and a half a year promptly. Before you forget it look at your name and the date when your subscription expires, you will find it at the top of the front page of this paper, and if you are past due s—t r—t d—n s—d s—d it n—w.

BUELL W. NUTT, Mngr.

Human resources cannot be considered insignificant if we take into account the divine promise which works in and through them.

Make this life
A gift of use to thee;
A joy, a good, a golden hope,
A heavenly argosy.
—B. W. Proctor

The Restitution

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CLEVELAND, O., Oct. 15, 1912

EDITORIAL

It is often more difficult to be silent than to speak; but silence is often the best answer.

Love and honesty are things to be seen rather than protested. When a man professes them much it is likely he is trying to create a credit which his life would not produce.

On account of the inaccuracy of most men's perceptions and the malice of most men's minds, rumor is rarely truth. Hearsay is always half falsehood—sometimes wholly so.

Always do a good turn when possible. It will be of benefit to you some day. Even if it does not no evil can come of it, and it is always a satisfaction in the darkness of brief mortal life to strike a light when you can.

External ornament has its place for God is the maker of flowers, humming birds and peacocks. But the place is low in the scale of being. Highly ornamented human beings are lacking as a rule in those mental qualities that constitute the true grace of man or woman.

It is easier to destroy than to make. It is easier to find fault than to be correct. The censorious are rarely faultless; and in the history of the world, the men who have lived to any purpose are those who have looked pitifully on weakness and been severest on their own shortcomings.

A slanderer thinks not of the mischief he does. He speaks for the pleasure it affords to his own vindictive feeling. He is a brother to the "busybody in other men's matters." Both are avoided at last, except by fellow scorpions. Good men are contented to bless others, and are silent on the evil even concerning their enemies.

Declaring that his visit to the Ohio State Conference was the "best time of his life," Brother J. H. Anderson continues his letter by saying: "On the evening of October 17th, I am to meet the pastor of the First Baptist church of Pelzer, S. C., in public discussion on the punishment of the wicked, and ask the prayers of yourself and church that the truth may triumph. I am sending today four new subscribers to The Restitution; have already sent five." The Lord bless our Brother in his contention for the faith, his efforts to extend the influence and circulation of The Restitution, and his every effort to serve the Lord and his truth. He has our prayers.

Four Immovable Pillars—There are four grand arguments for the truth of the Bible. The first the miracles on record; the second the prophecies; the third the goodness of the doctrine; and the fourth the moral character of the penman. The miracles flow from the divine power; the prophecies from the divine understanding; the excellencies of the doctrine from the divine goodness; the characters of the writers from moral purity. Thus Christianity is built upon these four immovable pillars—the power, the understanding, the goodness and the purity of God.

Inspiration—Festus was not an inspired man, and, therefore, what he said to Paul was not the language of inspiration, but the writing that tells us what he said is the writing of inspiration. No man, speaking by inspiration, would have said to the apostle of the Gentiles "Paul thou art beside thyself, much learning doth make thee mad" (Acts xxvi:24). The case is exactly as you suppose—a case in which, what uninspired Festus said, has found a place in the inspired records of events; just as the speech of Gamaliel (Acts v:35-39); the cry of the Jews when they found Paul in the temple (Acts xxi:28); or the question afterwards put to the apostle by the chief captain (xxi:38); or what the scribes, Pharisees, lawyers, Sadducees, and chief priests said upon so many occasions in the course of Christ's ministry of the Word of the kingdom; or what the serpent said to Eve; or the message of Sanballat to Nehemiah; or the blasphemous speech of Sennacherib, before the walls of Jerusalem, etc., etc.; all of which, being thus incorporated with the Scripture, constitute elements of the inspired record; for, what inspiration did not originate (as in these instances), it has at least had to do with recording; for, even when the apostles were put upon their defence before the authorities, they were under no necessity to take the least thought about what they were going to say; whatever might be necessary was given to them by the Spirit in the very hour of their need; for, says Christ, "it is not ye that speak, but the Holy Spirit" (Mark xiii:11)—"not ye that speak but the Spirit of your Father that speaketh in you" (Matt. x:19-20). If the apostles were not fit to be left to themselves, in the mere matter of giving evidence in their own defence, how much less fit they must have been given such an ample account of the whole matter, as we have in the New Testament. What to leave out, and what to include, in this permanent record of so many sayings and doings, it was only possible for the Spirit to decide.

COMMUNICATIONS.

Dear Bro. Huggins:

I am sending 25 cents in stamps for which please mail to my address twelve copies of your sermon, "The Death of Christ." I read it in The Restitution, and thought it simply grand. I want others to see it and be benefited by it.

Sincerely,
MRS CHAS. C. EZELL.

THE COMING OF ELIJAH

A Sermon by the Editor of The Restitution, delivered at Salem, O., before the Ohio Conference, August 25, 1912, and stenographically reported by Sister Gertrude Nutt.

Text:—**"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Malachi 4:4-6).**

Brethren, Sister and Friends:

It is sometimes the case, indeed it is often the case, that a text of Scripture cannot be correctly read or expounded without taking into consideration the modifying and amplifying influence of the entire chapter where it occurs. Such a text is the one today about the sending of Elijah the prophet, and the work he is to do after he comes. That we may have the benefit of the context and all that is contained about the subject in the chapter, I will give you

I. An Analysis of the Chapter.

First, the coming of Jesus Christ is expressed in the second verse as the "Sun of righteousness rising with healing in his wings." Secondly, a great burning day that "shall burn as an oven" and which will be introduced into the world by the sun of righteousness. His rays will go forth in resurrection power and bring from the dead, not only the just, but also the unjust. In Matt. 13:38 Christ speaks of the wicked as seed; so when the Son of Man arises with healing in his wings, the beams of light from his divine presence strikes down into the grave and brings to life the ungodly, or they could not be burned up "root and branch" as the first verse declares. I will say here in passing, that the resurrection of the unjust is simultaneous with the resurrection of the just; bad seed come up as quickly under the laws of nature as good seed; weeds as soon as corn. The "sun of righteousness" will not have to shine a thousand years before the wicked come to life.

Thirdly, the resurrection of the saints. When the sun of righteousness shines out and quickens into life the ungodly, the beams of light flashing out of his sides (Hab. 3:4) will have a healing effect upon the saints, for the dead "grow up" from their graves like seed, and "go forth" with the living to tread down the ungodly.

Fourthly, the coming of Elijah. The prophet takes the trouble in the latter part of the chapter to give the name of one by way of preeminence among the risen ones namely, Elijah the prophet, and then dilates upon his work subsequent to "this great dreadful day of the Lord," stating that it will be Israelitish in its nature: "He will turn the hearts of the fathers to the children," and thus do a great work of righteousness in the earth.

Now we want to study for a while the remarkable prophecy, "I will send you Elijah the prophet before the great day of the Lord comes." Many simple things in the Bible have been made the most difficult. Truth is not difficult, but perversions of the truth have mystified the people, and the result is we have this beclouding theory in regard to the coming of Elijah; Elijah by some process of transmigration comes to be somebody else! It is a popular belief that Elijah somehow managed to turn into John the Baptist. Wonderful process. A few years since we had in Chicago a man called John Alexander Dowie, and he claimed to be Elijah the Third. The text says that Elijah the prophet is to come, but somehow or other we have discovered that he cannot come; that a prophecy about Elijah must not be a personal prophecy. We are told that John the Baptist is meant, John Dowie, and so on and so on. But

II. John the Baptist and Elijah are subjects of separate prophecies. "I will send you Elijah the prophet" Mal. 4:5). Here is a prophecy that declares Elijah will be sent. Here is one distinct prophecy about Elijah, and there are other prophecies about John the Baptist. One is found in Malachi 3:1, which reads, "I will send my messenger." Another is in Isaiah 40:3, "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God." Here are prophecies about John the Baptist; they are the prophecies that the New Testament quotes and applies to John. Nowhere in the New Testament is there a quotation of the prophecy of the coming of Elijah applied to John the Baptist. To show you that this is correct, let me read Matt. 3:3, "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight," quoted from Isaiah 40:3. "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God." Mark 1:2, "As it is written in the prophets, behold I send my messenger before thy face, which shall prepare thy way before thee," quoted from Malachi 3:1, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts." And in the third chapter of Luke 3:3, "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be exalted and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth."

In John 1:23 John was asked who he was and he says, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." In the Old Testament we have a prophecy about the coming of Elijah, also prophecies about the coming of John the Baptist. We have these two men; we have two distinct lines of prophecy concerning them, and therefore ltm ust necessarily be that they must have a separate and u personal fulfillment.

In harmony with this thought we find that the Jews in Christ's day expected a literal and personal fulfillment of the prophecy about Elijah's coming.

In the 16th chapter of Matthew we have in the 14th verse the statement, "Whom do men say that I, the Son of Man, am?" And they said, Some say that thou art John the Baptist; some, Elias, and others Jeremias, or one of the prophets. He saith unto them But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Here we find, then, an expectation on the part of Christ's contemporaries that Elias and Jeremias and other prophets would apper again. We find in Matt. 17:10-12, "And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them." Notice, John the Baptist had already come when Jesus was talking in this interview, and yet after his appearance the Savior says that Elijah must come.

John's coming did not, from the Lord's standpoint, fulfill the prophecy of Elijah's coming. Confirmation of this explanation is found in John 1:19, "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No." John denied being Christ; he denied being Elijah as emphatically as he did being the Messiah; therefore it is impossible that John the Baptist could have fulfilled the prophecy about the coming of Elijah.

Before leaving this part of my subject, however, let me observe that there were similarities between Elijah and John; they were not identical as persons, but there were similarities between them; which accounts for the statement in Matt. 17:11-12. The reason the Savior could say that "Elijah is come already," is given in Matt. 11:11-15 where we read "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least of the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

For all the prophets and the law prophesied unto John. And if ye will receive it, this is Elias, which was for to come. He hath ears to hear let him hear" In Luke 1:17 we have this further explanation given, "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

In II Kings we have the statement that when the King of Moab sent messengers to Elijah he called down fire from heaven and they were burned up. And in 2nd Kings 2:9-16 a whirlwind carried him up into heaven, and as he went up Elisha said, I pray thee, let a double portion of thy spirit be upon me. The spirit and power of Elijah passed on to Elias, and on to John the Baptist; and I may go farther and say that upon every true Christian there rests "the spirit and power of Elijah" to some extent.

For in James 5:16, when he is exhorting the brethren to confess their faults one to another, and to pray one for another that they may be healed, the apostle says that the fervent prayer of a right eous man availeth much, and then declares, "Elijah prayed that it might not rain, and it rained not on the earth for three years and six months. And he prayed again and the heaven gave rain, and the earth brought forth her fruit."

Here the power of Elijah's spirit and the efficacy of his prayers, thank God, are possible actualities for all the people of God. No wonder then "the Spirit and power of Elijah" were transmitted to John the Baptist: they are for all followers of Jesus Christ.

Turning again to our text, it distinctly says that when the great and terrible day of the Lord comes, there shall come out of his sides bright gleams of light (Heb. 3:4, mar.); they go down into the darkness of hades. It says distinctly that simultaneously with this great day, or at least in quick succession with it, Elijah the prophet is to appear again. Elijah the prophet does not mean John the Baptist, John Alexander Dowie, or anybody else; it means Elijah the prophet.

III. There is nothing incongruous about Elijah's reappearance and the assumption of his prophetic office in the earth: all of God's saints will grow up out of their graves and will go forth with the living saints at the resurrection, immortal governors of the earth and coadjutors of Jesus Christ in the administration of his kingdom. To show you that this proposition is God's truth, let me invite your attention to Isaiah 32:1, "Behold a king shall reign in righteousness, and princes shall rule in judgment." All agree that the King that is to reign is Jesus Christ; but this text shows that there is associated with Christ "princes" in the administration of the government. **There are to be princedoms in the kingdom of God.** Who are these princes?

In Jeremiah 3:15 we read, "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." When is he going to give these pastors? In the 17th verse we read, "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart." When Christ returns and becomes the King of all the earth; when Jerusalem becomes the throne of the Lord, his saints are princes—they are pastors after his own heart, they feed the people with knowledge and with understanding; and the blessed result is they turn away from the imagination of their evil hearts.

I find in Jer. 23:3-8 an amplification of this thought, "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds, and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **The Lord our Righteousness.** Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt, but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Jerusalem shall be saved, and the branch and king associates with himself in this grand work princes, pastors and rulers. Is it strange, then, that Elijah should reappar at such a time to assist in the work?

While I have been reading to you some scriptures of prophecy which are general, let us become particular and show that God has actually mentioned certain saints by name as participants with him in kingly honor. Let me have your attention now to Ezekiel 34:23-24, which reads, I will set 1 shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it." Here he specifically states that David is to be one of the princes, shepherds and pastors, while in Ezek. 37:22 he says, "And I will make them one nation in the land upon the mountains of Israel, and one King shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." "And," continues verse 24, "David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes and do them." Now David had died a long time before this promise was made. How is it possible then for him to reappear and be a shepherd over the Israelitish people? People say, "I thought David had died and gone to heaven and was praising God there on a harp; it sounds ridiculous that a time is coming when David is coming back to earth again to be a shepherd and King in Israel."

Well, friends, I find in Jeremiah 30: 7-9 inclusive these words, "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and **David their king, whom I will raise up unto them.**" Oh I see now: David must he "raised up unto them." The dead saints of God must he raised from the dead and associated with Christ in the official capacity of kings and rulers. In the third chapter of Hosea we have this declaration made at the 4th and 5th verses, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and **David their king**; and shall fear the Lord and his goodness in the latter days." David was a type of Christ but here after the Lord their God, is mentioned, David, their king comes in for special and additional emphasis, which means Jesus Christ is coming back, David and all the saints of God will be raised up, and as God's princes and pastors in the earth they will formulate laws from Jerusalem, the capital city, that will rule the world in righteousness.

That we make no mistake in regard to our position in this matter we will turn to the New Testament for corroborative testimony. In Matt. 19:28, 29, the Savior in addressing his disciples, said, "Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold and shall inherit everlasting life." Peter had asked Christ what reward they were to have for the sacrifice they had made. Now was the time to say, "You will go to heaven when you die" if that were true; now is the time for him to say, "You will go to the celestial city." If that is so; now is the time for him to say, "You will go up in the clouds and play harps." If that is so; but instead of saying anything like this he says, "Your which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, you also shall sit upon twelve thrones, ruling the twelve tribes of Israel," and adds in the concluding verse of the chapter that those who forsake everything for his name's sake shall receive, in the world to come, "eternal life." The reward, then, that the New Testament holds up to us eternal life and a position described as rulership over the twelve tribes of Israel.

In Matt. 8:11 we read that many shall come from the north, and from the south, and from the east, and from the west, and shall sit down with Abraham and Isaac and Jacob, in the Kingdom of God. Abraham, Isaac and Jacob are dead.

Believers are few now, but brethren and sisters, when these few are gathered up from Abel down through the centuries; when they come from the north, and from the south, and from the east, and from the west and sit down in the Kingdom of God in royal repose, we will be a very respectable company, numerous beyond computation (Rev. 7:9). We will not only be numerous, but as kings and priests we are going to make trouble on the earth for somebody!

In Luke 13:28 Abraham, Isaac and Jacob appear in the kingdom of God. These dead men are not only going to reappear and take position of power, but are going to administrate power in a very effectual way, as appears from Luke 22:29-30, "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." It is comforting to me to think that we will be somebody there; that we will "eat and drink," that we will enjoy ourselves; that we will not be ghosts. He says we will eat and drink in the kingdom, and sit on thrones and judge the twelve tribes of Israel. Abraham, Isaac, Jacob and Elijah—these men of pre-eminent piety—are, singled out by name

and personally mentioned as being in the kingdom of God as administrators of its laws. What is the use of trying to transmute the soul of Elijah into John the Baptists, John Alexander Dowie, or anybody else when the prophet himself will be there shining like the sun in the kingdom of the Father? Oh, the simplicity of the truth and its marvelous reality!

In Rev. 2:26 Christ makes this promise, "And he that overcometh and keepeth my works unto the end, to him I give power over the nations." Overcomers, he says, are to have "power over the nations,' and rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. When Christ was born it was said Luke 1:51-53, "He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath helped his servant Israel, in remembrance of his mercy."

When Elijah appears on the scene; when Abraham, and Isaac, and Jacob, and all the saints of God come to hold the reigns of government, and send Rockefeller and Morgan and all the millionaires empty away, and fill the purses of the poor, they will know we are somebody; they will know that these prophecies are not mere dreams and delusions, but wonderful realities. In Rev. 10:11 we have this statement made to John the seer, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." He was only permitted to come back from exile for a brief time before his death, but God has promised to him through Jesus Christ that he will "prophesy again before many peoples and tongues, and nations." He died without realizing the fulfillment of promise, therefore he must be raised from the dead and resume his office of teaching in order to its accomplishment.

He will then prophecy again to the nations that are angry, and Gods wrath will have come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and should est destroy them which destroy the earth.

When this grand day in the world's history comes, all the dead, from Abel down, will be rewarded —the least to the greatest are to be rewarded and glorified together.

This leads me to say that in Matthew 16 God in advance of the kingdom defacto has given us a picture of it. You know when we are talking to children about a subject that is difficult for their feeble minds to grasp, we use pictures, we give them illustrations of the grand reality so they can form at least some conception of its grandeur, So God has promised us the kingdom of God, rulership in the earth, the administration of divine laws. But finite minds cannot take hold of the grandeur of all this promise, so he comes to us in advance of the reality and gives it to us in minature. In Matt. 16: 27 he says, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Then follows the glories of the mount of transfiguration.

Peter, James and John represent those who are alive when the Savior comes, and Moses and Elias, one representing the law and the other the prophetic age, represent the dead of past ages. When the Savior comes in his glory, he is resplendent with the brightness of his Father's image and the first thing he does is to "touch" those who are alive and change them in a moment into incorruption, the nature in which the dead have been raised. The living and the dead are glorified together.

We have here, then, a picture of the Kingdom of God as it will appear when the Savior comes; and brethren and sisters we are to come from the north, and from the south and from the east, and from the west, and with all the prophets, shine out with the majesty and glory of the mount of transfiguration. Oh, there will go out from the sun of righteousness "wings" of healing that will go down into the grave and bring all the saints to life; and then he will "touch" the living into the immortal nature. Then Brother Neill, the simple man, the humble man, will come to life; and Brother Anderson, the eloquent man, the mighty man of God, whose voice has been stilled for years, will stand up in the might of his strength and resume his work. We will have the grandest fraternal gathering in all the world, and one that will last through the ages! The Lord bless us and bring us to this glad time, is my prayer.

OBITUARY

R. B. Prutzman

Ralph Buker Prutman, son of Brother and Sister Dan Prutzman, of Nashville, Oregon, was born December 19, 1910, and died September 23, 1912.

Little Ralph was never a very strong child and died very suddenly of pneumonia. We buried him in the Summit Cemetery.

A. W. DARBY.

M. S. Darby

Marcus S. Darby, born in Doniphan county, Kansas, May 10th, 1869, died at Corvallis, Oregon, September 25, 1912, aged 43 years, 4 months and 15 days.

At the age of thirteen he moved with his parents from Doniphan county to Andersen county, where the family resided four years. In 1886 they went to Grant county, remaining there three years; then they moved to Harper county, where they lived until 1892, at which time the opening up of the Cherokee Strip in Oklahoma took place. Marcus, having reached maturity, seized this opportunity and secured a homestead. In 1896 he entered the service of the bridge and building department of the S. F. R. R. Co. He remained with this company nine years, during which time he became a foreman. On application the Sante Fe Company permitted him to enter the train service as brakeman, which position he held for two years.

In 1909 Marcus came to Corvallis, and on July 1 of that year was united in marriage to Mrs. Alice Marhofer. Soon after he entered the service of the C. & E. R. R. Co. and again became a brakeman on a Corvallis passenger train. On September 25, 1912, he was suddenly killed while in the act of switching a moving car. He leaves a wife, a mother, five brothers, two sisters and many relatives and friends to mourn his loss. Words of comfort were spoken by the writer.

Oh why should he be dead? we sadly ask,
While other men still live and labor here;
Why should he die with uncompleted task
And leave his home so desolate and drear?
In vain we will recall the words he spoke
And hold them sacred in our memory,
Day after day, night after night, awake
To find him not where once he use to be,
How often in life's journey it is thus:
We meet with those we love and part again
And do not realize their worth to us
'Til they are not and we alone remain.

H. J. PROSSER.

Perry Lankston

Perry Lankston was born near Palestine, Ill., November 8, 1866, died September 15, 1912, aged 45 years, 7 months, and 28 days. He was married in 1892 to Miss Joanna Mackey. To this union six children were born, of which four with the wife and two half- brothers and one sister, are left to mourn. Mr. Lankston joined the Christian Church in Illinois, but upon hearing the gospel in truth, soon became a believer, never saw the importance of being reimmersed. He was a man of fine character, having no enemies, but a host of friends, as the large attendance at the funeral attested. The writer spoke to this large crowd on the only hope of the dead, the resurrection. We were neighbors of Mr. Lankston for a number of years and feel keenly the loss of a true friend. He left to his family that legacy that is above rubies or gold—a good name.

ALMUS ADAMS.

THE PARABLE OF THE TEN VIRGINS AND ITS LESSON

(Concluded)

To enforce this lesson, the parable of the ten virgins was spoken. Such being the case, the point of significance is not the circumstance that virgins are introduced or that their number was ten. These are only the details of the picture. The point of significance in the parable is, that when the cry was raised "Behold the bridegroom cometh, go ye out to meet him," the wise virgins were ready to enter along with the bridegroom into the marriage, while the others, in consequence of not being ready at the proper time, arrived too late, and "the door was shut."

The lesson of the parable is a solemn and important one to all who profess to be looking for the return of the Lord from heaven. 'The Lord is coming!" we say and sing. Were he to come now, are we ready to meet him, and to enter in with him into his joy?

To aid in our self examination, notice the reason why the foolish virgins were excluded.

1. That reason was not their being asleep when the approach of the bridegroom was announced. "They all slumbered and slept," yet five of them were ready to enter the banqueting hall at the proper time; and did enter with the bridegroom into the marriage. Had they all been ready to meet the bridegroom when he came, the circumstance of their having fallen asleep would not have hindered any of them from entering along with him. But these five found their lamps were going out; and while they went to buy oil, the bridegroom came, and before they returned, "the door was shut."

2. The cause of the exclusion was not that they did not believe that the bridegroom was coming. They all "took their lamps and went forth to meet the bridegroom" (v. 1).

I call attention to this, because the counterpart of the foolish virgins is sometimes alleged to be those who deny the Lord's premillennial advent. A very serious error indeed; but whatever may be the fate of such, when the Lord does come, they are not among the parties represented in this parable, and, so far as believing is concerned the virgins are alike.

3. Neither was the lack of knowledge the cause of their exclusion. It has sometimes been said that the oil represents knowledge; but that must be a mistake, for the communication of knowledge does not diminish it; and the reasons which the wise virgins gave for not giving some of their oil to those whose lamps were going out, was: "Lest there be not enough for us and you." If the oil represents anything, it must be something that one cannot spare to another—something the whole of which one needs for himself.

4. The cause of the exclusion was their not being ready—ready to enter into the marriage-chamber when the bridegroom came; and the lesson of the parable to us is, that, if we are not in a condition of readiness when the Lord comes, it will be too late for us to prepare then.

But what are we to understand by readiness? "Who shall abide the day of his coming? Who shall stand when he appeareth?" Need I say that the readiness referred to is personal character? "Living soberly, righteously and godly." Doing justly, loving mercy, and walking humbly with our God. Denying ourselves to all ungodliness and worldly desires. Abstaining from all appearance of evil. Only those so living shall be ready to enter into the joy of the Lord at his coming, and be found of him in peace.

True it is written that, "Unto them who look for him, will he appear unto salvation;" but this promise like many others, is conditional. It assumes that those who look for him, are also ready, prepared to enter with him into the marriage. Doing his will, and carefully avoiding whatever is offensive in his sight.

Most heartily do I believe that we are saved by grace that nothing we can do, however good in itself, can form the ground of a sinner's acceptance with God; but it is also true that, if we live after the flesh we shall die. Most emphatically does the apostle Paul, after naming a catalogue of evil practices, affirm that, "they who do such things shall not inherit the kingdom of God." "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting."

Unless ready in this sense when the Lord comes, we shall find ourselves in a position corresponding to that of the foolish virgins, when "the door was shut."

I find some commentators on this parable, holding out the idea that the case of those foolish virgins, and, by consequence, those who will correspond to them at the coming of the Lord, is not hopeless. And this idea is based on the fact that their lamps had not gone, but were going out, according to the revised New Testament. But surely this is no part of the Lord's teaching in the parable before us. Whether their lamps had gone, or were merely going out, the result was the same. In either case they were unprepared to enter with the bridegroom; and though they tried to prepare themselves then, it was too late. "The door was shut," and knocking and pleading were unavailing. Let us, therefore be ready—ready now, "for we know neither the day nor the hour when the Son of Man cometh!"

So far, my words have been words of warning to those who are looking for the return of the Lord from heaven. But we have also words of cheer. Those who were ready went in with the bridegroom into the marriage festival! Oh, what joy and gladness do those words represent! The storms of life all past, and gone forever. Perfect peace, perfect love, and perfect purity, the full enjoyment of the Redeemer's joy. All this, to an extent beyond our conception, is in store for those who are found of the Christ at his coming, walking "not after the flesh, but after the spirit." Courage, ye faithful ones, the night is far spent, the day is at hand. Be patient, therefore, brethren, unto the coming of the Lord. Lift up your heads, for your redemption draweth nigh.—W. Laing.

MICHIGAN CONFERENCE

Quarterly Meeting, October 25

The Michigan Conference Quarterly meeting will be held at Coats Grove beginning October 25 and continuing over the following Sunday. As Coats Grove is so centrally located, we are aiming to make this a large meeting, to be remembered for its spiritual uplift and lasting benefits. To accomplish this we need every brother's and sister's co-operation. Make plans now to attend. Come and invite your friends.

We expect Bro. L. E. Conner, of Cleveland, Ohio, to be one of the speakers. Don't fail to hear him, if it be possible. Coats Grove is reached via the C. K. & S. Ry. connecting at Hastings, Kalamazoo, or Woodbury of if, Bazoo, or Woodbury, or if Bro. A. K. Richardson, Hastings, R. F. D. be notified in time, anyone will be met at Hastings with conveyance adequate for the transportation across the country to Coats Grove.

All interested are earnestly entreated to come to the feast of good things from the word of God.

Your sister in Christ,
ROSE, MILLER,
Secretary.

EVANGELISTS REPORT.

The following is a report of the financial part of the Ohio Conference Evangelistic work for the month of September, 1912. A report of the places visited and work done has appeared under the notes, "Among the Brethern" each week in The Restitution. We shall be pleased to hear from any of the brethern regarding the state work.

C. C. MAPLE.

P. S.—You will notice that our collections have taken care of the expenses, and I think after we get started they will more than do this.

Offerings

At Jacksonville meeting	$11.00
Other receipts	17.00
Sale of song books	.55
Total	$28.55

(About one hundred copies of "The Death of Christ" were sold during the month Bro. Maple being active in the work, but not reported here, because of interest only to The Restitution Publishing Co.—Editor).

Expenses.

Salary	$20.00
Car fare	7.40
Meals	.80
Telephone	.05
Postage	1.60
Printing stationery	2.50
Announcement cards	1.35
Song Books	1.50
Express on song books	1.05
Total	$71.95
Less receipts	28.55
Due	$43.40

Have found above report correct.

H. JUERGENSEN,
Chairman Conference Com.

BEREAN DEPARTMENT.

Dear Bereans:

The name we bear is very suggestive, because they were more noble in that they searched the Scriptures daily. Do we follow their example? Is the word of God to us as Jeremiah says, "Thy words were found, and I did eat them. Thy word was unto me the joy and rejoicing of my heart, I am called by the name, O Lord God of Hosts (Jer. 15:16). The Psalmist also says (Psa. 19:10), "More to be desired are they than gold, yes, than much fine gold; sweeter also than honey and the honey-comb."

Dear Bereans, permit me to exhort you to a daily reading of God's word, especially you who have children growing up around you. We are exhorted by the apostle to bring up our children in the nurture and admonition of the Lord. How can we do that unless we read the word of God with our children? You remember they said of Timothy that he knew the Scriptures from childhood. Do not stop your bible reading with the mere Berean book lesson. If I had the means I would like to place in the hands of every Berean a little book called, "How to Master the English Bible." It has proved a great help to me. It can be had from the Bible Institute and Colportage Association, 826 La Salle avenue, Chicago, Ill.

My dear fellow Bereans, I now commend you to the word of his grace, which is able to build you up and give you an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Amen.

Your brother in the Blessed Hope.

M. T. ASLAKSEN.

Dear Bereans:

I think too much cannot be said in regard to the coming of Christ and our preparation to meet him. The signs of the times portray his advent near, prophecy is fast being fulfilled. There is unrest in the world, such as never before men's hearts failing them for fear of the things that are coming upon the earth. But we have cause for great rejoicing. We should be the happiest people on the earth. What could cause any one more happiness than to have the hope of being a joint heir with Jesus Christ?

There is a great work for each of us to do. The isolated ones may feel that they cannot do much, but I think they can do as much as anybody. I believe in systematic giving. If we would all set aside a stipulated amount of our income each week, (and give as much as we could beside), we might always be ready to respond to any calls that may come to help carry on the Lord's work. I am personally acquainted with a sister in Ohio, who sets aside a tenth of her income, and I never knew of a call for help that she was not able to respond to.

There are so many ways of preaching the gospel. Distributing tracts is one, but I thing the weekly visit of our religious paper has brought many to a knowledge of the gospel, and has since been their instructor. If each of us would send the paper for six months to some one whom we think is interested in the things concerning the kingdom of God, or send its equivalent to the Helping Fund, we might be the means of bringing some one out of Babylon.

One thing that grieves me very much is that a few of the isolated ones will mix with the other churches by communing with them. My dear young brethern, I beseech of you not to do this. Let us set the example to others by keeping ourselves separate from those who believe and teach the serpent's lie.

Dear Bereans, I fell that the time is short in which to work. Let us so live that we may ever be ready to welcome the Prince of Peace when he comes to take his great power and reign.

May the Lord bless you in the good work you are doing.

Your sister in Christ,
H. M. BARBER.

"But as the days of Noah were, so shall also the coming of the son of man be" (Matt. 24:37).

"And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually," (Gen. 6:5).

"The earth also was corrupt before God; and the earth was filled with violence, and God looked upon the earth and behold it was corrupt; for all flesh had corrupted his way upon the earth." (Gen. 6:11-12).

"But as the days of Noah were," the wickedness of man was great and God saw that every imagination of the thoughts of man's heart were only evil continually—"So shall the coming of the son of man be." According to these Scriptures, are we not living in the time of our Lord's soon coming? Is not the wickedness of man great and their hearts filled with evil continually today?

Our daily papers are filled with reports of murder, strife, oppression, and innumerable crimes. The outlook in the world never presented so wholly an un-Christian spectacle.

Some are saying, What does it all mean, these perilous times? If they would read Matt. 24:37 and other Scripture in connection with it and believe, they would not be in darkness. It is only to the wicked that the Lord comes as a thief in the night. In spite of these facts it is preached from the popular pulpits that the world is growing better.

Some people have an aversion to the thought of the coming of the son of man, thinking of it as the end of the world, instead of the end of sin and sorrow. We should not look forward to this time in any other way than with grateful hearts and thanksgiving. The words of a hymn come to my mind in this connection:

Oh how unlike the present world
Will be the one to come!
"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9).

I see no sickness, anguish or sorrow there; no open graves to entomb our loved ones; no broken hearts caused by intemperance. I see peace, joy and gladness and loved ones long parted meet to be eternally together.

We read that Noah did all that God commanded him, and was saved. (Gen. 6:22). Let us who are of the light be as Noah was, trusting in the word of God, and preparing ourselves for the coming of our Lord and Savior, telling it to the world whereby we may save some sister, some brother, so they will not be on the outside when the door is closed and it is too late to enter.

My dear Bereans, let us so live that we will not have to utter the cry of anguish, "Lord, Lord, open to us."

We know not the day or hour when the Lord will come, but know that the time draweth nigh.

EDNA B. ANDERSON.

However good you may be, you have faults, however dull you may be, you can find out what some of them are; and, however slight they may be, you had better make some effort to get quit of them.—John Ruskin.

A religion which is not worth every possible sacrifice, is not worth any.

EVANGELISTIC NOTICE

To the Brethren scattered abroad:

I expect to start in the general evangelistic work October 10th. Same as last year, will go wherever I have a call, take whatever is given as a free will offering. Have calls at present from Nebraska and Texas. Write me at Fort Dodge, Iowa, if you want meetings. Will go to the Atlantic or Pacific coast from Texas.

O. J. ALLARD.

EVANGELISTIC NOTES.

To the brethren scattered abroad:

I will make engagements to preach anywhere (D. V.), beginning in Nov. to March. I have been laboring for over fifty years to make people better acquainted with the teachings of the Scriptures in many parts of the world; I will speak every night when it is desirable to do so.

Address Dr. H. Wallace Mason, Box 259 St. Catherines, Ont. Can.

NEW SONGS OF THE KINGDOM

New edition just out, 141 pages, words and music, flexible cloth covers, Price 25c each, $2 per doz postpaid, The only song book for those of Restitution faith. Recommended by all our preachers. Address, Chas. H. Crowe, St. Paul, Nebraska.

JUBILEE HARPS WANTED

Will any person or church, having one copy or more than one copy of The New Jubilee Harp, that he is willing to sell, please communicate with Mr. Chas. Blevey, 623 North Willow avenue, Austin station, Chicago, Ill., stating the number of books for sale, the condition of books and the price of same.

THE BIBLE: ITS PRINCIPLES AND TEXTS

As indicated by the title this book is divided into three sections. The first consists of a remarkable disquisition on "The Bible;" the second simplifies its "principles" in formulated propositions, and the third expounds in a clear, impressive and homelitic manner particular "Texts." The knotty and perplexing texts of the Bible are united and solved satisfactorily to the most fastidious and critical. More than one hundred and fifteen subjects of intense interest to every Bible student are formally discussed. Both simple and scholarly—the child is fascinated and taught; the scholar is entertained and instructed. Bible lovers, here is a feast for you. Throw open the door of your home; let The Bible—its Principles and its Texts come in and bless you and your family. 309 pages, 5x7 1-2 inches, durably and handsomely bound in whole cloth, with title embossed on back in gold. One copy, $1.10, two copies or more $1.00 each. R. G. Huggins, 10623 Lee Avenue, Cleveland, Ohio.

TWO TRACTS

"Salvation" and "Resurrection," two tracts by the late J. L. Wince, are written in a way that cannot fail to arouse the interest of both saint and sinner. They deal with questions more important to man than any others that can be named.

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DON'T FORGET THE HELPING FUND

We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones.

This fund is to be applied as the donors request. Those whose circumstances do not permit of their paying for the paper themselves should notify the manager, signifying their willingness to accept the paper and it will be cheerfully sent from the proceeds of this fund.

Mrs. Wm. Starkey....... .50
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THE DEATH OF CHRIST

A sermon by the Editor of The Restitution. If you have friends who have immortal souls, present them with a copy of this sermon, and it will cast out the unclean spirit. One copy, 3 cents; two copies, 5 cents; twelve copies, 25 cents. Robt. G. Huggins, 10623 Lee avenue, Cleveland, O.

SONG BOOKS

Many have written me regarding the new song books. We hope to make some move in that direction during the coming winter months.

We are using during our evangelistic campaign a small song book called "Familiar Songs of the Gospel." We have corrected them in a few places with pen, and expect to insert two printed hymns, "The Glad Tidings of the Kingdom," and "Be Thou, O God, Exalted High." If any one would like one or more of these books we will send same after the corrections are made for 10c each. Address me at North Ridgeville, Ohio.

Charles Clifford Maple.

EDITOR'S APPOINTMENTS

Correspondents, particularly those who write for publication, will please note our address and preaching appointments on the following dates: Springfield, O., care Bro. A. E. Overholser, Oct. 15 to 18; Casey, Ill., care Bro. Lewis Weaver, Oct. 19 to 27, and West Lebanon, Ind., care Sister S. J. Whitten, Oct. 28 to Nov. 3.

When a grain of corn dropped into the soil becomes a full ear, when the apple seed makes a tree, loaded season after season with delicious fruit, we see the old miracle repeated, the little made much.

Leaders of great movements are remembered longer for what they were than for what they did. Multitudes can tell today what Mr. Gladstone was who cannot recite what he did.

To drink neither wine nor strong drink is becoming more and more an essential for the man who is to do great things in the world, whether for himself or for God.

Good is slow, it ascends; evil is rapid, it descends; what wonder that it should make much way in a little time.—Madame Swetchime

A SHOWMAN'S SERMON

Baby baptism is a religious fake and a direct insult to God.

"He that believeth and is baptized shall be saved" (Mark 16:16. Babies can not believe.

"Go teach all nations, baptizing them" (Matt. 28:19). You can not teach babies.

"Whatsoever is not of faith is sin" (Rom. 14:23). Babies have no faith.

"But without faith it is impossible to please Him" (Heb. 11:6). Impossible, remember, for babies.

Baptism is for the remission of sin (Acts 2: 38; 22:16). Babies have not sinned.

Ministers preaching infant baptism ought to quit it, or quit the pulpit.

Teach the Scriptures, not foolishness. Honor God and the Savior.—B. S. Driggs.

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In May, 1910, Robert bought 2300 day-old chicks. He spent just one week studying the methods now given in this book,—his only preparation for the business. Result—this "greenhorn" raised 95 per cent. of all his chicks, and 1350 of them were pullets. ("Poultry Secrets" tells you *this* secret.) In less than seven months he was getting 425 eggs daily, and selling them at 58 cents a dozen. His feed cost averaged $4.00 a day, leaving him OVER $17.00 A DAY PROFIT,—and this before *all* his pullets had begun laying.

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T. F. MCCREA, a missionary in China, writes, "I found Garden Gold a great help in my garden this summer. I lost my health in the great famine, trying to save the starving Chinese, and I am trying to get it back by getting near to the soil. After a long tussle with the Chinese language and mission problems, it is a great rest to get out with the vegetables, trees, chickens, etc. I am saving money and regaining my health. My wife and I both find FARM JOURNAL indispensable."

"The FARM JOURNAL beats them all," writes T. H. POTTER, Penna. "Every issue has reminders and ideas worth a year's subscription."

"One year I took another agricultural paper," says N. M. GLADWIN, Washington, "and it took a whole column to tell what FARM JOURNAL tells in one paragraph."

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HORSE SECRETS exposes all the methods of "bishoping," "plugging," cocaine and gasoline doping, and other tricks of "gyps" and swindlers, and enables any one to tell an unsound horse. It also gives many valuable training, feeding, breeding and veterinary secrets.

The MILLION EGG-FARM gives the methods by which J. M. Foster makes over $18,000 a year, mainly from eggs. All back-yard chicken-raisers should learn about the "Rancocas Unit," and how Foster FEEDS his hens to make them produce such quantities of eggs, especially in winter.

STRAWBERRY SECRETS tells how you can have the finest fall-bearing strawberries almost until snow flies. It gives you the fruits of ten years' work and study of experts in this new industry. It reveals the secrets of fertilizing and blossom-removing to produce berries in the fall, tells inside facts about varieties, how to get three crops in two years, how one grower gets 10,000 quarts an acre and nets 25 cents a quart, etc. L. J. Farmer, the famous berry man, says, "Any one who can grow ordinary strawberries can, if they read this book, grow fall berries almost anywhere."

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To interest NEW readers in The Restitution, and increase its circulation and usefulness in every corner of its field, we have made an arrangement with the publishers of the Farm Journal by which subscribers to The Restitution can, *for a short time*, get both papers and any one of the booklets for little more than the cost of the Farm Journal alone, although in spite of its excellence it is one of the cheapest papers published.

The regular price of The Restitution is $1.50 a year.
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The inspiration of the Bible (2 Tim. 3:16, 17) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Lk. 19:12-15), who will be King of Kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Lk. 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ." (Acts 8:12; 28:23, 31).

ROBT. G. HUGGINS, Editor.

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VOL. 60 Cleveland, Ohio, October 29, 1912 No. 90

THE SEASONS.

Selected by Mrs. Abbie W. Baker

These, as they change, Almighty Father, these
Are but the varied God e rolling year
Is full of thee. Forth in the pleasing spring
Thy beauty walks, thy tenderness and love.
Wide flush the fields, the softening air is balm;
Echoes the mountains round; the forest smiles,
And every sense, and every heart is joy.
Then comes thy glory in the summer months,
With light and heat refulgent. Then thy sun
Shoots full perfection through the swelling year;
Thy bounty shines in autumn unconfined,
And spreads a common feast for all that lives.
In winter awful thou with clouds and storms
Around thee thrown, tempest o'er tempest rolled,
Majestic darkness, on the whirlwinds wing,
Riding sublime, thou bidst the world adore,
And humblest nature with her northern blast
Owns thy power.

Jerusalem the city of the Great King; and the Priesthood of Melchisedek.

H. V. Reed

"Thou art a priest forever after the order of Melchisedek" (Heb. 5:6).

The above text refers to our Mesiah who became a priest under the order of the priesthood, which existed long before the Levitical order. It is called the order of Melchisedek. The word order as used in the Greek means series or succession, or a distinctive class. In other words, it refers to a succession on the priestly line of sacrificial offerings and worship; based upon appointment and upon oath. King James' version does not fully express the apostle's meaning, when it is said of Melchisedek he was without father, without mother, without descent (Heb. 7:3). The language does not refer to the idea that Melchisedek was never born! The reference alludes to his priesthood, which was not made after a carnal commandment, but after the power of an endless life (Heb. 7:16). The following translation from the Syriac conveys more nearly the exact idea of the original, which is as follows:

"Moreover, his name is interpreted king of righteousness; and again (he is called) king of Salem that is king of peace, of whom neither his father nor his mother are written in the genealogies; nor the commencement of his days as a priest, nor the end of his life; but, after the likeness of the son of God, his priesthood remaineth forever." (Heb. 7:2-3).

The priesthood of our Lord, therefore, is based upon the direct appointment and the oath of God; and he sprang from the tribe of Judah of which tribe Moses said nothing concerning the priesthood. There are two very important points connected with this priesthood. Melchisedek was a king, and as such he must have had a throne, a crown, subjects, and a city as well as territory. Hence it is said of him, that he was a king in Salem! It is also clear that jointly with this kingly position he was a priest of the most high God. It is plain therefore that he filled the two-fold position of king and priest. Both positions were held by one person, not so with the Levitical priesthood. Israel remained under this priesthood of Levi until the time of Saul and David, when a king became associated with the nation and Israel's relationship was changed from a theocracy to a kingdom the entire system of sacrifices was under the control of the priesthood, while the civil and executive power was in the king.

We have certain proofs of the existence of the Melchisedek priesthood and of divine worship, and sacrifices reading back to the days of Noah, and even back to the times of Adam, when Abel brought his offerings of the firstlings of his flock to make sacrifice unto Jehovah. It was this order of worship which preceded the Aaronic or Levitical order under the law.

The book of Job assures us that he made sacrifices and offerings unto God. In speaking of his sons it is said that Job sent and sanctified them, and rose up early in the morning and offered burnt offerings according to the number of them all, for Job said it may be that my sons have sinned, and cursed God in their hearts, thus did Job continually (Job 1:5). Job was not only a priest who made offerings to God for his sons, but he was also a king. This two-fold relationship identifies him with the Melchisedek order. That Job was a king as well as a priest is evident from what is said of him in the last part of the Septuagint version of his book, and he (Job) himself was the son of his father Jare, one of the sons of Esau, and of his mother Bosorrha, so that he was the fifth from Abram. And these were the kings who reigned in Edom, which country he also ruled over; first Balac, the son of Beor, and the name of his city was Dennaba; but after Balac, Jobab who is called Job. And it is further written of him, "And Job died an old man, and full of days; and it is written that he will rise again with those whom the Lord raises up." See Sept. version, 43 of appendix.

Jethro, the father-in-law of Moses was a priest in Midian and joined with Moses and with Israel in sacrifices of burnt offerings, and in thanksgiving to God for the deliverance of his people from Egypt. Indeed the sacrifices and offerings and altars in the days of Abraham, Isaac and Jacob; as well as the wise men in the East, in the days of Job, were made the sacred medium through which the divine being was worshiped by his devoted children.

Melchisedek and Jerusalem.

The next point claiming our attention refers to the relation that Melchisedek sustains to the city of Jerusalem. From what can be implied or proven it would seem to be a well established proposition that Jerusalem was the city of Shem, the son of Noah, who lived five hundred years after the deluge, and that he was a contemporary of Abraham. The following quotation presents this point clearly as to Shem being the person who was the king of Jerusalem, and must have been alive when Abraham received the blessing from Melchisedek the priest of the most high God. Of Jerusalem, Abraham Peditzol writes—Shem the son of Noah was king of Shalem which is Jerusalem (Itinera Mund: chap. 2). See the long note of his translator upon the name and history of the city. That Shalem is the original name for Jerusalem, and that it was at Jerusalem that Melchisedek was king may be seen from the following statements: (1) The name of Melchisedek's city was Salem (Gen. 14:18). This corresponds with Jerusalem; and the identity is established by Ps. 76:2 "In Salem is his tabernacle and his dwelling place in Zion." When Salem is given as the name for Jerusalem and placed next to Zion (2) The 110th Psalm connects Melchisedek with Zion as other passages connect him with Salem. (3) Joshua 10:1 shows the traces of Melchisedek's name in Jerusalem, ages after his day, Adonizedec, king of Jerusalem." (see Josh. 10:1) See Abraham Peritzol's notes. Josephus confirms the above position in his history. But he who first built it (Jerusalem) was a potent man among the Canaanites, and is in our tongue called Melchisedek, the righteous king, for such he really was, on which account he was there the first priest of God and first built a temple there, and called the city Jerusalem, which was formerly called Salem." (See Josephus, page 761). The same facts as stated above as to Salem and Jerusalem and Melchisedek we find the following remarks in the critical bible encyclopedia: "Melchisedek was the first king of the early city of Salem the city of peace, which was called Uru-Salem in the Tel-el-Amarna tablets. He was a priest of the most high God to whom Abraham paid tithes." (See Gen. 14:18; Ps. 110:4; Heb 5:6-10 6:20 7:1-15-17-21). See also the tablets of Tel-el-Amarna.

It seems to be an impressive fact that the historic statements from various historians and from the Bible itself—is now confirmed by the tablets which now become the silent witnesses to the truth of Revelation. The conclusion therefore seems to justify the claim that Shem was the king of Uru-Salem, who met Abraham and blessed him for his victory over the heathen kings that plundered the various cities around the city of Melchisedek—the king of peace. *(See Critical Bible Encyclopedia article Hammurabi by Elizabeth A. Reed).

Abraham and Melchisedek

It is a most remarkable coincidence that Abraham and Melchisedek should be contemporaries at the time when the blessed promises were made and when the gospel of universal blessings should be made to Abraham as the heir of the world (See Rom. 4). It is also a significant fact that all these great blessings should be made over 400 years before the Levitical priesthood together with all the Mosaic ceremonies, came into force. And it impresses upon us the wisdom and the beneficence of the divine being, who united the two great lines of rath and promise in the illustrous characters of Abraham and Melchisedek. Messiah was promised in the covenant made with Abraham, and our Lord was made a priest forever by the oath of God under the order of the Melchisedek priesthood. Hence all from among the gentiles who became heirs of promise by believing in that sublime gospel which says, "In thee and in thy seed all the nations shall be blessed." This gospel was preached unto Abraham who was a believer in the one God under the Melchisedek priesthood. We also are children of God though the faith of Abraham.

From what has been written above we conclude that the heirship of all who believe the gospel will partake of the fullness of those eternal blessings under the everlasting priesthood of him who is greater than Abraham, and who is to carry out the terms of the oath of God to David, that his seed should endure forever on his throne as the days of heaven the covenant with Abraham, and with David find their fulfillment in our blessed Messiah in whom dwells all the fulness of the divine nature bodily. The shadow of temporal priesthoods, of local ceremonies and carnal sacrifices find their antitype in the greater than Solomon. All dispensations and ages converge into one glorious harmony. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation, that saith unto Zion thy God reigneth! (Is. 52:7). May we become heirs of the Abrahamic promises and by faith make our offerings and sacrifices under the eternal priesthood, after the order of Melchisedek.

JEWISH COLONISTS OWN 40 VILLAGES.

Over 75,000 Acres of Land Under Cultivation and Giving Good Yield—Population Increasing—Many of the Settlements Independent of Zionist Organizations.

Constantinople, Oct. 13.—A correspondent for Haifa sends to the Osmanischer Lloyd an interesting review of the results of Jewish colonization in Palestine. Jewish colonists and other recent Jewish immigrants now form half of the entire Jewish population of Palestine and are rapidly increasing. They are especially strong at Haifa, Jaffa and Jerusalem.

The colonists now own forty villages and about 100,000 acres of land. Of this land 75 per cent. is under cultivation; 21,000 acres in Judea, with 15 colonies; 15,000 acres in Samaria, with 8 colonies; 40,000 acres in Galilee, with 16 colonies, and 500 acres in the trans-Jordan country, with one colony.

The most important of these settlements, which were founded between 1878 and 1902, are Petlach-Tikweh (1500 colonists), Rishon le Zion (1000 colonists) in Judea, Zikhron-Jacob (1000 colonists) in Samaria, and Rosh-Pinah (800 colonists) in Galilee.

The early progress of these settlements was slow, and at the end of the nineteenth century they were not self-supporting, but relied to a great extent on the generosity of Baron Edmond de Rothschild. In 1899 the Jewish Colonization Association of Paris took over the management of the colonies and the bulk of them are now economically independent. Vineyard, grape, oranges, olives and wheat form the chief industries.

The following Zionist organizations are now at work in Palestine:

(1) The Jewish Colonial Bank of London, with its offshoot, the Anglo-Palestine Company, which has branches in Beirut, Haifa, Hebron, Jaffa, Jerusalem and Safed. This institution is principally engaged in making loans at very low rates of interest to agriculturists and traders. (2) The managing board of the Jewish National Fund which has planted extensive olive orchards and purchases land which is not sold but divided into allotments and leased to settlers or otherwise exploited for the benefit of the fund. (3) The Palestine Land Development Company, which has acquired large properties on the shores of the sea of Galilee. (4) The Erez Israel Colonization Company of Cologne. (5) The Berlin Jewish Women's Cultural Association, and (6) the Wolffsohn Foundation of Cologne, which is employed in building workmen's houses.

The education of the Jewish population of Palestine is mainly in the hands of the French Alliance Israelite Universelle, with 15 schools, 70 teachers and 2,200 pupils, and of the German Jewish Hilfsverein of Berlin, with 22 schools, 150 teachers and 3,000 pupils. Six schools in which the Talmud and Torah are taught through the medium of Hebrew are controlled by the Free Union for the Interests of Orthodox Jewry of Frankfort-on-Main. Two girls' schools are managed by the Anglo-Jewish Association of London and the Khoweweh-Zion Association of Odessa, while certain important private schools, e. g., the Theudore Herzel Memorial High school of Jaffa, the Bezalel Arts and Crafts school at Jerusalem and the German Jewish Union's Polytechnic school now building at Haifa also deserve mention.

The correspondent of the Osmanischer Lloyd estimates the number of Jews resident in Palestine at 100,000. But others who have studied the subject think this below the mark. There are from 50,000 to 60,0000 Jews in Jerusalem alone.

THE COMING OF THE LORD

A Wallace Mason

I send you this cutting from the Mail and Empire of Toronto containing news of great importance to all God's household concerning the land. We have long been looking for events which are occurring now; and this news of the great number of Jews flocking to their ancient land from all quarters is of great interest to us who are looking for the soon coming of the king; for before he can come to the world, at least there has to be a large number of wealthy Jews in the land when Gog goes up "to take a spoil and take a prey" Ezekel 38:12. This whole chapter should be read, as well as Zech. 12 to rightly understand the importance of this statement of what is going on in Palestine, preparing for the day of the Lord. At the same time we must not be rash in making predictions like many have done in the past, also the exact time of his coming, they have done a great deal of injury to the cause of Christ from Miller with his sure prediction that Christ was coming in 1844 down to Russell and his prediction that Christ is to come in 1914.

Many men seem to take the religious route in order to bring honor and glory to themselves from Mahammed to Mrs. Eddy, occasionally gaining their point, but more frequently it brings shame and confusion even in this life.

Over forty years ago Baxter predicted that Napoleon the second was the man of sin, and he had followers in great numbers who preached that till Napoleon's life ended in disaster. So with predictions as to the exact time Christ is to come. Dr. John Thomas who did a great deal for the spread of the gospel, did also a great deal of harm by some of his unscriptural theories. In the year 1863 I went to London, England, intending to go on to New Zealand, I meet there with a brother in the truth, now dead for many year I expect, he said to me: "Brother Mason there is no use going to New Zealand for before you get there Christ will be here," and he gave me a book written by Dr. Thomas, called Anatolia, proving to his own satisfaction and many others that the Crimean war was to end in disaster to the British, French and Turks. Europe was to be chained and Russia triumphant. The book also stated that Christ was to come in 1884 or 83. I am not sure which I have been very doubtful about time predictions ever since and still men get up hobbies and ride them until they die or the theory explodes.

Just in this connection I wrote a short article last winter, which was published in the Restitution, in opposition to a theory which is being exploited. I showed in that brief article that Antiochus Epiphanes fulfilled the prediction contained in Daniel 11. 29 to 35 this statement of mine has been denied in another paper. Here are the historical facts (the 11 of Daniel has been so remarkably fulfilled to the letter that critics have claimed that it was written after the events occurred there is positive proof that such was not the case). Josephus in his Antiquitie of the Jews' Book xii chapter 5 paragraph 4 says, He is speaking of Antiochus, Now it came to pass, after two years. . . in the hundred and fifty third olympiad that the king came up to Jerusalem, and pretending peace, got possession of the city by treachery; at that time he spared not so much as those who admitted him into it, on account of the riches that lay in the temple; but led by his covetous inclination * * * and in order to plunder its wealth, he ventured to break the league he had made. So he left the temple bare. * * * He also emptied it of its secret treasures and left nothing at all remaining; and by these means cast the Jews into great lamentations, for he forbade them to offer those daily sacrifices which they use to offer to God according to the law. * * And when the king had built an idol altar upon God's altar, he slew swine upon it, and so offered a sacrifice neither according to the law, nor the Jewish religion. He also compelled them to forsake their own God, and to adopt those whom he took to be gods, and made them build temples and raise idol-altars in every city and village, and offer swine upon them every day. He also commanded them not to circumcise their sons, and threatened to punish any that should be found to have transgressed his injunction. He also appointed overseers who should compel them to do what he commanded * * * * those of the noblest souls did not regard him * * * on which account they every day underwent great miseries and bitter torments, for they were whipped with rods and their bodies were torn to pieces, and were crucified, while they were still alive; they also strangled those women and their sons whom they had circumcised, as the king had appointed. * * * And if there were any sacred books of the law found they were destroyed and those with whom they were found miserably perished also.

This led to what is known as the wars of the Maccabees with all their consequences. Do not ride hobbies; be sure you have scripture and historical facts to back your statements; be not wise above what is written.

THE VISITOR.

Harriet E. Boice.

Is now in the hands of the publisher; it will be ready to send out about the middle of November. It will be a book 5 1-4 by 7 3-4, printed on good book paper, and will have a cabinet cover of soft brown color. It will contain approximately 195 pages, brevier type. It will be a durable and attractive book, written in such a manner as to fully instruct the unconverted on all points essential to salvation. It also contains much of a historical nature to make it valuable in prophetic study. The following is the title of subjects: "Not Left Alone,"—a poem by J. L. Wince; "He is Risen," "I know That Ye Seek Jesus," "The Lesson of Bible History," "What is Your Life," "The Gospel of Christ," "The Hope Set Before Us," "The True and Living God," "The Resurrection of Christ," "The Testimony of Classical Writers," both by Elizabeth Reed:; "What is Man? Why Created Mortal?" "If a Man Die Shall He Live Again?" "Two Doctrines Contrasted," "God's Truth and the Devil's Lie," "The Great Apostacy," "Spiritualism," "The State of Man in Death," "Reasons and Revelations," "Jesus' Death and Resurrection," "The First Resurrection at the Second Coming of Christ," "Second Advent," "First Resurrection, Milleunium," "Seven Victories."

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The price of the book will be 25 cents for single copies; five for one dollar, which is less than the cost of printing and mailing. Please let me know before the first of November how many copies you will take for gospel work. If possible I would like to hear from each one before the book is printed, so that I could order additional copies at a lower rate if needed.

1009 South Wright St.
Champaign, Ill.

The common problem—yours, mine, everyone's—
Is, not to fancy what were fair in life,
Provided it could be, but finding first
What may be, then find how to make it fair
Up to our means.

—Robt. Browning.

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It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

Cleveland, Ohio, October 29, 1912.

EDITORIAL

To the Isolated Members Scattered abroad, Greeting:

Dear Brothers and Sisters you have been told and retold that we now have an organization, a place to put our funds and a means by which we can do something. May we be the means of getting the light to some perishing souls.

Perhaps you have been longing for years to have some one come and preach in your locality, but have had no means. With the aid of all it may be that that longing can be satisfied.

I would suggest that every isolated member send at once to Sister Hanson as much as he can spare and then have a box somewhere, and every time he has a nickel or dime to spare, put it in this box. Do not wait for it to become a large sum, but send it in occasionally.

Now brethren you who are interested in the isolated ones and the cause, send us as much as you can and the Lord will bless you.

A number of years ago, through the earnest solicitation of Sister Calkins, the Nebraska brethern sent Brother Almus Adams here, and as a result my three sisters and myself obeyed the gospel and have ever tried to be true to the one faith. What was done for us we can do for others.

Right here let every one take a few moments time and read Proverbs III:9-10 and then commence honoring the Lord by sending Sister Hanson a donation.

Some will say I am already helping to support an evangelist, but brethren, deep down in our heart, where God looks, can we say we are doing our full duty or is it just what is convenient for us? Will the Lord find us at our post faithful and true is a solemn thought. When we think of the members all over the United States and each one contributing a little we can realize what the sum would be.

Our glorious truth is not enough we must have a zeal that will prompt us to do something that beautifies and glorifies. Now don't forget the secretaries address:—Leota B. Hanson, 3609 McDonald avenue, St. Louis, Mo., Who will she hear from next?

Yours for work,
Helen Eberle, Vice President,
Kansas City, Kas.

THE OPENING OF THE WORK IN ELYRIA, O.

Eld. C. C. Maple.

As a part of our winter's work in Ohio evangelism, we wish to enter the city of Elyria the county seat of Lorain county.

As we shall appeal to the brethern at large for assistance in this important move, we thing it will be wisdom to say some things here regarding this progressive and rapidly growing city of northern Ohio.

Your conference evangelist knows this field thoroughly and has a deep interest in the establishing the cause of truth there. It being located as it is within easy reach of the evangelist's home and only twenty miles from the city of Cleveland it can be looked after to advantage and at much less cost than can work in parts of the state more isolated. Elyria is a city of 15,000 inhabitants and growing very rapidly. The county seat of Lorain county with a population of over 75,000.

The main line of the L. S. & M. S. and the Lorain branch of the B. & O. Railway's pass through the city. The C. S. & C. and the E. & L. electric lines reach out in six directions, connecting all the smaller towns with Elyria. One great advantage in this is that any work done in these many fields will add to the work in Elyria giving those who may be interested an opportunity to attend the service in Elyria, thus making the city work the center of influence.

Elyria has employment for men in all walks of life and it may be that some of our brethren who are seeking a new location can find just what they need here. We shall gladly welcome and assist all we can. There are between forty and fifty manufacturing plants in the city whose monthly pay rolls average over $200,000.00. Among these are such plants as The American Lace Mfg. Co., Baughton Bolt Works, Columbia Iron and Steel Co., Dean Electric (this is a telephone manufacturing plant and employ 400 men and women. Elyria Foundry Co., The Fay Stocking Co., The Garford Auto Co., Harshaw Fuller & Goodwin Co., and many other large plants, employing many hundred men.

There are twelve miles of paved streets, 35 miles of sewers and more pavement and sewers are under construction.

As for natural beauty with its many acres of parks and nearness to Lake Erie it is a very desirable residence city.

In this city but little has been done in the line of real Bible teaching; there are some twelve churches that are all popular even at a sacrifice of the truth.

One peculiar feature of the city is that with only one or two exception all the churches are in the center of the city. The east side of the river has no religious influence of any kind.

Brethren pray that the hearts of the people may be opened to hear the word and that many may be led to search the scriptures for a knowledge of the truth.

We shall have more to say later regarding this work. Let us hope that the effort which we anticipate may be for the glory of God and the advancement of the cause of truth.

Address all correspondence to my address at North Ridgeville, Ohio.

AMONG THE BRETHREN

Eld. C. C. Maple.

The past week has been one of unusual activity for the conference evangelist. While we have done little pulpit work we have been very busy with our visiting. Visiting in several places where we hope to preach at a later date.

We find a ready sale for our tracts and sermons, let us hope that some may read and become interested in them. We now have as many as twelve or more places on our list where we hope to preach the truth during the present conference year. This will no doubt be more than we shall be able to enter and continue with until the people learn the truth. We shall continue however to sow the seed as time will permit.

We found in the city of Wellington a family who were at one time connected with the A. C. church. We hope to keep these people in mind and visit them from time to time until a meeting can be held in that place. We have work enough on hand now for three evangelists. We thank the Lord for the open doors. Brethren let us all work for the advancement of the cause of truth.

MARRIED

It is our pleasure to report a very pleasant occurence that took place in the house of Sister Rima Baker, 209 W. Dry street, Salem, Ohio, at noon October 23, 1912. The writer assisted Brother Peter Jeffrey of Murphysboro, Ill., and Sister Mattie Neill of Salem, Ohio to consumate their marriage contract. After the ceremony all present extended congratulations, after which all sat down to tables well filled with everything desirable to the taste. Sister Mary Knowles proved herself a very able hostess.

After dinner all enjoyed themselves in a social way. Brother and Sister Jeffrey departed on the evening train for Cleveland, Ohio, where they will vist a few days with her people. Then spend a few days in Toledo, Ohio with relatives, after which they will proceed to their home in Murphysboro, Illinois.

Brother Jeffrey is well known to our people as an intelligent, earnest defender of the truth. Sister Neill is known as one of our most tireless workers. Brother and Sister Neill came to Salem ten years ago from Cleveland, Ohio, through the earnest efforts of Sisters Mary Knowles Nancy Barber Robison and others. Their efforts were blessed by God and the church built up and strengthened. We shall miss Sister Jeffrey very much, but the work must go on and the church enlarged and made stronger. We are rejoiced to know that her efforts will continue. It is our prayer that Brother and Sister Jeffrey's efforts may be blessed and many brought to see the light of the blessed gospel of the son of the living God.

There were thirty-eight guests present. A number of presents were given to Sister Jeffrey. Sisters Lang, Blyth, Tomlinson, Neill and son George were present from Cleveland; Sister Iza McCave from Atwater, Ohio, and J. W. Cochran from Knox, Ind.

D. C. ROBISON.

OBITUARY

Robt. McLaughlin.

Robert McLaughlin was born in Sunberry county, New Brunswick, January 18, 1849 and died in Moorefield, October 6, 1912. When he was a young man he went to Illinois and after a few years there, went to Missouri, and while there met Miss Anna Wood who became his bride in 1881. In 1885 they came to Frontier county and homesteaded the place they still own and call the 'home place' three miles east of town. The family lived on that place continuously until about ten months ago, moving into town on account of failing health. He had tried numerous treatments, but none of them seemed to give any effectual cure, and step by step his constitution seemed to give way. He was out on the street Friday, and although he was quite feeble, no one thought he would be called so soon, and the announcement of his death, which occurred Sunday morning from heart failure, was a sudden shock to his family and friends. He leaves a wife five sons and two daughters to mourn the loss of a husband and father who was ever kind and considerate. Four sons and one daughter are married, and live in this county. One son and one daughter live at home. Besides his immediate family he leaves 8 grandchildren and five brothers. When he came to this county there was no railroad and this town was unknown. They were poor and went through with the hardships of pioneer life as but few have done, but by staying right with it, working hard and carefully managing, made good in every way. He leaves considerable property and several good farms. He was a man that always had a good word for everybody and everyhody had a good word for him. Always cheerful, willing to help, and strict honesty won for him a place in the hearts of his wide circle of friends and neighbors that never can be destroyed. He was a faithful member of the Church of God, living a conscientious christian life, ever ready to meet the Savior when he shall come to claim this world for his kingdom. We wish we could add a word of consolation to the bereaved family, but language fails because we believe every neighbor feels his departure to the bottom of their hearts. We all sympathize together. His life was one that can be well considered not only by his own children, but by others, as a grand example of life, lived as it should be lived, and at last commended to the Master's keeping unto his coming.

Rev. L. L. Pressler, of Hunt, Nebraska conducted the service Wednesday afternoon in the Moorefield M. E. church building (the largest church building in town) and the crowd was so large not all could get inside even to stand. You can write this up, and I assure you of the great appreciation of the entire family.

No doubt you remember Uncle Robert, when you conducted conference here sixteen months ago.

Very truly yours,
JAMES PEARSON.

The rest that Christ promises is not idleness. That would be a curse, disguised as a blessing. But no one can work as he should, who does not have rest combined with industry. A heart at peace and a hopeful outlook inspire head and brain to do their best.

EVANGELIST REPORT FOR SEPTEMBER.

Sermons.

Freedom, 1st to 8th	10
Curtis, 12th to 14th	3
Holbrook, 16th	1
Curtis, 19th to 20th	2
Moorefield, 21st to 22nd	3
Total	19

Expenses.

Curtis to Moorefield	$ .22
Moorefield to Omaha	5.40
Supper and bed	.75
Total	$6.37

Money Received.

Moorefield	$10.00
Expenses	6.37
Amount received ab. ex..	$ 3.63
Salary	$65.00
Money received	3.63
Amount due	$61.37

After resting for a few days after conference we went to Freedom for a week. The interest was good, and on the last evening we had more than we could seat. After conference Brother and Sister Newell remained at Moorefield for a week, visiting with the brethren and old neighbors. Then they proceeded to Freedom where they visited for another week, and took in the meeting. We mention this because nearly 23 years ago Brother and Sister Newell lived in this vicinity and through them and Brother and Sister Stevens, who had moved from old Union, Indiana to this place, we held our first meeting in 1889. A large congregation was the result, a church building was erected. And now that 23 years have rolled into the past, and by force of circumstance we were again there stopping with Brother Stevens as we did 23 years before. But oh, what a change. Some have fallen asleep and are waiting the Masters call. Others have moved away, and still a few who were among the first to heed the gospel call are left, and meet in the old church. The meeting, so nearly like the one 23 years ago, took us all back over the pleasant and sad memories that always belong to the lapse of years.

Sister Trebby was anxious for the people of Curtis to hear the gospel, so the Masonic hall was secured, and we started in, but we soon found that most of the people were satisfied, and only a few came out. But it was encouraging to know that the few who did come were on the side of the truth. We then went to Moorefield and met with the brethren over Sunday. Then proceeded home to doctor up a severe case of sciatic rheumatism.

ALMUS ADAMS, Evangelist.

WAIT!

B. Roxana Wince.

"Rest in the Lord and wait patiently for him; fret not thyself, because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." Literally rendered this passage reads:

"Be Silent to the Lord and wait." How expressive, how significant, how full of warning to us who are watching for Jesus! We see the fields of the wicked broadening, their cattle multiplying, their barns filled. The poor are oppressed and their wages withheld, the crops they have raised that were to be their very own, are violently taken away, and there is no one to plead their cause.

It is hard sometimes to feel submissive when we see the potatoes, the cabbage, the corn, the squashes, the tomatoes, and the cucumbers that the poor man's wife and children have raised, and of which they were to have their rightful share, snatched from their hands, and they, driven out with curses to seek another home. We want to take the matter into our own hands. We want to see to it that those little ragged, hungry, toil-worn children are clothed and fed from the proceeds of their work. But the Holy Book says, "Be silent to the Lord, and wait.' Be silent as to any fretting or murmuring. Do not get wrathful, nor angry at him because these things are. Do not do any rash thing. The Lord is coming; wait patiently for him." He shall deliver the needy when he crieth, the poor also and him that hath no helper.

We see the rum-power and Roman politico - ecclesiasticism spreading themselves like green bay trees, breaking all laws, human and divine; trampling on virtue and protecting vice; breeding criminals and race-degenerates; robbing the poor, and robbing the nation, and dictating and controling the movements and actions of all our officials from president down to path master, and feel justly alarmed, as well we may; but even here the Lord says wait. "Do not fret yourself in any wise to do evil," because these wicked powers bring their wicked devices to pass. Work in the Lord's way with might and main against both; live temperately; preach temperance. Be a true protester against Rome, but do not get angry and petulant with the Lord, because our country is in the grasp of this evil power. "For evil doers shall be cut off, but those that wait upon the Lord they shall inherit the earth." It will not be the inheritance of rum nor Rome, much as they desire it. "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be."

A LETTER ON THE SOUL.

Mr. P——. Dear Friend:

I enjoyed our short talk on the nature of man very much. As I am confined to the house, (and the bed much of the time), and cant work, I am trying to write you another short letter. You teach, and I think, honestly believe, that the soul of man is an immortal conscious entity apart from the body. The first place that the word soul occurs in the Bible is Gen. 2:7. God formed man and breathed into his nostrils the breath of life, and man (that was formed of dust) became a living soul. What words could God or man speak to make it plainer just what the soul is? The breath caused life, and we find by observing what we read, that life is often called soul in the Bible; but how are we to determine when we see the word soul, which is meant the body (whole man) or the life? We know just as the musician knows what the notes are that look alike; he knows them by their position and connection. I have looked up scores of places that speak of soul, but have found no hint of it being immortal and conscious without the body. I will speak of a few instances. Exodus 30:12, "Give every man a ransom for his soul." If we say it is immortal the obstacles that arise are too numerous to mention; but say it means life in that case, all is plain and harmonious. Num. 31:50, "To make atonement for our souls." Does a shell or tabernacle atone for immortal parts of God? Job. 33:22, "His soul draweth near to the grave," curious language if spoken of a deathless entity. Psa. 49:15, "God will redeem my soul from the power of the grave." Does an immortal soul get bound in the grave, or is it not the mortal-body (called soul in this place) that needs redemption? Psa. 33:19, "To deliver their soul from death, and to keep them alive in famine." From this language the soul has to have something to eat, or it will starve and die. Psa. 116:8, "Thou hast delivered my soul from death;" the soul then surely dies. Psa. 119:175, "Let my soul live;"—a curious request, if the soul is by nature deathless. Isaiah 55:3, "Hear and your soul (body, self) shall live." We read in James 5:20 of saving a soul from death, and Ezekiel 18:4 says, "The soul that sinneth it shall die;" but you say the word death means separation of parts. To separate into parts an immortal, imaterial entity, would make the parts so very small, could God possibly find them? Job 33:18, "He keepeth back his soul from the pit;" and 33:28, "He will deliver his soul from going into the pit;" and 33:30, "Bring back his soul from the pit." Does an immortal entity go into the pit or grave, or is it not the man that became a living soul by receiving the breath of life that goes into the pit, and needs redemption from the pit? Acts 3:23, "Every soul which will not hear that prophet, shall be destroyed." How destroy it, if immortal? Job 7:15 says, "My soul (body, self) chooseth strangling and death." Lev. 22:11, "If a priest buy any soul with his money, he shall eat of it." Psa. 74:19, "Deliver not the soul of thy turtle dove unto the multitude of the wicked" (for food). This quotation shows that the body of fowls is the soul, as well as the body of man. In Mark 14:34 Jesus said, "My soul is exceedingly sorrowful unto death;" curious language if his soul was deathless. Our Savior said in Rev. 1:18, "I am he that liveth and was dead." His body that Gen. 2:7 says became a living soul. If Christ (the body or soul) be not raised, your faith is vain; ye are yet in your sins. So our only hope is in the part that was raised from the tomb; and that imaginary entity that was not crucified or in the tomb does not concern us. Speaking of Christ in Acts 2:31, "His soul (body, self) was not left in hell, (grave or sepulcher).

In 1 Thess. 5:23, Paul speaks of the whole spirit and soul and body. If you speak of the heart the head and the body, we understand that it takes all three parts spoken of to make one living man. Just so with Paul speaking of the spirit, soul, and body. It seems perfectly clear to understand that it takes the three parts spoken of to constitute one complete living man, or living soul, as God called him in Gen. 2:7, after he had breathed into his nostrils the breath (or spirit) of life. Man was not called a living soul until he received life, so the life as well as the body, is often called soul; but the soul or spirit is not said to be deathless or immortal any place in God's word. We read in Psa. 146:4, the very day that a man dies his thoughts perish—not so said of the beast, so a conscious entity apart from the body is more in favor of the beast than man.

I am sorry that the great majority of the professed Christian world believe and teach that one or two of the parts spoken of are conscious entities apart from the body, and are immortal and cannot die. As there is no such teaching in the Bible, tradition is taught instead of God's word.

I have said there was no such teaching in the Bible—I am mistaken, for it is taught in one place Gen. 3:4, and that is in the Bible, but it is not God's word. The teaching of that verse is generally believed. I don't believe it. Read carefully and see if you believe it. The person teaching that the soul or spirit, or both are immortal conscious entities apart from the body, surely does forget what is written in Rev. 22:18-19. I hope you will study what I have written, and if you find that it is digestible, I will be g'ad to write more on the nature of man, but if I fail so that I can't use my pencil, I think I can get a better writer to answer your letter. My letter is getting long, so close, hoping that the time will soon come that is recorded in 1 Cor. 13:12, when we shall see face to face (or alike) and know as also we are known. Your true friend in hope of a better and more satisfactory life than we now live.

G. W. CALDER.

There's beauty all around our paths
If but our watchful eyes
Can trace it midst familiar things
And through their lowly guise.
—Mrs. Hemans

"OLD MOTHER EARTH TO BE BORN AGAIN."

A POPULAR LECTURE

By M. Joblin.

The final destiny of the earth is a subject that should be profoundly interesting to every one. God has informed us, by Isaiah the prophet, that he formed the earth, and established it; made it to be inhabited and then assures us that he made it not in vain; it will be inhabited just as he intended. The inhabitants of earth will be men, always men. It was made for man and given to man. Earth is man's mother. He was made out of her dust, and is therefore a part of her. The Psalmist says the heaven, even the heavens are the Lord's, but the earth hath he given to the children of men. Having given it to them, does it not belong to them, and belonging to them, will he take it away from them? I would here say that he has not given it to all men, therefore all men

Will not inherit it. He has given it to all who believe him and lovingly obey him—that is, do his will in preference to their own. This the qualification, in general terms. From what the prophet has said, we see that Jehovah was not experimenting in world-making. He knew what he wanted, and what he wanted it for, and made what he wanted, and it just suited his purpose after it was made; it was pronounced very good; he was satisfied with it and all the works of his hands. Here another lesson claims our attention. If God had no need to experiment, as we have, of course he always adopts

The Best Methods. And we know by this means that the best way to people a planet is create people specially adapted to it, so that they will be indigenous to the soil. I say we know this, because this

is just the thing that God did; and he would not choose the second best way. He does all things well. Heaven, then, is doubtless peopled with intelligencies just adapted to that heavenly sphere, as earth's inhabitants are adapted to earth. The idea that earth was formed to raise inhabitants for another world is as baseless as the fabric of a vision. In all the book of God not a hint is given of any such thing. And if it be not in

God's Book, God is not the author of it. Faith comes by hearing or reading the word of God—not the word of man, nor the suppositions of man, nor his guesses, nor speculations. I maintain that we have but one source of information on this subject, and of necessity but one source of faith. But when we look through the present religious systems and find that not one in a thousand considers that his destiny it linked with that of the earth, it has a most starting—I may say, a bewildering effect. Whence comes this almost universal impression? As God's word is silent about it,

It is not a God-idea. God does not now miraculously instruct people; and if he did, surely he would not contradict his word by a miracle. He has not only not said he would transport the inhabitants of earth to another world, but he has said that, that portion worthy of it should remain here forever—inherit it, and possess the world forever. God, by Daniel, said that the kingdom he would set up under the whole heavens should be given to the saint—and by David, that the righteous shall dwell therein forever and by Jesus that the meek

Shall Inherit the Earth; and who distinctly says that no man hath ascended to heaven, and Rev. 5:9-10 says the redeemed ones will reign on earth. I shall assume that you admit that we have really grounds for our faith that our destiny, as believers of the gospel, is bound up with the destiny of the earth. But this does not account for the universality of the opposite view. Whence comes it? Heathen philosophers found themselves possessed of wonderful powers of mind. Minds that reached out after the infinite—minds that nothing in this cosmos seemed to satisfy, and so they partially reasoned themselves into the belief that they themselves—their personality, survived the death of the body, which was only a temporary house for the real man to live in for a time. They were not quite sure that this was the truth, but thought it was, and hoped it was—but at times had grave doubts about any life after death at all. My poor heart goes out after these philosophers, groping their way along thus, without one ray of divine light. But when we see the word of God for it that men are dust, and in the death-state know nothing, and

Without a Resurrection will never live again—in view of this, I say, what can we say of religious teachers who, with oceans of such divine testimony to show that man is not dead and alive at the same time, base their belief of inherent immortality upon the philosophy of heathens? Yes, wrest the Scriptures out of their natural and grammatical sense, which say God only hath immortality, and that only those who have the Son of God have future life. Will hold them guiltless? Nay, verily; a reckoning awaits them! We have now arrived at a place where we can see where the idea that earth's inhabitants go to rewards above, or to hell beneath for punishments at death, comes from. It grows out of the heathen dogma that the real man does not die. And, supposing him to be alive, of course he must be somewhere. And, without one promise or proposition or invitation in all the book of God they propose to go where God is. This is the most presumptious procedure possible to conceive of. It grows out of believing what the serpent said "That man should not surely die."

Enough in this direction. I propose not to prove to you that the very earth we live in and upon is included in the redemption that is in Christ Jesus. It is a vast and sublime subject and I cannot expect to do more than outline it to some of you, so that you may be encouraged to prosecute the study yourselves. Believe me, it would richly repay you. In Rom. 8:18 Paul says: 'For I reckon that the sufferings of this present time are not worthy to be compared with the glory to be revealed in us, or to us; for the earnest expectation of the creation (Greek), waiteth for the manifestation of the Sons of God; for the creation was made subject to vanity (or frailty), not willingly (or voluntarily), but by him who has subjected the same in hope. Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves, waiting for the adoption, to wit, the redemption of our body." The great God idea here given expression to, is that the redemption of their estate is included in the redemption of the saints. And there is such a fitness of things in this that it should commend itself to every candid mind. Man's dominion was lost by disobedience, and the earth was cursed through his disobedience, so that the first Adam left his ruined legacy; but it is to be restored and blessed in the second Adam and given back to those redeemed from among men by

The Precious Blood of Christ. It is an inheritance of glory to the perfect man in Christ Jesus. The history of man and earth shows that both fell together. And the resurrection of our planet to newness of life is just as certain as that of the saints. I showed at the outset that this planet is an elect planet. It is predestinated to be the theatre of redemption, and will be sanctified and glorified with man, by virtue of the same redemptive work of Christ. The efficacy of the resurrection life of Christ, the power of his all-glorifying spirit, will bring about, or result in, a regenesis of all things. De we not hear him whispering from heaven to assure us of this in Rev. 21:5, "Behold, I make all things new?" This will be a restitution of all things spoken of by all God's prophets, and will put all-vaunted triumphs of science to shame. What culture can not do this will do, It will

Emancipate the earth from the repressive curse that has so long kept its vital forces in check and blastered its efforts to yield its increase. Yes; old earth will be born again—regenerated. This is the sublime idea given utterance to by the apostle in this scripture. Take in the whole context and you will see it is that the sufferings of believers are not worthy to be compared with the glory ready to be revealed in the last day! It is because something superbly grand is to occur when the times of restitution arrive and God sends Jesus Christ again according to promise. What is it? Why, it is what the apostle in this 8th of Romans calls the

Deliverance of the creation, in addition to the redemption of the saints from the power of death and the grave. Creation here means, in this connection. (1) the earth itself, (2) the atmospheric heavens, (3) the vegetable kingdom, (4) the animal kingdom—the whole animate and inanimate creation, or what the apostle calls the whole creation; or what we would call nature, outside of humanity. The apostle here describes the present condition of creation or nature as one of involuntary subjection to vanity and the bondage of corruption—subjected, not willingly, but by reason of him who subjected it—not Adam, but God. It was subjected by a divine decree; not only on account of man's transgression, but for the

Benefit of sinful man. Present human toil is part of the curse, or grows out of the curse on earth; and yet it would not be difficult to show that toil under the circumstances is a benefit to man. The energies of nature are perverted and repressed, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth unto thee. In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken." Thus, as has been said, vanity or frailty smote through cosmos, which but shortly before was chaos, and had the effect, in a great measure to reduce it to a chaos again—from which a regenesis shall at last restore it to more than its pristine beauty.

Subject of vanity, then, is creation's present law. Held in the bondage of corruption in nature's present doom, on account of sin on the part of man. The curse has struck through the whole framework and vitals of nature, entailing the untold sufferings and groans of the whole animal creation, causing mutual ferocity and slaughter among them—causing stinted and dwarfed development of vegetables, and making them call almost incessantly for help from the hoe and the rake and the cultivator, and creating pestilence in the air, and convulsions by land and sea. In a word, nature has been unable.

To realize its native tendencies, and the ends for which it was called into being. It is constantly endeavoring and being baffled, constantly mocking expectation, constantly blooming, but often without fruit. Science and nature alike confirm the Bible declaration, that ever since the last genesis vanity, disease and death have reigned; but it is only the Bible that can explain why a new and fair creation has been so degraded. The present disorder and death comes of a moral cause. Earth's disorders date from the hour of disobedience. Since then, what land has not borne thistles and thorns? What soil has not been filled with the graves of men and beasts? What signals of distress has not old earth displayed? Through all its veins, as it were, the effect of

Human transgression has gone by no fault of its own, but by a divine ordinance the guilty man and his estate are bound by the same destiny. Here is where we find the secret of that negative power which cripples the heaven born energies of nature. Paul truly says the whole creation groaneth and travaileth in pain together, until now. It is a common distress. It awaits millennial blessedness. Not till then will its groans cease, its sighs be hushed and its chains be broken. Sometimes, indeed, a bright spot is seen; sometimes a smile plays upon its face and reminds us of paradise. There are patches of sunshine here and there, but they are followed by dark clouds, and thunderstorms and cyclones, and tidal waves and pestilence stalking at noonday, and famine and fear and death—Oh, the groans that go up from

Old mother earth. Long has her bosom been made the graveyard of her children. Oh, the myriads of sin-stricken and plague-smitten. Oh, how the night winds howl over cities crowded with luxury and guilt, and dens of corruption, and cemeteries piled with the dead. Oh, poverty and crime, and hunger, and nakedness, and cold, and distress, and misery, where shall they find relief? And, says the Apostle, "We, too, who have the first fruits of the Spirit, even we, ourselves, groan within ourselves, through

Frailties that abort, as it were, our efforts, and thus place us beside nature as petitioners at the throne of grace for relief from vanities of head and heart, and from bereavements, and afflictions, and losses and wounds, and pangs, and griefs—and our groaning is often too deep for expression." But nature waits. The apostle uses the boldest kind of personification. Nature is represented as a person with anxious face looking way off to see, if possible, the end of the groaning period, and the time of her deliverance—the reversal of her vanity—her emancipation from

The bondage of corruption. More than 1800 years have passed since the apostle wrote, but still nature looks painfully into the future, although her eyes sometimes glisten with the gleam of on-coming glories when restitution shall have become a fact. And it will give us some idea of what she will be, to think of what she has accomplished while traveling in anguish. Why, if the sparkling diamond from the mine is common charcoal, wrought up to translucent splendor by her own unaided force while under the curse, what will she do when

The curse is removed? The moss rose, so beautiful, is a rude flower from the hedge that culture has charmed to another than itself. Crystals, and pearls, and gems, and silver and gold are shining dust and glorified slime. The costliest marble is common earth manufactured by nature's hand. A good deal might be said of the auguries nature gives of still greater wonders. But when tongue can tell, what pen describe the splendor of the result when the deliverer comes and fulfills his promise

To make all things new? And nature, straining no more in painful gaze, shall experience as it were, her own resurrection and the life of the very Christ, mingling with all her forces, shall wake her to immortal beauty and glory—when every effort she has made during her long travail will be seen to have been a prophecy of coming redemption from all her woes, and recompense for all her toil.

"It is not, then, a poet's dream,
And idle vaunt of song—
Such as, beneath the moon's soft gleam,
On vacant fancies throng—
Which bids to us in heaven and earth,
In all things fair around,
Strong yearnings for a new blest birth,
With matchless glories crowned."

Oh, no; it is based upon the immutable word of God. Nature's groans will be hushed, and her expectations realized when the redeemed of all ages shall have been raised and made kings and priests of God, and reign upon the earth. Creation's hope is staked upon the apocalypse of God's son, and the redemption from death of the faithful of all ages.

Believers first and nature afterward. This was the order of the fall. Do we realize as we should what an absorbing event the resurrection of the blessed and holy will be? Think of it! They are awakened to partake of divine nature, and to share the royalties of God's coming kingdom; and the resurrection life and energy that takes possession of believers, would seem to penetrate the planet, and begin its regeneration. The blessed book of God shows immutably that earth shall be set free and reinvigorated by supernatural power, and spontaneously yield here increase; and that the animal world will be in harmony with itself—

The wolf and the lamb shall lie down together; and that the vegetable world will put on beauty richer than the rose of Sharon; riches surpassing those which Eden knew. I said the book of God shows this, and for fear you doubt the assertion, I call your attention to the 67th Psalm, where, by the spirit of prophecy, the Psalmist anticipates the glad day we speak of. He begins with saying, "God be merciful to us, and bless us; and cause his face to shine upon us;" and the following words state the why and the wherefore of these petitions: "That thy way may be known upon earth, thy saving health among all nations." The next words assume the prayers answered, and he responds thus heartily: "Let the people praise thee, O God!

Let all the people praise thee." And then he strikes a higher key, "O, let the nations be glad and sing for joy." Why, what is it that fills him to overflowing? The next words explain: "For thou shalt judge the people righteously, and govern the nations upon earth." I want to know if this was not enough to make him run over with gladness? After 5000 years of man's inhumanity to man, making countless thousands mourn, he sees by the spirit God's kingdom set up, and God's son seated upon the throne of David on the Holy Hill of Zion, having turned down all the tyrants, and wounded all the rulers, over many countries, and governing the nations upon earth righteously. Wasn't it enough to make the Psalmist shout? It doesn't surprise you a bit, does it, to hear him break out afresh, "Let the people praise thee, O God; let all the people praise thee? You see from this the divine administration of earth's affairs

Makes all men happy, peaceful, contented, grateful, joyful. Then follows the verse that bears directly upon the subject of the syning, the re-genesis of earth—Earth born again. It is the 7th verse that calls upon all the people to praise God for the happy condition of things existing through a righteous government, and then the 6th adds other glad tidings. It says, "Then"—then when? Why, then, when all the people praise him, "then shall the earth yield her increase, and God, even our own

God, shall bless us; God shall bless us and all the ends of the earth shall fear him." This was the utterance of the Spirit a thousand years before Christ came, and you see the quotation from the 8th of Romans, written sixty years after he came, tells the same story. God in all those intervening centuries had neither changed his mind nor altered his purpose. Creation's groans are to cease * * * The earth is to bloom again like the garden of God. Listen to the Spirit's poetic effusion in the 55th chapter of Isaiah, where Jehovah first says his word shall not return unto him void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be let forth with peace—the mountains and the hills shall break forth before you into singing, and all the trees of the field

Shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for an everlasting sign that shall not be cut off." The curse said, "Thorns and thistles shall it bring forth to thee." Thorns and thistles and hundreds of other noxious weeds need no sowing. They come up spontaneously and scatter thousands of seed broadcast without any culture or care, while bread and other things for food require laborious efforts. But the last scripture shows the era of thorns and thistles is to pass away. Things that cumber the ground and wear men out to keep them down are to give place to the

Useful and beautiful. Mark the way the Spirit words it. Instead of the thorn, shall come up the fir tree—no need to plant the fir tree. I believe the fir tree to be akin to our pines—both useful and beautiful, and they are to come up—and so of the myrtle tree; and then the mountains and hills are said to sing and the trees of the field to clap their hands because of the joyous change that has come. In Isaiah 65:17 Jehovah says: "For behold I create new heavens and new earth," and in the next verse explains what this consists of. "Behold

I create Jerusalem a rejoicing and her people a joy." I understand the heavens here to mean the ruling power, vested in Jesus and his immortal cabinet at Jerusalem—and the earth means the subjects, or ruled ones. Look at the explanation closely—Jerusalem is to be a rejoicing—that's the capital of God's kingdom—the law goes forth, and the word of the Lord from Jerusalem—and Jerusalem's people, the Jews, a joy. The twelve apostles reign over them, and they are the subjects proper of the kingdom. Jesus was born to be king of the Jews, and will be king of the Jews. The next verse says, "I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying—and there shall be no more thence an infant of days—

No dying in infancy then—the child shall die an hundred years old." Fancy a hundred-year-old child. What would the age of a man be at that rate? The 22nd verse answers by saying, it shall be as the days of a tree—hundreds of years, as of old; and it goes on to say, in harmony with this, that men shall build houses and inhabit them themselves—will not have to die and leave them to others soon after fixing them to their minds and will plant vineyards and eat the fruit of them themselves and long enjoy the work of their hands. All these things point forward to the time described in Revelation, when there shall be no more curse.

And I want to say right here, that God once had a typical kingdom on earth, and anyone who is anxious to know wherein the kingdom of God soon coming will differ from the present human governments, would do well to

Study the kingdom of Israel in the past, where every one had his portion of soil, every one sat under his own vine and fig tree, and no one could make him afraid, or threaten to oust him. If through stress of circumstances, they had to sell their homestead, it could be only sold from that time on to the year of Jubilee, and the price would be regulated by the time to elapse before Jubilee, be it little or much. But every 50th year all properties reverted to the original owners, And we know from the 72nd Psalm, that the coming kingdom of God will be characterized by just

Such beneficent provisions, for David, singing of the administration of his greater son, says, "He shall judge the poor of the people, he shall save the children of the needy and break in pieces the oppressor." Friends, I have given but the merest birds-eye view of the great restitution times. It is the burden of all the prophecies; but with a sad heart I say it, all the prophet says about it is nullified by the great religious systems of this age. As they are bound to get away from earth when the body dies, the most glowing descriptions of that good time coming given by God himself have

No charms for them. With them the prophets are all out of date, and therefore useless. But Peter full of Holy Spirit, in the 3rd of Acts tells us plainly that when the time arrives God will send Jesus to restore all things the prophets have said. What will they do with this New Testament statement of the spirit's purpose? Jesus has said the meek shall inherit the earth, but they don't want it—and won't have it as a gift; and when the Spirit endeavors to draw them to him by showing them how gloriously he intends to renew and fit up old mother earth for the everlasting abode of the saints, they will not listen to it.

Oh, the towering delusions that possess the minds of the religious world today. But all the same, Jehovah will carry out his program, and you may well ask, what will be the doom of those who reject his propositions and try to thwart his purpose? Leaving these thoughts to any such before me, let us again dip into the great fountains of truth; that great book that shines ahead and gives us history in advance. Paul shows us that the groans of creation shall cease, and the prophets tell us that the nations of the earth will be attracted by the

Gleams of Zion's brightness and walk in its light; that the deluge of knowledge of the glory of the Lord under the Spirit's power shall cover the earth as waters do the sea; that mountains and valleys will echo with Jehovah's praise—that the planet will be clothed in her Sabbath dress, and adorned with innocence—and purity shall beam again as when the morning stars shouted for joy.—and that the whole creation, strung and tuned like a harp, will breathe its

Heavenly music—Christ first, Christ middle, Christ last, Christ on every string. Such are a few of the things in reversion for the saints and their inheritance—blessing for the curse, life for death, plentitude for vanity, satisfaction for hope, liberty for bondage, the throne for the grave, and for corruption, glory. This is no fancy sketch. It is a reality beyond what eye has seen or ear heard, or man's heart conceived, but which the spirit of God has revealed in the Scriptures of truth. It is this hope the Church of God cherishes. It is the hope of the Christian, because the only one set before him; the

Hope of Christ's appearing and kingdom, the hope of resurrection life and glory. The early martyr church lived with this glorious hope shining full in its face. And we, too, cherish the same blessed hope, as you may know by the sign over our door. Oh, it is a blessed hope. All along the line of their sorrowful march the saints have had to make countless groans. They marched all the way through the enemy's country. Countless thousands suffered violent deaths, but they hoped on to the end of life, because the same precious lips which said, in the world "ye shall have tribulation," also said,

"I will come again." Blessed assurance. He will come again. Yes; beyond the death bed, beyond the martyr's flame, beyond the partings and the weepings, they saw the resurrection dawn, when the once tear-dimmed eye will be lighted up with ineffable glory—broken hearts be made whole and beat strong with pulsations of joy and gladness. Oh, let us thank God that Jesus said, I would come again. This has echoed from saintly voice to saintly ear as the centuries came and passed. Oh, it has been

The one jubilant note among all the discordant sighs of groaning creation. Beloved of the Lord, do you all realize it? We are left-over remnant of the church—we are in the last night-watch, looking for the dawn of day, and our prayer should ever be—"Thou redeemed of men—Thou son of the highest—the hope of Israel, the prince of peace, the joy of the universe, come. Come wearing thy many crowns come and take thy rightful throne;

Come in robes of majesty—come and change this vale of tears and charnal house of death into a floral paradise of life and blessing. Come and give us the water of life instead of the bitter fountains that mock our thirst. Blessed Jesus, a groaning creation says come, a weary, worn and wasted band of expectant pilgrims says come—the waiting bride says come, even so come, Lord Jesus."

Oh, if he should come now, how would he find us? Would he find us in him by faith in the gospel of the kingdom of God and immersion into his name? And observing his commandments? And praying with the Apostle John, "Come, Lord Jesus, come quickly?" Would he? If any present are willing to forsake all and follow Christ, they can make it known after this service, and arrangements to instruct them further in the way of life in private interviews will be made.

THE BIBLE: ITS PRINCIPLES AND TEXTS

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We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones.

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A sermon by the Editor of The Restitution. If you have friends who have immortal souls, present them with a copy of this sermon, and it will cast out the unclean spirit. One copy, 3 cents; two copies, 5 cents; twelve copies, 25 cents. Robt. G. Huggins, 10623 Lee avenue, Cleveland, O.

SONG BOOKS

Many have written me regarding the new song books. We hope to make some move in that direction during the coming winter months.

We are using during our evangelistic campaign a small song book called "Familiar Songs of the Gospel." We have corrected them in a few places with pen, and expect to insert two printed hymns, "The Glad Tidings of the Kingdom," and "Be Thou, O God, Exalted High." If any one would like one or more of these books we will send same after the corrections are made for 10c each. Address me at North Ridgeville, Ohio.

Charles Clifford Maple.

EDITOR'S APPOINTMENTS

Correspondents, particularly those who write for publication, will please note our address and preaching appointments on the following dates: Springfield, O., care Bro. A. E. Overholser, Oct. 15 to 18; Casey, Ill., care Bro. Lewis Weaver, Oct. 19 to 27, and West Lebanon, Ind., care Sister S. J. Whitten, Oct. 28 to Nov. 3.

When a grain of corn dropped into the soil becomes a full ear, when the apple seed makes a tree, loaded season after season with delicious fruit, we see the old miracle repeated, the little made much.

Leaders of great movements are remembered longer for what they were than for what they did. Multitudes can tell today what Mr. Gladstone was who cannot recite what he did.

To drink neither wine nor strong drink is becoming more and more an essential for the man who is to do great things in the world, whether for himself or for God.

Good is slow, it ascends; evil is rapid, it descends; what wonder that it should make much way in a little time.—Madame Swetchime

A SHOWMAN'S SERMON

Baby baptism is a religious fake and a direct insult to God.

"He that believeth and is baptized shall be saved" (Mark 16:16. Babies can not believe.

"Go teach all nations, baptizing them" (Matt. 28:19). You can not teach babies.

"Whatsoever is not of faith is sin" (Rom. 14:23). Babies have no faith.

"But without faith it is impossible to please Him" (Heb. 11:6). Impossible, remember, for babies.

Baptism is for the remission of sin (Acts 2: 38; 22:16). Babies have not sinned.

Ministers preaching infant baptism ought to quit it, or quit the pulpit.

Teach the Scriptures, not foolishness. Honor God and the Savior.—B. S. Driggs.

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The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (3 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Lk. 19:12-15), who will be King of Kings (Rev. 19:16), and the saints co-rulers with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:22, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life Giver (John 3:16; Rom. 6:23). With an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom 1:16), repentance (Lk. 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ." (Acts 8:12; 28:23, 31).

ROBT. G. HUGGINS, Editor.

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VOL. 60 Cleveland, O., November 5, 1912. No. 91

THE DATE IS COPYRIGHTED.

Ian Katison.

That the diction of Sister Wood's article, "We May Know" is lucid and entertaining, goes without saying. The day for a year theory and vice versa, is discussed, presumably on the supposition that were the hitherto undiscovered key found, to unlock the mysteries of the kingdom advent, then the exact date could be easily located, and the ponderous veil which enshrouds the future destinies could be moved—could be edged aside far enough for inspection.

This is the vital point of all surmisings on the subject, and where innumerable date fixers have been hopelessly wrecked. The following sample from among many similar date fixings will illustrate.

Back in the seventies of last century a Mr. Thurman and a little band of followers met in a hall on Adams street, Chicago one night to await the coming of the Lord. The followers of the man had disposed of their property, their business and those who had homes among them were broken up. They firmly believed before the dawn of another day the Lord would come, and that he would stand in their midst. Thurman was positively convinced, he was absolutely correct in his surmisings regarding the date, and so between intervals of fervent songs, and earnest prayers, Thurman lectured on the how and wherefore of his conclusions. How he had critically examined all the available scriptural data three times, and the finding on each count was virtually the same, and therefore undeniably correct.

The night wore on, and toward midnight the rumbling of a thunderstorm was heard, accompanied by sword like flashes of lightning previous to each explosion. Finally the storm subsided and the sky assumed a lurid appearance. The little band were excited in exuberance of expectation. Indications in the heavens were at that moment a sure sign of the Lord's return to earth. Exclamations in the little band were plentious, such as "The Lord is coming and will soon be here." But, alas, the morning came and the Lord had not come. Reader imagine the pathetic plight of that deluded company of dupes, leaving that hall in sorrow and tears, and children of tender years there too. But the unabashed and redoubtable Thurman still maintained he was correct, although the verdict of date was set against him. "They that excuse themselves, accuse themselves."

History repeats itself in those matters and spasmodic efforts are put forth in these days, as was the case in the time of our Lord, notably when Peter, James, John and Andrew presented their trio of questions to the Master, said they, "Tell us when shall these things be, and what shall be the sign of the coming, and of the end of the world?" (Margin Age). Jesus replying warned them to beware of deception and learn the parable of the fig tree bursting out in buds and leaves, denoting summer near. But of that day or that hour knoweth no one, not even the angels in heaven, neither the son, but the Father. The date is copyrighted or the exclusive property of the author. Moreover the Lord warns anxious enquirers and others, "Take ye heed, watch and pray for ye know not when the time is, and what I say unto you I say unto all, watch."

"Be ye as men that wait,
Constant at the Master's gate
Even though he tarries late,
Be watchful, pray and wait."

Those love truth best who to themselves are true,
And what they dare to dream of, dare to do.
James Russell Lowell

WHAT IS THE CHURCH?

Sermon by the late Bro. Joblin

Brothers and Sisters:

We are not prepared to give you a well digested and well arranged sermon today, neither are we prepared to make a speech, but we are merely going to talk with you a little while about what the Church of God is. If you remember we referred in our discourse last Sunday to two families of sons; the sons of man and the sons of God. And we desire very much that each one of us should so comprehend the genius of Christianity and the plans and purposes of God in training his sons, and the special privileges his prospective sons enjoy and the way by which he constitutes them heirs, as that we shall be the better prepared to appreciate our privileges, perform our duties, and give glory to our God. Without undertaking to define the philological meaning of the word ecclesia, we may accept the apostles use of the word church, as its most important and most practical meaning. He says, "God hath put all things under his (the Christ's) feet, and gave him to be head over all things, to the church, which is his body, the fullness of him that filleth all in all." But that there may be no question as to the sense in which he uses the term body, or that it may be manifest that he uses the terms church and body as convertible terms, on another occasion he says: "I now rejoice in my suffering for you, and fill up that which is behind of the afflictions of the Christ in my flesh, for his body's sake, which is the church.

We are all aware that the radical meaning of the word body is derived from the organized substance of animated creatures; and although the term body is applied to masses of what we call inert matter, yet, the reason of this application is found in the coherence of the separate particles, by which the mass is formed; thus the applicability of the term body to these masses, comes from the organic law by which the separate particles are caused to adhere and form the mass, and which, by consequence of its coherence, we may call it a body. We can safely say, then, the leading idea conveyed in the word body, is the organization of separate parts into one concenter whole. It is the highest organic capacity which God has revealed, or manifested; and without the shadow of a doubt in our mind, the highest organic capacity possible. We stand amazed at the grandeur—the stupendous grandeur of Jehovah's designs; and are compelled to borrow the words of Paul to express ourselves; "Oh! the depths of the riches, both of the wisdom and the knowledge of God;" and that of the Psalmist: "Oh! how great is thy goodness which thou hast laid up for them that fear thee!!!

The organization of masses results from the law of chemical affinity, and those of vegetable or animal organisms, from their legitimate capacity to appropriate that which is animating to them, from the sphere in which they are placed; but how does the organization of individuals, whose flesh is full of sin, take place? How do men and women who have developed such diverse dispositions, purposes and capacities growing out of the diverse circumstances of birth, and the multitudinous influences of evil to which they are exposed—we ask. How do these become rounded into one harmonious body? By what means is this accomplished? What are the agents employed? We see the omnipotence of God displayed by organizing animals and men out of the dust of the earth, and endowing them with the capacity of elaborating and developing the phenomena of life; but pray, what is it to organize the particles of dust that have chemical affinities for each other, into a beautiful body, when compared to the work of organizing individuals, possessing personally such antagonistic interests and developments into the most perfect of all bodies?

To the foregoing questions we reply: The creative energy of God performs this marvelous work. Some may not be prepared to receive this, but they will after a while; for such will remember that Paul says, "We are (God's) workmanship, created in Christ Jesus," etc. The genesis of the earth and its inhabitants being called the creation, the latter stupendously glorious work is emphatically called "the creation of God." Do you want to see the first piece of finished work in the creation of God? Look at Rev. 3:14. It is the faithful and true witness that was the beginning of the creation of God.

But to begin back, many suppose that the term body is only used figuratively; and that we are by no means to suppose that the church is really the body of Christ. Indeed, the prevailing opinion is that men are simply required to believe certain dogmas, or theories, and then as servants or slaves, obey, and that their approval or disapproval will be accorded to them as servants merely, and that these and similar expressions are merely used just as much relatively speaking as it did Jesus. The words quoted from I Cor. 12:12 proves this, if words mean what they say. You observe the human body is used first as an illustration, and then concluded thus, "So also is Christ:" thus is Christ; in like manner is Christ. (But, says one, I thought Christ meant anointed? Well, so it does.) "But your remarks are certainly calculated to give the impression that the Son of God is not the complete Messiah or anointed." We hope they are; this is just what we are aiming at. Not one ray of luster would we take from his starry crown; we glory in God that he is the Head and Chief of this mystical body, and Paul's words are: "The body is one and hath many members." If the head is the anointed—we ask in all candor, will not every individual member be destined to a proportionate share? Understand us, we firmly believe this Scripture to characterize the body as the Christ.

This is something that's not apparent to the senses; but God affirms that it exists, and that's sufficient; but we humbly conceive it consists in the divine, heavenly unity oneness that is established between the head and the Christ, his body. This unity is like that of the Father and his son. The dear son prayed for this; we know the Holy Father would hear him. These relations may be considered as among the invisible things of him, but clearly seen or illustrated by the things that are made; and in this instance the human organism clearly illustrates the nature of his spiritual organism, and teaches us that the functions of the body, the conditions of its existence, and whatever may be predicated of it naturally, may be predicated spiritually of the Christ body.

Our answer to the question, "What is the Church?" is expressed in the language of the apostle, "The body of the Christ." We are then asked How are separate organizations to be effected? We answer, There can be no separate church organizations; the apostles argument is, there is one body, and one spirit, even as ye are called in one hope of your calling. If there were two faiths and two hopes, then there could be two bodies, but not otherwise.

Keeping in mind the figure introduced by the apostle, we ask, How can additions be made to the body? By a similar process, and in the same manner as the human body—it first masticates; second, digests; finally, assimilates foreign substances. Do you see the work assigned this body in Cleveland and elsewhere? It is to assimilated foreign, or outside substances. But to prepare you for discouragement, we remark that as but a small percentage of the food digested by the human stomach is assimilated by the body, so of the many called "few are chosen," that is, assimilated by the Christ body.

You will now please note the workmen that the great head assigned as the builders. "He gave some apostles, some prophets, some evangelists, and some pastors and teachers, for the perfecting of the saints for the work of the ministry, for the building or edifying of the body of the Christ. Oh, that all would more constantly bear in mind our intimate relation to the great head of the Church! Not only is the whole body fitly joined together, united in the head, but they are compacted, pressed closely, knit together, made dense and firm; but how are the joints secured? Examine a joint in one of our limbs, and a moment's reflection will convince all that if only one of the two bones to be joined had been provided with ligaments, there could be no working joint effected, and oh, how very beautifully is this expressed by the apostle, compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the building of itself up in love." Baptized into the same spirit we are united, compacted; but where there is one who does not seem to be so completely united to the body, it is because he does not supply his quota of the compacting elements.

The process then, by which individuals are added or built up with the body of the Christ is by assimilating these first principles [illegible] by you that we do not particularize. The anointed Jesus is the great Master builder, hence to "ter he said, "Upon this rock I will build my church," therefore he said, "I am the resurrection and the life;" "I am the door of the sheep." His work is to create out of the fallen sons of Adam, who are alienated from the life of God—dead in trespasses and sins, earthly, sensual, devilish, sons of the great Spirit—God, who by consequence of their sonship, become like their Father, spiritual, or one with the Father and the son, identified with them just as the branches are with the parent stock. Hence, "He that is joined to the Lord is one spirit;" and therefore the one body is called the Christ, who is also called the Lord, that spirit, and the apostle affirms, "We are his workmanship created in the Christ unto good works."

My brethren and sisters in the Lord, remember there is positively but one spirit. Our blessed Master was possessed of the spirit without limit; we are by that one spirit baptized into one body. Thus he the Lord, the spirit, is the Christ or anointed, and therefore he is the body, the church, consequently the members are Christian, or the Christ-ones, or annointed ones—the Christ being a unit, and because he, in baptizing them into one body incorporates them into himself; therefore he and they are henceforth "one spirit."

WHO IS THE PRINCE OF EZEKIEL xlv. 22?

This question is of special import considering the "one great sacrifice;" for if this prince offering for himself and for the people, under the memorial institution of sacrifice, be the Christ, then did Messiah offer both for himself and the people when once "he appeared to put away sin by the sacrifice of himself;" for there cannot be a memorial of that which has not been; neither will it be denied that all the sacrifices of animals, in themselves inefficient to the putting away of sin, point, either as type or memorial, to his work who offered one sacrifice "for sins for ever," "by which one offering he hath perfected for ever them that are sanctified."—(Heb. x. 10-14).

The application of the title, "the Prince," as found in the description of the reign of Christ, contained in the closing chapters of Ezekiel, is not to be judged according to the present significance of that title in our country and others, where a prince is but the son of the reigning monarch, having no kingly or governmental power, but is a subject of the kingdom or empire. A consideration of the scriptural meaning of the title of prince, as applied to the Christ, will abundantly establish the truth of this proposition, and will also manifest the true significance of the title. Messiah, then is spoken of as the prince of life. His relation to life is set forth in the following texts: "As the Father hath life in himself, so hath he given to the son to have life in himself; for as the Father raiseth up the dead and quickeneth them, even so the son quickeneth whom he will; thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—(John v. 26 and 21; xvii. 3). These passages agree in demonstrating that Jesus the Christ is invested by the Father with supreme and absolute authority and power in regard to life; therefore, we have scriptural evidence that the title of Prince is expressive of supreme and absolute authority and power. Again, Christ is styled "the Prince of the kings of the earth" (Rev. i. 5), and the Kings of kings and Lord of lords—Rev. xvii. 14). These titles are evidently the same; for it would not be reasonable to hold that Messiah is "King of kings and Lord of lords," and yet occupies some inferior position in respect to "the kings of the earth" expressed by the title "the Prince."

Here then, we have the warrant of Scripture that the title of Prince is equivalent to that of king or lord. Again, if we strive to realise the glorious position of Christ, to whom "all power in heaven and earth is given" (Matt. xxviii. 18); who is far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come (Eph. i. 21), and recall the apostolic announcement of his exaltation—(Acts v. 31): "Him hath God exalted with his right hand to be a Prince and a Saviour;" we cannot fail to perceive that the title of Prince is adequately expressive of supreme and absolute authority and power as before shown. The Prince, then, is, undoubtedly, the Messiah.

But we need not leave the matter here for want of testimony. The saints are to be kings and priests, reigning with Messiah—(Rev. v. 10 and xx 6.) Would their position be a less honorable one if they were said to be princes and priests? The emphatic reply of the Spirit is, the rulers in the future age are princes. Psalm xlv. 16: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." The prophecy of these closing chapters of Ezekiel, from which our title is taken, speaks of the princes of Israel generally. In the 8th verse of chap. xlv. we read, "My princes shall no more oppress my people." Need it be asked whether this does not mean that the rulers, or kings, or those that have dominon shall be just and righteous. Then when we read, in the same prophecy, of a person styled by pre-eminence the Prince, knowing that the definite article is used to distinguish this Prince from all others; and bearing in mind the scriptural significance of the title, are we not impelled to the conviction that the Prince is indeed the Christ, the chief Prince among the princes of Israel, and of all the earth; even the great Prince (Dan. xii. 1), the Prince of Peace.—(Isaiah ix. 6)? Thus we have an abundance of Scripture giving an affirmative answer to the question forming our title.

Suppose, however, for the sake of further manifesting the truth, we take up the position that the Prince is not the Christ; to what will it lead? The 21st verse of the last chapter decrees that a certain portion of the land shall be for the Prince, and the sanctuary shall be in the midst thereof. Now, Messiah is to build the temple of the Lord (Zech. vi. 12), and as the land for the site of the temple is now in the possession of the prince by a decree of the Almighty, he the Christ, the king of all the earth, will on such a hypothesis, be under the necessity of petitioning the Prince to grant him the land whereon to build. In the portion of the Prince, also, the sons of Zadok, the then immortalized brethren of Christ, are to have a place for their houses—(Ezek. xlviii. 9-11 and xlv. 4). This arrangement puts some personage—we are not told who—styled the Prince, at the head of the saints; therefore, Christ, if he is not this prince is not their head. There are to be two orders of priests, the sons of Zadok, and the Levitical priesthood restored. The prophecy contains ordinances for the service of both these orders; and for the Prince, who is also a priest. Other parts of the Scriptures treat of both orders of priests, but we have no mention of the Prince or his priestly office. Messiah is to be a priest upon his throne (Zech. vi. 13), and yet the prophecy we are considering, if the Prince be not he, is silent concerning his priesthood.

But enough; we cannot accept a position involving us in such inconsistencies. A part of the Messiah's work is to raise his household from the dead, judge each one according to his [illegible] reject and punish the unworthy, immortalize the approved, and also constitute them kings and priests to reign with him.—(John v. 29; Luke xiv. 14; 2 Tim. iv. 1; 2 Cor. v. 10; Rom. ii. 6-10, 16, and Rev. xx. 6). These are the sons of Zadok, whose habitations are to be round about the sanctuary in the Prince's portion, in the most glorious time when Messiah shall build the temple of the Lord, in which he and his glorified brethren are ministers. The Prince, therefore, is the most distinguished among the priests, in whose portion is the sanctuary in the midst thereof, and the residences of the immortal priesthood cannot be any other than the Christ. The Prince, who is also a priest, for whom there are special ordinances separate from the ordinances from all the other priests, must be the Messiah.

"UNTIL HE COMES."

The above words are chiseled over the grave of A. J. Gordon. He was one of the ablest premillennialists among modern teachers. His book, "Ecce Venit," is one of the best on the subject. Perhaps not all his conclusions will be accepted, for the Lord's coming is such a vast subject that we are liable to be mistaken in any statement of the details. But premillennialists are in the main a unit on the essentials, and if we understand the Scriptures there is much more said about the second coming of the Lord than the first. Some have gone so far, and these are among the most spiritually minded Christians, as to say that they find twenty times as much Scripture pointing to his return as there is to the first advent.

Anxiety as a rule, indicates a lack of faith. If the disciples had trusted their Master more, they would have been less concerned for the hungry people.

Virtue that must always be watched is not worth the watching.

Strike from mankind the principle of faith and men would have no more history than a flock of sheep.

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Cleveland, O., November 5, 1912.

EDITORIAL

A countryman is as warm in jeans as is a king in velvet, and the truth is as comfortable in homely language as it is in fine speech.

Many a man who claims to be as honest as the day is long would not like for the searchlight of truth to be turned on his night record.

Everybody may be endured except continual prosperity.

TWO WAYS OF DEALING WITH OFFENSE—REAL OR RUMORED.

"Be ye doers of the word, and not hearers only, deceiving yourselves" (Jas. i. 22)—"The law of the Lord is perfect."

This perfection shines forth with great brilliancy in every part. Contrast the law of man, written or unwritten, with the law of Christ; and its darkness only tends to enhance the brightness of the divine system, and proves it to be in verity and truth, "a light shining in a dark place."

This is exhibited in a striking manner in connection with the law of offences. Contrast the natural with the divine way, and see the barbarous ugliness and folly of the former, and the infinite glory and beauty contained in the latter. The divine side is full of the highest beneficence, and sublimest and grandest philosophy, and presents a picture so beautiful as to fill the heart with joy and admiration.

When a man can overcome himself in this matter, and conform to the divine way, he will be then not far from the kingdom of God, for underlying and interwoven with this way, are principles lofty as heaven, and enduring as eternity.

Let us glance at the natural way:

If you hear, or if you have apparent reason to think, a brother has transgressed, straightly believe it entirely. Human reason is unerring, and sure to be right in its conclusions; while rumor of course, is quite infallible, and always gives the exact truth. Believing the brother has sinned, do not go direct to him to enquire concerning the fact or bearing of the matter; for if he have sinned he may sin again and deny it; therefore you will not believe anything he may say contrary to your conviction. You have it on undoubted authority, and your informant would not have told you if he doubted its truth; besides, he is a man of sound sense and honor and possessed of keen perceptions, and thorough understanding of human nature; consequently, it must be indisputably true, both in fact and inference, "for where there is smoke there must be fire."

Feeling this, what is the next step? Why! tell this to all with whom you come in contact. Others have some knowledge of the affair, and can add something to what you already know. You are sure to obtain additional evidence if you seek it.

The offender has wounded your honor by his transgression, and of course this must be vindicated at all cost, for what is a man's life worth if his character be not secure from calumny?

Sin must, as a matter of justice, be punished; and, as you know all about the transgression, you must, however contrary it may appear to your expressed desire, seek, in some way, to punish him by convicting him of sin, and denouncing him.

With this object, take one or two, who you have good reason to consider favorable to your position, to the brother, that they may witness and testify to your denunciation of him, and his consequent discomfiture. Impress him with a supreme sense of your injured dignity, and make him appear as evil as you can; you will shine all the brighter by the contrast. Ignore his past good works and faithfulness. If you consider these, you may be tempted to act unjustly to yourself. Do not ask him if there be any truth in the affair; that will savor of reasoning with him, as a brother; you must be true to your nature and feeling, and treat him as an enemy, therefore rate him soundly and heap coals of fire on his bowed head—not the fire of pity and kind deeds, this is not the time for them; and Solomon says, "There is a time for every thing;" but the fire of just and honorable indignation; this is the correct thing. Threaten to take extreme action, unless he humbly apologize and promise not to do the like again. You may overwhelm him by this; afterwards you can promise to extend your gracious forgiveness.

If the brother be "weak in the faith," your righteous action may drive him from the truth, which, of course, will be additional proof that he was evil, and unworthy, and deserved much more than he suffered at your hands. If he be strong in the truth, and in the knowledge of God's word and ways, he will perhaps be saddened and grieved (for reasons unknown to you, viz., that Christ's law is so abused; and for the rarity of Christian charity in the matter. His sadness and grief will be proof to you of his guilt, and consequent shame.

If he have very strong faith in Deity, and can confidently rest in the Lord, you will interpret his confidence as hardness of heart, and act accordingly. In any case you will keep far away from him, lest he contaminate you. A man is known by the company he keeps, and you must see to it that your character be not prejudiced in the eyes of others. Not only avoid him yourself, but, as you know him thoroughly, it is your duty to make his character known to others, so that they may not be hurt by him.

The result is gratifying to you. It has afforded you the just satisfaction of exposing and punishing an offender, and vindicating your own honor, a matter of great importance.

The Divine Way.

"If thy brother shall trespass, go and tell him his fault between thee and him alone" (Matt. xviii. 15).

(I have omitted the words "against thee." Some four or five critical editions, and some four early manuscripts do not contain them. And the text with the omission appears to me to read more in harmony with other parts of the Scriptures).

This is an affirmative answer to the question, "Am I my brother's keeper?" and fixes grave responsibility upon every brother of Christ.

The injunction to warn the wicked is as binding upon us as it was upon Ezekiel, and the omission on our part to give warning to a righteous man who may turn from his righteousness, and commit iniquity will bring us under the same condemnation as would the prophet's neglect (Ezekiel iii. 17-21).

Yes, we shall certainly be answered to Christ for our attitude toward our brethren, and as to how we have performed that part of Christ's service due to them. If we can get this idea firmly implanted in our minds, our duty will be easily recognized and our service in this direction rendered much easier.

It is a command of Christ of paramount importance that we "love one another."

"Let love be without dissimulation." "Be kindly affectioned one to another with brotherly love." (Rom. xiii. 9-10). "Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of brethren: see that ye love one another with pure heart fervently" (1 Pet. i. 22). "Above all things, have fervent love among yourselves, for love shall cover a multitude of sins" (1 Pet. iv. 8).

This is the most vital principle in the whole counsel of God. Love is the only present existing principle among us that will continue eternally (1 Cor. xiii. 8). Its claims are inculcated and reiterated more emphatically and frequently than the use of any other principle. This certainly is not without significance. "Love is the fulfilling of the law; he that loveth another hath fulfilled the law" (Rom. xiii. 8-10).

"Let us love one another; for love is of God; and every one that loveth is born of God and knoweth not God; for God is love" (John vi. 8). "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen. and how can he love God whom he hath not seen? And this is the commandment that we have from him, That he who loveth God love his brother also" (John iv. 20, 21).

Owing, perhaps to our aggressive attitude in contending earnestly for the faith, we are liable to overlook, or under-estimate the superlative importance of this principle. We are frail, and whilst building up one side of our spiritual fabric, we may unconsciously allow another to suffer from the stress brought to bear upon it.

This golden thread of love runs through all God's revelation: from Adam to Christ: from Christ to John. Without it we are positively nothing (1 Cor. xiii. 2). It was inculcated under the Mosaic dispensation. "Thou shalt hate thine brother in thine heart, thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him. Thou shalt love thy neighbor as thyself" (Lev. xix. 17, 18).

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death" (1 John v. 16).

"Love suffereth long, and is kind; is not easily provoked: thinketh no evil: heareth all things (or covereth the faults of others), and endureth all things" (1 Cor. xiii. 5-7).

When the force of the passages is fully realized, and acted upon, the commandments of Christ are sure to have their full place and weight: "For this is love that we walk after his commandments." In such cases the offender will not be evily thought of, or spoken of; for "love covereth all things," and the transgressors' status and feelings will be as fully considered and respected as one's own. Yea! much more so. Neither will he be visited from motives and feelings personal to the visitor, but solely and purely for the good of the brother who has transgressed. The love of Christ will constrain such a one to seek to uphold the truth, and to obtain a recognition of its claims, and obedience to its precepts. With the object of gaining, not of sacrificing, his brother, he will, in the spirit of meekness, strive to restore the faulty; and will consider his own imperfections and weakness and consequent liability to fall into temptations and transgression (Gal. vi. 1). Trivial matters of intended disparagement of a brother will not enter or occupy his mind. He will be ready with the cloak of love for human frailties, while serious detraction of a brother, he will refuse to listen to, as unworthy of a son of God; and an offence. He will silence the would-be scandal retailer by the admonition, "Speak not evil one of another, brethren" (Jas. iv. 11).

But where he has good reason to think sin exists, he will, in the spirit of love and obedience, immediately communicate with the brother. A visit made in such a spirit will generally be satisfactory, and bear good fruit. The mere mention of the matter at this right quarter, may immediately shew the trespass to be mythical both in motive and action. (What a terrible injustice and trespass if it had been previously talked of to others). Or it may reveal the fact that the trespass was committed ignorantly or undesignedly. Exhibition of the truth's bearings will in such a case be sufficient to shew an earnest brother his exact position; and, profitting by the brother's righteous example, he will be thereby "provoked to love and good works." The offending brother is thus benefited: and the truth is upheld, and Christ is glorified. On the other hand, enquiry may shew the matter of offence to have a grain of truth in it, and a bushel of misrepresentation. Side-shaking of the head, and unintelligible hints which may mean almost anything, and help to convey grave innuendos may have made a mountain out of the original mole-hill. You do the truth and the brother good service by thus affording him an opportunity of explaining his part and position. Again, perhaps the trespass was committed in a moment of weakness, reveals the operation of a besetting sin, which has caused the brother painful and continued remorse and anguish of mind annd against which he has struggled more or less successfully for some time. He is distressed sufficiently. Upbraid him not, lest he be overwhelmed with "over-much sorrow," and in despair fall away. Forgive him in sincerity and truth, even to seventy times seven, as you would have your trespasses forgiven! Point him to a merciful deity for further forgiveness, and do all you can to encourage him. Your object is to gain him for Christ's sake. Do not be sparing in your efforts. Pray constantly for him, and let him see that you are really anxiously concerned for his eternal well being. Remember that "he that converteth a sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins" (Jas. v. 20). Many weak and falling ones may be upheld by such Christ-like treatment. There is a further possibility of its being an extreme case, where the brother has designedly trespassed. "Judge not," even in this. Be merciful. Take the God-like attitude of "come now, let us reason together."

If, after your utmost effort there is no alteration of position, take further and necessary measures; and, if finally the ecclesia have to take action, and sorrowfully withdraw him, remember even this should be done in love, for the good of the offender. "For the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor. v. 5). "Count him not as an enemy, but admonish him as a brother" (2 Thess. iii. 15). In the carrying out of the commandments there is no room for spite, or tale bearing, evil speaking, or personal animus of any kind. Let no brother imagine he can "work the work of God" in that spirit.

That is not obeying Christ's law, although it may possibly have that appearance. It is the operation and prompting of the carnal mind, and to be "carnally minded" is death; for the carnal mind is enmity against God, and is not subject to the law of God (Rom. viii. 6,7) Christ knoweth the heart and motive, and he will judge accordingly.

Those who act from fleshly motives are among brethren what Samson's foxes were to the Philistines' cornfields. If there be any such, let them read carefully through Proverbs, and particularly note every one of Solomon's wholesome remarks concerning such characters.

Fleshly feelings, uncontrolled by divine wisdom, are a terrible snare, and lead to Sheol, and those who sow to them "will reap corruption."

"If ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion, and every evil work." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits. Without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace, of them that make peace" (James iii. 14-18).

They only who take Christ's attitude in this matter will of the spirit "reap life everlasting."

It is essentially "sowing the spirit," and will be so regarded, and rewarded at the righteous tribunal of Christ, where doubtless many, who have been condemned even by their brethren, will, much to the chagrin of their detractors, be welcomed by Christ with approval, while the self-considered more righteous will be sent empty away.

We are all faulty, and have great need of mercy and forbearance, for "If Thou Lord shouldest mark iniquity, O Lord who shall stand? But there is forgiveness with Thee that Thou mayest be feared" (Ps. cxxx. 3, 4).

Therefore, "Let all bitterness and wrath, and anger and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you" (Eph. iv. 31, 32).

It makes a difference in the force of a sentence whether a man be behind it or not.

Command large fields, but cultivate small ones.

AMONG THE BRETHREN.

Eld. C. C. Maple.

Our report will be brief at this time sickness during the past week has prevented us from doing all that we had expected to do. We hope, however, to be able to report more in the next issue of The Restitution.

We have had the pleasure during Elder Huggins' stay in the West of preaching to the Cleveland brethren. It has been our privilege also of preaching upon two Sundays to a mixed congregation two sermons on the Kingdom of God.

I. What the Kingdom of God is not.

In this I considered: It is not the Church. It is not a spiritual Kingdom in the heart.

II. What the Kingdom of God is under this theme.

(I). It will be Divine Political Dominion established upon the earth.

(II.) The Kingdom is to be established upon the land bequeathed to Abraham for an everlasting possession.

(III.) The Kingdom will be the Kingdom of Israel restored.

(IV.) It will be established or set up when Christ comes again.

(V.) The Kingdom is for who? These though we presented with the Scripture and we know was entirely new to many. One man who said that the Kingdom was in the heart, and that the kingdom was the Church, has changed his mind. But there are not many nowadays who are interested in the study of the word. They are willing that the preacher do their thinking for them.

We shall say a few things next week regarding the prospect at Elyria. We hope you have all read in last Restitution the article on our opening there.

Pray for the cause in Ohio.

CHRIST THE PASSOVER LAMB.

Before we can apprehend Christ in all the detail, all-sufficiency, and many-sidedness of his atoning death, we need know him as the one who removes the condemnation of sin, as typified in the Passover.

"Christ our Passover is sacrificed for us" (1. Cor. 5:7). When Jehovah was about to bring Israel out of Egypt, he said to Pharaoh, through Moses, "I will put a division," or a "redemption" (margin) "between my people and thy people" (Ex. 8:23). The Hebrew word rendered "division" should be as in the margin, rendered "Redemption." The word is translated "redemption" in Psalm 111:9, where we read, The Lord "sent redemption unto his people." The word is also rendered "redemption" in Ps. 130:7—"With him is plenteous redemption." The word means to sever by a ransom hence, to release. Practically the same statement is repeated by Moses, when he tells them what Jehovah is about to do, "That ye may know that the Lord doth put a difference* between the Egyptians and Israel" (Ex. 11:7). What that difference was, we are plainly told in Exodus 12, when the Lord passed over the children of Israel in grace, because of the shed blood of the Paschal Lamb, and passed through the midst of the Egyptians in judgment.

I. Direction

"Jehovah spake" (Ex. 12:1). "The Lord spake," settles all questions, solves all difficulties, scatters all doubts, sways all though, sanctifies all service, satisfies all longings, searches all motives, and separates from all fears, to those who meet the Lord in the authority of his word by the faith of their hearts. One clear, concise direction to the children of Israel was, "Take every man a lamb and kill it on the fourteenth day of the month" (Ex. 12:6). There were many lambs killed on that day, but lambs are not spoken of: it is "the lamb," clearly showing that the lamb was typical of the Lamb of God, who would in the fullness of time be slain for us.

Before the English took Quebec under General Wolfe, the French thought themselves safe, in what seemed to them, an impregnable position. The city was poised, like some eagle in its nest, on an inaccessible height, as it proudly looked down upon the bosom of the flowing St. Lawrence. But the English had discovered a path, and in the silent midnight the army with muffled oars, floated on the ebb tide, the heights scaled, and the city taken. So Jehovah found a way to spare the first-born of Israel, not because the Israelites were any better than the Egyptians, but because he in his grace had loved them and had determined to save them (see the five references to Jehovah's love to Israel, and why he loved them, in Deuteronomy 4:37; 7:7; 10:15; 23:5; 33:3). The word of the gospel is, as Elihu said long ago, "Deliver him from going down to the pit; I have found a ransom," or as the Scripture might be rendered, "Release him for a ransoming price, for I have found an atonement (Job 33:24, margin). This is the message of the Divine Revelation of the word, namely: "Christ died for our sins according to the Scriptures" (1. Cor. 15:3). Not according to men's opinions, nor men's thoughts, but "according to the Scriptures."

II. Provision.

The slain lamb was God's provision for Israel's safety, even as Christ's sacrifice on our account is God's provision for the guilty race of man. The passover is significantly called "The Lord's Passover" (Ex. 12:27). So with Christ God is no silent onlooker. His mind thought out the plan of salvation. His grace provided the sacrifice for salvation. His hand of power sustained Christ in his acting in salvation. His heart of love was manifested in the cross of salvation. His words of cheer encouraged Christ in his onward march to the goal of salvation. His walk of communion kept step with Christ in his obedience unto death to procure salvation, and in his Son there is the unfolding of all God's purpose relative to salvation, for he is the divine word. "The Logos" who proclaims all the Father is and does. The salvation of God's providing is gracious in its gift, complete in its character, holy in its nature, sufficient in its contents, perfect in its blessing, eternal in its betowment, powerful in its working, and answering to God in its outcome.

Many years ago a venturesome whaleship, driven from her course found a deserted brig drifting among the ice-floes of the polar sea. Deserted by her crew, her rudder guided by no human hand, she had sailed, like the ship of the "Ancient Mariner," into that silent sea. Her gallant discoverers brought their prize through untold perils into port. But the tidings spread that the staunch ship, which for well nigh two years had sailed among the frozen horrors of the northern seas, without a living soul within her open sides, was one of an English fleet that the British government had sent to rescue the heroic Franklin. Then it was that the United States did a beautiful, as well as a noble act.

The U. S. A. government fitted up the vessel in every minutest detail. From stem to stern her old aspect was restored. On deck in her cabin, not an article was lacking to render her complete. And then, with grateful courtesy the costly gift was sent across the ocean and given back, a freewill offering to the government of England. The glory of the deed belonged to America alone. No British seaman had helped to save her. Not a farthing of English money had aided in her restoration. Even in her voyage across the Atlantic, the crew that manned, the officers that commanded were of America's navy. For England there remained nothing to do. She could only accept the salvation of her vessel as a free and generous gift. Bishop Cheney well says, "Oh! type of God's work for man; image of the simplicity of men's accepting faith. Brother, your soul has long been drifting amidst icebergs, tossed on a heaving sea, it is a miracle like a ship abandoned to the seas, of Providence that it has not sunk beneath the depths. And now God would save it. He would rescue it from danger. He would restore its long lost peace, its heavenly hope, its shattered purity, and give it back to you redeemed and saved. But God will do it all. He will not give his glory to another. He will not let you add one solitary item to re-

*The Hebrew word signifies "a difference in a marvelous and glorious manner," hence, to separate and thus to distinguish." The word is so used in different relations. The word is rendered "separated" in Exodus 33:16, where Moses speaks of the Lord's presence with his people making a decided difference between them and other people. The same word is rendered "sever" and "setapart" in Exodus 8:22; 9:4; Ps. 4:3. The Hebrew word also translated "shew marvellous" in relation to the Lord's exclusive "lovingkindness" (Ps. 17:7); and in Ps. 139:14, the Psalmist uses the same word, when he refers to his body as "wonderfully made." In each of these Scriptures there is the thought of distinction as well as difference.

deeming love, or pay one farthing for the blessings of salvation. There is absolutely nothing for you to do but to accept the gift. And this is faith. Oh take him at his word!"

III. Application.

It was not sufficient that the blood of the lamb had been shed; it was to be placed by means of a bunch of hyssop on the side posts and lintel of the house. There had to be an application of the blood. The sufficient cause of God's salvation is found in the provision of his grace, but the efficient means of salvation is by virtue of our faith in Christ. The atonement of the Saviour only benefits those who accept the Saviour and his atonement.

There is a legend that on the night of the Exodus a young Jewish maiden—the first-born of the family—was so troubled on her sick-bed that she could not sleep. "Father," she anxiously inquired, "are you sure that the blood is there?" He replied that he had ordered it to be sprinkled on the lintel. The restless girl will not be satisfied until her father has taken her up and carried her to the door to see for herself: and lo, the blood was not there. The order had been neglected, but before midnight the father made haste to put on his door the sacred token of protection. The legend may be false, but it teaches a very weighty and solemn admonition to every sinful soul who may be near eternity and is not yet sheltered under the atonement of Jesus Christ. It is not enough to know there is a Saviour provided; he must be the Saviour accepted.—Serial Bible Course.

ZACCHAEUS.

J. M. Kirkpatrick, St. Bride's, Partick.

"And when Jesus came to the place, he looked up, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house."—St. Luke xix. 5 (R. V.)

Two histories set close together in this gospel, show how diverse were the ways of Christ with men. At Jericho, by the wayside, sat the blind man who called for help, till he thrust himself into notice; there also was Zacchaeus, who sought only to see Jesus, "who he was," and neither expected nor planned to have notice taken of him. In his case our Lord did not wait to have his attention attracted, or service offered to him. He exercised his royal right of claiming the service which he required.

To have seen Jesus, it is plain, would have been a sufficient gratification to Zacchaeus; for curiosity, however reverent, appears as his principal motive. To see, and not to be seen, he climbed up into the sycamore tree. But the narrative, which expresses how unexpected and sudden was the notice taken of him—"when Jesus came to the place, he looked up, and said"—brings out the manner in which the whole situation lay clear beforehand to the mind of Christ. There is no sign of surprise on his part, of uncertainty, of pause that he might grasp circumstances unforseen. And the impression which this readiness made upon Zacchaeus is of the same kind as Nathaniel is said to have gathered, when he asked of Jesus, "Whence knowest thou me?" and received the answer, "When thou wast under the fig-tree I saw thee." Amongst the instruments of the authority, unique in character and intensity, which our Saviour exhibited over the spirits of men, were these words and deeds of his, which made them feel that he was one who knew their downsitting and their uprising, and was acquainted with all their ways.

Our Lord entirely transformed the purpose of Zacchaeus by what he said to him. Zacchaeus meant to be satisfied if he could obtain a view of our Lord as he passed through Jericho. But our Lord caused him to be brought far nearer to himself than the interest of a mere spectator could effect. Not to stir interest, but to win disciples is Christ's desire. He was not content with a spectator, even though his curiosity had paid so much homage of ingenuity and effort as Zacchaeus had shown. He summoned such a follower as would put himself, his house, and all his resources at his master's disposal. So Christ said, "Make haste, and come down, for today I must abide at thy house."

In very many ways the human spirit confesses the attraction which it finds in Jesus Christ. Art acknowledges the poetical and mystical fascination of the gospels. The student of morality recognizes in them the delineation of a character and an ideal profoundly original, distinctive, and of ethereal beauty. Even to an unsympathetic historian, their pages present a problem which cannot be passed unnoticed—what was the transcendent personality, whose influence set the course for the voyage of humanity through so many ages. Thus, in every generation spectators gather about our Lord "to see him, who he was." But, until we place our hearts and all that fills them at his disposal, as Zacchaeus placed his house and his possessions, we are but spectators of his presence. And it is not to attract spectators, but to attach disciples, that he shows himself to us.

Although, however, our Saviour bade Zacchaeus make so great an advance as from interest to obedience, the words which he used were still humble, an appeal rather than a command. Those who murmured at Christ said, "he has gone to be guest with a publican." Indeed, to be taken as a guest was the whole of his own request, and though he possessed the rights of a king, he preferred to employ the persuasive tone of a petitioner.

This accords with our own experience of the voice of Christ, as it speaks to us now in the words of the New Testament. There is but one book there, the Acts of the Apostles, which tells the history of what was wrought by the might of the ascended Lord of glory: while there are four separate shrines for the record of the humility and sufferings of the Son of Mary. With the voice of these lowly days he approaches our hearts and appeals to them. It is a poor man who asks us to help him: it is one of boundless and penetrating human sympathy who seeks for the heart to be opened to him, one whose ill-treatment, whose patient endurance of injustice, whose unquenchable forgiving pity, are his arguments with us that we should yield to his advances. And when, amazed at so much patience, pierced by the sight of such meekness, holiness, and love in agony, we must adore this crucified sufferer, we find that the living Lord of power and glory has laid hold on our hearts. The life and sorrows of the days on earth supply the power which convinces and conquers hearts for Christ, and subjects them to his kingly rule.

If Christ's word changed the purpose of Zacchaeus, Christ's presence changed his life. Zacchaeus felt that his holy guest was the condemnation of the luxurious appointments which his wealth had gathered together. All these costly things, when he would have brought them out to do honor to the occasion, were so many accusers of the fraud and rapacity which had paid their price. "Not in rich furniture or fine array" could one do honor to Christ, if the splendors were tarnished by an origin in dishonest gain. So Zacchaeus stood before Christ, and gave all his goods away. He stripped himself bare of these possessions because "that day salvation was come to that house," and the house and the life must be made as simple and sincere and pure as he who had entered into both heart and dwelling.

The words of those who said "that he was gone to be guest with a man that is a sinner" were falsified before they were spoken. Christ had given his presence to Zacchaeus the publican, and he was a publican and sinner no more.

With the humble confession let us likewise say of the guest who seeks admission to our hearts, "He is come to be guest with a man that is a sinner," and with earnest sincerity let us do grateful homage to his presence, by casting out all thoughts and joys that we cannnot set before him for his service.

When once thou visitest the heart,
Then truth begins to shine,
Then earthly vanities depart,
Then kindles love divine.
—Selected by Ian Kalison.

THE STRAIGHT GATE AND NARROW WAY.

Selected by Bro. O. J. Allard.

"Straight is the gate and narrow is the way that leadeth to eternal life, and few there be that find it."—Jesus.

Let us, at least for the moment, consider this shattering statement of Jesus, not as describing the difficulty of getting into any sort of success, efficiency and poise of soul while we live. Look at it once, not as a day of judgment decree, but as a simple law of our human nature.

That law is that whoever gauges and models himself after other people is on the road to deterioration and eventually ruin; that all real moral advancement and true success are solitary and along the lone trail.

Men go to the devil in crowds. One goes because the rest are going. The boy gets drunk because he does not like to reinse the fellows. The politician steals because he hears they all do it.

In fact the devil's other name is "They-all-do-it." Girls become bad usually trying to keep step. Almost all vice is social: almost all righteousness that is of any account is purely personal.

The real gist of any kind of genuine salvation, Jew or gentile, is that a man had formed a partnership of two, himself and God, against the universe and all that dwell therein. Saving one's soul is, in its last essence, a sort of a declaration of independence, a sworn allegiance to one's own inner, individual convictions and ideals, and a renunciation of all outside authority.

This makes plain why the Bible tells us to beware of the world. The world means the mob—other people. The prince of this world is one of the names Jesus gives satan. "He is Mr. They-all-do it."

When the devil was cast out of the Gadarene swine he confessed his name was Legion. God is one; the devil is the many.

The truth of this appears in ordinary business. The kind of clerk that is hardest to find is the one who simply does what we ought to do. Says Kipling:

Creation's cry goes up
Give us the men who do the work
For which they get the wage.
From age to elevated age!

It is a pity, but true as gospel, that the average servant is inefficient, the average mother incompetent, the average business man incapable, the average actor a poor one, and the average preacher a bore.

In fact the average of any class of men is below the average, so to speak. The world's work is carried on by makeshifts. If any man will train himself properly and will correctly perform the duties of his calling, whatever it is, he will find that people call him a remarkable person, unusually extraordinary!

If you want to amount to anything, follow the gleam, satisfy yourself and not others; go in for your own self-respect and not the admiration of the crowd. The curse of many a youth is that he has been content to do as well as those about him.

You have heard possibly many a sermon on "What Shall I do to be Saved?" Here is one on "What Shall I do to be Ruined?" And it is a short one: Do nothing! Follow the crowd. Aim for the average.

"For wide is the gate and broad is the way that leadeth to destruction, and many there be that walk therein."

HOW GOES THE WORLD?

Newspaper clipping sent by Bro. Adams.

Since these articles began, this suggestion has been offered:

"The term 'Church' is often misused. The word comes from the Greek 'ecclesia' compounded of 'ek'—out of—and 'kaleoinn'—to call—hence, 'those called out from the world to be disciples of Christ.' Any number of persons congregated together, no matter by what name they are known, if they are still subject to their old passions appetites and carnality are no more the 'ecclesia' than children, armed with tin swords constitutes the United States army. Mere head belief, confirming, baptizing in water, 'joining the church,' the evangelist, pastor or the meeting house without being born anew (John 3:3) is all in vain. Thousands have made shipwreck following false teaching to the contrary. We stand corrected.

Rev. W. W. McArthur, founder of the Bible School of Healing and Life, Denver, writes regarding the trend of affairs: (1) "No. Good and evil are being intensified. Acts 14:15." Question (2) Are churchmembers growing more spiritually minded? Reply: "A few are growing more spiritual, but the majority are growing more worldly." No. (3) Is there a tendency to drift from these beliefs: The "vicarious atonement," "witness of the Spirit," "Baptism of the Holy Spirit," and toward the Unitarian belief that Christ is not God made manifest in the flesh? Reply: A growing tendency in some quarters toward the Unitarian idea. In others different terms are used to express the same old doctrines which have been and are considered orthodox."

Rev. A. H. C. Morse, Ph. D., pastor of the Strong Place Baptist church, Brooklyn, N. Y., whose sermons and writings appear frequently in the Christian Herald, New York City, replies as follows: (1) "The Scripture evidently teaches in places that the Lord's return was promised Personally I have no difficulty upon this subject, for I find my opinion in other passages, as for instance, the parable of the Kingdom coming gradually. Mark 4: 13-30 and similar passages. I believe that Christian work will go on until eventually there will be a great burst of blessing upon us and behold the kingdom will be here." (2) Are church members more spiritual, loyal and opposed to worldly amusements? Reply: Yes, there never was an age when the churches were so filled with truly Christian people as today, and they have a vastly more intelligent idea of the Christian problem than those who have gone before." (3) Is genuine conversion (John 3:3) and the Pentecostal experience emphasized as much as formerly? "Yes, and the preachers have a much more intelligent notion of what constitutes conversion; they render a better help to all young people that they may walk worthily and they all seek for their people the best blessings of the Spirit."

The church of the Brethren (Dunkard) is represented in this article by Mr. John R. Snyder, of Bellefontaine, Ohio, an able writer in their official organ, is a worker with the prominent evangelist, Dr. French E. Oliver. Regarding question (1) whether the people will grow better he says: "I do not find the Scripture to sustain such view. The weight of evidence seems to be on the other side: See Matt. 10:16-22; 13:47-50; 24:4-21; 25:31-36; Luke 17: 28-30; Jas. 5:1-9 and many others. Question (2) touches the amusement question: As a rule I fear that the church as a whole is becoming more lax, lovers of pleasure more than lovers of God. There is a faithful remnant which is holding to the faith, but the great movement of the church members seem to be worldward. There is a lack of loyalty to the church of Christ that is appalling when viewed in the light of God's word." (3) "My experience in the evangelistic field is that Spiritual power is not insisted on as in years past. The desire seems to be for numbers rather than conversions. 'If fruits of the spirit' were more strongly insisted on, the church would not find itself in the position we assume today in bowing to the world in foolishness in dress, amusements, preferment and position. But the Lord is selecting out his people who will be ready when he cometh."

Rev. R. L. Cosand, pastor Friends church, (Quaker) Grant, Neb., replies: (1) "Scripture teaches world will grow worse until time of gentiles be fulfilled, then Christ will come for his bride which is only those who have been through the Pentecostal baptism. II. Thes. 2:1-3; I. Tim. 4:1-3 and 4:3; Luke 17:22-36; Matt. 24:36-42. When Christ and his bride go to the marriage supper of the lamb the Spirit of God will leave this world then comes the great tribulation, after which Christ will return to earth and reign a thousand years and afterward comes the great judgment day. Matt. 24:20-24, 29-31; Mark 13:24-27; Rev. 20: 1-3. (2) "Church members as a class are not as spiritually minded as they have been in the past. If by loyal you mean punctual to attend church service and help in the real work of the church, I say No. As a class they are becoming less opposed to worldly amusements. In fact, majority of churches encourage these things by having all kinds of amusements in their church buildings." (3) As a rule genuine conversion, nor the Pentecostal experience are emphasized as formerly, although a certain class of preachers do insist emphatically on both, and if you accept the Bible as true you must believe they are necessary. Without holiness (or as revised version says sanctification) no man shall see the Lord. Heb. 12: 14. A man is not holy until he has had the Pentecostal experience."

"WHO ONLY HATH IMMORTALITY."

William Sheldon.

"I charge thee in the sight of God . . . that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall show who is the blessed and only potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see" I. Tim. 6: 13-16).

Who is the personage here spoken of as the one "who only hath immortality?" Some suppose that God the Father is meant—but this view makes the text deny immortality to Christ, and to all the angels, by attributing it to God exclusively. The objection cannot be obviated by saying that the text means that God only has underived immortality; for firstly, nothing is said about "underived" immortality in the text, so it must be read into the text before it can be read out of it; and, secondly, derived immortality is all that is claimed for human souls, as well as angels; so to quote this text in opposition to the doctrine of soul-immortality, while claiming that it refers to God the Father, and while insisting that it alludes only to underived immortality, is worse than a waste of time, since no one claims underived immortality for the soul, all claiming that it was derived from God at its creation, as really as was angelic immortality.

Who, then, is the personage alluded to as the only one having immortality? This one which the Father shall show, or manifest in kingly power, for the Father shall send Jesus Christ to earth as the blessed and only potentate, the King of kings, and Lord of lords; who only hath immortality—that is in the count of kings and lords of earth, he is the only immortal one; for the contrast is not an unlimited one between Christ and the upper realm of angelic and deific existence and nature, but a limited and specified contrast between Christ and earthly kings and lords. Christ being made superior to them all—King of kings, and Lord of lords—being the only immortal one in the entire list, and only potentate left in the long catalogue of kings; for Christ is to be not only a potentate on earth, but the only potentate left, he only being immortal; while expecting from henceforth till his foes be made his footstool, he is dwelling in the light which no man can approach unto; and the revelator describes him as coming from heaven to smite the nations, while bearing the inscription, "King of kings, and Lord of lords." Rev. 19:15-16.

But it is objected that the language, "Whom no man hath seen, nor can see," would not apply to Christ. Yes, it would, when understood with reference to his present capacity and dwelling, in unapproachable light—mortal eye has never seen him there, and never can behold him there. If we should make an application of the language outside of this specified dwelling place, and apply it to the Father, we should be confronted with the Saviour's statment, "The pure in heart shall see God." So the objection is as strong against its application to the Father as to the Son: but when applied to Christ in his present capacity and limited dwelling place, all is plain.

If Christ is the only one among earthly potentates who has attained unto immortality, certainly other human beings are not immortal, as they do not grade higher than kings. In his own person, as the first-fruits to immortality from the mortal realm, Christ hath abolished death, and brought life and immortality to light (2 Tim. 1:10), that is, he has manifested it in his own person, and it is now proclaimed to mortals through the gospel. Christ obtained it at his resurrection: "Christ being raised from the dead, dieth no more." The saints will obtain it at their resurrection. "This mortal shall put on immortality." Then we shall be immortal souls, but not bodiless souls, Christ being the physical pattern.—Our Hope.

A HERETIC?

An interesting batch of questions was asked by one J. H. Painter in the "Christian Oracle." Here are the questions:

"Is the man who thingks he sees evidence that the book of Isaiah has more than one author, a heretic? Who will so affirm? As long as he does not dispute the statements of the book, how can he be unsound in the faith? And suppose one is of opinion that the whole Pentateuch was not written by Moses—especially that part which records his death—can he not be a Christian and hold that opinion? Who will say that he cannot? What does it matter whether one thinks those books were written before the exile or afterwards, and that there are slight inaccuracies he and there in them, from some cause or another, if he yet believes in Christ and trusts in him for salvation, is he not a Christian? And if he hold one theory, may even if he holds that the Bible is inspired only to the extent that it inspires its readers, but still believes that Jesus Christ is the son of God, does he not believe enough to be a Christian? He may be wrong in theory, or views, or he may be right, but what difference does it make when he can be a Christian in either case?"

This is a sample of the material coming from the "critics den," and is so worded as to deceive the very elect if it were possible.

Look out for the fellow who is always saying: "What harm is there in it?" Or, "what difference does it make?"

Here is some difference anyhow: The New Testament writers say that Isaiah wrote chapters fifty-third and others, which come on this side of Isa. 53: Either the New Testament writers were telling the truth or they weren't! Which will you have?

There is proof sufficient to every Bible believer that Moses was the author of the Pentateuch. We except the obituary of course which is different in style than the other.

Of course after we cut a man's left arm off he is yet a man. Cut off his right arm and his legs and he is yet a man. But he is a mutilated man.

So with a man's faith. We should dislike to clip the legs and arms of a good Bible faith. It would result in a mutilated faith. Yet this is precicely what we do when we adopt the "it doesn't-make-any-difference-who-wrote-this-or-that" policy.

A good many today believe in an inspiration for the Bible, but it is of a human sickly and weakly type. If the Bible is the God-breathed word of Jehovah it is tremendously inspired; and if it is not its inspiration counts for *nothing*.

The entering wedge of the experience of many a back-slidden soul and the experience of all Back-slidden preachers we ever knew is the doubting of the inspiration of the book of God, and higher criticism hasn't done much to assist in removing these first doubts. —Messiah's Advocate.

The most insignificant people are the most apt to sneer at others.

No author is as moral as his books, and no preacher is as pious as his sermons.

Nothing in the world is more haughty than a man of moderate capacity when once raised to power.

A man never sees all that his mother has been to him till too late to let her know that he sees it.

EVANGELISTIC NOTICE

To the Brethren scattered abroad:

I expect to start in the general evangelistic work October 10th. Same as last year, will go wherever I have a call, take whatever is given as a free will offering. Have calls at present from Nebraska and Texas. Write me at Fort Dodge, Iowa, if you want meetings. Will go to the Atlantic or Pacific coast from Texas.

O. J. ALLARD.

EVANGELISTIC NOTES.

To the brethren scattered abroad:

I will make engagements to preach anywhere (D. V.), beginning in Nov. to March. I have been laboring for over fifty years to make people better acquainted with the teachings of the Scriptures in many parts of the world. I will speak every night when it is desirable to do so.

Address Dr. H. Wallace Mason, Box 209 St. Catherines, Ont. Can.

NEW SONGS OF THE KINGDOM

New edition just out, 141 pages, words and music, flexible cloth covers. Price 25c each, $3 per doz. postpaid. The only song book for those of Restitution faith. Recommended by all our preachers. Address, Chas. E. Crowe, St. Paul, Nebraska.

JUBILEE HARPS WANTED

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THE BIBLE: ITS PRINCIPLES AND TEXTS

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SONG BOOKS

Many have written me regarding the new song books. We hope to make some move in that direction during the coming winter months.

We are using during our evangelistic campaign a small song book called "Familiar Songs of the Gospel." We have corrected them in a few places with pen, and expect to insert two printed hymns, "The Glad Tidings of the Kingdom," and "Be Thou, O God, Exalted High." If any one would like one or more of these books we will send same after the corrections are made for 10c each. Address me at North Ridgeville, Ohio.

Charles Clifford Maple.

Just laws are no restraint upon the freedom of the good.

The use of money is all the advantage there is in having it.

Patience is the strongest of strong drink, for it kills the giant dispair.

Each departed friend is a magnet that attracts us to the next world.

When a grain of corn dropped into the soil becomes a full ear, when the apple seed makes a tree, loaded season after season with delicious fruit, we see the old miracle repeated, the little made much.

Leaders of great movements are remembered longer for what they were than for what they did Multitudes can tell today what Mr. Gladstone was who cannot recite what he did.

To drink neither wine nor strong drink is becoming more and more an essential for the man who is to do great things in the world, whether for himself or for God.

Good is slow, it ascends; evil is rapid, it descends; what wonder that it should make much way in a little time.—Madame Swetchime

A SHOWMAN'S SERMON

Baby baptism is a religious fake and a direct insult to God.

"He that believeth and is baptized shall be saved" (Mark 16:16. Babies can not believe.

"Go teach all nations, baptizing them" (Matt. 28:19). You can not teach babies.

"Whatsoever is not of faith is sin" (Rom. 14:23). Babies have no faith.

"But without faith it is impossible to please Him" (Heb. 11:6). Impossible, remember, for babies.

Baptism is for the remission of sin (Acts 2: 38; 22:16). Babies have not sinned.

Ministers preaching infant baptism ought to quit it, or quit the pulpit.

Teach the Scriptures, not foolishness. Honor God and the Savior.—B. S. Driggs.

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ROBT. G. HUGGINS, Editor.

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GLAD TIDINGS OF GREAT JOY

The Bible reveals a coming age (Eph. ii:7) in which the government of mankind will be solely vested in Jesus Christ (Ps. ii:8; Zech. xiv:9; Acts xvii:31; Rev. xi:15); who will be personally present on the earth to administer the functions of his high position (Job xix:25; Zech. xiv:4; Acts i:11); and sets forth that everything wrong will then be put right (Ezek. xxi:27; Ps. xlv:6; lxxii.; Jer. xxiii:5; Acts xvii:31; Rev. xix:2). Men will universally be brought to submit, with bended knee and confessing tongue to the sovereign supremacy of God, and to do His will, even as it is done in heaven (Ps. lxxii:9; xcix:1; cii:15; Jer. xvi:19; Isa. lx:12; ii:11; 1 Cor. xv:24, 25). They will be influenced to abandon hatred and selfishness, and to show mutual good-will, which will become the order of the day (Isa. xi:13; xxvi:9-12; Zech. viii:16 to end; Luke ii:14). The oppressor will be destroyed and the down trodden set free (Ps. lxxii:9-12; xxxvii; Isa. xiv:25; xvi:5; Luke i:52-53). The arrogant and the proud will be driven from the high places of the earth, and replaced by the meek and the needy, who will have undergone previous preparations for the position (Isa. ii:17; Ps. ii:9; xciv:22; lxxvi:9, 12; Rev. ii:26, 27; xvii:14; Jas. ii:5; Matt. xxi:43; 2 Tim. ii:12). Ignorance and debasement will give away before the spreading glory of the Lord, which will cover the earth as the waters cover the sea (Isa. xxxiii:3; iv:5; Ps. cxiii:3; Jer. xxxi:34; Isa. ii:2-3; lix:19; Mal. i:11). The people shall learn Jehovah's ways; and no more walk in the imagination of their evil hearts (Isa. lx:21; Ps. ii:1; Ezek. xxxvii:24; Luke i:51). Truth and righteousness, abounding like a mighty stream, shall sweep away the subterfuges and hypocrisies of the present time (Amos. v:24; Hab. ii:14; Zech. xiii:1-2; Isa. lxi:11; xl:9; 1:29). In a word, the effulgent rising of the sun of righteousness will dissipate the shades of night, which have so long brooded over the world, and restore the day for ever (Mal. iv:2; Isa. lx:1-2-3-20; 2 Peter i:19; Rev. xxi:22-25; xxii:5-16). This coming age is heralded on almost every page of the Bible. Moses (Deut. xxxii:36-43), the prophets (Dan. ii:44; vii:18-27; Joel iii:16; Obad. xxi; Zeph. iii:8; Hag. ii:6-7; Hos. iii:5); and the apostles (Acts iii:19-24; x:42-3; xvii:31; xxvi:23)—all unite in sounding its prophetic fame, and their report reaches down to this late generation, yet its approach is almost unknown. A shapeless tradition, that a good time is coming, is all the trace that can be discovered in Christendom of the glorious and the definitely worded proclamation of heaven's messengers. How lamentable that God's promises should be so little understood and appreciated!

The change is near, even at the door; "The times of the Gentiles" (Luke xxi:24) have nearly run their course. The gathering storms of the political atmosphere, co-incident with the expiry of the prophetic periods (Ps. cii:13; Hab. ii:3; Dan. vii:19; vii:25; viii:13-14; xii:11. Rev. ix:2; xii:14), are a sure omen that the close of this dispensation is at hand; and that the present generation may witness the unparalleled judgments by which the kingdoms of this world are to be wrested from the powers that be, and transferred to "that man whom God hath appointed" (Acts 17:31).

IS THE WORLD GROWING BETTER?

A Negative Reply to the Question

L. S. Bronson

On the editorial page of the Christian Herald of April 10, 1912, can be found this question, "Is the World Growing Better?" In answer to this inquiry the writer says, "We have but little patience with the Pessimists who always says No to the question." Could the writer of the article exercise a little patience towards those holding the apposite view and examine the Bible authority for his position he might be able to discover he is the one in error on the question. We long ago learned one out of patience is not in a good condition to reason. But after disclosing to the reader his state of mind the writer of the article proceeds to prove (not from the Bible) but from human reasoning and the development of the arts and sciences and wordly improvements, that it is advancing in a better way and fast rising upward and nearer to God.

It is not what the world gives as proof on the question but what says the scriptures in regard to the matter. The natural man with all his worldly learning and achievements is no nearer his God today and never will be in this age than he was at the first dawn of creation when all was pronounced "very good." Since then man has ever been hewing out cisterns, broken cisterns, (not perfect ones) that could hold no water (Jere. 2:13). "Clouds they are without water, trees whose fruits wither, fruit twice dead, plucked up by the roots" (Jude. 12). "So this I have found that God hath made man upright, but they have sought out many inventions. How many of these inventions, think you, tender to better his condition since God created and pronounced him "upright?"

Let me say right here, in no age of this world's history has man ever been known to "fall upward." "All like sheep have gone astray" (Isaih. 53:6); and none in their natural state ever returned to the fold of his own accord. If the world is growing better and coming nearer to God and a higher life, then Christianity must be on the increase. I will admit there is abundance of religion in the world at the present time and always has been; but religion is not always God's idea of Christianity. James 1:27 says, "Pure religion and undefiled before God and the Father is this: To visit the fatherless and the widow in their affliction and to keep himself unspotted from the world." Tell me how many there are today observing this command and having no worldly insignias or spots on their garments.

Now for the Bible proof that the world is not growing better. God's children in all past ages have not been found with the multitude or the popular throng. How many were found on God's side out of a world of ungodly people after 120 years of faithful warning by Noah? How many did Abraham find in the city of Sodom while the angel of God waited his careful and prayerful search? How ended the Mosaic dispensation? I need but refer to the fact that the world in that age had been sinking into a pit of iniquity. Neither the glory of Greece nor the power of Rome could bring back the race to their God. But at its close the bitter cry of His enemies was heard saying, "Away with Him, crucify Him," and the awful prayer went heavenward, "His blood be on us and on our children," which in a measure has already been answered in the destruction of Jerusalem and the scattering of that people among the nations of the earth. How many of the vast multitude at the close of that age were found to be on God's side? How many Christians were with Christ when in the garden of Gethsemene? Only three, and they were asleep. And in the agony of soul Christ exclaimed, "What! could ye not watch with me one hour?" How many of Christ's followers were found defending him before Pilate's bar? How many Christians followed Him to the cross and stood close by and there comforted Him in his last dying moments? Was it the sympathizing multitude that comforted him in His last moments of suffering?

Near that point of time began this age or dispensation, and the first question I wish to ask is this: What is the Bible teaching as to its godly qualities? Where in all the Bible is it stated that this is to be an age of righteousness, an age glory and virtue? The Bible declares this age is to be an evil age. We read in Gal. 1:4 that Christ came to deliver his children from the present evil world or age. This age is not, never was, never will be, a friend to Godliness. "If the world hate you ye know that it hated me before it hated you. If ye were of the world, the world would love its own (and does). But I have chosen you out of the world, therefore (for this reason) the world hate you" (John 15:18-19). Not a very flattering feeling towards Christianity coming from the world as here described by Christ. Again He speaks to His Father concerning His children in this age as follows: "I have given them thy word, and the world hath hated them, because they are not of the world. I pray not that they should be taken out of the world but that thou keep them from the evils. They are not of the world (some have that appearance now days) even as I am not of the world" (John 17:16-17).

The scriptures also teach that God's people in this age, as in all past dispensations, will be few in numbers and greatly in the minority as compared to the multitude. The path in which God's children are commanded to walk is both narrow and difficult, while the broad way is for the multitude, is easily found and the many walk therein (Math. 7:13). Again, "Straight is the gate and narrow the way that leadeth unto life and but few there be that find it" (Math. 7:14). Where two or three are gathered together in my name there I am in the midst of them (Math. 18:20). Oh! How often that text has been quoted by the little company gathered in His name, and how much it has comforted, strengthened and cheered their fainting hearts as it has been remembered! No need of quoting or remembering the text should the multitude be found there. "Fear not (great company? No.) little flock for it is your Father's good pleasure to give you (not the multitude) the kingdom" (Luke 12:32).

"Many are called, but few are chosen" (Math. 22:14). The harvest is great, but the laborers are few" (Luke 10:2). "Lord, are there few that be saved?" (Luke 13:23). Why this question if in this age the multitude is saved? What was the condition of God's people Christ saw as he viewed the churches spoken of in the third of Rev., representing (as many claim) the last phase of the church before Christ returns; Sardis. "Thou hast a name that thou livest and are dead, yet thou hast a few (not many) names in Sardis." Philadelphia, "I know thy works, for thou hast a little strength." Not very strong. Unto the church of Laodeceians, "I know thy works, that thou art neither cold nor hot. Because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:1). This is not a very safe condition for God's children in the last days of Gentile rule, if Christian piety is to be on the increase at that time.

But let us look more closely and see what the Bible further says will be the condition of the world when Christ returns. "As it was in the days of Noah so shall the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage (all honorable enough had they been conducted in a proper manner), until the day of Noah entered the ark and knew not until the flood came and took them away. So shall also (in like manner) the coming of the son of man be" (Math. 24:36-39). There were not many saved from the antediluvian world. Only one family. Again, as it was in the days of Lot. The same day Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be when the son of man is revealed (Luke 17:28-30). Not many righteous in that city when its destruction came. Five could not be found. Why take these two illustrations of great wickedness and fearful judgments to illustrate to us the condition of the world and the small proportion if Christianity is to increase and flourish in that day? Why did not Christ say. As it was at the dawn of creation when all was fair and "very good," if men are to be at peace with themselves and their God at that time? These are strange illustrations to be given to establish such a claim. Surely they are not very appropriately chosen. But listen again to God's word: "When they say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child and they shall not escape (II. Thess. 5:3). A very appropriate and forceful illustration. In speaking of the last days in Math. 24:11-12 it is stated that "many false prophets shall arrive and deceive many, and because iniquity shall abound (a plentiful supply) the love of many (not a few) shall wax cold." Does iniquity add to piety, and coldness increase Christianity? Again, "Now the spirit speaketh expressly (note the word "expressly") that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils forbidding to marry," etc. (1 Tim. 4:13). Remember all this is said to be in the last days. Can you locate it by any conditions that exist today?

In II. Tim. 4:1-3 we find this earnest charge given by Paul to his son Timothy, "I charge thee before God and the Lord Jesus Christ, preach the word (not something else). For the time will come when they will not endure sound doctrine, but after their own lusts (desires or tastes) shall they heap (hire or gather) to themselves teachers, having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables." Who are to preach these fables? Is it hard for any one to locate this period to which Paul is referring? Are we not very near that time today? Again II. Tim. 3:1-3. This know also (something more) that in the last days perilous times shall come." Do you hear of any perils on land, on sea, or above the earth, in our day, greater than ever before? Reflect on this question for a moment and then answer. Again, men shall be lovers of themselves, covetous, boasters, proud, blasphemers disobedient to parents, unthankful, unholy, without natural affection, incontinent, fierce, despisers of them that are good, traitors, heady high minded, lovers of pleasure more than lovers of God. Having a form of godliness, but denying the power thereof. Is not this a very strange mixture of religious characters for Paul to declare will exist on the earth in the last days, and at a time as we are told by some when the world will be advancing in all that is great and noble? Paul, is this class of whom you have been speaking and warning your son Timothy against, Christians and worthy our love and fellowship? "From such turn away." Why Paul? "For of this sort are they which creep into houses and lead captive silly women laden with sin, led away with divers, lusts." Have we any such religious men, such silly women, and are they growing less in numbers or are they on the increase as your godly piety advances? How about the red light signals that point along the way that leads to crime debauchery, and an early death? Are they multiplying or are they growing less in numbers because of the lack of patronage? Let us for a moment look at the situation.

"On the basis of abundant information gathered by the Salvation Army, there are in the United States, 230,000 professional prostitutes. Adding to this apprentices there are fully a quarter million supported by more than a million male prostitutes, some of whom Paul in II. Tim. 3:5 declare "have a form of godliness." It is also stated that the characters following this awful trade last on an average only about five years. This causes 50,000 deaths each year and 50,000 recruits are yearly needed to fill their places. It is also stated the police returns show that the whole number of professional dissolute women in New York cannot be short of 20,000. In London 80,000. How many men having only a "form of godliness" are obeying Paul's injunction, "From such turn away?"

How about the white slave traffic in this, our so-called Christian land? Is it soon to die out and disappear? I fear not according to late developments disclosed to public view as existing in New York City, and has been recently stated in other directions that within ninety days from a given date this year, seventeen hundred girls suddenly disappeared from their homes. Where are they, think you? Is it hard to tell? I think not. Mothers, are any of those missing ones your daughters? Think of it for a moment. They are some mother's children to whom that parent once sang the soft sweet lullaby song, "Hush my dear, lie still and slumber." Oh! could some of the "unknown wives and mothers of well known men," during the short hours of night suddenly enter some of those very quiet, unassuming and closely curtained buildings, perhaps standing near their homes and under the very shadow of some large business firm, and for a short time view the scenes transpiring there, they would then know where some mother's daughters are, and also be greatly surprised at the sight of their companions. Think you, would those mothers and wives return to their homes rejoicing and believing the world is growing better and the millenium very near at hand, or would they think a portion of Sodom had been suddenly imported into their beautiful city, destroying forever their happiness and joy of home?

But right here let me say women of bad character are not all found within the red light districts neither are all disreputable men found outside professed Christian churches. Tares and wheat are yet growing in the same field, and always will be until the angel of God separates them in the time of harvest.

Again, we are also informed by late census that the consumption of opium in China is 26 per capita, while in our Christian land it is 50. Are not the Christian missionaries being sent in the wrong direction?

What about the liquor business in our land? According to late statistics it has not decreased in the least since 1909, and if that be correct each day of the year 274 people of this nation are going down to fill as many drunkards graves. It is stated that Ohio now has 8643 saloons, an increase of 700 over the year 1911.

How about the modern playhouse and picture show? Do the daily and nightly gatherings of the people, young and old, tend to bring prosperity to the home, elevate the morals of the people, strengthen, build up society and increase the spiritual growth and influence of the church of God?

How about the present meager style of dress worn by some of the female portion of community which in some instances is not much greater in quantity than that which was so hastily prepared by our first parents in the Garden of Eden, and plainly revealing to the observing eyes the character and object of its wearer? Does it tend to elevate humanity, crucify the flesh with its affections and lusts (Gal. 5:24), thereby helping the condition of the world? Or is its subtil and suggestive influences, degrading, demoralizing, and ruining in body and mind, many who are fast becoming devotees to one of the most ridiculous and immodest fashions the devil has ever suggested to society.

On this question, says James M. Gray of Chicago, "Little criticism have I to make and few comments but I would set before you facts that are as plain as anything can be. Consider how women are in evidence in their personal appearance. Their hats for example: their powder and paint on their faces, even in the public streets; their boldness in dress that need not be described, their brazenness on the stage and in the audiences of such performances where in the companionship of the opposite sex they gaze upon a lewdness that would shock their mothers only a generation ago."

Girls, you who have as yet traveled but a short distance in this world, guard well thy steps, lest life's young petals fade and fall under the frothy breath of him who would blast character, and ruin all the nobler purposes of life. They that play with fire may get burned. Remember it is stated in the scriptures, "They that cover (or hide) their sins shall not prosper" (Prov. 28:13). Are all these elements of evil now in the world evidences of increasing and growing righteousness in the earth? And are the good pasturage ground upon which modern Christianity is to "grow in grace and in the knowledge of the truth?" (II. Peter 3:18).

But at this point I hear you say, "We have always had many of the above named conditions more or less to contend with in the world, and why should you magnify them now at such length? Answer. We do not speak of them because we are ignorant of the fact that they have in some form or degree always existed in the world. But because many religious teachers and others are claiming and teaching that the world is each day growing better, and if this is true all these evils must be on the decline. Conditions in society high and low, all about us are teaching in thunder tones and in unmistakable language that such a statement is very far from the truth. My second reason for noticing these conditions is because Paul in I. Tim. 4:1-4 warns us of these coming dangers declaring "The Spirit speaketh expressly that in the last days" these conditions are to become more marked than in former times and not grow less as some are teaching (II. Tim. 3:1-13; 4:1-5).

(To be continued).

WORDS OF COMFORT

Hear the blessed words of Jesus,
Radiant with light of life,
Balm for every mortal anguish,
Calm for every mental strife;
Richar far than earthly treasures,
Are the truths they do impart,
Bread of life for starving mortals,
Power to heal each broken heart

Hear again the words of Jesus:
"If I go away I'll send
The blessed holy comforter.
And he'll be with you to the end
My Father's hous hath many mansions,
Or I would have told you so;
And I'll come again and take you,
Where I am, you shall be too."

O the cheering words of Jesus:
"I'm the shepherd, ye my sheep,
And of all my Father gives me,
To the end I'll safely keep.
None shall ever take them from me,
For I know them every one;
And they know their shepherd's calling,
At his word with joy they run.

—Hymn taken from an old Restitution of many years ago.—Mary E. Bush.

The Restitution

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Cleveland, O., November 19, 1912.

EDITORIAL

Brother Maple, now in a meeting near Brush Creek, Ohio, reports good interest. He is greatly pleased with this promising field. He will give full particulars in his weekly report.

Sister Mattie Ridgway writes of her appreciation of Sister Cassie Hicklin Williams' poetry in a recent Restitution, entitled "My Morning Prayer."

Bro. Charles W. Russell writes that he has delivered two sermons in a coal camp in Colorado to hearers that were both attentive and interested. He adds: "This is a great field. I wish the Church of God would occupy it with an energetic godly man. Come, brethren; wake up. You will strengthen your own faith and enrich your own experience by working."

CHRIST'S RESURRECTION: WHEN?

On the First Day of the Week

The idea that Christ rose from the dead on the Jewish Sabbath is entertained by Sabbath observers on grounds that are plausible, but not sound. Without a question he rose on the first day of the week, if God's word is authority on the subject.

Editorial consideration of the issue has been provoked by a correspondent who sends an elaborate paper on the subject of the Lord's saying that he would be "three days and three nights in the heart of the earth." Contending that this requires that he, Jesus, should have been full three days and nights in the death state, he points out that Jesus was "laid in the tomb a little before six o'clock in the evening preceding the passover sabbath." He argues that this passover sabbath was the fourth day of the week: that Jesus was therefore in the grave during the fourth, fifth and sixth days, and awoke on the morning of the seventh or sabboth day. The principal feature of the article is the repudiation of the phrase "first day of the week" as an unscriptural phrase, and, as in point of fact, an inaccurate and misleading form of speech, both as regards translation and what the narrative shows took place. His principal point is the translation. He cites all the cases of its occurrence and shows that in every case, the Greek is literally one of the sabbaths or the chief Sabbath, and contains nothing equivalent to the phrase "the first day of the week." In this the brother is right, but we cannot accept the conclusion he draws from the fact. He contends that the phrase "first day of the week" and the fixing of the Christian Sunday for that day, are both the work of the false system of religion established by the Little Horn of Daniel's fourth beast in accordance with the prophecy that that power would "think to change times and laws" (Dan. vii. 25).

There are two considerations of a general character that bear weightily against this idea The first is, that the Christian community (by whose bishops Constantine was guided in his public policy) had existed for nearly 300 years before Constantine publicly established the first day of the week as a public sabbath, and there is evidence (such as Justin Martyr's allusion to their weekly assemblies) that they had a tradition and a practice as to the particular day of their worship, which must, from the nature of the case, have been a fair index of the practice of the first century. The holding of Christian assemblies on that day was so universal before Constantine's time that it must have originated long before the Little Horn power became an ingredient of the apostacy. As it is one of those things that could not easily be changed after the practice was once established (or if changed, would leave some trace of the supposed original practice, of which there is none), we must assume that the existence of the first-day practice long before the days of Constantine is proof of its recognition at the beginning. If so, the question would be, why did the believers of the first ages observe the first, and not the seventh day of the week? This would go back on the question of the day of Christ's resurrection discussed by our brother. The English version says it was on "the first day of the week," which, if a sustainable translation, would be decisive. The brother, however, impugns it.

This introduces the second general consideration, viz.: the invariable adoption of this translation by all good judges of the Greek idiom, including Dr. Young, who was no respecter of ecclesiastical authorities. In such a question, it requires a much deeper knowledge than is to be acquired from Greek lexicons. They are, of course, of great value in giving us the English sense of Greek words considered as detached terms, but they necessarily fail to impart that subtle of idiom and usage by which it often happens, even in the English language, that terms having a fixed meaning as dictionary terms, acquire a totally different meaning in conventional usage and idiomatic combinations. There must be a good reason why all translators agree that mian sabbath (literally, one of sabbaths) is correctly represented in English by "first day of the week." We are not prepared to explain how such a Greek form could come to have such an English sense, unless Dr. Young's suggestion is correct, that "sabbath to sabbath," or the interval between the two sabbaths, came to colloquially express the idea of a week, and that sabbaths come to be adopted as a briefer phrase than "sabbath to sabbath." Whatever the explanation may be, there seems no doubt that such is the meaning of the Greek original. All the cases will not fit our brother's suggestion, that the meaning of mian sabbatoon is the first or chief sabbath (as distinguishing the seventh from the passover sabbath). Thus we have Matt. xxviii:1, saying that Mary visited the sepulchre "after the sabbaths, as it was dawning towards mian sabbatoon." If the phrase means "one of the sabbaths," we have Matthew telling us that "after the sabbaths," or in the evening of the sabbaths, the dawn of one of them was coming on. We should then have three sabbaths in question. But our correspondent disputes the translation here. He contends that "dawning" should be "lighting up." And that it refers to "the lighting up of the temple for service." There is no evidence of this. Dawning is certainly a lighting up but the lighting up is associated with a day and not with a service; and that this is the right association is proved by John's alternative description of the same moment; "early, while it was yet dark."

The idea that Jesus rose on the Jewish sabbath is excluded by the testimony that the women, "having purchased spices and ointments . . . rested the sabbath day according to the commandment" (Luke xxiii:5, 6). If it be said that this refers to the passover sabbath, the reason for rest must have been still more binding as regards the seventh day, for "the commandment" to this effect refers peculiarly to the seventh day. If they did not go to the sepulchre because of the commandment to rest on the passover sabbath, the similar commandment would certainly have kept them away on the other. The same reason would have prevented Cleopas and his neighbor from undertaking a seven miles journey to Emmaus on the seventh day. They did so journey on the resurrection day (Luke 24), which is a proof it was not the seventh day, but "the first day of the week," on which, accordingly ever since, the disciples of the Lord in all times and countries have, by apostolic example in the first century, broken bread in remembrance of him.

FRIENDLY SUGGESTIONS

To the Brethren of Central Washington

The reader will have the pleasure of perusing the articles of faith and discipline of the Washington Conference in this issue. A brother sent with them a letter from which we make the following excerpt:

"The inclosed articles of faith and discipline, show just where we stand. We have been deliberate in this matter, realizing the importance of doing so, that we might be in harmony with our heavenly Father, and be a help to our fellowmen, who are groping in the Babylonian darkness of the present hour. If we expect to be able to stand against the enemy, we must be united, cease biting and devouring one another, and present a solid front: the battle has become a rout, as it stands at this present time. There must be a housecleaning, if we ever accomplish anything. We have taken this means of defending ourselves. There may be some things in the articles that you may not feel like endorsing on first reading, but I ask you to consider them calmly and carefully before rejecting them.

We would like to have the articles of faith and discipline published in The Restitution that the readers may know who we are and how we stand."

Let the reader remember as he reads these articles that no matter how many errors he may find in the outline of faith, the Washington brethren are honest and frank enough to tell us and the world just what they believe and where they stand. They are not like creed dodgers, who believe all kinds of absurdities slyly and privately, and yet put up a respectable appearance in public. However erratic and heretical you may thing the Washington brethren are, thank God, they are not dodging, pretending, and clothing their nudity with garments of hypocrisy.

Their statement of faith is most excellent in the main, and we heartily endorse it, except in a few minor thoughts that are perhaps misunderstood by us because of verbal vagueness. The brother anticipates there are some things in their confession of faith that we may not feel like endorsing. As he wants us to "consider them calmly and carefully," we assure him that we have done so, and as a result we wish to offer him and the Washington brethren a few "friendly suggestions." Not criticisms, mark you, but only suggestions, which we assure them come from a hand of kindness and a heart of love.

In article 15 of the discipline we learn that the articles of faith and the discipline "shall be a test of fellowship among us." This is right and proper, but no "test" should be introduced in a statement of faith which is not a test. Only fundamentals, essentials, should find a place in the outline of faith. We suggest therefore that the resurrection of the unjust, which is placed at the end of the 1000 years in article 7, should be stricken out. The texts used to prove this statement would be satisfied and their meaning exhausted if the subjects of the reign of Christ who die were resurrected then, without introducing and mixing up with the people of that age the people of former ages and dispensations, who have lived and died under different laws and conditions. All agree that the unjust will be raised and condemned; surely you are not going to make the time of their resurrection a "test," are you?

"Baptism by immersion in water," in article 13, is not an allowable form of speech in deliberate composition. If one believes in different "modes" of baptism, immersion, pouring, and sprinkling—he can speak of "baptism by immersion," which is equivalent to a claim that though immersion is baptism, something else is also baptism. This form of speech admits of "baptism by sprinkling" or some other mode than immersion. We feel sure this statement does not correctly represent the faith of our brethren. They believe that baptism is immersion. To say "baptism by immersion." is unpardonable tantology; tantament to saying "immersion by immersion in water!" We suggest that for the sake of plainness this statement should be revised.

Again, in article 13 "the washing of the saints' feet" is put down as an essential ordinance. To this no objection can be made unless in the matter of form. The texts given are clear in directing us in the performance of this duty. Beginning with Jno. 13: 5-17, the first proof text, we learn that we "ought to wash one another's feet" (v. 14); this makes fee washing a binding and plain duty. The next text cited, John 14:15, reveals that "my commandments," feet washingwith all others intended—will be kept if we love the Lord. Amen. Then the next text in the list is I. Tim. 5.10, an invaluable passage, for it is the only one in the New Testament which shows how the commandment to wash feet was obeyed: "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saint's feet, is she have relieved the afflicted, if she have diligently followed every good work." We are not here among "church ordinances" and ceremonials, but private duties. Bringing up children, lodging strangers, relieving the afflicted—these are home duties, not church ceremonies; and since "washing the saints feet" is found in this category of home and private duties, we take it as sufficiently plain by the law of classification that feet-washing is no more a church ordinance that the other duties specified in the same text. If one duty is ceremonial in this list of duties they all are. If some dear old sister abounds in "good works," among them, raising children, lodging strangers (and even washing their feet, as per many examples of hospitality in Old Testament), relieving the afflicted, and "every other good work," will she not, to use the last text given in your articles of faith, be among the "blessed" and have the right to enter the Holy City, because she has kept this commandment, and all other commandments of our Savior? (Rev. 22:14). Certainly. So understand your article on feet washing is good and biblical; but if the article means to ignore this scriptural manner of obeying our Lord's feet- washing commandment, and instead means to enforce the German Bantist-Dunkard invention of orthodoxy, then works of supererogation are introduced, and we have a different matter to consider.

Article 14 is unnecessary, even if true. Some very inconvenient questions could be asked about it, and there would be great difficulty in harmonizing its sentiments with other parts of the statement of faith. You say that man is "wholly mortal" (Article 5). Then in article 14 you that the devil is "separate and distinct from man." If man is "wholly mortal," the devil being distinct from man would be, mortal i npart or "wholly" so? mortal in part, or "wholly" so? Partly mortal and partly immortal? "Wholly" immortal? Who can tell? No rapid fire answers, now; keep calm. Consistency is whispering for recognition. In article 1 you say that God is "maker of heaven and earth and all things therein." The devil is either in heaven or on earth—just where he is was not told in article 14. But if God has made heaven and earth, "and all things therein," he must have made the devil. Why he made this "arch enemy of the human family" (article 14) and gave him the power of death, and so on—these questions are puzzles and problems. Why and how he has lived all the past thousands of years, and is to live in a bound condition for a thousand years after Christ comes (article 14), and yet "eternal life is obtained through Christ at his second coming" (article 5)—there is some confusion of thought here. The devil is mortal or immortal. If mortal, how do you explain his long life?. If immortal, how can he, as a being possessing the attribute of deathlessness, "finally be destroyed with the unrighteous" who are "wholly mortal," in "eternal death?" (Article 14). See how the difficulties multiply. Where is justice? She has been eluded or the devil would not get off so easily. Unrighteous men who are "wholly mortal," and only lived three score years and ten, and spent this brief span of time in deadly conflict with the "arch-enemy of the human family" must be "finally destroyed in eternal death" because the devil, an older and stronger than they, defeated them in battle; whereas, the devil himself, who has lived three score years and ten multiplied one hundred times, and during all his life time bubbled over with devilry, only gets the same penalty which is meeted out to men who are "wholly mortal"—eternal death! The hand of justice has been arrested; the devil, "separate and distinct from man", only gets the punishment of a man! Justice has slipped a cog here, or the devil would get a penalty commensurate with his crimes. Clear minds become clouded by these mists which cover God's theodicy; strong men faint when they face squarely the difficulties of the theory. The thoughts are too subtle, I cannot grasp them; they are too contradictory? cannot entertain them.

Coming now to the discipline we cannot help noting a few glaring errors. Number 8 requires that the "apostolic injunction found in Acts 15:29" must be strictly observed, "especially the eating of blood." The injunction is against "meats offered to idols, and from blood, and things strangled, and from fornication." These are all denominated "necessary things" in the 28th verse: there is no intimation however remote in the text or elsewhere that eating of blood is "especially" to be avoided. If all the things named are "necessary things," no man has the right to cull out one of them and distinguish it by "especially."

Number 9 makes it the "duty" of brethren to refrain from taking an oath. This "duty' is hard to see when God himself has set the example in using oaths (Gen. 22: 16; Numb. 14:26, 28), sometimes even swearing by his attributes (Psa. 89:35; Heb. 4; 6:13, 16). Then Paul made statements under oath (Rom. 1:9; II. Cor. 1:18, 23; Gal. 1:20; Phil. 1:8; 1 Thess. 2:5), and so did Christ the Lord (Matt. 26:63; Luke 5:1; Mark 14:61).

Number 10 exceeds the texts given in elaborateness of detail and comprehensiveness of significance.

Number 12 requires an impossibility, for while we can be "immersed in water" by some one willing to do it, when we are told that only "an obedient believer of the faith" can administer the ordinance, the standard is raised higher than any human being can reach.

These "friendly suggestions" are made, not to start controversy, but to provoke investigation, and to suggest a modification of what, to us, seems like extremes in faith and discipline.

COMMUNICATIONS.

Editor Restitution:

One sees many strange things in the wild West. For instance, I went into a Sunday School here, and found it ornamented with a billiard table. At the service we had about a dozen present. This is a mining camp. They seldom have preaching of any kind, but have plenty of dances. A few days ago I met the agent of the Am. S. S. Union, who told me that he had canvassed the town twice, visiting every home, and could not find one person who would take any interest in the S. S. work. This is a fair statement of the religious interest all over this country.

There are a great many preachers located on claims through here but most of them seem to have lost all interest in religious work.

I am the only one of the Restitution faith here. Have been doing all I could, but am about to the end of my work, to all human appearance.

It seems to me some definite action should be taken to put the resources of our people where they could be available to push the work forward. If I could get a horse and buggy I could do an unlimited amount of work, but cannot get around on foot. Lift up your eyes and look, for the fields are white already to harvest. A good many people are interested in the truth through the country. What say you, brethren?

CHAS. W. RUSSELL.

To the Household of Faith:

"Behold I come quickly; hold that fast which thou hast, that no man take thy crown" (Rev. 3:11).

Here Jesus through John, is addressing members of the Philadelphian church, but it can well be applied to all believers of the gospel. If the exhortation was applicable then, how much more so now, when we can see the fig-tree budding and almost ready to burst into blossom.

Surely the Lord is at hand, even at the door. The signs of the times, clearly indicate that the first clause of this exhortation will speedily be fulfilled, "Behold, I come quickly." Are we eagerly watching the events in the East? Turkey is meeting with overwhelming defeats and a general European war is imminent.

The sick man is rapidly losing his power and dominion, having recently to give up its last remaining possession in Africa, and now, being driven from Europe, surely the power is being dried up and the coming of the King of kings is not far distant. It is when we see these things beginning to come to pass, that we can lift up our heads and rejoice, for our redemption draweth nigh. Then, dear ones of the household, let us hold fast that which we have, that no man take our crown. We are liable to loose the crown, hence the injunction, "Take heed that no man deceive you. For there shall arise false Christ's and false prophets, and shall shew great signs and wonders; insomuch that if it were possible, they shall deceive the very elect" (Matt. 24: 4-24).

Let us renew our zeal, and press toward the mark of the prize of the high calling of God in Christ Jesus. Let us not become lukewarm or indifferent. The struggle will not be long and God will send forth his angels to gather his elect from the four winds.

Unto them that look for him, shall he appear the second time. Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ (I Peter. 1:3). Dear ones, let us be ready to meet our Lord with joy.

MRS. W. S. TOMLINSON.

Dear Bro. Huggins:

The accompanying clipping is from a recent Cleveland daily paper, and as all God's people are (or if not should be) watching with great interest the struglge in the Balkans I thought it might interest all and enlighten some.

We are living in an age brothers and sisters, when we may see prophesy being fulfilled before our very eyes. Keep them (your eyes—the eyes of your understanding) wide open all the time, for more and greater things are yet to come.

"And the sixth angel poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising. And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet (Mohammed), three unclean spirits, as it were frogs; for they are the spirits of demons, working signs; which go forth unto the kings of the whole world, to agther them together unto the war of the great day of God, the Almighty. (Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame). And they gathered them together into a place which is called in Hebrew. Har Magedon (Revelation 16.12-16, Revised Version).

The river Euphrates is drying up, i. e. Turkey (the "sick man of the East") is shrinking.

Yours in Christian fellowship and hope of eternal life.

STERLING P. GROVES.

TURKS ONLY OBEY KORAN IN MURDER.

Moslem Fanatics are Urged by Mohammed to Slay All Unbelievers.

And when the month wherein ye are not allowed to kill then shall he past, kill the idolaters wheresoever ye shall find them, and take them prisoners and besiege them and lie in wait for them in every convenient place (The Koran, chap. ix.).

When ye encounter the unbelievers, strike off their heads until ye have made a great slaughter among them (The Koran, chap. xvii).

For to kill a Christian or a Jew assuredly is "to acquire merit."

Any Turk who can't carry out a simple job like that isn't worth his salt. Nor has he much chance of reaching heaven. So sayeth the book of Mohammed, prophet of prophets, the Koran.

In 1904, H. G. Goshgarian, 1586 E. 66th street spent six months in a Turkish prison at Alope Syria. He was visiting there at the time. Identification with the Armenian revolutionary party gave the Turks a strong case against him. Then the United States stepped in Goshgarian was an American citizen. He came to this country from Harpoot, Armenia, in 1890. The United States won its case and Goshgarian was released. In the 1895 massacre 17,000 were killed at Harpoot.

In the sight of the Turk the Koran is a most sacred work. To see it in the hands of an unbeliever is bad enough. To translate it from the language of the prophet is desecration.

Goshgarian is an infidel, but he has a copy of the Koran. More than that, he has translated it into Armenian. The eight commandments he has read into Enlgish.

Practically, these eight commandments are different ways of saying "kill al infidels—Christians

and Jews." Now and again at the instigation of the authorities, the Turks do their best. Witness 216,000 massacred in seven grand affairs during the last eighty years. Greatest among them was that of 1895, when 99,000 were put to the sword.

"O, true believers, take not the Jews nor the Christians for your friends. They are the friends one of the other. But whose among you taketh them for his friends, he is surely one of them" (Chapter 5).

That is the second commandment. The first brings out the difference between the Christian and the Mohammedan beliefs.

"They are truly infidels who say that God is Christ, the son of Mary—" (Chapter 5).

Where the Jews comes under the ban is that he is not a follower of the prophet of prophets.

In 1893, which saw a comparatively minor massacre of only 10,000, the Armenian revolutionary party intercepted a message from Sultan Abdul Hamid—the same who recently was torn from his (how many) wives and locked up—to Zakee Pashim, commander of the fourth army corps, then in the province of Sassaun. That message, Goshgarian says, contained instructions to go ahead with the killing.

The powers took a hand when it was shown to them, for Abdul all along had denied the sublime porte countenanced the ruthless slaughter. The "unbelievers" have maintained they were being killed only at the instigation of the government.

"Ordinarily," said Goshgarian, "the Turk is peaceable enough. He does not want to kill until the government passes out the word. That is shown by the fact that, except at spasmodic intervals, Christians and Jews are safe and unmolested."

Hear the third commandment:

"War is enjoined upon you against the infidel. But this is hateful unto you. Yet perchance ye hate a thing which is better for you and perchance ye love a thing which is worse for you. But God knoweth and ye know not" (Chapter 2).

And here's the four it to strengthen the situation:

"Fight, therefore against them until there be no temptation to idolatry and the religion be God's" (Chapter 2).

Then comes the injunction: "And when ye encounter the unbelievers, strike off their heads until ye have made a great slaughter among them."

Even in the eighth which refers to the taking of wives, there is word of violence, although it is the only one which lets the "infidels" alone:

"Ye are also forbidden to take to wife free women who are married, except those women whom your right hand shall possess as slaves. This is ordained you from God" (Chapter 4).

CENTRAL WASHINGTON CONFERENCE

Articles of Faith

Article I. We believe in one God, who revealed himself unto the fathers, Abraham (Gen. 12:1 to 3), Isaac (Gen. 26:1-5), Jacob (Gen. 28:13-15; Isa. 44:6; Isa. 45:5; Eph. 4:6. Gal. 3:20. 1st Tim. 2:5). He is the maker of heaven and earth, and all things therein (Gen. 1:1 Isa.; 42:5; Psa. 148:1-6; Psa. 146:5-6; Heb. 3:4). And is a physical, corporeal, being (Gen. 1:26-27; Acts 17:28-29; Heb. 1:3; II. 6). He is the Father of only that portion of the children of Adam who have believed and obeyed his word (Rom. 8:14-15; Eph. 2:11-12-19.) and will reward with eternal life those only who believe and obey his commandments, and today is the day of salvation (Heb. 2:3; II. Cor. 6:2).

Article II. We believe that Jesus Christ is the Son of the living God (Mark 1:11; Matt. 3:17; Matt. 17:5), and was divinely begotten of God, through the agency of the Holy Spirit (Matt. 1:18; Luke 1:35; Isa. 7:14). He was born of a woman (Matt. 1:20-25; Luke 2:5-7; Gal. 4:4). died (Jno. 19:30-33), was buried (Mark 15:46), and rose again from the daed (Mark 16:6). He appeared in the body to his disciples (Luke 24:36-43; Rom. 14:9; I. Cor. 15:1-8), ascended into heaven (Acts 1:9-11), and is now sitting at the right hand of the Father (Acts 2:32-33; Rev. 3:21; Heb. 10:12; Col. 3:1), acting as our high Priest (Heb. 8:1; Heb. 7:21-22). We have access through him to the Father (Heb. 4:14, 15; Heb. 9:24; Heb. 10:21-22), and he is the Savior of the world (Jno. 3:16; Jno. 4:42; Gen. 3:15).

Article III. We believe in the existence of Angels (Matt. 26:53), who are physical, corporeal beings (Gen. 18), whose office is to minister to the children of God (Heb. 1:14).

Article IV. We believe in the existence of the Holy Spirit, or Spirit of Truth (Jno. 14: 16-17), which God gave to the Prophets, Holy men of God (2 Pet. 1:21; Luke 24: 27, 44; Isa. 61:1-2; 2 Sam. 23:2), revealing through them his will and purpose (Amos 3:7; Jno. 15:15). The Spirit was given to his Son without measure (Jno. 3:34-35), and to the Apostles, bringing to their remembrance the teachings of Christ and qualifying them to speak with authority (Jno. 14:26; Eph. 4:8-11-12), thus giving us the word of God (Eph. 6:17), which makes known unto us the way of salvation.

Article V. We believe that man is wholly mortal (Gen. 2:7; Ecc. 9:4-5; Ecc. 3:19-20; Psa. 146:3-4; Job 14:20-21; I. Cor. 15:45-49), and that eternal life is obtained only through Christ (I. Jno. 2:25, I. Jno. 5:9-12; Jno. 3:36; Rom. 6:23), at his second coming (Col. 3:3-4).

Article VI. We believe in the resurrection of the saints of God, to a physical existence of everlasting life in the kingdom of God, at the second coming of our Lord, and Master Jesus Christ (I. Tim. 4:8; Col. 3:3-4; I. Thess. 4:13-18, I. Cor. 15: 51-55; Phil. 3:20-21; Luke 20:35-36; Isa. 26:19).

Article VII. We believe that Christ is the rightful heir to the literal Throne of David (Luke 1:32), which was situated on Mount Zion (2 Sam. 5:5), in the City of Jerusalem, in the land of Canaan (Isa. 24:23; Psa. 89:34-37; Acts 2:30), and he will reign thereon for a period of one thousand years (Rev. 20:4). The saints (figuratively called the body of Christ) will rule jointly with him in the subjugation of the nations (Rev. 3:21; Dan. 7:13-14-27; Rev. 2:26-27; Rev. 2: 26-27; Rev. 5:9-10), at the end of which time will occur the resurrection of the unrighteous to judgment and condemnation (Rev. 20:5; Jno. 5:28-29; Rev. 20:12-15).

Article VIII. We believe that the earth is the promised inheritance of the saints, according to the covenant God made with Abraham and his seed (Gen. 13: 14-17; Gen. 15:18; Gal. 3:16; Rom. 15:8; Gal. 3: 27-29; Rom. 4:13; 8:17; Matt. 5:5).

Article IX. We believe that the kingdom of Israel was the kingdom of God (2 Sam. 5:3-5; I. Chron. 29: 23), established by his power and authority (2 Chron. 1: 11), and was overturned by him because of Israel's transgressions (Ezk. 21: 25-27), but will be restored by him through Jesus the Christ (Luke 1:31-33; Isa. 9:6-7; Acts 15: 13-17), at his second appearing (Matt. 25:31).

Article X. We believe in the Restitution of all things spoken by the mouth of all God's holy prophets since the world began (Acts 3:19-21), which includes restoration to life and dominion (Micah 4:8), THE EARTH from under the curse (Isa. 35:1-10; Rev. 22:3), and the literal return of the living house of Israel to the land of Canaan (Ezk. 37:20-28; Jer. 31: 1-30; Luke 1: 30-33), which was covenated to the fathers, Abraham, Isaac and Jacob.

Article XI. We believe that the law given at Mount Sinai to the children of Israel, by the hand of God, containing the ten commandments, and ceremonial, and sacrificial ordinances called "the law of God," "the law of Moses" or "the law" (Ex. 24:12), was fulfilled in Christ (Matt. 5:17; Gal. 3:19). It was given to the house of Israel as a schoolmaster to bring them to Christ (Gal. 3:24-25), and ended with the death of Christ on the cross (Col. 2:14-17; Jno. 19:28-30; Matt. 27:50-51; Hosea 2:11).

Article XII. We believe that the followers of Christ, who are the children of God by faith, are under the law and guidance of the Holy Spirit, through the word since the day of Pentecost (Rom 8:1-2).

Article XIII. We believe that membership in the family of God, (figuratively called the body of Christ) is obtained through adoption (Rom. 8:15; Gal. 4:5-7), by faith in his promises, and obedience to his commandments (Mark 16:15-16). Also that a belief of the gospel (Rom. 10:17), repentance and baptism by immersion in water for the remission of sins (Acts 8:12; Acts 2:38; Heb. 10:22), and a holy and righteous life, are prerequisites to salvation (Rom. 6: 16-22; 2 Cor. 7:1; 2 Tim. 3:14-17; 2 Pet. 1:5-11). At the time of adoption into the family of God our names are recorded in the book of life (Phil. 4:3; Luke 10: 20), which constitutes our citizenship with the saints, and a separation from the world (Eph. 2: 19-22; Jno. 15: 19; Eph. 6:12; Jas. 4:4). We also teach and observe the following ordinances as essential to salvation: the Lord's Supper, consisting of the bread and cup (I. Cor. 11:23-26; Jno. 6:53), also the washing of the saints feet (Jno. 13: 5-17; Jno. 14:15-23; I. Tim. 5:10; Rev. 22: 14).

Article XIV. We believe in the existence of the arch enemy of the human family, called by various names in the Bible: Dragon, Serpent, Devil and Satan (Rev. 20:2), and that he is separate and distinct from man (Gen. 3:1; Job 1: 6, 7), the opposer of God (Zech. 3:1-2; Luke 4: 1-13), the author of and has the power of death (Heb. 2:14; Job. 2:6), that his power will be broken and he himself bound during the reign of Christ (Mark 3:22-27; Rev. 20:1-3) and that he will finally be destroyed with the unrighteous (Matt. 25:41), which we believe to be eternal death (Rom. 6:23; Mal. 4:1-3).

Article 13. We believe the sick among us may call for the elders of the Church, and they shall pray over him anointing him with oil in the name of the Lord, and through their prayers his sins shall be forgiven him, and he shall be justified in the sight of God (Jas. 5: 14-15).

CHURCH DISCIPLINE

We believe that the Church as organized by the Apostles of our Lord on and after the day of Pentecost, was perfect in its organization, and the offices are God-ordained (Eph. 4:11), and are therefore vested with authority. The officers are first, Elders (Titus 1: 5); second, Deacons (1st Tim. 3: 8); third, Evangelists (II. Tim. 4: 5); fourth, Pastors (Eph. 4:11); fifth, Treasurer (Acts 6:3; I. Cor. 16:1).

1st. It shall be the duty of the Church to select its Elders according to the instructions given in 1st Tim. 3:1-7; Titus 1: 5-9, therefore they must be chosen entirely from the standpoint of fitness.

2nd. It shall be the duty of the Elders to look after the Church's welfare in general with a willing mind, setting a good example to the members, in faith and practice (Acts 20: 15-28; 1st Pet. 5: 1-4). To fail in these duties shall be sufficient grounds for removal (1st Tim. 5: 19-20-21).

3rd. It shall be the duty of the Church to select Deacons (1st Tim. 3:8), whose duty shall be to assist the Elders in the general care of the Church and direct in the relief of the poor and sick (Acts 6:3).

4th. It shall be the duty of the Church to select Evangelists according to their qualifications, for the purpose of spreading the Gospel and to organize Churches and set them in order (2nd Tim. 4: 1-5; Titus 1:5).

5th. It shall be the duty of the Church to select a Pastor (Eph. 3:11.) whose duty shall be to teach doctrine in harmony with the foregoing articles of faith.

6th. It shall be the duty of the Church to select a Treasurer, who shall have charge of all Church moneys and keep a correct record of all Church business (Acts 6: 3; 1st Cor. 16:1).

7th. It shall be the duty of those who preach or teach the word to subscribe to the foregoing articles of faith and teach doctrine in harmony therewith. And a filure to do so will be sufficient grounds for dismissal. Such authority to be exercised by the Elders and Deacons. And in case of disagreement between them, by a majority of the Church.

8th. It shall be the duty of each member to strictly observe the apostolic injunction found in Acts 15: 29, and especially the eating of blood.

9th. It shall be the duty of each member to refrain from making a worldly oath, or swearing, but they may affirm (Matt. 5:33-37: Jas. 5:12).

10th. It shall be the duty of each member to separate himself from all worldly lusts, some of which are: adultery, fornication, lasciviousness (dancing), idolatry, (covetousness), witchcraft, (spiritualism, hypnotism, palmistry, etc), hatred, variance, emulations, (to strive to excel), wrath, strife, seditions (rebellion), heresies, envyings, murders, drunkenness, revellings, (feasting, ball games, theaters, etc.), lying, anger, malice, blasphemy, slander, filthy talking, and such like. Also to observe the waning of the Apostle Paul in Eph. 6:12, and refrain from taking part in politics, and secret societies (2nd Cor. 6:14-15). Read carefully the following scriptures: Jas. 4:1-17; 1st Jno 2:15-16-17; Jno. 15:19; 1st Pet 4:1-5; 2nd Cor. 6:14-18; Gal. 5:19-20-21; Col. 3: 5-9; 2nd Cor. 5:17.

11th. It shall be the privilege of any married member to become divorced for cause, but he shall in no case be married again during the lifetime of the other party (Matt. 19:9; Rom. 7:1-3; 1st. Cor. 7:39).

12th. No one shall be admitted to membership without a confession of faith in the things pertaining to the kingdom of God and the name of Jesus Christ, being immersed in water by an obedient believer of this faith (Acts 8:12; Rom. 6:4-5; Gal. 3:27).

13th. No one shall be considered eligible to partake of the emblems of the Lord's Supper except immersed believers (Matt. 26: 26-29; 2nd Cor. 6:14-18).

14th. Differences between members shall be settled in the spirit and power of the Savior's instructions (Matt. 18:15-19).

15th. A hearty belief in and obedience to the foregoing articles of faith shall be a test of fellowship among us (2nd John 9, 10).

16th. A failure to comply with and live up to the foregoing articles of faith and discipline, shall be accounted as heresy, and dealt with according to the rule and practice, found in the following scriptures: Titus 3: 10, 11; Matt. 18: 15 to 19.

We believe the foregoing articles of faith and discipline to be a synopsis of the plan of salvation as revealed in the word of God. Our purpose in drafting these articles of faith and discipline is that we may all believe and speak the same things, thus coming to a unity of faith and practice (1st Cor. 1: 10; Phil. 3:16; 1st Pet. 3:8).

We extend a hearty invitation to members of the Church of God everywhere, who can indorse the above articles of faith and discipline, to join with us in our effort to establish unity of faith and practice among the Lord's people.

A. L. Corbaley,
M. W. Perrine,
N. D. Titchenal,
T. D. Foster,
C. F. Nichols,
Chas. Penrod,
Committee.

N. D. Titchenal,
Chairman.

T. D. Foster,
Secretary.

Adopted by the Churches of God of the Faith of Abraham, at Wenatchee, Waterville, and Cashmere, Washington, U. S. A., and ratified by the conference, above named.

A. L. Corbaley,
President.

Bessie Titchenal,
Secretary.

OBITUARY.

L'Orient Castle.

It is with sadness that we record the death of one of the most dearly loved sisters of the Oregon Illinois church, sister L'Orient Castle, who fell asleep at her home in that place on the morning of October 23rd, which was the sixty-eighth anniversary of her birth. Sister Castle, whose maiden name was Gleason, was born in Balsam Spring, New York. She was the only daughter in a family of ten children, of whom but one brother Mr. Joseph Gleason, of Central City, Nebraska, is now living.

She was married March 31, 1864 to Asher M. Castle, whose declining years are now saddened by her absence. In addition to her husband, she leaves four children to keep in loving remembrance the ever kind and patient mother, who has entered into rest. The children are Mrs. Edith M. Andrew, of Oregon, Illinois; Mr. Edwin Castle, of Hammond, Indiana; Mr. LeRoy Castle of Des Plaines, Illinois, and Mrs. Lizzie Eshbaugh, of Oregon, Illinois.

In early life Sister Castle united with the Baptist church, but later became a member of the Methodist Episcopal church. Under the ministration of Brother R. G. Huggins she embraced the glad tidings of the kingdom of God and was baptized in obedience thereto August 25, 1907.

During the last few years Sister Castle has been a continuous sufferer. Yet throughout her protracted illness she remained patient and bore her burdens with fortitude.

The writer addressed a large concourse of friends and relatives, who met to pay a last tribute of respect to the dead, to whom we spoke of that blessed hope which was the sustaining faith of our aged sister.

G. ELDRED MARSH.

AMONG THE BRETHREN

Eld. C. C. Maple.

At this date, November 14, we are in a meeting at Ginghamsburg near Troy. The meeting has been well advertised by Bro. Eidemiller, and the prospects are that the people will attend in goodly numbers. The rain has kept many away on the last two evenings, but about twenty-five came out last evening and gave most excellent attention to our sermon on "How to Read the Bible to Understand it."

An expecting Elder Huggins to join us in this meeting in a few days. We hope to have the pleasure of preaching for the church at Brush Creek on Sunday morning. The brethren at that point are expecting Elder Anderson of North Carolina, to hold them a series of special meetings some time in the near future. We hope to visit the church at Springfield and also preach for a few days at Jacksonville, before we leave this section of the state.

Our meeting here is well attended by those of many different faiths, including Disciple, Brethern of Christ, United Brethern, Baptist, Christian, etc.

Yesterday was our first day calling among the people; twelve calls were made and the class of people appeal to me as a class of very kind, intelligent people, whom we trust may gladly receive the word and search the scriptures for themselves.

Elder and Mrs. Robinson have done much good work in this section which has not been in vain. May the seed that they have planted, which we shall cultivate in the Lord's own good time, produce an abundant harvest.

We hope to have more to say to our readers in the near future regarding our work in Elyria, O. This field will be then center of activity when we finish our fall meetings. Address me at North Ridgeville, Lorain county, Ohio.

THOUGHTS ON PROPHESY AS CONNECTED WITH PRESENT EVENTS.

Flora A. Wood.

I have no doubt brethren, we are all watching with eager interest and longing hearts, the conflict now raging in the territory of the "sick man" of the East. Our interest is not that of the world at large, but comes from knowing what the word of the Lord says of this time; and our longing is that the Euphrates may be dried up, not because of the awful carnage that must follow or the time of trouble such as never has been that will come upon the world but that the way of the kings of the East may be prepared an d the blessing and peace from the seed of Abraham may come upon all the earth.

Our Lord has commanded us to watch for the sign of his coming, and has told us we may know when he is near. Because some have made mistakes in the past, should we cease to watch? If some have erred slightly in their computation of prophetic time, does not the word of the Lord stand fast? We do not know the day nor the hour in which our Lord will call for us, nor do we set times—but there are times and signs given by the God of heaven, and if we are wise we will study them carefully.

The Crimean war did not dry up the Euphrates; perhaps the present trouble may die down for a while; but we know that its coming is not far distant, for the mouth of the Lord of Hosts hath spoken it. Be sure that when the set time to favor Zion be come, the Lord will work.

It may seem to us that so much is to be accomplished that it will take a long time, but we cannot measure God's power by our own weak abilities. I have been reading of these things in a book written by a brother, one who labored diligently for the Lord, one who fell asleep long since, but will doubtless waken when Jesus calls, to honor and an abundant entrance into the kingdom. God is not unfaithful to forget his labor of love.

In reading I came across something bearing so directly upon the times soon to open before us, and of interest to all who are studying the prophecies on this subject, that I wish to transcribe it. I may not give the exact words, but will try. The article is entitled, "Position of the Russian and British forces at the Advent."

"The king of the North, or Gog and his hands, takes his position between the Mediterrean and the Sea of Galilee, and from thence to the Holy City, which he will invest with his forces (Dan. 11:45). Thus he will be like a cloud to cover the land, being a distance of seventy miles from Jerusalem to the rear of his army, and thirty-five miles from sea to sea. Within this area is Jezreel and the plain of the ancient city of Megiddo. Here the forces of Judah were overthrown by the Egyptians, and here was the death of Josiah, which caused great lamentation at Jerusalem and throughout the land. Zechariah cites this as an illustration of a future national lamentation, when all nations shall come against Jerusalem (Zech. 12:9-11).

After Jerusalem is taken the war will be continued on the other side of Jordan. This will extend the war to Eastern Idumea or Edom in the region of Bozrah, while South Edom, Moab, and the greater part of Ammon escape its ravages (Dan. 11:41; Isa. 45:3). So we see while the king of the North is making rapid progress, elsewhere another power is securing a maretime section of Ottomania for itself and this power affords a refuge to those who flee before the advance of God and all his hands. That this power is England, is beyond a doubt, as see Ezekiel 38:13.

This being the final position of the hostile armies, the reader will see the force of Isaiah's inquiry of the blood-stained traveler, "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, advancing in the greatness of his strength (Isaiah 63:1-6). Edom may then be styled the front of the Gogian armies, and therefore when the Lord goes forth to fight them, as when he fought in the day of battle in old time, he strikes the first blow at Bozrah. John also speaks of this in Rev. 19:11-13. Daniel calls attention to it in Dan. 12:1; also Ezekiel in chapter 38 and 39.

Thus will the image be smitten, the little horn broken without help, and the king of the North come to his end with none to help him."

Now listen to the closing words of this deceased brother, written over forty years ago, "A catastrophe in which the struggle ere long to begin among the nations of the old world will be sure to end."

Brethren, has that struggle begun? Is the image rising to its feet to be smitten by the stone cut out without hands? If this be true, then indeed our salvation is near.

Do you remember the command of our Lord to his disciples in that other time of trouble at Jerusalem? "Let him who is on the housetop not come down to take anything out of his house." Those who obeyed, escaped. What is the lesson for us who are living in the near time of trouble, such as never was? Be not striving to grasp the riches of this age. The age to come is ours. What are all the glories and honors and riches of this world, compared to the great and exceeding weight of glory which will be revealed for the faithful, when our Lord shall bring the pride of the haughty low?

If you will turn to the seventeenth chapter of John you will see that the great burden of the Savior's prayer was that his followers should not be of this age or world, even as he was not. And why? Because the world has never known the Father. We cannot serve two masters. We cannot go forward to meet the Lord if we are burdened with the cares and desires of this world—for after all these things do the Gentiles seek. Be not like them, but seek first the kingdom of heaven, and our Father will give all things needful.

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SONG BOOKS

Many have written me regarding the new song books. We hope to make some move in that direction during the coming winter months.

We are using during our evangelistic campaign a small song book called "Familiar Songs of the Gospel." We have corrected them in a few places with pen, and expect to insert two printed hymns, "The Glad Tidings of the Kingdom," and "Be Thou, O God, Exalted High." If any one would like one or more of these books we will send same after the corrections are made for 10c each. Address me at North Ridgeville, Ohio.

Charles Clifford Maple.

Just laws are no restraint upon the freedom of the good.

The use of money is all the advantage there is in having it.

Patience is the strongest of strong drink, for it kills the giant dispair.

When a grain of corn dropped into the soil becomes a full ear, when the apple seed makes a tree, loaded season after season with delicious fruit, we see the old miracle repeated, the little made much.

Leaders of great movements are remembered longer for what they were than for what they did. Multitudes can tell today what Mr. Gladstone was who cannot recite what he did.

To drink neither wine nor strong drink is becoming more and more an essential for the man who is to do great things in the world, whether for himself or for God.

Good is slow, it ascends; evil is rapid, it descends; what wonder that it should make much way in a little time.—Madame Swetchime

A SHOWMAN'S SERMON

Baby baptism is a religious fake and a direct insult to God.

"He that believeth and is baptized shall be saved" (Mark 16:16. Babies can not believe.

"Go teach all nations, baptizing them" (Matt. 28:19). You can not teach babies.

"Whatsoever is not of faith is sin" (Rom. 14:23). Babies have no faith.

"But without faith it is impossible to please Him" (Heb. 11:6). Impossible, remember, for babies.

Baptism is for the remission of sin (Acts 2: 38; 22:16). Babies have not sinned.

Ministers preaching infant baptism ought to quit it, or quit the pulpit.

Teach the Scriptures, not foolishness. Honor God and the Savior.—B. S. Driggs.

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ROBT. G. HUGGINS, Editor.

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VOL. 60 Cleveland, O., November 26, 1912. No. 94

"YOUR SORROW SHALL BE TURNED INTO JOY."

John 16:20.

Sister Alice B. Curtis of Fountain City, Ind., says the following verses soothe and comfort her. She longs for the touch of a vanished hand and the sound of a voice that is still, till it seems at times as if her heart must break. Others are passing through the same bitter experience. Let these verses speak for her to them. God giveth songs in the night. He has given us this.

S. R. WINCE.

"I've found a joy in sorrow,
A secret balm for pain.
A beautiful tomorrow,
Of sunshine after rain;
I've found a branch of healing,
Near every bitter spring,
A whispered promise stealing,
O'er every broken string.

I've found a glad hossanna,
For every woe and wail.
A handful of sweet manna
Where grapes of Eschol fail;
I've found a rock of ages
When desert wells are dry,
And after weary stages
I've found an elm nigh.

An elm with its coolness
Its fountains and its shade,
A blessing in its fullness
When buds of promise fade,
O'er tears of soft contrition
I've seen a rainbow bright,
A glory and fruition
So near yet out of sight.

My Savior, thee possessing
[illegible]
The healing and the blessing,
The sunshine and the Psalm,
The promise for the tearful,
The elm for the faint,
The rainbow for the tearful,
The glory for the saint."

THE CHURCH OF GOD

The True Bible Name

No. II.

Jas. A. Patrick.

V. Should the Church be named for Christ?

There is a class of people that hold that the church should be called the Church of Christ: (1) Because it belongs to Christ. (2) Because Christ and God are one, and when we say Christ we say God, and when we say God we say Christ. Now a word more in regard to the church belonging to Christ. That it does no one will deny, but is that any reason why it should be called by his name? In Acts 20:28 we read: "Take heed therefore unto thyself, . . . to feed the church of God, which he hath purchased with his own blood." Of course in our common version this reads as if it were God that shed his blood, and that is a strong point with some that Christ and God are one. But the thought is preposterous. God shed his blood? Prof. Wilson, in the Emphatic Diaglott, renders it: "The blood of his own." He further says in his note on this verse: "There are no less than six different readings of this phrase in the MSS. which have probably arisen from a presumed difficulty in understanding it in connection with the latter part of the sentence—'purchase with his own blood.' But read it as it stands in the original, and it still makes good sense, without rejecting the reading of the most ancient MS. and some of the oldest Peshito Syriac Copies. The reader can supply the eliptical word after own, whether it be Son or Lamb, or Sacrifice. Thus, feed the Church of God, which he acquired by the blood of his own (Son)."

Thus we see that it was the Church of God which was purchased by the blood of Christ. It was the family of God that was lost; sold under sin, and it took the precious blood of Christ to purchase or redeem it. It belongs to Christ by right of purchase; but what is it that belongs to him? The Church of God, which he purchased by shedding his blood.

Another thought right here is this: Christ is not a name but a title, meaning the Anointed One. So if we say Church of Christ we are giving it a title instead of a name. Christ is no more a name than sultan, czar, king, president, etc. So when we read of the "Churches of Christ" it refers to those churches which own allegience to the Anointed One as their head; simply a descriptive title, as "Church of the first-born," "the household of faith," etc.

2 Now in regard to Christ and God being one, so that when we say God we refer to Christ, and vice versa. Christ and God are one what? *One person of course.* How else could Christ and God be used as referred to above except they applied to one person? And our friends proceed to argue this from the fact that the names of Deity are applied to Christ. For instance Isa. 9:6. "For unto us a child is born, unto us a son is given. . . . and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Also Heb. 1:8. "But unto the son he sayeth, Thy throne, O God, is forever and ever." But when asked to show one scripture where the title "Christ" is applicable to God they fail to do so.

Now that Christ and God are one person is too absurd to be argued, it would seem, and yet there are those who will argue to that effect because, as I have said, the cognomens of Deity are applied to Christ, and also because Christ said in John 10:30. "I and my Father are one." Yet they fail to read John 17:11, where Christ explains their oneness. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." How are Christ and God one? As the true followers of Christ. One in desire and purpose to save the lost. If Christ and God are really one person, to whom did Christ pray? Who was it that said, "This is my beloved Son in whom I am well pleased?" and many like expressions.

Now in regard to the names of Deity being applied to Christ. We notice in Isa. 9:6 that the Son which was to be born was to be called the Mighty God, etc., not that he was the Mighty God. Now why was he called by these names? We read in Heb. 1:4. "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than the." What name did Christ inherit? What name could he inherit but that of his Father? That is why he is called God in the 8th verse. He has a right to that name because he obtained it by inheritance.

Some people ask us: Why do you take the name, "Church of God?" I answer, we do not take it, we inherited it from our Father. My child does not take my name; he inherits it. Christ is our brother; he inherited *his Father's* name. What is more natural than that the rest of the family should inherit the same name. Some argue that among some nationalities the Swedes, e. g., the children do not take the family name, and that the Hebrews had no family names at all. That is true, but family names seem to be of divine institution, for Paul says that the whole family in heaven and in earth was named for the Father, and we see those nations which have become the most enlightened under the influence of the gospel following out this divine institution of naming children after the head of the family. The Swedes and others did not get their custom of naming from Christianity, but brought it down from heathendom.

VI. The Bride.

It is admitted by all that the Church is the bride of Christ. Has the marriage yet taken place? Some answer, Yes; on the day of Pentecost. Paul says, 2 Cor. 11:2. "For I am jealous over you with a Godly jealousy; for I have espoused you unto one husband, that I may present you as a chaste virgin to Christ."

In Matt. 25:10 in the parable of the virgins, Christ places the marriage at the coming of the bridegroom; and if we turn to Rev. 19:7-9 we find that the marriage of the lamb was shown to John as something then yet future. And to be sure the espoused bride does not take the name of the prospective groom till the wedding has been solemnized. To think of the marriage having taken place on the day of Pentecost would make Christ get his bride on the installment plan. Preposterous!

VII. Denominations.

Eld. A. E. Hatch in his tract on "The Church Name" says: "Denominationalism exists; and as long as we 'know in part and see through a glass darkly, it is liable to continue. How can we distinguish the denominations without denominational names?"

This is simply begging the question, because we find that denominationalism is condemned in the Bible. Of course from man's standpoint these things are necessary, but from God's standpoint they are condemned. From which standpoint will we look at them? Paul says that we should be joined together in one mind, that we all speak the same things, that there be no divisions among us. Will we be conformed to the whims of men? or will we be transformed by the renewing of our minds?

Elder Hatch further [illegible] in our language, it always refers to Church of God. We never heard of anyone organizing a church of the devil, or anything else but of God alone. We sometimes rashly judge others to act that way, but the honest founders of each religious body actually purposes to make it a Church of God. 'Baptist Church' signifies Baptist Church of God; 'Advent Christian Church," of course, Advent Christian Church of God; and so with all others."

Well, if this be true, in the name of God why do we want so much of a handle to the name of his church? Did he not know enough to name it properly, or must we be called upon to put on the finishing touches and decorate it up, each to his own fancy? Our writer is also a conditionalist in belief. Why not the Conditionist Advent Christian Church of God? Just as well use the whole handle as a part. Further on in the same tract he says: "The denominational name is merely a matter of business and convenience, not denied us by the scriptures, and made necessary by the nature of the case."

Why could not a Bible name be as convenient and businesslike as any other? And what could be the nature of the case that would make anything unscriptural necessary? And as for its not being denied them in scripture, neither is sprinkling denied for baptism, neither is triune baptism denied those that practice it, and many other things that might be mentioned. Why are they not denied? Because the positive is so plainly stated that there is no need of a negative statement.

VIII. Excuse for not taking a Bible name.

Every writer and every one with whom I have conversed freely admit that "The Church of God" is a Bible name, and in fact the only one recognized in holy writ. But if the question be asked "Why, then, if it is a Bible name, do you not accept it?" The answers usually given are:

First: "Oh it makes no difference what name we take." And yet each will contend that their name is the right one.

Now if it makes no difference what name we take, then Methodist, Presbyterian, Baptist, Christian, Universalist, Advent, Roman, Lutheran, etc., each have as just a claim to being right as the other, so far as names goes. If it makes no difference, why do we not find the Bible writers recognizing the name of Paul and of Apollos by which some wished to be called? On the contrary, we find Paul condemning them for this and for the divisions and schisms among them. So it seems that it makes a difference whether or not we take the name which God intended us to have.

Second: "The Church of God is the name of the universal church, including every believer in the world, and was never intended for the different denominations." Does the Bible recognize any denominational lines? Is there more than one creed set forth in the scriptures, and does not Paul speak of the "Church of God" at Corinth showing that it was applied to the local churches?

Third: "We take our name to indicate our belief." To all such I would answer by asking a question. Is your belief in accordance with sound Bible teaching and doctrine? If so, are you not casting a reflection on your belief by taking a name to indicate it? And again, If your belief is in accordance with the teachings of the Bible, why would not a Bible name be the best indicator of that belief? Besides there is no one name that will cover all the phases of any belief.

Now for instance, the name Baptist indicates that those that bear it believe in baptism, and not sprinkling; so with the name Advent; it only points out the fact that those who bear the name are looking for the coming of Christ. [illegible] Church as the Advent Church, for coming and Advent are exactly synonymous? Now so far as the name Christian is concerned as applied to the church, *it has no* foundation at all from a Bible standpoint. "The disciples were first called Christians at Antioch." "Yet if a man suffer as a Christian" and "almost thou persuadest me to be a Christian." In these references (and these are all there are where the name Christian is used), it is plain to be seen that only individuals are referred to.

An Appeal.

In closing let me appeal to all lovers of *sound doctrine* and Bible teaching, and especially to those who believe in a literal interpretation of the scriptures, and do not believe in any twisting or spiritualizing of any passages to make them fit a preconceived notion; to take the name God intended his children to take; to come to the standard of God's word in all things; to give all honor to the Father as Christ did; to be kept one in the Father's name, as our Savior prayed that we should; to belong to the family that Paul tells us is named for the Father. **Is there anything unreasonable in this? I am a Baptist, a Conditionalist, An Advent, and a Christian in doctrine; but I belong to the Church of the living God, which is the pillar and ground of the truth.**

THE FAMILY NAME

James A. Patrick.

I ask all lovers of Bible truth,
Do you belong to the family of God?
Are you willing to walk the humble path
That Christ our Savior trod?

Paul said the whole family in heavne and earth
Was named for Christ's dear Father:
And if you belong to the family of God,
You should bear his name, and no other.

Christ prayed this family should be kept one
In the Father's most holy name.
Now all who wish to do Christ's will.
Should herald abroad its fame.

This family, Paul says, is the Church of God,
Of the truth, the pillar and ground,
And all who belong to this family of God,
In his church will ever be found.

For if you belong to God's household,
You are Christ's own sister or brother.
Now the house and Church of God are the same:
And you can belong to no other.

Two families constitute the whole world—
One the family of God our Father,
The other, the family of satan, our foe—
We belong to the one or the other.

Let me plead with all who love the truth.
Be not ashamed of your Father's name;
But rejoice in bearing the name of God,
And heralding wide its fame.

WHAT IS RELIGION?

Eva Gazeley.

Whatever definitions men have given of religion, there is none so accurately descriptive of it as is this, that it is such a belief of the Bible as maintains a living influence on the heart and life. Religion is the divine science which teaches how man may be brought into the favor of and union with God.

The ways of attaining these blessings of religion are faith and obedience. True religion and virtue give a cheerful and happy turn to the mind; admit of all true pleasure and even procure for us the highest. True religion shows its influence in every part of our conduct; it is like the sap of a living tree which penetrates the most distant boughs."

James 1:26-27 reads. "If any man among you seem to be religious, and bridleth not his tongue, he deceiveth his own heart, this man's religion is vain. True religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Love God and he will dwell with you. Obey God and he will reveal to you the truth of his deepest teachings. The religion of Christ reaches and changes the heart, which no other religion does.

Faith is the substance of things hoped for, and the evidence of things not seen. Faith is that quality in the believer which enables him to grasp the unseen and the future (Hebrews 11:1).

Through faith we enter in fellowship with God in Christ through faith we become his children, for ye are all the children of God by faith in Christ Jesus (Gal. 3:26). Faith requires effort on our part first of all we must understand what it is that we believe, and then we must grow in the knowledge of that which we believe. Affection is also required on our part. "God is love," and "he that loveth not knoweth not God." We must labor, for faith without works is dead. Through faith we gain eternal life (John 3:15-16-36)

John 11-25 reads "I am the resurrection and the life; he that believeth in me though he were dead yet shall he live.

By faith we are freed from sin. When the *palsied, sick and blind* came to Jesus with faith in him, he said unto them. "Thy faith hath made thee whole."

There are obstacles to faith that must be overcome: that of receiving the honor and praise of men rather than of God. Jesus sent his apostles to preach the gospel to every creature, and it says in Mark 16:16, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." These glad tidings are concerning the seed which was promised to Abraham by God, who was to inherit all the land of Canaan for an everlasting possession.

Faith is the root of all good works; a root that produces nothing is dead. Faith and works are like the light and heat of a candle; they cannot be separated.

A firm religious faith makes life a discipline of goodness; it creates new hopes, when those of the world vanish; throws over the decay of life the most gorgeous of all lights; and awakens life even in death.

The first law God ever gave to man was a commandment pure and simple, which was the law of obedience.

Obedience is the mother of success. Shakespeare says, "Let them obey that know how to rule." Jesus said. "If ye love me, keep my commandments." John 14:15; "He that believeth and is baptized shall be saved." Peter says "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins" (Acts 2:38).

No principle is more noble, as there is none more holy than that of true obedience. Christ is an example of obedience.

In Romans 5:19 it says. "for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

It is everyone's duty to obey God. He is the Creator of the universe and the preserver of all things. He is allwise to legislate and judge, and almighty to execute. Disobedience to God under such obligations will bring fearful punishment. I John 5-3 reads "His commandments are not grevious,' they are not a heavy burden, if received with willingness, for the burden that is well born becomes light; neither are they impossible, hard, unreasonable, or oppressive. If we love him we will keep his commandments.

David says, "Great peace have they which love the law, and nothing shall offend them" (Psalms 119:165). Rev. 22-14 reads, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Let us reverence God's commands and do them daily.

Faith is necessary, but without obedience faith is useless.

Let us consider the faith of Noah; he was a faithful servant of God, but what value would his faith have been to him if he had refused to obey God when he was commanded to build an ark for the preservation of his household? What would Lot's faith have done for him if he had not heeded God's call for him to flee from the burning cities? Likewise of what value is our faith if we do not apply it with obedience to God's word?

Let us therefore hold fast to the religion which we have, including faith and obedience.

GOLD DUST.

To be angry is to revenge the fault of others upon ourselves.

How much easier do we find it to commend a good action than to imitate it.

He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.

How often do we sigh for opportunities of doing good, whilst we neglect the openings of providence in little things, which would frequently lead to the accomplishment of most important usefulness.

Nothing exposes religion more to the reproach of its enemies than the worldliness and hard-heartedness of the professors of it.

By the word we shall grow in grace. The young man shall cleanse his way by it. The entrance of it giveth light and understanding. The result of hiding it in our hearts is that we might not sin against thee.

ANNA DREW.

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Cleveland, O., November 26, 1912.

EDITORIAL

At this writing the Editor is in a meeting at Ginghamsburg, O. A full report will be given next week.

Bro. Maple is conducting a meeting this week in Dutton, Mich.

From some remarks in Bro. Allard's "Evangelistic Notes" some critical brethren may deduce the conclusion that he is willing to give up the gospel message of the kingdom of God (Mark 1:14) for the sake of fellowship in the ranks of those who believe in the morality of man alone. To forestall such an interpretation and the criticisms to which it would subject him, we now state that in our opinion the brother does not mean his remarks to be so understood.

GOD AND MAMMON.

Chas. A. Goss.

"No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." Matt. 6:24.

The authority and positiveness of Jesus' teaching was always a source of wonderment to the people; they were astonished at his doctrine, for he taught them as one having authority or right and ability.

He says, "No man can," but he does not say that no man will try to serve two masters. Neither does he make one rule for the Pharisee and another for the Publican; one for the rich and powerful and another rule for the poor and humble ones.

In Romans 2:11 we read that there is no respect of persons with God—as to what he requires of them, so we ever find Jesus in harmony with his Father's will. Thus he said, "If any man will come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24. Any man is as broad as the world, but no man is equally broad.

If any man does this he must be walking according to the apostle's admonition to "walk not after the flesh, but after the spirit." No man can do both any more than he can walk two ways at once.

But that does not prevent many people from trying to do both at once. They try to serve God and mammon. And it was because of our danger in the temptation to do the same thing, that we need the same lesson in our day. It is men of decision and of action that God wants; those who will take a stand for right. In the epistle of James we read that a double minded man is unstable in all his ways. Why he is unstable, or changing and treacherous, is because he is not sincere and upright he is inconsistent. He is continually trying to see how little he can do for God and truth, and how much he can do for himself. This is not satisfactory to himself nor acceptable to God.

But the man of strong convictions is like Joshua: He comes out boldly on the side with God. When he beheld an armed man in his pathway with drawn sword, he did not hesitate, but went directly and asked the one great question, "Art thou for us, or for our adversaries?" (Josh. 5:13). Such a thought as neutrality would never occur to a man of Joshua's stamp. He expected every one to take sides, just as he himself did.

We have a grand pen picture of the man's personality from an incident recorded in Josh. 24:14-15. Standing there before the whole nation of Israel as represented by their elders and chief officers, he does not wait for a popular vote to guide him in making his determination. No, he says, "If it seem evil unto you to serve the Lord, choose ye this day whom ye will serve; * * * but as for me and my house, we will serve the Lord." He was willing and ready indeed he, to stand alone with God rather than with the whole nation without God.

That very question comes up to each of us and must be decided. Choose you this day. Every one must decide and declare his decision when the question is put to him. It is God who demands an answer, just as when the prophets of Baal were leading the people into idolatry. The faithful old prophet Elijah put the question: "How long halt ye between two opinions? If the Lord be God, follow him, and if Baal follow him." (1 Kings 18:21).

And the Psalmist voices the same thought in Psalm 95:7-8: "Today if ye will hear his voice, harden not your hearts."

God's word came to Israel of old by Joshua and commanded them to choose whom they would serve. A choice of masters or lords whom they were to serve was put before them in the words: "Choose ye this day whom ye will serve." Now is the acceptable time.

Many people are just like those people were in Joshua's time. They very readily answered, "We will also serve the Lord; for he is our God." Did Joshua accept that declaration as satisfactory and final? In view of all the history of their deliverance from Egyptian bondage, it is not surprising that they made this promise and declaration, but Joshua did not readily accept it. He wanted them to consider well what God would require of them, and to realize the obligation they were assuming.

I cannot help being reminded by this incident of the lesson given to the great teacher in Luke 14:28 to 32. He said: "Which of you, intending to build a tower, sitteth not down first and counteth the cost whether he have sufficient to finish it." A tower was not an ordinary house, but rather a refuge, a stronghold, a safe retreat in times of danger and warfare, and it needed to be built on a firm foundation and of enduring materials.

What emphasis Jesus put on the cost is shown by his words following this text: "So likewise whatsoever he be of you that forsaketh not all that he hath, he cannot be my disciple." David sang of his trust in God in these words: "The Lord is my rock, and my fortress, and my deliverer, in him will I trust. He is my shield and the horn of my salvation, my high tower and my refuge" (2 Sam. 22). And again he says: "Lead me to the rock that is higher than I, for thou hast been a shelter for me, and a strong tower from the enemy" (Psa. 61).

Now we see that the figure Jesus used of a tower was scripturally suggestive of the God of Israel, and the counting the cost of possessing a tower is easily comparible to the sacrifice of all that he hath, as taught by him.

What is the answer? What is the purpose or need of this sacrifice? It is found in Deut. 13:3 in the words: "For the Lord your God proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul." "God is come to prove you, and that his fear may be before your faces, that ye sin not" (Ex. 20:20).

After the proving, the trials, the temptations, what then is there for the proved and tried ones? Have we not the answer in the words: "Blessed is the man that endureth temptation, for after his trials he wil receive a crown of life which the Lord hath promised to them that love him?" And this is just what I believe Jesus was trying to teach his hearers when he said, "Ye cannot serve God and mammon."

The word mammon is a Syriac word, the common language of the Jews in his day, but is not the name of any god or idol of the heathen, such as dragons and Ashtaroth of the Philistines or as Diana of Ephesians in Paul's day. The word means wealth, riches; and of course, stands for all that wealth can give to its possessors, such things as ease, luxury, pleasure, society, honor from men and their praise and flattery—very pleasant to the self-complacent one who lives only for the enjoyment of this present world. Solomon said: The rich hath many friends" (Prov. 14:20); and it is quite as true now as in that day.

Jesus did not condemn the mere possession of riches, but warned their possessors of the great danger of trusting in them rather than in God, and the difficulty of, withstanding the temptation to use them selfishly. So we must rightly divide the word of truth, remembering that God gave great wealth to some men as a special mark of his favor. Among these we find Abraham, Jacob, Joseph, Solomon. Then in the New Testament times we read that Nicodemus and Joseph of Aramathea were of the wealthy class.

They were not rejected because they were rich—for they were evidently not heaping up wealth for their own pleasures and gratification. That would certainly have brought condemnation and punishment, for we have a lesson in Luke 12:15 to 28 which teaches us what God thinks of such men.

God sent the rain and the sunshine on the rich man's fields and orchards, and they brought forth abundantly. Did the man give thanks for the blessing of bountiful harvests? No; but all his concern was how he could keep it all to himself and for his own selfish ease and enjoyment. And this, his inward though, was his undoing, for the Lord puketh upon the heart in his dings with men. The Lord loveth a cheerful giver. Praise and thanksgiving should be given to God as the giver of all our temporal goods. Blessed are the merciful for they shall obtain mercy. So this rich man was not permitted to live at ease and never acknowledge his dependence upon God. His motto was: "Take thine ease, eat, drink and be merry." He chose his God, the god of wealth, Mammon; but that night his life was required of him. It was a foolish choice that he made, yet how many are doing the same every day. Dependence upon what we have of this world's goods will never please God; and though the sentence of death may linger in many cases, it is none the less sure. The force of all the lessons we get from this word is that we are not to rely of any temporal things even for one day, but must daily ask God's blessing upon what we have. And if we daily recognize him as the giver of all we have, how much easier it becomes to consecrate a portion of our all to his service. When this our effort and aim—no matter what our earthly possessions may be—mammon, the God of this world will not be worshiped, and will not be our God.

Therefore take no thought, saying: "What shall we eat? or, what shall we drink? or wherewithal shall we be clothed? For after all these things do the gentiles seek for: your heavenly Father knoweth that ye have need of all these things. But seek ye first—that is chiefly desire the kingdom of God and his righteousness, and all these things shall be added unto you."

What you chiefly desire will occupy all your time, attention, thought, energy, influence and whatever means you possess beyond the needful for the present life. We cannot make sure of anything in the present world by whatever amount of thought we give to it, but we can make sure of the honor and glory of life eternal in his kingdom, if we seek it first and chiefly desire it. So let our determination be like that of Joshua: "As for me and my house, we will serve the Lord.

"PASTOR" WASN'T LIKED IN THE PHILIPPINES.

Brother Russell Meets More Obstacles in His Record-Breaking World Tour.

Another Imaginary Speech.—Excerpts from Manila Times and Japan Weekly Chronicle Show What Really Happened.

"Pastor" Russell is encountering obstacles at every step in his record-breaking tour in which he is delivering imaginary sermons and completing thorough investigations of foreign missions by alloting from one to three days to each country. According to newspapers received here this week from the Philippines his reception in Manila was anything but flattering. The accounts of what actually happened as reported in Manila newspapers differ materially from reports given in the cable dispatches published as paid advertisements by "Pastor" Russell, in the American newspapers.

The "Pastor" and those who accompanied him on his world tour have decided to abandon the thorough investigation into the mission work in foreign countries. He is now on his way back to New York. According to the advertisments which appeared in this morning's papers he has hired the New York Hippodrome for the afternoon of March 3 to report the results of the thorough investigation.

The records of the pastor's exploits in Manila as contained in local papers show some further interesting discrepancies with the records of these exploits as published in the shape of Russell advertisements in many newspapers in this country. The cable dispatch dated Manila, January 14, which pretends to relate the happenings there on the preceding day, declares that Pastor Russell delivered two addresses there to large audiences, chiefly Americans."

The Manila Times, which carried a news story on the Pastor on the same day, January 14, says that he delivered only one address to an audience of probably 800 people, the bulk of whom were Philipinos, and that in the evening William P. Hall delivered a discourse along the same lines to a considerably smaller audience.

Another peculiar discrepancy between these cable dispatches reporting the pastor's sermons and the actual addresses is that whereas while abroad the pastor everywhere delivers his address on "Where are The Dead?" which has been his favorite sermon for the past thirty years, the dispatches each Monday report a different sermon and never the old favorite.

The pastor's Manila experience is summed up by the Japan Weekly Chronicle in its issue of February 1, 1912, as follows:

Pastor Russell with his suite reached Manila on the 14th ultimo, having sandwiched in an investigation into the mission problem in China between his departure from Kobe on the 3rd and his arrival in Manila on the 14th. He gave a lecture at the Opera House to an audience of about 800, mostly Filipinos. In an interview Pastor Russell attributed the small attendance to the criticisms upon him reproduced from the Brooklyn Eagle, against which he is bringing a libel suit for $50,000 damages, not, of course for purposes of advertisement, but for justification. Speaking of finances, he said that his organization spent $148,000 last year, and that this was $20,000 short of the receipts—a method of expenditure which in a bankruptcy court would be described as dishonest—but Pastor Russell did not produce a balance sheet. Altogether he seems to have been rather disappointed in Manila."—Brooklyn Eagle, February 26, 1912.

THE FUTURE LIFE.

D. C. Robison

A friend of mine who is a preacher said to me, "I would not give much for all the Bible reveals concerning the future life." Paul says, (1 Tim. 4:8), "Bodily exercise profiteth but little: but godliness is profitable unto all things, having promise of this life and of that which is to come." The apostle in this scripture plainly teaches that there is a future life, but leaves it to other scripture to teach the nature of this future life.

As long as men teach that God is without body and parts, the future life is an unreal existence. When we believe in a real personal God, we then believe in a future life which is real. Our future life will be as real and corporal as our present.

Now that the dead are raised even Moses showed at the bush. When he called the Lord the God of Abraham, and the God of Isaac and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him (in the resurrection). If we could remove the doctrine that is universally taught, that we have a conscious existence apart from bodily organization, the primitive doctrine of a future resurrection and life would be a consoling doctrine. Paul says, "Wherefore comfort one another with these words," The Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so we shall ever be with the Lord. This scripture teaches that those who are asleep in him will be raised when he comes; it also teaches that those who are alive when he comes will be changed. Paul says (1 Cor. 15:51), "Behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." How little we hear in these days of a physical resurrection from the dead. Instead the doctrine of the soul's immortality is taught, which does away with the need of a resurrection.

There is not a false doctrine taught that does not have for its foundation the devil's lie. "Ye shall not surely die." To us it is taught in the form of the immortality of the soul. If the deceiver used to uphold this error were expended to teach that Christ arose from the dead and showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God, many of these false ideas prevailing would disappear, then all would be able to rightly divide the word of truth. How few who study the Bible seek for the truth on this point, viz.: the resurrection of Christ from the dead. Why did he remain with his followers after his resurrection, showing them that he had risen? They were to be his witnesses to all the world. His resurrection was to be fully established. He first appeared unto the women who visited the sepulchre with spices and found it empty. They received the welcome news, "He is risen," from the angel who said, "Go tell his disciples that he goeth before you into Galilee; there shall ye see him." When the women saw him they held him by the feet and worshiped him. They recognized him as their crucified Lord, having a body and parts. Two of his disciples on their way to Emmaus walked and talked with him. Did he appear as a spirit or a real person? They saw him as they had known him before his death. Jesus appeared in their midst and said unto them, "Peace be unto you." They were affrighted and supposed that they had seen a spirit (phantom). Note the language that follows, "Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have." Then he asked, "Have ye any meat?" They gave him a piece of broiled fish, and of honey comb, and he took it and did eat before them. They handled him and he did eat before them that their unbelief might be removed, and the truth of his personal existence established.

Thomas refused to believe except he should see in his hands the print of the nails, and see the spear wound in his side. After eight days he was with the disciples and Jesus appeared in their midst, the door being closed. He said to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless but believing. This testimony was all given to prove that Jesus was as real after his resurrection as before it.

Jesus was no phantom nor disembodied spirit, but a person with a body and parts. Paul in 1 Cor. 15 chapter proves his resurrection by more than five hundred witnesses. He was seen by these persons. It would be a very sceptical person who would not believe if placed as they were. Blessed are those who have not seen and yet have believed. Believed what? The personal appearance of Jesus after he arose from the dead.

We are told that our resurrection will be like unto his. He has become the first fruits of them that sleep. The same spirit that raised Jesus from the dead will also quicken our mortal bodies, if that spirit dwell in us. Jesus is the first of the resurrection. All who follow at his coming must be like him. The Bible plainly teaches that there will be a physical resurrection. We shall see Jesus as he is, and we shall also see Abraham, Isaac and Jacob in the kingdom of God. In Phil. 3:20, 21 Paul writes, "Our conversation is in heaven, from whence we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

In this article we have been able to give but a small part of the testimony regarding the future life. That we shall have a spiritual body is plainly taught in 2 Cor. 15:35 to 58. May we accept Paul's admonition to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

IS THE WORLD GROWING BETTER? No. 2.

A Negative Reply to the Question

L. S. Bronson

We challenge any one to produce a single Bible text that proves the world will improve in godly piety from now on until Christ returns to earth to claim his little flock as his own. The harvest of the world occurs at the end of this age, and Christ's first work after he returns is to bind the devil (Rev. 20:2) who is yet the prince and the power of the air. "The spirit that now worketh in the children of disobedience" (Eph. 2:2; 6:12), showing the devil is yet at large and is walking about over the earth seeking whom he may devour (1 Pet. 5:8). Come, my optomist friends, ye who are so much out of patience with the pessimist that does not agree with you that the world is growing better: Would it not be well for you to sober down, cultivate a little Christian patience and begin to clear away a few at least of the many passages we have quoted from the Bible, and that are so easily arrayed against your theory, and tell us where these texts belong, and to what they refer if what we claim for them is not true? One Bible proof is far better than many assertions without any evidence.

One reason, however, the optimist gives as proof that the world is growing better is the great increase in the facilities for the comfort, happiness, and care of suffering humanity at the present time. What, reasoning? Yes, with one hand we build almshouses, asylums, retreats and homes for the fallen and unfortunate and with the other hand we license brothels, red light districts, saloons, etc., only to damn humanity. And when manhood has departed never to return, and womanhood is forever lost, this wonderful, loving, kind and sympathizing world suddenly loses its sympathy, and then with jeering fingers point out to them the grated window and padded cell, their last home in this life, and say to them, Go take a bath and prepare yourself for the potter's field. To all the boasting of our civilization and our human and loving cry of peace, peace to all the world, yet all classes appear amazed at these claims when they realize that all modern warfare has become more terrible than ever before by reason of those same advancements our boasted civilization has brought about and become able to produce destructive explosives and every conceivable device for hurling death to their enemies. Statesmen also seem to be impelled by an unseen but dreadful power to almost bankrupt the government in adding battleships to battleships only for the destruction of humanity they all profess to recognize as "fellow Christians." Six thousand years back in our world's history, Cain was content to take the life of only one in his family and home. But in these days of fast growing Christianity, the modern Cain is not satisfide in striving to slack his thirst for blood without taking the lives of a whole family and all their visiting friends, as was the case in one of our western cities not long ago. Surely the modern Cain, if not advancing religiously, is certainly growing in wickedness and in volume of crime far above that of his ancient brother. The awful crimes of today have become so common they but slightly shock the public mind, as the news is received and in a moment after is forgotten, and we then turn and look forward to that which will be recorded in the following morning paper. Parents are destroying the lives of their children both before and after birth. Husbands taking the life of their wives and wives their husbands, and children their parents—all this as Paul declares in II Tim. 3:3 is because they are without natural affection, saying nothing about their Christianity. Men and women with bloated forms and blotched face that no talcum powder can ever reduce or cover up, boldly and unblushingly walk our streets at noonday and, like the freightened ostrich thinking he is out of sight when his head is buried in the sand of the desert, they too think because they yet live

and move in society, their manner of life and character are not known to the observing eye.

Acts of the most revolting and unbecoming character are daily being committed by those claiming to be moving in the highest circles of life and numbering as high as the "Four Hundred." Are all these things pointing to an increase of Godly piety and a closer walk with him? Do they point to a soon coming age that is to welcome our returning Lord, or as the Bible states, like unto the days of Sodom and Gomorrha? It has been said "ignorance is bliss," but usually it is not a good and safe principle to follow. A startled world once perished and knew not its doom until the flood came and took them all away. "If the good man of the house had known in what hour the thief would come, he would have watched." The door to the marriage was closed to the five foolish virgins because they did not know their lamps were empty. The inhabitants of Jerusalem and their city was destroyed because they "knew not the time of their visitation." But Paul was a "chosen vessel" of God and a mighty power in his hand because he had known the scriptures from his youth up. How say today, think you, are blessed of God and chosen of him because they have known the scriptures from their youth up? Christ once resisted the devil because he too was acquainted with the word of God from his boyhood days, and so in the hour of great temptation, was able to say to the devil, "Get behind me satan," it is written. It is written. My optimistic friends, who are so proud of your Bible knowledge, yet give no scriptural proof that the world is growing better and have no patience with the pessimist who believe your claims are not true, do you know that Paul, a chosen apostle of God to the gentiles, was a pessimist? And with the guiding hand of the Holy Spirit nearly two thousand years ago declared to his son Timothy that in the last days perilous times should come. Men would be lovers of pleasure more than lovers of God, and evil men and seducers shall wax worse and worse (not better and better) deceiving and in turn being deceived. Do you know that it is written that the time will come when men will not endure sound doctrine. If you do not know it—and cannot believe we will ever reach such a period in the world's history, much less believe the day is already here, go and experimen with that kind of preaching for a little while and be convinced.

Do you know if the watchman on the walls of Zion is not a pessimist to a degree that will enable him to see the approaching danger and give warning to the people, God has declared in his word their blood will be required at his hand (Ezek. 33:6). Do you know that Christ's kingdom has no part or lot in the ruling of this present world or age? Jesus said, "My kingdom is not of this world," or age. If my kingdom was of this world then would my servants fight; but now is my kingdom not from hence" or from now on (Jno. 18:36). Do you know as yet Christ is only a prince (Rom. 1:3) and is now gone into a far country to receive authority and return. Then he comes as king (Matt. 25:31). Until then the devil is the power that now worketh in the children of disobedience Do you know it is not the preaching of the gospel that is to bring this sinful world under subjection to God. Listen a moment: "Let favor (kindness) be shown to the wicked, yet will he not learn righteousness. Yet when the judgments of God are abroad in the earth men will learn righteousness" (Isah. 26:9-10).

Do you know it is written, "As it was in the days of Noah and of Sodom so shall it be when the son of man cometh." Do you know that it is written, "Think not that I come to send peace on the earth. I came not to send peace but a sword," etc. (Matt. 10:34). Do you know that it is written. "When they shall say peace and safety then sudden destruction cometh upon them, etc." Wherefore let him that thinketh he standeth take heed lest he fall," is the scriptural warning (1 Cor. 10:12). If you know all the above statements to be Bible language and you believe the scriptures to be the word of God, how can you or any other man claim and teach the people the world at the present time is growing better?

But again I hear the optimist ask, have you no silver lining for your dark pessimistic views as to a better condition for our world and humanity than you thus far have presented to our mind? Yes, thank God, in his word we have But it is after the night is gone the day appears. It is after the clouds depart the sun shineth. After the storm the calm; after the cross the crown. When the words of the angelic song which echoed over Judean hills and gladdened the hearts of the lone shepherds as they listened to the words of the heavenly choir singing, "Peace on earth and good will to men," are fulfilled, then will come to earth, and man, that summerland with its vernal fruits and fadeless flowers. A city fair with streets of gold and gates of pearls its rivers broad, and fruitage rare, will then be there! Rev. 20:21).

For a moment let me picture to your mind that summerland and golden age. In that world to come the new earth appears. God's eternal home will then be there (Rev. 21:1-4) with his people and he their God. And "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. And he said unto me, Write for these words are true and faithful (Rev. 21:1-5). To live in a land filled with fadeless flowers and where there will never come any more sorrow, tears, hunger, pain or death; and to this is added that which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things God hath prepared for them that love him (1 Cor. 2:9), is surely enough to satisfy the longing heart of the optimist and to convince him that the pessimist can look beyond the dreary and dark hours of the present day and behold the bright shimmerings of coming morn.

Where no tear will ever fall,
Nor hearts be sad,
Where the glory is for all
And all are glad.

Will not all this satisfy your longing soul that there is a brighter day beyond these present shadows?

But I imagine I hear you say, "Taking your view of the question is not the gospel proving a great failure in this age?" That depends upon what is expected of the gospel in this dispensation. If the life boat was intended to keep the ship from sinking, then it is a failure. If it saves the crew only, then it is a failure. If the gospel was to effect the eternal salvation of all men, then it is a failure. If the gospel was intended to convert the world and it is not converted, it is a failure.

But it the gospel was and is to be preached, as is stated in scripture (Acts 15:13-18), to take out of the gentiles a people for his name, his bride, the church, it is not a failure. If it was given that God might, in his infinite love and mercy, "save some" then it is not a failure. If it was given that every repentant sinner might have eternal life, and every good soldier might receive a crown of life and glory, then it is not a failure. If it was given that an innumerable company of the first born written in heaven might be saved out of every kindred tongue and people and nation (Rev. 5:9), then it is not a failure. If it was given that the vales and hills of paradise restored might teem with a holy throng, all of whom shall be equal to the angels of God, to die no more, then it is not a failure. If it was given that the elect might be brought into one great family of holy ones, then the gospel of Christ to the children of the gentile age is not a failure but a great success, and has accomplished that which he pleased and has prospered in the thing whereunto he sent it" (Isah. 55:11).

Oh! that men would study the scriptures to show themselves approved of God (not men) workmen that need not be ashamed rightly dividing the word of truth (2 Tim. 2:15). They would then see a harmony in God's great plan of the ages they never saw before. They would then better understand his purposes with the children of men. Without this understanding of the plan of these ages and God's purpose concerning each of these periods as revealed in the scriptures, very great confusion in reading and teaching the truths of the Bible will be the result. The Bible was not given to us to handle as a parlor ornament, but to be used as a weapon in a spiritual warfare against the evils of the devil and against spiritual wickedness in high places" (Eph. 6:3-17).

Brother, are you one of God's soldiers and having on his armor, and are you acquainted with the sword of the spirit? If so, great is thy coming glory and power with thy God and king.

GREAT AND PRECIOUS PROMISES.

God has Made to those Who are Overcomers

1. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

2. He that overcometh shall not be hurt of the second death.

3. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it.

4. And he that overcometh and keepeth my words unto the end, to him will I give power over the nations; and shall rule them with a rod of iron as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star.

5. He that overcometh, the same shall be clothed into white raiment and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels.

6. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem which cometh down out of heaven from God; and I will write upon him my new name.

7. To him that overcometh will I grant to sit with me in my throne, as I also overcame and am set down with my Father in his throne.

He also promises to come quickly and since a thousand years is as one day with the Lord, the second day seems to be drawing to a close, the day is far spent, night approaches, so let us see that no man take our crown.

Blessed are they that *do* his commandments, that they may have right to the true life, and may enter in through the gates into the city.

We may all be there brother and sister, if we have faith, obedience and perfect trust in our Father in Heaven.

JESSIE KAUFFMAN.

"THE KING'S DAUGHTER."

"The King's daughter is all glorious within; her clothing is of wrought gold. She shall be Brought unto the king in raiment of needlework" (Ps. 45).

Who is this king? He who is fairer than the children of men, whose throne is for ever and ever. The prince of peace—the everlasting Father—the first born of a new creation—the last Adam. And who this daughter, in such distinguished apparel—resplendent with wrought gold of Ophir, that sheds a radiance to the innermost core of her being? She is without spot or wrinkle or any such thing. Her beauty is of a sort that the king desires—from whose scrutinizing eye no flaw can be hid. She is "all glorious within," and he is satisfied. Her value to him is great; for many metaphors are used to show that she is precious. We like to gaze on this picture of the King's daughter in her finished perfection—her purity, beauty, strength, and queenly dignity, and withal a tender compassion that seems born of something foreign to the picture. We gaze until, from very weakness, our eyes weary; we do not penetrate for the moment the detail of workmanship, but turn aside almost in bitterness of spirit that there is no trace of anything in this daughter of a king to identify her with the daughters of men.

Then who is she? The queen consort of him who was "anointed with the oil of gladness about his fellows," because "he loved righteousness and hated wickedness." The last Eve, who is of the last Adam—at once the offspring and the bride—the body corporate of the phrase "The children which God hath given me" (Heb. ii:13). We also read of her as a great multitude which no man could number, of all nations and kindreds and people and tongues. She is descended alike from Adam and from God. The meeting point was effected by "God manifest in the flesh." "The word made flesh," dwelt among us, and begat an incorruptible seed. Those so begotten necessarily sustain the relation of children to him. Thus Christ becomes the father of his race, and in this aspect is set before us in Ps. xlv. It is an aspect seldom introduced, the more general one being that of bridegroom or brother, and we are liable to forget that he is also the everlasting Father (Is. ix:6), and that a daughter is begotten for his eternal companionship, who will render him not only the allegiance of a wife, and the affection of a sister, but also the honor due to a Father from a child which, on the elevated platform of the spirit, becomes worship—"He is my Lord, worship him."

What marvelous wisdom and beneficence are exhibited in this. Here is a plan by which the power and purpose of God become received in Christ, who, through this power, develops from us a multitudinous daughter; endows her with royal honors, and bestows on her a royal home.

This earth is not always to be cursed with thorns and briars and bathed in beasts and desolation. It is destined for the use of the King's daughter. At first she will only require that part of it where her Father secured his title to the possession; and such will be the beauty of it? The corresponding textures and unity between the home and its occupant that it will be named "Beulah."

In connection with this there is a beautiful idea of unity expressed in Hosea ii:21, 22: "In that day saith the *Lord*, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn and the wine and the oil." If we discerningly admire a beautiful landscape it is because it contains that which is worthy of admiration, and an intelligent perception responds to it, or "hears it." In the same way God will by and by respond to the spirit nature of the political rulers of Aeon, and they in turn will respond to a divinely taught people, who will have their faculties appealed to by the wonderful increase of the fruits of the earth, and they will "hear them" or heed them. In that day the spirit will be a golden link, connecting the Creator with all form of creation.

Afterwards, the bride will become co-extensive with the whole world, and the earth as a beautiful paradise will then be the "finished home of a perfect race.' Then shall he see of the travail of his soul and be satisfied.

The very thought of this issue of the world's history is ravishing. What is there to compare to it? We feel like one "caught up into the *third* heaven" so clear is the testimony in its behalf. We glory in the revelation, although seven times in the agonizing warfare, we cry out, "it is too high; I cannot attain it." Ah, we forget there is a ladder, step by step leading up to it. We should be in a sorry plight if the family of Adam's race were set forth as a mere possibility, or as a far off haven of rest without either helm or chart to guide us thither. Thankfully, we find the way of attainment made clear.

Psalms xlv, verse 10, tells us of a certain admonitory caution addressed to the king's daughter —"Hearken, O daughter ,and consider and incline thine ear; forget also thine own people and thy father's house"———she belonged to another father's house, and another people than the king's; she was not always a royal personage, but of lowly origin; and in looking back through the dark ages, she beheld herself in vile raiment. Her very progenitor was clothed in filthy garments when God selected him, and by unmerited favor, constituted him a "father of many nations.' Among her ancestry may be traced, many from the highways and hedges who accepted the position of dogs fed with the crumbs from the rich man's table. These qualified themselves for divine honors by buying the king "gold tried in the fire.' when their patrician neighbors preferred the nakedness of a hard disbelieving heart that swelled with the pride of having Abraham for their father.

If this daughter was once in such a case, how came she into the king's presence? Would she gain admission if clad in vile raiment? Oh no; she put on suitable attire. We are helped in this matter by knowing that prior to her investiture of "wrought gold" she was brought unto the king in "raiment of needlework." We ponder this for a moment. Needlework brings the idea of thought, carefulness, preparation, toil. We are all familiar with the idea of character being represented by clothing. The nature of the former is indicated by the quality of the latter, while sin is figuratively described in nakedness. The spirit has chosen in this way to show that all mankind naturally possess a character so opposed to his standard of righteousness, that he will not regard them unless their thoughts become percolated with his wisdom and their wills intertwined with his, so that two distinct materials become woven into one. This was perfectely affected by Christ, who of "twain made one new man." He was figuratively, as well as literally, clothed in a vesture without seam, woven throughout. There seems nothing in the whole scriptures that more beautifully expresses the process of development from filthy garments to wrought gold than the raiment of needlework. We know how it was fashioned—the piercing needle slowly and surely tearing away the old fabric to make way for the new, the shreads of purple and blue and scarlet, day by day wrenched from their firmly fastened settings, to be replaced by the gold whose in their weavings at last obliterated the gaudy old patterns, and in its stead presented a robe of purest gold. It is reserved in heaven, awaiting the presentation of her who prepares raiment of needle-work. When the fire has tried the last golden thread, and the needle has woven the last encircling stitch, the king will return to invest her with his own clothing of wrought gold, so that she will be all glorious within.

The question comes, what are we doing in this matter? Are we dabbing patches on our old filthy garments? Or are we buying gold tried in the fire for "needlework?" Are we complacently appropriating garments of divers colors? Whose moth eaten textures for lack of strength and durability, is the counterpart of the apron of fig leaves—mere vegetation of a season? Or are we tearing into shreds the old Adamic nature with the golden strands of "faith" and the piercing needle of "works?" Those who have chosen the latter course tell us it is a daily, hourly, work of many details. The robe is formed of minute fibres. Character is made up of little things. Our minds may be storehouses of golden grain or pestilential graves which appear not, and the men that walk over them are not aware of them. In mind, as in matter, the great depends on the small. Who can estimate the importance of the apostolic counsel, "Bring every thought into subjection." What wandering, vain, we may say, vacant thoughts we let go constantly, forgetting that they may be converted into fragments of gold and that we should ply the needle much more readily for having a good accumulation of material at hand. If we are to become rooted and grounded in our "work," it will be by whipping our leisure thoughts into the channel of divine wisdom.

We have all traced the robe in outline—taken many difficult curbs and followed the divine pattern strictly—heedless of the numerous counterfeits offered by friendly counsel, until we thought we had arrived at the pinnacle of the divine command when we emerged from the waters of baptism "clothed," and were ready to stand in the king's presence. We see now the robe had to be filled in. Springing from its outline, we see tribulation, patience, experience, hope, love of God, resulting in a wealth of sweetness and beauty. Dare we say that without these the robe would have been perfect? And can we tell how much more is necessary? We agonize for its completion—but—we remember the injunction, "occupy till I come."

A SISTER.

FAITH

Alice Blyth.

My subject is taken from the sixth verse of the eleventh chapter of Hebrews which reads: "But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him."

The first thing to consider is, What is faith? We find the dictionary says it is "belief, trust, confidence, a settled conviction in regard to religion," while the apostle Paul says, "Now faith is the substance of things hoped for, the evidence of things not seen." In the eighth chapter of Romans we find this, "For we are saved by hope; but hope that is seen is not hope, for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Now, if we are to have faith in God, we must believe what he has promised, wait patiently and hope for things promised but not seen, and trust in his power to do all things well.

Now let us look at a few examples of how greatly the faith of different ones was tried in the days of old. Take Noah for one instance: Think how he was warned by God of the great flood that lived on the face of the earth that lived on take face of the earth save the few that were faithful. And how he was told to prepare the ark that was to preserve the lives of his family ,and how he was mocked and jeered at by the people around him, yet he never wavered, never lost his faith. Then there was Abraham, who left his home, his friends and his country to go into a strange country at God's command: and even offered up as a sacrifice his own Isaac, when God commanded. His life was full of works through faith; so it was with Moses, especially during his travels with the children of Israel. He was constantly tried to test his faith. Now if these men could do what they did without a break of faith, surely our faith ought not to waver over our comparitively small trials.

In studying this subject I came across the following article on faith based on this same verse in Hebrews: "Faith, then—our faith—grasps the infinite and eternal. It looks beyond the veil and sees the Almighty, and then goes a step farther. It does not stay at that point and make no advance. It does not say, Yes, we believe there is a divine being, for everywhere—in the heavens above, and in the earth beneath, and in the mighty ocean—we behold marks of his power and see the impression of his hand: we acknowledge that the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, but we know nothing of this Creator except by the works we behold: we recognize no revelation from and as regards any purpose he may have in regard to our race or our planet ,we are entirely in the dark, for so far as we can see, no hand is held out to help us, and no voice breaks the stillness of the night. Faith goes beyond that, and we are not now confounding faith with credulity. We are speaking of a faith upon evidence, based upon that which produces conviction, and this faith believing that God is, believes also that he is a rewarder of them that diligently seek him.

The nature of the reward is in that revelation which we accept as divine. Therein are contained many great and precious promises which make known to us the way how to become "partakers of the divine nature," and so escape the corruption that is in the world through lust. There is no other way of escaping from this universal corruption except the one revealed in the Bible. Science opens up no way; it can only be realized by the power of God exercised through that man whom he hath ordained, to whom he has given power over all flesh, that he should give eternal life to as many as the Father hath given him (John 17:2).

We also find in John 3:18-36 it says, "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God." He that believeth on the son hath everlasting life; and he that believeth not the son shall not see life; but the wrath of God abideth on him.

Believing on the son we must believe also on the Father: believe that he is and that is the rewarder of them that diligently seek him. So let us, brothers and sisters, diligently and carefully seek him and seek to do his will, so that in the end we may be full of faith, patiently waiting and hoping i— the coming of our Lord. Then we may hear those words: "Well done, thou good and faithful servant."

10—Do you gain your living by your intellect? Then do not allow your arms and legs to grow stiff. Do you earn your bread by your pickaxe? Then do not forget to cultivate your mind and enlarge your thought.

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SONG BOOKS

Many have written me regarding the new song books. We hope to make some move in that direction during the coming winter months.

We are using during our evangelistic campaign a small song book called "Familiar Songs of the Gospel." We have corrected them in a few places with pen, and expect to insert two printed hymns, "The Glad Tidings of the Kingdom," and "Be Thou, O God, Exalted High." If any one would like one or more of these books we will send same after the corrections are made for 10c each. Address me at North Ridgeville, Ohio.

Charles Clifford Maple.

Just laws are no restraint upon the freedom of the good.

The use of money is all the advantage there is in having it.

Patience is the strongest of strong drink, for it kills the giant dispair.

When a grain of corn dropped into the soil becomes a full ear, when the apple seed makes a tree, loaded season after season with delicious fruit, we see the old miracle repeated, the little made much.

Leaders of great movements are remembered longer for what they were than for what they did. Multitudes can tell today what Mr. Gladstone was who cannot recite what he did.

To drink neither wine nor strong drink is becoming more and more an essential for the man who is to do great things in the world, whether for himself or for God.

Good is slow, it ascends; evil is rapid, it descends; what wonder that it should make much way in a little time.—Madame Swetchime

A SHOWMAN'S SERMON

Baby baptism is a religious fake and a direct insult to God.

"He that believeth and is baptized shall be saved" (Mark 16:16. Babies can not believe.

"Go teach all nations, baptizing them" (Matt. 28:19). You can not teach babies.

"Whatsoever is not of faith is sin" (Rom. 14:23). Babies have no faith.

"But without faith it is impossible to please Him" (Heb. 11:6). Impossible, remember, for babies.

Baptism is for the remission of sin (Acts 2: 38: 22:16). Babies have not sinned.

Ministers preaching infant baptism ought to quit it, or quit the pulpit.

Teach the Scriptures, not foolishness. Honor God and the Savior.—B. S. Driggs.

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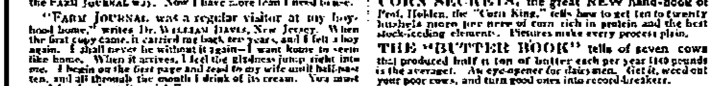

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ROHT. G. HUGGINS, Editor.

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AN OLD STORY IN A NEW DRESS.

Almira Brooks

This world that had long been at war in the East,
Had settled itself to a season of peace.
Yes: this was the promise the sage attest:
When our Savior was born the world was at rest.

Now, many, many years have long passed away
Since the prophets foretold this wonderful day,
That a Savior should come of David's own line:
This all should come true in the fullness of time.

It was night; and on Judea's hills
All nature was hushed and the world seemed so still
That the shepherds while watching their flock through the night,
Felt that some one was near them, 'twas an angel of light.

Amazed at the sight and partly afraid,
"Fear not," said the angel, "nor yet be dismayed;
Glad tidings I bring of heavenly worth;
I am sent to proclaim the wondrous birth

Of a child whom the prophets have often foretold
A Savior of men and of heavenly mould."
So astonished were they at the news they had heard
They watched the bright angel and said not a word.

"You will find this dear babe in Bethlehem town,
In the City of David, in long swathing gowns;
So go to him there and your Savior attend;
It is he that was promised the Savior of men."

With wonder and doubt and greatly amazed
At the words of the angel they could only gaze
At the being who stood in a halo of light,
So startled were they and filled with delight.

And thus while they gazed with wonder and awe,
A cloud of bright angels descending they saw.
And words of great rapture greeted their ear,
"All glory to God, the Savior is here."

Then all the bright angels joined the refrain:
It was "peace upon earth and good will to men."
Then returning again singing this song,
"All glory to God in the highest belong."

As they passed out of sight, the shepherds said, "Come,
Let us go see the things that the Lord hath made known."
They found the dear babe in a manger, and then
They returned, praising God for the Savior of men.

SUCCOTH.

What offerings can we bring thee, Lord?
Thy ruined temple stands forlorn;
Its stones are level with the sward
Or alien altars now adorn.
And bitter desolation stills
The lowings of the stately herds
The bleatings of a hundred hills,
The shepherds songs of joyous words.
No fields of corn or luscious vines
Thy people's toiling hands engage,
And from the Ghetto's dark confines
They make no holy pilgrimage.
To bring their offerings to thy shrine,
With sound of tabret and of lute:
They pour a draught of bitter wine,
And lay before thee Dead Sea fruit!
Oh give us back our father's days,
The land they trod in festive glee,
When harvestings were acts of praise,
And best ripe fruits were gifts to thee!

—Selected by Sterling P. Graves from the Jewish Chronicle.

MAKING OUR OWN WORLD —A THANKSGIVING SERMON.

By Maltbie D. Babcock.

The people therefore, that stood by, and heard it, said that it thundered; others said, An Angel spake to him.—John xii. 29.

A verse from one of the songs of boyhood runs:

"This world is not so bad a world
As some would like to make it;
But whether good or whether bad
Depends on how you take it."

What you make of the world is, practically, what you think of it and what you do with it. There is a difference in the opinions and behavior of people. From the same facts they reach different philosophies; from the same premises, different conclusions. Some said it thundered; others said, An angel spake unto him—one fact, but two opinions; one sound, but two interpretations. Where lay the difference? It must have been in the people.

Fichte says what system of philosophy you hold depends wholly on what manner of man you are. Philosophy means, in effect, your theory of life—Epicurean, Stoic, Utilitarian, Necessitarian. Kant speaks of the "Ding an sich"—the thing in itself. But who can tell what that is? The moment I behold anything it is colored by my powers of perception and interpreted by my personality. There was a sound that day in Jerusalem; but who knows what it was in itself? To one man thunder; to another an angel's voice; to Jesus himself, the voice of his Father. What is music in itself, if there were no one to hear it? I remember listening to a string quartet concert with a friend. I can not describe the pleasure it was to me. Asking my friend afterward what he thought of the concert, he said, "It was one long squeak to me." Mr. Lowell, in an English address said: "The proverb, 'Truth lies at the bottom of the well,' comes about because whoever looks down to see her sees his own image, and is sure, not only that he has seen the goddess, but that she is far better looking than he had imagined." Meta-physicians call this not conception, but apperception. It is the fact colored by the mind. It is the sound as I hear it, the sight as I see it. It is a landscape through the glass of my mind—distorted, if the glass is poor; clear, if the glass is good. In the first scene of Julius Caesar, Decius says, "Here lies the east." "No," says Casca with heart full of conspiracy. Cinna agrees with Decius and points to the gray dawn in the east. Again Casca says, "No, there in the south, where I point my sword the sun will rise," thinking of revolution and a new political day. "As a man thinketh in his heart, so is he," and so he sees; and the world is not what it is in itself, but what it is to us—colored and interpreted by what we impart. Wordsworth is accurate when he speaks of

"The mighty world of eye and ear
Both what they half create, and what perceive."

He laments:

"I heard a thousand blended notes
While in a grove I sate reclined,
In that sweet mood when pleasant thoughts
Bring sad thoughts to the mind.

"To her fair works did nature link
The human soul that through me ran;
And much it grieved my heart to think
What man has made of man.

Through primrose tufts, in that green bower,
The periwinkle trailed its wreaths;
And 'tis my faith that every flower
Enjoys the air it breathes.

"The birds around me hopt and played:
Their thoughts I cannot measure:
But the least motion which they made,
It seemed a thrill of pleasure.

"The budding twigs spread out their fan,
To catch the breezy air;
And I must think, do all I can,
That there was pleasure there.

"If this belief from heaven be sent,
If such be nature's holy plan,
Have I not reason to lament
What man has made of man?"

Again and again he complains over the dulling and deadening of our sensibilities, and of the materializing of our common life,

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in nature that is ours."

Why do we not see "Earth crammed with heaven, and every common bush afire with God?" Why is "a primrose on a river's brim" a yellow primrose to us, and nothing more, when to another it gives "thoughts that do often lie too deep for tears?" Why do we only hear it thunder, when some one else hears an angel? Why can not I see the violet hue in the shadows of the fence rails? Artists do. "I do not see these things in nature that you see," said a man to Turner as they stood before one of his pictures. "Don't you wish you could?" was the response. It looks as though the explanation of differences was inside, not outside, and a man's temperament was his fate.

I. What, then, have I to do with this? If the difference is in people so that one hears it thunder and another hears an angel's voice what have I to do with it all? I am what I am. How can I be held responsible? "Can the blind see or the deaf hear?" The whole problem, brethren, is solved by the word attention. It is attention that makes the difference between seeing and looking, between hearing and listening. Seeing plus attention equals looking. Hearing plus attention equals listening. What you see and hear may be wholly out of your control now, but not so with your looking and listening. Moral responsibility and moral power meet in your will. You can choose to look up, not down; to the right, not to the left; not because it is natural to you or pleasant, but because God's word tells you it is right. What is your neck for but to govern your looking and listening? You may see wine red in the cup, but you can look another way. You may hear the voice of temptation, but resolve to listen to the voice of God. So, with your God-given will, you may dispose yourself in opposition to your disposition. This can be done. No man is the slave of his dispositon in a world where the divine will and the human will together can do eventually what they please. Temperament is wax before the human will and God. Natural traits are powerless before moral decision. You are not responsible for the disposition you are born with but for the disposition you die with. It can be changed. Family characteristics may be chosen or repudiated by the determination of the character-builder. Heredity is powerful; but human choice has God within reach. With God all things are possible: Saul becomes Paul: human nature is changed. A man can be "born again—can become a new creation. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle-tree, and it shall be to the Lord for a name, for an everlasting sign." A sign—of what? That God can cross the sign and line of your nativity; that you can be regenerated; that, though you were born under a mercurial, a saturnine, or martial star, you may be born again under the star of Bethlehem with another disposition, divine, and loyal to God, with a new heart that sees God, with a new heart that hears his voice.

II. This is the first, great, and Divine possibility, and the second is like unto it and involved in it. You can change your point of attention, and create or destroy your faculties, govern your senses, and determine what you shall see and hear. Christ taught this truth again and again; he gains that uses he loses that neglects; seek God first, and things become incidental; seek the world first, and God becomes vague and remote. Attention develops; neglect disintegrates. If I were by nature like a fly that feasts on carrion, and should resolve to follow the flight of the bees, and seek only fragrance and nectar, my love for the foul would lessen, my faculties gradually be transformed, and honey and wax, sweetness and light, would become the income and output of my life. Beloved, every Christian has both natures: the old instinct for decay, the new impulse for soundness; the old instinct rejoicing in iniquity, the new impulse in truth. On the left is death on the right is life. The depressing and the encouraging are side by side. Scandal and records of sin are opposed by kindness, and hope, and words of good report; on the one hand debits and things that hurt—on the other credits and things to be thankful for; voices of temptation—high calling from God; our personal wrongs—our imperial duties; carrion—clover. To which will you choose to look and listen, despite what you now ordinarily see and hear? "His servants," said Jesus, "are ye who carries you away by force?" No, "to whom ye yield yourselves." Which way will you look? You can decide; it will affect your seeing. To what will you listen? You can decide; it will affect your hearing. You begin saying: "As am, I see and hear." True. It only thunders to the dull or guilty soul: while the ethereal and aspiring spirit hears angels voices. As we are, we do, say think, hear see. But you can reverse the process: As you look and listen, will you see and hear, think, say, do, become.

The men who heard it thunder could not help it that day. But if they discovered that others heard angels' voices; if they said, "why can not I?" if they began to look for God, began to listen for angels some day glimpses of God came to them; some day heavenly music blessed them. "If with all your hearts ye truly seek me, ye shall also surely find me." "Every one that seeketh, findeth;" for God is the God of the hungry and thirsty soul, and satisfieth the desire of every living thing.

Beloved, what Thanksgiving Day is to us, what voices speak to us today, depends upon what we have been looking for and listening to in the days that are gone. If today you find yourself inclined to murmur seeing much that is hard to bear, seeing little to be thankful for; if you find fault instead of saying grace; if you grean and can not sing; if, as Whittier says,

"You see the cloud which overhangs
A world of sin and loss;
I hear the Lord's beautitudes,
His prayer upon the cross:"

if, in a word, you see only the dark side, I am sorry. But it can be helped, swiftly, today by an act of faith come slowly in the year to come by obedience to God's laws. God can immediately open your eyes. You remember Elijah and the terrified young man who thought they were friendless and helpless, "Lord open thou the young man's eyes!" prayed the prophet, and lo, the mountains were full of chariots and horsemen!

Like a piece of cold iron in sand and metal filings, which brings no iron out, you see no especial mercies. But wind a coil of wire about the iron, and the invisible current inspirits it that every scrap of iron leaps to meet it. You, too, can be so filled with the Spirit of Jesus today that God's benefits will swiftly greet your eyes and cluster about your heart.

But for the future. I appeal to you, friends under the clouds, friends of the minor key, knights of the rueful countenance missing the voice of angels, hearing only the thunder see what can be done by your will and God's in a year. Make three resolutions.

1. Resolve to do—the seraphic rather than the stormy thing; do the thoughtful thing, and cause a thankful response: it will affect the air outside you and change the tone and temper of your mind. We are only just learning the supreme interest of the mind in the hand. Train your hand to be kind and it will react upon your heart and make it sensitive to God's mercies. Being kind to others will awaken you to the Being "kinned" to you. "One who loves his fellow men" will find himself "one whom love of God has blest."

2. Resolve to say—thankful words. However you feel, you are not obliged to tell. It is seldom your duty to say, "What disagreeable weather!" "What a poor breakfast!" "What a homely person!" "What a headache I have!" There is always an appreciative word that can be uttered. As a rule, we say what we chose. Why not choose what we say by the rule of love? We say what comes naturally, and excuse ourselves by temperament.

Let our temperament keep silence before a heart that will tell of God's faithfulness and speak good things of the Lord. It is not wrong for a shadowed heart to prompt sunny words. Even a cat will curl up in the only spot of sunshine in a room. Carlyle came down one morning with his "woes" and lamentations: "If I could but have had that dog by the hind legs within reach of a stone wall!" Walter Scott once had just such a night. "Did you hear that dog?" he was asked. "Yes, poor cur, he kept me awake. I was sorry for him; he, no donbt, has his troubles too." Let our speech be with grace, not groaning. The discouraging note can be left in silence, the loving thought can be uttered; it will help our heart of hope.

3. Resolve to look—for causes of thankfulness. "Seek and ye shall find" is a principle as well as a promise. Look for trouble, for sin, shame, ashheaps, broken dishes; you will find them. Look for goodness, good people, good apples; you will find them. The Pharisees saw in Matthew a despised publican, and their pride was gratified.

Jesus saw in Matthew a man, a possibility, and His love was gratified. Look for the good in people, in history, in the providence of God. Look for the goodness of the Lord in your own life. The dross and slag of life accumulate; smoke is in the air; flakes of soot fall softly upon us; life can easily seem a poor affair. But life is full of dignity, grace, and joy full of opportunity for goodness and kindness. Will you wait till the sunset hour gilds its passing? Will you wait till death stirs your imagination and you see, but too late, how much beauty and half-appreciated joy there was in life; how much you had of blessing, in how many ways you could have been a blessing? Look for God's goodness today. Only so will you come to see life in its fulness. The disagreeable may be forced upon you; but your mind will instinctively find an offset. Sweet uses will shine out of adversity. You will find "Tongues in the trees, books in the running brooks, sermons in stones and good in every thing." In every storm you will hear your Savior's voice, "It is I." Every day will have sufficient testing; but the word of Jesus will hold good, "My grace is sufficient for thee." You will see the sterner side of life, the rocklike structure of righteousness with the Puritan; but also life's gentler side with the Mystic, the green pastures and still waters of Peace. In your life mercy and truth shall meet, righteousness and peace shall kiss each other. The world of law shall yet to you be a world of love. You shall hear it thunder at Sinai; but you shall hear the angel voices at Bethlehem singing the glory of the God of love heralding to all mankind tidings of peace and good will.

"Old friends, old scenes, will lovelier be,
As more of Heaven in each we see
Some softening gleam of love and prayer
Shall dawn on every cross and care.

"As for some dear familiar strain
Untired we ask, and ask again,
Ever in its melodious store,
Finding a spell unheard before,

Such is the bliss of souls serene,
When they have sworn and steadfast mean,
Counting the lost in all to espy
Their God, in all themselves deny.

GOLD DUST.

Restrain the mind, and let mildness ever attend thy tongue.

If we have no defects ourselves, we should not take so much pleasure in noting those of others.

Men are not to be judged by their looks, habits and appearances but by the character of their lives, conversations and by their works. "Tis better that a man's own works than that another man's words should praise him.

We can be thankful to a friend for a few acres or a little money; and yet for the freedom and command of the whole earth, and for the great benefits of our Father, our life, health and reason, we look upon ourselves as under no obligation.

Kind words are bright flowers of earthly existence; use them, and especially around the fireside circle. They are jewels beyond price, and powerful to heal the wounded heart and make the weighed down spirit glad.

ANNA DREW.

AMONG THE BRETHREN

Eld. C. C. Maple

Brethren Beloved: At this date (Dec. 10) we are still preaching the gospel in Michigan. The weather has been much against us and our attendance has not been large, yet the interest has been most excellent. In addition to the sermons every evening Bible readings have been held in the homes. Four have accepted the gospel of the Kingdom.

We expect to return to Ohio about the 16th. The gospel has not lost its power. Amen and amen.

Your character cannot be especially injured except by your own acts.

A strong temper is not necessarily a bad temper. But the stronger the temper the greater is the need of self-discipline and self-control.

Not only to say the right thing in the right place, but far more difficult still—leave unsaid the wrong thing at the tempting moment.

The Restitution

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Cleveland, O., December 17, 1912.

EDITORIAL

The Restitution has been late frequently in reaching subscribers during the most of this year. It is published on time but we have a defective mailing system, which has caused all the trouble. We ask all to bear with us in this particular until the new year, when this fault will be effectually removed.

A curious thing: Every denomination that believes in the impossibility of apostasy believes also in the doctrine of inherited depravity. They argue that a man cannot fall from grace, and then argue that the whole human family is depraved as a result of Adam's fall. They teach the impossibility of apostasy, and base their doctrine of depravity on universal apostasy!

There are remarks that are true, which can produce no effect but irritation; wise men will avoid such. There are other remarks that irritate but do good. There are remarks that do good that do not irritate—these are the best of all.

There are still "children of the market," to whom it is all one what is said and done: they are bound to be displeased. Jesus came under their censure because he ate and drank; John the Baptist, because he did not. They always impute wrong motives to you. If you are silent, you cannot answer; if you speak, you are boastful. If you take no notice of accusation, it is because you dare not. If you answer, it is because you have a presumptuous and egotistical spirit. You cannot deal with such perverse spirits in a practical way. They must be quietly and good naturedly left alone.

Bro. A. L. Corbaley writes: "Our last quarterly Conference convened in Waterville, November 29, and closed Sunday evening, December 1st. It seems that each meeting is the best. We had perfect unity and Christian love."

"A woman cannot be a conscientious Christian and a suffragist also, because of man's monopoly of the Bible and religion," said Mrs. Laura G. Fixen in Chicago, December 9th. Our sisters will all doubtless accept the alternative of being "Conscientious Christians." As showing the anti-Christian nature of the suffragist movement, and also the criminal ignorance of Mrs. Fixen, who is the business manager of the Working Woman's Home, so far as the Bible is concerned, the following quotation from her address before the Woman's party bears witness:

"We cannot accept the Bible as a divine inspiration because it features the male sex in everything almost to the exclusion of the female. Man has usurped almost everything in religion as well as everything else.

"In the Bible that we know, God is represented as a man, Christ as a man, the apostles as men, and the angels in heaven as men, and in it women are commanded to obey their husbands. Suffragists cannot accept the Bible literally as a divine inspiration. We must see that it was written by men at a time when women were their chattels. The equals of men? The Bible needs revision. It is not up to date."

Moral reformers and philanthropist, disgusted with man's failure to abolish the saloon, heartily espoused the cause of woman's suffrage, thinking that if womankind had the use of the voting booth, a great moral revolution would surely result. They reasoned that the gentler and purer sex would unanimously cooperate with the clean, good men in so righteous a task. We had doubts on the point, and have been watching the states that have given women a voice in the government to see what influence it would have on the "white slave" and saloon problems. In San Francisco, December 10, the women defeated the anti-liquor element in California. A charter amendment providing for the creation of local option units in the residential districts of San Francisco was defeated by a vote of 4 to 1.

In a recent municipal election in Los Angeles, where the percentage of women voters exceeds that of the men, a drastic saloon regulation ordinance was beaten by more than 3 to 1. Since then the harbor district of Los Angeles voted wet. No significant changes have been recorded in interior county elections.

The lesson is plain. Sexual immortalities and saloon blots can never be wiped out either by man or woman. "Salvation is of the Lord."

Brother Daniel returns thanks to those who have helped him financially. We are glad to publish this week a "Report of Labor," which gives quite a sketch of his life's work. It shows that he has been a worker in the vineyard of the Lord. One practical observation, however, is suggested by his memoir, pertinent particularly to those who are in the ministry, namely, the danger confronting us of baptizing too many. Only believers of the gospel are eligible for baptism (Mark 6:15, 16), and belief is only possible when the gospel is understood (Rom. 10:14, 17). We are not saying that Bro. Daniel has baptized too many, or that he has baptized people before they believed the truth; far from it. But as ministers of the gospel it is well to keep in mind constantly that when people rush into the truth by hundreds that when the wave of excitement recedes and this numerous company of them imperfectly taught, are left to the attrition of time, a great "wearing out" (Dan. 7:25) process begins which hardly leaves fragments of them. "Standing up," "lifting the hand," "coming forward," "giving the hand," etc., works well enough under the auspices of popular evangelism, for orthodox theologians have not truth to teach; but with us who have a definite message to deliver, and definite truth to teach, and definite requirements to inculcate, these artificial methods of church initiation must not usurp the hearing (Rom. 10:14, 17), believing (Mark 16:16) and the obedience of the truth (1 Pet. 1:22; 2 Thess. 2:13).

EDITOR'S SERMON NOTES ON THE APOCALYPSE.

Subject: The First Seal; or the Epheso-Smyrnean State.

Text: Rev. 2:1-11; 6:1, 2.

1. The Saints, Represented by the Four Beasts, are Interested in the Signs of the Times. Rev. 6:1; 6:3; 4:8; Ezek. 10:12.

2. Simple Plan of our Apocalyptic Exposition. 1. Explain the meaning of the symbols. 2. Then seek their application. 3. Illustrations: prophecies of Babylon, of Petra, of Tyre, of Egypt, of Jerusalem, and of Christ.

3. Symbols of the First Seal Explained. 1. Horse-national ensign. Isa 63:13; Zech. 10:3; Dan. 7:2. Illustrations: Persia, the Ram; Macedonia, the Goat; France, Frogs; United States, Eagle; England Lion; and Roman Empire, Dragon, Eagle and Horse. 2 War. Job 39:19-25; Prov. 21:31; Zech. 10:3. 3. Fleetness—speed in conquest. Joel 12:4; Jer. 4:13; Job 38:18. 4. Strength Psa. 147:10.

4. Color of Horse-"White." 1. Innocence, purity, triumph, victory peace. Zech. 6:1-8; Judges 5:10; Rev. 6:11; 7:14; verse 4.

5. The Archer and his Bow. 1. A multitude of people imbrued with the word of God. Zech. 9:13; Hab. 3:9; Psa. 64:2-4, 7; Eph. 6:12-18; Heb. 4:12; Isa. 66:19; Psa. 68:11; Eph. 4:18; 2 Cor. 10:5.

6. The Crown. 1. Victory. Christianity had "conquered" Judaism, and now crowned, it goes on "to conquer" Pagan Rome. 2 Cor. 9:28; Rev. 4:10; 2 Tim. 4:8.

7. Historical Application. 1. Were there any events in the history of the Roman Empire which answer to the symbols of the first seal? Gibbon's Roman Empire, vol. 1, pages 131, 43 128 140.

FAULT FINDING.

The person who has everything and everybody down wrong, says an exchange, is a peevish, petty, sour, morose, complaining, disgruntled and pessimistic faultfinding piece of humanity that casts a gloom over all things with which he comes in contact. He has no burdens, soothes no sorrows and binds up no broken hearts, but pierces through with many sorrows. He makes all miserable who come in contact with him. This condition of things is no part of the religion of Christ. There is nothing in it that is akin to the spirit of the Blessed Redeemer. "well done, good and faithful servant," "she hath cast in more than they all," "she hath done what she could," "neither do I condemn thee."

We find in the church today among the "lay members" a great routine of fault-finders, in fact, it is about all they do—just find fault. Instead of turning in wholeheartedly and doing everything they can do to help make the weak places and weak things strong, they sit back and find fault and criticise. Towards the preacher they can say and think nothing good, but his faults are numberless as the sands of the sea shore. He preaches too long or not long enough, too hard or not hard enough, dresses too fine or not fine enough, looks "tacky" and "hay seedy" or is too proud and primpy, too well educated for the common people, or is not educated enough for the educated. If he teaches the church its duty in supporting the gospel they say he is preaching for the money, and if he seldom says anything on this line they say he is not doing his duty, and the Lord only knows the faults they find in the poor preacher. Toward the elders they say they are ignorant and slow and do nothing, or they want to assume too much authority and run things to suit themselves, too many calls for money, or they are not having preaching or they are having too much preaching. Toward the singing, they sing too loud or not loud enough, too slow or not slow enough, and toward the members, it is brother "so and so" or sister "so and so" does "thus and so" or does not "do thus and so." Thus to deal with such people is like treading upon a bed of hot coals. They lie out of duty, will not work with the church or attend the services because they find fault with somebody or something in the church. O puny, pitiable, creature blind, naked, hungry, thirsty, poor and needy, and you know it not. Turn on the searchlight of God's eternal truth and look at thine own ugly self and then go into thy darkened closet and fall upon thy knees and pray earnestly to God to forgive thee because of thine own uncharitableness toward thy brethren.

Let us hope, work and pray to see more of the spirit of our Redeemer. "Father, forgive them, they know not what they do," and of the teachings of the apostles manifested in our lives "not to think of ourselves more highly than we ought to think," but in love of the brethren be tenderly affectioned one to another in honor preferring one another.

COMMUNICATIONS.

Dear Brother Huggins:

Through the columns of The Restitution, I wish to congratulate the brothers and sisters at Brush Creek, Ohio, for having succeeded in securing the services of Eld. J. H. Anderson for the coming year. I fell sure they could not have engaged any one more able to carry on their work than Brother Anderson. He is a Bible student.

It was with much regret that the brethren and sisters came together last Sunday at the church of God here at Guthrie Grove for the purpose of listening to the farewell sermon of Bro. Anderson. Brother Anderson has labored with us here for many years, being our pastor since the death of his father four years ago, during which time he has grown in wisdow and knowledge concerning the gospel of the kingdom of God, and is now considered one among the ablest ministers in the field. Bro Anderson's going away is the saddest incident that has occurred among the brethren and sisters here, since the sickness and death of his father, Elder E. M. Anderson, four years ago.

The church here has selected Eld. A. N. Durham as Bro. Anderson's successor. I fell quite sure we have made a wise selection as Bro. Durham is one among the best of young ministers, and one who we believe will be successful in the work. Bro. Durham has been in the ministerial work only about five years, but has gained ground fast for one so young in the ministry. He will now have the opportunity to prove his ability as a minister and leader of the flock. We hope Bro. Anderson will not forget us, but will visit us ever opportunity he has.

EMMIL PACK.

We are glad to welcome Bro. Anderson to our state, and pray that God's blessing may attend his labors among us. His leaving the South has called into active service Bro. Durham, whom all should pray for, as he takes into his young hands the "sword of the spirit" to do battle for the Lord. The blessings of the Lord attend all.—Editor).

"For we are laborers together with God: ye are God's husbandry, ye are God's building (1 Cor. 3:9).

Dear Sisters: We are making a little effort among the sisters of our church to write short letters for our paper, that others may know that we still continue to meet and exhort each other to good works, holding on to the one faith. The words of Paul in the above text, shows us plainly what we are supposed to be, but are we? Let us each stop and think, what is my special talent? Each must have one: there must be something each can do.

He says, "Ye are God's husbandry." If this be so, then we are not our own and have no right to spend all or most of our time on ourselves and our living.

1 Cor. 6:20 reads, "For we are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

If we are God's building we must be strong in his cause in order to keep the building perfect; each has her part to do. One good work is to help hold up the hands of our evangelist, who is certainly doing excellent work throughout our state. Every encouragement means a great deal to him and those who cannot preach or exhort can show their good will in this way. We have found that in banding together, as we have in our little meeting, we are enabled to do so much more, towards helping in various ways. Have never lacked for funds when a call has been received.

Paul says in Romans 12:1, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

To do this we must work. "Faith without works is dead." Let us see to it that we are on the right road, looking toward the prize of the high calling of God, in Christ Jesus. The signs surely tend to make us realize the nearness of Christ's coming and may we be faithful and ready. Hebrews 10:23-25-25. "Let us hold fast the profession of our faith without wavering, (for he is faithful that promised), and let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

A favorite hymn in our church hymnal:

Hark! the voice of Jesus calling—
Who will go and work today?
Fields are white the harvest waiting—
Who will bear the sheaves away?
Loud and long the Master calleth,
Rich reward he offers free:
Who will answer, gladly saying,
"Hear am I, O Lord send me."

If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer;
You can help them at your door:
If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus;
You can say, "He died for all."

While the souls of men are dying,
And the Master calls for you,
Let none hear you idly saying,
"There is nothing I can do!"
Gladly take the task he gives you,
Let his work your pleasure be:
Answer quickly, when he calleth,
"Here am I, O Lord send me."

HATTIE C. GOSS.

LESSON OF THE PRODIGAL SON

Katie Davis.

A thought from the beautiful lesson we learn in the parable of the Prodigal Son.

This parable seems to me to compare one who wandered away from the fold of God as he took his position and left his father's house. He was the younger of two sons, and being young and inexperienced, he plunged into riotous living till he became tired of the life, and became hungry and to be in want. He then joined himself to a citizen in a far country, and was sent to feed swine, and fain would have filled himself with the husks the swine did eat, but no man gave unto him.

I believe there are a great many people who crave human sympathy, and the husks of human sympathy are very poor food for the starving soul. I read an account of a girl, who, just before committing suicide on the street, asked a stranger to kiss her, saying, "I want to feel one touch of human kindness before I die. The world has used me very roughly." She was craving for human kindness. Unlike the prodigal son, she thought only of the world, and not of going to him who will heal all our wounds, and bind up our broken hearts. The poor prodigal came to himself, arose and returned to his father's house, truly repentant saying, "Father, I have sinned against heaven and thee and am no more worthy to be called thy son." He was yet a great way off when his father had compassion on him. Can we not believe that God knows us better than we know ourselves, and if we are sorry and truly repentant, although we wander away from him and make mistakes, if we will arise and come back to him, he will have mercy on our weakness, and if we confess our sin he is faithful to forgive.

The elder brother was angry. Does he not remind us of a great many church people? He seemed to have no sympathy for his brother's weaknesses, and had he had his way, would have turned him adrift. The Pharisees did not believe in eating with publicans and sinners, not because they were so pure and good, but because they wished the good opinion of the world. There are many such in the world today who would not stoop to help the outcast. A few years ago I knew a man who belonged to the church. He got out in company with others, and then came before the church, confessed that he had done wrong and asked them to pray for him. He had become drunk, he said, but he would not do so again. Instead of being kind to him, they made him understand that he was not wanted in the church. He became discouraged and is still an outcast, trying to find comfort in drinking. Many shall say to Christ in the last day, "Did we not prophesy in thy name, and cast out devils in thy name? And in thy name done many wonderful works?" What is his answer? "Depart from me; I never knew you." To those on his right hand he will say, "Inherit the kingdom prepared for you. I was hungry, ye gave me meat; thirsty, ye gave me drink; sick and in prison, ye visited me; a stranger ye took me in. Then shall the righteous answer, When saw we these things? When ye ministered to the least of these, my brethren, ye ministered unto me." To those on the left, "When I was sick and in prison ye visted me not; hungry, ye gave me no meat; but when saw we these things and did not minister unto thee? Inasmuch as ye did it not to the least of these, my brthren, ye did it not to me." This lesson shows the duty of every Christian. Be kind and unselfish to all.

REPORT OF LABOR

Dr. T. J. Daniel

Dear Restitution Readers:

When I came to this part of the country, Western Arkansas, some thirty years ago, there was but one man of the faith here. I went to preaching, and pretty soon the sects all united against us. Every little preacher that came along had something to say about the "soul sleepers," and denounced it as "white washed infidelity," etc. I began to preach at Waveland, Yell county, and pretty soon the people began to believe it, and we began to baptize them. There were quite a number of good citizens who belonged to no church, as they revolted at the popular doctrine they had heard all their lives. Hence when they heard the truth, they began to investigate it, and it was not long until quite a number made the good confession and were baptized. We soon built up a large church there, and it is there yet, and is composed of the very best men and women in the country. They have built a good house of worship and meet regularly. Bro. Shelton preaches for them. I think I baptized in six weeks, about one hundred and twenty-five. Many of them are still here, while some went west, to Oklahoma and other places, and from them the cause in Oklahoma started.

About this time, the Baptists sent for a preacher by the name of Blaylock, to come and tear up these "soul sleepers." He came and challenged us for a debate on four propositions: The kingdom, the nature of man, baptism for the remission of sins etc. We accepted and at the time appointed the discussion opened. There was a large crowd. They came for miles around to hear that Baptist slaughter that little "soul sleeper." In his first speech he said something like this: "Now Mr. Moderators, I want you to understand that the man you see is not the man: it is only the house in which he lives. No, this is not Blaylock: this," referring to himself, "is only the house in which Blaycock lives. These eyes are only avenues through which he hears," etc. When I came to reply I said: "Mr. Moderators, I came here this morning to debate with one Eld. J. H. Blaylock, but the gentleman who has addressed us informs us that he is not the man, that he is only the house in which he lives. Now, gentlemen, I want to see Mr. Blaylock, inasmuch as his house is here, I wish you would hale and see whether he is at home or not." At this the large crowd roared with laughter. The Moderators said nothing, so I said: "Well, gentlemen, as you are a little slow about calling for Mr. Blaylock by your permission I will call." So I walked up pretty close to him, and said, "Hello!" He made no answer. I then called a little louder, "Hello, is Mr. Blaylock at house? If so, I wish you would tell him to come out and let us see him."

Again the crowd roared, and he made no answer, so I turned to the crowd and said: "Ladies and gentlemen, I presume that he is either asleep, on a journey, as I can't rouse him." Then said I, "If those eyes are avenues through which Mr. Blaylock sees, and those ears avenues through which he hears, please tell me how he is going to see or hear after these avenues are destroyed? Will you do it? Moreover, I want you to tell me which is the responsible party, Mr. Blaylock or the house in which he lives? If you say the house, then Mr. Blaylock did not sin in the beginning and therefore did not fall; Christ did not die for him, for he died for the sinner. If you say Mr. Blaylock is responsible, then I ask you, why pass the sentence upon the house. "Dust thou art" etc. Now, Mr. Blaylock, Paul says it was by one man that sin entered the world, not by two. Hence you must come up like a little man and tell us which one."

He finally said it was the man in the house that was responsible. Then I came back at him, and told him he had surrendered, for the responsible man, was the one who went into the grave and in the sea. "All that are in the graves shall hear his voice and come forth." The sea gave up the dead which were in it and they were judged according to their works, etc. Hence you see, the one who is to be rewarded or punished goes into the grave and the sea. You said the man in the house was responsible, hence he must go into the grave or sea, as the case may be. The other fellow, if indeed there be another fellow, is left out. He has no part nor lot in it.

But I cannot dwell longer here. The discussion continued five days, and at the close I held a meeting and baptized about forty-three. I think there were only three male members of the Baptist church left. Many of those converts are still here, and belong to the Church of God at Havana, Ark., where our next conference will be held. We have a good church there composed of the most intelligent men and women of the community.

I forgot to say that the church at Waveland has turned out a preacher recently, Bro. Robert Nelms, who was ordained a few months ago.

When I came to Magazine, Ark. there was no house in which we could preach, and inasmuch as I was the only one here, I proposed to four or five members of the Disciple church, if they would build the house, I would furnish the material. They said they

would, so I went to putting the material on the ground. Now we have a good house, 28x54 feet I think it is; we have a good bell and organ. I was young then and cared nothing for expenses. The house cost me about five hundred dollars. My wife paid eighty some odd. At one time we had a congregation here of about 75 members but they have all moved away except only a few of us. Bro. Almus Adams can tell you about our house, as he has preached in it.

Some time after the debate with Haylock I was called to meet another Baptist by the name of Morris, near Hanson, Okla. We debated four days, and at the close we baptised nine, I think it was. A few years after this I was called to meet a Methodist preacher by the name of Hickman at the same place. We debated four days, and at the close there were eighteen come forward for baptism. Many of them are still living, and if I am not mistaken, it was at this debate that Bro. Turner and wife came out. Bro. Turner is one of our most influential members, and is the business manager of the Trumpet.

Some time after this debate, I was called down to meet one Eld. Shick in debate, near Ozark, Ark. I met him, and it was at this debate that old Bro. and Sister Lipman got their eyes open. Bro. Lipman is now one of our oldest preachers in the south. Some time after this debate I was called to meet one James Tewery in debate at a place called White Rock. Well, I met him and debated four days, and at the close seven came forward and demanded baptism, of course we baptized them.

This article is already too long, but I wish I could tell you of meeting one Eld. I. T. Garland, one of the finest debaters, and the best scholar I ever met in debate on the kingdom, as he believed as we did on everything else. We debated two days, the hardest fighting I ever did, but thank God, he gave it up and is now preaching the truth near Reform, Ark. I also met Eld. J. H. Milbourn, one of the champion debators of the Baptist church; also an author. We wrote a book on "Immortality," but since I met him in debate he has dropped out of sight some way, and I know not what has become of him. I met him at Cleveland, Ark., and before the debate closed his brethren forsook him and the deacon of the Baptist church there, came to our brethren with tears in his eyes and said, "This debate has ruined us," and borrowed money of them to pay him. But I received no pay. I also met W. F. Ledlow, a Campbellite preacher, at Atkins, Ark., in debate. He wrote a little tract the title of which was, "Man Has An Immortal Spirit." When I read it, it fired me so much I wrote a reply, which I had printed at my own expense and scattered all over this part of the country, in which I submitted four propositions to debate with him at any time, but he has never come yet. The title of my tract was, "Man Has an Immortal Spirit Examined and Refuted." I wish you could have seen it. In the meantime I wrote four tracts on the kingdom, which I had printed at my own expense. I also wrote a tract on the immortality question in a dialogue form, and had five hundred printed. Afterwards a publishing company at Yarmouth, Me. reproduced it, and printed a thousand copies. I also wrote another the title of which was, "Christ's Reign With the Saints Over the Nations." This tract had much to do in helping me to convert Bro. J. D. Scott, of Dyer, Tenn. I soon gave them all away.

I also met Eld. John A. Cargile in a written discussion on the Restoration of Israel. I don't know whether it is out of print or not. It was published by the "World's Crisis" people of Boston, Mass. I have sold hundreds of them, or my wife has, and I am sure that many of your readers have seen it.

THE VISITOR

Do you love the truth and truly believe the Lord is soon coming? Then be a wise servant.

The Visitor is the latest and best book to send to your friends for a Christmas and New Year's gift. The printer, who also read the proof, was so interested that he waited for me to add a lesson on "The Sign of the Times," before binding, which is the cause of delay in sending out the book.

If any who desire a copy sent to any address for Christmas will send me the names I will send direct to them, saving both time and postage.

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NOVEMBER EVANGELISTIC REPORT

Sermons and Bible Readings

Blair, Bible reading, 1st	1
Kennard, sermons 2d to 30th	24
Bible readings	17
Total	42

Expense

Omaha to Kennard	$4
Kennard to Omaha	4
Total	$8 1.08
Money received at Kennard	$ 4.50
	1.08
Net, rec'd, less expense	3.42
Wages	15.00
Receipts	3.42
Amount due	$11.58

After having been laid up during the entire month of October with sciatic rheumatism I began work November 2 at Kennard and continued to the 30th. We held four meetings in the Christian Church, which is quite a roomy building. The first week not very many turned out, but after that the attendance increased till the house was well filled each evening with an interest shown that was very surprising. There was a little opposition, but we overcame a great deal of it. Every effort was put forth to get us to yield on first one point and then another. But standing firm by the whole truth, the truth won, and when they began to respond to the call of the gospel it continued till next to the last evening. After services we baptised three, making nine additions during the meeting. These are of the foremost families and worthy of the great cause they have espoused.

After we got under way we held a Bible reading each afternoon, which proved very beneficial, and the attendance increased. At the close the interest was unabated, and we were urged to continue, but a promise compels us to close with the promise to return in a couple of weeks.

Pray for those who are rejoicing in the blessed hope and those who are contemplating accepting the truth.

In passing will say Sister Newell has been in the faith for 20 years, all alone so far as relatives were concerned. But during this meeting some have heard the truth for the first time; an aunt a half aunt, a sister and daughter-in-law were baptized; so Sister Newell's Thanksgiving this year meant more to her than ever before. The obedient nine are giving thanks with a different meaning than ever before. Yours for the truth and hope of the kingdom,

ALMUS ADAMS,
Evangelist.

SYMPOSIUM ON FAITH

Copy Supplied by the Bereans of Ohio

Romans 5:1

Justified by Faith

F. F. Blyth

From almost the very beginning of man's history, man has been accounted sinful by his Creator. Since the time of Adam the first man the race has been under the condemnation of God's law, and the condemnation is just, for man has been sinful from the first.

As sure as nature, is the fact that the sins of the parents shall be visited on the children unto the third and fourth generation. I believe the effect is even stronger than that sometimes. It has been proven that the effects of sin have produced wonderful, and sometimes awful, results after a lapse of centuries. This has been found especially true as regards natural law as it applies to the human body. The misdeeds of one man have been found to affect the physical natures of his descendants for several centuries. "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned" (Rom. 5:12). The effect of one man's disobedience still continues after thousands of years. The first man, living at a time in the world's history when all things were good and under God's command, disobeyed, and brought condemnation and death on the whole race.

It is God's purpose to people the earth with a race of perfect beings. This purpose was in his mind when he created man and made all things for man's necessity, and pronounced him good; and this purpose was still in his mind after Adam sinned, for he made a law providing for the remission of sins through the shedding of sacrificial blood. The compliance with that law was and is still the test of faith in those that believe. God accepted the obedience to this law, in the case of the ancient worthys, as a supreme test of faith. In the eleventh chapter of Hebrews we find a long list of faithful ones. Abel offered to God a more excellent sacrifice than Cain: Abraham offered up Isaac, his only begotten son; through faith Moses kept the passover and the sprinkling of blood. All along in the history of God's people the keeping of this law has been the evidence of understanding and faith until the advent of the perfect sacrifice, the Sinless Man, Jesus the Christ, who offered himself as a sacrifice "once for all," as Paul writes of which sacrifice all those former blood sacrifices were a type, which pointed to, and showed an understanding and faith in, God's promise to provide a way whereby the faithful ones could attain that perfection.

Brothers and sisters, we show our faith in God's promise to provide a way when we assemble to partake of the emblems of Christ's shed blood and broken body. Referring to Abraham, Paul says in Rom. 4:20, "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God." And the 23d and 24th verses, "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." Then follows the words of the text, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ."

Being condemned by disobedience to the law, we stand in need of justification in order to salvation. "Therefore by the deeds of the law shall no flesh be justified in his sight, for by the law is the knowledge of sin" (Rom. 3:20). Rom. 3:23, "For all have sinned and come short of the glory of God." There was not one that was able to stand perfect before the law, so that those who lived under the law could not be justified by the law. Who could go to God for pardon for his sin? We find the answer in Rom. 3:21, 22, 24, 25, 26, 28. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, that he might be just and the justifier of them that believe in Jesus. Therefore we conclude that a man is justified by faith without the deeds of the law."

God made provision for our justification through faith, but was it an act of obligation? Was God obliged to provide for the race after disobedience? No; man forfeited all claim for consideration when he disobeyed. It was a free will act on God's part, an act of grace and mercy. Rom. 5:2 reads, "By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God." The word "grace" means peculiar privilege. God arranged a peculiar privilege and offered it to men. This peculiar privilege can be had under certain conditions, and he has also made certain gifts along with this privilege: He gave his only begotten Son over to death; the only righteous man, and has also given him eternal life. His Son was the first to receive that gift. He was the first born from the dead.

Through the gift of his Son we can obtain the peculiar privilege of being justified by faith in the sacrifice and the promises made to the fathers, and if our faith continues to the end, we may be partakers of the gift of endless life.

JUSTIFIED BY FAITH

Justified by Faith

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1-2).

By these comforting words of Paul we see that being justified by God we have peace with him. God is the justifier. Paul says, "He is the justifier of him which believeth in Jesus" (Rom. 3:26). We are justified by his power, for "All have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Jesus Christ" (Rom. 3:24). Christ redeemed himself for us and in this redemption we are heirs according to the hope of eternal life.

Christ was raised for our justification. "Who was delivered for our offences, and was raised again for our justification" (Romans 4:25). We are justified by his blood, and shall be saved from wrath through him. Paul says, "Neither by the blood of goats and calves, but by his own blood he entered once into the holy place, having obtained eternal redemption for us." "How much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9:14). 1 John says, "But if we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

We are not justified by prayer or works, but by faith, for "without faith it is impossible to please God." Romans 3:20 reads "Therefore by the deeds of the law there shall no flesh be justified in his sight." This teaches us that if we wish to be justified in God's sight, we must rise above the material things of this life, and attain to those things which are spiritual and which are acceptable in God's sight. We must not justify ourselves before men.

If we are to be justified God will do it. He knoweth our hearts, and that which is highly esteemed among men is an abomination in the sight of God. The object of justification in this age is that we, as workers together with him, receive not the grace of God in vain. May our efforts be successful.

In studying our lesson the thought brought to our mind, justified by faith. In Job 25:4 we find him asking the question, "How can a man be justified with God?" Turning over to Acts 13:38-39, Paul shows us how all that believe are justified by his resurrection, which ... could not obtain through the law of Moses. So we see it is vastly important to believe or have faith in his resurrection, for in the preceeding verses of our text we find that Abraham was strong in faith, giving glory to God, and it was imputed to him for righteousness, because he believed that God was able to perform that which he had promised. Then Paul shows us how important it is to have as strong a faith in God as did Abraham because Christ was delivered again for our justification.

The question then might arise, "Was it just Abraham's faith that justified him in the sight of God?" But in Jas. 2:21 it is written that Abraham, our father, was justified by works, when he offered up Isaac, his son, upon the altar. Then we see how faith was wrought with his works and by works was faith made perfect, and the scripture was fulfilled which saith, "Abraham believed God and it was imputed unto him for righteousness. Ye see then how that by works a man is justified and not by faith only (Jas. 2:23-24). Also in Matt. 12:36-37 we find Christ rebuking the Pharisees, telling them that by thy words thou shalt be justified and by thy words thou shalt be condemned. In this text we see it is the daily life we live, for we shall give an account of every idle word spoken in the day of judgment. In Luke 18:13-14 he speaks of the Publican being justified because he humbleth himself. May we then live that faith that we may be justified in God's sight and obtain life and peace through our Lord Jesus Christ.

EDNA BREWER.

EVANGELISTIC NOTES

Dear Restitution:

Last week I left you at Morse Mills, Mo., where nearly 25 years ago Bro. Eychaner held a debate with Elder Rhea of St. Louis, a man in high esteem of the Baptist denomination. The questions of mortality of men and the Kingdom were discussed which resulted in a goodly number coming out into the truth, and the reorganization of a class at this point. Since that time, there has been much truth presented to the people in the persons of W. H. Wilson, W. L. Crowe, G. M. Myers, L. E. Connor R. G. Higgins, Jno. Poor, S. C. Oliver, J. S. Oaten; J. C. Winningham, and others. The scripture at this point has surely been fulfilled, for as I beheld the condition among the brethren here I thought of the words of the prophet as well as the apostle. The apostle said, "Who then is Paul, and who is Apollos, but ministers by whom ye believe. Even as the Lord giveth to every man? I have planted, Apollos watered but God giveth the increase." And as I realized the condition here was so characteristic of all points I visited everywhere, the words of Isaiah 28:9, to, "Seemed to sink down deeper and deeper into my mind: "Whom shall he teach knowledge, and whom shall he make to understand doctrine? Them that are weaned from the milk and drawn from the breast. For precept must be upon precept, precept upon precept, line upon line, line upon line; here a little, and there a little." Surely this has been done at Morse Mills. The thought came to me, We are all weaned from milk yet; and had to answer my own question in the negative. I also wondered as I read where this it there was any Paul or Apostles among us who was honored to see his name associated with the names of those who had battled at this point for the truth, and if so, if they had forgotten Paul's admonition (1 Cor. 3:8), "Now he that planteth and he that watereth are one: And every man shall receive his own reward according to his own labor." Could the preaching brethren everywhere, instead of finding so much fault with Paul and Apollos, as to just what things he believed, keep before us Paul's admonition, 1 Cor. 4:5, "Therefore judge nothing before the time until the Lord come who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

The brethren seem to be doing their best at Morse Mills to keep the faith alive. We were remembered in a substantial way for expenses to help us to go on our way presenting what precepts we knew to others, and Monday A. M., December 2nd found us boarding the stage at Hillsboro for Victoria, where we changed to the railroad for De Soto. Here we were met by Bro. J. H. Morse of Valle Mines. At Victoria we were reminded that 20 years ago, Bro. Eychaner was forced out of the only church at this place after holding a few meetings (preaching on the nature of man, and the gospel of the kingdom) and compelled to talk to the large crowd that had assembled in front of the church, from the church steps, the condition must have been similar as when Paul stood on Mar's Hill and accused the people of worshipping the unknown God, as a believer for the immortality of the soul and going to heaven at death is surely full of superstition and worshipping a god unknown to the Bible. When we look back and see the difficulties that the early defenders of the truth encountered for the sake of the truth, which has come down to us, their children, we ought indeed to rejoice for the great privilege that is ours to be among those of the calling of God in Christ Jesus. Oh that we as brethren could manifest toward one another the spirit of the apostle, so much beseeches us to have, 1 Cor. 1:10 "Now I beseech you, brethren, by the name of the Lord Jesus Christ that ye all speak the same thing and that there be no divisions among you, but that ye be perfectly joined together, in the same mind, and in the same judgment." Not forced into the same mind or judgment, but as brethren be courteous to one another and try to all get into the same mind, and spirit. When we get to this point the errors that the other fellow appears to have will not be so magnified to our vision as at the present.

Hope no one here will think that I have reference to Methodists, Baptists, Christians or other denominations and think I advocate compromising the truth to take them in, who deny that Jesus Christ is coming in the flesh. I am referring only to the Church of God, and those of its members, who have obeyed the gospel.

Bro. Morse met me at Desoto and we drove six miles up the bed of the creek to his home at Valley Mines, in the lead belt in the south eastern part of Missouri. We began meeting Monday evening with a small but curious crowd in the Methodist church, discoursing to them upon the subject of the Unknown God, the importance of doctrine, the Good News and Glad Tidings of the Kingdom, the Kingdom of God, what is it? On Saturday evening the church being occupied by the Methodists we attended the services and were taught the Kingdom was in our hearts, that we were already in the Kingdom, am I realizing there was still superstitution in the world we went home rejoicing that some one had been faithful even though through tribulation. We could rejoice in the hope of the gospel and pray in the spirit, "Thy kingdom come, thy will be done as in heaven, so in earth."

Sunday we discoursed to a small number at the school house in Bro. Morse's district, a good interest being shown in our subject, viz., "The Old and the New Covenants." Here we leave you this week, rejoicing that we were born in the faith once delivered to the saints, and even though our parents in those days saw but dimly the glories of the coming age (being members of the First Day Advent Church) we their children because of these opinions, line upon line, precept upon precept, here a little, there a little, can see more clearly the beauties of the Golden Age soon to be ushered in by our Lord and Savior Jesus Christ. I rejoice in the one hope of the gospel this beautiful morning and pray we may all lay aside the weight and the sin that doth so easily beset us, looking unto Jesus as the author and finisher of our faith. Yours in the work,

O. J. ALLARD.

GOLD DUST.

Too high an appreciation of our own talents is the chief cause why experience preaches to us all in vain.

He that never changed any of his opinions, never corrected any of his mistakes; and he who was never wise enough to find out any mistakes in himself will not be charitable enough to excuse what he reckons mistakes in others.

Our Lord Jesus is hidden from the eyes of the world; they do not see him, they only see us, and our lives are to show what his life is.

ANNA DREW.

ARE YOU READY?

"Be ye therefore ready, also for the Son of man cometh at an hour when ye think not" (Luke 12:40.)

Viola Gazeley

This great preparation for the second coming [illegible] "Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old; a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning. And be your selves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord, when he cometh, shall find watching; verily I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:32-40).

As attendants wait for the coming of the lord, so should we be ready for the coming of our Lord. As a man would watch against a thief coming to rob his house, so should we be ready, watching for Christ, for he will come as a thief in the night. Let us heed the admonition, "Be ye ready."

Continued Next Week

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SONG BOOKS

Many have written me regarding the new song books. We hope to make some move in that direction during the coming winter months.

We are using during our evangelistic campaign a small song book called "Familiar Songs of the Gospel." We have corrected them in a few places with pen, and expect to insert two printed hymns, "The Glad Tidings of the Kingdom," and "Be Thou, O God, Exalted High." If any one would like one or more of these books we will send same after the corrections are made for 10c each. Address me at North Ridgeville, Ohio.

Charles Clifford Maple.

Just laws are no restraint upon the freedom of the good.

The use of money is all the advantage there is in having it.

Patience is the strongest of strong drink, for it kills the giant dispair.

When a grain of corn dropped into the soil becomes a full ear, when the apple seed makes a tree, loaded season after season with delicious fruit, we see the old miracle repeated, the little made much.

Leaders of great movements are remembered longer for what they were than for what they did Multitudes can tell today what Mr. Gladstone was who cannot recite what he did.

To drink neither wine nor strong drink is becoming more and more an essential for the man who is to do great things in the world, whether for himself or for God.

Good is slow. it ascends; evil is rapid, it descends; what wonder that it should make much way in a little time.—Madame Swetchime

A SHOWMAN'S SERMON

Baby baptism is a religious fake and a direct insult to God.

"He that believeth and is baptized shall be saved" (Mark 16:16. Babies can not believe.

"Go teach all nations, baptizing them" (Matt. 28:19). You can not teach babies.

"Whatsoever is not of faith is sin" (Rom. 14:23). Babies have no faith.

"But without faith it is impossible to please Him" (Heb. 11:6). Impossible, remember, for babies.

Baptism is for the remission of sin (Acts 2: 38; 22:16). Babies have not sinned.

Ministers preaching infant baptism ought to quit it, or quit the pulpit.

Teach the Scriptures, not foolishness. Honor God and the Savior.—B. S. Driggs.

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"There is a great difference between the man who is sure of what he knows and the one who thinks he knows it all. The one has the beginning of knowledge. The other will never truly know anything"

"Courage is the power of going forward in spite of difficulties to reach a chosen and worthy object.

"You may depend upon it that he is a good man whose intimate friends are all good."

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Oregon Bible College

Walter Tomlinson 21
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Founded in A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:27; Rev. 19:16), and the saints coadjutors with Him in the government of the world; the resurrection of the dead (John 11:23, 25); the immortalization of the righteous and eternal life only through Christ, the Life Giver (John 3:16; Rom. 6:23); repentance (Lk. 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation of God, and the name of Jesus Christ." (Acts 8:12; 28:23, 31).

The foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means 13, 14, 27) at the return of Christ (Lk. 19:12-15), who will be King of Kings ations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal us (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom.

ROBT. G. HUGGINS, Editor.

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THE COMING OF THE KING

A. Wallace Mason.

The King, he is coming
In glory and power
But we know not the day
And we know not the hour

He may come in the midnight,
He may come at the noon
But this we do know—
He is sure to come soon.

Long ages they have waited
And watched for his return:
His saints have been slaughtered
And many his foes did burn.

He is coming in triumph,
He will crush every foe
And those who oppose him,
They will melt like the snow.

He will reign here forever
And put down every wrong—
He'll gather his loved ones,
The weak and the strong.

Then wars will cease forever,
Injustice, fraud and greed;
The earth filled with God's glory—
Then all men will give heed.

WE MISS THEM

Lillie H. Willis

We miss them as the years roll by
Our loved ones lying dead;
We think of them, as they dreamless lie,
Within their narrow bed;
And we gaze at the dim and distant past
With a lonely, heartsick thrill,
As we sigh for the touch of a vanished hand
And the sound of a voice that is still.

We miss them, yes, but the future is bright
With hope's most ruddy glow;
And the waiting time is our time to work,
For our future good you know;
For the path that leads to the cold dark tomb
Leads on again to the light;
And we'll clasp glad hands with our loved and lost,
In a land where is no night

Then'll be the only link that binds
The old life with the new;
For "the former things" shall have "passed away"—
The false will give place to the true;
The joy of hope will be lost in sight,
And blessing rare be given;
For the things that were will be replaced,
With the kingdom that is from heaven.

AN ANSWER TO A LETTER FROM A CONGREGATIONAL MINISTER

G. W. Calder.

Dear Friend:

I would say "Reverend," as is customary, when addressing a minister, did I not see by Psa. 111:9 that holy and reverend is only applied to God's name. It is never applied to any of the faithful apostles, who suffered death for their religion.

I received your letter, but am sorry to see that you have not considered any of the plain statements that I sent you on the nature of man, and what the soul is. You say that you still believe that the soul is the immortal part of man, and the body is the house in which it lives; and you give 2 Cor. 5:6 for evidence of your belief. You next say that Paul speaks of soul and body as two different things (1 Thess. 5:23). Why leave out the spirit (beginning of verse), which makes three different things spoken of? And if he had spoken of the heart, head, and foot, that would have made six different things spoken of. Paul knew, as well as you and I know, that it takes all of those six parts to make our living man, or "soul," as God called him, after breathing the breath of life into his (not its) nostrils (Gen. 2:7). Paul nor any of the other Bible writers, never said that any of those parts (or all combined) were immortal, so why do you still believe and teach that the soul is immortal? See what Jesus said in Matt. 22:37, when he asked which is the great command in the law. Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." Jesus speaks of three parts—heart, soul, and mind. Now what part of the lawyer was it that was addressed and had these attributes and was to keep the great command, and do the loving? It must have been the part that you say is the "shell, tabernacle, or house for the soul to live in." So his immortal soul goes scott free, with no responsibility, and no threat of punishment, nor promise of reward.

You next give 2 Cor. 5:6-8, which says nothing of the soul or its nature. Your next quotation is Gen. 35:18, which says, "As her soul was in departing, for she died." Solomon speaking of man and beast, Eccle. 3:19 says, "As the one dieth so dieth the other:" so if her soul was immortal, as you claim, so is the soul of the beast.

You next give 1 Kings 17:21-23, which says, "The soul of the child came into him (not the house) again and he (not it) revived." This, like all the rest of your quotations, says nothing of the soul being immortal as you claim. And you say that the word "soul" here does not mean life. I believe the Bible is a harmonious book, and the word "soul" in the above quotations must mean life to make harmony.

You quote 2 Cor. 12:2-4, where Paul says he knew a man, whether in the body or out of the body, he could not tell, and that he was caught up into paradise. I am certainly surprised that a man of your talent should say that this proves that Paul believed that the real man, which we believe is the soul, leaves the body; for he said nothing about the soul leaving the body; he said he "knew a man;" and is it possible for you to believe that Paul could see and know an immortal, immaterial soul? How wonderfully easy it is to prove something to a person when you are determined to believe it.

You next give Micah 6:7, and say that he speaks of the body and soul as two things. He says, "Shall I give the fruit of my body for the sin of my soul?" So what you call "the house," has to atone for what you call the immortal part! It appears from your own quotation that what you call the house, is the principal part after all!

You next give Matt. 10:28, "Fear not them that kill the body, etc., but rather fear him which is able to destroy both soul and body." Is not this positive evidence that the soul and body are alike destructible?

You next say that the body has no intelligence, that the intelligence is in the soul. When the soul leaves the body there is an intelligence left. You further say that the body without the soul knows nothing; very true. Now why can't you be consistent, and also say that the soul without the body knows nothing? For you would have abundance of scripture to back you in the statement. See Isaiah 26:19, "Thy dead men shall live, together with my dead body shall they arise (both parts dead); awake and sing, ye that dwell in dust;" and David speaking of man in death, Psa. 146:4 says, "His breath goeth forth, he returneth to his (not its) earth; in that very day his thoughts perish." So your immortal soul (not spoken of in the Bible) in death knows no more than what you call "the house" the man lives in.

Speaking of the rich man and Lazarus, you say it is a literal narative, meaning just what it says, but you don't stick to your assertion; for you say the soul of the rich man went to hell and was conscious, and its body was buried. I am sorry that I have to say there is no such language between the lids of the Bible; the account says the beggar died, and was carried by the angels into Abrahams bosom. Was the beggar that died the real man (the immortal soul) that did the begging, or was it the body that you say is the house and has no intelligence? How could the house that you say has no intelligence, be comforted, or in Abraham's literal bosom, unless Abraham was extremely large and Lazarus extremely small? Inconsistent, but no more so than to say that it was the man, the deathless immortal soul that died, etc.

Now see what is said of the rich man: "That rich man also died, and was buried; and in hell he lift up his eyes being in torments," etc. That sounds nothing like your assertion that his soul went to hell and was conscious. There is nothing said of the rich man or any part of him going any place. It seems curious if an immaterial, immortal entity has eyes and a tongue to be cooled by the amount of water that would adhere to the tip of another immaterial being's finger, which I judge would be extremely fine!

I would be glad to give many more of the difficulties and inconsistencies that arise from taking figurative language as literal and vice versa. If you take the above parable as intended the rich man, the Jewish nation, and the beggar, the Gentiles), you will not have to take from and add to by assertions and inferences that prove nothing.

Your next and last quotation is Rev. 6:9-10. You also take this literally, or ignore it altogether by saying that the souls of the martyrs were conscious in the eternal world and could talk to God, trying again to prove your point by inference, for there is no such language in God's word. Were immortal conscious souls crying for deliverance from their miserable place, or as the blood is the life or soul, was it not the blood or blood stains, under the altar that did the crying and speaking as in Gen. 4:10? The voice of thy brother's blood cryeth unto me from the ground." No audible voice in either of those instances. Wonder why the revelator said nothing of how the immortal souls looked that he saw under the altar? It appears to me that all of your witnesses have turned state's evidence against you; bring better evidence if you have it.

You say in conclusion, that you pray God that we may know the truth. I say Amen to that. I hope you will not ignore what I have written, as in previous letter. I do surely appreciate the spirit in which you write. In 1 Thess. 5:21 we are told to prove all things; hold fast that which is good. I hope you can soon agree with me in saying that the only witness in the Bible to prove the immortality of the soul is Gen. 3:4. If I have said anything that wounds your feelings, I hope you will forgive me, for I surely have written all in love for you and the truth.

THE LAW QUESTION

No. 5.

J. J. Heckman.

"Now therefore why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear" (Acts 15:10).

The yoke our text refers to is the law of Moses, and the law mentioned by Malachi in the following beautiful words: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb," etc. (4:4). This law must include the ten commandments, as well as the balance of Moses' precepts. Notice here that this yoke (law) was too weighty for the people of Paul's day, and also too burdensome for the fathers—Abraham, Isaac and Jacob. Pretty heavy.

Now let us contrast another law with this and see the difference. "My yoke is easy and my burden is light" (Matt. 11:30). Here is a "yoke" we are invited to take upon us; a yoke called "my yoke" by Jesus the Christ, and if this yoke is not his law and precepts (all) some so-called law-keeper tell us what it is? We can see nothing else it could be, and we feel sure that all Bible students will agree with us here, so we feel on solid ground. Notice one is easy, the other burdensome; one is light, the other heavy, and so cannot be the same yoke or law as they would be were Moses' law binding on Christians, and a part of Christ's precepts. If Christ taught in his law any of the precepts of Moses, they must have been those not burdensome, and not those his people could not keep. Paul states: "My brethren (Christians), ye also are become dead to the law by the body of Christ; that ye should be married to another, even him who is raised from the dead" (Rom. 7:4). The scriptures teach that those dead to sin no longer live in sin, and the same Paul, to be consistent would teach that those dead to the law no longer live under the law, and so we read "The law was our (past tense) our schoolmaster unto us," supplied by the translators, are omitted. Then the law is not now our schoolmaster, nor does it now have anything to do with our coming unto Christ, because "after faith is come we are no longer under a schoolmaster" (Gal. 3:24, 25), hence no longer under the law, which is the same thing as the schoolmaster. How any one can read such plain statements and still teach Sabbath keeping is hard for your scribe to see.

We know also by the fact that belief of the gospel, repentance, and baptism now bring us unto Christ, and that no flesh is justified by the law. Hence, we should not preach Moses' law. "The law of the spirit of life in Christ Jesus now makes us free from the law of sin and death," or in other words, we purify our souls by our obedience to the truth, which is believing the gospel of the kingdom, and baptism, or burial in Christ Jesus.

But some contend that after we become pure we then, to stay pure and just, must keep the law of Moses, as some affirmed in Acts 15. But the answer given then is good today. There has been no change in God's plans since that time, so we ask, Why trouble ye them? (the disciples) and let him who will answer. But hands are lifted in horror here, and it is asked in amazement: Can we now believe in more than one God, worship idols? And the questions are continued till the whole nine of the ten commandments are mentioned. Let us see. Jesus states "When he, the spirit of truth is come, he will guide you into all truth" (Jno 16:13). If this is a fact, and no Bible student can doubt it, then we can find by reading the New Testament Scriptures just what to do about such things as are condemned by Moses, or even heathens so far as that is concerned.

The first command states, "Thou shalt have no other Gods before me." The Holy Spirit through Paul states, "To us (Christians) there is but one God." We believe it, and had the first command been obliterated we would have it plainly declared that way; and in many other texts of the New Scriptures the same facts are stated. None are stated exactly verbatim with the command of the abolished law, nor should we expect Christ's law on the same topic to be worded just as Moses' was.

The second command pertains to image worship, or idolatry, and we find statements to the same effect under the "all truth" of the holy spirit; but again not verbatim. (See 1 Cor. 10:14; Rom 1:25).

The third command about taking God's name in vain, is also prohibited in the New law also worded differently from the third command. (See Jas. 5:12; Matt. 5:34, 35).

No where are we charged to keep the Sabbath day holy; not once has the holy spirit as sent by Jesus, and which was to guide the apostles into all truth, stated, "Remember the Sabbath day, and not work on that," or anything like the fourth commandment. Is it a part of the 'all truth' for our times, then? No. Why not? Because the holy spirit in guiding us into all truth did not mention it. Or if it is a part of the all truth for us, or the disciples of apostolic days, and the holy spirit failed to give it to us as such, then Jesus is convicted of a falsehood, because the holy spirit did not mention or tell us of one essential truth which we should keep. So either way we look at the question our Sabbatarian friends are stuck in a mire of facts so deep that they cannot wade or paddle to solid ground. We believe Jesus when he said the spirit would guide us into all truth, and we follow him in his teachings, and by so doing we do not observe days, etc., because he says through Paul, "I am afraid of you because I have labored in vain," he discouraged it, and so do we. Remember all those things written are parts of Christ's teaching and should be heard as well as others of his sayings.

Children are taught to obey parents as much under Christ's law as revealed under the spirit, as under the ten commandment law; but that is no proof that Christ's and Moses' law should be identical in all points, nor are the same words used by Christ that were used by Moses, showing that different lawgivers gave the different laws. (See Eph. 6:1; Col. 3:20).

Murder is also condemned under the law of Christ and in much stronger terms than under Moses' law. The spirit states, "Whoso ever hateth his brother is a murderer," while none under Moses' law were accounted murderers except those who had actually slain some one. (See 1 Jno. 3:15; Matt. 5:21).

Adultery also is condemned as a part of the "all truth" for us, and also in stronger terms than under Moses' law. A change is made in this law, because under Moses no one would have been accounted an adulterer unless he had actually committed adultery; while under the guidance of the Holy Spirit, and a part of the 'all truth,' we are taught that if we even look upon a woman to lust after her we have already committed adultery, and will be condemned by Jesus as an adulterer. (See Matt. 5:27, 28; Heb. 13:4).

Theft is condemned (see Eph. 4:25; 2 Tim. 3:3). Covetousness is also condemned in the New Testament Scriptures, as you can see by reading Eph. 5:3; Col. 3:5. So you see that if we had never heard of the ten commandments, and had only the New Testament Scriptures, we would know it was wrong to lie, steal, or do anything contrary to the law of Christ. This, it seems to me, is positive proof that we are not under the Mosaic law, but are under a new covenant, with the necessary points of Moses' law inculcated, worded differently, and amended, as we have seen.

The Sabbath law—the fourth commandment has no place in the law of Christ. It is argued that because nine of the ten commands are in Christ's law that the other also is; and the whole ten should be kept at this day throughout the Christian world. But why did not the Holy Spirit guide the apostles and other writers of the New Testament to place it among the other nine? Then no one could doubt it. No one now believes it right to steal, kill, or commit adultery, because they know Christ's law condemns such acts; but it does not condemn any one anywhere for not keeping the Sabbath. The same arguments our opponents use to prove Sabbath keeping would also prove that we should keep all the sayings of Confucius, the Chinese philosopher who negatively stated the golden rule before Jesus gave it. Jesus accepted Confucius on this point. We could say, therefore he kept and taught all that Confucius taught, and he as consistent as our opponents in saying Jesus taught a part of Moses' law as essential, therefore he taught it all as essential. "Consistency is a jewel rare, and very precious," in our day.

AMONG THE BRETHERN.

Eld. C. C. Maple

With this report we close the year 1912 and enter upon the year 1913.

We have not been able to answer all of the calls for meetings since conference. Bro. Westfall had hoped to have a meeting in the school house near his home, five miles north of Troy, but we did not know of this until our meetings in Michigan had been announced; also our Salem church had sent us a call to assist them. Their meeting is to begin about January 1, 1913. We regret very much that our plans for Elyria make it impossible for us to comply with this request.

We hope after a few months to be able again to answer a few calls for special meetings. Let us hear from any who desire meetings held; please correspond early. We now turn our attention to the work in Elyria. This will be known as the "Blessed Hope" mission. We expect to be located in a church building, the former property of the U. P. church, located near Park avenue.

This is a new section of the city, streets are all paved and all improvements made. One of the most popular sections of the city.

In opening our work in Elyria it will require considerable financial backing in order to furnish our hall and get all necessary supplies. Rather than draw upon the conference for all of the necessary funds, I am wondering how many would like a small part in the work.

If one hundred of the brethren would send $1.00 each we can soon have every thing necessary and no one feel the burden. We hope it will occur to many personally to contribute to this worthy enterprise. Let us hear from those who read this. Send your contribution to me at North Ridgeville, Ohio, and I will see that it is properly applied and an acknowledgement of same made in our publication.

Beloved, there is before us in Ohio a great opportunity for preaching the gospel of the kingdom. Let us spread the glad tidings while we wait the coming of the King.

We shall have more to say next week regarding this work.

GOLD DUST

From the errors of others, the wise man corrects his own.

In the affairs of life or business, it is not intellect that tells so much as character—not brains so much as heart—not genius so much as self-control, patience and discipline, regulated by judgment.

Would you throw away a diamond because it pricked you? One good friend is not to be weighed against the jewels of all the earth. If there is coolness or unkindness between us, let us come face to face and have it out. Quick, before love grows cold!"

ANNA DREW.

Oregon Bible College
CHICO, CALIF.

The Restitution

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It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

Cleveland, O., December 31, 1912.

EDITORIAL

The article by Brother Auld upon which we made extended remarks last week, appears in this issue. We intended it to appear last week, but it was crowded out at the last moment.

We are glad to report our gain by the removal to this city of Bro. and Sister Jas. Sanford. They make a welcome addition to our body.

We are greatly indebted to Bro. J. J. Bronson for a large photograph of Brother J. M. Stephenson. If some brother who is qualified will write his biography, we will pay for an electrotype of his photograph, and will give both to the readers of The Restitution.

In a communication marked "special," Brother Daniel says: "Will you please publish enclosed letter as soon as possible, and call attention to it editorially so it will not be overlooked. I want all the brethren to be sure and read it." Readers will find it under title of "Communications."

The Restitution for a New Year's gift is a sensible present. A dear sister in California paid for the paper to be sent a year to a friend, and marking her letter "private," she writes Dec. 5th: "The family are so pleased with it that as soon as they read it they send it to their friends in the east. I am surprised at the interest Mr. — takes in it, as he has never taken any interest in the Bible. I hardly thought he would read it. Mrs. — thinks it is fine, and I trust good may result from that subscription."

COMMUNICATIONS

Editor Restitution:

In my last letter, I spoke of my meetings in the Tercio coal camp in Colorado. I had started for the train to return to New Mexico; on my way I received a letter from Tercio, calling me to return the next Sunday night and hold another meeting. I had a splendid audience and was earnestly requested to return, but the doctor had ordered me to return to Illinois on account of my health which had been poor for a long time. I am now in Illinois and am improved. I am anxious to return, as I look upon that country as the best place for Christian work that can be found. I want a couple of copies of the paper of different dates, if my letter is thought worthy of a place.

CHAS. W. RUSSELL.

Dear Brother Huggins:

Will you permit me to say to you, and all the loved ones scattered abroad, that you have made this Xmas the happiest of our, mine and wife's lives. Here comes the good letters from all over the country, some signed, some not, but most all containing from one to ten dollars. You may call it weakness if you wish, but I would read the good letters and cry and shout. Yes, I would; I could not keep from it—didn't try. The tears of gratitude are rolling from my eyes now while I am trying to write this. On Xmas eve night me and my dear wife, who has had a time for it has been very cold—snow on the ground, and I am not even able to make a fire—knelt around our old hearth stone and poured out our very souls in prayer and thanksgiving to our heavenly Father for the showers of blessings. We can't talk about anything else but the dear brothers and sisters who have made this Xmas so happy for us. Would to God we could take each of you by the hand and thank you. And we'll do it when we meet in the kingdom. Wish I could write each of you a personal letter. But we can't do this, you must take this as a personal letter from wife and me. We have received $43 as Xmas gifts. While I came near dying two weeks before Xmas, and only weigh 112 pounds with my overshoes, heavy underwear, vest, dress coat and a heavy overcoat on, I said: "Wife, hitch the pony to the buggy and let us go and pay our grocery bills." Oh! how glad we felt to be able to walk up and pay them. Then we bought some much needed underwear and a pair of overshoes each, and drove in home the happiest people on earth. Our friends would meet us on the streets and say, "Why, Doc, are you able to come to town?" I said, "Yes, thank God; and I am going to get well; can't afford to die and good brethren praying for us all over the country." If I do get well I am going to say, Farewell, pill bags; nothing in you any way practicing for as poor a class as I do, and I am going to preach all over the country, or where ever the brethren may want me. Sister Bolee sent me a book for Xmas gift, and it is fine; I read it and rejoice in the blessed hope. But I must now close. Again thanking you, Brother Huggins and Brother Bronson and all the rest. I can't afford to have specialties. A Happy New Year to all is the wish of T. J. Daniel and wife.

A THOUGHT FOR THE NEW YEAR

Just to be tender, just to be true;
Just to be glad the whole day through!
Just to be merciful, just to be mild;
Just to be trustful as a child;
Just to be gentle and kind and sweet;
Just to be helpful with willing feet;
Just to be cheery when things go wrong;
Just to drive sadness away with a song.
Whether the hour is dark or bright
Just to be loyal to God and right.
Just to believe that God knows best;
Just in his promises ever to rest.
Just to let love be our daily key—
This is God's will for you and for me.

IS THE KEEPING OF THE SEVENTH DAY BINDING ON CHRISTIANS NOW, AND MUST IT BE KEPT TO OBTAIN ETERNAL LIFE?

E. W. Knapp

Christ said unto the eleven, "Go e into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16:19-16). He that believeth what? The gospel. What is the gospel? Good news of the kingdom of God. What was preached by Christ and his apostles? Something we must believe in order to be saved. John the Baptist preached, "Repent ye, for the kingdom of heaven is at hand," and be baptized, after repentence for the remission of sins (Matt. 3:2; Luke 3:3). Jesus preached the same thing as recorded in Matt. 4:17. He preached the gospel of the kingdom (Luke 4:15 to 21). What did Christ tell his disciples to preach? To preach saying the kingdom of heaven is at hand (Matt. 10:7); and they went out and preached that men should repent (Mark 6:12). And he sent them to preach the kingdom of God, and to heal the sick (Luke 9:2). The Lord appointed other seventy also to heal the sick and said unto them, "The kingdom of God is come nigh unto you" (Luke 10:9).

Here were 82 preachers that Christ himself sent out to preach, and told them how to travel and what to say to the people. It is not on record that he said to them to preach the seventh day Sabbath, or any other Sabbath. The seventy returned with joy, that even the devils were subject unto them through the name of Jesus (Luke 10:17). Christ was asked, "What good thing shall I do that I may have eternal life?" Eternal life is what we want, so we listen to the answer from the only one that can give it. He answered, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, strength and mind, and thy neighbor as thyself." Jesus answered, "This do and thou shalt live" (Luke 10:26-28; Matt. 19:16-19). Another tempted him by asking, "Which is the first commandment of all? Christ said, the Lord our God is one Lord: and to love him with all thy heart, soul, mind, and strength; and thy neighbor as thyself. There is none other commandments greater than these." The Sabbath not mentioned (Mark 12:28 to 34). After Christ's ascension some of the apostles were cast into prison. The angel of the Lord opened the prison doors and said "Go stand and speak in the temple, to the people, all the words of this life." Again they were arrested, and when loosed they daily in the temple and every house, ceased not to teach and preach Jesus Christ (Acts 5:20-42). Paul taught that through Christ is preached unto you the forgiveness of sins. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses (Acts 13:38-39). When Paul and Silas were cast into prison the keeper asked them, "Sirs, what must I do to be saved? And they said Believe on the Lord Jesus Christ and thou shalt be saved and thy house" (Acts 16:25 to 31). Luke says the law and the prophets were until John, since that time the kingdom of God is preached (Luke 16:16; Matt. 11:13). Paul in Rom 3:19 to 31 has much to say about law, and says, "By the deeds of the law there shall no flesh be justified in his sight." Man is justified by faith. The promise to Abraham and his seed was not through law, but through the righteousness of faith (Rom 4:13). Again, ye are not under the law, but under grace (Rom 6:14). The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord—not through Moses (Rom. 6:23). Paul's brethren were dead to the law by the body of Christ (Rom 7:4-6). Christ is the end of the law for righteousness to every one that believeth (Rom. 10:4). The law was our schoolmaster to bring us unto Christ. Why? That we might be justified by faith. The just shall live by faith, and the law is not of faith. After faith is come we are no longer under a schoolmaster, the law: "For as many of you as have been baptized into Christ have put on Christ." Read the 3rd chapter of Galatians, and believe it, and no seventh day Sabbath law will lead you away from the law of faith in Christ Jesus our Lord.

We might just as well say that we in the United States are still under the law of King George, and George Washington was not the end of that law; but we know that Washington did end that law so Christ was the end of the Mosaic law, and Paul says though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed (Gal. 1:8; 2 Cor. 11:4). The Mosaic law is not the gospel. Christ and his apostles preached the gospel. There was no life promised in the law; life comes through Christ.

The sacrifices of the law were done away in Christ. Read Heb. 9th and 10th chapters. Also the law of circumcision was abolished in Christ (Gal. 6:12-13; Eph. 2:8 to 17). Christ did many things on the Jewish Sabbath contrary to the Mosaic law, and was put to death for it. If the Mosaic law is still in force the penalty attached to it, is also; hence every Sabbath breaker should be stoned to death (Ex. 35:23; Num. 15:32, 36; Gal. 4:10, 11; Col. 2:16).

Paul met with the disciples on the first day of the week to break bread, and he preached unto them until midnight (Acts 20:7). He enjoined the Corinthians brethren to lay by their collections for the church on the first day of the week (1 Cor. 16:2). In Rev. 1:10 the first day is called the Lord's day. Read John 20:19.

It is recorded over 60 times what the various preachers in the New Testament preached, and not a single one said you must keep the seventh day Sabbath in order to be saved. So we conclude to stay with God's promises and not be led away to destruction by this new invention. Our reward is very near at hand.

CAN YOU BELIEVE?

By J. T. Auld.

Dear reader: If you are interested in the great plan of salvation and the truths of the Holy Book, the following questions are kindly suggested for your earnest consideration:

1. Can you believe if our Lord taught his apostles a sky-kingdom that they would ask him, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6).

The word "again" infers a restoration of the same kingdom that by disobedience was dissolved for a time (Isa. 54:6-7).

2. Can you believe that in the restitution of all things spoken of by all the holy prophets, that any thing more or less shall be given the first Adamic race than what God has promised them on conditions of faith, previous to Christ's birth, death, and resurrection.

Adam lost life and his dominion. The first Adam's race that are justified will receive life, but not the dominion, as it is given to another class, the second Adam. "Fear not, little flock, it is your father's good pleasure to give the kingdom." Again, "The kingdom of God shall be taken from you (the natural Israel), and given to a nation bringing forth the fruits thereof (Matt. 21:43).

Can you not see the difference between the first man, Adam's race, and the second man, Adam's nature? The first is and will be living souls in the resurrection, earthy; the second will be spiritual, heavenly (1 Cor. 15:46-49). The apostle gives us the nature of the two Adams, both before and after the resurrection. After a person is baptized into Christ, he is supposed to be dead to the first Adam's nature, and is called "a new creature" in the second Adam and will at the appointed time be partakers of the divine nature.

These exceeding and precious promises were not offered any human being before Christ came to the world and brought life and immortality to light for a special purpose to be given to a special people—his disciples (2 Pet. 1:4). In 3rd verse Peter argues, we are now called to glory and virtue in this mortal state, but at the proper time will partake of the divine nature, and be in his likeness and nature, but not before the resurrection.

3. Can you believe the body of our Lord buried in Joseph's tomb was not Jesus? For he said he would be in the tomb three days and three nights.

The angel believed it was Jesus. "And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus which was crucified. He is not here for he is risen as he said, come, see the place where the Lord lay" (Matt. 28:5-6). Let those of us that have a limited education say in the words of our blessed Lord "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. 11:25).

4. Can you believe any old thing in order to justify your preconceived ideas of what the scriptures teach, and expect to escape the damnation of hell? (2 Thess. 2:11, 12).

And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness. God's word is very sacred and it is for life or death to all.

5. Can you believe our Lord was not raised from the dead?

If so, what did the apostle Paul mean when he said, "God raised up his son from the dead" (Acts 13:30, 31; 17:3-31; 1 Cor. 15:12-1 Pet. 1:3-21).

6. Can you believe that God will not save a remnant of Israel when Jesus comes?

If you do not believe this please inform yourself with the following Scriptures: Jesus said to the Jews, "For I say unto you, Ye shall not see me henceforth (from now forward) till ye shall say, blessed is he that shall come in the name of the Lord." Surely he would not turn down those that will call him "blessed." Read for yourself the references I refer you to: Matt. 23:38, 39; Isa. 54:7-17; Ezek. 36:21-38; Micah. 7:18-20; Luke 1:72, 73; Rom. 11:25-29.

For the life of the writer he cannot see how our great Bible scholars will say that those people will have to be forced to believe by subjection, when Ezekiel said that their salvation will not be for their own sakes, but for God's holy namesake. And Christ and Paul never infer a condition much less a positive condition on their part. Paul positively declares that the gifts and callings of God are without repentance. God's covenant to Israel (the elect) is to take away their sins, and turn away ungodliness; not one word of their being compelled to repent. Dear ones read and study carefully Jer. 33:24-26; Ez. 20:34; 36:30; Rom. 11:25, 29.

7. Can you believe God has promised the saints a home in heaven in his holy habitation?

If so, why did he say, "The heaven of heavens is the Lord's but the earth hath he given to the children of men."

8. Can you believe that the gospel of peace will not be preached in the millennium? When David said, "A seed—Christ's bride—shall serve him (Christ); they (the seed) shall come and shall declare his righteousness unto a people that shall be born during Christ's reign that he hath done this" (Ps. 22:30). This is the generation Peter refers to in 1 Pet. 2:9.

9. Can you believe mortal man will convert the world before the coming of our Lord Jesus Christ? when it is applied to the age to come (Ps. 22:27-28).

10. Can you believe our Lord pre-existed before he was made of a woman?

If so, would we not have two Saviors? (Gal. 4:4; Rom. 1:3).

11. Can you believe the kingdom Christ promised the little flock will be located in the heavens of heavens?

If so, why did Daniel say it would be under the whole heaven?

12. Can you believe there will be marrying and given in marriage in the age to come?

When Jesus said, "But they which shall be accounted worthy to obtain that world (age) and the resurrection (out from) the dead neither marry, nor are given in marriage," he was speaking only of the body of Christ, the Lamb's wife. They are the only ones worthy to obtain that age during Christ's one thousand years reign over the nations to subdue and bring in righteousness.

Christ the first fruits, after they that are Christ's at his coming (Luke 20:34-35; 1 Cor. 15:20-23).

This shows conclusively that this first order of the resurrected ones, being the first fruit like unto their Elder Brother, that they will be the only ones worthy to rule, Judge and act jointly with Christ during his reign. Glorious thought! Come Lord Jesus!

13. Can you believe that man has a part of God's divine nature in this mortal life?

If so, what does Peter mean when he asserts, "whereby are given unto us exceeding great and precious promises: that by these promises we might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1:4).

14. Can you believe you will be saved without being baptized into Christ?

If so, why did Jesus say, "He that believeth in me and is baptized shall be saved, and he that believeth not shall be condemned"? (Mar. 16:15, 16; Gal. 3:27-29; Rom. 6:3-7).

15. Can you believe the body that some call "the remains" of a man in death, is not the man or person?

Hear what inspiration says about it. "Devout men carried Stephen to his burial and made great lamentation over him," not his remains (Acts 8:2; Gen. 2:7). The identity is always associated with the body, dead or alive. Abraham buried his dead out of his sight (Gen. 23:4).

16. Can you conceive of any body without a body, let it be God, man, angels, or any living being?

17. Can you believe Christ is or ever will be King over his bride, the Lamb's wife?

Jesus said to Pilate when he asked him if he were king of the Jews, Jesus said, "To this end was I born." He was born of the seed of David, and at the proper time he will sit on his father David's throne and wield the sceptre as king over Israel and all nations, except the holy nation that are to be kings and priests jointly with him (Ps. 22:28; Luke 1:32, 33; Rev. 5:10).

18. Can you find anywhere that the Apostles addressed Jesus as their king?

If you cannot, then why do we hear so much among saints saying, "We are looking for our king"? We always hear the Apostles address our Lord in these words, "Our Savior," "Our Lord and Savior Jesus Christ," "Our high priest," etc., but never "Our King" by any of his disciples.

19. Can you believe when Jesus comes all the wicked will be destroyed when David said, "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee? (Ps. 22:27; Acts 15:16, 17; Rev. 5:10; Ps. 82:8; 2:8; Dan. 7:14; Ps. 72:11, 12; 86:9; 68:3; Isa. 49:6).

20. Can you believe all powers both in heaven and in earth were given to Christ by his Father, was anything more or less than he received of the Father to commission his apostles to preach to all the habitable world at that time?

For we hear him say after his resurrection that he did not have all power (Acts 1:6-7).

That his "all power" was limited to commissioning the eleven to go into the whole world and preach and baptize, is evident from Acts 1:8, "But ye shall receive power, after that the holy Spirit is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth"; and we have it recorded that they preached "everywhere" and to "every creature under heaven" just as the apostles were commanded to do (Mark 16:16; Col. 1:23). Now Christ had the power or authority from the Father to command them to preach to every creature under heaven, and they did it.

He is high priest now and has power to forgive sins, and is the advocate between us and the father (1 Jno. 1:7; 2:1).

21. Can you believe all the old worthies that died before Christ came, had the same hope of the promises given to Christ's followers?

If so, why did Paul say: "For the law made nothing perfect, but the bringing in of a better hope did?

By so much was Jesus made a surety of a better testament" (Heb. 7:19, 22; 8:6). But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." If immortality and a divine nature were ever promised to any of Adam's race before Jesus came and offered it to those that are baptized into him, I would be pleased for some one to prove it to me by the mouth of the Lord.

Dear reader, it will pay you to look into this matter.

22. Finally, can you believe that God will approve, your conduct in the day of judgment if you discard the plain statement of his word in order to hold to your preconceived ideas based upon the opinions and traditions of men?

Should you not rather say, "Let God be true and every man a liar," and act upon this principle. Study these subjects well and meditate on them and see if you are in the faith God designed us to believe.

Let me entreat all who read these lines to study closely the word of God. Of those who teach a traditional faith for money or fame the word of God says, "Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed, but ye feed not the flock" (Eze. 34:2-4).

"With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked by promising him life."

"Do you, dear reader, know of anything harder to take when you hear the modern clergy preaching a funeral over "the remains"—as they call it—of one that has departed to the happy hunting ground, or gone to heaven on a certain day and date? Does it not make the righteous sad today just as it did in Ezekiel's time?

Does not this language well apply to those who deny that death destroys life, but claim that it means even for the sinner eternal life, though in misery? Do not thousands flatter themselves that if they are to live forever; God, who is infinitely merciful, will at last pardon and receive them to his favor? Thus are the hands of the wicked strengthened by the unscriptural theory that the human soul is immortal and cannot die.

BE CAREFUL IN READING

L. S. Bronson

Careless attention in the reading of the Bible has caused many religious errors and misunderstandings of its teachings and truths, no one can deny. Let me call your attention to one serious mistake in that direction many have and are still making. I refer to the parable of the Wheat and Tares, Matt. 13: 31-42, and the Wheat and Chaff referred to in Matt. 3:12. That these two passages of scripture referring to a harvest and separation of good and bad characters at the close of certain periods, do not refer to the one and same event, as we have and are yet being taught. The harvesting and the separating of the wheat and chaff referred to in

Matt. 3: 12, points to the close of the Jewish age and was then and there fulfilled. It has no reference to the close of this age to which the tares and wheat of Matt. 13 refers. Now for the proof of my statement:

And now (present time) the ax is laid at the root of the trees (the growth of the tree is accomplished and fruit now expected); therefore (for this reason) every tree which bringeth not forth good fruit is hewn down and cast into the fire." "Indeed baptize you (who)? The Jews with water (John's baptism) unto repentance, but he that cometh after me (Christ) is mightier than I, whose shoes I am not worthy to bear (or carry): he shall baptize you with the Holy Spirit and with fire." The Jewish people did not all receive both the fire and water baptisms as has been taught. The tree that brought forth no fruit was the only one cut down and cast into the fire.

Again: "Whose fan is in his hand; and he will thoroughly purge his floor (the Israelitish nation), and gather his wheat (the obedient believers) into the garner (gospel barn), but he will burn up (in fire judgments which soon followed that disobedient people) the chaff with unquenchable fire."

Now to prove more fully that this harvest time is located at the close of the Jewish dispensation and not at the coming of Christ, and the close of this dispensation, as many teach, I wish to give further proof. In Luke 10:1, 2 we read as follows: "After these things the Lord appointed other seventy also (besides the twelve) and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers (to harvest the ripened crop) are few; pray ye therefore the Lord of the harvest that he would send forth laborers into the harvest." Remember harvesting is not making a crop but gathering one already produced. Whose hands were they that cast the seed into the soil now come to the harvest hour? We will see further on. Turn with me to Luke 4:35: "Say not ye, There are yet four months and then cometh harvest; behold I say unto you, Lift up your eyes and look on the fields (spiritual fields), for they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together. And therein is that saying true, One soweth and another reapeth." In the next verse Christ is going to show how it is fulfilled in the above statement: "I send you (the 12 and the 70) to reap whereon ye bestowed no labor (in preparing the soil and sowing the seed); other men (the ancient worthies referred to in the 11 of Heb.) labored (sowed the seed) and ye are entered into their labors," by being called to harvest that ripening grain.

Further proof that I am correct in my thought. Matt. 21:33-45: "Hear another parable: There was a certain householder which planted a vineyard and hedged it round about and digged a winepress in it, and built a tower, and let it out to husbandmen and went into a far country. And when the time of the harvest drew near he sent his servants to the husbandmen that they might receive the fruit of it. And the husbandmen took his servants and beat one and killed another and stoned another. Again he sent other servants more than the first, and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence him. But when the husbandmen saw the son they said among themselves, This is the heir (Christ) come let us kill him and let us seize on his inheritance. And they caught him and cast him out of the vineyard and slew him. When the lord therefore of the vineyard cometh what will he do unto those husbandmen? They said unto him, He will miserably destroy those wicked men and will let out his vineyard unto other husbandmen which shall render him the fruits in their season. Jesus said unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner? And when the chief priests and pharisees had heard his parables they perceived that he spake of them."

This parable as well as all the language in Matt. 3 relates to the close and the harvest of the Jewish dispensation.

That harvest work was done by men, the twelve and the seventy, as we have shown.

The wheat gathered into the barn were those carried over into the gospel plan of salvation; the chaff were those that rejected Christ and perished in the fiery judgment that followed its close. In Heb. 10, 2-6 it is declared that "in the end of that world (or age) Christ came to put away sin by the sacrifice of himself."

In the explanation of the parable of the tares of the field, Christ declares the harvest is at the end of this age or world, and the reapers are not men, as in the third of Matthew, but angels (Matt. 13: 40).

Conclusion: The harvesting work and the separation of chaff and wheat was the work of men at the close of the Jewish dispensation.

The harvest work at the close of the gospel dispensation is by angelic hands. Let us study the Bible that we may "rightly divide the word of truth."

EVANGELISTIC NOTES

Dear Restitution:

Last week I left you at Valle Mines, Mo., where we were in the midst of a meeting, occupying the Methodist church at that place. We continued the meeting all through last week with a splendid attendance and fine attention. Bro. Morse, isolated as he is, has tried three or four times to hold a meeting to get the gospel before the people, but conditions seemed unfavorable. We were blessed with dry, warm weather and everything favorable for us this time. People come steady and could see there was a great difference between a definite gospel and a gospel. But as they had never stopped to think of it before they seemed slow to take hold of the truth. All they could say was "Well, it's Bible, all right." How we were impressed with the thought of the Jews clinging to the traditions of their fathers. For years Brother Morse has stood alone, isolated from those of like precious faith, trying to get the ear of the people. I just thought, as I saw the conditions under which he had labored for years, and then contrasted it with conditions I knew of elsewhere. We have brethren with a good church, plenty of this world's goods, an abundance of things pertaining to this life, who are perfectly satisfied if a preacher comes along occasionally and ridicules the sects and their belief, but want him to be very careful not to say anything about their living any different than the sects.

Brethren, we feel to rejoice in a definite truth, a definite faith, but do we realize that our life must be just as definite and clean cut as our belief? How the words of James come to us, "Even so faith, if it hath not works is dead, being alone." I fear some times when we are so zealous contending for our definite faith that we forget the Bible is just as definite as to our works, or our faith is dead. Which of the two men will stand the best show in the day of judgment: The one who is very zealous that you know all about the gospel, but is very far from leading a definite life; or the one who is very zealous for a definite life, but does not comprehend or care to know a definite gospel? (Neither has any "show."—Editor). I see a spirit creeping in among us I fear will do us harm unless we change. It is this: We must be very careful not say or do anything that will hurt the feelings of the alien. Some of our papers already advocate sending out a paper that we can hand out to any one who does not know that as soon as you hand out a paper that pleases every one outside and inside that people see no difference between what is the gospel, or a gospel. Now, remember, I do not advocate ridiculing other beliefs: There is a vast difference between ridicule and presenting in a clear cut manner, appealing to the reasonableness of God's plan, to save us from sin according to The Truth. We, as a people must stand for a definite gospel in a firm but kind way, realizing that all cannot see just alike on all things on every little technical point. I hope (?) our paper will realize the necessity of the paper being for the church's edification, and not for the outside world. Tracts should be for them, so they can read up each subject by itself and get a clear, definite idea of the truth upon that subject.

I want to sound a note of warning, brethren. We must be careful or, the outside world will soon see no difference between the gospel and a gospel. I believe our great drawback as a people has not been because we did not have a definite gospel, but because we did not have definite works that must accompany a definite gospel. Let us by all means love truth, and never, for a moment compromise the truth of the gospel to please some outsider. I see some periodicals have stopped all criticisms or references to each other's writings, therefore, to reprove rebuke with all long suffering and doctrine by any one even those whose duty it is according to the scripture to do so, cannot be done through their columns. Of what good is such a periodical to build up the church? Brethren, must we not be careful to not let our wishbone get where our backbone ought to be.

I am glad to see The Restitution stand for the faith that is definite; but, let us not carry it to the extreme. Let us remember that temperance (self control) is one of the important graces. But I am getting clear off my subject.

Bro. Morse has surely experienced up hill work in holding up the banner of truth in Missouri. He seemed to rejoice that there was marked interest among his friends and neighbors in the things that were presented for their consideration. Here certainly is a good opportunity for future work, and it may be the isolated organization that is being directed by the church at Blair, Nebraska, will be able to send their evangelist to this point in the near future.

We conducted service each night for two weeks, and two each Sunday, except one or two nights. We enjoyed our stay at Brother Morse's home very much, and wish to say to him, Remember that it is through much tribulation we enter into the kingdom; and the sacrifice you are making at Valle Mines is being laid up for your treasure in heaven. Then let us persevere a little longer; the fig tree (Jewish nation) is putting forth its buds very fast; the summer is nigh at hand, even at the doors, when we expect to see Jesus as he is. Every man has this hope in him purifieth himself.

This leaves me at Blush, Mo., the home of Brothers Graham and Cooper, where I expect to hold over Sunday, December 22, then go to Hammond, Louisiana, where we have some more isolated brethren; then to Houston, Texas, where there are a few more scattered within a radius of 50 miles, who are asking for preaching, part of whom we have never met. They write, "We want preaching, but cannot promise any money." Brethren, scattered abroad, what is our duty? A financial report of the work at Valle Mines will appear at the end of the month. A report of the meeting here will be sent next week.

O. J. ALLARD.

HOW TO PRODUCE A STRONG CHURCH

L. S. Bronson.

"If every church member
Was just like me,
What kind of a church
Would my church be?"

This is an important question for us to answer. No chain constructed for service can add to itself any more power or strength than is contained in each of the respective links composing the cable. The nature of society in a neighborhood, town, or city, is measured or determined by the individual character of the people composing it. A church is composed of individuals, and is no stronger in spirituality and power than that which is produced by the co-operation of its individual membership.

Then the first important step towards the building up of a strong church would be to produce a strong, earnest, working, and loving individuality among its members. I hear you ask, How can that be accomplished? Go to the Bible and learn. Listen: Have the Scriptures exhorted us to be strong in the Lord (Eph. 6:10), and never have told us how that to be accomplished? Finally my brethren be strong in the Lord and in the power of his might. How? Put on the whole (not a part) armor of God (what for?), that ye may be able to stand against the wiles of the devil. For (a warning reason) we wrestle, struggle, not against flesh and blood, but against spiritual wickedness in high places. Wherefore, for this reason, take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace: Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the spirit, which is the word of God (Eph. 6:10-17).

When we are thus armed for Christian service, what next is to follow? We are to "grow in grace and in the knowledge of the truth," from milk to strong meat; from childhood to mature manhood (Heb. 5:13-14).

How is this growth in spiritual strength and power to be accomplished? Answer, By the principle of addition, as described in 2 Peter 1:5-8, which reads as follows: "And besides this, giving all diligence, add to your faith virtue, purity of life and character. The first thing needful after faith is virtue. Second, "Add to virtue knowledge." It is necessary to know something of God and his purposes. Third, "Add to knowledge temperance." We must keep sober and watch unto the end. Fourth, We must add to temperance patience. We must cultivate patience and longsuffering. Fifth, We must add to patience godliness. We must become more like God as these added gifts multiply and grow in our character. Sixth, to godliness we must add brotherly kindness. Be ye kindly affectionate one to another. Seventh, (a perfect number), we must add to brotherly kindness charity. The last and crowning gift which suffereth long and is kind.

Now the result which will follow the addition of these seven gifts to the Christian life: "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But (a contrast) he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these (7) things ye shall never fall (2 Peter 1:5-10).

Friends, if we all observe and profit by what we have here alluded to, it will produce in us a strong individual character, build up a strong church, which will be as a light "set on a hill that cannot be hid." We will then become a light that will bless the world, honor God, and light us across the dark ocean of life to that heavenly land of rest and joy beyond these present dark shadows.

DO SOME OF THESE CONDITIONS EXIST?

O. J. Allard.

As I peruse the columns of the different papers published by brethren of the different churches of God and see so many different opinions, such as "Church of God of the Abrahamic Faith," and "Church of God of the Faith of Abraham," "Churches of God in Christ Jesus," and so on, the thought came to me, we are indeed a peculiar people. We are so positive that we teach something real definite regarding salvation! Is this the important theme? We must teach the brethren after they have obeyed the gospel, which is the important thing. Titus 2:14 says, "Who gave himself for us." For what reason? Listen. That he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. Must that peculiarity consist simply of a real definite belief? It starts with believing the good news and glad tidings of the kingdom of God. Obedience to that belief sets us apart from the world and we are a peculiar selected people, called out for a certain purpose. Do we stop here? Let's see. Heb. 5:11, "Of whom (Jesus) we have many things to say and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God, and are become such as have need of milk and not of strong meat. For every one that useth milk is unskilful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are full age, even those who by reason of use have their senses exercised to discern both good and evil." Therefore, for this reason, what shall we do? Leaving the principles of the doctrine of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism, and laying on of hands, and of resurrection of the dead, and of eternal judgment." We see here then what we must do, and where the perfection comes. Is it not plain that the perfection spoken of consists of good works? Seems to me for the apostle says, "A peculiar people, zealous of good works." Works; what works? By this shall all men know ye are my disciples, if ye have love one for another. Brethren, are we definite on this as we are upon some point of doctrine that has its fulfilment in the day of judgment, and only revealed then? I fear not. When will we realize that our works among each other must be just as definite as what we believe? Jesus says, "Ye say and do not." The apostle says, "They profess they know God, but in works they deny him." Brethren of the Church of God, you especially that knew all of the conditions that exist among us as a body of people, what are we showing to the world of the ungodly today? Are we doing as the apostle tells Timothy, "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves." How often I think of this scripture. "The servant of the Lord must not strive." Now what is our duty? I believe all will agree we learned a valuable lesson at the General Conference. Perhaps we have been shown by what took place there, where we were selfish in the extreme, Gal. 5:13, "For brethren, ye have been called unto liberty, only use not that liberty for an occasion to the flesh; for all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." What does the apostle say, "Only use not that liberty for an occasion to the flesh." Supposing the brotherhood should all meet advocating liberty of speech, and because there was perfect liberty, I should get up and in a very definite manner proceed to air my hobby regardless of who or where it hit, just because I had liberty (mark you now, I do not consider it an essential to salvation) but a truth I had discovered. Should I, because I have liberty of speech, carry my explanation to the extreme of causing strife? Of course not. The moment I do, I, as a servant of the Lord, am striving am I not? And if I do, does not the apostle say, "Of the which I tell you before, as I have told you in times past, that they which do such things shall not inherit the kingdom of God." Should we not be a little careful here with our liberty? The apostle says, Gal. 5: 25, If we live in the spirit, let us us also walk in the spirit. Let us look around not forgetting ourselves while we are beholding, are we walking in the spirit? It seems to me that if there ever was a people that could claim we live in the spirit (the word of Christ, Jno. 6:63), it is surely us. But can we also say we are walking in the spirit? Take for our example 1 Cor. 3: begin at the 1st verse. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet are ye able. For ye are yet carnal. For whereas there is among you envying and strife and divisions" (factions). Does anyone know of there being any factions among us as a people? Has any one seen any strife among us? If so says the apostle, "Are ye not carnal?" For while one saith, I am of Paul, another, I am of Apollos. Listen, brethren: Is it possible that the Church of God can be so blind as to not see what the apostle was so zealous to show this church at Corinth? We flatter ourselves as a people for being so quick to see where the truth lies upon so many different subjects taught in the Bible; have we shut our eyes to a practical duty?

So many places I visit brethren say, "You must come back again; no one can do the work here but you; no use for any one else to come. You are the only one people will listen to." One example comes to mind in particular. At one place I held a two week's meeting, baptized six people. When the meeting ended the brethren were very zealous for me to return, as they were sure others would be obedient a few months later. I felt sure of it, too. I told them I believed that some other man could do more good than I, and when the time came persuaded them to try another man, which they did very reluctantly. They were sure no one could do any good, but Paul; but after Apollos had been there and held a two weeks' meting, he baptized seven. Then they wrote me a letter thanking me very much for my part in insisting they try some one else. How wrong it is for us to think only certain men can preach the gospel, that only the man whom a few worship instead of the truth, can do any good.

Listen once more to the apostle, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man. I have planted, Apollos has watered; but God gave the increase, so then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase. Now he that planteth and he that watereth are one, and every man shall receive his own reward according to his own labor, for we are laborers together with God."

THE ARMOR OF GOD.

Mrs. A. E. Overholser

Eph. 6:11, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

We must first obey God's commands and come to him through Jesus Christ, then after obeying we must have faith. Charity or love is among the Christian graces. What is the exceeding greatness of his power toward us who believe, according to the working of his mighty power; therefore we who are of the day must put on the armor of light, and the breast plate of faith and love; so that we may be able to stand against the deceitfulness of this world, which is surely a great trial in this day and age, for the children of God; for we must put on the whole armor of God, that neither things present nor things to come, will separate us from the love of God which is in Christ Jesus our Lord. Therefore have your loins girt about with truth and have on the breast plate of righteousness. Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins; wherefore let our light be burning, and the loins of our minds girded, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. For whatsoever is born of God, overcometh the world, therefore we that are born of God shall confess the Lord Jesus and believe that God hath raised him from the dead, shall be saved. What a great and precious promise this is! We shall be saved if we only keep our lamps trimmed and burning, and take for our sword the word of God; for the word of God is quick and powerful, and sharper than any two-edge sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Dear brothers and sisters, let us stand up for Jesus, put on the whole armor of God, and take the helmet of salvation.

Do we realize our exalted position of being sons and daughters of God? We are his adopted children, and Jesus is our elder brother. But God who is rich in mercy, for his great love herewith loved us for by grace we are saved through faith, and that not of ourselves; it is the gift of God. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. We are exhorted to walk in the light, and to wait for his Son from heaven; for the Son of man is as a man taking a far journey, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the Master cometh, for the Son of Man cometh at an hour when ye think not (Luke 12:40).

We know not the hour of the
Master's appearing,
Yet signs all foretell that the moment is nearing.
When he shall return—'tis a
promise most cheering:
But we know not the hour.
We'll watch and we'll pray with
our lamps trimmed and
burning,
We'll work and we'll wait till the
Master's returning.
We'll sing and rejoice, every
omen discerning—
But we know not the hour.

ILLINOIS BEREAN NOTICE.

It is the wish that all societies and isolated members begin the study of the new books first of February. Any that have not yet been supplied, send to Leila E. Whitehead, 5439 Ontario street, Chicago, Ill.

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We, whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones.

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SONG BOOKS

Many have written me regarding the new song books. We hope to make some move in that direction during the coming winter months.

We are using during our evangelistic campaign a small song book called "Familiar Songs of the Gospel." We have corrected them in a few places with pen, and expect to insert two printed hymns, "The Glad Tidings of the Kingdom," and "Be Thou, O God, Exalted High." If any one would like one or more of these books we will send same after the corrections are made for 10c each. Address me at North Ridgeville, Ohio.

Charles Clifford Maple.

Just laws are no restraint upon the freedom of the good.

The use of money is all the advantage there is in having it.

Patience is the strongest of strong drink, for it kills the giant dispair.

When a grain of corn dropped into the soil becomes a full ear, when the apple seed makes a tree, loaded season after season with delicious fruit, we see the old miracle repeated, the little made much.

Leaders of great movements are remembered longer for what they were than for what they did. Multitudes can tell today what Mr. Gladstone was who cannot recite what he did.

To drink neither wine nor strong drink is becoming more and more an essential for the man who is to do great things in the world, whether for himself or for God.

Good is slow, it ascends; evil is rapid, it descends; what wonder that it should make much way in a little time.—Madame Swetchime

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Baby baptism is a religious fake and a direct insult to God.

"He that believeth and is baptized shall be saved" (Mark 16:16. Babies can not believe.

"Go teach all nations, baptizing them" (Matt. 28:19). You can not teach babies.

"Whatsoever is not of faith is sin" (Rom. 14:23). Babies have no faith.

"But without faith it is impossible to please Him" (Heb. 11:6). Impossible, remember, for babies.

Baptism is for the remission of sin (Acts 2: 38; 22:16). Babies have not sinned.

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The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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THE RESTITUTION SONG

Lift up your heads, desponding pilgrims,
Give to the wind your needless fears;
He who has said redemption's nearing
Soon is to reign a thousand years.

Chorus

A thousand years earth's restitution,
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory
Prophets foresaw in times of old.

What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad Sun of promise given
Rises, to shine a thousand years.

Tell the whole world these blessed tidings,
Speak of the time of bliss that nears;
Tell the oppressed of every nation
Jubilee lasts for a thousand years.

Haste thee along, thou age of glory,
Haste the glad time when Christ appears;
Oh, for the faith of ancient worthies!
Oh, for that reign of a thousand years!

See, all our foes are in commotion,
The very air seems filled with commotion;
But soon he'll come, our conquering Savior,
He'll come and reign a thousand years.

On David's throne in Mount Zion
We'll reign with him as priests and kings;
A thousand years we'll rule the nations,
While dove-like peace shall fold her wings.

[This is an old prophetic song I have had for many years. It may be new to some of your readers.—Mrs. M. Hobson.]

STUDIES IN THE APOCALYPSE

The First Seal (Rev. 6:1, 2).

GEO. FRANCIS.

The student will not proceed far before he will notice the prominence of the number seven. In the Salutation (1:4) we read: "Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne." This language points us to the throne of the Deity, as the source of the number seven; therefore the origin of the number of the days of the week, forming the weekly cycle, which points us back to prehistoric times for its origin. As to its "why" and "wherefore," we are left in the dark; but we perceive its significance to be fullness and completeness. The seventh day is sacred to the Jew, also the seventh year, in which the land was to rest; and the square of seven completed the period between the years of the jubilees. Seven times the Israelites encompassed the walls of Jericho, before they fell down; seven times they were to be punshed for their sins; that is, they were to receive full and complete punishment for all their sins (Lev. 26).

The number seven is continued in the New Testament, especially in the Apocalypse, where we read concerning the seven past plagues: "For in them is filled up the wrath of God" (15:1). In the seven epistles to the seven churches we find the significance of the number seven, in that they fill up the space of time from Patmos to the Holy City full and complete. The book, being prophetic, deals with the events of the seven churches in all this dispensation. Proof: "Behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days." This is foretelling future events; and again to the church of Thyatira the woman "Jezabel" is mentioned; not old Jezabel, the wife of Ahab, but the modern Jezabel, who, like Ahab's wife, put the prophets of God to death. In a figure or metaphor, old Jezabel is alive again, and at her old work. If those epistles are not prophetic, touching events all through this dispensation, why are seven and no more mentioned? Had the Master no care for the church of Colosse, Miletus, Troas, Corinth and of Rome? The fact is, the book is largely constructed on the number seven; its significance is fullness and completeness. What I am trying to impress upon the reader is that, before the book will be understood, we will have to keep in mind what is symbolized by the number seven; and, having learned that, apply it to the seals and trumps, as well as to the seven churches. The seven plagues are an exception to the rule, in this respect, that they are called the "last plague." They are full and complete, in that they contain the fullness of the wrath of God (ch. 15).

Now, keeping this in mind, I will attempt an exposition of the seven seals, in harmony with the significance of the number seven. The seals will reveal a class of events from A. D. 98 to the end of this age.

The Opening of the Seals (Rev. 6:1).

"And I saw when the Lamb opened one of the seals, and I heard, as it were, the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow, and a crown was given unto him; and he went forth conquering and to conquer."

The leading symbol is the horse and its color; and the first question is, What did the horse sym-

bolize? In Zech. 6:5 we learn that it is the spirit of the heavens. The horse, being the most spirited of animals, is here used to indicate the spirit of the government. In Rev. 19:11 we find a white horse, and the rider makes war in righteousness. The white horse in the first seal must symbolize the same as it does in Rev. 19; therefore we should expect to find a spirit of righteousness in the government during the period of this seal. Now, have we anything to guide us as to the time of this seal? Yes, verily we have. In Rev. 1:1 we read: "The revelation of Jesus Christ, which God gave to him, to show unto his servants things which must shortly come to pass." The revelation, being given A. D. 96, we expect the going forth of the white horse not far from that date.

We find in history just such a period, commencing A. D. 98 with the accession of Nerva to the throne, and continuing through the reigns of Nerva, Trajan, Hadrian and the two Antonines, until the accession of Commodus, A. D. 180. Gibbon says of this period: "If a man were called to fix the period in the history of the world during which the condition of the human race was the most happy and prosperous he would without hesitation name that which elapsed from the death of Domitian to the accession of Commodus. The vast extent of the Roman empire was governed by absolute power, under the guidance of virture and wisdom" (Gibbon, vol. 1:93). Volumes may be written concerning the testimony of Gibbon.

"And he that sat on him had a bow: and a crown was given unto him." The bow indicates war, as in Rev. 19 the rider of the white horse makes war, but it is in righteousness; and so we expect this bow will be used in a just or righteous cause. This war was waged by Trajan against the Dacians, a warlike people who inhabited the country now called Germany. They insulted the dignity of the empire, but were completely subdued in the reign of Trajan (Gib. 1:6). Thus a crown was given to the rider: the crown of Dacia.

"And he went forth conquering and the conqueror." In the reign of Trajan the empire of Rome attained its greatest extent of territory and prestige." He undertook an expedition against the nations of the East. * * * He descended the river Tigris in triumph, from the mountains of Armenia to the Persian Gulf. He enjoyed the honor of being the first, as he was the last, of the Roman generals who ever navigated that remote sea. * * * Every day the astonished Senate received the intelligence of new names and new nations that acknowledged his sway." Thus "he went forth conquering and to conquer" (Gib. 1: 7). "The golden age of Trajan and the Antonines had been preceded by an age of iron. It is almost superfluous to enumerate the unworthy successors of Augustus, their unparallel vices and the theaters on which they acted have saved them from oblivion. The dark, unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellins, and the timid, inhuman Domitan are condemned to everlasting infamy" (Gib. 1:96). The last named, Domitan, is compared to a madman on the throne of the world, with unlimited power. Mark the contrast when the gentle and humane Nerva came to the throne, A. D. 96.

GOVERNOR AMONG THE NATIONS

How people who claim to believe the Bible can believe that all the nations of earth will be destroyed when the eternal ages set in, at the second coming of Christ, is hard for me to understand. Why, the very object, or at least one of the objects, of setting up the kingdom of God upon the earth is, "That all people, nations and languages should serve him" (Dan. 7:14). In order to dodge this plain declaration of scripture Elder Hines, in our debate, said this was fulfilled when Christ went to heaven after his resurrection. He says: "He came to the Ancient of days, and the Ancient of days is God, and God was in heaven." In answer I said: "Hold on, and let's see where the Ancient of days will be at that time. This is a prophecy, and in Daniel's vision he said, I beheld until the thrones were cast down, and the Ancient of days did it. When did he sit? Listen. A fiery stream issued and came forth from before him; thousands thousands ministered unto him, and ten times ten thousand stood before him: the judgment was set and the books opened. Here is where the Ancient of days was when the Son of Man came to him with the clouds of heaven, and there was given unto him dominion, glory and a kingdom, that all people, nations and languages should serve him. He had come and sat in judgment."

Now, to prove that this is true, Daniel, in explaining the vision, said: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days **came**, and judgemnt was given to the saints of the Most High; and the time came for the saints to possess the kingdom." We shall not take the time or space to speak of the kind of judgment spoken here, but there can be no doubt but the coming of the Son of Man spoken of in verse 14 is his second coming, for he came "with the clouds of heaven," and that is precisely the way he will come the second time. John says: "Behold, he cometh with clouds, and every eye shall see him." Hence this point is settled. Not only did Daniel declare that "all people, **nations** and languages should serve him," but David, speaking of the time when Christ shall reign, says: "The kingdom is the Lord's, and he is the governor among the **nations**" (Ps. 22:25). Yet we are told that there will be no nations for him to rule!

Listen again: "He shall have domirion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall offer gifts. Yea, all kings of Sheba and Seba shall oqer gifts. Yea, all kings shall fall down before him: all **nations** serve him" (Ps. 72:8-11). Again: His name shall endure forever; his name shall be continued as long as the sun, and men shall be blessed in him; all **nations** shall call him blessed." Isaiah declares that when the Lord's house shall be established in the top of the mountains that "he shall judge (rule) among the **nations**, and shall rebuke many people," while Micah says: "And he shall judge among many people, and rebuke strong **nations** afar off, and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against **nation**, neither shall they learn war any

more. * * * And I will make her that halteth a remnant and her that was cast afar off a strong nation, and the Lord shall reign over them in Mount Zion from henceforth, even forever." And, to cap the climax, Christ himself says: "To him that overcometh will I give power over the nations;" and John says: "The kings of the earth shall bring their glory and honor into it."

Now, in the face of this divine testimony, how can any Bible believer believe that there will be no nations for him to reign over when his glorious kingdom is established? So rich and grand is the theme of the kingdom that the people will talk about it when it is established. David says: "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and they dominion endureth throughout all generations." I tell you, dear brethren, while we are hated and persecuted here, we will be somebody sure enough when the Lord comes. Listen to what the Lord says about it: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute the judgment written; this honor hath all the saints. Praise ye the Lord." Oh, yes; our coming King will rebuild David's throne, and take his seat thereupon, and he will make Jerusalem a praise in the earth, for Jerusalem is the "City of the great King," and he, with the saints, shall "reign over the nations," just as sure as the Bible is true. Then the weary, sad and tossed ones shall have crowns of glory and palms of victory, and assist in the "restitution of all things."

T. J. DANIEL.

A VISIT TO THE HOLY LAND

No. 1

As we are all interested in the journeys of our Savior while on earth, let us, beloved, take the train of remembrance back to those scenes of old, and pay a visit to the Holy Land.

How fair and calm the day! We could not have chosen a better day for beginning our journey. How swiftly the train flies over the plains, carrying us from the turmoil and hubbub of modern life to those quiet and restful places visited by the holy men of old; yea, even to places where God himself talked with men of old.

I do believe, my friend, that these fields which we are riding through now are the very ones in which

"The shepherds watched their flocks by night,
All seated on the ground;
When the angel of the Lord came down,
And glory shone around."

What a blessed anouncement this was to the world, that "this day in Bethlehem is born a babe, which is Christ the King." Do you not feel appalled when you think that this is the very place in which was revealed to man, for the first time, the coming of the Great One, so long foretold? "A light to lighten the Gentiles, and the glory of his people Isreal."

Bethlehem

We are now approaching the little town of Bethlehem. How fresh and green everything looks! Here we are at last in the very heart of the little town. Let us walk slowly through its streets and talk over the wonderful birth of Jesus. I have read that the associations of our Lord's nativity were all of the humblest character, and the very scenery of the birthplace was connected with the memories of poverty and toil. On that night, indeed, it seemed as though the heavens must burst to disclose their radiant minstrelies, and the stars and the feeding sheep, and the light and sound in the darkness and stillness, and the rapture of faithful hearts, combine to furnish us with awe. There being no room at the inn, Christ was laid in a manger. Just think for a moment of the lowly condition of Christ at his birth. He entered into the world, over which he is to rule, without a place to rest. "The birds of the air have nests; but the Son of Man hath not where to lay his head." As you reflect upon that eventful night, do you not seem to hear, in the distance, a multitude of heavenly hosts, praising God, and singing, "Glory to God in the highest, and on earth peace, good will to men?"

The Jordan

Let us, beloved, hasten our steps toward Jordan, that we may reach there before evening. Here we are, and the sun is just disappearing over the distant towers of the place where at one time stood Jericho, and painting with the richest purple the hills between the river and Jerusalem. Jordan, catching its reddenig radiance, rolls past like a river of liquid gold, embanked in emerald. The sun has now gone down, and the full moon is rising on the opposite shore. The broad disc of the moon is pouring a flood of orange-tinged radiance upon us. Notice, friends, how Jordan, dark as India's eye, darts swiftly past at our feet, between its deeply-shaded banks, sending up to our ears the faintest murmur of its pebbly passage. Look forward, friends; far above our heads swells the vaulted arch of the temple of Jehovah, with its myriad of altar fires. If you look backward you will see, far-stretching, the desert waste, cheerless and yet grand in its desolate distances. All things praise God; shall we be silent? Let us join our voices and sing:

"Praise! praise! praise ye the Lord!
Praise him in the heights! Praise him in the seas!
Praise him, men of Israel! Praise ye the Lord!
For he exalteth high his people and reigneth evermore."

Did you notice how the tide of praise floating over the waters, echoed and re-echoed from the opposing shores, as if the banks and streams, trees, hills and sky found voice as well as we? Dear ones, this is holy ground, for do you not remember this to be the very earth upon which Christ trod when he descended into these waters of Jordan for baptism? Is this not the very place in which, when he raised himself up from baptism, that the spirit, in the form of a dove with outstretched wings, descended upon the Savior, and the voice of God was heard to say: "This is my beloved Son, is whom I am well pleased?"

But the time is short; we must now press onward. The weather is delightful; nights dewy, mornings fresh and cool, days warm, sky clear,

grass high and green, trees in full leaf, flowers in blossom, and all nature smiling.

Galilee

I am glad we arrived here at Galilee at daybreak, for the light in the East, just breaking through those clouds of night, recalls to my mind those people which sat in the drakness and saw a great light; and to them which sat in the region and shadow of death, light sprang up. To our right, beloved, is the place where stood the sacred city of Capernaum, where Christ spent so many of his days. Some of the most eventful things of interest occurred here in Galilee: Here is where Christ called his disciples to be fishers of men; he healed a leper; cured a paralytic; delivered his sermon on the mount; raised Jarius' daughter; a woman sick for twelve years healed by touching the hem of his garment; healed two blind men; cured a deaf and dumb man. Can you picture, as you look across this body of water, the scene of the storm at sea? Darkness had fallen on land and sea, and the disciples were rowing toward Capernaum from Bethsaida, while Jesus was alone in the mountain, praying to his Father. The wind blew stronger and stronger over the dark waters, and the sea was boisterous. They were toiling against wind and waves. Suddenly a figure seemed to appear to them in the dimness and darkness, and lo! they heard their blessed Master's voice: "It is I; be not afraid."

Beloved, let us claps our hands and pray,

"That Jesus As may see,
He the Christ, who stilled the wave
On the Sea of Galilee."

Garden of Gethsemane

Dear ones, let us now pay a visit to one of our Savior's favorite places, a very secluded and beautiful spot, "The Garden of Gethsemane." This garden is across from the Kidron. Here Jesus and his disciples often resorted for rest, conversation and prayer. It is called "Gethsemane," which means oil-press. A "press' always suggests a crushing process; olive oil is obtained by squeezing the berries in a press; and here Jesus comes to a place where he is to be pressed down by a weight of sorrow that crushes him to the earth, and causes his body to sweat and drip with blood, while his soul agonizes in a conflict that threatens to kill him. Thus the very name of this spot tells the story of Jesus' woe for all men.

Here we are in sight of the garden. What beautiful flowers grow here, also fruit hangs upon the trees, and these trees cast cool shadows which invite tired men to rest. So are we reminded that he gives us rest by his sorrow and life by his death. All that is fair and good flourishes in the garden of the Lord.

"Gethsemane! Joy hath no flowers so sweet
As those which cluster on thine olive slope;
Beneath the crimson sheen of Jesus' feet
Springs up the blossom of a deathless hope."

Let us recall the time when Jesus and his disciples arived at this accustomed spot. The full moon was shining, and Jesus asked his disciples to sit down, while he retired into the grove of olive trees to pray; he also bade them pray for preparation against temptation. Feeling the pressure of an awful weight upon his soul, he took Peter, James and John with him. These men had seen him transfigured in a mountain in Galilee, and were especially dear to him. They walked slowly on when Jesus expressed depression at the heaviness of his burden; something was bearing him down to death. He asked them to stay near and watch with him. He then went a few steps farther, about a stone's throw, and they saw him fall on his face, and as he lay on the ground they heard, in the stillness of the night, his prayer, in broken sentences, like the voice of one fainting yet struggling: "O my Father, Abba, Father, all things are possible unto thee; if it be possible, let this cup pass from me." He again cried out: "Nevertheless, not my will, but thine be done." Then they saw a bright form beside the sufferer, an angel from heaven, who lifted him up and soothed his troubled spirit. This messenger from his Father's throne showed him that he must go and finish his work; and his agony in prayer became so intense that "the sweat was, as it were, great drops of blood falling down to the ground."

A writer describing his visit to Jerusalem says: "As I was passing near Gethsemane one day I saw, at a little distance, a shepherd engaged in shearing one of his flock. The animal lay stretched before him on the ground, submitting without resistance or complaint to the operation which he was performing. It seemed as if every movement of the shears would lacerate the flesh; the feet were bound; the man's knees were pressed rudely against the sides of the helpless captive. This posture, so irksome, had to be endured for a considerable time before the ample fleece was removed. Yet, during it all, it was wonderful to observe how patient the creature remained; it struggled not, opened not its mouth. Under ordinary circumstances this might not have attracted my attention; but, being seen in such a place, it spoke to my heart with touching power. How could I forget the prophet's use of that emblem, in describing the spirit of unshrinking submission to appointed suffering, which was to distinguish the Savior of Men, and of which he gave such matchless proof in the agony in the garden. Isaiah said, with reference to his character: "He is brought as a lamb to the slaughter; and, as sheep before her shearer is dumb, so he openeth not his mouth."

"The scene is changed! A garden. One is kneeling
Beneath the ancient olive's deepening shade:
Lanterns and torches! footsteps nearer stealing,
The apostate's kiss the Holy One betrayed!"

As Jesus' persecutors rushed upon him he who was able to procure twelve legions, an uncounted host of angels, only said: "This is your hour, and the power of darkness." It was a bitter experience; but "The cup which my Father hath given me, shall I not drink it?" Gethsemane is one of the choicest spots on earth to Christ's people who have their hours of anguish, when the memory of Jesus, and of his wonderful words: "Thy will be done," bears them up, as he was strengthened by the angel.

VIOLA GAZELEY.

Consolation heals without contact; somewhat like the blessed air which we need but to breathe.

One who is very variable can not be very sincere—today's truth is tomorrow's falsehood—or, at least, it is but a momentary sincerity.

THE SPIRIT OF UNITY

By GAVIN LANG, Inverness.

"And Abraham said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we are brethren" (Gen. 13:8).

There can be but one judgment as to which of the two, Abraham or Lot, comes best out of the transaction with which the text is associated. Could magnanimity go further than that which Abraham showed? Nearly a thousand years later one even wiser, though not more faithful than he, said: "The beginning of strife is as when one letteth out water;" and, in view of a danger so startling, he adjures "to leave off contention before it be meddled with."

A word this to the churches! And, if they will not listen to Solomon, the Royal Preacher, the greatest of the glorious company of the Apostles is ready with his counsel. St. Paul, in his Epistle to the Romans, thus writes: "If it be possible, as much as lieth in you, live peaceably with all men;" and again: "Follow after the things which make for peace." If the patriarch's plan of nipping strife in the bud had not been pusued, as indicated in the text, Christendom would today have presented another and fairer spectacle. Instead of being torn into hundreds of denominational shreds and fragments, by wrestling and wrangling about matters of minor significance, it would have shown a bolder, because more united, front to error, infidelity and sin.

Is there any occasion for, can there be any extenuation of, the bitterness which has ever accompanied the formation of sects? Even the herdmen of Christ's flock, like those of Abraham and Lot, indulge in such bitterness; and there are those who freely express the conviction that they are to a great extent answerable for the divisions which mar the church's beauty and grieve the spirit of God.

There will be, to the end of the chapter, varieties of sentiment leading to separations; and, as the late Charles H. Spurgeon once quaintly remarked, "It does no harm to have these well labeled." But surely religion should never be allied to intolerance. It is bad enough to magnify difference which, when viewed out of the arena of combat, appear microscopic. But it is worse still to get vehement and angry in the assertion of these differences. What a gain it would have been to the spread of truth if, at each of those crucial epochs of controversy out of which there came fresh dismemberment of the church, there had arisen some voice of authoritative entreaty, like that of Abraham to Lot.

It is often urged that secessions have been useful in so far as they have led to increase in the number of places of worship and an expansion in the volume of ordinances and means of grace; but who can pretend that they have sweetened the social or ecclesiastical atmosphere, or that they have extended the dominion of charity?

What does it all mean if we are really children of the one Father and disciples of the one Master? It is told that in the Peninsular War a detachment of British soldiers were firing briskly in the direction of a distant wood, where men were seen hovering in dark outline, when the Duke of Wellington rode up, and, looking through his telescope, turned to the officer in command and quietly said: "Well aimed, Captain, but enough; these are our own 99th!" They had come dangerously near committing the crime of fratricide. Consciously or unconsciously, churches are guilty of that same heinous sin when, either wilfully or allowing themselves to be misled, they forget, in their attitude towards fellow-Christians, that they too are of the brotherhood.

Half the trouble is caused by our misunderstanding one another. Mr. Jay, one of the devoutest of writers, told a man who, early one foggy morning on a mountainside, thought he saw a great monster. It seemed to be in motion, but he could not make out its exact shape. His heart beat quick as he went forward. As he drew nearer he saw that the monster was a man. He drew nearer still, and he saw that it was his own brother.

We have only to go in thought to Calvary to have all haze and mist, and all distorted views regarding others, dispelled. As we contemplate him who was crucified on that "green hill far away, and who died to save us all, there could not fail to dawn upon us, dull though we are, a conception of what we should be to and do for those around us and everywhere throughout his whole creation. His atonement there wrought out, his sacrifice there offered, were the seal of his teaching: "Thou shalt love thy neighbor as thyself." If we could, even afar off, follow in his footsteps who thus enjoined, there would be little need to ring in our ears the admonition used by Abraham and handed down by inspiration of the Holy Ghost to every age: "Let there be no strife, for we be brethren;" nor yet the exhortation of that most illustrious ambassador of the Cross, who in farewell word to the Corinthians touchingly pleads: "Be of one mind, live in peace, and the God of love and peace shall be with you."—Selected by Ian Kattison.

THE LORD IS MY SHEPHERD

Psalms 23.

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want refreshments. "He leadeth me beside still waters."

I shall not want repentance. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness."

I shall not want protection. "Yea, though I walk through the valley of the shadow of death."

I shall not want companionship. "For thou art with me."

I shall not want comfort. "Thy rod and thy staff they comfort me."

I shall not want provision. "Thou preparest a table before me."

I shall not want joy. "Thou anoinest my head with oil."

I shall not want any good thing. "My cup runneth over."

I shall not want anything in the life to come. "I shall dwell in the house of the Lord forever."

—CASSIE HICKLIN WILLIAMS.

THE RESTITUTION

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

Would it not be a strange thing if a miser, after amassing a fortune, were to give it all away? Unaccountably strange, yet this is precisely what he does! When he dies he leaves it all and gets nothing for it, either in this world or the world to come.

The Argos Reflector of February 6 has a long report on the first page of the sixtieth wedding anniversary of Bro. and Sister William Railsback. We pray that God's richest blessings may attend this aged and venerable brother and sister in the eventide of their lives, and that they may have many days yet in which to praise the Lord.

Bro. Adams requests us to state that his address until March 8 is Sunnyside, Wash. From this intimation we judge our brother is expecting to make a tour on the Pacific coast. The Lord's blessings attend him.

We often spend a pleasant hour perusing our exchanges. As a whole, our sister publications are nice, interesting and scriptural. Of course, some of them incline towards some hobby, while others have fads and fancies which they never tire of putting on exhibition. Just now some of them are regaling themselves with the delights of Futurism. They pile up fiction, fancy and imagination on prophetic themes, and then turn away satisfied because they have a good-sized pile. They are fond of Revelations, and dive into its symbols every chance they get. In their ramblings and speculations on this sacred book, like an old minister in North Carolina who always used the same text whenever and wherever he preached, they always conclude with the same conclusion, and that is, it has never happened. One of these dogmatic writers declares in an English exchange that "Babylon is to be restored, reconstructed," etc., etc. The Bible is very effectual in pulling down "high thoughts" when it gets a chance; and if this writer ever reads Jer. 51:64 he will get a sharp thrust from the sword of the spirit which will be bad for his theory, but good for him: "And thou shalt say, Thus shall Babylon sink, **and not rise from the evil that I shall bring upon her.**" This text will rob him of many nice theories; it means death to the imaginative faculty; but this loss will be more than compensated in the real and solid things of God's word. We need more of God's blessed word; less of human fancy.

In advocating the historical view of prophecies; in regarding them as the story told in advance in symbolic language of the events of the Christian centuries, the Adventists are not alone, as some writers would leave us to suppose. They hold no "erroneous teaching" on prophecy that is not held by all Christendom; it is manifestly unjust to single them out for "review" and to deride them as a "sect" when they are only treading in the steps of the most eminent prophetic interpreters from the earliest times, from Justin Martyr, Ireneus, Tertullian, Hippolytus, Victorinus, Methodius, Lactantius, Eusebius, Athanasius, Jerome and Augustine, among the Fathers; of Bede and Anspert, Andreas and Anselm, Joachim Abbas and Almeric, of the middle ages; of the Albigenses and Waldenses, of Wickliffe and the Lollards, of John Huss and Jerome of Prague, of pre-Reformation times; of the Reformers—English, Scottish and Continental; of the Puritan theologians, of the Pilgrim Fathers of New England, of Mede and More, and Sir Isaac Newton, and Jonathan Edwards, of Bengel, the learned German exegete, of Alford and Wordsworth, of Birks and Bickersteth, of Faber and Elliott in England, John Thomas, Robert Roberts, and a host of others, men distinguished for their ability, their assiduity and deep study of the prophetic word. Adventists are in good company; they deserve to be complimented rather than criticized for so noble a stand.

Among the insignificant advocates of the Futurist theory of prophetic interpretation may be mentioned "Rev." S. R. Maitland, Dr. James Todd, and John Henry Newman, and all the Catholics to a man. The first three men named have labored to break down the barriers between the Established Church of England and the Roman Catholic Church, and they have succeeded in the task only too well. John Henry Newman, soon as he espoused the Futurist view, consistently and speedily joined the Roman Harlot! The consequences of the theory have invariably been disastrous and appalling. Actual test has demonstrated that the theory is barren of good and worthy results. Its adoveates have denied accomplishments of prophecy recognized by the great mass of prophetic interpreters from the earliest times; they have invented future fulfillments, as unsubstantial and impossible as the dreams of those who mistake bizarre imaginations for sober realities; they have forsaken the great trend, the main pathway, the well trodden highway of prophetic interpretation, based upon divine explanation of prophetic symbols, and unquestionable historic facts, for empty speculations about the future;

unprofitable speculations as to the coming universal dimonion of a short-lived Jewish antichrist, to be seated in a literal temple erected by the Jews at Jerusalem, who in the time of three and one-half years is to fulfill all the wonders of the Apocalypse, and exhaust the meaning of the majestic propheey which the church of God has been blindly misapplying throughout all the ages.

"Surely," says H. Gratten Guinness, in Historic Unveiling Propheey, page 17, "It is time for such interpreters to consider such unscripturalness and unreasonableness of the method of interpretation which they employ, the absence of authority, or warrant, for their views, the lack of demonstration, human or divine; and the fruitlessness of their speculations, as affording no present guidance to the church, and their injuriousness as extinguishing the lamp which God has given to his people to guide their steps along the perilous way of their pilgrimage. I am well convinced from wide observation that many excellent persons adopt these modern prophetic speculations because good men have advocated them, here and there, and for no better reason; they have heard them advanced in prophetic conferences, they have read them in books, and tracts, full of confident assertions, superficial and dogmatic compositions on the sublimest questions which can exercise the human mind, and they have been satisfied to believe without proof, and to repeat without independent investigation, the marvelous inventions of busy brains as to the antichrist of the future, without ever having soberly inquired whether the Standard Bearer of an abominable apostacy, the very masterpiece of satan for the delusion of mankind, were the antichrist already come. Let us appeal to such to open their eyes to the facts of history, to turn their thoughts for a while to the sublime story of the decline and fall of the Roman empire, of the rise of the great apostacies in the eastern and western church, of the testimony and sufferings of the Christian witnesses of the middle ages, and Reformation days, and of the retributive acts of Providence in our own time, the manifest and awful judgments which have poured forth on Papal Rome in and since the French Revolution, judgments whose afterwaves are rolling and reverberating still, uttering with no uncertain sound the solemn conclusion that, so far from living in days preceding the fulfillment of Apocalyptic propheey, we are living in the closing days of the accomplishment of the things which it has foretold."

"DON'T"

Don't think that whatever comes to you on your knees when in prayer to God is therefore from God. Being in God's presence is not necessarily being out of satan's presence, for we find him even presenting himself before God (Job 1:6). Even in seasons of communion satan may gently intrude his thoughts and we need to trust always for protection, "watching unto prayer" and "waiting on the Lord" to be fully assured by his word and providences that the thought is fully of God.

Don't think that a new thought that comes to you in connection with a single passage of scripture is necessarily a truth. Examine the connection and compare with other passages (II. Tim. 1:13).

Don't think out a doctrine and then go to the Bible to prove it, lest you handle the word deceitfully (2 Cor. 1:1, 2).

Don't quickly fall in with new (to you) doctrines, nor undertake to teach what has not been reasonably tested by scripture. We are to be "slow to speak" and not lightly nor rashly assume to be teachers, lest we receive "heavier judgment" (James 3:1, R. V.).

Don't oppose a thing because it may be contrary to your ways of thought and action. Be like those at Berea (Acts 7:11).

Don't allow the fear of God as sovereign to drive you into abject slavishness; nor let your child-like confidence beget careless irreverence (Heb. 10:19-23; 12:28, 29).

Don't take advice, warning, or instruction (even from a true and godly friend) as coming from God until you have tested it by the word of God. Satan tempted Christ through Peter (Mark 8:33; Eph. 1:11).

Don't think that God will never teach you through people; nor that he can not, or will not, use someone to teach you who may not have as much light in general as you have. Some of the sanctified do not think the unregenerated can show them anything. They are in error (Eph. 4: 2; Rom. 12:3). God is often delayed by this disposition in his people and sometimes has to lay them aside because of this proud unteachableness.

Don't think that those who cry "Holiness," "Healing," "The Lord's Coming," are all right. Be kind, but be careful (Matt. 7:15-21).

Don't think the more difficult of two roads is always God's choice for you, because it is harder. This leads to hard servitude. Come to the place of entire willingness and then ask his guidance (Matt. 11:28-30; James 1:5).

Don't think that failures, shortcomings or even an occasional sin, into which you may be betrayed, proves that you have not been regenerated or sanctified. It simply shows that just then you were not truthfully abiding in Christ (1 John 2:1 "we," i. e., Christians; 3:6).

Don't call sins mistakes; nor anger, impatience; nor suspicion, caution; nor indifference to, and unbelief in God's best things, humility; nor stubbornness, firmness; nor love for Christian work, consecration to God; nor religiousness, spirituality (Is. 44:20; Luke 16:15).

Don't fail in your testimony to make Christ prominent instead of yourself (Matt. 7:6; 1 Cor. 2:6; Gal. 2:20).

Don't think that delay means denial, nor contradictory circumstances refusal. God has his delays, and often allows contradictions in order to test faith (Hab. 2:3; Luke 18:1-7; Gen. 15:2, 3; Rom. 1:18-21; Gen. 21:1-3).

EDITOR'S SERMON NOTES ON THE APOCALYPSE

Subject: The Third Seal: or, Thyatirian State
Text: Rev. 2:18-29; 6:5-7.

1. Symbols of the Third Seal Explained.

(1) Black Horse. Mourning, want, intense depression of mind (Job 30:25-31; Jer. 14:1, 2 Joel 2:6; Rev. 6:12).

2. The Balances.

(1) Emblem of justice (Prov. 11:1; 16:11; Job 31:6; Rom. 13:1-4). (2) Imperial coin of A. Severus: one side, head of emperor; other, a diademed figure holding a balance in right hand. (3) Scarcity (John (John 3:34; Lev. 26:26; Ezek. 4:16, 17).

3. The Voice.

(1) Used for law, proclamation, signification (Heb. 3:7; Ezra 1:1, margin; Ex. 4:8). (2) Penny is 14 cents of our currency, wheat $4.50 per bushel, meaning either the sale price or the taxes on it.

2. Historical Application.

(1) General severity of taxation during the reigns of Caracalla and Elagabalus (Gib. 1:187, 186, 189, 190, 201, 220, 221).

(2) Amelioration of fiscal extortions in latter part of the seal: "See thou hurt not the oil and the wine." The historical counterpart of this prophecy in the reigns of Alexander and A. Severus (Gib. 1:207, 208, 210, 221).

(3) The seals contain a marvelous summary of Roman history. Although essentially symbolic, almost all scenes in them have something literal about them—a symbolic and literal mixture which helps to interpret them. Bryan, Taft and Cannon are terribly extorted in cartoons, yet enough of the literal is inwrought in the figurative to make their recognition easy. So in the seals: "the great sword," wheat, oil, wine, etc., and other literal things are introduced to serve as clues in our comprehension of them.

COMMUNICATIONS

Brother Huggins:

I have today read your sermon on "Paradise Lost; Paradise Regained." Can it be had in tract or booklet form? What will be the cost per hundred?

We are isolated. My husband and I are the only members around here. The people here do not know one thing about the kingdom or any other Bible subject. When we talk to them they say they never heard anything like it. I do want all to understand how good and plain the Bible is, but it is twisted so much they can not untwist it. I send all my Restitutions on when done with them. This is the only way I can get the word to some of them. They never heard a sermon on the true gospel. Tracts and Restitutions preach fine sermons. I had a lady call me the other day by telephone. I had been sending her The Restitution for some time every week, and she said: "It is all Bible; I never read so much Bible in a paper before."

I think some booklets of "Paraise Lost: Paradise Regained" will help many. Please let me hear what the price will be per hundred.

Yours in hope of the soon coimng king,
MRS. ROSCOE McCORY.

[The publication of Paradise Lost; Paradise Regained" is under advisement. If printed it will be thoroughly revised, and several footnotes will be added. Suggestions from readers will be useful in the work of revision. If published, price of sermon will be announced.—Editor.]

Dear Brother:

I am pleased to see the new dress of the good old Restitution. It is much more preferable than the old, as it is much more easily preserved in this form. I have been longing to see such a change. I am glad to learn that you will continue its editor, and shall pray that you be upheld by the arm of the Lord. We hardly see how we could get along without The Restitution. It has so many good sermons for us to digest.

There was some interest in my teaching in this vicinity during the summer and fall, but it has abated on account of so much change by removals. Those who were most interested have mostly moved away. I had intended to have Brother Almus Adams come up and help me in a meeting here, but I think now it would be almost useless. Times are quite dull here on account of three very dry years, one of which was nearly a complete crop failure. I have rented my farm out, and expect to move somewhere else with others who are going. Had to sell out personal property to hold my farm, so I am not certain what I will do yet. Wife suggested that we move where there is a church of our faith, so that our children may have the advantage of the Sunday-school. We would consider a proposition of pastorship from a church, even if it could only help us a little, providing I could find employment of some kind. Would prefer a country place on account of my health. I lived in the city of Dallas, Texas, till I was almost too weak to get around. When I came North I weighed about 130 pounds; now I weigh 195 pounds. Have been on a farm seven years, so you can see why I prefer the country. I am glad to see a letter from Brother W. J. Peck, and can say, though not personally acquainted with him, that he has been a power in the Lone Star State, and, being an ex-Campbellite preacher, he has fought for every inch of the ground upon which he stands.

Your article on the promises to the ancient saints was good, and so near my views on that subject that I can say Amen to every sentence of it. Such articles should have a wide circulation among the Russellites.

I am glad some have enjoyed my feeble efforts on the Sabbath, or rather Law Question. Once I was much puzzled upon that question, and came very nearly joining the Seventh Day Advent Church. Had they not have been so far astray on other subjects I suppose I would have considered their claimes more seriously than I did. But that didn't prove that we were not to keep the Sabbath, and so I read the best works on both sides, and compared with the Bible, finding both mistaken in many things; and as I had not seen any very extended work from those who look at things as we do I have written what I have sent to The Restitution, and have some more to boil down on such points as: Did the patriarch know of and keep the Sabbath? Do modern Seventh Dayites keep it? and its connection with the new covenant. I will send some of them as soon as time permits.

J. J. HECKMAN.

[Any church that may desire to correspond with Bro. Heckman, with a view to locating him with them in pastoral work, may do so by addressing him at Opportunity, Neb.—Editor.]

Brother Huggins:

I have read your long article in The Restitution of January 14, "Can Christians Sin?"

Most of your article is scriptural, and correct. In regard to sanctified people sinning, Paul said: "When we would do good, evil was present with me," and we are told: "If we sin we have an advocate with the Father, Jesus Christ the righteous." This implies that all can and do sin. We are admonished not to deceive ourselves by saying that we have no sin.

In regard to the passage in 1 John 3:9: It seems to me that you missed the mark altogether. I think that if you take this passage in connection with others of the same class you will have no difficulty with it. You know that there is some difficulty in the authorized translation of the scriptures. It appears they used "born" and "begotten," as though they meant the same thing, or were interchangeable terms. Any person of mature years should know the difference. To hear, understand, believe and obey is being begotten; baptism is being born of water, the outward manifestation that we are begotten to a lively hope in Jesus; that we have faith in him; we believe in the sacrifice that he made; that he died, was buried, and rose again; that, if we prove faithful, when he comes "the trump shall sound, the dead in Christ shall rise first, and we who are alive shall be changed in a moment, and caught up with them to meet the Lord in the air, and so shall we ever be with the Lord." All will then have the immortal nature and be "born of the spirit."

Take John 3:7-8: "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but can not tell whence it cometh and whither it goeth; so is everyone that is born of the spirit."

This is very plain and to the point. Jesus, after he rose from the dead, demonstrated this by appearing and disappearing on different occasions. When he went with the two in the way, and was made manifest to them in the breaking of bread, and vanished out of their sight, also appearing to them when they were in secret for fear of the Jews.

Now, take another passage, Luke 20:36: "Neither can they die any more; for they are equal unto the angels, and are **the children of God,** being the **children of the resurrection.**" This shows what it is to be really the children of God; which we will be if we receive the immortal nature, which Jesus came to bring to light through the gospel.

Now, I think you will have no difficulty in harmonizing 1 John 3:9 with those passages, and many more in the scriptures; all they require is that we divide the word in a proper manner, and all will be plain and harmonious. When we are born again we are immortal; we can not sin then.

Yours for the truth,

JOHN E. HOGARTH.

The obscurities of faith always permit us to see a little way into the impenetrable. They are a curtain which is never withdrawn, but which we are always lifting.

Self-reliance is born of success.

PROMISE TO ABRAHAM

The first thing we think of when we hear this phrase is, What was promised, by whom, and to whom were they promised? They were promises made to Abraham by God when he led him out and told him to look northward, southward, eastward and westward, and all the land which he could see, to him would he give it, and to his seed forever; and that he would make his seed as the dust of the ground (Gen. 13:14-16). God renewed the covenant with Abraham, saying that he would make him father of many nations. God also said: "I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God" (Gen. 17:7, 8).

When we read that the question arises as to whom the "seed" is. In Gal. 3:16 we read: "Now, to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

The next thing we want to know is, How we may become Christ's, which is explained in Gal. 3:27, 29: "For as many of yau as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The benefits of baptism are that when we are baptized our sins are forgiven, and we put on Christ; in doing which we become heirs to the promises made to Abraham. R. J. PATE.

NOT ALONE

When Fisher, Bishop of Rochester, came out of the Tower of London and saw the scaffold upon which he was to be beheaded, he took out of his pocket a Greek Testament, and, looking up, exclaimed: "Now, O Lord, direct me to some passage which may support me through this awful scene." He opened the book and his eye fell upon John 16:32: "Yet I am not alone, because the Father is with me." He instantly closed it, saying: "Praise God! This is sufficient for me for eternity."—The Friend.

ISOLATED ORGANIZATION REPORT

First report of the Secretary of the Organization of Isolated Members of the Church of God in the United States and Canada.

Since our organization of Isolated Members, thirteen have enrolled as members, and most of them have helped or pledged toward the Helping Fund.

Some who are not isolated have helped, and we are very thankful for their assistance.

MISS LEOLA B. HANSON, Sec'y.
3609 McDonald Ave., St. Louis, Mo.

To the President of the Isolated Organization: I beg to submit to you my report as Treasurer of said organization: Amount received from Secretary of the organization, $106.75 disbursements, none; balance on hand January 1, 1913, $106.75.

Very respectfully submitted.

MRS. E. A. PENDAVIS, Treasurer.
Wankomis, Okla.

REPORT OF YOUNG PEOPLE'S MEETING

The Young People of the Church of God held their one hundred and forty-first consecutive meeting Friday, February 7, 1913, at the home of Bro. and Sister Pate. There were eleven regular members and several vistors present. Dues were collected amounting to $2.25. The Corresponding Secretary reported having sent out five notices and twelve tracts.

Sister Viola Gazeley was leader. She read a very instructive and interesting paper on "A Trip Through the Holy Land," descriptive of various places intimately associated with the life of Jesus. The next meeting will be held at the home of Bro. and Sister Lang on February 28, 1913. Leader, Bro. Clifford Groves. Subject, "The Power of the Gospel" (Rom. 1:16).

HELEN PATE, Recording Secretary.

WANTED

If any have copies of The Restitution for six months or a year back—as far back as the "Editor's Sermon Notes on the Apocalypse" goes—and would like to have them used to good advantage, will they kindly mail them to me? I need them badly. J. J. SCHAUMBURG,
Editor Messiah's Advocate, 716 Seventh Avenue, Oakland, Cal.

EVANGELISTIC NOTES

Dear Restitution:

Last week I left you at New Orleans, La., where we had decided to close our meetings. Monday morning, February 2, we boarded the Southern Pacific train for the West, ferrying the Mississippi river. We crossed to the rich bottom land, where truck farming is extensively carried on for the New Orleans market; then we came to the sugar or cane region; then the rice lands, stopping off at Crowley, La., laid over Monday night to visit Bro. J. G. Honpt and wife, with whom we spent a most pleasant afternoon and evening. We had often wished to meet these estimable people, having heard of them many times while living near Sioux City, Iowa. Here is another man of more than ordinary ability, rooted and grounded in the faith of the gospel, forced to bury his talent within the walls of a bank for the support of loved ones, and the cause languishes for reapers, and rich men weep and howl because of their miseries. Like a number of our faithful brethren, Bro. Houpt and wife are bearing patiently life's burdens, looking and longing for the coming of the Master to wipe away all tears from our eyes, when there will be no more sad partings. How powerless we feel when we stand in the presence of grief that none but a parent can feel for an afflicted loved one. But we praise God for the hope of the soon coming of Jesus. "Be thou faithful unto death, and I will give thee a crown of life," says the Master.

Tuesday morning we boarded the train at Crowley for Houston, Texas, passing through the rice belt, of which Crowley is the center. We come to the cotton fields of Louisiana, and crossing the Sabine river, which is the State line between Louisiana and Texas, we found ourselves in the oil fields of Texas. We could not help but think of the language of the Psalmist: "How manifold are thy works, O God; in wisdom has thou created them all." Bro. Moses, who formerly lived at Sioux City, Iowa, and who, while there, was associated with Bro. E. R. Howley (whom many of the Iowa brethren remember), met me at the depot at Houston and took me to his home, where we spent the afternoon. After supper we drove out to the suburbs to a place where a meeting had been arranged for. On the way we picked up a young man by the name of Hutchinson, a real genuine Scotch-Irishman. The young man had been to Africa as a missionary for the Presbyterian church, but a year or so ago was brought to Houston to take charge of three small missions in the city. Here he fell in with Bro. Moses, who began to teach him the the gospel, and the young man began to teach what truth he had learned in his mission. He soon learned what it meant to teach the truth; he was simply dropped from the Presbyterian church as a preacher or teacher. He is busy studying the gospel as revealed in the Bible, in the meantime serving as a clerk in a large rooming house to make a living.

After spending a pleasant social evening on Bible topics with the friends who had gathered to met us, Bro. Hutchinson took us home with him, so we could take the boat Wednesday morning for Mount Belview, Texas, the home of Bro. A. Hipsher. We found him well and hearty, exceptionally so for a man of his age, having passed his ninety-fourth birthday January 26th last. We had a splendid visit; spoke twice at the schoolhouse to an excellent audience, taking into consideration the almost impassable roads, dark nights and rainy weather—characteristic weather of this country at this time of the year.

Here we leave you, expecting to return to Houston, and, if able to get a place, hold some meetings and strengthen the brother in his work of spreading the gospel of the kingdom. Brethren, we need your prayers. May God bless this work wherever it is being done, and give wisdom from above, that peace and harmony may prevail among the brotherhood everywhere.

O. J. ALLARD.

KEEP SWEET

Throughout the year, why not keep sweet? No frown ever made a heart glad; no complaint ever made a dark day bright; no bitter word ever lightened a burden or made a rough road smooth; no grumbling ever introduced sunshine into a home. What the world needs is the resolute step, the look of cheer, the smiling countenance, and the kindly word. Keep sweet!

WEAK-KNEED DESIRES

A desire which is not ready to back itself up by sacrifice does not deserve the name. Young people who want to be good, but do not want it enough to surrender their besetting sin; who want to be wise, but not enough to give to study the hours when pleasure invites them; who want to be helpful, but not enough to take any time they could possibly use for themselves, will never realize any of these weak-kneed desires.

Faith, amid the disorders of a sinful life, is like the lamp burning in an ancient tomb.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The Inspiration of the Bible (2 Tim. 3:16, 17) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 61. AKRON, O., MARCH 18, 1913 NUMBER 11

IN HIS LIKENESS

We have this cheering promise given,
Our Lord will soon return from heaven;
Then those that watch for his appearing—
And O this promise is so cheering
Be they awake or be they sleeping,
And o'er their graves the grass is creeping,
Shall come at the call of him who said:
"It is I, be not afraid."

May we, O Lord, when the time shall come
That the saints arrive from out the tomb,
Then may we see thee face to face
And know that we are saved by grace;
May we behold the Crucified,
And know for us he bled and died;
In his likeness we would awake,
Along with the good and great.

"Great," for the love they bore to thee;
"Good," for obeying implicitly;
Then we shall know the story old,
"That half thy love was never told."
Then let us wait for Christ from heaven,
For not till then will crowns be given;
Not till then is the victory won,
When we arise in the likeness
Of God's dear Son.

M. ALMIRA BROOKS.

THE PAPAL PRETENTIONS EXPOSED; OR AN APPEAL TO SCRIPTURE, HISTORY AND FACTS

The following is an address made by Bishop Strassmayer in the Vatican Council at Rome, when the proposition was under discussion to declare the "Papal Infallibility."

Venerable Father and Brethren: It is not without trembling, yet with a conscience free and tranquil before God, who lives and sees me, that I open my mouth in the midst of you in this august assembly. From the time that I have been sitting here with you I have followed with attention the speeches that have been made in the hall, hoping, with great desire, that a ray of light, descending from on high, might permit me to vote the canons of this holy Ecumenical Council with perfect knowledge of the case. Penetrated with the feelings of responsibility, of which God will demand of me an account, I have set myself to study with the most serious attention the writings of the Old and New Testaments; and I have asked these venerable monuments of truth to make known to me if the Holy Pontiff who presides here is truly the successor of St. Peter, Vicar of Jesus Christ, and the infallible Doctor of the Church.

To resolve this grave question I have been obliged to ignore the present state of things and to transport myself in mind, with the evangelical torch in my hand, to the days when there was neither Ultramontanism nor Gallicanism, and in which the church had for doctors St. Paul, St. Peter, St. James and St. John—doctors to whom no one can deny the divine authority without putting in doubt that which the Holy Bible, which is here before me, teaches us, and which the Council of Trent has proclaimed as the rule of faith and morals. I have, then, opened these sacred pages. Well—shall I dare to say it? I have found nothing either near or far which sanctions the opinion of the ultramontanes. And still more, to my great surprise, I find no question in the apostolic days of a Pope successor to St. Peter, and Vicar of Christ, no more than of Mahomet, who did not then exist. You, Monsignor Manning, will say that I blaspheme; you, Monsignor Pie, that I am mad. Now, having read the whole New Testament, I declare before God, with my raised hands to that great crucifix, that I have found no trace of the Papacy as it exists at this moment. Do not refuse me your attention, my venerable brethren, and with your murmuring and interruptions do not justify those who say, like Father Hyacinthe, that the Council is nothing, but that our votes have been from the beginning orderly (in preceding a imposti). If such were the case this august assembly, on which the eyes of the world are turned, would fall into the most shameful discredit. If we wish to make it great we must be free. I thank his Excellency, Monsignor Dupanloup, for the sign of approbation which he makes with his head; that gives me courage, and I go on.

Reading, then, the sacred books with that attention with which the Lord has made me capable, I do not find one single chapter or one little verse in which Jesus Christ gives to St. Peter the mastery over the apostles, his fellow-workers. If Simon, son of Jonas, had been what we believe his Holiness Pius IX. to be today, it is wonderful that he had not said to him: "When I have ascended to my Father, you should all obey Simon Peter as you obey me: I establish him my vicar upon earth." Not only is Christ silent on this point, but so little does he think of giving a head to the church that when he promises to his apostles to rule the twelve tribes of Isreal he promises them twelve thrones, one for each, without saying that among these one shall be higher than the others—which shall belong to Peter. Certainly, if he had wished that it would be so he would have said it.

What do we conclude from this sentence? Logic tells us that Christ did not wish to make St.

Peter the head of the apostolic college. When Christ sent the apostles to conquer the world, to all he gave the promise of the Holy Spirit. Permit me to repeat it: If he had wished to constitute Peter his vicar he would have given him chief command over his spiritual army. Christ—so says the holy scripture—forbad Peter and his colleagues to reign or to exercise lordship, or to have authority over the faithful like the kings of the Gentiles. If St. Peter had been elected Pope, Jesus would not have spoken thus, because, according to tradition, the Papacy holds in its hands the sword, symbolic of spiritual and temporal power.

One thing had surprised me very much. Turning it over in my mind, I said to myself: If Peter had been elected Pope, would his colleagues have been permitted to send him with St. John to Samaria to announce the gospel of the Son of God? What do you think, venerable brethren, if at this moment we permitted ourselves to send his Holiness Pius IX. and his Excellency Monsignor Plantier to the Patriarch of Constantinople to pledge him to put an end to the Eastern schism?

But here is another still more important fact: An Ecumenical Council is assembled at Jerusalem to decide on questions which divide the faithful. Who would have called together this Council if St. Peter had been Pope? St. Peter or his delegates? Who would have formed or promulgated the canon? St. Peter. Well, nothing of this occurred! The apostle assisted at the Council, as all the others did, and it was not he who summed up, but St. James; and when the decrees were promulgated it was in the name of the apostles, the elders and the brethren (Acts 15). Is it thus that we do in our church? The more I examine, O venerable brethren, the more I am convinced that in the scritptures the son of Jonas does not appear to be first. Now, while we teach that the church is built upon St. Peter, St. Paul, whose authority can not be doubted, says in the Epistle to the Ephesians (2:20) it is built on the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. And the same apostle believes so little in the supremacy of St. Peter that he openly blames those who would say, "We are of Paul, we are of Apollos," as those who say, "We are of Peter." If, therefore, this last apostle had been the vicar of Christ, St. Paul would have taken great care not to censure so violently those who belong to his own colleagues.

The same apostle, counting up the offices of the church, mentions apostles, prophets, evangelists, doctors and pastors. Is it to be believed, my venerable brethren, that St. Paul, the great apostle to the Gentiles, would have forgotten the first of these offices, the Papacy, if the Papacy had been of divine institution. The forgetfulness appeared to me to be as impossible as if an historian of that Council were not to mention one word of his Holiness Pius IX. [Several voices: "Silence," "heretic," "silence!"] Calm yourselves, my brethren; I have not yet finished.

DID JESUS "BRING OVER THE NINE?"

I so often see these expressions: "Yes, Jesus 'brought over' nine of Moses' ten commands;" or, "Nine are incorporated;" or, again, "Now we find Jesus gave us nine of the ten commands as part of his law, and we can preach them," etc.

Now, are these statements true? If I were a sabbatarian, and one should say to me, "Jesus took nine-tenths of Moses' law for his," I would immediately answer, "Then perhaps he took the one remaining tenth," and with reason, too. But did he do this?

The eternal principles of truth are the same in all ages. It is true that it was just as much a sin to kill, to commit adultery, after the first family was born into the earth hundreds of years before Abraham was "called out" to found the nation of Israel, as it was when "God thundered from Mt. Sinai." It will be just as much a sin to do these things in the age of ages—the reign of Christ during the thousand years of judgment and probation—as it was during the reign of the kingdom of Isreal. In every age and legislation these principles underlie all laws.

Now let us directly compare the precepts given by Moses and those of the Lord. We see by faith Jesus upon the mountaintop, surrounded by eager listeners. He opens his mouth and says: "Ye have heard that it hath been said by them of old time, Thou shall not kill, Thou shall not commit adultery, Thou shall not steal." Then methinks I hear some zealous advocate of the law break in upon him with the words: "Yes, Master, they are perfect, converting the soul, and we can not do better than to 'preach' them." Then I see our Lord turn his eye in loving rebuke upon him as he says: "But I say unto you, He that is angry with his brother without a cause has broken the law I give him; he that looks upon a woman with evil desire in his heart has broken my law." Now that man that was guilty before the law of Christ **may have kept the law of Moses perfectly.**

Do you think Jesus reached back of Calvary and "brought over" nine of Moses' commands to the nation of Israel and gave them to his household? Nay, verily. The priesthood being changed, there is of necessity a change in the law, not in part of it only. Do you think the law that said: "Thou shalt not kill;" "Thou shalt not commit adultery," is the law that is a discerner of the thoughts and intents of the heart? Do you think it is the law that can make man perfect? If it is, then it would not have become a "dead letter," but would be in force from the beginning of time to the end of the kingdom. Those laws which some style "the nine" were not brought over from the Mosaic law, but are a part of that "new command"—"love one another." They are the spirit which gives life.

Now, while the principles of right are the same in every age, the law of Christ which Paul was under covenant to obey, as is every saint who comes into the commonwealth of Isreal, is every command of the Lord (not nine or ten), and has nothing to do whatever to do with the law given by Moses. If a sabbatarian should say to me: "Then God did not give his saints any sabbath," I could reply in no other way than: "Oh, yes, he certainly has," but I surely do not mean that Christ "brought over" the fourth command of the decalogue and changed it in some way, and then gave it as a part of his law.

What is the Sabbath we are to keep? Unless we keep it we fail to get eternal life. See Hebrews

4:9, 10, 11: "There remaineth therefore a keeping of a Sabbath (margin) to the people of God." Verse ten tells us how we keep this rest: by "ceasing from our works," which are the works of sin; and Paul exhorts us to labor (work hard) to enter into that rest, lest we fall and fail to come into possession of the glorious things promised to the faithful. Now, here is a command to the saints to keep a Sabbath, but has it anything to do with the seventh day rest commanded by Moses in the fourth command of the decalogue? Not the slightest union between them. Nor was it given because Moses gave that one—and none of what some call "the nine" have any connection with the decalogue given to Israel as a nation.

Christ never "mixed" law and gospel. In fact, they can't be mixed. They have no affinity for each other and will not adhere.

In the restitution, when Isreal is gathered and united as at the beginning into one nation, there will be one king (lawgiver) over them and the whole world; he will be the Lord Jesus, the one like unto Moses; "like him" in being the one lawgiver of the age.

Moses' law expired by limitation. It became a dead law, for it was nailed to the cross, and will never be resuscitated. We are under bonds to keep the law of Christ, because it is the living law and he is the supreme lawgiver.

FLORA A. WOOD.

LORD'S DAY

Dear Restitution:

In your last paper a writer requests someone to write an article on the subject of "The Lord's Day," and also asks: "Do both forms of speech, 'Day of the Lord' and 'the Lord's Day,' refer to the same day?"

May I venture a reply to these questions? Well, then, here it is—the best I can do. But a reply largely depends upon what is claimed for the language in Rev. 1:10: "I was in the spirit on the Lord's day." If the usual application of this language by the popular world, as referring to what they call "Sunday" be correct, to my mind there is quite a difference in the meaning of the two expressions. "The Lord's day" and "the day of the Lord," as found in several other parts of the Bible. But laying aside the popular and erroneous idea that the "Lord's day" spoken of in Rev. 1:10 is Sunday, and apply the language where it belongs and where the Bible intended to place it, I for one see no difference in the wording of the two expressions. But if Sunday is the **"Lord's Day,"** and he has had fifty-two days in each year for the last two thousand years, methinks the world should be far better than it is at the present time. Under the present state of affairs the devil is the ruling prince and the power of the air, as the scripture states. Sunday has now become Satan's **most popular day** of the seven. On that day the Lord's work is nearly crowded out, and the devil's voice is loudly heard above God's thought. It is very evident the Lord has not had his day yet, unless it was the day of his suffering and crucifixion. That may have been his day of humiliation, but not his day of exaltation. The day of the Lord or the Lord's day does not occur once in seven days, and will **never come** until he returns from the far-off country where he has gone to receive his kingly authority from his Father, but we quote Rev. 1:10 as taught by modern teachers: "I was in the spirit on Sunday." Friends, how do you like such reading of scripture?

Friends, listen: After John was banished to the lone isle of Patmos for testifying for his Lord and Master, do you think Sunday was the only day in the week he was "in the spirit" and was inclined to prayer? What blind foolishness. The true thought in the text is this: "I was in the spirit on the Lord's day, or the day of the Lord, and was carried forward in time by that same spirit where I could see, understand and was able to begin a work God had prepared for me to do, as described in the 19th verse of the same chapter." Hear it: "Write the things which are and the things which **shall be** hereafter." Much of the vision which was then and there revealed to John is now recorded in the Book of Revelation; but **then** existed **only** in **vision** before John; and the **day** in which those words were to be fulfilled was as much a part of the "vision" as the **words uttered.**

Now let us, for a short time, consider the Bible teaching as to the day of the Lord or the Lord's day. "Howl ye, for the day of the Lord is at hand. It shall come as a **destruction** from the Almighty." Behold, **the day** of the Lord cometh, **cruel** both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it" (Isaiah 13:6, 9). Do such things as described above generally occur on Sunday?

Again: "Behold the **day** of the Lord cometh, and the spoil shall be divided in the midst of thee. For I will **gather all** nations against Jerusalem to battle, and the city shall be taken and the houses rifled and the women ravished, and half of the city shall go forth into captivity and the residue of the people shall be cut off from the city. Then (at that time) shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand **in that day** upon the Mount of Olives, which is before Jerusalem on the East, * * * and the Lord my God shall come and all his saints with thee" (Zech. 14:1-5).

Is the above a part of any Sunday work? "But the **day of the Lord will come** as a **thief in the night,** in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up" (2 Peter 3:10). Does Sunday creep in upon the world with any more of a thief-like tread than any of the other six days of the week? I think not. "Being confident of this very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ" (not until next Sunday) (Phil. 1:6). "Holding forth the word of life, that I may rejoice in the day of Christ" (Phil. 2:16). "For yourselves know perfectly (do we?) that the **day of the Lord** (not Sunday) so cometh as a **thief in the night.** * * * But ye brethren are not in darkness (some appear to be) that that day shall overtake **you** as a thief" (it will if we claim Sunday to be the day of the Lord) (1 Thess. 5: 2-4). "Alas, for **the day of the Lord** is at **hand,**" and as a destruction from the Almighty shall it come" (Joel 1:15). "Blow ye the trumpet in

Zion sound an alarm in my holy mountain; let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand. A day of darkness and of gloominess (not to all); a day of clouds and of thick darkness" (Joel 2:1, 2). "The Lord shall utter his voice before his army, for the camp is very great, for he is strong that executeth his word; for the day of the Lord is great and very terrible; and who can abide it" (Joel 2:11). "Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind or be troubled, neither by spirit nor by word, nor by letters as from us, as that the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come except (or until) there come a falling away first" (2 Thess. 2:1-3). "The sun shall be turned into darkness and the moon into blood before the great and notable day of the Lord (not Sunday) come" (Acts 2:20). "Hold thy peace at the presence of the Lord God, for the day of the Lord is at hand (not Sunday), for the Lord hath prepared a sacrifice, he hath bid his guests. The great day of the Lord is near and hasteneth greatly, even the force of the day of the Lord: the mighty men shall cry there bitterly. That day is a day of wrath, a day of trouble and distress (not much like our present Sunday entertainments), a day of wastness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of trumpet and alarm against the fenced cities and against the high towers" (Zeph. 1.7, 14-16).

I wonder if I have made my thoughts and position clear to the mind of the reader? If so, and it is God's truth, may he bless the writer in writing and the reader in reading the same.

L. S. BRONSON.

HOW ARE THE DEAD RAISED UP, AND WITH WHAT BODY DO THEY COME?

How strange it is that intelligent men should deny the resurrection, either directly or indirectly. The two questions at the head of our article indicate that there were some divisions in the church at Corinth. In the 15th chapter of his first letter the apostle corrects these false doctrines, and proves a literal and at the same time a physical resurrection. Let us notice and answer these questions separately.

1. "How are the dead raised up?" This is a scriptural question and must be answered by the scripture. The answer implies to the manner in which the dead shall be raised. This is answered in two ways: by a direct statement, and by incidents of those raised from the dead. In Rom. 8:11 Paul associates our resurrection with that of Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal body by his spirit that dwelleth in you." This answers the question in language that is plain. The dead in Christ are raised by the power of the spirit of God. In Matt. 24:31 it is stated that Jesus will send his angels, and they shall gather his elect from the four winds, from one end of heaven to the other. In 1 Thess. 4:13-18 we learn that Jesus himself shall descend from heaven with the voice of the archangel and the trump of God, and the dead in Christ shall rise first. This teaches us that Jesus will, by his personal appearance, raise the dead. When he comes he will have his holy angels with him, who will gather his elect together, as stated in Matt 24:31. Paul states in Cor. 15 that Christ is the first fruits (of the resurrection); afterward they that are Christ's at his coming. This being true, the first fruits and those who follow must have the same kind of resurrection.

In Matt. 28 we learn that an angel descended from heaven and rolled away the stone, and Jesus was raised from the dead. The angel's message was, "He is risen."

In this incident we have a plainly stated truth. The angel descended and Jesus arose. In connection with his resurrection the historian states that there had been a great earthquake, and the keepers became as dead men.

A few incidents in the life of Christ will assist in answering the question as to how the dead are raised up. Jesus and his apostles were traveling, and came to Nain. They met a funeral procession. There was a dead man carried out, the only son of his mother, who was a widow. When the Lord saw her he had compassion on her and said unto her, Weep not. He came and touched the bier; and they that bore him stood still. And he said, Young man, arise; and he that was dead sat up and began to speak. And he delivered him to his mother. This young man was raised by the spirit or power of God through his Son Jesus Christ. The voice of Jesus called him to life again. She said, "I know he shall live again in the resurrection at the last day." But Jesus informed her that her brother shall live again. "Only believe," said he, "and thou shalt see the glory of God." They then went to the tomb. Jesus then said, "Roll away the stone." After praying to the Father he said: "Lazarus, come forth; and he came forth bound with his grave clothes." Jesus said: "Loose him and let him go."

These two incidents teach an important lesson. The resurrection in each was to a physical life, therefore a physical resurrection. Again we read, John 5:28, 29: "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation." They who hear his voice shall receive life. The above scriptures all agree in answering the first question.

2. "With what body do they come?" Paul in this noted chapter teaches and establishes the truth that Jesus was raised from the dead. He gives us more than five hundred witnesses to prove it. He then states: "If there be no resurrection of the dead, then is not Christ risen."

The resurrection of the dead is based upon the resurrection of Christ, which has been proven by a great number of witnesses. Paul begins the answer to this question by stating: "That which thou sowest is not quickened except it die." Also, "Thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain. But God has given it a body as it hath pleased him (the body of its nature, Syriac), and to every seed his own body." If it is wheat, it produces wheat; if corn, it produces corn; if weed, it produces weeds. Each has a body of its nature. Each in its decay and reproduction preserves the

identity of its kind or body. Paul here teaches that there could be no reproduction without a body to sow. This is not only true in the sowing of seed, but "so also in the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it raised in power." This body is corruptible, dishonorable, weak, made so by sin and the practices of the flesh. It becomes incorruptible, glorious and powerful through the resurrection from among the dead. What a glorious truth this is! No wonder Paul's desire was to attain unto the resurrection of the dead.

The apostle further states that there are celestial (heavenly) bodies and bodies terrestrial (earthly). The celestial bodies are the sun, the moon. the stars; the terrestrial bodies are men, beasts, fishes and birds. We learn in this chapter that there is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. Therefore there will be in the resurrection a sun and two classes of lesser lights. The prophet Malachi says: "But unto you who fear my name shall the sun of righteousnes arise with healing in his wings, and ye shall go forth and grow up as calves of the stall." This sun has been produced, and his brightness has been exhibted on several occasions. When he comes to gather together his saints his glory will reach into the grave and the recesses of the earth, where every one of his has been placed. He will become the supreme ruler in the kingdom of God. "Behold, a king shall reign in righteousness, and princes shall rule in judgment" (Isa. 32:1). The prophet here gives the two classes.

1. The sun.
2. The moon.

Jesus the Christ is by his resurrection constituted the sun or ruling power in the new **cosmos** or heaven and earth: so will those at his coming through their resurrection be constituted the second planet in the new creation. Jesus said: "Then shall the righteous shine forth as the sun (natural sun) in the kingdom of their Father. Who hath ear to hear, let him hear." What a blessed promise this is!

We have learned in all our scriptural proofs that the righteous will come forth with the same kind of a body that was given to Jesus in his resurrection. Paul says that when Jesus shall come from heaven he will change this vile body, and fashion it like unto his glorious body. Luke writes in Acts 1:3 that Jesus showed himself alive after his passion (death) by many infallible proofs, being seen of them (his apostles) forty days, and speaking of the things pertaining to the kingdom of God. During these days Jesus appeared to them and exhibited his hands and feet, and the spear wound in his side. This was done to prove that he was put to death, but now was alive. His resurrection was attested by **"many infallible proofs."** On two occasions he appeared while they were in an upper chamber. They were frightened, but he said: "Be not fraid; it is I. Handle me and see."

Jesus said to Nicodemus: "That which is born of the flesh is flesh (a flesh body); that which is born of the spirit is spirit (a spirit body)." There is a natural body (a body of the flesh); there is also a spiritual body (a body of spirit). The natural body is of the earth; the spirit-body is the Lord from heaven.

In conclusion let me say, as did Paul: "As we have borne the image of the earth, we shall also bear the image of the heavenly"—or the Christ—"body." Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." We concludo then from many scriptural proofs that the dead are raised by the power of the spirit of God; also that they come forth spirit-bodies; the identity of the natural bodies being preserved in the spirit-body.

D. C. ROBISON.

Dear Bereans:

Being requested to write a letter for your February column, and being a new member of your organization, and feeling delporably ignorant concerning the scriptures, the first thought which naturally presents itself to my mind is, What can I write that will be of interest or comfort to any of you? I will only attempt in a few words to tell you that I am with you in spirit, and, like the Bereans of old, I search the scriptures daily, not only to see whether "those things are so," and to learn the will of our heavenly Father, but how to walk righteously before him. I fall far short in many respects, but a Christian's life is a continual warfare. I am fully persuaded if we will strive with all our might to obey God that he will help us to be followers of his dear Son. When we consider with an understanding heart the great blessing which God has bestowed on us in calling us to become his sons and daughters through Christ, it seems to me we can not be thankful enough, or ever tire in trying to worship him in an acceptable manner, which is nothing more, as the scriptures tell us, than our reasonable service. Of course you who have the blessed privilege of assembling yourselves together and hearing the scriptures expounded by able brethren can grow in grace and knowledge much faster than one so completely isolated as I, but I am looking forward to a joyful time when Bro. W. H. Wilson, of Chicago, arrives. I know he will teach me many things in the truth and be such a comfort to us. My mother and myself can hardly wait for him to come.

I am rejoiced to tell you that Miss Schroeder will be baptized into Christ when Bro. Wilson arrives; then there will be three of us joyfully watching for our Lord from heaven.

Hoping to hear "Well done, thou good and faithful servant, enter thou into the joys of thy Lord," your sister in Christ,

ANNIE B. CARLTON.

Is the patient a physician, that he should choose his remedies?

It is not so much in knowing much as in knowing what is useful in the world that makes the wise man.—Selected.

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EDITORIAL

EDITOR'S SERMON NOTES ON THE APOCALYPSE

Subject: The Fifth Seal; or Philadelphian State
Text: Rev. 3:7-13; 6:9-13

1. **Introductory.**

1. Why the horses and their riders and the four beasts do not appear in this seal: (a) The horse had turned "pale," was in the throes of death, in the fourth seal. (b) In the fifth seal the four beasts—the saints—are the subjects of judgment instead of Pagan Rome—are an object to be beheld and not spectators of the judgment. (c) They had lost the unity of the faith. (d) In default of that unity Deity no longer resided in them by his spirit.

2. **Symbols of the Fifth Seal Explained.**

1. **The Altar—Jesus Christ (Ex. 20:24-26; Heb. 13:10-13).** 1. Why the saints were slain like Christ crucified: "For the word of God" (Rev. 20:4; Isa. 53:12; Matt. 27:46; 2 Pet. 1:14; Phil. 2:17; 2 Tim. 4:16). 2. "And their testimony" (1 Thess. 1:18, margin).

2. **"How Long, O Lord."** 1. "O Lord" is "O Despot" in Greek—the only place in the Apocalypse where Despot occurs; in the twenty-two other places it is **Kyrios**, the word usually rendered "Lord." It occurs here because Diocletian and other emperors assumed titles of divinity (Gib. 1:416, 445).

3. **Fellow-Servants and Brethren."** 1. Nominal and true believers (Dan. 7:25, 27; Rom. 2:28, 29; Isa. 13:3; 45:1; Rev. 3:9; 12:17; 77).

2. Commentary of the seven messages to the churches in the seven seals (Rev. 3:4, 8, 15; Matt. 5:13).

3. **Historical Application.**

1. Chronology of the fifth seal; reign of Diocletian.

2. Magnitude of his persecution (Gib. 1:640, 641, 642, 645).

3. Severity of his persecution (Gib. 1:642, 643, 644, 647, 648, 656).

4. "For the word of God" (Gib. 1:642, 645, 646).

5. The Futurist, of course, sneers at history, yet if the prophecies of the Apocalypse are future, as he asserts, he can never know when they are fulfilled except by history. God's appeal to fulfilled prohpecy is found all through the Bible (Deut. 18:21, 22; Isa. 41:21-23; Jer. 28:9; 2 Pet. 1:19, 21).

COMMUNICATIONS

Editor Restitution:

I would like to talk a little to our brothers and sisters scattered over this broad land of ours. I read their letters and wonder where they live, how they look, etc. Some of them we are acquainted with personally, others by their writings. Bro. George Calder we used to know, but it has been all of twenty years or more since he came up from California to Oregon and built our church here. (Bro. Calder, you would not know this place now.) We are very sorry to hear of his affliction, but we know God's grace is sufficient for him, for his faith is strong.

Sister Nannie Osborn is another one we have not heard from in a long time. We should love to hear from her again. Bro. and Sister Woodward traveled over the long road to Oregon twice to bring the word of life to these parts. We do not hear from them very often. Sister Martha Wagoner is another silent party who used to write quite often.

But we are getting acquainted with the new writers. We are glad that there are others to take the place of those that have fallen by the way. I wanted to write this to let the brethren know that I am still in the faith.

Yours for the truth.

M. ALMIRA BROOKS.

ESSENTIALS AND NON-ESSENTIALS

A. E. Bloom

It were amusing at times if not so serious to notice how prone mankind are to shake off responsibility in religious matters by pleading that certain things are not essential. The writer has in his library a book, written by an able author, entitled "The Non-Essentials of Religion," and we find this sentiment cropping out here and there, wherever men deviate from the written word to suit their own notions. After having read the sacred volume from cover to cover, the writer can say that he has never discovered anything therein which in its time and place was non-essential. God does not deal in non-essentials, but does require at the hands of every soul who desires salvation obedience to him in all things. There may be truths that are essential at one time and not at another, as may be freely granted. The ancient law concerning circumcision, and the keeping of the seventh day, as well as the various forms of sacrificial offerings under the law, might be thus considered. They were certainly essential in their time and place, although they are not binding or essential now.

Personal faith in a personal God is certainly essential to salvation, for we read that "without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

Acceptance of the Lord Jesus Christ as the Divine Son of God and our personal Sovior is certainly essential to our salvation, for it is written: "Whosoever denieth the Son, the same hath not the Father" (1 John 2:23); and again, "He that honoreth not the Son honoreth not the Father which hath sent him" (John 5:23); and as he is God's representative, and the only one commissioned to be our Savior, we can not ignore, slight or reject him and be safe.

Adherence to the divinely given word is certainly essential to salvation, for Christ declares: "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day; for I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say and what I should speak" (John 12:48, 49). Jesus also said: "The words that I speak unto you, they are spirit and they are life." If that be so, they are certainly essential to eternal life.

Obedience to the commands of God and his Son Jesus Christ must certainly be classed among the essential things. The writer once heard a preacher in Chicago argue against the need of baptism, especially emphasizing the needlessness of immersion. This was his profound argument: "Baptism is not essential to salvation, but it is essential to obedience." The question then resolves itself into this: "Is obedience essential to salvation?" We think all must say it is, for we read distinctly that Jesus Christ "became the author of eternal salvation unto all them that obey him" (Heb. 5:9). Now Jesus certainly conveyed the impression to his followers and disciples that he expected them to observe whatever he commanded them. He said to them in his final instructions before leaving them: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:19, 20).

What right or business anyone has to set aside the ordinance of baptism, as a non-essential for a believer, is more than I have been able to fathom, for there is certainly not a syllable in the instructions of Jesus that conveys such an impression. Jesus has said: "He that believeth and is baptized shall be saved, but he that believeth not (no matter how or how many times he is baptized) shall be damned" (Mark 16:16).

The Judge of the earth will do right, beyond all doubt. Let us follow the Divine Example and do right likewise. No believer can afford to slight, ignore or pervert anything that God or Christ has plainly commanded. Let us rather seek in all things to honor our Father and his Son, by a prompt, willing and cheerful obedience in all things. "Whatsoever he saith unto you [find fault with it? Quibble about it? Try to evade it? —No], DO IT." Perhaps we shall find that we have our hands full, if we honestly try to comply with the Lord's wishes as revealed, without spending any time or strength trying to evade any duty on the ground or plea of its being non-essential.

Living a godly, devoted, consecrated Christian life, after we have done all that has been mentioned heretofore, is certainly essential, for it is plainly enjoined: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). We are also informed by the apostle James that "faith without works is dead" (2:17, 26). "Therefore to him that knoweth to do good, and doeth it not, to him is sin" (4:17).

Giving our means to sustain the work of the gospel is certainly an essential thing in the sight of God. Penuriousness, selfishness, covetousness or whatever else may be allowed to keep us from doing our duty in this matter, will certainly not be looked upon with favor by him who has said by the mouth of his servant: "Honor the Lord with thy substance, and with the first fruits of thine increase" (Prov. 3:9); and again, by his Son: "Give and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom" (Luke 6:38). Backslidden Israel, of old, tried to look upon this part of worship as a non-essential, and found that it brought leanness of soul, sorrow of heart, God's disapproval and lean pocket-books. Let us not follow their example.—Selected from Our Hope and revised by the Editor.

HAVE YOU FOUND IT?

"But seek ye first the kingdom of God and his righteousness." These are words of the Savior (Matt. 6:33). Now we know by this that God had a kingdom at that time which could be found; and as the New Testament was not written yet, we know we will have to search in the Old. We learn from the first eight books of the Old Testament of God's chosen people Israel. In 1 Samuel eighth chapter we see God set Saul over them as king. Up to this time God ruled over them with judges, God himself being king (8th, 9th, 10th chapters). Here God chose the first king. God's kingdom was known by the name of the kingdom of Israel. Saul became wicked, and God made David king (2 Samuel 5:1-3).

Now a succession of kings ruled on David's throne. Hezekiah was the last. God overturned the throne of David (Eze. 21:27), and said it should not be any more, till he come whose right it is; and I will give it to him.

Now God had made an everlasting promise to David (2 Samuel 7:12-17) that he should have a son to set on his throne forever. Here God speaks of his house and his kingdom. Now before God can do this he will have to regather and establish his people Isreal. And this is what he says he will do (Amos 9:8): "Behold, the eyes of the Lord Jehovah are upon the sinful kingdom, and I will destroy it from off the face of the earth; save that I will not utterly destroy the house of Jacob, saith Jehovah. (It will be well to remember that this house of Jacob includes the twelve tribes of Israel.) For lo, I will command, and I will sift the house of Isreal (same house of Jacob) among all the nations, like as grain is sifted in a sieve, yet shall not the least grain fall upon the earth, but all the sinners of my people (Isreal) shall die by

the sword, who say, The evil shall not overtake nor meet us." (Here we see God is preserving his chosen people Isreal till the end of this world.) "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will build it as in the day of old, that they (the kingdom rulers) may possess the remnant of Edom and all the nations that are called by my name, saith Jehovah, that doeth this.'

But let us turn to Matt. 1:20-25. Here we find recorded the birth of the promised king of Isreal. Luke 1:32: "He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Isa. 9:6: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it and to uphold it with justice and with righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this."

Now I know the Gentiles claim this child and try to apply the prophecy to the Gentiles the same as to Israel; but the next verse makes it plain that this is not the case. Besides, we have proved that the child belongs to Israel, and they shall rule over the Gentiles. Salvation is of the Jews (John 4:22). Now the kingdom of Isreal belonged to Israel, and the kingdom of heaven, because it was of heavenly origin and not of men, and the same with the kingdom of God: God is the author of it. So these names are interchangeably used, but they all point to the same kingdom of God. In Acts 1:6 the apostles asked: "Lord, dost thou at this time restore the kingdom to Israel? And he said, It is not for you to know times or seasons which the Father has set within his own authority. But ye shall receive power when the Holy Spirit is come upon you." Now here we can see the Holy Spirit is not the kingdom, for the apostles were to receive this power to bring to their memory all things that Jesus had taught them, and he had taught them his kingdom was not of this world. "And ye shall be my witness, both in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight." He went away and did not restore the kingdom to Isreal. Will he never do it? Will God's promise to David fail? Hear what his witnesses under the power of the Holy Spirit say, in Acts 3:19: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus; whom the heavens must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old. Ye are the sons of the prophets and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first God, having raised up his servant, sent him to bless you in turning away every one of you from your iniquities."

Now Israel as a nation rejected salvation through Jesus; they thought it would come to them by the law they were living under; they overlooked the law came to an end when the annointed one came. No doubt they thought God would choose a king from amongst the rulers, for they looked for their nation to be restored to power again, under God's supervision, but did not believe in Jesus, as he seemed to be changing things from the way they were taught by the law. We see this in Paul's care. He thought he was doing God a service when he was struck down on his way to Damascus. Hence the little flock of fisherman were sent to preach Israel (Acts 13: 46). Paul and Barnabas spoke boldly, and said: "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles to take out of them a people for his name (his kingdom). For so hath the Lord commandetd us, saying, I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth. And as the Gentiles heard this they were glad, and glorified the word of God; and as many as were ordained to eternal life believed." And to this agree the words of the prophets; as it is written, After these things I will return, and I will build again the tabernacle of David which is fallen, and I will build again the ruins thereof and I will set it up; that the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who maketh these things known from of old. When this takes place the kirgdom of God will be restored to Israel; the people he is now taking out for his name will be raised from the dead; the kingdom in power, ruling the living nations in righteousness, the twelve tribes of fleshly Israel, will be in their own land, have these lands allotted according as God promised their fathers. Amos says (9:13): "Behold, the days come, saith Jehovah, that the plowman shall overtake the reaper and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt, and I will bring back the captivity of my people Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be plucked up out of their land, which I have given them, saith Jehovah thy God."

Then will be fulfilled the prophecy of Zacharias, Luke 7:68: "Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people, and hath raised up a horn of salvation for us in the house of his servant David (as he spake by the mouth of his holy prophets that have been from of old), salvation from our enemies, and from the hand of all that hate us; to show mercy towards our fathers, and to remember his holy covenant; the oath which he swore unto Abraham our father, to grant unto us that we, being delivered out of the hand of our enemies, should serve him without fear, in holiness and righteousness, before him all our days."

S. C. LEHMAN.

BEREAN DEPARTMENT

Prayer

Dear Bereans:

Let us trust God in all things and keep his commandments. When we have done this we have the assurance that he is ever ready to help us when we come to him in prayer. Our Savior said: "Ask, and it shall be given you" (Matt. 7:7). In Phil. 4:6 we read: "Be careful for nothing; but in everything, my prayer and supplication with thanksgiving, let your requests be made known unto God." We may tell our Heavenly Father what we desire, and ask him to give it to us; but we must ask it in the spirit of humility, and remember that what we most desire may be the wrong thing for us; therefore we should always add to our prayer, "Nevertheless, not my will, but thine be done;" for the true Christian knows the best thing he can hope for is to have God's will done for him, and does not pray for God to let him nave his own way. We must learn what true prayer is, and cast all selfishness out of our prayer. JESSIE CLAYPOOL.

Why Should a Christian Be Glad?

A Christian is one who believes and practices the teachings of our Lord Jesus Christ.

In answering the question, "Why should a Christian be glad?" we will try to find what some of the privileges and rewards of Christians are:

Let us see what the Psalmist says: "Let those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee" (Ps. 5:11). "The righteous shall be glad in the Lord, and shall trust in him, and all the upright in heart shall glory" (Ps. 64:10).

By studying the scripture we can see there are two inducements to become a Christian: those which pertain to this life, and those which pertain to a life beyond the grave.

The apostle Paul says: "Godliness is profitable unto all things, having the promise of the life which now is and of that which is to come" (1 Tim. 4:8). Death is a cruel enemy (1 Cor. 15:26). When in youth and health we may for a time forget it, yet sooner or later each in turn must pass through the dark valley, to be laid away in the silent city of the dead, to wait for the resurrection. "I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live" (John 11:25). "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life" (John 3:16). "So Christ was once offered to bear the sins of many, and unto them that look for him will he appear the second time, without sin unto salvation" (Heb. 9:28).

Dear Bereans, let us so live that when our Savior shall appear we may hear the welcome applaud, "Well done, good and faithful servant."

FLORENCE LANING.

The Coming of the Lord

Dear Bereans:

We read that after our Lord's reseurrection he ascended into heaven, which must receive him until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

As he ascended into heaven, and while the apostles looked toward heaven as he went up, two men stood by them in white apparel and said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

This same Jesus, who after his resurrection, walked and talked with his disciples, who took bread, blessed it, brake and gave to them, who ate before them, showed them his hands, his feet and his pierced side, and opened their understanding, is to return. Only a few witnessed his going, and only a few will welcome his return.

In 2 Thess. 4:16, 17 we have a beautiful pen picture of our Lord's return: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

We earnestly wish for his return that we may be numbered with the living, but if death should claim us before he comes, because of the hope of a resurrection we can say with Job: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin worms destroy this body, yet in my flesh shall I see God. When I shall see for myself, and mine eyes shall behold, and not another."

He has suffered death, even the death of the Cross; has gone down into the tomb, and has come forth alive forever more. He is our example in all things. Let us not be afraid to go where he has gone. He is the Captain of our salvation, made perfect through sufferings. He has the keys of the grave and of death. He will unlock the grave and set the captive free.

May we ever be found faithful in our Master's service, and may we live such a life that when he comes we may hear the welcome words: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Your sister in Christ,

NELLIE CONGLETON.

OBITUARY

Ella Calder

Ella Calder died at Oleander, California, January 27, 1913, leaving a husband, six children, two brothers and sisters to mourn her loss.

Ella Perry was born in Kansas September 2, 1870. Having lost both parents at an early age, she lived with her uncle, Jasper Balch, through whom she learned the Gospel which she loved so dearly.

She was baptized by Bro. Kimsey at Prescott, Kas., twenty-three years ago, and married Marion Calder February 26, 1893.

She was a faithful wife, a devoted mother, and above all her faith in the soon-coming kingdom and life through Christ was always firm; and through the years of ill health she looked forward to that glad day when sickness, sorrow and death shall be no more.

She sleeps in Jesus, awaiting the "trumpet

sound." May memory of her devotion to home and family and her great desire that they might live so as to meet as an unbroken family in the kingdom ever remain with husband and children, helping them to keep close to Jesus, in whom she trusted.

She will be sadly missed in the community, and particularly in the church, but we shall soon greet her beyond the tomb. A large company of relatives and friends gathered to show respect for the dead and sympathy for the living.

Words of comfort and hope were spoken by the writer. E. E. GROAT.

EVANGELISTIC NOTES

Dear Restitution:

Last week I left you at Blackwell, Okla, where I spoke for the brethren twice Sunday, February 16. Our stay in Blackwell was a pleasant one. We met Bro. S. C. Oliver, who came over from Attica on Saturday and visited with us until Tuesday. He seemed to be enjoying the best of health and was just as bashful as ever—in fact, seemed like a boy in his old age. Other circumstances also made us think he was living over his youthful days again, and we therefore had a most enjoyable time. Bro. Forest Chambers came home from Wichita, where he is attending business college, and added to the enjoyment. A couple of Auntie Wince's nieces, the Misses Wald, also live here. Indeed, we had a fine meting and visit.

On our way we passed through Waukomis, stopping with Bro. and Sister Pendarvis a couple of days. We found them strong in the faith, and had a delightful visit with them. At Enid, between our trains, we were entertained by Sister Plumley, a niece of A. W. Darby, of Corvallis, Oregon; and here again we had a few short hours of feasting, not only upon the things of this life, but of the things of the life to come. This place had just gone through the throes of a modern revival, and all were enthusiastic over it, but we just thought that we would not be willing to trade the few whom Bro. Adams succeeded in interesting and baptizing a year ago for all the hundreds who came out under such excitement with zeal but no knowledge.

Thursday we boarded the train for the West. Our first night's ride was through the dry region of Texas to Amorillo. The next day we rode all day in the great American desert in the north of New Mexico and the mountains of northwestern New Mexico. Saturday morning found us in eastern Arizona, and among the mountains. Near noon we ran over the divide at Flagstaff, Arizona, encountering a heavy snowstorm, and finally came to a standstill, stuck in the snow about a mile from the summit. With the help of two engines we were soon on our way again down the other side of the mountain, and after a few hours ride we were out of the snow into the sunshine and warm air, where we could look back to the mountain into the snowstorm. We passed much beautiful scenery, and night found us crossing the Colorado river at Needles, Cal. We rode in the sand and barren regions of southeastern California at night, arriving at San Bernardino in the early morning, where we looked out of the window and beheld for the first time an orange grove, which looked very beautiful to us, but to the practiced eye the opposite, for the oranges had all been frozen, and the crop therefore a failure for the third time in four years, showing us that the tales of untold wealth to be realized in California were rather on the fairy order. The money that has been made here in the last few years has not come from the abundant crops, but from the manipulation of the real estate business. The planting of orange groves upon the dry soil, then establishing a system of irrigation from wells and mountain streams, then selling the groves to unsuspecting people with money at fabulous prices. Think of it: one crop of oranges in four years, after paying $5,000 for one acre of land! This is where the money has been made, not in the products of the country. The people who furnish the money for these enterprises are those who earned it farming in Iowa and Illinois, and thought they would spend their remaining years taking it easy and living in a mild climate. How truly the apostle Paul said, "They that will be rich fall into a snare."

Leaving San Bernardino, we were soon in Pomona, where Bro. W. O. Steffa lived so many years, and where we expect to hold a few meetings, then go to Los Angeles, where our uncle, John Allard, and family live.

More next week. O. J. ALLARD.

In many instances "the Lord's day," "the day of the Lord," "the day of Christ," etc., refer to the second advent of Jesus Christ. No Bible student would think of denying this fact; but we are prone to extremes. Because these Bible phrases refer sometimes and frequently to the return of our present Redeemer is no reason for contracting our vision and starting us on the futile endeavor of trying to make these expressions always allude to this one event. It is an easy matter to get one sense of a Bible word or phrase, and then cull from a concordance all the passages which fit that sense. Such partial views in the handling of sublime Bible subjects are common but imperfect; they are not texts of truth. A reading of the many texts wherein the phrase "the day of the Lord" occurs will reveal the fact that there have been many such days. Wetstein was the first to interpret Rev. 1:10 as referring to the Lord's coming; Zullig, Maitland and Todd followed his leading. The ante-Nicene Fathers speak of Sunday as "the Lord's day" repeatedly; and Mr. Elliott, in Hor. Apoc. 4:367 note points out that the primitive Syriac translates 1 Cor. 11:20, "not as befitteth the day of the Lord we eat and drink," which is a proof of the early usage of calling Sunday "the Lord's day" and indicative also of the scriptural basis upon which that usage is built. The first day of the week was consecrated as a day of worship, alms-giving and the Lord's supper (Acts 20:7; 1 Cor. 16:2; John 20:19-26). The extended sweep of Rev. 1:10 doubtless includes the future and personal manifestation of the Son of Man; but its first and primary application is to the first day of the week. The basic construction of the Apocalypse requires this interpretation. Its visions, seals, trumpets, vials, etc., are grouped in sevens, and naturally begin on the first day of the seven, Sunday, the first day of the week, the birthday of both Christ and the church, the day on which God said, "Let there be light" (Gen. 1:3).

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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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THE SCRIPTURE SEARCHER'S ASSISTANT

M. JOBLIN

Now we enquire, What do the scriptures say of the

Doom of the Wicked?

We saw at the outset that the penalty of the law was death, and that death meant a return to dust. That law has neither been repealed nor amended; and if man is to be punished it must be under that law, because no other has been published. Eternal torment has no place in that law.

Mankind are divided into three classes: the just, the unjust, and those who perish without law (Rom. 2:12), being those who do not know the law, and merely die a natural death; that is, die because they are mortal, and are mortal because their parents were. The unjust, or the wicked, are those who sinned knowingly, and deliberately rejected the offer of another life through faith and obedience, and are raised to condemnation (John 5:28, 29), and die the second death (Rev. 20:6, 14). This is a judicial death, an execution. But to the testimony:

They Die: Ezek. 18:4; Rom. 6:16, 23; 7:5; Jas. 1:15, 20.

They shall be Consumed: Ps. 37:20; Ps. 59:13; 104:35; Is. 35; Is. 1:28; Heb. 12; Ps. 49:14.

They shall be Devoured: Ps. 11:6; 21:9; Luke 17:29, 30; Heb. 19:27; Rev. 20:9.

They shall be Destroyed: Ps. 37:38; 92:7; 145:20; Prov. 13:14; Matt. 7:14; Acts 3:24; Rom. 9:22; Phil. 3:19; Ps. 52:5; 1 Thess. 5:3; 2 Thess. 1:9; 1 Tim. 6:9; 2 Pet. 3:16; Rev. 11:18.

They shall be Burned up Root and Branch: Mal. 4:1; Matt. 3:12; 13:30, 40.

Sodom and Gomorrah are given as a pattern of the destruction of the wicked (Jude 6, 7).

Here someone may exclaim, "You don't believe in

Everlasting Punishment,

then?" Oh, yes; indeed we do! Everlasting life is to ever live—never die; and an everlasting death is to be forever dead and nevermore to live. Everlastingly deprived of life, is an everlasting punishment. Death is the wages of sin—not torment.

With all these plain declarations before us, no question could have arisen respecting the destiny of the wicked had it not been **assumed** that they were **immortal.** But the reader may see that Jesus settles that matter in John 3:36 by saying that they "shall not see life."

We have seen that all men, irrespective of character, are unconscious in death. We have seen, too, that the righteous are not rewarded until raised from the dead for that purpose at the second coming of Christ. Now a few positive declarations respecting the

Time of Punishment

will be in order. If after all the testimony concerning man in death it could be shown that the wicked were in conscious suffering after death we would know that the Bible was not God's book at all, for it would contradict itself. It is in harmony in regard to the time of punishment, as the following scriptures will show:

In 2 Pet. 2:9 it is stated that the unjust are reserved unto the day of judgment to be punished. Is this true? If so, it explains why there is to be a resurrection of that class, as stated in Acts 24:15.

Job 21:30 says the wicked are reserved to the day of destruction—a very significant name for the day of judgment in the light of our previous findings. The judgment is destruction, and hence it is called the day of destruction.

The last clause of this verse says they shall be brought forth to the day of wrath—still another name for the day of judgment, and agrees precisely with John 5:28, 29, where Jesus says they shall hear his voice and come forth out of their graves to a resurrection of condemnation. If already condemned to hell torments, how could Jesus' words be true?

2 Thess. 1:8-10 says that **when** Christ comes those who know not God and obey not the Gospel will be punished with an everlasting destruction from the presence of the Lord.

2 Pet. 3:7 also speaks of the day of judgment and perdition of ungodly men.

Mal. 4:1 says the day cometh when **all** the proud and **all** that do wickedly shall be burned up—no exceptions here.

These scriptures clearly teach that the wicked are reserved to a "day" when all meet their doom together, and therefore the popular belief of a present hell is a mere figment of the imagination. There is no use for such place, the Bible being true.

Now the question is asked if we believe in

Heaven?

Most assuredly we do. We believe the **truth** about it, and that is, that the heaven, even the heavens, are the Lord's (Ps. 115:16), and that he has never offered or promised it to the children of men, but the earth hath he given them.

That it is Jehovah's throne (Is. 66:1; Matt. 5:34).

That no man hath ever ascended there, except the Man Christ Jesus (John 3:13).

That it is the place where Jesus now is, and where he will remain till the times of restitution, when he will come to earth again (Acts 3:20, 21).

What is the **truth** concerning

Hell?

The original word for hell in the Old Testament is **sheol,** and as a general thing is properly rendered hell if intended to mean the same as the old Saxon word hell, the covered receptacle of the dead, where the good and bad repose together in a state of unconsciousness; but very **improperly** and shamefully if intended as a symbol of the traditional hell as the place of conscious torment for the wicked **only.**

Dr. George Campbell, the learned Presbyterian Commentator, says: "As to the word **hades,** in my judgment it ought never be rendered **hell,** at least in the sense wherein that word is now generally understood. In the Old Testament the corresponding word is **sheol,** which signifies the state of the dead in general, without regard to the goodness or badness of the persons."

Dr. Campbell clearly shows that there would have been no such popular doctrine of hell but for the improper use of this word.

Dr. Kitto says: "**Hades** means literally that which is in darkness." A careful examination will lead to the conclusion that no sanction to an intermediate state is afforded by the passages where **hades** occurs, but they denote the **grave,** both of the righteous and wicked.

Dr. Adam Clark, commenting on Matt. 11:23, says: "Perhaps not meaning here the place of torment, but rather a state of desolation. The original word **hades,** a not, and **ideir,** to see, the invisible receptacle of the dead, answering to **sheol** in Hebrew. The word hell conveys **now,** an improper meaning of the original word, because **hell** is only used to signify the place of the damned. But as the original word come from the Anglo-Saxon **helan,** to cover or hide, the tiling or slating of a house is called **heling** in some parts of England and the covers of a book by the same name."

These notes, together with the fact that the Revised Version has introduced the original word **hades,** rather than render it hell, should induce faith in the scriptures which teach that a day of destruction awaits the wicked.

In Mark 9:43; Is. 66:24 and Matt. 10:28 the word rendered hell is from **gehenna,** which Parkhurst's lexicon says is a corruption of two words: **gai,** a valley, and **hinnom,** the owner of it. It was near Jerusalem, where the idolatrous Jews burned their children alive to Moloch. In this valley Sennacherib's army was destroyed (2 Kings 19:35). Here, too, judgment came upon the Assyrians (Is. 30:31-38; 5:24, 25); and when the Lord shall be revealed from heaven the valley of Hinnom will again become the scene of his judgments (Matt. 25:32-41; Zech. 12:2, 4; Joel 2:1, 2). So that not only the manner of, but the place where the destruction of the wicked is to take place, is revealed.

From all this it is evident that for ages a wrong motive to repentance has been set before men, viz.: the fear of hell torments; and this leads us to refer to the

Motive Power of the Gospel, Which is Love

Paul says in 2 Cor. 5:14 that the love of Christ had constrained him and his brethren; and 1 John 3:1; John 3:16, 17, exhibits the love of the Father in the gift of the Son. See also John 15:13; Rom. 3:28, 35; Gal. 5:6; 2 Thess. 2:10; 1 John 4:7, 8, 9, 16; Gal. 5:13; Eph. 2:4; 5:2; 1 John 4:10, 11, 19; Rom. 5:8,; 1 Cor. 2:9.

But what is the truth concerning the

Immortality of the Soul?

The **truth** is that it is **false.** It is not once mentioned in the Bible, and hence is not a Bible doctrine. Immortality means not mortal, not subject to death. This attribute, underived, is only possessed by God (1 Tim. 6:15, 16), and is therefore called the King Eternal (1 Tim. 1:17). But Christ has brought it to light through the Gospel for **us** (2 Tim. 1:10); and if we ever attain to it we shall put it on at the resurrection (1 Cor. 15: 53, 54); and if we would then put it on, we must now seek for it by a patient continuance in well doing (Rom. 2:7). The word occurs nowhere else in the scriptures. In no instance is it mentioned as a present possession of man.

By What Means is Man Converted?

Convert means to **change;** all changes are conversions, but the change of which we now speak is a change of mind, not matter. Mind may be converted from holiness to sin, as well as from sin to holiness—the latter is now under consideration. It is not an arbitrary thing—motives give character to action; conduct not under the influence of motive can neither be pronounced holy nor unholy, without a gross perversion of terms. Inducements to change are offered man in the word of truth; and hence we read in James 1:18: "Of his own will begat he us, by the word of truth;" and is in harmony with Rom. 1:16, where it says the Gospel is the power of God unto salvation; and with Psalm 19:7, where it says the law of the Lord is perfect, converting the soul; and with 2 Timothy 3:15, where it says the "scriptures are able to make thee wise unto salvation;" which proves that the power to induce man to change is in the motives the Gospel exhibits—there is nothing supernatural about this; if it were supernatural, man would not be commanded to repent. See also Psalm 119:9, 11, 16, 130; John 5:39; 15:3; 17:17; Acts 17:11; Eph. 5:26; 2 Peter 1:4, where it says: "Whereby are given unto us exceeding great and precious promises, that by these ye might be made partakers of divine nature." Here is the motive for man to change.

Conditions of Salvation

1. Faith in the Gospel (Rom. 1:16; Mark 16: 15, 16).

2. Repentance toward God (Acts 20:21; Luke 24:47; Acts 2:38).

3. Baptism into the name of the Father, Son and Holy Spirit for the remission of past sin (Acts 2:38; Matt. 28:19; and thus legally put on Christ, Gal. 3:27).

4. Live a godly life, by observing all things whatsoever God has commanded (Matt. 28:19; Titus 2:12; 2 Tim. 3:12).

5. Wait for God's Son from heaven (2 Thess. 1:10).

What is the truth concerning

God?

There is but **one** God (not two or three), out of whom are all things—that he dwells in heaven in unapproachable light (1 Cor. 8:6; 1 Tim. 2:5). "For there is one God and one Mediator between God and men, the Man Christ Jesus" (Deut. 6:4; Mark 12:29; Eph. 4:6; Is. 45:5; 1 Tim. 6:16; 1 Kings 8:30, 34, 39; Matt. 6:9; Psalms 128:1).

The Spirit of God

is not a personal God distinct from the Father, but the instrumental power of the Father, radiant from his presence, filling universal space (Gen. 1:2; Ps. 139:2-12; Job. 33:4; 26:13; Ps. 104:30; Judges 14:6; Numb. 27:18; Neh. 9:30).

One Lord Jesus

He is not "very God," co-equal and co-eternal with the Father, but was constituted Son of God by preternatural begettal through the power of the Holy Spirit and afterward taken posession of by the Father, through the unmeasured effusion of the Holy Spirit upon him at his baptism in the Jordan, and thus became a manifestation of God through flesh (Luke 1:35; Matt. 1:20; 19:17; Is. 9:6; Acts 2:22; Matt. 3:16; John 3:34; 5:30; Mark 15:34).

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THE PAPAL PRETENSIONS EXPOSED; OR AN APPEAL TO SCRIPTURE, HISTORY, AND FACTS

Part 3.

"Bow down, then, to the supremacy of the Pope," you will say to me. Do not run so fast to this conclusion, my venerable brethren, inasmuch as the law of Justinian has written on the face of it, "Of the Order of the Patriarchal See."

Precedent is one thing; the power of jurisdiction is another. For example: supposing that in Florence there was an assembly of all the Bishops of the kingdom, the precedence would be given to the Primate of Florence, as among the Easterners it would be accorded to the Patriarch of Constantinople, and in England to the Archbishop of Canterbury. But neither the first, nor the second, nor the third, could deduce from the position assigned to him a jurisdiction over his colleagues. The importance of the Bishops of Rome proceeded not from a divine power, but from the importance of the city in which they had their seat. Monsignor Darboy is not superior in dignity to the Archbishop of Avingnon; but in spite of that Paris gives him a consideration which he would not have if, instead of having his palace on the banks of the Seine, he had it on that of the Rhone. That which is true in the religious order is the same in civil and political matters: the Perfect of Rome is not more a Perfect than he of Pisa; but, civilly and politically, he has a greater importance.

I have said that from the very first centuries the Patriarch of Rome aspired to the universal government of the church. Unfortunately, he very nearly reached it; but he had not succeeded assuredly in his pretensions, for the Emperor Theodosius II. made a law by which he established that the Patriarch of Constantinople would have the same authority as he of Rome. The Father of the Council of Chalcedon put the Bishops of the new and of the old Rome in the same order on all things, even ecclesiastically. The sixth Council of Carthage forbade all the Bishops to take the title of Prince of the Bishops, or Sovereign Bishop. As for this title of Universal Bishop which the Pope took later, St. Gregory I., believing that his successors would never think of adorning themselves with it, wrote these remarkable words: "None of my predecessors have consented to take this profane name; for when a Patriarch gives himself the name of **Universal** the title of Patriarch suffers discredit. Far be it, then, from Christians to desire to give to themselves a title that brings discredit on their brethern." The words of St. Gregory are directed to his colleagues of Constantinople, who pretended to the primacy of the church. Pope Pelagis II. calls John, Bishop of Constantinople, who aspired to the High Priesthood, "impious and profane." "Do not care," he said, "for the title of Universal, which John has usurped illegally." "Let none of the Patriarch take this profane name; for what misfortunes may we not expect if among the priests such elements arise? They would get what has been foretold for them—he is the king of the sons of pride."

These authorities, and I might add a hundred more of equal value, do they not prove with a clearness equal to the splendors of the sun at midday the first bishops of Rome were not till much later recognized as Universal Bishops and heads of the church? And, on the other hand, who does not know from the year 325, in which the first Council of Nice was held, down to 580, the year of the second Ecumenical Council of Constantinople, among more than 1109 Bishops who assisted at the six First General Councils there were not more than nineteen western Bishops? Who does not know that the Councils were convoked by the Emperor without informing, and sometimes against the wish of the Bishop of Rome? That Hosius, bishop of Cordova, presided at the First Council of Nice, and edited the canons of it? The same Hosius presided afterward at the Council of Sardica, excluding the legates of Julius, bishop of Rome.

I come now to speak of the great argument which you mentioned before—to establish the Primacy of the Bishop of Rome by the rock (pietra). If this be true, the dispute would be at an end; but our forefathers—and they certainly knew something—did not think of it as we do. St. Cyril, in his fourth book of the Trinity, says: "I believe that by the rock you must understand the unshaken faith of the Apostles." St. Hilary, Bishop of Porceirs, in his second book on the Trinity, says: "The rock (pietra) is the blessed and only rock of the faith confessed by the mouth of St. Peter;" and in the sixth book of the Trinity he says: "It is on this rock of the confession of faith that the church is built." "God," says St. Jerome, in the sixth book of St. Matthew, "has founded his church on this rock, and it is from this rock that the apostle Peter has been named." After him St. Chrysostom says, in his fifty-third homily on St. Matthew: "'On this rock I will build my church'—that is, on the faith of the confession. Now, what was the confession of the

apostle?' Here it is: 'Thou are the Christ, the Son of the living God.'" Ambrose, the holy Archbishop of Milan, St. Basil, of Silicia, and the Fathers of the Council of Chalcedon, teach exactly the same thing.

Of all the doctors of Christian antiquity, St. Augustine occupies one of the first places for knowledge and holiness. Listen, then, to what he writes in his second treatise on the first Epistle of St. John: "What do the words mean, 'I will build my church on this rock?' On this faith, on that which said, 'Thou are the Christ, the Son of the living God.'" In his hundred and twenty-fourth treatise on St. John we find this most significant phrase: "On this rock which thou hast confessed 'I will build my church,' since Christ was the rock." The great Bishop believed so little that the church was built on St. Peter that he said to his people in his thirteenth sermon: "Thou art Peter, and on this rock (pietra), which thou hast confessed, on this rock which thou hast known, saying, 'Thou are the Christ, the Son of the living God,' I will build my church above myself, who am the Son of the living God; will build it on me, and not me on thee."

That which St. Augustine thought upon this celebrated passage was the opinion of all Christendom in his time. Therefore, to resume, I establish:

1. That Jesus has given to his apostles the same power that he gave to St. Peter.

2. That the apostles never recognized in St. Peter the Vicar of Jesus Christ and the infallible doctor of the church.

3. That St. Peter never thought of being Pope, and never acted as if he were Pope.

4. That the Councils of the first four centuries, while they recognized the high position which the Bishop of Rome occupied in the church on account of Rome, only accorded to him a prominence of honor—**never of power or of jurisdiction.**

5. That the holy fathers, in the famous passage, "Thou art Peter, and upon this rock I will build my church," never understood that the church was built on Peter (super Petrum), but on the rock (super Petram); that is, on the confession of the faith of the apostle.

I conclude victoriously, with history, with reason, with logic, with good sense and with a Christian conscience, that Jesus Christ did not confer any supremacy on St. Peter, and that the Bishop of Rome did not become sovereign of the church, but only by confiscation, one by one, all the rights of Episcopate. [Voices: "Silence, impudent Protestant, silence!"]

A good example is never without fruit. Abram went out of the heathen land from which God had called him, and a number of people went with him. No one can start in the right direction without influencing some friend or neighbor.

"WELL ENOUGH"

The good may cheat us out of the best. "Well enough" is the sentence of doom for aspiration. We are to be pitied if we have come to the point where we are satisfied, if something higher, something better, is not continually tempting us ahead.

THE POWER OF THE GOSPEL

Our text is found in the first chapter of the Epistle to the Romans and the 16th verse: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek."

Before taking up the subject proper I wish to dwell for a moment on the first sentence of this verse: "For I am not ashamed of the Gospel of Christ." The Revised Version reads: "For I am not ashamed of the Gospel," leaving out the words "of Christ." Webster tells us that the meaning of the word "Gospel" is glad tidings. Then the Gospel must be the glad tidings or good news that Jesus preached. In Matt. 4:33 we read: "And Jesus went about all Galilee, teaching in their synagogue and preaching the gospel of the kingdom." It is this gospel that Paul was not ashamed of, the glad tidings, the teachings of Christ.

"For it is the power of God unto salvation." It is not enough to believe that there is a God, and that Jesus Christ is his Son; we must believe the teachings of his Son and do as he commands.

The word "power" found in our text is translated from the Greek word **Dunamis.** This word has been translated into the English in several different ways: power, mighty, ability, virtue, miracle, strength, etc. Since the translation of the Bible into the King James version a new word has come into use, originating from this Greek word **Dunamis.** From it we have derived our word "dynamite." Therefore we can use this expression, "The Gospel is the dynamite of God unto salvation." Dynamite is a powerful explosive compound, much used in mining, breaking up old metal in torpedoes, etc. When used discretly its value is inestimable, but when handled carelessly or indifferently it is exceedingly dangerous and may cause great destruction and loss of life. So it is with the Gospel: if we heed its teachings it will be the greatest of blessings to us; it is all-powerful, able to bless us abundantly in the present life, and to give us eternal life in the kingdom of God.

Should we fall under the enemy, death, our belief in the Gospel will cause the bands of the grave to burst asunder and bring us forth from our dusty beds with endless life. But if the Gospel is disbelieved or discarded it will prove disastrous. All those who have once heard the Gospel and do not obey, there is nothing left but a fearful looking forward to judgment. 'Tis a fearful thing to fall into the hands of the living God. In 2 Thessalonians we read (1:8, 9): "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ; we shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

Brothers and sisters, when this Gospel, the power, the dynamite of God, finishes its work at the end of the days, the result will be grand and awful. The dead will be raised, the living changed, the wicked punished, the earth restored to its Edenic beauty, long life and good days given

to the inhabitants. The curse that is now on the earth will be removed; even the beasts of the field will be benefited thereby; the ferocious animals becoming tame, the lion will lie down with the lamb; and instead of the wild animals preying on each other, they will eat straw like the ox. Yes, the Gospel is the power of God unto salvation; it is the salvation of mankind, the salvation of the world. God gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life.

What does it mean to believe on a person? If we say we believe in President Wilson we have faith in him; we believe in his policy, in his teachings. So if we believe in the Lord Jesus Christ we must believe in his teachings. It is the will of God that we must believe in the Gospel of the kingdom which Jesus taught in order to be saved.

CLIFFORD GROVES.

"I AM DOING A GREAT WORK"

No man can do the work of the Lord without provoking the wrath of the devil, who will find various ways to manifest his indignation either in abusing the workers or in hindering the work. When the godly Nehemiah, broken-hearted over the desolations of Jerusalem, had poured out his soul in prayer to God, and had received commission from the Persian king to go and rebuild the city of his fathers; after going out secretly in the darkness and inspecting the ruins of the beloved city, and settling his plans and deciding what to do without consulting the Jewish priests, rulers or workmen, he then called the people together, and told them of his commission and his errand. The people were encouraged by his cheering words, and said: "Arise, and build," and strengthened his hands for the work. But there were plenty to make objections and find fault. Sanballat the Horonite, and Tobiah the servant, and Ammonite, and Gashmu the Arabian, heard of it, and laughed them to scorn, derided their endeavors, and accused them of rebelling against the king, Nehemiah II. The servant of God wasted few words on these men, but when he saw the oppresssions of the nobles of Isreal, and the wrongs they inflicted on their brethren, he said: **"I consulted with myself,** and I rebuked the nobles and the rulers" (Neh. 5:7). He continued in his self-sacrificing labors until he accomplished the work that was before him. But his enemies could not let him alone. The wall was going up, and they were going down. So they sent word to him to meet them in a village on the plains of Ono, thinking to waylay him and do him mischief. But he, steadfast to his purpose, said: "I am doing a great work, so that I can not come down." Four times they repeated their request, and at length, the fifth time, Sanballat sent a servant with an **open letter** in his hand—in itself a studied insult —which contained what lies Gashmu had reported, and Sanballat had gathered up, accusing Nehemiah of rebellion and wrong-doing; sending the vile slanders in an **open letter,** that all who chose might read them, and thus seeking to disgrace him and hinder the work of God.

It was in vain. The servant of God had work to do for his Master; and he had little time to defend his character or protect his reputation. Gashmu might invent lies, Sanballat might write them down and send his servants to peddle them, but he could not afford to chase the lies or parley with the liars. He was about a greater work. Night and day the people were toiling to erect the walls. With trowel in hand, and sword girded on, they builded the walls; while by their leader's side, as he superintended and directed the whole, stood the trumpeter, ready to summon all the people to his aid, if any assailant should presume to attack them.

The success which crowned the efforts of this man of God, and made his name memorable to all ages among the servants of the Most High, was largely attributable to his steadfast determination to pursue his own appointed work. The good hand of God was with him; his commission bore the royal seal; his work was necessary and important; he had personally inspected the ground and knew what he was about, and, taking counsel **"with himself,"** he persisted in his labors. He did not propose to go into partnership with Tobiah or to consult with Sanballat, or to be turned from his work by the lies which Gashmu told, and Sanballat wrote down, and peddled in his open letter through the country. He had better business. He must finish the great work he had undertaken, and accomplish that which God had given him to do.

His example is well worthy of imitation. If Satan allows us to work for God unhindered it is because our work is of no consequence. If we are really accomplishing anything in the service of God we may **expect hindrances** and **opposition.** But neither the entreaties of Sanballat, nor the lies of Gashmu, should be allowed for one moment to restrain our zeal or interrupt our work. We must press forward. The time is short; the work is great; the desolations of Zion are grievous to behold; and the voice of God is calling to us to arise and build, and accomplish the work that has been given to us to do. Happy are they who, with sword and trowel in hand, begin the sacred toil; thrice happy they who, when their days of toil are past, can say to the great Master: **"I have finished the work thou gavest me to do."**—H. L. Hastings.

A CONFESSION

I am the greatest criminal in history.

I have killed more men than have fallen in all the wars of the world.

I have made millions of homes unhappy.

I have transformed many ambitious youths into hopeless parasites.

I make rough the downward path for countless millions.

I destroy the weak and weaken the strong.

I make the wise man a fool and trample the fool into his folly.

The abandoned wife knows me; the hungry children know me; the parents, whose child has bowed their heads in sorrow, know me.

I live by the consent of the Christian voters.

I am ALCOHOL.—Clipping sent by Bro. Knapp.

God's promises are fulfilled in his own time. Sometimes the faith of the righteous is tested, and the presumption of the wrongdoers strengthened by a long waiting.

THE RESTITUTION

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EDITORIAL

I have too often departed from God; but—praised be his name!—I have never separated myself from him.

God sees all. After years of accumulated suffering, can I wish today that I had never suffered?

I give myself up to God as one who knows that in justice God owes him nothing.

In this world of change naught which comes stays and naught which goes is lost.

One's personal enjoyment is a very small thing, but one's personal happiness is a very important thing. Those only are happy who have their minds fixed on some object rather than on their own happiness.

RESPONSIBILITY OF THE WORLD

There is no scripture which gives man the option of rejecting the truth and its claims. Some of us are apt at times to speak apologetically of the world's disobedient ways, as if it were permissible for the world (in view of its hopeless state) to make the most of this life by adopting courses contrary to Christ's plainly revealed will. This idea is very baneful. The command to all who are brought within the sound of the truth is —"Repent" (Acts 17:30), a command which can only be ignored at the peril of more or less punishment. The world, though not within the bonds of the covenant, is not without responsibility. The moral corruption that prevails is not by God's arrangement (he would have every man to be saved), but is the result of man's obstinate perversity. The world is very disobedient — its "wickedness is great" (Joel 3:13). God's goodness and man's iniquity are manifest in the widespread dissemination of the Bible and the trifling attention that it receives. A day of reckoning is at hand. Christ will not punish unjustly, but terribly punish he will. The dreadfulness of the retributive and corrective measures to be employed are forcibly expressed in such terms as "in flaming fire taking vengeance," "shalt dash them in pieces like a potter's vessel," "by fire and by his sword will the Lord plead with all flesh." Let us bear these truths in mind and they will help us to withstand the world's lawless ways, and also to be more earnest in our efforts to reform the ungodly.

"ACHUZAH"

From a Jewish exchange we note this week that practical Zionist work has begun at Cleveland among the Jews. Those who intend to emigrate to Palestine have organized the Achuzah Society. This is the sixth similar organization in the United States—two in St. Louis, one in Chicago and one in New York.

The Achuzah can best be described as a savings bank for the Zionists who intend to colonize in Palestine and make that country their home. Shares are bought by such members, seven of them at $200 each, making a total of $1400, payable in ten annual installments. This sum will secure seventy dunams of land, four dunams being one acre, the colonist will be entitled to seventeen and one-half acres of land, which during the ten years will be thoroughly cultivated and ready to be sown upon the arrival of the colonist. Eleven members of the Cleveland Achuzah have already paid $123. Among these is Treasurer Kaplan, who has spent many years in San Juan and Ponce, Porto Rico, but is now a resident of Cleveland.

"I am interested in real estate here," said Mr. Kaplan, "and in course of ten years I expect to dispose of most of my business, take up my land in Palestine and go into the business of raising tropical fruit. I expect to stay there the rest of my life and make the Holy Land my home."

EDITOR'S SERMON NOTES ON THE APOCALYPSE

Subject: The Sixth Seal; or Laodicean State.
Text: Rev. 3:14-22; 6:12-16.

1. Symbols of the Sixth Seal Explained.

1. The Earthquake. 1. There are only three literal earthquakes recorded in the Bible (1 Kings 19:11; Amos 1:1; Matt. 27:51, 52; Zach. 14:5). 2. Symbolic earthquakes represent popular convulsions (Jer. 10:2; Deut. 31:28-30; 32:1, 2; Isa. 1:2, 10; Gen. 6:11; Hag. 2:6, 7; Heb. 12:26-28; Isa. 24:19-23).

2. The Darkening of the Sun. 1. The heavenly bodies are expressive of gradations of power (Gen. 1:14, 16, 17; 1 Cor. 15; Gen. 37:9, 10; Isa. 60:20; Jer. 15:9; Joel 2:10; Isa. 24:23; 13:10; Ezek. 32:7, 8; Amos 8:9; Rev. 12).

3. Discoloration of the Moon (Gen. 37:9, 19; Isa. 24:23).

4. Falling of the Stars (Isa. 34:3, 4, 5; Dan. 8:10; Rev. 8:10; 9:1; Dan. 12:3; 1 Cor. 15:41, 42).

5. Removal of Every Mountain and Island (Jer. 51:24, 25; Dan. 2:35; Isa. 2:2).

6. **The Universal Consternation** (verses 15-17)

2. **Historical Application.**

1. The sixth seal opened A. D. 311-12, and closed A. D. 321, a period of twelve years. It opened with Rome subject to four emperors: Licinius, Maximin, Maxentius and Constantine; and Paganism the religion of the State. It closed with the battle of Chrysopolis, the result of which was the reunion of the empire under Constantine as sole emperor and the enthronement of Christianity. As the sixth seal is a prophetic summary of what is more particularly related in the 12th chapter of Revelations, we follow the order of the Apocalypse and defer the details of the "Historical Application" until we arrive at that chapter.

2. However, let us point out the remarkable appropriateness of the sun, moon and stars as the symbols of the imperiality of Rome (Gib. 1:199, 200; 2:162).

TO THE BRETHREN SCATTERED ABROAD

The brethren of Los Angeles and vicinity invite you to join them in a ten-day meeting to be held at Mineral Park, Los Angeles, from May 3d to May 11th, inclusive. Arrangements are being made to have several speakers of the one faith.

If you desire to camp on the grounds in tent or cottage, bring blankets or comforts and towels with you.

Meals will be furnished for a nominal sum. Furnished rooms can be had near the grounds at reasonable rates.

Let us not forsake the assembling of ourselves together. The day of the Lord is at hand; will we be able to stand? "Then they that feared the Lord spake one to another, and the Lord hearkened and heard it," and a book of remembrance was kept. Come out and speak with us. Let us have a feast in the Lord, that we may gain spiritual strength for the last days, and, having done all to stand.

Program later.

L. V. J. KIMBALL,
C. E. HATCH,
JOHN ALLARD,
MRS. W. O. STEFFA,
MISS E. RICHARDSON,
J. TUCKER,
Committee of Arrangements.

THE PAPAL POWER

Through the ages the Papacy had evolved to themselves many gods. They were not satisfied with the idea which had evolved from Egypt of a triune God. By the time of the so-called middle ages they had many gods to whom they prayed (or saints, so-called). The spirit had spoken through Paul (1 Tim. 4:1): "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils;" or, more correctly, demons, for the word here translated "devils" is not diabolis, but demons. These demons were supposed to be the departed spirits of their forefathers, which they now devoutly worshiped. A power was raised up in opposition to this idolatry in Mohammedanism. It originated among the Arabs. The following statements are taken from the American Encyclopedia:

"The Arabs claim descent from Kan Tam, or Jok Tam, or the posterity of Noah by Shem and through Ishmael. Ishmael, according to their tradition, was prince and first high priest of Mecca, and his posterity ruled the city for fourteen generations."

The man who originated this new religion, but into whose history we can not enter at this time, was

"Mahomet. He belonged to the distinguished tribe of Har Eish, and he claimed to be the direct descendant from Abraham by his son Ishmael; but his parents were poor, and they died when he was a child. He was born either 570 or 571 of our era. He died in June, 632. He was succeeded by Abu-Bekr, a relative, and then by Omar, his father's cousin. Omar's forces compelled Jerusalem to capitulate to the Mahomedan power in A.D. 637. It was the Mohomedan power taking possession of Palestine that led to the Crusades, which ultimately led to the partial undoing of the Papal power. Their great battlecry was, "There is but one God." It is not the Arabian power now, however, which is the predominating one in the Mohammedan world, but the Turkish power, of whose downfall, like the Papal power, we are now witnesses. The following brief statements are in harmony with all the history I have been able to consult in regard to their origin:

"The Turks derive their origin from the Avares, a tribe of the Huns, who dwelt in Greater Tartary till forced by another tribe of Huns from the South to abandon their country. They divided into several bodies, each of which, taking a different direction, settled, some around the Caspian sea, some in Pannonia, and others in Asia Minor. In the reign of Orchan or Othman, their first Sultan, the Turks crossed the Hellespont on rafts, took Gallipolis, the key to Europe, penetrated into Thrace, and laid the foundation of the Turkish power in Europe. The Turks took Constantinople in 1453 A. D., much to the consternation of the Papal power. Long before this the Turks had adopted the Mohammedan religion, originated, as I have stated, among the Arabs. They were known in the middle ages as the Saracens, and as a rule were not so bloodthirsty as the Turks who conquered them. The first crusade against the Saracens was in 1095 A. D. It was aroused and led by Peter the Hermit. He induced all Europe to follow him and recover the holy sepulchre from the infidels. He took some 80,000 people with him, and about 200,000 followed after him. Not more than one-third reached the scene of action. Men, women and children died on the road by the thousands. It is calculated that some 350,000 Europeans perished. Some four or five of these crusades were hurled at the Saracens, and latterly at the Turks, their successors. The last one was started in 1218 A. D. This is what the Rev. Royal Robins has to say about it:

"This crusade was led by Louis, king of France. He was canonized as a saint (from him, no doubt, we get St. Louis). Among the causes of the decline and cessation of the fanatical spirit of Europe may be enumerated the decrease of the moral influence of the popes, and the increase of their tyranny, which the people were loath to bear. The avarice of the popes and priests in converting to their own use the funds which were

raised to support the holy wars, and the consequent unwillingness of the people to be taxed, the scandal which was cast on the crusades when many of the soldiers of the cross were diverted from their religious purposes to promote the secular objects of the court of Rome, and, most of all, the increasing conviction that no lasting conquest of Palestine could be made by the sovereigns of Europe."

As Robins says, by the thirteenth and fourteenth centuries the nations were beginning to waken under the crushing, tyrannical, greedy, immoral power of the Papacy, and began to struggle to throw off some of its despotism. For instance, Edward I. of England, one of the strong characters of history, passed his famous Mortmain statute in 1279, which arrested for some time the progress of the Papal greed in England. But six years before this statute was passed the Papal power took out of England what was equal to as the most haughty of the popes, issued a bull prohibiting all princes in all countries laying taxes on the clergy without his consent. Edward held a parliament in 1296 A. D., and demanded a twelfth of the movables of the clergy. They refused. Edward gave them until the next parliament in January, 1297, to consider it. They still refused. The king then outlawed them in a body and ordered all the sheriffs in England to seize all the lay fees of the clergy, secular as well as regular, with all their goods and chattels, and retain them till they had further orders from him. This was a state of things altogether unheard of before, and put the whole Papal forces in consternation. The archbishop himself was stripped of everything and was on the verge of starvation, and was glad to submit and pay his fifth to recover the rest of his property. The Papacy had rigidly kept the scriptures from the reach of the people. Pope Pius IV. had laid down this dogma, which is still adhered to by the Papacy:

"I admit the holy scriptures according to the sense which our Holy Mother Church has held and does hold, to which it belongs, to judge of the true sense and interpretation."

In other words, they claim and exercise the power over all of their dupes by making the scriptures say just exactly what suits them; and up to the fourteenth century the unlearned had no way of knowing what the scriptures themselves did say. Toward the end of that century Wickliff, by his translation of the scriptures from the Vulgate or Latin into English, gave the uneducated an opportunity of knowing what the scriptures taught. Then commenced more grievous trouble for the Papal power, and she met it with rage and fury, using every means in her power to crush all knowledge of the scriptures out of existence and destroy all those who had accepted its teachings. After Wickliff's translation of the scriptures was published at the end of the fourteenth century a very large number of people in England accepted its teachings and were known as the Lollards, and latterly were persecuted in the most barbarous manner. The scriptures were burned wherever they could be found, and those who had them were burned as well; but this did not stop the rising against the Papal power, for the knowledge of the scriptures through Wickliff's translation spread to Bohemia, Italy and Germany and aroused many opponents to the Papal power, both among the learned and the unlearned. And although tremendous efforts were made to destroy the whole thing, they never succeeded completely in doing so, but the knowledge lingered in a smoldering condition, while every effort was being made to extinguish it, till the time of Luther, in the sixteenth century, when the world got ready to kindle the fire that was going to burn away many of the rotten props that supported the monstrous pretensions of the Papal power.

A. WALLACE MASON, M. D.

PARADISE

What is paradise? A place of bliss. Greek, **paradeis'as.** Derived from the Persian, and denoting a large enclosed park for the preservation of game. Hebrew, **Pardes:** A park, a place planted with trees. French, **Paradis:** A paradise. Latin, **paradisus:** A pleasure ground. The garden of Eden; any region or state of supreme felicity; familiarly, a fruitful, pleasant and healthful valley or garden.

Where is it located? On this earth. Is it in existence today? The paradise of God is not. Why? Because it is to be restored when the tree of life is in the midst of the street of it, and when the river of life proceeds out of the throne of God and of the Lamb (Rev. 22:12).

Who is to live in it? The overcomer and those that do his commandments. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God (Rev. 2:7). Blessed are they that do his commandments, that they may have right to the tree of life (Rev. 22:14).

The first paradise was the garden of Eden, and the tree of life in the midst of it (Gen. 2:9). God created man and put him in the garden, to dress it and to keep it, and gave him the privilege of eating of all the fruit except the tree of the knowledge of good and evil. If he ate of that he should die. He ate of that fruit, and God said the man is become as one of us to know good and evil. So he drove him out of the garden of Eden and guarded the tree of life. Wisdom is a tree of life to them that lay hold upon her in this life, for it leads one to overcome the evil of this life and have right in the future; to the tree of life in the paradise of God (Prov. 3:18). The fruit of the righteous is a tree of life, and the righteous shall be recompensed in the earth (Prov. 11:30). Hope deferred maketh the heart sick; but when the desire cometh it is a tree of life (Prov. 13:12). A wholesome tongue is a tree of life (Prov. 15:4). It takes wisdom, a desire and a wholesome tongue to learn the way of life everlasting.

Then obedience and baptism into the Christ causes one to have their name recorded in the Book of Life; and these recorded ones are to be raised at the resurrection, and they will have their eternal home in the paradise of God restored. He that overcometh shall inherit those things, and I will be his God and he shall be my son (Rev. 21:7).

All the record we have of paradise is here on earth. Also God's kingdom will be restored on earth at the resurrection of the just, when Christ and all his holy angels come to raise the dead and restore the kingdom to Israel. Then Christ will

come into paradise, and the promsie made to the thief will then be fullilled. Don't be in a hurry to reward the thief before his time. All that are worthy will get their reward at the resurrection. We believe the time is very near.

E. W. KNAPP.

HOW DOES GOD SEE AND FIND OUT THINGS?

Some time ago this question was asked by J. J. Brown in "Student," published by R. S. Weir, Toronto, Ont. I regard this as a childish question. God has neither to see or hear to find out things. He has no occasion; he knows. From the eternity of the past to the eterntiy of the future, all things are present with him. "He calleth those things which be not as though they were," hence God **knows** things, not sees them. "God is unsearchable, and his ways past finding out" (Rom.s 11: 33). It's folly to try. "A man can not find out the works of God" (Eccl. 8:17); then it's not wise to try. The foolish say, "How can God know? Can he judge through the dark cloud?" (Ps. 73: 11). "No man can find out the work that God maketh from the beginning to the end" (Eccl. 3:11). "God **knoweth** the thoughts of men." Jesus **knew** the thoughts of his disciples, he did not see them. The senses to see and hear were given to us poor mortals, that we might learn to **know** things.

J. H. THOMAS, M. D.

EVANGELISTIC NOTES

Dear Restitution:

Last week we left you at Zelzah, where my uncle, John Allard, lives. I held services there Sunday, March 2nd, I giving a sermon at 11 a. m. and Bro. Kimball giving a lesson from his chart in the evening. Good interest was manifested in both services. Bro. Kimball and I returned to South Pasadena on Monday morning, and after attending to some business matters connected with his mining and oil operations we prepared to make a start in the work of getting the brethren together for effectual work on the coast.

Boarding the Santa Ana car, we rode about twenty miles, and got off at Buaro, and walked about a mile to the home of Bro. and Sister Bailie, reaching there a little after noon, consequently found them at the dinner table. Sister Bailie immediately prepared a place for us, and then we began to understand the reason for Bro. Kimball's sprinting stunt from the car to their home. After visiting for a few hours we prepared to go to Santa Ana, to stay over night with Bro. C. E. Hatch, but Sister Bailie learned soon after we left for the carline that Bro. Hatch had gone to San Diego on business. So then she started to sprint for the crossing, and succeeded in attracting our attention in time to go back and remain with them over night, and a fine visit we had. The next morning Sister Bailie and daughter Inez hitched up the buggy and took us to Bro. Dressers', where we had another fine visit and an excellent dinner. At noon Bro. Hatch came in for a few minutes from his work, and soon after Sister Hatch drove into the yard. After a few hours' visit Sister Hatch took Bro. Kimball and went home, and Bro. Dresser hitched up and took me around the sity of Santa Ana, a beautiful place, situated amid large walnut and orange groves, and landed us at Bro. Hatch's home, where we stayed over night and had a most enjoyable visit. The next morning we returned to Pasadena. After making arrangements to hold a meeting Sunday at Mineral Park, near South Pasadena, at 11 a. m. and 2 p. m. About 10:30 whom should we see but Sister Call, of Long Beach, coming up the walk. It seemed good indeed to see her. Men soon began to come in from all sides; Bro. and Sister Hatch, Bro. and Sister Dresser, and Sister Barlie and daughter, also a young sister (Richardson) from Michigan, who is teaching school here; also Miss Hicklin and a Mrs. Holcomb, sister to Sister Hannah Barber, of Oklahoma; also Sister Spencer, whose husband was formerly a Christian missionary.

We had two very enjoyable meetings and visits. The brethren decided to hold a week's meeting in May, probably the first or second week. Notice will be given in due season. Brethren in southern California, please send your names at once to Bro. L. V. Kimball, 125 Pasadero, Monterey Avenue, South Pasadena, Cal., stating if you will help to make this meeting a success by attending.

Do you not care for the faith of the Gospel, the faith once given to the saints, the precious faith? If so, then heed the admonition of the apostle to not forsake the assembling of ourselves together, and so much the more as you see the day approaching. Show by your works that your faith is not dead, but alive unto God.

This leaves us preparing to leave for Corvallis, Oregon, where we go to hold a series of meetings and visit brethren along the way, and return in time for the May meeting.

O. J. ALLARD.

EVANGELISTIC REPORT

The Ohio Evangelist reports as follows:

Time spent in February, 1913, largely at the Blessed Hope Mission in Elyria.

Besides the sermons preached, many papers and tracts were distributed, calls were made, and correspondence answered.

We believe that much may be done by calling among the people. No record has been kept of the exact number of calls made each day. Today we called at 113 places.

Financial report follows:

Expenses

Salary	$60.00
Car fare	3.95
Meals	2.00
Postage	.50

Receipts

Pulpits supplied	$24.00
Balance due	$42.45

C. C. MAPLE,
Conference Evangelist.

Bill found correct and recommended to be paid.

H. JUERGENSEN, C. C. C.

Our faith is proved by our obedience. Noah had never seen nor heard of such a flood as God declared he would send upon the earth, yet without waiting for further evidence than the divine warning he began building.

SUBSCRIPTION CONTEST

Opens April 1, 1913, Closes June 30, 1913

READ ABOUT THE SPECIAL AWARDS TO BE GIVEN TO CONTESTANTS WHO SECURE NEW SUBSCRIPTIONS TO THE RESTITUTION. Read every word, so that you will be thoroughly familiar with every detail.

FIRST—THE AWARDS

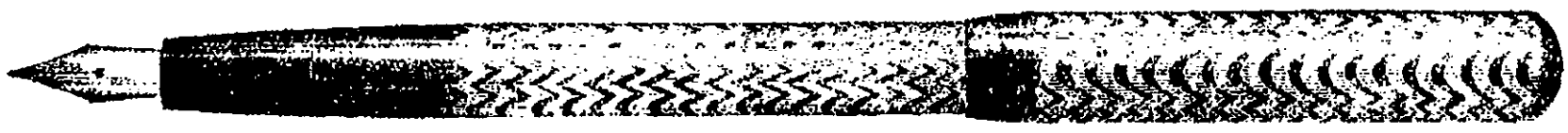
FIRST AWARD—To the person who secures the largest number of new yearly subscriptions to The Restitution between the dates of April 1, 1913, and June 30, 1913, we will give free a TWENTY-YEAR GUARANTEED GOLD-FILLED WATCH, with choice of Elgin, Waltham or Deuber-Hampton movement, either ladies' or gentlemen's size. This is a beautiful watch and a splendid timepiece. You can also choose a plain or fancy case.

SECOND AWARD—To the one sending in the second largest number we will give choice of either a pair of SOLID GOLD CUFF LINKS or a SILVER MESH BAG, either a handsome present.

THIRD AWARD—For the third largest list we will give an extra large 14k. SOLID GOLD FOUNTAIN PEN, barrel covered with silver filigree work.

SPECIAL AWARDS—Besides these first three awards, we will give to everyone who sends in at least one new subscriber a handsome and useful POCKET MEMORANDUM BOOK.

To everyone who sends in at least two new subscribers a 14k. SOLID GOLD FOUNTAIN PEN like cut, or to everyone who sends in at least three new subscribers we will give a 14k. SOLID GOLD SELF-FILLING FOUNTAIN PEN. These pens are all fully guaranteed.



So you see, everyone who enters into this contest will receive some kind of an award for their efforts; the greater the effort, the greater the award, and everyone will have the same opportunity.

NOW READ THESE CONDITIONS OF THE CONTEST.

1. Each subscriber to count must be a NEW subscriber. NO RENEWALS WILL COUNT.
2. Two six-months' subscriptions count as one yearly.
3. Subscriptions must be received after midnight March 31 and before June 30th, at midnight, to count.
4. If two contestants send the same number of subscribers in competing for the first three awards duplicate awards will be given.
5. All awards will be given at the end of the contest.
6. And this is going to be the best help of all: NEW SUBSCRIBERS WILL BE RECEIVED DURING THIS CONTEST at the special rate of

One Dollar a Year : 50c Six Months

This rate does not apply to renewals. To subscriptions in Canada add 50 cents.

We believe the above offer to be very liberal—liberal to the new subscribers, liberal to you who are to get the new subscribers.

Why do we give these awards? To stimulate your interest in helping us increase our mailing list and to get The Restitution into the many homes where it should be read. We want to increase the size of The Restitution, but in order to do this we must increase the size of the mailing list first, so THE BIG EFFORT IS STARTED AND THE CONTEST IS ON—and remember, EVERYONE WILL RECEIVE AN AWARD.

If you want any other information write to

BUELL W. NUTT, Manager,
Box 222, Akron, Ohio.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUDDINS, Editor.

VOLUME 61. AKRON, O., APRIL 15, 1913. NUMBER 15

HAVE WE FORGOT?

"Now, therefore, why speak ye not a word of bringing the King back?" (After attending a great missionary convention, in which no reference was made to the return of the Lord.)

The King went forth a kingdom to obtain,
With promise to his own to come again;
The long, long years have passed, the years of pain,
And yet he cometh not—
Have we forgot?

He bade us keep our hearts for ever pure,
And, following Him, to suffer and endure,
That we to Him might weary men allure,
And he might tarry not—
Have we forgot?

He asked us for himself to wait and long,
To turn our faces from the worldly throng
Upward to him, to whom our lives belong;
And yet he hast'neth not—
Have we forgot?

And thus the days pass by; we joy and sing,
We take his gifts, yet little to him bring;
And speak no word of bringing back the King;
And so he cometh not—
Have we forgot?

Oh, Christ, our King, forgive us this our sin,
And help us, henceforth, many lives to win,
That we may haste to bring thy kingdom in—
And oh, forget us not,
Though we've forgot!

—SEL. BY SISTER WINCE.

THE PAPAL PRETENSIONS EXPOSED; OR AN APPEAL TO SCRIPTURE, HISTORY, AND FACTS

Concluded

But you tell me these are fables and not history. Fables! Go, Monsignori, to the Vatican library and read Platina, the historian of the Papacy and the annals of Baronius (A. D. 827). These are facts which for the honor of the Holy See we should wish to ignore; but when it is to define a dogma which may provoke a great schism in our midst, that love which we bear to our venerable mother church—Catholic, Apostolic and Roman—ought to impose silence on us.

I go to the learned Cardinal Baronius, speaking of the Papal Court, says (give attention, my venerable brethren, to these words): "What did the Roman church appear in those days—how infamous! Only all-powerful courtesans governing in Rome. It was they who gave, exchanged and took bishoprics; and, horrible to relate, they got their lovers, the false Popes, put on the throne of St. Peter Baronius (A. D. 912)." You will answer: "These were false Popes, and not true ones." Let it be so; but in that case, if for fifty years the See of Rome was occupied by anti-Popes, how will you pick up again the thread of pontifical succession? Has the church been able, at least for a century and a half, to go on without a head, and find itself acceptable?

Look now! The greatest number of these anti-Popes appear in the genealogical tree of the Papacy, and this absurdity it must have been that Baronius described; because Genebrards, the great flatterer of the Popes, had dared to say in his chronicles (A. D. 906): "This century is unfortunate, as for nearly 150 years the popes have fallen from all the virtues of their predecessors and have become **apostates** rather than apostles." I can understand how the illustrious Baronius must have blushed when he narrated the acts of these Roman Bishops. Speaking of John XI (931), natural son of Pope Sergius and Marozia, he wrote these words in his annals: "The Holy Church—that is, the Roman—has been vilely trampled on by such a monster. John XII. (956), elected Pope at the age of eighteen through the influence of courtesans, was not one whit better than his predecessor." I grieve, my venerable brethren, to stir up so much filth. I am silent on Alexander VI., father and lover of Lucretia; I turn away from John XII. (1319), who denied the immortality of the soul and was deposed by the holy Ecumenical Council of Constance. Some will maintain that this Council was only a private one; let it be so, but if you refuse any authority to it, as a logical sequence you must hold the nomination of Martin V. (1417) to be illegal. What then will become of the papal succession? Can you find the thread of it? I do not speak of the schisms which have dishonored the church. In those unfortunate days the See of Rome was occupied by two and sometimes even three competitors. Which of these was the true Pope?

Resuming once more: Again I say, if you decree the infallibility of the present Bishop of Rome you must establish the infallibility of all the preceding ones, without excluding any; but can you do that when history is there establishing, with a clearness equal to that of the sun, that the Popes have erred in their teaching? Could you do it and maintain that avaricious, incestuous, murdering and simoniacal Popes have been the Vicar of Jesus Christ? Oh, venerable brethren, to maintain such an enormity would be to betray Christ worse than Judas. It would be to throw dirt in his face. [Cries, "Down from the pulpit, quick;" "Shut the mouth of the heretic."]

My venerable brethren, you cry out; but

would it not be more dignified to weigh my reasons and my proofs in the balance of the sanctuary? Believe me, history can not be made over again; it is there, and will remain to all eternity, to protest energetically against the dogma of Papal Infallibility. You may proclaim it unanimously, but one vote will be wanting, and that is mine! The three faithful Monsignori have their eyes on us, expecting from us a remedy for innumerable evils which dishonor the church; will you deceive them in their hopes? What will not our responsibility before God be if we let this solemn occasion pass which God has given us to heal the true faith? Let us seize it, my brethren; let us arm ourselves with holy courage; let us make a violent, generous effort; let us turn to the teachings of the apostles, since without that we have error, darkness and false traditions. Let us avail ourselves of our reason and of our intelligence to take the apostles and prophets as our only infallible masters with reference to the question of questions, What must I do to be saved? When we have decided that we shall have laid the foundation of our dogmatic system, firm and immovable, on the rock, lasting and incorruptible, of the divinely inspired Holy Scriptures. Full of confidence, we will go before the world, and, like the apostle Paul, in the presence of the free thinkers, we will know none other than Jesus Christ and him crucified. We will conquer through the preaching of the folly of the cross, as Paul conquered the learned men of Greece and Rome; and the Roman Church will have its glorious eighty-nine. [Clamarous cries, "Get down! Out with the Protestant, the Calvinist, the traitor of the church."]

Your cries, Monsignori, do not frighten me. If my words are hot, my head is cool. I am neither of Luther, nor of Calvin, nor of Paul, nor of Apollos, but of Christ. [Renewed cries, "Anathema, anathema, to the apostate!"]

Anathema, Monsignori, anathema! You know well that you are not protesting against me, but against the holy apostles, under whose protection I would wish this Council place the church. Ah! if covered with their winding sheets they came out of their tombs, would they speak a language different from mine? What would you say to them when by their writings they tell you that the Papacy has deviated from the gospel of the Son of God which they have preached and confirmed in so generous a manner by their blood? Would you dare say to them, We prefer the teachings of our own Popes, our Bellarmine, our Ignatius Loyola, to yours? No, no, a thousand times no; unless you have shut your ears that you may not hear, closed your eyes that you may not see, blunt your minds that you may not understand. Ah! if he who reigns above wishes to punish us make his hand fall heavily upon us, as he did to Pharaoh; he has no need to permit Garibaldi's soldiers to drive us away from the eternal city; he has only to let them make Pius IX. a god, as we have made a goddess of the blessed Virgin. Stop, stop, venerable brethren, on the odious and ridiculous incline on which you have placed yourselves; save the church from the shipwreck which threatens her, asking from the Holy Scriptures alone for the rule of faith which we ought to believe and profess. I have spoken; may God help me.

GOD'S JUDGMENT UPON ISRAEL AFTER WOMEN CAUSED ISRAEL TO SIN

J. T. AULD.

Now, dear reader, let us see if history repeats itself. Let God give us the history of the suffragists.

I am not a prophet apart from what is written. We are admonished to "despise not prophesying" (1 Thess. 5:20; 1 Tim. 1:18; Rev. 1:3). We have a right to speak on the subject.

As Isa. 3:12-26, inclusive, was a fulfillment of God's judgment visited on Israel by Titus and the Roman army, we will give the prophecy in full: "As for my people, children are their oppressors, and **women** rule over them (over Israel). O my people, they (the women) which lead thee cause thee to err, and destroy the way of thy paths. Moreover the Lord said, Because the daughters of Zion are haughty and walk with stretched forth necks and wanton eyes, mincing as they go and making a tinkling with their feet; therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their gauls (network), and their round tires (neck ornament) like the moon. The chains (or bells), and bracelets, and the mufflers (spangled ornaments), the banners, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the changeable suits of apparel, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils. And it shall (and did) come to pass that instead of sweet smell there shall be stink; and instead of a girdle a rent, and instead of well-set hair baldness; and instead of a stomacher (corset) a girdline of sackcloth; and burning instead of beauty. Thy men (those foolish women's men) shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she (Jerusalem), being desolate (emptied), shall sit upon the ground."

Now, inasmuch as human nature is the same today as it was in Israel's day, in what condition do we find the nominal sects today?

Let Jesus foretell the condition of the churches in these Laodicean times, just before the Lord's coming, to be admired in them that look for him (2 Thess. 1:10): "Because thou sayest, I am rich, and increased in goods and have need of nothing; and knowest not (No, Lord, they don't) that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou makest me rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see" (Rev. 3:14-18).

Dear reader, will you heed the admonition? If the prophecies were fulfilled that God pronounced upon the Jews, do you expect to escape if you neglect so great salvation? Eve was in the transgression (Gen. 1:6). Paul bears out Moses' record four thousand years after, saying: "And Adam was not deceived, but the woman, being deceived, was in the transgression" (1 Tim. 2: 13, 14).

From the Bible record we judge women would

do well to stay in their place, the place God designed them to stay, "A helpmeet for man," and care for their children as God ordained they should. The men in the churches have become so absorbed in worldly pursuits in these last days of grace that they have resigned all right and title into the hands of the women; and they have turned them into a playhouse and banquet hall, getting money from the devil to pay the preachers or other expenses. Oh shame, where is thy blush? Nothing short of the Lord's coming will stop this folly. When he reappears the statement made to an apostate church at Jerusalem, "My father's house is a house of prayer, but ye have made it a den of thieves" (Mark 11:17), will be made against the churches. Things will be as in the day of Lot. Our Lord said, "Remember Lot's wife" (Luke 17:32). Take notice, Lot's disobedient wife is proof our Lord warns us that women are not competent to rule either church, state or nation.

But some of our milk and water politicians catered to women's suffrage just as soon as they saw it become popular, for the sake of office, like Roosevelt, for instance. Where has manhood gone?

Let us return to God's judgment upon Israel and see if we can find its duplicate in these last days. Are not the clergy lulling their hearers to sleep? They tell them the world is getting better and cast the lie back in God's face as quick as the devil did when he told Eve God lied (Gen. 3:3, 4). "The holy spirit speaketh expressly (meaning definitely), that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Tim. 4:1, 2). In the name of our Lord Jesus Christ, has not the last times come; are they not right upon us? Is not spiritualism of the devil? Praying to the mother of our blessed Lord, and her dead over nineteen hundred years! Saying mass to the soul of a dead person! Teaching that all the human family have immortal souls, when God's word and all God's prophets and apostles, were ignorant of such a word being applied to mortal man. Theology tells us man is part of God; the devil said the same (Gen. 3:3, 4). Is God divisible? Better be careful. God's record of man's composition is dust, and I am foolish enough to believe God.

Fourteen thousand women have joined and endorsed Buddhism in the United States in the last decade. As the heathen believe in the immortality of the human soul, you see it was no trouble to catch those women. They got their first lesson from professed Christians, notwithstandig it is a heathen doctrine taught by Plato and Socrates. Paul said, "The Gospel is the power of God unto salvation to everyone that believeth" (Rom. 1:16).

Please read what the so-called Christian church has to say of the way of getting them into the church: "Ragtime;" "Musical comedy scores afforded the melodies to which ten persons hit the carpet at the Church of Christ last night at Columbus. Fifteen were baptized;" "There was some genuine shuffling ragtime that set feet to wagging and lips to pucker." Can there be a more blasphemous performance, and that, too, in the name of Jesus, who suffered and died on the cross! O Lord, come quickly! Fulfilled is the prophecy of Peter that there should come false teachers, making merchandise of the people. "And through covetousness shall they make merchandise of you" (then what, Lord?) "whose judgment now of a long time lingereth not, and their damnation slumpeth not" (2 Pet. 2:1, 2, 3). The above is being fulfilled—all over the country, every day.

All they have to do is to get a few together with trombone, fife and violin, then have a few words by the preacher, then a call to the carpet, or to hit the sawdust trail. Then you are saved, if you are very careful not to pray or talk about religion on the street or in public places; if you do this you will be unpopular. Our preachers are paid for talking. Don't add anything to your knowledge of God's word, for you are too ignorant to talk on Bible subjects. The preacher will do that.

Last week I read a statement of a Bishop of the M. E. Church at Philadelphia, Pa., who said that "society women were so absorbed in sin in Christ's day on earth that John the Baptist was beheaded by that society. And if Christ were to come to earth today he would not be welcomed by them." Question them on any Bible subject, and they will reply, "We have no time to study." Yet you may see their reading table covered with novels and fashionable magazines. O Lord, hasten the time of thy coming and reign on earth (Rev. 5:10).

Do you know what the Jews say at their wailing place at the foot of the great wall built by Solomon? Their special meeting is Friday afternoon. These words are sung responsively by the rabbi and the people:

Rabbi: For the place that has been laid waste,
People: We have remained solitary and weep.
Rabbi: For the temple that has been destroyed,
People: We have remained solitary and weep.
Rabbi: For the walls that have been demolished,
People: We have remained solitary and weep.
Rabbi: For our sovereignty that has passed away,
People: We have remained solitary and weep.
Rabbi: For our great men who have perished,
People: We have remained solitary and weep.
Rabbi: For our priesthood whose office has fallen,
People: We have remained solitary and weep.
Rabbi: For our kings who have been despised,
People: We have remained solitary and weep.
Rabbi: Jehovah, we beseech thee to have pity on Zion.
People: Assemble the children of Jerusalem.
Rabbi: Hasten, oh hasten, Savior of Zion.
People: Speak in favor of Zion.
Rabbi. May beauty and majesty encompass Zion.
People: Return in pity towards Jerusalem.
Rabbi: May royalty soon be established in Zion.
People: Comfort those that mourn in Zion.
Rabbi: May peace and happiness enter into Zion.
People: May the rod of power be raised in Jerusalem.

Godly women are to be saved "by child-bear-

ing" (1 Tim. 2:15). By "child-bearing" here Paul undoubtedly refers to the mother of our Lord. He was "made of a woman" (Gal. 4:4; God did not make choice of any of the society women in that day, nor was she of the worldly rich class. Mary herself said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed" (Luke 1:46-55; read it all).

Dear readers, separate yourselves from these worldly amusements, be baptized into the Life-Giver, and be saved if you comply all his requirements.

Please notice Gen. 3:6 and you will see the necessity of a man child born of a woman to redeem the race back from the grave, where Eve put them by disobeying God (Gen. 2:7; 3:19). Please let me say, anyone not endorsing God's record of man's nature, believes the heathen Plato's version, is endorsing the devil's lie and insulting the God of all creation.

If God had intended women to vote, hold office and rule among the nations of the earth he would have ordered it so at the beginning of creation. Now when we see women asking men of nearly all nations to give them the franchise, are they not disobeying God's penalty, pronounced upon Eve at the beginning because of her disobedience to his law? "Unto the woman he said, I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." If they are given the ballot will they be ruled by their husbands? I trow not.

Again, Paul said God is the head of Christ; Christ is the head of man, and man is head of the woman.

Let the wise man give us a record of the perfect woman: "She maketh herself coverings of tapestry; her clothing is silk and purple; her husband is known in the gates, when he sitteth among the elders of the land. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looks well to the ways of her household and eateth not the bread of idleness; her children arise up and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excelleth them all" (Prov. 30).

Even man has most signally failed in running governments. The holy one, Christ, will reign in the future. "When he comes whose right it is, I will give it him" (Eze. 21:24; Psa. 9:8; 50:6; Isa. 32:1; 58:8; 62:2; Dan. 9:24; Jer. 9:24; 33:15). In this present evil world is selfishness, hatred, jealousy and all manner of unrighteousness; but when he comes who has the authority to rule and reign, all things that are evil will be abolished.

Not even in the age to come is there any mention of women judging. But we do hear Jesus promise the twelve disciples, saying: "And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 1:28).

Lord Jesus, come, and come quickly. Amen.

THE BLACK JEWS OF INDIA

It has been known from remote ages that there was a large body of dark-skinned Jews in India, but it is only recently that attempts to discover their origin and habits have been successful. Only three of them have ever sailed away from India, the third being now on this continent.

There is a tradition among the Jews that these Benei Israelites are the descendants of the survivors of a band of Jews who fled from persecution and were wrecked near the Henery and Kenery Islands, in the Indian Ocean, fifteen miles from Cheul, formerly the chief emporium of trade between India and Arabia. Seven men and seven women are said to have been saved from the shipwreck, and from them, in the course of some sixteen or eighteen centuries, the Benei Israel claim descent.

The Benei Israelites avoid the use of the name "Jew" because the Mohammedans of India are greatly prejudiced against the Jewish immigrants from other countries, but they prefer the name Benei Israel, chiefly because they are mentioned thus by the prophet Mohammed in his Al Koran. This partly accounts for the great sympathy and friendship which exists between these two races and the admission of the Benei Israel to the Islam lodge, which is the most powerful Mohammedan brotherhood of India. During the Afghan war the Benie Israel held prayer meetings for the victory of the Moslem forces, and many of them lost their lives fighting side by side with their Mohammedan friends.

Though Black, are True Jews

"The question which now arises," says the visitor, Moses ben Reuben, "is this: In what respect does the Benei Israel differ from the western Jew? To this I would say that, so far as the Jewish religion is concerned, no difference could be established at the present day, as the people are at the height of spiritual enlightenment. The difference lies only in the fact that the Benei Israel are the offspring of marriages between Jews and Hindu women, and, just as the Eurasian descendants of the Portuguese of Goa resemble the natives in the color of the skin, so do the Jewish offspring of mixed unions resemble the Hindus.

"In 1795 Samuel Ezekiel Dinckar, though a Jew, a trusted officer in the East India Company, was captured by Tipu Sahib. He prayed for his deliverance, promising to build a synagogue if he escaped. After a miraculous escape, he built the Shaar Harahamim synagogue of Bombay. I think I know from what I have seen of my people that we are the children of Providence, and have yet a remarkable part to play in the history of England and India. We have the courage of the Jews and the determined and trained concentrated will of the Hindus, and I see the time when these people will stand forth in the limelight and proudly say: 'We are the sons of Israel, the chosen people of God!'

The Jews are Great Warriors

"The men have inherited a certain fatalism from the Hindus which has made them invincible on the battlefield, and in recognition of this quality the British government has showered high positions upon the Benei Israel in its military service. And, unlike the Hindus, the Benei Israelites

get the same salary, rations and quarters as Englishmen, and are treated as such. At the present day there are Benei Israel majors, captains, risaldars (leaders of cavalry), magistrates and surveyors holding positions for the government. The first sheriff to be appointed for the city of Bombay was David Solomon, a Benei Israelite. Besides these, there are clerks in military and civil offices, railways, telegraph offices and the like. Many follow the occupation of builder and carpenter or mason, and some that of farmers in small towns in India. A few have gone into business as import and export firms, especially in Bombay and Poonah. There are also a few lawyers in Bombay with good practices.

A few of them have adopted the English costume, but a majority still retain the native dress, which consists of shoes, trousers, and a long coat something on the order of the Arabian costume. For headgear they wear a round Persian cap or a Turkish fez with a small tassel. The better class women dress strictly in the Persian costume, omitting only the while cloth wrapped by Persian women around the head. The others wear strictly Hindu clothes. Both the costumes are highly picturesque and very modest.

"The very well-to-do live in a mixture of oriental and western style at home; others live like the Hindus—that is, in a more simple manner, without the rich furniture and oriental carpets that adorn the houses of those better off.—Selected by J. E. Hogarth.

BEREAN DEPARTMENT

The Duty of Giving

Dear Bereans:

It is the duty of every Christian worker to give for the cause of Christ according to what he has. Jacob said in Gen. 28:22 that he would give one-tenth of what he had unto the Lord. Then in Deut. 16:17 we find the following: "Every man shall give as he is able, according to the blessing of the Lord thy God which he has given thee." Here we find that the Israelites were commanded to give unto the Lord. In Luke 12:15 Christ says for us to beware of covetousness, and that man's life consists not in the abundance of things which he possesseth. We find, therefore, that the people with a great deal of this world's goods are not the only ones who should give to the Lord, but everyone should give according as he has to give. Then we are told to give freely and willingly, 2 Cor. 8-12: "For if there be first a willing mind it is accepted according that a man hath, and not according to that he hath not."

We read in Acts 20:35 Jesus' words: "It is more blessed to give than to receive." Then in 2 Cor. 9:7 we read: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver." We read in Ex. 35:5-21 that the people were to offer things unto the Lord as many as were willing to give. Let us give cheerfully and liberally unto the Lord according to what we have.

Your sister in Christ, MARY J. COOPER.

Elimination of Self

It is said of Michael Angelo that he always worked with a little lamp fastened to his hat, lest his shadow should fall on the canvas.

This is suggestive. We should not let the shadow of self fall upon our Christian work. It is not how much work we do, but the purpose or spirit which prompts us to do it, that the Master considers. How essential, then, that we watch the hear and keep a close censorship of the motive; for if we do right things in wrong ways we may do wrong things. We should be zealous and aggressive, ready for every task that comes to hand, but we should be all these for Jesus Christ. Selfish ambition must be held in contempt if we hope to reach the sphere of real usefulness and devoted service. We should not forget there is no joy like the joy of self-forgetting effort; no influence like the influence of the Christian worker who keeps his own shadow off his own work.

In Westminster Abbey is a marble table with medallion portrait of the two Wesleys combined, and underneath the inscription, "God buries the workers, but carries on the work."—Sel. by Viola Eaton.

Last Day Conditions

Dear Bereans:

If we would stop and look around us would we see anything that would interest us? Would we see all humanity striving to please and to comfort each other? Would we find everything in perfect harmony. No, we would not.

But we find war, strife, malice and all kinds of discord. We see neighbor striving against neighbor and brethren against brethren; and then we wonder what the world is coming to. But this is only a lining up of things in their order to fulfill a prophecy, for Matt. 24:12 shows that because of iniquity the love of many shall wax cold. But it should not be so, for we see the evening shades falling and we know the night cometh, and we should have our lamps ready for the night. For we know that the morrow shall dawn with the bright light of God's love, and those who are found worthy to come forth in that day of joy and peace must be ready with their robes cleansed from malice, strife and sin, for we know that these things do not harmonize with God's rules for salvation.

The man of God must be perfect, thoroughly furnished unto all good work, and speak the things which become sound doctrine. Paul commands us to show a pattern of good works. Therefore, let us be faithful and put our trust in the Lord. Let us hold fast the profession of our faith without wavering, for he is faithful that promised. Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.. Yours in Christian love,

BENJ. H. CARPENTER.

BOTH WRONG

Life is not a joke, and neither is it a dirge. The people who take nothing seriously, and the people who take everything seriously, are both wrong—the one as deep in the mud as the other is in the mire. Life stands for work, hard work, high aims, persistent endeavor, or else it is a failure. But it also stands for laughter, gayety, friendship song. The life which leaves these out is incomplete.

THE RESTITUTION

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PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

All advanced orders for our sermon on "Paradise" have been filled. Thanks to all these fellow-helpers in the cause of the truth.

Some contributors will have to wait patiently for their articles to appear. We are in real need of more short compositions.

The price of "Paradise Lost; Paradise Regained," our new sermon, is five cents the copy; forty cents per dozen. If any of the brethren who buy it are not satisfied with the sermon we shall be pleased to refund their money.

COMMUNICATIONS

Dear Brethren of The Restitution:

I see a statement in The Restitution of February 25, written by Bro. J. J. Heckman, accusing me of being an ex-Campbellite preacher. My dear brethren, this I deny. I was baptized in 1872, and the man that baptized me was a Campbellite. I believed then, as I do now, that Christ died and that the soul, body and spirit died. If I had not believed this when I was baptized I would be a Campbellite sure; but I understand the validity of baptism does not depend on the administration but on what I believed. At that time the immortality of man was a question in the church and was debated frequently, but was not made a test of fellowship until 1902, when I held a debate with W. S. Miller at Oakdale. Since then we have seen two churches in this part.

I guess Bro. Heckman has seen a report of a debate I held with J. K. P. Williams, the champion Baptist, reported in The Firm Foundation. This was in 1900, before the church was divided; they now.

Brethren, were we to dip a person believing that Christ did not die you have not baptized him. This is pretty strong, but bad cases need strong medicine. This is what I preach and practice, for it would be impossible to baptize a person in the death of Christ if Christ did not die; and if the candidate is not dead when buried he is not baptized. He can not be resurrected to a new life if he was not dead. I am not talking about the sinner's body being dead: I am talking about his spirit being dead to sin. If Christ's spirit did not die we have no atonement made for the spiritual covenant now. 1 Pet. 3:18 says: "Christ was put to death in the flesh. Now notice Peter says nothing about the flesh being put to death, but he is very careful to say that the man in the flesh was put to death, just the same as a man being put to death in his house. If a neighbor was to tell you that your neighbor Jones was put to death in his house, how could you get the idea that Mr. Jones' house was torn down and Jones was off somewhere else holding a meeting?

"Well," says one, "the spirit can't die." In Isa. 57:16 God says the spirit shall fail; and Webster says "fail" means to die. Obadiah 16 says the wicked shall be as though they had not been. "Well," says one, "that is just the body." Well, see Rev. 22:14: "Blessed are they that do his commandments, that they may have a right to the tree of life." Now if the word "they" only applies to the body in the case of the wicked, what about the righteous? Are their spirits there, or just their bodies walking through the gate? If you separate man from his spirit in one place, you must in the other; for the word "they" means the same in both cases.

Now friends, brethren and sisters, I send this for an express purpose; that is, to show my baptism is of the one faith. I have baptized many in my time that were not properly taught on this question, but had been immersed, and Paul says "Happy is he that condemneth not himself in that he alloweth." W. J. PECK.

Dear Bro. Huggins:

Permit me, through the columns of the dear old Restitution to say to the dear brothers and sisters of the one faith that the Easter services, held annually at the Church of God at Guthrie Grove, S. C., were a success this year. There was a large attendance, and also good behavior, all through the day. The services were much brightened by the presence of Bro. Caleb Shipman, of King Mountain, N. C. We are always glad to have such earnest workers for Christ as Bro. Shipman visit us at any and all times.

The program of the day's service was as follows: Song services at 10 o'clock a. m., led by Profs. P. A. Guthrie and G. M. Pack. The time from 10 o'clock until 11 was taken up with songs and encouraging talks by the brethren, during which time Bro. Oliver Williamson read a statement in The Restitution concerning the Zionist organization making loans to the Turkish government. On this he made some very interesting remarks, showing that such movements should be of much interest to those watching the signs of the times. At 11 o'clock, sermon by Bro. Harper Stone; text, "Go ye into all the world and preach the gospel" (St. Mark 16:15). Bro. Stone handled the command of our resurrected Savior with much force and ability for a young minister who has not

been in the ministerial work any longer than Bro. Stone. At 12 o'clock and intermission for one hour was given for dinner, which was served on the ground and very much enjoyed by all. After dinner we again came together for the afternoon services, and for one hour we listened to an interesting sermon by the pastor, A. N. Durham, his text being "After three days I will rise again." At the close of the sermon we held Communion service, which ended the day's services. We all returned home feeling very much refreshed by the encouraging efforts of the brothers and sisters to hold up the banner of truth.

We received a letter from Bro. J. H. Anderson, of Troy, Ohio, a few days ago, in which he stated, to our regret, that he has been in poor health for some time and is not able to stir out much. We hope Bro. Anderson will soon regain his health and be out again, preaching the word of God in the way he is able to do when his health permits. We notice that Bro. W. H. Wilson is now evangelizing through the western part of the United States. We would like for Bro. Wilson to come around through South Carolina on some of his trips and visit with us here at Guthrie Grove. We have read much of Bro. Wilson's good works and would be glad to meet with him personally.

Yours in the blessed hope. The grace of our Lord Jesus Christ be with all the dear brothers and sisters, Amen. EMIL L. PACK.

OHIO CONFERENCE NOTICE

To the Church of God in the State of Ohio and to the Faithful in Christ Jesus Elsewhere, Greeting:

The yearly gathering of the household of faith and the faithful brethren in Christ, which are in the State of Ohio, will be held in Springfield, Ohio, from August 8th to August 10th, the Lord willing. We also invite the brethren from other places to come and enjoy with us a feast of spiritual blessings. Let us make arrangements to be present from now on; it may be our last gathering, because the coming of our Lord draweth nigh.

On March 30th I visited with our evangelist, Bro. Maple, in the Blessed Hope Mission at Elyria, and found him teaching our Lord's doctrine, the gospel of the Kingdom of God.

Brethren, remember our brother's work and fight at the throne of grace, that our heavenly Father may add his blessing to our humble effort. Program of Conference will appear later. "The Lord is comnig."

With Christian greeting,

H. JUERGENSEN, C. C. C.

Barberton, O.

OHIO EVANGELISTS' REPORT

During the month of March our work as Ohio Conference evangelist has been spent in connection with the Blessed Hope Mission in Elyria, O., preaching and Bible study on Sundays and during the week personal work among the people.

We are preparing now for a series of special meetings to begin April 6th. The future of our mission work depends upon the results of the meetings.

Financial report is as follows:

Expenses for March

Salary	$60.00
Car fare	5.00
Meals	5.00
Postage	.50
Telephone	.25
Tracts	4.00
Printing	1.00
	$75.75
Cash received	30.00
Balance due	$45.75

C. C. MAPLE, Evangelist.

Found correct and recommended to be paid.

H. JUERGENSEN, C. C. C.

EVANGELISTIC HAPPENINGS

The meetings at Lissie having closed, I then started for my next appointment, at Brownwood, Texas. Finding that I would have to pass through Goldthwaite, I concluded to stop off and visit Dr. Wilson and family over Sunday. They met me at the station and took me to his home. Our conversation related principally to prophetic topics regarding the opening of "seals," "trumpets" and "vials." I found him fully alive to these things, and rejoicing to know that the gathering together unto the Lord was near at hand.

On Monday morning I started for Brownwood and arrived at that point at 10 o'clock a. m. Sister Crundwell met me at the station with a carriage. On arriving at her home I was glad to meet Sister Martin, who was just recovering from a spell of sickness. These two sisters are devoted children of God, who are anxiously waiting for the angelic reapers to come and gather the faithful unto the Lord. Oh, what a sorrow it would be to be among the "left," to pass through the fiery trails of fiery judgments! May we be accounted worthy to "escape all these things that shall come to pass and to stand before the Son of Man."

The meetings were commenced the following night. I preached ten sermons in all. Two were left thoroughly convicted of the truth, and another favorably impressed.

After preaching a sermon on the subject of "The Rich Man and Lazarus," someone outside requested me to repeat it, which I did. I am impressed that lasting good has been accomplished. The truth is planted in Brownwood to stay. They regretted the necessity that I should leave them.

My next appointment was at Burbank, Okla. Finding that I should have to pass through Fort Worth, Texas, I concluded to stop off and visit Bro. S. Blessing over Sunday. He is the only one that I know of in that city who is of the faith. He said that it would do him good to have a heart-to-heart talk with someone. The significant events now taking place in the East led him to believe that the day of the Lord is near at hand. Isolated believers feel the need of companionship with other believers.

On Monday morning I continued my trip to Burbank, Okla. By night I arrived at Newkirk, and had to stay over until the next day in order to make railroad connection. I was not aware that Bro. and Sister Waters had moved to Newkirk, and lived near the station, and so I put up at the

"Old Kentucky Home" hotel. Two signs were prominently placed on the wall which read as follows: "Christ is the head of this house," "No card playing allowed here." I love to stay in homes where Christ is truly the head of the house and evil practices are not allowed.

In the morning I resumed my journey to Burbank, the home of Sisters Chandler and McCurry. I arrived there at about 10 o'clock. Sister Alexander's son Frank met me and took me home. Sister Chandler gave me a very hearty welcome. We were mutually glad to meet each other once more. She is a true child of God; her heart is in the work. Mr. Chandler was away from home, but arrived in about two days, and he was pleased to see me also.

Bad weather came on, and so meetings were not started until the latter part of the week. We used the village church. My audiences were said to be larger than the local pastors drew. Close attention was given and appreciation expressed. It is hoped that some seed found congenial soil.

After these meetings closed I started for Arkansas City, Kas. On arriving there I took a hack for the home of Bro. and Sister Chaplin. I received another hearty welcome at this place. Bro. Chaplin is a nephew of Bro. S. A. Chaplin. I was also glad to meet their daughter Mabel, whom I baptized on a former trip. I was also delighted to meet Bro. and Sister Jacob Reid, Sister Russell, and Sister Sims. Bro. and Sister Waters, of Newkirk, attended the Sunday meetings.

The topics of the meetings were largely prophetic as related to closing up the times of the Gentiles. May God bless his faithful children in Arkansas City.

In the blessed hope. W. H. WILSON.

EVANGELISTIC NOTES

Dear Restitution:

Last week I left you at Los Angeles, where I had arranged to go to Oregon to hold some meetings there. Monday the 17th we boarded the train at Los Angeles. After riding all night in the mountains we emerged into the beautiful San Joaquin Valley at Fresno. Here we beheld the large fruit orchards and vineyards of the valley and also encountered a heavy rain, very much needed. We soon came to Sacramento, the capital of the state. We lay over for two hours, then boarded the train for the north, and rode all the afternoon through a most beautiful stretch of country, reaching Dunsmuir, at the edge of the mountains in northern California, and about sixty miles south of Mt. Shasta, the highest peak on the western coast. This mountain is about two hundred feet higher than Pike's Peak, Colorado.

At Dunsmuir we stayed all night, and had the pleasure of meeting Bro. Holloway's daughter Mabel, who is teaching school at that place. At 11 o'clock a. m. the train came along and we started over the mountains. We first came to the Shasta Springs, where the water comes out of the fissures in the rocks. The train stopped for ten minutes to enable all of the passengers to get a drink of the water, which tastes like a glass of water with a little soda thrown into it. Some of the springs are very strong of the soda. Then we passed close to Mt. Shasta; then we came to the Siskyou Mountains, and after traveling for two or three hours across valleys and through tunnels, some of them half a mile to a mile long, we finally landed at Ashland, Oregon, where the train stopped for supper. When one sees three of the large Mogul engines of the Southern Pacific attached to a train of twelve cars taxed to their utmost capacity to pull the train over the mountain it gives some idea as to the steepness of the grade. We traveled about thirty-five miles to get nineteen miles straight across the country, and in about twenty miles of the distance we had to take an elevation of two thousand feet. It was the grandest scenery and most enjoyable ride of all my trip since we left Iowa.

From Ashland we wended our way along the valley of the Rogue river for a short distance, and then crossed the Rogue river mountains into the valley of the Umpequa river, which we traversed for a short distance; then crossing a ridge of hills, we came into the valley of the Willamette river. We were soon at Albany, where we changed trains, and arrived at Corvallis, where we were met by Bro. Darby. We began meetings Thursday evening, and spoke to an excellent audience, meeting for the first time many of the pioneers of Nebraska who have been contending for the faith many years. Friday and Saturday evenings we spoke again. Quite a number of outsiders attended. Sunday we spoke both morning and evening to excellent audiences. We are enjoying the meetings very much. All the brethren here seem to be alive in the faith. An excellent spirit prevails among them, and although not all believing exactly alike upon just how the day of judgment will be executed, they are a unit on the gospel, which is the power of God unto salvation. To his own master he standeth or falleth, seems to be the motto here. Would to God it prevailed everywhere.

If we would only remember the words of the apostles: "Master, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven" (Col. 4:1), also Eph. 6:9: "Knowing that your Master also is in heaven, neither is there any respect of persons with him." James says: "My brethren, **be not many masters**, knowing that we shall receive the greater condemnation." Why? "For in many things we offend all." The only man who has a right to be a master of brethren is one who does not offend in word or deed. All should remember the admonition of Paul in Rom. 14:4: "Who art thou, that thou judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand." Brethren, let us awake to this fact and heed James' admonition: "If ye fulfill the royal law, **according to the Scripture**" (are we not always priding ourselves upon our Scripture? Do we not seek to impress upon outside people we are great Scripture people? If so, let's make our word good among ourselves). Notice: "If ye fulfill the royal law, according to the Scripture, thou shalt love thy neighbor as thyself," ye do well. But IF." If what? "If ye have respect of persons ye commit sin and are convinced of the law as transgressors." We would to God that all might heed these plain Scriptures.

Here we leave you in the midst of a protracted

effort at Corvallis. Pray for us, brethren, that we may set forth the gospel in its purity, and that some may soon hear and understand.

O. J. ALLARD.

BLESSED HOPE MISSION

ELDER C. C. MAPLE

The month of March has been a very interesting one at the Blessed Hope Mission, Elyria, Ohio. Our attendance has been kept down by cold weather, bad condition of walks, and much sickness, yet several new scholars have been in attendance at the Bible School and several new faces have appeared at our evening services. We had the pleasure of a visit from Bro. Walter S. Tomlinson, of Cleveland, at our evening service on March 16th, and Bro. H. Juergensen, of Barberton, on Sunday afternoon, March 30th. Both brethren expressed their appreciation of the effort being put forth.

Our attendance yesterday (March 30th) was 28 for the young people's meeting and 27 for the preaching service. Our special meeting opens on Sunday, April 6th.

Following is the financial report for the month of March:

Receipts During March

Elder C. C. Maple	$5.00
Mrs. Jennie Chappelle	2.00
Harry Earle	1.00
W. S. Tomlinson	1.00
Bro. W. E. Byers	1.00
Sister W. E. Byers	1.00
S. Roxana Wince	1.00
A Friend	1.00
B. F. Smith	2.00
Ruth W. Whitehead	1.00
Offerings	3.70
	$19.70

Expenses

Expense for Mission supplies, including gas bill, Sunday-school cards, papers, etc.	19.59
Balance from February	34.50
	$54.09
Receipts	19.70
Balance	$34.39
From last month	5.00
Balance still needed	$29.39

Let me at this time thank all those who have in any way contributed to the work of the Mission.

OBITUARY

William Wallace Pence

William Wallace Pence was born August 2, 1835, and died March 23, 1913, being 77 years, seven months and two days old. He was married October 15, 1857, to Amanda Evans. To this union were born six children. He is survived by his aged wife, Amanda Pence; four children, Gabriel A. Pence; John F. Pence, Annie S. McCandles, Jessie C. Pence, and nine grandchildren. Besides the immediate family, he leaves other relatives and many friends. He will be missed in his home, in the church, and in the community. He lived his entire life in Warren county, Ind., was a member of the Church of God at Pleasant View, Ind., and lived a consistent Christian life. At the time of his death he was an elder and also a trustee in the church.

The funeral services were conducted at the church at Pence, Ind., by Bro. Joseph Williams, and he was laid to rest in the Jordan Cemetery to await the resurrection morn.

LYDIA RAILSBACK.

SELF-PRAISE

It is the motive which is the real test of the character of self-praise. If it be used only in the cause of justic and truth, not righteous self-vindication, or in the interests of others, it is justifiable and not to be avoided through mistaken modesty. But if, as in the great majority of cases, it is the suggestion of egotism, the bubbling forth of an excessive self-complacency, the effort to force praise from other lips and insist upon being held in higher esteem than the character and conduct will of themselves create, then let is be shunned as an insidious and fatal stimulant, the appetite for which will grow by what it feeds on, and which will finally poison the springs of action, weaken the powers and destroy that self-respect and independence which lie at the root of all manly character and life.

Several weeks ago we received a number of complaints from subscribers who stated they had not received their papers. About that time we were moving our place of publication, and as the new workers were not familiar with our system it took two or three weeks to get it running smoothly. We are sorry this caused anyone to miss their paper, and where possible we sent additional copies. If for any reason you do not get your paper regularly drop us a postal and it will be taken care of.

The truly gifted and learned man is seldom vain of his gifts or acquirements. But he whose natural parts are but feeble, and whose achievements are but slight, is often eaten up with the most inordinate vanity.

God's standard for his children is not a low one. To Abraham he said, "Walk before me and be thou perfect." And Christ said long after, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

We must expect to meet with something of weariness and painfulness, even in the course of Christian love and duty. It is the condition of human life, a part of the cross appointed for us to bear in imitation of Jesus Christ.

To be worth anything character must be capable of standing firmly upon its feet in the world of daily work, temptation and trial and able to bear the wear and tear of actual life. Cloistered virtues do not count for much.

Only by slow and painful degrees can we fight our way upward and break loose from the clinging hold of self-love.

SUBSCRIPTION CONTEST

Opens April 1, 1913, Closes June 30, 1913

READ ABOUT THE SPECIAL AWARDS TO BE GIVEN TO CONTESTANTS WHO SECURE NEW SUBSCRIPTIONS TO THE RESTITUTION. Read every word, so that you will be thoroughly familiar with every detail.

FIRST—THE AWARDS

FIRST AWARD To the per n who secures the largest number of new yearly subscriptions to The Restitution between the dates of April 1, 1913, and June 30, 1913, we will give free a TWENTY-YEAR GUARANTEED GOLD-FILLED WATCH, with choice of Elgin, Waltham or Dueber-Hampton movement, either ladies' or gentlemen's size. This is a beautiful watch and a splendid timepiece. You can also choose a plain or fancy case.

SECOND AWARD To the one sending in the second largest number we will give choice of either a pair of SOLID GOLD CUFF LINKS or a SILVER MESH BAG, either a handsome pre—

THIRD AWARD For the third largest list we will give an extra fine 14k. SOLID GOLD FOUNTAIN PEN, barrel covered with silver filigree work.

SPECIAL AWARDS Besides these first three awards, we will give to everyone who sends in at least one new subscriber a handsome and useful POCKET MEMORANDUM BOOK.

To everyone who sends in at least two new subscribers a 14k. SOLID GOLD FOUNTAIN PEN is given, or to everyone who sends in at least three new subscribers we will give a 14k. SOLID GOLD SELF-FILLING FOUNTAIN PEN. These pens are all fully guaranteed.

So you see, everyone who enters into this contest will receive some kind of an award for their efforts; the greater the effort, the greater the award, and everyone will have the same opportunity.

NOW READ THESE CONDITIONS OF THE CONTEST.

1. Each subscriber to count must be a NEW subscriber. NO RENEWALS WILL COUNT.
2. Two six-months' subscriptions count as one yearly.
3. Subscriptions must be received after midnight March 31 and before [illegible] 30th, at midnight, [illegible].
4. If two contestants send the same number of subscribers in competing for the first three awards duplicate awards will be given.
5. All awards will be given at the end of the contest.
6. And this is going to be the best help of all: NEW SUBSCRIBERS WILL BE RECEIVED DURING THIS CONTEST at the special rate of

One Dollar a Year : 50c Six Months

This rate does not apply to renewals. To subscriptions in Canada add [illegible].

We believe the above offer to be very liberal liberal to the new subscribers, liberal to you who are to get the new subscribers.

Why do we give these awards? To stimulate your interest in helping to increase our mailing list and to get The Restitution into the many homes where it should be read. We want to increase the size of The Restitution, but in order to do this we must increase the size of the mailing list first, so THE BIG EFFORT IS STARTED AND THE CONTEST IS ON and remember, EVERYONE WILL RECEIVE AN AWARD.

If you want any other information write to BUELL W. NUTT, [illegible],
Box 272, Akron, Ohio.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The Inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15) who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26), the restoration of Israel as a nation (Ezek. 37), the literal resurrection of the dead (John 5:28, 29); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:20, 20); and eternal life only through Christ, the Life-Giver (John 3:16, Rom. 6:23). Also an understanding of elohim (Gen. 19:1-5), and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1, 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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BLESSINGS WHEN JESUS COMES

1. When Jesus comes the second time, Heb. 9:27
Then comes the end of Gentile times; Luke 2:24
When restitution times begin, Acts 3:19:21
And Jesus saves His own from sin. Matt. 1:21

2. He comes with all His angel bands, Matt. 25:31
To gather saints from every land. Mark 13:27
The dead in Christ will live again, John 11:25
And living in him will be changed. 1 Cor. 15:51

3. Now mortal are all living men, 1 Cor. 15:54
Immortal will they all be then; 1 Cor. 15:54
To corruption the dead are gone, 1 Cor. 15:53
Then incorruption they'll put on. 1 Cor. 15:53

4. Two will be in bed sleeping sound, Luke 17:34
One is taken and can't be found; Luke 17:34
Two will be grinding at the mill, Luke 17:35
One is taken, one is there still. Luke 17:35

5. Two will be in a field of grain, Luke 17:36
One is taken, and one remains; Luke 17:36
For Jesus sends His angels forth, Matt. 13:41
To East, to West, to South, to North. Mark 13:27

6. They take His faithful ones on high, 1 Thess. 4:17
To meet their Savior in the sky; Luke 17:37
Then to them he will say, "Well done, Matt. 25:21
Your greatest joy is now begun." Matt. 25:21

7. Then into chambers they will go, Isa. 26:20
While God will punish all His foes. Isa. 26:21
The promised land will then be cleansed, Ezek. 39:11-6
With Christ the saints will then descend. Zech. 14:5

8. Like Christ their Lord the saints will be 1 John 3:2
And live through all eternity; Mark 10:30
Their vile bodies be like their Lord's, Phil. 3:21
Then will shine like heavenly orbs. Dan. 12:3

9. Equal to the angels they'll be, Matt. 22:30
Joint heirs with Christ then they will be; Rom. 8:17
They will come and go like the wind, John 3:8
And like their Lord they can not sin. Heb. 4:15

10. Then they will know as they are known, 1 Cor. 18:12
And sit with Jesus on his throne; Rev. 3:21
They will have the power of their Lord, John 14:12
And with him they will judge the world John 12:48

11. To their youth will return old men, Job 33:25
No mother weeps o'er sick babes then; Isa. 65:20
A sinful child will surely die, Isa. 65:20
When his hundredth year has went by. Isa. 65:20

12. They will not weary when they run, Isa. 40:31
But fly like eagles to their homes; Isa. 40:31
And when they walk they will not faint, Isa. 40:31
Then God in earth rewards the saints. Prov. 11:31

13. The eyes of blind shall clearly see, Isa. 29:18
And lame shall leap as harts do flee; Isa. 35:6
The tongues of dumb shall sweetly sing, Isa. 35:6
And ears of deaf hear songs they sing. Isa. 35:5

14. The stam'ring tongue shall plainly speak, Isa. 32:4
A pure language shall nations speak; Zeph. 3:9
No sickness will there ever be, Isa. 32:24
From pain and death all will be free. Rev. 21:4

15. No evil beasts will then be found, Ezek. 34:25
And kid with leopard shall lie down; Isa. 11:6
Wolf and lamb shall together dwell, Isa. 11:16
Young lion and calf do as well. Isa. 11:6

16. Together cow and bear shall eat, Isa. 11:6
While dust shall be the serpent's meat; Isa. 65:25
Straw, like the ox, shall lions eat, Isa. 11:7
And there shall be no ravenous beast, Isa. 35:9

17. On hole of asp a babe shall play, Isa. 11:6
With any beast a child may play, Isa. 11:6
And weaned child shall put his hand Isa. 11:8
Upon the cockatrice's den. Isa. 11:8

18. These blessings are for those that love 2 Tim. 4:8
The Lord's return from heaven above; 1 Thess. 1:16
That wait and look for him to come, 1 Thess. 1:16
Then they will enter God's kingdom Acts 14:22

H. M. WILLIAMS.

MARRIAGE WITH UNBELIEVERS

No. 1

S. ROXANA WINCE

"Did marriage with unbelievers have anything to do with the almost universal corruption of the earth prior to the deluge?"

This is one of the questions asked by Mr. Wince in a series of lessons that seem to have been gotten up for the young people attending the Plymouth Bible School.

I came across it as I was turning the leaves of his notebook the other day, and it struck me as having a force and importance that I had never before attached to it, though always opposed to such marriages, because forbidden in many places in the Bible.

I turned to the sixth chapter of Genesis and read it. Evidently "the sons of God" are the sons of Seth, and not angelic beings. Seth was "appointed" of God to take the place of Abel as the progenitor of a holy race who were to be the custodians of his oracles, and witnesses for him to all other nations. John says: "Beloved, now are we the sons of God." Paul also says: "As many as are led by the spirit of God, they are the sons of God," and the whole nation of Israel is called God's son.

Cain had lost this birthright privilege; he could not stand as the forebear of God's nation "of kings and priests." He had been skeptical as to the atoning blood of a coming Christ. He would make no offering that pointed forward to such a Savior, and had made a martyr of his own brother, because he, believing God, had made the required typical offering, and had been accepted. "The original word for accepted," Prof. Bush says, "properly signifying lifting up, elevation,

excellency," implying that this "acceptance" involved the birthright. If not, why did Cain show such "burning anger," such "fierce resentment?" Anger that he would not put away, even when assured by his loving Creator that "if he did well" —made the full and complete sacrifice in prospective faith in Christ—"he would still be accepted," but if not sin would lie forever at his door, he would not be pardoned, and instead of Abel's desire being to him, and he having the rule over Abel, the thing would be reversed. God requires sincere faith and full obedience, and these Cain would not give. He wanted the blessings, but he wanted them on his own terms without confession of sin and prayer for pardon, and murdered the brother who stood in his way to desired promotion, audaciously thinking that he could thus secure it, just as his followers have thought ever since, who, "taking the way of Cain," have martyred the saints of God and usurped the headship of the churches.

Cain's works were evil, and because they were evil he was separated from his family, from his home, "from the ground that he had tilled, from the seat of worship, and from the only church that God had then upon earth," "driven" or "cast out" from the birthright place, to be "a fugitive and a vagabond," whose punishment was greater than he could bear, yet whose life was still mercifully lengthened that he might have space to repent, yet he repented not.

The line of demarcation had begun, for it was only a little while after the birth of Enos, the son of Seth (Heb., **Enosh,** meaning **sick, weak, sorrowful, miserable,** so called, perhaps, from the prevailing degenerate state at the time, or as prophetically foretelling what would soon be the state of the world) that men "began to call upon the name of the Lord," or "profanely began." "Jewish interpreters, for the most part," Prof. Bush says, "understanding it to be the commencement of idolatry, which consists for the most part in profanely calling upon and worshiping idols, under the names and titles of the true God." The Chaldee Targum reads thus: "Then the sons of men" (notice the expression, "sons of men") "left off from praying in the name of the Lord," or "became profane, so they prayed not." But the marginal rendering is: "Then began men to be called by the name of the Lord," that is, "a portion of them (viz., the sons of Seth), to distinguish them from the sons of Cain by taking upon them the profession of God's holy name, and being recognized as his true worshipers."

"But the Hebrew idiom," Prof. Bush says, "allows both facts to be alluded to under one and the same term." So Maimonides, the celebrated Jewish writer, says: "In the days of Enos the sons of Adam erred with great error, and the counsel of the wise men of that age became brutish, and their error was this: They say, For as much as God has created these stars and spheres to govern the world, and set them on high, and imparted honor unto them, and they are ministers that minister before him, it is meet that men should laud and glorify and give them honor. For this is the will of God that we might magnify and honor whomsoever he magnifieth and honoreth, even as a king would have them magnified that stand before him. When this thing was come up into their heart they began to build temples to the stars and to offer sacrifices to them and to laud and glorify them with words and to worship before them, that they might, in their evil opinion, obtain favor of the Creator, and this was the root of idolatry."

Did Cain invent this star worship? We know not; we can only conjecture. Neither he nor Satan were dead, and the cunning subtlety of the latter appears in this creed, where it makes it "the will of God" that the stars should be worshiped.

Men had greatly multiplied, even at the time when Cain went out from the presence of the Lord, else could he not have built a city and called it Enoch, after the name of his son. Adam had many sons and daughters; and Cain, and these, were from two hundred to one thousand years old in the days of Enos. Plenty of time for the cult to spread and to involve all of Cain's descendants and the most of those of Seth.

STUDIES IN THE APOCALYPSE

The Fifth Seal

Rev. 6:9, 10, 11.

"And when he had opened the Fifth Seal I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

The work of an expositor is to point out the meaning of the symbols and to find their correspondence on the pages of history.

The opening of the Seal reveals to John an altar, and slain persons under it; the figure is taken from the Altar of Sacrifice in the temple, with its victims offered in sacrifice. The reason for their being slain is revealed; "on account of the word of God, and for the testimony which they held." Slain souls are dead souls, or dead bodies, according to the use of the word soul in the Bible, "The soul that sinneth, it shall die" (Ezek. 18:4). The "souls under the altar" had blood; therefore they were not immaterial nor immortal souls.

The question is, if the slain souls were dead, how did they cry with a loud voice to God for vengeance on their murderers? In order to answer this answer I will say that these Seal-Symbols find their correspondence in the history of the Protestant reformation in the sixteenth century. Some writers—Seiss for instance, in his lectures on the Apocalypse—claim that there is no chronology in the book. And while we hold this to be a fatal error, we incline to admit a grain of truth in the statement. They argue that from the death of Abel to the end of this age the dragon power has persecuted the seed of the woman. "The earlier witnesses for the truth—the Paulicians, the Waldenses, the Vaudois and other bodies of true Christians, had borne an open testimony, from the beginning, against the various

corruptions of Rome; her errors in doctrine, her idolatries in worship, and her immoralities, until, in the end of the twelfth century—the same century in which, according to Mr. Gibbon, the meridian of Papal greatness was attained—they proclaimed her to be the Antichrist of Scripture—the Harlot of the Apocalypse, * * * and then was war waged against them with all the power of apostate Rome, to silence and destroy them. War was commenced in the edicts, of councils, which stigmatized the pure doctrines of the Bible, and branded those who held them as heretics. "The next step was to pronounce the most dreadful anathemas on those who were regarded as heretics, which were exectued in the same remorseless and exterminating manner in which they were conceived. * * * The Pope wrote to all Christian princes exhorting them to earn their pardon and win heaven, rather by bearing the cross against heretics than by marching against the Saracens. Those who perished in Germany during the wars of Charles V., and in Flanders under the infamous Duke of Alva, are reckoned by hundreds of thousands" (Barnes on Revelations, pp. 328-9).

"And when he had opened the Fifth Seal I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." John saw the symbols of that which was to be enacted in the future; and John himself stands as the representative of those that should in the future see the fulfillment of the symbolic scene. Now, to come to the fulfillment of this vision, we see Europe in the dark ages, and, according to the proverb, the darkest hour is the one before daylight; the Papacy has arrived at the meridian of its power, and has sunk to the lowest depths of dark superstition; all Europe is ready to do its bidding. John Huss, and Jerome of Prague, both were burned at the stake, and their ashes thrown into the river; and in this cruel fashion the light of the fifteenth century was swallowed up by the darkness, and the Papacy was comparable to a madman with unlimited power.

In the fourteenth century a change began to appear in the minds of the people. John Wycliffe, in England, translated the Bible into the English language and opposed Rome on many points. "He died and was buried at Lutterworth; but by a decree of the Council of Constance (May 4, 1415) his remains were ordered to be dug up and burned, an order which was carried out by Bishop Fleming in 1428. In this fifteenth century John Huss, and Jerome of Prague, were the chief lights; but in the fore part of the sixteenth century the reformers became more numerous—Luther and Melancthon in Germany, Zwingle in Switzerland, and many others. The invention of printing aided greatly in the spread of the writings of the reformers and of the Bible. The open Bible in the hands of the reformers is the main factor in opening the eyes of the blind and causing the darkness of the apostacy to vanish away.

Another aid to the reformers was the jealousy of the kings against the pretensions of the Pope to interfere in their civil affairs; this came about in the providence of God, when the time had come to consume the Papacy (Rev. 17:16). "The celebrated painter, Lucas Cranach, published, under the title of 'The Passion of Christ and Antichrist,' engravings which represented, on the one hand, the splendor and magnificence of the Pope, and on the other the humility and sufferings of the Redeemer. Luther wrote the inscriptions. These engravings, executed with great spirit, produced an astonishing effect. The people withdrew from a church which appeared so opposed to the spirit of its founder" (Reformation, by D'Aubigne, p. 180).

The time when the symbols of this Seal found their correspondence in history was in the sixteenth century, at the time when the teaching of the reformers had opened the eyes of the people, to such an extent that they saw the slain martyrs and realized that they were the saints of God, and that the party responsible for their death was the very Antichrist and his followers, as taught by the reformers. What John saw in symbols, the people saw in fulfillment of the symbols. And, having their eyes opened to this fact, that the slain were the saints of God, slain because of their testimony to God's word, could they do less than give them white robes, the "righteous of saints?"

"And they cried with a loud voice." If the teaching of the Seals were literal there would be some force to the claim that the martyrs were conscious when they cried for vengeance on their enemies. If we view their cry as literal, how will it agree with the spirit of the Master. "Father, forgive them, for they know not what they do." And the martyr Stephen: "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge" (Acts 7:60). When we behold the bloody and mangled form of a good man murdered, does not the scene cry with a loud voice for vengeance on the perpetrators of the crime? The blood of Abel cried to God from the ground (Gen. 4:9, 10). The stone cried out of the wall, and the beam out of the timber answered it (Hab. 2:11). The hire of the laborers kept back by fraud cried, and the cry entered into the ears of the Lord of Sabaoth (James 5:4). The principle of personating inanimate things, and causing them to speak, permeates the Apoclaypse from beginning to end. And if the blood of one righteous person cried to God, how much more should the blood of thousands cry with a loud voice? They were to rest yet for a little season, until the rest of their brethren should be killed as they were. This indicates, to my mind, that this view in a measure is applicable to all the martyrs, and that the end of this dispensation brings retribution. It is the Papal horn of Daniel 7:25 that "wears out the saints of the Most High." It is the same power that in Rev. 13:7 makes war with the saints, and overcomes them. The Pagan dragon made war in chapter 12, but Michael helped the woman, and the dragon was cast out of the heaven. I may add, in conclusion, that the drunken harlot, that is drunken with the blood of the saints, is cotemporary with the ten kings; all after the passing of Paganism.

Old age has its privileges. It is a blessed thing to grow old and be respected and honored and humored. The very old and the very young are the light and the hope of the world. The dignity and wisdom of age and the innocence of childhood are the best features of life.

OBITUARY

G. B. Fox

Guy Bruce Fox was born April 21, 1897, and died April 2, 1913, aged 15 years, 11 months and 11 days. Guy was the oldest son of Bro. James and Sister Rebecca Fox, of Moorefield, Neb. Guy accidentally discharged his gun, and as a result had to have his arm amputated. Blood poisoning set in, and all that a loving mother and kind father and sympathizing friends and skill could do were unable to overcome the enemy, so he prevailed for a time.

Guy was a boy of good habits and well liked by all his companions. The pallbearers were six of his young companions. The parents and brothers and sisters are nearly prostrated.

In our discourse we pointed them as a source of comfort to him who stood by the grave of Lazarus and wept with his sisters, and then said, "Lazarus, come forth." Oh, how suddenly tears of sorrow were turned into tears of joy! Mary and Martha waited while Jesus was coming from beyond Jordan to Bethany; the suspense and agony were no doubt intense while they waited, but the kind and significant words and the tender voice of the Savior must have been like balm to their aching hearts. His words will mean the same thing to you sorrowing ones when the waiting time is over. ALMUS ADAMS.

John McCory

Bro. McCory was born December 18, 1834, and fell asleep March 11, 1913, at the ripe old age of 79 years, 2 months and 21 days.

He was united in marriage to Miss Anna Warman, with whom he lived happily until her death in 1864. To this union were born three children: Charlotte, Carrie and Isadora. He was again married on October 7, 1866, to Mrs. Elizabeth F. S. McNamara, with whom he lived until her death, March 13, 1895. Five children were born to this union: Mary, Grant, Schuyler, Lilly and Roscoe, all of whom survive him except Schuyler, who died two days following his mother.

He is survived by three brothers: William, Joseph, Philip; and two sisters, Mrs. Sarah Snyder and Mrs. Elizabeth Lee.

He leaves six children, four daughters and two sons, and one stepson, William McNamara, by his second wife; eleven grandchildren, seven stepgrandchildren, two great grandchildren, and a host of friends to mourn his loss.

Bro. McCory united with the Christian Church at Bridgeport, Ind., when he was quite young, with which he was identified until about 1868, when he united with the Advent Christian Church at Bridgeport, Ind., as one of its charter members. He was identified there for many years as an elder. He then moved his membership in 1903 to Hillsburg, Ind., being a firm believer and a true Christian until death.

A grand old man has been laid to rest, one who has not lived his life in vain. The same characteristic of his church was shown in his attachment to his country. He enlisted in his country's cause in 1863 in the 4th Indiana Cavalry. He was in all respects loyal to the trust. He was confined for six months in Andersonville prison.

He was a member of the Grand Army of the Republic at Sheridan, Ind., and later transferred his membership to Salem, Ind., Samuel Reid Post No. 87, which accompanied the remains to their final resting place, thus showing the high regard in which he was held by them.

During his final illness of several weeks he was ever patient in his sufferings, always considerate of the loving hands that cared for him. His last words were: "Tell all my friends good-by. I hope to meet them all at the resurrection at the second coming of our Lord and Savior, where partings and good-bys will be no more."

The funeral was held at Bridgeport Thursday at 10 a. m. by Bro. Downs, of New Albany. He was laid to rest in the Miller Cemetery, to await the second coming of the Lord, when he only will be satisfied when he awakes in the likeness of his Savior.

EVANGELISTIC REPORT FOR FEBRUARY

The month in many ways was a busy one. When Mr. Savadge, a popular minister, advertised he would speak on the return of Ed Neal's ghost I tried to get him to let me have the forenoon of the next Sunday to reply. But he pointedly refused. He speaks every morning at the Gayety Theater, so I spent several busy days finding a place in which to reply. I finally secured the right to speak in the Lyric Theater, and had several hundred to hear me, and never had a more appreciative audience. To show how sincere those fellows are I will relate that, after he knew I was out of the city and so far away I could not get back at his specified time, he accepted my offer to debate the question, and limited the time of beginning so I could not possibly get back. He told his audience that if I was not there before noon it was all off, trying to make them believe that I was afraid to come. Bro. Hobart went to hear him and see fair play, and got up and told them why I was not there. He was not expecting anything like that. It is strange how dishonest those people will be, and still claim to be so full of the spirit.

On the 18th I purchased a ticket for Sunnyside, Wash., where Sister McClelland had interested some in the faith who wanted to be baptized. After traveling for two days and three nights over mountains and through valleys we arrived at our destination, where we found Sister McClelland, Sister Lapp and husband in waiting at the depot. After a hearty dinner at Sister McClelland's she took me over to one of the families that wished to be baptized, to further instruct them in the truth, which we did until sundown, when we damned up an irrigation ditch of pure, clear water, and planted three, who in the next instant had sprouted and come forth into new life.

With the help of Mr. Lapp we secured a building down town, and while a big meeting was going on, and part of the time two, we spoke to a few who were interested in the truth. I firmly believe that if the work could be followed up a congregation could be built up here.

After we had spoken several evenings and had talked privately with Sister McClelland's husband, he too decided to put on Christ. Bro. McClelland has been a teacher, and is a man that impresses one at first sight with the thought that he has been a man of clean habits. Sister Argent also

has been a teacher, and her demeanor will tell you at once that you are in the presence of a very intelligent lady, one who would make her presence felt anywhere. It has not been my lot very many times to baptize four such intelligent and earnest people at one time. Sister McClelland certainly deserves a great deal of credit for interesting these people in the truth. Sister McClelland is not ashamed of the gospel, and, again, she believes in keeping it pure. May the Lord bless her. She has made a big sacrifice in many ways for these dear ones, but she will be well repaid. Wherever she goes we all know who know her that someone is going to hear the gospel that she believes. It would seem if she kept still that the rocks would cry out.

While at Sunnyside I had a pleasant visit with Sister Sullivan and family, formerly of St. Paul, Neb. They have a nice home and are well pleased with the country. It seemed good to meet them again. We also made our home part of the time with Sister Lapp and family, formerly of Mooresfield, Neb. Mr. Lapp was a valuable help in securing a place to hold our meetings and in other ways. We always enjoyed visiting them, and as much here in this far-away land as anywhere.

On our return we stopped at Spokane, Wash., and visited Mrs. Gurnesey, a daughter of Sister Calkins, of Kansas City, Kas., whom we had not seen since she was a bit of a girl. The first series of meetings I ever held was near Liberty, Mo., and I was called by her parents and made my home with them during my stay. How strange to meet her in her own home after so many years, and so far away!

I then made a side trip of thirty-four miles into Cœur de Alene, Idaho, and stayed over Sunand until Monday evening with Bro. and Sister Bartlett. Sister Bartlett is a daughter of Sister Johns, of Blair, Neb. I had not met them for ten years, and we surely put in the time talking of bygone days and other topics.

We then started on our long journey home, arriving safe and well, and just one train ahead of the big blizzard, for which we were thankful. So closed a month of hard work, but we trust in the kingdom to see and know that it was profitable. May our Father in heaven bless those who have entered the fight and help them to finish well.

Expenses

Omaha to Kennard and return	$ 1.18
Omaha to Sunnyside, Wash	54.00
Meals and hotel bills	5.35
Printing at Sunnyside	.30
Spokane to Cœuer d'Alene, Idaho, and return	1.50
Total	$62.33

Money Received

At Kennard	$ 1.50
At Sunnyside	82.00
At Cœur d'Alene	2.00
Total	$85.50

Sermons

At Kennard, 1st to 3rd	3
At Sunnyside, Wash., 23rd to 28th	7
At Kennard, 14th to 16th	3
At Omaha	1
Total	14

Baptized, 4.

Receipts	$85.00
Expenses	62.33
	$23.17
Wages	$65.00
Paid on wages	23.17
Due	$41.83

ALMUS ADAMS.

EVANGELIST REPORT FOR MARCH

Sermons

Sunnyside, Wash., 1st to 7th	7
Kennard, 23rd	2
Kennard, 30th	2
Total	11

Expenses

Omaha to Kennard and return (two trips)	$ 2.36
Money received at Kennard	1.00
Expenses less amt. received	$ 1.36
Salary	$65.00
Due	$66.36

Baptized at Kennard, 3.

After returning from Washington and resting a little I went to Kennard on the 23rd, which was Easter. The Sunday-school had prepared a program which was a credit to both teachers and scholars. In the evening our congregation was small, as the storm continued so late. We had intended to stay until Monday evening, but learned in the morning of the great cyclone, and as there was no way to hear particulars, as the wires were down, we hurried home, to find all safe. When we visited the path of the storm and saw great buildings torn to splinters, and whole blocks swept away clean, we thought, "how frail is man." It has been intimated by those who watched it enter the city from the southwest and pass out at the northeast, where it destroyed the Illinois Central bridge, that it was only about two minutes in operation. In so short a time two thousand five hundred were rendered homeless, one hundred and forty killed, and something like $5,000,000 worth of property destroyed.

When Jesus was here he calmed the wind; it obeyed his voice. So when he comes again, and there is no more curse, the storm, among other things, will go. The storm caught people in unprepared condition; just so, when Jesus comes, many will be caught eating and drinking, unready. But we are not in darkness, that that day should overtake us as a thief in the night.

On the 30th I again visited the brethren at Kennard. At eleven o'clock, after Sunday-school, I spoke from Job 7. In the afternoon at four we met and planted three more in the likeness of Christ's death.

Still others are nearly ready. May God bless and keep these to the perfect day. "Be faithful," says Jesus, "and I will give thee a crown of life."

Yours in the blessed hope,

ALMUS ADAMS.

It is better to stick to a straight old path than to start on a crooked new one.

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PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

Sunday evening, April 6th, Mrs. Larkin, sister to Sisters Tittman and Tabor, put on Christ in baptism. Several others are interested.

If any readers of The Restitution would like to have a postal card photo of the Church of God in Cleveland, they can obtain it by sending five cents to Sister Helen Pate, 10807 Ashbury Avenue, Cleveland, O.

EDITOR'S SERMON NOTES ON THE APOCALYPSE

Subject: The Seventh Seal; or the Sealing Angel and his Seal.

Text: Rev. 7:1-4.

1. Introductory. 1. "After these things" locates the events of this chapter "after" the sixth seal; hence they are part of the seventh seal (vs. 1; 8:1; 6:2).

2. Symbols of the Seventh Seal Explained.

1. "Four Angels." 1. Subjection of present world to angels, as its administrators, attested by scripture (Matt. 18:10; Deut. 32:8, Septuagint; Dan. 10:13, 20, 21; 12:1; 4:13, 14).

2. "Holding (Restraining) the Four Winds." 1. Winds in prophecy are symbolic of wars and commotions (Dan. 7:2; Jer. 4-11-13; 49:36, 37; 51:2; Matt. 28:18; 1 Pet. 3:22; Heb. 2:5).

3. "Earth," "Sea," and "Trees." 1. These are symbolic of church-sympathizers, the wicked, kings, potentates, and kingdoms (Rev. 12:16; Isa. 57:20; Rev. 21:1; Ezek. 17:24; Dan. 4:10-15; Matt. 13:31, 32).

4. "Another Angel," a Fifth Angel, the Sealing Angel. 1. He is a symbolic personage representive of a class of agents engaged in the work of sealing (vs. 3; 2 Cor. 5:17-20; 2 Tim. 2:2; Rev. present participle, as in our version, but the second aorist participle, signifying a past action. This angel started in the East, but was doing sealing work in the West when John saw him (Lk. 24:47; Col. 1:23; Rev. 12:6, 14).

5. The Seal. 1. Divine teaching applied to the forehead, the seat of intelligence (Job. 33:16; Dan. 9:24; Jno. 6:27; Eph. 1:13; Heb. 2:4; 2 Cor. 1:21).

3. Historical Application. 1. Unpopular as the truth is, and has always been, yet there has never been a time in history when its followers have not existed on earth (Dan. 7:21-27; Rom 11:2-5; Rev. 2:3; Eph. 3:21; Donatists, Gib. 2: 262, 204).

NOTICE TO NEBRASKA BRETHREN

Will the local collectors please do their best to have all Conference dues collected and sent in to the State Treasurer by May 1st? Those isolated, or whom a collector does not reach, may send directly to the Treasurer, whose address is: Mrs. Emma E. Davis, 3304 Taylor Street, Omaha, Neb. The dues are 50 cents from each sister and $1.00 from each brother.

ALTA KING, Secretary.

"ELIJAH WENT UP BY A WHIRLWIND INTO HEAVEN"

(2 Kings 2:1, 11)

The ascension of the prophet Elijah to heaven by a whirlwind, as related by the texts given at the head of this article, has been misunderstood and misused by both the world and the church. It has been quoted by the world to prove and sunstain a precedent for heaven going at death for the good. Obviously this scripture can not be used legitimately to countenance this dogma; for Elijah ascended to heaven in a whirlwind, publicly and bodily, and without dying; whereas in the heaven-going taught by the world it is to be noted with proper wonder and amazement, is on "angels' wings," instead of a whirlwind; the spirit or soul, which Buck's Bible Dictionary calls "an immaterial substance," goes, instead of the body; and no one is permitted to go, no matter how good he may be, until he dies, whereas Elijah went without dying. Here we have no parallel, but positive antithesis.

But the Church of God, equally with the world, has misapprehended the meaning of Elijah's ascension. Some claim that the prophet was carried to the presence of God in mortal nature, and remains there to this day a mortal man—that God has supernaturally prolonged his natural life all these thousands of years! The mere statement of this fanciful imagination refutes it. Others upon whose ears this absurd view and unbiblical speculation has grated have objected to such dreamy, and improbable, and visionary expositions of God's word, and well they may. Only a spiritual body like Christ had after his resurrection is independent of atmospheric air for its support, as is proved by our Lord's ascension to the right hand of power. A mortal body can only live in water and air, and then only at a comparatively low altitude above the surface of the globe. The air only extends from forty to fifty miles above the surface of the earth; beyond that limit, therefore, even if it could be attained, mortals sup-

ported by the breath of life could no more live than fish in air. Beyond this belt of air is the ether through which no being depending on the inhaling and exhaling of the breath of life can pass and live. Only beings like angels, God, and his son Jesus, all of whom are spiritual beings, can live where there is no air. The only admissible conclusion, then, is that if Elijah has lived in heaven, the realm of celestial beings, for so many thousands of years without dying, he must be essentially a spiritual being, an immortalized body. But this theory only adds an absurdity to an absurdity. Paul makes one statement in his letter to the Hebrews which shatters this nebulous theory into atoms. He is representing that the Mosaic rites were all typical; and that by them the Holy Spirit "signified" that the "way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing" (Heb. 9:8). "It was not possible," he writes, "that the blood of bulls and of goats could take away sin" (10:4). The Mosiac sacrifices could not of themselves do this; they all had to be ratified by the death and blood of Christ. Now Elijah lived while the "first tabernacle was yet standing;" the "holiest of all" was not therefore "made manifest" to him. So this statment by Paul about the first covenant, and Christ's death as affecting those who were under it, is just as true of Elijah as anyone else who lived under it; "For this cause he is the mediator of the New Covenant, that by means of death, **for the redemption of the transgressors under the first covenant**, they which are called might receive the promise of eternal inheritance" (Heb. 9:15).

From this passage it appears that Christ's death was as much designed to effect the "redemption" of people under the "first covenant" as if no sacrifices had been offered under it. The claim that Elijah has been immortalized is certainly a very grave error; for it represents him as attaining the "holiest of all" by sacrifices which were powerless to "take away sin;" that the holiest of all had been "made manifest while as the first tabernacle was yet standing," while Paul says it was not! And it represents the prophet as realizing the "promise" before the death of Christ, the very "cause" and "means by which," Paul says, "they which are called might receive the promise of eternal inheritance." If Elijah was immortalized and taken to heaven hundreds of years before Christ died, and has enjoyed the "holiest of all," and realized the "promise" prior to and independent of Christ's death, then he did not partake of the "redemption" effected by Christ's sacrifice, and so far as he is concerned the blood of Christ is an "unholy thing"—without worth or merit (Heb. 10:29). When the blood-washed throng break out in glad song in the morning of redemption and say, to the honor and glory of God, "Thou wast slain, and hast redeemed us to God **by thy blood**" (Rev. 5:9), Elijah, not having been a beneficiary of Christ's death, but having been his own savior, will be banished from the heavenly choir to some anteroom in the kingdom, where, in the solitude of isolation, he can by himself sing his own praise forever more!! Dear reader, reject without hesitation or parley a doctrine so derogatory to the life and mission of our blessed Redeemer.

We now pass from prefatory remarks to the texts themselves: "When the Lord would take up Elijah into heaven by a whirlwind;" "There appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven" (2 Kings 2:1, 11). Our remarks of explication will be under the headings: 1, Heaven; 2, Whirlwind; 3, And then the positive proof of our interpretation.

1. Heaven. David says in Psa. 115:16: "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." The contrast in his verse is very marked. While both heaven and earth are the Lord's in the sense of ownership, yet he has reserved "heaven, even the heavens," for himself, and has only "given" us the earth for our abode. He has never "given" the heavens to Elijah or any other man; we defy anyone to show that he has. If this prophet is in heaven he is a trespasser and usurper there. That the heavens "are the Lord's" in an exclusive sense we learn from Paul in 1 Tim. 6:16: "Dwelling in the light which **no man can approach unto; whom no man hath seen, nor can see.**" Heaven where the deity dwells is a place of such "light" that "no man" can approach near it; for this reason no man has seen nor can see God. If Elijah ascended to heaven, let him be careful and not "approach" too near the Deity enthroned in "light!" That the Lord's throne, the place of his residence, is barred from all human beings, is plain from the challenge of Agur: **"Who hath ascended to heaven or descended?** Who hath gathered the wind in his fists? * * * What is his name and his son's name, if thou canst tell?" (Prov. 30:4). Heaven-going people, can you meet Agur's challenge? Show us a man who has "ascended up into heaven," and Agur will show you a man who can "gather the wind in his fist!" Pressed on this matter, all have to admit that the only "name" that ascended into heaven is spoken of in John 3:13: **"No man** hath ascended into heaven **but** he that came down from heaven, even the Son of Man which is in heaven." Angels have ascended and descended in all the different ages, but Christ is the only "man" that ever did ascend (and then only after he had been changed to an immortal being). Christ excepted, Enoch, Elijah or any other man, dead or living, never went to the heavens, into the abode and presence of God.

How, then are we to understand that Elijah "went up by a whirlwind into heaven?" Heaven, we must remember, does not always designate the place of God's throne. The original words in the Hebrew and Greek translated "heavens" only mean "heaved-up things," and are frequently applied to the air and sky (see Young's Concordance). In Gen. 1:6-8 the firmament, the "expansion" over our heads, is called "heaven" (verse 8). In this expansion or belt of air, extending, as we have observed before, some forty or fifty miles above the surface of the earth, the birds of the air are said to "fly above the earth in the open firmament of heaven" (verse 20). Because they are denizens of the air or firmament they are called the "fowls of heaven" (Zeph. 1:3). That this is the "heaven" into which Elijah ascended is plainly indicated by the statement that he ascended

2. "By a whirlwind into heaven." Soon as

the expansion was formed by dividnig the waters from the waters, those on the earth into rivers and seas, those above into mists and clouds, the "expansion" between them called air, before full of humidity and weight, now become rarified, and began to circulate in breezes and winds (Gen. 1: 1-30). Now air in motion is called "wind." The cool of the day is literally the "wind of the day" (margin, Gen. 3:8). The stirring of the air or wind was the means God used to assuage the waters after the flood (Gen. 8:1). When wind becomes violent, and moves with more than ordinary velocity (Hos. 8:7), with circuitous movements, it "whirls," hence "whirlwind" is a word which refines itself. Its whirling rolls chaff and other objects before it (Isa. 17:13), carries them long distances and scatters them all along its pathway (Isa. 11:16). But as a wind is only a disturbance of air, there can be no wind higher than the air belt. No object taken up by a whirlwind can go higher than the wind goes, for the simple reason that the attraction of the earth draws everything to its surface. Balloons and flying machines have to resist the power of attraction. The moment their power becomes exhausted or gets weaker than the earth's power of attraction they are speedily drawn to the earth. When a man ascends into the expansion in a balloon he will not go an inch higher than the balloon goes, for he is dependent on it to carry him every inch he gets away from the earth. A stone thrown upward does not ascend by centrifugal power; it is moved by an outward force, consequently when the activity of that force ceases the stone quickly falls to the ground. Such is the irresistable power of the earth's attraction over all things and mortals. But with Christ, after he was immortalized, it was quite different: the attraction of the earth had no power to hold him; and without balloon, aeroplane, whirlwind, wings or any kind of appendages to resist the earth's attraction he ascended up to the right hand of pore. Elijah, a man of "like passions with us" (Jas. 5:17), had no such power. It is a remarkable fact repeatedly stated that he ascended to heaven "in a whirlwind." This statement not only shows that the "heaven" into which Elijah ascended was the "expansion" above us where the wind moves, the place and the only place subject to whirlwinds, but it also shows that the whirlwind was the power or means "by" which the prophet was taken up. As a mortal he was dependent on some power to ascend; and as he ascended "by a whirlwind," he could not and did not go an inch higher than it went! Here reason and revelation join hand in hand. But putting reason, logic, induction, deduction and all other indirect evidences on the shelf, let us look at the

3. **Positive proofs in the case.**

1. **The testimony of fifty sons of the prophets.** They were attending the prophetic schools at Bethel and Jericho (2 Kings 2:3-7). No one can object to them or their testimony, for God revealed to them both the time and place of Elijah's ascension (verses 5, 7). It is not likely that God would reveal all this to them, and then leave them ignorant about the ascension itself. They witnessed the prophet's ascension (verse 15); we are anxious to hear what they thought about it. Listen to their opinion: "Behold, now there be with thy servant fifty strong men; let them go, we pray thee, **and seek thy master**; lest peradventure the spirit of the Lord hath taken him up, **and cast him upon some mountain, or into some valley** (verse 16). They sought him for three days (verse 17). Unlike moderns, these men, actual witnesses of Elijah's ascension, and therefore competent to have right views about it, had no idea that the prophet had left the earth permanently. Though he ascended into the firmament before their eyes, they had no other idea than that the spirit had dropped him upon "some mountain, or in some valley." Their failure to find him can not be urged as an argument that the prophet was not on earth. Because

2. **The spirit of the Lord had before and frequently taken Elijah up, as it did here, and protected him in places of seclusion.** In 1 Kings 17 we learn that he had spent three years (18:1) by the brook Cherith and at the home of a widow in Zarepath. No one knew where he was. One day Elijah met Obadiah in the way as he walked alone, and said to him: "Go tell thy Lord, Behold, Elijah is here" (18:7,8). Obadiah was afraid to deliver this message to Ahab. Why? Listen to the reason: "There is no nation or kingdom whither my lord hath not sent to seek thee; and when they said, He is not here, he took an oath of the kingdom, that they found thee not." None of his contemporaries, whether malevolent or friendly, thought he had migrated to the skies because he could not be found. God had only "hid" him (Jer. 36:26)) from his enemies. Now mark why Obadiah did not want to report, "Behold, Elijah is here:" "It shall come to pass as soon as I am gone from thee that **the spirit of the Lord shall carry thee whither I know not**; and so when I come and tell Ahab, and he can not find thee, he shall slay me" (1 Kings 18:12). That the spirit of the Lord had previously and frequently carried this prophet to "some mountain or into some valley," where he was fed by ravens, sustained by angels, and was protected from his enemies, is clearly apparent from Obadiah's words. So usual and common was it for the "spirit of the Lord" thus to carry away the prophet that Obadiah anticipated, were he to go and tell him he had seen Elijah, "as soon" as he left him, even before he could return to the spot where Elijah then was, the spirit would carry him to some unknown place! In that case his report would appear to be a lie, and for this Ahab would slay him. Such operations of the spirit upon Elijah, I repeat, must have been very common, or Obadiah could not have entertained such fears. Instead, then, of his ascension being unusual, something that had never occurred before, it was usual and recurrent. No more can be claimed for one ascension than another. And lastly we affirm

3. **That to other prophets the same phenomenon has occurred.** Ezekiel says (3:12, 14): "The spirit took me;" "The spirit lifted me up, and took me away." Jesus was "led up of the spirit into the wilderness" (Matt. 4:1). "The spirit of the Lord caught away Philip" (Acts 8:39). When the Lord comes the saints are to be caught up into the air (1 Thess. 4:17). No more can be claimed for Elijah's ascension than is claimed for the same language when applied to Ezekiel, Jesus, Philip and the saints. And here we rest our case.

EVANGELISTIC NOTES

Dear Restitution:

Last week we left you in the midst of a meeting at Corvallis. We continued the meeting all through the week, enjoying the fellowship of the brethren. On Thursday Bro. H. J. Prosser, son of Bro. W. A. Prosser, of Scholls, Oregon, came over from Newport and visited with us until Saturday morning. He spoke for us on Friday evening, delivering an interesting discourse on "The Inheritance of the Saints." It began raining on Thursday morning, and continued with hardly a cessation until some time Sunday night. At this writing the water is very high, but they anticipate no trouble. We had a fine attendance all through, especially of our own people. The rain in no way interfered with their attendance, it not being anything unusual. There is a great deal of rain here in the winter time.

Much credit should be given to Bro. Darby for keeping the brotherhood together at this point, as well as keeping the Northern Conference alive. If he drops the work the church will soon be a matter of history in this section of Oregon and Washington. Saturday morning Bro. and Sister Palmer and Sister Belshaw came on from Eugene. Bro. Darby and I went to the train to meet them, but imagine our surprise when the train came and no one appeared, and on returning home we found they had come over on an earlier train and were at Sister Cady's home, having a good visit with her. We went over there for dinner. After dinner we called at Bro. Darby's and Bro. Morgan's, talking of the things concerning the kingdom of God and kindred subjects. Our stay among these brethren so far has been unusually pleasant.

We were glad to notice that the young people of the brethren's families, as a rule, attended all of the services. Some of our people in some localities seem to enjoy the fellowship of the nominal churches. We tried to point out to them the folly of doing any good among them; as the apostles said, "They would always be learning, but never able to come to a knowledge of the truth." This has been our experience everywhere that our brethren have gone into other churches, thinking they could help to show them the truth. My brother, my sister, what has been your experrence? I do not recall a single instance where any of our brethren have succeeded in teaching anyone the truth where the people have come out and taken a stand for it. I do know some who claim they believe our views, but they still remain with their own church, and our brethren are still teaching them the truth, but we have failed to find any that have come to the knowledge of it.

Brethren, did it ever occur to you that churches which bow down to sociables, bazaars and all kinds of things that the world bows down to, that there was something wrong with the gospel that they believed, that the light they were bearing was not the kind of light Jesus said was light? If we have the right kind of light, will it lead us into unfruitful works of darkness, or rather to do the same things that the powers of darkness do? What does Paul say? "For ye were some times darkness, but now are ye light in the Lord." When were ye light in the Lord? When you believed the gospel, of course. Now, what shall we do? Why, walk in among the churches, teach them the truth, have a home somewhere? Let's see. Oh, yes: "Walk as children of light, proving what is acceptable unto the Lord; and have no fellowship with the unfruitful works of darkness, but rather reprove them." Brethren, if we have the light, let us walk as children of light, May God give us grace to keep ourselves aloof from the garments spotted by the flesh, always abounding in the work of the Lord. Stand by the truth; stand for the truth, even if you have no home. Remember that, like the men of faith, we are pilgrims and strangers on the earth, desiring a better country, wherefor God is not ashamed to be called our God, and that he hath prepared for us a city. Should we not be ashamed to call God our God if, after we have laid hold of the gospel, we find ourselves joined to a home that worships the things the world worships, viz., banqueting, strife, merchandising bazaars, revellings, and such like? Awake, thou that sleepest, and rise from the dead, and Christ shall give thee light," not join some nominal church and be lulled to sleep. In every case we have found brethren of the one faith in one of these homes we have found them lulled to sleep and their light gone out. If one of them did happen to awake out of his sleep he soon sought a different home to dwell in. Brethren, these are momentous times; signs are fast fulfilling; the Lord is nigh at hand. Let us cast all our cares upon him, and be ready for his appearing, not eating and drinking with the drunken, and have our portion with the hypocrites, but as a faithful servant deserving of the reward of our faithfulness.

This leaves us at Corvallis, expecting to continue the meetings possibly another week. Below we give you report for the month of March. The reason for so few services, unable to get a house to hold meetings in.

Expenses for March

Railroad fares, hotel bills	$29.15
Money received	10.00
Short of expenses this month	$19.50
Short of expenses last month	$20.77

Sermons Preached This Month

Telzah, Cal.	3
Los Angeles, Cal.	2
Corvallis, Oregon	13

Yours in the work,

O. J. ALLARD.

COMMUNICATIONS

Dear Bro. Huggins:

Am enclosing two dollars as a little Easter offering, to be used as you think best. If it is useful in the "Sermon Fund" I shall be glad. There is certainly a great need for spreading the truth and letting the light shine into darkened minds. God's word is precious; and as it is the only means of salvation it should be a duty and a joy to send it out.

I do appreciate The Restitution very much and the efforts of all the dear brothers and sisters who work to make it a success.

Trusting that God's blessing may be yours in your work, and that he may make you a blessing to many, I remain your sister in the blessed hope,

LILIAN S. MASON.

SUBSCRIPTION CONTEST

Opens April 1, 1913, Closes June 30, 1913

READ ABOUT THE SPECIAL AWARDS TO BE GIVEN TO CONTESTANTS WHO SECURE NEW SUBSCRIPTIONS TO THE RESTITUTION. Read every word, so that you will be thoroughly familiar with every detail.

FIRST—THE AWARDS

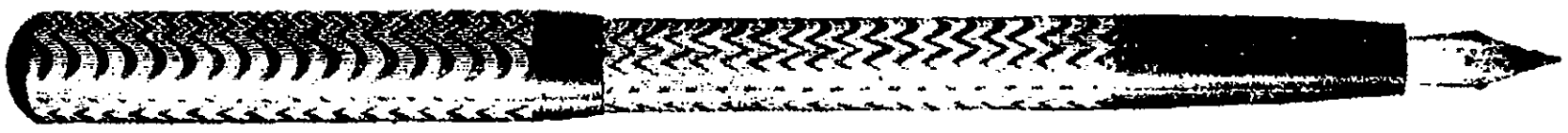
FIRST AWARD—To the person who secures the largest number of new yearly subscriptions to The Restitution between the dates of April 1, 1913, and June 30, 1913, we will give free a TWENTY-YEAR GUARANTEED GOLD-FILLED WATCH, with choice of Elgin, Waltham or Deuber-Hampton movement, either ladies' or gentlemen's size. This is a beautiful watch and a splendid timepiece. You can also choose a plain or fancy case.

SECOND AWARD—To the one sending in the second largest number we will give choice of either a pair of SOLID GOLD CUFF LINKS or a SILVER MESH BAG, either a handsome present.

THIRD AWARD—For the third largest list we will give an extra large 14k. SOLID GOLD FOUNTAIN PEN, barrel covered with silver filigree work.

SPECIAL AWARDS—Besides these first three awards, we will give to everyone who sends in at least one new subscriber a handsome and useful POCKET MEMORANDUM BOOK.

To everyone who sends in at least two new subscribers a 14k. SOLID GOLD FOUNTAIN PEN like cut, or to everyone who sends in at least three new subscribers we will give a 14k. SOLID GOLD SELF-FILLING FOUNTAIN PEN. These pens are all fully guaranteed.



So you see, everyone who enters into this contest will receive some kind of an award for their efforts; the greater the effort, the greater the award, and everyone will have the same opportunity.

NOW READ THESE CONDITIONS OF THE CONTEST.

1. Each subscriber to count must be a NEW subscriber. NO RENEWALS WILL COUNT.
2. Two six-months' subscriptions count as one yearly.
3. Subscriptions must be received after midnight March 31 and before June 30th, at midnight, to count.
4. If two contestants send the same number of subscribers in competing for the first three awards duplicate awards will be given.
5. All awards will be given at the end of the contest.
6. And this is going to be the best help of all: NEW SUBSCRIBERS WILL BE RECEIVED DURING THIS CONTEST at the special rate of

One Dollar a Year : 50c Six Months

This rate does not apply to renewals. To subscriptions in Canada add 50 cents.

We believe the above offer to be very liberal—liberal to the new subscribers, liberal to you who are to get the new subscribers.

Why do we give these awards? To stimulate your interest in helping us increase our mailing list and to get The Restitution into the many homes where it should be read. We want to increase the size of The Restitution, but in order to do this we must increase the size of the mailing list first, so THE BIG EFFORT IS STARTED AND THE CONTEST IS ON - and remember, EVERYONE WILL RECEIVE AN AWARD.

If you want any other information write to

BUELL W. NUTT, Manager,
Box 222, Akron, Ohio.

Walter Tomlinson #1
10802 Massie ave

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 61. AKRON, O., APRIL 29, 1913 NUMBER 17

TRUTH IN RHYME

I am a pilgrim stranger,	Heb. 11:13
And often far from home;	Heb. 11:9
I pass through toil and danger	1 Pet. 1:17
Wherever I may roam.	1 Pet. 1:11
I meet with opposition	2 Cor. 11:8-9
And trials on each hand,	1 Pet. 1:7
While publishing salvation,	Rom. 10:10
As Jesus gave command.	Mark 16:15
And while I am proclaiming	Rom. 10:15
God's tidings from the Word,	Luke 11:10
Some understand its meaning	Matt. 13:23
And start to serve the Lord;	Isa. 55:6-7
While others will reject it	John 12:48
And turn their ears away,	2 Tim. 4:4
Although God's holy spirit	Eph. 6:17
Has plainly showed the way.	Rev. 22:17
I teach that man is mortal,	Job 4:17
But this some will deny,	John 3:19
And think such teachings sinful	Luke 10:16
Although I tell them why;	1 Thess. 5:21
I turn to Revelation,	1 Tim. 3:16-17
And there I find that man	Gen. 2:7
Was dust at his creation,	Gen. 3:19
And turns to dust again.	Ecc. 3:20
The serpent said in Eden,	Gen. 3:1
"Ye shall not surely die;"	Gen. 3:4
And men of every nation	1 Tim. 4:2
Believe the same old lie.	John 8:44
Although God said to Adam	Gen. 11:16
That "Thou shalt surely die,"	Gen. 11:17
Yet few dare to believe him,	John 5:40
Or on his Word rely.	Mark 7:13
Man, then, is not immortal,	1 Tim. 6:16
But patiently must strive	Rom. 2:7
To gain a life eternal	John 6:53
Through Christ who makes alive.	John 3:36
In him we have redemption,	1 Pet. 1:18
And may be saved today,	Mark 16:15
By seeking for salvation	John 5:39
Through Christ, the living way.	John 14:6
It has been man's opinion	Mark 7:8
That when a good man dies	Job 14:10
He enters into heaven,	John 3:13
Beyond the stars and skies;	Acts 2:34
Yet there's no promise given	John 13:24
That they shall thus receive	John 14:1-3
A home with Christ in heaven,	John 7:33
Though many thus believe.	1 John 5:10, 12
The Savior once ascended,	Acts 1:11
To dwell at God's right hand,	Heb. 1:3
When Gentile times have ended	Luke 21:24
Descends to take command;	Dan. 7:13
He now is interceding	1 John 2:1
For vain and sinful man,	John 2:2
But soon he'll finish pleading	Rev. 22:12
And come to earth again.	1 Thess. 4:16
The promise is recorded	Rom. 4:13
That when he comes again	Heb. 9:28
The saints will be rewarded	Matt. 26:27
And in the Kingdom reign.	Dan. 7:27
They then will be immortal	1 Cor. 15:23
And roam the plains of light,	Rev. 22:5
But sinners death eternal	Rom. 6:23
Shall share in endless night.	Isa. 1:25
The time of restitution	Acts 3:21
He then will usher in,	Dan. 11:44
Amid great lamentation	Rev. 1:7
His righteous reign begin.	Isa. 32:1
He comes to take the Kingdom	Ezek. 21:25
To rule on David's throne,	Luke 1:32
The Kingdom and Dominion	Dan. 7:14
He then will rule alone.	Ps. 110:1-2
Though Israel has been scattered,	Ex. 22:15
Yet from the Word we learn	2 Tim. 4:8
They surely will be gathered	Ez. 34:11-28
And to their land return.	Ez. 37:21-28
'Tis then the restoration	Rom. 11:26
Of Israel will take place;	Acts 1:6
They are a chosen nation	Deut. 10:15
And of a loyal race.	Ps. 72:1

—E. A. MARSH.

THE NEW BIRTH; OR HOW AN INDIVIDUAL IS BORN OF WATER AND THE SPIRIT

A Sermon By J. H. Thomas, M. D.

The apostle Paul says in his epistle to the Corinthians that "flesh and blood can not inherit the kingdom of God;" and as the same apostle also says, in his letter to the Thessalonians, that "God had called them unto his kingdom and glory," it is important that we understand how persons of a flesh and blood nature, who have been called to God's kingdom and glory, are to inherit it; for the Savior says: "Many are called, but few chosen." The logical deduction from the words of the Savior is that the large number of the many that are called to God's kingdom either fail to understand, or will not comply with, God's revealed way of putting off the flesh and blood nature, and putting on an incorruptible nature, which is the only nature that can "enter" or inherit the kingdom of God. This is clear from Paul's words: "For this corruptible must put on incorruption, and this mortal must put on immortality."

Believing, then, that the scriptures teach that this change from corruptibility to incorruptibility is brought about by being "born again," or "born from above," leads us to the consideration of "the new birth."

In John 3:3 we are told that Jesus said to Nicodemus, a ruler of the Jews: "Except a man be born again (born from above—Diaglott) he can not see the kingdom of God."

The call to God's kingdom and glory was commenced by Jesus in person to the Jews of that

generation, as recorded by Mark in these words: "Now, after John was imprisoned, Jesus came into Galilee publishing the glad tidings of God and saying, The time has been accomplished and God's royal majestey has approached; reform and believe the good message" (Diaglott).

This call to the Jews had been sounded by Jesus through every city and village (see Luke 8:1), and telling them that "God's royal majesty had unexpectedly appeared among them" (Matt. 12: 28—Diaglott), or as rendered in the common version, "the kingdom of God has come unto you." Nicodemus had been attracted by this announcement, and, being a ruler of the Jews himself, and not understanding the nature of the kingdom proclaimed in glad tidings, but believing that Jesus spoke with authority, having "come from God," he evidently sought Jesus with a view of securing for himself a continuation of his rulership in the kingdom which Jesus announced. Jesus, evidently perceiving the thought of his heart, said unto him: "Except a man be born again he can not see the kingdom of God." This was a startling announcement to Nicodemus, which his unenlightened understanding could not comprehend, and he immediately asks: "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" showing by the questions he asked that his thought rose no higher than the natural man.

He did not understand the difference between the kingdom of Israel or of God, under the Mosiac constitution of things, and the kingdom of God under the constitution of things to be established by Jesus. He did not understand that while "flesh and blood" could inherit and rule in the one, that it was necessary to become incorruptible in order to inherit and rule in the other. Hence the answer of Jesus again (5th verse): "Verily, verily, I say unto thee, except a man be born of water and of the spirit he can not enter the kingdom of God; that which is born of the flesh is flesh, and that which is born of the spirit is spirit."

This was not only an answer to the question, How can a man be born when he is old? but an explanation of the first answer given by Jews in the third verse: "Except a man be born again, or born from above, he can not see the kingdom of God."

We see then that to be born from above a man must be born of water and of spirit; he then becomes a spirit, or incorruptible in nature, and can enter or inherit the kingdom. But just here the question arises: What is it to be born of water and so be born from above?

As there can be no birth without a begettal, I answer in accordance with what we have written, that to be the subject of a new birth a man must first be begotten by the spirit, or Word; then be quickened, or his begettal made manifest by obedience, which is being born of water in the act of baptism or immersion; after which he must continue to be nourished by the Word, or Spirit; "continue in the apostle's doctrine and teaching" until he is brought to the birth, which takes place at the coming of Jesus, and which is, if the subject of it be dead, a resurrection to incorruptibility and life; if the subject be living, it is a change to incorruptibility.

Having affirmed the above propositions, we will endeavor to show that such is the scripture teaching; in so doing we will establish the last proposition first, namely, that a change to incorruptibility, or a resurrection to incorruptibility and life, is the birth.

That "conversion," or "change of heart," is not being "born again," as popular teaching has it, is evident from the fact that, though a man be converted, or have his heart changed, he is still "flesh and blood;" whereas Jesus says that "he that is born of spirit is spirit;" that is, he is no longer flesh and blood, but incorruptible or deathless, as we shall see. Again Paul says: "Flesh and blood can not inherit the kingdom of God." Is not that man who is converted still flesh and blood?

Yet Jesus says, or teaches that he that is born again can enter the kingdom of God; therefore, those who teach that a man who is converted is born again, not only make Paul contradict Jesus, but make Jesus affirm that which is not true.

But, again, if a man is born again at conversion, when and how is he begotten? It is evident that popular teaching confounds begettal with the birth of the Spirit; therefore we must turn to the scriptures for instruction. If, then, the birth of the Spirit, or being born again, is, as I have affirmed, to be made incorruptible, or raised from the dead to die no more, then Christ, who was begotten by the Spirit, must have been born again, for Paul says: "Christ being raised from the dead dieth no more; death hath no more dominion over him" (Rom. 6:9). If he could die no more he must have become incorruptible—born again, born of Spirit. The following passages will show this to be correct:

Rev. 1:5: "And from Jesus Christ, who is the faithful witness and the first-born (chief born—Diaglott) of the dead, and the Prince of the kings of the earth."

Rom. 8:29: "For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."

Col. 1:5, 18: "Who is the image of the invisible God—the first-born of every creature; and he is the head of the body, the Church; who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence."

We submit the passages quoted as positive proof that to be raised from the dead to incorruptibility and life is to be "born again"—"born of spirit." Hence, says Paul (Rom: 8:11): "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead will also make alive your mortal bodies through the in-dwelling of his spirit within you" (Diaglott).

The Spirit of God, by which a man is begotten, continuing to dwell in him, eventually, by the power of God, brings him to the birth, and changes him to incorruptibility, and he becomes a "new creation in Christ Jesus," both in mind and body, and therefore, being born from above, or born of Spirit, he is spirit. This being true, Jesus became spirit, not a "phantasma," or phantom, nor yet a ghost, or immortal soul creation of popular theology, but an incorruptible being or spirit, whom Paul affirms to be "an exact impress of the substance of God" (Heb. 1:3—Diaglott).

Also in 1 Cor. 15:45 Paul says: "And so it is

written, the first man Adam was made a living soul; the last Adam was made a quickening spirit" (life-giving Spirit—Diaglott).

As God is a spirit, so Jesus, through a birth from the dead, became, in the words of Paul, "an exact impress of the substance of God," a spirit-giving life from the dead to all that are his, for he says:

"As the Father has life in himself, so he gave also to the Son to have life in himself; for as the Father raises up and makes alive the dead, so also the Son makes alive whom he pleases" (John 5: 21, 26, Diaglott).

We now proceed to prove the second proposition, and show that to be "born of water" is to be quickened by the spirit in the act of baptism. As the resurrection of Christ to incorruptibility or spirit substance—a new life to die no more—is a birth of the spirit, so a resurrection from a watery grave, in the act of immersion, to lead a new life, is a birth of the water, for water is used in scripture as an emblem of spirit. We die to sin, are buried in water, and rise to walk in a new life, in a new character. This is clear from the words of Paul to the Romans, 6:3, etc.: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection. * * Now if we be dead with Christ we believe we shall live with him. Knowing that Christ, being raised from the dead, dieth no more, death hath no more dominion over him; for in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye yourselves dead unto sin but alive unto God through Jesus Christ our Lord."

Now as Christ's resurrection from the dead to a new nature, incorruptibility and life was a birth from the grave, as being born of spirit, so being dead to sin and buried in water, our resurrection therefrom to a new character or life of the mind is a birth from the water, is the quickening by the spirit.

It will be understood that in a birth of the flesh there is first a begettal, of which, however, there is no positive evidence until quickening takes place. Quickening is simply action of the body, the first evidence or sign of life. So in the birth of the spirit: there is first a begettal by the spirit, but the first positive evidence of that begettal or reception of the word into the minds is action of the body in obedience to the faith by immersion in water, thus showing that the spirit has quickened or made alive the mind, which causes the individual, as says Paul, "to walk in newness of life." Thus a new creature or creation in Christ Jesus has been begotten and quickened by the Spirit, evidenced by a birth from the water of the individual in the act of immersion; hence Paul says to the Colossions, 2:12, 13: "Buried with him in baptism, wherein also ye are risen with him, through faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

As an individual is born by the Spirit by resurrection from the grave to incorruptibility, leaving behind him his corruption, sinful, fleshly nature, so when he is born from a watery grave he leaves behind him his sinful character, the old thoughts and doings of the flesh, and walks in newness of life. Such an individual, if he continues to be nourished by the Spirit, by continuing in all the apostles' doctrine and teaching, will, when Christ comes, be born of the Spirit by a resurrection from the dead to incorruptibility and life, and inherit the kingdom of God.

Having shown what it is to be born of the spirit, and born of water, we will now endeavor to see how we are begotten by the Spirit. The importance of understanding this will appear to every mind that stops to consider the words of Jesus: "Except a man be born of water and of spirit he can not enter the kingdom of God."

That which is born of the flesh is flesh, and that which is born of the spirit is spirit. It will not do to pass this over carelessly without giving it thought; for flesh and blood can not enter the kingdom of God. It is absolutely necessary, then, that we be born again, born from above, born of spirit, and so become like Jesus, "a spirit giving life." As no one can be quickened by the spirit, nor born of spirit unless he be first begotten by the spirit, the importance of understanding how an individual can be begotten by the spirit will, I think, be fully realized by every thinking person. It is to be deeply regretted that there are so many earnest seekers after truth, many who sincerely believe they are accepted of God, having much light, who have rejected the dogma of immortal-soulism, and rejoice in the knowledge of the truth that there is life only in Christ, have been immersed, and believe in the literal personal reign of Christ on the earth, and yet have never been begotten by the spirit, and hence have never been quickened, or scripturally baptized, and therefore can never be born of spirit and have a right to enter the kingdom of God unless they do their first work over, and, like Apollos, learn the way more perfectly.

Our right to enter the kingdom of God depends upon our becoming the children of God by begettal and birth of the spirit; therefore God, in his wisdom and goodness, has made plain how children of the flesh may be begotten by the spirit. Everyone understands how persons are begotten of the flesh or corruptible seed, but how a person is begotten of "incorruptible seed" is not so well understood, and can not be understood except by those who are the "taught of God" by his word. We would say here, then, that to be begotten of the spirit is to have the incorruptible seed planted or sown in the heart or mind. The question then arises: "What is the incorruptible seed?"

On this question Peter will best enlighten us. He says: "Being begotten (Diaglott) again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever."

The incorruptible seed, then, is the word of God. But the question naturally arises: What Word of God? or How much of the Word of God? for it would require a lifetime for the most astute to have a comprehensive knowledge of all of God's

Word. If such were necessary the law of faith or of Christ would, like the law of Moses, be unto death through the weakness of the flesh. But here again Peter makes it very plain. He says: "And this is the Word by which the gospel is preached unto you" (1 Peter 1:23, 25).

With this passage before us there can be no disputation as to what the incorruptible seed is, and how we are begotten by it. It will be clearly seen that the Word of Gospel announced by "the gospel is the incorruptible seed," or germ of life—that by which every child of God is begotten. Such, at least, is the plain testimony of Peter.

But what says James? In the 1st chapter and 18th verse he says: "Of his own will begat he us with the Word of Truth." But is the "Word of Truth" the gospel? We will let Paul answer. He says, in writing to the Ephesians: "In whom ye also trusted after ye heard the Word of Truth, the gospel of your salvation."

It is very clear, then, from the testimony of Peter and James that the "incorruptible seed," the "Word of God" that begets, is the gospel. There can, then, be no part of the revelation of Deity so important to man as the gospel. Paul was not ashamed of it, and declares it to be "the power of God unto salvation." No man, then, can be begotten by the spirit who has not a comprehensive understanding of the gospel. He must first have heard, understood and believed that, being immersed for the remission of sins, he is introduced into the Name—"the only name given under heaven whereby men can be saved"—and is then the begotten son of God. It is important, then, to know what the gospel is by which we are begotten. Paul will help us to an understanding of this, for he tells the Corinthian brethren that in Christ Jesus he had begotten them through the gospel. Now, as there is but one gospel, as there is but one faith and one hope, it is evident that the gospel which Paul preached, and through which he begat the Corinthian brethren, is the only gospel that will beget children of God at this present day. Therefore every truly honest man must turn with pleasure to the Word, that they may ascertain what gospel Paul announced, what glad tidings he proclaimed. If we turn to Acts 28:23, 30, 31, we there read:

"There came many to him into his lodgings to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the Prophets, from morning till evening. And Paul dwelt two whole years in his own hired house, and received all that came unto him, proclaiming the kingdom of God and teaching those things which concern the Lord Jesus Christ." We find, then, that the gospel Paul proclaimed was the glad tidings of God's kingdom in connection with things which concern the Lord Jesus Christ.

We see that Paul did not merely tell the inquirers after truth that God would set up a kingdom on the earth, but the Word says he "expounded the kingdom;" that is, he explained it, made it clear that they might understand it, for this was necessary to their hearty belief and reception of the truth, that they might be begotten thereby. He not only "expounded the kingdom," but "persuaded them concerning Jesus." As we are informed in Acts 18:8, Paul mightily convinced the Jews publicly, showing by the scriptures that Jesus was Christ. He referred them to Moses and the Prophets as proof that he was the seed of Abraham to whom the promises were made (see Gal. 3:16); that he was the promised seed of David, and therefore heir to David's throne, and that God had fulfilled his promise to the fathers to raise him from the dead (see Acts 13:17-36); that through him was preached the forgiveness of sins (see Acts 13:38); that "as many as were immersed into Christ had put on Christ, and were Abraham's seed and heirs according to the promise," which promise embraced the land or territory of that kingdom which he had expounded or explained to them, and made Abraham and his seed "heirs of the world;" that in Abraham and his seed should "all the nations of the earth be blessed;" that "his seed should possesses the gate of his enemies, or rule over them" (Gen. 12:1, 3; 13:14, 17; 22:17, 18; Rom. 4:12, 13). It is clear, then, that the "incorruptible seed" which Paul cast abroad, and by which believers were begotten, was the gospel, or things concerning the kingdom of God and name of Jesus Christ.

Ought not every reader of this sermon who claims to be in Christ heed the injunction of Paul: "Examine yourselves whether ye be in the faith," and ask himself this question: Was it this incorruptible seed which was sown in my heart before I was immersed, or have I come to a knowledge and belief of these things since my immersion? It is plain that the hearing and believing the glad tidings of the kingdom and things concerning Jesus the anointed King, as announced by Paul, begat the Corinthian brethren. Can anything else beget us, anything but the gospel of the kingdom? Let Paul's words answer this question: "Though we or an angel from heaven preach any other gospel until you, let him be accursed" (Gal. 1:8).

But it is said by some that in 1 Cor. 15 the three facts, namely, the death, burial and resurrection of Jesus Christ are called the gospel. This is a delusion which a more careful reading ought to dispel. Paul calls their attention to the glad tidings which he had announced to them, and which he says they received, and through which they were saved, if, as he says, "you retain a certain word I evangelize to you; for I deliver to you among the first things (not in first order, but pre-eminent, or 'chief things,' see Diaglott) that which I also received, that Christ died for our sins according to the scriptures," that he was buried, and raised the third day, according to the scriptures." We see, then, that the death, burial and resurrection of Christ was not all that Paul announced when he preached the gospel to the Corinthians, but was among the chief things.

There were other pre-eminent or "chief things," which, we are told in Acts, were "things concerning the kingdom of God." It will also be observed that when Paul announced the death, burial and resurrection of Jesus Christ he says he did so according to the scriptures, which no one can do without announcing the things concerning the kingdom of God, for he was crucified because he claimed to be the Messiah—the Son of God, and King of the Jews. Hence we find when Philip went down to Samaria to sow the incorruptible seed, or

"preach Christ unto them," that he announced the glad tidings "concerning the kingdom of God and the name of Jesus Christ," which, "when they believed, they were baptized, both men and women," and so were begotten of God by the spirit through hearing the "Word of the kingdom." We see it was impossible for Philip to preach Christ "according to the scriptures" without announcing the things of the kingdom, so I may add, to preach "life" only in Christ, according to the scriptures, it is necessary to announce that "Jesus Christ hath abolished death, and brought life and immortality to light through the gospel;" therefore the life and immortality in Christ can be obtained only by a hearty belief of the gospel, and obedience hereto by immersion into the all-saving Name. "He that believeth the gospel, and is immersed, shall be saved," are the words of Jesus, and he doeth well who taketh heed thereto.

We find, then, from the testimony of the Apostles that the incorruptible seed sown by them, by which believers were begotten, was the glad tidings of the kingdom of God, to which were added "the things concerning the name of Jesus Christ" after he arose and opened their understanding that they might see "that it behooved Christ to suffer and rise from the dead, and that repentance and remission of sins be preached in his name." If we turn to Matt. 13, and Luke 8 we find that the Master himself sowed the same "incorruptible seed," "the Word of the kingdom," teaching his disciples that it must fall into "good and honest hearts" and be "understood" in order to produce fruit or bring forth children of the kingdom.

With all this testimony before us we think it should be plain to everyone how a child of God is generated from a man of flesh and blood; in other words, how a person is begotten of spirit and born of spirit that he may have a right to enter the kingdom of God. A summary of what we have written is, that to be born from above a man must:

1. Have a "good and honest heart," as the seed will not bear fruit in any other (Luke 8:11, 15).

2. He must have the incorruptible seed or "Word of the kingdom sown in his heart" (Matt. 13:19, 23); or, in other words, he must hear "the things concerning the kingdom of God and the Name of Jesus Christ" (Acts 8:12).

3. He must have a comprehensive understanding of the things (Matt. 13:23).

4. He must believe the things with a lively faith.

5. He must obey the faith by immersion in water for the remission of sins, and for introduction into the all-saving Name, in the doing of which he is "born of water" or quickened by the Spirit (Mark 16:16; Acts 3:38; Rom. 16:25, 26; Col. 2:12, 13).

6. He must be nourished by the spirit, "the Word," by continuing steadfast in the apostles' doctrines and fellowship, and in breaking of bread and in prayers (Acts 2:41, 42).

7. He will, then, at the return of Jesus, be born of spirit (if dead) by a resurrection to incorruptibility and life; (if living) by a change from a corruptible flesh-and-blood nature to an incorruptible spirit nature, and so, being born of spirit, he will be spirit and have a right to inherit the kingdom of God (Rom. 8:11; 6:5, 9; John 3:6; 1 Cor. 15).

"Examine yourselves whether ye be in the faith; prove your own selves" (Paul).

"Wherefore let him that thinketh he standeth take heed lest he fall" (Paul).

AT THE DOORS

We ought to go with lifted head,
Redemption is so nigh;
Almost a score of centuries dead
Since Jesus went on high.

It is a time of cheer,
Sweet summertime is near;
The stir of sap is in the fig,
The leaves upon the tender twig,
On all the trees appear.

These be tempestuous days,
Of quaking, rending rocks;
Death brooding in the haze,
And hunger-bitten flocks.

It is a time of cheer,
Sweet summertime is near;
The stir of sap is in the fig,
The leaves upon the tender twig,
On all the trees appear.

Men starved and fevered die,
Earth shudders at her wars;
We know that he is nigh,
Yea, even at the doors.

It is a time of cheer,
Sweet summertime is near;
The stir of sap is in the fig,
The leaves upon the tender twig,
On all the trees appear.

—Selected by Sister Wince.

Sacrifice

The spirit of sacrifice can not be too highly valued. Its presence or absence has always marked the difference between the loving, sympathetic, generous and heroic man and the cruel, hard, selfish and mercenary one. Human nature, everywhere and always, bows in reverence before the spirit which inspires a man to give up pleasure or advantage and accept pain or deprivation for some object or person outside of himself. This it is which has enabled the martyr to suffer for his principle and the hero to die in defense of his country; this it is which supports and makes possible the loving, patient and helpful lives of thousands of men and women who endure hardship without a murmur and spend their lives in joyful devotion to some good cause which they have at heart or to some beloved ones who are dearer to them than their own private happiness.

Pleasure is a shadow, but knowledge is ecstatic in enjoyment, perennial in fame, unlimited in space and infinite in duration. In the performance of its great offices it fears no danger, spares no expense, looks into the volcano, dives into the ocean, perforates the earth, wings its flight into the skies, encircles the globe, explores sea and land, contemplates the distant, examines the minute, comprehends the great, ascends to the sublime. There is no place too remote for its grasp, no sphere too exalted for its reach.

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EDITORIAL

A FREQUENT MISQUOTATION

A correspondent of the Methodist Recorder, says Bro. Aldridge, points out that the Conference Address recently published contained a misquotation of scripture which is very common in speech and writing. The sentence to which objection was taken reads as follows: "The cause of our early success is written so plainly that he **who runs may read.**" The words thus italicized take us back to Habakkuk 2:2: "Write the vision and make it plain upon tables, that he **may run that** readeth it." In the words of the correspondent, "The Lord did not say to the prophet that 'he who runs may read,' but that 'he may run that readeth it'—which is different thing altogether. It was not a question of making the writing so plain and legible that a man who happened to be running might be able to read it; but that the vision, or message, was of such profound importance that it was to be made quite plain, i. e., no ambiguity about it—so that a man who read it might at once perceive its importance and urgency, and run, hasten, to make it known to others. The misquotation calls attention to the writing; the correct quoting calls attention to the **importance of the message.**

THOUGHT HIS CHURCH ASSESSMENT TOO HIGH

A man once said to Sam Jones:

"Jones, the church is putting my assessment too high."

Jones asekd: "How much did you pay?"

"Five dollars a year," was the reply.

"Well," said Jones, "how long have you been converted?"

"About four years," was the answer.

"Well, what did you do before you were converted?"

"I was a drunkard."

"How much did you spend for drink?"

"About two hundred and fifty dollars a year."

"How much were you worth?"

"I had rented land and plowed a steer."

"What have you got now?"

"I have a good plantation and a pair of horses."

"Well," said Sam Jones, "you paid the devil two hundred and fifty dollars a year for the privilege of plowing a steer on rented land, and now you don't want to give the Lord who saved you five dollars a year for the privilege of plowing horses on your own plantation! You are a rascal from the crown of your head to the soles of your feet."—Standard.

SLANDER

The slanderer, says R. L. Whiteside, has been styled "a character assassin." Generally he is too cowardly to make his attacks in the open. He is a sneak, usually preferring to do his work as secretly as possible. This gives you no chance of defense. He is a whisperer, a backbiter. In showing the spiritual and moral corruption into which those who refused to have God in their knowledge had plunged themselves, Paul mentions this crime along with murder and the basest crimes known to man (Rom. 1:28-32). God says to the wicked, "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son" (Ps. 50: 16-20).

Slander comes from a corrupt, malicious heart. More; it is corruption and malice seeking to harm someone so far as possible. It is a malignant evil. The slandered would be glad if he could find some evil in your life that he could magnify to your hurt. He would be glad to find that your character is as bad as he represents it to be. But, in fact, he can do your character no harm, unless his words stir you up to do something which you should not do. Herein is the great danger to you. Hold your tongue; keep your temper; pray for strength.

God severely condemns the slanderer. What is your attitude toward such a one? Suppose he slanders you; that is different, eh? "Well," says one, "I have no right to complain so long as he treats me right." Our estimate of sin depends greatly on the way it affects us personally. Is that just and right? You do not respect a thief, no matter from whom he steals. Is not slander worse than thievery? Stealing may grow out of need; slander comes from a vicious heart. In the following lines Shakespeare give a clear estimate of these things: "Who steals my purse steals trash; 'tis something, nothing; 'twas mine, 'tis his, and has been slave to thousands. But he who filches from me my good name robs me of that which not enriches him, and makes me poor indeed!"

Perhaps the last clause in the foregoing might be somewhat modified if the slandered one be a faithful child of God. David said: "Commit thy way unto Jehovah; trust also in him, and he will bring it to pass.' And he will make thy righteousness to go forth as the light, and thy justice as the morning" (Ps. 37:5, 6). Again: "The Lord is my helper; I will not fear; what shall man do unto me?" (Heb. 13:6). God watches over his faithful child, and under his care all things work to-

gether for his good. If you walk uprightly, God shows himself strong in your behalf. Worry not about the other fellow's malice toward you; no man can hurt you if you please God. God set a limit on Satan's afflictions of Job; beyond that satan could not go. God is your shield, and your life is hid with Christ in God; and though the malignancy of the wrath of the slanderer is directed toward you God takes notice of the perverseness of his heart and will hold him to strict account and make the mischief of his malice fall on his own head.

What is your attitude toward the slanderer? Do you become vindictive when he slanders you? That is wrong. Are you indifferent when he slanders another? That is also wrong. It is not a personal matter. Are we to condemn or excuse a man according to the way his sins affect us personally? If so, we have a very low standard of right. The slanderer sins against God, not against you. He violates God's laws, not yours. God so recognizes it, and commands Timothy to turn away from such (2 Tim. 3:1-5). The Christian who fails to do this becomes a partaker with the slanderer in his sins and also disobeys the command of God.

WHY?

It is a common understanding that men dodge even the quotation of such scriptures as treat on the subject of baptism for the remission of sins, observes G. W. Savage. Why is this? Are they dishonest and have no fear of God? And do they never think of death and the judgment when men must give answer for every act and deed? Yet there are thousands of men and women, who otherwise are zealous for the teaching of God's word, who do this very thing continually. It is not long since a preacher who stands high in the mysterious perversions of God's will and the process of the unscriptural act of "getting religion," who in one of his "great sermons" on salvation came right up to the 38th verse of the Acts of the Apostles, and before a large congregation of people refused to even read it. He read the 37th verse, asking the question as to what to do, and said these people cried out for salvation, yet did not give them the scriptural answer glaring them in the face, and written by the finger of God. Instead of this he gave them another answer, directly contrary to the one the Lord of the world gives plainly written. Peter said: "Repent and be baptized, every one of you, in the name of Jesus, for the remission of sins." This is a well known statement. It has been fully tested by the scholarship of the world. If men who do not believe it, and most of them do not, could have, by their keen scholarship, translated it out of the Bible, it would have long since been relegated to the past; no child, however simple and believing, would now even get to read it. No man or woman would know it except as a spurious passage not authorized by the word of God, and the world, without remorse of conscience, would be rushing to eternity unconscious of the divine command. But God did not put it there to be rubbed out. It was his divine will that men should be baptized—just why, he has not revealed, but it is true. He couched it in such unmistakable language that all the men on earth can not move it, and it remains, after the awful assaults, as pure and as easy to understand as it was when three thousand people understood and obeyed it on the day of Pentecost. God will not allow it to die. It will remain until the coming of the Lord. The actions of men, as a rule, are as this one. Even the Bible-makers—those who prepare helps for Bible study—either leave it out of these helps or fix questions and answers so as to put it in the background and destroy the force of its meaning. Why do they do this? They well know that it is there by the inspiration of God. It is hard to accuse men of dishonesty; it is equally as hard to say they are insincere—for men who dare to teach God's word are guilty of an awful condemnation if they handle it deceitfully. But one thing is sure; that one thing is that every time Acts 2:38, Mark 16:15-16, Acts 22:16, John 3:5, and a number of other passages on the baptism question are read, or quoted, the whole fabric of the "mourners' bench" is swept from the face of the earth. The doctrine of justification by faith only is forever gone and all the creeds destroyed. There then would be but one simple way to the tree of life, and all could see it. That way would not be the 'mourners' bench," "getting religion," "justification by faith only," nor yet would it be baptism for the remission of sins and nothing else; but it would be simple and faithful obedience to all that God requires—faith, repentance, a prayerful and earnest heart, confession of the name of Christ before men and then baptism for the remission of past sins as God has ordained it. Baptism alone could not, under the arrangement of God, effect anything in salvation, any more that can faith only, which is plainly condemned by the Bible in the second chapter of James. It might be that men refuse to read these plain scriptures, because they absolutely destroy their doctrine. They ought not to do it. Let God be true, for he is true. And why should men try, even if their inclinations are to favor another doctrine, to overthrow the word of the living God? Why should they do it? But if preachers will do this, and curse themselves and those who hear and believe them, we are not justified in so doing ourselves; for the time will come when preachers and all others will stand alike, some trembling and some rejoicing, before the great white throne and answer to God for the things which they have taught and the things which they have done. Let us be faithful to God. "For if I yet pleased men, I should not be the servant of Christ."

Prompt Action

Not only in cases where decision is called for, but in all the plain duties of life, is prompt action imperative. Many persons mean to do the things which their consciences demand, who yet fail, simply from delay. Certainly they will return that borrowed money, they will attend to those unsettled bills, they will perform this or that neglected duty—but not just now. Thus it is put off from time to time, trouble is caused by the unjust delay, other duties crowd in, and they carry a load of unfulfilled obligations, continually increasing, until life itself seems one huge burden which they can hardly bear.

Avoid an angry man for a while a malicious man forever.

OBITUARY
T. L. Stamp

Thomas Lester Stamp was born February 2, 1893 and died April 10, 1913, aged 20 years, 2 months and 8 days. He was a son of Sister Stamp and Mr. M. W. Stamp. A young man of pure habits and more than ordinary intelligence, he had a mechanical mind and loved all things good. He was industrious and a lover of good books, especially poetry. During his illness, which was brief (eight days), he quoted from several of the most noted poets. He was an observer and a lover of nature, and often said to his mother: "If you want to know how great God is just walk out and view his creation of the heavens and the earth." He was a lover of Bible truths, and often contended for them among his friends.

The writer spoke from John 5:25, showing that eternal life is the product of pre-existent life, and not the continuation of mortal or animal life. Paul speaks of **"the life that now is and the life that is to come"** (1 Tim. 4:8). It was our privilege to speak to a large and intelligent audience. We commend our sister to the One who will never forsake nor leave her. D. C. ROBISON.

EVANGELISTIC NOTES

Dear Restitution:

I left you last week at Corvallis. We held meetings Monday night. A man and his wife took a stand for truth who have heretofore been Baptists; also a man and his wife who have been Adventists for years.

Tuesday we boarded the train for Eugene and spent Tuesday evening with Bro. and Sister Palmer. We met also Bro. and Sister Belshon.

Wednesday we boarded the train for San Francisco, where we arrived at 1:30 p. m. Thursday, staying over night there. We called on Bro. Thos. Wilson, editor of Last Days, and had a pleasant meeting with him for a short time.

Friday we boarded the train for Santa Barbara, riding all day in the renowned Santa Clara Valley. In the evening we came to the ocean, and ran along the beach for fifty miles. It was a most beautiful sight. We expected to meet Bro. Southwick, but he and his family were away from home, so the next morning we continued our journey to Telzah, arriving Saturday morning. Found all well. Sunday evening we spoke for the folks at Zelzah. This leaves us at Zelzah preparing for the May meeting.

May God add his blessings and give us wisdom in all things. O. J. ALLARD.

AMONG THE BRETHREN
ELDER C. C. MAPLE

We started a series of special meetings at the Blessed Hope Mission in Elyria, Ohio, on Sunday evening, April 6th. We have, as most of our readers know, been conducting a Sunday-school and evening preaching service here for some weeks.

Our services have continued at this writing for eight days, and will continue a day or so more. We have had several stormy nights, and the east side of the city has been without light part of the time. This has hindered much in the success of the work.

We have a list of some families who seem interested in the truth as we have been able to present it unto them. It takes time, however, to get people away from the confusion of Babylon. So much error has been taught that truth can't find much soil. Pray that the gospel may still find its way into many hearts here through the work that has been done.

In addition to the preaching, many tracts and papers have been circulated among the people. We hope they may read them and find some help in the understanding of the scriptures. We shall continue tonight and tomorrow in the effort. Will report next week the final results.

Beloved, the field is white unto harvest, but where are the reapers? Let us who know the story of the gospel be active as never before in spreading the truth.

MARRIAGE WITH UNBELIEVERS
S. ROXANA WINCE
Concluded.

Idolatry always corrupts because it leaves a man free from the purifying restraints of a higher power, to be "taken captive by satan at his will." But "the sons of God" had seen the idolatrous daughters of the unbelieving Cain, and had taken them for wives because of their beauty of form and face. They had "looked on the outward appearance, and not on the heart," not realizing what God would think nor what the consequences would be to themselves and their posterity. The best of men are influenced by their wives. Solomon was, to the extent of having his heart turned away from the Lord. And of all the after kings of Israel and Judah, those with wicked wives, or who were the children of wicked mothers, were wicked kings. And so it was in the case of the Seth family. Teaching and example bore its awful fruit. "The sons of God" became idolators. And, becoming so, the inexorable law of heredity brought swift and ever-increasing degeneracy. The unbeliever can not endow the child with the high qualities of reverence, adoration and love for the Creator, nor with love for all things that are right and pure and holy—it is impossible. The moral qualities, being wanting in his own brain, can not be transmitted, and so the qualities that make men irreligious and cruel must be.

I may have made it too strong, but though there may be exceptions the general law is that the degenerate, whether man or woman, has degenerate children. But the offspring of the Sethites and of the daughters of Cain was a race of "giants." Giants in what? Not in stature, for the Hebrew term does not imply so much the idea of great size as of reckless ferocity, impious and daring characters, who spread devastation and carnage far and wide; "filling the earth with violence," and grieving the Lord that he had formed them. We can have little conception of their wickedness, even from reading of the awful depravity of a latter-day heathendom in India, China, Russia, Africa, Papal Rome, ancient Mexico and Peru, and in the Cannibal Islands of the Pacific. Rome, Turkey and Russia perhaps come the nearest to filling the bill, but the antediluvians were worse even than these, for among them all, outside of the family of Noah, there was not a

heart that could be touched by his preaching, while among the former there are many who can be made converts to the gospel.

Then marriage with unbelievers did have something to do with the universal corruption of the world as then known. It was the very factor that worked the mischief in the Seth family; the very factor that, hand in hand with idolatry, brought about the destruction of the race by the flood.

Solomon's marriage with idol-worshiping wives leavened Judah with idolatry was never gotten rid of until the captivity in Babylon.

God asys: "Thou shalt not take their daughters for thy sons, nor give thy daughters to their sons." How much disobedience to this command has had to do with the present Romanizing of England and America! It has turned the hearts of the husbands away from the Lord, has given the children to that idolatrous church, has poured millions of dollars into her coffers, has filled the land with her "cages," where her "unclean and hateful birds" are kept, and where her little ones are offered upon the shrine of Moloch. It has made us drink of her cup until we are so drunken, so stupid, that we do not realize that her foot is on our necks and our very lives in danger. Ah! but it is a fearful thing for an individual or for a nation to disobey God. "Be not unequally yoked with unbelievers." It is a heavy yoke for a husband or a wife, and a yoke that is sure to bring disaster and punishment to the nation whose citizens are so yoked, or that so yokes itself with another nation. Unions, to be happy ones, must be made with those who stand out and out for God.

An individual may believe the gospel and may contend for it, but if he is not brave enough himself to enlist under its banner, by stepping out as Abraham did and doing the things that God requires, will God account him a believer? James says: "Faith without works is dead." Can a man be "a son of God," without the name? And, if not "a son of God," where does he stand? These are solemn questions. Let those who are vitally interested answer them as if the very presence of a soon coming Christ. Eternal life is the stake. The happiness of home, the eternal well-being of companions and children, the salvation of fellowmen and the stability of the nation are all involved in the manner of their answer.

The man who is indifferent as to the matter of obedience to God will not impress the necessity of absolute and unquestioning obedience to God upon his children; and here is where the danger comes in, even in the best of the many marriages of "the sons of God" with "the daughters of men," and vice versa.

When we think that the worship of the sun, moon and stars, instituted in all likelihood by Cain, was brought into the Seth family by marraige, carried across the flood by the same means, set up at Babylon by the idolatrous wife of Nimrod, and from thence was spread to all other nations (the idols, the cakes, the crosses, the figures of the virgin mother all being worshiped as incarnations of the sun and moon), and that this same worship has come down to our own day, and is spreading the corrupting influence of its "consecrated prostitution" throughout our own land, not only by the devotees of Rome, the successors of ancient Babylon, but also by the thousands of converts to sun worship in all our great cities who, like Ella Wheler Wilcox, deny the atonement, make light of it, and put Christ on a level with Buddha and Krishna, we can realize something of what it means to marry an unbeliever.

SEARCH THE SCRIPTURES

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so" (Acts 7:11).

We see by the above text that those people in Paul's day searched the scriptures daily to see whether the things Paul preached were so or not so. However, with some of us, we let the preacher tell us what it means, and don't investigate the scriptures.

"Study to show thyself approved unto God." We must study the scriptures that we may understand the way the Lord intends for us to walk. Jos. 1:18: "This book of law shall not depart out of thy mouth, but thou shalt meditate therein day and night." "Blessed art thou, O Lord; teach me thy statutes. Yes, let the Lord teach us, and not man. Anxiously search the scriptures, for it means life through his name" (John 20:31). "That believing ye might have life through his name." If we know the law and love him we will keep his commandment. "And this is my commandment, That ye love one another, as I have loved you" (John 15:13).

We read in 2 Tim. 13:16, 17: "All scripture is given by inspiration of God (not man), and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the name of God may be perfect, thoroughly finished unto all good work." "Preach the word."

How can we know the word, only by seaching and reading God's holy scripture? "Be instant in season, out of season reprove, rebuke, exhort with all long suffering and doctrine, for the time will come when they will not endure sound doctrine." This time is upon us. People are turning away from the truth, and are being turned into fables. May God help us to search the scriptures and not be turned into the fables of false teachers. "Be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22).

Each of us, as Christaians, have a work to do. We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify to me" (John 5:39).—The Messenger.

A man who would be a good worker must see to it that he is a good sleeper. Human life is like a mill. Sometimes the stream is so copious that one needs care but little about the supply; but often the stream that turns the mill needs to be economized.

Contented minds are more conducive to happiness than riches, glory or fame. In our life work let us remember that it will profit us but little if we gain a world of wealth and lose contentment and happiness.

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Opens April 1, 1913, Closes June 30, 1913

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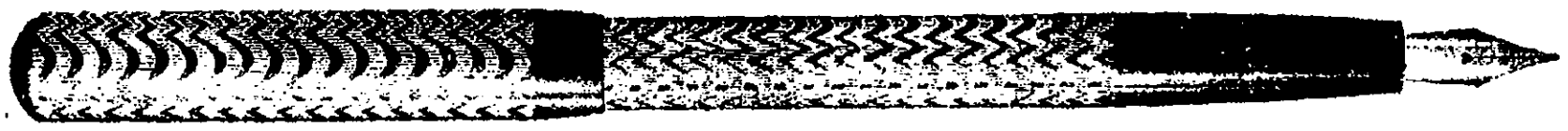

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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "The things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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THE SYMBOL OF SPRING

When the soft, warm flush of springtime
Falls gently on your cheek,
And folded buds and blossoms fair
In silence seem to speak;
When the laughing brook goes dancing
Through the woodlands green,
And here and there and everywhere
The heart of nature sings
Then the scent of hidden flowerets
Thrills you through and through,
As they speak of a coming promise
They hold in their cups of blue;
Of the garden of eternal spring,
Restored to earth anew,
When curse will be lifted and
All things be as they were long ago;
When righteousness shall conquer
All hatred, strife and woe:
And we, like the tender flowerets,
Will rise from out the dusty mold
To greet the Master, who will call us
To his bosom fold.

—VIRA McILRATH.

THE GIFT OF THE HOLY SPIRIT—AN EXPOSITION OF ACTS 11:38, 39

Meaning of the Words

"The gift of the holy spirit," as an expression is only found twice in the New Testament—Acts 2:38, where it is used by the apostle Peter, and Acts 10:45, where it is used by the historian of the Acts of the Apostles. There are two impressions that might be made on the mind of a reader from these words, looking at them abstractly. One is that the holy spirit "is the gift;" the other is that "the gift" is something given by "the holy spirit." We may say this watch is "the gift of the father" and this brooch "the gift of the mother" of John; thus the watch and the brooch are the things given by the father and the mother. But when a friend says John's father has promised him "the gift of the watch" and his mother "the gift of the brooch" when he returns from school well commended by his teachers, although the form of expression is changed so as to put "watch" in the place of "father" and "brooch" in the place of "mother" in the arrangement of words, still the idea is not changed so far as the giver is concerned or the thing given. The reason that we find no difficulty in the latter expressions is that we never predicate or assert of "the watch" and "the brooch" that they give, but we do and can assert of the father and mother that they give; hence the mind is not confused with the necessity of discriminating in that particular. The holy spirit "giving" gifts is not a scriptural idea, although "manifestations" of the spirit is. The phrase "gifts of the holy spirit"—Hebrews 2:4, as found in the Common Version—has possibly given currency to the idea that there are "gifts" given by the holy spirit, or that the holy spirit gave the gifts. The word is not the same in the original in both cases. In Hebrew 2:4 it would properly be rendered "distributions" or "parts"—that measure or portion of the holy spirit given to each, the "manifestations" of which were for the benefit of all—1 Cor. 12:7: "For to one is given through the spirit a word of wisdom, and to another a word of knowledge, according to the same spirit" (verse 8, etc.). Now, all these does one and the same spirit effectively work, distributing to each respectively as it pleases (verse 11). Hence the apostles says, "We know only in part, and prophesy in part" (1 Cor. 13, 9). The expression, "Now, there are diversities of gifts, but the same spirit" (1 Cor. 13:4), does not state the "gifts" to be gifts by the holy spirit, but that the diversities or varieties in the gifts and manifestations do not prove many, or various, or different spirits, "but the same spirit." In the same way "the diversities of services" do not prove many lords, "but the same Lord;" and even though there are "diversities of operations," there are not various or different gods, "gods many and lords many," as among the heathen, among whom are distributed the different powers, as the "goddess of wisdom," the "god of war," the "goddess of love," "but it is the same God who works all in all" (1 Cor. 12:6). Christ ascended on high, "captivated captivity, and gave gifts to men" (Eph. 4:8). But the holy spirit is never said to "give;" it is said, however, that the holy spirit is "given," is a gift. "And when Simon saw that through the laying on of the apostles' hands the holy spirit was given" (Acts 8:18). Hence, both from the form of expression and from the facts, we are led to the conclusion that the phrase "the gift of the holy spirit" denotes the holy spirit given, and not the holy spirit as the giver of a gift. There is an analogous phrase in Acts 2:33—"the promise of the holy spirit"—which clearly means the holy spirit promised.

Who, Then is the Giver?

"But when the advocate is come whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will testify concerning me" (John 10:26). The apostles were "to wait for the promise of the Father" at Jerusalem (Acts 1:4). "This Jesus God has raised up, of which all we are witnesses: being exalted, therefore, to the right hand of God, and having

received the promise of the holy spirit from the Father, he hath shed forth this which you see and hear" (Acts 2:33). "And so is also the holy spirit whom God gave to those submitting to him" (Acts 5:32). "And God, who knows the heart, bore witness to them, **giving them the holy spirit, even as he did to us**" (Acts 15:8). It is quite clear that God is the giver of this gift. "Every good gift and every perfect gift is from above, descended from the Father of lights" (James 1: 16). What God is in these scriptures alleged to have given is "the holy spirit." Peter says the "holy spirit" is a witness "whom God gave to those submitting to him," and he also alleges that God bore witness that the Gentiles should receive the gospel, "**giving them the holy spirit, even as he did to us.**" There is no intimation anywhere that it was simply a miraculous power, but the holy spirit, of which the miraculous powers were "manifestations." The holy spirit was the gift given by the "Father of lights," and not something manifested as a consequence of the gift or as a work of the holy spirit. The "gift" was miraculous, and so also were the "manifestations" of the spirit.

What Was Given?

We ought already to be able to answer the question, What was given? Was it the holy spirit, or a manifestation of the holy spirit, otherwise termed a gift? We are forced by many facts and explanations to the conviction that the holy spirit was given. Not only the terms used indicate it, but every reference to it, both before and after the fact. First, what was promised? John says, "This he spoke of **the spirit which they that believe on him were to receive; for the holy spirit was not yet given,** because Jesus was not yet glorified" (John 7:39). Peter's quotation of Joel says, "I will pour out **a portion of my spirit** on all flesh" (Acts 2:17). So Peter promised on Pentecost: "Repent and each of you be immersed in the name of Jesus Christ for the remission of sins, and you will receive the gift of the holy spirit; for the promise is to you," etc. Acts 2:38, 39). Now, this was what was promised before, and is identified with the holy spirit. Second, Luke's statement in reference to the Gentiles: "While Peter was yet speaking these words **the holy spirit fell upon all who were hearing the word** and they of the circumcision who believed, as many as came with Peter were astonished that **the gift of the holy spirit was poured out upon the Gentile also**" (Acts 10:44-47). Here "the gift of the holy spirit" and the "receiving of the holy spirit" are directly identified, and both are identified with the "giving" of the holy spirit to the apostles. Third, Peter's explanation at Jerusalem of this gift to the Gentiles identifies it with the holy spirit: "And God, who knows the heart, bore witness to them, **giving them the holy spirit, even as he did to us**" (Acts 15:8). Fourth, the express reference to what was given to the believers in Acts 5:32 is completely conclusive, and leaves no room for a doubt: "And so is also **the holy spirit whom God gave to those submitting to him;**" and this is the first allusion to the fact after the day of Pentecost.

Was the Gift General?

The "spirit of God" had not been given to mankind in the previous history of the world generally; only to a few. In the Patriarchal age it was not general; was not given to everyone, or even to everyone of a family or community, only to extraordinary persons for extraordinary purposes. In the Jewish age it was not given generally; only to the leaders of the people, rulers, priests, prophets, judges and kings, and only to some of these classes. "God, who in ancient times **spoke often and in various ways** to the fathers, by the prophets, has in these last days spoken to us by a Son" (Heb. 1:1). "Knowing this first, that no prophecy of scripture is of private impulse, for never, at any time, was prophecy brought by the will of man; but holy men of God spoke, being moved by the holy spirit" (2 Pet. 1:21. See 1 Peter 1:10, 11, 12; Neh. 9:30-30). "Then he remembered the days of old, Moses and his people saying: Where is he that brought them out of the sea with the shepherd of his flock. Where is **he that put his holy spirit within him?**" (Isaiah 63:11). It was said to be upon, or "come upon," or "clothe" persons in ancient times (see Judges 6:34; 2 Chron. 24:20; 20:14). The expression in Gen. 6:3: "My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years," does not necessarily intimate that an abstract power was exercised in striving with every man. Noah was a "preacher of righteousness." 2 Peter 2:5: "And God testified against the Antediluvians 'by his spirit in his prophets' for one hundred and twenty years." Neh. 9:30: "Yet they would not give ear and they were destroyed." The question still presents itself, Was the "gift of the holy spirit" to be general and perpetual; to be given to each and every Christian of all times during the Christian dispensation? To answer this satisfactorily the whole information upon the subject must be collected and laid before the mind. In addition to the prophecies of the Old Testament already referred to, especially that of Joel, we have promises in the New Testament, Luke's report of our Lord's saying: "If you then being evil know how to impart good gifts to your children, how much more will your Father in heaven give a holy spirit to those who ask him!" Luke 11:13 need not be referred to except to say that it is "a holy spirit," not **the holy spirit,**" which Matthew states to be "good" gifts (Matt. 7:11; See Acts 15:9). John records a promise in these words: "He who believes on me, as the scripture says, shall be like a cistern, whence rivers of living waters shall flow. This **he spoke of the spirit, which they who believed on him were to receive;** for the holy spirit was not yet given because Jesus was not yet glorified" (John 7:38, 39). "And he said unto them, Go throughout all the world, proclaim the glad tidings to the whole creation; he who shall believe, and be immersed, shall be saved, but he who shall not believe shall **be condemned. And these miraculous powers shall attend the believers;** in my name they shall expel demons, they shall speak languages unknown to them before. They shall handle serpents with safety, and if they drink poison it shall not hurt them. They shall cure the sick by laying their hands upon them" (Mark 16.15). These I think are all the promises we have in the histories of Christ on the subject under consideration. These promises are

again repeated on the great Pentecost: "And Peter said to them, Repent and be each of you immersed in the name of Jesus Christ, in order to the remission of sins, **and you shall receive the gift of the holy spirit; for the promise is to you and your children,** and to all that are afar off; **as many as the Lord our God shall call.** And with many other words he testified and exhorted, saying, Save yourselves from this perverse generation" (Acts 2:38-40). These promises in Mark 16: 17 and Acts 2:39 are substantial equivalents. Our Lord said, "He that believes and shall be immersed;" Peter said, "Repent and be immersed." Our Lord said, "Shall be saved;" Peter said, "In order to the remission of sins." Our Lord promised, "These **miraculous powers shall attend the believers;**" Peter promised, **"And you shall receive the gift of the holy spirit."** This was a "miraculous" power of gift; it was not usual, it was not ordinary, it was not common to the saints of the Jewish dispensation. This was the cause or power which produced the others (Rom. 15: -9). The others were "manifestations" of this. Our Lord, as related by Mark, described the "manifestations" (see 1 Cor. 12:8). Peter promised "the gift," which would be the source of these manifestations. Where "the gift" was the "manifestations" were, and where the "manifestations" were not "the gift" was not. The manifestations were the outward and visible sign of the inward and invisible gift. Most speakers find no difficulty, when preaching the gosepl and quoting our Lord from Mark, in stopping at, "And these miraculous powers shall attend the believers," although given them without any express limitations whatever; but when the same speakers quote Peter from Acts 2:38, 39, their mistaken theory drives them to quote, "and you shall receive the gift of the holy spirit," and they stop there and leave out the express limitation used by Peter in connection with the promise when he made it. This may look to an unprejudiced observer as very odd, but it is nevertheless true. It shows, moreover, that the unreflecting acceptance of the stereotyped traditions of ecclesiastics has a wonderful power over minds otherwise candid and intelligent. No person should ever quote to a sinner that promise of Peter's without quoting the whole of it—the express limitation and all, just as Peter did; then there would be a chance for the hearer not to be misled, although that is not very probable at the present day, without direct explanation, in consequence of the muddle and confused ideas which tradition and superstition has substituted in the place of the plain and simple declarations of the scriptures.

THE PAPAL POWER

During the fifteenth century the Papal power was sinking deeper and deeper into the slough of iniquity and despotism, if that were possible; but a gleam of light was beginning to dawn in that the scriptures had become a little more accessible to the people, notwithstanding all the desperate efforts made to suppress them, and also general knowledge was beginning to be more generally diffused. The Arabs, or as they were called the Saracens, had got a foothold in Spain, and had brought some of the lost learning of the East and of the Greeks with them. Colleges were being founded here and there, and men were beginning to reason, observe and think more than they had done before for many centuries. The result was a growing dislike against the terrible evils practiced by the officials connected with the Papal power. Mosheim says: "The most eminent writers of this century unanimously lament the miserable condition to which the Christian church was reduced by the corruption of its ministers, and which seemed to portend nothing less than its total ruin."

The vices that reigned among the Roman pontiffs, and indeed among all the ecclesiastical order, were so flagrant that the complaints of these good men do not appear at all exaggerated or their apprehensions ill-founded; nor had any of the corrupt advocates of the clergy the courage to call them to account for the sharpness of the censures and of their complaints.

It was during this century that Ferdinand and Isabella, in the pontificate of Gregory IX., introduced the holy office of the Inquisition into Spain. "The name of justice was unknown in its administration. Suspicion made the crime, accusation was virtually sentence, imprisonment the prelude to death; * * the relatives of a victim dare not mourn for his fate; at the moment of his arrest they regarded him as dead, and concealed their sorrows in privacy or exile."

Rabbi Joseph says in part: "This Isabella was a satan in those days. And she set searchers and spies over them to see if they (the Jews) walked in the ways of their Messiah or not. And they burned by hundreds many of them for no cause, and all they had they plundered daily. * * * And now, O God, be not far off; hasten to help us, O Lord! For thy sake we are killed all the day; we are counted as sheep for the slaughter. Make haste to help us, O God of our salvation. Plead our cause and deliver us."

The pontiff whose reign closed this century was Alexander VI., a Spaniard by birth, whose name was Roderic Boriga. "The life and actions of this man show that there was a Nero among the popes as well as among the emperors. The crimes and enormities that history has attributed to this Papal Nero evidently prove him to have been not only destitute of all religious and virtuous principles, but even regardless of decency and hardened against every feeling of shame." Yet a writer in the Catholic Encyclopedia, just being issued, has been found to defend him and deny all his nefarious deeds that were never attempted to be denied by his contemporaries. He died by poison, given to him in mistake, which he had intended for a lot of his cardinals, as he intended to get their wealth by that means. This occurred in A. D. 1503. Mosheim says: "The monastic societies, as we learn from a multiple of authentic records and from the testimonials of the best writers, were at this time so many heads of lazy, illiterate, profligate and licentious epicureans, whose views in life were confined to opulence, idleness and pleasure."

When Leo X. ascended the Papal throne in A. D. 1513 he found the treasury exhausted by the long wars of his predecessor Julius II., while heavy claims were made upon the exchequer for the payment of soldiers and political agents and

for the continuance of several public works, especially the cathedral of St. Peter. To recruit his finances he adopted an expedient to which his predecessors frequently had recourse, the sale of indulgences; but he carried this deceptive plan of raising money to an unprecedented extent, not foreseeing the trouble that he was about to bring upon himself and the whole Papal power. In November, 1483, Martin Luther was born, who was to strike a blow at the Papal power that was to resound through the ages. In his eighteenth year he entered the University of Oxford with a view of qualifying himself for the legal profession. Chancing one day to examine the Vulgate in the University library he saw with astonishment that there were more gospels and epistles than in the lectionary. He was arrested by the contents of his new-found treasure. His heart was deeply touched, and he resolved to devote himself to a spiritual life. He separated himself from the friends and fellow-students, and withdrew into the Augustine convent at Erfurt. Here he remained for the next three years of his life, earnestly studying the Bible. In 1507 he was ordained a priest, and in the following year he removed to Wittemberg. He became a teacher there in the new university, founded by the Elector Frederick, of Saxony. In 1509 he became a Bachelor of Theology, and commenced lecturing on the holy scriptures. In 1510 or 1511 he was sent on a mission to Rome, and the condition of things he found there astounded and shocked him. Shortly after this John Tezel, a Dominican friar, was sent throughout Germany to preach indulgences in order to fill up the empty treasury. This Tezel was loud of tongue and brazen with impudence, and carried a strongbox with him to hold his treasures. He was to proclaim that he had the power from the pope to forgive all sins, past, present, and also those they intended to commit. It was only a question of money. If they had any friends in purgatory all they had to do was to put so much money into his strongbox; and when they did so he declared that he could see the souls of the departed escaping from purgatory. It is said that some irreverent ones bought an indulgence from him for a round sum for the purpose of giving a rogue a beating and taking his money from him, and then did this to Tezel himself.

This man roused the ire of Luther, who had got the length of seeing that this must be largely fraud. He drew out ninety-five theses on the doctrine of indulgences, which he nailed up on the gate of the church of Wittemberg and which he offered to maintain in the university against all opponents. In these Luther denied that the pope had power to forgive sins. Tezel was forced to retreat from the borders of Saxony to Frankfurt-on-the-Oder, where he drew out and published a set of counter theses, and publicly committed those of Luther to the flames. The students of Wittemberg retaliated by burning Tezel's theses. The elector refused to interfere, and the excitement increased. A number of combatants took the field against Luther, amongst whom was one Eck, an old friend of Luther's, and an able man. The arguments between him and Luther were most vehement. At first Leo took little notice of the disturbance. He is reported to have said that "Friar Martin was a man of genius and that he did not wish to have him t. olested." Friar Martin, however, was not very long in giving him more trouble than ever he imagined was to happen him and his Catholic adherents.

A. WALLACE MASON, M. D.

OUR FUTURE LIFE AND OUR FUTURE ABODE

"Which hope we have as an anchor of the Soul" (Heb. 6:18, 19)

The following article was sent to a very good religious paper, which for fifty years has been spreading the gospel of the kingdom—i. e., the news of the second coming of our Lord Jesus Christ to reign upon the earth. But it will persist in trying to bolster up the theory that man is possessed of an immortal soul, which at the death of the body flies away to heaven, a theory which is based upon the lie the devil told Eve in the Garden of Eden—that if she ate of the forbidden fruit she should not die, but she should "be as God, knowing good and evil" (Gen. 3:5). If that theory be true why should the soul be brought from all joys and sorrows of heaven and reunited to its body to again dwell upon the earth? Such a theory is a muddled up, inconsistent heathen tradition, which has no foundation in the holy scriptures. But here is the article:

"I have been an editor the best part of my life, but I never tried to make a paper to please everybody, because I was well aware that I would make a complete failure if I did. I suppose you are in the same boat. But there is one question I wish you would either quit hammering at or else give the opponents of your views an opportunity to present their side of the matter, and that is, whether man is possessed of an immortal soul. You keep firing shot at those you are pleased to call materialists, but in all your little pop-gun shots, or in all your attempts at heavy artillery and siege work, you have not been able to present one single positive text to sustain your immortal soul theory, because there is no such text in the Bible.

1. There is not a text in the Bible that says anything about man being possessed of an immortal soul or never-dying spirit, or any such thing.

2. The Bible does not present a single promise of a future life without a resurrection—and that through our Lord Jesus Christ. He is the Life-Giver.

3. The Bible does not present a single promise that those who attain to a future life shall ever dwell anywhere else than on this earth, renewed and purified.

Those three points cover the whole ground, and if you will point out positive texts in our Bible that will refute them I will send you a check for fifty dollars. I do not mean texts from which you draw such inferences, because I have the same right to draw inferences from what may be called obscure texts, and I want my inferences to agree with the positive texts, to avoid making the holy scriptures contradict themselves.

Man was created out of the dust of the ground and he did not have a living soul put into him, but he—the man made out of the dust— became a living soul when God breathed the breath of life,

or—as the Hebrew has it—the breath of lives, into him (Gen. 2:7). "The soul that sinneth, it shall die" (Ez. 18:4, 26). "His spirit goeth forth, he returneth to his (native) earth; on that very day perish his thoughts." "That which befalleth the sons of men befalleth beasts; even the same thing befalleth them; as the one dieth, so dieth the other, yea they have all the one kind of spirit, so that the pre-eminence of men is naught" (Leeser's translation of Ps. 146:4 and Eccles. 3:19). Read also the standard version, and read carefully the 37th Psalm and scores of other texts of similar import.

2. Christ Jesus is the Life-Giver. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life" (John 3:36). "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation," or condemnation (John 5:28, 29). "If the dead rise not, then is not Christ raised; and, if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Cor. 15:16-18). Those "that know not God, and that obey not the gospel of our Lord Jesus Christ, * * * shall be punished with everlasting destruction" (2 Thess. 1: 8, 9). Not everlasting torment. Paul, after giving a long list of ancient worthies, says: "These all having obtained a good report through faith, received not the promise" (Heb. 11:39). "This is the promise that he hath promised us, even eternal life" (1 John 2:25).

3. "For a child is born unto us, a Son has been given unto us, and the government is placed on his shoulders; and his name is called Wonderful, counsellor of the mighty God, of the everlasting Father, the prince of peace, for (promoting) the increase of the government, and for peace without end, upon the throne of David and upon his kingdom, to establish it and to support it through justice and righteousness, from henceforth and unto eternity; the zeal of the Lord of hosts will do this" (Leeser's translation of Isa. 9:6, 7). "I looked in the nightly visions, and, behold, with the clouds of heaven came one like a Son of Man, and he attained as far as the Ancient of days, and they brought him near before him. And there were given him dominion, and dignity, and government, and all people, nations and languages had to serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom is one which shall never be destroyed" (Leeser's translation of Dan. 7:13, 14). The angel Gabriel, when he appeared to Mary and foretold the birth of her Son, told her to "call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:32, 33). "Behold, I will create new heavens and a new earth; the former shall not be remembered, nor come into mind; but be glad and rejoice unto all eternity in what I create; for, behold, I will create Jerusalem for rejoicing and her people for gladness. And I will rejoice over Jerusalem, and be glad in my people; and there shall not be heard in her any more the voice of weeping, nor the voice of complaint." "The new heavens and the new earth, which I make, shall have permanence before me, saith the Lord" (Leeser's translation of Isa. 65:17-19, and 66:22). "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13).

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. * * And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor unto it" (Rev. 21:1-5, and 23 and 24). "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever" (Rev. 22:5).

What better heaven, or place of eternal abode, could be asked or imagined? Read both chapters in full, and then search the Bible from Genesis to Revelations, and if your find a single plain, positive text showing that the human race are possessed of immortal souls which at the death of the body fly away to heaven, then send me word where it is, and where that heaven is located. These are things I want to know.

The paper referred to has not published the article or any reply thereto, and the editor, in a private letter, only quoted one text from which he drew an inference that men are possessed of immortal souls. Yours for the truth,

ALPHEUS DAVISON.

Every man lives for others as well as himself; and, while the tenor of his life should be that of cheerful industry in his calling, he should keep open every avenue to compassion and liberality. The business of such a man is habitual, and includes no unreasonable cares; his benevolence is uniform, and finds opportunities for exercise. He lives reputably, and is believed by his contemporaries. In this way he secures a fair share of happiness.

The daily admiration given to whatever is expensive and rare, the worship paid to success as such, the deference shown to men who are even known to have risen to place and power by dishonorable means, afford continual nourishment to that keen desire for wealth which is the source of much meanness and knavery.

THE RESTITUTION

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

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EDITORIAL

Bro. Juergensen and Sister Woodbury both write to correct a former statement that the Ohio Conference would be held at Springfield from August 8th to August 10th. The date should read August 6th to 10th inclusive. Let all interested please note this correction.

HOW GOD USES BEELZEBUB'S DOGS TO BLESS US

Shimei cursed David. Abishai asked, "Why should this dead dog curse my lord the king? Let us go over, I pray thee, and take off his head" (2 Sam. 16:9). The natural man always wants to "take off the head" of those who curse him, like Abishai; but the spiritual man, like David, can say, when he is slandered and lied about, "Let him curse, because the Lord hath said unto him, Curse David" (verse 10). Having recently had the experience of David, we have kept his spirit intact, realizing that nothing can happen to us but as God permits. If God did not bring good out of evil, pray tell us where good would come from? As an exchange points out, and as the word of God explicitly declares, God can make the wrath of man to praise him. He can bring good out of evil, and he can so control the acts of wicked men that they shall turn to the profit of those that trust him. He has said, "Woe unto you when all men shall speak well of you." He has also said, "Blessed are ye when men shall say all manner of evil against you **falsely** for my sake." We may fail to see what blessing there is in being lied about it, but he sees more than we do, and understands the end from the beginning. He knows just what is for our good, and if we will watch narrowly we may find great blessing in those those things which try us most severely and grieve us most sadly.

Doubtless many a Christian has been saved from wrongdoing by being lied about and falsely accused. He may have thought, "How horrible it would be if that story were true, but by the grace of God I will see that it never shall be true." It is hard to have falsehoods told. How much harder it would be if the statements were true!

Thus the devil's watch-dogs often keep God's sheep from straying away: they raise such a howl over the slightest departure from the paths of peace that the wandered is in haste to get back out of the hearing of the barking of Beelzebub's dogs. Let the child of God then be patient; the Lord on high rules over all things, and they who trust him shall never be confounded or dismayed, and he has a *special* blessing for good men whom "dead dogs" vilify.

A CORRECTION

In last week's Restitution we stated in our sermon notes on Revelations that "ascending" in Rev. 7:2 was translated from **Anabanta**, and that it is the second aroist participle, signifying a past action. We were led to doubt this statement after using it in public discourse and in print, so we looked up differant authorities, and none of them support our contention but John Thomas, in Eureka, vol. 2, page 282. Dissatisfied with our own ability in the matter, we placed our statement before a Greek scholar, a friend and brother we fortunately have in California, and we now give our readers the benefit of his findings. He writes:

"The word in Rev. 7:2 rendered 'ascending' is not **anabanta**, but **anabainonta.** See Westcott's Greek testament and the Diaglott. It is in accusative case, active voice, masculine gender, and is a present participle. It can not be rendered 'having ascended.' It denotes simultaneous action, and is correctnly translated 'ascending.' The action is simultaneous with the principal verb, and that is **eidon,** and so is second aorist of **horaoo.** 'I saw (second aorist) angel **ascending.**' The word **anabainonta** comes from **anainoo,** and that means to 'go up, to ascend, to climb,' etc. I find **anabainei** in Zenephon's Anabasis, chapter 1, verse 2. It is there rendered (he) 'goes up.' In Matt. 17:27 we have **anabanta.** It is accusative, singular masculine participle, second aorist."

EDITOR'S SERMON NOTES ON THE APOCALYPSE

Subject: The Seventh Seal: or the Sealed Redeemed as a "Great Multitude" of Palm Bearers.

Text: Rev. 7:4-17.

1. Symbols of the Seventh Seal Explained.

1. The People Sealed. 1. "Out of the tribes of Isreal's sons" (verse 4; Jno. 4:22; Acts 28:20; Rom. 15:8; 11:17; Eph. 2:12; Rom. 9:1-9; Matt. 3:7-13; Gal. 6:16).

2. The Number Sealed. 1. 144,000, a miniature number for the whole of the redeemed (Rev. 7:9; Gen. 15:5; Rev. 14:1-5; Matt. 19:28; Rev. 4:10; 21:12. 2. The Apocalyptic Urim and Thummim, typical of (a) Christ (Ex. 28:15-21; Deut. 33:8; Ex. 17:7; 1 Cor. 10:4; 1 Tim. 6:16; Col. 1:19); and (b) the saints(Isa. 54:11; Zech. 14:7; Dan. 12:3; Phil. 2:15; Eph 5:8).

3. A "Great Multitude" of Palm Bearers in Post-Adventual and Post-Resurrectional Glory.

1. "After this," Greek, "After these things" (verses 1, 9). 2. Sealing and glorification are here placed as sequential in relation, not in succession of time (verse 9; 13:7; 17:6; 2:10; 2 Tim. 2:12; Isa. 26:19, 20; Dan. 12:1, 2; verse 14). 3. After the "great tribulation" the saints are seen clothed with white robes and palms in their hands, celebrating the feast of tabernacles (Rev. 15:2; Hos. 12:9; Zech. 14:16; Isa. 61:3; Ps. 1:3; Rev. 22:2; Ps. 110:7; Luke 22:16).

THE TWO-HORNED BEAST OF REV. 13

In our day, when people are "running wild" on prophecy, as on many other subjects, it is refreshing to read something that is calm, sober and sane. The following from Editor Schaumburger on the beast of Rev. 13 is logical and full of clear reasoning. With pleasure we give it to our readers verbatim:

Let us inquire: First, when did the two-horned beast arise? We answer, Just when the beast with the ten horns and seven heads arose. Why so? Because,

1. He did miracles in the **sight** of the ten-horned beast. This he could never do if he didn't arise till the ten-horned beast had gone down. Let us give the Douay version: "And he (the two-horned one) seduced them that dwell on the earth, for the signs which were given him (this two-horned beast) to do in the sight of the (ten-horned) beast" (Rev. 13:14).

The expression "in the sight of," in Rev. 13:14, comes from the Greek word **"enoopion."** It is rendered "in the sight of" in verse 13. Why not in verse 12? It is translated "in the presence of" twice in Rev. 11:10. See R. V. for a fine translation.

2. The two-horned beast "had power to give life unto the image of the (ten-horned) beast" (verse 15). This is simply inconceivable on the principle that the ten-horned and two-horned beasts did not exist at the same time.

3. "The image (some sort of a teaching akin to that of the ten-horned beast) of the (ten-horned) beast should * * * cause that, as many would not worship the image of the (ten-horned) beast should be killed" (verse 15). Could it be if both did not exist together?

One thing seems sure: The two-horned beast is not the United States. It is simply absurd to claim that the United States will "cause" all those who will not worship the ten-horned and seven-headed beasts of Rev. 13 to be killed. It runs against numerous facts. We will cite a few.

The ten-horned beast of Rev. 13 has lost its power, never to be regained. This is seen by a careful study of Dan. 7: "They shall take away his (Daniel's 'ten-horned' beast of 7:7) dominion." Will he ever get it back? Never! Listen: "To consume and destroy it unto the end." Can anything be plainer? It is but a short time till Rome civil, ecclesiastical, will have to pass into into judgment; no time for a renewal of power. Besides, it was to be "consumed."

Then, too, is the "number" of the United States 666? No! The two-horned beast came up lamb-like. Did the United States? No, it came up in a revolution. The two-horned beast came "out of the (Roman) earth." Did the United States? No! When did the United States speak as the dragon of Rev. 12? The dragon was cast unto the "earth" (12:13); but we are quite certain that the dragon was never cast "into" America!

Let the two-horned beast symbolize whatever it will, it is absurd to argue that it represents the United States. It must do "miracles * * * in the sight of the (ten-horned) beast" (Rev. 13:14). This must not be any later than when the ten-horned beast exists and has power—a thing of the past! In studying prophecy we must consider conclusions or we shall run wild.

CONTENDING FOR THE FAITH

Bro. Juergensen has been busy getting the truth before the people of Barberton, Ohio. He advertised a reward for anyone who would produce Bible evidence in support of some popular dogmas. This attracted some attention. It seems that Mr. Benner responded, which gave Bro. Juergensen a chance to get the following communication before the readers of the Barberton Telegram:

"Mr. G. Benner, Barberton Ohio.

"Dear Sir: Having been attacked and accused of an act to which I must plead 'not guilty,' I wish to give you, as well as the readers of this paper, this explanation without trespassing on the kindness and patience of the editor.

"The object of my advertisement in the issues of February 6th and 20th of the Telegram was to arrest the readers' attention, that they for themselves might be encouraged to find out in what pitiful condition they are concerning their future state. Mr. Benner has taken upon himself to carry it before the public, and now I wish to give a public explanation concerning the subject. I insist that those who wish to discuss with me the doctrine of the immortality of the soul must be loyal to the Word of God, which is and must be our supreme authority on this question.

"This doctrine of the immortality of the soul must be taken directly from the Word of God. What saith the scripture? Neither science, nor philosophy, nor sentiment, is able to teach it to us. I hold it to be treason to the scripture and to the God of the scriptures for one to reject their plainly-spoken, explicit testimony on this question, and attempt to read his own speculations or the speculations of others, however learned they may be, into them, or try to make them agree with his own preconceived notions by putting a forced or unnatural construction upon their language.

"And yet this is the grave charge that must be made—if the truth be told—against the philosophic Christianity of the schools; and the only excuse that can be made is that their philosophy requires it and traditions have authorized it, and 'the people love to have it so!'

"The doctrines of the resurrection and life everlasting, upon which the early disciples fixed all their hopes for the future but which alas! under the blighting influence of this error (the immortality of the soul) have lost their true place in the creed of the orthodox church and in the preaching of its ministers, and have come to the shadowy myths; I wish to brush away the clouds which this false dogma of Paganism has thrown

around them, and bring out again from its eclipse the one doctrine of life and immortality, as it is brought to light in the gospel.

"As there is not one passage in the Word of God which says man is immortal, or even appears to favor the idea, it is certainly of human origin. The idea of natural immortality of man found no place among the Hebrews under Moses and the earlier prophets. It was not until after their long captivity, nor indeed until after Plato's philosophy had come to prevail throughout the world, that their rabbinical teachers began to entertain these philosophical speculations.

"And now, Mr. Benner, let us strike the balance and see how we are standing.

"You got the $10.00 reward set for your mark without proving the immortality of the soul in Bible language, which is impossible to do, for the Bible does not teach it. We hope for immortality as confidently as you, and we advocate the doctrine more earnestly than you, if possible. But we differ from you in the ground of our hope. We advocate it as a Christian doctrine, you as a doctrine of philosophy; you claim it from Adam by your natural birth, we from Christ only by a new spiritual birth and a resurrection from the dead; you believe it to be the natural endowment of every man, we believe it to be a supernatural endowment--yea, a gift of God's grace through redemption by Christ.

"Among the many passages of scripture in which our thesis is plainly enunicated, we need now only quote the following simple text, which sets it forth, both positively and negatively, so clearly and in such categorical terms that it would seem to be impossible for anyone who accepts the testimony of the Holy Writ to gainsay or resist its force: "And this is the record; that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life" (1 John 5: 11-12).

As I think me, there is one verse in God's book which speaks of never dying, Gen. 3:4: "Ye shall not surely die!" and the author gives the reason to be, "Ye shall be as gods."

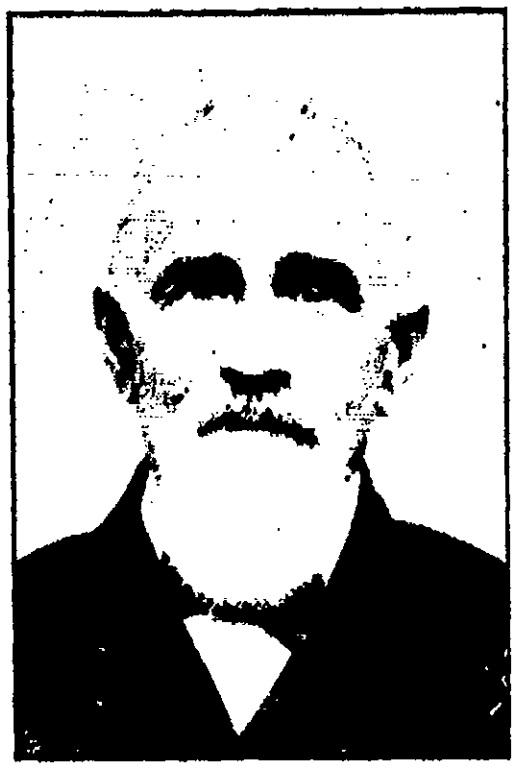
Is it possible, Mr. Benner, that you are a follower of that author, especially as making your statement credited to me in column one from top row 34 to 38. You must either give proof from where you get it, or else stand the consequence and be called a follower of that author.

"But in conclusion: turn away from your leader, accept God's sentence, "Thou shall surely die," inquire God's way of salvation (deliverance from dead), that in that great resurrection morning you may stand before the Lamb of Zion and join in the new song before the throne.

"Yours truly, H. JUERGENSEN.

While the due preparation for and organization of labor deserve all the careful and wise adjustment they receive, the intervals of life should never be suffered to be filled up by chance. They too should be provided for, and the necessity of employing them aright should be impressed on all.

Opinion is the main thing which does good or harm in the world. It is our false opinions of things which ruin us.



The above is a photo of John McCorry, whose obituary was published in a recent issue of The Restitution.

COMMUNICATIONS

Dear Bro. Huggins:

As it has been some time since I wrote a letter to the paper, I will just write a few lines to let you know how we are getting along away down here in the sunny South. Many of you know that we are some of the isolated ones of God's household; however, we are not discouraged, but are striving to let our light shine, that we may be the means of showing others the way to eternal life.

We have recently had great cause to rejoice. Bro. W. H. Wilson has visited us again and spent twelve days with us. Oh, what a treat it was! We always look forward with much pleasure to a visit from Bro. Wilson. He preached ten discourses at my daughter's home. We invited the neighbors in, and several were present each night and were well entertained. Bro. Wilson's sermons are very instructive and are a perfect feast to those who are hungering and thirsting after righteousness. Like Paul, he never shuns to declare the whole counsel of God. His teaching on prophecy is wonderful. This is a subject that every child of God should be interested in. The apostle says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shines in a dark place" (2 Pet. 1:9). All who are interested in the things that must shortly come to pass should send to Bro. Wilson and get his books on prophecy. Brethren and sisters, let us be up and doing, for the time is short. If we want to be overcomers we must work, watch and pray. If there ever was a time when God's children should be on their guard it is now. Everything around us tends to evil. We want to examine ourselves (2 Cor. 13:5), that we be sound in the faith (Titus 1:13). For there are many vain talkers and deceivers teaching things they ought not to teach (verses 10, 11). Yes, we are living in perilous times, which Paul said would come in the last days, when people would be lovers of pleasure more than lovers of God. He says: "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3).

These scriptures are certainly fitted to represent the age we are living in. So, dear ones, let us, the children of God, "continue in the things which we have learned and have been assured of." I thank the Lord for his word, for without it we would have nothing to guide use. Let us stay close to what is written, and practice it in our lives. For "the holy scriptures are able to make use wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15).

We should meditate upon these things, and give ourselves wholly to them (1 Tim. 4:15).

In hope, MRS. A. J. MARTIN.

AMONG THE BRETHREN

ELDER C. C. MAPLE

Our special meeting at Elyria came to a close on Friday evening, April 18. We have put forth an extra effort in Elyria during the past few weeks to get the gospel before the people of the East Side.

We have been to the homes of the people, and, in addition to personal printed invitations to attend our meetings, we have also passed out copies of our tracts and papers, giving the people a chance in all ways at our command to hear the gospel.

Many things worked against the success of our meeting as far as we can see, and yet in God's sight it may be that it was very successful. We had expected a song leader to assist us in the meeting, but the flood made it impossible for him to reach us. This was quite a disappointment to many, as the singing is quite an attraction to the ones outside of the church.

Our city was also in darkness a portion of the time, the city light being cut off by the high water.

We trust that some good may have resulted from the effort put forth in this special series of meetings. We have had some most excellent meetings, even though the attendance was not large. Our listeners have been of the character that the preacher likes to preach to.

We are leaving now for a few days' meeting at another point. Address us at North Ridgeville, and mail will be forwarded.

TO MICHIGAN AND INDIANA BRETHREN

Having resigned as Ohio Coneference Evangelist, I shall have some time to devote to general evangelistic work. I will (D. V.) be in Michigan to fill some appointments, and to attend the annual state conference at Patton in June. Shall be pleased to visit churches in Michigan or Indiana following the conference.

Please address all correspondence to me at North Ridgeville, Lorain County, Ohio, and it will be forwarded to me. C. C. MAPLE.

THE VISITOR

S. ROXANA WINCE

What about Sister Harriet E. Boice's "Visitor?" It has cost her a great deal of thought, time, work and worry; shall we let all this be thrown away? It is just the thing to be put into the hands of learners. I only wish I could scatter it by the thousands. Why could it not be used in Bro. Maple's Blessed Hope Mission? It has some fine lessons for a Bible Readers' Class. Who will donate $2.00 worth for this purpose?

Our churches could everywhere use it to good advantage in their Bible Classes. Scatter the seed; some of it will germinate. Get the book and lend to those who will promise to read, and keep lending it until it is worn out. We were not put here to dance for a day in the sunshine, and die, like a butterfly. God wants more out of our lives than this, and when a child of his has done his or her part of the work in his great vineyard we should take hold and help carry it on. Let us help Sister Boice.

OBITUARY

Rebecca McDonald-Osborn

Rebecca McDonald-Osborn was born September 24, 1840, near Rutland, Marshall County, Indiana. Here she grew to womanhood and received a common school education such as the community afforded in that early day. She was the daughter of Samuel and Eliza Porter McDonald, who were among the early pioneers of our county. Consequently she witnessed the wonderful transformation of the wilderness into fertile fields and prosperous cities that has taken place in the last half century.

She was united in marriage to George Alleman September 22, 1860, with whom she lived happily until his death, March 6, 1894. She was again united in marriage to Samuel Osborn January 18, 1900, and took up her residence in Culver, Indiana. Here she enjoyed the blessings of a good home and congenial companionship. She had been in poor health for the past three years, but was only confined to her bed for a few days when death took her away from us. She died on April 17, 1913, at her home in Culver, at the age of 72 years, 6 months and 23 days.

She heard the preaching of the gospel at old Pisgah, the original Church of God in our county, and was baptized about the year 1862. When Antioch succeeded old Pisgah her membership was transferred to that place, where it has since remained. Her life has been one of faithfulness to her trust in God through Christ, her accepted Lord and Savior. She was loyal to the church, doing what she could with her strength and means to promote the spreading of the gospel. She was modest and unobtrusive in her disposition and made lasting friends of those she came to know. Her life record is worthy of emulation as a model of Christian virtue and rectitude. Her friendly face and kindly greetings at the meetings of the church will be greatly missed by her wide circle of friends.

She leaves her beloved husband, Samuel Osborn; two sisters, Catherine Upmeyer and Florence Litler, both of Harrisburg, Oregon, and many other relatives, to mourn her loss. The church loses a faithful servant, the community a kindly neighbor, and the world a good woman, in her death.

Funeral services were held from the home in Culver at 9:30 a. m., from the home of her sister-in-law, Mrs. Jennie McDonald, in Plymouth, Ind., at 2 o'clock p. m., conducted by D. E. Vanvactor, and interment was made in Oak Hill Cemetery, where Sister Osborn was laid to rest to await the coming of the great Life-Giver, Jesus the Christ.

D. E. VANVACTOR.

SUBSCRIPTION CONTEST

Opens April 1, 1913, Closes June 30, 1913

READ ABOUT THE SPECIAL AWARDS TO BE GIVEN TO CONTESTANTS WHO SECURE NEW SUBSCRIPTIONS TO THE RESTITUTION. Read every word, so that you will be thoroughly familiar with every detail.

FIRST—THE AWARDS

FIRST AWARD—To the person who secures the largest number of new yearly subscriptions to The Restitution between the dates of April 1, 1913, and June 30, 1913, we will give free a TWENTY-YEAR GUARANTEED GOLD-FILLED WATCH, with choice of Elgin, Waltham or Deuber-Hampton movement, either ladies' or gentlemen's size. This is a beautiful watch and a splendid timepiece. You can also choose a plain or fancy case.

SECOND AWARD—To the one sending in the second largest number we will give choice of either a pair of SOLID GOLD CUFF LINKS or a SILVER MESH BAG, either a handsome present.

THIRD AWARD—For the third largest list we will give an extra large 14k. SOLID GOLD FOUNTAIN PEN, barrel covered with silver filigree work.

SPECIAL AWARDS—Besides these first three awards, we will give to everyone who sends in at least one new subscriber a handsome and useful POCKET MEMORANDUM BOOK.

To everyone who sends in at least two new subscribers a 14k. SOLID GOLD FOUNTAIN PEN like cut, or to everyone who sends in at least three new subscribers we will give a 14k. SOLID GOLD SELF-FILLING FOUNTAIN PEN. These pens are all fully guaranteed.

So you see, everyone who enters into this contest will receive some kind of an award for their efforts; the greater the effort, the greater the award, and everyone will have the same opportunity.

NOW READ THESE CONDITIONS OF THE CONTEST.

1. Each subscriber to count must be a NEW subscriber. NO RENEWALS WILL COUNT.
2. Two six-months' subscriptions count as one yearly.
3. Subscriptions must be received after midnight March 31 and before June 30th, at midnight, to count.
4. If two contestants send the same number of subscribers in competing for the first three awards duplicate awards will be given.
5. All awards will be given at the end of the contest.
6. And this is going to be the best help of all: NEW SUBSCRIBERS WILL BE RECEIVED DURING THIS CONTEST at the special rate of

One Dollar a Year : 50c Six Months

This rate does not apply to renewals. To subscriptions in Canada add 50 cents.

We believe the above offer to be very liberal—liberal to the new subscribers, liberal to you who are to get the new subscribers.

Why do we give these awards? To stimulate your interest in helping us increase our mailing list and to get The Restitution into the many homes where it should be read. We want to increase the size of The Restitution, but in order to do this we must increase the size of the mailing list first, so THE BIG EFFORT IS STARTED AND THE CONTEST IS ON—and remember, EVERYONE WILL RECEIVE AN AWARD.

If you want any other information write to

BUELL W. NUTT, Manager,
Box 222, Akron, Ohio.

Walter Tomlinson
10802 Massie ave

7/

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The Inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37), the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 61. AKRON, O., MAY 13, 1913 NUMBER 19

"WE WOULD SEE JESUS"

(John 12:21)

We wou'd see Jesus as the shepherds found him,
Wrapped in the lovely innocence of youth;
The glory of the star that shone around him
Led to the One who is eternal truth.

And we would bring him gifts, our best suffices,
As did the wise men in the days of old—
Our willing service in the stead of spices,
And loyal hearts of love in place of gold.

We would see Jesus as he sat and reasoned
Before the doctors in the temple dim;
His words of truth were with deep wisdom seasoned,
His teaching and his youth astonished them.

We would see Jesus preaching on the mountain,
Before him gathered a great multitude;
His words refreshed their souls like cooling fountain
Revives the grass; their needs he understood.

And we would see him as the "great physician,"
Soothing the pain-racked souls that to him came,
Changing the loathsome leper's sad condition,
Healing with touch and word the blind and lame.

Ah, we would see him in that solemn hour,
As at the grave of Lazarus he wept,
When he bade him, in voice of mighty power,
"Come forth," who in the grave had slept.

If we had seen him in the garden praying,
When drops of agony suffused his brow,
And heard his voice in gentle sorrow saying,
"Could ye not watch one hour with me now?"

We never more would wound his gentle spirit,
Nor pierce the hear that broke upon the tree;
Our changed lives his smile of love would merit,
Our hearts be tuned to love and harmony.

We would see Jesus when all eyes behold him
And every tongue his praises shall confess;
When shining clouds as garments bright enfold him,
And he comes back his waiting ones to bless.

Oh, we would see him in that heavenly city,
So wondrous fair, that in the future lies;
When God, with touch of boundless love and pity,
Shall wipe the bitter tears from weeping eyes.

Then we shall see his face, and dwell forever
Within that city where is no more night;
As pillars in his temple, to go never
From out that city where our God is light.

O come, Lord Jesus, quickly come and lead us
To living waters of the fountainhead;
Come, blessed Savior, come, and thou shalt feed us,
Thy hand shall feed us on the living bread.

—ALICE B. CURTIS.

THE GIFT OF THE HOLY SPIRIT; OR THE EXPOSITION OF ACTS 2:38, 39

Concluded

This leads us to the consideration of

The Words of the Promise

Peter, addressing a great multitude out of many nations, told them certain marvelous facts which had transpired lately concerning Jesus of Nazareth; and also explained to them the character of the facts and the effect they were intended to have on the world. His hearers believe and ask "What shall we do?" and he told them in answer that they were to "repent and be immersed in the name of Jesus Christ in order to the remission of sins." This command they could all obey; there was no limintation to their power to do these acts which they were commanded, and if the commands were obeyed the consequence was sure and certain. The "remission of sins" is stated as a consequence, a result of the obedience. It is not in the form of a promise, but stated as the effect of certain causes. He then changes the style, the change of idea or thought demanding it, and says: **"And you shall** receive the gift of the Holy Spirit;" he does not rest here. Without anything farther in the connection or otherwise it might be claimed very reasonably that this promise was co-extensive with "the remission of sins;" but he proceeds and says, "For the promise is to you and to your children, and to all that are afar off." This is more extensive and has a wider range than the former words would indicate. It does not confine the "promise" to the obedient, but enlarges its boundaries to all present and "afar off," and to that generation and the suceeceding one or more. Some theorists might step in here and claim that the passage is not quoted far enough when the stop is made at, "And you shall receive the gift of the Holy Spirit;" the other words should be quoted, and then all the world is included; notwithstanding our Lord said to his apostles they would receive the spirit of truth **"whom the world can not receive"** (John 14:17). The only safe way to deal with this, as with all other scripture, is to hear it all, and what do we find? Words of limitation, narrowing the boundaries, drawnig in the circle, reducing the numbers, fixing and ascertaining the numerical total by words of number; "as many as," so many only; that number precisely; **"as many as the Lord our God shall call."** This settles controversy. This sentence is pronounced, and establishes the extent and number, the limit and boundary of the

whole question. It is not general unless the call is general. It is, however, promised to a definite extent and for a definite number. How many? **"As many as the Lord our God shall call,"** to this promise, to this blessing.

How Did God Call?

The call of God to the reception of "the gift of the Holy Spirit" was not by a voice from heaven, nor by the proclamation of the gospel, for that was to all mankind, but by means of the apostles of Christ. We are not informed as to the facts with respect to those who were immersed on the day of Pentecost, although in Acts 5:32 we are told God gave the Holy Spirit before that time. We do not know how many, if any, received this gift on that day of Pentecost; we are only left to conjecture; and when I am left to that process in relation to religious matters I stop at once and proceed to analogous facts, if there are any to be found. In this particular we are not without facts. A little advance in the history informs us of one with numerous details that explains the whole difficulty. But before entering upon the consideration of that fact we should remember that never again, in all the discourses we have from the apostles, do we find this promise repeated to sinners or saints. We have remission of sins indicated as a result of the obedience to the gospel in more than one instance (see Acts 5:31; 10:43; 13:38; 26:18), but this promise of "the gift" is never again associated with it. This is significant, if not final, on the question. The act, then, illustrative of how God called persons to the enjoyment of this gift is no exception. Philip the evangelist preached to the Samaritans (Acts 8). They received the Word of God; they believed, and were immersed, were saved; their sins were forgiven. "The **Holy Spirit had fallen upon none of them,** only they were immersed in the name of the Lord Jesus" (Acts 8:16). If the promise of Peter on Pentecost was to have been general, here was the occasion to find its fulfillment; but the fact being directly denied in this instance settles controversy on the subject, and shows beyond a doubt that the promise was not general, nor designed for each individual Christian. They did not "receive the Holy Spirit," which we have seen means the same thing as "the gift of the Holy Spirit;" for the apostles, hearing the news in Jerusalem that Samaria had received the word of God, "sent Peter and John, who, when they came, prayed for them, **that they might receive the Holy Spirit."** The apostles did not pray for them to receive what they already possesssed; and yet it was some time after they had been immersed, long enough at least for the news to go to Jerusalem and for the apostles to go to Samaria, which in those days must have been no inconsiderable time. **"Then** they laid hands on them, **and they received the Holy Spirit;"** and they had not received it until then. These simple statements of the historian of Acts of Apostles at once and forever rebuts all theories of inferences about "the gift of the Holy Spirit" being given at, or as an immediate consequence of, immersion.

We further read: "Now when Simon **saw that the Holy Spirit was given by the imposition of the apostles' hands,"** he offered them money, saying, "Give me also this power, that on whomsoever I lay hands he may receive the Holy Spirit." The evidence accumulates as we read, and we find the question answered in express and explicit terms by the historian, when **he** (not Simon) says that **"the Holy Spirit was given by the imposition of the apostles' hands;"** and in this way the call of God was indicated, or expressed: "In the mouth of two or three witnesses every word shall be established."

Let us then turn to another testimony (Acts 19). Paul came to Ephesus, and finding there some disciples, he said to them: "Have you received the Holy Spirit since you believed? And they replied to him, No; we have not even heard if there be any Holy Spirit." Paul then explained to them the gospel; "and hearing this they were immersed into the name of the Lord Jesus." So far the gift of the Holy Spirit was not given, although they had believed and had been immersed; "and **Paul laying his hands on them, the Holy Spirit came upon them;** and they spake with tongues and prophesied." "The Holy Spirit was given by the imposition of the apostles' hands."

These facts ought to be satisfactory in explanation of the manner in which God called saints to the reception of "the gift of the Holy Spirit" in the gospel dispensation. There is no fact in any aspect opposed to this. We have no details as to the manner in which the Holy Spirit was given to any saint in the New Testament other than these, unless it should be the "gift" given to Timothy (2 Tim. 1:6), and even in that case the same action was presented, the imposition of apostles' hands. The Holy Spirit, nevertheless, was given in many other instances, as we find in repeated allusions in the Epistles, as, for instance, to the Corinthians, the Galatians, the Thessalonians; but we are obliged to conclude it was always given in the same way. This would seem to explain the apostle Paul, in his Epistle to the Romans (1:11), when he said: "For I greatly desire **to see you, that I may impart to you some spiritual gift,** that you may be established." His personal presence was necessary to that end, although it was not necessary that he should be present to impart to them all the teaching, exhortation, comfort and edification found in his epistle to them. It is, moreover, clearly established that this gift was not general or universal; to all persons who obeyed the gospel, to those only; to "as many as the Lord our God might call," by the "imposition of the apostles' hands."

Was the Gift to Be Perpetuated?

That "the gift of the Holy Spirit" was not to be perpetuated through all time is sufficiently shown from the fact that it was given "by imposition of the apostles' hands," and that since the death of John the Apostle, the last apostle of Christ, no such gift has been imparted. Since it was necessary for Paul, in his lifetime, to see the Roman Christians to "impart some spiritual gift" to them, it can not be expected that after his death, and the death of all the apostles, such gift should be imparted. The fact, too, that miracles have ceased is proof positive and decisive that "the gift" has not been given since the apostles' time, as the miracles were the "manifestations" of the spirit and of power, and proved that what

the apostles spoke was the Word of God (Mark 16:20; Acts 14:13; Rom. 15:19; Heb. 2:4). Besides, we are told expressly that they were to cease (1 Cor. 13:8). The "gift of the Holy Spirit" was miraculous; the "manifestations" were miraculous; "the gift" was the foundation of all the others; the others the superstructure, showing where the foundation was. When "the gift" was not given the manifestations were not seen, and when the manifestations are not seen we may reasonably conclude that "the gift" is not given; that, in fact, the perpetuation of "the gift" would perpetuate the "manifestations" of the gift; and as the manifestations are not perpetuated or continued, the gift is not perpetuated or continued. "But now these th" e continue, Faith, Hope, Love; but of them the greatest is Love" (1 Cor. 13:13).

FULFILLMENT OF PROPHECY

In view of the present critical situation in Europe the calling attention to certain prophecies found in the Bible may be interesting to your readers. Whether the time is fully ripe for the next great event, or if it will be further postponed by a patched-up agreement among the powers, remains to be seen.

Much prophecy has been and is now being made into history, and all will be fulfilled in due time. For verification to those who care to search into the matter I append reference to proof texts. In Revelations 16:12 we read: "And the sixth angel poured out his vial upon the great river Euphrates, and the waters thereof were dried up, that the way of the kings of the east might be prepared."

Revelations is a book of symbols (A). The events spoken of are not made known by literal descriptions, but are portrayed by signs and symbols. As far as I know, all Bible expositors are agreed on the meaning of "the great river Euphrates," as used in this verse—that it stands for the Ottoman empire. The literal river Euphrates has its source and in its course flows only through Turkish territory, and is the great river of that empire, and therefore fitly represents the dominion of the sultan.

Prior to about one and one-half centuries ago Turkey was the most formidable nation of the world, having dominion over vast territories in Europe, Asia and Africa. Since then she has been gradually declining as slice after slice has been carved from her. Loss of strength has caused her to be known as the "sick man of the East." Of late the drying up process has been very much accelerated. Within a year she has lost to Italy all of her remaining African possessions, and now is about to lose nearly all of what remained to her in Europe. The end is not yet. The drying up process will continue until she has disappeared from the map, for the mouth of the Lord has spoken it.

Attention is called to the next statement of this symbolic prophecy, the fulfillment of which seems imminent. It could be shown, reasoning from prophecy and history, that the unclean, frog-like spirits are French in their origin, and by diplomacy speak through the official mouths located in Constantinople, Vienna and Rome, going forth to the kings ruling in the territories which in John the Revelator's day was the then Roman habitat, stirring them up to the battle of that great day of God Almighty. It seems probable that the present war against Turkey, before it is settled, will involve the nations of Europe in strife. Either in the very near future or a little later they will be arrayed against each other. We may therefore confidently expect that the present eastern question will not be permanently settled by the mediation of the great powers. It is not likely that they will agree among themselves, but will become arrayed in hostile alliances, offensive and defensive. When the conflict comes, which it will sooner or later, we know in part what nations will be allied on the one side. Gog (doubtless Russia) will win to his footsteps certain helps, which are mentioned by name in Ezekiel 38:5, 6. And in the war they will be successful, even to the invading of Palestine and sacking the city of Jerusalem (B).

But we must go back in point of time, as we have passed beyond the chronological order. It is not definitely revealed if the powers will be engaged in actual war, or only arrayed in hostile camps, when the next and most stupendous event in the world's history will be enacted. "Behold, I come as a thief" (C). The personality of the "I" can easily be established. The introductory verse of this book says "The revelation of Jesus Christ"—even he who was dead, but now living for ever more (D). and in chapter 22, verse 16, he says: "I, Jesus, have sent mine angel to testify unto you these things." The same Jesus who ascended from the Mount of Olives (E). and who will descend from heaven with a shout (F). The same who made promise to his disciples, "I will come again" (G).

But why is this thief-like coming such a stupendous event? Because then will occur the resurrection of all who sleep in Jesus, and they, with the living saints, will meet the Lord (H) and be assembled before the tribunal of Christ, and receive in body according as the award shall be (I). The saints, having been removed from among the left ones, then will begin the time of trouble, the like of which has never been (J).

Between the time of the gathering of the saints to judgment (probably at Sinai) and the coming of Christ with his saints to the Mount of Olives (K), Gog and all his bands (L) will have waged a successful war, and in his cupidity and thirst for spoil and conquest will have marched into Palestine to rob the Jews, who will have been gathered again to their own country and become rich (M), and will succeed to the extent of capturing and sacking the city of Jerusalem (N). But then and there his conquering career ends, for the Lord intervenes and destroys that great host to the extent of five-sixths of their numbers (O). The invader, having been defeated and driven out of the land by the Lord and the saints, is now ready to begin the establishment of the kingdom of God in its "little stone" form (Q), proclaiming himself the rightful heir to David's throne, and calling on nations to submit to his righteous rule (S). Those nations refusing to submit will be subdued one by one until the whole earth will have been conquered (T), after which the inhabitants of the earth will enjoy the peace and prosperity of the millennial reign (U).

Proofs—(A), Rev. 1:11; (B), Zech. 14:2; (C),

Rev. 16:15; (D), Rev. 1:18; (E), Acts 1:9, 10, 11; (F), 1 Thess. 4:16; (G), John 14:3; (H) 1 Thess. 4:16, 17; (I), 2 Cor. 5:10; (J), 2 Peter 3:3, 10; Daniel 12:1; Rev. 16:16; (K), Zech. 14:4, 5; (L), Ezek. 38:6; (M), Ezek. 18:12, 13; (N), Ezek. 14: 2; (O), Ezek. 24:2; (P), Ezek. 39:8-13; (Q), Daniel 11:34, 44; (R), Ezek. 21:25-27; Luke 1:32-33; (S and T), Psa. 2:8-12; Psa. 72:11; 5-9; (U), Psa. 70 (whole).

S. T. BLESSING.

LONG-FACED CHRISTIANS

I often hear church members say: "I don't like a long-faced Christian." A Congregational preacher here that gave nearly universal satisfaction said he had no use for a long-faced Christian. I wondered if he would have had any use for Jesus when he was on earth, for we have no account of him being full of hilarity and fun-making, as this man was. He quit in this country peace and went to Los Angeles, where he could get a larger salary for preaching the gospel—Oh, no, I mean for pleasing the people.

It is surely a true saying that a Christian has a better reason for rejoicing than any other person living. We are told many times in God's word to rejoice. In Luke 10:21: "Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid those things from the (worldly) wise and prudent, and hast revealed them unto babes." See Isaiah 35:1: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." Was there any witty jokes and laughter in those cases of rejoicing and gladness? I think not. Suppose I should see a fractious team, hitched to a carriage, loaded with near friends, the lines broken and the horses running at desperate speed; should I laugh, or be what is called "long-faced?" All will surely say, "No place for laughing here." But we have to witness what I believe to be a thousand times worse than a runaway, namely, to see loved ones that have been taught the true way of life, and who enlisted for life in the Christian warfare by being buried with Christian baptism, making them close relations, to see these dear ones throw all of their influence with a popular church (world's church), and as near as possible dress in all of the latest fashions, even beyond their means, and very injurious to health. The girls wear a heavy looking yellow band on the arm for a badge, showing that they belong to the world. Is that a cause for rejoicing and laughter? I have observed in some cases that the more parents do to please such children the less the child will do to please the parent, which will be very dishonoring to the parent and shorten the natural life of the child(Gen. 20:12). Dear ones, what does this mean? Not only cutting this natural life short; it means a second death, which is eternal. Is the temporal death, if caused by the runaway team, any comparison? Surely a thousand times no. Where would the time or place come in for hilarity and witty jokes for one that is a Christian or Christ-like? All signs indicate that we are now living in the last days; today may be the last for us all. Are you satisfied with your manner of life should he come this week? If not, lose no time in changing your ways. Read carefully 2 Tim. 2:1-5: "In the last days perilous times shall come (surely they are here now); for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, traitors, bonsters, heady, high-minded, lovers of pleasure more than lovers of God." Do you sometimes spend from twenty-five cents to twenty-five dollars for a midnight supper (that is harmful), and nothing for the spread of the gospel? If so, where is your love?

Dear ones, do any of the above statements hit you? If so, turn away from such fleshly lusts. Gal. 6:7: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Be careful; the time of sowing is short; reaping time is at hand. What do you expect to reap? What are you sowing? We read in James 4:4 that whosoever is a friend of the world "is the enemy of God." Could such an one expect a favorable harvest? If a person helps to instill into the minds of the people the lie of the serpent in Gen. 3:4, who are they friend of, God or the world? Almost all of the world, heathens included, believe the serpent. We read in 2 Cor. 4:17, 18: "Wherefore come out from among them (the world), and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." So on easy conditions we have a plain, positive promise of the Lord, who is able and will fulfill all of the grand and glorious promises that he has made unto the faithful. But what has the world to offer but the pleasures of sin for a season, which shortens their natural life? Dear ones, which will you choose, life or death? As in Josh. 24:15: "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve." Make a wise choice today and serve the Lord in earnest. We read in Hosea 8:7: "They have sown the wind, and they shall reap the whilrwind." We have good reason to believe that many of the young people that are now living will experience the awful time that we read of in Rev. 6:15, 16, when people hide themselves in the dens and in the rocks of the mountains, and say to the mountains and rocks: Fall on us (surely great anguish), and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb. Is it a cause of rejoicing to see people working up to that time? I don't feel like laughing to see so much indifference, but the grand and glorious promises of God have done me much good after everything of an earthly nature failed in giving any relief from my affliction.

Your true friend, hoping to get someone to take more interest in their own eternal welfare,

G. W. CALDER.

THE HAND OF GOD

How wonderfully, how silently, moves the hand of God through the universe which he has created, and among the children of men! The workings of his hand are visible to all flesh, if they will but see and heed its movements, for from this hand have come the mighty happenings of the centuries, which show forth his power and greatness in the fulfillment of his word.

Some time ago I was looking through a magazine, in which I found some reproductions from

the hand of the famous French sculptor Rodin. Among those created by his genius I was particularly impressed with one called "The Hand of God." The hand, of generous proportions, was that of a sculptor, significant of creative power, and holds in its outspread palm two recumbent figures. The artist's intention, no doubt, was to convey in a measure to the finite mind the utter helplessness of man in the grasp of the Infinite and his dependence upon him for life and for all things.

In careful consideration of this masterpiece, its message to me was one of awe and humility, of fear and love, for this mighty Creator who made no mistakes in his vast plans for the redemption of his creatures. With this thought ever before us, how free we should be of all pride, how contritely we should walk before him, and in humbleness of heart serve him and our fellow-beings.

By this hand events are marching rapidly on, and the closing scenes are upon us. Let us, beloved (not unmindful of what this brings to a world lying in darkness and sin, and which defy him and his power), be ever guided by this hand, which will at last and in his own time bring us into that "haven of peace," where we shall share the glories prepared for all those who loved him and sought to do his will.—Minnie McIlrath.

PETER'S TABERNACLE PUT OFF

VIRGIL F. HUNT

Usually when I am confronted with a hard problem I begin its solution by casting about and seeing if there is anything connected with the question at all that I POSITIVELY do know.

Concerning this matter I know first, "That flesh and blood can not inherit the kingdom of God" (1 Cor. 15:50). Secondly, that my present nature (my body) is composed of flesh and blood. Thirdly, I know that "We shall not all sleep, but we shall ALL BE CHANGED" (1 Cor. 15:51). Fourthly, I know that this change is to be accomplished in the "twinkling of an eye, at the last trump" (1 Cor. 15:52; Rev. 11:15). Fifthly, I know that "the dead shall be raised incorruptible" (1 Cor. 15:52). Sixthly, I know that "it (this body) is sown a natural body" (1 Cor. 15:44).

Now somewhere between birth and resurrection this TABERNACLE (natural flesh and blood body) is put off. But when and where is it put off. NOT AT THE RESURRECTION, for we have just seen that the dead are raised incorruptible—not raised mortal and later on mortality exchanged for immortality; so it follows that the time for putting off this mortal body (tabernacle) is at death, when it is sown a natural body, later to be raised a spiritual body.

As a tabernacle (tent) signifies something temporary and transient, even so it is with the body we now have. It is not always to endure, but it will be sown in death sooner or later, and out of it will be raised the "spiritual body," which will be an immortal proposition—not a tent or tabernacle, but a fixture.

Now for an exposition of Peter (2 Pet. 1: 13-15). Christ had shown Peter that he should die, so those who tell us that the apostles expected Christ to come again in their day and time make a sad mixture of things; and Peter was desirous that the church of God should have certain things always in mind, and so he took the necessary precautions and steps to have those things made permanent (as set over against his life, which was but a vapor soon to vanish. James 4:14). Putting off his tabernacle was simply putting off this mortal body (to be sown in death and corruption), which Paul says can not inherit the kingdom of God.

When we speak of the back of a chair, the seat of a chair, the legs of a chair, we do not mean that there is a chair independent of back, seat and legs; neither did Peter, when speaking of his tabernacle, mean to say that he (Peter) existed independent of his body, for now that Peter has put off his tabernacle, even as Christ showed him, there is not Simon Peter and will not be until he is quickened again—raised from the dead. Then he will be not "tabernacle" Peter, but immortal Peter.—Messiah's Advocate.

THE NEW TESTAMENT DOCTRINE OF GIVING

By C. F. L. SMITH

An Outline

1. It is a grace, i. e., a disposition created by the spirit (2 Cor. 8:7).

2. In contrast with the law, which imposed giving as a divine requirement, Christian giving is voluntary, and a test of sincerity and love (8:8-12; 9:1, 25).

3. The privilege is universal, belonging, according to ability, to rich and poor (8:1-3, 12-15).

4. Giving is to be proportioned to income (8:12-14). The Old Testament proportion was the tithe, a proportion which antedates the law (Gen. 14:20).

5. The rewards of Christian giving are: (a) joy (8:2), (b) increased ability to give in proportion to that which has already been given (9:7-11), (c) increased thankfulness to God by an increasing number (9:12), (d) God and the gospel glorified (9:13, 14), (e) it incites God's love toward the giver (9:7).—Messiah's Advocate.

Don't mope and brood over your woes, disasters and losses. Do something. Set to work. Brooding only weakens, and makes misery of feeling more intense. Begin at once to repair the disaster. If your life work suddenly falls in ruins about you, like a house of cards, put some of the stones of the ruins down at once, as a foundation for the new building. If all you have earned with hard and anxious labor is plucked away from you, do not fret; begin again, gather some more. You will not forget your trouble in any way so easily as by filling life again with activities, interest and toils.—Selected.

No human being can be isolated and self-sustained. The strongest and bravest and most helpful have yet, acknowledged or unacknowledged to themselves, moments of hungry soul-yearnings for companionship and sympathy. For the want of this what wrecks of humanity lie strewn about us—youth wasted for the mocking semblance of friendship, adrift at the mercy of chance, without the grasp of a true, firm hand, without a kindly, loving heart to counsel!

THE RESTITUTION

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

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EDITORIAL

Our series of sermons on Reevlations have been concluded until next winter.

April 27th was our anniversary Sunday. We had a large attendance both morning and evening. Bro. and Sister Moore, of Salem, were visitors. Bro. Moore presided at the Lord's table in the morning. Another reason for rejoicing occurred after the evening service when two more were baptized into the name of the Life-Giver, Mrs. Irish and her daughter Jennie, both formerly Methodist. The Lord bless them and make them a blessing to others, and finally give them his great salvation, is our prayer.

THE GOD OF WAR

In the press of April 29th is a description of the military condition of Europe. While we are beginning to feel the grip of the god of war, we know nothing of his terrors in the old countries as he feeds greedily on the women and children.

Germany has just decided to spend $270,000,000 for war preparations, by taxing incomes.

And this will be so great that German business houses, of a certain income, must pay the government the first five per cent. of their earnings before they can take any earnings themselves.

Wherefore, if a firm wishes to earn 6 per cent. it must, in reality, make 11 per cent.!

With beefsteak at 68 cents a pound in Berlin, due to the fact that the butcher must make his 11 per cent., is it any wonder that in this city last year seven thousand dogs were slaughtered for eating purposes?

German Workman Pays Half Day's Wage, Weekly, for War

It is fair to say that the German workingman pays half a day's wages every week for war!

And the burden will be increased when Germany, next year, begins to collect over $7,000,000 to spend for airships alone!

"This war cloud hangs over every pair of sweethearts in Germany," says a young German. "Just now war seems certain, and my girl and I can't be married and start a home with the chance that she'll be a widow and the children half orphans.

"All the laws of Germany that have to do with morals are based on war! 'Get children, no matter how,' is the government's rule. No man will be punished for being the father of an illegitimate child! The woman is hopeless and helpless. The result is that women are driven into prostitution to care for their children—and to supply the soldiers."

France, Too, Seeks Soldiers at Whatever Cost to Morals

Men children for fighting—they are what France, too, evidently wants, no matter how they come into the world. All the laws regarding prostitution and morality are framed with this end in view. A betrayed girl is prevented from seeking the father of her child; she must care for the child herself. Which means that most of the girls along the boulevards who make Paris awful instead of gay are mothers of nameless children, whom they are supporting as best they can.

In Germany and France, when war guns are booming, men are fed into the maw of war; but, in the lulls of peace, into the hungry maw is fed the countries' girlhood.

Each French workingman pays about three-fourths of a day's wages every week for war alone, not counting his other taxes!

War Last Drains Resources and is Bar to Happiness

In Germany and France alone $5,000,000,000 is practically set aside from commerce, in order to produce, at 5 per cent. interest, enough to keep the two countries ready to fight each other.

In other words, if France and Germany could agree never to go to war, it would practically mean taking this $5,000,000,000 and turning it to making their countries richer and their homes happier.

In England the situation is as bad, though the Englishman, as an individual, is bucking up against the foolishness of it all. England is building sixteen warships to Germany's ten; but her difficulty is to find Englishmen ready to man them.

Englishman Has Learned He Fights Only For "Interests"

Just at present Lord Roberts is going about England crying out: "Join the militia and be patriotic, or else the government will have to enforce military enlistment." But the Englishmen are only pooh-poohing him and all such as hold his ideas, for the Englishman has discovered, during the past few English wars, that the average English soldier never fights for himself, but for the money interests of the lords and nobles. The English government is having a hard time to get people to stand a war tax.

COMMUNICATIONS

Bro. Huggins:

Some days ago I received a copy of your work, "Paradise Lost; Paradise Regained." I wish to say that I enjoyed reading it, and also the other works which you have given us. I have thought many times in the past year that I would write you a personal letter to tell you how much I appreciated your efforts in putting the plain, simple truth in such plain and simple words that even a fool had no need to err therein. I have often wished that I might occupy a seat at some of your services. I wished to show my appreciation in a way that will help to hold up your hands, and perhaps in a small way share in the good work.

At the present writing I have quite an ample supply of tracts and books, which we always try to get before those we can interest, of whom there are exceedingly few. I will enclose a small remittance for you to apply as you deem best, and if the Lord wills I may be able to do more in days to come.

Our aged Bro. John Mitchel is very ill at this writing. He is about 78 years of age, a firm believer and a lover of the truth.

May the Lord's blessings crown your eoffrts in the Master's service.

Yours in hope of eternal life,

L. G. JAEGER.

BEREAN DEPARTMENT

Happy is the man who has the confidence expressed by the Psalmist: "Though an host should encamp against me my heart shall not fear; though war should rise against me, in this will I be confident. One thing have I desired of the Lord; that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me; he shall set me upon a rock" (Ps. 27:3, 4, 5).

It is not our province to take revenge, or seek it. "Vengeance is mine, saith the Lord, I will repay."

May we be enabled to say: "Though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Cor. 10:3, 4).

We sought revenge in the days of our ignorance, but now that we have come to knowledge may we remember that "all that take the sword shall perish with the sword" (Matt. 26:52).

The sermon on the Mount is throughout a command not to take revenge, but to do good, against evil.

"Wisdom is better than weapons of war" (Eccl. 9:18).

"No weapon that is found against thee shall prosper" (Isa. 54:17).

KATHRYN TOWNSEND.

Flattery is often a traffic of mutual meanness, where, although both parties intend deception, neither is deceived.

Ask

"In Gibeon the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee" (1 Kings 3:5).

We find Solomon's reply in the four following verses. We will notice verse 9: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to julge this thy so great a people?"

God was so pleased with his request that he not only granted what he asked for, but much more. Read verses 11 to 14 inclusive.

Now let us turn to Jas. 1:5, 6: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed."

Here we find faith plays an important part in our petitions. We must ask in faith and according to God's words. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

Jas. 4:3 says: "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."

"And this is the confidence that we have in him, that if we ask anything **according to his will,** he heareth us" (1 John 5:14).

ANNA M. WERTZ.

Time

The Ecclesiastical writer gives us to understand that there is a time for everything. It may be we do not use our time judiciously, for we are so often handicapped for the commodity.

When we are busy, time, instead of dragging heavily upon our hands, flies rapidly by, and we are unable to accomplish this, that or the other thing that we would like to, because we haven't time.

I once heard a teacher say to her pupils: "You have all the time there is to get your lessons," when the lack of time was given as an excuse for poorly learned ones.

If we could only manufacture a little extra time by saying, as did Joshua, upon one memorable occasion, "Sun, stand still," and have him obey us, what satisfaction we would get out of it!

I am quite sure that the most of us do enough, but am not so certain that we are doing the very best we can under the circumstances. There is room for improvement. Let us not settle down in contentment, but ever strive to press forward "toward the mark, for the prize of the high calling of God in Christ Jesus."

We need time to think in order that we may not omit the weightier matters.

Having learned from bitter experience, as well as by revelation, that man's allotted time is short, let us take heed to the language of Paul when he says: "It is high time to awake out of sleep, for now is our salvation nearer than when we believed." "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).

Let us take a retrospective view of the past to see wherein we can make better use of our time,

present and future, than we have in the past. We ought to find time and take the opportunity to scatter a little seed by the wayside, trusting the Lord for growth and for yield. There are various ways of doing this.

An excellent way, but so easy any of us can do it, is to distribute tracts by able writers. Then "a word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11). Various opportunities present themselves if we but take the time to embrace them.

There's no time like the present time,
The future is not ours;
If we would make our lives sublime,
Improve the present time.

In fact, present time is the only time we can depend upon, unless we merit, by obedience and faithfulness, the gift of God, which is eternal life through Jesus Christ our Lord, and are permitted to enjoy the blessings of eternity.

MRS. J. M. GLOTFELTY.

EIGHTH ANNUAL MAY MEETING

May 23-25, 1913.

May, 1912, is hardly out of sight, but we're rushing rapidly into May, 1913! How fast the years do pass! Time appears to be leaping forward, as if anxious to greet the bright morn of the new day. To its section in this fast-rushing car of Time, the church at Fonthill, Ont., invites all who are interested in the literature descriptive of the day and peoples across the date line of the second advent of our Lord to again meet and study such important topics as our nearness to that day; conditions which will mark and contrast that day from the present; the preparedness essential to our crossing over to engage in its majestic labors; and the means and methods now at hand for making that preparation. To assist in such studies, Bro. L. E. Conner, of Cleveland, O., has been engaged.

For this, the eighth annual May meeting of the Church of God at Fonthill, Ont., we have prepared the following outline of work:

Friday at 8 p. m. and Saturday at 8 p. m., addresses by L. E. Conner. On Saturday, talks and conversations pertaining to church work. Sunday at 10 a. m., Sunday-school and Bible study; 11 a. m., sermon by L. E. Conner, followed by communion; dinner in church basement; 3 p. m., sermon by F. L. Austin; 5:30 p. m., luncheon in basement; 7 p. m., service in charge of the young people; 8 p. m., sermon by L. E. Conner.

Fonthill is fourteen miles from Niagara Falls, on the N. S. & T. (electric) railroad, which connects with all steamship and railway lines in this district.

Many important events have flitted past the windows of time in the last twelve months. So many, in fact, that we must have made marked progress. Some day we shall we rushed into the great divisional yards which mark the termination of this age and the beginning of the coming one. But time will not stop. Neither will it "slow down." It will carry us past that great event of the ages with the same rapid flight as it speeds today. No time then to forecast or re-arrange; such all-inspiring work must be done now, en route. May this proposed gathering assist.

Address all questions and communications relative to this meeting to Joseph H. Fletcher, Secretary.

AMONG THE BRETHREN

ELDER C. C. MAPLE

Brethren Beloved:

As we have closed our labors as the Conference Evangelist for Ohio, perhaps a few lines may be of interest regarding the work of the past eight months, during which time we have served in this capacity.

We have enjoyed meeting the brethren over the State, and have found most of them ready to help and not hinder in the work of the gospel.

During the past eight months we have delivered in all 133 sermons and addresses, making an average of 200 a year.

We have traveled in all between three and four thousand miles, have baptized six and preached three funeral sermons. No record has been kept of the calls made, which have been a great many, nor of the tracts and papers distributed, which are not a few. We have not been able to see the results of the work done that we had hoped, yet we feel that we have done all that we could to make our church work a success. Let me say that to continue in this work constantly is no easy task.

We wish to thank all who have assisted us during this time. We still continue at the service of the brotherhood, and any calls that may be made we are ready to fill.

We expect to spend our time largely in Michigan, but can answer calls in Ohio, Indiana or any state near, as we may have the time.

There is so much to do and so few to do the work. May we have strength and wisdom to continue to preach. May God's blessing rest upon all of the work and workers. Amen.

EVANGELISTIC NOTES

Dear Restitution:

I did not make any report last week, as I had so little to report. I will now make report from April 13th to 20th.

We visited some of the brethren and perfected arrangements for the May meeting to be held in Los Angeles, and spoke at the home of Bro. Kimball to a small gathering Sunday afternoon. In the morning my uncle, J. P. Allard, and myself attended services at the First Day Advent Church, listening to an excellent sermon, as far as it went, from a brother recently from New Hampshire. We surely felt surprised to hear the same line of thought presented that we can remember hearing when we were a boy forty-two years ago, and felt to thank God for the light we had received during the past forty years of the plan of God for the future blessing of the nations of the earth. We also were glad to think that though we looked through a glass darkly then, the light has grown clearer as the years have rolled along. As we wended our way home we deplored the fact that there should be a separation of this kind of people who are one in faith as regards the nature of man. I feel sorry indeed that our differences of opinion as to how God will bring about the day of judgment and as to the details of the execution of his judgments and meting out the rewards according to every man's work, and the definite time it will be done, should separate people who are a unit in

belief as to the nature of man. It looks as though we must all be a unit on the gospel, for that is the power of God unto salvation. As to just how much or how little a man must know, I wonder if anyone can point out just the passage of scripture that will draw the line. The eunuch said: "I believe Jesus Christ is the Son of God," and "Here is water; what doth hinder me to be baptized." I sometimes wonder how much preaching the eunuch did after that. It is easy to tell whether a person really believed that Jesus Christ is the Son of God. How? Oftentimes people say: "Oh, well, a man could say to you, if you should ask him the question, Do you believe that Jesus Christ is the Son of God, Yes, when he did not know anything about it. How then is one to know whether when he was baptized if he believed it?

I answer, the way you can tell and make no mistake. Turn to 1 John 3:2, 3: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we **know** that when he shall appear we shall be like him, for we shall see him as he is. And—" And what? "And every man that hath **this hope** in him **purifieth himself,** even as he is pure." Also John 13:35: "By this shall all men know ye are my disciples: if ye have love one for another." You see, brethren, when we come to the apostle Paul. In Gal. 5:22: "The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Also Rom. 8:14: "For as many as are led by the spirit of God, they are the sons of God." When? Now. You see the test of what we believed, or rather how much we believed Jesus is the Son of God depends upon how we change our lives after baptism into his name.

This week we have assisted in getting out the programs and spreading the news of the meeting. Below we give you a report for the month. The reason for so few sermons is on account of the scattered condition of the brotherhood and inability to obtain a suitable place to hold services, and busy time of year.

Expenses for April	$28.05
Receipts for April	73.75
Balance	$45.70
Short during February and March	$49.75
May 1st, short on expense	$ 3.57

Sermons preached during April; services attended elsewhere, 2.

The bulk of the expense was incurred in the month of March on account of meetings then.

Yours in the work, O. J. ALLARD.

When you speak evil of another you must be prepared to have others speak evil of you. There is an old Buddhist proverb which says: "He who indulges in enmity is like one who throws ashes to windward, which come back to the same place and cover him all over."

If ever we find it hard to bestow our forgiveness when it is asked it is a good plan to count up the times within a month, or even a week, when we have had need to ask forgiveness of our Father in heaven.

OBITUARY

A. J. Herron

Amanda J. Herron departed this life January 15, 1913, aged 76 years and 6 months. She was the wife of C. W. Herron, who preceded her to the grave some three years ago. She was a firm believer in the things concerning the kingdom of God and the name of Jesus Christ, having embraced the faith forty-two years ago. She had been an invalid for eleven years, and the last two years of her life had been unable to raise from her chair without assistance. She was only bedfast a few days and died with the full expectation of a new life when Jesus comes and calls forth all the sleeping saints and crowns them with immortality. Oh, what a glorious thought when we lay our loved ones away to remember the words of our Savior: "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live." With those comforting thoughts we sorrow not as those that have no hope, for we have the assurance that she will be among the saints that hath part in the first resurrection, crowned with everlasting life.

Your sister waiting for Jesus to return,

MRS. HATTIE NETT.

THE CHILDREN OF ADAM

S. ROXANA WINCE

Josephus tells us in Book I., Chapter 2, Section 3, that Adam had thirty-three sons and twenty-three daughters. Josephus knew, for the Jews had records, and reliable ones too, of which we know nothing, and so had also the Arabs. The Bible says that he not only begat Cain, Abel and Seth, but that he "begat sons and daughters" besides these. It does not even say that Cain was his oldest son; it only leaves us to draw the inference that he was. Nor does it tell us why the land of Nod was so named, but we know that men often call the countries where they settle after their own names (see Psa. 49:11—Editor). So "Nod" must have been one of the sons of Adam, and his settlement quite a populous one when Cain fled thither. One of the daughters of Nod may have become Cain's wife.

WHAT IS CALLED SACRIFICE

To be wholly in the hands of the One who loves us most ought not to be a hardship. How strange that anyone should ever think it is! "Sacrifice" means simply the setting of a thing apart wholly to God. Gen. Armstrong, of Hampton, once wrote:

"A work that requires no sacrifice does not count for much in fulfilling God's plans. But what is commonly called sacrifice is the best, happiest use of one's self and one's resources—the best investment of time, strength and means. He who makes no such sacrifice is most to be pitied."

Faith is proved not by what we say, but by what we do. Thousands declare belief in God and his word, when their daily lives are giving the lie to their claims.

Whenever anything good comes our way let us enjoy it to the fullest and then pass it along in another form.—Hubbard.

SUBSCRIPTION CONTEST

Opens April 1, 1913, Closes June 30, 1913

READ ABOUT THE SPECIAL AWARDS TO BE GIVEN TO CONTESTANTS WHO SECURE NEW SUBSCRIPTIONS TO THE RESTITUTION. Read every word, so that you will be thoroughly familiar with every detail.

FIRST—THE AWARDS

FIRST AWARD—To the person who secures the largest number of new yearly subscriptions to The Restitution between the dates of April 1, 1913, and June 30, 1913, we will give free a TWENTY-YEAR GUARANTEED GOLD-FILLED WATCH, with choice of Elgin, Waltham or Deuber-Hampton movement, either ladies' or gentlemen's size. This is a beautiful watch and a splendid timepiece. You can also choose a plain or fancy case.

SECOND AWARD—To the one sending in the second largest number we will give choice of either a pair of SOLID GOLD CUFF LINKS or a SILVER MESH BAG, either a handsome present.

THIRD AWARD—For the third largest list we will give an extra large 14k. SOLID GOLD FOUNTAIN PEN, barrel covered with silver filigree work.

SPECIAL AWARDS—Besides these first three awards, we will give to everyone who sends in at least one new subscriber a handsome and useful POCKET MEMORANDUM BOOK.

To everyone who sends in at least two new subscribers a 14k. SOLID GOLD FOUNTAIN PEN like cut, or to everyone who sends in at least three new subscribers we will give a 14k. SOLID GOLD SELF-FILLING FOUNTAIN PEN. These pens are all fully guaranteed.

So you see, everyone who enters into this contest will receive some kind of an award for their efforts; the greater the effort, the greater the award, and everyone will have the same opportunity.

NOW READ THESE CONDITIONS OF THE CONTEST.

1. Each subscriber to count must be a NEW subscriber. NO RENEWALS WILL COUNT.
2. Two six-months' subscriptions count as one yearly.
3. Subscriptions must be received after midnight March 31 and before June 30th, at midnight, to count.
4. If two contestants send the same number of subscribers in competing for the first three awards duplicate awards will be given.
5. All awards will be given at the end of the contest.
6. And this is going to be the best help of all: NEW SUBSCRIBERS WILL BE RECEIVED DURING THIS CONTEST at the special rate of

One Dollar a Year : 50c Six Months

This rate does not apply to renewals. To subscriptions in Canada add 50 cents.

We believe the above offer to be very liberal—liberal to the new subscribers, liberal to you who are to get the new subscribers.

Why do we give these awards? To stimulate your interest in helping us increase our mailing list and to get The Restitution into the many homes where it should be read. We want to increase the size of The Restitution, but in order to do this we must increase the size of the mailing list first, so THE BIG EFFORT IS STARTED AND THE CONTEST IS ON—and remember, EVERYONE WILL RECEIVE AN AWARD.

If you want any other information write to

BUELL W. NUTT, Manager,
Box 222, Akron, Ohio.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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AWAKE!

S. ROXANA WING

Oh, sleeping watcher, waken!
The Master's looking on;
And what if at his coming
Your tasks be all undone?

Oh, what if, 'mid your cares,
And wider grasping plan,
The clouds of heaven open
And show the Son of Man?

And he not ready find you,
Your oil all burned away,
And no time left for buying
And none to lend will stay?

Oh, sleeping watcher, waken!
The signs are in the sky
That tell the Savior's coming
Is surely, surely nigh.

The fig tree now is blooming,
Euphratean stream is dry;
The dragon, beast and prophet
Send out their battlery.

Let lip and foot be moving,
Let heart be all aflame,
To spread the Advent message
For glory of God's name.

No longer be an idler,
There still are grapes to glean,
And fields await the sickle
Reap every corner clean!

For God can make e'en weakness
Confound some evil way;
You've no excuse to offer:
"Your strength is as your day."

Go out the seed to scatter
Alike for rich and poor;
Lift up your fallen fellows,
Throw wide the prison doors!

"LET HIM THAT READETH UNDERSTAND"

Part 2

CHAS. A. GOSS

But another and **more important** starting point is that of the era of the Seleuciden, or the era of the founder of the Syrian dynasty (B. C. 312), which includes **Antiochus Epiphanes,** the first of the three powers referred to in the prophecy as defiling the sanctuary and causing the daily sacrifice to cease.

Reckoning from this ear in lunar years, it terminates in A. D. 1919-1920, or just seventy-five years later than when reckoned in solar years from the decree of Artexerxes, before referred to. The propriety of reckoning this period in lunar scale is appreciated when we reflect that this is the great **Mohammedan desolation** and **down-trodding,** and that **they use lunar time in their calendar,** as did the Jews.

Now it is quite necessary, in order to clearly apprehend the meaning of such terms as "the time of the end," "the last days," "in the latter days," etc., that we have some knowledge of the reckoning of time on both the solar and lunar scale; in fact, without it a right understanding of the prophetic periods of Daniel is impossible.

A brief digression to comment upon the above and note its application may not be amiss. We find that **"the times of the Gentiles"** (Luke 21:24) is the limit for the downtreading of Jerusalem, and this naturally suggests, by the intimate relationship of the two, that the "cleansing of the sanctuary" will be accomplished **at the same time.** The great "seven times," or Gentile age, is a period of 2520 years, a great week whose "days" are 360 years each. This period is also divided into **two** parts of 1260 years each by the term **"time, times and a half"** (i. e., **one** time 360, **two** times 720, half a time, 180, 1260 years). This **first half** of the great **"week"** of Gentile supremacy is covered by the history of four great empires whose duration was as follows: Babylon, 217 years; Medo-Persian, 210 years; Grecian, 280 years, and Roman 553 years. The **papal** "little horn" arose upon the fall of the Roman Empire, and the time of its dominion is specified as "a time, times, and the dividing of time" (Dan. 7:25), or **three and a half times,** thus covering the whole of the latter half of the great Gentile times.

In considering this whole grand period we meet two noteworthy facts; first, its being an arithmetically perfect number—2520 being the least common multiple of the first ten numbers; and, secondly, it is also **perfect astronomically.** It contains 132 lunar or meteoric cycles, in which the epact amount to 77 lunar years, and a remainder of 12 years, which remainder raises the epact of the entire period to **seventy-five solar years.** To make this clear, we will say that the difference between 2520 true solar years and the same number of lunar years is also 75 years. So we see that if we begin at any given date and reckon forward 2520 years in both solar and lunar years, the lunar will run out 75 years before the solar. This difference between the two scales is the epact. Or to put it still more clearly, 2520 lunar years, plus the epact (75 solar years) equals 2520 solar years.

A noteworthy example of the use of two or

more endings to a series of prophecies is seen in the various terminal points given in the 12th chapter of Daniel. The oppressor and downtreading power comes to his end by divine judgments as recorded in the last verse of the previous chapter, and the 12th chapter opens with a brief outline of events up to the close of the present age; then follows the question of the 6th verse: "How long shall it be to the end of these wonders?" The answer takes into consideration periods of time for the accomplishment of all that is to occur. When he shall have accomplished to scatter the power of the holy people, in other words, to bring **the time** of their scattering, as well as **the power** which kept them out of their land, to an end, "shall be for a time, times and an half," **1260 years.** And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, a thousand two hundred and ninety days" **1290 years,** or **an addition of 30 years more)** (verse 11). Again, in the 12th verse there is another addition of 45 years in the cryptic sentence: "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." What, exactly, may be the events of that terminus we can only surmise, but that it is the crisis, or full ending of the series of events, there is little room for doubt. The point I wish to fix in mind is the fact that these two additions carry us **seventy-five years beyond** the terminus of the times of the Gentiles and introduces the Millennial Age and blessings—**a transition period** from an epoch of judgments to one of **righteousness and peace.**

Now to return to the consideration of the 2300 day period of dispersion and desolation of the sanctuary, the greatest importance is given in this prophecy to the "little horn" of the East. By comparing it with what we know of the Roman or western "little horn," we get a strong clue to the meaning of this prophecy.

Two, and only two, "little horns" are presented in prophecy, and only two powers are found in history which exactly answer the symbols. From small beginnings they gradually gain empire on religious grounds; growing exceeding great thereby, they proudly oppose Christ, and fiercely persecute his people, repress and exterminate the truth, enjoy dominion for many long centuries (treading down Jerusalem, either spiritual or literal), and must perish at last under the judgment of God. The papacy does not stand out more distinctly as **the** great apostacy of the West than does Mohammedanism as **the** great parallel apostacy of the East. The one originated from within the church, the other from **without**; but **they arose together** in the beginning of the seventh century; they have run chronologically similar courses; they have both based their empire on religious pretensions; the one defiled and trampled down the church, and the other defiled and trod down Jerusalem; in their life they have been companion evils; in their death they are not divided, for the one has expired politically and the other is fast expiring.

For seventeen centuries all expositors, Jewish as well as Christian, held the view that the prophecy referred to Antiochus Epiphanes. Josephus and the commentaries on the Book of Maccabees record great details and trace fulfillment of these predictions to the little horn. But Antiochus never waxed "exceeding great," he never "threw down the place of the sanctuary," though he took away the daily sacrifice, and he lived too near the time when the prophecy was given to be the full and proper fulfillment of it, seeing it was to be "for many days"—"at the end of the indignation." Besides this, the time of the desolation effected by Antiochus—just three years—does not in any way or on any system correspond with 2300 days, so we are driven to regard this as one of those prophecies which has had a double fulfillment, like Hosea 11:1 or Psalm 72.

No sooner did Roman emperors cease to tread down Jerusalem than the Moslem power began and has not ceased to this day. The utmost efforts of Christendom (so-called), expended in eight different crusades, failed to drive the Moslem out of the Holy Land; for twelve centuries he has "defiled the sanctuary," and "stood up against the Prince of princes," "casting down the truth to the ground," "practicing and prospering;" but it is written that when this period of 2300 years comes to an end "he shall be broken without hand" (Dan. 8:25), and "then shall the sanctuary be cleansed."

And isn't it remarkably assuring of the correctness of this exposition that **its ending dates coincide exactly** with those of the **great Gentile times?** But even if these were not so clearly indicated there appears abundant confirmation in the fact that the year A. D. 1844 is indicated as the beginning of the end of **this** "little horn," for it was on the 21st of March of the year that the combined great powers of Europe (England, Russia, France, Prussia and Austria) received the **official declaration** of the **Sublime Porte** relinquishing the practice of executing those who embraced Christianity, and practically signing away their sovereignty and independence as a power among powers.

Now note and ponder with what exactitude and certainty God deals with events and dates concerning his people. The date of the official declaration, March 21st, is very remarkable as being in fact the **first day of Nisan,** the first sacred month of the Jews. And this is the more notable as it is connected with the termination of the 2300 years. It will be noticed that Ezra is very specific in stating the dates (B. C. 457). "On the first day of the first month began he to go up from Babylon" (Ezra 7:9), and the whole time of the return and restoration was exactly one year (Ezra 10:17).

Ezra's commission for the restoration of the sacrifice was B. C. 457. The period of a year was occupied in the return and the cleansing of the sanctuary, B. C. 456. The restoration of sacrifices continued with slight exceptions to the destruction of Jerusalem by the Romans, since which Jerusalem has been trodden down by the Gentiles, to the period of March 21, 1844. This period, according to the Jewish year, ended March 20, 1844, which made 2300 years. Now on the first of Nisan, 1844, the power of the Mohammedans to persecute Christians passed away, and liberty was given for Christian worship, the beginning point of the true cleansing of the sanctuary.

This is very remarkable because it was the 1260th year of Hegira, and so the closing year in Mohammedanism of that prophetic period, 1260

years. The Hegira or flight of Mohammedan from Mecca to Medina was the turning point in the career of the false prophet, that which transformed him from the despised leader of a sect of fanatics to the prince and prophet of his people. In Mohammedan history the Hegira ranks second only to the capture of Jerusalem in A. D. 637. It occurred in A. D. 622, and to the important crisis in the decay and fall of the Mohammedan power, A. D. 1844, is just 1260 lunar years; and it should be remembered that they reckon by lunar years.

In the next article we will consider the "seventy weeks" of Daniel, and give some comments upon the seventy years of captivity.

WOMEN DEFENDED

In The Restitution of April 15th I notice an article written by J. T. Auld entitled "God's Judgment Upon Israel After Women Caused Israel to Sin," in which he quotes Isaiah 2:12-26 as his authority. Now if this brother means to compare the women of today with those wicked and frivolous women of Israel I think he is doing a great injustice to Christianity, education and civilization. I am glad he quoteed the scripture above alluded to as the kind of women God's judgment was visited upon. Can we wonder at it? Would not God's judgment and indignation have rested upon men equally as strong if they had been as ignorant and wicked as the women referred to were? It is a well known fact that the women of that day were uneducated and ignorant, being kept down and looked upon as little if any better than slaves. The same may be said of women today in some of the old countries, especially in the East. Was it any wonder that they ran into frivolity, which is always the outcome of ignorance mixed with pride, either in men or women. For the same reason Paul denounces the women of his day as not being competent to speak in church, but not because they were women. They were not educated and enlightened on religious subjects as were the men. If the women of today in our churches were of the class Paul referred to, and some of our latter-day Pauls were to make the same statement, we would all heartily say "Amen." But times have changed. Nowhere in scripture has God or any of the apostles ever placed women on a lower level than men simply because they were women. On the contrary, we find them taking the lead and standing firm when men's hearts failed them. Note the women who were associated with Jesus in his work during his ministry, and then especially at his crucifixion and resurrection. In Paul's first letter to the Corinthians he said: "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law (law of Moses). If they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church." Note what Jesus said to the Pharisees regarding divorce as commanded by the law of Moses. I do not wish to belittle the law of Moses or slight it the least. It was for the particular class of people of that day, and was very good. In the 10th chapter of Mark, beginning at the second verses, Jesus told them Moses granted it to them because of the hardness of their hearts. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother and cleave to his wife, and they twain shall be one flesh. What therefore God hath joined together let no man put asunder. Then again in Matt. 5:38-39 Jesus says: "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth. But I say unto you that ye resist not evil, but whosoever shall smite them on the right cheek, turn to him the other also." And again, in verses 43-44: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemies. But I say unto you, Love your enemies, bless them that course you, do good to them that hate you, and pray for them that despitefully use you and persecute you." There are many other places where the teachings of Jesus far surpass the law of Moses. Jesus taught these truths to women as well as men, making no difference whatever; and although Paul was not under the law of Moses when he spoke regarding the women taking part in the church, yet the conditions had not changed sufficiently to sanction anything else, and was therefore carrying out the Will of the people that had been handed down for many generations. As far as I can see by studying the scriptures, God has never pronounced judgment or sorrow on the women any more than on the men. You will notice the judgment in the 3rd chapter of Genesis, commencing at the 16th verse to the end of the chapter, is fully more on the man than on the woman. On account of Adam and Eve's transgression he even cursed the ground for his sake.

The members of our churches of today are two-thirds women, as is also every other reform movement in existence where they are allowed. While the men are very busily engaged on Sundays with ball games and other amusements, their wives, daughters and sisters are teaching a class in Sunday-school. Where is there in this or any other country any great reformer but owes his or her success to the early training of their mother? Men and women may be mentioned by the hundreds who have publicly proclaimed that, and surely if they are competent to impart such useful knowledge to their children are they not equally competent to help in any and all reform movements, either religious or secular? They were given to men for helpmates, and men need help in secular matters as well as religious. Then why not give to the women the franchise so that they can help in that way. We need all the help we can get.

I think the most unreasonable statement made by Bro. Auld is that Lot's disobedient wife is proof our Lord warns us that women are not competent to rule either church, state or nation. Would not the same have happened to Lot if he had looked back? Besides, our Lord's statement proves nothing more against women than men. Let us be reasonable.

I will say another thing here, and that is, when you find a man that is against the women having the right to vote you may put it down that man is satisfied with the present state of affairs, including the liquor traffic and all the other crime-leading vices, and does not desire a change. When we do have a man running for office that comes out plain, like Roosevelt, and says he is in favor of the suffragette movement, he is called a "milk

and water politician." Milk and water is a very good name for such a man. I am glad he used those adjectives, as either milk or water is first-class either mixed or separate, and much to be prefered to a concoction of all kinds of sweet dope mixed especially to suit the tastes of the particular class of people they are catering to. I have just said a few things on this subject, but a great deal more might be said. I think if Bro. Auld will look carefully and prayerfully into this matter he will not only wish he could take back that writing, but would be just a little ashamed for having taken such a stand.

Hoping this will not be encroaching too much on your valuable space, I am, yours in the faith that saves, R. W. THOMPSON.

DID THE APOSTLES HAVE POWER TO FORGIVE SINS?

John 20:23: "Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained" (R. V.).

This is part of the very concise account, by John, of the first meeting of our Lord and his disciples the evening of the same day of his resurrection. Verses 19-23 inclusive comprise John's entire account of that interview. Comparing this with Luke 24:36-49 and Mark 16:14-18, which are parallel accounts of these other writers of the same interview, we see that John does not attempt to tell the whole story, but only a part that impressed him deeply, and the Holy Spirit inclined him to write. The accounts in Luke and Mark should also be placed with John's account, as they help to explain and understand it. We can not here quote all these accounts. Luke 24:47-49 records some things Christ said about forgiveness of sins at that interview, and how the disciples were to preach and offer it after they were clothed with power by receiving the Holy Spirit. Mark 16:16 tells something Jesus said at that interview about conditions of salvation or forgiveness, and who would be condemned or unforgiven. Read these carefully and remember that they go with John 20:23.

Matthew says nothing about his meeting of Jesus with his disciples at Jerusalem after his resurrection, but in chapter 18:3 he mentions a similar statement of Jesus to his disciples during his ministry, which refers to power afterward to be given them, viz.: "Verily I say unto you, What things soever shall bind on earth shall be bound in heaven, and what things soever ye shall loose on earth shall be loosed in heaven."

Putting all these accounts together, we conclude that John's words can not be understood to mean that his disciples were divinely authorized to forgive sins for God. None of the apostles seem so to understand, and no apostle of Christ ever presumed to exercise such power. But all the apostles, so far as we are informed, did claim authority to declare forgiveness offered by God to man upon conditions of belief in Christ and obedience to his commands, beginning with baptism.

Thus when Peter was led by the Holy Spirit to preach to the assembled people on the day of Pentecost at Jerusalem he told them with absolute authority and positive assurance that upon condition of repentance for their past rejection of Christ, and baptism in his name, they should receive remission or forgiveness of sins from God, which fact would be attested to them by the reception of the Holy Spirit. About three thousand believed Peter's words, accepted the terms, and were thus forgiven, experiencing great joy and having the witness of the Holy Spirit. This began the work of the infant church under Christ's commission, as all agree, and in every recorded case of apostolic procedure we find the same course taken.

Observe: Christ himself forgave sins by his own authority, and proved his power to do so by a miracle in the very face of criticism (Matt. 9:6; Mark 2:10, 11; Luke 5:24). No apostle ever said anything like this, or claimed such power, which they could do if the extreme construction of John 20:23 is to be accepted. John himself afterward teaches that forgiveness is to be sought from God direct, upon condition of confession, and not of a fellow-man (1 John 1:9). It is the teaching of the Apostasy, the "Man of Sin," who "as God sitteth in the temple of God (the church of Christ), showing himself that he is God," that as the vice-regent of God on earth he has the power to forgive sins and to empower his priesthood so to do.

Thus when Simon Magus attempted to purchase the gift of the Holy Spirit for money, Peter, who was confessedly the primate among the apostles, did not lay upon Simon the ban of the apostolate of the church, but announced to him his sin and enjoined him to ask God for forgiveness. Simon also did not ask Peter for forgiveness or absolution, but asked Peter to pray for him (Acts 8:20-24). When the Philippian jailer asked how he could be saved, meaning of course pardoned from sin, Paul and Silas, perceiving his sincerity, did not say, "We absolve thee," as would be possible if the claim of priestly absolution is correct. No; they announced or declared to him the gospel conditions of divine pardon to be received from God: "Believe on the Lord Jesus Christ and thou shalt be saved (immediately forgiven), and thy house."

So we might enumerate every case of apostolic teaching on this subject. Paul writes to the Roman church on the essential prerequisite for salvation or pardon. Does he say, The power to forgive is vested in us the apostles? or in the church of Christ? or in any man on earth? No, indeed! He says: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved," i. e., at once forgiven. This is fulfilling Christ's own words given in that same interview with his disciples on the evening following his resurrection, as recorded by Luke: "Then opened he their understanding, that they might understand the scriptures and SAID UNTO THEM: Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME among all nations, beginning at Jerusalem" (Luke 24: 45-47).

The words recorded in John 20:23 may well have followed those just quoted from Luke, as they form a suitable climax. They are the Holy Spirit's strong, concise, idiomatic reiteration of

previous instruction which John does not here record. He is simply adding some things to what is elsewhere written on this subject. Toward the close of that memorable interview, having fully instructed his disciples, as Luke tells us, Christ then with grand, sublime and thrilling import closed his discourse, saying: "Peace be unto you; as the Father hath sent me, even so send I you." "And when he had said this," adds John, "he breathed on them and said unto them, Receive ye the Holy Ghost (that is, in due time, as I have instructed you); whose soever sins ye forgive (declare forgiven, according to my instruction), they are forgiven unto them; whose soever sins ye retain (upon the impenitent to whom you preach), they are retained." The church of Christ, and every humble minister of the gospel, shares in this same power, as Christ subsequently said: "Lo, I am with you always, even unto the end of the age" (Matt. 28:20), which must include his followers to the last day of this dispensation.—Henry Pollard.

THE TRUE CHURCH

By the Late Bishop Ryle, of Liverpool, Eng.

I want to belong to the one true church, to the church outside of which there is no salvation. I do not ask where to go on a Sunday; I only ask, "Do you belong to the one true church?"

Where is this one true church? What is this one true church like? What are the marks by which this one true church may be known? You may well ask such questions. Give me your attention and I will provide you with some answers.

The one true church **is composed of all believers in the Lord Jesus.** It is made up of all God's elect—of all converted men and women—of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of the Son, the sanctifying work of the Spirit, in that person we see a member of Christ's true church.

It is a church **of which all the members have the same marks.** They are all born again of the Spirit; they all possess "repentance towards God, faith toward our Lord Jesus Christ," and holiness of life and conversation. They all hate sin, and they all love Christ. They worship differently and after various fashions; some worship kneeling and some standing, but they all worship with one heart. They are all led by one Spirit; they all build upon one foundation; they all draw their religion from one single book—that is the Bible. They are all joined to one great center—that is Jesus Christ. They all even now can say with one heart "Hallelujah;" and they can all respond with one heart and voice, Amen and Amen.

This is the only church which possesses true unity. Its members are entirely agreed on all the weightier matters of religion, for they are all taught by one Spirit. About God, the Christ, and the Spirit, and sin, and their own hearts, and faith, and repentance, and necessity of holiness, and the value of the Bible, and the importance of prayer, and the resurrection, and judgment to come—about all these points they are of one mind. Take three out of four of them, strangers to one another, from the remotest corners of the earth; examine them separately on these points; you will find them all of one judgment.

This is the only church which possesses true **sanctity.** Its members are all holy. They are not merely holy by profession, holy in name, and holy in the judgment of charity; they are all holy in act, and deed, and reality, and life, and truth. They are more or less conformed to the image of Jesus Christ. No unholy man belongs to this church.

This is the only church which is truly **apostolic.** It is built on the foundation laid by the apostles and holds the doctrines which they preached. The two grand objects at which its members aim are apostolic practice; and they consider the man who talks of following the apostles without possessing these two things to be no better than sounding brass and a tinkling cymbal.

This is the only church **which is certain to endure unto the end.** Nothing can altogether overthrow and destroy it. Its members may be persecuted, oppressed, imprisoned, beaten, beheaded, burned; but the true church is never altogether extinguished; it rises again from its afflictions; it lives on through fire and water. When crushed in one land it springs up in another. The Herods, the Neros, the Bloody Marys, have labored in vain to put down this church; they slay their thousands, and then pass away and go to their own place. The true church outlives them all and sees them buried each in his turn. It is an anvil that has broken many a hammer in this world, and will break many a hammer still; it is a bush which is often burning, and yet is not consumed.

This is the church **which does the work of Christ upon earth.** Its members are a little flock, and few in number, compared with the children of the world: one or two here, and two or three there—a few in this parish and a few in that. But these are they who shake the universe; these are they who change the fortunes of kingdoms by their prayers; these are they who are the active workers for spreading the knowledge of pure religion and undefiled; these are the lifeblood of a country, the shield, the defense, the stay and the support of any nation to which they belong.

This is the church **which shall be truly glorious at the end.** When all earthly glory is passed away, then shall this church be presented without spot before God the Father's throne. Thrones' principalities and powers upon earth shall come to nothing; dignities and offices and endowments shall all pass away; but the church of the firstborn shall shine as the stars at the last, and be presented with joy before the Father's throne in the day of Christ's appearing. When the Lord's jewels are made up, and the manifestation of the sons of God takes place, one church only will be named, and that is the church of the elect.

Reader, **this is the true church to which a man must belong if he would be saved.** Till you belong to this you are nothing better than a lost soul. You may have the form, the husk, the skin and the shell of religion, but you have not got the substance and the life. Yes; you may have countless outward privileges; you may enjoy great light, and knowledge—but if you don't belong to the body of Christ, your light, and knowledge, and privileges, will not save your soul. Alas for the ignorance that prevails on this subject.

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EDITORIAL

The things we think govern our minds, and the things we do make up the sum of our lives; so to do even passably well we have to think any amount better.

The different writers who have been expressing themselves on the relationship of the sisters to the church have written well and on an interesting topic. Discussion, when it is carried on in the right spirit, is helpful and stimulating to all our readers. Let our contributors keep this fact in mind. Let us also suggest that our readsrs are not interested in the phase of the question as to whether women have the right of the ballot. In future discussion of this subject let us drop out politics and elucidate the religious part of the question. In this all of us are interested.

Several communications have recently been published in The Restitution expressive of the future fulfillment of Revelations. We wish it distinctly understood that we do not share these views. It is merely childish prattle when compared with the word of the Lord and the records of history. A good brother in this issue says that the Lord's day is future; "and that what John saw takes place in that day." This makes the whole book future, yet in the same article the brother says that "the resurrection takes place under the sixth seal." He overlooks the fact that if Christ comes under the sixth seal five seals must be historic, accomplished before the coming of the Lord! Thus he nullifies his own exposition of the Lord's Day. From beginning to end futurism is a tissue of inconsistency. The fact is, if the futuristic interpretation of Revelations stands, the reign of Christ, about which we have been strong advocates in the past, must be wholly abandoned. Not long since a futurist boldly advocated that Babylon must be "reconstructed," and then destroyed like Sodom and Gomorrha, and be desolate from generation to generation! Catholics and world-burners could, of course, accept this idea, for they invented it, but we who believe in the reign of Christ and the restoration of the earth to paradise—impossible! The toggery of the apostacy makes a poor suit of clothes for a child of God. Beware of theories which neutralize and destroy the truth.

COMMUNICATIONS

Dear Restitution:

I wish to thank Bro. Bronson for answering my question. He voices my thoughts exactly as I have held for a number of years; in fact, ever since I began to study the Book of Revelations.

Now if my view is correct, it follows as a matter of fact that if John was carried forward to the Lord's Day, or day of the Lord, that what John saw takes place in that day, not some hundreds of years before that day comes.

John saw under the fifth trumpet a swarm of locusts come out of the bottomless pit, and in describing them he saw they were as an army of horsemen prepared for battle, and they had a king over them. In the Hebrew his name is Abaddon, but in the Greek his name is Appollyon. I think it was Baxter that said that was Napoleon, but he was about as near correct as those that try to apply it to the Roman beast, or any beast in the past.

In the 11th chapter of Revelations he speaks of the same beast making war agains the two witnesses and killing them. In the 17th chapter he is the beast that was, is not, and yet is. We find his work is after the resurrection, as the resurrection takes place under the sixth seal, and the beast does not rise until the fifth trumpet. The 38th and 39th verses of Ezekiel describe a power that seems to fit the work of that beast. John says he is a leopard beast, with the feet of a bear and the mouth of a lion. We find that Daniel saw a leopard beast, and he was a Greek beast. He had his day and went out of existence, and the same Greek power comes up again. In trying to apply this beast to the past you will have to add 361 days to every day to make it year days.

Now, brethren, beware, as a curse is pronounced on anyone that adds to the sayings of this book. Your brother in wating for the Lord,

J. B. LENT.

THOUGHTS CAUGHT ON THE WING

At a Recent Meeting of the Young People's Society

As the shadow cast by a tree falls from it, and in a place where the tree can not be, so the influence of a true Christian is unconsciously shed in unknown places. But let us always remember that there can be no shadow without a sun or light behind it, and if the tree is gnarled and bent the shadow will show it.

The stone which lies far up the beach, away from the troublesome waters, is unpolished and rough. On the other hand, the stone which is washed constantly becomes smooth and clean. The water represents our trails, which will purify us. We should praise God for loving us enough to chasten us, and not, like the dry stone, be kept far away from the cleansing influence.

FRANCES RUSSELL

THE SPIRIT OF MAN—PAST, PRESENT, AND FUTURE

The spirit, what is it? From whence does it come?

Job 27:3 says: "All the while my breath is in me and the spirit is in my nostrils. My lips will not speak wickedness, nor my tongue utter deceit" (Notice marginal reference on the word spirit). What do we learn from this? Is not the spirit the anatomy of life, as dust is the anatomy of the body?

This spirit, what is it? Is it not an attribute of God? If it is an attribute of God, can it be a conscious part of man?

We have another text: "The spirit returns to God who gave it." Does not the body return from whence it came? Did the spirit have a conscious existence before it was given to the body?

We read: "The spirit shall return to God who gave it." Does it not return to its original source? If it returns to its original source or condition, has it any more conscious existence than it had before it was given to man? The dust returns from whence it came before created into man. Is it anything but dust after it returns? Then if both body and spirit return to their former state, **how can either have a conscious existence in separation or death?**

There must be a spirit of the natural as well as of the spiritual man, for we read: "If the spirit of Christ dwell in you, he that raised up Christ will also quicken your mortal bodies by that spirit which dwelleth in you" (Rom. 8:11).

What spirit must dwell in us? Is it not the spirit of Christ? We read that the wicked are also to be raised from the dead. With what spirit are they raised? The spirit of God? What spirit is given them? Is it not the spirit of natural life? "Blessed and holy are they which have part in the first resurrection; on such the second death hath no power."

J. B. ROBINSON.

SYMPATHY

"Rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15).

"Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous" (1 Pet. 3:8).

"To be a strong hand in the dark to another in the time of need, to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life" (Hugh Black).

Interest in others and sympathy for them is the magnet which draws people towards us. The greater a person's breadth of sympathies, the more inspiring he is, and the world is better because there are natures who can build us up and save us from ourselves.

True, genuine sympathy makes itself felt, and it is only because we are so narrow that we are not interested in others. The only spirit that makes any life beautiful is the spirit that of loving service for others. Someone has said that the measure of a man is the mesure of his sympathies. It is only sympathy that can melt the hard limit of individualities and join them spontaneously with brotherly lives. There is one touch of nature which makes the whole world kind, and that touch is sympathy.

Sympathy, compassion, fellow-feeling, tenderness, love—these are the qualities which made the rich disciples and the weary sinners follow Christ. There is nothing we need to more fully understand than this, that the Father loves us and cares for us. The whole sympathy of Jesus, from the beginning in Galilee to the ending in crucifixion, revealed his loving touch with humanity. Jesus sympathizes with us; let us take the needed help out of it. He does care, he does feel, he does know, he does help. This is the business of everybody in this world—to smooth the road for everyone else, and thus it will be smoothed for the doer.

"It's everybody's business
In this old world of ours
To root up all the weeds we find
And make room for the flowers."

And the flowers will be just a little sweeter for the one who made room for them.

Those who have the attributes of Jesus growing in their innermost souls are friends to humanity; and what friends!

Someone has asked, "What is a friend?" Here is the answer: "A person with whom you dare to be yourself. He seems to ask of you to put on nothing, only be what you are. He does not want you to be better or worse. When you are with him you feel as a prisoner feels who has been declared innocent. You do not have to be on your guard. You can say what you feel. He is shocked at nothing, so long as it is genuinely you. He understands those contradictions in your nature that lead others to misjudge you. You can avow your little vanities and envies and hates and vicious sparks, your absurdities, and in opening them upon him they are lost, dissolved in the white ocean of his loyalty. He likes you. He is like the fire that purifies all you do. He is like water that cleanses all you say. He understands. You can weep with him, laugh with him, pray with him. Through and underneath it all he sees, knows and loves—you. A friend, I repeat, is the one with whom you dare to be yourself."

Love is the only atmosphere in which God can reveal himself. Love has eyes to see God and ears to hear him. He that does not love does not know God, for God is love. If there is not faith in and love for our brothers, then we are hindering God from working in us.

What a world of suffering there is about us, and how we all fail when the opportunity for help comes to us! While we can not heal the eyes of the blind, or call a person to life from the couch of death, still we can be like Christ in sympathy—extending a helping hand to the fallen and tenderly leading those halting by the way. The great lesson which the work of Jesus teaches us is that we can be like him in spirit. This sounds easy, but the best often fail; and where would the rest of us but for the inspiring words of Paul: "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

FRANCES H. RUSSELL.

Keep to the present little inch that is before you, and accomplish that in the little moment that belongs to it.—M. A. Kelly.

OBITUARY

Ezra K. Barnhill

Ezra K. Barnhill was born in Marion County, near Indianapolis, Ind., on July 6, 1841, and died at his home on Alexander Street, this city, at 6:15 the morning of Wednesday, April 30th, aged 71 years, 9 months and 24 days.

He was the son of Mr. and Mrs. Hugh S. Barnhill, his father being one of the pioneer preachers of the gospel in this country. His father's home was for many years before his death a mile north of Argos, on the Michigan Road, the family having settled in this county in September, 1846.

Ezra Barnhill was married to Miss Nancy Kirkpatrick in Indianapolis on October 1, 1868, and to this union were born a son, Madison, who died July 22, 1891, and a daughter, Stella, who lives at the present home, having devoted her life to the care of her parents.

Besides his wife and daughter, he leaves three brothers—Robert, of this city; Othniel, of Hunter, Kas., and Hugh W., of Wenatchee, Wash. Five sisters Mrs. Bathia Chapman, of Walkerton; Mrs. Sallie Bucher, Mrs. Fannie Cleveland and Mrs. Mary Whited, of Los Angeles, and Mrs. Nancy, of near that city, in California.

Mr. Barnhill was a soldier in the war of the rebellion, serving till honorably discharged with his comrades of Company D, 73d Indiana. His record in this conflict, and with the G. A. R. Post, and as Secretary for the reunion events of his regiment, will furnish a volume, which is in the keeping of the history of the Post of which he was an honorary member.

He was from early manhood a member of the Church of God, serving the membership in various positions, and while an active life a devoted and earnest worker in the cause. He was in business in this city in the grocery trade for a number of years, and clerked in the store of W. M. Kendall before his death. For a number of years Mr. Barnhill has been inactive, being a sufferer with rheumatism, which has rendered him helpless. He also suffered from a stroke of paralysis, which further crippled him, and he lost the power of speech to a large degree. He had not been over town since early last fall, till one day a week ago he was wheeled out by his daughter and Mr. McQueen, and met a number of friends as he passed along the street.

He was about as usual on Tuesday, and did not require more than the usual amount of attention during the night. He arose and was dressed as usual, and told his wife he felt about the same as ever as he sat in his chair. She was preparing to get breakfast, when, happening to look toward him, she saw he was about to fall and hastened to catch him. He died in a few moments.

The funeral was held at 2 o'clock Saturday afternoon, at the family residence. Elder D. E. Vanvactor was in charge of the services, assisted by Elder Jos. Williams. The burial was in Oak Hill Cemetery. D. E. VANVACTOR.

Think before you speak. The ones we wound by unkind speech are most often those whose intimate relation with us afford us opportunity for the sudden thrust.—Selected.

ILLINOIS BEREANS

Will the societies and isolated members who pay their dues quarterly please be prompt in sending the third quarter, and those who are behind please send all that is due to the end of the third quarter? Please have all moneys in by the first of June. Do not neglect this matter. As our treasury was emptied last year by the heavy expense of publishing our lesson books we are sending out a call for free will offerings. Many of our members have often contributed a dollar to the state treasury besides their dues; but we do most sincerely assure you that we will not refuse any amount, small or great, that you are pleased to send.

We would call your attention to the fact that only two cents a month per member from the ten cents monthly dues goes to the state treasury, and when all members pay the treasury does not wax fat on this amount. The Treasurer's address is: Mrs. Will Lindsay, 404 S. Cottage Street, Kewanee, Ill. ANNA E. DREW, President.

MICHIGAN CONFERENCE NOTICE

To the Brethren of Michigan and Elsewhere, Greetings:

In the language of the prophets, we say: "Come, let us go up to the house of the Lord," where we have received blessings and strength which helped us to stand firm for the Master and endure the trails and hardships of the past years.

The annual Michigan Conference meeting for the year 1913 will be held at Dutton (located just eleven miles south of Grand Rapids, on the Michigan Central railway), commencing on Thursday evening, May 28th, and continuing over the following Sunday.

We expect to have with us as speakers Bro. Reed, of Chicago, and Bro. L. E. Conner, of Cleveland, O. All who had the privilege of attending the quarterly conference at Coats Grove last fall will readily remember the stirring and inspiriting addresses given by both these able speakers in defense of the truth, and if possible they will be present again this year. To you who have never heard either of these brethren declare the gospel, we not only invite but urge you to come, knowing you will lose nothing and gain much.

As Dutton seems to be the home of the conference meetings, let us lay aside all worldly pursuits and gather home once a year. Remember, your very presence speaks for the Master. He has said, "He that gathereth not with me scattereth abroad." Come yourself, bring your friends, invite your neighbor; come to strengthe and be strengthened in the most holy faith of our coming King. In his name, ROSE MILLER, Sec'y.

INDIANA BIBLE SCHOOL

The Churches of God in Indiana will hold their seventh annual Bible School at Plymouth the week beginning June 9th, and your committee having provided place and teachers it will devolve upon the church membership to furnish the rest. Bro. and Sister D. C. Robison and Bro. Williams have been secured as teachers again, and all else will be done to make the session a success. The usual mode of securing funds will be employed

—contributions, which please send to Mrs. F. M. McCrory, Secretary and Treasurer.

Brethren, these young people must take our places in the near future, and it is our duty to fit them for this work; therefore let each church in Indiana send a goodly number. All those from other states who attended before are invited to come again and bring their friends. Those coming should notify Mrs. F. M. McCrory or Mrs. Charles Stauffer, that lodging places may be secured. In his name,

ASA O. ROSE,
MRS. F. M. McCRORY,
MRS. CHARLES STAUFFER,
Comimttee.

SONG BOOK

In reply to those who have written again regarding song book, I wish to say that it has been impossible for me to find the time to prepare even a small pamphlet, which we had expected to do. It may be that some of the brethren who have more time will in the near future look after the matter. We are in need of a book, but so many calls to preach the word makes it impossible for those who would prepare the work of editing the book to do so. I am at present making good use of a book called "Golden Sheaf," by the A. C. Publishing Company, 160 Warren Street, Boston, Mass. These books cost $27.50 per hundred, and are very good for Sunday-school or special meetings. A very few of the hymns might need some slight corrections, yet I only remember one that we can not sing. This book is as free from error as anything I know of at present.

We hope to hear soon that our people will soon be ready with a book "all scriptural," that we can feel safe to recommend. We must with patience wait.

In the blessed hope, C. C. MAPLE.

BOOKS WANTED

Has anyone a copy of "Barnes' Notes on Revelations" for sale? Please write, stating price and condition of the book, to C. C. Maple, North Ridgeville, Ohio.

PROGRAM OF MICHIGAN CONFERENCE

At Dutton, Mich.

Thursday, May 29—7:30 P. M., song service; 8:00 P. M., address of welcome, B. W. Woodward; response, L. D. Decker; sermon, L. E. Conner.

Friday, May 30—10:00 A. M., song service; sermon, H. V. Reed; 2:00 P. M., sermon, C. C. Maple; 3:00 P. M., business meeting; 7:30 P. M., praise service; 8:00 P. M., sermon, L. E. Conner.

Saturday, May 31—10:00 A. M., song service; sermon, H. V. Reed; 1:00 P. M., sisters' meeting; 2:00 P. M., sermon, B. W. Woodward; 3:00 P. M., business meeting; 7:30 P. M., praise service; 8:00 P. M., sermon, L. E. Conner.

Sunday, June 1—10:00 A. M., song service; sermon, L. E. Conner; 2:00 P. M., sermon, followed by Communion service; 7:30 P. M., praise service; 8:00 P. M., sermon, H. V. Reed.

Beginning with Friday morning, all meals will be served at the dining tent near the church; breakfast at 7, dinner at 12, and supper at 5:30. Ample accommodations are being provided, and under the new plan of entertainment it is hoped that many more than usual will attend. Following breakfast each morning all are requested to gather at the church building for devotional service at 8 o'clock.

COME! COME! COME!

Tune: "Tramp, Tramp, Tramp!"

In this world, so full of sin,
We are waiting for the time
When our Savior comes to raise to life the dead;
We believe the time is near
When our Savior will appear,
And will raise the sleeping saints, just as he said.

Chorus:

Come! Come! Come! the saints are sleeping,
Still our faith in God is strong;
For we know the great reward
That we learn of in God's word
Will be given on the resurrection morn.

So we in our daily life
Must avoid all worldly strife,
Waiting, hoping, trusting in the Christ as king;
Live and serve our Savior dear,
For the time is drawing near
When he comes to earth, the great reward to bring.

Chorus:

Come! Come! Come! the saints are sleeping,
Still our faith in God is strong;
For we know the great reward
That we learn of in God's word
Will be given on the resurrection morn.

So we'll walk from day to day
In the straight and narrow way
That will lead us to our Savior soon to come;
And we'll strive with all our might
To obey the gospel right,
Then he'll take us to his own eternal home.

Chorus:

Come! Come! Come! the saints are sleeping,
Still our faith in God is strong;
For we know the great reward
That we learn of in God's word
Will be given on the resurrection morn.

E. W. KNAPP.

Recreation

It is a common thing to speak of the education of work, but few people recognize how much education there is in play. Nearly all the progress of a young child comes through this medium, and certainly more is learned during one of the very earliest years than in any subsequent one. Yet all through life this influence continues. While the primary purpose of recreation is rest and refreshment, it has also the power of developing intellect, improving the taste, cultivating the judgment, and strengthening the character; and those who know how to invoke this power will never regard the amusements of life as a frivolous or indifferent subject.

Faith and obedience are properly counted for righteousness; for with enlightenment they mean perfect living. Abram knew less of standards than we of a later day, but the root of the matter was there—faith that did not question, obedience that was unfaltering.

One sunbeam, shot across a cloudy day, can brighten all the clear expanse of skies; one living smile can make a dreary way a path to paradise.

SUBSCRIPTION CONTEST

Opens April 1, 1913, Closes June 30, 1913

READ ABOUT THE SPECIAL AWARDS TO BE GIVEN TO CONTESTANTS WHO SECURE NEW SUBSCRIPTIONS TO THE RESTITUTION. Read every word, so that you will be thoroughly familiar with every detail.

FIRST—THE AWARDS

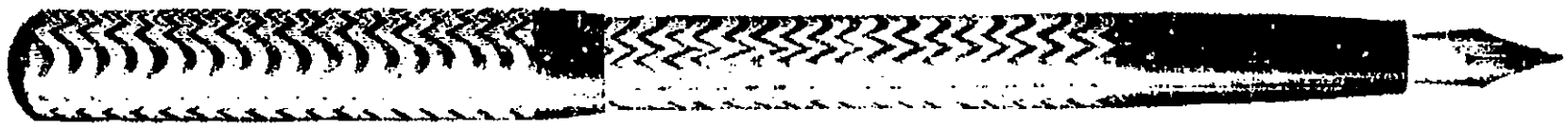
FIRST AWARD—To the person who secures the largest number of new yearly subscriptions to The Restitution between the dates of April 1, 1913, and June 30, 1913, we will give free a TWENTY-YEAR GUARANTEED GOLD-FILLED WATCH, with choice of Elgin, Waltham or Dueber-Hampton movement, either ladies' or gentlemen's size. This is a beautiful watch and a splendid timepiece. You can also choose a plain or fancy case.

SECOND AWARD—To the one sending in the second largest number we will give choice of either a pair of SOLID GOLD CUFF LINKS or a SILVER MESH BAG, either a handsome present.

THIRD AWARD—For the third largest list we will give an extra large 14k. SOLID GOLD FOUNTAIN PEN, barrel covered with silver filigree work.

SPECIAL AWARDS—Besides these first three awards, we will give to everyone who sends in at least one new subscriber a handsome and useful POCKET MEMORANDUM BOOK.

To everyone who sends in at least two new subscribers a 14k. SOLID GOLD FOUNTAIN PEN like cut, or to everyone who sends in at least three new subscribers we will give a 14k. SOLID GOLD SELF-FILLING FOUNTAIN PEN. These pens are all fully guaranteed.



So you see, everyone who enters into this contest will receive some kind of an award for their efforts; the greater the effort, the greater the award, and everyone will have the same opportunity.

NOW READ THESE CONDITIONS OF THE CONTEST.

1. Each subscriber to count must be a NEW subscriber. NO RENEWALS WILL COUNT.
2. Two six-months' subscriptions count as one yearly.
3. Subscriptions must be received after midnight March 31 and before June 30th, at midnight, to count.
4. If two contestants send the same number of subscribers in competing for the first three awards duplicate awards will be given.
5. All awards will be given at the end of the contest.
6. And this is going to be the best help of all: NEW SUBSCRIBERS WILL BE RECEIVED DURING THIS CONTEST at the special rate of

One Dollar a Year : 50c Six Months

This rate does not apply to renewals. To subscriptions in Canada add 50 cents.

We believe the above offer to be very liberal—liberal to the new subscribers, liberal to you who are to get the new subscribers.

Why do we give these awards? To stimulate your interest in helping us increase our mailing list and to get The Restitution into the many homes where it should be read. We want to increase the size of The Restitution, but in order to do this we must increase the size of the mailing list first, so THE BIG EFFORT IS STARTED AND THE CONTEST IS ON—and remember, EVERYONE WILL RECEIVE AN AWARD.

If you want any other information write to

BUELL W. NUTT, Manager,
Box 222, Akron, Ohio.

Walter Tomlinson 41
10802 Massie Ave

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1: 3:18); and all other truths of "The things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 61. AKRON, O., JUNE 3, 1913 NUMBER 22

FORSAKE ME NOT

IDA SCOTT TAYLOR

Forsake me not, though fast the night is falling,
And shadows gather in the darkened sky;
I can not fear when thou, O God, art calling,
I can not fall when thy kind arms are nigh.

Stay thou with me! Be thou my refuge ever,
My strength, my all whatever be my lot;
O bless me with thy gracious love forever,
And in the gloom of night forsake me not!

Forsake me not in time of tribulation,
Be thou my rock and fortress in despair;
O fill my burdened soul with thy salvation,
And pour thy spirit's balm on all my care.

Though sorrows break my heart, O gracious Father,
Thy rod and staff can comfort my distress;
Though grief oppress, and heavy teardrops gather,
Thy pitying love can bring me sweet redress.

Forsake me not. Breathe thou into my being
The very breath of heaven from above;
Unseal mine eyes, that I, thy goodness seeing,
May know and feel thy deep, thy boundless love.

In storm or calm be thou, O God, beside me,
That I thy child may never be forgot;
Through shade or sun, by day or nighttime guide me,
Through all my journey, O forsake me not!

Forsake me not, dear God, though I forget thee,
And trusting to myself go blindly on;
O bring me back to thee again, and let me
in meekness know my boasted strength is gone.

And if I falter, waiting for the morning,
Then let thy grace my every need supply;
What matter if I have its rich adorning,
Though neither gold nor precious gems have I!

Forsake me not I need thee every minutes;
I trust thee, want thee, love thee, God of all!
Through life, with all the destined changes in it,
Be near me, watch me, help me, lest I fall!

And when I reach death's dim o'ershadowing river,
When earth's poor gains and losses are forgot,
Divine Redeemer, gracious heavenly Giver,
Be thou still near me! O forsake me not!

Selected by Mrs. C. W. Russel.

WHAT IS THE WORLD'S HIGHEST PRODUCT?

S. ROXANA WINCE

Easily answered, is that query. Though all God made was good, he made nothing higher than man. Him he made in his own image and likeness, not merely as to outward form and feature, but as to the intellectual and moral qualities whereby "knowledge, righteousness and true holiness" are attained. It was not the outer that made him "the highest product of earth," though perfect and lithe of limb, and unspeakably beautiful with his speaking eyes and rapidly changing expression, but the inner, that fitted him to be not only the loving subject, but the friend and companion of God. His schooling in letters, in astronomy, in mathematics, in law, all came from God. God was king of his mind, and enthroned in his life. He felt no weariness when trimming the trees of the garden, nor when studying and naming the innumerable forms of vegetable and animal life about him. He did not know the meaning of pain.

He could talk with God, he could write books, or work, just as he chose, enjoying the beauty of the world to the full, with his lovely children—such a host of them, older perhaps than Cain and Abel—growing up about him, under the wise training of Eve, his helpmeet and companion.

But why was this highest product of earth made? What is man here for? Why does he live? To be, what Adam might have continued to be, the friend and companion of God, to walk with him as Enoch walked, to believe him as Abraham believed, to obey him as Jesus obeyed, to let him rule in all things, to have no judge, no king, save him; and, taking Paradise as a model, to make of the whole earth a garden of delight, a highway where the feet of God could tread.

But this "highest product of earth," being "a moral being, a being that could choose, must choose, if the final step is ever to be taken which is to make him a perfect God-like, moral personality." He did choose, but he chose wrong; he sinned, he broke the law of Paradise, and brought death upon himself and the race.

But God did not give up. This "highest product of earth" must remain its "highest product." The plan would be long delayed by man's foolish sin, but the loss would be retrieved, "the woman's seed would bruise the serpent's head." Man would yet attain the end for which he was made, the highway in the desert for the coming King, the second Adam, would yet be prepared.

And we, dear saints of God, have, under the leadership of Christ, been given a blessed part in this work of taking some glorious legions of soldiers back to Eden.

Let us not slacken our efforts. The greater the opposition the harder we must fight. "The Advent message has no brakes to it." "Nothing is rarer or choicer than the human spirit touched by the spirit of God in his Son, Jesus, and rising in response thereto to sublime heights of personal character and service which are eclipsed alone by that wondrous character and divine service of our Lord himself."

"LOVE OF CHRIST CONSTRAINETH US"

M. JOBLIN

2 Cor. 5:14)(

Part I.

The context proves that Paul and his fellow-laborers in the gospel field are the ones referred to as "us." Faction had been doing deadly work at Corinth. Although he had begotten them with the word of truth, through party spirit some had been trying to belittle the apostle, and he has been giving them information that would enable his friends to answer his traducer and give them occasion to glory in him as their teacher and uphold him in his ministry. From the 13th verse it is evident that some had been representing him as a crazy head, an insane person, for he says: "For whether we have been **beside ourselves**, it was for God; or whether we be of sound mind, it is for you." So that you have reason to glory in us anyway; if they will have it that I was mad, it was a holy madness for God. Then comes our text: "**For Christ's love constraineth us**, having pledged this, that if one died on account of all, **then they all died**: and that he died in behalf of all, in order that the living might no longer live for themselves, but for him who died and rose again in their behalf."

This was the spring of Paul's action. It was the love of Christ that constraineth him to toil so hard to win souls for Christ. We often hear it said that love is the motive power of the gospel, and the truth of that statement is verified in this scripture; he who has experienced the effect of that power—in some measure, at least—goes to work as Paul did. He is a new creature (verse 17), old things have passed away, behold they are new. Not physically, of course; mentally, morally, religiously; the old selfish and impure motives, views, prejudices and practices pass away. And this makes one of the objects for which he died in behalf of all stand out in bold relief, for it says: "And he died for all, that those who live should no longer live unto themselves, but unto him who died and rose again for them.

M. JOBLIN

The next question is, How does this new creature in Christ live to him who died for him? The answer is, to live to Christ is to live for Christ. In dying for his sins, or on account of his sins, and being raised again for his justification, Christ acquired the right to him. He was no longer his own by accepting the terms of pardon, reconciliation and peace, he handed over to Christ all that he has or is. He is the bond-servant of the Lord who bought him, for he has a right to all his services. By that I mean he has to work for Christ. But no man can work without tools, and happily this scripture shows what work God and Christ have in hand. This is the way the apostle states it: "God was by Christ reconciling the world unto himself not counting to them their offences." The apostle adds: "And has given to **us** the ministry or **service** of the reconciliation; and has **deposited** with us the **word** of reconciliation." Take this in connection with the words of the Lord himself: "Ye are the light of the world," and you will have the proof of what I have scores of times said, that none of us have been called for our own sakes alone. We have been **ourselves** reconciled by that same word, if indeed **we are** reconciled. And says Paul (2 Cor. 6:1): "We then, as workers together with him (God), beseech **you also** that ye receive not the favor of God in vain." You doubtless remember that part of the Lord's message from heaven to John while on Patmos contained in the second of Revelations: "But that which ye have, hold fast till I come," and "He that overcometh and keepeth my works unto the end, to him will I give power over the nations." So, as we often sing, "There's work to do, **there's work for us to do.**"

Having seen that there's work to be done, and knowing that no one can work without a tool, and in addition to this that the great Head of the church has entrusted to us the work of reconciliation, and informed us that the **Bride**, the Lamb's wife, is expected to say "Come," we know to a certainty that every reconciled one is expected to work together with God, and that **the word of reconciliation** is the tool to work with. Does someone ask if I am sure that **every reconciled one** must work for God and Christ by means of the word of reconciliation? Yes, I am **quite certain** of it. But I do not mean that all can work **the same way in all respects.** I contend that there are some ways in which all who have been reconciled to God **can** and **must** work together with God.

To make this as clear as I can, I remark that the word of reconciliation is the gospel of Christ which you have all believed. Everyone who **believes it certainly knows what it is**, and can tell another **what** he believes, and **why** he believes it in a simple, homespun way, and the simpler the better for all practical purposes—it can not be **too** simple. The **promises** of God are as plain as words can make them, and the **facts**, the **fulfilled** part of the gospel, relating to the word and work of Jesus when on earth, are real history, and the conditions to be complied with in order to pardon and reconciliation and adoption into God's family, could not be plainer stated. They have to be known by every one of us before reconcilation can take place.

But there is another way we all **can** and **must** work together with God. In 2 Cor. 3:1, 2, 3, the

apostle speaks of the members of that church, and the epistle of Christ as **his epistle, known and** read of all men, or by, **through his service among them,** by preaching the gospel to them, the word of reconciliation. The idea being this: As they moved about among men they showed they had believed the gospel of Christ Paul had preached to them, and were trying to regulate their lives by it, so as to be fit to partake with the saints in light. They adorned the **teaching or doctrine** of Christ by their conduct. You doubtless remember what was said of Peter and John in the 3rd and 4th of Acts, very soon after the ascension of Jesus. The two apostles found at the gate of the temple a man who had been born blind, and who asked an alms of them. Peter and John fastened their eyes on the lame one, and said, **"Look on** us," and he did, expecting to receive something. Peter said: "Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk." And he took him by the hand and lifted him up, and immediately his feet and ankle bones received strength, and, leaping up, stood, and, walking and leaping, and praising God, went into the temple," and still clung to Peter and John. This caused the people to run together at the porch of the temple, and they marveled greatly. Whereupon Peter addressed them, and explained that the miracle had been wrought through faith in the Prince of Life, whom they had so recently denied and crucified, but whom God had raised from the dead. This alarmed the authorities, and the apostles were arrested and brought before Caiphas and others, and it was demanded "by what power or authority they had healed the lame man." Peter boldly announced that it was by the name of Jesus, whom they had crucified. And when they saw the boldness of Peter and John, and saw that they were ignorant men, **they took knowledge of them that they had been with Jesus, and could say nothing against it.** Plainly enough, they had the badge of Jesus on them, and after consulting together the authorities concluded to threaten what they would do to them if they did the like again. But listen to Peter, he who denied his Lord on the night of the Lord's betrayal, and you will see by the metal in him that he is not the same Peter now. **He has been converted,** and is now a faithful witness for Jesus and a noble soldier of the cross. Said he to these notables: **"Whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye."**

A WORD OF CAUTION

In the last Restitution a writer has said several things that ought to be read with considerable caution. The reason will be apparent as we proceed. We don't write in a sense of controversy, but to get the facts. The writer speaks of listening to a First Day Adventist preach and present the same thoughts he had heard when a boy forty-two years ago, then rejoices because of the light received since, and could see where this man did not go far enough; then deplores the fact that we should be separated when both bodies believe alike on the nature of man.

They believed in the mortality of man forty-two years ago, the same as now; then why rejoice in the light received since that time, and then wish to go back forty-two years and unite with them on that one point of faith? If they can be sound in believing man to be mortal, notwithstanding their many other errors, then the light you have received in the last forty-two years could not be a source of rejoicing. They believe and teach some things just as contrary to God's word and plan as the immortality of the soul. The only basis of union would be to teach them the truth, the same as other people.

When the writer asks the question as to just how much or how little a man must know, I wonder if anyone can point out just the passage of scripture that draws the line. That is easy to find. Mark 16:15-16: "Go into all the world, and preach the gospel." Now what is the gospel? It is the good news concerning the kingdom of God and name of Jesus Christ (Luke 8:1; Acts 8-12). You express uncertainty as to how much or how little is contained in the gospel. Did Jesus inject any elements of uncerainty in the commission? No. He simply said: "Go into all the world and preach the gospel to every creature." This is a command that no one in the world could obey or carry out without knowing what the gospel is; and to express doubt about it would unfit us for the work.

In 2 Tim. 2:2 Paul says to Timothy: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The moment one begins to modify it to suit people or conditions, that moment we become unfaithful. In Acts 20:27 Paul said he was not ashamed to declare the whole counsel of God. How do we know where to draw the line? Why, be faithful to the world and preach what is there; trouble and uncertainty will come only when we get wise about what is written. Stick to the written word and there will be no mistakes made. Rom. 14:23 reads: "And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." The import of this scripture is simply this: If anyone should go forth to preach the gospel, and after having preached it should express a doubt as to whether certain parts of it were essential or not, would be condemned and commit a sin, because doubt shows a lack of faith, and Paul says that is sin.

But now we go back to the commission: "He that believeth and is baptized shall be saved and he that believeth not shall be condemned." Now if our hearers are to be saved or lost by hearing or rejecting the gospel, it is quite important for us to know what it is; and Jesus says nothing that would indicate that we might not know it all. If the gospel is the power of God unto salvation (Rom. 1:16), and you should leave out one element of the gospel, it would be powerless to save you. For it is the gospel as a whole that is the "power of God unto salvation." This being true, every element of the gospel must be in God's word, and no room is left for doubt.

In our word of caution we wish to call attention to your references to the eunuch (Acts 8: 26-40). Did you know that you got one point only out of this incident? And that the very last one, the one upon which all the rest is founded? You refer to what he said: "I believe that Jesus Christ

is the Son of God." I wonder if this was all the eunuch believed and all Philip taught him? Who was this eunuch? Open your Bible at Acts 8 and read verse 27. The fact that he was reading from Isaiah is proof that he had been to Jerusalem to some of the Jewish feasts and was worshiping according to the law and knew nothing of the gospel. To understand the facts we must study the scripture from this standpoint. The first thing Philip asked the eunuch was: "Understandest thou what thou readest?" His reply was: "How can I except some man guide me?" And Philip commenced at or began at the same scripture and preached unto him Jesus." No doubt that Philip used other scripture, for it says he began at that scripture, like we begin with one text. This leads us to the question, What is it to preach Jesus? In Acts 8, or in the beginning of this chapter, it says that Philip went into the city of Samaria and preached Christ unto them; and in verse 12 it says: "And when they believed Philip the things concerning the kingdom of God and the name of Jesus Christ they were baptized, both men and women." We learn, then, when Philip preached Christ to the Samaritans, that he preached the kingdom of God and baptism; and circumstances prove that he did the same thing in preaching to the eunuch. Would Philip in fact preach any more to the Samaritans before baptism than to the eunuch? He preached the kingdom of God and the name Jesus to them, and he preached Jesus to the eunuch, and no doubt at all the kingdom as well

The Samaritans were baptized, so also the eunuch. When the eunuch said: "See here is water; what doth hinder me to be baptized," leads us to ask, "Where did he learn of baptism?" It is evident that Philip included this in his preaching to him. Then it is plain that Philip carried out the commission; the eunuch heard the gospel (the glad tidings of the kingdom of God), believed it, was baptized after confessing that Jesus was the Son of God, as a means of salvation. Do we then have any excuse of knowing how much or how little the eunuch believed or where Philip drew the line? Yes. The eunuch believed the gospel, and Philip preached the gospel; and if we know what that is then **the line is drawn.** We can't add anything to it, nor take anything from it. I have no right to modify and say you can be saved, no difference if you believe certain things. That would depend altogether on whether those "certain things" were contained in the gospel. If they are, then they could not be saved, because it is a belief in the gospel that saves, and anything not contained in the gospel, no difference how earnestly believed, would condemn. Then in preaching the gospel, the glad tidings of the kingdom, what are we to preach? What does it contain? We are not left to conjecture here, for we have already learned in preaching the kingdom of God that Philip included baptism and Jesus as the Son of God.

Then turn to I Cor. 15:1-4. Here we find a few more of the elements of the gospel, which we learn has to be preached and believed in order to be saved. Here Paul says: "Moreover, brethren, I declare unto you the gospel, which I preached unto you, which also ye have received, and wherein ye stand." Notice three things in this verse: (1) Paul had preached the gospel to them; (2) they had received it; (3) they stood in it. Then notice the result (verse 2): "By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." The gospel Paul preached to them, which they had received and stood in, **if kept in memory,** would save them, unless they had believed in vain. Now the question is: Can we preach any less gospel or any more than Paul did, or can the people receive any more or less and still be saved? The text itself would forbid any such conclusion. The next verse says: "For I delivered unto, first of all (or among first things), that which I also received, how that Christ died for our sins, according to the scriptures." According to this verse the gospel of the kingdom contains, as one element, the death of Christ for our sins, and would have to be preached and believed in in order to be saved. We are aware of the fact that it has been preached and believed that the death of Christ was only a circumstance brought about by conditions then existing, and was not necessary to our salvation. Then can one believe this and be a brother in Christ and be saved, **when Paul taught that the death of Christ was a necessity and had to be preached and believed in order to be saved?** Here Paul draws the line, and so do I. Have I the authority for so doing? Paul says Christ died for our sins, according to the scriptures. To preach the contrary would be opposed to the scriptures. If such an one believed in the mortality of man should we count him as a brother when he was directly opposite to Paul and one element of the gospel?

The fourth verse says: "And that he was buried, and that he rose again the third day, according to the scriptures." Here are two more elements of the gospel that must be believed, because they are according to the scriptures. The first element of the gospel spoken of in this verse is that Christ was buried. If you should ask the majority of people if it was necessary to believe that Christ was buried in order to be saved they would say, No. Our Orthodox friends will say that the body of Christ was buried, but not the real Christ. But Paul says we must believe Christ was buried. So they would be out of fellowship. The second element in this verse is that he rose the third day, according to the scriptures. Suppose one should say, "I believe he rose the first day," and another believe he rose the second day, and another the third day; **would they be in fellowship?** Could they compromise by saying: "We will all be saved; a little thing like that will make no difference?" Paul says it is according to scriptures and must be believed. So Paul draws the line here and points out that these elements of the gospel must be believed and kept in memory in order to be saved. Paul calls these things "the first" he had presented to them, and which they had received. Other elements we find in other places till we find every element of the gospel; so we know just where to draw the line. It is a very easy thing to say this or that makes no difference, when a little study will reveal the fact that it does. So the idea of compromise or being liberal is very dangerous. Let us be faithful servants.

ALMUS ADAMS.

THE EXERCISES OF A GOOD RELIGIOUS PERSON

In choosing this subject, brothers and sisters, my thoughts were a great deal better than this essay has brought forth. We have often heard the expression, "I can not express my thoughts." That has been my fault in writing this paper.

The main thoughts of the subject have been based upon the following paragraph: "The life of a good religious person ought to excel in all virtues, that he may inwardly be such as outwardly he seemeth to men."

In Matthew 5:48 we read: "Be ye therefore perfect, even as your Father which is in heaven is perfect." We should set our standard high. Although we may not attain its perfection, we will certainly improve if we strive to reach it. If we take Christ as our standard, and ask the question, "What would Jesus do?" every time we are in doubt as to our actions, I am sure we would not sin beyond forgiveness.

Rightly, there ought to be much more within than is perceived without, for God beholdeth us; wherever we are and wherever we go, we should walk in purity in his sight. In Ps. 15 we have a good explanation of the purity with which we should be endowed. "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."

As our walk through life is amongst iniquity, we have many trials to overcome. We possibly find this Psalm statement rather hard to live up to, but if we daily renew our purpose and stir ourselves to greater fervor, as though each day were the first day of our conversion, and say: "Help me, my God, in thy holy service, and grant that I may this day begin perfectly, for that which I have done hitherto is as nothing." We know that we sin daily, and as often as we sin we must ask forgiveness. Through the knowledge of the scriptures we know that we shall receive it.

According to our purpose shall be the success of our spiritual profiting, and much diligence is necessary to him that will profit much. If we intend making good Christians we can not be hearers only and not doers; therefore it behooves us to study and branch into the scriptures, so we may always be ready to give a reason for the hope that is within us. If we firmly purpose anything and fail, we should try again and again, and even after a third time do not be discouraged, as the only way to bring success is to persevere.

Just men do not depend upon their own wisdom, but upon God's grace, on whom they always rely for whatever they take in hand; for man purposes, but God disposes. "The way of man is not in himself."

If we have brothers or sisters in the faith with whom we are attending accustomed exercises, and some of them are neglected, we may, after the first offense, easily recover ourselves; but if, out of weariness or carelessness, we lightly omit them, it is very blameworthy, and will be felt to be hurtful. Do the best we can; we shall still too easily fail in many things.

An excellent way to curb our sinful natures, I think, is to set or fix our purpose in life each day, in the morning, and in the evening examine ourselves and see how far short of our ideals we come, and then ask God to help us overcome those obstacles. In this way we can always have pure and righteous thoughts.

We should never entirely be idle. We should either be reading, writing, praying, meditating, or endeavoring to do something for the public good. This, I think, is the one great fault with many of the people of the world; they find pleasure and amusement in things that are wholly devoid of religious thoughts and actions, and, what is more, are almost degrading in a moral standard.

This is the origin of most sin, and the downfall of many a worthy saint.

Another important thing in our life is the persons we choose for associates and the environments into which we go. If they are not becoming to a religious person, they certainly will not improve our standard, but will harm and finally ruin us.

As for bodily exercises, we have need for these as much as the spiritual in carrying out to the full extent a Christian life. These should be chosen with discretion and practiced in moderation.

Devotions which belong not to the public should not be exposed to public view, for private devotions are practiced most safely in secret. This thought is in connection with meditation and prayer. An hour's counsel with God in private often helps one more than a sermon. Nevertheless, we should never neglect those which are public, as they show we have a hope we are not ashamed of, and also that we are not ashamed of Christ.

About and during the time of our annual conference new zeal is aroused and prayers renewed. These are the times we should prepare to store away all the good and beautiful lessons we hear, so we may have something to help us through the following year.

If we keep the thought in mind of the uncertainty of this life, and live always as we should want to die, we will always be faithful and willing to sacrifice anything.

Our reward will be according to our work. Stop, think, brothers and sisters. Are we ready. Could ye meet the Lord should he appear now? This is my one great thought, and often I think of the consequences if ye are not ready when he comes.

My closing thought takes me to Luke: "Blessed is that servant whom his Lord, when he cometh, shall find watching." My earnest prayer is, brothers and sisters, that we may be found watching and ready to receive him when he returns to gather his chosen people. May we have an abundant entrance into the everlasting kingdom.

BERT MEERMANS.

If you would not be rich without a dollar you are not rich with a million. If you lack the wealth of content, ambition, a clean conscience, a high aim, money can not make you anything better than a pauper. Material wealth is a menace, a danger, to one who is not rich without it.

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EDITORIAL

TIME TO STOP STORY THAT PERSECUTION KILLED MORGAN

The press has been very kind to the memory of J. P. Morgan. Here and there was silence, but not criticism the kindly spirit that respects the dead. That was as it should be. But it is almost time to stop the story that Mr. Morgan was the victim of a gang of conspirators comprising the Pujo Committee, investigating the money trust, and that his death was the outcome of distress and excitement caused by his examination. The fact is well known that Mr. Morgan's death was caused by cancer of the stomach, and no human agency could have extended his life beyond the period assigned for it. Moreover, a convention of theologians at Denver have decided, after due deliberation, that Mr. Morgan is in heaven. That ought to satisfy everyone. The man who gets there certainly should entertain no malice against agencies that hastened his arrival to realms of everlasting joy. [A news clipping sent by Sister Russell.]

NOT PRAYING, BUT BELIEVING

Jesus did not say, says an exchange, God so loved the world that he gave his only begotten Son, that whosoever **prayeth** shall be saved. Nor did he say, He that heareth my word and **prayeth** shall receive remission of sins. Paul did not preach to the Jews, By him all that **pray** are justified from all things; nor did he preach to the Philippian jailor, **Pray** and thou shalt be saved. The gospel is not, To him that worketh not but prayeth, to him that justifieth the ungodly, his prayer is counted for righteousness.

There is not a line in the New Testament which bids an anxious sinner pray in order to be saved; but in every line it is expressed or implied that he is to **believe** in the Lord Jesus Christ.

Is it not marvelous that men who are set by the church to preach the glad tidings do not see what is so clearly and abundantly revealed? The four gospels will be searched in vain for a single instance in which the Savior commanded a sinner to pray for the blessing of eternal life; but everything is made to turn upon **faith**. The Acts of the Apostles and the inspired Epistles will be searched in vain for the direction to pray in order to secure the pardoning mercy of God; but the one object constantly held before the gaze of the inquirer is Christ, in his atoning death for our sins, in the value of his atoning blood poured out upon the Cross.

Does not everyone see at a glance that if the sinner is told to pray he is put upon a course of **doing**, that he must think there is some merit in his prayers, that he is taught to imagine God will be merciful to him on account of his praying, and that the instruction utterly dishonors the finished work of Christ? If God must be inclined by our praying to show mercy, why did his Son die on the Cross? If praying can save, why did his Son die at all?

Out with it! There is not such thing as acceptable prayer, unless it is offered in faith; and if the sinner has faith he has already passed from death into life, and needs no more prayer to be saved, for he is saved. If anyone thinks he ought to tell the sinner to pray to God before he believes in Christ, it is enough to remind him that "without faith it is impossible to please him" (Heb. 11:16), and that "whatsoever is not of faith is sin" (Rom. 14:23). "He that turneth away his ear from the law, even his prayer shall be abomination," and "He that trusteth in his own heart is a fool" (Prov. 28:9, 26). What matters it that a man feels here (in his heart) that he is all right? There is no one under the blinding delusion of satan who does not feel that same way, and **feeling** is not worth a cent **unless it springs from the truth**. We are no more saved by feeling that we are by praying, and the question put to the sinner is not whether he feels good, or whether he feels bad, but whether he believes on the Lord Jesus Christ as his Savior. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

WATER IS POWERFUL

Water is the strongest drink. It drives mills. It is the drink of horses and of lions. Samson himself never drank anything else. Charles H. Spurgeon.

ALCOHOL WEAKENS

Sir Frederick Treves, surgeon of King Edward of England, speaking of alcohol as a work producer, says: "I was with the relief column that moved on to Ladysmith in the South African war, and of course it was an exceedingly trying time. In that enormous column of thirty thousand men the first who dropped out were not the tall men, or the short men, or the big men, or the little men; they were the drinkers, and they dropped out as clearly as if they had been labeled with a big letter on their backs."

GOD'S GREAT LEVERS

There are the same difficulties in enforcing the restrictions of license as those of prohibition. We have also learned that if prohibition does not always prohibit, neither does civilization always civilize, nor education educate, nor Christianity Christianize. But they are God's great levers, by which we can lift; his blessed tools with which we can work; his leaven in the lump of humanity, obedient to the slow, sure law of growth. - Frances E. Willard.

UNQUENCHABLE FIRE

If we turn to Mark's Gospel chapter 9, we find the language following:

"And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into (gehenna) hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into (gehenna) hell fire; where their worm dieth not, and the fire is not quenched. For everyone (every sinner) shall be salted with fire, and every sacrifice (every saint) shall be salted with salt" (Mark 9:43-49).

In looking at the margin we find this: "If thy hand cause thee to offend;" and so verses 15 and 17. For example: If we are brought to the place where our faith is called into question -the parting of the ways - and we must then choose between serving God and renouncing our faith, and we are offered a "maimed" existence **with** our faith or a "whole" body and an apostacy **from** our faith, Jesus says we should choose the "maimed" life rather than a "whole-body" life. If the best we can do is to retain our members at the terrible expense of apostatizing, we had better lose our members.

This is the precise teaching of our Lord. There can be no mistake here: Our faith and salvation value infinitely more than any of the members of our body.

Our orthodox friends who are so anxious to teach the doctrine of eternity of sin and sinners have failed to note the exact language of the Lord. They aver that the "hell" here is something the wicked "disembodied soul" drops into **at death.** Of course Jesus did not say this, nor did he **hint** it. But such is the teaching of "orthodoxy." But accepting the statement from our orthodox teachers that the "disembodied souls" of the bad go there at death, what kind of a looking soul would it be that appeared with **one** leg, or **one** eye, or **one** arm?! If they attempt to take refuge in the thought that to take a **physical** leg or arm would deprive this so-called immaterial soul of a leg or arm, then certain it is that if we can **kill** the **physical** man we have taken the **life** of the so-called "disembodied soul." But if the "disembodied soul" is afterall immortal, then how could it "enter into life" with a part of its members gone?

The saints who are dead will experience a "resurrection of life" (John 5:29), and the sleeping saints will be awakened, Gabriel says, "to everlasting life" (Dan. 12:1-3). This is the "life" that they will "**enter into,**" so they haven't this life yet.

The word rendered "hell" in this discourse of Jesus is not "hades," but "gehenna." And "gehenna" is a word which conveys the Greek meaning of **total consumption.** It **never** means **preservation.** That thought is not even involved in the least. South of Jerusalem there were fires which were constantly kept burning. In it were consumed the rubbish, dead bodies of animals and malefactors, and the filth of the city. This was all **consumed.** An able writer has well said "that which fell inside of the arches was consumed by the fires, and that which fell outside was consumed by the worms **nothing** was preserved."

Now Jesus uses the strongest language he can find to teach us that the ungodly will be utterly consumed, destroyed, annihilated, reduced to utter extinction, etc. If that devouring worm could die the wicked might not be totally devoured, or if the fire could be quenched then he might not be utterly consumed. But the fire is unquenchable, and the worm doesn't die.

We needn't worry ourselves over the words "unquenchable fire." This very phrase in sacred history reduced Jerusalem and her houses to ashes (Jer. 17:27). Jude calls it "everlasting fire" (verse 7), and it made Sodom and Gomorrah an ash heap (2 Peter 2:1-6). The sinner is not due to go into this fire till after the "Judge of the quick and the dead" comes the second time (Acts 24:15; 17:30-31; Matt. 25:30-41; Jude 14; Heb. 9:27, and 2 Tim. 4:1). So he can't move into it or be cast there at death. We are to judge "nothing ... till the Lord come" (1 Cor. 4:5). The tares and wheat grow "together" till the harvest, and that harvest is the "end of this age" (Matt. 13:39-43). The separating comes when Jesus comes (Matt. 25:30-33).

Instead of allowing the worm to devour that which is cast into gehenna, current theology says the worm itself is cast into gehenna! Jesus makes the worm an agent of total consumption, while theologians make it an "imperishable immortal soul!"

Jesus says that "everyone shall be salted with fire." Who is the "everyone?" Why the reference plainly is to "their" in verse 48, and that is the sinner, not the saint. God has told us by example what he does when he salts human beings with **fire.** Remember, while "salt" is a preserving element, fire is an element destructive in its very nature. Now turn to 2 Peter 2 and Jude and Gen. 19 and see how God has salted Sodom and Gomorrah; yes, Lot nearly got it too! Jesus himself says that Jehovah's salting in this case "destroyed them all" not preserved them all. Luke 17:29, 30.

The objection which is urged sometimes that "salt conveys the thought of **preservation**" is **no** objection at all, for salt does not certainly not convey the thought of "preservation" unless it is connected with a preserving element. If it is coupled to a destroying element it always conveys the idea of **destruction.**

To illustrate this further: If we should associate "rain" with **fire,** then the idea of water is necessarily involved and conveyed by the word

Walter Tomlinson Jr.
10825 Orville ave

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:16, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13,-14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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THE RESTITUTION SONG

Lift up your heads, desponding pilgrims,
Give to the wind your needless fears;
He who has said redemption's nearing
'Soon is to reign a thousand years.

Chorus

A thousand years earth's restitution,
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory
Prophets foresaw in times of old.

What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad Sun of promise given
Rises, to shine a thousand years.

Tell the whole world these blessed tidings,
Speak of the time of bliss that nears;
Tell the oppressed of every nation
Jubilee lasts for a thousand years.

Haste thee along, thou age of glory,
Haste the glad time when Christ appears;
Oh, for the faith of ancient worthies!
Oh, for that reign of a thousand years!

See, all our foes are in commotion,
The very air seems filled with commotion;
But soon he'll come, our conquering Savior,
He'll come and reign a thousand years.

On David's throne in Mount Zion
We'll reign with him as priests and kings;
A thousand years we'll rule the nations,
While dove-like peace shall fold her wings.

[This is an old prophetic song I have had for many years. It may be new to some of your readers.—Mrs. M. Hobson.]

STUDIES IN THE APOCALYPSE

The First Seal (Rev. 6:1, 2).

GEO. FRANCIS.

The student will not proceed far before he will notice the prominence of the number seven. In the Salutation (1:4) we read: "Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne." This language points us to the throne of the Deity, as the source of the number seven; therefore the origin of the number of the days of the week, forming the weekly cycle, which points us back to prehistoric times for its origin. As to its "why" and "wherefore," we are left in the dark; but we perceive its significance to be fullness and completeness. The seventh day is sacred to the Jew, also the seventh year, in which the land was to rest; and the square of seven completed the period between the years of the jubilees. Seven times the Israelites encompassed the walls of Jericho, before they fell down; seven times they were to be punshed for their sins; that is, they were to receive full and complete punishment for all their sins (Lev. 26).

The number seven is continued in the New Testament, especially in the Apocalypse, where we read concerning the seven past plagues: "For in them is filled up the wrath of God" (15:1). In the seven epistles to the seven churches we find the significance of the number seven, in that they fill up the space of time from Patmos to the Holy City full and complete. The book, being prophetic, deals with the events of the seven churches in all this dispensation. Proof: "Behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days." This is foretelling future events; and again to the church of Thyatira the woman "Jezabel" is mentioned; not old Jezabel, the wife of Ahab, but the modern Jezabel, who, like Ahab's wife, put the prophets of God to death. In a figure or metaphor, old Jezabel is alive again, and at her old work. If those epistles are not prophetic, touching events all through this dispensation, why are seven and no more mentioned? Had the Master no care for the church of Colosse, Miletus, Troas, Corinth and of Rome? The fact is, the book is largely constructed on the number seven; its significance is fullness and completeness. What I am trying to impress upon the reader is that, before the book will be understood, we will have to keep in mind what is symbolized by the number seven; and, having learned that, apply it to the seals and trumps, as well as to the seven churches. The seven plagues are an exception to the rule, in this respect, that they are called the "last plague." They are full and complete, in that they contain the fullness of the wrath of God (ch. 15).

Now, keeping this in mind, I will attempt an exposition of the seven seals, in harmony with the significance of the number seven. The seals will reveal a class of events from A. D. 98 to the end of this age.

The Opening of the Seals (Rev. 6:1).

"And I saw when the Lamb opened one of the seals, and I heard, as it were, the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow, and a crown was given unto him; and he went forth conquering and to conquer."

The leading symbol is the horse and its color; and the first question is, What did the horse sym-

bolize? In Zech. 6:5 we learn that it is the spirit of the heavens. The horse, being the most spirited of animals, is here used to indicate the spirit of the government. In Rev. 19:11 we find a white horse, and the rider makes war in righteousness. The white horse in the first seal must symbolize the same as it does in Rev. 19; therefore we should expect to find a spirit of righteousness in the government during the period of this seal. Now, have we anything to guide us as to the time of this seal? Yes, verily we have. In Rev. 1:1 we read: "The revelation of Jesus Christ, which God gave to him, to show unto his servants things which must shortly come to pass." The revelation, being given A. D. 96, we expect the going forth of the white horse not far from that date.

We find in history just such a period, commencing A. D. 98 with the accession of Nerva to the throne, and continuing through the reigns of Nerva, Trajan, Hadrian and the two Antonines, until the accession of Commodus, A. D. 180. Gibbon says of this period: "If a man were called to fix the period in the history of the world during which the condition of the human race was the most happy and prosperous he would without hesitation name that which elapsed from the death of Domitian to the accession of Commodus. The vast extent of the Roman empire was governed by absolute power, under the guidance of virture and wisdom" (Gibbon, vol. 1:93). Volumes may be written concerning the testimony of Gibbon.

"And he that sat on him had a bow: and a crown was given unto him." The bow indicates war, as in Rev. 19 the rider of the white horse makes war, but it is in righteousness; and so we expect this bow will be used in a just or righteous cause. This war was waged by Trajan against the Dacians, a warlike people who inhabited the country now called Germany. They insulted the dignity of the empire, but were completely subdued in the reign of Trajan (Gib. 1:6). Thus a crown was given to the rider: the crown of Dacia.

"And he went forth conquering and the conqueror." In the reign of Trajan the empire of Rome attained its greatest extent of territory and prestige." He undertook an expedition against the nations of the East. * * * He descended the river Tigris in triumph, from the mountains of Armenia to the Persian Gulf. He enjoyed the honor of being the first, as he was the last, of the Roman generals who ever navigated that remote sea. * * * Every day the astonished Senate received the intelligence of new names and new nations that acknowledged his sway." Thus "he went forth conquering and to conquer" (Gib. 1:7). "The golden age of Trajan and the Antonines had been preceded by an age of iron. It is almost superfluous to enumerate the unworthy successors of Augustus, their unparallel vices and the theaters on which they acted have saved them from oblivion. The dark, unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellins, and the timid, inhuman Domitan are condemned to everlasting infamy" (Gib. 1:96). The last named, Domitan, is compared to a madman on the throne of the world, with unlimited power. Mark the contrast when the gentle and humane Nerva came to the throne, A. D. 96.

GOVERNOR AMONG THE NATIONS

How people who claim to believe the Bible can believe that all the nations of earth will be destroyed when the eternal ages set in, at the second coming of Christ, is hard for me to understand. Why, the very object, or at least one of the objects, of setting up the kingdom of God upon the earth is, "That all people, nations and languages should serve him" (Dan. 7:14). In order to dodge this plain declaration of scripture Elder Hines, in our debate, said this was fulfilled when Christ went to heaven after his resurrection. He says: "He came to the Ancient of days, and the Ancient of days is God, and God was in heaven." In answer I said: "Hold on, and let's see where the Ancient of days will be at that time. This is a prophecy, and in Daniel's vision he said, I beheld until the thrones were cast down, and the Ancient of days did it. When did he sit? Listen. A fiery stream issued and came forth from before him; thousands thousands ministered unto him, and ten times ten thousand stood before him: the judgment was set and the books opened. Here is where the Ancient of days was when the Son of Man came to him with the clouds of heaven, and there was given unto him dominion, glory and a kingdom, that all people, nations and languages should serve him. He had come and sat in judgment."

Now, to prove that this is true, Daniel, in explaining the vision, said: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgemnt was given to the saints of the Most High; and the time came for the saints to possess the kingdom." We shall not take the time or space to speak of the kind of judgment spoken here, but there can be no doubt but the coming of the Son of Man spoken of in verse 14 is his second coming, for he came "with the clouds of heaven," and that is precisely the way he will come the second time. John says: "Behold, he cometh with clouds, and every eye shall see him." Hence this point is settled. Not only did Daniel declare that "all people, **nations** and languages should serve him," but David, speaking of the time when Christ shall reign, says: "The kingdom is the Lord's, and he is the governor among the **nations**" (Ps. 22:25). Yet we are told that there will be no nations for him to rule!

Listen again: "He shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall offer gifts. Yea, all kings of Sheba and Seba shall oqer gifts. Yea, all kings shall fall down before him: all **nations** serve him" (Ps. 72:8-11). Again: His name shall endure forever; his name shall be continued as long as the sun, and men shall be blessed in him; all **nations** shall call him blessed." Isaiah declares that when the Lord's house shall be established in the top of the mountains that "he shall judge (rule) among the **nations**, and shall rebuke many people," while Micah says: "And he shall judge among many people, and rebuke strong **nations** afar off, and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against **nation**, neither shall they learn war any

more. * * * And I will make her that halteth a remnant and her that was cast afar off a strong nation, and the Lord shall reign over them in Mount Zion from henceforth, even forever." And, to cap the climax, Christ himself says: "To him that overcometh will I give power over the nations;" and John says: "The kings of the earth shall bring their glory and honor into it."

Now, in the face of this divine testimony, how can any Bible believer believe that there will be no nations for him to reign over when his glorious kingdom is established? So rich and grand is the theme of the kingdom that the people will talk about it when it is established. David says: "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and they dominion endureth throughout all generations." I tell you, dear brethren, while we are hated and persecuted here, we will be somebody sure enough when the Lord comes. Listen to what the Lord says about it: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute the judgment written; this honor hath all the saints. Praise ye the Lord." Oh, yes; our coming King will rebuild David's throne, and take his seat thereupon, and he will make Jerusalem a praise in the earth, for Jerusalem is the "City of the great King," and he, with the saints, shall "reign over the nations," just as sure as the Bible is true. Then the weary, sad and tossed ones shall have crowns of glory and palms of victory, and assist in the "restitution of all things." T. J. DANIEL.

A VISIT TO THE HOLY LAND

No. 1

As we are all interested in the journeys of our Savior while on earth, let us, beloved, take the train of remembrance back to those scenes of old, and pay a visit to the Holy Land.

How fair and calm the day! We could not have chosen a better day for beginning our journey. How swiftly the train flies over the plains, carrying us from the turmoil and hubbub of modern life to those quiet and restful places visited by the holy men of old; yea, even to places where God himself talked with men of old.

I do believe, my friend, that these fields which we are riding through now are the very ones in which

"The shepherds watched their flocks by night,
All seated on the ground;
When the angel of the Lord came down,
And glory shone around."

What a blessed anouncement this was to the world, that "this day in Bethlehem is born a babe, which is Christ the King." Do you not feel appalled when you think that this is the very place in which was revealed to man, for the first time, the coming of the Great One, so long foretold? "A light to lighten the Gentiles, and the glory of his people Isreal."

Bethlehem

We are now approaching the little town of Bethlehem. How fresh and green everything looks! Here we are at last in the very heart of the little town. Let us walk slowly through its streets and talk over the wonderful birth of Jesus. I have read that the associations of our Lord's nativity were all of the humblest character, and the very scenery of the birthplace was connected with the memories of poverty and toil. On that night, indeed, it seemed as though the heavens must burst to disclose their radiant minstrelles, and the stars and the feeding sheep, and the light and sound in the darkness and stillness, and the rapture of faithful hearts, combine to furnish us with awe. There being no roon, at the inn, Christ was laid in a manger. Just think for a moment of the lowly condition of Christ at his birth. He entered into the world, over which he is to rule, without a place to rest. "The birds of the air have nests; but the Son of Man hath not where to lay his head." As you reflect upon that eventful night, do you not seem to hear, in the distance, a multitude of heavenly hosts, praising God, and singing, "Glory to God in the highest, and on earth peace, good will to men?"

The Jordan

Let us, beloved, hasten our steps toward Jordan, that we may reach there before evening. Here we are, and the sun is just disappearing over the distant towers of the place where at one time stood Jericho, and painting with the richest purple the hills between the river and Jerusalem. Jordan, catching its reddenig radiance, rolls past like a river of liquid gold, embanked in emerald. The sun has now gone down, and the full moon is rising on the opposite shore. The broad dise of the moon is pouring a flood of orange-tinged radiance upon us. Notice, friends, how Jordan, dark as India's eye, darts swiftly past at our feet, between its deeply-shaded banks, sending up to our ears the faintest murmur of its pebbly passage. Look forward, friends; far above our heads swells the vaulted arch of the temple of Jehovah, with its myriad of altar fires. If you look backward you will see, far-stretching, the desert waste, cheerless and yet grand in its desolate distances. All things praise God; shall we be silent? Let us join our voices and sing:

"Praise! praise! praise ye the Lord!
Praise him in the heights! Praise him in the seas!
Praise him, men of Israel! Praise ye the Lord!
For he exalteth high his people and reigneth evermore."

Did you notice how the tide of praise floating over the waters, echoed and re-echoed from the opposing shores, as if the banks and streams, trees, hills and sky found voice as well as we? Dear ones, this is holy ground, for do you not remember this to be the very earth upon which Christ trod when he descended into these waters of Jordan for baptism? Is this not the very place in which, when he raised himself up from baptism, that the spirit, in the form of a dove with outstretched wings, descended upon the Savior, and the voice of God was heard to say: "This is my beloved Son, is whom I am well pleased?"

But the time is short; we must now pass onward. The weather is delightful; nights dewy, mornings fresh and cool, days warm, sky clear,

grass high and green, trees in full leaf, flowers in blossom, and all nature smiling.

Galilee

I am glad we arrived here at Galilee at daybreak, for the light in the East, just breaking through those clouds of night, recalls to my mind those people which sat in the drakness and saw a great light; and to them which sat in the region and shadow of death, light sprang up. To our right, beloved, is the place where stood the sacred city of Capernaum, where Christ spent so many of his days. Some of the most eventful things of interest occurred here in Galilee: Here is where Christ called his disciples to be fishers of men; he healed a leper; cured a paralytic; delivered his sermon on the mount; raised Jarius' daughter; a woman sick for twelve years healed by touching the hem of his garment; healed two blind men; cured a deaf and dumb man. Can you picture, as you look across this body of water, the scene of the storm at sea? Darkness had fallen on land and sea, and the disciples were rowing toward Capernaum from Bethsaida, while Jesus was alone in the mountain, praying to his Father. The wind blew stronger and stronger over the dark waters, and the sea was boisterous. They were toiling against wind and waves. Suddenly a figure seemed to appear to them in the dimness and darkness, and lo! they heard their blessed Master's voice: "It is I; be not afraid."

Beloved, let us claps our hands and pray,

"That Jesus Ac may see,
He the Christ, who stilled the wave
On the Sea of Galilee."

Garden of Gethsemane

Dear ones, let us now pay a visit to one of our Savior's favorite places, a very secluded and beautiful spot, "The Garden of Gethsemane." This garden is across from the Kidron. Here Jesus and his disciples often resorted for rest, conversation and prayer. It is called "Gethsemane," which means oil-press. A "press' always suggests a crushing process; olive oil is obtained by squeezing the berries in a press; and here Jesus comes to a place where he is to be pressed down by a weight of sorrow that crushes him to the earth, and causes his body to sweat and drip with blood, while his soul agonizes in a conflict that threatens to kill him. Thus the very name of this spot tells the story of Jesus' woe for all men.

Here we are in sight of the garden. What beautiful flowers grow here, also fruit hangs upon the trees, and these trees cast cool shadows which invite tired men to rest. So are we reminded that he gives us rest by his sorrow and life by his death. All that is fair and good flourishes in the garden of the Lord.

"Gethsemane! Joy hath no flowers so sweet
As those which cluster on thine olive slope;
Beneath the crimson sheen of Jesus' feet
Springs up the blossom of a deathless hope."

Let us recall the time when Jesus and his disciples arived at this accustomed spot. The full moon was shining, and Jesus asked his disciples to sit down, while he retired into the grove of olive trees to pray; he also bade them pray for preparation against temptation. Feeling the pressure of an awful weight upon his soul, he took Peter, James and John with him. These men had seen him transfigured in a mountain in Galilee, and were especially dear to him. They walked slowly on when Jesus expressed depression at the heaviness of his burden; something was bearing him down to death. He asked them to stay near and watch with him. He then went a few steps farther, about a stone's throw, and they saw him fall on his face, and as he lay on the ground they heard, in the stillness of the night, his prayer, in broken sentences, like the voice of one fainting yet struggling: "O my Father, Abba, Father, all things are possible unto thee; if it be possible, let this cup pass from me." He again cried out: "Nevertheless, not my will, but thine be done." Then they saw a bright form beside the sufferer, an angel from heaven, who lifted him up and soothed his troubled spirit. This messenger from his Father's throne showed him that he must go and finish his work; and his agony in prayer became so intense that "the sweat was, as it were, great drops of blood falling down to the ground."

A writer describing his visit to Jerusalem says: "As I was passing near Gethsemane one day I saw, at a little distance, a shepherd engaged in shearing one of his flock. The animal lay stretched before him on the ground, submitting without resistance or complaint to the operation which he was performing. It seemed as if every movement of the shears would lacerate the flesh; the feet were bound; the man's knees were pressed rudely against the sides of the helpless captive. This posture, so irksome, had to be endured for a considerable time before the ample fleece was removed. Yet, during it all, it was wonderful to observe how patient the creature remained; it struggled not, opened not its mouth. Under ordinary circumstances this might not have attracted my attention; but, being seen in such a place, it spoke to my heart with touching power. How could I forget the prophet's use of that emblem, in describing the spirit of unshrinking submission to appointed suffering, which was to distinguish the Savior of Men, and of which he gave such matchless proof in the agony in the garden. Isaiah said, with reference to his character: "He is brought as a lamb to the slaughter; and, as sheep before her shearer is dumb, so he openeth not his mouth."

"The scene is changed! A garden - One is kneeling
Beneath the ancient olive's deepening shade:
Lanterns and torches! footsteps nearer stealing,
The apostate's kiss the Holy One betrayed!"

As Jesus' persecutors rushed upon him he who was able to procure twelve legions, an uncounted host of angels, only said: "This is your hour, and the power of darkness." It was a bitter experience; but "The cup which my Father hath given me, shall I not drink it?" Gethsemane is one of the choicest spots on earth to Christ's people who have their hours of anguish, when the memory of Jesus, and of his wonderful words: "Thy will be done," bears them up, as he was strengthened by the angel.

VIOLA GAZELEY.

Consolation heals without contact; somewhat like the blessed air which we need but to breathe.

One who is very variable can not be very sincere—today's truth is tomorrow's falsehood—or, at least, it is but a momentary sincerity.

THE SPIRIT OF UNITY

By GAVIN LANG, Inverness.

"And Abraham said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we are brethren" (Gen. 13:8).

There can be but one judgment as to which of the two, Abraham or Lot, comes best out of the transaction with which the text is associated. Could magnanimity go further than that which Abraham showed? Nearly a thousand years later one even wiser, though not more faithful than he, said: "The beginning of strife is as when one letteth out water;" and, in view of a danger so startling, he adjures "to leave off contention before it be meddled with."

A word this to the churches! And, if they will not listen to Solomon, the Royal Preacher, the greatest of the glorious company of the Apostles is ready with his counsel. St. Paul, in his Epistle to the Romans, thus writes: "If it be possible, as much as lieth in you, live peaceably with all men;" and again: "Follow after the things which make for peace." If the patriarch's plan of nipping strife in the bud had not been pusued, as indicated in the text, Christendom would today have presented another and fairer spectacle. Instead of being torn into hundreds of denominational shreds and fragments, by wrestling and wrangling about matters of minor significance, it would have shown a bolder, because more united, front to error, infidelity and sin.

Is there any occasion for, can there be any extenuation of, the bitterness which has ever accompanied the formation of sects? Even the herdmen of Christ's flock, like those of Abraham and Lot, indulge in such bitterness; and there are those who freely express the conviction that they are to a great extent answerable for the divisions which mar the church's beauty and grieve the spirit of God.

There will be, to the end of the chapter, varieties of sentiment leading to separations; and, as the late Charles H. Spurgeon once quaintly remarked, "It does no harm to have these well labeled." But surely religion should never be allied to intolerance. It is bad enough to magnify difference which, when viewed out of the arena of combat, appear microscopic. But it is worse still to get vehement and angry in the assertion of these differences. What a gain it would have been to the spread of truth if, at each of those crucial epochs of controversy out of which there came fresh dismemberment of the church, there had arisen some voice of authoritative entreaty, like that of Abraham to Lot.

It is often urged that secessions have been useful in so far as they have led to increase in the number of places of worship and an expansion in the volume of ordinances and means of grace; but who can pretend that they have sweetened the social or ecclesiastical atmosphere, or that they have extended the dominion of charity?

What does it all mean if we are really children of the one Father and disciples of the one Master? It is told that in the Peninsular War a detachment of British soldiers were firing briskly in the direction of a distant wood, where men were seen hovering in dark outline, when the Duke of Wellington rode up, and, looking through his telescope, turned to the officer in command and quietly said: "Well aimed, Captain, but enough; these are our own 99th!" They had come dangerously near committing the crime of fratricide. Consciously or unconsciously, churches are guilty of that same heinous sin when, either wilfully or allowing themselves to be misled, they forget, in their attitude towards fellow-Christians, that they too are of the brotherhood.

Half the trouble is caused by our misunderstanding one another. Mr. Jay, one of the devoutest of writers, told a man who, early one foggy morning on a mountainside, thought he saw a great monster. It seemed to be in motion, but he could not make out its exact shape. His heart beat quick as he went forward. As he drew nearer he saw that the monster was a man. He drew nearer still, and he saw that it was his own brother.

We have only to go in thought to Calvary to have all haze and mist, and all distorted views regarding others, dispelled. As we contemplate him who was crucified on that "green hill far away, and who died to save us all, there could not fail to dawn upon us, dull though we are, a conception of what we should be to and do for those around us and everywhere throughout his whole creation. His atonment there wrought out, his sacrifice there offered, were the seal of his teaching: "Thou shalt love thy neighbor as thyself." If we could, even afar off, follow in his footsteps who thus enjoined, there would be little need to ring in our ears the admonition used by Abraham and handed down by inspiration of the Holy Ghost to every age: "Let there be no strife, for we be brethren;" nor yet the exhortation of that most illustrious ambassador of the Cross, who in farewell word to the Corinthians touchingly pleads: "Be of one mind, live in peace, and the God of love and peace shall be with you."—Selected by Ian Kattison.

THE LORD IS MY SHEPHERD

Psalms 23.

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want refreshments. "He leadeth me beside still waters."

I shall not want repentance. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness."

I shall not want protection. "Yea, though I walk through the valley of the shadow of death."

I shall not want companionship. "For thou art with me."

I shall not want comfort. "Thy rod and thy staff they comfort me."

I shall not want provision. "Thou preparest a table before me."

I shall not want joy. "Thou anoinest my head with oil."

I shall not want any good thing. "My cup runneth over."

I shall not want anything in the life to come. "I shall dwell in the house of the Lord forever."

—CASSIE HICKLIN WILLIAMS.

"rain;" so we have a wet element in the word "rain." But once let us connect the thought of fire to "rain," as Jesus did in Luke 17:29, 30, then we cease to have a wet element. "To rain fire, is not to rain a wet element; to salt with fire is not to use preserving element, but one that is sure to consume."

Here are the saints. They have presented their bodies a living sacrifice" (Rom. 12:1-3). They have salt in themselves (Mark 9:50). In the day when God rains fire and brimstone from heaven (2 Thess. 1:7-10; Luke 17:29-30) they shall be salted with salt—an element which shall preserve them throughout all eternity to come.—J. J. Schaumburg.

FIGHT AGAINST THE BIBLE

The contest that is going on against the Bible, especially the aim to bar it from all American schools, goes steadily on. A local paper in Minnesota, reporting from Mankato in that state, has the following: "Rev. Father Robert Hughes, pastor of the St. James Roman Catholic Church, has directed a temporary restraining order against the president of the local school board to stop the reading of the Bible and other so-called religious exercises in the high school."

When one calls to mind the oft-repeated claim that the American schools are godless and dangerous, this attitude of the priesthood of Rome shows them as seeking to make capital out of a situation largely of their own creation. Engaged in an insistent propaganda against the American schools, presumably to make more favorable the conditions of parochial schools, and in time to secure public funds for them, they are seeking to undermine the present school system, and are using the power of their church to accomplish this end.

For the priesthood to oppose the quiet reading of the Bible in the American school, and even the use of the Lord's Prayer, and then to be casting most serious reflections on the school system because it is not religious, shows what seems like a two-faced policy. If they are sincerely desirous to have some religious influence in the school, why not allow the reading of the Bible and the Lord's Prayer? It is the old contest that has been on for ages regarding church dominance of education and of conscience.

The American school system deserves better at the hands of the Roman Catholic Church than it receives. On the other hand, we believe it will be a long day before the American public will be ready to discard these schools for the parochial system and the teachers and the matter taught therein. It will be well for the American people if they are aroused on this question sufficiently to stand for the defense of American principles and the highest efficiency of our school system, and the introduction of some measure of moral and religious instruction may well receive their attention.

NOTICE

The twenty-eighth annual state conference of the Church of God in Nebraska will be held this year from August 16th to August 24th. We print this notice now so that all may begin to get ready to attend. The place and further particulars will be printed later. ALTA KING, Secretary.

EVANGELIST REPORT FOR APRIL

Sermons

At Moorefield, 5th-17th	11

Expense

Omaha to Moorefield	$ 5.40
Moorefield to Omaha	5.40
Meals	.50
Total	$11.30

Money Received

From Bro. Fox, for ticket and meals	$ 5.65
Expenses above receipts	$ 5.65
Wages	35.00
Due	$70.65

On the 4th I left for Moorefield in company with Bro. and Sister Fox, whose son had died in a local hospital. We conducted the funeral on Friday, the 5th. Began meetings in the church Saturday evening, and continued until Monday night, when a snowstorm began and continued for about forty-eight hours, which stopped the meetings till Sunday, the 13th, when we resumed with good interest. We were having one of the best meetings held for a long time, but sickness at home compelled us to close, with the promise to return as soon as possible, which we are now arranging to do. ALMUS ADAMS, Evangelist.

OBITUARY

Mrs. Rosana Joblin

Mrs. Rosana Joblin was born in the Isle of Wight, England, June 30, 1831, and died at The

MRS. ROSANA JOBLIN

Eliza Jennings Home, 10603 Detroit Avenue, Cleveland, O., May 18, 1913.

Sister Joblin was the widow of our beloved Bro. Joblin, whom so many knew, both by word and pen, throughout the brotherhood. Sister Joblin has been an invalid and a sufferer for many years. About eight years ago she had her first stroke of apoplexy, from which she never fully recovered. She has had several strokes since that time, the last one attacking her on May 8th, rendering her almost speechless and entirely helpless.

For over three years she has been at The Eliza Jennings Home for invalids, where she has been very contented with her surroundings, which have been very pleasant and homelike. She has been confined to her bed since November, and we can only speak in the most commendable terms of the matron and nurse who have given her such excellent care; in fact, we wish to extend our sincere thanks and appreciation to the staff of directors for their kindness and consideration of her during the entire time she has been in the home.

Sister Joblin, like her husband, has defended the truth as it is in Jesus for many years. She had a most excellent knowledge of the scriptures, and the meditation on them since she has been deprived of the pleasure of persuing them herself has been a great source of comfort to her.

Jesus, speaking back to John in Patmos, said: "Blessed are the dead that die in the Lord." Truly it can be said of her: "She has fought a good fight; she has finished her course; she has kept the faith. Henceforth there is laid up for her a crown of righteousness, which the Lord, the righteous judge, shall give her at that day; and not to her only, but unto all them also that love his appearing."

After a funeral discourse in the chapel at Lakeview Cemetery, we placed her beside her dear husband, to await the glorious return of Christ the Life-Giver. W. S. TOMLINSON.

Nellie Congleton

Nellie Congleton, of Johnson Township, Clark County, Ill., fell asleep in Jesus May 15, 1913. She was born March 14, 1875, at the home farm where her entire life was spent, and here she enjoyed the blessings of a good home and congenial companionship. She was laid to rest in the Restitution Cemetery, beside her father, to await the summons of him who has promised to call and claim his own at the last day. Early in life she united with the Christian church, and was ever faithful to her Christian duty. She was possessed of rather a frail constitution, but with an exceedingly energetic and industrious disposition that was an inspiration to all who labored with her. She was an artist by nature, and the home is adorned with paintings of her creation, and numerous other works of art. She has exchanged bits of her handiwork with people of the different states and various other countries for relics and mementoes which would do credit to a museum. Such a busy life was hers!

Having listened to the truth preached time after time, it never became quite clear to her until presented by Bro. L. E. Conner in a sermon on "Begettal by the Word." At that moment the seed fell on good ground, and, never shirking a duty and true to herself and the leading of the spirit or word, she submitted herself to baptism without delay.

Since the organization of a Sunday-school at the Church of God near her home, and prior to her baptism into the truth, she has been a most faithful co-laborer with us, and doubly so since embracing the truth as it is in Christ Jesus. Her friendly face and kindly greetings will be missed there more than anywhere else, except in her own home. She was loyal to the church, doing what she could with her strength and means to present the truth to others.

She made lasting friends of those she came to know. She was a lovely character. Words are inadequate to express the nobility of her life. None who were not closely associated with her can appreciate the lovable attributes which were hers. Her life record is worthy of emulation as a model of Christian virtue and rectitude. Truly

"None knew her but to love her,
None named her but to praise."

She was stricken with pneumonia, being sick only one week. She was fully prepared to lay down her life, having prepared, like the king's daughter, "raiment of fine needlework," by her own ever-busy fingers; and, best of all, had made herself "all-glorious within."

She leaves, as immediate relatives, her mother, Ann V. Congleton, and half-brother, Jas. Slusser, and numerous other relatives.

Funeral services were conducted Sunday, May 18th, at the Church of God near her home, by S. J. Lindsay, of Oregon, Ill.

AMY V. WEAVER, Secretary.

NO TIME LIKE THE PRESENT

If you are planning a time to begin doing things better all around, don't plan it for next week, or even tomorrow. Begin right off, the next thing, the next minute. If the blacksmith waited to strike until next week, or tomorrow, the iron would be cold, and all the hammering in the world would not be of any use.—Selected.

GIVING AND FORGIVING

What makes life worth living
Is our giving and forgiving;
Giving tiny bits of kindness
That will leave a joy behind us,
And forgiving bitter trifles
That the right word often stifles;
For the little things are bigger
Than we often stop to figure:
What makes life worth the living
Is the giving and forgiving.

Do you own work. Ask no favors of anyone, and you will succeed better than one who is always beseeching someone's patronage.—Greenwood.

Singleness of aim is one great secret of success. We can not do better than by setting before our souls some "one thing" for which we mean to live.—Selected.

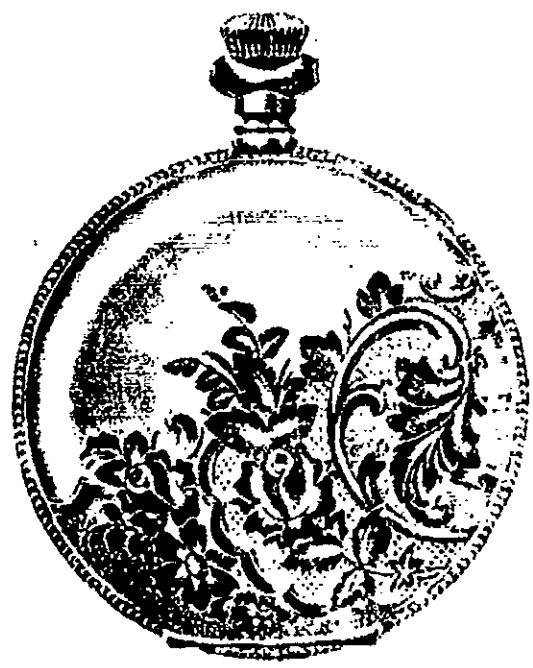
Govern the lips as they were palace doors, the king within; tranquil and fair and courteous be all words which from that presence wins.—Edwin **Arnold.**

SUBSCRIPTION CONTEST

Opens April 1, 1913, Closes June 30, 1913

READ ABOUT THE SPECIAL AWARDS TO BE GIVEN TO CONTESTANTS WHO SECURE NEW SUBSCRIPTIONS TO THE RESTITUTION. Read every word, so that you will be thoroughly familiar with every detail.

FIRST—THE AWARDS



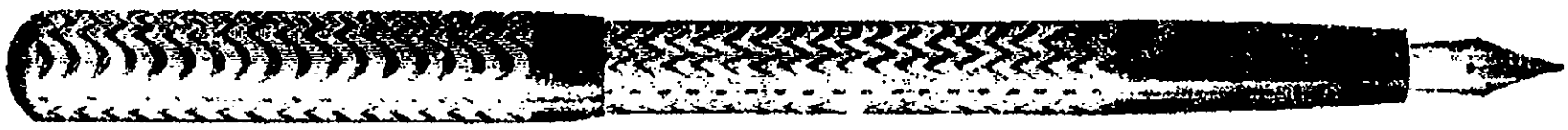
FIRST AWARD.—To the person who secures the largest number of new yearly subscriptions to The Restitution between the dates of April 1, 1913, and June 30, 1913, we will give free a TWENTY-YEAR GUARANTEED GOLD-FILLED WATCH, with choice of Elgin, Waltham or Deuber-Hampton movement, either ladies' or gentlemen's size. This is a beautiful watch and a splendid timepiece. You can also choose a plain or fancy case.

SECOND AWARD.—To the one sending in the second largest number we will give choice of either a pair of SOLID GOLD CUFF LINKS or a SILVER MESH BAG, either a handsome present.

THIRD AWARD.—For the third largest list we will give an extra large 14k. SOLID GOLD FOUNTAIN PEN, barrel covered with silver filigree work.

SPECIAL AWARDS.—Besides these first three awards, we will give to everyone who sends in at least one new subscriber a handsome and useful POCKET MEMORANDUM BOOK.

To everyone who sends in at least two new subscribers a 14k. SOLID GOLD FOUNTAIN PEN like cut, or to everyone who sends in at least three new subscribers we will give a 14k. SOLID GOLD SELF-FILLING FOUNTAIN PEN. These pens are all fully guaranteed.



So you see, everyone who enters into this contest will receive some kind of an award for their efforts; the greater the effort, the greater the award, and everyone will have the same opportunity.

NOW READ THESE CONDITIONS OF THE CONTEST.

1. Each subscriber to count must be a NEW subscriber. NO RENEWALS WILL COUNT.
2. Two six-months' subscriptions count as one yearly.
3. Subscriptions must be received after midnight March 31 and before June 30th, at midnight, to count.
4. If two contestants send the same number of subscribers in competing for the first three awards duplicate awards will be given.
5. All awards will be given at the end of the contest.
6. And this is going to be the best help of all: NEW SUBSCRIBERS WILL BE RECEIVED DURING THIS CONTEST at the special rate of

One Dollar a Year : 50c Six Months

This rate does not apply to renewals. To subscriptions in Canada add 50 cents.

We believe the above offer to be very liberal—liberal to the new subscribers, liberal to you who are to get the new subscribers.

Why do we give these awards? To stimulate your interest in helping us increase our mailing list and to get The Restitution into the many homes where it should be read. We want to increase the size of The Restitution, but in order to do this we must increase the size of the mailing list first, so THE BIG EFFORT IS STARTED AND THE CONTEST IS ON—and remember, EVERYONE WILL RECEIVE AN AWARD.

If you want any other information write to

BUELL W. NUTT, Manager,
Box 222, Akron, Ohio.

Walter Toulmin
10802 Mass. Ave

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:41, 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:19, 20); and eternal life only through Christ, the Life-Giver (John 3:16, Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 61. AKRON, O., JUNE 10, 1913 NUMBER 25

"QUESTIONING"

Will there be a brighter morrow,
Or is the hope an ideal dream?
Will no joy succeed the sorrow,
When the morning sun shall gleam?

Will the lurid clouds forever
Hang above our dwellings here?
Will the hosts of evil never
From our planet disappear?

Will the past of human history
Repeat itself through countless years?
Who'll unfold the darkest mystery,
This mingled scene of blood and tears?

Will the mighty surging ocean,
Will the dreaded earthquake's shock,
Will the wind in wild commotion,
At man's efforts always mock?

Will the din and roar of battle
On land and ocean never cease?
Is it vain and idle prattle
All this talk of coming peace?

Written in 1883. JOHN L. WINCE.

A Reply to "Questioning."

Yes, there'll dawn a brighter morrow,
And these clouds will pass away;
Then there'll be no sighs or sorrows—
Joy will crown that summer day.
(John 16:22)

No, the "evil" that is spreading,
And the tares that throng the way,
Shall not gather at the "wedding,"
But by fire shall pass away.
(Ps. 37:8, 9; Matt. 13:40)

No, the past of human "history"
Will not shade the countless years;
God will light the darkest mystery—
In that world there'll be no tears.
(Isa. 56:13; Rev. 2:14)

No famine dread with fingers gaunt
Will reach for heartstrings there,
And fill the earth with woe and want,
Nor wither lillies fair. (Isa. 65:21-23)

Yes, the clarion notes of battle
O'er our world at last shall cease;
No, brother, 'tis no "childish prattle,"
This our hope of "coming peace."
(Isa. 2:4; Joe 4:1-5)

Then push your journey to the gate,
Without one murmuring sigh;
Where comes no startling thought "too late,
'Twill brighten by and by.

L. S. BRONSON.

Written also in 1883.

The sale of our sermon entitled "Paradise Lost; Paradise Regained," has been phenomenal. We are much indebted to The Gospel Trumpet and Day Dawn for kindly publishing it in their columns.

"LOVE OF CHRIST CONSTRAINETH US"

M. JOBLIN

Concluded

I referred to this incident to press home upon you the fact that every good soldier of Jesus now wears a badge that tells everybody that he has been with Jesus and learned of him as surely as did that of Peter and John. The evidence that Christ lives in us, the evidence that the lives we live are in faith of Christ Jesus, is not furnished through miraculous powers to heal or speak languages we never learned, but I maintain that it is just as infallible as that was. The fruits of the spirit are so plainly catalogued that no honest, intelligent person can be deceived in the matter. The Master has told us grapes do not grow on thorns, or figs on thistles, and continues: "Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." He is not satisfied to leave the matter, but goes on to say: "A good tree can not bring forth the evil fruit, neither can a corrupt tree bring forth good fruit." That looks like a complete statement; but even now he is not content to leave it, and so adds: "Every tree that bringeth not forth good fruit is hewn down and cast into the fire; wherefore by their fruits ye shall know them."

Take notice that there are two phases to this subject of fruit-bearing. It is not enough for a tree to bear fruit; the fruit must be good. The owner of the tree is the only one qualified to pass on the quality of the fruit. The production of fruit will not suffice to spare the life of the tree; the tree will be hewn down and cast into the fire if the fruit is not what it should be. By their fruits shall ye know them applies both to men and trees, and this principle is emphasized by other words of our Lord in Matt. 15:13. On being told that the Pharisees were offended at some words Jesus uttered he answered: "Every plant which my heavenly Father hath not planted shall be rooted up." This shows that all the trees that bear bad fruit have not been planted by the Father, and are considered cumberers of the ground. At the time appointed they will be rooted up; and this means that they can not again start to grow. He has other use for the room they occupy.

I must not fail to quote the spirit's own list of the fruits of the spirit, the fruits of the trees planted by the Father, and stamp those who produce them as trees of righteousness, and by which we can and will know them. I quote Gal. 5:22-26. "But the fruit of the spirit is love"—love to both

God and man, love to friend and foe, love to them that hate them, and despitefully use them. You may depend upon it there is only **one** kind of tree that produces **that sort of fruit.** The next kind is **joy,** and the next **peace,** and the next **forbearance,** and the next **kindness,** then **goodness,** and **fidelity, meekness** and **self-control.** Against such like things there is no law; and then it adds: "And those who belong to Christ Jesus have crucified the flesh with the passions and desires. If we live by spirit we should also walk by spirit. We should not become vainglorious, provoking each other, envying each other." All this points to a tree of God's right-hand planting.

I wish now to clinch some of the nails so far driven; it shall be by the words of him who spake as never man spake. They are found in Matt. 5: 14, 15: "Ye are the light of the world. A city set on an hill can not be hid, nor is a lamp lighted to be placed under the corn measure, but on the lamp stand, and it gives light to all the family. **Thus, let your light shine before men, that they may see your good works, and glorify that Father of yours in the heavens."**

Now I trust we shall never hear anyone say: "I don't see what I can do for God, and Christ, and truth." Here's something everyone can do. And the best of all is, we have the Lord's estimate of that kind of work for him; or at least that their light is to shine for a definite purpose, and that is, that others, seeing their good work, their different habits, tastes, principles, self-control, integrity of purpose, kindness, godly conversation and deportment, may in time be led to glorify God by following their example.

This suggests a word or two in reference to the light they keep burning for the benefit of others. Those who are in their company in time conclude that it is a divine light that emanates from them. It is so unlike what emanates from others that the conclusion is arrived at that they have been with Jesus and absorbed his light, his truth, his spirit, that what they see is reflected from him, and even that recognition is a glory to God.

Another thought here occurs to me. The idea with many seems to be that so long as they do nothing very objectionable and retain the confidence of their brethren generally by what is regarded as straightforward business principles, attend the church gatherings regularly, and do their share toward the support, that **they fill the bill;** and yet, in thirty, forty or fifty years, perhaps have never led a soul to the Lamb of God that takes away the sin of the world, being so absorbed in the business of this life, day after day and year after year, that scarcely a seed of the kingdom has been sown. Diligence in business has been very great, but the fervency of spirit and the service of the Lord has been almost entirely neglected. I would suggest that it would be well to see that the love of the spirit is not perishing or needing to be developed and emanates other things to be done. The words of Jesus in Matt. 23:23 fully illustrate what I mean: "Woe unto you, Scribes and Pharisees, hypocrites, for ye pay tithe of mint, and anise, and cummin, and have omitted **weightier matters of the law—judgment, mercy, faith;"** and Luke adds: "And the love of God. These ought ye to have done, **and not to leave the others undone."**

At this point it is proper to ask if this course of conduct is of the flesh or of the spirit. **Is it dictated by the old natural man, or by the new creature in Christ Jesus?** You can only answer that the natural man is at the helm. Whoever acts thus considers that **he belongs to himself, and must take care of himself, and lets others do the same.** The spirit, addressing believers, says: "Ye are **not** your own, having been bought with **a** price, even the precious blood of Christ, as a Lamb without spot." Then, what's the **status** of one who acts that way? Why, he is in the first Adam. He has **not put on the new man, the second Adam, the Lord from heaven.** He needs to be converted, changed, and become a new creature in Christ Jesus. "Be not deceived, God is not mocked: whatever a man sows, that shall he also reap."

But I must now consider my text. It says: "The love of Christ constraineth us." Brethren and sisters, is this true in our case? Is the love of Christ constraining us? I mean, does it exert an invincible power over us? If so, what does it impel us to do? What are we doing through the power of that love over us? This love of Christ for us has doubtless moved us to love him in return, and to love God also for the amazing gift of his Son to die for us. But to what extent? It is easy to quote this declaration of the apostle, as if it equally applied to us, but it is of vast importance that we examine ourselves faithfully, and **not hastily conclude that we stand upon the high ground of the apostle.** His record is before us, so that we can easily compare notes with him. In comparing himself with some of his detractors he says: "Are they Hebrews? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ. I am more. In labors more abundant, in stripes above measure, in prisons more frequent, in wrath. Of the Jews five times I received forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in cold and nakedness, in hunger and thirst, in fastings often. Besides these things which are without, that which cometh upon me daily, the care of all the churches. Who is weak and I am not weak? Who is offended and I burn not? If I must needs glory I will glory of things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governor, under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend me, and through a window in a basket was I let down by the wall and escaped his hands."

After reading this record no one can question Paul's right to say, The love of Christ constraineth him. What but that love could exert power enough to cause one endure all these things for nothing in sight but what faith could see, and after all could call them "light of afflictions, which are but for a moment," compared to the roll of unending ages? And we know if they could have been doubled many times it would have been the

same, for we find him exultingly saying in Rom. 8:38: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

What a noble soldier of the cross! What a defender of the faith! What a faithful witness he was! What a bright example!

WHICH WILL YOU CHOOSE?

We can have our choice. Rev. 22:17: "Whoever will, let him take the water of life freely." Many say, and think they believe, that God's word is true. What reason have we to dispute it? To illustrate: If I should tell my neighbor (that was destitute) that I had a rich gold mine in the mountains, not over forty miles from here, and a man can easily take out from ten to fifteen hundred dollars per day, and that he was welcome to use my tools and work the mine for the two weeks that I am away, which will net him from $21,000 to $36,000. He says: "I surely believe what you say, and am glad to know that I can get money to relieve my wants, and get a good home, in so short a time; I will go at once." He does not go to work the mine, but spends part of the time in looking for a job; the balance of the time he works hard for low wages. Did he believe what I said, or only thought he believed it? Surely the latter. We say we believe God's word; sometimes our actions prove that we only think we believe it. God's word don't fail; he is able and will fulfill all of his promises.

I will now speak of two classes; which will you belong to? You can choose. 1 Thess. 4:16, 17: "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." Rev. 6:15, 16: "They hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne." Awful! Rev. 20:6: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." James 5:1: "Weep and howl for your miseries that shall come upon you." Awful! Rev. 22:1, 5: "They shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun, for the Lord giveth them light." Glorious! Ps. 37:2, 10: "They shall soon be cut down like the grass, and wither as the green herb. The wicked shall not be; thou shalt diligently consider his place, and it shall not be." Awful! Rev. 21:1: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Grandly glorious! Mal. 4:1: "The day cometh that shall burn as an oven; and all the proud, yea and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, sayeth the Lord." Certainly awful! Mal. 4:2: "You that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall." Prov. 37:20, 36, 38: "The wicked shall perish, be as the fat of the lamb; they shall consume; into smoke shall they consume away; passed away; could not be found; transgressors destroyed together; the end of the wicked cut off." Matt. 5:7-12: "Blessed are the merciful, for they shall obtain mercy; pure in heart, shall see God; peacemakers, called the children of God; them persecuted for righteousness, theirs is the kingdom of heaven." Ps. 49:12, 14: "Man being in honor, abideth not; he is like the beasts that perish. Like sheep they are laid in the grave; death shall feed on them, and their beauty shall consume in the grave." Ps. 37:3, 11: "Trust in the Lord, and do good; so shall thou dwell in the land, and verily thou shalt be fed. The meek shall inherit the earth, and shall delight themselves in the abundance of peace." Rom. 6:23: "The wages of sin is death" (eternal). Ps. 37:18, 19: "The inheritance of the upright shall be forever. In the days of famine they shall be satisfied." Matt. 25:41: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." 2 Tim. 2:11, 12. "If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." Ps. 9:17: "The wicked shall be turned into hell, and all the nations that forget God." Gal. 3:29: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Glorious promise! Rev. 22:15, 18, 19: "Without are dogs, whoremongers, murderers, idolaters, and whosoever loveth and maketh a life. If any man shall add to, or take from, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Do you believe this, or only think you believe it? It is surely awful, for the careless ones. Dear ones, be not deceived, God is not mocked: whatsoever a man soweth, that shall he also reap (Gal. 6:7). We can have our choice in the sowing, but not in the reaping, for we are compelled to reap what we sow. "He that soweth to his flesh, shall of the flesh reap corruption." Thinking that we believe God's word is not sufficient; we should prove, by all of our words and acts, that we do believe his word. Then we will have our choice in the reaping, as well as in the sowing. Precious thought, that we can have our choice in such a grand and glorious matter.

G. W. CALDER.

PRAYER

"Lord, thou hast been our dwelling place in all generations," and we thank thee that thou art still the home of homeless hearts. We come to thee seeking to make good our habitation in God, and pray thee to help us that we may indeed dwell in the secret place of the Most High. We thank thee that thou dost come near to them that seek thy face, and dost cast thy great protection round all shelterless souls that take refuge in thee. And we beseech thee that day by day, amidst the changes and the storms, we may find our calm abode in him who changes not, and whose years are throughout all generations, through Jesus Christ our Lord. Amen.

Keep your face with sunshine lit,
Laugh a little bit;
Gloomy shadows oft will flit
If you have the wit and grit
Just to laugh a little bit. — J. E. V. COOK.

CHRONOLOGY

"Yea, have ye never read, out of the mouth of babes and sucklings thou hast perfected praise?" (Matt. 21:16).

False chronology has made havoc, and as theories they pervert the truth and do not agree with the Scriptures, or among themselves.

God is the author of perfect law and order, not confusion.

The starting point of chronologers is always with the time of Adam's creation on the sixth day. This brings them to the conclusion that the Millennium, or seven thousandth year, is now at hand. According to certain facts, this is impossible. Now, "let us reason together."

How can the sixth or seventh day of creation be the beginning of a new week of days, when the old weeks were still incomplete in Adam's day, and when as yet in full working order even during and after the flood? That week of days was only finished with the time of Abraham, as we shall see.

Abraham's day was the eight thousandth year from the beginning in Genesis, and, accordingly, here began a new first day of another week with the promises.

Adam was created on the sixth day, or six thousandth year, of creation, as recorded, and from Adam to the flood was about 1656 years, and from the flood to Abraham was about 367 years, added together, 6000 - 1656 - 376 = 8023 years.

The value of this starting point we may now consider for Bible chronology. In grouping together past, present and future time periods into Bible Harmony, a foundation for the ages of ages, as the Father has arranged them in order, from the beginning to the end. From the creation unto Abraham was about eight thousand years, the eighth day or the first day. The correct beginning for a new week, and such is every eight day, according to God's law and order; this fact is incontestable.

On the eighth day, or the first day of a new week, a new creation began, after the flood washed away the old one. A dispensation of hope commenced with the promises to Abraham, as in Gen. 22:18; Gal. 3:16. Man had no hope until the promises were made to Abraham. [This is such a serious mistake that we can not let it pass without correction. Paul traces the promises back prior to Abraham, and declares that Abel, Enoch, Noah and others enjoyed them (Heb. 11)—Editor.] So began the world's hope. The new starting point for all the future ages. Matthew 1:17 so states. So all the generations from Abraham to David are fourteen generations, and from Captivity to Christ are fourteen generations (three equal dispensations), forty-two in all. The generation of man is seven multiplied by seven, equals forty-nine years, multiplied by the forty-two generations, two thousand years, which is the correct measure according to history and Bible chronology. The first verse of the book of Matthew emphatically states that it is the book of the generation of Jesus Christ, the Son of David, the Son of Abraham. The dispensations are founded upon Abraham, Isaac and Jacob, and terminate with Joseph and the tribes. Hosea 5:9: "Among the tribes of Israel have I made known that which shall surely be." The Abrahamic dispensation lasted about two thousand years. The Isaac dispensation lasted about two thousand years. The Isaac dispensation at present will last about the same period, allowing for the lapping over one and the shortening of the other, as can be seen in the previous three times, fourteen generations. And the Jacob dispensation about the same (will be). Joseph and the Brethren dispensation will only last about one thousand years, or the Millennium so-called. Completing this (the new week of seven days), from the beginning with Abraham. Exodus 3:6: "I am the God of Abraham, Isaac and Jacob." Exodus 3:15: "This is my name forever, and this is my memorial unto all generations." Also Luke 20: 37, 38. These alone live unto God. The children of the resurrection, Christ, and his body of saints. The rest of mankind are dead to him. Matt. 22: 32; Mark 8:21, 22: "Let the dead bury their dead." We are presently concluding the second dispensation, the Isaac period, and are shortly to begin the third or Jacob dispensation to complete the body of Christ, the mystery of God, required for the salvation and hope of the whole world (Rom. 8:19-22). [The world has neither hope nor salvation.—Editor.]

"In Isaac (Jesus) shall thy seed be called." Luke 13:22: "Go ye, and tell that fox (Herod, Gentile), Behold, I cast out devils, and I do cures (healing of sinners), today (end of Abrahamic period), and tomorrow (Isaac period, now ending), and the third day (Jacob) I shall be perfected (Christ and his body). Read the 33rd verse.

Matt. 12:39, 40: The "sign of the Son of Man," the body of Christ, completed in three dispensations. "No other sign shall be given to an evil and adulterous generation" (or the world). "I must be in the heart of the earth three days and three nights," six ages, or about one thousand years, or three dispensations. This completes the anointed body of Christ Head, Body and Feet.

This Key unlocks the door to the plan of the ages and dispensations. From Abraham to the present has been four working days, four thousand years, two days and two nights, or two dispensations. The third dispensation, Jacob's, and the fifth and sixth working day of Jesus, or the third day and the third night in the heart of the earth (or men), that completes the feet of the body and head, which is the Christ.

In John 2:19 Jesus also gave this type. "Destroy this temple (he spoke of his body, which is always figurative of his church, the elect saints, flesh of his flesh, bone of his bone), and in three days (three dispensations) I will raise it up." Abraham, Isaac and Jacob dispensation. We clearly notice that all teachings and types Jesus gave are in concert with the plan of the ages, fully corroborating one another's testimony in the seven-day week plan, which began anew with Abraham, to be fully carried out, which is two thousand years for each of three dispensations, as two of them, four thousand years, or four days, being now nearly passed, and one thousand years for the fourth dispensation (Millinnium), making the full seven-day week to the new heaven and new earth.

Luke 13:6: "A certain man had a fig tree (Levites) in his vineyard (Israel), and he came and sought fruit (servants, Israel in the Abrahamic dispensation), and found none. Behold, I

come these three years (three dispensations, Abraham, Isaac and Jacob), seeking fruit and find none. Then he said to the dresser, why cumbereth it the ground? The dresser answered, Let it alone this year also (the third year, Jacob dispensation), till I dung it, and if it bears fruit, well, and if not then (end of Jacob dispensation), after that thou shalt cut it down."

Matt. 13:33, 35: "The leaven which the woman hid in three measures of meal" (in three dispensations), "I will utter things which have been kept secret from the foundation of the world" (Luke 13:21).

This will conclude the Jacob dispensation, which has not begun yet. This dispensation has not expired, as we learn in Rom. 11:25: "Blindness of Israel prevails until the fullness of the Gentiles come in." "Babylon the great" is to pass away with a great noise, when Jacob shall be grafted into his own dispensation (into the feet), "for a remnant shall out of Israel be saved for the heavenly calling." We can see that previous to any millennium must come the fulfillment to natural Israel of the promises made of restoration (about to begin in Jerusalem), when the Jacobs (feet of the body) will fall away from the then instated Mosiac system (Esau), with its animal sacrifices in Ezekiel's temple, then built in the land.

To this order the book of Job testifies, showing a type of Israel in three dispensations in three conditions:

1. Job as Israel in favor, Abrahamic dispensation;

2. Job as Israel in disgrace, Isaac or Gentile dispensation; and

3. Job as Israel restored, Jacob dispensation.

Otherwise the book of Job is a sealed volume; but this manner of exposition throws a flood of light on the history of Judah and Israel.

After the restoration dispensation, the millennium, or seventh day from Abraham, will be in correct order as a Sabbath for God's people and the world, when our Jesus (Joseph) sits upon the throne of Egypt (the world).

This completes the present week of seven days, from Abraham's day, the first day of this week of days, cutting off of all flesh on the eighth day, "the great circumcision." Read 2 Pet. 3:5, 6, 7, 8. Don't overlook the eighth verse. Notice 1 Cor. 3:13: "The fire that will try men's work, of what sort it is." Luke 17:28-30: "Likewise also as it was in the days of Noah and Lot." The flood and fire on the eighth day from creation. Matthew 24:27: "Even thus shall it be when the Son of Man (Jesus) is revealed (first day of the new week). Rev. 21:1: "The new heavens and the new earth (new week). Fifth verse: "Behold, I create all things new."

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[We publish this article, not because we endorse it, but because it is suggestive.—Editor.]

Not where life's currents smoothest flow
Can hearts attain the loftiest goal;
Only in storms the pilot shows
His strength of soul.

—EUGENE C. DOLSON.

I WONDER

If it be a fact that the righteous dead are now in the high courts of heaven, and know infinitely more than when on earth, as popular theology teaches, I wonder what Solomon means when he says: "Whatsoever thy hand findeth to do, do it with thy might, for there is **no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goeth**" (Eccl. 9:10).

If the righteous dead are now playing on golden harps before the throne of God and singing praises to his holy name, as creeds and hymn books teach, I wonder what David means when he says: **"In death there is no remembrance of thee** (God), in the grave who shall give thee thanks?" (Psa. 6:5). God says by the mouth of Solomon: "The living know that they shall die, but **the dead know not anything**" (Eccl. 9:5). The modern preacher says the dead know infinitely more than the living. I wonder which is true.

If the soul, or thinking part of man, is immortal and can not perish, as popular theology teaches, I wonder what David means when he says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His death goeth forth, he returneth to his earth, **in that very day his thoughts perish**" (Psa. 146:4).

A father of a large family and a brother of standing in the church is dead, and on the front seats of the church sit the bereaved family. The minister, thinking to teach an impressive lesson, says: "Dear children, your honored father is not dead. This form you see in the casket is only the house in which he lived. Your father is now in heaven, and is looking down in pity upon you. If you do that which is right you will make him glad, but if your deeds are evil you will cause him sorrow." I open my Bible and read: "His sons come to honor, and **he knoweth it not**; they are brought low, **but he perceiveth it not of them**" (Job 14:21). Shall we believe God or man?

If man is by nature immortal, as theology teaches, I wonder what Job means when he says: "Shall **mortal man** be more just than God?" (Job 4:17). In 1 Tim. 4:16 Paul tells us plainly that **"God only hath immortality."** If this be true, I wonder how all mankind can possibly possess it.

I wonder why the great mass of professing Christians refuse to believe the plain teaching of God's word on these and kindred subjects, and by so doing exchange, as did their father Esau, their precious birthright for a mess of pottage. God in heaven, I wonder why!

S. H. THOMAS.

One should never be ashamed of owning that he has been in the wrong, which is but saying in other words that he is wiser today than he was yesterday.—Pope.

Those who "get by" and then "stay by"
Are those who always work;
There's nothing to this bluffing
The successful never shirk.

SELDEN FISHER.

The life that counts must toil and fight,
Must hate the wrong and love the right,
Must stand for truth by day and night
This is the life that counts.

A. W. S.

THE RESTITUTION

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PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

May 25th we had a most pleasant visit from Bro. Auld.

Sister Rose Millar writes: "Will you please change the date of the Michigan Conference notice? It should be May 29th instead of May 28th." This mistake was not ours, as we followed the copy. Will secretaries please be careful in writing dates? Will they also please send us all notices in plenty of time prior to meetings?

Since we changed the form of The Restitution hundreds of brethren have expressed their thanks for the change. A few, however, have disapproved the change. One sister writes this week that we have "cut it down too small; it does not look as pretentious as it did." Let those who feel this way remember that five dollars in gold is not "as pretentious" as a dollar in silver. It may be news to some that The Restitution now contains practically as much reading matter as it did when they suppose it was "larger." The directors of the paper have eliminated the "leads," cut down the paper in other "pretentious" forms, and yet are giving the readers the same amount of reading matter weekly. The original form of the paper was fully a hundred years behind the times. At an increased expense we are giving you the paper in its present form.

Sister Dixson, of Massachusetts, writes: "In a bundle of papers recently received from a friend was a copy of The Restitution of February 4, 1913. On reading 'Evangelistic Happenings' I was surprised to find what purports to be a quotation from volume 5, page 154, of Bible Studies, viz.: 'It was necessary that Christ Jesus should die, but just as necessary that the man Christ Jesus should live again -should remain dead to all eternity.' I have the six volumes of Bible studies, and can not imagine how anyone can read them without being impressed with the writer's conviction that Jesus Christ not only died for our sins, but rose again for our justification. As I gather from Mr. Russell's publication, his only hope is the second coming of Christ to restore all things, and reign on the earth in righteousness. How could he do this were he to remain dead? No, this is not Mr. Russell's statement. An enemy hath done this." We are always ready to correct any mistake made editorially or by contributors in The Restitution. Sister Dixson obviously thinks an injustice has been done Pastor Russell in the charges made against him by Bro. Wilson. However, we suggest that she has not yet mastered "the depths" of Russelism, and that many absurdities are hidden in verbal niceties which she has not yet perceived. We can not admit that Bro. Wilson has misrepresented his teachings in the quotation made. Our library volume of Bible Studies is dated "1906," the "74,000 edition." From top paragraph on page 454 we quote: "Nor could our Lord have been raised from the dead a man, and yet have left with justice our ransom price; in order to the release of Adam (and his condemned race) from the sentence and prison house of death it was necessary not only that the man Christ Jesus should die, but just as necessary that the man Christ Jesus should never live again, should remain dead, should remain our ransom price to all eternity." Again we quote from the same page, third paragraph from the top: "Since the man Jesus was the ransom price, given for the purchase of Adam and his race, it could not be that the man Jesus is the second Adam, the new father of the race instead of Adam; for the man Jesus is dead, forever dead, and could not be the father or life-giver to the world."

WRATH

The Greek word **orge**, says G. L. Young, occurs in the New Testament thirty-six times. It is rendered indignation once, vengeance once, anger thrice, and wrath thirty-one times. It is found in such expressions as "wrath of man," "wrath of God," "wrath of the Lamb," "wrath to come," "day of wrath," etc.

In the scriptures "the wrath of God is revealed" (Rom 1:18). We are there informed of "the day of wrath" (2:5). This special day is due at the finality of earthly scenes. The sixth seal ushers us to "the great day of his wrath" (Rev. 6:14-17). This is that "wrath to come" of which we read (1 Thess. 1:10). When at last the seventh angel shall sound, then God's "wrath is come" (Rev. 11:15-8). When Christ shall return and at last we all stand before his judgment seat (2 Cor. 5:10), then shall be a time of "indignation and wrath" (Rom. 2:8).

In Paul's time, and likewise in our own time, men treasure up for themselves "wrath against the day of wrath" (Rom. 2:5). Dr. J. A. Best says: "This implies that day by day the impenitent man is increasing the punishment awaiting him at the great day."

Wrath does not mean death. It may result in death, but in itself it does not signify death. There are words in the New Testament that do mean death, but wrath is not one of them. When

death is meant it is those other words that are used But the word wrath has a different meaning, and is used because of this difference of meaning This is so in English. It is equally so in Greek. The wrath of God, though, the divine indignation against sin and the inflexible determination to punish it—this may and will eventuate in the final death of the sinner. Penal death will be a result of which wrath is the just and actively operating cause. "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). "For our God is a consuming fire" (12:29).

"WE THEN AS WORKERS TOGETHER WITH HIM"

The British Weekly reports an interesting sermon given at the Bloomsburg Baptist Church by Mrs. C. Barclay. The opening verse of the sixth chapter of 2nd Corinthians was Mrs. Barclay's chosen text. "We" is a word of comfort. "Together" is a word of power, and when "together" links us with **him** it becomes practically omnipotent." * * * "When the charge is going forward, and the humble foot soldier finds himself for a moment side by side with the general, and when the general turns and says, 'Come on, my man, we must win the day,' etc., it is easy then to charge the ramparts. The general has said "we." In illustrating the power of the "together," the stimulating friction of companionship, Mrs. Barclay told—with the mimicry of a born raconteur—a story of an old maid of the north. "She is very poor, but, as she herself says, 'Though poor, I am superior, as my mother was before me.' She may be plain, but she trusts she is elegant. She is elegant in her diction. If there is a long word that can be used she uses it, especially—(the speaker's eyes danced mischievously)—if she chances to be talking to an author. Finding Miss Letty deep in a work of fiction one day, Mrs. Barclay questioned her in some surprise, and evoked the interesting statement in grandiloquent tones, 'Oh yes, I read all kinds of literature. I peruse books of travel, I peep into biographies, and I read a novel occasionally; * * * as I often say to my friends, 'a little **friction** does us good.'"

Praise for "Young's Concordance"

In the course of the speech Mrs. Barclay paid enthusiastic tribute to that wonderful book, "Young's Analytical Concordance," and her advice to anyone about to have a birthday to choose it for a present caused much amusement and woke hearty cries of "Hear, hear." "In all work, what you want is a vitalizing force." The illustration used to impress this fact was perhaps the most telling thing in a speech every line of which was told. Taking out a tiny object that flashed in the lights, Mrs. Barclay said: "I am going to show you a very precious treasure of mine, which I brought back from the dear old city of Florence." It was a minute jeweled casket, and as it gleamed and glittered it was easy to believe that a "hundred precious stones were set in it." "In this jewelled prison there lives a little bird; * * * every feather is perfect; he is not quite an inch high. When I touch a spring he will pop out and sing you a little song." In response to the laughter—a laughter that had a note of incredulity—Mrs. Barclay added: "You laugh, * * * but Mr. Phillips will bear me out when I say that 3,500 people in Manchester heard every note of his song in the great Free Trade Hall there." There was absolute silence for a moment, and the jeweled lid burst open. "The little song" was indeed audible—every perfect trill and roulade was heard in the back of the church—and it was some time before the ovation for the vanished songster was hushed. Mrs. Barclay drove the lesson home. "There are some church members like that bird—at a given signal they pop up in the pew, and they sing a hymn right through; * * * they may sing such sacred words as 'Were the whole realm of nature mine, that were an offering far too small.' * * * When the hymn is over they go home, and on Monday morning down goes the jeweled lid; * * * they are shut into the prison of worldliness, self-seeking, money-making," and, like the bird, they lack, without knowing it, life and liberty and light."

COMMUNICATIONS

Editor Restitution:

Thinking that some would like to know that we are still trying by precept and example to get the truth before the people of this place (Letcher, S. D.), Bro. Marsh came over from Iowa March 17th and gave us eight sermons to good, attentive audiences.

Bros. Adams and Allard have been here and sown the word, and now Bro. Marsh nas ably presented the truth here. We believe our effort has not been in vain, but that the good word sown will spring up and bear fruit.

Your sister, striving for an entrance into the Master's kingdom, INEZ M. TITUS.

REPORT OF FONTHILL MAY MEETING

The eighth annual May meeting of the Church of God, Fonthill, Ontario, Canada, began on Friday evening, May 23d, and closed Sunday, May 25th. The two ministers present were L. E. Conner, of Cleveland, O., and F. L. Austin, of the Fonthill Church. We were pleased to have Bro. Conner in our midst again. The weather during the meeting was fine ,but cool. Many of the isolated brethren scattered around for miles attended this meeting. Everything indicated that the Fonthill brethren spared nothing in providing for the comfort of each and all who came. A debt of gratitude belongs to them. The committee have no small task to wait upon 200 at dinner and 175 at luncheon and attend every service. The two week-night services were fairly well attended. Sunday was a big day with us, not for temporal food only, but with an unusual appetite for strong spiritual food. The church was well filled every service, and at the evening services the aisles were packed. One or two of the brothers and sisters were absent on account of sickness, including Bro. Wm. Platts, Jr., who has been one of the most active workers.

Bro. Conner's opening address was based upon God's greatest, highest and nobles principle, namely, love, the test of which is obedience. Love not producing obedience was seen to be nothing more than vain delusion. Saturday evening the question arose as to the nature or line of thought best to follow, doctrinal or practical. The subject taken for our consideration was the nature of man. This picture of mortal man in death would

indeed be dark had it not been followed the next evening by a very beautiful discourse on the subject of resurrection. Bro. Ivy, of Port Dover, took the Men's Bible Class. He is a very able and competent teacher. Following the morning service some 105 stayed for communion. A social meeting was held in the afternoon, Bro. Reece, of Jordan, taking the lead. Our experience has led us to sympathize with the isolated ones who have not the privilege of hearing and meeting together on the first day of each week, yet gave abundant testimony of God's keeping power. The young people's meeting lacked nothing to prove by their essays that their minds were readily taking hold of the things pertaining to the kingdom of God

At 8 p. m. a discourse by Bro. Austin was "Leaving behind the first principles and going on unto perfection." The thoughts presented on this subject must have impressed the minds of all intelligent believers as applying to the new creature in Christ Jesus. The last address by Bro. Conner went to show that the outgrowth of a godly life is the result of loving our neighbors as ourselves. How inspiring to those who are looking for that blessed hope, and what encouragement we can give each other when we meet together on these special occasions. And as those who continue to work among us as ministers are working out and telling to others God's wonderful plan of salvation, what growth and development continues. Truth, new to some, is scattered far and wide. And each year brings us to know and love each other more.

One remarkable feature about these meetings is that the truth was presented in a most inoffensive manner, but still with an abundance of material to fortify and build up the individual sufficient for all. And with such thoughts on our minds may we ever press on.

J. H. FLETCHER, Secretary.

INDIANA MEETING NOTICE

Sent by Bro. F. M. McCrory

The Indiana brethren have decided to hold one more session at Old Antioch, near Argos, at the usual time, coming this year June 7th and 8th. This is the forty-ninth year for this church, and Bro. H. V. Reed, who preached the dedication sermon, will be there to herald the truth once more. Bro. Geiselman, of Florida, will be with the brethren again, and something good is in store for those who can be present.

Program

Saturday, June 7—10 a. m., opening address by President of Conference, F. M. McCrory; 10:30 a. m., sermon, J. F. Wagoner; 12:00 a. m., dinner on grounds; 2:00 p. m., sermon, J. W. Williams; 7:00 p. m., sermon, H. V. Reed.

Sunday, June 8—9:45 a. m., social meeting, R. C. Railsback; 10:30 a. m., sermon, H. V. Reed; 12:00, dinner on grounds; 2:00 p. m., sermon, N. H. Geiselman; 3:00 p. m., communion, D. E. Vanvactor; 6:00 p. m., social and song service, J. H. Willey; 7:00 p. m., sermon, H. V. Reed.

DID PETER GO TO HEAVEN?

S. C. LEHMAN

Did Peter go to heaven? My neighbor, Mr. Lane, claims he did, and quotes John 13:36 to prove it. In fact, it proves that Peter was to follow Christ in the death state, into which Jesus was about to be condemned for the sins of the world. This is the reason Jesus, in verse 33, tells them where he was about to go they could not come. He had no thought of telling them they could not come to heaven, neither did Peter understand his Lord so, as Mr. Lane can see by reading 2 Pet. 1:14. Here Peter makes mention of what Jesus in John 13:36 told him, and he stirs them up to remember the promises God granted unto them, by which they were to receive divine nature after their death. The 16th verse shows Peter did not expect to receive this divine nature till his Lord returned, thus proving that Peter did not go to heaven at death.

EVANGELISTIC NOTES

Dear Restitution:

We left you as we were preparing to help in a meeting to be held at Los Angeles. On Saturday, the 3rd, the brethren began to gather, and we had our first meeting together Saturday evening. Several more came on Sunday. We had a fine attendance, especially in the morning. Many had to leave before the evening meeting on account of reaching their homes in time to attend to their chores. Only a few were situated so they could stay all the time, or even a part of the time.

We held regular services each day three times. One day Bro. J. C. Smith, of Burbank, Cal., and Dr. Carey of Pasadena, men who have been First Day Adventists nearly all of their lives, but who on account of their broadness of vision of the future glory of the coming ages are now given the cold shoulder by their former associates, each gave us a lesson; Bro. Carey on prophecy relative to the near advent of the Savior, and Bro. Smith gave us a splendid talk on the importance of being ready for the event. We enjoyed meeting these men and exchanging views, and while they are very near where we as a people were twenty or twenty-five years ago, we are glad to know they had advanced on some lines a great deal from where we heard preaching by J. M. Orrock, Geo. W. Burnham and many of the able men of the First Day Advent Church when we were a boy forty-two years ago.

On Friday evening, the 7th, Bro. A. E. Hatch came from Santa Ana. On Saturday he gave us a lesson which was surely beneficial to all. Among other things he said: "When I was a boy ten or eleven years old I can remember when father used to go and preach. This meant patched clothes for us boys; it meant old clothes made over from the cast-off clothes of others; it meant that my stepmother had to take in washing. We used to write to father; he expected to hear from some of us every day or so. One night I wrote him we were all well, and had had bread and water for supper. I just simply wrote it in my boyish way."

As I listened to him relate the experiences of his boyhood days I just wondered how many boys of today would stand by the faith his father preached under such conditions. I tell you, brethren, this is nearly giving one's life for the cause, and his family as well. How many of us realize that it was just the work of such men that made the Church of God? Preachers alone have not given their lives; their families make just as much

and many times more sacrifices than the preacher himself. Think of a mother at home taking in washing and living on bread and water that the gospel might be preached! If a preacher today is given five or ten dollars many think they've given a great deal, and they have; but the preacher thinks he is badly used. None of our preachers have to live on bread and water that I know of. But if a man did not work at some other work occasionally to keep up, and depended solely on donations, he would sleep in depots, eat at lunch counters and sit up and ride in couches all night if he traveled. But I do not think he would have to come to bread and water. If he kept up the appearances he is expected to in the places he visits, his family might come very near to it even now. I said it took a great deal of fortitude for a boy to stand by the faith his father preached under those circumstances, but if he did not, and should go back on it after such sacrifices, would he not be trampling upon the life of others. I thank God tonight for such men as Bro. Hatch, J. M. Stephenson, H. V. Reed, C. A. Chaplin, B. J. Wilson, L. Chase, B. W. Woodward and all who have made the sacrifice they have for the sake of truth. Had it not been for such men as these there would have been no meeting like we had at Los Angeles. It will be long remembered by those who attended. We felt edified and built up by the association of the brethren in California. We expect to visit with our uncle, J. P. Allard, at Zelzah, for a few weeks before returning to Iowa.

O. J. ALLARD.

REPORT OF MEETING IN LOS ANGELES AND ORGANIZATION OF STATE CONFERENCE IN CALIFORNIA

When we learned of the contemplated visit of Bro. O. J. Allard to southern California we lost no time in communicating with him in regard to holding meetings in Los Angeles and securing his aid in effecting an organization. All the beloved were notified throughout the state, as far as we could secure names and addresses. Many came, mostly from the near-by districts—Santa Barbara, Pomona, Lordsburg, Santa Ana, Long Beach and Whittier being represented. Many good letters reached us from Chico, Sacramento, Oakland, Tulare, Grangeville, Pleasdale, Riverside and San Diego, expressing regret at not being able to meet with us and a "God-speed."

We had a very profitable and enjoyable time, and all feel that much good will result, especially to the little band assembled.

Bro. Allard is a "live wire" in expounding the scripture, and we have been strengthened and built up by his earnest exhortations and his power in rightly dividing the word of truth. May God be with him in the work before him, for the time is short—the day of the Lord draweth nigh!

Our meetings began May 3rd, closing on the 11th, including three sessions per day, Bro. Allard being the principal speaker and teacher. His sermons were strong and vitalizing, and the Bible studies of the afternoons were instructive and profitable. Those on the "Symbolism of the Tabernacle Service" were especially good.

Bro. Kimball gave two lectures from his charts on "The Plan of the Ages" and "The Chronological Times and Signs of the Coming of Christ."

Sister Ether Richardson presented a study on "Sacrifice," and Bro. C. E. Hatch one on "Character Building." Both were most excellent.

The following officers were elected: Lavigne J. Kimball, President; John P. Allard, Vice-President; Mary E. Kimball, Secretary and Treasurer; Mary L. Bailie, Corresponding Secretary.

A meeting was appointed for the second Sunday of June, when Bro. Allard will give a sermon morning and afternoon.

Cash received	$64.25
Expended	41.25
Balance on hand	$23.00

MARY E. KIMBALL, Sec'y.

POETRY

We have searched the Bible through,
Trying to find something new;
But every time it's just the same
You must believe in Jesus' name.

That sacred One, so just and true,
Has told us plain what we must do
To live with him when he shall come
To gather all his loved ones home.

When will he come, and what for, too?
You see he has a work to do;
And that will be on Lord's Day
A thousand years, the Bible says.

That day will be the Savior's own,
When he shall sit upon his throne,
And judge the world with his bride,
The church sitting by his side.

Who is the bride that she will share
The kingdom with the Savior dear?
Those who have not stepped aside, nor
Failed to stem the tide.

The rich, the poor, the great, the small,
Will hear the Savior's call:
"Awake, ye dead, great and small;
I'm here to burst the prison wall."

Then the judgment will begin,
And everyone can see their sins,
And hear the blessed Savior say:
"The wilful sinners must decay."

Then we'll see, what Daniel said,
Atom the image with golden head;
The stone has smote the image sure,
And it's like the chaff of threshing floor.

—W. J. PECK.

"START ME"

"Start me!" cries little Alice from her perch in the swing. "I want to go high, so start me!"

"Somebody can't be starting you all the time," answers Tommy, half impatient of her demands upon him, half desirous of giving her a bit of instruction. "Put your foot to the ground and start yourself."

It is the same story, the same cry the world over. People are longing to mount high along many lines, but for the most part they are sitting still and waiting for somebody to start them. They want to reach success in literature, in business or professional life, but they want to swing high from the first—to be pushed by someone's money, strength or name. Those who are really willing to begin with their feet on the ground and start themselves are comparatively few.

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Opens April 1, 1913, Closes June 30, 1913

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FIRST AWARD—To the person who secures the largest number of new yearly subscriptions to The Restitution between the dates of April 1, 1913, and June 30, 1913, we will give free a TWENTY-YEAR GUARANTEED GOLD-FILLED WATCH, with choice of Elgin, Waltham or Deuber-Hampton movement, either ladies' or gentlemen's size. This is a beautiful watch and a splendid timepiece. You can also choose a plain or fancy case.

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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1:5-15); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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THE "SEVENTY WEEKS" OF DANIEL

CHAS. A. GOSS

By the prophet Jeremiah, a captivity of seventy years was foretold as a punishment to befall **Judah** for idolatry and sins (Jer. 25:8-12). Near the closing year of this captivity in Babylon, in the first year of Darius, the prophet Daniel understood from his study of this prophecy that the seventy years was near its close. This period of seventy years extends from the first destruction of Jerusalem by Nebuchadnezzar (2 Kings 26:10; Jer. 25:1) to the edict of Cyrus for the return of the Jews to their own land and the rebuilding of the temple (Ezra 1:2); that is, from B. C. 605 to the end of B. C. 536. Before considering the "seventy weeks" period in its relation to Jewish restoration it may give us a better apprehension of the divine "times and seasons" and of God's manner of measuring the great periods of history to consider the seventy years which were just ending when the prophet foretold the period of **"seventy weeks"** of their restoration.

In the prophecy of Jeremiah there is no element of symbolism concerning the seventy years. Seventy years **is called seventy years,** hence it is reasonable to interpret the words of the prophet **literally,** just as we see that Daniel did. Seventy years is the normal meaure of human life, and is the **day** of which **symbolic prophetic** periods are multiples. Astronomically, it is **a soli-lunar cycle,** in which the solar years gains on the calendar-lunar year of 360 days, **one entire year.**

It is also interesting to note that the period of **seventy** yeaar enters into the reckoning of the duration of the great empires, though not mentioned in that connection. Thus the Babylonian empire stood from the era of Nabonassar, 747 B. C., to the capture of Babylon by Cyrus, 538 B. C.=210 solar years, or 3x70=210 years. The seventy **years** of the Jewish captivity was almost exactly **the last third** of the period named. And the **whole** existence of Babylon would be **seven prophetic months.** The period of the second great empire was also measured by the same method, but on the lunar or inferior scale of years, compatible with its inferior glory as compared with its great predecssor, Babylon. The Persian kingdom of "silver" endured 210 **lunar** years from B. C. 538 to B. C. 334—three times seventy years, or seven months of years. So the Grecian, or third universal kingdom, was also measured by the same scale, enduring 280 lunar years (i. e., from the conquest of the Persian empire, B. C. 334, to the capture of Jerusalem by Pompey, the Roman, B. C. 63), or 4x70=280 lunar years. And as showing the supreme rule of the number seven, we note that the combined duration of three, the Babylonian, Persian and Grecian, was 707 lunar years, i. e., 217, 210 and 280, respectively, in the order named.

Anti-typical Babylon is twice said to endure **forty and two** prophetic months, during which **the symbolic holy city** and temple court are trodden under foot (Rev. 11:13).

From the ninth chapter of Daniel we read of "seventy weeks" being determined to restore and build Jerusalem and for the coming of Messiah the Prince. The event itself proved that it was to be **weeks of years,** not of days. Had it been foretold, as was the seventy years captivity, in literal language, it is obvious that the fulfillment might have been interfered with. It is hardly supposable that the predicted "cutting off" of the Messiah would have taken place had the ambiguity of the language not existed. But this period was not composed of elements unknown to Jewish history; it was simply **ten** of their jubilee period of forty-nine years expressed in a different way. A peculiar fact in their history is that it had figured in other epochs, as for instance, from Abraham to the entrance into the land of Canaan under the leadership of Joshua was "seventy weeks," or about 490 years; and from this date, B. C. 1585-1586, to the beginning of Saul's reign as the first king of Israel (B. C. 1096) was also another ten jubilees, 490 years, covering the period of the **days** of the judges and Samuel, styled the **Theocracy.** From the day of Saul, the first king, to the capture of Jerusalem by Nebuchadnebzzar, B. C. 606, in the reign of the last independent Jewish king, was another period of "seventy weeks," or 490 years. By this we see that **the seventy weeks** mentioned in Daniel's prophecy of the restoration was **the fourth** in a series of such periods dating from the days of Abraham and reaching to the coming of Messiah the Prince. Similarly, we note that the **seventy years** of the captivity was **the third** such period in the history of the kingdom of Babylon, dating from the era of Nabonassar. It is quite worthy of note that the period of 490 years, though so clearly indicated as being used by divine wisdom and foreknowledge in measuring epochs of history throughout Israel's existence, as we have seen, yet is never clearly and specifically mentioned in any case.

These recurrences are mentioned to impress upon the minds of all readers that **God has a plan and a perfect system of times and seasons,** and that they are just as certain and unchangeable as are the movements of the great orbs which re-

volve through space in endless cycles. He has made no miscalculations in the past; will make none in the future. All these periods go from a certain time to a certain time, and no breaks occur in the regular sequence of years and events.

But we are told by a certain school of writers that God ceased counting time for Israel during the last week of the seventy, and they tell us that the events of this last week of the prophecy remain to be fulfilled as the closing events of the present age. To find place for such an impossible supposition or theory they announce that "God stopped counting time for Israel" at that time. "Israel's clock stopped," say these befogged interpreters, and they inform us that at the close of this gospel age it will be "started again," and the prince that is to come and destroy the city (verse 26) will come in the person of a false Messiah, in whom we must believe all the prophecies relating to "the man of sin" and "Anti-Christ" are to be accomplished in the space of seven literal years.

We would as readily believe that God had stopped the sun and moon in their circling orbits as that he had stopped reckoning the time, which from the beginning of time had been measured by their movements. Did God stop reckoning time in any of the other periods of "seventy weeks" which have been so evidently a part of his plan in dealing with Israel in all past ages? No, we find no such vagary in the divine system of counting time. His system of "times and seasons" does not require that the great break of nineteen centuries should occur between the sixty-ninth and seventieth "week" of Daniel's prophecy, nor is any break indicated at all. The "weeks" must run on in unbroken sequence to a consistent end.

"And after three score and two weeks shall Messiah be cut off, but not for himself" (Dan. 9:26). By reading the previous verse we have no difficulty in seeing that this was the seventieth week, for the commandment restore and to build Jerusalem unto Messiah is said to be a period of 7x62-69 weeks, till he shall have come. Now, as there is but one more week to complete the seventy, is it not self-evident that when the Angelic Revelator resumed speaking of the Messiah at the beginning of verse 27 he could be speaking of no other week than the one remaining of the seventy, which he had not as yet expounded to Daniel?

To the coming and public ministry of Messiah was 483 solar years from the command to rebuild the city, which edict was made B. C. 457, and extends to 27 A. D. As is well known, the Messiah was cut off in the midst of the week of years following after the date above indicated, in other words, in A. D. 29.

Now, as we know that it was not intended that Daniel's contemporaries should fully understand this prophecy, and the angel commanded him to close up and seal the words, it is evident that some method was to be used which would give the people ground for hope, and leave room for doubt and skepticism at the same time. Events must be revealed and the time be left so veiled and uncertain that the actual fulfillment was necessary to positively establish the truth. By thus reckoning we see how that order or continuity of the story must be broken or interrupted to prevent a correct interpretation by those of that generation who were actors in it. If we have grasped the idea, now let us, after reading in verse 26 the words, "Messiah shall be cut off, but not for himself," just regard the balance of that verse as parenthetic, and drop down to verse 27, read right along to the end of it, and then the portion of verse 26 regarding "the people of the prince that shall come and shall destroy the city and the sanctuary"—the order of events as they occur in fulfillment.

God's mercy lingered forty years after his Son, the Messiah, had been cut off and rejected by the nation of the Jews. The wicked city of Nineveh had repented when God had spoken by the mouth of the prophet Jonah, saying: "Yet forty days and Nineveh shall be overthrown." The records says: "The people of Nineveh believed God, and proclaimed a feast," etc. But Jerusalem did not believe nor repent, even when forty years of grace was allowed. How well does history confirm the truth which Jesus himself had declared to that city? He said: "The men of Nineveh shall rise in judgment, with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here" (Matt. 12:41). History tells us how the Romans under Titus began in A. D. 66 the war which brought destruction upon the city of Jerusalem in A. D. 70 (the war continuing until A. D. 73), forty years after the crucifixion of the Messiah. Some futuristic interpreters, by assuming that a personal Anti-Christ or false Messiah is referred to as "He who shall confirm the covenant with many for one week, and in the midst of the week cause the sacrifice and oblation to cease," have built up a fanciful interpretation of other scriptures, and force them to serve as a bolster to their flimsy theory. They assume that Anti-Christ is to make a "covenant" with the Jews, who receive him as their Messiah; then break his covenant with them, take away the daily sacrifice, and persecute them for their religion. They discuss "Anti-Christ's seven years' covenant with the Jews," as though it were as well established a truth as God's covenant with Israel on Sinai.

The prophecy of Dan. 9 does not allude to Anti-Christ, past and future, but is entirely relative to the first advent of Christ, his rejection and death, and the Roman destruction of Jerusalem that followed. Regarded from a historical standpoint and as a fulfilled prohpecy, it is one of the strongest evidences of the Messiahship of Jesus of Nazareth and of the inspiration of the scripture. Futurist teachers are guilty of tampering with a great fundamental prophecy, and by applying the same to a fanciful creation of their own minds bid us look for a personal Anti-Christ to arise and fulfill this great prophecy. Given at the close of the seventy years of captivity in Babylon, it gave under its veil of symbolism the duration of the restored nation of Israel up to the advent of Messiah. It foretold that within 490 years from the date of the decree to restore and to build Jerusalem the long-predicted supreme atonement for sin was to be accomplished by him, reconciliation for iniquity effected, and everlasting righteousness be brought in; that vision and prophecy should be sealed up, and the Most Holy anointed.

This period was also subdivided in three parts: 7 weeks, 62 weeks, and 1 week=49 years, 434 years, and 7 years. The rebuilding of the city and re-establishment of the Jewish polity would occur

in 49 years, or "seven weeks;" 434 more would elapse, and the Messiah and Prince would appear. At some time within the seventieth week, or last seven years of the period, Messiah must be cut off; but not for himself. This prophecy further tells us how Jerusalem and the temple would subsequently and in consequence be destroyed, and a **flood of foreign invasion overflow the land,** and that, though **"cut off,"** the Messiah would confirm the covenant with many during that week—the last week of the seventy, in the midst of which he would "cause the sacrifice and oblation to cease." Jerusalem, then desolate, should so remain until the judgment predetermined should fall upon the desolator. That judgment is now being executed upon the people and nation of the false prophet, and the eastern "little horn" power will be utterly wasted and driven out. How was it in the past?

All was accomplished with exactness. The edict to build and restore was issued to Artazerxes, and Ezra and Nehemiah were the two great restorers of the Jewish polity and religion. Their joint rule or administration was about "seven weeks," or 49 years; the wall and street were built in troublous times. After a lapse of 434 years more Messiah the Prince did appear, and his words were: "The time is fulfilled, and the kingdom of God is at hand." "He came to his own (people), and they received him not." He was "cut off" from the land of the living, but not for himself. The next scene shows the Roman soldiers—"the people of a prince that shall come" (Titus); they did as the prophecy foretold and destroyed both city and sanctuary, and swept away the people as by a flood. But the Messiah's work had been done he did confirm the covenant with "many," though the nation rejected him and it. What covenant did he confirm? He answers: "This is my blood of **the new covenant,** which is shed for many for the remission of sins." He is the "mediator of the new covenant." Do we have any need to explain here the relation or bearing the **"cutting off"** of Messiah has to the blood of the new covenant confirmed or ratified and made effective thereby?

The "prince that shall come" is easily descriptive of Titus (verse 26), but the pronoun "he" in verse 27 can not possibly apply to him, nor yet to a future Anti-Christ. If it does not apply to Titus—he being the one referred to in verse 26—how are we going to find any room for Anti-Christ? Impossible! It is Messiah who alone can be said to have **caused the sacrifice and oblation to cease,** and who made the city desolate on account of the "overspreading of abominations." Refer again to Deut. 28; 29:24-28, and see how exactly they were receiving the judgments written of them. In Jesus' own words: "The blood of all the prophets which was shed from the foundation of the world may be required of this (that) generation, from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple. Verily I say unto you, It shall be required of this generation" (Luke 11:50, 51).

It only myself could talk to myself,
As I know him a year ago,
I could tell him a lot
That would save him a lot
Of things he ought to know.

HOW THE GOSPEL WAS REDISCOVERED IN THIS AGE

Darkness had covered the earth and gross darkness the people. So-called Christianity had descended to about its lowest ebb in the middle ages. The dominant Catholic power had absorbed everything it could from the heathen world and still retain the name Christian. Morality had sunk to a very low condition. Then God raised up two great champions in the beginning of the sixteenth century to bring the scriptures to the knowledge of the (so-called) common people, viz., Luther in Germany, and Tyndal in England. Luther is a much better known character than Tyndal; but all English-speaking people are much more indebted to Tyndal for an opportunity to read the scriptures in their own language than to Luther. He was educated both at Oxford and Cambridge universities; he was from his youth very religiously inclined. He resolved when quite young to translate the New Testament from the Greek into English. He was born in 1484, the year following the birth of Luther. The Lord was preparing champions to destroy the Catholic power. Tyndal went to London in 1523 to fulfill his long-cherished desire to translate the New Testament into English. Failing to get any help there with his great work, he went to Germany in 1524. There he published his translation of the New Testament in 1525 or 1526, and sent it to England. There it met with the most bitter opposition from the clergy. Bishops bought up all the copies they could get hold of and burned them; but the people were eager to get them and many copies got into circulation, notwithstanding all the efforts of the government and the clergy to destroy it. Tyndal's version is practically our New Testament of today, known as King James' translation. The so-called translators practically adopted Tyndal's translation; the spelling was the main thing they altered. Tyndal also translated the Pentateuch and the book of Jonah. In 1533 he took up his abode at Antwerp, where, in 1534 and 1535, he published two revised editions of the New Testament. In 1535 he was seized by the old Mother of Harlots, cast into prison, and, after a confinement of sixteen months, was strangled, and his body burned.

He, in common with Luther, saw clearly that the immortality of the soul was a heathen doctrine, and he denounced it. Tyndal wrote: "In putting departed souls in heaven, hell and purgatory you destroy the argument wherewith Christ and Paul prove the resurrection. What God doeth with them, that shall we know when we come to them. The true faith putteth the resurrection, which we are warned to look for every hour. The heathen philosophers, denying that, did put that the souls did ever live. And the Pope joineth the spiritual doctrine of Christ and the fleshly doctrine of philosophers together—things so contrary that they can not agree. [illegible] And because the fleshly-minded Pope converted into heathen doctrine, therefore he corrupeth the scriptures to establish it. [illegible] **If the souls be in heaven, tell me why they be not in as good a case as the angels be? And then what cause is there for a resurrection?**

Luther also wrote against the immortality of the soul. He said: "I permit the Pope to make articles of faith for himself, such as the soul is the substanital form of the human body, the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals; that such his faith is, such may be his gospel, such his disciples and such his church; that the mouth may have meat suitable for it, and the dish a cover worthy of it."

Sir Thomas Moore took up the defense of the soul's immortality against Luther, and wrote: "What shall he care how long he liveth in sin that believeth Luther, that he shall after this life feel neither good nor ill in body nor soul until the day of doom?" To this Tyndal replied: "Christ and his apostles taught no other, but warned to look for Christ's coming again every hour, which coming again ye believe will never be, therefore have ye feigned that other merchandise."

Pope Leo X., who died in 1521, called what is known as the fifth council of the Lateran. At that council this decree was issued: "Whereas, some have dared to assert concerning the reasonable soul that it is mortal, we, with the approbation of the sacred council, do condemn and reprobate all who assert that the intellectual soul is mortal, seeing that the soul is not only truly and of itself essenitally the form of the human body, as it is expressed in the cannon of Pope Clement V., but likewise immortal; and we strictly prohibit all from dogmatizing otherwise; and we decree that all who adhere to the like erroneous assertion shall be shunned and punished as heretics."

It would appear from this decree there were quite a number at that time who were denying the immortality of the soul. Luther's followers and admirers keep very quiet about his belief on this matter, and have quietly gone back to wallow in the Roman dunghill; and the churches which believe and teach this heathen doctrine may well be called the daughters of the Mother of Harlots. Very few of the early so-called reformers, as far as I can trace, were willing to discard this heathen dogma. Calvin wrote hotly against those who dared to question that the soul was inherently immortal. He asserted that the soul is wide awake in a state of consciousness through the whole night of death. He called his opponents babblers, madmen, dreamers, drunkards, etc., and that settled the whole question as far as so-called Protestantism was concerned.

Luther was summoned to the Diet of Worms to answer for his heresy. He secured a safe conduct from Charles V., and went much against the wishes of his friends, who tried earnestly to dissuade him from going, but he told them he would go to Worms, "although there were as many devils in it as there were tiles on the housetops." He went, and came out safely from among the devils, but he had to go into hiding for quite a while afterward, for the vicious old harlot would have burned him if she could have got her hands on him after that safe conduct had expired.

On his return from Worms he was seized, at the instigation of his friend, the Elector of Saxony, and safely lodged in the old castle of Worthburg. He remained there about a year. While there he translated the New Testament into German, thus placing within the reach of all Germans the gospel of the Lord Jesus Christ, as Tyndal had done for English-speaking people. If it were not for false doctrines instilled into the youth it would not be a hard matter, it seems to me, for any intelligent person to come to a knowledge of the gospel by simply studying the teachings of the New Testament alone; but very few are apparently able to do it. The only one I have ever been personally acquainted with who was able to do it alone was my own father, and he had no schooling, but, Scotchman-like, he had large caution. He was afraid to tell of his discovery for fear of being called an infidel; but after I sent him literature on the subject he came to London, where I was, four hundred miles from his home, to be baptized. After that he had no hesitation in spreading the gospel. It took me, however, over two years of hard work after the subject had been forcibly brought to my notice, before I could rid myself of many of the heathen ideas I had been taught in my childhood. My great difficulty was, Could it be possible that all these great and learned men were wrong, and had been misleading people through the ages? At last, when I became convinced that such was the case, I resolved that I would find out, if possible, when, how and by whom the gospel had been perverted; and I have been engaged in that quest for over fifty years. I have found that an immense number of those reputed to have been the great teachers of truth have been pervertors of the gospel.

A. W. WALLACE MASON, M. D.

THE STUDY OF PROPHECY

"We have also a more sure word of prophecy; Whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn and the day star arise (Jesus, the bright and morning star), in your hearts knowing this first, that no prophecy of the scripture is of any private interpretation. For the prohpecy came not of old time by the will of man, but holy men of God spake as they were moved by the holy spirit" (2 Pet. 1:19-21). Peter informs us that the word of prophecy is something that is "sure," and can be relied upon; it is a solid rock that will never disappoint us. But says one: "I have not found it so. I find nothing over which theologians wrangle and dispute and differ as they do over prophecy. Why is it so?"

The answer is, the "private interpretation" of men alone are responsible for the differences that exist at the present time. There is too much interpreting done; one interprets one way, another in some other way. Prophecy largely interprets itself. Let me give a few samples. In Daniel 7 Daniel had a vision concerning four beasts, "a lion, bear, leopard, and the fourth a nondescript beast, which had ten horns." Now notice the divine interpretation (verses 17, 18): "These great beasts which are four, are four kings that shall arise out of the earth." Verse 19: "Then I would know the truth of the fourth beast." Verse 23: "The fourth beast shall be fourth kingdom upon earth." Verse 20: "And of the ten horns that were in his head." Verse 21: "And the ten horns out of this kingdom are ten kings that shall arise." Dan. 8:3: "Then I lifted up mine eyes and saw, and behold, there stood before the river a ram which had two horns, and the two horns were high, but one was

higher than the other, and the higher came up last." Verse 20: "The ram which thou sawest having two horns are the kings of Media and Persia."

See verse 5: "Behold, and the goat came up from the west on the face of the whole earth and touched not the ground, and the goat had a notable horn between his eyes." See verse 21: "And the rough goat is the king of Grecia, and the great horn that is between his eyes is the first king."

See Rev. 1:12-16: "I saw seven golden candlesticks; and in the midst of the seven candlesticks one like the Son of Man. * * * And he had in his right hand seven stars," etc. See verse 20: "The mystery of the seven stars which thou sawest in my right hand and the seven golden candlesticks. The seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches." What are the seven churches? See verse 4: "John to the seven churches which are in Asia."

See Rev. 17:7: "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman and of the beast that carried her, which hath the seven heads and ten horns."

See verse 9: "The seven heads are seven mountains on which the woman sitteth. And there are seven kings; five are fallen, and the other is not yet come, and when he cometh he must continue a short space. * * * And the ten horns which thou sawest are ten kings which have received no kingdom as yet."

I might give much more, but space will not permit. There is no difficulty whatever in understanding the above if the "private interpretations" of men are rejected.

The book of Revelations is far from being a "mystery;" all the mystery there is in it is man-made. It is a plain message of God to his "servants." It is difficult to make these things plain in a few disconnected papers, so I have concluded to issue a 96-page book, bound in cloth, to cost 25 cents each. In order to meet the cost of production it will be necessary for each one to pledge for as many copies as they may feel able. Kindly let me hear from you at your earliest convenience. Address: W. H. Wilson, 625 N. Willow Avenue, Austin Station, Chicago, Ill.

INCARNATION, PRE-EXISTENCE

J. AUGUST SMITH

The theory of incarnation is a doctrine borrowed from ancient mythology, and is the foundation stone upon which is built the doctrine of a personal immortal-soul entity in man, and its transmigration from the human body at death into another body of some kind—human, fish, reptile or fowl.

Incarnation is a heathen legend, and in order to sustain the doctrine of an existent, personal, prehuman body Christ, the theory of incarnation has been tacked in to so-called Christian belief. But **the term incarnation is not found in the Bible,** and therefore the dogma of incarnation should be rejected by all believers in the holy scriptures; for whatever can not be expressed in Bible language is not a Bible doctrine. That Jesus had a personal existence prior to his begettal, and his incarnation and reception by Mary as her Son at his birth, is but an importation of a heathen idea.

Incarnation has a bad origin; it is anti-Christian, and leads to many harmful and unscriptural theories, especially that of an immortal-soul entity in man; and therefore the doctrine of incarnation should be renounced, abandoned by all who accept and believe the Christian Bible. The babe of Bethlehem was and is the Christ of God; the body Jesus was and is the begotten Son of God. This babe, this begotten Son of God, had no personal, independent existence until the day the angels announced his birth to the shepherds. Jesus could not, therefore, have had a prior, independent, personal existence.

The Christian has not an incarnated Son of God as his mediator with God, but a "begotten" Son of God (John 3:16). Jesus was "begotten," he was "born," he was "eight" days old, he was "twelve" years and "thirty" years old. Jesus is not a twin God from the beginning, always existing like his Father the Almighty himself.

But what does the teaching of Christ's pre-existence mean? That **he existed before he existed!** Strange logic! Christ existed before he existed; wonderful discovery! Yet this is the belief of the Catholic and Mormon churches, and also believed by many Protestants.

The term **pre-existence is not found in the Bible,** and, as before stated, whatever can not be expressed in Bible language is not a Bible doctrine. After the resurrection of Jesus he said: "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have" (Luke 24:39). The flesh and bones of the Son of God is Jesus himself; he is not an incarnated, pre-existent God who made the world; Jesus is the begotten Son of God. Jesus was begotten—not incarnated. He died for man; he rose again from the dead, and this same Jesus that ascended to heaven shall return again (Acts 1:11) to judge the world and to reign as King over all the earth when it is made new.—Messiah's Advocate.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered by yours.—Ayers.

It is almost as presumptuous to think you can do nothing as to think you can do everything.—Phillips Brooks.

Idleness is a great enemy to mankind. There is no friend like energy, for if you cultivate that it will never fail.—Bhartrihari.

THIS IS OLD BUT VERY TRUE

'Tis better to buy a cheap bouquet,
And give to your friend this very day,
Than a bushel of roses, sweet and red,
To lay on his casket when he is dead.

When I can do no more,
I can always do this:
I can look upward and implore
Strength for my helplessness.

THE RESTITUTION

Issued Weekly By

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It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor does exercise a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the message of particular texts in the writings of contributors.

PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

Bro. Maxey, of Plymouth, Ind., was a pleasant caller this week.

Bigoted, egotistic people are the ones who get insulted quickest.

"Let no man deceive you with vain words." If ever there was a time when we should take heed to this injunction it is now. "Because of these things cometh the wrath of God upon the disobedient." Cling to the Bible, my brother.

Don't be alarmed when there is impending gloom or when there are evil forebodings. The enemy will try to deceive the very elect. God is at the helm; he will safely guide and protect you if you trust him. "He abideth faithful."

The brazen serpent (Numb. 21:8-9) is a type of Christ "made sin for us" (Jno. 3:14, 15; 2 Cor. 5:21). Look to him and live, ye serpent-bitten humanity!

Sunday, June the first, was a blessed day in Cleveland. Two candidates, Mrs. Rowe and Mr. George P. Alldridge, were obedient to the faith. Both cases are of unusual interest.

Sister Rowe has been associated with different bodies who had a few items of the truth, but who knew not the truth as a grand harmonious system of the "things concerning the kingdom of God, and the name of Jesus Christ." These purblind "fellow-servants" could not satisfy her with fragments of truth distorted and exaggerated, so, desiring "the whole truth, and nothing but the truth," the providence of God sent her to the fellowship of "the brethren" (Rev. 6:11).

The case of Bro. Alldridge is possibly more remarkable still. In the fellowship of the Russellite fraternity for the past twenty years, an indefatigable worker in that body as elder and minister, his acute mind became restive as the fatuous theories of that befogging system were apprehended. His good and honest heart led him to become a truth-seeker. Thus while God was preparing him for his message of salvation, in his good providence he was also preparing the means "to open his eyes, turn him from darkness to light, from the power of satan to God, that he might receive the remission of sins, and inheritance among them that are sanctified by faith." Sister Chappele, a neophyte in the truth, was honored of God in reaching him with the message of life. She placed a book in the library dealing with the truth in some of its elements. This Bro. Alldridge found: a small thing, doubtless, yet it led him out of the bewildering, mind-unhinging theories of the "fellow-servants" into the heart-satisfying truth of God's revelation and the fellowship of "the brethren." The Lord make this dear sister and brother happy and useful in the work of the truth.

COMMUNICATIONS

Dear Restitution:

I wish to write and thank Sister Wince for her article under the caption, "Pray for your ministers." As she says, we go out in a cold world and "fight with men like beasts," and have many trials; and oh how comforting to know that somewhere some brother or sister is praying for us! Paul said he prayed for the brethren. Who can tell the good that may result from such a religious invocation? It is a duty, and duty performed has its reward.

I hope every one of God's people will perform this most pleasant duty. Don't let us neglect it. Let us all be up and doing.

One who needs your prayers, and who prays for you. ALMUS ADAMS.

Dear Restitution:

I read with interest Bro. Hogarth's comments on the judgment. He says the first one is at the coming of Christ. I would like very much if Bro. Hogarth will in The Restitution give us, in a few plain words, supported by statements of scripture, what judgment Peter refers to in 1 Peter 4:17: "For the time is come that judgment must begin at the house of God." What judgment is this? When does it begin, and who is it that is judged, Bro. Hogarth?

Yours in the work, O. J. ALLARD.

BEREAN DEPARTMENT

"Our Savior"

In the coming of our Savior we have the glorious hope, the price of which can not be equaled with gold.

And how thankful we should be for what God has done for us, and purposed concerning us. How should our hearts soften at the contemplations before us, and swell with emotions of love toward so great a benefactor. How we should be concerned to find out the will of such a friend and seek to approve ourselves unto him!

How cheerfully should we hail him as the chief among ten thousand and the one altogether lovely!

How we should do his gracious commands, and keep his loving counsels. In him is our strength, our hope and our joy. He is not ashamed to be our Savior, and surely we should not be ashamed to be his people, looking for that blessed hope, his appearing. Let us then give ourselves to him, which is our reasonable service. Let us fully identify ourselves with Jesus, knowing that when he shall appear we shall be like him, for we shall see him as he is. Let us not forget that "every man that hath this hope in him purifieth himself, even as the Savior is pure;" and let us remember it is "only unto them that look for him" that "he shall appear the second time without sin unto salvation."

Yours in Christ, LILLIAN DAUNTLES.

TESTS OF CHARACTER

Search me, try me, lead me (Psalm 139:23, 24); God tests us by the spirit and the word (1 Cor. 4:5; 18).

1. God commands us to love our enemies; also to pray for those who despitefully use us (Matt. 5:44).

2. God commands us to not resist him that is evil (Matt. 5:39-42).

3. He commands us to overcome evil with good (Rom. 12:21).

4. Do you love Christians as the Christ loved you (John 15:12)?

5. Are you willing to lay down your life for the brethren (1 John 3:16)?

6. "In honor," do you prefer others to yourself (Rom. 12:10)?

7. Have you learned to be content in whatsoever state you are (Phil 4:11)?

8. Do you think more highly of yourself than you ought to think (Rom. 12:3)?

9. Have you enough love to stand the following tests (1 Cor. 13:4-8):

(a) "Love suffereth long, and is kind, never displaying the least resentment.

(b) "Love envieth not;" that is, she does not crave what others have.

(c) "Love vaunteth not itself;" that is, she is not rash, forward or self-assertive.

(d) She "is not puffed up;" that is, she has no opinion of herself.

(e) "Doth not behave herself unseemly," or unbecomingly, but is always courteous and obliging.

(f) She "seeketh not her own." What is truly her own she holds with a slack hand. She gives to him that asketh of her, and takes joyfully the spoiling of her goods.

(g) "Is not provoked." Treat her as badly as you may, she is not ruffled in the least.

(h) She "takes no account of evil." She has no memorandum book in which to record insults or outrages, nor does she have any memory to recall the evil done to her.

(i) She "rejoiceth not in iniquity, but rejoiceth in the truth." Truth and love are born companions, and will remain so.

(j) "Beareth all things"—all that falls to her lot, and that, too, without the least impatience.

(k) She "believeth all things;" that is, all the words of truth.

(l) She "hopeth all things;" that is, she puts the best construction on all things, and sees the silver lining in every cloud.

(m) "Endureth all things." Nothing is horrible enough to excite her to impatience. She trusts patiently under every burden, knowing that it is one of the "all things" that work for her good.

(n) Love "never faileth."

Ask yourself this question: Do I measure up to all of these requirements? If you find that you fail in any particular, just know that God has something more to do in you.—Selected, Leota B. Hanson.

In the death of Sister Nellie Congleton, one has gone from our midst who will be greatly missed. She was Second Vice-President of the Illinois Berean organization, and President of the society at Moriah. One so true and faithful in all her duties, so devoted to any work in the Master's cause, one whom it seems we could not well spare; but "God's ways are not our ways," and, though we can not understand why these things must be, yet we can trust Him who doeth all things well, and, "Sometimes when all life's lessons have been learned, the things o'er which we grieve with lashes wet will flash before us out of life's dark night, and we shall see how all God's plans were right, and we shall say that he knew best."

In a letter written a few weeks before her death she spoke regretfully of the fact that the Moriah society was forced to discontinue its meetings on account of so much sickness in the community, saying how helpful the lessons had been, and that she was looking forward to an early date for meeting again, speaking hopefully of the work before her in the interest of the society. So we would say to you who are members of that little band, you can do honor to her memory in no better way than to take up the work she has left behind, and with God's help carry it forward in the way you know she would wish it done.

Let us all strive to be as faithful and true as our dear sister was, that we may meet her in that kingdom where partings shall never come.

One who knew and loved her.

ANNA E. DREW.

OBITUARY

F. C. Myers, of Pomona, Cal., fell asleep in Jesus at his home on Tuesday, May 27, 1913. He was born in Ohio, January 25, 1847; married to Miss Minerva Wright, of Plymouth, Ind., July 6, 1870. Three children survive—Mrs. P. D. Nelson, of Fremont, Neb; Mrs. A. W. Oliver, of Merced, Cal., and G. A. Myers, who with his wife made his home with his parents. They and a loving wife are left to mourn his loss.

He was baptized into the saving name in 1880, then moved to the state of Nebraska. After residing there several years he moved to California, then moved back to Indiana. But, after having tasted of the sweets of the salubrious climate of California, he could not stand life in Indiana. A few years ago he returned to Pomona, where he lived until his death by apoplexy. His demise was a shock to all, as they had anticipated no serious illness, although he had been ailing for some time. Words of comfort were spoken by the writer upon

the subject of the resurrection, after which we laid him to sleep in the beautiful Pomona Cemetery to wait the call of the Master.

O. J. ALLARD.

AN OPEN LETTER

My Dear Friend:

You have asked me to give you my views on women voting. I apprehend from your words that you would like to know what my mind is as to what the scriptures teach on this subject. After thinking much on this question and searching the word of God, I would like to amend your question, "May women vote?" to this; "May saints (men and women) vote?" In other words, is voting on the affairs of this world sanctioned by the Bible?

My reason for changing the question is found in Gal 3:28: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye (saints) are all one in Christ Jesus."

From this I take it that all commands of this kind are given jointly to men and women as members of one body, even Christ. Now, let us take up the question, Are saints allowed to vote on the affairs of this world"

First, what does the word vote imply? Webster gives as one definition: "The expression of a will or choice in which the person voting has an interest, **in common with others**, either in electing a man to office or in passing laws, rules, regulations, and the like." We may therefore make the question a little more comprehensive and ask: "Are saints allowed to have a voice in making laws, rules or regulations relating to this world, which the apostle Paul styles "the present evil world" (Gal. 1:4)? Peter says that Christ left us an example that we should follow (1 Pet. 2:21). Let us see, then, how Jesus stood as related to the governing (or law-making) of this world.

Turning to Luke 12:14 we find a certain man asking Jesus to decide a question of legal inheritance. Jesus' answer was: "Who made me a judge over you?" From Matt. 17:24-27 it seems that our Lord did not feel called upon to change, or try to change, what he plainly showed was an unjust law; he simply was subject (as the spirit commands) to the powers that be.

If it is right and lawful to give our time to the changing of what we call the bad laws of this world, or making new ones, why did not Jesus leave us the example? He answers in John 18:36: "My kingdom is not of this world." We see from these scriptures that the Lord refused to become entangled in any way in the government of this world, because he says "My kingdom," or time of ruling, is not of this world or age. We ask, then, what was Jesus' mission in this world? You find his answer in Luke 4:43: "I am sent to preach the kingdom of God." Now looking to the example left us by our Head, we have established two facts.

First, Jesus did not take any part in regulating the affairs of this world by electing men or making laws in common with others (which Webster defines as voting).

Second, he himself said his mission in this world was to preach (or teach) the things concerning the kingdom of God.

This is the example which Jesus left his brethren, and which the holy spirit bids us follow.

Now, let us see what is the direct command to the household of faith. In John 17:16 we find this statement: "They (the saints) are not of this world, even as I (Christ) am not of the world." From this we judge that our relation to the world is the same as was our Lord's. See John 17:18: "As thou (the Father) has sent me into the world, even so have I sent them into the world." For what was Jesus sent? We have seen —to teach the things of the kingdom of God. If you will read the 20th verse of this same chapter you will see that this petition was not for the eleven alone, but for all saints who may come into the belief of the truth.

What is the first qualification of a voter? Answer, citizenship. Are saints citizens of this world? Let the word of God answer (Eph 2:6): "God has raised us up together and made us sit together with Christ in heavenly places." Philippians 3:20: "For our conversation is in heaven." Revised version: "Our citizenship is in heaven."

Let us look at the father of the faithful. Hebrews 11:8-16; by these scriptures we see the ancient worthies confessed themselves to be strangers and pilgrims in this world. If strangers and pilgrims, then, they were not a part of the world. And if ye be Christ's, then are ye Abraham's seed (Gal. 3:29), so are strangers and pilgrims in this order of things.

Suppose men came from England, France, Germany, or any foreign country, to the United States of America; they could not vote. They might live a whole lifetime in this country, but they could not vote, because they are aliens. Now, if our citizenship is in the kingdom of God, we are aliens to the governments of this world. Paul says in Gal. 6:14: "The world is crucified (dead) unto me by the cross of Jesus Christ, and I (am dead) unto the world." Again he says, in Romans, that if we have died to sin, we are alive to a new order of things. We have forsaken the old order (this present evil world), and have given allegience to the things of the world to come. Now, listen to Paul in Eph. 2:12: Addressing the saints, he tells them that at the time they were outside of Christ they were alien from the commonwealth of Israel. Why? Because they were the citizens of the world. But when they have come into the Anointed One they are no more aliens, but citizens of the commonwealth of Israel. Now, what must of necessity follow? Why, they are now aliens of the world, and have no more right to meddle in the law-making of this world. This is incontrovertible, because no man can serve two masters. **No man can be a citizen of two countries at the same time.** It seems to me this passage alone ought to forever settle the question.

Another thing. The spirit expressly says: "Be not unequally yoked together with unbelievers." When a saint attempts to help make the world's laws is he not yoked with and working with unbelievers—which God forbids? You say, "Ought we not to vote for the best person?" Now, even if our allegience was given to this present evil world, how do we know who is the best person? We can not discern the thoughts and intents of

the heart. Facts have shown us that many who have been the loudest in promises of reform have, when voted into office, failed entirely to keep their promises. The Most High ruleth in the kingdom of men, and setteth up in them whomsoever he will (Daniel 5:21). He does not always set them over the "best man," for sometimes he chooses the basest (Dan. 4:17). Be assured that whoever will work out the will of God will be chosen, whether good or bad. Then, as Bro. Thomas Wilson says: "Why not wait and see who is God's choice?" You might be voting against the man whom God chooses.

Does not the Bible say to search the scriptures, to meditate upon the word of God? Now, if you truly wish to vote for the "best man," you will need to "read up" on all sides of a question, you will need to think deeply upon these things, you will want to hear each political speaker to determine which is the nearest right. I ask you, will you have much time left to read the word of God, to meditate on the things promised, to meet with those who love the Lord? If you attend political clubs and lectures will you have much time to visit the sick, the fatherless and the widow in their affliction? Where will your mind be—upon the things of the world to come, or upon this present evil world?

Another thing: Does not the spirit expressly charge that the saints be of one mind, that they all speak the same things? How can this be when here is a brother who is a good democrat, here is another who is a republican, still another a prohibitionist, and so on. Do they all speak the same things, and are they are of the same mind? No, my friend; looking at this question on all sides, and in the light of scripture, it does seem to me that one who has given allegiance to the King of kings may not meddle in any way with the governments of this world. When we were baptized did we not die to the world? Did we not renounce our old master and give allegiance to our Lord? Did we not say: "We are strangers and pilgrims here; our inheritance is in a better world?" Why should we who are washed go back to the unclean thing of the world? Of course those aliens who come to our shores might renounce their own country and become citizens of this. Abraham might have gone back to the country out of which he was called, but he would have lost the heavenly inheritance. God forbid that any who have renounced the world should be entangled again therein.

And you say, "Shall we not work against sin?" Most assuredly. Take the social evil. No one can know whether to vote against segregation or for it would lessen the evil—but we can all go to the fallen one and point her to the Lamb of God, who will wash and cleanse and make her pure in his own precious blood; and if she will accept him, clothe her with the beautiful garments of salvation. We can not see just which would be the best way to deal with the saloon question—but we can all reach out a hand to lift up a fallen man and lead him to One who is mighty to save. This is the work our Lord left us to do in his absence.

One other thing I must notice. You called my attention to an astounding statement that "not even in the age to come is there any mention of women judging." Now, my sister, do not be troubled. Listen: "Know ye not that we (saints) shall judge angels? Know ye not that the saints shall judge the world" (Paul)? Are you a saint? Then judgment will be given into your hand **in the age to come.** To him who overcometh will I grant to sit with me in my throne (Jesus). Are you an overcomer? You shall reign with Christ. And the time came that the saints possessed the kingdom, and the dominion, and the power (Daniel). Are you a saint? Then to you will be given a kingdom, dominion, and power, in the age to come.

Now, two more quotations from God's word, and I am through. When they believed they were baptized, both men and **women** (Acts 8:12). When they were baptized they came into Christ, both men and **women** (Gal. 3:27), and there is neither male nor female, for ye are all one in Christ Jesus (Gal. 3:28)—one in the blessings and honor promised to the faithful.

You asked my understanding of the word of God on this question. It is this: That neither men nor women, as saints, can vote, and retain their citizenship in the age to come.

Yours in a desire for truth, and a place in the world to come, FLORA A. WOOD.

NOT "FOR," BUT "FROM"

J. J. SCHAUMBURG

Not long since a good brother with whom I was personally acquainted, and whom I love, wrote something in The Restitution regarding Eph. 3:15. He wrote it—as he **always** does—"for whom the whole family is named," etc. I have called the attention of this dear brother to his error several times, but so far I think I have accomplished little. It is so hard to dislodge error among us all. I will, however, try once more. If this fails to convince him, then he may go on, and I shall conclude that he has a **theory** to support, and that he will fight for it and try to sustain it at the expense of putting our pure English in the rack, and the Greek on the guillotine!!

1. The English doesn't read "for."
2. I know of no translations that read "for."
3. I know of no Greek manuscripts which read "for."
4. The Greek itself doesn't read "for."

Now to the Greek. It reads: "**Ex hou pasa patria en ouranois,**" etc. This is from the New Testament by "Westcott and Hort." "Ex" is a preposition. Now turn to "Hadley's Greek Grammar," and on page 241 we read: "Prepositions used with **only** one case, viz., * * * the Genitive: **anti, apo, ex,** pro," etc. So "ex" is used with the Genitive case "only." That is why "ex" means "from," or "out of," because that sense goes with the Genitive case. But it **never** means "for."

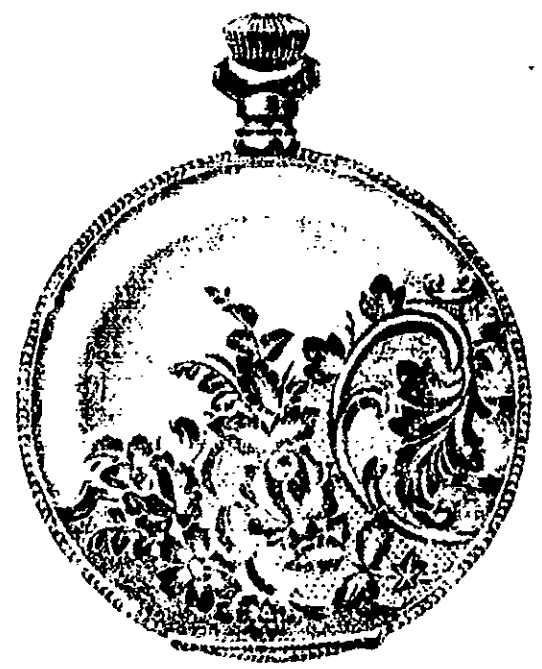
But, to clinch it, go to the next word, "hou." It is the Greek relative pronoun, first person singular, masculine gender and Genitive case. It has an antecedent and the word is "patera" (father). The only rendering can be: "Out of, or from (as a child from its mother, out of), whom," etc. Anyone translating it "for" disregards all rules of Greek grammar and shows that he knows little of Greek. Every lexicographer gives its meaning: from, out of, as far as I can find.

SUBSCRIPTION CONTEST

Opens April 1, 1913, Closes June 30, 1913

READ ABOUT THE SPECIAL AWARDS TO BE GIVEN TO CONTESTANTS WHO SECURE NEW SUBSCRIPTIONS TO THE RESTITUTION. Read every word, so that you will be thoroughly familiar with every detail.

FIRST—THE AWARDS



FIRST AWARD—To the person who secures the largest number of new yearly subscriptions to The Restitution between the dates of April 1, 1913, and June 30, 1913, we will give free a TWENTY-YEAR GUARANTEED GOLD-FILLED WATCH, with choice of Elgin, Waltham or Denber-Hampton movement, either ladies' or gentlemen's size. This is a beautiful watch and a splendid timepiece. You can also choose a plain or fancy case.

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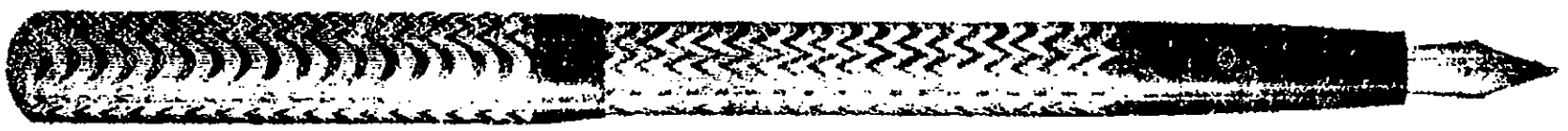

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The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26), the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3) and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 61. AKRON, O., JUNE 24, 1913 NUMBER 25

WHAT ARE WE HERE FOR?

What are we here for, you and I,
As the long and wonderful days go by?
Each one stretching to us a hand
Filled with privilege high and grand;
Born of a meaning our lives must be,
God has his purpose in you and me.

We are here to sing of hope and cheer
When the skies are dark and the way seems drear;
We are here to be faithful and strong and true
To the work that lies to our hands to do;
To make for all that is noble and good,
And be true to the bonds of our brotherhood.

We are here, you and I, to pass along
Blossoms of kindness and gladness and song;
To give of our joy a sacred cup,
That the hearts around us may be brimmed up;
And to hold to the struggling wherever we stand
The comfort and strength of a helping hand.

This we are here for, you and I,
As the long and wonderful days go by;
Welcome them gladly, for each one brings
The duty and beauty of common things;
And as they unfold shall unfolded be
God's own purpose in you and me.

L. M. MONTGOMERY.

SUNSHINE FURTHER ON

The mountain's base is wrapped in gray,
And chill and cheerless is the way,
As slow I tread the shadowed trail
That stretches upward still and pale.
But as I rise I see it glow
With what seemed mist and cloud below,
And soon I stand amid the dawn
Of warmth and sunshine—further on.

O soul, that beats the shadowed air
About the base of summits fair,
Be brave and patient. Mists obscure
The lower way, but hold secure
The higher path. For thou must rise
On toiling wings to clearer skies.
And, though the way seems dull and gray,
Brightens toward the summit day;
Thou, too, shalt stand amid the dawn
That flowers in sunshine—further on.

SELECTED.

PRAYER

O Lord, draw near to each of us, and let thy hand, laid upon our spirits, subdue and quicken us, calm and comfort us, lift us above our ordinary selves, and strengthen us to leave behind all that would interfere with our communication with thee at this time. We bless thee for every mercy received at thy hand, for all the good gifts so constantly, so punctually, so abundantly and so wisely showered upon us. And we pray thee that, more and more, we may be able to see God in all things, and all things in God, and that whatever lurking unbelief and rebellion against thee and thy will may hide in our hearts, it may be drawn on into the light, and we may be able to cast it out from us. Through Jesus Christ our Lord. Amen.

FULFILLMENT OF SCRIPTURE

Is scripture being fulfilled in our day? Why not? Are we living in an age of such vast activities among the children of men, and the great God, the author of all things, inactive? We think not.

Let us note the fulfillment of one scripture, at least, in our day. For more than thirty years I have had a certain passage in the Bible marked concerning the gathering of the Jews back to their own land, and during all these years I have been looking for that particular passage to be fulfilled. And no one can tell how glad I was at the beginning of this year to hear of its being fulfilled. "But," says the objector, "the Jews are never again to be gathered back to their old land as a people." Then I shall be sadly disappointed. But I do not believe this statement is true.

Before I notice the passage now being fulfilled in which I now greatly rejoice, I wish to prove from the Bible that the objector's statement is untrue. While there are many Bible passages that go to show that Israel will be (at some time) restored to their old land, to be "scattered no more," I will give only a few in order not to become tedious to the reader because of the length of this article. Isaiah 60:1: "Arise, shine, thy light is come, and the glory of the Lord is risen upon thee." Verse 10: "And the sons of strangers (other peoples and nations, as the Jews now are not mechanics) shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor have I shown mercy on thee." Verse 15: "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." Verses 18-22: "Violence shall no more be heard in the land (when that time arrives), wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thin ever-

lasting light, and the days of they mourning shall be ended (not ended yet). Thy people (the Jews) also shall be all righteous: they shall inherit the land forever, the branch of my planting (not the planting by some other power or nation), the work of my hand, that I may be glorified. * * * I, the Lord, will hasten it in his time."

Please read the whole of Isaiah 60; also Jer. 30:1-24; 31:39, 40: "Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner, and the measuring line shall yet go forth over against it unto the hill of Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east shall be holy unto the Lord; it shall not be plucked up nor thrown down any more forever."

I have given a little proof from the scriptures as to the future restoration of the Jewish people. Now for the marked passage that is now being fulfilled, to which I alluded at the beginning. It is in Jer. 32:37-44, and reads as follows: "Behold, I will gather them out of all countries, whither I have driven them in my anger and in fury and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God; and I will give them one heart and one way, and that they may fear me forever, for the good of them, and of their children after them. And fields shall be bought in this land whereof ye say, It is desolate without man or beast; it is given unto the hands of the Chaldeans. Men shall buy fields for money, and subscribe evidences (deeds), and seal them, and take witnesses (as we do) in the land of Benjamin, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord."

The above passage is the one I long ago marked in my Bible, and since have been watching for its fulfillment—the beginning of the buying of that land, as above stated by the prophet some thousands of years in the past. This prophecy is being fulfilled in the year 1913.

The following quotation is clipped from a February or March number of The Restitution. Hear it:

"New York, February 25.—A special cable from Berlin to the Tageblatt brings the information that the Zionist organization has made a loan to Turkey. In return Turkey has agreed to make concessions which, it is declared, are of the utmost importance to the Zionist movement. One is this, the right to buy real estate in Palestine, giving full legal title to the purchaser in the way of deeds, which has hitherto been impossible."

Here is recorded the beginning of the fulfillment of Jer. 32:27-40, spoken centuriss ago.

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps on the sea,
And rides upon the storm.

L. S. BRONSON.

A PRAYER FOR WISDOM
(2 Chron. 1:1-17)

1. Pity poor Solomon, called to be king over Israel! For kingship in those days meant something very different from kingship today. It was no limited monarchy, it had no constitutional bearing of responsibility by "advisers of the crown." It was sheer despotism. The king must himself make the laws and administer them, or, what was more general, act without laws upon his own responsibility. He had the power of life and death, and he also was constantly wagering his own life. Failure or weakness meant revolt and regicide. And to danger of this sort was added the gravest moral and spiritual danger. An eastern despot enters upon opportunities of personal enrichment and voluptuous luxury, which almost invariably undermine his character—as they did, indeed, the character of Solomon.

2. The distinction between the despot and the ordinary man is not, however, one of kind; it is rather one of degree. Every man is a despot in some little kingdom, and has in his hands the powers of life and death. The late Mr. W. T. Stead is a remarkable example of the way in which a private person may wield an immense influence. Beginning life as an errant boy, he became a small journalist, and then rapidly advanced, until his writings were as mighty as the decrees of powerful statesmen. He prevented, we are assured, a war between England and Russia. He forced the conquest of the Soudan. He helped to destroy Parnell. He created what has been called "Cape to Cairo Imperialism." His hand forced laws upon the statute books. Well, within a narrow circle every man exercises a similar influence. He affects the whole life of his children, he plays a part in the development of his village, he does something to frame public opinion. In his business, his pleasure and his civic life he impinges upon and molds the lives of others.

3. Wisdom is the faculty of choosing such a course of action as shall make our exercise of power tell for good and not for evil. Wisdom does not mean cleverness or thinking power. It is practical and not speculative, bent on deeds and not doctrines, something in which conscience plays a larger part than knowledge. An essential element in wisdom, then, is the power to come to a decision. The wise man is not the man with a mind always open in the agnostic sense. He comes speedily to determinations.

It is a mark of a good deal of our modern world that we are slow to decide. As Dr. Jowett says: "We lack moral verdicts. Our thinking trails on and on and on, for the mere delight of the intellectual process, and the verdict is indefinitely delayed. And so life is spent in a sort of royal commission which never reports, and in the flippant delay the moral slumber of the soul is deepened and intensified. Think up to an issue! * * Life is not an inquiry, but a crusade."

4. Jesus had this wisdom in the highest degree. Nothing is more marked than the assurance of his spirit, the absolute certainty with which he acted at the great crisis of his career. Already, when but a boy, he knew that this life work was to be about his Father's business. He dwelt in his home in early manhood content with obscurity, un-

til at last the time had come for him to put his workshop in order, and to leave it; to bid his mother a fond farewell, and to set out upon his ministry. Thereafter he was constantly prepared for the doing of his Father's will. He knew when "his hour had come." He strode resolutely onward until he reached the road that led straight to the cross.

5. Obviously, the wisdom of Jesus is very different from worldly wisdom, for it sets very different values upon things. Worldly wisdom chooses those things which add worldly advantage—as "riches, wealth or honor," vengeance upon one's enemies, or long life for oneself. And it was the merit of Solomon that he put all these aside, and prayed for that heavenly wisdom which would enable him to perform his daily task of ruling right.

It is noteworthy that Solomon was promised also those very things which he did not ask. The question often arises in our minds whether godliness pays: whether the good man is not likely to have a bad time of it in this life. The true answer seems to be that whereas prosperity is not promised to the good man, in the long run prosperity is a sort of by-product of goodness. Truth, justice, sobriety and the rest of the active virtues, when practiced by a community, do enrich that community with all those things which Jehovah promised Solomon. "Those that seek first the kingdom are not allowed to starve" (Matt. 6:33).

NEWTON H. MARSHALL.

GRAND HARMONY

God's word is harmonious from beginning to end. I will give a few quotations from his word, and leave it to the reader to say whether it is in harmony with the popular theory (among heathen and Christian nations) that man has an immortal conscious entity (soul or spirit) that survives the body in death. Notice closely what part of man receives the threat of punishment and promises of reward.

God said to Adam in Gen. 2:17: "The day thou eatest thereof thou shalt surely die." The margin says: "Dying, thou shalt die." Surely the threat was to the man that God said in Gen. 2:7 "became a living soul," for the immortal part could not die. It could not have the pnishment for the sin that has caused all of our sickness, sorrow, pain and death, from Adam until now. I hope the reader will pay strict heed to the few references that I give, so as to understand who or what part is addressed. Rev. 1:18: "I am he that liveth, and was dead; and behold, I am alive for evermore." He said nothing about where his immortal soul was while he was dead, or whether there was such a thing. Mark 16:6: "We seek Jesus of Nazareth, which was crucified; he is risen." How dare we say it was just the house, tabernacle or shell that bore all of the suffering, thus disputing ourselves in saying we believe that Christ died and rose again when we believe it was only the inferior part that died and rose again?

1 Cor. 15:17: "If Christ be not raised, your faith is vain; ye are yet in your sins." The part that was buried is the part that we have interest in. See the parable in Luke 16:22, 23 (that popular teachers call literal): "The beggar died, and was carried by the angels into (not close by) Abraham's bosom (if literal, surely not very agreeable to Abraham); the rich man also died (not partly died), and was buried; and in hell lifted up his eyes, being in torments." There is not one hint of what became of the immortal souls of the beggar and the rich man when they died. Psalm 37:20: "The enemies of the Lord shall be as the fat of the lambs; they shall consume; into smoke shall they consume away." This can not include the immortal part, for it is indestructable. Does it not seem hard for the mortal body to pay all the penalty for sin? Mal. 4:1: "The day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." The deathless entity escapes unhurt. Rom. 6:23: "The wages of sin is death." The immortal part commits no sin, for it can't die, so the mortal body, that God said in Gen. 2:7 "became a living soul," has to suffer all the penalty for sin, which is eternal death. Rev. 21:8: "The fearful, and unbeliving, and the abominable, and murderer, and whoremonger, and sorcerer, and idolaters, and all liars (which are many), shall have their part in the lake which burneth with fire and brimstone, which is the second death."

With due consideration, no one will say that the immortal soul has to suffer the death penalty for committing any or all of these sins, for immortality can not die. As the body of the wicked is destroyed, as shown here, their immortal souls have to flit around through all eternity without any bodies. We are not told in God's word how much pleasure they will have, but we have good reason to believe that they will not suffer any, nor enjoy life very much; for we are told in Psalms 146:4 that the very day a man dies his thoughts perish. We have no account of the immortal soul having any eyes, ears or brain; it weighs nothing, and according to God's word it is absolutely nothing. On account of the many places in the Bible that speak of the death of the soul, the hungry soul, thirsty soul, lean soul, weary or tired soul, souls bought, sold and eaten, souls being saved from death, souls sinning, souls dying, souls being killed with the edge of the sword, and such like passages, has caused some to quit speaking of the soul as a conscious entity apart from the body.

But as the saying is, "Some have jumped out of the frying pan into the fire" by saying that the spirit is immortal and conscious after the death of the body. They quote Eccl. 12:7: "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." They believe and appreciate what Solomon says in this verse; but have no use for what he says in chapter 3: 18-21, where he says, speaking of man, "that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; as the one dieth, so dieth the other. So that man (in death) hath no pre-eminence above a beast." Then if man has a part that never dies, so has the beast, or else the wise man told a falsehood. Let Job settle the matter (27:3): "All the while my breath is in me, and the spirit of God is in my nostrils." The margin says, "The breath which God gave him," instead of the spirit of God, plainly showing that breath and spirit are one. Job 34:14: "If he (God) gather unto himself his spirit and his breath, all flesh shall perish to-

gether, and man (not his house) shall turn again unto dust." Now we can plainly see that Job and Solomon are in harmony with each other; if one made a blunder, so did the other.

One more thought concerning the spirit that returns to God. The spirit of all, not just the good men, or the breath that God breathed into man's nostrils, causing man to become a living soul, is the part that returns to God. I will say in conclusion to any that believe they have an immortal conscious entity that survives the body in death, if you cut out of your Bible all that is not in harmony with that belief you will have a ragged looking Bible. You will have nothing left on the nature of man except Gen. 3:4, where the serpent said unto the woman: "Ye shall not surely die." He is in harmony with popular belief. I don't believe him, for God says, in speaking of the devil: "He is a liar, and the father of it" (John 8:44). I have been a reader of the Bible for fifty years, and have found nothing that was in harmony with the statement of the serpent.

I wonder why a Bible reader will believe and teach that the principal part of man never dies, and thus makes God a liar instead of the serpent. But I think of Noe; a preacher of righteousness for one hundred and twenty years, and no one to believe except his own family. The people probably taught tradition (as they do nowadays), instead of God's word. See their awful fate in Matt. 24:27-29: 'So shall also the coming of the Son of Man be." All signs indicate that his coming is nearing. Dear ones, be not deceived; God is not mocked; his threats to the careless, and his grand and glorious promises to the faithful, are sure, and are addressed to the material part, the part that has substance; ears to hear, and brains to understand what God has promised, instead of the imaginary, immaterial part; that is of no more importance or use separated from the body (man) than steam is separated from the engine.

G. W. CALDER.

NATURE OF MAN

W. J. PECK

If we are led by the spirit of God, as Paul says we will crucify the old man. Now Paul tells us in Rom. 6:6: "Knowing this, that our old man is crucified." Now what does it mean to crucify the old man, and what is the old man?

As we are commanded to crucify the old man, we must learn what the old man is. The old man is the Adamic nature; the new man is the Christ nature. Now we will see if this is correct. Paul, in 1 Cor. 15:47, says: "The first man is of the earth, earthy. The second man is the Lord from heaven." Now, friends, which is the oldest, the first man or the second man? All will say, the first. Then as we are to crucify the old man, we must not mistake and crucify the new man. We are surely crucifying one or the other: if we are not crucifying Adam we are crucifying Christ.

In case I have not made it plain enough as to the first and second man, I will quote Paul in 1 Cor. 15:45: "So it is written. The first man Adam was made a living soul; the second Adam was made a quickening spirit." Adam is the old man. In the garden he lied, he stole. Eph. 4:22-26: "Put off concerning the former conversation, the old man, which is corrupt, and be renewed in the spirit of your mind, and that ye put on the new man which after God is created in righteousness. Wherefore put away lying; speak every man the truth." 28th verse; "Let him that stole steal no more."

Now, friends, this lying, stealing, and this coveting spirit of greed is the old man. We are told to crucify him. We are told to crucify and to put off and keep him off, and if he comes back to kill him again. We are told by some that old man is the body, and that the God part of us does not sin. Now, friends, that is a most dangerous doctrine. First, the body is not one of the men. In 2 Cor. 3:16 Paul says our outward man perisheth, yet the inward man is renewed day by day. As Paul grew stronger in the Lord, the Adamic nature became weaker. This is what Paul calls crucifying the old man. Second reason why we know the body is not one of the men is because the old man commits sin and the body commits no sin. The new man is Christ in the Christian; he commits no sin; so the old Adamic nature is the old man, the Christ nature is the new man.

"Well," says one, "I can't help sinning no more than I can prevent a bird from flying over my head." Well, you can keep the bird from building a nest in your hair and hatching a brood, can't you? It seems to me some are not even doing that. Well, if they are not they are not crucifying the old man, but they are crucifying Christ.

As some might think that I made a grave mistake when I said the body did not commit sin, I will quote 1 Cor. 6:18: "Every sin that a man commits is without the body." Webster says "without" is independent of. So, friends, every sin that you commit, remember that it is you that commits it, and not the old house, but the intellectual part, the part that God holds responsible, and so do we. We arrest a man for murder and put him in jail, but should he become insane before his trial what would the law do? Go on and try his house? I think not.

A LETTER TO A ROMAN CATHOLIC PRIEST

Dear Mr. S.: This letter is considered by me as a **continuation** of our little friendly talk on the cars last Sunday evening.

Were we out on a head-measuring expedition I would fear. But as we are both after **the truth**, I trust, we may with safety talk over these matters. No man is perfect. I am wondering if you will concede this. I think you will—at least as far as you and I are concerned.

Now, you asked me **why** I could not believe the Roman Catholic Church to be the **true church of Christ**. I gave you some reasons. I will now be more explicit. We had not much time on the train to be very definite.

I say that the Roman Catholic Church is not the true church, because—

First: She does not teach the doctrine of the Bible. To instance: She teaches the immortality of the soul. The Bible not only does not teach that doctrine, but its contradictions thereto may be read on every page from Genesis to the Apocalypse. The dogma of the immortality of the human soul had its origin in Egypt. It is not to be found in the oldest books of the Bible, such as the

book of Job or the Pentateuch. Neither can any living person find it in **any other part** of the Bible, excepting Gen. 3:4, and the author of that was the serpent. Why? Because God Almighty never taught that doctrine.

Now, you said on the train to me that the Roman Catholic Church did **not** teach **anything** contrary to the Bible. Geo. M. Searle says that "the Catholic religion" is "thoroughly in accordance with scripture" (Plain Facts, p. 5). This is a Catholic book.

Now, the Catholic Bible (barring the Apocryphal books) uses the term **immortal** but once, and the word **immortality** but three times. I will give them to you: "Now to the king of ages, immortal," etc. (1 Tim. 1:17); "This mortal must put on immortality," etc. (1 Cor. 15:53); next verse: "And when this mortal hath put on immortality." "Jesus Christ * * * who **only** hath immortality" (1 Tim. 6:16). These quotations are from the Catholic Bible, and you ought to take them at their face value, surely. What do they mean? Do they not teach as plainly as can be taught that Jesus, of all who ever lived on earth, is the "only" one who has immortality? Go where you will and you will find this substantiated in the Bible. The serpent of the garden of Eden taught that we do not die. And Eve believed him, and just see what trouble she got us all into! Well, should we, as Christ's ministers, preach what the serpent taught in Eden? No. We are supposed to teach what God taught. God taught in the prophets, and also in the Apostles and through the blessed Jesus, that man is death-doomed, and can only become immortal by believing on Jesus Christ. If he fails to get hooked on to Christ he is destined to perish. Proof: "God so loved the world as to give his only begotten Son, that whosoever believeth in him may not perish, but have life everlasing" (John 3:16). This is from your own Bible. Then is it not a case of "perish" or "everlasting life" (life everlasting)?

How can we evade these plain things? I am going to leave this for your consideration.

I know that we may not agree in all things as yet. We may not till the blessed Savior comes in the clouds of heaven. But we may talk them over in a friendly way, anyhow. Please write and let me know how these facts appear to you. They are Bible facts. No one can dispute them.

Hoping to hear from you soon, when I shall have another letter touching some other interesting matters, I beg to remain, in Christ,

J. J. SCHAUMBURG.

THE LEAFLESS BIBLE

A Texas reader of this paper has sent us for comment a sermon preached by a San Antonio pastor lately, in which the higher criticism was reviewed and approved as a factor in religious progress, and which demonstrated, doubtless to his own satisfaction if not to that of his hearers, the superiority of the theological attitude which consists largely of exploiting or rejecting scripture in a way that must have puzzled some members of his congregation. The case reminds us of the story of the pastor who, having finished a course of sermons on Bible criticism, was visited in his study by one of the earnest workers in his church. His caller began by asking what he should now do with the Bible.

"Why, read it of course," was the reply.

"But," said the visitor, "I don't just know what to do about it, so I came to ask your advice."

And he produced, as he spoke, a Bible, which he opened and laid before the smiling pastor.

"Why," said the latter, "there is nothing here, John—nothing left of it. How is that?"

"Well," was John's answer, "you see, it's this way: you told us that the stories of the creation and the flood were largely myths, and that the patriarchs were legendary figures, so out went Genesis. Then you told us the Pentateuch was chiefly folklore and ancient legends, and out went those books too. Ruth was a pastoral, you said, and then there was a bunch of Jewish history books, with more or less legendary contents, and out they went, like the rest. Job, you told us, was a dramatic composition, just a play; the Psalms were simply the Jewish hymnal; Proverbs and Ecclesiastes were the wisdom of the ancients gathered from everywhere, and the Song of Solomon was nothing but a wedding song, so out they went with the rest. To make the story short, pastor, you cast so much doubt on all of the other books that I just had to tear them out one by one until there was precious little left but the covers. You've destroyed my faith in the inspiration of the old book, and now I ask you again what I am to do about it?"

The preacher was thunderstruck at this result of the series of discourses upon which he had spent so much precious time and so much erudite care.

"Why, John," said he, in a voice that had a quaver in it, "I think you'd better get the old Bible and read it as you did before. Though it may have human errors in it, it is still the voice of God speaking to man, and the only message we have to teach us the way of salvation." Christian Herald.

TALKING ABOUT OURSELVES

If egotism is not more common in little people than in great, it is at least more insufferable. You can excuse a Napoleon or a Michael Angelo for putting considerable emphasis on the "I." But observation proves that people who have done the least are quite as likely to find an irresistible fascination in the first person singular. It would open the eyes of some of us if a stenographic reporter could take down our conversation on a social evening, and count up not especially the number of times we use the pronoun "I," but how frequently we ourselves form the theme of our conversation. There are very few of us who can not find something better to talk about than ourselves.

If anybody would make me the greatest king that ever lived, with palaces and gardens, and fine dinners, and wine and coaches, and beautiful clothes, and hundreds of servants, on condition that I would not read books, I would not be a king —I would rather be a poor man in a garret, with plenty of books, than a king who did not love reading.—Macauley.

"Ye are not your own."

"Yield yourselves unto God, as those that are alive from the dead."

Your spiritual prosperity is hindered so long as you refuse to yield unconditionally to Christ and his truth.

Never mind about your reputation. As a matter of fact, you have no right to make yourself a reputation, when Christ "made himself of no reputation."

There are many, Peter-like, who are unduly concerned about John, and forget to mind their own business (John 21:21, 22).

"Ye are the light of the world," Jesus says. Light is needed only in darkness. Shine, brother, shine!

The way upon which the wicked travel is broad, but it leads to destruction. There may be those who, like Asaph (Ps. 73), are envious at the wicked. They see no bands in their death; they see only prosperity. But ah, if you have been envious, dear reader, go into the sanctuary of God, and there you will learn the end of the wicked. Instead of envying, pity, oh pity, those who are blinded by sin, and are duped into accepting earth's glittering toys rather than the certain riches that those receive who believe on the Lord Jesus Christ. Many who today are glorying in their earthly possessions will find themselves paupers when they must give account to God. Yes, rather be poor in this world's goods and rich in faith, than possess all earth's millions without God. Get into the kingdom of God if you have to run into it bareheaded and barefooted.

Bro. R. M. Reynolds writes: "As my time is up I will renew my obligation, hoping our dear paper may long exist to send forth the message of life to perishing man.

"Bro. L. C. Thomas asks whom the Knights of Columbus are. They are an organization of the Roman Catholic Church, combined against the Protestant Church and all civil governments of the world. I recommend that our church arm herself with The Menace, published in Aurora, Mo. It will help you to see the anti-Christian tendencies of this false church."

A man needed $100 a few weeks ago and found it necessary to borrow. While he was negotiating his loan he started to figure how much he might have saved since he had arrived at the age of 25. He is 27 years old, and had smooked anywhere from two to six cigars a day. Suppose he had saved the price of one five-cent cigar a day. He would have had $219. Instead of having to go in debt for $100 he would have been able to meet his unexpected demand and would have $119 left in the bank. Does that start a thought? That is without the four per cent. interest, which would have greatly increased the amount.

"OUR SA ED TRUST"

Prof. D. Smith gave a sermon on this theme recently; from it we cull the following thoughts:

Dr. Smith dealt at considerable length with the banking customs of ancient civilization and the characteristics of the bankers of that age. He quoted an interesting passage from "The Tablet," the Greek "Pilgrim's Progress," the reported work of Cebes, a disciple of Socrates: "Do not show yourselves like the bad bankers. For they, when they receive money from men, rejoice, and think it their own; and when it is required of them again are irritated, and fancy themselves ill used; not remembering that they received the deposits on the understanding that there is nothing to prevent the depositor from reclaiming them." "This is a salutary exhortation," Dr. Smith goes on to say, "and points to the lesson that man's life is a trust from God. We are God's bankers, and we must show ourselves approved. We must discharge our trust. The spirit of the man with the one talent has ruined many a life whose lot lay in an obscure place. Such a man often loses heart and grows bitter, and in fretting for greater opportunities neglects the opportunities which he has. The remedy lies in recognizing that, whatever our lot may be, it is God's appointment. It is a sacred trust, and our part is to accept it loyally, and discharge it faithfully." "Show yourselves approved bankers."

The address was listened to with rapt attention by the large audience.

Take the Sunday with you through the week, and sweeten with it all the other days.—Longfellow.

The indulgence of temper is responsible, perhaps, for more heart wrecks and home wrecks than almost anything else in the world.—W. Robertson Nicoll.

Home—a place where one may be wholly and joyfully one's self; where one's mistakes are never faults; where pardon ever anticipates the asking; where love follows swiftly upon understanding, and understanding upon love.

Don't judge a man by his family, for Cain belonged to a good family. Don't judge a man by his clothes; God made the one and the tailor made the other. Don't judge a man by his failures in life, for many a man fails because he is too honest to succeed. Don't judge a man by the house he lives in, for the lizard and the rat often inhabit the grander structure."

RUNNING WITHOUT A GOAL

The man who gains a reputation as a runner is not the one who, yielding to a sudden impulse, goes rushing across the meadows or through the woods. Instead, he runs in a track and under fixed rules. A great deal of energy goes to waste because it is erratic, because it is not applied wisely or systematically. You can run until you drop breathless, and be no nearer any particular goal than when you started.

AN ORTHODOX TANGLE

In The Firm Foundation of June 3, 1913, appears an article from G. T. Walker, who points out a "tangle" in which the "old hobby of the resurrection of the body" has involved his brethren and himself, all believers in the immortality of the soul. Unable to explain the "tangle" himself, he calls upon his brethren "to explain." His article is both amusing and instructive, hence we quote it in full:

"In the issue of May 6th Bro. Denton says: 'Materialists teach that death is annihilation. Then there can be no such thing as a resurrection. Why? Because you can not resurrect that which has no existence. You might as well talk about resurrecting nothing.'

"I heartily commend the above. But when reduced to its logical sequence it may appear unorthodox. The material body is annihilated, returns to the dust, and no more exists than before its creation; and if Bro. Denton is correct 'you might as well talk about resurrecting nothing' as to talk about resurrecting the body.

"C. R. Nichol, in his published debate with Bradley, makes the same argument.

"On page 252 of Nicol-Bradley Debate he says: 'Did not this material exist before it entered into the composition of man's body? Certainly. But it was not man then; indeed, it was no part of man then. Just so when it returns to dust it is not man, nor any part of man.'

"On page 273 he says: 'If man at death becomes as though he had never been, if only the material out of which he was created exists, I will be thankful if my opponent will tell how God can resurrect man any more than he could have resurrected man before Adam was created.

"Other statements could be given, but this shows Nichol's position. If man is mortal there will be no resurrection. Indeed, there will be nothing to resurrect more than existed before Adam was created. To this I fully agree. But what about the old hobby of the resurrection of the body? It does return to the dust and will no more exist than it did before Adam was created, and, according to these good brethren, there will be nothing to resurrect.

"But Bro. Nichol kicks over his whole argument on the following page, 334: 'Please remember there is no resurrection for the spirit of man, for it goes to God at death. The body only goes to the grave and will be resurrected.'

"Now, let Bro. Nichol or Bro. Denton explain. If man, the spirit, becomes as though he had never been, there can be no resurrection of man. But the body, which Bro. Nichol says is no part of man, does and will become as though it had never been, hence no resurrection for it; and as Bro. Nichol says the spirit is not resurrected, as it returns to God at death, there will be no resurrection at all.

"Now, I am not a Materialist, and believe in the resurrection. I also agree with these brethren that even God can not resurrect that which has no existence. But I leave them to explain this tangle."

O, how bitter a thing it is to look into happiness through another man's eyes!—Shakespeare.

THE NATURE OF MAN

Is He a Dual Being, Composed of Body and Soul, Each Being a Separate Entity: The Soul Continuing to Live When the Body is Dead? Or is He a Unit and Ceases to Exist in a Conscious State When Death Overtakes Him?

S. T. BLESSING

Where the scriptures are silent science and philosophy may write learned dissertations and deduce proofs that in their opinion are demonstrations; but to those who believe that the Bible is the word of God one "Thus saith the Lord" is worth more, is stronger proof, than volumes of lore, evolved by the thinking of the flesh, by uninspired man, or "wizards that peep and mutter." "To the law and to the testimony; if they sepak not according to this word it is because there is no light in them" (Isa. 8:19, 20). A false statement that stands, so far as the masses are concerned, unchallenged for years, takes on the dignity and reputability of truth. When put forth with the backing of "learned" authority, or claiming such backing, the masses accept it without question. Such falsehood becomes a part of our common belief, and we tenaciously cling to it, especially if it flatters our vanity and gives us an exalted opinion of our importance in the sight of God or man.

Since the days of Plato, who learned it of the Egyptians, the doctrine of the inherent immortality of the soul has been taught by philosophers of his school. The doctrine was introduced into the church by hearers being won to Christianity who were not willing to give up their former teachings, but engrafted their dogma of inherent immortality on to the Bible doctrine of eternal life until it gradually became infused into the Christian creed. Designing leaders saw in it an opportunity to awe the laity and promote their own self-aggrandizement. The clergy held the people in submission by teaching unending torment unless sins were atoned for though their mediation, which had to be purchased with a fee, which sometimes carried with it future indulgence, making the absolution the more valued.

When the Catholics gained the supremacy they, in their councils and canons, set their seal on the doctrine as truth, and strictly inhibited all from teaching otherwise; declaring such teachers hertics and to be punished as such (Lateran Council, A. D. 1513; Council of Trent, A. D. 1545-62; Pope Clement V., Pope Leo X.), one item of which reads: "The reasonable soul is immortal, and we strictly inhibit all from dogmatizing otherwise; and we decree that all who adhere to like erroneous assertions shall be shunned as heretics."

The Reformation failed to purge the church from this doctrine, although some of the reformers saw its erroneousness and had sufficient courage and conviction to speak out against it, among whom were Martin Luther and William Tyndale. Luther said: "I permit the pope to make articles of faith for himself and his faithful, such as the soul is the substantial form of the human body, the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of dec-

retals; that such as his faith is, such may be his gospel, such his disciples, such his church, that the mouth may have meat suitable for it, and the dish a cover worthy of it."

Tyndale wrote: "In putting departed souls in heaven, hell or purgatory you destroy the arguments wherewith Christ and Paul prove the resurrection, which we are warned to look for every hour. The true faith putteth the resurrection; the heathen philosophers, denying that, did put that souls did ever live. And the pope joineth the spiritual doctrine of Christ and the fleshly doctrine of the philosophers together—things so contrary that they can not agree. * * And because the fleshly-minded pope consenteth to the heathen doctrine, therefore he corrupteth the scriptures to establish it. If souls be in heaven, tell me why they be not in as good case as the angels be? **And then what cause is there for a resurrection?"**

Notwithstanding many such like protests, the doctrine was retained in the reformed and protesting churches, and is to this day almost universally taught as a fundamental Christian doctrine. Even Webster, in defining "soul," says: "Man, every man, has within him a soul which enables him to think and reason."

The inherent immortality of the soul is so universally believed and taught that it is difficult to get anyone to study the subject. When one has been trained in immortal soulism, and nurtured in trans-Skinian-kingdom teaching, it is a very hard matter, where the truth, in opposition to these dogmas, even backed by scripture citations, is presented, though swallowed at the time, to digest and assimilate the same. The first meal is more than likely to be without nourishing. If, therefore, we would profit, we must not be satisfied with a single hearing, but must repeatedly revert to the subject and study it in all its bearings. Good seed, even in good soil, may be unfruitful if not properly cultivated. In most cases, when teachers do examine and become convinced that the doctrine is not taught in the Bible, they pass it over with the plea that it is non-essential. The truth that there is no future life except for those who get into Christ by faith and obedience is so unpopular that people do not care to risk their standing in society and the church by advocating it. But is it essential to know and obey the truth? Hear Jesus: "Ye shall know the truth, and the truth may make you free" (John 8:32): "In vain do ye worship me, teaching for doctrines the commandments of men" (Matt. 15:9). It is almost universally taught by theologians and other religionists, as well as by rejectors of the Bible, that man has within him an entity called the immortal soul, which is really the thinking, responsible self, the flesh and blood organism being only the house or shell—the medium—through which the soul is manifested; and that what is called death is only the separation of the soul from the body, the body being cast off as of no more use, while the soul wings its flight to another abode, where it continues in life, freed from this mortal coil. To sustain this doctrine, Bible proof is sought for; therefore, let us go to the Bible and see what it *does* teach on the subject.

The word "soul" is found 524 times in the English Bible. The Hebrew word **nephesh,** and the Greek word **psuche,** from which the word "soul" is translated, are found 825 times; 524 times they are translated "soul," 149 times "life," and the remaining 152 times that they occur they are rendered by thirty-seven different words, such as "appetite, lust, mind, heart, you, us," etc. The words "immortal," "ever-living," "undying," or words of like import, are not found in the Bible in connection with "soul;" on the contrary, it is said that souls die (Joshua 11:11; Psa. 22:27; Psa. 33:19; Psa. 78:50; Ezek. 18:4, 20; Acts 3:23; James 5:20; Rev. 16:3). Souls hunger and thirst (Prov. 16:26; Prov. 19:15; Prov. 25:25). Souls eat (Isa. 55:2; Luke 12:19). Souls have blood (Jer. 2:34). Souls can be utterly destroyed with the sword (Psa. 7:2; Psa. 22:20; Joshua 10:28, 30, 32, 35, 37, 39). Beasts have souls (Num. 31:28); and many like things that pertain to the animal organism. Hence it is evident that the Bible soul denotes the physical being, the person, or some attribute pertaining to the physical or animal organism.

Parkhurst, in his Hebrew Lexicon, says: "As a noun, **nephesh** hath been supposed to signify the spiritual part of man, or what we commonly call his soul. I must confess that I can find no passage where it hath undoubtedly this meaning."

But since it is claimed that the Bible sustains the doctrine of the immortality of the soul, let us examine some of the passages that are relied on for proof. Gen. 35:18: "When her soul was departing;" 1 Kings 17:21: "Let the child's soul come into him again;" Matt. 10:28: "Can not kill the soul." The Hebrew and Greek words here translated "soul" are in other passages rendered "life." If we here substitute the word "life," which we are fully warranted in doing, the thought conveyed is quite different. Luke 16:23: "In hell he lifted up his eyes, being in torments." This text does not contain the word "soul," but says: "The rich man died and was buried." This account of the rich man and Lazarus is no doubt a parable, because as a literal narrative it contains statements of impossibilities. As a parable, based on Jewish traditions (Matt. 15:1-9), it unveiled to that faithless generation their rejection of Jesus as the Christ, even though he rose from the dead.

Luke 23:43: "Today shalt thou be with me in paradise." Jesus could not have meant to promise the thief that he would be with him in paradise ("thy kingdom," see verse 42) that self-same day, within six hours from the time he was speaking, because "thy kingdom" was not yet established; nor had Jesus left the earth three days thereafter (John 20:17), and it was not till forty-three days after that he ascended to heaven (Acts 1:3-9). Besides, it is probable, yea, almost certain, that the thief did not die on that day. History tells us that those crucified often lived several days before death ended their sufferings. The scripture account indicates that the thieves were not dead when taken from the cross. The soldiers brake their legs, but they brake not the legs of Jesus, because they saw that he was dead already (John 19:32, 33). Why break their legs? Doubtless to keep them from escaping when taken down from the cross. For Pilate, in deference to the request

made by the Jews, had commanded that they be taken down, that they might not hang on the cross on the Sabbath day. So if the thief was with Jesus in paradise that self-same day he must have been while he was yet alive, and Jesus dead.

Jesus' reply to the thief was no doubt an answer to his request, and in harmony with all Bible teaching on the subject. Jesus' words could be paraphrased thus: "The thief's request: "Lord, remember me when thou comest into thy kingdom." Paraphrased reply: "Verily I say unto thee today (now), when I come into my kingdom, which my Father has, in purpose and promise, prepared for me, and sit on the rebuilt tabernacle and throne of David, to reign over the house of Jacob (Acts 15:16; Luke 1:32); when the heathen shall be given to me for an inheritance, and the uttermost parts of the earth for a possession (Psa. 2:8); when my apostles shall sit, each on his throne, judging the twelve tribes of Israel (Matt. 19:28); when I shall sit on the throne of my glory (Matt. 25:31); and the immortalized saints of all ages (Heb. 11:39, 40; 1 Thess. 4:14-18; 1 Cor. 15:51-51; 2 Pet. 1:1; Luke 20:35, 36) shall have been made kings and priests to God, and are reigning on the earth (Rev. 5:10; 20:6; Rev. 2:26, 27; 3:21); when the Son of Man comes to give reward (Matt. 16:25) to those who have "feared the Lord and thought on his name;" when I "make up my jewels" (Malachi 3:16, 17)—"in that day shalt thou be with me in paradise" (Rev. 2:7).

To those who already believe the doctrine there are other passages which seem to favor it, but which can readily be explained in harmony with the truth. However, it must be admitted that there is one text that absolutely teaches the doctrine in so many words, and it can not be controverted. It is found in Gen. 3:4, 5, and reads: "Ye shall not surely die; * * * ye shall be as gods." Read the whole connection, and see if you wish to be in fellowship with the author.

We will now examine into the positive and direct teaching of the scriptures concerning the nature of man.

In the death state, a man, instead of having "gone to another world," is simply **a body deprived of life**, and as utterly unconscious as if he had never existed. Corruption will destroy his dead body, and he will pass away like a dream. Hence, the necessity for "resurrection" in order to a future life.

Psa. 6:5: **In death there is no remembrance of thee**; in the grave, who shall give thee thanks?

Eccl. 9:5, 6: For the living know that they shall die; but **the dead know not anything**, neither have they any more a reward; for the memory of them is forgotten. Also their **love**, and their **hatred**, and their **envy**, is now perished; neither have they any more a portion forever in anything that is done under the sun.

Eccl. 9:10: Whatsoever thy hand findeth to do, do it with thy might; **for there is no work nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.**

Psa. 146:3, 4: Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

Psa. 89:48: What man is that liveth and shall not see death? **Shall he deliver his soul from the hand of the grave?**

Job 3:11-17; 14:10-12: Why died I not from the womb? * * * For **now should I have lain still and been quiet. I should have slept**: then had I been at rest with the kings and counsellors of the earth, which built desolate places for themselves; there the wicked cease from troubling, and there the weary be at rest.

Job. 10:18, 19: Wherefore then hast thou brought me out of the womb? Oh, that I had given up the spirit, and no eye had seen me. **I should have been as though I had not been, I should have been carried from the womb to the grave.**

Isa. 38:18: For the grave can not praise thee, death can not celebrate thee; they that go down to the pit can not hope for thy truth.

Psa. 49:20: Man that is in honor, and understandeth not, is like the beasts that perish.

Prov. 21:16: The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

Isa. 26:14: They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish. (In contrast to the above, read verses 19, 20, 21, and see what is in store for the saints.)

Jer. 51:47: I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men; **and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of Hosts.**

Obadiah 16: So shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

Psa. 37:38: But the transgressors shall be destroyed together; the end of the wicked shall be cut off.

Rom. 2:12: For as many as have sinned without law shall also perish without law.

In 1 Tim. 6:16 it is declared that God only hath immortality (resident in himself). That being the case, man can not have immortality inherent in himself, regardless of his attitude toward God and the salvation that he offers through Christ.

If man by nature were immortal there would be no occasion for the scripture to urge us to "seek for glory and immortality" (Rom. 2:7). Jesus exemplified in himself how alone man may attain to immortality, namely, by faith in and obedience to the requirements of God. God delighteth not in the death of any, but would that all should turn to him and live. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But that life is based on Jesus' reply to Martha: "I am the resurrection and the life." "To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God." Paul, in Rom. 6:21-23, makes a clear and concise statement of the scripture teachings of the condition and destiny of man in his fallen state, and God's plan for his redemption, when he says: "For the end of those things (aliens, strangers, no hope, without Christ, without

God, Eph. 2:12) is death." "For the wages of sin is **death**; but the **gift** of God is eternal life **through** Jesus Christ our Lord."

From these testimonies it is evident that man is a **unit**, and because of sin death works in him, resulting finally in his dissolution. Had not God, in his mercy and love, made provision through the atoning sacrifice of his only begotten and well beloved Son, for the forgiveness of sin, and a cancellation of the death sentence by the promise of resurrection, conditioned on faith in and obedience to his requirements, death would have held the whole human family in its everlasting embrace. Because Jesus the Christ kept the law in every particular, and made it honorable, thus fulfilling the righteousness of the law, his Father constituted him the life-giver, and gave him power over all flesh, that he might give everlasting life to those who heartily accept of the provisions that God made, and render a willing obedience to the same. This salvation is offered to the personal sinner of the sons of Adam, and not to an imaginary entity that does not exist. Therefore it is absolutely essential that we know our condition by nature, in order to have an intelligent conception of the salvation that God offers, namely, everlasting life and an inheritance in the kingdom of God for our personal selves, and not for an immortal soul that does not exist. (If it did exist, as is taught by the apostasy, it already has immortality, and therefore would need no Savior to give it life.) Paul says in his second Corinthian letter (5:10) that the saints must appear before the judgment seat of Christ, that every one may receive in body the reward. Seeing, then, it is the body, the person, that is to be saved and rewarded by being made like unto Christ's glorified body (Phil. 3:21), let us be diligent, that we may be found in him "when he shall come to be glorified in his saints, and to be admired in all them that believe" (Thess. 1:10); when the meek shall inherit the earth, and the righteous inherit the land, and dwell therein forever" (Matt. 5:5; Psa. 37: 11, 29). Do not pass this over as a doctrine of no importance. Your eternal life depends on an accurate knowledge of the salvation offered in the scriptures, without which you can not render that obedience (Mark 15:15, 16) to the mold of doctrines (Rom. 6:17) which inducts into Christ, and makes Abraham's seed (Gal. 3:25-27) and joint heirs with Christ (Rom. 8:17; Rev. 3:21; Rev. 5: 10) in glory, honor and immortality (Rom. 2:7).

He who isn't contented with what he has wouldn't be contented with what he would like to have.—Auerbach.

When you hear an ill report about anyone, halve and quarter it, and then say nothing about the rest.—Spurgeon.

The most dangerous man in the community is the one who would pollute the stream of a child's life.—Luther Burbank.

Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. —St. Paul.

"Think of ease, but work on."

"Who looks not before finds himself behind."

Let us not therefore judge one another any more; but this rather that no man put a stumbling block or an occasion to fall in his brother's way. —St. Paul.

Take the little task, no matter how small it is, which is committed to your care, and put all the skill, the patience, the loving service in it that an angel could put in, and you have shown yourself an angel in doing it. That is all you need to worry about.—M. J. Savage.

When you're through sizing up the other fellow it's a good thing to step back from yourself and see how you look. Then add fifty per cent. to your estimate of your neighbor for virtues that you can't see, and deduct fifty per cent. from yourself for faults that you've missed in your inventory, and you'll have a pretty accurate result.—George H. Lorimer.

He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men, and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved flower, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and has given the best he had; whose life was an inspiration, whose memory a benediction. —Mrs. A. J. Stanley.

EVANGELIST REPORT

Herewith is my report for the week ending May 31st, also report for the month of May:

Conducted funeral of F. C. Myers May 29th, at Pomona, Cal.

Report for Month

Sermons preached (funeral), 16.	
Received	$13.00
Expenses	7.20
	$35.20
Short last month	3.57
Balance	$31.63

O. J. ALLARD.

"Always pay as you go," said an old man to his nephew.

"But, uncle, suppose I have nothing to pay with?"

"Then don't go."

Temper is one of the most potent causes of failure. * * * The man who in circumstances of provocation can demean himself with calmness and dignity is the man who conquers. To indulge in temper is to inflict on oneself a much graver injury than is inflicted on any enemy.—W. Robertson Nicoll.

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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the **restitution** of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the **establishment** of the **Kingdom** of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be **King of kings** (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the **final destruction** of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the **gospel** (Rom. 1:16), repentance (Luke 13:3), and obedience by **Baptism** into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "The things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:22, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 61. AKRON, O., JULY 1, 1913 NUMBER 26

PASS IT ON

When you have a thought that's cheery,
Pass it on;
It will surely aid the weary,
Pass it on;
Give it freely—do not keep it;
Fill your measure full, then heap it;
Later you will surely reap it—
Pass it on. — M. G. KAINS.

THE CHURCH AND THE CHILD

"It is to the child they were to look for the replenishing of the church" (Address to Congregational Union).

O Church of Christ! Why brood upon thy loss?
The darkest night precedes the rising sun;
Infinite gains await thy future toil;
The children may be won!

Behold the field! It teems with unreaped grain;
Haste to the task, o'er thy day's work be done;
Carry thy sickle where the harvest waves—
The children may be won!

Thou seest the barren fields of worldliness
In hearts whose earthly course will soon be run;
But elsewhere look with glad expectancy—
The children may be won!

So shall Christ see the travail of his soul,
So shalt thou reach the glory not above;
So shalt thou bring thy sheaves with gladness home—
The children may be won!

—WILLIAM OLNEY.

SERMONETTE ON THE BOOK OF HEBREWS

M. JOBLIN

You have frequently heard me express my gratitude to God for selecting Paul to bear the name of the Lord, before Gentiles, kings and the children of Israel. Every page of his history and every line from his pen demonstrates the wisdom of the divine choice. A wonderful man was he, a wonderful preacher was he, and wonderful the fruits of his labor. What an embodiment of all that is noble, and pure, and frank, and bold, and humble, and faithful! What an example of patience and fortitude and long suffering! It is no wonder, after the catalogue of sufferings he gives us, that he calls upon his children to follow him as he follows Christ. With a great mind stored with the learning of the age, and richly imbued with the spirit of his Master, and endowed with supernatural gifts, he was wonderfully equipped for the work assigned him. He was a marvelous teacher. He always took into account the circumstances, the tempers and the prejudices of his hearers. He reasoned, he declaimed, he reproved, he admonished, he warned, he encouraged he compassed sea and land to furnish illustrations; he borrowed from heathenism, from Judaism, from the manners of the age, and from festive games, and from occurrences accidental and transitory he seized what he could to guide the attention which it awakened to some wise purpose; and thus set us an example to lay hold of things everybody is familiar with to illustrate divine things.

You may wonder what this has to do with the lesson now before us; but I want to help you all to think closely and read closely—I mean carefully, critically. Overmuch reading and promiscuous reading is not favorable to the cultivation of a critical habit. The critic does not gulp; he tastes, he discriminates, and carefully, step by step, arrives at the truth. And when he speaks or writes everybody can see that his fruit is ripe. If a subject be worth anything it is worth going to the bottom of. It was once said by G. S. Philips that it may do to skim milk, because the cream lies on the top; but who could skim bacon? And if this be true of bacon, because his thought goes all down thorugh it, how much more true of God's great volume?

Another reason for my introductory remarks: Many of the wise ones have decided that Paul never wrote the Epistle to the Hebrews. I believe he did, or rather I think he did, although he never put his name to it. But whether he did or did not, the divine stamp is upon it at any rate. I believe it to be God's word, whoever wrote it. And, although Dean Alford, and Luther, and many others, think Apollos wrote it, because of its eloquent style, and that a disciple of the apostles wrote it, some contending that Barnabas wrote it, others that Luke wrote it, still others that Clement of Rome wrote it, and besides these that Mark wrote it, while Titus, and Silocus and Aquilla have been named as probable authors. The truth is, only God knows its true author, or the true transcriber of the spirit's word.

But, while this is the fact, I want to say, as a matter of fact, that you can depend upon and refer to as reliable history that Clement of Rome, who was contemporary with some of the apostles in the first century, quotes from Hebrews extensively; and Justin Martyr, in his dialogue with Trypho, quotes it as of divine authority. As also does Clement of Alexandria in the second century, and refers it expressly to Paul, and says he prudently omitted his name because the Jews were so prejudiced against him. One thing that cast doubt upon this book was the fact that it was not really an epistle or letter, because it is not addressed to any particular person or body of individuals, although it contains some indications of

an epistolary nature, which shows that it was not addressed to all Jewish Christians, but to some Jewish brethren the writer was personally acquainted with and who had steadfastly endured persecution and the loss of property, and had shown sympathy to their imprisoned brethren and to Christians generally (chapter 10:32-34). Thirdly, they were in danger of apostacy, and had not resisted unto blood (12:3, 4, 9). Fourth, we find none alluded to but those who were familiar with the Levitical service and the temple worship, and in fact with all the Mosiac ritual. They are called to behold in Christ the fulfiller of the law; in his person the antitype of the priesthood, and in his offices the realization of the sacrificial and mediatorial functions of the Jewish hierarchy. You see, then, that it is very necessary for us to be familiar with the Mosaic ritual in order to get a fair understanding and appreciation of this beautiful book. I am not saying who is or is not, or that any are not familiar with it; but that it is necessary to be, in order to profit much. And to the earnest searcher for truth there is nothing in the way of acquiring a sufficient knowledge of the type to understand the antitype. Don't be discouraged by what I am saying. If one does not feel able to expound he has the privilege of expressing the result of his reflections on any verse or thought. Select an idea and dwell upon it till it opens out and enlarges your minds and cheers and warms your hearts, and then proceed to warm our hearts too.

Brothers, I do not think it would be right to skim over the surface of this wonderful book, because those who may never have given it particular attention would think either that there was not much to it, or else that it was too deep for them. But it has been said in this book: "Therefore leaving the principles of the doctrine of the anointed, let us go on to perfection." We have had milk long enough, and skimmed milk at that; we must be taking stronger food, and if we make the change carefully we shall not be hurt. The doctors tell us that our stomach will secrete the proper juice to take care of a new diet when it finds it has to. Well, it is just so with spiritual food. We will be able to assimilate it after a while.

JOSEPH AND BENJAMIN
(Gen. xliii:18, 19, 23-34)

"He that loveth his brother abideth in the light" (1 John 2:10).

There can be no more attractive picture of the way in which the hand of God weaves the web of human life and destiny with the warp and woof of men's words and deeds than this chapter of Joseph's story. We see nearly all the human passions at work—hunger and fear and shame and grief, and behind them all a very human love working out its desire. We see how famine, God's gaunt angel, does his will, and how a father's unforgettable sorrow, and the memories and forebodings of conscience-stricken men, are all used to work out the far-reaching designs of God's sovereign will. Yet how unconscious they all are, not only that God is behind it all, but of God's exceeding grace in it all. They are like actors who do not know and can not tell the story of the drama in which they play their parts. Jacob alone, with his past experience of God's dealing and his sure trust in God's power, looks up to the Great Interpreter, who makes all plain when he says (5:14): "God Almighty give you mercy before the man."

The story is displayed in three scenes. The first is the scene in Jacob's home in Canaan. The years of the famine continue. The supply brought back from Egypt is running low. Hunger makes a sharp reply to fear. Jacob sees that only one thing must be done. They must go again to Egypt. Then follows the record of the full history of the last interview with Joseph. Judah, now become by force of character the leader of the band, reasons with his father. His recollection of the strange ruler's face and words told him that they need not face him again without Benjamin. We can almost hear Jacob's cry of pain, as of one whose tender, unhealed wound had been chafed by a heedless hand. But Judah discloses, as may not have been so fully detailed before, the strict inquiries made by this keen-eyed suspicious Egyptian. Then in an act of self-sacrifice, finely typical of all self-sacrifice, and of the great sacrifice of the cross, he offers himself as surety for Jacob's darling son. With a touch of his old foresight, showing that the crafty brain was still working in vigor, Jacob bids them make a present of the fruits, for only the corn crop had failed, take double money in their hands, and essay a second visit to the storehouses of Egypt.

In the second scene we are shown the men before Joseph's house. It seems most probable that Joseph looked out from some window, with his eyes filled with the hunger of love for Benjamin, while his steward, who must have guessed his secret but kept it with an oriental secrecy, dealt with the Israelites.

The third scene discloses one of the most entirely eastern incidents in the Bible. The obeisance of the guests, the separate table for the Egyptian host, the due regard for precedence according to age, the double portion for the favored guest, together with Joseph's uncontrollable emotion as he yearns over Benjamin—his boyhood's little playmate, his solace in the days when his coarse-minded older brothers scowled upon him, his charge from the child's tender, motherless years—all might have been set in a nobler version of the "Arabian Nights." Yet we must realize that the story is touched with a deeper pathos and a diviner passion than mere romance or love unbaptized by God's spirit can show.

Now each of these scenes yields us a ruling truth of God's dealing. The first presents the strengthening by God's discipline of the family bond. The tender ties which bound these brothers to their father and to each other and to Benjamin might shame many of our modern homes. How slight are the bonds between brother and brother, and sister and sister, in many families! They grow up, and separate and scatter, and years pass without intercourse or inquiry. Were help needed it would be brutally proved that there is a friend that sticketh closer than a brother. But these are generally, if not always, found to be families which have not been welded in a strong and tender unity by sorrow. Let some great grief, or fear, or pain, or some shadow, such as poverty and outcastness can throw, visit a household, and

their hearts become knit in unbreakable bonds. That is what God is doing here. He needs for his far-off purpose a family which will cleave to each other. He needs a passionate devotion to a common cause. He needs an intimate and self-sacrificing fellowship which neither Egypt's prosperity nor its long years of bondage can imperil. Here he is binding them, one to the other, with the iron bands of love.

The second truth is that we must all simply go on in faith amidst the bewildering tangle of life. The darkness of mind and the anxiety at the absolute inexplicability of all the events of this Egyptian experience on the part of these brethren seize upon our hearts as we read. We can hardly forbear to pity them. Yet, like the true and disciplined men they have become, they go on. They keep their hands clean, if they can not keep their hearts from fear. Only later afterward did they understand. That truth should be treasured by the young, as it is a constant source of comfort to the old. "What I do thou knowest not now, but thou shalt know afterward," is Christ's word to all his bewildered folk. The "afterward" may be here in time. It shall be, in some instances, only when the day breaks and the shadows flee away.

The third truth is that love is the supreme force in life. It was Joseph's love for Benjamin, his yearning to sit in his company and gladden himself with the sight of his face, which set all the events of the chapter in motion. But for Benjamin Joseph might not have wished to see his brethren again. So today, while men make much of the motives of gain, and of ambition, and of honor, let us not forget that love still rules the hearts of men. The merchant, who thought that his whole life was centered in the big business he had built up, was rudely undeceived. It was his secret pride, his spring of pleasure. Yet he could not see the figures in his ledger when his little daughter lay at the point of death. Love was still, even with him, the merciless and grasping schemer, the supreme force in life.

All this leads us to look up into the face of our brother and to rejoice that with him, too, love is the master passion of his spirit and the motive force of his life and death. As we consider Joseph, we remember him who yearns over us, who bids us welcome to the feast, who longs to see our face, to whom each one of us is a brother beloved.—W. M. Clow.

MEN AND WOMEN ARE EQUALS

When, according to scripture, the Lord created the human race, he created them male and female. "It was not good that man should be alone," so that he and his companion and "rib-mate" were two of a kind and therefore equals. After they had drifted from the counsel and the leading of the living God a change in the conditions was brought about, and work and weeds with pain and dishonor were necessary concomitants of the altered situation. It seems as though some people considered these conditions as a sort of divine law imposed on us that it would be sinful to resist, as that all labor-saving machinery, especially horse harrows for the destruction of weeds, all drugs and liniments for the soothing of pain, such as toothache drops and chloroform, are resistings of this supposed divine law; and that women particularly should be kept in their place of "subjection, with their husband to rule over them." This latter phase of the situation is particularly gratifying to certain members of the human species, especially those of the rude and most savage tribes and nations. There the female of the species is the slave, the underling, or the drudge. Even in some so-called Christian communities the idea is maintained, and abundance of scripture texts can be produced to sustain the situation. "Give not thy strength to women, nor thy ways to that that destroyeth kings." "Her ways lead to death, and her steps down to hell," and so forth and so on.

Even under the law of Moses, although in the history of the children of Israel there are many notable instances of female greatness, yet owing to "The hardness of their hearts," as Jesus explained in the matter of divorce, women were still held somewhat under the ban; and it remained for Christianity to give them—the half of the human race—the perfect liberty wherewith Christ hath made them and us, "male and female," free. And just in proportion as a person or an individual emerges out of barbarism into civilization, so the women of that state or family rise to take their place, the original place "at first," as the helpmeet and comforter of man.

One of the most wonderful changes that is now happening in the world is the general uprising of womankind, not only in so-called Christian lands, but in Asia, long the seat of heathenism and oppression of the women. High-caste women of India are breaking the barriers of the caste and leading the way to a better understanding of life. The same is happening in China and Japan. Even the women of Turkey came to the front in the late war. What does it all mean?

I hear some pessimistic brother exclaiming, "Worse and worse!" "The way leads down to hell!" "Destroyers of home," etc. I wonder what kind of a mother such men have had, and (hush!) what sort of a wife? Brethren, don't make any mistake. In some things the world is still bad and growing worse, maybe, but in the main you may safely say that the Lord God has still got a good grip on it, and it is going all right. The oxen that are hauling the ark of the covenant are bellowing a bit, and the wheels of the cart get tangled in the rut sometimes, but it will pull up to Bethshemish yet!

I pity the poor soul that does not enjoy God's world as it is, even it is inferior to that which is to come. Indeed, the world that now is is as much superior to that which we, as men can imagine. The poorest laborer who rides for a nickel in a trolley car has far superior traveling accommodation than Alexander "the Great" had, or Augustus Caesar, for instance. This land and country in which we live is infinitely more comfortable and safe a place in which to live for poor people than Europe was for kings two or three hundred years ago. When I was a boy I used to run around the beautiful where they used to chop people's heads off and burn them alive for their different opinions. If one wants to appreciate his country and the improved conditions of living, and the vastly more liberty that we enjoy, let him read the history of the long ages gone by; that is, if he is

not afraid of losing his night's rest by dreaming of all kinds of horrible things. And a great deal of the improved conditions that we now enjoy have been the result of women's work. When men were fighting they (the women) were nursing the wounded; when men were quarreling they were courting the fellows over the back fence; when men were bursting things out they were trying in their equally blind way to draw things together; for "a virtuous woman is to be prized above rubies; her children rise up and call her blessed; her husband also he praiseth her." There are two kinds of women, just as there are two kinds of men: good and bad; but for decency, for morality and kindness, "the law of love," I'll take my chances with the women every time.

J. H. GELLETLY.

THE CHRISTIAN'S FOOD AND CLOTHING

There is one thing very encouraging to the Christian. It is this: God has never left him in want as to spiritual care and attention. His food has been abundantly supplied and his clothing amply provided. The Christian's spiritual bill of fare, as given by Paul in Phil. 4:8, is as follows: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." How does the world enjoy this spiritual bill of fare, given by the apostle of God?

Next comes his clothing. Although his apperel, described by Paul in Eph. 6:10-17, is not very attractive to many at the present time, yet it comes from God's hand and is the only full dress suit God has given to his children.

Let me call your attention to the different articles of this suit as described by Paul in Eph. 6: 10-17: "Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore (for this reason) take unto you the whole (not a part) armor of God (what for?), that ye may be able to withstand in the evil day, and, having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness and your feet shod with the preparation of the gospel of peace; above all, have the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God." This is God's appointed way. Will we sit at the table God has spread for his children, and wear the uniform he has provided for the faithful Christian soldier? Having this food and raiment, let us therewith be content.

L. S. BRONSON.

NATURE OF MAN

W. J. PECK

"What is man, that thou art mindful of him" (Heb. 2:26)? This brings us to the study of man. First, as we have said, man possesses a soul, a body, and a spirit. Now, in the absence of either one of these parts, have we a man? First, take away the body; can there be a man without a body? No. Well, can there be a man without a soul? No, as the soul is the life or the connecting link between the body and spirit. Webster says the soul is life. Webster says the spirit is vigor of the intellect, temper, disposition of mind. Gen. 2:7 says the Lord God formed man out of the dust of the ground.

Now, we will see what the brain is. Webster says the brain is the understanding, the affections. Now, has there ever been a sin committed without the action of the brain? If not, is it not a fact that the soul and spirit were both implicated in the sin, as the body commits no sin (1 Cor. 6: 18; Ezek. 18:4)? "The soul that sinneth, it shall die." Then the soul can die. Yes, and the spirit shall fail, and Webster says the word "fail" means to die and become extinct, to cease, to perish. Is there no part of man that can not die? No, not of Adam; but the second man, Lord from heaven, after he rose the apostles said he can die no more, death has no more dominion over him, for he was then made a partaker of the divine nature (2 Pet. 1:4). And in 1 Pet. 1:3-4 he says: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, has begotten us again unto a lively hope, by the resurrection of Jesus from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." First, here is begettal, a new seed planted. Where is it planted? In the heart (Matt. 13:19; Luke 8:11). What does this seed do if received in a good and honest heart? It changes our nature, and if cultivated by virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, it will give you entrance into the everlasting kingdom of our Lord and Savior. Then you will be a partaker of the divine nature.

Adam and all his race were lost, and Christ died that we could have a chance for eternal life, but this life is yet in Christ, not in us. Col. 3:3-4: "You are dead, and your lives are hid with Christ in God." John 5:11: "And this is the record that God has given unto us eternal life, and this life is in his son," not in us. Talk about a man possessing immortality and not possessing eternal life! Can immortality die? No. Then it is eternal life. 2 Pet. 3:3 says: "Whose adorning, let it not be the outward adorning, but let it be the hidden man of the heart, in that which is not corruptible, even a meek and quiet spirit." We must remember that the heart is one thing; what the heart is adorned with is another. The Christian is supposed to have his heart adorned with the meek and quiet spirit of Christ. I am sure that all the murderers that fill our state prisons have not that meek and quiet spirit. If the world was in possession of it we would need no laws, no preachers, no jails and no prisons; this would be heaven itself. This inward man Paul says is Christ in you, the Christian, the hope of glory (Col. 1:27; Eph. 3:17). Christ dwells in our hearts by faith, not in person. Why do preachers say that the world has the inward man, the meek and quiet spirit of Christ, and yet go out and try to convert them? The word "convert" means to change.

DIVINE HEALING

CHAS. H. SHURTLEFF

"They shall lay hands on the sick, and they shall recover" (Mark 16:18). Much has been said and written on the subject of "divine healing," both pro and con, that has not been friendly to the subject, nor profitable to the discussionists, but it has been very detrimental to the followers of each. The non-use of means has been urged to that extent that many have been led to abandon all remedies to the death of some loved relative or friend, when if God had been honored as he should have been, and the remedies that he has provided been utilized to curative ends, some very distressing consequences would not then have obtained. There are not less than 120,000 herbs known to medical science, each having in itself curative properties that meet disease and help the body to resist and overcome its maladies. God said of these: "And to every beast of the earth, and to every bird of the heavens, and to everything that creepeth on the earth, wherein there is life (margin, a living soul), I have given every green herb for food: and it was so." To man he said: "Behold, I have given you every herb yielding seed, which is upon all the face of the earth, and every tree, in which is the fruit of a tree yielding seed: to you it shall be for food." "And God say everything that he had made, and, behold, it was very good" (Gen. 1:29-31).

Is the use of these sinful? If so, is not fruit-eating sinful? "Food" is medicinal, especially of the vegetable kind, and one who would discard all medical aid should stop eating. "Food" is for tissue building, for repairing the waste caused by all the various ills that mortals are heir to. "To you they shall be for food." Thousands of "green herbs" that can not be eaten are "food," for they meet and feed the body demands, and they are God-given. "I have given you every herb." What kind of healing must we denominate it that obtains from this divine Materia Medica? Can it be less than divine healing? However, it is said, "But there are drugs in these herbs." Yes, but who put the drugs into them? God. We have instances in both Old and New Testaments where God ordered and blessed means to a cure. God "added to Hezekiah's life fifteen years." Hezekiah was "God's holy man." Isaiah said: "Take a lump of figs. And they took and laid it upon the boil, and he recovered" (2 Kings 20:6, 7). This ought to be conclusive. Why argue against using remedies, with this Old Testament fact in hand?

When Christ chose and sent out his disciples (Mark 6:7-12) he gave them power, not only to preach, but to heal, as it is written: "And they went out, and preached that men should repent. And they cast out many demons and anointed many with oil that were sick, and healed them" (Mark 6:13). This is the base of Jas. 5:13-15. Why use the "oil?" All know (who have used it) the "food" qualities and the medical properties of it. The medical use of olive oil in ancient times is thus given by William Smith: "As oil is in use in many cases in medicine, so it is not surprising that it should have been so much used among the Jews and other nations of antiquity for medical purposes. Celsus repeatedly speaks of the use of oil, especially old oil, applied externally with friction in fevers, and in many other cases. Josephus mentions that among the other remedies employed in the case of Herod, he was put into a sort of oil bath. The prophet Isaiah (1:6) alludes to the use of oil as an ointment treatment" (Bible Dict., page 649).

"Anointing with oil in the name of the Lord" is a part of the provision. This, with "the prayer of faith," is the human side. "And the Lord shall raise them up," is the divine side; and the recognition on the part of the Lord of the remedy provided by his direction is as much new modern truth, as in the case of Hezekiah. Hezekiah "prayed," and they applied "the lump of figs," and "the Lord raised him up," and "added fifteen years to his life." The cases are quite parallel. Another circumstance is here in point. "And when he passed by he saw a man blind from his birth." In reply to questions he said: "While I am in the world I am the light of the world. When he had thus spoken he spat on the ground and made clay of the spittle, and with the clay thereof he anointed his eyes, and said unto him, Go, wash in the pool of Siloam. He went away, therefore, and washed and came seeing" (John 9:1, 5, 6, 7). This was divine healing, with the use of remedies: "Clay, spittle, water," and the exercise of faith on the part of the healed in obeying the command of Jesus.—Exchange.

GRACE SUFFICIENT

One evening, says C. H. Spurgeon, I was riding home after a heavy day's work, weary and sore depressed, when, suddenly, as a lightning flash, came: "My grace is sufficient for thee." And I said: "I should think it is, Lord," and burst out laughing. It seemed to make unbelief so absurd.

It was if some little fish, being very thirsty, was troubled about drinking the river dry; and Father Thames said: "Drink away, little fish, my stream is sufficient for thee." Or it seemed like a little mouse in the granaries of Egypt, after seven years of plenty, fearing it might die of famine, and Joseph might say: "Cheer up, little mouse, my granaries are sufficient for thee." Again I imagined a man away up yonder on the mountain saying to himself: "I fear I shall exhaust all the oxygen in the atmosphere." But the earth might say: "Breathe away, O man, and fill they lungs ever; my atmosphere is sufficient for thee."

GOOD READING

If you want to be fruitful, read John 15.

If you want Christian assurance, read Rom. 8.

If your faith needs stirring, read Heb. 11.

If you want rest and peace, read Matt. 11:25 30.

When you leave home for labor or travel, read Psalm 121.

When you forget your blessings, read Psalm 103.

When you want courage for your task, read Joshua 1.

When you grow bitter or critical, read 1 Cor. 13.

When your prayers grow narrow or selfish, read Psalm 67.

For Jesus' idea of a Christian, read Matt. 5.

For Jesus' idea of prayer, read Luke 11:1-13 and Matt. 6:5-15.—Selected.

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EDITORIAL

Bro. F. M. [illegible] of Plymouth, Ind., writes: "The Anti-Smoking [illegible] was a real heart-to-heart expression of good fellowship. With Bros. Reed and Wagoner of the old-time speakers present, and many brethren who have grown old along with Methodism, it was a love feast indeed. The weather was inclement, but could not cool the ardor of the brethren. However, it is fair to presume it is the last session ever to be held at this historic place because of the inconvenience of it."

Another interesting case of obedience to the faith is recorded in Cleveland June 15th. Miss Ruth Pennell, [illegible] Methodist, was the one whose name was enrolled in the book of life. When she sent her confession to her pastor he called upon her, and, in an endeavor to keep her in his fold, said: "We have never pointed your faith or teaching in our Church." To this Miss Bennet replied that that was just the trouble; his Church stood for nothing; there was nothing you could pin your faith to. This was a shock to her Methodist pastor who knew how futile it was in [illegible] letting its principles slip away in the days of Primal Christianity. There was a time [illegible] when the Methodist Church had to [illegible] mostly wrong, yet [illegible] believe anything in theory and practice [illegible], or he could not be a Methodist. But now, for the sake of members, they have forgotten what their Discipline—with its rules [illegible] were conducted in life has disappeared. Where Pennell could have remained [illegible] have believed the truth! Think you, when the Methodists would have retained this [illegible] economic and principle, our Lord "hath not cut from among them," as Paul declares, God bless her in her uncompromising stand for the truth of the gospel.

THE CHURCH A TEACHER

In a late sermon Dr. Brown took as his subject the relation of the Church to the child, from Psalm 34:11: "Come, ye children, hearken unto me; I will teach you the fear of the Lord." He confessed that in the past the church had failed in alluring the young life of the country. "It is only of recent years that the church has come to see the strategic value of the child. Now, at last, we have realized that the church is a mournful place unless the children are there."

Next Dr. Brown explained that, amidst all its ministries, the primary task of the church is that of teaching. "It must be a teaching institution, a center of light. There is no future for a church that does not teach. Have you ever noticed how much emphasis is laid on teaching throughout the Old Testament? Our Lord himself is a teacher or he is nothing. One of the greatest Resurrection gifts of Christ is that of teachers and light bringers. The call is not, 'Come, ye children, I will amuse, or I will entertain you; come and see the balloons or the fireworks go up; but come with reverent heart, and listen.'"

A PRAYER REMEMBERED

Dr. Campbell Morgan, in a recent sermon, had a text like "pleasant coolness in the heat," for it included the words of St. John 7:37, 38 - the promise of living waters. Near the end of an exposition which was followed with still and devout attention, he told of a conference he attended twenty years ago at Southport. "I don't remember a single address," he said, "but I do remember a prayer. The words were: 'O Lord, our God, in these days of conventions, fill us with the fullness of the Holy Spirit. None of us are great vessels; we can not hold very much, but we can overflow a great deal.' No vessels can overflow," added the preacher, "until they are filled. They must be filled with living water. 'This glass" (holding up the glass of water on the pulpit ledge) "contains good water, but not living water. It is the vessel that lives in the stream and is perpetually being refilled that overflows."

A GERMAN WEDDING TEXT

Rom. 8:28

The Berlin court minister, Dr. Dryander, at the wedding of Princess Victoria Louise, spoke (some say at the bride's request) from the words of Romans 8:28: "And we know that all things work together for good to them that love God." The German Bible renders the words with a very slight difference: "Wir wissen aber dass denen, die Gott lieben, alle Dinge zum besten dienen."

A Promise for Young and Old

The text has been precious to the aged, as well as to the young. Carlyle wrote to his old mother after the departure of her son Alick for New York: "You have had much to suffer, dear mother, and are grown old in this valley of tears; but you say always, as all of us should say: 'Have we not many mercies, too?' Is there not above all, and in all, a Father watching over us, through whom all sorrows shall yet work together for good? Yes, it is even so. Let us try to hold by that as an anchor both sure and steadfast."

Sir Walter Scott's Faith

In Sir Walter Scott's diary for 1827 there is an allusion to the passage. Amid his terrible misfortunes, when he actually contemplated taking refuge in the Isle of Man or in the sanctuary of Holyrood to escape relentless creditors, he wrote: "But I will not let this unman me. Our hope, heavenly and earthly, is poorly anchored if the cable parts upon the stream. I believe in God, who can change evil into good, and I am confident that what befalls us is always ultimately for the best."

COMMUNICATIONS

Dear Brother in Christ: The annual June meeting at "Old Antioch" was fairly well attended and most thoroughly enjoyed, a real "reunion" of those of like precious faith. As there will doubtless be a report of the meeting sent you for publication, I shall not attempt a review of the excellent sermons except to call attention to an address on the subject of prophecy by Elder H. V. Reed, of Chicago. There is a fascination to the lover of God's truth in the sure prophetic word, and especially when it tells of coming events that we today are eyewitenesses of. We can exclaim with the Psalmist: "Open thou mine eyes, that I may behold wondrous things out of thy law." Yes, amid the startling scenes of the "time of the end," how comforting to be assured that the "wise shall understand" by heeding the sure prophetic word.

The address made such deep impressions that an earnest desire has been expressed that Bro. Reed will embody the subject in an article for the readers of The Restitution. Hoping that Bro. Reed will comply with the request, we shall look to see it in the near future.

As ever in the blessed hope, waiting, watching, praying for his coming, J. F. WAGONER.

THE JUDGMENT

I would like to ask, Don't you understand the judgment of the world as continuing from the time of Jesus' coming and sitting in judgment, as spoken of in Matt. 25:31, till he has put all his enemies under his feet (1 Cor. 15:25)? You will notice this belongs to the judgment of the end (verse 24). The judgment in Matt. 25:31 is a national affair, so also is the judgment of the world and the end spoken of in 1 Cor. 15:24. It seems to me, as Bro. Hogarth says, there should be no trouble along this line when we understand the two judgments: the righteous are judged in this life. All that die in the Lord (Rev. 14:13) come not into condemnation (Rom. 8:1). Note: They are in the Lord now.

S. C. LEHMAN.

God's promises are for the sinner as well as for the saint. The only one left out is he who persists in wrongdoing.

Give me the young man with fifty dollars in the bank—in any bank—money he has earned and saved himself, and I will show you a young man who is started on the road to success.—Richard W. Sears.

THE CREATION OF EVIL

E. B. ARNOLD

"I form the light, and create darkness. I make peace, and create evil; I the Lord do all these things" (Isa. 45:7).

Are we to understand that Jehovah is the creator of sin and the primal originator of evil? Many seem to believe and advocate such a theory. But is such an idea true? Let us find out what the above text and similar passages of God's word mean.

The word "evil," like many other words, has different shades of meaning. The passage in Isaiah 45:7 means, of course, just what it says, that God creates evil, yet not the evil of sin, but the evil of punishment, or the evil of temporary judgment.

In Judges 2:13-15 we read the following concerning Israel: "And they forsook the Lord, and served Baal and Ashtaroth. And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies roundabout, so they could not any longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against them for EVIL, as the Lord had said (in Lev. 26:14-46), and as the Lord had sworn unto them; and they were greatly distressed."

In 2 Kings 22:16, 17 we also read: "Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read; because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath (or punishment) shall be kindled against this place, and shall not be quenched."

I believe the Bible teaches that God sends the evils of war, floods, famines, cyclones, etc., as punishments for sin. In this sense Jehovah creates evil, and I believe this to be the true meaning of the text of scripture at the commencement of this article.

Jehovah surely could not be the creator of moral sin, for that would be creating something against his own moral government and righteous laws. John says, "Sin is the transgression of the law" (1 John 3:4). God would not institute holy commandments and then create or cause men to violate those commands. Such a course of action would be contrary to the nature of God and out of harmony with a true conception of the Almighty. We read in James 1:13: "For God can not be tempted with evil, neither tempteth he any man." That is, God can not tempt any man to do evil. "But every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:14). Jehovah is not the author or creator of moral evil, or sin. He could not be and remain the true God, the hater, forgiver and destroyer of sin. But he does create or send evil as a punishment upon individuals, cities and nations. God does not create the evil of sin, but he does create the evil of punishment for sin. God did not create evil or sin in Adam and Eve, but they became sinners by the willful violation of Jehovah's restrictive com-

mand found recorded in Gen. 2:17: "But of the tree of knowledge of good and evil, thou shalt not eat of it."

God's holy word harmonizes if rightly understood and interpreted. Let us ever strive to properly understand it so we can have the correct interpretation and veneration for its divine author, our Heavenly Father.—World's Crisis.

THIRTY REASONS WHY I DO NOT DANCE

1. I can not dance with a clear conscience before God, therefore I should abstain.

2. All branches of the church have condemned dancing as carnal and immoral, inconsistent with the Christian profession.

3. Even the sacred books of the Pagans declare it an immoral amusement.

4. Pagan moralists, like Cicero, call it indecent and voluptuous.

5. Dancing was one great means by which Nero corrupted Rome.

6. It has a bad name for professing Christians, and it dishonors the cause.

7. The best and most devout Christians do not want to dance.

8. None but backsliders and unconverted persons are found dancing.

9. It is not a favorite amusement even with conscientious worldlings.

10. It is one of the most favorite amusements with the vile everywhere.

11. The world has no confidence in the piety of church members who dance.

12. It is a distinctive badge everywhere of worldliness and worldly conformity.

13. It destroys a professing Christian's testimony, influence and usefulness everywhere.

14. The dancing of sexes together, as in modern times, was never practiced by the virtuous in Bible times.

15. Dancing grieves and offends all faithful pastors and devout Christians.

16. It is a companion vice with drinking and many other sins.

17. It dissipates the mind, corrupts the heart and sears the conscience.

18. The decollete dress of the dance is an immoral invention of harlots.

19. The "german" and other round dances are favorites in brothels.

20. The liberties indulged in dancing are nowhere else allowed in decent society, and under other circumstances they furnish ground for divorce.

21. It brings virtue into close connection with vice at late hours, and under excitement in which virtue is well-nigh powerless.

22. Men do not choose to dance with themselves, nor even with their wives and sisters.

23. Beyond thrill of music and poetry of motion, it seems to have a sex reference.

24. Indeed, it is so allied to licentiousness that the vilest places in our cities are called "dance houses."

25. The police reports show that a very large proportion of abandoned women are ruined in connection with the dance.

26. I can not dance in modern society to the glory of God, nor can anyone.

27. If Jesus Christ were here I am sure he would not go with me to a dancing party, and I can not ask or obtain his blessing upon it.

28. I would not like to meet death at a dance and in a ball dress.

29. I would not like to be found in a ballroom when the Lord comes.

30. And finally: I have no desire to dance, because my soul is filled with the joy of God's salvation and my life with the privileges of his service. —J. S. MARVIN.

INDIANA BIBLE SCHOOL REPORT

To the Brethren of the Church of God Scattered Abroad:

I have the pleasure of reporting at the close of the seventh annual session of the Indiana Bible School, held at Plymouth, that it was satisfactory in every respect, success being written on every page. The attendance reached the very satisfactory number of seventy, and each one attending gave evidence of an eager desire for a knowledge of the grand truths of God's word. Bros. Robison and Williams, the teachers of the adult class, gave instructions during a period of ninety minutes, from 10 and 2 o'clock daily. Bro. Robison teaching the following subjects: The Only True God; Gospel; Kingdom and the Kingdom's Restoration to Israel, closing Friday with Planting and Growth. Bro. Williams gave lessons on Forgiveness of Sin; Imputed Righteousness; Saved From Sin; Reconciliation; The Son of Man; and the Unsearchable Riches of Christ. These masterpiece subjects, in the hands of such able instructors, could not but be productive of interest and good results to those privileged to be present.

The Junior Class was made up of Sunday-school pupils, and were given instruction by Sister Robison forenoon and afternoon, and their action gave evidence of their belief that they were indeed a part thereof. Let us trust and pray the Father that the seed planted in these young hearts may grow to ripening and harvest in due season.

Each evening sermons by Bro. and Sister Robison and Bro. Williams were given to fair-sized audiences. However, a street carnival in progress had the effect of drawing some, evidencing the scriptural statement that "in the last days some will be lovers of pleasure more than lovers of God," and also that "they will be drawn away of their own lusts and enticed." We are sorry to be obliged to state that the four largest congregations in the state sent but four representatives, three from one, one from another, and the other two sent none. Contributions were made sufficient to meet expenses, lacking fifteen cents, leaving a balance in the treasury for next year. I am neglecting to note that the first fifteen minutes of each lesson period was given to a review of the previous lesson, the importance and worth of which will be recognized by all who are or have been teachers, and the readiness of proper answers to questions was the best evidence to be had of what had been gleaned. That the Bible School is a step in the right direction goes without saying, and the session just closed we feel to be another round in this monument to our lamented

Bro. Wince, whose love for his fellow-man unwittingly prompted the laying, with his own hands, of its foundation stones.

MRS. T. M. McCRORY, Secretary.

EVANGELISTIC NOTES

C. C. MAPLE

We have, since last report, been elected the Conference Evangelist for Michigan. Our duties began with the annual conference at Dutton.

Our conference was one of special interest, and the churches of the state were well represented. From Dutton we went to Grand Rapids and preached three evenings in the Fairmount Avenue Mission. Friday, Saturday and Sunday we were at Adrian in the interest of establishing our work in that city. We also spent Sunday morning at the Little Hope Church.

We are now at Delta, O., in a very interesting series of meetings. At this point several were baptized last year, and a good class has been kept up under the local leadership of Bro. S. J. Elton.

Brethren who write us concerning meetings may address us at our old address, Box 72, North Ridgeville, O., or Box 21, Dutton, Mich. All calls will be answered as soon as possible.

Yours in the Blessed hope. C. C. MAPLE.

GOOD THINGS

"For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly" (Psa. 84:11). "The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing" (Psa. 34:10).

It isn't everybody who knows what a good thing is when he or she sees it, especially in a divine sense. The average child, if promised a good thing, immediately concludes, of course, that it must be something sweet, and anything in the candy line will hit about the right spot. In fact, if no good thing were withheld from the children, as they understand what good things are, and all restraints and embargoes were declared off, and they had the freedom of the market, there would be such a raid on confectionery shops and toy shops as you never heard of, until they were loaded down with brandy drops and other sweet things painted red, and toy pistols, and cannon crackers. And medical practice and the undertaking business would take on a sudden boom in that town where such a proclamation was in force.

But most parents also have ideas as to what good things are for their children, though some doubt. Of course a little sweet and some playthings the children must have, and there will be no lack of these good things, I will warrant, in most households, unless the father or mother is addicted to drink, and spends every cent for it, even to pawning the little ones' shoes.

But I have seen some households where a certain good thing were lacking, though there may be abundance of it in others. And do you know what that is, children? Well, my father, now sleeping (bless his memory), and some of my old schoolmates used to call it "the oil of birch." It was applied in "the raw material" by cutting the fresh, green, birch twig, and browsing the lower limbs well with it when a child's mind and feet seemed to get turned in the wrong direction. It works like magic. It is "a good thing."

And then children may be ever so upright and need no rod of correction, but there are many good things which they do need that are considered by them as very commonplace, but which, however, cost the parents' hard-earned money, such as good wholesome food and plenty of it, and durable shoes and clothes, though they may not be the most fashionable or attractive to look at, and good papers and books to read. And right on this last thought let me say a word. Children of a larger growth, getting along well in their teens, are apt to think that is a good thing in the reading line which their parents, if they are Christians or persons of sense, would not have in the house under any circumstances. And these same children, when thus well brought up, will think the same toward their children too. All the child in infancy wants is something good to the taste, a little further on something to play with, and next, as the mind grows, that must also be fed. Now, parents, look out! All the grass that grows next a juniper bush is soured by contact so that cattle won't touch it. Take heed that the sweet girls or boys entrusted to your care do not get their minds soured or poisoned by contact with what is worse than juniper in a pasture, the deadly Upas of the flashy, poisonous fiction that is current today.

Now, you older folks, you Christians, are you gloomy because you do not have everything that the heart can wish? The best way to rectify this trouble is to fix the heart so that its wishes and wants will run right along in the sweet will of your heavenly Father without chafing. And I do not know of any better way than to have the heart or affections cleansed and rectified, so that the things you formerly loved and longed for you will now hate and abhor, and the things you once despised you will now highly esteem and seek after and strive for, so that it can be emphatically said that they shall not want any good thing which the Lord will withhold. It is easy enough for the Lord to give the desires of their hearts to those who delight themselves in him, because their heart are all attuned to his will. There is nothing in their hearts' desire that he needs to withhold. When we are in this blessed place there will be no "wonderful answers to prayers," but it will be wonderful if all prayers are not answered.

David said, "It is good for me that I have been afflicted." Then affliction is a good thing, and surely some seem to have a plenty of it while others lack. "It is better to go to the house of mourning than to the house of feasting." That is, it is if you are crucified with Christ, with the affections and lusts. But you will not think so if your mind runs in the course of this world. "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endue chastening, God dealth with you as with sons. For what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Heb. 12:58).

Some children, it is true, differ from others and are dutiful. But I never saw a child yet (and I

have a half dozen) that was anything excepting a dolt or dunce but that he will get bent wrong and need straightening if you do not want him to grow up crooked. And if there are any goody-goody children of the Lord who have got beyond chastisement or correction it is high time that the Lord gave them their time and a corner in paradise all to themselves, to farm it on their own hook. But I am thinking that they would make a bad mess of it. "For without me ye can do nothing." Let us be good, get good by knowing what is for our good, and endure unto the end, for these are they who will be saved from sin here and glorified hereafter. "The Lord will give grace and glory;" grace here and glory hereafter. Grace is the best thing he can give anybody in this world, and the most needed. Without it we never can endure unto the end and partake of the glory that shall be revealed. -Messiah's Advocate.

PRAYER

O Lord, we pray that thou wouldst strengthen and comfort us all, according to our different necessities. Hearts before thee that may be solitary and sad do thou strengthen and comfort, and help us all to follow the faith of thy servants whom thou hast taken to thyself, considering the outcome of their conversations here in the blessed light of thy presence now. Help us each to live as those who seek for a city which hath foundations, whose builder and maker is God. And may we so order all our pursuits and desires here that our outward and inward lives on earth may prepare us for the rest and the service that remains to the people of God. Through Jesus Christ our Lord. Amen.

LIMITATIONS OF CHILDHOOD

What a beautiful lesson and example of our own littleness when compared with our Elder Brother, Jesus Christ, is found in our little ones. As we study them, watch them, and see the look of wonder daily on their little faces when we try so hard to answer the many questions they ask, yet how often we have to give up and say: "Dear, you will have to wait until you get bigger, then you will know and understand." Sometimes they are puzzled and disappointed and wonder why. Time and again my little ones come to me with questions about something I can not make them fully understand; then, when I fail, this thought comes to me: How like our Heavenly Father plans we study. Some of us are rather wise in these things, we think; yet, brother, sister, we are simply like these little ones in comparison with what we shall be and what we shall understand. So why should we, because we can not understand it all now, say, like some do: "Well, I can't believe it all." Thousands of God's creatures have become just as puzzled as these children, and also lots of them refuse to search or ask or get knowledge. Instead they have turned away in unbelief. No wonder our Savior tells us we must become as little children. No wonder he says a little child shall lead them. Oh, for the simple faith of a little child, just to be able, when we have done all we can, to understand why our Father plans this or that, why he leads us here or there, just to be able to say: "Well, I will understand when I get bigger." When Jesus comes, and we are made like him, then, and not until then, will we be grown up and understand it all. Let us strive to grow in knowledge and grace until he comes to lift the curtain, and then our faith will be rewarded.

MRS. CHAS. H. THOMAS.

TOMORROW AND TODAY

Tomorrow, ah! tomorrow,
The good we think to do,
The hearts we'll rob of sorrow,
The ro es we shall strew!
And while we wait and contemplate
Our brood of golden plans,
The swift day dies and darkened skies
Reprove our idle hands.

Tomorrow, ah! tomorrow
O friend, be wise, I pray;
This world, so full of sorrow,
Needs all your lips can say
Of comfort sweet and actions meet
To help it on its way;
Speak, do, before a fast closed door
Shall mock you **act today!**

THOS. CURTIS CLARK

We are going to do a kindly deed
Sometime, perhaps but when?
Our sympathy give in a time of need,
Sometime, perhaps but when?
We will do so much in the coming years,
We will banish the heartaches and doubts and fear,
We will comfort the lonely and dry their tears,
Sometime, perhaps but when?

WHAT COUNTS

Selected by Chas. A. Goss

It isn't the money he makes that counts,
It isn't the money he gives;
The height he reaches to naught amounts
If false is the life he lives.

He may hoard up wealth and garner fame,
He may rule men with a nod;
But he is a failure, just the same,
If the path isn't straight he trod.

If his road isn't marked by kindly deeds,
If for self he has labored best,
And youth dare not follow where he leads
He has purchased but hollow cheer

If he hasn't helped when he could or should
If he's trampled the weaker down,
And lived to his self made code of good,
Then tawdry is his renown.

For it isn't results in gold that count
And it isn't the gifts he gives;
To nothing his world-wide fame amounts
If false is the life he lives

A FORTUNE IN YOURSELF

Every youth should be his own fortune. Wealth outside one's self is uncertain riches. The investment put into stocks and bonds may make you rich or leave you poor, but investments in character are never disappointing. The income that comes from training the brain to its highest efficiency, and cultivating the heart's responsiveness to whatever is good and beautiful, means wealth, for such investments bring happiness as well as abundance. No matter how large your outside wealth, you are poor unless you have a fortune in yourself.

Endeavor may not always bring happiness, but, there is no happiness without endeavor. -Disraeli.

Walter Tomlinson 21
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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John. 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 61. AKRON, O., JULY 8, 1913 NUMBER 27

CHRISTIAN WARFARE

Step by step we fight the conflict
Over a blood-stained battlefield;
To the hydra-headed monster,
Sin, we never more will yield;
He has slain his tens of thousands
Who in their own strength have gone,
But of those who trust in Jesus
He has overcome not one.

Martyrs faithful to their Master
Rest beneath the verdant sod,
Waiting till the mighty angel
Sounds for them the trump of God;
They are resting from their labor—
We must battle in their stead,
Or the enemy will conquer
And in vain their blood be shed.

Do you talk of Spartan courage?
Greater valor we must show;
We must wage a ceaseless warfare,
For we face a tireless foe.
He who conquers in this conflict
Must be like to Gideon's band;
He must watch his mighty leader
And obey his least command.

Do not fear to march straight forward,
Let the ranks no rupture show;
Let your shoulder press your brother's,
It will help him face the foe.
Leave no room for sin to enter,
He will rout you if you do;
Keep in step and do not falter,
Keep the vanguard brave and true.

And the victory is certain
With our Captain, Christ, to lead;
Naught can vanquish you or harm you,
Every effort shall succeed;
With the helmet of salvation,
And the shield of faith to guard,
And the sword of the spirit,
Which is God's own written word,

We can march beneath his banner,
On which truth is blazoned bright,
Knowing nothing can defeat us
In our struggle for the right;
On the field of Armageddon
Must be made the final stand,
And the blood of hosts shall redden
All that fair and beauteous land.

There the Prince of Peace shall conquer
And his standard be unfurled,
Then his reign be undisputed
Over all this sin-cursed world;
And the tree of life shall flourish,
And the wilderness shall bloom;
Sickness never more distress us,
And unknown shall be the tomb.

Soon we'll bivouac no longer,
And our warfare here will cease,
And we'll see the happy dawning
Of the reign of endless peace;
Soon for us will "taps" be sounded,
And we'll lay our armor down,
And to faithful overcomers
Christ will give a victor's crown.

ALICE B. CURTIS.

PRAYER

Help us, O Lord, day by day to draw nearer to thyself, to be more and more conformed "to the image of thy Son," to be "changed from glory into glory," as we look upon the face of thine anointed. We bless thee that transformation comes of vision, and we ask that our eyes may be cleared, and all our tendency to wander away in the contemplation of lesser beauties and good may be corrected, that we may more and more gaze upon Christ, in whom we see thee. And may the look change us into thy likeness. Amen.

THE OLD AND NEW TESTAMENTS

M. JOBLIN

The duty of examining, each man for himself, the Old and New Testaments would seem to be demanded by the very title of our address. For if these documents contain covenants of anything, it may be well to ask, Covenants of what? If they speak to us of anything to be hoped for, of anything to be gained or won, common sense directs that we should inquire into the matter, lest things of the highest importance to us be missed and lost. Besides this, our experience teaches us that every good that can be named has natural conditions connected with it; that covenants carry with them provisions, so that every man should be anxious to know what these provisions are on which the covenanted good may be enjoyed.

As a people we are thoroughly persuaded that anyone of average capacity who can read his mother tongue may learn and know what the covenants of God contain. The only requirement is that we should be as earnest as we would be in looking into anything that reasonably promised to be of immense temporal interest to us. We are persuaded that any day laborer, man or woman, would show themselves quite equal to the task of mastering a long legal document, with all its technicalities and prolixity of composition, if by so doing, and fulfilling its provisions, they might secure an inheritance of some thousands a year. Both time and faculty would be forthcoming in such a case.

Friends, God is responsible for making himself

intelligible. His providence over the Bible has led to this volume being given to us in our mother tongue. To us this is an indication that the English versions are sufficient to enable English readers to understand the truth of God. We hold, therefore, that though a knowledge of what was probably the language of the originals, and of early translations of these, is very helpful to the searcher, the teachings of the Bible may be learned in sufficient fullness and exactness from the English translations in use.

Concerning the vital parts of revelation, viz., the doctrines and precepts, every principal term used, we believe, may be well understood by a proper diligence in comparing scripture with scripture. God, eternity, life, death, sin, holiness, resurrection, redemption—these, and every truth in the heavenly volume may be sufficiently known by those who are simply honest and who are prepared to examine the matter as it ought to be studied.

To anyone who may be disposed to proceed further with us we would say: Let us approach the Bible as though we had never seen it before, read it carefully through. As this can not be done this evening, I will suppose that we have all done this. Then, remembering carefully what we have read, we go through it again, taking up the subjects in the order in which they present themselves, and putting together part with part, try to arrange in a system the truths which the book seems intended to teach. After this has been done we should take a few paces backward, like an artist viewing his fine picture, and consider the evidence, chiefly internal, of such teachings being true.

First, we shall ask what the book teaches, and then inquire whether it is credible or no. This seems the only natural course. Perhaps by the time we get to the end of the former inquiry we shall not need to go into the latter at all. God's truth should not need much besides its own round and lustrous beauty to convince our hearts that it is his. If I thought very much in the way of a historical argument for the Bible my trembling fingers would hardly write a line. As a basis of everything else we take the literal teaching of the Bible—judging of what is literal by that critical faculty, common sense, and so dealing also with parable, metaphor, symbol and poetic utterance, exactly as one would in dealing with any other book. We would not think of explaining a piece of prose teaching by a parable; we would do just the reverse of this. An brief statement or elliptical statement we would get unfold by the amplification of a longer one. We would assume nothing, and would respect the silence of the volume. What it does not say we would not worry about. What is not revealed belongs to God. The fault we find with most expositions is that they are wise above what is written. The scriptures accurately describe this as conceit. The only use for the reasoning faculty is in the important work of interpretation. We abjure speculation altogether.

After these preliminary remarks I ask your attention to some revelations concerning God. On opening the Bible and looking earnestly at its first words we feel like some watcher of the skies when a new planet swims into his ken. A cultivated mind meets there what it has long felt after, and a hopeful suspicion becomes a sweet certainty that some glorious and infinite personality is the author of the scheme of existence with which we are connected. Not that meeting with the word "God," in Gen. 1:1 alone, fills us with this emotion, but that perceiving what the Bible as a whole, together with what this first verse says of God, does so. Having read the volume through, we have been made familiar with what this first word means, and now, turning back to it, we feel its revealing power. The hopeful suspicion referred to arises from the cosmos or arrangement of things in which we are placed, particularly our own moral constitution as a part of it. Indeed, what is called "God" gives us more than a hint of God. That there is a partial revelation of God in nature is made quite certain in the Bible. Paul, writing to the Romans (1:19), says: "That which may be known of God is manifest to them (apostates), for God hath shown it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, his eternal power and Godhead, so that they are without excuse." The revelation may not be a perfect one, but it is clear as far as it goes, and it always has been so from the creation of the world. So Job, speaking of the creative acts, says: "Lo there are parts of his ways, but how little a portion is heard of him" (26:14). This is what is meant in Acts 14:16, 17, where it is said that God, "in times past, suffered all nations to walk in their own ways. Nevertheless, he left not himself without witness, **in that he did good**, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." The testimony of nature in these facts was this, that if the Creator was thus good to his creatures, the creatures ought to be good to one another, which constitutes a moral law, good for this life, under which the unenlightened heathen have ever been placed. This law is what Paul refers to in Rom. 2:14, 15. Here the Gentiles, not having the law, but being a law unto themselves, are contemplated as possibly doing by nature the things contained in the law, their conscience also bearing witness.

These testimonies of the Bible are confirmed by the most obvious facts of human nature. In the rudest bosom, as in the most cultivated mind, there are certain moral instincts having the force of law which are good for this life, and which, where the spirit revelation has not reached, are the only guides (apart from the experience) of mankind. Where these instincts have been strengthened by reflection on the benevolence of creation the result has been to produce "the noble savage;" and where the instincts have been overpowered by the selfish propensities the product has been the degraded animalism found in uncivilized lands. Seldom is human nature become so brutal as to have lost the sense of the supernatural. Though worship may have run down to that of a mere fetish, yet some stock or stone has still been to the heathen the symbol of an unseen power. Whether any tribes do really exist who have lost all sense of the supernatural is a disputed point. The reports of travelers who have not lived long among the inhabitants of the places they describe are little to be relied upon, especially when they report what such people do not know or

believe. And so it is that the skeptical Lubbock affirms, and the believing Lothardt and others deny, viz., that there are tribes of men who have no notion whatever of the supernatural. French tells us that the Australian aborigines had no word for love in their savage language, while their vocabulary was rich and elaborate with words to describe modes of murder. It may well be, then, that in the dark places of the earth, filled with the habitations of cruelty, man has sunk utterly into animalism, and has ceased even to wonder at the twinkling stars, or listen for the voices that cry in the rising wind.

In truth, all the faculties we possess must receive suitable culture or they will wither away, or run wild. The faculty of worship which perceives and adores God is no exception. If a spiritual worship is to be paid to him who is spirit the mind of man must be submitted to the influence of that truth which is spirit-taught. Then nature becomes more, far more, than a hint to us. To understand how significant nature is to the cultivated mind, just see how it appeared to David or Jesus. No one had such a perfect conception of it as Jesus of Nazareth. His parables were just the drawing out of these lines. He speaks in a language suited to all ages and all hearts. He breaks open the envelope of nature to us, and then we behold God's letter. He plucks a lilly, and in his fingers it takes on a spiritual form. So also in the Psalms we find a perfect revel in the spiritual import of nature; everything becomes vocal for God —day unto day uttereth speech, night unto night showeth knowledge. It is only with such aids that the devout Psalmist's heart can find expression for his top notes of faith and praise. There is a profound science in it all, as well as magnificent poetry. There is no kicking of the stars by him—he ascends on wings of reason to those sparkling lamps of night, and there in the highest heavens he sees that all material things are the alphabet of a divine love.

As soon as one's perception and understanding of the law of causality is pretty well developed it becomes an intellectual necessity to find, and rest in, a personal, conscious, intelligent being, who stands related as **First Cause** to the universe around us. Of his essence we may not profess to know anything whatever. We may not profess to comprehend his infinitude, or to fathom his eternity. To us it will sound very rational that "he dwelleth in light that no man can approach unto." That him "hath no man seen, nor can see." But faith advances from the visible to the invisible, and it is by its exercise that we come into the presence of the glorious fact of God. We believe that he is, because we must, or else suffer our highest reason to remain unsatisfied. It is a **moral instinct in us which seeks this truth as its true rest.** May I not say it is **constitutional,** and rest there? There is a conscious want, a craving appetite, just because man is a religiously organized animal, or breathing creature.

If we could believe in an eternal series, of an infinite chain of being stapled on nothing, that runs on, link after link, without any end, then God would not be an intellectual or moral necessity. But this is as surely impossible to us as the other is necessary. An eternal God may be a fact, but an eternal series of effects without a cause is not possible, even in thought. We must come to the first link by the mental process, and where can we staple it but in God? And the mind absolutely requires that God himself should be no part of a series—requires that he shall have life in himself, and be a perfect being in himself. Just as surely as the waves imply the ocean, and the undulations of light imply the sun, so surely do the series of phenomena called "nature" carry us back to the primal being in whom all things live and move.

But here, perhaps, some one may ask: "Why do you run back into the unseen, where the mind unconsciously creates its God, and calls him Maker?" A great deal could be said in reply—but we must content ourselves with a little at this time, but enough, I hope, to stimulate the inquiring mind. It must be admitted by those who deny or who doubt concerning God, and those who believe in him, that the cosmos is an arrangement proceeding to some end; whether personal wisdom presides over it, or it is its own wisdom, this is so. Every existing organism in this cosmos, and the laws under which it exists, prove that some result or other is aimed at, and the development which things have reached in intelligent and moral beings shows how high and grand this result must be. And the issue between faith and no faith is just this: Does this wonderful molecular power of arrangement, which results, it is said, in life and intelligence and the moral life of man, reside in the material atom? Or is this power a communicated thing from one whose being is necessarily higher than all these developments? If the former be true, then the material atom is GOD But, you, see, if that be true, there are as many gods as there are atoms. Or, if this power were supposed to reside in them collectively, then all the atoms taken together would be God. Now, in trying to get to the bottom of this question, which forms the issue between faith and no faith, important facts must be borne in mind.

First. The much talked of atom has only a hypothetical existence. Though Dr. Tyndall has minutely and curiously described it with all his gift of language and cunning illustration, just as though he had seen one and kept one in a little glass bottle for observation, in point of fact neither he nor anyone else has ever seen an atom, nor found it by any experiment whatever. He only gets it by what he calls the scientific use of the imagination, or, to speak like common, unscientific people, the existence of the material atom is by an act of faith. You are doubtless aware how often the believer is called upon to prove it, prove it, while all the time the scientist's creed says: "I believe in the material." This is exactly the same kind of faith as when a Christian says: "I believe in a personal God."

Second. But, supposing we had got the atoms, and that these contained within themselves the power of self-arrangement which results in conscious life and intellect, and moral feeling—in short, which at last brings forth humanity as we find it, with its Christ, its Pauls, and Peters, and Johns, all creatures of its own development—where is the sense of evolving lives like these? What is it all for? What a fool evolution makes of nature! To bring forth men whose hearts beat

so grand and high as theirs, but beat on from day to day, from week to week, from month to month, from year to year, but beat, alas, in vain! Why did not development stop at the dog, instead of going foolishly forward unto men, who should begin to ask after God, if haply they might find him? Or, if development must go forward, why did not this atomic nature pursue it along some other than the moral route, so that man could miss that region whose light should make for darkness and where the perfecter the purity the more the pity?" If, in answer to this, we are told that religion is a childishness that man will get over in time, and that the weakness of worship will become a curious psychological study of olden times, I reply: Our experience in that direction does not raise our expectations very high. The few "advanced ones" whom we can inspect for ourselves are not encouraging specimens. "Man is what he eats," writes one of them, and you see for yourself that this reduces morality to a bill of fare. Whether this kind of thing is going to weave a moral crown for humanity, or the teaching of him who said "My meat and my drink is to do the will of him that sent me;" "that man does not live by bread alone, but by every word that proceedeth out of the mouth of God."

My argument is that the material atom or atoms can not be the only God there is, because then nature would be guilty of an evolution in which it would prove itself a fad, by forming noble human characters and beautiful lives on principles that prove delusive; under this evolution men learn to pray, for example. What idiots the "atoms" must be to turn out men capable of prayer when there is no personal God to pray to! They are not all poor weak creatures who resort to prayer. Prof. Tyndall, even, says some of those who pray are the cream of the earth, and that prayer in its proper form hints at discipline which few of us can neglect without moral loss. This, to my mind, is one powerful reason why the material atom can not be the primal or highest being. For while everywhere the material universe shows marvellous wisdom and fitness, the chief creature —man—would then be the greatest and strangest of all evolved blunders.

Again, if there were no personal God, then the Bible, being false, no account could be given of the end for which the universe and man exist.

Granting for a moment the theory of La Place, that the world was once a mass of nebulous matter, a gaseous globe, we remark that a good deal has taken place since that. The gas has changed a good deal, in turning into men with brains and beating hearts, with the name of God on their lips and ideals of moral perfection before them. Though the result were only a joyous skylark winging its way upward that had to be explained, it would be difficult to say what the end was to which things moved; but when it is a moral being, capable of discussing his immortality, then it is we realize, not only how far we have got from the gas period (!), but also what a solemn question it becomes: "What is the end of all things?"

Science has not a word to say on this question, and as long as she retains this modesty we respect her; but when she puts on the airs of unbelief, and tells us that final causes can not be known, and that it is childish to be peeping into the end of things, we become indignant. We say it is the greatest of all inquiries, and has engaged the greatest of all minds. Scorn could no more put out this inquiring spirit than it could quench fire. The fact is, we can not help inquiring. Nature has gone far, developed us too highly for this. We are in for it now. Men will certainly search through the heavens and the earth, from the center of their own hearts to the circumference of the skies, to learn and know what it all means. They stumble across a book called the Bible. It talks about the fullness of time, the destruction of sin, the abolition of death, the filling of the earth with divine righteousness and glory, and all this by means of a heaven-created kingdom. It speaks of sin and evil as being a necessary expirement for mortals, and that it and redemption constitute a plan worked out from the beginning of time. That all things exist for God's pleasure (creation being the form in which he finds activity, and that at last he will be all in all). A righteous progeny of immortals form a family circle in which God is parent, and earth a delectable home. In the face of each child he sees his own image, the translation of his spirit. Not in hair and eyes, but in moral beauty and the affinities of eternal love, does the parent see himself reflected in these creations. He lives for them, and they for him, in the love-linked circle of a divine fellowship. They received their nature and gained their character from him, and are indissolubly united with his name.

Aside from this revelation, we are absolutely at sea. Science can suggest no end. With speechless lip and finger hardly steady, it can only point us to the grave, or tell us of a possible disaster which may destroy our planet. What a triumph of nature that would be, what a masterly result of atomic power and wisdom—a grave for each individual and a contingent smash-up for the world! Is there not more sense in the great form of Pagan superstition than in this naked folly of scientific unbelief? The former does try to reckon with the heart of man, and imagines an end in harmony with its own instincts; but the latter, in spite of its knowledge of nature's resources and means, sees nothing but death and the grave. Friends, do not the inward workings of thoughts like these in the deep recesses of our hearts create the impression that man is not the only conscious, personal intelligence in the universe of being, which makes us start with a quick response to the revelation of God, made to us in the Bible, where we find the spirituality, the unity and the perfection of a divine being, who is the Author, Ruler and End of all things?

"IN THE BEGINNING WAS THE WORD"

J. AUGUST SMITH

"In the beginning was the word, and the word was with God and the word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made," etc. (John 1:1-3). This is enough to quote for the present. We are sometimes told that the term "word" is a synonym for "Christ;" that it was Christ who created all things in heaven and in earth. Now the best way to test

a synonym is to substitute it for the word it is synonymous with, and see what sense it makes.

Let us apply this rule. So we read: "In the beginning was the Christ, and the Christ was with God and the Christ was God. The same (God) was in the beginning with God." But who will stand by this rendering? Let those answer who believe it. For, first, their interpretation would give us a plurality of gods, and assert that both gods existed or were cotemporary **in the beginning.** Secondly, it conflicts with and contradicts the scriptures which declare that "Tthe Lord our God is one Lord;" "Thou shalt have **no other** gods before me;" "Beside me there is **no** Savior;" that God "**alone** stretched forth the heavens" and himself spread abroad the earth." Again: "In the beginning God created the heaven and the earth;" "God made the world and all things therein."

These quotations might be multiplied many times over, but they are sufficient to show that God, not Christ, is the creator.

Logos

Let us now turn our attention to this term here rendered "word," and we shall see that John does not contradict, but is in perfect accord with other scriptures upon this subject. **Logos** is defined by scholars to mean speech, reason, utterance, something said, that which is spoken. We will give a few instances where the term **logos** is found in the sacred text: "Ye men and brethren, if ye have any word (logos) of exhortation for the people, say on" (Acts 13:15). "What a word (logos) is this! for with authority and power he commandeth the unclean spirits and they come out" (Luke 4:36). "Their word (logos) will eat as doth a canker" (2 Tim. 2:17). "Heaven and earth shall pass away, but my word (logos) shall not pass away" (Matt. 24:35). "The seed is the word (logos) of God" (Luke 8:11). "Peter remembered the word (logos) of the Lord" (Luke 22:61). "He answered her not a word" (logos) (Matt. 15:29). "In the beginning was the word (logos), and the word (logos) was with God, and the word (logos) was God." "And the word (logos) was made flesh" (John 1:1, 14). "I have given them my word" (logos). "Sanctify them through thy truth; thy word (logos) is truth" (John 17:14, 17).

This is sufficient to show that the Greek term **logos** signifies speech, word of communication, etc., and that it can not from any point of reasoning stand for another God, a personal God, other than the Almighty himself. To this agree the words of the Psalmist, who says: **"By the word of the Lord** were the heavens made and all the host of them by the breath of his mouth" (Psa. 36:6). The **word** of God **is** all-powerful, omnipotent; all things were created by it. "He **spake** and it was done, he **commanded** and it stood fast" (Psa. 33:9). "And God **said,** Let there be light, **and there was light**" (Gen. 1:3). This same is repeated over and over again in Gen. 1, of all that God made.

God had pledged his word that the "seed of the woman" should "bruise the serpent's head," which promise was fulfilled when that word was made flesh and dwelt among us. The "Son of Man," when born, was the "word" of God personified and embodied. Therefore it is written of Jesus in Rev. 19:13 (and very properly, too) that he is "the word of God." This is appropriate. The word of God had been made flesh, and the time had, in the prophecy come, to execute judgment and to conquer. He was then entitled to execute the judgment and to conquer. He was then entitled to be spoken of as "the word of God," for he came to tread the winepress of the fierceness and wrath of Almighty God.

The Emphatic Diaglott

renders this scripture under consideration thus: "In the beginning was the logos, and the logos was with God, and the logos was God. Through it everything was done; and without it not even one thing was done which had been done. It was life; and the life was the light of men. And the light shone in the darkness, and the darkness apprehended it not. There was a man named John sent by God. He came for a witness, that he might testify concerning the light, that all might believe through him. He was not the light, but to testify concerning the light. The true light was that which, coming into the world, enlightens every man. He was in the world, and the world was (enlightened) through him; and yet the world knew him not; but to as many as received him he gave authority to become children of God, to those believing unto his name (John 1:1-12).

This rendering of the Emphatic Diaglott makes John harmonize with other writers upon this subject, namely: that Jehovah, the Father of our Lord Jesus Christ, created all things, by the word of his mouth, and that, when Mary conceived, "the word of God" was made flesh and lived among men as "the life" and the "light of the world."

And now, in closing this article, I wish to show that **Jesus himself disclaims any part in the creation,** and positively states that **his Father, God, was the Creator.** He says: "But from the beginning of the creation **God made them** male and female. "What therefore **God hath joined together** let no man put asunder" (Mark 10:6,9). Also in Mark 13:19 Jesus says: "For in those days shall be affliction, such as was not from the beginning of the **creation which God created** unto this time, neither will be."—In Advocate.

THE COMMANDMENTS

Is it possible to literally fulfill the commands of Jesus and the apostles? I am sure in the affirmative. Jesus said: "My words shall judge you in the last day." Paul says in Heb. 5:9 that Jesus became the author of eternal salvation to all them that obey him. "Obey him." remember. It is the doers of the word, not the mere hearers, who are to be saved (James 1:22-24).

In Matt. 19 we are told of one who came to Jesus and asked him what he should do to have eternal life. Jesus said to him: "If thou wilt enter into life, keep the commandments." Jesus also said: "Blessed are they that hear the word of God and keep it" (Luke 11:21).

MRS. MATTIE TOMLINSON.

A man never so beautifully shows his own strength as when he respects another's weakness. —Douglas Jerrold.

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PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

"That book," said Andrew Jackson, "is the rock on which our republic rests."

Several private members have sent us a list of new subscribers. We wish their example was as contagious as measles. If their letters would scatter the infection we would cut them into bits and have Bro. Nutt mail one to every delinquent subscriber, and extra scraps to some of our preachers, who want the paper for nothing, or at least at cheaper rates that private members, but they never send a new subscriber; indeed, we doubt if they ever recommend The Restitution to their Church.

We are not complaining. We have some as loyal ministers in the support of The Restitution as ever lived. Good brethren and sisters in different parts of the country have their lives bound up in the paper. But hot weather is here, and many will be away from home enjoying vacations. Under these conditions many forget their financial obligations to the paper; and contributors neglect to write. Will all such suffer this word of exhortation?

Many members of The Restitution family will be grieved to learn that Bro. T. J. Daniel, of Magazine, Ark., fell asleep June 4th. This sad announcement comes to us at the last moment. Sisters Daniels will doubtless see that a full obituary is sent for publication. Our sympathy and love go out to her and all the bereaved ones.

It is just as easy to form a good habit as a bad one, and it is just as hard to break a good habit as a bad one. So get a good habit and keep it.—William McKinley.

NUBBINS

The following story is going the rounds of the press.

Cain fell short, but Abel didn't. I can almost see how they acted and how they talked.

Being together one day, Cain said. "Brother Abel, come over next Sabbath and we will have sacrifice." "All right," said Abel, who always loved to go to meeting.

When Abel got there he found Cain had shucked his corn that week, and had piled the nubbins in one place near a big stump which might serve as an altar.

Abel felt mortified and said: "Why, Cain, I wouldn't do that. I would offer sound corn." "No," said Cain, "these nubbins will make a smoke all the same."

So saying, he laid fire on the stump and piled the nubbins thereon. There was a big smoke.

Before parting that day Abel invited Cain to visit him the next Sabbath, and join in worship over at his house.

When Cain arrived he found Abel near a new altar of stones, and close by was a magnificent steer worth a great deal. "Why, Abel," said he, "I wouldn't do that. This is the best steer in all the country. Offer up that little crumply-horned steer; it will make smoke all the same."

But Abel went ahead with the big fat steer. And when all the pieces were laid on the new stone altar a sudden bright blaze, self-kindled, consumed the offering.

Abel's joyful face shone like an angel's, but Cain slunk away and never said bood-by. God loveth a cheerful giver. He looketh at the heart, and not at the smoke. I hope none of you will be like Cain and put the Lord off with nubbins.

A GREAT THEOLOGIAN IN SOUL-SLEEPING PERPLEXITIES

J. L., of New South Wales, puts the following difficulty to David Smith, D.D., in The British Weekly:

"In 2 Cor. 5:1 we read: 'If the earthly house of our tabernacle be dissolved we have a building from God,' etc. One would presume this to imply that there is some environment for the believer's soul immediately on its departure from the body. Of course there is the resurrection body. But that is a matter of the future, whereas, according to the text, the house not made with hands is occupied at death."

Prof. Smith, one of the brightest stars in the English pulpit, solves this difficulty, not as he should, by abandoning the immortality of the soul, but by embracing soul-sleeping perplexities. "There is here," he says, "an argument for the necessity of a resurrection of the body in order to the conscious immortality of the soul." The soul, then, according to Prof. Smith, is unconscious in death, "asleep in the safekeeping of God," "asleep on the bosom of God," etc. To give his own words:

"This is a problem which it is impossible to solve with certainty on the existing data. The difficulty is that, so far at all events as the evidence goes, a physical organism is necessary to the conscious existence of the soul. This appears from the fact that the energies of the mind are dimin-

ished by the enfeeblement of the body, and, when the enfeeblement is extreme, entirely arrested. It by no means follows that the soul has no separate existence, since consciousness may return after a protracted cessation. But during the period of physical incapacity the mind is unconscious, and on the resumption of its energies can give no account of its experience; the interval remains blank. The inference seems to be that embodiment is a condition, not indeed of the soul's existence, but of its conscious existence; and the question is what its state may be on its dissolution from the body at death. There is here an argument for the necessity of a resurrection of the body in order to the conscious immortality of the soul; but the resurrection is a remote consummation, and what is the condition of the soul during the long interval? There is an ancient theory that betwixt death and the resurrection the soul is asleep in the safekeeping of God. The idea was defined by the poetical term psychopannychia, 'the soul's night-long sleep,' and it was falteringly expressed by some of the Christian fathers. It was revived at the time of the Reformation, and Calvin wrote against it in his earliest work, entitled 'De Psychopannychia.' He was only five and twenty years of age at the time, and there were others more experienced, if not more competent, who took a kindlier view of the theory. Luther, for example, at one period at least, accepted it; and, referring to the sudden death from apoplexy of the Elector of Saxony on his return from hunting, he said: 'Our good prince expired like an infant, without trouble or fear; and when he awakes at the last day he will imagine that he is just come from the forest.' In recent times it has been advocated by teachers of blameless orthodoxy, for instance by Dr. Gaussen, the Calvinistic Professor of Theology at Geneva, and author of a defense of Verbal Inspiration, entitled 'Theopnueustia.' 'My friend Gaussen,' wrote Erskine of Linlathen in a letter from Brigue in 1826, 'holds that the spirit is in a state of total insensibility from the instant of death until the instant of the general resurrection. The interval between death and judgment is in this way absolutely annihilated for them. Their last thought in this world will be instantaneously followed by the sound of the last trumpet. Their eye has just before death rested on the face of a friend on earth. The eye is closed, and instantaneously opened to behold the Savior descend from heaven with clouds and great glory." To my mind there is nothing in the New Testament which, rightly interpreted, precludes the theory; and there is much which seems to me agreeable with it. It is indeed dangerous to build upon a metaphor, yet it is significant that our Lord always spoke, not of 'death,' but of 'falling asleep,' and the apostles learned from him both the phrase and the idea. And there is the question which the story of Lazarus of Bethany raises, and which Tennyson expressed in familiar verses—why he brought back no tidings of his soul's experience during the four days when his body was lying in the sepulchre. The difficulty vanishes on the supposition that his soul was asleep on the bosom of God. And the theory would afford relief from the distressing idea that the departed are aware not only of the happiness, but of the sorrow of their beloved on earth—that a mother, for instance, knows the hardships which her orphan children are suffering. It would be a merciful dispensation that we should fall asleep and wake to see the blessed fulfillment of God's purposes without enduring the suspense of their long and painful development. The theory has its difficulties, and I have put it before you merely by way of suggesting possibilities. It were foolish to dogmatise on either side. The future is hidden from us, and it becomes us to leave it in God's hands with quiet hearts, confident that, whatever his appointment may be, it will be better than we can imagine."

From this the reader will perceive that Prof. Smith believes in the immortality and "separate existence" of the soul between death and resurrection. That part of man which is immortal does not die, but goes to sleep! Immortality in the slumbers of unconsciousness! Oh, the perplexities of immortal soulism! Lazarus "brought back no tidings of his soul's existence during the four days when his body was lying in the sepulchre;" and the explanation of this, as given by Prof. Smith is "that his soul was asleep on the bosom of God." But Prof. Smith, although a great theologian, is in utter confusion on the subject; for in The British Weekly of June 5th, page 248, he writes in forgetfulness and contradiction to this article, as follows:

"In my book, 'Man's Need of God' (pp. 81ff.), I have discussed the question of why Jesus wept at the grave of Lazarus, notwithstanding that he was about to restore his friend to life; and I have quoted the answer of St. Isidore of Pelusium, that it was precisely for that reason that he wept. He knew how much better it was for Lazarus to be at home with God, and it grieved him that he must summon him back to a world of suffering and sorrow. The mariner had reached the haven, and he must return to the tossing sea; the traveler had got home, and he must face once more the rough and weary road. If we be Christ's, death means going home and meeting again. And if we be Christ's, why should we sorrow as those that have no hope?"

In his first article Prof. Smith represents the soul disembodied as unconscious, "asleep," in "total insensibility;" that mothers know nothing of the hardships their "orphan children are suffering;" that the soul of Lazarus brought back no tidings from heaven because his soul was "asleep" while there! But in his second article he say that Christ "knew how much better it was for Lazarus to be at home with God; * * * it grieved him * * * to summon him back to a world of suffering and sorrow." As a mariner, he had "reached the haven;" a traveler, he had "got home." "Death means going home and meeting again." To raise Lazarus from the dead was to drive him out of his haven, to disturb his slumbers on the bosom of God, and deprive him of his "home!" Great preacher of the British Isles, study your Bible, gather up the fragments of your belief into a consistent system of truth. But to do this you will have to sacrifice the theory of the soul's immortality.

AMERICAN PRESIDENTS AND THE BIBLE

In taking the oath of office the American Presidents kiss the Bible, and they often press their lips to some selected passage. President Woodrow Wilson chose the sixth section of the 119th Psalm, beginning: "Let they mercies come also with me, O Lord, even thy salvation, according to thy word." The verses General Grant chose to kiss were Isaiah 10:2, 3: "To turn aside the needy from judgment and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! And what will ye do in the days of visitation, and in the day of desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" President McKinley selected at his first inauguration: "Give me new wisdom and knowledge, that I may go in and come out before this people; for who can judge this thy people that is so great?" (1 Chron. 1:10). For the second term of office he chose Prov. 16:20, 21: "He that handled a matter wisely shall find good; and whoso trusteth in the Lord, happy is he. The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning."

The passages kissed by other Presidents have been: Hayes, Psa. 118:11-13: "They compassed me about; yea, they compassed me about; but in the name of the Lord I will destroy them. They compassed me about like bees; they are quenched as the fire of thorns; for in the name of the Lord I will destroy them. They hast thrust sore at me, that I might fall; but the Lord helped me." Garfield, Prov. 21:1: "The king's heart is in the hand of the Lord, as the rivers of water; he turneth in whithersoever he will." Arthur, Psa. 31:1-3: "In thee, O Lord, do I put my trust; let me never be assailed; deliver me in thy righteousness. Bow down thine ear to me; deliver me speedily; be thou my strong rock, an house of defense to have me. For thou art my rock and my fortress; therefore for thy name's sake lead me and guide me." Cleveland, Psa. 91:12-16: "They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under foot. Because he hath set his love upon me, therefore will I deliver him; I will set him up on high, because he hath known my name. He shall call upon me and I will answer him; I will be with him in trouble, I will deliver him and honor him. With long life will I satisfy him, and show him my salvation." Roosevelt, James 1:22-25: "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed." Taft. 1 Kings 3:9-11: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment."

MEETING AT OLD RAKER

ELDER C. C. MAPLE

The meeting at Old Raker Church, near the city of Delta, closed on Sunday evening, June 22d. As a direct result of the effort two were baptized on Sunday afternoon into the name of the Lord Jesus.

Bro. Frank E. Siple, of Hamomnd, La., is with us at present as song leader and soloist, and his services were much appreciated at Raker. We feel that many more there will soon come into the family of God. We plan to hold a yearly meeting at Raker in the near future.

Our present meeting at that place was largely attended in view of the fact that the farmers were all very busy, and a road bridge was down, which made it necessary to drive several miles out of the way to reach the church. Our audiences did not number less than sixty at an average, and on Sunday evening the house was full. The meeting continued two weeks.

We are now at North Ridgeville for a few days. Our Bible School will be held at Adrian, Mich., August 4th-10th. Elder S. J. Lindsay, of Oregon, Ill., will be the instructor for this year. The meeting will be held in a hall in a central part of the town.

We plan for an advancement of our work during the year in Michigan. With Bro. Blakley as our conference president, and Sister Woodward as our field secretary, we are certain the work will be well looked after.

In the faith, C. C. MAPLE, Evangelist.

JOTTINGS BY THE WAY

On May 3rd we left our home, Salem, Ohio, for a trip through the West and South. It is not a pleasure trip, but to preach the gospel where we have a call. Our first stop was with Bro. and Sister Heacock, Canton, Ohio. We found them interested in the gospel of Christ. On Sunday morning we remembered the Lord's death and coming by breaking the loaf. We spoke on the importance of knowing the only true God, and Jesus the Christ whom he has sent. On Monday we continued our pilgrimage toward Mt. Vernon, Ohio, where our daughter, Sister Harker, lives. We found her rejoicing in the truth and looking for the Lord's coming.

We had the pleasure of meeting Bro. Harker, who lives near Mt. Vernon. Bro. Harker is firm in the truth. We also met Sister Darrah, who has withstood the efforts of the enemy in trying to get her to continue her fellowship with her former church. Her previous engagements prevented more than a brief visit with her. A call from the church at Hillsburg, Ind., required bidding all good bye on Friday morning, May 16th. After an all-day ride we were met at the railroad station and taken to the home of Bro. and Sister Wm. Huffer. Here we found rest. On Saturday evening we began a meeting which continued until Friday evening, May 23d.

On the Saturday following we continued our trip to Pleasant View, Warren County, O. Here we were met by Bro. Geo. Himmelright and daughter Verna. We were made welcome by Sister Himmelright and daughter Melva on reaching their home. On Sunday morning following we met a good audience in their church. We spoke on Christian Fellowship. We showed that social, religious and lodge fellowship is based upon certain principles. Those not eccepting this fellowship are excluded. This being true, how much more should Christian fellowship exclude those not in sympathy with the faith of Christ?

Our meeting continued over the second Sunday. The brothers and sisters rejoiced in the truths preached, and we feel that they were built up and strengthened in the gospel.

From here we went to Chicago. We were met at the station by Bro. W. H. Wilson and taken to his home, where we met Sister Wilson and daughter Jessie. Bro. and Sister Wilson have alike sacrificed a great deal for the gospel's sake. We were royally entertained while here. We had the pleasure of meeting a few of the brothers and sisters in the home of Bro. and Sister Wilson. We spent a very profitable evening with them.

Our next point was Plymouth, Ind., on Saturday and Sunday, June 7th and 8th. We attended the yearly meeting at Old Antioch. This church was erected and opened fifty years ago, Bro. H. V. Reed preaching the sermon in it. His services were secured to preach in this meeting. Bro. Reed spoke on Saturday evening, Sunday morning and Sunday evening. How our hearts did burn within us as he spoke of the blessed promises made by Jehovah to his children! Our pen is too weak to describe his oloquence. We had the pleasure of meeting Bro. and Sister Wagoner. On Saturday he spoke of "The Sure Foundation." The Indiana Bible School began June 9th. We had been previously engaged, with Bro. Williams, as one of the teachers. Mrs. Robison was given the children's class. The attendance was fairly good. Those who attended expressed thesmelves well repaid. While attending the Bible School we found a home with Bro. and Sister McCrory. Jehovah's messengers are made very welcome to all things that they possess.

Our pilgrimage was continued to Oregon, Ill., to attend their quarterly meeting. Here we met brothers and sisters from Lanark, Dixon, Aurora, Rochelle, and other places in the state. We were made very welcome. Your writer spoke Sunday morning and evening. Mrs. Robison spoke Sunday at 3 p. m. While in Oregon we were cared for in the family of Bro. and Sister S. J. Lindsay. We can truly say that our every wish was anticipated. Others extended invitations to visit in their families. We enjoyed a few hours on Sunday in the home of Bro. and Sister Knodle. We spent an afternoon with Bro. and Sister Cross and daughters and enjoyed their hospitality. Bro. Cross is county superintendent of schools, a very responsible position.

Previous engagements required our leaving Oregon and its enjoyments. Mrs. Robison shared with me the labors and enjoyments of our pilgrimage. We are now resting with Mr. and Mrs. Wm. Summers, of Oskaloosa, Ia. They are our nephew and niece. They are interested in the gospel and are intelligent people. We will assist them to put on the name of Christ.

As we journey we will send Jottings By The Way.

Your brother, D. C. ROBISON.

COMMUNICATIONS

Dear Brother Huggins:

I have taken The Restitution for nearly nine years, and I am indebted to the many different writers for the excellent articles which have appeared in its columns from time to time. I will mention a few from which I have received real and lasting good: "The Law Question," by J. J. Heckman; "Immortality," by F. M. Howell; "Faith and Works," by Alta King; "Feeding on the Word," by Mrs. Chas. Thomas; "The Evolution of the Gospel," by D. C. Robison; "The Death of Christ," by the editor; "How Does the Lord Direct Us?" by Mrs. Ruth Whitehead. Besides these are many other good writers, such as C. C. Maple, T. J. Daniel, Mrs. S. R. Wince, and last, but not least, our esteemed Bro. W. H. Wilson. Now, brothers and sisters, don't think that I wish to place one writer above another; I do not. I appreciate all their articles. MRS. A. J. MARTIN.

Bro. Huggins: We rejoice to report the immersion into the name of the Lord Jesus Christ two worthy young people, Bro. and Sister Wm. Summers. Bro. Summers was formerly a member of the Presbyterian Church; Sister Summers of the Church of Christ (Campbellite). When they were married they decided not to dispute over their differences, but to examine the word and to abide by its teachings. The result was that both are intelligent believers of the gospel, and have obeyed the command to be buried with Christ in baptism. Our prayers are that they may remain faithful to the covenant they have made, and lead others into the light.

Your brother and sister,

D. C. AND N. B. ROBISON.

SOCIALISM

The Socialists are sending out envelopes on which is printed a card which reads as follows: "Socialism—the noblest thought, the divinest impulse, the supremest, the most thrilling and far-sounding battlecry of all history, whose rise has been the dream of all ages, and whose triumph will be the glory of all humanity" (Eugene V. Debs).

To which I reply: This utterance of Eugene V. Debs is the most infidelic, the most profound and unreasonable atheism, hence the most deceiving and falsifying statement ever made. Were it accomplished, which never will be, sickness, sorrow, pain and death would still exist.

Such is human Socialism. What a contrast with what will exist when a davine hand has readjusted human affairs in the golden age that's approaching, when the tabernacle of God shall be with men, and they shall be his people, and he shall wipe away all tears from their eyes, and there shall be no more crying, sickness, sorrow, pain or death.

Such is divine Socialism, as set forth in the word of the ever-living God. Which will you choose. J. H. THOMAS.

REPORT OF MICHIGAN CONFERENCE

The annual Michigan conference for the year 1913 convened at Dutton, May 29th to June 1st, inclusive. It indeed proved a season of refreshing from the hand of the Lord. The rain of Thursday did not prevent the gathering of a godly number from all parts of the state and elsewhere for the opening session at 7:30. The song service was in charge of Bro. F. V. Blakely, of Grand Rapids. In the absence of Bro. B. W. Woodward, Bro. Blakely extended to all a very cordial welcome. Bro. L. D. Decker, President, responded with a few well chosen words, after which he introduced Bro. L. E. Conner as the speaker of the evening. His discourse on "Awake and Arise" proved a most fitting one for the opening sermon. It was full of encouraging and helpful thoughts.

On Friday the mists cleared away, and instead of showers of rain we received "showers of blessings." The brethren continued to come from the different parts of the state, Ohio and Indiana, until Sunday found more than a houseful of "those of like precious faith," eager to know more about Jesus and his coming kingdom. Many who could not be with us sent words of greeting and Christian love. Dear loved ones, this was indeed a token of your faithfulness to the Master, and gave inspiration to us all, and we pray that you, each one, may be blessed in return.

On Sunday our hearts were made to rejoice, when a young sister, Bernice Clark, daughter of Sister Clark, of Middleville, followed her Savior in the waters of baptism. Bro. Conner assisted her in putting on the all-saving name of Jesus.

The program was carried out as printed, with the addition of a Young People's Meeting Sunday at 6:30 p. m.

We were especially favored in having with us Sister Elizabeth Reed, of Chicago, who gave a paper on "The Symbology of the Skies," followed by an address on "The Star and Scepter," by Bro. H. V. Reed. It was indeed a rare privilege to listen to two so gifted and learned yet humble servants in the Master's vineyard.

Bros. C. C. Maple, T. V. Blakely, Bro. and Sister Woodward, with the before mentioned speakers, comprised the ministerial force, and it is to these able expounders of the truth that much of the credit is due for one of the most helpful, inspiring and successful conference meetings.

It was voted to employ Bro. C. C. Maple, formerly evangelist for Ohio, as our state evangelist for one year. The money necessary to carry on this work is being met by pledges. A paper was drawn up, stating amount needed, for the purpose of receiving pledges, payable to A. K. Richardson, weekly, bimonthly, or in such amounts or at such times during the year as will be most convenient. A copy of said paper will be sent to each church and isolated member by Sister M. A. Woodward, our field secretary.

Brethren, here is an opportunity to prove our loyalty to Christ. Let us not be found wanting in well doing, for we shall reap if we faint not.

Result of election of officers is as follows:

President—F. V. Blakely, 1037 S. Lafayette Street, Grand Rapids.

Vice-President—Frank Richardson.

Secretary—Emma Jackman, Burton Street, R. F. D. 11, Grand Rapids.

Treasurer—A. K. Richardson, Hastings, R. F. D. 2.

Field Secretary—M. A. Woodward, Dutton.

The work of the Field Secretary is to look after new fields of labor and the needs of the state, and thereby help direct and plan the evangelistic campaigns. It was voted to hold the next fall quarterly conference at Millbrook. Time and place of the Summer Bible School was left to the decision of the Executive Board, notice of which will appear later.

Report of sister's meeting will be given by its Secretary.

May God sustain his gospel workers till he comes.

ROSE MILLER, Secretary.

FIELD NOTES

June 17th we started from our Louisiana home to join Elder C. C. Maple in Delta, Ohio. We stopped over night in Chicago with Bro. W. H. Wilson and family, and were very kindly and pleasantly entertained by them. Leaving Chicago on Thursday morning, we joined Bro. Maple in the afternoon, and found him conducting a thriving series of meetings. As was proposed, we added our services as song leader, and the meetings continued throughout the week with large and attentive audiences. The people at Delta are very enthusiastic, and although we were entirely among strangers we were made to feel at home. It is our present intention to remain with Bro. Maple and aid him as Michigan evangelist.

Yours in the blessed hope,

FRANK E. SIPLE.

A SUGGESTION

Dear Borther Huggins:

I would like to ask a question through the paper, to be answered by one that believes he has an immortal, conscious entity that survives the body in death, and consequently believes that Luke 16:19-31 is a literal narrative. The account says (in verse 22) that "the rich man also died, and was buried;" and not one word is said of any part of him going some other place. I think all are agreed that his brain (organ of thought), eyes and tongue were buried with him. But if the imaginary immortal part (the supposed part of God) went into an eternal, literal, burning hell fire, and had a brain to produce thoughts, and a tongue to be cooled off with the wee particle of water that he (or it) requested, and eyes (better than those buried with the rich man) to see Abraham so far off, and Lazarus in his bosom (extremely keen eyesight, to see Abraham, who was buried in the piece of ground that he bought to bury himself and his wife on), (Gen. 23:16), the question arises: Will the rich man, when resurrected, have two sets of brains, two tongues, and four eyes, or will one set be discarded?

Please answer. We have no account of Jesus having two tongues and four eyes when his body (himself) was resurrected.

From a lover and searcher after truth,

G. W. CALDER.

...nson ...
1030 Massie ave

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:15; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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PRAYER

O Lord our God! "Thy mercy endureth for ever," and they compassions fail not. We would come to thee to praise and bless thee, and beseech thee that all our hearts may unite to fear and magnify thy great name. Surely thy hand has been upon us for good all our days, and we have to bless thee for the whole crowd of benefits daily flocking in upon our lives. We have often forgotten thee; we have often taken thy good gifts, and never given a thought to the hand that gave. We have often misused thy benefits. We have made thee a screen to hide thee from us instead of a window to reveal thee to us. But we beseech thee to forgive all our misuse and misapprehension of thy great mercy, and to help us, with gladsome minds, to praise the Lord, and to be sure at all times, and whatever befalls, that he is kind, loving, and good. Through Jesus Christ our Lord. Amen.

A FEW QUESTIONS

I hope that each reader (after careful consideration) will properly answer for himself, all of these questions. Are you sure that your religion does you much good? If not, have you any good reason for believing that it will do you any good at Christ's second coming? Surely you believe in telling the truth, but are you telling the truth when you sing: "He leadeth me, he leadeth me, by his own hand he leadeth me;" or should you change the words, and say: "He would lead me, he would lead me, if only I would be led by him?" Jesus was very unpopular with the world, and can you believe that he leads you into any of the popular, worldly amusements and customs of the world, even beyond your means, and injurious to health?

A company of near friends, singing at my home recently, sang that song. I told them, if I believed that each one was telling the truth, in singing those words, I would surely be the most happy man in California, regardless of my sore affliction; for I know by faith, that one led by him, is sure to meet our Savior in peace, when he comes to raise the dead, and change the living.

Are you obeying the command in 1 Peter 3:15, to be ready always (at any time) to give an answer (Bible answer) to every man that asketh you a reason of the hope that is in you, with meekness and reverence? If not, are you ready for Christ to come? Do you prove to yourself and the world by your words and manner of life, that you believe Prov. 15:3, that the eyes of the Lord are in every place, beholding the evil and the good? Do you think that you would sometimes act different, if you could see him looking at you? Do you sometimes say "no" to your child (that is from one to ten years old), and the child says "yes" (by word or act), and by persistence gets its way, teaching even the child to be more persistent the next time? Did you tell a lie in saying "no," or was you mistaken in saying "no," for the child knew better than you did the outcome of saying "yes" and staying with it? Do you think you had such staying qualities when you were a small child, as your child has? If so, it is a pitty that such qualities left you when raising a family. Do you act as though you believe Hosea 4:6, which says: "My people are destroyed (cut off) for lack of knowledge." Read Prov. 2:3-6; 4:7. 8:11; 16:16, which show the great importance of wisdom. Prov. 16:25: "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Are you satisfied with ways that seem right to you, or are you searching earnestly for the wisdom which is from above. If the latter, you will know more than the little child, and know how to train it up in the way it should go, as the wise man said in Prov. 22:6, but if you neglect such an essential thing as gaining wisdom, can you reasonably think it possible for you to obey the greatest command which is loving God, as Jesus said in Matt. 22:37? Do you think it possible to love without some acquaintance? Have you a good reason for believing that you will be one of those that we read of in Rev. 20:6; Daniel 7:27, and 1 Thess. 4:13-18? If so, you should be happy, under most any circumstances, even though you do sometimes shed tears, seeing the indifference of your friends.

In Matt. 6:31-33, speaking of food, drink, and clothing, Jesus says: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Is this a stumbling block to you or have you learned by a faithful study of God's word, that your wants of perishable things have been greatly diminished; and do you often thing of the ignorant, hungry, starving people of India, and wonder why your lot was cast in this land of Bibles, freedom, and plenty? Are you, as said in Rom. 12:11, not slothful in business, fervent in spirit, serving the Lord? Do you do your own business, and work with your own hands, as commanded in 1 Thess. 4:11? If so, you can see how the necessary things are added.

Are you living so as to receive the promises to the rich in faith; and do you take and read The Restitution, and believe what it teaches? If so, are you selfish enough to barely pay your sub-

scription (it may be), after the Business Manager sends a dun, that he hates so bad to do? Are you sacrificing (at least) the unnecessary pleasures of life, to help enlarge the paper, and increase its circulation? If not, are you obeying what Jesus said in Matt. 22:38-39? Were the two greatest comandments, which is to love God, with all thy heart, and with all thy soul, and with all the mind, and love thy neighbor as thyself? Are you obeying either of the two greatest commands if you give but very little or none of your means to help rescue the perishing? Are you obeying the command in 1 Thess. 5:21, by proving all things (by Bible witnesses), and holding fast that which is good? Are you rich enough in faith, to often think of 1 Thess. 4:13-18, and Rev. 21:4; and does it give you much comfort every time you think of these verses? I would like to ask more questions that I think are important, were it not for intruding too much on our space. I close with lots of love for all.

G. W. CALDER

THE DOCTRINE OF ETERNAL PUNISHMENT

[For review of this article, see editorial page, under heading of "Everlasting Punishment."—Editor.]

This is not a popular doctrine. There are many who want to get rid of the thought of hell, and applaud any teacher who denies the existence of such a place. This explains in part the popularity of Russellism and kindred cults. Once in a while a few men pass some resolutions to the effect that there is no hell. They say that the doctrine is a relic of the dark ages.

The people of Mediaeval times are blamed for many things for which they were not responsible. In spite of all resolutions and conventions, hell is a reality.

This is true, first of all, because the scriptures clearly teach that the righteous will dwell with Christ forever, and the wicked will be separated from him and be punished forever. In the picture of the judgment given in Matt. 25, is a description of the separation of the righteous and the wicked. "Then shall he say unto them on the left hand, 'Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.'—And these shall go away into everlasting punishment but the righteous into everlasting life." "Everlasting," descriptive of punishment, is the same word as "everlasting," which is descriptive of life. If punishment is not everlasting, life is not everlasting. Moreover, the same word is used of God in Romans 16:26, "Everlasting God," and other passages. Punishment will continue as long as God exists. In Heb. 9:14, the same word is used of the Holy Spirit, "the eternal Spirit." In Rev. 20:10 the devil was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, "forever and ever." The same words are used in the passage, "God who liveth forever and ever." As long as God liveth the devil will be in the lake of fire and brimstone.

Nor is this all, he will not be alone. In the closing verses of the same chapter it is said that whosoever was not found written in the book of life, was cast into the lake of fire. That these will be in the same place of torment is evident from the words of Jesus himself: "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels." The ground of this separation is stated in 2 Thes. 1:7-9. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengence on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord." Note that in these passages which we have quoted, "hell" is not mentioned. The idea of eternal punishment does not hinge at all on the translation of the word "hell." What makes hell so terrible is eternal punishment whatever name be given to the place. In the old Testament, "sheol" is the word used to describe the abiding place of the dead. In the King James' version it is translated "hell," but in the best revisions, is not translated. That it did not mean annihilation is evident for two reasons: (1) The scripture passage in which "sheol" is found. It is represented as a place of conscious existence after death. "Let them go down alive into sheol;" "Thou wilt not leave my soul in sheol, neither wilt thou suffer thine Holy one to see corruption;" "Sheol from beneath is moved for thee to meet at thy coming." The Old Testament teaching is that "sheol" is the temporal abiding place of conscious spirits after death. (2) In translating the Hebrew word "sheol" into Greek, in the Septuagint, hades was used; and neither one of the two Greek words meaning "grave." With the Greeks "hades" was the abode of departed spirits who still lived and held converse with one another. The idea of annihilation was not remotely connected with it. This intermediate state, awaiting the general judgment from which all will go to their final estate, either heaven or hell (gehenna)—lake of fire—is one in which the righteous and unrighteous have some foretaste of "everlasting" punishment or everlasting life. Jesus said to the thief: "This day shall thou be with me in paradise." The angels left their first estate and were cast into "tararus," the intermediate state of the unrighteous. In hades, the abode of the departed spirits, are paradise and tararus. The one scripture passage which has given the Millenial Dawn people so much concern, is the picture of the rich man in hades, experiencing the tortures that will be his final estate in the hell of fire. It is written down so plain that the wayfaring man cannot mistake its meaning. By the most grotesque and farfetched allegorizing they have tried to explain it away by referring the rich man to the Jew and the poor man to the Gentile, and the sufferings of the Jews in modern times.

The use of the word "hades" instead of hell in the so called "Baptist Bible" for example, does not affect the doctrine of eternal punishment. It is a correct translation, placing more emphasis on the state of the intermediate dead, and does not touch the state of the righteous and unrighteous after the judgment. There is much foolish talk indulged in by men who don't want to believe in hell, and that is the principal reason why any scripture teaching is rejected, the indisposition to believe because of the discomfort produced by it, and the natural perversity of man. How often do we hear such talk as this: "I believe God is too good and loving to damn men in hell forever;" "I cannot believe that God is such a monster that he will take

delight in torturing men in hell forever." The trouble is that these men have missed it all around. God does not damn any man in hell. He takes no delight in torturing any one. Such men wholly misrepresent scripture teaching, as well as the views of those who believe in hell. Hear the cry of God in the Old Testament: "Have I any pleasure in the death of the wicked?" "And not rather that he should turn from his way and live?" "I have no pleasure in the death of him who dies; wherefore turn and live." In the New Testament (2 Pet. 3:9) is this testimony: "The Lord is long suffering toward you, not wishing that any should perish, but that all should come to repentance." See also Rom. 2.4-9. Back of the doctrine of the love of God is the doctrine of the holiness of God. God is loving, but he is also just and holy. He is not an indulgent God who winks at our sins. Into his presence no unholy thing can come. Prof. Forsyth says truly: "Our religion harps on love till it reaches the condition of those decently demoralized people who read nothing but the literature of love, slacken every moral fibre by the submission to this of every other interest in life, and finally gravitate to a chief interest in its morbid, immoral forms."

There is a shallow sentimental teaching that God is too loving and merciful to punish his creatures for their sin. No penalty for sin, no place for Christ. The parents who follow such a policy, never exacting a penalty for a broken law, giving laws, but never punishing for their infraction, will send out children who will be anarchists in government. God, because he is just and holy, cannot overlook the transgression of law. Every transgression and disobedience must receive a just recompense of reward. Our conception of sin will depend on our conception of the holiness of God. The love of God is magnified by the holiness of God. If God were not holy and just, if men could be saved without the penalty consequent on a broken law, Christ would not have needed to die. It is only when we contemplate the holy God that we appreciate the love of God.

God does not damn men in hell. They go there of their own free will and accord. God has provided redemption for sinners and his spirit pleads with all who hear the story of his love. If men go to hell, it is because they deliberately reject the offer of God's salvation. No man who goes to hell can blame God for it.

It is our conviction that the preacher who does not believe in hell, has no business preaching. He does not have a full gospel, because the gospel involves salvation from hell as well as salvation to heaven. We need to preach hell more than we do. It is in the Bible. We must not make salvation any easier than the Bible makes it. Christians have nothing to fear in believing the existence of a hell. Sinners are to be warned to flee from the wrath to come.

We must swing the danger signal across the path of the ungodly. We must preach hell, but preach it with love and compassion for the lost. There will not be deep conviction for sin and due appreciation of the love of God so long as we shrink from preaching that whatsoever a man soweth that will he also reap.

E. C. ROUTH,
Associate Editor of Baptist Standard.

COMMUNICATIONS

Editor The Restitution:

I am engaged in the business of growing apples, alfalfa, and some general farming, but owing to the difficulty of getting men to help I am thoroughly disgusted.

I would like to communicate with anyone in the truth who is striving to gain the kingdom of God who would like farm work. I want four or five good, trustworthy men, married or single.

Very truly yours,

CHAS. C. TALIAFERRO.

Orange, Orange County, Va

[We are not personally acquainted with Bro. Taliaferro, but his letter is accompanied by a letter of recommendation from Sister Gertrude Logan. From her letter it appears that Bro. Taliaferro is a novice in the faith, a man of education who is seeking to be relieved of the constant care of the farm so he can use his time in preaching the gospel of the kingdom. She adds: "If the Lord will, I hope you can help him, through The Restitution, to get men, with or without families, who are willing to come and work for him. It will be to their interest, as well as to further the cause of the blessed Master, as they would not need to be watched, and he could get out and preach. He has the gift, and I believe the Lord will open the way for him to preach in this way." The blessing of the Lord be with this new Brother.—Editor.]

CONFERENCE NOTICE

The Iowa Conference will convene as usual at Waterloo, Ia., August 23d-31st, inclusive.

It is none too early to begin to make your plans to attend. We would like to see every member of the Church of God present with their families and their friends. Especially do we insist upon isolated members making a special effort to attend. We need your presence to encourage us and help us. However, as much as we need you, it is'nt as much as you need to come. If you are a member of the Church of God, and interested in the things of the kingdom and hoping for the soon return of the Lord Jesus, it is your duty to meet with us and help to keep alive the interest in these Bible truths.

All of God's commands were given, not for God's benefit, but for the good of the people themselves, and when he told the Israelites to meet together at Jerusalem for their religious festivals there was an object in his doing so, and as long as they went and worshiped God in the right spirit many blessings come to them, which was but the natural result of their meeting together. It not only taught them about God and how to worship him, but in being together and worshiping him, and studying his word, and getting an interchange of thought and ideas, they received a strength and helpfulness that could not be attained in any other way. It also kept them alive as a nation, and made their religion the living, active force of their life. It also was conductive in harmonizing their differences and difficulties, and strengthened the friendship and relations of the different tribes in a way that could not have been done had it not been for these national religious feasts. This made them a strong nation and a power before other nations, even though they were few in numbers and their territory small. But as soon as

they became careless and indifferent divisions arose and the blessings soon ceased.

The same object and results will be with us today if each one is willing to do his part in meeting together for this eight-day spiritual feast, even though it is at the sacrifice of some temporal pleasure or worldly gain.

We read (Heb. 10:25): "Forsake not the assembling of yourselves together, as the manner of some is, but exhorting one another, and so much the more as you see the day approaching." "The day"—what day? The day when the Lord shall be revealed from heaven, the day when he will raise the dead and change th living saints to immortality, and reward everyone according to their work. What a glorious day it will be! How we should look, and watch, and prepare for it! Never before has the signs of the times been so ominous and so numerous. The night is far spent, the day is at hand. Soon we will see Jesus coming, and those that are ready will go into the marraige supper with the Lamb, and those that are not ready will have to go into the great tribulation, that great hour of trial that is to come upon all the earth. For this reason the apostle says, Don't forsake the assembling of yourselves together, but help and encourage and strengthen one another, that ye might be found faithful. The easiest way to keep faithful is to meet together at least once a year, if not oftener, with those of like precious faith, to hear good sermons, exhortations, with Bible lessons and songs of praise and psalms of thanksgiving.

Nearly everyone can come if they want to make the sacrifice; the expense is very small, and almost anyone can earn enough or save enough in a year's time to attend. The yearly conference ought to be the first object and consideration of every true disciple of Christ. It should be the one thing we look forward to through the year, as the happiest and most restful time we can have, whether we are business men, or farmers, or housewives, or young people. It is the one place where everybody can be happy, providing they come in the right spirit to give the best in themselves for others and to help in every way they can. If you do this you will get the best returns and most happiness for the money and energy expended of any investment you ever tried.

Several good speakers have been secured, and you can't afford to miss hearing them, so plan right now to attend and help to make this the best conference we have ever had. Program will appear later. Any questions will be answered by O. J. Allard, Fort Dodge, Ia., or A. J. Eychauer, Cedar Falls, Ia.

EVA L. STEARNS, Secretary.

BEREAN DEPARTMENT

Our Day

Today is your day and mine—the only day we can have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are here to play it, and now is our time.

This we know: it is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other course of life leads toward decay and waste.—Selected.

CHARLIE ANDERSON.

FAITH

Now, faith is the substance of things hoped for, the evidence of things not seen (Heb. 11:1). What doth it profit, my brethern, though a man say he hath faith, and have not works? Can faith save him? Even so, faith, if it hath not works, is dead, being alone. But wilt thou know, O vain man, that faith without works is dead? (James 2: 14, 17, 20).

He that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark 16:16).

And they said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house (Acts 16:31).

If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature under heaven, whereof I, Paul, am made a minister (Col. 1:23).

For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greeks (Roman 1:16).

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved (Romans 10:9).

But we are not ofthem who draw back unto perdition, but of them that believe to the saving of the soul (Heb. 10:39).

Knowing this, that the trying of your faith worketh patience. Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him (Jas. 1:3, 12). Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked (Eph. 6:16).

But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation (1 Thess. 5:8).

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Heb. 11:6).

That whosoever believeth in him should not perish, but have everlasting life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world, through him, might be saved (John 3:15, 16, 17).

How Justified

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses (Acts 13:39).

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized itno Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is

neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise (Gal. 3:24 to the end).

Therefore we conclude that a man is justified by faith without the deeds of the law (Romans 3:28).

Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ (Romans 5:1).

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified (Gal. 2:16).

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ (1 Peter 1:7).

Your sister in Christ,

MRS. J. E. HATCH.

EVANGELISTIC NOTICE

To Those Scattered Abroad, Greetings:

We can visit and preach for any isolated body of believers or persons who are situated on any of the main lines of railroads running through Missouri, Kansas, Oklahoma and Texas. Those needing our services may address as follows: D. C. and N. B. Robison, Oskaloosa, Ia.

NOTICE

To the Brethren Scattered Throughout Nebraska and Elsewhere:

The Annual Conference of the Church of God in Christ Jesus will be held at Holbrook, Neb., from August 9th to 17th. inclusive. Commence now to work and plan to attend this Conference; a feast of good things awaits each one who comes. Let us all try to be there, and grow in the knowledge and wisdom of the word and promote the truth.

The meals will be served at Sister Cora Harlan's home at ten cents per meal. Sleeping accommodations will be furnished free, either in houses or tents.

A further notice will appear later, stating who the speakers will be.

MRS. OLA M. HORNADAY, Sec'y.

HE IS COUNTING ON YOU

He is counting on you!
On a love that will share
In his burden of prayer,
For the souls he has bought
With his life-blood, and sought
Through his sorrow and pain
To win "home" yet again.
He is counting on you;
If you fail him
What then?

He is counting on you!
Oh, the wonder and grace
To look Christ in the face
And not be ashamed,
For you gave what he claimed,
And you laid down your all
For his sake—at his call.
He is counting on you;
And you failed not.
What then?

—Selected.

GEHENNA

Dear Bro. Schaumburg: Your exegesis of our Lord's words in Mark 9, "And if thy hand offend thee, cut it off; it is better for thee (the real man) to enter into life (be converted) maimed (the loss of one eye or arm) than to be cast into Gehenna," southeast of Jerusalem, for that was the penalty under the law. Offenders were stoned to death.

There is not even an inference that our Lord meant any future punishment, as there would not be either flesh or worms left for the worms to feed on in the future destruction; they are consumed entirely.

This whole narrative was a warning to the multitude. Jesus was addressing the Jews—he did not preach to Gentiles—and the Jews well knew if they were caught forcing another by laying on hands, lusting by looking with their eyes until they were tempted to commit the act, they would be stoned to death, and cast into Gehenna. It never occurred to them that Jesus referred to a future death, but the death they were all familiar with.

The entering into life referred to by our Lord was conversion, taking up their cross and following him. This would be a start to entering eternal life by faith in the Life Giver.

Now listen: What Jesus said to the one that asked him what he should do "to have eternal life." He said, "Keep the commandments." He said he had kept them all, but Jesus knew he did not keep them through love, or by the spirit, but by the letter. Jesus, to try this man's love, ordered him to sell all he had, and then what? Why, "come and follow me;" for the law can not give life.

Dear reader, I have become disgusted in hearing brethren figuring away from the Lord's literal words and making them have no meaning. When the wicked shall be cast into the lake of fire, after the great judgment day, there will not be anything left of them for the worms to feed on. God hath said he will make a quick work of it. We conclude our Lord had reference to temporal destruction in Gehenna fire, then at Jerusalem in the valley of Hinnom.

J. T. AULD.

PRAYER

O Lord, our God and Father, thou livest forever, and we thank thee that thou dost give to thy children blessed and immortal life in thee. We thank thee for the sure hope which we have by the resurrection of Jesus Christ from the dead, and for all the light which he shed on life and immortality. We bless thee that we sorrow not as those that have no hope. We thank thee for the glimpses of glory beyond which thou hast permitted us to receive. And we pray that, more and more, we may feel that life is solemn and great because of that other life to which it leads. O Lord, may every one of us be of Christ's flock, led by the Good Shepherd, and so sure to be led by him in the green pastures of the higher life. Amen.

When one is sad or out of sorts for any cause whatever there is no remedy so infallible as trying to make somebody else happy.—J. W. Carney.

THE RESTITUTION

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

Look ahead: the crop of tomorrow is sown today.

The two w's—waste and want—are near neighbors; so also are stinginess and stint. "The liberal soul shall be made fat."

Pride is always odious. If you are afflicted with it, throttle it by forcing it to do humbling things. You will take the backbone out of it at last, and reduce it to the useful condition of a mettlesome horse well broken.

Good intentions are of some value. They are the seed from which some good actions come. But the seed is delicate. There is danger it may die in the soil before it sends the shoot above ground. Nurse it with care.

The Ohio Conference convenes this year in Springfield, August 6th-10th. Speakers of unusual ability have been secured for the meeting, such as Brethren Almus Adams, J. H. Henderson, and George B. Aldridge. The last named is a new brother of marked ability, a man who is out and out for God and his truth, whom all should hear. Official announcement and program will both appear next week. In the meantime plan to attend.

EVERLASTING PUNISHMENT

Part I.

Elsewhere in this number will be found an article entitled "The Doctrine of Eternal Punishment." A reader in Texas sent it to us for review. In the hope of clearing up some cloudy texts on the subject we now address ourselves to the task.

We are not concerned in the least about that part of the article which deals with Russellism, nor have we any sympathy with those who would vote hell out of existence, nor do we give a rap what hades meant to the Greeks. We are deeply interested, however, in teaching our readers correct views of hell, everlasting punishment, and other related subjects, for these are Bible themes, and hence are of vital interest to all mankind. God bless us as we now try to elucidate them to the glory of God and the good of our readers.

Eternal Punishment

"And these (the wicked) shall go away into everlasting punishment: but the righteous into life eternal." I will concede that the words "everlasting" and "eternal" in this passage have the same signification, as they are both from the same word in the original. I will also grant that, in the passage quoted, both words have the same meaning as to duration, namely, without end. So when Mr. Routh and other ministers make such strenuous efforts to prove that the word "everlasting," as applied to the wicked in this portion of scripture, covers the same ground as the word "eternal," applied to the "righteous," they are wasting valuable time, and besides this are "barking up the wrong tree," to use a homely expression; for those who hold the doctrine of "eternal torment" to be unscriptural and believe, in accordance with the Bible, that "the wages of sin is death," do not desire to do away with the import of the words "everlasting" and "eternal" as being unending in the passage under consideration. "Then," some may say, "your cause is certainly lost, for it is plainly evident that the passage is totally against your view of the doom of the wicked being death, as it is unending punishment they are to receive." Not "totally," in fact not in the least is the passage against our view, as I shall now proceed to show. But before doing so I will commit myself to this: That whatever punishment is inflicted on the wicked will last eternally.

An Antithesis

It will be noticed that the portion of scripture under consideration (Matt. xxv:46) contains an antithesis—the "everlasting punishment" which the wicked are to "go away into" is contrasted by our Lord with "eternal life," which the righteous are to go into. It is not a contrast of eternal "happiness," in the case of the righteous, with everlasting misery in the case of the wicked, as Mr. Routh and many other preachers often put it. These two phases are never found in the Bible at all, although they are quite common in the pulpit. So, dear readers, do not get deluded into a false position in this matter, for the contrast is one of "everlasting punishment" with "life"—not happiness. It is evident, then, from the wording of the text, that the wicked are not to receive that with which the righteous are to be rewarded. What then is this great boon the righteous are to receive as a reward? According to this passage, and many others in the Bible, it is "life eternal." Then, it is plain, if the antithesis is observed, as indicated by our Lord, that whatever the nature of the "punishment" may be that the wicked go into, **there can be no "life eternal" connected with it.** This is not the only evidence the great Prince of life has given us to this effect, for he said dis-

tinctly and pointedly on another occasion, "He that believeth not the Son shall **not see life**"—everlasting (John iii. 36). Besides this, there are many occurrences of language of similar import in the New Testament, which was spoken by the Giver of life, as well as by the Apostles also. So any teaching which says that the wicked go into everlasting suffering or misery, teaches that they receive "eternal life" as well as the righteous, and consequently involve the making of Christ a liar, as such teaching flatly contradicts his words on this subject, as we have seen. For if the wicked were to go into everlasting misery or torture they would necessarily have to receive "eternal life" as well as the righteous, and consequently the language of the text we are considering would be meaningless, as the antithesis would lose its force and be destroyed.

Nature of the Punishment

"Well, then," say you, "how can it be said that the wicked 'shall go into everlasting punishment' if they shall not, at the resurrection receive everlasting life?" In answering this query we will have to look briefly into the nature of the "punishment" the wicked are to receive, according to the Bible. Paul has something to say on this point. He says the wicked "shall be punished;" and he also says the punishment will be "everlasting," too. Notwithstanding the fact that Paul is dead, he yet speaketh. So, please, Brother Paul, tell us what the nature of this everlasting punishment of the wicked is to be? Hear him: "They shall be punished with everlasting DESTRUCTION from the presence of the Lord and from the glory of the power" (2 Thess. 1:9). David, also an inspired servant of the Lord, gives like testimony. He says: "The Lord preserveth (by giving eternal life) all them that love him, but all the wicked will he DESTROY (Psalm cxlv:20). These texts make Matt. xxv:46 plain—the "everlasting punishment" is to be "destruction" if we are to believe Paul, the apostle of the Gentiles, and David, the man after God's own heart. Will sinners have any life when destroyed? No, not any, for "the wages of sin is death," says Paul; and when an animal or a person is destroyed they are dead. Now God shows, by his Word, what he means by the word "die" or "death," to the sinner, in this wise: He said to Adam, "In the day that thou eatest thereof thou shald surely die," (margin, "dying, thou shalt die.") This was, and is, the penalty for transgressing God's law. Well, Adam transgressed, and was sentenced by God in accordance with the penalty, as follows: "And unto Adam he said * * * in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." To "surely die" had the meaning and result of returning again to dust of the whole being. Adam, then, was destroyed and dead. God also shows through Paul, that the penalty for sin is physical death, for it is the same kind of death, according to him, that overtakes "all men" on account of sin committed through Adam.—Rom. v. 12. So it cannot be what is called "spiritual death." This is made further evident from the fact that Paul shows, moreover, that this death has for its remedy the resurrection of the body—the person. "For since by man (Adam) came death, by man (Christ) came also the resurrection of the dead" (Cor. xv:21, 22). The resurrection of the physical man is not the remedy for moral or spiritual death, but it is for literal or physical death; and this is the only kind of death that God has ever pronounced as a penalty for sin. In the case of the final or future destiny of the wicked it is appropriately called the "second death," which of necessity must be of the same cahracter as the first, otherwise it could not be called "the second;" it might be called the first of another series, but not the "second" unless one of the same nature preceded it. If the whole or real man does not literally die, why the necessity of a resurrection? The Bible tells us that in death the being called "man" has neither "memory," nor "wisdom," nor "thought," and "knows not anything." So from this we must conclude there is no consciousness in the death state; it is a state of "silence" until the resurrection, according to the scriptures. See Eccl. ix:5, 10; Psa. vi:5; cxlvi:3, 4; cxv:17. But notwithstanding these plain declarations of man's unconsciousness after he dies, the "orthodox" objector will still insist that the "destruction" mentioned by Paul, and the death of Adam, apply only to the body, and that man has an immortal soul which neither destruction nor death can reach, and this soul or immortal part, it is claimed, is the real man and the body only the house he lives in while on this mundane sphere. Well, when God created Adam he called that which was made of the dust, "Man," and after he breathed in to the nostrils of this man, made from dust, "the breath of life" (not an immortal soul, please observe) "the man became a living (not immortal) soul;" consequently just previous to receiving the breath of life, Adam must have been a lifeless soul. That which became a living soul was made from the dust of the ground if we are to believe God. And, moreover, God spake to that which was made of the dust as being the responsible ego, when he said: "Dust thou art and unto dust shalt thou return;" but the breath of life or spirit (not immortal spirit) would "return to God who gave it." "Thou" here, as elsewhere in the Bible, represents whatever is the responsible individual, man, who we have seen is of dust composition. It will be noticed that God did not threaten Adam with eternal torment as the penalty for sin, as is done now by our modern would-be guides to holiness. No, he did nothing of the kind, for the reason that such was not the truth, and we are told in the scriptures that "God cannot lie" (Titus i. 2). But, if ever there was an occasion which was particularly opportune for God to make the doctrine of eternal torment authoritatively known to mankind, when dealing with Adam, the federal head of the human family, was in my humble opinion a peculiarly fit time. But God was silent then and has been ever since as far as that God-dishonoring doctrine is concerned. We should conclude, then, that the doctrine is false. The objector is also astray when he claims that "the soul is immortal and therefore cannot either die or be destroyed," for God's Word says distinctly: "The soul that sinneth it shall die" (Ezek. xviii:4, 20), and that God "is able to destroy both soul (or 'life,' which is the correct rendering according to Dean Alford and others) and the body in Gehenna" (Matt. x. 28). The "life" spoken of here cannot be destroyed by man,

as it is, evidently, the life beyond the resurrection to which Christ refers. Men can destroy the present life by killing the body ("man"), but "after that have no more that they can do" (Luke xii. 4). They cannot reach the future life. God can destroy that; and in the case of sinners will "destroy both life and body in gehenna" fire. The same word, "destroy," in Matt. x. 28, is applied to the "soul" equally with the "body," and consequently if it means literal destruction in the case of the body, it must have the same signification for the soul. The Bible teaches that eternal life is a conditional gift (Rom. vi:20-23), and immortality a thing we must "seek for" by continual "well-doing" (Rom. ii:7); a thing which the "mortal" bodies of the righteous "put on," and are "clothed with" at the resurrection (1 Cor. xv:42 to 54; 2 Cor. v:2-4). Such being the case, how can we actually possess immortality now, inherently, by way of an immortal soul? It was only the serpent who said, "Ye shall not surely die." Shall we believe the serpent in preference to God? Of course there is a sense in which the beliver "hath everlasting life" even now (John v:24), but he hath it not in actual possession at the present time, for it "is hid with Christ in God" (Col. iii:3, 4). "And this is the record, that God hath given to us (believers), eternal life, and **this life is in the Son.**" Therefore "He that hath the Son hath (this) life; and he that hath not the Son of God hath not (this) life" (eternal) (1 John v. 11, 12). By having the Son of God, through faith and immersion, we have this life, for this life is in possession of the son.

Result of the Punishment Eternal, Not the Process

But the objector is not yet satisfied, for he wants to know how there can be any everlsating punishment in "destruction" resulting in cessation of life. In reply to this I must say that Paul is considered by all genuine Bible students and commentators to be among the very best of Bible authorities in matters of christian doctrine, and he calls "everlasting destruction" punishment. He says they "shall be punished with everlasting destruction." Please bear in mind that the text we are discussing does not read that they (the wicked) "shall go away into everlasting" punish**ing**, but punish**ment**—in the sense of completion. If "everlasting punishment" signifies an everlasting process of infliction, or punishing, then we can as reasonably urge that when we read of "eternal judgment" (Heb. vi:12) we must understand it to mean an everlasting process of judging, or when we read of "eternal redemption" (Heb. ix:12) and "eternal salvation" (Heb. v:9) we must understand these to indicate an eternal process of redeeming and saving men. which would be equivalent to teaching that the process of judging, redeeming and saving men will never end—never be finished or completed. It is plain to be seen that in these instances the **result** is what is everlasting, not the process. Why not understand "everlasting punishment" in the same way, the style of phraseology in each case being the same. Seeing that the punishment of the wicked is "destruction" resulting in "death," it lasts for ever—hence, "everlasting punishment."

Comparisons and Emblems.

When we consider the fact that the Bible compares, and uses as emblems of the wicked such combustible articles as "the fat of lambs," "withered branches," "tares," "chaff," and "stubble fully dry," we need not be surprised when we read in God's Word that the wicked "shall perish," become "ashes," be destroyed and "shall consume into smoke," etc., etc. The application of such terms to the wicked teach in thunder tones that there can be no lasting qualities, in the shape of life, in connection with their future destiny. Peter says they are "as natural brute beasts made to be taken and destroyed * * * ; and shall UTTERLY PERISH in their own corruption" (2 Peter ii. 12). And Obadiah says, "They shall be as though they had not been" (Ver. 16). These expressions are so very pointed and conclusive that comment would seem to be superfluous, as everyone knows that brute beasts can have no life when destroyed, and that "corruption" is not consistent with immortality; and if God's enemies are to be consumed into smoke and ashes, like chaff, stubble, and the fat of lambs, and in this way become "as though they had not been," they cannot long hold on to life in any sense, and consequently are destroyed in the same sense as natural brute beasts.

Meaning of Kolazoo and Kolasin

Notwithstanding that I think I have now shown, conclusively, the inconsistency of the popular exposition of Matt. xxv. 46, I wish to call the reader's attention to another important point in connection with the passage. I have reference to the signification of the Greek word kolasin translated "punishment" in this verse. Its primary signification, according to some, if not all, of the widest known and most eminent lexicographers, among whom are Liddle and Scott, is to cut off, or prune, or lop off. Robert Young, LL. D., a Presbyterian, and author of Young's Analytical Concordance gives "pruning" (which literally means cutting off), restraining, restraint,' as the meanings of the word. See Young's Anaylt. Concordance, student's edition, page 995, under head "torment," in 1 John iv:18, and under head "punishment," page 784, in Matt. xxv:46. These two places are the only ones where the word **kolasis** occurs in this form, in the New Testament. and it is evidently wrongly translated in 1 John iv:18; as the word for "torment" is **basinos,** and is in no way related to kolasin. The Emphatic Diaglott, a critical translation of the N. T., gives the following version of Matt. xxv:46: "And these" (the wicked) "shall go forth to aionian" (age—lasting) "cutting off; but the righteous to aionian life." In a foot-note on this verse, in the Diaglott, we find the following: "**Kolasin** in its various forms only occurs in three other places in the New Testament, Acts iv:21; 2 Peter 2:19; 1 John iv. 18). It is derived from **kolazoo** which signifies, 1. To cut off; as lopping off branches of trees, to prune. To restrain, to repress. 3. To chastise, to punish. To cut off an individual from life, or society, or even to restrain, is esteemed as punishment; hence has arisen this third metaphorical use of the word."

Now, if we apply the primary meaning of kolasin, as given above, which no doubt is correct, to Matt. xxv:46, in the part of that verse referring to the destiny of the wicked, we find that this portion of scripture with the above primary meaning of **kolasin** substituted for punishment, is in strict harmony with the teaching of the scriptures elsewhere on this subject of the doom of the

wicked. For instance: we read, "Evildoers shall be cut off" (Psa. xxxvii:9, 22, 28, 34, 38; Prov. ii. 22). Cut off from what? Cut off from life eternal, judging from what the connection says in these portions of scripture and in many others in the Bible. Matt. xxv:46 would then teach as if it read thus: These (the wicked) shall go away to be everlastingly cut off (from life), but the righteous into life eternal. The wicked are restrained by death from partaking of the life the righteous receive or go into. This cutting off, resulting in death as a punishment which lasts for ever, for the result is everlasting death. And, according to the Bible, the instrument of destruction, which is to "cut off" the wicked from life, will be fire, notwithstanding the fact that some do not believe in material fire as a place of eternal punishment.

The Instrument of Infliction—Fire.

In the very same chapter which contains the text we have been enquiring into (Matt. xxv. 46), this language is found: "Then shall he (Christ) say unto them on his left hand (the wicked), Depart from me, ye cursed, into everlasting fire (everlasting in its effect) prepared for the devil and his angels" (ver. 41). It is quite evident, from the reading of the chapter, that these two verses have direct connection one with the other, and that those "on hte left hand" who "depart into everlasting fire, prepared for the devil and his angels," of verse 41, are the same individuals who shall go away into everlasting punishment (cutting off), mentionel in verse 46. Notwithstanding this some have overlooked the fire mentioned in verse 41. Well, let that be as it may, this passage speaks plainly of the wicked departing "into fire." I now respectfully invite your attention to a few other pasages wherein fire is shown to be the instrument of infliction; and in these we shall also see the effect the "everlasting fire" has on those who are inflicted or punished with it: "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be (as) stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name (the righteous) shall the Sun of righteousness arise with healing in his beams; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked (how so?); for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts" (Mal. iv:1-3). There must be literal fire in this instance, else how are we to account for the ashes? Another passage says: "The wicked shall perish and the eneimes of the Lord shall be as the fat of lambs; (in what respect?) they shall CONSUME; into smoke shall they consume away" (Psalm xxxvii:9, 10, 20). This passage must also have reference to real fire, otherwise how do you account for the "smoke" and consuming of the wicked the same as the fat of lambs consumes in fire? We read again: "He will burn UP the chaff (the wicked) with unquenchable fire" (Matt. iii:12). This not only speaks of "fire" being the means of infliction, but it also shows that the fire cannot be quenched before the wicked are "burned up" like chaff, or consumed.

"WHAT DO YE MORE THAN OTHERS?"

"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I (Christ) say unto you, Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you (why?), that ye may be the children of your Father which is in heaven. For he maketh his sun to rise on the just and the unjust, and sendeth rain on the evil and the good." "For if you love them which love you, what reward have you? Do not even the publicans and sinners the same? And if you salute your brethren only, what do ye more than others?"

In the above language of scripture there appears to be in the mind of Christ the thought that in his followers there should be a higher degree of character and living than that which was shown in the lives and walk of the publicans and sinners. If not, why claim any distinction of character and manner of living, is the thought Christ has in mind. "What do ye more than others?" If the Christian's daily walk and conversation exactly correspond with that of the world; if what the worldly people all love and enjoy, and we practice the same; if what they hate we despise and have no heart to enjoy, what better are we than they? "What do we more than others?" It is declared in Titus 2:14: "Christ gave himself for us, that he might redeem us (take us away from where he found us in the world), from all iniquity (sin), and purify us unto himself a peculiar people" from that of the world. Where would the peculiarity of such a class come in if they are so much alike no one "could tell the two apart," let me ask.

To illustrate my thought, let me draw before your mind a true picture. A very devoutly religious lady, whose husband had never made any religious profession, approached him during a religious meeting and tried to persuade him to join the church. He said to her: "My dear, of what benefit would that be to the church, to you, or to myself? As matters now stand with us, I accompany you to all the church services when you go, you know; I pay my full church assessment, as you know; I sing with you in the church choir when you are there; I attend the Wednesday evening prayer meeting when you go; I care for the children and get supper as best I can, that you may be able to attend the 'euchre party,' and if possible win the prize; I often go with you to some 'hairpin' social,' a 'charity ball;' we share equally in the profits from our dance hall and picture show. Now, my dear, how could our lives be more congenial and happy than they are should I put my name on the church book with yours?" The wife, with a crimson flush mantling her cheek, dropped her head and was speechless under his mild reproof of the inconsistent life she was leading as a professed Christian, knowing his criticism was well founded.

What is it that causes the peculiarity that should exist among Christians in contrast to that of the world? One condition, at least, is spoken of in Titus 2:14. Let us now quote the rest of this verse. Because they are "zealous of good works." God's children, as has been stated, are a peculiar people because of their "good works." Inspired by love, "fervent in spirit," earnest in their effort

for good, and eager to accomplish something for others. As was said of Christ: "He went about doing good."

Let us see to it that our peculiarity is ever found on God's side. L. S. BRONSON.

GLADNESS IN RELIGION

Psa. 97

1. The New Testament is the Official Guide to the happy life; all of it written by experts, under the influence of that spirit, one of whose fruits is joy (Gal. 5:22). Though Jesus is rightly called the Man of Sorrows, he is also the Man of Joy. The sorrows that weighed upon him he bore for others, while the effect of his life and ministry was to disseminate happiness. A chief contrast between Jesus and John the Baptist lies in this, that John was a gloomy prophet whose words froze laughter in men's hearts and brought the cloud of terror to their brows, whereas the disciples of Jesus were so merry that, when people complained of them, Jesus likened them to a wedding party (Mark 2:19). Renan is not far wrong in his description of the earlier ministry of Jesus when he says: "He thus traversed Galilee in the midst of a continual feast. When he entered a house it was considered a joy and a blessing. He halted in the villages and at the large farms, where he received open hospitality."

2. But the joy of the New Testament, the joy of Jesus, is what we may call a supernatural joy. It is a joy which can not be gained in the ordinary ways to which men instinctively turn when they seek happiness. The worldly prescription for happiness is made up largely of such ingredients as "money," "pride," "power," "popularity," "triumph." The Great Physician, however, tells us that these things will not give us the highest joy, and can not cure us of the ills of sorrow. People who are poor, hungry, sorrowful, hated and persecuted may nevertheless be happy (blessed), whereas the rich and the full and the popular are to be pitied (Luke 6:20-26). There is indeed a supernatural joy which can override all those conditions which tend to prevent it; it is independent of them.

3. But being in the Church is not a passive state. No one can keep his place in the Church without being active, zealous, continually serving God. No Christian has a right to say even concerning his spiritual treasures, "Soul, thou hast much goods laid up for many years: take thine ease, eat, drink and be merry." The joy of the Lord is the reward of service rendered, and the highest joy referred to in the New Testament is the joy which Jesus himself experienced, and which he desired his followers to share—the joy of obedience. "These things have I spoken unto you," said Jesus, "that my joy may be in you." What were "these things" that would give to us his joy? Bearing fruit, keeping his commandments (John 15:1-11).

4. One of Tolstoy's short stories admirably illustrates the connection between Christlike service and joy. It is called, "Where love is, there is God also," and tells of a shoemaker, Martuin by name, who, during a long life, suffered so many misfortunes as to wish that he might die. Bereft of wife and children, he was alone in the world, when an old friend told him to get a New Testament, and read in that how he should live for God henceforth. Martuin took this advice, and read the New Testament until it became clear to him what God wanted of him. He gave up the public house and other evil things, and became, as he still read eagerly, brighter and happier every day. Once, when he had been reading late into the night, and had been pondering and praying over what he read, he had a vision. It was that the Savior spoke to him and said: "Martuin! ah, Martuin! look tomorrow on the street. I am coming." Next morning the poor shoemaker hardly knew what to believe. One moment he called himself crazy, the next he was watching the passers-by to see if he could see Jesus coming. But Jesus did not come. During the day, however, he had three adventures. First, he saw an old snow-sweeper, who had not strength to work. Him he called in, and gave refreshment and a seat by the fire. Then he saw a poor, homeless woman with a little child, wearing old summer clothing in the bitter winter. Her also he succored, giving his old great coat and a little money and some food. Afterward he made peace between an old apple woman and a young urchin who had stolen an apple—taught the boy to ask forgiveness, and the woman to pardon, and saw the two walk on good friends, the boy carrying his late enemy's basket. Martuin went to bed that night, and before he slept he heard the Savior say: "Martuin! ah, Martuin! did you not recognize me?" And Tolstoy finishes his story thus: "Martuin's soul rejoiced. * * * On the upper part of the page he read: 'For I was in hungered, and ye gave me meat; I was thirsty, and yet gave me drink; I was a stranger, and ye took me in.' And on the lower part of the page he read this: 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'"

NEWTON H. MARSHALL.

Do not be troubled because you have not great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint. - Henry Ward Beecher.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations, but they never pass away, and, after all the use that is made of them, they are still not exhausted.—Dean Stanley.

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but, above all, the power of going out of one's self and appreciating whatever is noble and loving in another.—Thomas Hughes.

The misfortune most to be dreaded is that which absorbs us so that we have no sympathy or pity to spare for those about us. Joseph's lot was not so hard that he did not have eyes to see the shadows in other faces and a heart to feel the suffering of his fellow-prisoners.

Walter Tomlinson
10802 Massie ave

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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CALLED

"Partakers of the heavenly calling" (Heb. 3:1).

Holy brethren, called and chosen by the sovereign voice of might,
See your high and holy calling out of darkness into light!
Called according to his purpose and the riches of his love;
Won to listen by the leading of the gentle heavenly dove!

Called to suffer with our Master, patiently to run his race;
Called a blessing to inherit, called to holiness and grace;
Called to follow on with Jesus, by the ever faithful one;
Called to his eternal glory, to the kingdom of his Son.

Whom he calleth he preserveth, and his glory they shall see;
He is faithful that hath called you, he will do it, fear not ye!
Therefore, holy brethren, onward, thus ye make your calling sure;
For the prize of this high calling bravely to the end endure.

FRANCES HAVERGAL.

(Selected by Vira McIlrath.)

PRAYER

Grant us thy gracious help now, O Lord, that our time of worship may avail to strengthen any good in us and to weaken the evil, and to bring us into more assured possession of thyself, revealed to us in thy strength and grace in Jesus Christ our Lord. We thank thee for every good gift from thine hand; humbly we acknowledge before thee how little we have been worthy of the least of thy mercies, and we pray that more and more the greatness of thy revelation of thyself which floods the world may fill and illuminate our hearts and minds, and that in all we may have thee with us, in thy light seeing light, drinking of the river of thy pleasures, and drawing life from the fountain of life with thee. Hear us, we beseech thee, in our prayer, and in thy mercy forgive and answer us, through Christ our Savior. Amen.

THE LAW OF LOVE

There is no subject that is left in the background quite as much by God's people as the Sabbath question. There is no other subject which causes so much hostility and indifference toward the truth as this same subject. For example: In our community more folks hold aloof from us and refuse to come to our Bible class and refuse to give us the chance to explain why we differ from them, because the report has gone out that we are Sabbath breakers; don't believe in a sabbath. They decide therefore we must not even believe in the Bible, and while this is only one of several more important questions, yet it is the little thing that offends and keeps us from reaching those whom we would like to reach. Lots of people will accept other truths until you explain that the sabbath law is not binding, and then immediately are offended. Having been a member of an orthodox church until lately, I know this to be a fact.

Let us go back to our Savior's time: Was there any question that caused so much offense as the Sabbath? Yet our Savior, if you will notice, was not preaching on the Sabbath question at all, but they, like us, had been taught from childhood that it was necessary to be a good sabbath-keeper in order to be saved. Therefore, Jesus was deemed by some as all wrong because he did not keep the Sabbath day. "Did not keep the Sabbath day?" we hear our orthodox friends say. No; those Jews were partly right in accusing our Savior of not living up to the old Jewish laws. He did not come to keep them, but to fulfill and do away with them.

Let us first examine the Sabbath law. It reads: "Remember the Sabbath day to keep it holy." What is meant by keeping it holy? In it thou shalt not do **any work.**" It does not read: "Do only what is positively necessary. They were commanded to not do any work. "Thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy strangers that is within thy gates." If we read further we will find that they who were under the law were given more light, yet they were positively not to even gather manna to eat, or sticks to burn, and some were stoned to death by God's command because they did these things. Now who gave us any right to change that Sabbath law? Follow the law as given to the children of Israel, and see if in any case God told them to not keep it in the same way first laid down. That law is still binding, it is binding in the one and only way given. We clean our homes, prepare our meals, or have it done; we drive our horses and cattle; we walk out in the garden and pick fruit and prepare it, etc., etc., and then claim we are keeping the Sabboth law! What does God say about changing his law? "For whosoever shall keep the whole law, and yet offend in one point, is guilty of all." So we find by reading the law and commands as laid down by God, that our orthodox churches are not themsleves keeping the sabbath law; also you will find on careful study, that there is no place where our Master says to keep the day to suit ourselves.

I have heard folks say: Oh well, we are not supposed to keep the Sabbath like the Jews; times have changed." Yes, there is a difference, and let us see in what way. The ten commandments were only the beginning of hundreds of laws that were given and enforced; yes, hundreds, and my friend, if you, as you claim, are by adoption brought under the Jewish laws, you are under

them all. There is no getting around that fact. You claim that by our Savior's example or teaching, he intends us to keep the Sabbath. True, our Savior met at places of worship on the Sabbath, so also did the disciples, and so also do God's people meet together on the Sabbath, or some day in the week for worship, which is a good and beautiful thing; for if we do not pause some time in the week to think and study, we are liable to let the cares of life choke out the truth.

But the question we are dealing with is this: Is the Sabbath law still binding, or are we now under the law of liberty? What do we find in the New Testament about it? First, Jesus in no case commands anyone to keep the Sabbath. While the other nine commandments are repeated in the New Testament, the one about the Sabboth is left out! Jesus plucked corn and ate and did several other things which were in accordance with the Jewish law. When they accused him he said that the Son of Man was Lord of the Sabbath day. The Jews were to be saved according to the keeping of the laws, and the burden of those hundreds of laws were more than they could bear. Their burnt offerings, sacrifices, etc., were to be kept throughout their generation, but not throughout the generation of the Gentiles. Why? Because Christ says he would establish a new law (a law of liberty). So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse, for it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." But that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith. And the law is not of faith, but the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, Cursed is everyone that hangeth on a tree" (Gal. 3:9-13).

Wherefore then serveth the law? It was added because of transgression till when? Till the seed should come, to whom the promise was made, and it was ordained by angels in the hand of a mediator (Gal. 3:19).

What took place when the promised seed come? He came to not destroy the law but to fulfill. But before he came, or before faith came, we were kept under the law, shut up into faith which should afterwards be revealed. Wherefore the law was our schoolmaster, to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster (Gal 3:23-25).

Notice this carefully; we are no longer under a schoolmaster, no longer under the law. How plain and yet how we cling to these things, and judge each other in the keeping of days, etc. We are made free from such by Christ, yet these Galatians, like us, still tried to carry the burden of those laws. Paul rebukes them for this very thing. "But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage. Ye observe days, and months, and times, and years: I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. 4:9 1-1). Again, in speaking to the Corinthians he says: "Who also hath made us able ministers of the New Testament, not of the letter (or old Jewish law), but of the spirit, for the letter killeth, but the spirit giveth life. But if the ministration of death (the law), written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses, which glory was to be done away (in Christ); how shall not the ministration of the spirit be rather glorious? For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech. And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded. For until this day remaineth the same vail untaken away in reading of the Old Testament, which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart" (2 Cor. 3:6-15).

After reading these texts carefully, we can plainly see we are not to turn again and try to bear these burdensome laws, but we are under a new testament, a new law of liberty or love. Christ's life, teaching and death were all of the law of love. He repeatedly tells those questioning him what law they must keep. A lawyer asked Jesus which was the great commandment! He replied: "Thou shalt love the Lord thy God with all thy heart, and with thy soul. This is the first and great commandment; and the second is life unto it, thou shalt love thy neighbor as thy self." On these two commands hang all the law and the prophets. So we shall find if we try to measure up to these two commands. We will find them without end, including all other commands. God is Love.

MRS. CHAS. H. THOMAS.

BIBLE KNOWLEDGE AND ITS VALUE

"Watch therefore for ye know not the hour your Lord has come. But of the day and hour knoweth no man, no not the angels of heaven, but my Father which is in heaven" (Matt. 24:26).

Many times, when speaking of the near return of Christ, the above text is very fluently quoted to discourage us in our knowledge and hope of Christ's second coming in the near future. Well, now we never have attempted to set the hour, day or year for his return. But if there is no way for God's children to know anything of the future from the scriptures and from the events transpiring around us daily pointed out by the scriptures, why is it stated, "The scriptures are written for our learing" (Rom. 15:1), if they are of no value to us in this important decision? Christ once said to the people: "Ye hypocrits, ye can decern the face of the sky and the earth." (He did not condemn them for that; people do the same today.) "But how is it that ye do not decern signs of the times" (Luke 12:56) in which ye live, which is of greater importance? They had no excuse for their ignorance, any more than we have today, for they had the Old Testament prophesies. We too are commanded to search the scriptures "for they are they that testify of me" (John 5:39). And Paul in 2 Tim. 3:15 declares these same Scriptures are "Able to make us wise (even) unto salvation."

We can learn many things from the Scriptures if we choose. We may be regarded as fools in the

eyes of the worldly wise, but listen: If we are children of God we are "wise in Christ" (Cor. 4: 110). Listen again: "Many shall be purified and made white and tried, but the wicked (blind world) shall do wickedly (keep on sinning), and none of the wicked shall understand" (Dan. 12:10). Glorious thought. If we wish to know God and his purpose with man, earth and heaven, we have only to "do his will;" we shall then "know of the doctrine" whether it be of God or not (John 7:17). If we wish to know something of the near approach of the "day of the Lord" (not Sunday); if we desire to know why it is that in our day "men's hearts are beginning to fail them for fear of what is (or may be) coming on the earth," which they do not really see nor understand (Luke 21:26); if we wish to know why it is that we have reached a time when people love pleasure (far) more than they love their God (2 Tim. 2:2); if we wish to know why the time has come when the church or churches will no longer "endure sound doctrine, but will heap to themselves teachers having itching ears" (2 Tim 2:1); if we wish to know why the church buildings are becoming depopulated of everything but seats, the church members "luke warm" (Rom. 3:14-21); and the theatres and dance halls filled to the brim, let us be God's children "wise in Christ Jesus" that we may receive knowledge and understanding, that we may know that the time for God's kingdom is near at hand, "even at the door." May we study to show ourselves approved of God (not man), rightly dividing (or placing) the word of truth (2 Tim. 2:15), that we may then know in what dispensation of time we are now living (some do not), knowing and understanding in what age or dispensation the parable of wheat and chaff belongs: even if you find it was due at the close of the Jewish age, believe it. Study, if necessary, that you may see and know the harvest time of the wheat and tares is at the close of this or the gospel age or dispensation, and that the gathering of the tares into bundles, compacts, societies, clubs, fraternities, lodges, etc., to be burned and destroyed is now going on, and is nearly completed, judging from the small amount of material yet to be gathered in and bound together for destruction.

Brethren, strive to be faithful a little longer; stand on God's side; be "wise in Christ," for the promise is "they shall understand, but none of the wicked shall understand" (Dan. 12:10). Let us be careful and see to it that "we make our calling and election sure," "not forgetting the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as we see the day approaching."

L. S. BRONSON.

THE UNUSED TALENT
Matt. 25:24-30

1. A talent was not a coin, but a weight. Precious metals were used as a means of exchange by being weighed out. A talent, therefore, might be of gold or of silver, and it varied somewhat from country to country according to the standards adopted. The Greek talent was much larger than the Syriac. In this parable probably the Syriac is meant. But, in any case, whether Greek or Syriac, gold or silver, a talent was of very considerable value--a heavy mass of metal, worth much at a time when a laborer received as wages a mere "penny" (denarius), and constituting a real danger to anyone who hoarded it, in a land where there were no strong-rooms but many thieves. It could not be hidden in a napkin, like the pound in a somewhat similar parable (Luke 19:20), but had to be buried in a pit.

2. In our language the word "talent" means neither a coin nor a weight. It has come to mean some endowment or faculty, generally speaking, of the mind, by which a person is distinguished. And this present usage of the word is to be traced directly to the New Testament. It is one of a multitude of instances in which the very structure of modern language has been determined by Jesus. Because he used certain words 1,900 years ago, all the world speaks in a special fashion today!

The parable implies that our talents, whatever they are, do not really belong to us, but have been lent to us by God. That this is so the briefest consideration will make clear. Just as a man does not make his own lungs--indeed, has but the dimmest notion of what his lungs are--so he has had no part in designing or selecting that original equipment of mental, moral and spiritual faculties with which he faces life. He finds himself possessed of a great mass of powers. He cannot estimate or explore them at once. Perhaps some of them may lie barely recognized for many years. But they are in his keeping, like a mass of precious metal. And to God each one must finally give an account of his talent.

3. The possession of a talent is a responsibility and a danger. It is a responsibility because it has a real value. That is, in the general life of society, it can render some service and do some good. It can stimulate, enrich, beautify, correct, ennoble the world. A man is no more entitled to a selfish use of his own powers than a cashier is entitled to the personal use of his firm's money. Nor is any man justified in neglecting his talents. Voice, temperament, organising gifts, skill, energy and all else that a man has, is given him for the service of others. Unless he so use it he robs them, and robs God. He is a trustee.

A talent involves danger as well as responsibility. The man in the parable hid the talent in the earth because he feared to keep it in his house. In the house it attracted thieves, who might do him an injury in trying to rob him. So he went (presumably at night) and dug a hole and hid the talent where no one could find it, and went home with an easier mind. He was a coward. That was a chief part of his wickedness. So every talent challenges its possessor to danger. All the heroes and martyrs have suffered because they used their talents instead of hiding them. If Galileo and Tyndale and John Wesley and Captain Scott had been cowards they would have hidden their talent and lived easy lives.

4. Failure to use a talent leads to its loss--to degradation of personality. The lover of art who flings himself so heartily into the pursuit of wealth as to have no leisure and energy left for the culture of his taste, in a few years finds that his capacity for joy in beautiful things has silently climbed from him. The man who quenches his nobler aspirations because they conflict with his material interests, degenerates steadily into a cynical and suspicious frame of mind. He who will

not worship soon loses touch with God, and at last having no experience with which to combat sceptticism, becomes that sad thing, an atheist. The youth who cuts himself off from the society of Christians is by-and-by at home only with the lewd and ungodly.

It is here that we see the awful actuality of hell. Hell is the outer darkness—not so much suffering as degradation of spirit. The man who rejects God sinks to the level of beings with no talent for God—like the brutes and inanimate nature. These things have their place, but it is a lowe, place than that of man, who was made "a little lower than God." He who hides his talent gives up his opportunity of entering into "the joy of the Lord." NEWTON H. MARSHALL.

THAT BIG "I"

That **Ego.** A great amount of vanity is wrapped up in the little word "I," says M E., in Msesiah's Advocate. Everybody has the infection of it, more or less. In some degree it is necessary. A sense of personality comes of it. He who were destitute of it, and can not say "I," would be forever dreaming and questioning and doubting whether he were anybody or not, and would be vacillating between the pendulumic question, "Am I or am I not?" But while it is necessary in the sense of identity, it is not necessary to a sense of great personal importance—to extra superiority over everybody else. All the special importance there is in **some** people is in the sense of it they have themselves, for no one else apprehends it.

An excellent trait in one's character is modesty. True greatness is real worth, and it is best seen in modest garb. Young says: "High worth is elevated place, and place without worth has in it nothing but emptiness." If one assumes to importance it is sooner or later apparent whether he be important or not; for time and circumstances are tremendous tests of what is in a man, and sooner or later (**sometimes** sooner, **sometimes** later) the metal in him is tested, and if he is only gilded or nickel-plated it will soon wear through and show the brass inside. "All is not gold that glitters," nor is all precious stone that sparkles. The pretension of the false are greater than the claims of the true, for where there is nothing but pretension on the outside time and opportunity is only of its first exhibition, and when tested with the acid of time and circumstances its real character is seen, and then it woes (where all worthless goes) into the dump heap out of sight. "See how high I fly!" is a sure precursor that the string of ambition's kite is going to break and let it zigzag into the mud.

Egotism is a brainless folly, as many an egotist has proved. It sometimes elevates at first, but it does not wear well. He who is full of **"I's"** is full of nothing else. He who has not so many **"I's"** can see further than he who is full of them, for he sees that if he waits his time, though he may be slow coming to eminence, yet if he has real merit he will hold his position after attaining to it, if he be slower in the attaining; and better by far it is to be kept even below the place of ability's position rather than to go above it, and go down out of sight, uncared for forever, unless with the sense of disgust with which such an one is remembered clinging like an excrement to his memory.

Egotism is baneful everywhere, but never so much so nor so revolting anywhere else as in the Christian ministry. The vauting style with which some conduct themselves and speak of their sermons and prayers is very obnoxious. It may be thought to inspire awe and a sense of the importance of the speaker; but it somehow does not have that effect. It pushes to the front one who can not stay there, and he falls back into the shadows of the rear. Real merit is discovered by acquaintance, by its proving itself in its fitness in time of the need of it. Circumstances bring it out, and when it is out and discovered it shines like a starry-edged diamond amid surrounding sands.

The "I" as a personal pronoun must be used sometimes, but there is the charm of modesty in it when used by the unassuming speaker. A brother, a minister of Christ, once beautifullly illustrated this when, being called upon in conference to report his labors, and the excellent work which he had done, said, after speaking of the gracious work: "I do not say I did it. The Lord did it while I was there." It was grand in its modesty, and modest in its grandness, thus to lose sight of self; whereas some love fondly to tell what great meetings they are the means of. But when one goes to the scene of what its claimed to have transpired there is nothing of the sort there, and egotism or a fruitful imagination must bear the responsibility of the whole of it.

Real modesty magnifies the Lord, and all the glory belongs to him. Self, standing thus still, sees "the salvation of God." Prayers made by such men are prayers of power that lay hold of God; but prayers made to be egotistically spoken of are "made," as an aged minister once said, "to the congregation," and are not the outbursting, free-flowing of earnest, tender supplication, with "I" forgotten; and sermons preached to be self-extolled are but sounding brass.

"I," "I," "I,"—how sick one gets of hearing "I preached, I prayed, I wrote that article, I presided at that meeting, I made that speech." Yes, **"I"** did it, and a man of straw would have done as well. **"I,"** said a minister a while ago, "am acting President of the S. W. College." A fine looking gentleman looked at him with an amused expression; as the "acting President" was a diminutive, deformed man, quite well educated to be sure, with an M. A. he boasted of. But the only acting President that he was consisted of the fact that the President had, because suffering with a throat trouble requested the **little fellow** to hear his Latin classes a few days, being the active President himself all the while.

Such people are evidently afraid that if they do not boast of their greatness it will never be known. Well, no matter if it is not, for the world can afford not to know it. "Let another praise thee, and not thine own mouth; a stranger, and not thine own lips. How beautiful is unassuming modesty! How fair is the spirit of him who is unconscious of self! How much appreciated is he who does not know himself what he is, but whom all others know and love. Such seek not place, but place seeks them; and the Hamans who love place

are sometimes obliged to escort to honorable positions, which they covet but are unfit to fill, those who are more fit than they.

Then let us humble be,
Nor seek ourselves to praise;
Let none our boastful ego see
Ourselves we can not raise.

AN AWFUL RECORD

"By Their Fruits Ye Shall Know Them."

1865—President Abraham Lincoln, murdered by J. Wilkes Booth, Catholic. Mrs. Surrat and others concerned in the conspiracy were Catholics.

1881—President James A. Garfield, assassinated by a Catholic, Charles Guiteau.

1893—Carter Harrison, mayor of Chicago, fell by the hand of a Catholic, Prendergast.

1901—President Wm. McKinley, assassinated by Leon Czolgostz, Catholic.

1910—Wm. J. Gaynor, mayor of New York, shot by John J. Gallagher, Catholic.

1911—John J. McNamara, Catholic and Knight of Columbus, and his brother James B. McNamara, Catholic, pleaded guilty to the most gigantic dynamiting conspiracy in the history of the nation; Ortie McManigal, their "pal," was also a Catholic.

1912 –Attempted assassination of Theodore Roosevelt, candidate of the Progressive party for president of the United States, by John Schrank, Catholic.—The Menace, June 7th, 1913.

PAGANISM AND ROMANISM COMPARED.

Romanism is simply old Roman paganism revived under Christian names. Romanism and Paganism bear to each other the most exact and extraordinary resemblance.

Had Paganism its temples and altars, its pictures and images? So has hopery. Had Paganism its use of holy water and its burning of incense? So has popery. Had Paganism its tonsured priests, presided over by a pontifex maximus, or sovereign pontiff? So has popery; and it stamps this very name, which is purely heathen in origin, upon the coins, medals, and documents of the arrogant priests by whom it is governed. Had Paganism its claim of sacerdotal infallibility? So has popery. Had Paganism its adoration of a visible representative of Diety carried in state on men's shoulders? So has popery. Had Paganism its ceremony of kissing the feet of the soverign pontiff? So has popery. Had Paganism its college of pontiffs? So has popery, in the college of cardinals. Had Paganism its religious orders? So has popery. Had Paganism its stately robes, its crowns, and crosiers of office? So has popery. Had Paganism adoration of idols, its worship of the queen of heaven, its votive offerings? So has popery. Had Paganism its rural shrines and processions? So has popery. Had Paganism its pretended miracles, its speaking images, and weeping images, and bleeding images? So has popery. Had Paganism its begging orders and fictitious saints? So has popery. Was Paganism satanically inspired? So is popery.—T. C. Walker.

A Preternatural Kind of a Girl

A pretty story is told in The Freeman of a "Protestant little girl's" sharp answers to a priest. The story is scarcely likely to be true, or else the girl was a precocious genius; at all events, the answers put into her mouth are good.

A priest asked her to attend his religious instruction. She said it was against her father's wishes. The priest said she should obey him, not her father.

"Oh, sir, we are taught in the Bible, 'Honor thy father and thy mother.'"

"You have no business to read the Bible," said the priest.

But, sir, our Savior said, in John 5:39: 'Search the scriptures.'"

"That was only to the Jews, and not to children, and you don't understand it," said the priest.

"But, sir, St. Paul said to Timothy: 'From a child thou hast known the holy scriptures'" (2 Tim. 3:15.)

"Oh," said the priest, "Timothy was then being trained to be a bishop, and taught by the authorities of the church."

"Oh no sir," said the child, "he was taught by his mother and his grandmother."

On this the priest turned away, saying she 'knew enough of the Bible to poison a whole parish."

"Life From Life"

The yeast ferment of today is the same identical plant from which the Egyptian brewed his ale three thousand years ago, and ages before that, and has come down to us through a regular line of descent from the same organism. If it were destroyed, today there would be no more yeast forever. We can destroy, but we can not create. For ages and ages the master minds of our race have sought in every conceivable way to create one single, simple organic cell. Those who have gone the deepest into the hidden mysteries of natural science in search of creative power, in this the most enlightened age of the world, have at last been compelled to exclaim with Huxley: "The doctrine of biogenesis, or life from life, is victorious all along the whole line at the present day;" or with Tyndall: "I wish the evidence were the other way, but am compelled to say that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independent of antecedent life.—Dr. Sims.

A Physician on Life's Origin

At a meeting of the Medical Society of the Tennessee State, the President, Dr. P. D. Sims, of Chattanooga, delivered himself thus: "If we have utterly failed to give life to the lowest, simplest form of organic existence, then what is life and whence came it? To this there can be but one answer by an investigating intelligence. It is a work of creative power, and that power is God. The man who starts out through the labyrintine toils of evolution to find in materialism the origin of life must come at last to the end of his path and find the hand of God. Whatever difference there may be in theories of revelation and religion, no enlightened intelligence can accept a theory short of Theism. Atheism at this day is an unwarranted stultification. Of all men claiming intelligence, the enlightened physician should be the last to accept a materialistic view of creation. The central figure of the universe is the creative power, and that power is God, the self-existent source of all life."

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PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

Language is good, if used sparingly toward both God and man. Rich in meaning, stingy in words—this is the rule of acceptable speech.

Liberality makes friends of enemies; meanness makes enemies of friends. Even the Lord, it is testified, "loveth a cheerful giver."

In the upshot it is what a man himself says, and not what others say about him, that determines the estimate in which he is held.

Formerly we published some prayers in The Restitution which were written by our deceased Bro. Joblin. This fact may lead some to think that the anonymous ones now being published are also his. This is a misapprehension which we now wish to correct. They are compiled and revised and written in part by us, so it is hard to decide to whom they should be credited. This is why they appear without name.

STONES INSTEAD OF BREAD.

In The Restitution of June 24th may be found an editorial entitled "An Orthodox Tangle." J. W. Denton had claimed it is alleged, that the spirit of man was deathless, consequently could not be raised from the dead; and that the body could not be subject to the resurrection because annihilated. This position involved Mr. Walker in a "tangle," he confessed, for if neither spirit nor body are raised from the dead; what can be raised? He called on Mr. Denton to explain. In the Firm Foundation of July 15. Mr. Denton proceeds to give a lucid explanation (?). He hits Mr Walker pretty hard; it is to be hoped that Walker after this will see the point and hold his peace. Mr. Denton says in part:

"I have received a clipping from The Restitution, a paper devoted to the teaching of the doctrine of modern Materialists. I quote: 'In the Firm Foundation of June 3, 1913, appears an article from G. T. Walker, who points out a tangle in which the old hobby of the resurrection of the body has involved his brethren and himself—all believers in the immortality of the soul.'

"I saw G. T. Walker's squib, but it was so foreign to the facts in the case that I did not deem it worthy of notice. A man who has not the ability to correctly state the position of his opponent ought not to try to write on any subject. Again, the man who has the ability to write, and then misrepresents an opponent, should not write, because of the low standard of his morals.

"The quotation by Walker and The Restitution, instead of being the positions held by Nichol and Denton, is argument made by them to show the consequences of the annihilation—no resurrection theory.

"The quotations given in The Restitution both from Nichol and me, and set forth as that which we believe and teach, is just the opposite of the facts. We are showing the consequence of the materialistic theory. I shall not enter into a wrangle with G. T. Walker. I got disgusted with his theories as published some time since."

This is a pretty hard stone to get for asking for a piece of bread (Matt. 7:9).

EDITOR PIPER AND UNION

Eld. Piper, editor of the World's Crisis, has been writing a series of editorials on the subject of union among the different bodies of Adventists. He laments that their organization is rent into six divisions. In the issue of July 16 he makes the following remarks:

"If our friends of "The Restitution" were to place the emphasis of teaching and work on the issues of the present, and wait, with us all, for the future to unfold what the details of the divine program is to be, would not the concerns of the present be sufficient to employ every energy we all have, and would not the issues of the future be equally safe?"

In reply to this we have to say that we were the first to call attention to the desirability of union among those who could unite without compromise of any fundamental principles. To the editor and others we have urged the matter by correspondence. They all ignored us entirely until Editor Schaumburg dared to make a few extracts from our paper, and to print some contributions from our pen. Now slowly the Adventists are waking up to the fact that we exist, and that we are sending out the glad news of the Lord's coming and kingdom. We are entirely concerned with the "issues of the present;" the "concerns of the present" engross our attention; for we realize that "now God accepts our work;" that now is the time to "make our calling and election sure." If you would let us tell you what we believe, instead of you telling us, much fog would be dissipated, and you would be amazed how you have misunderstood us. "If we only understood."

IGNORANCE

The want of knowledge is like a leak—a constant source of loss.

LONG SERMONS

Brevity and condensation are not attained without protracted effort, but they are worth the cost. A bungler always takes more time to do a thing than an expert, which fact accounts for the length of some men's prayers and sermons. An exchange quotes Mr. Spurgeon as saying that undue length of discourse is especially the fault of the aged, thus: "The peculiar danger of advancing years is length of discourse. Some honored brethren have lately fallen asleep whose later years were an infliction upon their friends. To describe one is to depict the other. He is so good and great, and has done such service, that you must ask him to speak. He expects you to do so. You make bold to propose that he will occupy only a few minutes. He will occupy those few minutes, and a great many more minutes, and your meeting will die out under his protracted periods. Your audience moves, all interest is gone, your meeting is a failure; and all through a dear old man whose very name is an inspiration. The difficulty is, not to start these grand old men, but to stop them when strated; they appear to be wound up like little clocks, and they must run down. This is a seductive habit to be guarded against when years increase; it may be wise to resolve upon being shorter as age inclines us to be longer. It would be a pity to shorten our congregation by lengthening our discourse."

Of course old age usually brings with it abundance of experience, and a fullness of information which may tempt the speaker to prolixity. But along with this we are persuaded that there are at times among the aged a disposition to claim privileges, and consume time, simply because old age has special claims to respect. It is a sad thing when people who should be respected in such assemblies presume upon the patience of hearers because they are old, and so injure their reputation, and make themselves a burden to be endured, rather than a blessing to be enjoyed.

The blessedness of the man who speaks short is that he is likely to be asked to speak again. The trouble with the long-winded man is that nobody wants to hear him a second time, and so he speedily finds himself laid up on a shelf so high that he is never taken down. Brevity is the soul of wit. No soup is made better by thinning it down to resemble dish-water.

PREEXISTENCE OF CHRIST IN THE CRUCIBLE

The Adventist body has never been free from some of the popular errors of apostate Christendom. They have been content to have the second coming of Christ made emphatic and public; all other questions, however important, have been thrown into the shade by the brilliant sunlight of this one topic. The result is unity on the advent of the Redeemer, but Babylon in everything else. Immortal soulism, even, in the modified form of the "Germ Theory," is tolerated in fellowship; and the preexistence of Christ as a spiritual being, who created all things, who was endowed with divine perfections and who became "incarnate" in a body of flesh in the child born of Mary (the old heathen doctrine of the transmigration of souls), is not only tolerated but warmly defended. The preachers and editors have protected this doctrine with jealous care; while there has been a small element which refused to accept the dogma, they were an oppressed minority, and their voice was silenced by the editorial blue pencil. However, this small element has been growing in recent years, growing among those who have minds to think; and now the protestants of the body have become so influential in ministers and editors that they have thrown open the columns of the papers to hear, for the first time, their pleas for the truth. The ugly doctrine of Christ's preexistence is getting shown up in all its deformity, along with the immortal soul, which is euphoniously but deceptively called a "germ." In the Day Dawn for June the Editor, Eld. Jas. A. Patrick, with his usual force and clearness, thus delivers himself on the subject:

"John 1:1 'In the beginning.' What beginning? Let John answer. Read 1 John 1:1: 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life.' Was John at the beginning of creation? Did he see and handle the pre-existent Christ? Read verse 13: 'I have written unto you, fathers, because ye have known him from the beginning.' We have left out the italicized words 'that is,' because the fact that they are italicised shows that they were put there by the translators and are not original. Read verse 24: 'Let that therefore abide in you, which ye have heard from the beginning.' From whom did they hear it? From Christ. At the beginning of creation? Now let Christ speak on this point: 'And these things I said unto you at the beginning, because I was with you.' If 'the beginning' spoken of by John refers to the beginning in Gen. 1:1, then man had a pre-existence as well as Christ. There are other scriptures used to prove Christ's pre-existence that prove man's as well. Read John 8:23: 'And he said unto them, Ye are from beneath; I am from above.' If he pre-existed above, **why not they from beneath?**

"What beginning is meant if not the beginning spoken of in Gen. 1:1? What beginning is there in which John could hear and touch Christ? In what beginning was he with them? The beginning of the gospel dispensation, and no other.

"If the Word was a pre-existent Christ, then Christ and God are one person, for 'THE WORD WAS GOD.' Are Christ and God one person? You answer, 'No.' 'And the Word was made flesh, and dwelt among us' (verse 14). What was the Word before it became flesh? Simply the power or fiat of God. By that word he made the world.

"Were the worlds made by a personal pre-existent Christ? 'In the beginning God created the heaven and the earth.' Then it wasn't Christ that did it. But some argue that Christ was the agent and did the creating through delegated power from the Father, and thus it could be said that God did the work. The following illustration is often used: A man lets a contract to have a house built for himself. He furnishes the plans and material and pays for the work. Afterward if some one should ask him who built the house he could answer 'I built it' and be telling the truth. But suppose the interrogator should ask 'Did you build it yourself?' Could he say that he did and tell the truth? No, he must say that he hired the

work done if he wanted to be truthful. Well, God has said that he alone made all things. Thus saith the Lord, thy redeemer, ... I am the Lord that maketh all things, that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself' (Isa. 44:24). It might be argued that the Lord (Yehovah), in this case is the pre-existent Christ. In that case Gen. 1:1 is contradicted. Besides, there are some New Testament scriptures that confirm us in our contention. Read Matt. 11:25: 'At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth.' Just notice that Jesus said the Father is Lord of heaven and earth. Now let us read Acts 17:24: 'God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.' Christ said that the Father was Lord of heaven and earth, and Paul said that God who made the world and all things therein is Lord of heaven and earth. This same Jehovah God said by the mouth of Isaiah that he did all these thing by himself. Is any further proof needed that God alone created the world by His Word?

"Now then the foregoing is proof positive that God is the Jehovah of the Old Testament and not a pre-existent Christ. Christ said that the Father is Lord of heaven and earth, and Paul said that it was God, the Lord of heaven and earth, that created the world and all things in it. Gen. 1:1 says that 'God created the heavens and the earth,' and Isaiah tells us that the Creator did the work by himself so that there is no argument for the idea that Christ is the Jehovah of the Old Testament."

COMMUNICATIONS

Dear Restitution:

Few things have surprised me more than conclusions reached by writer of "An Open Letter" in recent issue. Passing over much that seems irrelevant to the question, may I ask if obedience to the command, "Thou shalt love thy neighbor as thy self," does not imply the duty of making conditions of life for the tempted such as will make it easy as possible to do right and hard to do wrong? Now government in our country is supposed to be for the people by the people, and present writer is of the opinion that nothing would please the devil more than to have "the saints" take no part in effort to write good laws in our statute books. We read that "When the righteous are in authority the people rejoice, but when the wicked bear rule, the people mourn." In "reaching out a hand to fallen men and women," not only should they be pointed to the Lamb of God but life for them should be made so they will fall no more.

During Nebraska's campaign against the legalized liquor traffic some years ago, a man given to strong drink gave a quarter to the fund being raised for the cause, and mournfully said: "My only hope is that the saloons will be shut up."

A word as to women voting. People as well as trees are known by their fruits. Prior to last November election, governors of the 5 equal suffrage states publicly declared that the ballot in woman's hand had been a moral uplift to their respective states. Eastern men, strongly opposed to equal suffrage, going to these states have been converted to it by seeing its good results. Frankly, I cannot see what right men or women have to life in our land who are empowered with the ballot, and who neglect their civic duties. (The government does not require us to vote, but it does require us to pay our taxes. This we willingly do. We do all that is required of us.—Editor.)

During first meeting of California legislature, after granting woman suffrage, more laws were passed desired by women than in last 25 years. Here are a few of those measures:

The minimum wage law, creating a commission to investigate the conditions of industry of women and children, with power to invoke a minimum wage in industries paying less than a living wage.

The Joint Guardianship Law, giving mothers equal guardianship over their minor children. Massachusetts worked more than forty years to secure such a law.

The Age of Consent Law, raising the age from 16 to 21.

The State Training School for Girls, providing a separate institution for girls, with the most approved correctional methods and thorough vocational training.

A law requiring fathers to help support illegitimate children.

The amendment to the Child Labor Law, raising the limit of child workers from 12 to 15 years.

The teachers' Pension Law, granting pensions of $500 a year to all teachers who have been in service thirty years.

The White Slave Law, prohibiting traffic in women between countries.

It is difficult to make a selection from the eighty laws referred to, but will conclude with brief mention of women's work under California's law of referendum and recall in putting out of office Police Judge Wellar for shamefully discriminating in favor of a man who criminally assaulted a girl, deposing him from office. The Evening Press of Grand Rapids, Mich., concludes an account of the affair with: "All's well that ends Wellar."

In conclusion, I would express pleasure that men of O. J. Allard's type are still sounding out the cry, "Behold, he cometh," and joining in the prayer of the blessed disciple, "Come, Lord Jesus, come quickly."

I am sincerely,

MRS. M. STILES NICHOLS.

Dear Brothers and Sisters of Like Precious Faith: I have thought for some time I would write a few words to you all; but this is a very busy world, and it seemed like I could never find time. Every week when I get The Restitution I look it through immediately to see if there is any letters from any of the brothers or sisters in Nebraska, but very seldom do we see one. How I would enjoy seeing a letter once in a while from someone at home. Husband and I, with our little family, left Moorefield, Neb., April 3, 1912, for Sunnyside, Wash. We have now been living here a little over one year. We like it very well. The climate is very nice, as we have no bad storms in summer, and the winters are mild to what they are in Nebraska. We have not fully decided yet whether we will make this our home or not. If there was

only a church here of our faith I think we would be contented to stay. There is not a very good chance of ever having one here, as there are ten churches now, and they are all very religiously against those of the faith.

Bro. Almus Adams was with us a couple of weeks last spring. How we did enjoy seeing and hearing him once more. I tried to get several of my neighbors to go to hear him. Some said they would go, but "went not," while others always had some kind of an excuse. I just wonder what kind of an excuse they will fix up when Jesus comes.

How I wish there were a few families of the faith here.

We raise all kinds of fruit and vegetables, timothy, clover, alfalfa, blue grass and corn, as well. The most beautiful roses grown. Often when I see the little streams of water running I think of the words in the Bible: "In the wilderness shall waters break out, and streams in the desert." This was surely a sandy desert until they got irrigation, but it is certainly fine now.

Before I close I wish to say a few words about J. T. Auld's article in the April number. I do not believe in women voting, either; but there are lots of good women in the world yet. He seems to think because the Bible says Adam was not deceived, "but the woman, being deceived, was in the transgression," that the man was all right, and did not do anything wrong. Let us see about this. The woman was deceived and ate of the fruit, but the man was not deceived, so he ate it and knew he was doing wrong. He committed a wilfull sin, so he was worse than the woman.

"Remember Lot's wife." Now I always did have a warm spot in my heart for Lot's wife; but no one can sympathize with her but a mother. She had to leave some daughters in Sodom, and I believe her great love for them was what caused her to look back.

Dear Sisters, let us not be discouraged, even if we don't know enough to run the government. We can be patient with our children, and I for one am glad I am a woman, for I have never seen many men who have any patience with children. They were never little themselves; but at the same time they will do things they would not allow their children to do. The majority of them provoke their children to wrath, instead of bringing them up in the nurture and admonition of the Lord.

From your sister in the faith,

LUCY LAPP.

SELF-EDIFICATION

The best part of every man's education is that which he gives himself. The most valuable feature of success is the struggle that precedes it.

Power dwells with cheerfulness. Hope puts in working mood, whilst despair is no muse and untunes the active powers.—Emerson.

POWER

A man can do what he ought to do, and when he says he can not it is because he will not.

Young men should remember that a lot of things are worked up, but few things are followed up.

IMMANUEL, SON OF THE VIRGIN

"Behold, a virgin (almah) shall conceive and bear a son, and shall call his name "God with us" (Immanuel) (Is. 7:14).

What are we to understand by the word "virgin?" The Hebrew word **"almah,"** here translated "virgin," occurs in six places in the Old Testament scriptures. It is used of Rebekah (Gen. 24:43) and of Miriam (Ex. 2:8). The only other places where it occurs are Ps. 68:25; Song of Sol., 1:3; 6:8; Prov. 30:19. In each of these passages the word undoubtedly signifies a young unmarried woman. Let modern critics dispute if they will the significance of Isaiah's words, it is beyond dispute that Matthew and Luke alike assert that Mary, the mother of Jesus, was a virgin, an unwedded damsel. So certain was Luther of the correctness of the interpretation that he issued a characteristic challenge: "If a Jew or a Christian can prove to me that in any passage of scripture 'almah' means a 'married woman,' I will give him a hundred florins, although God alone knows where I may find them." The translations of the Hebrew Bible into the Greek version, which we call the Septuagint (translated three centuries before the birth of Jesus) rendered the word as virgin. The Syriac version gives the word as "virgo," and in the same way the Latin Vulgate reproduces the original.

We must not forget the circumstances under which this prophecy was introduced. King Ahaz had rejected the offer of any sign of his own choosing out of the whole compass of nature, and so God himself selected and gave a sign which should in its fulfillment prove his good will to Israel and to the house of David, and as an assurance that he would not cast them off. It was a miracle that was predicted, a future event which might seem utterly impossible—the birth of a divine person from a human virgin. There must be a new commencement of royalty in the family of David, for the old line, by reason of human infirmity and sin, would become extinct. Creative power, therefore, must interpose, and a supernatural birth take place. And God chose the virgin Mary, of the house and lineage of David, to be the mother of "David's greatest son." It was a sign that could not be mistaken, it was a thing that never had been nor ever should be again. Seven hundred years were yet to pass before it should be given, but its promise was to all who feared the Lord, a pledge that neither traitors from within nor enemies from without should succeed in blighting or destroying the hopes of David's house and of Jerusalem. No enemies, no power of man or of satan, should prevail so as to prevent the birth of Immanuel into the house of David.

What is the special feature in the revelation conveyed to us in this word "Immanuel"—God with us? Man's happiness in paradise consisted in the fact that he dwelt in the presence of God, and that God conversed with him; but the fall intercepted this communion, and man was driven from his presence. But happiness can not be the portion of mankind without the restoration of the divine presence; hence the promise of One who shall establish this lost relationship, who in his own sacred person should be the God-man, the Immanuel, the "God with us." In a prophetic message delivered a little later than the one we

have been considering, Isaiah (9:6) makes solemn announcement that one of the names of this son of virgin birth shall be "Mighty God." This is in harmony with what has gone before. Immanuel and the Mighty God are one (John x:30). If the need of the earth is to be adequately met, if its wound is to be healed, if righteous government is to prevail, nothing less than an Almighty power must be put forth. It requires might as well as wisdom and holiness to govern this world. And until the might of God shall make itself felt the misery of earth will deepen day by day, and the gulf become wider that separates man from God. See this dignity of Immanuel confessed by Paul when he calls Jesus "the great God" (Titus 2:3), and "God over all, blessed forever" (Rom. 9:5). And did not Thomas the apostle address him as "My God" (John 20:28)? Stupendous truth. This union of the human with the divine is beyond finite grasp.

Another prophet has made reference in similar terms to the same event. Micah was a contemporary of Isaiah, and there is a strong resemblance between the prophecies and teachings of these two men. In Micah 5:2 we read, "Thou Bethlehem, out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." This obviously and plainly refers to the same prophecy concerning a woman to bring forth a child, and seems properly applicable to Mary. Matthew, in his opening chapter, applies these two prophecies to the birth of Jesus, naming Bethlehem as the birthplace, and Mary as the mother, using the words which are in the strictest, clearest and most literal sense in harmony with the original and evident intention of the prophets.

The terms of the ancient promise that the seed of the woman should bruise the serpent's head suggests some special feature in the parentage of the Great Deliverer else why the emphasis on the "woman?" And to the same effect are the the words of the Apostle Paul. After emphasizing the fact that it was Eve (not Adam) who was beguiled into sin, he adds: "But she shall be saved through [or, child-bearing" (the presence of the article signifies the child)—1 Tim. 2:15—a sentence which unmistakably refers to the promise that salvation was to come through the bearing of the child for it was to be her seed (not man's) who should be the Savior. The woman should be one fixed upon in the counsels of God, the virgin to whom the message should come, "That holy thing that shall be born of thee shall be called the Son of God."

The Jews who lived in the earliest part of the Christian era held that the virgin here spoken of was the wife of Ahaz, and Immanuel was Hezekiah, the son of Ahaz. But is is now generally conceded that Hezekiah was about nine years old when this prophecy was given (compare (2 Kings 16:2 with 18:2). Some adopted the hypothesis that the Almah was a second wife of Ahaz. But today the Jews teach that the Almah was the young wife of the prophet himself, and that the birth of Maher-shalal-hash-baz (8:3) was the fulfilment of the prophecy. We repeat that no instance of scripture exists of Almah being used to signify a married woman, and here we are coolly asked to assign the name to one who already had given birth to Shearjashub (7:3). To such miserable trifling and the most discordant conclusions are men brought who shut their eyes to the truth. Even in the Christian church are men who hold that the prophecy had an immediate fulfillment which was partial in extent and typical in character. Alas! that the Jew should not bow to the plain testimony of scripture, and that in the Church of Christ men betray their faith by aiding and abetting the arguments of those who rejected the Lord and betrayed him to be crucified.

Thus have we briefly glanced at these striking passages—verses round which the loving arms of faith and hope have been entwined, and the rough, rude hands of controversy have battled. These ancient promises are indeed gems in the ring of truth, and to be prized as such. We do not refuse our credence to a miracle, even a miracle of a virgin birth, as though anything were too hard for the God of Israel. We have need of a Savior, Prophet, Priest and King such as is our Immanuel.

CARPUS.

PEREAN NOTICE

The local Illinois Berean societies are requested to send their names to the Secretary by August 10th their annual reports for the annual Berean business meeting.

CECIL CROSS, Secretary.

Oregon, Ill.

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handle it. Do not fear being misunderstood, and never waste a minute thinking about your enemies.

A prison, as well as a college, may furnish an education. Life is full of educational institutions, and sometimes those who can hardly write their own names are honor students in the University of Experience.

As every drop of water falling on a rock leaves its impress, so does everything you do and every word you utter. They leave their impress on your fellow-men, living marks which will outlast yourself, additions to the character of the world.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long,
Faint not—fight on! Tomorrow comes the song.

MALTBIE L. BABCOCK.

"There's a bad side, it's the sad side
Never mind it!
There's a bright side, it's the right side
Try to find it!
Pessimism's but a screen;
Thrust the light and you between
But the sun shines bright, I ween
And behind it!"

KNOWLEDGE

Always know more than you are expected to know. With ideas and hard work you can do anything.

INTEGRITY

Agreements are sacred and binding on both parties. The keeping of obligations is the real test of the real man.

Walter Tomlinson 21
10802 Massie ave

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism nto the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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THE PATH OF LIFE

"I cannot always see the way
Which thou, dear Lord, art leading me;"
But step by step I follow on,
No matter where that way may be.

Sometimes it is a thorny path,
With furrows deep and hard to tread;
And oft' we hear the thunder roll,
And clouds are gathering overhead.

Yea, clouds that darken, deep and low,
I look about me tearfully;
I scarce can see which way to go,
And yet I know thou leadest me.

Thy word, the lamp that guides my feet,
Speaks to me with a still small voice;
Here is the light upon thy path,
Walk in it; thou shalt soon rejoice.

Thou leadest me, I follow on
Content to know that thou art near,
And even in the stormy night,
Canst make the darkness disappear.

Thou leadest me, I follow on,
'Tis sweet to hear thy welcome voice;
That scatters all my doubts and fears,
And bids me evermore rejoice.

Thy way, O Lord, is in the sea,
Thy path is in the water deep.
Thy footsetps are not known to me,
But angel guards their watches keep.

I journey on, and soon the clouds
That threatened o'er my path are gone,
A gleam of brightness shines ahead,
And shows me I am not alone.

Where ere the voice of duty calls,
'Tis safe to go and trust in thee.
No harm nor danger e'er befalls
To those who to thy refuge flee.

And when at last the night is o'er,
And we shall rise to perfect day,
We shall rejoice for evermore
Because we've walked in God's own way.

—Sister E. N. BLYTH.

PRAYER

Our Father, we come to thee with humble petitions that thou wouldst help each of us in our several ways, and according to our different obligations and circumstances, to bear the good fruit that comes from a good tree, and to make the tree good, because it is grafted into the true vine. We bless thee that in Jesus Christ the most barren may bear fruit. We bless thee that in him all our evil may be taken away, and a new life, which knows nothing of sin, be begun in us, and gradually come to dominion over us. And we beseech thee that all of us, with such different histories, with such difference circumstances, with such different characters, may receive, by the act of faith, the blessing of eternal life which shall fit all our needs and purify all our characters, and make us more than conquerors over all circumstances. Through Jesus Christ our Lord. Amen.

WHAT WE BELIEVE AND WHY WE BELIEVE IT

W. N. Pile. Revised by the Editor

We accept the scriptures of the Old and New Testaments as inspired of God, and make our appeal to them in support of our faith.

We interpret the Scriptures literally, except where there is plain evidence of figure or symbol; and we believe that a departure from this rule has been one of the leading causes of the divisions of Christendom. Luther says: "That which I have so often insisted on elsewhere, I here once more repeat, viz., that the Christian should direct his first efforts toward understanding the literall sense (as it is called) of Scripture, which alone is the substance of faith and of Christian theology." Alford says: "A canon of interpretation which should be constantly borne in mind is, that a figurative sense of words is never damissible, except when required by the context."

1. **We believe that man by nature is wholly mortal.**

"Shall mortal man be more just than God?" (Job 4:17). The terms "immortal soul," "never dying soul," "immortal spirit," "never dying spirit," which are so often heard in sermons, are not once found in the Scriptures. Should not this fact suggest to thinking people that the doctrine which they express is not true? What right have we as Christians to use terms which the Holy Spirit has never used? The word "immortal" is found but once in the Bible, where it is applied to God. "Now unto the King eternal, immortal, the only wise God, be honor and glory forever and ever" (1 Tim. 1:17). The word "immortality" occurs but five times, and is never applied to man before the resurrection. See 1 Cor. 15:53, 54. Paul says that God "only hath immortality," that is, inherent in his nature (1 Tim. 6:16). The doctrine of the natural immortality of the soul is of heathen origin. Herodotus and Bunsen both tell us that it was first taught by the Egyptians. From thence it spread to Babylon, where Gibbon tells us some of the Jews received it while in captivity. Shall we follow the traditions of Egypt and Babylon, or shall we accept the teachings of the inspired Scriptures? It is not possible that "the word of

God" is now in some respects being "made void by tradition," as in Christ's day? See Matt. 15: 1-6. The doctrine of the natural immortality of the soul was brought into the Christian church by converts from heathenism; and the term "immortal soul" does not occur in any Christian writing till near the middle of the second century.

Man has "soul," or life; but so have all other living creatures. "And God said, "Let the waters bring forth abundantly the moving creature that hath life" (Hebrew, soul; see margin) (Gen. 1:20; see also verse 30). What right have we to say that "soul" means an immortal entity in man, and only life, or an element of life, in all other creatures? "Soul" also means a person, a creature, and is frequently so used; hence in this sense man is a "soul" (see Acts 11:41; 27:37); but so are all other creatures. "And man a living soul" (Gen. 11:7). "And God said, Let the earth bring forth the living creature (Hebrew, living soul) after his kind, cattle and creeping thing, and beast of the earth after his kind" (Gen. 1:25). See also Rev. 16:13. After God had formed Adam of "the dust of the ground," he added nothing but "the breath of life." "And breathed into his nostrils the breath of life" (Gen. 11:7). But this he also gave to all other creatures. "All in whose nostrils was the breath of life (or breath of the spirit of life; see margin and R. V.), of all that was in the dry land, died" (Gen. 7:22). What right have we to say that the breath or "spirit of life" in man is immortal, and only an element of life in all other creatures? If there is such a vast difference between them, why did the Holy Spirit use the same terms to describe them?

Adam was a candidate for immortality in Eden, but failed to attain it because of disobedience. "Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). The Hebrew (see margin) is "dying thou shalt die"—meaning that from day of disobedience he should be shut away from "the tree of life," and the process of decay begin in his system in consequence. Dr. Adam Clarke says on this verse: "From that moment thou shalt become mortal, and shalt continue in a dying state till thou die." The sequel proves this view correct. "And now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken" (Gen. 3:22, 23). If Adam had been immortal, he would have lived forever without access to the tree of life. But he was mortal; hence exclusion from Eden made his death certain. "And all the days that Adam lived were nine hundred and thirty years; and he died" (Gen. 5:5). Adam's children are like himself, mortal. "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not" (Job 14:1, 2).

But to Adam's mortal race immortality is once more offered, but conditionally, as before. It is promised in the gospel to those who believe in Jesus Christ and conform their lives to his teaching. "I am come that they might have life" (John 10:10). "Who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life" (Rom. 2:6, 7). Why should we seek for immortality if we already have it? The same eternal life which Adam lost by disobedience, we may gain by faith in Christ and "patient continuance in well doing." Adam was shut away from the "tree of life," lest he should "live forever." But Jesus says: "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever" (John 6:51). "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23; see also 1 Cor. 15: 53-54).

2. We believe that the dead are unconscious.

"The living know that they shall die; but the dead know not anything" (Eccl. 9:5). "In death there is no remembrance of thee; in the grave who shall give thee thanks?" (Psa. 6:5). "His breath goeth forth (the breath or "spirit of life" which man received at his creation); in that very day his thoughts perish" (Psa. 146:4). See also Psa. 88: 12; 115:17; Eccl. 9:10; Isa. 38:18, 19. How can there be consciousness when all thought has perished? The belief that the dead are conscious is responsible for Spiritualism (the ancient necromancy so much condemned in the Bible; see Deut. 18:9-12); for if they still know and love those in life, why should they not seek to commune with them; and how do we know that they can not? The belief that the dead are conscious is also responsible for the hero worship of the Pagans, the saint worship and purgatory of the Catholics, and many other dangerous errors.

The righteous do not go to heaven when they die, but "sleep" until the resurrection. Of Lazarus Jesus said: "I go, that I may awake him out of sleep" (John 11:11). See also 1 Cor. 15, 6, 18; 1 Thess. 4, 13. After Jesus had been dead "three days and three nights," and had risen again, he said to Mary: "I am not yet ascended to my Father" (John 20:17). Peter says: "David is not ascended into the heavens" (Acts 2:34). Yet David had been dead over a thousand years. See Acts 2, 29. There is not a declaration in the Bible that any one can go to heaven by death.

The wicked do not go to a burning hell when they die, but to the silence and unconsciousness of the grave. "Let the wicked be ashamed, and let them be silent in the grave" (Psa. 31:17). "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). If the righteous go to a heaven of joy at death, and the wicked to a hell of suffering, what need is there of a future judgment? Have any been sent to the wrong place? If not, why should they be judged after thousands of years of reward or punishment? Can any one tell?

3. We believe that a future life is to be attained only by a resurrection from the dead, or a translation from among the living, at the last day.

"This is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day" (John 6:40). "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be

raised incorruptible, and we shall be changed" (1 Cor. 15:51, 52). Christ entered into eternal life by the resurrrection. "Christ being raised from the dead dieth no more" (Rom. 6:9). See also John 20:26, 27; Rev. 1:18. His people will enter eternal life in the same way. "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more" (Luke 20:35, 36). See also 1 Cor. 15: 42-44; Phil. 3:20, 21; 1 Thess. 4:16, 17. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:54). If death were "a friend that Jesus sends to take us to his arms," he would not be called "the last enemy," nor sentenced to destruction (1 Cor. 15:26). When death enters our homes and bears loved ones away our hearts speak the truth of scripture. If our beloved dead are not in their graves, why do we plant flowers upon them? Why should we "go to weep" where they are not? Jesus, Martha and Mary went to the grave of Lazarus to weep, when he had inquired, "Where have ye laid him?" And why did Jesus say, "Lazarus, come forth?" If Lazarus had gone to heaven, why did he not say, "Come down?" The record says, "He that was dead came forth" (John 11:31-44).

4. We believe that the saints' inheritance will be in the earth renewed.

"Blessed are the meek; for they shall inherit the earth" (Matt. 5:5). "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3: 13). See also Ps. 37:9, 11, 22. 29; Rev. 5:9, 10; 21:1-4. God promised "the land" to Abraham and his "seed for an everlasting possession" (Gen. 13: 14, 15; 17:8). The "seed" of Abraham, through whom the promise was to be fulfilled, was Christ (Rom. 4:13, 14; Gal. 3:16). This promise was not fulfilled to Abraham in his lifetime; he was "buried in a good old age," without having received "so much as to set his foot on" (Gen. 15:15; Acts 7: 1-5). It has not yet been fulfilled, and will not be until Christ, "Abraham's seed," returns from heaven. Then Abraham and all other believers will enter together into "the promised land" (Gal. 3:20).

The earth renewed will be "the kingdom of God" and "of Christ." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High" (Dan. 7:27). "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10; see also Dan. 2:44; Matt. 13:38, 43; Rev. 11:15).

5. We believe that the wicked will utterly perish.

"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away" (Ps. 37:20). They "shall utterly perish in their own corruption" (2 Pet. 2-12). "They shall be as though they had not been" (Obad. 16). "The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. 4:1). The doctrine of eternal suffering is contrary to the scriptures. The few passages from which it is inferred are easily harmonized with the great mass of testimony to the fact that even men will then cease to exist. The doctrine of eternal suffering is contrary to the revealed character of God. "God is love" (1 John 4:8). Love can permit temporary suffering, which may be overruled for good; but it could not permit eternal suffering, because no possible good could come of it; it would be hopeless, and therefore it would be abhorrent to love and mercy. When it is impossible for love to save, it must destroy. "The Lord preserveth all them that love him; but all the wicked will he destroy" (Ps. 145:20). The wicked "shall go away into everlasting punishment" (Matt. 25:46). But "everlasting punishment" is not everlasting torment, but everlasting death. "The wages of sin is death" (Rom. 6:23). The fact that "everlasting punishment" is contrasted with "everlasting life" proves that it is an everlasting cutting off from life; and that is the literal meaning of the Greek original. Hence Paul says the wicked "shall be punished with everlasting destruction from the presence of the Lord" (2 Thess. 1:9). As God is everywhere, to be destroyed from his presence is to cease to exist (Ps. 139:7-12). "Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be" (Ps. 37:10). If it be said that the soul can not die, Ezekiel replies: "The soul that sinneth, it shall die" (18:4, 20).

"The "hell fire" of the New Testament is not a fire in which beings are preserved, but a fire in which God will "destroy both soul and body" (Matt. 10:28). "Hell," in this and kindred passages, is translated from gehenna, which means "the valley of Himmon," just south of Jerusalem, into which the refuse of the city was cast, and where it was destroyed by fire or worms (Isa. 66: 24). Hence it became the figure of the destruction of the wicked, and is so used by our Lord. "If thy right eye offend thee (or cause thee to offend), pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (gehenna) (Matt. 5:29, 30). The "whole body" of the wicked (or "soul and body," as in Matt. 10:28) will perish as certainly and as fully as "one" member that is severed and cast away. "Eternal" or "everlasting fire" is not an eternally burning fire, but a fire that destroys forever, or for eternity. Sodom "suffered the vengeance of eternal fire" (Jude 7). But it is not now burning; it burned until it had totally "destroyed" the city and its inhabitants (Luke 17:20). "Unquenchable fire" means the same thing. It is not a fire that burns forever, but a fire that burns in spite of all efforts to quench it until it has consumed that upon which it feeds (Jer. 7:20; 17:27). Christ "will burn up the chaff with unquenchable fire" (Matt. 3:12). "Chaff" will not exist long in a fire that cannot be put out. It is an utter perversion of the figure of gehenna to make it mean eternal suffering; it is an image of certain and total destruction.

6. We believe that the second coming of our Lord will be personal and visible.

"This same Jesus, which is taken up from you in heaven, shall so come in like manner as ye have seen him go into heaven (Acts 1:2). "They shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. 24:30). The descent of the Holy Spirit at Pentecost was in no

sense the second coming of Christ. The Spirit was "another Comforter" "sent" to testify of Christ during his absence (John 14:16; 16:7). The coming of the Spirit was to assure the disciples that Jesus had been received and glorified in heaven (Acts 2:33). Long after Pentecost Paul said "Unto them that look for him shall he (Christ) appear the second time without sin unto salvation" (Heb. 9:28). Christ did not come the second time at the destruction of Jerusalem. Long after that event John wrote his epistles and the book of Revelation, in which he repeatedly speaks of the coming of Christ as still future (1 John 2:28; 3:2, Rev. 1:7; 16:15; 22:12, 20). Death is in no sense the second coming of Christ. Death takes Chris's people to the grave; Christ is coming to take them out of it. Death is the "enemy" of the church: Christ is her everlasting friend. Death is to be destroyed when our Divine friend returns (1 Cor. 15:26, 54-57). The second coming of Christ is not by proxy—not a manifestation in a man like Swedenborg, or any other. "The Lord himself shall descend from heaven with a shout" (1 Thess. 1:16).

At his second coming our Lord will gather all his saints unto himself. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31). "I will come again and receive you unto myself, that where I am there ye may be also" (John 14:3). The Lord will then destroy the wicked. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints" (2 Thess. 1:9, 10). He will then establish His kingdom in the earth, and reign therein with his saints forever. "Then shall the King say, Come ye, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34; see also Dan. 7:13, 14; Rev. 11:15).

7. We believe that the second coming of our Lord is near.

We do not believe that any one knows definitely when he will come (Matt. 24:42; 25:13), but that it is the privilege and duty of all Christians to "know," from the fulfillment of prophecy and the signs of the times, when he is "near, even at the doors" (Matt. 24:32, 33). We are living in the divided state of the Roman empire, the fourth and last of the prophetic series before the kingdom of God (Dan 2:36-44; 7:17-27). The gospel dispensation is the "last" dispensation of mercy and grace (Joel 2:28-32; Acts 2:14-21). We are living in the "last days" of the gospel dispensation. The perdicted persecution of the church by the Papal powers is past (Dan. 7:24-26; 2 Thess. 2:1-8; Rev. 13:1-8). The Roman secular powers that once supported the Papal church have turned against her, and have taken away her temporal power, which is regarded by some of the best expositors as a sign of the approaching advent (Dan. 7:26; 2 Thess. 2:8; Rev. 17:16, 17). The nations upon the field of prophecy are in a state of unrest, and are supporting millions of men in arms, in anticipation of a vast conflict in the near future; and such was to be the state of the nations at Christ's coming (Dan. 12:1, 2; Luke 21:25-28; Rev. 11:18; 16:13-15). Atheism, infidelity, anarchism, and socialism are increasing and attacking the very foundations of our religious, political and social life. The world presents conditions like those before the flood and the destruction of Sodom, devoting itself to the gratification of the senses, and forgetful of God and coming judgment (Matt. 24:37-41; Luke 17:26-37). Most professed Christians have "a form of godliness" without "the power thereof;" they are "lovers of pleasures more than lovers of God;" comparatively few are living "separate from the world" (2 Tim. 3:1-5; 4:1-4).

The doctrine of the world's conversion before the coming of Christ is a modern and very dangerous error. The righteous and wicked, represented in Christ's parable of the sower as "wheat" and "tares," will be "together" in the world at the "harvest," which is the "end of the world" (Matt. 13:24-30; 36-43). "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim 3:13). "In the last days perilous times shall come" (2 Tim. 3:1-5). These conditions could not exist if all were converted. In the "last days" men were to "depart from the faith" (1 Tim. 4:1). They were to scoff at the thought of Christ's return, and say, "Where is the promise of his coming?" (2 Pet. 3:3-10). The "man of sin," the very head and representative of apostasy, is to remain and oppose the truth until Christ's coming, and then be destroyed (2 Thess. 2:8). The church of Chrsit, instead of looking for the conversion of the world, or a fabled millennium, which can never be, should "look" and "wait" for the coming of her Lord as the consumation of her hope (Rom. 8:23; 1 Cor. 1:7; Phil. 3:20; 1 Thess. 1:9, 10; Heb, 9:28; 2 Pet. 3:12).

8. We believe that repentance, faith in Christ, and a life consistent therewith, are essential to salvation.

God "commandeth all men everywhere to repent" (Acts 17:30). "Except ye repent, ye shall all likewise perish" (Luke 13:3, 5). "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19). "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). "But without faith it is impossible to please him" (Heb. 11:6). But "faith, if it hath not works, is dead, being alone" (James 2:17). We "must be born again," or we "cannot see the kingdom of God" (John 3:3, 5, 7). We must become "new creatures" in Christ, and have his Spirit in our hearts, or we are "none of his" (Rom. 86; 2 Cor. 5:17). We must seek by prayer, watchfulness, and the diligent use of all the means of grace, to overcome the evil in our nature, to resist the temptations of "he world," and so develop the "mind" which was "in Christ Jesus," that we may be fitted for the holy associations of his kingdom (Phil. 2:5; 1 Thess. 5:6; Heb. 4:16). "Without holiness no man shall see the Lord" (Heb. 12:14).

9. We believe in the ordinances of the Lord's Supper and Baptism.

Once a week we "eat of that bread and drink of that cup" which are designed to "show the Lord's death until he come" (Luke 22:19, 20;

We believe that immersion is the only Scripture mode of baptism. Our Lord instituted baptism as a figure and confession of his burial and resurrection; and neither sprinkling nor pouring will answer that end (Matt. 3:16; John 3:23; Acts 8:38, 39; Rom. 6:3, 4; Col. 2:12). Only those old enough to understand and believe the gospel should be baptized (Mark 14:15, 16; Acts 2:38). Baptism is a condition of the remission of sins (Acts 2:38).

10. We believe that it is the duty of every Christian to give in proportion to his income to the support of the church.

"Every man according as he purposeth in his heart, so let him give not grudgingly, or of necessity; for God loveth a cheerful giver" (2 Cor. 9:7; Mal. 3:8-10; Luke 6:38; 1 Cor. 16:1, 2). We believe that pew-renting, fairs, festivals, lotteries, theatricals and other entertainments for the raising of money to support the church are a dishonor to the cause of Christ, and an injury to his people (Matt. 21:12, 13; Luke 19:41-46). The church should in no way discriminate against the poor, but her doors should be open and her seats free to all alike (Matt. 11:5; James 2:1-5).

In this outline nothing more than a brief synopsis of our leading views could be given. But few passages of Scriptures could be quoted in full. We trust, however, that the reader will find and read for himself the many others to which reference is made. Remember the command of Jesus: "Search the Scriptures" (John 5:30). And remember, also, the example of the Bereans, so highly commended by the apostle: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so" (Acts 17:2).

OUTLINE OF BIBLE STUDY

The only way to study the Bible intelligently is by ages or dispensations, and the following outline is prepared with that object in mind.

There are four rules that the student should consider when reading the word of God. They are as follows:

I. Who is the speaker?
II. To whom is the message addressed?
III. What is the purpose or object.
IV. Under what age was it spoken?

The Divisions of the Word

There are seven divisions of the Bible:

I. In the Old Testament Scriptures:
(1). The Law of Moses (Historical).
(2) The Prophets (Prophetical).
(3). The Psalms (Poetical). See Luke 24:44.

II. In the New Testament Scriptures:
(1). The Gospel (Biographical).
(2). The Acts (Historical).
(3). The Epistles (Doctrinal).
(4). The Revelation (Prophetical). Deut. 29:20; John 5:39; Isa. 8:20; 2 Tim. 2:15.

The Ages or Dispensations

Paul gives us the key to the study of the Bible in Eph. 3:5; 2:7, speaking of ages past and also yet to come.

I. The Adamic Age.

Dates from the beginning (Gen. 1:1) to the fall of man (Gen. 3:24).

Just how long Adam remained in paradise is unknown.

The period closes with judgment upon man.

II. The Antideluvian Age.

Dates from the banishment from the garden (Gen. 3:24) to the flood (Gen. 6:7).

The dates for this period given by Bishop Usher are B. C. 4004 to B. C. 2340.

We sometimes speak of this period as the period of the early people.

Some of the age were men of renown (Gen. 6:4); yet the age was godless (Gen. 5-7). See also Matt. 24:37-39. This period ends with judgment on the world.

Days are full of types and shadows.

III. The Patriarchal Age.

Dates—2348 B. C. to 1491 B. C. Dates from the flood (Gen. 8:1) to the Exodus from Egypt. Exodus 13:18.)

The family of Abraham called; covenants of promise made unto him and his seed; the gospel preached (See Gen. 12:1; 13:14-18; 17:7-8; Gal. 3:8).

Period closes with judgment on Egypt.

IV. The Jewish Age.

Dates—1491 B. C. to 33 A. D. This period extends from the giving of the law (Ex. 20) to the cross of Christ, when the law ended (Col. 2:14).

To whom was the law given? (Ex. 20:1-3; Deut. 5:3-15). Why given? (Gal. 3:19). Its purpose (Gal. 3:24). How long was it to continue? (Gal. 3:19).

This period ends with the judgment upon the Jews (A. D. 70. See Matt. [illegible]

V. The Gentile Age.

Began A. D. 33. Dates from Pentecost (Acts 2) to the second coming of Christ (Matt. 24).

We know this also as the Holy Spirit or Christian age. It may also be called the church age. The gospel is preached in its fulness during this age (Mark 16:15-16), and goes to the Gentile (Rom. 1:16; Acts 15:14). It is necessary for our salvation during this age that we understand, believe, and obey the gospel.

Period ends with judgment on the Gentile world (Matt. 25).

VI. The Kingdom Age.

The Millennium. This age will last 1,000 years Rev. 20:4), beginning at Christ's second coming will come "a little period;" following this is the reign.

The age of restitution (Acts 3:20-21). The saints take the kingdom and reign (Rev. 3:21: 5:10). See also Dan. 7:13, 18, 23, 27.

This period ends with the final judgment.

VII. The Eternal Age.

Christ delivers up the kingdom to the Father (1 Cor. 15:20).

As a result of the reign of Christ, all things spoken by the prophets are restored (Num. 14:21; Psa. 72:1-8; Isa. 11:9; Luke 23:43; 2 Peter 3:13; Rev. 21:1).

That which was lost has been restored. God's plan fails not. "He declares the end from the beginning" (Isa. 46:10).

C. C. MAPLE.

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EDITORIAL

As a mirror with a veil hung in front, so is the human mind shut off from knowledge—a useless thing. "With all thy getting, get understanding."

The shadows of apprehension—the bogies of imagination—give us more trouble than the realities of life; but perhaps they are part of the real ills. In the happy day to come, "thou shalt not fear."

IT is well to remember—1. That every promise is a debt. 2. That all are not saints that go to church. 3. That he is well paid who is well satisfied. 4. That there is no worse joke than a true one. 5. That it is easier to give advice than follow it. 6. That good fortune is hard to be borne unselfishly. 7. That it is better to be innocent than to be penitent. 8. That a little of every thing really amounts to nothing. 9. That it is much easier to be critical than correct. 10. That there would be no shadows if there were no sunshine.

During the week our church has been in mourning on account of the death of Sister Ellen Gibbs. Our sister was born in Croydon, England, in 1846. She came to this country in 1873. She obeyed the truth with her husband thirty-five years ago. The mother of ten children, seven are living. It is a tribute to her christian deportment of the highest kind that all her children are in the faith of the gospel.

Her long life of service in the truth came to a sudden end by a stroke of apoplexy. She was at the Lord's table on the Sunday preceeding her death, in usual health. On the night of her death she retired in common health The "sting" of the enemy must have occurred soon after she went to sleep. We thank the Lord that her quiet life was ended by an alangesia death. When the resurrection comes she will awake from her slumbers refreshed with the vigor of the morning, and will think she has just waked up from a night's rest. She will not realize that she has died.

Her funeral was conducted in the church on July 19, after which we sorrowfully wended our way to the cemetery, where we laid her to rest in flowers and tears until the voice of our returned Lord shall raise the dead, to transfuse into them that are worthy, "the powers of an endless life." Let those of her relatives that are out of Christ, resolve here and now to run into the name of the Lord, as into a tower, that they may be safe in the "great and terrible day of the Lord" that is coming. Sister Gibb's race is finished; she is in the safe keeping of God. But we that are among the living have need to take heed that we do not depart from the living God because of an evil heart of unbelief. The Lord bless us and keep us from falling until the end.

EDITORIAL QUALMS

The controversy on the pre-existence of Christ continues to rage in our Adventists exchanges. The cross currents in their ecclesiastical waters are strong. Since 1344 they have been repeating that Christ "is coming personally, visibly and gloriously." Another generation is now on the scene, tired of this repetition, and are asking, Who is this Jesus that is coming again? They are ruthlessly thrusting aside stereotyped ideas and phraseology, much to the distress of some of the editors. Having thrown overboard the immortality of the soul, and logically its pre-existence, the "adorable Trinity," and logically Christ's pre-existence, the editors have unconsciously surrendered all their ammunition to the enemy. Those who deny the pre-existence of Christ are shooting real lead, while the editors and their helpers are trying to hold the citadel by firing wind rifles. Bootless effort. While the editor of The Hope writes apologetics for the theory of "incarnation," and talks about Justin Martyr, Mrs. John Brown, and Libby Prison, strong articles, like the following from Elder L. G. Dix, are causing editorial qualms:

The Pre-Existence Question

"There seems to be a persistent effort on the part of a few people to Romanize the Adventist Church on the doctrine of the nature of Christ; and, as it was in the days of Arius, those who believe in the immortal pre-existence of the Christ are always ready to anathematize those who can not see with them. This one spirit would brand the doctrine as not of God, even if the scriptures were not plain on the matter. That doctrine was responsible for the first blood shed by one body of professing Christians against another, and has ever been held and fostered by Rome from the council of Nice to the present moment. Brethren, the doctrine has a bad parentage.

"The question at issue is, Did the Christ exist in a literal, physical, personal form before he was conceived and born of the virgin? As one of the fledglings, I must say that I have read every argument, pro and con, and have failed to find a single case in point hat will convince me of a personal, physical existence for the Christ before his beget-

tal and birth in Bethlehem. I would notice some of the test scriptures and see if they really teach such a doctrine.

"Heb. 1:1-3, 5, 6, 8, 10; 13:8. 'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.' 'Unto which of the angels said he at any time, Thou art my Son?' 'Let all the angels of God worship him.' 'Unto the Son he saith, Thy throne, O God, is forever and ever.' 'And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thine hands.' 'Jesus Christ the same yesterday, and today, and forever.'

"Now let us analyze this scripture and see if there is any eternal existence in it. First, when did he speak by his Son? In the last days. **If that Son had an eternal existence with the Father, why had his voice never been heard before?** 'By whom he made the worlds.' Was it necessary for Christ to have an eternal existence for Christ to make the worlds by him? John says (chapter 1:1): 'In the beginning was the word, and the word was with God, and the word was God.' This statement makes it plain to me that in the beginning it was by the word of his mouth that God formed the worlds, and David so testifies in Psa. 33:6: 'By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.' Was that word a material, physical, eternal being, or just the word of God, and, as such, a part of him? I believe that it was his word.

"This settles Christ's creative work for the past, but not for the future. 'Upholding all things by the word of his power'. When did Christ begin to uphold all things by his word? 'When he had purged our sins.' When was that? When he had died and been raised to an endless life. Then he said: 'All power has been given unto me.' **But nowhere in the book can you find such a statement prior to his resurrection.**

"'Thou art my Son, this day have I begotten thee.' When was he begotten? Was it away back yonder, in the dawn of eternity, if it ever had a dawn? Listen to the word (Luke 1:35): 'And the angel answered and said unto her, The holy spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore all that holy thing which shall be born of thee shall be called the Son of God.' Here we have the begettal of the Christ who died for us. Was there another Christ, that was begotten or came into existence some other way? Can anything have a physical existence before it is made?

"Gal. 4:4: 'But when the fulness of the time was come God sent forth his Son, made of a woman, made under the law.' If he was made of a woman **he was not made before the woman**; if he was made under the law he was not made before the law. Jehovah said it was the seed of the woman that should bruise the serpent's head; but if the Christ was there before the woman **he was not her seed.**

"Another scripture now claims our attention, John 5:20, 21, 23, 25: 'For the Father loveth the Son, and sheweth him all things that himself doeth. * * * For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.' 'That all men should honor the Son, even as they honor the Father.' 'The dead shall hear the voice of the Son of God; and they that hear shall live.' I never heard an Adventist preacher deny that Jesus Christ was the divine Son of God, and 'the resurrection and the life;' but we do deny that he is as old as his Father, and that personally they are one. We do contend that there was a time when there was no begotten Son of God; that there never was a time when God was dead, but there was a time when Christ was dead; and if he died he was not eternal prior to his death, for the eternal or immortal can not die; but after his resurrection, or rather at his resurrection, he was made a quickening spirit (1 Cor. 15:45).

"Colossians 1:16: 'For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by him, and for him.' This is but a reiteration of the first of John, that it was by the word of God that all things were created, and Christ was that word made flesh and dwelt among men; but there is no evidence that while he was the word he had a separate personal existence apart from God.

"Micah 5:2: 'Whose goings forth have been been from of old, from everlasting.' The question here hinges on his 'goings forth.' Does it teach that the one that was to be born in Bethlehem had been going forth from everlasting or that his going forth had been decreed from everalsting, even from of old, by the Ancient of days? I cleave to the latter interpretation, because it answers to the general teaching of the Bible and to reason as well.

"Rev. 22:13, 16: 'I am the root and the offspring of David, and the bright and morning star.' Brethren, I can't help but smile when I read this statement of Jesus himself. Surely if he was the root and offspring of David he didn't exist before David did. Can my offspring exist before me? Only as Levi paid tithes to Melchisedec when he was yet in the loins of his father (Heb. 7:9, 10). So Christ, while yet with the Father as his word, was God, Creator and man's Savior, because God had promised that the seed of the woman should undo the work of satan. This promise was confirmed to Abraham, Isaac, and Jacob; then made with an oath to David, and to Daniel the time was set when this word should be fulfilled, and then, when the time had come, God sent forth his Son at the appointed time, made of a woman and made under the law.

"Brethren, if this doctrine of the eternal personal existence of Christ is true of him it is also true of all of Adam's race, and the Mormons have the straight of it when they say we are all preexistent angels; for the letter to the Hebrews says (2:17): 'Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful priest in all things per-

taining to God, to make reconciliation for the sins of the people.' **If he was made in all points like me, then I am in all points like him.** Hence if he had an eternal existence before his birth, so did I, because in all points as to existence we are alike.

"Deut. 18:18: 'I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth.' 'I will' is future tense. Was that prophet already in existence, or was he to be raised up at a future time? Was he to be of 'their brthren,' or was he an eternal, unbegotten, unborn Son of God? Brethren, let us walk in the light of revelation and reason, for they both go together.

"I can but ask, if three was a physical being with an eternal existence back yonder, what became of that eternal body, when the so-called incarnation took place? For all we know, the human embryo at conception is so microscopic that it can not be seen with the human eye. Did that organism cease to exist? If it did it was not eternal, neither was it the only begotten Son of God. If that child that was born of Mary had an eternal existence, could it be truthfully said of him, 'when he was eight days old,' when he was really as old as eternity? Which was man's Savior, the preexistent body or the flesh and blood body? Hear him speak in John 6:50, 51: 'This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.'

"This scripture settles it for me. The flesh of Christ had never been in heaven at the time he spoke, for he said at his resurrection that he had not yet ascended. Then how could he truly say he came down from heaven, only in the language of John, 'In the beginning was the word, and the word was with God.'

"Belitting Jesus Christ! To me the man who places Jesus on a pedestal so far above man as to call him the eternally existing Son of God is belittling his work of fighting sin and evil, and also his exaltation because of his victory; but when we put him where the Book does, on the same plane as his brethren, and see him tempted in all points like as they are, and yet without sin, then enduring the cross, despising the shame, and at last lying down in death; and then see the mighty power of God put forth in his awakening to an endless life, and his exaltation to the throne of the Majesty on high, and given a name that is above every name, his exaltation means something.

So, brethren, I must still believe that since by man came death, by man came also the resurrection of the dead. I must believe that 'there is one God, and one mediator between God and man, the man Jesus Christ.' I must still believe that 'one like the Son of Man' is going to be brought to the 'Ancient of days,' and have the kingdom bestowed on him; I also believe that he is the divine Son of God, because he was begotten by his power hence he was the only begotten Son.

I may be a supercilious, chirping fledgling, but I have never been to the Roman 'dunghill of decretals' for my theology, and I propose to steer clear of anything that smells of Rome."

COMMUNICATIONS

Dear Restitution:

I want some good brother to give an exposition of Matthew 27:52, 53. I want to know if the bodies of the saints did rise or not. I want to hear from some good brethern on this subject.

Your brother,

A. H. ELROD.

CHILDREN OF LIGHT

"Walk as children of light" (Eph. 5:8).

Paul is advising the Ephesians to walk in the righteoous way, forgetting sin and darkness. We should, likewise receive this advice and walk in the light. We are children of God. Since "God is light," if we walk as children of God we will walk as children of light.

If we would walk as children of God we must put our faith in him and trust in him even unto the end. We must try, and even if we fail we need not fear, for "the eternal God is thy refuge and underneath are the everlasting arms" (Dent. 33:27). Our steps of faith may fall on the seeming void, but will find the rock beneath. If we acknowledge him in all our walks of life, he will direct our paths. If we travel in the ways of darkness God is not with us, for "God is light, and in him is no darkness at all" (1 John 1:5). He is not to be found in dark places; "but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

God is light in the sense of truth, and in him is no error. He is the source of all light and truth. He is light in the sense of purity; in him is no darkness of corruption or moral impurity. "The Lord is righteous in all his ways and holy in all his works. The Lord is nigh unto all them that call upon him; to all that call upon him in truth. He will fulfill the desire of them that fear him; he also will hear their cry, and will save them" (Psalm 145:17-19).

God is light in the sense of prosperity; in him is no darkness of adversity, disappointment, or defeat. He is light in the sense of happiness, and in him is no darkness of sorrow or misery. "In thy presence is fulness of joy; at they right hand there are pleasures forevermore" (Psalm 16:11).

We can see that God is light in every sense of the word, and in him exists no darkness at all. The ignorance, vice and sorrows of this present world flow not from God, but from sin, which is the source of all evil. God has tried to drive away sin, which entered the world through disobedience. People still cling to sin. They stay in darkness, for they know God's marvelous light will expose their iniquities. Just as the strong sunlight has a fatal effect upon bacterial disease germs, which work so much harm among people, so will God's light have a lasting effect upon those who work iniquity among his children.

We must turn wholly to God and become like unto him, and we will enjoy his light in the sense of moral perception, truth, purity, prosperity and joy. Then we will be so lost in his light that we will shine in his light and reflect his glory. God is like a central orb of light whose diminished rays fall fainter and fainter upon the path of him who travels away from God. As the sinner travels farther and farther away from God, who is light,

the darkness gathers deeper on his path as he proceeds. Beloved, as we travel on in life, if we want to walk as children of life, we must bear in mind: "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" (Psalm 27:1).

Many times a Christian will slip down into the valley of shadow, but he must look beyond and keep in view that star of hope which appears so glorious on the horizon after a night of shadow. Let us, however, strive to keep out of the valley and be "hills of light," a glory to God and beacons of guidance to those who are groping about in darkness in the valley of death.

I pray, dearly beloved, that we who are walking as children of light will continue so till we reach the great city of light and life forever.

VIOLA GAZELEY.

NEBRASKA CONFERENCE NOTICE

The 28th annual conference of the churches of God in Nebraska will convene this year at Kennard, Neb., Aug. 16 to the 24th inclusive. This is an entirely new place; and those who come will have the pleasure of meeting the many new brethren baptized by Bro. Adams during the winter. From reports they are earnest, active and wide awake workers, and I am sure we will have a very interesting meeting if we come prepared to do our part. Let us make it a conference indeed, taking for our pattern the conference held in Jerusalem (Acts 15). Read about it carefully, and you will notice that the brethren and apostles met to confer or talk upon certain misunderstandings among themselves. With pure, unprejudiced minds they were seeking for the truth, and found it. Can we devise a better plan of dealing with our troubles than to follow their example—that is, meet in the same spirit and with the same spirit and with the same apostles, and listen personally to them? Would we not find the truth as they did? We surely would, or Christ did not tell the truth when he said: "Seek and ye shall find." If each is seeking for the truth, regardless of his own decisions, and with his mind pure and unprejudiced, the only possible result would be a unity of decisions and if we have the full, acting faith in God's promises that we should have, these words "Seek and ye shall find," will induce us to meet in this way.

Notice that the conference spoken of in Acts 15 is not an organization with officers, etc., but simply a meeting together of members of Christ's body. While our conference, which we have organized to carry on the business part of spreading the gospel, is all right and very necessary, it can not take the place of a heart to heart conferring together of brethren as brethren of Christ, and not as members of a man-made organization. It is this kind of a conference we have neglected. We meet and the things which are troubling our minds we keep quiet, and confer upon them with some one else when we go home. Let us forget we are members of any certain organization, forget the lines drawn by it, and meet on common ground as brothers of Christ, make known our troubles in the right spirit, realizing we are standing before him, and see how quickly all ill and harsh feelings will vanish. If each is directed by the same spirit or mind, all must come to the same conclusion. Have we faith enough to believe that and act upon it? But we must not start in with this thought: "Such and such a person will not allow himself to be directed by the spirit, and so there can be no unity." If we do this we ourselves are contrary to the spirit. Let each see that he himself is in submission to the leading mind, and leave the other brother and the result with God. Let us remember that each one of us is human and imperfect and, in general, subject to the some faults, and that these faults must be rooted out before we can stand accepted before Christ.

As usual, meals will be served at 10c, and the lodging furnished free. Brother Huggins of Cleveland, Ohio, and Brother Adams will be the speakers other brethren living in the state are expected to be present and give us sermons also. Brother Adams and Brother Huggins need no recommendation as speakers. Most of us have heard them.

Now we urge the brethren everywhere to come with nothing but love for Christ in their hearts and a desire to see this work prosper. Drop the lines which we have unconsciously drawn and meet as God would have his children meet.

ALTA KING, Secy.

JOTTINGS BY THE WAY

Since leaving Iowa, where we immersed Brother and Sister Wm. Summers, we have journeyed through Missouri and Kansas into Oklahoma. We have been holding meetings and Bible lessons each week. On our first Sunday in Kansas we met a few of our brothers and sisters in the home of Brother and Sister Reed of Arkansas City, Kansas. In the morning I spoke on the one gospel; in the afternoon Mrs. Robinson spoke on "The Messiah, which Being Interpreted Is the Christ." In the morning we had the pleasure of helping two very worthy young ladies to put on the Lord Jesus. We have the pleasure of introducing to those, of like precious faith with us, Sisters Dora Chaplin, of Chula Vista, California, and Gladus Reed, of Arkansas City, Kansas. These two young sisters came, as did the eunuch, saying, "What doth hinder me to be baptized?" In our examination we found they believed the things concerning the kingdom of God, and the name of Jesus Christ. These two sisters have not entered the "trial period," and are now walking in the new life. Paul says (2 Tim. 2:5): "If a man strive for the masteries, yet is he not crowned except he strive lawfully." We admonish them to study the word that they may be strengthened in the divine life.

We have also visited and preached in Newkirk, Oklahoma. This is the home of Brother and Sister Geo. Watters. He is a young brother, and is preaching the gospel of Christ. We also met Brother and Sister Hatfield with whom we made our home. We found enjoyment with these brothers and sisters in talking of the promises made to the fathers.

We journeyed from here to Burbank, Okla., which is the home of Sisters Chandler and McCurry. They are alone in defense of the gospel. Sister Chandler is a real "live wire," whose voice is always set for the defense of the gospel. We delivered six discourses and held three Bible

studies. We left with the town talking the Scriptures and expressing a wish for our return. Brother W. H. Wilson of Chicago visited Burbank and Arkansas City last spring. There is a union church in Burbank open for all. We preached in it to good audiences, who gave the best attention. We have strong hopes of some additions at this place. May the Lord bless the two sisters in that part of his vineyard and strengthen them for the work before them, is our prayer.

Any one in Kansas, Oklahoma and Texas wanting our services, may address us at Geuda Springs, Kansas.

Your brother and sister awtiing for the coming of the Lord.

D. C. and N. B. ROBISON.

OBITUARY

We were startled the evening of July 5 when the phone came that Sister Melissa Elliott had just fallen asleep. An illness of seven days with pneumonia had so weakened her already frail body that she was unable to withstand the disease.

Melissa (Kelsoe) Elliott was born near Brownsville, Linn Co., Oregon, Sept. 15, 1854. Married in 1877 to our late and well known Brother Merritt Elliott, he having three motherless children. Mother she was to these children in the highest sense. Often have we heard their words of praise of her untiring efforts to direct them to true manhood and womanhood.

They made their home in Linn County for several years, moved to Kansas, where they lived for two years, thence to Texas. In 1888 they returned to Oregon and settled at Central Point.

Two daughters were born to this union. One died while the family lived in Texas; the other, Mildred, lived with her mother and has been her comfort ever since Brother Elliott's death in January, 1908.

Sister Elliott became a believer in the promises, the things concerning Christ, and was buried in baptism by our late Brother Skeals, in 1899.

We laid her away to rest beside her dear companion. Sadly we turned from the dusty bed, knowing the loved one is silent, the voice is quiet, and the hands, ever willing to serve others, are still. We shall see her no more until the trumpet shall sound; and the dead in Christ shall arise.

The home, where so often we met to study the word of truth, is now broken up, but it will always linger in our memory as the place where many pleasant hours have been spent with the brethren.

One by one the soldiers of the cross have been placed in the silent tomb, until few are left.

The children who morn a mother are J. P. Elliott, Butte, Mont.; Mrs. T. M. Jones, Corning, Calif.; Mrs. J. P. Hoagland and Mildred Elliott, of Central Point, Ore.; two brothers also mourn a sister.

ELLEN BENSON.

INWARD LIGHT

Matt. 6:22, 23; Luke 11:24-36.

1. This saying of Jesus, variously reported by Luke and Matthew, was, of course, much fuller and more carefully worked out in the Savior's own talk than in the forms given it by the evangelists. These texts are mere compressed notes of what the Master said—a sort of shorthand. And it is for that reason that we find them rather obscure. But the obscurity is in the words rather than in the meaning. The meaning shines radiant enough.

Inward light is not a thing by itself. It is not the sole guide of life. It is not independent of any outward light. On the contrary, it is quite uncertain in itself. It may cease to be altogether, so that instead of inward light there is inward darkness. This is a most important thing to remember when we are called upon to expect illumination from within. "He that glorieth, let him glory in the Lord," said the apostle Paul. It is Christ Jesus who is our wisdom, and righteousness, and sanctification and redemption (1 Cor. 1:30). He is the light of the world.

2. Whatever inward light we have, then, is derived from the outward light. This is obviously true in the natural world from which Jesus took this figure. All the light we know (except that from the fixed stars) comes from the sun. I strike a match and light my little candle, the policeman flashes his bull's-eye into the gloomy alley, the flame flickers from the coal in the grate, the clear moonlight streams over the country side—and, in every case, the light, by whatever roundabout route, comes from the sun. My study is flooded with light and though it be the dead of night, and thick curtains shut my windows from the outer world, the light that is here in my room, and by which I read, is sunlight.

So it is with all spiritual and moral light. The light of pity which shines from the teaching of Buddha, the queer and twisted goodness of the fetish worshipper, the warm glow of love in the heart of a heathen mother—all these things are true have their origin in God as does that cluster of moral stars that we call the Decalogue and the glorious white light of the gospel words of the New Testament.

3. That the light of the world may shine in the heart, that the outer glory may become inward light, some channel of communication is necessary. The sun may shine in the heavens, but he only sees it who has an eye. There are blind people all about us. Some are born blind. They have within them no faintest glimmer even of remembered light. The words "gold" and "blue" and "red" bring no sense of differing colours to their imagination at all. They are empty words, words of an unknown language, sounds indeed, but signifying nothing. Such blind folk stand in the full blaze of summer's splendid artistry, but have no inward light because they have no eyes. Others have lost their sight. Memory reminds them of past beauties, but now they see none. The optic nerve no longer responds to the play of colour. Their light has become darkness.

Now, what it is that corresponds in the spiritual world to the eye in the natural world? What is it that brings into the heart the beauty and brightness of God? The texts do not make that quite clear. But if we read through the whole passage in Matthew, the meaning emerges with some definiteness. The eye by which the light of God shines in to give us inward light is obedient faith. The one word "faith" is really enough, for faith that is not obedient is **not true faith at all.**

NEWTON H. MARSHALL.

CHURCH OF GOD
LEE AVE. NEAR 105TH ST
CLEVELAND

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HIGGINS, Editor.

VOLUME 61. AKRON, O., AUGUST 19, 1913 NUMBER 33

IN MEMORY

Of T. J. Daniel, Who Fell Asleep June 4, 1913

Another soldier of the cross,
Who has labored for years to save the lost,
Weary of the battle, has lain his armor down,
To await the Master and a crown.

He had fought life's battles for many years,
'Mid joy and grief, 'mid hope and tears;
Ever sowing the seed from the Master's bin,
That the angel reapers will soon gather in.

How earnestly he has labored, with voice and pen,
To teach the gospel to dying men;
To tell them of God's power to save,
And ransom them from the cold, cold grave.

Counting not the time or cost,
If he could but save the lost;
The sword of the spirit with power did he wield,
Ever keeping the light where it was ne'er concealed.

But thou art gone, thy work is done,
The battle is fought, and death hath won;
Fold his hands gently across his breast,
And lay him away quietly and sweetly to rest.

Sweet is his sleep, and calm and profound,
While gloom and sadness reign around:
Cruel death did at last his weary eyes close,
As shades of evening shuts the rose.

Sleep on, dear brother, and take thy rest,
With thy head pillowed on thy Savior's breast;
Thy friends all loved thee well,
But Jesus loved the best.

Only a few more days, or years at most,
And we shall reach fair Canaan's coast;
When in that holy, happy land,
With all the ransomed thou wilt stand.
Until then farewell. —MRS. DR. L. HICKLIN.
(Exchanges please copy.)

PRAYER

Our Father, Thou knowest each of us, help us day by day if we have any special difficulties or burdens to carry. Be thou near us in all our temptations. May we lay hold upon thine hand, by which alone our feet can stand in slippery places and our goings be established. If any of us have sad hearts, the Lord comfort and succor, soothe and calm, send his own gracious presence, which makes light in every darkness. Guide us all according to our different conditions and necessities. And may we all, in our several ways, live lives of obedient faith, and serve Jesus Christ for his dear love's sake. Amen.

THE ABSURDITIES OF MODERN THEOLOGY

M. JOBLIN

We have not invited you to listen to "The Absurdities of Modern Theology" for amusement, merely to pass away an hour that may hang heavily on our hands; neither do we wish to ridicule, although some things may appear ridiculous. But we wish to campare some of the tenets of modern theology with scripture and common sense. When we speak of the absurdities of modern theology we have reference to its inconsistencies—a want of harmony in its parts—not commending itself to reason, which is a faculty of the mind to argue or debate and draw inferences, so as to distinguish truth from falsehood, or good from evil.

The Soul

We first invite attention to some of the absurd positions taken in reference to the soul of man. In a work on "Spirit of Life," by Dr. Spicer, we find the following: "The soul exists wholly independent of the body which it inhabits, although there are certain actions it can not perform without using the body to which it belongs. It can neither see, hear, nor speak, without using the body."

Remember, he says the soul can "neither see, hear, nor speak" without the body. Every one of you that has one grain of reason or common sense must say at once that when this soul gets out of the body it must be deaf, dumb and blind. There is no straining needed to make this absurdity appear. We are driven to this conclusion if we reason from analogy at all, and we shall all reason thus if we are not idiots. If we are told that a person can not talk without a tongue we know that if one loses his tongue he can not talk; if a man sees by his eyes, he can not see without his eyes, and as Dr. Spicer says the soul can not see, hear nor speak without the body, of course after it leaves the body, as the common notion is, it must be blind, dumb and deaf.

Now use the faculty of reason that Deity has endowed you with a little further, and then what? Why, as this separate soul is carried off to heaven (as theology teaches) it can not see God, or the angels, or Jesus, or the glorious habitation of Jehovah. It is as black as pitch to him; one vast gloom curtain seems hung all around, and if the Creator of heaven and earth were to die it could not be draped in deeper mourning. But he is also deaf; the old ear is laid away to rot (a bad arrangement) in the ground; the silence of death reigns everywhere; there must be a great deal transacted at the tribunal in chief of all the universe, but all the souls are deaf and know

nothing of it. Besides this, he can not say a word to his fellow, for his fellow is deaf; and, worse than all, his own speaking apparatus is rotting in the ground, along with his ears and eyes. We appeal to you all that we have strained no parts to make this appear, but these are the unavoidable conclusions from the Doctor's premises.

But let your mind act still further in this direction, and then what? Why, you wonder what so much fuss has been made about going to heaven for if all that be true. You wonder where the glory to God for their salvation comes in; they can neither see, hear nor speak, and hence can not know or enjoy anything. Man or woman who has never thought seriously of the rotten theories of men, but contemplate the purchase of the dear Redeemer's blood for a moment in the deaf, dumb and blind mutes that theology has placed around the throne of the Eternal. Think of Abraham, and Isaac, and all the martyrs, in that state of worse than nothingness.

A step further, and you hear another of these theological doctors telling of the soul going to heaven and becoming an angel messenger (blind, deaf and dumb messengers are not of much account in this world), and singing loud hallelujahs for ever and ever. Did you ever see such absurdities or such contradictions? When you look upon a person here who is deaf and dumb and blind, it is only to commiserate, and you would be likely to say it would be better for such an one to be dead than alive; but if the doctor be true, all souls are just like that. This leads us to contemplate the infernal regions, so called; all they can possibly thrown into them is fire and brimstone. Think again, and you decide with us that in that helpless and semi-insensible state life would be an awful burden, even in heaven.

But still again: If the soul is blind and deaf and dumb without the body, then it is the body that sees and hears and speaks after all, and when a man says "I want that," or "I have this," the "I" means the person who says it, not a little inside man, and hence this soul (we mean that which is claimed as an immaterial, self-existing thing) is of but little account after all.

In a work published by Mr. Lee on the soul (on page 33), he says: "The soul is without figure, form, color, impenetrability, extension, divisibility, gravity, attraction or repulsion." Mr. Lee is a great light in the Methodist church, and his work on the soul is looked up to as authority. But after what he has just said, do you think there can be any such thing as what he is claiming the soul to be? For our own part, we would ask no stronger proof that there is no such thing than these words of his: that it has "neither figure, form, color, impenetrability, extension, divisibility, gravitation, attraction or repulsion." Let us one and all admit what he says. I for one am ready, and where is the so-called soul then? If Mr. Lee had been a lexicographer, and this had been given as a definition of the word "nothing," it would have been excellent. Mr. Webster says "nothing" means not anything, nonentity, not at all, etc.; but Mr. Lee goes into the particulars in a scientific manner, and it is certainly a proper and true definition of that which it not at all, anywhere, or [illegible] would have "form, or figure, or color, or impenetrability, or divisibility," or all of these.

But this same gentleman believes that at death the righteous go to heaven and sing before the eternal throne: and we would like to know of him whether there would be any more reality about the music than there is about them? Now, the question of authority comes up: two great men differ: one says the soul is dumb and deaf and blind, and the other says he sings. We ought to be permitted to ask these men where they get their information; they must certainyl have different authority, or else they have no authority at all and are merely guessing at it, and putting it forth as gospel—which latter we believe to be the fact. But there are a few here who have made up their minds that these soul doctors shall not do guessing for us until they tell a straighter story.

Wicked Souls

To show the absurd notions that men have fallen into on subjects they know nothing about, because they throw aside or nullify the only book that can instruct them, the Bible, just apply this theological statement to a sinful soul, separated from the body, as they teach: what becomes of it? It is sent to hell fire, they tell us, the moment the body dies; keep this in memory. As Dr. Spicer says, it is "deaf and dumb and blind without the body," we ask how does it find its way to hell fire? It can not see. It can not inquire of anybody, for it is dumb, and besides this no one is able to tell him; and if anyone could tell him he could not hear, being deaf. Besides, he would not go there, if he knew the way, knowing a never-ending fire awaited him. But theology has a better way than this. It teaches that "devils drag the soul away," and to show another glaring absurdity, we ask how that which has no figure, or form, or substance, can be "dragged?" The devil may think he has the soul firmly in his grasp, and may fly off to the infernal gate, and think he cast it in, but in fact he had it not; but it were all the same to him, he thought he did; the soul, being so much like nothing, deceived him, and for all he knew he may have been deceived every time, and may not have any inhabitants in the doleful regions at all.

Fire and Brimstone

But supposing that theology may be correct, we point out another monstrous absurdity. Fire, literal fire and brimstone, could never affect an immaterial soul, could never affect that which occupies no space; it would be perfect nonsense to claim that it could. And for our part we would just as soon as not be cast into an immaterial fire, for immaterial soul, in plain English, is no soul at all, and an immaterial fire is not fire.

Popular Soul Beyond Control

Still another absurdity; It is is said: "The body is a tenement of clay for the soul to dwell in," and that the escape of the soul causes death, or is in fact death; but you all readily admit that a soul without figure, form or substance can not be affected or controlled or confined by a substance—clay, for instance! It may be in a man one minute; if he moved the width of his body he may leave it behind. In fact, when we see men of culture trying to force down such fooleries as gospel it fairly makes the flesh creep on our bones. If man has such a thing as an immortal immaterial soul, why not show us one single proof of it from

the Bible to commence with, and not build such monstrosities on their own corrupt imeginations! The fact that between the lids of the Bible the words "immortal soul," or "immaterial soul," are not to be found ought to condemn the doctrine with everyone who pretends to believe the Bible at all. And as theologians go on and describe what the soul is, why do they not give us their authority? Ah, we know why: they would be ashamed to tell that they can give no proof except from heathen mythology!

A Plain Bible Story

Will you listen to a simple, plain, straightforward, commonplace Bible story that gives the lie to all these conflicting human systems? We know the more thoughtful of you have seen some of these glaring inconsistencies and sighed to know the truth. God help us to help you. We want to strip the mystical veil from your eyes the first thing, and let you see that God means what he says in his word, and at the same time says what he means when he calls things by their proper names. We have already stated that the terms "immortal" or "immaterial soul" can not be found within the word of God. We challenge all the doctors of divinity in the land to show to the contrary. We now further state that the Bible nowhere speaks of the soul of man as if it lived in a conscious state, but the very opposite! For instance, in Job 14:21, speaking of man after he has passed away it says: "His sons came to honor, and he knoweth it not; they are brought low, but he perceiveth it not of them." Then Ps. 115:17: "The dead praise not the Lord, neither any that go down into silence." Eccl. 9:5: "The dead (i. e., either righteous or wicked) know not anything." Also verse 10: "Whatsoever thy hand findeth to do, do it with thy might." Why, Solomon? "For there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Now the question is, if a part of man survives the death of the body in a conscious state, how can this sweeping passage be applied to him? That he must work with all his might here, for he is going to the grave by and by and will neither know anything or do anything.

Take the case of David, said to be a man after God's own heart. In Peter's sermon on the Day of Pentecost he says David up to that time (1050 years after he died) had not ascended to heaven; and if theology be true there is no alternative but that David, when Peter spoke, had been in hell fire for a thousand years, notwithstanding he was a man after God's own heart. But theology is not true, and while David was not gone to heaven, it is equally true that he had not gone to hell fire, for the apostle tells us where he was in these words: "His grave is with us until this day" (Acts 2:20). Peter gives us the proof, too, that he was not alive and praising God. He says: "He is dead and buried." This agrees exactly with what David himself said just now in Ps. 115: "The dead praise not the Lord." From such plain testimonies as these we learn that theologians, having adopted the mystical principle of reading the scripture, have entirely mistaken the nature of man; and having made this mistake it upsets every other Bible doctrine, supposing that he was part mortal and part immortal have forced them to invent a heaven above for the good when they die; but this doctrine has no foundation in the Bible. Having a heaven above planned out for the righteous has driven them to twist a few figurative passages to make a burning lake for every sinner to be plunged into at death, forgetting that there is a judgment to come, even in their own system, when they are to be dragged forth to judgment after ages of hell torment. Oh, what glaring absurdities!

But the worst feature of all is that this great error regarding man's nature prevents him from appreciating God's great salvation. What is the great and glorious gift of God? Paul tells us: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Now if eternal life be the greatest gift God has to bestow on man, depend upon it that what man wants —that's what man has not, that's what man can not obtain of himself, that's what man has no right to, or else he would have it already without taking it as a gift from God; that's what man failed to attain to by obedience in the first place, and hence is mortal, perishing, dying, for the wages of sin is death. That is what man has in store—death; he has earned this, he has served sin, and the wages of sin are death. Not death to a portion of him, but death to all that makes man what we see him. There was a time when the wicked man did not exist, and if he do not put away his sin in God's prescribed way there will be a time again when he will not exist, for he has been laboring for death in a course of sin, and death will be his, for that is the wages of sin. The nonsensical idea of being dead and alive at the same time is all of man's invention; it looks like man's bungling way of doing things; it looks unlike God's harmonious way of doing things. We see the account of Adam's sin, how he entered that road of death, and the penalty of the law was death—death unqualifiedly; that is, death of all that which had been made alive as Adam. If God does not say "Thy body shall die, Adam," then he meant the whole man Adam should die; and he moreover tells us that to die was to go back to dust, as he was before he was made.

Paul confirms the death penalty, but adds: "The gift of God is eternal life." Now we see some gospel; now we see that, although we in Adam are all mortal and must come down to death, and go to corruption, yet in spite of this eternal life can be obtained. God offers a recovery from this death in Adam, as a gift, on certain conditions. He offers us life just as long as he did to Adam, viz., to live forever, and the great question with every one of us should be, How can I avert the unending death that is the wages of sin? How can I attain to that which Deity has prepared in his purpose for Adam and his posterity if he had been obedient? Paul, in this same scripture, supplies the answer: "The gift of God is eternal life, through Jesus anointed."

No one has a right to be so modest concerning his own capacities as to believe himself unable to do anything worth while. God does not create useless creatures. But not infrequently it happens that the shirk borrows the garments of modesty to hide his defects.

CATECHISM ON THE SOUL

The soul, what is it? It is something that God created. When did he create it? In the beginning, after he had created the earth and the animals. How did he create it? God created man in his own image and likeness. He formed him of the dust of the grounds. What kind of a being was he? A lifeless being. How did he obtain life? God breathed into his nostrils the breath of life, and this man that God formed of the dust of the ground, in his own image and likeness, became a living soul.

Was this soul to live forever? No. Why? Because this soul disobeyed God and when God judged him he said to him: "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). Did he ever return to dust? Yes. This living soul lived 930 years and he died (Gen. 5:5). Could he return to dust while living? No. Then to fulfill God's law he had to die. Do all living souls have to die? Yes. All go unto one place, all are of the dust, and all turn to dust again (Eccl. 3:20). Can anyone besides God, cause the soul to return to dust? Yes. Who is the first we have any record of? Cain, he slew his brother Abel (Gen. 4:8).

What is this breath of life? The air we breathe. Can anything live without it? No. Who does it belong to? There is no soul of man, or beast, or any plant, or any living thing, that God has created on this earth, that can exist without air. Is not anything that gives life, spirit? Yes. Then air, being spirit, returns to God at the death of the soul, does it not? Yes. It returns back to the atmosphere which is the air that surrounds the earth, and belongs to God. Have we any statement in the Bible, that a soul must breathe in order to live? Yes. "And they smote all the souls that were therein, with the edge of the sword, utterly destroying them; there was not any left to breathe" (Josh. 11:11, 14). "Behold I will cause breath to enter into you, and ye shall live. And the breath came unto them, and they lived" (Ezek. 37, 5-10). "All the while my breath is in me, and the spirit of God is in my nostrils" (Job 27:3).

Is there any declaration that the soul shall die? Yes. "The soul that sinneth, it shall die" (Ezk. 18:4, 20). Does the soul sin? Yes. "For all have sinned" (Rom. 3:23).

Is there any other kind of soul mentioned in the Bible? Yes, about 40 different kinds. Do any of them live forever? No. They all sin, and all die. Is there any other life than the present mentioned? Yes. The wages of sin is death, but the gift of God is eternal life (Rom. 6:23). Has any one received this eternal life? Yes. Who? Jesus Christ our Lord. How did he receive it? By a resurrection from among the dead ones. Then if he has received eternal life, he can die no more. Now, what kind of a soul is he? An immortal soul. Are there any immortal souls on earth? There is not. Why? Because the only immortal soul that ever was on earth has gone to heaven. Is he going to stay there? No. Where is he going to stay? In due time he is coming to earth again. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven" (Acts 1:11). What is he coming to earth for? To raise the worthy dead. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall be raised first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. And so shall we ever be with the Lord" (1st Thess. 4:13-18). Those that are raised at this time will be like Christ, will they not? Yes: "But we know that, when he shall appear, we shall be like him, for we shall see him as he is" (1st John 3:2). Then if Christ was raised an immortal being, we also will be raised immortal beings. How can we become immortal? By a resurrection. Who are raised? Those that are Christ's at his coming. Who are Christ's? All those that believe the gospel, and are baptized into Christ. "For as many of you as have been baptized into Christ, have put on Christ, and if ye be Christ's then are ye Abraham's seed and heirs according to promise" (Gal. 3:27, 29). No immortal soul out of Christ, and no living again without a resurrection.

EQUAL RIGHTS

It is significant since electricity was utilized as a power and illuminant in economics, "The above caption has been palpitant with remarkable energy and development in the popular mind, women's clubs, suffrage leagues and societies of like nature, have sprung up universally, so that women gain their inalienable and just rights—equal rights with the sterner sex.

Hence the issue of the hour along these lines is pertinently asked. By what right, divine or human, has masculinity acquired the exclusive title to purloin and hold in perpetual mortgage, equal rights, to the detriment of the gentler sex in the human family? Search the records, sacred and secular, and muteness prevails on this mooted question. Instead, the stigma of onesidedness hangs pall like over women since Edenic days. Despite the fact that God created the sexes, "Male and female created he them," the woman to be reciprocal helpmeet with man, no exemptions stipulated. In the scriptures God is credited with having made man upright, but man has sought out many inventions, and among inverse things deprived women of equal rights. The shame and falsity of such treatment did not emanate from God, as some would have us believe.

Equality is the keynote and goal of Christ's teaching, freely preached and bequeathed to men and women alike by the great emancipator, Jesus Christ. In every city and village, whither he went Illustrative are his words and actions; when addressing an open air meeting an auditor there informed Jesus his mother and other members of the family awaited his company, on the outer edge of the multitude. Instantly he motioned his hands around, betokening the human race in embrace and said, "Whosoever shall do the will of my Father in heaven, the same is my mother, sister and brother." The pronoun "whosoever" is the harmonizer here. Also consider his apt reply to an ambitious mother anxious her two sons be promoted to high positions in his rightful and regal kingdom. She was told: "The rulers of the Gentiles lord it over them, and their great ones exer-

cise authority over them, not so shall it be among you." Equal rights for one for all.

The volume of knowledge was to be vastly expanded at the nearing sunset of latter days, which are upon us. Peter in his famous address at Pentecost endorses Joel's prediction as a certified fact on the figtree of coming events. Because the time is near when the veriest drudge it may be, in the field, in the factory, or in household duties, would preach or prophesy. Events are moving rapidly to focus. Result: women have slipped a cog in conservatism and exclaim in scornful parody, "Christianity, Christianity, what indignities are perpetrated in thy name!" The gospel of the kingdom of God is negatived to one-half the human race through the overbearing and browbeating tactics of the biped man.

It is passing strange to note the repellant attitude of almost all shades and grades of Christianity toward equal rights, and also ninety-nine per cent. of so-called secret societies reject in their counsels and conclaves those by accident of birth of the feminine gender. Masonism, as a sample, boastingly proclaimed their propaganda is practical Christianity, practical Christianity forsooth, and women left out.

However, a brief glimpse at the other side cautions not to be over sanguine of results when women are in active possession of equal rights. They may or may not be, as some claim, a panacea for the world's woes. But in the light of voting, where equal rights prevail, drastic reforms were submitted and lost three to one. It is to be hoped, perhaps, when the fire edge of novelty wears off, women will cast their ballots more sanely.

Regarding voting by Christian professors in the affairs of worldly government, submit to every ordinance of man for the Lord's sade, "Ye are the light of the world;" "the salt of the earth," or at least ought to be. Therefore, let your light shine broadcast lest it become blurred, and see that your seasoning become not vapid and strengthless. Make for everything that is lawfully proper and right. So taught the christ. Also, as saith the apostle, "Let your moderation be known to all men; the Lord is at hand.

IAN KATISON.

HIGHER CRITICISM GUESS WORK

Much of the so-called "higher criticism" of the present day is the merest guesswork. Much of it is worse—flippant and unwarrantable dogmatism, inspired by animosity against the Bible. None of it is of any great value except as illustrating the almost abnormal ingenuity with which idle intellects can spin far-fetched hypotheses from the flimsiest of materials, while manifesting an almost crass incapacity to discern the palpable indications of common sense. Its conclusions are being repeatedly falsified by fact,—vide, the recent discovery of tablets in Egypt proving the existence of writing as a means of correspondence at a time when, according to some phases of the "higher criticism," writing had not been invented. Elegant high-sounding twaddle is a correct description of much of its lucubrations. A descent of fog upon rocks is about the nature of its attacks on the Bible.

ANOTHER LETTER TO A CATHOLIC PRIEST

Dear Sir:

You and I had a friendly talk on the beach at Santa Cruz on the evening of Sunday, July 20, 1913. It was there I made a statement or two that you would under no conditions believe. Among the things I told you was this: That I could not see how God Almighty would be so unwise as to smile with approval on the Catholic Church putting a ten or twelve year old boy at the head of the church as the pope!

You immediately said this had never been done. I asserted that Catholic history said so. You denied that. So here I am with the proof. Turn to the book "History of the Middle Ages," by Rev. P. F. Gazeau, S. J. It is issued by the Catholic Publication Socety Co., 9 Barclay St., 1878, in New York. Will you have the effrontery in the face of this to deny the authority?

Well, that book says: "The Papacy was disgraced in the person of Benedict IX, who had been thrust into the chair of St. Peter by his relatives, the counts of Tusculum, when he was but ten or twelve years old."

What are we to do with this Catholic history? Accept it or reject it?

Again, I quote to show, as I told you on the beach, that popes were elected sometimes by politicians. This you denied. But here you are: "But the time was to come when in order to insure a Good choice all secular influence would have to be withdrawn from the election of the popes," etc.

The first quotation is from page 173 and the next one from page 174. Now was I trying to deceive you or was I telling the truth? Would you be so kind as to acknowledge that I was right, at least in this case? The history of the Catholic church is written in blood, and God has the record of it, and it is a fearful record, my dear sir. And I warn you to escape out of her (Rev. 18:4). You have but a short time in which to find peace. The Lord Jesus Christ is coming very soon and then it will be too late to fix up these things.

Her confessional has been the source of more sin and crime than one can dream of, if we take the statements for truth written by such priests as Chinoquy, Crowley and a host of others.

Right on the campground was a woman who had been a Catholic, who told me with her own mouth that her priest to whom she confessed asked her the most filthy and polluting questions in the confessional box. What do you think of this? This woman was then a young lady, pure and holy. She never knew of some filthy things till the priest suggested them to her. She was so shocked that it took her a long time to get over them. This is the rule and not the exception. But if a confessor makes a complaint of this to the bishop he gets no satisfaction, for the bishop does not want to reprove the priests for such a little thing as that. I tell you that you had better seek God Almighty and get your sinful heart clean upon the terms of the gospel. If not you are a lost man.

Yours, hoping to hear from you,

J. J. SCHAUMBURG.

If you see a fault in others, think of two of your own, and do not add a third one by your hasty judgment.—Flanner.

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PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

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EDITORIAL

We write this editorial at Springfield, O., where we are enjoying the state conference. Our absence from home explains why there are no editorials this week.

COMMUNICATIONIS

Brother Huggins:

I want to express my appreciation of Brother Gelletly's article in The Restitution of July 1. Men and women are equal.

I wish we could have more of Brother and Sister H. W. Reed's writings. I want to request that Sister Reed send the paper to The Restitution and have it published that she read at the Michigan conference. I know it would be appreciated by the readers of the paper. I am sure I, for one, would prize it.

Your sister, looking for the master,
MRS. DR. L. HICHLIN.

To the Brethren in Nebraska:

Eearly in the spring Brother Newell and Sister King published a notice in The Restitution asking all to send in their conference dues during May, if possible, so we would know how much we had to work upon. As treasurer of the conference, I wish to thank all the brethren for their prompt response.

We have never before had sa large a fund in the treasury at this time of year. This shows life in the cause. We hope and pray that the work at conference will merit your help, which has been so generous.

If there are any who have not paid their conference dues, please send them to me at Kennard, Nebr.

MRS. EMELINE E. DAVIS, Treasurer.

WHAT THE PEOPLE OUGHT TO KNOW ABOUT THE SOUL

1. That the Bible is the only source of information upon that subject.

2. That nothing can be learned about the soul except through the words employed by the spirit.

3. That the Hebrew word nephesh, is the only one in the Old Testament rendered soul, with two exceptions.

4. That the first use of nephesh is in Gen. 1:20, and is applied to beasts, as follows: "And God said, Let the waters bring forth abundantly the (nephesh chaiyah) moving creature that hath life."

5. That the second time nephesh occurrs is in the 21st verse: "And God created great whales and every (nephesh chaiyah) living creature that moveth, which the waters brought forth abundantly." So that all the animals of the sea are living souls.

6. That the 3rd time nephesh occurs is in Gen. 1:24, thus: "And God said, Let the earth bring fourth the (nephesh chaiyah) living creature, after his kind, cattle and creping things, and beasts of the earth, after his kind." This proves that all the animals upon the earth are living souls.

7. That the fourth time nephesh occurs is in Gen. 1:30, "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life (nephesh chaiyah, margin, living soul), I have given every green herb for meat."

8. That the 5th use of nephesh is in Gen. 2:7, which is its first application to man, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a (nephesh chaiyah) living soul." Here we have precisely the same words applied to man that in the four preceding passages are applied to every living creature. Do the words nephesh chaiyah mean any more in Gen. 2:7 than in Gen. 1:20, 21, 24 and 30? If so, by what rule of exegesis? It is evident that the whole being, and not an immaterial, immortal, spiritual existence, separate from the physical organism is meant.

9. It should be known that the Greek word psuche rendered soul in the New Testament, means the same as nephesh in Hebrew, and is the only word thus rendered in the New Testament. It occurs 105 times, and expresses the whole being, or creature, or person, as for instance, "Three thousand (pusche) souls" (Acts 2:41); and "fear came upon every (pusche) soul," Acts 2:34, also Acts 3:23; Acts 7:14; Acts 27:37; and in Rev. 16:3, every living creature in the sea is called a pusche living soul.

The secondary use of pusche in the Scriptures is "life." Out of 105 times it is rendered life and "lives" 40 times, and this again harmonizes with nephesh in the Old Testament, and is applied indiscriminately to man and beast; but when rendered "life" it means the animating principle, as seen from its use in Matt. 2:20, "the young child's (pusche) life. Any one can see that an immortal, conscious entity, or being inside of the physical organism is not meant. Were there such an entity Herod's efforts to obtain it would be like running to catch lightning. And subsequently this

wonderful child laid down his (pusche) life for the sheep. This explains everything.

The last use of the word pursche is to indicate a state of mind, "Faint in your (pusche) minds (Heb. 12:3); and doing the will of God from the (pusche) heart (Eph. 6:6) and "Whatsoever ye do, do it (pusche) heartily as to the Lord and not to men" (Col. 3:23).

It should be known on the authority of 20 lexicographers consulted, that the words rendered "soul" in the Scriptures, mean the natural life of man and beast.

As there are no words in the Bible which mean what is popularly meant by the soul, it is not a Bible doctrine! It is positively traced to Socrates, Plato and other heathen philosophers. Scriptures say God only hath immorality, but offers it to all who will seek for it by a patient continuance in well doing (1 Tim. 6:16; Romans 2:7); and 1 Cor. 15:50 says it is this mortal body that puts on immortality at the resurrection.

Let those who teach otherwise, explain how the Bible teches the immortality of the soul without words which imply it!—A Tract for sale by The Restitution.

CHARACTER OF THE "LORD GODS"

Take history from the time the first page was written down to the present day and you will find that opposition to liberty in all forms originated with Rome, and the popes of the Roman Catholic church, the vicegerents of Christ, the Lord Gods on earth, and the kings of earth, heaven and hell, are the individuals who have contended from time immemorial that the people were not fit to read or think for themselves, and that it was their duty to prescribe for the people in order that they might live the right kind of lives. But what of the lives of the popes themselves?

We want to give you a few historical facts about these Most Holy Fathers and Lord Gods:

Under Pope John the First it was declared that "all mankind must believe whatever the church decides or sanctions," as the means of gaining the ascendency over the human race. Every other pope has adhered to the same unjust and inhuman declarations with insistence unto murder and war.

The "most holy Catholic Christian emperor and pope, Constantine," drowned his wife, Fausta, in a bath of boiling water; beheaded his own son, Crispus, the same year he presided over the Council of Nice, 325; murdered the two husbands of his sister, Constantia; murdered his father-in-law, Maximian Herculius, and one of his nephews . . oy of twelve years.

Is that a fair sample of a "most holy Christian emperor and God?"

Pope Steven cut out the tongue of Bishop Theodorus and locked him in a dungeon to perish of hunger and thurst. Pope Paschal murdered two men in his palace The reign of Pope John XII was characterized by the most shocking immoralities, gambling, drunkenness, adulteries and incest, until his life was ended by the vengeance of a man whose wife he had seduced. Pope John XVI. had his eyes put out, his nose cut off, his tongue torn from his mouth, and he was sent through the streets on a donkey with his face toward its tail. Pope Victor III. declares that the life of Pope Benedict IX. was so shameful, so foul, so execrable that he shuddered to describe it. The people, unable to bear longer his adulteries, his homicides and abominations, rose against him and the papacy was bought by a man named John, who became Pope Gregory VI.

Pope Vigilus killed his secretary with a club, whipped his nephew to death, assisted in the assassination of Silverius, was a miser, a traitor and utterly without honor.

Pope Stephen, who succeeded Formosus, unearthed his body from the grave, placed the bloated corpse in its pontifical robes and ornaments on a chair, and, after the manner of a trial, asked the dead body many questions, declared the ordination and acts of Formosus invalid, as he had held and usurped the office of Pope John, then strippel the corpse, cut off the head, mutilated the nude form and cast it into the Tiber. But vengeance soon overtook Stephen. He was chained in a dungeon and strangled to death.

Pope Urban put seven of his cardinals, whom he suspected of a conspiracy against him, to the rack to extort confessions from them. The tortures they endured were beyond description, but no guilt was acknowledged. Yet he put five of them into sacks and cast them into the sea. Two of them were beheaded with an axe, and their bodies rendered into ashes, and kept in a bag to terrify others. He slew Aquilla, and threatened to excommunicate anyone who should consign his body to the grave.—The Menance.

ISAIAH 9:6

These words of wonderful enlightenment were uttered by the old prophet Isaiah at the time when Israel was in her darkest stage. When this blessed promise did come to pass the people who walked in darkness saw the great light, and they who dwelt in the land of the shadow of death, upon them the light shined. In this prophecy the child referred to is Christ, God's only Son, whose ministry began at the Jordan and culminated at Calvary. Upon his shoulders will fall the government of the earth during the millennial age. He shall have all authority and honor. In the eyes of all, including those who rejected him, his name shall be called "Wonderful," the most wonderful of all the heavenly Father's family. He shall be called counsellor, a guide, teacher. He shall also be called "the Mighty God," the ruler. "Arise, O God, judge of the earth." "Thy throne, O God, is forever and forever." "Able to save unto the uttermost all who come unto the Father through him." "Everlasting Father" will be another name given him. He gives everlasting life. Last but not least will be be heralded throughout the earth as the "Prince of Peace," the prince who establishes sure and lasting peace.

Through this blessed promise of Isaiah we can see a hope of deliverance; deliverance from a dark and corrupt world. The first faint ray of this deliverance is found in Gen. 3:15: "It (the seed of the woman) shall bruise thy head." Under the Abrahamic covenant appear more views of the hope of deliverance. "In thee and thy seed shall all the families of the earth be blessed" (Gen. 12: 1-2). "Blindness in part is happened to Israel ... ...and so all Israel shall be saved; as it is writ-

ten, there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:25-26).

Christ, who came as the great hope of deliverance, gave himself for us, as a ransom, that we might obtain deliverance from sin. He suffered for us, shed his blood for the remission of our sins, and bowed his head in sweet humility upon the cross of Calvary, in the face of the world. He came purposely to give himself as a ransom, and he is the propitiation for our sins, and for the sins of the world. His sacrifice was not by the blood of goats and calves, but by his own blood. "He poured out his soul unto death and bore the sin of many" (Isa. 53:12). Having done all in his power for the saving of his people, and seeing plainly their continuing gross darkness he rose above it, mounted the throne of glory and is now sitting beside his God.

Now, beloved, with our shepherd gone, are we like so many sheep gone astray. But our dear Redeemer says: "I know my sheep and they shall hear my voice." Oh, beloved, let us listen that we may not miss the call, but let us have the pleasure of hearing the words: "Ye were as sheep going astray, but are now returned unto the shepherd." Christ says "Fear not, little flock, for it is your Fathrer's good pleasure to give you the kingdom" (Luke 12:32).

Let us be faithful unto death and receive a crown of life. Let us also suffer with him, for if we do we shall also reign with him. Christ says: "To him that overcometh will I grant to sit with me on my throne." What a glorious privilege that will be when he says: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:31-34). Then shall we sit upon the throne of which Isaiah of old caught a mere glimpse through the telescope of time. We will then, if faithful, sound abroad his fame, his honor and his glory, as Wonderful, Counsellor, the Mighty God, the everlasting Father and the Prince of Peace. That will be the dawn of the eternal day. Though weeping may endure for the night, joy cometh in the morning. Then shall the righteous shine forth as the sun in the kingdom of their Father. Then shall the sun rise to set nor more, for "It shall come to pass in that day that the light shall not be clear, nor dark, but it shall be one day, which shall be known to the Lord, not day, nor night; but it shall come to pass that at evening time it shall be light. And it shall be in that day that living waters shall go out from Jerusalem. And the Lord shall be king over all the earth; in that day shall there be one Lord and his name one" (Zach. 14:6-9).

VIOLA GAZELEY.

A peacemaker in a contentious neighborhood is as oil poured upon troubled sea; but a talebearer is as oil added to a fire that has already been kindled.—J. W. Lowe.

Today is your day and mine; the only day we have in which to play our part. What our part may signify in the great whole we may not understand; but we are here to play it, and now is our time. This we know: it is a part of action, not of whining.—David Starr Jordan.

THE BOOK OF JOB

W. S. Bruce, D. D., Banff.

The story is well known. Job is a man of wealth and the father of a fine family of sons and daughters. He was to the ancient world what the great landowner is to our time. When the curtain is drawn, we see satan maligning the good man to his maker. Job only pretends to be righteous, says the arch-slanderer; but he does not serve God for nought. "Put forth thy hand and touch him, and he will curse thee to thy face."

Permission is given, and disasters hurl themselves on the patriarch. Cattle, servants and then children—all are overwhelmed in ruin. But the brave man does not sin with his lips. His response is grand: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Again the curtain rises. Satan is now in the seat of the scorner. "Only touch his bone and his flesh, and he will curse thee to thy face." God permits the new testing. The poor sufferer is covered with a loathsome disease. But he stands the test. To his faithless wife he replies: "Shall we not receive good at the hand of God, and shall we not receive evil?"

The scene changes: another trial comes. Job is seated with three friends at his table. In Oriental fashion they come to comfort him by the silent grip of the hand. After long silence come the dialogues which constitute the body of the poem, and which are as full of beautiful sentiments as they are of difficulties and obscurities.

The three friends remonstrate with Job, each in his own way. Eliphaz counsels his acceptance of the chastening. Bildad has some stinging words to say; he is sure the good succeed and only the wicked suffer. Zophar is less kind in his tone than either of the other two; the patriarch retaliates: "Ye are physicians of no value," and then he adds in one of the supreme sayings of Scripture: "Though he slay me, yet will I trust in him."

The curtain falls, and then rises on a second series of dialogues by the same friends, Job retorting, and at times speaking under deep resentment. Through it all, the author of the poem is skillful to make his purpose clear, and never loses the thread of the argument. To bring it to a point a new speaker is in chap. 32 introduced, Elihu, the Buzite, and new light is cast on the meaning of the mystery. Suffering has an educative value. It opens the eye of foolish man to see many things in a truer light. "God is mighty and despiseth not any ..Who teacheth like him?"

Then out of the whirlwind God speaks to Job. "Who is this that darkeneth counsel by words without knowledge? Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. The final arbiter has spoken, and all is well. Job feels the Almighty is his friend, and that in his hands he is safe. Behind all the forces of nature he sees that God is working, and he need not fear.

The problem is not solved; there is no answer. But what is even more astonishing, there is no question. The personal revelation of Jehovah has hushed Job's complaint.

The epilogue is in keeping with the poem. The author, with his dim knowledge of the future, still

unrevealed in Christ, could not say that Job was carried into paradise. So he assures us that the good do not always suffer. The afflictions of the righteous are many, but the Lord delivereth him out of them all. Prosperity comes back to Job, for he is now its master and not its slave; and he is richer in soul than he is in sheep and oxen. The enigma is not solved, but it is brought nearer to solution. Job has "acquainted himself with God and is at peace." He has found the secret of all saintly lives.

EVOLUTION VERSUS THE FALL OF MAN

Is it possible to believe in Evolution and the fall of man?

According to the doctrine of evolution, man's history has been a continual progress, a steady ascent, and in its course he has already passed through three stages—the animal, the savage, the civilized man. And he is still advancing, and "we know not yet what we shall be," what heights the race shall by-and-by attain. The doctrine is thus a gospel of illimitable hope, but it seeks to involve disastrous consequences for Christian faith. It rules out the idea of a fall, and if there was no fall, there was no necessity for redemption. To my mind, however, this is an illegitimate conclusion, and it errs in (1) misconceiving the Scriptural doctrine of the fall, and (2) ignoring the limitations of the scientific interpretation of man's origin and history. Mere suggestions is all that is possible here.

1. The significant fact is that the Scriptures nowhere teach that God created man perfect. The primitive state was innocence, not perfection. The distinction is important, and the analogy of the individual and the race illustrates it. Childhood is the season of innocence, but not of perfection. The latter is the final stage, and it is attained through the discipline of life. It is the fruit of experience, the crown of conflict. And the race, too, had its childhood, its season of innocence; but that was only the initial stage. The long ordeal of history lay before it, and the purpose of the creator was that humanity should grow from generation to generation toward the perfection of full manhood. That growth, in scientific phrase, is the evolution of the race, and the fall was a departure from the purposed course, a frustration of the normal process.

2. Science has its obvious limitations. It takes cognisance simply of things as they are, and investigates their genesis and relations. Beyond this it cannot travel. The scriptures affirm that at the outset of the long evolution of humanity there befell a catastrophe which has affected all its subsequent course; and this affirmation science is not qualified to dispute. Just as the art-critic deals with Michelangelo's "David" as it is, irrespective of the mischance which befell the rough block of marble and frustrated the original design, so of the scriptural affirmation the man of science can only say: "Of that I know nothing. It is only things as they are that lie within my ken, and I cannot tell what may have preceded and determined them." The question is whether there is reason for the scriptural affirmation and it seems to me that there is.

(1) The presence of disorder and suffering in a universe so marvellously constructed. Science furnishes no explanation, but, according to theology, these are not defects in the cosmos, but dislocations due to the intrusion of an alien force. The will of God is the law of the universe, and it is because humanity has got out of line therewith that its history has been so disastrous.

(2) The testimony of our moral nature. On a merely scientific view "sin" is simply the necessary imperfection of an incomplete development. "One," says Marcus Aurelius, "who objects to the bad man sinning is like one who objects to the fig-tree bearing juice in its figs, infants crying, the horse neighing, and other necessary things." But then how is it that our imperfection awakens in us a sense of guilt, and the sight of a purity beyond our own is felt as a rebuke? "There is," says Erskine of Linlathen, "a deep melancholy in the highest order of natural beauty and a holiness. It seems to recall the original state of man, and to reproach him, and yet to compassionate him for having lost it." It is no condemnation of the doctrine of the fall that it involves a break in the evolutionary process. There are other breaks. There is, e.g., the presence of life on the earth, which after two centuries of scientific investigation remains confessedly an unpenetrated mystery. Life was not evolved; it was imparted from without, according to Harvey's maxim, omne vivum ex vivo. The truth is, as it seems to me, that, however true the theory of evolution may be as an interpretation of the normal mode of the genesis of things, it is an exaggeration to claim that it is all-sufficient and invariable. The entrance of life is one indubitable interruption of the process, and the hypothesis of another through the rebellion of man's will against the will of God is to my mind not.

THE LOAD AND THE KIT

Galatians 6 1-10

1. This passage must be divided into two; it should not be treated as a homogeneous paragraph. The first passage, which really begins at verse 25 of the preceding chapter, ends with verse 6. In it the apostle lays down the rules to which those who try to live according to the Spirit of Christ must conform. Verse 25 is a general exhortation verse 26 a warning against the anti-Christian spirit, and verses 1 to 6 give the actual positive rules. The second part—verses 7 to 10—has a different theme. It directs the reader's thoughts to God, sets forth the solemnity of his unerring judgment, and exhorts to unflagging zeal in good works, not only towards fellow-Christians, but towards all.

2. The teaching of the first of these two passages, rich and full as it is, despite its epigrammatic expression, may be summed up in the apparent paradox of verses 2 and 5: "Bear ye one another's burdens, and so fulfill the law of Christ for every man shall bear his own burden." This is not a real paradox, for the word "burden" does not mean the same in each case. The Greek original has not one word, but two. The first burden is baros—a heavy load. The second is phortion—a pack or kit, such as a soldier bears upon the march, his accoutrements and impedimenta. It is this second word that Christ uses to describe the

burden which he lays upon his own disciples (Matt. 11 30): "My burden is light." It must also be noticed that the sentence, "Bear ye one another's burdens," means helping in the bearing of a burden, not taking it away altogether. "It signifies lending a hand to help by lifting heavy loads. This does not involve transference of the burden..... but Christian love must ever be careful to relieve each in turn when overtaxed by crushing loads."

3. What is the crushing load which we have to help one another to bear? There is only one crushing load known to the Gospel. The loads that most people feel so burdensome seem very light and unimportant to the apostolic believers—poverty, sickness, mockery, persecution. Jesus, indeed, taught that these things were rather grounds for rejoicing (Matt. 5 1-12). The thing that Paul himself had found to be an utterly insupportable burden was sin and its guilt. It was this that drove him to Christ, and wrung from him the despairing cry: "O wretched man that I am, who shall deliver me from the body of this death?" (Rom. 7 24). And obviously it is just this that he is writing about here. "If a man be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness." "Overtaken" here means "caught in the act." The point is that if one of the brethren be suddenly shamed before the whole church by the discovery of some wrong doing for which no excuse may be made, and as to which no denial is possible, he shall be dealt with lovingly, leniently. We are reminded at once of how Jesus acted toward someone thus caught "in the very act" (John 8 2-11).

We may see a profound truth here. This burden of guilt we are to share. There must be no trace of self righteousness. What flames up terribly in one is a warning as to what may lie smouldering in another. Sin is not only individual, it is social. It does not only concern the sinner; it concerns the race. All who are in touch with any wrongdoer are involved in his sin. The shame and guilt is reflected upon them. They must repent with him, confess with him, and bear his burden. And here some light is thrown upon the burden of sin that our Savior bore for us all, who "bore our sins in his own body on the tree."

NEWTON H. MARSHALL.

THE CARE OF THE SICK

There are persons who instinctively shrink from scenes of sickness and suffering. Nervous, sensitive, flat-chested, and small-waisted, they are easily wearied, easily shocked, easily disgusted, easily discouraged. They have little soul, and little sympathy, and are much more inclined to follow the priest and the Levite as they pass by on the other side, than to imitate the kind Samaritan in relieving the distress of the helpless.

But sorrow is the lot of man, and those who will not look upon the afflictions of others are very likely sooner or later to have sorrows enough of their own. Sickness comes to every home, death enters every door. And when those times of pain and sickness come, it is of the utmost importance that some one there possess steady nerves, a patient, sympathetic and tender heart, gentle hands, and the experience which only comes through acquaintance with sickness and practical training in sick-bed ministration.

Just here those people whom we have described utterly fail. Their children are sick and they know not what to do for them; their friends are ill and they send frantically for the doctor, sometimes calling needless aid in cases of trifling ailments, and at other times seeing their dearest friends taken from them and feeling that they are powerless to help or relieve them.

Had the time spent in trifling, in gossiping, and amusement, been devoted to sick-bed visitation and ministration; had they devoted their days and nights to the relief of the helpless and distressed; their day of sorrow would have found them thoroughly equipped for the work imposed upon them, and instead of weeping over little graves that hide the treasures of their hearts, they might be rejoicing in the joys of motherhood, with their children like olive plants around their tables.

Service done for God and humanity brings its own reward, and one of the chiefest of earthly rewards for ministration of the sick and relieving their distresses, is the acquirement of that knowledge that stands us in stead when the shadow falls in our own homes, and enables us to minister to those who are near and dear to us, as successfully as we have ministered to strangers who were in suffering and distress. This is the earthly blessing; there is one still greater. In the day when Christ shall come he shall say to some, "I was sick and in prison, and ye ministered unto me,... ... Come, ye blessed of my Father, inherit the kingdom."—The Christian.

"The square of life is a straight conscience—always use it."

"When the tree is fallen men rush to it with hatchets."

"The mill cannot grind with the water that is past."

One who is ambitious to get more than belongs to him is very likely to lose what is rightfully his. In stealing his brother's blessing, Jacob lost his home, and all its happy intimacies, for many years.

Love is the life and sunshine of life. We are so constituted that we cannot enjoy ourselves or anything else unless someone we love enjoys it with us.—Sir John Lubbock.

Think yourself miserable, and all the good things life can give will be unequal to making you anything else. Believe yourself happy, and all the disappointments and vexation to which the flesh is heir, cannot make you unhappy. "As a man thinketh in his heart, so is he."

No worker has a right to be content with his place in life unless he believes that he is doing the best work of which he is capable. A born shepherd makes a big mistake if he frets because he is not filling a bigger place. But it is the worst of all mistakes for one capable of great service to give his energy to work which another of far less capacity could do as well.

Walter Tomlinson
1080 Mosely

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) **and the restitution of** all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the **Kingdom** of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of **Christ** (Luke 19:12-15), who will be **King of kings** (Rev. 19:16), and the saints conjutors with Him in the government of **the nations** (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); **the immortalization** of the righteous (1 Cor. 15:52-58); **the final destruction** of the wicked (Psa. 37:10, 20); and eternal life **only through** Christ, the Life-Giver (John 3:16; Rom. 6:23). **Also an** understanding of (Rom. 10:14-17), and belief in, **the gospel** (Rom. 1:16), repentance (Luke 13:3), and obedience by **Baptism** into the name of Jesus Christ, as prerequisites to the **remission of sins** (Acts 2:28), followed by a life of growth in **knowledge**, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); **and all other truths** of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HIGGINS, Editor.

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MY BROKEN HARP

S. A. Chaplin

"The heart harp is broken,
Its song-strain is still."

I cannot sing with grief oppress,
Harpstrings too broke I see;
Then tune your harps, ye seraphs blest
And sing a hymn for me.

Of one my grief-surlt soul would plaint,
The Lamb of Calvary,—
But music dies when heart is faint,
O angels sing for me.

From feet and hands, from head and heart
The crimson streams flow free
From nails, from thorns, from spear-shaped dart,—
O chant this agony.

Attune the trembling chords you string
To sorrow's tensest key;
'Tis dying love you sing
If you shall sing for me.

"'Tis finished!" Hear that piercing cry
Come from the blood-stained tree;
As those he loved were standing by;
O plaint sad notes for me!

From eyes that watch the stone-closed tomb
The bitter torrents flow;
The Prince of life is in that gloom;
Sing solemn- softly- slow!

O wail that love without a bound,
Wail like the moaning sea;
My broken lute can give no sound,
O sing that love for me.

But O!—He's risen from the dead,
You now his glories view,
With golden crowns upon his head,
Sing peans now his due.

When 'cross the desert's blistering sands
Through gates of pearl I go
To join your choirs, celestial bands,
I'll have my harp I know.

When o'er the city's gold-paved street
I walk from death made free,
'Twill be with glory sandled feet
Then you will sing with me.

Then I will sing my sufferings o'er,
My harp new-stringed shall be;
Then, seraphs, on that blissful shore
I'll join your melody.

It is a difficult think to talk aright; so much so that "if any man offend not in word the same is a perfect man; and it is said to be easier to tame every species of animals—birds, fishes and even serpents—than to tame the tongue.—Kirk.

PRAYER

Our Father, we bless thee for all thy mercies in the past. We trust that we are gathered together in thy faith and fear, and not without the presence of thy Holy Spirit. May we each come in the name of Jesus Christ, and so find that he is in the midst of us. Breathe holy desires and loving thoughts into all our hearts and minds. Help us in each act of worship, enlighten us as to the knowledge of thy holy will and revealed truth. Be with us when we try to meditate upon what thou hast shown in thy word. Hear us, we beseech thee, and in thy mercy be near us, and bless us, for our Savior Jesus Christ's sake. Amen.

NO OTHER WAY

S. Roxana Wince

There he hung on the cross; he who was to redeem Israel and to be their glory; to be a horn of salvation for them in the house of David, to save them from their enemies and from the hand of all them that hated them. To perform the mercy promised to the fathers and to remember the holy covenant. The oath which the Lord God swore to Abraham and to be a light to lighten the nations.

Can all this be accomplished now, when his enemies have seemingly conquered? Is there any hope for poor Judah or for their brethren of the scattered tribes? Any hope for the world at large that they, too, through the saving of these children of Abraham, may be nationally and individually blessed? It does not look so. But Jesus is not disturbed. He calmly commits his mother to the care of the beloved disciple who had been wont to lean on his breast. And when the taunting words, "He saved others, let him save himself if he be the Christ, the chosen of God;" "He trusted in God, let him deliver him now, if he will have him;" "Let Christ, the king of Israel, descend now from the cross that we may see and believe," were flung at him by the passersby, the soldiers and the dastardly scribes and chief-priests, he made no response. He knew that the only way to prove his Messiahship and his right to the throne of Israel was to stay where he was. "As a lamb, led to the slaughter, and as a sheep dumb before her shearers, he opened not his mouth." God would deliver, would save, would prove him to be his chosen, but the demonstration would come in other ways.

The nails must still hold his hands and his feet. He cannot come down. He would not if he could, not even to answer the blasphemous challenge of these mockers. He cannot because he has himself elected and been elected of God to make atonement for the sins of the world. He knows that the life

of man is in the blood, and that sin has poisened the blood and brought decay and death upon the race, and that this being so, only the blood of a sinless victim can cleanse the life-giving currents, because only through such an one, on conditions of faith and obedience, has God promised to wash the poison away.

He cannot come down, not even could he thus prove his Messiahship and force belief upon the taunting crowd. "His hour has come." "The fulness of the times," has been reached. The lines of chronology that point to his "cutting off" all converge here. There can be no delay. The words of the prophets cannot be falsified. All must be fulfilled to the very jot and title." Whether these men believe or not, he must die and die on time. Not else can Israel be redeemed and salvation reach to the ends of the earth.

Not else can a people be taken out of the nations for his name to rule with him for the endless ages. Not else can the dead be raised and the kingdom come. Not else can God's will be done on earth as it is done in heaven, sin and death come to an end, and the nation of Israel be established again in her own land under a government that will be as enduring as the ordinances of the heavens.

For if the "set time" goes by, what trust would men have in him or in the words of the prophets? The veracity of his Father is at stake; if he die not on time he is not the Messiah, nor the Son of God as proclaimed at his baptism and by the miracles he was able to perform, and no other Savior can be looked for.

No other way. At noon darkness overspreads the land. There is no eclipse for the moon is at her full. God is speaking. Amos 8:9 is being fulfilled, yet frightful and unaccountable as it is and portentous of "the bitter day" when "the land shall tremble and everyone mourn that dwell therein," and "be cast out and drowned as by the flood of Egypt." The mockery goes on. In the gloom Jesus momentarily loses the hitherto felt sense of God's presence and cries out in surprise, "My God, my God, why hast thou forsaken me?" But his trust is not shaken; God is still his God. It is only the "why" of this bitterest part of the cup that he does not understand. It is a part of the wages of sin that he, the sinless one, must drink. God hides his face from sinners. They are forsaken and they know "why." They cannot utter the cry of Jesus in their dying hour, for his "is the cry of conscious innocence." They cannot say "My Father," for they have not made him such, and there can be no hope in their death, nothing to cling to, no house of character built on the rock to vindicate them in the court of heaven.

Jesus was left of the Father to die, but he could stand "on his unsullied allegiance to heaven," sure the light would return.

The cry was made at the ninth hour, the hour of the evening sacrifice; and David assures us in Psalm 22:21, 24, that God did hear this cry of his afflicted Son. And so he did for another cry follows, and this time it is the shout of a VICTOR: A loud, exultant shout, that says, "It is finished! Father into thy hands I commend my spirit!" and he bows his head and dies.

The supernatural darkness had continued up to this time, and now "the veil of the temple is rent in twain from the top to the bottom, the earth quakes, and the rocks are rent. The Father's will has been done. The prepared body has been offered. God has had no pleasure in sacrifice and offering and burnt offerings and offering for sin, and the rent veil shows that these are to be taken away; that the Sinaitic Covenant is to be superseded by a second covenant, established on better promises.

Oh what reason for that dying shout, "It is finished!" The way—the new and living way into the holiest is open now! It has been consecrated by the blood of Jesus! With the law of the new covenant written on our hearts and minds, and our sins remitted there is no need for any farther offering, and we can have boldness to enter into that holiest of places in full assurance that we will be accepted. The testament is of force now, for the testator has died. "For where a testament is there must of necessity be the death of the testator." In no other way can the promised inheritance of eternal life and land become theirs who were under the first testament, or ours who are under the new.

No other way! Other men die and their sons and their daughters take the inheritance according to the terms of the will, but death comes to them as the natural sequence of sin. But in the case of Jesus it was different: his death must take the form of a sacrifice; he must make an offering of himself, must take the place of the passover lamb and become our passover; the slain victim, that, having been laid on the altar, constitutes him a priest forever after the order of Melchesidek, able to put away sin and to perfect forever them that are sanctified.

The disciples thank that all is over. They have not taken in the meaning of that shout of triumph. "It is finished!" Do not see how God is glorifying his Son, even in his death. Jesus had not come down from the cross to convert the mockers, but he has already made converts of the centurian and others. He has been lifted up, and the beginning of the prophesied drawing of all men unto him has began. And other demonstrations of his Messiahship are to follow. The graves of many of his saints had been opened by the earthquake, but they had not yet arisen, and did not rise until after Jesus awakened and called them forth by his mighty power. They were "the wave-sheaf" "the first fruits of the great harvest that Jesus is to reap through his sufferings and death. They were not raised to die again, as was Lazarus and the son of the widow of Nain, but came forth to immortal life, to become witnesses in Jerusalem to the resurrection of Jesus and to his power to raise the dead. They were clouds about him when he ascended to heaven, and will be clouds about him when he returns.

Jesus has been declared to be the Son of God with power, by his resurrection from the dead. Thus was he glorified, his power being shown by the rising up of that sleeping host in answer to his call.

Death could not hold him because it had no claim on a sinless being. He tasted death because it was the only way to rescue man, and to destroy death and him that hath the power of death, that is the devil.

"Declared to be the Son of God with power;" first of all to those very scribes and pharisees who

had set a watch over his tomb, and by the very soldiers who had composed the watch. What can they make of the earthquakes, the darkness, the stone rolled away, of the shining angel, of the opened graves and the risen dead? Nothing. They will not even now believe, but try to conceal the fact of the resurrection by a lie.

They have chosen. They will have no king but Caesar, and God has allowed Caesar to be the king of the Jews unto this day, cruel and murderous as his kingship has been.

Nor would the disciples believe though told so often that Jesus must suffer and rise from the dead the third day. They only mourned and wept, and finally—went a fishing! The women assured them that they had actually seen their Lord, that the tomb was empty, the grave clothes there and a mighty angel within. They would not believe till they had seen for themselves; and even then, some doubted. But facts are stubborn things. The nail prints and the sword thrust were there, and Jesus could recount all that had happened in their journeyings together. He could expound all that the scriptures had said concerning him, that "Thus was it written and thus it behooved Christ to suffer, and to rise from the dead the third day," and that repentance and remission of sins should be preached among all nations, beginning at Jerusalem, and they being the witnesses of these things must be the very ones who were to testify as to what they had seen and heard.

They ate and drank with him after he rose from the dead and believed at last. Many infallible proofs being given them during the forty days that elapsed between his resurrection and ascension. But he did not promise them an easy road.

The only way to the kingdom is the royal one of the cross.

He had suffered and they must suffer. They must consider him who had endured such contradiction of sinners, lest they be weary and faint in their minds, for they will be hated of all men for his name's sake. Their names will be cast out as evil; the loss of all things will come as the result of confessing him.

They will be betrayed into the hands of sinners, just as he was betrayed; will be thrown into dungeons, be tortured, be mocked and spit on and put to death. But as there was no other way for him to attain to the glory of the resurrection state, so there is no other way for them. "The blood of the martyrs is to be the seed of the church."

"Flung on the heedless winds,
Or on the water's cast.
The martyr's ashes watched
Shall gathered be at last;
And from their scattered dust,
Around us and abroad,
Shall spring a plenteous seed
Of witnesses for God."

In making an offering of himself on the cross, Jesus became a high priest after the order of Melchesidek, opening the way for us by his mediatorship into the holy presence of God. And we too, must make an offering of ourselves for his service if we would become priests unto God and reign on the earth. Not yet is the road we are called to travel quite so perilous as to life and property as was that the early Christians were obliged to walk. But its perils are just as many and as real, and perhaps more dangerous because unseen and unrealized. The devil is not asleep. If he cannot destroy the Christian by sword and by flame, he will allure him away from God by entangling him in the net of pleasure, undermining the foundations of his faith, or by leading him to bow to the gods of Rome and of heathendom.

To stand for God now requires just as much courage as it did in the days of old. And it will require more as the days go on. We too may be called upon to recant or to die for Jesus' sake. Already our friends caution us to hush our voices to whispers when passing along the streets, if we would talk about Rome. So great has the fear of her become. And well may they be afraid for whoever dares speak out does so at the peril of his life. Many a good man mysteriously disappears in these days, and is never heard of again. Rome still has her dungeons, her bullets and her knives. If she cannot stifle the voice, or force the man to do her bidding, she will kill, as she recently tried to kill the noted lecturer and protester, Jeremiah J. Crowley, in Oelwein, Iowa, and another well known lecturer in Pittsburgh, Pa. Yet we must protest against this wicked power, that is making our people a race of criminals, drunkards and degenerates, though we die, for our protesting.

The Pope of Rome is the antichrist, and all that dwell on the earth, whose names are not written in the Lamb's book of life, have worshipped him—even Queen Victoria and our Presidents bowing the knee by sending him presents and ambassadors and by submitting to his will. The Roman Catholic Church in its organization is an exact image of the beast or of pagan Rome. If we worship that image we will be compelled to drink of the wine of the wrath of God.

Let us arm ourselves to suffer. There is no other way. If we must go to the stake, there is life beyond. After the cross the crown; victory even in death, we shall be saved, Israel will be redeemed, Judah be freed from the yoke of Caesar, and all nations be blessed despite of Rome.

Jesus is coming. Be faithful unto death.

A SERVICE OF LOVE

2 Cor. 5:14

I ask your earnest and prayerful attention for a short time to the words of the spirit in the second epistle of Paul to the Corinthians, 5th chapter and 14th verse: "For the love of Christ constraineth us." This practically teaches us that love is the motive power of the gospel. And I trust that most of us present realize more or less that love was the bait that enticed us into the gospel net. The principle that like begets like, holds in this case also. Love begets love, and hatred begets hatred, and so of other traits. It is evident from this and preceding chapters that adversaries of Paul had reproached him for his fervor and zeal, and had called him a fanatic or madman. But he tells them in this connection that the conduct which makes him appear to them as beside himself, was for the good of the church. Listen to him at the 10th verse: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men, but we are made manifest unto God; and I trust also are made manifest in your con-

sciences." Strange, but true, these people after being called out of darkness into God's marvelous light by the glorious gospel of the grace of God by the apostle, and profess to have found pardon and peace and reconciliation and adoption, turned against the faithful and earnest messenger sent to them by God, and thought evil of him, and misconstrued what he did, and the manner of his doing it. What a sad change had come over them since they accepted the message he delivered to them from God with hearts swelling with gratitude and love, and fairly hung upon his lips. Ah, a sad change, indeed. The apostle had not changed; he was still the same faithful Paul. The truths he taught were as divine as ever, but their appetite had been vitiated. We sometimes hear it said that when a hungry person is offered food he never enquires who cooked it. Poor Paul, those who should have testified of the favor of God received through his instrumentality, had turned against him. The apostle proceeds to say: "For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. For whether we be beside ourselves, it is to God; or whether we be calm and deliberate, it is for your cause." Now follows the spring of all apostolic motives and actions: "For the love of Christ constraineth us." As if he had said: "We vary our methods to meet varied conditions, but the glory of God and of Christ is always the chief end in view, and next to that is the everlasting benefit of the church, it is your cause, on your behalf." The love of Christ constrained them to act thus. Here follows the reason why the love of Christ constrains: "Because we thus judge that if one died in behalf of all, then were all dead." Under sentence of death, and in the sight of God virtually dead. "And that he died, he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again on their behalf, so that we from this time, respect no one on account of flesh; and even if we esteemed Christ on account of flesh, yet now we no longer thus regard him." But for the assurance of the Lord himself that Paul was his chosen vessel to bear his name before the Gentiles, and Kings, and the children of Israel—yes it would almost make us tremble to hear Paul talk thus about Jesus— that they no longer esteemed Jesus on account of flesh, but for this assurance of the Lord Jesus himself. We being present would feel like gently laying our hand upon his shoulder and saying: "Brother Paul, be careful or you may go a little too for in that direction." Ah, but Brother Paul was grandly equipped for his mission. He knew how far in that direction he could go. He could go, and did go the whole length. His statement is absolute and unlimited: "So we from this time respect no one on account of flesh;" even Christ being not excepted. But Paul, we would like a little more light on this subject. If it be not considered as prying into things belonging only to God. Paul is only too happy to explain. He anticipated this question and prepared his answer on the spot, and put it on record for us before he finished his sentence. Yes, the reason why is given in the same sentence. It begins with the preposition "for;" "If we esteemed Christ on account of flesh, yet now we no longer thus regard him, for if any man be in Christ he is a new creation; the old things have passed away, behold they have become new; but all things are from that God who has reconciled us to himself through Jesus Christ, and has given to us the ministry of reconciliation, namely that God was in Christ reconciling the world to himself, not counting to them their offences; and has deposited with us the word of the reconciliation." Doubtless this statement regarding the flesh of Jesus and others will bring to mind the statement of the Lord himself regarding flesh, in John 6:63: "The spirit is that which makes alive, the flesh profits nothing, the words which I have spoken to you are spirit and are life." They were the words of eternal life; the words which must be believed and obeyed in order to secure eternal life. The flesh may be very good in its way, but there is no eternal life in it, be it ever so good. Does this view of the matter help you to realize what the significance of Christ's obedience unto death means? Does it bring close home to you the fact that he was tried in all points like as we are, yet without sin? Does it constrain you to love him more when you think what the tremendous result of sin on his part would have been? Does it draw you up close to the foot of his cross when you remember that the world's redemption hung upon obedient flesh, disciplined flesh, tried flesh, in the very crisis of the world's destiny? And when you realize that it was he who was made in all things like unto his brethren, that was left alone at the trying hour and brought forth the cry "My God, my God, why hast thou forsaken me?" What if when left alone, and reviled he reviled again? Would the world have had a redeemer today? What if he had not committed himself to him who judgeth righteously? What if he had taken matters out of the Father's hands and in the agonies of death, tried to avenge himself? Would the world of mankind have a redeemer today?

But I think the answer of Paul why we, as the church of God or household of faith, should not know any man after the flesh, should occupy our attention a moment longer. It says: "If any man be in Christ Jesus, he is a new creature, old things are passed away, behold all things are become new." This is why we should not know any man after the flesh. But what does it mean, to know no man after the flesh? I understand to know any one according to the flesh is to know him merely according to his human individuality, to know him as men know him and judge him by what he is, and does in the flehh, not by what he is according to the spirit, as a Christian as a new creature. Jesus lived and suffered in the flesh; but he was declared to be the Son of God with power. The power of an endless life took possession of him so that he now lives by God; he is the Lord, the spirit, the fulness of the Godhead bodily dwelleth in him, he is the overcomer, the Prince of Life, the only name under heaven by which men can be saved; the name which is above every name, and to which every knee shall bow.

The other part demanding attention is this: "If any man be in Christ Jesus, he is a new creature." Physically this is not yet a fact, but morally it is a fact. The renewing of the mind is pre-

paritory to the physical transformation to take place when Jesus comes; and this moral body is changed in a moment to an immortal body, made like Christ's glorious body. In Christ, then, the moral transformation has taken place, and the legal status of such an one is that of a joint heir with Christ--an heir of God. To secure the inheritance promised to come into possession of it, involves faithfulness to the end of mortal existence, or to the coming of him who is heir of all things, he through whom we inherit, by reason of our relationship to him.

And here, brethren and sisters, the question crowds upon our notice: Are we at this moment new creatures, or old? That means: Have old things passed away? Have all things become new? These are questions that involve eternal things. I have no doubt but we all agree that the love of Christ was the power that God in the gospel of his Son employed to draw us to himself at first; but perhaps that took place, from one to more than forty years ago. How is it today? Has it lost any of its constraining power over us? I remember reading of Dr. Doddridge entering a condemned prisoner's cell with a reprieve or pardon that he had obtained for him. The poor man fell down at the doctor's feet and said: "I will be yours sir! Wherever you go, I am yours. Sir, every drop of my blood thanks you for you have had mercy upon every drop of it." Every one of us who have named the name of Christ should know something of a similar experience; something of the blessedness of him whose iniquities are forgiven, and whose sins are covered; the blessedness of the man to whom the Lord will not impute sin (Rom. 4: 7, 8). In view of the vastness of the love of Christ, in view of the emminence of the times, and all the vast privileges enjoyed by the adopted children of God, in this life, and the exceeding riches of God's grace stored up in Christ, and to be disbursed in the ages to come, we can only be faithful to ourselves to say nothing of other considerations—Godward and Christward, by examining ourselves to see this very hour whether the love of Christ is gaining more and more power over us, and enabling us to bring thoughts and actions into more complete subjection, or whether it's benign influence is growing less and less. I know of only one divine way to test this matter. Jesus says: "Ye are my friends if ye do whatsoever I command you" (John 15:14). Before we can keep his commandments we must know them. And in order to know them to any purpose, we must remember them. The fearful importance of this matter is seen by consulting 1 John 2:14. This teaches precisely the same as the preceding passage: "He that saith, I know him, and keepeth not his commandments, is a liar." One of these commandments is: "Bless them which presecute you, bless and curse not" another says: "Dearly beloved, avenge not yourselves, but rather give place to wrath," why not? First, because it is forbidden. Second, because it is written: "Vengeance is mine; I will repay, saith the Lord." If we try to avenge ourselves, we assume God's prerogative in the first place, and in the second show that we cannot or do not trust him to do as he assures us that he will do.

Again, Jesus says his sheep hear his voice and he knows them, and they follow him. Is that so? Do his sheep follow him? Do we follow him? If not, are we his sheep? If not, what are we?

In 1 Peter 2:19 we read that it is "Thankworthy if a man for conscience toward God endure grief, suffering, wrongfully, ... and if when ye do well, and suffer for it, ye take it patiently this is acceptable with God." How so, beloved Peter? Hear his answer: "For even hereunto were ye called." Called to suffer for doing well and to take it patiently because this is well pleasing and because even Christ suffered on your behalf, leaving you a copy, so that you may follow in his footsteps who committed no sin, neither was deceit found in his mouth, who being reviled did not revile in return, suffering, he did not threaten, but delivered himself up to him who judges righteously. Brethren this is a flesh crushing example! Could we but reach this one point. Just turn all such things over to him whose prerogative it is to deal with such things, and who only can judge righteously, and who will assuredly judge righteously, and promises to avenge all wrongs, we would lose the heaviest of our trials, and make rapid progress upward and onward in the divine life. These are but specimens of a hundred other commandments that we should not fail to acquaint ourselves with, with a view to obeying. And need I say it is a question of life or death. To neglect them is to despise them, and the word went forth ages ago that despisers of the word shall be destroyed.

There is one thing certain, that if when the last sands of Gentile times are running out, the constraining power of Christ's love is waning, it tells a sad tale of neglected prayer and watchfulness, it shows that our visits to Gethsemane and Calvary where all the love of God and of Christ seems to concentrate, have been few and far between. One moment's reflection should convince us that the incentive to love has not diminished one iota; nay, rather it increases more and more as the day approaches; and our debt of love and gratitude is ever growing, and it becomes us to render to God the most affectionate obedience and unceasing praise for the manifestations of his infinite love. Oh, if unhappily any of us are sleeping on the edge of a volcano that may engulf us at any moment, may we wake to righteousness and sin not. May we revive the times that remain before it be too late, and we have to take up the woeful lament: "The harvest is past, the summer is ended, and we are not saved." God help us all to escape this fearful storm, and share the great salvation so graciously offered. Amen. M. JOBLIN.

If you don't believe in yourself, your work, and your future, don't expect anyone else to have confidence in you. Enthusiasm is your best asset. Use it.—Lloyd.

It is not money that even the poorest have most need of; and it is not money at all, but sympathy, which all classes need—the true sympathy which gives us insight into their condition and prompts us to bear their burdens, whatever they may be.—Marcus Dods.

THE RESTITUTION

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PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

OHIO CONFERENCE REPORT

The Ohio Conference of the Church of God met at the fair grounds at Springfield, Ohio, Aug. 6 to 10. Those that have been permitted to attend the conference at Springfield this or former years, are aware that this is a very suitable place to meet. The weather was very fine, making camp life, as it were, more endurable for those unused to it then when we have met later in the month.

We wish to say, for the benefit of those not having had the privilege of meeting with us in person but only in thought, that the fair grounds is located southwest from the center of town, probably about one or one and a quarter miles. The meals were served in the dining hall, and to say the least, were very good, showing those that had this part to look after had been well qualified.

The sisters occupied the second story of the dining hall for sleeping quarters, while the brothers occupied what seemed to be the art hall, a very comfortable place. The meetings were held in another building.

Our program was not carried out as to speakers exactly as published, because of the absence of Bro. Anderson most of the time, owing to sickness in his family. We understand that the babe, as this was the sick one, seems to be on the road to recovery, and we sincerely hope and trust that we have been correctly informed. Brother Anderson and his wife have the entire sympathy of the Ohio Brotherhood, I feel safe in saying. However, we had the pleasure of again hearing him wield the sword of the spirit in no uncertain sound to the edification and encouragement of all present.

Brother Almus Adams of Nebraska, was again with us, and in his usual able and convincing way, spoke to us a number of times. We certainly enjoy hearing Brother Adams, and trust, should the Lord not come, we may have the pleasure of his company at future conferences. May God be with him and guide him in his work in spreading the good news of the kingdom.

Every one, both member and alien, seemed to very much appreciate the carefully prepared discourses of Brother Huggins. It seemed to me I had never before appreciated the masterly way he presents his subjct so much as at Springfield. Brother Huggins certainly should have the cooperation of the entire household of faith in that effort he is putting forth in spreading God's word, both at the desk and through The Restitution. At least don't hinder him. Probably I can more fully appreciate the effort necessary to edit a paper than some of the brethren, being associated with a daily newspaper on the business end, and I assure you, from what I know, it is no small task to take care of the editorial end. And on a religious paper it is all the more important that the editor exercise judgment in the selection of his matter. May God give him the wisdom of the spirit in his labor.

Last but not least, we were delighted to hear our new Brother Alldridge from Cleveland boldly stand up and proclaim the word. He favored us with several discourses, very scriptural and most ably delivered. We trust and pray that our new brother may remain steadfast and run with patience the race that is set before him. We believe he will have many trials, especially so as having been a leader in a body alien from the commonwealth of Israel and stranger to the covenents of promise. He will have much more to overcome than one who has been lead. May he show himself a workman that need not be ashamed, and be among the overcomers.

In short, all performed their part, however small, above reproach, making the meeting in Springfield a very pleasant gathering, and we trust the efforts there will be to the honor and glory of God, and result in strengthening the brethren both in unity and faith, and encourage them to more earnestly contend for the faith once delivered to the saints and to shun error and those holding it.

The folowing officers were elected for the coming year: W. S. Tomlinson, Pres.; David Beck, Vice Pres.; W. C. Heacock, Sec.-Treas.; Henry Juergensen, Chairman; Chas. A. Goss and N. S. Westfall, Conference Committee.

Respectfully submitted,
W. C. HEACOCK, Sec.

OBITUARY

Sarah M. Patterson was born Aug. 10, 1846, at Sycamore, DeKalb county, Ill., and died at her late home in Clarksville, Iowa, June 29, 1913, aged 66 years, 10 months and 19 days.

In 1863 with her parents she came to Butler county of this state. On April 15, 1866, she was united in marriage with A. Seitz, and to this union were born five sons, four of them with the husband survive her. The sons are W. H. of Portland, Oregon and Fred, Forrest and Earle of Clarksville, Ia. A son Frankie proceeded her in death twenty-two years ago.

The funeral services were held from her late home on Tuesday afternoon at 1:30 o'clock, conducted by George Moyer and burial took place in beautiful Lynwood cemetery.

The subject of the above sketch was my beloved companion who has traveled life's uneven journey with me for nearly forty-seven years. We built a happy home and now when we most needed each others company we have to be parted and I am left to go the rest of the journey alone as all of my family have gone to make homes for themselves, the last son having married since his mother's death.

It is a great comfort to me that my children are all good to me and I can have a home with any of them but it isn't as it used to be. The light of the home has gone out never to be lighted again in this life, but thank God for the promise of meeting again when Jesus comes to raise the dead and change the living and give eternal life to his faithful ones.

Wife has been a faithful member of the church of God for over thirty-five years. Although she was sick a long time she bore her suffering with patience, often praying "Come Lord Jesus and come quickly." I'll not have many years to wait and if Jesus does not soon come I too will go down under the power of death to be laid by her side. I would prefer the former but am ready for the latter.

Your brother in hope,

A. SIETZ.

THE RISE AND PROGRESS OF THE MYSTERY OF INIQUITY

An Historic Outline of the Departure which Has Been Made in Christendom from the Simplicity that Is in Christ, Extracted from Several Sources.

Second Century

The sign of the cross.

Anointing with oil at baptism.

Infant baptism, and sponsors.

Praying toward the east.

Various festivals and feasts.

A distinction between bishops and presbyters.

There were four orders only in this century namely: bishops, presbyters, deacons and readers.

Third Centry

Paul the Theban the first hermit, and originator of the monastic order.

Wax tapers employed about the altar.

Altars introduced.

Religious rites multiplied to impress the mind.

Persons after baptism receive milk and honey to taste, as a sign that they are newly born; milk and honey being the natural food for infants. They are also clothed in white robes, which they wear one week to signify the purity of the new life upon which they have entered.

Pagan mysteries introduced into the Christian ritual.

Fourth Century

The word "Trinity" first used A. D. 317; its idea had been in vogue from the second century.

Pictures and images worshipped.

Use of incense and censer introduced.

The cross worshipped.

Saints invoked.

Churches considered holy.

New orders introduced into the ranks of the clergy as archdeacons, county bishops, archbishops, metropolitans, exarchs.

Fifth Century

Bones of martyrs objects of worship.

Holy pilgrimages undertaken.

Superstitious services paid to departed souls.

Penitential garments.

Purgatory.

Sacerdotal garments embellished with a variety of ornaments to add pomp to the service.

Secret confession to the priest.

Elaborate ceremonies attending the observance of the Ascension and other festivals.

Churches filled with costly images, among which the Virgin Mary, with the child Jesus in her arms, was first.

Sixth Century

The working of (false) miracles.

Monks of many orders swarmed throughout the Roman empire.

Wonder-working relics in great repute.

Canon of the Mass ordained by Pope Gregory the Great.

Temples erected in the names of saints.

The festival of the Purification of the Blessed Virgin.

The festival of the Immaculate Conception.

Rites, ceremonies and mysteries in the church increased.

Seventh Century

Papal supremacy accorded to the Bishop of Rome by the Emperor Phocas. Boniface III, the first universal bishop, or pope.

The discipline of penance enforced.

Festival of the true cross on which Christ died established.

The schism between the Greek and Latin churches commenced in this century.

Eighth Century

The ceremony of kissing the Pope's toe introduced.

The worship of images authorized by the second council of Nice in the year 787

Masses for the dead.

The foundation of the temporal power of the popes laid by Pepin, King of France, compelling Aistulphus, whom he had conquered, to deliver up to the See of Rome the exarchate of Ravenna, Pentapolis and all the cities, castles and territories in the Roman dukedom. A. D. 754.

Controversy between the Greek and Roman churches concerning the Holy Ghost proceeding from the Son.

The sacerdotal order of canons instituted.

Private masses for souls in purgatory.

The worship of images the cause of civil wars.

Ninth Century

Impiety and licentiousness of the clergy, which had been increasing from century to century, arose to the greatest height.

Many of them could neither read nor write.

Claim of the Roman pontiffs that they had been appointed by Christ supreme legislators and judges of the church universal.

The Decretal Epistles forged to prove this claim.

Monastic life in high repute.

Female convents established, and cannonesses created.

The festival of All Saints added to the calendar by Pope Gregory the Fourth.

Canonisation of saints.

Transubstantiation, and the sacrifice of the mass.

Festival of the asumption of the Virgin Mary.

Doctrine of predestination and free grace first preached by Godeschalcus, a Saxon monk.

Complete schism between the Grek and Latin churches.

Tenth Century

The Roman pontiffs notorious for their lewdness.

Concubinage and simony of the Latin clergy and monks.

The baptism of bells.

Festival of All Souls.

Abstaining from eating flesh every Sabbath day, in honor of "the blessed Virgin."

Institution of the rosary and crown of the Virgin.

Eleventh Century

The preaching of the Holy War, or the Crusades.

Gregory the seventh claimed universal dominion over all princes and kingdoms.

Celibacy of the clergy commanded.

Divine worship performed in the Latin tongue only.

Baptism performed by triple immersion.

Twelfth Century

Traffic in indulgences.

"The blesed Virgin" advanced to the greatest dignity.

The insolence of the popes excessive.

Pope Paschal II. orders the Lord's Supper to be administered only in one kind, and retrenches the cup.

Thirteenth Century

The power of creating bishops, abbots, etc., claimed by the Pope.

The inquisition established in Narbonne, Gaul, and committed to the direction of Dominic and his order, who treat the Waldenses, and other reputed heretics, with the most inhuman cruelty.

The adoration of the host introduced by Pope Honorius III.

Festival of the Nativity of the Blessed Virgin.

Festival of the Holy Sacrament, or Body of Christ.

Pope Innocent III., in the year 1215, pronounced the doctrines of Transubstantiation and auricular confession to the priest to be laws of God binding upon all Christians. Before this there was liberty allowed in the opinions held in the matters.

The year of jubilee added to the rites of the church.

Fourteenth Century

Festival of the Holy Lance and the nails that pierced Christ on the cross.

The prayer Ave Maria first introduced.

Great contentions between the many religious orders in the church. This had been a striking feature for many centuries, but with their increase in numbers strifes, hatred, malice and all uncharitableness abounded in the Church.

Fifteenth Century

The council of Constance declares it lawful to violate the most solemn engagements, when made to heretics.

It also removes the sacramental cup from the laity.

Horrible enormities committed by the Popes of this century, but more especially by Alexander VI.

Festival of the Transfiguration of Christ.

Indulgences for all sins sold and granted in great numbers.

Sixteenth Century

The Reformation introduced into Germany by Luther in 1517.

The cause of it, the shameless sale of indulgences in Germany, by the monk Tetzel openly for all sins of whatever character—past, present and future.

Rise of the order of the Jesuits.

NOTE.—With the Reformation ends the dark chapter of deeper and deeper infamy on the part of the apostate church. With it came a pause in the creation of dogma and ritual, the power of the Pontiffs waned in many ways ,and the succeeding centuries have seen him depleted of all his earthly grandeur and reduced to a mere "false prophet." "The mother church" gave birth to her "harlot" daughters, and they have filled the unmeasured court of the Gentiles with their peculiar superstitions. There is a strong family likeness between them all, the mother and her daughters.

Many questions agitated the church from the earliest centuries, one of which, the infallibility of councils and of the Pope, was settled in the year 1870, when an ecumenical council proclaimed the infallibility of the Pope personally. Many doctrines and questions were discussed for centuries before they became incorporated in the ecclesiastical law by an act of council or a bull of the Pope. They were laws in one country years before they were introduced into others. The debates, controversies, and conflicts which disturbed the Greek and Latin sections of the church ran over hundreds of years, and were the cause of much evil and bitterness. The corruption of the clergy, their licentious conduct, their greed, their lust for power, continues in one unbroken line from the commencement of the departure from the truth as it is in Christ till the voice of public opinion grew too strong to go unheeded. The restraining power of "the earth" was many times and in many ways exercised on behalf of "the woman," and all unknown to the class of mankind which the Scripture designates "the earth."

JAMES C. ROBERTSON.

"We are never more like God than when we are doing good." Calvin.

"Straightforwardness is infinitely safer, wiser and better than the uncertain windings of deceit."

It is necessary, sometimes, to refrain from questioning our friends, that we may not draw from them what we ought not to know, and especially that we may not tempt them to deceive us.

Life is made up, not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort.—Sir Humphrey Davy.

POWER OF THE HOLY SPIRIT

"But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me" (Acts 1:8).

These words, spoken by Christ before his ascension, were strikingly verified. When the Holy Spirit came upon the disciples they were endued with power from on high, and their characters were transformed. Those who had deserted their Lord in the Garden of Gethsemane were filled with a courage which was undaunted by peril and opposition. A strong confidence in their Master took possession of their hearts and swept away the last remnant of doubt and fear which his crucifixion had roused. Enthusiasm for him and his cause became the dominating note of their lives. Assured of his majesty and the triumph of his kingdom, they were filled with a supreme joy in believing, and an ardent devotion to their Lord.

No less noteworthy is the witness the disciples bore to Christ after they received the gift of the Holy Spirit. They began at once to testify of the peace and salvation which they had found in Christ. Beginning at Jerusalem, they sought to carry out his command to preach the Gospel to every creature.

The early Church is thus clearly distinguished by her spiritual power and by her steadfast witness. Power and witness, inspiration and service —these are always found together. There can be no effective work for Christ which does not spring from an indwelling of the Holy Spirit, and every quickening of the heart, every vision of higher things, issues forth in witness to the light and the knowledge which have been received. When the revelation of God's majesty and purity came to the prophet Isaiah, and his heart was cleansed, there sprang to his lips the words, "Here am I; send me." The cry of St. Paul after his conversion was, "Lord, what wilt thou have me to do?" Before our Savior began his public ministry the Holy Spirit descended upon him. A baptism of God's Spirit, an endowment with power from above precedes, and has its fruition in, service to God.

In the present age there is urgent need for faithful witness to Christ. Worldliness and materialism are leading the hearts of many away from God and irreligion and indifference to religious ordinances are found in every class of society. From heathen lands there comes a loud call to win those who are in darkness to Christ. If we are to be faithful to our responsibilities, the Holy Spirit must visit our hearts, and fill them with the strength and light without which there can be no true work for Christ. But God cannot enter hearts which are unprepared for His coming, and his Holy Spirit cannot dwell in souls which are closed against Him. The history of the early church shows clearly what are the conditions of receiving moral and spiritual power.

1. The Holy Spirit came to obedient hearts. Christ had told his disciples that they were not to depart from Jerusalem, but wait there for the promise of the Father. They were obedient, and therefore they were the recipients of God's gift, and were filled with a strength which was not their own. Did we too strive to do our duty and be faithful to the light imparted to us by Christ, God would not withhold the aid of his Spirit. With obedience comes power. "Light is sown for the righteous." Dean Stanley speaks of "the single eye and the pure conscience which are an indispensable condition of having the doors of our mind open, and the channel of communication kept free between us and the supreme fountain of all purity and of all goodness." But, alas! how many who profess Christ make no effort to follow him and keep themselves unspotted from the world. "Will the spirit come and dwell with the drunkard, with the swearer, with the liar, with the evil-speaker, with the deceitful, with the false-accuser, with the lover and thinker of evil? Surely Christ might as well dwell with satan, and light with darkness." When members of Christ's church are leading consecrated lives, whose purity, unselfishness, and self-sacrifice reflect the example of their Lord, then will there be manifest the fruits of the Spirit.

2. The Holy Spirit came to prayerful hearts. "These all continued with one accord in prayer and supplication." The disciples were withdrawn from the world, earnestly beseeching God to enter their hearts. Waiting upon him in silence and in prayer, they were receptive to divine influences. If our lives are empty of divine grace and inspiration, the reason is often to be found in their unspirituality. The world is too much with us, and immersed in its business and pleasure our souls are insensible to higher things. All too seldom do we hold communion with God, and in his presence seek to realize the eternal significance of life and destiny. "While I was musing the fire burned." The devout soul, which seeks "the secret place of the Most High" for guidance and inspiration, and even in its busiest hours waits upon God and remembers him, will be refreshed and strengthened by divine grace and visited by his Spirit.

3. The Holy Spirit came to united hearts. "And when the day of Pentecost was fully come, they were all with one accord in one place." The disciples were filled with power because they were one in Christ. The Church will fail in her effort to proclaim the name of Christ and overcome the selfishness and sins of men so long as many within her ranks are living on a low spiritual level of partisan contention and strife. But were all followers of Christ animated by a living faith and inspired by the same great hopes, nothing could stand aginst them. A church which is united in prayer and obedience will be full of the Spirit of God, endued with irresistible power, and a mighty witness unto God.—Selected.

WHAT IS THE GOSPEL

This question was asked by one in the Sunday school class. No one tried to answer it. After this I made appointments to speak, intending to show what the gospel is, but without much interest.

Now we read in the Bible that it is a good message, glad tidings; but we must know first what the good tidings are about before we can understand and believe them. Paul in Gal. 3:8 says God preached it to Abraham, and he says it is the promise of the blessing of all the nations through Abraham's seed, and he says in verse 16 that Christ is the seed. Matt. 4:23: "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Mark

1:14: "Jesus came into Galilee, preaching the gospel of the kingdom of God." So from these testimonials we understand the good message or glad tidings is about the kingdom of God, and the blessing of all nations is to come through the kingdom of God. Jesus in Matt. 6:33 tells us to seek the kingdom first, and as he preached it first, we naturally ask, what is God's kingdom?

Now the only kingdom of God we read about in the Bible is the Kingdom of Israel, so this takes us to the promises made of God to Abraham. Gen. 12:1 shows us that to preach the gospel is to preach the promise made concerning the kingdom of Israel. Now God promised David's throne to Christ, which was the throne of Israel and throne of God's kingdom. Read Acts 15:16; 3:20 to end of chapter. Then we must conclude that the gospel is the promises God made to the fathers of the kingdom of Israel, and to David the king of that kingdom. This includes the Christ that was promised. Acts 15:16 says he will restore that throne. We conclude this will be God's kingdom on earth, which is the kingdom of Israel restored; and to this agree the word of Isaiah 9:6: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there shall be no end. Upon the throne of David and upon his kingdom to establish, etc." There is no mistake if the Bible is the word of God, but what the kingdom of God is the kingdom of Israel restored. Believe this gospel and be saved; reject it and be lost (Mark. 16:15, 16).

S. C. LEHMAN.

A PRAYER WITHOUT A PETITION

Neh. 9:5-38

1. Strictly speaking, this is not a prayer without a petition. A very definite petition is not only implied in it, but actually expressed. This petition is that God, seeing the labor and sufferings of his people, will regard the sins of the past as atoned for, and grant the worshippers prosperity once more. That is a thought underlying the prayer as a whole, and coming to expression in ver. 32: "Let not all the travail seem little before thee" which is a modest way of saying: let it seem much! let it seem sufficient! For the Jews believed that when a certain punishment had been inflicted God would again be gracious (cf. Isaiah xl:2).

The substance of the prayer, however, is not petition but praise and confession. It recalls the history of the Jewish people, sets forth the glory and deeds of God, and humbly acknowledges their frequent and wicked rebellions against him. Their oft-repeated sins make the Jews almost ashamed to promise reformation, and his longsuffering makes them ashamed to ask for new mercies. But they prostrate themselves before Jehovah tacitly imploring forgiveness and reinstatement.

2. A large part of the life of prayer which it is the chief privilege of a Christian to enjoy is made up of prayer without petition. It is living in companionship with God. The ideal family life is a life of companionship. Parents and children share everything. They have no secrets from one another. They recount at meals everything that happens, even if very trivial, so that each may be transparent to the rest. So each year knits the family more and more closely into one, even though each member would be astonished to be told that this was so, the process being in the main unconscious. When a big sorrow or crisis of any sort, or a great joy comes, then all this sharing of little things tells, and in the light and stress of the unusual happening all feel supported and uplifted and strengthened by each other. So the life of prayer is a life in which the soul shares everything with God. It is not so much petition as participation.

A friend of mine, writing the other day about prayer, said she did not think she prayed properly. But she went on to say: "Lately it has dawned on me that I do perhaps pray, and have prayed all along, but in a limited rudimentary sort of way. It's like this: I don't believe I am ever not conscious of God, that you could ever catch me in a moment when a recall to the thought of God and of life and death, and the more serious things of life, was inappropriate. I don't think I am ever left alone when it doesn't feel to me, being alone with God there." Now that is not a "rudimentary" sort of prayer. It is prayer without petition most of the time. But it is a very high sort of prayer.

3. One of the fine marks of all real prayer, with petition or without, is humility. The passage which is our topic (and which is more a psalm or an anthem than a prayer, though it is full of prayer) is instinct with humility. It moves between two poles the praise and adoration of God, and the confession of sin. Elaborate as it is, long as it is, it is in perfect harmony with the prayer of the publican in the parable of Jesus (Luke 18:10-14), and in complete contrast with the prayer of the Pharisee. This last point is very instructive. For the Pharisees were that party among the Jews which represented, and was lineally descended from, the devout and humble reformers of the days of Ezra and Nehemiah. But they had allowed spiritual pride to take the place of humility, and so their prayers were abhorrent to God, and our Lord rebuked them. Now, what happens to a party or a nation may happen to an individual. Young Christians may begin with humility like that of Nehemiah and his friends, and yet by and by lapse into Phariseeism.

4. While much of the truest prayer does not take the form of petition, there is nevertheless always a petition implied or (as we say nowadays) present to our sub-consciousness. To be in the companionship of God inevitably involves reliance upon Him, dependence upon his forgiveness, and love and mercy. We cannot talk with God without crying "Help." We want him to rescue us, not only from our sins, but from what is merely trivial and unworthy. We need him to make us sincere alike with ourselves and with others, to burn up all cant and pretence, to correct our merely conventional Christianity. A good way to get into the spirit of this prayer, with its humility and its praise would be to go through one's personal history, noting all God's mercies and forgiveness on the one hand, and all one's sins and defections and failures on the other.

If I take care of my character, my reputation will take care of itself. -D. L. Moody.

Walter Tomlinson #1
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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), Who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 29); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "The things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HIGGINS, Editor.

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PRAYER

O Lord our God, open thou our eyes that we too may "see the things which are" and ever to be aware of thy presence in our humble lives of that great Lord who became dead and is "alive for evermore." We thank thee that we are not far from that enthroned love and life. We beseech thee that into our daily lives there may come the brightness of that vision which is no delusive sight of diseased eyes, but is the revelation of the eternal things at thy right hand. Grant, we pray thee, that all our days may be flushed with brightness and filled with peace and power, because we know that by our sides, and ready to help us, is the manifestation of thine own divine self in the person of that Lord who "died, yea! rather that is risen again, who is even at the right hand of God," and likewise at the right hand of his children upon earth. Give us the joyous consciousness to go with us through all our days. May it sustain us in all difficulty, and calm us in all perplexity, and be a light for us in the darkness and our all in all. Through Jesus Christ our Lord. Amen.

ASSURANCE

M. Joblin

Brethren and Sisters:

We are told in Acts 17:31 that by the resurrection of Jesus Christ from the dead God has given assurance that he will, on the appointed day, rule the world in righteousness, by the one ordained to do it. We, therefore, have no room to doubt the execution of his purpose. And long before this, the spirit in Isaiah, speaking of the same grand event says: "Judgment shall dwell in the wilderness and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." This is a delightful picture of the world of mankind under the righteous rule of him who has been raised from the dead for that purpose.

But we at the present, not only have assurance furnished by the resurrection of Christ that God intends to do just what he has said in reference to the governing of the world righteously, in the future, but in Col. 2:2 we are told the riches of the full assurance we can enjoy by understanding exactly the secret of God the Father and of Christ, in which are stored all the treasures of wisdom and knowledge. In Hebrews 10 we learn that it is our privilege to draw near to God in as full assurance of faith as if already possessing what is promised simply because he who promised what we believe is faithful. And when we turn to Hebrews 6:11 we find the idea of assurance beautifully rounded out. For we there learn that it is the privilege of every one of us by diligence, to have "full assurance of hope unto the end."

What is there in all the realm of human experience to compare with a humble, but a firm sense of present acceptance with God in Christ Jesus? It is so essentially bound up with our ideas of God, and our understanding of his word; it bears so directly on our daily religious life, whether held in sober cheerfulness or in ignorant presumption; it has so much to do with our happiness and usefulness, as well as our holiness, that we should all try to realize what this assurance really means. How do we regard it? With contempt or dislike, or with timidity, or with thankfulness? I find that those who dislike to hear one speak of full assurance, or perfect confidence as quite presumptious or venturesome, as if it were meddling with God's prerogatives; or say that forgiveness is not so cheaply or hastily granted; and that time is required to test the sincerity of repentance toward God. But that would imply only if God did not know our thoughts afar off and the spring of every action. But to this it may be replied, that it is not our notion of God's procedure that must guide us in this matter, but his own statement in his word. Our Lord when on earth, plainly stated the terms of pardon and adoption; and those who from the heart accept the conditions and obey them, have infallible proof of forgiveness and acceptance. Those who speak with diffidence, or timidity, or what may be called a softened kind of distrust, evidently do not know the blessedness of those whose iniquity is pardoned and whose sin is covered, either for lack of faith in God or are fearful because they know something of the deceitfulness of the human heart; they may not mean to dishonor God, but if we dwarf his perfection and try to make his readiness to pardon fit in with ours; if through ignorance or hardness we are slow to forgive others, does that make him like us? I think there is more danger of presumption in our doubting if he really means what he says, than there is of being too hasty to take God at his word.

I do not see how anyone can say with David "The Lord is my shepherd, I shall not want," in either of those unsettled states of mind. How thankful we should be for this blessed little. How it rests and refreshes our hearts when we think of him who died, and lives again for us, as our shepherd. The word itself seems to draw us towards him with cords of love. He is one who can save as well as condemn. There is a great deal

wrapped up in the word "shepherd," for it implies protection and provision and tenderness and knowledge. A beautiful figure of what Christ is to us, if we are sheep of his pasture. The shepherd often protects his sheep at great risk and labor and fatigue. In winter in some countries he often has to dig them out of the snow, in summer he has to procure water for them or they would die, and in storms he leads them to sheltering hills. The wolf would destroy and scatter them if he did not risk his life in their defence. It is delightful to know that our Father in heaven employes such a word to let us know something of the offices and work of him to whom we are personally related and who tells us he laid down his life for his sheep. Isaiah beautifully brings out this idea when he says of Christ: "He shall feed his flock like a shepherd. He shall gather the lambs with his arm and carry them in his bosom and gently lead those that are with young." In the dangerous life of a shepherd, and where the shepherd and sheep are together for weeks without other living creatures, a great attachment springs up, and the sheep come to him with their daily food and safety and in their way look to him with dependence. This helps us in a measure to show what Christ is to his church. He knows his sheep every one, from the least to the greatest. Each has his own name; each his own place in the family of God. Says he: "I know my sheep;" but this is not all. He adds: "And am known of mine." Do you not see that there is no room to doubt him? Is there not something radically wrong when we do not trust him with all our hearts? Is it not our own fault if we have not the full assurance of hope? Beloved, we have come around the board bearing the emblems of his broken body and shed blood once more, and it behooves us each to examine one to see how matters stand. If we have full assurance of faith we have full assurance of hope. If this be not the case there is something the matter, and should at once be set right. He is soon coming again, and if we would meet him with joy then, we must so live that we can rejoice in hope now.

"BE STILL"

S. Roxana Wince

"Be still and know that I am God" (Psalms 46:10)

This at a time when the heathen rage and the kingdoms of earth are moved, when the waters of the ocean roar, and shake the mountains with their swellings.

The hearts of men may fail for fear and for looking after the things that are coming upon the earth, but we are not to fear "though the earth be removed and though the mountains be carried into the midst of the sea." We are to "be still," "to let fall," or "let go" of all trust in ourselves or in any human help; for says the psalmist: "The Lord of hosts is with us, the God of Jacob is our refuge." He is our strength, "a very present help in trouble." "He will be exalted among the heathen, he will be exalted in the earth." "He will magnify himself and sanctify himself, and will be known in the eyes of many nations. And they shall know that he is the Lord." "He will set his glory among the heathen, and all the heathen shall see his judgment that he has executed, and his hand that he has laid upon them. So the house of Israel shall know that he is the Lord their God from that day forward" (Ezekiel 38:23; 39:21, 22). This in and after the battle of Armageddon.

We remember the fearful ocean waves of a year ago; the destructive volcanic eruptions of recent years; the floods, the cyclones, but we remember too the comforting assurance that "There is a river, the streams whereof shall make glad the city of God the holy place of the tabernacle of the most high;" that "God is in the midst of her," and that he, being there she cannot be moved or, giving the exact wording, that "she shall not be moved," because "God shall help her and that right early." Remembering these things, we are still.

But the Hebrew word for "be still" is "rapha." It does not occur in any other passage save in this tenth verse of the forty-sixth psalm. Young's Concordance gives the meaning as being "to cause to fall," "to let go." And Jamieson, Faussett and Brown, as literally " Leave off to oppose me and vex my people." "I am over all for their safety." Isa. 2:11; Ephesians 1:22, making the words apply to the enemies of the Lord and of Israel, and it does look very much that way despite our lifelong application of them to ourselves. And yet how hard it is to give them up. It was so comforting to be hushed by the Father into quietness in such a time of fear.

For the psalm is a prophetic one. It reaches down to the last of the last days. We thought it applied to us now, all along the road of life, in whatever trouble we might be, but if that particular last battle is pointed out we "shall be," as Horatious Bonar says, "above the storm."

The words "be still" imply that the Lord himself will fight against the embattled hosts of Gog, just as Ezekiel says. He will "plead against them with the pestilence and with blood, and will vain upon him and upon the many people that are with him, an overflowing rain and great hailstones, fire and brimstone." It will be as miraculous a defeat as was that of Pharaoh in the Red Sea, and of Sennacherib and his hosts. The pestilence will cause them to melt away, the overflowing rain will drown, the great hailstones will beat them to the ground, the lightning's flash will slay; they will be utterly helpless in the hands of God. No matter how strong the army, they cannot fight against him. And it will be the part the supernatural plays in this battle, that will cause "the many nations" and "the house of Israel to know that he is the Lord their God from that day forward."

Israel will do her part in the battle of Armageddon, for God "pleads" with Gog with the sword as well as with the supernatural forces of nature. And David must be talking to Israel when he says: "God is our refuge and strength," for there will be a volcanic eruption and the splitting open and moving of the Mount of Olives; but Israel is "not to fear though the mountains be moved into the midst of the sea." What sea? And why will its swelling cause the mountains to shake? What, if not the Dead Sea?

No peace congress will be needed there, for God, the Lord of hosts, will be with Israel and will make wars to cease unto the ends of the earth. He will break the bow and cut the spear in sunder,

and burn the chariot in the fire." Russia will "be still" indeed when brought face to face with God. She will "leave off" in haste her opposition to him, and will vex his people no more.

And the shout of triumph of the 47th and 48th Psalms will follow the exaltation of God among the heathen and the subjection of the nations under the feet of Israel—The princes of the people gathered together, the shields of earth in their hands, Jesus enthroned, and the city of God established forever.

"Sing praises to God. Sing praises unto our King, sing praises!" Lift up your heads, for your redemption draweth nigh.

A DAY OF REST

I would like to say a few words in favor of a day of rest. Why do people go to extremes to prove a point in a discussion, especially questions of the Bible? If Jesus did not keep the Sabbath, how could he keep the law? Matthew tells us that one jot or one tittle shall in no wise pass from the law till all be fulfilled. Besides, Jesus said himself that he came to fulfill it. I believe he did what he came to do.

The Jews had so many traditions mixed up with their law, that only one like Jesus could pick out the real commands of God.

Only one text (there are many), where Jesus disagreed with the Jews as to keeping the law. In Mark 7 we read: "Then the Pharisees and Scribes asked him, Why walkest not thy disciples according to the traditions of the elders, but eat bread with unwashed hands?" What did Jesus say? Listen: "He answered and said unto them, Well hath Esias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. In vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the traditions of men, as the washing of pots and cups, and many other such like things ye do. And he said unto them, Full well ye reject the commandments of God that ye may keep your own traditions."

But whether Jesus kept the Sabbath or not is not the issue before us in this article. It is: Should we, as Christian people, keep a Sabbath? Should we have a rest day?

God knew that the people of the Old Testament times needed a day of rest, for man and beast; so he gave the seventh day Sabbath. It was given, not only for a rest day, but as commemoration of something—to commemorate Israel being brought up out of Egypt. They were told a good many times what it was given for, and they understood it, too.

After our Savior's resurrection the disciples believed the law had been fulfilled in Christ; as it says in Col. 2:14, it was nailed to his cross. It seems instead of keeping the old Jewish Sabbath, the seventh day, they instituted another day for a day of rest, or Sabbath day.

They certainly were in the habit of meeting on the first day of the week to break bread (Acts 20:7; 1st Cor. 16:2). It has been said that the Pope of Rome changed the Sabbath. Well, what of it? We believe the close followers of Christ took another day, knowing the Sabbath of the Jews was done away, and that day was chosen before there was a Pope.

They claim, too, that St. Peter was the first Pope, but that don't make it so. The Catholic Church claims many things that we do not believe.

Another reason is given for not keeping Sunday, namely, it was named after a heathen god. So were all the days of the week. Sunday was named after the sun; Monday after the moon; Tuesday after Tuiser, a German hero, and so on through the whole week.

But it is the first day of the week that we should observe as a rest day. Why? Because we believe the apostles worshiped on the first day. We believe Christ arose on that day. We believe the outpouring of the Holy Spirit at Pentecost occured on that day. We believe another reason why the disciples chose the first day of the week for a rest day was because they did not want Judaism mixed in with Christianity; to avoid this they chose another day for a Sabbath.

Now why should we not keep it as a Sabbath day? If we should take away our Sunday as rest day, what have we to give in its place? We are told in the Bible to obey the laws that be. We have a law that business cannot be done legally on Sunday. Did not the Lord in Matthew 16:19 give the apostles the right to change the Sabbath from the seventh to the first day? Think about this.

Submitted in love. M. ALMIRA BROOKS.

"YE ARE BOUGHT WITH A PRICE"

1 Cor. 6:20; 7:23

Paul, in using the pronoun "Ye," invariably referrs to the brethren of the one faith; and in telling them that they are bought with a price, he means the brethren of today as well as the ones of the first century.

Who is it that buys? It is God. "Therefore glorify God in your body, and in your spirit which are God's;" "Ye are not your own."

What was the price paid? The blood of God's only begotten Son. How was his blood shed? Upon the cross. There are but two classes of people in the world: the righteous and the wicked; the saved and the unsaved; the seed of Abraham and the nations. The righteous, the saved and the seed of Abraham are one class, and are all those that God has purchased with the blood of his Son, which is called his own blood in Acts 20:28. If we walk in the light our fellowship is with the Father, and with his Son Jesus Christ; and the blood of Jesus Christ his Son cleanseth us from all sin (1 John 1:3, 7). The followers of Christ are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ (1 Pet. 1:19). Christ, by his own blood, obtained eternal redemption for us (Heb. 9:12). Give thanks unto the Father, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood (Col. 1:14; Eph. 1:7). For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption, that is in Christ Jesus (Rom. 3:24).

All that are bought are saved. How are they saved? He that believeth and is baptized shall be saved (Mark 16:16). He that endureth to the end shall be saved (Matt. 24:13). I am the door; by me if any man enter in, he shall be saved (John 10:9). Whosoever shall call on the name of the Lord shall be saved (Acts 2:21; Rom. 10:13). By grace are ye saved through faith (Eph. 2:8). Believe on the Lord Jesus Christ and thou shalt be saved and thy house (Acts 16:31).

God's Son was sinless, hence did not pass under the sentence of death. Adam and all of his seed are under the sentence of death for they are all sinners. God created the earth to be inhabited by man, and chose the Jews for his people, and gave them laws to live by, and one law was a sacrifice of animals for their many sins. But he made a new covenant; and through his love for man, that he had made, he planned to save Gentiles as well as Jews. In order to do so, he made a greater sacrifice for man than had ever been made. He allowed his only begotten Son to die on the cross, and spill his blood at the foot of the cross, for a sacrifice for the sins of the people.

Does this sacrifice save all of Adam's race? No. Only those that call on the name of the Lord, believe in him, obey him, and are baptized. This is the process they must follow in order to have their names recorded in the book of life; and only those found written in the book of life are bought, or saved. "They sung a new song saying, Thou art worthy to take the scroll and to open its seals; because thou wast killed and didst redeem (us) to God, with thy blood, out of every tribe and tongue, and people, and nation; and thou didst make them to our God a royalty and a priesthood, and they shall reign on the earth" (Diaglott). Let us strive to be worthy of the price that has been paid for us.

E. W. KNAPP.

PRACTICAL POINTS

Dear Brother Huggins:

I can still think much, but thought I had not strength to write, being so worked up by reading an article in last paper. I would like to give a few thoughts on article in The Restitution of July 29, that is in opposition to an open letter on saints or Christians voting in issue of June 17. The writer in favor of Christians voting says: "Few things have surprised me more than conclusions reached by writer of "An Open Letter" (paying no attention to how he reached those conclusions). I can say the same: few things surprise me more than to have a person take exceptions to the statements given with chapter and verse. It may be that I am too fast, not knowing that you claim to believe the Bible. I have reason to believe that you don't believe the Bible, for you speak of making it "hard to do wrong" by Christians voting. 2 Tim. 2:3-4: "Endure hardship as a good soldier of Jesus Christ" (not a soldier of the wicked world, and against your brother in Christ). Verse 4: "No man that wareth (the Christian warfare) entangleth himself with the affairs of this life." Paul surely surprises you as much as the writer of "Open Letter." Speaking of the world in 2 Cor. 6:17, he says: "Come out from among them, and be ye separate, saith the Lord, and I will receive you, and will be a father unto you, and ye shall be my sons." All other things that we do or don't do, would not make as big a showing that we had come out from the world, as to take no part in politics. I have much plain scripture in mind, but will keep it back, as you would probably ignore it all, as you have all of the plain scripture that our sister gave.

You say you cannot see what right men or women have to life in our land (that come out from the world) who are empowered with the ballot, and neglect their civic duties, thus practically saying that a person ought to be killed for coming out, and being separate from the world. It would not be surprising to hear an infidel or atheist make such an awful statement. We know that ballots often end with bullets; and if you are shooting at your political father, mother, brother, sister, children or husband (not in Christ, for that man takes no part with the world) that as honestly as you, voted the other ticket, and if Christ (that we look for at any time) should come for his own, which would he take; you or your should-be-friend? Would it not be just and reasonable for him to say to both parties, "Ye would not come out from among them, as commanded, so now get your reward from the party that you have worked for?" So the ones that you can't see have any right to life, stand a good chance of coming out ahead, with eternal life in the near future, whether dead or alive; glorious hope! Does a politician have such hope?

I know very little about politics, but as you say so much about the good that woman have done by ballot, and as you include California, my home for the last 26 years, I say a few words on the other side. Fresno City has a population of 42,000, and came so near going dry before the women had a vote, that the saloon men were terribly worked up about losing their (illigitimate) business when the woman vote came in last April, but when the votes were counted they were gladly surprised but many others were sadly surprised, to find the largest majority for open saloons that had ever been poled since the question had been agitated. Have those men and women who voted wet, not neglecting their civic duties, as you claim, a better right to live in our land than the man or woman that has chosen to do as told in 2 Cor. 6:17, "To come out from among them (the world), and be ye separate." There are also other places between here and SanFrancisco that went dry, but now have open saloons, since women vote. I know a woman here that is a good templar; I have heard her give good prohibition lectures, and at the same time, very likely, her two boys were at some saloon "blowing in," as they called it, the money they had earned on the last job. We read in Prov. 16:25: "There is a way that seemeth right unto a man (or woman), but the ends thereof are the ways of death." So be sure from a Bible standpoint, that you are right, and don't do as the immortal soulist, try to prove your point as they do, without one scripture quotation (for you have none), against the sister that gives chapter and verse for what she writes.

Do you believe what Solomon says in Prov. 22:6; "Train up a child in the way he should go; and when he is old, he will not depart from it?" I think I have a good reason by my own personal

experience, as well as what is given by the wisdom that God gave, to believe that statement. It is truly wonderful, what it is possible for the woman, the good mother to do (not by voting). To illustrate: I inherited from both parents a very high temper, and father was a very bad swearing man, but mother taught me so strictly against using rough words of any kind, that with my temper I never had to guard against swearing, thus proving to my mind, what is possible for a good mother to accomplish, who works in God's appointed way, instead of voting with the world, man's way. I will say here, that father learned the truth, and was one of the most earnest Christian men that I ever knew. He pulled off from the political world and did all in his power for King Jesus; and is it possible for you to believe that he had no right to life in our land, on account of his not staying popular with the world? Over fifty years ago, I well remember the first act (to speak of) on the awful liquor traffic, and in spite of man's work, the evil is many times worse than it was sixty years ago; and as shown above, still worse here in California than before woman voted. But if women had taken God's plan of bringing up their children in the way they should go, there would never have been a saloon in the land, and many of the other vices would be unknown; and the expenditure of money, blood and Christian principles would have been avoided. You can see that I believe it is possible for the woman to be the greatest source of righting the many wrongs, but not by being a politician; for that causes more neglect of the dear children, that will soon be men and women in form, if not in Christian principles. If I should give up the citizenship that I now hold, as you say, I cannot see that I would have any right to life in our land, for I have not enough intelligence to become a citizen in this state of things, and vote intelligently, so would have no right to life or hereafter. I shall not try to be a citizen of two countries at the same time, lest I should fail in both; so as in Eph. 2:19, I will try to be a fellow-citizen with the saints, and of the household of God. I stop, but not for lack of matter; have written more than I intended. Will say in conclusion, if my life has not been a total failure, and if I have done some little good in the world, mother deserves all the credit, but not by her vote. In love to all that love the truth, and knowing there will be a better state of affairs when King Jesus comes to reign, G. W. CALDER.

ENOCH'S WALK

Little does the Bible say about Enoch; but that little means a vast deal. It is said that he "walked with God." It does not say that he walked behind God, nor that he walked ahead of him; but he just walked with him. This, we take it, means that Enoch kept even step with God, side by side with him, going neither faster nor slower than God did. This gave him all the blessed advantages which it is possible for any human being to receive, in a companionship with God. It was thus that Enoch was constantly near God. He could not be any nearer. He was so near that he could not only hear God talk, but also every gentle whisper.

And Enoch was not obliged to raise his voice, in high tones to make God hear. In whispering speech he could make known his requests to God. What sweet and delicate communings they must have had! And God enjoyed them as well as Enoch. How we would like to know what they said to one another! Will Enoch tell us something about it when we come to take him by the hand in the gloryland? Perhaps, but in the meantime, let us remember, that if we want to know much of God, we must walk close by his side, and have our ears so sensitive that we shall hear every word that he says, and let him do the most of the talking. It becomes ignorance to be modest in the presence of infinite wisdom. Our walking with God will be profitable in proportion to our capacity to listen reverently and teachably to all of his utterances.—The Christian.

WHY HAVE FUNERALS?

W. Alford

If the soul is immortal and goes to heaven at death, what is the sense in having a funeral for the soul? Better have a jubilee. If the funeral is for the body, and the body is not the man, but a "house," a "clog," or some other hindrance to the soul, it should have a jubilee service, because by falling to pieces it has worked a kindness for the soul, releasing it from "prison." It was a good thing to break down the jail and let the prisoner out. When a house held under mortgage is released, and the tenant becomes a freeholder, we don't have a funeral, or weep, or put on black clothes.

But if, as the Bible teaches, man is a unit, and the body man is the real man, then a funeral is appropriate; there is a real death, something for the worse has taken place, something to mourn about. And, as the Bible teaches, all hope depends on the resurrection. "Now if Christ be preached, that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:12-14).—Our Hope.

MARTYRDOM

So he died for his faith. That is fine
More than most of us do;
But, say, can you add to that line
That he lived for it, too?

In his death he bore witness at last
As a martyr to truth;
Did his life do the same in the past,
From the days of his youth?

It's easy to die. Men have died
For a wish or a whim,
From bravado or passion or pride
Was it harder for him?

But to live every day to live out
All the truth that he dreamt;
While his friends met his conduct with doubt
And the world with contempt.

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led
Never mind how he died.

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PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

Be temperate and give yourself to labor diligently, and you will not often need the physician's call.

The Virgin Mary is only once mentioned in the Acts of the Apostles, and is never mentioned in all of the fourteen epistles of Paul; not once in the epistle of James; not once in the epistles of Peter, of whom the Pope says he is the successor; not once in the three epistles of John. The twenty-one epistles are silent in praise of the scriptural Mary. So should all true believers be, and speak of him who by his one offering hath forever perfected those who are sanctified (Heb. 10:14) by one oblation (Douay version).

This week we have been encouraged by a visit from brother and Sister Moore, and Brother and Sister Townsend, all of Salem, Ohio. Their zeal for the faith and steadfastness in the one hope have strengthened us in the race for eternal life. Thank the Lord for these faithful servants of his truth, who with purpose of heart cleave to the Lord.

We have had perhaps the busiest year of our life the past winter and summer. The good brethren of Cleveland seemed to notice this without intimation; hence we were agreeably surpised when they informed us that it had been officially decided that we were to have a two weeks' holiday this summer. Left to our discretion as to when we were to take it, we decided without hesitation after the Nebraska conference. With grateful thanks to our dear brethren, we are now spending ten days at Edgehill, a camp on the lake shore near Rocky River, Ohio.

The Nebraska conference was a splendid success. Brother Adams and Brother Heckman gave very strong sermons. Both speakers seemed to be in a happy mood. Doctrine and exhortation were faultlessly blended; the first worked conviction in the sinner, and the second built up the saint. Kennard, where the conference was held, is comparatively a new field, Brother Adams having planted the truth there last winter. A goodly number of those who obeyed it came out of the Methodist fold; hence there was considerable feeling on the part of this denomination toward the truth. However, on one evening the Methodist "Reverend" dared to attend the services. He listened to a discourse on the spirits in prison. The "Divine" was evidently dull of understanding, for during the sermon it was shown that spirits were not "ghosts;" this position he construed in a way that threw discredit on the Holy Spirit. He even inquired of Brother Denton if this was the design of the speaker. On being assured that it was not, he went on to say that if a sermon was given on the Holy Ghost he would attend. This sermon was duly given, and the preacher was in attendance alright; but we think the only benefit he derived from it was the rubbing of a smooth place on his chin with his fingers, a benefit we did not observe till our attention was called to it by Brother Adams. While the Methodist parson did not profit by the meeting, some did we feel sure. Brother Adams gave a most splendid discourse on the witch of Endor. Then Brother Heckman got in some telling strokes on the "ghosts" in his Sunday morning address. From beginning to the end of the conference an effort was made to free men and women from the "ghosts" of popular superstition. The darkness passed away in some hearts, as they embraced the faith, and others were left much interested. The Lord bless our dear Brother Adams and the Nebraska brethren, and give them a prosperous year in the work of the truth, is our fervent prayer.

MEMOIR OF ENOCH M. ANDERSON

Brother Enoch M. Anderson was born in Henderson county, N. C., July 26, 1842, and died at Pelzer, S. C., July 9, 1908.

In early life, when the truth found him, Brother Anderson was pastor of four Baptist churches. About the time the din of battle had ceased at the close of the Civil War, Brother Newell Bond of Cleveland, Ohio, removed to North Carolina, where he built a winter home. His "soul sleeping" doctrine soon attracted the attention of "Rev." Mr. Anderson; and the result was an early arrangement for a debate. In this discussion the light of the truth began to break into his darkened understanding. In a short time his large and active mind was flooded with divine illumination, and he began to preach the "whole counsel of God" ably and boldly.

Almost from the first his labors were blessed of God. He established churches in various parts of the country, at Liberty, Holly Springs, Henderson county; Concord, Buncombe county; and Galimore Gap, Henderson county.

In 1895 he moved to South Carolina. A discussion with two Adventists ministers opened the way for the establishment of the truth there. He

organized churches at Pelzer and Guthrie Grove in 1896; and he was their loved pastor until he died in 1908. He now sleeps in sweet repose in the cemetery at Guthrie Grove, S. C.

Of the numerous churches established by Brother Anderson it was observed by his son, who supplied us with the data for this memoir, that the ones which were left without pastoral care, died; and that the ones which were blessed with his personal supervision and care flourished numerically and in love. At the time of his death he had baptized three or four hundred. Some of this flock were left without a shepherd, and they went astray. But his son, Brother J. H. Anderson, then only a young man, entered the needy field. He put on the "whole armour of God;" "strengthened the things that remained;" drove out from the sheepfold the wolves and dogs, and greatly encouraged the hearts of the believers. Under his ministry all the churches which were founded by

Elder Enoch M. Anderson

his father were revived and brought back to life and service except Concord, a church in Buncombe county.

While Brother Anderson lived in North Carolina the editor of The Restitution was about ten years of age, a rustic boy in the mountains of Polk county. Brother Anderson lived at least twelve miles from our home, over the Blue Ridge mountains. There was a log school house within a mile of us. Father and mother conceived the idea of having Brother Anderson come and preach the truth to their neighbors. He came (on foot), and repeatedly; the soil was thin and poor, but protracted efforts resulted in the obedience of a dozen or so. Among those whom he immersed was my youngest sister, who is now dead; and my oldest sister, now Sister Eastman, of Omskirk, England. Father was a carpenter, and he built a nice frame church; but Brother Anderson moved to South Carolina, and the work went down for lack of leadership.

It was in these humble circumstances in the "backwoods" of North Carolina that we heard the truth preached by Brother Anderson. A barefoot boy as we sat on the crude seats of that old log school house, we heard our dear brother preach the gospel in word and power; and there from him we received the inspiration to be a preacher. He combined high thinking with low living. His eloquence was as grand and brilliant in that hut as it would have been in a palace. His intelligent eye, rich voice, perfect gestures, stately bearing and unparalleled oratory, enabled him to tell the truth with a clearness and force, sweetness and eloquence, which we have never heard equaled. Such of our readers as have some knowledge of phrenology will observe by his picture, which appears herewith, what a master mind our brother had.

His son, Brother J. H. Anderson, who was our schoolmate, and who, for several other reasons is one of our closest "chums," took up the ministry of the truth in the South where his father left it. He labored there with great success until 1912, when he thought it best for himself and the truth to take work in Ohio. For a year he has labored in the southern part of the state, and has engaged his services another year. The cause of the truth is safe in his hands, and we predict that error will be rebuked and truth defended by his presence among us. May a double portion of his father's spirit be upon him!

COMMUNICATIONS

Editor Restitution:

I have thought for a long time that I would let you know how I come to know anything about The Restitution. Don't suppose you care anything about knowing, but I feel like telling you anyway. So here is my story:

About 35 years ago there was a man by the name of Skeels who lived near Perryville, Ky. By some way unknown to me, he sent an appointment to preach at a school house in the school district adjoining the one I lived in. And it was announced that a "soul sleeper" would preach at said schoolhouse on a certain evening. Well, this was something new, and everybody was anxious to hear him, and quite a crowd gathered in at the appointed time. In due time the preacher showed up, a man about 45 years old, about 5 ft., 8 or 10 inches high, weight about 150 lbs. A stranger to every one present. So when the time for him to begin came, he arose and introduced himself, and after a few preliminary remarks began preaching without either song or prayer; and when he got through he simply told the audience they could consider themselves dismissed.

Well, the first sermon over everybody had something to say about it. The most of them didn't seem to like it very well, while a few could find no fault with it, I for one. But all seemed anxious to hear more of the strange doctrine, as it seemed then. So he preached a few times more in the house, and the crowd increased so that he moved out into a grove nearby and continued his meeting for several days, after which he returned

home. But ere long he came back and this time came into the district in which I lived and stopped with one Mr. Sandusky, with whom he formed an acquaintance at the above meeting. At this time he had meeting at Sandusky's house, and for several years after he would make two or three trips a year to this neighborhood, and on said trips would preach at private houses or at the school house in cold weather, and in a grove in warm weather. Sometimes he would bring his wife and sometimes his daughters. I remember two of his daughters being with him on one trip. I think their names were Viola and Ollie. But after several years his wife died and he continued to come for a year or two after she died; and finally he quit coming at all. I never knew what became of him. I want to say right here to the old fellow's credit: It wasn't for the money that he made those trips of about 35 miles, for I am quite sure that many times he never got a penny; and during the time he spent among us he baptized eight persons, one being my wife; and it was during those times he induced me to give him 25 cents for three months' subscription to The Restitution. It was then published at Plymouth, Ind. I have taken it ever since at intervals. Now this is my rude story and I know you are getting tired of it.

Yours truly,

W. T. EARLES.

CHRIST

A Greek word answering to the Hebrew word Messiah, and signifying the anointed or consecrated one, three terms of similar import (Jno. 1:41). Christ is an official title, and its not a mere appellative, to distinguish our Lord from other persons named Jesus. The force of many passages of Scripture is greatly weakened by overlooking this. In the apostolical epistles, however, Christ is sometimes used as a proper name instead of Jesus. (The above is copied from the appendix of the "Emphatic Diaglott," page 7.)

Yes, I think King James' translation uses Christ many times where Jesus would be better, and there are many pieces printed in religious papers using Christ many times where Jesus would be better. If we would notice this more carefully there would not need be so much difference of opinion in regards to the preexistence of (shall I say Jesus? No.) Christ, the true official, the saving power. "And did all drink the same spiritual drink; for they drank of that spiritual rock that followed (or went with) them; and that rock was Christ" (1 Cor. 10:4). God created the heaven and the earth" (Gen 1:1). When he said, "Let us make man in our image after our likeness" (Gen. 1:26), he had his Son Jesus in mind. Prov. 8:30 says: "Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him." The reference from this "I" takes us to Matt. 3:17: "And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." "Hear him" (Luk. 9:35); "God is a spirit" (Jno. 4:24). There isn't but one man made perfect yet (Heb. 5:8, 9). "As we have borne the image of the earthly, we shall also bear the image of the heavenly" (1 Cor. 15:49). "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Jesus the Christ" (Eph. 4:13). That which is born of the spirit is of the Virgin Mary (Luk. 1:30, 32). "Son of the highest." "The Christ the Son of the living God" (Matt. 16:16). "The Father is in me, and I in him" (Jno. 10:38). "I am in the Father and the Father in me" (Jno. 14:11; 17:21. "He that hath seen me hath seen the Father" (Jno. 14:9). "Your father Abraham rejoiced to see my day; and he saw it, and was glad" (Jno. 8:56). A vision no doubt. The thief also had a vision of paradise restored, third earth (Luke 23:43; 2 Cor. 12:1-4). "Before Abraham was I (the Father) was" (Jno 8:58). "I (Jesus) lay down my life, that I might take it again. I (the Father) have power to take it again" (Jno. 10:17, 18). Do you see the Father in Jesus? God manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16). "God with us" (Matt. 1:23).

I wish our brethren would not bite and devour one another (Gal. 5:15) through our good paper. It makes it unfit to give to those that are without God in the world (Eph. 2:12). If a brother or sister wants to bite me, I want them to talk or write to me (not the paper). Let us all have "the fruit of the spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meakness, temperence" (Gal. 5:22, 23). I love the brethren and sisters, and poor old Uncle John Foore, whose mind is weakened with old age. He has fought a good fight (2 Tim. 4:7). He has about finished his course. Let us love him and care for him as a father. "Rebuke not an elder but entreat him as a father" (1 Tim. 5:1).

A BROTHER AND SISTER.

CONFERENCE REPORT

The twenty-eighth annual Nebraska conference is a matter of history, and the small portion of God's adopted children who met together in Kennard from August 16th to 24th have gone to their several homes with renewed hope and strength to carry on the daily strife to establish the sweet, true fellowship with their Father that is so necessary to make them accepted and capable workers with him in his great plan of salvation. God grant that each day each one may gain a little in the strife until at last the perfect fellowship—the perfect understanding and sympathy that should exist in family circles—is reached. In the meantime let us show, as never before, our love and patience for each other. It is one of the first and surest steps toward fellowship with God.

Bro. R. G. Huggins, of Cleveland, Ohio; Bro. Almus Adams, of Omaha, Neb., and Bro. J. J. Heckman, of Ames, Neb., were the speakers. Each gave us excellent sermons, clearing up many misty points along doctrinal lines—points which, if left unexplained, would tend to weaken the faith of some in God, and so work to their harm; for, as faith in God decreases, hope diminishes, efforts to build Christ-like characters grow weaker, and salvation is unaccomplished. Let us who heard the sermons show to the Father that we have understood and benefited by them, by daily overcoming some weakness of the flesh—ill temper, evil thoughts, malice, gossip, etc.

On Saturday, August 23d, the registration committee reported 70 enrolled, and Sunday the number was increased to 112.

The visiting brethren were from St. Paul, Palmer, Omaha, Benson, Blair, Cushing, Florence, Neb. A few were with us from Iowa. Sister Mary Calkins, who had been visiting in Iowa, thought she would stop on her way to her home in Kansas City, Kan., for a few days's visit with the conference people. When her "few days" were up she was enjoying herself so much that she sent her key home by mail and stayed to the last. It seems wonderful how quickly we can become acquainted and learn to enjoy each other's company, and yet not so wonderful when we think of the One who has esta' lished our acquaintance.

Practically all the brethren of Kennard were strangers to the rest of us, but this caused no inconvenience or aloofness. We were made to feel at home from the first, and were royally entertained. The management of such a meeting was entirely new to them, but with the aid of the Blair people the work went on smoothly and quietly.

Only seven business sessions were held, these being held on the 18th, 19th, 20th, 21st and 23d, thus leaving the greater part of the time to Bible readings, sermons, question box, etc.

The following were elected as conference officers: M. D. Newell, Blair, Neb., President; Perley Brown, St. Paul, Neb., Vice-President; Alta King, Palmer, Neb., Secretary; Emma E. Davis, 3304 Taylor Street, Omaha, Neb. Treasurer.

Bro. Almus Adams was again chosen State Evangelist. His salary was raised from $65 per month and expenses to $70 and expenses. The subscriptions, amounting to $490, express the good will of all to pay it in full. Bro. Adams' report of work during the past year is as follows:

Sermons, 156.
Expenses, $143.82.
Total receipts, $805.82.
Additions, 28.

One church set in order and one Sunday-school organized.

He also reports that the outlook for new places was never brigther than at present, and we hope that by next Conference another such a conquest for the truth can be repotred as was reported this year as the result of the work in Kennard.

The Treasurer reported as follows:

Evangelist Fund		
Receipts		$591.57
Expenses	..	590.27
		$ 1.30
General Fund		
Receipts		$ 79.18
Expenses		20.00
		$ 59.18

We are back only $18 on Bro. Adams' salary this year. However, this was by not counting the salary for the two months Bro. Adams could not work on account of sickness. Sister Davis says this is the first time during her five years as Treasurer that she has been able to bring money to the Conference. The money weighed heavily both on her mind and body. It was decided to create an emergency fund, to be subscribed to as anyone may see fit, the money to be used in any case of emergency, such as a shortage in the Evangelist Fund, when there is a call for work, renting of halls, etc. This money should be sent to Sister Davis, the same as all other moneys.

Letters of greeting were read from Sister Angie Stevens, of Freedom, Neb.; Sister Lucy Brown and Bro. Perley Brown, of St. Paul, and Sister Alice Adams, of Atlanta, Ga. The latter was written to Bro. Huggins, but he gave us the privilege of reading it also, and it was thought well to have it printed, that all might get acquainted with the spirit of giving that should be among us.

Now we come to the best part of the meetings. Six more availed themselves of the privilege of uniting themselves to God's family and of the privilege of serving him and his Son, namely: Mr. and Mrs. Fletcher, of Omaha; Miss Hunt and Mrs. Anderson, of Kennard; Miss May White, of Washington, and Mr. Krogh, of Blair, Neb., were baptized into the name of Jesus Christ. May we and they prove worthy of that privilege of which we have accepted.

The following resolution was adopted for publication in The Restitution:

"Resolved, that we, in Conference assembled, extended our most hearty thanks to the brethren and sisters in Kennard and Blair for their many acts of kindness and hospitaliy, which have made us feel so much at home among them during our short stay here."

ALTA KING, Secretary.

THE POTTER AND HIS ART. NO. 1

John Hawkins

The art of the potter furnishes results as we meet with them, not only as to the artizan, the skilled artist at his wheel, but also the man and his product as illustrative of the argument of prophet and apostle, and showing also that this ancient craft collapsed in large measure in its art aspect when the flood of political and national degradation passed over and swept away the ancient civilizations which had their great national life in the Assyrian, Babylonian and the Greek and Roman States and Empire. The potter's history may be almost said to be the history of the human race as it formed the daily ally with family and domestic life for utility and beauty, and beyond this, supplied the undestroyable, unchangeable medium upon which was incised the historic records, the ancient literature, the income and expenditure, national and private, the banker's ledger, and the exact record of mercantile transactions. Thus the histories of the extinct great civilizations, by means of the engraving upon their pottery, supplemented by records upon stones, as the Moabite stone, and the sculptures of old; all these have become of the highest value; they are always faithful, not to facts only, but to the spirit of their age; they are not drawn from the depths of the historic consciousness, the source of much of the histories of, say Great Britain. The ancient writer incised upon his pottery exact facts, while the modern historian too often places upon his manuscript his own fancies and conclusions; and thus prevents as history the product of his own

fertile brain. Beyond the development for utility and for comfort, further uses for the potter's material were not long in presenting themselves, such as the provision of vessels for the manipulation of molten metals.

It would require a volume to condense the history of all the art of the potter in its manifold applications to human necessities. It may suffice now to say that only the lowest decadents, whose lodging is the cave, or whose shelter upon the desert is of a few boughs torn from the bush are the ones who have not so far advanced (or who have so far retrograded) as to have no practical knowledge of the potter's art.

Perhaps the most widely known parable is that of Paul, in Rom. 9:12 to end, which illustrates from his comprehensive pen the mastery of the creator as chief potter, fashioning and adapting his creature for his own purpose. In the question the apostle asks is presented to us the very sum of the divine selection of his creature for his purpose, "Hath not the potter a right (and power) over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor?" Thus, we see the object of the divine potter-artist is to make men to differ the one from the other for use and for beauty, for honor or for dishonor; all to furnish for the human through the human the true solution of the divine problem.

It was a proper presentment of the will of God which we have from Paul in the development of his argument against the strong sense of the eternal fitness of the divine choice that was the very breath of the Hebrew claimant, whose conviction it was that he only and no others must ever be the only fittest for divine favor. Paul could enter into the very heart and feeling of the Jew; and, while doing this, he, a Jew of Jews, a Hebrew of the, so to speak, choicest type, says of himself (Rom. 11. 1, 2): "I say, then, did God cast away his people? (as of a final separation). God forbid! For I also am an Israelite, of the seed of Abraham, and of the tribe of Benjamin! God did not cast off his people, whom he foreknew." The choice of the Father being final—the choice of a people, the "one part made unto honor"—"God is not a man * * * that he should repent." Thus, the future of his nation is secure through the perfect action of his perfect purpose.

Paul himself is a most marvellous example of divine election—the man who from his birth was fashioned by the master potter for his service. Those most valuable scraps, as the historian would term them, of his personal biography which he voiced from time to time in the vindication of his office, may very well be instanced—indeed, they cannot be left out in the argument—to quote and thus to show the situation is the necessity. Who was Paul? (Acts 22. 3): "I am a Jew, born in Tarsus of Cicilia." One of the results of this birth and education in a city where the Greek literature was the dominant cult was seen in the facility with which he quoted the Greek writers upon occasion. Paul was also a Roman citizen born free, Tarsus being made a free city by Augustus Caesar, and it was renowned as a centre of education. Strabo, the historian, compares it in this respect with the other most noted centres of Athens and Alexandria; and the result of his education in the accumulative intellect of Paul constituted his accomplished fitness for his mission to the Gentiles in his master's service. Ramsay thus places him before us: "As Paul looked out over the heathen world, which he knew since his birth practically, both from the inside as a Roman and a Tarsian Hellene, and from the outside as a Hebrew, he saw how idolatry acted in the society in which he was born. He saw that it must necessarily, and that it did actually, work itself out in a distortion of the whole life of society and of the individual, falsifying the political situation, frustrating all preparation for the future, making the whole fabric of the State unhealthy, rendering the life and thought of the individual diseased and decadent" (Rom. I. 22, 23). If you examine the history of every nation, you can see how the State becomes unhealthy, how its right development is stopped, how it is prevented from getting rid of evils and dangers in its constitution by error as to the nature of God, and the true relation of man to God."

This summary illustrates how there was combined in the man Paul the duplicate experiences by birth and training, making him just the man to represent the dual principle of the divine choice, and present it to the world of Jew and Gentile. (1 Cor. 9:19-21): "For though I was free from all, I brought myself under bondage to all that I might gain the more; and to the Jews I became a Jew that I might gain the Jews; to them that are under the law that I might gain them that are under the law; to them that are without the law, as without the law, not being without law to God, but under law to Christ, that I may gain them that are without the law." This fitness of the vessel—Paul became beneath the manipulation of the divine potter—was revealed to Ananias, whose fear of the man in his mind was keen, with every reason for that fear. (Acts 9:15, 16): "But the Lord said unto him, Go thy way; for he is a chosen vessel (margin, 'vessel of election') to bear my name before the Gentiles, and kings, and the children of Israel."

The phrases of the modern philosopher, "the selection and the survival of the fittest," may be applied to the apostle Paul with some true and exact sense in the application. Divine selections are the only perfect ones, the true work and the perfect skill of the divine potter, and is therefore perfect.—Visitor.

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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3.21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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SING

Little by little the time goes by,
Short if you sing, long if you sigh.

There's many a trouble
Would break like a bubble,
And into the water of Lethe depart;
Did we not release it,
And tenderly nurse it,
And give it a permanent place in the heart.

There's many a sorrow
Would vanish tomorrow,
Were we but willing to furnish the wings,
So sadly intruding,
And quietly brooding,
It hatches all sorts of things.

When you feel like sighing, sing.

Selected

WHAT HAVE WE DONE TODAY?

Selected by Chas. A. Goss

We shall do so much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak today?

We shall be so kind in the afterwhile,
But what have we been today?
We shall bring each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering sours of earth,
But whom have we fed today?

We shall reap such joys in the by and by,
But what have we sown today?
We shall live in mansions by and by,
But how have we lived today?
'Tis sweet in idle dreams to bask,
But, here and now, do we do our task?
Yes, this is the thing our souls must ask,
"What have we done today?"

"THE COMING OF THE LORD DRAWETH NIGH"

Jas. 5:7, 8

M. JOBLIN

The coming of the Lord is one week nearer to us than ever before, and we are still privileged to meet in his name and exhort one another. May our meeting this morning be for our good and for God's glory. May we be receptive of mind and drink deeply of the spirit of him who has said: "I will come again, and receive you unto myself."

The divine program mapped out in the 15th of Acts, and reference from it to Amos 9:11, 12, shows that all the parts of Jehovah's oratorio of redemption were in perfect accord, though centuries were between its different measures; and then the holy spirit, as it were, sounds all the octaves with a single sweep, and shows the gathering out of the people for the name as the first act, which began at Pentecost and still goes on, taking out here and there one from the muddy pool a pure drop and lifting it heavenward. But the light and truth radiating from God's word is doing more than this. It is lifting millions out of savagery, where it does not take them out for God's name, and in this way, too, the work of preparation is going on. The vast strides forward in educating millions in the dark places of the earth in the past one hundred years, I believe, is also of God, and is making them intelligent enought to appreciate the divine government when it is established on earth. There is no mistake of the uplifting effect of the Bible, even when not believed from the heart. Cannibalism, and slavery, and polygamy and infanticide, and such things give place to its genial influence.

The second act in the divine program next comes to view—the return of Christ in power and glory, to build again the tabernacle of David. This means the restoration of the twelve tribes of Israel. And here it would be well to suggest, the program as stated by James in 15th of Acts should be compared with the schedule drawn up by Paul in the 11the chapter of Romans, to see how perfectly they agree. Paul begins with the Jewish election, as James does with the Gentile election. But each takes up the same succession of events—first, the Gentile outgathering, and then the Hebrew ingathering. The hardened condition of the Jews is to continue until the fulness of the Gentiles be come in; "and so," or then, "all Israel shall be saved. As it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11: 25, 26). Then good old Simeon's prophecy will be fulfilled—he will both be a light to lighten the Gentiles, and the glory of thy people Israel (Luke 2:31, 32). In regard to the phrase, "fulness of the Gentiles," we hold that it means the entire number to be taken out during this age by faith and obedience to the world rulers in partnership with Jesus.

It is, beloved, the Gentile election and the Jewish restoration, is not the consummation of Jehovah's purpose. These are only means to an end, namely, that the residue of men might seek after the Lord. Here you see the old priority of the

Jews again stands, as far as the world-wide salvation is concerned: "To the Jew first, and also to the Gentile." The rejection of Christ by his own reversed this order for a time; but when they turn to him and find mercy that order will be resumed —Jew first, Gentile second. It is written that all Israel shall be saved; and just as sure as that takes place, and through that consummation, all the Gentiles upon whom God's name has been called shall seek after the Lord. That Paul awaits the boundless effect of blessing on the world from the conversion of Israel we have the proof in these words: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? For if the casting of them away be the reconciling of the world, what shall the receiving of them be but life from the dead?" (Rom. 11:12, 15). Then will be the time the prophecy of Joel concerning the effusion of the spirit will have a complete fulfillment as it had already had a partial fulfillment on the day of Pentecost. On turning to the prophet we find him saying, as the mouthpiece for Jehovah: "And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else. And it shall come to pass afterward." This is what we look for: "It shall come to pass afterward." After what? After what? After the pre-figurative accomplishment at Pentecost, when the illiterate Galileeans spake all languages miraculously; after that, he says, he will pour out his spirit upon all flesh, not restrict it to one hundred and twenty, as at the first. Oh, there are glorious things to look for, and all this agrees with the spirit in Isaiah 32:15, where he shows that the desolation of Zion will continue until the spirit be poured upon us from on high. And here we begin to see something of the grandeur of the purpose and the world-wide scope of the promise to Abraham, that in him and his seed all the families of the earth shall be blessed. Oh, the depths of the riches, both of the wisdom and the knowledge of God. First, he perfects—lifts the one seed of Abraham, his copartner in the promises; yes, lifts him clear out of the human into the divine; gives him a name which is above every name, exalts him to his own right hand in the heavens, constitutes him the Prince of life, the only mediator between God and man, the great high priest over the house of God, so that he can conduct many more sons to glory, an heir apparent to David's throne, the king over the earth. The next thing is to exalt in the same way all who accept him as the object of faith and the center of Jehovah's purpose. This is the seed of Abraham faithwise taken out from among all the rest by the glad tidings. This faithful family being complete, everything is ready for the next act, which will thrill the world with astonishment, and is compared by Paul as life from the dead. What is it? Why, the receiving of Israel, the restoration of the Israel whose casting off brought such riches to us Gentiles. "All Israel shall be saved." God says so. But, mind you, they lost the opportunity to reign in glory through the thousand years with Christ by the rejection of the Man of Sorrows. That is the riches we gain, that is the riches they lost. They will be mortal through that age—but they will be loyal mortals, happy mortals, useful mortals. God will use them for his glory in many ways which I could point out if time permitted. But I may say here, Jehovah is going to use them as his battle-axe to complete the conquest of the world, and then he will employ them to make Jehovah known among them that have not known his fame or seen his glory. Yes, unspeakable blessings will come upon the Gentiles when God's spirit is poured out upon the natural seed of Abraham. They are to be largely the vehicles of his mercies, who once slew God's Lamb. And, on the principle that they love most who have been forgiven most, with what alacrity will they execute their commissions! Is not this the subject of Isaiah's prophetic song, in his 52nd chapter, where he says: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth! Thy watchman shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye. There will be no factions then—they shall see eye to eye when the Lord shall reign again. Zion, break forth into joy, and sing together, ye waste places of Jerusalem; for the Lord hath comforteth his people, he hath redeemed Jerusalem—that is, out of the hand of the Turkish desolator, the treader down of Jerusalem. "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

Again in chapter 59 the prophet tells us that the Redeemer shall come to Zion, and unto them that turn from transgressions in Jacob, saith Jehovah. "As for me, this is my covenant with them, saith the Lord; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and forever." Arise, shine (Zion and her people), for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people" —generally. "But the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." After much more joyous intelligence for Israel it says: "The sons of strangers shall build their walls, * * * and the nations and kingdoms that will not serve thee"—kingdom of Israel—"shall perish; yea, those nations shall be utterly wasted." And to show how completely Jewish times will have taken the place of Gentile times it goes on to say to Israel: "The sons also of them that afflict thee shall come bending unto thee"—come in the humblest attitude—"and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the City of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation and thy gates Praise. Thy sun shall no more go down, neither shall thy moon withdraw itself;

for the Lord shall be thine everlasing light, and the days of thy mourning shall be ended. Thy people also shall be all righteous." Just imagine a nation of mortal men and women all righteous! And what about them? "They shall inherit the land forever; the branch of my plainting" -Jehovah's planting—"the work of my hands."

The next words tell why he has wrought this great national salvation; not because the descendants of Abraham deserved it. -"That I may be glorified." These words explain Jehovah's object, that he who had promised that Abraham's seed would bless all the families of the earth should prove to the world of mankind that he was a covenant-keeping God, and a God who pardons iniquity, transgressions and sins when confessed and forsaken, and by establishing the means to fulfill his oath to Moses, that "all the earth shall be filled with his glory." What sublime poetry! What magnificent pen pictures! Nothing in all the realms of literature compares with the utterances of these in some senses uncultured children of Abraham when moved by the Holy Spirit. But, inspiring as their glowing descriptions of the good time coming are, we can not dwell upon them longer at present, except to add that we have had but the merest glimpse of "all things" Peter in Acts 3:19 says shall be restored when God sends Jesus to earth again; and to remind you that we have offered most infallible evidence that the whole glorified hosts redeemed by the blood of Christ and the whole house of Israel are the two agencies to be employed by God in accomplishing his eternal purpose in regard to man and earth in the future age. The glorified saints will be the rulers, and the whole house of Israel will be the loyal subjects proper of the kingdom of God. Blessed time to look forward to, when God's patient seeking after the Gentiles by the gospel will give place to a universal seeking after God by the Gentiles; Zech 8:21, 22, tells us distinctly that the inhabitants of one city shall go to another, saying, "Let us go speedily to pray before the Lord and to seek the Lord of Hosts. I will go also; yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem and to pray before the Lord."

After this glance at the kingdom and glory we are invited to participate in at the appearing of our Lord we should have fortitude to face all the trials incident to the period of probation; the fight of faith to be fought before eternal life can be laid hold of.

The career of the church during the absence of the Lord is the exact facsimile of his—a career of exile, rather than of exaltation; of rejection, rather than rule; of cross-bearing, rather than crown-wearing. Of all the churches of apostolic times, the most imperfect, apparently, was that at Corinth, although richly endowed with spiritual gifts. And one of their faults was that they were puffed up, inflated with their own importance, one against another. And as Paul tells them that they have nothing but what they had received, what had been given them, it looks as if the miraculous gifts bestowed upon them had the effect to exalt one above another, as if the several gifts had been bestowed upon the recipients because of some excellency or superiority. This at length made them feel full, as Paul puts it—well satisfied with themselves, rich and reigning as kings without apostles. And what does he say to this? He says: "I would to God ye did reign, that we also might reign with you." And having pricked their puffs in that way, he shows them it was not yet time to reign—that the apostles, even, were appointed to death, and were made a spectacle unto the world, and to angels, and to men—made fools for Christ's sake; and suffering hunger and thirst, and nakedness and buffetings, and homelessness, and amid it all were laboring with their own hands. Being reviled, they blessed; being persecuted, they suffered it; being defamed, they entreated, and were made the filth of the world and the offscouring of all things unto this day; and finally adds, in the spirit of the Master they followed: "I write not these things to shame you, but as my beloved sons, I warn you." What a warning! Just think of this premature assumption of crowns in the absence of the King of kings! This grasping of authority over one another I believe to have been the very inception of the apostacy predicted by Paul in 2 Thess. 2:1-12, to come before the day of Christ. What I have quoted from 1 Cor. 13:11 shows that they were quite off their base, entirely unbalanced, imagined that they were then reigning as kings.

Turning again to 2 Thess., we find this same Paul dealing with a serious error at that place, and, in order to correct it, says: "Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand." Or, as Rotherman renders it, "As that the day of the Lord had set in;" or, as the Diaglott, "as the day of the Lord was present." It appears likely from the warning that they should not be troubled by letter as from him, that they had been imposed upon by a letter as from Paul, teaching that the day of the Lord had come—a forgery. The same disturbers might have been to Corinth—and being told that the day of the Lord had come in some sense they concluded that he was reigning in some sense, and as they were promised that they should reign with him they, too, ought to reign in some sense. But from the picture of suffering presented by the apostle of the church despised and rejected by the world—suffering, outcast, exiled—showed the facts in the case did not correspond with that notion. And when we read the words of the spirit in 1 John 3:1, that the world does not know God's children because they knew him not; and Rom. 8:19, and learn that creation earnestly waits for the manifestation of the sons of God, and 2 Tim. 2:12, where it says: "If we suffer we shall reign with him," not otherwise, we see how wide of truth they were. Put it down now as a settled fact that obscurity, and rejection, and exile, and trial, is the first part of our patrimony; but the second is manifestation, vindication and enthronement when the king comes, just as sure as God has spoken to us. "When the Chief Shepherd shall appear we shall receive a crown of glory that fadeth not away" (1 Peter 5:4). The little flock on whom Jesus said it was the Father's good pleas-

ure to bestow the kingdom has in every age been branded with approbrium, torn by persecution, beaten by hirelings, and the end is not yet. So long as any part of Christ's mystical body is exposed the adversary will strike at it in some way or other. No permanent peace is guaranteed until the Lord's return— and then, addressing the Thessalonians, he says their persecutions and afflictions are a token of the righteous judgment of God. What about? Respecting what are their afflictions a token of God's righteous judgment? The answer follows immediately, and how sweet to read it, how consoling to those who suffer with Christ. We are told that it is a token of the righteous judgment of God, that you may be counted worthy of the kingdom of God for which ye also suffer; seeing it is a righteous thing with God to recompense tribulation to them that trouble you; God will attend to their case; he will recompense them. And what of the sufferers? The answer to that question also immediately follows. Listen: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ." All through the Christian course there has been quite a contrast between the condition of the troubled ones and the troublers. But the tables are presently turned, and then what a contrast! One class enters into rest, and those who troubled them are punished with an everlasting destruction proceeding from the presence of the Lord and from the glory of his power. Happy day for the saints—Jesus is coming, to be glorified in them and admired of them. And the spirit in Rev. 5:12, 13, gives us a glipmse of the happy throng, and a few of their words of admonition fall upon our ears: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and honor, and strength, and glory, and blessing." And John adds: "And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard, saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Glorious consummation! Oh, may our prospects tell upon our present life, help to mould us into the likeness of him whom, not having seen, we love, and for whom we look with earnes' hope and longing. The arrival of the Bridegroom, the marriage supper, the inheritance, the kingdom, the crown of glory—these are some of the ingredients of our hope that shall make us not ashamed—a hope because of which God shall not be ashemed to be called our God. Oh, blessed hope, regarding which neither on our part nor on God's shall there be disappointment or regret or shame. Infinitely glorious and perfect, like a flower opening each bud into full and eternal blossom, like the river swelling and sparkling in its gladness as it passes into the vast ocean, like the sweet spring growing into the sweeter summer, like the morning twilight blushing out and on into the cloudless, sorrowless, everlasting day. Oh, when will absence end? When will presence begin? When will Bride and Groom meet face to face, the one chief among ten thousand and the other the fairest among women? O, time, flee away! O day, dawn! O song, begin! O glory, shine! O sorrow and sighing, forever flee away—yes, flee away! "Surely I come quickly," is the Bridegroom's watchword. May our response ever be: "Amen, even so come, Lord Jesus."

A LETTER BY BRO. JUDD ON THE TRINITY

Dear Brother:

For a considerable time it has been upon my mind to write you, but pressure of work during this busy spring hatching season has necessitated my working about seventeen hours a day, besides getting up once during the night, sometimes two or three times, to give special care to the incubators. We have, I am pleased to say, been rewarded with a very fair amount of success. We are now troubled with illness in the home. My little daughter has been and still is quite seriously ill, her temperature rising to 101, and the dear little beautiful lamb quite delirious at times. You may know my dear wife and I are feeling quite worn.

It is partly as a reljef to a burdened mind to get away from self that I am now writing to you. I was very sorry to see that article on "The Trinity" in The Bible Standard so soon after their own declaration of an open mind on the subject, saying they must leave redears to judge the plain teaching of God's word on the matter.

Though I admit in all candor to the writer of the article that it is by far the best attempt I have ever seen in defense of the Trinity, and though I am certain of the integrity of both the editor and the author, I am assured from the examination of their own arguments that they have allowed themselves to be carried away by inference, and not plain statements. If there is one fundamental principle adopted by conditionalists above any other it is that in deciding the scripturalness of any Bible doctrine it must be plainly stated. Were this not the case the very "satan's lie" that we so strongly repudiate would meet us on our own platform—and very generally get the better of ours, too. Indeed, our whole case would be sacrificed.

To my mind the question, Does the Bible plainly teach the Trinity, or is it the case that it requires men of mental ability above the average to place the doctrine in such a light that "the man in the street" can contemplate it? To ask the question is to answer it, for no upholder of the doctrine of the trinity has yet brought forward a single Bible passage teaching such an important doctrine in plain, matter-of-fact statement. Such being the case, he departs in this one instance from the safe rule that has given him steadfastness of mind and purpose on other themes.

The arguements used regarding the plural "Elohim" are purely inference, and can not be substantiated, unless some direct statement can be brought to support it. The same word is used in the Psalms, and is there translated angels, viz., "To which of the angels said he at any time." If inference is legitimate then surely we have it doubly so here in support of our position, for not only is the word used regarding the angels correctly used, as all will admit, but a clear intimation is given as to whom God had converse with, both in the passage in Psalms and the use of the pronoun "us" in Gen. 1:26.

It is perfectly true that God created the heavens and the earth. The Lord God formed man of the dust of the ground, but surely God, the Master Builder, had his workmen to do his bidding, and to whom he could say, "Let us," even as men do today. Sir C. Wren built St. Pauls, and probably frequently expressed similar partnership in similar language.

The arguments in Sections 3, 4, 5 and 6 are so much allied that the above remarks will suffice for them all. Before passing to Sections 7 and 8, which to my mind are crucial points in the argument when considered in conjunction with direct scripture testimony, I would like to point out the fallacy of the line of argument. I refer to the remark; "For what would be the "likeness" or "image" common to God and angels in which man was to be created?" That remark is based on the generally expressed opinion that to suppose there was any physical likeness between God, the angels and man would be almost sacrilege. But to take the Bible and study the facts what are they? In every case of the appearance of angels they are like men in bodily form, and every description of God himself by himself is the same. Take the word "image" itself. What is an image? Surely it is the outward form, the resemblance, the likeness of some other object, but not of the same substance. The children of Israel were forbidden to make any image or likeness of anything in heaven above or the earth beneath. Did they obey? No! Did they make images? Yes. What of? Fishes, men, etc. I firmly believe from the plain statement of God's word we are made in the image of Elohim.

Sections 7 and 8. Is. 9:6 is quoted. The title, "The Everlasting Father," is omitted by our friend, whether for obvious reasons or not I can not say, but a little reflection convinces one that there is probably a better translation. Bishop Louth renders it "Father of the everlasting age," and with regard to the title, "Mighty God," more than one good explanation is available before it becomes necessary to make it teach what no other passage in the whole Bible states. Barnes, the Commentator, tells us the Hebrew word means "power" or "strength," and that in Gen. 10:8, 9, it is applied to Nimrod. In Sam. 17:51 it is translated "champion." In Judges 9:46 it is applied to a false God. How anyone who professes to take the plain statements of the Bible on which to build doctrine can say that the doctrine of the Trinity is "hinted at" in certain passages passes comprehension. Can any other reasonable interpretation be placed on the following passages other than that conveyed by the language contained in them: "There is but one God, the Father, * * * and (besides him) one Lord, Jesus Christ." "I am the Lord, and there is none else; there is no God beside me." "Hear, O Israel, the Lord our God, the Lord is one." "For there is one God, and one mediator between God and men, the man Christ Jesus." Put such passages as these before any unbiased mind and what would be their natural conclusion?

Reference is made to three visitors who appeared to Abraham, and the question is asked: "Who were they?" We would reply most emphatically that neither of the three were God himself. Scripture distinctly states that no man hath seen God at any ime. If any man had seen God at any time that statement would be false, therefore we must look for some other explanation of what appears a difficulty---something that will not conflict with the scripture already quoted.

To my mind the explanation is found in the fact that God's name was in or upon many of his messengers when doing his bidding. Certainly Gen. 19:24 does not necessitate two persons being understood; perfectly good sense is obtained without.

With regard to Sections 9 and 10 it is perhaps best to admit they are difficult passages, but at the most the doctrine can only be said to be implied, and if such is considered satisfactory for belief in the Trinity (viz., that both the Lord Jesus and the Holy Spirit are God, equally God with God himself), then the plain declarations of the word above quoted have no force or meaning, and the one hundred and one sects are not without texts which imply what they teach.

Further reference to Isa. 9:6. The question is asked: "Can there be an Eternal Father without an Eternal Son?" Surely our writer is mistaken here, for it is generally conceded that the phrase alluded to has reference to the "child (that) is born," and not to God the Father; and some of the best commentators agree that "Father of the Everlasting Age" would be a better translation.

Two more remarks, and I must close. The argument for the personality of the Holy Spirit, founded on the use of the personal pronoun "he," is very inconclusive, for this reason: It is a frequent practice to personify even inanimate things, but it is never admissable to use the neuter gender "it" in connection with personality, especially so in connection with the Deity. No one would think for a moment of using "it" in place of "God" as "he" and "him" are used. Yet such is what must be conceded would be the case if the Holy Spirit is God. It seems almost sacrilegious to think of it, but it is the inevitable conclusion. If the Holy Spirit is God it seems incomprehensible that Paul should have omitted to include mention of him in 1 Tim. 2:5. Surely words could not be plainer: "There is one God, and (besides him) one mediator between God and men." The latter part of the verse is in no sense a commentary on the first four words. Christianity is founded on the death and resurrection of Christ. The very fact that God raised Christ from the dead proves that he might not have done so, in which case Christ would have remained death without in the least affecting the existence of God himself. That such might have occurred Paul himself allows in 1 Cor. 15, and to maintain that God or a part of God died is simply to take away the ground for every human hope, for it leaves no gaurantee that what befalls part may not befall the whole.

Whenever you go out of doors draw the chin in, carry the crown of the head high, and fill the lungs to the utmost; drink in the sunshine; greet your friends with a smile, and put soul into every

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"A kind work costs you nothing---it may be worth a fortune to another."

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EDITORIAL

THE BOOK OF JOHN

The Book of John From the Greek

No. 1

BY ALPHA

In this study we are following Westcott and Hort's New Testament. It is the best so far as we know.

En This is the first Greek word in John 1. have an apostrophe (') over the vowel (e), and have an apostrophe (') overt he vowel (e), and that marking gives it what is called "the smooth breathing." The word "e n" is a preposition here. The literal meaning of it is "in."

The next word is arche (pronounced archay, with accent on the last syllable). There is in the Greek no article to precede it. The letter "a" has the apostrophe (') over it. That means smooth breathing. The word is in the dative case. The "iota subscript" is under the eta (ata, a as in ate). This is the sign of the dative singular. Over this letter, too, is the circumflex accent. It means "beginning," etc.

This will be sufficient in this article, with this little addition concerning the cases: The nominative case is the naming case; the genetive case the beginning or genesis or out of case; the dative the giving case; the accusative the direct object case; and the vocative the calling case.

THE ARROW

Life is an arrow—therefore you must know
What mark to aim at, how to use the bow
Then draw it to the head, and let it go!

Henry Van Dyke.

But being happy is a fine thing to do;
Looking on the bright side rather than the blue;
Glad or sunny musing is largely in the choosing,
And just being happy is brave work and true.

FORGIVENESS

"Forgive us our trespasses, as we forgive those who trespass against us."

Dear Brothers and Sisters of The Restitution:

I wonder if we all realize fully what we are saying when we offer this prayer at the throne of grace. I think we are liable at times to put most of the emphasis on the first clause in this paragraph. We all want our own sins forgiven, of course, but are we willing at all times to forgive those who trespass against us?

Do we realize that the prayer to be effective must be complete? We are all prone to err and make mistakes, and our gracious Lord knew this when he taught his disciples thus to pray. He knew better than they that when they could say, "As we forgive those who trespass against us," they were not far from the kingdom of God, but I have heard some say they did not ask my forgiveness." Never mind, brothers and sisters, give it anyway; give it full and free, good measure and running over, and you will be blessed abundantly.

Human nature is full of frailties, as the Savior knew, and until we can conquer our own little petty feelings it will do us no good to go to our heavenly Father and ask forgiveness for our trespasses.

Brothers and sisters, stop and think what would become of us if we had not such a long suffering, forgiving heavenly Father. David says: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For (and this is my greatest comfort) he knoweth our frame, he remembers we are but dust."

So then, dear ones, let us not be slack concerning these things; let us put ourselves in the background and if we are called on to suffer with Christ, let us say with Paul in 2 Corinthians 4:17: "Our light affliction isb ut for a moment, working for us a far more exceeding and eternal weight of glory." If we keep ever before us the fact that we are laborers in his vineyard, and that it is his glory (not our own) we are jealous of, surely the dear Father will uphold us with the right hand of his righteousress (Isaiah 41:10). Oh how we long for the time when these vile bodies will be fashioned like unto his glorious body! What a grand time that will be? Will you be there? Will I be there? Serious questions these.

Brothers and sisters, let us look to it now, let us make our calling and election sure, earnestly contending for the faith once delivered to the saints. "And now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Savior be glory, and majesty, dominion and power, both now and forever. Amen." CATHERINE COWELL.

Write it on your heart that every day is the best day of the year.—Emerson.

Be not simply good—be good for something.—Thoreau.

He who has a thousand rooms sleeps in but one. —Japanese Proverb.

WORK

"Comfort your hearts and stablish you in every good word and work."

Brothers and Sisters:

This verse seems to cover so much in a Christian's life. To "stablish yourself in every good word and work," means so much to us. If we do this we certainly can comfort ourselves. We know that to stablish our selves means to make firm, or to fix ourselves in all our words and works.

There is no work like that of our dear loving Father. Deut. 32:4 says: "He is the rock, his work is perfect, for all his ways are judgment, God of truth and without iniquity, just and right is he." To have a firm foundation we must build on a rock.

Therefore let us use Christ as our rock on which we will build our hope of salvation for, "His work is perfect." If "His work is perfect" there is none better. We know nothing can be better than a thing that is perfect. Psalms 3:3. Says: "His work is honorable and glorious and his righteousness endureth forever."

Let us feel as Christ did when he said in John 9:4: "I must work the works of him that sent me, while it is day; the night cometh when no man can work."

Brothers and sisters, this is the time that we are needed the most. We can see by the signs of the times that the coming of the Lord is so near that we should be up and doing. We see and hear that the cry of "Peace, Peace," is going through all the nations. This shows that the day of the Lord is at hand. Many times before we have heard that the coming of the Lord was at hand. Every time we have heard this it has been with greater force than the time before, and this being the last time, it is the one that interests us most of all. Never before, dear ones, could we figure so close as we can now. It will not be long now until we shall hear his voice saying: "Thou hast been faithful over a few things I shall make thee ruler over many things; enter thou into the joys of thy Lord." The day is coming, and it is near at hand, when the Lord shall descend with the shout of an archangel and the dead and living in Christ shall be caught away in the air to meet him, and then go with him to Zion to set up the kingdom and then we shall be at his right hand. Oh, what greater pleasure have we than this blessed hope? None. A greater one would be impossible.

This is the time, dear ones, that our help is needed. Work today, for we know not what tomorrow might be. The Lord's appearing shall be as 1 Thess. 5:2 shows us: "For yourselves know perfectly that the day of the Lord cometh as a thief in the night." For as the world says "Peace and safety, then sudden destriction cometh upon them, and they shall not escape."

We who have taken on the name of Christ and have been buried with him in baptism, should not be children of the darkness, but we are of the light. Thess. 5:6: "Therefore let us not sleep as do others, but let us watch and be sober." Now is our time to work. This is some of the work we are called to do, 1 Thess. 5:14-15: "Warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men."

Therefore brethren, let us get out into this spacious field of darkness and drop a few little stars that will enlighten the path of some poor fallen brother and bring him into the marvelous light that is promised to all that believe. The Lord help us, that we may so live that we may be ready to say at any time, "Even so come, Lord Jesus. Amen. GEORGIA GAZELEY.

THE BEDRIDDEN AND GOD'S PROMISE

I had occasion recently to visit a bedridden young woman, a great sufferer. The home is kept together by a weakly sister, who does a little dressmaking. They have got behind in rent, and the landlord threatens to seize their furniture if they cannot pay him promptly. They are both sincere Christians, and in face of the want which confronts them they asked me to explain to them the meaning of St. Paul's statement: "My God shall supply all your need, according to his riches in glory by Christ Jesus."

Our Lord's words in Matt. 6:25-34 present the same difficulty.

I rather think St. Paul's words (Phil. 4:19) are hardly relevant to a case like this. He was in prison, and his converts at Philippi had sent him a contribution for the betterment of his condition. Their kindness gladdened him, and in the course of his grateful acknowledgment he assures them that they will have their reward: "My God shall fulfill every need of yours according to his riches in glory in Christ Jesus" (R. V.). It seems obvious that he is not referring here to their temporal necessities. They had no lack in that respect, else they could not have ministered to his relief. It is their spiritual need that he means; and his promise is that their generosity to him will return in blessings on their own souls. It is therefore illegitimate to isolate the verse and take it as an unqualified assurance that God will never suffer his faithful people to suffer loss or hardship. The Holy Scriptures nowhere promise that. On the contrary, they warn us that it may be our Father's good pleasure that we should encounter hard adversity and, like the Apostle himself, experience hunger and thirst, cold and nakedness (2 Cor. 9: 27); and the promise is that he will carry us through all, and "will not suffer us to be tempted above that we are able, but will with the temptation make also the way of escape, that we may be able to endure it" (1 Cor. 10:13). "A disciple," said Jesus, "is not above his master, nor a servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord" (Matt. 10:24, 25). Our Lord and master was a man of sorrows and acquainted with grief, a homeless wanderer with nowhere to lay his head; and his challenge to us is: "Have you the courage to follow me along that hard road, if it be the Father's will?"

It is precisely this that he sets before us in Matt. 6:25-34. He depicts there a situation of entire destitution, where we never know when we lie down at night where we shall find the morrow's bread; and he bids us not be anxious, for our Father will see us through. "Bread shall be given

us; our waters shall be sure;" that is the promise - bread and water, not houses and barns. And was there ever a believer to whom it was not fulfilled? Our cup may not always have been overflowing, but has it ever been empty? The Psalmist has often seen the righteous sorely bested, but he had never seen him forsaken, nor his seed begging their bread. The comfort which belongs to these poor sisters, in common with all God's people, is that they may face the worst that can befall them with quiet hearts, assured that they will be brought safely through.

Nevertheless, from the beginning of her career, the care of her poor was a sacred charge which was imposed upon the Church (cf. Acts 4:34-37; 6:1-6), and which she gladly bore. St. Ambrose tells (De Offic. Minister. II., 28:140) how St. Laurentius the martyr was once asked about his Church's treasures, and he promised to exhibit them. Next day he assembled the poor and, pointing to them said: "These are the Church's treasures." The gracious office was maintained in the Scottish Church, and after the Reformation the Church's patrimony, which we hear so much about in these days, was appointed by John Knox in his "First Book of Discipline" to three uses: provision of the ministers, education of "the youthhead," and the relief of the poor in every parish. "Every several kirk must provide for the poor within itself; for fearful and horrible it is that the poor, whom not only God the Father in his law, but Jesus Christ in his evangel, and the Holy Spirit speaking by St. Paul, hath so earnestly commended to our care, are universally so condemned and despised." While the Church remains Christian, the obligation of caring for her poor will rest upon her. DAVID SMITHY.

DO CHRISTIANS SUFFER PERSECUTION?

Before I learned the difference between a mere church member and a Christian, I said: "No, there is no persecution for a Christian in the United States at least," for I could see that it was very popular to belong to a church, often made a matter of business to join a church. But when I learned that a Christian was a Christ like person, and read what Paul said in 2 Tim. 3:12: "Yea, all (not part) that will live godly in Christ Jesus, shall suffer persecution," I changed my mind. See what he says in Chapter 2:12: "If we suffer (with Jesus) we shall also reign with him." Rom. 8:17: "If children, then heirs; heirs of God, and joint heirs with Christ if" —if what? If so be that we suffer with him, that we may be also glorified together" (with Christ). Notice closely how much is said about suffering with Christ. Dear reader, is it possible that some of us (against our will) are suffering with the world, and are deceiving ourselves, in thinking that we are suffering with Christ, and so claim the promise of reigning with him. Surely an awful disappointment awaits such.

Who is our nearest relative? See how our Savior felt in the matter, Mark 3:32-35: "The multitude said unto him, behold, thy mother and thy brethren without seek for thee. He answered them, saying, 'Who is my mother or my brethren?' He looked around about on them which sat about him, and said, Behold my mother and my brethren, for whosoever shall do the will of God, the same is my brother, and my sister and mother.'" Dear ones, is it not safe for us to pattern after Jesus? I think all will say yes, if some don't act yes; but if we do pattern after him by our acts and words, showing that we feel nearer related to those that do God's will, than we do, to our near blood relation, that don't do God's will, we will be scoffed at, and have to suffer persecution as our Savior did, and even by our own household many times.

I have known skeptics that took delight in quoting Matt. 10:34-36, trying to prove that Jesus had no principle, for he said: "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man (that is a Christian) at variance against his (skeptical) father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." They ignorantly jump at a wrong conclusion, not being acquainted with Jesus; they don't know how it grieves his loving sympathy and tender heart, not willing that any should perish; he suffered and died, that all may have eternal life if they only will. But the "sword," the "variance," and the "foes" of a man's house, is brought about by those that take a solid stand for the loving Jesus, and are willing to suffer the persecutions of should-be-friends, rather than forfeit the gift of eternal life, with eternal friends for associates. The 37th verse partly explains the Savior's meaning. We read in 1 Cor. 14:33, that God is not the author of confusion. Matt. 5:10-12: "Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad; for great is your reward in heaven," that Christ will soon bring.

Do you notice that it is the persecuted ones, that recive those blessings. Dear brother or sister, are you living near enough in conformity with your relatives and the world, that you suffer no variance or persecution? If so, can you reasonably feel safe in the final outcome, at Christ's appearing and kingdom? Or are you as Moses was (Heb. 11:23-27), "Refusing to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt."

I have long since fully decided, from God's word, observation and experience, that the study of God's word, and daily prayer is as indispensible to a spiritual Christian's life as food and drink is to our natural fleeting life. We read that Christ was despised and rejected of men (is it so now in many cases); a man of sorrow, acquainted with grief; and can we reasonably expect the honor and glory of reigning with him over the nations, if we are not willing to suffer with him, but take an active part in politics. The greatest act of conforming to the things of this present evil world (as Paul calls it in Gal. 1:4), showing that we are not willing to suffer even any of the light persecutions of the world. We are told in Rom. 12:2, to not—be conformed to this world; and in Matt. 5:16, to let your light shine before men, that they may see

your good works, and glorify your Father which is in heaven. I have heard isolated ones say that it was a person's duty to go where there was a good lively church of the one faith, that had preaching and Sunday school, for it would be much easier to live a Christian life. Surely no one would enjoy living in such a place, more than I would, but is it ease in this life that we are looking for?

The Christian life is called a war-fare (not with the world, but against the world); and if a person lived where it was unpopular to live any thing else than a Christian life; would they have as many credits set opposite their name in the lamb's book of life, as the one that stood alone, letting their light shine brightly in a dark place, suffering the jeers, scoffs and persecutions of a wicked world, being ready at all times to tell what you believe, and give Bible reason why you believe it. We read in 2 Tim. 3:1, that in the last days perilous times shall come (times full of danger). They surely are upon us now. Some well meaning parents are given to what is called "innocent fun," have found to their sorrow, that their children have patterned after them though their fun was was not as "innocent." Dear ones, I hope we will begin now to profit by our own and other's sad experiences, your brother and well wisher, in hope of life.

G. W. CALDER.

JUDGING OTHERS
Matt. 7:1-5; Luke 6:37-38

1. Jesus was never censorious. He did not behave as the judge but as the comforter and savior of sinners. He began his ministry at a time when all Jewry was agog with the preaching of John the Baptist, who called upon all men to repent of their sins, to confess their sins in baptism, and to amend their lives. With the utmost humility Jesus responded to this call. Although himself without any consciousness of sin, by baptism he linked himself with all the sinners of his race, not judging them, but sharing their repentance and burden. He preached, not judgment, but forgiveness. He taught his disciples a limitless forgiveness. They were to forgive so long as the day lasted—until seventy times seven. And even the flagrant sinner—the greedy tax collector, the harlot taken in the very act, the thief executed by human "justice"—found in him a friend. "Neither do I condemn thee," he said. He brought salvation to the house of Zaccheus, and welcomed the penitent thief into his own home.

2. Vastly different is the way of the world. The natural desire of men is to punish any sinner, and if punishment is impossible, at least vociferously to condemn. Our law courts are this human tendency to judge, reduced to a system and made permanent in an institution. Police, judge, jury, witness, counsel—if the man really has done wrong they all conspire to fasten his burden irremovably upon his shoulders. He leaves the court of justice with his wrongdoing branded upon him for ever. Society is even less inclined to forgive than the law. Anyone offending its conventions is made to suffer bitterly. His acquaintances will not speak with him any more. He is made to feel himself an outcast. And even the ordinary conversation of the shop, the drawing room and the railway carriage is bitter with judging. Innuendo, rumor, half-hearted slanders, malicious retailing of third hand gossip—how much of this continually goes on, so that every one of us is daily being "weighed in the balances and found wanting."

3. The Christian's proper attitude is clearly set forth by the apostle Paul in Galatians. Even the man caught "red-handed" in some evil deed is not to be treated harshly or bitterly by his fellows, but they are to seek to bear his burden with him (Gal. 6:2)—to support him, to repent with him, to pray for him. For after all, no judging can be of any real moral value to any man unless he be his own judge. It is when our sins weigh heavily upon us that we begin to seek a Savior. Bunyan puts this with his own simple but picturesque directness where he describes Christian just before setting out to see the Celestial City. "I dreamed, and behold I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. I looked, and saw him open the book, and read therein; and as he read he wept and trembled, and not able longer to contain, he brake out with a lamentable cry, saying, 'What shall I do?'" In the self-judgment, the consciousness of his own sin, that is the onward path of a healthy and hopeful state of soul.

4. He is the hypocrite who is measuring his brother's judgments by his. In Matt. 7:3-5 we have a parable or figure of speech so graphic, when Jesus told it, he told it as a full and graphic narrative based upon a proverb, which is known to have been current in the East. The mote is an oriental figure or example of that Oriental mode of speaking of characters in which parables abound and which we term hyperbole or "exaggeration." The mote to take out of the brother's eye from his beam in the eye when all the eye's wooden beam or [illegible] in his own eye (compare Matt. 19:24; Luke 18:25). The point is that the man cannot possibly have overlooked the opposite "beam" in his own eye. He must be aware that it was there, and have ventilated the fact in the operation of removing the mote. Christians constantly judge their fellows; whatever is to a man's consideration of the [illegible] Jesus made it clear [illegible] to be judges, [illegible] of others than a recognition of one's own life; but that we be hypocrites in the eyes of Jesus the basic motive of all [illegible].

NEWTON H. MARSHALL.

THE WAY, THE LIFE
John Lamb, Fyvie.

"The way which leadeth unto life" (Matt. 7:14)

The way—and as you read you are not on it, you who have come from the fields where you have been sowing and planting with the blessing of God; who have left the desk where you have been learning to shape your course and set the sails for conduct; you who have left the [illegible] for a little the cares of hearth and of home, which have more of the crown than the cross in them; to speak to you of the way might seem a very useless thing, you who have already passed [illegible] dusty miles and know the only way you can [illegible] where you stand today.

The life—and again, why speak of it? It is the gift of birth, of youth, of manhood and of womanhood, the gift of age; the thing of all things that

you must realize, the possession of all possessions that you know you possess, your own individuality and personality; and who should know that better than you yourselves do?

So perhaps some of you may wonder at Christ troubling to speak of such common everyday things. "The way which leadeth unto life." We have reached the chapters of the book of the days, and passed the preface to existence. If any of you think so, I wish you, before you turn from these words, to realize why Christ spoke them.

Not, surely, only to convince us of two great facts of our being—that life is the great reality and that that reality must be worked out in us. It is true he did so, but he did far more. He showed us how the one depended on the other. Life and the living of it, he taught, cannot be put apart. Realise that life has its claim on conduct, and that conduct demands an ideal of life. We need to remember how he connected the way and the life; we need to believe that his words are the truth concerning the way of life.

Do you see what a startling contradiction it is of many a life? It was a very wide appeal Christ was making, speaking of the right and of the wrong, painting his pictures of the pilgrim soul lingering by the meeting of the ways, that picture which has come down to us with its centuries of warning—the way which leadeth unto death, and the way which leadeth unto life.

Notice how he connects the two; it is the way first leads to the life. That is not the manner in which we often would fain put it. We would reverse the order, we would make the life lead to the way. Jesus says all you have must be devoted to the gaining of life. We say all life must be devoted to the gaining of what we would have.

You have made up your mind to get on in the world. That is good; that is right. Prosperity is one of the blessings of God. But you fix your eye on what you have chosen to call the goal of your life, till it looks so large with you that you see nothing else. All your time, all your energies are devoted to the gaining of it, its attainment conditions your every thought and word and deed. It is not life that concerns you, but the way you would live it—prosperous, powerful, at ease. That is the 'ease' order, that is life leading to the way.

"My life is conditioned for me," you say. "I would fain do good, yet my opportunities are few. The little I can do is scarce worth the doing." You know, when you argue so, the little good is left undone. Slowly earth begins to encroach on heaven, and self grows greater than God. Your hours of prayer become fewer, your place is vacant in God's house, the gifts of God that only flourish by their use, the gifts of brotherly kindness, of consideration for others, of love of the noble and the true, die out from life. And you have discovered that life can be a failure, for again life has been leading to the way.

So here, in this simple saying of Jesus, lies the most tremendous choice the aimless wayside wanderers, or the pilgrims to the land of light. It is the question of life value, whether in "the passing" or in "the eternities." And each one knows the struggle. For there are the broad highways, where the going is easy, but they lead not to the city of God. And there is the rough path, which to follow means often to carry the cross. It is the way he went. It is the way which leadeth unto life. Selected.

NOT THE SAME MAN

Start right and keep right! There is a wonderful difference in the ways of life. A young man may say, "I believe I have started wrong. I swear, and take a glass of beer now and then; I am sowing a few wild oats, but though I have started wrong I will come out all right." If you remember but one thing I have to say to you let it be this: that two diverging lines go on, and on, widening as they go.

Luke Howard graduated in a leading college and went to practice his profession in a large city. He took boarding in a fashionable hotel. One morning after a drunken debauch the landlord said, "Mr. Howard, you must move from my hotel; I can't have such boarders here to-night."

Did he go to a better hotel? No; to a lower order; he had started wrong. In this one, a few months later, he found the same order to leave.

Did he go to a better? No. Till lower, he had started wrong.

At last he sought lodging in a low saloon hotel on a back street near a river. The landlord met him, and said, "Sir, I feel honored to have you board with me. I remember when you graduated from college; I saw the flowers tossed at your feet, and you shall have the best room in my house."

The poor drunkard took the room, but eight months after, at midnight, in Christmas week he was very drunk and asleep on the bar room floor. The landlord went to him with a kick and said, "Get up and go out of here, you brute!"

The poor fellow arose and said, "Brute! Where am I? This is my landlord and my home. What is the matter?"

The landlord replied, "Get out at once, and never do you enter here again."

"Why," argued Howard, "you said you were proud to have me board at your house when I came here."

The reply came, "You are not the man you once were."

"I am not the man I once was," the drunkard caught the words. "I am not the man I once was. I will leave. Good-by. I am not the man I once was." He started down the steps, but fell and hit his head against the curbstone.

A doctor was sent for. When he came he recognized the injured man as his old schoolmate, and kneeling by him said, "Look up, Luke; here is your old time friend. I am here to help you."

Feeling upward, Luke Howard said, "Hold my hand, Jimmy, and listen: I am not the man I was. I am not the man I was," and thus he died.

Start wrong and end right? Start wrong to-day and you may surely expect in the autumn of life the goadings of memory to harrow you. Col. Bain.

Walter Tomlinson 21
10802 Massie ave

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints associated with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:25, 26); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Isa. 33:10, 20); and eternal life only through Christ, the Life Giver (John 3:36; Rom. 6:23). Also an understanding of Abrahamic Covenant (Gal. 3:16), and trust in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, as conditions to final salvation (2 Pet. 1, 3:18); and all other truths of the Bible concerning the Kingdom of God, and the name of Jesus Christ (Acts 8:12, 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 67 AKRON, O., SEPTEMBER 9, 1913 NUMBER 35

GOD'S GLORIOUS KINGDOM
Tune: "The Old Oaken Bucket"

How dear to our hearts is the love that is shown
When Jesus our Savior in glory descends
To 'wake all the saints that in Him are now sleeping;
And raise them to life, that will never have end.
We'll then rejoice with desire, o'er nations now lying,
We'll free this old earth from its sin and its shame,
The Lord will bind Satan for none to deceive us;
For a thousand years God's to settle truth's claim.
God's glorious kingdom, that long promised kingdom,
Will soon be established on earth among men.

How sweet it will be when the saints meet the Savior,
And know that the curse is taken from the earth,
The blessing of nations begins there in Eden
The law to go forth, from there will go forth.
No more will we visit the sick and afflicted,
No sorrow nor death, will be ever see there;
But all of the righteous will then be immortal,
And dwell in God's kingdom forever so fair;
God's glorious kingdom, that long promised Kingdom,
Will soon be established on earth among men.

God's glorious kingdom we hail as a treasure;
The greatest of prizes and sought for by few;
For satan is teaching the nations that pleasure,
Is what they should strive for, and all they should do;
But we seek the prize that already is offered:
To all that will come and believe in the Christ;
We find that the gospel has promised a *kingdom*,
To all mankind without money or price;
God's glorious kingdom, that long promised Kingdom,
Will soon be established on earth among men.

E. W. KNAPP.

PRAYER

Come thou, O Lord, and dwell in us. Thou art building men for the habitation of God through the Spirit, and we pray that our minds and hearts may be indeed thy temples. Lord, we need thy cleansing. Thou dost not dwell with impurity; banish it from us that thou mayest dwell with us. Help us more and more to be conformed to our Master's image, and to shape our lives and selves in accordance with thy holy will. May we entertain no known transgressions. May we cherish no known evil inclinations. May we consciously lack no discerned good. May we strain all our strength and devote all our being to making our own the fullness that was in Christ, and was there that it might be distributed amongst us all. Through Jesus Christ our Lord. Amen.

DAILY BIBLE READINGS

Exodus 9. - Who is there that has not heard of the plagues of Egypt? The account of them we possess in the book of Exodus, was evidently designed to serve the purpose it first served, for all after ages. Its preservation for such a lengthened period, in a way in which no other equally ancient literature has been preserved, leads to this conclusion and especially when conjoined with the fact of its all-time utility. They were plagues sent upon Egypt in the interests of Israel's deliverance, and for the honor of Yahweh's own name, that they might know that the earth is the Lord's. They were afterwards made the subject of celebration in Israel's psalmody (Ps. 55:128) and national worship. Their renown has reached to the ends of the earth. One of the objects served was to rebuke the idolatry of the Egyptians, as in the case of those plagues which affected the water of the Nile, the air, the cow, or that had to do with the frog, all of which are said to be things that were worshipped in Egypt; as it is written "against all the gods of Egypt will I execute judgment" (Ex. 12:12). Another object served was to put a difference between the clean and the unclean; between Israel, God's own national son, and the Egyptians who had not thus been separated for divine purposes. This distinction was observed in each plague. The Israelites dwelling to themselves, in that part of the land first assigned to them by Joseph's Pharaoh, were altogether exempt, in body and estate, from all the plagues. This was a wonderful result to secure. The plagues, were headed up in the death of Egypt's firstborn. In this the saying "I gave Egypt for thy ransom" (Isa. 43:3), may be said to have received its first illustration; of which there are more illustrations to follow (and plagues too) in the last and final exodus of Israel from all the nations whither they are now scattered (Mic. 7:15-17). boils and blains of this chapter affected alike man and beast—horses, asses, camels, oxen and sheep; Israel's cattle, their own persons, and those among the Egyptians who regarded the word of Yahweh, alone expected (ver. 20). Then the hail that followed was such as had not been seen from the foundation of Egypt to that time (ver. 18). The hail devastated the whole country, Goshen only excepted, destroying everything that was out in the field—man, beast, herb and tree; as it is written: "He destroyed their vines with hail, and their sycamores with frost. He gave up their cattle also to the hail and their flocks to hot thunderbolts" (or lightnings). Rain, hail, and thunder combined to render the situation at once dreadful to behold and destructive and desolating in its effects. It had the result of extracting temporary confession from Pharaoh, to the effect that he and his people were wicked and that Yahweh was righteous in this visitation. But this soon gave place again to the hardened heart for being a vessel fit-

ted for destruction, Yahweh made use of him for his own glory, "That thou," as God said to him by Moses, "may know that there is none like me in all the earth."

Psalm 83.—God is good to Israel, says the Psalmist—that is, as he explains, to the pure-hearted, the clean-handed, to "such as keep his covenant and remember his commandments to do them;" for they are not all Israel who are of Israel, neither then nor now. To such as are of a "clean heart," God is truly good. The goodness, however, is not at present so manifest a thing as it will be eventually. It is a godness as it were in the seed state, which, like seed sown in the ground, is invisible to the natural eye, with but scant traces of its existence there. This will not be the case when the seed sown comes to the designed perfection. Its existence and glory will then be visible to all the world, for the now outcast sons of the Eternal will then be manifested in all the power and perfection of the divine nature, and with the wealth and entire substance of the world in their hands. But the goodness of God is a realizable thing even in its present form—realizable at least by those who are the subjects of it. All Israel was brought out of Egypt, but it was reserved unto those only who wholly followed the Lord to enter the land of promise. It is godness that even now transforms slaves into sons and heirs, and makes them henceforward the special objects of the divine favor and love, and the subjects of his fellowship and overruling providence—a providence in which all things work together for the ultimate good of those who love God and are the called according to his purpose. Present reverses are but elements in a well-devised scheme, for the eventual deliverance and exaltation of his chosen. They would not be necessary if he aimed at the uplifting of mere flesh and blood. This is not his object at all; what he purposes is the exaltation of the humble and meek, who have been made such by the very evil of their experience, operating upon a well-based and well-maintained faith in God. What, therefore, has the appearance of being a curse is in reality a blessing of eternal significance. The wicked prosper that they may be finally dispossessed forever; while the righteous make their life's voyage over troubled waters, that in the end they may be the inheritors of abiding peace and the possessors of both earth and ocean, and all they contain or represent, in the way of worldly wealth. How is it that the wicked prosper, is a question that has exercised many a son of faith, from time immemorial. It is a problem that only the truth of God can solve. "When I went into the sanctuary of God," said the Psalmist, "then understood I their end." The "prosperity of the wicked" is liable to become a cause of stumbling to the undiscerning. What it naturally creates is envy- envy of their comparatively charming circumstances--no bands in their death: strength, firm; living, fat: trouble and plagues, none: estate and honor, everything that heart could wish. These are all temptations to envy, which it is difficult for flesh and blood to resist." They are well fortified, however, against this, and well able to overcome it; where it may for a moment have taken possession of the mind, who, like the Psalmist, look at God alone, and enrich their hearts and understandings with the knowledge of the holy. This only is true wisdom; all else is superficial and bottomless, and vanishing as a dream of the night.

Mark 13.—From this chapter we learn that the gospel is an all-nation institution, and therefore a proclamation of the "whosoever will" kind. In this matter there are no tenth generation exclusions, such as existed under the law. The fatlings are killed and the supper is ready, and the Jew of the city first, and now the Gentiles of the highway and the hedge, all are invited. Those, however, who excuse themselves from attending, on the ground of attentions that must needs be paid to land, oxen or wife, need not plume themselves upon the smallest taste of the king's banquet, for the fesat is only for such as esteem the privilege conferred upon them beyond all price. The great buildings of the temple have all been thrown down, as Christ said they would nearly forty years before it happened. No man foresaw this but Christ. Nothing was more unlikely at the time the prediction was uttered. It was a prediction, called forth by a remark of one of the disciples, calling his attention to the goodly stones and gifts wherewith the temple was adorned. The remarks of friends, and the questions of enemies, kept Christ supplied with opportunities which he never failed to turn to account in the interest of his mission of love and enlightenment. The object of all he said to the disciples was that they might "take heed," and so, being forewarned, they might also be forearmed, and thus the better prepared for all that would happen. For many things were to happen in the history of that generation, that were beyond the power of any merely natural prescience to foresee. Wars and national commotions, earthquakes, famines and troubles were by and by to introduce the disciples to a period of increasing general evil, that would only end in the destruction of the city and temple and the entire subversion of the Jewish State. It will help us to realize something of the terrors of the situation to mentally transfer what happened to our own time and country. No more trying situation for the truth and its friends could well be imagined; such things as the truth and its adherents of this century have come though fairly pale before the persecution and the warlike conditions that in due time set in upon the apostolic work. "Troubled on every side, without fightings and within fears," is the testimony of its actual experience. It was the case of living death, "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed: always, says the apostle, "bearing about in the body and dying of the Lord Jesus." The nineteenth century friends of the truth have had a taste of "fears within;" what if their future experiences should include "fightings without?" They would but correspond still more to the ultimate realizations of the first century disciples. The character of the period coincident with the ending of Gentile times does not altogether preclude the possibility of such experiences. Anyway, Christ's watchword is "watch;" for what he said unto his more immediate disciples, says he, "I say unto all," "watch."

Exodus 37.—The ark of the covenent, with its practically incorruptible wood, and its golden furnishings, and accompanying tabernacle furniture, was an altogether divinely contrived institution; for Moses was commanded to look to it that every thing was made in accordance with the pattern shown him on the mount (Ex. 25:10). The mere working to pattern, however, in the hands of ordinary artisans would not have answered the requirements of the purpose contemplated; so in order to secure this divinely chosen men were filled with the spirit of God, and with the wisdom and understanding necessary to the effectual superintendence of the work. Gold, silver and brass are all metals possessed of a spiritual significance in the scriptures, as also the "beaten work," the "anointing oil," the "sweet spices," the seven-branched light-stand, the mercy seat, the winged cherubim, the cherubic vail, the altar of incense, the table for the shew-bread, the tri-colored hangings, and much else all significant of the things that concern the true tabernacle, which God pitched and not man. They speak of God manifested in due time, in spirit-anointed flesh; of the anointing "oil of gladness," the prayers of saints, the gold-tried faith of believers, the truth-illuminated ecclesia of Christ, the Messianic mercy seat for offences, the brass-overlaid altar of sacrifice on which sin was condemned, the Christ-bread of life and the showing forth of the death till he come, the divine counsels which make the tongue of the just like choice silver, the process by which golden-faithed believers are beaten into the divinely required shape, the "sweet-savor of Christ" which all possess who are filled with the knowledge and fervent love of his name, the immortal first and second commandments on which hang all the law and the prophets, and the new and living way into the holiest and incorruptible state through the rent flesh of Christ, etc.

Footnotes to the Foregoing

Murrain From the Latin **mori**, to die. The Hebrew word (**dever**) thus translated is the term rendered pestilence in the nearly fifty places of its occurrence.

Magicians Two of these were named "Jannes and Jambres," as we learn from Paul (2 Tim. 3:8-9). They are also referred to outside the Bible, to-wit, in what is known as the Targum of Jonathan, which speaks of them as "chiefs of the magicians," and in the work of a Numenius, a Pythagorian, who it is said wrote that "Jannes and Jambres were sacred scribes, deemed inferior to none in magic."

Evening Time The saying that "the barley was in the ear and the flax boiled" coincides, it is said, with the month of February, when these things are to this day just in the state described by these words. These events therefore happened just ending the year B. C. 1627, culminating in the death of the first-born in the March-April passover month of the exodus, the first month of the new Jewish year, B. C. 1626.

The Ark—This was made of Shittim wood (plural for Shittah tree), the wood used throughout the tabernacle. It is said to resemble ebony in hardness and durability. The Septuagint renders it "incorruptible wood." It is now regarded as identical with the yellow, fragrant-blossomed, gum bearing acacia of the desert.

The Light-stand This is its proper name, not candlestick, the Hebrew term being derived from the word rendered light. It was oil that was used for the light, not candles. Josephus says it weighed a hundred pounds.

The Almond-Shaped Bowls These remind us of the meaning of the almond rod vision. "I will hasten my work to perform it" (Jer. 1:12). The almond tree is said to be called in the Hebrew the "Waker," the "Vigilant," the "Watchful," because it buds in January and bears fruit in March or the beginning of April.

The Flowers These are properly buds, or flower buds; the Hebrew word in other places being rendered bud and blossom. The Septuagint translates it "blossoms."

The Shaft In literal Hebrew the thigh, the words **ul** (**yerekh**) being rendered "thigh in all passages. Many of the Hebrew descriptions of things, both natural and artificial, are derived from the human body, thus: for mountains and hills names are used that signify head, ears, shoulder, side, loins, rib, back, elbow, thigh: while for a natural spring they use a word (**ain**) that means an eye—the eye of the landscape.

The Mercy Seat This was the cover lid of the ark, and as a verb signifies in the Hebrew language "to cover," hide or conceal; hence the saying," love covereth all sins;" "blessed is the man whose sin is covered;" "thou hast covered all their sins;" "shall hide a multitude of sins;" "a tale-bearer revealeth secrets, but he that is of a faithful spirit concealeth the matter." The Hebrew word for atonement is but the plural of the word rendered mercy seat—hence, "coverings of sin."

Incense The Latin word, from which the English is derived, signifies "to glow," and is akin to the word incandescent, which Dr. Thomas thus uses: "And his feet like to incandescent brass, as if they had been glowing in a furnace" (Rev. 1:15). The Hebrew root is said to express the idea of "fragrant smoke," such as arise from the burning of odoriferous woods.

Bowls and Flagons—Bowls and flagons, as in the Revised Version, not "bowls and covers to cover," but bowls and cups "to pour out," as in the margin. The "Seventy" read, "the cups and the bowls with which he should offer drink offerings;" hence libation vessels. It is a little singular that the word here rendered bowls should be said to be derived from a root meaning to suck, and, as a noun, suckling—with the suggestion that milk dishes would have been a more appropriate translation (1 Cor. 3:1; 1 Pet. 2:2). Josephus, speaking of Cain's brother, says: Abel brought milk and the first fruits of his flock."

The Altar—From the same Latin root (**allus**) as altitude, hence "high." The Hebrew word is said to mean "the sacrificing plague." To this the Greek term is akin, which comes from a word that is rendered slay, kill, and sacrifice.—C. C. Shuttleworth.

THE MANIFESTATION OF JEHOVAH

The subject of the manifestations of Jehovah requires careful study and prayerful meditation. In the beginning of the history of the creation, as given by Moses, we have the words "God" and "Gods" as referring to the eternal one. These words are of Anglo-Saxon origin, and have no Hebrew significance. These words are translations of the Hebrew words "Eloah" and "Elohim," and refer to the angels or messengers of Jehovah, and not to the eternal one himself. Jehovah manifested himself to Adam and Eve through these messengers. They were the powerful ones that created all things. The psalmist calls them "his angels that excell in strength, that do his commandments, hearkening unto the voice of his world" (Psa. 103:20). They are the agents that communicated the will of Jehovah to his creatures. In these messengers Jehovah was revealed as the powerful one. Our first parents could only have communicated with Jehovah through the elohim that created them and placed them in the garden and gave them the law under which they were to develop a character that would give them the rulership of the world. They have no personal communication with Jehovah, as "He dwelt in the light which no man can approach unto; whom no man hath seen, nor can see" (1 Tim. 6:16). Jehovah is veiled to his creatures, and can only be known through his power as the creator of all things and his word as given by the elohim or angel messengers. The law was given through their medium. The judgment of our fore-parents was given by the elohim that gave them the law. Jehovah's justice and mercy were manifested in the covenant made as recorded in Gen. 3:21.

Adam died a natural and not a violent death (Gen. 5:5). Until the days of Abraham Jehovah was known only through his messengers. They were messengers of mercy or destruction.

In Gen. 17:1 the Almighty God or Jehovah communicated his name to Abraham. "I am the Almighty One" (Ail Shaddai, not the Eloah, powerful one). This manifestation through the name of Ail was reserved for Abraham and his seed. Through this name the everlasting covenant was made and ratified. Gen. 17:1-15: "I appeared unto Jacob by the name of God Almighty (Ail Shaddai). The faith of Abraham and his seed is based on the covenant name which signified that a future one should possess the land promised and the inheritance of all things.

The consummation of this promise to Abraham and his seed is recorded in Gen. 22:15-19. His seed was to possess the gate of his enemies and should bless all nations through the name of Ail. This name was veiled until revealed to Abraham. The name of Abram was changed to that of Abraham, one having power over a multitude of nations. This covenant was ratified with human blood pointing to the shed blood of his seed, Jesus the Christ (Heb. 9:15, 16).

A further manifestation of the eternal one was made to Moses when the Eloah appeared to him in the burning bush. When Moses enquired as to his name, he was informed that "I am sent him," "I am" being translated from the Hebrew word "Yahwer," which not only signifies a powerful one but one that will be and will bless. In this name Moses trusted, and was given a measure of the spirit of power that enabled him to stand before Pharaoh and deliver Israel from Egyptian bondage. This spirit power given through the name sustained Moses through all his trials and preserved him physically. "His eye was not dim, nor his natural force abated" (Deut. 31:7). The Hebrew name "Yawhew" is translated by Yah, Jah and Jehovah. He was known to Israel as the eternal one. Young translates Deut. 6:4 thus: "The eternal is one being." To believe in any other god was to break the covenant made with Abraham and Moses. The covenant made through the name Ail embraces the promise of the land and the unit seed. The covenant made through the name "Yawhew" embraced the Ail promise and included the multitudinous seed that will come through Jesus the Christ (Gal. 3:26-29).

Thus far we observe that the eternal one has manifested himself through the covenant names of Ail and Yawhew. Through his prophetic word we learn that he will manifest himself through a member of the Adamic race. Isaiah calls this one "The child born, the Son given, the Wonderful Counsellor, the Might or Power of Jehovah, the Father of the Everlasting Age, the Prince of Peace." This one is to sit on the throne of David and order it, and to establish it with judgment and with justice. In Jer. 23:5 we have this manifestation made through David's righteous branch, who shall be a king and shall reign and prosper, and shall execute judgment and justice in the earth. These are prophetic utterances, and could only be understood by Israel a sa promise of a personal manifestation of Jehovah through his Son. This manifestation exceeds all others.

The name "Yahiveh" was given to his son before his birth (Luke 1:31). The Hebrew equivalent of Jesus is Yahiveh. Paul, in writing to the Galalians says, when the fulness of the time was come Jehovah sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Matthew refers to this one as the Immanuail of the prophetic word. The significance of this term is, Jehovah with us, holy spirit nature, Jehovah veiled. This one was begotten by holy spirit power (Luke 1:35), and was to be called the Son of Jehovah or Yahiveh. This Son is distinguished from the Father (Yawweh) as Yawhew-eloah The one in whom the Father deposited his holy spirit without measure. He is spoken of as the "only begotten Son." This begettal was peculiar inasmuch as it was the work of Jehovah through his spirit power. This was to be the woman's seed, and not the man's (Gen. 3:15; Gal. 1:1). This was the corn of wheat that fell into the ground and died, and will bring forth much fruit (John 12:24).

This promise of "much fruit" embraces another seed. This is to be a multitudinous seed (Gal. 3:26-29), and is to be distinguished by Yawhew-Elohim. The last two are the product of the same spirit power. The multitudinous seed being begotten through the incorruptible word that liveth and abideth forever. This word is the gospel that is preached unto you (1 Pet. 1:23, 25). When the fulness of time shall come, as it did

with the only begotten Son, the numerous seed will have a spirt birth and become the Yahweh-Elohim of the future age (John 3:1-8).

Thus we see that the manifestations of the eternal one have been gradual.

1. Through the angels of strength.
2. Through his names Ail and Jehovah.
3. Through Jesus the Christ, which was a personal manifestation.
4. Through the multitudinous future seed that have been and will be counted righteous, since righteous Abel to the coming of Christ, and have overcome the world through the word of the eternal one.

The last will consummate Jehovah's purpose in bringing into existence the means by which this earth will be brought under a righteous rule. He who ruleth over men must be just, ruling in the fear of the Lord. What a reward for such a poor service as mortals can render! May we, as adopted children, bear the Jehovah name with honor, magnifying ourselves through his name.

D. C. ROBINSON.

WAGES OF SIN, ETC.

Dear Sir:

In your issue of July 3, you published a news item under the heading "The Wages of Sin." The remarks subscribed were to the effect that the case of a certain individual whose evil ways resulted in death, the Bible proved correct. If I may be allowed the kindly courtesy of a small space in your columns I should like to call attention to one or two matters. I am pleased to see the writer of that paragraph took the Bible text in its literal sense, and gave the passage credit for the meaning of the words contained in it. But the very reading of the paragraph gave the impression that to do so was exceptional. Now, sir, the point I wish to bring out, is that the Bible is most unfairly treated, and that much, very much of present day infidelity is due first of all to the wholesale way in which the plain statements of the grand old book have been misinterpreted, even to the extent of making language mean its exact opposite; second to the lack of courage on the part of individuals to investigate the Bible for themselves. Were any man in business to treat business matters and business literature in the same way the Bible is treated, he would be quickly given marching orders. Take the text alluded to by the writer of the article mentioned, as an example, "The wages of sin is death but the gift of God is eternal life." Theoretically pastors and preachers profess to teach this, but do they? They do not. I make no personal attack, for if the language of the present day pulpit is amenable to dictinary interpretation, they flatly contradict it.

I was in chapel last Sunday, and sought to occupy waiting time beneficially by reading the hymnal, and I would ask you sir, do the following statements seem consistent with the plain teaching of the words conveyed by the text:

"There is no death what seems so is transition." (This is news indeed, no need for doctors.)

Second line of one hymn says "A never dying soul to save," and last line of same verse says "I shall forever die."

Another hymn actually says, "A death that never dies."

A writer in the "Sunday Companion" says, "Death is simply life spelled with five letters instead of four."

To call black white is nothing to this. Such rubbish in the business world would soon be vigorously handled. It would not be tolerated. The same occurs (not in the Bible, thank God), regarding the Trinity. The Athanasian Creed would stagger the reason of any man, and so would the Methodist hymnal. The Bible is plain enough. The Christian religion is founded on the death resurrection of Christ. If these are not facts then Christianity is false. Thank God they are facts; but the very fact that God did raise Christ from the dead, proves that he might not have done so, and Christ would have remained dead, without in the least affecting the existence of God. I believe in the divinity of Christ, but not in his deity. He is of divine origin, the Son of God, but not God himself. True Christianity will bear any amount of scrunity, and is of sound common sense, suitable to "the man in the street" and the "common people" and does not need the profound arguments of D. D's., etc., to explain and foist on it: doctrines which do not belong to it, which are manifestly absurd.

The wages of sin is death (the second death) but the gift of God is eternal life. Men do not live forever except as the gift of God by resurrection from the dead.—BROTHER R. H. JUDD, in a local paper.

SHIN BONE CURES

A great many people seem to think that the Menace is disposed to make light of the Catholic religion, and that in order to do that we resort to conclusions that are not borne out by the facts. But this is absolutely untrue. We realize that Saint Rita, if there ever was such a person, had a shin bone in both legs, the same as you and I have. We also grant the pagans of the present day the right to revere these bones, kiss them and worship them to their heart's content—but at the same time we demand the right to do all in our power to enlighten people to the extent that they will not engage in such foolishness.

I call to mind one reader, at least, who thought that we originated this shin bone racket and were using it on the Romanists as a great big joke. To set at ease all those who may happen to still have this opinion I desire to quote the following from the May 22d issue of the Chicago Daily News. Surely the News would not misrepresent the Catholics in regard to as serious a matter as the shin bone of St. Rita. Read the item:

"A large number of cures said to have been effected through prayers at the shrine of St. Rita in St. Rita's Roman Catholic church have been reported to the Rev. James F. Green, pastor of the church, in the course of the nine days novena, which closes tonight.

"A score of persons have declared that their prayers before the relic of St. Rita in the church have brought them relief from bodily ills.

"Several thousand persons from all parts of Chicago and nearby cities visited the church today. St. Rita's church is located at Oakley avenue and West 63d street. It treasures a bit of bone from the shin of St. Rita of Passia."—The Menace, June 7, 1913.

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IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., P. O. Box 222, Akron, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

Many thanks to Brother A. H. Elrod, of South Carolina, for supplying us with a photograph of Brother E. M. Anderson. It will appear next week with a biographical sketch of his life.

Writing from Lipscomb, Texas, Brother D. C. Robison says on a postal dated August 16, that he may be addressed there for the present.

Brother Hal Harlan, of Holbrook, Neb., reports that Jessie Lewis was immersed there on August 17th.

Sister L. B. Chapman writes that she has been stopping with Brother S. H. Thomas, of the "Pinehurst" Bible class since last May. "We have had many pleasant meetings with the Pinehurst Bible class since we have been here," she writes.

Brother John E. Hogarth writes: "The Restitution of August 5 seems to be the best one I ever read. The article, 'What We Believe and Why We Believe It' should be printed as a tract, as it covers the ground so thoroughly. 'Bible Study' is good; so also is 'Children of Light,' by Viola Gazely."

Our afflicted and loved Brother G. W. Calder writes: "As a man came in last evening and paid a bill that I never expected to receive, I am sending order for little over half the amount for you to use in the work as you see best. Your article in Restitution of August 5, 'What We Believe and Why We Believe It, Revised,' is good and plain. This morning I sent it to a Congregational minister, and wrote on the margin: 'Please read this article carefully, and as the writer has done, give chapter and verse for any mistakes you see he has made, and oblige a searcher after the truth.' If he replies, and it is worth sending, I will send it to you."

Writing from Lipscomb, Texas, August 20, Sister N. B. Robison says: "We are glad to hear through friends of the excellent conference at Springfield. Brother Robison is at present interesting the aliens of this place in Bible lessons. Have done some preaching, and now have evening Bible school lessons. Will hold a series of meetings near here soon. Your sister in the glorious hope."

The article titled "Catechism on the Soul" in The Restitution of August 19 should have been credited to Brother E. W. Knapp.

COMMUNICATIONS

Dear Restitution:

Sunday, August 24, was a day of great rejoicing among the members of the little flock at Springfield, Ohio. The week before we had received an invitation from Brother Overholsen to come over on Saturday, the twenty-third, so my wife, Brother Howard Pearson and I went over on Saturday afternoon. We found Sister Peter Overholser in bed sick but still deeply interested in the advancement of the truth. We spent the night with them and next morning about 6 o'clock an automobile stopped at the gate and Mr. and Mrs. C. A. Argabright got out and came into the house and notified us that they wished to be baptized. We did not wait for breakfast but went to the creek and planted these dear ones in the likeness of Christ's death. Brother and Sister Argabright are too well known to the Ohio brethren for me to give them an introduction. I find that the members of the Springfield church are true to God and willing to support his cause. May God help us all is the prayer of,

J. H. ANDERSON.

Dear Restitution:

I consider it a blessing that we have the privilege of corresponding with each other through the paper, while we are scattered and so few in one place. It helps me to hear from those of like precious faith. We are informed by Malachi that "they that feared the Lord spake often one to another, and the Lord harkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name; and they shall be mine, saith the Lord, in that day that I make up my jewels."

Dear ones, my heart flows with love for the truth, and my prayer is that Christ will soon come and take the dominion and reign on David's throne. Let us be patient for a little while, and he that shall come will come, and will not tarry (Heb. 10:37).

We were glad to have Brother J. H. Anderson come from Ohio and conduct a meeting for us at Gallimore Gap and Liberty, N. C. Our Brother Anderson was raised in old North Carolina; here his father brought him up to study the word of God. He has become successful as a minister, being one of the ablest preachers we have. Dear

brothers and sitsers, let us try and keep our good and faithful ministers in the good work. Pray for me. Yours in hope,

AMANDA CASE.

ECHOES OF OHIO CONFERENCE

Ohio Conference this year was one long to be remembered by those who were privileged to be present; not only were the speakers well prepared and their discourses timely, but the earnestness and unity of spirit were commendable. And the same may be said of the Bible Classes also. Every session was well attended, and the interest manifested was quite remarkable. The Young People's Society and the Sisters' Society both gave splendid evidence of good work for the year, not only in their Secretaries' reports, but in the meetings as well. Let them continue on the same lines as they have been working, and the Lord's blessing is sure to rest on them.

We were saddened that Bro. Anderson's time at the Conference was cut short by reason of the sickness of his little child, and he was called home by Sister Anderson, so that we only had one discourse by him.

We were fortunate in that Bro. Aldridge, of Cleveland, was there, who on several occasions gave the brethren stirring and uplifting words. His talk on "The Potter and the Clay" will long be remembered by his hearers.

Two expressions of Bro. Aldridge particularly impressed me, and doubtless others also. He called attention to our being all together at that place, reminding him of the words of Acts 2:1: "And when the day of Pentecost was fully come, they were all with one accord in one place." Being of one accord makes it both pleasant and profitable to be together in one place; and that sentiment became the ruling principle of the whole Conference, from the first to the last session.

Another thought was that of what great care was experienced by the Lord in preparing the apostles to go out and deliver the gospel message and testify of him. They were not permitted to use their own judgment, but were instructed to "wait until they were endowed with power from on high," notwithstanding they had been with him three and a half years during his ministry and forty days after his resurrection, being instructed in the things concerning the kingdom. A fine thought for us to treasure up and ponder over when choosing ministers, class leaders and speakers. Certainly too much care can not be used in sending out men to proclaim the gospel.

Another of Bro. Aldridge's sayings was that many people believe a little bit of the Bible is inspird, but the rest is not. Jesus was very careful to teach the literal fulfillment of the scripture. Can we do any better than he did?

Bro. Huggins' sermon Sunday morning was one of most intense interest, under the caption, "Repulsions of the Truth." He showed in the strong and vivid language of earnest conviction how that the truth in its purity acts differently on different people—some being immediately attracted and enthralled by it, and others just as positively repelled by it—they can not endure those things which the others love. This theme and the practical application of it to present conditions around us, aroused much feeling. Words of earnest commendation were spoken in the afternoon by Bro. Adams in regard to Bro. Huggins and his uncompromising stand, which everyone considered a well-deserved tribute.

Last but not least among the many good things of the Conference was that sermon Bro. Adams gave on "The Eastern Question." Prophecies concerning Turkey and the Holy Land were used to show what was restraining Russian and other European powers from making an end of Turkey at once and of seizing Constantinople and then Syria or Palestine. Russian ambition has wanted to possess Constantinople ever since the days of Peter the Great. Every Russian Emperor was trained from childhood to the idea that Russia must take that city and establish her capital there. The great Empress Catherine of Russia erected a grand arch in the City of St. Petersburgh over the top of which is inscribed "This is the road to Constantinople," thus putting them in perpetual remembrance of the set policy and determination of Russia.

In the war with Turkey in 1878 the Russian army was within sight of Constantinople and camped for some unexplained reason and quite contrary to military expediency. Everything indicated that they should go forward, enter the city at once and establish themselves there, but they unaccountably delayed entering and the result was that the great powers of Europe, headed by England, put up such a strong protest that Russia was compelled to retreat and abandon the prize she coveted when almost within her grasp.

Being thus drawn back when about to devour her prey, Russia was obliged to abide by the decree of the powers headed by England, whose prime minister was a Jew named Benjamin Disraeli, Earl of Beaconsfield, and he successfully withstood Bismark, "The Iron Chancellor" of Germany, who was friendly to the Russian policy.

The prophet Ezekiel (chapter 38:1) says the Lord will turn him (the Russian Czar) back and again bring him forth in the latter days against the land he so long coveted, and in verse 21, will "call for a sword against him," and utterly destroy the army of the allies.

Brother Adams showed how the armies of the powers never accomplished their designs against Turkey though they weakened her only to see her revive again, and she holds together because none of them are allowed to break the prophetic word of God concerning her under the symbol of the great river Euphrates. She shall dry up, gradually waste away, comparatively like a river which was not fed by springs or rains.

The Rothschilds, Jewish bankers of London, the richest men in the world, had a mortgage for eighty-two million dollars on the land of Palestine for money loaned the Turkish government at different times. The Holy Land is pledged for this vast sum and Turkey will never be able to pay it. England would quickly go to war with any power which attempted to take Palestine from Turkey because the Rothschilds are English peers and high in government circles, as well as powerful by reason of their vast fortunes. There are many Jews in English government positions. In the present war with the Balkan States, Bulgaria, Servia, Greece, etc., the Turks were at the end of their resources and almost forced to give up their

last foothold upon European territory including Constantinople, but again the Jews were summoned to the rescue and loaned Turkey money to continue the war, which was so nearly lost already, and she has regained much of the lost ground.

The Jews were able to get another hold upon the land of promise by making the loan conditional upon Turkey granting to the Jews the right to purchase land in Palestine and obtain clear title to it as individuals. So we see God's purpose to gather Israel again in their own land is visibly going on and gathering headway. Nothing can break the force of the Scriptures as recorded by his prophet: "Thus saith the Lord God: I will take the children of Israel from among the heathen (nations) whither they are gone, and will gather them on every side, and bring them into their own land" (Ezek. 37:21; 39:28).

CHARLES A. GOSS.

SEPARATE

Dear Brothers and Sisters of the One Faith: (Eph. 4:5): "Be ye not unequaly yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6: 14-18).

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Psalms 1:1).

"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away" (Prov. 4:14, 15).

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts" (Eph. 4:17, 18).

"Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, and offering and a sacrifice to God for a sweet smelling savior" (Eph. 5:1, 2).

"This know, also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses and lead captive silly women laden with sins, lead away with divers lusts, ever learning, and never able to come to the knowledge of the truth * * * But evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:1-7, 13).

"He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself" (1 Tim. 6: 4, 5).

It is valid or just for the weakest member of the one faith to baptize, if they baptize "in the name of Jesus Christ" (Acts 2:37, 38), since "the day of Pentecost" (Acts 2:1).

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12).

To those who understand and want to be members of the one faith, I would say be baptized by one of the one faith, for Paul, speaking of those out of the faith, tells us they are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2: 12).

Who would want to "Grieve the Holy Spirit" (Eph. 4:30), by mingling with unbelievers?

Looking for all things to be made new (Rev. 21:5), MR. and MRS. L. J. SWEET.

SOME BIBLE THOUGHTS

My plans were to attend the Springfield conference, but not being able to do that, I went to the Michigan Bible School instead.

I was very glad that I did, for I received much benefit from it. I cannot refrain from urging upon all old as well as young the great necessity of thus meeting together, for we received spiritual food in such abundance that growth must result. I heard several of the older people speak of the great benefit it had been to them, and of the pleasure the new ideas they had received had given them. If those who were absent, even from necessity, knew what they were missing, they would find some way of arranging their affairs so that they could be present. These meetings are something we positively cannot miss.

If I had been present only Saturday and Sunday, I should have felt repaid for the trip. I want to give a few of the good thoughts received, although I cannot give them as impressively as they were presented.

The simple blackboard diagram used by Brother Lindsay to show the different planes upon which God's created beings were placed, and where they now stand, made Christ's part in the redemptive scheme very plain and clear. It made the great love of Christ more dear and impressed more keenly upon us how utterly impossible it would have been for us to attain the higher plane alone.

Adam was given as a type of Christ. He was created on the innocent plane, but instead of ascending to the higher—the immortal plane—as he might have done by overcoming temptation and obeying God perfectly, he descended to the lower plane—the mortal plane—thus losing his life and bringing all who should spring from him, into the same condemnation. Christ, created on the same

plane as Adam, overcome in every trial, and fulfilled perfectly the Father's will, thus gaining the right to the immortal plane.

As God saw that it was not good for Adam to be alone and provided him a bride, so he saw that if Christ went into the life and glory he had won, he would have to go alone. At God's request he descended to the lower plane, in order that he might redeem us and make us his bride. Was not that love beyond compare?

The sermon on "Garments" was full of good thoughts. The symbolic meaning of the word was used, and it made plain to us the kind of garments we should be clothed with.

The first garment we have any record of was the apron of fig leaves. Sin caused the garment of innocence with which God had clothed Adam and Eve to be lost, and, that their shame might be covered, they made the figleaf garment. As this was insufficient, God provided them with animal skin. This caused the life of that animal to be lost.

Note the similarity in this figure to ourselves and Christ. Our poor and naked condition because of sin; the garment of self-righteousness of our manufacture which seems sufficient. But God's word reveals to us the fact that it is insufficient. We must cast aside this garment and be clothed with the righteousness which is to be found in Jesus Christ, if we would stand before God approved. The Pharisees were well clothed in their own estimation, but their garments of self righteousness were as filthy rags in God's sight. Trials will purify our garments and make them fit garments for daughters of the king. Oh, that I may be clothed with a garment of wrought gold at his appearing!

Your sister in the blessed hope,
ESTHER RICHARDSON.

SISTER'S MEETING

The sister's meeting at the Ohio Conference was held Saturday afternoon, Sister Poole, president of the Springfield church, acting as chairman. It was much enjoyed by those present. We thought a few isolated ones would also enjoy a short account of it.

The lessons were taken from the Psalms. Interesting papers and texts were read. All enjoyed the anthems and hymns sung, all words taken from the Psalms. Several were sung at the request of sisters whose health prevented their attendance.

The Cleveland sisters read texts from the Psalms on the judgment of the wicked and the reward of the righteous.

We feel it a blessing and a great help to meet with others of like precious faith, thus gaining strength from each other to enable us to go on with the good work.

The report of the Cleveland church follows:

The sister's meeting at the conference of 1912 was held on Friday, August 23.

Since that time we have held twenty-four meetings, with an average attendance of thirteen members and a total of nine visitors.

We endeavor always to visit the sick, taking flowers or fruit. Wrote letters to those unable to attend and others. We were able and pleased to send two to the conference this year. Our lessons are still in the Book of Exodus, a very interesting study from which we receive many practical lessons.

We are much pleased over our year's work as the following report will show:

Last year our collections were $83.14 and disbursements $79.55.

This year our report is better:

Balance on hand	$ 3.59
Dues collected	55.50
Donations	65.28
Total	$124.37
Disbursements	120.05
Balance in treasury August 6, 1913	4.32

NELLIE M. PATE, Treas.
HATTIE C. GOSS, Sec.

TITBITS

The fear of the Lord is the beginning of wisdom (Prov. 1:7; Job 22:28).

Wisdom that is wisdom is one of God's best gifts (Job 28).

He who is a doer shall dwell safely (Prov. 1:33; Ps. 91; Ps. 112:7).

The Lord will teach man in the way he shall choose (Ps. 25:12; Ps. 37:4).

All the progress that has been made in any and every walk of life has had its root and thought in some desire of the heart.

If we believe in a living God and his word of truth, we shall soon be like him and dwell in a kingdom not made by hands.

C. E. ANDERSON.

OBITUARY

Dr. L. B. Chapman

On the morning of July 8, Dr. L. B. Chapman, recently of Oneonta, passed away at Proctor, Montana, of paralysis from Bright's disease.

He was born in Darlington, Canada, in 1845. As a young man he went west and in 1872 was married at Chicago to Miss Frances T. Thomas of Brooklin, Canada, who survives him with one son, Dr. Irving Lee Chapman, also recently of Oneonta, and Beaver Dams, Schuyler county.

For many years he had been at times a great sufferer from an intricate form of disease that puzzled the physicians. Last February Brights' disease developed, and in March, hoping that rest and change might effect a cure, he left his practice in charge of his son and visited Virginia, Oregon and finally Montana, where he was apparently improving, until July. After passing a particularly happy day, he was stricken with paralysis, and after four short days, sank peacefully to sleep to await the coming of the master.

He was baptized into the one faith in 1870 or thereabouts and remained a consistent follower of the master until his death. He was of a cheerful hopeful temperament, and, though suffering himself, always brought sunshine and smiles to the bedside of a patient. Many who have laughed with him will grieve with the sorrowing wife and son.

MRS. L. B. CHAPMAN.

HAPPINESS AND JOY

Have not all believers a right to plead the fulfilment of the requests of our Lord in John 17? The last verse is overwhelming in its greatness; if realized, would we all be lamenting as we are now? I John 5:3 is an encouragement to doubting souls. I often think and take encouragement from it. In the Gospel it is stated: "These things have I spoken unto you that my joy might remain in you, and that your joy may be full." Have we any right to be contented with less?

It is very far from true that "we are all lamenting;" and no one should be lamenting. Of course, there are many distressful souls in the world, but it is, to my thinking, precisely those who have least cause for complaining that complain most. People generally make their own trouble. Happiness does not depend on one's circumstances, but on one's attitude toward these; and so far as my experience goes, there are three dispositions which are responsible for much of the unhappiness that is in the world.

One is discontent, with its unfailing concomitant that of "envying and grieving at the good of one's neighbor." So many fret at their poor condition, and complain that they have "never had a chance." The truth is that what is given us at the outset is merely the material of life, and all depends upon the use which we make of the material. And it is remarkable how little initial advantages avail in the long run. Indeed, they frequently prove a positive hindrance; they can be nothing else if a man relies upon them. It is courage, effort and self-denial that really count, and these not only overcome weakness, but transform it into strength. Success is almost always a triumph over difficulties; almost every great career has begun amid discouragement. It is in winter quarters that an army prepares for the summer campaign.

Another fruitful source of unhappiness is selfishness. It is misery to be always thinking of oneself—one's own griefs and wrongs and ailments. Indeed, it is incipient insanity. "Have you ever," says Thackeray, "been amongst insane people, and remarked how they never, never think of any but themselves?" It would cure half the unhappiness of the world if its victims would take account of the multitude of their unnoticed mercies, and set themselves to do what they may to make life easier and brighter for their fellows. "Life," said Mazzini, "is a mission, and every right a trust;" and the recognition of that truth is a prime secret of happiness.

Finally, there is ill nature—a frequent and prolific source of misery. This is a disposition which is apt to be fostered by inexperience of the world and the narrow-heartedness which such inexperience breeds; and hence it is especially prevalent in remote and isolated communities. It is pure childishness, and it makes a man unpleasant for his associates, unless they are endowed with the grace of humor and are able to smile at his absurdity. And this they may the more readily do, since he is the chief sufferer. He has no friends. An ill-natured man is the precise antithesis of a gentleman.

It seems to me that we make a mistake in regarding this matter as a theological question. Of course, our Lord means that we should have joy, and—more than that—should share his joy, the joy which filled his own heart amid all the adversities and sufferings of his earthly life. But it rests not with him, but with ourselves, whether we shall have it or not, and it is foolish and unreasonable of us to pray that he will give us joy and marvel that it does not come. You will perceive this if you observe an obvious difference between material and spiritual benefits. The former can be directly bestowed. If a man is poor, you can give him bread; if he is naked, you can give him raiment. But spiritual benefits cannot be bestowed after that fashion; they cannot pass like alms from hand to hand. How do you give a mourner joy? Not as you give a beggar bread. The way is to give him a better and truer understanding of his situation, and then the joy will ensue. Raise the thoughts of a mother sorrowing by her child's grave to the Father's house and the glad meeting again, and she will be comforted. Give her a new view of death, and her sorrow will be turned into joy. Similarly, if we would have the joy of our Lord, the way is that we should assume his attitude toward God and man and the world, his faith in the Father's purposes, his submission to the Father's will, his gentleness and kindness toward all our fellow creatures. Then our joy will be full; his joy will be ours. All our sorrow comes of alienation from God, and Jesus cures our sorrow by reconciling us to our Father. This is the remedy of every ill—believing bravely the good tidings which he has brought us of our Father's love and mercy, and setting ourselves resolutely day by day to live as he would have us, and be the sort of men and women that he means us to be.

DAVID SMITH.

NORTHERN ILLINOIS CONFERENCE

Announcement

The Twelfth Annual Conference of the Church of God near Moriah, Ill., will be held in our church there, beginning October 1 and continuing over two Sundays. A cordial invitation is extended to all who can attend, and we hope to have good attendance. Free entertainment will be given at the neighboring homes.

Come to Casey over the C. H. & D. or Pennsylvania Lines. Notify before hand Lewis Weaver, Casey, Ill., R. R. 2.

AMY V. WEAVER, Sec.

PRAYER

Our Father, do thou shed abroad thy great love upon all our hearts. Come to any of us that may be in sorrow with thy strong consolation. Help us that we may not waste our sorrows or fail to gather from them what thou dost intend the harvest of them to be. Strengthen us for all thy will concerning us, and guide us evermore by thy counsel, and enable us increasingly to apprehend clearly thy will and purpose in all that befalls us, and to fall in with that will and purpose as obedient and beloved children. Through Jesus Christ our Lord. **Amen.**

Walter Tomlinson #1
10802 Massie ave

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The preparation of the Bride (2 Tim. 2:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this End the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 5:10); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16, Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths or "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12, 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 62. AKRON, O., SEPTEMBER 23, 1913 NUMBER 37

"WITHOUT ME YE CAN DO NOTHING"

No. 1

ALICE R. CURTIS

What would we do without Jesus,
As we travel on life's weary road?
He is the great burden bearer,
And will lighten the heaviest load.
He says, "Come to me, ye that labor,
By burden and sorrow oppressed:
My burden is light, my yoke easy,
And your poor, weary soul shall find rest."

What would we do without Jesus,
The "Light of the World," by our side?
We surely would stumble in darkness,
Unless he was with us to guide.
And often, as we walk before him,
We hear his dear, loving voice say:
"This is the way; walk ye in it,"
As our feet to the right or left stray.

What would we do without Jesus,
When the body is sore-racked with pain,
And life's pleasures are vanishing from us,
And all of man's help seems in vain?
Oh, then we would lean upon Jesus,
On the arm that is mighty to save:
For we know that his help never faileth,
He can ransom our souls from the grave.

What would we do without Jesus,
When Death, "King of Terrors," draws near,
And the thought of his swift-coming summons
Fills our hearts with a terrible fear?
Can we enter the deep, dark valley,
And walk through its shadows alone,
And no evil fear, if we never
The love of the Savior have known?

Dear Jesus, we need thee each moment,
Naught can prosper without thee to bless;
Paul can plant and Apollos can water,
But 'tis God that must give the increase.
In thy presence we miss not the sunlight,
When the clouds tinge the skies with their gray,
For the light of thy countenance cheers us
And can drive earthly shadows away.

PRAYER

Our Father, we pray for purity of heart and purpose, for singleness of mind and inclination. We beseech thee that thou wouldst deliver us from the weakness of our own character, from the temptations of our callings, from the inducements of evil which may belong to any of our circumstances. And we ask thee that thou wouldst make us more than conquerors over the world and ourselves by the elevating and stimulating presence within us of thine all-sufficient grace. Thou hast delivered our eyes from tears, our souls from death, and our feet from falling many and many a time. And we pray that the remembrance and the consciousness of thy past and thy present blessings toward us may lead us to the fixed resolve that we will ever walk before thee in the land of the living. Through Jesus Christ our Lord. Amen.

HOW THE GOSPEL WAS RE-DISCOVERED

King Henry VIII died in 1547, and Cromwell died in 1558. During that period great changes took place in religious beliefs and practices. The Scriptures in their own language had been obtained by many of the people of Europe and America. Many were reading and beginning to comprehend the teachings which were contained in them. Many suffered cruel death and imprisonment during that period because they would not comply with the tyrants that were trying to compel men to believe and act as they commanded them to do. Edward VI, who succeeded Henry, was a Protestant, and fairly good toleration existed during his reign, but God's word was not yet known in connection with religious belief and practice. Every religious party yet who had the power persecuted and tried to destroy all other beliefs. Even the early Protestants persecuted vigorously those who did not believe as they did. Calvin was one of the active ones who caused Servetus to be seized and burned, because he was a heretic according to his way of thinking, and even Melanchton, the mild associate of Luther, expressed his gratitude for Servetus being put to death. It was not till 1622 that toleration in religious matters began to be used.

By this time there had grown up a great body of independent thinkers, and they were forming independent churches. They were bitterly opposed by the ruler of the church of England, and as bitterly by the Presbyterians in Scotland. Cassel's history of England says: "Selden, who was a far more profound scholar than the generality of the ministers, continually contradicted their gloomy and persecuting doctrines from the original Greek or the Hebrew of the Scriptures. Perhaps he would say, in your little pocket Bible with gilt leaves, the translation may be thus, but the Greek, or the Hebrew, signifies thus and thus, and so would totally silence them. But he could not silence them long or altogether. "Toleration," they would exclaim. "Toleration would make the kingdom a chaos, a Babel, another Amsterdam (there was toleration in Amsterdam at that time, and many of the persecuted ones fled there), a Sodom, an Egypt, a Babylon. Toleration is the grand work of the devil; his masterpiece, and his chief engine to uphold his tottering kingdom. It is the most compendious and ready way to destroy all

religion, lay all waste, and bring in a devil. Original sin is the fundamental sin, having the seed and spawn of all sin in it, so they declared that toleration had all errors in it, and all evils. And they petitioned Parliament against the smallest admission of it. We detest and abhor, they said, this much endeavored toleration. Our bowels are stirred within us, and we could even drown ourselves in tears when we call to mind how long and sharp a travail this kingdom hath been in for many years to bring forth that blessed fruit of a pure and perfect reformation; and now at last, after all our pains and dollars and expectations, this real and thorough reformation is in danger of being strangled in the birth by a lawless toleration that strives to be brought forth before it."

Such was the reception of the idea of tolerating other people's ideas of religion met among these early reformers, although they were breaking away from the tyranny of the Papal power, and were demanding liberty for themselves. They were determined to prosecute all who would not believe as they did, and they proceeded to do so whenever they could get the power. During the period from Henry VIII to Cromwell, both the Catholics and Protestants took a violent hand at persecuting those who did not believe as they did.

At the death of Edward in 1553, his sister came to the throne, but fortunately she died in 1558. She made her short reign famous for bloodshed and cruelty. She was a rabbid Catholic, and married the notorious Philip II, of Spain; and between them they proceded to burn, hang and destroy all who were opposed to the Papal power. She is known in history as "Bloody Mary," but her husband, Philip, was probably more to blame for the tremendous amount of persecution and brutal judicial murders that took place during her reign than she was.

In Spain, at that time also, the Papal power was burning and destroying people by the wholesale, using every effort to crush out all freedom of thought. When Mary died, Elizabeth, her sister, came to the throne. She is known in history as "Good Queen Bess," but her goodness of any kind was a very small quantity indeed. According to history, she was a Protestant, but her religion was to persecute and destroy those who did not comply with all the rules of the English church which she alone started to re-establish. From her father's reign down to her own, constant changes had been taking place in the national religion. One time the church was Catholic; another time Protestant. The preachers and people had to comply with these changes in peril of their lives or liberty. Some of the preachers changed readily with every change of creed; many, however, earned their living for a time, till the wheel of fortune again turned in their favor. It is said of one vicar of these days, that this was his creed: "This I say, and will maintain unto my dying day, sir, that whosoever king may reign, I will Vicker of Bray, sir."

Elizabeth, having the power, compelled all those clergymen who conformed sufficiently to accept a living and bishopries, not only to conform, but more or less to persecute their brethren. Even men like Parker and Grindoi, naturally averse to compulsion, were obliged to do her bidding till Grindal rebelled and was set aside; but their places were supplied by Sandys, who had himself fled from Popish compulsion, and by Whitgift, who vigorously enforced the laws. Sandys actually sentenced the Baptists, who in 1575, were burned at the stake by order of the Queen. Hammond, a ploughman, being burned at Norwich in 1579, and Hett, a member of one of the universities, in the same place ten years afterwards under Elizabeth. The queen discouraged preaching and instruction of the people, allowing many bishopries, prebends and livings to be vacant and received their incomes. She declared that one or two preachers in a country was enough. Cassel's history.

It was at this time that many preachers and others broke away from the English church, and wandered over the country preaching independent of the church. They were continually brought before the authorities and punished for doing so. In this way, what is called "Noncomformity" originated, and the formation of many different sects. "Amongst the Nonconformists a most zealous and resolute sect arose called Brownites, from Robert Brown, a preacher in the diocese of Norwich. His followers soon acquired the name of Independents. * * * Sir Walter Raliegh declared in Parliament that there were before the death of Elizabeth 20,000 members of that body in Norfolk, Essex and the neighborhood of London."

During this time a perfect ferment was going on in Scotland in religious matters. The Catholics were determined to hold down their opponents with fire and sword, and the Presbyterians were just as determined to destroy them. They burned or killed each other as they could find opportunity. During all this time the Bible itself was becoming more and more available and the people were hungering for a knowledge of their true teachings which had been so long hid from them. Some were discovering that the Orthodox teaching of the ages, both by Catholics and Protestants, were not the teachings of the Scriptures. The Anabaptists, so-called, had discovered that sprinkling a few drops of water on a baby's face was not the baptism commanded by Jesus Christ; they had also discovered in large numbers that Christ was coming again to reign on this earth; some of them had discovered that the immortality of the soul was a heathen doctrine, and suffered the penalty of death for daring to say so. By Cromwell's time, when more liberty was given than ever before, "One John Biddle, who may be regarded as the father of the Unitarians, was imprisoned by the Long Parliament, for holding that he could not find in the Scriptures that Christ or the Holy Ghost were styled God. The parliament committed him to the gate house, and ordered a bill to be prepared for his punishment." The leaven of truth was slowly working that was going to overthrow in a measure the bitter and barbarous spirit that had dominated the ages, and bring light and eternal life to many.

A. WALLACE MASON.

THE LAST DAYS

S. Roxanna Wince

"God who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1, 2).

These words were written by Paul, the apostle, in the year 61 A. D., and John calls the same period "the last time," evidently referring to the whole Christian dispensation, made up in part or wholly by the last of the prophetic years, or times of Gentile domination over the Holy Land, and not to the very end thereof. Peter, writing to the scattered strangers in various parts of the eastern world, said Christ "verily was fore ordained before the foundation of the world, but was manifest in these last times for you." Of course there are other texts that most certainly refer to the end, as "raise it up again at the last day;" "In the resurrection at the last day;" "shall judge him in the last day," etc. We must determine by the wording as to whether the beginning, the whole of the period, or its closing moments are pointed out, or we shall make serious mistakes. Peter spoke of a salvation (R. V.) "ready to be revealed in the last time." He evidently refers to a salvation wrought out in the raising of the dead and the giving to them of an incorruptible, undefiled and fadeless inheritance. So we know just where that salvation stands. But when we come to turn to 1 Tim. 4:1, where it says: "Now, the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats," we shall grievously err if we apply this language to the years just preceding the coming of Christ. The seeds of Gnostic error had already been sown when Paul was writing to Timothy. Apollonius Tyranaeus, a heretic, was then, or a little later, at Ephesus, doing his best to overthrow the faith of the Ephesian church. Hymenaeus and Philetus were also at Ephesus, profanely and vainly babbling that the resurrection was already past. In both Asia Minor and at Alexandria, in Egypt, the philosophy of Greece was being mingled with the theosoph of Asia, with Jewish superstitions, and with the crazy imaginings of the Persian Magi: and all this in profesesdly Christian schools and by men who professed to be followers of Christ; and still more damnable things were taught in the private circle. It was a subtle attempt to unite all religions. The mystery of iniquity had already begun to work, and it worked on and on until the apostacy was brought about; the "let" or hindrance of the Roman Emperors was removed from Rome, and the Man of Sin, or Son of Perdition, was revealed, climbing by degrees to universal dominion. So "the latter times" of 1 Tim. 4:1 are "the times" that measure off the years allotted to the Roman Harlot.

It is the church of Rome that has departed from the faith, giving heed to seducing spirits and doctrines of devils. It is the Church of Rome that has blackened herself by speaking hypocritical lies, that has forbidden marriage to her priesthood, and the eating of meat on certain days. It is the Church of Rome that has had her conscience "seared," the Greek primarily meaning "branded," with the consciousness of crimes committed against their better knowledge and conscious, like so many scars burnt in by a branding iron" (Jamieson, Faussett and Brown). It is a cardinal doctrine with her priests. Sin to these is holiness, and holiness a crime. Professing to lead others to holiness, and to be the only church in which salvation can be found, they commit and teach their followers to commit every sin that can be committed against the hapless followers of Christ and against the nations wherein they gain a foothold. The heir of the old Babylonian religion, she has become the Babylon of "the latter times;" for the name of "Babylon" has been written by inspiration on her forehead.

"The former times" of Gentile domination covered 1260 years; "the latter times" cover 1260. The two added measure 2520.

A moon or lunar year is shorter by five and one-quarter days than a solar one. This difference grows into years as time passes on, and is named by chronologists as "the epact."

The epact, or difference between moon years and sun years, becomes 75 solar years in the 2520 years that measure Gentile rule. Daniel adds this epact of 75 years to the 1260, or "latter times," making 1335 years, a period that "terminates in resurrection blessedness." "Blessed is he that waiteth and cometh unto the thousand, three hundred and five and thirty days."

But what about "the last days" of 2 Tim. 3:1, and "the last days" of 2 Peter 3:3? Jamieson, Faussett and Brown think these are the days preceding Christ's second coming, that "the perilous," or literally "difficult times," when it is difficult to know what is to be done," "the grievous times," when scoffers will be scoffing as to our hope of a coming Savior. And this is the application given to them by Bible expositors generally. I see no reason to antagonize the application. Every word in the long catalogue of sins that are to characterize the men of "the last days" characterizes the men of the age in which we are living. They join the church, but deny by their manner of life the restraining, regenerating, sanctifying power of the gospel.

Traitors to God, they deny the truth of his word in the very pulpit. "Laden with sins, they creep into houses and lead captive silly women laden with sins, led away by divers lusts."

The priests of Rome do this in these very days; the priests of heathendom, of Christian (?) Science, and of Spiritualism, do it to an alarming and fearful extent, as witness the numbers and the great temples belonging to these cults in our own dear country.

It is indeed in "the last days" that we are living. Evil men and seducers are waxing worse and worse, as is proven by the white slave traffic, the increased consumption of tobacco and rum, and by the bold and continued efforts of Rome to trample all that is good under her feet. Rome has stirred up Mexico, that she may, if possible, by embroigling our country in war, make it a Roman Catholic empire, subject to the Roman God on the Tiber. Will she accomplish her purpose? We do

not know. But war will come. The Roman question will not be settled here. Until it does "grievous times" are ahead of us. Washington was shown in vision an exact panorama of our civil war. He was also shown a later scene of strife, brought about by a countless host of inpouring immigrants from Europe, when our great cities would be in flames from one side of the continent to the other and blood would flow in torrents. But that was the end. Thereafter came peace.

And the time is near when the folly (literally, dementation) of these wicked classes "shall proceed no further," but shall be manifest, as was the folly of Jannes and Jambres, the traditional resisters of Moses. It is a vain thing to fight against God, but to fight for him is glory indeed. Shall we continue to fight to the end, holding fast the doctrine and following "the manner of life, purpose, faith, long suffering, charity, and patience of the apostle Paul, enduring the persecutions and afflictions?"

Only the holy scriptures can make us wise unto salvation through faith which is in Christ Jesus. Our safety lies in studying and obeying them. Only thus can we be kept.

CREATION WEEK AND SCRIPTURAL CHRONOLOGY

No. 1

CHAS. A. GOSS

In the use of the term "week" we are not necessarily limited in our meaning to the common definition of "the space of seven days" of twenty-four hours each. It may be just as properly applied to any septiform period. A week on any scale consists of seven, **always seven,** equal periods of time, be those periods days, months, years, or prophetic "times" of 360 years each. It is its septiform nature which characterizes it as a "week;" hence we see the term "week" is properly applied to the first seven divisions or epochs of creation, called "days" in the first chapter of Genesis.

Chronology is that department of knowledge which relates to the reckoning of time, and is derived from the Greek **Chronos** (time), and **Logos** (a discourse); hence meaning a discourse on time. Thus we call a disease of long standing **chronic;** chronicle is applied to a record of past events, and a **chronometer** is an instrument for measuring time.

There can be but one true measure of past time, one which satisfies all demands made by astronomy, chronology and history. It must combine all these and make a harmony which is the best evidence of its genuineness.

Until recent years none of the various systems came near fulfilling the requirements, except that known as Bishop Usher's system. There is only one error which affects Usher's system as a whole, namely, the assumption that the birth of Jesus Christ was four years after the commonly quoted year 1000 A. M. (year of the world), instead of putting it four years before that date. By reason of this error Usher's date for the creation is 4004 B. C., when it should have been 3996 B. C. With allowance for this eight years, Bishop Usher is absolutely correct in ninety per cent. of his line of dates, and with better data would no doubt have been more so.

True chronology avoids the use of B. C. and A. D. dates, and notes all dates in A. M. years. Whether we use B. C. or A. D. dates, however, is not so material as to be able to harmonize them with the true A. M. date, i. e., one which may be verified by the astronomical cycles. The A. M. dates give us a "straight sequence of years" from the very beginning of human history, i. e., from the creation of Adam to the present time.

Being founded upon astronomical cycles of various kinds and different lengths, true chronology is a method as true and reliable as the movements of the heavenly bodies. And from the fact that all the various cycles are rigidly linked together by the laws of astronomy, we are enabled, when these laws are known, to prove or disprove the correctness of any date or record. False chronologies are founded upon fables and the conjectures of skeptical "wise" men of this world.

In speaking of periods of time reckoned by the movements of the heavenly bodies we use the term "cycles," meaning a revolution of one or more of them through space until it returns to the starting point, or the time which one of the heavenly bodies takes to traverse its orbit and return to the same relative position as at first. Some of these "cycles" are very great and of vast duration, others relatively very short; but in any event they are absolutely unchanging in their cycles; and this fact makes them the best means of reckoning past time that could be devised. In fact, it was devised by the All-Wise Creator for that purpose, as may be seen in Genesis 1:14.

Keeping in mind the various movements of the sun, moon and planets, and the absolute accuracy of them, we have an infallible timepiece; and we also have in them an infallible record as well, for all time, whether days, months, years—all are recorded as well as measured by them.

Let us here take up the record as we find it in the first chapter of Genesis: "In the beginning God created the heaven and the earth, and the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters."

When asked how long the period referred to was, what is our answer? How much time is supposed to be included in the picture of a dark and watery world, uninhabited and uninhabitable? Who knows? I answer: No human being can tell, because it is not revealed. Nor does it concern us to know. The narrative only begins to concern man at the point of time when the Creator began the work of preparing the earth for his creation, chiefly man.

In the third verse of Genesis 1 we begin to be interested. Let us watch and look and listen. The Creator begins the great work by the command, "Let there be light," and, although we as yet see no sun in the heavens, "there was light." And this was the first step in making the "void" or empty world fit for man's abode. In so far as human history is concerned, this was the beginning of time, and the earth began its rotation with the command, "Let there be light," the first act of creation.

Day and night were instituted on the "first day" which we have any record of, and although

the sun and moon are not yet apparent they are undoubtedly already fixed in their orbits, but invisible through the surrounding vapors and clouds of the watery world, just beginning to awaken into life by the all-pervading influence of the spirit of God. I say the sun and moon were not "apparent;" and in explenation of this term I will say that my conception of Moses' account of creation is that he wrote from the standpoint of a man, and wrote to men in the simple and direct style of one describing as an eye witness. He wrote from the viewpoint of one who stood by and used his natural senses of sight, hearing, etc.

In the sixth to eighth verses we read of the creation of the firmament and dividing of the waters. I find that very few people have ever given this part of the creative work any attention or thought. Yet there is good food for thought in it. The "firmament" is the open expanse above the earth, the atmosphere surrounding it. Did you ever consider how vast must have been the amount of water which was taken away from the earth in this separation of waters, so that the gathering of what remained into one place caused the dry land to appear in the next "day?" Probably you never connected the account of the deluge, in the days of Noah, with "the waters above the firmament," and yet there is no doubt that this "belt of water" which was suspended above the firmament in the creation was the same which fell for forty days and nights (Gen. 7:4).

There was no such thing as rain in the time prior to the deluge, "but there went up a mist from the earth, and watered the whole face of the ground" (Gen. 2:6). This makes it easy to understand how skeptical the antediluvian population were of Noah's predictions and preaching of a flood of rain. They never had seen "rain," as we see it. But it came "on time" to the very day, and did not leave one of them alive. Of that we may have more to say at another time.

THE HOODOO IN CAREY, OHIO

A pilgrimage is going on to the shrine of Our Lady of Consolation in Carey, Ohio. Crutches, braces and canes hang on the walls of the church, evidences, it is supposed, of miracles that have been performed before the image in the shrine.

Years ago, one Paul Castor, in Ottumwa, Iowa, had the same thing going his way. The sister and the mounthank, the fraud and the hypocrite, work upon the credulity of the ignorant.

Father Fish is the priest in Carey, and it appears that the big fish is taking in the suckers.

It seems incredible that such a graft could be worked in Ohio. Listen to this:

"About 2,000 men and women in line, they carry a white banner of Our Lady of Consolation.

"The first miracle occurred April 27, 1875. A storm broke as the procession was on its seven-mile walk. The lightning flashed and the rain fell. But the procession walked dry. Rain fell to the right and left, and not a drop fell on the banner.

Over the altar in the cathedral at Luxemberg, is a statue of the virgin, reputed not to have been made by human hands. She was found in a hollow tree in 1628 by Father Broquar, who was healed of a plague by prayers to the Blessed Virgin. He erected a church to the Blessed Virgin and placed the image, three feet tall, above the altar.

"Rev. Father J. P. Golden, now of Defiance, Ohio, took the Carey pulpit in 1872. The parish was in need of help and Father Golden made a secret vow to the virgin.

"He will not tell the nature of the vow that led to the establishing of the church of Our Lady of Consolation. However, he wrote to the dignitaries at Luxemborg, Germany, and requested a replica of the statue. The request was granted. But, more wonderful, a particle of the original was removed, made into a cross, incased in a silver capsule and suspended from the neck of this copy, making it virtually alike in substance to the original."

The account then goes on to record supposed miracles since then. Readers will note the reason why this shrine was set up in Carey. The account says Father Gloden took the Carey pulpit in 1872. The parish was in need of help and Priest Gloden made a vow that led him to establish the hoodoo, and the thing has worked ever since.

If there was no other evidence of superstition and heathen incredulity in the Roman Catholic church this would be sufficient.

Do you call that twentitch century Christianity to dupe people like that priest is evidently doing, according to this account taken from the Cleveland Press, April 22d?

Do the people believe that it is the image that does the healing, or the saint, or faith? The church erects the shrine and creates a false notion, and makes money on the pretended miracle.

Did you say the Catholic church was learned, was spiritual, was honest, was holy?

"And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquity."
—The Manace.

"ENMITY BETWEEN"

This is the revealed inevitable nature of the present condition of things. No peace and harmony can prevail between the seeds, wherever and whenever they exist. It manifested itself at the first between Cain and Abel; later on between the prophets, Jesus and his apostles on the one hand, and their respective adversaries on the other. Woe to us were not this enmity in evidence now! It would stand as a sign, "Ye are not the seed of the woman."—Selected.

MARRIED

Married, August 12, 1913, at the home of Brother and Sister J. P. Allard, in Zeizah, Cal., their daughter, Floy B. Berry, and Harold A. Woods, of Fort Collins, Colo., by L. V. J. Kimball.

Fourteen guests, friends and relatives of the young couple, were seated at the dinner immediately following the ceremony. About three o'clock in the afternoon Mr. and Mrs. Woods took the Overland train for Colorado, where they will make their home.

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PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

Bro. J. J. Heckman has editorial thanks for his active service in furthering the cause of The Restitution. He is not only one of our most valued correspondents, but his efforts to enlarge our circulation are industrious and most commendable.

Anxious letters from Bro. Earl and Sister Juergensen tell of the serious operation through which Bro. Juergensen has passed, and ask for the prayers of the brethren in our brother's behalf. Let us all pray that God will spare our loved brother's life and give him many years yet to serve the truth, the Lord and the household of faith. The will of the Lord be done.

"Love your enemies" (Matt. 5:44). Yes; but it is not possible to entertain toward an enemy the kind of sentiment you feel toward a friend. Christ's commandment refers more to action than feeling—that is, we should act a loving part toward our enemies, whatever our feelings may be. This interpretation of our Lord's statement is countenanced by Christ's reference to God in connection with the mandate: "That ye may be like your Father, who sendeth the rain on the just and the unjust." We know by express statements that God does not love his enemies as he done his friends; he hates them (Ps. 5:5; 11:5). Yet he does them good for the time being, and does not render to them according to their works. But in the day of judgment he will give every man according to his work (Rom. 2:6, 16). "The Lord is good to all; his tender mercies are over all his works," and this, notwithstanding the evil of sinful men. God is, as Peter says, "long suffering." Now Jesus commands us to be like him. To do good is to love in the Bible sense (1 Jno. 5:2), for the conferring of benefit is the expression of love.

Sister A. J. Martin writes: "Bro. Bradley was with us for eight days, and in his able and convincing way delivered ten discourses. As I have said before, Bro. Bradley is a thorough master of his trade, and shows himself 'a workman that needeth not to be ashamed.' Oh, how we (my family) did enjoy hearing the precious 'gospel of the kingdom' preached. That is something we seldom have the privilege to enjoy. We certainly know how to appreciate it. I believe our attendance was some better this year than last, but there is so much prejudice existing among the people here I fear little good will ever be accomplished. I want to thank you again for your work and labor of love in giving us such a good paper as The Restitution. May the Lord bless you with all the good things of this life, and in the world to come everlasting life and an abundant entrance into his kingdom. Pray for us."

"Power over the nations" is divinely and fittingly restricted to those who have "overcome" themselves and the world. Who could object to the rule of such? Let world-burners give their objections, if they have any.

"I have no time to read," you say. But what did Christ say about Martha and Mary? What shall come first, is the question. Where the truth is the "treasure" people will "take time" to read.

"A fool rageth and is confident." A bad case. But what of the man who knows better, but has not enough confidence to go ahead? He is distressing and paralyzing. Such a one should study the heroic deeds of those worthies mentioned by Paul in Heb. 11, and ask himself how he looks standing by them.

THE KING'S WINE

Dr. Jowett preached a great sermon recently at Manchester. He preached with vigor and charm, the press reports, and the vast audience drank in every word. Taking for his text Ephesians 6:16, he spoke on "The Shield of Faith." The sermon showed marvelous insight and power of analysis, with sympathy and grip of life. It abounded in epigrams and striking sentences.

"Who spoke these words?" he asked. "Not one who lived in a garden or unsheltered spot. Paul's life was full of sufferings—witness the long list in 2 Corinthians—in labors abundant. His was a life of travail. He had a thorn in the flesh (malarial fever). But the apostle lived not in circumstance or incident, but in the soul. We live too much in circumstance. In the Lord's Prayer there is no petition against suffering, labor, sickness, death. Prayer is in the inward places.

"Like a screen which divides rays of light and lets in the bright rays, so faith is a screen between the soul and circumstance. It keeps back the deadly days. Faith is a shield, not against failure, but against pessimism; not against injury, but revenge; not pain, but murmuring; not difficulty, but fear; not against wealth, but petrifying the flesh to stone. Faith abandons the soul

to God in dependence on him. 'When I find myself in the cellar of affliction,' said Mark Rutherford, 'I look about for the king's wine.'"

MAINTAINING THE SEPARATION: BUT SEEKING THE LOST

A brother is distressed over the cool manner in which friends are sometimes treated at our meetings. "I have thought," he writes in an exchange, "that this conduct goes a good way to explain our non-success in getting a hearing. Friends have come to our meetings, but have been so ignored by the brethren that on many occasions we do not get one to hear us. The truth may be very clearly presented on the subject taken up, but the effect is entirely lost by the indifferent attitude taken up at the close of the meeting. On many occasions I have seen friends come who were complete strangers to us; one visit seems to be enough for them, for we do not see them again.

"Is it not the duty of the brethren to spread the gospel net craftily, after the manner of Paul, who became all things to all men that he might gain some? And then we have his exhortation to Titus, to be 'gentle, showing all meekness unto all men,' for the reason that 'we ourselves were sometimes foolish', etc. (Titus 3:2-3). Then to the Colossians he says: 'Walk in wisdom toward them that are without, redeeming the time' (Col. 4:5); and then should we not endeavor 'to give no offense in anything, that the ministry be not blamed?' (2 Cor. 6:3). And there are many such passages. Some exception has been taken to my remarks in this direction, and the line of cleavage between the alien and the brethren has been enlarged on. This is good, but it is possible to make matters unnecessarily odious in the eyes of those to whom we wish to convey the truth. It seems to me the way to mantain the line of cleavage is not to act in an uncourteous manner, but to indicate courteously the true nature of fellowship as possessors of the truth and brethren of Christ. Should we not endeavor to make it plain to those who come to hear the truth that we are anxious for their submission, 'redeeming the time' instructing them, 'if God peradventure will give them repentance to the acknowledgment of the truth, and that they may recover themselves,' etc. (2 Tim. 2:24-26). It grieves me very much that the truth does not get the hearing it ought to. I feel there is mismanagement somewhere. Then, again, as to prayer in the meeting. Should it not be extensively encouraged? I think we do not sufficiently follow the example of the early brethren, as in Acts 12:12. Should there not be a place and time where prayer is went to be made, as in Acts 16:13, where we might express to our Father our earnest desire for the effectual spread of the truth?"

As in all other matters, the course of true wisdom and kindness in this matter lies in the mean between two extremes. We must mantain the separation between truth and error. The extreme on the wrong side of this may be seen in revival enterprises, where all, believers and unbelievers, are welcome, and in 'bright hearty services,' lightened, perhaps, with 'Moody and Sankey's hymns,' the community agrees to utterly ignore all of God's distinction between those 'in Christ' and 'those without.' The extreme on the right side may be seen where those in Christ maintain this distinction with such harshness and severity, and such apparent absence of all personal interest in their perishing fellow-creatures, as to repel and discourage them. We say 'may be seen;' but surely this is not common. Christ's beautiful rule comes to our assistance: 'As ye would that men should do unto you, do ye even so unto them.' We would not that men should deceive us to death with pretty fables; and we would not that they should deflect us from the way of life by harsh and unfeeling handling of the things of the 'Good Shepherd.' We would that they would tell us, kindly and plainly, of the danger we were in by fellowship in apostate Christendom, and that, recognizing clearly our freedom of choice and personal accountability to our Creator alone, they would, as Christ's brethren, invite us personally and kindly to forsake the service of the Devil and join their ranks; and would assist us in the always painful process of 'translation' or transition as best they might. We never know the force of a kind word spoken to an inquirer. As our brother says, quoting from Paul, we should remember what we once were ourselves, and 'have compassion' on people as Christ had. He is our model. The least spark of faith was kindled at once by his 'gracious words.'

As to prayer, doubtless it needs encouraging always. It will never be neglected by faithfull men. The place is immaterial. There is the meeting place, and there is the privacy of the home. Both are places for prayer, and what is appropriate in one may not always be in the other. The place of prayer, **proseuche** (Acts 16:13) was only analogous to the meeting place or synagogues of the Jews. The Alexandrian Jews called their houses of prayer by that name. The place by the river gave Paul his opportunity, and Lydia her point of contact with the word of salvation. She 'worshiped God' according to her light; but Paul showed her a more excellent way. And Lydia, 'whose heart the Lord opened,' 'was baptized and her household,' and constrained Paul to accept of her hospitality, which, with his companions, he was pleased to do. We never know who God may send to us; but we hope to meet these at the end. Let us be jealous for the truth; but kind and considerate to worshipers in the 'outer court.'"

ECHOES OF THE NEBRASKA CONFERENCE

The following is clipped from the Kennard Enterprise:

"The twenty-eighth annual conference of the Church of God closed last Sunday evening, which was one of the most successful ever held. Hundreds attended during the week, and every moment of the time was enjoyed by the visitors and the local church. The speakers were all good. Robert G. Huggins, of Cleveland, Ohio, was the principal speaker, and was pronounced by many who heard him as the most clear, forceful and deepest Bible student they had ever heard. He is editor of The Restitution, and a man of rare ability. This was Mr. Adams' twenty-eighth conference with the Church of God."

At the conference the following resolutions were passed:

"Resolved, that we in Conference assembled extend our sincere thanks to our friends in and about Kennard for the hospitality and courtesy they have shown us while we were among them.

"Be it further resolved, that the foregoing be published in the local paper."

After printing these resolutions The Enterprise makes the following remarks on

Hospitality

"Usually when an organization of a city or town succeeeds in bringing a convention of some kind that is State-wide and more the business men get together and make preparations to decorate their windows with the word 'WELCOME,' signifying to the strangers that they are welcome in their midst, sending them out over the State and into other States with the thought that they had visited an up-to-date and enterprising town, with a lot of courteous and obliging people in it. But such was not the case (onlyamong their own people) last week, when Kennard entertained several hundred people, and outside the organization that was instrumental in bringing them here we doubt whether the hospitality of Kennard people was strong enough to be identified by the strangers as 'hospitality.' Some people did recognize it as 'snobbishness' and 'ignorance.' Will Kennard ever wake up to the fact that a town is known by its enterprise and hospitality toward strangers? Hospitality doesn't mean standing on the street or in the home 'rubbering' and making remarks, as if you had never seen a stranger before, calling them the 'outfit,' etc. If such people can read, Webster's dictionary gives a splendid definition for both 'manners' and 'hospitality.' Oh, for a broader minded Kennard!"

CONFERENCE ANNOUNCEMENT

The annual conference of the Church of God in Indiana will be held at the Roll church in Bedford county, beginning Thursday evening, Oct. 9, 1913, and continuing over the Sunday following. The brethren of the Roll church desire to extend to others of like precious faith an earnest invitation to attend this meeting and lend them their aid in making it a success. A number of brethren have already signified their intention to be present, and we bespeak a goodly representation from the various churches in the state. This church is situated away from the railroad, and it will be well for those who go to write Brother T. R. Swindler at VanBuren, and he will meet you at Montpelier; or Brother Cantwell Drabenstott at Hartford City, who will meet you at that place. Isolated brethren are especially invited to come and meet the brethren and worship God together.

F. M. McCRORY, Pres.
FLORA PRIOR, Sec.

OBITUARY

"He Giveth His Beloved Sleep"

Fell asleep on September 3, 1913, Sister Mary Jones Wilson, the beloved wife of Brother Samuel Wilson, of Jersey City, N. J.

Words of hope and sympathy were spoken by H. V. Reed to the sorrowful friends in Chicago, where they were visiting at the time, and further services were held at the place of burial in the east. She leaves a noble son and his little family, besides her devoted husband, who are thus left to walk alone after a loving companionship of more than forty years.

Sister Mary was a beautiful character who was dearly loved by those who knew her well enough to appreciate her brilliant mentality and her moral charm, but we mourn not as others who have no hope, for "those who sleep in Jesus will the Lord bring with him when he comes." "And they shall be mine, saith the Lord of hosts, in the day when I make up my jewels." None can be lost and none forgotten, for both sea and land must yield his treasures up, when the trumpet call shall rend earth's graves and cleave the sapphire walls of ocean's depths.

Our sister is sleeping on her armor, waiting the dawning of that glorious morning when "all tears shall be wiped from off all faces." Thank our God for the golden promises which reach down into the very depths of the grave, and hold our dear ones in loving clasp, for this never failing chain is anchored to the very throne of God. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." Surely "the valley of the shadow" must be very sweet and restful with such company. And to us who mourn, even the furnace of affliction is a blessed place to be, when "the form of the fourth" is with us!

The night is far spent; the dawn will soon illuminate the hill tops of prophecy and promise, for "He who shall come, will come and will not tarry."

"When a darkened world shall brighten
Underneath a bluer sphere,
And a softer, gentler sunshine
Shed its healing splendor here;
When earth's barren vales shall blossom,
Putting on their robe of green,
And a fairer, purer Eden
Be where only wastes have been;
When a King in kingly glory,
Such as earth hath never known,
Shall assume a righteous sceptre,
Claim and wear the holy crown
Brother, we shall meet and rest
With the holy and the blest."

ELIZABETH A. REED.

AMONG THE BRETHREN

Elder C. C. Maple

In company with Brother Frank E. Siple and Brother S. J. Lindsay we left the Adrian Bible School and journeyed to Oregon, Ill., for the Bible School and Conference of Illinois.

While there we taught one session of the Bible School daily, and spoke part of the time evenings. We had the pleasure of baptizing three at Oregon.

On Monday afternoon we journeyed to Waterloo, Ia., where the Iowa conference was in session.

We enjoyed a stay of several days with the brethren of this state, spoke several times and assisted in social services. Brother H. V. Reed, of Chicago, joined us here for several days. On our return we had the pleasure of spending a day at Brother Reed's home in Chicago. While there we also spent a day with Elder Wilson and family. A number of our Chicago brethren gathered in on Monday evening and gave us a very pleasant welcome.

On Tuesday evening we spoke to the church at

South Bend, Ind., and found a number of interested brethren in that city. Wednesday was spent in the beautiful city of Battle Creek and Thursday at Dutton.

We are now ready for a meeting of days at East Hinton in Mecosta county. Our next meeting of the conference will be held in this section at Millbrook church, October 10, 1913.

We have found many good, interesting things to report from the fields visited, but space forbids mention of them here.

We trust that our young people may take up the Berean work more in our Michigan conference during the coming year. The prospect is good for the coming year in this field.

REPORT OF ANNUAL BEREAN BUSINESS MEETING

The fifteenth annual business meeting of the Illinois Bereans was held at Oregon, August 22, 1913. The meeting opened with a report by the president of the Berean work as gained by her visit to the various points in the state. No new societies were reported, but there were two new organizations.

The following reports were heard:

Treasurer's Report

Amount in treasury Aug. 21, 1912	$22.00
Taken in during year	64.37
Total	$86.37
Total expenditures for year	$64.88
Amount collected from Aug. 19-21, 1913	$14.86
Expenditures	$21.42
Balance in treasury Aug. 21	$15.39

MRS. W. H. LINDSAY, Treas.

Literary Committee

The Literary Committee has written during the year to 110 Bereans. Of this number 19 responded, 13 contributed for the Berean column, and 6 sent good excuses for not writing. Two members sent articles without being asked, and their articles were gladly accepted by the committee. On an average, six letters, three in each paper, were printed in the column each month.

ALMEDA GLOTFELTY,
SADIE MORSE
JENNIE TOWNSEND
Committee.

Isolated Committee

The committee has written several letters and sent Berean booklets to four. No replies came concerning letters or booklets.

LEOTA B. HANSON
JESSIE WILSON
EMMA VAN ANTWERP

Ripley Society

Number of members enrolled	24
Number of meetings held	16
Average attendance	22
Number of members paying dues	13

The interest here is not what it should be for the meetings held average less than two each month. MAUVINE H. GREENE, Sec.

Dixon Society

Number of meeting during year	19
Number of members	9
Average attendance	8

As we have not the use of a hall, except for preaching, we hold our meetings every Sunday at the homes of members. We held one meeting in September last and did not meet again until Feb. 9, 1913. We pay our dues into the state treasury and assisted the helping fund $2.50. We paid for three Berean Bible books. The interest has been very good and the attendance larger than usual.

MARY F. THATCHER, Sec.

Macomb Society

The society meets on Thursday night to study Berean and Sunday school lessons. The average attendance is about 6. Although we are few in number, we had good meetings.

MRS. GEO. NELL, Sec.

Moriah Society

Number of meetings	10
Number of lessons studied	10
Number of members	10
Average attendance	8

The society meets at the church on Sunday and we have our lesson after Sunday school.

MRS. AMELIA GROSS, Sec.

Marshall Society

The Marshall society was organized Oct. 23, 1912, with 21 members. The first meeting was held Nov. 23, 1912. We meet on the first and third Sundays in each month. The average attendance is 19. SILAS CLAYPOOL, Sec.

Adeline Society

The Adeline society meets at the homes of the different members on Sunday mornings at eleven o'clock. We are studying the lessons in the new booklets. We have no new members, but while losing two members by removal, we have gained two. We have helped deserving ones during the past year and try to do our part whenever the occasion arises. MRS. MARY GESIN, Sec.

Chicago Society

The Chicago Bereans meet twice a month on the first and third Sundays of the month. We use the Berean books, our last lesson being Lesson 14.

On the first Sunday of the month we pay our dues and send one-fifth to the state treasury, but on the third Sunday we take up a collection, thus adding to our treasury.

We have written 53 letters to isolated members, distributed 925 tracts and given away nine books. Almost all of the tract work was done by two members. We have a membership of 8 with an average attendance of 6. Each member takes a turn in leading the meetings, and there has been a great deal of growth in that work.

We distribute dinners and money to the poor at Christmas and buy dolls for the Jewish mission. When a call comes for help we respond. We send a delegate to conference, send flowers to the sick, and send our dues with some extra to the state. JESSE N. WILSON, Sec.

Such a good report was given of the self denial of last year that the motion was made and carried that we make September our self denial month again this year.

It was decided that the president be sent again this year to all points of interest where her work is needed.

The following officers were elected for the coming year:

President, Anna A. Drew, 629 N. Galena Ave., Dixot, Ill.

Vice President, Leila Whitehead, 5439 Ohio St., Chicago, Ill.

Secretary, Cecil N. Cross, Oregon, Ill.

The following committees were appointed by the president:

Literary—Jennie Townsend, Lebanon, Ill.; Sadie Morse, Valle Mines, Mo.; Florence Laning, Mt. Sterling, Ill.

Program—Mrs. J. M. Glotfelty, Lanark, Ill.; Leota B. Hanson, St. Louis, Mo.; Bernice Canode, Oregon, Ill.

Isolated—Edna Anderson, Aurora, Ill.; Mrs. W. H. Lindsay, Kewanee, Ill.; Hermas Rogers, Fairdealing, Mo.

Tract—M. T. Aslaksen, Adeline, Ill.

CECIL N. CROSS, Sec.

BE OF ONE MIND

"Be of one mind" (1 Peter 3:8). "Speak the same thing" (1 Cor. 1:10). How can a number of persons of different temperaments be of one mind and speak the same thing? Only by having the mind of Christ. And how can we learn the mind of Christ? By meditation upon Christ's words. Those words cannot teach one thing to one person and another to another. Christ had one mind, which was harmonious with his Father's mind, and this mind is the same toward all persons. Then what shall we say of those who claim that it was "not intended that all should see alike in matters of religion"? The time is coming when "the Lord shall be king over the earth; in that day there shall be one Lord, and his name one" (Zech. 14:9). Since there is one God, and one Lord, and one gospel, and one faith, and one hope (Ephes. 4:4-6), it must have been the intention that all who are related to these unities should be of one mind and speech.—The Faith.

IF SHE HAVE BROUGHT UP CHILDREN

In the primitive church there were not only elders and deacons who had the care and charge of their interests, but there were also deaconesses like "Phebe, a deaconess of the church of Cenchrea;" and there was also an order of widows whose names were inscribed upon the church roll, and who were, to some extent, supported by the church, and who devoted their lives to the service and work of the Lord, like Anna who departed not from the temple, or perhaps like the windows of Joppa who showed the coats and garments which Dorcas had made "while she was yet with them" and was apparently engaged in caring for those who were in need.

Not all windows were to be included in this select company, but the apostle directs, "Let no widow be taken into the number under three-score years old, having been the wife of one man, well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." 1 Tim. 5, 10.

Among the leading qualifications and prerequisites to the reception of a widow among this chosen company was this, "If she have brought up children." The same principle which forbade a man to be an elder or a deacon in the church unless he ruled well his own house and had faithful children, not accused of riot or unruly, also excluded any woman from this select circle unless she had had the training and experience which is only found in bringing up children. It does not say that she is to be the mother of children, that matter is in the Lord's hands, but she must have had a motherly heart, a heart which, looking out upon pain, poverty, and wretchedness, upon helpless infancy and neglected childhood, would go out in loving sympathy and yearning to save and bless them.

Not only do women bring up children, but children bring up women. They strengthen, broaden, and deepen their whole lives. The energy that before was spent upon trifles and fancy work, embroidery and ornamentation, finds a more healthful and more useful outlet in bending in tenderest affection over the suffering and helpless, ministering to the wants of those who do not even know the hand that feeds them, bearing with their petulance, enduring their waywardness, wiping away their tears, and comforting them in all their sorrows.

The man who has never trained his own children in the fear of God, who does not know how "a father pitieth his children," or who, if denied the blessing of offspring, has never reached out the hand of sympathy and love after some homeless child, is, according to the Scriptures, thereby debarred from exercising the pastoral office in the church of Jesus Christ. He may be talented and intellectual, he may be able and influential, but he is likely to be stubborn, opinionated, and unmerciful; he is likely to be a man who lacks the patience which a leader in the church of Christ should possess, and who has never learned in the school of affliction the lessons which are indispensable to the management and oversight of the flock of God.

So, also, that woman who has never brought up children, may be delicate, refined, aesthetic, and pious, but she is likely also to be nervous, fidgety, precise, angular, prejudiced, erratic and fanatical. She needs to have "brought up children," to have been balked in her undertakings, discouraged in her endeavors, outwitted in her plans, and made to comprehend the limitations of human will and human authority, that she may thereby learn to deal patiently with those around her, and to avoid that spirit of self sufficiency and self conceit which unfits her for a responsible position in the church of Christ.

It is only when her heart has been broken with sorrow and her eyes have been filled with tears; it is only when she has known the caress of motherhood, and duties of hospitality, and sympathetic ministration, that relieves the afflicted, and diligently follows every good work; that she is fitted to take her place among those honored servants of the Lord and his church whose lives have been more effective than the eloquence of orators and the controversies of theologians, and whose prayers to God have been mightier than armed legions and bannered hosts.—H. L. HASTINGS.

10802

The Restitution

331

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:16, 18) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 62. AKRON, O., SEPTEMBER 30, 1913 NUMBER 38

"WITHOUT ME YE CAN DO NOTHING"

No. 2

ALICE B. CURTIS

Thou the vine art and we are the branches,
Help us ever in thee to abide;
For without thee we can do nothing,
But are worthless, and so cast aside.
May we bear much fruit for the Master,
And if sometimes he purge us full sore,
It is that we might be strengthened
And bear precious fruitage the more.

Dear friend, if you're trying to travel
This wearisome journey alone,
Remember the trials before you
Are greater than those you have known.
There's a friend that is more than a brother,
Who is yearning to call you his own;
And you can not afford to reject him
Who is heir to a kingdom and throne.

O what will you do without Jesus,
When summoned before the great throne,
And the Judge shall require you to answer
For deeds in this life you have done?
It is then you'll be helpless before him,
No name but his name will suffice;
He has promised to purchase your ransom,
And the loss of his life was the price.

Come out on the Rock, Christ Jesus,
Find the path God's people have trod,
That leads to the heavenly city
Whose builder and maker is God.
He will write his name in your forehead,
And give you the glad, new song;
And you'll see the King in his beauty
In the midst of his glorified throng.

PRAYER

Our Father, regard the unspoken desires of our hearts, we beseech thee, and may they come up acceptably before thee. If any of us have any special burdens today, if our minds are harassed by any perplexity, if sorrows of any kind weigh upon us, if those whom we love and whom thou lovest are sick, or if any of us are proving the weariness and the weight of this mortal life, we beseech thee that thou wouldst draw night to us, and strengethen and calm and comfort us, and listen to our desires, in so far as the granting of them may be good for us, and lift away the burdens that are pressing upon us, or upon those that are dear to us. And lead us into an enlarged place. Through Jesus Christ our Lord. Amen.

CREATION WEEK AND SCRIPTURAL CHRONOLOGY

No. 2

Chas. A. Goss

On the third day (Gen. 1:9-13) the dry land appeared by the gathering of the waters together "unto one place." This makes quite a different geography from what we have now. One vast continent is brought to our view. And so it continued until after the flood, for about one hundred years, and then in the days of Peleg "the earth was divided." "Peleg" means division, as we may learn from the margin of Genesis 10:25; he was named in commemoration of that great event. How consistent and reasonable the whole scripture account. In view of such vast and stupendous changes in the earth, how foolish for skeptical scientists to try to tell us about things about which they know nothing. We need no theories if we let the Scriptures be our guide and teacher.

At the fourth day God said: "Let there be lights in the firmament of the heaven, to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years" (Gen. 1:14). Thus were the sun and moon "set" to rule and measure the seasons and years; constituting the great Clock of the Universe; a time keeper that never runs fast or slow, never varies even a second from absolute accuracy. God set them right, giving each its special orbit, and the most accurate calculations of time only serves to confirm the literality of Moses' record. Wonderful as it may seem, nothing is more capable of demonstration than the exact time of the beginning of the "cycles" which began with the first week of human history. Based upon the infallible accuracy of the God given means of reckoning time, chronology teaches us that each of those "days" was one of our common twenty-four hour days. The cycles form an unbroken chain, reaching from the present time back to creation week without a break of a single day. Nothing can break this record, for those cycles reverse through them without error. No skeptic can explain away the astronomical fact that at the beginning of the second week of the Mosaic period of creation, the sun and moon were just seven days from their ecliptic emplacement. By these great bodies, which God gave to record "days," and "years," and "seasons," we see he has made their record confirm the written word of his servant Moses. They are in such a position in their orbit, and relatively to the earth, as they should be if their motions began with the command: "Let there be

light," on the first day of creation week—a week of seven twenty-four hour days. On the sixth day Adam was created, and the record of Moses shows that Adam lived one hundred and thirty years before Seth, his third son was born, and that not only Seth but both Cain and Abel were also born after Adam was driven out of Eden. It shows also that "All the days that Adam lived were nine hundred and thirty years and he died" (Gen. 5:3-5). Hence it cannot be that the "days" of the creation period were any longer than the common days which succeeded them. Evening and morning succeeded in an unbroken sequence right down through all past time.

But some will say: "It looks too great a work to create all this great universe in six little days of twenty-four hours. Hardly reasonable," they say, regardless of what the record may say. Such objectors are apt to call on skeptical scientists who tell us that the "world" is millions of years old. We don't want to destroy any one's confidence in scientists unless we can give him something better. We are told to prove all things and hold fast that which is good.

It will be admitted, of course, that each "day" of the seven of creation week was of the same length; just as all weeks are, whether of days, weeks, months or years. But we must not include in the reckoning of that week anything which happened previous to the command, "Let there be light." What vast ages of time may have preceded that occurrence we have no means of knowing, and scientists can only conjecture. Regardless of the length of that period, all is covered by the first two verses of the first chapter of Genesis. Scientists have full liberty to speculate as to the duration of that period during which Moses tells us that the earth was "without form and void" or empty. "But," says the objector, "does not the Apostle Peter, in his second epistle say, 'One day is with the Lord as a thousand years?' Why not believe that the days of creation were something like a thousand years, then the length of time would seem more reasonable." The objection has very small semblance of reason if the whole of the text from Peter's epistle is quoted, for Peter also adds, "And a thousand years as one day."

Now if the text means anything at all it is evident that time, as men reckon time, is no limitation to the great creator, God. The trouble with many is that they don't begin at the beginning to believe the Bible. Who are we to say how long a time the Almighty creator of the heavens and earth must have to bring the void and empty earth into a habitable condition? The Psalmist agrees with the account given by Moses. At each day we read in Genesis: "And God said, Let there be, _____ and it was so." Read the 33rd Psalm. The Psalmist says: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathered the waters of the sea together as an heap: he layeth up the deep in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was, he commanded and it stood fast."

The power and glory of the creator is exalted throughout the 148th Psalm; and in the 5th verse he exclaims: "Let them praise the name of the Lord; for he commanded and they were created." What limitations shall man's mind set to the power of God, who can speak things into existence?

The Apostle Peter, to whom we allowed an objector to appeal, was just simple enough to believe the testimony of Moses and David, for he says: "The scoffers of the last days are willingly ignorant that by the word of God the heavens were of old and the earth standing out of the water and in water" (2 Peter 3:5). Read the word to Jeremiah (Chap. 32:27): "Behold, I am the Lord, the God of all flesh; is there anything too hard for me?"

Now let us pass on to the next, the fifth day. The great work of this day begins with the twentieth verse: "And God said, let the waters bring forth abundantly the moving creature that hath life (margin, soul), and fowl that may fly above the earth in the open firmament of heaven." The true "origin of species" lies in the words, "each after his kind," not in the Darwinian theory of evolution and the survival of the fittest. We have God's word for it that he made "the beast of earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good" (verse 25).

The work of the sixth day—the whole animal kingdom—was crowned in the formation of man: "Let us make man in our image, after our likeness;" "So God created man in his image in the imagoe of God (Elohim) created he him; male and female created he them." We need not enter into a lengthy argument about the words "image" and "likeness" used in verse 27 in reference to the creation of man. A little exercise of reason, unbiased by theological traditions, will permit any student of the Bible to see that the image or likeness of anything only pertains to the appearance—to what appeals to the eye, not to any other qualities which may or may not be possessed by the image equally with the original. Hence all may see the folly of attributing an immortal soul to the man made in the image or likeness of the Elohim. The nature of man is distinct and separate from any question of his appearance; and we have man specifically called "mortal" throughout the Scriptures. And in harmony with this view the Apostle Paul says: "God will render to every man according to his deeds: To them who patiently continue in doing well, seek for glory and honor, and immortality—eternal life" (Rom. 2:7). Not all even of those who seek for immortality will get it, but those only who patiently continue in good works, and they only when God shall render to every man for his deeds.

That men are made in the image or likeness of Elohim or God is readily seen from Scriptures. In Gen. 18: "And the Lord appeared unto him (Abraham) in the plains of Mamre, and he sat in the tent door in the heat of the day. And he lifted up his eyes and looked, and lo, three men stood by him, and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee from thy servant." No one can read this chapter and not see that men and angels have

the same form or appearance, and will appreciate what Paul says in Hebrew 13: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." So, too, we find by reference to Philippians 2:6 that the second Adam, being in the form of God, did not seek equality with God, as so many now do by claiming a divine or immortal nature.

Genesis 2:2: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God had created and made."

This may seem a strange thing that the creator should sanctify that day in which nothing was done above any of those of the great creative period. That he had some wise purpose we may be sure, for "He doeth all things well." Looking into his word for the reason, we find that he had first of all in mind the institution of a frequent and constant reminder to men of himself as the great creator. Secondly, he was mindful of his creatures' need of rest from labor and an opportunity to receive spiritual instruction and enlightenment of the mental and moral faculties of his nature.

In Exod. 20:10 we read: "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt do no work." "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Here we see a continual reminder of his work of creation and a prescribed manner of recognizing him in the very observance of it. And as concerning the time in which the creation work was finished, mark that he says it was "six days." And man shares in the blessing of rest. Sabbath means "rest," and God gave them "Sabbaths" of various kinds, all pointing forward to the grand Sabbatic period - the rest that remaineth for the people of God (Heb. 4:9)--the seventh thousand years of human history and the great arch-type of all the Sabbaths.

May we all live so as to have a share in that grand consummation of all God's plans and purposes, to fill this earth with his knowledge and glory as the waters cover the sea.

YOUNG PEOPLE'S DEPARTMENT

Witnesses for Jesus

Jesus had many witnesses, some of which bore witness of him thousands of years before his birth. The prophet and Old Testament believers, by their doing and suffering for God, gave testimony to Jesus. The apostles call them clouds of witnesses (Heb. 12:1).

The apostles are still more witnesses of the coming, the mission, the doctrine and the resurrection of Christ. Peter says: "We are witnesses of all things which he did in Judea and Jerusalem."

God himself bore witness of his Son in signs, wonders, divers miracles and gifts of the Holy Spirit, according to his own will. The angels also bore witness of him in various ways.

The Psalmist says God promised the house and kingdom of David shall be established forever as the moon, and as a faithful witness in heaven. As the moon is a faithful witness of God's covenant of the night (Jer. 33:20), so the house and kingdom of David shall be a faithful witness for Jesus. As the moon is subject to eclipses and manifold changes, yet abides in heaven, as a witness of God's covenant of the night, so shall the house and kingdom of David, who was a type of the Messiah, continue forever as a witness, notwithstanding the changes and calamities that befall it. The Lord says: "Ye are my witnesses whom I have chosen."

Dear brothers and sisters, let each of us strive earnestly to be one of those witnesses and chosen servants of the house of David. Let us search the Scriptures daily, and find how we may become a witness and servant for the Lord. We must believe or have faith, then the works, for faith without works is dead. Believe and be baptized into Christ, for as many as have been baptized into Christ, have put on Christ, and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise. Heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together. If we are joint heirs of Christ we shall share with him the throne of his father David, upon whose throne he shall sit (Luke 1:32). The Lord God shall give unto him the throne of his father David. My prayer is that we may all be faithful witnesses, do his will in all things, and let our light so shine before men, that they may see our good works and glorify our Father which is in heaven.

Your sister in Christ, ROSA BOOSE.

When anyone is being tried for crime in the courts, witnesses are always called to testify, or tell what they know concerning the person and his crime. These witnesses are always those who have first hand knowledge; those who have either seen or heard directly. They are the proofs for or against the accused one.

The word comes from the Latin word videre, meaning "to see;" and means, first, one who beholds or has personal knowledge of any thing; second, to see or know by personal presence. By keeping strictly to the meaning of the word, no one can be a true witness of Christ but those who actually saw him on earth and talked with him personally. They alone furnish proof to the world that Christ existed, that he died and was resurrected, and that moral laws, given us by God, will work in us the perfect character he requires. They saw all these things accomplished in Christ, and therefore can testify of him that he is what he claims. Their testimonies or proofs are found today in God's word, stamped with his approval; and through the book they are just as much the only witnesses of Christ and his teachings as they were while alive. They accomplished their work of establishing the truths of Christ once and for all time, and there is no danger of these truths ever being obscured to those who want to see. Their testimonies are too strong and clear. While the privilege of being witnesses of Christ was given to his followers and associates, the privilege pointing these witnesses out to the world is given to us who see and accept their testimonies as truth. Our work is just as important as theirs was, for they are silent and helpless now before

those who would destroy the truth unless someone points to their written testimonies.

In this secondary sense we are witnesses of Christ. How we should strive to be worthy of this privilege, being always careful to express the exact thoughts expressed by the witnesses originally. How little the world could accuse us then of trying to force our opinions, of being bigoted, etc. We should not be saying "My creed, my doctrine, my belief," etc. The "my" implies the right of ownership, and they are not ours but Christs. We can simply express our belief in them. In our work of keeping his witnesses before the world, let us be careful that we do not overshadow him with ourselves. Keep self in the background.

Just a few words now as to how we can be witnesses in the strictest sense of the word as the apostles were. We hear the teachings of Christ from his witnesses, and by applying these teachings to our daily lives we can know first hand how much worth there is in them. We can know if his moral precepts are practiced, if the hope we have of his return and the hope of gaining eternal life and the hope of working in his kingdom furnishes enough stimulus to induce us to purify ourselves from sin. "He that hath this hope, purified himself, even as he is pure," says one of the witnesses. We can gain first knowledge of this by trying it on ourselves. After getting this knowledge we can tell it to the world by words and deeds. In fact the deeds will have to come or we have no proof that the hope does the work. This is the kind of witnessing Christ needs now. There are many who have the form of godliness; they can tell all the rules of conduct and the articles of belief given to us by Christ, and profess belief in them; but by their everyday lives, they deny that these rules and this belief works in us the freedom from sin Christ promises. They have the form of godliness, but deny the power thereof. Let us be among those who have the form of godliness and affirm the power thereof by daily lives of right living, and thus be true witnesses of Christ and his power to save from sin and death.

ALTA KING.

WHERE SHALL WE SEEK PLEASURE?
1 Chron. 29:17

"I know also, my God, that thou triest the heart and hast pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things, and now have I seen with joy thy people, which are present here, to offer willingly unto thee"

Brothers and sisters, this question is one that is asked very often, especially by the young people. We seem to think that because we are young but once, that we must take in pleasures that those belonging to the world would. But dear ones, let me tell you that when we are young is the time for us to fit ourselves for what is in the future. As one grows old, he or she follows in the way that they started in during their early life. Often I feel like David when he says in Psalms 5-3:4: "My voice shall thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up; for thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee." Proverbs tell us that "He that loveth pleasure shall be a poor man." To be content with God is worth far more than money, for with money one is led astray and brought to the path that in time will bring them to destruction. We know that "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold. What greater pleasure could we find anywhere than in the law of the Lord? "Blessed is he that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth on the seat of the scornful, but his delight is in the law of the Lord, and in that law doth he meditate day and night." We can find comfort any time in the Lamb's book of life if we are true Christians.

Sometimes we feel discouraged and think that God has forgotten us; we have more sorrow than others. This is not so, dear friends. This shows that we are God's chosen ones. He is trying us, testing our faith and ability, for he is preparing us for a work in the future age. But dear ones, when temptations are put up before us, we should not go to earthly friends for comfort. Such comfort is for a short season only. Let us go to our dear heavenly Father in a meek and reverent way and ask him through prayer for comfort. If we are true Christians, as we should be, this prayer will be answered and we shall be one step nearer the throne of grace. What did Christ do when he was on earth and was tried for 40 days in the wilderness? Did he go about seeking men and women of the world to tell his trouble to? No, he ran the race with patient care, and today is seated at the right hand of God, as a mediator between God and man. If Christ, who was a man of sorrow, found joy in solemn prayer, why can not we do the same?

To me there is no greater pleasure than to study the word of God. For in it I find peace and joy. Luke 12:32 says: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Paul tells us something about lovers of pleasures in 2 Tim. 3:4. He says they are traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof, from such turn away." For the Lord taketh pleasure in his people; he will beautify the meek with salvation. Therefore brothers and sisters, let us forget these earthly pleasures and keep ourselves firm on the foundation, which is Christ and the things to come, for the future life is what we are striving for. The poet says:

"Be quick to praise and slow to scorn,
For what the future holds, who knows?
Today the vine has but a thorn;
Tomorrow brings the rose."

Let us so live that we can say: "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me, a crown of righteousness, which the Lord, the righteous judge, shall give me at that day and not to me only, but unto all them also that love his appearing." Amen.

GEORGIA GAZELEY.

WHERE IS MR. FIDELLE?

J. August Smith

"Mr. Fidelle is dead:" so we all believed and so the papers reported, stating that Mr. Fidelle had fallen from a ladder and in the fall his neck was broken and he was killed. This report all believed to be true until we came to the church-house when those having the funeral services in charge said: "Mr. Fidelle is now in heaven with God." Also at the grave it was said, "We lay our comrade here to await the resurrection of the dead."

I do not know what was thought of these contradictory statements, this duality of Mr. Fidelle; being located both alive in heaven, and also dead and buried; for surely Mr. Fidelle was not twin personages, but a unit, just one person—one man. After the burial, some one asked the question: Where is Mr. Fiddle? but no answer came. Then again the question was propounded to others, "Where is Mr. Fidelle?" "Is he yet alive, and in heaven above, as we heard in the meeting house? or is Mr. Fidelle in the cemetery?" "Well," said one, "I suppose his spirit has gone to heaven and his body is buried."

"But," asked the same questioner, "Is the spirit of Mr. Fidelle Mr. Fidelle?" No reply came. The same question was put to another, on their way home, who replied rather evasively, "I will tell you after I eat my supper." Then I thought, why is this so? are they afraid to locate Mr. Fidelle? Did they not know him in life for years? and had they not been his comrade during the civil war? Most certainly. When Mr. Fidelle was living they could locate him here, there, and yonder, as the case might be; but now that he is dead, his locality had vanished as by magic. If one Mr. Fidelle is dead and buried, and one Mr. Fidelle is alive in heaven above, the once one Mr. Fidelle has become multiplied or divided into two beings; so that it has become very difficult to locate Mr. Fidelle. One Mr. Fidelle was killed in the fall, and was buried; and one Mr. Fidelle escaped the stroke of death and ascended alive to heaven to be with God.

So the question "Where is Mr. Fidelle," has become so complicated that they are entirely unable to locate Mr. Fidelle. If the spirit-Mr.-Fidelle is alive and is now in heaven with God, the body-Mr.-Fidelle never saw his counterpart; and the spirit-Mr.-Fidelle never saw his twin, the body-Mr.-Fidelle. Mr. spirit-Fidelle would be an entire stranger to himself, if he is alive and in heaven with God; and never having seen himself until the body-Mr.-Fidelle died, he would be a stranger to himself, and would have to ask: "Who am I? and from whence came I?"

This immortal spirit entity, and an immortal soul entity in man, is enough to confuse every intelligent inquiring mind. It is no wonder that reasoning people are confused and do not know what to believe! The ministers of that belief have been so taught, and for certain reasons best known to themselves, repeat the same fairy story they learned in the schools as though it were true. But some of these days the monument to be erected in the cemetery where Mr. Fidelle is buried, will tell us the truth, and locate Mr. Fidelle in the grave, and point out to us the day of his death.

"Truth crushed to earth will rise again,
The eternal years of God are hers."

But why not believe the Bible history of man? which says: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2:7). "Then shall the dust return to the earth as it was (before man was formed) and the spirit ("That is, the breath which God gave him." So reads the margin of Job 27:3) shall return unto God who gave it" (to Adam) (Eccl. 12:7). All that are in the graves shall hear his voice and shall come forth" (John 5: 28, 29). "There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15). "For if the dead rise not then is not Christ raised. * * * then they also which are fallen asleep in Christ are perished" (1 Cor. 15:16-18).

Not to make this article too long, I will just repeat what is written in the book of Gen. 49: 29-31. "Bury me with my fathers, in the cave that is in the field of Ephron the Hittite; in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed and yielded up the ghost, and was gathered unto his people." "For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying place, of Ephron the Hittite before Mamre" (Gen. 50:13).

What is here said of Abraham, Isaac and Jacob, their burial and location in Machpelah's cave, may as truly be said of Mr. Fidelle, as to his burial and location in the east side cemetery, in the family lot chosen by Mr. Fidelle before his death. There he is, as there they buried Mr. Fidelle. —Our Hope.

FOUNDATION
Two Greek Words

Themelios (Luke 6:48, 49; 14:29; Acts 16:26; Rom. 15:20; 1 Cor. 3:10, 11, 12; Eph. 2:20; 1 Tim. 6:19; 2 Tim. 2:19; Heb. 1:10; 6:1; 11:10; Rev. 21:14 twice). Seventeen occurences.

Katabole (Matt. 13:35; 25:34; Luke 11:50; John 17:24; Eph. 1:4; Heb. 4:3; 9:26; 1 Pet. 1: 20; Res. 13:8; 18:8). Ten occurences.

Katabole is associated in every instance of its use with the term "kosmos" (world); while themilios is never so used. In other words, the term "Foundation of the world" is exclusively associated with katabole, never with themelios. Not only so, but it is found that the phrase "foundation of the world" is always governed by one or other of two prepositions, pro (before) and apo (from). So the ten instances where katabole is used with kosmos are divided into two groups, viz: "From the foundation of the world," and "Before the foundation of the world." Thus we have a dividing of time.

In Job 38:4 the Septuagint uses thermelios.

R. H. JUDD.

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EDITORIAL

Brother O. J. Allard writes that his address this winter will be Chatsworth, California. Brethren concerned, please take notice.

Brother J. H. Anderson writes that he is engaged to hold a debate with a Seventh Day Adventist minister. Panoplied with the "perfect (whole) law of liberty" (Jas. 1:25), we know that our Brother Anderson will prove a David to this Goliath of the Philistines.

Brother R. H. Judd, refering to an article by himself, which recently appeared in The Restitution, says: "I would like to point out to our New Zealand friend he will find the same peculiarity of language that he mentions in Gen. 19:24 is more than once used. A careful reading of Gen. 18 and 19 chapters will show this, and the incongruity of our friend's construction. "Three men appeared." Have we, then, any right or reason for supposing one of them to be God himself? Angels, sometimes in scripture, are represented as men, but does scripture anywhere apply this term to God? The angels are of God's creation, but the Lord Jesus was divinely begotten. If this be so, none of the three visitors could be God.

"One of the strongest proofs (to my mind) against the trinity doctrine, is the fact that Paul tells us 'He (Christ) now liveth by the power of God,' that is, by virtue of his resurrection. He owes his very existence, he liveth now by the power of another, namely, the power of God."

Infidels masquerading as higher critics think it is incredible that Peter, impulsive and erratic, should speak and write infallibly. But it is written that Peter was filled with the Holy Spirit (Acts 2:4; 4:8). Of what advantage was it to his readers and hearers if that gift did not prevent a mixture of truth and error? Some designing critics tell us that the admixture of error was in a mild form—not sufficient to negative the truth. Wild assumption! Hard unbelief! Flies in the ointment of the apothecary cause it "to send forth a stinking savour" (Eccl. 10:1). The compromising critic that inoculates the word of God with error "in a mild form," would not drink a cup of tea if it had one fly in it! One fly would spoil the whole cup of tea for him, but he will drink, he pretends, "the water of life" full of dead flies and errors of all kinds! He is more concerned about his tea than God's word! Friends, let us reason diligently. A part of the spirit's work with Peter was to "testify and exhort" (Acts 2: 10; 1 Pet. 5:12); therefore his testimony and exhortation were infallible. Why haggle about that which Christ decisively settled? Speaking of the operation of the spirit upon the apostles, he said: "When the spirit of truth is come, he will guide you into all truth." "All truth" must necessarily exclude error. "But," says the critic who is bent on corrupting the word of the Lord, "The text you have quoted does not refer to personal matters." Bald assumption again. Did not Peter and the other apostles when cited before kings and rulers refer to personal matters? Why should not the spirit have guided them in these matters? The Lord says it did so guide them: "It is not ye that speak but the Holy Spirit" (Mark 13:11). Oh! that men had more faith in God, and a less exalted idea of their own blundering intelligence; more concern for the word of God than for their own tea!

BIGAMOUS

Mrs. Wood had been indoctrinated from her youth with the cardinal doctrines of orthodoxy, heaven at death, consciousness in death, etc. She had married a pious man from her standpoint, and she had raised her only child, a daughter, after the strict sect of her religion. Unfortunately for her, but fortunately for her husband, he was smitten with an incurable malady and died, or rather went to heaven. Notwithstanding this event called death had crowned him with glory on the throne of God, Mrs. Wood was excessively sorrowing her husband's demise, and wore black to give public expression of her grief. As she sat silently in mourning she heard footsteps approaching her from the dining room, and Nellie, her only child, sweet and curly headed, came in with smiles on her face.

"Mother," she said in a cheerful, childish tone, "there was a big fuss in the city last night. I have just been reading about it in the paper."

"What was it, my dear," asked Mrs. Wood as she wiped away a tear that came stealing down one of her cheeks.

"Why," said Nellie, "the big fuss was about John. Smith. The paper says that he has two wives. Why does a man, in having two wives, cause a big fuss, mother," asked the little daughter, innocently and anxiously.

"Let me have the paper, love, for you have evidently mistaken some word in reading the report. Yes, I see now, the paper says John Smith

is bigamous. That means that he is guilty of bigamy."

"Bigamy," repeated Nellie; "what does that mean?"

"That means a person who has two wives or two husbands at the same time. Such a person is called 'bigamous,' not because he causes a big fuss, as you supposed, though that sin always causes a fuss."

Satisfied with her mother's explanation, Nellie went back to play.

Next morning early Mrs. Wood said to Nellie: "Come, Nellie, go with me to my husband's tomb. I have some flowers that I want to place on his grave."

"Is my papa your husband, mother? Is he out in the cemetery?"

"To be sure," said Mrs. Wood, slightly distressed by the question.

"But I heard the minister say the day of his funeral," Nellie persisted, "that papa, who you say was your husband, had gone to heaven. Do you believe that, mother?"

"Most certainly, child. You amaze me, Nellie."

"I am a little confused, mother," Nellie went on; "for you said when we left home for the cemetery that your husband was there, and you were going to place flowers on his grave. Now you say he is in heaven. Are you bigifuss, mother?"

"You mean bigamous," said Mrs. Wood, in a spirit of criticism.

"Yes," replied Nellie; "that is the word; you said it meant a person who had more than one husband at the same time. Now if you have one husband in the cemetery, and another in heaven, and was married to both of them at the same time, it seems to me that you are bigifuss. It is awful to be bigifuss, mother," said Nellie, as her mother disappeared on the side of the street, remarking that the forest and grass were very beautiful.

COMMUNICATIONS

Dear Restitution:

I was at our conference held at Havanna, Ark., beginning August 14. Brotherly love was manifested, and the coming glory and increase of God's kingdom was beautifully set before our minds by able speakers. It was my privilege to be present from Thursday noon to Monday noon. Three services were held daily until Sunday evening, when Brother Morgan, after preaching, led the way about three-fourth of a mile to water, and there he baptized six more into Christ, making eleven in all. Thus we left the meeting in progress.

R. A. HUMPHREYS.

Dear Brother in Christ:

In the paper of August 12 Sister Rena Endsley has voiced, to some extent, my ideas on the important subject, the support of the spreading of the gospel. Of all people in the world, why should we be backward or stingy in this respect? It seems to me we could not be if things were arranged as they should be.

It may be that most of those holding these truths are poor, but many littles make much, and constant systematic giving even of what the poorest would not miss, would count up, and surely the faithful workers would not be stinted as they are. I do not believe we are under the same rules that governed Abraham, or the Israelites under the law; I believe that we ourselves, with all that we have, belong unreservedly to him who bought us. God has left it to our own hearts what we do for him, and I do hope that we may say truthfully that of "all our silver and our gold, not a mite would we withhold" from the one whom we adore with our whole hearts. Still, tithing seems a good, well-tried method of giving, and would not rob even the poorest. Even a tenth is better than nothing; and put all together and managed right, would work wonders as others have proved. I believe we need a way opened. It is easy to bring gifts, such as we have, into the treasury, if we knew, as did the Israelites, where the treasury is. It is true we have the poor always with us, but some of us are as poor as anyone we know; and if the truth were known sometimes, much poorer than the beggars who are so eager to gather in all we can give them. To those of us who are really in the race for the prize of our high calling, nothing the world holds can be compared to it in value, and we only want to know our duty in this as in everything, and how we can do it, I believe. If a general fund were established, and all who are willing would give each week according as we had been prospered, such fund to be distributed by faithful brethren wherever it was determined the need was greatest, much could be done where now the work drags.

I know how foolish suggestions from one like we may sound, but a thought awakened may be worked over by wiser heads and grow into something better. Though I have a hand to mouth existence, dependent on daily toil, with very poor health, I feel that I ought to give, and I have felt for a long time burdened with a sense of duty undone in this respect. I enclose a mite, which I hope will reach you in time to go into the Nebraska collection for work there, as Nebraska was once my home.

In hope and much love to all, and wishing you every blessing for all time,

Your sitser in Christ,

ALICE ADAMS.

(This letter was written for the Nebraska Conference, and was read before the meeting there. It was ordered published by the Conference, but Sister King forgot to include it in her report. Hence it appears belated and somewhat inopportune.—Editor.)

Dear Brother Huggins:

Please allow me space in the dear old Restitution to make a short report of the work that has been done by our brethren in the states of North Carolina and South Caroline this summer. On July 17, Brother J. H. Anderson, of Troy, Ohio, remembered his brethren and sisters in the state of North Carolina with a visit. He was among them about one week, comforting them and strengthening them with the word of God. From North Carolina Brother Anderson came to South Carolina and visited with the church of God at his old home place, Guthrie Grove. Here Brother Anderson was met with a hearty welcome. His stay among us was a pleasant one, every brother and sister being glad to see his face once more

and to hear his comforting words concerning the kingdom of God soon to be established on the earth.

As a result of our meeting this year our pastor, Elder A. N. Durham, has had the pleasure of baptizing ten into the all-saving name of Jesus; eight at the close of the meeting conducted by Brother Anderson and Brother Durham, and two others later on. The names of the persons baptized are as follows: David Bowen, Eddie James, Tommie Pack and our pastor's son, George, Sisters Mrs. Hicks, Mrs. Mattie Chandler, Mrs. Cleo Williams, Miss Othello Pack, Miss Neva Chandler and James Harris, Jr. We hope and trust these dear ones will hold out faithful unto the end of their journey through life, and find peace and rest unto their souls at last.

The writer, with other brothers and sisters, visited two of the churches of God in North Carolina this summer. We hope our visit did good. There were eleven of our party who visited the church at King's Mountain: Elder A. N. Durham, Bros. J. S. Brewez, J. H. Pack, Frank Chandler, Prof. G. M. Pack, James Pack, Sisters Lulie Chandler, Lala Pack and myself, and two friends, Mr. Shirley Garrett and Truman Smith. We were all truly glad to find the brothers and sisters at that place so earnestly contending for the faith once delivered to the saints, also glad to find our dear old Brother Ball, who has been an invalid for several years, still able to be carried out to church to hear the comforting words of the holy scriptures explained. Their pastor, Elder Jeff Waters, was with them for three days and gave some very interesting discourses. He was compelled to leave the services in the hands of Brother Durham on account of his appointment at another place. Brother Durham preached some of his best sermons to these people; and we feel sure great good has ben done by his earnest efforts to hold up the truth.

At the close of the meeting at King's Mountain Brother Durham, Brother Brewer and Brother J. H. Pack returned to their homes, while the rest of our party made their way to Liberty, N. C., where we enjoyed ourselves for two days and nights among the brothers and sisters of that place. We arrived at Brother Clabe Freeman's Friday evening, about six o'clock and spent the most of our visit with his family. On Sunday we went to church, where we met many others of our faith, whom me had never met before. We were truly glad to meet Elder Lida and hear him preach. Brother Lida is getting old, but is still faithful at his post, preaching the word. We were sorry our visit was too short to see the homes of all the brothers and sisters around old Liberty. But we are farmers and our work called us home. We hope to have the pleasure of visiting those brethren again when we will have more time to stay.

Your sister in the one faith,

EMMA L. PACK.

REPORT OF THE IOWA CONFERENCE

The twenty-sixth annual conference of the Church of God met at Waterloo, Ia., August 23-31. The weather was delightful and the camp grounds prettier than ever. The people of Waterloo have built around and beyond us and the camp ground property has become quite valuable.

The meeting was unusually good and intense interest and enthusiasm was manifested from the beginning to end. The sermons were glorious, inspiring and instructive, and all left with a determination to do more for the Master this coming year, and to live nearer and more in harmony with him than ever before.

There were about 225 in attendance, 11 States being represented: Iowa, Minnesota, Nebraska, South Dakota, Illinois, Ohio, Kansas, Indiana, Louisania, California and Ontario, Canada.

Many faces were missed that had been in attendance for years, and it made our hearts sad to note that some were kept away on business; some of our young folks have married and moved far away; some were kept away by sickness, and some have gone to their long rest, and we will see them no more until Jesus comes. On the other hand, many faces were new; some who were there for the first time, and others who had not been for four or five years, and it encouraged us greatly to see so many new faces.

It is to be regretted that every member of the Church was not in attendance. The Conference Board tries to get the best speakers available, regardless of expense. Men who have made the study of the Bible their life work, who are deeply religious and whose only aim in life is to teach the gospel in its purity, to help and encourage those who have taken on the name of Christ, and to bring others to see these precious truths; and all should make an effort at least once a year to hear these speakers.

The daily program was carried out as announced. At 8:30 a. m. a children's meeting was conducted by Alma Roose and Adella Starbuck. The stories were taken from the book of Genesis and the lessons of obedience to God and parents were taught. The children were very much interested and happy in the class, and Sisters Roose and Starbuck did very good work with them. However, the girls say they hope to improve on their methods next year, and make it even better.

At 9 a. m. a business meeting in which the work of the last year was reported, and best methods of doing the work for next year was planned.

10:30 a. m., a sermon.

1:30, a Berean class for young people was taught by Brother Eldred Marsh. The lessons were taken from the Berean book, and not only were the doctrines taught but it was requested that the young people be taught how to teach lessons. There was quite a large class, and the interest very good.

2:30, another sermon followed at 4 p. m. with a question box conducted by Sister Todd, in which questions of interest, not only on doctrine but on practical living, were discussed. The discussions were very interesting and of a great deal of value, and considerable light was thrown upon different subjects.

The social meetings at 7 p. m. were of unusual interest. Good leaders and subjects on practical daily living made many of us examine ourselves to see if we were doing all that we should as Christians. The day closed with another sermon at 8 p. m.

Seven preachers were in attendance, besides Brother A. J. Eychaner, who will always be first in the hearts of the people of Iowa for his many years of excellent teaching, his devotion to the principles of Christ and his noble example, and Brother Eldred Marsh, of whom we are justly proud in his rapid advancement in his life-work, and O. J. Allard, our president, all of whom gave excellent discourses. We had with us: F. L. Austin, of Fonthill, Ont.; C. C. Maple, of Ohio; Frank Riple, of Louisiana; Anna Drew and H. V. Reed, of Illinois.

Brother Austin was no stranger to us, having been here before and all who heard him then were looking forward to a spiritual feast when he came; and in this they were not disappointed, for he is the same brilliant and logical speaker he was before. His sermons were a series of thought, commencing with "What Made Us Christians," showing how we become new creatures in Christ, the work of the church and our responsibility as the first born, and the glory of the bride of Christ in the age to come. Brother Austin is a deep Bible student, and brought many new ideas to us that will be food for thought for many days to come. It is hoped by his many friends in Iowa that he will be with us often.

C. C. Maple, the evangelist of Michigan, gave some valuable sermons on first principles, commencing with "What Shall I Do to be Saved?" He showed the importance of believing the gospel and of obedience. Brother Maple is an earnest, logical and convincing speaker, setting forth the evidence of the doctrines so plainly that any one can comprehend them. He is a sincere and devoted Christian; willing to do anything in the Lord's work to make a meeting a success in the spiritual way. His willingness to help in the different meetings, his good cheer and enthusiasm did much toward making our conference a success. Michigan is to be congratulated in getting Brother Maple for their evangelist.

Brother Frank Siple gave one discourse on the "Race for Life," a splendid sermon and full of thought, especially for the young people who are starting in the Christian life. Brother Siple has unusual talent for a man of his age, and it is to be hoped we can keep him in the ministry, as few beginners are so well qualified as he is for this work.

For years we have hoped to have Brother H. V. Reed with us, and this year we were not disappointed, neither in the manner in his sermons, for Brother Reed won the hearts of all present from the first. He is a speaker of marked ability, a pulpit orator that few if any can excell, combining in his personality that rare trait of fire and enthusiasm with gentleness and sympathy. He gave three excellent discourses: "The Man of Galilee," "The Glory and Gloom of Jerusalem" and "The Three Worlds," and each was a masterpiece in itself. He has a deep knowledge of the Bible, history, science and archeology. His delivery is easy and natural, and yet magnetic and inspiring. With rare skill and power, truth after truth is brought out in such a way that it is not easily forgotten. He has been in the work sixty-one years, and is a man among men. His heart is in his work, and out of his eyes shine one sublime purpose—to help and elevate humanity and raise the standard of the Christ that all seeing and believing might be saved. It was a great pleasure and honor for us to have Brother Reed with us, and we hope the Lord will give him many more years of usefulness and that he may be with us soon again.

The business meeting was called to order by the president and following reports given:

Treasurer's Report

August 27, 1912, balance on hand	$311.91
Received from subscriptions	914.09
Rent of springs, bedding and floors	32.50
Conference dues	62.00
Total	$1,320.20
Paid out on orders	1,308.01
Balance on hand	$ 12.49

Table Committee

August 24, 1912, on hand	$ 10.48
Collection	16.50
From conference	2.00
Sale of tickets	152.79
Total	$181.77
Expenses	177.81
August 26, 1913, balance on hand	$ 3.96

Report of A. J. Eychaner

Number of sermons preached	6
Sunday schools	2
Baptisms	3
Received from conference	$12.31

Report of Eldred Marsh

Number sermons, Bible classes and addresses	170
Baptisms	12
Funerals	12
Communion services	3
Expenditures	$129.36
Receipts	941.12

Report of Churches

Marathon:	
Number sermons	10
Funeral sermons	4
Avon:	
Number sermons	15
Baptisms	4
Pleasant Prairie:	
Number sermons	8
Baptisms	2
Conference dues and subscriptions	$64.00
Gladbrook:	
Number sermons	17
Funeral sermons	1
Subscriptions to conference	$120.00
Hickory Grove:	
Number sermons	23
Subscriptions and dues	$133.00
Irving:	
Number sermons	10
Subscriptions and dues	$48.50

The following officers were elected:

President—O. J. Allard, Fort Dodge.

Vice President—A. J. Eychaner, Cedar Falls.

Secretary—Eva L. Stearns, Sac City.

Cor. Secretary—Ada Moran, Clinton.

Treasurer—G. P. Allard, Jr., Fort Dodge.

Sunday School Supt.—Hester E. Berry, Gladbrook.

Evangelist—Eldred Marsh, Marshaltown.

Table Committee

President—Mrs. Maggie Moore.
Secretary—Mrs. Ada Moran.
Treasurer—Mrs. A. J. Eychaner.

Conference Secretaries

Avon—Mrs. Mabel Rock.
Marathon—Mrs. Mary Garton.
Waterloo—Mrs. Maggie Moore.
Gladbrook—Mrs. Sadie Clark.
Irving—Mrs. Ida Marsh.
Eagle Grove—A. M. Jones.
Pleasant Prairie—Mrs. Oscar Johnson.
Hickory Grove—Mrs. I. Fish.

Sunday morning eleven fine young men and women were baptized by Brother Eychaner. It was a beautiful and impressive ceremony. They were: Harold Moran, Clinton; June Roose, Sac City; John Ebert, Iowa Falls; Lottie Crombaugh, Ruby Crombough, Helen Crombough, Hay Crombough, Belle Plaine; Anton Sealine, Stanhope; Mrs. Pearl Rosenberg, Gladbrook; Mrs G. P. Allard, Jr., Fort Dodge; Guy Crombough, Belle Plaine.

Others baptized during the year were: Lee Alva Fish, Maxwell, Ia.; Mrs. Rillie Kurtz, Colo.; Mr. and Mrs. Anderson, Miss Estella Anderson, Avon; Miss Emma Sonnickson, Miss Emily Swanson, Sac City; John Mark Crinklaw, Marshaltown.

During the year we have laid to rest, awaiting the hope of the glorious resurrection: Brother John Garton, Brother Evin Garton, Marathon; Sister Alice Titus, Lytton; Sister Bartley, Lauren; Sister Seitz, of Clarksville.

Letters were received from Lottie E. Young, Mrs. Vivia Moore Stuhler, Mrs. Ammie Johnson, Brother Hornidy and Ben Carpenter.

A vote of thanks was given to all the preachers and Anna Drew and all other visiting brethren who contributed largely to the success of the conference; also to the Table Committee for their work and their splendid management in entertaining the brethren. Also to Mrs. G. P. Allard, Jr., for the excellent music and her untiring efforts with the choir which rendered the best music we have ever had as a choir at the conference; to Eldred Marsh for the exceptionally good services he gave us the last year as evangelist, and to O. J. Allard, our president, who leaves nothing undone that will add to the comfort and pleasure of the brethren, who is cordially at the command of all and who does everything for the good of the conference.

I would like to give a synopsis of the different sermons, but lack of space forbids it in a report of this kind. However, it was an exceptionally good meeting; all who went were fully repaid; the loss was to those who were not present. It is to be hoped that everyone will try to be present next year and receive their share of these spiritual blessings.

Submitted in faith, hope and love.

EVA L. STEARNS, Sec.

INDIANA CONFERENCE PROGRAM

Program of the yearly conference of the Church of God in Indiana, to be held at the Church at Roll, Ind., Thursday, October 9 to Sunday, October 12, 1913.

Thursday, October 9

7:00 p. m.—Address by President.
7:30—Sermon by D. E. Vanvactor. Subject—"The Excellency of Hope" (Rom. 5:5).

Friday, October 10

9:30 a. m. Social meeting, R. C. Railsback.
10:00 a. m.—Sermon, L. E. Conner.
2:00 p. m.—Business meeting.
3:00 p. m.—Bible study, S. J. Lindsay.
7:30 p. m.—Praise service, T. R. Swindler.
8:00 p. m.—Sermon, S. J. Lindsay.

Saturday, October 11

9:30 a. m. Social and song service, L. B. Boggs.
10:00 a. m.—Sermon, D. E. Vanvactor. Subject—"The Essential Essence of the Blessing."
2:30 p. m. Business meeting.
3:30 p. m.—Bible study and question box, S. J. Lindsay.
7:00 p. m.—Berean lesson, Sister Emma Railsback.
8:00 p. m.—Sermon, L. E. Conner.

Sunday, October 12

9:15 a. m.—Social and song service, Wm. M. Huffer.
10:00a. m.—Sermon, S. J. Lindsay. Subject—"The Signs of the Times."
11:30 a. m.—Communion, R. C. Railsback.
2:30 p. m.—Social and song.
7:45 p. m.—Sermon, D. E. Vanvactor. Subject—"Christ's Preeminence" (Rev. 1:18).

The brethren from the north part of the State should go via Ft. Wayne, from where you will go by interurban about 1 p. m. to Montpelier and be met by Brother Swindler and others. Write him in advance at Van Buren, Ind. Others go to Hartford City, where Brother Drabenstott will look after your comfort. Write him in advance. A hearty welcome is extended to all by the Roll brethren, and your duty is pointed out by the president. Come, brethren, and enjoy this privilege of worshiping God, who has so abundantly blessed us. The Ohio brethren and all others are cordially invited to come and commune with us.

F. M. McRORY, President.

Walter Tomlinson H.
10802 Massie ave

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:16, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3.21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints condjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 62. AKRON, O., OCTOBER 7, 1913 NUMBER 39

THE GOSPEL TRAIN

A Memorial of Brother J. S. Hatch

The gospel train is coming! I hear it just at hand,
I hear the car wheels moving and rumbling through the land;
I hear the bell and whistle coming around the curve,
She's plying all her steam and power and straining every nerve.

O, see the gospel engine, she's heaving now in sight;
Her steam valves they are steaming, the pressure is so great;
No signal for another train to follow on the line -
O sinner, you're forever lost, if once you're left behind.

O see the engine banner, she's fluttering in the breeze;
She's sprinkled in the Savior's blood, but yet she floats with ease;
This is the gospel banner, her motto's new and old;
Salvation and repentance are burnished there in gold.

She's nearing now the station, O sinner, don't be vain,
But come and get your ticket and be ready for the train;
The fare is cheap and all can go, the rich, the poor are there,
No second class on board this train, no difference in the fare.

I think she'll make a little halt to mood upon the line -
And give you all a chance to go, but yet she'll make her time,
She's coming around the mountains by the rivers and the lakes;
The Savior he's on board this train controling steam and brakes.

—Written for The Restitution, August 5, 1912, by R. A. Humphreys and reprinted by request.

PRAYER

Teach us to pray, O Lord, breathe thy holy desires into our poor hearts, and when we come to thee may it not be to bring our own wishes or to try to force them upon thy providence, but may we bow ourselves before thee, and the deepest meaning of all our prayers be "not my will, but thine be done." We thank thee that there is so much of which we can be sure, that when we ask it we are asking according to thy will, and pray that we may most earnestly wish for and aim at such things as we are certain thou dost delight to give, and dost delight when we wish them. May we have Christ in our hearts, may our characters be daily becoming more and more conformed to his soverign and perfect beauty. Amen.

PRAYER

"Be not anxious about anything; but in everything let your petitions be made known to God by prayer and supplications with thanksgiving" (Phil. 4:6, Diaglott version).

We are surely living in a remarkable age; intense activity prevails on every hand. The prophet Daniel declares that in the latter days, or the "Time of the end," knowledge shall increase and men shall run to and fro. Never in the world's history has this prophecy been more fully realized than now. On every hand we observe men rushing here and there, with a feverish anxiety, strivingt o surpass their neighbor in the accumulation of wealth and fame. Remarkable inventions and discoveries in the scientific world are opening up new and larger spheres of activity that our forefathers of a generation ago never dreamed. Many and diversified forms of charity, institutions and seats of learning are being established and endowed that seem to suggest to the thoughtful mind the dawn of a better and glorious day.

This intense spirit of activity is contagious, and we of the church of God, who have been begotten by the Spirit of the Truth, to walk in "newness of life," taking our dear Redeemer and elder brother Jesus as our example, are liable if we permit this spirit of unrest and activity in worldly things to come into our lives, of disregarding and forgetting our relationship and connection with the unseen and eternal. Nevertheless, each of us must perform our part faithfully in the great drama of human life, and in doing this influences will flow into us as well as out of us, influencing and in turn being influenced by all that we become associated with. Our hearts should always be aspiring for higher and better things. To accomplish this we must realize the presence of the spiritual as well as the material. While our hands are performing the duties of our daily lives in providing things honest in the sight of all men, we should lift up our hearts and voices in prayer, praise and worship to the unseen Eternal—the Eternal God, our loving heavenly Father and Savior.

Our Lord declared that "God heareth not sinners;" and the prophet tells us that God is "Angry with the wicked every day." So then he who prays must be in harmony and fellowship with God, or God will, as the prophet also declares, cause a cloud to come between himself and the petitioner, so that "his prayers may not pass through."

But what is prayer? Prayer, my beloved brethren, is to ask God for what we need, to return thanks for what we receive, to implore forgiveness for our sins. It means seeking from God guidance in every difficulty; strength when we realize our weakness; wisdom as we appreciate our ignorance in seeking to know God's mind and will as revealed in his word. Prayer is seeking

aid in discharging our duties towards our fellow-man, so that we may know "How to do good unto all men, but especially unto those who are of the household of faith." It means to invoke God's blessing upon our endeavors to spread the knowledge of the truth as "the truth is in Jesus." It means to abandon ourselves and all whom we love, trustfully to our loving heavenly Father's care and protection.

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.
Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

How often when our daily task is done, and we lay the cares of the day aside as we retire in secret to be alone with God, then prayer seems to us to be our very life; it brings God into our very presence, and like a child in the presence of its parent, we pour out our hearts to God, in language simple, yet freely; so confidingly, yet joyously; so naturally, and yet so real. And as we pray we find it begets in us the spirit of devotion, so that he who finds his very being filled with this spirit, knows what it is "To worship God in spirit and in truth," striving to do with all his might whatsoever his hand may find to do.

Prayer will, if faithfully and constantly exercised, enable our minds to rightfully divide the word of truth. It will fill our hearts with warmth as we meditate on the love of God, as the various features of his great plan in selecting a people for his name unfold themselves to us.

Prayer helps us to form and keep our good resolutions. It enables us, in the hour of trial, to overcome temptations, and it will help us to be patient towards all men, developing the spirit of love in our hearts, so that day by day we may manifest the spirit of Christ; for if we have not his spirit we are none of his.

Prayer brings to us the sense of God's presence, so that we strive hourly to put away from us all low, unworthy, selfish purposes and desires, and endeavor so earnestly to fill our minds with noble, lofty, holy and pure desires and purposes.

How often our sensual passions and appetites have ruled us with such desperate power; how often we have fallen; how often we have cried out like our beloved brother Paul: "Oh wretched man that I am; who shall deliver me from the body of this death?" But as we prayed relief came, and rising from our knees we exclaim: "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God but with the flesh the law of sin." And then when victory is ours we still pray, and before long we realize in all its beauty by actual experience, that "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

If we could but realize the value and importance of prayer as the channel through which God waits to bestow upon us his blessing and the consciousness of his approbation, we would by faith feel that his almighty hands lift us up, inspiring us by his own sweet gentle spirit to strive to do better. How often his word reminds us, as we pray, that he is more willing to give good gifts to those who ask him, than earthly parents are to give good gifts to their children? Beloved brethren, God is able to do all this and much more if we will but ask him in simple and trusting faith. Our God, the almighty and eternal one, has by the word of his power created all things, and surely the earth is his and the fulness thereof and the glory of the firmament also. God has invited us to "Ask and ye shall receive; seek and ye shall find; knock and the door shall be opened unto you."

When we were baptized into the death of his dear Son, when his glorious name, "the Lord our righteousness," was placed upon us, even as we arose out of our watery grave, God by his spirit filled our hearts and minds with new aspirations and hopes, and do you think our dear heavenly Father will mock us by refusing to recognize the simple and loving child-like trust we place in him, as the result of these hopes and aspirations moving and directing our prayers? No, never! Blessed be God, he will and always does honor the simple trust of the humblest and weakest of his children.

Sometimes we feel that our prayers are but a poor effort. If we could but pray and take hold upon God like brother or sister so and so, then we think the blessing would be ours. Dear brethren, prayer, like all the graces of the Holy Spirit, is a gift; it must be sought for; we must feel our need; and at first, like a child, our request may be expressed by a few simple words. Frequent exercise will develope this gift of prayer. We must spend much time in secret alone with God. Our beloved Master spent all night in prayer, alone with God, upon the mountain side. Sometimes we wonder from whence came his wonderful power that enabled him to pass through every city and village, preaching and showing the glad tidings of the kingdom of God, which moved men to say: "Never man spake as this man." It was because he spent so much time alone with God in prayer. Beloved brethren, let us resolve to do likewise. Let it be known that we are those who pray, and then I am sure it will be said of us, as it was of old, "They took knowledge of them that they had been with Jesus."

GEO. B. ALLDRIDGE.

"Learn to do little things as though they were great, for little things are often the begining of great things, and even when they are not, they may be made great by the spirit in which they are wrought."

Every word has its own spirit,
True or false, that never dies;
Every word men's lips have uttered
Echoes in God's skies.

Adelaide A. Porter.

To work for human appreciation is to court hurt and disappointment. Ingratitude, misunderstanding and unjust criticism are sure to meet us sooner or later, however generous our purpose may have been, or however pure our motive. We must work for a higher wage than human approval or we shall find ourselves poor indeed. To do right for right's sake, for Christ's sake, holds the only assurance of reward that shall not fail.

A LETTER TO A SEVENTH DAY ADVENTIST

Your letter is received. It finds us about as usual, but nearer the end of the race. Was glad to hear that you and family were well, and are able to enjoy all of the good and perfect gifts (that never were in heaven); but as Jesus, our best gift, cometh down from the Father of lights, I am sorry that we can't agree on this Bible subject, as we always did on any other dispute that came up. We have never failed in coming to the same conclusion by reasoning together. I think the only reason that we can't do the same on Bible subjects is that you have perfect faith in Ellen White's vision (or dreams), and I can't believe them.

You say (partly through her): "There is just as good evidence of a personal devil, that at one time lived in heaven, at peace with God, as there is of a personal God." Again, you say: "There is just as much evidence of the personal pre-existence of Christ as there is of God's existence." As it is difficult for me to write, not being able to sit up much of the time, I will only give in a brief way, a few of the many obstacles that arise from such belief.

First, if there was actual war in heaven (where you expect to live for a thousand years), would it not be just as well for you to stay here where you belong (Prov. 10:30), for you may get to heaven just in time of another war. Another obstacle is that mortal beings that are subject to death should live in heaven where God's throne is located, and being cast down to earth by the time man was created, and have, regardless of being mortal, gained many times as many followers as God and Christ have gained. We must believe the devil is mortal, for we read that he and his works shall be destroyed. We read in James 1:14: "Every man is tempted when he is drawn away of his lust and enticed."

Now a few obstacles that are in the way of believing that Christ had a personal pre-existence before he was born of the Virgin Mary. John 1:12: "In the beginning was the (unlucky for your theory it says the word instead of Christ) and the word (not Christ) was with God, and the word (not Christ) was God." 14th verse: "And the word (not Christ) was made flesh and dwelt among us." If the word was Christ before it become flesh, read it Christ instead of the word and see what sense (or nonsense) you make of your reading. Regardless of the awful threat in Rev. 22:18-19, against him that adds to God's word, you take chances of adding to, and calling the word Christ, before he was born of the Virgin Mary. Justly, according to that addition, you say that Christ created and made all things, by himself and for himself, thus leaving God the Father nothing to do with the things of this planet. But speaking of Jesus in Luke 1:32 we read: "He shall be (not always has been) great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David." How plain, but extremely foolish, if Christ (instead of God by his word) created and made all things by himself and for himself. Luke 12:32: "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." Is God like some men, very free and generous with things belonging to another, or does everything that he created by his word (not Christ) belong to him? 1 Cor. 15:24: "Then cometh the end, when he (Christ) shall have delivered up the kingdom to God, even the Father." This sounds as though all things did not belong exclusively to Christ.

Another obstacle is that a mortal could be the creator of all things. We both believe that Jesus died—all there was of him—hence he was wholly mortal. You say (without Bible authority) that he was immortal, but took on him the nature of mortal man. If I believed that an immortal being was subject to death from any cause, I would not make the effort that I do to get immortality. According to your theory of Christ's personal pre-existence, you reasonably say that it was Christ (called God) that wrote the ten commandments on the tables of stones, and gave all of the rest of the law to the fathers by or through the prophets, which is proper and right for a creator and owner to do Now see what is said of the law giver in Heb. 1:1-2: "God, who at sundry times and in divers manners spake in times past unto the fathers by (or through) the prophets, hath in these last days spoken unto us by his Son." A different source than when he was giving the law. According to your theory of Christ, words could not be spoken to make it more plain that Jesus had a Son, which neither of us can believe. But to say that God the Father was the creator and giver of the law, all is plain and harmonious, no adding to or subtracting from it is necessary. You ought to see what your theory leads to by saying that God's word was Christ, before it became flesh. The false theory puts me in mind of a man that tells a lie and then has to tell a score or more lies, trying to get out of the first lie; but he fails, for each lie adds to the difficulty and makes a bad matter worse. It is surely easier to believe the truth than it is to believe error; that is, if one tries to build on either; for the material that is cut to fit perfectly cannot be used successfully when building on error.

I hope you will quit trying to build on Ellen White's dreams, which are so very belittling to God the Father; even though she found by her dreams that Christ is the creator of all things, she also found that he made some mistakes while on earth, and she has succeeded in getting many to believe he did make mistakes; such as his words to the inquiring lawyer (Matt. 22:37-39) who asked: "Which is the great commandment?" Jesus told him that love to God was the greatest, and the second is like unto it, "Love thy neighbor as thyself." In one of Mrs. White's dreams she saw the ten commandments on the tables of stone in heaven, and the Sabbath command shown out much brighter than any of the others. Here is one of Jesus' mistakes, for she found that the Sabbath was the greatest command.

Another mistake was that Christ failed to tell people to keep the fourth commandment. I would be glad if I were able to tell you of the many plain statements of scripture that are impossible to harmonize with the theory that God's word was Christ, and had a personal pre-existence, no telling how many thousands of years before he was born. With you I at one time said it is no difference what one believes on that subject. It was surely great ignorance, for it is a mistake to say or think that of any Bible subject. It may not make much dif-

ference how frail and defective our foundation is if we never build on it, but it is every Christian's duty to build and know what they are building on.

I will stop for this time, hoping that you will take no offense at my plain way of writing, for I have written with lots of love for you and the truth. Hoping the time will soon come when we shall see eye to eye, I remain as ever, your true friend. G. W. CALDER.

IN THE LIGHT OF THE CROSS

We all started upon our journey of life in darkness. Are we still gropping about in the same darkness, or are we now traveling in the light of the cross? If still in the dark, let us hasten our footsteps in these last days, and in meekness and humility fall at the foot of the cross, and seek forgiveness at the willing hand of God.

As soon as we accept of Christ we are forever guided in his footsteps, which lead us into the marvelous light. Life without him is a journey down a rugged path full of briers and thorns; yea, even the valley of the shadow of death. With Jesus as our guide, life is a primrose path where the thorns are covered with roses, and flowers upon the thistles grow.

As we travel on showers of blessings come to us like streams from living fountains, and from the Master's smiling lips comes the reply: "Lo, I am with you always." In the valley God's promises spring up beneath our feet like fragrant flowers blossoming into truths.

The more we travel in the divine light of the cross the more we can exercise mercy, tenderness, and forgiveness, blended with equity and justice, and the more clearly we can see infinite love revealed. Without Christ it is impossible to escape from the chasm of sin into which we have fallen. He became a "man of sorrows," suffered and died, that we might be partakers of everlasting life.

Christ says: "I am the way, the truth, and the life." If we are not walking in the way which he leads, we are going away from eternal life; if we do not believe the truth he teaches, we do not believe the word of God, and if we are not seeking the life he sought we shall never reign with him. Can we look upon him, while on the cross, and be willing to despise his sacrifice?

Beloved, let us go to him and pray that he will wash us whiter than snow, that we may be able to put on the white robes of righteousness and sit on "the great white throne."

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputed not iniquity, and in whose spirit there is no guile" (Ps. 32:1-2).

Let us, therefore, keep in the light of the cross, whose path leads to glory and the throne which has the sure foundation of righteousness and judgment; and when our journey is over may the hand that was nailed to the cross lift us up that we may dwell with him in light and life forever.

VIOLA GAZELY.

Do not wait for any dramatic crisis; do not look for your opportunities of highest service in the midst of adventures. Go straight on into common life. Face the daily task and the daily temptation with high and consecrated courage.—Geo. Hodges.

DIALOG ON IMMORTALITY OF THE SOUL

Mr. Oracle—How is it, Mr. Christian, that you claim that there is no immortal soul in man, when the whole Bible is full of the idea?

Mr. Christian—I question your assertion that the Bible is full of the immortal soul idea. Can you give me a few references which will prove what you say?

Mr. Oracle—Oh, you know I'm not a preacher and can't give chapter and verse like you are always doing. But all the denominations get their belief from the Bible, and their most talented preachers preach sermons to prove that doctrine of the soul.

Mr. Christian—Well, Mr. Oracle, I used to think as you do that the Bible was full of the idea, that the soul is immortal. I had such confidence in the preachers learning and knowledge, and such faith in their honest convictions that they were preaching the true Bible doctrine, that I was willing to accept their word for it without personal investigation—just taking it second hand. But when you come right down to it, is there such an expression as immortal soul in the whole Bible?

Mr. Oracle—As for the matter of that, I can't recall one just now. Still the idea must be there.

Mr. Christian—I have a number of different translations or versions of the Scriptures, including the Diaglott, the Revised and others, and also Young's Concordance, and in none of these have I been able to find such a thing as an immortal soul referred to.

Mr. Oracle—Perhaps not, Mr. Christian, perhaps not! although I had never thought it possible. Still, it may be that the idea is there, nevertheless. It may not be positively asserted and dogmatically set forth, you know, but clearly implied and understood, being taken for granted as a premise too well established to require such enforcement.

Mr. Christian—I see you have the very common impression that some kinds of knowledge are simply absorbed and don't have to be taught like other things.

Mr. Oracle (interrupting)—Yes, that's it exactly. Why we are born with the idea of being immortal, I believe. It just seems reasonable that it should be so, being a natural endowment. Why I think the soul is everything. All our mental attributes are but functions of the soul. It is that which works within us to will and to do; it's the man himself—the personality pertains to the soul.

Mr. Christian—I hardly think you are keeping in sight of your first propostion. You started out with the bold assertion that "the whole Bible is full of the idea" that man has, or is an immortal soul. Now you are practically admitting that you had just supposed that to be the case because of the fact that many others believed it and preached it. How do you know that they had any better foundation for their view than you had? Isn't it quite likely that they, like yourself, and just as I at one time did, omitted to get their religious convictions from the Bible direct?

Mr. Oracle—Perhaps you are right about my not studying my Bible enough. And, as you say, I've taken others word for it. When I come to think about it, there is something strange and unreasonable in the assumption that man is inherently immortal, for when we consider that it is a fundamental doctrine, it would only seem reason-

able that we should have no need to assume that it is true, or get it by inference.

Mr. Christian--Your reasoning is quite correct from a Bible standpoint. If we have a Scriptural view on any subject we can express the same in Scriptural language. The Word is a lamp unto our feet and a light to our path. It's the only source of our light on any subject.

CHAS. A. GOSS.

HOLIDAYS

Eccles. 5:18-20

1. The writer of Ecclesiastes was a disappointed man. He had craved life's joy. He had found little of it. Wealth, position, leisure, and keen desire had been his; but they had brough him little satisfaction. Partly this was because he lived in an uncertain age, when the rapacity of rulers and the suspicions of neighbors embittered all with doubt and dread and loss. But, chiefly, human life is not designed for mere pleasure and the satisfaction of natural appetites. It is designed for higher things, and the pleasure seeker and joy hunter is inexorably thwarted, coming at last to feel that "all is vanity and vexation of spirit." The experience of Ecclesiastes, like that of all other sincere souls, finds its full expression and explanation in Jesus Christ. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Matt. 10:39).

2. The practical teaching of Eccles. 5:13-20 is rather obscure. But it seems to be this: Wealth, a "portion," labor, a career and income as we might say, are one thing; the power really to get joy out of them is quite another thing. The two do not by any means always go together. Enjoyment is a special providence, "it is the gift of God." But when that divine gift of real joy does come, then all the varied toil, and disappointment, and hardships fade from the memory. The music in his heart banishes all the dulness and pain before. And in fact this is true. The mother who has suffered, stinted herself, toiled, watched, and been racked with anxiety during many years for the sake of her son, when she sees him strong and good and pure, taking his due place honorably in the life of the world, finds that all the past burdens were light, and darkness vanishes in a glorious sun-rising. Old suffering and the recollection of toil is benumbed under the influence of God-given joy. Indeed, the previous hardship is a condition of real zest in happiness. The pampered youth who has never labored, but always pursued pleasure, finds nothing to delight him. On the other hand, the honest worker's few holidays glitter with a beauty, and fill him with a satisfaction which cannot be measured.

3. What has been written above is not to be taken as a full exposition of the true relation between life, with its toil and disappointments and joy. It is only a small and limited bit of the truth. Ecclesiastes is very narrow in outlook and one-sided in teaching. The whole truth would have to set out that larger Gospel doctrine that life, in all its ranges of experience, in its toil as well as in its holidays, may be full of joy. Christianity makes the astounding discoverey that a man may "rejoice always" (1 Thess. 5:16). Jesus declares that we may be so reconciled to God as to find even poverty, ill-treatment, and reproach states full of bliss. What we have to do is to bring the two great truths together and to see that while communion with God makes all precious, we may also have times and occasions of special joy and refreshment, holidays in which God answers us in the joy of our hearts.

4. All true holiday joys are God-given. Last week I was crossing the Baltic from Trelleborg, in Sweden, to Sassnitz, in Germany. It was nighttime, and the train in which I lay in a sleeping car had been thrust bodily into the huge ferry-boat. Unable to sleep, I went on deck. It was a wonderful, still night of marvellous beauty. The sea slept, as did my fellow-passengers. A crescent moon rode majestical in the heavens. There were no clouds, and innumerable stars shone out as though greeting one another across immeasurable vastness. One star of greater brilliance than the rest cast a path of silver on the sea, not so bright as that of the moon, but delicate, wistful. To the west winked a lighthouse, and to south and east were lightships. After hours the dim white cliffs of Rugen showed, and the dark forest-clad slopes. All was a silent, mystic beauty, that seemed to have some strange and happy secret to tell. It was not dead but living, that vast surrounding world. And the joy of it slid into my heart, and I knew it was God answering. All true holidays are of this order. Nature, companionship, solitude, whatever makes a holiday, is not only God's gift, but God's presence.

5. The most obvious limitation of the outlook of Ecclesiastes is his pre-occupation with himself. That explains his despair and disillusion. The selfish person cannot hear God's answer fully or completely. For much that God tells the leisured heart is told to be passed on. It has as its theme the wider world and the salvation of the suffering, and the eternal pity. People who have no pity and no desire to save miss these exquisite messages as an untrained ear misses the subtler harmonies of great music. God's holiday message is a message of love, and it can best be received by lovers and those who love with the love of Christ hear most of it. It was on a holiday journey that Jesus revealed himself as Messiah to his apostles, and also told them of his approaching sacrifice (Matt. 16: 13-23).

NEWTON H. MARSHALL.

Know the true value of time; snatch, seize and enjoy every moment of it. No idleness, no laziness, no procrastination; never put off till tomorrow what you can do today--Earl of Chesterfield.

Take up the life of each day as it comes, with the determination to be, yourself, what you look for, and expect, in others. Prescribe to yourself an ideal; then live up to it.—Epictetus.

Find your niche and fill it. If it be ever so little. If it is only to be a hewer of wood and drawer of water, do something in this great batle for truth and God.—C. H. Spurgeon.

"If there is anywhere on your horizon a spot of light, fix your eyes upon it and turn your thoughts away from the clouds which may cover the rest of the sky. One spot of blue is worth a skyful of gray."

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EDITORIAL

Believe what you will, it does not change the facts. God's word is the only authority.

Look to your self, and you despair; look to God, and you hope.

Word from Sister Juergensen reports that Brother Juergensen is recovering from his operation nicely. We all rejoice at the good news.

It is always more easy to remain ignorant than to learn. At first it is more pleasant, but in the end it turns to shame and pain, while knowledge is the way to swetness, honor and life.

If you pile on too much fuel you are in danger of quenching the fire. Moral: smother not the awakening interest of the stranger by an over display of your knowledge of the truth.

We are saddened by the announcement just received that Sister Mary C. Railton, wife of Brother Albert Railton, of Fonthill, Ont., died Sept. 21, in the fifty-sixth year of her age. Funeral was held at the Church of God in Fonthill September 24. We are hoping the obituary may reach us in time for publication next week. We join the numerous band of brethren, who know Brother Railton, in expressing our love and sympathy in his great loss. Let us remember him, his family, and the many relations of Sister Railton, in fervent prayer.

There is at least one preacher in Akron, Ohio, who has, in our western vernacular, good sense. The Ministerial Association has given an invitation to Billy Sunday, the baseball evangelist, to hold meetings there, and "Rev." F. C. Sherman, the sensible pastor of St. Paul's Episcopal Church, protested, and said: "Sunday may do some good for a brief while but in five years the town and churches are worse off than before he came. The people miss the excitement. Their pastors can't talk slang like Sunday, they can't take off their coats; their people begin to call them old fogies, and drop out of the church. I have more faith in the men who are working for the salaries we ministers get than in the vaudeville evangelism of a man who is a millionaire."

FELLOWSHIP AND FORBEARANCE

The Church is the house of God, the pillar and ground of the truth (1 Tim. 2:15), the sanctuary and the true tabernacle, which the Lord has pitched and not man (Heb. 8:2). It is God's building (1 Cor. 3:9). He has reared it in the midst of a waste, howling wilderness of unenlightened humanity, in a desert where death holds supreme sway on every side. It is on a journey toward the promised land. Its constituent elements are men and women in the flesh, all, more or less, instructed in the truth of God; all, more or less, endeavoring to perform the will of their Father, who has called them out of the surrounding darkness in which they were born, into the glorious light of his salvation, all, more or less, failing, through the infirmity of the sinful nature they have inherited from Adam, to keep the commandments of God. Such is the ecclesia during its wilderness probation, its portable, tabernacle phase. A community of men and women enlightened in the purpose of God, having in their midst faith, hope and charity, in living manifestation, although there may be associated with them those who are weak or sickly, or even asleep, is a divine institution, ordered and appointed of God—in fact the only organization at present upon the earth with which the eternal Jehovah is interested. They are his sons and daughters and he is their Father, and Christ their elder brother and high priest.

To be admitted into such a community is no light matter. No man can of himself enter; he must be called to the membership by God. To turn one's back upon an ecclesia of the living God is a step so grave and momentous that it is not to be taken unless the case is clear beyond peradventure that all spiritual life has departed from it, that it has openly and in a most flagrant manner time and again repudiated the doctrines and commandments of Christ. An ecclesia may become as corrupt as that of Sardis, which had a name to live only, but was dead, yet for the "few names" it may contain who "have not defiled their garments," it is to be carefully considered. Jehovah would have spared Sodom, a great city, and with it the cities of the plain, had there been found only ten righteous men in it; how much greater consideration he bestows upon a congregation of men and women who hear his name, even although they offend in many things, is seen in his dealings with Israel—long-suffering, patient, tender, kind—and in those words of Christ to the ecclesia at Sardis.

To understand the almost inexhaustible patience and carefulness one must have for an ecclesia, let him read the epistles of Paul to the ecclesia at Corinth. When he penned these two remark-

able letters the conditions of affairs among them was so grievous, so full of trouble and bitterness, so antagonistic in many instances to the precepts of Christ, that many brethren, now-a-day, did such a state of things exist in the ecclesia of which they were members, would consider themselves justified in remaining away from the meetings to commemorate the death of Christ, and would do so, having taken personal offence at the matter, or they would withdraw themselves and form a separate meeting.

Paul's attitude to the ecclesia in Corinth is a guide for us. Turbulent and factious as the ecclesia had become, yet Paul writes them, "Ye are God's husbandry, ye are God's building" (1 Cor. 3:9), and in his salutation he sends them "grace and peace from God and from the Lord Jesus Christ," and remembers with thankfulness their good parts and prays for them that they "come behind in no gift, waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. 1:7, 8).

From Paul's letters we learn that the ecclesia in Corinth was divided into four distinct parties, each one claiming to be right in the name of its chosen head. One claimed Paul, another Apollos, a third Cephas, while a fourth declared themselves to be of Christ, and they, evidently, were the smallest and least influential in the meeting. The apostle expostulate with them in the effort to induce them act in accordance with the truth. "Now I beseech you, brethren, by our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." They had in active operation among them, convulsing the ecclesia daily, "envying, strife and division" (1 Cor. 3:3). They were proud and arrogant (1 Cor. 4:6, 7, 8); they permitted a notorious act of fornication to pass unrebuked, and even condoned it (1 Cor. 5:1, 2). They wronged one another and went to law one against another, and that before the unjust (1 Cor. 6:1, 6-8). They maintained, in some instances, an open connection with the idolatry which they had left when they became Christ's (1 Cor. 8:7-10, 14); they turned the Lord's Supper into a season of feasting and debauchery (1 Cor. 11:21, 22); "some among them said there was no resurrection of the dead," even although the resurrection of Jesus was the case in question (1 Cor. 15:12-20).

Notwithstanding these grievous offences against our Lord Jesus Christ, Paul did not withdraw himself from them. He did not rail against them. On the contrary, his letter, in which he prefers these serious charges, involving both doctrine and walk, is full of anxious, loving care, solicitation, and without presumption. He pleads with them in all wisdom, seeking their reclamation from the errors. He praises them fully whenever he gets the opportunity, and when he learns that his first letter has produced a change in them of a godly sort, he sends them a second in which he declares them his "epistle written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God.

No comment is required here to make manifest the true way to act when an ecclesia is involved in the question of fellowship. It is the house of God, and where it has only two or three who come together in the name of Christ to commemorate the great love wherewith he has loved his friends, there Christ has said he would be present, and although anger, strife, envy and bitterness fill the minds of those who may have also come to keep the feast, yet their feeling and attitude cannot affect those who worship God in spirit and in truth. The "wood, straw, hay and stubble" of an ecclesia lie for the present in intimate relationship and connection with its "gold, silver and precious stones" elements, and the day of Christ alone will make their true characters manifest. So, says Paul, "Judge nothing before the time, until the Lord comes, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God" (1 Cor. 4:5).

When Moses raised in the wilderness the tabernacle of the congregation, he placed within the veil of the ark of the covenant, on which he put the mercy seat, and over it the Cherubim of Glory; and the angel spake these words to him: "And there will I meet with thee, and there will I commune with thee from above the mercy seat, and from between the Cherubim" (Exod. 25:22).

Christ is our mercy seat, and between the Cherubim of glory he communes with us, when we come to meet with him in our ecclesial capacity, the anti-typical tabernacle of the congregation. Our fellowship is with him; we go to meet with him to our accustomed place Sunday after Sunday. We do not go because brother this or brother that is going; and when we go, we should remember that Christ is present, and our minds should be filled with the solemnity of the occasion, and our hearts fit before him whose eyes are as a flame to penetrate their secret depths, and our attitude should be one of devoutness and godly fear. The presence of Christ is a solemn occasion, and into that presence we come when we assemble in one place to commemorate his sacrificial death. "There will I meet with you, and there will I commune with you."

Editor's Reply

Above remarks on "Fellowship and Forbearance" are ably, interestingly and sweetly written by a loved writer. It may be that the disparagment which this article gives to hasty withdrawals of fellowship will have a sobering effect upon some who need it. Every Christ-minded brother and sister will gladly respond to the definition of the church as a divine tabernacle pitched "in a waste howling wilderness;" they will give a hearty "Amen!" at the suggestion of "almost inexhaustible patience and carefulness" in dealing with such an institution." Heartily as we endorse the first part of our writer's article, yet we feel that some words of caution are needed lest some of our readers draw wrong deductions from Paul's attitude towards the Corinthian church. The writer of "Fellowship and Forbearance" has argued on that attitude in a way which nullifies Paul's express directions in other cases. Much as we admire the

spirit and intention of our correspondent, we cannot close our eyes to the fact that much plausibility has been used that is purely speculative in foregoing remarks.

Now as to Paul's attitude toward the Corinthian church, we say, to partly use the language of another, that Paul had authority which he could use with decisive effect in case of need. It was authority he had received "not for destruction but for edification" as he said; but still it was authority which he has prepared to use, "since ye seek a proof of Christ speaking in me" (2 Cor. 13:3). He could say: "If any man obey not our word by this epistle, note that man and have no company with him" (2 Thess. 3:14). We all know that men having authority in any matter to fall back upon, are naturally patient and gentle to a degree not so easy where there is nothing but argument and equal influence to set against the teaching of opposition. This has to be considered in judging of Paul's tone and attitude towards an ecclesia in so corrupt a state as the Corinthians. But as to the right attitude towards such corruptions in the abstract, we must gather them where that is the subject in hand.

Paul recognized the original character of the Corinthian ecclesia as "God's building," and argued against the various corruptions and doctrine and practice that prevailed at the time of his writing. But he did not mean that these corruptions were to be disregarded in fellowship. On the contrary; in the case of fornication referred to, he said: "Put away from among yourselves that wicked person" (1 Cor. 5:13). He found fault with them at their indifference, and that they had not "rather mourned that he that hath done this deed might be taken away from you" (verse 2). His argument goes powerfully against retaining such: "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven" (verse 6).

When he says, "Judge nothing before the time" (1 Cor. 4:5), he is speaking of the brethren's personal judgment of himself—a thing forbidden concerning all brethren, and a thing that cannot accurately be done. He is not speaking of ecclesial attitude to wrong doing. He does not mean that we are to shut our eyes to manifest disobedience or denial of the truth in our own midst. On the contrary, he makes the enquiry as if to something well understood and notorious: "Do ye not judge them that are within?" (1 Cor. 5:12), that is, in the cognisance of manifest evildoing, to the extent of refusing to eat with any man called a brother who is a fornicator, etc. (verse 2). So, though he argues with some who denied the resurrection, we are not to conclude that he regarded such a denial as compatible with a continuance of fellowship if persisted in. We must judge on this point by expressions directed expressly to the question of how error persisted in is to be dealt with. On this he does not speak ambiguously. Even to the Corinthians, referring to an approaching third visit, he expresses the fear that he should be found such as they would not like. He only writes in the tenor of apparent toleration, "lest," says he, "being present, I should use sharpness according to the power which the Lord hath given me to edification and not to destruction" (2 Cor. 13:10). "Shall I," enquires he, "come unto you with a rod, or in love, and in the spirit of meekness?" (1 Cor. 4:21). Being absent now, I write to them which heretofore have sinned and to all other, that if I come again, I will not spare" (2 Cor. 13:2).

In other epistles, the indications are quite explicit (and it cannot be that he contemplated our ignoring what he says in one epistle because of what he has said in another). To Timothy, he plainly says, "Withdraw thyself" (1 Tim. 6:5) from a class of professors whom he describes as "proud, knowing nothing, but doting about questions and strifes of words," who "consent not to wholesome words even the words of our Lord Jesus Christ." He also says: "Avoid profane and vain babblings and oppositions of science falsely so called, which some professing have erred concerning the faith" (verse 20). He also advises him to shun certain "babblings" personated by Hymenaenus and Philetus, "who concerning the truth have erred, saying the resurrection is past already." To Titus he says: "A man that is a heretic after the first and second admonition, reject" (3:10). To the Romans: "Mark them who cause divisions and offences contrary to the doctrine which ye have learned and avoid them" (26:17). John speaks plainly to the same effect: "If any man bring not this doctrine, receive him not into your house" (2 Jno. 9-10). And the messages of Jesus to the seven Asian ecclesias are all more or less in the same strain.

It is all according to reason; for if we were at liberty to ignore departure from the faith and practice of the Gospel, it would certainly happen in the long run that both must vanish from our midst. Friendliness would indispose a man to be critical; decay would set in as the result of the indifference. Thus the ecclesia would prove the reverse of the pillar and ground of the truth. No community can ever hold together that winks at the denial of its own principles. It cannot be that the foregoing article is intended to advocate such a thing, or to inculcate anything opposed to something so obviously scriptural and reasonable as the maintenance of the faith and practice of the Gospel by the refusal of fellowship where they are denied.

What must be intended is the discountenance of individual secession from an ecclesia on insufficient grounds. Against this mistake the argument is powerful, and will be upheld by every discriminating friend of the truth. We perpetrate a wrong against Christ if we separate ourselves from his brethren on the ground of some personal grievance against one or more in their midst. There is a right remedy for this; and if from any cause, we cannot apply it, let us forbear. In such things, we are to practice the "almost inexhaustible patience and care" spoken of, and even in matters of error, we must be quite sure the wrong is espoused, and give every one an opportunity of repudiating the wrong, before we resort to the extreme and irrevocable remedy of separation, by which we throw the issue entirely on the final judgment of Christ. There may be cases in which we have no alternative, but it is far better if we can settle differences before we meet him.

COMMUNICATIONS

Dear Restitution:

I am thankful to God today that I again have the wherewith to send for the continuation of our good paper, The Restitution; for in all the land there is none like it for pure Bible doctrine. If all of our brethren enjoy its weekly arrival as I do, they have a feast. As I am alone here, looking for the coming of the Lord, and though I am far away from the good brethren, yet they are brought very near to me by the paper. I feel the good cheer that comes from all along the line, when they all show their faith in the coming of the Lord. Let us all be faithful that we may enter into the Lord's blessed rest on Sabbath.

S. E. BAIRD.

OBITUARY

Chester Skeels

Chester Skeels was born near Columbus, Ohio, August 6, 1833, and died at his home in North Albany, Ore., September 7, 1913. Mr. Skeels located in what is now North Albany 38 years ago and lived there until his death.

Brother Skeels was a firm believer in life only in Christ. The funeral service was conducted by the writer. A. W. DARBY.

O. A. Olmsted

Oris Allen Olmsted was born April 18, 1840, died September 9, 1913.

Brother Olmsted was born in Columbus, Ohio. He lived for a time in Iowa, Kansas and Missouri, locating on Crooked Creek, Washington, near Eden in 1886, where he lived until his death. The wife and five children are left to mourn the loss of a loving husband and father.

Brother Olmsted became a member of the Church of God in 1901, in which faith he died.

A. W. DARBY.

NEXT ZION CONGRESS IN JERUSALEM

Pittsburgh, September 15.—Palestine for the Jew is no dream-bubble and that the next biennial Zionist conference will be held in Jerusalem was the message to several hundred Jews in the Zionist Institute by Rabbi A. M. Ashinsky of the Washington street synagogue.

"We do not do enough to bring about the ideal Zion," said Rabbi Ashinsky. "You are a great people and with a great strength—all you need is more self-respect. You have had great men, but the Jewish race did not receive the credit for them. Their works are lost to our race under the names of their adopted countries. Zionism has accomplished more in the past thirty years than it did in the 1,800 preceding years, and the Zion is no idle vision. We will realize part of that dream when we hold the next biennial conference in the city of Jerusalem."—Jewish Independent.

"Doing nothing for others is the undoing of one's self."

Some little act done, all secretly and unknown, for Jesus, is not forgotten by Him; every victory gained over some habit, or temper, or inclination; every earnest and prayerful resolution carried into effect by his spirit helping you, does not lose its reward.—C. I. Atherton.

WAS PHARAOH DROWNED?

The concurrence of opinion on this question seems to be that Pharaoh escaped death in the Red Sea while his army was utterly overthrown. The principal evidence given is that the king's body has been found in the valley of the kings near that of his father (Rameses II).

Notwithstanding this evidence of the king's escape, the writer is inclined to believe that the ruler of Egypt shared also the fate of his army. The following reasons are given:

1. Pharoah left Egypt at the head of his host. "And he made ready his chariot, and took his people with him" (Ex. 14:6).

The king in person commanded the army and his foolhardy conduct during the plagues leads us to expect nothing better than an insane act at the Red Sea.

2. Victory would have been incomplete without the death of Pharaoh.

In ancient times the capture or destruction of the king in battle was the crowning event of victory, therefore if the ring leader in Israel's oppression escaped, their triumph would have been only partial.

Again, if God executed judgment upon all the gods of Egypt (Ex. 12:12, the person of the king did not escape, for he was an object of worship.

3. The Psalmist plainly says that Pharoaah was destroyed. "But overthrow Pharaoh and his host in the Red Sea; for his mercy endureth forever" (Psa. 136:15). Ex. 14:30 reads: "And Israel saw the Egyptians dead upon the sea shore." It is not therefore difficult to see that Pharaoh's body could have been recovered and placed in the tombs of the kings.—Crisis.

TALES FROM ROMAN "APOSTATES"

Priests who "apostatize" by leaving the Roman ministry, whether or not they join some Protestant denomination, tell the same sordid story of priestly simony, debauchery and immorality. Chiniquy, Rosenberg, Crowley, Fraydryssa, et. al., brave and brainy with morals clean as a hound's tooth, do not vary one sentence in their testimony before our court of public opinion. This agreement is the more strange, if their stories, as Romanists allege, are a tissue of lies. Stranger still is the fact that victims of such slanders never seek justice in a libel court, nor give to the public, in their denials, reasonable grounds for these tales told out of school. One thing is true; these so-called slanderers are not liars in other matters, and why are they such falsifiers only when Romanism is concerned?

But let the case be reversed. Suppose Romanists told such "lies" on Protestants, what do you think would likely happen? Enough to fill many pages of some court journal. You may be sure many Catholic editors and priests would flee the country, or file a petition of bankruptcy mighty soon. Romanists' cowardice or indifference to justice, of a libel court, the bulwark of every outraged American citizen, is hard to explain; for the reason that no explanation, unclouded with deep guilt, can be made.

Another fact in this matter is very noticeable by any one who reads both sides of every question. When a Protestant preacher joins the Roman priesthood, they never give, as a reason for so do-

ing, the licentiousness and corruption of their former associates. If Protestant denominations are as low in social and moral standards as the Roman Catholic, why don't Roman converts tell the same tales as do their apostates? But who ever heard of a Catholic convert writing books to expose Protestant morals? No one. If the Roman church is infallible, as she boasts, in religion or morals, why this eternal exclusiveness and opposition to public investigation and criticism? No form of justice suffers from the sunlight of public investigation, and he who turns on the light is a friend to liberty and justice. Rome's most unanswerable logic to these facts is in the form of a brick from the back alley, and he who argues with her must be prepared for unfair blows dealt below the belt.—Menace, Sept. 13, 1913.

PAUL'S DOCTRINE OF THE ADVENT

G. L. Young

Paul was a mighty man, profound, logical, spiritual. He was the great theologian of the New Testament. He taught profound things concerning sin, justification, regeneration, adoption, resurrection and the like.

But there was one theme that delighted his soul, that thrilled him with a glad transport of holy joy. This was the doctrine of the advent, of the return of his Lord from heaven. As to this doctrine, we may see that—

1. **He believed it**, heartily, firmly, gladly. This is manifest throughout his writings.

2. **He taught it.** He did not hold back this great truth. He did not consider it something to be held lightly in the secret recesses of his own heart as a source of gratification to himself alone. Rather by voice and pen he instructed others concerning its reality, beauty and utility.

3. **He taught it as real, personal and visible.** No impersonal advent, no mystic or secret coming, no invisible spiritual presence filled his vision. He had seen his Lord. He expected to see him again, coming gloriously and personally from the skies. Thus it was the Lord himself who was to descend from heaven (1 Thess. 4:16).

4. **He loved it.** Of this there can be no doubt. It was then that he expected his crown, together with all others who likewise have loved their Lord's appearing (2 Tim. 4:8).

5. **He viewed it in its practical bearings.** (a) As an object of hope, as in Titus 2:13. (b) As an incentive to holiness, as Rom. 13:12-14; 1 Tim. 6: 13; Titus 2:11-14. (c) As an incentive to Christian activity, as Rom. 13:11; 1 Cor. 15:58; Gal. 6:9.

6. **He taught that it was to usher in the resurrection** (1 Cor. 15:53; 1 Thess. 4:16, 17) and the judgment (Rom. 2:16; 1 Cor. 4:5), to bring the righteous crown (2 Tim. 4:8) and introduce saints into glory (Col. 3:1). Truly with this great theologian, the doctrine of the advent was a great doctrine.—Crisis.

"To be a strong hand in the dark to another in the time of need, to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life."

INDIANA CONFERENCE PROGRAM

Program of the yearly conference of the Church of God in Indiana, to be held at the Church at Roll, Ind., Thursday, October 9 to Sunday, October 12, 1913.

Thursday, October 9

7:00 p. m.—Address by President.

7:30—Sermon by D. E. Vanvactor. Subject—"The Excellency of Hope" (Rom. 5:5).

Friday, October 10

9:30 a. m. Social meeting, R. C. Railsback.

10:00 a. m.—Sermon, L. E. Conner.

2:00 p. m.—Business meeting.

3:00 p. m.—Bible study, S. J. Lindsay.

7:30 p. m.—Praise service, T. R. Swindler.

8:00 p. m.—Sermon, S. J. Lindsay.

Saturday, October 11

9:30 a. m.—Social and song service, L. B. Boggs.

10:00 a. m.—Sermon, D. E. Vanvactor. Subject—"The Essential Essence of the Blessing."

2:30 p. m.—Business meeting.

3:30 p. m.—Bible study and question box, S. J. Lindsay.

7:00 p. m.—Berean lesson, Sister Emma Railsback.

8:00 p. m.—Sermon, L. E. Conner.

Sunday, October 12

9:15 a. m.—Social and song service, Wm. M. Huffer.

10:00a. m.—Sermon, S. J. Lindsay. Subject—"The Signs of the Times."

11:30 a. m.—Communion, R. C. Railsback.

2:30 p. m.—Social and song.

7:45 p. m.—Sermon, D. E. Vanvactor. Subject—"Christ's Preeminence" (Rev. 1:18).

The brethren from the north part of the State should go via Ft. Wayne, from where you will go by interurban about 1 p. m. to Montpelier and be met by Brother Swindler and others. Write him in advance at Van Buren, Ind. Others go to Hartford City, where Brother Drabenstott will look after your comfort. Write him in advance. A hearty welcome is extended to all by the Roll brethren, and your duty is pointed out by the president. Come, brethren, and enjoy this privilege of worshiping God, who has so abundantly blessed us. The Ohio brethren and all others are cordially invited to come and commune with us.

F. M. McCRORY, President.

Water Commission
10802 Mussle ave

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 62. AKRON, O., OCTOBER 14, 1913 NUMBER 40

A NEW VERSION

Suggested By Some Modern Methods of Church Support

"Make not my Father's house a house of merchandise" (John 2:16).

O Lord, I come to thee in prayer once more;
But pardon if I do not kneel before
Thy gracious presence, for my knees are sore
With so much walking. In my chair instead
I'll sit at ease and humbly bow my head.
I've labored in they vineyard, thou dost know;
I've sold ten tickets to the minstrel show;
I've called on fifteen strangers in our town,
Their contributions to our church put down:
I've baked a pot of beans for Saturday's spree,
An old-time supper it is going to be;
I've dressed three dolls, too, for our annual fair,
And made a cake which we must raffle there.
Now, with thy boundless wisdom, so sublime,
Thou knowest that these duties all take time;
I have no time to fight my spirit's foes,
I have no time to mend my husband's clothes;
My children roam the streets from morn till night,
I have no time to teach them to do right.
But thou, O Lord, considering all my cares,
Will count them righteous, also heed my prayers.
Bless the bean supper and the minstrel show,
And put it in the hearts of all to go;
Induce the visitors to patronize
The men who in our program advertise.
Because I've chased these merchants till they hid
Whene'er they saw me coming—yes, they did.
Increase the contributions to our fair,
And bless the people who assemble there;
Bless thou the grab-bag and the gypsy tent,
The flower table and the cake that's sent;
May our whist club be to our service blest,
The dancing party gayer than the rest;
And when thou hast bestowed these blessings, then
We pray that thou wilt bless our souls. Amen.

Selected from Heart Throbs, by L. W. Knapp.

PRAYER

O Lord, our loving Father, who hearest every cry from thy children's lips, and dost satisfy all desires which thou thyself hast implanted, help us we, beseech thee, truly to draw near to thee; and to our waiting spirits may the heavens be opened and the sight granted of Jesus at thy right hand. May we reverently bow before thee and lovingly long after thee. In our praises may our hearts rise in gratitude to thee, and in our meditations may the light of thy Spirit shine upon thy Word, and in our spirits. Through Jesus Christ our Lord. Amen.

PRAYER

No. 2

He continued all night in prayer to God" (Luke 6:12).

We sometimes hear this remark: "Brother So and So is a man of prayer." Jesus was emphatically so. The Holy Spirit was "poured upon him without measure," yet he prayed.

We often wonder and ask ourselves the question: "For what did Jesus pray?" Rarely, indeed, are we admitted or made the confidant of the secrets of his inner life, yet we know that all his public acts were consecrated by prayer; his baptism, his transfiguration, his miracles, his Philip Henry has well said that his last breath Philip Henery has well said that his last breath "was praying breath." Our dear redeemer's life may be said to be one in which he prayed without ceasing. The habitual attitude of his heart and mind towards God was one of continual prayer. How deeply sacred the prayerful memories that hover around the solitude of Mount Olivet and the shores of Lake Tiberias.

He seemed often to turn night into day to redeem moments for prayer rather than lose the blessed privilege. What power this continued attitude gave him with God! Of whom can it be said, as it is said of him: "Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me; and I know that thou hearest me always." And why did God always hear him? Because he was always seeking to do the will and work the works of him that sent him. Often the blush of shame rises to my brow, as I recall how constant and unremitting was Jesus in the service of his loving heavenly Father.

Beloved brethren, listen to the reading of the record: "He rose a great while before day;" and after a season of sweet communion with God in prayer he went forth into the world, to faithfully perform the duties of the hour, whether it was seated in a boat on the bosom of the deep, or standing on the mountain slope preaching the glad tidings of the kingdom of God to thousands, or in the desert alone with his disciples, or seated at the well side unfolding to one anxious, attentive ear the deep truths and gracious words that proceeded out of his mouth, everywhere, and under every condition and circumstance we find him redeeming the precious time, because as the result of his continued attitude of prayer, he was filled with the spirit of him whom he delighted to own and loved to call "my Father."

Even in the hour of his death, his enemies bore

this remarkable testimony of his wonderful life: "He trusted in God that he would deliver him." Even during his life, when the storm raged around him, and all his companions were sore afraid of sinking in the deep; he was fast asleep. Surely it could be said of him that God fulfilled the prophet's declaration and promise: "Thou wilt keep him, O God, in perfect peace, whose mind is stayed on thee." This entire confidence and trust in his Father never left him; even his last prayer was one of child-like trust and confidence: "Father, into they hands I commend my spirit?"

What was the secret of such tranquillity in such a moment as this? This, beloved brethren, is the key to it: "I have glorified thee on the earth; I have finished the work thou gavest me to do." Jesus always practiced what he preached. In Luke 18:1 we read: "Jesus spake a parable unto them to this end, that men ought always to pray, and not to faint." So then if he prayed always, and exhorts us to do the same, we enquire for what should we pray?

Let me first offer a word of encouragement, my dear brethren. We should have no fear that God is too busy with matters of such grave importance that he cannot or will not hear us; God's ear is always open to our cry. It was to assure us, our dear redeemer's footsteps followers, that our Lord spoke the parable of the importunate widow.

First, we should always pray for more and more of the Holy Spirit. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11: 13). Our friends who believe in the teachings of "orthodoxy," viz., that the Holy Spirit is one of three co-equal Gods, of course, can hardly appreciate the deep and helpful suggestion of praying to God for his Holy Spirit, which is the spirit of the Lord, the spirit of holiness, the spirit of the truth, as the truth is in Jesus, the spirit of Christ, the anointed one, the spirit of a sound mind, the service, the spirit of joy, the spirit of love, the spirit of fellowship with those of like precious faith, the spirit of the glorious coming kingdom so soon to be established upon the earth. This spirit—the Holy Spirit—means all of these things; and to be made a partaker of this spirit is the greatest blessing that can be bestowed upon us this side of the vail. for when he, our beloved bridegroom shall appear, we shall be like him, and hence then have this blessed Holy Spirit even as he has it, in all its fulness. Let as then, dear brethren, pray and wrestle with God "even unto the breaking of the day" for more and more of his Holy Spirit; and if God sees that we are willing to make every sacrifice necessary to obtain this, he will surely not withhold it from us.

We should next pray for wisdom. For, beloved brethren, we are exhorted that with all our getting, be sure and get wisdom, for it is the principal thing. Solomon declares that "The commencement of wisdom is the fear of the Lord; and the knowledge of the most holy one is understanding" (Prov. 9:10). Lesser James, in his first epistle, points out that if any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not, and it shall be given him. In the third chapter he tells us what the quality or character of this wisdom is: "But the wisdom which is from above, first, indeed, is chaste; after that peaceable, considerate, compliant; fraught with mercy and good fruits; without partiality, without hypocrisy. But a crop of righteousness is peace, and is sown by those who make peace" (James 3: 17, 18, Rotherham).

Wisdom is really the working of God's Holy Spirit upon our hearts and minds, or as the apostle Paul expresses it: "Being led by the Spirit" (Gal. 5:18). The antithesis of "led by the Spirit" is "under the law." It will help us to understand the principle in its religious application if we consider it operates in the domain of common experience. There is a rule for everything we have to do, and we must understand the rule and practice it; but we are never fit to play our part until the rule becomes an unconscious instinct. Think, for instance, of the navigator. He must know the rule of the road which prescribes what course a ship should steer when she is meeting or overhauling another. There is little difficulty on the open sea, but in a narrow and busy fairway the helmsman must not merely know "the rule of the road," but he must have it at his finger-ends. A sudden emergency requires instant action, and disaster would be inevitable if he had to pause and consider what the rule prescribes or consult his "Navigators' Manual." It is not enough that the rule is written in a book; it must also be written in his heart. The principle runs all through life. It is what is written in the heart that makes the real man; and, however it may be held in check, it inevitably breaks loose and asserts itself in a moment of forgetfulness or surprise. This is the infallible mark of a true "Christ-man" or gentleman. He is never taken by surprise, or betrayed by a sudden start into unseemly behavior.

How many of us can measure up to this requirement? Jesus could. Some one has truly said "That Jesus was the first true gentleman that ever breathed." He was never taken by surprise; in every embarrassing situation he bore himself with unruffled graciousness and unerring discretion.

Now when the Apostle Paul speaks of being "led by the Spirit," or possessing the wisdom that comes down from God, he is formulating this principle as it operates in the religious life (the only life the new creature should know); so if a man be led by the spirit, or has received the wisdom that is from above, he is no longer under the law. He acts by instinct and not by rule; but according to the promise: "This is the covenant that I will make with the house of Israel after these days, saith the Lord; I will put my law in their inward parts, and in their hearts will I write it; and I will be their God, and they shall be my people" (Jer. 31:33). Probably this scripture in all its fulness applies more particularly to the coming millennial age of blessing; but all down the ages the saints have had an earnest and experience of this, by the indwelling and leading of God's Holy Spirit or wisdom, bestowed upon the faithful ones from time to time.

The more we realize the presence of Jesus by his spirit, as the result of our constant attitude of prayer for wisdom, the more he will influence our lives and make them like his own. He loves and

trusts us; and if only we keep letting our hearts go out to him in faith, prayer and desire, and realizing that whatever part we play, he is the audience, the thought will enoble all our speech and behavior. His spirit will be the atmosphere of our lives, and will give them color and fragrance We shall do his will instinctively; not at the prompting of "impressions" or "impulses" of our flesh. GEO. B. ALLDRIDGE.

THE INSPIRATION OF THE BIBLE

Christ's Estimate of the Old Testament

In what estimate, then, did Christ hold the Scriptures of the Old Testament, of which Scriptures, Josephus, a Jew of the first century, speaks thus: "How firmly we have given credit to those books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add anything to them or take anything from them, or to make any change in them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrine and to persist in them, and if occasion be, willingly to die for them. For it is no new thing for our captives, many of them in number, and frequently in time, to be seen to endure racks and deaths of all kinds upon the theatres, that they may not be obliged to say one word against our laws and the records that contain them" (Jos. 5 Ap., book 1, par. 8).

Christ alludes to the Old Testament under various names. He speaks of "the Scriptures," "Moses and the prophets," "the word of God," "the things that are written," etc. But, whatever be the form of the allusion, he never speaks of them without recognizing their divine authority, expressly or by obvious inference.

1.—He makes the fact of a thing being written in the Scriptures always a sufficient reason for its reception as divine.

His answers to the tempter in the wilderness were all of this character, e. g.: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). Of John the Baptist, he says, "This is he of whom it is written, Behold I send my messenger," etc. (Matt. 11:10). Justifying his violent expulsion of mere traders from the precincts of the temple, he said: "It is written, my house shall be called a house of prayer, etc." (Matt. 20:13). He supported his doctrine concerning the holy character of the true children of Abraham by saying: "It is written in the prophets, they shall be all taught of God" (Jno. 6:45). He referred to his approaching sufferings in Jerusalem as the accomplishment of "all things that are written by the prophets concerning the Son of Man" (Luke 18:31). He combatted an objection of the Pharisees by saying: "What is this then that is written" (Matt. 20:17). Explaining the meaning of his sufferings to his disciples after his resurrection, he said, "Thus it is written, and thus it behoved Christ to suffer," etc. (Luke 24:46).

The apostolic record shows as Jesus using this phrase on many other occasions, but these are sufficient. The use of it could not be accounted for except on the principle that he regarded the Old Testament as a divine document. His refernces in the form of this phrase extend from Moses to Malachi, taking the historical books and Psalms between.

2.—His statements concerning the writings of Moses and the prophets are all of a character that recognise them as divine.

These statements occur in various connections, but they are all of one character. When he said "I am not come to destroy (the law and the prophets) but to fulfill" (Matt. 5:17), it was as good as saying that the law and the prophets were divine, for with man there can never originate anything for the Son of God to "fulfill." He expressly said: "All the prophets and the law prophesied till John" (Matt. 11:13). This affirms the matter in question. He made Abraham in parable say: "They have Moses and the prophets: let them hear them" (Luke 16:29); which he could not be imagined to have done on any supposition but that Moses and the prophets were divine. He accused his disciples of being "slow of heart to believe all that the prophets had spoken" (Luke 21:25), which would not have been a ground of accusation unless "all that the prophets had spoken" was divine. After his resurrection, on the journey to Emmaus, he began at Moses, "and going through all the prophets," he expounded to the two disciples "the things concerning himself" (Luke 24:27).

"Moses, the prophets, and the psalms" (thus endorsed by Christ as divine) are practically the whole Bible. The historical writings are not distinguished from the prophets, because they were all the work of prophets—Joshua, Samuel, Nathan, and the inspired seers and scribes. That Christ's recognition extended to the whole Scriptures will appear more particularly from the next proposition.

3.—Jesus constantly evinced a reverence for the Scriptures of the Old Testament, and an anxiety that men should understand them which cannot be understood unless he recognised them as of divine origin and authority. We may go further under this heading, and say that he referred to them as the source of divine knowledge of an authority so great that he plainly said they could not be broken.

The evidence of this is partly comprised in the statements quoted already. But it is found more particularly in those that refer specifically to the Scriptures as a whole. In his arguments with the Sadducees, he said: "Ye do greatly err, not knowing the Scriptures" (Matt. 22:29). What is this but saying that the Scriptures are an unerring guide to divine truth, and how could they be so if they were not wholly divine? On another occasion he opened the understainding of his disciples "That they might understand the Scriptures" (Luke 24:45). Taking such pains to make his disciples understand the Scriptures, is proof of his recognition of their divine character; why should he be so anxious for them to understand the Scriptures, if the Scriptures were, in any degree, of human origin? He said, on another occasion, to the Pharisees: "Have ye not read the Scriptures, etc." an interrogatory carrying with it the recognition of their authority. Such, also, is the character of the words, "as the Scripture hath said," with which he introduces the prophecy of the gift of

the Spirit (Jno. 7:38). He surrendered himself, at last, into the hands of his enemies, for this reason: "The Scriptures must be fulfilled" (Mark 14:49). In no plainer way could Jesus have asserted the divine character of the Old Testament, unless it be in his parenthetical declaration in an argument with the Jews concerning a quotation he had made: "The Scripture cannot be broken" (Jno. 10:35).

What the Apostles Thought

In next introducing the testimony of the apostles, it is not with the idea that the testimony of Christ needs any confirmation, but because the matter in hand is of such vital moment as to make every support valuable, and because Christ has placed the authority of the apostles on an equal footing with his own in saying: "It is not ye that speak, but the Spirit of your Father that speaketh in you." "He that heareth you, heareth me."

Their teaching on the subject runs in exactly the same channel as Christ's. The fact of a thing being written in the Scriptures was with them an end of all doubt. "Then remembered they that these things were written of him" (Jno. 12:16). "His disciples remembered that it was written of him, the zeal of thine house hath eaten me up" (Jno. 2:17). When they had fulfilled all that was written of him, and they took him down from the tree" (Acts 13:29). Paul defined his faith by the standard of what was written. "I worship the God of my fathers, believing all things that are written in the law and in the prophets" (Acts 24:14). His letters are full of allusion to what is written in support of what he himself says. Nearly 10 times does he say "As it is written"—his quotations ranging throughout Moses, the prophets, and the psalms. We give a specimen in each section: Moses: "As it is written, I have made thee a father of many nations" (Rom. 4:17). The Prophets: "As it is written, Out of Zion shall come the deliverer" (Rom. 11:26). The Psalms: "As it is written, For this cause I will confess to thee among the Gentiles and sing unto thy name" (Rom. 15:9).

These allusions to what is written in the Old Testament, recognise its authoritative, and therefore its divine character, as a whole, for if it were not divine, it would not be authoritative. What they do thus for it, as a whole, they do for its parts. This follows; but as in the case of Christ, so in the case of the apostles; they not only endorse the Old Testament as a whole; they speak of its parts in a way that expressly asserts for them a divine character. Peter, interpreting to a Jewish audience the recent opposition of Jewish people to Christ, says: "Those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled" (Acts 3:18). Zacharias, filled with the Holy Spirit, said, of the birth of Christ: "Blessed be the Lord God of Israel; for * * * he hath raised up an horn of salvation for us in the house of his servant David as he spake by the mouth of his holy prophets, which have been since the world began" (Luke 1:69, 70). "The mystery * * * now made manifest, and by the scriptures of the prophets according to the commandments of the everlasting God, made known to all nations for the obedience of faith" (Rom. 16:26). "Being witnessed by the law and the prophets" (Rom. 3:21). "Well spake the Holy Spirit by the prophets" (Acts 28:25). "Persuaded them concerning Jesus, both out of the law of Moses and out of the prophets" (Acts 28:23). "We are built on the foundation of the apostles and prophets" (Eph. 2:20). "God spake unto the fathers by the prophets" (Heb. 1:1). "The prophets spake in the name of the Lord" (Jas. 5:10; "As he hath declared to his servants the prophets" (Rev. 10:7).

Further, the apostles speak of "the Scriptures" in the same way as Christ does—as an unquestionable and divine authority in all things of which they speak. They do this both in an express manner, and in the inferences arising out of the form and purpose of their general allusions. Paul's custom was to "reason out of the scriptures" (Acts 17:2), which implies that, in his estimation, the sanction of his Scriptures was conclusive. If they were divine, this is intelligible. If there was a human (i. e., an erring) element in them it would to that extent, not be so. Apollos "showed by the Scriptures that Jesus was Christ," which he could not have done unless they were of divine authority. The people of Berea "searched the scriptures daily" to verify apostolic declarations, which they could not have done with any conclusiveness of result on the supposition of the Scriptures having a human origin and character. The description of a sound and useful brother is one "mighty in the scriptures" (Acts 18:21). "What saith the scripture?" is Paul's appeal in an apparent logical dilemma (Rom. 11:2; 4: 3; Gal. 4:30). He also speaks of "The scripture forseeing that God would justify the heathen," which identifies all Scripture as a divine unit (Gal. 3:8), so also "The scripture hath concluded all under sin (Gal. 3:22), and "the scripture saith, thou shalt not muzzle the ox" (1 Tim. 5:18). "The scripture saith unto Pharaoh, etc." (Rom. 9:17). "Do ye think the scripture saith in vain, etc." (Jas. 4:5). Peter thinks it a conclusive way of presenting a matter to say, "It is contained in the scriptures, etc." (1 Pet. 2:6); also Paul, "The scriptures saith whosoever believeth, etc." (1 Rom. 10:11). To say that a matter is "according to the scriptures," is with the apostles the highest and most authoritative manner of introducing it (1 Cor. 15:3, 4; Jas. 2:8). So to "wrest the Scriptures" is with them the highest offense in spiritual things (2 Pet. 3:16).

In addition to these general allusions, implying in the strongest manner the authoritative character of the Old Testament Scriptures, the apostles designate them in a way that expressly affirms their divine authority. "If any man speak, let him speak as the oracles of God" (1 Pet. 4, 11). "Ye have need that some one teach you which be the first principles of the oracles of God" (Heb. 5:12). "Unto them (the Jews) were committed the oracles of God" (Rom. 3:2). This designation—the oracles of God—of itself excludes the supposition of a human (i. e., an erring) element having entered into their composition; so also does the apostolic command to speak according to them, and to abide by their first principles.

Of the same force is the description of these Scriptures (both by Jesus and the Apostles) as

the word of God, e. g., "Handling the word of God deceitfully" (2 Cor. 4:2); "The word of his grace, which is able to build you up and give you an inheritance" (Acts 20:32); "The sword of the Spirit which is the word of God" (Eph. 6:17; "To whom the word of God came" (Jno. 10:35); "Have made the word of God of none effect" (Mark 7:13); "They preached the word of God" (none other things than those which the prophets and Moses did say should come)—(Acts 12:24; 13:5, 44; 26:22). —Selected and revised by the Editor.

NOVELS

Nothing else than a vacuum can begin to approach, in emptiness and diluted nothingness, of the average novel. How any well-organized brain can find satisfaction in the persual of the trash which fills the bookshelves of the school and circulating libraries, and, we are sorry to say, occupies quite too large a place in the libraries of Sunday schools and of many of the so-called Christian homes, it is indeed difficult to understand. Certainly it is only a taste which has become in the highest degree vitiated and perverted that can experience any other sensation than disgust, in reading the nauseating descriptions of the idiotic performers of the imbeciles who are made to be the chief actors in these delineations of what is called "real life," but whose conduct is as far removed from real or genuine human living as the imagery of Dante's "Inferno" is by contrast removed from Milton's presentation of "Paradise Restored."

We said these books are as empty as a vacuum. So they are, so far as properties of value are concerned; but they are pregnant with mischief the most virulent. The simpletons, the sycophants, the liveried apes, the rakes and rascals of the deepest dye, who figure in these noisome books, are made to speak and act in so life-like a manner that the reader is impressed almost as vividly as if he had been in their immediate presence and the effects upon him are not far different than if he had actually associated with them. Do fathers and mothers ever think of the character of the personages with whom their children associate in the seculsion of their sleeping rooms, when they may, perhaps, be supposed to be fast asleep?

A modern writer has given the following as a resume of the average novel, and certainly no novel reader will deny the accuracy of the formula: "Moon light night—shady grove—two lovers—eternal fidelity—young lady rich—young man poor—very handsome—great obstacles—young lady's father very angry—won't consent—mother intercedes—father very hard hearted—lovers won't part—die first—moonlight again—garret window open—rope ladder—flight—marriage—father in a rage— won't forgive them—disowns them—gets sick—sends for his daughter—all forgiven—father dies—young couple get all the money—live in the old mansion—much happiness. Finis."

Now this is all insipid enough to an unperverted or well organized brain; but unfortunately, all brains are not well organized or unperverted, and the possessors of such brains apparently find infinite pleasure in tracing this worn out formula through the labyrinth of verbiage which the modern novel writer strings out, at so much a line, for the edification of that vast army of shallow brained individuals who spend a good part of their lives in devouring this senseless twaddle, with an appetite which must be insatible, if one may judge by the vast quantities of unhealthful literature yearly placed upon the market.

One of the most pernicious effects of novel reading, is to be recognized in the mental deterioration which it induces. The mind of a person who has been long addicted to novel reading, may be aptly compared to a sieve, which allows whatever is refined and useful to escape, and retains only a mass of course and useless rubbish. Novel reading also leads to mental stagnation. The sentimental moralizing of the so-called "religious novel" (a misnomer), and the cobweb theories of the "philosophical novel," are not the sort of mental diet calculated to encourage intellectual activity. The novel reader's mind is likely to become like a stagnant pool into which flows a filthy stream. The pure water soaks into the earth, leaving behind a miscellaneous accumulation of bugs and vermin, dead fishes and writhing reptiles, decaying carcasses and floating rubbish. The water of such a pool becomes more and more putrid, both by accretion and the want of activity. Turn a lively brook into such a pond, covered with its green slime and teeming with filth, and send the putrid water dancing over the pebbles, boiling in a thousand eddies, rolling over and over upon the sandy bottom, rubbing against the banks and dashing over waterfalls, and soon it becomes pure. Activity is life; stagnation is death; moral as well as mental and physical.

When the habit of novel reading is once thoroughly fixed, it becomes as inveterate as the use of liquor or opium. The novel devotee is as much a slave as the opium eater or the inebriate. The reading of ficticious literature destroys the taste for sober, wholesome reading, and imparts an unhealthful stimulous to the mind, the effect of which is in the highest degree damaging.

When we add to this the fact that a large share of the popular novels of the day contain more or less matter of a directly depraving character, presented in such gilded form and specious guise that the work of contamination may be completed before suspicion is aroused, it should become apparent to every careful mother that her sons and daughters should be vigilantly guarded against this dangerous source of injury and possible ruin.

We unhesitatingly pronounce against all this trash, as an unmitigated evil. The possible good that the few not positively pernicous works of this class might accomplish, provided they might fall into just the right hands at just the right moment, is vastly more than counterbalanced by the amount of mischief which is certainly wrought by the wrong coloring, the graphic portrayals of vice and shame, the education in the ingenious devices of intrigue, the distortion of principles and confusion of motives exhibited, to say nothing of grosser influences resulting from the persual of books which emanate from the erotic brains of authors whose lives are not less sensual than their books.

There is enough good literature still unread, to make unnecessary the resorting to this class of books for either entertainment or instruction.—Selected.

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EDITORIAL

Embyro Sister Gladys Bates reports that Brother Adams immersed Harvey Krogn September 23. We rejoice to hear this good news.

Wicked men torment themselves, for wickedness destroys peace. "The kingdom of God is not meat and drink, but joy and peace in the Holy Spirit."

In this issue a sister advertises that she will give a home to a girl. Read the advertisement on page 11, and help her find a girl if you know of one that is available.

"There is a way that seemeth right unto man, but the end thereof are the ways of death." So wrote the wise man, and he knew. Beware, then, of following your conscience; it may lead you astray.

It costs more to avenge injuries than to bear them. The vindictive man punishes himself more than the object of his wrath. Hence the wisdom and excellence of Christ's law which requires submission and the doing of good to the evil doer.

IN CREEDLAND

No. 1

Alexander Campbell's Opposition to Creeds

It is the merest ignorance that opposes "creed" as a means of present improvement and future salvation. The men and the sects that have most bitterly opposed and fought articles of faith have been forced by exigence of circumstances to approve and write statements of faith themselves. Alexander Campbell is a notable case of logical necessity undoing his theory against creeds. Mr. Campbell has, says Mr. Ray, from his beginning as a reformer, waged unmitigated warfare on all creeds, whether they were true or false, scriptural or unscriptural; and from his fancied elevation he has hurled his thunder-bolts of wrath against all the creed mongers of the ecclesiastical universe. He denounced in the strongest language all churches which were united by creeds as in the Romish apostasy. Of them he said: "The worshiping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of the mother of harlots, the church of Rome" (Mil. Har. Vol 3, p. 362).

But on what ground does Mr. Campbell oppose all creeds so vehemently? He says: "Our opposition to creeds arose from a conviction that whether the opinions in them were true or false, they were hostile to the union, peace, harmony, purity, and joy of Christians, and adverse to the conversion of the world to Jesus Christ" (Chr. Sys. p. 9).

How the truth expressed in what Mr. Campbell is pleased to call a creed could be "hostile to the anion, peace, harmony, purity and joy of Christians, and adverse to the conversion of the world," is not easy to explain. No doubt all true creeds are hostile to the union which he proposed, and to the conversion of men to the Christian doctrine. But that true sentiments, written as a summary of belief, are hostile to the union of Christians and the conversion of the world, is not true. This would be to contend that truth is opposed to Christian union!

I can not better express myself on the subject of creeds than in the language of Mr. Jeter. He says: "Every intelligent Christian has a creed, written or unwritten. There are certain facts, truths, and principles which he believes and maintains, and the belief of which he deems essential to the existence of true holiness. He may or may not write these articles of his belief; but they are equally his creed, and equally efficacious in controlling his conduct, whether they are written or unwritten. The writing of them is merely placing in a visible form what previously existed in his mind, and doing so contravenes no law of Christ and violates no moral obligation. But what is here affirmed of an inidvidual may, with equal clearness and propriety be affirmed of a church of Christ. They have, and of necessity must have, a creed—it may be latitudinous or rigid, may comprehend many articles or few, may be written or traditional—and this creed is their bond of union. This remark is as true of the churches organized by Mr. Campbell as of any churches in Christendom" (Campbellism Examined, p. 34).

It must be borne in mind that the opposition of Christians to creeds does not arise from their wantof conformity to the Bible, but from the opposition of these creeds to the reformed plan of union. But, it is asked, "is not the Bible a sufficient creed?" Yes, and all the professed Christian denominations in the land claim to take the Bible as their creed, and yet they are in complete antagonism to each other. The oneness or unity recommended in the scriptures is something more than a union in form or profession. It is a union of mind and judgment, of doctrine and practice,

and not merely the profession to be governed alone by the Bible, while we are as wide apart as the poles in doctrine. Some seem to think that the prayer of Jesus Christ has been answered in regard to the oneness of Christians if they can only induce professors of religion to come together in the same society and agree in the use of a few scriptural expressions, while they are as different in doctrines as the sects from whence they came. Jesus prayed for believers "that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John 17:21). And Paul exhorts the brethren thus: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment" (1 Cor. 1:10). And again: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds" (2 John 1:10). Thus we learn that God requires that brethren dwell together in unity of mind and judgment, and not merely of outward forms. But as the so-called Christian world is broken into almost a thousand fragments, with as many different doctrines, it now becomes absolutely necessary for those who wish to dwell together as churches of Christ to express their belief or creed concerning the doctrine of Christ. It is not enough for one to say, "I believe the Bible," for this is said by Roman Catholics, Mormons, Universalists and Quakers, with all other professed Christian sects. Then, as our summary of faith must be expressed in order to Christian union, it can be no more harm to write it than to express it orally.

I am no apologist for authoritative creeds, as courts of appeal in cases of litigation. That man who presumes to dictate or write laws for the government of the Church of Christ, has partaken of one of the main features of Antichrist. But there is a vast difference between making laws to govern the Churches of Christ and expressing or writing a declaration of our faith, as a means to promote harmony in action. And as to the "Baptist Creed," so often abused by Mr. Campbell, he ought to have known that the Baptists do not recognize any creed except the New Testament, to which they appeal in cases of discipline. But each individual or Church, if they choose, may express themselves in a summary of Christian doctrine, that they may know when they are all of "one mind" and "one judgment," and that others may know what they believe the Bible to teach concerning the plan of redemption. And also this expressed abstract of principles will stand as a monument to future generations, showing to the world what has been the faith and practice of Baptists. The ancient Waldensian Baptists published a confession of faith to vindicate themselves from the slanderous charges of their enemies, more than seven hundred years ago. This simple creed of these persecuted Baptists stands as one of the brightest gems in Church history, serving to identify the Baptist Church amid the darkest period of Romish superstition. Nothing could be certainly known of the faith and practice of any Church or society, one hundred years in the past, without some written expression of its doctrine. No association, convention, nor any other body among Baptists, has the slightest authority to impose any creed upon any church or individual for their adoption. A church may or may not write a summary of her faith and practice, as she in her wisdom may deem fit. I have found in all those expressions on the part of Baptist churches, called, by some "confessions of faith," that the leading article runs thus: "The Bible alone is the only rule of faith and practice to us." Either this, or something of the same import, stands at the head of Baptist articles of faith. But Christians preach up a crusade against this expression as a part of the Baptist creed, not because it is false or wrong, but because it is adverse to their own proposed plan of Christian union. Let them remember that the world knows what the Baptists believe, because they have given it out as a summary; but to this day no one knows what a Christian may believe, because lacking a creed, they lack unity and distinctiveness in doctrine.

PAPAL CLAIMS

It is a favorite claim of the Futurists that Papal Rome does not fulfill Paul's prophecy about the man of sin. His words are: "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. 2:4). Futurists, ignorant of history, snuggle up to beer-soaked priests and say: "Paul's Man of Sin was to 'exalt himself above all that is called God;' Rome has never made this claim; even the Pope, the man above governments, presidents, and kings, and under whom are all priests, has never made the claim that he is 'above God.'" But these words from a Baravian priest in 1872 show that God is small and insignificant as compared with an ordinary priest—is in fact a mere slave to do the bidding of these beastly and presumptious men:

"We, the priests, are high above the governments, emperors, kings and princes of this world as the heavens are above the earth. Kings and princes of this world are as much beneath us as lead compared to the finest and purest gold. Angels and archangels are far beneath the priests, for we can forgive sins as God himself, which faculty angels and archangels never possessed. We stand above the mother of God; for as she has given birth to Christ only once, we priests produce and create him every day. Yea, the priests may be said to stand above God himself, because he must be at their service at all hours, and in all places, and at our bidding, and at the act of consecration whenever made, must come down from heaven to serve us. God has created the world with the words, 'Let there be light' but we priests make God himself with three words."

THE LYING WONDERS OF THE PAPACY

A correspondent writes thus in an Australian paper: "Those who have visited Rome may have noticed in St. Peter's Church an enormous chair or throne, held up by four great figures (representing four fathers of the church, wearing mitre and cope). Well, hidden within this immense throne is a chair, which is called St. Peter's chair. In Bower's 'History of the Popes,' volume 1, page 7,

we find the real pedigree of the famous chair, as follows: 'The Romans had, as they thought, till 1662, a proof not only of Peter erecting the chair, but of his sitting on it himself. But previous to an anniversary festival, while it was being cleaned, the twelve labors of Hercules unluckily appeared upon it(and being thus shown to be a Pagan piece of furniture,) it had to be laid aside. Of course his Holiness was quite disconcerted by the discovery, trying to put as good a face upon it as they could.' Giacomo Bartoline, a Romish writer, in his sacred antiquities said: 'After it had been cast aside, the Holy See found a substitute, but this also proved to be an imposition, for while the former chair was from the Pagans, this one proved to have belonged to the Mohammedans. For when the French soldiers, under General Bonaparte took possession of Rome in 1793, they found on the back of it in Arabic: 'There is no God but God, and Mahomet is his prophet.' Therefore the hoary fable again exploded.'"

THE GOSPEL OF JOHN

By Alpha

We shall take a stroll through John's gospel. And we shall go in Greek. And since that language is a difficult one, we shall be very simple and explicit.

Those wishing to follow us should have a copy of a Greek New Testament. Wesscott and Hort's is the best. The price is $2.00. Any first class book store, or write to Editor Huggins.

"En" is the first word. It is a preposition. It should be (and is) translated "in." Over the "e" is the smooth breathing produced by putting the apostrope (') over the vowel "e." This leaves the "e" sound natural.

The next word is "apchee." It is a noun. To pronounce it we would say "archay." The accent is the circumflex accent, and is placed over "ee." So pronounce it "archay" with the accent on "ay." In noting the Greek "ee" you see a peculiar mark under "ee" it, don't you? This is called the "iota subscript." It is the sign of the dative (case) and singular (number). It is rendered "beginning." It is then plain "In beginning." There is no definite article "the" in the Greek. This "en archee' is translated in Acts 11:15, as: "at the beginning."

DIALOGUE NO. 2

Mr. Oracle—Well, Mr. Christian, I have concluded that when I made the statement that the Bible is full of the immortal soul idea that I made a mistake. I overstated the fact.

Mr. Christian—Do you mean, that you admit that the doctrine is not Scriptural?

Mr. Oracle—Oh no, hardly that, for I have found the doctrine clearly inferred in many passages. The difficulty I am having to find positive Scripture teaching of what our old minister called "a fundamental principle of Christianity" does surprise me, however, I admit.

Mr. Christian—Why don't you ask him for proof texts for it? That ought to be very easy if it is as he says. Surely a fundamental truth ought not to rest solely upon inferences, even though they be drawn from the Scriptures.

Mr. Oracle—So I thought too, Mr. Christian, and I told him I wanted something that needed no argument to make its meaning clear.

Mr. Christian—That was a reasonable proposition, I should think. And did he offer to assist you in your search for the truth of the soul theory he has been preaching?

Mr. Oracle—No, he did not. He seemed a little displeased, I thought, at my questioning, and intimated that what had been satisfactory to the "greatest divines" in our church history ought to satisfy me. So I have taken to studying my Bible every evening at home.

Mr. Christian—Well, I am glad to know you have adopted that plan. I went through a similar experience some years ago and am confident that if you continue to search diligently you will be rewarded by finding "the truth;"."and the truth will make you free."

Mr. Oracle—I wish I had some of your confidence. How can I be as sure of the truth of your views as you are?

Mr. Christian—By disregarding what so-called "great divines" say about the Bible and going to the Bible direct.

Mr. Oracle—Do you think, do you feel certain that there can be but one result as to my conviction on this question of the soul's immortality?

Mr. Christian—Only one is possible if you come to the study with an open mind and honest desire to know the truth. No one else has ever found Scriptural evidence of the immortal soul doctrine, for the simple reason that it has no part or place in God's plan of salvation. As you learn more of that plan, you will see the incongruity of such a view, with other doctrines of the Gospel.

Mr. Oracle—How is a man to know he rightly interprets the Word? May not my neighbor have as good understanding as I, and who shall say who is right and who wrong?

Mr. Christian—"No prophecy of scripture is of any private interpretation," says Peter; and the Apostle Paul tells the Church at Corinth: "Now we have received, not the spirit of the world, but the spirit of God; that we might know the things that are freely given to us of God." As "private interpretations" are ruled out by Peter, we are safe in making our rule to let God be his own interpreter. And as Paul, another man working under divine inspiration, makes it clear that we are expected "to know things" concerning our salvation, we are bound to search the Scriptures daily as those noble bereans of old, to see whether things are so or not.

Mr. Oracle—I am glad that you recommended Bible study so heartily, for I have the greatest respect for the Bible and believe in it as I understand it, though I admit I have greatly neglected the study of it. But what puzzles me the most is that all denominations practically believe alike on this doctrine, and cite many texts in support of their views, and yet you assert that it is not Scriptural.

Mr. Christian—True! they do quote many texts and apply them with specious reasoning in support of this dogma of the immortal soul, but they dishonor the Bible as the Word of God by quoting a passage and interpreting it in such a way as to prove a doctrine which is positively contrary to the plain, clear teaching of another passage.

Mr. Oracle—That sounds like pretty strong language, and I am hardly prepared to follow in charging the churches or their ministers with intending to dishonor God's Word. Practically all Christendom has received this doctrine, and do you mean to say that it is positively denied in the Scriptures?

Mr. Christian—Yes; I mean just that; and if I show you numerous plain Scriptural passages for it, I must ask that you allow them their natural force and meaning, and that you accept as a fixed rule and principle that the Bible as the inspired Word of God cannot be interpreted so that it contradicts itself.

Mr. Oracle That seems fair and right; I agree with you.

Mr. Christian—Very well, then, Mr. Oracle. Take your Bible and read as I give you the references, but keep in mind what you said in our former talk about the soul being the real man, and the body only a house or tabernacle for it. Now in the tenth chapter of Matthew we find Jesus saying at the 28th verse: "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both body and soul in hell."

Mr. Oracle—Our minister referred to that verse; particularly the expression "not able to kill the soul;" and he made it appear that to "destroy the body and soul in hell" was a proof of the soul going to hell at death.

Mr. Christian—We can't use the word "destroy" unless the "soul" ceases to be a soul, just as the body laid in the grave is utterly destroyed in time, as it is no more a body. An immortal soul would be indestructible, or the words have no meaning.

Mr. Oracle—I see your position exactly, and would like to follow you further.

Mr. Christian—Now turn to the Epistle of James. In the 5th chapter we read in the 20th verse that "He which converteth a sinner from the error of his way shall save a soul from death." If this statement is true, the soul is liable to death and therefore not immortal, which means not mortal, or not subject to dissolution.

Mr. Oracle—That may be true in the natural sense, but we think of that as one of those texts that mean a spiritual death, or separation from God's favor; not literal death, but to be banished into the "outer darkness."

Mr. Christian—Spiritual death is not a Scriptural expression, neither is it death at all, and you agreed that we were to take these passages in their natural sense—not to spiritualize their meaning out of them.

Mr Oracle—I suppose it has become a habit with me to put that meaning to it, because some such way of understanding it was necessary from our teaching about the soul being immortal. I admit you have the advantage of me in taking the word litreally.

Mr. Christian—In the eighteenth chapter of Ezekiel and 20th verse we have this positive assertion: "The soul that sinneth, it shall die;" so you have either got to find another kind of soul besides your immortal soul and one which can and does die, and which is the responsible personality, just as you claim your immortal soul is, or reject the testimony of Ezekial who spoke for God in these words.

Mr. Oracle—That certainly is a strong passage in favor of your views. I have read it a number of times, and yet did not see the logical force of it as I see it now. I just passed over it with my faculties dulled by long disuse and unable to see that this death which was threatened the sinner could mean nothing but the second death, since the first or Adamic death has passed upon all men, saints and sinners alike.

Mr. Christian—That is perfectly true. Your mind was so full of the old Platonic philosophy, and so habitually had you let your preachers do your thinking that you really had no independent thought. If you are beginning to see light on this subject you will be interested to note that exhortations by the prophet Isaiah: "Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." If we then turn back to the 49th Psalm we can learn what David hoped for. After showing how helpless and hopeless the rich and mighty ones were to accomplish their own salvation, for their beauty and strength "shall consume in the grave," David says: "But God will redeem my soul from the power of the grave; for he shall receive me."

Mr. Oracle—That passage is familiar to me, but your talk puts a different meaning to it. I have always supposed that it simply meant that God would receive him, that is, his soul at his death; and as to your quotation from Isaiah, the words "your soul shall live," were understood to mean the same thing.

Mr. Christian—Well, my friend, you must admit that yours is a forced construction, an inference entirely due to your own understanding in consequence of your early teaching. The words of Isaiah clearly indicate that not to obey that call, not to "come," not to "hear," would result in death to that soul. And now as to David and what happened to him at his death, we may be absolutely sure he did not go to heaven, for the Apostle Peter, in the 2nd chapter of Acts, says so in so many words. Peter tells us that David is both dead and buried, hence he is not yet redeemed from the power of the grave. Now if you will turn to Hebrews 11:32, you will find that David, like all the patriarchs and prophets named there, "died in faith, not having received the promises," "but having obtained a good report through faith received not the promise" (Verse 13); and for the reason which follows: "God having provided (or "foreseen," as margin reads) some better thing for us, that they without us should not be made perfect." They sleep in the dust only to awake in the morning of the resurrection (Job 7:21). Therefore he comforted himself with this thought: "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that though wouldst hide me in the grave, that thou wouldst keep me in secret until thy wrath be past, that thou wouldst appoint me a set time and remember me. If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer

thee; thou wilt have a desire to the work of thy hands" (Job 14:11-15).

So the Psalmist rejoiced in the hope of resurrection to life eternal and sang: "Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell (sheol), neither wilt thou suffer thine Holy One to see corruption" (Psa. 16:9-10).

If I show that the doctrine is contrary to numerous plain Scriptural passages, I only ask that you allow them their natural force and weight, and that you apply the rule or principle that the Bible as the inspired word of God can not be interpreted so as to stultify itself by contradictory teachings.

Mr. Oracle—That seems fair and right and I will agree to accept as final whatever doctrine you can establish by clear plain declaration of the Scripture.

Mr. Christian—All right, Mr. Oracle, then come again soon and I will take you through the book and give you the testimony of many witnesses who are authorized to speak for God. In the meantime I would like you to reflect upon the words of Dr. John Lord, LL. D., in his lecture on Moses in the first volume of "Beacon's Lights of History." After saying "The comparative silence of the Old Testimony concerning immortality is one of the most impressive mysteries, and however dimly shadowed by Job and David and Isaiah, it seems to be brought to light only by the Gospel," Dr. Lord goes on to say: "There is more in the writings of Plato and Cicero about immortality than in the whole of the Old Testament. And this fact is so remarkable," says he, "that some trace to the sages of Greece and Egypt the doctrine itself; that is a necessary existence of the soul after death." And he concludes with the wise observation that "If immortality is not a gift, but a necessary existence, as Socrates supposed, it seems strange that heathen philosophers should have speculated more profoundly than the patriarchs of the east on this mysterious subject. We cannot suppose," says Dr. Lord, "that Plato was more profoundly instructed on such a subject than Abraham and Moses. And it is possible, after all, that the loftiest of the Grecian philosophers derieved their opinions from those who had been admitted to the secret schools of Egypt."

This intimates pretty clearly what Dr. Lord thought as to the Platonic theory of the immortal soul, and you need not be surprised, Mr. Oracle, if I demonstrate from history that the immortal soul theory came directly from Plato and crept into the Christian church solely by human teaching.

Mr. Oracle—Well, I am deeply interested in the subject and shall drop in again soon to hear what you have to show on it.

CHAS. A. GOSS.

AT THE TABLE

Luke 12:31-38

"But rather seek ye the kingdom of God, and all these things shall be added unto you." "Seek ye first the kingdom of God." Jesus came into Gallilee preaching the kingdom of God. Jesus called his disciples and sent them out to preach the Gospel of the kingdom, telling them to go without money, extra clothing or food.

I have chosen this lesson because Jesus is teaching his disciples to choose that which will stand forever. He teaches them that their mission is to tell of the kingdom of God, and if their trust is in God all things shall be added. Now we, if we trust in God; will have our needs supplied. In this lesson he first gives the parable of the rich man. His ground brought forth so plentifully that he must pull down his barns and build larger. He says: "I have much goods laid up for many years; take thine ease, eat, drink and be merry." No though for the poor; he gives no thanks to God who provided for him. But God said unto him: "This night is thy life required of thee." Then whose shall those things be? So is he that layeth up treasure for himself, and is not rich toward God." He said that he had much goods for many years. But Jesus says: "Take no thought for your life, what ye shall eat, or what ye shall wear, for of the things of this life do the nations of the world seek after. And your Father knoweth that ye have need of these things. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

This lesson which Jesus taught his disciples so many years ago, is full of meaning for us today. Yes, as the time is drawing near that we shall hear his voice, let us seek first the kingdom of God. Let us give no anxious though what we shall eat, or what we shall wear. We must be faithful in whatever our work may be, for we are commanded not to be careless, or trust in uncertain riches, not to give all our time and thought to those things that perish; but to learn and know of the things that are for eternity. "Wherefore brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall, for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

Brothers and sisters, we see all things are being fulfilled that were to come to pass. We have Jesus' word in this chapter that he will come again. He says: "Let your lamps be burning, and ye yourselves like unto men that wait for your Lord." "Blessed are those servants whom the Lord when he cometh shall find watching." Let us be ready and do those things that are pleasing in his sight. Be moderate in all things. Let us not follow after those things that the nations of the world are following after. Be temperate in all things, exhorting and helping each other, striving to be overcomers; laying up treasures in heaven, for where our treasure is there will our hearts be also. Let us stand fast in the truth that Jesus taught his disciples, asking help of him who has said: "I will never leave thee, nor forsake thee," for in ourselves we can do nothing. Let our prayers be for strength and help, that we may be found well pleasing to him at his coming.

"Come, Lord Jesus, come quickly," is our prayer.

ELLA T. KNOWLES.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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PRAYER

May sweetness fill our breasts, O Lord, and peaceful, happy thoughts of thee and of thy great love and ever present help be ours as we draw near to thee. We have sought for satisfying pleasures and sufficient strength and treasures elsewhere than in thyself. And we would thank thee for the experience that all such search in vain. We bless thee for the disappointment, for the sense of emptiness and need which runs through all human history when men dwell away from God. And we pray that we may not be of the fools whom it does not teach; but that we may be driven by our experience of the vanity of all things apart from thyself, and drawn by our imperfect recognition of the suitable blessedness to be found in communion with thee, and so may come to thee now in our prayer, and abide with thee always amidst the the distractions and the trials of our daily lives. Through Jesus Christ our Lord. Amen.

A WORD AS TO THE "MORAL UPLIFTING" OF THE STATE BY EQUALITY IN SUFFRAGE

Mrs. Flora A. Wood

The following quotations are taken from the editorial columns of one of California's leading papers. It is entitled, "Dry States that Are Moist."

"In spite of the fact that hundreds of towns throughout the country and several entire states have gone 'dry,' the consumption of liquor shows a steady increase. As stated in the recent report of the United States Commissioner of Internal Revenue, the American people consumed 143,000,000 gallons of whiskey and 64,500,000 barrels of beer in the fiscal year ending June 30, 1913. This is an increase of 7,500,000 gallons of whiskey and 1,000,000 barrels of beer over the previous year. * * * We are confronted with the paradoxical situation that as the dry territory increases in area, the use of liquor also increases. We are almost forced to the conclusion that, after all, prohibition does not prohibit. * * * By the confession of the liquor interests, the closing of saloons has not seriously affected their business as a whole." On a sandy foundation indeed do they stand whose "only hope" is that the saloons may be shut up.

Here is another statement taken from the same paper I wish I could give the article in full but space orbids.

"Billions Yearly in Smoke and Drink

Astounding Figures for the Reader

"Frank Fayant, in the October number of Munsey's Magazine, shows that the smoking and drinking bill of the American people now reaches the enormous figure of $2,700,000,000 a year. Since the time when Columbus braved the unknown seas in search of the treasure of the Indies, man has dug out of the earth fifteen thousand million dollars of gold," he says: "Since the panic of 1907 the American people have spent for alcohol and tobacco fifteen thousand million dollars. Or to put these two statments in the form of a methematical equation: The product of four hundred and twenty years of human toil, sacrifice and bloodshed, of daring discovery and exploration of continental wildernesses, of cruel wars of aggression and conquest, of wonderful engineering triumphs in the never ending search for the precious metal, equals six years of easy going expenditure of the American people for the weed that soothes and the cup that cheers."

"What the Figures Mean

"If a thousand years before the time of Moses the lawgiver, the ancient Egyptians had begun hoarding a treasure of gold at the rate of a dollar a minute, and if ever since then (every minute day and night, these thousands of years) the accumulation of this treasure had continued, the golden hoard would today be five hundred years short of the twenty-seven hundred million dollars we spend in one year for alcohol and tobacco."

He says further: "More than half the total wealth of the United States is incorporated in manufacturing and industrial companies, banks and other financial institutions, railroads, telegraphs, telephones and other public service corporations. The combined profits of all these businesses are less than the expenditure for drinking and smoking. The twenty-seven hundred million dollars annual outlay is greater than the total cost of all our government, from the President's salary down to the crossroads schoolhouse. It is three times the national debt. It is more than all Europe is spending for war and preparation for war."

The folowing is taken from an editorial in the Sacramento Union of September 23, 1913:

"Crime and Its Great Cost

"The Union published on Sunday morning, statistics on the cost of crime in California, which are startling. These figures which are well within the actual facts, show that this state paid during last year the enormous sum of $37,000,000 in the fight against crime. * * * This means that the entire value of the orange crop of the state goes to pay for crime. * * * It should be borne in mind that these figures, great as they are, represent but a small part of the total cost of vice and

crime. * * * The figures, when compared with the figures of other years, show that there is a steady increase in the cost of crime, indicate that in our battle with the forces of crime we are making a losing fight."

Here is more from the same paper of a later date:

"The Union prints this morning the second of the articles on the cost of crime, and the figures are so enormous as to be almost beyond belief. These remarkable complications show that the direct cost of crime in the United States in 1912 reached the enormous total of $4,463,683,882.00. Think what these figures mean. The cost of crime in this one year amounted to more than the savings bank deposits of the United States. If all the savings of all the men and women in this great country had been withdrawn from the banks and paid over to check the operation of the underworld forces, it would have fallen some twelve million short of meeting all the demands. The money paid out last year in one profitless war on crime, the cost of which is steadily increasing, exceeded the total volume of money in circulation in the United States. If all the money in the country had been applied to the payment of the nation's crime bill, we would have fallen a billion dollars short of payment. Ten Panama canals could have been built with the money that went during 1912 to defray the cost of the war on crime, and we should have had something left over. This red war cost an amount in this one year equal to one-third of the value of all the gold and silver produced by the mines of the United States from the discovery of America down to the present time. With the amount spent in this battle with crime we could have paid off the entire national debt four times, and we would have had a neat little surplus of $800,000,000 to put in the bank. Or we could have twice paid the national debt and the debts of all the states of the Union and kept a large sum for other purposes."

Here is another item from the same paper entitled

How Laws Are Set at Naught

"A few days ago a young man, who had been the companion of a dance-hall girl, brutally beat her on the street, and the testimony showed that the cause of the beating was her refusal to give him money. * * * Then the most pernicious power in American politics made itself felt. Influence was brought to bear. The city representatives were complaisant. The court sentenced the young ruffian to pay a fine of $25 and serve six months in the county jail. * * * The fine was paid. The sentence was suspended. * * * And the man now goes scot free. * * * If that man had been without powerful political friends he would have been punished differently." Evidently all is not well even with the recall of Wellar.

See the following taken from a large daily headed:

"British Suffragette Not Adverse to Murder

"Miss Joan Wickham arrived at New York today from Liverpool to prepare the way for Mrs. Emmeline Pankhurst, the British militant suffragette leader. * * * Miss Wickham went to the Women Suffrage headquarters to meet Mrs. O. H. P. Belmont: 'We have never attacked human life,' said Miss Wickham, 'but if worst comes to worst, there is a strong likelihood that we will do so.'" Our Lord says: "They that take the sword shall perish by the sword."

Another person of eminence advocates a fine upon those who are entitled by the law to vote and will not. We ought to obey God rather than man (Peter). A writer says surely the hand of God is in this woman movement. Has Jehovah ever revealed himself to Gentiles as a savior of mankind? Salvation is of the Jews (Jesus).

And this most surprising statement from another: "I cannot see what right men and women have to life in our land who are empowered with the ballot and who neglect their civic duties." I wonder if the writer realizes how sweeping is this assertion. It would banish many who are "Israelites indeed;" it would take from us many whom God has placed over us as pastors, and whom he commands us to esteem very highly in love. Truly a tree is known by its fruits.

How do the words of prophesy accord with facts given in this article? They are in unison. "This know also, that in the last days perilous times shall come" (2 Tim. 3:1). Read second, third, fourth and fifth verses. Not much "Moral uplifting" for the world is shown.

"Suppose ye that I am come to send peace on the earth? I tell you nay, but rather division" (Jesus in Luke 12:51). "But evil men shall wax worse and worse" (2 Tim. 3:13).

The winds of strife will bear away all evil government. Not the purity of the ballot. Then will good laws be enacted, but not by a government "by the people," nor "of the people," but a One Man Power—the multitudinous Christ. Amen. May the kingdom soon come. Brethren, let us wait for the Lord from heaven, who will show in his own time, who is the only Wise Potentate.

"THY KINGDOM COME"

Chas. A. Goss

The division of the Hebrew nation into two kingdoms, and their ultimate dispersion into remote parts of the earth, and their scattering among all nations, were matters of prophecy years before these events passed into history.

But the same hand that scattered them will gather them and unite them again as one people and one kingdom. The things pertaining to that kingdom were taught by Jesus to his disciples throughout the forty days of his post-resurrectional sojourn on earth; and when he was about to ascend to his Father, the last question they asked was: "Lord, wilt thou at this time, restore again the kingdom to Israel?" When the kingdom is restored to Israel (Acts 1:6, 7), the kingly ruling power and authority will rest upon the shoulders of Jesus the anointed, as we may learn from Isaiah 9: 6, 7; Luke 1:32, 33). He will share his honors and glory with David and his twelve apostles and with all his saints, which things we read in Ezek. 37:24; Matt. 19:28; Rev. 2:26, 27; 3:21.

The kingdom will grow in power and extend its dominion until it fills the whole earth. Isaiah, in the eleventh chapter, gives us a grand pen-picture of how God will bring it to pass; and the prophet Jeremiah in chapter 23 gives more particulars of

the same beautiful picture in verses 3 to 8 inclusive. God's faithful prophet Daniel says in chapter 2:44, that the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all other kingdoms and "shall stand forever." Can anyone who believes the Bible read these wonderful and glorious prophesies and not feel moved to pray, as Jesus taught his disciples to pray: "Thy kingdom come, they will be done on earth as it is heaven."

These prophecies are not old, dead material that have been long ago fulfilled in one way or another. They have not been fulfileld, and cannot be as long as Israel and Judah are divided and scattered. Jesus is the righteous branch and king spoken of in Jeremiah 23:5; and in the days of his kingdom the prophecy says: "Judah shall be saved and Israel shall dwell safely." Verse 7 adds: "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I have driven them; and they shall dwell in their own land." But Jesus does not yet sit on David's throne, and the apostles still sleep in their graves. The great life-giver must raise them to life, and awaken all his sleeping saints, to whom he has promised to share his rule and his glory.

The kind of rulers that God wants for his kingdom is shown in 2 Sam. 23:3: "The God of Israel said: The Rock of Israel spake to me. He that ruleth over men must be just, ruling in the fear of God." This high standard is not reached by mortal man when occupying a position of power. God once had a kingdom on earth which was called "the kingdom of the Lord over Israel" (1 Chron. 28:5; 29:23), but this kingdom was overthrown for disobedience of its kings and people.. When that judgment was pronounced upon both rulers and people, there was given a promise of a restoration in the person of a rightful heir of David's line (Ezek. 21:25-27). When Jesus was about to be born of Mary, the messenger of God, the angel Gabriel, announced his identity as the one who should restore the kingdom and fulfill the prophecy of Ezekiel, saying: "He shall be great, and shall be called the Son of the highest; and the Lord God shall give him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be not end" (Luke 1:32-33).

The result of the establishment of such a universal kingdom of righteousness has been forseen by God and foretold by his prophets from of old. The Psalmist refers to it saying: "All the ends of the world shall remember and turn to the Lord and all the kindreds of the nations shall worship before thee." "For the kingdom is the Lord's, and he is governor among the nations" (Psalm 22: 27-28). And the prophet-evangelist sounds out some more of the gospel of the kingdom in Isaiah 2 chapter, saying: "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem;" the result being an age of universal peace, when nation shall not lift up the sword against nation, neither shall they learn war any more.

And if the reader has not yet read enough in the passages referred to, and partly quoted, to join in the daily prayer of all saints, saying from the heart: "Thy kingdom come," let him open to the 72nd Psalm, read it all through and assuredly he will exclaim in the language there recorded: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory."

REASON

Fred. Bidstrup

Reason: the faculty of judging, or its due exercise to argue rationally. Webster.

"Come, now, let us reason together, saith the Lord" (Isa. 1:18). And Paul writes in Rom. 12:1: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." So in serving God we are not only allowed but admonished to use our reason, or to argue rationally, as Webster has it. Some say that faith is, to believe blindly. In some instances it is. The Roman Catholic church is a good example, though the clergy do not believe in most instances what they teach.

Results: Ignorance, superstition and spiritual darkness. This is contrary to Bible faith. God wants us to come into his wonderful light and grow in knowledge and grace—quite different! There is nothing in the Christian religion, which is unreasonable. Said Jesus to Peter when they passed the withered fig tree: "Have faith in God," and what faith stands for is clearly defined in Heb. 11:3, viz: Through faith we understand that the worlds were framed by the word of God, so that things, which are seen, were not made of things which do appear." This may be called blind faith but when we consider God's handy-work every spring and see how life is revived into the dead nature, is it more to believe that he is the Creator of same? This is reason, which we are admonished to use, still some prefer to believe in the unreasonable and the unaccountable.

In Gen. 3:15 God, speaking to the serpent said: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Now, notice it reads "his" heel, referring to Jesus, and is just termed "the seed of the woman." More correctly it should read "the offspring" of the woman, the first not being in existence. But this is of minor importance here; that which is to be shown is that which he termed "the seed of the woman," must come after, not before the woman. The following foolish question has been raised: "Which was first, the egg or the hen?" Without taking into account the record in the Bible, which reads: "God created every winged fowl" (Gen. 1:21), reason would tell us that the egg is of the hen; without her the egg would only remain an egg Now, in the same light of reason and common sense, let us raise this question: Which was first, the woman or (to use Bible language) "her seed?" We all believe that Mary, the mother of Jesus, descended from David, because the Bible states: "Of this man's seed hath God, according to his promise, raised

unto Israel a Savior Jesus" (Acts 13:23). And David, too, must have lived previous to his seed or offspring without a shadow of a doubt; so we have two here mentioned, David and Mary, of whom came Jesus, regardless of his paternity. May it be mentioned here that the writer believes the Word, which states that Joseph, the husband of Mary, was "supposed" only to be the father of Jesus by those who did not know or believe, that it was through the direct "power of the Highest" that Mary conceived, and thus became the mother of God's Son? In Matt. 22:42-46 is a question recorded which Jesus directed to the Pharisees and which by some may seem to cloud the foregoing argument; it reads: "What think ye of Christ? Whose son is he? They say unto him, The son of David. He said unto them, How then doth David in spirit call him Lord, saying: The Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool? If David then called him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

Why did they not answer? Because they were caught in the pit which themselves into a trap. They admitted that Jesus was the son of David; they knew his genealogy; but as they were among those who "supposed" Jesus to be the son of Joseph, we may see they even knew better, but would not allow or admit the divine sonship of God as David did, when he "in the spirit" called him "Lord." They were left without an answer. They, like many of our days, laid more stress on their own conclusions and supposition than plain, reasonable statements in God's word. Now then, brethren, if the Bible does not mean what it states we can all agree by shaking hands and admit here by that we do not know anything at all, but if it does mean clear and definite the writer can not see how the "son of David" could precede his father more than any other son, or the "seed of the woman"—the child—could precede its mother.

Just one more thought: God gave his Son for the salvation of the race. In Rom. 5:6 it is written: "In due time Christ died for the ungodly." This took place, as we all know, about two thousand years ago. Still, in Rev. 13:8 we read that "the Lamb" was "slain from the foundation of the world." Of course would try to prove this to be a literal fact, but only so in God's plan "from the foundation of the world;" so in the same manner could Isaiah exclaim seven hundred years before Christ: "For unto us a child is born, unto us a son is given." God's foreknowledge brings harmony in all things. He never fails in his plans or purposes, so surely as he planned to create man he knew would be a failure without a Savior to atone for sin. He saw only his own beloved Son as the one who could accomplish this, the greatest of all accomplishments. He saw David and Mary as some of the agents through whom this plan could be a reality, but all in the future, but as plain as if was of already. In the same sense we all pre-existed. Before Rom. 8:29, 30: "For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, then he also justified, and whom he justified, them he also glorified." Called and justified, praise God, for as many of us as who know, it has taken place with them; but Paul goes further. He says, "them he also glorified"—not yet! Still it is put down as in the past. Surely the writer, barely able to be above bed, sick and crippled, does not realize any of said glory, but he rejoices in the hope that he also, through grace, shall be a partaker in same, in a near future, this being still an unfulfilled part of God's plan. But in regard to God's part of its fulfillment, it is as sure as if it was fulfilled. It is in the same manner that Christ is spoken of from eternity, but in no other way. It is in God's plan only. Did Jesus pre-exist before his death in Bethlehem? As far as the writer can see, who sends his brotherly love to all, he did not.

ENVY
Gen. 37:3-11, 19, 20

1. We are told to "rejoice with them that rejoice." Envy is the exact opposite of this. The envious man is cast down when others succeed, and bitter resentment makes him sneer at the happiness of his neighbors. The root of envy is selfishness, which hankers after the enjoyments of good fortunes or reputation of others. Its fruit is malice, in which disappointment at lacking what another possesses expresses itself in a desire to injure that more fortunate person. Envy most generally shows itself in slander, innuendo and cynicism. It underlies much of that nasty gossip which so widely poisons social life. The envious person cannot bear to see others happy and successful without throwing out malevolent hints and suspicions. So it is that slanders inevitably surround prominent people. To believe rumor is to suppose every public man a drunkard, unhappy in his home, his speeches made for him by underlings. So, too, no man can be rich without being dubbed dishonest, no writer successful but that critics sneer at the public taste, no girl yet engaged but some of her "friends" asperse her motives.

2. The inevitable result of envy is therefore, the unhappiness of the envious person. That envy causes unhappiness to others is true enough, but the bitterest misery is that which the envious person himself feels. Envy cast Joseph into the pit and sold him into slavery, but it brought upon him no such inward suffering as was the lot of his brothers. For their plot to get rid of Joseph destroyed their own peace of mind, set them at loggerheads amongst themselves, made the father they loved miserable, cast a gloom over their whole home, and eventually resulted in their utter humiliation before Joseph himself. And although Joseph himself suffered much, first as a slave and then in prison, in the long run the envy of his brothers so overreached itself as to make him the mightiest man in all Egypt. Envy and jealousy are near akin—indeed, it is difficult closely to distinguish them, and it may be said that every envious man is jealous, too. To the bitterness of envy there is often added the pains of jealousy, that "green-eyed monster which doth mock the meat it feeds on."

3. Those gusts of envy which pass over a man's soul and destroy his happiness are due to an inward habit of mind, and those who would keep free from envy must find the means by which its roots may be extracted. We have seen that the root of envy is selfishness, and if envy is to be abolished, selfishness must be overcome. But how? By deliberately and constantly doing exactly the opposite of what envy desires. Envy must be resolutely faced, opposed, smitten. He is like a bully who can only be put down by brute force, but who can be so put down by the courageous. It is not merely by regretting, and hating, and arguing against, and mentally repudiating envy that we may be freed from it; but rather by practicing its contradictory, which is self-denial. If someone is trying to push to the seat you want to occupy in the car, step aside and let him take it. If a flatterer tell you of the failings or follies of a friend, defend that friend, and praise him even to your own disadvantage. Be jealous on behalf of others, so that you cannot envy their good fortune, and when tempted to a malicious word twist it into commendation; when greedy of another's possessions, make him a gift; when hate shows its grin in your heart summon the love of God to your aid.

4. Envy is the denial of God, for God is three things with which envy is utterly incompatible. God is first of all love; and envy is malevolence. God is consequently giving; he gives his works in nature, his image in our fellow men, and himself in Jesus Christ; but envy is eager to take, and giving means the death of envy. God is finally forgiving. When his love has been neglected and his gifts spurned he is nevertheless eager to welcome back to his home the poor soul that has ruined himself by his sin; but envy cannot forgive, for its last impotent and miserable satisfaction is to cherish rancour and spite and the memory of injuries. So the envious man is the real atheist. It is not with the intellect but in the heart that a man finally rejects God (Ps. 14:1). So for the Christian the real remedy against envy is God. God will help us to put into practice that self-denial which will slay envy. With God as companion we cannot envy, but must love. The life of prayer then gives the soul an atmosphere in which envy cannot thrive. Prayer is the oxygen of the spirit. Without it life languishes, whereas every breath of it we take fills us with energy, drives out disease, and brings joy. So to kill envy we need to practice self denial and live the life of prayer.

NEWTON H. MARSHALL.

IN JESUS' NAME

This is the name inherited by the Son of God, and the name above every name. This is the name by which the apostles were instructed to do all their work. We read in Acts 3:6 that when Peter and John went to the temple and saw the lame man that lay at the beautiful gate desiring alms, Peter said to him: "In the name of Jesus of Nazareth, rise up and walk."

When the Jewish Council called upon Peter and John to explain how the lame man was healed, Peter said to them: "Be it known unto you all that in the name of the Lord Jesus doth this man stand before you whole; neither is their salvation in any other; for their is no other name under heaven given among men whereby we can be saved" (Acts 4:12).

Think of it! The inspired Peter, speaking as he was moved by the Holy Spirit, the power given to remind him of all that the great teacher had said to him and guide him into all truth, says there is no other name given among men but the name of the Lord Jesus, whereby they may be saved.

The next instance recorded is when Philip preached to and baptized the Samaritans. The record says they were baptized in the name of the Lord Jesus (Acts 8:16); and again, when Peter, by special command went and told Cornelius words whereby he might be saved, about eight years after his first sermon at Jerusalem, he still continues in the same mind, guided by the same spirit; and after they had heard his sermon and believed he commanded them to be baptized.

It is before Paul and Silas that the conscience awakened jailor trembles. To them he appeals for information touching the question of his salvation. The first words in answer to his question are: "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." Listen to the words of Peter on the day of Pentecost. "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins" (Acts 2:38). At the house of the believing Centurian Peter commands that believers are to be baptized in the name of the Lord Jesus.

Turning to Acts 19 we find the Ephesians, who had been instructed by Paul, were baptized in the name of the Lord Jesus; and in like manner Paul himself had been baptized calling on the name of the Lord (Acts 22:16). When we study the life of Paul, after he was converted, with what zeal he guarded that sacred name! Listen to his words in Acts 20:24: "But none of these things move me, neither count I my life dear unto myself so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus," "I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus Christ."

We will examine a little more closely the Son's name as given him by the Father. "Thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. 1:21). We do not wonder that the apostle solemnly declared that among all under heaven there is no other name given whereby men can be saved. Jesus directed his disciples to ask the Father for needed blessings in his name. It is through his name that eternal life is to be obtained. Not only did he have a name above all others; he also as man spoke in words of power to the sick, the palsied, the blind, the deaf, the dumb, the dying and the dead. When he said: "Lazarus, come forth, and he that was dead came forth. Jesus said unto them, Loose him and let him go" (John 11:44).

How can we read about these wonderful works of Jesus and not feel like David: "O Lord, our Lord, how excellent is thy name in all the earth." While we are waiting in this vale of tears, let these words comfort us. "His name shall endure forever; his name shall continue as long the sun." May he soon come that all nations may bless his holy name.

EMILY GROVES.

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EDITORIAL

Called to a reign of benevolence it is but proper and right that we are called upon to cultivate that character in advance.

It is complimentary to the truth that it is "everywhere spoken against." It is public and universal testimony that it is something altogether distinct from popular theology.

"We, then, as workers together with him." Yes. God works with us, but not instead of us. The principle of co-operation is practical between divinity and humanity. It is both beautiful and wise.

During the week we have enjoyed another visit from Brother Jas. T. Auld. Sister Auld was with him this time, which added much to the pleasure of his visit. It is always cheering to meet other pilgrims who are marching to the kingdom of God.

Much as the need is, and the wants of writers require, and our desire prompts us to do, we simply cannot find time for private correspondence. Will readers please note this, and forgive our inability to respond to correspondence which really needs personal replies?

A note from Sister Whitehead reports that Brother W. H. Wilson is in the hospital in a very critical condition, having undergone an operation for appendicitis and peritonitis. Many brethren will be saddened by this intelligence. Sister Whitehead will, no doubt, keep us posted as to how he progresses.

Again we are gratified to report the baptism of two more to the gospel, Mr. Horace Harrison and Miss Nellie M. Alldridge, both formerly of the Church of England. The truth was more than a match for Episcopalianism. Sister Alldridge is a daughter of Brother Alldridge; her obedience is to him a cause of unbounded joy; and Brother Harrison is a young man of most worthly character, who has obeyed the truth alone so far as his family is concerned. The Lord bless him in making known to his relations "the wonderful words of this life." Let this dear brother and sister take 1 Sam. 2:30 as a motto for life, and they will be honored of God: "Them that honor me I will honor, and they that despise me shall be lightly esteemed."

IN CREEDLAND

NO. 2.

The Compbellites Have a Written Creed

The disciples of Mr. Campbell have probably convinced themselves and tried to convince the world that they have no creed except the Bible. They have deceived themselves on this subject, as we are prepared to show. They have a written creed as grossly human and unscriptural as the creeds of the sects so bitterly anathematized by them. When Mr. Campbell's little Brush Run society sought admission into the Red Stone association, they sent "a written declaration of their belief," drawn up by Mr. Campbell, as a proof of their orthodoxy; and they were received into the association on that written creed. And if it was lawful for Mr. Campbell to bear a written creed from Brush Run society to the Red Stone association, why do Campbellites make such an outcry against others for the same thing allowed by themselves. It may not be amiss in this place to repeat that Mr. Campbell was never a Baptist in sentiment. And as he confessed that he attached the name Baptist to his first periodical, from "expediency," as a "passport to favor," it can also be proved that he sought admission among Baptists for the same unholy purpose. This is confessed by Prof. R. Richardson, of Virginia, in an article which he prepared for the work entitled Religious Denominations in the United States and Great Britain. In this article he said: "For, although disinclined to a combination with any religious party, known as such, they deemed the principles of the Baptists favorable to reformation and religious freedom, and believed that as they had it in their power to preserve their own independence as a Church, and the integrity of the principles of their first organization, a connection with the Baptists would afford them a more extended field of usefulness. Accordingly, in the fall of 1813, they were received into Red Stone Baptist Association," etc. (Religious Denom., p. 226). This shows that the originators of Campbellism only sought admission among Baptists, not because they approved the Baptist doctrine, but because they thought that "a connection with the Baptists would afford them a more extended field of usefulness." The same is taught by Mr. Fanning, a prominent Compbellite, in his Gospel Advocate, of 1866, in his sketch of Mr. Campbell's biography. He remarked: "As intimated, he (Mr. Campbell) fraternized with the Baptists for quite a number of years, but while he was among them, it could scarcely be said that he was of them" (Gospel Advocate, page 353).

It seems that Mr. Campbell never hesitated to write a creed or declaration of belief, whenever it suited his policy, as a passport to favor. He wrote a creed of the belief of the "Disciples" in an article which he prepared for insertion in the "Encyclopedia of Religious Knowledge" (Rel. Ency., page 462). He did this to show forth to the world what was the faith and practice of his "disciples." He not only wrote this summary of the history and doctrine of his reformation, but he refers those desiring a more particular acquaintance with the views of the reformation to the Christian Baptist and Millennial Harbinger. He does not refer them to the Bible, but to his own writings. Again he says "the Christian Baptist and Millennial Harbinger, being the first publication of these sentiments, contains history of this reformation, as well as a full development of all things from the beginning" (Rel. Ency., page 464). Mark it well; in this creed of Mr. Campbell we are not directed to the Bible for an acquaintance with the rise and doctrine of the current reformation, but to the publications of the reformer himself. He would have us to understand that his own were the first publication of these sentiments, as well as a history of all things from the beginning. But if Mr. Campbell published the sentiments of the reformation first, then it is certain that they were not published in the Bible.

But Mr. Campbell has, in addition to this former creed, written, for general use, a creed which he calls, by way of distinction, the "Christian System." And all Campbellites are as nearly agreed on the plan of union therein contained as the most devout admirers of the sects for their disciplines and confessions of faith. The Christian System is the arrangement into order or system those rough materials gathered by Mr. Campbell from the ruins of his Pedobaptist temple, and which had been promiscuously scattered through the various publications of the Reformer. But they are here polished and placed in the building according to the modern style of ecclesiastical architecture. So, this Christian System is a written creed; it is a human creed; it is an unscriptural creed; and the Campbellites agree as perfectly on the terms of union therein contained as any of the other sects on their creeds.

MELCHISEDEC

Who was the Melchisedec priest in the days of Aaron is a question that often is asked, but which has never been answered in harmony with the attributes of Melchisedec, or the facts pertaining to that priesthood. He is constituted a priest by the oath of Diety; he is without father or mother (no predecessor), the priesthood having an endless life, abideth a priest forever, hence can have no successor. These facts show conclusively that if a priest of that order actually existed in Aaron's time the same identical individual is Melchisidec priest today! All that is said concerning this order of priesthood sustains the idea of its absolutely endless character; once instituted it is as permanent and immutable as the oath of its infinite and infallible author. This brings us to the consideration of the question, did such a priest actually exist in Aaron's day? Since an affirmative answer would invalidate the right of the Lord Jesus to that exalted position, and flatly contradict the abundant testimony proving his right to that honor, we unhesitatingly respond the negative of that question. We are abundantly sustained in that decision by Paul's able argument in Hebrews on that subject.

BROTHER LOGAN, Deceased.

EVANGELICTIC REPORT FOR SEPTEMBER

Sermons

At Conference, 7; Kennard, September 14, 2; Kennard, September 21, 2. Total, 11.

Due, $70.00.

Baptisms

Number of baptisms, 6.

I have been taking a partial vacation during September preparatory to the fall and winter campaign. Several points are now waiting and the work will have to be pushed with considerable vigor to keep up with all calls.

ALMUS ADAMS, Evangelist.

A THOUSAND GENERATION'S

A correspondent asks the following question: "I should like your views on a portion of the Second Commandment: 'visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me'—whether this was superseded in any way by New Testament teaching."

"Rev." D. Smith replies through an English exchange; it is so good that we gladly give it to our readers verbatim:

"This is a stern truth, and it stands immutable. It is a natural law, and no natural law can ever be superseded. indeed, so far from its being repealed, or even softened, it has been reaffirmed with terrible emphasis by the teaching of modern science. It is simply the law of heredity, and you know how potent and far-reaching it is. 'Especially,' says Edward Clodd, 'is science a preacher of righteousness in making clear the indissoluble unity between all life—past, present and to come. We are only on the threshold of knowledge as to the vast significance of the doctrine of heredity, but we know enough to deepen our sense of debt to the past and of duty to the future. We are what our fathers made us, plus the action of circumstances on ourselves; and in like manner our children inherit the good and evil, both of body and mind, that is in us.' Nevertheless, the law does not stand alone. If it did, there would be no hope of future betterment. But there is a companion law, and in it lies the possibility of the uplifting of the race. Moses stated the one law, and the other was stated by the prophet Ezekiel (18: 20, 21): 'The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.'

"The first is the law of heredity and the second may be termed the law of individualism. The statements seem contradictory, yet they are both true. They expose two antagonistic principles

ever operative in human experience, and the law-giver and the prophet were justified in asserting only one. Each proclaimed the truth which his generation needed. In the days of Moses, Israel had just been emancipated and made a nation. She was beginning her career, and it was right that she should be warned of her responsibility. Therefore her law-giver appealed to the twin instincts of patriotism and parental affection, and set before his generation the debt which it owed to the generation to come. In the days of Ezekiel, on the other hand, the Israelites were captives in Babylon. They were suffering for the sins of their fathers, and they were disposed to despair. And therefore the prophet fitly reminded them that heredity was not the whole truth. It was possible for the stricken people, by hearty repentance and resolute endeavor, to cast off the burden of their fathers' sins and rise clear of it. This is the law of individualism, and it is the hope of humanity. The gracious fact is that the moment a man rallies his manhood, asserts his will, and sets himself, however feebly, to conquer his circumstances, the divine forces of redemption are enlisted on his behalf and co-operate with him. Observe how this is affirmed even by Moses. The passage which you quote continues (Exod. 20:6): 'And showing mercy unto thousands of them that love me and keep my commandments.' And indeed it is better than this; for the proper rendering is 'showing mercy unto a thousand generations of them that love me' (see R. V. marg., and cf. Deut. 7:9). The law of heredity has two sides. There is the entail of sin, and there is also the entail of righteousness; and the blessed truth is that the latter outlasts and outreaches the former. The judgment of God extends to the third or, at the farthest, to the fourth generation, and his mercy to the thousandth generation. This is more than a theological fiction; it is a fact of experience. Goodness is always stronger and more enduring than evil; and of this history abounds in illustrations. It is astonishing how short-lived are the consequences of a nation's follies, if only the nation repents in time. A few generations sufficed to recover England from the corruption of the later Stewart regime, and to heal the seemingly fatal wounds which her revolution inflicted upon France; but there is no heroic achievement in the annals of humanity which does not continue to this hour, an abiding possession, inspiring nobility and putting folly to shame. This is the other side of the law of heredity. The righteousness of the fathers no less than their iniquity is visited on the children, and righteousness is stronger than iniquity."

COMMUNICATIONS

Dear Brethren of The Restitution:

I will make a report of my work for the past two months. I held three meetings and one debate. First, a meeting at Staney, Dinton County, Texas, and a meeting at Almer, Oklahoma, and a meeting at Ardmore, Oklahoma. Baptised in all seven, with very good interest at all places.

At Ardmore I was challenged for a debate on the immortality question by the pastor of the Campbellite church of Ardmore, Oklahoma, and I accepted his challenge. We crossed swords at once in their church house on Broadway Street. He was a very nice fellow, but a very easy prey, as he affirmed that the spirit of all men is immortal. You can see what an easy time I had, and he could see that himself. The debate closed on Tuesday evening, September 9, and I came home Wednesday.

Brother A. S. Bradley will be here next Tuesday to hold a meeting, and as I have never met Brother Bradley I will be very proud to meet him. Love and best wishes for The Restitution and the Gospel trumpet, and all the readers. As Paul says to Timothy: "Let us fight the good fight of faith, and lay hold on eternal life." I will write something for publication soon. Your brother in the one truth, W. J. PECK.

BEREAN DEPARTMENT

In the sixth chapter of 1 Timothy, beginning at the sixth verse, we read as follows: "But godliness with contentment is great gain. For we brought nothing into this world and it is certain we can take nothing out; and having food and raiment, let us therewith be content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

There is a lesson on contentment taught here that it would be well for us to follow. "Having food and raiment let us therewith be content." When we pause for a moment to think that we are looking for the coming of our Lord and Master at any time, why should we trouble ourselves to lay up money for the short time that may elapse before he comes? If we have enough to be comfortable and help others who perhaps have a worse struggle for life than ourselves, let us be content, for it says in the seventh verse: "We brought nothing into the world, and it is certain we can carry nothing out."

There is a disposition with many to strive after wealth, but we are here told that the love of money is the root of all evil." Not money itself, but the love of gain. When it once takes hold of a person it gets to be the paramount idea, and all other things become a secondary consideration. The habit grows upon one and they forget God and his teachings, and seek only their own pleasures. How much good could be done by those who have wealth if they were so disposed. We would not see the suffering among the poor that there is if all that could help generously would do so.

In Psa. 49:16 to end we are told what will become of the rich: "Be not thou afraid when one is made rich, when the glory of his house is increased. For when he dieth, he shall carry nothing away; his glory shall not descend after him, though while he lived he blessed his soul; and men will praise thee when thou doest well to thyself. He shall go to the generation of his fathers; they shall never see light. Man that is in honor and

understandeth not, is like the beasts that perish." There seems to be a class spoken of here that will never be raised from the dead at all.

In Matt. 19:23, 24 we have these words: "Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

I think Matt. 13:22 explains this: "He that received seed among thorns is he that heareth the word, and the cares of the world, and the deceitfulness of riches, choke the word and he becometh unfruitful." This shows that too much wealth brings cares with it, leaving no time for God's work.

There is another passage in Mark 10:23-24: "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God. And the disciples were astounded at his words. But Jesus answereth again and saith unto them, Children, how hard it is for them that trust in riches to enter into the kingdom of God;" and then repeats the same statement about it being easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.

Prov. 22:16: "He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want." In Heb. 13:5 we read: "Let your conversations be without coveteousness, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee." Matt. 6:25 to end: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold, the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lillies of the field, how they grow. They toil not, neither do they spin; and yet I say unto you, that Solomon in all his glory was not arranged like one of these. Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or where withall shall we be clothed? (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought of the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Many years ago I used to plan what I would do for months ahead, but I have learned by experience to live from day to day, for we do not know what a day may bring forth. Paul says in Phil. 4:11, 12, 13: "Not that I speak in respect of want, for I have learned in whatsoever state I am therewith to be content. I know both how to be abased and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

So it behooves us to cultivate a spirit of contentment; and although we may not have much of this world's goods, we should be content with our lot in life, and try and lend a helping hand to those less fortunate than ourselves. There are many among us who make this their life work; and they will have their reward. This life is only a fleeting shadow; we are here today and gone tomorrow; so we should put all our energies forth to lift up someone to a better view of the things which are to come. Show by our manner of life that we are content with what we have and that we are looking forward to something better, and a life that will be eternal. For when he who is our Lord shall come, if we are worthy, we shall enter into that rest that he has prepared for those that love him and have been faithful to the end. If we "seek first the kingdom of God and his righteousness," all things will be added to us, and we will have a peace and content which nothing can take away. May this be the lot of each one of us.

Your sister in Christ,

MRS. G. BARNEBEE.

OBITUARY

Mary C. Bouk

Beloved wife of Albert Railton died at her home in Fonthill, Ontario, Sunday, September 21, 1913, in her fifty-sixth year. Besides her bereaved husband; her daughter, Mattie; her son, John; her aged father, Peter H. Bouk; her brothers and sisters, Mrs. Wm. Platts, Sr., John Bouk, the widow of her late brother Simon Bouk, Mrs. David Ball, Mrs. Wm. Read, Miss Julia Bouk, Mrs. Edward Clark, Jesse Bouk, of Niagara Falls, N. Y., and Mrs. Eugene Lent; together with their families, she leaves to morn her death many uncles, aunts and cousins, her husband's many relatives, and a large host of neighbors and friends.

She was born December 10, 1857; baptized by R. V. Lyon at about the age of fourteen; married to J. Albert Railton November 9, 1886.

Sister Railton was one of whom faith and hope were living things. They were real; were all but tangible. Her faith in God's purpose to restore the earth and fill it full of his glory; to send his Son the "second time without sin unto salvation," and place him upon the throne of his glory to rule in peace and justice from seat to sea, and from the river to the ends of the earth;" to raise the dead, small and great, through his Son, bestowing the unspeakable gift of immortality upon the faithful, making them "of all things" the "joint heirs with Christ;" her faith in God's purpose to accomplish these and other gracious promises was as that of the patriarchs. Accordingly, her life was a life of works. Realizing that her knowledge of God and his promises, her opportunity for obedience, and her encouragement to "press toward the mark for the prize of the high calling of God in Christ Jesus," were largely brought about through the activities and sacrifices of others in her behalf, She in turn devoted much energy and service that others also might possess themselves, through

faith in Christ, of those "exceeding great and precious promises" of God. And through faith and works came growth and ever increasing hope that she in due time would become one of those who shall make up the bride of our Lord and Master.

An indication of the esteem in which she was held by many friends was manifest by the large number of choice floral offerings presented, and by the large concourse of people which gathered (many of whom could not gain entrance to the church) to pay a tribute of respect and to hear of her expectation and hope through Jesus Christ.

After the funeral services, in which Dr. Wallace Mason, of St. Catharines, Ont., and Elder Jos. W. Oakley, of Buffalo, N. Y., participated, she was laid to rest in the Fonthill cemetery, less than three miles from her place of birth, to await the coming of him who is the resurrection and the life.

To this same mighty Savior we commend her loved ones all.

F. L. AUSTIN.

PRAYER IN DANGER

Jonah 2

1. It is well often to remind oneself that prayer is of the very essence of religion—not merely as a matter of theory, but practically. The desire for, and practice of prayer is a trustworthy index to the health of the soul. The man who finds the thought of prayer irksome, who habitually feels relieved when a good excuse offers to neglect prayer, for whom the events of the day pass without any sense of God's nearness and companionship, should beware; his soul is sick. Such a man's moral sense is likely also to flag, and his outward profession of religion may speedily become the merest hypocrisy.

As prayer is of the essence of religion, so it is its origin. Religion is intercourse with God. It began probably soon dawning in their need to the unknown power whom they dimly felt about them. It began probably with appeals to many gods, to demons even, to all the unseen powers with which primitive imagination peopled the outer world and especially the dark. And these appeals were the beginnings of prayer. They were also in general due rather to longing or to fear. When men dreaded evil storm, an enemy, disease or other danger they cried out to any god they knew to help them; they felt their weakness; they dreaded the [illegible] against them, and they [illegible].

[illegible] mistake to despise the primi[illegible] what the ancients did or be[illegible]. We are blood of their blood, and [illegible] as they knew them remain to [illegible]. We differ from them chiefly in superficial and unimportant details. We wear more clothes, travel more swiftly, cook our food more carefully, and spend more time over books but life and death, hope and fear, love and hate, God and sin, the great realities of destiny, are the same today as then. With all our many inventions we have not done away with the dangers of life. The vast, mighty universe is often grim and threatening. We cannot escape its blows. And it is the right and wise thing in all danger to turn to God in prayer for help.

2. What are our chief dangers? There is disease—uncanny and weird. It is true much has been done to mitigate its penalties. But it is still a mighty and inscrutable evil. Science helps us to understand something of its ways, but has not abolished the thing itself it has banished hobgoblins only to introduce us to bacteria. To know that I am beset with a myriad cruel and mean little bacilli is not more comforting than to believe myself tormented by an evil spirit! Then there is death—certain, inexorable, terrifying. Many people say they have no fear of death nowadays. That is probably because they lack imagination, or never give real thought to death. For any man who has learned to love another cannot face death without dread, if not terror, apart from God. Sin, too, is a danger. To waste life, to injure others, to outrage God's holiness and purity, to mar and deform one's own soul. This is awful. No one need be ashamed of fearing these dangers. Fear has a proper function in life, like the red lamp on the railway or the tolling bell on the buoy at sea. He who has no natural fear of these things, and especially of sin, is in the greater danger.

3. Prayer is the right way to meet all these dangers. It gives courage and fortitude in face of disease. The face of death, too, is changed for those who have learned the secret of prayer. But the keenest danger is sin, and it is in face of temptation that man needs God most. One of the greater things that the Lord Christ has done for us is the exhibition of sin as the most awful thing of all. According to Jesus, to be maimed or blind was not so much to be dreaded as sin; indeed, it were better for a man to die than to tempt little children into sin. This was not merely what he taught; it was also what he lived. Rather than sin, Jesus was ready to starve (Matt. 4:2-11. Rather than sin, he was ready to give up all prospects of wealth and political power (Matt. 4:8-10). Rather than sin, he even gave up the possibility of being recognized as Messiah by appearing from the clouds "the Sign from heaven" which he was repeatedly asked to give (Matt. 12:38; 16:1). So he persisted in doing his Father's will, and rather than disobey he faced the torture of the mockery and scourging and at last of Calvary. And he had power thus to suffer all things rather than sin. His Father saved him from the greatest danger of all. And the way is the way of prayer. God will not always save us from other dangers. Disease and death come to us. But he will always save us from the danger of sin. The soul that sincerely stretches toward God in temptation is never left unaided.

NEWTON H. MARSHALL.

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The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37), the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "The things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HIGGINS, Editor.

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TRUSTING THEE

MISS GEORGIA GAZELEY

Why should I hold my case so dear?
The work of training must be done;
I must be taught what I would know,
I must be led where I would go.
And all the rest ordained for me,
Till that which is not seen, I see,
Is to be found in trusting thee.

PRAYER

O Lord, may we be rigid judges of ourselves, however charitable of others. May we seek more and more to adorn the teaching ever by our poor lives and humble efforts. And do thou bless us with that inward consciousness of being knit to thee that shall make all things new and all things of God. And may we have increasingly working in us the power of that ministry of reconciliation which shall make us more and more conscious of they friendship. Through Jesus Christ our Lord. Amen.

RESURRECTION AND JUDGMENT

No. 1

J. J. Heckman

There seems to be more confusion among religionists, and even among our own people, on these subjects than any others in the word of God. Some good people think that all men will be brought before Jesus at his appearing, and each one will have to go through a process of questioning, and then have his case decided by Jesus, the great judge. Such passages as Matt. 25:32 and 12:36 are quoted to prove this claim: "And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats;" "But I say unto you that every idle word that man shall speak, they shall give account thereof in the day of judgment." Now, have they not a pretty good case made out, putting the two texts together? One says "all nations," the other "man," which might include all men as well as only a few. But let us stop here and consider some obstacles which fall in our way.

We find that there are now 1421 millions of inhabitants on our globe. Allow ten minutes for each to give an account—and what man could give an account of every "idle word" he has uttered in ten minutes? That would give 51,560 per year. Dividing this, we would have 27,618 years, or nearly thirty milleniums used in judging those who now live; and if we were to put in all who have ever lived we would have several times the age of the human family used up in the day of judgment. We could almost call it "eternal judgment," and not put much limit on the word "eternal," either.

(2) Those who are approved at the judgment are to "reign with Jesus a thousand years" (Rev. 20:1). But if it takes longer than a thousand years to find them out they who are not found out will miss the thousand-year reign, because it is to commence with the living again of dead ones, and not two or three thousand years after.

(3) We find many other scriptures opposed to this conclusion, such as: "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31, 31). From this passage we must conclude that judgment has taken place before the elect had been gathered together, or the angels would not have known the elect from the non-elect.

"Then shall two be in the field; the one shall be taken, and the other left. Two be grinding at the mill; the one shall be taken, and the other left" (Matt. 24:40, 41). This again shows that judgment had taken place in these cases, because the angels knew who to take and who to leave, which would not be the case were all gathered into one great assemblage, as is taught by those who use only our first-quoted texts.

"The dead shall be raised incorruptible." While knowing the explanation some give of this passage, I am sure they are far-fetched, because it is "the dead" who are raised—not some who are alive by "mortal emergence," as they put it. If we say here that "raised" means being changed from mortal to immortality we say it is "the dead" who are changed; and then have a stronger case still against mortal emergence, as it is called. If, then, the dead are raised incorruptible they must have passed the decisive judgment before resurrection, or emergence, and hence would not be called to a great assize for judgment to find out their worthiness. That the word "raised" equals "making alive" we learn from Mark 12:26, 27: "And as touching the dead, that they rise," Have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living." That is, he is Abraham, Isaac and Jacob's God. They are now dead; he is not a

God of dead ones. Hence, Abraham, Isaac and Jacob will rise to life again. Hence when one rises from the dead he becomes a living person, and if he rises incorruptible he comes to life with endless living existence.

"Jesus answering said unto them, The children of this age marry and are given in marriage; but they which shall be accounted (adjudged) worthy to obtain that age, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are children of God, being the children of the resurrection." This passage shows that judgment precedes resurrection, and therefore teaches that all men will not be huddled up in a bunch before a great assize after they are raised.

"Thou shalt be recompensed at the resurrection of the just" (Luke 14:4). "The resurrection of the just" shows that God discriminates before resurrection who are just and unjust. Hence this text is against the great assize theory. Other passages could be quoted, but we think these are sufficient to show the interested reader that all texts are not in harmony with the theory we have been reviewing.

Another class of expositors come along and tell us that those passages refer to a certain responsible class of people who have been baptized into Jesus and have apostatized from the faith. These expositors usually also contend for mortal emergence, as they term it. They contend also that each one must appear personally before Christ and give account, as the universal resurrectionists have it, except these do not have such large crowds.

What they do with the texts we have just quoted I am unable to see, but I suppose they explain them away. They are apt at quoting Rom. 14:10 and 2 Cor. 5:10, which we quote here from the emphatic Diaglott: "But thou, why dost thou condemn thy brother? Or why dost thou despise thy brother? For we shall all be placed before the tribunal of Christ. Each one of us, therefore, shall give an account concerning himself to God. For we must all appear before the tribunal of the anointed, so that each may receive the things through the body, according to what he has practiced, whether good or bad." They also quote: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and his kingdom" (2 Tim. 4:1), and think their case is made out. We will notice the last text quoted first, and see if it teaches that the people are gathered in a crowd after the resurrection, or does it teach the judgment of dead ones? We might ask, does it teach the judgment of living ones? The answer comes from all sources, "Sure." How do we know? Because it says "the quick," which means living. Now does it not as plainly say "the dead?" Most certainly. Then let us let it stand just as it reads without alteration, amendation or prefixes, and all will be clear. I have as much authority to say "the living" mentioned here will be killed to be judged as anyone has to say "the dead" will be made alive to be judged. Both would be putting our ideas into the text, and both are mistakes. Let us read it as it is and believe what we read.

Now turn and read Acts 10:42 to corroborate this text. You will see that Jesus "was ordained by God to be judge of living and dead." If all are to be made alive and judged, how can he be judge of the dead? Would not all be living? If not, why not? Then let us conclude that Jesus judges both dead and living at his advent and kingdom, and the worthy ones of the dead arise incorruptible, and the living worth are changed in a moment, or twinkling of an eye, and meet Jesus the first time after the living are changed and the dead raised (1 Cor. 15:51, 52; 1 Thess. 4:15-17). Not much time for asking and answering of questions here.

But what about the account we are to render? Only two of the texts quoted mention the rendering of an account. One says we must give an account for every idle word which we have spoken. We have shown the impossibility of men doing that, allowing only ten minutes each for that purpose. Then again, men who repent and are baptized for the remission of sins have all past sins pardoned, "idle words" and all, and will not have to account for them. Again, we can speak and yet not utter words. For instance, Abel is dead, yet he speaketh. The souls under the altar cried unto God, yet they were slain, and will not live till the resurrection (Rev. 6:9-11; 20:1-5). The dead will so answer; their reward will be in accordance with their past lives, and not what they might say in a large assize including the whole world. The question with Jesus, the judge, will be, Were you "faithful unto death?" If so, you "will receive a crown of life." Their records will tell the tale. A verbal account from every person could not make it plainer. Jesus no doubt will gather the nations before his mental gaze as he descends, and will call the faithful through his angels, saying: "Come, ye blessed of my Father, inherit the kingdom," and they will enter life eternal by being raised incorruptible, to die no more.

PRAYER
No. 3
George B. Alldridge

"We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and of the love to all the saints" (Col. 1:3, 4).

In a previous paper we endeavored to point out from the scriptures the necessity of praying for the holy spirit and wisdom. In this article we wish to call our reader's attention to the scriptural injunction and precedent established by our dear Lord and his apostles to pray for one another.

No one whose heart and mind is in attune with God can read the 17th chapter of John without being impressed with the wonderful love, sympathy and care for the future manifested by our dear Redeemer for those he delighted to call his own. How intensely interested he was in everything prtaining to their winning a place in his glorious kingdom. Listen: "Neither pray I for these alone, but for those also which shall believe on me through their words, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou has sent me."

In these verses Christ interceded for all believers in every age, even until the time when "he shall appear the second time without sin unto salvation;" and in this view of them they are re-

plete with instruction and consolation to us. Doubtless our continued faith and confidence in him is in answer to his continual intercession in heaven for us, of which this prayer is a specimen and example. Notice, he prayed for those "whom the Father had given him," those "who should believe on him through their word;" that is to say, the word of his apostles. The gospel was especially committed to the apostles, and from them it has been transmitted through succeeding generations to us, and we in turn to posterity, until Jesus again takes up the power and rules as king over all the earth in person, upon the throne of his father David at Jerusalem.

The apostle Paul caught this spirit and begins his epistle to the Colossians by assuring them that he gave thanks to the God and Father of our Lord Jesus Christ for his grace bestowed on them, and prayed for the perfection of that good work in others. This he and Timothy had done ever since "they heard of their faith and love;" blessing God, who had called them from the delusive pursuit of earthly things to hope for happiness in himself; for "in his presence there is fulness of joy, and at his right hand pleasures for ever more."

In this same chapter Paul declares that he did not cease to pray for them, that they might be filled with the knowledge of his will, in all wisdom, and spiritual understanding, that they might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness. We often wonder why we seem to have such power in patience and long suffering with one another, and especially with those who seem to oppose us, as we try to persuade men to embrace and accept the glorious truths of the things concerning the kingdom of God and the name of Jesus Christ. Well, beloved, all our patience and long suffering with one another is the result of God's glorious power working in us, in answer to some dear saint's prayers, who observes our needs and alone with God, plead with him on our behalf.

This is something for us to remember, that God is answering prayer that another offers for us, and that the strength we receive is nothing less than the great strength of God. How often we see someone's face, as they in turn see our face, flush scarlet with sudden anger at some unkind, unjust or injurious word or deed, and then see that same hot flush pass off without any angry or retaliating word being spoken in return. In that we are told to see nothing less than the sudden, if unseen, working of God's glorious power, for, according to this scripture, God's most glorious power is best seen in our constant and instant self-suppression, and in our patience and long suffering, exercising self-control at all times toward one another.

If we rise and attain to this, to be patient and long suffering, with joyfulness, then in that case we are walking worthy of the Lord to all well pleasing, and are thus increasing in the true knowledge of God. And, beloved, we are to do this in the hardest of places—at home and in the factory, in the store and upon the street, not in the ends of the earth, but in the patience, and long suffering of our everyday life, among our own household, kindred and friends. May these wonderful passages of scripture impress themselves deeply into our hearts and minds, so that we may experiment upon its truth and its blessedness, even this day, is my prayer.

"We do not cease to pray for you, that ye might walk worthy of the Lord, being strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness. Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints in light, and who has delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." The apostle James exhorts us to confess our faults one to another and to pray one for another, that ye may be healed. "The effectual, fervent prayer of a righteous man availeth much."

This may mean either mutual acknowledgment of our faults, our shortcomings, in our mistakes of deportment in our conduct towards one another, or suggestions that may tend greatly to peace and brotherly love, if duly practiced, or a communication, reciprocally, of our conflicts and experiences and failures, with a candid confession of those things which may become a burden to our conscience. This, if prudently managed, will make way for us to counsel, encourage, and exhort one another, and will suggest the form or direction to our prayers for one another so as to promote inward peace. It seems to be the law of our being that when we are in trouble, or distress, or perplexed, to seek the advice and sympathy of one in whom we may confide. The priests of the Roman Catholic Church understand this fully and have established the "confessional," whereby they have obtained such a hold upon their followers. But the apostle James had no such thought as this in his mind when writing this epistle. Rather that any of the brethren may profitably confer together concerning their conflicts, sins and temptations, that they may encourage, warn, counsel, exhort and properly pray for each other, and they should never be backward to confess their offenses which they have committed against their brethren: or to forgive such as have been done against them. We ought greatly to desire, and highly to value, the prayers of our fellow-believers, and to abound in supplications for them, as "the effectual, fervent prayer of a righteous man availeth much."

We ought never to be discouraged from this duty by the consciousness of our weakness, unworthiness or sinful passions, as they who of old received such signal answers to their prayers were "men of like passions with us:" and we have as good reason to expect that God will answer our humble, believing requests for such things as he has promised, and as are really for his good and for his glory, as all the saints down through the ages who have wrestled with him and prevailed.

In the use of all proper means every one of us should pray and seek for the spiritual good of our families, our relatives and friends, but at all times more especially for those who are of like precious faith. If we could but value every opportunity that presents itself to pray for one another, realizing that perchance that even some may obtain a place in the kingdom as a result of our prayers, how much, beloved, we would prize prayer. Let

us then resolve to bear each other up before the throne of grace in prayer and supplication, remembering our beloved brother Paul, taking him as our example, who writing to the Ephesians, says: "Wherefore I also, after I heard of your faith in the Lord Jesus and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of the inheritance in the saints, which is his body, the fullness of him, that filleth all in all."

Let us remember also the same apostle's exhortations to his son Timothy: "I exhort, therefore, that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men, for kings and for all that are in authority, that we may lead a quiet, peaceable life in all godliness and honesty." Praying also for the return of our dear Redeemer and the establishment of his glorious kingdom, where, if we are faithful unto the end and are permitted to be counted among those who are more than conquerors, will, with "the ransomed shout to their glorious king, where no sorrows shade their souls as they sing; a sinless and joyous song they raise, and the voice of prayer is eternal praise."

DIALOGUE
No. 3

Mr. Oracle—I think you said you wanted me to hear a quotation from "Beacon's Light of History" when we were discussing the "immortal soul" question some time ago. Can you recall what you had in mind?

Mr. Christian—Yes; it was Dr. John Lord's lecture on Moses, and I would be pleased to read it to you now.

Mr. O.—Do. I have read many of Dr. Lord's lectures on both ancient and modern history, and his book, "The Old Roman World." He seems quite fair-minded in historical matters and impartial in his estimates of men.

Mr. Christian—Doubtless, then, you will be interested in his introductory remarks concerning Moses. He says: "Whether as 'a man of God,' a meditative sage, a sacred historian, inspired prophet, or as the heroic liberator and leader of a favored nation, or as a profound and original legislator, he alike stands out as a wonderful man, not to the Jews only, but to all enlightened nations and ages. **He was evidently raised up for a remarkable and exalted mission,"** etc.

Mr. O.—That is extravagant praise from a man like Dr. Lord, and I think it quite justified by the wonderful work he performed for the Israelites. I regard him as among the prophets, and the equal of any of them.

Mr. Christian—Your estimate of Moses, like that of Dr. Lord, does not overstate the truth concerning him. God highly honored him in various ways, and notably in selecting him for his spokesman and law-giver; and yet more particularly in making him a type of his own Son Jesus Christ, as we seen in Deuteronomy, 18th chapter.

Mr. O.—I will look that up in my Bible at home; but now what was the passage you had reference to before?

Mr. Christian—I am coming to that now; but I wish you to note the language carefully, and see whether you think that in it he is altogether consistent with the opinion that Moses was "a man of God," an inspired prophet, or that God raised him up "for a remarkable and exalted mission." He says: "In the ritualism which Moses established there was the absence of everything which would recall the superstitions and rites, **or even the doctrines,** of the Egyptians. In view of this we account partially for the almost studied reticence in respect to a future state, upon which hinged many of the peculiarities of Egyptian worship. It would have been **difficult,"** continues Dr. Lord, "for Moses to have recognized the future state, in the degrading ignorance and sensualism of the Jews, without associating with it the tutelary deities of the Egyptians and all the absurdities connected with the doctrine of Metempsychosis, which consigned the victims of future punishment to enter the forms of disgusting and hideous animals, thereby blending with the sublime doctrine of a future state the most degrading superstitions."

Mr. O.—I have heard that the Egyptians were the original teachers of the "immortal soul" doctrine, but I gave that fact no special significance, and never realized that they held that doctrine in connection with the ridiculous and absurd notion of Metempsychosis, or transmigration of souls.

Mr. Christian—You can readily see now why Moses **"avoided everything** which would recall even the doctrines of the Egyptians," the "soul" doctrine along with the rites and ceremonies of their worship.

Mr. O.—What reasoning does Dr. Lord apply to this silence of Moses on the doctrine we are studying?

Mr. Christian—He does not strike me as taking a very decided stand, and yet **appears to favor** the view which we call the scriptural view, as we read the apostolic teaching that "immortality" is conferred as "the gift of God" at the resurrection of the just. We base our contention upon such passages as Romans 2:6, 7; 2 Cor. 5:5; 1 John 5: 12; John 5:24-29, and many of like import.

Mr. O.—I will look these passages up before I come again, Mr. Christian. Did you finish the passage from your book?

Mr. Christian—No, not quite. Here is the latter part of it, and it needs close examination, too. Dr. Lord says: "Bishop Warburton seizes on **the silence** of Moses respecting a future state to prove, by a learned yet sophisticated argument, his divine legation, because he **ignored** what so essentially entered into the religion of Egypt."

Now we say, the argument of Bishop Warburton may have been both **"learned and sophistical,"** as Dr. Lord asserts, but the point which he misses is in the fact that "the future state" of man **after** death does not depend upon the assumed inherent immortality of the soul; and under such circumstances it was not only natural but **necessary** that he should **ignore** such a doctrine. Moses could not do otherwise than ignore a doctrine utterly at variance with the divine plan of salvation and a false conception of the nature of man.

Mr. O.—Does Dr. Lord think that Moses himself comprehended the truth, but had reasons for concealing it from the people?

Mr. Christian—Dr. Lord seems undecided whether Moses **purposely ignored** the doctrine for fear it **might be perverted,** or because he wished them to forget it because it was a part of the Egyptian economy, but he suggests a possible explanation of Moses' silence, that the doctrine "was so deeply engraved on the minds of the people that there was no need to recognize it while giving a system of ritualistic observances." At all events, the silence of Moses, the man of God, and great leader and law-giver, on the subject of immortality of the soul, should make it clear to any unbiased mind that it **is not a fundamental truth,** or a truth at all.

Mr. O.—You do not follow Dr. Lord's reasoning, then, or receive with favor his suggestions?

Mr. Christian—Without any particular claims to learning or superior intelligence, I am still able to point out the error in his suggestions, which I believe are not convincing even to himself, as I shall show. Now, every intelligent mind is aware that all rites and ceremonies of a religious nature embdoy in them the fundamental theories and basic truths of their creed. So with every society, order and fraternity. The ceremonies and ritual are designed to illustrate those truths or teachings upon which they have founded their organization. If, therefore, the ritual and ceremonial law of Moses utterly ignores the "immortal soul" doctrine, is it not clear that it is not a "fundamental" or any other part of the belief Moses was inculcating? Is not the suggestion that it was "so deeply engraved in the Israelitish mind that it **need not**" to be incorporated in the ritual, somewhat weak when we read how he cautioned the people, saying: "Lest thou forget the things thine eyes have seen" (Deut. 4:9), and "Beware, let thou forget the Lord which brought thee forth out of the land of Egypt, from the house of bondage" (Deut. 6:12); and again: "Beware that thou forget not the Lord thy God, in not keeping his commandments and his judgments, and his statutes, which I command thee this day" (Deut. 8:11). These passages show how little probability **any** doctrine would remain engraven on the minds so deeply as to need no teaching to preserve it. If the most explicit written and continual oral and ritualistic teaching could fail to preserve the doctrine so carefully taught, what may we suppose would be the case of one not even alluded to?

And now as to the possibility that Moses refrained from speaking of the future state for fear it might be perverted: Can anyone seriously consider such a suggestion? Truth must be sown, like precious seed; it must be watered and tenderly nurtured to secure its development and full fruition. But error springs up by every wayside, like the wild weeds and briars, and spreads in spite of the earnest labor of the husbandman. Reasoning thus, it is apparent that Moses' doctrine, being the truth, must be taught "line upon line, and precept upon precept." To ignore a true doctrine would mean its extinction, or choking out, by the weeds of error. The most impressive thought and the one with the clearest ring of sincerity in it is what I find just following what I have read. Dr. Lord observes that "the comparative silence of the Old Testament concerning immortality is one of the most impressive mysteries. However dimly shadowed by Job, and David, and Isaiah, it sems to have been brought to light only by the gospel. There is more in the writings of Plato and Cicero about immortality than in the whole of the Old Testament. And this fact is so remarkable that some trace to the sages of Greece and Egypt the doctrine itself, as ordinarily understood; that is, a **necessary** existence of the soul after death. And they fortify themselves with those declarations of the apostles which represent a happy immortality as the special gift of God—not a necessary existence, but given only to those who obey his laws. If immortality be not a gift, but a necessary existence, as Socrates supposed, it seems strange that heathen philosophers **should have speculated** more profoundly than the patriarchs of the East on this mysterious subject. We can not suppose that Plato was more profoundly instructed than Abraham and Moses. And it is possible, after all, that the Grecians derived their opinions from the secret schools of Egypt." CHAS. A. GOSS.

CAUSE OF SELFISHNESS

Selfishness is an exceedingly unpopular vice. But when we consider how many fond and foolish parents spend years in doing nothing but trying to please their children and never develop the children's sense of duty, never call their attention to the rights of others, never acustom them to give way to others or perform services for others, we ought not to wonder that so many persons are wholly devoted to the gratification of self. The limb that is not used becomes weak and soft, and will at length dwindle and wither; but the mighty right arm of the blacksmith still thickens and hardens the longer he wields the sledge-hammer. And it is just so with all the faculties of body and mind.

QUICKNESS OF TEMPER

If a man be quick-tempered, if he give way to anger quickly and unrighteously, leaving out of the question entirely that righteous wrath which rises for good reason only, and is quite a different matter from temper, he is not generous, for he shows no regard for the comfort of those around him; he is not forgiving, because, though he may recover quickly from his aberration, and soon be perfectly urbane to the wilom victim of it, the restoration is simply forgetfulness, and to forget the injury inflicted upon others by his hasty words is by no means synonymous with forgiveness of injuries he himself may have received. Last of all, he is not large-minded. A quick temper is an unfailing indication of a limited inteligence and a lack of mental quickness. If the mind were large enough to grasp the true relation of things, to see how small a point in the universe this temper-rousing episode occupied, and if it could see this quickly—in a flash of thought—the outburst would be averted.

Every ons should see to it that he gives no encouragement to the pernicious blasphemy that Christianity robs life of its pleasures. The true Christian finds joys in every day that are incredible to the worldling who makes pleasure his god.

THE RESTITUTION

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EDITORIAL

You can not know any truth thoroughly without having thought out for yourself. Shirkers and the thoughtless are barred from the divine secrets of God's blessed revelation.

The best part of a brother or sister's life consists of words and actions too small to be described, but too beautiful to be forgotten—the little, numerous, undistinguished acts of kindness that originate in the love of God.

Knowledge antedates love, yet there is a sense in which you must love before you know—a paradox turning in upon itself with sweet bafflement, yet having its perfect solution in the works of God, who has made all things in wisdom.

In hours of weakness and gloom it is comforting to know that as the height of heaven exceeds our stature, in the same incalculable measure the wisdom of God is higher than mortal thought, and his lover stronger and his life purer than man's. "With thee is the fountain of life." Out of this "Fountain" we have received our little drop, a "vapor that appeareth for a little time, and then vanisheth away" (Jas. 4:14).

A sister wishes some contributor of The Restitution write an article setting forth the scriptural proceeding in the following case, which condition is an actual one:

"A man named X. by lying, deceit, fraud and stealing, obtained a certain amount of property from a lady named Y, who had trusted him confidentially with the management of her property. The lady now wants to know whether or not she would be justified, according to the law of the scriptures in its interpretation, in (1) trying to regain this property; (2) in case of failure to do this, to report said fraudulent transaction to the authorities and to allow the law to take its course. I have, of course, read the passage where we are told to give our cloak also if the coat is taken, but am not sure whether this is to be taken literally or not. Then the scripture tells us to be subject to the powers that be, etc. Now, the question is, does the law of the land, which makes us share the guilt of a felon if we know of it and do not report it to the authorities, conflict with the law of God?

"To those answering in the negative, would they please consider the following hypothetical question: Would a person be justified, according to the scriptures, in trying to expel anyone from his house who should happen to come in and claim the same as his own, or should they just give it up to the person claiming it? I would like to hear from anyone who could help me on this question, through the paper."

IN CREEDLAND
No. 3
The Latitude of the Campbellite Creed

To illustrate the laxity of the Campbellite creed we are indebted to Mr. Ray for many of our thoughts and the manner of presenting them. The most prominent objection which Mr. Campbell urged against all existing organizations was that their creeds and platforms were too narrow to sustain his theories and conceptions. His gigantic powers were not to be circumscribed by the limitations of any creed. He therefore broke the fetters of the creed under which he was brought up, and, finding himself at liberty, he aimed at nothing less than the total destruction of all creeds and platforms. On this subject he declared in his zeal that "all the platforms, all the foundations of the sects, are therefore too narrow and too weak to sustain the millennial church and therefore must be pulled down" (Mill. Har., vol. 1:, page '7). When Mr. Campbell had made this remarkable discovery concerning all the sectarian platforms he then went generously to work to present "a scheme of things" as a platform which he considered broad enough to bear the whole superstructure called the millennial church. And he was not long in discovering the cause of the sectarianism of the various creeds. They all had too many articles in them to be believed or subscribed to. He immediately discovered that the fewer the articles in the creed the broader would be the platform. He therefore presented to the world a new platform with only tow articles or planks in it. The Campbellite creed has only two articles in it, and it is therefore a very "broad" (Matt. 7:14) creed or platform. And this will solve the difficulty that might be suggested to some concerning the diversity of views among the Campbellites. It may be asked, if they are all agreed on the Christian system, why are they so much divided among themselves in doctrine? The answer is easy. The Christian system, their creed, does not demand unity on but two points; therefore they may all adopt the creed, and yet be as far apart as the poles. In laying down his platform Mr. Campbell says: "The belief of one fact, and that upon the best evidence in the world, is all that is requisite, as far as faith goes, to sal-

vation. The belief of this one fact, and submission to one institution expressive of it, is all that is required of heaven to admission into the church" ,Christian System, page 122). This is the Campbellite platform, and it contains the only points upon which Campbellites are required to unite. He sums up the first proposition thus: "The one fact is expressed in a single proposition --that Jesus the Nazarene is the Messiah" (Christian System, page 122). Thus we have the Campbellite

Platform

"**Article I.**—Jesus the Nazarene is the Messiah" (Christian System, page 122).

"**Article II.**—The one institution is baptism into the name of the Father, and of the Son, and of the Holy Spirit."

These two articles, framed by Mr. Campbell, comprehend the whole platform of the Reformation. If you believe this "one fact," and submit to the one act, immersion, you will be received into the Campbellite society, though you may at the same time embrace all the errors which have afflicted Christendom for the last fifteen centuries. Then, according to the Christian System, it is not necessary to believe in the sonship of Christ, his death or resurrection, but simply that Jesus is the Messiah! The Bethany Reformer was very fortunate, whether by accident or design, in arranging the first article in his platform so as to include on this point the position occupied already by all the sects, for all the professed Christian denominations believe the one fact that Jesus is the Messiah. Then the only work which remains to be done, in order to bring about the union proposed by the Campbellite creed, is simply to get all the sects and the rest of mankind to be immersed. It is even so, that the Roman Catholics, Mormons, Episcopalians, Methodist, Presbyterians, Lutherans, Arians, Unitarians, Pelagians and Universalists, with all other professed Christian denominations, are agreed in their belief of the one fact that Jesus is the Messiah. These all believe in the Campbellite sense of that term; and also all sinners, except infidels and heathens, believe the one fact; then it follows that all that is wanting in order to unite the religious world is to induce them to be immersed for the remission of sins. This, no doubt, is the reason why the Campbellite preachers spend nearly all their time in preaching about immersion. But some of these sects have been immersed. Will the Campbellites receive them regardless of their views or opinions? They must do so in order to carry out their own doctrine.

Mr. Campbell himself advocated the reception of Universalists, without requiring them to reject their false opinions concerning the future destiny of the wicked. One Mr. Rains, a Universalist preacher, presented himself to the Mahoning Campbellite Association, and there confessed that he was still a Universalist, but he, at the suggestion of Mr. Campbell, was received on condition "that if these peculiar opinions were held as private opinions, and not taught by this brother, he might be, and constitutionally ought to be, retained" (Mill. Har., vol. 1, page 148). So this docile Universalist agreed "that he would not teach" his own opinions, and was received and made a reformed preacher. This is in perfect keeping with the Campbellite creed, which only requires the belief of one fact and the submission to one act. Again: Mr. Campbell says: "If a man professing Universalist opinions should apply for admission we will receive him if he will consent to use and apply all the Bible phrases in their plain reference to the future state of men and angels. We will not hearken to those questions which gender strife, nor discuss them at all. If a person say such is his private opinion, let him have it as his private opinion, but lay no stress upon it; and if it be a wrong private opinion it will die a natural death much sooner than if you attempt to kill it" (Chys. Res., page 123).

It appears from the above that if a Universalist will call his settled conviction that all men will be saved, irrespective of their moral character, "an opinion," and agree to keep it as his private property, he may and ought to be admitted as a preacher of the ancient gospel! He need not renounce his soul-destroying error. This practice of the Campbellites is not in harmony with the language of John. He says: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds" (2 John 1:10). John says "receive him not," but Mr. Campbell says "we will receive him." The Campbellites are thus guilty of bidding God-speed to Universalism by giving it shelter under the broad banners of the Reformation.

Again, Mr. Campbell says: "But men can not give up their opinions, and therefore they never can unite, says one. We do not ask them to give up their opinions; we ask them only not to impose them upon others. Let them hold their opinions, but let them hold them as private property" (Chy. Res., page 121). Mr. Campbell says: "We do not ask them to give up their opinions." The Campbellites only consider opinions as private property. Then all that is necessary for the advocate of error to get into the Reformation is to call those errors, it matters not how gross, "his opinions," and claim them as private property; he will then be received into the bosom of Campbellism with his errors.

BREAKING OF BREAD, PRAYER, SONG AND COLLECTIONS EXCLUSIVELY FOR THE CHURCH

Revised By the Editor.

A—Brother B, why is it that our brethren do not invite to the Lord's table those who are not members of the church?

B—I suppose, Brother A, that it is because they are not in the church, not of the household of God.

A—That means, then, our brethren understand that the supper is for those in the church and the household of God, not for those out.

B—Yes, I think that is the way they understand the matter, and being so firmly fixed in this view of it is the reason why they will not dare to invite others.

A—I think I understand you and I suppose you are right about it. The disciples did, and we do now, break bread on the first day of the week. They had, and we too have, prayers in connection with the breaking of bread in the assembly. Do our brethren invite others to participate with them in the prayers?

B—I think the brethren hold that those outside have no right to this for the same reason that they have no right to the supper. Our brethren know, moreover, that the children of God are the ones who are taught to pray—pray saying, "Our Father," and not those who are not his children.

A—You must be correct in what you here say, Brother B. If those only who are in the church and family of God have a right to break bread reason would say that they only would have a right to the prayers that go with it. Brother B, what about the laying by in store? Do the brethren hold that this first day duty, too, is the duty of Christians only?

B—Yes, sir; they know that the order to lay by in store was given to the churches in Galatia and to the church in Corinth. They know, too, that Paul said to the Corinthians: "Is any man among you a prophet or spiritual? Let him acknowledge that the things I write unto you are the commandments of the Lord." A commandment of the Lord to churches, to Christians, not to those out.

A—Brother B, there is one thing more about which I wish to ask—the singing in the assembly. It seems to me that if these other items, all of them are the duty of Christians only, reason would say that this is also.

B—You are correct. Reason would say it, and say it in thunder tones, say it in tones that could not be misunderstood except by those who have no reason. Brother A, you know that not one of these items of duty, given by him who is head of the church, was to be done by anyone not a member of the church; and these directions were to the church. By singing in the assembly they ad-admonish one another, not others. By singing they are to make melody in the heart to the Lord, a thing the unconverted could not do.

B—But, Brother A, if we were to quit inviting them to sing with us in the worship, we would ruin ourselves in the estimation of our religious neighbors—lose all the popularity we have.

A—Good! I wish it were so—wish we were a little less like our religious neighbors and a little less popular and a little more persecuted. A little more persecution would tend to humble us, drive us closer to the Book, and lead us to think less of humanisms.—J. R. JONES, in Exchange.

COMMUNICATIONS

Dear Restitution:

In the paper of September 16th I saw an article written by one of the brethren telling how long he had taken The Restitution. I believe I can tell a bigger story than that. I think my father must have taken it in the '50s. He took the paper when it was published in Rochester, N. Y., under the names of The Bible Advocate and Examiner. Bro. H. B. Himes was editor. Of course it was handed down to his children. I am the last one in his first family living. Well do I remember when Mr. Catlin and Ephriam Miller and Hoit preachesd at the little wooden schoolhouse in Marshall County, Ind. Both my father and mother were baptized under their preaching. They both died in the faith. My mother said it would be but a night's rest, and my father's favorite text was that he had fought a good fight and had kept the faith, etc.

I enjoy reading the sister's letters in the paper and often say "Amen." That is just what I would like to say myself, but don't know how to tell it. I am so glad the Lord has in these last days raised up men who can preach the truth. May he make his ministers a "flame of fire," is my prayer.

Your sister, looking for the soon-coming King,

E. C. VINNEDGE.

(Formerly Evaline C. Burch.)

"LEAD ME INTO PATHS OF RIGHTEOUSNESS"

Psa. 119:33

"Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end."

Brothers and Sisters, we are all likely to become discouraged. It is hard for us at times to stand up and defend our religion. We know and thoroughly understand it, but the oppressions of the world are so great and many that we seem unable to bear them. Let us turn to the book of Psalms. We find much good, scriptural food in this book. Psa. 109:2 says: "For the mouth of the wicked and the mouth of the deceitful are opened against me; they have spoken against me with a lying tongue." "Let them curse, but bless thou; when they arise let them be ashamed, but let thy servant rejoice" (Psa. 109:28). "His work is honorable and glorious and his righteousness endureth forever" (Psa. 111:3). "The Lord is my fortress and my deliverer, my God, my strength" (Ps. 18:2). "I will call upon the Lord, that is worthy to be praised, so shall be saved from mine enemies" (Ps. 18:3). Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer" (Psa. 19:14).

Brothers and sisters, I think the way to become good, true Christians is to humble ourselves and admit to the dear Father where we err, for the Lord knows our sins, and we are the ones to confess. "Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too high for me" (Psa. 31:1). "Behold, how good and pleasant it is for brethren to dwell together in unity" (Psa. 133:1). "For when I was yet in the darkness of the world I cried unto the Lord and he heard me" (Psa. 120:1), and since that time I feel as David says in Psa. 12:1: "I was glad when they said, Let us go into the house of the Lord." I hope that each of us can say at all times: "Thy word have I hid in my heart, that I might not sin against thee" (Psa. 119:11). "Oh, how I love thy law; it is my meditation all the day" (Psa. 119:97). "Thy word is a lamp unto my feet and a light unto my path" (Psa. 119:105). "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth on the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth its fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper. The ungodly are not so, but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish" (First

Psalm). "I will praise thee, O Lord, with my whole heart, I will show forth all thy marvelous works" (Psa. 9:1).

Dear ones, after all the dear Lord has done for us, and promised to us, let us be faithful to the end. "Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms" (Psa. 95:2).

We know, brothers and sisters, that the Lord cometh to judge the earth; he shall judge the world with righteousness and the people with his truth. Let us so live that we can say when the Lord calls us to rest: "I will both lay me down in peace and sleep, for thou, Lord, only makest me dwell in safety" (Psa. 4:8). "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness" (Psa. 17:15).

GEORGIA GAZELEY.

PAUL'S CHARGE TO TIMOTHY
(I Tim. 1:8-16)

The text which we are to consider now was written by Paul after his first imprisonment. Timothy was the son of a Greek father and a Hebrew mother. He had become interested and taught by Paul, and had been received into the faith and made it his life work. His disposition, no doubt, peculiarly fitted him to become a teacher of the gospel, which accounts for Paul's deep interest in him. Paul, in the 8th verse, shows that attention to physique and development of the body is a grand thing, and makes the life sweeter, and unless this process is kept up, as age increases, the vitality decreases. For instance, the grass, if it does not receive the right amount of water and sunlight, gets dry and looks old. An athlete, unless he takes a certain amount of exercise daily, begins to lose his strength and fitness to compete with others. Knowing what these things mean, and the serious attention needed to keep one's body in perfect shape and how often we neglect these things as we grow older; how much better is it to lend our minds to those things which will keep perfect our spiritual condition and keep before us that glorious hope of life eternal in God's kingdom? We all know how easy it is for the young to become adept in any sport or particular branch of learning; and once learned, these things are not easily forgotten. This is probably why Solomon says in Ecc. 12:1: "Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." We therefore should thank our heavenly Father that our lives have been so situated that these things have been known to us.

In the 10th verse, Paul goes on to show that on account of our having chosen this manner of life we cannot expect to have the world at large realize what our object is; and therefore being peculiar we must expect reproach, which is sure to cause us, in our weakness, a great deal of mental agony. If there is one human trait greater than another, it is our vanity, and we like to be approved by those with whom we come in daily contact. If therefore we sometimes receive a sneer or a laugh, after our endeavor to treat things in everyday life as a child of God should, and we are held up to ridicule, we may be sure that God will account it to us for righteousness. Jesus, in his sermon on the mount in Mat. 5:10 says: "Blessed are they which are persecuted for righteousness sake: for their's is the kingdom of heaven."

In the 11th verse Paul says that Timothy is to command and teach these things. We may not be able to do this, but we can by our actions show to our comrades and friends that this doctrine which we are endeavoring to live up to confirms the old saying that "actions speak louder than words." We know not who may be watching us and what influence we have on others and therefore may do good when we know nothing of it. In this way we may let our light so shine before men that they may see our good works and glorify our Father who is in heaven (Mat. 9:5). In order the better to keep these things before our minds, would it not be well to place in some prominent place in our homes, a list of the christian virtues which we are commanded to practice?

The 13th verse is one which we might give particular attention to. The first commandment is reading. How can we expect to meditate and give ourselves wholly to the things of God, and how can we expect to profit by them, and how can our profiting appear to others, unless [illegible]? It is so easy to disregard this important command. My prayer is that we shall each fulfill in ourselves the last verse in our text: "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt save both thyself and them that hear thee."

R. J. PATE, Jr. (16 yrs).

OBITUARY
Amanda E. Pence

Amanda Evans Pence, one of the staunch members of the Church of God at Pleasant View, Warren County, Ind., was born May 14, 1837, and died October 6, 1913. She was the eldest daughter of a large family and the fifth of the family to be laid away in the month of October, several years, however, having elapsed since the first of the five was laid away.

Sister Amanda, for she is a sister in the flesh, united with the church at the age of nineteen, and was married to William Pence at the age of twenty. Their home has always been in Warren County, Ind. She had been a sufferer for some months. At the time of her husband's death in March, 1913, she seemed also at the point of death, but recovered sufficiently to be about the house part of the time, realizing all the while that her days were numbered.

She leaves two sons and two daughters—Gabrial A., John F., Annie S. McCandles, and Jessie, a teacher, who resides at home. There are also three brothers, seven sisters and nine grandchildren, besides a host of other relatives and friends to mourn her loss. The church also and the community will miss her, for she was kind to all. The funeral services were held in the Methodist church at Pence, conducted by Bro. H. V. Reed, of Chicago, who spoke to a well filled house on 1 Cor. 13:12: "For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known." We then laid her beside her husband to await the resurrection.

LYDIA RAILSBACK.

MICHIGAN CONFERENCE REPORT

The quarterly conference of the Church of God in Michigan convened as per announcement at Millbrook, Mesecta County Michigan, October 10, 1915, and continued over Sunday. It is indeed a great pleasure to chronicle another good and profitable conference meeting at Millbrook. The brethren were all so cordial and all received such a hearty welcome that we all felt that it was good to be there.

Elders C. C. Maple, F. V. Blakely, B. W. Woodward and Sister W. A. Woodward comprised the ministerial force. There was a good attendance, and spirituality shown in the meetings was an encouragement and inspiration to our cause.

Elder C. C. Maple, State Evangelist, had been holding metings for some time in the vicinity of Millbrook. The interest had been very good. Two young men, Martin Scott and Asa Scott, were baptized, Bro. Maple assisting them in putting on the all-saving name of Jesus. The singing was very good, and the social meetings were enjoyed by all; the little heart-to-heart talks were an encouragement. Pioneer social meeting of Sunday morning was a joy to all, followed by an able lecture from Elder B. W. Woodward on "The Signs of the Times," followed by the breaking of bread, which was administered by Bro. Blakely, Bro. Maple and Sister W. A. Woodward. The sermon by Bro. Maple on the coming righteous Christ, and the glorious kingdom that is to come, was most instructive. He is indeed "a workman that needth not to be ashamed, rightly dividing the word of truth."

It was a pleasure to listen to Elder F. V. Blakely, our Conference President, in his forceful words. He presented a beautiful glimpse of the Christ life and the golden age. Sunday at 7 P. M. the Young People's session, followed by a sermon, "The Temperance Call to the Young," by M. A. Woodward. Prov. 4:7: "Wisdom is the principal thing; therefore get wisdom, and, with all thy getting, get understanding." It was a most stirring lesson to the young people, and also for the older ones. Then followed some well chosen remarks by Bros. Wm. McCrodon, F. V. Blakely and B. W. Woodward.

Thus another good meeting is ended, its record is made. It may be the last—it will be for some, at least. So let us cherish the good in our hearts, that it may bring forth an hundred fold, and, in the end, everlasting life, is our prayer. The meeting came to a close by singing the beautiful words, "God be With You."

EMMA JACKMAN, Secretary.

PERILOUS PLEASURES

2 Tim. 3:1-7

1. "Perilous pleasures"? In themselves no pleasures are perilous—or, rather, all pleasures have a healthy and educative function. Pleasures are not lures of the devil—they are lures of God. By them God beckons the race onward. Pleasure is his call to men: "This way! Here is good! Here is safety!" Pain is his warning: "Danger! Here is evil! Keep away!" The pleasure of adventure has helped the growth of courage. The pleasure of admiration has taught men to think of others. The pleasure of sound has made man musical. The pleasure of color has led us on to the art of Raphael and Velasquez and Turner. It is remarkable that every great and useful achievement is pleasure giving. The cutting of the Panama Canal has given pleasure to countless minds—and intellectual pleasure in thinking of it, an aesthetic pleasure in seeing pictures of it, in visiting it. Man discovers the sailing boat—and the sea becomes a joy. He learns to swim—and the exercise is delicious. He makes an aeroplane—and revels in its pleasure. **In themselves,** then, pleasures are not perilous. They are incentives to useful labor, God's encouragement.

2. Yet in a sense all pleasures are perilous. They are perilous because we are tempted to love them for themselves, and to live for them. They become positive evils when they take precedence of duty in life. God has created us, not for pleasure, but for holiness. Pleasure is therefore secondary to holiness, and it becomes a danger to the soul when it usurps the place of holiness and itself becomes primary.

The briefiest reflection will show us that this is so. The pleasure of gambling is a form of the pleasure of adventure. It is the introduction of glamor and excitement into a life perhaps otherwise dull. But it is evil because it makes us seek the pleasure at the cost of principle. So with other pleasures. Pleasures of taste are good in themselves, but perilous as they lead people to drunkenness or gluttony. Even love of music and other forms of art become virtual dangers if we give beauty a higher place than goodness and worship. Pleasures become a peril when, from being the handmaid of virtue, it is promoted to mistress.

3. Pleasures are most wholesome and least perilous when they are most intense. This sounds paradoxical, but it is true, because those pleasures are most intense which come unsought, following upon achievement, duty and sacrifice. The sportsman gets most pleasure out of his sport who does not think of the pleasure at all. The footballer who strains every power to win the game for his side, who flings himself whole-hearted into the struggle careless of the blows he may receive and the agony of fierce exertion, has an intensity of delight the mere pleasure-seeker could never find. The man who toils at his business, stinting himself, refusing pleasures, so that he may make a sweeter, richer home for wife and child, finds an exquisite pleasure in his labors such as he selfish lounger cannot know. So, then, to get intense pleasure, and at the same time to avoid its perils, the will must be set upon the highest possible object, and the life must march unswervingly toward that. That highest object is God. The intensest joy is in his service. Jesus knew this, who told his disciples: "My meat is to do the will of him that sent me."

NEWTON H. MARSHALL.

Nothing can be more certain than that the character can be sustained and strengthened only by its own energetic action. The will, which is the central force of character, must be trained to habits of decision; otherwise it will be able neither to resist evil nor to follow good. Decision gives the power of standing firmly, when to yield, however slightly, might be only the first step in a downhill course to ruin.

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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism nto the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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SUNDAY'S "SAWDUST TRAIL"

A few thoughts in regard to a few facts. "Billy Sunday" (as it appears to please him to be called) held a meeting in South Bend, Ind., the fore part of last summer, continuing seven weeks, ending June 15th. Some of the results of the meeting, as reported by a South Bend paper, were as follows: Conversions, 6898; attendance, 666,-058. Sunday's pay check, in one form at least, amounted to $10,500. Question: Did the 6898 converts hear, believe, repent and obey God's plan of salvation, as given by Christ to his apostles to be preached to the world, as recorded in Mark 16: 15, 16? If not, why not? Was it because of the lack of knowledge on the part of the teacher? Was it because of the lack of money to carry on the work? Was it because of the lack of the influence of a big crowd? Or was it because no one was there able, willing and courageous enough to teach the people God's revealed plan of salvation and warn them of the wrath to come? As we have been informed, Sunday's plan or manner of converting the people was to call the sinners forward at some stage of the meeting, strike his "sawdust trail," and come forward to the platform, shake hands with Sunday, confess before or to him that they were sinners and now desire to lead a better life, sign a card stating their preference as to their church affiliations (if they had any); they were then dismissed by Sunday and prepared as Christians to join any church they desired. If we understand the plan correctly, this is the religious condition "Billy Sunday" left his 6898 converts he claimed he brought to Christ over his "sawdust trail" during his seven weeks' labor at Sounth Bend, for which it has been stated he received from the people $10,5000. Does that look as if Sunday was anointed, as Christ stated he was, to preach the gospel to the poor? (Luke 4:18).

But perhaps he has, for a time at least, helped the morals of the people in that city. But morality is never looked upon by God as Christianity. When Billy Sunday parted from his 6898 converts at South Bend, unless they went far beyond his teachings, they were no nearer the kingdom of God and no nearer Christ's righteousness than the young man was who, two thousand years ago, came to Christ and asked him: "What good thing shall I do that I may have eternal life? What lack I yet?" (Matt. 19:16-22). Go read and see. When we compass sea and land, engage autos, musical bands and daily papers to boost up to a higher pitch a fanatical excitement in which there is but little (if any) of God's plan of salvation, and leave the people there stranded on a bleak "sawdust trail," with the thought in their mind that they are now in a saved condition, you have made them —as the scriptures state—"two fold more the child of hell than yourself" (Matt. 23:15). Why, you ask. Answer: Because, in accepting erroneous teachings you have deceived and led them to believe they have done all God has required of them in order to become his children. Therefore, because of that trust in the teachings they have received from you, they will very likely never after give a passing thought to their soul's salvation. Do you catch the thought? A person will never send for a physician until he thinks he is sick and in need of one. Can the blind lead the blind to safe quarters? Where do the scriptures say such people will land? Look it up (Luke 6:39).

Perhaps it may be well for all of us to think on some of these things. I feel much like voicing the thought uttered not long ago by a devout minister in Akron, Ohio, when he said: "Sunday may do some good for a brief time, but in five years the town and churches (where he has been) are worse off than before he came. The people miss the excitment. Their pastors can not talk slang like Sunday; they can not take off their coats (as he can). Then people begin to call them old fogies and drop out of the church. I have more faith in the men who are working for the salaries we ministers get than in the vaudeville evangelism of a man who is a millionaire."

While writing this article night came on. I fell asleep, and these fancied thoughts came flashing to my mind, and I saw in my vision the day of judgment had come and the time of reward was at hand. Among the company to be rewarded was a singular group of people numbering nearly 6898 persons. An angel appeared before them and began to ask many curious and perhaps to some very strange questions. The first question he asked that company was:

"Where are you from?"

"We are from South Bend, Ind. We are Billy Sunday's converts of June, 1913."

"But," said the angel, "how came you thither without the wedding garment on?"

Answer: "We struck Sunday's sawdust trail and have arrived over that route."

"But," said the angel, "how about your wedding garment? You do not appear to have any on."

Answer: "We have never heard anything about a wedding garment."

"Then," said the angel, "neither do I know anything of a sawdust trail, of which you speak,

leading to the kingdom of God. We here have heard and know something about a straight and narrow way leading unto life eternal and to the beautiful city of God, and but few find it, because it is such a difficult path to travel (Matt. 7:14). That faith is not padded with sawdust, nor is it strewn with roses, but it is often lined with thorns, crosses, sacrifiecs and at times much persecution, and some times death. Did you expect to win a crown of life while resting on flowery beds of ease, while others fought to win the prize and sailed through bloody seas?"

These were all very hard questions for that large and strange company to answer. But just at this point Billy Sunday appeared in their behalf and said: "I well remember my labors of seven weeks at South Bend, and the money I received for preaching there. I worked hard. I urged this company to strike the sawdust trail early in the beginning of my labors with them, take my hand, and become Christians. Some 6698 did so and went on their way happy and rejoicing, as did the eunuch after he parted with Philip (Acts 8: 38-40)."

"But," said the angel to Billy Sunday, "when your 6898 converts came over your sawdust trail, and inquired of you (if they did), saying, 'Men and brethren, what shall we do to be saved?' did you tell them, as did Peter, who was moved by the holy spirit on the Day of Pentecost, 'Repent and be baptized, every one of you, in the name of the Lord Jesus? Acts 2:37, 38). Did your 6898 that struck your sawdust trail, and, coming to that platform, grasp your hand, expressing a desire to live a better life, go on their way rejoicing under the same conditions and circumstances as did the eunuch when he left Philip after he baptized him? Did you and the 6898 persons go down into the beautiful waters of the old St. Joseph, and did you there baptize them, as did Philip, burying them in a watery grave, that they might rise in newness of life, and then and there begin the life of a new creature in Christ Jesus."

"No, I did not," said Billy Sunday.

The angel continued: "Did you not know there is not a single place in all the Bible where anyone is promised salvation and remission of sins in this dispensation that has not been baptized?"

"How about the theif on the cross, and children?" asked Sunday.

Said the angel in reply: "The theif died some forty or fifty days before the gospel plan of redemption began, and before the ordinance of baptism was instituted and commanded by Christ and his disciples. That ordinance does not relate to infants who have not as yet reached the age of personal accountability. It is for all those old enough to understand, believe and repent. God is addressing and calling for obedience. 'He that believeth and is baptized shall be saved' (Mark 16: 16). 'If ye continue in my word' (John 8:31). Did you also know, observe and teach all these things to the 6698 converts that are here that came out under your preaching at South Bend?"

"No," said Sunday, "I left them all at the lower end of my sawdust trail to work out their own salvation as best they could. I went to Chicago to look after the safety of my ten thousand five hundred dollar check. But I have just discovered they are all here expecting a crown and a home with me in your heavenly kingdom."

"But," said the angel, "don't you remember away back in the days of Christ's apostles it was said by Christ: 'He that entereth not by the door into the sheepfold, but climbeth up some other way, is a thief and a robber' " (John 10:1).

"But," said Sunday, "that is their lookout."

"But again," said the angel, "Christ has declared: 'If you love me ye will keep my commandments. If ye expect the reward promised to the faithful, 'Be thou faithful unto death, and I will give thee a crown of life."

Remember Naaman. He quibbled and tried to avoid obeying the prophet when desirous of being healed of his leprosy. But before he was healed he was obliged to obey the prophet and apply his remedy exactly as commanded by him. Far better for all of us to forsake the "sawdust trail" and obey God. Take his narrow path and "walk ye in it," knowing it will surely lead us to the kingdom and to that beautiful city of eternal rest where goes no galley with oars, where none shall ever say, "I am rich," and where there is no more sorrow, pain, tears or death" (Rev. 21:1-10).

L. S. BRONSON.

RESURRECTION AND JUDGMENT
No. 2
J. J. HECKMAN

"Christ the first fruits; afterwards they that are Christ's at his coming" (1 Cor. 15:23). This text teaches that the judgment was before resurrection for it says those that are Christ's are raised at his coming. If Christ's people are raised at his coming and others are not raised, does it not prove there was a judgment before this resurrection? Most surely it does, and this text does not use the word raised, but its context uses the word made alive, which is its equivalent. Christ's people then are made alive at his coming, and those who have not the spirit of Christ are none of his. Hence, none who are not Christ's people are made alive in this order, "every man in his own order." "Order" as uesd here means rank, or band, and that makes it doubly sure that they were judged before raised, because raised in a band to themselves, and not a mixed number of good and bad. But one steps up and says, the dead are cast out of the ground by emergence, and raised to immortal nature after being cast out—sown. And they turn to 1 Cor. 15:42: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption, etc." They then turn to Isa. 26: 19 and read, "And the earth shall cast out the dead." And from the analogy they contend that as sowing is casting out, and that the casting out by the earth is the mortal emergence of the responsible dead, both just and unjust. Let us first examine Isaiah's words and then we can meet Brother Paul on half way grounds at least. The common version reads thus: "Thy dead men shall live, my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." The Hebrew word translated dead here is "rephaim," and the rephaim was a class of giants whom Isa. says in verse 14 of this chapter "They are dead they shall not live; rephaim they shall

not rise." Did he contradict himself and say they should live again by being cast out of the ground alive and placed on judgment to find out whether they deserve eternal life or not. We think not. The Catholic translation reads thus: "Thy dead men shall live, my slain shall rise again; awake and give praise ye that dwell in the dust; for thy dew is the dew of the light; and the land of the giants thou shalt pull down into ruin."

Young puts it thus, verse 14: "Dead they live not, rephaim they rise not, therefore thou hast inspected them and dost destroy them, yea thou destroyest all their memory." Verse 19: "Thy dead live, my dead body they rise. Awake and sing, ye dwellers in the dust, for the dew of herbs is they dew, and the land of rephaim thou causest to fall." This translation causes harmony, while the common version does not. We should notice here too that living and rising are used interchangeable, and hence, when one begins to live again it is rising again, and hence to rise from the dead is to be made alive, and not a change from mortal life to the immortal. There cannot be a single proof produced from the Bible that casting out of dead men means casting them out of the earth, and therefore, no proof that sowing means casting out of the graves.

Now listen to Paul, "So also is the resurrection of the dead, it is sown etc." What is sown? If it is the resurrection, then resurrection means casting out, or sowing, and those worthy of the sowing "can die no more" Luke 20; "Therefore, mortal emergence is not taught. If it is the dead that are sown, and they are sown out of the earth instead of into it, then they are sown out alive, and we could not say the same if "the dead" are raised because there would be no dead to raise, they are all living when raised, can we not see? Now, "That which thou sowest is not quickened except it die" (1 Cor. 15:36). And therefore not made alive, for quickening is making alive, and is that not reasonable; none can be made alive unless they die, and there could be no resurrection from the dead because there would be no dead to raise. Paul terms the man a fool who asks, "How are the dead raised up and with what body do they come" (Ver. 35, 37), and goes on to show they are made alive in new bodies, and thereby shows that dead ones arise with different bodies from which they went into the grave; and as there are only two kinds of bodies, the natural and spiritual, we come to the conclusion that they go into the grave in natural bodies and come out spiritual bodies, and so the same good old Paul states in 2 Cor. 5:1-4: "We have a house not made with hands, eternal, in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so being clothed we shall not be found naked. For we that are in this tabernacle do groan being burdened; not for that we be unclothed, but clothed upon that mortality might be swallowed up of life."

This passage teaches us that we are now in a dissolvable condition, that there is also a condition called the naked and a future condition which is eternal. If the present condition is dissolved we still have the future promised and reserved in heaven for us. The question then is this, "Will we also have to get our present condition back again after it has been dissolved and we have lain naked for ages?" Does a naked man have to put on the old garment before he puts on the new? Could not the new be put on without the old? We know it can, and so it is with the new immortal nature; we can put it on and not bother with the old. Jesus says unto Martha, "I am the resurrection and the life; he that believeth in me though he were dead, yet shall live; and whosoever liveth and believeth in me shall not die in the age" (John 11:25-27). This passage teaches just what we are contending for. The man who believeth in Jesus may now die but will live again; and when he lives again he shall not die. Hence his future life is an immortal life. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also make alive your mortal bodies by his spirit that dwelleth in you" (Rom. 8:11).

This passage also is in harmony with all the rest of the old book, and teaches that the bodies of men are made alive by the spirit of God and, as the spirit had been a previous occupant, that men are judged before made alive. The making alive here must be eternal life, for it is the life given at the resurrection and by the spirit of God. If we say a dead body is not mortal, we can say a living body cannot be quickened—made alive, because it is already alive. One writer says, " A natural body is a living soul." We know that, and it is some times termed a dead soul. We find that God formed Adam out of the dust of the ground. Was Adam natural or unnatural in body when formed? If not natural in body he was formed contrary to nature, and when made alive by becoming a living soul, he become a natural man. Is that the way? That is the way some would put it. But let us take another passage, "His breath goeth forth, he returneth unto his earth in that very day his thoughts perish." What day? Is it not the day he returneth unto his earth? It seems so to me. But a man is kept some times several days before he is buried in the grave, and if his thoughts don't perish until he is buried, then he can think after his death. So you see that just after a man's last breath has left him, he is considered as having returned unto his earth. Now let us reason thus on this text, "It is sown a natural body." When is it sown? When it returns to its earth. It returns at the last breath hence when the last breath leaves the sowing is complete; and hence is very closely connected with the living state of the man, and there is no proof here than man is cast out of the earth a natural body. In fact there is not one promise in the Bible that any righteous person will ever be raised to mortal life, but plenty of proofs that their future life will be eternal. The future eternal life of the righteous is now hid with Christ in God, and when he appears he brings it with him, and gives it unto his sheep, and then they never shall perish. Even Matt. 25:32 teaches that the sheep appear on his right hand, and by that teaches that he knew them before he separated them from the goats, and so with the whole book; they are in the immortal Christ's likeness. Job says, "All the days of my appointed time I will wait till my change comes," and "if I wait the grave is my home." He expected his change to take place in his leaving the grave and not some time afterwards. The good old Paul says, "Our

citizenship is in heaven, from whence we look for our Savior who shall change our vile bodies into his glorious body." This is "David's awakening" and "Job's change." Is it not grand? Me thinks so; does not the reader?

LOVE ONE ANOTHER

"Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use and persecute you."

Brothers and sisters, this word "love" appeals to most people as one of great importance, whether they are of the world or of God's chosen. In order to obtain peace we must love one another. I think love must begin first with the church. In order to be true Christians we must love each other. We, the children of God, are set up for examples to worldly people. If we were a people having a wrathful spirit, people would look upon us as being worse than those who do not go to church at all. Matt. 5:16 says: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Again we read in Prov. 10:12: "Hatred stirreth up strifes, but love covereth all sins."

What would the world be without love? What could be done if each one had to depend entirely upon him or herself? We know in unity there is strength, and where two or three are gathered together, God is in the midst of them; but before two or three can be gathered we must have love. 1 John 1:7 says: "Beloved, let us love one another, for love is of God and every one that loveth is born of God and knoweth God." Jesus says in Matt. 22:37: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." We know that this is the first commandment and the second one is: "Thou shalt love thy neighbor as thyself."

In order to love each other we are called upon to sacrifice many things. But dear ones, the things we are asked to sacrifice are nothing in comparison with the reward we recieve. There is a verse that reads like this:

"Thre are loyal hearts and spirits brave
There are souls that are pure and true;
So give the world the best you have,
And the best will come back to you."

We read that God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life."

Again, we find that at one time Abraham was about to offer his son as a sacrifice, when the Lord stopped him. So it is at all times. The Lord does not ask much of us, so let us love the Lord our God with all our strength and might. As a rule, anyone will give up anything to preserve his life if he is condemned to death. If, then, we esteem this mortal life so highly, why can we not love the Lord so much that we would give up anything now, even this live and look to the life that is to come? Therefore, brothers and sisters, let us so live and love the Lord and his teachings so that we can say with a free heart: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only, but unto all them that love his appearing."

GEORGIA GAZELEY.

THE GOLDEN CALF

Exod. 32

"Little children, keep yourselves from idols" (1 John 5:21).

This strange and disappointing episode of the worship of the golden calf has a many sided historic significance. It disclosed the moral degradation of the mass of those newly enfranchised tribesmen. It showed that the idolatry of Egypt and the lewd rites associated with it had crept into their imaginations. It declared that these Israelites were not ready to enter into Canaan, and that God must "lead them about" in the wilderness until such servile and corrupt minds had been replaced by a younger and purer generation. But the paramount interest here is the religious significance. This act touches the vital relationships of men to God. The story leads us up into the supreme purpose of God, into his ways with men, and, at the close, into the redeeming passion of the cross of Christ.

The first truth which arrests us is the power of a consecrated personality. Carlyle may have over stated the primacy of the single strong, resolved man in his "Heroes and Hero Worship." But the truth remains that every great moral and spiritual movement has been born and nourished in the heart of a single, often lonely, and always dedicated man. Had Moses, as these childish Israelites suggested, met his death in some dark night on Sinai, and had Aaron become the leader of the people, the awful purity of God's law, of the sublime truth of his spirituality, would never have been seized and held by Israel. Not one of the men who had seen the wonders of Egypt would have desired to enter the land of promise. How often, not only on the great scale of races and nations, but on the smaller scale of a village community, or a single house, the whole moral uplift depends on one consecrated believer!

The next truth is the clear conception of the destiny of the castaway. As Moses and Joshua came down from the mount, the sound of the dervish-like, rhythmic, and passionate ecstasies fell on their ears. Joshua, soldier-like, thought it was the sound of battle-cry. Moses, with vivid memory of Egypt, and deeper insight into the moral character of the people, half guessed the meaning of the strains. When the whole truth dawned upon him, his moral indignation roused his vehement temper, and he cast the red granite tables of the law over the cliff and broke them in pieces.

Do we understand this seemingly unrestrained act? It was not mere temper. It was not only anger. It was the expression of a heart broken anguish. What did this fashioning of the golden calf, and this dancing around it in nakedness mean? It meant a declaration of unbelief, a rebellion against a spiritual God, a denial of his holy demands. It was the making of "the great refusal" to yield themselves to God's purpose, and to surrender their lives to his obedience. What could God do with, or for, such a people? Of what use could these austere and holy commandments be to them? What was the only destiny now open to them? They could be only a wandering Bedouin

tribe traversing the desert from pasture to pasture, drifting like the wind-blown sand until they found unworthy graves. They were castaways from God's great purpose. In the words of Moses, they were "blotted out of God's book."

The next truth which emerges is the inevitable penalty of such a sin. It seems merciless. The grinding of the golden calf to powder and making the people drink it, the withering rebuke of too-compaisant Aaron, the slaying of those who had taken part in the orgiastic rites, seem a ruthless vengeance. But tears and humiliation and shame and death wait on lewdness and licentiousness to all time. Let any man commit such sin as this, let him "sit down to eat and drink and rise up to play" (5:6), which is simply a Hebrew way of saying that men throw the reins on the necks of their passions, and they will come to a night of as deep a shame and as agonizing a death as the camp of Israel knew.

Then the gloom lifts. In the morning, after a sleepless night, Moses ascends the hill again to speak with God. He sees that there is only one way to restore Israel to a lost relationship. That is by forgiveness. But can God forgive this wilful, wanton, foul rebellion against him and his holiness? He will "make an atonement" (5:30). This may be set down as the first keeply significant use of this great word, although the truth behind it is native to the conscience of men. What Moses feels is that this sin cannot be forgiven merely by the word of a good natured and easy going God. It has outraged his law. It has been an act which has broken the old relationship. Now as then, with every sinner today who has refused obedience and denied God's claim, and mocked at his love, as with Israel, the way back to a restored relationship is by the forgiveness of sins through one who makes atonement. This is the strait gate, which so many will not enter. They will make some appeal to God. They will offer him their repentance and their tears. What they need is forgiveness, and that can be given only when the broken law has been honored by an atonement.

Then we reach the climax of this story, and we hear the throbbing of Moses' heart. The sin seems so awful that he trembles lest God will not forgive it. Then comes his cry: "If not blot me, I pray thee, out of thy book which thou hast written." He will go back to the desert. He will become Jethro's servant again. He will relinquish his hope of Canaan, if God will not accept Israel. God refused this great offer. No man can ransom his brother. But when Jesus, in the garden, laid himself down on the altar, God accepted the sacrifice of his own Son, and Moses' sublime willingness to die for others was seen accomplished in the cross. This passion beats in all who have been baptized into Christ's spirit. It beat in Paul when he said that he "could wish himself accursed from Christ for his brethren's sake." What could not God do if only more men could breathe with Moses' passion.

W. M. CLOW.

THE BOOK OF JOHN

By Alpha

The next word is a verb. It is een. It has the smooth breathing. This mark (') is the sign for the smooth breathing, and here it comes over the Greek letter "eta" (pronounce "e" as "e" is sounded in "they"). It is the seventh letter of the Greek alphabet. Over this mark is what is called "the circumflex accent." It is made as follows: (—). The mark within the parenthesis is ῆ (We have no character of the kind indicated.—Printer.) The translation of "een" is "was." It is the imperfect third person, singular, of the irregular verb "Ei-mi." "Ei-mi" is translated "I am."

Next we have the definite article in the Greek. It is "o" with (') above it. This is the rough breathing sign. It is not pronounced "oh," but should be pronounced "ha." The rough breathing makes it have the "h" sound. See? Remember the sound: as our English ha in ha ha! It is translated "the." Now if you'll get your Greek grammar by Hadley (page 32), or the one by Goodwin (page 81), you'll see that articles in the Greek have gender and number. This article, ha ("o") is the masculine article, and singular with the nominative case. Greek articles have cases, too. Remember it.

Let us now come to the Greek word "logos." Pronounce "log" in "logos" just as you pronounce our word "log." Pronounce the whole word that way—"logos." Two short o's as in hog, bog, log, etc. We translate this word "logos" as "word." It is in the nominative case, as "os" (its ending) indicates; the number is singular; the gender is masculine. Remember, the article being masculine, the word "logos" is, for they agree in number, gender and case. The word has two syllables. Some give a rule like this: When you divide a word into syllables a single consonant is always connected with the following vowel. We have an accent. It comes over the "o" in "log." That syllable is called the "penult." The accent (´) is called the acute accent. So far, then, we have "In beginning was the word." Oh, what a sentence!

INFALLIBILITY

On July 18th, 1870, the Vatican council declared the Pope to be infallible where he spoke or wrote ex-cathedra. In other words, he could burn, torture, flay, impale multitudes in the forenoon. He could debauch all night and wake up in the morning the very voice and vessel of Almighty God, incapable of error or wrong judgment. He could curse and swear and deny he knew the Savior of mankind, as Peter did, but when he got in the chair he was speaking the direct words and thinking the precise thoughts of God himself.

We are perplexed as to why these spells of infallibility should be intermittent. Now, if the Pope is God's mouthpiece in the afternoon, why is he not in the forenoon? Jesus Christ was God manifested in the flesh, but he at no time claimed to be able to lay aside his power and take it up again as a man doth a garment. This is inconsistency No. 1. If infallibility was not established until 1870 A. D., Popery was 1264 years in finding its place in the world. This is a long time for the only true church of Christ to err. If the multitude of Popes from 606 to 1870 erred in point of infallibility, maybe they have erred in other and more vital points. This is inconsistency No. 2. There are hundreds of others, but space forbids more.—The Menace.

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PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

Dating October 29th, Sister Whitehead writes: "You will be glad to know that, if no complications set in, the doctor thinks Bro. Wilson will recover. He has been a very sick man. If it had not been for his moral, temperate life, the doctor says that he could not hope for his recovery. This message is worth notice by young men. It pays in this life to be moral and clean, even if there were no hope of a life to come. When a crisis like this comes then the clean life counts."

For reasons which seem to demand such action, the Elders of the Church of God in Cleveland, O., took formal action at a recent meeting on the name of Charles C. Maple, dropping it from the roll of membership without letters of dismissal or recommendation. This notice seems necessary because, among other reasons, he was instructed in the truth and baptized by this church. He was for a short time evangelist in the Ohio conference, but resigned after a few months, and is now working in other fields and under different auspices.

Bible writers have used the strongest terms and plainest words possible to explain the doom of the unsaved, such as "burned up," "destroyed," "perish," "consumed," "come to naught," "come to an end," "blotted out," "be as the fat of lambs," "shall die," "go into perdition," "be as though they had not been," etc., etc. The word "destroy" is applied to "the law" in Matt. 5:17. If destroy, when applied to the sinner, means eternal torment, it would mean the same thing when applied to the law. The word "perish" is applied to both a sinner and money in the same text (Acts 8:20). If this word means eternal suffering, when applied to sinners, it would mean the same thing when applied to money. "Blotted out" is a term applied to sins (Acts 3:19); but who understands by this that sins are to be tortured forever?

IN CREEDLAND
No. 3
Creeds of the Church of God

In former articles we have shown that creeds, summaries of faith, were logical necessities. Paul has given a summary of the gospel in 1 Cor. 15, and a more extended one in Heb. 6. Alexander Campbell, with all his hatred of forms of faith, has been caught in the creed business himself. Now many members of the Church of God have come among us from Campbellism, and it would be strange if they did not bring with them some prejudice against creeds. The result is, some in our own church are opposed to creeds. But we now propose to show, by quoting some creeds that have been formulated in our body, that these are as creed-bound as anyone else. That many of those whom we quote are theoretically against creeds is not considered in this argument, except to point out that their testimony for creeds is all the more valuable because unintentionally and undesignedly given. The first creed we cite is printed on a postal card. On one side of the card is the picture of a new church; at the bottom of the card are the words: "For reasons why this church was built see other side." We turn over the card and read as follows:

"Because

"We believe that the holy scriptures teach the second personal coming of the Lord Jesus Christ, who will then establish his kingdom upon earth, Jesus himself being king over all the earth, with the immortalized saints of all ages and nations as co-rulers with him and sharing with him the glory and honor in ruling, judging and blessing the world, and bringing about the glorious restitution of all things spoken of by the holy prophets: the restoration of Israel, the literal resurrection of the dead, the immortalization of the righteous, and the destruction of the wicked.

"We reject as unscriptural the doctrine of endless suffering, physical or mental, as punishment to be inflicted upon any of God's creatures.

"We believe that the holy scriptures teach that man is wholly mortal, and that immortality will be obtained only as a reward for the exercise of faith in Christ and obedience to God's word, and that faith, repentance and baptism are prerequisites to the remission of sins, and a godly life thereafter as essential to our salvation."

BAPTISM IS NO PART OF THE GOSPEL
Revised By the Editor

Mr. J. J. F. Lockhart, a missionary Baptist preacher, made an effort to escape the force of an argument that I made on the necessity of obeying the gospel by declaring that baptism is no part of the gospel. Mr. Lockhart says a Baptist church is a body of believers baptized by a regularly ordained Baptist preacher. If we should accept this as true, then:

1. There can not be a Baptist church without baptized people.
2. Baptism is no part of the gospel—so says Mr. Lockhart.
3. It follows, then, since baptism is not part of the gospel, and there can not be a Baptist

church without baptized people; **preaching the gospel will never result in the establishment of a Baptist church.**

Again: The gospel is the word of truth—"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation" (Eph. 1:13). If "baptism" is no part of the gospel, since the gospel is "the word of truth," it follows that "baptism" is no part of the "word of truth." Since preaching the gospel will not result in the establishment of a Baptist church, for there can not be a Baptist church without baptized people, and Mr. Lockhart says bapitsm is not part of the gospel, and the gospel is "the word of truth," it follows, then, that **preaching the word of truth will not result in the establishment of a Baptist church.**

In the gospel the righteousness of God is revealed (Rom. 1:16-17). Mr. Lockart, with the Baptists, declares that baptism is no part of the gospel. It follows then that it is no part of the righteousness of God, and Baptists, per their doctrine, whe they baptize people, are not doing the righteous..ess of God; but there can not be a Baptist church without "baptized" people. It follows, then, that a Baptist **church can not be brought into existence by the righteousness of God.**

1. Baptism is no part of the gospel.—Lockhart.
2. In the gospel the righteousness of God is revealed.—Paul.
3. The apostles baptized by the authority of Christ.
4. If baptism is no part of the gospel it is no part of the righteousness of God.
6. But we are baptized into Christ (Gal. 3: 26-27).
7. If baptism is no part of the gospel, the word of truth, the righteousness of God; since we are baptized into Christ, it is not an act of the righteousness of God, nor in keeping with the truth.

The Baptists are wrong on everything they teach that is peculiar to them.

C. R. NICHOL.

THE LORD'S SUPPER
1 Cor. 11:23-28

1. Jesus was in no sense a literary person. That he valued and loved the sacred writings of his race is obvious from many of his recorded sayings. There is also at least one word of our Lord that suggests an appreciation of original composition (Matt. 13 52). Nor can anyone deny that he had gifts of imagination and expression which, if used in literature, would have placed him among the greatest writers of the world, if not beyond them all. Nevertheless, Jesus refrained from writing anything, either for the use of his disciples or for making his gospel known to the general public. Why did Jesus thus deliberately eschew the making of books? Why did he not place his message with his own hand and in his own words unequivocally before mankind? Why did he not give us a document which would be finally authoritative, and which would need no criticism for its perfect elucidation? While we can not expect to give a complete answer to this question, at least we may be certain on this point, that Jesus did not intend his religion to be the religion of a book merely, but the religion of life.

2. Although Jesus did not attempt to perpetuate his teaching in authoritative documents, he did gather it together and express it in his own actions. He himself is the word of God, God's message to mankind. And especially in two actions are his teaching and mission dramatically summed up and expressed for all time. These two actions are the two ordinances or sacraments—baptism and the Lord's Supper. In each of these the follower of Christ is called upon himself to appropriate the gospel of Christ and himself to express anew that gospel, not by the use of the words of a creed only, but by doing again those acts which are symbols of the profoundest truths of the Christian revelation.

3. The whole gospel is symbolically expressed in the Lord's Supper. Any attempts at interpreting the Lord's Supper must therefore be incomplete and partial. It always means more than we can say about it, because it is a piece of life, the act of a sinless personality, discovered by every person who really links his own experience with it, to be full of deep and ever deeper meanings. It will be a good exercise for us to try to bring out some of the great gospel elements of the ordinance with a view to seizing them and experiencing them at a subsequent Communion Service. Here a few may be noted.

1. The supper is a call to remember Jesus. The communicant comes into the presence of his Lord. The tendency to leave Christ out of account is checked. The worldliness and materialism that surge about us become powerless. When men "consider him that hath endureth such gainsaying of sinners," they no longer "wax weary" (Heb. 12:3). The presence of the Lord is a reinforcement of life.

2. Meeting with God in Christ is a summons to repentance. The purity and love of Jesus and his oneness with God rebuke us. Contrition and confession are inevitable. We are reminded that the Last Supper was "in the night in which he was betrayed." Jesus was not crucified merely by his avowed and conscious enemies. His disciples were involved in it. Judas directly betrayed him, but not Judas alone was concerned. They all forsook him. When his enemies were hunting for witnesses against the Lord no disciple came forward to testify on his behalf. Peter was in the courtyard watching, and John probably in the high priest's judgment hall, but neither came to the help of Jesus. They tacitly consented to his death. The Lord's Supper reminds us all that we participate in the sin of the world that slew the Savior.

3. The central message of the gospel and of the supper is salvation. Christ did not come to condemn, but to save. God saves by giving, not his possessions nothing which God merely makes or owns can meet the demands of his fallen children, who are themselves Godlike), but himself. That he gives himself in Jesus is no limitation of his giving, but its maximum under the conditions of humanity. When Jesus died on the cross it was to show the last pulse of God's life, the last drop of his blood, given for mankind.

4. The Lord's Supper is not an isolated sacrament, but calls to a sacramental life. Many have regarded it as substituting a Christian festival for

Passover, but the Last Supper seems rather to have been an ordinary meal, the bread and wine being ordinary foods. "As oft as ye do it" then applies not merely to certain occasional ritual celebrations, but to every meal of each day. No Christian should neglect the solemn communion with his fellow-Christians on the Lord's Day, but he should remember that this signifies and involves the consecration of commonplace events.

NEWTON H. MARSHALL.

TWO GREEK WORDS

J. J. Schaumburg

Note a brother's statement on page five of The Restitution (Sept. 30), where he says that the Greek word "themelois" occurs "seventeen" times. It occurs sixteen times. Here are the references: Luke 6:48, 49; 14:29; Acts 16:26; Rom. 15:20; 1 Cor. 3:10, 11, 12; Eph. 2:20; 1 Tim. 6:19; 2 Tim. 2:19; Heb. 6:1; 11:10; Rev. 21:14, 19 (twice in this verse).

"Themelioo" occurs six times—Matt. 7:25; Luke 6:48; Eph. 3:18; Col. 1:23; Heb. 1:10; 1 Peter 5:10.

He says that "themelios" occurs twice in Rev. 21:14. It occurs once in Rev. 21:14 and twice in Rev. 21:19.

He also states that "katabole" occurs ten times. It occurs just eleven times. They are Matt. 13:35; 25:34; Luke 11:50; John 17:24; Eph. 1:4; Heb. 4:3; 9:26; 11:11; 1 Peter 1:20; Rev. 13:18; 17:8. He missed Heb. 11:11.

He further states that "katabole" is associated in every instance of its use with the term "kosmos," world.

Brother, it is in every case excepting the case in Hebrews 11:11. It is there associated with "spermatos" (seed).

SOUTHERN ILLINOIS CONFERENCE REPORT

The twelfth annual conference of the Church of God of Illinois was held during the week of October 1 to 12, and we are glad to report a very pleasant and profitable meeting. The weather was ideal, the attendance very good, and the speakers all well able to propound the word, both to the edification of the body and admonitory to those out of Christ. While only three came out for baptism we are sure there are others almost persuaded, and left thinking in all seriousness on the plain truths presented, and who will ere long take upon themselves the all-saving name.

We had with us Bro. D. C. and Sister N. B. Robison, of Salem, Ohio, throughout the meeting; Bro. L. E. Conner, of Ohio, the fore part of the meeting, and Bro. and Sister Jeffrey, of Murphysboro, Ill., the latter part of the week, all of whom presented to us precious truths, both new and old. It was Bro. and Sister Robison's first visit here, also Sister Jeffrey's, and we were sorry when good byes had to be said. Bro. Conner came not as a stranger to us, but as one known by all and a general favorite in the community. Bro. Jeffrey has endeared himself to the body here by his several visits and by his assistance in the meetings, making special mention of his solos, which were graciously rendered, lending special spirit to the meeting.

Bro. A. O. Lenz, of St. Elmo, Ill., our President, was here during the meeting, and Sister Leota Hanson, St. Louis Mo., spent the first Sunday with us. Sorry she could not stay longer, as she is like a ray of sunshine; but she puts duty before pleasure. Sister Lucy Lansberry, of Paris, Ill., was also with us, and her father, Bro. George Slack, of Dundas, Ill.

Those baptized were Vern Lansberry, Mrs. Polly Gross and Mrs. Henry Cooley. May they all continue faithful.

The subject matter was sufficiently diversified to sustain interest, and the gospel of the kingdom of God and the essentials of salvation were put before the people in clear, concise manner. Some of the subjects were as follows:

"The Gospel of the Kingdom."
"The Evolution of the Gospel."
"The Holy Spirit and Its Office."
"How the Apostles Made Converts."
"The Second Coming of Christ."
"What is the Future of the Earth and the Race"

On Saturday morning the business session was held, and the following officers were elected for the ensuing year: President, A. O. Lenz; Vice-President, B. J. Woods; Secretary, Amy V. Weaver; Treasurer, Lewis Weaver.

On each Sunday morning we remembered our Lord's death in the breaking of bread. Two Berean services were held, the lessons being taken from the Berean booklet, lessons No. 63 and 72. These sessions were very interesting; the first meeting led by Sister Leota Hanson, the latter by Bro. Lenz.

Bible Class was held each morning, with Bro. Robinson as teacher. These lessons were truly our "meat and drink," and we acknowledge Bro. Robison a most efficient teacher. The only deplorable feature was that more could not have attended. From the several discourses we gleaned much food for thought and received much encouragement and inspiration to strive the more to make our calling and election sure by self-denial and keeping ourselves unspotted from the world; and by adding to our faith the Christian graces we hope to hear the welcome "Well done, enter thou into the joy of thy Lord." May all be counted worthy to obtain that blessing.

AMY V. WEAVER, Secretary.

WHY ROMANISTS OBJECT TO THE BIBLE

Now, the real objection of Romanists to the Bible is: You cannot find in it many of the fundamental dogmas of Romanism. You cannot find in it priestly or episcopal celibacy. If the Roman Catholic people should read it, they would all see that their priests are not keeping the law of God in living without families—recognized families. The worship of Mary is not in the Bible. Purgatory is not in the Bible. The mass is not in the Bible. The assumption of the virgin is not in the Bible. Indulgences are not in the Bible nor papal infallibility, nor extreme unction, nor the inquisition, nor Dens' theology, nor a great deal more that they depend on. That is the real reason why they object to the Bible, because the open Bible in the hands of people destroys the wicked pretensions of the hierarchy, and emancipates men from a yoke that neither they nor their fathers have ever been able to bear without being pressed down to the ground.—Missouri Freemason.

OBITUARY

Died, at his home in Salamanca, N. Y., October 5, 1913, our beloved brother in Christ, John B. Lent. Born September 10, 1834, near Coburg, Ont., to parents who were active believers in our Lord's soon coming, he from youth devoted himself zealously to the things pertaining to the kingdom of God and the name of Jesus Christ.

He was united in marriage to Margaret R. Coons, of Matilda Township, Ont. To this union were born Mrs. Edith A. Jones, of Salamanca; David H., of Fahamun, Alberta; Albert W. deceased, and J. Eugene, of Fonthill, Ont. Together they labored in life's temporal and spiritual labors until separated by her death, August 28, 1912. The closing years of their lives were much comforted by the faithful services of their widowed daughter, Mrs. Jones, with whom they lived. Besides the foregoing, our brother left to mourn his death sixteen grandchildren and a number of great-grandchildren; also three sisters, viz: Mrs. Eliza Bullen, of Perry, N. Y.; Mrs. Sarah Chase, of Medical Lake, Washington, and Mrs. Rebecca Hunt, of Ludlow, Mo., and one brother, James E. Lent, of Picton, Ont.

D. E. Sprague, of Salamanca, assisted the writer in the funeral service at the home, after which we bore him to the Beautiful Wildwood Cemetery of that place, where we laid him to rest beside her who till only a year ago had been his life companion. Companions now in death, they sleep till our Lord shall return the second time unto salvation. Our hope reaches forward that at that time they both shall by him be awakened to life immortal. So may it be. F. L. AUSTIN.

SIN AND UNBELIEF

Unbelief leads to sin, and sin leads to unbelief. The first sin came through disbelieving God. "An evil heart of unbelief" is a cause of "departing from the living God." Believing God leads to obeying him; while if we by our unbelief make him a liar, we have little inclination to heed his counsels or obey his commands. There can be no loving obedience unless there is first living faith. And there can be no living faith unless it is made perfect by obedient works. Those who put away a good conscience, soon concerning faith make shipwreck.

When of old they inquired of the teacher, "What shall we do that we might work the work of God?" the answer was: "This is the work of God, that ye believe on him whom he hath sent" (John 5:28, 29). "Without faith it is impossible to please him," and faith is only kept in health and vigor by feeding on "the faithful word" and being exercised in constant obedience to our Lord's commands. Lord "increase our faith."—Selected.

EXPECTING TOO MUCH

Just expectations are valuable things. Many people are toned up to their best endeavors by knowing that much is expected of them. The desire is strong within them that the good opinion which some one has formed of them should be upheld, and they make strenuous efforts to this end. Whoever has had much to do with children knows how powerfully this motive will influence them, and added years seldom decrease its force. To preserve the influence however it is essential that only that should be expected which can be rendered.

HINDERING THE GOSPEL

The apostle Paul sacrificed his rights and endured many wrongs, lest he should 'hinder the gospel of Christ" (1 Cor. 9:12). He had a right to live of the gospel; and he had a right to exercise authority in the church; but he forbore to exercise his rights, in order that the gospel might have no reproach, and the word of God might have free course. Many times the servant of God is called to imitate his example. He has his rights which he might claim and insist upon; there are wrongs for which he might demand redress; but to do this would bring reproach upon the cause of God, and so this might hinder the gospel, and as the preaching of the gospel is the great thing which engages his heart, he rejoices even if Christ be preached through strife and contention; he is willing to decrease, if Christ may increase; and he is willing to forego his rights, and sink into insignificance, if Christ may be exalted Lord of all.

Are we helping or hindering the gospel? Are we seeking our own rights, our own will, and our own way, or are we laboring with heart and soul, and enduring with patient hope, lest we should hinder the gospel of Christ? "Therefore," said the apostle, "I endure all things for the elect's sake, that they may obtain salvation, which is in Christ Jesus, with eternal glory." The Pilgrim.

Here we see how to avoid perilous pleasures. Not by denying ourselves, but by living so as to gain the greatest and innocent pleasure. "Don't" saves no one. "Do" is the great word. Men are like hounds straining at the leash; they must be doing. The right thing is to encourage activity in the right direction. If a youth wants pleasure, let him embrace some noble ambition. To labor for others, to take up a hard task in Sunday-school, or social service, or evangelistic work, or mastering some art or handicraft for noble ends—that is the road to undreamed-of pleasure. Climb the mountain—you gain the sublime outlook when the summit is reached, and you also find thrilling joys in the very toil. Climb Hill Difficulty—it will test you, but it will also fill you with triumph and joy.

OBITUARY

Hannah Arnold

Hannah Arnold, wife of John S. Arnold, died September 23, 1913. She was married to J. S. Arnold February 19, 1852. She was 79 years 7 months and 21 days old at the time of her death. She was born in Pennsylvania, but moved with her parents to Illinois in 1816. She was the mother of twelve children, eight boys and four girls, all of whom are living but one son, who died at the age of six months. Sister Arnold was a firm believer in the coming of Christ. She expected her reward at the resurrection of the just. We formerly lived at East Plum River, Ill.

J. S. ARNOLD.

"YE ARE THE LIGHT OF THE WORLD"

GEORGIA GAZELEY

I sat alone in a cold, dark cell. Its floor, walls and ceiling enclosed me. Total darkness prevailed. I lingered a long time in this condition. The walls seemed to be so large that no human hands could ever break through. As I sat thinking of the past it appeared to me to be a past that was not to be remembered. At times, while I was there, pleasant thoughts would come into my mind, but in a short time they were forgotten. Time rolled on, and one day as I sat meditating over things of the past, a faint light appeared to me. Was it a dream? Did I just imagine this, or was it so? The wind was beating against the walls of my abode. Then I searched around. To my great surprise I saw a faint light in the distance. I walked toward it. Then, to my great surprise, I found that one of the stones in the wall had worn thin. I could see dimly out into the light.

After seeing this little light, I wanted more. I started and pulled and tugged away at the stone until I succeeded in removing one, and then another. The more light I got the more I wanted, and the better it was; and finally I decided to remove enough of this dark wall, that had closed me in so long, so that I might get out into the light entirely. I wanted to learn more of the bright side of life. I learned one thing after another. I learned of the true living God and his promises, and things of the past and the future. No longer did these short, pleasant thoughts come into my mind and vanish. Things that come to my mind now are spiritual, and they remain, and other things add to them. This dark cell, or the world of today, no longer possesses me. I have learned a lesson that I can never forget.

I look back at this cell, or the world, with scorn, for I no longer belong to the world, but to the "little flock" that is striving to walk in the straight and narrow path that leadeth to life eternal. I realize that I have not conquered entirely, but am still pulling down this wall of wickedness.

Now I try to make myself appear to the world as the little light that appeared to me when I was still in darkness. Brothers and sisters, how thankful we should be to think that we are not the ones that help to make up the walls of this cell (the world). Instead, we are like the wind that is pressing down this wickedness and wearing away the stones of this wall, and are trying to make our light shine through. For Christ says, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." And we know that if ye let our light shine as we ought to it will appear as brightly to the world of today as it did to me in that cell. "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

INDIANA CONFERENCE REPORT

The annual conference of the Church of God in Indiana was held at the Church of Roll, Blackford County, October 9th to 12th, inclusive. F. M. McCrory presided. The following churches of the State were represented: Plymouth, Argos, North Salem, South Bend and Rensselaer. Each church organization should, if possible, send a delegate, or at least a written report of the year's work, to the yearly conference. In this way we can keep in closer touch with each other.

The program was carried out with but few changes. Bro. J. H. Anderson, of Troy, O., came to visit our conference, and we were pleased to have his name added to the program. With Bros. Anderson, Lindsay, VanVactor and Conner, the readers may know we enjoyed a spiritual feast. Each sermon was full of interest and instruction, and it is to be regretted that more could not have heard them.

There was one business session, one Berean meeting, which was led by Emma Ralsback, President, good social meetings, and a question box. So with excellent sermons, delightful weather and good, hospitable people to entertain us, giving us a hearty welcome, the result would naturally be a splendid, profitable and harmonious meeting

The conference was pleased to have with us as guests two sisters from Springfield, Ohio—Mrs. Peter and Mrs. A. E. Overholser; also Bro. Horlacher, from Monticello, Ind., an isolated member. It encourages and helps us to have such with us.

Financial Report

Money on hand at close of conference, 1912	$38.82
Conference dues collected from six churches and isolated members	31.50
	$70.32
Expenses of June Bible School	30.00
	$40.32
Interest on money	1.14
	$41.46
Collections at Roll conference	23.15
	$64.61
Expenses at Roll conference	63.70
Balance	$ .91

Conference officers elected for coming year: President, F. M. McCrory; First Vice-President, Wm. Huffer; Second Vice-President, Lawrence Howell; Secretary, Flora Harris Prior; Treasurer, Ezra C. Ralsback. Bible School Board: A. O. Rose, Mrs. F. M. McCrory, Myrtle Stauffer.

FLORA PRIOR, Secretary.

A CORRECTION

By Alpha

In The Restitution of October 14th, in the article, "The Gospel of John," by myself, please read in the fourth paragraph "archee," instead of "apchee." In the same paragraph, second line from the bottom, read "en archee," instead of "en archee. "Archee" should be quoted.

Walter Tomlinson 41
10802 Massie ave

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 62. AKRON, O., NOVEMBER 11, 1913 NUMBER 44

"JESUS IS COMING"

Soon in Eden we shall tell redemption's story,
Soon, if faithful, we shall join the glad refrain.
Soon, with David, we shall strike the harps of glory,
"Jesus is coming, is coming again."

Oh, be faithful till we see the angel throng,
And our Savior we have waited for so long:
Oh, be joyful while singing the happy song:
"Jesus is coming, is coming again."

PRAYER

O Lord, we bring but divided hearts to thee; unite them to fear thy name, and may it be true of us that we do love thee and cleave to thee, and desire to serve thee with all the strength of our being, heart, will and mind. We bring to thee much weakness. O do thou clothe our impotence with thy power. We bring to thee troubles and cares. Do thou quiet the care, and in thine own good time remove the trouble. We bring to thee a heap of sins and shortcomings. Do thou more than forgive, cleanse and give us dominion over all temptation and sin. Make us pure, help us to love purity and to long after righteousness with that blessed hunger and thirst which is sure to be filled. Through Jesus Christ our Lord. Amen.

WHAT SHALL WE DO TO BE SAVED?

M. Joblin

Friends: The subject to which I invite your attention this evening is a great and important one. Nothing in the whole realm of thought demands such careful inquiry and serious consideration. The question, "What must we do to be saved?" implies that those who ask it understand that they need to be saved, and that they will be lost if they do not do something. It shows that they have believed God's offer of salvation, and are anxious to know what conditions are imposed; shows that they accept God's propositions so far as heard, and want to know what is required of them.

In the great commission of our Lord he told his disciples to "Go into all the world and preach the Gospel to every creature. He that believeth (the Gospel) and is baptized shall be saved, and he that believeth not shall be condemned" (Mark 16: 15, 16).

The word "Gospel" means good news or glad tidings. Do you ask, good news of what? I answer: It is good news of life in an endless degree, after death, to make people eligible to an inheritance of the everlasting kingdom the God of heaven promises to set up on earth, under the whole heavens (Dan. 7:27). God has offered no other salvation. If a person believes that he has immortality as a part of his natural outfit, and if good, soars off to worlds on high at the death of the body, there is no use in his asking what he, in that belief must do to be saved, because he claims to have already the very life that is offered him. The instructions given are for obtaining a never dying existence—immortality, together with the kingdom, the coming of which Jesus and his apostles preached, and which Jesus said should be preached in all the world for a witness (Matt. 24: 14). It is of these instructions I speak tonight.

The Lord Jesus tells us in the third chapter of John that God gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life. These believers become sons and daughters by adoption, with all the rights and immunities of the only begotten Son. And it is largely of the adopting ordinance I now proceed to speak, viz: baptism. I want to show you what a hallowed ordinance it is, and how absolutely essential to salvation it is, and to give Bible reasons why it is essential. In addition to this I want to show who are proper subjects of baptism; and that there is only one Bible mode of baptism. In other words, that affusion or pouring is not baptism; and that sprinkling is not baptism.

In the first place, it is a most hallowed ordinance because the word religion comes from **re ligio; ligio** means to bind, and **re** means again, so that religion means to bind again, or unite again. It reunites or rebinds to God after separation by sin; and the chain that rebinds to God is composed of three links. Faith is the first link and works by love. Repentance, or the turning away from sins, which is induced by godly sorrow, is the second; and obedience to faith by baptism, is the third link that reunites to God. The end or aim of this ordinance makes it sacred.

Secondly, it is essential to salvation, because it is one of three conditions. Non-compliance with it proves lack of faith, and that leaves one without a motive for repentance. A person who from the heart believes what God in mercy offers to give us, and do for us, never needs to be urged to be baptized—he demands it; he is eager to comply with that test of his faith. His faith and love impel him to demand it. He takes God at his word and this makes the eternal weight of glory held out to him, real, and he wants to secure a title to it without delay; so, you see, obedience in baptism grows out of faith in the promise of the kingdom and glory, with eternal life. This phase of the subject is presented from the standpoint of duty. It is commanded. It must be obeyed. It is im-

perative, but when faith works by love it is no hardship; the privilege outweighs the duty.

Thirdly, I wish to show by reasons of tremendous importance WHY baptism is absolutely essential to salvation. First, it is in order to forgiveness. It is one of the three clauses of God's law of pardon: faith and repentance being the other two clauses. As we cannot be saved in our sins, how essential that we get rid of them. And the Spirit's direction to those who had believed the model sermon of Peter on the day of Pentecost, was, "Repent:" they had believed, remember, their belief caused them to demand what they must do to secure the great salvation proclaimed by Peter. But what besides repentance was exacted of them? Listen: "Repent and," and what? "Repent and be baptized, every one of you;" no matter who you are, or where you came from. Yes; be baptized, every one of you. This was the universal rule to the end of the age. But why be baptized, Peter? Answer: "Be baptized every one of you, in the name of Jesus Christ **for the remission of sins;**" that's what you must do to secure this great salvation. This is the Spirit's answer to your inquiry, "What shall we do?"

Friends, can you think of more gracious or more joyful tidings from God to poor helpless, sinful creatures out of the dust than that he will remit your sins, if after belief of the Gospel and repentance, you give proof of your heart-belief, by being baptized into the Anointed Jesus for that purpose? I cannot. It is now part and parcel of the very Gospel of life. It is like a codicil to the original will—the engrafted word; it is the new and living way whereby we can be saved. It is a part of the Gosepl which a person refuses to obey, or seeks for an excuse to disregard, in many cases.

Oh, how blind unbelief will make one err! If there be any in this audience occupying this position, I plead with them to consider that they leave themselves to their own resources by acting thus. By rejecting the divine recipe for the remittance of sin, they undertake to save themselves. I tremble for those who ask God to forgive them just for the asking, in utter disregard of his law of pardon. What presumption, to think that rebels can make their own terms of pardon, peace, reconciliation and adoption. Are not belief and baptism in the commission equal terms or conditions of salvation? If so, can any one expect salvation who disregards one of the conditions? If one person can with impunity set aside Baptism, why cannot another set aside faith? and another repentance? And when Faith, Repentance and Baptism are set aside, why may not a godly life be dispensed with by another? Where, then, would be the conditions of salvation? And if there be no **conditions** of salvation, why did God take such infinite pains to reveal his will in the premises in order that we might become wise unto salvation? I affectionately urge all such not to trifle with God's conditions of sonship. God cannot be deceived with will worship and assumed good intentions. Pious disobedience is as hateful to God as no service. Lip service is of no avail. Said Jesus: "Ye are my servants, if ye do whatsoever I command you;" not otherwise. In the 7th of Matthew, we see a company of pious ones who had done this, that and the other thing in his name, and expected recognition of him, but he answered them: "I never knew you; depart from me." Fearful words! Awful surprise! Remember this decision comes from the once crucified One, who manifested the Father's wonderful love to man, and who on his behalf at last laid down his life. This great fact should stamp upon your minds the heniousness in the sight of God, of scheming to evade the conditions of his gracious law of pardon. They had not entered by Christ, the door, or he would have been acquainted with them. They had climbed up some way—their own way, instead of his. Doubtless their fleshly minds had objected that salvation could not depend upon such trivial things as faith in some particular promises, and baptism; **sincerity** must be the grand essential. These are the objections made now, and the scene described by Christ will ere long take place. He foresaw the attitude of the religious world in the last days.

Allow me to say here, that the popular objection to baptism as a saving ordinance is founded on misconception. We do not teach that salvation, or pardon with a view to salvation, is purchased by baptism in water. We teach that the blood of Jesus Christ cleanses from all sin; but that obedience to faith in baptism, places one just where the blood of Christ becomes effications to each believer. You will remember that Jesus told Nicodemus that "Except a man be born of water and of spirit, he cannot enter into the kingdom of God." The reason, in view of our findings thus far, is obvious: He could not take his sins with him; hence the Spirit's word by Peter: "Repent and be baptized, in order to remission of sin." Here was the test of their faith. If they had refused to comply with the command it would have proven that they were not fit for the kingdom, being in their sins—sinners.

If any one in this audience thinks that we teach that there is virtue in the act of baptism or in the water, he is mistaken, and perhaps for the thousandth time, I say: It is by grace—favor—we are saved, through faith on our part. We neither merit, nor purchase, nor earn it. It is all of God's free grace we expect to be saved. The act of submitting to burial in water pays nothing for our pardon; and there is no virtue in water to wash away sin. Adam died by eating of the forbidden fruit, but it was not by poison. It was disobedience that killed him. And so, although there is no virtue in water to cleanse from sin, there is virtue in obedience to the gospel of the kingdom, in this form of doctrine. This act shows that we have a living faith working by love; and then, oh hallowed condition—we can say with Paul: "Being justified," that is, free from sin, "we have peace with God, through our Lord Jesus Christ." Like Abraham, our faith is reckoned to us for righteousness. God considers us righteous in his sight, because we have complied with the conditions on which he offers to reckon us righteous; but all of his free grace. I tremble for those who presume to tamper with the law of faith and obedience laid down in the Scriptures; God pity the man who thinks he can palm off upon God pious works of his own, in place of clearly defined faith and obedience to the Gospel. They are in a pitiable condition who can so far discredit the truth of God as to think something else will serve

every salvation purpose as well as the glorious Gospel of the kingdom, and life from the dead to inherit it. So sure as that the Bible is the book of God, they will be speechless guests at the marriage Feast. So sure as God has spoken to us in the past by the prophets, and in these last days by his Son, if they believe another gospel than the Gospel of the kingdom Jesus preached, they will be treated as climbers up some other way—as thieves and robbers—claiming illegally what they were ashamed to suffer for; what they were ashamed to confess before men. The Master has defined their destiny. Let us tremble before we dare to so dishonor God as to believe and teach that something else will save besides what Paul declares to be the power of God unto salvation—the Gospel of Christ (Rom. 1:16).

Fourthly, I propose to discuss the questions as to who are the proper subjects of baptism. The answer is found in the words of the great commission of Jesus to his apostles: "Go ye into all the world and preach the Gospel to every creature; he that believeth (that is the first condition) and is baptized, shall be saved." But what must he believe? I answer, what the apostles were to preach. What Gospel was it that they were sent to preach? The Lord himself will answer that question in Matt. 24:14, where he seems to have anticipated the great apostacy from the faith, which we now witness, and which is so complete that teachers do not even know what the Gospel of the kingdom means; some thinking it means one thing and some another, oblivious of the fact that God once had a kingdom on earth governed by men, but which he entirely subverted because of the waywardness of the people, but promised to restore it on an everlasting basis under a great son of David according to the flesh, but Son of God by miraculous begettal. Hundreds of promises of its restoration were made through the prophets and psalms, and at last the promised son of David, the to be King on the Holy Hill of Zion was announced by the angel Gabriel to a Jewish maiden, that she should have a son, and he should be great, and should be called the Son of the Highest, and the Lord God would give unto him the throne of his father David, and he should reign over the house of Jacob forever, and of his kingdom there should be no end (Luke 1:30-32). This is the only kingdom of God ever promised in all the Scriptures of truth. This is the kingdom he preached the coming of. This is the kingdom he taught us to pray for, saying: "Thy kingdom come, thy will be done in earth as it is done in heaven." This is the kingdom the people were, and are still invited to believe in. And this, too, is the kingdom he tells us he will welcome the saints to when he comes back from heaven and seats himself upon the throne of his glory promised him on earth, saying: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34), and seat them upon his throne (Rev. 3:21). This is the kingdom he preached, and which he commanded his apostles to preach in all the world, and which he said it was the Father's good pleasure to give the Little Flock (Luke 12:32). This, too, is the throne and kingdom referred to in the 15th of Acts, where the Spirit says of and for Jesus: "After this I will return and will build again the tabernacle of David, * * * and I will set it up, that the residue of men may seek after the Lord, and all the Gentiles upon whom my name is called."

As this is the only kingdom of God ever promised, it is the only kingdom we are ever invited to believe in; and the only kingdom and glory to which God has invited any of the sons of men, on condition of faith and obedience. Suppose now, that with the book containing the promises of this kingdom in our hands, we believe in a home beyond the skies, some where, which has not been promised; would it not be the essence of folly to think that a false faith would entitle us to the only true kingdom of God? Could there be a more fatal delusion? Just think of it: After all, expect a share of the promised kingdom, which in life they would not believe in; were ashamed of; and refused to suffer for! Bible and common sense both teach that those who do not believe what God says, ARE UNBELIEVERS, no matter what else they believe. And God's estimate of unbelievers is shown by the fact that he places them in the same category with "the fearful, and the abominable, and murderers, and whoremongers, and sorcerers and idolators, and all liars, and shall have their portion in the lake which burns with fire and brimstone, which is the second death" (Rev. 21:8). And when you reflect upon the record that God has given of his Son; that he is to have the throne of David and reign over the house of Jacob forever; and then turn to John's first letter and read that he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son, is it any wonder that there will be those who will call upon rocks and mountains to hide them from the wrath of the Lamb?

I have given infallible proof that one who believes in a gospel other than the gospel of the kingdom of God on earth is in no better case, in divine estimation, than the abominable ones just enumerated. If they were dipped in water a hundred times it would not remit their sins, because it is the gospel of the kingdom that must be believed before baptism is valid. Let me press upon your serious consideration the fact that when a person is baptized he takes that step in order to secure something he believes in. And if that something has been promised by God he secures a title to what is promised. And if faithful to the end of probation he will inherit what is promised. But suppose he believes what is not promised; what then? Will a hope not based upon God's promise ever be realized? If so, upon what principle? If not, is it not a vain hope?

Dear friends, as those momentous issues pass before me, and I see loved ones who are happy in the belief of a lie, just on the verge of the mightiest revolution earth hath witnessed, perfectly oblivious of coming events, I feel like Jeremiah who sighed and cried for the abominations and delusions of his times. Would to God he would use me tonight to arouse some soul to a realization of the fact that Jesus, being authority, if he is ever sanctified, separated from the world for God, it must be by means of God's truth. Error will not do it. "Sanctify them through thy truth," prayed Jesus, and then added: "Thy word is truth." This being

so, I leave it to you if a person has been baptized in order to secure something never promised, has he done the first thing to secure what is promised? If a person has invested money in a swindling scheme, through false representations, would it not be an unheard of idea for him to expect the money thus thrown away to be applied to some legitimate enterprise, the proprietor of which was in no way connected with the fraudulent one? You all say, "Yes, it would be simply ridiculous." And yet we every day find people who want to palm off upon God their obedience to faith in a false system, as if it were obedience to faith in a divinely revealed system. Yes; actually expect him to credit them with obedience to the truth, while in fact they have only rendered obedience to faith in a false system. I would not deal harshly with them. I know how hard it is to unlearn. The trouble is they do not realize as they should that the gospel is something in particular, and that it is the sum of all God has promised to bestow upon us and do for us, on certain conditions; and that the power to save lies in this great bundle of promises when believed with the heart.

The popular idea, that sincerity is the chief factor, blinds men; and I pray God to help me to press home upon you this truth in the premises, viz., that heart-belief of the truth is the chief factor. It is the power of God unto salvation to everyone who thus believes it.

The reason of the prevalence of the sincerity-will-save idea is that people do not search the scriptures for themselves, and thus make sure what the truth is. Another reason is that they want to do as little as possible, and yet get into the kingdom of God at last. They are not constrained by the love of God and Christ. They need to visit the future great King over all the earth in the manger at Bethlehem. They need to visit the heir of David's throne at the carpenter's bench at Nazareth. They need to see the Lamb in the purpose of God slain from the foundation of the world, plodding over the hills and valleys, calling upon the people to repent in view of the coming of God's kingdom. They need to visit him in the temple as he battles with the pious enemies of God and truth all day, and watch him as he climbs the mountain where the midnight air witnessed the fervor of his prayer for strength to endure the contradictions of sinners again on the morrow. They need to visit Gethsemane and witness his tears and groans and prayers, and see him dragged from thence before the authorities, and see suborned witnesses testifying against him falsely, and see him smitten and flogged till long furrows were plowed upon his back, and see him mocked with a purple robe and crown of thorns, and see him fainting under the cross as he toils on toward Calvary. Oh, if they would visit the cross, where the world's Redeemer is suspended between heaven and earth, and where redeeming love concentrates, and hear him say, "Father, forgive them, they know not what they do," and cry, "My God, my God, why hast thou forsaken me?" and in feverish agony say, "I thirst," and see him mocked with vinegar and gall, and presently say, "It is finished," and see him bow his sacred head and die! Oh, if they could realize that he suffered all this in behalf of sinful men and women, to secure pardon and reconciliation and adoption for them, and make it possible for them to live after death, live always in honor and power and glory. If they could realize this they would gladly throw tradition to the wind and eagerly ask, "What must we do to be saved?" And upon hearing the Spirit's answer, "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins," they would be eager to be baptized into Christ's death; die with him, and be buried with him in symbol in order to live and reign with him in glory.

But I must now briefly consider the mode of baptism. In Eph. 4:5 we are told that there is but one baptism. That is, there is only one scriptural baptism; only one baptism in which the sin-covering name of Jesus is obtained. And I hold that as there is but one baptism, so there is but one mode. Because **baptizo** means to dip, plunge and bury. Greek lexicographers, with one consent in their definitions, as well as Greek philosophers, historians, orators and poets, render **baptizo** by dip, plunge and immerse, never as indicating sprinkling, pouring or scattering anything. So that when Jesus chose the word **baptizo** to express his meaning it should forever settle the matter. But if every Greek lexicon were destroyed, and all the usage of the **literati** lost to us, we have God's book which shows without the lexicon precisely what the mode of baptism is. In the 6th of Romans and the 3rd verse we find this language: "Know ye not that so many of us were baptized into Jesus Christ, were baptized into his death?" Would they have been in Christ at all if they had not been baptized into him? Evidently the apostle knew of no other way of getting into him. It says they were baptized into Christ's death. In symbol they died with Christ, and, being dead with Christ, the proper thing to do with them was to bury them. And so the next verse commences by saying: "Therefore (seeing they were dead to the world, dead to sin), "Therefore we are buried with him." How buried with him, Paul? Answer: "By baptism into death." The mental and moral transformation that had taken place within them had to be set forth in outward symbol. A death and burial like Christ's had to be symbolized by an act of obedience—baptism. For a moment they are laid under the water and can not breathe; are cut off from the life-giving air. What a beautiful figure of death! What a beautiful symbolic grave! What more does the spirit in Paul say? It continues: "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." What a sublime symbol of the resurrection! As man can not live after death without a resurrection, so the candidate can not live if not raised out of the watery grave. But being raised in the likeness of Christ's resurrection, he has to live a new life, live for the future instead of the present, live a godly life which symbolizes the glorious and immortal life which Christ now lives by God (Rom. 6:10). The next verse says: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." If words mean anything, we will not have a resurrection

like Jesus' unless we are planted in the likeness of his death. A solemn verity, this!

Now, then, as a death with Christ, and a burial with Christ, and a resurrection with Christ, must be symbolized in baptism, I would ask you if it be possible to symbolize death, burial and resurrection by pouring or sprinkling? How long would it take to bury a person by sprinkling or pouring? As you will admit that it can not be done, are you not ready to conclude that only immersion is baptism?

I earnestly and affectionately urge all present not to slight God's plainly revealed conditions of salvation. The God of nature is the God of the Bible. And if you would know and realize how inexorable are his laws, think of the worlds on high revolving with an inconceivable velocity, and each pursuing its own journey through space for millions upon millions of miles with such precision that their positions at a given time can be calculated to a minute, and it is the same God who sends his gracious word to you, that if you believe the things concerning the kingdom of God and the name of Jesus Christ, and in obedience to that faith you are baptized into the name and death of Christ, you shall be saved. Do not flatter yourselves immersion in water, without a knowledge of and faith in the gospel of the kingdom, will benefit you. It will not. Belief of what is promised makes one eligible for baptism, and nothing else does.

I have squarely set before you the outline of the way of life, and the way of death. Oh, choose ye this night whom ye will serve. Of course you can do as you please; but as you sow, so shall you reap. If you sow to the flesh you will reap corruption. If you want to abuse God's mercy, and abuse his kindness, and trample on his forbearance, and reject his long suffering, and wear out his love, you need not be what the world calls "bad." Just neglect this great salvation. Just say that Jesus didn't mean it when he said: "He that believeth not the (the gospel of the kingdom) shall be condemned." Just say, and act upon it, that you can be saved without all this fuss. Just say that it matters not what a person believes, or whether he be baptized or not, if he be only sincere. Yes; do that, and your condemnation is sure. Sincere unbelief, sincere self-will, sincere disobedience, are vile traits of character in the sight of God.

But why will you die? I plead with you to save yourselves from this untoward generation by accepting God's call to his kingdom and glory. Think of all the manifestations of God's love in the past, all the evidences of his goodness that you experience every day, and of all he promises to do for you in the future, and if all this finds no response in your hearts they must be as hard as stones. Listen to the plaintive voice of Jesus as he says: "Come unto me," and while mercy lingers "come." If you neglect this great salvation bear in mind that the wages of sin is death. Do not be deluded by the assertion that death is the gate to endless joys. This is a giant delusion. Death, in the estimation of the spirit, is an enemy, and this agrees with our experience. It severs the closest ties of love and friendship. All ranks and conditions of men fall before him. He is the skeleton in every cupboard, the worm that eats the life of every tree, the boundary of every existence, the destroyer of human hopes, the blighter of human prospects, the full stop of every life.

[This sermon may be had of W. S. Tomlinson, 10802 Massie Avenue, Cleveland, O., at $1.50 per 100 copies, post free.]

THINK, LIVE, ACT

Our topic strikes me very forcibly. Nothing is so impossible as **not to think.** Try however hard we may, still we think in trying not to. Then how important it is that we direct our thoughts along right lines.

Solomon says: "As a man thinketh in his heart, so is he." Paul tells us in Phil. 4:8 what to think on. He says: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, **think** on these things." Too often we forget to think about the true, honest, lovely and just things, letting the worldly pleasures rule our thoughts. Then how poor and weak we are!

As our thoughts are, so our actions must be. If our thoughts are along the lines Paul shows they should be, then our actions are kind, loving and helpful. We can then be of service in the Master's vineyard.

I am sure we have all seen faces that were very beautiful not merely because of the facial features, but because of the expression worn upon them. This expression of loveliness can not be suddenly acquired, but represents a period comparatively long of thinking on lovely and beautiful things. We can not think of coarse and mean things at the same time we think of the lovely ones. It is said of one of the great painters, who wished to paint a picture of the "Last Supper," that as long as he thought of a face for Judas he could not think of a face for Jesus.

You see we can have but one ideal, like which we grow like daily. Let us then keep our thoughts on the "perfect man, Christ Jesus," that we may grow to be like him.

COMMUNICATIONS

Dear Restitution:

I have had the pleasure of reading some of your valuable papers, which I procured from my brother, and cannot do without it if it be possible to procure it.

I am enclosing a postoffice money order for a dollar and a half, for which please send me The Restitution for a year.

I was a member of the Baptist Church at one time, but am not now, because their creed does not correspond to the teachings of the Bible in my opinion. I have been looking for a church for some time which adhered strictly to the teachings of the Bible instead of mortal man, but have found none other but you so far. I don't know the name of the church whose views you represent, but but believe them just the same.

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ALFRED R. ROBERTS.

so, I leave it to you if a person has been baptized in order to secure something never promised, has he done the first thing to secure what is promised? If a person has invested money in a swindling scheme, through false representations, would it not be an unheard of idea for him to expect the money thus thrown away to be applied to some legitimate enterprise, the proprietor of which was in no way connected with the fraudulent one? You all say, "Yes, it would be simply ridiculous." And yet we every day find people who want to palm off upon God their obedience to faith in a false system, as if it were obedience to faith in a divinely revealed system. Yes; actually expect him to credit them with obedience to the truth, while in fact they have only rendered obedience to faith in a false system. I would not deal harshly with them. I know how hard it is to unlearn. The trouble is they do not realize as they should that the gospel is something in particular, and that it is the sum of all God has promised to bestow upon us and do for us, on certain conditions; and that the power to save lies in this great bundle of promises when believed with the heart.

The popular idea, that sincerity is the chief factor, blinds men; and I pray God to help me to press home upon you this truth in the premises, viz., that heart-belief of the truth is the chief factor. It is the power of God unto salvation to everyone who thus believes it.

The reason of the prevalence of the sincerity-will-save idea is that people do not search the scriptures for themselves, and thus make sure what the truth is. Another reason is that they want to do as little as possible, and yet get into the kingdom of God at last. They are not constrained by the love of God and Christ. They need to visit the future great King over all the earth in the manger at Bethlehem. They need to visit the heir of David's throne at the carpenter's bench at Nazareth. They need to see the Lamb in the purpose of God slain from the foundation of the world, plodding over the hills and valleys, calling upon the people to repent in view of the coming of God's kingdom. They need to visit him in the temple as he battles with the pious enemies of God and truth all day, and watch him as he climbs the mountain where the midnight air witnessed the fervor of his prayer for strength to endure the contradictions of sinners again on the morrow. They need to visit Gethsemane and witness his tears and groans and prayers, and see him dragged from thence before the authorities, and see suborned witnesses testifying against him falsely, and see him smitten and flogged till long furrows were plowed upon his back, and see him mocked with a purple robe and crown of thorns, and see him fainting under the cross as he toils on toward Calvary. Oh, if they would visit the cross, where the world's Redeemer is suspended between heaven and earth, and where redeeming love concentrates, and hear him say, "Father, forgive them, they know not what they do," and cry, "My God, my God, why hast thou forsaken me?" and in feverish agony say, "I thirst," and see him mocked with vinegar and gall, and presently say, "It is finished," and see him bow his sacred head and die! Oh, if they could realize that he suffered all this in behalf of sinful men and women, to secure pardon and reconciliation and adoption for them, and make it possible for them to live after death, live always in honor and power and glory. If they could realize this they would gladly throw tradition to the wind and eagerly ask, "What must we do to be saved?" And upon hearing the Spirit's answer, "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins," they would be eager to be baptized into Christ's death; die with him, and be buried with him in symbol in order to live and reign with him in glory.

But I must now briefly consider the mode of baptism. In Eph. 4:5 we are told that there is but one baptism. That is, there is only one scriptural baptism; only one baptism in which the sin-covering name of Jesus is obtained. And I hold that as there is but one baptism, so there is but one mode. Because **baptizo** means to dip, plunge and bury. Greek lexicographers, with one consent in their definitions, as well as Greek philosophers, historians, orators and poets, render **baptizo** by dip, plunge and immerse, never as indicating sprinkling, pouring or scattering anything. So that when Jesus chose the word **baptizo** to express his meaning it should forever settle the matter. But if every Greek lexicon were destroyed, and all the usage of the **literati** lost to us, we have God's book which shows without the lexicon precisely what the mode of baptism is. In the 6th of Romans and the 3rd verse we find this language: "Know ye not that so many of us were baptized into Jesus Christ, were baptized into his death?" Would they have been in Christ at all if they had not been baptized into him? Evidently the apostle knew of no other way of getting into him. It says they were baptized into Christ's death. In symbol they died with Christ, and, being dead with Christ, the proper thing to do with them was to bury them. And so the next verse commences by saying: "Therefore (seeing they were dead to the world, dead to sin), "Therefore we are buried with him." How buried with him, Paul? Answer: "By baptism into death." The mental and moral transformation that had taken place within them had to be set forth in outward symbol. A death and burial like Christ's had to be symbolized by an act of obedience—baptism. For a moment they are laid under the water and can not breathe; are cut off from the life-giving air. What a beautiful figure of death! What a beautiful symbolic grave! What more does the spirit in Paul say? It continues: "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." What a sublime symbol of the resurrection! As man can not live after death without a resurrection, so the candidate can not live if not raised out of the watery grave. But being raised in the likeness of Christ's resurrection, he has to live a new life, live for the future instead of the present, live a godly life which symbolizes the glorious and immortal life which Christ now lives by God (Rom. 6:10). The next verse says: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." If words mean anything, we will not have a resurrection

like Jesus' unless we are planted in the likeness of his death. A solemn verity, this!

Now, then, as a death with Christ, and a burial with Christ, and a resurrection with Christ, must be symbolized in baptism, I would ask you if it be possible to symbolize death, burial and resurrection by pouring or sprinkling? How long would it take to bury a person by sprinkling or pouring? As you will admit that it can not be done, are you not ready to conclude that only immersion is baptism?

I earnestly and affectionately urge all present not to slight God's plainly revealed conditions of salvation. The God of nature is the God of the Bible. And if you would know and realize how inexorable are his laws, think of the worlds on high revolving with an inconceivable velocity, and each pursuing its own journey through space for millions upon millions of miles with such precision that their positions at a given time can be calculated to a minute, and it is the same God who sends his gracious word to you, that if you believe the things concerning the kingdom of God and the name of Jesus Christ, and in obedience to that faith you are baptized into the name and death of Christ, you shall be saved. Do not flatter yourselves immersion in water, without a knowledge of and faith in the gospel of the kingdom, will benefit you. It will not. Belief of what is promised makes one eligible for baptism, and nothing else does.

I have squarely set before you the outline of the way of life, and the way of death. Oh, choose ye this night whom ye will serve. Of course you can do as you please; but as you sow, so shall you reap. If you sow to the flesh you will reap corruption. If you want to abuse God's mercy, and abuse his kindness, and trample on his forbearance, and reject his long suffering, and wear out his love, you need not be what the world calls "bad." Just neglect this great salvation. Just say that Jesus didn't mean it when he said: "He that believeth not the (the gospel of the kingdom) shall be condemned." Just say, and act upon it, that you can be saved without all this fuss. Just say that it matters not what a person believes, or whether he be baptized or not, if he be only sincere. Yes; do that, and your condemnation is sure. Sincere unbelief, sincere self-will, sincere disobedience, are vile traits of character in the sight of God.

But why will you die? I plead with you to save yourselves from this untoward generation by accepting God's call to his kingdom and glory. Think of all the manifestations of God's love in the past, all the evidences of his goodness that you experience every day, and of all he promises to do for you in the future, and if all this finds no response in your hearts they must be as hard as stones. Listen to the plaintive voice of Jesus as he says: "Come unto me," and while mercy lingers "come." If you neglect this great salvation bear in mind that the wages of sin is death. Do not be deluded by the assertion that death is the gate to endless joys. This is a giant delusion. Death, in the estimation of the spirit, is an enemy, and this agrees with our experience. It severs the closest ties of love and friendship. All ranks and conditions of men fall before him. He is the skeleton in every cupboard the worm that eats the life of every tree, the boundary of every existence, the destroyer of human hopes, the blighter of human prospects, the full stop of every life.

[This sermon may be had of W. S. Tomlinson, 10802 Massie Avenue, Cleveland, O., at $1.50 per 100 copies, post free.]

THINK, LIVE, ACT

Our topic strikes me very forcibly. Nothing is so impossible as **not to think.** Try however hard we may, still we think in trying not to. Then how important it is that we direct our thoughts along right lines.

Solomon says: "As a man thinketh in his heart, so is he." Paul tells us in Phil. 4:8 what to think on. He says: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, **think** on these things." Too often we forget to think about the true, honest, lovely and just things, letting the worldly pleasures rule our thoughts. Then how poor and weak we are!

As our thoughts are, so our actions must be. If our thoughts are along the lines Paul shows they should be, then our actions are kind, loving and helpful. We can then be of service in the Master's vineyard.

I am sure we have all seen faces that were very beautiful—not merely because of the facial features, but because of the expression worn upon them. This expression of loveliness can not be suddenly acquired, but represents a period comparatively long of thinking on lovely and beautiful things. We can not think of coarse and mean things at the same time we think of the lovely ones. It is said of one of the great painters, who wished to paint a picture of the "Last Supper," that as long as he thought of a face for Judas he could not think of a face for Jesus.

You see we can have but one ideal, like which we grow like daily. Let us then keep our thoughts on the "perfect man, Christ Jesus," that we may grow to be like him.

COMMUNICATIONS

Dear Restitution:

I have had the pleasure of reading some of your valuable papers, which I procured from my brother, and cannot do without it if it be possible to procure it.

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PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

There is a power in perseverance that nothing can finally resist. Christ inculcates this in the matter of prayer.

Dating October 28, Brother Adams, writing from Palmer, Neb., says: "I am in the midst of quite an interesting meeting here. Sister King lives here. I go from here to Cushing,, where Sister Keeney lives."

All nature is constituted on the principle of slow growth. As we are part of the system of nature, nothing valuable can be accomplished with us in a religious way except as we conform to this universal law. Only destruction can be quickly done (2 Pet. 2:1). Modern evangelistic mongers should make a note of this.

IN CREEDLAND
No. 4
CREEDS OF THE CHURCH OF GOD

We cite the Indiana State Conference creed this week. This was written in 1908-10, under the following officers: J. H. Willey, president; Mrs. Lydia Railsback, secretary; and William Huffer, treasurer. The reader is again asked to note that we do not say that these brethren are for a creed, for if they were for it at the time this one was composed under their supervision, they might since have changed their minds. Of course it looks to us in our humble way of thinking that officers of a conference that would write or cause to be written a creed, pass it at their conference, and then publish it to the world, should be held as endorsing the creed; but we do not argue this point. Whether they endorsed it in 1909 and deny it in 1913, does not concern us in the least. They could consistently do this by having a "change of mind." The only point we wish to make is that creed making is not the work of creed mongers, but is the result of a logical mind formulating principles of its faith. If this creed is repudiated now, that action only makes our argument the stronger, because in that case we have a testimony for creeds by opponents of them. Following is the creed of the Indiana conference:

Declaration of Principles and Constitution of the Indiana State Conference of the Church of God of the Abrahamic Faith, Adopted at the Annual Meeting, Held at Argos, Ind., September 10, 1886.

Church of God in Conference Assembled at Argos, Ind., September 10, 1886: (Please not that this goes back to 1886—Editor.)

We, the members of the several churches represented by delegation, feeling deeply the necessity of closer union and better co-operation in the proclamation of the trust, and the promotion of the cause of Christ among us, as preliminary to this end, do set forth the following declaration of principles as the foundation of our faith:

We accept the Bible as the only rule of faith and practice.

We believe in the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as the King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ. A hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

We believe that Jesus Christ is the Son of God.

And further to secure this end we recognize this our State Conference.

Constitution

Section 1. This conference shall be known under the name of "The Indiana State Conference of the Church of God of the Abrahamic Faith."

Sec. 2. It shall be composed of the organized churches of the state of Indiana, which churches shall be represented in the conference by duly authorized delegates.

Sec. 3. This conference shall, at each annual meeting, elect the following named officers: A president, first and second vice president, one secretary and one treasurer; these officers to be an executive board to transact business.

Sec. 4. The secretary shall keep a record of the proceedings of each meeting; of all the business transacted, and enter the same in a book kept for the purpose of future reference; which book shall be open to the inspection of any member of the conference.

Sec. 5. The treasurer shall keep an account of all money received, from whatever source, and of its expenditure under the direction of the conference, or of its executive board; said accounts to be open to the inspection of any member of the conference.

Sec. 6. Any organized church within the state may be admitted into the conference upon application and approval.

Sec. 7. Letters of commendation may be granted to ministers of the word, but when not satisfied as to fitness of applicants, from want of information or otherwise, then to be granted only on recommendation of the local church to which applicant belongs. Such letters to be granted for one year, and may be rescinded at any time for sufficient cause, by the conference, if in session, or by the executive board, when the conference is not in session.

Sec. 8. Each church shall be entitled to one vote at all meetings of the conference for every ten members and one for every fraction of six, said votes to be cast by the delegates of the several churches. Each organized church, no matter how small the number, shall be entitled to one vote.

Sec. 9. This conference shall meet not less than two or more than four times a year, for the transaction of business, at such place and time as may be determined by the executive board, timely notice being given through The Restitution.

Sec. 10. This conference adopts The Restitution as its organ, and recommends the brethren everywhere to give it their support.

Sec. 11. This constitution may be revised, altered or amended, by a two-thirds vote of the members present at any regular meeting, notice having previously been given of the proposed change.

The following was adopted at Plymouth, Nov. 16, 1901:

Whereas, "God gave Jesus the Christ to be head over all things to the church which is his body" (Eph. 1:22, 23), which body is of many members, being one body in Christ (Rom. 10:2, 5), having been "begotten in Christ Jesus through the gospel" (1 Cor. 15:15), "the Word of God" (1 Peter 1:23, 25), the Word of Truth (James 1:18); thus becoming a unit body. And whereas they (the members) are required to be of the same mind—no chism or divisions among them. (1 Cor. 1:10), thus maintaining unity (Eph. 4:3).

Resolved, therefore, that the church has no power to enact any law or rule whereby to either constitute or perpetuate the unity of the body, or church. This perrogative belongs alone to Christ (Eph. 1:22).

Resolved, That the church nevertheless, has ample authority in the premises. Because the head of the church—Christ—has made all necessary rules therefor, and has committed them to the care and keeping of the church to be used for such purpose.—"Hath given unto us all things that pertain unto life and godliness through the knowledge of him" (2 Peter 1:3), and has constituted the church the pillar (support) and ground (margin-stay) of the truth" (1 Tim. 3: 13), and has said to the church: "Occupy (carry on the work) till I come" (Luke 19:12, 13).

Resolved, That therefore, the church is in duty bound to observe and faithfully execute the trust left in their charge, which rules are explicit and ample to maintain unity of the body. Among which are: 1st "Preach the word" (2 Tim. 4: 1, 2), and "not man's wisdom" (1 Cor. 2:13); 2nd. "Foolish and unlearned questions avoid, knowing that they gender strifes" (2 Tim. 2:23). All questions unlearned from the word of God are only "Man's wisdom which is foolishness with God" (1 Cor. 3:19), being unrevealed things; 3rd. "There should be no schism in the body" (1 Cor. 12:25); 4th. "Mark them which cause divisions contrary to the doctrine—(teaching of the word) —and avoid them" (Rom. 16:17); 5th. "He that shall neglect to hear the church, let him be unto thee as a heathen man and a publican (sinner)" (Math. 18:17). Such have rebelled against the head of the church.

Resolved, That we the members of this conference, as an integral part of the church of the living God, do accept in humble obedience the obligations thus placed upon us, and recommend like obedienc to the household of faith everywhere. Freely granting to all freedom of thought to infer and reason for themselves as to what may or may not be, concerning things not revealed; but not to preach, promulgate or agitate, within or without, such reasonings as matters of faith and hope for the body of Christ, which can only produce disharmony and want of unity. "Faith cometh by hearing the word of God" (Rom. 10:17). "There is one faith," "one hope." The one faith—the product of the word. The one hope—the product of the faith. Therefore to talk about having any other hope than that set before us in the literal statements of God's Holy Word, is but irreverence to him, and to persist in such agitation to an extent that even though it contradict the plain statements thereof, is but disloyalty to, and rebellion against his anointed, and destructive of the only true basis of hope.

"PRAGMATISE TILL I COME"

The English press reports that Dr. Morgan recently preached from the text "And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come" (Luke 19:13, R. V.). Considering the actual meaning of the word given as "trade," the preacher compared the rendering in the authorized version (Occupy till I come) and in Wycliffe's Bible (Merchandise until I come), and then said he would venture to take the Greek word and angli cise it. "Pragmatise till I come" did not seem to be very illuminating until Dr. Morgan quoted Professor James' saying: "Pragmatism is the doctrine that the whole meaning of a conception expresses itself in practical consequence." "Said Jesus in effect, if I may reverently thus interpret, 'While I am away, reveal the manner of the kingdom in which you believe and demonstrate your belief by these activities which are in harmony with your belief and by the demonstration of which you will prepare for that hour of my personal return.'

"The text reveals the true attitude of those who are called upon to exercise their responsibility," said Dr. Morgan, and he dwelt on two matters which should be kept in mind constantly by those who are working for the kingdom in the absence of the king: (1) the near, my piece of work; (2) the distant, God's perfected kingdom. There was also a slight reference to the unimportance of the intermediate.

The Inspiration of the Ultimate

"The ultimate is his coming to us for the manifestation of his kingdom here and in this world. There is nothing more important than that we should keep that great ultimate in view. Study constantly the visions of the seers. You find them

in your Bibles, the pre-eminent visions, the most wonderful of all. Familiarise yourselves with them and then pass outside your Bibles, for there have been other seers and other prophets, men who have climbed the great heights. You will correct the visions of the other seers by the visions of the seers in the divine library, but study them all." To the young people Dr. Morgan said particularly: "Take time. Look ahead."

THE GOSPEL OF JOHN

By Alpha

Our next word is "kai." Pronounce it as you pronounce "ki" in kite, or "ai" as in aisle. The mark above the "i" is the grave accent. "Ai" here following "k" is a diphthong. In a diphthong the accent is (in the Greek) placed over the second vowel. "Kai" is a conjunction and may be translated "and."

The next is the definite article "ho." Notice the rough breathing sign ( ). It is the masculine article, nominative case, singular number. You had better commit the article to memory. How? Go to a second-hand book store and buy you (very cheap) an old copy of any Greek Grammar. (Goodwin's is fine; so Hadley's.) The articles are in any grammar.

"Logos" is the next word. It is the nominative, singular, masculine and is properly rendered "word."

It may be well to take up "logos" at this time and note the case and number. The singular is logos (mas.) and if a word, in the nominative case. Logon is a word and is the genitive case. Logoo is the dative case and is to or for a word. Logon is the accusative case and is a word (obj.) Loge is the vocative case and is, O word. The vocative case, not often used, is used in case of an address. Now the plural: Logoi, words. It is nominative case. Lagoon, of words, genitive case. Logois, to or for words. Dative case. Logous, words (obj.), accusative case. Logoi, O words, vocative case.

SECOND COMING OF CHRIST

Viola Gazeley

This great advent is the "blessed hope" for which we are living. Christ has promised us to return. He says: "I go to prepare a place for you. But if I go and prepare a place for you, I will come again, and receive you into myself, that where I am there ye may be also."

Are we, as believers, watching? Are we earnestly longing for the return of the blessed one? Do our hearts truly yearn for him and his appearing? We are told that "Unto them that look for him shall he appear the second time." Let us be found among those who stand with eyes upturned waiting and watching for his glorious appearing, for the "Lord himself shall descend from heaven with a shout."

Observe in Titus, how it is laid upon the saints to look for the blissful hope and the appearing of the glory of the great God and our Savior Jesus Christ. This hope is a blessed hope, for we read in Titus: "Looking for the blessed hope, and the glorious appearing of our great God and Savior Jesus Christ." It is a purifying hope, for we are told that "Every man that hath this hope in him, purifieth himself, even as he is pure." This hope is a pacifying hope, for we are told to "Be patient, therefore, brethren, unto the coming of the Lord. Be ye also patient, establish your hearts for the coming of the Lord draweth nigh." He who has this hope knows that his labor of love and patience of hope will not go unrewarded. This is a comforting hope: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him." "Wherefore comfort one another with these words." This hope is a glorious hope: "For our citizenship is in heaven, from whence also we wait for a Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory according to the working whereby he is able even to subject all things unto himself."

Our present attitude should be that of looking for this blessed crisis, praying for it, and loving it. We are admonished, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." If we are watching and ready, we shall be accounted worthy to escape all these things.

In Thessalonians we read: "We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." There is, indeed, comfort in these words: "The dead in Christ shall rise first." We have loved ones laid away, asleep in Jesus; but at the voice of the archangel they shall rise in glory. They have followed Jesus down into the grave, through the valley of death, and will, at the sound of the trumpet, come forth, gloriously and triumphantly from the valley of death into heights of glory, and shall walk with him in life and light. At that time there will be a great home gathering of loved ones, who will live and reign with Christ in love and peace forever. We can assure ourselves of the final triumph of this kingdom, for God has spoken it.

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." At that time Christ will be King over all the earth. But let us consider what is our hope, or joy, or crown of rejoicing, if we are not going to be in the presence of our Lord Jesus Christ at his coming.

If faithful unto the end, then shall we enter upon the possession of our inheritance, which is incorruptible and undefiled, and that fadeth not away. We shall be seated with Jesus on his throne, to judge the world in union with him, and to spend a happy eternity with him in glory. "Even so, come, Lord Jesus."

THE HOLY SPIRIT

No. 1

L. T. Nichols

The subject of the Holy Spirit is one that will call for candid consideration, serious thought, and a highly reverential attitude of minds towards God's blessed word. In order to arrive at a true solution of the matter, we must first have a long-

ing desire to know only the truth of the matter, followed by a willingness to exchange error for truth. To arrive at its true solution we must be led by something higher than ourselves; and that something must be, the unerring word of the Lord. If there arise diversities of opinions in our mind, the only way to settle them, is by letting a thus saith the Lord be the end of all strife—an end of all controversy. We are aware that the different ideas we shall set forth in this article will in no way accord with the common teachings of the day upon the subject, but, dear reader, we only ask you to carefully compare what we say with what can be plainly read in the book of all books—the Bible—and if in anything you find them to disagree, we say—"Cling to the Bible, the best book of all." No doubt you are aware that preconceived notions, and early education may have much to do in biasing our mind, thus making us quite unfit to properly weigh all the evidence. Therefore, let us, in the fear of God alone, try to divest ourselves of all prejudice, so as to be enabled to look at the evidence produced with an unbiased mind; for only by thus doing will we be enabled to gain the greatest information in the shortest possible time. In the investigation of this subject, let us turn away from all human thought; let it not be a question as to what we think, or have been educated in; let it not be "what does man teach?" or what has man taught? But what saith the Yahwah or Jehovah of old? What saith the blessed volume we profess to hold in such high esteem? Jesus says: "By their fruits ye shall know them."

If we abide by our own thoughts we know we esteem them higher than we do the thoughts of God. The prophet says that God's thoughts are higher than our thoughts (Isaiah 55:9). Therefore let us be wise and give up our thoughts and receive only the thoughts of God upon this all important subject. If we will all, not only be willing but anxious to do this, and let God's immutable word settle all disputes, not once referring to what man has said upon the subject as proof, we trust that much ambiguity will vanish and the subject will begin to glow forth in its divine beauty, because of the radiation that proceeds from so much higher source than our own little finite minds. All real truth lovers must say that this is the only wise way for us to proceed. No doubt that it will be conceded by all, that it is the belief of nearly all religious bodies that all true christians are in possession of the Holy Spirit, and many hold that the power to work miracles, as promised by Jesus to the Apostles, is in some way bestowed upon his people; at least it has been the facts in the case so far as the present writer is concerned. We once believed "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." I said, we once believed this, but "believe" is too strong a term for an honest man to use; we simply assented to this. For indeed, if we really believed, we would have been showing our "faith by our works." We simply assented to things that we well knew that we could not perform. We were honest and said to ourselves: "Have we really and honestly ever seen any real pouring out of the Holy Spirit?" Honesty drove us to answer, "Never." We asked what was the effect of

Holy Spirit Manifestations?

Let us turn to the first occurrences after the promise was made: "When the day of Pentecost was fully come * * * there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting * * * and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Now, let us each one in the fear of God, and in view of the facts, ask ourselves: Have we ever witnessed anything of the kind in our day? Did we ever see any one professing to have the Holy Spirit, speaking in a tongue he never learned? No, we never did. What is the matter? Has God changed? Does not the same effect always follow the same cause? Here was the Holy Spirit; yes, the genuine Holy Spirit given, and the result that followed was: "They began to speak with other tongues as the Spirit gave them utterance." The signs began at once to follow those that believed. Now if we had the same genuine Holy Spirit, would not the same result follow, and would we not begin to speak with tongues as the Spirit dictated? Answer this in the fear of God, not man, and you will answer, as we were forced to answer: "Yes, yes, the same result will follow, as soon as we get the same cause." Turn to where the Holy Spirit was given by the laying on of hands, and see what followed (Acts 19:6). "The Holy Spirit came on them, and they spake with tongues and prophesied."

Was not the speaking with tongues one of the things that Jesus said—"these things shall" (no guess work) but—"shall follow them that believe?" Here we were met with the God-given statements, and also more than all, with the humiliating fact that we had never seen such results follow any man or woman making claim to have Holy Spirit; and, as an honest man we were driven to conclude that their claim was only a claim, only a pretention, without the effect. Here we were—being honest we could not join with the pretenders; neither could we deny that Jesus said: "These signs shall follow them that believe." We were waiting and so earnestly praying for God to fulfill the promise: "These signs shall follow." We had been led to believe that they would follow through all time. While we were anxiously waiting and praying for an outpouring of the Holy Spirit, we were at the same time on our guard so as not to be deceived. We had a minister with us by the name of Stroud, and he said, that in the Greek, "tis ton ai-on" means "for all time." He would be with them always in signs and wonders. I accepted it as truth, believed it and waited for its fulfillment. Time passed—but I looked and longed in vain. I was then living in Wisconsin. Stroud was holding a meeting some distance from us; word came to us that there had been an outpouring of the Holy Spirit—Stroud had cured a brother, who had not walked for six months. We started for the place immediately. What hope and anxiety filled our hearts! Was the blessed promise, about to be fulfilled? Was the Spirit to be poured out upon us from on high? We could with joyful

hearts accept the evidence if it proved the work divine. I met Stroud—he hailed me gladly, rejoicing that he had been made a partaker of the Holy Spirit. I found our people greatly excited, a number of them believed that there had been a genuine outpouring of the Holy Spirit. I asked for evidence—I only wanted to be convinced that the work was of God, not man. I questioned the healed man. He stated that when Stroud placed his hands upon his head he felt as though an electric shock had passed over him, and he arose. I was not satisfied that the work was divine; it seemed nothing more than the result of animal magnetism. I had known of such cures before, I had known people cured from even receiving a shock to the system, causing a reaction and thus effecting a cure. Among my acquaintances was a woman who had been confined to her bed for over two years. She seemed to have lost all power to move. One day, her little grandchild, whom she dearly loved, was alone with her in her room. In its play it upset the table, and was pinioned to the floor, crying with pain. She screamed for help, but none came, there being no one near. Realizing the danger her darling was in, she made a mighty effort, which caused such a reaction in her system that she sprang from her bed and rescued her loved one, and was a well woman from that day.

My father-in-law had a severe attack of rheumatism: his limbs were swollen to an enormous size. He was not able to stand or walk a step. By some means a fire started in the house, the cry of fire re ounded through the rooms; the roof was in flames; few were near. The excitement under which he labored was so great that he rose up, grasped a bucket of water, ascended the ladder and assisted in putting out the flames; a feat that he could not have performed under any other circumstances. I knew of many such cases, and I wanted evidence so plain, that it could not be refuted; so stamped as divine, that it could not be gainsaid.

Let us think, act and live, because our thinking controls our actions; thoughts and actions make our lives, as true followers of Christ, that we may be accepted when he comes to make up his jewels, is my prayer.

ETHEL LEHMAN.

DUTY

Duty can not be confined to certain times or certain places and shut out from others. It is as present in our business as in our homes, as potent in our lightest amusement as in our gravest endeavors. Let us not cramp its power or limit its range, still less exclude it from any intellectual region, but rather strive to trace it through all that comes to us, and search for its lesson in everything we learn. Just as the sun reveals afresh to us each morning the work that is wating for our hands, so the light of new truth will ever reveal to the faithful seeker the new responsibilities and duties with which he is charged.

Your goodness must have some edge to it, else it is none. Nothing is at last sacred but the integrity of your own mind.

NOW

Nearly all the mental troubles that do not directly spring from organic disease are distinctly traceable to the effects of morbid imaginings, and nearly all the disorderly mental processes of this class consist in unwisely "looking forward" or "looking back." Hope feeds on the future, and despair is poisoned by the dread of it. The misery of regret and disappointment is a creature of the past. The secret of health of mind and moral integrity consists in taking a firm footing in the present, that the mental equilibrium may not be easily disturbed. There is no need to ignore the lessons of the past, or to disregard the objects and obligations of the future; but it should not be forgotten that human life, with its opportunities, its duties and its responsibilities, is an affair of now.

I have often thought of Bro. Huggins' short account of the birth of his baby boy; he said there is another preacher born into the world. If the parents both work in accordance with that thought the child is sure to get over being a child, and will become a man, and a preacher that will be worth hearing.—G. W. Calder.

SUCCESS

It is a great mistake to imagine that success without effort will ever make a man or a woman happy. What we cease to strive for ceases to be success, and gradually becomes more and more worthless. Suppose the same wages to be paid for nothing that are now rendered for skill and energy and persevering word, or the same applause to be showered on the mere trifles that is now given to the public benefactor—could they possibly kindle the same joy in the heart of the receiver that they now do? They would mean nothing, stand for nothing, and shortly would be nothing.

There are persons whom you can always believe, because you know they have the habit of telling the truth. They do not "color" a story or enlarge a bit of news in order to make it sound fine or remarkable. There are others whom you hardly know whether to believe or not, because they "stretch" things so. Cultivate the habit of telling the truth in little things as well as in great ones.

Do a man a kind act, and make him feel that you have done him a genuine favor, and, no matter how depraved he may afterward become, unless he is a chronic ingrate, he will always mention your name with respect and recall your memory with the tenderest feelings of gratitude. Strike a man, use him with violence, and the memory of that blow, be it in act or word, will engender feelings of hatred in him against you so long as his life lasts.

To live one day with the happiness, it may be, of a year depending upon it, ought to make men and women careful how they live; but with the eternal life so closely interwoven into the life that now is, and every word, feeling, thought and act so many seeds that will grow to future harvesting, how serious a thing is life!

Walter Tomlinson gl.
10802 Massie ave

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:25, 26); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "The things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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ARE YOU READY?
No. 1
ALICE B. CURTIS

Are you ready for the Savior,
When he comes to claim his own?
Will he show you favor at that hour
When he takes his royal throne?

Will your heart beat high with gladness
When you see his coming near?
Or will it be filled with sadness,
And your face be blanched with fear?

Are you longing for earth's treasure,
Which so fleeting is at best?
Or is Christ your greatest treasure,
Where your heart secretly rests?

Are you living for the present,
Simply living as you choose?
When the future's so important,
Not a moment you should lose

Do you fear "I never knew you"
Will be his words in that great day,
When his piercing eyes look through you
And all your hidden sins shall see?

PRAYER

Our Father, we pray that thou wouldst help any of us who may have any special burdens to carry. Thou daily bearest our burdens, and we would cast them and ourselves on thy strength, and beseech thee that it and thou may never fail us, but may be most present when most needed. Teach us thy holy will. Show us what thou dost mean by all the various conditions into which thy daily providence leads us. And we pray that we may never waste our sorrows, nor be unresponsive to thy commands as revealed to us in thy providence. Through Jesus Christ our Lord. Amen.

HOW THE GOSPEL WAS RE-DISCOVERED

At the time of Cromwell's death (1658) many of the so-called laity were making themselves acquainted with the teachings of the Scriptures, but many of the so-called clergy were profoundly ignorant of their contents; for instance, about that time the Bishop of Dunkeld thanked God that he knew neither the Old nor the New Testaments. In England, in the year 1551, out of 311 clerics in the diocese of Gloucester, who were examined as to their knowledge of the ten commandments, the Apostles' Creed, and the Lord's Prayer, only 90 passed well. No fewer than 171 of them could not repeat the commandments, ten could not repeat the Lord's Prayer, and nine could not repeat the Creed. In the year 1530 Tyndale's New Testament was publicly burned in St. Paul's churchyard, after it had been condemned by a council summoned by King Henry the eighth. One of the charges on which Cardinal Beaton condemned Sr. John Borthwick in 1540, was that he had a New Testament in English in his possession. Five persons were burned on the Castle Hill, Edinburgh, March 1, 1539, apparently for no other crime than that they did not hesitate to study the books of the Old and New Testaments.

About the beginning of the seventeenth century the Anabaptists (so-called) had become quite numerous. One James Toppe was one of their leaders at that time. He was a staunch believer in Christ's personal reign on the earth. He died in 1512. Laude became Archbishop of Canterbury in 1633, and persecuted unmercifully all those who did not attend the English Church or dared to differ from its teachings, but he himself was beheaded for treason in 1611. During his rule Alexander Leighton published a book called Zion's Plea. For this he was sentenced to have his ears cut off, his nose slit, and to be publicly whipped. Similar punishments were inflicted on Burton and Prynne, and Laude wrote in his dairy in 1634:

"I have received a copy of the sentence against Paterston, and am verily of your Lordship's opinion that a little more quickness of government would cure this itching of libelling and something that is amiss beside."

John Bunyan, born in 1628, died at London in 1688. He was one of the Anabaptists, and was confined for this twelve years in Bedford jail. It was while he was in jail that he wrote his famous Pilgrim's Progress. It was about 1655 that he became a member of the Baptists' body. He traveled quite extensively among the churches after he was released from jail.

Wightman was burned at the stake in 1611. He said that the souls of the elect saints departed are not members possessed of the triumphant church in heaven; that the baptizing of infants is an abominable custom; that baptism is to be administered in water only to converts of sufficient age of understanding, converted from infidelity to the faith; that there is not the trinity of persons, the Father, Son and the Holy Ghost, in the unity of the Deity.

John Payne, in a work published at Harlem in 1597, says:

"Gentlemen, be warned of the opinions of the Anabaptists. First, our English and Dutch here hold that Christ took not his pure flesh of the Virgin Mary, and to deny her to be his natural mother. Secondly, that the Godhead was subject to passions and to death, which is impossible. Thirdly, that the infants of the faithful ought to

be baptized. Fourthly, that the souls do sleep in graves with the bodies until the resurrection. Fifthly, that magistrates ought to to put malefactors to death. Sixthly, they condemn all wars. Seventhly, they deny the article of predestination. They deny the Lord's day. Finally, they savor much of the opinion of free will, and the merit of works."

One Turner, a candlemaker of Sutton Valence, in Kent, preached in houses, barns and in woods, and declared that the Church of England is the Whore of Babylon and the Synagogue of Satan, and the Bishop of Exeter said that he had many followers. The only mistake that Turner made in this respect was in taking one of the daughters for the old Whore of Babylon herself, but he was not far astray.

Thomas Hobbes, a well known writer, born in 1588, died in 1679. He was instructor to Charles, Prince of Wales. He was a friend of Dr. Harvey, the discoverer of the circulation of the blood. He was also a friend of Lord Bacon. Hobbes believed in and taught conditional immortality, and for this he was called an infidel. He replied to Bishop Bramhall:

"Now as to the harmony of the two Testaments, it is said in Genesis 2:17: 'In the day thou eatest of the tree of knowledge, dying thou shalt die.' That is, when thou art dead thou shalt not revive. Therefore Adam and Eve were not immortal."

John Milton, born in London in 1608 died in 1674. He was a strong supporter of Cromwell and of his government. His works, "Paradise Lost" and "Paradise Regained," are universally known, but his writing against the teaching of man's immortality are just as systematically ignored. He was on the unpopular side on that question.

Another well known character, John Locke, born 1632, died in 1701, was an extensive writer, and among his works he wrote one on the "Reasonableness of Christianity," in which he showed that the scriptures taught that eternal life could only be had through Christ; that the immortality of the soul was not taught in the scriptures.

John Wesley the founder of Methodism, was born at Epworth, Lincolnshire, England, in 1703; died in London in 1791. He believed and preached that Christ was to personally reign on the earth, but the large mass of his followers ignore that doctrine. I met one of the prominent Methodist preachers in a conference on that subject, and he owned that John Wesley taught that doctrine, and that it was scriptural, and he acknowledged that the preachers were derelict of their duty in not preaching it!!! The people love to have it so, and the preachers are evidently willing to gratify them. So also with the large mass of the Baptists; they have completely ignored the doctrine of life in Christ only, taught by many of their early champions, who died for their faith.

Richard Whately, Archbishop of Dublin, born in London in 1787, died in Dublin in 1831, said in "A View of the Scriptural Revelation Concerning a Future State," a work of 300 pages: "That the natural immortality of man's soul, as distinct from the body, is discoverable from the body, may be denied on the ground that it has not been discovered yet. No arguments from reason, independent of Revelation, have been brought forward that amount to decisive proof that the soul survives the body after death. Indeed, as I shall show presently, the arguments by which some philosophers did attempt to prove this did not even convince themselves. * * * It was Jesus Christ who brought life and immortality to light."

A. WALLACE MASON.

THE HOLY SPIRIT

No. 2

L. T. Nichols

Our Blind Brother

We had a blind brother, old Brother Seymour; here was something that would be a test. Stroud said that he could restore his sight; he prayed over him, and anointed his eyes, but no sight appeared; his poor blind eyes did not open to behold the wonders of creation. The poor man had faith; he believed that sight would be restored, and how we longed to see his hope realized, but the darkened vision still remained. I called on Stroud to speak in unknown tongues; for this was one of the signs that Jesus said should follow, to speak a language that he had never been taught; but he could not speak one word. I said to him: "You are certainly deceived, you have not the Holy Spirit; if you had you could prove it by the power manifested." His failure did not convince him, he still believed that he possessed the gifts of the spirit. I saw that something was the matter; there was the promise of Jesus, but I had never seen its fulfillment; I was between two fires; I could not refute the believer, and I could not answer the unbeliever. I could not deny what Gibbon, the great historian, had said: "Since every friend to Revelation is persuaded of the reality, and every reasonable man is convinced of the cessation of miraculous powers, it is evident that there must have been some period in which they were either suddenly or gradually withdrawn from the Christian Church. Whatever era is chosen for the purpose, the death of the Apostles, the conversion of the Roman Empire, or the extinction of the Arian heresy, the insensibility of the Christians who lived at that time will equally afford a just matter of surprise: **they still supported their pretensions after they had lost their power.**"

I could not deny the accusation of the historian, that they had supported their pretensions after they had lost their power. All seemed dark, but there must be light ahead. That was many years ago, and I had not the knowledge of the Bible, or of the original languages, that I now have. I determined that I would search for light. I took my Lexicon, Greek Testament,, and grammar; I turned to "lo, I am with you always, even unto the end of the world."

Did it mean always? I turned to see how many Greek words were translated—"world." Young's Analytical Concordance gave four: First, "Ge," meaning the earth upon which we live; but that was not the word used by Jesus in Matt. 28: 20; if it had been, then we would have been forced to believe that Jesus meant that as long as the earth existed he would be with his people in signs and wonders. "Oikoumene" was another word translated "world"—meaning the habitable, the people that inhabit this ge, or earth; but that was

not the term Jesus employed; so no one could claim that he taught that as long as his people existed he would be with them in miracles, etc. I looked farther, and another word I found, "Kosmos," meaning the arrangement of the people on this ge; but this was not the word that Jesus employed to express his thought. A fourth word now came to view--translated world, **"Ai-on,"** that was the word used in Matt. 28:20, and it had for some of its definitions: "An age, generation, a space of time clearly defined and marked out." Words can not express the joy I felt when I read these definitions, and saw what the word really meant. This knowledge was more to me than thousands of gold and silver. **"A space of time clearly defined and marked out."** There was no doubt about it; the Bible again came forth triumphant. Jesus had used the right word, and the translators should have rendered it age. He only promised to be with them until the end of the age, with signs following. What age was that? It could be none other than the Jewish age, or world, that ended at the destruction of Jerusalem, A. D. 70 to 73. Paul plainly declares what world it was, in Heb. 9:28. Speaking of Jesus, he says: "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." All must agree that it was in the closing years of the Jewish age that Christ appeared.

Let Jsus farther explain it, Luke 21:20: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is night." When was it that Jerusalem was compassed with the great Roman army, commanded by Titus and Vespasian, and over 1,000,000 Jews perished, while thousands were carried away captive? It was A. D. 70 to 73, as all agree; then the Jewish age or world ended, the only age in which Jesus promised to be with them in signs and wonders confirming the word. In the 24th verse of Luke 21 Jesus continued and told them what would happen: "And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

This proves that since the destruction of Jerusalem, A. D. 70 to 73, we have been living in the "Times of the Gentiles," and Jesus never promised that signs should follow during the Gentile times, until his second coming, when his faithful followers would do greater works than he had ever performed. As we will prove later, the time that elapses between the close of the Jewish age and his second comnig is the time between the "former and latter rain" of Joel 2, during which time there was to be no outpouring of the Holy Spirit.

They Preached Everywhere

I will be perfectly fair with you, dear reader; and right here I will bring in an objection, that you would no doubt mention if we were kindly conversing on this subject. I will suppose that you are talking now: "There is a point that I do not understand in this, Mr. Nichols—you claim that Jesus only promised to be with them in signs and wonders until the end of the Jewish age: how can that be? seeing that Jesus told the Apostles to go into all the world and preach the gospel to every creature, and the signs shall follow those that believe; that proclamation given by Jesus to the Apostles has not been fulfilled yet; the gospel has not been preached to all the world." My dear friend, that is where the world have made a great mistake. The commission given by Jesus to the Apostles was fulfilled in that age, and by them. Listen to Mark 16:20, to what was declared after the commission was given: "And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following." Could words more plainly express the thought of the writer? "They went forth and preached everywhere." They fulfilled the commission—they preached to that world. Paul testified to the same truth in Rom 10:17, 18: "Faith cometh by hearing and hearing by the word of God; but I say, have they not heard?"

Now let the Apostle answer his own question: "Yes, verily, their sound went into all the earth, and their words unto the ends of the world."

This should be convincing to everyone, but Paul gives us farther evidence on the subject (Col 1: 23): "If ye continue in the faith, grounded and settled, and not moved away from the hope of the gospel, which ye have heard, **and which was preached to every creature under heaven;** whereof I, Paul, am made a minister."

The commission, as I have stated, was given to the Apostles, and was fulfilled by them. Paul was the twelfth Apostle, chosen in place of Judas, and he testified that it was proclaimed to that world, and the signs did follow confirming the words spoken. How every believer should thank God for this evidence. This was one of the points that Colonel Ingersoll brought against the Bible. He said that Jesus commissioned the Apostles to go and preach the gospel to the world, and the signs should follow; therefore the Bible is not true. With the true Bible idea that the commission was only given to the Apostles, and by them fulfilled, all becomes plain; and we are not afraid of all the infidels in the world. No man now preaches under the commission given by Jesus to the Apostles, and all we have to do is to call people's attention to what those holy men of God proclaimed, and our authority for so doing is found in Rev. 22:17, not in Matt. 28:19, 20: "And the spirit and the bride say come, and let him that hearth say come, and whosoever will let him take the water of life freely."

AN EXHORTATION

Dear Bro. Huggins:

I want to write some articles on fulfilled prophecy, and the prophecies that are now being so rapidly fulfilled, but as I am not well I will leave such articles for those who are more competent.

I will now send a few words of exhortation to the careless ones that enlisted for life in the Christian warfare by being baptized into Christ. The deserter of a worldly warfare (if caught) is many times put to death. It must be this had and worse for one that deserts the Christian warfare; such are sure to be caught and suffer a second death, which is eternal.

I will ask the dear ones that give their whole time to the comforts (sometimes torture), fashions, worldly popularity and its amusements: Do you believe the Bible to be absolutely true? Many

not far down the broad way that leads to destruction may say: "Sure, I believe every word of God is true, and is sure of fulfillment." You no doubt think that you believe God's word, but now let's do as told in 2 Cor. 13:5: "Examine yourselves, whether ye bein the faith; prove your own selves;" and 2 Thess. 5:21: "Prove all things, hold fast that which is good." Does your everyday acts prove that you believe God's word? Now to illustrate: If you were very destitute, and suffering for temporal needs (as for spiritual needs), and a friend whom you thought you had perfect confidence in his word would say: "Come with me, and I will get you into a lasting job that will net you at least ten dollars per day, and is easy and a legitimate business." If you refused to go with him it would prove conclusively that you had little or no faith in what he said. Just so with faith in God's word; the actions many times prove to the world that there is a great lack of faith in those that say they believe God's word.

See a prophecy that I believe will soon be turned into history. I think that we have several good reasons for believing that many who are now living will have to witness the awful time that we read of in Rev. 6:15, 16: "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman (see, it takes in all classes), hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Is it possible for those who say they believe God's word, and yet live in conformity to the world, to believe it possible for them to escape that awful time of suffering which they think they believe is coming, just because they have been so highly favored with a knowledge of the true way of life? Their actions prove beyond doubt that they don't believe one word of it, just as the man in financial distress has no faith in the promise of relief.

One more illustration: Give to a child (that has no knowledge of the value of money) six twenty-dollar gold pieces to play with; another child comes in with a bright, shining tin horn (cost five cents), and the small child gladly trades all of the gold pieces even up for the tin horn, plainly showing its ignorance of the value of gold. We expect nothing better of the little child; but, dear ones, I have so much love for all that I am deeply grieved to know that many have made a thousand times worse trade by trading their reasonable hope of eternal life for the momentary pleasures of sin, or, as Moses puts it in in Heb. 11:25, "the pleasures of sin for a season." At the best the time is very short until the indifferent ones will be awfully sorry (after it is too late) that they traded one one hundred and twenty dollars for the five-cent tin horn; but many are making a much greater mistake by the neglect of searching God's word for wisdom. In Prov. 3:-4, 15, it is said to be more precious than rubies, and all the things thou canst desire are not to be compared to it. The merchandise of it is better than the merchandise of silver, and the gain thereof finer than gold. Hosea 4:6: "My people are destroyed for lack of knowledge." Daniel 12:10: "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." I can conscientiously advise a diligent search after the knowledge which is from above. The wise man said in Prov. 4:7: "Wisdom is the principal thing, therefore get wisdom; and with all thy getting, get understanding." You may wonder why I urge the necessity of wisdom. The reasons are many; I will state but one or two. We see by Heb. 11:6 that without faith it is impossible to please God; and we know that it is impossible to have much faith without the wisdom or knowledge that makes one acquainted with God, our most profitable acquaintance. Though the writer has not the wisdom and understanding that he would like to have he knows that what he has gained by diligent search of God's word has given him more comfort in the last two years of sore affliction than it has been possible for the doctors and all of his friends to give. Wisdom is extremely profitable, and above wealth in the perishable things of this life.

G. W. CALDER.

MAD MAJORITIES

There are two theories of government. One is "the divine right of kings" and rulers, which holds that the king can do no wrong and that the people are bound to obey him as the representative of God. The other is that the majority should rule, and that the voice of the people is the voice of God.

While it is undeniably true that government is a divine ordinance; that the powers that be are ordained of God; and that all government, as distinguished from anarchy, is divine in its origin and tendencies; yet it is also true that the Lord's idea of government is different from man's. He gives of government is different from man's. He gives men kings: he gave to Israel a king in his anger. He "ruleth in the kigdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan. 4:17). Bad nations need bad rulers, and have them; and it is because of the wickedness of the people that wicked rulers are allowed to exercise authority over them.

The divine method of government was different. The world's first republic was founded by Moses. It was a government of the people, and by the people, and for the people; but it was established under a divine constitution, and kept under divine control.

Law abiding men are easily governed by divine law, but lawless men need the strong hand of despotism to control them. God brings men's hearts down with labor; he chastens them, afflicts them, and controls them for their good and his own glory.

Perhaps there is no tyranny on earth more dangerous and despotic than the tyranny of a mad and unreasonable people, who can not be taught and who will not obey instruction. The notion that majorities rule the world is an entire mistake. Majorities are often ruled by ignorant, unscrupulous demagogues; and when the majority go crazy under frantic appeals, one-sided statements, fancied wrongs and prejudiced representations, their tyranny is soon seen. Majorities can only be trusted as far as they are right, and majorities are right only so far as they are ruled by the word of the living God. When majorities re-

ject the counsel of God, and refuse to listen to his voice, then woe be to those who are so unfortunate as to be under their tyranny. The tyranny of one man is dreadful, but a mob is a hydra-headed tyrant; and a dozen or a hundred men together, controlled by some wily leader, may do an amount of mischief which no one of them alone would dare to undertake.

It is supposed by some that when a large assembly of men, a "Board" or "Society," or "Association," meet together and take a vote on anything, that it is settled forever, and that their authority can not be gainsaid or questioned. They are wise men, and must know just what is right to do. But in fact such assemblies are often very poorly fitted to judge of such matters concerning what is right or what is wrong. They are ignorant of the facts; there is little time for discussion or investigation; and the mass, for want of better information, follow the lead of a few worldly, shrewd managers, who manipulate affairs to their own liking. Honest men can not always compete with rogues in deceptive methods and management, and often falsehood gets a hearing when truth is fallen in the street. Sometimes in deliberative assemblies important matters are decided by vote, when a considerable proportion of those who vote do not really know what they are doing or understand the results of their action. They want to do right, but are mystified and misled, and when they have time to learn what they have done they deeply regret their action.

The condemnation of a mob, or council, or conference, is no certain proof of guilt. Many a man has been cajoled into voting, acting and deciding in such bodies who has been ashamed of his action, and has deeply regretted it when it was too late to undo it, though he may have lacked conscience and courage to confess his error openly.

Men need to know that they can not delegate their responsibilities; every man must bear his own burden. If representative bodies violate truth and justice, are swayed by appeals to passion and prejudice, trample upon human rights, and inflict wrongs in the name of justice, law and order, it makes little difference how great the majority may be who favor such a course of procedure; God will hold men responsible who participate either actively or passively in such iniquitous doings. Each man may have his excuse ready—he did nothing, he did not understand, he was not present, nobody is to blame—and it may be impossible to pierce these disguises; but the Lord will easily find a way to sift out the whole matter, and to make each participant, aider and abettor responsible for his share in the proceedings. Let no man think to hide himself in a mob, or that by going with the crowd in a rush he can escape the glance of those eyes which are as a flame of fire. The day of revelation will come, when men who have suffered themselves to be led into wrong courses and acts will stand aghast at the revelation of the consequences of their own conduct. There are many voices that go up to God; there are many cries for help that ascend to the throne, and God will not forget the cry of the needy, the helpless and the distressed. Let those who fear the Lord walk carefuly before him. Let them remember their responsibilities, and consider who it is to whom they shall give account. Let no man be misled by the madness of a mob, whether in church or in state; whether in conference or association; whether dealing with nations or with men. Let no man allow others to act for him in matters of vital interest, unless he knows what is right and is prepared to stand by it and defend it. In the day of judgment mobs will melt away; crowds will vanish and be lost in a greater crowd; and individual souls, searched and sought out by an eye which neither slumbers nor sleeps, will stand in the presence of the Judge, where every man shall give account of himself to God. Happy shall they be who in that day are able to render up their accounts with joy and not with grief, in the presence of the eternal King. No majority vote can stand against the will of the everlasting God. Right is stronger than majority, stronger than rulers, stronger than kings, and priests, and popes, and princes, and God stands with the right and for the right. Let us stand with him, even if we stand alone.—H. L. H.

Public opinion is the strongest factor in putting down any evil; and it is made up of private opinion, openly expressed and heartily followed.

It gives me comfort to read articles in The Restitution from brethren and sisters; they appear to be more interested in their own and others' eternal welfare than of the fleeting things of this life.—G. W. Calder.

You can train the eye to see all the bright places in your life, and so slip over the hard ones with surprising ease. You can also train the eye to rest on the gloomy spots, in utter forgetfulness of all that is bright and beautiful.

He who amasses wealth, not as an equitable return for value given, but by underhand dealing or oppression of the poor, or gambling on a high or low scale, has been engaged in no honorable competition. He who climbs into power, not by proving himself the fittest man to wield it, but by pushing others down and crowding them out, desecrates the name of emulation.

Mere freaks of activity never accomplish much, because they do not last. A man can do almost anything for a little while—a bad man can be good, a lazy man can be active, a stingy man may be generous. But every man's character has a level to which it always gravitates. It may be thrown up like a wave of the sea, but, like a wave of the sea, it will come down again.

Those that do as Paul did, when they become men, "Put away childish things," will never become childish again. I know it is natural for all (even animals) to want life, so I want to advise the indifferent ones, young and old, especially those that are baptized into Christ, to pattern after the old soldiers of the cross that obey the fifth command. (Exodus 20:12): "Honor thy father and thy mother (whether they be dead or alive), that thy days may be long upon the land, which the Lord thy God giveth thee."—G. W. Calder.

THE RESTITUTION

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PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

Writing from Palmer, Neb., November 3, Brother Adams says: "I am hard at work. The interest here is becoming more marked every day."

Brother G. W. Calder writes that he is not able to walk or stand alone. "Still," he says, "I try to write a little for The Restitution. The Congregational minister I sent your article to returned it, and said the article was real good; but he goes right on teaching traditions instead of God's word." Perhaps, Brother Calder, this minister is one of the sleepy, dumb dogs of whom the prophet writes in Isa. 56:10, 11, saying that they are so "greedy" that they refuse to bark for fear the world will become peeved at the disturbance and refuse to throw them a bone. All such "dogs" will find themselves, in company with sorcerers, murderers, "without" the Holy City in the consummation of God's purpose (Rev. 22:15). We can "persuade men," as Paul did, but we are powerless to do more. Every man shall receive according to his works.

Books are the true levelers, giving to all who faithfully use them the society and spiritual presence of the best and greatest of our race; so that an individual may be excluded from what is called good society and yet not pine for want of intellectual companionship.

The way to spoil a child is to give it all it wants, and require nothing in return. The way to make a child grow up sensible and unselfish is to give it little and require of it much. For it is not what others do for us that benefits us, but what we do for ourselves and others.

IN CREEDLAND
No. 5
CREEDS OF THE CHURCH OF GOD

In 1906 the editor of The Restitution lived in Illinois. We were evangelist for that state, and lived in Oregon. While there we were asked to edit a year book for the conference. Following is the first page of the booklet, which we ask the reader to note with care:

YEAR BOOK

—of the—

CHURCHES OF GOD IN CHRIST JESUS

—Believers in—

"The Things Concerning The Kingdom of God and The Name of Jesus Christ."
Illinois and Iowa

—Containing—

Lists of State Conferences, Congregations, Sunday Schools, Berean Societies, Officers, Ministers and Membership; and a Statement of the Principal Doctrines of the Church of God.

A. D. 1906

Reader brother, go back and read the above words again; notice that the churches of God in Christ Jesus and declared to be "believers in" something; they believe something. Good! Being "believers" they must believe something; and now are they "narrow" enough to say what they believe? Yes, listen: "Believers in 'the things concerning the kingdom of God, and the name of Jesus Christ.'" That is frank, and as we read on "narrowness" grows till we read: "Containing lists of churches, congregations, Sunday Schools, Berean societies, officers, ministers and membership; **and a statement of the principal doctrines of the Church of God.**" This year book containing a "statement of the principal doctrines of the Church of God," was published under the sanction of the following officers: Jas. W. Wilson, president; Lyman Booth, vice president; Emma L. Smith, secretary; Anna E. Drew, president Berean Society; S. J. Lindsay, evangelist. The board of management were: E. F. Gesin, S. D. Fahrney, J. M. Glotfelty, M. T. Aslaksen and J. H. Williams. These are the brethren who, in 1906, publicly and officially took the responsibility of telling the world what the Church of God "believed in," and made a statement of the "principal doctrines" held by the Church of God in Illinois. These "narrow" brethren, after authorizing the publication of this year book, asked the editor, whom they knew to be "narrow" also, to write a preface for it, which we did. Following is the

Preface

"The Churches of God in Christ Jesus were signally blessed by God during the year 1906.

More financial help was available, and there were more additions to the body of Christ by baptism, than for any year previous. The Churches of God in Iowa, equaly with those in Illinois, had a year of progress in numbers and in spiritual growth. Both states support proficient evangelists—teachers of ability and erudition. The brethren are "dwelling together in unity." While they manifest a laudable spirit in proclaiming the truth to those who have "ears to hear," they are, to the glory of God, and to the honor of his name, attending closely to the ethics which the word inculcates, recognizing with perspicuity that while faith in the gospel and baptism into the name of Christ justifies a sinner, nothing short of a "patient continuance in well-doing" will secure a saint's acceptance.

"To help solidify and keep sympathetically in touch with each other; to increase love, joy, peace, and make all the fruits of the spirit abound in us; to foster sodality and brotherly affection among the "saints of the Most High," this Year Book for 1906 is now published. It is jointly published by the conferences of Illinois and Iowa, and will "make known" to the interested reader "all things" (Col. 4:9) done within these states for the publication and defense of the gospel.

"Praying for God to bless us this year, as heretofore, with his munificence, and that he will remember us "for good" (Nehe. 13:31),

Fraternally yours in Jesus the Lord,
ROBT. G. HUGGINS."

Oregon, Ill.

On the title page of this year book it is intimated that the booklet would tell the reader what the Church of God "believes in," what are its "principal doctrines." True to promise on pages 6 and 7 is given

The Illinois Creed

We quote it entire and heartily endorse it now as when we wrote the preface to it in 1906:

"A statement of the principal doctrines believed and taught by Churches of God in Christ Jesus:

"We believe and teach the establishment of the kingdom of God on the earth, with Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and eternal life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisite of the forgiveness of sins, and a holy life as essential to final salvation."

Amen. Go on, brethren, believing and teaching these "principal doctrines." Don't let the world laugh you out of your belief and advocacy of the gospel by sneeringly denominating your "principal doctrines" a creed. "Quit you like men; be strong."

COMMUNICATIONS

Dear Brother:

I herewith enclose money order for the renewal of my subscription.

We are still standing on the promises which God made to the fathers, that this earth is to be the future home of the redeemed. The meek shall inherit the earth; the upright shall remain in it.

We shall be satisfied here when there is no more death, neither sorrow, nor crying; the former things past away.

We have just had a good meeting at our place by Brother Jos. Williams of Indiana. He baptized three: Willie and Charlie Bradley, my sons, and Ray Carpenter, son of Brother J. F. Carpenter. Brother Williams preached for us last fall and baptized my son Samuel and daughter Elsie. Now all my children are in the Church of God. We have a good Sunday School. We organized twenty years ago when Brother Wagoner first came to Kentucky to preach the gospel. We have gone to Sunday School every Sunday the year around when it was not in the way of another appointment; and we have all been regular readers except one in the church. He is quite young.

I think that we could not have done so well in any other way.

Brother Williams is thinking of coming to Kentucky to locate this fall. We know he would be a great help to us with his wife and little sons.

I remain your sister,

OLLIE E. BRADLEY.

Dear Restitution:

We are told if we are hungry we shall be filled. There are times when our wants and needs run in a certain line. This is true of the church as well as of individuals. Then in some way, and often from just where we are not looking for it, the food comes, and our hunger is satisfied; our needs and wants are supplied, and happiness follows. Peace of mind and satisfaction results in joy and happiness.

The last Restitution, it seems to me, is laden with just the food to strengthen and nourish the body and fill long felt wants. It is the kind that one finds himself reading over several times. This Restitution of October 21 is worth a whole year's subscription. Did you say you had forgotten just what was in it? Well, it opens with a prayer that sweetens our mind, and prepares us for what is to follow. Then follows that splendid article by Sister Flora Wood. Right when we are telling the people how wicked the world is getting, here comes the statistics to prove it. Then follows "Thy Kingdom Come," by Brother Goss. The only thing that will ever right this present wicked condition. We reason this all out as God presents it to us.

Then follows Brother Bidsteup on "Reason." Then comes that most timely article by Brother Marshall, "Envy." Did you read it? If not, hunt up your paper and read it. Then look around; think. Then read it again. As all things are to be done in the name of the Lord, how fitting that Sister Groves should follow just here with "In Jesus' Name."

Then comes the editorial jottings, all of which have some special interest to us all; first, "Benevolence," then oppositions which are complimentary to the truth; then we are all workers to gather with God. And I hope we are. Then in the fifth paragraph the editor tells us that his work is so great he can't write to his friends. But in between these two he tells of a visit by a good brother and sister, which must have relieved the pressure of work and cheered him on in his efforts

to serve others. Suppose he had forgotten to jot down that Sister Whitehead had reported Brother Wilson convalescent? We would have all been on the anxious seat. But he did not forget, and so we all rejoice together. "If one member suffers all suffer." So we all rejoice at the smyptoms of recovery. Then follows the item that is of more interest than all else: the addition of two more to the body. Then he carries us into "Creedland," where we get a glimpse of things that ought to be an interesting sight to us all. Then Brother Logan left behind him a thought on Melchesedec that will cause him to be remembered and regreted. Then follows "A Thousand Generations." Get your papers and re-read and learn the lesson of keeping clean. The body of Christ must be kept just as clean to escape iniquity and punishment as the individual body. A splendid article. Then Brother Peck writes us all a letter, and we are made to rejoice again. He says he has been holding forth the word of life, and several responded. "Amen." Sister Barnabee in the Berean Department gives us a timely lesson. It cannot fail to do good if read in earnest.

And now while filled with so many good things, we must not forget to stop and shed the silent tear with Brother Railton. "Mourn with them that mourn." Just as we begin to feel full as we read along, and think our hunger is about satisfied we come to this little item by Brother Austin headed "Obituary," which brings on more hungerness—hungering for a time when we will see no items like that. But we have the promise that we "shall be filled." So we continue on, knowing that at the end of the meal our hunger will be satisfied and we will be filled. When we get filled up on good things we lie down and go to sleep. So the Lord sees to it that we are kept a little hungry, and we can't sleep much when we are hungry. "Prayer in Danger." Did you read what Brother Marshall said? Notice how fitting to add this after the obituary notice. What could have closed this number better? Do we pray enough? Do we cry unto God in the midst of sorrow and trial? Or do we try to work them out, or let them adjust themselves? If you haven't read this splendid number, I am afraid you will not see this either and will not be benefited much by this letter. When you are at your work you are perhaps feeling tired, and The Restitution comes, but if you would just take time to sit down and read it, it would be beneficial in resting you and taking your mind for a time off of the cares of life. Besides, you might find something there (and you will be pretty sure to) that will just bring the comfort you are looking for. I wonder how many will lay this number aside and miss a feast of fat things?

ALMA S ADAMS.

Dear Brothers and Sisters:

I am glad to tell you that we have Brother O. J. Allard with us again, and we are having splendid meetings here in Los Angeles.

There are very few of us in the city, but several from Santa Ana, Pasadena and other places meet with us part of the time, among whom are Brother and Sister Hatch, Brother and Sister Dresser, Brother and Sister Kimball, Brother and Sister Allard, and Sister Steffa and daughters. We have had regular meetings since our conference in May, and we had the pleasure of seeing my sister, Edith Halcomb, formerly Edith Barber, baptized into the only name through which we may be saved.

We enjoy our meetings very much and consider it a great privilege to have Brother Allard and Brother Kimball with us. Brother Kimball has given us several lectures from his chart, and it is certainly evident that we are living in the last days. May we ever be watching and ready for the ushering in of the glorious kingdom of Christ when he shall come to establish justice in the earth.

Yours in hope of life,

HANNA M. BARBER.

BEREAN DEPARTMENT

Dear Bereans:

Isn't it awful to realize that at least 14,000 Americans, mostly women, are bowing the knee to heathenism? Isn't it awful to know that in this land of churches and Bibles, there are thousands of people who are laying aside these Bibles, and taking up the teachings of Yoga? Those who claim to know tell us that Yoga means "the path that leads to wisdom." But it is the wisdom of the "serpent" that leads to domestic infelicity, insanity, and death. They tell us that "the path of Yoga is as narrow as a razor's edge." Literally, it is proving the "broad way" that leads to destruction. These Hindoos do not modify their teachings to fit western ideas, but are giving their hearers "Hindooism with the halo of its own brilliancy." One of these teachers told his devotees: "Dear hearts, I have given you the philosophy of religion because here in the west you all want food for your intellects; but I have done so to wheedle you into listening that I may tell you that the philosophy of religion is not religion. Religion is love." And you and I know it is not the love that constrained Paul to endure all he did. Money that should be spent for the cause of Christ is used to spread heathenism; and the descent from Christianity to heathenism is by such easy stages, that the novice scarcely realizes she is led. Surely "the study of Yoga is dangerous knowledge for any but the best balanced brain."

But it is quite the thing of the hour; and it is not the poor, but the wealthy, the cultured, who are bowing at this shrine; and with them, at least, it is literally true that "one might just as well be out of the world as out of style." Surely we are in the closing scenes of this age, when the Lord coming suddenly, shall find the world asleep to him and his truth. But great will be their disgust for the one, and joy for the other, when people cast their gods to the moles and the bats and worship the King, the Lord of hosts; for all people shall bow before him; all nations shall serve him. But a great blessing awaits all who love and serve him now. Others may do as they like, but as for us, "We will serve the Lord."

"Our boast shall be in the glorious cross of Christ;" which includes a risen Christ; an empty tomb; and a near return; when he will take to himself his great power and rules the world in righteousness. "The whole creation groans, and travails in pain together, waiting for the manifestation of the sons of God."

Your sister, believing in the soon coming of the Lord, and the manifestation of his saints.

LILLIE HENRY WILLIS.

Harp of the Soul

It is told in story that once a German nobleman made a great Aeolian harp by stringing wires from tower to tower of his castle.

But he listened in vain through the summer for the faintest sound of music.

But as the cold blasts of winter came the wires tightened and emitted sweet harmony.

So it is with the harp of the soul. In the balmy days of prosperity and when all is well, the soul sings not.

But let adverse winds blow, let the cold world sting the heart and it gives out its mellowest harmony of affection and thoughtfulnesss.

Blessed be adversity, when the heart of man is struck by the invisible hand of the great musician.

May the chords not snap.—Sel. by a Berean, Ill.

WISDOM

Proverbs 9:1-12

1. We always think of the Jews as a nation peculiarly and radically religious. As the Greeks stand for art and the Romans for government, so the Hebrews stand pre-eminently for religion. Nevertheless there were other than specialized religious movments in their national development. True, the prophetic and priestly movement was the chief movement, but subordinate to it was another, partly poetical and partly philosophical. This is sometimes called the "Wisdom" movement. Solomon was its first great patron (1 Kings 4:30-31). There are traces of it in the Psalms, in Ecclesiastes, in various books of the Apocrypha and in Proverbs. This ninth chapter consists of a Wisdom poem of three stanzas.

2. This poem is very late in origin, probably written in the second century B. C. It was produced at a time when the idea of Wisdom had been developed far beyond its original form. Wisdom had become, as in chapter 8, a Being separate from Jehovah "I was set up from everlasting, from the beginning, or ever the earth was" (8:23). This is supposed to have been due largely to the influence of Greek thought, which, as in the philosophy of Plato, loved to think of the archetypes of things existing forever in the immediate presence and glory of God. Further, Wisdom is represented as a semi-divine female, quite in the Greek style. She invites, she teaches, she warns mankind.

3. In the first stanza of this poem (verses 1 to 6) we have a description of Wisdom as setting herself to attract people to her teaching. She builds a house, its porch (we may suppose), supported by seven pillars—the perfect number—like a Greek temple. She prepares a feast, she sends forth her maids of honor to invite all to come, and she herself offers the bread and wine of life to the "void of understanding," the "simple ones." We can not read this stanza without thinking of the parable of our Lord (Matt. 22:1-14), in which the kingdom of heaven was likened to a wedding feast, to which many were invited. We are also reminded of such prophetic writing as Isaiah 1:1, 2. The truth is that God's gift must always be appropriately likened to bread and wine and water freely offered to mankind. The prophet offers it. The poet pictures Wisdom as offering it. Jesus offers himself—"I am the water of life," "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in yourselves" (John 6:53).

4. The second stanza of this poem gives a part of the teaching which Wisdom gives to her guests. It is remarkable chiefly for two things—an antithesis and a sort of despair. The antithesis sets two things in opposition to another—wisdom and scorn. The wise men is called righteous, and the wicked man is called a scorner, but the real contradiction is between wisdom and scorn, not between righteousness and wickedness. One would expect wisdom to have as its opposite folly. And yet is not scorn folly in a militant and aggressive mood? It is folly armed, flinging wisdom away, and, by its flaming egotism, effectively keeping wisdom out. The scornful man can never understand another, never sympathize, never learn. It is remarkable that Jesus was never scornful, unless it be when he called Herod Antipas a she-fox (Luke 13:31, 32).

The second thing in this stanza is its despair. It is the despair of conversion. A wise man may become wiser, but teaching a scorner is a mere waste of energy. Simple men, who lack understanding, may be made wise, but once simplicity has given way to scorn there is no remedy. There are two classes of people, the wise and the wicked, and none can pass from one class to the other. This teaching may be due to that intellectualism which always accompanies the cult of wisdom, but whatever it is due to it is an attitude from which Christians are freed. For our gospel is the gospel of redemption. Our Lord is Savior. The wicked may turn again and be remade by the grace of God. Here we can see how far the "Wisdom" of these Jewish philosophers fell short of the revelation made in Christ. She could but call men in to her stately palace. The Redeemer goes to the heart of shame and sin to impart his own spirit.

NEWTON H. MARSHALL.

EVANGELIST REPORT FOR OCTOBER

Sermons

Kennard, 11th to 13th	3
Palmer, 16th to 31st	15
Total	18

Expenses

Omaha to Kennard	$ .59
Kennard to Palmer	2.13
Total	$3.02
Collections	$1.20
Expenses above Collection	2.82
Salary	75.00
Due	$72.82

We are now engaged in a meeting at Palmer, Neb. Sister King lives here and has longed for her neighbors to be instructed in the things concerning the kingdom and the name of Jesus Christ. This we are now trying to do. We are holding meetings in a Methodist church in the country, and there seems to be no way of shutting us out. The minister told me in the beginning that they would welcome any effort that would stir the people up; and now they are stirred up all right, and the welcome is gone. He is stirred up as much as the rest, but apparently not in the same way.

The people are up and ask me to give explanations of certain scriptures before I am up in the

morning, so it seems there is something doing—just what, we will report later.

ALMUS ADAMS.

The best recipe for going through life in a commendable way is to feel that everybody, no matter how rich or h s poor, needs all the kindness they can get from others in the world.

Disposition, intellect, genius, come pretty much by nature; but character is an achievemetnt—the one practical achievement possible to us for ourselves and for our children, and all real advance in family or individual is along the lines of character.

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He can not be unhappy who has the love and smile of a woman to accompany him in every department of life.

I can't help having great interest in all, and especially those that have made a start for the kingdom, for I feel very nearly related to all that are faithful in Christ Jesus.—G. W. Calder.

SPECIAL HOLIDAY OFFER

At this time of the year, when we are all beginning to think of acceptable gifts to those near and dear to us, we are often perplexed as to just the right thing to give. Did you ever try giving a magazine subscription? It's a splendid idea, reminding the receiver of you—pleasant thoughts for them every time it arrives. And in this line nothing better could be selected than

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The inspiration of the Bible (2 Tim. 3:15, 16) **and the restitution** of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment **of the Kingdom** of God on earth (Dan. 2:44, 7:13, 14, 27) at the return **of Christ** (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of **the nations** (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); **the** immortalization of the righteous (1 Cor. 15:52-58); **the final destruction** of the wicked (Psa. 37:10, 20); and eternal life **only** through Christ, the Life-Giver (John 3:16; Rom. 6:23). **Also an** understanding of (Rom. 10:14-17), and belief in, **the gospel** (Rom. 1:16), repentance (Luke 13:3), and obedience by **Baptism** into the name of Jesus Christ, as prerequisites to the remission **of** sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:17); **and** all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT H. HIGGINS, Editor.

VOLUME 62 — AKRON, O., NOVEMBER 25, 1913 — NUMBER 16

ARE YOU READY?
No. 2

Have you made your preparation,
As Queen Esther did of old?
She had no invitation,
But was touched by scepture gold

She knew not whether ill or good
Her coming there should bring:
But for her people bravely stood
In the presence of the King.

But you have a summons kindly
To meet your gracious King:
May you not reject it blindly,
But a goodly offering bring.

Bring no heart that is unmoved
By his sufferings on the tree:
But a heart that him has loved
Who prayed in Gethsemane.

If you stand before his face
With a loving heart and true,
He will reach with kingly grace
Love's golden scepture out to you.

ALICE B. CURTIS.

PRAYER

O Lord, our God and our Father, we would bring to thee the sacrifice of thankful hearts, and bless thee that these are acceptable through Jesus Christ. And we pray that thou wouldst strengthen us more and more, to realize our dependence on, and our union with, that great Savior through whom all the blessings of thy love come to us, and all our poor returns of love and praise are accepted by thee. We praise thee for thy gracious help to be rendered to each of us according to the diversity of our characters and circumstances. Thou knowest each of us to the depths of our hearts far better than we know ourselves. Thou hast counsels of good, and not of evil towards everyone of us, and the purposes of thy love embrace greater gifts of goodness and of glory than our most ardent or ambitious desires can imagine for ourselves. And we would ask thee that our wills may more and more be conformed to thine, and that we may not set our affections on anything concerning which we do not know whether it be in accordance with thy will to bestow it. Through Jesus Christ. Amen.

"Be content with such things as you have." You cannot have all the advantages. Be satisfied with those you have, remembering that as a sinful man, pardoned it may be, you have a right to none.

Bad news is as hurtful to health as good news is beneficial. Be not a ready messenger of evil tidings.

THE CROSS AND CROWN
or
PILATE'S QUESTION ANSWERED
in a
SCRIPTURAL EXPOSITION OF THE GOSPEL OF THE KINGDOM

"How shall we escape if we neglect so great a salvation, which began to be spoken by the Lord?" (Heb. 2:3).

The Angle-Saxon word Gospel is **euanggelion** in the Greek. This is a word compounded of **eu**, an adverb of quality signifying "good;" and **anggelia**, a message delivered in the name of any one; **euanggelion** therefore signifies "a good message," which becomes good news to those before unacquainted with it. It is styled "the Gosepl of God" (Rom. 1:1), because it is a good message coming from him. It is also called "the Gospel of the blessed God" (1 Tim. 1:11), because it is a good message of future glory on account of which all that partake in it will call him blessed. It announces a good time coming, when "the knowledge of the glory of Jehovah shall fill the earth as the waters cover the sea" (Hab. 2:14); for Jehovah sware to Moses, saying: "As truly as I live, all the earth shall be filled with the glory of Jehovah" (Num. 14:21). This is good news of glory from God to everyone that believes it.

God's Gospel is styled "the Gospel of the Kingdom" (Matt. 24:14; Mark 1: 14, 15; Luke 8:1), because he purposes to manifest his glory and blessedness through a Kingdom he declares he will set up in the land lying between the Euphrates, Mediterranean and Nile.

The Gospel of the Kingdom, and "the great salvation spoken by the Lord," are the same thing. This is evident from the fact that the Lord Jesus, when he began to preach, did not make two separate proclamations. Throughout his ministry he preached but one thing, which is variously expressed in the history of his career. Sometimes it is simply styled "the Gospel" (Mark 1:15; Mark 8:35; Mark 13:10; Luke 4:18); at others, "the Kingdom of God" (Luke 4:43; Luke 9:2-6); and Peter, in recalling the recollection of it to Cornelius' mind, says: "That Word ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached" (Acts 10:37). In the previous verse he reminded him who began to preach this word from Galilee, and speaks of it as a message. His words are: "The Word which God sent unto the children of Israel preaching peace by Jesus Christ, who is Lord of all; that Word, I say, ye know." When we turn to the history "of all that Jesus began both to do and teach," we find that when he began to speak the great salvation he commenced preach-

ing the Gospel of the Kingdom of God in Galilee. The following is the testimony: "Now when Jesus had heard that John was cast into prison, he departed into Galilee. From that time Jesus began to preach, and to say, Repent, for the Kingdom of the heavens is at hand. And he went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom" (Matt. 4: 12, 17-32). The word sent, the Gospel of the Kingdom, and the great salvation, it is clear, all began to be preached by Jesus at the same time, and in the same region of country; they must, therefore, and can only be, the same thing under different modes of speech. A word sent is a message; that word sent by Jesus Christ constitutes him THE MESSENGER (Mal. 3:1), a messenger sent of God with good news to the children of Israel about a kingdom, which they did not then possess, preaches that Kingdom to them as a matter of promise, and therefore of hope; so that the Gospel of the Kingdom is also styled "The hope of Israel," for which Paul says he was "bound with a chain" (Acts 28:20).

The Kingdom of God is the great salvation because, through that Kingdom, the blessedness preached to Abraham as the Gospel (Gal. 3:8) is to come upon all the nations of the earth, and by that they are to be saved from the power of those who destroy them, and to be placed under a righteous administration of divine law. God's Kingdom is to save them; for it is to grind to powder and bring to an end all kingdoms, to fill the whole earth as a great mountain, and itself to stand forever (Dan. 2:35-44). This Kingdom can only be set up by overthrowing the "Powers that be;" and as there can be no peace and blessedness for the nations until they are broken, the operation which abolishes them establishes the destroying Stone-power and saves the world with a great and glorious salvation. Who can doubt it, when the Scriptures say, referring to that era: "The king's son, O God, shall judge thy people with righteousness, and thy poor with judgment; he shall save the children of the needy, and shall break in pieces the oppressor. In his days shall the righteous flourish, and abundance of peace as long as the moon endureth. He shall have dominion also from sea to sea and from the river to the ends of the land. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the Isles (the British) shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him (being subdued); all nations shall serve him. His name shall endure for the age; his name shall be continued as long as the sun; and they shall be blessed in him—all nations shall call him blessed. Blessed be Jehovah Eloheim, the Eloheim of Israel, who only doeth wondrous things. Blessed be the name of his glory for the age; yea, the whole earth shall be filled with his glory" (Psa. 72).

The Kingdom of God founded by Jehovah and his Christ is to establish this great salvation in the earth—a thorough and complete regeneration of the world. The Kingdom is the cause of this; the great salvation the result of its institution in the land promised to the fathers. But the greatness of salvation is not restricted to the future generations of the nations only; it comprehends in the magnitude of the deliverance it vouchsafes, the generations of the righteous among the dead from Abel to the coming of Israel's King in the clouds of heaven in power and great glory. It saves the cloud of witnesses of whom the world was never worthy with an everlasting salvation in the Kingdom; and saves the nations from their temporal miseries and degradation with a joyous and glorious redemption of a thousand years. "How shall we escape if we neglect so great a salvation" as this? Impossible; escape there is for none who are not included in it.

Now, the Bible reveals no other salvation than this—a deliverance of the righteous from "the pit in which there is no water," by a resurrection from the dead; a transformation of the living saints who may be contemporary with the second advent; a restoration of the Kingdom again to Israel under the new covenant; and a redemption of the nations from the social, civil and spiritual evils which now press so heavily upon them. This is the only salvation of which the Gospel treats. It meets the necessities of the world. Humanity needs no other, and therefore none else has been provided. When the salvation has triumphed, it will be the accomplished fact of a thousand years, during which "The ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before him. For the Kingdom is for Jehovah; and he is the governor among the nations" (Psa. 22:27, 28).

When Jesus stood at Caesar's bar, Pilate asked him: "Art thou the King of the Jews?" He answered: "My Kingdom is not of this world; if it were, then would my associates fight that I should not be delivered to the Jews; but my Kingdom is not from this place now." Pilate therefore said to him: "Art though King, then?" Jesus answered: "Thou sayest; for I am king. I was born for this (eis touto), and for this I came into the world, that I might witness to the truth. Every one who is of the truth hears my voice." Pilate said unto him: "What is truth?" (John 18: 37). Ah, Pilate, thou, like myriads besides thee, knewest not that voice though it was witnessed in thy presence. The truth was confessed (1 Tim. 2: 13) before thee, but thou didst not understand it, because thou wast not of the truth. Let the reader hear the voice of the King: "I came into the world that I might witness to the truth." Now hear what he saith in another place: "I am sent to preach the Kingdom of God" (Luke 4:43). He did so. He preached it through the length and breadth of Judea, announcing to the people, the Kingdom of God and that he was the King thereof. He filled the land with the sound of his claims to the throne of David as the "born King of the Jews" (Matt. 2:2). The people heard him gladly; and, admitting his claims to be just, were ready for revolt against Caesar, to make him King (John 4:15). The chief priests became alarmed at the current of the popular mind, and apprehended the interference of the Romans (John 11:48). They procured his apprehension at length, and accused him before Pilate of perverting the nation from its allegiance to Caesar (Luke 23:2) and affirming that he was King of the Jews (Luke 19:21).

By the passage above quoted, we find Pilate endeavoring to elicit from him the truth of the matter. As if he said: "They charge you with

saying that you are an Anointed One, a King of the Jews; is this the truth?" Jesus confessed, and denied not; although it was hazardous at the bar of Caesar, for the de facto king of the Jews (John 19:15) to aver that he was himself king by right. His life had been jeopardized thirty-five years and three months before by the inquiry: "Where is he that is born King of the Jews?" Herod, the reigning king of the Jews, who knew that the nation was expecting the birth of a Son of David who was to reign over them forever, was alarmed at the intimation that he was actually born. He saw that the right of David's son, and the interests of the Herodian dynasty, were inimical. He therefore determined to destroy him and so secure the kingdom to his own family by the destruction of the Christ or Anointed One. The same policy was at work at the condemnation of Jesus. Pilate was not only the representative of the Roman Majesty which had superseded the Herodian in Judea; but the conservator of the reigning Caesar as king of the Jews. Satisfied that it was mere envy that moved the chief priests to accuse Jesus of treason against the Roman power, his policy was to release him, and to appease their clamor. But the policy of the priests and elders was opposed to this. They saw clearly that if Jesus ascended the throne of David he would permit them to have no share in the honors and emoluments of the state. Hence it was with them, as with Herod, important to prevent him getting possession of the throne. They saw Pontius Pilate's unwillingness to condemn him, and concluded that the only way they could succeed in overcoming it would be to treat him hypothetically as a partaker in the Nazarene treason, and consequently a traitor to Caesar's rights which it was his business to conserve. This was their policy. Hence said they to the Procurator: "If thou let this man go, thou art not Caesar's friend; whosoever maketh himself a king speaketh against Caesar." This settled the question in Pilate's mind. Though convinced of the faultlessness of Jesus, and of their prodignity, self-preservation was a stronger law of his nature than justice. He concluded that it was better for Jesus to suffer death, though unworthy of it, than that he should lose his procuratorship, and perhaps his life, for not punishing treason. Had Jesus not confessed "the truth," but repudiated all pretensions to the throne of Israel, Pilate could not have condemned him; nay, would not, for there would have existed no ground upon which the priests and elders could have predicted his want of friendship or loyalty to Caesar. It is true they said: "We have a law, and by our law he ought to die, because he made himself the Son of God." They regarded this as blasphemy; but the Roman law took no cognizance of questions in Jewish theology. It had ceased to be lawful for the Jews to put any man to death (John 18:31), so that however guilty he might have been of blasphemy in saying that he was the Son of God, neither the Jews nor the Roman law could have taken his life on that account. The good confession, therefore, he made before Pilate —"the truth" to which he testified in his presence, and for which he was condemned and executed, was not merely that he was the Son of God. Though true, it was not "the truth," the whole truth—it was not the ground of his sentence unto death. "Art thou the King of the Jews?" Had Jesus replied, "I am the Son of God," it would have been an evasion of the question, as every one not judicially blinded must see. If one were to ask another: "Are you a physician?"—would it be answering the question to say: "I am the son of my father?" "King of the Jews" is an official dignity; "Son of God," personal nativity. Who is the king of the Jews? He that says he is the Son of God, or some other person? To assert that he was God's Son did not bring Jesus into collision with Caesar's rights; but to affirm that he was Christ, a king, that is, the Anointed king of the Jews, constituted him at once Caesar's rival in Judea.

Though so dangerous a question Jesus did not equivocate, or seek to evade the hazard it involved. When Pilate said, "Art thou King of the Jews?"—he met his question by referring boldly and immediately to "the truth" about his kingdom. He had been proclaiming this truth from Galilee throughout all Judea to Jerusalem, where he then stood—he had heralded it forth from one end of the land to the other for three years and a half in fulfillment of his mission; for he came into the world to witness to the truth concerning the Kingdom of God of which he was the anointed king—and he was then prepared, with the full assurance that it would cost him his life, to confess before Pilate that he was the king of the Jews. Pilate so understood him when he said in answer to his question, "My kingdom." Jesus was a Jew, and a Jew could have no claim to any kingdom but that of his own nation—king of the Jewish nation. Thus Pilate, the Roman soldiers, and the chief priests and scribes (Mark 15:31, 32; John 19:3, 19-22), understood him to confess; and therefore the reason of his condemnation to death —the title he assumed—was labelled to his cross in Hebrew, Greek and Latin: "Jesus of Nazareth, king of the Jews."

In suffering death because of his claim to the throne of Israel, Jesus, the Son of God and Son of David, sealed "the Gospel of the Kingdom," and the covenant of that kingdom, with his blood. He was born king of Israel, and he suffered death because he maintained his right to the royalty. He was anointed to be king, and as a prophet to preach the Gospel, or glad tidings of his reign over the Twelve Tribes of Israel, and the obedient nations of the earth for a thousand years. With him and his apostles, to "preach the Kingdom of God" was to "preach the Gospel" (Luke 9:2, 6). There could be no Gospel without the kingdom—even this same particular kingdom, this Jewish kingdom in Palestine, upon which the living God has caused to be ever credited no other. A gospel of a kingdom or kingdoms beyond the skies—of an everlasting kingdom there for disembodied ghosts, and a present church-kingdom of grace among carnal, scolding, faithless professors here—we delibcrately, and under pain of eternal damnation if in error, we boldly, conscientiously, and confidently affirm that there is no such a gospel to be found in the Oracles of God. Such a gospel as this the popular gospel of the age—was never preached to Jew or Gentile, by John, Jesus or the apostles. The Lord of Israel bore witness to no such gospel before Pilate. He did not testify that he was king of a sky-kingdom; but king of the

Jewish nation upon earth, where alone it exists, or ever will exist. His is the royalty of this nation, taking its root in the covenant made with David, which is everlasting, and can never be annulled; for Jehovah had declared: "Once have I sworn by my holiness, that I will not lie unto David. His seed shall be for the age, and his throne as the sun before me" (Psa. 89:35, 36).

For three years and a half Jesus fulfilled his mission as prophet to Israel in preaching the Gospel of the Kingdom. He began, as we have seen, in Galilee, soon after his being anointed of God with the Holy Spirit and power (Acts 10:38). He visited the synagogues, and among them, that at Nazareth. Being there on a certain occasion, he read from the sixty-first of Isaiah the words recorded in the fourth of Luke. Alluding to his anointing he read: "The Spirit of Jehovah is upon me, because he hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord." Jehovah's anointing him to preach the Gospel is equal to saying Jehovah sent him to preach. There is no necessity to prove this. It is obvious. In sending him then to preach the Gospel, what was he sent to preach as the basis of the good news to the poor? This question is answered in two places in this chapter; he was sent to preach the acceptable year of Jehovah; or, which is the same thing, he was "sent to preach the Kingdom of God" (verse 43). Peter told Cornelius that he was sent to preach this Word to the children of Israel. Hence it is styled "the Word of the Kingdom" (Matt. 13:19), upon the understanding of which men's salvation is predicated (Mark 16:15, 16). But, why is the Gospel of the Kingdom, and the acceptable year of Jehovah, or age to come, preached to the poor, rather than the rich? The reason is, because "God hath chosen the poor of this world, rich in faith, to be the heirs of that kingdom which he hath promised to them that love him"—"he fills the hungry with good things; and the rich he sends empty away," because the present life is the season of their enjoyment (James 2:5; Luke 1:53; Luke 16:25).

When Paul was writing about "the great salvation which began to be spoken by the Lord" (Heb. 2:1-5), he says he was speaking about "the future habitable" **(tessoiksumenen ten mellsusan)** which is to be subjected to the Son, and not to angels, as it is at present. Speaking of the present habitable, or "civilized" part of the earth, he says: "But now we see not yet all things put under him." No; if we did, we would see him King over the whole earth (Zech. 14:9). All the kingdoms of the world would be his, and "all nations would serve him" (Rev. 11:15). The future habitable subjected to the Son, is the acceptable year of Jehovah; when the Kingdom shall be existent in the plentitude of its glory, ruling over all. Jesus and his brethren, all sons of God and seed of David by adoption, though recipients of evil things in their primary existence, will possess the dominion of the future habitable "under the whole heaven" and "beyond the skies." This is good news to the poor—the Gospel Jesus was anointed to preach: the great salvation confirmed by the Apostles who heard it preached; and attested of God by signs, wonders, divers miracles, and distributions of the Holy Spirit, manifested through them.

The context of the testimony from which Jesus selected the reading in the synagogue at Nazareth, exhibits the glad tidings or Gospel of the Kingdom he preached to the meek of the children of Israel. It promises them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." This series of beautiful antithesis presents to us in contrast the future states of the poor who receive the Gospel of the Kingdom. Now, mourning, heavy-hearted, dust and ashes—in the age to come they shall be beauteous and joyous, giving praise and glory to Jehovah as immortals only can bestow it. Then with respect to their nation, for the word was primarily sent to Israel, "they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And foreigners shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vinedressers. But ye shall be named the priests of Jehovah; men shall call you the Ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Let the inquirer read from the twentieth verse of the fifty-ninth of Isaiah to the end of the sixty-second chapter and he will read the good things promised to Israel, and evangelized in the Word sent to them of God by Jesus Christ. They are but a sample of the good things in store for their nation, which in its future glory is the Sarah, the princess of nations, the married wife of its creator. Then "Jehovah will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord had blessed." This joy and blessedness of the nation is inseparable from the glory of their King. To him under Jehovah they will owe all the peace and happiness they enjoy. The rejoicing will be mutual. The nation will rejoice in its King, and "as the bridegroom rejoices over the bride, so shall he rejoice over Jerusalem," the Holy City of his realm. In view of the great deliverance Jehovah bestows upon his King, he that was anointed to preach the Gospel to Israel saith: "I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations"—when the righteous dead shall bud and spring forth of the earth to praise and glorify his name.

The Word of the truth of the Gospel of the Kingdom, though a long title to the message borne by Jesus to the children of Israel, will be easily understood by the inquirer from what has gone before. It imports the law and the testimony that sets forth the promise which make the message relating to the kingdom good news. Paul says that "the hope laid up in heaven" is reported of in

the world of the truth of the Gospel; and therefore he styles it "The hope of the Gospel;" and as there is but one true Gospel, though many false ones, there is but one true hope, which he terms, "one hope of the calling" (Col. 1: 5, 23; Eph. 4:3). A hope is something in the future, promised but not possessed. The calling is a particular invitation; and the hope of the calling, the promised thing to the possession of which you are especially invited. This being the meaning of the phrase, and seeing that the hope belongs to the Gospel, it follows that the Gospel contains an invitation or call to the possession of some particular things. The one hope of the calling of the Gospel—what is it? Paul says: "God hath called you to his Kingdom and glory" (1 Thess. 2:12). Then the kingdom and glory are the hope of the called; that is, of those who accept the invitation. The kingdom and glory are the one hope of their calling. The word which God sent to the children of Israel by Jesus Christ was an invitation to them to possess his kingdom and glory, of which he had said so much in the prophets, upon certain conditions. Jehovah's kingdom and glory under Messiah's administration, was the great hope of the nation. It was the hope of Israel, and of Israel alone. No other nation shared with them in this hope. It was the hope of the restoration of the Kingdom again to Israel (Acts 1:6) under a new and better covenant than the Mosaic—the hope of the restitution of all things spoken of by the prophets (Acts 3:21). This is the hope promised to the fathers, and evangelized in the Word of kingdom, and therefore the Gospel's hope by which we are saved (Rom. 8:21). Expunge this hope from the Gospel and it ceases to be Gospel; for it is the hope that makes the tidings glad, and the news good: in short, there would be no tidings to report if the hope of the kingdom and glory were suppressed.

Jehovah is the accepted King of Israel (1 Sam. 12:12; Isa. 43:15). Israel is therefore his nation (Exod. 19:6; Isa. 51:4). He formed it for himself, that through it he might show forth his praise (Isa. 43:21). The prophet saith of Israel: "We are thine, O Lord; thou never bearest rule over our adversaries; they were not called by thy name." The Kingdom of God is his dominion over this nation. It is therefore a Jewish kingdom. Jehovah never owned any other kingdom upon earth. He acquired the Jewish kingdom by creation; and proposes to obtain possession of all other kingdoms by conquest, because they are mere usurpations, and adversaries of his nation. He intends his kingdom to be ruled by a Vicegerent in his name whom he styles "My King" (Psa. 2:6), and by him to subdue the world, so that all thrones and dominions, principalities and powers, may become his. This being accomplished, the Twelve Tribes of Israel will constitute "the first dominion" in actual organized possession of their own country—the kingdom proper. This kingdom will rule over all other nations, which in the aggregate will form the secondary dominion, or empire. Thus a family of nations will be created, of which Abraham, then risen from the dead, will be the federal father, and Israel, the first born (Exod. 1:22).

This kingdom and dominion which Jehovah and his King are to set up are to exist unchanged for a thousand years, at the end of which, things will occur which do not pertain to the Gospel of the Kingdom, though they affect the kingdom itself. The kingdom is imperishable and non-transferable from one set of rulers to another—"it shall not be left to another people" (Dan. 2:44). This is an important feature in the Gospel. If it could be transferred from hand to hand, then flesh and blood might inherit it; but it cannot be transferred, therefore "flesh and blood cannot inherit the Kingdom of God." They who are promoted to the possession of the kingdom at its establishment, are to retain its honors, glory, power and emoluments the whole thousand years, and as long afterwards as it exists, which will be forever. Can flesh and blood that dies and turns to dust after three-score years and ten possess such a kingdom? Impossible. What then is indispensable to the inheriting of this kingdom? That the heirs whom God has chosen to possess it may be made immortal. This necessity God has promised to fulfill in promising to give them "the kingdom under the whole heaven for an age, even for the age and ages." Hence the Gospel call to the kingdom and its glory is equally a call to eternal life; and the hope of the kingdom consequently the hope of eternal life and glory, which are all comprehended in "the hope of the Gospel," which is said to be "laid up in heaven," and "reserved in heaven," because he who is to convert the hope into a received gift, is there. "Our life," says Paul, "is hid with Christ in God. And when Christ our life shall appear, then shall we also appear with him in glory"—the life, the glory, and the kingdom, are all bestowed at one epoch: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. 1:13).

STRINDBERG'S WILL

More bitter, more violent than Ibsen was the Swedish writer Strindberg, who died during this last twelvemonth. He had long rabidly attacked Christianity and its system of morals, and assailed it from every point. Never was there a more determined foe of the Gospel. But in his last illness, when friends endeavored to talk to him about spiritual things, they found to their surprise that he was hungering after the words of the Savior. He began to read the Bible, and the day before he died he called his nearest relative to him.

"I have settled with life. My accounts are closed," he said, taking up the Bible from the table by the bedside. "This is the only true guide," and he pressed the book to his heart. In his will, he directed that his Bible should be placed on his breast in the coffin, and that a cross, which he had worn for some time on his neck, should also be buried with him. At his funeral a specially written transcription of "Nearer My God to Thee" was sung by a great choir.

Strindberg's life had been as bitter and ugly as his writings. He came to Christ not too late for forgiveness, but too late for any joy or peace in his earthly career. His accounts were closed with a loss on the ledger as far as this life was concerned. Even genius could not help him. Out of his unhappy years, he spoke truth indeed when he cried out at last that the Word of God was the only true guide.

But if he had only seen that at first, instead of at last—and others are making the same mistake today.—Forward.

THE RESTITUTION

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PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

Brother John E. Hegarth writes from Friendship, Maine, and encloses a photograph of himself, for which he has editorial thanks. He says he is going south to spend the winter, and will visit Hammond, La., and other points.

The series of articles which are now appearing in The Restitution entitled "The Holy Spirit," by L. T. Nichols, are by far the most able treatment of this subject that we have ever read. The writer fell asleep not long since, but through the kindness of Mrs. Nichols we have the privilege of printing his posthumous writings.

Brother Adams sends four new subscribers from Palmer, Neb., and reports that at the close of his meetings there fifteen put on the name of Christ. Our brother is an incessant worker in the cause of the truth, and brethren everywhere should hold up his hands in prayer.

November ninth was another day of gladness in Cleveland. The power of the gospel and the love of the truth constrained three more to confess it before men and be baptized into Christ: Mrs. Alldridge, the wife of our esteemed Brother Alldridge, who is an able speaker among us, and Mr. and Mrs. Hawkins, his son-in-law and daughter. Our additions this year have been of unusually good people, and others are interested. Let us pray that many more may be taken out and prepared for the coming of the Lord before the appearance of the Master.

"DISTURBED"

Mrs. Reeve, a Congregationalist, began to learn the truth. When the evidence presented "Concluded her under sin," she declined further light; and we wrote her the following letter:

Dear Mrs. Reeve:

Your note, expressing the desire to discontinue your lessons on the gospel of the kingdom of God, and the name of Jesus Christ (Acts 8:12), received.

I notice that your reason for declining the water of life, which is offered to you without money and without price (Isa. 55:1), is that the lessons "disturb" you. Most people had rather hear fables preached, and pay for them, then hear the truth proclaimed without charge (2 Tim 4:4). The motto of the world is "Peace, peace" (Ezek. 13:10); they do not want to be "disturbed." "The whole world lieth in wickedness" (1 Jno. 5:19), utterly condemned by God (Rom. 3:10; Jno. 3:18). Hence our Lord says that they "love darkness rather than light, because their deeds are evil;" and they "will not come to the light, lest their deeds be reproved" (Jno. 3:19, 20). "Reproved;" that means "disturbed." Therefore the man who has God's word, and speaks that word faithfully (Jer. 23:28), turns "the world upside down" (Acts 17:6), becomes a "pestilent fellow" (Acts 24:5), and sets people in "an uproar" (Acts 17:5), because he "disturbs" them. Like Noah, he "condemns the world" (Heb. 11:7). "The world can not hate you," says our Master, "but me it hateth." Why? "Because I testify of it," he says, "THAT THE WORKS THEREOF ARE EVIL" (Jno. 7:7). But two results are possible when the gospel is preached; the results are always summed up as "Some believed the things which were spoken; and some believed not" (Acts 28:24). Seeing, then, that you put the word of God from you, and judge yourself unworthy of everlasting life (Acts 13:46), there remains nothing else for me to do but "turn from you" to someone else who will "gladly" receive it (Acts 2:41; 28:28). The light shines; if you pull down the curtains and keep it out I am helpless. I of course profoundly regret that you "turn away from him who speaks from heaven" (Heb. 12:45), for I know that even now, after you have tried to get away from the truth, it will haunt and "disturb" you the rest of your life, to say nothing of the coming "eternal judgment" to be executed upon all in the last day that have rejected Christ and his word (Jno. 12:49). In the meantime I pray God to give you repentance "to the ACKNOWLEDGING OF THE TRUTH" (2 Tim. 2:25).

Believing God, in spite of the unbelief of men (Rom. 3:2:4), and wishing you well in the way of righteousness,

Fraternally and cordially yours,

EDITOR'S SERMON NOTES ON THE APOCALYPSE

Subject: The seventh Seal: or Laodicean State.
Text: Rev. 8:1, 2; 3:14-22.

Symbols of the Seveneth Seal Explained.

1. **"Silence in Heaven."** A calm after the storm of the sixth seal (Rev. 6:12-17; 12:7, 8; 7).

2 **"About Half an Hour."** In Revelations time is in miniature to comport with the symbols

used (Josh. 10:11-13; 2 Kings 23:11, 5; 2 Sam. 2: 28). (a) In respect of number (Rev. 7:4, 9). (b) In respect of person (Rev. 7:3, 4). (c) In respect of time. Times of the Apocalypse are upon a miniature but proportional scale, and suited to the nature of the subject in hand (Rev. 11:9, 11). (d) Longest period in the book with reference to the saints is 1260 years (Dan. 7:25; 12:7; Rev. 12: 14, 6). (e) Shorter times are proportional parts of 1260, which is itself the half of 2520. First half of 2520 has to do with Israel; the last with the saints in conflict with Paganism and Romanism (Dan. 4). (f) A symbolic month (moon) is equal to 30 years. Divided by 30, the unit in one-half of a time, the product is 42 (Rev. 11:2; 1:3, 5). (g) The month or moon is one-twelfth of a cycle. If the cycle is 360 days it will be 30 days; if 360 years it will be 30 years (Rev. 9:15).

3. Historical Application... 1. "Silence" reigned from the battle of Chrysopolis to the death of Constantine, May 22, 337, a period of thirteen years and four months—"about half hour" in symbolic time, but "about fifteen years" in fact (Gib. 1506; 2:73, 74).

3. The Seven Angels of the Divine Presence. 1. "Which stood before God"—angels of the highest dignity and office (Matt. 18:10; Lk. 1:19; Matt. 13:40-42).

4. The Seven Trumpets Given Them to Sound. 1... Trumpets connect with war (Num. 10:9; Amos 3:6; Jer. 4:19). 2. Proclaim great festivals (Num. 10:10; Lev. 23:24. 25; 2 Chron. 29:27). 3. Relate to announcements of royalty (1 Kings 1:3, 394 2 Kings 9:13). 4. Accompany manifestations of God (Ex. 19:16). 5. Indicate the destruction of the ungodly (Jos. 6:13-16). 6. Resurrection of the dead and the setting up of the kingdom of God (1 Cor. 15; 1 Thess. 1; Rev. 11: 15, 18).

IN CREEDLAND
No. 6
CREEDS OF THE CHURCH OF GOD

Last week we printed the creed as it was published in the Illinois year book. Now in the same book, stating on the title page that the booklet contained a summary of the "principal doctrines" of the church, the state of Iowa is incorporated. As this state is thought to be particularly free from creeds, it makes exciting reading to ponder their statement of faith. It is found on pages 7 and 8 of this year book.

The Iowa Creed

"**In faith,** we are a part of the believers scattered throughout the United States and Canada, who take the Bible as their rule of faith and practice; **believing that it teaches** the final restitution of all things spoken of by the prophets—that the Kingdom of God on earth, in the hands of Christ and his people, will subdue sin and bring in everlasting righteousness—that faith in the Gospel, repentance from sin, and a holy life is essential to qualify us for a place in the Kingdom of God; the restoration of Israel as a nation, the personal coming of Jesus and his reign on earth until all enemies are subdued under him. **These and other kindred truths are believed and taught among us.**

"We take the Bible as our standard of faith and conduct, believing that in it is made known God's will to man touching everything essential, and we recommend its careful study. We believe that a free and untrammeled expression of its doctrines and principles, in the spirit of brotherly love, is conductive to growth in the Divine life, and we exhort that the teachings of the prophets, Jesus and his Apostles, in regard to human conduct toward one another and toward God be carefully followed in order that we may at last be worthy to become partakers of the Divine nature and inherit everlasting life." (All emphases are ours.—Editor.)

The following were the conference board of officers under whose encumbency of office this creed was published: O. J. Allard, president; Eva L. Stearns, secretary; C. A. Nokes, treasurer; G. P. Allard, Jr., corresponding secretary; Susie Todd, state Sunday School superintendent, and Elva Chapin, assistant superintendent. The booklet was published by the state conference through the above officers. They say: "In faith, we are part of the believers scattered throughout the United States and Canada." They believe, they say, that the Bible "teaches"—then follows a list of the things which they believe, to which summary is added: "These and other kindred truths are believed and taught among us." The list of things they have published is ample, and yet it is only fragmentary, for they say there are "other truths" they believe and teach, which are not published in this booklet. "These and other kindred truths ARE believed and taught among us." It may surprise some to find Iowa fathering a creed, but here it is. In a word, the Church of God has been dabbling in creeds from its early history. Were you to burn all the creeds which have been written by our church, you would have a bonfire that would alarm all your neighbors. In point of numbers, our church has written more creeds, are founders of more creeds, than any orthodox church in Christendom. In saying this we are not defending creeds; we are not saying that the good brethren in Iowa today believe in having a creed; we are only calling attention to facts which none deny.

COMMUNICATIONS

Dear Brother Huggins:

The gospel has had such grand success the past three weeks that I want you and all to know of it, that God's glory and the power of his word may be more manifest to all.

Brother Adams came to Palmer October 16, and commenced holding meetings October 18 in the Methodist Church. As is usual at first, the attendance was poor in numbers, but those that did come were very attentive and came regularly. After a few evenings they began to come in large numbers and, from that to the close of the three weeks' meeting, there was very good attendence and splendid interest. There was very little opposition, but those who attended regularly seemed to have their hearts and minds open to the truth from the first. A question box was instituted and the questions that were put in seemed to be put in more with a view to learning, than to oppose. In fact, there was so little said against the truth that we were deceived and thought it was not sinking very deep—not striking home very forcefully. We began to think they were coming just because they saw in Brother Adams an entertaining speak-

er. We would hear these remarks: "He beats anyone I ever heard;" "I could listen to him all night;" "He is the best talker I ever heard and proves everything he says, too;" "I would come every night if he stayed all winter," etc., but very few questions that would show real interest in the truth itself. Imagine our surprise then when, during the last four evenings, fifteen took a stand for the truth and were baptized November 7, thus placing themselves with us, in such a position that they have a right to enlist Christ's help in making themselves worthy of his coming, so that they need not be ashamed nor afraid to stand before him.

We, ourselves, have learned a good lesson. While we were at home worrying and looking long faced for fear the truth was not taking the right kind of hold, God was giving the increase through the word, as Paul says he does. We have no need to worry over that point. That part belongs to God. All he has given us to do is to present the truth, and there our responsibility ends, and he does away with any possible loophole for us to assume any of the glory. It all belongs to God. It is his word that is presented, and it is his word that changes the thoughts and minds of the listeners. Brother Adams could not even be a clear and convincing speaker if he did not have God's pure truth to back him up, so even in that we must yield the glory to our Father.

Brother Adams commenced Saturday evening to hold meetings in the Methodist church at Cushing, 10 miles west of home. Up to date he has preached three sermons on the "Power of the Gospel;" "What the Gospel Is;" and "The Promises." There has been very good attendance and interest from the first. Nine of the new ones in the faith came in their autos last evening and brought some of their friends along.

May the work here have the prayers and interest of us all; in this way we can help Brother Adams in his untiring efforts to spread the truth.

In the one faith,

ALTA KING.

Dear Brother Huggins:

This week's Restitution reminds we of a purpose I had to write you, saying that those notes on "Two Greek Words" were not originally mine, but were copied some years ago into my Bible from the pages of "Things to Come." Who the author was I do not know. I sent the notes thinking they might be helpful. I know very little Greek myself and never attempted to verify the exactness of the remarks. The main object of the notes showing a remarkable dividing of time, I believe to be correct. I am very thankful, however, at anytime to have errors pointed out, especially when done in such a kindly manner as in this instance.

R. H. JUDD.

THE HOLY SPIRIT
No. 3
L. T. NICHOLS

Faith, Hope and Charity, Only Three Remain

As we have proven, Jesus only promised that the signs should follow until the end of that age, and Paul tells us that they would cease (1 Cor. 12:1: "Now concerning spiritual gifts brethren, I would not have you ignorant."

Seeing that Paul wished his brethren to understand in regard to spiritual gifts, and not to be ignorant in reference to them, how necessary it will be for us to pay attention to all he says in regard to them. He names over nine gifts of the Spirit: 8th verse: "To one is given by the Spirit the word of wisdom; to another the word of knowledge of the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."

After naming over nine gifts, Paul tells us in the last verse of the chapter: "Covet earnestly the best gifts; and yet show I unto you a **more excellent way.**" Here is a striking thought; the gifts were a wonderful thing; to have such power imparted was something they could well covet, but he was going to show them "a more excellent way;" something greater than all the gifts. The next chapter will explain what it is: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Of all wonderful things, charity is the greatest. What is this wonderful charity that is greater than speaking with the tongues of men and of angels; greater than giving all our goods to feed the poor; greater than giving our body to be burned; greater than all miracles, signs and wonders? As all agree, this charity is love; but all do not agree as to what this love is. A sentimental feeling with prayers and cries for mercy, and oft repeated assurances of affection, are too often accepted in place of the genuine article, and people rest in the assurance that they love God; but, let the Apostle tell us what love, or Bible charity is. 1 John 5:3: "For this is the love of God, that we keep his commandments."

Love and works are synonymous terms in the vocabulary of the Spirit. A sentimental love unaccompanied by obedience will not be accepted. Jesus declared: "Why call ye me, Lord, Lord, and do not the things that I say? Ye are my friends if ye do whatsoever I command you." What are some of his commands? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself;" "Till I come give attendance to reading, to exhortation, to doctrine; meditate upon these things, give thyself wholly to them;" "Awake to righteousness and sin not;" "Redeem the time because the days are evil;" "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice."

My brother and sister, can we claim to love Jesus if we are not obeying these plain commands? Do we love him with all our heart, and with all our strength, and with all our mind? If we do, we will give attendance to reading—and not only that, but we will meditate upon the things read, and

talk of the marvelous works of God. We will not be found reading novels in place of reading the wonderful sixty-six letters written to us, contained in his word. If we love him, we will be found redeeming the time, and that will not be at the theatre, or euchre table, or watching a horse race. If we love him, we will awake to righteousness and sin not, and put away all wrath, anger and evil speaking. Almost the last words that Jesus had recorded for our learning were: 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city."

That is why charity, or the love of God, which is keeping his commandments, is greater than all else—it is the only thing that will give us a right to the tree of life; a right to walk the golden paved streets of the wonderful city of God. Of all rights this is the greatest; the narrow confines of the tomb will never be ours, but immortal beauty, life unending, and pleasures forever more. The pleasures of this life are too short too fleeting—too soon passed away to be worth laboring for. It has truly been said "If any seek for true happiness while sowing to the flesh, he will find in the end that the fruit so much desired will prove to be Dead Sea apples, lovely to behold, but they dissolve into ashes at the touch."

You cannot fail to see that this charity, or love of God comprises many things. You pass along the street, and you read a sign in front of a large building "Groceries"—that term covers many articles: tea, coffee, peas, beans, flour, tomatoes, salt, sugar, etc. So charity, or love of God, is a wonderful compound. Giving our goods to feed the poor is only one ingredient and will avail us nothing, apart from putting away all malice, all evil speaking, all anger and wrath. Many rich men seem to think that they can buy with their thousands a right to the tree of life; and a privilege to walk the golden streets of the beautiful city of God; but they will find the gates barred to all who have not this wonderful Bible charity. The widow, with only her mite to bestow, will pass in, to bask forever in the sunshine of eternal glory, and to behold the wonders of eternity; while the rich, who have given of their abundance, will vainly call for admittance, because not found doers of his commandments. This is what Paul did not want us to be ignorant of—he wanted us to know this wonderful love or charity is indeed "a more excellent way." He also wanted us to know something more about charity and the gifts, so in the 8th verse he enlightens us: "Charity never faileth, but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." How plain, how forcible, how convincing!

We need no longer be ignorant in regard to the gifts, and think that they are still given to God's people. Prophecies were to cease—who dares to say that any one can prophesy now? Power to speak in tongues was to cease, no more knowledge by divine inspiration.

What would remain after they ceased? (13th verse): "And now abideth faith, hope, and charity, these three; but the greatest of these is charity."

After the gifts ceased there were **only three** to remain, not four, or five, or six—but only three and the greatest of all is charity.

When Christ comes, faith will change to sight, and hope to glad fruition; but charity will continue on, during the endless ages of eternity.

Dear reader, is not this evidence in harmony with what you know? Did you ever see anyone who could speak one word of a language that he never learned? Did you ever see the tongue of the dumb loosed, or the eyes of the blind opened? Did you ever know one who had power to awake the sleeping dead, or who could shake off the venomous serpent and feel no harm? You know that you never did; then why not gladly accept the evidence that proves that the Almighty only promised that the signs should follow to the end of that age? No longer support your pretentions after you have lost your power. Can you not see that by so doing you put the sword into the infidel's hand and stand powerless before him?

INVITATION AND REMISSION

Who is it but delights to have a gracious invitation extended from those whom we fondly love and cherish? To those so blessed it is nothing short of a veritable "feast of fat things on the lees well refined." A semblance of unrefinement has no place in the temperature of the felicitious occasion. It may be for a night, a week, or a year, and as "life is made up of meetings and partings," the genial time of concord and good fellowship all too soon abruptly ends.

But "One there is above all others," steps into the gap and commissions Simon Peter his servant to invite the whole world of mankind for time and eternity to "Repent ye and be immersed every one of you in the name of Jesus Christ unto the remission of your sins." Those conditions imperatively appeal for change of mind, opinion, walk and conversation. Because called out from the helpless stranded state which all naturally inherit, at such cost with "Precious blood as of a lamb without blemish, without spot, even the blood of Christ." The price was a ransom, the sacrifice inestimatable, strain and pressure all but intolerable, and the intense pleading in prayer to the Father in the heavens, brought forth drops of sweat tinged with blood, while the Savior asked if it were possible that this cup fraught with suffering be allowed to pass. He who could summon twelve legion of angels to his aid, received no recorded answer to his fervent petition, because he had said: "I lay down my life for the sheep."

Reader, are you among the sheep and still astray on the devious byways and mountains of sin? Listen to the world-wide call of the loving Savior Jesus, because you are included: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). Why will you doubting stand, why still delay? You cannot afford to allow the athletes Ahimaaz and Cushi outrun you, as they did from the battlefield when Israel was rent asunder in rebellion. They ran with every unit of nerve and muscle at their utmost tension to bring the earliest obtainable news to their good King David, whom they were pledged to love and faithfully serve. Specially, when the king's business was urgent, so urgent! All this was done in the interest of an earthly kingdom which passed away.

Why not be ambitious and strive for a kingdom that cannot be moved, nor come to an end? Bear

in mind, it is yours, on condition you make prompt and proper application to secure emoluments and privileges to obtain heirship and joint-heirship with the great King Jesus when he sets up his kingdom. You will highly enjoy the ecstasy of believing the joyful news " Which maketh rich and addeth no sorrow."

Why delay? Awake today from the sleep of indifference and indecision. Jesus Christ can and will save to the utmost all who will come to him in the Scripturally appointed war. The hand once spiked to a Roman gibbet is held out to you in mercy. The eye that shed salt tears of pity over Jerusalem is looking to you, and the voice which has levingly spoken to and been heard by many a wanderer on the broad road leading to perdition is saying to you: "Thy sins are forgiven;" "Come to me."

In conclusion, we hope you are not one of that unfortunate class who stubbornly declare they cannot believe. Have tried time and again and find they hopelessly cannot believe. Remember the Christ marvelled at his unbelieving countrymen, to whom he said: "Except ye see signs and wonders, ye will not believe." Procrastinate no longer; the door of mercy may be shut any minute and in the reflective diction of the paraphrase it is asked:

"How long to scenes of false delight
Will thou with crowds repair?
How long your strength and substance waste
On trifles light as air?"

IAN KATISON.

SPECIAL HOLIDAY OFFER

At this time of the year, when we are all beginning to think of acceptable gifts to those near and dear to us, we are often perplexed as to just the right thing to give. Did you ever try giving a magazine subscription? It's a splendid idea, reminding the receiver of you—pleasant thoughts for them every time it arrives. And in this line nothing better could be selected than

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The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 62. AKRON, O., DECEMBER 2, 1913 NUMBER 47

"THE COMING TIME OF TROUBLE"

No. 1

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1).

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be" (Matt. 24:21).

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took there all away; so shall also the coming of the Son of Man be" (Matt. 24:36-39).

"And as it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed" (Luke 17:26-30).

My beloved brethren, we notice there is a feeling prevalent today throughout the great world of nominal Christiandom that the world (organized society) is growing better, that mankind, by their own efforts are rapidly preparing the world in righteousness, for the setting up or establishment of the kingdom of God under the direct reign of his his beloved Son and his saints. They are extremely optimistic in their views, and point with pride to the various benevolent enterprises, hospitals, asylums, prison reforms, temperance legislature, etc., that are now so manifest as evidence supporting their claims. On the other hand, a respectable minority of society recognizes that the world is becoming more wicked and is fast drifting away from God; living without God and without hope in the world, their own selfish interests occupying the chief attention; and is a pessimistic spirit very forcibly pointing out that in "the good old times" men were more honest and law abiding than now.

We who know the joyful sound of the gospel and preach with intelligence the things concerning the kingdom of God and the name of Jesus Christ, leave these two opposite schools of thought to explain matters the best they can. We will stand by God's word and accept gladly the precious lessons revealed to us as we study it in harmony with God's revealed plan and purpose, viz. the selection from among men a people for his name.

Many people in reading these scriptures, seem to think that God is displeased with mankind because they are eating and drinking, marrying and giving in marriage, building houses and dwelling in them, and showing interest in the various and manifold business enterprises, spring up like mushrooms around us in every direction today. Dear brethren, all these things God instituted himself. In creating man the being he is, surely man must eat and drink and labor to provide the same to sustain his life. Surely he must protect himself from the inclemency of the weather and the vigorous of an unfavorable climate. He must necessarily build some kind of a habitation in which to dwell. Hence, it cannot be that God is displeased with men who indulge or participate in these practical things.

Is he wrong in marrying or giving in marriage? Surely not, for our dear Redeemer himself approved of it, not only by being a guest and present at a wedding, but also performing his first recorded miracle at such a gathering. Our Lord further distinctly declared that God instituted this, and the Apostle Paul declared it to be honorable for all, and used it as an illustration to show the relationship existing between Christ and his church.

To what, then, does our Lord refer in the declaration, "As it was in the days of Noah," etc. We must go back and look a little deeper into this question for a correct answer. What event in man's history placed him in an estranged position towards his creator? We locate it in sin, which is inherent in man, resulting from his fall from innocence when God tested our first parents in the garden of Eden. Previous to the fall of our first parents God blessed them, exhorting them to be faithful and fill the earth with their offspring, bringing the earth into the beautiful condition of perfection revealed in the garden of Eden. His love and goodness prompted him to provide for their mutual pleasure and enjoyment. But through man's disobedience (1 Tim. 2:14; Rom. 5:12), sin entered this blissful abode; man became a changed creature, no longer seeking God and his sweet fellowship, but yielding up his members to unrighteousness and uncleanness, entirely given over to the bent and propensity of his carnal mind begotten in him by the spirit of evil.

We are informed in the scriptures that as a result of sin, mankind has been divided into two great camps, knows as the seed of the serpent and the

seed of the woman (Gen. 3:15). The destiny of these two seeds is also fixed. The seed of the woman is Christ and all who by baptism into his death have put on his all-saving name (Gal. 3:29; Rom. 6:3-6). The seed of the serpent are all those out of Christ and therefore not his fellow heirs (John 3:35, 36; 2 Thes. 1:7-10).

Hence we see that the woman's seed destiny is eternal life; the serpent's seed, eternal death. In Gen. 6:2, these two classes are called the sons of God and the daughters of men. Throughout scripture God demands that these two seeds are to be separate and refrain from unity with each other; whenever it has occurred confusion and evil have resulted, and bringing upon their heads the wrath of God, resulting in this case their destruction by the flood.

In Amos 3:2, 3, we read: "You only have I known of all families of the earth, therefore I will punish you for all your iniquities. Can two walk together, except they be agreed?" Of all the nations that have come and gone, God has only recognized one—the nation of Israel. The Apostle Paul in his first epistle to the Corinthians, in the tenth chapter tells us that all which happened to Israel was for our admonition, upon whom the ends of the world are come. So whenever Israel formed an alliance by marriage or otherwise with the heathen nations, their neighbors, it displeased God and brought upon them punishment (Numbers 25:6-10).

God is only dealing today with spiritual Israel, those who have taken upon themselves his name. But all are not Israel who claim to be so. Nevertheless, God will judge them because they have taken his name in vain (Rev. 2:9). Now let us see if we can find an analogy existing today compared with the days of Noah and Lot.

Remember that the great Christian world claims to be Christian, so let us see what her relationship is with the world. Probably at the breakfast table tomorrow morning as you scan hastily the daily newspaper, your eye will be greeted with a scare head line announcing the forming of another great trust, taking into its graps many individual industries and companies, crushing out of existence all who oppose or resist them, whether it be the government or its competitors.

These trusts are being rapidly organized on the one hand by vast combinations of capital, and on the other hand vast and mighty organizations known as labor unions; supporting these are secret societies of many and strange names. Some are semi-military, some semi-political, and others are semi-religious. The great nominal church is flirting with these, and more or less its members are becoming associated with them, and the governments, especially in Europe and the United States, are completing this unholy alliance of church and state, producing and developing within itself Babylon.

God has a controversy with the nations, and in this the day of the Lord's vengeance, he will utterly destroy these giants by the fire of his jealousy (Zeph. 3:7, 8), when his glorious Son shall come again, when the hail of truth shall wash away the lies and errors begotten and fostered by these false and corrupt systems.

GEO. B. ALLDRIDGE.

CORRESPONDENCE WITH A MINISTER

I have a little news for you. There has been a special missionary among the P. B.'s here, giving a lurid chart series of lectures, and as usual the terrors of the orthodox hell loom large in his remarks. Hearing of this, I wrote him a kindly note, saying I was pleased he was preaching the personal return of the Lord Jesus, though sorry to learn he was preaching eternal torment, and would be carefully and prayerfully read enclosed tracts. The following was his reply:

Minister's Letter

Dear Sir:

I received your note and tracts. I have read the tracts and find them ful' of the Dead Gospel, viz., the annihilation of the wicked at death. I do not wonder at God's people in Nottingham not allowing you to have any more fellowship after you had imbibed such fundamental errors. Death in scripture never means ceasing to exist. It means separation, whether spiritual, physical or eternal, or the second death.

Eternal punishment is both negative and positive. "He that believeth on the Son hath everlasting life," not everlasting existence. You mix up the terms; all men have everlasting existence, but only the saved have everlasting life. Then the second part of John 3:36 is: "He that believeth not the Son shall not see life (negative), but the wrath of God abideth on him (positive)." Also see Rev. 14:10, 11, "Tormented." Please note, "no rest day nor night." This is as plain as noonday, isn't it?

Please come along to the chart meeting, and probably you will get some light on this important subject. Yours, etc., ROBERT TELFER.

Reply

Dear Friend:

Your remarkable letter duly received. I am sorry that circumstances utterly prevented my calling at your mission; but, had I been able, I am afraid little would have been gained. In any case I much prefer going to the Bible direct, and taking its plain, simple language.

I will answer your letter fully, as I have time, and will, if you have no objection, publish the correspondence (locally). One thing is very certain—your teaching, as expressed in your letter, is neither logical nor scriptural, and a man of your knowledge should be above such perversion of language. This is strong language, I know, but I am both able and willing to support it. It is evident you can not express your teaching without coining words and phrases not to be found in the Bible.

Yours faithfully, R. H. JUDD.

The following is a note in which I offer to open debate if he can overcome the difficulty of my deafness:

Dear Friend:

Your letter does not in the last surprise me. It is, indeed, what I expected, both in tone and manner of argument.

Your very first sentence is a misstatement of facts, and one needs to be very careful not to misrepresent even ap opponent.

There was no statement in either my tracts or my letter setting forth the annihilation of the wicked at death; in fact, I took exception to the use of the term "annihilation" as not being a scriptural expression; and if your reference is to the first

death, which evidently is the case, then your misrepresentation is tenfold worse. I used both to believe and teach as you do, but God opened my eyes to the astounding fact that I could not state the belief I then had in plain scriptural language. I was obliged to resort, as you do, to expressions that are not to be found in scripture; and not only that, you are obliged to make and use terms that are actually antagonistic to the plain unparabolic statements of the Word of God. You say: "Death in scripture never means ceasing to exist." I might almost say it never means anything else. Here is one instance, and there are many, many more: Turn to Gen. 7: 21, 22. I need only ask the question and you may answer it for yourself: Are the cattle and creeping things that died then existing now? And if they did not cease to exist when they died, will you kindly say when they did cease to exist? A third question: Would any unbiased mind, in reading that narrative, have any cause for supposing that the word "died" meant one thing in the case of the animals and another in the case of men, for they are all included in the same sentence, and the same term applied to all? Let an honest, straightforward answer be given to these three questions. See also Ps. 37:10. Surely no language could more plainly state the final nonexistence of the wicked. It is "plain as noonday." You say death "means separation." You will not find that definition in the dictionary, nor will you find it in scripture. But supposing it does mean separation. If a man loses his life he surely loses all that makes existence of any worth to him, for without life he can not live. What shall it profit a man if he gain the whole world and lose his life? A man can not lose a thing and have it too. Your attempt to make a difference between everlasting life and everlasting existence is not new but it certainly is not logical. Even a schoolboy can see that; and, most important of all, the term is not scriptural. You say I mix up the terms. I can find the terms, "everlasting life" and "endless life," in God's word, and the meaning is plain and simple—just what it says. But as for "everlasting existence," in contradistinction to "everlasting life," it is not, to my knowledge, in the Bible, nor is it in any other literature than that which is forced to coin expressions because they can not put their teaching in the language of the Book of books.

You say "all men have everlasting existence." Will you please give me chapter and verse that says so? I am willing to accept statement of the Bible to that effect if it is there, but not of any man, not even Sir Oliver Lodge; and it is very noticeable that neither he nor you can abstain from using the word "life." Even Sir Oliver Lodge would be amused if you told him people had active existence without life. John 3:36 in no way helps your case, for it certainly speaks of utter extinction of life. The same idea is elsewhere expressed. "The lamp of the wicked shall be put out." Your whole case is bolstered up on two popular ideas which the public have been led to believe true, but which have no foundation in fact, viz., the immortality of all men, and that "for ever" necessarily means "endless" continuance without end. The first even the best scientists admit to be without any proof whatever. Even you admit that the person you address is "mortal" by the quotation stamped on your envelopes; and as for the other, you must know that "for ever" is always limited by its subject. You take advantage of the public's ignorance on these matters.

As for "getting light on this important subject" at your meeting, I must say I prefer going to the Bible direct, and when that good book tells me in the plainest of language that the wicked shall perish I believe it, for anything you may say to the contrary. I hold it is wickedness for a man of your knowledge to try and twist such plain statements of God's word and deny the force of their literal meaning as you do. Such methods in business you would scorn, and you have no right to do it in theology. No wonder the people are leaving the Bible and the churches when they find its professed ministers so flatly denying its plainest statements. We are told the wicked shall be punished with everlasting destruction from the presence of the Lord. If that does not mean what it says, how else could it be more plainly put?

Yours faithfully,

R. H. JUDD.

("The Devil said, "Ye shall not surely die.")

No one is useless in this world who lightens the burden of it to anyone else.—*Dickens.*

The one who will be found in trial capable of great acts of love is ever the one who is always doing considerate small ones.

We are all dissatisfied. The only difference is that some of us sit down in the squalor of our dissatisfaction, while others make a ladder of it.

Young people should never forget that they have in their brains and hands, while the power of brains and hands remains, actual money yielding the best capital.

We never know for what God is preparing us in his schools, for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be.—Lyman Abbott.

It is bad policy to be haughty, repellent, unsocial. The most resolute aspirant to wealth or position may stumble as he climbs, and, if no one stretches out a finger to save him, may roll headlong to a depth far below the point from which he started. A lift for a lift is the business rule of today.

True goodness is not without that germ of greatness which can bear with patience the mistakes of the ignorant and the censures of the malignant. The approbation of God is her "exceeding great reward," and she would not debase a thing so precious to her by an association with the contaminating plaudits of man.

It is the pursuit which gives all the zest to life. The toil, the energy, the perseverance, the endeavor that brings the joy both in it and after it—these strengthen the faculties, whet the desires, invigorate the whole nature, and make happiness possible. Without them we should sink into the hopeless misery of inertia. No failure, no adversity can be half so disastrous as the ennui, the discontent, and the vacuity of the idler.

HISTORY OF THE NEBRASKA CONFERENCE
No. 1

Bro. Almus Adams came to Nebraska in the spring of 1881, from Hardin County, Iowa, brought up under the teaching of J. T. Prime, C. C. Ramsey and others. Bro. Adams and wife were baptized by Bro. C. C. Ramsey in Iowa. He began preaching in that State at the age of 29 years, and after coming to Nebraska began to preach, holding meetings around in neighborhood school houses.

J. S. Miller came to Nebraska from Chicago in 1885, where he had learned the gospel from Charles Gardner and C. C. Ramsey, and was living in the neighborhood of Cambridge, coming from there over to Fairview school house, this being the neighborhood where Bro. Adams then lived, when it was proposed that they meet and organize a conference. A meeting was called, and it was decided that September 1 to 3, 1886, was the date of the first conference of the Church of God in Nebraska. The officers of this conference were Almus Adams, President; J. S. Miller, Secretary; J. T. Prime, Treasurer. J. S. Miller was elected evangelist and F. M. Clifton assistant. A. V. Crouk, of Nebraska, was ordained to preach the gospel at this meeting. The days passed by, the officers and brethren as well working away in the discharge of their duties amid the hardships known best by those who took part in building up western Nebraska.

We have now reached September 1, 1887, when the second annual conference was held at the same place, which was near Edison, Neb., holding till the 4th. The same officers were elected again. N. Horlady was appointed collector, and Bro. Miller again was chosen evangelist. The ministers present at this meeting were, C. C. Ramsey, J. T. Prime and Almus Adams. Five were immersed in the Republican River, the first baptized in that part of the State, also the first baptizing done by Bro. Adams. It was at this meeting that Bro. Adams was ordained to preach the gospel.

Program: Called to order by hymn, "Praise God From Whom all Blessings Flow;" reading scriptures; prayer; sermon; singing; dinner. Meeting again afternoon and evening, September 2d; social meeting led by Bro. Adams; subject, "I am the door;" 11 a. m., preaching; dinner. Meeting again in afternoon and evening, September 3d; Bible study, the Ten Commandments; 11 a. m., preaching; dinner; social meeting at 3 p. m.; Bro. Adams talked two hours, preaching again in the evening. September 4th, Bible study, led by Bro. Adams; 11 a. m., preaching; dinner; preaching and baptism in afternoon; preaching; Lord's supper; good-bye in the evening. Thus closed the second annual conference.

Time takes us down to September 20 to 21, 1888, at which time was held the third conference. The officers elected at this meeting were: Almus Adams, President for third term; G. V. Mister, Secretary; John Adams, Treasurer; Almus Adams, evangelist. It was decided at this meeting to send a delegate to the national conference at Philadelphia, Bro. Adams being the delegate chosen. The following ordained ministers were present; S. C. Oliver and J. M. Henry, of Attica, Kan.; J. T. Prime, of Edison, Neb., and Almus Adams, of Arapahoe.

In a grove without tent or shelter, two and one-half miles from Edison, September 3 to 8, 1889, was held the fourth annual conference. The following officers were elected: Bro. Almus Adams, President for the fourth term; J. J. Cady, Secretary; A. F. Harlan, Corresponding Secretary; N. Hornady, Treasurer. Almus Adams was again chosen State Evangelist, at a salary of seven dollars per week. National conference was held this time at Chicago. Bro. J. T. Prime was the delegate chosen but for some reason was not able to go, and Bro. Adams was sent. Ministers present were: A. J. Eychaner, of Iowa; J. T. Prime and Almus Adams, of Nebraska.

September 19 to 28, 1890, the fifth annual conference was held in Judge Allen's grove in Frontier County, the first day being occupied in arranging tents, seats and other preparations. Bro. Samuel Wilson, of New Jersey; Bro. Clifton, of Cairns, Neb., and Bro. Adams, of Arapahoe, were the preaching brethern. Bros. Wilson and Clifton left for their homes during the week, leaving Bro. Adams to finish the meeting. He proved, however, to be equal to the emergency, and delivered some of the best sermons we have ever heard. The one on the last day of the meeting, on the nature of man, was especially grand. The following officers were elected: Almus Adams, President; J. J. Cady, Secretary; C. F. Story, Treasurer. Bro. Adams was chosen State Evangelist at a salary of $365 a year. Letters of greeting were received from brothers and sisters of Bee, Neb., and Bro. Eychaner, of Iowa.

September 25 to October 5, 1891, the sixth annual conference was held at Arapahoe, in the tent belonging to the Iowa conference. The officers elected at this meeting were: Almus Adams, President; J. J. Cady, Secretary; A. F. Harlan, Treasurer. Bro. Adams was again chosen State Evangelist at a salary of $500 per year.

The seventh annual conference was held September 2 to 11, 1892, at Indianola, the former officers being unanimously re-elected. Bro. Adams was again chosen Evangelist. On motion of H. B. Cramer, Bro. J. T. Prime was elected assistant Evangelist at a salary of one dollar per day for time actually employed. Number of miles traveled by evangelist during the year by team, 1100, by rail 4338, making a total of 5438. Total number of members in the State, 209; organized churches, 5, with membership of 59, the rest being isolated members. Bro. Adams started out in a tent June 25, 1892; meetings were held that year at Lyons, Blair and Stockville.

The eighth annual conference was held at Cambridge, commencing September 10 and continuing ten days, and was the largest gathering of the kind ever held in the State; twenty-four families were camped in the park; total attendance, 142. Miles traveled by evangelist by team 1193, by rail 5438; total 6631. Officers elected were: M. D. Newell, President (this was Bro. Newell's first term, Bro. Adams having filled that office, as well as State Evangelist, all the time); J. J. Cady, Secretary; A. F. Harlan, Treasurer. Bro. Adams was elected Evangelist and Bro. Prime assistant. T. J. Bartlett and W. L. Crow were ordained ministers of the gospel, and a certificate was granted J. P. Glenn, of Fairhaven, Kansas. Reports were read at this conference by Bro. M. D. Newell for the Moorefield church; Bro. Wm. Stevens, of the church at South Frontier County, and Sister Rena Gorton, of the St. Paul church, and John Mehrens, of the church at Blair. Their remarks were principally in regard to

local work and were very interesting. Number baptized for the year, 100; discourses, 230.

CARRIE M. FREE.

DIALOGUE NO. 4

Mr. Oracle—Good evening, Mr. Christian! I hope you don't thing I have lost interest in the subject of our recent talks, though I had not seen you recently.

Mr. Christian—Oh, no, Mr. Oracle; I understood you were making a study of it, and were making frequent visits to the public library for books.

Mr. Oracle—Well, I did consult a number of historical works.

Mr. Christian—And with what result as to your previous convictions?

Mr. Oracle—I came to just the conclusion that you predicted, Mr. Christian. None other was possible, as you said, to a man who was open to conviction, and I was compelled to reject the "immortal soul" doctrine as unscriptural.

Mr. Christian—I am pleased to hear you express your emancipation from the thraldom of that belief in such unqualified terms. The true way of salvation is offered by God to a mortal race, and by that means alone is there hope of immortal life at the resurrection of the just. Having rid yourself of the "immortal soul" theory, you are now ready to get the Scriptural understanding and an intelligent comprehension of the words of Jesus: "I am the resurrection and the life."

Mr. Oracle—I feel different already about the whole subject of salvation, and realize that I have yet to learn some of the first principles of the Gospel.

Mr. Christian—I would be pleased to assist you in that direction at any time, but I see that you have some of your notes of your recent studies with you. Did you want me to see them?

Mr. Oracle—Oh yes, Mr. Christian; I want you to see a few extracts I made during the first couple of weeks. The first is from Herodotus, the most ancient historian, as follows: "The Egyptians say that Ceres and Bocchus hold their chief sway in the infernal regions; and the Egyptians also were **the first** who asserted the doctrine that **the soul of man is immortal**" (Herod. Book II., Sec. 1, 2, 3).

Mr. Christian—Yes, and that is a perfectly valid reason for what the historian Gibbon says in Vol 1, page 530, to wit: "The doctrine of the immortality of the soul **is omitted** in the law of Moses." Could a better reason be found for its being omitted than that it **originated among the Egyptians?**

Mr. Oracle—You are right, I think, for Egypt seems to be used in the Scriptures as a symbol of darkness, of mystery, and of idolatry.

Mr. Christian—You probably found something in regard to the belief of Martin Luther, did you not?

Mr. Oracle—In an old work, printed in 1772, entitled "Historical View of the Intermediate State," speaking of Luther's belief in relation to the state of the dead. It says he held **"That they lay in a profound sleep** until the resurrection," and adds that he "followed many of the fathers of the ancient church in this opinion."

Mr. Christian—In that opinion he agreed with the Scriptures also, for we read in Daniel 12:2: "And many of them that **sleep in the dust of the earth shall awake,** some to everlasting life, and some to shame and everlasting contempt." This is further confirmed by the Apostle Paul's words in 1 Cor. 15:51-2, and also Isaiah 26:19.

Mr. Oracle—In a book called "The Encyclopedia of Religious Knowledge" I found references to Origen, of whom it says: "He was the first to harmonize the Christian doctrine with the Platonic philosophy"—of an immortal soul. I was more shocked than I can express when I found that the sect of religionists named after him held to the view that the "soul" was **pre-existent** as well as living after death of the body.

Mr. Christian—Isn't it just as reasonable to believe the "soul" could exist before it possessed a body as after it became disembodied at death? One idea is no more contrary to truth than the other, and those holding the one view ought consistently to embrace the other.

Mr. Oracle—So I though, Mr. Christian, and finding the Platonic theory was only a survival of the old Egyptian paganism, and had no foundation but the speculations of the pagan philosophers of heathen nations, I was willing to look for something having the seal and authority of divine revelation.

Mr. Christian—It gives me genuine pleasure to hear you say so, Mr. Oracle. The belief in an "immortal soul" completely nullifies those teachings of Jesus Christ and the apostles and prophets as to the return of Christ, which was "the blessed hope" of the apostolic church. See Titus 2:13, where Paul tells us "We should live soberly, righteously and godly in this present world; **looking for that blessed hope, and the glorious appearing** of the great God and our Savior Jesus Christ." See also the word to Timothy (1 Tim. 6:14): "That than keep this commandment without spot, unrebukable, **until the appearing of our Lord Jesus Christ.**" He taught his disciples that they could not go to heaven, saying: **"Where I go, ye cannot come,"** but he just as positively assured them of his coming again when he said: **"I will return and receive you unto myself"** (John 13:33; 14:2). Can we do better than the Apostle John, who greeted the announcement of Jesus, "Surely I come quickly," with the devout prayer, "Even so, come, Lord Jesus"" CHAS. A. GOSS.

No one need to wait for time to be kind.

Duty makes us do things well, but love makes us do them beautifully. Phillips Brooks.

Talk hope, and wear a smile, and see how readily the crowd who pass will respond to the radiant face of a hopeful and trustful presence.

Plant the seeds of courage in human life each day. You can do it, if you try, the work will grow into a habit, if you persist in it.

Our real measure of ability and willingness is in our doing the little that we can do, and not the great deal that we would like to do.—Selected.

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PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

Sister Whitehead reports that Bro. Wilson has returned from the hospital but is still weak. He now appears safely on the way to recovery.

Uncle John Foore says in a recent letter that he was 81 years old November 8th; also that November 6th he and his sister wife celebrated their sixtieth anniversary.

The office of our printer was burned during the week. The Restitution suffered no loss save a few valuable MSS. If correspondents whose MSS. were burned will send us duplicate copies we shall be glad to publish them.

COMMUNICATIONS

Dear Brethren and Sisters:

If we all met in one place would we all speak the same thing? Are all studying to show ourselves workmen that needeth not to be ashamed, rightly dividing the word of truth? Are we indulging in profane babblings, which increase into more ungodliness? Paul says to the Corinthians: "How is it, then, brethren? When you come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying."

Today can we not find some believing in a "broad way," when Christ taught the one and "narrow way?" The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." How is it, then, that some believe that these people will have "a fair chance?"

Then we find others who fellowship unbelievers. Paul says, "What fellowship hath righteousness with unrighteousness? What communion hath light with darkness?" What is the use of our coming out from unbelievers if we invite them to the Lord's table? Brethren, that table belongs to the Lord's children, and we have no right to have "fellowship with the unfruitful works of darkness." Read 1 Cor. 10:21.

"Whosoever shall eat this bread and drink this cup unworthily shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." Paul was not talking here to aliens, but to the brethren. If we paid more attention to the household and less to the shortcomings of the world we might please our heavenly Father more.

Some do not seem to realize the duty of meeting around the Lord's table weekly, but allow weeks and even months to pass without celebrating the Lord's death. Not so with the disciples; they met together the first day of the week, and they continued steadfastly in the apostle's doctrine, and in fellowship, and in breaking of bread, and in prayers. It is around this table that we receive strength to go through this life as true soldiers of Christ. How easy it is to become lukewarm and stay away if one time is missed. Christ knew the weakness of our mortal flesh, so he instituted this memorial, that we, his followers, should not forget why he offered himself. Let us keep in mind Paul's words: "The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Again, if there are different opinions and interpretations of God's word among us, can we say, as in 1 Cor. 10:17: "For we, being many, are one bread and one body; for we are all partakers of that one bread." "Knowing this first, that no prophecy of the scriptures is of any private interpretation" (2 Pet. 1:20). This text excludes us from holding hobbies and causing confusion in the church of God. The word says God is not the author of confusion, but of peace, as in all churches of the saints. So, brethren and sisters, let us be stable in all our ways, and follow Christ in the narrow way, and when it is our privilege to meet with others of like faith let us be faithful in doing so. Let us all "with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ" (Rom. 15:6).

JESSIE KAUFFMAN.

Dear Bro. Huggins:

Please allow me a few words in The Restitution. I was very much interested in Bro. L. T. Nichol's article November 2d on "The Holy Spirit." He has the correct ideas of "the end of the world" and the gifts given to the apostles. But at the close of his article he is far from the truth when he quotes Rev. 22:17: "And the spirit and the bride say, Come," etc. He applies that call of both the spirit and bride to the present time. The spirit alone is now calling. As yet there is no "bride" to call. Why? Because no marriage has taken place and will not until the bridegroom returns to claim his betrothed, and the marriage takes place. Do you get the thought?

L. S. BRONSON.

The time when Rev. 22:17 applies is a theme now open for discussion in The Restitution. Would like to hear from different writers in regard to it.—Ed.

WHY GOD'S PEOPLE SHOULD REJOICE
Duet. 26:11

"And thou shall rejoice in every good thing which the Lord thy God hath given unto thee and thine house."

Brothers and sisters, there is no one in the world that can really rejoice over anything but God's people. There are things that fall into our lives and in the lives of others that cause us to rejoice for the time being, but they are only temporal. The things that we, God's chosen, rejoice in, are things of the future. They are things that the Lord, "the righteous judge," shall give to us if we are but faithful unto the end. Now brothers and sisters, we see that those of the world have reason for not rejoicing, for unless we follow Christ and believe in him and are baptized, we can not be heirs according to the promise. If we are of the world we are wicked, and we rejoice in wickedness.

We read in John 14:28: "Ye have heard how I said unto you, I go away and come again unto you. If ye loved me ye would rejoice, because I said, I go unto the Father, for my Father is greater than I." Again, in Acts 1:11, we read that the angels of the Lord appeared unto the men of Galilee saying: "Why stand ye gazing up into heaven? This same Jesus which is taken from you into heaven shall so come in like manner as ye have seen him go into heaven."

It seems to me that this verse alone, ought to be sufficient to convince people that there are greater things to be in the future than are now. The word of God appears to me to be as a flower. We hold the Book as a sacred possession. We know that its contents are beautiful, but the real sweetness is when we get down in this beautiful flower, the Bible, and pick this sweetness out. If it were so that we did not have a teacher to help us along in our study, we could rejoice alone for the reason of possessing the true word of God. But how much more we can appreciate and rejoice in these things when we know that we have been cared for and given teachers, many brothers and sisters, to help us bear our burdens.

We know that in the beginning the promises were made to Abraham and his seed. We also know that as generations have passed, that we are still in direct line with the ancient worthies, and that by constant prayer and perseverance and all that is required in the true Christian life, that we too will obtain the promises.

As we are now set aside in the world to rejoice in these beautiful things that are to come, we ought to place ourselves as a picture in an art gallery. We know that there are poor pictures as well as beautiful ones. So let us, as God's children, be a beautiful picture that will attract the attention of those who are of the world. Let us shine forth as a star in a dark sky, so that our light will be noticed. Then let us give all praise and thanks to our Father, who has helped us in our journey: for "without him we can do nothing."

Brothers and sisters, from this brief outline that I have written, I have tried to show one or two points wherein we have reason to rejoice. It would be impossible for anyone to try to show all the beautiful things that are to come, for that precious book, the Bible, is filled from cover to cover with things that are too beautiful for words to express. Anyone that reads this book and then disbelieves, cannot rejoice, for all things that are worth knowing are in this book. "Behold how good and how pleasant it is for brethren to dwell together in unity." For "the righteous shall inherit the land and dwell there forever."

That the Lord may help us in our endeavors to become more perfect Christians and lead many more into this marvelous light, is my prayer. May he say at last: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I shall make thee ruler over many things. Enter thou into the joys of thy Lord."

GEORGIA GAZELEY.

"DISPENSATIONS ARE NOT SOLD"

"What does a dispensation for marriage in the third degree cost? Is the cost the same for a mixed marriage?"

"Dispensations are not sold. The fee which is required in connection with some dispensations has more the nature of a fine, to show the church's attitude against granting the same. This fine does not go to the priest nor to the bishop, nor to anyone connected with the church, but to charity, usually into the 'orphan fund' of a diocese."

The above is from the "Question and Answer" department of the Sunday Visitor, a Catholic paper published at Huntington, Ind. It is certainly an elevating piece of information. The questioner did not ask "What is the price?" He asked: "What does a dispensation cost?" But the priest, supposing a priest has charge of this department, could not let the opportunity pass to dispense the information that "dispensations are not sold." Oh, no; dispensations never were sold. Luther lied, Chiniquy lied, Clark lied, Crowley lied—they all lied who have stated that dispensations were sold by the Catholic church.

"Dispensations are not sold;" those desiring them are simply "fined" for wanting what the church has to dispense. In other words, it is wrong for people to do or have certain things, but the "holy mother church" needs the money, and for a consideration it grants "dispensations" to do or have these wrongful things.

"Not sold." No, but the fines are listed in proportion to the desirability of the thing wanted. If it is a big "sin" the church assesses a big "fine"—gets more money, etc. Isn't it a dandy game of graft? You pay if you do, and you pay if you don't. Nothing is sold—you are just "fined," that'st all.

Will some Catholic logician enlighten The Menace by revealing the difference between a fine imposed before a thing is done, with the privilige of doing it, and setting a price for the same thing?

When it comes to grab and graft, we'll put the Catholic system against all other systems on earth and give the other fellows a five-mile start.

And it goes into the "orphan fund." Oh, you orphans!—The Menace.

He who loves goodness, harbors angels reverres reverence, and lives with God.

Do not expect that, in your own strength, you can make use of even the best opportunities of doing good.—Jean Ingelow.

THE CALL OF SAMUEL.

HUGH DUNCAN

"And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth"—(1 Samuel 3:10).

What are those calls of God that come to us, but are not recognized? Were we wise in heart there were no need to ask that question. God's calls are as innumerable and incessant as the waves that break around our island home. But they are not always audible voices. Oftener they are the inarticulate longings of our heart. What! the silent yearnings of our heart voices of God? Are they not merely natural desires? Yes, in one sense they are. But who put them there? God himself did, that they might witness for him, and through them he is calling us.

It is a significant fact that, no matter how much a man has in this world, he never has enough. There is always some corner that earth does not fill. This is the Lord's doing. He has set eternity in our heart; and that is why we must go for ever unsatisfied till we find in fellowship with himself our fullest satisfaction. But how, in that case, can man ever be misled as to the real source and nature of his ceaseless cravings? The answer is that man has these needs, but knows not whence they arise; hears these voices, but knows not that they are of God. Like Samuel, he thinks that it is Eli who speaks; and so he hastens to his Eli, saying, Here am I, for thou calledst me. In Samuel's case the mistake was soon discovered, and easily rectified. In our case, it often takes a long time to learn the real truth. We are not disillusioned in a night; it may take a life time to find out our mistake. Some readers know well what this means; bitter exeperience has taught them.

Man has an instinctive longing for happiness, and believes that it can be attained. Now, if he acted wisely, he would begin by trying to understand his longing, and would ask himself how it could be satisfied, lest seeking along mistaken lines he should fail to reach the desired goal. But he seldom acts in so wise a way. He hears a voice that says, You were made to be happy, and happiness is within your reach; come to me, and you will find it. But as Samuel heard God's voice, and thought it was Eli's, so man hears this voice and thinks it is an earthly voice. Eagerly he looks around to discover whence it comes.

Near him he beholds a beckoning figure; it is that of Pleasure. It lures him on, bids him follow, promises that what he seeks he shall find. He sets off in the vain pursuit, and when he has exhausted the resources of pleasure, he learns that he has not attained happiness after all, that happiness and pleasure are not the same thing. There are few experiences more pathetic than that of those who have mistaken pleasure for the chief good, and have imagined that, in pleasing themselves, they would find happiness. All went well with them for a time, and then the things that produced pleasure yielded only weariness and pain. They had thought, like the Prodigal Son, that to find happiness they had only to throw off the restraints of home, and do as they pleased. And like him, they have discovered that the far country is not a land flowing with milk and honey, but a land stricken with famine.

What is the meaning of this too common experience? Is it that happiness lies beyond our reach, and that our lot here is one of inevitable misery? Some there are who would have us accept this dismal creed. But the real lesson is very different. It is that we have been seeking happiness by roads that never lead to it. The voice that calls up to happiness is no deceiving voice. But we knew not who was calling us. Like Samuel, we were called of God; and we thought it was Eli. So we followed Pleasure, saying, "Here am I, for thou calledst me," only to be told at last, "I called thee not."

Similarly we hear this call to happiness, and think it is outward good that summons. The secret of happiness, we say to ourselves, is Wealth. If only we get money enough, we shall be happy. There is some excuse for us, for wealth has an enormous power. Do we covet ease, luxury, honor, power, social status? Money can buy them all. Some people decry wealth, but it is foolish to do so. We need money as the lungs need air; and most of us would gladly have a little more of it. But if it is foolish to disparage wealth, it is equally foolish to overestimate its value and power. It has its place, but it has also its limits. There are many things it can buy; but there are many things it cannot buy. Too often we forget that. There is a deep saying of St. Paul, in which he speaks of "covetousness, which is idolatry." That is to say, the exaggerated love of money is worship misplaced. Money can do so much for us that we imagine it can do everything. So the quest after happiness betrays us into the worship of wealth. Through the unfulfilled wants of our nature God is calling us: and we go and kneel at the altar of Mammon, saying, "Here am I, for thou calledst me." Like Samuel, we mistake the heavenly voice for the voice of earth.

Thus in our own ways we repeat the mistake of Samuel. God calls us, and we respond; but we know not that the voice is God's. We need to learn the lesson which he was taught, that when the Lord comes and calls us again, we may say as Samuel did "Speak; for thy servant heareth." For the voice that calls us is the voice of God. The instinct that bids us seek happiness is no delusion. We can get happiness. But we cannot find it in even the best of earth's good things. The fruitful cause of all our unrest and unhappiness is that we have wandered from God. What ails us, if we but knew it, is homesickness. We remain unsatisfied because we are seeking in pleasure, in wealth, in earthly good, that which we can only find in God.

Reader, you have unsatisfied longings, unfulfilled yearnings. You have many blessings, many comforts. Yet one thing you lack. It is God that you need. The happiness that you are vainly seeking is at his right hand. It cannot be yours till you go to him for it, and find it in fellowship with him. That unappeased hunger of your heart is God's voice calling you. Hear and know his voice. Give him your love, live for him; and he will give you the desire of your heart. Happiness will be yours when you can say, I have found him whom my soul desireth. With God as your portion you will be rich indeed, will fear no ill, will live in hope, will die in peace. And when at length you stand

before our Lord at the great Roll-Call, and you hear his gracious voice saying, "Come, ye blessed of my Father," your heart will be filled with a great joy as you answer, "Here am I, Lord; for thou calledst me." Amen.—Selected by Ian Kitchen.

THE REPORT OF THE SPIES
Numbers 13:1-3, 17 to 14:25

"If God be for us, who can be against us" (Rom 8:31).

Fifteen months had passed away since Israel came out of Egypt. The people have reached the edge of the wilderness and are looking out toward the distant hills of the promised land. They are encamped at Kadesh-barnea, a few days' journey from Beer-sheba, the southern outpost of Canaan. To Moses' eager mind there is required now only a strong and steadfast advance, under God's care and with his omnipotent right arm to fight for them, and Israel shall inherit the land of their fathers. But a spirit of trembling is brooding over the people. It may have been unknown to Moses and Aaron. It is a mind and mood of faint-hearted fear. It was doubtless supported by plausible reasons and prudential maxims. The daring course never seems the wisest to fearful minds. But it is not caution which moves these revolting hearts. It is cowardice, the cowardice of unbelief. As the writer to the Hebrews declares: "They could not enter in because of unbelief." The story falls into four movements—the sending of the spies, the giving of their report, the effect upon the people, and the issues in discipline and judgment.

The request for a search party came from the people (Deut. 1:22). But God, who is "sorry for our childishness," deals patiently and sanctions the sending out of this band of scouts. They are picked men, "every one a ruler," chosen to represent every tribe except that of Levi. But this was not an exploring or a reconnoitering expedition, such as might precede an invasion. They were spies, sent to search and see whether the fertility and beauty of the land were a legend, told by romancing Hebrew parents to their children, or a veritable fact, and whether their fears of the strong and warlike people who occupied the land were justified. At a glance we see that there are men who are not living under the power of the invisible, who are making an estimate of their worldly chances, who are resolved to walk by sight and not by faith. Few of us can cast a stone at them, for this mirrors the attitude and conduct of multitudes who forget Christ's counsels, and make themselves secure by worldly means, and forget or doubt the promises of God.

The report betrayed the inner mind of the people and set their unbelief in clear terms. With Caleb and Joshua in this company it could not fail to be accurate. As the twelve men, in the month of August, passed up through the land, along its high ridge, as far north as Rehob, under the shadow of the Lebanons, and as they came back by the Jordan valley, they say that it was a land flowing with milk and honey. But a report depends not only on the things which are seen or the words which are used, but on the emphasis and tone which it is given. They had the famous cluster of grapes cut beside the brook Eschol, and the figs and pomegranates, entrancing to the eyes of these desert wanderers. They told the story of its wealth and beauty. But the black word "Nevertheless" (verse 28) shadowed the picture. The resolute people, the walled cities, the huge stature of the men, and the occupation of the whole central core of the land by Amalekites, Hittites and Jebusites, while Amorite Highlanders held the heights, and Canaanite Lowlanders dwelt in the valleys, roused the listening people to a clamor of wailing which Caleb could scarcely still.

There was not a majority and a minority report. The whole twelve were in agreement. The difference lay in what should be done. "Let us go up at once and possess it," urged Caleb, the man, "who hath followed me fully" (Num. 14:24). "We be not able to go up," was the cry of the cowardly ten. The entire disagreement was founded upon this one fact, that Caleb and Joshua reckoned on God, while the ten left God entirely out of account. "We be not able" was an undoubted truth. The untrained men of the wilderness, who had never seen a battle, and had been broken in spirit by their long bondage in Egypt, were not able to assail the disciplined forces which were entrenched in the strongholds of the land. But men of faith, men who are sure of God, whose hearts are kindled by a passion for righteousness, men who have counted not their lives dear unto them, and, above all, men who know their God is working with them, so that iron gates will open, and massive walls fall down, and the stars in their courses fight against their foes, can subdue kingdoms and cast down the mighty from their seats. This is the alternative which faith always faces. When the early church set out to conquer the pagan world, when Luther faced the enormous power and the deadly craft of the papacy, when Cromwell gathered his valiant hearts around him, "We be not able" was the cry with which faint hearts met them. The answer is: "If God be for us, who can be against us?" That rings through the words of Joshua and Caleb.

The effect of this conflict in counsel was immediate. The mind and mood of the ten infected the two willing people with their own fears. We need not wonder. Egypt had sapped their virility. Faith had not yet been deeply rooted in their hearts. All night long they wailed. The morning brought them murmuring to Moses. But now they had resolved on mutiny, and a return to Egypt under another leader. Moses and Aaron fell on their faces in anguish. Joshua's courage rose, and in his brief, soldier-like speech he chastened them. The now half-maddened mob threatened to stone him and Caleb. But the pillar of cloud, in an added glory, caught their eyes. God had intervened. This was evident, that this people were not worthy of the high calling. God rejects them, for his people must be willing "in the day of his power."

The issues are twofold. The first is that Moses is bidden lead the people back to the wilderness to wander for eight and thirty years, until this generation has been buried in its sands. That is the punishment of their sin. The second is that in this wandering, with its discipline of simple living, chastening hardship and constant dependence on God, a new race shall be trained to know God, to trust him, and to dare all at his command.—W. M. Clow.

PRAYER

O Lord, help us to claim thee for our God. Thou art daily giving to us. May we, by faith and love, by desire and hope, take thee for ours, and yield ourselves more and more to thee. We thank thee that we can come to thee now, not repelled from thee by thy terror, nor even awed into distance by thy majesty, but knowing that in the midst of things there is a heart, and that the great heart of God is opened for all his children. We come to thee and beseech thee for the cleansing of our hands and the fulfillment of that great promise that, however red and deep-dyed our sins may be, thou wilt make us white as snow. We pray thee that it may be so with us Through Jesus Christ our Lord. Amen.

CHRISTMAS NOTICE

The Chicago Bereans wish to notify the friends who have worked with us so many years, that we will take up our work among the poor again this year. Last year, with your assistance, we were able to help about thirty families, looking after, particularly, windows and deserted wives, who have to work, aged couples and families where there has been long sickness to make inroads on the income. Will those who wish to help in this work send your offering to Josephine Barnebee, 5439 Ohio St., Chicago, Ill. Your kindness will bring Christmas cheer to some home that needs Christ's message of love.

LEILA E. WHITEHEAD, Committee.

SPECIAL HOLIDAY OFFER

At this time of the year, when we are all beginning to think of acceptable gifts to those near and dear to us, we are often perplexed as to just the right thing to give. Did you ever try giving a magazine subscription? It's a splendid idea, reminding the receiver of you—pleasant thoughts for them every time it arrives. And in this line nothing better could be selected than

"THE RESTITUTION"

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Walter T. Lord
[illegible]

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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:16, 17) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:42-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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IN PRAISE OF KIND WORDS

How many days might lose their gloom,
How many nights their sorrow,
If we should wait to criticise;
Until a kind tomorrow!
A night of changes hate to love;
A taunt, if left unspoken,
May change to sympathy and cheer,
And keep a heart unbroken.

How many tears we might have saved,
How many hours of sadness,
If men would utter only good
And speak but cheer and gladness!
A word can break a lonely heart,
Or save a life that's broken;
Then let all evil words be stilled,
And only good be spoken.

Selected by Georgia Gazley.

PRAYER.

Our Father, unveil to us, we beseech thee, all the points in life, in conduct, in disposition, which are contrary to thy will; and do thou help us, with earnest purpose and perseverance that does not flag, to set ourselves to make perfect our holiness in the fear of the Lord, and, animated by the promise of the Lord, we beseech thee for purity of heart and mind. We pray that our wanderings of will may be drawn together and fixed upon thyself and thy law, which is good and acceptable and perfect. We beseech thee that we may never permit ourselves in anything of which we are not sure that thou permittest it, and may never condemn ourselves in the things which we allow ourselves. Through Jesus Christ our Lord. Amen.

"WHAT SAITH THE SCRIPTURE?"

What the Church of God Believes in the Plain Words of the Spirit

Man is wholly mortal (Job 4:17; 1 Cor. 15:53; Job 14-20; 2nd Peter 2:12; Eccl. 3:18-22; 1 Cor. 15: 47, 48; Job 25:6).

The dead are unconscious till the resurrection (Eccl. 9; Ps. 146:4; Isa. 63:13; Jer. 15:1; Job 14; Job 17:13; Job 19:23; Ps. 6:5; Ps. 17:15; John 11; 1 Cor. 15:17, 18, 32, 58; 1 Thess. 4:13-18; Ps. 88:10-13; Matt. 2:17, 18; Jer. 31:15, 16; Job 7:21).

The dead are not in places of reward or punishment (John 3:13; John 13:33; John 20:17; Acts 2: 34; 1 Tim. 6:16; Jer. 15; 1; Isa. 63:16; Heb. 11:13, 39, 40; Gen. 3:19).

The judgment, reward and separation of righteous and wicked are not at death, but at Christ's second coming, and will be on the earth (Matt. 16: 27; Matt. 25:31-46; Rev. 22:12; Luke 14:14; Jas. 1:16, 17; Col. 3:4; 1 Pe. 5:4; Pro. 11:31; 2 Tim. 4:1; Matt. 13:18-44; Rev. 11:15-19; Matt. 19:28).

Resurrection is an awakening to consciousness and life of those who are asleep in the dust (1 Cor. 15; 1 Thess. 4:13-18; Rev. 20:4-15; Dan. 12:2; Ez. 37; Isa. 26:19-21; John 5:25-30; John 11; Acts 24: 15).

Immortality is not now possessed by any one of the human race but the Lord (1 Tim. 1:17; 2 Tim. 2:10; Rom. 2:7; 1 Cor. 15:53-55; 1 Tim. 6:16).

Eternal life is promised to the righteous only, and is conditional (Gen. 3:22; John 3:16; 1:11; 6: 49, 51, 53, 58; John 10:27, 28; 11:25; Rom. 6:23; 1 John 5:11, 12; 1 John 5, 10-13; 2 Tim. 2:1; Titus 1: 2, 1 Tim. 2:5; John 5:40; 11:6; 20:31; Mk. 10:30; Luke 20:35; John 6:68; Rev. 1:18; Col. 3:1-5; Rev. 2:7, 11; 3:5; 20:6).

The destiny of the wicked is destruction. We give a few samples of the many texts which teach the complete obliteration of the being and existence of the wicked.

a. (1) texts teach that the wicked will not see eternal life. Examples: Gen. 2:17, Deut. 30:18; Ez. 18:4; Rev. 21:8; 1 John 5:10-13; Jas. 1:15; 5:19, 20; Ezek. 18:32, 33; 2 Cor. 2:16; Rom. 6:21).

b. The wicked will perish. 31 texts. Examples: Ps. 92:15; Luke 13:3-5; Ps. 2:12).

c. Be destroyed. 42 texts. Examples: Ps. 145:20; Job 21:30-32; Acts 2:23; Phil. 3:19; 2 Thess. 1:19; 2 Thess. 1:9; Prov. 10:29; 21:15).

d. Be consumed. 6 texts. Ps. 37:20; Mal. 4: 1; 2 Thess. 2:8.

Be devoured. 2 texts. Heb. 10:27; Rev. 20:9).

e. Slay or killed. 8 texts. Examples: Isa. 11: 4; Luke 19:27; Rev. 2:23; 19:21).

g. End. 5 texts. Heb. 6:8; Ps. 37:38; Rom. 6:21; Ps. 11:12. 1 Peter 4:17).

h. Not be. 5 texts. Examples: Ps. 37:10; Obad. 16).

i. Cut off. 6 texts. Examples: Ps. 37:9; Pro. 2:22; Job 8:14).

k. Wicked are always compared to the most combustible material: chaff, tares, stubble, beasts, etc. Matt. 3:12; 13:30; Mal. 4:1; 2 Peter 2:12; Jude 10, Ps. 49:14-20).

Everlasting fire, tormented forever and ever, the worm that dieth not, and eternal punishment, expressions which occur in about fifteen places, must be interpreted by the similar figures and expressions of the O. T. prophets. The fire that consumed Sodom is called "eternal fire" because it was eternal in its effects upon that city, blotting it from existence, as an example of the fate of the wicked (Jude 7).

The fire kindled by John Hyracanus, 109 B. C. in Idumea, was not to be quenched day nor night, and the smoke was to go up for ever and ever (Isa. 34:9).

Jonah's "forever" in the belly of "hell" lasted three days and nights (Jonah 2:2-7; Matt. 12:40).

Forever in Ex. 21:6 was a lifetime. The righteous are to dwell with devouring fire and everlasting burnings, unhurt, during the coming fiery judgment day (Isa. 33:14-17).

The priesthood of Aaron and circumcision, were both called everlasting, although both are now done away in Christ (Gen. 17:13; Ex. 40:15). Hence the meaning of these words must be decided by the connection, and the nature of the subject to which they apply, as they do not always mean endless, as all dictionaries agree.

Hell, from shoel in the Hebrew, and from hades in the Greek, means simply the grave or death state (Ps. 16:10; Acts 2:31; Matt. 16:18; Ezek. 32:27). See marginal reading of "hell" or "grave" in Ps. 49:15; Rev. 20:13, 14; 1 Cor. 15:55. Both the righteous and wicked go to **shoel** and **hades**—hell or the grave, at death.

The King James' translation of the Bible renders **shoel** 31 times "hell," and 31 times "grave," and 3 times "pit." They translate **hades** 10 times "hell" and once "grave" the latter text is 1 Cor. 15:55. See the following texts where the good are said to go to **sheol**—hell or the grave—and know nothing while there: Gen. 42:38; Job. 14:13; Job. 17:13; Ps. 31:17; Eccl. 9:10; Isa. 38:18; Hosea 13:14.

Gehenna occurs 12 times in the New Testament, and is always rendered hell. It is the valley south of Jerusalem, where fires were kept burning to consume the waste of the city, and the place of capital punishment of criminals. Here the worm preyed upon the carcass of the dead and the fire was not quenched (Isa. 66:24). Jesus spoke of it as the place of destruction of the wicked in the future judgment: it is the place of the lake of fire, which is called the second death (Rev. 21:8).

These hells are all on earth **sheol, hades** and **gehenna.** Spirits are never threatened with hell, but only bodies dead or alive.

We give below all the texts on **gehenna,** and the reader will see that it is generally dead bodies that are to be cast into it, and not immortal souls (Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mk. 9:43, 45, 47; Luke 12:5; James 3:6).

Soul in the Bible applies to man and beast alike (Gen. 1:30, margin; Gen. 2:7; Lev. 22:11; Num. 31:28; Job. 12:10; Prov. 12:10—nephesh of beast; Rev. 16:3).

Souls are born (Gen. 46:18, 22, 25; Ex. 1:5).

Souls have blood and can die (Jer. 2:34; Job 7. 15; Joshua 11:11; Ezek. 18:4; Ez. 13:19; Isa. 53:10, 12; Ps. 29:30; James 5:20; Job 11:20, margin).

Souls go to hell or the grave Acts 2:31; Ps. 49:15, margin; Isa. 53:8, 10, 12; Job 33:22, 28, 30; Rev. 20:13, margin; 1 Cor. 15:55, margin; Matt. 16:18; Isa. 38:17; Ps. 26:9; 78:50; Isa. 14:9, margin; Jonah 2:2, 6, margin).

We must believe in the doctrine of the Bible in order to be saved (1 Tim. 4:16; 2 Tim. 1:4, 5; Matt. 15:14; 2nd John 9-12; John 15:6, 7; 14:17, 18; Mk. 16:15, 16; 2 Thess. 2:10-13; Rev. 21:18; Heb. 3:12; 19).

The gospel of Christ embraces (1) his life; (2) death; (3), burial; (4), resurrection; (5), ascension; (6), his coming kingdom, and must be believed in order to salvation (Rom. 1:16; Gal. 1:8, 9; 2 Cor. 4:4-5; 1 Cor. 15:1-7; Eph. 1:13; Matt. 24:14; 13:33; 2 Thess. 1:7, 11).

Repentance is necessary to salvation Luke 24:47; Acts 11:18; 20:21; Luke 13:3, 5; Rev. 2:5; 2 Peter 3:9; Ezek. 18:20-33; Luke 15:7).

Cause of repentance (Rom. 2:4; 2 Cor. 7:10; Jas. 1:18; 1 Cor. 4:15; 1 Peter 1:22-25; Ps. cxix:9; John 15:3; Acts 15:8; John 3:-6; Matt. 13:23).

The true sacrifice (Heb. 10:4; 1 Sam. 15:22; Matt. 9:13; Rom. 12:1; Heb. 12:6; Ps. 57:22; 1 Peter 2:5; Ps. 51:17; Gal. 5:19-20).

Baptism is essential to remission of sins, to adoption into Christ, to heirship of the promise made to Abraham and to salvation and entrance into the kingdom of God which is set up when Jesus comes (Acts 2:38; 22:16; Rom. 6; Col. 2; Jno. 10:1, 9; Gal. 3:27; Mk. 16:15, 16; 2 Thess. 1:6-9; Rom. 2:10; Matt. 25:31-35; Rev. 4:9, 10; 2:26; 3:21).

Conversion is essential (Matt. 18:3; James 5:20).

After baptism we must follow Jesus and not be conformed to the world, striving to become new creatures in character and disposition, and to become molded into his likeness, in purity, meekness and holiness and love (2 Cor. 5:17; 7:1; Gal. 5:24; 6:14-17; 1 Peter 2:1-13; 2nd Peter 1:4-10; Col. 3:1-6; Eph. 4:20-32; 5:1-6; Heb. 12:4; Ro. 8:1-18; 1 Cor. 8:1-11).

Reader, if you do these things you shall never fail, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ (2 Peter 1:11, 12).

W. L. CROW.

"THE COMING TIME OF TROUBLE" No. 2

GEO. B. MALDRIDGE

God will not give his honor to another. All that God created has been brought into existence as the result of the reign of sin, the great adversary of the human race. He will destroy that utterly.

Noah was inspired and instructed to build an ark of gopher wood, exactly in the proportions that God instructed him so to do. Had he done otherwise it would not have carried him and its occupants safely over the period of the flood into the new order or world immediately following. Dear brethren, it was the knowledge of the coming flood which spurned Noah on his labors. He believed God and understood that part of his plan pertaining to his day.

It is absolutely essential that we possess in our day a clear knowledge of God's plan, and labor faithfully along the lines therein suggested. Christ is the only Ark that will be able to bear us safely over the tempestuous sea of trouble that will soon burst forth (2 Pet. 3:5-8). Noah delivered his message of a coming flood to his friends and neighbors, warning them to take heed, pointing them to his ark, but his message fell on unheeding ears. We too have a message to proclaim, but only a few—just a few, a little flock—heed or give attention; nevertheless we, like Noah, will continue to be faithful to our trust, even though, like him, we meet only ridicule and contempt.

Beloved, let us see that our ark is constructed upon Biblical lines. First, its keel must be laid firmly upon the word of God, as the whole structure rests upon it. Secondly, its ribs stand for baptism, upon which the rest of the craft hangs. Our ship now has shape. The next thing is its cross-beams, which is consecration. This lends symmetry and order to the whole arrangement. We can now

lay our planks or deck upon which to walk, and that is faith, for we walk by faith and not by sight as yet. We will now nail our planking to its sides, which to me is my hope, for it keeps out all that is not of Christ and shuts us in. Lastly, we must cover it all over with pitch, which is love, the bond of completeness. Oh, beloved, pitch can only be applied when it is hot, so we understand what this means by having fervent love among ourselves.

The world in a measure, sees the signs of the coming storm. They too are building an ark, but its keel is made of evolution, its ribs out of poor wood (higher criticism), the beams that are trying to hold these together are composed of that strange belief, Christian Science. The deck that supports its passengers is no more nor less than spiritism, while the planking around its sides trying to hold in this motley crew is self-culture, or salvation by works. The pitch, not having the proper ingredients of love in this ark, is Socialism, which will never keep the vessel from leaking when the storm breaks forth in all its fury.

We wonder sometimes how God can bring all this about, but during the past week God has been speaking and intimating one of the methods he may use. In Job 38:22 we read: "Hast thou entered into the treasures of the snow, or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?"

In an editorial in the Plain Dealer the writer states these facts, which shows clearly that the "man on the street" has his eyes open: "Any natural disaster—blizzard, flood, earthquake, hurricane—is likely to reduce man to elemental conditions. A multitude of conveniences which have been exalted almost to a place of necessities are put out of commission almost in an instant. In thousands of rural communities on Monday and Tuesday conditions much like those of a century ago were restored, and lucky were those families capable of adjusting themselves to the necessities of their involuntary pioneership. Railroads ran no trains, suburban trolleys were at a standstill, telephones were down, telegraph lines could render no service, there was no delivery of mail, roads were impassable, fences were obliterated, barns stood across deserts of waist-deep snow. Even near neighbors often had no means of communication. Cities suffer more than the country on occasions like these, because they have come to depend more upon the conveniences which man has devised for himself. Cities live more nearly a hand to-mouth existence. They depend more upon delivery systems and telephones, they buy fuel, as they buy food, in small quantities. The average country home is more likely than the city house to be equipped for a siege. The idea of a food shortage has no terrors for a thrifty farmer's wife, nor does a broken wire somewhere in the wilderness affect the burning of her parlor lamp. A severe storm like this causes much suffering and loss of life. The property it destroys and the waste it occasions count heavily in the balance. At the same time it may teach a useful lesson or two. It shows people that a good many conveniences they had thought necessary were not necessary at all. If cars do not run one can walk, and perhaps be the better for it. If merchants can not deliver purchasers can go after the goods, be the better for the exertion, and perhaps save money. If electricity is not available oil lamps give good light and candles will do in an emergency. The procession of man-carried market baskets which wended its way down town into the residence districts yesterday afternoon and last evening was an object lesson in household economies. If baskets can be carried with no loss of dignity in an emergency they might be in ordinary times. Could this storm teach people the economy of personal marketing and delivering of food it would accomplish one good purpose."

There is another remarkable scripture bearing upon this question. It is found in Isaiah 47:13, 14: "Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame; there shall not be a coal to warm at nor fire to set before it. Thus shall they be unto thee with whom thou hast labored, even thy merchants from thy youth; they shall wander every one to his quarter, and none shall save them."

Apparently to confirm this prophecy this item of news recently went the rounds of the press: "The miners of Europe are making history more rapidly than all the crowned and cracked heads on the combined thrones. Already those workers in several countries have declared against war, and this coming autumn a great international convention will be held in London to perfect plans. Delegates will be present from Great Britain, Germany, France, Austria, Belgium, Holland and several other countries. The miners have become convinced that they hold a vital and strategic position in the world's labor movement for peace. The radicals are advocating a plan that when the ruling class in any nation declares war a general strike should be called by the miners. This would have the effect of paralyzing the railways, preventing the transportation of troops and crippling the navies of the world."

Thus we see, beloved brethren, that God is rapidly gathering together the various elements that will soon break forth. Soon mankind will wake up to the fact that a flood is imminent and then they will call upon the rocks and seek the caves, the secret societies, unions and governments of men, to hide, cover and protect them from the face and wrath of God's Anointed One. But it will not avail as the fierce fire of trouble will search out and burn up, laying bare everything which is contrary to God's will, law and power.

Then, immediately following this, the glorious Ark, represented by Christ and his saints, will rest upon Mount Olivet. The dove of peace will go forth, bearing the olive leaf in her mouth, proclaiming glory to God in the highest and good will towards men. The floods will be dried up, the desert places will burst forth and blossom as the rose; the trees will bear fruit that shall be food for the healing of the nations then existing which remain after the rebels have been selected and destroyed.

"Even so, come, Lord Jesus, come quickly," is my prayer. Amen.

THE HOLY SPIRIT
No. 4
L. T. NICHOLS
He Spake as a Child

Paul will give us further light on this subject in this wonderful 13th chapter. After telling us in the 8th verse that prophecy, power to speak in unknown tongues, and knowledge imparted by divine revelation should cease, he continues: "For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away."

It was a partitive arrangement, the prophets proclaimed truths unto us, Jesus imparted knowledge all divine, and Jesus sent his chosen ones to speak unto us words of life. Peter spoke to us, and Paul further elaborated the wonderful truths; James and Jude added to the store and John completed all in his wonderful Revelation. Then the perfect had come, for we are told in Psalm 19:7: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."

When John completed Revelation and added his final "Amen" the perfect revealed will of God had come—the partitive arrangement ceased, and with it the gifts; for, there being no further revelations, there was no need of the signs to follow, to confirm the truths proclaimed. Paul clearly shows that to speak by divine revelation, to have the knowledge imparted without any effort on his part, was not so great a work as to gain it by diligent study. "When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things."

When knowledge came to divine relevation it required no ability or effort to receive it. Take Moses, for example, Ex. 4:10, 12: "O, my Lord, I am not eloquent; neither hitherto, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue." And the Lord said unto him * * * now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

Again, in the case of Jeremiah, the Lord told him that he had ordained him a prophet unto the nations, but Jeremiah said: "Ah, Lord God! Behold, I can not speak, for I am a child." Then the Lord put forth his hand and touched my mouth, and the Lord said unto me, Behold, I have put my word in thy mouth."

This was how knowledge came by Divine revelation. Jesus said to the apostles, when he sent them out: "But when they deliver you up, take no thought, how or what ye shall speak for it shall be given you in the same hour what we shall speak."

Paul could truly say that he was a child when speaking the words that were put into his mouth. It only took the ability of a child to proclaim the truth when it came as knowledge comes to a child. Look at the little four-year-old girl: she can sing her A B C's, and repeat verse after verse of the Bible: she can name the days of the week and month, and count, and spell, and sing; but she has never studied one thing herself; she has learned to repeat it by hearing it constantly repeated. Paul said that he "thought as a child." A child only thinks the thoughts that are put into his head. He "understood as a child." A child only understands that which is brought out and made plain to it. Since knowledge by divine revelation has ceased, the man or woman who wishes to understand the blessed word, has to study what was revealed to those holy men of old by the spirit. They have to obey the command given in 2nd Tim. 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." They have to study—not the creeds of uninspired men like themselves, but have to study what the prophets, and Jesus, and Paul, and Peter, and John were inspired to say.

When knowledge came by divine revelation, there was a greater manifestation of God's power, more glory to him, but to the man or woman who gains this knowledge by self denying toil, by mid-taught study, there is more virtue, than to the one who had it divinely imparted.

The Former and Latter Rain

As was stated before, the former and latter rain of Joel 2 makes this subject very clear. "Be glad then, ye children of Zion, and rejoice in the Lord, your God: for he hath given you the former rain moderately and he will cause to come down for you the rain, the former rain, and the latter rain as at the first."

It must be evident to all, there could not be a former rain and a latter rain, without there elapsing a time in which there would be no rain. There is great beauty in the orignal of "the former rain"—the Hebrew word for rain is "moreh" -Young gives it "the sprinkling rain," and it has for some of its definitions: "One teaching; a teacher." As an example of how it used, the Lexicon gives: "Behold, God is great, and we know him not, who is a teacher like unto him?"

God was the teacher in giving the former rain: he told them what to say, and in every instance he confirmed it by signs following. For rain, it reads in the margin of your Bible, "A teacher of righteousness." The prophet continues and says that he will not only give the former rain, or teacher of righteousness, but he will also give "the latter rain." This comes from another word, "malqosh." Young gives it the "gathered rain." It is "the rain before the harvest." It is not the rain that only came moderately, or on a few -but it is the gathered rain -the rain that will commence just before the harvest. It won't come moderately, but it will come a copious shower. Joel thus describes the latter rain: "And it shall come to pass, **afterwards**, that I will pour out my spirit upon all flesh, and your sons, and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions."

There was to be an outpouring of the spirit upon all flesh, but that promise was not fulfilled in the former rain, which only came "moderately," upon a few. Now, keeping in mind that Joel promised two rains, not one, we will go to Acts 2, where one promise was fulfilled. Jesus had promised to send the Holy Spirit upon them, and in fulfillment of that promise we read: "And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a mighty rushing wind, and it filled all the house where they were sitting.... And they were all filled with the Holy Spirit, and began to

speak with other tongues as the spirit gave them utterance." When this wonderful occurrence was made known, the multitude came together and were confounded because every man heard them speak, in his own language, the wonderful works of God; and they cried one to another: What meaneth this?" Then: "Peter standing up with the eleven, lifted up his voice and said unto them: Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. This is that which was spoken by the prophet Joel."

Dear reader, pay particular attention to the reading here. this is one place where men and women have made a great mistake. They have read the words of Peter over, as though Joel had only foretold one rain; but no man or woman can intelligently understand this point unless they keep in mind that Joel promised both the former and the latter rain. So in verse 16 Peter referred to the former rain which was being fulfilled then, and in the next verse he said: "And it shall come to pass in the last days saith God, I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

Peter wanted them to know that one promise of Joel was being fulfilled, so he said: "This is that which was spoken by the prophet Joel."

But he did not want them to understand from that, that the promise of the spirit to be poured out upon all flesh was fulfilled, so he added: "And it shall come to pass in the last days," etc. Not at that time, but a future event, to be fulfilled in the last days, at the coming of Jesus, just before the harvest, when the latter rain shall be poured out.

Study the words of Peter in Acts 2 -with what Joel foretold, and it becomes perfectly plain that Peter testified to the fulfillment of the promise of the former rain, and also that the latter rain will be poured out in the last days.

They Shall Do Greater Works Than Jesus Did

How many have said to me: "Mr. Nichols, you claim that the power to work miracles ceased at the close of the Jewish age; yet Jesus promised that all his faithful followers should do greater works than he did." Jesus certainly did make the gracious promise, and we believe it as firmly as any one can.

My dear brother and sister, do you not perceive that by claiming that it is fulfilled now, you put the sword into the hand of the infidel to cut off your own head! Where is the man or woman living who can even do the works that Jesus did? Where are they! and echo answers--"Where?" Where is the man who can drink any deadly thing and feel no of the blind, and raise the dead? Bring forward harm? Where is the man who can restore the sigh one man who can even do what Jesus did—before you talk about doing "greater works." Jesus never promised that his followers would do greater works than he did, between the former and latter rain; during the time that Paul testified that all the gifts shall cease, and only faith, hope and charity remain. The promise of Jesus is plainly qualified in John 14. In the third verse, Jesus spoke words fo comfort to his apostles: "If I go and prepare a place fo ryou, I will come again, and receive you unto myself; that where I am, there ye may be also."

The blessed words of comfort were that he would "come again:" and in the 12th verse he continues: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also and greater works than these shall he do." 18th verse: "I will not leave you comfortless I will come to you." 20th verse: "At that day," etc.

"At that day," the day of his coming, that is the time that they will do greater works than ever Jesus performed. There will be a greater manifestation of power in connection with Christ's second coming, than there was in connection with his first coming. He wisely gave us this wonderful evidence to put us on our guard. A Stroud could not deceive us by causing a lame man to walk; a Dowie cannot deceive us with a houseful of crutches, for we must have "greater works" than Jesus ever did, when the latter rain commences.

COMMUNICATIONS

Dear Brother:

It has been many months since I have written a letter to The Restitution. I wish the brethren and sisters would speak oftener to each other through its columns. We need the encouragment of each other continually in this trying age when the satans come so clothed in garments of light that we hardly know them, that we may resist their blandishments.

May God bless you, dear brother, for your labor of love in giving us "meat in due season," laboring without money and without price. Surely all the faithful are holding up your hands that the truth may prevail. Be not weary in well doing. Our Lord will come and will not tarry and then every man's work shall be made manifest. I often marvel at the Lord's words when speaking to Ananias of Paul: "I will show him how great things he must suffer for my name's sake." Not glory and honor in this world is promised to those whom the Lord calls to be over his brethren as pastor and examples of the flocks. Paul suffered all that a disciple of Christ could suffer -hunger, thirst, stripes, imprisonment, weariness, heat, cold and last death, and hardest of all, in peril among false brethren. Jesus says that as he was in the world his brethren would be. All who are in Christ Jesus shall suffer persecution. Let every brother and sister rejoice if it is their lot to so suffer for our blessed Lord says who suffers with him shall reign with him. Our brother Paul called them "light afflictions," and truly they were compared "with the exceeding great and eternal weight of glory." May the Lord help us all to be faithful to him.

Your sister in the Anointed One,
MRS. FLORA A. WOOD.

THE FATHER LOVETH YOU
No. 1

Be still, my soul, Jehovah loves thee!
Fret not, nor murmur at thy weary lot;
Though dark and lone thy journey seems to be,
Be sure that thou art ne'er by him forgot;
He ever loves; then trust him, trust him still;
Let all thy care be this--the doing of his will.

Thy hands in his, like fondest, happiest child,
Place thou, nor draw it for a moment thence;
Walk thou with him, a Father, reconciled,
Till in his own good time he calls thee hence.
Walk with him now; so shall thy way be bright,
And all thy soul be filled with his most glorious light.

—Selected by Flora A. Wood.

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PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

Sister Carrie Free writes that she expects to visit in New Mexico this winter.

Owing to the fire, reported last week, several of our editorials this week are tardy. Excuse the unavoidable delay.

We regret the death of Sister Abbie Baker, of Brooklyn, Ohio, formerly of Dover, Del. She was in advanced age, and died in the faith of the promise made to the fathers.

We were gladly surprised this week to receive a box of apples from Bro. N. D. Titchenal, of Washington. The apples are large in size, lustrous in appearance and palatable to the taste. Brother Titchenal could not have sent us anything that we would have appreciated more. Sister Huggins and "Baby Huggins" join us in sending our brother hearty thanks for his kindness in remembering us with these "gift apples," as he marked them on the box.

MINISTERIAL "SHOTS OF DULNESS"

The following letter we were moved to send to a paper here in the city, but as was expected, it was not published:

Editor of the Cleveland Plain Dealer:

Although a minister myself, I feel obliged to confess that real scriptural sermons are becoming almost obsolete in Cleveland. To show that this charge is founded on fact and not theory, allow me to select some subjects our ministers advertised in the church department of the Plain Dealer November 29, and which were expounded in different denominational pulpits yesterday. I select the subjects at random, so they are representative: "A Man's Choice—the Mastery of a Mountain," "The Lad with a Lunch Basket—the Conservation of the American Boy," Longfellow's "Gaspar Becerra," "Modern Amusements" (illustrated), "The Imagination" (mental series), "The Story of Confucius," "The Seven Roomed House of Life," "Mohammedanism," "St. Andrew, Patron Saint of Scotland," "Some Good Reasons Why Otto Leisy Should Give a Playground to Cleveland," "Why I Am a Reformed Episcopalian," and then to finish the themes in absurdity and contradiction, a Universalist preached on "The Responsibility of the American Church in Christianizing Japan." How universalism admits of "responsibility" in the premise, would be a subject worth hearing, but about this the preacher said nothing, as such a subject would necessitate scriptural elucidation.

The subjects discoursed upon in our city last Sunday would interest politicians, the general reader who keeps posted on current events, moralists, novel readers, theater frequenters, Mohammedans, pagans, etc., etc., but they were dull as a beetle droning on a summer's night to the poor soul hungry for the pabulum of God's Holy Book. Sinners had a feast of fat things; saints only a dry bone. The sermons would be to them a "shot of dullness," like Alexander Pope is said to have received when, in one of his better moods, he betook himself to church in the Strand, hoping to hear some God-given truth there which would sweeten his cynical life. But the minister, as fate would have it, discoursed from "firstly" to "twelfthly" on so many impertinent profundities that the poet fumed with fidgets and impatience; and, to make the occasion bearable, he wrote on the fly-leaf of a prayer book this stanza, which is not found in his published workers:

> ...."I whispered, 'Gracious God,
> What have I done to merit such a rod;
> That all this shot of dulness now should be,
> From this, thy blunderbuss, discharged on me?'"

Any "blunderbuss," any blind fiddler, can talk on politics, lunch baskets, amusements, Confucius, St. Andrew, playgrounds in Cleveland, etc., but it takes a man to preach the word of God. Let ministers who are fast degenerating into "blunderbusses," and who from Sunday to Sunday are letting go from their homilitic bow "shots of dulness," degrading the pulpit to the level of the stage, feeding theater attendants and leaving Christians to starve—let them preach the word of God (2 Tim. 4:1, 2) faithfully (Jer. 2:28), and to the people of God they will be as fresh as the morning dew and renewing as the gentle showers of rain in the summer's afternoon. Abandon all sidetracks, eliminate every thing extraneous to sound Bible teaching—**Back, back to the word of God!**

RESTITUTION NEEDS

The holidays are just before us. Thousands of dollars will be spent during these joyous days for trifles light as air. Children will be treated to all kinds of toys, which they will tire of and cast aside in a few days; hard earned money will be poured out by fond parents with a prodigality that knows no bounds, for things of time and sense; all in the name of Santa Claus. After we have entered the new year, many can look back to a "good time" they had in serving themselves and their friends; but how few can take a retrospective view and say that they have served God and his truth? The Lord help us to think now soberly and righteously on this matter.

A standard organ of the Methodist church in this

country recently published a deficit of one hundred thousand dollars. This body is perhaps as large numerically and as strong financially, as any religious organization in the United States. If, then, they run their paper at a loss, it will not surprise our readers to be told that The Restitution has hard work to keep "even." Last year we had a small deficit, and with a constituency few in number and weak in purse, we cannot hope to do more than get through the year on the square. The editor, manager and treasurer do their work gratis; many evenings they come home from a hard day's work, weary already with labor, and work till a late hour on The Restitution. If they willingly give their time and labor that you may have the weekly visits of The Restitution, it is surely not asking too much of its readers to support the paper and support it well. Do not half-heartedly send in your subscription; do not support the truth with a parsimony that the world would be ashamed of in furthering its schemes and enterprises; but let us please God and give our good manager the surprise of his life by flooding him with renewals, new subscriptions, donations, "Christmas gifts" to God-gifts to our friends and relatives that mean fifty-two sermons will be preached in their home during the year. Let us all "honor the Lord with our substance" (Prov. 3:9). "A son honoreth his father, and a servant his master: if I then be a father, where is mine honor? and if I be a master, where is my fear, saith the Lord of hosts unto YOU?" (Mal. 1:6).

EDITOR'S SERMON NOTES ON THE APOCALYPSE

Subject: The Seventh Seal: or, the Saint's Prayers Ascending from the Apocalyptic Temple. Text: Rev. 8:3-5.

1. SYMBOLS EXPLAINED

1. **The Eighth Angel Standing at the Altar"** 1. The church in prayer (vs. 3; 5:8; 1:20). 2. He offers "the prayers of all saints" during the half hour of "silence." He prays for the avengement of his wrongs (vs. 5; Lk. 12:49, 5; 18:7).

2. **The Apocalyptic Temple.** 1. Two kinds of temples: (a) Temple of God (1 Cor. 4:15; 12:13; 3:16, 17; Eph. 2:20; 1 Pet. 2:5; 2 Cor. 6:16). (b) Temple of the man of sin—an imitation of God's (Matt. 21:13; Dan. 11:37, 38, mar.; Rev. 13:16, 17; 18:9-13, mar.; 2 Thess. 2:3-10). 2. God's temple, the church, manifested in two states: (a) "Tabernacle of the Testimony" only visible—saints in the state of mortality giving "testimony" against the Outer Court (Eph. 1:13, mar.; 1 Cor. 9:13; 10:18; Heb. 13:10; Rev. 11:1; Eph. 1:20; Rom. 5:2; 1 Pet. 2:5, 9; Rev. 8:3, 4; 12:17; 19:10; 1:2, 9; 6:9; 12:11; Eph. 2:6; 1 Jno. 1:2, 3). (b) "Tabernacle of the testimony opened," the most holy made visible saints in the immortal state (Rev. 15:5; 21:17, 22; 11:1, 2, 15, 19; Jno. 4:23, 24; Rom. 8:19; 1 Jno. 3:2; Rev. 3:12; 15:8; 21:24; Eph. 4:6; 1 Cor. 15:28).

3. **God Answers the Prayers of His Saints.** 1. The seven angels stand inactive before God during the time of prayer (Rev. 8:2, 6, 7; 1:3; Ps. 103:20, 21). 2. Fire of the altar was then "cast upon the earth" (vss. 5, 7), and there followed: (a) "Voices," local discontent (death of Constantine, May 22, 337; Rev. 12:5; Lk. 18:7; Julian and his half-brother Gallus, six and twelve years of age respectively, saved from the fury of the soldiers; Isa. 14:20). (b) "Thunderings," international wars (Constantius; Persian wars, swarms of Franks). (c) "Lightnings," civil discord and revolution (Magnentius). (d) "And an earthquake," paganism re-established under Julian "the apostate." 1. He apostatized from Christianity and embraced the mythology of paganism. 2. He wrote against Christianity. 3. He tried to nullify prophecy by rebuilding the temple at Jerusalem. 4. He prohibited Christians from teaching school. 5. He required the Christians to restore the pagan temples which had been destroyed during the reign of Constantine (Gib. 2: chapter 23).

A NECKLACE

A necklace or chain consists of a series of links held in place by a clasp; and the more valuable the chain and pendant the stronger the clasp must be. The diamond attached to the centre of the chain is something to be displayed and protected. Hence, the function of the corresponding links and the real purpose for which the links have been made.

Monday: "My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up." "The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight." "Confess your faults one to another and pray one for another that ye may be healed. The effectual, fervent prayer of a righteous man availeth much."

Tuesday: Prayer gives faith and confidence and leads to works and upright living. "What doth it profit, my brethren, though a man say he hath faith and have not works?" Can faith save him? The scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God. Ye see then how that by works a man is justified, and not faith only. "Even so faith, if it hath not works, is dead, being alone." "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverance and godly fear."

Wednesday: In character building and the working out of salvation these words must be heeded: "Watch ye, stand fast in the faith; quit you like men, be strong. As a protection against wicked darts, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

The diamond pendant: If the following condition did not exist then the Christian effort would not be necessary. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

Thursday: The reward of labor: "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, even as I received of my Father." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day and not to me only but unto all them also that love his appearing."

Friday: Future blessings: "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands; happy shalt thou be, and it shall be well with thee.... The-

Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel."

Saturday: "Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering. For bearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."

Sunday: The golden clasp: Surely it is the love of God and the full appreciation of Christ's sacrifice and love that draws us into a bond of sympathy; and makes us desirous of remembering him. "Let us consider one another, to provoke unto love, and to good works; not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching." "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

Dear readers, a chain is as strong as the weakest link; so let us perfect our links and our days, working acceptably until the glorious appearing of our beloved Master. FRANCES H. RUSSELL.

HISTORY OF THE NEBRASKA CONFERENCE
No. 2

The tenth annual conference was held at St. Paul, September 6 to 16, 1895. The following officers were elected: M. D. Newell, president; W. L. Crowe, vice president; Rena Gordon, secretary; John Mehrens, treasurer; Almus Adams, evangelist; J. T. Prime, assistant evangelist. Number of discourses, 175; number baptized, 31.

The eleventh annual conference was held at St. Paul September 11 to 21, 1896. Officers elected: M. D. Newell, president; Wm. Stevens, vice president; John Mehrens, treasurer; Rena Gordon, secretary; Almus Adams, evangelist. The speakers at this meeting were: J. G. Haup, of Dakota City; J. L. Herriman, of Ainsworth; T. J. Bartlett, of St. Paul; Almus Adams, of Araphoe; G. M. Myers, of Belle Plaine, Iowa; J. R. Oglevie, of North Branch, Kansas. It was moved and carried that Brother Oglevie be admitted to this conference, and that this conference grant him license to preach. The conference accepted Brother J. G. Haupt's most kind offer to work without pay.

The twelfth annual conference was held at Cambridge, September 25 to October 4, 1897. M. D. Newell was elected president, Wm. Stevens, vice president, Rena Gordon secretary, John Mehrens treasurer. Brother Adams was again chosen evangelist. Encouraging letters were read from Brothers Myers, Glenn, Mehrens, Crowe, Herriman, Haupt and Sister Anna Lippincott. Brother Adams worked this year for $365, making the offer himself.

The thirteenth annual conference was held at Omaha, August 23 to September 1, 1898. This being the year of the Trans-Mississippi Exposition, it was a meeting long to be remembered. Brethren from all parts of the United States, many of whom are now sleeping in their graves awaiting the sound of the trumpet, were present. The meeting was held in a beautiful orchard owned by Brother Elton, and was indeed a foretaste of the kingdom, sheltered as it were in the garden of Eden, where all was peace and harmony. The old officers were all re-elected, and we parted knowing that many of us would not meet this side of the kingdom. It was the last meeting in this age for some of our dear ones.

The fourteenth conference was held in a beautiful park in the north part of Blair. The officers elected were: R. H. McLaughlin, president; Rena Gordon, secretary; John Mehrens, treasurer; Almus Adams, evangelist. The speakers at this meeting were Almus Adams, G. M. Myers and W. L. Crowe. We find there was $621.09 due Brother Adams for work that had not been paid. In 1895 there was $51.12; in 1896, $123.17, in 1897, $225.41; in 1898, $95.60; in 1899, $125.49; making a total of $621.09. It was moved and carried that the conference extend a vote of thanks to Brother M. D. Newell for the faithful discharge of his duties for the past five years.

The fifteenth annual conference was again held at Blair in September, 1900. The old officers were re-elected, and Brother Adams again chosen evangelist.

The sixteenth annual conference was held at Blair in September, 1901. Officers elected were: M. D. Newell, president; Eva Mehrens, secretary; John Mehrens, treasurer; Carrie Free, local collector; Brother Adams, evangelist. Brother Adams came to Omaha this year.

The fifteenth annual conference was again held September 5 to 15, 1902, in St. Paul. The speakers were: W. H. Wilson, of Chicago; Brother Shultz, of Bassett, and Brother Adams. The officers elected were: E. C. Lippincott, president; Emma Elton, secretary; John Mehrens, treasurer; Brother Adams, evangelist.

The sixteenth annual conference was held at to September, 5, 1903, at St. Paul. The speakers were Brother Adams and Prother Prime. Officers elected: R. E. Arthand, president; Emma Elton, secretary; John Mehrens, treasurer; Brother Adams, evangelist. The salary paid was $400 for this year.

October 1 to 11, 1904, the nineteenth annual conference was held at St. Paul. Officers elected were: Almus Adams, president; Fanny Welch, secretary; Chas. Crowe, treasurer; Almus Adams, evangelist, at a salary of $50 per month. Speakers were W. L. Crowe and Almus Adams.

In 1905 the twentieth annual conference was held at St. Paul, September 16 to 25. Speakers were: A. J. Eychaner, of Iowa; W. L. Crowe and Almus Adams. Old officers re-elected.

The twenty-first conference was held at St. Paul, October 25 to 29, 1906. Speakers were: Joseph Williams and G. M. Myers, of Kansas, and Brother Adams. Brother Adams again was chosen evangelist.

The twenty-third conference was held at St. Paul, September 14 to 20. Speakers at this meeting were Brother Adams, Joseph Williams and O. J. Allard. Officers elected: M. D. Newell, president; Minnie Rodgers, secretary; Henry Robinson, treasurer; Brother Adams, evangelist.

In 1908 the twenty-third conference was held at St. Paul, August 29 to September 9. Ministers present were: S. J. Lindsay, of Oregon, Ill.; Joseph Williams, St. Paul; O. J. Allard, of Iowa, and Almus Adams, of Omaha. Old officers re-elected, and Brother Adams again chosen evangelist.

August 28 to September 8, 1909, the twenty-fourth conference was held at St. Paul, having been

held at that place for eight consecutive years, nine years in all. Speakers were: Eldred Marsh, of Oregon, Ill., and Brother Adams. Officers elected were: M. D. Newell, president; Levi Crouch, vice president; Alta King, secretary; Emma Davis, treasurer; Brother Adams, evangelist, salary raised to $65 per month.

The twenty-fifth annual conference brings us to 1910, which was held at Benson, September 3 to 11. The speakers were: R. G. Huggins, of Cleveland, Ohio; G. E. Marsh, of Illinois, and Brother Adams, of Omaha. This was our first acquaintance of Brother Huggins, who is now the editor of The Restitution. The officers elected at this meeting were: M. D. Newell, president; John Adams, vice president; Alta King, secretary; Emma Davis, treasurer; Amos Adams, evangelist. Brother Adams' salary was raised to $75 per month.

Agust 26-September 3, 1911, at Moorfield, Neb. The speakers were: Brother R. G. Huggins, of Ohio, and Brother Adams. Officers elected were: M. D. Newell, president; Wesley Stephenson, vice president; Alta King, secretary; Brother Adams, evangelist. On account of shortage of crops Brother Adams offered to work for $65 per month.

August 16 to 26, 1912, the twenty seventh conference was held at Moorefield again. Owing to a misunderstanding of dates, Brother T. J. Daniels failed to be with us, and Brother Adams was the only speaker. He, however, proved to be equal to the emergency, and a most interesting and enjoyable meeting was had. The following officers were elected: M. D. Newell, president, P. E. Brown, vice president; Alta King, secretary; Emma Davis, treasurer. There was a shortage of $65 this year, some not being able to pay the amount they had subscribed. Brother Adams thought perhaps they had done the best they could and, as he has always done on former occasions, agreed to wipe it off the books; but I am glad to say the brethren thought it best to share the burden by each one paying one dollar, and in that way it was paid. In the early history of the conference, when most of the members were in the western part of the state, it was often the case, even with the small wages paid, some was lacking until there was more than $800, which debt Brother Adams forgave.

This brings the history of our conference down to the present year, 1913. In the history taken from the records, we have a history of Brother Adams' life work. We have had twenty-seven conferences, and find him a speaker at them all; state evangelist twenty-five years; president of the conference eleven years, serving nine years as president and evangelist at the same time. Surely Brother Adams has been a faithful soldier, and bears the scars of many battles. A few of us know something of the hardships he has endured, and the battles he has fought for the sake of the gospel. Brother M. D. Newell is another faithful witness, having served the conference as president for twelve years. All who have the pleasure of knowing Brother Newell, can tell of his faithfulness in the discharge of his duty.

We find many other names of faithful ones, all along the line; some have fallen asleep, and like Paul they could say: "I have fought a good fight, I have kept the faith." May it be said of them all: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

CARRIE M. FREE.

ARE CHRISTIANS PERSECUTED NOW?
2 Tim. 3:12

History furnishes the answer. Persecution as a deliberate policy is either civil or ecclesiastical. The former is inevitable under an absolute monarchy, where the ruler is irresponsible and the liberties of his subjects are at the mercy of his caprice. It is, however, impossible under a constitutional monarchy, where the prince acts on the advice of his ministers, who in their turn hold office by the will of the people and are commissioned to carry the popular judgment into effect. And as for ecclesastical persecution, it is possible only where one creed holds a position of preponderance over its rivals and is reinforced by the civil authority. The remedy lies in the recognition of the sacred right of liberty of conscience, which carries with it as an inevitable corollary that no sect should occupy a position of advantage. Every religious persecution has arisen from the violation of this elementary principle, and there is no church which is guiltless. The Roman Catholic church persecuted savagely in the days of the Reformation when she was armed with civil authority and sought by its ruthless exercises to extirpate heresy. And in after days it was the Episcopalian church that during her ill omened ascendancy dragooned the Scottish Covenanters. The Presbyterian church presently came to her own, and her behavior during her long ascendancy might seem to disprove the principle that privilege and persecution. Scottish church has never seriously persecuted. But this due to the essential sanity of the Scottish people and their democratic spirit, and not to their Presbyterianism. A hierarchial system lends itself to tyranny, but the burning of Michael Servetus for his ideas of the Trinity and Calvin's rabid vituperation of his fellow-reformers who differed from him by a hair's breadth, his abuse of them as "scoundrels," satans," "obscene dogs," "impostors," "serpents" and the like, prove what Presbyterianism is capable of when it gets the chance.

"We find," says Buckle, "the professors of the dominant creed enacting laws against the professors of other creeds; laws sometimes to burn them, sometimes to exile them, sometimes to take away their civil rights, sometimes only to take away their political rights. These are the different gradations throu which persecution passes."

And what is it that, even where the evil system of a civil establishment still survives, has curbed its arrogance and refrained persecution? It is the growth of the democratic spirit. A democracy may be misled and do wild things, but it is never persistently unjust, and when its mad fit passes, it always reckons sternly with the mischief-makers who have inflamed it. A deliberate policy of persecution is impossible in these days, for the simple reason that democracy has come to its own and the age of priestcraft and tyranny is past. A church that attempted to persecute would get a rude awakening. Of course there is no denying that there is still, in certain quarters, a good deal of petty persecution, particularly where political animosity is rampant; but I hardly think that "anybody would be persecuted for living a real Christian life." At all events, I have never known a genuine instance. It may happen, for example, that a conscientious employee is

dismissed for scrupling about engaging in "sharp practice" in business; but this is not persecution, and the likelihood is that the employer respects him all the more, though he requires a worse instrument for his nefarious work. One frequently meets people who complain of being persecuted for their religion; but the truth generally is that their religion is a disagreeable sort of thing, and it is little wonder that it renders them odious and exposes them to annoyance. It is not "living a real Christian life" to be censorious, uncharitable, conceited, ignorant, and mawkish; and when we suffer for this sort of disposition, it is not persecution but punishment richly deserved. There is wholesome truth in Mrs. Cadwaller's epigram that "it is not martyrdom to pay bills that one has run into one's self." We would get fewer knocks and bruises in our passage through the world if we would smooth away our angularities. An unamiable Christian is a contradiction in terms.

DAVID SMITH.

CHRISTMAS NOTICE

The Chicago Bereans wish to notify the friends who have worked with us so many years, that we will take up our work among the poor again this year. Last year, with your assistance, we were able to help about thirty families, looking after, particularly, windows and deserted wives, who have to work, aged couples and families where there has been long sickness to make inroads on the income. Will those who wish to help in this work send your offering to Josephine Barnebee, 5439 Ohio St., Chicago, Ill. Your kindness will bring Christmas cheer to some home that needs Christ's message of love.

LEILA E. WHITEHEAD, Committee.

SPECIAL HOLIDAY OFFER

At this time of the year, when we are all beginning to think of acceptable gifts to those near and dear to us, we are often perplexed as to just the right thing to give. Did you ever try giving a magazine subscription? It's a splendid idea, reminding the receiver of you—pleasant thoughts for them every time it arrives. And in this line nothing better could be selected than

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with its fifty-two weekly visits during the year. The usual price is $1.50, but we are going to make A SPECIAL PRICE TO NEW SUBSCRIBERS of

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A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of (Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 63. AKRON, O., DECEMBER 23, 1913 NUMBER 49

DRAW NIGH TO GOD
No. 2

Distrust thyself, trust Jesus.
He is thy strength and shield;
Draw nigh to him, he sees us,
Each secret thought revealed.
Your days with gladness shall be filled,
Your anxious fears shall all be stilled,
Your heart with love of Christ be thrilled,
If you to him are sealed.

He will lovingly regard us,
Though once sinners, now as friends;
He has promised to reward us
With a life that never ends.
And he'll draw nigh and gracious be
If we but seek him earnestly,
Accept the truth and pardon free
Which through his Son he sends.

—ALICE B. CURTIS.

PRAYER

Our Father, we pray for a deepened consciousness of our own weakness and tendency to fall and err. We pray for the stronger faith in the continual presence of him who is wisdom and righteousness and strength. We pray that the impression of the great truths of thy word may lie more weightily, with a blessed weight, upon all the springs of our actions. We beseech thee that day by day we may bring increasingly heart and mind and will into accord with thine; that we may love the things which thou lovest and hate those which thou hatest, and do the things which thou dost reveal and promise Through Jesus Christ our Lord. Amen.

"THE MORNING COMETH"
No. 1

Sermon by M. JOBLIN

The following words of the spirit are found in Isaiah 21:11, 12: "The 'burden of Dumah.' He calleth to me out of Seir, Watchman, what of the night? The watchman said: The morning cometh, and also the night; if ye will enquire, enquire ye; return, come."

This passage is regarded by many expositors as one of the obscurest in the Bible; but it is owning to the defective system of theology they have adopted. Not knowing what Jehovah's purpose in creation and redemption is, the question put to the watchman would naturally puzzle them. We humbly conceive that we have the key to unlock the truth they need, and therefore attempt to use it. Dumah is an abbreviation of Idumea, denoting the land of Edom, the country of Esau, southeast of Judea. "A burden" in prophetic diction, is a sorrowful story which God has laid upon one of his servants to be told; and so the burden of Dumah is what God laid upon Isaiah to declare concerning Idumea, which was also a burden to the prophet, as it involved calamities of his own people. He forehears a voice concerning a time of gloom and adversity, from out of Seir, the rocky mountains of Edom, in the valleys of which the children of Esau dwelt. These Edomites were Israel's bitterest enemies. Between them and the Jews, though descended from twin brothers, there had always been a deep and wide alienation. Esau, in a moment of passion had profanely sold his birth right, and for a mess of pottage relinquished his place in the Messianic line and the accompanying promises. The blessings of the covenant therefore passed over to his brother Jacob. Finding himself thus dispossessed, and afterward deceitfully supplanted, he conceived for his brother the intensest hatred, which was handed down through all the generations of his posterity. It inhered in the very blood of an Edomite to despise the children of Jacob, to insult them and their faith, whenever he could, and to hurt and annoy them in every possible way. When Israel came up out of Egypt, then Idumeans would not allow them to go through their country on any conditions whatever. When Nebuchadnezzar overran Jerusalem, though themselves sufferers from his conquests, they eagerly joined in to deepen the ruin which he had brought upon the City of David, crying: "Raze it, raze it to the foundation." And so, in the anticipated evil time for Israel, the prophet hears them calling through the gloom, "Watchman, what of the night? Watchman, what of the night!" It was not a sympathetic call from that quarter, not an address of anxious compassion concerning the children of their father's brother, but a question of spite and ridicule, an insulting slur upon their religion and their hopes, a sarcastic taunt over Israel's calamity.

The precise "night" in the prophet's [illegible] we may well take to be that of the seventy years' captivity. It was a dark and dreadful night; and to all human foresight there was no answer to be made to these Idumean reproaches. Such a night drawn out through seventy years left poor hopes, as men would reckon, of a morning beyond, and presented a fearful obscuration of Israel's prospects. But God could see through the gloom, and he put the proper answer into his prophet's mouth. The watchman said: "The morning cometh." As much as to say, "The night is dark, and long, and heavy. No sign of morning appears to you; but the end is not yet; another chapter will yet open out. Israel may seem to you to be stripped of all its glad anticipations, but this adversity will not last forever. This

desolation will be healed. Babylon will have to give up her slaves. Zion shall be rebuilt. Deliverance, though long delayed, will come. The morn of a better day will break." I need hardly describe how exactly these prophecies were in due time fulfilled. True as Israel's night, or Edom's reviling, came the morning of the one and the night of the other. Babylon fell. Liberty was proclaimed to the captive Jews throughout all the Medo-Persian realms. The treasures taken from the temple were restored. The City of David and the fallen tabernacle were rebuilt at the expense of their former masters. In one company alone 50,000 Jewish captives came back to repossess the land of their fathers. At another time 6,000 more went up to re-people the wastes of Israel. Nor was it long before Judea was again in the hands of its proper owners, and Moriah, crowned with its glorious temple, and the sons of Jacob once more rejoicing in the administration of governors of their own faith and blood.

Such was the immediate application of the prophecy. But this by no means exhausts it. Deeper and broader and vastly more enduring calamities have since befallen the Jews their city and their temple, than those which attended their deportation into Babylonish captivity. Through eighteen centuries their cries and sighs have been going up to God under his sore judgments for their rejection of their Lord. Kings have issued edicts to destroy them: spiteful multitudes have never ceased to inflict the greatest outrages upon them. Princes and people, civilized and savage, pagans, Mohammedians and Christians, so-called- have made common cause in persecuting and oppressing them. For nearly 2,000 years they have now been without a temple, prophet, sacrifice, king, country or home; scattered everywhere, suffering everywhere, despised everywhere. And this night also was in the prophetic vision, for which also he heard the reproaches of Israel's foes. But even to this he announces a termination, and a succeeding morning when the Jew shall return to his old estate. Are we not divinely told that the gifts and calling of God are without repentance? And that for that very Israel which has been broken off, there remains, as Paul so clearly affirms, a coming "fullness," a recovery, a grafting in again, when the deliverer shall come to Zion and turn ungodliness from them.

But even that does not exhaust the prophet's words. Besides the fleshly descendants of Abraham, Isaac and Jacob, they have had all along the ages a spiritual progeny, which in the aggregate will make an innumerable company. In the inspired words of Paul, they are called inward Jews; not outward, or fleshwise, they have not been circumcised in the flesh, physically or literally, but are subjects of heart circumcision, in the spirit; the subjects of mind changing, and renewing; subjects of affection, transparence (Rom. 2:27-29). In other words, there was an ecclesia of God; a company of called out ones; that is a company called out of the world. Attracted by the promises of God to Abraham of future and everlasting good, they forsake the follies, pleasures and environments of the present evil world. They were sustained in this life of isolation and self denial by their faith in God's promises to be made good in the future; they lived a life of faith in this way; hope growing out of faith, sustained them. The godless world treats these inward or faithwise Jews just as the Edomites treated Israelites after the flesh, despises and hates them, scoffs at their faith and rejoices over their calamities.

When the church went down from that supper hall at Jerusalem which witnessed the advent of the Holy Spirit, it was doubtless full of glad hopes of speedy triumph. But instead of that, ages of darkness and corruption and conflict, and depression and wearisome waiting ensued. The church was called to mourn the loss of her noblest sons, slain by wicked tyranny, while those that remained were driven to the mountains, deserts, caves and dens of the earth. Foes and traitors arose in her own folds to waste her substance, deceive her children, and betray her cause. Heresy and schism, and worldliness, and unbelief, and dreadful apostasy came upon her like an avalanche, until it was as much as life was worth to confess Christ in what was called his own church. Partial reformations were now and then affected, and hopes of better days excited, and a ray or two of light flashed upon her sorrowful way. But down to the present time she has been a little flock among beasts of prey, a [illegible] upon a boisterous sea, a weary pilgrim in an enemies' country, a nameless stranger in a persecuting world. And to this hour, figuratively speaking, Ishmael mocks Isaac, and Esau taunts Jacob, and Seir calls deridingly to Zion's watchman: "What of the night? What of those hopes you have been boasting of? Where is the promise of his coming you have confided in?"

Besides all this science sneers, and philosophy laughs, and infidelity boasts, and power in high places spiritually tries to put her light clear out or spitefully persecutes in a modern way!

But beloved, our text comes to the rescue of faltering faith. It is the true and glorious answer to all reproaches: "The morning cometh." God's promises have gone forth, and they can neither fail nor be taken back. The deliverer will surely come, and darkness and gloom and fearfulness and disability will give way. But she will have to weather this adverse age to its end. It is false and foolish to cherish the illusion that she can gain supremacy by means now at her command. It cannot be done! She cannot dispossess the god of this world. No, with all her afflictions, thank God, her "morning cometh." And the thicker the darkness, the nearer is her day. Out of the black winter comes the glory of spring, out of the darkest hour bursts the new born day. But for the present every believer is suffering Jacob, and every unbeliever is a deriding Esau. While it is true we have many glad hopes, and some blessed experiences, our night is dark and our hope deferred. We still carry around fleshly instincts, and, although we would fain be holy, as God requires us, we are compelled to cry to him every day: "O God, forgive, forgive us, for Jesus' sake!" Our duties lie in the way of all sorts of hindrances. We are linked with a disturbed, fitful and changeful order of things, and not infrequently the comforts of today are the harbingers of grief for tomorrow. Let us thank God again, if we are journeying to the place concerning which the Lord hath said: "I will give it you;" there is no night there: once there, we will not be bound to such scenes of change and trial, and disappointment. There was a Cyrus for the deliverance of Israel's

captive children, and a day of redemption is nearing for us—a day when the blessed and exalted Jesus shall let himself down through these heavens in the glory of the Father, and issue his proclamation to gather his saints unto him, those who have made a covenant with him by sacrifice, thrill them with immortality, and welcome them into the glorious rest waiting the children of God. And what adds to the satisfaction of those who made it the aim of their lives to keep their garments unspotted, to keep their records clean, is that any day may make an utter end of their adversities, and introduce them to the felolwship and equality with angels, and crown them kings and priests to God.

HOW TO ACQUIRE THE ART OF PUBLIC SPEAKING
No. 1

"Behold I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest" (John 4:35).

"How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard and how shall they hear without a preacher?" (Rom. 10:14).

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save those that believe" (1 Cor. 1:21).

"Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee" (2 Tim. 1:6).

At a recent meeting of the Conference Committee, to which several brethren in Cleveland were invited and were present, it was pointed out that there are several good openings where brethren having a gift for public speaking may find excellent opportunities for presenting the truth.

Several expressed a desire to do so, but felt they lacked the necessary qualifications required to serve the church in this capacity. It was suggested that probably some instruction may be given by which the said brethren may improve themselves in this respect, hence this paper.

In the first place, we must realize that to acquire the art of speaking, like that of acquiring knowledge, there is no royal road, but requires on the part of all those who seek to obtain it, diligent and close study, patience, perseverance, observation, practice and possessing to a marked extent the faculty of memory and imitation.

We have heard of the pursuit of knowledge under difficulties. The shepherd with no apparatus besides his thread of beads, has laid on his back on the starry night and mapped the heavens, and unconsciously become a distinguished astronomer. The peasant boy, with no tools but his rude knife and a visit now and then to the neighboring town, has began his scientific education by producing a watch that would mark the time. The blind man, trampling upon impossibilities, has explored the economy of the bee hive, and, more wonderous still, lectured on the laws of light. The timid stammerer, with pebbles in his mouth and the roar of the sea surges in his ears, has attained correctest elocution, and swayed as one man the changeful tides of the mighty masses of the Athenian democracy. All these, dear brethren, were expedients. It is thus in acquiring the art of public speaking; no man can tread exactly the same path that others have trod before him.

The art of public speaking is termed "elocution." Elocution means utterance, delivery, or pronunciation. It is a branch of oratory or greater power and importance than is generally imagined; so much so, indeed, that eloquence takes it name from it. It was studied by Quintilian; but before his day, so greatly was it neglected by the Roman orators that he remarked that he had met with many men who were famous for eloquence, but not a single one who understood elocution. What stress was laid upon elocution by the Greek orators appears from the remarkable observations of Demosthenes. Being asked what was the first chief thing in oratory, he replied, enunciation. Being asked again what was the second, he answered enunciation; and again what was the third, enunciation! intimating by these replies that the whole art, spirit and power of oratory consisted in this.

In relating this story about Demosthenes, Cicero says that the repeated answer was actio (action).

This shows us that by enunciatio and actio, the Latins meant the same thing; and that by each they understood the right and just management of the voice, looks and gesture in speaking. And hence they, whose business it is to speak publicly on the stage, are by the world called "actors."

Cicero, and after him Quintilian, divided oratory into five parts:

Firstly, invention; by which we provide ourselves with suitable and sufficient matter for a discourse.

Secondly, disposition or arrangement; by which they meant the division of their subject into parts and sentences, according to the most natural order, and consequently, the proper distribution and arrangement of the ideas.

Thirdly, elocution; by which they always meant what we call diction; which consists in suiting our words to our ideas, and the style to the subject.

Fourthly, memory; the faculty of clearly discerning and remembering our ideas, and of calling to mind the fittest words by which to express them.

Fifthly, enunciation; or the art of managing the voice and gesture in speaking.

By enunciation, then, the ancients understood both elocution and action; and comprehended in it the right management of the voice, looks and gestures in speaking and reading. The great object of a good enunciation is to make the idea seem (as they always should) to come from the heart; they will not fail to excite the attention and the affection of our hearers.

We will now discuss the subject of a bad enunciation and show how to avoid it.

First, when the voice is too loud; a thing very disagreeable to the hearer, and extremely inconvenient to the speaker. We should try to pitch our voice so that it will fill the place where we may speak, for if it exceeds its natural key, it will be neither sweet nor soft, nor agreeable, or we will be unable to give every word its proper distinguishing sound.

Second, another fault is when the voice is too low; a thing not so inconvenient to the speaker, but as disagreeable to the hearer as the other extreme. To the generality of hearers, indeed, a voice too low is much more displeasing than one too loud, especially to those who (and there are many among us)

have a difficulty in [illegible]ng and those who are best pleased with a lively and pathetic address as most persons are. It is always offensive to an audience to observe anything in the reader or a speaker that looks like indolence or indevotion. The hearer will never be affected while he sees the speaker indifferent.

The art of regulating the voice consists in a great measure in dexterously avoiding these two extremes. You may take this as a general rule: carefully preserve the key; have the command of your voice, and at the same time adapt the elevation and strength of it to the condition and numbers of the persons you speak to, and the nature of the place you speak in. It would be altogether as ridiculous in a general, who is addressing an army, to speak in a low and languid voice, as in a person who reads a chapter in a family, to speak in a loud and impassioned one.

Third, another fault in enunciation is a thick, rapid and mumbling voice. When a person mumbles or clips his words, and hurries on without any anxiety to be heard distinctly, or to give his words their full sound, or his hearers the full sense of them, we may consider it owing to a defect in the organ of speech, or to a too great rapidity of the animal spirits. More frequently, however, to a bad habit uncorrected. Demosthenes, the greatest orator that Greece ever produced, had, nevertheless, three natural impediments in pronunciation, all of which he overcame by invincible labor and perseverance. One was a weakness of voice, which he cured by frequently declaiming on the seashore, amidst the noise of the waves. Another was a shortage of breath, which he corrected by repeating his orations as he walked up a hill. The other fault was a thick mumbling way of speaking, of which he broke himself by declaiming with pebbles in his mouth.

Fourth, another fault in enunciation is when persons speak too rapidly. There is scarcely any fault more common than this, especially among those who imagine that they can read or speak well, and who have no fear of coming to a standstill by the unexpected appearance of any hard or unusual word, or when speaking the mind suddenly becomes vacant the ideas or thought no longer suggesting themselves. The great disadvantage of this manner of enunciation is that the hearer loses more than the half of what he hears, and would gladly remember but cannot. A speaker should always have regard to the memory as well as to the understanding of his hearers.

Fifth, it is also a fault to speak too slowly. Some persons read in a slow, droning, sleepy way, and through mere carelessness, make pauses at improper places. To anyone of the slightest taste this is most disagreeable. Too slow an enunciation is usually met with in persons advanced in years (in whom it may be excusable), and in those who naturally speak so in ordinary conversation.

Sixth, an irregular or uneven voice is a great fault in reading or in speaking; that is, when the voice rises and falls by fits and starts, or when it is elevated or depressed unnaturally or unoccasionable, without regard to sense or stops, or when it begins a sentence in a high tone and concludes in a low one, or the reverse of this; or when it begins and concludes in the same key.

Seventh, another fault is enunciation as a flat, dull, uniform tone of voice, without emphasis or cadence, or any regard to the sense or subject of what is read; a habit into which children who have been accustomed to read their lessons by way of task, are very apt to fall, and retain as they grow up. A just enunciation is a good commentary. No one, therefore, ought to read or speak anything in public before he has carefully read it over or spoken it audibly to himself once or twice in private.

Eighth, the greatest and most common fault is reading or speaking in a peculiar tone. No habit is more easily contracted than this; none more difficult to overcome. Some have a womanish, squeaking tone, some a singing or canting tone. Others affect a nigh swelling, theatrical tone; ambitious of being accounted fine orators. They lay too much emphasis on every sentence and thus trangress the rules of fine oratory. Others affect on awful and striking tone, attended with solemn grimace, as if they would move you with every word, whether the weight of the subject bears them out or not.

[illegible]sons of a gloomy or melancholy cast of mind are most apt to fall into this mistake.

These are the most common faults of bad enunciation. GEORGE B. ALLDRIDGE.

THE TWO PATHS
Matt. 7:13, 14

"Enter ye in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in there at. Because straight is the gate and narrow is the path which leadeth unto life and few there be that find it."

Brothers and sisters, in thinking over the many, many things that there are to thing and write about, my mind wanders back to this old but faithful text. The reason I look upon this as being such a good one is because every one, whether he is a Christian or not, is set at the entrance of one of the two paths, either for salvation or destruction. Brothers and sisters, this is the way I picture our lives: When we are starting out in life we are placed on one large path. We journey along together. We meet many people. We are taught to pick out our own path and then follow on. We reach a certain place in this road where it seems to branch off in different directions. One of these leads to destruction; the other one to salvation. The one leading to destruction is full of things that look bright to us for the time being. This is why so many choose this path; but finally at the end they are carried away in their sin to the soft sands, and death eternal is their reward.

Now on the other path we can see fewer people. There are stumbling stones, but as we reach each one of these dark places and are not tempted to fall, we see in the distance a bright shining star which is set aside for us. This is a path that leads to perfect bliss. When we come to the end of this road we are worn with our efforts and the temptations that we have come up against, but we are preparing ourselves to reach the top of this rock which has a firm foundation and can stand the strong winds and waves of storms.

Let us look at this destructive path for a few minutes. I can picture this as a path of grandeur, for such must be the case in order to attract the

attention of so many people. I can see its rays of sunshine looming over the fragrant flowers. Its many mansions are also there. I can see things that are done, wherein the individual himself obtains the glory and keeps it to himself. This we know is wrong, for God deserves all of the honor and glory we receive for anything. I cannot picture it as a narrow path, enclosed with a fence, but a spacious place with a huge sign at its entrance, upon which is written: "Everybody welcome." It is when we reach the end of this path that we fall after our high spirited and high minded journey is over, for "Pride goeth before destruction, and a haughty spirit before a fall."

Now let us look at the other path for a little while. I can picture this one as being one without an elaborate sign at its entrance for we must "seek" in order to find this path. When we find it and start out on our life's journey, we can see things that look gloomy and dark to us. This path does not contain beauty in the same measure as the other one, but I am now constantly looking ahead. I see away off at the end a light. It is the only light and the one that illuminates our pathway. As I travel along I run up against stumbling blocks and all sorts of obstacles, but they are but trifling matters when I see this wonderful light ahead of me. My whole aim is to reach this light. I can hear my Master say: "Come unto me, all ye that are weak and heavy laden." So we journey on, and finally when we reach the end of this path, the gate is opened. By this gate I mean baptism. After this we come up and walk in the newness of life. We have now set our feet on a firm foundation, a rock, the rock of salvation.

Now we can say with a cheerful heart: "I waited patiently for the Lord and he inclined unto me and heard my cry. He brought me up also out of a horrible pit, out of the miry clay and set my feet upon a rock and established my goings. And he hath put a new song in my mouth, even praise unto our God. Many shall see it and fear, and shall trust in the Lord. Blessed is he that maketh the Lord his trust and respecteth not the proud, nor such as turn aside to lies."

Now dear ones, why shouldn't we rejoice when we know we are the ones that Christ has set upon this wonderful rock: and when at last he has closed doors around us, many shall come from the other path, previously described, and shall say: "Lord, Lord, open unto us," and he shall answer: "I know not whence ye are, depart all ye workers of iniquity." Then shall there be weeping and gnashing of teeth.

"WEEPING MAY ENDURE FOR A NIGHT, BUT JOY COMETH IN THE MORNING" (Ps. 30:5)

Dr. Wallace, the scientist, has asserted that the very existence of the fertile portions of this earth depends upon its deserts; that if we had no desert of Sahara there would not be a vineyard within a thousand miles. The vineyard on the hillside is dependent on the desert. The scientist says that it is the particles which come from the desert, floating in the air, that makes the clouds and rain possible; and if you remove the desert, you remove the fertility. Whether that be scientific truth or not, it is certainly true that what we call the desert places of life, the times when we have to keep quiet, when there is no strength for money making or for active duty, but we must just be still and wait upon God, such times of quiet prepare us for the times of activity; the desert gives the fertility.

The night makes the morning. The morning comes and drives away the night, it is true, but God knows how to make the night produce the morning. Jesus said, "Your sorrow shall be turned into joy." Your sorrow shall be transmuted into joy. And certain it is that the darkness of Bedford Jail made the morning dawn of Pilgrim's Progress. It was out of the darkness of the jail the allegory came that has gone over the world and down the ages. It was the darkness of Wartburg Castle, into which Luther was thrust, that made the light of the German translation of the Bible. It is the darkness of Calvary, with its broken heart and its sin bearing, that makes the light of salvation and of glory. God knows how to make the morning out of the night. He can touch the black charcoal into diamonds. He knows how to speak and the darkness becomes light. The very affliction that would drag you down lifts you up; the things that are weights become wings. That which if you could, you would have prevented lifts you higher.

When Sir William Russell was on the way to the scaffold, he took his watch out of his pocket and handed it to the physician who waited upon him, as he said: "Will you kindly take my timepiece and keep it; I have no more use for it; I am now dealing with eternity." With us time is slipping away; eternity is coming. And it is the presence of Christ which fits the Christian to deal with eternity. "Though I walk through the valley of the shadow of death, I will fear no evil." Why? Because I will meet my loved ones by and by? Because the separation is very brief? Yes, but the principal reason is: "Because THOU ART WITH ME. Thy rod and thy staff they comfort me." A. C. DIXON.

WHAT ABOUT THE MALE NUNS?

From the Fool-Killer

In all this business of Roman Catholic convents and nunneries, black veils and mystery, there is just one question that sticks out in my mind like a crowbar in a paper of needles.

I would like to know, if you please, just why it is that the pappyeras always demand women—and generally young women at that—to shut up in their prison pens of infamy?

Why is it that men are never wanted for these "sacred" duties?

If a man would put on a robe and a black veil and walk around like he had a churn of milk on his head and a blister on both feet, couldn't he perform all the duties of a "nun" just as well as a woman?

Well, no, on second thought, I don't reckon he could. Man has his limitations, and the "holy" church is awfully hard to please, you know.—Sel.

IT MUST BE A HOME

We quite agree with Prof. Shailer Mathews, says The Zion's Herald, when he says: "We cannot let social work take the place of God. People can not be amused into consciousness. Picnics are not the equivalent of prayer meetings, and Sunday School baseball leagues have not yet developed into revivals. The Church of God cannot be an ethical orphan asylum. It must be a home into which souls are born in newness of life."

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PLEASE NOTE THE NEW BUSINESS ADDRESS OF THE RESTITUTION, P. O. BOX 222, AKRON, OHIO.

EDITORIAL

Brother O. J. Allard is now in a meeting at Hammond, La.

Brother J. H. Anderson reports that he is holding a special meeting at Brush Creek. The interest is good.

Brother Adams reports that after a good meeting at St. Paul, he is spending a few days in Palmer; after which he will go home for a rest.

We are commanded to worship the Father through the Son; but nowhere in Holy Writ are we commanded to worship the Holy Spirit. In the scenic views of the Apocalypse the saints are represented as singing "Glory to God and the Lamb," but no mention is made of them singing to the Spirit. Again, John, the seer, mentions the throne of God and the throne of Christ, but he makes no allusion to the throne of the Holy Spirit. Stephen saw Christ standing at the right of God (Acts 7), but says nothing of seeing "God the Holy Ghost." The spirit of a person is never itself a person. The spirit of God is no more a person than "the seven spirits" which John mentions in Revelations; add to these Father, Son and Holy Ghost, and you have ten persons instead of the Trinity. Instead of the spirit of being a person, in scripture it is always represented as the spirit of a person—a divine emanation "proceeding from the Father." Hence nowhere in scripture is there an example of worship being paid to the Holy Spirit as a person. Let Trinitarians consider this fact impartially.

Fitness for great responsibility is not gained all in a minute. But uncounted times it comes as a result of doing small duties faithfully.

INTERESTING CORRESPONDENCE

No. 2

Your second objection to our faith is an exception you take to the following statement: "After the one thousand years have expired there will be 'little season,' during which time there will be a resurrection and judgment of 'the rest of the dead,' that is, those who have died during the reign of Christ. Judgment will result in the extinction of all sin and sinners, and the immortalization of those who shall establish a title to eternal life during the thousand years."

Your objection to this, as I apprehend it, turns on the statement that the obedient subjects of the reign of Christ will be "immortalized" at the close of the millennium. You understand that only the saints or bride of Christ are to have immortality, so to say that anyone else is to share in this is to you a mistake. Believers of former dispensations as well as believers of the coming age, are only to have eternal life, which you construe to mean a mortal life perpetuated by "the tree of life." In other words, while we, the saints of this dispensation, are to have immortality, life in ourselves inherently, all others of the saved are to have life only as they derive it from outside sources, at the most a terminable and contingent immortality. Now were these distinctions founded on fact, they would not overthrow the statement that all others saved really have "immortality" at the close of the reign of Christ. If your distinctions are serviceable, if they are practical; if they destroy the idea of an absolute immortality for part the redeemed, then death is not only a possibility but an actuality in "the new heaven and new earth." But the unqualified statements of Holy Writ are that when Christ's reign has come to an end, the last enemy death is destroyed: "There shall be **no more** death" (1 Cor. 15; Rev. 21). If there are people among the saved that have an immortality that can be forfeited (a contradiction in terms), the divine asservation that sorrow, pain, crying and death shall never come, would make a forfeitable immortality non-forfeitable. If mortality is endless life to all intents and purposes it is equivalent to immortality. The distinctions you make between eternal life and immortality are fanciful, lack distinguishable features of radical difference, and are wholly impractivable in application.

COMMUNICATIONS

Brother Huggins:

I am at Hammond, Louisiana, for a two or three weeks' meeting. Please state in the paper if any one between here and California wishes meetings, I can stop off on my way back and give them a meetings. Began meetings here last night with a full house. Attendance promises to be excellent. Address me here until Christmas at least.

Yours in the work,

O. J. ALLARD.

On Sunday afternoon, December 7, Sister Gertrude Ellis, of Chicago, who has been a faithful Berean, was buried in the waters of baptism, and through this act of obedience and faith, took on the all saving name of Jesus. Sister Gertrude is a grand-daughter of Brother Richard Appleyard, one of the old guards. May God bless her in the new

home that she is about to enter, and may he be her guide till she shall hear the "Well done" that means life eternal. LEILA E. WHITEHEAD.

Brother Huggins:

With your premission I will offer a few thoughts on the question, "When does Rev. 22:17 apply?"

From a literal standpoint the position taken by Brother L. S. Bronson seems logical; but in Revelations the literal is the exception; and the symbolic the rule. Therefore I hold that it has its application in this dispensation:

First, because revelations was given to show unto his servants things that "must shortly come to pass." And the teaching was by signs. See Rev. 1:1.

Second, because in the passage under consideration, the Spirit is joined with the bride, both say "come."

Third, because in chapter 21 the bride is represented as a city exalted, grand and glorious. See verse 11: "Having the glory of God; and her light like unto a stone most precious, even like a jasper stone, clear as crystal." The bride here under the symbol of a city pure, grand and glorious, calls loudly to us to "come."

Fourth, as the spirit calls now by the spirit word, so does the bride in symbol say "come."

GEO. FRANCIS.

THE INHABITANTS OF THE KINGDOM OF GOD

A Sermon Preached by A. K. Stuart, in Tamil, India

I. (a) Who cannot be the inheritors of the kingdom of God?

1. They that do not repent (Matt. 18:3).
2. They that are not born anew (John 3:5).
3. They that have disbelief on the Son of God (John 3:18).
4. Morality alone can not secure the kingdom (1 Cor. 6:9, 10).

(b) Who can inherit the kingdom of God?

1. Only they that are written in the Lamb's book of life (Rev. 21:27; Luke 10:20; Isa. 4:3).
2. They that are written in the book should be careful that their names may not be blotted out (Ps. 69:28; Rev. 3:6).

II. The laws that should be observed by those who wish to inherit the kingdom.

1. They should be poor in spirit (Matt. 5:3).
2. They should be meek (Matt. 5:5).
3. They should bear persecution for righteousness' sake (Matt. 5:10).
4. They should rejoice and be glad at the time of persecution (Matt. 5:11, 12).
5. They should confess Christ (Luke 12:8, 9).
6. They should wait for the Lord (Ps. 37:9).
7. They should endure all to the end (Matt. 10:22).

III. The privileges enjoyed by them.

1. The power to eat the tree of life (Rev. 2:7).
2. Redemption from the second death (Rev. 2:10, 11).
3. Enjoyment of the hidden manna and the new name (Rev. 2:17).
4. Authority over the nations, etc. (Rev. 2:26).
5. Perfect holiness (Rev. 3:4-6).
6. Kept from the hour of trial (Rev. 3:19-12).
7. God's friendship (Rev. 3:19-22).

The above sermon was preached in Tamil and translated into English and sent me by Brother Stuart.

SARAH K. TAYLOR.

DIGGING FOR TRUTH

A short time ago I attended a series of lectures given by Sir Wm. Ramsay, D. C. L., of the University of Aberdeen. Prof. Ramsey is noted as a historian and archeologist. He has been able to overcome Turkish opposition to excavations in Asia Minor and has secured privileges no other archeologist has been able to secure. By excavations made during the past year he has found the last evidence needed to prove the truth of Luke's acount of the taxing, Luke 2:1-4.

Four facts stated in this account have been rejected by certain scholars and critics as untrue. The facts unearthed by digging in both Egypt and Asia Minor have again proven the accuracy of Bible statements. It has proven that Luke, as a historian, has no equal.

Last winter I attended a lecture on Babylonian antiquities. The statement of this noted man was that early Hebrew literature was founded on Babylonian mythology. Why should I accept the statement of the one and reject the other? Simply because the one gave facts; the other gave some facts but also his conclusion which was not in accord with the facts of history. If we do not know the facts upon which our faith must rest we will not be able to judge who is right. The foundations of our faith must be laid deep to sustain the shock that is sure to come at some unguarded moment. In matters of this kind we should know when to reject the teaching of men who stand high in institutions of learning.

Sister Elizabeth A. Reed is one who has been digging for truth for many years. She has searched long in old and dusty volumes to give us the gems of truth. I wish to again call attention to her valuable articles contributed and published in "The Visitor." In The Visitor of 1908, "Seven Reasons Why I Accepted the Thirty-nine Books of the Old Testament," also "Seven Reasons Why We Accept the Books of the New Testament." In The Visitor of 1912, "The Resurrection of Christ," testimony of classical writers of the first century, also "Seven Victories."

There is nothing better we can do to keep doubts of the truth of the Bible from the minds of our young people than to give them such convincing proofs as are contained in these articles. It takes a good deal of money to pay for printing and mailing these Visitors, but if each would pay for one or more the good work of circulating them could go on from year to year. Would it not be better to spend five cents for a Christmas Visitor than to spend five cents for a postal card? How much better it would be to celebrate our Lord's birth by sending at least a small sum to help spread the gospel message. Just try sending a copy of The Visitor, a neat book of 212 pages for only twenty-five cents. Address Harriet E. Boice, 1009 South Wright Street, Champaign, Ill.

God's commands are tests. When Joshua was told to rise and lead the people over Jordan, he was put to a supreme test on which his future and that of Israel depended.

OBITUARY

On Tuesday, December 8, another old soldier of the cross laid by his armour to rest from his sickness and pain, and has fallen asleep in the Lord. When the brethren and friends gathered for a last farewell, Brother Reed gave us the glorious promises of the resurrection and of eternal life through the Christ.

Brother Wm. Wilson made arrangements for his funeral and asked for the hymn "It Is Well with My Soul." "It is well," he said, "because my life is hid with Christ in God. Tell the church that my trust and faith are true. Hold to the faith of the Savior's coming, for it is near. Let nothing deceive you nor draw you away. Hold fast."

Brother Wilson was immersed in Fox River when he was about sixteen years old, and united with the Geneva Church. He has been a worker ever since, in the Master's cause.

About fourteen years ago he felt that he could accomplish more if he served by both voice and pen, so he started out in evangelistic work. His preaching took him from the Gulf into Canada, and from the Atlantic to the Pacific; and everywhere he went he proclaimed the glorious gospel, the things pertaining to the kingdom of God and the name of Jesus Christ.

If he had lived until June, he and his beloved wife, Agnes, would have traveled together fifty years of life's journey. The love and sympathy of all the brethren go out to her and the daughter, Jessie, in their great sorrow.

At the age of seventy-two he has succumbed to apoplexy and its attending paralysis, and the grim destroyer has laid him low to await the Master's call.

Two brothers survive him, Brother Thomas Wilson, of Oakland, editor of "The Last Days," and Brother Samuel Wilson, of Jersey City, N. J.

That his life of service may be continued, let those to whom he has ministered and the Bereans, in whom he has taken such an interest, hold fast to the faith, and proclaim fearlessly the glorious tidings of the kingdom of God.

LEILA E. WHITEHEAD.

YOUNG PEOPLE'S DEPARTMENT

Symposium on Self Denial

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself and take up his cross, and follow me. And when he had called the people unto him with his disciples, also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross and follow me." "And they that are Christ's have crucified the flesh with its affection and lusts." "But God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me, and I unto the world." "If we suffer we shall also reign with him; if we deny him, he also will deny us. If we believe not yet he abideth faithful; he cannot deny himself." "But whoever shall deny me before men, him will I also deny before my Father which is in heaven. Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in glory of his Father with the holy angels."

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first and also to the Greek." "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partakers of the affliction of the gospel according to the power of God."

ANNIE BURTON.

Dear Bereans:

We take up a very important subject when we discuss Christian self-denial. When Jesus said: "If any man will come after me, let him deny himself and take up his cross and follow me," he meant more than we perhaps realize at first. Jesus had just been telling his followers that he was going up to Jerusalem and suffer and die. This he knew to be inevitable, because it had been predicted, in fact foretold, that such would be the case. Here is to come the supreme test of loyalty to God. Never forget that this same dark hour is to come to us all as a test. Our profession is not enough; we must prove what we profess. It takes severe trials to do this. It is the things we deny ourselves that proves one loyally to God. When Peter heard the Master say he was going to suffer and die, he protested at once. But Jesus gave him to understand that he was looking at it from a human standpoint, and that he we an offense to him. So we can offend God by trying to shun responsibility. It would have been an easy matter for Jesus to have sided in with Peter and stayed away from Jerusalem and fixed up matters with his enemies and escaped that awful ordeal. But think what he would have lost. But he was ready to deny himself every worldly honor and pleasure to please God. God took no pleasure in the suffering of Jesus. He knew what was in his heart, and that at heart loyal, but it was the only way to prove it to the world. Peter, as a follower of Jesus, stood there for the moment a satan. Adverse to what was written of his Master. When Peter said: "Be it far from thee; this shall not be unto thee" Jesus never stopped to think it over; he answered him at once. Peter had touched his honor, and he was indignant in a moment. Jesus wanted it understood that he was not the kind of man that would shun responsibilities, no difference how great, and

the presumption was a reflection upon his honor and he felt it very quickly. So we, when the adversary comes around, offering us ways and means to escape persecution, we should never stop to ponder, but resent on the spot the attack on our honor. We must deny ourselves the privilege of escape. The moment we begin to compromise with the enemy we do it to escape trial and suffering. It dishonors our leader and makes us nothing less than deserters.

"If we suffer with him we shall also reign with him." It takes much self-denial to do this. Take the prophets for an example of suffering and self-denial. The object of self-denial is to bring out strength of character. When we mitigate our sufferings, it shows weakness. It is not so much the items of self-denial we should discuss; they will come with the duties of each day, and we will recognize them as they present themselves. The main thing is to be ready for them when they come, and be prepared for the denial. Remember that God is refereeing the fight. Never allow the enemy to stand triumphantly over your prostrate form while the great referee counts you out and awards the fight to the enemy. Deny yourselves of every thing that will weaken you and do every thing that will strengthen you for the conflict. And finally say: "I have fought a good fight." Deny yourselves of ungodliness and worldly lust. If you will do this God will never allow your foot to be moved (Psa. 121:3).

ALMUS ADAMS.

In the process of developing our Christian, or Christ-like characters, the next step after acquiring a Christian conscience is self-denial practiced according to this conscience. Christian self-denial—the self-denial practiced by Christ, has for its basis and foundation the Christian conscience, which we can acquire only by study of Christ's teachings. So then, before we can practice the self-denial that will be approved by Christ and count for our salvation, we must study his words until we gain his ability to distinguish between what is right and what is wrong, and then apply this knowledge to our daily lives. This will result every time in self-denial, which is refusing to self certain things wanted by self.

Every self-denial is one step forward in our salvation, for every self-denial is one of the many death blows we must, with Christ's help, deal out to sin under which we are held in bondage, and from which we must be saved before we can be saved from death. Salvation from voluntary sin must precede salvation from death, and this first step can be accomplished only by denying our own natural self, our own natural will, and thus letting Christ's self have full sway in our minds.

Self-denials, to be effective, must be guided by a clear, cool, knowledge of right and wrong, and not by our feelings of what is right and wrong. Christ always overcame his temptations, or self, by a "This saith the Lord" for he always answered those temptations by scripture. We can not do less than he did. If feelings were not his guide in building a Christian character, surely we can not run the risk of being guided by them. Sometimes our feelings cool off, and of course our self-denial weakens as they cool. Again, there are many little wrongs to which we are so accustomed that we don't have any feelings concerning them, and the only way we can be brought to the point of self denial on those points is to learn if Christ approves or disapproves.

Paul teaches us in seventh and eighth chapters of Romans, that each one in Christ has two "selves," dispositions or minds, the one tending toward the evil or natural man, and the other tending toward the good or spiritual man, which is begotten in us at baptism by Christ's words. From the time that the spiritual first puts in appearance, there is a constant warfare between it and the natural; and it is owing to how much of Christ's conscience we possess, and to how thoroughly we apply this knowledge to our actions, whether the natural or the spiritual will be overcome in the conflict and denied an existence. Our actions are the only channels through our thoughts. Whether good or bad can manifest and exercise themselves. If our thoughts are full of hatred, the only way to exercise them and make them manifest to the world is through words and deeds injurious to others. If our thoughts are of love, the only means of exercis and manifestation for them is through words and deeds working good to others; and so on with all our thoughts, whichever class they belong to.

While one set of thoughts is utilizing the actions as channels of exercise and manifestation, the other set must lie in idleness, for the actions can not be used by both good and bad thoughts at the same time. Our actions are the outlets for our lake-bed of thoughts, and they also complete the circle and form the inlet, for every action leads to another thought similar to the one that produced the action. So then, just as a lake with no inlet finally dries away, and as an unused muscle becomes withered and powerless, so the class of thoughts that is denied exercise and manifestation by cutting off its outlet and inlet—the actions—will finally become dead and powerless. It lies with us which class of thoughts or which self, we permit to perish. Every wrong action denied, diminishes the natural self that much and permits the spiritual, or Christ-self, to expand.

If the Christ-self is expanded and allowed to fill our minds our salvation is assured, for we have taken the first step—salvation from voluntary sin. Salvation from death comes as a result. If the natural self is expanded and made to grow by our actions, the Christ-self will be denied, and will finally wither away to nothing, and our fate will be sealed. If we have not taken the first step, God will never permit us to take the second—eternal life. He will not make immortal sinners in the next age any more than he did when he refused the tree of life to Adam while he was yet a sinner.

Let us take Christ at his word, then, and believe what he says in Matt. 16:24: "If any man will come after me let him deny himself, and take up his cross and follow me." "Christ brought life and immortality to light through the gospel." The path that leads to eternal life was lighted up by the gospel and Christ trod every step of the path. By studying his life we find it was one of self-sacrifice, love and purity, and if we would come after him in our search for eternal life, we must walk in the same path.

ALTA KING.

ONE PATH TO SERVICE

Dream through the hour that should be filled with doing is one of the snares and delusions in life,

When a noble deed or a clever one is announced as accomplished, what a chorus goes up to the tune of "I thought of that years ago!" And the difference between men who do things and men who do not, lies very often in the mere fact that one goes ahead into action, while the other doesn't, rather than in any superiority of vision. Doing the good deed one thinks of, filling the moments with what one's thought is urging—that is the path to service.

THE FAITH

A monthly journal which advocates the mortality of man, condition immortality, the second coming of Christ, the signs of the times, the prophecies, etc. Annual subscription, 10 cents. Sample copy mailed free on application. If you order specimen copy on postcard, post with a two-cent stamp. Address the editor,

CYRUS C. BROOKS, Malvern, England.

CHRISTMAS NOTICE

The Chicago Bereans wish to notify the friends who have worked with us so many years, that we will take up our work among the poor again this year. Last year, with your assistance, we were able to help about thirty families, looking after, particularly, windows and deserted wives, who have to work, aged couples and families where there has been long sickness to make inroads on the income. Will those who wish to help in this work send your offering to Josephine Barnebee, 5439 Ohio St., Chicago, Ill. Your kindness will bring Christmas cheer to some home that needs Christ's message of love.

LEILA E. WHITEHEAD, Committee.

SPECIAL HOLIDAY OFFER

At this time of the year, when we are all beginning to think of acceptable gifts to those near and dear to us, we are often perplexed as to just the right thing to give. Did you ever try giving a magazine subscription? It's a splendid idea, reminding the receiver of you—pleasant thoughts for them every time it arrives. And in this line nothing better could be selected than

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The Megiddo Message

BEHOLD HE COMETH; PREPARE TO MEET HIM.

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MEGIDDO MISSION, ROCHESTER, N. Y. SUNDAY, SEPTEMBER 17, 1916.

"BE NOT CONFORMED TO THE WORLD."

By the late Rev. L. T. Nichols July. 21st 1907.

There is but one way that we can be certain that some day we shall walk the streets of gold. And as we walk around on this earth of ours, and come in contact with so much sorrow, pain, and degradation, and sin and iniquity, it causes our heart to yearn to go where all this will be done away, and we shall be permitted to walk those streets of gold, where every one we come in contact with will be healthy and vigorous, strong, joyous and happy. Such a time is coming, and although to the human mind the chariot wheels seem to drag, yet in another aspect we see it hurriedly passing, passing on, and it will not be long before that wondrous time arrives, and you and I will have to face the great Judge of all the earth, before the great white throne, and it will be told then whether we shall walk the streets of gold, or continue on in the path we have trod in which will be meted out to us destruction.

There are only two ways. You remember our Master in speaking of it in that wondrous sermon, the first sermon, the very first sermon he preached on the mount, declares there are but two ways, and now if we are only in the strait and narrow way we know there is life at the end of it, and that life will be given to us if we only follow in the narrow way.

But the human mind does not like to be cut down and have to walk in such a strict way; they like to loiter and swerve to the right hand or the left according to their own notion. But when we come to realize we must become armed with the mind of Christ, as we were talking to you last evening, in order to be prepared and ready to enter the golden paved street city and enjoy the wonders of eternity, it seems we would not be so foolish as to follow our own inclinations, inasmuch as it has been plainly revealed, it has been told us long beforehand, that it leads to destruction. In the broad road, the wide gate, we are allowed all the sway and room we may desire, but Jesus says it leads to destruction, and many there be that go in thereat. We may realize also if we are with the masses in the broad road, taking part in their follies and vanities, we may know, no guess work, we may know we are on the way to destruction.

God is merciful. Oh, how wondrous is his mercy! He has no pleasure in the death of the wicked, he declares to us. But that wondrous Being, possessed with all wisdom, and having all knowledge, He cannot do otherwise in allowing a free moral agency to set before us and hold out to our view the beauty and grandeur of Eternity on the one hand, — and He is so good and merciful that He portrays on the other hand the darkness, the vale of sorrow and pain and destruction at the end of the broad road. He sounds the warning vo the way through, painting it out in words that man dreamed of. And we never would have thought that t man mind with all the glory and grandeur portrayed them of the ceaseless ages yet to roll on, to enjoy tha sweet rest in, that it would be our own choice to follo own ideas, our own notions, and walk in the broad roa leads to destruction. That stamps the Bible as divine, look around and see the wide, vain world following wake of vanity. And how true will be the saying of Jer which will pretty soon be fulfilled before our very eyes! sure to be. The Gentiles shall come from the ends earth and say, "Surely our fathers have inherited lies, and things wherein there is no profit."

Oh, to think that this teaches us a wondrous lesson! scribes on the heart of the instructed ones the same as declared in his first sermon on the mount, all nations the road going to destruction. If they were not in the road, the great masses of mankind, it never could be fu that they shall come from the ends of the earth and c that they have inherited lies, vanity and things in whic was no profit. And when we come to realize this, i as though we would have a longing, oh! such an en get into the narrow way. But therein lies the trouble, vanities of the world must be cut off; we cannot indu the pleasures and comforts of this world; for He is true, w er we drink it in or not. You remember, our Master w interested in it that he not only proclaimed it himself to around him, but told it to you and me to "be not of the w even as I am not of the world." He was interested in matter, not simply leaving us with his own word, bu went everywhere preaching the gospel, bearing it to a d world and telling them not to be of the world for the w passeth away; and not only that, but the things of this w will pass away with it, and we'll meet our end, our de And we realize more as the time passes by the shortne this life.

It impressed me so yesterday, as that man in vigor strength, a young man too, a lawyer, he seemed to be a an honest young man, so much so that we engaged him t our business, and he has been doing it ever since we h been here, and he seemed to be healthy and strong and bust, but all at once as he was sitting in his chair, po over his law books, the lady told us yesterday, he complai of a pain, he said he guessed he would have to quit, bu still kept tugging on until he was through with the docum he had in hand, and he then arose and went home, and next trip he made was to Mt. Hope Cemetery. I saw a no in the paper, and I could hardly believe my eyes, I rea

down that such a lawyer, Fred Prosser Salisbury, had died and was buried at such a date in Mt. Hope Cemetery, and and I hardly dare think it was so until I stepped into his office and found it was only too true. And do you know, beloved friends and sisters, it is only a question of a little time, only a question of a few years at the most until such a notice will be heralded in reference to us? There are, I can see before me now, several that ten years would number their days, if Elijah did not come; ten years would number the days of several in this audience. And if we could only realize how quickly ten years will fly by, it does seem we would not be interested in the vain things of the world. It seems our minds would be occupied and all taken up in reference to what must I do to secure a home that will never be taken away, a life that will never end, a vigor of constitution that will always glow with beauty, strength, and glory, and a joy and comfort that will roll on and keep up with the times of eternity. These wondrous blessings, how they outshine the short, fleeting, passing joys of earth! and yet somehow or other the present vanity and pride and frivolous things of this world seem to engage the mind of every nation on earth, and they are all following in the one wake, taken up with the things of this life; and they would rather have the pleasures of sin for one short season, than to have the glories of eternity without end. For my part I have made my choice, my heart is fixed, and the seal is placed for eternity. I have cut loose from the things of this world, and I am only laboring to gain the grand future, and to get you to do the same; and if I only accomplish this feat, if I can only perform this work, do you know I have performed the greatest work of any one, or of all earth's potentates put together? They never performed such a work as this will be. And my longing anxiety is for us to look at ourselves, as the Apostle declares, "Look to yourselves that we lose not the things that we have wrought, but that we receive a full reward." Oh, to get that full reward, that grand eternity, that sweet by and by, that land of rest, where sorrows will will never come! It seems as if we would prefer that to the short things of this life, inasmuch as we know, no guess work about it, we know by experience and by what we see surrounding us, that life is short, its pleasures will soon flee, and all will be gone.

We see them dropping off one by one, one by one, one after another, the wide world over, and by and by we will drop off too, and then what will be our condition? Wouldn't you give ten thousand lives like this to the service of the Lord, if it were only in your power then? But it will be too late then, too late then when the dark hour of death settles in; "As the tree falleth, so shall it lie," says the Almighty.

There can be no change then, when the time has come. Like that lady Sister --- was telling you about last evening. To all appearance it seemed that no one in the house had better health than she, and all at once she was stricken down. They called in the best physicians, and they had the honesty to say, "You will never recover, you will only last a few days at the most; the disease has got such a hold that it will take you right down. You were never sick before, but now you will go." They told this to her friends, and told as much to her. And Sister ---- was called on, and she went there and stopped by her bed-side and talked with her; but her only ambition was to have a nice silk dress on, to be all dressed up and poised off when she was laid in her coffin. It was too late. It was too late then to make amends. "Oh, that I had only seen my folly before!" If we could only realize this, if we could only see and realize it before it is too late; for when the grim monster marches on and lays his cold, repulsive hand upon our shoulder, there is no getting away from him; it is just impossible for us to avoid him or shunt him off. He is there to stay. And, sooner or later, he will take a firm, fast hold of us and we can never shove him off.

And now, now that we have a little time and opportunity left, shall we not discard the things of this world, inasmuch as they do not tend to make us happy? Of course there are degrees of joy or comfort to those who take part in its vanities, but they are so short they are not worth mentioning, they are not worth considering. If they were going to last and we were going to have its pleasure forever there would be some sense, there would be a little cause, for our following in its wake; but, inasmuch as death when it comes and our eyes close in slumber, our joy and comfort ceases; and then to realize that though we have lived our days in pleasure, says the Bible, though we have spent all our days in pleasure, yet we shall be cut down and wither as the green herb; we shall be laid in the grave like sheep. Ah! that will be our condition. Is that what we desire? Is that where we want to be found when that day comes; be laid away and sleep throughout the endless ages of eternity our eyes forever closed to the beauty and grandeur and beatitudes of the wondrous future? Not I; and I hope not you. I hope you will make a better choice than the things of this world; for you remember our blessed Lord declared through the Apostle he chose for the specific purpose of imprinting this wondrous faith on our minds, and Jesus also went everywhere teaching and preaching the glorious gospel system, and he caused it to be reiterated by the Apostle who said, "Know ye not" -- Oh! it is a dreadful thing not to be made acquainted with this -- "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

He will wipe them out of existence like the dust of the earth; they will perish as the green herb and wither and decay in the end, says God. But to him who puts his trust in the Lord and keeps his commandments, he says he will find a hundred-fold more pleasure now, and in the age to come life everlasting.

What a difference! What a contrast! A hundred-fold in this life. It was a hard and difficult matter at first to read this understandingly; but we have passed through the experience and we can testify that we have found an hundred-fold more than what you could possible enjoy in the world. And as soon, just as soon, as you get where you will work with all your heart, and cut loose from the things of this world, and have your affections on eternity, working for that alone, and so soon as you realize and really sense and believe without a lingering doubt that you are in the narrow way and there is a grand life before you, there will be a comfort, there will be a joy, there will be a pleasure a hundred times greater than you could ever experience in the world. But then this does not come of our own volition, it is not something that comes

rolling along like a mighty tempest bursting with fury over land and sea, or a rain storm sending down its torrents of water to refresh and replenish the earth, or like a tornado rushing with mighty force over the country; it only comes by our vigilance and faithful work in the service of the Lord, by getting right down and reading the testimony which says to us in plain words, -- "Be not conformed to this world." Does it not say so? "Be not conformed to this world but be ye transformed by the renewing of your mind." Rom. 12:2.We were all in the broad road or we couldn't be transformed.

You need a work performed upon you; every soul that enters the bright celestial glory must be transformed, and how is it to be accomplished? By sitting down and folding our hands in lazy lock, or dropping on our knees and praying to the God of heaven? No, no: "but be ye transformed by the renewing of your mind." Go to the wondrous Record and there read and find out what change we have got to make in order to gain the bright home in glory, and it tells you you cannot conform to this world; and shouldn't we be content? How long would the things of this world last anyway? Only a little while, only a little space, and then it will all be over; and then will either stand before us the open pearly gates dazzling in their beauty and grandeur, and within the city its golden paved streets and bright, running streams of crystal clearness, its beautiful shores decked with every manner of flowers to greet our eye, where zephyr breezes will ever blow and sweet perfume will be wafted everywhere, or on the other hand will be the cold, chilly grave, cold death will stare us in the face without a joy or comfort. We will look across, as the testimony declares, we shall only see it with our eyes but not partake of it.

It tells you right out, if you go the way of the world, if you join in with them, and make friends of the world, you will only see it with your eyes but you can never partake of its glories. As you look across to the golden strand and see the glorified ones clothed in majestic splendor, robed in spotless purity, and clad with such joy and happiness which will beam out of every pore of their being, and you notice the gate is closed, and our Master says, "It is too late," methinks you will then wish that you had left the world alone; for it will only recede and go down, down, down, at a rapid rate to destruction, and only the faithful ones will survive, only those that walk in obedience to his commandments will be permitted to pass through the pearly gates. Jesus said, "Ye, ye;" -- who are the ye? He says they are the ones that say, "Lord, Lord and do not the things that I command you; and ye shall see Abraham and Isaac and Jacob in the kingdom of God," and will look over with your eyes and see the wondrous prize they have gained, the beauty and glory they have gotten, the long sweet rest they have started, the bright celestial home they have been given, but you will never be permitted to enjoy it; you will see it with your eyes, but ye yourselves thrust out; and then he says, as the result of it, "There shall be weeping and gnashing of teeth." We will see what we have lost.

But we can have this portrayed before us now, and why will we be so foolish as to lend any thought of conforming to the world? why had we not rather be with the few? for Jesus said, -- not man, not I, if I were the author of this, if I were the one that told this story, if I were the founder of this gospel message, then throw it away. But when Jesus, the ed Son of God, declares to us, as he did to the multi by which he was surrounded, that strait and narrow i way that leads to life, and few there be that find it, how tent we should be, how happy it should make us to be wi few, and how unhappy if we are found with the masse would seem as though we couldn't rest with them or tak y comfort with the multitudes, because Jesus said the b way leadeth to destruction. And why take joy and co with the few? Because he said, strait and narrow is the that leads to life, and few there be that find it. I'd rath with the few and find life and glory, peace, joy, happi riches and honor, than to go with the multitudes the length of time, only a few moments, only a few days, a at the very most. I'd rather go with the few, for these short years, and find those endless riches and that life, supreme joy and comfort and that eternal happiness, th travel with the multitudes for a few days and find destruc sadness, sorrow and pain until we are destroyed from of earth.

He is going to destroy them from off the face of the because they would not obey him, and he will raise up that will obey. He has plenty of time, and thus in our le as he declared, "The spirit of the Lord is upon me," and you unless you preach this same gospel, the spirit of the will never be upon you. You may think so, but it will b from being the spirit of the Lord, for he tells you the spi the truth, and it has never been upon you because we "The Lord hath anointed me to preach glad tidings," whom? Not to everybody, but "the Lord hath anointe to preach glad tidings to the meek." And do you know Jesus said in his first sermon? "Blessed are the meek they shall inherit the earth." The meek are the ones are going to possess the land throughout the endless ag eternity; but the other class will be destroyed. "And Lord hath anointed me to preach glad tidings to the m he hath sent me to bind up the broken hearted, to proc liberty to the captives, and the opening of the prison to t that are bound. To proclaim the acceptable year of the L and the day of vengeance of our God." You are not on proclaim the acceptable year of the Lord, but the day of geance of our God. They both go hand in hand toge and just as certain as there will be a day of glory, and a ceptable time, so certain there will be a day of venge too, and destruction will sweep over all the earth and away all those who have not yielded obedience, and in place will be born and brought up a nation that will him, until his covenant will be fulfilled, -- "As surely as I saith the Lord, all the earth shall be filled with my glo And he tells you, "Israel is my glory." All the earth is g to be filled with Israel. Although few in number now, will increase by and by; for you remember he declares, certain as the earth bringeth forth her bud and as the ga causeth the things that are sown in it to spring forth, so Lord God will cause righteousness and praise to sp forth before all nations." It will be certain; by and b praise will spring forth, and how will it be done? He tell just how it will be done. He says, "My people sh be righteous. I will fill the earth with my glory. My p

Israel are the ones who have God for their strength, whose God is their all."

Oh, do you know, do you remember on what conditions God will be our strength? Said Paul on that wondrous occasion, "Come out from the world and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you; and I will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." Upon what conditions? He says you cannot have me for your God unless you come out from the world and separate yourself from it, and become a peculiar people, zealous of good works.

And if you do that you can be his sons and daughters, "and I will be your God," who said it? - "Saith the Lord Almighty." That is not man. And here it says, "Thy people also shall be all righteous, they shall inherit the land." -- I wonder how long? -- "forever." "They shall inherit the land forever, the branch of my planting, the work of my hands that I may be glorified."

That is to be his glory. The glory of the Lord is Israel, the ones who separate themselves from the world, and who disclaim and disown the multitudes of the world, and who are not conformed to their ways and doings, their vanity or their sayings. But be ye transformed by the renewing of your minds, and become the Israel of God; there is no other way to be accepted. And then he says, I will fill the earth with my glory. How? "A little one shall become a thousand, and and a small one a strong nation." When will it be? "I the Lord will hasten it in his time." Don't, don't be afraid, don't get discouraged. I the Lord will hasten it in his time.

We are living in an age now which is the most trying of all ages, we are living in the tarrying time, and we find some saying, "Oh, I don't know about the coming of the Lord, he told us he was coming before, and I don't know about it." If we didn't find them saying this, the Bible wouldn't be true. They say, "Where is the promise of his coming?" Oh where? They don't stop to realize that God declared there would be a tarrying time in which they would say, "The Lord delayeth his coming." But no, no, he does not delay his coming; but there is a tarrying time, a waiting time, and we have entered that time and it won't be very long until it will be fulfilled before our very eyes, and we will see a turning of the tables, the mighty prophet Elijah will come, and I tell you, -- oh! there will be a change then, and it will cause this one and that one to say, and they will come from the ends of the earth and say, "Surely our fathers have inherited lies vanity and things wherein there is no profit;" and it will cause them to cut loose from the world as they never did before and deny themselves and become one of the little ones that will become a thousand. A strong nation will be formed from this little one, we few small ones, the little flock. And, said Jesus, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." A little one shall become a thousand until the earth is full of his glory, full of immortal and incorruptible beings.

Shall we be one of the little band that are going to multiply their offspring without number, until they will fill the earth with the glory of the Lord, until they will be the seed of the blessed of the Lord, covering this mighty earth of ours and filling it with his beauty and glory as the waters cover the great deep, as the result of His workings and His power? This is sure to come, by and by, by and by it will be here, but the question arises, Where? there is no question about it coming, but the question is, Where, where will we be? Will we be found among the little flock or shall we be found among the vain multitudes of the world whose only aim is to get rich, and to enter into its frivolities and its fashions, which only cause the money to go out to no use. Instead of putting it in to spread abroad the mighty work of the Lord, they simply use it to deck and adorn themselves as though they were the only ones of any account. But no, the Lord calls upon us to consider him, and tremble at his word, or he says, "I will never confess you when I come in that wondrous day to call you to account and reward you for your doings. If you deny my words, if you are ashamed of me or the wondrous Truth," he says, "of him will the Son of man be ashamed when he comes in the glory of his Father and all the loly angels with him." Wouldn't you like to witness and wouldn't you like to have our blessed Lord own and bless you when he comes with all his holy angels with him? I would; I would rather be owned then by that Personage than to stand as one of earth's monuments, as one of the greatest men on earth; for their glory will not last, they go to the tomb and are forgotten. Oh, how true! The Bible told us this hundreds of years ago, they are gone and forgotten, and another rises and takes their place, and still another arises and they are forgotten, and the scripture is fulfilled, "One generation cometh and another goeth, but he that doeth the will of the Father abideth forever." We, then, will not be cut down in that great day but will be the little flock to whom He will give the kingdom, and it will be in his own time.

Oh, he has plenty of time; you may scoff now, but he says, "I the Lord will hasten it in His time." Oh, that time is soon coming, and it will be ours to enjoy if we only pay attention to the gospel message: To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, those that lament their transgressions, those who are weary of the toilsome, sinful world, those that will not be comformed to this world. Those whose heart the gospel message strikes will lay down the vanities of the world, and begin to work for something eternal, and something that will give us more joy now. "To appoint unto them that mourn in Zion, to give them beauty for ashes." Oh, it is only ashes you get in the world, it is compared to the dust of the earth; and he says he will give unto them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord that he might be glorified." That is how He will fill the earth with His glory that He might be glorified. By and by they will listen to the wondrous message, altho' few in number now, yet out of the few He will swell the numbers until there will be a great nation which will fill the earth with His glory, until they will be so numerous that the world will be inhabited.

And then to think of it, the ages will roll on and on, and when you have lived, -- why! Sis -- and Sis --, when you have lived ten thousand million years, your life will have just begun, and then the joy and happiness will begin to swell out,

and untold comforts will be ours, beyond all that we can even ask or think, exceeding abundantly above all that we can ask or think; and then just to think of the life we will have to enjoy those things in! I don't think the things of this world, just a mess of pottage, can be compared to it. Do you think I would be so foolish as to make choice of the things of this world?

Oh! do you know you can have more health and joy, and real lasting pleasure and comfort in the narrow way than you ever could in the broad road? In no other way can you get so much. And when you cut loose from the things of this world you will feel your health will gain, and you haven't got to pay attention to the fashions of this world; you can absent yourself from everything of the world and put on a plain, nice, sweet, decent garb in which we can take comfort and peace; and, more than all, for inasmuch as we know the Lord told us so to do, we can get more joy out of it than we could in anything else. And then, by and by, when Elijah comes, when he arrives on the stage of action and says you have walked as the Master told you, to come forth now with me, come out and begin the mighty work until will be fulfilled the lesson we heard this morning where it declared unto us that all nations are going to be covered with the robe of salvation, with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels; and her seed shall be known among the Gentiles, and their offspring among the people, all that see them shall acknowledge them, that they are the seed that the Lord hath blessed.

Just take a walk after meeting down to our gardens, and there you have a living monument to its truthfulness. He says, "As the seed that is sown in the earth, and as the garden causeth the things that are sown in it to spring forth," so certain this will be. And as you take a walk down there you will see there are no weeds there. Bro. - - are you here? He has got a few weeds in his garden, I noticed this morning, but if you all keep your garden as clean as the preacher, --- I keep my garden clean, you won't find any weeds there; and that is the kind we want to be in the spiritual, no weeds there to choke out the spiritual, the word. But if we keep the weeds out, the garden will grow and God will water the earth and we can see it bud and bloom and bring forth fruit. See the hundreds and hundreds of quarts of strawberries we got, and the bushels upon bushels of peas and string beans, and the corn that is coming on, and the potatoes that are on the road. And all this as we see the works of nature, the mighty God says, as certain as we see the garden spring forth, so absolutely certain he will perform what he has been talking about; and we see a living monument, a living witness, to these things. Every time we see the grass spring forth, or the tree yield her fruit, or the garden yield her increase, that is something as a living witness that these things are sure; one is just as certain the other.

Beloved Brethren and Sisters, when we have this assurance, when we know the wondrous future can be ours, how foolish to make choice of the things of this world! why not make choice of the better? Like a man said to me the other day who owed me a little money; he says, "I can't pay you yet, I am only getting $3.00 day, or thereabouts, and when Saturday night comes it is all gone." "And where has it all gone to?" He says, "I don't know; I know where lots of it goes t goes for the vanities of this world. I have to dress my wife child, and my wife has got to put more on to the dress the dress is worth, and then she has got to pay more for ing it than the whole thing is worth. And do you know, to pay out $ 25.00 for her dress!" That is where it go should think they would take lots more pleasure in a dress, and not have to lead a dog's life, and they are al behind. A man said the other day he had beer laboring tugging to get a little ahead, and he wanted me to sell h place; finally I did consent to it. He said he had been ge $90.00 a month, and he had a son getting $60.00 a mo and a daughter getting $30.00 or thereabouts, and he "We have been working and tugging and yet we have n owned a place; the money just came and went, and it h been spent in the vanities of this world, that is the most has gone there, spent for things that are no good, somet that will benefit no one. But the money has gone, and n am going to buy a place. I have saved up $500.00 and pay you twenty-five or fifty dollars a month." Finally I le poor fellow have the place, and he jumped at the chance the man seemed to be so happy to think he had started o way to own a place.

Do you suppose - - well I never could have contented self or have taken any comfort, I never did, and here getting old, and I never could have felt easy if I had o nothing over my head. I always wanted to own a place so when old age came on, if I didn't want to do a day's w needn't, or if a rainy day came I could have somethi cover me. I always labored to that end; and every on have the same if they will do the same. Like that man, said, "I am going to stop paying out money for the vani the world, and I am going to save up until I have a h "Yes," I said, "don't spend a dollar for a thing that is n essary until your house is paid for." And so he has sta and is going in that direction, but I don't know how h turn out. But how much happier we are, nothing to w bout at all; the only thing is: Are we living strictly in ence to the heavenly commandment?

Beloved Brethren, may this wondrous story, the won future mapped out in the divine Record have such an ence on your hearts that it will cause you to no longer b formed to this world, but cause you to be transformed child of the living God, ready and prepared to pass the y gates, and with me in the soon coming day not only s reward of the righteous, but enter in and enjoy it, an possessor of it because we have been willing to be h now, happier in fearing the Lord. The Almighty made n take; we are happier when we are found living in obe to the truth, and cut loose from the pride and frivolous of the world. And thus we find recorded, happy is th happy is the woman that feareth alway; and the only we are not happy is because we are not cutting loos the things of the world, our mind is not staid on high more wondrous things.

May God help us to have these things fixed on our h never before, and then conversion will be the result.

"The law of the Lord is perfect converting the soul." can't be converted unless you listen to the gospel messa

if you listen and take heed to it, it will convert you, and when you are converted you will be a happy man from that time on; yes, and from that time on you will live in more happiness than you could possibly get in the world.

May God help us to this end. I will now give way to Sister Hembree.

"CHRIST DIED FOR OUR SINS ACCORDING TO THE SCRIPTURES."

Extract of sermon by Rev. Maud Hembree.

Our lesson today is a wonderful chapter, and if you and I live out all this 6th chapter of Romans teaches, it will bring to us salvation. The apostle says, "Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" The first death here spoken of is death to sin, yet all the religious world, when they read this, think it has reference to natural death. They do not understand the different deaths referred to in the Bible. There is first a natural death which comes as the result of mortality, because the human system wears out, or is destroyed by disease. People do not live to be as old now as in olden times when they understood better the laws of nature, but we had with us once an old gentleman who lived to be 93 years of age, when he died a natural death. Then in Eph. 2:1 Paul tells us we were dead in trespasses and sins. When you and I walked according to the course of this world, fulfilling the desires of the flesh and of the mind, we were dead in trespasses and sins.

In Col. 3 we will read of still another death: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." The apostle is talking to those who are alive, so far as the natural life is concerned, but he says, "Ye are dead." Not in trespasses and sins, but they are dead to the world, dead to sin. Continuing, the apostle will tell how to die this death: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh upon the children of disobedience: in the which ye also walked some time, when ye lived in them. But now ye put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing ye have put off the old man with his deeds."

Any man who walks in any of these evils after coming under covenant to God, still belongs to the old man. In the Bible we find two men, representing classes, spoken of: the new man, composed of all the faithful; and the old man, composed of all the unfaithful. By turning to the Greek Lexicon we find the definition of the word "man" is generic, meaning either man or woman. It does not mean an individual man in either the English or the Greek, from which I was reading. In Dan.7:27 we read, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" — many in one, a multitudinous man; the new man. This is how the Bible speaks of this man; those who put away all wrath, anger, malice, etc.

In the 12th verse of Jude we read of a class who, after knowing the law and making a covenant to serve God, turn back to the weak and beggarly elements of the world and become dead in trespasses and sins the second time, therefore are said to be "twice dead." We have now given you four deaths: natural death; dead in trespasses and sins; dead to sin; twice dead; and now in Rev.21:8 we find still another death spoken of, the penal death, or as it is termed, "the second death," death because of transgressing God's law. Suppose a man is condemned to die in the electric chair, he does not die a natural death, but a penal death. So when we read Rom. 6 we must remember these qualifying terms.

All denominations, even the Christadelphians and Russellites, believe when they read the 3d verse of this chapter that it is Christ's literal death on the cross referred to, but go to the 10th verse and it will tell what death it is: "For in that he died, he died unto sin once." That is the death we must be baptized into, his death unto sin. We all have to die this death unto sin, for it says: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God." It was the Jewish rabble that put Christ to death on the literal cross, but this death to sin he had to die is just as we have to die, following in his steps.

You all know the old theory of the plan of salvation is that Adam brought upon humanity natural death because he transgressed God's law; but no, Adam's sin never brought natural death upon any one. Adam was mortal and would have died a natural death anyway; and so would we die a natural death whether Adam ever transgressed God's law or not. Go to John 8:51 and read what Jesus said, "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." Not that he would never see natural death, no, no; but when Jesus made this statement the Jews thought he meant natural death, and they said: "Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying he shall never see death." He had no reference to natural death, but meant if they would keep his saying they should never taste penal death. Couple this with Rom. 6:23, "For the wages of sin is death." The penal death is the wages of sin, the wages the unfaithful shall receive at the Judgment; "this is the second death." Oh, the whole world is drunk on the fable the Old Mother put into the golden cup, that, because of Adam's sin, natural death was the penalty visited upon all mankind! But the wages of sin is death, and God never changed the wages.

In Matt. 20 Jesus tell us the kingdom of heaven is like unto a householder which went out early in the morning to hire laborers into his vineyard. Away back in the beginning of this day of salvation he was hiring laborers and putting them into this vineyard of the Lord, which, the prophet tells us in Isa.5:7, "is the house of Israel, and the men of Judah his pleasant plants;" and now, down in the eleventh hour of this day of salvation, near the end of the 6,000 years of man's probation, God is still calling men and women into this vineyard. When will they receive their wages? Not before they are judged. The Lord is more merciful than man, and he will never execute penalty upon a man before he is judged. And when will this Judgment take place? Says Paul, in II. Tim.4:1, "I charge thee before God and the Lord Jesus Christ, wh

shall judge the quick and the dead at his appearing and kingdom." It will take place at his appearing and kingdom. When he comes we shall receive one or the other of the rewards offered in his Word: eternal life on the one hand to the faithful; and eternal destruction, or death, on the other hand, to the unfaithful.

Says Rom.6:6,7, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." It will not free you from sin to be carried up to Mt. Hope Cemetery and put in six feet of Mother Earth; but to die to sin will free you. Christ had to die to sin, and so does every member of this body of Christ, this new man, have to die with him: "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Now he is going to tell us how to die: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." For he says in the 16th v., "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Not sin unto natural death, but if you follow the ways of sin you will get penal death, "second death." "But God be thanked that, though ye were the servants of sin, ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." These verses destroy the whole fabric of the faith of the churches. The only way to become free from sin is to obey from the heart that form of doctrine delivered unto us.

What a belief the churches have! They think we are condemned because Adam sinned, and then are redeemed from that condition becaused Christ lived a sinless life and died on a literal cross to appease the wrath of God because of Adam's sin. They claim we do not have to do one righteous act for salvation; Christ did it all for us. What a terrible doctrine they are following! But we are condemned because we sin, and are justified because we do righteousness.

In II.Pet. 3:15,16 we read that "our beloved Paul . . . hath written . . some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Why, if this were natural death Paul was talking about, even a little child could understand. The first thing almost, we learned there was natural death. Our grandfather, or our grandmother, or perhaps a brother or a sister died and we learned about natural death; and for my part I never knew of any other death until I learned this blessed truth. Well, it will not do to just skim over the surface, but we must get right down and believe what this Word says, -- instead of going to catechisms and commentaries of men. Paul gives us a rule by which we can know of which death he is speaking, which we find in I.Cor.2:13, "comparing spiritual things with spiritual." If Mr.Russell and the churches would heed this rule, when they read the Scriptures, they would see these spiritual things. They would not just see a natural man, but would see a wonderful, multitudinous man posed of all the faithful, and another multitudinous man posed of all the unfaithful. They haven't this spiritual di ment or they would not say it is literal death spoken Rom. 6 and many other places; and when they read bl Christ they would not think of the literal blood, but woul derstand that blood is used in metonymy for word.

I have no doubt this was the greatest task Brother N ever encountered in digging out truth, to get the strai these different deaths. We read in I.Pet.2:21, "For even unto were ye called: because Christ also suffered for us, ing us an example. that ye should follow in his steps" H not die as a substitute, but as an example of perfect obedi We can die to sin as did he, but we cannot change thi body; that he will do when he comes, will save us becaus have obeyed from the heart that form of doctrine.

There are three classes in the Bible, two under cove one never enters into covenant. In Hos.6:7 it tells us, "T like Adam (margin) have transgressed the covenant." are under covenant, are not like the outside world, bu Adam have agreed to serve the Lord and have transgr the covenant. In speaking of this class in Rom.1:18 it "The wrath of God is revealed . . against all ungodlines unrighteousness of men who hold the truth in unrighteousn I want you to get this into your mind, for it is a quali term the Lord gives. In the 31st v. he says they are "cove breakers," and they know the judgments of God; there because they know them, they are inexcusable. Indign and wrath, tribulation and anguish will be visited upon who hold the truth in unrighteousness; "but glory, hono peace to every man that worketh good." But in the 12t he tells of a class that perish without law, outside the la those who come under covenant will be judged "in tha when God shall judge the secrets of men by Jesus Chris

"For as many as have sinned without law shall perish out law; and as many as have sinned in the law shall be ed by the law." All who sin without coming under God' the law of faith, shall perish without coming to the Judgm while those, both just and unjust, who come under God's will have to appear before the Judgment seat to render a count. How often people misquote the Bible in trying to p a false theory. When we bring out the Bible teaching those who are uninstructed "shall remain in the congreg of the dead" and never see light, they will say, "Why, said, 'All that are in their graves shall hear his voice and forth.'" There is no such passage to be found in the B but it does read, "For the hour is coming, in the whic that are in the graves shall hear his voice and shall come fo It is plainly qualified by the definite article "the." "All are in the graves," a certain class, shall come forth, whil rest who are found wandering out of the way of understan shall remain in the congregation of the dead. The fai sleeping dead shall have a glorious resurrection to life immortality. Having followed in the footsteps of Jesus, died to sin as did our Savior, they will gain the victory death and the grave, to live forever in His presence; whil unfaithful shall come forth to shame and contempt, to f go down to the second death and perish forever, becaus would not forsake their evil ways.

LOCAL NEWS.

Sunday morning, Sept 3d, our missionaries returned home from Asbury Park,N.J. , where their efforts met with singular success, inasmuch as during the four weeks' visit they left in that city 5,643 books. Being desirous of making another trip before Oct 1st, the natal day of our late beloved leader, Rev. L.T.Nichols, on which date all endeavor to gather home to pay loving tribute to his memory and life work, preparations were immedately in hand which would enable them to again leave home Sunday night, Sept. 10th, for a return visit to Cleveland, O., the Misses Eunice D.Ingham and L.May Flowerday journeying to Vermontville, Mich. , where resides Miss J.M.Wright, formerly from Hot Springs, Ark. , who for two years has kept up a regular correspondence with the friends to whom now the hospitable doors of her home in Vermontville are thrown open. We trust the visit may be mutually of an upbuilding nature and that as a result of visiting the surrounding towns and villages, which our Sisters propose doing, many may be enlightened and aroused to the importance of studying the God-given Chart, which alone will take any vessel into the haven of everlasting life and peace. Address all communications as follows:

Mrs. R. C. Ogram and Miss L. May Flowerday,
3756 Carnegie Ave.;
The Misses Eunice and Esther Ingham and Rhoda Phillips,
4525 Prospect Ave.;
Mr and Mrs J. Viergiver .....;
W. M. Pickering, 3225 Carnegie Ave, Cleveland, Ohio.

From the keyboard of the "Harris Visible," on board the launch Megiddo, is ticked off from time to time news of considerable interest relating to the efforts and achievements of the launch's enthusiastic crew. Running to Cayuga Lake, the first stopping place was Cayuga, thence they moved to Union Spring, Aurora, and Kings Ferry, to which place Brother Thatcher and three other young men journeyed by automobile Saturday, Sept 9th, loaded with fruit and home made viands particularly palatable to the appetites of healthy, hardworking young men. About dusk, some six miles away from the launch, they recognized a familiar figure whose cap bore the name "Megiddo" and soon all were on their way to the boat. Supper being over the printer of the party prepared a poster to the effect that the "Megiddo Progressives" of Rochester would hold public meetings on Sunday at 3 and 7: 30 p.m. , in the Odd Fellows' Hall, to which all were cordially invited. Loading the instruments into the automobile, and as many passengers as space would permit, the rest of the party riding bicycles, they started out to Kings Ferry six miles distant from the landing place. On arriving they rendered songs and musical selections announcing the meetings for the following day. On Sunday afternoon, to a large and appreciative audience, the subject matter under consideration was, Hell and the Devil, the Death State and Resurrection, and in the evening, when about 200 came out, the chosen topic was, The Last Days.

The Presbyterian minister, who was present at the afternoon's service and who stayed to converse and ask questions during the time intervening between the services, seemed greatly impressed with the attitude of these brave defenders of the faith, expressing his surprise and enquiring of them the reason of their oneness of mind, when there exists, as he confessed, so many and varied opinions in the churches. The explanation given was to the effect that the beliefs of the day are not founded on the Bible, but are an outcome of the thoughts and imaginations of the heart of men which have, as Paul declared they would, turned them away from the truth to fables (2.Tim. 3:4); when, as the Bible declares, we must "all speak the same thing, and be perfectly joined together in the same mind and the same judgment." I. Cor.1:10.

At the conclusion of his own sevice he returned to hear from them again. Later news tells of splendid results of these meetings, of good sales and many experiences of real worth and interest. They are gradually working down to Ithaca, the last stopping places being Heddens and Meyers, where it was found necessary to send home for an express shipment of book.

Saturday, Sept. 2d, Brother Johnson and family arrived home from the Adirondacks, and on Sunday morning, after an absence of several months, were able with thanksgiving and gratitude to assemble again in the little church they so dearly love, and to whose music, until stricken with sickness, Brother Johnson was wont to contribute. Much as we would like to keep them with us, it is feared that our Brother's health may necessitate a long trip West for the winter months. But we are assured that Paul's words to his Roman brethren are just as applicable now as when penned, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom.8:28.

During the month of August, Brother Flowerday's automobile can be credited with having taken to the far-away rural districts the splendid total of 1,599 books. On one such trip they met and talked with a gentleman from whom they are in receipt of the following communication:

"Dear Brother in Christ: --- I have received the papers, for which I desire to thank you. As I look over my fields to see what the prospects are, I think you too are anxious to know what your labors are bringing forth. As no dead person enjoys flowers, I will hand you your bouquet while you are living by saying the literature has done us a world of good. There is no adulteration in those works for they are whole truths and some of them cause one to take a square look at oneself. Our neighbor, the sick lady, has been over to see us. She was very much impressed by your daughter's words. Now I hope to be able to send you a few dollars to help the work along for it is God's own work you people are doing . . . Pray for us that we may see clearly as you do.

G.F.B."

Other gleanings from the field may be of interest to our readers. "Long Beach, Calif. Dear Sir and Brother.

Sometime ago I sent for an assortment of your publications and after reading them I found them interesting and I have come to the conclusion they are truthful. I have been lending them around and sending them to friends, so that most of them have been lost or not returned, consequently I have decided to send for another supply, I am enclosing a list of what I desire and possibly I may send for a large supply later as I think they should be read by every preacher in America.

Yours for God's Kingdom on earth.

J. B. R."

The Megiddo Message

BEHOLD HE COMETH; PREPARE TO MEET HIM.

VOL. II. Price $ 1.00 per year. NO. X

MEGIDDO MISSION, ROCHESTER, N. Y. SUNDAY, OCTOBER 1, 1916.

WHY ARE THE PEOPLE IN IGNORANCE OF TRUE BIBLE TEACHING?

By the late Rev. L.T.Nichols. January 13. 1907.

To realize we are indeed living in the dark, dark night, and the world are all unenlightened in regard to the great and wonderful plan and purpose of God, the alwise powerful Being! All the nations of the wide earth are wrapped in midnight slumber. And how full of gratitude our hearts should be to think and realize, yea, know that we have been awakened out of the deep, dreadful slumber, that sleep that carries all its sleepers into the great vortex of destruction; awakened out of this condition for the specific purpose of walking in obedience to the things that the day brings to light. In this day we are commanded to work. We are commanded not to slumber, but we are commanded to run in this race that is set before us. But in order to do this, we cannot expect to run if we are in the night; for he that would run in the night will stumble. The darkness will surround him, so that obstacles cannot be viewed: he cannot see them, consequently he will stumble headlong into ruin and destruction. But we are commanded to awake out of sleep.

You remember Paul was so anxious in reference to this matter that in the long, dark night of slumber, in which he predicted the world would be fast asleep, we find him declaring that we are to "awake out of sleep; for now is our salvation nearer than when we believed." "Awake!" is the commandment in the thirteenth chapter of Romans. Awake! arise! "Arise from the dead and Christ shall give thee light." For it cannot be expected in this slumbering condition - we needn't expect, as long as we are in this midnight darkness, that Christ will give us light. We must have the clarion note sounded in our ears and then it begins to awaken an interest in us, and it will begin to bring us out of slumber into the light of the morning, into the light of the wondrous day before us, into the day of salvation which will ultimately end in the saving of every one who will truly awaken; awaken for the real purpose and the only object of keeping in the day. No longer walk as others walk in the vanity of their minds; no longer walk as other Gentiles walk, as all nations walk in the vanity of their minds. There is a well guarded way marked out; there are those that are pointing out the way, and commanding for us to walk in it; and if we pay attention, and open our ears, and awake out of slumber in this midnight darkness by which we are surrounded, we can hear. Although, you remember, there is a commandment in Isaiah written for our instruction, which comes home to us.

He declared, "I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." And the answer came from the high and lofty God, "Go and tell this people, Hear ye;" but they are so wrapped in slumber that it is quite impossible to awaken most of them, and some will never awaken from their midnight slumber.

"And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not." He has given you a prediction foretelling what the results will be. If it was properly rendered it would read, "Go tell this people (preach to the people, make a declaration) Ye shall hear but will not understand." They will not take it to their heart; they will not depart from evil; and they say, We will not understand. It is not the idea that individuals cannot comprehend these wonderful truths, but they "see and understand not." What is the idea we are to get from it? If we let the Almighty place his own qualifying terms here, we wouldn't get ourselves into any difficulty. But if this text we have just called your attention to should be presented to all the ministers in the wide earth, they couldn't explain it to you; they could not give you any intelligent rendering of it. It would seem from the reading of it, if we had nothing else to guide us, that the Lord had closed their eyes.

It says, "Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes and hear with ears, and understand with their heart, and convert, and be healed." As though the Lord was going to cover the mighty gloom of darkness, and close the eyes of all nations so they couldn't see or understand! But, says the prophet, Ye will not understand, ye will not hear. I made a proclamation, I sent my prophets, rising up early and sending them, but ye would not hear. This is equal to the statement of our Master, "Ye will not come to me, that ye might have life." (John 5:40.) They are the ones that understand not. Where is the understanding? It is not so obscure and intricate that they can't understand it, but it is that they will not depart from evil. They are shown the narrow way, but they will not walk in it. And thus, as we turn back to the prophet and let him explain it, it becomes easy to comprehend. Job 28:28, "And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Yes, "to depart from evil is understanding."

Go and say, They will hear and will not understand; they will not depart from evil. That is what understanding is, which will cause us to reform and come in and conform to the law of God.

We are thankful that God, in presenting the narrow way of Truth, puts before them and says, "Choose ye this day whom ye will serve," Our choice is to serve the Lord; but they choose the broad way. Their ears have become closed and their eyes are shut tight; and the result is the world is in midnight darkness. But there is something that causes this: we step

back of the condition of the people, and the cause is presented in the testimony of the prophet when he calls our attention to this very fact; when he calls our attention and says there are those who love to slumber. We turn to the prophet and let the Almighty bloom it out and use the right term; he will tell us these sentiments clothed in the proper words; and it will be so easy to comprehend them.

"Declare this in the house of Jacob, and publish it in Judah, saying, Hear ye." Go and make a declaration; go and proclaim to the people the wondrous power of Me, the mighty and Everlasting One. Go and say something: "Hear now this, O foolish people," -- he introduces another phrase, -- a people that will not hear -- "and without understanding; which have eyes, and see not; which have ears, and hear not." Ah! they are foolish because they will not depart from evil; they have ears, but they hear not; and eyes, but they see not: -- all redundant; it comes back on them. They have eyes, but they see not; ears, but they hear not. It is not that the Almighty has given them ears, and then closed them so they cannot hear; but they are a foolish people. You will find one of these texts in the sixth chapter of Isaiah and the other in the fifth of Jeremiah. They have eyes, and they see not. Jer. 5:22, "Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass it? But this people hath a revolting and a rebellious heart; they are revolted and gone." They would not listen. I made a proclamation, I performed on my side; I sent my prophets declaring to them, but they would not hearken. Why? because they are a revolting people, they have gone astray. They are in that condition, under the ban of the priests, under the ban of the clergy, under the ban of their rulers. Like begets like. The congregation will be like their teachers; and if the heads love to slumber, I tell you the congregation will be slumbering too. As the divine testimony declares -- and it gives us the qualifying terms -- they have a revolting heart; "they are revolted and gone." 24th verse, "Neither say they in their heart, Let us now fear the Lord our God." That is equivalent to saying, Don't let us fear the Lord our God. What does it say back there in the 28th of Job? He couples two things together. Yes, the fear of the Lord and understanding are put before us so conspicuously that we cannot mistake the idea; we cannot fail to understand; we cannot fail to see. If we open our eyes and our ears, you and I can see and view the wondrous Truth as it is in Jesus.

Job 28: 27,28, "Then did he see it and declare it; he prepared it, yea, and searched it out." Yes, the Great One has searched and found it out. "And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Yes, to depart from evil; but they are a foolish nation, this wide world of ours are a foolish people. "Neither say they in their heart, Let us fear the Lord our God." They will not awake out of their lethargy; they love to slumber; and thus it declares in the 56th chapter of Isaiah. We find it recorded of this very class of individuals in these words: "All ye beasts of the field, come to devour, yea, all ye beasts of the forest. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber."

That is why, they have closed their eyes, they will not see; and the watchmen, they have done this, they are blind, all ignorant. Oh, to think! is this true that all the watchmen, the professed watchmen, are ignorant? It says so, and we find it fulfilled before our very eyes. As we look out into the unenlightened world, we find they are all ignorant of the grand plan and purpose of God. Their watchmen are blind, all ignorant, all dumb dogs, sleeping, fast asleep, lying down, loving to slumber. No wonder the cry came to us down from the apostolic times to awake out of sleep! "Awake thou that sleepest, . . and Christ shall give thee light." I do not wonder that such a proclamation came sounding out, when he declared and saw it in the prophetic language. He saw all nations would be asleep; they would apostatize and follow their watchmen, and they are all loving to slumber; -- and then they are D.D's. How appropriately they have applied D.D. to their name! for they are dumb dogs, loving to slumber. They don't want the wondrous light of Truth, they would rather lie down and slumber. And it says they love to slumber; they are lying down, asleep, blind; they are all ignorant, sleeping, lying down, loving to slumber; yea, that is not all, they are greedy. This shows you it has no reference to literal sleep; a man fast asleep is not greedy, he is lost and unconscious for the time being; but here is spiritual darkness, "spiritual wickedness in high places," spiritual slumber of children that have been led astray into the dark bypaths of the world, the unenlightened ways of the world, loving to slumber; hence he says, "They are greedy dogs which can never have enough, aed they are shepherds that cannot understand."

Oh, it says they are watchmen! they are shepherds! This is as the testimony says, they are professed watchmen; and it will tell us still further in reference to those that slumber. We go back farther and we find it recorded without any mistake: Isa. 29:5, "Moreover the multitudes of thy strangers shall be like the small dust." Paul declares they are "strangers to the covenants of promise," strangers to the wondrous light of heaven; they haven't been made acquainted with the wondrous truths of the Bible; and so he sounds out: "Moreover the multitude of thy strangers shall be like the small dust, and the multitude of the terrible ones shall be as the chaff that passeth away: yea, it shall be at an instant suddenly." 6th verse, "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest and the flame of devouring fire." "And the multitude of all the nations" -- here are the great masses of mankind, it is not only the ministers, not only the shepherds, not only the watchmen, but they have succeeded in wrapping all nations in the midnight darkness; they have caused all nations to be enveloped in the thick, murky night, until darkness prevails from one end of the earth even unto the other. As the prophet declares, darkness covers the earth. "Arise, shine; . . for darkness covers the earth, and gross darkness the people." Isa. 60:1,2. Oh, a good reason why we should let this wondrous Truth shine out, inasmuch as the earth is covered with darkness. And he said to the mighty multitude, Isa. 29.8, "It shall be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his

soul hath appetite: so shall the multitude of all nations be, that fight against mount Zion." 9th v.

"Stay yourselves a id wonder;" -- how appropriate! Oh, to think we can wonder! Is it not a wonder that they are all ignorant? When we look over the plain teachings of the Bible it seems as though someone would have stumbled on to them; but the Almighty says it is because they have a rebellious heart; they have ears, but they will not hear; they have eyes, but they will not see; they are a revolting people. The nations are a revolting people, they will not hear. But it declares, "Stay yourselves and wonder; cry ye out, and cry;" - go and proclaim, go and say to the nations, to the people that have ears and hear not, go and declare something in reference to them; they are all ignorant. I tell you, a man that will not come up honestly, and come to the Bible teachings and pore over its pages, and accept of the light of truth, you can make up your mind who he is: he is ignorant; he has closed his eyes and will not hear. "Stay yourselves and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink."

This woman that sits on the scarlet colored beast, riding forth in the sea of nations, -- she is on a scarlet colored beast, red and gory in her pride, dressed in fine linen and purple, riding forth in her gorgeous array; and he says, Cry, she hath made all nations drunk on her wine. "Cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink." 10th ver. "For the Lord hath poured out on you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered." Yes, "For the Lord hath poured out on you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered." The prophets, the rulers, the seers, the watchmen and your shepherds, they are all ignorant. 11th ver. "And the vision of all is become unto you as the words of a book that is sealed, (they all tell you Revelation is a mystery, and it is become as the words of a book that is sealed) which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed."

They say, "I can't explain Revelation to you, it never was given for you to comprehend." The prophet declares there is a vail over their eyes, and the prophetic statements tell you the very condition the world would be in.

Now, I want to know what epoch of time he had reference to? This special epoch had reference to the 1260 years of darkness, when truth lay dead; or, as the historian says, when it was in "its seeming tomb." We'll turn over and see what condition we were in when the clarion note wa sounded forth in our ears. Daniel says, "When I heard the voice of his words, then was I in a deep sleep," (not one ray of light) and my face in the dust; when thy words came unto me "my face was toward the ground." (Dan. 10:9)

When the clarion note of Truth came, I was in a deep sleep, in midnight darkness of the world. How true! Can we not see when we first heard the truth we were in the midnight darkness, surrounded in the murky night, without a single syllable or glimmer of the wondrous light of heaven? Now said the prophet, When thy words came to me I was in a deep sleep, slumbering; but I want to know what special epoch of time this refers to? It refers to God's people in the latter days.9th v.

"Yet heard I the voice of his words: and when I heard voice of his words, then (when ? -- when I heard the voice his word) was I in a deep sleep, with my face toward ground." At the end of the long night of darkness some heard the voice of the living God and awoke, -- had the of their understanding enlightened. I am not going to stay tell you all about the eighth and ninth of Daniel today, I not time for that.

Daniel saw something; he had a vision of the time to co He says, "Yet heard I the voice of his words: and when I he his words then was I in a deep sleep on my face, and my toward the ground." 10th v. "And, behold, and a hand to ed me, which set me upon my knees and upon the palm my hands." At the time of the end, there is a time in wh God's people are represented as being on their knees and palms of hands, in a trembling condition. After hearing words of God, it took time to have our senses exercise know how to walk, to be able to discern between good evil. And now, said the angel to the beloved one, (Daniel nifies the beloved of the Lord, and it declares he was "a greatly beloved.") "understand the words that I speak thee, and stand upright; -- when he had spoken this word to me, I stood trembling -- for unto thee am I now sent." I come to cause thee to depart from evil. "I am come to m thee understand what shall befall thy people in the latter da -- befall whom? Thy people. When? In the latter days. -- yet the vision is for many days;" or, it covers a long perio time.

From Daniel's day down to the present period, he said t would be a time they were wrapped in slumber and midn darkness; and said to you, away down in the latter days, when the words of Truth came to the beloved of the Lor found them fast asleep, with their faces earthward. The b ed one awoke, and looking heavenward for the knowl from above, (which is first pure, then peaceable, gentle easy to be intreated) stood trembling.

But the seers, the shepherds, the watchmen, they dec No, no; you needn't have any of those characteristics in just depend on the blood of Christ to be made clean, and will be whiter than snow, without this wisdom. "The fe the Lord is the beginning of wisdom: and to depart from is understanding;" (Prov. 9:10, and Job 28:28) but they you haven't got to have one those fruits to be saved. wisdom that is from above is first pure, then peaceable, tle, and easy to be intreated, full of mercy and good fru and if we have this wisdom dwelling within us, we'll be with good works.

And thus it declares, When this wondrous Truth came t it found me asleep; and he says this shall be for a peopl the latter days," in the great time of the end when the w is wrapped in midnight darkness; when, as Paul declar us, "They that sleep sleep in the night; and they that be dr en are drunken in the night. But ye, brethren, are not o night but of the day;" showing you it had no reference eral night, literal sleepers, nor literal darkness. Ye, bret are not of the night, but of the day. Every child of God onstrates, more or less, he has to go into Nature's repair and take a little sleep or slumber; but it is not that ki night, or sleep. Beloved brethren, it is not that at all, but

ual slumber. And these dumb dogs love to slumber; they have said the Bible is sealed; all the seers and pastors and shepherds say it is sealed. They have closed their eyes so they cannot see; they have ears to hear, but they will not listen to the wondrous words of truth, and cry out to the wide world, they are all drunken, not with wine, but they are drunk upon the doctrines of the old Mother. And as we find the wondrous Truth being unfolded before us, it tells they are drunk on her wine. She calls on us to drink the old dregs, and Paul says they are drunk; and not only Paul, but Jesus, in his last letter, said this old woman had made all nations drunk on the wine of her fornication. God doesn't make them drunk, but he says, Go and proclaim to this people that they are drunk. God made them drunk, too, in another sense: He sends the wondrous Truth and blinds their eyes, "lest they should see with their eyes, and hear with their ears, and understand with heart, and should be converted, and I should heal them." (Matt. 13:15.)

But, says Paul, The god of this world hath blinded the minds of them that believe not; that is the god that has blinded their eyes to the wondrous truth as brought forth in the Divine Record. And he says, "Moreover, brethren," -- what does our lesson start out with? "Moreover, brethren, I would not that ye should be ignorant," and he says they are all ignorant -- they are dumb dogs and shepherds and pastors of the world, drunk on the wine of the old Mother of harlots; they are all ignorant; and he says, "Moreover" -- besides what I have told you before, (in the previous chapter) "I keep under my body," --Oh, I want you to understand that "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." And "Moreover" -- not only that, -- he says, I don't want you to be ignorant; about what? "how that all our fathers" -- away back, every child of God, all our fathers, every one, every true one-- I've been telling you about those that are drunk, and false watchmen and teachers, dumb dogs, loving to slumber, those of whom it is said when the book is handed to them that are learned, they say, I cannot read it because it is sealed; it is too deep for us to comprehend, and God never intended it to be understood; (and we find the apostle crying in our ears today, that such a state of things would exist, they all say this is the state and condition that should exist in the latter days, and we find it fulfilled to the very letter.) It makes the mighty truth gleam out with resplendent beauty and glory; it causes the real truths of the Bible to shine out to the unenlightened mind, and causes us to put our trust in the mighty God instead of the arm of man. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all partake of the same spiritual meat;" - yes, "they did all eat of the same spiritual meat;" and I tell you, beloved ones, unless you eat this same spiritual meat, you will never have strength enough to awake out of slumber. It all depends on eating this meat; we must partake of this spiritual meat which all our fathers ate. I ate it, says Paul, and it is something for you to partake of; and all our fathers did partake of that meat that declares we must bring our bodies into subjection, lest when we have preached to others we ourselves should be a castaway. And he says, Moreover, brethren, I do not want you ignorant how that "all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." Yes, they were all enveloped in the night of darkness; they were found in the same condition as Daniel, in a deep sleep; but they were all made to eat the same spiritual meat, "and all drink the same spiritual drink: for they drank of that spiritual Rock that followed them, and that Rock was Christ."

Oh, it wasn't a literal rock that followed along, neither was it a literal Christ; but a spiritual Christ, and a spiritual Rock, Christ Jesus. That was the meat they all ate, the "same spiritual Rock that followed them, and that Rock was Christ." What Christ is that? The "I," the Truth, "the bread that came down from heaven, which if a man eat thereof he shall live forever;" that is the spiritual meat and drink you and I must drink of in order to be saved. But the world are what? They are all ignorant of the wondrous Truth; and as we look out, and go from place to place all over this benighted world, we find there is not a man enlightened. How veritably true is the Bible! and how we should press it to our heart! It is the only light to guide us in the narrow way, where so few travelers are found, -- so few in number, in the narrow way are found. And it declares unto us, "All our fathers did eat the same spiritual meat." But -- Oh consider! think of the next sentence! it almost makes my heart flutter! We have been found in midnight darkness, we have been made to eat of this spiritual meat, "But -- with many of them God was not well pleased!" Oh, to think! shall we fill that bill? With many of the enlightened ones God was not well pleased. Oh, how few! All the pastors and shepherds and teachers are ignorant; they all love to slumber, and are all out of the way. And then, under adverse circumstances, the clarion note is sounded to awake people to the wondrous light, and with many of the awakened ones God is not well pleased. How few! how few indeed! awake to righteousness and sin not. This is the commandment, to awake to righteousness and sin not. That is the reason, the great difficulty; but is not the wondrous prize sufficient? the grand, celestial glory of the good time coming? the very idea of the grand old prophet coming again? But we are the only people that know anything about his coming. You may travel the world over, and you will never hear such a sermon as this; you may travel from Dan to Beer-sheba and you will never hear a minister telling you about that testimony in Malachi 4:5, "Behold, I will send you Elijah the proppet before the coming of the great and dreadful day of the Lord." You may travel from Dan to Beer-sheba and you won't find it taught, but the very thought! the very idea -- "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. 6th verse. "And he shall turn the hearts of the fathers to the children, and the heart of the children to the fathers, (all our fathers ate the same spiritual food; and when the children are turned to the understanding of the fathers, they will eat that spiritual food) lest I come and smite the earth with a curse." I would like to know, if you and I were privileged to start out tomorrow, -- I would it was so, -- Elijah would knock at the door and say to this little band, I am he that sat under the juniper tree. I am he that was spoken of, that said, "I only am left, and they seek my life to take it away." I am he that passed over the river Jordan, and took

off my mantle and smote the stream thereof and it piled up right and left, and my comrade and myself walked over on dry land. And we discoursed on the way, in the mighty wilderness of sin, -- the only two walking in the narrow way, while the vast, wide world lay engulfed in darkness; the only two conversing on the wondrous Truth. I am he, who said to Elisha, If thou seest me when I am taken away, then my mantle shall fall on thee, and thou shalt act in my place; and thou shalt preach the wondrous Truth I have left to thee in charge. This Elisha, the one who saw Elijah, and his mantle fell upon him, so that when he went back, and with the mantle parted the river and passed over dry shod, and began to tell the mighty world of these things. The grand old prophet Elijah is coming again; and if he comes, who would not be glad to hear him say, I am he that passed over the river Jordan with Elisha, and as we walked along, a mighty whirlwind enveloped me and I was taken up into heaven, lost to view; was borne away from Elisha, and he saw him no more. Oh, Elisha must have looked in wondering astonishment as he saw his comrade ascend higher and higher! The whirlwind carried him away until he was lost from view, no more to behold his lovely face until we, we Brethren, -- Oh what an honor! -- until we are permitted to awaken Elisha from death's slumber. And we will say, Here is the old prophet! The first time he will ever be permitted to view his face, will be through our instrumentality.

Oh, is it not sufficient! is it not worth while? It should be worth everything to us to have the divine prophetic statement fulfilled in us; for it declares to us, I don't want you ignorant "concerning them which are asleep, . . For if we believe that Jesus died and rose again, even them also that sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise."

Ah! the Lord himself shall descend with a shout, and when he comes the trump will have sounded, the dead be raised. And then he says we "shall be caught up together, . . to meet the Lord in the air." I.Thess.4:13 to 18.

Dont you see the dead are all raised when Christ comes? Oh, what an honor! And this is what will befall the people in the latter days: we'll have the honor and glory of not only awakening the nations, but the sleeping dead. Old Elisha will come forth, and we'll say, "Elisha, this is Elijah; do you recognize the old prophet?" Oh, how gladly he will grasp his hand! how fleetly he will step up to him and press him to his side! and he will say, "Elijah, I believed you would come again, and raise me from the dead." I think one such meeting will pay us for all we have ever done! to see them meet and greet one another, and see their joy. Oh, the joy it will bring to us, to think we had been the means of bringing the two old prophets together! Oh, the blessed privilege of viewing their face and beholding their joy and comfort! (The clock strikes 12.) My! how time gets away. Well, I am going to take this up tonight, right where I left off. I had enough mapped out for twelve sermons. I was just lost in these wondrous testimonies this morning; I didn't know when you came in to meeting. They were piling one on top of the other, and I haven't had an opportunity of bringing them up to you today. Well, Sister Hembree, you can talk for five minutes.

"I HAVE GIVEN YOU AN EXAMPLE, THAT YE SHOULD DO AS I HAVE DONE."

Extract of sermon by Rev. Maud Hembree.

If we were building a literal house and some one w come and tell us we were building on the literal sand an if we continued building the structure would go to destru how thankful we would be and what care we would exe if wise, to seek a solid foundation; but how carelessly about the building of this spiritual house, this house w silently building each day! How much more diligent we s be in building this house, for we have only one oppor to build it, only one life in which to perform the work! house is builded by wisdom, and Paul tells us in I. Co "Ye are God's building;" and in Heb.3:6 he says, "Ch a son over his own house, whose house are we." His bre are the house, God's building.

In this 13th chapter of John, our lesson, Jesus said, " left you an example, that ye should do as I have done you;" and then he adds, in the 17th v., "If ye know things, happy are ye if ye do the n." Jesus took wat washed the disciples' feet and wiped them with the towel with he was girded. Now, we ask, is this the literal feet meant we were to wash? I have told you before abo Dunkard meeting we once attended, where the women, i little bonnets and kerchiefs, were on one side of the c and the men on the other; a woman going round with and towel washed the feet of the women, while a man pe ed the same office among the men. Of course it was a form they went through, for they had previously w their feet at home, so they were perfectly clean. If Jesus the literal when he said, "I have left you an example, should do as I done to you," then we would wash one an literal feet; but we have learned from the Scriptures that literal feet-washing was not the example Jesus left one ought to know how to wash literal feet, and all w eternal glory will keep their feet clean and will not be washing another's feet if it becomes necessary; but we f feet that must be washed are the feet that the world nothing about. There are other than literal feet spoke the Bible, as we will find by turning over to I.Cor.12:1 as the body is one (not a literal body), and hath man bers, and all the members of that one body, being ma one body; so also is Christ." Ah! there are different m in this body, as the 14th v. says: "For the body is not on ber, but many." There are different members of th taken out in different epochs of time: Christ the Hea body and the others the different members of the bod there are feet, for he continues, "If the foot shall say, I I am not the hand, I am not of the body; is it therefor the body? If the whole body were an eye, where were t ing? If the whole body were hearing, where were the s But now hath God set the members every one of the body, as it hath pleased him. And if they all were on ber, where were the body? But now are they many m yet but one body. And the eye cannot say unto the have no need of thee: nor again the head, I have no you. Nay, much more those members of the body, whi to be more feeble, are necessary." Yes, Christ the

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this body would never say to the feet, I have no need of you. The feet, those taken out in the last days, are very necessary to hold aloft the word of truth. "And," he says, "those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked." Ah! there is a part of the body that lacks. But what do we lack? Last Sunday we had in our midst four blind people, three persons who had to be brought to church in wheel chairs, one a cripple, another enfeebled by age and disease, and another by sickness, and we have those who are deaf as well as those who are dumb. I think we lack something; we lack the power of healing, which the apostles had in olden times, the power to restore the sight of the blind, to cause the deaf to hear and the lame to walk. We lack the power to speak in tongues; we lack the power to raise the dead, as Lazarus was raised. Jesus delegated that power to his apostles, but it all passed away; the gifts of the Spirit ceased, "and now abideth faith, hope, charity, these three." Yes, only three remain; the gifts were to be taken away from the body, they would lack those, and only faith, hope and charity remain.

We walk by faith in this age, and you know Jesus said to Thomas, "Blessed are they that have not seen and yet have believed." There will be a greater blessing to those who walk by faith, for he is going to give more abundant honor to that part of the body which lacks. What a wonderful consolation! What virtue would there be anyway in believing, if you had to wait to see the dead raised? If we could go to Mt. Hope with the power to say to our sleeping leader, "Come forth," and he would stand before us as in former days, it would be an easy matter to believe.

In the 27th v. the apostle says, "Now ye are the body of Christ, and members in particular." But the old Mother and all her daughters think it was the literal body of Christ that hung suspended on the cross, when they read of the body of Christ. Paul, in speaking on this subject in Eph.1:23,24, says that Christ was given "to be the head over all things to the church, which is his body." There are many members in that body, and that body will have feet. In Heb. 10:10 we read that "we are sanctified through the offering of the body of Jesus Christ once for all." Every member of this body of Christ must die to sin. They must be as the previous verse expresses, "Lo, I come to do thy will, O God." And by which will we are sanctified. Doing the will of God is what saved Christ, the head of the body, and we find that doing this same will is what is going to be the salvation of every member of the body. What is the body? "Now are ye the body of Christ, and members in particular." Oh, this is a wonderful thing, this body of Christ Jesus has qualified it and made it as plain as it could be made just what his body is, so there can be no doubt to those who are instructed. Every one of this body has to be sanctified by the word of truth.

When Jesus said to his disciples, in Matt. 5:29, "If thy right eye offend thee, pluck it out, and cast it from thee," he had no reference to a literal eye. There might be a member of this body who could see, one with a good intellect, but if he will not walk in obedience, cast him from thee; for it were better to cast him off than that the whole body should be destroyed. You do not have to cut off your literal hand nor pluck out your literal eye, if they offend you, but even though it be one who can see the beauties of truth, we must cast him off, for all such will contaminate. Paul said in I.Cor.5:6, "Know ye not that a little leaven leaveneth the whole lump?" That is why Jesus said we are to cut off every member that offends. If they will not come into submission, cut them off, they will contaminate; there will be poison there. Oh, it is this lovely unleavened bread of sincerity and truth we must partake of; and all who will not eat must be cut off.

Paul said to his brethren, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, ... shall inherit the kingdom of God." Don't you be deceived and think the unrighteous are going to inherit the kingdom of God; all such will never gain it. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Ah! he says ye are washed. This is the washing that will avail, being washed in this word of truth, this Spirit of God ("My words they are spirit and they are life." -- Jno.6:63.).

The apostle was writing to his Corinthian brethren, and he said, "Such were some of you: but ye are washed, ye are sanctified, but ye are justified in the name of the Lord Jesus." What does Romans 2:13 say? "For not the hearers of the law are just before God, but the doers of the law shall be justified." What a consolation! Though you have done these things, you can wash and be clean, we find in Isa.1:13, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil." That is the kind of washing Jesus gave them an example to follow, and, if you follow this example and wash from all evil, though your sins have been as scarlet, they shall be white as snow. All we have to do is to cease to do evil and learn to do well, then we shall live through a glad song eternity. There will be no cutting off, because we have kept these wonderful commandments.

In Matt.5:19 we read, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven." We cannot break one of the least commandments. But from this rendering you might think such a one could squeeze in and be least in the kingdom. We have the Greek Testament here -- King James' give it, "He shall be called least in the kingdom," but the Greek reads, "He shall be farthest from the kingdom of heaven; he shall not attain unto it at all." Yes, he will be shut out and not attain unto the kingdom of heaven at all, unless he ceases to do evil. This is really wonderful, to find this reading that such a one shall not attain unto it at all, because the author of this Testament did not believe we had to keep every commandment for salvation. The next verse conveys the same mighty truth, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." There are plenty of scribes and Pharisees around, I mean those who make a profession of religion as they did in the days of Jesus, but if you do not wash up and keep this body clean, and have your righteousness exceed theirs the kingdom of heaven will never be your portion.

Now with these testimonies in our mind we should be ready to read John 13 intelligently. I believe Jesus really took water and literally washed the feet of the apostles, but there was a lesson to be taught; for when Peter said to him, "Lord, dost thou wash my feet?", Jesus answered and said unto him, "What I do thou knowest not; but thou shalt know hereafter." If it had been literal feet washing, would Jesus have said, "What I do thou knowest not; but thou shalt know hereafter"? You do not now understand, he said, but you shall know hereafter what the dirt on the feet is. He knew that Judas was going to betray him and be taken away, therefore he said, "Ye are not all clean;" and, also, that down in the feet of the body there would be some dirt to be washed away. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." He had washed their feet, had labored and reproved and warned them in order to get them to become cleansed. He says, I have given you an example of how to cleanse the body; had told them if the right eye offend they were to pluck it out, and, knowing Judas was going to offend, he showed how they were to cleanse the evil out of the body.

"If ye know these things, happy are ye if ye do them." Not happy because you wash the literal feet, but because you get rid of the dirt and filth of the body. And how do we become cleansed? In John 15:3, Jesus tells us, "Now ye are clean thru the word which I have spoken unto you." This word is the water we must cleanse in, and it is the water Jesus told the woman of Samaria would be in all who partake "a well of water springing up into everlasting life." (Jno.4:14).

Now that I have instructed you and you know these things, said Jesus, "happy are ye if ye do them." Not happy to get down and wash literal feet, but what that represents. A child could learn to wash literal feet, yet that would not make it happy, but Jesus carried the lesson right down to the feet of the body that would have to be cleansed, and told them they were not to become weary in well doing. Down in this time of the end, in the feet of the body, we have not the gifts of the Holy Spirit, that is the part we lack; but we have this Word, this water of life, in which we may wash and be clean.

In Rev. 3 Jesus is teaching the same wondrous truth. He says, beginning with the 2d v., "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou not shalt know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy." Those who know the times and seasons will be watching, and upon them Jesus will not come as a thief; they shall walk with him in white because they are worthy, because they have not defiled their garments. It is not our literal garments, we know, for our literal garments become soiled at our work, but it is the robe of righteousness, "the fine linen, clean and white; for the fine linen is the righteousness of saints" (Rev. 19:8). "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." Oh, what would you give to have Jesus confess your name in that wondrous day? But it will be only those who wash and become clean. This was written down in the time of the end, for the "generation to come," and he says, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

Jesus does not want lukewarm beings, moving along like snails in this work, but he wants those who are all warm in this wondrous way of truth; he wants them to have their zeal directed by knowledge. He says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." For all those who wash and become clean, he will have a wonderful supper, a glorious feast, for he said he would eat no more with them until he ate anew in the kingdom of God. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." I have showed you how to walk, he says, I have given you an example to do as I have done, to overcome as I have overcome; so if you will do this you will be permitted to sit with me on my throne, to rule and have dominion with me through the endless ages of eternity.

LOCAL NEWS.

With the shortening of the days we realize the rapid flight of Time, for but as yesterday we were welcoming spring, who came with her power of resurrection to life and her wonderful beauteous adornment, which now, touched with the finger of autumn, are being seared and turned to sombre shades of amber, red and gold, reminding us that sooner or later all things must be brought under the law of displacement. Even material riches may be amassed, worldly fame and renown much courted and sought after, attained, but these cannot grant perpetuity of existence. Nothing abides but character, a holy life, a new creature; these are more enduring than all other distinctions, for worldly knowledge and attainments benefit humanity for but a short space of time. They are of such short duration and all efforts and strenuous endeavors of the wise and good to establish reforms and bring about a better state of affairs politically, socially and morally are frustrated by those who accrue wealth or some other selfish advantage or profit from the existence of these same evil systems, knowing that the earth will be cleansed and purified when Christ reigns to establish his Kingdom of which there will be no end. Isaiah, the prophet, divinely inspired, referring to this wondrous time declares, "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats: to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty when he ariseth to shake terribly the earth." -- Isa.2:11,20, 21. Dear reader, whoever it may be, stop! look! listen! Jesus says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this

and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34,35. The world passeth away with its knowledge, its fame and its glory, but, says the Divine writer, "He that doeth the will of God abideth for ever."

Saturday evening, Sept. 23d, the joy of home coming was again experienced at the Mission, when, after an absence of four weeks, we welcomed home the "Progressives," who have been operating our Mission yacht, "Megiddo," on the east shore of Cayuga Lake. Their stopping places were Cayuga, Union Springs, Aurora, Kings Ferry, Lake Ridge, Heddens, Meyers, Ludlowville and Ithaca. From these places, by the aid of bicycles, the young men every day covered many miles of country roads and have been instrumental in creating an interest in the much neglected, but greatest of all books — the Bible. At several of the above mentioned places the "Progressives" held public meetings, which were well attended by interested and appreciative audiences. Through the courtesy of Mr. W.T.Jordan, of Lock Berlin, they were enabled on their homeward journey to hold a public meeting in the hall which was the property of this gentleman, which he not only placed at their disposal, but had previously announced the meeting with the result that the hall was well filled; the young men attending and proving conclusively from the Bible that "Good Works are Necessary to Salvation." A year ago Mr. Jordan purchased a set of the publications when the yacht was on one of its missionary journeys, of which in the meantime he has made quite a study. On their outward journey to Cayuga this gentleman again hailed the unique craft when passing through one of the locks, requesting of its occupants some musical selections, but, as the shades of evening were drawing on apace and they were disirous of covering a certain number of miles, they sang to guitar accompainment those inspiring, well known words, "Have Faith in God." Mr.Jordan requesting them to notify him in good time of their intended return, which they did, with the above gratifying results that will long be remembered. Reviewing the trip we cannot but conclude it was a very satisfactory one, for, whether the meetings were indoors or on the shores of the lake, as they were in some instances, there were always those who expressed their thanks and gratitude that their attention had been called to what before they had not realized the importance of. The total number of books left in the district of Cayuga Lake was 4,676.

As encouraging evidence that their efforts are not in vain, Brother Simmons has received the following communication from a gentleman in Fulton, N.Y.:

"Dear Friend, — Was glad to receive your most welcome letter and hope you and your friends are in good health. I have been taking every opportunity to study the books and I tell you I never got anything better in my life, I have had many talks with people of different denominations since you were here. One man said it cleared up a lot of mysteries for him. I like to hear them say that. I have talked with the minister you visited but I am of the opinion he does not know half what he believes; I never did. It is shocking how they cling to certain verses and never think of looking for an explanation. One man I talked to believes every sinner will burn forever and ever and never die or be consumed. I feel very sorry for all such. I shall be sending shortly for another supply of books. Wish you could have been here longer, I never had so good a time in all my life. Should be glad to hear from you often. Write about anything pertaining to your work.

Yours truly, P. O."

While rejoicing over the returned and the narration of their varied experiences and adventures we would not forget the efforts of those who are still absent in the field, but who we expect by the date of present issue will have returned to our midst, when we hope for a short season to enjoy the pleasure of unbroken association so seldom afforded. They write from Cleveland, O., in a very hopeful, encouraging strain of the progress of the work being carried on in that city and adjacent towns and villages, two of our workers mentioned having visited homes for 11 miles on the state road to Akron, O., and felt greatly repaid by the number of intelligent, interested people they met and conversed with on the soon coming Kingdom of God and the condition of the world which is fast ripening for destruction. Not literal destruction, but destruction of all sin and sinners. They met here and there those who are convinced that it will take a mightier power than that of man's to bring this world into subjection, and to subdue its warring nations. To such they unfold with gladness God's wonderful plan of salvation, which will, though men deride and ignore, be fulfilled to the very letter. Total of books for week ending Sept. 23d, 2,700.

A lady in Santa Paula, Calif., thus expresses herself:

"Dear Sir, — In 1908 there came to my door a lady canvassing your religious works. I purchased three and after reading them was interested in the way you explained the Scriptures and thought I would get more later. That same fall I left the city, met other conditions in life and did not get them sent for. The other day in looking through a trunk I found the books and now will you kindly send me a list of all your publications?"

This was done and a few days ago this lady sent in an order for over nine dollars' worth of books to be sent to Canadian addresses. As we sent them on their way, silent messengers to convey the good news of God's saving truth, it was with the fervent desire they would accomplish that whereunto they were sent.

We are now able to credit a gentleman living in Boise, Id., with having sent for seven dollars' worth of books on the "Sabbath." We trust the efforts of this friend may be richly rewarded.

Mr. and Mrs. H.A.Bates, recently of Pomona, Calif., are staying in Stephens City, Va., endeavoring to interest their friends, and all who will listen, in the way of truth and salvation. They write reassuringly that their time has not been spent in vain. Mr. and Mrs. Bates are intending to make Florida their home, climatic conditions being more favorable to Mr. Bates' delicate health.

Our "out door" preacher, Mr. Wade Helmar of Dayton, O., sends for another supply of books and recounts experiences of interest and opposition which will, in every God-fearing heart, cause the light of truth to shine more clearly; for the Bible rule is to compare spiritual things with spiritual, but as Paul declares, "The natural man receiveth not the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The Watchtower

ENTERED IN A. D. 1852

A MONTHLY PUBLICATION DEVOTED EXCLUSIVELY TO THE EXPOSITION AND DEFENSE OF THE DIVINE PURPOSE AND PLAN

The inspiration of the Bible (2 Tim. 3:16, 17) and the ransom (1 Tim. 2:5, 6) are the things foretold by the spirit-guided prophets (1 Pet. 1:10-12; Acts 3:21). As a means to this end the kingdom of God on earth (Dan. 2:44; Heb. 12:28) is the theme of the Bible (Luke 19:12-15), who will be King of kings (Rev. 19:16) and Lord of lords, with whom a small number will be associated as joint-heirs in the government of the world (Rev. 5:10); the restoration of [illegible] (Acts 3:19-21); the resurrection of the dead, both of the just and the unjust (Acts 24:15), and eternal life only to the righteous (1 Cor. 15:53); the final destruction of the wicked (Psa. 37:10, 38) and eternal life only to the righteous (Rom. 6:23); and eternal life only through Jesus Christ, who is the ransom-price given (John 3:16; Rom. 5:21). Also an understanding of the present work of God in the gospel age (Rom. 12:2; 1 Pet. 1:14-16), and obedience by Baptism into the name of Jesus Christ, as a consecration to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to make our calling and election sure (2 Pet. 1:5-8, 10; 3:18); and all other truths of the things pertaining the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUDGINS, Editor

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THE EASTERN QUESTION; ITS RELATION TO ARMAGEDDON

Concluded

In 1798 Napoleon obtained the consent of the French assembly to take his army into Egypt. He met with but slight resistance on the part of the Mamelukes (the ruling class), who, after pushing at him as the prophecy had stated, retired up the Nile, leaving him in possession of all of lower Egypt. The flood season prevented further operations in that direction at once, so he entered upon the conquest of Palestine and Syria. His success aroused the English, who became suspicious that their interests in India and the far East might be seriously interfered with. The territory in which Napoleon was operating at this time belonged to Turkey, which nation held almost identically the same territory formerly known as the kingdom of the north. England immediately set to work to arouse Turkey from her lethargy to the defense and possible recovery of her provinces. This England succeeded in doing; and, aided by England and Russia, Turkey (now king of the north) sent an army like a whirlwind against Napoleon. Before this onslaught the French arms could not stand, and Napoleon was compelled to raise the siege of St. Jean de Acre and beat his first retreat. French prestige was broken, and the decline of that nation's power was only eclipsed by the humiliation of their brilliant leader, who passed his last days in exile on the island of St. Helena.

The close of this conflict left Turkey (king of the north) standing in all these lands, for even Egypt did not escape, but he had power over her treasury, as Turkey continued to receive tribute from that nation. And in the greater part of the territory of the kingdom of the north, with his capital still at Constantinople, holding the glorious holy land, and Jerusalem, the city of the great King, stands Turkey today to complete the prophetic record written for her, which is as follows:

"But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him" (Dan. 11:44, 45).

It is evident that the tidings out of the east and out of the north which shall trouble Turkey must come from other nations. As stated before, Turkey holds in her possession advantages which no nation of Europe is willing another should possessed. The city of Constantinople, with its surroundings, is viewed with envy by them all as a prize greatly to be desired. Russia above all other nations, especially during the last two centuries, has been seeking to gain possession of that city and adjacent territory in order to control the narrow waterway leading from the Black Sea into the Mediterranean. Possessed of a vast territory to the north, with almost inexhaustible resources and a population exceeding that of any other nation of Europe, Russia has been handicapped in one respect. In all her vast area she possessed no open winter port. This prevented her becoming a naval power. But could she get possession of all the country surrounding the Black Sea and its outlet she would have a safe retreat in which she could build unassailed (because the approach to it would be guarded by her own forts) a fleet which would at once place her in the forefront of nations, and put in her hands the balance of power. Russia has made repeated efforts to carry out her purpose, but only to be checked by the powers of Europe.

Thus Russia (the great bear) has for hundreds of years crouched in these north parts and manipulated with her right paw about the Black Sea for an outlet. Repeatedly defeated in that direction, she began to stretch her left paw out across Siberia to the Pacific, desiring to obtain there what she had been seeking to the south. In this effort she accomplished the marvelous engineering feat of building a railroad across about 5000 miles of almost unknown wilds, and established the port of Vladivostock on the Pacific. Valuable an acquisition as this is, yet still it is icebound for several months of the year. She then began by intrigue or otherwise to encroach upon China and creep down the coast of the Pacific into warmer waters. At this point came another remarkable fulfillment of prophecy. Joel had said with reference to this closing conflict that the heathen should be wakened up; and John states that the kings of the east are to take part in the final battle of Armageddon.

For centuries the eastern nations of China, Japan, Korea and to some extent India had slumbered peacefully behind locked doors, satisfied with their own attainments. The western nations knocked in vain for admittance. At length the sleepers began slowly to arose; and, opening their eyes, they discovered that the west had marched on in the path of progress and left them far behind. Cautiously they opened their doors and the foreigners one by one slipped in, and thus intercourse was established between the east and the west. The prophecy had said the heathen shall be awakened up, and the process had begun.

Japan was the leader in recognizing the bene-

fits and advantages of western civilization, and she sent scores of her young men into these countries, there to be educated and to return, bringing with them a knowledge of the arts, sciences, inventions and methods of warfare of each; thus seeking to gather to herself the wisdom and advancement of them all.

But Joel also said: "The weak shall say I am strong." The world looked on with wonder as they saw the little, weak, obscure nation of Japan cast aside her slumber robes, clothe herself with the garments of a modern warrior, and shake her mailed fist in the face of her colossal neighbor. War in the east followed, and Japan carried her conquest almost to the heart of China, planting her banners throughout the province of Manchuria and finally on the walls of Port Arthur.

Russia now stepped in and by diplomacy wrested from Japan a considerable portion of her spoils, including Port Arthur. In the possession of that place she obtained what she had been seeking ,to wit: an open port, which was also a stronghold and strategic point in the far East, but little inferior to that of Constantinople in the near east.

But the world was still more astonished by what followed. Japan again arose in her assumption of strength and attacked Russia. In the war which followed she recovered by force of arms from that nation all Russia had so recently gained by diplomacy. In the battles and marches which ensued she drove the Russian soldiers over the same ground over which she had just before driven the soldiers of China, retaking the same strongholds and finally recapturing Port Arthur. Surely Japan has awakened and has said: "I am strong."

China is following in the wake of Japan, and her movements are apparently more rapid than were those of that nation. One writer recently said: "The change which China has wrought in a decade equals that of a century in any other nation."

India is arising and shaking from herself the stupor of centuries.

But the prophetical statement, "Let the weak say I am strong," has again been illustrated in the Balkan war. Think of the attitude of independence assumed by the federation of the little Balkan states toward the great powers of Europe. Think of the threat of Bulgaria when she stated that she would defy the powers should they attempt to dispossess her of any of the territory she had already acquired or attempt to prevent the accomplishment of her purpose. Indeed, the week are saying "I am strong," and all are arming for the conflict.

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JOY

"The Joy of the Lord is Your Strength" (Nehe. 8:10)

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Notice the order in which the apostle Paul enumerates the fruit of the spirit: "But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:6). Observe, he does not say "fruits," but "fruit," so then all the above are necessarily of the same species of family, so to speak. They do not differ in quantity, but rather in their manifestation. All these spring from and have their root in love. Hence we see another reason why love is the principal thing.

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fits and advantages of western civilization, and she sent scores of her young men into these countries, there to be educated and to return, bringing with them a knowledge of the arts, sciences, inventions and methods of warfare of each; thus seeking to gather to herself the wisdom and advancement of them all.

But Joel also said: "The weak shall say I am strong." The world looked on with wonder as they saw the little, weak, obscure nation of Japan cast aside her slumber robes, clothe herself with the garments of a modern warrior, and shake her mailed fist in the face of her colossal neighbor. War in the east followed, and Japan carried her conquest almost to the heart of China, planting her banners throughout the province of Manchuria and finally on the walls of Port Arthur.

Russia now stepped in and by diplomacy wrested from Japan a considerable portion of her spoils, including Port Arthur. In the possession of that place she obtained what she had been seeking ,to wit: an open port, which was also a stronghold and strategic point in the far East, but little inferior to that of Constantinople in the near east.

But the world was still more astonished by what followed. Japan again arose in her assumption of strength and attacked Russia. In the war which followed she recovered by force of arms from that nation all Russia had so recently gained by diplomacy. In the battles and marches which ensued she drove the Russian soldiers over the same ground over which she had just before driven the soldiers of China, retaking the same strongholds and finally recapturing Port Arthur. Surely Japan has awakened and has said: "I am strong."

China is following in the wake of Japan, and her movements are apparently more rapid than were those of that nation. One writer recently said: "The change which China has wrought in a decade equals that of a century in any other nation."

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smitten of God, and afflicted. He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace upon him; and with his stripes we are healed.

Beloved, what enabled him to pass through and endure all this? I verily believe with all my heart it was because of the great joy he possessed resulting from his great love for God the Father, and the strong faith that God would fulfill all his promises made in respect of him. Listen, beloved: "He shall see of the travail of his soul, shall be satisfied; by his knowledge shall my righteous servant justify many: for he shall bear their inquities." Now, mark well this promise: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death, and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors." If this brought joy to Christ ought not "the strong" (his saints), with whom he will divide the spoil, also rejoice?

Upon one occasion the record is: "A voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." What a wonderful recognition was this. Surely it must have filled them with joy. Do you think that Jesus was surprised when the Holy Spirit descended upon him and God proclaimed him to be his Son? Surely hot; Christ expected it. He knew God's word thoroughly; he could quote it correctly, and in its proper connections. He was familiar with the Psalms and the prophet Isaiah especially. He knew Isaiah 42:1, 2: "Bheold my servant whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard on the street."

Now read Matt. 12:18, 19: "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive nor cry; neither shall any man hear his voice in the streets."

No wonder we read that "when he was come into his own country he taught them in their synagogue, insomuch that they were astonished and said. Whence hath this man this wisdom and these mighty works?" (Matt. 13:54). All the knowledge Jesus possessed came to him from the word of God; his mind, being the mind of God, was illuminated by God's holy spirit, so that he understood it. Read his sayings; follow him in his wonderful discourses; how much is gathered outside of the scriptures? Surely he preached the word; surely he loved the word of God—even the story of Jonah stands approved as authentic by him.

Notice the joy he experienced by always being obedient to his Father's will. It was written of him, and he knew it: "Lo, I come, as in the volume of the book it is written of me, to do thy will, O God." He said also himself: "I come not to do my own will, but the will of him who sent me."

In Job 38 God asks him a series of questions, none of which could Job answer. Read them over and see if you can do better than Job. I can not, in fact I can not do even as well as Job did. In verse 6 God asks him, speaking of the earth, "Whereupon are the foundations thereof fastened? Or who laid the cornerstone thereof, when the morning stars sang together all the sons of God shouted for joy?" Surel ythey shouted for joy as they beheld the diversified wisdom of God as displayed by his marvelous power in bringing into existence this glorious planet we call and love the earth, our home. Beloved, who can not help but be filled with joy as we feel our hearts going out to him in love, and meditating upon his goodness to the children of men?

Again, as we anticipate the glories of the coming kingdom and the part we will have, does this bring to us sorrow? Nay, brethren, but joy unspeakable and full of glory. Our souls are set on fire with love and joy; we long to be with God, for we know then that in his presence there is fullness of joy, and at his right hand pleasure for evermore.

No wonder James says: "Count it all joy when ye fall into divers temptations," for temptations develop character, and character, if fashioned after the likeness of his dear Son, will surely give us an abundant entrance into the kingdom of God. This is not far off. David says: "For his anger endureth but a moment; in his favor is life, weeping may endure for a night, but joy in the morning." The dark night of sin is almost over; the mists of superstition are fleeing before the heralds of the truth; the sun of righteousness is about to rise; the voice of him that hushed the turbulent Sea of Galilee will again be heard speaking: "Peace, be still." "Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all upright in heart."

May the joy of believing, obeying and practicing the truth in our daily lives fit us for that glad day when when we shall hear the Master say: "Well done, good and faithful servant, enter thou into the joys of thy Lord."

GEORGE B. ALLDRIDGE.

DID THE HOLY SPIRIT COME TO STAY?

No. 1

Some of the papers that are vigorous exponents of Adventism, and the doctrine of the second coming of Christ, and the establishment of his kingdom here on earth, are exercising themselves considerably over the above question.

Imagine, if you can, the apostle Peter or James or John entering into an elaborate and labored argument on the Day of Pentecost, or immediately thereafter, in order to prove to and convince the the people, or to convince themselves—those upon whom this baptism of the Holy Ghost was administered—that it was a reality, that they actually had received it. What would the enemies of Christ have said to such an exhibition of weakness on their part? I tell you it needed no argument on the part of the disciples, because it was a self-evident fact. It was a fact that they could very easily demonstrate, not only to the eye, as the pepole beheld the tongue of fire, but to the ear as they heard them speak with other tongues as the spirit gave them utterance, and to all the senses as they discerned the powers which they possessed of performing wonders, signs and miracles, according to the will of God. Can you doubt

that the same cause today would produce the same effect? Can you doubt that if the Holy Spirit was poured out upon a company of believers today as it was upon the Day of Pentecost, under the same circumstances, that it would be followed by the same demonstrations, and that the same gifts and powers would be bestowed upon them? I surely can not. God is the same being in all ages (Mal. 3:6): "For I am the Lord, I change not." His spirit has the same power today when given in the same degree and in the same measure. Look at the wonderful powers Jesus possessed. Whence came they? The record says (John 3:34): "For God giveth not the spirit by measure unto him."

The disciples were baptized with holy spirit. Do you claim the same? They could demonstrate the fact by speaking with tongues, by signs and wonders and divers miracles and gifts of the Holy Ghost. Can you who claim to have received this baptism of holy spirit do the same? You may waste column after column of valuable space in your church papers trying to convince the world; yea, and trying to convince your own members, the body of which Christ is the head, that you have tasted of the powers of the world to come; but if you can not demonstrate it they will not believe it. That God's spirit is in his true church today, that his spirit is in every true believer, and has been ever since the day of Pentecost, we verily believe. That the spirit of God, or holy spirit, was in God's prophets of old, that it was in the disciples and Christ before the Day of Pentecost, we also believe, but no such outpouring of God's holy spirit was manifested before or since with tongues of fire and demonstrations of power.

There were two baptisms of holy spirit with an interval of perhaps seven or eight years between them—upon the Jew first, and also upon the Gentile. These occurred during the changing from the law to the gospel dispensation, and they were given for a purpose, and that purpose was to bear witness that the things which they spake and taught were true, and to establish their word as the word of God. How was Nicodemus convinced? John 3:5: "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him." John sent two of his disciples to ask Jesus whether he was the one that should come, or do we look for another. Mark 11:4: "Jesus answered and said unto him, Go and show John again those things which ye do hear and see. The blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Proof that was Jesus was the Christ, proof that it was from God, and that the word which Christ and his disciples taught was the word of God, that the gospel which they preached was the gospel of God. Believing that the Bible teaches that, that was one object in the giving of the spirit to confirm the word. While it may be very commendable in Christians to pray for a Pentecostal outpouring of the holy spirit, yet we can not do it with any degree of faith because we fail to find any promise which God has made that will reach us and be applicable to the present time. I know they will quote Peter's words to me which he spake to the Jews on the Day of Pentecost (Acts 3:39): "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord shall call." Peter was addressing the house of Israel (verse 36); "to you and to your children" would mean the Israelites and their children. And Peter says (chapter 3:, verse 25): "Ye are the children of the prophets, and of the covenant which God made with our fathers," so that applied to them and at that time. But the latter clause—how will we get around that? Well, we don't want to go around anything. If there is a promise of a baptism of the holy spirit that will reach the Gentiles of this generation we certainly desire it; but to have the name without the power to manifest it to the world, or to demonstrate it as did the apostles and Christ, or even to know it as a certainty, seems an empty honor. Peter undoubtedly was referring to the calling of the Gentiles as a people, and the baptism of holy spirit which was afterward poured out upon them as a people in the case of Cornelius, and those believing Gentiles that were with him. Peter, referring to this, uses this language (Acts 15:8): "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them, purifying their hearts by faith." Paul uses the same language as Peter in writing to the Ephesians (2:13): "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. And came and preached peace to you which were afar off and to them that were nigh." How many were called? The Jews, which were said to be "nigh," and the Gentiles, which were "afar off," and they both received a baptism of holy spirit as a witness.—Walker Perrine.

WHAT IS THE POPE DOING FOR BELGIUM?

Belgium is one of the most Catholic countries in Europe. For many centuries it has sent to Rome as "Peter's pence" thousands of dollars, which must now amount to a huge sum. To this should be added private donations, endowments, legacies, etc., of which the same church has been the beneficiary without competition. In short, Belgium has done its duty to the Vatican. But now that poor Belgium has been stripped of everything, and stands shivering, hungry and bleeding in the cold, how much of this "Peter's pence," not to speak of other moneys received from Belgium, is the Holy Father sending back to the afflicted country?

The Catholic church commands vast wealth. It has many treasures, each worth a fortune; it has saints' tombs as rich as banks; it has monasteries with big incomes; it has holy relics that are millionaires, and vessels and vestments that glitter with precious stones of rare beauty and great price. Do we hear that the church is about to part with some of these treasures for her starving Catholic children in Belgium? She who is so sensitive when a bursting shell injures a cathedral—is she showing the same solicitude for the lives of the people who built these cathedrals?—The Peril.

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THE RESTITUTION

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EDITORIAL

Every failure teaches a man something if he will learn.—Dickens.

It is a great thing in life to learn how to forget wisely.—Weir Mitchell.

Many thanks to Sister Susan A. Howard for a letter of special interest and information.

Because the goal is distant, is that any reason why we should not march toward it—Victor Hugo.

Bro. J. A. Railton writes that he has been very sick for a month or two, but is now better. The Lord grant our brother a complete recovery.

Dating January 11th, Bro. J. J. Heckman writes: "I baptized two yesterday, after having preached here each Sunday for about four months. Rejoice with us and the angels of heaven." We certainly do.

If the assumption that the church is the kingdom be granted the whole (papal) system appears logical and scriptural. Consequently, if this interpretation is to be allowed, all the decrees of intolerance and all the crusades of extirpation waged against infidels and heretics must be conceded to be but the exercise of the legitimate authority of the church over the state. Protestantism has no defense.

Bro. Almus Adams writes: "When we made our last report we had just closed a very successful meeting at Moorefield. We then moved south to the North Star schoolhouse, where we have succeeded in getting the majority of the people to believe the truth, and hope that in time all will obey and prepare for themselves a home in the kingdom. Four took a stand for the truth, and on the 9th were baptized into the all-saving name. We were nevt to go to Freedom, but the cold and snow prevented, so we came home after a month of hard work, but feeling highly paid, for eleven were rejoicing in hop At this writing we are holding a series in Kennard. Our prayer is that someone may be led to the light of the gospel. Brethren, pray for the work everywhere."

Calling the church the kingdom of God reminds me of a conundrum that was popular in our rustic boyhood farm days: "How many legs has a calf if you call the tail a leg?" If the farmer said five the laugh was on him; but not infrequently the rustic was shrewd enough to answer: "Four; for calling a calf's tail a leg doesn't make it a leg." Calling the church a kingdom doesn't make it a kingdom. Nowhere in the scriptures is the church ever called a kingdom, nor is Christ ever called the king of the church. To be sure, "king" is one of his divine titles (Ps. 10:16), and he is "king of the Jews" (Matt. 2:2); but "king of the church"—never. "Christ is the head of the church" (Eph. 5:32), and the church is his body, for "he is the head of the body, the church" (Col. 1:18). Again, "Christ is the bridegroom" (John 3:29), and the church is his bride, who at "the marriage of the Lamb" becomes "his wife" (Rev. 19:7). In that wonderful passage (Eph. 5:23-32) the apostle Paul uses marriage to set forth the relation between Christ and his church—husband and wife. He may be "king" to others, but not to the church. Of that he is "head" and "husband," and the church is his "body," his "wife."

Jas. 5:14, 15 reads: "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him. This passage has reference first to physical sickness, which was healed by the apostles, elders (1 Pet. 5:1) daring the apostolic age in order to confirm the word. Jesus says: "They shall lay hands on the sick and they shall recover" (Mark 16:18). The father of Publius lay sick of a fever and of a bloody flux; to whom Paul entered and prayed, and laid his hands on him and healed him (Acts 28:8; Acts 19:11; 1 Cor. 12:9, 28; Acts 28:9). But this which was in part is done away (1 Cor. 12:10; 13:10). "But when that which is

perfect is come then that which is in part shall be done away." Gifts of healings were given to only a part of the church (1 Cor. 12:9). That which is perfect has come (Jas. 1:25). But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blesed in his deeds. See also Heb. 2:4.

1. When that which is perfect has come, that which is in part shall be done away (1 Cor. 12:10).
2. But that which is perfect has come (Jas. 1:25).
3. But gifts of healing were in part (1 Cor. 12:9).
4. Therefore gifts of healing are done away.

THE PROMISES

The first testimony to which I will call your attention is the words of the angel of God, addressed to Mary, the mother of our Lord: "Fear not, Mary, for thou hast found favor with God. And, behold, thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." I think it is reasonable to believe that the words of this promise were intended to be understood just as they are recorded, as there is no explanation otherwise by the angel. The hope of the Israelitish people was fixed on the promised Messiah. They looked forward with long expectancy to the advent of a son of David, to sit on David's throne and rule over the house of David. But we know that this hope of theirs was not realized in the life that they were then living, nor will it be made a realization until Jesus comes again. We read in Ezekiel about the overturning of David's kingdom: "Thou profane and wicked prince of Israel (meaning Zedekiah, for he was the last king that reigned over the house of Jacob), whose day is when iniquity shall have an end. Thus saith the Lord God: Remove the diadem and take off the crown; it shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is and I will give it him." Who is he of whom Jehovah speaks here when he says: "I will give it him?" Why, it is the same one as is referred to in the promise to Mary, even Christ our Lord. The place of David's throne was Mt. Zion in Jerusalem, and there the throne of Messiah, the king of the Jews, is to be established with judgment and justice forever. Jesus himself promised that he would come again (John 14:3). The manner of his coming is placed beyond all question, for the angels who appeared to the disciples on the Mount of Olives, as they witnessed the ascension of their Lord into heaven, said: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Christ is therefore coming personally and visibly to the earth as really as before. But when he comes again he comes not as a sufferer, not as a "man of sorrows," but as a King and Conqueror to occupy a throne of glory.

I have thus far talked of the coming of Jesus, but what is he coming for? There would be no need of his coming to earth again if we are to reign with him in heaven. In the promise made to Abraham God said: "I will give unto thee, and to they seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God." In Gal. 3:16 we read: "Not to seeds as of many, but as of one, and to thy seed, which is Christ." This is Abraham's primal seed, but we are very closely associated with him, for we are of the faith of Abraham who are counted as the seed and joint heirs. Gal. 3:29: "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

We see from Gen. 26:4 and 35:12 that Isaac and Jacob are heirs to this same land, and faith in the gospel and obedience by baptism makes us Christ's and heirs to this same land. When we are redeemed by the blood of Christ we are no more servants, but sons and heirs with Jesus of that kingdom which David was king over, of the kingdom which was overturned, but which will soon be restored. How much greater are the riches of the promises than the riches and wealth of this world. Yes, an inheritance in that glorious kingdom can not be compared to anything that wealth can buy. May the hope of eternal life keep us from all temptation; and may he grant us according to the riches of his glory, that Christ may dwell in our hearts, and that we may all be rich in faith and heirs to the kingdom. There is only one way by which we may gain the promised inheritance. Not by works alone, but by faith and trust in the word of truth as taught by the Savior. "He that overcometh shall inherit all things, and I will be his God and he shall be my son." "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."

That we with Jesus may inherit the glories of the promised inheritance and gain eternal life is our hope, the one hope of our calling. Let our prayer be, "Thy kingdom come, thy will be done on earth as it is in heaven."

EMMA C. GROVES.

THE EARTH AND ITS FUTURE

D. C. Robison

The theological schools of today have lost sight largely of the apostolic teaching in regard to the future of the earth and Jehovah's purpose in creating it. It is an unusual thing to hear from the pulpit that God created the earth to be inhabited. The prophetic word declares that the righteous shall never be removed, but the wicked shall not inhabit the earth (Prov. 10:30). It also states in positive terms that the Lord will fill the earth with his glory (Numbers 14:21; Isa. 11:9; Hab. 2:14).

These testimonies with others state what Jehovah purposed in the beginning. Jesus taught: "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5). Again we read: "Nevertheless, we look for a new heaven and a new earth, wherein dwelleth righteousness" (2 Pet. 2:13). It is further stated in this scripture that it is "according to promise." If we are promised new heavens and a new earth it is right we should be-

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lieve the message. The question arises here as to what is meant by the expression of "new heavens." In this chapter and 7th verse the apostle uses the same epression "heavens," and applies it to the present system, which he says "is kept in store reserved unto fire against the day of judgment and perdition of ungodly men." The present heavens and earth evidently applies to our political, industrial and social arrangement. I am asked, Do you believe that the earth will in the future be placed under a new system that is of a heavenly or divine nature? I answer that I certainly do, because of the many prophetic utterances which we shall give. The prayer that Jesus gave to his apostles is one of those that deals with this question. He taught them to pray, "Thy kingdom come, they will be done in earth as it is in heaven." The coming of the kingdom will bring about God's will in the earth. This certainly means that sin must be destroyed from the earth. It will again be restored to its Edenic beauty. In the language of the prophet, nothing shall harm in all my holy mountain or kingdom. The kingdom will become a pure theocracy over which Jesus will rule. It will be a strong government in which men will learn righteousness. Those who have been in touch with God's purpose as to the future of the earth from righteous Abel until the coming of Jesus the Christ will be made rulers with Christ in the restoration of the earth to its former beauty (Isa. 32:1; Rev. 11:15; 20:4).

When we speak of the kingdom of God we mean a real, tangible kingdom. There are five elements in any kingdom, as follows: A king, associate rulers, territory, subjects and laws. In Daniel (chapter 2) we have a brief history of the existence of five universal empires or kingdoms which were to rule over the earth. The first, as given by the prophet, was the Babylonian, represented by the head of gold. It was literal and universal. After it was to arise a second and third and a fourth. Each was literal and universal. As Gentile kingdoms the three last named are known as Medo-Persian, Grecian and Roman. The citizenship of each of these passed into the other. So it will be in the kingdom of God.

After naming the kingdoms and following the division of the fourth or Roman kingdom in two, then ten kingdoms represented by the lower legs and ten toes and the iron and clay condition, the prophet states: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Daniel 2:44). From a statement made in verse 45 we learn that it will be the stone, or the fifth universal, literal kingdom. According to the prophet we are in the iron and clay condition of the fourth or Roman kingdom. These two elements will not mix. Capital and labor constitute the iron and clay. They exist, but will not mix. They are both destructive elements and must be destroyed. These systems are a natural outgrowth of the present form of Gentile governments. They belong to the system inaugurated by Nimrod of old. Under this system misrule and poverty has and will exits until the stone kingdom shall have been set up on the earth. In Psalm 72 we learn that in his (the king's) days shall the righteous flourish; and an abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea and from the river to the end of the earth.

In concluding this article we wish to quote again from Daniel 7:27: "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions (rulers) shall serve and obey him."

If we are to interpret language as we find it in the scripture we are compelled to accept a literal and not a spiritual interpretation. The proofs that we have given are plain. "My words," said Jesus, "are spirit and are life."—Printed from the Salem News.

LAW AND SIN FOR ISRAEL

No. 2

The following five reasons are given why the Israelites should observe the Sabbath:

1. Because of God's rest on the seventh day (Ex. 20:11).
2. As a sign that God had sanctified Israel from other nations (Ex. 31:12-18).
3. In order that their work animals might have rest (Ex. 23:12).
4. In order that their servants might rest as well as they (Deut. 5:14).
5. In commemoration of their deliverance from Egyptian bondage (Deut. 5:15). This latter reason could not apply, only in a typical sense, to any other people than the nations of Israel.

In Ex. 20; Deut. 5 and Ex. 34 and 35:2, 3, there are very different readings of the commands of the decalogue, and in Rom. 13:9 Paul quotes the last five precepts in a different order from that found anywhere in the old book.

Commentators generally agree that revisions had been made in the law by Ezra and other recompilers. Dr. Hastings thinks that "thy cattle and the stranger that is within thy gate" refers to city gates, therefore is not the original reading as on the tablets of stone. He also thinks that the reference to the Creator's rest is also a later addition, and that the tenth precept against coveting a neighbor's wife, cattle, etc., by classing women with land, house, cattle and other chattels, has reference to the system of slavery established by Moses for Israel (Ex. 21; Lev. 25).

As regards the law "visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me," it should be self-evident that this is not the law in heaven for angels, nor the law in the future kingdom of God, where "the son shall not bear iniquity of the father, nor the father the iniquity of the son," but "every man shall die for his own iniquity," the sinner dying at one hundred years old accursed (Ezek. 18:20; Jer. 31:10-35; Isa. 65:17-24).

The fact that it is impossible, from the different readings of the law, to know the exact letter of the law should show that it is the spiritual intent of the law, rather than the letter, that is most important. "That we should serve (God) in newness of spirit, and not in the oldness of the let-

ter." "For the letter killeth, but the spirit (Christ and love within) giveth life." "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death—which is in my members" (Rom. 7 and 8; 2 Cor. 3; Gal. 5).

The laws of the prophets were mainly moral and those of the priests mainly ritualistic. As morals are above rituals and prophets generally nearer to God than priests, so we often see the prophets, like Jesus, rebuking the priests (1 Kings 18; Matt. 23).

In the first chapters of Paul's epistle to the Romans he shows that all mankind, from the fall of Adam, had the knowledge of right and wrong and of good and vil implanted within them by the law of nature, and that from Adam to Moses, without any written law, mankind were responsible to God from this law and from the book of nature. As parents prefer to have children obey from the principles of right and from the motive of love, rather than from threatenings and fear, so God left all nations to walk in their own ways, with only the loving warnings of prophets, until the time of Moses. Then, because of transgression of this law of nature, the written law of Moses was added to force righteousness upon them, until the righteous seed should come, when the new covenant children were freed from all the letter of the law, thus leaving them again under the "perfect law of liberty," the law of love as from Adam to Moses (Gal. 3:19; Acts 14:16, 17: 17: 30-33; Rom. 2:14, 15).

Written law and force are not necessary only for the naturally depraved (1 Tim. 1:9, 10). Therefore such a law as the decalogue is neither necessary in heaven nor in the future kingdom of heaven, in the letter as given to Israel, but only in the spirit as summed up in the great love commands (Rom. 13:8-11; Matt. 22:36-40). New covenant children have existed from the beginning, and have always been those who were actuated by the righteous principles of love for God and humanity, engraven in their minds and hearts by the spirit of the living God (Jer. 31; Ezek. 36; Heb. 8:2; 2 Cor. 3).

W. L. CROWE.

A FEW SOBER WORDS ABOUT SATAN

Nearly sixty centuries have passed away since Satan set his foot in Eden to tempt and destroy earth's first and rightful ruler, its first emperor, but he did not dare approach him. He went to the empress, and, alas! he succeeded. The world knows to its bitterest sorrow the result. But for nearly twenty centuries a certain prayer has been poured into the ears of the Almighty from millions of agonized hearts, viz: "Thy kingdom come (in place of Satan's). Thy will be done (instead of his), and let him (our enemy) be destroyed forever." And this prayer will be answered in due time, as surely as its author lives. But let us see what this monster of wickedness once was, and what his end will be, for his end is as sure as was his creation or beginning.

To me this is a solar plexus blow to the world-wide acceptance and belief in Satan's first great lie, that man should not die, but live forever, in spite of his Creator, whether good or bad. It is the most stupendous lie ever uttered by devilish lips, and is utterly denied by all human experience and by the Almighty himself. It has not a leg to staud upon. But Satan has made it go because it was his most effective and powerful weapon to drive men from God. He has pictured God as being as much superior to him (Satan) in malignity, cruelty and vindictiveness as he is so much greater in power. Not only this, but he has the brazen effrontery to lay claim to and teach his followers that he will live as long as God himself, i. e., that he is immortal. If this is true, where, when and by whom was this precious boon given to him? Someone must have given it, for it is a "gift," and he could not confer it upon himself. Believing as I do that there is for us **no immortality out of Christ,** I can not possibly conceive how he ever got it, because if he has it he could not be "destroyed," for immortality can not die! It is perfectly inconceivable and abhorrent to all ideas of simple justice that the only Being authorized to confer this inestimable gift upon our race, and then oly upon such members of the race as who by patient continuance in well doing are worthy of it, should confer the same reward upon the most malignant and bitter enemy of God and man, to-wit, eternal life. Mind you, Jesus Christ as the word was with God ages before Satan was ever created, and he came into being solely through this word, which shall judge him in the last day. The edict of the Almighty will then be carried out and Satan will be destroyed by fire and brought to ashes upon the earth. Hear Malachi 4:1-3: "For behold the day cometh that shall burn as an oven, and all the proud, yea all the wicked, shall be stubble; the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." Looks like a pretty clean sweep, don't it? "And ye shall tread down the wicked, for they shall be ashes under the soles of the saints' feet in the day that I shall do this, saith the Lord of Hosts" (authority good and execution complete). Instead of "eternal life" this looks like an exact description of eternal death, which in fact it is.

But the grand finale is told by John (Rev. 20: 7-9). Paraphrase partly: "After Satan was loosed from prison he went right back to his old job of deceiving the nations, and this time and for the last time to gather them together to battle, the number of whom was as the sand of the sea. They surrounded the camp of the saints and the beloved city (both on earth, and not a saint nor mansion in heaven, else they could not have been surrounded by Satan's army), when God Almighty let go his thunderbolts in the shape of fire which came down out of heaven and devoured them—eat them up. The great controversy was ended forever, and the earth was rid of his detestable presence for the first time since the fall and the planet was free from sin. Praise God. 'Tis a consummation most devoutly wished.

N. L. WILLARD, M. D.

The harvest multiplies upon the sowing. One grain may produce a hundred. One thistledown which blew from the deck of a vessel is said to covered with full-grown thistles the entire surface of a South Sea island.—Wylie.

"THEY SHALL BE MINE"

"And a book of remembrance was written before him for them that feared the Lord, and thought upon his name."

In eastern courts it is customary to keep a book of records, or chronicle of events, in which the affairs of government and important events are registered. So speaking after the meanner of men, the King of kings has also a book of records, in which the names of his people are enrolled, and also what they do for his glory. And of such importance is their conversation that it is recorded in his imperishable record. What an honor and what a blessing to have our names recorded there! It is an honor to have our names enrolled in church fellowship with the saints on earth; but how much more to have it written in the Lamb's book of life! Other books will perish, and records of great empires crumble into dust and be forgotten, but the books of Jehovah shall endure to the end and be opened at the last day. May our names be registered there. And may our doings and sayings be such as to obtain a record also.

If our names are recorded there then what wonderful promise that follows will apply to us: "And they shall be mine, saith the Lord of Hosts, in the day when I shall make up my jewels. They acknowledge him in midst of a crooked and perverse generation, keeping his laws, observing his ordinances, when all others had forsaken him, and he will acknowledge them when he comes. Those who honor him he will honor. They are often despised and persecuted among men, and all manner of evil is said of them falsely. They are sometimes regarded as deceivers, enthusiasts and fanatics, but it is their day of trial. When the Lord, whom they now faithfully serve, shall come he will wipe away their reproach, make known their excellency of character and will honor as his friends and crown them with unfading glory.

"They shall be mine when I make up my jewels." The word here rendered "jewels" as in the margin means "special treasure." All the treasures of the universe are the Lord's; all the gold and silver, and the cattle upon a thousand hills; but those who feared the name, who spoke often, one to another, and whose names are recorded, are his 'special treasure' upon which he places unequal value. With what a price did he redeem them? With what tender care does he watch over them, and how faithfully defend them in time of danger! How graciously does he supply their numerous wants and support and comfort them in hours of sorrow and affliction, but a brighter day awaits them. Though now scattered over the earth, a few here and a few there, they will ultimately unite in one glorious assembly in the palace of the king and sit down at the table in blessed fellowship with Abraham, Isaac and Jacob. How great will be the joy and how delightful the communion! If it is good to be where two or three are gathered, what a good time when the saints of all ages shall meet to see their Redeemer. "And I will spare him as a man spareth his son that serveth him."

In these days of abounding iniquity those that do evil and work wickedness often prosper. But when the judge of all the earth shall come to take vengeance on those that know not God, then he will spare his people as a man spareth his own son that serveth him. Then will the whole human race discern between the righteous and the wicked, between him that serveth God and him that serveth him not. The latter will be overwhelmed with shame and contempt; the former will be elevated to the throne and crowned with immortal life. Let us, who know God's word, fear him and speak often one to another, that our names may be recorded in that book.—Mrs. Edna C. Huggins.

OCCUPY TILL I COME

And he called his ten servants and delivered them ten pounds, and said unto them, 'Occupy till I come" (Luke 19:31).

Are we his servants? If so, then this command is to us, and we should heed our Master's voice.

Christ spake these words in a parable, but they are true to life. For in this life if we give certain duties to a person to do, and then go away, when we return we would expect that work to be done, and done well. If not, what is our attitude? Christ has given us a work to do, and left us and went to his Father. Will we then occupy, be diligent, serving him until he comes? Many commands he has given us, to watch, to let our light shine, to care for the sick, feed the hungry, clothe the naked, and to forsake not the assembling of ourselves together, to be diligent, and to be always found abounding in the work of the Lord. If we, his servants, are so found, then we shall receive a reward that shall not fade away, for we must all appear before the judgment seat of Christ to receive a reward, according as our works shall be. If we are faithful we shall be made unto our God kings and priests, and we shall reign on the earth.

Oh, brethren and sisters, let us arise and be diligent, for the question with us today is not as it was with the Jews, for "He (Christ) came to his own, and his own received him not." They rejected Christ, and now we are anxiously and earnestly waiting for the appearing of our Lord when he shall return and receive his own. Now, the question that should concern us today is not, Will we have him, but Will he receive us? As we now see, the "signs of the times" indicating our Lord's soon return, let us seek him early and late, and press forward to the mark of the prize of the high calling, that we may receive an abundant entrance into his glorious kingdom.

Your sister in Christ,

EDNA BREWER.

NOTICE

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1301 Park Place, Brooklyn, N. Y.

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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:16, 17) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 24); the immortalization of the righteous (1 Cor. 15:52-58), the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

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LAW AND SIN FOR CHRISTIANS

W. L. Crowe

When Christ, the substance in which all past shadows end, finished his work on earth, how fitting that all the shadows pointing to him should end, for those who enter him. How fitting that when the gospel and the spiritual laws carried over in the new book are to go into all the world; that a new rest, that all the saved on earth can keep, should take the place of the local, twenty-four hour day Sabbath, that really enslaved Israel.

These weak and poor rudiments, designed to lead "children" and "slaves" up to graduation, were only imposed on one nation for fifteen hundred years, "until the seed should come." See the Diaglott in third and fourth chapters of Galatians.

God anciently spake to the fathers by the prophets, but he now speaks by his Son, the wisdom of God made flesh (Heb. 1:1; John 1:6). The fullness of divinity dwelelth in him, and therefore all the law and gospel we need (Col. 1:19; 2:9). God says: "This is my beloved Son, in whom I am well pleased; hear ye him." "All authority in heaven and earth is given to him." We are commissioned to teach all that he commanded to be taught (Matt. 28:18-20). Surely his teachings will give us all the law and gospel necessary to our salvation. And yet we can teach all that Jesus commanded without binding on the Christian congregation the twenty-four hour day Sabbath of the decalogue. But he does invite all to take his yoke and learn of him, and by living in him, and his spirit in us, that we shall find the true Sabbath rest for our souls (Matt. 11:28, 29) If we keep the two great commandments, love for God and love for mankind, we will keep all the righteous laws now binding on Christians. And if we "walk in the spirit" and "drink in of his spirit" we will understand why "the letter killeth, but the spirit giveth life," and therefore why "we should serve in newness of spirit and not in the oldness of the letter." To obey any law or ordinance in the letter and not in the spirit is death; whether it be baptism in water, the Sabbath law, the Lord's Supper, circumcision, "thou shalt not kill," or any other command. The spiritual Sabbath is a continuous rest by faith in Christ. "A seventh day" should be kept by worldly men; but the seventh day of God's eternal rest is for the children of God.

While the Jews under their law shall be judged by their law (Rom. 2:12, 13), we should "so speak and so do as they that shall be judged by the law of liberty" (Jas. 2:12). "The words that I have spoken, the same shall judge him in the last day" (John 12:48).

Jesus having fulfilled all the righteous requirements of the law of God, as given by Moses, speaks as a sovereign over that law. He magnified its moral and spiritual requirements, and diminished its outward forms and ceremonies, knowing that they were only imposed until the time of reformation under Christ (Heb. 9:9, 10). Having been exalted because of his righteousness by God as the greater than Moses, the greater than Abraham, the greater than Solomon, and as greater than the Jewish temple, he spoke as God's greatest prophet and lawgiver, with all authority (Matt. 12:6, 42; John 8:53; Deut. 18:18, 19). He magnified some of the laws, revised others, and abolished some. Moral commands were magnified to reach the thoughts of the heart (Isa. 42:21; Matt. 5:27, 28; 1 John 3:15). The divorce law was revised (Mark 10). Dead sacrifices and outward washings and sacred robes and laws as to defilements by touching Gentiles, dead bodies, etc., were set aside as having served their purpose, and no longer of importance; and all distinctions as to clean and unclean meats, and holy and profane things, he set aside as ended in the older law of liberty restored (Gen. 9:2, 3; Mark 7:15-24; 1 Cor. 8:8; 1 Tim. 4; Col. 2:16, 17).

Being Lord of the Sabbath day, which as a shadow had ended in himself, he set it aside for those who lived holy every day, leaving all men free, as Paul shews, to "esteem one day above another or every day alike." not from any law, but as each settled it in his own mind, because all mankind were now lords over this shadowy Sabbath day (Mark 2:27, 28; Rom. 14; Gal. 4). Hence Jesus had to combat the Jews on all their laws of outward purification, sacrifices, Sabbaths, meat laws, etc.

The law was an inexorable despotism, inspiring fear and involving bondage, with only a shadowy pardon of sins that pointed to the new covenant atonement and peace. It was as heartless and cold as the stone on which it was engraven, and was designed to show man how sin abounded and to demonstrate to the world the impossibility of salvation only by God's abounding grace (Rom. 5:20). The true living Rock and law and rest had come, and now the law of God was to be read in the life and spiritual teachings of God's well beloved Son.

The new covenant law was not a dead letter on dead stone, nor a stern, just judge, or austere pedagoguge with iron rod, ready to destroy the trembling culprit; nor was God now seen in the earth-

quake, thunder, fire and terrors of Sinai, terrorizing slaves by outward fear and threatenings, but through "Christ in the Syrian lilies" a lesson of love and trust was being taught and lived, and God was heard in the still, small voice, saying: "Peace, be still;" "My peace I give unto you;" "Follow me and find rest, peace and joy in your souls."

From the inward "law of the spirit of life in Christ Jesus," as the members of the body obey the head, and as sheep follow the good shepherd from love, his sheep hear his voice and follow him. "Thou shalt not steal" is for a child (Gal. 4:19-31). "Thou shalt not kill" is for a human brute (1 Tim. 1:9, 10; Ps. 49:20). "Thou shalt not commit adultery" is not to be mentioned to a chaste virgin" (Rev. 19:7, 8; Eph. 5:12). "Six days shalt thou labor," and "in the sweat of thy face shalt thou eat bread," and "on the seventh day thou shalt not do any work," is a law only for slaves like Israel, or for worldlings under the curse and not for sons and daughters of the Almighty, whom Christ hath redeemed from the course of the law" (Gal. 3:15). Those called to the "high calling in Christ Jesus are not to take soil-tillers like Cain, city builders like Nimrod, nor barn-builders who lay up treasure on earth, like the rich fool, for their pattern, but men of faith like the old prophets, Christ and the Pentecostal church. "Being not without law to God, but under law to Christ" (1 Cor. 9:21). "By love serving one another," and so "fulfilling the law of Christ" (Gal. 5:13; 6:2).

If we now hear Jesus' sayings and do them our house is founded on the rock. If we teach all he has commanded he has promised to dwell in us by his holy spirit and we can do all this and make no distinction in meats or in days (Luke 6; Matt. 2[illegible]).

The yoke of almost endless laws given by Moses was a load that no man ever fully carried. There were laws that were good, and laws that were not good (Rom. 7; Ezek. 20:25). Jesus offered no dead sacrifices and ignored the laws about meats and defilements, but entreated all to seek heart purity and to take upon them his easy, light yoke of loving service every day alike for humanity and thus find rest to their souls. Thus the law, shorn of its traditions, shadows and outward ceremonies, regenerated and spiritualized by Jesus, is "not made void by faith, but is established and is so magnified as to sanctify all days alike to new covenant children who worship God in spirit and in truth, everywhere and at all times, the same. Their law is a life actuating them from within, and no longer a stern schoolmaster restraining them by threats and fear from without. It is Christ within who is our life, that doeth the works, and longer the old fleshly ego (Rom. 8).

It is now a new law under God, a new mediator, a new priesthood, a new sacrifice, a new covenant, a new man, a new heart, a new spirit, and a new and living way to God the fountain of life and love, as it shines in the face of Jesus Christ; and yet is still the Father's law, all carried over from the old book in its regenerated state.

Therefore the law as on the tablets of stone is abolished (2 Cor. 3): "Not by might nor by power, but by my spirit, sayeth the Lord," is the "new and living way." "Perfect love casteth out all fear." "The goodness of God leadeth men to repentance." "The love of God constraineth us."

THE HOLY SPIRIT

-No. 20

L. T. Nichols

When Are We Born of the Spirit?

Dear reader, we hope that the evidence that we have gone over will help you to receive a truth, upon which almost the entire world is in darkness. It is almost universally believed by the religious world that men and women are now born of the spirit. In the third of John Jesus taught just what Paul elaborated in the 15th of 1st Corinthians, that we have now gone over. Nicodemus came to Jesus by night, and acknowledged that he was a teacher sent from God, and "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again he can not see the kingdom of God."

This point is made clear—**no one can see the kingdom of God unless he is born again.** Nicodemus thought that Jesus referred to a natural birth, but "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the spirit, he can not enter the kingdom of God."

Twice Jesus declared that it was something that must take place before anyone could enter the kingdom of God. The 6th verse is a key that will help us to see what is meant by being born of the spirit: "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." Can you not see from this that as long as we are flesh—mortal, corruptible beings—we are not born of the spirit? As Paul showed so clearly, there are only two natures, and we can not possess both at the same time. "That which is born of the flesh is flesh," declared Jesus in words too plain to be mistaken; and he wanted us to know that flesh beings can not enter his kingdom. As I stated, Paul elaborated the very truth that he had received from Jesus—that flesh and blood can not enter the kingdom of God; that before any man or woman can enter the kingdom this mortal must put on immortality; we must be changed from fleshly, mortal creatures to immortal beings. Now, dear reader, listen to the 8th verse of John 3, where Jesus shows so clearly what he means: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; **so is everyone that is born of the spirit."**

Here is the key to the whole subject: "So is everyone that is born of the spirit." They understand laws by means of which they can come and go with the freedom of the wind; they can come and go like the angels. People have been taught that it is the spirit that comes and goes like the wind; but words are signs of ideas; and no such ideas are contained in the words, "So is **everyone** that is born of the spirit." Man has never succeeded in making a flying machine; but as I read from the pen of a great scientist the other day, if they understood how an eagle flies they could invent a flying machine that would be a perfect success. He told how on a high mountain he had watched them for hours. With motionless wings

they could hang suspended in mid-air; could mount aloft as easily as they took their downward flight—a wonder to this day. Truly the Almighty could ask: "Doth the hawk fly for thy wisdom? Doth the eagle mount up at thy command?" No, it does not. A greater than the hand of man caused him to understand a law unknown to all the wise of the world. The prophet Isaiah knew this, and he declared: "They that wait upon the Lord shall change their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." Yes, in that glad day when born of the spirit we can mount up as the eagle. This text is no myth, no fiction or fancy; it will be a blessed reality some day, some happy day, to all who will wait now upon the Lord.

If anyone ever again tells you that he is born of the spirit tell him to prove it; to mount aloft and move with the freedom of the wind, "for so is everyone that is born of the spirit." Dear reader, do you realize how little people reason on this subject? Jesus meant to teach a great truth by the terms he employed. In the natural there is first conception, then growth, then a birth. So in the spiritual—we are begotten by the word of truth, grow up in the womb of our mother, the truth, and then in the morning of the resurrection we are born of the spirit. They put the cart before the horse, and have the birth the thing; but all men and women who use their reason will not accept such a theory; and the God of the Bible never taught anything so in opposition to law. Jesus is the only one of the Adamic race who has received the birth of the spirit, but all the faithful will receive it at his coming.

THE DEVIL: IS HE A PERSONAL BEING?

Article 3

Those who believe and teach that the devil is a personal being have some grounds for this doctrine in the New Testament, especially so if they are superficial readers, refraining from, as we are exhorted to do, "to compare scripture with scripture."

The truth, which is the word of God, lies hidden within its pages, like precious ores that contain gold, silver, etc., are hidden in rocks and in the strata, waiting for men to mine, dig and bring them forth to light. Our Lord said, "Let him that hath ears to hear, let him hear." To understand the word of God requires constant study and meditation. David delighted to meditate upon it, both by day and night; hence we are not surprised that he knew so much about God and had such blessed communion with him, as revealed to us in his precious Psalms.

One reason why people believe that the devil is a personal being is because in our common version the word "devil" is rendered by the masculine pronouns, "he," "his," "him." We forget that every day we speak of things as belonging to the masculine or feminine genders that are in the neuter gender. For instance, we always speak of the sun as "he" and the moon as "she." Again, God's spirit, the Holy Spirit, is spoken of in like manner, which has caused many to stumble and accept the erroneous doctrine of Trinitarianism. John 14:26 is a case in point: "But the comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." In John 14:17 we still have a more striking instance: "Even the spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." When we consider the original text all this is changed, and the scales fall off our eyes, and behold we see the scriptures in their purity and beauty.

The Diaglott renders John 14:26: "But the helper, the Holy Spirit, which the Father will send in my name, shall teach you all things and remind you of those things which I said unto you." John 14:17 is rendered, "The spirit of truth, which the world can not receive, because it beholds it not, nor knows it; but ye know it, because it operates with you and will be in you. The careful and thoughtful Bible student will readily see the value of this criticism.

The Old Testament scriptures are a miracle. God, through all the strange experiences and vicissitudes of his chosen people of Israel, preserved and kept them intact; this is one of the wonders of the world, only a mighty and glorious king like our Jenovah could do this. Hence their priceless value. Whatever knowledge Christ and his disciples acquired of the devil was gleaned entirely from this source. The writer proposed to consider the New Testament scriptures relating to this question, but feels if he can prove from the Old Testament that the devil is not a personal being the argument adduced form the New Testament will and should be all the more convincing and conclusive.

We have pointed out in our two previous articels that the word "devil" occurs only four times in the Old Testament, and in each instance refers to animals worshiped by Israel, as nations had done before them. We now wish to inquire respecting the word "Satan." Believers in the personality of evil use the word "devil" and "Satan" synonymously, but those who love the truth and are seeking to know and practice it realize and value the great difference between them.

The word "Satan" occurs in the common version fifty-three times; seventeen times in the Old, and thirty-six in the New Testament. The word itself is a Hebrew word, and consequently from the Hebrew scriptures (the Old Testament), it may be inferred its real force may be more easily discovered. We wish to quote from an old copy of "The Investigator," which in our judgment is the best treatise we have ever read upon this subject. Confining ourselves to the Old Testament at present, we proceed.

On examining the word "Satan" in the Hebrew scriptures, its occurrence is found to be much more frequent in the original than in the common version. It occurs in fourteen distinct passages, in which it is in the common version translated "adversary" or adversaries; so that, taking the number of times, seventeen, in which it is not translated (for Sathan or Satan is the Hebrew word translated), and comparing these with the number, namely fourteen, in which the word is translated, and consequently the mean-

ing of the word is given, the latter, presenting a true meaning, almost equal in number those in which the Hebrew word is given. And when to this is added that of the seventeen, in which the word untranslated. namely Satan, occurs, twelve occur in the Book of Job, it can be seen that these passages in which the word is translated and exhibited in its true meaning are nine more than those in which it is put in its untranslated form, namely Satan.

What, then, is the word by which Sathan is rendered in these passages? A quotation of a few will afford this best illustrations.

In the interesting history of David it appears that he served Achish, one of the princes of the Philistines. In such service he was called upon to engage in war against the enemies of his master. The princes who with Achish were about to fight against their mutual enemies observed David and his men. "Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David the servant of Saul, the king of Israel, which hath been with me these days, or these years, and I have found no fault with him since he fell unto me unto this day? And the princes of the Philistines were wroth with him, and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary (Satan) to us; for wherewith should he reconcile himself unto his matser? for wherewith should he reconcile himself unto his master? Should it not be with the heads of these men? Is not this David of whom they sang one to another in dances, saying, Saul slew his thousand and David his ten thousand? (1 Sam. 29:3, 4).

"Lest he be an adversary to us." The word here rendered adversary is "Satan," and if "Satan" were the proper meaning it should be "Lest he be a satan to us." Here the word "satan" is applied to a man.

Other passages, in which satan occurs in the original and is rendered "adversary" in the common version, are presented in the life of Solomon. "And Hiram, king of Tyre, sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father; for Hiram was ever a lover of David, and Solomon sent to Hiram, saying, Thou knowest how that David my father could not build an house unto the name of the Lord and his God, for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent" (1 Kings 5:1-1). Here the word adversary is in the original "satan;" and that this adversary refers to human a dversaries is evidentt because Solomon makes reference to wars which David carried on, which wars were carried on by human beings.

That the adversary is a human adversary, the continuation of Solomon's history affords additional evidence. Solomon deviated from the course which Jehovah had marked out. As a punishment, "the Lord stirred up an adversary unto Solomon, Hadad the Edomite; he was of the king's seed in Edom" (1 Kings 11:14).

There can be no doubt that this adversary was a human being, and the Hebrew word for such adversary is "satan."

Additional corroborative evidences that Sathan is applicable to a human being, and that such application conveys the idea of an adversary, is afforded in circumstances connected with the life of this once wise but afterward unwise man. Solomon still persisted in his deviation from the law of his God, and his punishment was therefore continued: "And God stirred up another adversary, Rezon, the son of Eliadah, which had fled from his lord, Hadadezer, king of Zobah" (1 Kings 11:23). Of him it is stated: "And he was an adverasry to Israel all the days of Solomon" (1 Kings 11:28). The word sathan is the word here translated "adversary;" and these adversaries again were human beings.

But further evidences can be brought to strengthen this argument, that satan means an adversary, and that, as such, is applied to human beings. In David's history, when the tide of misfortune rolled over him and he was obliged to flee from Jerusalem, he was cursed as he passed by the way, by Shimei. On his return in glory the same Shimei came and importuned his pardon: "But Abishai, the son of Zeruiah, answered and said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed? And David said, What have I to do with you, ye son of Zermiah, that ye should this day be adversaries unto me? Shall there any man be put to death this day in Israel? For do not I know that I am this day king over Israel? Therefore, the king said unto Shimei, Thou shalt not die, and the king swore unto him" (1 Sam. 19:21, 23).

The adversaries here are evidently human beings, namely, the sons of Zermiah, and yet these in the Heberw are named "satans."

In the Psalms the following interesting passage occurs: "Cast me not off in the time of old age; forsake me not when my strength faileth. For mine enemies speak against me; and they that lay wait for my soul take counsel together, saying, God hath forsaken him; persecute and take him, for there is none to deliver him. O God, be not far from me; O my God, make haste for my help. Let them be comforted and consumed that are adversaries to my soul; let them be covered with reproach and dishonor that seek my hurt" (Psa. 71:9-13). The "adversaries" here referred to are evidently human adversaries; and in the Hebrew the term applied to them is "satans." In another Psalm the Psalmist says: "As he clothed himself with cursing like as with a garment, so let it come into his bowels like water, and like oil into his bones. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually. Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul" (Isa. 109: 18-20, 29). In both these passages human adversaries are without doubt referred to, and the word "satans" represents these adversaries. From these passages (others might be quoted) it is evident that the Hebrew word sathan means merely an adversary. GEORGE B. ALLDRIDGE.

THE ENEMY

"So shall they fear the name of the Lord from the west and his glory fro mthe rising of the sun; when the enemy shall come in like a flood the spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion" (Isa. 59).

I am glad to see that the subject of "the devil" is being discussed in The Restitution. Time was when this subject was carefully avoided, but we are going forward, and as we advance all things that are necessary for us to know and understand will open out and display themselves as they develop.

If I understand anything at all of the gospel the subject of the devil is one of the most important to get the proper understanding of. It may not be a vital subject, but it has such a bearing in the subjects that are vital that it is not possible to comprehend them. The popular doctrine of the devil, like the doctrine of eternal torture, so confuses the mind in regard to the dealings of God to his creatures. For instance: Why should the Creator permit a supernatural demon to misguide and afflict us? Or is it that he is independent of the Almighty? There is only one answer to that question: "There is no power but of God. The powers that be are ordained of God." And so the devil is "ordained of God," all things being subject to his will.

We can easily understand such a proposition as this when we look at the question from the proper point of view and know the arversary called "satan, the old serpent," to be human; humanity turned loose, as it were, the animal man on the rampage; and, individually and collectively, he sometimes is all the devil you want.

Now I would like to submit a few ideas in regard to this "collective" antagonism that occupies such a large portion of our Bibles, for although the popular devil is not once mentioned in the Old Testament the antagonism to God's teachings and God's people are conspicuous all over it; and just as much or even more so in the New Testament, until at the very close of the book we are told that the Lamb of God will overcome this thing, for he is Lord of lords and King of kings (Rev. 17). Now this peculiar thing or animal or beast is here spoken of as "the eighth." My solution of the problem is as follows:

The antagonism that has continually manifested itself against God's ordinances and people has headed, or will have headed up in the end, just as many times, eight, and in the last manifestation it will be the combination and embodiment of all that preceded it (seven) put together. To specify, we begin with the first oppressor of Israel: Egypt, 1; Assyria, 2; Babylonia, 3; Medo-Persia, 4; Greece, 5; Rome, 6; Papal "Christendom," 7. What we are about to see now, if I make a true guess, is thet combination, which is the eighth, and is of the seventh. Moreover, its dominion will be set up where the other five were established preceding Rome, namely, in the Egyptian valley. It is not generally known, but it is true that even Egyptian conquests included this territory, though Rome never did. In other words, the empire of the "fake millennium" will take the Assyrian form and capital, for it is written: "I will break the Assyrian in my land and on my mountains of Israel, then shall his yoke depart from off them, and his burden from off their shoulders."

These are a few of my deductions from the reading of the prophets. I am waiting now to see some of them fulfilled at this writing. The king o fthe north is pouring his armies even now over the headwaters of the Euphrates, and Britain has secured Basra and controls the muoth of the river. In my opinion the Euphrates valley is going to play the leading part in earth's great tragedy No, not the leading part, but the second part. There is one land that the Lord has chosen and set over against it in the original grant: "From the rivers of Egypt to the great river the River Euphraates." Even this famous valley is included, said to be even now the most fertile soil on earth.

I. J. GELLETLY.

THE STORY OF JONAH, AS IT READS TO ME

The word of the Lord came unto Jonah, the son of Amitai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish, so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the Lord. But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. So they took up Jonah and cast him forth into the sea, and the sea ceased from her raging."

Now the Lord had made a great fish capable of swallowing Jonah, and Jonah was imprisoned in the fish three days and three nights, at the end of which time God delivered him. Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign given to it but the sign of the prophet Jonas; for as Jonas was imprisoned in the fish three days and three nights, so shall the Son of Man be three days and three nights in the tomb.

LILLIE H. WILLIS.

REJOICE ALWAYS

One way to rejoice always is to pray always; to give thanks for little things. No one beginning the day by thanking God for the light that beraks into t he bed chamber, and for the fresh morning air, and for eight hours of rest, and for all his comforts, and keeping that up, will go down to breakfast doleful and discouraged. Spirit-filled people are always sunny people. Every groan and sigh and complaint and doubt and unfaithfulness is an ice blanket to the spirit of rejoicing.—Our Messenger.

Envy can not be hidden. It accues and judges without proofs; it magnifies defects; its conversasation is filled with gall, exaggeration and injury; it stands out with obstinacy and with fury against striking merit; it is hasty, insensible and merciless.

THE RESTITUTION

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EDITORIAL

The prayer and sympathy of the church have been called out toward Sister Bessie Boyle, who had an operation for appendicitis this week. She is in good condition at this writing.

"Buy the truth and sell it not" (Prov. 23:23). The truth is too precious to barter away. Compromising salesman can sell part or all of it, but the motto of The Restitution is, "No truth for sale."

"Now is the acceptable time; behold, today is the day of salvation" (2 Cor. 6:2). "Now" is the only time we have. "Tomorrow," like the end of the rainbow, is not within our grasp; it is always one day off. The present being the only time we have, it is vitally important that we use it wisely.

Sunday, January 17th, two more names were written in the Lamb's Book of Life. The obedient ones were Dorothy and Abigail Gazeley, daughters of Bro. and Sister George Gazeley. Young, and having the privileges and blessings of an excellent home and Sunday School, these sisters will probably become "daughters polished after the similitude of a palace" (Psa. 144:12). Many others are interested in the gospel in this city, and if the Lord tarries we hope to see them render the "obedience of faith" soon (Rom. 16:26).

A missionary writes that an African native has asked him why white, civilized and Christianized men go to war. The question was too knotty for the missionary to answer. Editors of big dailies in America are offering a big prize for an answer that answers. The question is a little perplexing, no doubt, but we believe we can answer the inquiry, notwithstanding its difficulties. But we confess that the following query is nonplusing: Why do white men, who are civilized, and even gospelized with the good message of God's kingdom, quarrel, dislike and hate each other? A catching question, this!

Germany has invaded England with her aircraft, and declares it is her intention to raid London with a larger fleet. Germany has great numbers of these air monsters, and when she strikes at the metropolis of the world she will doubtless employ an impressive array. While the English are good fighters, against the Zeppelins it seems they have no adequate way of defending themselves. If the raid is made at night the high angle guns will be of small value. London today finds herself practically defenseless against a power of destruction which may attack her at any moment. The sea and army surrounding England, her protection for centuries, is no longer a protection. The safe isolation of Britain no longer exists.

Sister Fry sends an article entitled "Be Still, and Know That I Am God," and says: "I had my inspiration last Sunday evening. Today I put my thoughts on paper. The Restitution is so good, yet it seems to get better all the time. The little story I am sending seems so insignificant, but it comes from the heart." Just remember, dear sister, that the accumulation of pennies makes dollars, and that "insignificant" contributions make The Restitution what is. Without criticism of our older and abler writers, we venture to say that although Sister Fry is a neophyte in the art of writing, yet her "insignificant" article in this number will be differently rated by readers. To our mind, it is the best article in this issue, for many reasons. It is brief (a rare excellence); it is timely (because practical); it comes "from her heart," and is consequently earnest. And it is so timely and opportune! Please turn and read our sister's article, and have a drink of nectar.

THE KING AND HIS CHAMBERS

Cant. 1:4

Notes of a Sermon Given by the Editor of The Restitution, in Cleveland, Ohio, January 17, 1915

1. An Answered Prayer.

1. "Draw me," a prayer; "brought me into his chambers," its answer (Isa. 63:7; Hab. 2:3).

2. The Chambers (Est. 4:11; 5:1, 2; Ex. 12; Ps. 27:5).

1. His private apartments, where he gives more than ordinary manifestations of himself

(Jer. 9:23, 24; John 14:21-27; Ps. 25:14; Heb. 10:19; Eph. 2:6; 1 Thess. 2:4).

2. The church of God (Gen. 28:11, 16, 17; 1 Tim. 3:15; Eph. 5:23-29).

3. The three great blessings enjoyed in his chambers: 1, comfort; 2, enlightenment; 3, security (Ps. 25:9-15; 27:4; Isa. 26:20, 21; Ex. 12:22, 23; Jos. 2:18, 19).

3. **Admission into the Chambers:** "The King has brought me in" (Heb., "made me come in").

1. He is the procuring cause (Rom. 5:1, 2; Eph. 2:13, 18; Heb. 10:19).

2. He gives the desire to enter (Eph. 4:18, 19; 20:21).

2. He imparts light (Ps. 43:3, 4).

3. Personality of the experience: "Me."

4. **The Kingdom is the Antitipical Chambers; the imperfect joy of the present swallowed up in the superlative joy of the future** (Nehe. 2:1, 2; 1 Pet. 1:8; Isa. 35:10; 66:5).

PRAYER

One of our exchanges has the custom of printing in each issue a brief prayer. In a recent issue was such a prayer, which began with this paragraph: "Give us, we pray thee, as we come to thee now with humble desires for thyself, some blessed consciousness that our prayers are heard and are not cast into a waste and empty heaven." What so strangely and forcibly impresses us in this prayer is the absence of the address. There is no intimation till we come to the closing words, "Through Jesus Christ our Lord," whether the prayer is addressed to Jehovah, "the God of Israel," to Allah of the Mohammedans, to Buddha, or to Confucius. In striking contrast with this are the prayers of the men of old as recorded in the scriptures of truth. Solomon's prayer at the dedication of the temple began with the significant words, "Lord God of Israel, there is no God like thee" (1 Kings 8:23). The prophet Daniel began one of his petitions in this manner: "O Lord, the great and dreadful God" (Dan. 9:4). Jesus taught his followers to address their prayers to "Our Father which art in heaven" (Matt. 6:9). He himself, in addressing God, said: "Father, the hour is come; glorify thy Son," etc. (John 17:1). When the disciples at Jerusalem prayed for divine guidance in the selection of one to take the place of Judas, who had fallen from his position, 'they prayed and said, Lord, which knowest the hearts of all men" (Acts 1:24). Instances of prayers by devout men of old might be multiplied, in which the petitioners, recognizing the greatness and majesty of the mighty One, addressed their devotions to God in terms that betokened their high veneration for God and their own deep humility. This brings to mind the admonition of the apostle Paul to the brethren at Colosse, "Continue in prayer, and watch in the same with thanksgiving" (chapter 4:2). To "watch" in the sense of the Greek word here employed is to be "awake, vigilant." This vigilance, then, is to be exercised in prayer. To approach the "high and lofty One" (Isa. 57:15) without as much as an address has, to put it as mildly as possible, the appearance of a want of reverence. When we "speak unto the Lord" we should, like Abraham, remember that we are "dust and ashes" (Gen. 18:27).—Editorial in The Christadelphian Advocate.

Editor's Comments

Above remarks are made in a good spirit, and as they are concerning prayer, a subject of profound interest to the people of God, we feel that we have rendered a service to the Brotherhood and the truth by printing the foregoing strictures. Because one prayer was printed in which there was no formal address, our fellow-editor thinks we have ignored the Bible examples of prayer, and have "approached God without so much as an address." The omission of a formal address to the Father indicates, to him, a "want of reverence." He then quotes a number of prayers in which there is a formal introduction. Of course we concede that ordinarily this form of approaching God is scriptural; but that it is always so, and specifically required in acceptable prayer, we do not believe.

"Draw me, we will run after thee," is a prayer which omits exordium and even the formal address of God (Cant. 1:4). We look at the context in vain for any previous mention of God. Without caveat, without any mention of whom he addresses, the writer abruptly says: "Let him kiss me with kisses of his mouth" (verse 2). No name is mentioned or implied. The language is abrupt, but natural; for it is spoken under strong emotion. Instead of this showing "a want of reverence," as the above writer seems to think, it is highly expressive of reverence. The disciples of Pythagoras thus spoke of their master, "He said." Impassioned affection refuses to go by formalities and ironclad rules in its expression; it refuses to pray by law. The bride's thoughts are full of her beloved; she has no one in heaven but him, "and there is none upon earth that she desires but him" (Ps. 73:25). The one pearl of great price fills her mind; there is no room there for anything else (Matt. 13:46). Because the bride desires, and only desires, the Bridegroom, by "him" she means, and can only mean, the Bridegroom. Like Mary to the supposed gardener: "If thou have borne him hence" (John 20:15). By the prayer, "Let him kiss me. * * * Draw me," a heathen might understand that Allah, or Buddha, or Confucius, is addresed; but the "bride of Christ"—never!

When the bride prayed in Cant. 1:2, 4: "Let him kiss me. * * * Draw me," she was using language of love and emotion. Cold, calculating critics may raise objection to her vagueness of expression; they may even raise the question of whom she means by "him." Yes, they may raise this question, but she can not. Christ was continually promised to the fathers by the prophets (Acts 26:6; 1 Pet. 1:11). He was the hope and expectation of the Old Testament saints (Gen. 49:18; Isa. 26:8; Matt. 13:17; John 8:56; Acts 26:7). Exemplified in Simeon, Anna and others (Luke 2:25, 26, 36-38; 3:15). Christ was promised and expected as the bridegroom of the church (Hos. 2:19; 3:3; Isa. 54:5; 62:5; John 3:29). Whether God is addressed or not, the bride knows of but one person to worship, only to him can she pray. "Vain repetitions" of his name are expressly forbidden (Matt. 6:7). And that prayers to him, whether he is formally addressed or not, are ac-

ceptable to him and granted by him, is shown in the instance we have cited from Canticles. After the bride had prayed to "him" he answered the prayer in the following manner: **"The King made me come into his chambers; we will be glad and rejoice in thee"** (verse 4).

COMMUNICATIONS

Dear Bro. Huggins:

I am sending you $5.00, for which please send me five copies of "The Bible: Its Principles and Texts." I bought two copies last summer, and I find they are excellent. I let a brother have one of them, and he thinks it is fine. I am now sending for more, so I can have some on hand. Then when I see a chance to let one out I can do so. I think I can do some good in this way.

There are a few of the faith scattered through this country, but they have no preaching. Wife and I are working for The Restitution, but it looks like we are making little progress. The Restitution is all the preaching we have. It comes to our home once a week, and we enjoy it, especially the good letters from the brethren. It is helpful to know there are others striving for the truth, and are looking for the soon-coming kingdom.

Bro. Huggins, I think I will be able to send in some subscribers for The Restitution soon. Some are reading it, and are much pleased with it.

Your brother and sister striving for eternal life. JAS. AND ETHEL DELOZIER.

Dear Restitution:

I enclose renewal for The Restitution. Many articles in The Restitution are edifying. The lady writers show a splendid Christian spirit, also Bible research. Last autumn I read an article on the new birth in which the writer contended there are three births. I can find no authority in the scriptures for this idea. Job answers this most effectually when he says: "Naked came I," etc. He means his literal mother, but includes mother earth; for he also says: "Naked I return thither." He did not return to his mother literally, but to "mother earth." And as he believed in the resurrection he had the hope of being born again, "not of corruptible seed. 1 John 5:6, 7, shows what the water birth is. If The Restitution does not believe in three births it should not publish such articles without comment. I take the liberty to refer to this as an old subscriber.

Wishing you a successful year,

JOHN MORRISON.

Dear Bro. and Sister Huggins:

We think that you will be interested to know that we have reached our distant home, and have had a warm welcome from our loved ones in church and home. Now that we are back, and are rapidly settling into our accustomed life, we send you our greetings and wish for you a Happy New Year.

After leaving you we had delightful visits at Detroit, Chicago, Aurora and Seattle. At each of these places we were welcomed for the truth's sake, and so far as opportunity offered we endeavored to render service to the Brotherhood.

We left Victoria on the morning of December 26th, and had a quiet voyage down to our own land. We did not call at any ports, owing to fear of German cruisers, and each night we forged through the water without showing even a glimmer of light on deck. It was a wierd and uncanny experience. I have traveled a great deal by sea, but never had such an experience before. We reached home on Sunday evening, December 13th, and were glad when we were able to distinguish the faces of our own loved ones awaiting on the wharf.

The church gave us a very warm welcome, and made us feel the sweetness of the fellowship it is our privilege to enjoy. Since arrival there have been large attendances at the preaching services, and the fellowship meetings are just delightful.

Kindly remember us to all the faithful, and accept the assurance of your Christian love.

Yours in Christ,

GEO. AND MAGGIE ALDRIDGE.

Auckland, N. Z., December 28, 1914.

SONS OF GOD AND GIANTS

Sermon Notes by J. H. Thomas, M. D.

"And when men began to multiply upon the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (Gen. 6:1, 2).

1. **Two classes are spoken of**—men, and sons of God.

The "men" spoken of were the descendants of Cain; the "sons of God" were the descendants of Seth, through whom came Enoch, Noah and the patriarchs.

In Cain and Abel we have the types of two seeds, evil and good—the seed of the serpent and the seed of the woman (Gen. 3:15, 16).

Abel was slain and Eve bore another son and called his name Seth. After Seth was born, had married and had a son, "then began men to call upon the name of the Lord" (Gen. 4:26).

2. **These two classes married each other.**

The result of this intermarriage between the descendants of Seth and Cain was a rapid degeneration from the truth. "Giants" were the product of these illegal marriages.

The world soon was given over to violence and blood, for it is recorded that God looked upon the earth, and behold it was corrupt and filled with violence, for all flesh had corrupted his (God's) way upon the earth.

3. **Meaning of the word "Giants."**

The word "giant" comes from three different words in the Hebrew. From **gibbor**—mighty, strong one. Job 16:14: "He runneth upon me like a giant." From **napha**—fearful one. Deut. 2:10, 11: "The Emims dwelt t herein in time past, a people great and many, and tall as the Anakims," which also were accounted napha, or giants. From **nephilum**, and means great in stature, or mighty men, physically or mentally—renowned for goodness and wickedness, fallen ones. Gen. 6:4: "There were giants in the earth in those days; and also after that when the sons of God came in unto the daughters of men, and they bore children to them, the same became mighty men, which were of old, men of renown. See also Num. 15:33: "All the men were of great stature, and there we saw the giant sons of Anak."

Nephilum is not properly a giant, but a people, but doubtless a people of great stature, so a giant was called nephilum.

BE STILL

"Be still, and know that I am God."

Not long ago I was in church services, and this was in the responsive reading. Oh, such a crowd, such music and such beautiful scenery all around. Splendid, all of it. This same congregation will soon move from this opera house into a magnificent building of their own, where nothing has been spared. Money comes, seemingly in such readiness, and the church will stand as one of the beautiful monuments of our little city.

The thought of our own body of people, scattered, and so few in one place, has brought pangs of sadness, but the above text, "Be still and know that I am God," has been ringing in my ears ever since that day. I have wondered if I was too impatient; if I have had a heart too full of trying to tell the story of Jesus and his coming. The establishment of his kingdom on earth, and many, many things so good, so full of food to the hungry, so beautiful to those who believe that Jesus is coming, that he will set up his seat of government at Jerusalem and rule the world from there, that the earth (not heaven) will be our home; and yet, so far as I know, not one impression has been made; rather there seems to be more indifference than at first, and the usual answer is: "Oh, well, it don't matter what we believe; we are all aiming for the same place any way, and you need a church home, so come and be one of us." That I can not do, so I turn away sorrowful, and many times tears are my only relief.

Then these thoughts come. Was Jesus popular? Did he have splendor, wealth and glory? We all know he was very much alone. Can we stand? And the only answer is, No, not of ourselves, but by his grace we are given strength day by day. We must just do our best and truest and he will do the rest, for he says: "Be still and know that I am God."

So, by trusting his word and praying like David, "that the words of my mouth and the meditation of my heart be acceptable in his sight," and a prayer that, scattered though we are, some alone, that each and every one, looking for his coming, to set up his kingdom on earth, may be able to stand; for he is near, even at the door.

ETTA FRY.

THE KING'S LIFE INSURANCE COMPANY

While sorting over some old tracts I found one for a young lady to send to a young man who is troubled with questions and doubts. The card Bro. Wm. H. Wilson used as a business card to introduce himself to strangers. It occurred to me that the sentiment and truth expressed on this could be used with good effect in our work.

I wrote to Sister Wilson concerning her name and received her consent and hearty approval to use it. In any way I could, in the gospel work we are trying to do. I have arranged for the publication of a four-page folder to use in calling from house to house as an agent for the King's Life Company. Two pages of this folder are to be filled out by the person you call on and returned to the agent. One of the questions asked is, Do you take a religious paper?

The secret is out now, so I will tell you another. There are two things I have never made a success at, these are walking and talking. When I try walking very much I am usually laid up with lumbago or something like it. When I talk with people who call on me I have a nervous attack that makes me feel like an iceberg. For several years I have withdranw from soceity and social affairs, and have given all the spare time I have left, after my housework is done, to study and writing. As my physician says he can not cure my trouble, I am going to seek relief in another way. I am about to begin a campaign. "The king's business requires haste." I believe in a definite plan of work. Then "work your plan" was Sister Woodward's motto presented to me. I say, if the Lord gives me strength to do it I will call at five hundred or more homes at least once if not twice this year and leave at least one tract or a Visitor in each place. Will you, each one, pray for me, that I may have strength and courage for the work?

I do not believe in "Christian Science," but I do believe that "the effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). If you desire to help in this campaign for our King just enclose five cents in stamps for a reply as to how you can begin this campaign in your own neighborhood. DO IT NOW.

Address Harriet E. Boice, 10009 S. Wright Street. Champaign, Ill.

THE DRAGON BEAST AND FALSE PROPHET

Brother Huggins:

In The Restitution of January 5th, under the heading, "Prophetic Thesaurus," I wish to call your attention to the exposition of the dragon, the beast and the false prophet (Rev. 16:13). You say: "The beast was paganism enthroned in Rome. This was superseded by Catholicism, which was a religious and political image of the beast, and therefore also called the beast. * * * The false prophet, the pope." Would it not be more in harmony with the record in Rev. 12th and 13th chapters to say that the dragon was paganism enthroned in Rome? It would then conform to the order in which the vision speaks of the draogn, the beast and the false prophet. The divine order is sure to be correct and in accord with the truth.

In the Apocalypse "the beast" nowhere represents paganism. The dragon as a symbol of Rome was imported from Egypt while Rome was pagan, and therefore represents Rome in its war against the woman and her child in Rev. 12. But when Rome became Christian, and cast the dragon out of the Roman heaven, the symbol of Rome is changed to that of "the beast" (Rev. 13:1). It is written in Rev. 13:2 that the dragon gave to the beast his power and his seat and great authority."

Again, instead of Catholicism being an image to the beast, Catholicism itself is the beast, the little horn of Dan. 7:25, and Paul's man of sin (2 Thess. 2:3). To establish this fact it is only necessary to collate the acts of the beast after he receives the blasphemous mouth (verse 5) with the

acts of the little horn.

There is no place in the book where "the image" of the beast is called "the beast." If there were it would not be correct, because "the beast" is one thing and "the image of the beast" is another thing. The false prophet is the two-horned symbol of Rev. 13:11, and is the one that makes the "image" of the beast. This clear is from Rev. 19:20: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone.

This testimony proves beyond question that the two-horned beast of Rev. 13 is the false prophet. It is a fact to be regretted that the mistakes of great men are held by some with the same tenacity that others hold to the truth. Dr. John Thomas was a brilliant writer, who did much to unmask the apostacy, but he made some mistakes in his writings. Yours fraternally for the truth,

GEORGE FRANCIS.

[We stand corrected. Bro. Frances' exposition is heartily accepted by us. The article he criticises was meant to mean as much, but its extreme brevity prevented amplification. It may be that others have cosntrued the meaning of the statement as Bro. Francis has, and for this we can not blame them, as such an interpretation is legitimate. We gladly publish this retraction and correction of the statement, and thank Bro. Francis for calling our attention to it.—Editor.]

HOW CAN WE LEARN WHAT CHRIST WOULD HAVE DONE?

By studying the Bible, which is the word of God. This book gives us the history of Christ, his relation to God, and his relation to man. How do we know there is a Christ? "By faith." We read the Bible, and we believe it, believe it was written by inspired writers in the Hebrew and Greek languages, and has been translated into the English language, so we can understand it; we believe it, and belief is faith. What is an inspired writer? One whose mind is under the power of the divine mind, whereby he is both supernaturally informed or quickened and qualified to communicate the information or the influence received. All scripture is given by inspiration of God (2 Tim. 3:16). Great men are not always wise, neither do the aged understand judgment. But the inspiration of the Almighty giveth them understanding (Job 32:8, 9). For the Lord giveth wisdom, and out of his mouth cometh knowledge and understanding (Prov. 2:6). No prophecy of the scripturre is of any private interpretation. For the prophecy came not in old times by the will of man: but holy men of God spoke as they were moved by the Holy Spirit (2 Pet. 1:20, 21). Then if the very words were dictated by the divine mind, or Holy Spirit, they are literally the words of God, and not of man.

In that book we learn of Christ, learn that he was born here on this earth. On this earth is where he commenced his life, received his education, and chose poor fishermen to go with him when he arrived at the proper age to teach the people. He taught his followers what to do and how to live in this life so they might live with him in the "age to come." So then to learn what Christ would have us do we must "search the scripture; for in them ye think ye have eternal life, and they are they which testify of me" (John 5:39; Luke 24:27). If we can find what he taught the people when here on earth "with his own voice" we may rest assured if we follow the instructions we shall do as he would like to have us do. He said: "Repent, for the kingdom of heaven is at hand" (Matt. 4:17).

What is repentance? To feel sorrow or regret for something done or spoken; to change the mind; to feel such sorrow for sin as to produce amendment of life. "Follow me," said he to the fishermen, "and I will make you fishers of men. And they forsook all and followed him" (Matt. 4:19). When Peter asked what they should have that had forsaken all and followed him he said: "When the Son of Man shall sit in the throne of his glory ye shall also sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). Be obedient and keep his commandments. Whosoever shall do and teach them shal lbe called great in the kingdom of heaven.

Do not be angry. Whosoever is angry with his brotehr "without a cause" shall be in danger of the judgment. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Why? "That ye may be the children of your Father which is in heaven. Be ye perfect, as your Father which is in heaven is perfect." Do thine alms in secret; pray in secret; fast in secret. Seek ye first the kingdom of God and his righteousness. Take no thought for the morrow. Judge not that ye be not judged. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Enter ye in at the straight gate. Beware of false prophets. Ye shall know them by their fruits. Not everyone that hath said, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Confess me before men. If any man will come after me, let him deny himself and take up his cross and follow me. Christ commanded his followers to be meek, to be merciful, pure in heart, peacemakers, to endure persecution. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be condemned. By following these instructions we are blessed in this life, and will receive eternal life in the "age to come." This is the only way to learn and od what Christ would have us do.

E.W. KNAPP.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 67. AKRON, O., FEBRUARY 10, 1915 NUMBER 4

JESUS IS COMING

Out on the desert sad and alone,
Far from my Savior, away from home;
Which wait shall I go? How shall I turn?
For thee and thy truth my heart doth yearn

Weary and tried, I had forgot
That thou stood just here, in this very spot.
Tempted as we are, discouraged and sore;
Oh, thank thee, dear Savior, for going before.

I see a great light shining ahead,
Our dear Elder Brother is no longer dead;
He is risen, is living, is coming again,
Never to leave us, but forever to reign.

Then let this be our courage, let this be our song;
This strife and confusion can not last long,
For Jesus is coming, coming to stay,
To change all our darkness to endless day.

--MRS. CHAS. H. THOMAS.

CRITICISM OF "MILLENNIAL DAWN"

Concerning the Resurrected Body of Christ

I am led to make these remarks by reading what the talented author of "Millennial Dawn" says about the resurrection of Christ, and to expose what he styles "the invisible phase of the kingdom." In Vol. 2, page 122, he says: "The Lord at his second coming shall assume the human form, as he did to his disciples after his resurrection, but such manifestations would be out of harmony with God's plan." He should have said "my plan." On page 126 he says he had power to appear in a variety of ways, but no one of these bodies was his spiritual body, though the fact of his resurrection was proved by them. Just think of it: the resurrection of our Lord proved by bodies which had never died, and which had never been buried—proved by bodies made to deceive them, made for the occasion!

He then adds that Christ was a spirit being really invisible to human sight. Indeed? How then does he know what a spirit being is? I shall show as I go along that he does not know. Just imagine Thomas handling a body that looked and felt like that of his Lord, who had been wounded for our transgressions, and told that it was he, and that he was really alive again, while all the time it was not the Lord's body, but a body made for the occasion, an assumed body! Did they ever discover the fraud, or was its discovery reserved as a laurel for this talented author of the Millennial Dawn?

On page 127 he says the human body of flesh and bone, and its clothing, which appeared suddenly while the doors were shut, did not go out of the door, but simply disappeared or dissolved into the same elements from which he had created them a few minutes before. There, that's just the way it was. He knows all about it, and yet he was not an eyewitness of it. Where, then, did he get his information from? Not from the Bible, that is sure. And yet he adds, as if not quite so sure: "Doubtless he was still with them invisibly." But what religious foolishness!

Again he says: "Some Christians absurdly conclude that the assumed bodies were his spirit body, and seem to disregard the statement of our Lord that this was not a spirit body." Assumed bodies—where in all the book of God do we read about the "assumed bodies" of our Lord? Where do we read the statement of our Lord that this was not a spirit body that he appeared to them in? In Matthew 14:26 and Mark 6:42 we find that when the disciples saw Jesus walking on the water they were troubled and thought they saw a phantom—that is, an apparition or ghost. Bear in mind that Jesus had not died at that time. How did he quiet their fears? By saying, "Be of good cheer; it is I; be not afraid." In Luke 24:37, after his death, when Jesus stood suddenly in their midst, "they were terrified and supposed they had seen a spirit (or ghost). How does the Lord calm their fears? Just as he did on the water: "Why are ye troubled, and why do thoughts arise in your hearts?" They were ignorant, superstitious and imaginative. It was these thoughts that troubled them. They had got mistaken notions or he would not have addressed them thus, saying to them, in substance: "You are thinking about what is unreal, imaginary. Behold my hands and feet, that it is I, myself. There is no deception about me whatever. I am as real as ever I was. Handle me, not an assumed body. I died for your sins, and I am before you to prove that I have been raised from the dead for your justification. Handle me, for a phantom or ghost hath not flesh and bones as you see me have. It is plain from this that they believed in ghosts.

This matter is now narrowed down to a question of knowledge or truth. Our author says this was not Christ himself, but Christ says it was himself, and I believe him. Again, our author says: "Many suppose that our Lord's glorious body is the same body that was crucified. That is a great mistake, for it would show that it was not perfect, but scarred and disfigured." What an idea of a perfect body! Do the redeemed hosts agree with Russell in this when they sing "Thou wast slain, and hast redeemed us to God by thy blood." Where would the blood have come from if he is not the same? Shall we believe the author or the Redeemed of God?

He next says: "Our Lord's human body was supernaturally removed from the tomb. We know nothing about what became of it, except that it did not decay or corrupt. Whether it was dissolved into gases, or whether it is still preserved somewhere as a grand memorial of God'h love, of Christ's obedience, no one knows, nor is such knowledge necessary. It will not surprise us if in the kingdom God shall show to the world the ransom given on their behalf—the body of flesh crucified for us." I submit that the man who discovered that the Christ that was crucified was supernaturally taken away, in order to make the disciples believe he was risen, and then secreted somewhere, ought to be compelled to find out what became of him. I have my opinion of a man who had facilities for learning so much, and yet neglected to find out what became of him, and so was obliged to form his theories after all. Let us examine this bold statement a moment. Our Lord had a body; he could very well dispense with it. It was not himself, and no part of himself, and never will be. It was removed from the tomb to make believe that the real Christ had risen, when in fact he never died, never was buried, so the real Christ never gave himself for us! And please observe that which really died never lived again; he who is alive never died! But who is it that says: "I am he that liveth and was dead?" Is this true or false? If this is true, then the author's theory is false. Is there any room for such a theory in Romans 14:9: "For to this end Christ both died and rose, that he might be Lord both of the dead and the living." I shall have to say to our author seriously and sorrowfully that he does not believe the scriptures, therefore does not teach them. He may talk about the resurrection, but he does not believe it. We read distinctly that he showed himself alive after his passion. He had been dead. It was not a wretched farce. Has our author any Savior? If so, who is he, and where is he? Will he say that the Lord Jesus, who is in heaven, is he? That can not be, for he died and lived again. Will he say it was he who was nailed to the cross and made a curse for us? How can that be he, when he was not even awarded life again for himself? How can our author be "saved by his life," when he has no life for himself? He needs to find the Jesus Christ that said: "I lay down my life for the sheep;" "I have power to take it again;" and who said, "Because I live, ye shall live also."

Just so long as our author holds and advocates these truth-nullifying theories, just so long he will be without a Savior.

Brethren, we have got to be on the lookout continually for wolves in sheeps' clothing. The Bible speaks of them as "seducing spirits" and "doctrines of devils." Let us heed the exhortation: "Try the spirits and see if they are of God."

BRO. PITTS.

DID JOSEPH BEGET JESUS?

S. H. Thomas

I answer emphatically, he did not. I write this positively, for the reason that in my opinion satan has never advanced an error so seductive and fatal, and at the same time so easy to refute as is this one. I consider it the solemn duty of the Church of God, and also of each one of its members, to make no uncertain sound when dealing with this subject. He who believes this false doctrine rejects one of the first principles concerning the name of Jesus Christ, therefore he rejects the gospel. To such we have no right to extend the right hand of fellowship, nor wish them Godspeed. For he who holds and teaches this doctrine "maketh God a liar, because he believed not the record that God gave of his Son."

There is perhaps no error advanced by satan which has so little ground upon which to stand as this one. Jesus himself never once referred to Joseph as his father, and there is not a single passage in the entire Bible which will bear such a construction. Not one passage which says that Joseph begat Jesus, or that Jesus was begotten by Joseph; but there are hundreds which assert that Jesus is the "Son of God," that he is the "begotten Son of God," and that he is the "only (thus) begotten Son of God." And yet, most strange to say, there are men reckless enough to reject God's word and accept this doctrine of men, thereby exchanging their precious birthright for a mess of pottage.

The prophet foretold our Lord's divine nature and miraculous conception by plain and unmistakable language, by inference and by type (Isa. 7:14; 9:6). Take for an example of type the miraculous conception of Isaac, which is admitted by all to have been a true type of Christ. Both Sarah and Abraham were past age, and, so far as generation was concerned, "as good as dead." Nothing short of a miracle could cause her to conceive under such circumstances. Therefore Isaac, the type of Christ, was called 'the child of promise."

Now, Mr. Josephite, if Isaac was a type of Christ, will you kindly tell us what in your opinion his extraordinary conception prefigured? If not the miraculous conception of Christ by the power of God, as recorded in the first chapter of Matthew and Luke, then what?

There is also another question I would like to ask. In Luke 3:23 the genealogy of Christ begins as follows: "And Jesus himself began to tbe about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, which was the son of Matthal," etc. If Jesus was the son of Joseph, and Joseph the son of Heli, etc., why does not the spirit so state it? Why record that Jesus was only "supposed" to be the son of Joseph?

A multitude of such unanswerable questions might be asked, but space forbids. The scriptures so clearly teach the miraculous conception of Jesus that in order to maintain even a semblance of authority the Josephite is compelled to cut out whole chapters of scripture as spurious; many of them even going so far as to discredit the four gospels entirely. The first two chapters of Matthew and Luke alone leave the Josephite not even the fragment of an argument, therefore he is compelled to destroy them or surrender his position. No combination of words could be selected from the English language to more clearly and positively assert the miraculous conception of Jesus than does the statement found in these scriptures. Therefore it is only necessary to establish the genuineness of these chapters in order to deprive Mr.

Josephite of even the fragment of an argument. The following are a few of many reasons for our belief that the first two chapters of Matthew and Luke are genuine:

The Authorized Version of the Bible, being a translation by the ablest Greek, Latin and Hebrew scholars of the world at that time, contain them.

The Revised Version, both English and American editions, being a translation by the world's ablest scholars of modern times, contain them.

The whole world's Biblical scholars, both ancient and modern, and without any exception whatever, recognize them and pronounce them genuine; and yet you, Mr. Josephite, in the face of the scholarship of the entire civilized world, both ancient and modern, have the assurance to lift your comparatively feeble voice in opposition!

But to continue the evidence: It is a fact which no scholar of note will deny that the first two chapters of Matthew and Luke are found in all except one of the ancient manuscripts now extant which are entire; they are also found in a genuine epistle of Ignatius, the only apostolic father who had occasion to refer to them. Justine Martyr, Hegesippus and Clement of Alexandria, all of whom lived and wrote in the second century, have referred to them. Also Irenaeus and the fathers who succeeded him; Porphry and Julian, enemies of Christ and the Christian faith, and who wrote and labored to destroy it, mention these chapters. Thus we have an unbroken chain of evidence reaching back to the apostolic days. No room is left for doubt.

Mr. Josephite, you contend that the Bible, as originally written, did not contain these chapters, but that at some time since they have been added to the original text and that this corrupt Bible was palmed off upon the world, instead of the original, genuine text, and that you have just discovered, in these last days, this inconceivable deception and fraud. Now please tell me, do you think it possible today to add several chapters to the Bible, and the fraud not be discovered? No, of course you don't! Do you think that there has ever been a time since the Bible was written when such a fraud was possible? If you will consider a moment I think you will see that such an act would be utterly and absolutely impossible, either now or at any other period in the history of mankind. Therefore the bare fact that they are there —with no existing record of their having been added to the original text—is proof positive of their genuineness.

God, who can not lie, hath caused to be written in a book his will and purpose concerning this planet and its people, and therein made careful detail of how earth's children may become his people and share in the glories of the age to come. This book he placed in the hands of the children of men, to guide them in all things while time lasts. Mr. Josephite, do you really ask us to believe that Almighty God is so feeble that he has been unable to protect his word from corruption, and has permitted satan or some other agent of evil to engraft into his holy book several chapters of lies and falsehoods? Or has he merely been careless or heedless in the matter, and so permitted the corruption of his word, thereby giving his people for their guidance in these last days a corrupt Bible, containing a mixture of truth and lies? Can it be possible that he who can not lie calmly sits upon his throne above and permits this monstrous deception, bearing the stamp of his divine approval, to deceive his people? Or has he deputized you, Mr. Josephite, to go through his holy word, scissors in hand, to revise, reconstruct and restore the same to what you conceive to be its original purity?

Again, Mr. Josephite, don't you honestly think it would be more in harmony with faith in and duty to God, as his trusting and obedient children, to thankfully accept the book which he hands us as his word, believing that it comes to us exactly as he intended it should from the beginning? If we believe this, then who will dare to tamper with it or attempt to discredit or destroy any portion of it?

Mr. Josephite, did it ever occur to you that your sect is not confined to these last days? I find that you were quite numerous, even as far back as Jesus time. As evidence I submit the following scripture: "The high priest asked him and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am. Then the high priest rent his clothes and saith, What need we any more witnesses? Ye have heard the blasphemy. What think ye? And they all condemned him to be guilty of death" (Mark 14:61-64). "Pilate saith unto them, Take ye him and crucify him, for I find no fault in him. The Jews (Josephites) answered him, We have a law, and by our law he ought to die, because he made himself the Son of God" (John 19:6, 7). Poor silly fools! They thought he was the son of Joseph!

"And the high priest answered and said unto him, I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said. * * * Then the high priest rent his clothes, saying, He hath spoken blasphemy. What think ye? * * They answered, He is guilty of death. Then did they (the Josephites) spit in his face, and smote him with the palms of their hands" (Matt. 26:62-67). They said, "Is not this Jesus, the son of Joseph, whose father and mother we know?" Your ancient brothers and ye modern Josephite are as near alike as two peas. They were "offended at him," and cruelly tortured and murdered him, because he dared to proclaim the grand old truth of which he was so justly proud, "I am the only begotten Son of God," not the natural son of Joseph, as ye Jews ignorantly believe.

Oh, my Josephite friend, are you safe and satisfied in such company? Are you willing, when he comes, to be numbered with those who cruelly murdered the Lord? Surely you stand on dangerous ground! And why? What possible advantage is gained by such a position? Granting, for argument's sake, that God has done so unaccountable thing as to cause to be written in a book for the salvation of the world his will and purpose, and then permitted false doctrine, by human agency, to get into this book, and so allowed it to reach us in these last days corrupted, and mixed with error and false doctrines, but bearing the stamp and authority of his holy word, and also his command for us to accept, believe and obey it

—I say, if such a thing were possible, and we do obediently believe what we find plainly stated therein, will God hold us responsible if what we find and believe be error? Nay, verily, Mr. Josephite, the ground you occupy is surely unsound. We stretch friendly hands across the chasm and invite you to come. The ground we stand on is sound and firm, and there is plenty of room and a heart full of welcome for you. But you must leave your hobby behind.

[We thank God for this trumpet blast for our Father's book, and for his Son, from one of his servants.—Editor.]

THE SEALING OF THE 144,000

Who are they, and what is the sealing? This sealing is done under the sixth seal. And the most important task to be mastered by the expositor is to divide rightly the symbolic from the literal. This being accomplished, the exposition is easy.

It will be noticed that after the symbols of the seals are given, literal language in explanation of the symbols are generally given. The second seal commences and ends with symbols, with literal explanatory language between the symbols. In the account of the sealing work the four angels, the winds, the earth, the sea an the trees are all symbols; and the angel ascending from the esat is another symbol; so is the seal, and the forehead on which the seal is impressed. Then follows literal language: "And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."

In confirmation of this view I will say that this is the only place in this book in which a special work is brought to view in favor of Israel, as it is written: "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins" (Rom. 11:26-27). We should not forget that Christ said that "Salvation is of the Jews." And in Rom. 11:8 we read: "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." Israel among the nations is the main factor in the plan of salvation (John 11:49-51). "Caiaphas, being high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation." Therefore the everlasting life of that nation is a fixed fact in the mind of God. Therefore we read: "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee" (Jer. 30:11).

It is selfish and unfair to give to the Jews all the curses that are written in the book and take all the blessings to ourselves by spiritualizing the plain testimony. It is the same Israel that is scattered that will be gathered. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him and keep him, as a shepherd doth his flock" (Jer. 31:10).

The angel says, "Hurt not the earth * * * till we have sealed the servants of our God in their foreheads." This testimony indicates that the sealed ones were servants before they were sealed. This would apply to Jews, but not to Gentiles.

In Rev. 14th chapter the 144,000 appear again, where they are said to be "virgins," "not defiled with women." This can only be affirmed of Jews, for all Christian sects are more or less defiled with the false doctrines of Rome. Some are daughters of the harlot, some are granddaughters.

Again, the sealed are "the first fruits unto God and to the Lamb." This could not be said of Gentiles in the east part of this dispensation, but may be true of Jews, as being the first fruits of Israel's ingathering (Isa. 66:20).

Now it seems proper to inquire what will be the counterpart to the sealing of the servants of God in their foreheads. And as there is no record of such a work in the past history of the world we are compelled to look to the future for its fulfillment. In view of the divine utterances on the subject, together with God's covenant with Israel, to turn away ungodliness from Jacob and to gather them to their own land, where they are to remain forever. Paul says to the Ephesians: "After that ye believed, ye were sealed with that holy spirit of promise" (Eph. 1:13). This sealing by the holy spirit perfected their understanding in the plan of salvation. And the sealing of the 144000 in their foreheads is undoubtedly for the same purpose, there being some knowledge that they lacked that it was necessary to impart to them. In our Lord's prayer in John 17:3 he says: "And this is life ternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." The Jew has the knowledge of the only true God, but lacks the knowledge of Jesus Christ their Messiah. Now I think it should teach us that this knowledge is what they lacked, and is what the sealing supplied when we read of them in Rev. 14:1: "And I saw, and behold, the Lamb standing on the Mount Zion, and with him a hundred and forty and four thousand, having his name and the name of his Father written on their foreheads" (Revised Version Diaglott, and American Bible Union).

This sealing work is what is necessary to be done for the Jews, and as God has promised to do it for them let us not doubt but that he will surely do it. The angel symbolizes a company, as we read, "till we have sealed," etc.

The sealing will be done in a time of peace, while the four angels hold the four winds. Such a time will in all probability come after the present war is over, when the nations will attempt to compel peace. Then will come the peace and safety cry.

By prophecy we know that the kaiser will fail of his purpose in this titanic war, because the prophet Daniel was shown four great earthly powers and no more. Charlemagne tried to unite again the different parts of the Roman Empire, but failed; so did Napoleon, and so will the kaiser.

In the last great war England and Russia will be the leading nations arrayed against each other; this could not be if the kaiser were to win this war. In Psalm 46:8 we read: "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth." And in Psalm 48:4-7 the same sub-

ject is continued: "For lo, the kings were assembled they passed by together. They saw it, and so they marveled; they were troubled, and hasteth away. Fear took hold upon them there, and pain, as of a woman in travail. Thou breakest the ships of Tarshish with an east wind." This is thought to be prophetic of the breaking of the British ships in the Mediterranean Sea (Ezekiel 27:26).

GEO. FRANCIS.

NOW

S. Roxana Wince

Read the word "now" backwards, and you have the word "won." Is it not significant when we think of what God says about this little word that our acceptance with him is made dependent upon the use we make of "now," the today of time, that our ultimate salvation is connected with the decisions of the very moment?

To decide now is to win the battle that will set us over into the eternal years. If we hear God's voice today we will not harden our hearts against him tomorrow, for the morrow will become to us another "now," out of which to spell another victory "won." And so it will go on through life.

There is no safety in delay. We can not bank on coming years. If we are to be God's servants he wants us, he needs us "now." He asks us to "give our bodies as a living sacrifice to him." He can use them thus, but if dead, as they are in a measure when old age has crept in, or when desire has benumbed the brain and paralyzed the limbs, of what worth are they in the broad mission fields of earth?

The hands can not build mission churches, set type or scatter tracts; the feet can not take the repentant man or woman, who is in such condition, to "the ignorant and out of the way," that they may hold forth to them the word of life. I do not say that there is no hope for the aged and sick, but that it is out of the question for them to make such a sweet and acceptable sacrifice of themselves to God as they might have made in earlier years, for "a living sacrifice" is the sacrifice of ourselves for the whole course of our lives. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Notice God's command to remember him now. I "beseech you by the mercies of God" to do this, to surrender yourselves in such a way that all your principles, your motives, your affections, your ambitions, your manner of life will be changed, and you be as a new creature, "alive from the dead."

It is a crucifixion, a sacrifice, a death, that the believing, repentant, obedient soul goes through when he comes to God, for his baptism has in it all of these elements or symbols, and the sacrifice is considered a "holy" sacrifice because the believer, in his baptism, shows that the old man of sin has been put to death. His old self, all that he was in his old unregenerate state, was destroyed "by the sin-destroying efficacy of his union with the crucified Savior." And he "yields" henceforth his members as servants to righteousness unto holiness, or, as in 2 Thess. 2:13, "unto sanctification."

Why do you not come? Why do you put off obedience? Will there be any better time than now? Will you be any better prepared tomorrow? Any more willing? How my heart aches for the dear ones I know, who are throwing away their birthright chance to an heirship with Christ in an inheritance that will never fade away—a real inheritance, in the dominion of the world.

They read the Bible, they believe that man is mortal, that his only hope for future life comes through Christ and the resurrection, and that Christ is coming back to reign over all people, kindreds, tribes and nations; and none can outargue them in a discussion of these subjects, and yet they refuse to take the step that will name the name of Christ upon them—or, in plain terms, make it their own truly name, without which there is no possible chance of salvation.

What will there be tomorrow? Grim death stalking in at the door? Christ coming to change the living and waken the dead? No man is wise enough to tell.

Now! Now! Come now! The morrows are not yours. The moments, the hours, the days, the years are flying. Take the "now," and through it, though spelled backward, "fight the good fight of faith," and see "won" the crown and the life of God never ending years.

PUNCTUALITY

Eight Quaker ladies had an appointment, and seven were punctual and the eighth, being quarter of an hour too late, began apologizing for keeping the others waiting. The reply from one of them was: "I am sorry, friend, that thee should have wasted thine own quarter of an hour, but thee had no right to waste nearly two hours more of our time, which was not thine own." And of Washington it was said that when his secretary in some important occasion was late, and excused himself by saying that his watch was too slow, the reply was: "You will have to get another watch, or I another secretary." Napoleon used to say to his marshals: "You may ask anything of me but time.' And of John Quincy Adams it is said that in his long service in Congress he was never known to be late, and one day when the clock struck and a member said to the Speaker, "It is time to call the house to order," the reply was, "No, Mr. Adams is not in his seat yet." And while they were speaking Mr. Adams came in, he being punctual, while the clock was three minutes fast.

Half the value of anything to be done consists in doing it promptly. And yet a large class of persons are almost always more or less unpunctual and late. Their work is always in advance of them, and so it is with their appointments and engagements. They are late, very likely, in rising in the morning, and so in going to bed at night; late at their meals, late at the counting house or office; late at church, or at prayer meeting; late at their appointments with others. Their letters are sent to the postoffice just as the mail is closed. They arrive at the wharf just as the seamboat is leaving. They come into the depot just as the cars are going out. They do not entirely forget or omit the engagement or the duty, but they are always behind the time, and so are generally in haste, or rather in a hurry, as if they had been born a little too late and forever were trying to catch up with the lost time!—Selected.

THE RESTITUTION

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EDITORIAL

Thanks to Sister Wince for a Christmas gift. Although belated, it is appreciated none the less.

During the week we have suffered by death the loss of Sister Eliza Musson. Obituary will be found on another page.

During May or June, 1914, Bro. J. W. Hardy was kind enough to contribute $3.59 toward the Helping Fund. For certain reasons The Restitution Company desires to learn the name of the bank which issued the check for $5.00, which included a year's subscription to the paper. Will Bro. Hardy please procure his paid check and send it to the Editor of The Restitution, the same to be returned to him as soon as endorsement is learned.

January 31st three more names were added to the list of believers in this city: Mrs. Salisbury, formerly neutral, mother of Sister Jennie Salisbury; "Aunt Mollie" Strong, formerly Baptist, Sister Jennie's aunt; and Elizabeth Telekey, formerly neutral, but whose immediate family and relatives are Catholics. We pray that these dear souls may "fight the good fight of faith" for the short time that remains for the people of God to fit themselves for the kingdom, unto which God's grace has called them.

Bro. Adams writes that he has just returned from Palmer and St. Paul, where he had good meetings. Two were baptized at Palmer. He also sends three renewals and two new subscribers, and makes the following remarks, which are worthy of being pondered by the Brotherhood: "I find that most of the brethren do not fail to send in their renewals for lack of funds; they just neglect it. If the matter is mentioned to them they are ready to respond. I try in each place I go to get renewals and new subscribers. I generally ask them if anyone one wants to renew or take The Restitution; and they generally take advantage of the opportunity. It saves them the trouble of sending themselves. If a brother in each church would look after this point you would not have to wait for each one to renew just when they get around to it."

APOCALYPTIC PROFOUNDITIES

"The Sealing of the 144,000," an article by Bro. Francis on another page, will be read with interest by such of our readers as enjoy delving into apocalyptic profoundities. In considering intricate subjects like this one able Bible students are led to different opinions. To our mind our dear Bro. Francis loses his usual equilibrium in a place or two in his article, which fault spoils his composition of symmetrical exposition. He admits that the four angels, the winds, the earth, the sea, the trees, the angel ascending from the east, the seal, and even the forehead sealed, are all symbols; but strangely claims that the "twelve tribes" and "children of Israel" are literal, although they are found in a list of symbolic things. The symbolical and literal can not be arbitrarily mixed in this fashion.

The reasons assigned for this mongrel interpretation are insufficient. No one is selfish enough to make the Jews suffer all the curses of the law, and then appropriate all of its blessings to themselves. On the contrary, we say that God's door of mercy is standing ajar for Israel as well as Gentiles. If they refuse to "come in" there is nothing for them but "curses" of the worst kind. To say less than this would be to condone sin. And to say that Israel alone is designated "the servants of God," that this form of speech can not apply to the Gentiles, is to read ourselves right out of the word of God. God have mercy upon us if we are not his servants!

Again, it is an unfounded assumption that because the 144,000 are called "virgins" and "first fruits," therefore they must be Jews. This claim is contradicted by the record. The Corinthians were Gentiles, yet Paul calls them a "chaste virgin" (2 Cor. 11:2). Believers away back in the days of James were "first fruits of his creatures" (Jas. 1:18). To make Rev. chapter 7 both future and Jewish, the claim is even made that no one can be sealed but a Jew. And then without any regard for the facts in the case the statement is made: "There is no record of such a work in the

past history of the world." This assertion is woefully discordant with Paul's declaration to the Ephesians, who, by the way, were Gentiles (Eph. 2:11): "Ye were sealed" (Eph. 1:13).

In these editorial strictures our dear Bro. Francis will understand that our remarks are not personal, but have to do solely with the principle involved as to Bible teaching in regard to the matter at issue. Too many of our brethren are one-sided on this Jewish question. They go to extremes when writing on the subject. It seems to us that a mind that is discriminate enough to see beyond the symbols of angel, sea, trees, wind, forehead, etc., to the things which they signify ought to have no trouble in seeing beyond the symbols of the "twelve tribes" and "children of Israel," and so find out what these signs represent. The literal Jew is as much out of sight in these expressions as literal trees, wind, etc., are ignored in the other statements. The Jew is positively not in the premises, and Rev. 7 takes pains to intimate as much. When John comes to enumerate the tribes Levi is mentioned—a tribe that had no inheritance in Israel at all. "First the natural, afterward the spiritual" (1 Cor. 15:46). Hence it comes to pass that Levi has an inheritance in the spiritual arrangement of things. Dan, who had an inheritance under the law, is omitted in the apocalyptic count of the "twelve tribes." Ephraim, too, is omitted. Joseph is added. Thus Ephraim and Dan are left out of the apoclyptic enumeration. At the best count possible it looks like at least two tribes of Israel will escape getting "sealed," much to the discomfiture of some people we know.

The fact is the literalist and the futurist only make a muddle of Revelations. "The twelve tribes' and "the children of Israel" mean to such interpretators the Jews, and no one else. But the usage of apocalyptic figures effectually confounds these wise men. In describing the future state, the immortal state, John tells us that the New Jerusalem has twelve foundations, and on them "the names of the twelve tribes of Israel" (Rev. 21:9). Does anyone dare to say that this can not apply to Gentiles? Are we to step down and out, and "unselfishly" let the Jews rob us of the heavenly Jerusalem? Are our literalist friends prepared to carry out their contention that "the twelve tribes" only imports that the literal descendants of Israel are to dwell in the New Jerusalem? Let the striking promise in Rev. 3:12 answer: "He that overcometh, * * * I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, * * * and my new name." These words bind together the sealing in Rev. 7, and the vision of the New Jerusalem in Rev. 21. The prophecy is Christian, not Jewish; it is for "he that overcometh," not for lying Jews (Rev. 3:9), "who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God; * * * the wrath is come upon them to the uttermost" (1 Thess. 2:15, 16).

A man who habitually indulges in violent rage is laying up for himself a store of ills against advancing age, the least of which may be a general palsy—the greatest, a sudden and fatal fit of apoplexy.

COMMUNICATIONS

Bro. Huggins: As we pass into the new year I must write you that you may know how much I appreciate your kindness in sending me The Restitution, as I think it one of the best papers I ever read on the gospel of the kingdom. May God bless you and all the noble contributors of the paper. May all live long to warn the people of a coming judgment. Surely we are living in the time of the end. Christ and the saints will rule the nations and break them into shivers; the hail will sweep away the refuge of lies.

Your brother in Christ, JOHN WEEKS.

Bro. Huggins: I wish to speak through The Restitution a word of approval to Sister Almira Brooks for her short article under the heading, "The Star." In that short but good article the writer reasoned well. It is not always a writer can reason well. When we see such a person he is sure to attract attention by those who know the value of its power.

Our sister gives for her reason for writing that article this statement: "There is not much in this subject, only we should learn to read the scriptures right." Good, Sister Brooks. It is this careless, slipshod way of letting the words of the Bible drop from our lips (when they do) without any thought of what the language is or the meaning intended to convey that is cursing the religious world and blasting the cause of Christianity. Wish there were many more like Sister Brooks to insist on the habit of reading the Bible correctly. Sister Brooks, you did well, and, for one, I thank you for it.

Your brother in hope,

L. S. BRONSON.

SIGNS OF THE TIMES AND OUR DUTY

Dear Brethren:

Another year is opening before us. Will it be the glad year that will bring us home? God grant it may. To quote from a dear brother, "marvelous things are happening every hour."

Surely the present struggle in Europe will end in Armageddon. Listen to the command of God to the nations: "Prepare war. Wake up the mighty men. Let all the men of war draw near. Let them come up. Beat your plowshares into swords and your pruning hooks into spears."

Have they obeyed? Yes, all the mighty nations of Europe have wakened; they have come up to battle. Have they beat their plowshares into swords, their pruning hooks in spears? Yes. Look at the vast sums appropriated to weapons of war. Look at the money spent for vessels of destruction of all kinds. How little is given for the actual necessities of life! "Let the weak say I am strong." Are they saying it? Look at what was a short time ago a comparatively weak nation, Japan. What is she now? Able to cope with the strong powers. Look at what was not far back the little weak kingdom of Greece. Has she made herself strong? When she speaks the nations listen.

Read a little farther in this command to the nations: "Let them come up to the valley of Jehosophat, for there will I (the Lord) sit to judge all the heathen roundabout." Is this near?

Surely this generation shall not pass until all be fulfilled. Read the whole chapter and see what the "all" is.

For many, many years this preparation for war has gone on among the nations of Europe. Untold sums of money have been spent to build engines of destruction; gifted men have used all their force of reasoning, all their brain power, only to invent and build powerful and rapid-firing guns with which to slay one another. Even the unnatural has come to pass—man can sail his ships in the air, and from great heights drop destruction upon the earth. He causes fire to come down from the heavens. The slain of the earth is now many. It almost seems as if children had been begotten for the very purpose of war. Men must serve in this terrible work; if not of their own free will, they are compelled to do so by the power of the state. How long after these nations have battered one another to pieces, have sunk one another's ships, have destroyed the terrible guns of all kinds, killed the father and the sons—how long, I say, do you think it would take Europe to prepare for war on the great scale she has now? A new generation must be born and attain to manhood; new treasures must be accumulated wherewith to build again the weapons of war; new navies must be brought into existence, and finally new armies recruited. Where will they come from? Not one generation, but many will be needed to supply the armies Europe had only a few short months ago.

To the student of prophecy this must be the strife that leads to Armageddon. There is not enough of Gentile time to create another. Every year, ever month, brings it nearer. Things are moving rapidly now. We certainly are now in the beginning of the time of trouble such as never was.

I want to quote from one of our daily papers as follows: "Thousands of women of Austria, Germany and France are becoming insane and committing suicide because of the suspense brought on by the censor. * * The tragedy of silence is killing the women of Europe. * * * It is killing the best women in the world—women without whom there can not be a new Europe. If this war does not end almost at once there will be nothing left of Europe but a page of history."

This after a few short months of strife. How many decades do you think it would take after the end to bring Europe back where she was on the first day of August, 1914? More than Gentile times can furnish. Knowing these things, it is high time we aroused ourselves, put on the whole armor of God, fill our lamps and cleanse our robes. All things cry, "Work while the day lasts."

There is an isolated fund somewhere; there are those whom Christ died to save who can help in this work. There is a cry from the Pacific coast: "Come over and help us." If every member of God's church would give one dollar a year (eight and one-third cents per month) an evangelist could go in and out among the churches and isolated ones, both of the west and the east. Brethren, can not someone in each state or section of a state take hold of this matter systematically and put it through? I do not think we need be troubled about the evangelist. God has reserved to himself many who have not bowed the knee to Baal. I feel sure there are brethren in Christ sound in the faith and in practice who could and would build us up in the most holy faith, and bring light to those who sit in darkness. We can not carry our offerings to Jesus when he calls us; give them to him now.

What are his commands to his messengers? "Call my saints together, those who have made a covenant with me by sacrifice." Only that which costs the giver something is prized by heaven. May God keep each one of his children from the evil that is overwhelming the world until he come whose right it is to reign.

FLORA A. WOOD.

THE SECOND PSALM

Abstract of a Sermon by J. H. Thomas, M. D.

It is thought that David composed this Psalm after he had taken Jerusalem from the Jebusites and made it the head or capital of the kingdom. The Philistines, hearing of this, encamped in the valley of Rephaim, nigh to Jerusalem; and Josephus says that all Syria, Phoenicia and other warlike people united their armies to those of the Philistines in order to destroy David before he had strengthened himself in the kingdom. David, having consulted the Lord (2 Sam. 5:17-19) gave them battle and overthrew the whole of his enemies. This being so, we can see the force of this Psalm in celebrating the taking of Jerusalem and the overthrow of all the kings and chiefs of the nations.

But if we turn to Acts we find that Paul understands it as prophetic of Jesus, "God's Anointed" (Acts 4:25-27). While Paul makes an application of the prophecy in the violence to and cutting off Jesus, yet it is not the complete fulfillment, for David conquered his enemies and established the throne or kingdom of Israel on Mount Zion. So Jesus is yet to subdue his enemies and establish the kingdom of God upon Mount Zion.

It is at this time that the nations shall rage, and the people imagine a vain thing. Yes, vain in the extremest sense of the word to antagonize him whose right it is to rule in building again the tabernacle of David and setting up the ruins thereof. Yet they will assuredly gather themselves together for that purpose, for Zechariah tells us that all nations shall be gathered against Jerusalem. And God says by the same prophet that in that day he will make Jerusalem a burdensome stone for all people; all that burden themselves with Jerusalem shall be cut in pieces, though all the people of the earth be gathered together against it.

How plainly this fact of their gathering against Jerusalem proves the nations of the earth are void of faith in the book of God. How frequently has God set forth in type this great gathering together against the establishing of his righteous rule in the earth. Amalek raised his hand against the throne of the Lord, so Moses records, and perished from the earth. So the Philistines and nations contiguous to Jerusalem gathered against David and were destroyed. So the Jewish people arrayed themselves against Jesus and slew him, but the awful destruction that followed in the

overthrow of Jerusalem is dreadful to contemplate—all of which is but a shadow of that terrible destruction yet to fall upon the nations, but they heed it not, being faithless in what God has spoken. Therefore the kings or rulers of the earth set themselves (see second verse).

"Let us break their bonds asunder." This is exactly what the Jewish people said: "We will not have this man to rule over us." But what saith the next verse? "He that sitteth in the heavens shall laugh (spoken after the manner of man) and speak unto them in his wrath." This he did to the Jews who slew his Son, his Anointed, and vexed and ruined them by the Roman armies. So shall he destroy all peoples that lift up their hand against Jesus, God's Anointed, when he comes for the controversy of Zion. Therefore he says in the next verse: "Yet have I set my king over my holy hill Zion. I will declare the decree." (Margin, "I will declare for a decree." New version, "I will declare the decree.") Notice the peculiarity of the words: David is speaking of the heathen and of what God will do to them. Therefore David says: "He (God) that sitteth in the heavens shall laugh," etc. But at the sixth verse the manner of speech changes and he speaks in the first person and past tense: "Yet have I set my king," etc. The reason why the sixth verse is in the past tense is because he is speaking of that which had been decreed, then he concludes to declare the decree, tell what it was, so the seventh verse commences, "I will declare the decree," which decree is concerning Jesus, God's Anointed, not yet born.

"Thou art my Son, this day have I begotten thee." Some think this has reference to his resurrection from the dead, and quote Acts 13:33. I don't think Paul quotes this Psalm to prove that Jesus was begotten by or through resurrection from the dead, but quotes several passages to show that this man was the one promised, and God's Son—this is the one of whom God speaks when he says in the Second Psalm, "Thou art my Son, this day have I begotten thee." Paul says in the first chapter of Romans, that Jesus Christ was declared to be the Son of God, with power by or through the resurrection from the dead. In this he acknowledges him to have been God's Son before his resurrection, but by a resurrection he was God's Son with power. And John says, "God so loved the world that he gave his only begotten Son, that whosoever," etc. He was God's begotten Son when he came to do the will of his Father.

But what is the decree concerning this Son? The answer is, "I will give thee the heathen (or nations) for thy inheritance, and the uttermost parts of the earth for thy possession." The whole earth then will be possessed by him whose right it is to rule the kingdoms of the world. What a mighty change in the civil, ecclesiastical and political conditions of the earth, for the next verse tells us that "he shall break them in pieces like a potter's vessel."

This may seem severe or cruel or unkind, but it can not be helped. Wrong has no rights; the nations are in the wrong. They have, as were the Jews, been warned by word and by example, but they heed it not, and when he whose right to rule comes to introduce a reign of righteousness they lift up their hands against him and perish in the attempt. The tenth verse is a kind injunction: "Be wise, now therefore, O ye kings; be instructed (or rather reformed), ye judges of the earth. Kiss the Son."

OBITUARY

Sister Eliza Musson

Born August 2, 1843, in old Weston Huntingtonshire, England; died January 31, 1915, at Cleveland, Ohio. She emigrated to America in 1854, coming direct to Cleveland, and settled on Broadway. She was the fourth daughter in a family of six girls. After the death of her youngest sister, and the marriage of the others, she, with her father and mother, went to live with her sister Emma, who was Sister Wm. Pate. During the ensuing years Sister Musson, as she was lovingly and familiarly known, "Aunt Lidy," was an untiring worker in her sister's home, caring for each baby as though they were her own.

In 1880, after the death of her sister, Mrs. W. H. Hudson, she took charge of her family, consisting of three children, and for nine years took the place of mother to them. After Mr. Hudson's second marriage she again took up her home with Sister Pate, and with the exception of a few years spent with her sister Anne (Mrs. Hodson) she continued to live there until the death of Bro. and Sister Pate and the breaking up of the home. Since this time she spent a short while with her niece, Mrs. Weed, but of late years has made her home with Sister Hattie Sanford. Until three weeks before her death she had scarcely known a day in bed. At this time she contracted a cold, and, thinking a change would be beneficial, went to spend a week with her niece, Sister Lang. A few days later she took to her bed and gradually sank to her death. She seemed to realize that the end was near, as she took occasion to tell the family that she felt it was time for her to go, being ready and willing that God's will should be hers, and asked that all meet the condition with fortitude, and as becometh children of the Most High not to grieve over the fact that she could no longer be with us.

She became a member of the Church of God thirty-six years ago, being the first of Bro. Pate's family to obey the truth, after he himself had been baptized. She was immersed in Lake Erie at the foot of Willson Avenue by Bro. Levi Cattell, and has been a faithful servant of her Master ever since. Her disposition was retiring, and yet very assertive when it came to upholding the truth. Her relatives and friends who have been close to her know here as an exemplification of meekness and love beyond the ordinary, and her nephews and nieces will miss one who can not be replaced, and whose noble acts will ever remain a sweet memory and a guide to a better and more upright life.

Funeral services were held in the Church of God, 10623 Lee Avenue, Cleveland, O., February 2nd, attended by a large concourse of relatives, friends, brethren and sisters. After a discourse by Bro. Huggins on Numbers 23:10, "Let me die the death of the righteous, and let my last end be like hers," Sister Musson was laid to rest in the "Congregation of the dead" until her Master re-

turns in glory, when God's people shall "arise and shine" in a halo of majesty that shall never fade (Isa. 60:1).

Edward M. Gates

Born November 12, 1856; died January 22, 1915.

Bro. Edward M. Gates was born in Indiana 57 years, 2 months and 10 days ago. He was married in Sumner County, Kan., February 17, 1886, to Miss Ella W. Randolph by Squire Dean, at his residence. To this union were born three children—Ida O. Huff, Harry E. Gates, and Clair V. Gates, all of Quinlan, Okla. Words of comfort were spoken by the writer from Job 14:14. He was baptized into Christ in 1914. He was a patient sufferer from that dread disease, cancer. He expressed a desire to be laid to rest to await the soon coming of Jesus. Funeral services were conducted in a nearby school house, from which he was taken and laid to rest until the Life Giver comes.

"Sleep on, dearest one, and take thou thy rest; and when Jesus comes then thou wilt be blest."

H. M. WILLIAMS.

THE DEVIL: IS HE A PERSONAL BEING?

Article 4

We suppose that most people if asked if satan is a good or bad person would instantly answer, "A bad person, of course." Suppose, then, in answer to this acknowledgment on their part, I should say that the Bible reveals God himself, or rather his direct messenger, to be a satan! Well, I presume if we were living in the time of a few hundred years ago they would take me outside the city and stone me until I died, charging me with being guilty of blasphemy.

Now it is a fact that character neither good nor bad is necessarily associated with the word "satan." Satan means adversary, and that may be an adversary for good or bad, as the circumstances may permit. You recall upon one occasion Balaam, the prophet, was about to proceed to curse Israel at the instigation of Balak, and this contrary to the command of God (Num. 22:22). Now carefully read verse 22: "And the angel of the Lord stood in the way for an adversary against him." Now the Hebrew text for the word "adversary" is satan. Then the correct reading of the verse is: "Behold, I went out to be a satan unto thee, because thy way is perverse before me" (verse 22, 32). We gather from this that the simple meaning of the word satan is one opposing, whether that be to oppose one doing good or one doing evil; in either case the one opposing is an adversary, hence a satan.

GEO. B. ALLDRIDGE.

Carlyle well said that the lack of reverence was one of the fatalest maladies of the present age Public and private well-being withers for want of it. Instead of reverence there is conceit and scorn and frivolity. The fountain of all reverence is reverence for God. What is to be done in an age that accounts reverence for God a superstition? It can not be cured by arugment.—Robert Roberts.

WHEN WILL THE BRIDEGROOM COME?

By Sister H. M. B.

As to the exact time of our Lord's coming we do not know, neither is it intended that we should know; but one thing we do know—that the Bridegroom will not come until the bride hath made herself ready.

Dearly beloved, let us live each day in joyful expectation of the Bridegroom's return, having on our wedding garments, so that when the cry is heard, "Behold, the bridegroom cometh; go ye out to meet him," we will have our lamps trimmed and burning, so that we may enter in with him to the marriage before the door is shut.

When we see all these appalling conditions around us, such as war, the white slave traffic and all the kindred evils which we are powerless to check, we realize that this earth is under satanic rule, and our hearts cry out, O come, Lord Jesus, come quickly, and take unto theyself thy great power and reign. Then if we are found faithful he will give us power over the nations, and, associated with him, we will be able to put down all evil authority and power. O glorious hour! Are we praying for it to come? Let us remember, "The fervent, earnest prayer of a righteous man availeth much."

Dear brethren, in these last days let us not be lulled to sleep, as the world is, with the cry of "Peace, peace, when there is no peace," but let us awake and put on the whole armor of God, that we may stand against the wiles of the devil.

Great and precious promises God hath given us, that if faithful we may have an inheritance in his glorious kingdom and share with his dear Son in blessing the nations. Surely the crown is worth striving for. Who would not gladly lay aside all the cares of this life and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

The admonition is, "Be ye ready, for in such an hour as ye think not the Son of Man cometh." If we are ready at all times to receive him it matters not whether he comes today, tomorrow or next year—we will be ready when he does come. Let us be happy and rejoice in him always, and let our daily prayer be, "Thy kingdom come."

Be a friend to the world, do a kindness whenever opportunity offers; be quiet, calm, self-possessed and self-controlled; and then you will discover the very essence of Christianity.—Hepworth.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

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PRAYER

Our Father, regard us, we pray thee now, and shed abroad thy gracious influences upon all our hearts and minds, that in hearing thy blessed word we may receive from thyself that which shall abide with us for many days, and in the strength of which we may go. We lift up our humble desires and hopes to thee, and beseech thee to be still near us, and give blessing to thy people, that the provisions of thy house may satisfy all hungry souls and incite many to desire thee who have hitherto been content to be without thee. Through Jesus Christ our Lord. Amen.

NEW JERUSALEM

I have taken this subject and the thoughts attending the inauguration of divine authority, not because I felt you did not know, or that I could bring to your attention anything new, but because the wonderful and inspiring words of the Bible are rich with the things of the kingdom, which blessings we often miss because we are so easily overwhelmed with the things of this life.

Through numerous prophecies and parables the kingdom has been foretold. but I have only chosen a few out of the number: Psalm 37:34; 89:35, 36; 102:16, 17, 19, 21, 22; 145:10-13; Isa. 2:1-4; Jer. 23:5, 6; 31:33, 34; and Isa. 35th chapter.

We might go thus to all the prophets—Ezekiel, Hosea, Joel, Amos, Zechariah, and gather from their vast treasure the words spoken in jubilant language of the times of restitution. "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." The sleeping saints and the living are changed, not as subjects but rulers. Christ wraps them all around with immortality, transforms their bodies and fashions them like his own glorious body. Think of the pain and weariness, the weakness and discouragements in that word "mortal." Think of the glory, the honor, the qualities of imperishable and incorruptible bodies, the rewards, bound up in that word "immortality."

Because we are the children of light we are chosen and shown the secrets of God, and the future is open to our understanding, while the world lies in ignorance. "Behold, the former things are come to pass, and new things do I declare; before they spring forth, I tell you of them." The Lord holds his patience, he restrains his vengeance, until his appointed time; but hear him as he tells of his scorching anger (Isa. 42:13-15; 16:2). "The Lord shall go forth as a mighty man; he shall stir up jealousy like a man of war; he shall cry, yea roar; he shall prevail against his enemies." In the animal world the roar of the lion is something before which the weaker animals cringe and flee; in like manner does God go forth to punish the nations, and he shall prevail against his enemies.

List to the cry of the Lord to his beloved. For whose pleasure but his own does God pardon the iniquities of his chosen people? (Isa. 43:1-4, 11, 21-25). For the sake of the race God would save us as his own; he has given trials, vicissitudes, scourgings even, but for his own joy and praise he will lead them back (Isa. 51:11; 45:2, 5, 6, 17, 18, 22-25).

Then when Israel is justified the whole immortal and incorruptible throng shall make heaven's arches ring with the glad strains: "Worthy the Lamb that was slain;" "Thou hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth."

Look at some of the texts on the restoration of Jerusalem: Jer. 30:17-22; Jer. 31:23-25; 31:38; Isa. 33:20-22; 65:8-25; 66:1, 2, 6, 10; 1:18, 19, 26, 27; Psalms 46:4; 48:1; 87:1-3; 122:1-7.

God has a gracious purpose, and it is to people the earth with a righteous race and fill it with his glory. Think of the blessed hope which makes us partakers of the divine nature, share the society of Jesus and the redeemed of every age, free from sickness, pain and death. No sigh shall tell of hidden grief or unrequited longing; no shadow of anticipated trouble, but "abundance of peace so long as moon endureth." "They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life." The saints' inheritance will never be marred; the fair plains made new will never be polluted with the impious tread of the sinner. Psalm 21:7-13: "Thou hast given him his heart's desire, and hast not withholden the request of his lips." Surely this denotes the state of intimate and divine companionship to which the blessed Redeemer admits his beloved in relation to himself.

And to be there as ruler with the righteous judge! Where can we learn the way to rule righteously and justly but through the divine writings? The hours of silent perusal and assimilation of God's word in the tedious tasks of life will blossom out in our usefulness as kings and priests in the glorious dawn of peace (Isa. 2:1-4, 20, 21).

The kings, then, will have no temporal powers, but imperishable glory and strength and an unerring wisdom that will qualify them for every

8-6

conceivable work which God may require them to do. They shall enter the legislative palaces of the nations and disperse them forever. They shall distribute the world's wealth, and take possession of the gold and silver and cattle on a thousand hills; and, as representative of their God, shall see to it that life is made beautiful, pure, free and bright, and that mankind are given opportunity to do justice to the powers wherewith they have been endowed. The landowner must give up the broad acres for which he never toiled; the lawyer must burn his books, for the only just laws will go forth from Mount Zion, the word of the Lord at Jerusalem. There will be no more need of the merchant who is disturbed at the fluctuations of the market. There will be no politicians to go campaigning; there will only be one party over all the earth. The scientist will be found wanting, for in Christ and his are all the treasures of wisdom and knowledge. In the grand cleaning and purifying process carried out by God's elect the clergymen even will be wiped out, for to kings has been committed these things, even to the feeding of the subjects with wisdom and understanding of the Great Heart. This wisdom of God is a divine reality, and breathes of future power and glory. Then all human splendor, pride and power shall be brought low, and every tyrant dethroned. Then all authority shall be placed in the hands of those who have struggled to obtain this honor through self-sacrifice. Then shall wars be banished to the ends of the earth. Then shall there be true liberty, abundance, safety and enlightenment for all classes and all conditions of mental, moral, social and physical well-being. All this shall be guaranteed by the power, the infallibility, the deathlessness of the occupant of David's throne, and the host of brethren who share his nature, and exercise with him a rulership of strength,, truth and justice, under which the whole earth shall smile with intelligence and peace and plenty, and the very trees of the field shall clap their hands. Imagine one Ruler to whom the whole earth belonged; the grassy hills, the waving forests, the broad plains, the fowl and cattle; One whose wisdom and beneficence were equal to his universal ownership and irresistible power. He shall scatter the proud in the imagination of their hearts; the riches of the Gentiles shall be poured out at his feet, and there shall not remain a spot upon the whole earth that shall escape the scepter of his righteous and beneficent rule (Isa. 11).

And if for a little season, as written in Rev. 20, amidst the joyous and soul-stirring harmony of the reign of Christ, sin and crime shall be allowed to enter their harsh, discordant notes, which shall attract the attention and service of the selfish sinner, those same jangling tones shall sound forth their own knell of death. Only a short time can they interfere; for sin, crime and death must surely lose themselves before the awful majesty of truth, justice and love (Rev. 21:3, 4, 23:27).

The holy city, the Father's house, will certainly be the most beautiful and glorious object in the universe. There will be no tears, for all cause for tears shall be removed. There has been an accomplishment of that sublime sentence, "It is done." The dark shadow of sin has passed away. The wicked, root and branch, are wiped out of the land of the living, and the universal anthem of praise and thanksgiving goes up from a redeemed world and clean universe to the covenant-keeping God.

"And the spirit and the Bride say, Come." Come, if you would inherit mansions where nothing evil can enter; if you would have a right to the tree of life; if you would drink of the river of life that flows from God's throne. Come, if you would walk its streets of gold, if you would obtain eternal life through those pearly gates; if you would see the king in his beauty on his azure throne. Come, if you would be of that throng who are forever free; if you would partake of that rapture that thrills the triumphant hosts as they behold before them unending ages of glory and joys ever new.

The place of gathering has nothing but attraction. Jesus, the fairest among ten thousands, is there. The throne of God and the Lamb, in the glory of which the sun disappears; the city of jasper and gold, whose builder and maker is God; the river of life sparkling with the glory of God and flowing in infinite purity and peace; the tree of life, whose leaves are for healing; fields of living green, flowers that never fade, streams that never dry, fruits that never decay, crowns that never dim, and harps that never discord.

We must be there. We must bask in the forgiving smiles of God. We must repose under the tree of life and never grow weary; we must drink of that fountain and thirst nevermore. We must walk in the golden sands and feel we are no longer exiles; we must put off the rent garments of our warfare and put on the white robes of triumph; we must exchange the toil-worn, dusty girdle of our pilgrimage for the glorious vesture of immortality, and feel that sin and the curse can never more pollute us.

And as a sweeping conclusion to the patient forbearance of our earthly life, and the divine rights of the chosen judges and ministers in Christ's reign, let us again ponder while Christ brushes aside forever the curtains of death and reveals to our vision a world most wondrous and glorified, a world never more cut off from our view, a world where God can live and is happy to live, loving and beloved; a world which shall last in uninterrupted bliss forever and ever.

FRANCES H. RUSSELL.

FAITH

Flora A. Wood

In Hebrews 11:6 we find this statement: "Without faith it is impossible to please God." This is a strong admonition, and one we would do well to take heed. Mark the emphasis of the declaration. It is not that we are exhorted to have faith, or that faith is a good thing to have; but it is most positively stated that "without faith it is impossible to please God." And unless we are pleasing in the sight of God we have no promise of salvation.

We would inquire, then, What is the meaning of the word "faith?" Webster gives this definition: "Faith, the assent of the mind to the truth of what is declared by another, resting on his au-

thority and will take it without other evidence. In theology, the assent of the mind or understanding to the truth of what God has revealed." We find this to be in accord with the definition given by the spirit in Heb. 11:1. There it is stated that faith is the confidence (margin) of things hoped for. How is this? Why, we believe the promises of God on his own assertion, and therefore have confidence that we will receive the things promised. Further, faith is said to be the evidence of things not seen. What evidence? Why, the word of God alone.

This being established, let us look at some of the promises of God (see Psalm 37:9, 11, 29). If in place of this we say the righteous shall be recompensed in heaven; he shall inherit the heaven of God and abide in it forever; the wicked shall live in eternal torment in a burning hell—have we any faith in the word of God? God says the soul that sinneth it shall die. If we say, "Oh, no, it lives forever," do we believe God? The word of God tells us that our eternal life comes to us through Christ, and that he will come again to earth and bestow it upon those who are his. If we say, "Oh, no, we have inherited immortality and have it in our being already," have we the faith in God that is pleasing to him? God has said he will set up a kingdom on the earth and give it to Christ and the saints. If we say that is a mistake, the kingdom is already set up in our hearts, is our faith acceptable to God?

There are many other statements of God which professed Christians wrest from their true significance to suit their carnal ideas, but we will notice but one more. In the scriptures Jesus is plainly declared to be the Son of God by begettal. "Joseph, thou son of David, fear not to take unto thee Mary thy wife. For that which is conceived in her is of the Holy Spirit" (Matthew 1:20).

The angel Gabriel said to Mary, "The Holy Spirit shall come upon thee and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). "Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife, and knew her not till she had brought forth her first-born child" (Matthew 1:24, 25).

Here God says Jesus is his Son by begettal. Dare anyone dispute with God by saying Jesus is the son of Joseph? The scriptures plainly say Joseph knew not his wife until after Jesus was born. Will anyone say the Spirit errs, that Jesus was conceived of Joseph? Again, "When as his (Jesus') mother was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph her husband was minded to put her away privily" (Matt. 1:18, 19).

Here the word of God tells us plainly that Mary was with child before they came together, and that the child was begotten by the Holy Spirit of God. Joseph had not yet been told this, and was minded to not take Mary for his wife, thus himself denying the paternity of Jesus. Now, to believe these written truths from the scriptures is to have faith, is to believe God on his own authority without other evidence. The word tells us that without this faith it is impossible to please God.

How do those stand who deny these plain statements? First, they are in the awful place where they make God a liar, in that they virtually say he testifies falsely. Again, they (perhaps unwittingly) make our Lord Jesus Christ an unclean thing, in that he was born out of wedlock, not of the spirit, but of the lust of the flesh. Again, they array themselves against the Most Holy One. He declares a virgin shall be with child. They make Mary a fallen woman, making her with child by Joseph before marriage. Catholics adore Mary as "the mother of God;" Josephites certainly give Joseph a high honor, in that salvation comes from him, if he was the author of the Savior's life. Do not those stand in a terrible place who thus array themselves against the word of the most high God? The words of Peter might apply here: "Thou hast not lied unto men, but unto God."

Some think these things should not be spoken upon, or at least but softly. In view of the fact that we shall all soon stand in the presence of the Lord, knowing as we are known, does it not behoove every child of God to expose error and bring to all, if possible, the truth, shining with the light from God's own holy word? We find at Matthew 12:22-33 that Jesus healed a blind and dumb man. The Pharisees out of their unhallowed heart said: "He doeth this by Beelzebub. Because they said this Jesus said unto them, All manner of sin and blasphemy shall be forgiven unto men (not a limited term) but the blasphemy against the Holy Spirit shall never be forgiven in any age" (not limited to a certain time). Now, what had those Jews done? They had attributed the work of the Holy Spirit to an evil source. God says Jesus was begotten by the Holy Spirit. Some men say: "Not so, but by the lust of man." Could there be worse speaking against the Spirit of God? This is a solemn thing! Let us in these evil days take heed to ourselves and to the doctrine.

Adam was a son of God, but how? By creation. He was made of the dust of the ground; he was of the earth earthy. The saints are sons and daughters of God, but how? By adoption. Someone wrote that Jesus was made the Son of God by resurrection. Let such read these words spoken by Jehovah, "This is my beloved Son, in whom I am well pleased" (Matthew 3:17; Mark 1:11; Luke 3:22), words uttered over three years before Jesus died and was resurrected. The scripture says in the mouth of two or three witnesses shall every word be established. Here are three credible witnesses who say a voice from heaven proclaimed Jesus as his Son. Peter, another witness, said he heard the same in the holy mount. These are the words of God himself. Let us draw near to him in truth; let us receive his words, for they alone are spirit and truth; let us seek a salvation through Jesus, the Son of God, for there is salvation through no other name than that of God which is manifested to us through Jesus the Anointed One. Soon he is coming to take to himself those who have the Father's name written in their foreheads. How do we know we have it written there? When with the mind (symbolized by the forehead) we receive Jesus as the Son of God, obey his teaching, we through coming into Christ have the Father's name called upon us. Jesus inherited this name; we receive it by coming

into Christ, through being adopted by God. May he help us to hold the truth firmly and reverently.

AN EXPOSITION OF MATT. 10:28

"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

What is the meaning of the word "hell?"

It is assumed that the wicked will live forever in torment, from the fact that the word "hell' denotes a place of unceasing woe, in which bad men will always exist in pain. We will now proceed to examine the term in question and see if it denotes any such place.

The word translated "hell" in the text under consideration in Greek is **Gehenna,** and is a compound of two words, **Ge** signifying earth or land, and **Hinnom** and properly means the valley of Hinnom, southeast from Jerusalem, and was anciently celebrated for the horrid worship of Moloch. It was polluted with all manner of carcasses of animals and dead bodies; constant fires were kept burning to avert the pestilence which would infect the city. In this place the Jews placed the brazen image Moloch; they not only sacrificed animals upon it, but even threw their children upon its arms, from whence they fell into the fire at its feet, and to avoid the shrieks and groans of dying infants they would beat the **Toph** (a drum) to drown their cries. Hence they anciently called it "Tophet," signifying a drum. This practice was abolished by Josiah (2 Kings 23:10). This word occurs twelve times in the New Testament, which the reader can examine (Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:53, 45, 47; Luke 12:5; James 3:6). These are the twelve places in the New Testament where this word is found. We find no place in all these references that sustains the popular view, that it is a place of ceaseless woe. The reader will perceive that the meaning is different from what is generally supposed. It is a true principle in language, that we must determine the idea of a writer by the words he uses. Now if **Gehenna** necessarily means a place of unending woe it could not be questioned, but what the Bible taught eternal misery; as the real issue is on the meaning of the word itself, and we have before said it properly means the valley of Hinnom, southeast of Jerusalem.

But here we are met with Mark 9:43, where the word **Gehenna** occurs and associated with it the following expressions: "Unquenchable fire," and "where the worm dieth not;" from this it is inferred that **Gehenna** must mean endelss misery, because it is clothed with such symbols as to denote eternal perpetuity. As this is the strongest argument that can be introduced upon this point, we will notice those phrases upon which the argument rests.

1. **"The fire is not quenched."**

It is presumed from this that the wicked will endure forever, because the fire is not to be quenched. But is this a sound principle? Does it follow that because a fire is thus represented that whatever is cast into it must endure forever? Were this a true position, then any combustible material cast into such a fire would last forever. But, says the reader, is there any example of such a nature? Certainly there is. We have a case in point in Matt. 3:11, 12. Christ will "gather his wheat into his garner, but he will burn up the chaff with unquenchable fire." Here the office work of such a fire is clearly expressed. Chaff is combustible material, and yet it is to be burned with unquenchable fire. This, nowever, is symbolical of the wicked's overthrow.

I will now cite the reader's attention to a class of texts where the idea of **destruction** is conveyed and in each case the fire is represented as not being quenched (Isa. 1:29-31; 34:10-14; 66:24; Jer. 7:17, 20; 27:27; Ezek. 20:45, 48). These examples will show the reader that wherever the phrase occurs it is indicative of **total destruction.** Now can we for one moment suppose that Jesus intended any other idea than that of death when he used the expression to the Jews who had always so understood it from the Old Testament? Hence we claim it as a strong proof for destruction.

2. **"The worm dieth not."**

This phrase was borrowed from Isa. 66:24, and among the Jews was well understood. Around the fires of **Gehenna** worms were constantly feasting on parts of the dead bodies which the fire did not reach; so between the fire and the worms there was a total destruction of all that was cast into **Gehenna.** The worm is in all places in God's word an emblem of death and mortality. Please examine the following texts: Job 27:14; 24:30; 19:26; Acts 12:23. The worms lived around the fires of **Gehenna** and consumed what was not burned by fire; hence both these symbols are against the idea of enduring pain in hell. Now inasmuch as the fires of **Gehenna** were clothed with such figures, and for over a thousand years everything that had been cast into it had been destroyed, can we suppose that Jesus intend edto convey the idea of eternal suffering, **when such a figure had always conveyed an opposite idea?** Hence it is evident that **Gehenna,** wherever used by the Savior, was in harmony with the idea entertained by the Jewish nation, viz., **Destruction.**

Therefore we conclude that in Matt. 10:28, when speaking of casting the wicked into Gehenna, meant to convey the idea of death. And indeed he says, "Fear him who is able to **destroy** (not keep alive) **both soul and body** in hell." Hence soul and body both were to be **destroyed** in this **Gehenna,** and not tortured forever. And this position is in harmony with the whole Bible, which represents that the wicked will experience

1. **Death** (Rom. 6:23; Ezek. 18:4; Rom. 7:5; James 1:15).
2. **Will be destroyed** (Job 21:30; Ps. 5:6; Heb. 12:29; Matt. 7:13; Acts 3:23; Phil, 3:19).
3. **They will perish** (John 3:15, 16; 2 Pet. 3:9; Ps. 37:20; 73:27; 2 Cor. 2:15).
4. **Lose Life** (Matt. 10:39; John 12:25; Mark 8:35).

These proofs are sufficient to show that when the wicked are cast into hell they will not endure forever, but must cease to be (Ps. 37:10).

We ask the candid reader if he can behold anything in the text which we have briefly examined that proves endless suffering in the regions of

hell? Can he find any such idea as that the soul is immortal and will live forever? It seems to me he can not. We leave the subject for your candid consideration, dear reader, hoping that we may gain life through Christ. H. V. REED.

BEREAN DEPARTMENT

Dear Bereans:

I have been requested to supply an article for the Berean column, and in reading a little magazine I came across the following article, which I thought others would like to read and which is far superior to anything I could ever compose. I think on these things a great deal, but when it comes to writing them so they are interesting to others, I find it impossible.

Happiness is such a close, vital, human thing, so close to us all, that I am surprised more of us haven't attained it. But I suppose the cares of life, the rush of the office, the hundred petty little things that make up your daily round of life, have prevented us from seeing the good, the beautiful and the true that are around us.

I have tried to say before that happiness is the playing of life's game, playing it for every bit of strength, every bit of determination and will power that is in us. And when we play it that way, what a vista of undreamed-of pleasures and joys is ours—a panorama of human incidents and passions and delights that will fill us with the great happiness of being alive.

Little children are happy because they play it that way. Have you ever noticed them—they do not fret and worry and cry for things they have not. Rather do they play and amuse themselves with what is around them. I have seen a baby enjoy itself for hours with an ear of corn or a raggedy doll. But, Oh! how they play!

EDNA B. ANDERSON.

Prayer

It behooves us to petition our Creator for the mercies and blessings, to acknowledge him in all our ways. It is not prayer to be seen and heard of men that is pleasing to God, but the petition offered up in sincerity and in accord with God's will, as recorded in the scriptures. May our lives, our actions, manifest a spirit of thankfulness, a disposition to commit our ways unto the Almighty. We must avoid all shams, all Phariseeism, or our words will be only as sounding brass or tinkling cymbal.

When thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward (that for which they sought, viz., the praises of men). But thou, when thou prayest, enter into thy closet, and when thou hast shut the door pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain petitions, as the heathen do, for they think that they shall be heard for their much speaking" (Matt. 6:5-7). KATHRYN TOWNSEND.

Everything that thou reprovest in another thou must avoid in thyself.—Cicero.

WATCH

A Bible Lesson Mark 13:34-37

The writer led the midweek Bible study February 3rd. The subject treated under four subheads, the following being an abstract of the lesson:

1. **Watch is a commandment** (Rev. 3:2, 3; 1 Cor. 16:13; Luke 21:36; John 15:14; Rev. 22:14; 1 John 2:2-4; 5:3).

2. **What shall we watch for?** (Mark 13:33; Matt. 24:42; 2 Pet. 3:12; Heb. 9:28; Luke 21:28; Titus 2:13; Phil. 3:20, 21).

3. **Blessed are those who watch** (Luke 12:37-39); Rev. 16:15; Luke 12:40-44; Matt. 7:24, 25; John 13:17; Matt. 25:1-13).

4. **What the watchers will see to show them that the second coming is near** (Luke 21:29-31; Matt. 24:24-27; 2 Tim. 13:13; Matt. 24:36-44; 1 Thess. 5:1-8; Luke 21:20-23; Zech. 14:1-4; Joel 3:1-2).

I fear some of us forget to watch ourselves and our brothers or sisters to see what they are doing. Rather we are too ready to find fault with them for what they are doing. We never stop a moment to think what we are doing when we talk about them. Would a brother or a sister passing the other on the street, both having on white garments, would either of them be guilty of throwing mud on the other so everybody could see him soiled? No. Well, that is what we are doing when we talk about our brother or sister; we are blackmailing their characters and lives. How does this come about? The lack of love is the explanation. It is my sincere prayer that we who should bear with the weak may stand firm for the right.

Your brother in Christ,

D. K. LEHMAN.

NOT RICH REWARD TOWARD GOD

A young lady was one day visiting an aged man, a friend of her father, who had been associated with him in early life. The man had been one of those who run after the world and had overtaken it. All it could give he had obtained. Pretty soon he inquired the state of his friend, whom he knew to be in circumstances of far less external comfort than himself. As he listened to the story of his less favored friend's patience in suffering, of the cheerfulness with which he could look forward to either life or death, the rich man's conscience applied the unexpressed reproach, and he exclaimed: "Yes, yes; you wonder why I can not be as happy and quiet, too; but think of the difference. He is going to have treasure, even the earth, and I must leave it."

The world is clever, but not half clever enough. If it were as knowing as it thinks it is it would break through the glamors of sophisticated philosophy which its scribes and babblers have so industriously woven around its facilities for the last two hundred years and stand forth in the clear-sighted perceptions of common sense with the imperative resolution to walk wise and sensible ways on the common road, instead of lying in the ditch like a maudlin inebriate, apostrophizing his superior qualities and sinking deeper in the mire.—"The Law of Moses."

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EDITORIAL

Rome has priests who are called fathers because they have no children, a pope who is called king because he has no kingdom, cardinals who are called princes because they have no principalities. They say prayers for souls in a place called purgatory because it does not exist, and they call it a religion because it has no religion in it. A queer religion, this!

We begin publication in this issue of a series of Bible lessons by Wiley Jones, deceased. These lessons have been out of print for several years. They are fine, and as they deal exclusively with first principles of truth we propose to reproduce them all in The Restitution for the benefit of our readers.

The spirit of God in Paul revealed sober and stern truth when it said, "In the last days perilous times shall come" (2 Tim. 3:1). The "last days" have come, and they are burdened with perils of every kind. Wars in Europe are shaking the foundations of nations; paucity of money is sapping the Roman Catholic Church of its strength; the abounding iniquity is already causing to wane the love of some brethren, until we are forced to recall the suggestive query of our Lord: "When the Son of Man cometh, shall he find the faith (ten piston) on the earth?" He does not declare there will be none of "the faith," but he does raise the question. It gets pretty close home when we see The Restitution constituency infected by the virus of apostacy, and not able "to endure sound doctrine" longer, order their paper stopped. "Please discontinue my paper," is the way they write, and subscribe immediately for some sheet that spins out "fables" by the yard (2 Tim. 4:3, 4). The article by Bro. Thomas, "Did Joseph Beget Jesus?" and another by Sister Wood on the same subject, will cause many to quit The Restitution. The apostacy is getting very strong and defiant; it may be that there are not enough friends of the truth to keep The Restitutino alive till the Lord comes. If God's will be so, amen; but while we live we promise the world "a good fight of faith." If we must die we shall do so in the faith. We ask God not to live, but to grant us manhood and grace enough to battle to the death for the "precious faith" which he has graciously committed to our trust. Reader, be thou brave and courageous for God and his truth.

WORDS IN SEASON

Reported by Bro. Fred Blyth

"The roots of bitterness inherent in all of us is so like the roots of the willow and cottonwood and some other trees, in that they restrict the growth and sap the life from those growing around them and are entirely selfish."—Sister Nellie Pate.

"The root of bitterness in the case of the rebellion of Korah, Dathan and Abirim (Num. 16) brought punishment, not only upon those guilty of jealousy against Moses and Aaron, but upon all those also who were responsible by association with them. This principle runs all through the scriptures."—Bro. Huggins.

"The best way to forgive our brother is, as the man in the street says, 'Forget it.' This is also God's way, for he says he will remember our sins and iniquities no more (Heb. 8:12), and he casts our sins behind his back" (Isa. 38:17).—Bro. Alldridge.

Bro. Lang suggests as a help toward forgiving our brother and keeping the root of bitterness (Heb. 12) from springing up, "Don't talk about it."

"If we follow peace with all men, and holiness, we will have enough to keep us busy and out of mischief."

"Sin is selfishness. The man who hoards up knowledge and does not share any of it with others, is just as much a miser as the man who hoards up money."

"The brother or sisted who has power enough to make friends has also power enough to make enemies. Some of us are opposed to argument,

but in some cases we must argue or allow the compromising of an essential point of truth. Did the apostles argue (Acts 6:9, 10)? We must make the gospel aggressive."—Bro. Huggins.

"In extraordinary times do we fall back on him who has said that he will be our protector and friend? We must remember that therein is our power."—Bro. R. G. Pate.

"Sadness of heart is incompatible in the presence of earthly potentates. Kings are surrounded by courts composed of men of cheerful mind and graceful, buoyant carriage, and courteous manners, and of women of rare grace and beauty. The weak, sickly and whimpering are not there, for they would be out of place. I see brothers and sisters with dyspepsia and rheumatism and all the ills of mortal nature, and most of them go through the fire of trial with countenances that indicate the assurance of the presence of the King of kings, but some few complain and whimper and wear on their faces a continual cloud. This is the greatest contradiction in the world, for we are among those who have been invited into the chambers of the Lord."—Bro. Huggins.

"As is the case of Jacob and Esau, the mind must be right before we can be accepted. Esau had murder in his heart, and was not a proper character to be in the line of the sires from Abraham."—Bro. Alldridge.

"The warning to the Church of God, found in Heb. 12:16 is not against physical but spiritual fornication. In Rev. 2:20:24 Jezebel was leading the believers astray with false doctrine. That is where our danger lies. The fornicator among us might be a strictly moral person. These things come from the inside. They spring up among us."—Bro. Alldridge.

"Every family circle should be a little church, supplemented by the Sunday School. The parents should co-operate with the Sunday School."

"The most painful experience of the Christian life is in the transition from the idealism of the first espousal of the truth to the factism of everyday life."

"We are liable to estimate scripture characters too highly, and take the blues when we compare ourselves with them. Things looked at from a distance appear over-beautiful in the perspective. Memory, which is mental retrospect, works a gigantic trick on us in covering up dark spots in the past. Peter (a stone) is overcoming while he fails; he swerves, and then falls back into line; denies Christ, and then comes back in tears and penitence. He's strong in keeping in the fight. He's a Stoneman in struggling to overcome natural prejudices. He struggles with them way down to the end of his life (Gal. 2:11). Our brethren have their faults and weaknesses, and so had Peter, Noah, Elijah and all the rest, but they were saints of God just the same. The effacing fingers of death come along, and some little points come out and show that the decedent brother was a man of prayer and faith, and had fought and struggled for the truth."—Bro. Huggins.

SOCIALISM UNDER PURE THEOCRACY

That our readers may understand our position they must view it from the fact that the expressions, "Kingdom of God" and "Kingdom of heaven," as used in the Old and the New Testaments, has reference to a real kingdom which Jehovah will establish on the earth over which Jesus with his resurrected saints will rule, and by which the earth will be brought back to its former state before sin entered. The institution of a human government was contrary to Jehovah's purpose, and was therefore usurpation. Cain was the originator of this form of government. God's purpose in the beginning was that Adam was to be the ruler (Gen. 1:28). "To have dominion" means to rule. Disobedience rendered him incapable of this great blessing. This promise was then transferred to the seed of woman (Gen. 3:15). In Micah 4:8 he is called the "tower of the flock." Jer. 23:5, 6 calls him the "Righteous Branch and King, who shall reign and prosper. He shall e .ecute judgment and justice in the earth. In]..s day Judah shall be saved and Israel shall dwell safely."

These scriptures must have a literal interpretation or they are useless as testimony. A pure theocracy is a government over which Jehovah will rule. The Israelitish kingdom was only partly divine. It was God's kingdom directed by men in the flesh. The blessings to be derived from this kingdom were conditional. "If ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. Ye shall be unto me a kingdom of priests, an holy nation" (Exodus 19: 5, 6). The difference between this theocracy and the one that will be established in the future is that the coming kingdom will be ruled over by immortalized individuals with restored Israel as subjects who will have been brought under that new covenant recorded in Ezek. 20:37 and Jer. 31: 31-35.

We have thus far tried to explain our position in a simple and intelligent manner. This kingdom must begin with mortal men and women on the earth, as now. When asked by Peter what they should receive, Jesus replied: "Ye who have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:38). When he comes with all his holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations. He shall separate them one from another as a shepherd divideth his sheep from the goats (Matt. 25:31, 32). This indicates a judgment or a ruling over these nations. The Revelator saw when all these kingdoms had become the king[illegible]n of our Lord and of his Christ (Rev. 11:15).

These scriptures being true, it will be needful for Jesus to introduce a new form of government in which there will be an ideal citizenship. There will be no privileged citizenship under a pure theocracy such as will be established by Jehovah. This government shall be for the poor of the people. "He shall come down like rain upon the mown

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grass." Not all who are extended privileges in this kingdom will be willing to submit to the laws under which they are placed. Men of great power and wealth will not willingly submit to the ruler and his assistant rulers. They have too long held absolute power in the present form of government. Judge Lindsay, of Colorado, puts it thus: "Of the political at Washington and the industrial in Wall Street, the latter is much more powerful." He states further: "Our present civilization is a conspiracy against nature as well as justice. The time must inevitably come when the government must manage all our great sources of natural wealth. There can be no political independence until we get economic independence." This is ideal, but can never be established under a human government. The wealthy class will never submit. Labor has always held a subordinate position under every form of government. The greed for power and wealth defeated God's purpose in the Israelitish kingdom, otherwise they might have become a holy nation. Modern day Socialism is seeking for the best under the present form, but are seeking in vain for the want of power.

This government is not what our fathers have founded. It has grown into a capitalized government in which might is right. All who have at heart the relief of the distressed must see that as time passes the present conditions are increasing. This is "the present evil world," and according to Christ must continue until the conditions are as they were in the days of Noah. Then the cup of their iniquity will be full and Jehovah will send his Son from heaven, who will restore all things which are spoken of by the holy prophets.

I want to call attention to a parable spoken by Jesus the Christ. It is the parable of the laborers in the vineyard. This parable can be applied only to the kingdom of heaven or kingdom of God. What led up to this parable is recorded in Matt. 19:16-25: "One came to Jesus and said, What good thing shall I do to inherit eternal life? When the answer was given he was disappointed, and went away sorrowing. His riches made him turn away from Jesus. Jesus said to his disciples that "A rich man shall hardly enter into the kingdom of heaven." He then states how he may enter by using the figure of the camel passing through the needle's eye. By divesting himself of his load and going through on his knees. We learn from this lesson that riches or worldly wealth will not be permitted there. No privileged class there. Now the law as applied to labor in the kingdom is found exemplified in the parable. Note the conditions under which each labored. All received a penny a day. The one who worked twelve hours and the one who labored one hour received the same wage. Under the law of the kingdom the householder must pay a sufficient amount to provide for every necessity. When complaint was made the householder said: "Friend, I do thee no wrong; didst thou not agree with me for a penny? Is it not lawful for me to do what I will with my own?" A penny a day provided for all that was needed. Where wealth dominated this system could not be permitted. No man then will be allowed to increase his wealth, even through labor. Labor, under the true theocracy, will receive a competency, therefore contentment will exist. No capitalist to oppress labor. The ideal citizenship will then exist. Then will true economic independence exist.

D. C. ROBISON.

ETERNAL POSSESSION OF CANAAN IS PROMISED

Bible Lesson 1

"The Lord appeared unto Abram and said, "Unto they seed will I give this land" (Gen. 12:7). "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13:14, 15). "The Lord made a covenant with Abram, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18). "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:7, 8). "In thee shall all families of the earth be blessed" (Gen. 12:3; Gal. 3:8). "Thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed" (Gen. 22:17, 18).

Remarks: This lesson contains the covenant made with Abraham, and teaches that as truly as God "will be their God" he will give to Abraham and his seed "all the land of Canaan for an everlasting possession." "Everlasting" means the same as "eternal," both being translations of the same Hebrew and Greek words **olam** and **aionios.** What Luke 18:30 calls "everlasting life" Mark 10:30 calls "eternal life." Both call it "eternal" in Revised Version. It follows, therefore, that all the land of Canaan in Asia has been promised to Abraham and his seed as their "eternal inheritance" (Heb. 9:15). How could the promise refer to some land above the skies, when it positively says "this land,' even giving the boundaries of it—"from the river of Egypt unto the great river, the river Euphrates" (Gen. 12:7; 15:7, 18; 24:7; 28:13). The inspired Stephen certainly knew what land was meant, and he described it to the wicked Jews as "this land, wherein ye now dwell" (Acts 7:4). And scripture testifies that Abraham actually went "into the place (eis ton topon) which he should after receive for an inheritance," and that the land upon which he dwelt is "the land of the promise" (teen geen tees epaggelias) (Heb. 11:8, 9). That country is not only renowned and central, but a "good land and large, the glory of all lands" (Ex. 3:8; Eze. 20:6, 15). Extending from the river of Egypt and Mediterranean Sea on the west to the Euphrates on the east, it is, as it were, the bridge and ligament connecting three continents, and is admirably suited to be the royal seat of Messiah's worldwide kingdom. Canaan is called "the middle of the earth" in Eze. 38:12 (Revised Version). We are not to suppose that the Jews who came into the land under the law of Moses were the "seed" referred to in this promise, for they "possessed it but a little while," and even then, at their highest prosperity (under David's reign), they were mere "strangers and sojourners" upon it "as all their fathers were;" and none of them possessed it beyond a natural lifetime (Isa. 63:18; 1 Chron. 29:15).

Lesson II.—Christ the Pre-Eminent Heir

"The book of the generation of Jesus Christ, the Son of David, the Sonof Abraham" (Matt. :1 1; Rom. 1:3, 4), "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ. And this I say that the covenant that was confirmed before God in Christ, the law, which was 430 years after, can not disannul, that it should make the promise of none effect. For if the inheritance be of the law it is no more of promise" (Gal. 3:16-18).

Remarks

Here it is testified, with most positive clearness, that **Christ** is the "seed" or Son spoken of, and that the promise could not be disannulled nor the inheritance obtained by the Mosaic law. Hence the promise is yet to be fulfilled, and by Paul's explanation it would read: "To thee, Abraham, and to Christ, I will give all the land of Canaan for an eternal possession." This, of course, includes the promise of eternal life also; for a merely mortal heir would soon have to leave his inheritance to "others" (Ps. 49:10). Hence the promises of Canaan and eternal life are gospel promises, "exceeding great and precious" (2 Pet. 1:4).

LOVE

Article 1

"But now these three remain—faith, hope, love; but of these the greatest is love" (1 Cor. 13: 13, Diaglott).

How often, while meditating upon God an intense desire fills our whole being to know and understand God. Everywhere men are seeking to know and worship God, but how few are seeking to know and worship the true God!

We ask this question, Who and Where is God? We try to answer our own question. Our imagination is exercised; mental images, strange conceptions and ideas fill our mind We endeavor to make an analysis of the ideas and conceptions impressing themselves upon our minds; but all are unsatisfactory, for they are all human, and view this great question from the human viewpoint.

The other evening on my way home from church my mind filled with thoughts of the goodness of God; I looked up into the heavens, the constellations that now shine at the season of the year with such splendor and brilliancy, wonderfully impressed me with the nearness of God. Immediately over my head was the constellation of Taurus, the group forming the Pleiades, especially arrested and held my attention. Some Bible students think that God's throne is situated upon Alcyone, the most brilliant of this group. I thought of God's question to Job: "Canst thou bind the sweet influences of Pleiades?" (Job 38:31)

My eye wandered to the southeast, and I felt my soul ravished with delight and admiration as that most beautiful constellation, Piscus was then in the ascendancy the square of Pegasus, a little to the north, Andromeda, Tacerta, and just the tip of the wing of the Swan, the Flying Horse in all his glory—all spread out before my enraptured gaze. Beloved, I bowed my head and repeated Psalm 19: "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." We never tire of this grand psalm.

But this only reveals to me something of God's marvelous power and wisdom, like a beautiful building reveals something of the mind of the architect, but it does not reveal to me the architect himself. David said: "As the heart panteth after the water brooks, so panteth my soul after thee, O God." All spiritual-minded believers pant and long for God. How can this longing be met? I believe only by a constant and faithful study of God's word, the Bible. For it is only there that we can really meet and commune with God. We strive to find out God; we can not find and know him apart from the revelation he has made of himself in his word.

We ask what God is. Christ answers our question, "God is spirit; and they that worship him must worship him in spirit and in truth." We ask, What is truth? His answer is, "Sanctify them through thy truth, thy word is truth." We ask, What is the nature of God? John, the beloved disciple, informs us: "And we have nkown and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

We ask, What is the nature of gravitation? Newton answers our question: "It attracts all unsupportable bodies toward its center." We ask, What is the nature of light? The same authority tells us it "dispels darkness, imparts life." If we ask, What is "nature?" we are told it is the essential qualities, the constitution, the principle of a thing or force.

We inquire again, What is the nature or principle, or the law, which governs and controls this glorious being, which we know as Jehovah? We answer, Love. We understand, beloved, this to be the very essence or principle of God himself—God is love. Now note the language of John: "No man hath seen God at any time. If we love one another God dwelleth in us, and his love is perfected in us."

Faith ends in sight, hope ends in fruition, or when we possess that for which we now hope; but love is eternal, for God is eternal, hence love can never die or cease to exist. Paul says that love is the greatest thing; Paul is right. Love never faileth; if it did God would fail, and that is impossible. Notice again John's wonderful reasoning when he says: "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world."

Paul and John both agree; the writers of the sixty-six books known as the Bible—all agree, the higher critics' efforts to prove otherwise, notwithstanding. Paul says that we may possess all the wonderful gifts of the Spirit which they themselves possessed and exercised, yet if we lack love we shall fail. Why? Because we lack the nature of God. We speak of the Spirit as a thing; what do we mean? Simply its nature. Hence Paul says: "If we have not the Spirit of Christ we are none of his." Now Christ manifested God in his flesh, this principle or nature of God—love—was the power that controlled and governed his life. To behold Christ in the flesh is to behold God, so

Christ could say: "He that hath seen me hath seen the Father; and how sayest thou then, Show me the Father?" Notice: "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am the Father, and the Father is me, or else believe me for the very works 'sake."

Now mark well what follows: "Jesus answered and said unto him, If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." See how clear all this is. Christ loved the Father; the Father loved him, and manifested himself through him by his words and actions, which at all times were governed by the principle of love. Now, beloved, can not you grasp this grand truth, that if we love God, and do the things that he commands us to do, that he also will dwell in us as he dwelt in his own Son?

GEORGE B. ALLDRIDGE.

THE SIN OF PRAYERLESSNESS

"God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. 12:24).

How few of us have placed prayerelessness among our possible sins! And how even fewer have placed the omission to pray for others in the black list of sins against the Lord! We have called it thoughtlessness, or negligence, or even apathy, but we have not called it sin. But how this word sin, as used in this unfamiliar relation, broadens and deepens the ministry and obligation of prayer! My needy brother has a right to my prayers. They are to be regarded as part of his capital strength. They constitute a part of the forces which were purposed to make him victorious in all the battle of life. My prayers for him are part of his army. I control some of his vital equipment. Without my co-operation in prayer he is weakened and maimed. If I refuse him my prayers I deprive him of so much of his heritage. I defraud him. I wrong him in a far more deadly manner than if I refused to pay a material debt. I disclaim my spiritual debts, and he is impoverished in the central resources of the soul. I help him into moral bankruptcy by depriving him of his sacred dues. Thus do I wrong my brother, and thus do I sin against God.

All this, I say, is a very lofty conception of the obligation of prayer. It is something we owe to others, and if we refuse to pay we leave them poor indeed. On the other hand, how uplifting is the conception that by my prayers I am increasing a man's moral capital. I am helping him to mobilize his spiritual forces. I am sending him army corps to enable him to meet his enemy at the gate and overthrow him. I may share in his warfare, and I may rejoice and glory in his triumph.—J. H. Jowett.

SIMPLE QUESTIONS ABOUT THE SOUL

If the soul is immortal how can it die, seeing the scripture saith: The soul that sinneth, it (the soul) shall die (Ezek. 18:4, 20)?

If the soul is indestructible, how could the Israelites utterly destroy all the souls therein (Josh. 10:23, 30, 32, 35, 37, 39, 40)?

If the soul is the thinking, acting and responsible part (i.e., the man proper), and continues to think and act separate from the body, how saith the scripture, "The dead know not anything; their love, hatred and envy is now perished" (Ezek. 7:5, 6)? "His breath goeth forth, he (man) returns to his earth; in that very day his thoughts perish" (Psa. 146:4)? A. C. G.

OBITUARY

Sister Zug

To The Restitution: Please publish that our aged sister, Rachael L. Zug, of Franklin Grove, Ill., died January 28, 1915, being found dead in her home by the person who attended to the building of her fires. She was truly an isolated sister. I do not know of a brother or sister in the neighborhood. She has been laid away to await the call of her Master. I learn this much through The Franklin Record of January 28, 1915.

J. M. GLOTFELTY.

GOD'S WAY AND MAN'S WAY

God says: "Seek ye first the kingdom of God and his righteousness, and all these (earthly things) shall be added unto you."

Man says: Seek first worldly wealth and fame and power; religion you can get on a dying bed.

God says: "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give unto you."

Man says: Charity begins at home. Why give to others that for which you have toiled so hard? Your own family may want it.

God says: "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Man says: What guaranty have I, if I give my earnings to the poor, that I shall not come to want myself?

God says: "There is that which scattereth, and yet increaseth."

Man says: It is only by hoarding what you have that it will increase.

Reader, is not God's way better than man's?—Selected.

All about us, in earth and air, wherever eye or ear can reach, there is a power ever breathing itself forth in signs, now in a daisy, now in a windwaft, a cloud, a sunset, a power that holds constant and sweetest relation with the dark and silent world within us. The same God who is in us, and upon whose tree we are the buds, if not yet the flowers, also is all about us; inside, the spirit; outside, the world.—George Macdonald.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

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MEMORIAL

"Aunt Lida" Musson

Today death robbed us of a soul so dear
That just to glimpse our loss evokes a tear;
And when we stop to think of days and years
That she has loved and served and soothed our tears,
Has held us small and helpless in her loving arms,
Protected us as children from all childish harms,
Has watched us grow to manhood, womanhood, and yet
Has loved us one and all alike, with a love abiding,
clinging--
Ah, dear "Aunt Lidy" we can not forget!
And the memory of your patient heart-whole care
To each and every one will be a thankful prayer.

-- ROBERTA FRASER PATE.

MARY MAGDALENE!

From Deepest Depths to Loftiest Heights
An Absolutely True Story

By Dr. N. L. Willard

There are no two characters in the sacred record which so appeal to me as does Simon Peter and Mary Magdalene. They are both so beautifuly natural and so humanly human. I shall not refer to Simon now, but to Mary only, a woman whose record as a whole has never been equaled by any woman on earth! A daughter of the royal tribe of Judah, as was our Lord, she possessed the true blood of nobilty, viz., "exalted," as well as her second name, Magdalene, i. e., "lofty," "magnificent, which, although steeped to the eyelids in infamy and moral pollution for a time, showed later on the nobility of her blood and the innate purity of her heart.

It was fortunate for her, as well as for us, that during her short and dissolute life or career, she was living when the Christ was on earth, otherwise one of the brightest jewels which he gathered might have been lost forever. She was a terror to all things pure or even decent. She was no doubt a physically beautiful woman. The richness of her attire and her seductive words brought scores of silly moths about her red light. Besides this, she had a neat and active little devil for each of her five senses, and two over in case of need—seven in all! If that wasn't enough to make "a full team, with a dog under the wagon and a nigger up behind," I don't know what would!

One day Mary was on the street—plying her vocation, no doubt. Jesus happened (?) to be on the same street, plying his also, and somehow the two met! Now, I wouldn't give a nickel to hear Billy Sunday preach hell fire and damnation to scare sinners "into heaven," but I would gladly give a hundred dollars to have seen this meeting. And I would give another hundred to have heard who opened the ball. But it's dollars to doughnuts that when May saw the approach of that stately Presence her wanton eyes dropped to the ground and every devil in her went into hiding! I don't know which spoke first, or what was said, but presumably it was Jesus, for he knew what to say and Mary didn't. She simply stood mute, while the seven little devils had a fit of ague. I do not know how long this interview lasted, but one thing I do know, and that is when Jesus left her the seven devils, little or big, went first, and Mary was a free woman once more and in her right mind. The beginning of a new life was begun, because the redemption was complete and effective. It is assumed, and naturally so I think, that Mary permitted no opportunity to pass whereby she could listen to the gracious words of her divine Master, her Rescuer, her Hero, and her God.

Now, there were four Marys at the time of the Christ, one his mother, but it is of this Mary alone I sing, because she was at one time totally different from the other three. They were bright examples of pure womanhood in thought, word and deed, with a faith in the Christ that knew no bounds and a holy affection that had no limit. They didn't know my Mary then, for she was fresh "from the streets;" but they all knew her later, when her name led all the rest, and became indissolubly linked with theirs, and with them she was enrolled as one of earth's brightest jewels! Isn't that splendid? It is not recorded that Jesus and Mary ever met while he was going about doing good, but it is reasonable to believe that they did meet, for he could hardly help seeing the neatly but modestly attired woman whose luxuriant hair and lustrous eyes stood before him—eyes which fairly beamed with joy and holy love as they rested upon the blessed face of her Redeemer. Happy Mary!

But here is an incident wherein they did meet, an incident the story of which has rung through nearly nineteen centuries all over the globe, or wherever the word of God has been read, and which will continue to be read until that "same Jesus" shall come again and call her dust from the grave and crown it or her with "glory, honor and immortality, which is "eternal life!" Blessed Mary! The other three Marys will also be there, and I can fancy I see the sweet Virgin Mother and Mary Magdalene walking hand in hand in the glorious kingdom of earth's new monarch, Jesus Christ, supremely happy and in "a glory inconceivable."

There was a certain pharisee named Simon who had seen and heard the Master often enough to become more or less interested in him, and he

invited Jesus to dine with him, and Jesus accepted. Now Mary either knew or heard of this dinner, and she determined if possible to offer a tribute of affection to the One who had done so much for her, so she bought a box of alabaster ointment, very precious and costly. Reclining on couches, as they did in those days, the feet were the farthest from the table, and wholly uncovered and exposed. They could therefore be easily approached by anyone without attracting special attention from any of the guests save the favored one. I do not know what Simon and his royal Guest talked about while reclining at the table, but during it Mary came softly in, her face all aglow with the purest emotions of her woman's heart. She quietly approached the blessed feet, and the fountain of her tears was broken up; with them she tenderly bathed his feet and gently wiped them with her rich tresses of hair. Then she kissed and poured the box of alabaster ointment over them, and the act was complete! She spoke no word, for the act spoke for itself. A few moments silence prevailed as Simon witnessed this tender ceremony, and his thoughts showed that he was more or less a skeptic about his guest's claims and pretensions, "for," thought he, "if this man were a prophet he would have known what manner of woman this is that toucheth him, for she is a sinner!" (O you Simon, you old sneaking hypocrite! How did you know she was a sinner? Ever meet her?) But the noble guest read his thoughts like an open book and broke the silence by saying to his host:

"Simon, I have somewhat to say unto thee."

"Master say on," replied Simon.

"There was a certain creditor who had two debtors. One owed him five hundred pence and the other fifty; when they could not pay he frankly forgave them both. Tell me, therefore, which of them will love him most?"

"I suppose," replied Simon, "that he to whom he forgave most."

"Thou hast rightly judged," answered the Christ. Then, turning to Mary, who with bowed head stood mutely before them, while the perfume of the precious ointment filled the room, "seest thou this woman? When I came into thine house thou gavest me no water for my feet (a gross violation of Jewish hospitality), but she hath washed my feet with tears and wiped them with the hairs of her head. Thou gavest me no kiss, but this woman since I came in hath not ceased to kiss my feet. Mine head with oil thou didst not anoint, but this woman hath anointed my head with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven, for she hath loved much." Then he turned to Mary and said: "Thy sins are forgiven thee; thy faith hath saved thee. Go in peace!"

Could ever more gracious words fall upon human ears, and such ears? What Mary said or did is not told, nor was it necessary. Her act was enough. But one thing is certain—when this woman, late of "the streets," went out from the presence of the Son of God she went out as pure as an angel!

Some twenty months later, more or less, the greatest tragedy this earth ever knew or ever again can know was enacted on Calvary, a tragedy so revoltingly brutal and unspeakably cruel in its execution that for more than nineteen centuries no man has dared to go beyond the brief recitals as given by the four Evangelists. From five to seven persons are mentioned by name who witnessed this awful scene, and four of them were women. Both Matthew and Mark put Mary Magdalen's name first, thus giving her precedence over all the rest. Luke and John put her name last—as being at the cross and tenderly solicitous. The fifth member of this immortal quintet was John, the "beloved apostle," to whom was committed Mary, the agonized mother of the august Sufferer on the cross just before he "breathed out." To him also we are indebted for the final record of the acts of this late woman of the slums, Mary Magdalene, and there is a pathos about them that irresistibly appeals to every human heart.

The agony of mind and body which for three mortal hours these loving women endured before Jesus uttered his last cry was known only to themselves and to God. Some of them may have mercifully fainted and been assisted to their own homes. And when that last great cry which has for nearly two thousand years rung around the civilized world, "IT IS FINISHED," was heard, John and his new found mother went to his "own home," bereft of brother and son. But there were two women who seemingly nothing but death could thwart, viz., Mary, the mother of Jesus, and Mary Magdalene! They lingered near, saw the sacred body lowered from the cross, the enwrapping of it in the "fine linen" pure and white brought by Joseph; the hundred weight of spices brought by Nicodemus (who once came to Jesus by night); and when all was prepared these two women—saint, and late possessor of seven devils—sorrowfully walked side by side to the nearby tomb, in which no man had ever lain, saw him tenderly laid therein, the great stone rolled up to close the door upon what Mary believed was her last earthly friend and hope; for Mary, it strangely appears, seems not to have grasped the idea that Jesus must die and "rise again on the third day," so that to her his death was a finality. Neither of the women entered the sepulchre, but "stood without, weeping," and poor Mary as if her heart would break.

The two, however, went sorrowfully home and brought "sweet spices" with which to anoint him as soon as the Sabbath was over (that's the way the Jews kept the Sabbath). How the weary, dreary, leaden hours passed is not told, but as the first streaks of dawn heralded the coming of the "third day," Mary, without waiting for the "other Mary," took her spices and set out alone for the sepulchre and wondering who would roll away the "great stone" for her. But as she neared the sacred spot she saw that the stone was already rolled away and an angel was sitting upon it, who said to her: "I know whom thou seekest—Jesus of Nazareth. He is not here!" This confirmed her belief that her loss was irreparable, and she burst into tears. Stooping down, she peered into the sepulchre and saw two angels, who, seeing her tears, inquired the cause. "They have taken away my Lord, and I know not where they have laid him." They then pointed out the place where he

had rested and said: "He has arisen!" Still not understanding, nearly blinded by her tears at this confirmation of the words of the angel at the door, she turned and slowly walked away. Seeing a man a short distance off, and supposing him to be the gardener, she went up to him and with streaming eyes pitifully said: "Sir, if thou hast borne him hence, tell me where thou hast laid him and I will take him away." The supposed gardener looked at her for a moment, and then in a voice which thrilled her like an electric shock from head to foot. He spoke only one word, "MARY!" with a cry so wildly joyous as to be almost hysterical. She too spoke only one word, "MASTER," and fell at his feet. The recognition was complete. She fain would have clasped and kissed his feet again, but he said: "Touch me not, for I have not yet ascended, * * * but go and tell my brethren that I ascend to my Father and your Father, to my God and your God!" Human feet never flew upon a more joyous errand, for there in this once "woman of the streets" was fulfilled, that God-given promise to her: "Although thy sins be as scarlet, yet shall they be (and are) made as white as wool."

Peerless Mary! Soon to be glorious Mary!

THE HOLY SPIRIT

No. 21

L. T. Nichols

When Are We Baptized With the Holy Spirit?

While the apostles and others had the gifts of the Spirit, no one received the baptism of the Holy Spirit in that day. Notice how it reads in Matt. 3: John the Baptist came preaching in Judea, crying: "Prepare ye the way of the Lord, make his paths straight. * * *" "But when he saw many of the Pharisees and Sadducees come to his baptism he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance."

He makes it very clear when the wrath is to be received—it is "the wrath to come." He is speaking of the judgment scene: "And now also the ax is laid upon the root of the trees; therefore every tree that bringeth not forth good fruit is hewn down, and cast into the fire."

It is plainly evident that he is referring to the time to come, when the ax will be applied to the root of the trees of unrighteousness, and they cut down: to the judgment scene, when the hay, wood and stubble will be destroyed. "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Spirit and with fire." When one class receive the baptism of the Holy Spirit the other class will be destroyed. The 12th verse will tell without any doubt when the faithful will receive the baptism of the Holy Spirit, and also when the trees of unrighteousness will be cut down: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

You can not deny that this refers to the judgment scene; and it is not literal wheat and chaff, nor literal fire, but the wheat represents the righteous, the chaff the wicked; and the fire is a symbol of destruction, of the ax that will be applied to the root of the trees of unrighteousness and they cut down: when the faithful receive the birth of the Spirit, and being made immortal can come and go with the freedom of the wind. Investigate this subject carefully, and you can not fail to see that the 12th verse qualifies the 11th, and tells us who will receive the baptism of the Holy Spirit and who will be destroyed, and when. At revival meetings I have listened with horror to ministers and laymen praying to be baptized with fire; in their ignorance praying for the judgment of God to come upon them—praying to be cut down. Dear reader, if you will use your reason and be governed by evidence you will certainly admit that what we have brought before you, from the Book of all books, telling us when we shall receive the baptism of the Holy Spirit, is much more reasonable, grand and beautiful than the fable you have clung to so long.

We Only Have the Promise

There is a text in Acts 2 that all who believe that we now have the Holy Spirit bring up to prove their theory; but the words used will prove that it is not yet fulfilled. While they had the gifts of the Holy Spirit, they did not have the gift of the Holy Spirit, and will not until the latter rain is poured out at the coming of Jesus and they are made immortal. Acts 2:38, 39: "Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit; for the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call."

How clear and plain, and easy of comprehension! We have "the promise" of it, and **that is all we do have.** The time will come when we will be delivered from the bondage of corruption into the glorious liberty of the children of God; but that promise has not yet been fulfilled, but we are waiting for the redemption of our body. How little people reason! If we had the promise fulfilled we could not hope for it. "Hope that is seen is not hope, for what man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." We can wait with patience for the fulfillment of that wonderful promise, and not get so anxious that we will claim to have something that we do not possess. There is a testimony in Lam. 3:26, that is very fitting: "It is good that a man should both hope and quietly wait for the salvation of the Lord." My brother and sister, seeing that the Lord says it is good for us to hope and quietly wait for the salvation of the Lord, for that more than wonderful time when we can mount aloft, and go and come with the freedom of the wind, can we not say that it is good too?

God Speaks of Things That Be Not, as Though They Were

There is one Bible rule that all interested in the study of the scriptures should understand, and by not understanding it many have built up false theories on Bible texts. If we make a study of any other book we allow the author to put in his own qualifying terms, and we are governed by them; why not be as fair with the Bible? The

rule that we refer to is found in Rom. 4:17: "As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, **and calleth those things that be not, as though they were.**"

Prophetically speaking, God said to Abraham: "I have made thee a father of many nations," when its fulfillment was to be a future event; or he meant, "I will make thee a father of many nations." In prophecy the present tense is often used instead of the future, "God speaking of things that be not, as though they were." On this principle Paul could say: "He saved us * * * by the renewing of the Holy Spirit."

Or, he will save us by the renewing of the Holy Spirit. **The power of the Holy Spirit had to cease being manifested before there could be a renewing.** The gifts of the Holy Spirit ceased at the close of the Jewish Age, and there has to be a renewal—it has to come again—that is the meaning of "Anakainisis," the Greek word rendered "renewing," **"a making new again."** When the latter rain, foretold by Joel, commences, there will be a renewing of the Holy Spirit; it will come again, and then eternal salvation will be given to all faithful ones. The next verse conveys the same idea: "Which he shed on us abundantly through Jesus Christ." When the renewing of the Holy Spirit comes it will be shed on us abundantly—he will pour out his spirit upon all flesh. If there were not a renewing of the Holy Spirit we would be lost, for God's power has to be manifested again to change our vile bodies and make them like unto his glorious body.

Better is the End of a Thing Than the Beginning Thereof.

As we have proven, the faithful will not get the Spirit birth until Christ comes. Christ, the head of the body, is the only one who has received it. The members of the body are being developed, only the feet exist in our day, and to look at the feet as the body of Christ we would fail to realize the wonder and beauty as a whole. Suppose that months before the World's Fair at St. Louis was opened we had gone into some great workshop where the manufacturer was getting up a splendid article for exhibition at the fair, "an unskilled eye seeing the pieces in the workshop, unfinished and among the litter, would form a very unfavorable idea of it if he were ignorant of the plan and the pieces—he would be disgusted to be told that that unsightly piece of metal would dazzle the eyes of thousands at the great fair;" but the eye of intelligence looks at the situation and is not disappointed. We know that the work is being done; we are in the workshop of the Almighty. In Solomon's temple every stone had to be prepared, ready to go into the building without the sound of a tool upon it; so we now have to be prepared for the spiritual temple of the Lord.

(Concluded)

LAW AND SIN FOR GENTILES

The Gentile nations did not have the written laws given by God to Israel, and therefore sin against the letter of these laws was not imputed to them (Rom. 5:13). God dealt only with Israel, and suffered other nations to walk in their own ways (Acts 14:16; 17:30).

But while they, like Abraham and Enoch, had no written laws, yet they had God's great book of nature, in which they could see God's power, divinity, wisdom and love (Rom. 1).

And besides the book of nature Paul says that the Gentiles had implanted by God in their minds, hearts and consciences the principles of justice and injustice, of right and wrong, of virtue and of vice, so that their consciences accused or excused them ever since the first sin brought the knowledge of both good and evil into the world (Rom. 1:20; 2:14-29).

By this law in their natures, not by any written laws of Moses, Paul teaches that the Gentiles were convicted of sin, and that by these laws they would be justified or condemned in the sight of God. For God, who looketh on the heart, needeth no written law by which to discover guilt or innocence in man (1 Sam. 16:7; Isa. 11:3).

Thus if the Gentiles kept this law of nature their uncircumcision was counted for circumcision; "he is a Jew who is one inwardly," and all overcomers and new creatures in Christ Jesus are the Israel of God" (Rom. 2:29; Gal. 6:15, 16). So even among Gentiles, who never heard the written law of Moses, there have been new covenant children, who have "walked with God" by faith; who obeyed the law of nature that taught them love for God and man, a law "not written with ink, but with the spirit of the living God; not on tablets of stone, but on the fleshly tablets of the heart" (2 Cor. 3).

Hence members of the true ekklesia have been chosen in Christ before the casting down of the Jewish cosmos (Eph. 1:4; Gal. 4:3; see Greek text). The true sanctuary of God, in his temple in heaven, has always been open to the prayers, sacrifices, praises and worship of the children of men, who "felt after God" from the foundation of the old Adamic world. Before Christ was born, lived on earth, died, arose or ascended to heaven to be the world's great mediator, an angelic priesthood had acted between man and his Creator from the fall of man. And through this angelic priesthood God has answered the prayers of holy men and women of old; has sent them messages of pardon, peace and love; has given revelations of the future, and all the laws and gospel man needed for his salvation throughout this whole long night of sin since Adam's fall. Therefore none that ever lived on earth need any future "fair chance;" God has been able to judge the hearts of all as to rebellion or obedience, and both Jews and Gentiles are "without excuse" (Rom. 1).

W. L. CROWE.

THE PRESENT WAR AND THE KINGDOM OF GOD

Fifty years ago (February 14, 1865) I enlisted in the 44th Wisconsin regiment to serve in the civil war. My regiment was made up at Lacrosse, Wis., February 14, 1865.

When we were ordered south for some reason better known to Generals Grant and Lee than to us, the war closed in less than six months after they heard the 44th had reached Nashville, Tenn.

I, for one, am willing to call the civil war a skirmish in comparison to the great war now en-

veloping nearly all Europe. Time is a very important element. I can not realize the swiftness of this fifty years past and gone. Oh, how we should desire the fulfillment of God's promise as found in Psalms 46:9:11: "He maketh wars to cease unto the end of the earth. He breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire." Then what will happen, Lord? "Be still and know that I am God. I will be exalted upon the earth; the Lord of Hosts is with us." Now if God is to be exalted upon the earth, when he comes to make his abode with his people, why say we emigrate to heaven either in a disembodied state at death or at the resurrection day?

When the Lord of Hosts shall be with us on the earth, then will be fulfilled the words of Daniel. "The kingdom and dominion and the greatness of the kingdom under the whole heaven"—not up in heaven, as some affirm—"shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27). "And in the days of these kings"—who knows but the God of heaven that the change is upon us—"shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (2:4). Who would be willing to exchange a kingdom of this kind for a kingdom supposed to be in the heart of the Pharisees as found in Luke 17:20, 21?

Jesus called the Pharisees the children of the devil, and if he meant to set up a spiritual kingdom in the hearts of the children of the devil where shall the man of God come in? The following is the true rendering of the Greek in Luke 17:20, 21: "And having been asked by the Pharisees when God's kingdom was coming he answered them and said: "The kingdom of God comes not with outward show, nor shall they"—the Pharisees—"say, Behold here, or there, for behold, God's royal majesty is among you" (Emphatic Diaglott). Christ never answered the question demanded of him, but said the king of the Jews was present, but they did not receive him as such. Teaching little children that God's kingdom that we are commanded to pray for is in the heart is nothing short of blasphemy.

What constitutes a kingdom? It requires a king, dominion, subjects and law. Does anyone believe our Lord intended to convey the idea that God's kingdom should be located in the hearts of those hypocritical Pharisees? If so, our Lord changed his mind afterward, for he said: "Fear not, little flock; it's your Father's good pleasure to give you the kingdom" (Luke 12:32). Of course he was addressing his disciples.

So, dear reader, my advice to you, as one that loves charity, search the scriptures for yourself, and let the hirelings be lost rather than be deluded by the doctrines and commandments of men.

Jesus commanded his apostles to "preach the gospel of the kingdom" (Matt. 4:23; 9:35; 24:14). Where it says: "Some shall see the Son of Man coming in his kingdom" (Matt. 16:28), how would it sound to say the Son of Man is coming into the Pharisees? "He that is least in the kingdom of God" is greater than John the Baptist (Luke 7:28). How would it sound to say, He that is least in the heart of a Pharisee is greater than John the Baptist? I could cite to you one hundred places of equal absurdity. I have no object in view other than to get the reader interested in God's plans and purposes concerning the kingdom of God," "prepared from the foundation of the world" (Matt. 25:34). Now as there were no Pharisees in Adam's day it is evident the kingdom of God is not in the heart of them, or anyone else. My prayer is that the reader may be instructed in the kingdom of God.—J. T. AULD, in The Evening Chronicle.

"THE PEOPLE OF THE SAINTS OF THE MOST HIGH"

It is written, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27). The words, "the people of the saints of the Most High," are by some understod to mean that "the saints" in this passage represent one class and "the people of the saints" another. Let us compare another and similar expression. It is said in Acts 12:11: "The Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." No one would imagine from the reading of these words that "the Jews" are one class and "the people of the Jews" another. As anyone can see at a glance, this is but another way of saying "the Jewish people," or "the people consisting of the Jews." In like manner "the people of the saints of the Most High" are the holy people of the Most High. It will be seen by consulting Dan. 7:21, 25 that "the saints of the Most High" were to be subject to persecution by the eleventh horn of the fourth beast, but finally "the saints (or holy people) of the Most High" themselves will possess the kingdom (vs. 18, 22 ,27). Verse 70 reads: "And the kingdom and authority, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High," the same as the other verses where "the saints" are referred to.—The Advocate.

CHARACTER GROWS

Many people seem to think that character grows; that it is not something to put on ready made, but day by day, here a little, there a little, grows with the strength, until, good or bad, it becomes almost a coat of mail.

Look at a man of business, prompt, reliable, always to be depended upon. When did he develop all these qualities? When he was a boy.

The boy who has the courage to say no when the tempter would lead him astray, who gets up in the morning, works, plays, studies, neglects no duties be they ever so small, will ever become a reliable, noble, generous, kindly gentleman. —Pomeroy Leader.

To face uninteresting drudgery is a good part of life's work.—William James.

THE RESTITUTION

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EDITORIAL

Charity covers a multitude of sins; fine clothes a multitude of sinners.

If we are always puling weeds out of our garden we shall not raise any flowers.

Thanks to Bro. A. N. Durham for sending renewals and new subscribers to The Restitution. This is a very much appreciated way of extending a helping hand. He also reports continued good meetings at Guthrie Grove.

"Am I my brother's keeper" (Gen. 4:9)? Abel was a shepherd, and Cain's question, rendered into plain English, is: "Must I keep my brother like he keeps his flocks?" Cain, thou art condemned out of thine own mouth. Abel thought more of his sheep than Cain thought of his brother!

ONLY ONE CREATION IN GENESIS

It is suggested by orthodox interpreters that there are two creations according to the Genesis account—the first, "in the image of God," who is a spirit, was spiritual; and the second was material. Can this view be proven by the word of God?

There would seem to be little difficulty in proving that this view is not correct. If this were the intention of the account there would be something to indicate it here or in some other part of the Bible. There is nothing of the kind, and in fact all the statements of the scriptures are to the contrary. Instead of Adam being spiritual, "the first man was of the earth" (1 Cor. 15:47). It is the body that determines the nature, and as he had a human body he was a human being. It was not a spark of divinity that animated him, but exactly the same spirit of life that is common to all other earthly creatures (Eccles. 3:19). It is true Adam was created in the image of God, but that in no sense implies that he was a part of God or of the same nature with him. Rather than spend our time disproving all the fanciful theories that could be suggested by men of varied imaginations, we would better devote our ability to the learning of the exact teachings of the word of God. Adam was a man having the moral and mental likeness of his Creator, capable of reasoning, and a ruler in his dominion as God is in his. Thus God made man in his own image, that after his likeness he might have dominion over the beast of the field (Gen. 1:26). The first chapter of Genesis gives a general outline of the entire creative work; the second and third give the details of Adam's creation and fall.

SUNDAY MORNING SERMONS

Spirit Breathings Through Bro. Huggins

Reported by Sister Frances H. Russell

Honor springs out of character and manifestations of spirit, not office, or age.

The Father showed and taught, and Christ learned; therefore he possessed such a knowledge of the Father as no one else (John 12:49, 50).

As in plant life, to develop food and fruits there must be isolation, changed soil, uprooting, tearing from the roots around, so as a member of Christ's body there must be a separation from the world, no affiliation with darkness. Unpleasant as this duty may seem, we are not to wear long faces when this separation comes, for that is where God's glorious promise comes in (2 Cor. 6:17, 18; 7:1).

God's commands are hard for men. They then try to get around his laws; but in men's governments it is universally conceded that laws are to be enforced in spite of our conveniences and our wishes. God is not a hard Master, and we gain a compensation a thousandfold for all sacrifies of the present (Rev. 21:1-7).

All hatred and dislikes come from a high estimate of self; as you go upin the balance, your brother goes down.

Our destitution of gifts, our inclinations, our incapacities, do not disqualify us in working for the truth. We find Moses, although of stammering tongue, forming a law for Israel; and its spirit

is incorporated in modern laws of all civilized nations today.

We are the sum total of outcropping thoughts and habits. We ought to bring our conduct in close approximation with Christ to be of use and employed in the kingdom. Now is the period for fitting yourself for the future. As recorded in Matt. 22:11-14, one servant didn't get ready. The King did not say: "Poor fellow, take him out and give him a chance." When Christ asks you why you are not ready that is one time you will be speechless.

The Adamic sin involved sin, and created a condition of provokings and sufferings; and only out of such conditions can meekness be developed. The wicked are on top in this struggle, this hustle and bustle. If anybody was inheriting the earth in David's day it was his enemies. The scene almost caused David's steps to slide. He had just about abandoned the Christian life, but was rescued by a contemplation of God's promises (Ps. 73).

When we are told to be strong it is a disgrace to be weak. It is a shame to be a little, shriveled up dyspeptic believer. We have been given powers to be strong. **Strength derived from a promise wanes or grows in proportion to the measure of the faith in which you receive it.** Paul wrote joyously even though he was wretched. Paul, in prison with a chain clanking at his feet, or in any condition, appropriated the power of God, because he believed faithfully that God would not forsake him.

"Greater is he that is in you that he in the world." We are stronger than the temptation, and sin can not possibly rule over us since God has pledged his almighty power for us (Rom. 6: 14).

MATT. 11:12, 13

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets, and the law prophesied until John."

By comparing this with other scriptures we easily find what is to be understood by it. This is what it teaches:

The prophets prophesied and the law shadowed forth the coming of the Christ, the restoration of the kingdom and glory that should follow, until John. But when John came he proclaimed that the Christ had come, and warned them to flee from the wrath to come. The result was the publicans and sinners whom the scribes and pharisees thought had no right to the kingdom rushed forward at the cry of John to be baptized, and so be ready to be partakers in the kingdom and glory which they believed Christ would immediately set up, and so escape the wrath to come. Therefore we have Christ himself saying, The tax gatherers and harlots go into the kingdom before you.

So also in Luke, when he was speaking of John the Baptist, all the people that heard him and the publicans justified God being baptized with the baptism of John, but the pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. The account of John's coming and sayings, and the warnings he gave are found in Matt. 3:3-9. Jesus told the Jews that the kingdom of God should be taken from them and given to a people bringing forth the fruits thereof. Therefore the kingdom was yet to be established, though it could be consistently said, as we have seen, that it suffered violence and the violent took it by force. It was not till after that Jesus rode into Jerusalem as their king, but was rejected. He was crucified and buried, but he rose from the dead and ascended up into heaven until the restitution of all things, at which time he will return and build again the tabernacle of David.

But John himself settles the question. Verse 2: "Repent ye, for the kingdom of heaven is at hand," or as rendered in the Diaglott: "Reform, because the Royal Majesty of the heavens has approached."

J. H. THOMAS, M. D.

REVERENCE DUE GOD'S HOUSE

Before speaking directly on the matter of God's house it may be well to consider what God's commands are regarding approach unto himself. His commands are to all, both high and low. What are God's commands in this regard? Read Exodus 19:5-17. In this command God is to come to the people, not that they shall see him, but that they shall hear his voice. But before he will even permit them to come within sound of his voice they must "sanctify themselves" for three days; separate themselves from all fleshly desires, cleansing mind as well as body.

The children of Israel were also commanded not to pass the bounds which were set as a limit to their approach to God, which fact accentuates the demand for reverence; and this under penalty of death to man or beast, who so much as touched the border.

Continuing further his directions to his people, God minutely specifies the manner of their building to him a tabernacle, which was to be God's house, a place wherein his people could worship him and give him the reverence due his great and holy name (Rev. 19:30; Ps. 26:8; 93:5; Habbakuk 2:20).

Is there any reason to believe that God's ideas have changed? Is he not always the everlasting, unchangeable Jehovah? And are not his records to be for us as a guide to our actions? Do not let us make any mistake, and hold lightly any requirement made of God's people, as it surely means an accounting with him should we fall into error. By what means, then, are we to know just what God's desires are?

He has left nothing to be guessed at; he explains all things in the record he has left to us. It is not, however, an open page that any foolish man can usurp, but for the reader seeking out his truth, which is like precious metal hid away in the earth, here a line, there a line. It takes time and energy to understand it. We must make it the permanent thing in our life; it is all summed up in the word "wisdom." Let us read what Solomon says in Prov. 8. Space does not permit us to go over the many exhortations of how to obtain understanding; we must obtain it, however, before we can be acceptable in God's sight, and when we

do hear it we must follow it by being obedient.

To be obedient we must in our thoughts and actions do as directed; and here is the crucial test. Having heard and understood, no good result will follow unless we obey. We have seen how jealous our God is; how careful to instruct us as to our actions in approaching him, and yet in our daily life how often we forget and disregard those things upon which upon sober though we know are God's desires and commands. We are to think of these things especially when we enter his courts. We are to come with praise and thanksgiving—not half-heartedly; with joy and gladness, not boisterously or with downcast heart (Ps. 100). Our going to God's house will not benefit us unless we go for the right purpose—that is, to worship the Lord (Isa. 56:7). We must remember, too, that we go there to remember the Lord's death and to seek forgiveness for our sins, until he comes again.

I hope that each one of us may take this thought of reverence to our hearts, and that it may spring up and bear fruit to the Lord's honor and glory. HELEN PATE.

HUMAN GOVERNMENTS IN HISTORY

In order that crime of all kinds might be held in check human governments have been necessary. From the beginning the race has been made up of two classes, viz., the rulers and the ruled. It will probably be interesting to know when and under what conditions government began. We learn by sacred writ that a city was built by Cain, the eldest son of Adam and Eve. In this city began the first human government. He had been driven from the presence of the Lord, and had gone eastward from Eden, and had a son whom he called Enoch, after which he called the city. Since that time men have built and ruled the inhabitants in the cities.

We know very little of governments before the flood, except that there were two classes on earth, viz., the sons of God, the descendants of Seth and the children of men, the descendants of Cain. We know from the Bible that sin increased so much that the Lord decided to destroy the whole race except Noah and his family. This would indicate that human government was unable to suppress or even keep in check robbery and other crimes. Jehovah purposed that the earth should be filled with a righteous race through our first parents. It is recorded in Gen. 1:28 that God blessed them and said unto them: "Be fruitful and multiply and replenish (fill) the earth, and subdue it, and have dominion"—that is, rule over the earth. Adam failed and sin entered; and under the reign of sin human governments have corrupted the earth. Cain, the originator of human governments, was a murderer, and therefore a usurper of Jehovah's power. There is no scriptural evidence that the sons of God organized a government or built a city. It is to be inferred that they were governed by laws proclaimed by the Lord. Noah was directed to build the ark by one of God's heavenly messengers.

Cain's seed were left to themselves, and the result was that their thoughts were evil continually. Their imaginations, purposes and desires were evil. Jehovah could not develop a righteous race from such a class, therefore he destroyed them to check sin. Righteous will increase where righteous judgments are rendered. The Lord said to Cain, "Where is Abel, thy brother? He said, I know not; am I my brother's keeper?" He little thought that his Judge knew that he had murdered his brother. The Lord said, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground." After judgment was passed upon him Cain knew that it was just and could not be changed. He said: "My punishment is greater than I can bear." The marginal rendering is: "Mine iniquity is greater than it may be forgiven." The Lord has supreme power in the judgment. Crime would decrease and finally become extinct if the criminal knew that his crime would be brought to light as soon as committed. Such a condition could not exist under a human form of government. Delays in courts where justice should exist are responsible for the greater part of the crime committed. We could not expect absolute justice from human courts, but a minimum of justice would be a great relief. In a pure theocracy justice will be meted out to those who are disobedient. The judges there will be the immortalized saints. They will not judge after the seeing of the eye, nor after the hearing of the ear, but will render a righteous judgment. In the language of the prophet, "The soul that sinneth shall die." Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Christ shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:3, 4).

Universal peace can only exist where the rulers have power to compel obedience to the laws announced. The laws that will bring about such conditions must be sent out from Jerusalem and the word from Mount Zion. The following scripture is proof of our position: "Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones and favor the dust hereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer" (Psa. 102:13-17). The above are blessings that will come to the inhabitants of the earth under the rulership of Jesus and his resurrected saints. Please contrast the above conditions with the present. Wars and rumors of wars have existed since the establishment of human government. In the last fifty years more progress has been made in this direction than in the previous history of the world. The prophet Joel says: "Proclaim war, wake up the mighty men; let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears." All of this has been done in the interest of peace. The doctrine of these men of war has been: "A strong army and navy will assure peace." The present war is no doubt the result of building up large armies. No war has been so destructive of human life and property as this one. The development of

the airship was not for pleasure, but for destruction. War implements have reached the time when a change must come. They must cease, and agricultural implements must take their place. The spirit of war must be changed to that of peace. Let the war dogs suffer destruction from the system which they have built up. Let patrons of husbandry take charge of this earth under a righteous ruler, and the land will then yield its increase. Then nothing shall harm in the earth. The will of our Father in heaven will be done. Then the kingdom and the power and glory will be his.—D. C. ROBISON, in The Salem News.

JANUARY REPORT

Sermons

Kennard, 1st to 3rd	4
Blair, 4th	1
Omaha, 12th	1
Palmer, 14th to 22nd	9
St. Paul, 23rd to 26th	5
Total	20

Expense

Omaha to Palmer	$3.02
Dinner	.30
Palmer to St. Paul	.22
St. Paul to Palmer	.34
Palmer to Central City	3.02
Meals	.50
Total	$7.62

Money Received

Palmer	$3.25
St. Paul	7.00
Total	$7.25
Salary	$70.00
Expense	7.62
	$77.60
Endorsement	10.25
Due	$67.35

Remarks

When we reported for December we were at Kennard. We continued the meeting to January 4th with a good interest and one addition. The weather was cold part of the time, and there was a good deal of sickness, but everyone who could attended, and the members were especially very prompt.

We then went to Blair and spoke one night for the brethren there. This we had not done for some time before, as they generally go to Kennard. But it seemed to call back old times and pleasant memories. But there is always that ever-present condition to cast a shadow over the sunshine. Some who were in times past always there were absent, and will be present no more till the final meeting, which we hope and pray will not be long.

We then came home and prepared for another trip in the state, in the meantime holding one very interesting meeting with the brethren in Omaha. On the 14th we started for Palmer, where we arrived in the evening, and began meeting the same evening. The first few evenings were ideal winter evenings; then a foot or more of snow fell, which with accidents and sickness cut down the attendance. However, we closed with two additions, two very worthy people, Bro. and Sister George Burke.

We then went to St. Paul, a few miles away, where we have in the past baptized in the neighborhood of one hundred. At one time they had the largest membership in the state; but removals to other states and by death the members have been reduced to a few, but they are just as faithful and sound in the faith as ever. We had pleasant and profitable visits with Brethren and Sisters Robinson, Brown, Farley and Morrison.

We also wish to mention a pleasant visit with Sister Leroy, of Stratton, Col., who used to be a member of the St. Paul Church, who was back on business and to visit the old home people. Sister Leroy has been isolated for several years, and it was a pleasure for her to once more meet with those with whom she associated so long. She is doing what she can to teach her nighbors, and we hope her efforts may prove fruitful.

A couple of lectures had been arranged to take place in the opera house in Palmer, but a blizzard called it off, so we wended our way home to remain till the weather will permit the people to get out. We consider the work for the month has been successful in other ways that the additions made. Those who were already rejoicing in the hope we feel sure were benfited.

ALMUS ADAMS, Evangelist.

DID THE HOLY SPIRIT COME TO STAY?

Concluded

Thus you see, this was all fulfilled in the days of the apostles. Christ said to his disciples that the comforter, which is the holy spirit whom the Father would send in his name, "He shall teach you all things," and "bring all things to your remembrance whatsoever I have said unto you." Now this was literally true of the disciples; things were revealed to them by holy spirit direct from heaven. How is it, Christian friend, with you, who claim to have been endowed with power from on high? If the comforter, the Holy Ghost, has taught you all things, or anything independent of the scriptures, why don't you speak out in these days of doubt and uncertainty, and make them known. God will surely hold you responsible for what he has revaeled unto you. "He will show you things to come." Has he? He did to his holy apostles. What has he shown you, except through the writings of prophets, apostles and Jesus Christ? I believe you can truly answer, Nothing.

Some conclude because we do not believe that Christians receive a baptism of holy spirit that we do not believe there is any such thing in the church as holy spirit. The spirit of God pervades all space; it is everywhere. In the beginning the spirit of God moved upon the face of the waters, and when God said, "Let there be light," there was light. And while it is a fact that the child of God is led by it, and the sinner is convicted and converted by it, yet we ask the question, How? How is the mind of the spirit conveyed to the child of God so that it may control him? How is it conveyed to the sinner in order that it may convict him of sin and then convert him? Through the

medium of God's word, which is the word sent down from heaven by the holy spirit. Rom. 10: 17: "Faith comes by hearing the word of God." And it is safe to say that if God's word never reaches the ear, either by reading or preaching, it will never find a lodgment in the heart, neither will there be a conviction or a conversion, for by God's law is a knowledge of sin. This comforter is not given to the world, nor to the unbeliever, for Jesus said (John 14:17): "Even the spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you and shall be in you."

How did the spirit convict on the day of Pentecost? The Jews did not believe in Jesus, but put him to death. Peter preached the word to them which was sent down from heaven by the Holy Ghost. First he refers them to Joel's prophecy, and accredits the wonderful phenomena which they were witnesses of to its fulfillment. Then he preached to them Jesus and the resurrection, and the things concerning the kingdom of God, as spoken by David. And God's oath to David, that of the fruit of his loins he would raise up Christ to sit on his throne, and that this same Jesus whom they had taken, and with wicked hands had crucified and slain, was the Christ of the prophets, a man approved of God among them by miracles and signs and wonders, which God did by him in the midst of them. All these things, together with the fact that his disciples were able to speak with other tongues as the spirit gave them utterance, made the evidence too strong for them to resist, and mightily convinced them that this same Jesus was the Christ, hence that they were murderers, and forced them to cry out, "Men and brethren, what shall we do?" But how is it now ,seeing that these miraculous demonstrations of the spirit have ceased? Peter says (1 Peter 1: 22): "Seeing ye have purified your souls in obeying the truth through the spirit." They simply obeyed the truth which came to them through the spirit, that is God's word, the obedience to which purifies and cleanses, "being begotten again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." John 15:3: "Now ye are clean through the word which I have spoken unto you." John 6:63: "The words that I speak unto you, they are spirit and they are life." Not that his words were literally spirit, but they were the words of the spirit, and if obeyed gave life. 1 John 2:27: "But the anointing which ye have received o fhim abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." While this was literally true of the disciples, yet the disciple or learner of today must go to God's word to be taught of him. 1 John 2:20: The disciples had "an unction from the Holy One." and knew all things, but we hear Paul admonished Timothy even in his day (2 Tim. 2:15): "To study to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He also said: "And the things that thou hast heard of me among many witneses, the same commit thou to faithful men, who shall be able to teach others also." You see that Timothy, who had not received a baptism of holy spirit, this anointing spoken of by John, found it necessary to study and to commit to faithful men that they might be able to teach other also. He didn't know all things, only as he learned them; and I believe that the most godly and devoted Christians of the present time find it necessary to do the same. Yet no man will deny that the spirit of God dwelt in Timothy. Peter said: "There is a more sure word of phophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts; knowing this first, that no prophecy of the scripture is of private interpretation."

If the sinner hears God's word, which never reaches the ear of any man, only as it does so through the medium of the holy spirit, and believes it, being convicted of sin, and repents or turns away from his sins and is obedient to the word, arises like Paul and is baptized, and washes away his sins, calling on the name of the Lord, abiding faithfully unto the end, we have the divine assurance that he shall be saved. If God's spirit can not enter and abide in the child of God without his having received a baptism of holy spirit, I very much fear that he will never enjoy its presence, or at least not till the Christ comes in his glory. Let us not expect more than God has promised, and we can rest assured that we will never be disappointed.

WALTER PERRINE.

BEREAN NOTICE

The Executive Board of the National Berean Society will meet at Argos, Ind., Saturday, March 13th, at 4 p. m. Members who can not be present please send reports of work done in various states assigned. EVELYN K. HARSCH, Secretary.

LET IN THE LIGHT

When we want light in our rooms we unbar the shutters and let in the sunshine; dark rooms are unwholesome. In like manner every Chirstian who wants to be happy—and happy also under all circumstances—should keep his heart windows wide open towards heaven. Let the warm rays of Christ's countenance shine in. It will scatter the chilling mists of doubt; it will turn tears into rainbows.—Theodore L. Cuyler.

Be yourself. Ape no greatness. Be willing to pass for what you are. A good farthing is better than a bad sovereign. Affect no oddness; but dare to be right, though you have to be singular.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The Inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 67. AKRON, O., MARCH 7, 1915 NUMBER 8

PALESTINE

Palestine, the Holy Land,
Scene of Jesus' earthly life;
Land protected by God's hand
Through the years of Gentile strife.

Promised to the Seer of Chaldee,
And his sons, both near and far;
Verified that the promise shall be
At the end of Zion's war.

Long has been the night of waiting,
Between promise and fulfillment;
But the dawn is surely breaking
To her watchers, few and spent.

Barren now her rocky hillsides,
Where once grew the tender vine;
Fallow lie her sunny valleys,
Gone her stores of corn and wine.

—J. J. BRONSON.

PRAYER

O Lord our God, thou who art the first and the last, the Almighty: Open our eyes, we beseech thee, that we may see the visions of God, and that to us being "in the spirit" the heavens may be opened and the glories that are there in some measure revealed. We thank thee that all these blessed and wondrous things ever are, even when we behold them not, and we thank thee for the many times in which to thy servants thou hast revealed them, and pray that we may take our share in that great blessing, and be made by thy grace so pure in heart that even here we may truly see God. Through Jesus Christ our Lord. Amen.

DOUBT AND UNBELIEF ARE SINS

A Sermon Delivered in Cleveland, Ohio, February 7, 1915, by Robt. G. Huggins.

Reported by Miss Nellie Alldridge

The standards of right for the world and the children of God are different. The standard of right for the world is set by its customs and great men; the standard of right for the Christian is set by the Holy Spirit through its revelations in the word of God. These standards are not only different, but sometimes they are diametrically opposite in spirit and character. The result is that what the world applauds the Lord condemns, and what the Lords commends the world rejects in scorn.

The subject now to be discussed illustrates this diversity of standard. "Sin" is a word that finds no place in the vocabulary of higher critics, evolutionists and materialists. Instead of using the word "sin" they talk about "mistakes," "hereditary weaknesses," "deviation from righteousness." But God's word calls things by their right names; in a plain John Smith fashion it calls a spade a spade, and a sin a sin. Now, without mincing matters, the Bible calls doubt and unbelief sins. **Diakrino** is the Greek word translated "doubt" in Matt. 14:31; Luke 12:29. Now it happens that this same word **diakrino** is translated "staggered" in Rom. 4:20, and "wavering" in Jas. 1:6. Doubt must be a sin for the following reasons: In Rom. 4:20 we read: "He staggered not at the promises of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what he had promised he was also able to perform; and therefore it was imputed to him for righteousness." Now a person who staggers is drunk. When a man is under the influence of strong drink he staggers and is said to be "in his cups." So a mind under the influence of doubt and unbelief will stagger at the promises of God. But Abraham did not have doubts or unbelief, hence did not "stagger through unbelief."

In Jas. 1:6 **diakrino** is translated "wavering." James says: "Let him ask in faith nothing wavering." If doubt makes a man "stagger" like a drunkard; if doubt makes a man waver as the waves of the sea, it is clearly a sin.

1. Doubt is incompatible with faith.

In Matt. 21:24 we have these words: "Verily, I say nto you, If ye have faith, **and doubt not,** ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done." From this text it appears that faith is incompatible with doubt, and doubt is incompatible with faith.

In Rom. 14:23 Paul says: "He that doubteth is damned if he eat, because he eateth not of faith; **for whatsoever is not of faith is sin."** So you see doubt excludes faith, and faith excludes doubt: where the one is the other is not. Hence Paul's argument is that whatsoever is not of faith is sin. Doubt and unbelief are sins.

2. Doubt is incompatible with prayer.

Paul says in 1 Tim. 2:8: "I will therefore that men pray everywhere, lifting up holy hands without wrath and **doubting.** Jas. 1:7 says: "For let not that man think that he shall receive anything of the Lord." We now see that doubt excludes faith, is incompatible with it; doubt also excludes prayer.

3. It is also clear from the Bible that unbelief is sin.

In Rom. 11:30 the apostle says: "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not believed that through your

mercy they also may obtain mercy. For God hath **concluded them all in unbelief,** that he might have mercy upon all." The same writer says in Gal. 3: 22: "But the scripture hath **concluded all under sin,** that the promise by faith of Jesus Christ might be given to them that **believe."** From Paul's two statements we gather that to be "concluded in unbelief" is the same as to be "concluded under sin." Sin and unbelief—they are the same with this inspired apostle.

In Heb. 3:4-9 we find him enlarging his argument on this sin of unbelief: "For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after. But Christ as a Son over his own house; whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore, as the Holy Spirit saith, Today if ye will hear his voice, harden not your hearts as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works forty years." Now turn to Heb. 4:2. Alluding to these same Israelites, he says: "For unto us was the gospel preached, as well as unto them; but the word preached did **not** profit them, not being **mixed with** faith in them that heard it." "They could not enter in because of unbelief" (Heb. 3: 19). The gospel was preached to them, "as well as unto us;" but the gospel failed to profit them; and in Heb. 4:11 we read: "Let us labor, therefore, to enter into that rest, lest any man fall after the same **example of unbelief."** Now from this declaration we see that unbelief of the gospel is a sin in God's sight of the first magnitude.

4. Unbelief is the same as disobedience.

The same Greek word that is translated "unbelief" in some texts is also translated disobedience in others. To cite some illustrations: In Luke 1:7 the writer says: "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the **disobedient** to the wisdom of the just; to make ready a people prepared for the Lord." In the Greek the word here translated "disobedience" is the same word that elsewhere is rendered "unbelief."

Again, in Rom. 10:21 disobedience occurs again, where the Greek word is unbelief: "All day long I have stretched forth my hands unto a **disobedient** and gainsaying people." At Eph. 2:2 Paul says: "In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of **disobedience."** Here again in the Greek the word is unbelief. In Eph. 5:6 Paul writes: "Let no man decive you with vain words; for because of these things cometh the wrath of God upon the children of **disobedience."** In the Greek it reads "children of unbelief." From these illustrations it is manifest that unbelief and disobedience are interchangeable words and thoughts in God's word.

5. So close is the connection between unbelief and disobedience that the two words are both given in the text and margin of the Bible in several instances.

At Eph. 5:6 we have an illustration of this: "For because of these things cometh the wrath of God upon the children of **disobedience."** In the margin, "the children of **unbelief."** Again at Heb. 4:11: "Let us labor therefore to enter into that rest, lest any man fall after the same example of **unbelief."** In the margin "unbelief" is rendered "disobedience." Heb. 11:31: "By faith the harlot Rahab perished not with them that **believed not** when she had received the spies with peace." "Believed not" in the margin is given as "were disobeient." Unbelief and disobedience are interchangeable terms; if disobedience is a sin, so is unbelief.

If you think we are dealing now in trifles and artificial distinctions, and not matters of face, let us point you to the word "miscreant," which Webster defines to mean "unbelieving; a vile wretch, unscrupulous villain." So here is a word which combines with unbelief immortality, "a vile wretch, an unscrupulous villain."

6. Lastly, notice the deadly effects of unbelief.

First, disobedience. This effect of unbelief has already been made apparent, so we pass it now without further remarks, and notice,

Secondly, the moral paralysis of unbelief (Rom. 4:20): "He staggered not at the promises of God through unbelief." To stagger is moral paralysis. Abraham did not stagger at the promise of God, but was strong in faith, believing what God promised he was able to perform. A transparent triumph of faith.

Thirdly, rebellion.

We have this statement made by David, and a remarkable statement it is. I have always had a tender spot for the Prayer Book for its correct rendering of David's words in Ps. 66:7: "Such as will not believe shall not be able to exalt themselves." In the plainest way possible rebellion is here associated with unbelief.

Fourthly, unbelief circumscribes our chance and opportunities.

All larger hope people should note Matt. 13:51 with care: "And he did not many mighty works there because of their unbelief."

"He could then do no mighty work save that he laid his hands upon a few sick folk and healed them" (Mark 6:6).

Now, people plead another chance. Larger hope people seem to think that in the next age people will just fall pell mell into the kingdom of God. But here the people did not have a chance to hear Christ "because of unbelief." His words were hushed, his mighty and "gracious words" were held back from unwilling ears. Unbelief caused the people to forfeit their opportunities. If people in this world do not have chance and opportunity for salvation the reason is to be found in themselves.

Fifthly, God is doubly sad when sin is found among his own people.

In Gen. 17:17 we are told that "Abraham fell upon his face and laughed, and said in his heart, Shall a child be born unto me that is an hundred years old, and shall Sarah, that is ninety years old, bear?" Here unbelief is not expressed against Abraham, but there is clearly seen an element of doubt in his mind, to put it mildly. In Numbers 11:21-23 we notice how God felt as Moses looked at the crowd and said: "The people among whom I am

are six hundred thousand footmen, and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks, and the herds be slain for them to suffice them, or shall all the fish of the sea be gathered together for them to suffice them? And the Lord said unto Moses, Is the Lord's hand waxed short? Thou shalt see now whether my word shall come to pass unto thee or not."

Obviously Moses was troubled with doubts and unbelief. And when a believer lapses into an unbeliever God still reckons unbelief as a sin, as is inculcated in Luke 1:20: "Thou shalt be dumb, and not able to speak, until these things shall be performed, **because thou believest not my words.**" Sin, even in God's own children, is a reprehensible crime.

Sixthly, unbelief is the worst sin in the world. In confirmation of this proposition the following eclogues from God's word speak for themselves. Numbers 14:11: "The Lord said unto Moses, How long will this people provoke me, and how long will it be **ere they believe me,** for all the signs which I have showed among them?" Deut. 9:23: "Likewise when the Lord sent you from Kadesh-Barnea saying, Go and possess the land which I have given you; then ye **rebelled against the commandment of the Lord your God,** and ye **believed him not,** nor hearkened to his voice." Their unbelief caused rebellion against God!

Matt. 24:51: "And shall cut him asunder, and appoint him his portion with the hypocrites." Luke 12:46 quotes this text in these words: "The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder and will appoint him his portion with the **unbelievers.**" Unbelievers are here classed with hypocrites!

Titus 1:15: "Unto the pure all things are pure; but unto them that are defiled and **unbelieving** is nothing pure, but even their mind and conscience are defiled. If "nothing is pure;" if everything is defiled to an unbeliever, he is in a bad state, a sinful state. Rev. 21:27: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketha lie, but they which are written in the Lamb's book of life." A fuller statement than this one is made in the eighth verse: "But the fearful, **and unbelieving,** and the abominable, and murderers, and whoremongerers, and idolaters, and sorcerers, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." Placing unbelievers in a list of criminals so bad as this unmistakably shows what God thinks of unbelief. It is plain now why the Savior says in Mark 16:16: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

As I read the history of our Savior from the beginning to the end of his life I like to analyze his words and actions, particularly the exceptional things. In the whole ministry of Christ, with his varied experiences with sin and sinners, Jesus marveled on only two occasions, and these were occasions on which faith and unbelief were exhibited. The first occasion is in Matt. 8:10: "A centurion's servant was ill: Jesus said he would come and heal him, but the centurion said he was not worthy that he should come under his roof, but to speak the word only and his servant would be healed. When Jesus heard it "he marveled," says the record, and said: "I have not found so great faith, no, not in Israel." The other occasion when our Lord marveled is reported in Mark 6:6: "He could not do mighty work, save that he laid his hands upon a few sick folks and healed them. **And he marveled at their unbelief.**" He greatly admired the faith of the one, and abhorred the unbelief of the other.

May God save us from the sin of unbelief, and grant us joy and peace in believing, is my prayer.

THE SEALING OF THE 144,000

Bro. Huggins:

Were it not that I seem to be misunderstood in several instances in your criticism of my article on the above subject I would not reply, for I have no love for contention.

You object to the "tribes" being literaly because "they are found in a list of symbolic things." That they are in the list, or not, that is the question. You have assumed they are in the list, but that is not proof.

In the first seal we find as symbols "a white horse: and he that sat on him had a bow, and a crown was given unto him." Then follows the language: "And he went forth conquering and to conquer."

Can you by any principle of interpretation make this language symbolic? I think not, though it lies side by side with and immediately after "a list of symbolic things." The second seal first reveals "a red horse," and ends with a "great sword," two symbols surely, with literal language in between them which I quote: "And power was given to him that sat thereon to take peace from the earth, and that they should kill one another." I think this testimony should dispose of what you call "a mongrel interpretation."

When we speak of Jews and Gentiles it is generally understood in a national sense, and especially in relation to the covenants of promise. And as to giving to the Jews all the curses of the law, and appropriating to ourselves all the good promises by spiritualizing them, is true of all who deny the restoration of the Jews. Seventh Day and First Day Adventists deny that as a nation God has any good things reserved for the Jews. The case is the same with the millions of Roman and Greek Catholics, and with a large per cent of Protestants.

Your objection to the 144,000 being Jews because they are called virgins and first fruits loses its force when viewed from my standpoint, which is that the sealing is done in the period of the sixth seal, and that we are now in the beginning of that period. There can be no "first fruits" in the last part of any dispensation.

And in relation to them being called "virgins," it is because they were "not defiled with women." They had no connection with the harlot of the Apocalypse, her daughters or granddaughters. You may from this point of view see that they are not Gentiles.

You say my statement that there is no history of such a work as the sealing of the 144,000 in the past is woefully discordant with Paul's declaration to the Ephesians, who were Gentiles. I will

only so that Paul did not live under the sixth seal, according to your own chronology of said seal, and therefore had no reference to this work.

As to Dan and Ephraim being omitted in the calling, Dan was committed to idolatry, and Ephraim was joined to his idols, as it is written, "Let him alone." Benjamin and Manassas take their places. In your desire to spiritualize the sealed tribes you place their names in the foundation of the New Jerusalem, reversing John's order, who puts their names on the gates, and the names of the twelve apostles in the foundations. Jesus Christ was a Jew. The twelve tribes were Jews, and so were the twelve apostles. Who does Paul call Israel? Hear him: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved" (Rom. 10:1). "I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin" (Rom. 11:1). "Boast not against the branches. But if thou boast thou bearest, not the root, but the root thee" (verse 18).

You also say: "The prophecy is Christian, not Jewish, it is for him that overcometh, not for lying Jews" (Rev. 3:9). Now, brother, are you sure these liars are Jews? I am not. The chronology of the church of Philadelphia is the time of the Protestant Reformation in the sixteenth century, when God set before his people "an open door" that no man could shut, not even "the man of sin." Now in that day when the literal Jews were persecuted in all countries, think you that any liars were claiming to be literal Jews, when to be a Jew was to invite persecution? No, there is a more reasonable way of understanding that scripture. Paul gives us the key in Rom. 2:27-29: "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter," etc. It is good to be a Jew in a spiritual sense; and some here in Philadelphia claimed to be what a true Jew is, but they were liars, heterodox, not orthodox in the true sense.

Now, I must conclude, for this article will be too long. What a terrible picture Europe is exhibiting to the eyes of the whole world; pure and unadulterated selfishness, pride and lust for power; all praying to a triune, imaginary Deity for success against their enemies! What do we learn by this picture? If we have the eyesalve for sale by the Master (Rev. 3:18) we shall discern that they are not Christians, but the followers of anti-Christ. Let us pray God through Jesus Christ to keep us from inhaling the war spirit.

GEO. FRANCIS.

"ARM YOURSELVES TO SUFFER"

S. Roxana Wince

That is what you have to do, dear Ettie Fry, and others who feel such "pangs of sadness" when thinking of "our own body of people, so scattered, so few in one place," and of the indifference and barren results that follow our earnest efforts to bring others into the faith and hope of the gospel. Have I not, like you, shed bitter tears because I was so seldom permitted to know that my work was approved of God, and that I was being made an instrument in his hands for saving the lost ones?

But much as the text, "Be still and know that I am God" came to you, did these words, "Forasmuch, then, as Christ suffered in the flesh, arm yourselves with the same mind, "come to me." It was a revelation. I was not literally suffering "in the flesh" as he suffered on the cross, and yet I was bearing something of what he bore when he saw few of the multitudes he taught become his true and steadfast followers, and when of those who did follow so many "went away and walked no more with him," one of his immediate associates becoming his betrayer, his own tribe rejecting his claims and hounding him to his death.

If I suffered from "the contradiction of sinners," did not he? If I was called names because of my peculiar faith, did he fare any better? Oh, Ettie! Just to think of that gentle, lamb-like, holy being, being rated as "a glutton and wine bibber," "a friend of publicans and sinners," "a hypocrite and a blasphemer! And not even opening his mouth to revile in return!

The multitudes followed him while loaves and fishes were provided for them free of cost, but when the bread that came down from heaven was proffered them instead they went away grumbling! And when Jesus ascended to heaven he left but "a little flock" behind him; perhaps not a thousand persons in all. You look at the few, Ettie, just as I have so often done. Contrasting our success with that of other advent bodies, and with the astonishing advancement made by some of the orthodox churches. But what did Jesus say: Ah! "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom." So press on, "doing your best and truest," and do it soon. "Suffer as did he, and you shall triumph as did he."

LOVE

(Concluded)

Christ says, If ye love me keep my commandments; again, These thing I command you, that ye love one another. As the Father hath loved me, so have I loved you; continue ye in my love." Get the secret, beloved? If we abide or continue in his love, why then of course the Father will love us as he loved him. Simple, is it not?

Now listen to one who heard the Lord say this, and get his understanding of it: "Beloved, let us love one another; for love is of God, and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love." Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Beloved, if God so loved us we ought also to love one another. Oh, beloved, this illimitable love of God, how it takes hold of our heart strings and moves us to worship and adore him. We admire the majesty and the glory of the heavens; we are lost in meditating on the wonder of flowers, trees, grass and shrubs, the intricacy of insect and bird life, the marvelous diversity as revealed in animals—all this tells us of God's love, but the love of God, as revealed in Jesus Christ our Lord, surpasseth them all, and, like Thomas, we fall down before him and say, "My Lord and my God."

Can we comprehend the height, and depth and

length, and breadth, can we know the love of God which passeth knowledge? Only, beloved, as we know Jesus. The record is, "In him there is no darkness at all." He is the Father of Lights, with whom is no variableness, neither shadow of turning." Every good and perfect gift comes from him.

Again, his holiness. Well might David exclaim, "Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy." Again, "The high and lofty one whose name is holy;" well may the seraphims cry out: "Holy, holy, holy is the Lord of Hosts," and "Holy, holy, holy, Lord God Almighty." This is the being we worship and humbly make our requests known unto.

This wonderful God we call and address as he did: "Our Father who art in heaven, hallowed be thy name." Paul tries to tell us what this love is. He says: "Love suffers long." Where did he learn this? Just where you and I must, from God's word. Notice: "The Lord God, long suffering," was one of the first revelations of himself that God gave to Moses on the Mount. From that time this glorious attribute of his natrue was continually proclaimed by all the prophets.

How Jesus and his disciples reflected this in their lives. Listen as he law stretched upon that cruel cross, the nails piercing his flesh: "Father, forgive them, for they know not what they do."

Beloved, like him, let us be long suffering. Love envieth not; it is not covetous and ambitious; as far as it rules in the heart it represses pride and selfieshness, and causes us to rejoice in the comfort, advantage and honor even of those whom we regard as enemies or rivals. Beloved, love esteems others better than our own self.

"Love vaunteth not itself." It is humble, unostentatious; it never prompts us to boast, or push ourselves into notice; it leads us to give others the preference; we never act rashly, or insolent in conduct or bearing.

"It is not puffed up." Beloved, if we have the love of God in our heart we will not become elated by endowments, by office in the church or popularity. All these things we will recognize as some of the good and perfect gifts from God, and be truly thankful for them.

"Love doth not behave unseemly." That is to say, Love doth nothing unbecoming, nothing unfitting, nothing inappropriate, nothing in opportune, nothing out of place. It doth nothing uncomely, nothing ungraceful, nothing ungainly, nothing rough or rude, nothing vulgar, nothing ill-bred, nothing boorish, nothing in bad taste, nothing clownish, nothing uncouth, nothing unkempt. Love makes every man in whom it dwells a gentleman, and every woman in whom it dwells a lady.

"Love seeketh not its own." It never prompts us to seek our own ease, interest, credit or indulgence, except in subordination to the welfare of others and the glory of God It does not allow us to seek any selfish end in the use of any gifts we may have, but rather use them for the good and blessing of all.

"Love is not easily provoked." Beloved, do we measure up to this? Are we passionate and furious? Are we revengeful? Do we readily take offense even at many or great affronts which pride and self-love would deem intolerable? If love dwells in our hearts we will do more of these things.

"Love thinketh no evil." Beloved, before thinking evil of a brother or sister, let us try always to remember that "he who thinketh he standeth take heed lest he fall." Love, then, will leave everything to the Lord and will not judge before the time, even though it may have to do with the affairs of the church, the nation, civic or family, or any other matter, let us leave it all with him.

"Love rejoiceth not in iniquity." It is not gratified (as pride and malevolence are) with the report of the vices and follies of others. Beloved, if we have love we will be sorry and even weep over the weaknesses of our brother or sister, praying for them that they may have grace given them to overcome.

"Love rejoiceth in the truth." How love excites joy in our heart, as we see the truth triumph, and we rejoice to see the holy lives of those who also love the truth as their light shines out, bringing glory to God and the glorious gospel.

"Love beareth all things." It covers all faults, as far as possible; it bears with the infirmities and mistakes of others with candor and kindness, and it submits to any inconvenience cheerfully which this forbearance imposes. "Love believeth all things," because, beloved, if we have the love of God we are pure, and to the pure all things are pure.

"Love hopeth all things." It always puts the best construction on a brother's efforts to reform and strives to make his calling and election sure, even as we are striving and hoping to do ourselves.

Finally, beloved, "Love endureth all things." It does not matter what may come our way—poverty, reproach, persecution, hardship, suffering, or even death itself, love will endure it all, knowing that he our Head and Example passed this way before us, and that if we are faithful, exercising in our lives and conversations the love of God as he always did, then it will be said of us, as it was said of him: "Behold, how he loved."

GEORGE B. ALLDRIDGE.

Happiness, of whatever kind, needs utterance, prompt and joyful. Sadness and gloom, pain and distress may well have the shield of silence to prevent their diffusion; but everything that is bright, cheery and delightful should be shared and spread as far as possible. Yet how frequently is this reversed, and the misfortunes of life are disclosed in all their details, while its blessings are passively accepted without remark! The shadows are eagerly described, while of the sunlight nothing is said.

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Will all who have not paid their National Berean dues kindly do so now, as the money is needed to carry on the work of the society. The amount is twenty-five cents. Pay your local treasurer, or send direct to LELAND ROOSE, Treasurer National Berean Society, Sac City, Iowa.

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THE RESTITUTION

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EDITORIAL

Bro. Adams incidentally reports, in a letter about another matter, that he was suddenly called to preach the funeral of Sister Gamble. Full funeral notice will perhaps be published next week.

Bro. Francis' article this week on "The Sealing of the 144,000" is most gratfying to us. Instead of being a "touch-me-not," sensitive plant, becoming offended at every chance, he exemplifies the spirit of God's servants, and is "easy to be entreated." And while his strictures are largely technical, still they have been profitable to us. There is one metaplasm we wish to acknowledge: we did say the names of the twelve tribes were written in the foundation of the New Jerusalem, whereas they are written on the gates. This transition of terms was purely an unintentional oversight, and we gladly make this correction.

For the information of Sister Ashute we wish to say that Bro. J. H. Thomas and Bro. S. H. Thomas, valued contributors to The Restitution, are not relatives of John Thomas, M. D., deceased, the founder of the Christadelphians. L. C. Thomas, also deceased, was not a relative of Dr. John Thomas, either. Bro. J. H. Thomas is the author of "The Birth of the Spirit," the sermon that is now so popular among the brethren.

CONDITION OF THE GOOD AND BAD IN DEATH THE SAME

In Joshua 24:2 we read that Abraham's forefathers "served other gods;" then in Gen. 25:8 that Abraham "was gathered to his people." Does this mean that Abraham and his heathen ancestors went to the self-same place? Certainly. All go into one place, "Sheol," the condition of death, and their organisms return to the dust (Eccles. 3:20). While they are in the death condition they know not anything (Eccles. 9:5; Ps. 6:5; 146:17). The following and many other scriptures definitely declare that they are to come out of that condition (Ps. 90:3; 104:29, 30; John 5:28, 29). "Gathered unto his people" means to join his ancestors in death. Joseph explains it in this way (Gen. 49:29-33; 1:5), which settles the question with those who believe God.

COMMUNICATIONS

Brother Huggins:

I thank you for publishing Sister Ettie Fry's letter. I am one of the isolated ones, and have often felt a heartache when mingling with other church people and worldly gatherings who appear to be as unconcerned about present events and Christ's coming as though he had never said he would come again. Although we are isolated and long for associates of like faith, yet we are not alone, for we have the Comforter Christ promised to send to comfort us in our loneliness, and we thank him for it. And I hope our lonely sister is comforted by his indwelling spirit.

GEORGE MITCHELL.

Dear Bro. Huggins:

I am pleased with Bro. John Morrison's article on the new birth. I never have been able to understand that baptism was meant when Jesus told Nicodemus he must be born of water, for right after that he says: "That which is born of the flesh is flesh, and that which is born of spirit is spirit." Jesus said: "Marvel not that I said, Ye must be born again." There is not a natural birth without water, hence the water birth and flesh birth are the same, making two births; the first from our earthly parents, the second from God, "from above," as Jesus said. We must be "born over again," before we can enjoy eternal life and inherit the kingdom. "Flesh and flood" (or mortal man) would die in the kingdom of God the same as in any other kingdom, but being born again, not of corruptible seed, we will be like Christ in his present condition. As Jesus now has self-existence, he will give self-existence to whomsoever he will. The worthy and approved, no matter in what age or dispensation they have been called, will be born of the spirit. Baptism is one of the commandments contained in the requirements of the gospel after being begotten by the record of truth, preparatory for the birth of the spirit, in other words, to be born of God. Baptism is the anti-typical washing of the most high priest. The

high priest had to wash his body, his whole body, before he could enter into any service in the most holy place. What did that washing represent? A birth? No. It was simply the cleansing of the flesh. So when Jesus went into the water and was baptized by John, was that so he could be born again? Not at all. It was simply the an ti-typical washing of our great high priest. He was born of circumcised flesh, and was not wholly clean. As Job said, "Can a clean thing come out of an unclean?" But when he took that bath the filth of the flesh (sin in his flesh) was cleansed. After that was accomplished God, his Father said: "This is my Son, in whom I am well pleased." He became the Son of God by water and by blood, but not by the will of the flesh, because mortal man never willed that Jesus should be born. In Heb. 11:12 it says that Christ has become an high priest of good things to come. How did he become an high priest? Was it not by fitting himself according to God's plans through the types? Paul says he worked out his own eternal redemption. Not "for us," for we must work out our own redemption with fear and trembling. "For us" are supplied words; they are not in the original. You can see plainly that if Jesus worked out our redemption there would be nothing left for us to do. But as the earthly high priests always interceded for his own sins, as well as the people's, so our heavenly High Priest was made perfect by submitting to God's holy plan and obeying him in all things, even unto death. Hence being made perfect, he became the author of eternal salvation unto all them that obey.

And, dear ones of the household of God, as God has designed that we shall be priests of God and his anointed One, let us see that we prepare ourselves according to his plan for the priesthood, for our God is particular about his plans. It means a great loss to us if we try to chance it. In the days of the types it was death to the man that even tried to change the commands of God in the services of the most holy place. We all know what happened to Aaron's two sons, Nadab and Abihu (Lev. 10:1). May God help us to all read more carefully and not make baptism, which is the anti-typical washing of the high priest, a birth. Jesus did not say "That which is born of water is water," but "That which is born of flesh is flesh (natural man), and that which is born of the (holy) spirit is spirit"—life abundant, immortal life, self-existence, alive for ever more, life inherently. Born of God, we can not sin, "neither can we die any more." Oh, happy day, may it soon come!

MRS. CLARK McCLELLAND.

WHO SHALL BE SAVED? WHO LOST?

"Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness" (Jer. 23:5-8; 33: 15, 16; Dan. 9:24; Zech. 6:12-15).

"Alas, for that day is great, so there is none like it. It is even the time of Jacob's trouble, but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God and David their king, whom I will raise up unto them. For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure and will not leave thee altogether unpunished" (Jer. 30:7-11).

The nations now at war are in the beginning of this prophecy of Jeremiah. "And ye shall be hated of all men for my name's sake" (Matt. 10: 22; 24:9; Mark 13:13; Luke 21:17). But he that endureth unto the end shall be saved (Matt. 10: 22; Dan. 12:13; Rev. 2:10). He that believeth the gospel and is baptized shall be saved (Mark 16: 16). For God sent not his Son into the world to condemn the world, but that the world through him might be saved (John 3:17; 12:47; 1 John 4: 14). I am the door; by me if any man enter the shall be saved (John 10:9; 14:6). And it shall come to pass that whosoever shall call on the name of the Lord shall be saved (Acts 2:21; Rom. 10:13; Joel 2:32). Send men to Joppa, and call for Simon, whose surname is Peter, who shall tell thee words whereby all thy house shall be saved (Acts 11:13:18). Believe on the Lord Jesus Christ and thou shalt be saved, and thy house (Acts 16: 30, 31). For if when we were enemies we were reconciled to God by the death if his Son, much more being reconciled we shall be saved by his life (Rom. 5:10). Because I live ye shall live also (John 14:19). Though the number of the children of Israel be as the sand of the sea ,a remnant shall be saved (Rom. 10:27; Isa. 10:22). The word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved (Rom. 10:9).

The scriptures are very plain that we must believe something (therefore we must have a creed) i norder to be saved. We must not only have faith in what we believe, but we have a work to do, for faith without works is dead (James 2:17-20). We must also be sorry for our sinful life and resolve to live a better life, and try to get close to the Life-Giver. There is only one way to become related to him: we must become related to him by adoption if we are to share in the promises that God made to Abraham and his seed. Christ is the seed, and a good and gracious God has formed a plan whereby anyone may share that blessing with Christ. The plan of adoption is very simple. Believe the gospel and be baptized into Christ. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). All such shall inherit the kingdom of God. Therefore as Christ is saved, so all that become one with him shall be saved.

Who Will Not Be Saved?

All those that do not inherit the kingdom of God. Can we find any scripture that tells of any that shall not inherit the kingdom of God? Yes. Good old brother Paul gives quite a list of people that commit the following sins: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath,

strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; and Paul says that they which do such things shall not inherit the kingdom of God (Gal. 5:19-21; Eph. 5:3-5; 1 Cor. 6:9, 10). But, dear Paul, are all of those people to be lost? "Yes," says Paul, unless they repent of their sinful ways and come to Jesus and accept him and God's plan of salvation. If they will repent and believe the gospel, and be baptized into Christ, all their sins will be forgiven; they will be washed away by baptism. This, however, does not place one in a condition where they can not sin any more; but it does place one where he has the great Mediator, Christ Jesus, who is the Mediator between God and men (1 Tim. 2:5). A mediator is a person that manages affairs between two contending parties in order to reconcile them, "a peacemaker." Moses was the mediator in the old covenant, "the law:" and Christ is the end of the law," and is the mediator of the new covenant, "the gospel" (Heb. 8:6; 9:15; 12:24). In the old covenant there was no promise of anyone being saved by keeping the law, but whoever broke the law was punished, frequently by being stoned to death. The new covenant is not given as a command, but as a promise; and both Jew and Gentile can accept it. Man is not justified by the works of the law, but by the faith of Jesus Christ (Gal. 2:16). There was no salvation promised through Moses and the law; salvation is through Christ and his gospel (Acts 4:12; 5:31; 13:23-38). Through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things from which ye could not be justified by the law of Moses. Then all that believe the gospel will be save; no others. For the gospel is the power of God unto salvation to everyone that believeth. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel (Rom. 2:12-16). Note the class that is not included in this judgment scene: all that have sinned without law and are outside the gospel. The wages of sin is death, but the gift of God is eternal life to all that come into heirship relation with Jesus Christ by obeying the gospel of Christ, and there is but one gospel of Christ.

E. W. KNAPP.

LAW AND SIN IN THE KINGDOM OF GOD

"At that time they shall call Jerusalem the throne of the Lord" (Jer. 3:17). "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2).

Will this law be the decalogue, and that only? Will there be no laws in the kingdom as to land, stock, building, usury, tithes, first fruits, eating blood, oaths, sorcerers or deceivers of the people, feasts, etc.? None of these (and many more laws needed in a kingdom) could be intelligently understood from the decalogue alone.

Isa. 56:7 is quoted to prove that Gentiles who now join themselves to the Lord should observe the Sabbath. But what proves too much proves nothing. This text relates to a time when "their burnt offerings and sacrifices shall be accepted upon mine altar" (verse 7). Also Christ applied the next clause, "Mine house shall be called an house of prayer for all nations," to the Jewish temple, which in his time had been transformed into a den of thieves (Matt. 21:12, 13).

Advocates of the shadowy Sabbath also love to refer to Isa. 66:20-24 to prove that the Sabbath will be observed in God's kingdom. But these nations worship God "from one new moon to another and from one Sabbath to another" Hence new moon Sabbaths and weekly Sabbath stand or fall together (Lev. 23; Col. 2). But at that time Jews are brought to Jerusalem and offered by t heir brethren as a clean vessel to the Lord, and priests and levites are chosen from among them.

In Ezek. 46:11 we see a distinction is to be made in God's millennial kingdom between "the Sabbath and the six working days." But new moons, priests, burnt offerings, lambs without blemish, and rams and bullocks for sacrifices, also appear in the context.

A new survey of Palestine is to be made. A new temple is to be built by the Jews. The faithful remnant of Levi, the sons of Zadok, are appointed as priests. An altar four times the size of the old one is built for sacrifices. The Jews returned in blindness are allowed by Christ to reestablish much of their old worship, until they are schooled above all shadows (Ezek., chapters 36 to 48). "The tabernacle of David is set up as in the days of old" (Amos 9).

But for the spiritual seed, both now and then, with the golden rule, the love commands, the sermon on the mount, and the comforter to guide into all truth, and with Christ for a pattern—none of these shadows will be needed. One day in seven for the world is good. But every day for the Lord, by his people, is what God desires from them. To walk with God, to sup daily with Jesus, and to rest daily in him, and to give all to him, will lead us into his rest. And since the day line difficulties, and the long day near the poles, will exist in the kingdom of God as they do now, till a new law, universal in its scope, is given, there can be no transgression of such law.

All nations of earth will not go to Jerusalem on every Sabbath and on every new moon, nor to the same feast of tabernacles. But a continuous procession of pilgrims will be going and coming, "from one new moon to another, and from one Sabbath to another" (as measured by Jerusalem time) "to worship the Lord at Jerusalem" (Isa. 66:23; Zech. 14:16; Ezek. 45:21).

Until the laws regulating this new order are given we need not worry about keeping or violating them. Meanwhile, let us worship God at all times and everywhere, in spirit and in truth; "for the Father seeketh such to worhhip him" (John 4:21-25). Let us leave the shadows, like the moonlight, under the feet of the church, and crown our heads with twelve apostolic stars, and clothe ourselves in the gospel sunlight of Christ (Rev. 12).

W. L. CROWE.

It is certain that there is no good without the knowledge of God, that only as we approach him are we happy, and that the ultimate good is to know him certainly.—Pascal.

OBITUARY

G. W. Hoover

Dear Readers of The Restitution: Another of our dearly beloved brethren has passed away. Mr. G. W. Hoover, of near Woodbury, Cannon County, Tenn., died at his home on January 4, 1915,, in his 79th year. His death was due to a general debility, a gradual giving away of the vital spark of life. He was a patient of long continued suffering, and bore his illness with patience and forbearance, as a true soldier of the cross. Bro. Hoover was one of the county's best known and loved citizen, a man of true worth and wide popularity. He was a sincere Christian, and did what he could to make the life of others happier and better at all times, administering to those who were nearest and dearest to him with a fidelity that has left an indelible impress upon their hearts and minds.

He is survived by a dearly beloved wife, four sons and one daughter: Mrs. G. R. Downing, Dave Hoover and J. P. Hoover, of Murfreesboro; Mr. H. F. and Dr. N. J. Hoover, of Woodbury, several grandchildren and a host of friends.

To his stricken wife, who attended him with such loving care during his long illness, and to his heartbroken sons and daughter, we would say: "Weep not, for he is only asleep, to wake in the eternal regions of the blest, where there will be no more partings and sorrows."

He was a faithful reader of The Restitution for fifty years. He fought a good fight and died in full hope of eternal life.

IRENE DOWNING.

THE KING'S BUSINESS REQUIRES HASTE

"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away."

As the word of God reminds us of the brevity of life, so also it teaches us to make no delay in doing the king's business.

This is the time of the year that speaks to us of the resurrection of life. We send our Easter greetings to our friends, and exchange the greeting, "The Lord is risen." I have prepared a four-page folder the same size as "The King' Life Insurance Co., which will be better to send to your friends than any postcard greeting that you can send them. "The King's Message;" "Read the Good News—Jesus is Coming Again," are the title heads of this folder. The scriptural references and quotations are concerning the restitution.

If we love his appearing and rejoice in the hope of that glad mellinnial day; if our feet are shod with the preparation of the gospel of peace, nothing can keep us from running swiftly with the joyful tidings to tell our neighbors and friends the good news. Are you willing to show your love for Christ? Remember, we can only do this by doing something for his brethren and friends.

For the past eight or ten years I have labored to publish something to supply our peculiar needs. As members isolated from each other, we must cooperate in some way to build each other up in the most holy faith. It would give me the strength and encouragement that I so much need at this time if I could have a message from each one of you now. Do not think I mean just someone in New York or California; I am asking each one not to forget to write me as soon as you read this. Enclose five cents in stamps, and I will send you a sample of each of these folders. I have made arrangements to hold the type for these until Easter, so that I can supply you with as many as you want until that time.

At Easter time last year we failed in sending a thousand workers into the "field ready for harvest." The harvest truly is plenteous, but the laborers are few." We must not fail this year in this our compaign.

Address HARRIET E. BRICE, 1009 S. Wright Street, Champaign, Ill.

NOTES FROM A VISION OF THE FUTURE

Published in the Religio-Philosophical Journal of November, 1890. Author Unknown.

No impartial and unbiased student of the course of religious and civil polity can avoid the conclusion that once far away in the dawn of civilization, and thence to the zenith of its splendor and glory, the whole ancient world was governed by a confederation of individuals, each of whom united in himself the character and the prayers of both priest and king. In that time, called the "golden age," there was one universal religion, the nature worship, and one universal form of government, the patriarchal. Both were taught and administered by wise men who claimed to be instructed and controlled by a hierarchy of spiritual intelligences.

The ruins of our temples, and the traces of their prehistoric ordinances and customs, remain today among the monuments of Yucatan and Peru; of Britain and Scandinavia, of Egypt and India, proving contemporaneous identiy of creed and policy, of absolutely autonomous of gradual corruption, steady deterioration, downfall and disappearance from the face of the earth. Now their wondrous wisdom and power is the shadow of a memory, their fame and courts but the baseless fabric of a dream.

But history is a cyclical drama, unfolding ever the same, yet ever with new accessories and different settings on the stage of human life.

The time has come again, and the fruit of time is ripe. Once more are the destinies of the world to be guided, whether or invisibly by the spiritual powers that urheld the hands of the lords and priests of a golden age all mankind is to acknowledge one God, profess one religion, and submit with a wise joy to one just and all-comprehending government.

The systems, religious and civil, in the world today are as adverse and conflicting and mutually incompatible as their principles are corrupt and tyrannical and unjust. It seems incredible that this fair earth should come under any united system of universal or any concerted action in civil policy unless some awful convulsion of the nations brings about changes now almost inconceivable; yet the potencies that work revolution in religious and political institutions are all over the world set in such marvelously concerted and cumulative action as shall effect even such a historical catcylsm and involve greater changes than can be humanly foreseen.

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Today there is a pause. A peace movement is endeavoring to make itself felt, yet dreadnaughts are larger, and soon the whole world plunges forward with accelerated speed to the climax of her destiny.

Individuals and nations will meet in fearful wars and revolution of priestly tyranny and superstition, which, as the night the day, shall usher in the dawn of a new civilization and universal happiness, when all people shall worship one God of righteousness. "Come, my people, enter thou thy chamber, and shut thy doors about thee."

Seers and prophets of every school of thought have foretold extraordinary changes to be wrought in church and state during the latter part of the nineteenth century. All the great predictions unfolded in the Bible have two signs of the approaching end of one era and beginning of the next. These two signs are: First, the dissolution of the Turkish empire; and second, the return of the Jews to Palestine. All the prophetic dates fall within this period of time—the last half of the eighteenth century and the first quarter of the nineteenth.

The fall of the Sublime Porte, when the crescent shall have waned, either through Russian intrigue or the natural disintegration of the heterogenous Turkish empire, will be the signal for a war in Europe, the greatest in its consequences, the most terrific, the world has ever seen.

The outbreak of the general European war will be favored and hastened by the Socialistic elements of the several nations involved. Organized warfare will become complicated by conflicts between labor and capital and be attended throughout with the horrors of bloody anarchy among the strikers, not only in European countries, but in every civilized nation of the globe, where the masses will be arrayed agains the classes. France will conquer German, regain her lost provinces, and extend her boundaries, and become again the foremost power in Europe. Germany will lose her present military prestige and will be torn with internal dissensions arising from her Socialistic classes.

The most pronounced and amazing nature of this age will be the increasing activity and influence of women in every walk of life and in all countries. Thus three of the most despised and apparently insignificant members of the body politic will rise to the heights of power, display the most vehement passions and exhibit the most noble heroism. These are the woman, the workman and the Jew. To those Jews who remain in Palestine after the wars are over will be entrusted the leadership in teaching the world anew the arts of peace and the organization of industry on the just principles of co-operation. But the most sublime privilege and duty of teaching the people true religion and morality will devolve on the mystic house of Israel, on the whole body of those filled with the Christ, be they Jew or Gentile.

During the next century Jerusalem will become the center of the world's life, thought and feeling. There will be found the greatest teachers, the purest principles of religious and civil government, through whom the earth shall enter upon another golden age, in which mankind will worship one God, with one loving faith. To the redeemed of the nations shall be revealed the hidden things of the past and the profoundest secrets of nature. They shall teach the people the beauty of holiness, the very mystery of the Christ.

"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory. And thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord and the royal diadem in the hand of thy God. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit and my servants shall dwell there."—Selected by Bro. J. H. Thomas.

A VOICE FROM THE DEAD

Selected by Bro. S. H. Thomas

There are some who have listened to mistaken teachers, who think, as was supposed by the wicked fleshly Jews, that Jesus was the son of Joseph, and not the Son of God, as he claimed to be. These Jews charged him with blasphemy and took up stones to stone him for claiming to be the Son of God. And they ultimately accomplished their murderous intent and killed the "Prince of Life." Those ignorant, blinded Jews said: "We stone thee for blasphemy; because thou being a man, maketh thyself God." Jesus answered them: "Say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God?" And yet, strange to say, and most unaccountable, there are some in these latter days who profess to believe the scriptures, and doubtless really think they do believe them, who think that those stubborn and unbelieving Jews were correct in their supposition that Jesus was the natural son of Joseph, a mere man like themselves, therefore an imposter, and guilty of blasphemy, by pretending to be the very Messiah, the wonderful Counsellor, the Prince of Peace, Immanuel, the Son of God, for whom they had looked so long and so earnestly. And in their ignorance and blindness they accomplished their wicked purpose and killed the Prince of Life, the Son of God.—Dr. L. C. Thomas, deceased.

Bro. R. A. Humphreys writes: "Every article in The Restitution of December 27th is good. 'Ministering Unto the Lord,' 'Self-Denial,' 'Our Hope,' and 'A Few Prophetic Suggestions.' The Lord's Supper was read last Sunday in connection with 1 Cor. 11, before we commemorated our Lord's death. Oh, what a privilege we have of suffering with him! Read Rom. 8:17; 2 Tim. 2:12, 13."

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44, 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 67. AKRON, O., MARCH 15, 1915 NUMBER 9

LOOKING UNTO JESUS

No. 1

We are looking unto Jesus,
Our deliverer to be;
We have groaned beneath sin's bondage,
And we long to be made free.
He is mighty to deliver,
If his saving power we plead;
He will strike our shackles from us,
And we shall be free indeed.

We are looking unto Jesus,
As the author of our faith;
He has proved his loyal Sonship,
By obedience unto death.
Let us run the race with patience,
Counting not our earthly loss;
For we know the path to glory
Lieth ever by the cross.

We are looking unto Jesus,
Our true Comforter to be;
And we find in every trouble
That a present help is he.
For his words uplift the fallen,
And dry the mourner's tears;
They can satisfy our longing
And drive away our fears.

—ALICE CURTIS.

A DISCUSSION OF DIFFERENT SUBJECTS

A Communication Read Before the Bible Class in Los Angeles, Cal.

Dear Sister Howard:

Your letter just received. It is now 3:30 p. m. I am afraid you will not receive this as soon as you liked, but I will do the best I can. Everything here in Chico is about the same as when you were here. We meet "from house to house" for Bible study and breaking of bread. Last Sunday we had a lesson on the teaching of the word on the Judgment of the Saints: Where and When? Next Sunday we shall take up the Holy Land and the Holy City. Wish you could be here to help us.

Only One God

Now as to your difficulties. Surely Bro. Kimball or Bro. Hatch could help you out better than I can. I will do what I can. It is always a pleasure to me to speak and write of the things of the truth.

First as to Yehweh, or Jehovah, words commonly translated "God:" he is the uncreated Deity and absolutely one being, the following texts prove indisputably. The first thing God reveals of himself is his absolute unity (Deut. 6:4; Mark 12:29; 1 Cor. 8:6; Eph. 4:6; 1 Tim. 2:5; Isa. 46:9, 10; 45:5). Many more texts might be given, but these are sufficient for one who believes the word of God.

The Holy Spirit

As to the Holy Spirit being a personal being, co-equal and co-powerful with the Deity, the above passages emphatically deny. I will quote now from a most logical work, and one in harmony with the revealed word of God: "The revelation of the Deity's unity agrees with the one great induction of modern science. Nature is seen to be under **one law** and **one control** throughout its immeasureable fields. There is no jar, no conflict; the power that constitutes, sustains and regulates all is seen to be ONE. Cold freezes and heat dissolves in all countries alike. The light that discloses the face of the earth, irradiates the moon and illuminates the distant planets. The power that draws the moon in circular journey around the earth impels the earth around the sun, and drags even that stupendous and glorious body, with all its attendant planets, in a vast cycle, with the rest of starry creation, around an unknown center. The suggestion that this unknown center is the source of all power is in significant harmony with what the scriptures reveal concerning God."

There is one God, the Father, of whom are all things" (1 Cor. 8:6). "For out of him, and through him, and to him, are all things" (Romans 11:36).

Now, as to what the Holy Spirit is. The Father is spirit in substance (John 4:24). The diffusion of spirit God styles "my spirit" (Gen. 6:3; Nehemiah 9:30). We see, then, a distinction between the Father and the spirit as to the form in which they are presented to our apprehension; of God it is said he dwells in heaven, in unapproachable light, and is therefore located; the spirit is declared to be everywhere present (Psa. 139:7-12).

The spirit is also spoken of as the agency used by Deity in accomplishing his work (Psa. 104:30; Job 26:13; 33:4; Gen. 1:2). This universal spirit concentrated by the will of God becomes Holy Spirit. It is by this Holy Spirit that God communicates with his creatures (2 Pet. 1:21). The primary object of the gift of the Holy Spirit to the early disciples was that they might witness, through its power, the resurrection of Jesus, and that he was the Messiah through whom alone is forgiveness of sins (Mark 16:20; Heb. 2:4; Acts 5:30-32).

Pre-Existence of Christ

1. The oneness of God and Jesus in power, the Lord emphatically denies (John 5:30; 7:16). These passages show the distinction between the Father and the Son. We have seen that the Father is eternal and underived. Now the Son is

a manifestation of the Father in a body begotten by the spirit (Luke 1:35; John 14:9; 17:6; Psa. 22:22; Col. 1:15; Heb. 1:3). Jesus was a representative of Deity to human eyes. He was the Son of God, the manifestation of God by spirit power. He was also the man Christ Jesus (1 Tim. 2:5; Acts 2:22). He was apparently unknown and obscure until anointed by Holy Spirit at his baptism.

We know from these facts that when Jesus said, "I came down from heaven," he did not mean the man standing before them had descended from heaven, for that man had been born a babe, had grown in stature to a man, and then had been endowed with power by the spirit to do the mighty works he did. All that Jesus conveyed by his words was that his origin was from heaven. The same thought is expressed in the words, "I proceeded and came forth the Son of God."

John the Baptist is described as a man sent from God (John 1:6). Does anyone believe from these words that he pre-existed with the Father from all eternity? The glory Jesus had with the Father before the world was must be understood the same way. The glorification of Jesus was a purpose with the Father from the beginning. To those who think this is a strained explanation, see the followoing scriptures: Jer. 1:5. Did Jeremiah exist before he was conceived? Isa. 45:4: Did Cyrus exist a hundred years before he was born? God loved the Son from the foundation of the world. What do these words mean? Why, that Jesus was in the mind of the Father. Peter explains this: "He was foreordained before the foundation of the world, and manifested in the end of the Jewish age" (1 Peter 1:20). Also, we were chosen in him before the foundation of the world. Did we have an actual exisence then? No, we were present in the Father's mind, as Christ was. Abraham saw Christ's day "afar off" (Heb. 11:13), and rejoiced in it.

How were Christ and the Father one? Answer, in mind and purpose (John 17:21).

Angels of God

Did they come to earth, materialize, take wives of the children of men, and beget children themselves? No! One scripture from the lips of Jesus settles that (Matt. 22:30): "For in the resurrection they neither marry nor are given in marriage, but are as the angels in heaven." "Fallen angels," I do not think a good term. Jude calls them "angels that kept not their first estate." He also says they are kept chained in darkness (Jude 6), so we need fear no trouble from them. They are chained!

Heb. 1:5 needs no explanation. The question is asked, "Lid God at any time," etc., etc. Nothing mysterious about that. There would be, however, if Jesus existed before his begettal. Christ had no body before birth, therefore no body to lay anywhere while he transmigrated. The whole thing is ridiculous and unscriptural.

Col. 1:16-18: "For by him (Christ) were all things created." In Mitthall's dictionary I find this definition of "by:" "For; for the sake of or love for." This harmonizes Isa. 15:18 and Col. 1:15-17. God created the earth for Christ. "Ask of me, and I will give thee the uttermost parts of the earth for thy possession" (Psa. 2:8). Isaiah says God created the earth not in vain; he created it to be inhabited. By whom? Christ and the immortal saints. So we see there is nothing out of joint in these two scriptures.

Christ is the head of the new creation or immortalized ones. We are now in possession of a natural or earthy body. We never have had any other kind that we know of. The idea, or answer rather, to your question seems to me to be this: In the mind or purpose of God Christ and his disciples were first always. We were chosen in him before the foundation of the world. Christ was the Lamb slain from the foundation of the world; not literally, for he did not exist as a person; but in the purpose, mind or thought of the Father. To my mind Christ is Creator in the sense that he gives us eternal life and brings in the new creation, in that he subdues all things to God, thus creating a new heaven and a new earth. Jesus says: "As the Father hath life in himself, so hath he (the Father) given to Christ to have life in himself." Then while Jehovah hath underived life, Christ derives his from the Father.

I want to tell you one thing: A Russellite is hard to convince, even with plain Bible texts, because he believes that C. T. Russell is "that servant," and if he is he can not give poisoned bread. The Seventh Day Adventists are the same, for they have something extra too—the vision of Mrs. White; the Mormon, the Book of Mormon; and the sects, their creeds. So it is hard to reach many with the truth.

Well, the time is short, and we must occupy it until he come. May it be soon, is my prayer.

Yours in the blessed hope,

FLORA A. WOOD.

FROM THE GOLDEN AGE OF THE PAST TO THE GOLDEN AGE OF THE FUTURE

J. H. Thomas, M. D.

It is claimed by some that long before the Adamic creation was brought forth in the dawn of early civilization the earth was inhabited by an exceedingly and highly religious people; in fact, that the whole ancient world was inhabited by individuals each of whom united in himself the powers of priest and king. In that time, called the "golden age," there was evidently one form of religious worship and one form of government, the patriarchal.

A writer in the "Religious Philosophical Journal," in 1890, writing of the people who undoubtedly inhabited the earth in the long ago, says: "There was one universal nation worship and one universal government. Both were taught and administered by wise men who claimed to be instructed and controlled by spiritual intelligences."

It is evident that at that time, long before the Adamic creation, the earth was peopled by God for the purpose of educating angels as ministering spirits, to do his will in the further development of his purpose, when he should bring forth the Adamic creation, as he is now educating and developign kings and priests by taking out a people for his name from the Gentile nations, who shall rule and reign in the golden age that is coming.

Evidence of this is also found in Genesis 1:27:

"Be fruitful, multiply and replenish the earth." According to Webster, "replenish" means "to recover a former fullness." Is it not very plain that God said to Adam "multiply and replenish" or "recover the former fullness" of the earth, or, as translated by some, "refill the earth?"

It is evident that it was from these spiritually educated and mystic people, the angels, who lost their first estate, fell, and not from heaven, as some think. Dr. Adam Clark, in his commentary, says that angels were put on probation, as were Adam and Eve, of which there can be no doubt, for neither man nor angel can have immortality without a godly character, which is acquired by obedience to the law of God; hence, those angels that fell failed to keep the law given to them, were cast down under chains of darkness, and reserved unto a judgment (2 Pet. 2:4), while those who kept their first estate and sinned not, were made messengers or angels of God, and are now ministering spirits who do his will, just as those who in the present time believe and obey the gospel, are to be made kings and priests to reign on earth in the golden age that is coming, and those who hear the gospel but do not believe the gospel will perish.

If we go back to the first century, to the early fathers, we find that there was a firm belief that there would come a time of great trouble, ending in a millenium, and Christ would reign on earth for a thousand years. Now we have come to that time of trouble such as the world has never passed through before. Nation will war against nation, and blood will flow like water, until all the prophecies are fulfilled which are so ably set forth in The Restitution of January 12th by the editor, under the heading, "The Divine Program," which see.

Nations are raging in war brought upon themselves on account of avarice and greed and wrong dealings with the poor, described by James, chapter 5: "Go to now (meaning the same as when we say, 'come now'), ye rich men, weep and howl for your miseries which shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you and shall eat your flesh as fire. Ye have heaped up treasures for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth and been wanton."

In accord with this the editor of The Philadelphia Enquirer says: "For nearly half a century all Europe has been an armed camp. It has been spending approximately three billion dollars every year upon the maintenance of its naval and military establishments. All this vast amount of money has come out of the pockets of those who are struggling for an existence. The difficulty is, Whose strength has it increased?"

And still the conflict increases every day, and will continue until Germany will be humiliated, France get back her possessions, Turkey leave Europe, and the alliance between England and Russia be broken. The pride of England will be humbled by the loss of men and ships; yet she will become the protectorate of the Jews, who will return in great numbers to Palestine, "being at rest, living in unwalled villages without bars and gates, having much goods and cattle." Russia, the modern King of the North, will plant his standard in Constantinople.

"And in the latter days shall things come into thy mind, and thou shalt think an evil thought, and thou shalt say, I will go up to the land of unwalled villages; I will go to them that a re at rest, that dwell safely, all of them dwelling without walls and having neither bars nor gates, to take a spoil and to take a prey." But he will fall on the mountains of Israel, and great will be the fall thereof; for England is at this time the protectorate of the Jews, and Sheba and Sedan, and the merchants of Tarshish, with all the young lions thereof, will be arranged against Russia, and will say: "Art thou come to take a spoil? Hast thou gathered thy company to take a prey, to carry away gold and silver, and to take a great spoil?"

But before this there will be a lull in the present conflict, and a vain cry of "Peace, peace;" but like the last twenty years, it will be an armed peace, for not only the nations now at war, but all nations will prepare for war, build ships and more dreadnaughts, invent new implements such as before were never dreamed of, and the war will be resumed with greater force and slaughter, and with an almost incredible expenditure of money, and will be pressed forward to the war of Armageddon, where all nations shall be gathered together in battle, and Russia will come up to Jerusalem like a cloud to cover the land, but she will in the terrible slaughter which will take place in this last war. Some idea of the magnitude of this war may be gathered from Ezekiel 39:12: "Israel will be seven months burying them."

But Christ will have come with ten thousand of his saints to Mount Zion, and will set up his kingdom, and will take the adjustment of things into his own hands, and give to the world a reign of righteousness and peace, and the nations "will beat swords into plowshares and their spears into pruning hooks, and shall learn war no more." They shall build houses and inhabit them; they shall plant vineyards and eat the fruit of of them, and mine elect shall long enjoy the work of their hands, and there shall be no more an infant of days nor an old man that hath not filled his days, for the child shall die an hundred years old and the sinner being an hundred years old shall be accursed" (Isaiah 65:21). "The tabernacle of God will be with men, and he will dwell with them, and they shall be his people, and God himself shall be their God, and shall wipe away all tears from their eyes; and there shall be no more death, neither shall there be any more pain, for the former things have passed away."

Such then is a brief sketch or outline of the kingdom of God, or the golden age, when the righteous dead will be raised, the mortal righteous living changed in a moment, in the twinkling of an eye, and gathered to Christ as kings and as priests, to reign with him on the earth in the golden age of the future. The redeemed of all nations, peoples and tongues will be there, and we will climb the vineclad hills of Judah's land, bathe in the waters that will flow from the throne of God, and bask among the never-fading flowers,

and make heaven and earth ring with the shout: "O death, where now is thy sting? O grave, where now is thy victory?"

In closing, let me say to all the brethren and sisters: After all we have learned of the purpose of God in the earth, there will still be an impenetrable mystery hanging over all the details of the "why" and "how," but God will accomplish his purpose, which will be revealed in the golden age to those who are counted worthy to enter therein.

THE DOCTRINES OF THE ROMAN CATHOLIC CHURCH: DO THEY AGREE WITH THE TEACHINGS OF THE CATHOLIC VERSION OF THE SCRIPTURES?

Article One

The late pope (Pius X), a few years before he died, sent out an encyclical to all the bishops under him, exhorting them to prevail upon their parishioners to devote themselves to the study of the Bible. This letter was printed in most of the leading Christian newspapers and periodicals, published by the various Christian or rather Protestant organizations throughou the world. On every hand the pope was applauded for his liberality and broadness o fmind, in throwing down the barriers which his predecessors had erected, in forbidding the people to study the Bible, and to believe only what was taught by the church in its catechism.

It is not so long ago, even during the time Pius X sat in the papal chair, that Bibles were publicly burned in a territory claiming allegience to the United States of America, by priests who are obligated to obey the pope in accordance with the teachings of their catechism, which says: "By the authority of the church, I mean the right and power which the pope and the bishops, as the successors of the apostles, have to teach and to govern the faithful." Hence, why are not the people of the Roman Catholic Church studying their Bibles, instead of burning them?

There would be a great change in the teachings and doctrines of this apostate institution, and a "cleansing of the sanctuary" from all its Romanist decretals and blasphemies, if the Bible was daily studied as their Bible exhorts them to do. "Now, these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the scriptures whether these things were so" (Acts 17:11).

No sect advocates with greater vehemence the erroneous doctrine of the immortality of the soul than does the Roman Catholic Church. The whole system of errors taught by the corrupt church is based upon this false foundation. Knock this prop out from under her, and the whole mass falls to the ground; what little truth she does possess is not enough to steady her in her fall. Get people to study the scriptures and to believe in them implicitly, that they are the word of the living God —what a marvelous change would come over the world, and a great step taken in bringing about that condition for which we all should daily pray: "Thy will be done, on earth as it is done in heaven."

If you ask a Roman Catholic this question, "What is man?" he will answer you from his catechism, not from his Bible: "Man is a creature composed of body and soul, and made to the image and likenesss of God." Now ask him, "Is this likeness in the body or in the soul?" He will answer: "This likeness is chiefly in the soul." This may puzzle you a little, so you will question him again by asking: "How is the soul like to God?" Now notice very carefully his answer: "The soul is like God because it is a spirit that will never die, and has understanding and free will."

Now, beloved friends, let us, like they of Berea, inquire of the scriptures and see if this is so. We will read from the Doumay version, published with the approbation of "His Eminence, Cardinal James Gibbons, Archbishop of Baltimore." My Catholic friend says: "He has or possesses a soul." His Bible says: "And the Lord formed man of the slime of the earth and breathed into his face the breath of life, and man became a living soul" (Gen. 2:7). What became a soul? The record clearly says it is the man which God formed out of the slime of the earth; so, my friend, you do not have a soul dwelling in your body, but you yourself, your whole being, is a soul. Please get this point clearly, for it is important.

The publishers of this Bible (which is a splendid translation), thinking probably the reader may not quite understand Moses' declaration in Gen. 2:7, refers the reader to Paul's statement recorded in Cor. 15:45, which says: "The first man, Adam, was made into a living soul; the last man Adam into a quickening spirit." Now, our Catholic friend does not claim that Paul was ever pope of Rome, but they recognize him as an equal authority with Moses that "Man is a soul," and does not possess a soul, as the Catholic Church always teaches.

Notice man is the being God created, and that being is a soul. Let us proceed. Gen. 2:16. 17 reads: "And he commanded him (the man he formed out of the slime of the earth), saying, Of every tree of paradise thou shalt eat; but of the tree of knowledge of good and evil thou shalt not eat. For in what day soever thou shalt eat of it thou shalt die the death."

Now, my Catholic friend, read Gen. 3:1-5; note especially verse 4: "And the serpent said to the woman: No, you shall not die the death." Notice also that this serpent, whom Jesus calls "the father of lies," God also made from the same elements that he had created man out of. Read verse 1. Paul also confirms this in 2 Cor. 11:3: "But I fear lest as the serpent seduced Eve by his subtlety," etc.

Now, my friend, you have heard what the serpent said, and your popes, cardinals, bishops and priests all believe him—every one of them—forgetting that Jesus said he was the father of lies. Now listen to what God said; read for yoruself, look out first, though, that the priest is not watching you or you will have to do penance for your temerity: "In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken; for dust thou art and unto dust thou shalt return." Let us read a little further, please: "And he said, Behold, Adam is become as one of us, knowing good and evil. Now, therefore, lest perhaps he put forth his hand and take also

of the tree of life, and eat and live for ever more. And the Lord God sent him out of the paradise of pleasure to till the earth from which he was taken. And he cast out Adam and placed before the paradise of pleasure Cherubim, and a flaming sword, turning every way to keep the way of the tree of life."

If Adam had remained in the garden, what part of him would have eaten of the fruit from the tree of life? When you eat a meal, what part of you eats it? After you have eaten it, what part of you is refreshed and strengthened? Well, my Catholic friend, I can hear you laughing at my simplicity and saying: "Why, my body, of course." Just so; to this we agree. Now, do you not see that if it is the body that is nourished and sustained by eating, and without this it would die, that the body is the soul, and that when you are alive you are a living soul, and when you die you are a dead soul?

Your own Bible teaches this. Remember, Pope Pius' X's instructions to study the scriptures; forget your catechism that puts you in "Limbo" at death and keeps your friends poor in trying to get you out. Turn with me to the fountain of truth, God's precious word; let us read Ezechiel (which the Protestant calls Ezekiel), and commencing at verse 4, chapter 18: "Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, the same shall die."

Let me ask you another question from your catechism, for you know more of this than you do of your Bible: "What befell Adam and Eve on account of their sin?" "Adam and Eve, on account of their sin, lost innocence and holiness, and were doomed to sickness and death." This pretty well agrees with Ezechiel 18:4; but as you do not go much on the New Testament let us inquire of Paul in the New Testament and learn if he agrees with this, so we will read together Rom. 5:12: "Wherefore as by one man sin entered into this world, and by sin death; and so death passes upon all men, in whom all have sinned." Question 45 in your catechism asks: "What evil befell us on account of the disobedience of our first parents?" You are taught in your parochial schools by the nuns to answer: "On account of the disobedience of our first parents we all share in their sins and punishment, as we should have shared in their happiness if they had remained faithful." "What other effects followed from the sin of our first parents?" Answer: "Our nature was corrupted by the sin of our first parents, which darkened our understanding, weakened our will and left in us a strong inclination to evil."

Well, Catholics are pretty well informed after all; may I ask what you call this first sin? "The sin which we inherit from our first parents is called original sin." Thank you, but why is this sin called "original?" "This sin is called original because it comes down to us from our first parents, and we are brought into the world with its guilt on our souls."

Then, my friend, you believe it is the soul that is responsible for sin? "We are taught to believe in our catechism." Your Bible clearly states in Rom. 6:23 "The wages of sin is death; but the grace of God, life everlasting in Christ Jesus our Lord." Then if the soul sinned, and the wages of sin is death, and if at death the wages are paid, who receives the wages, the body or the soul? If, as your Bible declares, the body, soul and spirit, which Paul prayed for in 1 Thess. 5:23, may be preserved blameless into the coming of our Lord Jesus Christ, at death becomes separated, "and the dust return into its earth from whence it was, and the spirit returns to God who gave it" (Eccl. 12:7), what goes to Limbo? In Psa. 6:6 your Bible says: "For there is no one in death that is mindful of thee; and who shall confess to thee in hell?" Psa. 113:16. 17: "The heaven of heavens is the Lord's; but the earth he has given to the children of men. The dead shall not praise thee, O Lord, nor any of them that go down to hell." Nothing about souls in Limbo in these passages.

If the soul goes to Limbo at death, and is suffering pain and agony, surely their minds are very much alert; but listen to what David says in Psa. 145:4, and mark you this is from your own Bible: "His spirit shall go forth, and he shall return unto his earth; in that day all their thoughts shall perish." This must also mean the cardinals, the "princes of the church," for in verses 2 a nd 3 he says: "Put not your trust in princes, in the children of men, in whom there is no salvation." If Solomon lived in our day the Catholic church would brand him an heretic for writing: "For the living know that they shall die, but the dead know nothing more, neither have they a reward any more (not even in Limbo), for the memory of them is forgotten" (Eccl. 9:5). As a final warning to the living in verse 10 he says: "Whatsoever thy hand is able to do, do it earnestly; for neither work, nor reason, nor wisdom, nor knowledge, shall be in hell, whither thou are hastening."

The Catholic is taught to take more care of his soul than his body, because in losing his soul he loses God and everlasting happiness. Well, Paul does not reason this way, for in 1 Cor. 6:13 he says: "Meat for the belly, and the belly for the meats; but God shall destroy both it and them; but the body is not for fornication, but for the Lord, and the Lord for the body. Now, God hath both raised up the Lord, and will raise us up also by his power. Know you not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of an harlot? God forbid." And to clinch the argument the apostle writes in verse 20: "For you are bought with a great price. Glorify and bear God in your body."

GEORGE B. ALLDRIDGE.

BETTER SECURITY

The young minister lost his manuscript one Sunday morning, so he spoke thus: "I am very sorry indeed to have to inform you that I have somehow or other mislaid my sermon for this morning. I must-er-therefore trust to Providence for inspiration. Tonight I will come better prepared."

Joyful speaking must lead to joyful living, or the words are valueless. Some people say they can not sing. But this is no excuse for keeping silence. A glad heart always makes a sound harmonious in the ears of God.

THE RESTITUTION

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EDITORIAL

FULFILLMENT OF THE PROMISE IS FUTURE

Bible Lesson III.

"He gave him **none** inheritance in it; no not so much as to set his foot on" (Acts 7:5). "By faith Abraham **sojourned** in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. * * * These all died in faith, **not** having received the promises" (Heb. 11:13, 39). "Jesus saith unto him, The foxes have holes and the birds of the air have nests; but the Son of Man hath not where to lay his head" (Matt. 8:20).

Remarks

In this lesosn we learn that although both Christ and Abraham have sojourned upon that land, yet neither of them obtained the promised possession of it; for the Lord gave Abraham "none inheritance in it," and the blessed Savior had not "where to lay his head;" no, not even a burial place, for he was laid in Joseph's tomb. But whatever cavilers and doubters may say, we know that the promises can not fail, for the Lord **"will perform** the oath which he swore to Abraham" (Gen. 26:3; Micah 7:20). The mission of Christ is not to antiquate or disannul, but "to **confirm** the promises made unto the fathers." Therefore "Be ye **mindful always** of his covenant" (Rom. 15:8; 3:4; 2 Cor. 1:20; 1 Chron. 16:15-18).

The Promises Are Fulfilled at the Second Advent of Christ

Bible Lesson IV.

"For the Lord **himself** shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first" (1 Thess. 4:16; 1 Cor. 15:23). "Blessed and holy is he that hath part in the first resurrection" (Rev. 20:6). "This same Jesus which is taken up from you into heaven shall so come in like manner" (Acts 1:11). "He stand at the latter day upon the earth" (Job 19:25). "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the the east" (Zec. 14:4). "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin, unto salvation" (Heb. 9:28).

Remarks

This lesson teaches that, although the Savior ascended to heaven without taking possession of the land, yet he will truly and literally return to this earth (at the resurrection of Abraham and the other righteous dead), and will again stand upon that very land which the Father has **sworn** to give him "for an **everlasting** possession." His first coming to that land was in humility, as a suffering "Lamb," taken and slain by the wicked occupants of it, who said: "This is the heir; come, let us kill him, and the inheritance shall be ours" (Mark 12:7). But his next coming will be in "great glory," as a mighty "Lion," destroying his foes, and delivering his inheritance from their profane clutches. Then will be the time of obtaining the promised recompense—at the resurrection of the just; when the chief Shepherd shall appear (Luke 14:14; 1 Pet. 5:4). That the Lord will come before the Millennium or thousand years mentioned six times in Rev. 20 the following nine reasons prove:

(1) The downtreading of Jerusalem, dispersion of the Jews, and "wrath upon this people" are still going on; and it is **immediately** after (not a thousand years after) this Jewish and unmillennial "tribulation" that the advent occurs. Read Luke 21:23, 24; Matt. 24:29, 30. Hence there is no room for the millennium before the existing Jewish "tribulation" and his coming.

(2) His coming does not find the Gentiles in a millennial or converted state, but as "in the days of Noah" scarcely any of "the faith on the earth," and "the kings of the earth and their armies," prepared "to make war against" him and be dashed to pieces "like a potter's vessel" (Luke 17:26-30; 18:8; Rev. 16:14-15; 19:11-19; Ps. 2:8, 9).

(3) From beginning to end, without any gap for a millennial interregnum, the sections of the great image are closely jointed in a succession of deteriorating world powers, of which the earth will never be rid until they are smitten and "ground to powder" by the descending "stone," i. e., at the advent (Dan. 2:31-45; Matt. 21:44). "When thy judgments are in the earth the inhab-

itants of the world will learn righteousness" (Isa. 24:9; Rev. 15:4).

(4) Certainly if the desolating career of the "man of sin" must be closed before the millennium and will only be closed by the Lord's coming, that coming must be pre-millennial (2 Thess. 2:1-8). The Greek for "coming" is exactly the same in verses 1 and 8 of 2 Thess. 2; and if literal in verse 1 why not also in verse 8?

(5) Why should "all the tribse of the earth mourn" and "wail" at his coming if they shall be found in a converted or millennial state (Matt. 24:30; Rev. 1:7)? Christians will "rejoice" to see him (Isa. 25:9; 66:5; Luke 21:28; Rev. 19:7; 1 Pet. 4:13).

(6) The last of the "seven trumpets" (all of which indicate war and commotion) must be sounded before the peaceful millennium can begin. And as the last trumpet brings the first resurrection it must also bring the pre-millennial advent, for that resurrection can not occur without the coming of Christ (Rev. 11:15-18; 1 Cor. 15:23, 52).

(7) Nor does his coming find "the church of God' in a peaceful millennial state, but the tares still growing among the wheat (Matt. 13:30); the foolish virgins mingled with the wise (Matt. 25:5); the "little horn" prevailing against the saints (Dan. 7:8, 21-25); they still suffering persecution, and mourning the Bridegroom's absence (Matt. 9:15; 2 Tim. 3:12); and because iniquity shall abound the love of "the many" (R. V.), i. e., of the generality of professed disciples shall wax cold (Matt. 24:12; 1 Tim. 3:1-7).

(8) We are not to expect the conversion of all nations before the advent. The Lord's purpose in sending the gospel among them was "to take out of them a people for his name" (Matt. 24:14; Acts 15:14; John 15:20). If the apostles, with inspiration, unity of faith, gift of tongues, and many special miracles, did not millennialize one heathen kingdom, how can we expect modern missionaries, without these four aids, to millennialize all! It is estimated that the world's population is 1,458,000,000, including 110,000,000 of Protestants, and that for a century ending in 1886 the increase of heathen and Mohammedans combined was seventy times greater than of Protestant converts among those barbarians.

(9) The risen righteous, having "part in the first resurrection," must reign during the entire millennium, but how can they unless those inseparable events—the advent and their resurrection—take place before it (Rev. 20:4-6)? Thus, among the three grand divisions of humanity—"the Jews, the Gentiles and the church of God" (1 Cor. 10:32)—we find not evidence of the millennial state before the coming of Christ. Therefore that "little flock," the church of God, should increase missionary efforts, that we may by all means save some;" for "the time is short," and "the Lord is at hand" (1 Cor. 9:22; 7:29; Phil. 14:5).

The very consciousness of trying for real excellence in anything is a great support. It takes half the sting from failure and doubles the joy of success.

COMMUNICATIONS

Dear Restitution:

Enclosed please find two dollars, renewal for 1915, and the rest for the Helping Fund. We have read the dear paper since a child, and would not know how to get along without it, as it seems a part of my life and home. How we thank Bro. Huggins and all the contributors for giving us such a good paper, filled with so much that is needed in these days.

MRS. EMMA L. CRONK.

Dear Bro. Huggins:

I am sending you two new subscribers. I enjoy The Restitution very much, and especially the articles on "Signs of the Times" and the movements of the Jews. I wish I was able to send many more subscribers, as there are many, many people that have never heard the gospel of the kingdom, and as I am a very poor hand to explain anything myself I would like to put in their hands the words of those who are able to write and make the word of God so plain that they must understand it.

With all good wishes for yourself and The Restitution, I am,

A SISTER.

Dear Bro. Huggins:

In The Restitution for February is an article censuring you for not calling a brother down that wrote the article claiming there were three births. Perhaps I am the guilty one. If you will allow me the space I will try to answer these matters scripturally. I am not trying to invent a new gospel, but I am trying to harmonize a subject that has worried me. My first birth was of my mother. At the age of 21 I was baptized and born of water, which was my second birth. I was buried in water and became dead in a figure, the same as Isaac when God received him from the dead in a figure (Heb. 11:19). When I was raised out of the water I became "a new creature in Christ." "As many as have been baptized into Christ have put on Christ" Gal. 6:15). There can be no new creature without a birth (2 Cor. 5:17). "Flesh and blood can not inherit the kingdom of God." I am still flesh and blood, and I want to inherit the kingdom of God. Now what must I do to put me in a condition to inherit the kingdom of God? I must be born of the spirit. "The wind bloweth where it listeth, and thou heareth the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is everyone that is born of th spirit" (John 3:8). I have never seen anyone with this power. We do not get it when born of water; when, then are we born of the spirit? We have a record of one that was born of the spirit, and he is the only one that has experienced the resurrection from among the dead. And we find after his resurrection he had this power, that he told Nicodemus one should have that he was born of the spirit. So we are born of the spirit at the resurrection if we have lived worthy of the resurrection, and then we are born into a life that never ends. This birth is the third birth, and is yet in the future.

Now, my dear brother, I have explained this matter to my entire satisfaction. It is scriptural and a vital part of the gospel, and I believe it. If

you do not believe it, which birth will you drop?
E. W. KNAPP.

Bro. Huggins:

In The Restitution of February 16th a communication from Sister Wood calls for aid for the isolated ones. Yes, Sister Wood, there is a treasurer of this fund. Will The Restitution please publish the name and address of the treasurer?
E. F. RANDOLPH.

(The treasurer is Sister Leota B. Hanson, 3401 Magnolia Avenue, St. Louis, Mo. The Society of the isolated, although we understand they have considerable money in the treasury, have done very little if anything to serve the purpose for which they were organized, namely, to help the isolated in publishing the gospel among themselves. For this hitch in the work we do not know who is to be blamed; indeed, it is quite possible that no one is to be blamed. However, until the Society shows itself alive and an active helper in furthering the cause of the truth among the isolated, we advise our readers to spend their money elsewhere, as there are cries of need coming from all directions.—Editor.)

WAKE UP THE MIGHTY MEN OF WAR

The present European war is of prophetic origin. In view of this fact, do you not think it wise to protect yourself against destruction by believing and obeying the gospel? Gospel means good news, and may be applied to any message. The gospel is applied to a definite message. It needs only to be good news. The gospel of the kingdom is applied to any kingdom. The gospel of the kingdom of God can be applied only to God's kingdom which is alluded to in the prophetic word as the kingdom that God will set up when Christ shall come to the earth (Daniel 2:44, 45; 7:27). In the New Testament it is known as the kingdom of heaven or the kingdom of God (Matt. 4:23; Mark 1:14, 15).

There are two gospels preached, each a definite gospel.

1. The God-spell, or story, relating to an inheritance in that kingdom.

2. A gospel relating to an inheritance in heaven where God dwells. Each of these gospels will produce the same effect, viz., joy and gladness. God's story is found in the Bible and tells us of God's promise to his creatures. An inheritance in heaven is formed of the opinions of men, and is found in the theological schools of today. The gospel of God has these promises, viz.: "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5); "The righteous shall never be removed, but the wicked shall not inhabit the earth" (Prov. 10:30); "The meek shall inherit the earth, and shall delight themselves in the abundance of peace" (Psa. 37:11); "Nevertheless we, according to his promise, look for new heavens and a new earth wherein dweleth righteousness." (2 Pet. 3:3); "When Christ, who is our life, shall appear, then shall we also appear with him in glory" (Col. 3:4).

The above texts, with hundreds of others, tell what God has promised. The new earth system is intended for those who believe the gospel of the kingdom of God. In regard to the promise of an inheritance in heaven we read, Jesus said unto the Pharisee: "Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me and shall not find me; and where I am, thither ye can not come" (John 7:33, 34); "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews (Pharisees), Whither I go ye can not come, so now I say to you" (John 13:33). According to these scriptures neither the Pharisees nor the Apostles could go to heaven.

Again, we glean from the record: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is now in heaven" (John 3:13). These testimonies prevent all from going to heaven. Thus to preach this gospel, alhough it brings joy and gladness, will in the end bring a curse. Paul says: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed" (Gal. 1:8). Paul preached the kingdom of God, persuading them concerning Jesus, out of the law of Moses and out of the prophets" (Acts 28:23). When Philip went to Samaria he preached the things concerning the kingdom of God and the name of Jesus the Christ (Acts 8:12). The things concerning the name are found in the angel's message to Mary: "Thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; the Lord God shall give unto him the throne of his father, David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end" (Luke 1:31-33). According to Daniel, "The kingdom and dominion, and the greatness of the kingdom under the whoe heaven, shall be given to the people of saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

An intelligent faith in these things and immersion into the name of the Lord Jesus for the remission of sins, and a life of sacrifice, will bring you an inheritance in the kingdom of God. "Seek first the kingdom of God and his righteousness." Jesus, while with his apostles, taught them to pray "Our Father who are in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, in earth as it is in heaven" (Matt. 6:9, 10). After his resurrection he spoke of the things pertaining to the kingdom of God" (Acts 1:3). He sent his apostles to preach this gospel. Those who believed and were baptized were promised salvation. In view of the fact that Jesus will soon come to this earth, is it not wise to heed this call?

These tracts may be had free of cost by calling at or writing to 302 and 366 West Main Street, Salem, Ohio.
D. C. ROBISON.

HARDSHIPS OFTEN A SUCCESSFUL TUTOR

Hardship is a tutor whose pupils generally pass their examinations. It is the boy whose doting parents can not bear to say no, who has everything done for him except chewing and swallowing his food, who turns out a pathetic failure, in the majority of cases. You can not get strength by a hypodermic injection, but by using your own muscles. You learn endurance, not by listening to wise people, but by enduring.

THE KINGDOM OF GOD

Past and Future

The kingdom of God and the reign of Christ on earth are practically synonymous terms, the thousand years reign being the first stage of the kingdom of God on earth. The nature of the kingdom of God is more plainly shown by a consideration of that kingdom in the past.

God's kingdom has once existed. The kingdom of Israel was the kingdom of the Lord (1 Chron. 28:5). The kingdom of Israel was a kingdom of divine origin. All its constituent parts—the land, the people, the metropolis—being divinely chosen, and its laws and appointments given directly by God.

It is God's purpose that this kingdom shall exist again; not, however, to be confined to the land of Israel, but to extend over all the earth. For the sake of connection we will introduce a few facts of history.

This nation, after its exodus from Egypt and its settlement in Canaan, was organized into a kingdom, with the Lord as King. He had said they should be unto him a kingdom of priests and a holy nation (Exodus 19:5, 6).

He ruled them by means of judges, etc., until the days of Samuel, when they desired a visible king to go in and out before them like other nations. In this they virtually rejected the Lord as King, and he so regarded it. Hence the Lord said to Samuel: "Hearken unto the voice of the people in all they say unto thee, for they have not rejected thee, but me, that I should not reign over them" (1 Sam. 8:7). The result was Saul was given them, and afterwards David, Solomon and Rehoboam.

During the reign of David God instructed his prophet Nathan to inform the king as follows: "When thy days (David's) be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish his kingdom." In the days of Rehoboam a rebellion arose which resulted in a division of the kingdom; ten tribes rallying under the leadership of Jeroboam and only two remaining loyal to the legitimate ruler of the house of David. About two hundred and fifty years Shalmanezer, king of Assyria, carried the ten tribes into captivity, completely overturning their kingdom, and they have thus remained to this day.

About one hundred and thirty-four years from this time Nebuchadnezzar overthrew the kingdom of Judah during the reign of Zedekiah, carrying the people to Babylon as captives. Ezekiel had predicted this. Speaking of the king then reigning he said: "And thou profane, wicked prince of Israel, whose day is come when iniquity shall have an end." Thus said the Lord God: "Remove the diadem and take off the crown. I will overturn, overturn, overturn it, and it shall be no more until he comes whose right it is, and I will give it him" (Ezek. 21:25-27). It is plain from this prophecy that God intended to cast down the throne of Israel, the tabernacle of David, for a given period, "until he comes whose right it is." Then we see by this prophecy that it points forward to a Coming One, a successor, for it says, "I will give it him."

Who is the coming ruler? We will refer to a remarkable prophecy concerning him from the mouth of Isaiah about one hundred and forty years previous to the one already quoted from Ezekiel, and about seven hundred and forty years before Christ. This prophet of Israel, speaking of coming events, prophesied: "Unto us a child is born, unto us a Son is given." Now at the appointed time God sent his angel Gabriel to inform the handmaid of the Lord, Mary, that she should bring forth a child, a son, and that she should call his name Jesus; that the Lord God should give unto him the throne of his father David, and of his kingdom there should be no end (Luke 1:31, 33).

It is this same Jesus and the kingdom that he will build. But he is waiting until the times of restitution shall dawn when he will return again to Zion and rebuild the tabernacle of David that is fallen down, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old (Amos 9:11).

Referring to the position of this city in the last days, it is declared: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3). We have but to reflect upon the character of the coming king to realize the blessings that will prevail under his rule.

The law of the Lord is perfect. Psalm 72 presents a glorious picture of his reign: "He shall judge the poor of the people. He shall save the children of the needy, and shall break in pieces the oppressor." The work to be done by Christ and his saints will have the effect of removing the darkness that now covers the earth. Instead of all creation groaning in pain under its many burdens, as now, all mankind will rejoice in the deliverance effected by Christ, and songs instead of sighing, the garment of praise for the spirit of heaviness.

Yes, Jesus is coming back from heaven to take away the sin of the world. The Redeemer shall come to Zion and turn ungodliness from Jacob. Shortly before he ascended to heaven Jesus showed to his disciples that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, and in like manner his subduing and purifying reign shall begin in Jerusalem (Isa. 60:11), and also the new covenant (Jer. 31:31-34).

The Lord shall send the rod, the scepter of his strength, out of Zion; and the isles shall wait for his law. Everyone that will not hear and obey his voice shall be destroyed. All the nations shall be blessed in him and call him blessed. Death, the greatest enemy of mankind, shall be destroyed, and there shall be no more curse, and God shall be all in all. So let us all say, "Even so, come, Lord Jesus."

MRS. EMILY GROVES.

A tree will not only lie as it falls, but it will fall as it leans. And the great question everyone should bring home to himself is this: What is the inclination of my soul? Does it, with all its affections, lean toward God, or away from him?—Gurney.

It is time to silence the voice of complaining and sing for joy. God has blessed you. Then tell about it.

"THE LETTER KILLETH"

S. Roxanna Wince

Bro. Crowe hewed to the line in The Restitution November 3rd when he said: "To obey any law or ordinance in the letter, and not in the spirit, is death, whether it be baptism in water, the Sabbath law, the Lord's Supper, circumcision, 'thou shalt not kill,' or any other command, because to obey these laws, as if they were civil laws, with no change of heart, no sorrow for sin, no love for him who made them, gives them no atoning or justifying power; brings no blessing, no release from the bondage of sin, no reprieve from the death penalty."

It made me feel very solemn when I read the paragraph, and I though "O how careful we ought to be when teaching others how to come to God." There is too much at stake to be heedless in the matter.

To obey "in the spirit" is to obey, under the new law of love given in the New Testament. We are not to look back to Sinai and the tables of stone, but 'away unto Jesus, who is the author and will be the finisher of our faith."

Offerings under the Old Testament had no value, only as the one who brought them looked forward to a day of atonement when God in his mercy would blot all their sins out of his book.

The heathen were never under the Mosaic law, and ten-tribed Israel were divorced (Isa. 50:1; Jer. 3:8; Hosea 2:2) from the Lord, and therefore from the law, and only Judah remained, the "married wife" (Isa. 54:1). So all alike must come to God by "the new covenant of peace" (Isa. 54:10), the Lord becoming again the husband of Israel (Hosea 2:16), and betrothing her unto himself forever, in righteousness and judgment and in loving kindness, and in mercies, and in faithfulness (Hosea 2:19, 20), a new covenant being made with the house of Israel and with the house of Judah, God putting his law in their inward parts and writing it in their hearts (Jer. 31:31-35). As Bro. Crowe says, this new covenant we obey from love; love comes first, and obedience follows. "If ye love me keep my commandments." Read Bro. Crowe's article over again. It is worth it. It is worth the price of The Restitution for a whole year.

And while I do not think the seventh day Sabbath binding on us who are under the law of Christ, I do think it right to set apart one day for rest and wherein to give praise in an especial manner to our King. And what more fitting day could be chosen for this purpose than "wave sheaf day," the day on which our Lord rose from the dead? We need a day of rest. Men who work every day can not long stand the strain. They drop in the street, fall at their desks, are found lifeless in bed. And leaving health and life out of the question, what of a nation that has no day for a sign between themselves and God? How quickly they become demoralized and forsake both him and his word. We must recognize God by setting apart some portion of our time as belonging in an especial manner to him, or drift into heathenism, as other nations have done.

THE SIN OF FORGETFULNESS

"When thou hast eaten, and art full, then beware lest thou forget the Lord thy God" (Deut. 6:10).

Fullness is apt to breed forgetfulness. The multitude of our mercies may act like an opiate and make us heedless toward God. This is one of our subtlest perils. The bright day puts us to sleep. There are ten who can keep awake in the Valley of Humiliation, with Apollyon in fierce antagonism, to one who keeps awake on Enchanted Ground, where the antagonism is found in the rarity of the air and the softness of the encompassing light. It is the luxuriant isle which becomes our Lotusland. We were all alert when we were driven by the stinging blast, and were in danger of the engulfing deep. And thus it is true that the bright day brings forth the adder. A possible poison lurks in our comforts. We are most in danger when we have no need. When we have everything we want we are in danger of losing God.

And so does the Old Testament bid us "beware," and so does the New Testament bid us "watch." The sentinel of the soul must be continually on guard, and never more so than when the battle seems to be over and life has become a feast. Our wills must be exercised in deliberate vigilance when we have left the desert behind and have crossed into Canaan. We must open our eyes in resolute purpose to see the seal of the Lord on the mercies which crowd our way. No divine privilige must be allowed to pass as a personal right. On the forehead of every provience we must read the name of the Lord. This must be our wonder: "When all thy mercies, O my God, my rising soul surveys!" And that healthy wonder will ever be accompanied by the spirit of praise. Then will the songs of battle be sung again at the feast."—J. H. J.

LEAD ME

Father, lead me day by day.
Ever in thine own sweet way;
Teach me to be pure and true,
Show me what I ought to do.

When in danger make me brave,
Make me know that thou canst save;
Keep me safe by thy dear side,
Let me in thy love abide.

When I'm tempted to do wrong
Make me steadfast, wise and strong;
And when all alone I stand
Shield me with thy mighty hand.

Selected by Sister Stroud.

The next dreadful thing to a battle lost is a battle won.—Duke of Wellington.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

FOUNDED IN A. D. 1862

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end, the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:1-17, and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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LOOKING TO JESUS

(Concluded)

We are looking unto Jesus
To return as King of Kings,
And for his law the isles shall wait,
For he salvation brings.
Then the dumb shall sing for gladness,
The lame leap as a hart,
And we shall know as we are known,
Now we know but in part.

And, with salvation when he comes,
He'll beautify the meek,
No despot then will spill men's blood
Or trample down the weak.
And from the nations he will lift
The vail that o'er them lies.
Their blest Messiah then they'll know,
His precious truths they'll prize.

Lord, when wilt thou the heavens rend,
And come to claim thine own?
Now all creation groaneth sore,
While error holds the throne.
As the hart pants for water brooks,
Thy people thirst for thee,
O, come, Lord Jesus, quickly,
We would abide with thee.

ALICE B. CURTIS.

THE CONVERSON OF CORNELIUS

Acts 10

There is not a more plain and interesting narrative in Holy Writ that this which tells of the wonderful life and conversion of this good man, Cornelius, notwithstanding the fact it is used to prop many false notions. Some contend that Cornelius was a converted man before Peter visited him, and that the baptism of the Holy Spirit brought about a "second blessing." Others contend that it took the baptism of the Holy Spirit to make him a full-fledged Christian. The question with us then will be, Are either of these theories true? If so, which? If not, then what is the truth derived from this wonderful lesson?

We learn from Acts, 10th chapter:

(1) That Cornelius was an army captain;
(2) "A devout man;"
(3) "One that feared God;"
(4) "Who gave much alms;"
(5) "And prayed to God always."

He also must have taught the fear of God to his people, for we are told that "He feared God with all his house." Perhaps also he taught his servants and soldiers, for one of the soldiers is said to be "devout." Anyway, we must think he was a very "good man" in the sense of the word used at the present time. We learn that his prayers had reached the ears of God, and his angel came on a mission from the shining courts of heaven to tell Cornelius—what? That all his sins had been pardoned? Was he to tell him to prepare for a "second work of grace" which he should shortly receive by a direct operation of the Holy Spirit? No, no; but "send men to Joppa and fetch one Simon, who is surnamed Peter" Why send for Peter if God directly operates on the hearts of people by the Holy Spirit in the pardon of sins; or if the baptism of the Holy Spirit brings about the second work of grace? "Why send for him, anyhow," someone may inquire. The servant's answer is, "To hear words of thee" (Peter). Peter's explanation is, "Who shall speak unto thee words whereby thou shalt be saved, thou and all thy house" (Acts 11:4). Then the "words" Peter took to Cornelius were what would save him. If Peter's "words" saved this good man, then it was not the baptism of the Holy Spirit.

But what "words" will save? "The word which b ythe gospel is preached unto you" (1 Pet. 1:25). That Peter did preach the gospel unto this people we learn from the following facts:

(1) He preached the word;

(2) The word which Jesus had preached to the children of Israel:

(3) It was good tidings, "the gospel of peace;"

(4) It was published throughout all Judea;

(5) And began from Galilee "after the baptism which John preached" (Acts 10:34-37).

What did Jesus begin to preach "after the baptism of John?" "Now, after that Jesus was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel" (Mark 1:14, 15). Then we are sure that Peter preached the gospel unto this man. When we add the statement of Paul to our already strong evidence we can clearly see that Cornelius was not saved by the direct power of the Holy Spirit, but by the gospel, "which is the power of God unto salvation to everyone that believeth" (Rom. 1:16). Notice what Paul says. The gospel is not a power, or one among many powers, but "the power," which is definite, and makes it the only power unto salvation. Peter's words being the gospel, as we have seen, and the gospel being God's only means of salvation to believers, we are driven to the conclusion that it was Peter's "words" which brought salvation to Cornelius and his friends. Then if Peter's words were the means, and the only means, whereby Cornelius and company were saved, they were not saved by the baptism of the Holy Spirit. "Then why were they so baptized?" may be asked. We can learn if we

notice closely; when Peter saw that the Holy Spirit had been poured out upon them he asked, "Who can forbid water that those may be baptized who have received the Holy Spirit as well as we?" The question then is, Would Peter have baptized those people had they not first been given the Holy Spirit? He makes that a reason for baptizing them. Now turn and read Acts 2:38. The Jews asked what they must do. Peter answered: "Repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Here Peter baptized people before they had received the Spirit; there he was convinced that Gentiles were to be baptized because they had received it.

Now read Peter's explanation to his Jewish brethren: "If then God gave unto them the like gift as he did also unto us, when we believed in the Lord Jesus Christ, who was I that I could withstand God?" (Acts 11:17). Here Peter used the fact that they were baptized with the Holy Spirit to convince his Jewish brethren that he had done God's will in preaching and converting Gentiles.

After we have seen the proper use of anything we can understand its purpose; and as the purpose of a thing is for its proper use the Holy Spirit baptism was given Cornelius to convince Jewish Christians that Gentiles should also have an opportunity to become Christians. The baptism of the Holy Spirit was never given to directly make one a disciple of Jesus. The apostles had been his disciples three years before they were baptized with it. John's baptism was a baptism of repentance unto or for the remission of sins. The baptism which the apostles were to perform (Matt. 28:19; Mark 16:16) was in order to salvation. The baptism Peter preached was for the remission of sins, and always so with the apostles. They never once said that the baptism of the Holy Spirit would bring pardon to a sinner. Peter preached water baptism to Cornelius, and when he wrote an epistle to all the churches, one of which no doubt Cornelius was a member, he stated: "In the days of Noah eight souls were saved through water, which also, after a true likeness, doth now save you, baptism" (1 Pet. 3:20, 21).

Now suppose Cornelius had been given proof of his salvation by the direct operation of the Holy Spirit before baptism, and this epistle had fallen into his hands, what do you suppose he would have said? Would he have endorsed such an epistle? Would he not have said, as some do in our time, "Water had nothing to do with my salvation; I was saved while Peter was preaching; the spirit told me so. It spoke peace to my soul. Peter has turned Campbellite or something worse." Don't you think Peter would have been ashamed to write such words in his epistle had he known that people were saved by the direct work of the spirit upon their hearts, and that before baptism? From any angle we may look at this abstract, direct Holy Spirit conversion theory it looks black, when we look through Bible lenses. Let us abandon it as one of the relics of heathendom, and accept God's revelation as given in his word as our only safe and sane rule. May God help us to stand by it, is my prayer.

J. J. HECKMAN.

CONTEND FOR THE FAITH

No. 1

God not only requires us to believe the truth, but he also tells us to earnestly contend for it. He also tells us that in the last days some shall depart from the faith. It is evident that no one can depart from the faith without first having it. So we must look for that in the ranks of the true followers of Jesus. We do not have to look far to see just such departures.

I wish here to ask, If God told us that in the last days some shall depart from the faith, will that time come, or will it not? I think I hear you all say: "Yes, it must come, or God's word would be broken." Well, it was to be in the last times, and if we are now in the last times of the age the departure from the faith must be here also.

That this was to be a condition of the true church is made plain by Peter when he says: "But there were false prophets among the people, even as there shall be false teachers among you" (2 Pet. 2:1). Are we then to look for false teachers? Yes, and they must appear to make God's word true. Then if nothing was to be done about it, the warning was of no use. Peter, in the verse quoted above, goes on to say that these false teachers shall "privily bring in damnable heresies." The doctrine that were to be brought in would condemn us if believed. If so, then we can not lightly set aside Peter's admonition. The preachers or the papers then that will not sound the warning note commit a crime.

Peter makes it plain also that these false teachers are to bring in their false doctrines in a private way and for personal gain. We notice that the truth is always open. "In secret have I said nothing," says Jesus. Again, to stand by the truth means more or less personal loss. But false teachers see where they can teach heretical doctrine and bring gain to themselves; and it takes but little observation to see that personal gain is the moving power in nearly all false teaching.

But when the church lifts her voice against heresy and stands by the plain teachings of God's word she will, sooner or later, pass out of the state of gloom and doubt into the full knowledge that God is blessing her work. There is a time in every department of God's work when it must be tested to see if it is approved of him. And it is in these times of trial that the weak depart and join the enemy for advantage. It looks many times as though in standing for the truth you are facing failure, but it needs only courage and trust to see finally the stamp of God's approval. It is absolutely wrong to "halt between two opinions." Choose the right, and the result is with God. And finally you will be rejoicing in the victory won in strength of the Lord.

When Elijah made the test of superiority of gods he did not build a new altar upon which to make the test, but repaired the old one that had been torn down, and upon that repaired altar Elijah won a most signal victory. In our stand for truth and right there should be nothing in our hearts but the love of truth and what it means to its devotees. The love of victory should be always banished from our minds. Victory belongs to God.

So we first contend for the faith that God's ancient worthies contended for, and the victory will always be ours.. We do not have to look in the Bible and search for men in Bible times only who have risked their all in the defense of the truth; we have had just such men all along the line to the present time. Besides, we have had periodicals besides God's book that have stood faithfully for the truth. The fact is, the Bible tells us of God's plan, and the ministers and church periodicals have to defend it. Then when we look back over the past we see some of both that have been true to their trust. Think of the many old writers of The Restitution that with pen and mouth have stood by the faith, and fell asleep never having lowered its standard. And these men and women are revered by us today for their sacrifice and loyalty to the truth; we hold them in sacred memory akin to the Bible writers.

Then there is the dear old Restitution, that has a place in the heart of every loyal member of the Church of God, that would mourn its death as they would the dearest brother or sister. Can anyone recall a time when it ever wavered from the truth? And brethren, whatever you may think or say of its past or present management, it can not be said they ever allowed false doctrines to soil its pages. Error has been knocking at its door for a good many years, but has failed to gain an entrance. So whatever faithfulness we find in the church today, this old faithful visitor is largely responsibl efor it.

What would the church be today if every error that has knocked for admitance to The Restitution had been received? We pray God to forgive the managers of all errors common to the weakness of the flesh and reward them for their faithfulness to his truth Let the managers now be just as faithful as these in the past, also the writers.

Speak always of error in the kindest terms the conditions will allow. The truth must be told, but tell it in love.

Brother, sister, before you stop your paper think first what effect it will have on your chance in the kingdom. Some brother may have written in harsher terms that he should, but did you ever see? Look at the truth of his argument instead of the way he said it. Brother Huggins, if some say "Stop my paper" because they can not stand the clear tones of truth, do not be discouraged: God will raise up someone to take their place, and the weekly visits of The Old Friend we anxiously await will continue till its work is finished. How can you who have looked for the weekly visits of this dear Old Friend perhaps from your youth, and whose writers have been as familiar to you as your own home people, allow it to stop? It has stood by you all these years, and how can you allow your love to wax cold?

Now, brother and sisters, look up The Restitution of February 23rd and read the editorial about some ordering their paper stopped, and the editor's closing declaration, and all with one accord say Amen. Yes Brother Huggins, if it should be God's will that The Restitution should die before the Lord comes, let it die "the death of the righteous." But it won't die as long as it holds up the banner of truth. ALMUS ADAMS.

JESUS WILL COME

Every writer of a subject is under obligation to his readers to prove his subject to be true. If it is a subject of morals he should confine himself to his subject. Our subject is a Bible one, and must be proven by Bible writers. The history of the life of Jesus is that he was born of a woman, and was crucified and raised from the dead, and ascended into heaven, with the promise that he will come to this earth to finish the work that the Father assigned to him as his Son. Many persons believe and preach that he will come from heaven, but do not understand the object of his coming. These two thoughts are so blended that they are inseparable. In Acts 3:20, 21 both are plainly taught: "He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive (retain) until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." The apostle here associates his coming with the beginning of restitution of all things spoken by his holy prophets. Was this idea peculiar to Peter or did he get it from Jesus? In Matt. 19:28 we have an answer to a question asked by this apostle in which we find the same though: "Ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging or ruling the twelvetribes of Israel." The regeneration is here associated with the sitting of Jesus in the throne of his glory. A joint rulership is here very plainly taught, also the regeneration, a restitution of those things spoken of. In Matt 25:31, 32 we are taught what Jesus will do when he sits on the throne of his glory: "When the Son of Man shall come in his glory, and all his holy angels with him then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." This work of judging and regenerating the nations is a part of "the things spoken of by the mouths of all his holy prophets."

In Acts 15:13-18 we learn that before the restitution can begin another event must take place, viz.: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophet, as it is written: After this I will return, and will build again the tabernacle of David which is fallen down, and I will set it up: that the residue of men might seek after the Lord and all the Gentiles upon whom my name is called, saith the Lord, who doeth these things." God hath been taking out of the nations a people for his name, and will continue to do so until Jesus shall come. This is done through the preaching of the gospel. God counts men righteous through belief, as he did Abraham. "Abraham believed God, and it was counted to him for righteousness." After Jesus comes the work of choosing out for his name will cease. God will return to his ancient people, Israel and build again the tabernacle of David, which is fallen down. David's tabernacle must mean his throne and kingdom. It will be built up that the residue of men may call upon his name. This will mark the beginning of the time of restitution.

The testimony of the angels is in harmony with this scripture. The following language was spoken to Mary, the mother of Jesus (Luke 1:32): "Thou shalt bring forth a son and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." This Son of God and of Mary was promised the throne of David, which then was overturned (Ezek. 21:27). We began this article with the statement that the holy prophets spoke of this building up of David's throne, which constituted the restitution period in which all nations will be blessed through the seed of Abraham and the son of David. We find recorded in 2 Samuel 7:12-17 a covenant made with David concerning his kingdom and throne. This great blessing was to come to David after he had slept, not during his natural life. Paul calls this the sure mercies (holy and just things) of David" (Acts 13:34). He quotes from Isa. 55:3. He was then preaching to the Jews and to them it must be applied. The prophet Nathan conveyed to David the promise that God would build up his kingdom forever and his throne to all generations. David was greatly stirred up over that promise, and made it a subject of prayer in 2 Samuel 7:18-29. Please read it carefully. Another prophet (Isa. 9:6, 7) states that the government shall be upon his shoulders. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The Lord of Hosts will perform this." This same prophet in Isa. 11:1-9 gives us an insight into the result of the reign of David's greater son. In the 9th verse he says: "The earth shall be full of the knowledge of the Lord, as the water cover the sea." This gives no room for sin upon the earth. In Jer. 23:5, 6 the prophet speaks of a king who shall reign and prosper, and shall execute justice in the earth. This is the consummation of God's purpose. During the period of the reign of Jesus the Christ human government will be abolished and a divine government will take their place. Then, as recorded in Psa. 72, "the prayer of David, the son of Jesse, will end." Then the "holy and just things" will have been established. No more prayer needed. So let it be.

D. C. ROBISON.

OUR HOME IN THE "AGE TO COME"

We are told in God's word that the Holy Land will be our dwelling place in the life to come. The Holy Land lies in what is known as "Turkey in Ahia."

The country is mountainous, being crossed from east to west by the great Saurus range. In these mountains may be found a large number of different kinds of metals and useful stones, which are but little worked. Portions of the land are covered with timber. Farming is backward, and but little is raised, except for local purposes.

The climatic conditions of the Holy Land are said to be much the same as in California. Palestine is said to contain some of the most lovely natural scenery in the world, especially around Jerusalem. The valley of the River Jordan, with its groves, and beautiful gardens, was at the time Christ was on earth one of the finest tracts of country in the Holy Land. This inheritance is spoken of in Deut. 11:11, 12. Its boundaries are given in Ezek. 47:13 to end of chapter. Notice the 22nd verse: "And it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you" (See Eph. 3:6). They shall be unto you as born in the country among the children of Israel (Romans 10:12; Gal. 3:28). They shall have inheritance with you among the tribes of Israel.

These passages of scripture show where our future possessions lie, also, that we are to inherit equally with the Jews in the Promised Land.

The Holy Land, which for so many hundred of years has been barren and desolate, will be made fruitful, and, like the Garden of Eden and the cities, will be inhabited, and filled with multitudes of men (Ezek. 36:34 to end of chapter). This is one more proof that Israel will be restored.

Jer. 33:13-17 shows that the old time beauty, prosperity and peaceful, care-free life, shall come again to the inhabitants of the Holy Land, but on a more beautiful and grander scale than before, for the Lord Jesus, the Prince of Peace, will be ruler over all. The 4th chapter of Isaiah tells of the glories of the kingdom, for those who are escaped of Israel, and he that is left in Zion, and he who remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem. We also read that there will be a tabernacle, for a shadow in the daytime from the heat, and for a place of refuge and a shelter from storm and rain. Christ says in Isa. 62:1: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth." We expect that Jesus will set up his throne at Jerusalem, which will be the capital of the whole world. Jerusalem means "habitation of peace." It does not require a very great stretch of imagination to see what a gloriously beautiful city it will be after our Lord causes it to be rebuilt in all its former grandeur, when he has turned the desolation into beauty and made the waste and desert places to bloom like the rose.

Have any of us ever thought of the time (we hope not far distant) when we, the chosen of the Lord, will be able to roam at will through the lovely garden of Gethsemane (the scene of our Savior's terrible agony), and walk over the ground his blessed feet have trod, in his childhood, in the vicinity of the peaceful Nazareth; and, best of all, to know that we can see him, and know him, as he is, and be like unto him, and be joint rulers with him over the nations forever.

JENNIE McNEE.

What would we do without friends! Poor old Robinson Crusoe was glad to make friends with even a savage. It is difficult to always deal with our friends according to their value to us.

PRE-EXISTENCE OF CHRIST

What does "pre-existence" mean? To exist is "to be, to have an essense. 'real being." To pre-exist is "to have a being previous to something else." This pre-existence is said to pertain to Christ, and the "something else" previous to which he is said to have existed is his life among men as we have it in the record of the scriptures. Does the Bible say that Jesus had a real being previous to his life in the flesh, or does the tenet of pre-existence rest upon deductions from certain texts of scripture? Surely the latter.

Usually men argue in this way, that if by the Son the worlds were made (Heb. 1:2), such action refers to the material universe, and that Christ must have existed before its creation and participated in its production. But here are two false positions: (a) The worlds spoken of are not material worlds, but ages; (b) "by whom" is rendered "on account of whom" in the Emphatic Diaglott, and thus we have the reading, "On account of whom he also constituted the ages."

Let me call attention to a statement in 1 Cor. 15. The apostles speaks of "the living soul" and "the quickening spirit" (v. 45). The former is Adam, and the latter is Christ. Now the apostle plainly says: "Howbeit that was not first which is spiritual" (v. 46). Adam was "first;" he pre-existed; Christ existed "afterward." These statements are plain, and need no explanation to make them understood. They speak for themselves.

Trinitarians tell us that inasmuch as the Father sent the Son into the world, therefore the Son pre-existed somewhere away from the world, and came from that place into the world. But there is a witness whom we will hear. John says: "And we have seen and do testify that the Father sent the Son to be the Savior of the world" (1 John 4:14). If a witness has certain knowledge of facts, and it can be shown that he speaks the truth, we may credit his testimony. We take it that John and those for whom he speaks are credible witnesses. His testimony is that "the Father sent the Son," and this they had "seen." Did they "see" the Son in a pre-existent state come down from heaven? If they did this witness is silent upon that proposition. The fact is that John and others had been with the Lord "from the beginning" (Luke 1:2). Jesus himself said to his disciples that they should "bear witness, because ye have been with me from the beginning" (John 15:27; 1 John 1:1 2). From what "beginning" had they been with him, and what had they seen? From the beginning of the time when he was sent: and the evidence they had of his commission was the fullness of the divine spirit which abode with him (John 1:33).

Again, as he had been sent into the world, so he would send them into the world (John 17:18; 20:20). Did he exist in a bodiless state before coming into the world? In that case they would also, for he sent them as he had been sent. Of their existence in a bodiless state we know nothing, nor do we know anything about a pre-existent state of Christ. If we ask how it can be that he who should have possessed divine attributes prior to his earthly existence should lay aside his divinity, and should hunger, thirst, suffer, die and be buried, we are told it is a great "mystery" which we can not understand. The fact is, nothing of this kind has been submitted to us in the oracles of God.

So much on pre-existence. Why do the people prefer to believe a great "mystery" when the plain truth is sufficient? Because they prefer mystery to the truth, and in order to believe in the pre-existence of Christ they are obliged to add to God's word something that is not there. What will God to with such people? He tells us in Rev. 22:18.

E. W. KNAPP.

SOMETHING TO THINK ABOUT

S. Roxana Wince

It is said in James M. Gray's "Synthetic Bible Studies:" "Legal sanctity is not so readily communicated as legal impurity. The paths to sin are many, the path to holiness one; one drop of filth will defile a vase of water, but many drops will not purify a vase of filth."

Just so it is in human life. The sores of sin are hard to cure. Let the old leech fasten himself on you and he sticks tight. You can not shake him off. He will hang on till he drains your very lifeblood, paralyzes your will and poisons body and brain. Don't let him get hold! And if he has, fly to the Doctor and beg him to save you; destruction is inevitable unless you do. Jesus can cure; he can wash all your guilt away. He can keep your life pure, so that no drops of filth from you will fall into other vases to defile. He can make you "a vessel meet for the Master's use," so that its drops, falling in other vessels, will cause them to become fountains of life.

When you go wrong you do not drag yourself down alone; you take others with you, perchance some of your dearest friends, whom, after the thing is done, you would do anything to save. Your influence tells. You can not hold it back, and it will either purify or defile, according to the course you take. Which would you rather be, a savior or a destroyer of men? Think about it and make up your mind now, today.

LOVE

Selected Thoughts

Auntie Wince

"But love in the New Testament means, as we have seen, not a passion, not an emotion. A life, an abiding and controlling principle of being, influencing for righteousness, this is love, Christian love."—James M. Gray.

"Can Christian Science confess that Jesus Christ is come in the flesh when it denies the material body?"—Gray's "Synthetic Bible Studies."

"The true sign of the gospel is a changed life; the real wonder is that of the life of Christ reproduced in the lives of sinful men."—William E. Barton.

"As the day approaches which is to decide between the claims of human rulers and of the Messiah, the Son of God, to universal dominion, it is a matter of no ordinary magnitude that we should show our true colors, whether we prefer the human or the divine government."—Prof. J. P. Withree.

THE RESTITUTION

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EDITORIAL

Bro. A. W. Darby writes: "The Church of God at Corvallis, Ore., rejoice in the addition of five new members to its number, which were added February 10th. "Praise ye the Lord."

Words and deeds are closely related, both coming "out of the abundance of the heart." Fill up the heart with the thoughts and ways of God, and right speaking and right doing will inevitably follow.

Kind words are always powerful, and they are so easily spoken! Since we are all under the sentence of death, and are in fact now dying, we can well afford to be forbearing to one another, especially in view of God's kindness to us. God help us to be kind, loving, and with all our firmness for the truth of the gospel, to be tender.

In the beginning everything was "very good;" there was nothing ugly in the world. It was the entrance of sin that made so many things ugly. Sin is not only the worst, it is also the ugliest of things. It makes everything ugly over which it gains sovereign power. "Whatsoever things are lovely," writes Paul, "think on these things." Christ, our pattern, is "fairer than the children of men," and "altogether lovely." Let us keep our minds and hearts turned constantly toward him.

Since last report three more have become Christ's by calling upon themselves his name, to-wit: Nora Gross, sister in the flesh to Sisters Tabor, Titman and Larkin; Vera C. Birchall, one of our young people, who has been nurtured in the truth from infancy; and J. Q. Brandt, a young man who stands alone in the truth, so far as family relations are concerned, like Abraham when God called him "alone and blessed him" (Isa. 51: 2). May all these new creatures in Christ rest securely in the ark of the Lord during the trials and troubles of life and find "an abundant entrance into the kingdom of our Lord and Savior Jesus Christ" at his soon coming.

We wish to call attention again to Sister Reed's excellent book, entitled "Hinduism in Europe and America." All of our readers should be able to meet the insidious foe of Christianity wherever they face it. Brethren everywhere should be fully equipped to meet the facts in the case, for Hinduism is making great inroads in America. Sister Reed's book gives an authoritative exposition of genuine Hinduism as found in its own sacred records, and also contains some forcible quotations from the roseate misrepresentations of their creeds which are made by the swamis when they are gathering in Anglo-Saxon gold. The author's exact methods of work are highly appreciated by University men, as was shown by letters of encouragement concerning the preparation of the book which is now receiving strong endorsements from leading authorities in this country and in Europe. 8mo, 210 pp., $1.25; by mail, $1.35. For sale by all booksellers. It may also be ordered of G. P. Putnam's Sons, 2-6 W. 45th Street, New York, the publishers, or if you prefer you may order it direct from Sister Reed, 1057 Balmoral Avenue, Chicago, Ill.

COMMUNICATIONS

Editor Restitution:

Perhaps a few items from Brush Creek will be of interest to the readers of The Restitution. I have received a number of letters from my friends asking me to let them know what we are doing in the southern part of Ohio. In answer to these letters permit me to say that in the first place we are obeying the commandment found in 1 Cor. 15:58. Yes, we are standing by the truth, the truth that will free us from sin and death. In standing by God's word we know that the Lord is with us.

We are glad to say that Brush Creek and Springfield are live churches. Last winter the Brush Creek church put in a light plant, and now we have light for our evening services. Bro. R. S. Brewer, who was baptized a few months ago, is the superintendent of our Sunday School. Bro. Brewer is a "live wire."

March 7th was our regular day to preach at Brush Creek. After Sunday School, and just before preaching, Bro. G. H. Antonides came to the pulpit and said that his daughter, Mrs. Clara Un-

derwood, wanted to be baptized. At 3 o'clock that afternoon we met at the water and assisted Mrs. Underwood to become Sister Underwood.

Now, a few words about the work at Jacksonville, Ohio. We have held several meetings there and find the people are interested in the truth. We have good attendance, and we expect, the Lord willing ,to continue the work at that place.

J. H. ANDERSON.

Dear Bro. Huggins:

I read with much satisfaction your editorial in The Restitution of February 23rd, and would like to say that in my opinion, regarding the paternity of Christ, you are taking a noble stand for the truth. I do not think one can speak too strongly in condemnation of the Josephite theory. I consider the articles written by Sister Flora A. Wood and Bro. S. H. Thomas exceptionally good, and let us hope that The Restitution will live and be the means of bringing many more into a knowledge of the blessed truth in all its fullness, regardless of the hasty action of a few mistaken people who "can not endure sound doctrine."

Yours in sympathy, JENNIE McNEE.

Dear Bro. Huggins:

In reading The Restitution of February 23rd (the article by Bro. Reed) it seems so plain and scriptural that I was prompted to try and help some others to see it, and all the other good things in The Restitution. As I am not able to write on any subject, I thought I would send a few lines to the paper; God grant that it may help them to see the truth. It does me so much good to read the articles in The Restitution that I set up and read it through every time I get it, although I have to get up at two in the morning. Sister Wood's article on "Faith" is certainly good. I wish everybody could read it and believe that Jesus was born the Son of God by birth.

Wishing The Restitution a long life, and that it will do much good, is my prayer.

Your brother, J. C. LINDSEY.

Dear Bro. Huggins:

I want to write and thank you and the contributors to The Restitution for their unselfish devotion and labor of love in making The Restitution a means to grace, in that it builds us up in the most holy faith and is a light to those who sit in darkness, **because in its pages we find the truth from God's holy word unpolluted by error.** Peter forewarned us of those who would arise in the church as false teachers, bringing in privily damnable heresies, even denying the Lord who bought them.

Dear brother, the brethren in Chico are all filled with joy that you will not clasp hands with error and are steadfastly set for the defense of the truth as it is in Christ Jesus. The little band here have commissioned me to extend to you their love and approval of your editorship of The Restitution. Our prayers ascend daily that God would have you in his keeping and make you fearless in the defense of the faith once delivered to the saints.

Your sister in our divine Lord,

FLORA A. WOOD.

BRYAN ON THE BIBLE

Judged by human standards, man is far better prepared to write a Bible now then when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine, in a territory scarcely larger than one of our counties. They did not have printing presses, and they lacked the learning of our schools; they had not great libraries to consult, no steamboats to carry them around the world and make them acquainted with the various centers of civilization; they had no telegraph wires to bring them news from the ends of the earth, and no newspapers to spread before them each moning the doings of the day before. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today! And yet these Bible characters grapple with every problem that confronts mankind, from the creation of the world to eternal life beyond the grave.

None but divinely appointed men with their limited opportunities and facilities, and the lack of knowledge of other people, could have written a work that all the philosophers of the world today, with millions of books to cultivate their minds, and telegraph wires that keep them in touch with the pulse of all mankind, could not approach in logic, reasoning, example and precept.—Selected from "Bible Student's Monthly," by Sister Frances Russell.

THE DEVIL: IS HE A PERSONAL BEING

Article 5

We will now consider one of the strongest texts in the Old Testament used to support the doctrine of the personality of satan. And, by the way, the word "satan" occurs no less than twelve times in the Book of Job. Job 1:6 reads: "Now, there was a day when the sons of God came to present themselves before the Lord, and satan (the adversary or accuser) came also among them." Now notice the Lord's question to satan: "Whence comest thou?" Then satan answered the Lord and said: "From going to and fro in the earth, and from walking up and down in it."

First, we must ascertain who are these sons of God mentioned in the narrative, which will help us to locate who the adversary or satan is. Many people, in fact nearly all who profess to be Christians, believe they are angels. So if these sons of God are angels, what place can the orthodox devil or satan have among them?

In Gen. 4:26 we read: "And to Seth, to him also there was born a son, and he called his name Enos. Then began men to call upon, or, as the margin reads, "to call themselves by the name of the Lord." In Gen. 6:2 these men are recognized and called "the sons of God." Then it is clear whoever these sons of God were that presented themselves before the Lord they were men and not angels. No one surely believes that the devil or satan is in heaven, or the place of God's immediate habitation.

Recently I was discussing this question with an Irish friend, who sees everything theological from a Roman Catholic point of view. I asked

him where his devil was, the terrible and monstrous personality so vividly pictured by Dante in his Inferno. "Well," he answered, "he is not in heaven." I asked how long he had ceased to reside there, as his church taught that he once resided there, quoting the priests' favorite texts, Isa. 14:12-18. Pat, as a rejoinder to this, answered: "He remained there until he was cast out." Surely, I thought, at least that is a logical answer, so I still pressed my question a little more warmly by asking when the Bible says that this occurred. He replied, "At the time there was war in heaven." I quoted Rev. 12:7, 8: "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the devil and satan, which deceiveth the whole world; he was cast out unto the earth, and his angels were cast out with him." Pat's face brightened up as he looked me squarely in the eye, and said in his quaint Irish way and brogue: "My boy, that's it, and sure it is a fine memory you have for these things." "Pat," I said, "do you know when these words were written?" "Sure I do," he answered, "it was the time when he tempted our Mother Eve—bad luck to his soul for causing us all this trouble!" I quietly pointed out to him that the book of Revelations was not written until at least ninety years after our Lord's death.

I have always admired the Irish for their wit and candor. Poor old Pat for the moment seemed to lose his balance at this shot, but quickly his wit saved him, for he said to me: "You see, my boy, this was the second time he was cast out." So, beloved, with Pat we must believe in some way this satan got back into heaven, and hence into the presence of God, at the time our narrative opens in the book of Job, **if these sons of God were angels.**

If you read the context you will notice that Job offered burnt offerings for his children that he might sanctify them; "it may be that my sons have sinned, and cursed God in their hearts. This did Job continually." The religion of Job and of his friends was evidently the same as that of the patriarchs. Job especially was a man of most eminent piety, upright, fervent and steadfast in religion, and exemplary in his whole conduct; one who regarded the authority of God, reverenced his majesty, and habitually worshiped and obeyed him. So that he carefully avoided sin and temptation, and as Paul so many years after exhorted the church to do, "exercised himself to have a conscience void of offense toward God and man." Job's life, judging from the human viewpoint and standard, was true, blameless, just, godly and an high endeavor to abstain from every evil deed.

From the days of righteous Abel men assembled from time to time to offer sacrifice and worship God. Especially is this noticeable during the sojourn of Israel in Canaan.

Apparently the "day when the sons of God came to present themselves before the Lord" was a day of this character. As they stood there before God, although unseen by them, his all-seeing eye read the hearts and minds of all present. The accuser was there; God knew who this adversary was. Beloved, when we assemble together to worship God he reads our hearts and minds, and marks who the accuser or adversary is. Christ recognized Judas and Peter; the latter he actually addressed as "satan."

Probably the answer of the adversary to God's question may throw light upon this question. Who then was satan among them? "Then satan answered the Lord and said, Doth Job fear God for naught? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath and he will curse thee to thy face." Brethren, read the whole book of Job; it is grand, it will draw you closer to God.

Notice in no place does Job in any way attribute his misfortune to "satan;" in no place does he himself or his friends even suggest the existence of the monstrous being known as the orthodox devil. Everywhere he attributes both his blessings and his sorrows to God. Read thoroughly chapter 1:22, 23.

Surely these remarkable men who possessed such profound knowledge of God and nature knew something of a personal devil, if one existed. Read chapter 28. Ask your professor if his knowledge or field of research covers as wide a field of learning as this. Read chapters 38 and 39. Take a pencil and paper, and see how many correct answers you can give to the questions here asked. If there existed a personal devil God would surely have introduced him to Job in chapter 40; but no, God holds man and him only responsible for all the sin and wickedness in the world today.

Who then was the adversary or satan among the sons of God? Beloved, the identical one who is among them today, viz: Envy, jealousy, etc. This terrible creature has caused more sorrow, more schism, more unhappiness, among the sons and daughters of God than any other adversary in the history of our race. Who slew Abel? Satan—envy. Joseph, who persecuteth thee? Satan—envy. Moses, who caused thee all thy sorrow and even exclusion from the promised land? Satan—envy. David, does thou know this adversary? Ask any of the prophets, and you get the same answer from them all. Daniel, who put thee in the lion's den? Who put the Hebrew children in the fiery furnace? Who nailed the Son of God to the cruel tree? Who tortured and mocked poor suffering mortals that made even angels weep? Paul, who stoned thee and left thee dead? Stephen, Peter, John, James, how answereth thou? Listen, brethren: Envy, jealousy: this is the great adversary, the terrible satan, now destroying the fair lands and homes of Europe. Let us look into our own hearts; is satan residing there? Are we envious of a brother or sister? If so, satan has taken up his abode in our hearts.

If God asked you this question, "Hast thou considered Brother or Sister So-and-so (some spiritual-minded brother or sister), and if there is envy or jealousy in our hearts, how will we answer? This is a searching question, and one we surely must answer. I know a dear brother in the church who has one failing, he uses tobacco. Suppose I envy him or am jealous of his popularity,

then what? Brethren, you know just how I would act: I would be telling everybody about it, and try to belittle and bemean him. But, thank God, I love this brother, as we all do; we admire his manly ways, his endeavor to overcome his falling. Hence, though this brother is weak in this matter, the adversary, satan, has nothing to accuse him of.

The writer recalls from bitter experience among false brethren how cruelly he has been accused of things entirely foreign to his mind. Why? Because this adversary, satan, envy, was in the midst of the son of God. I am deeply impressed with his lesson from Job's life and experience. So long as Job murmured, disputed, persisted in his own vindication, and spoke contemptuously of his friends, his afflictions continued, and the suspicions which his friends entertained of him were strengthened; but as soon as he submitted to God, repented and abhorred himself, and forgave and prayed for his false accusers, the tide began to turn in his favor, and his character was re-established and rendered more illustrious than ever. Read Psa. 37:5-7. With these thoughts in mind, read Psalm 109, especially verse 6. Do you think David had in mind the satan of Dante or the devil believed in by Christian people of our day? I think not. David probably knew the book of Job. The prophet Ezekiel did, for he mentions Job, Noah, Daniel (Ezek. 14:14, 20). James speaks of his patience (James 2:21-25). They knew who his adversary was, but in no way did any of these men teach the existence of a personal or immortal devil.

GEORGE B. ALLDRIDGE.

OBITUARY

Mary Belshaw

Mary Belshaw, youngest daughter of Charles and Orlena Belshaw, was born on the home farm nine miles west of Eugene, Oregon, September 15, 1888, and died at Eugene February 4, 1915, after only four days' illness.

She left the farm in September, 1900, going to Eugene for better school privileges, passing through the eighth grade and the high school. She then entered the University of Oregon, in 1906, graduating in June, 1910. Entering the business world, her watchword was "Success." She knew not the word "fail," always doing for someone as she would be done by.

At the Northwest Conference, held at Felida, Wash., June 8, 1907, she was baptized into the Christ. She was always using her influence in and for the work of the Master. It was her great pleasure to see what she could do. She often said, "I can not sing like angels, nor preach like Paul; but I can tell of the love of Jesus, and that he died for all."

Besides her parents, she leaves two sisters, Mrs. Royal Smith and Mrs. Joe Mack; two brothers, William and Charles, and a host of relatives and friends to mourn her demise.

Funeral services were held at the chapel by A. W. Darby, of Corvallis. At the request of the deceased the 15th chapter of 1 Corinthians was read, and the resurrection of the dead was set forth as necessary to a future life. The speaker used the flowers as the basis of his remarks on the nature of man, with Bible quotations concerning flowers. The blessed hope of Jesus' coming was set forth as the hope of Sister Mary, a subject that she had spoken to the writer about one week before she died.

The Knights and Ladies of Security had charge of the interment. Services at the I. O. O. F. Cemetery Sunday, February 7, 1915.

A. W. DARBY.

THE RESTORATION OF ISRAEL RECONSIDERED

In the World's Crisis of March 3rd a writer by the name of Rogers thus writes concerning the restoration of Israel:

"I could not stand with Adventist people today, if I had continued to 'allegorize' the scriptures as I did for so many years. I taught and preached an unconditional immortality, simply because I had not learned to give the words of scripture their plain and literal meaning. In my interpretation of the word I made 'death' to mean a separation from God. I made 'life' to mean a state of happiness. I made 'destruction' and 'to perish' mean endless torment.

"My eyes have been opened to a better method of interpretation. When Jesus says he is 'coming again' I am not disposed to 'allegorize,' but rather to look for his personal appearing.

"Where shall I stand on the question of a literally restored kingdom of Israel? I must admit I have been contending that the doctrine of a 'spiritual Israel' covers the whole of prophecy concerning the future of Israel. I may lay myself open to the charge of being fickle when I say that hence forth I accept the literal view of this question. I am compelled to admit that without exception a multitude of prophetic statements concerning Israel's future are unconditional, plain and direct: and if one is not disposed to allegorize they should be without uncertainty of meaning. As all Bible students know Isaiah, Jeremiah, Ezekiel and others declare a return of the Israelitish people to 'their own land.' What can be plainer than Ezekiel 37:24: 'For I will take you from among the nations and gather you out of all the countries, and will bring you into your own land.' The prophetic writings declare a future union of the two kingdoms. They declare a permanent occupancy of the holy land. They declare a wonderfully revived righteousness of the people, such as only a long stretch of time could develop. They declare Jerusalem as a center for kingship over a world-wide kingdom. They harmoniously speak of a king who shall have the 'government on his shoulder.' This King is to sit on King David's vacant throne. What did the angel mean when he said to Mary, 'The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever.' What right have I to make the 'house of Jacob' mean the church?

"It is a wonderfully surprising thing that so large a space should be given in prophetic writings to the description of a restored kingdom of Israel. Let us give this subject fresh consideration. In many things we stand as a people for the literal interpretation of the scriptures—yea, more, we urge the literal interpretation."

142.

These remarks called out from Elder Piper, the editor of The Crisis, the following well weighed editorial in the same issue, entitled

The Throne of David

"The writer of these lines was trained to a severe prejudice against the doctrine of the restoration of the Jews, or their future occupation of the land of Palestine, as a fulfillment of prophecy. In spite of this, however, we are frank to admit that we have come to regard the present status of the Jewish people, and the future of their land, as a question of deep interest. In spite of our early faith that the Jews were not to go to back to Palestine, we have been confronted by the fact that thousands and thousands of them have returned. While in our faith we had no place for the establishment of a restored Hebrew state in the land of Palestine, we have now reached a stage in international affairs when there is, clearly, a growing sentiment that recognizes the fitness of a Jewish control of Palestine. Not only have the Hebrews organized themselves for the development of a new national spirit, but they are waiting for some opportunity that shall give them a larger hold on their ancient possession, the Land of Palestine, hoping to make it at least a center for their race in time to come.

"We have no particular convictions or views to maintain in this field. We are merely watching the developments with a good deal of interest. We have learned that theories sometimes have to be, in part at least, readjusted and accommodated to the facts of history. We have no idea that the great body of Jews in the world will ever return to Palestine. They can make money faster in the lands where they are now scattered. In spite of this, however, with the rise of Zionism and possible developments in Palestine and the East, there is some prospect that the Hebrew people, if time continues, may yet hold their land, and that many of them may make this their home, and the center of Jewish world interests.

"As we view this matter from the latter standpoint, it does not seem improbable that some such developments as this may come. Whether this would constitute a fulfillment of prophecies contained in the Old Testament we are not prepared to say. Some of these things must wait the developments of the future."

THE COMMANDMENTS OF GOD

When Sabbatarians read: "The law of the Lord is perfect," "The law is not made void through faith, but is established," or that the saints who will be translated are those "who keep the commandments of God and the faith of Jesus" (Rev. 14:12), they can see no commands or laws, but the decalogue, which was only for a house of slaves (Gal. 4); whereas the laws given by God to angels, Adam, Abraham, Moses, Jesus, Paul, James, John, etc., are all "the commandments of God," wherever he has inspired men to speak for him.

And "while there is one lawgiver—God" (Jas. 4:12), yet he has given different laws for different ages, by different agents; and his lawgiver for this age is not Moses, but "the greater than Moses," Christ, "even as he (Christ) hath more honord than the house." Moses, Peter and even Abraham are only living stones in this house. So, on the mount of transfiguration, Moses and Elias appear in vision, and represent their surrender of all prophetic and lawgiving power to Christ, which is confirmed by a voice from heaven: "This is my beloved Son, in whom I am well pleased: hear ye him" (Matt. 17:5, 9).

All authority for law and gospel, in heaven and earth, is given to him; and in him the fullness of divinity dwells; angels, principalities and powers being the subject to him. The keys of pardon and the words of eternal life are his, and we are complete in him, lacking nothing; and still many think they must go back to Moses for their law! (Matt. 28:18; Col. 2:9, 10; Eph. 1:20-23; John 6).

Moses was the Deliverer, Mediator, Lawgiver, Redeemer and King-Priest for his house of servants (Heb. 2); but Christ is all these and more to his house of sons. He is the beginning of the new, eternal creation of God, above Moses and angels, and is exalted next to the great Creator himself. "Oh, hear ye him" (Col. 1; Heb. 1).

All the law and gospel the Christian needs for his salvation is carried over in the New Book; yet we should not despise the Old Book, because in its laws, covenants and prophetic writings we can find the foundation of salvation and all the law and gospel that Jesus or his apostles teach. Hence Jesus could say: "The words that I speak are not mine, but the Father's that sent me."

Jesus and his apostles carry over the nine moral precepts of the decalogue, and all righteous teachings of Moses, David and the prophets, necessary to our salvation, and the true Sabbath, God's eternal rest day; while he puts the shadowy 24-hour Sabbath day under the feet of the church (Rev. 2), like all other moonlight rudiments, declaring all mankind to be lords over this day, and as free from its demands as a lord is free from obedience to his servant; instead of being slaves to this command, under a death penalty if they did any work on the Sabbath, as Israel were (Gal. 4; Mk. 2:27, 28). W. L. CROWE.

THE WORDS OF A BLIND MAN

Am I to thank God for everything? Am I to thank him for bereavement, for pain, for poverty, for toil? * * * Be still, my soul; thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything.—George Matheson.

Truth conquers by itself, opinion of foreign aids. Epictetus.

If we do right God will be with us, and if he is with us we can not fail.—Lincoln.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1, 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGHES, Editor.

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MEDITATION

Mrs. Chas. H. Thomas

While I sit in meditation,
Struggling, striving light to see
On the Bible and its meaning
On some points yet dark to me;

Could not God have planned it different,
Made things plainer for us, too?
Are we not almost unaided
As to what we are to do?

As I doubted, struggled, wondered
Why I could not know or see,
Like a flash a beautiful message
As a balsam came to me

I beheld my little darling,
With her toys not far away;
And I thought of all the subjects
She had asked about that day

Half she did not understand—
Did she doubt or wonder why?
No. She answered, "Alright, mamma,
I'll be bigger by and by."

Let us trust our heavenly Father,
Even though we can't see why;
For our minds are now like babies—
They'll be bigger by and by.

THE REDEMPTION PRICE

S. H. Thomas

By nature corrupt, stiffnecked and disobedient, possessed of sinful flesh and a carnal mind, the first man Adam quickly demonstrated his unfitness for an endless life, and God pronounced his sentence: "Dust thoat art, and unto dust shalt thou return." Thou and thy posterity, who shall in harmony with nature's laws partake of thy sinful nature.

Oh, Lord, is there indeed then no hope for earth's teeming millions? Is this decree final? God looked in pity upon the children of men, and replied: "Yes, there is yet hope. The voluntary sacrifice of a sinless representative may redeem the race. But, Lord, there is none such; no, not one. Thou knowest that corruption can not beget incorruption. A stream can not rise above its fountainhead; sinful flesh and a carnal mind never have and never can beget a perfect and sinless being. Lord, it is impossible; we are yet without hope.

But God replied: "With man it is impossible, but with God all things are possible;" for "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel." The Holy Spirit shall come upon thee, and the power of the highest shall overshadow thee. Therefore, also that holy thing that shall be born of thee shall be called the Son of God." In this way only may the seed of a fallen, sinful carnal race produce a perfect and sinless representative, such as was necessary in order to pay the full price of redemption demanded by God.

The ovum or seed of a woman has no life of itself; it is dead. The fountainhead of life is in the father of the future being, formed, nourished and built up in the womb, and by the blood of the mother, the life principle from the father becomes bone of her bone and flesh of her flesh. In this way, by the wisdom and power of God, was a representative of the race produced from the seed of the woman, but having his life principle, or fountainhead, not in disobedient Adam, but in God himself. Thus rendering him capable of doing that which Adam could not do, endure trial and temptation without transgression, and thus make it possible for him to pay the redemption price required by God for the ransom of a race under sentence of death.

In these last days there is a general disposition to discredit the Bible and deny its trtuh and authenticity. Millions of so-called Christians reject it entirely as a mass of time-worn fables and folklore stories, legends which nobody of these modern enlightened times can afford to credit. Others reject certain books of both Old and New Testaments. And yet others certain chapters of Matthew and Luke, which plainly state the miraculous conception of Jesus. It is to these last that I would address this appeal. You who dare to brand as false the record that God has given concerning his Son in the first two chapters of Matthew and Luke and with reckless and impious hands cut out and throw away these precious scriptures as spurious and persistently and zealously teach others over whom you have influence to do likewise.

My dear friend, surely you do not realize the enormity of your sin. I tremble for you, and would gladly save you from the doom that surely awaits you and those unfortunates who so blindly follow you. If you are a scholar you must know that all ancient manuscripts now extant (except one) contain those chapters which you refuse, thus forming an unbroken chain of evidence, reaching from the present to apostolic days. The one exception noted above, being a vague copy of St. Matthew, said to have been made by an obscure sect known as "Ebonites," who are admitted, even by the very writers who claim the support of this authority to have mutilated the copy which they possess by removing the genealogy. With such an unbroken chain of evidence before you, how

can you presume to pronounce the record that God has given of his Son a lie. And by your example and influence teach others less strong to do likewise?

The infidel and scoffer reject the whole Bible. They contend that there is not sufficient grounds to justify a belief in the authenticity of the book. You, my friend, reject a most essential and important portion of the Bible upon exactly the same ground that the infidel takes. Are you not proud of your allies? Can you not see that your teaching destroys faith in God's word and thus helps to swell the ranks of infidelity? When you succeed in persuading a Bible student that several chapters of the book which he loves and reveres as the word of the living God are spurious, just that moment your unfortunate pupil begins to doubt other portions also. The enemy points out to him that the Bible story of the creation is not nearly so reasonable or possible as these chapters which you reject. Also the story about Jonah and the big fish, Balaam and his ass, and a multitude of others come to his mind, and he reasons that if God has permitted his holy book to lie about the miraculous conception of Jesus, why not about these other stories also? And very soon this young man, who before he fell under the blight of your evil teaching was a devout and consistent believer in the Bible as the word of God, has now become a confirmed skeptic. You, Mr. Josephite, inserted the opening wedge of doubt. The enemy quickly found the opening and entered in, and the ruin is complete. I ask, in God's name, Are you proud of your work? Oh, turn I beg of you. Hasten if may not yet be too late! Go backward over the trail you have followed, and publicly retract the error you have taught, and this as far as possible repair the damage you have wrought, and the Lord and God's people will go with you.

And now I turn to you, dear friends, who have gone into the darkness of a blind leader. No doubt he was gentle, good and kind, earnest and sincere, and you loved him, and had confidence in his wisdom and judgment. His arguments seemed to you conclusive and sufficient, and so you followed him into this error. Oh, return, I beg of you, to the childlike faith and confidence in God, and the entire Bible as his word, which once was yours. Consider for one moment, dear ones, and you must see that the dear old book must stand or fall together. It must be true entirely or wholly false. Discredit one portion, and you discredit all. If you prove the first two chapters of Matthew and Luke false you destroy the whole book, for God himself hands it to you containing these chapters, and declaring it to be his word, and pronounces a curse upon him who dares to take from or add to. I beg of you, dear ones, retreat while time is still yours. Abandon such a perilous position. Oh, why should you occupy it? The risk is terrible; the advantages none. God offers you eternal life in the kingdom of that Son whose begettal, birth and divine nature is so clearly described by Matthew and Luke. Surely a son of Joseph can offer no more. Leave the poor old stranded wreck and pull for the shore.

And now, in conclusion, I turn to you, my dear brother and sister in Christ, with words of earnest and heartfelt warning. The enemy is abroad among God's people. This Josephite error is seductive and fatal. He who holds it denies the Lord who bought him, and for such there is no hope. Its emissaries are industrious, zealous and persistent in presenting their hobby. Some of you, dear ones, may be just beginning to study the subject; some are perhaps attracted by it, and quite interested, while others are almost persuaded that there is something in it. Oh, I beg of you, beware! Do not, I beseech you, be tempted to exchange your precious birthright for such a mess of pottage. Do not, I beg of you, ever consent to charge the living God, who can not lie, with giving to his people and the world a book stamped and sealed as his holy word, and yet containing several chapters of infamous lies concerning himself and the nature of his Son. Oh, God in heaven, how can they who do this deed hope to escape the judgments written therein?

Dear ones, a penny saved is a penny earned. Likewise, one of God's little ones saved from this fatal error is a saint gained for the ages to come. I pray God that this simple, earnest warning may go straight from the writer's heart to many who are tempted, possibly almost persuaded, to believe this false doctrine, and draw them back to the safe and solid rock of faith in God and the integrity of his holy word, which he hands us, believing that it comes to us exactly as he in his wisdom intended it should. Any other conclusion, dear ones, is unthinkable. I launch this message of warning upon its errand of mercy. Will publishers of the one faith please copy, until every member of the household of faith in this broad land has considered the warning herein proclaimed. And may God add his blessing.

"AS WAS SUPPOSED"

Meaning of the Greek Word "Nomizo," Translated "Supposed"

Does the Greek word **nomizo**, translated "suppose" in Luke 2:22, mean that the Jews reckoned Jesus to be a son of Joseph when in fact he was not? We believe that such was the meaning of the word as here used, and call attention to the use of the word as to its meaning.

We will say, first, that the word is found nfteen times in the New Testament, and is rendered "suppose" nine times, "think" five times, and "wont" once.

In the narrative of the visit of Jesus at Jerusalem at the age of twelve we read: "And when they had fulfilled the days (of the Passover), as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposing **(nomizo)** him to have been in the company, went a day's journey, etc. (Luke 2:43, 44). It is evident from the narrative that the "kinfolk and acquaintance referred to in verse 44 did not go in the same company with Joseph and Mary; hence the "supposition" on the part of Joseph and Mary that Jesus was in the company, either preceding or following. But, instead of this, as they "supposed," or reckoned, he had "tarried behind in Jerusalem." The fact that they supposed Jesus to be in the company did not make the supposition true; it was merely a supposition.

In Acts 7:25 we read that after Moses had

killed an Egyptian "he supposed (**nomizo**) his brethren would have understood how that God by his hand would deliver them;" but in this he was mistaken. The supposition did not make a fact of that which Moses supposed to be so.

It is said that certain Jews at Lystra stoned Paul and drew him out of the city "supposing (**nomizo**) him to be dead" (Acts 14:19). There were several things which led those Jews to this conclusion. There was, first, the fact that they stoned Paul, which act, as we know, had the death of Paul for his object. Then as the stones were thrown at him, and he fell to the ground in a swoon, they believed they had accomplished the object of their wrath. Hence they supposed, or reckoned, that Paul was dead. Did this make their supposition true? Was Paul actually dead because they stoned him with this object in view, and because after the stoning they "supposed" him to be dead? It did not follow that because they supposed Paul was dead, therefore he was dead.

Again, it is said that certain Jews at Jerusalem "supposed" (**nomizo**) that Paul had brought an Ephesian into the temple, and upon the strength of this supposition, which had some facts in its favor, they went about to kill the apostle (Acts 21:29). But it was merely a supposition, and not a fact, that Paul had brought Trophymus into the temple, as we see by reference to verses 21-24.

In 1 Tim. 6:5 we are told that "men of corrupt minds and destitute of the truth" were "supposing that gain is godliness," and the apostle cautioned Timothy, "from such withdraw thyself." Very likely those persons, whose minds had been corrupted from the simplicity of the truth, imagined that gain was an evidence of godliness. Are we therefore to conclude that such was really the case? Nay, but the truth in such cases must be established upon other grounds than mere gain, or worldly prosperity. There are those who are "poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him" (Jas. 2:5). The supposition that gain was godliness rested upon a false premise, viz., that all godly persons would be prosperous in this world.

Now let us apply this line of reasoning to the supposition, current among the Jews in apostolic times, that Jesus was the son of Joseph. Would this make Jesus what some "supposed" him to be? By no means! As there were certain circumstances which led the Jews at Lystra to suppose that Paul was dead, so there were certain facts in the life of Jesus which led some of his contemporaries to suppose that he was the literal son of Joseph and Mary. We know that he was subject to them (Luke 2:51), and that he was a carpenter (Mark 6:3), the same as Joseph (Matt. 13:55). What would be more natural, in view of these circumstances, than for his contemporaies and others who were not informed as to the real facts in the case to "suppose" that Jesus was what he appeared to them to be, namely, the son of Joseph.

Who "supposed" Jesus to be the son of Joseph? Not Joseph and Mary, for they certainly knew the facts, which would, at least in their minds, put the case beyond the possibility of doubt. Not by those who knew whose Son Jesus was, and this included Luke. There was only one class who would "suppose" that Jesus was the son of Joseph, viz., those who were not informed of the facts in the case. These, judging from the fact of Jesus being subject to Joseph and Mary, accompanying them to Jerusalem, etc., would infer, though this inference would not necessarily be correct, that Jesus was the son of Joseph. The fact that he was "supposed" to be the son of Joseph **implies doubt**, or at least **uncertainty**, upon the part of those who entertained this notion. But why does Luke refer to this current supposition? If it was a fact that Jesus was the son of Joseph, why not state that fact without casting a shadow upon it by referring to this supposition? It is not supposed that Isaac was the son of Abraham, Jacob or Isaac, etc. This is simply a matter of fact, which is questioned by no one; but the supposition that Jesus was the son of Joseph raises a doubt in the mind whether this really is the fact, or whether he may not be the Son of someone else. It is evident that Luke, the writer of "the things most surely believed among us," had definite information concerning the paternity of Jesus, and, taking into consideration the words of chapter 1:35, that the Son to be born of Mary was "THEREFORE" to be called "the Son of God, viz., because the Holy Spirit was to come upon Mary, and the power of the Highest was to overshadow her, we see why he referred to the supposition held by others, but which he did not share himself.

In this connection we must call the reader's attention to two cases in the scriptures where the genealogical line was continued through the female. The first is that of Jair, styled "the son of Manasseh" (Num. 32:41). Jair was in reality a descendant of Judah. In 1 Chron. 2:21, 22 it is stated that Hezron, who was the grandfather of Jair and the son of Judah, went in unto the daughter of Machir (who was a son of Manasseh—Num. 27:1), whom he married when he was four score years old, and she bare him Segub, "and Segub begat Jair," etc. Thus while Jair was in reality a great grandson of Judah, owing to his marriage to a woman descendant of Manasseh, he is styled "the son of Manasseh," and Jair's relation to the tribe of Manasseh is based upon the fact that his mother was of the tribe of that name.

The other case is that of Sheshan, whose genealogical line was continued through his daughter, who was married to her father's Egyptian servant Jahra (1 Chron. 2:31, 34). This daughter bare him Attai, and it is recorded that "Attai begat Nathan, and Nathan begat Zabad," etc. (vss. 35, 36). Thus the genealogy of Sheshan, instead of being continued through a son, was continued through his daughter and her husband.—The Advocate.

A FEW THOUGHTS

I rather like that article by Bro. D. C. Robinson entitled "Socialism Under Pure Democracy." It is a step in the right direction of reasonableness. Some of "our folks" at the very mention of the word "Socialism" get hysterical and denounce it as the "work of the devil," and that is the end of it. But what if it is? He that fears God need have no fear of the devil, for the Lord Omnipotent has got him well in hand. As a matter of fact,

though the blind, groping after a better "system" of things is not altogether evil, as some would have us suppose. It is better at least than the smirking self-complacency that "thinks itself rich and increased in goods," knowing not "that it is poor, and wretched, and blind, and naked." I know that some of these Socialists are fakes and frauds, and that they dupe their ignorant followers by all sorts of sensational and hysterical stuff that can not be called argument; but for all that the fact remains that they (the followers) are like children crying in the night, children crying for the light." And if we can't help them we can pity them. We who occupy a different standpoint are in a position to see over their heads, as it were, and can realize that the better things that they are driving at will be ultimately realized, far more abundantly than "they ask or think," when the Lord God will make our "officers peace, and our executors righteousness." And that same is the gist of the whole matter.

Even if some of the schemes that these Socialist orators and writers were ever attempted to be put in practice it would only be an exchange of bosses, not likely for the better; and as no two of them can frame up or stand on anything like the same "platform," we would have the same trouble with the squabbling. What we need is not so much governing as directing. And here I take issue with some of "our folks" again with their hyfaluting ideas of the princely strut of the "saints that possess the kingdom." When you consider the Christ of God as he appeared among us before you will notice that there was nothing of the bombastic commands being "issued." His control of men was entirely by the winsome attraction of his gentleness and kindness, so that his disciples were ready to give up their lives for his name.

Does anyone suppose he has changed in his disposition during his long absence? I hope not, because I know that the same methods of control that he practiced on his wavering followers, and that made heroes of them, are still all-powerful. This is the "rod of iron" that will break in pieces the nations when the "mailed fist" and the superdreadnaught only hardens them up for the fight. It is "the soft tongue that breaks the bone," and it is "the tender mercy of the Lord" that will ultimately triumph.

At present we hear of nothing but violence and unspeakable ferocity, all of which will receive its check sudden and complete. But that is only an incident in the ultimate redemption. If our God loved the world, the abundant, the stupendous "victory through the blood of the Lamb" will be the new and better spirit of kindness and loving consideration, person for person, race for race, nation for nation. Such, in a vague way, even now is the dream of the "Socialist," and the "philanthropist," and many other different kinds of ists. Let's give them credit for the best that is in them, as it is written: "Finally, brethren, whatsoever things are true; whasoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things of good report; if there be any virtue, and if there be any praise, think of these things." J. F. GILLETLY.

ROMANISM AND PROTESTANTISM

In the early ages of the Roman Empire the Christian religion made its appearance, and it has developed itself under various forms and "names." It has passed through some of the most trying ordeals, and has surmounted more obstacles than any other doctrine that has ever existed. It has been the means of enlightening and at the same time darkening and degrading mankind, and again shining forth with renewed splendor, prior to developing itself in the form of a "universal kingdom."

But let us view for a moment for what purpose the Romish and Protestant churches have adopted it. In the fourth century the Emperor Constantine embraced "Christianity," and under his reign that heinous monster of corruption developed itself which has spread through all names and denominations. Ever since Constantine's conversion the Romish church has gone from bad to worse, gradually fulfilling Thess. 2:2, until we now behold it—the wonder of the age. Papal Rome has always opposed the progress of science, and it has been her purpose to keep the inhabitants in dark and gross ignorance, so as to obtain their money and perpetuate the existence of popery, as a remarkable encyclical letter of his Holiness, the Pope, clearly proves. There are five principles upon which his Holiness commands the faithful to make war with all the spiritual weapons of the church. They are:

1. The non-recognition of the Catholic religion by the civil law.
2. Liberty of conscience and worship.
3. The doctrine of popular sovereignty.
4. The refusal of the clergy of the right to control the education of the young.
5. The denial that the church is entitled to the same obedience in respect to its edicts of a temporal and political character as is accorded to its authority in matters of faith and morals.

Yes, his Holiness would have us give over into his hands all our temporal possessions, and would inflict all the tortures of the Inquisition on all who refuse to comply to his imperial mandate. But, thank God, that day has passed, and those that have left the daughters of Catholicism, or the jurisdiction of creeds and priests, can claim in the full sense of the term freedom of conscience and speech which the daughters never can as long as they are "held in chains of intense darkness" by the leaders of the blind, who for filthy lucre's sake are leading them on to the doom of that great day of God Almighty.

In the sixteenth century the bold and indomitable Luther broke the spell. We owe much to the Reformer. But the Protestant churches have only changed the form of Catholicism from physical to mental torture. And the boasted reformation (under whatever name or denomination it may be pleased to develop itself) will excommunicate the unhappy person who differs from their creed in the least iota, brand him with heretic and infidel, and inflict the tortures of the Inquisition mentally on their victim. Those he formerly associated with become his sworn enemies; and if he would worship God according to the dictates of his conscience he must seek retirement in some secluded spot. And why all this? The answer is ob-

vious. They must preach so as to please their hearers, and draw in large congregations, so as to keep the machinery working. For it is impossible to run it without money, which, if they would preach the gospel as "once delivered to the saints," they could not obtain. They therefore build large churches, sustain flowery orators, and in short they are acting the play of Papal Rome over again.

Alas, alas! for the twentieth century—this age of enlightenment! The morals of this world are so fast collapsing into bondage. But what more could we expect from the daughters of the "Mother of Harlots and abominations of earth?" If you would reign with Christ in the coming kingdom give heed to the command, "Come out of her, that ye be not partakers of her sins, and that ye receive not her plagues."

ALLEN D. STRICKLER.

ANSWERED PRAYER

W. H. Houghtelin

That there are many unanswered prayers is a fact that is evident. A consideration of the subject may be profitable.

Our Lord tells us that they who pray to be heard of men receive that for which they pray. We have been told of "the most eloquent prayer ever offered to a Boston audience," and we may believe theprayer accomplishes the purpose intended. No doubt many public prayers please the taste or tickle the fancy of those who hear and thus do what is in the mind of the author.

The Master urged the praying in secret. In this we escape the temptations that naturally beset those who reach the public ear.

To those who claim that whatever they ask will be granted, we urge caution. If such be the case, then any evil may be removed and its existence may be charged to you. Ability to abolish an evil brings personal responsibility. Just here let us go slow.

In John 14:13 we have: "Whatsoever ye shall ask in my name, that will I do." That is plain and positive. Let us ask, Who constitutes the "ye?" Surely those who do not have their prayers answered are not in that class. The key to the situation is found in John 15:7: "If ye abide in me, and my words abide in you, ask whatsoever ye will and it shall be done unto you." Who are the "ye?"

We have here that pearl of parables—the vine and its branches. Here we are taught the vital union existing between the vine and the branch—Christ and his elect ones. He was here talking to his disciples, of whom he said: "Ye did not choose me, but I chose you" (verse 16). The branch being united to the vine is fed with the same vital power—sap; produces the same kind of wood, bark, foliage and fruit. The one who is of the "ye" class must have this vital union with Christ, be energized by the same spiritual power, and produce the same fruitage that was found in the master.

"If ye abide in me!" To "abide" in him you must first be in him; you must have that vital connection with him as the branch has to the vine. "My words abide in you." The same spirit of truth which permeates and animates me must fill you. Here is indicated a wonderfully close relation as existing between the two. It is then you can claim the fulfillment of the promise. Why should it not be so? The relationship is so full and complete that there exists that oneness spoken of in John 17:20-23. Being in this condition, is not the believer prompted by the spirit emanating from our Lord to ask for just what he wants you to have. Can there be a failure under such conditions? Being a church member, being a preacher, being a holiness professor, does not bring the desired result. It is being vitally united with Christ, being a branch of the ever-living vine.

What a wonderful privilege is here afforded his own. Could there be a higher favor vouchsafed a human being? What an infinity of love is thus manifested. Well may we declare: Every manifestation of God toward man is—must be—an expression of love. It must be, if God is love. Anything that fails to harmonize with that thought must be erroneous.

"DON'TS" FOR SUNDAY STAY-AT-HOMES

Don't stay away because it rains; that would not keep you from business.

Don't stay away because company came; bring them.

Don't let the Sunday paper keep you away; we have something better.

Don't stay at home from laziness; idle men tempt the devil.

Don't stay away because the church is imperfect; should you find and join the perfect church its perfection would cease.

Don't stay away because you won't be missed in the crowd; God misses you.

Don't stay away because you do not need the church; 'tisn't so. If you must look at the dirt six days, take one to examine the clouds.

Don't stay away because the church does not need you; never did the church need more and better men.

Don't stay because you know more than the preacher; God may have something to say to you worth hearing.

Don't stay away because you have an influence; the churchgoer preaches a sermon as long as the way thither.—Christian Age.

FINE JEWISH QUALITIES

The Jewish immigrants cherish a pure, close-knit family life, and the position of the woman in the home is one of dignity. More than any other immigrants, they are ready to assume the support of distant needy relatives. They care for their own poor, and the spirit of co-operation among them is very noticeable. Their temper is sensitive and humane; very rarely is a Jew charged with any form of brutality. There is among them a fine elite which responds to the appeal of the ideal and is found in every kind of ameliorative work." Prof. Edward Elsworth Ross, in "The Hebrews of Eastern Europe in America," in the September Century.

Three reasons for thanksgiving: Jehovah is God; he has made us and we are his; he cares for us always, and feeds us with the bread of life.

THE RESTITUTION

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EDITORIAL

Bro. J. J. Heckman writes that he is still preaching each first day. "The Restitution is fine of late, seems like it gets better" he says, for which kindly remark we thank him.

David says that God's word is "purified seven times" (Psa. 12:6); Unitarians say it is corrupted sixty thousand times. A slight discrepancy in the figures of these men—quite a discrepancy.

Bro. Richard R. Roberts writes of his experience in the truth and of his pleasure in reading The Restitution, and make the following remarks about the birth of the spirit which are worthy a place in this column: "I understand that the birth of the spirit takes place at the resurrection. Before the birth takes place there is conception; after this comes the birth. Christ received the spirit at his baptism in the form of a dove, and received the spirit at his resurrection. He thus became 'the first fruits of them that sleep.'"

Bro. and Sister George Aldridge, of Auckland, N. Z., write: "We are safely at home, and are getting into our ordinary work. At first there were so many things to attend to that we hardly knew where to begin to get them done, but now we are beginning to feel that the way is getting clearer, and we can attend to the things that are coming to hand each day. Amongst these we have the pleasant task of intimating to our friends afar that we are back at our own home, and that we have pleasant memories of those who showed us such kindness on our journeys. On Christmas day we had a family gathering, at which three of our sons, their wives and the families of two of them were present. Several photos were taken, and amongst these was one of ourselves. We are sending you a copy, not because of its excellence but that it may be an occasional reminder of the travelers to whom you so graciously afforded hospitality. As you will see, we are at home, literally under our own fig tree."

"All that will live godly in Christ Jesus shall suffer persecution. Evil men and seducers shall wax worse and worse, deceiving and being deceived." These are Paul's words in 2 Tim. 4:12, 13. The so-called "religious world" has labored for years under the delusion that Christendom is the kingdom of God, and that it was duty bound to spread the kingdom over the world by evangelizing it. Accordingly missionary entrprises of all kinds were urged as an adequate means to this end, and thousands of dollars annually have been begged from the pockets of the poor and destitute for this holy enterprise. Heathens were soon to become extinct, they said, and the world Christianized. Then war broke out among the "Christian nations" of Europe, and the total of the killed February 1st was six millions. The heathen nations are at peace, while the Christians are killing each other as fast as their self-invented instruments of destruction can kill them. Christians are consequently on the decrease, heathens are on the increase. The world now bids fair to become evangelized by heathens. Is it not about time sensible people were getting their eyes open to the facts in the case?

DID JOSEPH BEGET JESUS?

Under the above caption in The Restitution of February 15, 1915, appeared an article commended as a "trumpet blast" against one Mr. Josephite, which was certainly terse. An octave lower in the scale of sarcasm would have been more befitting a servant of the Lord taught to "be gentle towards all, apt to teach, forbearing." If not, as Augustine puts it, "in things essential, unity; in things doubtful, liberty; in all things, charity."

Now, Mr. Anti-Josephite, with your leave and the editor's permit, allow the writer hereby a few remarks by type or inference, or otherwise. Your slurring comments on the Mr. Josephite clan, who in your estimation have committed an unpardonable sin and are liable to ostracism from God and man in outer darkness, because said clan or class maintain you have not proved your rather delicate case, that the Virgin Mary had to husbands and that Jesus Christ was part God and part man.

In your fifth paragraph you quote Luke 3:23, with high-pressure emphasis on the words enclosed in brackets: "And Jesus himself, when he began to teach, was about thirty years of age, being the son of Joseph." The parenthesis "as was supposed" is of doubtful origin, allowed to stand by several translators, thus giving it the benefit of the doubt. (For a scriptural exposition of this text, see article on another page, "As Was Supposed."—Editor.)

Matt. 1:16: "And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Chrits." No supposition here; both parents are named. The original writers were probably biased in favor of hero worship, tradition and superstition. But this is small cause for wonderment, seeing the New Testament was collated from at least sixty thousand manuscripts. Over thirty thousand of these manuscripts were rejected as non-canonical. Quite an undertaking to wade through without mistakes.

Accordingly, why rummage the scriptures through with scissors and mucilage bottle, cutting here and pasting there to help bolster up such a lame theory, despite the record of the contemporaries of Jesus the Christ, who say respectively, Matt. 13:55, "Is not this the carpenter's son?" Luke 4:22, "Is not this Joseph's son?" John 6:42, "And they said, Is not this Jesus, the son of Joseph, whose father and mother we know?" Public opinion in Jesus' time was much the same as it is now.

Mr. Anti-Josephite, don't you think it would certainly be an oddity in Jesus not to use the noun "father" in signifying or addressing the consort of his mother, Mary? During the unrecorded biography of eighteen years, when he worked with Joseph at the carpenter's bench? On one occasion Jesus exhorted his hearers (Mat t.23:9: "Call no man your father on the earth." Jesus reached the zenith of perfection in keeping with the will of the heavenly father by his own merit and volition; no position, situation or circumstance could retard him from being right with the Most High. The voice on the mount, and at the Jordan, and on other occasions, highly commended God's prospective Son, saying, "The Majesty in the heavens was well pleased" because Jesus was without sin. Wonderful thought to know that the human race can attain to the same high pinnacle of perfection. The Savior has blazed the trail.

Jesus was sorely tempted and severely tried, being born of a woman and found in fashion as a man. The apostle testifies: "For there is one God, one Mediator also between God and man, himself man, Christ Jesus" (1 Tim. 2:5). This man Christ Jesus had no two natures blended as one, as previously given out in The Restitution. "We behold him who hath been made a little lower than the angels, even Jesus" (Heb. 2:9). Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining unto God" (Heb. 2:17). Who were his brethren—Jews or Gentiles, or both? So, Mr. Josephite, I would commend the appeal of the sister who wrote the paper on "The Star." Read the scriptures aright.

IAN KATISON.

Editor's Comments

We have often warned our brethren and sisters, both from the platform and in the press, that Josephism was Unitarianism, and that Unitarianism was stark infidelity. We publish above communication for the sole purpose of showing our readers that our repeated representations, extreme as they may have seemed to some, are accurate and moderate expressions of truth. To earnestly conteld for the faith" (Jude 3), like Bro. Thomas and Sister Wood have done, is to become sarcastic and "fierce" in the extreme, in the estimation of Josephites. When believers become, like Paul, "bold in our God to speak the gospel with such contention" (1 Thess. 2:2) they become unbearable bigots and sarcastic scribes, according to Unitarians. If writers who merely imitate Paul in using "great plainness of speech" (2 Cor 3:12) are uncharitable, according to the dictum of Augustine and Josephites, what is their opinion of Paul? If they can not stand the lightning flashes of Bro. Thomas and the gentle, womanly and sisterly rays from the sun of righteousness reflected by Sister Wood, what would they think of the thunderbolts of Paul were to "withstand them to the face," as he did Peter? (Gal. 2:11), or if he were to denounce them as he did Elymas, who innocently (?) tried to turn Paulus away from the faith: "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness" (Acts 13:10). They would no doubt vote him out of decent society as a "pestilent fellow," an acrimonious crank, unfit to vile.

The writer has misrepresented The Restitution in several instances. As the misrepresentation will be apparent upon the mere mention of his statements, we enumerate them and pass on:

1. Mary had two husbands, and Christ was part God and part man. Bro. Thomas made no such declarations as this.

2. "Jesus had two natures blended in one." The Restitution disclaims having "given out" such a statement, or one anything like it.

3. God's voice from heaven commended "God's prospective Son." The word "prospective" is not in the record; it is presumptuously "added" to God's sacred declaration by Josephites (Deut. 4:2).

These misrepresentations of Bro. Thomas, The Restitution and God's word may have been made ignorantly, unintentionally or constructively; however that may be, they are of small importance compared with the studied derogatory statements that are made against the word of the Lord. If your nerve seem strong enough for the shock you may note the asseverations following:

1. "The original writers were probably biased in favor of hero worship, tradition and superstition." Can you find where vulgar-mouthed Ingersoll ever said anything worse about the writers of the Bible, or the Bible itself?

2. The Bible writers, being dominated by hero worship, tradition and superstition, is a "small cause for wonderment." Ingersoll, thou art eclipsed!

3. "The New Testament is collected from at least sixty thousand manuscripts thirty thousand of which have been rejected." This is another statement that has been dug up from the junk pile

of infidel lore.

4. "Quite an undertaking to wade through without mistakes." Of course. Granted; now, what about the results of this granted claim? Simply this, and we wish Josephites to mark it well: the Bible is full of "mistakes," and when they read the scriptures they are reading "mistakes." If any statement in it is true it merely happens to be true, with sixty thousand chances to one that it is false! Do you believe, can you believe, a book which is full of "mistakes?" Can you implicitly believe the statements of a book on any subject whatever when there are sixty thousand chances for "mistakes" to one of truth? Yet Josephites off and on, but mostly off, claim to believe the Bible!

5. Yes, even in the article now under review, believers in the Sonship of Christ are rebuked for using scissors and a mucilage bottle, "cutting here and pasting there, despite the record of the contemporaries of Jesus." We are rebuked by a "record," are we? Condemned by "the contemporaries of Jesus," are we? "Public opinion" is a right standard, is it? But to what "record" shall we go to find out what "public opinion" was in the days of Christ, what his "contemporaries" thought? Wonders never cease. Can you believe it, reader, we are sent to a "record" to find out these things, a record that was written by hero worshipers, "biased by tradition and superstition!" We wonder who is fool enough to believe a "record" written by such men! Yes, Jesus is the son of Joseph; anyone ought to see that, for it is proved by a record that sixty thousand times to one is wrong! Truly Unitarianism is the maelstrom of skepticism. Lord, we pray thee, save the unsuspecting from its vortices.

We can not conclude our remarks without pointing out the different estimate placed upon God's word by Christ and his disciples and Josephites. "Forever, O Lord, thy word is settled in heaven," is David's declaration in Psa. 119:89. Here God's prophet sublimely asserts the eternal stability of God's word. Luther wrote this scripture in charcoal on the walls of his chamber, and had it wrought in embroidery on the dress of his servants. Changes of earth reach not into the heavens where God's word is "settled." God's word seems very much unsettled on earth among Josephites, but in heaven, where God's word rules supremely among sinless inhabitants, it is "settled," and "forever" settled. Much vaunted "science" boasts of unsettling notions and beliefs gray with age, yet it has failed to prove God's word false in any particular. The reason is plain: "Thy word ies true from the beginning;" that is, "from the first word" (Psa. 119:160). From the first word on, God's word is true. "I have seen an end of all perfection; but thy commandment is exceeding broad" (Psa. 119:96). Everything that is merely human is imperfect. If it is apparently perfect, trace it far enough and critically enough, and its deformities become visible. Whatever is mixed up with men is mixed up with error. "Beneath the stars nothing goes right;" even our watches have to be corrected by the chronometer, and the chronometer has to be regulated by the sun. But God's word is an "end of all perfection." "The words of the Lord are **pure words**; as silver tried in a furnace of earth, **purified seven times**" (Psa. 12:6). If God's word is this "pure," how many "mistakes" are in it, and how much dross? Jesus, thou Son of God, what is your mind in this matter. Hear him. He found God's will "written in the volume of the book" (Heb. 10:7), and he remained loyal to this "volume" to the end of his life, declaring in the face of every temptation that he would live by "every word that proceeds out of the mouth of God" (Matt. 4:4). His disciples, following in the steps of their Master, have ever honored God's word as Christ did both by precept and example. John, "the beloved disciple," was banished to isle of Patmos, "for the word of God, and for the testimony of Jesus Christ" (Rev. 1:10). If God's "word" and Christ's "testimony" were written by hero worship, "biased with tradition and superstition," and are so full of "mistakes" that some thirty out of sixty thousand copies have been utterly rejected; if Josephites really believe these falsehoods, originated by infidels and borrowed from them, would they suffer banishment from home and country like John did, for the sake of an old antiquated "record" written by idolaters, every statement of which might be a "mistake?" Christ's followers have been slain by the thousands "for the word of God, and for the testimony which they held" (Rev. 6:9). Would a Josephite be "slain for the word of God?" Would he die for his "testimony" to that word? Pray, what "testimony" does he bear to the word of God, anyway? Does he "keep the commandments of God and the testimony of Jesus Christ?" (Rev. 12:17). Why, reader, he claims that God's "word" has been lost in sixty thousand manuscripts, and that Christ's "testimony" was written by hero worshipers, biased with tradition and superstition, and consequently the Bible is worth no more than a dime novel! Christ said heaven and earth might pass away, but his word should not pass away. Josephites virtually say that Christ lied in this affirmation: his words have either disappeared, or they were incorrectly written by men who worshiped heroes! The record is all spoiled by "mistakes" of men who wrote it, all of whom were "biased by hero worship, tradition and superstition." Not one flip do they care for God's fulgent word; they have no "testimony" to offer in its behalf. But of God's servants we read: "They overcame him by the blood of the Lamb, **and by the word of their testimony, and they loved not their lives unto death**" (Rev. 12:11). They loved God's word better than their life, and by the blood of the Lamb and their testimony they overcame the dragon, although he put many of them to death. Today the dragon may rage; Josephites may wreck The Restitution; enemies of God and his word may do their worst, but we now and here pledge our "testimony" for God's word to the sacrifice of our life, if necessary. We can only play a small part in this proceeding, but we can give our "testimony," and so can you. Brethren and sisters, withhold not your word of testimony in this hour of trial. The last day hurries on, and then we shall all be judged by the word (John 12:48). It would be better for you not to have been born than to face the Judge after having tried to discredit his law and word. May this never happen to thee, reader.

COMMUNICATIONS

Dear Brethren and Sisters: We want to thank you for the good articles you have written for our much loved paper, The Restitution. Your writings have been such a pleasure and comfort to us. How anxious are we to read its pages each week, and feast upon the spiritual food you so richly give us. We are so glad we can hear from the loved ones through The Restitution, and can read articles which make plain many subjects of Bible teaching. We would like to meet our dear brethren scattered afar, and if we are faithful to the end we shall meet all the faithful, to part no more. This life is so full of cares. Like Paul, we long for "the change in a moment, in the twinkling of an eye." The war in the east indicates that time can not last much longer. Surely the times are such as to awaken all who understand God's plan, but for one reason or another have neglected to put on the all-saving name of Jesus Christ. Children of God, fill your lamps with oil; be ready to meet the Bridegroom when he comes; make haste and get ready. May we all be able to stand before him blameless when he comes. These last days are surely trying our faith. Almost every day brings something with it to put our faith to the test. We are continually tried. Let us look at our afflictions as Paul did and call them "light." They are not worthy to be compared with the glory that shall be revealed in us. In every hour of sadness may we go to the blessed record, the Bible, and submit to its guidance. Its great and precious promises, Oh they are so great! Everlasting life in a world without sin, sorrow, pain, or death! All will be joy and happiness. No more will be felt the tearful eye, no more sad farewells. With love and best wishes to all,

MRS. W. H. EIDMILLER.

BIBLE LESSON V.

Christ Will Sit on David's Throne

"But when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31). "He shall be great, and he shall be called the Son of the Highest; and the Lord shall give unto him the throne of his father David" (Luke 1:32). "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I sit upon thy throne" (Psa. 132:11; 2 Sam. 7:12-16). "Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ (Acts 2:30, 31). "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

Remarks

As the former lessons prove that, in fulfillment of the covenant with Abraham, the Son of God will obtain "all the land of Canaan," so this lesson teaches that, in fulfillment of the covenant with David, he will also possess a glorious throne upon that land called "the throne of his father, David," on which he will be seated "when he shall come in his glory." His coming from heaven to take his seat on the throne is proof that the throne will be on earth. Hence we pray: "Thy kingdom come; thy will be done on earth as it is in heaven." Thus we read of two thrones—the Father's, on which the Savior is now seated, and his own, on which he will take his seat when he comes (Rev. 3:21).

Christ Will Reign in Jerusalem

LESSON VI.

"Jerusalem shall be trodden down of the Gentiles **until** the times of the Gentiles be fulfilled (Luke 21:24). "I looked, and lo! a Lamb stood on the Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written on their foreheads" (Rev. 14:1). "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously" (Isaiah 24:23). "There the Lord commanded the blessing, even life for evermore" (Psa. 133:3). "At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart" (Jer. 3:17; Gen. 22:18; Gal. 3:8). "And the name of the city from that day shall be The Lord is There" (Eze. 48:35). "Swear not by Jerusalem, for it is the city of the Great King" (Matt. 5:35; Psa. 87:3).

Remarks

Here we perceive that the particular place on that land, or the capital city in which his throne will be located, is Jerusalem, which will not be always "trodden down by the Gentiles," but only "**until** the times of the Gentiles be fulfilled." Thus we see that when Christ comes and takes "everlasting possession" of the land of Canaan he will do so as a mighty King and Conqueror. And the kingdom which he will establish there will be divine—it will be **"The Kingdom of God,"** even that very kingdom which was the great subject of discourse during all the ministry of the Lord Jesus and his apostles.

BEREAN DEPARTMENT

Dear Bereans:

We are living in a time when strife and turmoil seem to be ruling in every imaginable way. Nations have been at variance with each other for a long time. See what they are doing now. They are planning to destroy both life and property, on land and at sea, and at the same time talking about peace! They are not ready for peace, for their minds are full of murderous work. In 1 Thess. 5:3 Paul says a time of trouble is coming. He says: "For when they shall say, Peace and safety, then sudden destruction cometh upon them." In the second verse Paul gives a warning: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." We who are followers of Jesus should take hed to this warning, and try to live peaceably with each other, lest he should come and find us not watching.

Paul said in Heb. 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord." This shows the great importance of living peaceably with one another. It is not

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always an easy thing to do, but the effort must be made, for without peace no man shall see the Lord. "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever" (Isa. 32:12). "And the fruit of righteousness is sown in peace of them that make peace" (Jas. 3:18). "Blessed are the peacemakers, for they shall be called the children of God" (Matt. 5:9).

Notice the beautiful harmony in the words of Isaiah, James and Jesus. O how sweet and comforting it is to know that our God is the God of peace! Paul said in 1 Cor. 14: "For God is not the author of confusion, but of peace." He has shown us how we may have peace—by working for it every day. We can not have it without working for it. To those who do not make the effort there is a great warning. Without peace no man shall see the Lord. To those who strive there is a reward. The fruit of righteousness is sown in peace of them that make peace. Then comes the blessing of the peacemakers, "They shall be called the children of God."

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfection in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever" (Heb. 13:20, 21). Let us sing praises to God for the resurrection of Jesus from the dead. He is the Prince of Peace. It was prophesied many years before his birth. It is through him that we may obtain our future life. How blessed it will be to reign with him in the kingdom of God.

Paul said, "For the kingdom is not meat and drink, but righteousness and peace, and joy in the Holy Spirit. For he that in these things serveth Christ is acceptable to God, and approved of men" (Rom. 14:17, 18). Jesus said: "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid" (Jno. 14:27). "Thou will keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee" (Isa. 26:3). "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatosever things are of good report; if there be any virtue, and if there be any praise, think on those things" (Phil. 4:7-9).

Your sister in Christ,

JESSIE M. WILSON.

THE SECRET PLACE OF THE MOST HIGH

According to David, in the 91st Psalm, there is absolutely nothing to fear if a person is dwelling in the secret place of the Most High; he need not be afraid of famine, pestilence, war or any other terror that afflicts mankind in this present evil world.

The condition of that person is a safe one: he need not worry about anything. Why? Because God is his refuge and fortress, and God will care for him and protect him, as a hen protects her chickens under her wings.

God cares for him through his truth. It is a shield and a buckler to that person who has set his love upon God, and who has known his name. That man is indeed happy who makes the Lord his habitation; he shall abide under the shadow of the Almighty.

What peace and joy he can feel in knowing he has God's protection from all evil, and from whatever can in any way harm. God will even give his angels charge over him to keep him in all his ways. Every child of God can claim this tender solicitude and watchful care by living up to God's requirements and trusting him utterly.

This whole chapter is full of comfort in the present and hope for the future to all who are dwelling in the secret place of the Most High; for, to crown all, God promises to show them his salvation.

ANNA L. ADAMS.

WHY?

A Quaker traveling in a coach said to a fellow-passenger: "Sir, thee seems well dressed, and would not demean thyself to any ungentlemanly action, would thee?" The young man replied with spirit: "Certainly not." The Quaker continued: "Suppose thee invited me to thy house, thee would not think of offering me thy glass to drink out of after thee had drunk out of it thyself, would thee?" "Abominable! No. Such an offer would be most insulting." "Still less would thee think of offering me thy knife and fork to eat with, after putting them into thy mouth, would thee?" "To do that would be an outrage on all decency, and show such a wretch as out of the pale of civilized society." "Then why should thee wish me to take into my mouth and nostrils the smoke from that cigar, which thou art sending out of thine own mouth?" —Illustrator, Selected by Norris Rupp.

Would you like to do something extremely honorable? In what does honor lie? Is it not in doing something good yet very difficult to do? What is better to do and more difficult to accomplish than to overcome one's self in the way that Christ requires? If we can do this God and Christ and the angels and the very noblest of the human race will honor us grandly and eternally.

Truth is as vast as the universe, as infinite as God. Learning but prepares us the better to learn. —Selected.

Be not afraid of life. Believe that life is worth living, and your belief will create the fact.—Wm. James.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The Inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44, 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:34, 36); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17, and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18), and all other truths of "The things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HIGGINS, Editor.

VOLUME 67. AKRON, O., April 6, 1915 NUMBER 12

CHRIST'S COMING

Mrs. Chas. H. Thomas

They say, "Be good, and when you die
You shall have a home beyond the sky;"
None but the Son hath ascended to heaven.
To the children of men the earth was given.

At least that's what the Word doth say,
Dare we believe some other way?
"As I go, I'll come again,"
Listen to the sweet refrain;

He is coming now to stay,
To usher in a glorious day.
When he speaks of mansions fair,
Which the saints with him shall share,
Does he say in heaven we'll reign?
No, but when he comes again.

Out of Jerusalem the law shall go,
Not in heaven, but here below;
For David's throne shall be
Set up by the Christ of Galilee.

Let us talk and pray and sing,
And prepare to meet our King;
Let as work and patient be,
For our Lord we soon shall see.

THE DAY OF THE CRUCIFIXION

In a small tract sent me by its author, Mr. A. D. Rust, I read: "It is through tradition alone that Christiandom has been led to believe that Jesus was crucified on Friday and rose on Sunday, but the Bible, the book of God, and the words of Christ, clearly tell us that there is not a word of truth in the position, hence Jesus says: 'You make void the Word of God by your tradition.' (Mk. 7:5-9, 13.)"

This writer seems to think that if he can prove Jesus rose on Saturday, he has proven that Sunday should not be kept as a Sabbath. While we lay no claim to keeping Sunday as a Sabbath, we do believe this author is mistaken about the day of crucifixion.

Our first reason for believing Jesus was crucified on Friday is the fact that the Scriptures plainly state that His crucifixion took place on the day before the Sabbath. Proof: "The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath was an high day), besought Pilate that their legs might be broken, and that they might be taken away." (Jno. 19:31.) "And now when the even was come, because it was the preparation, that is the day before the Sabbath." (Mk. 15:42.) "And that day was the preparation, and the Sabbath drew on." (Luke 23:54.)

If, "in the mouth of two or three witnesses every word shall be established," our proposition is a settled one, and, therefore, Jesus was crucified on Friday.

Our second proof that Jesus was crucified on Friday is the fact that he was buried the day before the Sabbath, and also on the day he was crucified. Proof: "Now when even was come, there came a rich man of Aramathea, named Joseph, who also himself was Jesus' disciple; he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in clean linen cloth, and laid it in his own new tomb." (Matt 27:57-60.) "And the woman also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested on the Sabbath day according to the commandment." (Luke 23:55, 56.)

Here it is clearly stated that Jesus was buried on the day before the Sabbath, and also the day of his crucifixion. The woman returned and prepared the spices, etc., before the Sabbath began. It began about sunset; hence Jesus was buried before that time.

Our third reason for believing Jesus was crucified on Friday is the fact that he rose on the first day of the week; also on the third day. Proof: "Now upon the first day of the week very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." (Luke, 24:1-3.) The reader should turn back and read Luke's evidence again to get the connection. The women who were watching the burial of Jesus went home the day before the Sabbath and prepared spices, etc. They rested on the Sabbath day; now we see them visiting the tomb of Jesus early Sunday morning. Who were those women?

"And Mary Magdalene, and Mary the mother of Jesus, beheld where he was laid." (Mk. 15:47.) "The first day of the week cometh Mary Magdalene, early, when it was yet dark, unto the sepulchre, and seeth the stone rolled away." (Jno. 20:1.) This evidence proves positively that the two Marys went to the tomb early Sunday morning expecting to use their preparation of spices and ointments in the preservation of Jesus' body. Had they known he had risen Saturday they would not have done this. Hence, they had no evidence that Jesus rose any time on Saturday.

But our author quotes Matthew to the contrary: "At the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre" (Matt. 28:1). This, if our author rightly

applies it, makes the two Marys quite silly going to anoint or perfume a body which they had been told the day before, "He is not here, for he is risen, as he said. Come, see the place where he lay" (Matt. 28:6). Is there a way to reconcile those statements, or must we, like our author does in some of his other tracts, pass this evidence by as contradictory, and say someone else wrote it, not Matthew? We believe there are words in the text that will help us in finding its true meaning.

The word "dawn" means "to begin to grow light in the morning, begin to shine, break as the day, as the dawning light." "The first appearance of light in the morning, daybreak" (Standard Dictionary). Nowhere in the English language do we ever find the word applied to the evening, but always to approaching morning. The Greek word is only found in this verse, and is defined by Liddell & Scott as "to grow toward daylight."

Next we come to the word "opse," translated "in the end" in the common version, and defined by Liddell & Scott as meaning "after a long time, at length, late." Then it should be late, or a long while after the Sabbath, instead of its end, as the common version makes it. The Emphatic Diaglott translates: "Now after the Sabbath, as it was dawning to the first day of the week, Mary of Magdala and the other Mary went to the see the tomb." Then the shaking is told, and the resurrection of Jesus is mentioned as being found out in this visit.

Again we ask, If this is not the true translation of the text, why those women who had learned of the resurrection, took the spices, etc., Sunday morning, when they knew he had risen Saturday afternoon? Let our author explain if he can.

Jesus was to be raised on the third day (Matt. 16:21): "From this time forth Jesus began to show unto his disciples how that he must go into Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and raised again the third day" (Matt. 16:31). Jesus was killed on Friday, slept in the tomb Saturday, and was raised Sunday, the third day. Suppose he was killed Wednesday, buried that day, slept Thursday and Friday, and was raised on Saturday eve; we would have Wednesday first day, Thursday second day, Friday third day, Saturday fourth day. Hence Jesus was raised on the fourth day if the Wednesday crucifixion theory is true.

But they contend that Jesus was to be three days and three nights in the grave, and quote Jesus' words in Matt. 12:40 as proof. Let us consider some other texts in this connection, and let God explain himself. In Gen. 42:17-20 we learn that Joseph put his brethren in prison three days; yet we are told he released them the third day. In 1 Kings 3-12 Rehoboam was asked to lighten the burdens of the people. He answered: "Depart ye for three days, then come again." The historian says: "So Jeroboam and all the people came to Rehoboan the third day, as the king had appointed, saying, Come to me again the third day." He said, "Depart from me three days, and come again." Those people understood that they must come again the third day; that is, they stayed away one day and two nights, just as Jesus stayed in the tomb.

Esther told Mordecai, "Go gather together all the Jews that are present in Shushan, and fast for me, and neither eat nor drink three days, night nor day." Here is an order from the queen that the Jews must not eat nor drink for three days and three nights. But listen further: "I also and my maids will fast in like manner, and so will I go in unto the king." Now listen: "Now it came to pass on the third day that Esther put on her royal apparel, and stood in the inner court of the king's house." Esther began her fast the day she issued the command to the Jews, and ended it when she went in unto the king and feasted that day with him.

Cornelius saw his vision about the ninth hour (Acts 10:3). He started his servants for Peter after he had explained unto them his vision, and very soon after the angel had left him" (verse 8). The next day—the morrow—they reached Peter's lodging house about the sixth hour (verse 9). On the next morrow Peter went with those servants (verse 23). And the morrow after they reached Cornelius' house about the ninth hour, the ninth hour being about three o'clock, Cornelius' servants started for Peter. They landed in Jappa the next day at the sixth hour, twelve o'clock. They lodged there that night, the next day traveled all day, and the day after, and landed at Cornelius' house. Now let us count:

Day No. 1: Cornelius' servants started for Peter.

Day No. 2: They landed there and stayed till day 3.

Day No. 3: They traveled all day and reached Cornelius' house the ninth hour, day 4.

How many days had there actually been? We will say, counting from 3 p. m. first day to 3 p. m. second day would be one day; 3 p. m. third day would be two days, and to 3 p. m. the fourth day, the time they landed at Cornelius' house, would be exactly three days from the time the servants started. But what does Cornelius call it? "Four days ago I was fasting unto this hour." So you see pieces of days are counted as full days.

The Pharisees, after Jesus was buried, said to Pilate: "We remember that that deceiver said while he was yet with us, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day." The Jews then understood "after three days" to only reach to the third day; and so with Jesus (Mark 8:31; 9:31; 10:34; Matt. 17:22; 20:19; Luke 9:22).

Then we reach the conclusion of the whole matter: the Jews only asked the sepulchre be guarded the third day. Jesus rose while it was guarded, hence rose on the third day. Jonah's case as an illustration does not contradict the plain statements made in other places. But if Jesus was resurrected after the third day, as our author states, then he rose after the guards were gone, and so the Bible would be contradictory. "Let God be true, and every man a liar."

When the Jews wished to be exactly accurate in the use of the cardinal numbers for years, months, days, etc., they used the qualifying term "full" (Lev. 25:29; 2 Sam. 15:28, 28; 2 Sam. 14:28; Jer. 28:3; Acts 7:23; 11:26; 28:30). So had the apostles or Jesus been teaching that Jesus was to remain in the tomb three exact days, they

would have said three "full" or whole days, instead of the common term "three days," "the third day," etc. Then as Jesus rose on Sunday, and as he rose on the third day, he was crucified on Friday, and our third reason is established. Let him who can overthrow our position. If it is only tradition the Bible is against it; but if the Bible is in harmony with the tradition, then our point is that much stronger. Let him not say that it is only tradition till he shows that one text states Jesus was crucified three days or two days before the Sabbath. Plain testimony is desired. Then let him explain why the Marys took their spices Sunday morning, if they had found out Jesus had been raised Saturday evening. Then let him tell us why the guards were at the sepulchre at the beginning of the fourth day, if they were only to stay until the third. Then after he has done all this let him explain why Jesus spoke of the crucifixion being on the day before the Sabbath, if it was on Wednesday. Is Thursday the Sabbath? If he contends that because this was Passover week Thursday was a Sabbath, I can contend that Wednesday also was, and one was as sacred as the other; and if Jesus could hang on the cross one Passover Sabbath day he could another. That the Friday on which Jesus was crucified was a paschal Sabbath, I verily believe; but to the Jew the regular seventh day was a double Sabbath during the Passover week, and hence was esteemed "an high day."

The Jews ceased from their occupations about noon on the first day of unleavened bread, which was the day of killing the paschal lamb. That day occurred the day before Jesus was crucified (Matt. 26:17-19; Mk. 14:12-16; Luke 22:7-13). Jesus ate the paschal supper that night, as did all Jews. But they ate unleavened bread and other things during the seven days of the paschal week, and that is why the Jews were afraid to go into Pilate's judgment hall: they feared they might become defiled and would be unfit to eat the paschal meals that would follow during the next six days. The word "Passover" sometimes applies to the first supper, and sometimes the whole week, and yet others to the lamb only.

(1) The meal (Matt. 26:18, 19; Luke 22:88, 13; Heb. 11:26).

(2) The festival comprising seven days of unleavened bread (Luke 22:1; 2:41, comp. 43; Matt. 26:2; Jno. 2:13; 6:14; 11:55).

(3) The lamb only (Mark 14:12; Luke 22:7; 1 Cor. 5:7).

Hence John 18:28 is in harmony with all the rest of the old book, and does not contradict the fact that Jesus ate the Passover supper on the proper night. All scripture is in harmony with truth, while error must dodge much that is plain and simple. When our dear author reads this article we believe he will be ready to withdraw his tract and burn it in the fire, and be ready, like Paul, to preach that which he once destroyed. May God help us all to cling to facts. Amen.

J. J. HECKMAN.

THE GROSS MISCONCEPTION OF THE HOLY SCRIPTURES FROM MAL-PUNCTUATION

By Dr. N. L. Willard

Punctuation is a human device of comparatively recent date, designed to make written or printed matter more readily intelligible. This is easily done when one, knowing one's own thoughts or views, so punctuates as to leave no doubt in the mind of the reader as to the intent of the writer. But in everyday reading, even if faulty, it makes in reality but little difference, for what is read is quickly forgotten. But it is a totally different thing when one attempts to punctuate the original languages of the Holy Scriptures. These languages were written substantially without a break on the part of the scribe—that is, he copied what was before him regardless of divisions.

The imperative necessity of this device of punctuation became apparent when the original manuscripts were divided into chapters, and later into verses. They got along all right with the period, colon, semi-colon and interrogation point, but stumbled over the comma. But even this, with a few exceptions, is correctly used; yet there are in several instances violations of such a gross nature as to not only destroy the intent of the writer or speaker, but to totally reverse such intention! I will, if I may, give only three instances of this character, which will, I think, show the correctness of my contention.

Instance No. 1

Christ, in reply to Peter's question (Matt. 19:28) as to what he and the other disciples should receive for forsaking and following him, said (and I shall give the passage exactly as it reads in our Bibles, and afterward as it should read): "Ye who have followed me in the regeneration, when (note this "when") the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones," etc. Now, on the fact of it, this reads all right. But it don't. Why? Because they never followed him in the "regeneration" and never will, for the simple reason that the regeneration does not take place until Jesus at a certain time sits upon the throne of his glory. There is where the "when" comes in, as will be seen when correctly punctuated as under. "Ye who have followed me, in the regeneration when the Son of Man shall sit," etc. Quite a difference, I take it! But to avoid any possible error, here is the way the Emphatic Diaglott puts it: "And Jesus said unto them, Indeed I say unto you, that in the renovation when (note the "when") the Son of Man shall sit on the throne of his glory, you my followers shall also sit upon twelve thrones, judging the twelve tribes of Israel!" Straight enough, isn't it. The comma in our Bibles should have been placed after "me," instead of after "regeneration," an error easily and probably unintentionally made.

Instance No. 2

Speaking of the daily sacrifice of the blood of bulls and of goats (Heb. 10:12), Paul says it was but a figure of the great sacrifice, then he adds: "But this man (Christ), after he had offered one sacrifice for sins, forever sat down at the right hand of the Father," etc. Please note comma, for that comma, placed as it is, destroys every Chris-

tian hope, blasts every promise of eternal life, denies his second coming, destroys al lhope ot a resurrection, leaves the dead in their graves, and all promises unfulfilled regarding the future—in short. leaves us as we were before he gave up his life for us! A pretty big thing for a comma to do, isn't it? But it does it all the same, when placed after the word "sins," for this word is followed by the words "forever sat down," etc. Now if he has "forever sat down,' as alleged, he is there for good, and, if so, he never can leave his seat to come again, and where are we then? Now put the comma where it belongs, as under: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." No second sacrifice is necessary; one was sufficient. The Emphatic Diaglott puts it this way: "But he, having offered one enduring sacrifice in behalf of sins, sat down at the right hand of God (notice this now), henceforth waiting till his enemies may be placed under his feet." So he is coming again. Even so; come quickly, Lord Jesus!

Instance No. 3

I now come to the most atrocious and wilful mutilation of any passage, either sacred or profane, that I ever read. I call it wilfull and deliberate, for it required no little ingenuity to so change a sentence as to make it convey a meaning totally different to the one intended, and that, too, without adding to or taking away a single word, and but one transposition of two words, "shalt thou" for "thou shalt," whereby a plain, positive declaration is changed into a question! The Emphatic Diaglott puts it "thou shalt," but here, too, the comma is misplaced. But a comma is not inspiration! As the text (Luke 23:42, 43) now reads, it makes the prayer of the thief of no avail, the promise of the Christ worthless, denies the resurrection, ignores the "coming again," takes the name of the thief out of the "book of remembrance," or rather prevents its ever being entered therein; in short, the story destroys itself. Now let no one take that thief for a fool; he was far from it. He had a lively faith and hope, born of a quickened conscience—a little late, perhaps, but not too late; he had no doubt frequently heard Jesus telling of his mission, his coming kingdom and reign, his predicted death and resurrection, his coming the second time, and kindred truths; and while he did not openly become one of the followers he believed in him sincerely and truly. It only required the sight of the "water and the blood," flowing from his blessed side, to make his faith and hope burst into full blossom into the glorious fruit for which he prayed.

At th risk of being a bit tedious, a brief analysis of the thief's prayer will show the "pure gold" that was in him, and why his petition was so quickly answered. The very first word was "Lord" (an acknowledgment of the divinity of Jesus)), remember" (an admitted belief in the resurrection, for he knew that Jesus was in the agonies of death and could "remember" nothing after that unless "made alive" again), "when (some time in the future, of which he did not know, but believed in) "thou comest" (not goest, a recognition of his second coming) "into thy kingdom" (a full and free belief not only of his having a prospective kingdom, but of his coming into it in due time.

Is nt all this as true as gospel? Now the august sufferer heard this prayer, as he always does all earnest petitions to him, and, turning his royal and blessed head toward the agonized supplicant who had addressed him, said instantly: "Verily, I say unto thee (although I am hanging on the cross in the throes of death, and, humanly speaking, have no prospect of a kingdom or of ever entering into it, yet) Verily I say unto thee (NOW) today thou shalt be with me in paradise" (or with me in my kingdom, when I come into it, even as thou hast asked. This is exactly what Jesus said, and exactly as Luke reported it; but Luke's translator fixed it up to read this way, and note where he puts the comman, and the big T he puts before "Today" as a sort of emphasis: "Verily I say unto thee, Today shalt thou be with me in paradise." Smooth as oil, isn't it? But see what an untruthful, wretched statement he makes of it.

First—Jesus "breathed out" (Emphatic Diaglott) before the thief did, because when they came to break the legs of the sufferers they say that Jesus was dead already." He had simply returned the "breath of life" to God who gave it, and it didn't take a lot of angels to carry it to "Abraham's bosom," either. As for Jesus himself, he was lying before sundown in Joseph's new tomb. The thief did not go with, before or after him in any sense, but was likely consigned to the valley of Hinnon, where the bodies of criminals, animals and refuse were destroyed by fire.

Second—The thief's prayer was not answered that day, because the Christ did not come into his kingdom that day, and nineteen hundred years later is still absent.

The transposition of "thou shalt" and "shalt thou" makes a most startling change; the one is a positive declaration that admits of no doubt or dispute; the other raises a doubt, gives no promise, and cruelly insults the dying petitioner. It is as if, put in plain language, Jesus had replied: "What! Today (of all days) shalt thou (a criminal worthy of death and soon to taste it) be in paradise with me?" Yet this, without emphasis, is the way it reads! Oh, the outrage of it all, the complete reversal of our tender love, affection and reverence toward the loving, forgiving Christ, who at that very hour was laying down his own precious life to save that of the thief. Could there be "greater love' 'than this? A greater proof of the sincerity and certainty of his last promise? Now I believe in that thief as much as I do in Mary Magdalene or Peter, for when they three shall arise from the dust I pray the Christ to "remember me" also, that I may meet them and greet them, for then will it indeed be "when thou comest into thy kingdom." Amen.

COMMON SENSE AND AMERICAN FOOLISHNESS

Human nature is a strange thing in the matter of inconsistency. There is said to be such a thing as "common sense," but it is not easily apparent, although it actually exists in a sort of embryonic and undeveloped condition.

In some former papers I have tried to call attention to the wonderful "common sense" of the lower and especially the wild animals; how they not only are in complete sympathy and unison with their surrounding conditions and circumstances, but see eye to eye among themselves with a perfect understanding. The late Mayor Gaynor (a curious sort of a philosopher, by the way) said that you can learn a lot by looking over the barnyard fence, for there you can see a tiltle pig a day old that knows as much as its mother. This may not be strictly true in every sense; but, allowing for artistic emphasis in the way of exaggeration, it is so near the truth that it isn't worth while questioning about the difference. If th lower animals came into this world as stupid as we come, and continued to remain so for so long, their species would be extinct in very few generations. It is only by the good providence of God and careful nursing that we manage to emerge ultimately into even physical existence. As to mental, moral and spiritual—well, that depends! In regard to such matters we come as empty sacks, and they stuff us with any kind of old material that comes handy —hay, straw, scabble, or even a portion of the east wind—anything to make us stand up straight or puff us out. And so we develop out as Puritans or Episcopalians, or Catholics, as Britishers or Frenchmen, or German, or Heathen, or Mohammedan. So little a part does the inheritance of common humanity play in our makeup that we are told in history that the Turks made an annual demand on their "Christian" subjects for so many babies. These were trained and educated especially with a view to become soldiers in the regiment called the Ianissaries, and which regiment was in turn used especially against the people of its own parentage. And it comes about, as Burns remarked, "Human bodie sae sic fools, for a' their colleges and schools."

These rather pessimistic ruminations have been suggested, not only by a world of fire, as it is in the present awful desolation now going on in Europe that is called "war" by way of courtesy, but which we really have been expecting and watching for for the last forty years, but more directly by the spiritual condition of things on this side of the Atlantic; the wierd and insane mixture of ideas, truth stirred up with error, the real and unreal in conglomeration, advanced twentieth century Bible reasoning combined with the furies and fires of medieval fanaticism.

Have you heard of Billy Sunday? "Billy" preaches the second coming of Christ, but his ravings about the devil and his redhot hell so verge on the ridiculous that even the Methodist preachers gag at it, yet they stand behind him all the same, and the multitudes that hurt themselves daily crowding in to listen to that kind of vaporing, and the columns of free advertising he gets in the secular press, is the most astounding thing. But the thing that puzzles me is where can the doctrine of the second coming come in at in such raving? If heaven and hell are the ultimate destiny of all the human family, where is the sense of the King of kings coming here again to lord it over an empty desert, everybody gone?

Then we have "Pastor" Russell, advertised in all our Baltimore papers weekly at great expense. The pastor takes his fling at "Billy" and his hell in right good style, and deserves credit for it; but the curoius part of it is he has the same kind of a devil, with a capital D and a quality of divinity, but, unlike "Billy," has no place to put him! I wonder what these sort of people think of this European rumpus. Can they actually believe that it has been superhumanly instigated? Why, we who are grizzled around the face a little have been watching this thing coming for the last forty years. The submarine, the superdreadnaught, the automobile, the flying machine, even the Zeppelin, are all works of man's ingenuity for which human beings and not demons deserve great credit, and which, if turned to use for humanity's benefit, would have been a lasting good, but the common course turkey strut of human military pride in a few men who by dint of continued and well directed effort got control of the spiritual and intellectual nourishment on which the nations feed, has led to all this trouble. For my part, I am rather proud of my human connection. It is rather a good thing to be a man or a woman, and I would hate to see use lose all credit for our inventions at least. That is what is left of the original divine image; we are little creators on a small scale, and our neighbor the devil, nor any supernatural imps, have ever lent a helping hand.

Another point I wonder about is what these hell and devil preachers think of the part the Creator is taking in running this affair. Has he lost his grip to some foreign antagonist? Why, we who are readers of the prophets have been looking for something like this kind of trouble, because we read of it in their writings. I can remember my father speaking to me often when I was a little boy of just such awful conditions that would come. Although none of us ever had an idea then of the fearful perfection of the iniquity at its fullness. So after all this is the Lord's doings, and it is wonderful in our eyes. This is the picture show of the Almighty One; he is unrolling the film that he himself has prepared, and the scriptures of the prophets are the announcements between the scenes. Watch ye, therefore.

J. F. GELSETLY.

OBITUARY

Henry Carrigan

Henry Carrigan was born in Donegal County, Ireland, in 1832, and died at his home near Cambridge, Neb., February 19, 1915, aged 83 years and five months.

Bro. Carrigan came with his parents to America in 1866. He came to Nebraska twelve years ago, where he learned the truth that he loved to the end, and which was his stay in his declining years. After a discourse on the only hope of the dead, the resurrection, we laid him to rest in the Cambridge Cemetery to await the summons to life, which will not be long. He leaves a sister, Sister James Gamble, of Cambridge, to mourn Let us not sorrow as others which have no hope.

ALMUS ADAMS.

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EDITORIAL

We regret the loss of Bro. and Sister Thompson, who have moved to Buffalo, N. Y., for business reasons.

Sister Birdie Krogh writes commending Sister Bobo's work in the truth, and speaks highly of their education, called "The Visitor."

Recent visitors among us have been Bro. Juergens, Sister Ella Knowles, Sister Chas. Moore and sister Maud Darrah. We hope these believers will call again soon.

March 21st Mr. Baker, one of our young students in the Bible, confessed the faith, and was inducted into Christ by baptism. May the rest of his life be spent in loving and joyful service of his Lord.

Read Bro. Lang's article this week. This department of The Restitution this issue is just as edifying and helpful as any meeting could be. Will brethren and sisters write, and write often, so we can keep this feature of the paper prominent and useful as it is this week?

COMMUNICATIONS

Dear Bro. Huggins:

I am Secretary of the Isolated Organization, and not Treasurer, and am very anxious to serve the purpose for which we were organized, and trust the isolated members will write me so we can aid them in the manner we should.

Your sister, LEOTA B. HANSON.
3401 Magnolia Ave., St. Louis, Mo.

Greeting to All Concerned:

Having had in course of preparation the booklet, "The Last Message," and knowing that some were awaiting its publication, I hereby announce the cause of the delay. March 6th my dear wife by a fall broke the right arm above the wrist, and the right leg near the hip joint. A skilled physician, assisted by a trained nurse, are doing all for her that human skill and aid can do, and this, supplemented by tha tender sympathies of many friends, we are making a brave fight for a human life. May God bless our efforts. Age and a weakened system, with possible complications, may defeat us, but let us not abandon hope, for he doeth all things well.

As ever in the blessed hope,
J. F. WAGONER.

Dear Restitution:

I am a very happy man when The Restitution makes its appearance, for it is always loaded with good things. Its contributors are to be congratulated. I do not believe there is a paper today that is the equal to The Restitution. I have had sample copies of other papers sent me, but there is not one of them to be compared with our Restitution. Long may it live and prosper and carry on the good work which it has done for so many years. God bless us all.

Your brother in the only saving faith,
SAMUEL PITTS.

Dear Bro. Huggins:

As my time is out for The Restitution I will enclose one dollar and fifty cents, for which please send us the paper for another year. I can't think of doing without the paper, as we have no preaching here of the faith, and it is a great pleasure to me to read the many good pieces that appear in the paper from time to time. I see in The Restitution that most of our writers think that 1 Tim. 6:13-16 has reference to God. I have always thought it had reference to Jesus, so I will try and explain it the way I see it. I may be wrong, but it won't do any harm. I hope to tell the way I see it.

The 13th verse reads like this: "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession." It is plain to see that Christ Jesus was the one that witnessed a good confession before Pontius Pilate. Then verse 14 reads: "That thou keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ." So that verse refers to Jesus Christ, too. The 15th verse reads as follows: "Which in his times he shall

show who is the blessed and only Potentate, the King of kings and Lord of lords." In Rev. 17:14 it tells us after Jesus comes he is Lord of lords and King of kings. Then the 16th verse reads: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see, to whom be honor and power everlasting Amen." This is the verse that most people say refers to God. Well, if he is the only one that has immortality, then what kind of a nature has Jesus. He surely is not mortal. Jesus is the only mortal man that has been changed to immortality. He is now dwelling in the light which no mortal man can approach unto. Not that no man can see Jesus, nor has seen him, but the light that he is dwelling in is what man can not see. I will give the rendering of the 16th verse the way it is in the Emphatic Diaglott, which I think makes it very plain that it means Jesus Christ: "The only one possessing immortality, inhabiting light inaccessible, whom no one of men has seen, nor is able to see, to whom be honor and might, aionian, Amen."

I hope to see some more able writer take this up in case they think I am wrong.

Your sister in the faith,

MRS. LUCY LAPP.

To the Brethren Scattered Abroad:

"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

I wish to extend thanks to the editor and the contributors of The Restitution. I want to say "Amen and Amen" to the articles by Bros. S. H. Thomas and Pitts, of February 16th. I know there are gentle, sweet, peace-loving creatures who would shrink from such disturbances; but, dear ones, we dare not say "Peace, peace, when there is no peace." At our Lord's first coming he said: "I come not to bring peace, but a sword." Therefore we dare not lay down the sword (of the spirit) until the powers of darkness have been chased away by the brightness of the coming Prince of Peace. Then, and not till then, will the inhabitants of earth enter into the glorious peace and rest from both the spiritual and carnal swords. How sweet the peace to him who can say with Paul, "I have fought a good fight. I have finished my course, henceforth the crown."

And Sister Flora Wood's article in the paper of same date seems to carry one over beyond the struggle and strife of both the carnal and the spiritual welfare to the everlasting peace which thrills one's very being with praises to the Lord our God and makes the heart sing "Glory to God in the highest."

And I would also say Amen to our dear Sister Roxana Wince, whose timely exhortation warns the hesitating, lingering believer not to neglect so great a salvation. We can not hope to escape the wrath or wear the crown unless we accept God's will as our own.

Though many of the soldiers of this long battle line may never meet face to face during this conflict, if we stand firm or move forward at the command of our Captain, even unto death if need be, we shall receive a crown of life. Then when the smoke of battle gives place to the glory of God, and the joy of immortality takes the place of tears, we shall meet and know each other there. God is the strength of his people.

Yours in hope, SADIE SKEELS.

A NEW KINGDOM OF ISRAEL

The re-establishment of the ancient glories of Zion, as a result of the present war, is very much more than a possibility. The change in the status of Egypt renders it desirable to England that Palestine be in the hands of some power whose interests should not clash with those of its Egyptian neighbor. This is made very clear from an editorial in one of the Arabic papers of Cairo, Al Watam, which thinks:

"From geographical considerations Palestine is to Egypt what Albania is to Italy or the Netherlands to Great Britain. Current events have proved that Egypt can be one day or another threatened from that quarter. Therefore it is absolutely indispensable for Great Britain that this country should become a neutral state, or be annexed. But the objection to a British occupation of Palestine is that if the province opens a door on Egypt it also holds the relation to this country of an exit, and the presence of a British garrison in Palestine would keep the inhabitants of Syria awake. So it is better to solve the problem by neutrality."

How this neutrality can best be assured is discussed by the English papers, and the general opinion seems to be that the problem can be most satisfactorily solved by recreating in Palestine a Jewish state under the protection of one or other of the great powers. The London Globe considers that such a step would be acceptable to all concerned, and goes on to say:

"The Jews, after two thousand years of a life of a wandering nation, still cling most fervently to the hope of some day being restored to their ancient patrimony. The most satisfactory solution of the problem, therefore, would be the installation of the Jews as the rulers of Palestine, which will then become an independent state and cease to menace English interests in Egypt.

"Russia also will agree to such an outcome of the present difficulties. In its promise to the Poles to make Poland an autonomous government, Russia will have to face many difficult and perplexing problems. The most difficult of these is the presence of a large Jewish population in Poland, to whom the Poles are not sympathetic. This element may cause much trouble and disturbance in the formation of a new state, and it will be to the interests of Russia to remove this disturbance as early as possible. The Polish Jews are especially anxious for a return to Palestine. They constitute the more orthodox element of the Jewish community, who pray and hope most fervently for such a result. By facilitating their transference to Palestine, which shall be a land of their own, Russia will be able to secure peace and harmony in its own territory and carry out its sacred promise

to the Poles in a most natural manner and without much friction."—Literary Digest, Jannuary 30, 1915.

THE LAW OF CHRIST

W. L. Crowe

"Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). See Christ's easy yoke and rest or true Sabbath to restless, sin-sick souls (Matt. 11:28-30). Read and trace out seven Sabbaths in Hebrews 3rd and 4th chapters, and you will see how these Israelitish slaves of sin, though keeping this shadowy Sabbath for forty years as no Adventist today can observe it, yet never entered God's true seventh day eternal rest "because of unbelief."

Then, like the wise man who hears Jesus' sayings, and doeth them, look at these fragments of his law, and do them, and see how all distinctions in days will vanish:

First Commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Second Commandment: "Thou shalt love thy neighbor as thyself" (Matt. 22:36-41).

Third Commandment: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. 5:44).

Fourth Commandment: "Come unto me all ye that labor and are heavy laden (with worldly work and sin) and I will give you (Sabbath) rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest (Sabbath) to your souls. For my yoke is easy and my burden is light" (Matt. 11:28-30). "If you put your neck in this yoke you can do no worldly labor on six days, nor on any day" (Heb. 4). No "evening or morning" to God's Sabbath (Gen. 2).

Fifth Commandment: "Except ye become as little children" and "labor not for the meat that perishes," and "lay not up treasures on earth," and "take no thought for food, clothing or home more than I, or a little child, or the grass, the lily, or a sparrow, ye can not be my disciple, for I am calling out kings and priests like Melchizadek and the Levites—not soil tillers and city builders, and usury takers, and profit mongers, like Cain, Nimrod, Ishmael, Ham, Esau, Judas and other flesh-born, natural men, whose god is their belly, and who mind earthly things" (Phil. 3:18, 19; Matt. 5th, 6th and 7th chapters; Isa. 61:5, 6).

Sixth Commandment: "Except a man forsake all that he hath he can not be my disciple." "He that loveth father, mother, wife, children, houses, lands, money, fishing outfit, planting, profits or barn building more than me is not worthy of me." He must hate all worldly and carnal things, and even his own life, or "he can not be my disciple." Reader, do you wonder men prefer to go back to Moses for law?

Seventh Commandment: "You can not look on a woman with lustful thoughts, or hate a brother, or have any evil in your heart, or you are a sinner, condemned of God.

Eighth Commandment: "Ye can not serve two masters, God and Mammon." "No man that warreth entagleth himself with the affairs of this world if he would please him who hath called him to be a soldier." "Ye are bought with a price; be ye not the servants of men."

Ninth Commandment: "If any man be in Christ he is a new creature." "If any man have not the spirit of Christ he is none of his." "Whosoever abideth in him sinneth not," for in him is no sin or transgression of "the law of Christ." "He that committeth sin is of the devil. In this the children of God are manifest, and the children of the devil"—as measured by the above commandments of God by his Son.

Tenth Commandment: "Covetousness is idolatry." "Woe unto the rich." "Where the treasure is, the heart is also." "Blessed are ye poor." "Blessed are the pure in heart, the humble, the persecuted, and hated of the world." Add to your faith the Christian graces (2 Pet. 1:1-12) the fruit of the spirit (Gal. 5:22-26), and the gifts of the spirit will be yours (1 Cor. 12; Mk. 16:15-20), and ye shall have the seal of God, his Holy Spirit, and shall never fall, but shall have abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. These are the "commandments of God" and the "perfect law" for the sons and daughters of God" (Rev. 14:12; Ps. 19:4-9).

THE GLORY OF LIFE

S. Roxana Wince

Someone said to me, referring to a little child afflicted with an incurable disease, "It had better be dead." Thinking of the expression in connection with the glorious gospel as revealed in the scriptures of truth, I said: "No, a thousand times no." Better far to live, even though it be through years of suffering, if in that life a knowledge be gained of God's plan of redemption, and by the influence of that knowledge a character be formed that shall make the sufferer an heir of glory.

The riches that God offers to the children of men are of incomparable worth. The lost dominion of an Edenic estate, the crowns and thrones of a world-wide empire, the inheritance of the heathen, the honor and glory of the nations, a city with golden streets and gem-built walls, palaces with gates of pearl "Heir of glory that shall be for thee and me."

And this incalculable wealth, this superlative honor, can be held for endless ages; for he who attains unto that world, through a resurrection from the dead, can die no more. It is so wonderful when we realize what it all means that our tongues are loosed and we break forth in glad praises to him who gave his only begotten Son, that whosoever believeth might not perish, but have everlasting life. A poor, sinful worm of the dust, such as I am, homeless, friendless, utterly powerless to save himself, with no law that can give him life—such an one can come to Jesus, and by believing and obeying God have all these things!

"O the depth of the riches, both of the wisdom and knowledge of God!" I would not have missed living for worlds, knowing what I do of God's abounding love and mercy. There is such joy in knowing that with the knowledge of God and the obedience of faith come the everlasting fullness and the life forevermore. There is a halo of glory over the life that is lived for God. What of the pain, the suffering of the present time? "I can

bear it! I can bear it!" as the little girl said. It may handicap somewhat my usefulness, but it can not spoil my peace, nor dim my hope—that blessed hope of sharing in the joy of my Savior when he comes.

And how can I keep from urging others to come to Jesus when I know that to serve him is the glory of life? I am so grieved that they do not come. My heart aches almost to breaking because the people of my country are turning away from the living and true God to serve the vanities of the heathen. Alas for them! An idol is nothing in the world; stocks and stones can not wash away guilt. There is only one being in the universe through whose blood atonement can come.

Hide, poor sinner, hide yourself in him; then, having been baptized into that saving name, you can cry with confidence, "Abba, Father, hear me," and can claim as a legal child all that he has conveyed by the deed of promise to the Abrahamic heirs. Such is the confidence of God's children. Then come to Christ and find what joy, what peace, what glory there is in life, when rightly grasped, and its days are numbered according to wisdom and its hours made to jet in blessing on all around.

You may conform to the wisdom of the world, and be molded into the image of the corruptible and earthly and perish, or be molded by God's word into the likeness of his Son and live forever. Which will you follow? Which will you be like? What end shall be yours? Decide quickly. Time is flying. Jesus is coming. Life can not be lived over again; no act can be undone, no wicked words be recalled, no evil influences over other lives be ever wholly counteracted.

Think on these things, and make not of yourself a deadly upas tree, but rather a tree full of the fruits of health and healing and endless procession.

ASSURANCE

Mrs. Alice Meerman

The definition of assurance is self-reliance and positive declaration. It explains to us that we must have something that has positive facts to form this assurance; this is absolutely brought forth in the Gospel according to God's word. The first thing to be assured of is the authenticity and inspiration of the Bible, which is found in 2 Tim. 3:16: "All scripture is given by inspiration of God, and is profitable for doctrine, reproof, conviction, instruction in righteousness." Being fully assured of all this is the beginning of our faith, as Isaiah states in 32:17: "And the work o fright cousness shall be peace, and the effect of righteousness, quietness and assurance forever."

Peace means tranquillity of mind, and is obtainable by obeying God's commands and retaining a clear conscience. If, then, we are possessed with perfect confidence in God and the truth, we shall commit ourselves and all our affairs to God's providence

Times come to us when it is difficult to know how to manage, and we become discouraged. These are the times our faith and assurance come to aid us and make life brighter. In Prov. 11:13 Solomon states: "To him that soweth righteousness shall be a sure reward." So if we are endeavoring to put forth our best effort in doing whatever we can to further the cause of God in any form, whether it be in showing a kindness to one in need or by letting our light shine before men who are without our blessed assurance; we shall be rewarded and glorified by our heavenly Father. This surely ought to keep us peaceful and full of anticipation. In Matthew we are also told to be peacemakers, for such are called the children of God. Then, if we can be instrumental in subduing strife which may arise in any form we shall be rewarded. In fact, we shall be rewarded for all we do for God's cause, because of our full assurance.

When Paul was writing to the Philippians he horted them to approve things that were excellent, to be sincere without offense, till the day of Christ, and prayed that their love might abound more and more in knowledge and judgment, being filled with the fruits of righteousness unto the glory and praise of God.

These instructions are also intended for the children of God at the present day. Let us stand fast in one spirit, striving together for the faith of the Gospel. Heb. 12:11 tells us no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit o frighteousness unto those who are exercised thereby. The happy success of those who believe and have full assurance is that God says his word spoken shall not return unto him void, but it shall accomplish that for which pleases him, and it shall prosper in the thing whereto he sent it. So let us fear God and keep his commands, for this is the whole duty of man. God's promises for guidance are unmistakable. Deut. 32:8: "I will instruct and teach thee in the way thou shalt go." This is God's distinct assurance to those whose transgressions are forgiven. Live in obedience to every known command. This is the secret—to search the word to ascertain if we are keeping all his laws.

THE INFIDEL AND THE MINISTER

It was on the steamer from New York to Amboy, in the crowded cabin. The infidel was dressed like a New England minister. His appearance and conversation would give the impression, to those at a distance, that he was doing a good work, and speaking good things to his fellow-passengers. The minister saw those labors and reproached himself that he had not as much zeal. The infidel spoke to companies of about a dozen at once, passing around the cabin.

But when he drew near enough to the minister to be heard by him, behold, he was speaking against Christianity, as if it restrained men from some useful and proper indulgences. Man wanted larger liberties and fewer rules of living. The Bible stood in the way of man's greater enjoyments and higher development. The infidel looked for approval toward the minister. He shook his head in dissent.

At once the infidel marched up to him, and the crowd closed around to witness the polemic war. There had been no spice of adverse criticism so far. Now there was to be a duel.

The infidel opened his battery at once in the questions. "Do you call David a man after God's own heart? Was he not an adulterer? Did he not

connive at the slaying of Uriah?"

The missionary calmly answered: "David was a good many, yet he fell into sin and wrote a very penitent confession of his sin. Have you, my friend, ever been moved to write a confession of your sin?"

Confessing he had not, but trying to parry the blow, he again demanded: "But do you mean to justify David's cruelty in putting enemies under saws and harrows?"

The minister answered: "David was a king, a warrior and a conqueror. As such he punished rebels and criminals. But when his personal enemies were in affliction David put on sackcloth and fasted and prayed for them. Have you, my friend, ever done so toward your foes?"

He owned he never had.

Then the minister, summing up, had but to say: "Thus, you see, David was actuated by a spirit you have never felt. He repented bitterly, and wrote a confession for all men to read. While for reasons of state or war he punished enemies, yet when his private foes were in affliction he put on mourning for them and fasted and prayed. David then had a spirit to which you are a stranger. He had feelings into which you have never risen; he had a life you have not experienced. Before you say more against David you had better pray for that spirit that enabled him to be so penitent, so sympathizing, so forgiving."

The infidel dropped his head in shame. He was not seen talking to another group on that steamboat. Repenting, sorrowing David was not the man for him. So this Goliath fell by the smooth stone from the brook of Living Truth.—The Christian.

Putting men "under saws and harrows" is rendered by some critics as putting them among them, or to them: that is, reducing captives to bondage, as was the custom of those times, and requiring them to work with saws, harrows, axes, and in brick kilns. Dr. Adam Clarke, Benjamin Boothroyd and others endorse this translation of 1 Sam. 12:21, and existing manuscripts give the same reading for 1 Chron. 20:3.

THE WATCHFUL USE OF OPPORTUNITY

"Redeeming the time" (Eph. v. 16)

The disciple of Christ is to be an expert merchant in the commodity of the time. He is to be always engaged in "buying up opportunity." He is to allow no one to be the peer of the Master's servant. His vigilance must never sleep, and he must never be away from the market. Every moment must be bought up for the King, and used in the service of his kingdom.

And therefore the disciple will be busy buying in seasons both grave and gay. He will not allow the evil one to buy any of the brighter seasons for his own infernal purpose. Seasons of merriment will be purchased for the Lord; bright moments of wit and humor will be gained for him. This will never mean that merriment will lose its sparkle; it will really mean that sunlight will be added to common daylight, because the merriment will shine with the very lustre and purity of the love of Christ. All wit will be perfectly clean and therefore translucent, containing nothing which darkens or defiles. Gaiety will become the most intimate friend of sanctity, and will be the possession of the Lord.

And the watchful merchant will also buy up all the darker seasons for his Lord. He will not allow his moments of disappointment, or sickness, or adversity, to be owned and used by the devil. He will rather claim that the black seasons may be used for the home of Christ, and he will accordingly bring them and offer them to his service. A dark house, with the Lord in it, becomes a temple of ineffable fellowship.

But in all these purchasings everything goes to the early buyer. To be first in the market must be our constant aim. Let us regard every moment as precious treasure, and before the enemy of our souls can lay his hand upon it let us be up and buy it for the Lord.—J. H. J.

FEBRUARY REPORT

Sermons

Blair, 19th	1
Cambridge, 21st	1
Schoolhouse near Cambridge	4
Total	6

Expense

Omaha to Cambridge	$5.16
Cambridge to Arapahoe	.27
Arapahoe to Cambridge	.27
Meal	.25
Total	$5.95

Money Received

Cambridge		$18.50
Salary	$70.00	
Expense	5.95	
Due	$75.95	
To credit on order		$18.50

Remarks

During February we have been greatly handicapped on account of the weather. The greater part of the month the snow has been so deep and the roads so bad that it was impossible for people to get out.

We are now engaged in a meeting in Sister Phelps' neighborhood, near Cambridge. We have tried to respond to Sister Phelps' call to "come over and help us" for some time but something always heretofore intervened. We are having a large attendance, and the attention and interest are the most marked I have seen for some time. Pray for results. ALMUS ADAMS,
Evangelist.

NOTICE

Your subscription to "Words of Life" a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The Inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor

VOLUME 67. AKRON, O., March 18, 1915 NUMBER 13

IN MEMORIAM

My husband dear is sleeping now. Lk. 8:52
Within his narrow grave, Eccl. 9:10
In which he knows not anything Eccl. 9:5
Nor speaks his Maker's praise. Psa. 115:17

His children may to honor come, Job 14:21
And from that honor fall, Job 14:21
Unconscious is he of them all, Eccl. 9:10
For all his thoughts are gone Psa. 146:4

Until the heavens be no more, Job 14:21
He'll not awake from sleep; Dan. 12:2
The grave will be his only house, Job 17:13
And in it he will wait. Job 14:14

But some glad day he'll hear Christ's voice, Jno. 5:25
And from his grave will come; Jno. 5:29
Will dwell in Paradise restored, Rev. 2:7
Bright shining as the sun. Matt. 13:43

There none will ever say "I'm sick," Isa. 33:24
Nor suffer death nor pain; Rev. 21:4
But with a life that never ends, Mk. 10:30
Upon the earth he'll reign. Rev. 5:10

His body fashioned like his Lord's, Phil. 3:21
He'll over nations reign, Rev. 2:26, 27
Joint heirs with Christ and all his saints, Rom. 8:17
O'er land and sea they'll reign Zech. 9:10

O Lord, give ear unto my word, Psa. 5:1
And let thy kingdom come; Matt. 6:10
Restore to life thy sleeping saints, Dan. 12:2
And change the living ones. 1 Cor. 15:51

To the memory of Bro. Edward M. Gates, who was born in Indiana December 12, 1855, and died near Quinlan, Okla., January 22, 1915, aged 57 years, two months and ten days. To his bereaved wife, Ella W. Gates, these lines are dedicated.

H. M. WILLIAMS

SIMON PETER

The Sinner, the Disciple, the Apostle and the "Rock" Upon Which the Christ Built His Church

Dr. N. L. Willard

As no woman on earth can show a record equal to that of Mary Magdalene, so no man on earth can show a record from start to finish that will equal that of Simon Peter. He was a peculiar man, was Simon, a very peculiar man. He was an "ignorant" man compared with the lawyers and scribes and high dignitaries of the synagogue; a man who was a hale fellow, but one who could defend his rights; a man who could swear or pray, according to circumstances; and yet a man tender, loving, kind and absolutely trustworthy. His language had no doubt at times a sulphurous taint, and quite likely in his conversation with his fellows words were used not wholly fit for ears polite. But then they were only common Galileean billingsgate fishermen whose chief object was to catch a big supply of fish, for this was their food and support.

Now it seems that Simon, and Andrew his brother, were busily engaged one day in mending their nets, not far from the shore, if indeed not actually on shore, when a distinguished looking stranger stopped for a moment as if to watch their work. He, however, was not looking so much at that as at them. Seemingly satisfied, he said to them in a voice so authoritative and yet so winning as to instantly arrest their attention, and they looked up at him. Said he: "Follow me, and I will make you fishers of men." Now, the record says, "They arose and followed him," but it does not say they did it then. To me it is hardly reasonable to suppose that these two men, men of the world, would deliberately drop their work and leave all behind that they owned, to follow a stranger who had simply said: "Follow me, and I will make you fishers of men." Still, whether they followed him then or later is of no moment. The fact is, they really did follow him, and that is all they had or we have to do in order to find him.

Now there is one beauty about Simon, as there was about Mary: there was not a dishonest hair in their heads. Neither prenteded to be other than than what each was at the time. Mary was an immoral woman before she met Jesus, and she didn't deny it, nor try to. But we know what she became afterward—after she had met Jesus. Simon, the eccentric, impulsive, mercurial and impetuous common fisherman, frankly admitted all that he was, and no doubt wondered why or what that "stranger" saw in him to make him a "fisher of men." But Jesus knew. He saw in these very characteristics a big streak of pure virgin gold, an incrustation of clear white water diamonds which only needed a master hand to make him the premier of his earthly cabinet.

Now satan also knew all this, and he went after Simon as after Job. He used all of his devilish devices to recapture Simon, and Simon had so much worthless matter clinging to him during the purifying process that he was not free from human weakness. While the Sacred Record does not at this particular time give any details of Simon's wavering in his new allegiance, the fact is that matters got so threatening that Jesus went out of his way, as it were, to head off satan's efforts. It was the very day of his arrest, but some hours before it—a fact which Simon do not real-

ize. Jesus and Simon were were evidently talking together in a general way, when Jesus in an impassioned voice said: "Simon, Simon, behold satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not. And when thou hast turned (Emphatic Diaglott), strengthen thy brethren" (Luke 22:31, 32).

Did ever a man before or since have a better advocate than this? But see how Simon swelled up as he replied to Jesus. He would show satan what kind of a man he was, so he would! So he dramatically exclaimed: "Lord, I am ready to go with thee, both into prison and to death!" Big words, those, Simon! but for the moment he honestly believed them. But Simon didn't know what that day had in store for him, but the Master did. And notice that Jesus called him by his surname, "Peter," not "Simon." "I tell thee, Peter, the cock shall not crow this night before thou shalt thrice deny that thou (even) knowest me!" Simon could scarcely believe his ears, and he was troubled. But the opening events leading to earth's greatest tragedy had set in, and for the moment Simon forgot the ominous prediction. He was present, however, when the actual arrest took place. Instantly the human instinct of defense and revenge burst forth in Simon's breast, and either taking one of the two swords the disciples had, or snatching one from one of the soldiers, he made a murderous stroke at the first man he saw, who happened to be Malchus, servant of the High Priest. In his rage he struck wildly, and instead of splitting the man's head open he simply clipped off an ear. Jesus saw this and quickly said to Simon: "Put up thy sword, for they who take the sword will perish by the sword." In this case it was a fact, for the armed men could easily have killed every man of the little band with Jesus and completely defeated the divinely arranged plan.

So, with Simon and likely others following, the guard, with its royal prisoner, and satan keeping an eye on Simon, took up the fatal march to the court of death. It was a cold night, but a fire was burning brightly on the hearth as they entered. Simon took a seat somewhat apart, and seemingly was but a curious spectator. This was the first indication that satan had gotten a hook on Simon and that he was showing signs of weakening. Poor Simon. He was in the toils, but as yet scarcely aware of it. A second and stronger hook was prepared for him as he sat by the fire warming himself, and it came in the shape of a woman, of course! (Curious how satan almost always selects a woman to get us into trouble, especially if "us" is a man.) She was only a maid servant, to be sure, but yet a fit tool to do the work. She came simperingly up to Simon and writhingly said: "So thou also wast with Jesus of Galilee!" (instead of "Nazareth," showing how little she knew of him or about him). Simon was deeply offended by this unsought interview, and he resented it by haughtily replying: "I know not the man, nor do I know what thou sayest!" What a prevarication, and that too, right on top of the other one!

But then what is a lie or two, more or less, at such a time as this? A little later, an hour perhaps, a second maid servant, a brazen one, came in with a lot of congenial friends, and, seeing Simon, she pointed him out to them with: "This fellow was also with Jesus of Nazareth!" Simon's anger bursted forth in an oath (an oath is an appeal to God as a witness to the truth of a solemn declaration): "I tell thee, I do not know the man!" Satan smiled a sardonic grin, for he knew now that he had Simon on the run, and he threw out another hook.

The trial of Jesus was about over. He was convicted and sentenced to death, and the crowd came out with him in their midst. Simon was undoubtedly talking loudly, for some of the men came up to him and said: "Surely thou art one of them (his disciples), for thy speech betrayeth thee." Losing all control of himself, Simon began to "curse and to swear," declaring with all the emphasis he could command: "I know not the man!" Jesus was near enough to hear this last positive denial, but he spoke no word. He simply "turned and looked at Simon;" and the hideous spell was broken, for at that moment the cock crew! The shrill notes of Chantecler, ringing out in the still hours of the early morning, rang in trumpet tones in Simon's ears, while the last, inexpressively sad, pitying and loving eyes of the blessed Master went like a red hot iron into the deepest recesses of his guilty soul. Remembering the words of Jesus to him in the earlier part of the day, and realizing that he had literally fulfilled every word, the wretched man, with his face buried in his hands, rushed wildly out to weep the bitterest tears of his life. Then satan knew he had lost his prey, for he can not withstand the tears of true repentance, as was Simon's, and that was exactly how he came to lose Mary. But as the fountain of tears with which Mary washed the feet of the blessed Christ, and also washed away every vestige of the former life, so did the bitter tears of Simon wash away from his guilty soul every taint of his perfidy and treachery. The lesson was indeed a bitter one, but it was absolutely necessary to make him the bold and fearless apostle he afterwards became. That he, in his agony and remorse, prayed as he never prayed before, goes without saying. He prayed for forgiveness and reconciliation with the Master, and that his prayer, preceded by the prayer of Jesus himself but a few hours before, was heard and answered by the Eternal Father, is abundantly proven by his after life and death. The first name that passed the holy lips of the newly risen Lord was that of "Mary," and the next was that of "Peter;" for, said he, "Go and tell Peter and my brethren that I have risen and go before them into Galilee." This is conclusive evidence that Mary knew Peter personally, as well as the other disciples. She knew where to find them, and knew them when she found them, and they knew her.

But, poor child, she was so exhausted from her walking and running, and so excited and elated over the amazing news she had to impart that she could scarcely speak. But, with hands and arms extended, she managed to cry out: "He has risen! The Lord has risen! I have seen him; yes, seen him, and he has spoken to *me*. Indeed he has, and Peter, he told me to come and tell thee personally that he had risen!" That settled it with Peter

and John. While to the rest Mary's words seemed like "idle tales," these two men, without waiting another minutes, started off as fast as their legs could carry them to the sepulchre, John in the lead and Peter a close second, because John "did outrun Peter." While they saw no angels, nor did they meet Jesus, they saw that the sepulchre was tenantless and that was enough. They quickly confirmed Mary's words, and before many hours they saw Jesus himself standing in their midst.

As to Peter as a man, it was as real a resurrection from his former state to the lofty office of an apostle, and that too as the premier of the then "eleven," as was (and I say it most reverently) that of the Christ from temporary mortality to immortality. The dross in Peter's nature was all burned out, and the pure gold shone out brightly. And when he preached that wonderful sermon on the Day of Pentecost, a sermon which has comforted and "strengthened" millions of hearts, and will continue to do so until the end, a sermon so acceptable to the Father that the Holy Ghost manifested itself in "cloven tongues of fire," three thousand souls accepted Jesus and eternal life. Peter preached the truth, while "Billy" Sunday preaches about twenty-five per cent. truth and seventy-five per cent. diabolism and slang. It might pay Mr. Sunday to read that sermon of Peter's, especially what he says about "going to heaven." But "Billy" took away with him over fifty thousand dollars in cash, and a third as much more in presents and the like, for his work, while Peter didn't get fifty cents, or even a denarius (less than fifteen cents) for his.

But then "Billy's" reward has come, maybe, while Peter is simply awaiting the return of the Master, who has "Peter's reward with him!" Now that Peter did not get a silver piece, much less a gold piece, witness his reply to the beggar lame from his birth when he asked for alms: "Silver and gold have I none, but such as I have," said he, "I give unto thee." Taking the cripple by the hand, he commanded, in the name of Jesus Christ of Nazareth, "Arise and walk!" And the beggar obeyed and was healed! It looks to me, to use baseball talk, as if in this "inning" the umpire had declared "Billy" out before he had gotten three yards from the "home plate" towards the "first base," while, on the other hand, Peter made a "home run," and had time to spare.

Another thing: There can be no greater possible contrast between the teachings of the Master and the preaching of Peter, and the rantings of Mr. Sunday. The latter copyrighted most of his alleged "sermons" lest somebody in a moment of mental abberation might use some of them again. Baseless fear! They will be forgotten as quickly as the razed place in which they were utter. But I never heard of the "Sermon on the Mount," or Peter's grand discource, being copyrighted; but then they are different from Mr. Sunday's, which accounts for it, perhaps.

But returning to Peter. He later on retracted his three denials of the Christ by three of the most solemn declarations of his love and loyalty, and he proved his sincerity by the spotless purity of his after life. He devoted every energy he possessed to aid in "strengthening" his brthren, until at last he was taken to Rome to die for his faithfulness. He asked one favor; he said he was not worthy to die as his Master had died, and he begged to be crucified head downward—a request which, it is said, was granted. Brave Peter! But Peter, when in the "regeneration," when he that was dead but now "is alive forever more," shall hand to thee thy great "reward," we pray that we may meet thee and see thee ascend the golden steps of thy tribal throne under Jesus with an effulgence of glory that shall have no ending. Amen!

DOCTRINES OF THE CATHOLIC CHURCH: DO THEY AGREE WITH THE TEACHINGS OF THE CATHOLIC VERSION OF THE SCRIPTURES?

Article 2

It is a remarkable fact that all denominations and religious are founded upon the writings and teachings of some particular man or woman. We admit many claim that the scriptures of the Old and New Testaments are the word of God, the only rule of faith and obedience. The Presbyterian church teaches that "The authority of the Holy Scriptures, for which it ought to be believed and obeyed, dependenth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received because it is the word of God." To this we agree and endeavor to practice. But all (the Presbyterians included) make void the word of God by the teachings of their catechisms, confessions of faith, etc. The Christian Scientist studies the writings of Mrs. Eddy; the Russellites the writings of Mr. Russell, etc.; so these are no better than the Roman Catholics, who blindly follow the teachings and instructions laid down in their "Catechism of Christian Doctrine," and the traditions of the church which the priests teach is the "unwritten word of God." They claim, as a scriptural authority for this, the words found in 2 Thess. 2:14: "Therefore, brethren, stand fast and hold fast the traditions which you have learned, whether by word or by our epistle."

A careful study of the epistle will reveal that the apostle Paul exhorted his beloved brethren, "by the mercies of God," to stand fast in the belief of those truths which they had heard from him, not only admits the rage of persecution, but against the artifices of deceivers maintaining the instructions which he had given them, whether by word of mouth when with them, or by any verbal message, or by his former epistle (1 Thess. 3:6-13; 4:1-8). Of course the apostle Paul's oral "traditions" were worthy of credence and obedience, but how should we, at this day, know anything of them, excepting as they were written for our benefit? It is therefore a singular instance of the "deceivableness of unrighteousness" in "the man of sin," the pope of Rome, to attempt the support of this corrupt system by a single word in that very chapter which most fully exposes his devices. Read verses 1-12. For oral traditions, of equal authority to the written word, being the rule of its interpretation and committed to the keeping of the church (that is, to the Romish priests) has

been the grand support of popery for centuries; and of this fundamental principle they have no better scriptural proof than this single word, and one or two more of similar import. See Matt. 15:1-20. Notice especially verses 9 and 12. Read Rom. 6:17 and Jude 3. No room to add to that already delivered to the saints.

Because of this presumption on the part of the priests, this question in the catechism is asked: "How shall we know the things which we are to believe?" Now note the answer: "We shall find the chief truths which the church teaches in the Apostle's Creed."

Brethren, permit me to repeat this creed; it was drummed into me when I was a boy, for all the Protestants repeat it every Sunday! Little do they realize their relationship to the corrupt system. She is their mother, they are her daughters! God's church, the church of the First Born, whose names are written in the Lamb's Book of Life, are virgins.

Now for the creed: "I believe in God the Father Almighty, Creator of heaven and earth, and in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell; the third day he arose again from the dead. He ascended into heaven and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen."

Dear Catholic friends, here is your creed. It contains a great deal that is true, but I fail to find any mention of purgatory, eternal torment, heaven the home of departed souls, confession, the sacraments, and all the awful blasphemous teachings about Mary being the mother of God, the worshiping of saints and their images, the sacrifice of the mass, keeping of holy days, drinking of holy water, blessing of relics, and addressing priests by names nowhere found or authorized in the scriptures, your own Bible in particular. Why do you address your priest as "Father?" Your own Bible expressly forbids this. Matt. 23:9 reads: "And call none your father upon earth; for one is your Father, who is in heaven." Our dear Lord addressed himself to the disciples and the multitude in the presence of the "scribes and pharisees." The writer has often been impressed by the similarity of the "scribes and the pharisees who sat in Moses' seat," and the hierarchy of the Roman Catholic church today. Read the 23rd chapter of Matthew, and in the place of scribes and pharisees read popes, cardinals, bishops and priests; see how closely they fit into the description our Lord gives. Read verse 6: "And they love the first places at feasts, and the first chairs in the synagogues; and salutations in the market place, and to be called by men rabbi."

It is not so long ago that our attention was directed to a reception given by the President to the foreign ambassadors, among these the newly elected candidates (Farley and O'Connor), claimed to be princes, hence of royal blood and entitled to a place at the head of the list. When President Taft attended as the President of our country a dinner given in the city of Boston, Cardinal O'Connor occupied a seat higher in place of honor than the Governor of the great State of Massachusetts! Everywhere this spirit prevails. In the Catholic church the pope, even by educated men and even those profession to be Christians, is addressed a "Your Holiness." This is awful. Notice the attitude of our Lord when he was thus addressed, and his answer: "And when he was gone forth into the way a certain man, running up and kneeling before him, asked him: "Good Master, what shall I do that I may receive life everlasting? And Jesus said to him, Why callest me good? None is good but one, that is God" (Mark 10:17).

This is another of the titles the rabbis effected. Christ knew, as no other man ever knew, the depravity of the human heart. He knew that God only was the fountain of goodness; that no human being, not even himself as a man, could accept this title. God is the fountain of perfection, goodness and excellence. He is the Father of lights; every good and perfect gift comes down from him. Hence what a terrible thing it must be in God's sight to see men worshiping their fellowmen, and calling them holy. How this desire to have a title attached as a prefix to our name takes hold of every walk in life. Women will sell their honor for the honor of a title; ministers of the various (I was about to say "gospel," but they know nothing of the gospel) churches love to be called reverend, doctor, pastor, etc. It is all so much of Rome, contrary to the spirit of the Bible. Even the followers of Russel, the so-called "pilgrim brethren," follow in the same rut, and will even though they may be illiterate tack some high-sounding title to their names. Mr. Russell himself, while on a preaching tour through Great Britain, wore a gown in the pulpit, amidst those he so much criticizes. It is only as we keep close to the teachings of the scriptures can we rise above all this foolishness.

Will our Catholic friends kindly give us their scriptural authority for the strange habilaments of their nuns, friars of the Franciscans, Augustinian, Dominican and Carmelite orders; their monks, living in retirement in the various monasteries throughout the land; the authority for the vestments worn by the priests, choristers, bishops, cardinals and the popes. Our Lord said: "Beware of the scribes, who love to walk in long robes" (Mark 12:38).

By what authority are your priests and nuns forbidden to marry? Surely not by the scriptures, for your own Bible condemns you. Listen to 1 Tim. 4:1-3: "Now the spirit manifestly saith that in the last times some shall depart from the faith, giving heed to spirits of error and doctrines of devils. Speaking lies in hypocricy, and having their conscience seared, forbidding to marry, to abstain from meats, which God hath created to be received with thanksgiving by the faithful, and by them that have known the truth." Gibbon, in a masterful way, has pointed out the influence of the Judaizing teachers and the Gnostics, and other influence upon the minds of the early church. But it was reserved for the church of Rome fully to prove the truth of the scriptures by accomplishing these predictions in their most detesta-

ble enormities. We have learned from history in what manner the errors of the Judaizing teachers and the tradition of the pharisees, on the one hand, and the speculations of the heathen philosophers on the other, corrupted the pure doctrine of Christianity in the primtive times. But, it should not be forgotten that in subsequent ages, especially in the Roman Catholic church, the mythology of the pagans and the writings of the poets helped to introduce still further corruptions. For what are the nuns of popery by the vestal virgins of the Romans ingrafted on Christianity? The monks indeed are an unprecedented addition. Saints and angels, as mediators, answer to the demigods and heroes of the pagans; and the numerous processions and festivals of the papists, and the method of observing them, answer with surprising exactness to those descriptions in Homer and Virgil, especially in the latter. Indeed, it appears to me that a learned man who may have leisure to compare all the pompous and fascinating outward service of the church of Rome especially, though not there exclusively, with the Greek and Latin poets, might form a rubric and ritual from the latter.

How thankful we should be that our eyes are opened to see all this; that we have been taught and have obeyed the truth in the simplicity of the gospel; and now our hearts yearn with a deep longing to bring others out of bondage into the glorious liberty of the sons of God.

GEORGE B. ALLDRIDGE.

CONTEND FOR THE FAITH

No. 2

The editor says he contemplates losing several subscribers on account of Bro. Thomas' and Sister Woods" articles. If any are contemplating such a move let me ask them in all candor, Why? Those articles were unanswerable—is that the reason? Do you say, because you have no chance to reply? Brother, let us reason together. The prophets wrote the truth and told of the errers of their times. Jesus and the apostles did likewise. But did they give the pharisees and others a hearing and a place in God's book? A church paper is for the sole purpose of teaching the doctrines of the church, and everything printed in it should be to fasten doctrines and ethics more firmly upon the minds of the members of the body of Christ. Jesus said, "Beware of the doctrines of the sadducees." The same doctrine is in the world yet, and it is just as imperative that we shun it now as then.

Brothers, take up those two articles and read them again. For I think the first time you only saw some harsh reference to what you believe, and I am quite sure you did not on account of this see the sound argument. You perhaps thought Bro. Thomas ought not have said "Josephite," and that word grated on you a little. But I have thought many times when I have heard you talking about the orthodox that it would be just as well if you did not say "Those go-to-heaven people," or "Those sky-kingdom fellows." So if you are equally guilty waive that, and study the real points made by these writers. They were contending for the faith and trying to rescue you from certain ruin. The whole plan of God is based on this fact, that Jesus Christ is the Son of God. You have been listening to men; now listen to God. Listen to a voice from heaven at the baptism of Jesus: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17).

But I hear you say, "Baptism made him the Son of God." But that is not in the text. If that is a fact, and Jesus is and was the Son of God only in the same sense that we are, why not say that of Peter, or any others of the apostles? How did it come that God just said that of just one obedient believer, if that was all there was to it. But baptism did not make him the Son of God (only); Adam was the Son of God (Luke 3:28). When he was created he was good, but when put on trial, or when God gave him a work to do, he failed, and became a disobedient son. So God was not "well pleased" with him. In the case of Jesus he obeyed, and God said he was "well pleased" with his Son; just as you would say of your son who was obedient and good; you would be well pleased with him. But the obedience would not make him your son.

That Jesus was the Son of God before his baptism is evident from Luke 1:35. This is the language of an angel, not of men: "That holy thing which should be born of thee shall be called the Son of God." But you say he called himself the Son of Man. True, he did. But you say when he is called the Son of God it is in another sense than his begettal. Now, brother, you must allow me the privilege of saying when he is called the Son of Man it is in another sense, and has no reference to his begettal. Which of these two positions does the Bible support? You admit the Bible teaches that Jesus was the Son of God by begettal. But to get around that admitted fact you say all such scriptures are spurious, because they contradict other scriptures which refer to Jesus as the Son of Man. Now, brother, that is a little weak, is it not? We never call those scriptures spurious; we just deny that they refer to the begettal of Jesus. That won't work in the other case; so you are forced to say they are spurious—a very serious statement.

Let us now be candid and test the matter. If I can prove to you that he called himself the Son of Man in another sense, not in the remotest way referring to his begettal, will you be willing to accept it? When God created man he created him out of the dust of the ground (Gen. 2:7). But the woman was not so created; yet she is just as much of the dust of the ground as is the man. Both return to the ground at death. The man came directly from the ground, the woman indirectly. So the woman traces herself back to the ground through the man, and was called "woman" because she came out of man." So Jesus was called the Son of Man because the woman came out of man. He traces himself to man through the woman, just as woman traces herself to the ground through the man. ALMUS ADAMS.

THE RESTITUTION

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EDITORIAL

Sister Elizabeth Reed writes that her husband, Bro. H. V. Reed, is now preaching to pioneer audiences in southern Alabama.

Bro. Tucker adds: "I am ready to go anywhere in the State of California and preach for the brethren, provided they can not get a more experienced man. I have not been preaching very long. I want to get in contact with the brethren on the coast. I am willing to do all I can, and go when no one better can be had."

Bro. Joe Tucker writes: "A letter from my sister, Mrs. Geo. Smith, R.R. 1, Box 163, St. Mary in the Woods, Ind., says she is interested in the truth, but has no one to instruct her. Are there not brethren near her who can go and hold meetings? I am not financially able or I would go myself. I hope to hear of someonee going there. The place is near Terre Haute."

Under "Communications" in this issue is a letter from a brother who quits The Restitution because it is "too one-sided;" but he commends and retains in his home another paper which he says is "fairest of all." Because The Restitution tells the truth, and nothing but the truth, it is not fit for his home. The other paper, which he retains, to our knowledge has advocated Josephism for years, and the editor has been a rabid Sababth-keeper for—well, as long as we have known him. Within the last few months he has changed his mind, and now is advocating an opposite doctrine concerning the Sabbath. In the last issue of the paper commended by our erstwhile friend is an article advocating that we are baptized into three names; that is, the trinity follows in rapid succession on Josephism! It seems from this that our mistaken brother wants a paper to advocate one doctrine a few years, then change to another, and thus continue to change; for if it were to quit changing it would get "one-sided;" and that is a terrible crime. A man who changes with the moon gets on all sides of a question, and in this way only can we keep from being "one-sided." How much love of the truth does a pretended brother have who takes papers that advocate for truth what is not truth, and publish to the world what he says he does not believe—takes those kind of papers, mind you—and ejects The Restitution from his home because it advocates what is truth, and also what he believes is the truth, for the trumpeted us reason that it is "one-sided?" "Brethren, pray for us, that the word of the Lord may run and be glorified, even as it is with you; and that we may be delivered from absurd and wicked men; for all have not faith" (2 Thess. 3:2).

Christian Science denies practically every fundamental principle of the Bible, as may be proved from their text book, "Science and Health."

1. They deny a personal God. God is mind. He is divine principle, not person.
2. They deny a personal Christ. "Our church is built on Christ, not a person, but the principle that Christ said is the way, the truth and the life. Christian Science is the way, and its foundations are eternal."
3. They deny a personal man. "An illusion." "There is no matter."
4. They deny the fact of sin. "All is good; there is no evil."
5. They deny the forgiveness of sins. "God, which is life, truth and love, never forgives sins."
6. They deny that Jesus Christ came in the flesh. "An error of personal belief; an illusion; a belief that what is termed matter has sensation." This last is a distinct form of the Anti-Christ (Read 1 John 4:3; 2 John 7:, R. V.).

COMMUNICATIONS

I enclose some newspaper clippings. If you think they are worthy of space you can publish them. They report a notable fulfillment of Rev. 17:2-5—the woman arrayed in purple and decked with gold and precious stones. The gifts enumerated are from the kings of the earth who have committed fornication (verse 2). Who can doubt but that this refers to the Roman Catholic church?

In The Restitution of March 1st Bro. E. W.

Knapp has three births—the natural, the birth of water, and the birth of spirit. Jesus, speaking to Nicodemus (John 3:5) only speaks of two births; after the natural birth, another birth. "Must be born of water and of the spirit;" water and spirit both act in harmony to produce the spirit birth. Bro. Knapp can do no better than read Dr. J. H. Thomas' tract advertised in The Restitution, "The New Birth: or How One is Born of Water and of the Spirit." He makes it very plain. I wish everyone interested in the subject could read it. Yours in the faith,

MRS. BELLE KEITH.

Dear Bro. Huggins:

I thought the readers of The Restitution might be interested in the meeting that the little band of believers in the vicinity of Bourbon, Ind., have had. Bro. J. H. Anderson, of Troy, Ohio, came to us on Tuesday evening, March 16th, and remained until Saturday, March 27th. He began the meeting Wednesday evening, speaking each week night, and twice on Sunday. The meetings closed Friday evening, March 26th, he having preached eleven sermons in all. Although Bro. Anderson came to us a stranger, we soon found him to be "a workman that needeth not to be ashamed," earnestly declaring the truth without fear or favor.

As a result of his work here three were baptized into the all-saving name—Mrs. Chas. Senff, Miss Willo Roose and Dale Rouch. We feel very much strengthened as a result of our meeting together, and ask God's blessing upon our brother in his work. Now, may these young people, as well as us older ones, walk faithfully in the narrow way that leads to the kingdom of God, is my prayer.

MINNIE B. ROUCH.

Editor Restitution:

The writer has just returned from Bourbon, Ind., where he held a meeting from March 17th to 26th. We are glad to report that the meeting was a success. We found that the brethren at this place are sound in the one faith. We had the pleasure of baptizing Miss Willo Roose, daughter of Bro. and Sister Andrew Roose; Mrs. Alice Senff, daughter-in-law of Bro. Philip Senff, and Dale E. Rouch, Sr., Minnie Rouch's son. The Lord willing, we hope to preach there again April 21-23.

J. H. ANDERSON.

Editor Restitution:

Enclosed you will find money order to pay my subscription to April 1st. Please drop me from your mailing list at that date. No, I am not a Josephite, or a Sabbath-Keeper either, nor am I a believer in sect, but I am a believer in freedom of thought and Christian fellowship. I am truly sorry to part company with the dear old Restitution, as I have taken it for forty years. But, brother, it is becoming too one-sided for me. The ————, published at ————, is the fairest paper published by our people, and I shall not allow it to leave my home. I write this that you may know I ignore all organizations, factions and creeds, for organization means factions and creeds. Yours for righteousness,

N. H. HORNADAY.

Editor's Comments

This letter contains a curious mixture of positives and negatives. The positives are:

1. "I am a believer in freedom of thought." When Ingersoll was making war on God and the Bible precisely these words were reiterated in his lectures till they were worn out. God says to man: "Let the wicked forsake his way, and the unrighteous man his thoughts" (Isa. 55:7). If God requires us to "forsake" our thoughts, where does "freedom of thought" come in? And Paul, the peerless thinker, says we must bring into captivity (prison) "every thought to the obedience of Christ" (2 Cor. 10:5). Our thoughts, instead of roaming around in "freedom," should be locked up in prison!

2. "I am a believer in Christian fellowship." The word "fellowship" means "contribution," as may be seen by the Greek in Acts 2:42, where the primitive believers are said to have "continued steadfastly in contributions." While our brother writes that he believes in Christian fellowship, in the same letter he avows his intention to "steadfastly" refuse to contribute to The Restitution. It would be refreshing if he would show us his faith by his works (Jas. 2:18).

3. Finally, he is "for righteousness." About this he is a little "one-sided" himself!

Then, on the other hand, his negatives are:

1. I am not a Josephite.
2. I am not a Sabbath-Keeper.
3. I am not a believer in sect.
4. I am against "all organizations."
5. I am against all factions.
5. I am against all creeds (beliefs).
7. I am against The Restitution, for it is too "one-sided."

From this formidable list of postives and negatives one point is gained, and that is, if the reader goes wild in guessing what the writer is he can not mistake what he is not. Because he is against all organizations explains the trouble with this brother. The family is an organization; so is the city, the human body; and the church of God is "the body of Christ," and therefore an organization; and as our writer is against "all organizations," he stands opposed to the family, the city, himself, and the church of God itself! Nothing "one-sided" about him. He is against everything, and for nothing. True, he says he is "for righteousness," but if so, then he must be against unrighteousness, which makes him as "one-sided" in morals as The Restitution is in theology. Will readers of The Restitution who can endure sound doctrine, and who are so "one-sided" they want nothing else, busy themselves in getting new subscribers to take the place of those who are leaving us "for freedom of thought?" Your hearty cooperation just now will be heartily appreciated. Let us keep The Restitution alive, that its light may shine into the darkness that now covers the earth, and thus preserve to God's truth a witness in the closing days of this gloomy age. If the Lord is willing, Amen.

HOW?

Flora A. Wood

The question has been asked me: "How were Mary and Elizabeth cousins if the Levites were to marry only in the tribe of Levi?"

Surely the one asking this question has read carelessly the history of Israel under the guidance of Jehovah. See Deut. 7:3. Here is a command from God: did Israel obey it? We know how prone they were to disobedience, and how times without number the men of Israel took to themselves strange women. It is recorded of their wisest king that he took wives of the heathen roundabout, and that they caused him to depart from the God of Israel and to serve strange gods. Now I believe Mary and Elizabeth were cousins because the Bible says so; I believe God on his own authority, without other evidence. But in all God's dealings with the human race he has not left himself without a witness. The heavens declare the glory of God (Psa. 19:1). "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Romans 1:20).

And without excuse are they who stumble at the statement that Mary and Elizabeth were cousins, with the fact stated that the men of Israel repeatedly disobeyed God's commands as to marriage, as they did many others of his law. I am not writing this article for those who do not believe God's word alone, because it is the word of God, but for those who are honestly seeking the truth.

Bro. L. C. Thomas sleeps in Jesus, the Son of God, but his words are left with us. He says: "Intermarriages between the tribes of Judah and Levi were common. Mary's father and mother may have both been of the tribe of Judah; and yet if Mary's father's sister was the wife of Eliabeth's father, who was of the tribe of Levi, then Elizabeth would have been of the tribe of Levi, and cousin to Mary, and yet Mary, of the tribe of Judah by both father and mother. Or, if Mary's mother and Elizabeth's mother were sisters, then Mary and Elizabeth would have been cousins, and Mary yet of the tribe of Judah."

Then Bro. L. C. Thomas asks this question: "What shall we think of people who, knowing these facts, still continue to say that Mary was of the tribe of Levi and that those scriptures can not be genuine?" If I was to answer this question of Dr. L. C. Thomas I should say perhaps that what is spoken of in 2 Thess. 2:10, 11 has happened to them.

Again the question is asked: "How do you know Mary was descended from David?" Well, my frend, turn to Matthew 1:16; you will find it reads like this: "And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ." This is plain: "Jacob begat Joseph." No other man could be the natural father of Joseph but he who begat him—Jacob. Now turn to Luke 3:23; note with care this statement: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli." Could Joseph be the natural son of two men? Matthew says Jacob begat Joseph; Luke says Joseph was the son of Heli. Both Matthew and Luke spoke under inspiration by the Holy Spirit of God, therefore both are speaking the truth. Did you notice Matthew uses the word "begat" throughout his genealogical record? Luke does not use this word, and why? Because Matthew is giving us the natural son, begotten son, while Luke is speaking of putative as well as natural sons. It is easy to see the meaning of the statement, "which was the son of Heli," that he was the legal (not the natural) son of Heli. Son-in-law of Heli by marrying a daughter of Heli. To us who believe the word of God there is no other possible conclusion. And whom did Joseph marry? Answer: Mary, the mother of Jesus, the Son of God. Heli was descended, the record tells us, from Abraham and David, and, being the father of Mary, she necessarily was of the lineage of Abraham and of David. Luke traces the David line through Nathan, Matthew through Solomon. Those lines were merged in one by the marriage of Salathiel with a daughter of Neri, thus making Mary a descendant of David through the royal or Solomon line. As in the case of Joseph, there is no other conclusion possible if we accept these scriptures or the word of God. And we have every reason to believe them genuine.

But enough has been said to show to the honest seeker after truth that both Mathew and Luke wrote truly and in perfect accord. There are many ways in which Jesus is presented to us as having no human parentage. He is the stone cut out without hands; he is the antitypical altar, which was not to be fashioned out of any stone which man has known (Ex. 20:25). God tells us plainly that no (mere) man can by any means give a ransom for his brother; no man can redeem his own soul; but, thanks be to God, he has provided a ransom; he laid help on one mighty to save. He sent his own Son, made of a woman (not a man), that whosoever believeth in him might not perish, but have everlasting life. That some count the blood of the covenant an unholy thing does not make the promise of God of none effect, for the blood of Jesus Christ (not the blood of Joseph) cleanses us from all sin. Thanks be unto God for his unspeakable gift.

TRUTH

S. Roxana Wince

(Suggested by reading an address made by Bishop Foster several years ago to the Northern Indiana M. E. Conference.)

There is among men the notion that what is generally believed must be true; that what the multitudes hold as truth must have its foundation in the unimpeachable and immutable word of God. No thought has taken stronger hold on the human mind, nor is there any other so well fitted to mislead; yet that what the masses receive as truth is often the reverse, which will need but little demonstration. A very brief survey of history will soon show that from the beginning of the ages down to the present time unadulterated truth has made her abode with the few. Abraham was called out from a family of idolaters to become

the father of them who should after him believe and have their faith counted to them for righteousness. Of all the nations of the earth during a long period only the Israelites were entrusted with the oracles of God, and of these in Elijah's day, in the ten-tribed kingdom of Samaria, but seven thousand were found who had not bowed the knee to Baal.

At Christ's first advent into the world but few were holding the truth in relation to that event, among whom can be counted the Magi, the shepherds, Simeon, Anna, Zacharius and Elizabeth.

In the dark era preceding the Reformation the multitudes were believing almost anything but the gospel. The gods, the doctrines, the rites, the superstitions of heathenism, with all their attendant immoralities, had captured and were holding the fickle masses. So easy does it seem to apostatize, so hard to cling to truth.

It has ever been the tendency among men to make for themselves systems of faith; to hold fast the traditions of their fathers as to the Molochs, Asheras and Baals; to accept as true any dogma that has clinging to it an air of mystery and of years especially if it has a semblance of the true, while at the same time giving license to sin.

Truth has only lived by continual protest against error and despotism. Forces that have seemed weak and feeble in the eyes of men have been used of God to shake and to overthrow the fortresses of falsehood.

Luther and Melancthon fought battles against "the mystery of iniquity" enthroned at Rome, beside which Marathon and Marengo pale. They let go of tradition, and proclaimed as their teacher the word of God. Nerved and armed by that word they faced the world, and triumphed.

But not many are willing to "suffer on behalf of Christ." They would rather deny him by denying his words than to be denied and ignored by men. It takes a brave man to step up boldly on the platform of truth, and bear the resultant shame and contumely, and fiery persecution. Yet, as Bishop Foster said in his long time ago address, "No statements are valuable to man which are not true." How I wish that every living being could find that out and act upon it. They would certainly not be so easily carried away as they are by Eddyism, Russellism, spiritualism, etc.

Jesus Christ came into the world to save sinners. This statement is proven to be truth by incontrovertible testimony. How many millions have been washed and made white by his blood! But take him who is "the resurrection and the life" out of the world and there would be no hope; no one could be cleansed, no one be rescued from death. Yet how few like Bishop Foster rest upon Jesus as "the resurrection and the life" in the hour of their sorrow. How few believe that the graves are to be opened and "the sea to give up its dead." The resurrection is denied and the faith of man overthrown. It is said to be impossible that God should bring from the dust the sleeping myriads of earth; yet why impossible? You can tear a watch all to pieces; you can even grind its separate parts to powder, and its maker can reconstruct it. Why not God reconstruct his watches when he knows just how to do it? He has done it in the past, and he can do it in the future. He proved the doctrine of the resurrection to be true by the literal upstanding from the death state of our Lord and Savior, and by the resurrection of many others who "came out of the graves after his resurrection and went into the holy city and appeared unto many," and who, being the antitypical first fruits, were of course immortalized and are filling some place in his plan. And because Jesus lives, and they live, we too shall live. There is that in every human being which in some mysterious way makes that being have such ownership of all that makes him a distinct personality, that it can not enter any other human being or become part of any other organism, much as people have argued as to who ate Roger Williams. God watches and keeps apart the dust of those whom he has set apart for himself. They shall come forth to a resurrection of life. There the trusting heart can rest and take comfort. How good it is to have the truth!

OBITUARY

Melvina Catherine Himmelright, eldest daughter of George and Lucinda Himmelright, was born January 8, 1898, on a farm in Jordan township, Warren County, Ind. At the age of six weeks her parents moved to a farm near Attica, Ind., on which tey lived one year, after which they returned to Jordan Township, where they have since resided Melvina finished her common school and received her diploma last year. On September 8, 1919, she, with her sister Verna entered the High School in South Bend, Ind., making their home with their aunt and uncle, Mr. and Mrs. R. C. Railsbach. She enjoyed her schooi work and studied hard to prepare her lessons. She regretted much to miss school, and worried because Verna was out of school on her account.

Although Melvina has never been a strong girl, she gained in weight from the time she entered High School until Christmas, after which she seemed to gradually be on the decline until three weeks before her death, when she temporarily gave up her school work, which to our sorrow proved to be the final giving up of all work. Her severe illness, however, lasted one week and two days. She died March 25, 1915, at Epworth Hospital, South Bend, Ind., after a week of intense suffering with blood poison in the head. She had suffered much all her life and was very sympathetic for others who were afflicted in any way.

Melvina was baptized October 19, 1914, at South Bend, Ind., by Bro. S. J. Lindsay. She now sleeps in Jesus. She leaves her parents and one sister to mourn her loss. Though we miss her now, we hope to meet again in that glorious resurrection when Jesus comes.—**Written by Lydia Railsback.**

Brief funeral services were held by Elder R. C. Railsback at his home in South Bend, and Sister Himmelright was taken to her parents' home in Warren County on Friday morning. Her funeral services were held on Sunday, at 2 o5clock p. m., March 28, 1915, conducted by Elder D. E. Van Vactor, speaking from the text Rev. 1:18. A choir of neighbors and a soloist from West Lebanon furnished appropriate and well rendered music. The floral offerings of sympathy were profuse and beautiful. A large assemblage of rela-

tives and friends were in attendance and accompanied the grief-stricken parents to Pence Cemetery, where they laid their loved daughter to rest.

Melvina's book of life we close, and lay her there in sweet repose. D. E. VAN VACTOR.

AN OPEN LETTER

No. 1

Explanations of Scripture Submitted By One in Error

You say we are called mortal because we have corruptible bodies (1 Cor. 15:54). This text lacks the proof. In the 51st verse Paul states that we shall not all sleep; in other words, not all die. In John 11:11 Jesus said: "Lazarus sleepeth." His disciples misunderstood him; and in verse 13 he spoke of his death, and in verse 14 spake plainly and said: "Lazarus is dead."

Question— Was one Lazarus dead, and one living? If so, find us the account of the one that did not die.

Here we learn that "death" and "sleep" are synonymous terms. Then when Paul says "We shall not all sleep," he means that we shall not all die, but must undergo a change. however, and then states in plain terms when that change is to take place at the sound of the last trump. The dead are raised incorruptible, and we, those who do not have to die or sleep, are changed from corruption to incorruption.

In verse 53 we are told that this corruptible must put on incorruption, and this mortal must put on immortality. This is the change we undergo. So in your verse 54 we get the proof of this change to the immortal, and by that, "death is swallowed up in victory." And in verse 55, because of this change, we sing the victory over death and the grave. In verse 57 we learn that this victory comes through Jesus Christ If your position be true, people are in life singing the victory indepndent of this change, but in the absence of the proof I can not accept of it.

In Gen. 2:7 we read that God formed man—not the body for a man—of the dust of the ground. This form he called man, "and breathed into his nostrils"—that is, man's nostrils—"the breath of life," "and the man," formed of the dust, "became a living soul."

God did not breathe some living thing into the man, but something that caused the man to live. So what you call the "body" is what God calls the "man," and also "mortal man" (Job 4:17). Then you can see that Paul is correct in saying that "this mortal must put on immortality" before it can live forever. No place in the scriptures do we find immortality referred to any other than this mortal man, and always in the sense of a conditional gift. ALMUS ADAMS.

If the purposes of life are to be givers of joy they must be noble purposes. Low aims and purely selfish projects, while they may incite to temporary industry, carry with them the seeds of failure and disappointment; for, when pleasure alone is sought for as an end and aim it always eludes the grasp. When we think we have secured it, it turns to ashes.

BEATING THE CLOCK

Our British cousins show an aptitude in scenting American fakery that might well be emulated by some of our reputable publishers on this side of the water.

On January 20th, under the caption, "Pastor Russell's Lambs," London Truth devotes a very interesting expose to the activities of the benevolent Brooklyn divine whose "sermons" have long graced the columns of our press as paid advertisements. Just a month later the Chicago Tribune finds that it can no longer accept such advertising as "Pastor" Russell puts out under the auspices of the "International Bible Students Association," and it will be interesting to note how many Sundays will elapse before other newspapers follow suit.

In the New York Herald, February 22nd, "Pastor" Russell's sermon starts off as follows:

"Duluth, Minn., February 21.—Pastor Russell preached here twice today. The large auditorium was filled to overflowing, and hundreds were turned away."

The edition carrying the advertisement went to press on or about midnight of February 21st, the very day "Pastor" Russell was hanging the S. R. O. sign on the Duluth tabernacle, fifteen hundred miles away. It was Sunday, and the chances are that "Pastor" Russell's two-column advertisement was delivered to the Herald some time Saturday, the day before the mad throng stormed his Duluth "services." It is customary for the Monday advertising forms to be made up and virtually closed Saturday afternoon. Now, unless "Pastor" Russell's press agent telegraphed this introduction to the Herald the statement at the beginning of the sermon is obvious twaddle, and the rest of it may be appraised accordingly. The "International Bible Students Association" states that "Pastor" Russell's sermons appear weekly "in approximately fifteen hundred newspapers in the United States, Canada, Great Britain, South Africa, Australia and Scandinavia, in four languages." Was this interesting message from Duluth ticked off by telegraph and cable in four languages to fifteen hundred newspapers all around the globe, or is it on a par with "Pastor" Russell's world-famous prediction, made in 1889: "The final end of the kingdoms of this world and the full establishment of the kingdom of God will be accomplished by the end of A.D. 1914."

Patent medicine advertising isn t the only quackery that seeks to crawl in under the tent of respectability via the newspaper advertising columns.—Puck.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-16), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

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THE PILGRIM SONG

A. K. Bond

A pilgrim to the Holy Land,
With sandaled feet, with staff in hand,
I journey through the world below.
Singing, singing, as I go.

I have blithe songs of joy and praise,
I have brave songs for sadder days;
But, come there weal or come there woe,
I will can sing as on I go.

I sing of earth, so wondrous made;
I sing of stars that shine o'erhead;
Of sweeter joys than mortals know
In that bright home to which I go.

And when beyond the grave I stand
I'll learn new songs of Fatherland;
I hit their echo—who can know?
That keeps me singing as I go.

—Selected by L. G. Bartlett.

A HAPPY EASTER

By Auntie Wince

I have had a happy Easter, made happy by happy thoughts of Jesus and the resurrection, for the day to me, notwithstanding its unfortunate name, has nothing connecting it with ancient gods and goddesses of paganism, but has, instead, everything that speaks of life—blessed, endless life. How much it means to me, how much it means to "a whole world lost in the darkness of sin."

Resurrection! How did it come about that Jesus was raised? We read his story over again as told in the New Testament, remembering that all the offerings made by Israel in ancient times were to be without blemish, and we find that Jesus was sinless. No deceitful words had fallen from his lips; no wrong acts had stained his character. He had broken no law of his heavenly Father, and to such a being only was resurrection possible. His trial had been illegal; the testimony of the witnesses did not agree; and even the wicked Pilate said, "I find no fault in this man." No judge would have condemned such a man to death. Why, then, did he die? Why did he not call for "the twelve legions of angels?" Because the Father had given the cup and he must drink it. It was "expedient that one man should die for the people, that the whole nation perish not." "And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad;" the other tribes of twelve tribed Israel.

He "laid down his life for his friends;" he "gave his life a ransom for many." "While we were yet sinners, Christ died for us;" he was "made an offering for sin;" "there must of necessity be the death of the testator;" "make me free from the law of sin and death;" "delivered by the determinate counsel and foreknowledge of God;" "destroy death and him that hath the power of death;" "without shedding of blood there is no remission." These texts explain why the power was given him to "lay down his life and take it again."

He had made supplication with strong crying and tears to him who was able to save him from death; he had sweat, as it were,, great drops of blood, he had prayed that if it were possible the cup might pass from him, but it could not be. Someone who could not be held in the prison house of death because of guilt must die, that all who were bound therein might be released and come forth; they who had done good, to the resurrection of life, and they who had done evil to the resurrection of condemnation. Someone had to die who was sinless, that the rest of us, by coming under his name, having it named upon us in baptism, might be covered with the robe of his righteousness, and all our sins being blotted out for his dear sake, we too might be accounted sinless, and a way be made, not only for our escape from the grave, but also for the putting on at the very moment of awakening of that blessed indestructible life, whereby we shall find ourselves in the likeness of Jesus.

Our Savior died that he might accomplish all this for his friends, and more, O so much more! He died, being the testator, that we who are the heirs of the promise, might come into the rightful possession of the kingdom of God, and of the crowns and the thrones thereof, with all the things that eye hath not seen, nor ear hear, that have been prepared for those who love God.

But what if Jesus had never risen? Not the least shadow of hope would there have been for man. Our life is hid with Christ in God. In no other way can we get it. Christ is our life, made so because of his resurrection. The bar for release from death to immortal life is sin. Jesus has broken that bar for all his obedient followers.

But if Christ had not risen our faith in him would be vain, for there being no released, sinless one who had been made an offering for us, we would be still in our sins, and held in death by inexorable law. No other conclusion is possible. We are mortal by nature, and though we come out of the grave, if found unpardoned it is only to sink back into death again as the rightful prey of broken law.

How thankful we are that God has shown us the path of life! How happy we are that Jesus

lives, and that because he lives we too shall live. We grieve to part with the dear saints of God; we do not like to stand by their dying beds, as I stood by dear Bro. Musselman's the other day, and feel that we shall enjoy their sweet fellowship no more in this present state. But even in the hour of parting, when our hearts seem ready to break with the agony that such parting brings, there is a calm undercurrent of joy that nothing can disturb; a sense of triumphing through Christ that death can not override.

"I shall see you again, Uncle John!" said one dear friend, as she took my dying husband's hand and bade him good bye. That is our joy. God has given us this assurance, "in that he hath raised Jesus from the dead." "Christ the first fruits, afterward they that are Christ's at his coming."

Having such blessed hope, let us purify ourselves even as he is pure, "that we may be gathered in, when the angels come rejoicing," "bringing in the sheaves."

THE BUDDING OF THE FIG TREE

"Now learn a parable of the fig tree; when his branches are yet tender and putteth forth leaves, ye know that summer is nigh; so likewise ye, when we see all these things (spoken of in verses 29 and 30), know that it is near, even at the doors" (Matt. 24:32, 33).

The above is a part of the answer Jesus gave his disciples when they asked him, saying: "When shall these things be, and what shall be the sign of thy coming?" (presence) etc. After telling them what signs should follow he said unto them: "Now learn a parable of the fig tree." Parables are of frequent occurrence in the New Testament. They always indicate something that our Lord wishes to make known to his disciples, or to the multitude. For example, "A sower went out to sow." The seed sown was the word of the kingdom, proclaimed to the people. "The kingdom" is likened unto good seed sown in a field. "The kingdom" is likened to a grain of mustard seed, etc. All these parables had a parabolic meaning. Why not the parable of the fig tree? Suppose that the fig tree should represent the Jewish nation. At a certain time Jesus saw a fig tree bearing no fruit (Matt. 21: 18-29). So with the Jewish nation: they did not bear fruit unto righteousness. And presently it withered away. So with the nation of Israel: about the year 70 their city was taken by the Romans, and they were led away captive into all nations; their city trodden down by the Gentiles; this is their condition at present. Hear another parable; a certain householder owned a vineyard, and let it out to husbandmen. The owner sent unto them his servants to receive the portion of fruit due him; but the husbandmen were displeased, and beat one, killed another, and stoned another. He sent other servants and they did unto them likewise. The Lord having one beloved son, he sent him unto them, saying: They will reverence my son. But they said, This is the heir to the estate; come, let us kill him, and the inheritance shall be ours? And they cast him out and slew him.

When the chief priests and pharisees had heard his parables "they perceived that he spake of them." Seeing that they had done all these things to his servants, the Lord said unto them: "The kingdom shall be taken from you and given unto a nation bringing forth the fruits thereof in their proper season (Matt. 20:33-46).

Again, in chapter 23, the Lord said unto the Scribes and Pharisees: "Behold, I send unto you prophets, and wise men, and scribes; and some of them ye will kill, crucify, scourge and persecute from city to city. That upon you may come all the righteous blood shed upon the earth, from Abel to Zecharias, whom ye slew between the temple and the altar." All these things shall come upon this generation, the generation then living. What could better represent them than a "barren fig tree," plucked up by the roots? We can see nothing so appropriate. Hence ,says Jesus, "Your house is left unto you desolate." But shall it be left forever desolate? Let Jesus answer: "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." This implies that Jesus would depart from them, and during his absence they would see the error of their way and come to repentance. Then they will be prepared to say: "Blessed is he that cometh in the name of the Lord." This is plainly set forth in Zechariah, when the Lord shall pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look upon me (Jesus), whom they have pierced, and they shall mourn for him as one mourneth for his first born (Matt. 12:10).

The reader will perceive from this that they must be restored to Palestine before this prophecy can be fulfilled. But we are told that they will never be restored! Let the prophet Ezekiel answer (chapter 37:21-28): "Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side and bring them into their own land. (What land? The land promised to Abraham and his seed, Christ) (Gen. 12:1-4; 13:14-17; 15:18; 26:3-5; 2 Sam. 7:12, 13, 24-26; Psa. 105:6-11; Gal. 3 and Roma. 4). And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all. And they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with detestable things, nor with any of their transgressions; but I will save them out of their dwelling places; so shall they be my people, and I will be their God."

From the above prophecy we learn four things:

1. That Israel shall be restored to the land of their fathers;

2. That they shall become "one kingdom," and one king shall rule over them all—the twelve tribes.

3. That in consequence of their becoming united to David, their Prince, they will not defile themselves with idols nor detestable things;

4. That they shall move no more forever out of the land.

Does the reader suppose that they will be restored to their land in one day of twenty-four hours? No, by no means! But by a slow and gradual process, like the budding of a fig tree, the

Lord shall save the tents of Judah (the royal tribe) first (Zech. 12:7). The other tribes will be forty years in going to their land (Micah 7:15, 16). A. C. G.

CONTEND FOR THE FAITH

Concluded

Paul in Gal. 4:4 says: "When the fullness of time was come God sent forth his Son, made of a woman, made under the law." Why is it Paul mentions the woman here, and says nothing of the man? If Jesus was begotten just as all other men there is no reason in Paul's statement in Gal. 4:4. This statement of Paul's is in direct harmony with Matthew and Luke. If they are wrong, Paul is. But Paul is making a statement here that shows plainly that he does not concur in the belief that those scriptures are spurious. You notice that Paul does not say Jesus was made the Son by baptism, or by being raised from the dead; but "God sent forth his Son, made of a woman." It seems to me there is no room for contention here. We say God made man of the dust, and there is no contention when he says he made the woman out of the man. There is no difference of opinion so far. But when he says in just as plain English that his Son was "made of a woman" we must differ as to its meaning. Why? Because theory forces its adherents to that very thing. But is it not dangerous?

One of the strange things to me has been the persistence with which people who believe in the human paternity of Jesus will quote Rom. 1:4 to prove Jesus became the Son of God in fact by the resurrection from the dead. There is nothing of the kind in the text. Paul says Jesus was "declared to be the Son of God with power by the spirit of holiness by the resurrection from the dead." The resurrection had nothing to do with his Sonship. Jesus said during his ministry he had no power of his own. He said: "I can do nothing of myself." He said, "Hitherto ye have asked nothing in my name." But after his resurrection he said: "All power is given to me in heaven and in earth." That is all that Paul says in Rom. 1:4. Before his resurrection he was the Son without power; after his resurrection he was the Son with power. A change in authority, that is all, except that his nature was changed.

We read in John 19:12 that the Jews used this argument to convince Pilate: "Whosoever maketh himself a king speaketh against Caesar." Now, brother, you have no doubt many times referred to this scripture in arguing with your neighbors on the kingdom question, and thought it strange they could not see how plainly it taught the establishment of the kingdom on Caesar's territory; yet you fail to see the same plain truth, taught in exactly the same words. Notice John 19:7, the Jews answered him: "We have a law, and by our law he ought to die, because he made himself the Son of God." He made himself king, they say, and he made himself the Son of God; they say the same thing in both cases. How can anyone feel clear in conscience and allow themselves to think for a moment that Jesus referred to anything else than his origin? To make it doubly sure in the next verse it says: "When Pilate therefore heard that saying he was the more afraid." Did Jesus make a false claim, and was Pilate frightened because he stood before a baptized believer? To prove just how Pilate understood this claim Pilate went back to the judgment hall and asked Jesus: "Whence art thou?" No room for doubt here as to what was referred to; and I myself would consider my chances for approval of God very slim should I try to argue against this plain truth.

But now let us see about Joseph for a moment. Do you not think that if you had a son that had become famous, and who was never known to have committed an evil deed, and he was to be put to death, you would be there to stand by him to the last? Was that the case with Joseph? Let us examine John 19:25, 27: "Now there stood by the cross of Jesus his mother and his mother's sister, Mary the wife of Joseph, and Mary Magdalene. When Jesus therefore saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! "And from that hour that disciple took her unto his own home." Where was Joseph all this time? It is plain that Joseph was not there to take his place beside his wife to comfort her in her anguish of heart. While he had taken Mary to wife, there is no doubt the story of his begettal that created in him at the first the doubt of her chastity, had never lost anything, but grew and finally ripened into a complete desertion at the last. If he had been a believer at the last of Jesus' claim he would have been right there to comfort Mary and to take her to their own home and give her loving care and consolation. If he had actually been his own son he would have been right there, like any other father. But all those years of opposition, along with the disbelief of the rest of his children, had had its effect. His brothers and sisters were not there; they disbelieved in him. Mary alone knew the absolute truth and knew of his innocence so far as his family were concerned. Jesus also knowing the truth, and also knowing of Joseph's desertion of his mother at the last when she needed him more than at any other time, turned her over to a disciple whom he loved. You can plainly see by this circumstance that you are claiming something for Joseph he did not claim for himself. If he knew Jesus was his own Son he showed himself a heartless father. Joseph had joined the enemy. If not, why the going to live with Cleophas? This is sufficient to prove that your claim of the fatherhood of Joseph is untrue. Let us contend for the truth, and lay aside these false claims and dangerous positions. If you won't believe the claims of Jesus and the plain accusations of his enemies, then believe Joseph. Why multiply proof? The Lord lead us into the belief of the sacrifice of his Son, not Joseph's.

ALMUS ADAMS.

"HE SAVED OTHERS; HIMSELF HE CAN NOT SAVE"

R. H. Judd

This was the jeering taunt of an eager, bloodthirsty crowd; the cry of men who knew they had done an awful deed, and in order to smother the self-reproach which would arise in their breasts they thought thus to raise the burden of responsibility from their shoulders to his. They had forgotten that before the awful deed was done they themselves had said: "His blood be upon us, and upon our children." How little they thought, too, that in uttering these words they were stating facts which would forever heighten the awfulness of that awful deed. "He saved others;" it was their own confession, not from hearsay but as eyewitnesses of the gracious deeds he had done. They knew he went about doing good, and yet they slew him.

"He saved others; himself he can not save." Three out of the four gospels relate this terrible incident and bear record of these taunting words. God surely meant it so. That ample record, unbiased record, and even the record of those that hated him, should forever testify to the fact that he saved others.

Reader, doubtless you have been asked the question many times. "Are you saved?" So, coming to the question, I venture to state that very few of those who ask it, and of those who are asked, have ever taken the pains to inquire its meaning. I would go further, and would most emphatically state that the question as usually asked today does not carry with it the meaning of the words as recorded in our text.

No Bible lover will deny that we have in the first three words of this wonderful confession from the lips of wicked men a most marvelous expression of gospel truth. All will readily admit that "he saved others," and many will agree that had he saved himself there would have been no salvation for the world. In what sense, then, had he saved others? And in what sense could he have saved himself? It will be worth our while to inquire, for much depends on the answer. The statement of the text demands both the inquiry and the answer. As a preliminary to such inquiry it would be found profitable to read the gospel narratives through, taking particular notice as to the connections and usages of the word 'saved." It will be noticed in the majority of cases to refer to saving the life of, or saving from death (immediate or remote), the person in danger of dying in the natural, ordinary sense of the term.

"He saved others." How? When? Where? These questions immediately present themselves to the thoughtful mind desirous of getting to the root of a most important fact. For answer we have not far to go. Luke, the physician, a man used by his calling to the hard facts of life and death is inspired of God to place the statement on record: "The Son of Man came not to destroy men's lives, but to save them." The incident leading up to the statement was that of James and John, who desired to consume with fire the people who refused to receive their Master, and shows most clearly that it was no phantom life in question, but the actual physical life of men and women. In this remarkable utterance we have Christ's own definition of the object of his mission to earth. He came not to destroy men's lives, but to save them; and when again and again Christ gave healing to weary men and women from maladies that would soon have brought them to an early grave, we read the gracious words: "Thy faith hath saved thee." Knowing, as he did, that "sin, when it is finished, brought forth death," he on more than on occasion gave the instruction, "Go and sin no more." These things were not done in a corner. All Israel knew he saved others. When he rased the widow of Nain's son and saved him from the jaws of death, the whole city knew it. The daughter of Jairus was raised to life in spite of a hostile crowd; Lazarus of Bethany, after being dead four days, was again brought to life by his mighty power in the presence of many witnesses. Christ, taking advantage of the opportunity to proclaim the fact that there was a time coming, as the result of his mission, when those that had died should live again, and when those who believed on him should never die. It is unnatural, nay it is impossible, to suppose that in these instances given Christ used the terms "life" and "death" in two different ways. He did not.

The last half of our text is worth consideration also: "Himself he can not save." In what sense he had saved others we have already observed. Let us apply the same question here: In what sense could he not save himself? Surely the answer can only be one, and that the one given by his wicked accusers; he could only save himself by "coming down from the cross." No Bible instance can be given of "saved souls" in the current orthodox sense. Where the Bible speaks at all of "souls saved," as in 1 Pet. 3:20, there is no question but that the souls there referred to are men and women of flesh and blood who are saved from literally perishing.

Thank God, the Lord Jesus did not save himself (and note the "himself" here can only mean his physical being), but he suffered death for (not instead of) us, trusting God to raise him from the dead. And we have the blessed assurance that he is yet coming again apart from sin unto salvation. We can therefore rejoice in the fact that now is our salvation nearer than when we first believed, for at the resurrection this mortal shall put on immortality. There shall be no more sin, for sin, "when it is finished, bringeth forth death." We shall live in newness of life, holy, happy and eternal. Thank God for the promise: "There shall be no more death, neither sorrow, nor crying, nor shall there be any more pain," for we shall be saved in the Lord with an everlasting life.

A SNARL PICKED OUT

Skeptical criticism often strikes its head against something hard. Especially is this the case since the spade of the explorer and the researches of the archaeologist have recovered the long lost literature of Egypt, Babylon and Assyria.

The excavations at Nineveh have opened a new world to the student; and the stone inscriptions and brick tablets in the library of Assurbanipal

found in the ruins of Nineveh have shed light on many obscure and difficult points.

Dr. Howard Crosby, in an article on "The New Criticism," cites the following instance:

At one time the skeptical critics of the day "found that the inspired writer or compiler of the Chronicles had a very big and ugly hole in his inspiration. He had (2 Chron. 33:11) recorded that the king of Assyria carried Manasseh to Babylon, when of course no king of Assyria would have done such a thing. He would have carried him to Nineveh, his capital. But the ignorant writer, writing in a late age, perhaps in the Maccabean period, had a dim notion of a Babylonish captivity to Babylon! The weak-backed Christians rushed at once into their favorite retreat in time of danger: "Oh, the scriptures were not given to teach us geography or history.' These scriptures may make all sorts of mistakes in every science, and tell us the moon is made of green cheese, and yet be God's holy word of truth! Infidels chuckle when they find Christians ready to acknowledge that the word of God, so reverently quoted and exalted by our Lord, is brimful of crude errors and ridiculous mistakes. However, as to Babylon, when the Assyrian discoveries showed that Esarhaddon, the conqueror of Manasseh, lived not at Nineveh, but at Babylon, we did not hear any 'beg your pardon' from the learned critics, but they went zealously to work to find another ugly hole in the inspiration of the Bible. In the Stone Library there is a full history of Esarhaddon. He married a Babylonian wife, built a palace at Babylon, and dwelt there, in order by his presence to unite more firmly the two kingdoms of Babylon and Nineveh. We believe that there are untold evidences in favor of Christianity and the Bible, buried in Oriental lands. We believe that these arguments will be resurrected in the discoveries which explorers and others shall yet make in God's own time. We even indulge the dream that the old Tables of Stone will astonish the world some day by coming forth from their hiding place.-- Ar- in the past, and therefore naturally sent Manasseh mory.

ST. VINCENT'S PURGATORICAL SOCIETY FOR THE LIVING AND THE DEAD

5508 Masses Offered Each Year For its Members ---Please Read Carefully

There is no better way to remember our departed friends and relations than by enrolling them in this Purgatorical Society. "It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." We should not forget the dead; in life they were good and true to us; let us remember them, now the hand of God has touched them. We should not turn a deaf ear to their cry. Christian charity obliges us to hear and help them. They are indeed separated from us by the dark river of death, but they have never ceased to be our brethren, members of that mystical body to which we all belong, and whose head is Jesus Christ himself. Is it possible for one limb or member of our bodies to suffer and the others to remain indifferent? The apostle says: "If one member suffers, do not the others too?" Consequently it is the very essence of Christianity to help the departed. Should we not be moved to help those who proved themselves our benefactors, instructing us, leading us into the way of salvation, and keeping us from temptations?

Would we not be guilty of the greatest indifference and deepest ingratitude were we to forget them now in their sorest need, or refuse them our aid? Would we not deserve to have hurled at us the terrible prophecy and reproach of the Book of Ecclesiasticus: "A hard heart shall fare evil at the last?"

We can not say that because our friends or relatives have been dead a long time they do not need our assistance. Nothing definite is known as to the longer or shorter duration of purgatorial pains. We do know this, that they are proportioned to the purity of heart wherewith the deceased appears before the judgment seat of God --proportioned to the amount of penance done while on earth; proportioned to the help given after death by those still left behind. But when we reflect that on the other side of the grave justice, not mercy, holds the balance; when we recall St. Peter's thrilling question: "If the just shall hardly be saved, how shall it be with sinners?" and when we consider that even the saints, after long and severe penances for slight faults, trembled before and feared the severity of God's judgments, we may justly conclude that the pains of purgatory are of longer duration than is sometimes imagined. Therefore we should hasten generously to the help of the poor souls and continue our prayers for them until death bids us depart hence.

Again, even in life and health there is no better way of providing for the members of this Purgatorial Society. Do not depend upon those whom you may leave after you. Be sure that you will not be forgotten after death by becoming a Perpetual Member of the society at once. Five thousand five hundred and eight Masses will be read each year for its members. Moreover, at the death of each living member of this society a High Mass will be offered in the chapel of St. Vincent's Home for the eternal and happy repose of the soul of the departed.

Perpetual membership fee in this society is ten dollars for each person enrolled. All thus becoming members, whether living or dead, will have read for them each year five thousand five hundred and eight Masses.

Those not in a position to pay the amount of ten dollars in cash may make weekly or monthly payments to suit their own convenience.

Address all communications to REV. WM. L. BLAKE, St. Vincent's Home for Boys, Brooklyn, N. Y. Boerum Place and State Street. P. O. Box 174.

(EDITOR'S NOTE—Above advertisement appeared in St. Vincent's Visitor, published in Brooklyn, N. Y., and dated January, 1915. In public Catholics say that Masses and indulgences are not sold, but once in a while, when they are napping, we catch them with the goods. St. Vincent's Visitor, the paper from which above advertisement is taken, is published under the approbation of Chas. E. McDonnell, Bishop of Brooklyn, and Pius X.

THE RESTITUTION

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

NOTICE

Send all mail for The Restitution, whether for the editor or manager, to 10623 Lee Avenue, Cleveland. Do not send any mail to Akron, Ohio. If the mail is for the editor, mark "Editor" on corner of envelope; if for manager, mark it "Manager."

EDITORIAL

Even some impossibilities are possible.

It is easy for a good man to make a bad break.

A man who can not discuss his religion has none; a man who is afraid to discuss it has none. —W. B. Heyburn, in a speech in the U. S. Senate, May 26, 1911.

An American minister some time since received a letter from a young man who recommended himself very highly as being honest and closed with the request: "Get me an easy situation, that honesty may be rewarded." To which the minister replied: "Don't be an editor if you would be 'easy.' Do not try the law. Avoid schoolkeeping. Keep out of the pulpit. Let alone all ships, stores, shops and merchandise. Abhor politics as you would a pestilence. Keep away from lawyers. Don't practice medicine. Be not a farmer or a mechanics, neither a soldier nor a sailor. Don't study Don't think. Don't work. None of them are easy. Oh, my honest friend, you are in a very hard world! I know of but one real 'easy' place in it, and that is the grave!"

WHAT TIME IS IT?

What time is it?
Time to do well.
Time to live better.
Give up that grudge.
Answer that letter.
Speak a kind word to sweeten a sorrow.
Do that good deed you would leave till tomorrow.—Selected.

A WISE ANSWER

"The late Bishop Bowman," said a New York Methodist, "dined one evening at a fashionable millionaire's in Fifth Avenue.

"Beside the bishop sat one of those dyed, decollette elderly women who are always trying to be brilliant.

"This woman rattled off a lot of silly epigrams about Buddha and Mahomet and so forth, then she turned to the bishop and said:

" 'What do you really think, bishop, of God?'

"The bishop answered, with his calm smile:

" 'I think, madam, that all that matters is what God thtinks of me.' "

NEVER LOST HIS 'LIGION

An old negro in a neighborhood town arose in prayer meeting to give his testimony and experience:

"Bredderin' and sisterin,' I been a mighty mean nigger in my time. I had a heap er ups and downs, 'specially downs, since I jined de church. I stole chickens and watermillins. I cussed. I got drunk. I shot craps. I slashed udder coons wid my razor, and I done er sight er udder things; but I thank the good Lawd, bredderin and sisterin', dat through it all I never lost my 'ligion."

COMMUNICATIONS

A correspondent who does not write for publication, and whose name for this reason is withheld, sends one dollar to help The Restitution, and says:

I have just finished reading article on "Did Joseph Beget Jesus?" by Ian Katison, and your comments upon same. After reading the article, and before reading your reply, I thought to myself, "Why did Bro. Huggins allow such a thing to appear upon the pages of the dear old Restitution?" And I wish to heartily commend you for your reply. How can anyone reject the plain, literal statements of God's word, such as Matt. 3:17; 1:18 to end; 16:16, and many, many others, is more than I can understand. Oh, these last days are perilous ones, and we must stay closely by God's word in our living and in our teaching. And I, too, wish to say that I believe God's whole word, not just a part of it. I hope, Bro. Hpggins, that your fears for The Restitution will prove unfounded. Surely there will be enough loyal supporters of the old paper left to keep it in the work. May it go on sounding out notes of warning against the error that is in the world.

Dear Restitution:

I know we are back on our subscription, but

have been unable to meet it as yet, but hope to do so before long. I have spoken at different times about writing to you about it, even if we didn't have the money, but my husband and would say, "I will write," but kept putting it off, so now you will hear from my humble self.

The Restitution has stood by us all these years, and I hope I may be able to help support it while I live, for I look forward to it with pleasure every week. It keeps us in touch with the Bible and with coming events. I have never had any intention or desire to drop the old standby and sign for any other paper, as some wanted I should. Those articles by Sister Flora Woods and S. H. Thomas were just what we wanted; they were just to the point, no going about the bush. I have often asked the question, What is the sin against the Holy Ghost, and I never could get a satisfactory answer. I have suggested that denying the sonship of Christ looked as the greatest sin against the Holy Ghost, if not the only one. I was so glad to have Sister Wood's explanation. And now I would like to hear from someone as to what the mark of the beast is.

Your sister in the faith,

MRS. E. W. MEAD.

Dear Bro. Huggins:

This being Good Friday, I have a little free time to write and say how grateful I was to see those splendid articles in The Restitution by Sister Wood and Bro. Thomas, also your editorial. The Restitution has been especially good lately, so much food for thought. About the middle of February I had attended a Teacher Training Class, and what I heard there made me heartsick. We were told that Jessu was not the Son of God, as many taught, but a very good man. Then the speaker went on to say that the Bible was not inspired, only as each one found it so for himself. He said: "To me John 3:16 is inspired," and then quoted it: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It all sounded so foolish that I felt sure the people must see his blindness, but I was surprised to hear after that others agreed with him.

How true are the Master's words in Matt. 13: 15: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed." When I saw Sister Wood's article on "Faith" I felt as if God had just sent it for me. He is good to us, praise his name!

In Matt. 16:13-20 we read of Peter's confession of Christ: "Thou art the Christ, the Son of the living God." And Jesus answers: "Blessed art thou,, Simon, for flesh and blood hast not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Is Peter's reply not the "rock" upon which Christ's church is built? For Jesus only is the foundation of our faith and hope. 1 Cor. 3:11: "For other foundation can no man lay that that is laid, which is Jesus Christ."

Am enclosing $5.00 as a little gift of gratitude for real help. Use it as you think best in spreading the word of God. I do want to be true to my Master, and pray daily that God grant strength and wisdom to his ministers, that they may with power speak forth the word of life. We have a glorious hope in Jesus, and his promise in Rev. 2:7 is: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Waiting for this blessed hope,

LILLIAN S. MASON.

Dear Restitution:

Please find enclosed one dollar for the Helping Fund. We would not know how to get along without the dear old Restitution. It seems to grow better each week. We thank Bro. Huggins and all the contributors for the great amount of spiritual food it contains, and our prayer is that God will bless every effort that is put forth for the advancement of his cause.

MRS. A. E. SHAW.

OBITUARY

Ruth A. Snoke

Mrs. Ruth A. Snoke died at 5 o'clock a. m. on March 31, 1915. She was born March 15, 1915, at Woodland, Ind. She was married to the late John W. Snoke March 24, 1841. She has been a Christian from her early life, and with her husband worshiped with the church at South Bend for years before his death, about four years ago.

She leaves five children: Schuyler, Portland, Oregon; Anna Elizabeth McEndafer, Cirmaron, New Mexico; Marie Farlow, Chicago; Arthur, Orange, Fla.; John Harold, St. Louis, Mo.

Private funeral services were held from the residence, 219 Kearsey Street, South Bend, Ind., April 2, 1915, at 10:30 o'clock a. m., conducted by the writer. The home was filled with relatives and near friends and neighbors, to whom we spoke from 1 Thess. 4:13-18. Burial was made in the City Cemetery. Tired and weary of the monotony of life's trials, she had often expressed the wish that she might thus be laid to rest till her Savior and Life-Giver comes.

D. E. VAN VACTOR.

Cora E. Flint

At her home near Sholes, Ore., of cancer, Sister Cora E. Flint, aged 37 years, three months and twelve days.

Sister Flint has known the truth for a number of years, but, like many others, failed to accept Jesus as her personal Savior until near the close of her life. Christ and the Bible became her comfort in her afflication, and, like the Master himself, she "was made perfect through suffering." Sister Flint was held in the highest esteem by all who knew her, so much so that the stores and business houses closed during the funeral service, and thus a beautiful tribute was paid to her memory. At her request the writer officiated at the services, which were held from the Church of God in Sholes, Ore.

J. S. LUCAS.

A. H. Rogers

Alfred H. Rogers, son of Clayton and Malinda Rogers, was born December 11, 1846, and fell

asleep March 13, 1915, at the age of 68 years, 3 months and 2 days.

He was married to Keturah Stanley on the 19th day of November, 1878, and to this union were born ten children, four sons and six daughters, all of whom survive him. Eight were at his bedside during his last moments, the other two arriving in time to see him laid to rest.

He was reared in the Methodist Church, and remained in that belief until September 29, 1888, when he and wife were baptized by Bro. S. T. Hook into the Church of God, near Ingraham, Ill. He lived to see nine of his children obey the gospel by being buried with Christ in baptism. He was firm in the faith and lived a consistent Christian life, being ever ready to give an answer for the reason of the hope within him, and fell asleep with the full assurance that Jesus will soon come and wake him from his slumber. "Then the sin and sorrow, pain and death of this dark world shall cease, in a glorious reign with Jesus of a thousand years of peace."

There being none of the faith other than the immediate family, no service was held. He was laid quietly to rest in the Fairdealing Cemetery, to await the call of the Master.

KETURH ROGERS.

N. K. Barnhill

Nancy Kirkpatrick Barnhill was born at Knightstown, Ind., June 6, 1837, and died at her home, 301 Alexander Street, Plymouth, at 7:30 Sunday morning, April 4, 1915.

She was the daughter of William and Elizabeth Kirkpatrick, and is the last one of a family of eight children. Much of her early life was spent in Indianapolis. On October 1, 1868, she was married to Ezra K. Barnhill, and for a time they lived in Medaryville, then moved to Argos, and in March of 1872 they moved to Plymouth, where their home has been ever since.

Two children were born to them, a son, Madison, who died July 22, 1891, just as he was entering young manhood. The daughter, Stella, survives, having been the support of her parents for years and their nurse and care-taker through much severe illness. For some years before his death, April 30, 1913, Bro. Barnhill was a helpless invalid, and the care of her husband and the loss of her son were elements that tended to break the health of Sister Barnhill, and she has required and received the constant and loving care of the daughter, who is now left alone of the family.

Early in life Sister Barnhill was a member of the Methodist Church, but later united with the Church of God, remaining faithful in the belief of its doctrines till death. She had been bedfast for some weeks before her death, but retained consciousness up to a few moments before the end came.

Funeral services were held at the residence at 2:30 p. m. April 6, 1915, conducted by the writer. The services were largely attended by relatives, old friends and neighbors, who followed to Oak Hill Cemetery, where our beloved Sister Barnhill was laid to rest to await the coming King and the resurrection.

D. E. VAN VACTOR.

ANNUAL MEETING IN CANADA

The tenth annual May Meeting of the Church of God, at Fonthill, Ont., will be held on the 28th, 29th and 30th of May, beginning on Friday evening and extending over Sunday evening, three meetings to be held on Sunday. Our pastor, Bro. F. L. Austin, will be assisted by Elder H. V. Reed, of Chicago. A full house is expected, and all are invited to attend who can. No pains are being spared to make this tenth annual event one of the best yet. All meetings will be held in our church in Fonthill.

HORACE HAINES, Secretary.

THAT EVANGELIST QUESTION

Flora A. Wood

Dear Brethren: I am sensible of the fact that I am "calling often;" but bear with me this once more. My only excuse for writing again is that this work is much in my mind, and you know out of the abundance of the heart the mouth speaketh.

The little church at Chico has received several letters bearing on the subject, letters from Washington, from Oregon, from Texas and from members elsewhere in California. Now I wish to make a suggestion. Would it not be a good idea for each pastor of a congregation, each leader of a Bible Class, each isolated gathering, to bring this matter before those gathered together and take pledges of each company as to what they will give to this cause? Remember, brothers and sisters, if each one of you give one dollar a year the Church of God could put two evangelists in the field, giving them sufficient salary to support their families and pay all traveling and other expenses. I am reckoning this in the belief that there are about four thousand members of the Church of God in the United States. The ecclesia in Chico pledges one dollar each member and more. As the pledges come in the amount could be published in The Restitution. Brethren, if we do this let us not tarry, for the harvest is ripe, and the time of reaping at hand. When a sufficient sum is pledged let a treasurer and secretary be named in some way (this I leave to wiser ones than I am), and also in some way an evangelist be selected and the work is begun.

The church here has received several letters speaking a great deal of the evangelist. To those we would say: Brethren, let us not be troubled about that. If this work is of God be assured he will raise up a servant of our Lord to fill the place. Our Lord said a wise man, before entering upon a work, first counted the cost. Let us see to that first of all, then the rest is easy. Brethren, we are all members one of another. We are all children of one family. We are all of one household. Why should one say, "I am of Paul, I of Apollos, I of Cephas?" Let us work together to build one another up in the most holy faith, and let our light shine forth, that those wandering in darkness may find the truth that is shining from the word of God. We are the light of the world. Let us not hide our light through any division, but work together in brotherly love and union. United, we will succeed; divided, we must fail.

Brethren and sisters, you who are sitting under the counsels, the exhortations, the many helps

in the way which you receive from your pastor and teachers, can not know how the isolated ones are crying for bread. We are weak and needy. The cares of this world press heavily upon us. We long with inexpressible yearning for someone stronger than are we upon whom we can lean—someone to speak to us of our Father's mercy, of our Lord's great love, someone to correct us in righteousness, to reprove, to exhort. We know the doctrine, but we need building up in love, in hope, and in brotherly kindness.

Just before our blessed Lord was to be cut off out of the land of the living he said: "Father, I come to thee; I am no longer in the world. The work thou gavest me to do I give unto my brethren." His last command to each one of his brethren was: "Let him that heareth say, Come." Did you ever think if the Church of God fails to carry on this work that it must stop? The only provision our risen Lord made to send forth the gospel was through the church, the combined work of the individual member. We can not all go forth from our homes, as does our dear Bro. Adams and others who are almost constantly holding forth the word of God to others; we can not all labor, as does our esteemed Bro. Huggins and the Manager and Directors of our beloved paper, but we can all hold up their hands by our love and prayers. And I am persuaded there is not one among us but can, and I believe will be glad to give the little sum necessary to begin this work. Oh, let us be up and doing, for the time is short. The Lord looks for perfect fruit; let us not bring him "withered leaves." One thing bear in mind: we must be bound together with the cords of love. Let no root of bitbe when we see our Savior if we can say: "Lord, I did the work thou gavest me to do." May he who loved us, and gave himself for us, help us to be united as he prayed the Father we might be.

CHRIST WILL REIGN OVER ISRAEL

Lesson VII.

"Blindness in part is happened to Israel, until the fullness of the Gentiles be come in" (Rom. 11:25). "Nevertheless, when it shall turn to the Lord the vail shall be taken away" (2 Cor. 3:16). "There shall come out of Zion the Deliverer, and turn away ungodliness from Jacob. * * * As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes" (Rom. 11:26-28). "A new heart also will I give you. * * * And I will put my spirit within you. * * * And ye shall dwell in the land that I gave to your fathers" (Ezek. 36:26-28; 37:14; 20:33-44; Zec. 12:10, 11; Isa. 11:11; Jer. 31:10). "Like as I have watched over them, to pluck up, and to break down, and to destroy, and to afflict; so will I watch over them to build, and to plant, saith the Lord" (Jer. 31:28). "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9:15). "And the Lord shall reign over them in Mount Zion from henceforth even forever" (Mic. 4:6, 7). "He shall reign over the house of Jacob forever" (Luke 32:33). "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31). "When the Son of Man shall sit in the throne of his glory ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28; Luke 22:29, 30).

Remarks

Paul in Rom. 10:11 evidently speaks of the literal Israel—his "kinsmen according to the flesh"—for he describes them as "enemies" concerning the gospel, vailed in "blindness," "broken off because of unbelief," "a disobedient and gainsaying people, * * * ignorant of God's righteousness" (Rom. 10:3, 21; 11: 20, 31). What church, calling itself Christian, would apply these descriptions to itself, or claim to be such an Israel? And how could the Roman converts from Paganism, whose fathers were abominable idolaters, be called beloved for their "fathers 'sakes?" Jer. 31:28 shows that "like as," or just as truly as the literal Israel have been plucked up from their land," "so," or just as literally shall they be planted there again. And this is a fture and permanent planting, for "they shall no more be plucked up" as they were when last uprooted by the Romans in A. D. 70. At the second time Joseph was made known to his brethren, at the second time Moses was submitted to by the nation; so, when Messiah shall appear the second time the now blind and unbelieving Israel will welcome and submit to him, saying: "Blesesd is he that cometh in the name of the Lord" (Act 7:13-35; Matt. 23:39; Zech. 12:10, 11). It is "the remnant of Jacob" that will be thus restored, for the Lord, when he returns to reign over them, "will purge out from among them the rebels" (Jer. 46:28; Eze. 20:38; Mic. 5:7, 8). The Savior's prophetic title, "King of the Jews," or "King of Israel," will thus be fulfilled by his reign on the throne of David, in Jerusalem, over the restored "twelve tribes of Israel" (Matt. 2:2-6; Jno. 1:49; 12:15; 19:19).

Christ Will Reign Over the "Left" of All Nations

Lessons VIII.

"And he shall speak peace unto the nations: and his dominion shall be from sea to sea, and from the river to the ends of the earth" (Zech. 9:10, Revised Version). "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:35, 44; Zeph. 2:11). "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27). "The seventh angel sounded, and there followed great voices in heaven, and they said, The kingdoms of the world are become the kingdom of our Lord and of his Christ" (Rev. 11:15). "All nations shall come and worship before thee" (Rev. 15:4). "Everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (Zec. 14:16-19). "As truly as I live all the

earth shall be filled with the glory of the Lord" (Num. 14:21).

Remarks

By this lesson we learn that "the kingdom of God" to be established on earth at the coming of Christ will not be confined to the land of Canaan, and the twelve tribes of Israel restored, but with miraculous judgments it will "break in pieces and consume" all human governments; and in this way will so expand as to fill "the whole earth." And thus will be fulfilled the promise that Christ shall have "the world" or "the uttermost parts of the earth" for his possession (Rom. 4:13; Psa. 2:8). This increasing and expanding feature of the kingdom is described in the parables of the mustard seed and leaven (Matt. 13:31-33; Isa. 9:6, 7). Though the kingdom will be on earth, it will not be "of (ek) this world," as to its source or origin. The Greek preposition **ek** is often used in reference to the source or origin of a thing. So the apostles and the baptism that John preached were truly and literally on the earth, but were not "of (ek) men," nor "of (ek) the world" (Matt. 21:25; Jno. 17:14). "The kingdom of heaven is like unto a grain of mustard seed, which a man took and sowed in his field," and "the field is the world." The celestial germ will be implanted in terrestrial soil (Matt. 13:31, 38). In the awful judgments of the second advent "the slain of the Lord shall be many" (Isa. 65:15, 16). But as there will be a "remnant" of Jews, so there will be some "left" of the Gentiles, as shown from Mic. 5:7, 8:Zec. 14:16. These and their offspring will be the mortal population over whom Christ and his immortalized redeemed will reign a thousand years. At the end of that millennial age the mortal nature will disappear, the kingdom will be delivered up to the Father, and "the Son also himself be subject unto him," "that God may be all in all" (1 Cor. 15:25-28). Sin and death being then no more, and mediatorship having perfected its glorious work of reconciliation, the kingdom will be brought into a more direct connection with the Father than before. The delivering up is therefore merely a change in the manner of administration and in the constitution of the kingdom, but not an end of the kingdom itself, for it shall have "no end," and "shall not pass away" (Luke 1:32, 33; Dan. 7:14; Psa. 89:29, 36, 37).

MEDITATIONS

Matt. 22:1-14

By comparing the kingdom to a royal marriage feast Jesus sets forth the thought that it is a place of festal joy (Luke 14:16), and also suggests that Christ's relation to his people is that of a husband to his wife (1 Cor. 11:12; Eph. 5:24-32; John 3:29). The Jews were the ones who were first invited to the marriage, but the invitation was spurned and treated with contempt (verses 3, 5). Nothing more clearly reveals the foolishness and wickedness of the human heart than the way in which men receive God's invitation of grace. These people were shut out of the feast, simply because they did not accept the invitation; the Jews did not find life and joy in Christ simply because they would not come to him (John 5:40). And if there are any today who do not find pardon and peace and life in Jesus it is simply because they will not come to him. The king did not stop at the first invitation (21:36), and God does not stop with one invitation. Wonderful indeed is the forbearance of God; he not only repeats the neglected demand for his fruit, but even repeats the neglected invitation. The sin of rejection since the cross and resurrection of Christ is immeasurably greater than that of Christ's own contemporaries before the cross and resurrection. Some went even beyond treating the invitation with contempt; they abused and killed the servants that brought the invitation. This was historically true of the Jewish treatment of God's servants who came to invite them to his feasts. In verse 7 we have a clear prediction of the destruction of Jerusalem (Luke 19:42-44; 21:20-22). The rejection and crucifixion of Christ was the cause of the destruction of Jerusalem. This had been predicted in the Old Testament (Dan. 9:26; Micah 3:12). When Israel rejected God's invitation God sent it to the Gentiles. Israel lost the marriage feast because they were "not worthy;" when one rejects the invitation he judges himself unworthy of everlasting life (Acts 13:46). The servants were not merely to bid those in the highways to come, but to gather them in (verse 10; Luke 14:21, 23). This lays upon the church the duty of urgency and insistency in their inviting men to Christ. We are to invite both "bad and good." We should all ponder well the description and doo mof the unprepared guest. The king will come in, will scrutinize his guests, and woe to the one who has not on the wedding garment! The wedding garment is a figure for the robe of righteousness that God expects all to put on who accept his invitation (Isa. 61:10; Rev. 19:7, 8; Psa. 132:9; Eph. 4:24; Rom. 13:14). But it is not in our own righteousness in which we are to appear, but in his (Isa. 64:6; Zech. 3:3, 4; Phil. 3:9 R. V.). Wedding robes in the East were a free gift from the one who made the feast, and our robe is a free gift from the Father himself (Luke 15:22). We get it by simple faith in Jesus (Rom. 3:22). We put it on when we put on Christ himself and when he dwells in us (Rom. 15:12-14; 2 Cor. 13:5). The one who had not on the wedding garment had not really accepted the invitation to the wedding feast. If one really accepts God's invitation to his heavenly kingdom he will get ready for it by putting on Jesus Christ. The guest's neglect to make ready was an act of contempt for the king, and if we outwardly accept God's invitation and do not make ready we are despising both him and his invitation.—*The King's Business.*

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 67. AKRON, O., APRIL 27, 1915 NUMBER 15

SABBATH AND SUNDAY

Recently Mr. Albert D. Rust sent me some tracts on the Sabbath question, and in them I find some very broad and sweeping assertions.

He asserts that "the ten commands are all of God's commandments.' (I quote from memory). Is this true? Let Jesus answer: 'Thou shalt love the Lord thy God with all thy heart, and with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment, and the second is like unto it: "Thou shalt love thy neighbor as thyself" (Matt. 22:37-39).

We find this first and great commandment recorded in Deut. 6:15, and the second in Deut. 19:18, both in the book of the law, neither on the tablets of stone. Jesus says they are "commandments." Shall we believe him?

Paul states: "And the times of ignorance God winked at; but now commandeth all men everywhere to repent (Acts 17:30). Shall we believe Paul when he says God "commands" men to repent? If yes, then the ten commands are not all of God's commandments. We are often told that "Abraham kept my (God's) commandments" (Gen. 26:5). And the idea usually brought forth with this text is that the ten are the only commandments. The conclusion is that Abraham kept the ten. But let us see if the Bible does not oppose the idea. The ten commandments are called "the covenant," and the tables of the stone "the tablets of the covenant" (Ex. 3428; Deut. 4:13; 9:9). Now listen to Moses: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire (I stood between the Lord and you at that time, to show you the word of the Lord, for ye were afraid by reason of the fire, and went not up into the mount), saying—" The ten commandments are then quoted in full, and following them Moses continues: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, and of the thick darkness, with a great voice; and he wrote them in two tablets of stone and delivered them unto me" (Deut. 5:2122). Then we are sure of two things:

(1) That the ten commands were not given unto the fathers of the Jewish nation; and

(2) That they only were the people to whom they were given.

This covenant being "not made with their fathers," was not made with Abraham, Isaac nor Jacob, nor with those who died in Egypt Hence the commandments Abraham, Isaac and Jacob kept were not the ten. If God gave Abraham, Isaac and Jacob the same ten commands he here gave Israel, and they were a covenant to Israel, why were they not to them? The only conclusion is that Israel, and Israel only, were the recipients of the ten commandments.

But are not all nations to keep those commands? Hear God's word again: "For what nation is there so great, who hath God so nigh them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath stautes and judgments so righteous as all this law, which I set before you this day? Only take need to thyself, and keep thyself diligently lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons" (Deut. 4:7-9). Two things are here definitely stated:

(1) This law was only given to Israel; no other nation had such righteous laws.

(2) They were commanded to teach those laws to their own children and their children's children, but not to the Gentiles, nor the children of the Gentiles.

Then as the Jews were the only recipients of God's law, and as they were only commanded to teach it to their own children, how could Gentiles be subject to said law? Jesus did not commission his apostles to go into the world and teach the law to the nations, but the gospel; hence he has not yet made it binding upon Gentiles Then why teach Gentiles to keep the Sabbath? God commanded Israel many things that Gentiles are not now nor ever were expected to keep; and may not the Sabbath be one of these things? Jesus never told his apostles to go to Gentiles with the ten commandments, but taught all that if one did his commandments he was in a safe condition, and his commands were not his, but the Father's.

But Mr. Rust writes a forty-eight page book trying to prove that Sunday worship is Baal worship, and that Sunday is the work of the beast mentioned in the Apocalypse. We would ask Mr. Rust one question as a starter, and if he answers it rightly there will be no further controversy. The question is this: Is it a sin to worship the true God on Sunday? If it is, then is there not one day on which we are debarred from the worship of the great Jehovah? If it is not a sin to worship the true God on Sunday, then most of his forty-eight page book is time wasted, because that seems to be its only plea. Does he pray and rest on Sundays? Does he ever preach on that day? If he does he condemns himself out of his own

mouth. He may say, "I do not keep it as a Sabbath;" I say, I do not either. Then what advantage hath he over me? Sunday is not nor never was God's Sabbath, but that proves nothing. Israel worshiped many times on Sunday. One day of each Passover was Sunday; they never changed a single feast because it happened to be on Sunday. Seventh Day people now hold camp meetings over Sundays, and invite people to leave off earthly toil and come out and camp and rest a week or two weeks, as the case may be. Paul preached one first day night till midnight. Was he worshiping Baal? If not, can not we worship Sundays as well as he? It seems to me that one who would waste time writing and publishing a forty-eight page book trying to prove it wrong to worship on Sunday would never pray, or preach, or sing praise to God on that day, but would wish that day an accursed and dismal day, a day which would be the most dreadful of all days. Was it wrong for Peter and the Apostles to assemble on the memorable Pentecost after Jesus had ascended? Was not that day Sunday? Surely it was, and the spirit guided Peter and the apostles to preach on that day. Can not we do the same?

But Mr. R. claims Sunday is a rival Sabbath to the true one. Who so contends? None who believe the gospel of the kingdom. Among heathen non-believers it may be, but not among the people who believe the gospel. "But it is the mark of the beast." Who told Mr. R. so. Does Paul, Jesus, John or any other apostle say as much? Not a mother's son of them. Then where does he get it? Only by speculating on the symbols of Revelations. I have as much right to say Sabbath keeping is the mark of the beast as he has to say that Sunday keeping is. The two-horned beast was to cause some not to be able to buy or sell one some special occasion. I once lived where only a Sabbatarian sold goods; he would neither buy nor sell Saturday. Saturday was a mark to him. He could work every day but that. On that day only such chores as feeding stock and milking were done. True, he built a fire in his habitation on that day, which the law says he should not do, but such fellows have some liberties above ancient Sabbatarians. 'Tisn't much harm for them to pick up and lug in a few sticks of wood, but anciently those who did it were stoned to death for so violating the Sabbath law in such way. Wonder who changed it? Was that the Pope, too? Perhaps Mr. Rust will explain in his next tract.

Why did Jesus and the apostles give us nine commandments, like nine of the ten? Was it not because they wished us to keep them? Most assuredly yes. Then why did they make so much of the great commandment? For the same reason, was it not? But they never say, "Remember the Sabbath day to keep it holy." Why? For the same reason they never commanded, "Worship Baal, and him only;" thy did not wish Christians to do so. Jesus was "a prophet like unto Moses." Moses gave a law, or rather God gave one through him. So it was with Jesus; his teaching was not his own words, but the Father spake through him (Heb. 1:2). Paul, when among people who had no law from God, became like them without the Mosaic law; when among Jews he kept it. But his only law was the law of Christ (1 Cor. 9:20). This shows that Paul looked upon Gentile customs as being as necessary to keep as the law, so far as Christians are concerned.

Now, my dear Mr. Rust, would it not be better to write like Paul, Peter, John, Jude, James, Mark, Matthew and Luke than as you have written? Not one of them ever commanded a Gentile to keep the Sabbath; **why should you?** May God bless you, and all who are in search of truth, in Jesus' name.

J. J. HECKMAN.

WHY DID CHRIST DIE?

The design of sacrifice by the shedding of blood was to establish a basis of faith through which a sinner can make confession to God, that because of his sins he is worthy of death judicially administered. The scriptural order is: repentance, confession, then remission of sins. What results from the remission o fsins is that the former sinner is reckoned righteous in the sight of God. With righteousness belongs life; with sin, belongs death everlasting.

Repentance and confession of sins on the part of the sinner is a showing forth or declaration of the righteousness of God. Every punishment which God inflicts for sin declares that he is righteous. Every punishment inflicted because of sin is a declaration that the one punished is unrighteous. God requires that man understands and believes this before he removes his wrath or displeasure from him in order that there may be peace.

God being the offended party is the one who has the right to dictate the terms of approach to himself. It has pleased God to give Jesus Christ crucified on the cross as an object lesson for faith in the above principles as the terms of approach to himself. Paul in Rom. 6:10 says: "For the death that he died, he died unto sin once for all." From this we learn that Christ died unto the demands of sin, "The wages of sin is death." That is, sin demands death, death as punishment. The scriptures speak of "the sufferings of Christ," meaning his sufferings in his death, when he died on the cross.

The death, then, which Christ died was not intended to represent **natural death, which is not** "the wages of sin," but death administered as punishment. Suffering such a death in order to represent the demands of God's righteousness, when that righteousness is offended, although Christ himself was not guilty and was subject to no penalty, as penalty due to himself. The apostle Paul, in Heb. 5:7, says: "Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned he obedience by the things which he suffered." It was because he was about to die the **kind** of death that was the wages due to sin, when he himself was not deserving of such a death, that he made the prayers and supplications which are spoken of in Heb. 5:7, and not because of natural death, which indeed is no barrier to a resurrection to eternal life.

"God is not the God of the dead, but of the

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living, for all life unto him." No, he is not the God of those who are "dead in trespass and sins," but of the living, for all live unto him. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). "Even so we also should walk in newness of life" (Rom. 6:4).

But Jesus said unto him, Follow me, and let the dead bury their dead" (Matt. 8:22). Abraham, Isaac and Jacob were "alive unto God;" and their faith was counted unto them for righteousness, and therefore in the purpose of God, qualified for eternal life: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22).

God at the burning bush announced himself to Moses as the God of Abraham, the God of Isaac, and the God of Jacob (Ex. 3:6). In Heb. 11:8, 9 these persons are mentioned by name, along with other names, and when we come to verse 13 we are told that 'these all died in faith."

Had the death which these worthies died, which was the ordinary natural death of all mankind, been the death referred to by Paul in Rom. 6:23 as 'the wages of sin is death," then would this penalty, death, have such a hold upon those worthies that their resurrection will be impossible. Peter says in reference to the resurrection of Christ in Acts 2:24: "Whom God raised up, having loosed the paints of death; because it was not possible that should be holden of it." This shows clearly that Christ's death on the cross was not a penalty in any way, either due to others or himself. Had Christ's death been a moral or legal claim upon himself as a member of the human family, or upon himself because of such claim upon the posterity of Adam, his death would have securely held him fast in the grave.

To separate Christ into parts and to speak of "the body of his flesh" as one part, and the moral character as the other part, and then say that it was "the body of his flesh" that suffered the penalty of God's law, will not answer, because that body was not allowed to see corruption, but was raised from the dead; and the scriptures teach that the resurrection of that body was the resurrection of Christ.

The scriptures speak of the sufferings of Christ in the following places, viz.:

Acts 17:3 Paul "reasoned with them from the scriptures, opening and alleging that it behooved the Christ to suffer, and to rise again from the dead."

Heb. 13:12: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

1 Pet. 3:18: "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit."

Peter, in 1 Pet. 2 classes Christ's bearing "our sins in his own body upon the tree" among his sufferings; and also shows that he did not deserve to suffer for sins. "For what glory is it if when ye sin, and are buffeted for it, ye shall take it patiently; but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

1 Pet. 4:1: "Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind."

Heb. 2:9: "But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man."

1 Pet. 1:12: The spirit of Christ, "when it testified beforehand the sufferings of Christ."

These sufferings of Christ spoken of in the New Testament scriptures here quoted were previously prophesied of in the covenant made to King David, recorded in 2 Samuel 7:14: "I will be his father, and he shall be my Son. Even in his sufferings for iniquity I will chasten him with the rod due to men, and with the stripes due to the children of Adam" (Dr. Clark's translation).

The reason for the sacrifice of Christ on the cross as a sin bearer is found in this condensed statement of the spirit of God through the prophet Nathan. It occurs in a most opportune place—that is, in the covenant of David, securing to David his throne forever before him, occupied by his Son Jesus Christ. This Davidic covenant would have been valueless without the sacrificial sin offering therein referred to.

The same is also true in regard to the Abrahamic covenant. The same sin offering is included in the covenant made with Abraham, and is found in the typical sacrifices (all of which found their substance in Christ) mentioned in Gen. 15:9-11, 17

The question now comes up, Why did David's son, that the apostle Peter says was Christ, have to suffer death? The inspired penman states the reason in this form: "Even in his sufferings for iniquity * * * I will chasten him with the rod due to men, and with the stripes due to the children of Adam." So far as I can remember there is no place in all the scriptures of truth where Jesus Christ is referred to as sin offering, that there is any other reason given than that mentioned in this covenant made with David.

Statements have been made by Christadelphan writers that "Christ was his own better sacrifice;" "that he made atonement for himself." The doctrine is widespread among us that Christ offered himself as a sin offering to make atonement for his own sinful flesh nature, and therefore for the sinful flesh nature of all his brethren.

The doctrine is also taught that Christ offered himself for "two classes of sins;" that is, "sin in the flesh," and personal transgression. The inspired statement is that Christ suffered from iniquity, that what he suffered was due to men and the children of Adam. What Christ suffered was a violent death to represent the punishment for iniquity, due to the children of Adam.

Was any such punishment or penalty due to Christ? Where in all the Bible or in any human law can it be found that there is punishment due because of a helpless condition? If the above doctrine is true, then every babe born of woman, Jesus included, was at the time of birth the object of God's wrath, and justly entitled to be killed at the time it breathed its first breath.

A. D. STRICKLER.

1916

THE DEVIL: IS HE A PERSONAL BEING?

Article 6

Paul, writing to the Thessalonians, says: "For this is the will of God, your sanctification." The Greek word **hagiasmos** translated "sanctification" means the state of being pure, holiness; and the Greek word **hagiazo**, rendered in our common version "sanctify," refers to a condition of mind, that is, to venerate, to hallow, to be continually in the attitude of consecration, or set apart for a special purpose.

Our dear Lord prayed to his Father that he (God) would "sanctify them through thy truth; thy word is truth" (John 17:17). Almost the last words Joshua uttered to Israel before he died were: "Now, therefore, fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood and in Egypt; and serve ye the Lord" (Joshua 24:14).

Notice their service to the Lord was to be in sincerity and in truth; nothing short of this will please God. David says: "For the word of the Lord is right; and all his works are done in truth" (Psa. 33:4). Our dear Lord agrees with these statements, for to the woman of Samaria at the well he said: "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him" (John 4:23).

Then it is not a question of "living up to what light I have," or living a moral life, or enthusiastically devoting my life to the building up in numbers of some sect or doing works of philanthroph in the slums of our large cities, etc. I may do all these things, and then, as Paul says, "I am nothing" (1 Cor. 13:1, 2). The question is—and, beloved brethren, it is the only question that should occupy our minds day and night—Am I worshiping or serving God in truth? Do I know and do I understand God? Dear old Jeremiah, who knew, loved and understood God, wrote this for our admonition: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might. Let not the rich man glory in his riches, but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercises loving kindness, judgment and unrighteousness in the earth; for in these things delight, saith the Lord" (Jer. 9:23, 24). James, speaking of this glorious being whom we delight to address as "Abba Father," says: "Do not err, my beloved brethren. Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:16, 17).

Stop just a moment while these words are ringing in our ears, and ask this question: Is this wonderful being the creator of satan, whom I have believed in from childhood? Where did I gather the information from that has led me to believe him to be the person represented by Christian people in general today? What do I know about God? Who is he? What do I know about angels? Who are they? Let us go into a corner of our room, put out the lights, draw down the shades, and commune with our own hearts. We talk to other people; how often do we talk to our own heart? "Man, know thyself," is a good maxim to remember.

Let us take an inventory of our mind. How much information is stored in the archives of our memory that we can label with our own name, resulting from our own study? How much belongs to other people? We are all guilty of plagiarism unconsciously; we steal each other's thoughts and pass them off as our own. How we loved to be thought and spoken of as "original thinkers;" yet how many of us think out these deep questions for ourselves? How many of us follow Paul's exhortation to Timothy: "Till I come, give attendance to reading, to exhortation, to doctrine. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4:13, 15, 16).

Instead of this, beloved, are we not rather giving heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith (1 Tim. 1:4)? I do not know which Psalm David wrote first, but I am so glad to find it recorded in the first Psalm that the man who does not walk in the counsel of the ungodly, or standeth in the way of sinners, nor is found sitting in the seat of the scornful. But his delight is in the law (God's word) of the Lord; and in his law doth he meditate day and night. Again he says in Psalm 119:148: "Mine eyes prevent the night watches, that I might meditate in thy word." This is the source of David's information and the basis upon which his knowledge of God rested.

It is the same story told of the prophets, and beloved, even our Lord himself learned his mission and the Father's will concerning himself from the word of God. The Old Testament scriptures, Psa. 40:7, 8, especially read verse 10: "I have not concealed thy loving kindness and thy truth from the great congregation." Now read Heb. 10:8-10. We eradicate from our minds all the information we have gathered about the devil, satan and fallen angels, retaining only that gathered from the scriptures, resulting from our study by comparing scripture with scripture, spiritual things with spiritual (1 Cor. 2:13). Our Lord always appealed to the scriptures (Matt. 21:42; 22:29; 26:51, 56; Mark 12:24; 14:49; Luke 24:27, 32, 45; John 5:39; Acts 17:2, 11; 18:24, 28; 1 Cor. 15:3, 4; 2 Tim. 3:15). GEORGE B. ALLDRIDGE.

MOTIVES TO ACTION

In private life, and in all life, the best motives to action are those which lie outside of self and its supposed interests. To build the ship staunch and safe and the house firm and healthful for the sake of human lives that will be entrusted to them, to administer justice because of its equity, to heal disease and teach sanitary laws for the sake of suffering humanity, to cherish in every employment some glimps of and interest in the good that it is to produce in the world, introduces a finer element into the labor and actually brings forth a better quality of work than can be educed by the mere hope of personal benefit to the worker.

AN OPEN LETTER
No. 2
Explanations of Scriptures Submitted By One in Error

You say there is a difference between the body and spirit. You also say that God is the father of spirits. Is he not also of the body, in other words the man, inasmuch as he is the Creator of man. We are the creatures and God the Creator; and this creature, or that which God created, Paul says shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Not a word in all this of a spirit man, subject to reward (Rom. 8:18-24).

Heb. 12:9, which you refer to, which says that God is the father of spirits, simply refers to the spiritual man, or in other words, the man who lives a spiritual life. In the fore part of the verse Paul says: "We have had fathers of our flesh, who corrected us. This same man is to be subject to the father of spirits, and by thus being subject and obedient we shall live, showing that the life of these spirits is dependent upon obedience.

The exact wording is: "Be in subjection unto the father of spirits, and live." The reverse of this would be: "Not in subjection unto the father of spirits, and not live." This agrees exactly with Romans 8:6, which says: "For to be carnally minded is death; but to be spiritually minded is life and peace," both statements referring to the same being always. Spirituality is a condition of man, the opposite of carnality. So, as you say, spirit and body are not the same, but you make them separate entities instead of one being conditions. See Romans 8:1, which shows a condition, not an entity.

Your reference to Numbers 16:22, 27:16, which calls God "the Father of the spirits of all flesh," proves too much for your position, for God created all things, which would include all animals. The word "spirit" in this text simply refers to life. As proof see Gen. 1:30, which says: "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life." In the margin of your Bible it says "A living soul." So God was the Father of the spirits of life of "all flesh," of the beasts and creeping things, as well as of man. You see you have read into your text your own idea, which is opposed to the word of God.

Your reference to Zech 12:1, where it is said: "God formed the spirit of man within him," refers once more to condition. That spirit formed in us is Christ, which causes us to walk a spiritual life (Gal. 4:18, 19). Here Paul says: "But it is good to be zealously affected in a good thing" (which you must admit refers to condition), and not only when I am present with you." "My little children, of whom I travail in birth again until Christ be formed in you." The word "formed" is the same in both texts. See 2 Cor. 13:5, which says: "Examine yourselves whether ye be in the faith. Prove your own selves. Know ye not your own selves that Jesus Christ is in you, except ye be reprobates?" So Christ is in us, whose life shows in our life, which makes us a new creature in Christ Jesus.

To prove that this is true we read in Rom. 8: 10, 11: "And if Christ be in you the body is dead because of sin, but the spirit is life because of righteousness." But if the spirit of him that raised up Jesus from the dead dwell in you (that is, the spirit of God in Christ, which is formed in us), he that raised up Christ from the dead shall also quicken (make alive) your mortal bodies by his spirit that dwelleth in you." So you see it is the spirti of God formed in us, not a spirit of our own formed and put in us; and this is a condition, you see, of our mortal bodies, the effect of which is make them alive, just as Jesus was raised from the dead by doing the will of the Father. You will notice that you are assuming that these spirits refer to entities; but I have referred to the scriptures, which explain themselves.

ALMUS ADAMS.

COSTLY PAPAL GIFTS

Leo XIII. received many costly presents while he was pope, and at his death they did not become the property of his heirs, but were placed in the papal treasury. The most notable of these gifts and their estimated values are as follows:

A jeweled case, presented by the Prince of Monaco, $30,000; a large diamond, presented by Queen Victoria, $100,000; a golden cross, presented by the Czar, $200,000; a ring and several rubies, which were a gift from the Sultan, $200,000; a triple crown, presented by the Emperor of Germany, $600,000; a rare copy of the Bible, presented by the Grand Rabbi of Germany, $100,000; a statue of the apostle John, which was a gift from the Knights of the Order of St. John, $600,000; a golden chalice, presented by the King of Greece, $100,000; a tiara, presented by the Catholics of Paris, $200,000; an opal ring, which was given by the Shah of Persia, $50,000; a cross of gold and diamonds, presented by the Catholics of Brazil, $600,000.—Selected.

"COME AND SEE ME"

Never take "Come and see me" as a phrase meant in earnest unless it is accompanied with a date. An invitation without "circumstance" is no invitation at all. Depend upon it, if any man or woman desires your company he or she will appoint a time for your visit. "Call on me when you can make it convenient," "Drop in as you are passing," "Pay us a visit whenever you have an hour or two to spare," are social "indefinitisms" by which men of the world understand that they are not expected to do the thing requested. When people wish to be cheaply polite there is nothing like this kind of vagueness. The complimentary small change of society should always be taken at a large discount. It is never worth its face, or anything like it. Yet it is a convenient medium of exchange for al lthat, and heavy debts of gratitude that ought to be requited in better coin are often paid with it. People who have more polish than principle use it lavishly—plain, blunt, honest men sparingly, or not at all.

He who is ashamed of asking proper information on a point on which he is uninstructed takes the surest method to make himself a lifelong prisoner in the Castle of Ignorance.

THE RESTITUTION

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EDITORIAL

Multiplied tasks of different kinds have prevented us from doing our usual editorial labors for the last few weeks.

Our obituary column has been depressingly large for several issues. In the absence of Christ death will continue his ravages among us. Let us all pray for the speedy coming of the Life-Giver, that sin and death may be subdued under his feet. His coming is our only hope.

EXCLUSIVENESS OF THE TRUTH
Selected in Part by the Editor

Because a statement appears hard to us it does not necessarily and at once follow that it is untrue. Truth is sometimes hard. When, for example, wandering along the border of a precipice, it is hard, yes very hard, to be hurled to the bottom, and dashed to pieces on the rocks below, merely for taking just one little step, quite inadvertently, over the edge! Yet that such an agonizing death may be the penalty of one incautious step is none the less true for all that. So, again, it is "hard" that a whole train full of passengers should be pounded to a jelly, just because the pointsman is sleepy and tired, and forgets to change the points when the express is rushing by; but, however, "hard" this may be, nevertheless its "hardness" in no way affects the truth.

The question we have to inquire into is not whether a doctrine, in our judgment, is hard or unkind or unfair, but simply whether it is true; whether, that is to say, it is a doctrine actually propounded by Jesus Christ or not. For bear this well in mind. The Church of God is but the agent of God. However great and indisputable her authority, she has no authority apart from him. She teaches nothing of herself. She does not and can not initiate any doctrine. She does not bear witness to truths already enunciated by Christ. Her office is to explain his utterances, to interpret his works, to unravel their hidden sense, and to develop and unfold more and more explicitly, as centuries wear on, the sublime and momentous truths which they contain. It does not lie within her competence to relax, or modify, or alter at will, or in any way to tamper with or to interfere with the laws and regulations and dogmas laid down by God. She is but the living witness to the truth; its divinely appointed guardian, custodian and defender—a witness which can never fail, and which all the powers of hell combined can never corrupt or bribe or silence or destroy. "The gates of hell shall not prevail against her." For the rest she is wholly dependent on him, and her voice is nothing and can be nothing but the echo of his. "Who hearth you, heareth me" (Luke 10:16).

Hence it follows: If she teaches that without a belief in the gospel there is no salvation, it is simply and solely because such is the clear and most explicit declaration of the Infinite God himself. That this is indeed his teaching is at once made manifest by a reference to the Bible. Thus, when our Lord dispatched his apostles over the earth he made use of these remarkable words: "Go ye into the whole world and preach the gospel." Observe, he did not say "any" gospel, nor "a" gospel, nor "your own" gospel, but "the" gospel; that is to say, the gospel that I have delivered to you; the particular and specific body of truths that I have committted to your keeping; just that and no other. Yes, go and announce these dogmas to every creature, and "he that believeth and is baptized shall be saved, but he that believeth not shall be condemned." Or, according to the Anglican translation of 1611: "He that believeth not shall be dammed" (Mark 16:16).

Weigh well the force of these words: "He that believeth not." What is "to believe?" It is to accept and embrace the authority of Christ, the doctrine he reveals. We are distinctly commanded to surrender all personal opinions, to set aside altogether our private judgment, and to be "taught of God." We are ordered to submit to a divinely-constituted authority, and to accept as certain those specific truths which Christ taught first, which the Apostles taught after him, and which the Church of God teaches today, and will continue to teach to the end of the world, with the same authority as himself, and to humble ourselves "as little children" in order to enter the kingdom of God. If all obeyed this command and embraced this teaching, then all would be united,

all would agree, and there would be no division, no sects, only one church. If some do not agree it proves some have not accepted the words of God. "Who believeth not shall be condemned." On this point, as upon all others, the Church of God teaches nothing more and nothing less than what Christ teaches. The only difference between them is that Christ, while expressing identically the same truth, expresses it in a far more emphatic and energetic way than we are able to do.

Some persons have endeavored to evade the difficulty by throwing doubt upon the authenticity of the text, and would excise it from the gospel. But even were this possible, which it is not, nothing would be gained, for the equivalent doctrine is contained in many another passage of holy writ. Thus in the eighteenth chapter of Matthew we find Christ insisting upon the authority of the church, which he clearly declares none may gainsay or deny, or oppose, without peril to his salvation. He tells us that if men quarrel, and differ, the case is to be referred to the church. "Tell the church," is our Lord's express command. And for what purpose? Is it that each may continue to hold his own opinion? No. It is that the church may pronounce upon and settle the difference, that she may decide the point at issue, once for all, and so heal up the breach. And so soon as she has pronounced her decision the disputants are bound to hear her voice and abide by it. "Bound?" Yes, bound, in the strictest sense of the word. "If he will not hear the church, let him be to thee as the heathen and the publican" (Matt. 28:17). Not to hear the church, not to conform to her doctrine, is a mark of reprobation. In fact, our Lord expresses himself far more strongly on this point than the church herself, for he tells us that he who will not hear the church is not to be considered a Christian at all; he is to be classed among heathens and publicans, and is therefore, according to Christ's own judgment, outside the pale of salvation. Again, let me ask, what is all this but to express, in another way, that "out of the church there is no salavtion?"

In the tenth chapter of St. Matthew we have the same doctrine set before us again in a somewhat different form. The evangelist describes how Christ sent the twelve apostles to preach the gospel, and to establish his spiritual kingdom. It was not a mere invitation which men might accept or reject as they pleased. No; it was a solemn command, the rejection of which carried with it eternal reprobation. "Whosoever shall not receive you, nor hear your words, going forth out of that house or city, shake off the dust from your feet" (Matt. 10:14). And what consequences were to follow? When the messenger of God had shaken off the dust and departed, was each left in peace to exercise his own private judgment? Was each allowed to set up a church for himself? Was each still free to select his own religion, and to turn a deaf ear to the Divine Teacher? Nothing of the kind. Those who did not take the doctrine as it was given to them, and who refused to obey the authority established by Christ, were to be most severly dealt with. They were to be punished and condemned. Were all sects to be regarded as so many different roads, every one of which led to the same kingdom? Far from it. "Amen, I say to you," cried out the Son of God; "it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city" (Matt. 10:15). That is to say, the very worst carnal excesses and moral crimes will not be so severely and so fiercely punished as infidelity, heresy and schism. Nothing could express more emphatically than this that "outside the church there is no salvation." If the Church of God be indeed the church of God, if she teach with the authority of the apostles, then the above words apply to her, and we may truly declare, in the language of Christ, that "it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment" than for the city or country or the individual that refuses to receive the Church of God and her teachings.

What we have demonstrated from scriptures may be deduced also from the intrinsic nature of truth; and certainly the most obstinate will admit that Jesus Christ taught neither errors nor falsehoods nor fables, but the truth. "For this was I born, and for this am I come into the world, that I should bear witness to the truth" (John 28:37).

Now truth is one, so essentially and absolutely one, that it is a metaphysical impossibility that there should be two true churches teaching opposite or contradictory doctrines. This principle is of universal application, and is as true in the natural order as in the supernatural order. Take some simple and obvious illustration. Thus: If it be really true that "twice two are equal to four," then any person, however exalted and respectable and wise, who teaches me that twice two are equal to three or to five, or to three and a half, or to anything else whatsoever but just exactly four, must necessarily, and from the very nature of the case, be teaching what is false and erroneous. And what holds good of a single truth holds good equally of a series of truths. Hence it follows that if a series of doctrines taught by the Church of God be true, then it is wholly impossible to have or even to conceive of a second true church teaching other doctrines irreconcilable with the first. They must be mutually exclusive. And if even two true yet opposite churches is an impossibility, of course ten or fifteen or a hundred such churches must be a yet greater impossibility. Hence, out of the two or three hundred churches or forms of religion actually existing in this land, all except one must be propounding false doctrine and propagating lies. So soon as we admit that the Church of God is dispensing the truth revealed by God we are bound and constrained, not only by faith, but by reason also—yes, by the very rigor of logic—to declare that every single one of the hundreds of churches differing from her is dispensing what is false and pernicious and contrary to truth, and that each of such churches is more or less in error, according as it is more opposed to her or less opposed.

People cry "Bigotry!" But, pardon me, there is no bigotry in this. It is very sad, but we can not help it. We can not alter facts! It could not be otherwise. It is a logical necessity, rooted in the very nature of things. If twice two make four no power on earth can ever cause them to make anything else. They will make four in spite of us. They will make four in Europe and out of Europe,

in this world and the next. And precisely the same necessity extends equally to spiritual things. The Holy Spirit, speaking through the lips of St. Paul, announces: "One Lord, one faith, one baptism" (Eph. 4:4).

Why does he say "one faith?" Because he is talking of true faith; and it is no more possible to conceive two true faiths, or two true churches, than it is to conceive two true Gods. Two true irreconcilable churches are just as repugnant as two true Gods. There may be many false churches and many false faiths, as there may be and have been many false gods, but to suppose more than one true church is quite as absurd as to supopse more than one true God. This may seem a truism. Nevertheless, in this country of mushroom sects, in this land where every variety of religion unfurls its flag and flourishes, it seems of importance to insist again and again upon the great central fact that ought to be patent to the meanest capacity, viz., there is and can be but one only true church of God.

"Harsh!" "Unkind!" "Unfriendly!" are exclamations heard when it is pointed out that the church refuses absolutely to recognize any one of the many religious persuasions around her; but, really, some of our friends seem to forget the plain fact that one can not make contradictory doctrines nor contradictory churches true by merely wishing it. Talk of kindness! Talk of good will! Why, all the kindness, all the good will in the world, can never make black white or darkness light. We are compelled to recognize things as they are. Truth is one. Consequeutly the church, which is the very "pillar and ground of truth" must also be one, and no second church can be acknowledge as sharing in her prerogative (1 Tim. 3:15).

But people complain that the Church of God is so exclusive and so narrow, rigid and unyielding. Quite so; but then so is the mlutiplication table. What, exclusive? Of course she is exclusive. Indeed, it stands to reason that if she be indeed true she must be exclusive. Exclusiveness is a note and characteristic of truth. There is nothing in the whole universe of being so exclusive. This is unavoidable and necessary. Truth is truth, and what deflects from it or differs from it, even though it be but by a hair's breadth, is simply not true, but false. Hence there is no denying the fact that anyone who wilfully and deliberately and with his eyes open rejects the message that God sends to him by the mouth of his one and only church resists God and refuses to surrender his reason to God, is consequently guilty of a great crime, and so stands condemned: "Who believeth not shall be condemned." This is the declaration not of man, but of God; nothing remains for us to do but accept it. And we do so without reservation.

No incentives that can secure conditional right doing should be despised; for it is only as the life and character become exalted that exalted motives become possible. On the other hand, we should ever regard lower motives as the steps of a ladder b ywhich we mount to some eminence, each one of which, useful and necessary in its turn, is gladly left for the one above it.

COMMUNICATIONS

Bro. Huggins:

In The Restitution of March 2nd the article under the caption, "The Redemption Price," starts with the sentence: "By nature corrupt, stiffnecked and disobedient, possessed of sinful flesh and a carnal mind, the first man Adam quickly demonstrated his unfitness for an endless life." Does not that convey the idea that he was created in that condition? Which we do not consider correct. After he transgressed he might be termed "corrupt, stiffnecked, disobedient, possessed of sinful flesh and a carnal mind," but not before transgression.

I am greatly pleased with your comments on the article, "Did Joseph Beget Jesus?" You set forth the truth in plain, unanswerable arguments. Some claim that the prophet, in saying "A virgin shall conceive," intended to imply only a young woman; but from the Hebrew concordance we learn that "virgin" is a correct translation. If we reject as spurious all the references to the birth of Jesus in both the Old and New Testaments, what assurance have we that the promises about the reign of Christ on earth are not also spurious, leaving us "without hope and God in the world." Yours in hope of life.

C. H. MORSE.

Bro. R. G. Huggins:

Have perused The Restitution of April 2nd, and in reply to some of your strictures on my article therein will say that I am sorry it caused such a furore in the editorial sanctum, and circumstanced a case of "Run, little boy, the man is going to swear."

The article in question was purposely written by the undersigned to present the opposite side from that held by S. H. Thomas and the editor, with brevity and fairness, denuded of prejudice. This, unfortunately, I regret, was not the attitude of the aforesaid twain.

Among the several items consored, "The Restitution was misrepersented," please look up your files (I presume you have copies on file), and read "Who Made the World?" in The Restitution dated November 2, 1914. The fifth paragraph contains: "We do not have to speculate upon the mysterious question as to the two natures in one person, for we recognize the plain fact that the divine and the human were perfectly blended in one nature in Jesus."

Regarding "God's voice," as you put it, see Matt. 3:17: "The voice on the *mount* and at the Jordan highly commended God's prospective Son." Prospective may not be in the record, but it is implied, because Jesus Christ became God's only begotten Son after he meritoriously qualified. If not, all the testing by trials and temptations he underwent were simply farcical. Honors and rewards were given before he reached the goal. Your fling at the "sixty thousand chances," to say the least possible, is gratuitous and at variance to authentic history, and thus not required to be "dug up from the junk pile of infidel lore." Cut the chances to one-half of the manuscripts. Gibbons was and is reckoned a first-rater as an infidel. Yet his "Rise and Fall of the Roman Empire" is voted and quoted as correct history.

"But to what 'record' shall we go to find out what 'public opinion' was in the days of Christ?" Why, to those scriptures recording the opinion of the contemporaries of Jesus. I am not affiliated with either Josephism or Unitarianism, not even acquainted with any of those sects. So bye-bye. "For all your faults, I love you still."

Your brother for the truth,

IAN KATISON.

Dear Bro. Huggins:

I am writing to say that I am still strong in the "Abrahamic faith." Yes, that is the faith of the gospel (Gal. 3; Rom. 4). I am not like some who want their paper stopped—no, never. Let the good paper come on loaded, so to speak, with good things as in the past, a perfect feast to the hungry soul. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." And so we are. Let us rejoice and be thankful at all times for all these blessings.

I have been reading with much interest Bro. Crowe's articles on the "Law and Sabbath" question. Bro. Crowe has knocked every prop out from under the "Sabbath Keepers;" they have nothing left to stand upon. Friends, when we see we are wrong let us have the moral courage to acknowledge it. Bro. Crowe's articles are strong and convincing.

I am sorry to know that there are some who are displeased with The Restitution. To all such I would say, read Bro. Adams' article in The Restitution of March 21st, and profit by his good exhortation. The article on "Faith" by Sister Wood, and another on "The Paternity of Jesus," by Bro. Thomas, were simply grand. I can say Amen to it all. Let us believe "the record" that God gave of his Son, for if we don't we make him a liar (1 Jno. 5:10). How dreadful the thought of making God a liar! This seems to me an unpardonable offense. The apostle says: "Whosoever shall confess that Jesus is the Son of God. God dwelleth in him, and he in God" (1 Jno. 14:15). Now, to believe that Jesus is the son of Joseph puts those who claim to be children of God in a very awkward position, does it not? Think about it. I think the safest thing to do is to believe the record and stay close to what is written; nothing else will ever do us any good. Suffice it to say The Restitution is reliable. Its teachings are good and wholesome.. Then let us rejoice and be glad, because, as Bro. Daniel used to say, "We have the truth, and it is glorious." Praise the Lord!

Dear ones, don't be discouraged, and think that your work and labor of love is not appreciated. May he who doeth all things well bless you in your efforts to carry on this grand and glorious work in his name.

I remain in love of the truth,

MRS. A. J. MARTIN.

An act of injustice, small in itself it may be, but performed when the youthful mind is most open to impression, may exert a lasting influence. The immediate influence of the act may be comparatively small, but in its remote consequences it may give character to the life.

OBITUARY

Rebecca Jane Sample Wagoner

Rebecca Jane Sample was born March 30, 1839, in Union County, Ind. In November, 1856, she was united in marriage to James Francis Wagoner, Fulton County, Ind. To this union two children were born—William Franklin and Amanda Corrinne. The latter fell asleep in Jesus February 7, 1902. The near relatives surviving Mrs. Wagoner are one sister, Mrs. Elizabeth Nye, near Athens, Ind.; a half brother, William C. Ewing, of Rochester, Ind.; a half sister, Sarah Lynch, near Akron, Ind., and a half sister, Mary Calintine, South Bend, Ind. These, with a host of other relatives and sympathizing friends, mourn the loss of one whom they had learned to love dearly.

The recent illness that caused the death of Sister Wagoner was attended with severe suffering, yet was uncomplainingly borne with that fortitude, that strong faith in the precious promises God has given to those who rely upon his Holy Word, gives them. It is not the worst fate that can befall us to go down into the dark valley of death if we can have the support of the everlasting arms to sustain us. 'Asleep in Jesus, blessed sleep, from which none ever wake to weep." Good by, dear wife.—Contributed.

Funeral services were held from the Evangelical Church, Rochester, Ind., Sunday, April 11, at 2:30 p. m., conducted by D. E. VanVactor, of Argos. The Argos church was represented by several of its members and its choir, who rendered appropriate music. The Plymouth and South Bend churches were also represented at the services. The above obituary and the following "Outline of Sister Wagoner's Faith" was read, and we spoke from the first seven verses of the 21st and 22nd chapters of Revelations. We then laid Sister Wagoner away in peaceful rest in the City Cemetery to await Jesus' coming.

D. E. VAN VACTOR.

Sister Wagoner's Faith Briefly Outlined

(By one who knew her by the exercise of that faith for fifty-four years.)

Assuming faith as defined by Webster agrees with the Bible use of the word, both definitions may be given: "Faith is the assent of the mind to the truth of a statment made by another, and resting wholly and explicitly upon his authority and veracity." The basis of sound faith, then, must be that the one who makes the statement must have authority and must be truthful. The Bibles defines faith as "the substance of things hoped for, the evidence of things not seen." One has thus rendered the passage, "A firm and unshaken confidence in God." Then to have the Bible faith one must accept as true what God has said on that subject. This surely would be safe, for the Bible tells us "It is impossible for God to lie." And to give the strongest assurance to the believer Christ declared "The scriptures can not be broken." Why, then, hesitate to take God at his word? Upon this strong foundation my wife and I began fifty-four years ago to build our faith.

The first thing to settle in seeking the salvation promised is, What kind of a being did God create in the beginning? We had both been taught

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that the being God created possessed a deathless nature, that, whether good or bad, must endure through eternal ages either in happiness or in excruciating torture. But we had read in the Bible that "God is love," and if that were true the other must be a falsehood. We asked, Where can we find what kind of a being God did make? The search led us to the announcement: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Not a hint here of a deathless nature bestowed upon man in his creation. But he was made a mortal being whose life came from the air that sustains all animal life on the earth. This, then, is the man of God's creation, and in every relation that this Bible man sustains to God's plan his identity is clearly shown.

Whence came the almost universal belief in the immortality of the race? One positive answer can be given—it did not come from the Bible, for that holy book does not mention it. The immortality revealed in the Bible is to be bestowed upon a mortal being who has complied with the divine law that fits him for its possession. We could read in the Bible in perfect harmony with this, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." But what is the meaning of the word "death," as used in the Bible? Has God defined it? God sent a Holy Prophet to deliver a message to good old Hezekiah. The message reads: "Set thine house in order, for thou shalt die, and not live." The good old saint, instead of rejoicing over the message, turned his face to the wall and prayed most earnestly to God to avert the disaster, to save him from death. If God takes good men to heaven when they die, why did this good man weep? Read the reason as given by Hezekiah himself in the 38th chapter of Isaiah.

Where are the dead? The Bibles answers this thrilling question. John, the revelator, tells us: "I saw the dead, small and great, stand before God; and the judgment books were opened, and the dead were judged according to their works." Now where did they come from? "And the sea gave up the dead which were in it, and death and hell (hades, the grave) gave up the dead which were in them." From all these places dead ones come forth, not living ghosts nor immortal souls. How beautiful and reasonable is the word of God when it is permitted to speak!

But if man is mortal and dies, when does the reward come? Jesus said the reward would be given at the resurrection. Can you believe him? God made a present to his son, Jesus Christ, of the whole earth. The Son offers to share the inheritance with each believer. "Blessed are the meek, for they shall inherit the earth;" "The heaven is the Lord's, but the earth he gives to the children of men." For a description of what the earth will be when it is filled with the glory of God, and fitted up to be the eternal home of all the saints, read Rev. 21:1-7 and Rev. 22:1-7. These grand truths have been held by my dear wife fifty-four years, and through all the weary-painful sickness they sustained her, and when death's cold hand let her fall into the dreamless sleep can we not say of her, "Asleep in Jesus, blessed sleep, from which none ever wake to weep?" Good by, dear wife, till Jesus comes.

J. F. WAGONER.

FAITH

The apostle Paul calls faith the substance of things hoped for, the evidence of things not seen. It assures us of the reality and worth of eternal, invisible things, and produces a satisfaction and assured confidence that God will infallibly perform what he has promised. The firm foundation of faith is the essential, supreme perfection of God, and has a prevailing influence upon the will of man. By faith we are said to be justified, "Being justified by faith, we have peace with God through our Lord Jesus Christ."

Faith is a condition on our part, whereby we come to be partners of the new covenant. Faith works by love, and purifies the heart. It is called the faith of God's elect. Without faith it is impossible to please God. We should look to Jesus, who is the Author and finisher of our faith.

Faith in scripture is taken for the truth and faithfulness of God. "For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid." Let us draw near with a true heart in full assurance of faith, and let us hold fast the profession of our faith without wavering, for he is faithful that promised. We should also be careful lest there should be found in us an evil heart of unbelief.

We are called the house of sons. But the scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe. But before faith came we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster, to bring us unto Christ, that we might be jsutified by faith. But after that faith is come we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ. In Jesus the Christ nothing availeth but that faith which worketh by love. Now, Paul speaks to Timothy and calls him "my son in the faith," and says: "Let no man despise thy youth, but be thou an example of the believers in word, in conversation, and in purity." Again he says: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." We are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Savior, Jesus Christ, also bids us add the Christian graces to our faith, which are virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; for if these things be in your and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Savior, Jesus Christ.

ELIZA RABE OLIVER.

A true man of honor feels humbled himself when, owing to circumstances, beyond his control, he can not help humbling others.

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:42-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1:5-11), and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

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DENYING THE FAITH

A Sermon by Robert G. Huggins, Delivered in the Church of God, Cleveland, O., April 11, 1915, and Stenographically Reported for The Restitution.

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." "Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure" (1 Tim. 5: 8, 22).

Infidelity is Bad, Denial of the Faith is Worse

The ethics and jurisprudence of the world agree in saying that, while wicked men are bad, "fallen women" are worse; while immoral men are bad, moral men who become immoral are worse; and while inebriates are bad, sober men who become inebriates are worse. With these sentiments of morality the word of God agrees.

Paul thought that fornication in the church at Corinth was worse than fornication in the world. "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife" (1 Cor. 5:1). Christ also shared these opinions regarding morals. He says in Luke 11:24-26 that a man swept and cleansed and garnished his house, and then went out and associated with himself seven other spirits more wicked than he; "and the last state of that man," says our Lord, "is worse than the first." Again, in John 5:14, after healing a blind man, our Savior charged him in these words: "Go and sin no more, lest a worse thing come upon thee." Now Peter and Paul, master dialecticians, simply transferred this admitted principle of ethics to the faith. Peter expresses himself on the subject in this concise and forceful way: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." "For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:1, 2, 20). Paul agrees with Peter in our text: "He hath denied the faith, and is worse than an infidel." A man who apostatizes in morals is worse than men of the world who live in immorality; and a man who apostatizes from the faith is worse than a man in the world who lives in infidelity. While infidelity is bad, a denial of the faith is worse.

The Danger of Denying the Faith

Now, beloved, if we realize the atrocious nature of the sin of unbelief, of apostacy, of denying the faith, we are brought naturally to consider **the danger of denying the faith.** In the 24th chapter of Joshua the old warrior gathered the heads of Israel to Shechem in his dying hour. Beginning with the 14th verse we read: "Fear the Lord, and serve him **in sincerity and in truth**; and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord." Further down in the chapter he says: "As for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord to serve other gods." Then in the 24th verse they repeat the solemn promise, "The Lord our God will we serve, and his voice will we obey." But Joshua knew that there were strong motives and temptations to draw them away from God and loyalty to his word; so we read in the 25th verse: "So Joshua made a covenant with the people that day, and set them a statute and ordinance in Shechem. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us; it shall be therefore a witness unto you, **lest ye deny your God.**"

In Proverbs 30:8, 9 the wise man says: "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me, lest I be full **and deny thee,** and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Again, writing to the church in Pergamos, in Revelations 2:13, Christ says: "I know thy works, and where thou dwellest, even where satan's seat is; and thou holdest fast my name, **and hast not denied my faith,** even in those days wherein Antipas was my faithful martyr, who was slain among you, where satan dwelleth." Now Joshua understood the motives and temptations of idolatry; Solomon understood that a state either of poverty or riches tempts one from God; and Jesus saw conditions in the church at Pergamos that would enveigle them away from God and the faith. Whatever may be our condition in life we are surrounded by temptations, by motives, by forces that will lead us into a denial of the faith, if we are not careful; but no solicitations or terrors, however great, can warrant or excuse such a denial.

In the 10th chapter of Matthew, from the 16th to the 23rd verse, the 32nd to the 39th, our Savior describes the temptations, the dangers, the pitfalls, that his disciples had to face in espousing the gospel. He says: "I send you forth as sheep among wolves; be ye therefore wise as serpents, and harmless as doves." And he goes on to say that they would be brought before the councils, before magistrates, before kings; that their enemies would be foes of their own household; that they had to hate father and mother and all relatives, and life itself, and take up their cross, or they could not be his disciples. If extenuating conditions could ever palliate sin; if adverse conditions could ever justify leniency in regard to the denial of Christ, his portrayal here of the conditions of danger into which the disciples were sent when they went out to preach the gospel would certainly justify rebellion and disobedience; but, looking these conditions squarely in the face, he solemnly says in the 33rd verse: "Whosoever shall deny me before men, **him will I also deny before my Father which is in heaven.**" Then the dangers surrounding our profession of the faith, however great the solicitations or the terrors, can never warrant or excuse a denial of the faith.

There Are Four Ways of Denying the Faith

Now we pass naturally to consider the ways in which the faith of Christ may be denied. There are four ways of denying the faith.

(1) **In the first place, we may deny the faith verbally.** In the 9th chapter of John's gospel, after Christ had healed a blind man, we have the enemies of our Savior asking him who healed him. His parents answered and said, "We know that this is is our son, and that he was born blind; but by what means he now seeth we know not; he is of age, ask him, he shall speak for himself" (verse 20). It sounds to me as if his parents equivocated considerably in these statements, and the reason why is stated in the 22nd verse: "These words spake his parents, because they feared the Jews; for the Jews had agreed already that if any man did confess that he was Christ he **should be put out of the synagogue.** Therefore, said his parents, he is of age, ask him." And in the 25th verse, when they asked the blind man who restored his sight his answer is: "Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see." "They said unto him, That wast altogether born in sins, and dost thou teach us? **And they cast him out.**" Jesus heard that they had cast him out, and when he found him he said, "Dost thou believe on the Son of God? And he answered and said, Who is he, Lord, that I might believe on him? And Jesus saith unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, **I believe.**" Here we have the parents of this young man also himself hesitating to confess Christ, for the simple reason they dreaded expulsion from the synagogue. They saw unpopularity threatening. So Christ converses with this young man, and develops the germ of faith that was in him. In Matt. 26:24, 69-75 we have Peter verbally denying the Lord, and saying with oaths, "I know not the man." This was a verbal denial of Christ.

(2) **In the second place, we may deny the faith by a life that is contrary to God's word.** In 2 Tim. 3:5 Paul describes a wicked class of people in these words: "They have the **form** of godliness," they have the skeleton, the semblance of godliness, "but they deny the power thereof." "They profess that they know God; **but in works they deny him,** being abominable and disobedient, and unto all good works reprobate" (Titus 1:16). He says in Titus 2:12 that they ought to be "denying ungodliness and worldly lusts" instead of denying Christ in their lives; that their duty was to live soberly, godly and righteously in this evil world. In our text, when Paul says that those who deny the faith are worse than infidels, he refers to the actions and the conduct of people in failing to provide for their own house and their own kindred.

(3) **In the third place we may deny the faith by heretical belief and teaching.** In Mark 8:38 our Lord speaks of some who "are ashamed of him and his words;" and he speaks of them in John 12:48 as "rejecting him and his words." In 2 Timothy 2:12, 13 Paul says: "If we suffer with him we shall also reign with him; if we deny him he will also deny us; **if we believe not,** yet he abideth faithful; he can not deny himself." **Paul thinks it is possible for us to deny Christ by unbelief.** And Christ thinks it is possible for us to deny him **by being ashamed of him and of his words.** In 2 Thessalonians 2:3, in describing the great anti-Christ power, Paul's words are: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." "The mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy the brightness of his coming." Here, in prophecy, Paul tells of the uprising of the man of sin. This anti-Christ power, germinally active in Paul's day, and that later inundated paganism in the high tide of Christianity, was to stand until the Lord comes, and then is to be destroyed by "the spirit of his mouth," or by his presence.

Referring to the expression, "the mystery of iniquity doth already work," A. J. Gordon says: "The germs of this evil system were growing in the Apostle's day. it credible that they should have continued operating through twenty centuries in order to bring forth some yet future, short-lived anti-Christ, so transcendently wicked that all which has gone before with its unspeakable record of blasphemy, is only an indifferent proto type of him? If charity could bias our interpetation at all, which it must not, how little mercy have they who want to relieve the papacy of this stigma, darken our future with such an appalling apparation! Moreover, such a conception puts a strain upon our credulity greater than it can bear, for when we study satan's career in scripture and in history we find that open infidelity is little in his line. His way has ever been to masquerade in the symbols and sacraments of the church, to manipulate the machinery of spurious miracles, to put on a sad countenance as the hypocrites do

that behind it may mock at God. Therefore, the epiphany of "that wicked one" should be looked for in a feigned religiousness rather than in blatant atheism; as is tersely said in the "Noble Lesson" of the Waldesians: "Anti-Christ is the falsehood of eternal damnation, covered with the appearance of truth and righteousness of Christ and his Spouse" (Ecce Venit., page 121).

In other words, the Christ and God-denying Anti-Christ is a denial of apostasy, and **not a denial of atheism.** And to show by the scriptures that such is the teaching of God's word, allow me to read from 1 John 2:18, where John says the development of this anti-Christ power was out of the primitive church. His words are: "Little children, it is the last time; and as ye have heard that Anti-Christ shall come, even **now** are there many anti-christs; whereby ye know it is the last time. They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not of us." "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that **denieth** that Jesus is the Christ? **He is anti-christ that denieth the Father and the Son.**" Now John thinks and says that the anti-christ, the denier of both God and Christ, was formed by segregation and apostacy from his own church, and it is clear from 1 John 4:1 that, instead of anti-christ being an infidel, worldly, outside organization, **he was a development from within the church.** "Beloved, believe not every spirit, but try the spirits whether they are of God: **because many false prophets are gone out into the world.** Hereby know ye the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that **spirit of anti-christ,** whereof ye have heard that it should come; and **even now already it is in the world.**"

In 2 John 7th verse John say again: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. **This is a deceiver and an anti-christ.**" In 2 Peter 2:1-2 the apostle says: "But there were **false prophets** also among the people, even as there shall be **false teachers** among you, who privily shall bring in damnable heresies, **even denying the Lord that bought them** and bring upon themselves swift destruction. And many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of." An uprising of rebellion in the bosom of the church, an apostacy from primitive Christianity, brought the truth into disrepute and established the anti-christ. Jude is equally clear in saying that those who deny God and Christ are furtive enemies of the truth, who abused the favor of God by "turning the grace of God into lasciviousness." His declaration in the 3rd verse is: "Beloved, when I gave all diligence to write unto you of the common salvation it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, **ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, AND our Lord Jesus Christ.**" Then, the anti-christian denial of God and his Son is not an atheistical denial, but a denial of apostacy. We have an instance of such a denial in Acts 3:13, 14, where we read: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. **But ye denied the Holy One and the Just.**" This charge of denial was not brought against the atheists of Christ's time, but against the religious element of the Jews who put him to death.

In Jeremiah 28:15 we have this declaration concerning Hanniah: "Then said the prophet Jeremiah unto Hanniah **the prophet** (not an atheist, but a preacher!), Hear now, Hananiah, the Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the Lord, Behold, I will cast thee from off the earth; this year thou shalt die, because thou hast taught rebellion against the Lord." And in Jer. 29:31, 32 the Lord says of Shemaiah: "Thus said the Lord concerning Shemaiah the Nehelamite; because that Shemaiah hath **prophesied** unto you, and I sent him not, and he caused you to trust in a lie; therefore thus saith the Lord: Behold, I will punish Shemaiah the Nehelamite, and his seed; he shall not have a man to dwell among this people neither shall he behold the good that I will do for my people, saith the Lord, **because he hath taught rebellion against the Lord.**" Rebellion against God, according to Deuteronomy 13:1, 3, 5, deserved capital punishment. Then, beloved, we can deny the faith by heretical belief and false teaching. The great system of the papacy sprang out of the church as a result of apostacy masquerading in the robe of righteousness.

(4) **And, lastly, we may deny the faith by the countenance, support and fellowship of religious bodies which do not represent the faith.** Corporate responsibility and punishment are factors in justice recognized by both human and divine laws. The word "corporal" is from the Latin word **"corpus,"** which means a body, and a body is a congeries of organs, "a collection of bodies in one mass" (Webster), as, for instance, a corporation. There may be hundreds of members in a corporation, a word which Webster says means "a society authorized by law to act as one individual." That is, a corporation may contain hundreds of members, but all of those members only form one body, and the responsibility of the corporation extends to every member in the body.

As another illustration, let us take the human body, which is a union of many members. In 1 Corinthians 12th chapter we have the apostle reasoning in the 19th, 20th and 21st verses like this: "And if they were all one member, where were the body? But now are they many members, yet one body. And the eye can not say unto the hand, I have no need of thee." Paul then goes on to show that the various members of the human organism are mutually dependent. There is such a spirit of interdependence that if one member suffers they all suffer; if one member is honored, they are all honored; they are all responsible

for each other. If one member becomes sick they all share in its sickness; if one member is healthy they all share in its health.

The family made up of husband, wife and children, forms a body; and this again illustrates the interdependence that exists among all the members of a body. A father can bring dishonor upon the wife, and the wife can bring dishonor upon the husband, and the children can bring their parents to honor or to dishonor; simply for the reason that the idea of organization, corporation, involves all the members of that corporation in equal responsibility. A nation even is simply an aggregation of units. In the present European war the life of this nation depends upon its protection of all its units. This idea of corporal responsibility, then, is amply illustrated in the organic systems of the world. Just transfer ourselves from them into a church, and we become members of a similar organization or body.

I now raise the question, Can one who believes the gospel of the kingdom preached by Christ (Mark 1:14), which he commands us to believe (verse 15), and which gospel his apostles also preached (Luke 9:1), consistently and scripturally belong to a church that does not represent the truth? Turn to 1 Tim. 3:15, and you find that the church of God is declared to be "the pillar and ground of the truth." But if a church is not the pillar and ground of the truth, the question is, Can we consistently and scripturally belong to such an organization? We find in Jeremiah 9:1-3 these remarkable words by the "weeping" prophet: "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh, that I had in the wilderness a lodging place of wayfaring men; **that I might leave my people**, and go from them, for they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies; **but they are not valiant for the truth upon the earth.**" Jeremiah thinks it is our duty to be valiant for the truth of God. When his people lapsed into a state of indifference, instead of joining and becoming a member, and supporting such people, he says: "I had rather leave them, go out and submit to all the inconveniences of a desert life, and spend the rest of my years in solitiude and isolation, than in association with a people like that."

Now, if we believe the gospel of the kingdom of God and the name of Jesus Christ, and then hide our light under a bushel by joining some jejune church that does not represent that gospel, are we valiant for the truth upon the earth? The word "valiant" means "strong, brave, intrepid in danger" (Webster). Can you be valiant for the truth of God if you are identified with an organization that does not believe it and that does not represent it? Remember, friends, that when we become a member of an orthodox church, we become responsible for the teachings and the practices of that church, **whether we believe them or not.** The fact that we do not believe them only makes a bad matter worse. How can we believe the gospel of the kingdom and belong to a church that does not believe this gospel? Why do you not join the Catholic Church? "Oh, never." Why not join the Mormons? "Never." Why not join the Liberty League? "No; I am against the liquor traffic. I do not believe what those organizations believe at all." And the very fact that you do not believe as they do is precisely the reason why you do not join them. If you believed in the Catholic Church, in the Mormon Church, in the Liberty League, you would join them before the sun sets tomorrow. Therefore when we become members of an orthodox church we endorse the teachings and the practices of that church, whether we believe them or not, for the reason that we support the church by our presence, by our financial aid, by our moral support; we advertise to the world that we belong to that church, and endorse, as far as our identification and affiliation with it can, its teachings and its practices. Consequently for those who do this corporal responsibility can not be denied, and corporal punishment is sure. They are moral cowards, pusillanimous souls, valetudinarian apostates, who are "holding the truth in unrighteousness," and against whom the wrath of God will be revealed in deadly severity at the day of judgment (Rom. 1:18).

Concerning God's dealings with men, I read this in Genesis 18:25: "That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all th earth do right?" Certainly. But while he has made an everlasting distinction between the righteous and the wicked, still it is possible for the righteous, by a disregard of God's instructions, and by corporal responsibility, to be lost notwithstanding their righteousness, for the reason that they countenance, support and fellowship a system out of harmony with God's law. In the next chapter (Genesis 19:12) God said to Lot: "Hast thou here any besides? Sons-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place; for we will destroy this place." Now if Lot and his relatives did not regard God, did not get themselves out of that place, they would have suffered the same penalty as the Sodomites; for we read down further in the chapter: "And it came to pass when they had brought them forth abroad, that he said, Escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." "And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt." There were righteous people in Sodom, and yet they would have been consumed in the sins of Sodom if they had not gotten out.

We find another case in Numbers 16:26. When the rebellion of Korah Dathan and Abiram created turbulence in the congregation of Israel, God said: "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, **lest ye be consumed in all their sins.**" In 1 Samuel 15:6 we have this statement concerning the Kenites: "Go, depart, get you down from among the Amalekites, **lest I destroy you with them;** for you showed kindness to all the children of Israel when they came up out of Egypt." In Jeremiah 51:6 God's exhortation is: "Flee out of the midst of Babylon, and deliver every man his soul; **be not**

cut off in her iniquity, for this is the time of the Lord's vengeance; he will render unto her a recompense." The salvation of the people here addressed depended on them fleeing out of Babylon in haste; according to Revelation, chapter 18, when anti-typical Babylon falls the requirement obtains again: "I heard a voice that said, All nations have drunk o fthe wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven saying, **Come out of her, my people,** THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES" (verses 3, 4).

Since it is obviously possible to actually "partake of other men's sins" (1 Tim. 5:22), we can appreciate the following statements of holy scripture: "Therefore if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new" (2 Cor. 5:17). We are made ambassadors for God (2 Cor. 6:1). Listen to Paul's entreaty in the 14th verse: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial? Wherefore, **come out from among them, and be ye separate,** saith the Lord, and touch not the unclean thing, and I will receive you. And ye shall be my sons and daughters, saith the Lord God Almighty." Continuing still his exhortation in the 7th chapter and the first verse, he adds: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

May God give us mercy to learn our duty, and grace to perform it, is my prayer.

THOSE PUNCTUATION MARKS

"O dear!" sighed Warren, as he came in from school one day. "I wish we didn't have to learn so much about periods and commas and semi-colons and such things. I hate them!"

Mamma laid down her sewing and said: "Why do you hate them, Warren?"

"Why, it's so hard to remember to use them; and, besides, I don't think they are of much use. I don't see why we couldn't write sentences without putting in any punctuation marks."

Mamma smiled, and then, rising from her chair, she went over to the desk and got out a piece of paper and a pencil. Then she wrote: "The little turkey strutted about the yard and ate corn half an hour after his head was cut off."

"Why, Mummie, how funny!" exclaimed Warren, when he had read it. "How could a turkey walk around eating corn without any head?"

"He couldn't," replied mamma, "and yet I have written just what I intended to write. I have, however, left out all punctuation marks."

Then she bent down and punctuated the sentence. It then read: "The little turkey strutted about the yard and ate corn; half an hour after, his head was cut off."

"Oh, I see!" cried Warren. And then and there he resolved to learn all that he could about punctuation marks.—The Evangelical

WHO ONLY HATH IMMORTAILTY

I notice in The Restitution of March 9th a letter from Sister Lapp. She inquires why so many writers in The Restitution understand that God is to be understood as the Being referred to in 1 Timothy 6:16. Now as I once asked the same question of an old brother who had been the means of leading me into the truth, I think the answer that I received from him may give Sister Lapp some help to understand this text. I may say that at first reading of this text it does seem to refer to Christ. A little thought, however, will correct the first impression and enable us to see that it can be applied to God only.

I now give Bro. Cronkhite's answer to me when asked this same question: God only hath immortality in the sense that the Great Eternal possesses immortality underived; it is inheret in his nature. As applied to him it reaches backward to the ages of the past, as well as forward to the ages of the future. Understood in this sense, even Christ does not claim to be possessed of independent life, underived from a source outside of himself. "As the Father hath life in himself, so hath he given the Son to have life in himself." "As the living Father hath sent me, and I live by the Father." In these words Christ clearly indicates the source of his life. Thus we learn that Christ and the angels now possess an immortal nature derived from God, the only source of immortality; but it is an immortality that looks forward to endless existence, and not backward, to claim what God only possesses.

This in brief is the answer that I received, and I have never found any reason to question its correctness.

It may help Sister Lapp to call attention to her question: "If God only has immortality, what kind of a nature has Christ?" In reply to this, suppose for a moment that this text applies to Christ, and that he only hath immortality; now where shall we place God? Shall we deny the immortal nature of God? If we say that both God and Christ have it, what becomes of "only" in our text?

Even at the risk of making my letter too long I will add a few thoughts as to Paul's meaning. In verse 12 we learn that Christ is to appear, and at the time of his appearing he is to show something. Now what is it? He is to show

Who is the only Potentate;
Who is King of kings;
Who only hath immortality;
Whom no man hath seen;
Whom no man can see;
Dwelling in light that no man can approach.

These are the things that Christ is to show at his appearing. I do not understand that Christ is to show that he himself is all this, but his mission is to show who is God. If we turn to 1 Tim. 1:17 we find that Paul makes it clear of whom he is speaking. "Now to the King eternal, immortal, invisible, the only wise God, be honor and glory forever. Amen." JOHN PARKER.

Doing, not dreaming, is the secret of success. Thinking out plans will not amount to anything unless the thought be followed by a determined will to execute.

THE RESTITUTION

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EDITORIAL

The Church of God in Cleveland, O., have undertaken to pay a reporter to take one of our sermons occasionally that it may be published in The Restitution. We make this explanation so that readers may know to whom they are indebted for the sermon that appears in this issue entitled "Oenying the Faith," and for others that may be published in the future.

From some of our readers we have received complaints that some of our brethren, professing to believe the gospel, have joined hands with orthodox sects, and are now in fellowship with them. This is clearly a compromise of the truth. The sermon in this number on "Denying the Faith" strikes right at the root of this sin. We anticipate that if this discourse were revised, and published in pamphlet form it would do a service of value in calling out of Babylon a people for God's name, and in getting them ready to meet the Lord at his coming. We shall be pleased to receive orders for its publication in booklet form, with the understanding that if enough sales to cover expense of printing are not received we have the right to refund any money which may be sent to us in advance. The better way would be to send no money, but simply send us a postal card stating how many copies you will buy at five cents per copy, when it is printed. If we hear from you, please let us hear immediately.

COMMUNICATIONS

Last Sunday evening, April 11th, the writer preached again at Jacksonville. The people at Jacksonville seem to be interested, and we shall try, the Lord willing, to continue the work at that place. We are receiving a number of calls, and hope to fill as many as possible.

J. H. ANDERSON.

Dear Bro. Huggins:

I would like to add my testimony in praise of the dear old paper, The Restitution. It gets better all the time, and is always filled with good articles just to suit my trials. The brothers and sisters write such encouraging letters. I think they are written in the right spirit, which testifies they are serving the dear Christ Jesus in their sojourn here in this life.

I surely believe the Bible teaches the one definite faith, and that is that the righteous shall inherit the earth, the second coming of Christ Jesus to earth, and a glorious reign in the near future.

I will close and leave room for other letter-writers. I ask to be remembered in the prayers of the faithful. Best wishes to all the brothers and sisters in Christ Jesus.

In hope, M. F. COOK.

Dear Restitution:

Will you grant me space in your valuable paper to state to the faithful that we had most joyful meetings at Guthrie Grove Easter Sunday. Bro. Harper Stone preached in the morning at 11 o'clock. His text was "Watch." The writer tried to preach in the afternoon from the text: "But some man will say, How are the dead raised up, and with what body do they come?" I was overjoyed because my father was out to hear me for the first time in his life.

Now I will have to tell you that my father is a Baptist minister. You can see why I enjoyed it so much to have the opportunity to show the necessity of a resurrection, and that people do not go to heaven at death, and that our life is hid with Christ in God, and when he shall appear who is our life then shall we also appear with him in glory. The Lord told Thomas that a spirit hath not flesh and bones as you see we have. "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is."

We also had the pleasure of baptizing Bro. Williams into Christ. He is a brave soldier; he fought like Paul, honestly, until he was convinced by "thus saith the Lord." When he saw the light he no longer resisted. Although the water was very cold he did not put it off. May God bless and keep him in the faith. I do not think I ever baptized a more earnest man in my life.

Dear brothers, let us all stand still and see the salvation of the Lord. A. N. DURHAM.

A HEARTY ENDORSEMENT

By J. J. Schaumburg, Editor Messiah's Advocate.

I endorse it WHOLLY. Endorse what? Why, that article in The Restitution (of March 2, '15) by the editor. It is entitled "Editor's Comments" (page 7). I say that The Restiution folks ought to be thankful that they have—

(1) An able editor;

(2) A busy editor;

(3) A Bible-loving and truth-defending editor;

(4) One who thinks more of truth than of position. He has dealt that "Josephite" heresy a solar plexis blow. Johnson's recent defeat is nothing compared to the defeat of "Josephiteism," when the editor of The Restitution gets into the "ring." Gloves come off; "Queensberry rules" are laid down in one corner, and he proceeds instanter to "tan the jacket" of that miserable piece of Unitarian blasphemy! Well, Mr. Editor, I predict that your constituency will be noble enough to "Amen" that kind of loyalty. I loved you before you wrote that article; but say, I love you very dearly now! Why? Because you are such a noble defender of the authenticity of the Book!

I've met these "Josephites" who "know so much" about "early manuscripts." I never saw one that knew really and truly what those manuscripts were! They generally like to talk. They know very little about "early manuscripts." I give this article for publication, the editor willing. He has never asked (or hinted to) me to write and commend him. I want to. I do so wholly of my own accord.

EVANGELIST REPORT FOR MARCH

Sermons

Plainview Schoolhouse, 1st-2nd, 2; Bible readings, 3; Omaha, 29th, 1; total, 6. Money collected, $6.00.

Expense

Holbrook to Omaha	$5.00
Salary	70.00
Expense	5.00
Total	$75.00
Credited in order	$6.00

Remarks

When we made our last report we were at Sister Phelps, northeast of Cambridge. The meeting started off with a rush. The prospects were all that could be expected. The Macedonian cry had been coming from Sister Phelps for more than a year. A year ago in February we started there to begin the long delayed meeting; got close enough to talk over the phone. Then came a blizzard, and after three days of no trains returned home. Just as we were about ready to start again Sister Phelps wrote that a cyclone had wrecked the schoolhouse; another delay.

We finally arrived on February 24th, and we have said the meeting started off splendidly. Then came another storm, the deepest snow the country has ever known. We were forced again to close and return home. In all our long experience of evangelizing we have never been hindered by weather equal to the lost two months. But out of it all will come some good. Sister Phelps longs for her neighbors to hear the gospel, and in the Lord's own time they will have the privilege.

ALMUS ADAMS.

OBITUARY

Davis Pearson

Davis Pearson was born September 30, 1847, and died April 9, 1915, aged 67 years, 6 months and 9 days old.

Bro. Pearson leaves a wife and three daughters to mourn his loss. He came into the truth thirty-five years ago. The funeral was held at the home, Tippecanoe, Ohio, April 12, 1915, by J. H. Anderson, who spoke words of comfort from John 11: 23, 24. After the services Bro. Pearson was laid in the grave to sleep till Jesus comes.

J. H. ANDERSON.

THE SCRIPTURAL PUNISHMENT FOR SIN

It is a matter of great importance that we have a worthy ideal of God. If eternal torment is the punishment for sin, it is an awful truth and should be preached with all earnestness; if not true, it is a fearful libel of God and should be earnestly denounced.

A novel feature of the Bible is that it defines some important terms so that changing languages need not affect their meaning.

God told Adam that if he disobeyed he would die. He transgressed the law given him, and then God passed sentence upon him. Justice demands that the sentence be the penalty the law prescribes. In Gn. 3:17-19 we have the sentence in full. The climax is found in the words: "Unto dust shalt thou return." **Here we have Jehovah's definition of the term "death."** This is the sentence passed upon the race. Justice demands that sin's punishment be in harmony with this sentence.

The eternal torment theory meets two serious obstacles—that God created a race of beings, knowing that vast numbers would be tormented forever. Second, that he is punishing many differently from the sentence which he himself imposed.

Again, there are three motives for punishment —corrective, protective and vindictive. Punishment without intention to secure reformation must come under the last—vindictive. This belongs to savagery.

We will now notice the scripture statements of sin's punishment. In Ps. 145:20 we have: "All the wicked will he destroy." Similar expressions are found in Ps. 37:38; 52:5; 92:7; 104:35; Acts 3:22; 2 Thess. 1:9. This last deserves special attention: "Who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." If God is everywhere, where can those be who are eternally destroyed? "The glory of his might," I take it to be his supremacy. Where is he not supreme? This makes their destruction positive and eternal. This is in harmony with the sentence.

We will now examine another line of statements. In the Old Testament the word translated "hell" is sheol. About half the instances it is rendered "grave." There is another Hebrew word

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for grave. One means a particular grave or tomb, the other (**sheol**) the fact of being dead. This word is defined in Eccles. 9:10: "There is no work, nor device, nor knowledge, nor wisdom, in **sheol**, where thou goest." Here it is declared that all go to sheol and into absolute nothingness. This also is in harmony with the sentence.

In the New Testament three Greek words are translated hell—**hades, gehenna** and **tartarus.** The Hebrew "sheol" and Greek "hades" are interchangeable, therefore have the same definition. What wonderful wisdom is shown by God in having the Bible define its own terms. Jacob would go into **sheol** (Gen. 43:28), and Christ did not remain in **hades** (Acts 2:31). **Gehenna** was the valley in which the refuse of Jerusalem was destroyed by fire or by worms. As a punishment it meant destruction, and was in harmony with the sentence. The Greek **tartarus** is used only once (2 Pet. 2:4), and authorities differ as to the meaning. A condition of darkness seems to be the idea.

One of the most common symbols of punishment used is fire. Fire always destroys. You can not have a fire without something being destroyed; you may have a thousand fires without causing pain. Herein we find harmony with the sentence. Adding sulphur fumes to the flame only makes it more deadly.

In scripture interpretation we must distinguish between what is necessarily taught and what may be taught. The sentence God declared is a fundamental proposition. It clearly states what the author means. If you say nothing is said about the soul, be not too sure. If dissatisfied, go to the author with your complaint. There are passages which may teach eternal torment, but there is not a single one that may not be interpreted in harmony with the sentence.

The parable of Dives and Lazarus is an example. If an actual occurrence, then it contradicts Eccl. 9:10, is out of harmony with God's sentence, and puts him in the position of creating a race, knowing some of them would be tormented forever. As a parable it was not explained by the Master, and so left in doubt as to interpretation. Applying it to Israel as a nation and people, it has been fulfilled in a remarkable manner.

Rev. 20 is given as a chapter teaching this doctrine. Revelation is a book of symbols in the highest degree, but even here we find that hades-hell gives up the dead in it and then it (hades) is cast into the lake of fire, destruction.

If God's work is accomplishing that which he pleases, and prospering in the thing whereto he sent it (Isa. 15:11), then you must claim that these multitudes going into hell is in accord with the will and plan of our heavenly Father.

It is love that wins men. God will win men through love. It seems incredible that anyone can understand and know God and his wonderful plan for the recovery of the race, and not love him as the author. Ruling by fear does not indicate excellence. Time was when muscle and a club were deemed essential elements to control a school. To get ahead of the master was an object for which pupils strove W ehave learned that other qualities command success. To be like the God we worship should be the highest ideal before man. Who wants to be like the orthodox ideal of God in his punishment of the wicked?

That doctrine was a powerful club in the hands of a mercenary ecclesiastic to extort money from a deluded victim. Further, it is debasing in its influence. The writer has frequently heard preachers talk of leaning over the battlements of heaven and listening to the wails of the damned. It seems as though it would be sweet music to their ears. We assume that their ideal of God was such that he would enjoy vindictively punishing his opponents, and they would be like him.

Jesus took the penalty that was laid upon Adam, and through him upon the race—he went into hades, but came forth, it not having the power to retain him, and thus he obtained the key thereto, and in his own time he will open the doors thereof for the just and unjust, as it is written: "They that have done good to a resurrection of life, and they that have done evil to a resurrection of condemnation" (Jno. 5:29).

A proper query may be: "Has the teaching of eternal torment been of any benefit?" It may have restrained some from doing some evil deed. Fear of punishment may keep a person from doing an evil he desires to do. But we may well question whether it ever leads anyone to perform an acceptable service to God. We may well believe that only a service prompted by love for him can be acceptable.

Another feature is well worthy of thought. Is it not highly probable that it is very pleasing to satan to hear those who claim to be friends and mouthpieces of Jehovah charge him with creating a race knowing that vast numbers would be consigned to an eternal torment, and thus punishing them differently from the sentence he passed upon the race, and much more severely. Could anything be more pleasing to the enemy than that? Would he be likely to interpose much opposition to preachers and preaching of that character? Is it not possible that this may account for some wonderful, seeming success?

It has been said that it must be true, for man is immortal—that God is immortal, and as he made man in his image and likeness man must be immortal also. God is omniscient, omnipotent and infallible. Do you claim for man the same attributes? What saith the scripture? When man became a living soul "man" and "living soul" became interchangeable terms. We are urged to "seek for immortality" (Rom. 2:7). Why seek for that you have? It is declared, "Who only hath immortality" (2 Tim. 6:16). Is that true? Jesus said of himself, "As the Father hath life in himself, even so he gave to the Son also to have life in himself" (Jno. 5:26). Is not "life in self" immortality?

W. H. HOUGHTELIN.

Every man is a missionary now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence outward to the very circumference of society, or he may be a blessing, spreading benediction over the length and breadth of the world, but a blank we can not be. We are either the sower that sows and corrupts, or the light that splendidly illuminates, or the salt that silently operates; but, being dead or alive, every man speaks.

A FEW THOUGHTS ON THE BOOK OF HEBREWS

The book of Hebrews is one of my favorite books. There is so much to be learned from it. We learn more about the old and new covenants from reading Hebrews than from any other book of the Bible.

I notice, too, that in almost every chapter Jesus is given a different office, as we might say. In the first chapter he is called the Son of God; in the second the Captain of our salvation; third, he is called an Apostle; fourth, Great High Priest; fifth, the Author of Salvation; sixth, the Forerunner; seventh, the Surety of a better covenant; eighth, the Minister of the Sanctuary; ninth, the Minister of the New Testament; tenth, our Sacrifice; twelfth, the Mediator of the new covanant; and in the thirteenth he is called the Great Shepherd.

Then I find that the word "better" is made very prominent in the book of Hebrews. I believe it is used no less than twelve times in the book. Let us see how this word is used in this epistle.

"God, who at sundry times and i ndivers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. Now the fourth verse: "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

What is the name he obtained by inheritance? Why, it is the same as his Father's. The angel gave the name of Jesus before he was born, and why? Because he would save his people from their sins. The name he obtained by inheritance is the same as his Father's, the same as you and I obtain our names.

The prophet, long before his birth, in foretelling the birth of God's own son, said his name should be Immanuel, which, being interpreted, is God with us; so this is the name that Jesus got by inheritance. Jesus is so magnified all through the epistle, especially in the first chapter, that the apostle is led to say: "Therefore we should give more earnest heed to the things we have learned, lest at any time we should let them slip." All through the epistle Jesus and his mission is the theme. And so we see that it is this way that Jesus, God's own Son, was made better than the angels.

"For unto which of the angels at any time has he said: Thou art my Son; this day have I begotten thee." It was not unto the angels he said, "I will be unto him a Father, and he shall be unto me a Son.". Thus we see Jesus was made better than the angels, because he is God's own Son by begettal.

Well, we set out to write a little about the word "better." We have dwelt so long on the first time it is used in this epistle, since it is used twelve times, we can only point out where it is used and how, else my paper would be too long.

In chapter 6, verse 9, we read: "But, beloved, we are persuaded better things of you, and things that accompany salvation." The apostle had been speaking of those that had once been enlightened and had fallen back. But the ones he is writing to had shown by their good work and labor of love that they were living acceptably to God.

In chapter 7, verse 7, we read: "And without contradiction the less is blessed by the better." Now we have not time or space to say what we think of Melchisedec. He is spoken of as king of Salem, priest of the most high God, who met Abraham and blessed him, and he tells us that the less was blessed by the better. I suppose one reason he was called the "better" is because he was a type of our Savior's priesthood. In verse 19 of the same chapter we read of a "better hope." We find that under the law there was nothing perfect, but it was the bringing in of the better hope that made things perfect, which hope we have as an anchor of the soul, both sure and steadfast.

Then we read of Jesus being made a surety of a better testament. Why was he called a surety of a better testament? Because in times of the law the priests were not suffered to continue by reason of death. But Jesus has an unchangeable priesthood, and ever lives to make intercession for all who will come to him. In 8:5 we read: "But now he hath obtained a more excellent ministry by how much also he is the mediator of a better covenant." If the first covenant had been faultless there would have been no need of the new, and Jesus is the Mediator of the new or better covenant because he lives forever more; and this covenant was established upon better promises.

In Heb. 10:34 Paul speaks of a "better and enduring substance; in 11:16 of the patriarchs who received not the promise. He says: "If they had been mindful of that country from whence they went out they might have had opportunity to have returned. But now they desire a better country—that is, a heavenly." When all things are made new surely it will be a better country. In 11:35 many of those old worthies were tortured, not accepting deliverance, "that they might receive a better resurrection." So here we have two resurrections, and they chose not to renounce their faith that they might obtain the better one. In 11:39, 40: "These all obtained a good report through faith received not the promise, God having provided some better things for us, that they without us that they without us should not be withous us should not be made perfect." Looking unto Jesus, the Mediator of the new covenant, that speaketh better things than that of Abel." May we all obtain the better resurrection, is my prayer.

ALMIRA BROOKS.

THESE SIGNS SHALL FOLLOW

"These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover" (Mark 16:17, 18).

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and Lo I am with you always, even unto the end of the world" (Matt. 28:19, 20).

Of one thing we may be sure. Christ will be with his saints "always," not, of course, by his visible, but by his spiritual presence; by that "comforter" which he promised he would send. But of the signs he merely said that they "shall follow."

He did not say how long nor how far they should "follow," only that they were to "follow." The length of time that the signs should "follow" would depend on the function or use for which the signs were intended. For what purpose were the signs given? This question is answered in Mark 16:20: "And they went forth, and preached everywhere, the Lord working with them and confirming the word with signs following."

Let us notice the object of the signs: to "confirm the word." For the purpose of confirmation, and for no other purpose, were the signs given. It was not necessary for Jesus to set the time limits for the work of confirmation, for those limits were already established by the prophet Daniel. Daniel 9:27: "And he shall confirm the covenant with many for one week."

This prophecy was spoken of Messiah. The Prince—that is, of our Lord Jesus Christ. We know that Jesus freely used miracle as a sign of confirmation, "that they might believe on him." And this time period is to be confirmed to the prophetic space, "one week."

According to Ezekiel's well known time rule a prophetic week would represent seven years in literal time. That period would commence with the beginning of Christ's ministry, at Passover, A. D. 27. That prophetic week then would close at Passover 34. In the midst of the week Messiah was cut off by his death and resurrection, A. D. 30. The work of confirmation must then be continued by them that believed—that is, by the apostles—till the week of confirmation was fully up, which would be the year 34. It was during this time, and this time only, that signs were to follow.

Thus in Heb. 2:3, 4 Paul speaks of the confirmation as a work already passed: "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto them by them that heard him." Notice: He does not say is being confirmed, or will be confirmed, but "was confirmed"—a work already past.

If the work of sign-confirmation was already done in Paul's day it is surely not to be expected today. Any attempt now to bring it about can but fail, and any claim of sign-possessment can be but counterfeit. Those signs are clearly not for today, and should not be claimed for today. We have heard many such claims and seen many such attempts in our day; but they have all been fraught with disaster, and all for the very good reason that they do not belong to our day.

But there are signs for today, signs equally clear and unmistakable. They are signs of unfulfilled prophecy. They are not signs to confirm, but signs to affirm the coming of Messiah. "When ye see these things begin to come to pass." These are the signs for us. We should then try to read the signs intended for our day, and not attempt those that were given for another. Apostolic we may be in spirit, but not in time. Pentacostal we may be in purpose, but not as to date. We should mind carefully to our own duty, but not attempt the work of others. Remember, all spirits that "peep and mutter" should be labeled "Handle with care."—Present Truth Magazine.

PRIEST BEARS GEMS VALUED AT $300,000

Refugee From Mexico City Reaches New York With Jeweled Hoard of Cathedral

New York, March 16.—A king's ransom in jewels, blazoned in the royal eagles of Spain at the time of Charles V, the most powerful monarch of the sixteenth century, lies under guard at the customs house here, awaiting appraisal.

The gems, set in gold on white and purple robes and mounted on two golden crowns, were brought into New York by a Catholic priest, clad in shabby clothes, who fled from Mexico City a month ago, made his way to Vera Cruz and sailed aboard the steamer Montevideo. The Montevideo reached New York March 6th with this priest and six other fugitive priests, who had been banished from Mexico by General Obregon.

From the depths of a battered suitcase the gems and robes were tumbled out upon the dock for inspection by the customs authorities. They so dazzled the inspectors that they were hastily put back into the suitcase. Under guard they were taken to a safe deposit vault, where they were locked up and special watchmen detailed to guard them.

Rough estimates placed their value at from $300,000 to $500,000. This rich prize, it is stated, lay in the Cathedral of Mexico City—presumably for centuries—till it slipped through Carranza's fingers in the flight from Mexico of the priest. The name of this priest was withheld. It was learned, however, that he said he hastily packed the jewels and robes in his suitcase when General Obregon called for a church tax of $500,000, locking up many Catholic priests in Mexico City until the tax was raised.

An Archbishop's robe of purple is the chief article of value. The robe is of silk and apparently of great antiquity. Wrought in diamonds and emeralds, rubies and pearls, on the front of the robe, so that it covers the wearer's breast, is the ancient Spanish coat of arms, consisting of double eagles, back to back, wings raised, necks back and beask open. The entire design is done in gold, in which the gems are mounted, and the robe is very heavy.

Next in value to the Archbishop's robe are two gold crowns, mounted with diamonds, rubies, emeralds and sapphires. Some of these gems, it is stated, are as large as hazelnuts.

Late today it was announced that John L. Hecht, an authority on antiques, had appraised the vestments as worth $300,000, and that they would be returned to the priest who had brought them here, under the law providing for the admission of antiques free of duty. The identity of the priest also was made known. He is Father Saotas Guieros.—Selected.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The Inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:28), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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PEACE

George B. Alldridge

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee" (Isa. 26:3).

As we daily scan the eager faces reading the latest news from the various battlefields throughout Europe we try to picture in our own mind the scenes of bloodshed and carnage daily being enacted; and, in common with all, enquire when and how it will all end.

It is difficult for us who profess the name of the Lord Jesus to ascend and keep above these influences and to refrain from taking a part in discussing current affairs. Paul tells us to set our affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God (Col. 2:2, 3). A little while before our Lord died and ascended to his Father he said to his disciples: "Peace I leave with you; my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

What kind of peace was it that Jesus bestowed upon his disciples just previous to his departure from them? We answer that it was his peace or his quietness, his restfulness, his happiness and confidence in God his Father.

Jesus, during his short life upon earth, experienced many trials and met with much opposition. Yet we find that he continued throughout his life in that peaceable manner that amazed and astonished the world. Up and down the land he went preaching the things concerning the kingdom of God, the glad tdings of the kingdom proclaiming that the kingdom of God was at hand. Many mocked him, some laughed him to scorn, claiming that he taught the doctrines of devils. Nevertheless Jesus went on with his ministry, never losing his confidence, always quiet, calm, full of peace even up to the hour of his death.

Why had he such wonderful self-control, such peace, such calm? Simply because he was at all times obedient to his Father. Obedience brings peace. God, through the prophet Isaiah, said: "Oh, that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea." Have you ever stood on the banks of a mighty river watching its waters flow on toward the sea? God likens his peace, which Christ so abundantly possessed and is now willing to bestow upon us, to a river; its waters never fail; on and on it follows its course, flowing into the great ocean to become a part of it. One writer translates Isa. 26:3 to read: "Thou preservest continued peace to the mind that leaneth on thee." We like this rendering. Our thoughts turn to the scene at the last supper, as our Lord's disciples gathered around him, and that disciple whom Jesus loved leaned his head upon his bosom. Often I have watched the babe, tired and restless, but when the mother enclosed her arms around it the babe just lets go and its head falls upon the bosom of its mother and soon the babe is fast asleep, for it has absolute confidence in the protecting arms that are around about it.

Beloved, this is the picture before us. Moses also saw this, for just before he died he told Israel that "The eternal God was their refuge, and underneath them his everlasting arms." Jeremiah reiterated this. He declares that "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."

If then, all our thoughts, as far as in us lies, be kept leaning upon God, through Jesus Christ, the next verse will become true to us by actual experience: "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

If we lose our strength our health becomes impaired. John understood this principle, so in writing to the well beloved Gaius, whom he loved in the truth, his wish was that above all things he may prosper and be in health, even as his soul prospereth.

Now as the strength of our bodies enables us to use those bodies in our various vocations in life, so the strength that comes from God to our new mind, begotten is us by the word of truth, enables us to develop Christian character. Peter says: "Grace and peace be multiplied unto you." This is good, but how? Peter tells us in the same breath: "Through the knowledge of God and of Jesus Christ." Notice God's favor and peace is to be multiplied. Are we enjoying more favor and peace of God than when we were first adopted as a son or daughter into the family of God? If not, then do you not see our knowledge has not increased. Children grow in stature and the general development of their bodies; Christians should grow in mind in the knowledge of God and our Lord Jesus Christ. For, in proportion to the degree of our believing, spiritual and experimental knowledge of the perfections of God, in the harmony and glory of them, as displayed in the person, character and salvation of Jesus our Lord, all our gracious affections will be exercised, and our peace, hope and consolation will abound, even as that knowledge abounds in us. Beloved, when

we were born into this world we had no mind; we had brains, and as we exercised them in acquiring knowledge we developed a mind. The result is we now have the mind of a physician, a lawyer, a mechanic, a teacher, a farmer, etc., just in accordance with our teaching or training. "For as a man thinketh in his heart, so is he." When the truth takes hold of us it first appeals to our mind; if we yield ourselves and obey the truth then a new mind is begotten in us by the word of truth, because it was the truth or God's word that found a lodgment in our minds. A knowledge of medicine begets the mind of the physician, the knowledge of law the mind of a lawyer, physics the mechanic, history the historian, etc.

Now as we meditate upon God and his Son Jesus Christ, as they are revealed to us in God's word, we find a begettel and development going on in our own mind, which God calls a "spiritual mind." In spiritual things the natural order is reversed—in nature, first the body, then the mind; in spiritual things, first the mind, and then the body. God now is developing in us the mind of the spirit, fashioning it like unto his own mind; all that we have in us at present is the mind of God; the life that nourishes this mind is hid with Christ in God. Notice how Paul reasons this out: "Set your affection on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God." Now mark well what follows: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Paul next tells us what we are to mortify, and these are all earthly. Read them for yourselves (Col. 3:5). None of these members can we take with us into the kingdom. If I injure my limb, and mortification sets in, what does the surgeon do? Simply cuts it off; for the rest of my life I go about with one limb.

Now Paul's argument is that we are to amputate our earthly members. Christ argued the same way. Now if you carefully read Galatians 5:1-26 this point will become clear to you. The struggle is this—to cut off the bodily desires and inclinations, and to encourage and develop the heavenly. In other words, destroy the mind of the flesh and build up the mind of the spirit. How is this to be done? Simply this way: the mind of the flesh was built up and maintained by knowledge acquired and associations formed in the world; the mind of the spirit is built up by knowledge acquired and maintained by putting into daily practice the things learned concerning the kingdom of God and the name of Jesus Christ, from the only source wherein they are revealed, and that is the word of God.

We must associate with those of like precious faith, "for birds of a feather always flock together." Paul says that "Evil communications corrupt good manners." Hence, then, good and righteous associations develop and maintain good manners.

The prophet then reveals the secret of peace, joy and happiness. "By keeping our minds," or as the margin reads, "our thoughts and our imaginations stayed upon God."

Beloved, get God into your mind; forget the troubles in Europe; forget your own troubles if you have any; think of the glories of the coming kingdom. Think of soon seeing Jesus. Think of some dear brother or sister whose very presence is an inspiration to your life, that for all eternity you will associate with them. Think of the beautiful earth when it shall be filled with the knowledge of the glory of the Lord. Think how you can reflect the life of Christ as he lived it on this earth. By thinking upon these things your mind will take on the character of Christ, and men and women will take notice that you have been in the company of Jesus and learned of him.

THE TEMPLE AND THE MASTER'S RETURN

Concerning the building of the temple we read: "And the house, when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building" (1 Kings 6:7). By this testimony we learn that those who aspire to be a part of the spiritual temple must, prior to the return of the Master, submit to the chastening rod, to the pruning knife, and to the hammer that squares the stone for its place in the building.

Josephus says Solomon enjoined the workmen "to cut out large stones for the foundations of the temple, and that they should fit them and unite them together in the mountain, and so bring them to the city."

In the vision of the spiritual temple given to John we read: "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb" (Rev. 21:14). By this testimony we learn that the twelve apostles were the only true apostolic teachers in the building of the spiritual temple; all others claiming to be apostles are only false apostles. In view of these facts it is our wisdom to see to it that our faith and works have for their foundation the teaching of those apostles, chosen and appointed by the Master; and who were qualified by the holy spirit of God. Paul informs us that "the law was a shadow of good things to come, and not the very image." Therefore Solomon in all his glory was only a type of the reign of Christ, whose superabundant glory will eclipse the reign of Solomon, as the noonday sun does that of the moon.

The spiritual temple is now in the process of being prepared, as the stones were prepared in the mountain. In this state of of the temple John is told to "measure the temple of God, and the altar, and them that worship therein" (Rev. 11:1). This work was to be done with a "rod" that was given to him. This temple could not be the temple at Jerusalem, for that was destroyed before John recived the vision; neither could it be the New Jerusalem, for that is not yet built. Therefore it must be the church, as Paul says: "Know ye not that ye are temple of God" (1 Cor. 3:16)?

In the building of the tabernacle everything was to be done according to a pattern given to Moses; and after the temple was completed there was the grand opening of the temple. So John is given a view of the opening of the temple under the sounding of the seventh angel (Rev. 11:9). This is preparatory to the kingdoms of this world becoming the kingdom of our Lord and of his Christ. "And the temple of God was opened in (the) heaven, and there was seen in his temple

the ark of his testament," etc. Under the law the "ark" was a four-square chest that contained the ten commandments, the law to Israel; but in the anti-type the truth was deposited in Christ. Therefore when the spiritual temple is opened for business Christ, the spiritual "ark," is an important figure in the building, the chief cornerstone.

Out of this temple comes "a great voice," commanding the sevent angels to pour out the vials of the wrath of God upon the earth. Now if our understanding of this temple revelation is correct, the seven last plagues are post-adventual; the first is not yet historic; and, by the way, I would be very much obliged to any brother that would give a reasonable history of the pouring out of the first plague in harmony with its context. It is believed by Christadelphians and many others that we are now under the sixth vial, and that Turkey, symbolized by the River Euphrates, is about to disappear from the map; and that, in connection with that event, Christ will come, as it is written, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15). In opposition to this view I would remark that it is written by an apostle that "Ye brethren are not in darkness that that day should overtake you as a thief."

The thief-like coming of the Master is upon the warring nations, to judgment. The saints being already with him, as the temple from which comes the great voice, saying to the seven angels: "Go your ways, and pour out the vials of the wrath of God upon the earth" (Rev. 16:1). If these seven plagues are all poured out before the Lord comes how can they be called "the last plagues in which is finished the wrath of God?"

After the Lord comes, after the dead are raised, and the temple is opened, we read: "And there were lightnings, and voices, and thunderings, and an earthquake, and great hail" (Rev. 11:19). Now compare these events with what comes to pass under the seventh vial, and they are the same. The chronology of this voice may be learned from Isa. 66:5, 6: "But he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies." How can we do otherwise than associate this voice (Rev. 16:1), ordering the pouring out of the vials. Joel 3:16: "The Lord also shall roar out of Zion and utter his voice from Jerusalem; and the heavens and the earth shall shake," etc. The Turkish power has been losing territory and vitality as a great power during more than a hundred years. But it by no means follows that such a state of things was effected by the sixth bowl. The past has been a process of decay, but the effect of the bowl is immediate—"it was dried up." When the literal Euphrates was dried up by Cyrus it was done in one night, although the preparatory work took a long time. The figurative is based on the literal. Cyrus came upon the Babylonians as a thief in the night. The same thing will happen under the pouring out of the sixth bowl. The Lord will come as a thief upon the gathered nations who are intoxicated with the wine of Babylon.

What are we to understand by the words: "Behold, I come as a thief" (Rev. 16:15)? Not what is called his second coming, because that event takes place before the opening of the temple. To the church of Philadelphia he says: "Remember from whence thout art fallen, and repent, * * * or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." "To the church in Pergamos he says: "Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth." To the church in Sardis he says: "If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." No man claims that the foregoing comings have any reference to his second coming in clouds to reign on his throne.

To the church in Sardis he says: "If, therefore, thou shalt not watch I will come on thee as a thief." In Rev. 16:15 he says: "Behold, I come as a thief." No question here of repenting; the time for reform of those nations is past, because "no man was able to enter into the temple (join the ecclesia) till the seven plagues of the seven angels were fulfilled" (Rev. 15:8). "Blessed is he that watches" is a beatitude that is applicable to all times. "Blessed are all they that wait for him" (Isa. 30:18). "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein, for the time is at hand" (Rev. 1:3). Turkey may be driven out of Europe, but will live on the Euphrates until the sixth vial which dries up her "waters." But her time is not yet come.

GEO. FRANCIS.

ARE WE IN THE DEVELOPMENT OF THE FOUR UNIVERSAL EMPIRES?

Is the coming of the Lord near, or is it some years in the future? One writer places that event this year, 1915; another claims that it can not take place for at least forty years. I have asked myself the question at the head of this article, and will try to answer it according to scripture. I shall not attempt to set a specified time, but will try and drive a stake from which I may make a survey, confident that my field notes are correct.

Bible students agree that the time occupied by the four universal kingdoms, as given in Daniel (chapter 2) will fill up the balance of Gentile times. Profane history verifies the fact that the Babylonian kingdom reached its greatest power during the time of Nebuchadnezzar. He was greatly disturbed over a dream which he had that had gone from him. His wise men all, except Daniel, were not able to make known the dream and its interpretation. The God of heaven made known to the prophet the dream and its interpretation. This is the dream:

"Thou, O king, sawest a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces to-

gether and became like the chaff of the summer threshing floors, and the wind carried them away that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth" (Daniel 2:31-36).

The prophet announced that "This is the dream, and we will tell the interpretation thereof before the king." This prepared the king to accept the interpretation. Daniel had brought back to the memory of the king his frightful dream. We will give briefly in our own language the interpretation of the dream. Nebuchadnezzar was a universal ruler, but his kingdom was to pass away, and an inferior kingdom was to occupy the territory and rule over it. A third and a fourth kingdom were to occupy and rule over this territory. The fourth kingdom was to be universal, but different in some respects from the three preceding kingdoms. The image would indicate that this kingdom would remain in its universal condition for a period of time, then be divided into two parts, as represented by the two legs. Afterward into ten parts, as represented by its ten toes.

Now there is something peculiar about the elements that make up the divided parts of this kingdom. The feet and the toes were of iron and of clay. It is remarkable how nearly sacred and profane history agree in regard to the character of this kingdom. It was a fierce kingdom and would break in pieces and subdue all things. In Daniel's dream (chapter 7:7), he gives to the fourth beast the same characteristics. It had great iron teeth; it devoured and break in pieces, and stamped the residue with the feet of it. It was diverse from all the beasts that were before it.

It requires no great trouble to recognize in this description the Roman kingdom, which was the fourth of the series. Those who are conversant with the history of Rome know that the first division was into eastern and western kingdoms. There was a further division into ten kingdoms. These kingdoms are not so easily recognized as are the two. However, history verifies the fact that there was a development of this kingdom from a universal to the two kingdom stage. We therefore accept as a truth that the third progress is true, and that we are living in the last phase of this kingdam, namely, the iron and the clay elements. These elements, being a development of this fierce beast, must partake of its fierceness. To our mind the iron and the clay is recognizable in capital and labor of today. For the betterment of both they should mix, to bring about better industrial conditions. The truth is that the opposite is the result. Neither will yield for the settlement of differences. These conditions have been coming on for more than a half century. The iron element has acquired its present power through the trust system. With the iron teeth this system crushed out the small factories that were doing a legitimate business fifty years ago. Labor unions were formed for their protection, but the iron beast stamped the residue with its feet. Since then these have been warring elements. The clay has always been the weaker element, and therefore it has been the greater sufferer. The political and religious elements of their system have been controlled by the iron element. Capital has made it impossible for labor to secure its honest share of profits. Our law-making bodies have been so organized that a committee may kill any measure. It is no longer necessary to buy the whole body. This is true in our state legislatures, as well as the halls of congress. A few leading men dominate every law.

Do these conditions prevail today, and are they a subject of prophecy? If so, where does the prophetic word place them? Get before your eyes the sad picture of the unemployed. Everywhere we hear their groanings. Note the words of Paul in Rom. 8:22, 23: "We know that the whole creation groaneth and travaileth in pain until now. And not only the creation, but ourselves also, which have the first fruits of the spirit, even we groan within ourselves, to wit, the redemtption of our body." The conditions as described in the above scripture were seen by the apostle through a prophetic eye. We can see them by our knowledge of the prophetic word given to us through a knowledge of Jehovah's purpose. We are living in the time when the creation is expressing her groanings in a voice which can be heard from all sides. Particularly is this true when we can see the true conditions of our industries. Everywhere this exists. The iron is crushing the clay.

Note carefully this fact, that our industrial affairs are wholly controlled by political legislation. Our social system is semi-religious, and is practically under the control of the nominal churches. The industrial and religious systems are the leading factors that dominate the present evil world, and they are doing much toward the end of the system.

To show our readers just where we are we want to call your attention to the present condition of our industries. James (chapter 5), in speaking of this subject, says: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in a day of slaughter." No, truer words can be written even in our day descriptive of the times than given by this writer. The iron is crushing the life out of labor and hastening the coming of the One who will judge the poor in equity. Not only has the image developed into the iron and the clay elements, but their cup of iniquity is now full and running over." The cry of the oppressed has entered into the ears of the Lord of Sabaoth. The saddest feature is that the clay as well as the iron will go down in defeat when the stone cut out without (human) hands shall strike them. It will grind them to powder. To note the present condition of our religious and social affairs, read Paul to Timothy (2 Tim. 3:1-5; 4:1-4).

Human governments have failed to govern, and capital and political parties have assumed the power to rule the people. Under this system our hospitals for the insane and feeble-minded have become overcrowded, and additions are being provided. Our laws permit feeble-minded and insane persons to marry and bring their kind into the world. Everywhere the burden of taxation is grinding the poor who have saved enough for a home. Nowhere does capital pay its share of

taxes. We might continue these things "ad infinitum," but why do so? James says: "Be patient, therefore, brethren, unto the coming of the Lord." The present war is a proof that the iron dominates the clay. The fierceness of the fourth beast is noticeable in this war. D. C. ROBISON.

THE ASCENSION OF JESUS

The ascension of the Christ was a miracle of the first water. Many there are who doubt it, while there are others who flout it, because they reject miracles and claim it is no concern of theirs either way. To reject miracles is equivalent to rejecting the Bible, that grand old book which abounds in miracles, more or less.

On the memorable day when Jesus ascended to the mansions of the "Father of lights, with whom can be no variation, neither shadow that is cast by turning" (James 1:17), "who only hath immortality, dwelling in light unapproachable, whom no man hath seen, nor can see" (1 Tim. 6:16). Heaven-explorers and immortal soulists, with all others of that ilk, had better make a note of the above.

Jesus, prior to ascending, was escorted out from the city of Jerusalem by a goodly sized company of believing and admiring followers, who had been with him almost throughout his checkered itinerary, and were convinced Jesus was none other than their former brilliant teacher and inimitable leader. To the company as a whole, and also to others like minded, "He showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, speaking the things concerning the kingdom of God" (Acts 1:3).

It is no exaggeration to say the company were emotionally stirred by mingled feelings at this juncture in sorrow and wonder. By sorrow, when the Savior beloved bade them collectively adieu, but not forever; by wonder, when they beheld the phenomenon of suspended gravitation as Jesus began his aerial journey heavenward. The company, with upturned gaze, strove to gain a final glimpse of him they dearly loved. This they were denied, a cloudlet shrouding the outline of his figure completely from their view. Perhaps some of the assembly, if not all, remembered the gracious words the Christ had previously spoken: "I go to prepare a place for you; and if I go and prepare a place for you I come again."

Then at that psychologic moment, brimful with miracle, the unexpected happened. Two men clad in white apparel, presumably angelic messengers, became visible in the midst of the aforesaid company, and at once began to comfort and reassure those somewhat disconsolate ones: "Ye men of Galilee, why stand ye looking into heaven? This Jesus who was received up from you into heaven shall so come in like manner as ye beheld him going into heaven" (Acts 1:11).

Scripture tells that Mark and Luke, Paul and Peter, when they wrote or dictated their gospels and epistles, respectively, had knowledge that Jesus had reached the designated place hereinbefore mentioned, having taken his seat beside the throne of God. And Stephen also, when dying in brutal martyrdom, "looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55).

Compare this with astronomy, which implies that Jesus may not have arrived at God's abiding place, because interminable distance and time required traversing the tremendous void of space stands in the way. "Light, being the fastest traveler known, a ray of light covers one hundred and eighty-six thousand miles in a single second. And even light takes more than four years to come from the very nearest of the stars."

Astronomy, however, can not be lightly ignored; its wondrous problems and prophecies verge on the miraculous. It is a profound science. Years in advance some wanderer of the skies is heralded to appear, invariably on time to the exact second.

The Psalmist, in the eighth Psalm, was highly impressed with the glory and sheen of the starry frame, where high above all the celestial hosts God has set his incomparable throne, the Creator and Governor of all their spheres and functions, while also in the terrestial are seen the traces of his handiwork.

God's ways are inscrutable and inconceivable to the finite mind of man, but we have fullest assurance from no higher authority than Jesus Christ: "What I do thou knowest not now, but thou shalt understand hereafter" (John 13:7). Provided credits on the human part justify.

IAN KATISON.

WAS JESUS JEHOVAH?

Theology says that "Jesus was the Jehovah of the Old Testament (Wakefield Theology, p. 190). It is written in the scriptures, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord (Jahve) and His Anointed" (Ps. 2:2). This language is quoted in the New Testament as follows: "The kings of the earth stood up, and the rulers have gathered together against the Lord, and against his Christ" (Acts 4:25). The scriptures very explicitly teach that God made Jesus both Lord and Christ (Acts 4:36). These passages show that there were two distinct personages, namely, the Lord (Jahwe) and his Christ. Are they the same? It would be absurd to assert such a thing. Again we read the words of David, "The Lord (Jahwe) said unto my Lord (Adon), Sit thou at my right hand" (Ps. 110:1). Did Jesus say to himself, "Sit at my right hand?" It seems foolish to ask such a question, and yet it is necessary to show the absurdity of the claim that is made. Again, the child that was to be born of Mary was to be designated "the Son of the Highest" (Luke 1:32). Who is the Highest? Is it Jesus? It is written in the Psalms, "That men may know that thou whose name alone is Jahwe art the Most High over all the earth" (Ps. 83:18). If Jesus was Jahwe, as theology asserts, then he was the Most High. At the same time he was also "the Son of the Highest;" hence, according to theology, he was both the Most High and the Son of the Highest, which would make him his own Son. Again, since "the Lord (Jahweh) our God is one Lord" (Jahweh—Deut. 6:5), then, if Jesus was Jahwe, there was no other Jahwe besides him, not even the Father.—A. H., in The Faith.

THE RESTITUTION

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EDITORIAL

COMMUNICATIONS

Dear Editor:

Please find enclosed money order for my paper. I like the paper very much. I have learned more since I have been reading it than I ever knew before. I am trying to teach others as best I can.

MRS. N. G. TUGGLE.

Dear Restitution:

How many are quitting The Restitution because it stands for the record that God has given us of his Son? The paper must not go down. It is our only means of communicating with one another. We must do all we can for it morally and financially.

My suggestion is this: You give a statement of how many subscribers you have lost, and then let as many as are able help make up the shortage. This is but a reasonable service. Now is the time to hold up the work. What think ye?

M. E. AND E. F. RANDOLPH.

Many thanks to our dear Bro. and Sister Randolph for their suggestion. At the opening of the new year we shall make the kind of statement they ask for. In the meantime we hope the quickened interest and co-operation of brethren will equal, if it does not overbalance, any deficit caused by apostacy in Josephism and the "freedom of thought" of nominal professors of the truth.—Editor.)

Dear Brethren in Christ:

I can not conceive how anyone who professes to be looking for salvation can hope or expect to receive it through the son of Joseph! Can man redeem his brother? The word says: "There is no other name given under heaven or among men whereby we can be saved but the name of Jesus;" that "He is the Christ, the Son of the living God," and that he is the only begotten Son (1 Jno. 4:9), which Paul preached (Acts 9:20).

Simon Peter said in Matt. 16:16: "Thou art the Christ, the Son of the living God." See the blessing that followed this confession. He (Christ) received honor and glory from God the Father when he proclaimed Christ his beloved Son, in whom he was well pleased (2 Pet. 1:7).

Beloved, let us hold fast our profession, because "God sent his only begotten Son into the world that we might live through him" (1 Jno. 4:9); and "Whosoever shall confess that Jesus is the Son of God (not Joseph), God dwelleth in him, and he in God" (1 Jno. 4:15). "Who is he that overcometh the world but he that believeth that Jesus is the Son of God? He that hath the Son hath life, and he that hath not the Son of God hath not life" (1 Jno. 5:12). Read 1 Jno. 2:18.

"Little children, it is the last time; and as ye have heard that anti-Christ shall come, even now are there many anti-Christs, whereby we know that it is the last time. * * * Whosoever denieth the Son of God, the same hath not the Father; but he that acknowledgeth the Son hath the Father also. And now, little children, abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming."

Yours abiding in the Son of God,

MRS. HATTIE E. RUSSEL.

THE IMMORTALIZED SAINTS REIGN WITH CHRIST

LESSON IX.

"As many of you as have been baptized into Christ have put on Christ. * * * And if ye be Christ's, then are ye Abraham's seed and heirs, according to the promise" (Gal. 3:27, 29). "Heirs of God and joint heirs with Christ" (Rom. 8:17). "Ye are the body of Christ" (1 Cor. 12:27). "We are members of his body" (Ephes. 5:30, R. V.). "If we suffer we shall also reign with him" (2 Tim. 2:12). "We shall reign on the earth" (Rev. 5:10; 2:26, 27; 3:21). "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5). "Fear not, little flock; for it is your Father's good pleasure to give to you the kingdom" (Luke 12:32). "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (Jas. 2:5).

Remarks

Lesson 2 shows that Christ is pre-eminently Abraham's Seed, to whom the promise is made. But this lesson further explains that believers (being accounted by adoption "into Christ" as

all one in and with Christ) are also Abraham's seed; for,, though multitudinous, they constitute, as it were, "the body of Christ." "This one seed that receives the promise is Christ, and in him all believers, who constitute his body. All that are united to Christ by faith are in and through him Abrahnm's seed, and heirs of the promise made to Abraham" (Note of the American Tract Society).

Hence in the eternal possession of the earth and of the blissful kingdom to be established here all the righteous are joint heirs with Christ," and will reign with him on the earth;" which will become the glorious home and "inheritance of the saints in light"—especially glorious after the Millennium, when the mortal nations will have disappeared, and none but immortal and glorified beings be left upon it, rejoicing in all the ecstatic rewards of a blissful eternity. Now "The earth is given into the hand of the wicked," but they shall soon "be rooted out of it" (Job 9:24; Prov. 2:21, 22). As to how a sinner may become righteous, and thus at least be saved and found worthy to partake of that endless and happy inheritance, read Lessons 11, 12, 13.

LESSON X.

The Wicked Will Be Blotted Out of Existence

"The unrighteous shall not inherit the kingdom of God" (1 Cor. 6:9; Gal. 5:19-21). "For the upright shall dwell in the land and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (Prov. 2:21, 22; 10:30). "For yet a little while and the wicked shall not be. * * * The enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away" (Psa. 38:19, 20). "Let the sinners be consumed out of the earth, and let the wicked be no more" (Psa. 104:35). "They shall be as though they had not been" (Obadiah 16). "For behold the day cometh that shall burn as an oven; and all the proud, yea and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. For they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts" (Malachi 4:1-3). "The soul that sinneth, it shall die" (Eze. 18:4. 20). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Remarks

Here we learn that the wicked shall not inherit the kingdom of God, but will be ultimately blotted out of existence, become ashes under the feet of the righteous, and "be as though they had not been." If a man would obtain immortality or deathlessness he must carefully "seek for" it by patient continuance in well doing; and by such as do this it will be obtained through Christ alone, at the morning of the resurrection (Rom. 2:7; 1 Cor. 15:53). The phrase "immortal soul" does not occur in the Bible, for "God only hath immortality" (1 Tim. 6:16). Death is called "capital punishment," hence everlasting death would be "everlasting punishment," because never terminated by a resurrection or restoration to life. When the last enemy shall have died "death shall be no more, nor shall mourning, nor crying, nor pain, be any more" (Rev. 21:4, American Bible Union's version). Remember, the Bible does not say that the wages of sin is endless torture, but "the wages of sin is death,". Scripture clearly explains what is meant by "the fire that shall not be quenched," for in Jer. 17:27 we read: "I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." The fulfillment of this threat is recorded in Jer. 52:13; Lam. 4:11. Of course that fire is not burning now. Compare the ever-burning altar fire that ceased long ago (Lev. 6:13). When we say that a fire in a burning house could not be quenched we mean simply that it consumed the house. Notice that the fire shall burn "the carcasses" of the wicked (Isa. 66:24), and that a carcass is neither a disembodied soul nor a living body; but, according to Webster, "a dead body of an animal, decaying remains of an animal." The Hebrew word, **pegerim**, here rendered "carcasses," occurs first in Gen. 15:11. It is rendered "corpses" in 2 Kings 19:35, and "dead bodies" in Jer. 31:40. To show the completeness of a destruction, the instruments of it are spoken of as existing beyond the objects destroyed. Hence, neither the fire nor the worm disappear before the carcasses are destroyed, the worm consuming what the fire does not reach. The effect of the everlasting or eternal fire will be to reduce the wicked to ashes, for that was its effect in olden time—"turning the cities of Sodom and Gomorrha into ashes." Compare Jude 7 with 2 Pet. 11:6).

When reading that certain classes shall be tormented "forever," or "forever and ever," remember that "forever" has a limited meaning; for when it said that a servant should serve his master "forever" it meant only until death (Ex. 21:6; Job 3:19). The "forever" in Jonah 2:6 lasted only three days and nights. Trees called "evergreen" are only green as long as they live. It is a well approved rule that aioon ("ever") must always be taken in the sense of unlimited duration unless something appears in the subject or connection to limit its meaning." Now, when applied to the conscious torment which the wicked will endure before expiring, the fact of their being not immortal is enough to limit its meaning. Thus, although the smoke is said, in Rev. 19:3, to go up "forever and ever," yet we must believe it results in the extinction of the burning object, for "she shall be utterly burned;" and the word rendered "utterly burned" (**katakaio**) means to consume with fire" (Rev. 18:8). This is rendered still plainer by saying "she shall be found no more at all" (verse 21). The "forever and ever" in Rev. 14:11 seems not to be the final punishment, for this is torment "in" the presence of the Lamb; whereas, on the contrary, the final punishment is "destruction **from**" his presence (2 Thess. 1:9). "It is moreover to be remembered that we are not dependent on 'ever' and 'everlasting' for proof of the endless existence of God, of Christ, and of the risen redeemed, but rather on the general tenor of Holy Scripture and on words and phrases of determinate and inflexible meaning, such as occur in the following testimonies, namely:

(1) That God is immortal, incorruptible, unchangeable, having life in himself, and the One with whom is the very "fountain of life" (1 Tim.

1:17; 6:16; Rom. 1:23; Psa. 102:12, 24-27; Psa. 36:9).

(2) That Christ, having been raised from the dead, "dieth no more," is never to return to corruption" or death, but has "an endless (akatalutos) life," for in him dwelleth all the fullness of the Godhead bodily." "His dominion shall not pass away, and of his kingdom there shall be no end" (Rom. 6:9; Acts 13:34; Heb. 7:16; Col. 2:9; Dan. 7:14; Luke 1:33).

(3) That the redeemed will have immortality and incorruptibility, with bodies fashioned like unto the glorious body of the Redeemer who says, "Because I live ye shall live also." When thus immortalized they can not die any more," but will "be equal to the angels," in body as well as character, "partakers of the divine nature," and as "joint heirs with Christ," their inheritance will be "a kingdom which can not be moved," even the "everlasting kingdom of our Lord and Savior Jesus Christ," that he will establish on earth at his second coming (1 Cor. 15:53, 54; Phil. 3:21; Jno. 14:9; Luke 20:36; 2 Pet. 1:4; Rom. 8:17; Heb. 12:28; 2 Pet. 1:11).

It must be admitted that in order to make room for the holy and peaceful Millennium those wicked classes must be destroyed before it begins. Hence their overthrow is not what is called "the general judgment" after the Millennium. If it were, why should sympathizing "sailors," etc., behold it from afar; would they not also be in it? (Rev. 18:9, 11, 17). It seems to be a visitation upon certain wicked classes found living on earth at the second advent, just before the Millennium begins. The destruction of Sodom and Gomorrha, Herculaneum and Pompeii, and especially the ancient overthrow of Idumea, which latter is described in nearly the same language, appear to be illustrations of this (Isa. 34:6, 9, 10). The wicked who encompass the beloved city, after the Millennium, are "devoured," not kept alive in misery. The Greek word for "devoured" ("**katephagen**) is rendered c"onsumed" and burned up" in 2 Kings 1:10, 12, 24. The word "are" in Rev. 20:10 is in italic type to show that it is not in the original. Campbell's version, 1832, reads, "where the beast and false prophet were." The fiery lake is never called the second life, but is twice declared to be 'the second death," because its effect will be death (Rev. 20:14; 21:8). The Lord has "declared the end from the beginning" (Isa. 46:10), and if endless misery had ever been designed as the penalty of sin we would expect to find it proclaimed to Adam before the first sin was committed. We find no mention of such a penalty to him, however, but simply "thou shalt surely die." And the subsequent sentence upon him further explained that penal statute, by the fearful words, "unto dust shalt thou return." Could any human ingenuity discover endless misery in those five words? If the wicked are never to be consumed, would they be compared to such combustible and evanescent materials as chaff, stubble, tares, fat of lambs, etc.? The final extinction of evil is also taught in tne great decree that Christ shall "bruise" (Heb. **shuph**, i. e., "crush") the serpent's head (Gen. 3:15). For if the bruising of the heel —the less vulnerable part—means the actual death of Christ when his feet were pierced with nails on the cross, then surely the bruising of the serpent's head—the more vulnerable part—means the actual death of the serpent; whose death, however, is not to be followed by any resurrection. And as the righteous will live with Christ, their living Head, who says, "because I live ye shall live also" (Jno. 14:19), so even by contrast, the wicked will die with satan, their crushed head. Thus will "that old serpent, which is the devil and satan" (Rev. 20:2) perish with his brood, a generation of vipers, in one common destruction (Heb. 11:14; Matt. 3:7; 25:41; 2 Thess. 1:9). Then, when none but holy beings are left existing, God will be "all in all" (1 Cor. 15:28).

JESUS WAS THE SON OF GOD

Prophecy

Gen. 49:10: The scepter shall not depart from Judah.

Psa. 2:7, 8: Thou art my Son.

Psa. 7:14: Behold a virgin shall conceive, and bear a Son.

Isa. 9:6: For unto us a child is born, unto us a Son is given.

Ezek. 21:27: And it shall be no more, until he come whose right.

Micah 5:2: But thou Bethlehem Ephratah, though thou be little.

Fact

Matt. 1:18-25: Now the birth of Jesus Christ was on this wise.

Luke 1:26-35: That holy thing which shall be born of thee, the Son of God.

Matt. 3:13-17: This is my beloved Son in whom I am well pleased.

Matt. 8:29: What have we to do with thee, Jesus, thou Son of God?

Matt. 11:25-27: All things are delivered unto me of my Father.

Matt. 14:33: Of a truth thou art the Son of God.

Matt. 16:6: Thou art the Christ, the Son of the living God.

Matt. 17:5: This is my beloved Son, in whom I am well pleased.

Matt. 27:54: Truly this was the Son of God.

Mark 1:1-11: The Son of God, thou art my beloved Son.

Mark 5:6, 7: Jesus, thou Son of the most high God.

Mark 8:29: Thou art the Christ.

Mark 14:61, 62: Art thou the Christ, the Son of the blessed? I am.

Mark 15:39: Truly this man was the Son of God.

Luke 4:41: Thou art Christ, the Son of God.

Luke 8:28: What have I to do with thee, thou Son of God?

Luke 10:22: All things are delivered to me of my Father.

John 1:18: The only begotten Son hath declared him.

John 1:34:49: Thou art the Son of God, the King of Israel.

John 3:16-18: For God so loved the world that he gave his only Son.

John 3:35, 36: He that believeth on the Son hath everlasting life.

John 5:23: He that honoreth not the Son honoreth not thee.

John 5:43 I am come in my Father's name.

John 6:69: Thou art that Christ, the Son of the living God.

John 8:42: For I proceeded forth and came from God.

John 9:35 Dost thou believe on the Son of God?

John 10:30-36: I said, I am the Son of God.

John 11:27: I believe thou art the Christ, the Son of God.

John 14:28: I go unto the Father, for my Father is greater than I.

John 16:28: I came forth from the Father, and come into the world.

John 20:30, 31: Believe that Jesus is the Christ, the Son of God.

1 John 1:7: The blood of Jesus Christ, his Son, cleanseth us.

Eph. 1:7: In whom we have redemption through his blood.

Heb. 9:14: Christ offered himself without spot to God.

1 Pet. 1:19: But with the precious blood of Christ.

Rev. 1:5: Jesus washed us from our sins in his own blood.

Thirty-Five Texts Prove Christ Was the Son of God Before His Resurrection

Acts 8:37: I believe that Jesus Christ is the Son of God.

Acts 9:20: Saul preached Christ that he is the Son of God.

Rom. 1:3: Concerning his son, Jesus Christ.

Rom. 5:10: We were reconciled to God by the death of his Son.

Rom. 8:3: God sending his own Son.

1 Cor. 1:9: The fellowship of his Son, Jesus Christ our Lord.

1 Cor 3:23: And ye are Christ's, and Christ is God's.

1 Cor. 11:3: The head of Christ is God.

2 Cor. 1:19: For the Son of God, Jesus Christ.

Gal. 2:20: I live by the faith of the Son of God.

Gal. 3:4: God sent forth his Son made of a woman.

Eph. 1:3-17: Blessed be the God and Father of our Lord Jesus.

Col. 1:3-13: And hath translated us into the kingdom of his Son.

1 Thess. 1:10: Wait for his Son from heaven.

Heb. 1:2, 5, 8: Hath in these last days spoken unto us by his Son.

Heb. 4:14: Passed into the heavens, Jesus the Son of God.

Heb. 5:5: Thou art my Son, today have I begotten thee.

Heb. 7:3: Made like unto the Son of God.

1 Pet. 1:3: Blessed be the God and Father of our Lord Jesus Christ.

2 Pet. 1:17: This is my beloved Son, in whom I am well pleased.

1 John 1:3: Our fellowship is with the Father and his Son.

1 John 2:22-24: Whosoever denieth the Son hath not the Father.

1 John 3:8, 9: He can not sin because he is born of God.

1 John 3:23: We should believe on the name of his Son.

1 John 4:14, 15: Whosoever shall confess that Christ is the Son.

1 John 5:5, 10, 18-20: We know whosoever is born of God sinneth not.

2 John 1:3: From the Lord Jesus Christ, the Son of the Father.

Twenty-Five Texts Declare Christ Was the Son of God After the Resurrection

Was Jesus the Son of Joseph?

Questions

Luke 4:22: Is not this Joseph's son?

John 6:42: Is not this Jesus the son of Joseph?

Matt. 13:55: Is not this the carpenter's son?

Mark 6:3: Is not this the carpenter, the son of Mary?

Luke 3:23: Being (as was supposed) the son of Joseph.

The Most Positive Scriptures on the Subject

John 1:45: Philip said, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.

John 14:9: Christ vowed that Philip did not know him. "Have I been so long time with you, and yet hast not known me, Philip?"

Now we have over fifty-five scriptural texts declaring Christ was the Son of God before and after his death and resurrection, and only four scriptures to the contrary, and they are merely questions; one "supposing" Christ was the son of Joseph, and Philip's statement, which Christ declares unreliable.

Now, from the scriptural evidence before us, was Jesus God's Son? We believe he was, and we dare not deny it (Matt. 12:32).

E. W. KNAPP.

AMENDING INSPIRATION

When Russell wrote his Studies in the scriptures he very modestly disclaimed credit for the work. It was God's work, he said. Especial stress was laid on the chronology; 1914 was the utmost limit. When Russell had ceased from writing the studies he looked at them and saw that they were very good. No one could understand the Bible without them; it was sealed until Russell came. Those who, like the writer, disagreed with some of the positions taken in the studies, were superciliously told that they were not of the body of Christ. Why? Because Russell's Studies were exalted above the Bible. While Russell admitted that in his general writings and correspondence he might be (rarely) mistaken, yet the Studies were claimed to be of God. The Bible was used only to confirm the Studies. It is the utter popery exercised by Russell that has so completely crumbled now that his failure as a prophet is evident to all.

But now to failure he has added sacrilege. He has amended the inspired studies. He has laid the human hand upon the divine ark. How dare he amend a work which he claimed was God's, not his? Nothing has been seen like it since the papal assertion that the word of the Roman pontiff could change anything. It was the final appeal. Russell has spoken from the throne.

Read the latest Russellism: "We call attention to a few slight changes (sic) which have been

made in four pages of volumes 2 and 3, Studies in Scriptures. They are all trivial, and do not alter the real sense and lesson, but conform to the facts as we have them today."

Another pope has cvrowded Russell off his throne; his name is Facts. Good! But Facts conflict with Inspiration.

Note the "trivial" change No. 1. "Inspiration" had said 1914 would be the farthest limit of earthly kingdoms. Russell changes this to "Will see the disintegration of these kingdoms." Even this admission does not agree with Facts. And so on with the other changes. There are in all thirteen. Not a small number of errors for a divinely inspired work. If anyone is anxious to see the utter failure of Russell as a prophet let him read The Watchtower for March 1, 1915.

But again the Inspired One wavers. Hear him! "Unless we find the chronology of volumes 2 and 3 to be wrong we must believe that it will be practically the same throughout the Millennial Age."

After making thirteen changes in the chronology he only admits that it may be wrong! These so-called trivial changes abandon every position and calculation made before and plunge his followers into uncertainty. For instance, in volume 3, page 228. the words, "Some time before 1914," are changed to read "Very soon after 1914." How soon? Don't know, or won't tell. As volumes 2 and 3 are now amended their assertions can never be disproved.

When Russell says that the great events that are to precede the ushering in of the millennial kingdom, including the completion of the body of Christ and the total overthrow of earthly kingdoms, will take place "some time after 1914," he looses his plan wholly from chronology and launches it upon uncharted seas. Still he says in the same article: "So far from the events of our time disproving the chronology they seem to confirm it." After having changed the chronology to conform with facts by admitting that instead of 1914 it will be some indefinite time after 1914, he has the audacity to say that his old chronology is confirmed by events! Can not the humblest student see that as his books now stand corrected he could substitute 1913 or 1912, or any other date prior to 1915, for 1914? If these events occur after 1914 they occur after 1814, or any date before or after, up to 1915. The retaining of the 1914 date then is a mere trick to preserve the chronology which Facts have exploded.

There are many scriptures which apply to Russell and his class, but the following is peculiarly apropos and fits snugly: "And if thou shalt say in thy heart, How shall we know the word that Jehovah hath not spoken? When a prophet speaketh in the name of Jehovah, if the thing follow not or come to pass, that is the thing which Jehova hath not spoken; the prophet hath spoken presumptuously, thou shalt not be afraid of him" (Deut. 18:21, 22).

His teeth have been drawn by the inexorable dentist, Facts. I can not find anything in the word of God that defines Russellism so well as this. But that he is in danger of losing eternal life if he continues to prophesy presumptuously and handle the word of God deceitfully is made perfectly plain in the verse that preceds those just quoted: "But the prophet that shall speak a word presumptuously in my name, which I have not commanded him to speak, that same prophet shall die" (v. 20).

Jehovah had promised to raise up a prophet for Israel and to put his words in his mouth. This is not C. T. Russell, but Jesus Christ. The New Testament is the word promised. God has given no new revelation to Russell, Ellen White, Mary Eddy or anyone else. The followers of these and other self-constituted prophets have largely ceased to hearken to the words of God spoken unto us by Jesus and the writers whom he inspired by the Holy Spirit and are following these false gods. Listen: "And it shall come to pass that whosoever will not hearken unto my words which he (Jesus) shall speak in my name, I will require it of him." May God keep us from acknowledging any earthly head. "One is your Master, even Christ and all ye are brethren" (Matt. 23:8). "Brethren, be not many masters, knowing that we shall receive greater condemnation" (James 3:1).—Herald of Life.

THE SEVEN BIBLES OF THE WORLD

The seven Bibles of the world are the Koran of the Mohammedans, the Eddas of the Scandinavians, the Try Pitikes of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindoos, the Zendavesta, and the Scriptures of the Christians. The Koran is the most recent of these seven Bibles, and not older that the seventh century of our era. It is a compound of quotations from the Old and New Testaments, the Talmud and the Gospel of St. Barnabas. The Eddas of the Scandinavians were first published in the fourteenth century. The Pitikes of the Buddhists contain sublime morals and pure aspirations, but their author lived and died in the sixth century B. C. There is nothing of excellence in these sacred books not found in the Bible. The sacred writings of the Chinese are called the Five Kings, "king" meaning web of cloth or the warp that keeps the thread in their place. They contain the best sayings of the best sages on the ethico-political duties of life. These sayings can not be traced to a period higher than the eleventh century B. C. The three Vedas are the most ancient books of the Hindoos, and it is the opinion of Max Mulle, Wilson, Johnson and Whitney that they are not older than eleven centuries B.C. The Zendavesta of the Persians is the grandest of all the sacred books next to our Bible. Zoroaster, whose sayings it contains, was born in the twelfth century B. C. Moses lived and wrote his Pentateuch fifteen centuries B. C., and therefore has a clear margin of three hundred years older than the most ancient of the other sacred writings.

NOTICE

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The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:16, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:24, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1:5-15); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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RESISTING THE SPIRIT OF GOD

A Sermon by Robert G. Huggins, Delivered in the Church of God, Cleveland, Ohio, April 25, 1915, and Stenographically Reported for The Restitution.

" Myspirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years" (Gen. 6:3). "My spirit shall not always strive for the sake of man, for that he is but flesh; yet his days (of grace) shall be an hundred and twenty years" (Lesser's translation).

The following propositions seem logical, plain, palpable deductions from this ominous text:

First, the withdrawal of God's spirit means certain ruin;

Secondly, how the spirit may be resisted;

Thirdly, there comes a time when God's spirit ceases to strive with man, if he is obdurately disobedient; and,

Fourthly, why the spirit withdraws, if resisted.

The Withdrawal of God's Spirit Means Certain Ruin

In the first place, the withdrawal of God's spirit means certain ruin, for the reason assigned in the circumstances of the text. God first withdrew his spirit, and then the flood came. In the first chapter of Genesis man is made in God's image and likeness, and is given dominion over the earth. Then sin is introduced, and following it degeneration, which culminated in antediluvian times by the development of "giants" in sin—men of "renown" in iniquity, "mighty men" in transgression (Gen. 6:4).

It was with men of this character that God's spirt strove for one hundred and twenty years in Noah's day. Our text intimates that there would be finally a cessation of the endeavors of the spirit. And when God's spirit did cease to strive the flood came.

In the second place, the words "strive with man" imply a resistance on the part of man. What is only an implication in the text broadens out into studied and deliberate declarations elsewhere in the word of God. "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye can not do the things that ye would" (Gal. 5:17). "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). "The natural man receiveth not the things of the spirit of God; they are foolishness unto him. He can not know them, because they are spiritually discerned" (1 Cor. 2:14). These texts emphatically and graphically declared that man, the natural man, is in a state of depravity, in a state of alienation from God. The spirit of God in our text is said to "strive with man" because of man's resistance.

In the third place, the words "strive with man" also show earnest and vehement expostulations on the part of God toward man; and fourthly and lastly, they show that if man resists the strivings of God's spirit he is finally left to himself, abandoned by God, and is doomed to certain ruin.

In Prov. 29:15 the writer says: "A child left to himself bringeth his mother to shame." Precisely in the same way if God leaves man to himself he is sure to go wrong, and therefore if God puts forth his spirit and strives with man for the purpose of bringing him into paths of rectitude, and a man resists those strivings, he is "left to himself," and is consequently doomed to ruin. We have in the 81st Psalm this statement concerning the Israelites, the 10th verse: "I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Israel would none of me. **So I gave them up unto their own hearts' lust, and they walked in their own counsels."**

Now, to appreciate the disastrous results of God giving this people up to their own lusts, and to the dictates of their own hearts, we read in Acts 14:16 that God 'suffered all nations to walk according to their own way." The result of this judicial act is seen in Acts 7:41-43: "They made a calf in those days, and offered sacrifices unto the idol, and rejoiced in the works of their own hands. **Then God turned, and gave them up to worship the host of heaven,** as it is written in the book of prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon." In other words, when God's resisting power was taken back to himself, and the Israelites were left to their own hearts' lust, andto pursue their own ways, they became idolaters.

In the first chapter of Romans Paul enlarges upon these idolatrous results. He says: "God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies." "For this cause God gave them up unto vile affections." "And even as they did not like

to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being **filled** with all unrighteousness, fornication, wickedness, covetousousness, maliciousness; **full** of **envy, murder,** debate, deceit, malignity; whisperers," and so on. There are two words in this quotation that tremble under the ponderous weight of their meaning. I refer to the words "filled" and "full." When these men were "filled with all unrighteousness," and were "**full** of envy," etc., **there was no room in them for anything else.** The blackest catalogue of criminals in the word of God are here described by Paul; and his explanation of their unspeakable criminal degradation is given in the words, "God gave them up," "gave them over to a reprobate mind," a mind "void of judgment," according to the marginal note.

In 2 Thess. 2:11, 12 the apostle says that only two results are possible when the gospel is known. His statement is: "And for this cause God shall send them a strong delusion that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." When the gospel is proclaimed one of two things only is possible: Either we must believe the truth and be saved, or believe a lie and be condemned. Consequently the strivings of God's spirit in the days of Noah had to result either in the conviction and salvation of those sinners, or their obduracy and condemnation.

How May the Spirit of God Be Resisted

By disobeying the word of God we may resist the Holy Spirit.

In 2 Peter 1:20 the apostles says that "holy man of God spake as they were moved by the holy spirit." That is, the utterances of divine writers had a spirit impulse. The prophet Zechariah, in the 7th chapter of his testimony, 11th and 12th verses, elaborates the thought thusly: "But they refused to harken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent **in his spirit by** the former **prophets**; therefore came a great wrath from the Lord of hosts." The divine writers, then, spoke by spirit impulse. The "former prophets" spoke the words of God, because the spirit of God in them dictated the words. At Hosea 9:7, for the words, "the spiritual man," in the margin, which gives the Hebrew, it is emphatically the "**man of the spirit.**" Then since God inspired the divine prophets by his holy spirit, their words are the revelation of the holy spirit. "The spirit in the prophets" is categorically declared to be the testimony of the spirit in Neh. 9:30. Let some illustrations clinch this argument.

Notice the 7th chapter of Acts, beginning at verse 51. Stephen says: "Ye stiffnecked and uncircumcised in heart and ears, **ye do always resist the Holy Spirit**; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One, of whom ye have been now the betrayers and murderers, who have received the law by the disposition of angels, and have not kept it." In the 55th verse it is declared that Stephen was "**full** of the Holy Spirit" when he uttered these words. Therefore for the contemporaries of Stephen to resist what he said was for them to "resist the Holy Spirit." He says their "fathers" before them had resisted the holy spirit in the same way. We cite Moses in illustration of this historical reference: "They rebelled and **vexed his holy spirit**; therefore he was turned to be their enemy, and he fought agains them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them out of the land of Egypt? Where is he that put **his holy spirit within him?**" (Isa. 63: 10, 11)?

In Acts 1:6 the writer says: "Men and brethren, this scripture must needs have been fulfilled, which the holy spirit by the mouth of David spake before concerning Judas." The holy spirit was the dictator, David the amenuensis. Christ makes this statement concerning David in Matt. 22:43, 44: "He said unto them, How doth David **in spirit** call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?" David said that "in the spirit." Seven times in the book of Revelations messages to the churches from Jesus Christ are said to be "what **the spirit** says" unto the various congregations in Asia Minor (Rev. 2:7, 11, 17, 29; 3:6, 13, 22).

In the second place we may resist the holy spirit by rendering a partial obedience to the word of the Lord. In Matthew 23:23 the Savior says: "Woe unto you, scribes and Pharisees, hypocrites; for ye pay tithe of mint and anise and cummin, and have **omitted** the weightier matters of the law, judgment, mercy and faith." At Mark 6:20 even Herod is said to have done "many things." I will read the whole statement: "For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him **he did many things**, and heard him gladly." But the doing of "many things" still left him a miserable sinner.

In Hosea 6:4 Ephraim's goodness is said to be like the morning cloud, and as the early dew it goeth away." In Galatians 3:3 the apostle says that some of his brethren had begun in the spirit, and then had lapsed back to the flesh. In 2 Chronicles 29:11 we have this message, and it is worthy of all attention: "My sons, **be not now negligent;** for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him and burn incense." The solemn charge here for God's sons is, "Be not negligent" in the service of God. Jeremiah 48:10 read according the margin is: "Cursed is he who does the work of the Lord negligently." And the curse of Merez, in Judges 5:23, is: "Curse ye Meroz; * * curse ye bitterly the inhabitants thereof, because they went not to the work of the Lord against the mighty." In Hebrews 2:3 there is no escape, "if we neglect so great a salvation." Disobeying God's word is disobeying the injunctions of the holy spirit; resisting his word is resisting his spirit; and even doing "many things" like the Pharisees, Herod, Saul and many others, is only serving the Lord "negligently." For this half-hearted, begrudged, imperfect obedience Meroz and Saul were bitterly cursed; and if we insult God by similar action there is no escape for us.

There Comes a Time When God's Spirit Ceases to Strive With Men if They Are Obdurately Disobedient

The evidence on this solemn proposition is clear. The creatures of God's handiwork have their stinted allotments of time, beyond which they can do nothing successfully. In Jeremiah 8:7 the prophet says: "The stork in the heaven knoweth her **appointed times**; and the turtle and the crane and the swallow observe **the time** of their coming; but my people know not the judgment of the Lord." The language in Cant. 2:11 is beautiful if solemn: "The winter is past, th rain is over and gone; the flowers appear on the earth; **the time of the singing of birds is come**, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my fair one, and come away." Yes, the stork knows her "appointed times;" knows more even than Russellites know. The birds of song and other creatures of God have stated times, allotments and periods, during which they can do things, and God has decreed the time of spring, the time of flowers, the time of the singing of birds. We do not have spring in the fall, and birds do not sing in the winter time, just to accommodate Russellites. "There is a season and a time to every purpose under heaven" (Eccl. 3:1). The fact, then, that God has given his creatures stinted allotments of time, and beyond these they can do nothing successfully, gives sufficient reason for saying that God's spirit strives at times; that God makes overtures of mercy to man at times; and only in those stated times can man profit by the invitations and mercies of God.

This grave proposition is not only inculcated by our text, but the Bible abounds with expliict declarations of God's limited expostulations with men. In Psalms 95:10 we have a specific limitation in time: "Forty years long was I grieved with this generation." "Unto whom I swore in my wrath that they should not enter into my rest" (verse 11). There is a time period here definitely marked off, "forty years." "In David it is said Today, after so long a time; as it is said, Today if ye hear his voice, harden not your hearts" (Heb. 4:7). The time period is a "day,' only a day, as the Master saith in John 9:4: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." In Luke 19:42 our Lord beheld Jerusalem and wept over it, and said: "If thou hadst known, even thou, at least **inthis thy day**, the things which belong unto thy peace, but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; **because thou knowest not the time of thy visitation.**" Just as in Genesis 15:16, "the iniquity of the Amorites is not yet full," so when Israel filled up their sin by rejecting the Son of God they were swept off the earth like the Amorites. The Israelites disregarded their "day of visitation," their 't'oday," their allotted period in which Christ was offered, and salvation was offered, but in vain. God's strivings and expostulations then ceased, and the nation was disrupted and scattered through the nations in dishonor and in disgrace.

Why the Spirit Withdraws if Resisted

The first reason I give for its cessation is because the power which God uses to "draw" fails in being effectual. In Jeremiah 31:3 the writer says: "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." "I have drawn thee with the cords of a man, with the cords of love" (Hos. 11:4). In Luke 14:23 the urgency of the gospel is presented in the words: "Compel them to come in." In John 6:44 Christ says that God draws us by teaching us. "No man can come to me except the Father which sent me draw him." It is written in the prophets, "And they shall all be taught of God." In Romans 1:16 the gospel is declared to be the power of God unto salvation to those that believe it. But, beloved, suppose that God draws men with loving kindness; surpose he draws them with the cords of a man, and with the cords of love; suppose he sends out the gracious gospel invitation and "compels" men to come in; suppose he teaches men and disseminates the gospel everywhere. But all of these strivings of the spirit, all of God's expostulations fall upon hearts hardened, insensible and seared as described by Paul in 1 Tim. 4:2. And suppose that this scripture correctly exhibits them. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the hardness of their hearts, who, being **past feeling**, have given themselves over to work all uncleanness with greediness." All of the God-given powers and motives of the gospel make not one dent, one impression, upon such souls. Because all the means of the gospel fail in being effectual with such material, they fall into desuetude. For the good reason of the ineffectual application of these means God causes them to become inoperative.

In the second place God withdraws his spirit when resisted because he will vindicate his honor and broken law. In Ezekial 16:42 the writer says: "I will make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet and will be no more angry." That is, God will lapse into a state of perfect indifference. "Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore, I also will recompense thy way upon thine head." This passage recalls Paul's description of the apostacy in 2 Thess. 2:11, 12. "And for this cause God shall send them **strng delusion**, that they should believe a lie." A "strong delusion" in theology is a condition akin to delirium tremens in the world of inebriates. "Send them strong delusion, that they believe a lie, **that they all might be damned who believe not the truth.**" One of the most serious consequences of sin is sin, more sin, and still more sin. Consequently, when God's spirit strives with men as it did with the antediluvians, and is resisted, God says: "I will become quiet: I will become indifferent; I will cease my expostulations, and I will give over those who are resisting the truth to a strong delusion, to the lusts of their own heart, that they might believe a falsehood and be condemned."

And lastly, God withdraws his spirit, when

there is obdurate disobedience, because such a withdrawal is required by his immutable decree. Let me cite you some instances of what I mean by God's immutable decree. We have an immutable decree illustrated in nature in Psalms 148:4-6: "Praise him, ye heavens of heavens, and ye waters that are above the heavens. Let them praise the name of the Lord, for he commanded and they were created. He hath also established them for ever and ever; **he hath made a decree which shall not pass.**" In Jeremiah 5:22 we have this parallel passage: "Fear ye not me? saith the Lord; will ye not tremble at my presence, which have placed the sand for the bound of the sea by **a perpetual decree, that it can not pass it**; and though the waves thereof tossed themselves, yet can they not prevail; though they roar, yet they can not pass over it?" God, then, has given us an example of an immutable decree in the boundary he has given to the sea; and, according to Jeremiah 31:35, 36, he points to the ordinances of heaven and says: "If these ordinances pass away, then shall the house of Israel cease from being a nation before me forever." The stability of the universe, the permannce of created things, and the ordinances of heaven, are all due to God's immutable decrees.

In the length of man's life we have another instance of God's decree. "Is there not an appointed time to man upon earth" (Job 7:11)? In Job 14:5 the prophet answers his own question: "Seeing his days are determined, the number of his months are with thee, **thou hast appointed his bounds that he can not pass.**" Psalms 90:10 says this definitely stated time of man's life is three score years and ten, or perhaps four score, and plus a little more; but at the longest it is short, and "we soon fly away."

Now the infinite God that hath immutably decreed certain things in nature, and the length of man's life, has also issued an immutable decree that his spirit shall strive with man only for a limited time; and I want us to realize just what this really involves. "My spirit shall not always strive with man." In Isaiah 21:12 the prophet says: "The watchman said, The morning cometh, and also the night; if ye will inquire, **inquire ye; return, come.**" Notice, now, that God extends graciously the invitation for us to inquire, to return, to search. But now, beloved, while God has extended that invitation, we notice from scripture that there are inconstant inquirers, and some who never inquire at all. In Psalms 78:35 we have this statement regarding some who inquired of God: "They returned and inquired early after God; they remembered that God was their rock, and the high God, their redeemer. Nevertheelss they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with God, neither were they steadfast in his covenant." God says: "Inquire ye; return, come." And here are some inquiring after God, but they are inconstant. Now God has the right, the prerogative, of stating the conditions, the terms of approach to himself. "Draw nigh to God, and he will draw nigh unto you" (Jos. 4:8). "Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him **he will be found of thee**; but if thou forsake him **he will cast thee off forever**" (1 Chron. 28:9).

Here are the terms that God proposes to men who seek him. Instead of them obeying the conditions we find many of them "have set up their idols in their heart, and put the stumbling block for their iniquity before their face; **Should I be inquired of at all by them?**" (Ezek. 14:3). Millennium Darwinism thinks these idolaters have not had a "fair chance;" but God says they have set up idols in their hearts, and are fondly clinging to their stumbling blocks. He raises the question if he ought to be inquired of at all by such people; and in Ezekial 20:3 he answers his own question in these words: "Son of man, speak unto the elders of Israel ,and say unto them, 'Thus saith the Lord God, Are ye come to inquire of me? **As I live, saith the Lord God, I will NOT be inquired of by you.**" Such people as are here described do not draw nigh to God, so God does not draw nigh to them. They set up idols in their heart, and God will not have a thing to do with them. Like Saul in 1 Samuel 28:15, 16, 'God is departed from them, and has become their enemy." "Ephraim is joined to his idols." When he became "joined" or wedded to his idols God issued the solemn decree, "Let him alone" (Hos. 4:17). Graphically the disastrous results of refusing God's counsel, and the blessings of accepting it, are set forth in Prov. 1: 24:33: "Because I called and you refused; I have stretched out my hand, and no man regarded. You have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind. Then shall they call upon me, **but I will not answer; they shall seek me early, but they shall not find me;** for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel, they despised all of my re proof. Therefore shall they eat of the fruit of their own way and be filled with their own devices. The turning away of the simple shall slay them, the prosperity of fools shall destroy them. But whoso harkeneth unto me shall dwell safely, and shall be quiet from fear of evil." The declaration in Jeremiah 11:11, in a sentence, covers the whole ground as to the disobedient: "I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me **I will not harken unto them.**"

May the striving of God's spirit continue with us; and may we have the wisdom to "walk while we have the light, lest darkness come upon us" (John 12:35).

Children early catch the tone of their surroundings, and become harsh or tender, indifferent or solicitous, sympathetic or selfish, courteous or rude, as those around them. By a loving example and persuasive influence they can be accustomed from the first to take pleasure in each other's joy and to be sorry for each other's pain—to try to promote the one and assuage the other to be kind and courteous generous and self-sacrificing, until such feelings and conduct grow to be the habit of their lives.

LOVE'S OFFERING: OR, JESUS IN BETHANY

Brief Comments on Matt. 26:6-13

Bethany is the place where Lazarus and his two sisters, Mary and Martha, lived. The three were friends of Jesus. We read that our Savior spent many happy, peaceful hours in their home. Today there is nothing left of the ancient village except a few stone huts and one or two more pretentious dwellings, all of a very ancient type. The gray stone walls, rudely built and utterly devoid of external ornamentation, impart to the once beautiful village a most dreary appearance. Not a tree or a shrub, either in the village or in its immediate vicinity, gives relief to this dreariness. The village of Bethany, like every other in Palestine, has experienced the ravagaes of many barbarous wars, and the decay of twelve centuries of Mohammedan rule.

Of Simon the leper nothing is known. The language seems to imply that he lived in the town. This he could not do unless he was healed. Leprosy was only cured by Christ, either in person or by his disciples; so it is likely that Simon's house was offered to Jesus as a token of gratitude for healing which he had received.

"There came unto him a woman having an alabaster box, very precious ointment, and poured it upon his head as he sat at meat" (verse 7). This woman was Mary, the sister of Lazarus and Martha. Alabaster is a soft white stone nearly allied to marble. It was then used to preserve ointment. It was made into long-necked bottles or vases, and so sealed that the ointment was probably best gotten out by breaking the neck of the bottle, as the ointment was a thick syrup. The bottles were commonly stopped with flax and sealed with wax.

"Exceeding precious ointment." Mark and John both call this ointment spikenard, or pure nard.

"Upon his head." This was not an uncommon practice among the Jews. In Eccl. 9:8 we read: "Let thy garments be always white, and let thy head lack no ointment." David says (Psa. 23): "Thou anointest mine head with oil." People in the east anoint their heads, and often keep them close shaven to avoid diseases of the scalp, which the hot, dry air of Palestine is apt to produce.

"But when his disciples saw it they had indignation, saying, To what purpose is this waste?" (verse 8). We learn from John that it was Judas who objected to this use of the ointment. See the power of evil example upon the rest of the disciples. A word or two more was enough to persuade them that there had been a foolish waste, especially since the humility of Jesus had never required or encouraged the like expenditure upon himself. The leaven of Judas quickly corrupted the whole lump (1 Cor. 5:6-8). Let us be slow to find fault, for others quickly take up the cry.

"This ointment might have been sold for much, and given to the poor" (verse 9). Judas priced it nigh (John 12:4, 5; Mark 14:3). The love of money enabled Judas to fix the price. Mary, on the contrary, valued the ointment for its fitness in showing honor to Jesus.

"Given to the poor." Judas gave birth to this pious thought, not because he cared for the poor, but because he carried the treasury bag of the disciples and was in the habit of stealing its contents.

Verse 10: "But Jesus said unto them, Why trouble ye the woman? She has wrought a good work upon me" (verse 10). "Why trouble ye?" They appear to have secretly upbraided and reproached Mary after her act. The good are often troubled by the carping and fault-finding of the bad. This is a common sin; let us be careful never to commit it. Never add trouble to the burden of those who are doing their best to serve Christ.

"For ye have the poor always with you, but me ye have not always" (verse 11). The opportunity for Mary to honor Christ would soon be at an end. Many of our opportunities today are passing, never to return.

Verse 12: "For in that she hath poured this ointment upon my body, she did it to prepare me for burial" (verse 12). Some doubt whether Mary understood that Jesus was to die at the Passover; but after much thought it seems to me likely that she did. Jesus had spoken often and openly about his death at this feast, and even his enemies knew of these utterances (Matt. 27:63). The abrupt way in which Jesus introduces it here indicates that his death was or ought to have been a present thought with all. Mary felt that some great sorrow was to come upon her Lord, and she uses these last hours to show him her love.

"Verily I say unto you, Where ever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told of (spoken of) for a memorial of her" verse 13). The Lord's assertion in this verse shows that he then designed that the gospel or story of his life should be committed to writing; for only a written record could insure that this narrative would always be told. Jesus said of Mary, "She hath done what she could." Her precious gift was small enough as an offering to the Son of God. But we should give what we can, and do what we can. God looks upon the heart. Mrs. C., a Christian worker, says that one day when she was feeling keenly her failures and discouragements, and wondering if she really was worth anything in her father's vineyard, her little boy came in from a walk in the city park, and, running up to her with great delight, he put in her lap a little handful of worthless chickweed. She picked up the worthless weeds with a cry of gratitude and kissed the little hand which had brought them to her. They were in themselves absolutely of no account, but they were all the flowers he had, and his loving thought and plan to bring them to mamma, his only bouquet, lifted the burden from her heart. "Oh," she said, "shall not my Father take my little service, which oftentimes seems so worthless and unavailing, and count it precious because in my heart I longed to do great and beautiful things for him." And now, my dear readers, let us not weary in well doing, for in due season we shall reap if we faint not. As we therefore have opportunity let us do good unto all men, especially unto those of the household of faith.

MARY KLINGENSTEIN.

Books are among man's truest consolers. In the hour of affliction, trouble or sorrow he can turn to them with confidence and trust.

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THE RESTITUTION

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EDITORIAL

"O Lord, are not thine eyes upon the truth" (Jer. 5:3)? Are yours, reader?

"I have fought a good fight, I have finished my course, I have kept (Greek, guarded) the faith" (2 Tim. 4:7). Are we guarding the faith, or are we indifferent about it?

The Directors of The Restitution are doing their best to improve the paper in every way possible. Every reader should heartily co-operate with them in the good work. At considerable expense a sermon is being printed twice a month. This feature is to become a fixture in the paper if the majority of readers approve the proposal.

I have never seen people do anything for the lost and the erring without having by and by a strange love for them. Love begets love. Hatred begets hatred. If you want people to love you, be lovely; if you want people to hate you, be just as hateful as you can. The more you do for your country the more you love your country; the more you do for your church the more you love your church. As soon as you get to work you stop grumbling. If you want love to grow, just go and do something.—Selected.

RUSSELLISM DANGEROUS AS THE PAPACY

The errors of Millennial Dawn books are so numerous and glaring that it seems unnecessary to point them out formally. We do not think it is possible for one who really wishes to know the truth as it is in Jesus to be misled by Russell's speculations. One who knows the Shepherd's voice instantly detects the voice of a "stranger" when the "pastor" opens his mouth. His heresies are so self-evident and so outrageous that they are easily recognized by our brotherhood. Just now we recall one claim made by "Pastor" Russell that is enough to discredit him utterly, if he were not discredited by many other things as well. The claim to which we refer is made in "The Watch Tower" of September 15, 1910, page 298, and it is **this—it is safer and better to study his books than the Bible itself!** These are his words:

"If the six volumes of the Scripture Studies (referring to his own books) are practically the Bible topically arranged with Bible proofs, we might not improperly name the volumes 'The Bible in An Arranged Form,' that is to say, they are not merely comments on the Bible but **they are practically the Bible itself,** since there is no desire to build any doctrine or thought on any individual preference or on any individual wisdom, but to present the entire matter on the lines of the word of God. We therefore think it safe to follow this kind of reading, this kind of instruction, this kind of Bible study.

"Furthermore, not only do we find that people can not see **The Divine Plan** in studying the Bible by itself, but we see, also that if anyone lays the Scripture Studies aside, even after he has used them, after he has become familiar with them, if he has read them for ten years—if he then lays them aside and ignores them, **and goes to the Bible alone,** though he has understood the Bible for ten years, our experience shows that within two years he goes **into darkness.** On the other hand, if he has merely read the Scripture Studies, with their references, and had not read a page of the Bible, as such, he would be in the light at the end of two years, because he would have the light of the scriptures."

When any man makes any such claim as this it is unnecessary to read or listen to anything more that he has to say. By such a statment he proves himself to be beyond question a charlatan and religious impostor. This is simply the old Papal error in a new form. The Romish church took the Bible from the people and told them it was safer to study the comments of the saints and the priests on the Bible than to study the Bible itself. Russell is trying to do exactly the same thing, and by that fact is thoroughly discredited, and no intelligent and well-balanced person would care to follow his teaching any further. He is the pope all over again; a little more furtive, perhaps, and for that reason a little more dangerous.

COMMUNICATIONS

Dear Restitution:

In the oft-quoted Isaiahian verse, "To the law and the testimony; if they speak not according to this word it is because there is no light in them;" to what do "they," "this," and "them" refer? Have the "they" of verse 19 and the "they" of verse 20 the same antecedent? Do you think I have the right meaning of verse 19 when I supply parenthesis as follows: "And when they shall say unto you, Seek not them that have familiar spirits * * * (I say unto you), should not a people seek unto their God? (should not) the living (seek) to the dead? (that is what the dead prophets say)."

My understanding, then, of verse 19 would be: "If these persons speak not according to the law and testimony there is no light in these teachers." Do you say interpret?

Yours truly, J. J. NAGEL.

SUPPOSE

Suppose someone were to offer me a thousand dollars for every soul that I might earnestly try to lead to Christ, would I endeavor to lead any more souls to him than I am endeavoring to do now? Is it possible that I would attempt to do for money, even at the risk of blunders or ridicule, what I would hesitate or shrink from doing now in obedience to God's command? Is my love of money stronger than my love of God or of souls? How feeble then my love of God! Perhaps this explains why I am not a soul-winner.

Suppose

Suppose I were to see a blind man unknowingly approaching the brink of a high precipice, and that I were to sit by without concern or any effort to warn or save him from certain death, would I not be as guilty of his death in God's sight as though I had murdered him outright? The death of a body, which might have been (but was not) prevented, is a terrible thing, but how about the preventable death of a human soul—perchance of many souls—for which God holds me responsible? If my murder of another's body by neglect is an unspeakable crime, what shall be said of my murder by neglect of another's soul?

Suppose

Suppose that when the roll is called in the kingdom I am there myself, but that all through the eternal ages I am unable to find a single person who is there because of my having led him to Christ—how much will t he kingdom mean to me?

Suppose

Suppose that as an employe I were spasmodic in the kind of service I rendered—zealous one week, lukewarm the second, and utterly indifferent the third; then zealous and lukewarm and indifferent again, and so on—how long would any employer stand such service as that? But is not this the kind of soul-winning service I am giving God? Or it may be not even as good as this. If God's love for me were to be as spasmodically manifested as my love for him, how would I fare?

Supopse that when the final reckoning comes I should be found, not with ten talents, or even five, but with only one, and that one "hid in the earth" (Matt. 25:14-30)—what then? Has not theone soul-winning talent which God has given me fallen so into disuse that I even doubt its existence? And therefore I have I not already "hid it in the earth?" Must I not beware lest the fate of the unprofitable servant be my fate?

Suppose

Suppose I were to be asked how many persons I had persistently tried to win to Christ during the past month, or even during the past year, what would my answer be? How many have I even spoken to? How many have I on my student list now? If I am not interested enough in the salvation of others even to have a student list, is it any wonde. that I am not a soul-winner?

Suppose

Suppose that every member of the church to which I belong were to dedicate himself or herself today to a life of full surrender to the will of God according to his word (Rom. 12:1, 2), and were to become henceforth a soul-winner as exemplified in the life of Paul (1 Cor. 9:2-22), would not such an impetus follcw as this church and community have never seen? And am I not willing to say that by his grace I will give myself from this day forward to the definite business of saving the lost, that I will have a daily student list and will do what I can under the guidance of the Holy Spirit to help accomplish the supreme work for which my Lord and Master came into the world.—Selected by Sister Avery.

AN OPEN LETTER
No. 3
Explanations of Scripture Submitted by One in Error

Your next is Ec. 12:7, which also proves too much for you. We agree that man came from the dust, and shall return to dust—to return meaning to go back from whence he came, and the spirit shall return to God who gave it. In other words, go back to where it was before.

This would teach universal salvation, because there is no discrimination made between the spirits of the righteous and of the unrighteous. All return to God. You assume that this spirit is a conscious entity. If so, it returns (which means again) like it was before. Now what does your spirit remember of the things seen and known when there before? This word "spirit" here refers to the breath which gives life just as God gave it to Adam in the beginning. For proof see Job 12:9, 10, which says: "Who knoweth not in all these that the hand of the Lord hath wrought this. In whose hand is the soul (margin, life) of every living thing, and the breath of all mankind." The breath, then, is what God gave (Gen. 2:7), and in whose hand it is after we return to dust.

Once more, Psa. 104:29, 30: "Thou hidest thy face, they are troubled (referring to the inhaibtants of the sea; see verses 25-27), thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit (same word, breath), they are created, and thou renewest the face of the earth." Job 27:3: "All the while my breath is in me, and the spirit of God is in my nostirls" (margin, i.e., the breath which God gave).

So again you must see you have read into this text an idea not found in it. These texts prove the true meaning, which we beg of you not to ignore.

Isa. 57:16, that you refer to, refers to the souls which God made, and souls apply to other animals than man. See Rev. 16:3: 'And the second angel poured out his vial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea," "living soul" being the same expression as used in Gen. 2:7 with reference to man.

Again, you notice you ahve assumed what is not in the text. You want me to believe that the soul, that God is spoken of as creating in this text, "it sees." Let me prove to you that you have assume, as there is no proof. I have given you the scripture which proves otherwise.

Next you say: "The spirit is separate and independent altogether of the body." First you say sumed too much here. Isa. 38:10, 11. Hezekiah was told previously to set his house in order, for he should die, "and not live," which caused him to weep and to lay before the Lord that he had walked perfectly before God; so God added to his days fifteen years. Is it not a little strange that Hezekiah wept because he was about to go to his reward, if such was the case? But Hezekiah did not think that he was going to his reward, because after his recovery he wrote what he thought during his sickness. See verse 9: "I said in the cutting off of my days, **I shall go to the gates of the grave.** I am deprived of the residue of my years." Whom does the "I" refer to in this text? Verse 11: "I said, I shall not see the Lord in the land of living." You say he sees! "I shall behold man no more with the inhabitans of the world." In this text also Hezekiah refers to I, all there was of him as a person.

Once more. You say the spirit is independent of the body and sees. Yet you know it is a fact that that spirit, if such exists, can not see independent of the eye. Jesus healed the blind, a physical ailment, and they saw. So the spirit in this case is not independent.

ALMUS ADAMS.

OBITUARY

Uncle John Foore

After a long and useful life as a pioneer preacher, Elder John Foore, or as he was familiarly called, "Uncle John," died at his home in Parsons, Kansas, at 3 p. m., March 30, 1915, after a week's illness with pneumonia. Funeral services were held at the home, conducted by Delas Johnson, on March 31st, and burial in Oakwood Cemetery followed.

Bro. Foore was born November 8, 1832, in Litchfield, Ohio, the son of Mr. and Mrs. Frederick Foore. At the age of ten years he with his parents came to Hancock, Ohio, and later the family moved to Miamo County, Ind. Bro. Foore was brought up a Lutheran, but at the age of 22 he embraced the faith once delivered to the saints. He believed the things concerning the kingdom of God and the name of Jesus Christ, and his hope was in the resurrection of the dead. He began to preach at the age of 24. Bro. Foore was married in 1853 to Matilda Friend. There were four children born to this union—Mrs. Raena Clough, of Buffalo, Kansas; J. S. Foore, and Mrs. Ida Wameldorf, of Parsons; and Mrs. Sarah McKinley, of San Diego, Cal., all of whom were present at the funeral except Mrs. McKinley.

Mr. and Mrs. Foore drove overland from Indiana and settled near Galesburg, Kansas, in 1871. He continued preaching, though sneered at on every hand, and was ever ready to meet the opposition with a "Thus saith the Lord." Many times in the early days he had the doors of schoolhouses locked against him, but through it all was ever a faithful servant of God and led many to the truth.

On November 6, 1913, Mr. and Mrs. Foore celebrated their sixtieth wedding anniversary. He leaves a wife, three daughters and one son, besides grandchildren, to mourn his loss.

A host of friends bearing beautiful flowers gathered at the home and covered the casket as a tribute of love and respect.

Two weeks later Mrs. Matilda Foore, his wife, died at the home, after an illness of almost a year. Thus both Bro. and Sister Foore sleep in Jesus, awaiting the trumpet of God, when they shall receive their reward.

MATTIE E. RIDGEWAY.

FONTHILL MAY MEETING

The tenth annual May meeting of the Church of God at Fonthill, Ont., will be held on the 28th, 29th and 30th of May. Elder H. V. Reed, of Chicago, will give an address each evening at 8 o'clock and on Sunday at 3 p. m. Sunday, 10 a. m., will be given to Bible study. At 11 a. m. an address will be given by our pastor, F. L. Austin. Communion service at 12:10 p. m., after which luncheon will be served in the basement. At 3 p. m. an address by Elder H. V. Reed. Luncheon at 5:15. At 6:45 the young people will conduct a meeting in the way of essays and speaking, followed by song service. At 8 p. m. Elder H. V. Reed will address the meeting again.

A hearty invitation is extended to all to attend these meetings. Any further word may be had by addressing Horace Haines, Secretary, Welland, R.R. No. 2, or F. J. Austin, Fonthill, Ont.

THE ATONEMENT

Article 1

What is known as the "Atonement" was a typical prophecy in the Mosaic constitution or law, and also in the writings of the prophets a verbal prophecy. The prophet Daniel specifically refers to it in his prophecy relating to the end of the Jewish state, and locates the atonement at the end of the "seventy weeks," or 490 years from the 20th of Artaxerxes, B. C. 456. The language of the prophet is: "Seventy * * * have been decreed relatively to thy people and to thine holy city for finishing the transgression, and for causing to cease sin offerings; and for covering iniquity, and for causing to come in a righteousness of ages, and for sealing the vision and the prophet, and for anointing the Holy One of holy ones" (Dan. 9:24, translated by Dr. John Thomas).

That we may proceed intelligently about the

subject, it will be necessary to "speak as the oracles of God" (1 Pet. 4:11), and define the word of the spirit as understood in the original Hebrew and Greek languages. The word "atonement" means, as used in Exodus 29th and 30th chapters, "coverings," and the Hebrew word is "kippurin." It is the same also in Lev. 23rd and 25th chapters, and Numbers 5th and 29th chapters. The word "atonement," as more frequently occurring in the scriptures, means "to cover," and the Hebrew word is "kaphar." The use o fthis word in connection with animal sacrifices in the Bible is for expiation of transgression or sin—propitiation.

Now as the word in the Hebrew does not mean at-one-ment, it should never be used in that sense. To so use the word is not according to the oracles of God, and the sooner anyone expunges the error the sooner will the atonement made by Christ be understood. Dr. Thomas, in his exposition of the prophecy of Daniel, in Eureka, vol. 3, pages 32 and 33, uses the word khaphar, "to cover," in the sense of "expiation." "Their iniquity was expiated or covered." "The cutting off of Jesus provided this indispensable kaphporeth, or cover for sin." "Here then were the victim and the covering provided by Yahweh, a victim of expiation for the sins of the faithful; the faithful who believed the promiess covenanted by Abraham and David; a covering garment t, hide their sins in putting on the victim by immersion into his name" (page 32). "Because propitiation or expiation was made for sin by sprinkling it with the blood of the sacrifices." The words atonement, propitiation and expiation are used by Dr. Thomas in a synonymous sense.

The word "expiation" is defined by Webster as "The act of making satisfaction or atonement for any crime or fault; the extinguishing of guilt by suffering or penalty." The word "proptiation" is found three times in the New Testaemnt in 1 John 2:2 and in chanter 4:10. In these passages Dr. Young renders the Greek word "hilasmos," "what appeases, propitiates." This same authority, in Rom. 3:25, renders the greek word "hilastrio," "place of propitiation." Propitiation means "the act of appeasing the wrath and concilating the favar of an offended person; the act of making propitions."

Now with these definitions before us I will proceed to explain to you my views about the atonement that Christ made. I am in perfect agreement with Dr. Thomas in the translations and definitions above referred to, and also in what he has written in reference to baptism for the remission of sins that are past. In all places in the scriptures where God has condescended to make explanations of the reason for the offering up of animals to make atonement it is always where there is actual or imputed guilt because of incured penalty and the subsequent displeasure and wrath of God. Forgiveness and pardon are the scriptural accompaniments of atonement. Atonement in connection with the inanimate things of the Mosaic law was entirely fictitious and adumbant of Christ.

The necessity for atonement lay in the fact that man, as a free weil, moral creature, disobeyed God, and incurred the penalty attached to God's law; so that he could be "saved from death," "from the wrath to come" (1 Thess. 1:10; 5:9; Rom. 1:18-32; Rom. 2:5-16; John 3:36); from "everlasting fire prepared for the devil and his angels," from the second death (Rev. 2:11); "the lake which burneth with fire and brimstone, which is the second death" (Rev. 21:8); "everlasting punishment" (Matt. 25:46); "punishment with everlasting destruction from the presence of the Lord" and "from the glory of his power" (2 Thess. 1:9). If man would be saved from that which is stated in the foreging scriptures, then must he be the subject of forgiveness of his sins that are past and pardoned; that is to say, the penalty incurred by the sinner will not be enforced. Faith, repentance and obedience restore a man to the favor of God, and deliverance fron this present evil world, with the gift of eternal life, will be the result.

It has pleased God that no man shall be the subject of his forgiveness without the shedding of blood. "Without the shedding of blood is no remission" (Heb. 9:22). And why? Because his right to live forever is forfeited. "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul" (Lev. 17:11). Here we learn that that which secures atonement is the blood of violence. Blood upon the altar is living blood, blood that has life in it taken from the representative sinner in satisfaction of justice because of guilt. It is evidence of judicial, that is a violent death, inflicted as a punishment. Scriptural atonement can not be understood unless the foregoing is discerned. There must be either fictitious, figurative, representative or actual guilt, criminality, where there is atonement.

Let us now come to the victim through whom the atonement for "sins," "wicked works," "many offenses," and guilt, is secured. "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1 John 2:2). "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10). "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his (God's) righteousness for the remission of sins that are past ,through the forbearance of God."

How was Christ "set forth to be a propitiation?" In 1 Tim. 3:16 Paul says: "God was manifested in the flesh." John says: "The word became flesh," and Paul says (Heb. 10:5): "But a body didst thou prepare for me." The apostle shows that this body was made of flesh and blood identically like that of the children for whom he made propitiation (Heb. 2:14, Rom. 8:3). He also says "That he was in all points tempted like as we are, yet without sin."

John's testimony is that "Every spirit that confesseth that Jesus Christ is come in the flesh is of God;" he also says, "And ye know that he was manifested in the Son of Man," who was identical in nature with his ancestors, Adam and Eve, in the Garden of Eden. This was necessary in the provision of a sacrifice that could truthfully represent the requiremetns of divine justice, because it was man that sinned, and not an animal. "For

since by man came death, by man came also the resurrection of the dead" (1 Cor. 15:21).

Dr. Thomas says, "In the Mosaic and Christian system the unsinning victim is regarded as a sinner, in the sense oof being the sin-bearer. Personally, Jesus was 'holy, harmless, undefiled and separate from sinners;' if he had not been so he would not have been fit for the sin-bearer of the world; the purpose of God being the condemnation of sin in the nature that transgressed in Eden, in the person of one who had himself committed no sin" (Chn. 1873, p. 364).

"In saying that Christ 'was made sin for us,' Paul did not mean that he was made an actual sinner, but that he was made a sin-offering for us. Our iniquities were laid upon him. He bore our sins in his body, on or to the tree. On what principle? If we knew the nature of sacrifice in type and antitype we could answer. Under the Mosaic law, on the day of Atonement the High Priest first offered for his own sins and then for the people's —to cover up their transgressions. Hence it was called a day of covering or atonement. There were two goats, one for Jehovah, which was slain, and one for Israel, called a scapegoat. On the head of the latter was laid, or supposed to be laid, a mountain of sins, committed during the previous year. A clean person then led it away into the wilderness. In the same way our sins were laid on Christ, who carried them away by going to the Father in heaven." * * * "We get to the cross, not literally, but by faith, and so our sins are remitted, being regarded as having been borne by Christ on the cross. The world whose sins were laid on him was that world which will ultimately be composed of the faithful" (Chn. 1880, pp. 6, 7).

A. D. STRICKLER.

JEWS TO RESTORE SOLOMON'S TEMPLE

"The Wandering Jew will in the near future return to Jerusalem," said Joseph Cohn, of New York City, to a reporter. Mr. Cohn is the Jewish Christian who speaks at the union mass meeting on Sunday afternoon, March 28th, in the Presbyterian Church.

"The Jews are preparing plans to restore the temple of Solomon," he continued. "The whole world is being stirred by a sudden and startling movement of the Jews toward their home land. Ten years ago there were only a thousand Jews in the city of Jerusalem. There are now one hundred thousand within its walls. Over two hundred thousand Jews are found in colonies established in recent years in the country of Palestine about Jerusalem. The colonies are proving very successful. Good crops are being raised where before all was waste. On the rich plains of Sharon, lying between Jaffa and Jerusalem, one may detect modern harvesting and reaping machines operated by motors. This is a vast improvement on the old fashioned method of reaping by hand and threshing floors by oxen.

"Over twenty million dollars is being invested in railroads. Within the next few months Jerusalem will become a city of electricity. Rails are being laid for electric cars and interurbans. The Jews have five million dollars in a Jerusalem bank. They have purchased a large amount of land near the old mosque of Omar. They will rebuild on that land the old temple of Solomon, with modern equipment.

"Until twenty years ago," the speaker said, "the land of Palestine was dry and arid. There were no rains, no crops and few inhabitants. There is a prophecy which reads, 'In the last days I will pour out upon you again the latter rains.' Rain has come in abundance during the last few years. Jerusalem and Palestine again blossom for the first time since Titus destroyed the city. Several colonies of Jews have planted ten thousand olive trees on the hills of Samaria, a fulfilling of another prophecy. I firmly believe that Jerusalem will become, as of old, the market place of the Orient, and that Palestine will again be a land flowing with milk and honey. Electricity is being used more and more, while the desert tracks are being reclaimed from the sand and debris of centuries. When water has been placed on the Holy Land it will be able to maintain a population of millions of people. And there will be millions there before long. The country is being generally improved and will be an altogether different Palestine from what it has been during these centuries. The Jews are going home."—Selected by Sister E. W. Mead.

ATTENTION

Sometimes an illustration may be as good as a "looking glass" to those who are not blind. The person who consults a mirror generally does so for the purpose of correcting any defect that may be revealed. What think some of our subscribers of this story?

A preacher, at the conclusion of one of his sermons, said: "Let all in the house who are paying their debts stand up." Instantly every man, woman and child, with one exception, rose to their feet. The preacher seated them all and said: "Now, every man not paying his debts please stand up." The exception noted, a careworn, hungry-looking individual, clothed in a last year's summer suit, slowly assumed a perpendicular position. "How is it, my friend," asked the minister, "that you are the only man not to meet his obligations?" "I run a newspaper," he meekly answered, "and the brethren who stood up are my subscribers, and—" "Let us pray," exclaimed the preacher.—Selected.

In order thoroughly to realize ourselves we must be conscious of our absorption, or at least of our inclusion, in a greater and grander system than that of our individual surroundings; in order to find our lives, we must first discover the art of losing them.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:16, 16) and the restitution of all things foretold by the spirit-inspired prophets (3 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 5:10); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-54); the final destruction of the wicked (Psa. 37:10, 20); And eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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AN ISRAELITE INDEED

The natural seed of Abraham were not the true Israelites, although they helped to make up the kingdom of Israel that is in the past, so it becomes us just here to show how and when the citizenship which Gentile believers obtain by believing in the promises of Abraham shall be realized. You will recollect that although Jesus said he was born to be King of the Jews, he also said that his kingdom was not from hence; and, according to Webster, "hence" means "from this time." And we know, not only from this but from subsequent history and present knowledge, that to this time he has never exercised his right to rule or reign over the house of Israel. We must, therefore, look still furthr and see what is said respecting the time and manner of inheriting that kingdom.

Listen to the apostles after his resurrection: "Lord, wilt thou at this time restore again the kingdom to Israel?" They were anxious to know something definitely about this great national deliverance. What reply did they elicit from him? "It is not for you to know the times or the seasons (for the accomplishment of this great work) which the Father hath put in his own power." That is, he has reserved the exact time to himself. There are two points here worthy of note: first, that it shall be done; secondly, they were not entrusted at that time with the period of its accomplishment. We are therefore obliged to look somewhere else for testimony; but although it nowhere tells us the precise date at which it will come to pass, yet there are chains of events marked to transpire and work to be done that point directly to that auspicious day. The class of testimony to which I refer can be found in Acts 15:14-16: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name." And what else? "After this," what? After this taking out of the Gentiles for his name. And what next? "After this, I (Jesus) will return (what return for, Lord), and will build again the tabernacle of David which is fallen down; and I (Jesus) will build again the ruins thereof, and I (Jesus) will set it (the tabernacle of David) up." How dark and benighted the Gentile must be that can contemplate the life and doings and parables of Jesus without seeing how vast the love, how unbounded the condescension in Jehovah, in extending the invitation to be saints, rulers, kings and priests to poor Gentiles. God's long declared purpose is to fill the earth with his glory; he proposes to do this by means of a righteous kingdom under Jesus as King of kings and Lord of lords; but he must have associates in the government of this earth; his own natural brethren were invited first, and the only conditions imposed on them were to believe that Jesus was the very Messiah referred to in the promise to their father Abraham, and this they would not do. They believed the promise, but they would not believe that Jesus was the one that was to come, and hence we find Jesus saying to them in the most impressive manner: "If ye believe not that I am he ye shall die in your sins." Now what is to be done? God has spoken and his word shall be cocomplished. Where are the rulers to come from? How are they to be obtained? Oh, how simple the story!

They are next to go out into the highways with the message, and compel them to come in that my house may be filled. Jesus engaged faithful servants to go and make this invitation, and in the meantime he went away to his Father's right hand until this picking out from among the Gentiles to be Israelites indeed be at an end, and then he is coming again to build again the tabernacle of David which is fallen down. Whenever you see a person that believes all this, obeys all this, you see an Israelite indeed; you see an heir of God; you see a joint heir with Christ; you see a fellow-citizen with the saints; you see royalty in disguise; you see a prince in rags, waiting to be clothed with immortality from heaven! What do the masses of professors know about the citizenship of saints? Literally nothing; they scout the idea of Palestine being the homstead of God's people; it is too gross, too real, too tangible for them! But for us, give us the land of Israel, restored Eden; we want to reign over the nations, to be the evangels of righteousness, peace and blessings to the people! This is far preferable to being eternally playing on golden harps with fingers that can not touch them, or singing praises with tongues with which no sound can be uttered! Our home, dear brethren, will be the city of our God! In the land promised to Abraham, and at a time when sorrow and sighing will be done away; all tears wiped from every eye, where the inhabitants shall no more say I am sick! When the temple of God will be our sanctuary, where we join the song of Moses and the Lamb, and we shall, as his younger brother princes, share his government, till the new heavens and earth we look for appear!

But we must begin back and follow up another train; but, friends, there is something glorious in

the idea that from whatever standpoint we view the purposes of God in relation to the believer, it always ends up with life and immortality, and all its attendant blessedness. We remarked just now that a believer in the promises made to the fathers, and which center in the Anointed One, is a joint heir with Christ. Just think of it! A joint heir with Jesus! A joint heirship is a union of interest in anything! Now we can easily see what Jesus is heir to, and then we shall know precisely where the believer's interest lies.

Paul, in his letter to the Hebrews, says that God has appointed him heir of all things; and in Romans we find that the promise to Abraham and his seed (the Christ) was that they should be heirs of the world; hence, the "all things" in the one instance is all things pertaining to the world. Listen to a part of the will that makes Jesus heir of all this: "That in the dispensation of the fullness o ftimes he might gather together in one all things in Christ, both which are in the heavens and which are on the earth, even in him." In this verse we obtain a brief outline of the will, and the time of its execution, which is the dispensation that brings time to its fullness, or close. Here, then, we behold the vastness of the inheritance of the saints. It is the kingdom and the dominion under the whole heavens that is to be given the saints of the Most High! The saints of the Most High will be vastly in the minority, for, said Jesus: "Fear not, little flock, it is the Father's good pleasure to give you the kingdom."

But a few remarks on the latter part of our Lord's words to Nathaniel, "in whom is no guile." The word "guile" in this place is from **dolos** in the Greek, and means "deceit, insidious artifice, fraud, iniquity." Now can you see how applicable this was at this time and place? There is a force of truth in this remark to all who have the key of knowledge. You will remember on one occasion that Jesus severly rebuked some Jews who claimed to have Abraham to their father. He first admits that they were Abraham's seed (that is, natural seed), and presently says: "If ye were Abraham's children (faithwise), ye would do the works of Abraham, but now ye seek to kill me, a man that hath told you the truth. Abraham did nothing of this kind. Ye are of your father the devil." Nathaniel was not of this kind, but in the fullness of his soul he exclaimed the moment he perceived the truth: "Thou art the Son of God; thou art the King of Israel." King of Israel? King of Israel! says one; what had that to do with the matter? What a strange thing to say! Friend, it's because you are not an Israelite indeed yourself, you think so. It just shows to us that he was of his father Abraham in another sense than that of nature, because he recognized not only the seed promised to Abraham, but the son promised to David, and sung of by Isaiah and Jeremiah. Let me just ask here, Do you know any that call themselves Israelites indeed that spurn from them the faith that Abraham had, that God would give him the land of Canaan for an everlasting possession? If you do they are not to be classed with Nathaniel; they too are of their father, the devil, who is a liar! That seems to be awfully harsh, says one. Not at all. God's own words declares that if we have life we must obtain it through his Son; and if we do not believe this we make God a liar, and all who claim to have the divine nature without Christ just do this. They hold to falsehood.

To conclude, how many of us are Israelites indeed? Are any of us expecting to be blessed with faithful Abraham who have never embraced his faith? If there are they will come short. God has never invited your faith in anything but the gospel of the kingdom of God, which embraces not only the promises of land and life unending, but also the death, burial and resurrection of Jesus as the means—the only means of obtaining it. If there be one single promise in all God's book that he will take us to the moon if we believe it, then we give up the contest; if he has promised to take us to heaven at death, or any other time, and that Jesus died to bring us there then we cease to contend any further. But there is but one faith, one hope, one Lord, one baptism; the faith was that delivered to the saints, and show us any other faith delivered to them if you can. The hope is the hope of Israel, that its king long promised to them, would come and restore the kingdom. If this is not so, then Paul did not know, for he says: "For the hope of Israel, I am bound with this chain." Do not mistake us! We must unequivocally state before you this day that none but Israelites indeed, in the sense we have set forth, can ever inherit the kingdom of God, and Israel, and of Christ, which are all one; and if they can find promise of another they are welcome to it.

How we wish we could persuade some today to become Israelites indeed. Oh that we could set forth the love of the king himself in such a light that none could resist it. He came to his own people, and to his own inheritance, by right of birth and by will of God, but they received him not; he had to wander up and down the hills on foot himself and tell the people the kingdom was coming, and because he claimed to be their King they shamefully nailed him to the tree—they mocked him with a crown of thorns, they reviled him, they spat upon him. But, thank God, he knew no sin! But we hear him now the most beseeching tones, crying, "Father, forgive them, they know not what they do." Sinner, he endured all this that when he comes the next time with power and glory to take his own kingdom you may have had your sins remitted, and, being clothed with the righteousness of God, have a share in its glory. Say, will you love him? Will you become an Israelite indeed that you may reign with him?

Believer, lift up your head and rejoice for your redemption draweth nigh! It will soon be yours to be lifted out of mortality—to be clothed upon with your house from heaven. Think of the inexpressible bliss that awaits you at the journey's end. You will not only see Jesus, but be made like him. In that great picture gallery of the future—the Revelations—we read: "The Lamb which is in the midst of the throne shall feed them, and he shall lead them to fountains of living waters, and God shall wipe away all tears from all eyes." Arouse yourselves, then, and listen, for we are talking of salvation! Not only salvation from sin, from suffering and death, but to life, and glory, and immortality.—M. Joblin, deceased.

BREAKING OF BREAD

What a glorious blessing and privilege it is for us who are the sons and daughters of the most high God to assemble together upon each first day of the week to "break bread," and thus remember and show forth the death of our Melchizadek, our great and glorious High Priest, through whom we have access to the Father's presence. Upon this occasion we may offer him an acceptable service of prayer, praise and thanksgiving.

Forgetting for the time being and laying aside our secular cares and duties like our working apparel, leaving the natural man, with all his natural accomplishments and his natural longings, to the outside world, we come together, like they of old, upon this blessed "first day," realizing our relationship one with the other, constituents of that one body of which Christ has become the glorious head, assembling in his name to follow out, not our own natural desires, but to subject ourselves to him, to follow him in all things, believing implicitly in the doctrines taught in his word, obeying his commands, continuing in prayer, fulfilling his wishes, taking him as an example, a pattern, fit copy for all his brethren: knowing this fills us with joy, that full well he is able and willing to save to the uttermost all who come unto God through him: and in all things giving thanks to God our Father, who so graciously gave his Son for us and who hath reconciled us unto himself in the body of Christ's flesh through death, that being reconciled we may be saved by his life.

What power and spirit there is in the word of God. We read in John 6:63: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you are spirit and are life." To sustain and maintain our natural lives we must partake of food, and that usually three times in a day. Jesus says his words are spirit and life: our very spiritual life begotten in us by the word of truth depends absolutely upon our believing and meditating on his words, trusting his promises, and thus living in a constant dependence on Christ's atonement and meditation. We mentally or spiritually "eat his flesh and drink his blood." These, beloved, are the means by which the spirit of God, through his word of truth, nourishes our souls unto eternal life.

Notice the experience of those who were early united to the church in the apostles' day. We read in Acts 2:41: "Then they that gladly received his (Peter's) word were baptized; and the same day there were added about three thousand souls." Now observe closely what follows. If they had been converted under Mr. Russell's teachings they would meet just once a year to "break bread:" but as they were converted under the apostle's teachings, who possessed and spoke only the mind of the Lord, the record is: "And they continued steadfastly in the apostle's doctrine and fellowship and in breaking of bread and in prayers."

Where did the apostles first get this example? Read John 20:19: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you." Someone of a contrary opinion may say, "This happens to be just a coincident." If so, does it not seem strange that in verse 26 of this same chapter we read: "And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."

The writer does not know of any scripture that directly commands the followers of our Lord to meet together upon the first day of the week, or upon any other particular day in the year, to "break bread," neither do the judges of our courts render their decisions always upon questions of law in accordance with the wording of the letter or wording of the law, but rather in accordance with its spirit or precedent, established by decisions already rendered, which, being antecedent, is accepted and recognized as good law. In Acts 20:7 we are informed: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." This text alone, it seems to me, should suffice to establish a precedent for our meeting upon the first day of the week to break bread.

Notice it is not said that the disciples were called together, as on a special occasion; but that "they came together," as it seems, according to their general practice. Hence, beloved brethren, it does seem to my mind that strong evidence is herewith presented that believers were accustomed to assemble for prayer and worship "on the first day of the week:" probably the change from the seventh (Jewish Sabbath) to the first appears to have been gradually and silently introduced, by example rather than by express precept. Their principal time of assembling appears to have been in the evening, either for fear of enemies or because many servants in heathen families, and other poor persons, could not obtain liberty of meeting them at an earlier hour. "Breaking of bread," or commemorating the death of their beloved Lord, was one chief end of their assembling. This feast upon the first day of the week seems to have been constantly administered upon this day. We believe that no professed follower of Jesus who had been obedient to his command, as expressed in Mark 16:16, and who had been admitted into fellowship in the church, would absent himself from the assembly upon this day, unless he lay under some censure, or had some real hindrance. The narrative in this chapter informs us that Paul, who was hastening to Jerusalem, spending seven days at Troas, and departing the next morning, staid on purpose to spend the first day of the week with them: and preaching to them on this occasion, as he had seldom spoken to them before, and being about to leave them, not knowing that he would ever see them again, his fervent affection led him to continue his discourse even till midnight.

Someone may say this is far-fetched. If so, why should Paul exhort the church at Corinth that "upon the first day of the week let everyone of you lay by him in store as God hath prospered him, that there be no gathering when I come." Surely Paul intended to meet with the Corinthian church upon the first day of the week, and why? In chapter eleven he elucidates the whole matter per-

taining to this question of "the breaking of bread." If this was only to be commemorated annually, as Mr. Russell teaches and his followers practice, why in verse 34 should Paul say: "If any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come." In verse 33 the explanation is given why they came together. It reads: "Wherefore, my brethren, when ye come together to eat, tarry one for another." If this eating was to satisfy their hunger why did Paul admonish the hungry brother to have a good meal at home before attending meeting?

Paul was always a stickler for "attending meeting." The spiritual-minded brother and sister is always so; this is the reason why they grow in grace and in the knowledge of our Lord and Savior Jesus Christ. If you neglect the meeting you are committing spiritual suicide.

Paul to the Hebrews writes: "Not forsaking the assembling of ourselvestogether (not yourselves, but "oursevles), as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

Can we meet too often to remember his death and suffering? Can we show forth too often that death which means so much to us? Nay, brethren; for through it we have "access with boldness into the holies by the blood of Jesus," by "the new and living way which he has consecrated for us," through the rending of the veil by his crucifixion for the sin of the world, and having such a "High Priest over the house of God," let us not stand at a distance, or turn away from him who "beseeches all men to be reconciled" (Isa. 55:6, 7; 2 Cor. 5:18-21; James 4:7-10).

Let us in the first place beware of hypocricy, that we may "draw near with a true heart." Let us watch and pray against unbelief, that we may come "in the full assurance of faith." Knowing this to be the appointed and only way of acceptance and salvation, let us apply his blood to purge us from guilt, and seek for his promised grace, to cleanse us from all our filthienss, that so, our "hearts being sprinkled from an evil conscience," we may "lay aside the body of the sins of the flesh," and henceforth walk in newness of life." Thus we shall be enabled to "hold fast the profession of our faith without wavering," whatever temptations or seducing examples we may meet with: knowing that "he is faithful who hath promised," and with composed and cheerful minds we shall be enabled to consider the cases of our brethren, that we may animate and "stimulate them to love and good works." But if, as dear Bro. Huggins recently pointed out to us, these Hebrew brethren were not excused who in the time of severe persecution forsook the assembling of themselves together, how shall we answer to God, if in these favored days we indolently absent ourselves from the assembly of our brethren, and thus neglect to honor and remember him in this simple feast he himself instituted the night that he was betrayed.

Beloved, against this great evil we should warn our lukewarm brethren most earnestly, and we ought ourselves gladly to "suffer the work of exhortation," as knowing that the day of death and judgment speedily approaches to those who forasake God; but to us who rejoice in hope and the speedy coming of our beloved bridegroom, joy and gladness, honor and immortality, and a share in the glorious kingdom. "Let us then consider one another, to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching" (Heb. x:24, 25).

GEORGE B. ALLDRIDGE.

FOUR, AND NO MORE

Four great kingdoms, and no more, according to the vision given to Daniel, were to come and disappearpriortothe n N U n n hrd hrdl auauu disappear prior to the establishment of the kingdom of God. This is the lesson taught by the metalic image, and by the four geasts of chapter seven.

Another vision is given in chapter eight at a later date, in which the vision commences with a ram that represents Medo-Persia, and a goat that represented Grecia, and also is shown the division of Grecia into four kingdoms; and in verse nine we read: "And outof one of them came forth a little horn." This horn has been a source of perplexity to expositors, and the fact that it is said ing up was to be in the latter time of Alexander's empire is where the trouble comes in. One of two positions is generally taken. One is that "the horn" represents Rome in the succession to Grecia, as in the metalic image and in the four beasts; the other position taken is that it represents the Mohammedan Empire.

To my mind the chronolgy of the rise of the "horn" and of that of Mohammedanism is a bar to its application to the latter. Now to the proof. The angel to Daniel, speaking of the divided state of Greece (Dan. 8:23), says: "In the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance and understanding dark sentences shall stand up." This is a description of the horn of verse 9. His standing up was to be inthe latter timeof Alexander's successors. Alexander died 323 B. C., and in 200 B. C. Rome made war with Philip and was successful. Phillip was left in possession of his kingdom, but was degraded and forbidden, as Carthage had been in 201, to wage war without Rome's consent. This reveals "the latter time of their kingdom," Rome being the rising power that absorbs the waning power of Alexander's successors.

And this is nearly a thousand vears before the rise of Mohammedanism in the fore part of the seventh century. Therefore it seems impossible that the "horn" can represent Mohammedanism, which came from Arabia. In the description of the "horn" it is said: "A king of fierce countenance, and understanding dark sentences, shall stand up." In applying this description to Rome remember Rome included the papacy, which is a horn that came up on the head of the fourth symbol. This symbol has "a fierce countenance." That answers to the "dreadful and terrible" in the fourth symbol of Dan. 7:7.

In Daniel 8:9 we read: "And it cast down some of the host and of the stars to the ground, and stamped upon them." There is a similar predic-

tion in Rev. 12:4, that is by all applied to Rome. The seven-headed and ten-horned dragon is surely a Roman symbol. In Daniel 8:11 it is written: "And by himthe daily sacrifice was taken away, and the place of his sanctuary was cast down." Rome fulfilled this prophecy in A. D. 70, long before the Mohammedans entered the holy land. Therefore they could not fulfill it.

In Daniel 8:24 we read: "And his power shall be mighty, but not by his own power." Here we see Rome ruling by the power of the ten kings (Rev. 17:13), not by her own power. "These have one mind, and shall give their power and strength unto the beast." In Daniel 8:25, speaking of the "little horn," we read: "He shall stand up against the Prince of princes; but he shall be broken without hands." "Without hands" applies to Rome (Daniel 2:34, 45). Mohammedanism has no standing here.

In an article in The Restitution of November 23, 1910, by C. H. Shurtleff, he says: "The four-headed leopard was succeeded by the dragon, and the belly and thighs of brass by the legs of iron. The dragon beast succeeding the four-headed leopard places Rome as the little horn successor of the four horns. We see no way to escape this conclusion. Out of its predecessor came the second, third and fourth kingdoms.

Did Rome succeed Grecia as provided in Daniel 2:40; 7:7; and proved by all history? Yes. Is this rule changed in Daniel 8, and a new rule of succession introduced by Jehovah? No. Is not the eleventh chapter of Daniel a definite proof of this succession with no interregnum?

"On an ancient map before me the whole of Italy, from 150 miles north of the city of Rome to its most southern extremity, including Sicily, is a part of the western portion of the Grecian Empire. Its southeastern boundary was Indo Scythia; its northeastern, Massagete; its northern, Bosphorus, Cinnier, and its southern was the northern boundary of Arabia in Asia. In Africa the southern extremity of Ethiopia. After Alexander had made his last conquest (the conquest of the Cossacans he returned to the banks of the Euphrates and was there met by ambassadors from Carthage, Spain and Italy, as well as from many inland countries of Asia and Africa, extending from Mount Imaus to the southern extremity of Ethiopia (Gillies' Ancient Greece, p. 457).

This is in accord with the succession of events noted in chapter eleven, so that Mohammedanism is not noticed in the book of Daniel. This fact, if understood, would free many present-day expositors from their errors concerning the king of the north (Daniel 11:40).

GEO. FRANCIS.

The policy of honesty can not be doubted. Every intelligent man and woman must see that in nearly every instance it pays richly and fully for whatever labor and self-sacrifice it may involve, and, in the few cases there may be where they can not see this result, most of them have sufficient faith in the law to trust it.

Nature will not give to man her highest rewards except on the condition of the highest use of a capable intellect.

THE PENALTY FOR SIN

What is the penalty for sin? Is it endless torment, or is it death? Let us see.

If endless torment is the penalty for sin, one of two things must be true: Every human being must suffer that penalty, or someone must redeem us from it. If the redemption price has not been paid all are subject to the penalty. Has the price been paid? Let us see.

1 Tim. 2:6 says that Jesus "gave himself a ransom for all." Young's most excellent Hebrew, Greek and English Concordance (a Presbyterian work) to the Bible defines the Greek word from which ransom is here taken as "a corresponding price."

Now, inasmuch as Jesus paid the ransom, a corresponding price—that is, a price that corresponds to the penalty laid on man for sin, if endless torment is the penalty he must have suffered endless torment. Did he? No!

If endless torment is the penalty for sin, and Jesus did not suffer it, he did not pay the corresponding price, and therefore has neither the right nor power to redeem man from sin and its penalty; but if death is the penalty he did pay the corresponding price, and therefore has both the right and power to redeem man from sin and its penalty —death.

Jesus **did** pay the penalty; he **did not** suffer endless torment, therefore it **is not** the penalty for sin.

Inasmuch as it is impossible for anyone to ever pass through endless torment, if it is the penalty for sin, the penalty has **never** been paid; and, more yet, it never can be paid, hence the entire human race is doomed to endless torment.

Paul said: "For the wages of sin is death" (Rom. 6:23). Jesus gave his life as the ransom price for the life of man (Matt. 20:28; Mark 10:45). Plainly, the penalty for sin is death, and Jesus paid the corresponding price by giving up his life—in dying for the sins of man.

When speaking prophetically of what Jehovah would do with Jesus in order to redeem the human race Isa. 53:10 says: "When thou shalt make his soul an offering for sin." This verse declares that our Savior in very soul was to be made an offering for sin. The Old Testament law of sacrifice requires that any living thing offered in sacrifice for sin must die. Our Lord in very soul was sacrificed for sin, therefore in very soul he died, and this death is the corresponding price for man's sin.

(Price of this tract, 15c per 100. Address J. C. Vanzandt, 839 Front Street, Portland, Oregon.—Editor.)

GENERAL BEREAN CONFERENCE

The general conference of Berean Societies will be held at Argos, Ind., August 9th and 10th. A full program will appear soon.

EVELYN K. HARSCH, Secretary.

One who is never busy can never enjoy rest, for it implies a relief from precious labor, and if our whole time were spent in amusing ourselves we should find it more wearisome than the hardest day's work.

THE RESTITUTION

Issued Weekly By

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

NOTICE

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EDITORIAL

Many of our readers will sorrow upon the announcement of the death of Sister Martha Farmer, of Salem, O., May 3rd. Owing to the indisposition of Bro. D. C. Robinson, Bro. Potthorf called us by telephone to preach the funeral, which we did in the Church of God in Salem on the 6th inst. Sister Farmer was baptized into the Christ January 19, 1907, since which time she has been a devoted believer of the gospel and noted for her regularity at the meetings to worship the Lord. It was the great pleasure of her life to meet with those of like precious faith. She now rests from her labors and sleeps in Jesus. Sister Hawkins, of Cleveland, accompanied us, and rendered valued and appreciated service in song.

It had been some time since we were in Salem, and at the request of the brethren and sisters we remained with them over Sunday, May 9th. We spoke both morning and evening on the coming of the Lord, which from the signs of the times we judge to be at hand. We greatly enjoyed visits with the "little flock" in Salem, and felt built up ourselves by seeing the steadfastness of their faith in these discouraging days of indifference and apostacy.

AN OPEN LETTER
No. 4
Explanations of Scriptures Submitted by One in Error

Second, you say it feels. Again, there is no proof. People become paralyzed and are insensible to feeling. Then how can you prove that the spirit can feel without the nerves? Again you have assumed what I have positive proof against.

Third, you say it remembers. Memory is a condition of the brain, and you can not remember anything that occurs while in a comatose state. If you were ever operated upon you would discover that you remembered nothing while under the influence of the anaesthetic. See Psalms 88: 11, 12: "Shall thy loving kindness be declared in the grave, or they faithfulness in destruction? Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness?" Not much remembering here. Psalm 6:5: "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" You say they remember, the Bible says not. We have already proven that memory is dependent upon the body, which agrees with the scriptures, as I have shown.

Fourth, you say it thinks of others. The scripture that you cite as proof never once mentions spirit, but speaks of the men that died as talking —not their spirits. This you assume. You say it thinks. The scriptures say: "The living know that they shall die, but the dead know not anything" (Ecc. 9:5). You say it thinks. God says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:3, 4). Not much thinking here.

Again, there can be no thought independent of the brain. This is a scientific and observed fact. So again I have the proof both from scripture and from a physiological standpoint. Just to prove positively that there is no thinking after death read Ecc. 9:10: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." This renders man unconscious; if not, he might just as well be, if there is no work, nor device, nor knowledge, nor wisdom. Love, hatred and envy are attributes, and in death (verse 6 says) these have all perished.

Fifth, you say it prays. Isa. 38:19, Hezekiah, after having been given life, said: "The living, the living, he shall praise thee as I do this day;" knowing that if he had died he could not praise God, as he did that day.

You say it wills, and refer to Matt. 26:41. Again you take a verse separate from the context. In verse 38 Jesus said: "My soul is exceeding sorrowful, even unto death." Then his soul could die, and the prophet says: "He poured out his soul unto death" (Isa. 53:12). The apostles were weary, and with all the willingness of the spirit could not prevent themselves from going to sleep.

So the spirit was subject to the body. You have said it was altogether independent. Here you see the spirit yielded to the weakness of the flesh. This refers to a disposition of mind, knowing what to do and willing to do it, but not having power.

Seventh, you say it reasons and researches (Psa. 77:6). I have proven that in death there is no remebrance, there is no work, device, nor knowledge, neither any thought; so David refers to a disposition or willingness to search, just as Paul says in Rom. 11:8: "Hath given them the spirit of slumber," referring to a condition, as you well know.

Eighth, you say it knows (1 Cor. 2:11). I have already proven that this is untrue. The scripture you cite (1 Cor. 2:11) must be taken with its context. We are told in verse 9: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God has prepared for them that love him." Verse 10 shows us that a knowledge of these things comes to us through revelation, and that by the spirit of God. Then verse 11 shows that if we have the spirit of the world only we know nothing of what God has revealed. To prove that this is the spirit that God refers to he says in verse 12: "Now we have received, not the spirit of the world." So the spirit that is in man is the spirit of the world, or the disposition we possess for worldly things. Now we quote again: "Now we have not received the spirit of the world; but the spirit which is of God." We have exchanged one for the other. So you see you have interpreted the 11th verse instead of letting Paul interpret it.

Ninth, you say it constrains (Job 32:18). Here you have Job's spirit constraining him, and in the apostles it had not that power. Elihu is here talking,and simply says: "They were amazed; they answered no more, they left off speaking." Then he stood still and waited for their answer. And they answered no more. Then he said he would answer, because he was full of matter, and his spirit or disposition was to make known this matter (see margin).

ALMUS ADAMS.

THE ATONEMENT

Concluded

There is no necessity to get away from what is involved in this doctrine; it violates no attribute of God, but enhances his righteousness, in that sin is exceedingly abhorent to God. His very existence in the moral universe as a sovereign ruler is dependent upon his attitude of displeasure and wrath against sin and sinners; and from the placing of "the flame of a sword" (the symbol of anger) before the east gate of the Garden of Eden, "to keep the way of the tree of life," down through all the ages of divine interference in human affairs to the last book of revelation, his wrathful anger and indignation (Psa. 29:24) against the wicked and sinners is plainly discernible. Here are a few illustrations, viz: "But his power and his wrath is against all them that forsake him" (Ezra 8:22). "Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee. Thou shalt make them a sa fiery oven in the time of thine anger; the Lord shall shallow them up in wrath, and a fire shall devour them" (Psa. 21:8, 9). "He cast upon them the fierceness of his anger, wrath and indignation and trouble" (Psa. 78:49). "O Lord, rebuke me not in thy wrath, neither chasten me in thy hot displeasure" (Psa. 38:1). "God is a righteous judge. Yea, a God that hath indignation every day" (Psa. 7:11). "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18). "But after thy hardness and impenitent heart treasures up unto thy self wrath against the day of wrath and revelation of the righteous judgment of God" (Rom. 2:5). "For because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6). "And the nations were angry, and thy wrath came" (Rev. 11:18).

There is no truth more plainly taught in the scriptures than that of future punishment for the unjust and wicked. Do not let us be scared and shamed away from this truth because of the unscriptural doctrine of eternal conscious torment.

The truth concerning the atonment can not be understood and believed without the recognition that for "sins"and wicked works" belonging to the alien and unreconciled there is a penalty of death other than natural death, a death to be inflicted after judgment. It is with this penalty that the precious blood of Christ has to do, as he himself said: "This is my blood of the New Testament, which is shed for many for the remission of sins" (Matt. 26:28). The remission of sins means the doing away of the penalty or punishment. "Whom God set forth to be a propitiation through faith in his blood to show his righteousness (God's method of justification), for the remission of sins that are past, through the forbearance of God" (Rom. 3:25). "God's method of justification" was "set forth" in the sufferings of Christ on the cross, in such a way that it has left its indelible stamp upon the history of God's dealings with man which can never be blotted out. God's object is man's salvation; his desire is that man should not perish, but have eternal life; but perish he will unless he submits to God's method of justification. "The sufferings of Christ," by his shed blood, is the method that God has taken to change man's mind toward him. God would have man see the lamentable condition that he is in, the condemnation that he is under; by faith in the blood of Christ, in what took place in the violent death of Christ he sees what he is justly entitled to. Seeing this he repents, and in the ritual of baptism into the death of Christ he confesses his sins, and symbolically suffers the penalty due to him for his sins that are past. This symbolical violent death is the true token of the Abrahamic Covenant, the circumcision of the flesh, "sinful flesh," not made with hands. It is life forfeited because of "wicked works," tokened by "blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:24). "The sprinkling of the blood of Jesus Christ" (1 Pet. 1:2).

Let us remember that justification is by faith (Rom. 5:11), and that "the obedience of faith" (Rom. 16:26) is but a symbolic representation of the tragedy of the cross (Rom. 6:3); and hence the penalty due to man for his sins has not been satisfied. The foregoing illustrates the method

that God uses to change the mind of a repentant sinner toward himself; and thus it is made possible for God's wrath to be satisfied and propitiated. The sinner is forgiven his sins and is at peace with God; "having made peace through the blood of his cross," and you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death" (Col. 1:20, 21, 22). "God was in Christ reconciling the world to himself, not imputing their trespasses unto them" (2 Cor. 5:19). Heathen propitiation and Bible propitiation are not the same; the god of the heathen gloats over suffering, and can only be satisfied with it. God has ordered suffering to correct moral degradation and bless mankind. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel" (Ezek. 33: 11)? It is true that "God is love," and that "God commendeth his love toward us, in that while we were yet sinners Christ died for us" (Rom. 5:8); but his love would be destructive to all righteousness if he would be so complacent and indulgent as to condone sin. "For the Lord thy God is a consuming fire, a jealous God" (Deut. 4:24). "I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me" (Ex. 20:5).

In closing I will state that I am not unaware that there is an idea prevalent among the Christadelphiansthat Christ was his own better sacrifice." That is to say, that for his own eternal redemption (Heb. 9:12, and ch. 13:20), because he was made flesh and blood, made of a woman, it wasnecessary that he should offer up himself to God as a sin-offering to make atonement for himself as an individual personality apart from his mission as a sin-bearer for others.

My answer to this has already been given in this paper, but to emphasize my views on the above I now quote the words of Bro. Roberts, found in The Christadelphian (1873), p. 554, with which I heartily agree.

"The wrath of God is not revealed toward us because Adam sinned (as Apostacy and Renunciationism teach), but because we ourselves transgress. Believers were all at one time subject to wrath, because, as Paul further says, we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another" (Titus 3:3). The most conspicuous feature of the goodness of God toward us in the gospel is in the forgiveness of these "many offences" (Rom. 5:16). Our hereditary mortality would have been a trivial obstacle if we ourselves had been found righteous before God. Hence the glory of the gospel is seen in the proclamation of the remission of these, in the belief and obedience of the gospel of his Son. Now Jesus had no offences to suffer for; he was without sin. For himself it was unnecessary he should have been nailed to the tree, except as part of the obedience the Father required at his hands. It was "for us" he thus was slain; for this violent death was the penalty due to the 'many offences' that hold us captive and which God laid upon him. His stripes were for our healing. But let it be observed that it was not on the principle of substitution" (Robert Roberts, in Christadelphian, 1873, p. 554). ALLEN D. STRICKLER.

THE KING'S MESSAGE

"To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne."

Dear ones,the King offers you a princely position, on condition that you overcome in this battle with sin. He has also offered to give you strength to overcome in this life and for his service, if you will ask, trust and obey him. I have experienced the blessing of renewed nerve force and strength for his service through faith, prayer and exercise. Just try God's remedy for the ills of life.

Tuesday, May 7th, is Military Day at the University of Illinois. As I write the date I suddenly recall that May 7, 1838, my father, George Washington Coats, was born in Springwater, Livingston County, N. Y. He died very suddenly while at work December 20, 1897. Sleep on, brave soldier of the cross, till Jesus comes to give you and all the faithful that crown of life. As I watched the boys go by my home, on their way to the parade ground for military inspection, listening to the stirring music by the band, my thoughts went to the field of battle in Europe. There the boys are not on dress parade, but faceto face with the grim realities of war.

We little realize what it cost when the boys in blue went to free the slave and save our country from the blight of slavery. There are many slaves to be freed from sin. Jesus calls you into his service. Will you not join the rank with us and try to save some of these?

Beloved brethren, Paul's words to us are these: "Be ye steadfast, immovable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord." The stern realities of life are before us. The battle and the victory are to be won through faith in Christ, the great Captain of our salvation. John gives us a mesage from the King of kings and a picture of the redeemed as they are represented clothed in fine linen, clean and white. The fine linen represnts the righteousness of saints.

Life is a battle. Sin is in the world. It is no delusion. It must be overcome through Christ. If we are to be in that white robed company we must keep unspotted from the world. That is not all: we have enlisted in the service of the King; we are his witnesses. We are not out on dress parade, but in the battle for right, justice, truth, and a clean life. The enemy is never idle. Our loved ones are in danger; strong drink, passion, pride, jealously and covetousness are driving worship, love, peace and joy from the homes of our nation as in all others. In the rush after the things of this life the family altar has been overturned in Christian homes. Little time is given to the demands of the spiritual life. God's people must be quickened again and again by his spirit for service. We can not overestimate the place and power prayer has in overcoming self, or of winning souls to Christ.

After Solomon had finished the temple the

Lord sent a message to him; his message is also for our instructions in righteousness: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sin and heal their land." His messake to the churches is the same: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. casting all your care upon him, for he careth for you." Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you." "Quench not the spirit." "As many as I love I rebuke and chasten; be zealous, therefore, and repent." We need to pray this penitential prayer: "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence and take not thy holy spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee."

There is something wrong with us or our methods if people do not respond to the gospel message. Pray that you may lead them to Jesus and his words. Our opinions and hobbies prove a barrier or hindrance to them more often than they help. Pray that the word of God have free course, and that you may turn to the right scripture to lead men to Christ. Pray that your heart may be touched in human sympathy for the erring ones through his holy spirit cleansing power in your own life. The joy of salvation is in helping others to find that power to overcome that has transformed your life. Pray for power to win souls.

I have published 15,000 folders to use in the gospel work. Will you not be a messenger and take The Visitor and The King's Message to your neighbor? One sister has sold 28 copies in a short time. If you can do this, get a copy for your own use and review it, and point out to me wherein you think it could be made more effective in teaching the essentials of our faith, so that it will help me in teaching. Yours in service,

HARRIET BOICE.

THE RESTITUTION

"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken of by the mouth of all his holy prophets since the world began" (Acts 3:19, 20, 21).

Whose sins are blotted out? Those that are converted. How are they converted? By believing the word of God. "The law of the Lord is perfect, converting the soul" (Psa. 19:7). David prayed to the Lord for remission of sins, and prayed for God to purge him with hyssop that he might be clean, and asked God to wash him and he would be whiter than snow. "After that was done," then he said: "I will teach transgressors thy ways, and sinners shall be converted unto thee" (Psa. 51:13). Christ, in the parable of the sower, brought out this same vital, scriptural truth, that people were not converted unto God by the word of man, because by believing the word of man they had no ears for the word of God, and therefore could not be converted unto God (Isa. 6:9, 10; Ezek. 12:2; Matt. 13:15; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26, 27; Rom. 11:8; 2 Cor. 3:14, 15.

Thus we see that the great revivals gotten up by men under great excitement, when large numbers join the church, are not converted to God. Christ did not consider Peter converted at the time of his denial, and the Lord said: "Simon, Simon, behold satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee that thy faith fail not; and when thou art converted strengthen thy brethren." The words of James are a great comfort to one that is trying to live a perfect life and is trying to teach others the word of God: "Brethren, if any of you do err from the truth, and one convert him, let him know, that which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19, 20).

"When the times of refreshing shall come." What is refreshing? "Revivifying, reanimating." Then this time of refreshing is to revive, reanimate, or make anew, and is to come from the presence of the Lord. When? "And he shall send Jesus Christ which before was preached unto you." Where is Jesus Christ? In heaven. How long is he to stay there? "Until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

What is restitution? The restoration of something lost or taken away. What was lost? Life. How was life lost? By disobedience, which is sin. Who sinned? Adam and all his posterity. Is life to be restored again? Yes, a better life than Adam had is to be restored and give upon conditions. When is this life to be given? When the times of refreshing shall come. What are the conditions? Repent of our sins, believe the gospel, and be baptized into Christ for the remission of sins. Then we become co-heirs with Christ to an inheritance promised to Abraham and his seed. No others have any inheritance in that promise, and when the times come to restore that kingdom to the rightful heirs then Christ will be sent from heaven to refresh the rightful heirs, and give to them eternal life, and establish the promised kingdom to the rightful heirs then Christ will be sent from heaven to refresh the rightful heirs and give to them eternal life, and establish the promised kingdom "on earth," and reign as King of kings and Lord of lords. And those resurrected to eternal life will reign with him over the nations. The kingdom will never end. The resurrection, eternal life and kingdom are the things spoken of by God's holy prophets, and according to prophecy we are very near the times of refreshing from heaven. Jesus will restore all that was lost; and this is the restitution.

There are some other thoughts that come in here. The Church of God is publishing a paper called The Restitution. And as at Christ's first advent the law was their schoolmaster to lead them to Christ, after Christ came they were no longer under the law or schoolmaster, so we consider The Restitution our schoolmaster to lead us into Christ when he comes the second time with-

out sin unto salvation. When Christ comes again we will have no further use for The R stitution. It will have accomplished all it was existing for—a medium for teaching one how to walk in the straight and narrow way that leads to life eternal through Christ. So let all those that take The Restitution as their schoolmaster uphold it as faithfully as the Jews did the law, and be more ready to drop it when Christ comes than the Jews were to drop the law, for the purpose of the paper is to teach the way to life everlasting and an inheritance in God's everlasting kingdom. When Christ comes with the grand reward we will need no further teaching. "Bless the Lord, O my soul."

E. W. KNAPP.

MEDITATIONS

Matt. 22:15-22

The Pharisees and the Herodians were sworn and bitter enemies of one another, but they had one thing in common, that was their hatred of Christ. The present instance was not the first one in which these two opposing parties conspired together against the object of their common hate (Mark 3:6). The Pharisees sought to entangle our Lord in his talk, the same thing is attempted by not a few in our own day; but the Pharisees did not succeed, and those who today attempt it will not succeed. Before the conference was over the Pharisees themselves were very badly entangled in their talk. If anyone today attemps to make a tangle of the words of Christ he is sure to get badly entangled himself before he gets through. When our Lord had controversies with men he always came out ahead, and so it always will be. It is best then not to have any controversies with him. The wise thing to do with him and his words is simply to believe and obey. It is often said that if a man shows wisdom in his utterances and goodness in his conduct he will escape the hatred and plots of men, but no one ever showed such wisdom in his utterances and such goodness in his character and conduct as our Lord Jesus, but he did not scape the hatred and plots of men, no other man was ever so bitterly hated as he; and no amount of goodness and wisdom on our part will enable us to escape the hatred and plots of men (John 15:18-20). The counsel which the Pharisees took at this time against Jesus was a partial fulfillment of the prediction in Psalms 2:2, and a more complete fulfillment was soon to come (cf. Acts 4:27-28). The Pharisees laid their plot very skillfully: they took the Herodians, who were the supporters of the king and of the Roman government, along that they might hear what Jesus said when they had trapped him into saying that they should not give tribute to Caesar. But their plot failed utterly, and our Lord, instead of being entrapped, gave an answer which not merely filled them with confusion, but sets forth the Christian's conduct toward civil government for the whole present dispensation. He made it clear that paying tribute to the government was simply paying back what was received from the government, for if we take Caesar's money we must pay back to Caesar what belonged to him, and that there was no conflict between duty to our rulers and duty to God.—S. A. F.

INDIVIDUAL WORK

There is in the church, as elsewhere in society, a present tendency to aggregation and conglomeration—a swallowing up of individuality in the multitudinous mass. Hence personal concern and personal labor is lost sight of in the operations of great bodies of people; and hence comes no small amount of boasting and vain glorying. Persons say: "We are doing thus and so, our society is accomplishing a great deal," and this indeed may be true; for when compared with the labor accomplished by those who toil single-handed the work seems very large. But suppose we descend from generalities to particulars, ,and from associations to individuals, and put the question, not "What are we doing?" "What is the church or society doing?" but "What are you doing?" You individually, boast of this great work as if you had part in it. It is, you say, our work.' 'We all do this.' Who are 'we," and how many does 'we' include?"

There is a sect of a million men, and they boast that their institutions are flourishing, when compared with the work done by others; but suppose we divide the labor accomplished among these million people. Suppose, for example, we find a body of a million men who have raised for some religious purposes a hundred thousand dollars. Well, what of it? That amounts to only ten cents each; while if an individual devoted a hundred or a thousand times as much to a similar object it would cause no remark and furnish no ground for special congratulation.

When the day of judgment comes it is not probable that its reckonings will be based upon annual reports or upon collective offerings and doings. The question will be not what "we" or our society have done, but what you and I have done, in the name of the Lord. No doubt if all the men in the world should combine their labors and mass their gifts the aggregate might be very respectable; but in all these vast aggregations it will be found that the real work is done by comparatively few, and those few are frequently not the people who make the display, nor boast of the results of their labor. Singly and personally God deals with us today. The talents are not given in a lump, but to every man according to his several ability. And when the Master comes to reckon with his servants the reckoning will be with each one separately; for every man shall give account of himself to God. Let us not seek the greatness that comes from mingling in the great crowd, nor the glory which consists in boasting of what other men have done; but let us each, for ourselves, "be diligent, that we may be found of him in peace."—The Christian.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application.

WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 5:10); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:25, 26); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

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PALESTINE

No. 2

Banished are her sons and daughters,
Silenced every joyful song;
Tears have they instead of laughter,
Persecutions dire and long.

But the night shall change to morning,
Sorrow shall give place to joy;
Judah's children cease their mourning,
And her foes no more annoy.

Zion's fig tree's buds are swelling,
Soon they'll burst in beauteous bloom:
"Gentile times" are swiftly passing
And "Messiah's Day" will come.

J. J. BRONSON.

WE ARE SAVED THROUGH CHRIST

Lesson XI.

Christ died for our sins—for the redemption of the trangressions that were under the first testament they that have been called may receive the promise of the eternal inheritance (Cor. 15:3; Heb. 9:15 (R. V.); Rev. 5:9, 10; 7:14). "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). "This gospel of the kingdom shall be preached in all the world" (Mat. 24:14). "He that believeth and is baptized shall be saved" (Mar. 14:16). "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). "Teaching them to observe all things whatsoever I have commanded you" (Mat. 28:20). "If ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ" (2 Pet. 1:10, 11; 2 Thes. 1:5).

REMARKS

This lesson shows that but for the fact that Christ has died for our sins, we could never obtain immortality or eternal life, nor be made worthy to have an eternal inheritance with Christ in the kingdom of God which he will establish on earth at his coming. Beyond all estimate is the value of that inheritance which is obtained by "the precious blood" of God's only begotten Son. The Holy, Pure and Faultless Lamb, who "knew no sin," died for us, "the just for the unjust" (Lu. 1:35; Acts 3:14; 2 Cor. 5:21; 1 Pet. 3:18). This lesson also teaches that in order to receive the benefits of the atoning death of Christ, you must (with and from the heart—Rom. 10:10; 4:17) believe and obey "the gospel of the kingdom." See Lessons 12, 13.

GOSPEL OF THE KINGDOM THE ONLY PURE GOSPEL.

Lesson XII.

"Jesus came into Galilee, preaching the gospel of the kingdom of God" (Mar. 1:14). "And Jesus went about all Galilee, teaching in the synagogues, and preaching the gospel of the kingdom" (Mat. 4:23). "And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent" (Lu. 4:43). "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. 9:35). "He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God" (Lu. 8:1). "He said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God" (Lu. 9:59, 60). "He showed himself alive after his passion by many infallible proofs, being seen of his apostles forty days, and speaking of the things pertaining to the kingdom of God (Ac. 1:3). "And he sent them to preach the kingdom of God" (Lu. 9:2). "This gospel of the kingdom shall be preached in all the world" (Mat. 24:14). "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (Ac. 8:12). "All ye among whom I have gone preaching the kingdom of God shall see my face no more" (Ac. 20:25; 19:8; 28:22, 31). "Though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8, 9).

REMARKS

This lesson proves that the Saviour and his apostles in all their ministry preached only "the Gospel of the Kingdom." Also that a solemn curse is pronounced against man or angel who shall dare to preach "any other gospel." The word euaggelion, translated "gospel," means "glad tidings, good or joyful news," and the glorious truths abounding in these lessons constitute the glad tidings of that coming kingdom. It is only this one gospel that the Savior has commanded to "be preached in all the world," hence it must be to this gospel that he refers when saying, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mat. 24:14, with Mar. 16:15, 16). "How shall we escape if we neglect so great salvation?" (Heb. 2:3).

PROPHECY RESPECTING THE COMING AGE

Marvel Gibbs

God always manifests his judgments by his retributive justice. Frederick the Great, emperor of Prussia, was an infidel. He scoffed and ridiculed Christianity upon every occasion, where any opportunity presented itself. Once when in conversation with his court chaplain, he demanded of him to prove by a single sentence the truth of the Bible. The chaplain, without a moments' hesitation, replied. "The Jews your majesty." This answer so confused the emperor that he could not reply, realizing the truth of this statement. The history of the Jewish people alone, proves the scriptures are true. Moses before leaving his people to ascend Mount Pisgah, uttered these wonderful words: "They have moved me to jealousy with that which is not God, they have provoked me to anger with their vanities; and I will move them to jealousy with those who are not a people. I said, I would make the remembrance of them to cease from among men. O! that they were wise, that they understood this, that they would consider their latter end? Among all the nations that have come and gone, God only knew and recognized Israel. The prophet says (speaking for God): "You only have I know of all the families of the earth; therefore I will punish you for all your iniquities." Paul in Rom. 10:19 quotes Moses, using almost the same words: Salvation belonged exclusively to the Jewish nation. Those outside of their nation were considered but dogs and outcasts, without God and hence without hope. Our Lord in addressing a woman of Canaan, pointed out that it is not meet to take the childrens' (meaning Israel) bread, and cast it to dogs, and she said: "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her: "O woman, great is thy faith, be it unto thee ever as thou will." In 1 Thess.2, we see again this bitter feeling of jealousy on the part of the Jews towards the Gentiles, Paul being forbidden to preach the Gospel to them. But God in his mercy had already opened a way whereby this glorious boon might be extended to the Gentile nations. In Matt. 23:37 Christ pronounced upon Jerusalem, which meant the Jewish nation, their national doom. Since that time Israel has been scattered among all nations. Today the Jews are just as much so as when they cried, "Crucify him; his blood be upon us and upon our children." The strongest evidence that prophecy is true as set forth in the Scriptures as to the coming age is more than verified by the fulfillment of all the prophecies respecting the nation, the punishment that God has meted out to it the past 2500 years. Yet amid all their experiences, their cruel persecutions, the universal hatred, still they are a people, and yet not a people, a nation, yet not a nation having no country, and no government, although represented in every legislative body. Paul points out that because of unbelief they were broken off, but God will again recognize and bring deliverance to his ancient people, just as soon as the fullness of the Gentiles is come. We believe that we are upon the eve of this event and should therefore consider a few of these glorious prophecies. All the ends of the world shall remember and turn to the Lord; and all the kindreds of the nations worship before thee, for the Kingdom is the Lord's and he is governor among the nations (Psa. 22:27 28). Europe does not now suggest this condition, but God has spoken it. "Thou shalt arise and have mercy upon Zion, for the time to favor her is come. The nations shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. All the kings o fthe earth shall praise thee, O Lord, when they hear the words of thy mouth (Psa. 102:13-22; 138:4). Arise, O God, and judge the earth, for thou shalt inherit all nations (Psa. 82:8). O let the nations be glad and sing for joy, for thou shalt judge the people righteously and govern the nations upon earth. Yea, all kings shall fall down before him, all nations shall serve him, all nations shall call him blessed (Psa. 72). The nation and kingdom that will not serve thee shall perish (Isa. 40). Then will I turn to the people a pure language that they may all call on the name of the Lord to serve him with one consent." "From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles." "I will gather all nations and tongues, and they shall come and see my glory" (Psa. 67:4). "In those days and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah, together going and weeping; they shalt go and seek the Lord, their God. They shall ask the way to Zion with their face thitherward, saying: "Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Are we not nearing the time when the victors shall sing the song of Moses and the Lamb, saying "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest."

SUSPENDING THE JUDGMENT

There are few powers of mind so necessary to discover truth as that of suspending the judgment. All scientists must exercise it, or their work is valueless. We demand it in the court room and the jury box, and usually insist upon it when any very serious charge is brought against a man's character. But in ordinary life it is not so. The most crude and unproved statements are put forth without any apparent sense of justice. We hear that such a one is gloomy and discontented, and another frivolous and vain; that one man is supposed to be tricky in business, and another supposed to neglect his family; that one woman is extravagant and fickle, and another selfish and inhospitable. Daily and hourly are reputations thus stained and good names tarnished, always needlessly and often unjustly. However such impressions may have been gained, if they were dealt with as the astronomer would deal with his, if they were subject to careful and patient investigation before they were proclaimed, many of them would remain unspoken, and much injury and sorrow be prevented.

SOME THINGS BOTH LITERAL AND FIGURATIVE

Among the things pertaining to "the glory that should follow," Ezekield, Joel, and Zechariah, saw living waters flowing out from Jerusalem. Ezekiel saw the exact locality of the fountain from which they issued. It was, he says, at the south side of the altar, and from under it they came. From thence they made their way under the threshold of the front, or east, gate of the temple. They continued their outflow eastward; and were measured by the angel from the brink 4,500 cubits, or four separate measurements, representative of a square. He was informed that after a certain distance the streams flowed in two channels; one towards the Dead Sea, into which it is discharged with healing effect upon its waters; so that it teems with finny tribes, as the fish of the great sea; while the other half of the stream flows into the hinder, or Mediterranean Sea.

These things are all stated with such geographical and practical particularity as to make it evident that these healing waters are as literally rivers of water as the Hudson or the Thames. We can see how that Jerusalem can become the centre of navigation and commerce, as well as the metropolis and capital of the world. By the waters flowing between the rent divisions of the Mount of Olives (Zech. xiv: 4) into the Jordon, and with it into the Dead Sea, and thence by an old channel into the Red Sea, a water communication will be established with Hindostan, China, Australia, California, and the islands and shores of the Pacific generally; and by the branch flowing into the Mediterranean, with Europe and the north and south Atlantic coasts of North and South America. This gives Jerusalem a position highly favourable for a geographical centre of government and religion; and for the easy access of Hindoos, Chinese, Japanese, Americans and Europeans, when they shall go up from year to year to worship the King, Yahweh Tz'vaoth, to be instructed in his ways, and to keep the feast of tabernacles (Isa. ii. 3; Zech. xiv. 16).

But the Eternal Power has a higher and grander purpose to be accomplished than that of geographical changes in the physique of Palestine, and filling the Dead Sea with fish. It is evident that more is signified in what was revealed to Ezekiel than this. The waters he saw came out of a holy place inaccessible to flesh and blood, and had healing properties. There must therefore be flowing with them a stream of healing power. Pour all waters of the Hudson and the Amazon into the Dead Sea, and they would not heal it any more than the Jordon has been able to heal it, though emptying itself therein, ever since the days of Lot. Hence, the waters Ezekiel saw must be regarded in the light of the visible containing the invisible, whose existence is discerned by the supernatural and unwonted effects attributed to the visible stream. In other words, there is deep spiritual significance underlying all that Ezekiel saw, which was apocalyptically exhibited to John in Revelations.

Ezekiel saw and described the temple, which Zechariah says, far off peoples shall come and build (vi 15); and Isaiah testifies shall be called a house of prayer for all the people, and upon the altar of which, the rams of Nebaioh shall find acceptance (lvi. 7; vx.7). This is a temple in Jerusalem, as literal and visible as Solomon's, when she becomes the residence of the Great King, and the capital of his dominion. But in the New and Holy Jerusalem. "John saw no temple therein; because Yahweh Elohim, all powerful, and the lamb are the temple of it." The Eternal Spirit embodied in the saints are the temple in the highest sense; and the Most Holy Priesthood the seed of Zadok, who minister unto the Invisible Deity in the House of Prayer for all people.

Ezekiel saw the Dead Sea in two states—without any living soul in it; and afterwards teeming with life of every kind. John saw the same thing in its spiritual significance—the sea of nations dead in trespasses and sins: the same sea full of nations walking in the light of the New Jerusalem. Ezekiel saw that it was the stream effluent from under the altar that gave life and health to the Dead Sea; and John saw that it was the stream issuing from the throne that gave to the leaves of the tree the power of imparting health and life to the world.

The pure transparent stream of water of life issuing from the throne of the Deity is his almighty power, or spirit, by which he creates, regenerates, makes glorious, and subdues all things to himself. "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation: a tabernacle that shall not be taken down; but there the glorious Yahweh will he to us a place of rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby" (Isai. xxxiii:20, 21). In this the place, the rivers, and the streams, stand for Yahweh and his power.

That the water of life represents the spirit in all its relations and effects, is evident from the words of Jesus in Jno. vii:37, 39: "If any man thirst" saith he, "let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his body shall flow rivers of living water. This spake he," adds John, "of the spirit, which they that believe on him should receive, because Jesus had not yet been glorified." A stream of this pure, transparent water of life was poured out upon the apostles on the day of Pentecost. That, however, though great and marvelous in its effects, was only the earnest of what is yet to follow. It anointed them with knowledge, wisdom, and power; but it left them as it found them, subject to disease, sorrow, pain, and death. Now people have so much holy spirit in them as they have of the words and ideas of the Deity understood, affectionately, believed, and obeyed (Jno. vi: 63). But, when the time of the great pentecostian outflow of holy spirit shall arrive, the assembled multitude of the approved convened before the judgment seat of Christ, will be filled, and covered over, and thoroughly saturated in all the atoms of their substance, with the flood of downpouring spirit from unapproachable light; whereby they will be changed, and all that is in them of earthiness and mortality "swallowed up of life." Henceforth the pure, transparent stream of living water is distributed through them as its channel to mankind, until the knowledge of Yahweh, the

fountain of living waters, shall cover the earth as the waters cover the sea, (Isa. xlv:8).—John Thomas.

THE DEVIL: IS HE A PERSONAL BEING

Article 7

George B. Alldridge

We intend to consider in this series of articles the New Testament reference to the devil and satan. At present we wish to take up only the Old Testament references. We wish to pass over Zech. 31:1, 2, and consider it when we take up Jude 9.

The scriptures which Mr. Russell and his followers—and in fact most all advocates of a personal devil doctrine—quote is Isaiah 14:9-18. In Scripture Studies, volume 6, pages 610-618, and in Watch Tower, 1894, pages 115 and 250, Mr. Russell's views are clearly set forth. There is no equivocation or ambiguity on his part; he stands fully committed to this doctrine, and teaches that these scriptures primarily refer to satan. Now if this is not wresting scriptures, then the writer is at fault in his criticism.

Primarily, as the context clearly reveals, this whole prophecy refers to the destruction of Babylon and the overthrow of its mighty monarch, Belshazzar. We agree with Mr. Russell that its antitype is the great anti-Christ system, the Roman Catholic Church and her daughters, the federated systems of our day, which are too numerous to mention. The International Bible Student Association, at the head of which is Mr. Russell, we do not exempt from this list, as they hold many false doctrines common with those that are not in harmony with the teachings of the scriptures.

Mr. Russell and many of his followers, so far as I know, are good living people, and are seeking to serve God in truth; but until they base their faith upon the word of God, and quit considering Mr. Russell "that servant," or the only inspired channel through which God speaks today and blindly follow him, they will all fall into the ditch, their good intentions notwithstanding.

In Isaiah 44:28 the prophet is speaking of one who was not born until one hundred years after this prediction is made. In 1 Kings 13:2 God promised in like manner a son to the house of David named Josiah; in 2 Kings 23:15-20 this prophecy is fulfilled. At the time God promised Israel that he would raise up Cyrus Jerusalem and Judah were inhabited and at peace, and the temple was recently purified, and regularly frequented as the holy sanctuary of God. Yet it was intimated that the city and temple would be destroyed to the foundations (which took place about a hundred and twenty years afterward), and that they should be rebulit by orders from Cyrus, which happened about a hundred and seventy years after. Now God promised that Cyrus would be appointed by him to act as shepherd over his scattered flock. The promise that Jerusalem should be inhabited was to be fulfilled by Cyrus giving orders for its being rebuilt and the foundations of the temple laid; and the foundations were accordingly laid in his time, though it was not built till some time afterwards (Ezra 3:7-12; 4:3-6, 17-24).

The manner in which Babylon was taken was also foretold; the wide and deep river Euphrates that ran through the city was emptied into a vast lake, which had been prepared by the kings of Babylon to receive its superfluous waters; and Cyrus marched his army into the city by the channel of the river.

Now, beloved, read Isa. 14:1-6; notice who is being addressed. Is it a personal devil? By no means. "Thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased; the golden city ceased! The Lord hath broken the staff of the wicked, and the scepter of the rulers. He (who? The king of Babylon, of course; not satan, as generally understood) who smote the people in wrath with a continued stroke, he that ruled the nations in anger, is persecuted and none hindereth." Read on, dear friends, and see it is the same character being addrsed, viz., "the king of Babylon."

Verses 9-11. The regions of the dead are laid open to the imagination, and their inhabitants are made to appear as if alive, and are seen in commotion at the approach of this proud monarch to join their company; and the mighty kings and captains, those whom the king of Babylon had destroyed, are represented as leaving their several thrones in order to meet him or welcome him and to exult over him, as now become like one of them; and as bereft of all his pomp, luxury, music and mirth; his remains in the grave becoming company and food for the worms.

"Lucifer, son of of the morning," or day star. He had been as the "morning star," the first in dignity among the kings and provinces of the earth; he was the "head of gold," but he was now fallen from heaven—place of power and authority—and debased in the dust of the earth. The Jews, exalting is his astonishing fall, upbraid him with his vain ambition and enmity against God. He "had said in his heart" (Isa. 47:7-10; Dan. 4:-19-27) that he would ascend into heaven, and exalt his throne above the stars of God; "he would eclipse all earthly princes, and even rival the God of heaven; nay, he would fix his throne on Mount Zion where God had appointed to meet his worshippers (Isa. 48:2, 3), and there receive the adoration of his subjects and vanquished foes; for he would aspire to divine honors, and ascend above the heights of the clouds, and be like the Most High (Ges. 3:4, 5; 2 Kings 19:22-28; Ges. 51:52-55; Ezeh. 28:2-19; 28:2-5; Dan. 8:9-12; Acts 12:-20-23).

"Yet thou shalt be brought down to hell, to the sides of the pit." Now beloved, this next verse should dispel from your mind any thought that the prophet is speaking about a fallen angel: "They that see thee shall narrowly look upon thee and consider thee saying, Is this the man that made the earth to tremble, that did shake kingdoms, that made the world as a wilderness, and destroyed the cities thereof, that opened not, the house of his prisoner? All the kings of the nations, even all of them, lie in glory, every one in his own house." Beloved, the Emperor of Germany in some ways resembles the description here given; but would you call him the orthodox satan."

CAN THE CHURCH OF GOD BE DIVIDED?

We think the true church can not be divided. What is the Church of God? It is a religious assembly selected and called out of the world by the doctrine of the gospel to worship the true God through Christ, according to his word. Paul was called to be an apostle of Jesus Christ through the will of God, and he wrote to these different assemblies and called them the "Church of God" (1 Cor. 1:2; Acts 20:28; 1 Tim. 3:5). If God called Paul to instruct the Church of God, then if we belong to that assembly we are in duty bound to follow Paul's instruction. He instructed the church by preaching "the gospel," and declared whoever preaches a different gospel should be accursed. He also taught them by writing epistles to them, and these epistles have been printed in a book called "the Bible," which is the word of God. It was (2 Tim. 3:16), and if we are members of the (2 Tim. 3:16), and if we are membersd of the same church we will teach and uphold the same gospel that Paul taught nearly two thousand years ago. God has made no change in his gospel, but man has made many. Neither God nor on yof his inspired writers have held out any hope for anyone who adds to or takes from his word (Rev. 22:18, 19). God has taught us to all speak the same thing, and be perfectly joined together in the same mind and in the same judgment (1 Cor. 1:10). Then the "Church of God" can not be divided. So if we find a church claiming to be the "Church of God," and are not all speaking the same thing, there is division, and it is not the "Church of God."

What is the duty of one that fully believes the gospel that Paul taught, if he finds he is followshiping with those that are not in accord with the gospel that Paul preached? Paul's command is to "withdraw yourselves." "If any man teach otherwise, from such withdraw thyself (1 Tim. 6:3, 5). Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them" (Rom. 16:17; 2 Tim. 3:1-5). "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us" (2 Thess. 3:6). "Therefore, brethren, stand fast, and hold the tradition which ye have been taught, whether by word or our epistle (2 Thess. 2:15; 1 Cor. 11:2).

What is tradition? It is the transmission of events, doctrines, opinions, rites, etc.

1. It is put for a doctrine first delivered by the spirit of God, and afterward writ in his book by inspired writers for the use of the church. This is the object of our faith.

2. The holy scripture containeth all things necessary to salvation, so that whatsoever is not read therein is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. Watch ye, stand fast in the faith, quit you like men, be strong; stand fast in one spirit, with one mind, striving together for the faith of the gospel (1 Cor. 16:13; Phil. 1:27; 1 Thess. 3:8). Our Savior reproved the scribes and pharisees for their tradition. "Why do ye also transgress the commandment of God by your tradition" (Matt. 15:36)? He called them hypocrites (verse 7). He also said: "This people draweth nigh unto me with their mouth, but their heart is far from me. But in vain they do worship me, teaching for doctrines tthe commandments of men" (Matt. 15:7, 9; Isa. 29:13). A kingdom, or house, or church, divided against itself can not stand (Mark 3:24, 25; Luke 11:17).

So today one that follows the tradition of a gospel "invented by man" is not in harmony with the only true gospel taught by Jesus Christ, and is therefore causing a division, and building a church other than the "Church of God." No matter if he claims to belong to the "Church of God," if he causes division in gospel truth the "Church of God" is not his church. Jesus gave rules for divine worship, and one of the rules is frequently broken by well meaning people: "Whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. And he that eateth and drinketh unworthily eateth and drinketh damnation to himself" (1 Cor. 11:27 ,29). When do members of Christ's body eat and drink unworthily? When they eat or drink with those that cause divisions, or belong to some other church (1 Cor. 5:11; Gal. 2:12).

When Bro. Wilson was evangelizing on the Pacific Coast "upon invitation" he preached in the Christian Church, but refused to partake of the sacrament with them, and was greatly censured for it; and also at the annual conference he did not partake, and was again censured. They said he was too particular. At the time we thought he might have partake and kept on the good side of the members, but after searching the scriptures we conclude Bro. Wilson was right. When he found out how many different creeds or beliefs there were in that organization he concluded there were very few belonging to the "Church of God." We received a letter from a member a short time ago declaring they were in favor of the Josephites holding their meeting by themselves. Verily, we are in perilous times (2 Tim. 3:1). Come, Lord Jesus, and come quickly.

E. W. KNAPP.

WORK

For work to be the promoter of long and valuable life we must know how to perform it and within what limits. Like everything else, we must use without abusing it. Moderation is one of the most important elements in all value. When we carry a god thing to excess it becomes an evil, and work is no exception. Overwork which exhausts the frame, depresses the spirits and impairs the powers is as much an injury and a moral wrong as idleness, and both tend to premature decay. It is the same with work that is continually distasteful and compulsory, and with work which is performed in a slovenly and inferior manner. Unless it is well and willingly done it never carries with it that satisfaction and contentment which are essential to long life.

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EDITORIAL

At this writing we have received, either in money or pledges, $4.00 toward the publication in booklet form of the sermon printed in The Restitution, May 4, entitled "Denying the Faith." Unless more signify their desire to help us pay the printing expenses, and immediately, we shall abandon our proposal to publish same, with a tinge of regret, because we believe the doctrines and ethics advocated in this sermon need to be published, circulated, and defended widely among those professing the name of Jesus Christ, as well as among those who are just learning the truth.

Preaching is not simply the statement of truth. If it were, it would be an easier thing than it is and could be without travail of soul and sweat of brain. Its functions might then be served by repeating the necessary propositions. It might best be done by a phonograph. But preaching is truth **plus** something else: truth **plus** personality. The general message has to be made individual: the gospel has to be made my gospel. The truth has to enter into the being of a man and make the circuit of his veins, and come out colored by the red blood of his heart. He has to take the things of the spirit, the things of Christ, and show them as he has learned them from His Master, no more and no less.—Hugh Black.

THE LIMITS OF DOUBT

A brother copies the following from "Notes on Ingersoll," in which it is quoted from **Brown's Quarterly Review.** He says truly it is the best argument he ever read in demonstration of the necessity of God as the eternal antecedent of all created things. It is in fact unanswerable, and the argument in full now follows:

I allow you to doubt all things if you wish, till you come to the point where doubt denies itself. Doubt is an act of intelligence; only an intelligent agent can doubt. It as much demands intellect to doubt as it does to believe; to deny as it does to affirm. Universal doubt is therefore an impossibility, for doubt cannot, if it would, doubt the intelligence that doubts, since to doubt that would be to doubt itself. You cannot doubt that you doubt, and then, if you doubt, you know that you doubt, and there is one thing, at least, you do not doubt, namely that you doubt. To doubt the intelligence that doubts, would be to doubt that you doubt, for, without intelligence, there can be no more doubt than belief. Intelligence, then you must assert, for without intelligence, you cannot even deny intelligence, and the denial of intelligence by intelligence contradicts itself, and affirms intelligence in the very act of denying it. Doubt, then, as much as you will, you must still affirm intelligence as the codnition of doubting or of asserting the possibility of doubt, for what is not, cannot act.

This much, then, is certain, that however far you may be disposed to carry your denials, you cannot carry them so far as to deny intelligence, because that would be denial of denial itself. Then you must concede intelligence, and then, whatever is essential to the reality of intelligence. In conceding anything, you concede necessarily all that by which it is what it is, and without which it could not be what it is. Intelligence is inconceivable without the intelligible or some object capable of being known. So, in conceding intelligence, you necessarily concede the intelligible. The intelligible is, therefore, something which is, is being, real being too, not merely abstract or possible being, for without the real, there is and can be no possible or abstract. The abstract, in that it is abstract, is nothing, and therefore unintelligible, that is to say, no object of knowledge or of the intellect. The possible, as possible, is nothing but the power or the ability of the real, and is apprehensible only in that power or ability. In itself, abstracted from the real, it is pure nullity, has no being, no existence, is not, and is therefore unintelligible, no object of intelligence or of intellect, on the principle that what is not is not intelligible. Consequently, to the reality of intelligence, a real intelligible is necessary, and since the reality of intelligence is undeniable, the intelligible must be asserted, and asserted as real, not as abstract or merely possible being. You are obliged to assert intelligence, but you cannot assert intelligence without asserting the intelligible, and you cannot assert the intelligible without asserting something that really is, that is, without asserting real being.

The real being thus asserted, is either necessary and eternal being, being in itself, subsisting by and from itself, or it is contingent and therefore created being. One or the other we must say, for being which is neither necessary nor contingent, or which is both at once, is inconceivable, and cannot be asserted or supposed.

Whatever is, in any sense, is either necessary and eternal, or contingent and created—is either being in itself, absolute being, or existence dependent on another for its being, and therefore is not, without the necessary and eternal, on which it depends. If you say it is necessary and eternal being, you say it is God; if you say it is contingent being, you still assert the necessary and eternal, therefore God, because the contingent is neither possible nor intelligible without the necessary and eternal. The contingent, since it is or has its being only in the necessary and eternal, and since what is not, is not intelligible, is intelligible, is intelligible as the contingent, only in necessary and eternal being, the intelligible in itself, in which it has its being, and therfore its intelligibility. So in either case, you cannot assert the intelligible without asserting necessary and eternal being; and therefore, since necessary and eternal being is God, without asserting God, or that God is; and since you must assert intelligence even to deny it, it follows that in every act of intelligence, God is asserted, and that it is impossible without self-contradiction to deny his existence.

COMMUNICATIONS

On Friday evening, May 7, Bro. Lindsay came to St. Louis for a short series of meetings. He gave four discourses in the Morse School of Expression Recital Room, dwelling on prophecy fulfilled according to Scriptures and the two covenants.

We decided to devote Monday and Tuesday evenings to Bible study, in a class, and by request of the class took Revelations for the study. We enjoyed the meeting; although few in number, everyone was interested, and the Christian spirit prevailed.

This was the first meeting here for several years, but, we hope to be able to meet more often in the future. LEOTA B. HANSON

Dear Bro. Huggins:

There having been some discussion in the Restitution concerning the day of the crucifiction, and not having been quite able to harmonize the Scripture with all these writings, I thought I would try to pen a few thoughts. Not that it is necessary for us to establish the exact day of Christ's death in order to have salvation; or to establish Saturday as the day we should keep for Sabbath. I am thoroughly in accord with your view that we are not required to keep any day for Sabbath, but should live righteously on all days. Paul's statement in Col. 2:16, "Let no man therefore judge you in meat, or in drink, or in respect of an holiday, or of the new moon, or of the Sabbath days," is enough to convince me that if Paul though we should keep a Sabbath day he certainly would have said something about it after making this statement, which embraces all Sabbaths. Now the point I want to make is that I believe Christ was crucified on Thursday. The first scripture that I will refer to is Luke 24:13, where he says two of them went that same day to a village called Emmaus, from Jerusalem about 7 or 8 miles. Now when Christ asked them what their conversation was, as they walked and talked and were sad, they told him about Christ being delivered to the Jews to be killed, and they trusted it was the Redeemer who should save Israel; "and besides all this, today is the third day since these things were done." Now they were counting the first day of the week to make the full three days. They thought he should be raised on Sunday—about 9 to 12 o'clock, I presume. They were in darkness concerning the time of his resurrection. They had counted from Thursday to the same time Sunday to make the three days, but they were in error, for he rose before it was yet light ("when it was yet dark," etc.). To prove that they did not count the time right, we have only to quote Luke 24:22, when they told Christ the women made them astonished when they found not his body. He had risen before they were looking for him. I believe he rose Saturday night about midnight, or thereabout. Another proof that they did not understand the time is found in Luke 24:-25. "O fools, and slow of heart, to believe all that the prophets have spoken." They were slow of understanding.

Now we find in John 19:31 that that Sabbath on which the Jews did not want his body to hang on the cross was "an high day." It seems to me John wishes here to convey the idea that this Sabbath was a different day from the ordinary seventh day Sabbath. It seems to me that it could have been the first day of their seventh year Sabbath, and came on Friday. So they would have two Sabbaths coming together, one on Friday and the seven-day Sabbath on Saturday. So properly speaking, Thursday would be the preparation of the high day. Mark 16:1 says that the women had bought sweet spices, that they might come and anoint him. It does not seem to me that they would have bought them the evening of the burial, which must have been late, probably night. When Luke says (23:56) they returned and prepared spices. He does not say they did it that same night, but they prepared spices (probably on Friday), and rested the Sabbath. Luke says that day was the preparation, and the Sabbath (probably the seventh-year Sabbath high-day), drew on.

I believe the time counts from the time he was delivered into the hands of sinful men (Luke 24:6, 7). I believe the time begins on Wednesday night when he was taken, for we know that they could not take him before his hour. Like he told Pilate when Pilate spake, "Knowest thou not that I have power to crucify thee, or power to release thee" (John 19:10,11)? Jesus answered, "Thou couldst have no power except it be given from above." From Wednesday night till Saturday night would make three full days of twenty-four hours.

Mary probably went down early Sunday to anoint him, and to see the resurrection. She had counted three full days as stated in Mark 5:31. But she had been, like all the rest, fooled in her count of time. If she had counted from the time the Son of Man was given into the hands of sinful men ("the heart of the earth" means the hearts of

sinful men), she probably would have gone down there in the night time, in the forepart of Saturday night. This may not be of any importance to you, and you may publish if you see fit. It is my first time, and of course it is poorly written.

D. FRY

Dear Bro. Huggins:

The Restitution seems to be getting its share of boquets here lately, and some seem to contain more thorns than roses. "But it needs be that offences must come," which is indicative of the fact, and which is inexcusable, that some of the brethern seem to delight in taking an occasional quaff of wine from the harlot's cup of fornication and adultery. In plainer words, they seem to enjoy a drink from the devil's brew of false doctrine; and becoming intoxicated with its pernicious spirit, they begin to try to tear down and reconstruct God's Holy temple of truth.

In order to do this it becomes necessary, from the peculiar construction of this temple, each stone being fitted for its particular place, to move and rearrange the foundation, "the apostles and prophets, Jesus Christ himself being the Chief Corner-Stone." The corner-stone is naturally the first point of attack.

Now to all such I would say, "Take heed lest this stone fall upon you, and grind you to powder." Poor little dust-made mortal man is too weak to handle that corner-stone; for it is as broad and deep as the creation of God, and as big as eternity, the crown-piece of God's creation. I imagine that the heavens reverberated to their uttermost bounds with Peter's answer when this "Corner-Stone" asked him the one great question, a proper answer and confession of which is necessary to the Salvation of every individual who comes to God: "Whom say ye that I am?And Peter answered, "Thou art the Christ, the **Son of the Living God.**" Then Christ said: "Upon this rock, (stone, chief corner-stone, Christ, the Son of the living God), I will build my church, and the gates of hell shall not prevail against it."

And now, brethern, let us throw away the discordant notes of the devil, and let us attune our harps to the infinite music of the everlasting gospel, and go and sing to a dying world that "God so loved the world he gave his **only begotten Son** (note these words), that whosoever believeth on him might not perish, but have everlasting life." That this same Jesus was taken, and by wicked hands was slain and hanged on a tree; that we might be made clean in that crimson flood that sprang from his riven side on Calvary's brow; that this same Jesus hath God made both Lord and Christ; that this same Jesus whom the disciples am ascend into the heaven will ere long cleave the vaulted dome of the heavens, and down the starry avenue of the firmament he will come, with all of his holy angels with him, to sit upon the throne of his glory, and from the lips of ten thousand times ten thousand, and thousands of thousands, will echo back to heaven the glad cry, "The kingdoms of this world have become the kingdom of our Lord and of his Christ: Salvation to our God that sitteth upon the throne, and unto the lamb."

Ah yes, my brother, that trumpet sound will wake the pale sheeted nations of the dead, and drive the devils into the dens and rocks of the mountains to hide themselves from the face of a sin-avenging God, and now disputer of this world. Where is the rock that can hide you? "Other foundation can no man lay than that which is laid, which is Jesus Christ." Then let us get upon this Rock of Ages, this foundation that was laid for eternity, that we might be able to withstand the storm with which this age is now closing, and that we might be one of those to receive the glad invitation, "Enter thou into the joys of thy Lord."

One word more. Bro. Huggins, do you remember the old oaken bucket, the moss-covered bucket, that hung in the well? And how, when you were tired and hot, and faint with thirst, you'd grasp the sweep and let the old bucket down, down into the sparklig water at the bottom of the well, and then bring it up with the moss all adrip with sparkling gems, and the bucket filled with the sweetest nectar from the bosom of old mother earth, and how eagerly you quaffed great draughts of its refreshing, life-giving liquid? Well, that is just the way I feel when I get the dear old Restitution. I generally leave the wrapper at the office, and how I gulp down the living water the paper brings to me from the fountains of eternal truth, and how refreshing it is to my thirsty soul! The only favor I ask is, Don't adulterate that water with any of the devil's wine, for it just suits my taste as it is.

Now, brethren, I'm ready to go anywhere I can conveniently reach from Los Angeles (my home is at Placentia), to meet with the brethren and preach. I haven't been preaching very long, but, by way of recommendation, I'll say that I have God, the Bible and The Restitution, and what more do I need? With these three I feel very much as I imagine David felt when he picked up the three pebbles from the brook and went forth to fight Goliath. Your brother in hope,

JOE TUCKER.

Flattery is a sin (Ps. xii:3). Honest commendation is not flattery. The one is simply a declaration of approval or esteem; the other is false praise. Commendation (when a worthy motive prompts it) is reasonable and scriptural. Paul, although no flatterer (1 Thess. ii:5) was not backward in bestowing praise where it was due (1 Thess. i:7, Phil. iv:14:16; 1 Cor xi:2; Col. 1:7; Ephes. vi:21). To withhold commendation when it is called for is not brotherly. The commendation of honest truth-loving men need never be feared. To systematically refrain from praising is wrong: it deprives those who are struggling on in the difficult path of right of that which would prove a comfort and an encouragement. Praise and rebuke should go hand in hand. To make it a rule to administer the one and suppress the other borders upon unfaithful dealing. Our model—Christ.—was equally ready with each. He addressed words of commendation to Mary and of rebuke to Martha (Luke x:42). He praised the Ephesian Church and reproved it in the same epistle (Rev. ii:2-5). Let us strive to be like-minded. "The tongue of the wise useth knowledge aright."

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AN OPEN LETTER
No. 5
Explanations of Scriptures Submitted by One in Error.

You say the body was made of dust, but God gave the spirit (Gen. 2:7). God warns us against adding to his word, yet you have added this text. It says that God breathed into man's nostrils the breath of life,, and he gave the same breath to all animals (Ecc. 3:19): "Yea, they have all one breath; so that man hath no pre-eminence above the beast."

You say that the body without the spirit is dead. You will notice that in the margin of your Bible it says, "or breath." You know that as soon as your breath is gone you are dead. That needs no argument.

You say, "Without my flesh I shall see God" (Job 12:26). David says, "Moreover my flesh shall rest in hop" (Ps. 16:9). So your interpretation is again wrong.

You refer to Philippians 1:21, 22. You will notice that Paul was in a quandary betwixt two, and that departing and being with Christ is a third thing, which is far better than either of the other two, the two being between life and death. Paul teaches in another place that we are to go to meet the Lord when he comes, and that those living do not have to die. So that was what Paul desired, so that he would not have to see death.

You say that Moses was dead and buried, and that he appeared upon the Mount of Transfiguration; but nothing is said of the spirit of Moses in any account. By reading the 9th verse of Matt. 17 you will see that this was a vision—not a reality. If Moses was really there he must have been raised from the dead; for it says that Moses was dead and buried. Were there more than one Moses? If so, where is the account? Do you not think that it is too much to assume that it was the spirit of Moses, when the Bible says that it was Moses? "People are not annihilated," you say, "but dwell with everlasting burnings (Isa. 33:14). "Why did you not quote all of this verse, when it says, "who among us shall dwell with the devouring fire?" "Who among us shall dwell with everlasting burnings?" Notice that it is a question. The answer is verse 5: "He that walketh righteously and speaketh uprightly; he that despiseth the gains of oppression, that shaketh his hands from holding of bribes, and stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." These are the ones that shall dwell with everlasting burnings. The others shall be "devoured." So this text is very much against you.

You say "Hell is not a literal fire" (James 3:6). Then what is the meaning of all these texts that you have just referred to? I am glad that you have found that all fire in the Bible is not literal. Fire is used for two things only: to purify, and to consume. This you know, without finding it in the Bible. Fire will purify metals and consume anything that is combustible. You say that the worm dieth not and the fire is not quenched (Mark 9:44). I have already quoted to you that Jesus has said (Matt. 2:12) that his wheat he will gather into the garner; but the chaff he will burn up with unquenchable fire. So no one can quench the fire; but the effect is to burn up the chaff. As long as we have mortals, the worm will have subjects upon which to feed; but when the chaff or wicked are destroyed, the worm has nothing upon which to feed.

You say Sodom and Gomorroh suffer today the vengeance of eternal fire for an example—not the cities, but the people. Again you read in the word "today," which is not there. The fire of Sodom and Gomorrah has long since gone out, and the people been burned up. To say that they are still burning is a dangerous assumption.

It was bodies of saints that slept. You assume that there was another part of them. It says nothing about their spirits coming back. Why no reference to these things if there were such?

"The spirit flies away." In this text no reference is made to spirit. See Ps. 90:10. David is talking of the fleetness of years; how they fly away. Isn't it dangerous to read in the word "spirit?"

You refer to Christ saying, "Father, into thy hand I commend my spirit." Just as we have said before, spirit often refers to life. The scriptures plainly teach that Christ died. Christ himself says in Rev. 1:18: "I am he that liveth, and was dead." Whatever that was then living and then with God, was once dead; so it could not refer to a never-dying spirit. ALMUS ADAMS.

THE VISITOR'S MESSAGE
Harriet E. Boice

Many attacks have been made upon the Bible as the inspired word of God, yet it has outlived men of every age since Moses wrote all the words of the law.

Human wisdom is too frail a structure to rest our faith upon. There must have been a supervising, all-controlling, higher power to produce such a wonderful volume as was written by about forty different writers during a period of about sixteen hundred years. These writers were from nearly every station in life, from the lowly profession of fishermen on the lake of Galilee to the king on his throne, many of whom were widely separated by both time and place; and yet there is so great a unity in all parts of the Bible, such an intimate connection in its matters, phraseology, doctrines and facts, so many allusions made from one passage to another that there is scarcely a question connected with Biblical interpretation that can be safely determined except by comparison of the writings of the Old and New Testaments.

When we examine the Old Testament we find about six hundred predictions, more than three hundred of which center upon the person, character and mission of the Messiah who should come into the world. The Christ came into the world and fulfilled all these that foretold his life, death and resurrection; therefore, we accept the statement without a shadow of doubt that "The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit" (2 Pet. 1:21; 2 Tim. 3:15, 17).

The Bible gives in brief outline reasons why we should study its contents (Ps. 19:7 end).

Because the contents of this book are "perfect," "sure," "right," "pure," "clean," "true," and "righteous," we urge you to study it. Although this book is found in nearly every home, the study of its pages is neglected. It seems to be almost a sealed book to many. Because of this, and in view of the need, it is not only a privilege but a duty to tell you of this wonderful message and to entreat you to "Search the Scriptures" (John 5:39; Matt. 28:18, 19, 20).

Past Fulfillment of Prophecy

The grandest fact in history is that Jesus Christ has been in this world and literally fulfilled all the prophecies concerning a suffering Messiah (Acts 3:18; Isa. 53; Ps. 16:10; Acts 2:22-37).

Forty days had come and gone since the angel messenger appeared to the Mary's telling them the glad tidings, "He is risen." "Come see the place where the Lord lay, and go quickly, and tell his disciples that he is risen from the dead" (Matt. 28:5, 6, 7). The disciples had gone to the Mount of Olives. Jesus had appointed the place of meeting. He had been teaching them the things concerning the kingdom of God. "When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-12).

Present Fulfillment of Prophecy

Christ the Great High Priest

The most inspiring fact of the present is that Jesus is now in heaven. A Great High Priest—over his own house (Heb. 3:1-7).

Jesus is now fulfilling the types of the High Priest, officiating in the Holy Place. He has entered into the Holy Place, heaven, "now to appear in the presence of God for us" (Heb. 9:24-28).

Soon he will come forth, as the High Priest did, under the type, "to bless the people" (Jas. 7:8; Titus 2:11-15).

"He is able to save to the uttermost (those) that come to God by him, seeing he ever liveth to make intercessions for them" (Heb. 7:25).

Future Fulfillment of Prophecy

Christ, the "King of Kings"

Jesus as He will be, the King on David's Throne

Ps. 89:34—The oath bound covenant made with David. "His seed shall endure forever." "His throne as the sun before me" (Acts 2:30).

Isa. 55:3—"An Everlasting Covenant." The sure mercies of David" (Acts 13:34).

Isa. 9:6-7—The promise made to the seed—Christ.

Luke 1:32—The Lord God shall give unto him the throne of his father David.

Amos 9:11—"I will build it as in the days of old" (Acts 15:16).

We have too low an estimate of human nature when we imagine that it will respond only to self-interest. It is rather that we have not faith enough in the truth,and have not learned the secret of inspiring noble motives and pure desires.

CHRIST THE SON OF GOD

Are we believers of the Bible? If we believe one part of it we must certainly believe it all. It is God's holy word from start to finish, and we can ignore no part of it, nor can we have any reason to twist, turn or utterly make away with certain parts of the scriptures to theories of our own. That Jesus Christ is the Son of God we have no reason to doubt, but every reason to believe, if we take the Bible just as it reads in Matthew and Luke. The Josephite can offer no legitimate proof to support his assertion that Jesus is the son of Joseph; if he can we would very much like to know where it can be found.

It is a wonder to me how the man or woman who would put our loving Savior in such a degrading position as the Josephite does can ever expect to enter the glorious kingdom of our Lord, who has promised everlasting life and great reward to the righteous at his coming. We hope and pray the Lord will hasten his coming, for when the world has become so wicked that even members of Christ's body deny the Lord who bought them it is time our Savior should come to deal out judgment to this sinful and adulterous generation; and if judgment begins with the church it behooves some of us to begin to realize just where we stand in regard to this false doctrine and get "right with God" without delay, for we all feel the Lord's coming to be near at hand. He bids us watch and be ready, for we know not what hour he will come.

Again, what is this false theory but a form of anti-Christ or opposition to Christ, when they deny that Jesus is the Son of God? And does it not make of our blessed Redeemer an unclean thing? Josephites say that the Catholic church teaches that God is the Father of our Lord Jesus, and some Josephites say we should reject this doctrine because of it being taught by the Catholic church, if for not other reason. To be consistent they will have to find a mother for Jesus other than Mary, for the Catholics teach that she is the mother of Jesus, and adore her as such. Is the Josephite never in fear that God's wrath may be poured out upon him in judgment or blasphemy against the holy spirit? Now will some Josephite please give the book, chapter and verse in the Bible where it is plainly stated that Joseph was the father of Jesus?

JENNIE McNEE.

The life principles must be deeply set; there must be the clean heart and the sound mind; there must be an all-mastering love of good; there must be a well-established and well-administered inward government not dependent on human opinions or customs. The right law must be written on the heart—all one thing with the life's love.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ". (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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PALESTINE

Concluded

Then no more shall earth's fields tremble
With the shock of bursting shell;
Then no more shall men assemble
Brother men to maim and kill.

Gleaming sword shall change to sickle,
Pruning hooks from spears be made;
Vine and fig tree grow in beauty,
Where before the dead were laid.

Naught shall harm in all his mountain.
Peace shall be 'twixt man and God;
Desert wastes shall be a fountain,
Sparkling streams make green the sod.

Then at last, her sons returning,
All her vales shall laugh with corn;
And her green-clad hills replying,
Flash with bloom of bay and thorn.

So lift the head, O Christian pilgrim,
Your redemption draweth nigh;
Jesus comes, you'll rise to meet him,
Know him, see him, eye to eye.

J. J. BRONSON.

CORRESPONDENCE

Dear Brother Huggins:

Will you permit me to reply through The Restitution to several letters I have received, as they are of interest to us all, and all desire to know the mind of the Church on this question of evangelism.

A sister from Nebraska writes: "I have read your article in The Restitution concerning the hiring of an evangelist, but do not fully understand the details. Is he to be hired for California alone or to go wherever there is a call? How much will it be necessary to raise before he can be hired? I thing too we ought to have more men in the field, and think of helping in this effort, but would like to hear a little more fully of the plan."

A sister from Texas writes: I am hig[illegible]n favor of your plan or idea of putting an eva[illegible]t in the field. Father, mother, and I are alone in the blessed hope at this place. We will gladly pledge ourselves one dollar each to the cause, possibly more. I should like very much to see this work started, and assure you we will do all we can to help it if it is organized.

In answer I will say I am only one out of the many isolated ones. My own individual idea is that this work should be, and if successful carried out, must be for "the Isolated Members of the Church of God of the Abrahamic Faith in the United States." It should not be sectional. Reading the Constitution of the Isolated Society, already organized, we could have no better organization. What it needs, and what we all need, is a "great big" dose of brotherly love which would awaken us from the lethargy into which we seem to be fallen. Enough of this "well taken" will surely bring unity. Another long letter from a sister in Idaho says in part: "We don't sidetrack from the straight and narrow way of the Gospel of the Kingdom of God on earth, with Jesus the Christ to reign on the restored throne of his kingly father David.". To this I say amen and amen.

She further says: "The good old Restitution doctrine, pure and simple is where we stand." I doubt not that all who are not reprobate concerning the name; all who have not made shipwreck of their faith through malice, envy, and roots of bitterness springing up to trouble them, will say amen to this also. And further on the letter reads thusly: "Now in my frank way will say. If you can get a man that will from his heart preach a pure Gospel we will help to support him." These are samples of many letters received from Isolated Members of Christ's body.

In another long letter from Minnesota, the question is asked: "Do you want a certain evangelist?" I am, as I said, only one out of many. For myself I can answer, yes, most emphatically. I want a certain evangelist, but not a certain man. I want an evangelist who is loyal to God's written word, an evangelist who will watch for our souls as one who will give an account to God of his work among us; one who is not ashamed to get down on his knees before the Creator of the universe; one who will pray with and for us, and who is not afraid to rebuke us if he sees us sinning. I would not in any way have fellowship with an evangelist who did not obey the following commands of God: 1 Tim. 5:22; Gal. 1-8; 1 Thess. 4, 2:4; Roman 16:17; 1 Tim. 6:3, 4, 5. My prayer is, "Lord, send by whom thou wilt, only that he be Thy ambassador."

And furthermore, in answer to other questions in this letter from Minnesota will say: There is no paper in the whole world that I love as I do The Restitution, because its pages are not sullied by error. It comes to me, through the free labor of Brother Huggins, Brother Nutt, and many others, as a clean, tried and faithful messenger of truth. I do not believe there is one among us more devoted to the work of God than Brother Almus Adams. I look up to him as one

whom God has placed in his church as a teacher and example to the flock. The rest of your letter is better unanswered.

In conclusion, will say to the brethren: Don't say, "I will never send another cent there." Don't say, "I will not have any one if I cannot have brother A. B. or C." as the case may be. It is our privelege and duty to esteem very highly a brother who has been kind and helpful to us in the truth. Let us, however, unite in this work as brethren. Lift up your eyes; behold, the harvest is ripe. It is the eleventh hour. Soon we can work no more in this age. Jesus is calling, "go work in my vineyard." Why "stand we all the day idle?" Soon we shall be called upon to give an account of the talent entrusted to us. Soon to us will come the word, "the Master hath come and calleth for thee." How small and mean and insignificant our little earthly possessions will seem then! How glad we will be if we have placed some of it upon the altar of God before it is "too late."

I think I partly wrote "finis" to these articles. But these letters are coming and need answering, and the work is sorely needed among us. I believe, all things lead me to believe, that the church is being tested now as to her loyalty to God and his word, preparatory to investing her with immortality. I believe that even now the servants of God are being sealed. May we help each one of us to so overcome that we may not be found wanting in that day. I do not know if it is in order; I do not know if it may not be presumptious, but, hitherto I have made an indefinite appeal to the church to organize and start this work. Now I want to say to one whom I am persuaded holds a big place in the hearts of most of us, one whom God has signally blessed in his work for the advancement of truth—Brother Adams can you not bring this thing into organized and working form? I am persuaded the brethren will respond liberally when they know to whom to send their offerings. We can appeal to Brother Huggins only for his God speed because he is already weighed down with his manifold cares, as see 2 Cor. 11:28.

I think this letter has answered all questions that have been asked or may be in the future. May God help us all to so serve him in this age when sin rules the world that we may have a place in the glorious age to come when righteousness shall prevail.

FLORA A. WOOD.

TASTE

Whatever may be the elements of eternal beauty, there are certain well defined features in the power of seeing and appreciating it. Perhaps the most esential of all is simplicity. Until a man honestly accepts his own real taste and sincerely avows it he has no foundation upon which to build a better. It may be crude, it may be faulty, it may differ from that of everyone else, but if it be truly his own it is worth more to him, for the time being, than the very finest and best he can borrow. Not that he should esteem it the best because it is his; on the contrary, the humbler the opinion he holds of it the more likely he will be to develop it; but it is the elemental germ without which there can be no cultivation.

THE HOLY SPIRIT: IS IT A PERSON OR AN INFLUENCE?

Clarence J. Kearney in "Our Hope"—Revised and Abridged by the Editor.

The personality of the Holy Ghost has been assumed by a large part of the Christian world. It is not found in the so-called "Apostles' Creed" (about 40 A. D.). It was first incorporated as a doctrine of the Church when the Nicene Creed was revised by the Council of Constantinople (381 A. D.) at which time the plain statement of belief in the Holy Spirit was supplemented by adding "The Lord and Giver of Life who proceedeth from the Father and with the Son is adored and glorified, who spake by the prophets." The great orthodox churches have almost without exception adopted it and to-day it finds a place in nearly every creed in Christendom.

The Scriptures, however, do not show this unanimity in establishing the principle. True, there is much in the New Testatment of which a superficial reading will impress this idea upon the reader. But a careful study of the Bible as a whole shows the great mass of evidence to be against the doctrine of a personal Holy Spirit; while even the strongest passages lose much of their force and become substantiary and inferential under a close and unprejudiced examination.

Let us look at the derivation and development of the Greek word **pneuma**, usually translated "spirit." It comes from a verb, **pneo** which means "to blow," used of the wind. This root is found six times in the New Testament (Matt. 7:25, 27; Luke 12:55; John 3:18; 6:18; Rev. 7:1). Pneuma originally meant "wind" and a survival of this meaning is found in John 3:8. In the Greek translation of the Old Testament this use is quite common (Gen. 3:8; Num. 11:31; Job 4:15; Jer. 14:16). From this there are four distinct developments of the word in Biblical usage. First, it came to be used of the human breath (1 Thess. 2:8; Rev. 11:11). Next, pneuma designated the principle of vitality and this idea reigned through the Old Testament, passing into the New (Gen. 6:17; Acts 5:5; 7:59; Rev. 13:5). Then it came to signify the actively intellectual life (Gen. 41: 8; Prov. 25:28). Finally, from the realm of human activity the word passes into the divine. The very earliest Old Testament writers conceived of a "Spirit of God" which was analogus to the active intellectual life of man (Gen. 1:2; Job 32: 8). This is the Holy Spirit which David begs be not taken from him (Psa. 51:11). It does not throughout the Old Testament bear the slightest resemblance to a person. If the Holy Spirit of the apostles have a personality the Old Testament is unanimous in withholding its affirmation.

The New Testament, however, often speaks of the Spirit in new language. Personal attributes are given in a great many instances while in dozens of others the old conception of the Spirit as "God's working power, directed earthward" is maintained. This striking change arrests attention and calls for an explanation of apparent discrepancy.

The arguments used by those who favor the personality of the Holy Ghost are four in number. (1) The use of the masculine pronoun "he" of the

Spirit; (2) The attribution of will and intelligence to it which belong to a personal agent; (3) Its direct contrast to Satan; (4) Its express distinction from the Father and the Son.

The first argument is based on the fact that the masculine pronoun "he" is used of the Spirit in John 14:26; 15:15, 16; 16:7, 8, 13, 14 by the English translators. It cannot be gainsaid that the English translations do here lend support to the idea of personality but in the Greek, however, this argument wanes to naught. The antecedent of the pronoun **ekeinos**, he is not **pneuma hagiosunes**, Spirit of Truth, which is neuter, but **parakletos**, advocate, comforter, a masculine noun. The gender of the pronoun must be that of its antecedent and so a masculine is here used instead of a neuter. Any other form would be grammatically incorrect. The gender of the pronoun, therefore, furnishes no argument to support the contention.

The question arises at this juncture why a personal name. the Advocate should be used here. This leads to the second claim of the personality's advocates, that acts of will and intelligence are attributed to it which belong to a personal agent. The **parakletos** was the lawyer who entered court and plead the case for his client. So the Holy Spirit is represented as "interceding for us with groanings that cannot be uttered." The New Testament is profuse in its references to qualities and acts of the Spirit which are those of a rational person. It has mind (Rom. 8:27), will (1 Cor. 3:11), power of speech (Rev. 2:7), prayer (Rom. 8:26), teaching and guiding, (John 15:26, 27). It is called by a personal name as we have already seen. It can be blasphemed, and can be lied to (Matt. 12:31; Acts 5:3).

These and other personal attributes are used of the Holy Spirit in the New Testament, and this fact is strongly pressed as conclusive evidence of the personality. Dr. Torry in his article in the Fundamentals, bases practically his whole position upon these personal functions. He looks, however, at only one-half of the Scriptures on the subject. While the personal accomplishments are found, there is also a great number of passages in which the Spirit is spoken of as an impersonal influence. It is the fountain of power which helped Christ (Matt. 12:28), as well as others (Matt. 12:36; Luke 2:27: John 7:39) perform his work. It is something which enters each individual (Luke 15:35), filling him (Acts 2:4). It is inconceivable that a person could so divide himself as to enter millions of men and women, to dwell in them. The Spirit is a comforting influence (Acts 9:31). It was "poured out" upon Cornelius and his house (Acts 10:45). It is also a seal of God's promise. 2 Cor. 1:22; 5:5: Eph. 1:13.

There exists a figure by which personal attributes are allowed to be used of that which is impersonal. This is personification. As figures of personfication we can safely explain every instance of the personal qualities of the Spirit though the Spirit itself be an impersonal influence. On the other hand there exists no figure by which the attributing of impersonal qualities to a personal being would be justified. We must conclude, then, that in the use of these attributes the impersonal stand as literal while the personal are but figurative. This conclusion is in perfect harmony with the meaning of **pneuma** while a personal Spirit would violate the etymology of the word.

Thus, the personal attributes of the Spirit, instead of settling the question, lead only to complications from which the only escape is found in explaining them as a personfied usage. The argument recoils upon those who use it and lends its strength to those who affirm the opposite.

The evangelists tell us that Jesus was born of the Holy Spirit. If it be true that the Holy Spirit has a personality distinct from God, the Saviour is not the Son of God. The angel who spoke to Mary previous to her conception clears this difficulty. "The power of the Highest shall overshadow thee," is his contribution to the discussion. Christ is the Son of God and his birth was a miraculous manifestation of divine power which power was the "Spirit of God," not a person, but God's working power, directed earthward.

Last, but by no means least, we must, if we accept the Holy Spirit as a person, admit that man has an existence separate from his body. This false doctrine has arisen largely from the misconception of the Holy Spirit which gives it personality and all that this implies. We have already traced the various developments of the word **pneuma** and found that this word does not hint at personality. Now if the Spirit of God be an identity, separate from God, so must the spirit of man to which it is analogus be a distinct being, possessing individual vitality and capable of independent thought and action. This belief, conspicuous in the Bible only by its absence, we reject, and in so doing, we deny the kindred dogma.

SEVEN YEAR CHANGE THEORY

The theory which claims that the human organism undergoes an entire change once in seven years, and that consequently the man at the age of seventy years has had ten different bodies, in all of which he has done works of righteousness or unrighteousness, for which he must be judged and rewarded, and then proudly inquires Which one of these ten bodies is to be raised and judged, and rewarded, should be held to explain why a man can have certain diseases but once in his life. If the theory is true, why cannot a man have the small pox, or the measles once in seven years? Why should not the second or third body be as really afflicted with these diseases as the first? Will it be said that the same soul dwells in them that dwelt in the first?

Well, who will claim that an immortal soul can have the small pox? If not, what difference does that make? If this theory is true, man might live for ages, unless accidents should befall him, or fatal diseases fasten upon him, for as the first seven-year body shows no signs of being worn out, why should either of its successors, seeing they are of the same age? If the first and second body never die of old age, why need the tenth or twelth seeing they are no older? Why should one seven-year body wear out sooner than another, with old age, seeing they are of equal age?—Ex.

THE DEVIL: IS HE A PERSONAL BEING?

Article 8

The Bible is a wonderful book. It is complete in all matters respecting information and direction into the way that leads to life, peace and happiness. Paul says that "all scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished until all good words."

If this is so, and the writer surely believes it is, the Bible ought to contain an answer to our question concerning satan.

This question is a very important one for many reasons, the chief being that God holds man responsible for the existence of sin in the world today. If satan is a personal being, and the cause and source of sin and evil, and if he is the mighty being universally believed to be, then he is responsible for the existence of sin, and man is utterly impotent to contend against him.

One of the attributes of God is omnipresence. That is he is present in every place. David says: "Whither shall I go from the spirit, or whither shall I flee from thy presence? If I ascend into heaven thou art there; if I make my bed in hell, behold, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light about me, yea, the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee."

The devil believed in and taught to be feared in the various churches throughout the world, both Christian and heathen, is just such a being as this. Beloved, if you believe in a personal, immortal devil, as thus represented, then you recognize a being exists who is on an equality with God! Does the Bible countenance this awful teaching or doctrine?

Listen to what Isaiah the prophet says: "For thus saith the Lord that created the heavens; God himself that fromed the earth and made it; he hath established it, he created it not in vain: he formed it to be inhabited. I am the Lord, and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain. I, the Lord, speak righteousness, I declare things that are right." "Remember this, and show yourselves men; bring it again to mind, O ye transgressors. Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me. Declare the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

If a man is inclinend to do evil, and confesses it to a friend, he is told that it is the devil tempting him. A million men may make this confession, all at the same time, yet each is told that it is the same devil. Beloved, to my mind a being possessing this power is omnipresent. Has God delegated this power to any being apart from himself? Yes; the scriptures read only one other possesses this power, and we first learn this in Matt. 28:18: "And Jesus came (after his resurrection), and spake unto them, saying, All power is gievn unto me in heaven and in earth." Notice verse 20: "Teaching them to observe all things whatever I have commanded you; and lo, I am with you alway, unto the end of the world."

How did Jesus obtain this power? Beloved, by being obedient, even to the death on the cruel cross. If satan is an immortal being God has bestowed an honor upon him which the scriptures declare he has only conferred upon his own beloved Son.

Jesus upon one occasion said: "Have not I chosen you twelve, and one of you is a devil" (John 6:70)? In John 13:2: "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him." Now read verse 27: "And afterthe sup satan entered into him." Beloved, ponder over these scriptures. If a personal devil entered into Judas then during the time he was dwelling in him he could not have been dwelling in the hearts of other people.

In one of the apocryphal books (see the Donay version), Wisdom 2:24, we read: "But by the envy of the devil death came into the world, and they follow him that are of his side." Envy and pride caused Judas to fall. The devil in him was the mind of envy and pride. This is the only devil the scriptures teach—the condition of mind antagonistic to God and righteousness, hence sin.

GEORGE B. ALLDRIDGE.

AN OPEN LETTER

Concluded

Explanations of Scriptures Submitted by One in Error

Absent form the body, and present with the Lord (2 Cor. 5:6-8). By reading the context you will notice that Paul is talking about the present and future conditions. In the present we groan, earnestly desiring to be clothed upon, that mortality might be swallowed up of life. He also says that he would not be unclothed, but your position has him unclothed—or, in other wards, this mortal clothing, which Paul contradicts. It was this body of mortality that Paul wished to be absent from. Instead of it being one within he wanted to be clothed upon with it, which would make him of the same nature as the Lord, hence present with the Lord.

You say everlasting punishment, everlasting damnation. I believe in everlasting punishment, and it is for you to prove that he means everlasting misery. This you assume. Obad. 16 says: They shall be as though they had not been. The wicked shall be burned up root and branch (Mal. 4:1). "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be (Psa. 37:10). Yet you say they shall always be! Which shall we believe?

"Everlasting" refers to the effect. Jesus says the chaff shall be burned up with unquenchable fire. The fire is unquenchable, but the effect is that the chaff is burned up, referring to the wicked. In Gen. 3:17-19 we have the penalty that God pronounced on man for sin. This penalty God

has never changed. If so, where is the change so stated?

The punishment ofthe wicked and the bliss of the righteous are both eternal (Matt. 25:46). I believe this, but that both are conscious I do not believe. Eternal misery is out of harmony with a God of love. Rom. 6:23 says: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

You will notice that eternal life is a gift to the righteous only, but according to your position both have eternal life. One lives as long as the other. Death is the absence of life; hence the wicked are dead. So we find their rewards to be eternal—one dead, the other living, just the opposite.

Everlasting destruction from the presence of God (2 Thess. 1:9). Everlasting destruction is just the opposite of everlasting continuation. If they are destroyed they could not be in the presence of God. They would not exist. It is dangerous to read into a word a meaning which is not there.

The smoke of their torment goeth up forever and ever, and they have no rest, neither day nor night (Rev. 14:10, 11). This scripture refers to systems, for in the 9th verse it says: "If any man worship the bear and his image." You would hardly say that this refers to literal beasts; then it must refer to systems which we might receive the mark of in our forehead." The same shall drink of the wine of the wrath of God;" that is, they which worship the beast and his image. This class are the class mentioned in verse 11. While these systems are being put down or consumed, typified by smoke, they are passing through a state of torment or trouble, the word "ever" meaning for an age. In Rev. 20:9, 10 we get a good description of this meaning. You fail to refer to verse 9, which refers to the nations at the close of the thousand years, going up against Jerusalem the beloved city. And fire comes down from God out of heaven and devours them. That the beloved city that they surround is on earth is evident, because it says the fire "came down" and devoured them. "And the devil that deceived them (that is, the nations) was cast into the lake of fire and brimstone, where the beast and false prophets are." If this is literal fire then it is a literal beast, and you think the beasts are subject to punishment, and even endless torture! "The beast" refers to Catholicism; "false prophet" to Mohammedanism. (These two false systems, with all who have their mark, and most that you have said is the very doctrine taught by them!) are the subjects ofthis punishment.

In verse 12 we get to individual judgment, when they were judged out of the books, every man according to his works. Why this judgment if they were included in verse 10? "The sea gave up the dead which were in it, and death and hell delivered up the dead which were in them." "Hell" here in the margin is "grave." "And they were judged, every man according to their works." If people are judged and go to their reward at death, why this future judgment? Verse 14: "And death and hell were cast into the lake of fire." The lake of fire and hell are not the same. One is cast into the other and destroyed, as we learn in chapter 2, verse 4, where it says, "There shall be no more death." If no more death, no more grave. Thus we see the scriptures are their own interpreters. Paganistic doctrines are too freely read into the word of God. ALMUS ADAMS.

TOLERANCE OF THE OTHER FELLOW

The other fellow is an awful bother....He is as contrary and independent of your reasoning as the weather. You run counter to him everywhere you go. He adds to the injury by refusing to recognize your superiority and right to be favored.

It is intolerable to you to see him in front of you in the line at the postoffice window. And at the intersection of streets it is humiliating to have to slacken your speed and give him the right of way in passing.

If you ungraciously unbend so far as to listen to his conversation the chances are he will talk just when you have something to say.

As a matter of course, he isn't always the same fellow; but, whoever he is, he is always the other fellow. The worst thing about him is that there are so many of him.

But put your finger to your bulging forehead and try to think a minute. It may be that he is just as tired of you as you are of him. Your pet ideas may seem to him nonense. He may have lots of grievances against you.

Talk things over with the other fellow. He is as much a human being as you are. He is affected by heat and cold, love and hate, food and hunger, riches and poverty, toil and rest, just about as you are yourself. What is good or bad or distasteful to you is likely to be good or bad or distasteful to him, too.

In one respect the other fellow is like a savings bank, which is not of much interest to you until you have put some of your treasure in it.

If you haven't spoken a pleasant word to some other fellow this day, then of what good is your power of speech?—Selected.

IS THE BIBLE UNKNOWN?

More than one hundred years ago Voltaire said, in one hundred years the Bible will be an unknown book. And how has his prediction been fulfilled? After Voltaire's death the British and Foreign Bible Society moved into his house in Geneva and published thousands and thousands of Bibles yearly and then distributed them all over the world. In Voltaire's times the Bible was printed in twenty-three languages; now in four hundred and thirty-six. Then not one Bible society was in existence; now there are seventy-three. The British Bible Society alone in 1899 published five million four hundred and forty-seven thousand Bibles, more than ever before. If we figure up the products of all the Bible societies and other publishers, we find the enormous sum of five hundred million Bibles published and distributed during the last century. Does this look as if "the Bible was unknown today?" or that "the new religion will do away with it?"—Selected.

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EDITORIAL

MICHAEL THE PRINCE

Dear Brother Huggins:

Will you please explain through The Restitution who Michael is spoken of in Dan. 12:1. I have always supposed that Michael meant our Lord Jesus Christ. There seems to be different opinions on the point. Please give us your idea on the matter and oblige,

Your sister in Christ,

JENNIE McNEE.

Editor's Comments

Sister McNee's understanding of the passage is correct. While we freely admit that Michael "is one of the chief princes" (Dan. 10:13), we must not ignore the other fact in the premise, and that is, that all the prophets spoke of Christ in their writings (Acts 10:43). All prophecy is Messianic. Michael in Dan. 12:1 is undoubtedly Christ because he delivers those written in the book of life, raises the dead, and meets out to them post-resurrectional destinies (vss. 1, 2, 3). Again, Michael is identified with Christ by calling him "the great prince." Two facts concerning this prince cannot be denied:

1. The prince mentioned in prophecy is Christ. "Messiah the prince" are the plain, unmistakable words in Dan. 9:25. Here is the divine verdict on the question: Messiah is the prince. The prince is the Messiah. And elsewhere he is called "The Prince of the kings of the earth" (Rev. 1:5); "The prince of peace" (Isa. 9:6); "The prince of life" (Acts 3:15); "A prince and a Savior" (Acts 5:31); and "A prince" (Ezek. 34:24).

2. Christ, the prince of Holy Scripture, is to be exalted to this position by the election and free will of the people. If you will give Ezek. 37:2-25 a close reading you will discover that Israel's king and prince is found in One Person. Perhaps you may say, "But the terms 'king' and 'prince' substantially mean the same thing." Not quite. The original word translated "prince" in Ezek. 37 chapter, does not mean prince in the hereditary sense of the word.

Nassi, the Hebrew word translated prince, means one exalted or elected by the people. At our Lord's first coming Israel deliberately rejected him as a nation. They said: "Not this man but Barabbas;" "Crucify him!" "We shall not have this man reign over us." This national verdict of Israel concerning Jesus shall be revoked at his second coming. Instead of "Crucify him!" they will say, "Blessed is he that cometh in the name of the Lord." They will acknowledge him as their king, will concede his right to reign over them on David's throne, and more: they will declare him their **nassi** (prince), elected and exalted by the free will of the people. Ultimately Israel will ratify God's choice. David furnishes an excellent type of this change in Israel. After he was anointed King, he spent some fifteen years as a fugitive, friendless and homeless. Finally the people recognized God's choice, and they willingly placed David on the throne of Israel. A beautiful type of Christ.

Sister C. W. Russel writes: Your sermon in The Restitution of May 4 th on "Denying the Faith" is all right. If it is printed in pamphlet form I will take ten copies. Prophecies are so rapidly fulfilling, and there are so many professing the truth that are neither hot nor cold, it is high time for the members of the Church of God to awake and trim their lamps, and go out to meet the Bridegroom. He is so near at hand." We share deeply with Sister Russel the convictions which she expresses herewith, and especially do we wish to warn the lukewarm and indifferent about the danger to which they expose themselves when they become merged and federated in the truth-nullifying churches of Christendom. That is why we have asked the brethren who are "awake" to co-operate with us in printing and publishing the sermon on "Denying the Faith." At this writing we have received in money and pledges about half enough to cover the initial cost of printing the sermon. We shall wait long enough for this last appeal to reach the brethren, and then if we do not receive responses enough to pay for the publication of the proposed sermon, we shall abandon the project. In such a case we hope some of our readers will write and print some

kind of a treatise on the subject. God forbid that we should let any brother or sister go to destruction unwarned.

Many admit the truth, and then contend for some contrary and nullifying supposition as being equally true. This gossamer mantles the hypocritical skepticism of modern times. "It is true," they will say, "that he that believes the gospel and is baptized, shall be saved, but it is also true that if a man is honest, he will be saved too, although he may not understand the gospel!" "It is Scriptural to be baptized for the remission of sins, says another, "but then baptism is not essential to forgiveness!" "We admit," say others, "that without faith it is impossible to please God," but if a man is kind-hearted and sincere, he will be saved, even if he does not have faith!" This doggerel logic abounds and struts about apparently proud of itself. Scarcely a truth is admitted but there is some truth-nullifying hypothesis tacked on to it, by which both the truth and its admission are rendered of no effect. Beware of men who try to make the word of God of no effect by prudish reason, or doggerel logic.

COMMUNICATIONS

Dear Bro. Huggins:

I am writing to you, dear brother, to tell you we still eagerly read The Restitution every week, and of course, as all children of God, we do not believe in Josephism. In reading some clippings of Bro. Pitt's, which he has had for years, the thought came to me that you might be able to use them, so will enclose them.

Give our love and prayers to the brethren and sisters in Cleveland. O brethren, what precious promises are ours! Pray that I may be more worthy. I have overcome some things, but many others remain unconquered. I do not despair; with God and his dear Son's help I will yet get victory over myself and earthly desires. I comfort myself with the thought that I am but a babe, and can not expect to do as well as if I were matured in the truth. We all need the help of each other, and, above all, love. I wish the sisters to whom I have written would please answer soon. I enjoyed your sermons which have been published in The Restitution very much, and hope to see many more printed. Yours in Christ,

MRS. ASHUTE.

Dear Bro. Huggins:

As we have received The Restitution for a long time, and have read the reports from other brethren, we thought maybe they would like to know how we are getting along here at Mora, Minn.

Bro. O. J. Allard came here about a year ago and gave us a series of meetings of about ten days. We had quite a good attendance, but no one took the stand for Christ at that time. Then he came back again January 14, 1915, and gave us a three weeks meeting in the McKinley school house, baptizing two. Then he went to other parts ofthe state, returning again about the first of March, and gave us a two weeks' meeting at the Webster school house, baptizing four, going back to Fort Dodge from here, leaving more that desired to be baptized later. After being gone for a while there were two people here who were going to California and wanted to be baptized before they went, so Bro. Allard came back May 1st, preached two sermons in the Webster school house, gave one Bible reading in the McKinley school house, and baptized ten. When we came here a year ago last March there were five of us in the faith; now there are twenty-one of the "precious faith," which certainly makes us rejoice, and if the Lord is willing we hope to have some more meetings when convenient. We have Bible reading once a week; first one leads and then someone else, which makes it interesting, as we learn more of his "good teachings." And now I will close for this time, hoping to see this in print. I am waiting for the Lord's return.

Your sister in the faith,

GENEVA HOWARD.

Dear Bro. Huggins:

I never saw the true meaning of Rev. 18:3 until I read your remarks in your sermon on "Denying the Faith." I could not understand how God could claim anyone as his in Babylon; but if, as you say, some of the Church of God are going back to the churches of the world, I can see why God pleads with them that were once his to "come out of her." Yes, his great heart of love still reaches down to his stray children and gives the warning cry to come back to the Good Shepherd. Bro. Huggins, good old Jeremiah saw the same trouble with the people in his day. How God, through his faithful servant, begged his people to come out of old Babylon. Jer. 50:8; 51:6, 45, gives a type of the apostate harlot of today, whose great aim is the world and the pleasures of the fleshly mind. O what a pity! Virgins once espoused to Christ, but for the sake of pleasure with worldly churches they have forsaken the one that gave his life to save them

It does not seem possible that anyone that understands God's lovely plan could go back on it. Brethren of the heavenly King, don't let another take thy crown! Hold fast, for it wont be long until Jesus will come. If any have strayed away from the fold, come back and ask God for Christ's sake to forgive you, and he will gladly do it. But if you persist in staying in Babylon you will be destroyed with her. If Lot had stayed in Sodom after the angels begged him to leave, he would have been burned up, although he was a righteous man. Let me, then, beg of you to heed God and come out of whatever church you have gone with, for the reward is too great to let slip away for a few days of pleasure in a worldly church. I would not think of going into another church, for our dear brother Paul has told us that if we build again that which we have torn down "we make ourselves a trangressor." I never give a penny to help any of the so-called churches, because I think it wrong. I will not fellowship with anyone that denies the divine Sonship of Jesus

Our God is a particular God. If you will read carefully his dealings with the priesthood, which was a type for us, the man who disobeyed died on the spot. Who dare say that God was too particular? O be careful, dear brethren; we are living in very trying times, and if it were possible the

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very elect would be deceived. I feel very sorry for those who believe in the human parentage of Jesus the Christ, but I think they are sincere, and when try to show them their error we should be careful of their feelings, for they believe their future life depends on them believing that he was Joseph's son. They want to be saved as well as we. I have been told that some have been rebaptized after taking up the Josephite faith, so they are very firm in the belief, but like many other faiths in this age there is too much God-given testimony against it for me. Their faith fixes a great gulf, as it were, between me and them, for I can not endorse anything that disohonors the God I love.

Bro. Huggins, you can feel sure that you have one more to stand by you in the faith of the divine Sonship of Jesus the Christ. Yes, the angel said, "Unto you is born this day a Savior, which is Christ the Lord." He did not have to work up a good character, as some say, in order to be made the Christ; but this scripture happens to be in the second chapter of Luke, which, I think, is rejected by them. And chapters one and two of Matthew are also counted spurious; but, in that case, where do the Josephites get their proof that Jacob begat Joseph, the husband of Mary? I feel so sorry to know that anyone will try to get rid of two or three chapters here and there! Some want to discard the whole book of Hebrews in order to fix up some man-made scheme to save men contrary to God's plan, which is the best of all. Why, friends, don't you know the good old Restitution doctrine keeps the old book together? We have not one leaf to spare of ours. I feel like pressing it nearer to my heart every day, for we will all have to stand before the great Judge in the near future and I would like to claps the giad hand with all who have taken on them the saving name of Jesus. Brethren don't deny the faith, but hold fast! Let no man take thy crown.

I like to read the good letters we get through our paper, and also the good sermons. We have no preaching here, and a sermon through The Restitution is a great treat to us away out here in the West. We are trying to spread the gospel. One man asked us for baptism, and later I feel sure his wife will be ready. I do hope that Sister Russell and Sister Wood will succeed in getting an evangelist for the coast. We are few in number here, but we will help to pay him, and hope we can get him to come here once or twice a year. There are many anxious hearts now. Time is fleeting; a few more years will end this age, according to the present signs of the times. Believing this, we ought to do all we can to help others to enter the kingdom of God.

Your sisterin hope,

MRS. CLARK McCLELLAND.

Dear Bro. Huggins:

The Restitution comes along as usual with much that is good and wholesome truth, and food which we should all try to digest to our advantage and future welfare. I read many good papers, but like others, have said I think The Restitution has more solid food than any of the others.

I am sorry that some are deserting so good a paper. It would seem hard for us to turn it down. Brethren, we should think before we turn our old friend out. You know how hard it would have been on our fathers in the truth had they not had a means of communication in which they could express their ideas and thoughts. While I do not wish to condemn other papers; I would say continue with The Restitution, till Jesus comes. Never mind if you do not get some little article of yours published, or if the Editor does publish and criticise it. If the Editor criticises it and it is truth, you have done your part; and if it is error the quicker it is demolished the better. You all know Bro. Huggins gave some articles I wrote on resurrection and judgment some pretty hard jolts, and thought I was writing too much to shield the sinner, while the shielding of the sinner was not in my mind when I wrote said articles. Truth was my aim and that only. Must I get offended and run away because our dear Editor misunderstood me? What would I gain by so doing? Would it have advanced my views? Would it have glorified God? Would it have built up truth, and the cause of righteousness? Not at all. The result would have been factional, and disunion instead of union. While "what I have written, I have written," and make no apology to anyone for it, I love and respect our paper and its editor just the same. We want it to visit us till Jesus comes. We may not all see every little item exactly alike now, but, let us try to learn. If you are a believer in the human Paternity of Jesus, there are papers which advocate that doctrine, and by taking both papers you get both sides of the question. You in your tract urge us to read both sides, so we ask you to do the same. If you are an anti-creedite you have such papers, but read the other side as well. Perhaps you may learn something by reading both sides. If you have a hobby that you wish to ride, straddle it till you are shown its fallacy; but you will perhaps never be shown that it is fallacious unless you read something to the contrary. I was raised to believe I had an immortal soul, believed it as strongly as could till I was shown better. Now suppose I had said o fthe first book I ever saw teaching conditionalism, "I won't read it; take it away from me; it is one-sided;" don't you suppose I would still believe that false doctrine? Now suppose I had read in that book, " the soul is mortal," then on the next page "the soul is immortal, " what would have been the result? Don't you know I would have been badly tangled up seeing I was only beginning to serve God, and was not posted Biblically. Now if we have one article teaching Jesus was Joseph's son, another teaching he was not, and a third teaching his preexistence, it would be the same with hundreds of others.

Again, suppose the Apostles in writing the New Testament would have said, "Come along; we are liberal; we don't wish to exclude anyone who is honest from having a say in our literature. Ye followers of Pluto, ye idolators, ye Jews who oppose Christianity, may say what you think." What kind of a book would the New Testament have been? Certainly not much of a book! But it is one-sided. It is not "yea, yea, and nay, nay, but yea and so be it." We are admonished to speak the same things, and be of the same mind." "Oh," but one says, "I don't see it like you; neither do I like you. You ask me to read your literature, then why should you not read ours?" I promise

you to be as good as I wish you to be; will you do the same? If you do, you will continue our paper. If you wish us to read your views and you refuse ours, need you expect us to be better than yourself? Don't condemn others for not doing what you will not do yourself. We are admonished, "Prove all things and hold fast that which is good." Are we doing it? Let us strive to live in harmony with this wholesome teaching. "Speak the things that become sound doctrine." Leave out speculation. Jesus says, "We speak that we do know." Suppose we in these days did that and that only; don't you suppose much that is written and sent out to the reading world would never have been head of? Such assertions as, "Jesus became God's Son at baptism;" "Was made God's Son by his resurrection," etc., etc. Would never have been heard of. Then the assertion that Matthew did not write this, or that, and Luke did not write such and such, and John's Gospel is spurious, the soul is immortal, we go to heaven at death, larger hope, fair chance, past resurrectional probation, and many other such phrases would be dropped from our vocabulary. We should have a standard by which to travel. Without a wholly inspired Bible we are like a ship lost at sea without either rudder, compass or astrolalie; we know nothing of our bearings, the direction we are traveling or the goal before us. With the Bible inspired, from Genesis' first chapter, beginning with verse one, and ending with Rev. 22, verse 21, we can know our future destiny and the way which leads to it. It is the truth which makes us a free people in the Lord Jesus. The Restitution stands up for just such a book and for its most literal teaching, and why should we denounce such paper till the old book has been proven false?

In the one hope,

J. J. HECKMAN.

EVANGELIST REPORT FOR APRIL

Sermons

Kennard, 4	3
Omaha, 9	1
Debolt, 17-25	11
Total,	15

Remarks

After recovering from our illness, we met with the church at Kennard on Easter day. They had a fine program, not in honor of the day, but just an exercise in which all could take part. The children of the Sunday School at Kennard can make the older ones hustle. A great deal of credit is due Gladys Bates, who mostly trains them. These little folks can not only sing solos and class songs, and speak, but can contend for the faith, and know what they go to Sunday School for. I don't suppose they know anything about the longest and shortest verses in the Bible, nor which is the middle verse. Those things are the principle ones learned in Sunday School these days. The Sunday School should be for the purpose of teaching the children the truth and the value of a pure life.

At the earnest solicitation of Bro. Sorrensen we held a ten day's meeting at Debolt, a suburb of Omaha, the interest was good, and we hope for future results. A hoarseness of voice followed that lasted for two weeks, which unfitted us for work, but we have gotten over it, and are in the field again; and will say to all who are waiting, Be patient and we will get to you just as soon as possible.

Some have gotten a wrong impression from my monthly financial report. I just report the money handed me toward expense as I visit the different localities. This has nothing to do with the regular subscription to the work which now amounts to considerable more than $800.00. Some have worried and thought the few dollars reported was all I was getting. We have to make some sacrifices, of course, but the brethren in Nebraska have always been loyal to the cause of truth, and have always shared in all sacrifices. If every state would respond as liberally as Nebraska, according to numbers and financial ability, I believe a greater work would be done.

ALMUS ADAMS.

BEREAN DEPARTMENT

Watch!

Dear Bereans:

As I have been requested to write for the "Berean Department," I will take "Watch" for my subject.

What must we watch? In Mat. 26:41, we read: "Watch and pray, that ye enter not into temptation." While there are temptations on every side, we are not to yield, for yielding is sin. In 1 Cor. 10:13, Paul says: "God is faithful, and with the temptation makes a way of escape, that ye may be able to bear it."

If we would know the way of escape, "Study the Scriptures," "which are able to make wise unto salvation, for they are profitable for doctrine, for reproof, for correction, for instruction in righteousness (Gen. 3:15). In Ps. 119:105 David says: "Thy word is a lamp to my feet and a light unto my path." Again, in Ps. 97:11 it says: "Light is sown for the righteous, and gladness for the upright in heart."

By these Scriptures we see the necessity of studying them that we walk not in darkness, as the Apostle Paul admonished in 1 Thess. 5:4-8; "But put on the breastplate of faith and love, and for an helmet the hope of Salvation." In 1 Cor. 16:13, Paul says: "Watch ye, stand fast in the faith, quit you like men, be strong." We must "watch" and not be led away from the truth as it is in Christ Jesus, but stand firm as a rock. In 1 Pet. 4:7, 8. the apostle says: "Watch unto prayer. Above all things, have fervent charity among yourselves, for charity shall cover the multitude of sins." We all need a covering for sins; none are perfect.

Then it is very necessary to watch our conversation. In Ps. 141:3; David prayed the Lord to set a watch before his mouth, to keep the door of his lips. In 1 Cor. 9:27, Paul says he had constantly to watch himself, lest he should be cast away, after he had preached the gospel to others. So we must be constantly on the watch. Again, he says in 1 Cor. 10:12, "Let him that thinketh he standeth, take heed lest he fall." Read the account of Peter in Luke 22:54-62, how in an unguarded moment he fell; and what sorrow it caused him! If we deny our blessed Master in

word or deed, will not our sorrow be greater than Peter's. In Mark 13:35, 36, Jesus says: "Watch ye therefore, for ye know not when the Master cometh, lest coming suddenly he find you sleeping." So let us, dear Bereans, be constantly on the watch, so when our blessed Lord comes we will hear his welcome "well done." What I say unto you, I say unto all, "Watch," (Mark 13:37).

MARY M. RENNER.

Self Control

In looking up a subject my eyes fell on these words in Prov. 25:28: "He that hath no rule over his own spirit is like a city that is broken down and without walls." Or as the revised version has it, "Whose spirit has no restraint, is like a city without walls."

The thought came to me, how many of us have control of ourselves, so that at all times we can keep in check angry thoughts, not express our thoughts, and thereby raise contention and ill feeling? Most of us are too prone to give way to ourselves and show our weakness in not being able to control our minds and thoughts. Angry words never accomplish your purpose. A kind word will often turn the tide of anger. You can frequently calm another who is angry by talking kindly to him. Do not display folly by letting your temper get the best of you. You never do any good by retorting in an angry spirit. In Prov. 21:23, Solomon says: "Who so keepeth his mouth and his tongue keepeth his soul from trouble."

It is hard sometimes to keep a still tongue when we are sorely vexed, and feel as though it would greatly relieve our feelings if we could give vent to them, and perhaps afterward be very sorry that we have done so, when it is too late to retract what we have said. In Prov. 16-32 we have these words: "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

Again, in Prov. 19:11, we read: "The discretion of a man (or as the margin has it, 'The prudence of a man,') deferreth his anger, and it is his glory to pass over a transgression." Also in Prov. 15:1, we are told "That a soft answer turneth away wrath, but grievous words stir up anger."

How true this is. It always takes two to make a quarrel, and by giving a soft-answer you give no reason for provoking anger in another, and how much better we will feel to do this than by answering another who is angry in the same spirit, causing wrangling and discord. If the old saying, "Think twice before you speak once" were followed, many heart-aches would be spared. In the 18th verse of the same chapter we have these words: "A wrathful man stirreth up strife, but he that is slow to anger appeaseth strife. "Prov. 26:21: "As coals are to burning coal and wood to fire, so is a contentious man to kindle strife."

We often encounter people who seem to delight in opposing every thing you say apparently for the sake of being contrary, and raising in one a rebellious feeling. To such it is better to let them talk themselves out rather than waste breath and energy in wrangling with them. This is a hard thing to do, but it will give us a command over ourselves which will be a great gain. Prov. 29:22: "An angry man stirreth up strife, and a furious man aboundeth in transgression." Eccles. 7:9: "Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools." We know that to get angry and say harsh things only make others angry, and it does not behoove one who is a professing Christian to show anger. If we have the spirit of Christ we must try and cultivate patience and be able to give that "soft answer" which will oftentime overcome the anger of others, and smooth the troubled surface.

There are none of us but at some time or other are provoked to such a degree that before we take a second thought, say something that we regret. Let us therefore be very careful to obey. Eph. 4:31; "Let all bitterness, and wrath, and anger, and evil speaking, be put away from you, with all malice, and be kind to one another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." We are also told in the 26th verse of this same chapter not to let the sun go down on our wrath. Read Col. 3:12-17.

We as followers of Christ should guard against anger as one of our most common faults. We are all too liable to give way to anger, sometimes for causes we think are justifiable, and often when it is not. But we should try and so gain control of ourselves that we should be able to give the "soft answer" that turneth away wrath, or on the other hand, "think twice before we speak" angry words to another; for they often hurt so deeply that it takes time to erase the effects from their minds. Always keep Prov. 14:29 in mind: "He that is slow to wrath is of great understanding, but he that is hasty of spirit, exalteth folly," Prov. 16:1. "The preparations of the heart in man, and the answer of the tongue, is from the Lord. Commit thy work unto the Lord, and thy thoughts shall be established. Rom. 12:18, "If it be possible as much a lieth in you, live peaceably with all men. Be not overcome of evil, but overcome evil with good."

I might go on and quote more Scriptures on this point, but you are all acquainted with them. Let us keep guard over our tongues and thoughts. Do not think evil. Keep our minds turned to better things. Let the love of God abound in us so that we will not give way to our natural impulses if they tend to make trouble.

MRS. JOSEPHINE BARNEBEE.

The bravest and most clear-headed are also the most patient; they know how to "bide their time"—simply another form of expression for patience. Where two men—generals, diplomatists, or lawyers—are equals in everything but patience, the one who has the most of that sovereign quality will triumph; and the same is true of governments and nations. "Let patience have her perfect work."

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-16), who will be King of kings (Rev. 19:16), and the saints co-adjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 67. AKRON, O., JUNE 15, 1915 NUMBER 28

A STILL SMALL VOICE

A Sunday Morning Address by Robt. G. Huggins, Delivered in the Church of God, Cleveland, O., May 23, 1915, and Stenographically Reported for "The Restitution."

"And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord: but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice" (1 Kings 18:11-12).

God is the author of two books: the book of Nature and the book of Revelation. There is this difference, however, to be noticed between them: While the book of Nature is partial in its revelations of God, the book of holy scripture is plenary. Nature and the phenomena of nature only give a partial revelation of God. They say that God is, that he has eternal power and Godhead; and that is all. Paul distinctly expresses the limitations of the revelations of nature in Romans 1:20: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God head; so that they are without excuse."

God's Revelations in Nature are Only Partial

In the 19th Psalm, David, who was both a poet and a philosopher, speaks of God in this twofold relationship of nature and written revelation. The Psalm is divided into two parts. The first, from the first verse to the sixth, describes God as revealed in nature. "The heavens declare the glory of God, and the firmament showeth his handywork." Then in the second part, from the seventh verse to the fourteenth, he describes God in revelation. There are many Hebrew words used to represent God in the Bible, but the two principal ones are Elohim and Jehovah. Now David, in these two divisions of this Psalm, has used these two words as expressive of God's dual revelations. In the first part of the Psalm, from verse one to verse six inclusive, he speaks of God as Elohim or El, which word means power, strength, might. Then from the seventh to the fourteenth verse he speaks of God as Jehovah. By the use of these two Hebrew words, David seems to say, if you want to understand God's power, that he is Elohim, look at nature. God as power may be seen in nature. On the other hand, if you want to understand God as Jehovah, as the covenant-keeping God; if you want to understand him as love; if you want to comprehend him in his relationship to his people, understand him as Jehovah, then you will have to turn your attention to the "law of the Lord," the book of revelation.

Then, God has revealed himself in nature and in revelation, completely and finally. But please notice, beloved, that God's revelations in nature are only partial; they have to be supplemented by a written revelation to enlighten man in the plan, in the purpose, and in the gospel of God. In Romans 1:16 Paul says the gospel of Christ is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. "For **therein** is the righteousness of God revealed from faith to faith: as is written, The just **shall** live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Now, men to whom the gospel has been preached, and who, for that reason, understand the gospel, in the 32nd verse he mentions as those "Who **knowing** the judgment of God, are worthy of death," if they disobey.

Let me read from the 2nd chapter of Romans, beginning at the 13th verse, a more elaborate description of these men: "For not the hearers of the law are just before God, but the **doers of the law** shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." Now, we have a great many "nature fakirs" today. Natural religion is the gossamer behind which the skepticism and the atheism of this age hide themselves; and here is their proof text, that without the gospel, without a revelation from God in a written form, they are able "by nature" to do the things that are written in the gospel. However, we notice Paul, in Romans 3:2, says: "What advantage, then hath the Jew? or what profit is there of circumcision. **Much every way**: chiefly, because that unto them were committed the **oracles of God.**" Paul thinks that the Jews had an advantage over the Gentiles because they had the oracles of God; but if the Gentiles, "by nature," do all the requirements of the gospel without having the gospel either in preached or written form, I fail to see what "advantage" the oracles of God were to the Jews. And if nature is a substitute for the gospel I fail utterly to understand the commission given to Paul in Acts 26, beginning at verse 16. "But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast

seen, and of those things in thee which I will appear unto thee; delivering thee from the people, and from the Gentiles unto whom now I send thee, to open their eyes, and to turn them **from darkness** to light, and from **the power of satan** unto God, that they may receive **forgiveness of sins**, and inheritance among them which are sanctified by **faith** that is in me."

Now beloved, I submit that if the Gentiles, without the gospel, without the oracles of God, "do by nature" the things that are written in the word of God, sending Paul to the Gentiles to turn them "from darkness to light," and to make "forgiveness of their sins" possible, was a work entirely superfluous. Two egregious mistakes are made by nature fakirs, in their interpretation of Romans 2:14. First, they understand by the words, "without law," that the Gentiles had no written revelation from God; and second, they understand "by nature," that nature itself is strong and good enough to do the requirements of God intuitively. But by turning to 1 Corinthians 9:19, we have Paul's explanation of what he means by the words "without the law." His statement is: "For though I be free from all men, yet have I made myself servant unto all that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are **without law, as** without law." Now, when Paul used the words "without law," he made an elliptical statement. So now in parenthesis he explains the ellipsis by saying: **"Being not without law to God, but under the law to Christ,** that I might gain them that are without law." Therefore when Paul says in Romans 2:14 that those without law were doing the requirements of the law "by nature," he is talking about Gentiles who had the gospel law; for here he says that they **are** "under the law of Christ." And turning back to Romans 2:15, he declares that these Gentiles without law, who were doing by nature the things contained in the law, "show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another."

Now, how did these Gentiles without the law, who did the law b y nature—how did they show the work of the law written in their hearts? We look back to Jeremiah 13:23 and the prophet says: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are **accustomed** to do evil." The Hebrew in the margin for "accustomed" is "taught to do evil." A man, then, can be "taught" to do evil. Evil may become the "custom" of his life; and then he does "by nature" evil things.

"The sin of Judah is written with a pen of iron," the prophet of God declares, "and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your alters" (Jer. 17:1). On the other hand, a man may be taught righteousness; he may habituate himself to obedience; he may become so familiar with the gospel that he will perform its requirements automatically and "by nature." This "other side" of the question Jeremiah presents in Jer. 31:32, 33, where he says: "This is the covenant I will make with the house of Israel: After those days, **saith** the Lord, I will put my law in their inward parts, **and write it in their hearts;** and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: **for they shall all know me,** from the least unto the greatest." Then the Gentiles addressed by Paul in Rom. 2:14 as being without the law of Moses, were under the law of Christ. They had been taught the gospel, and had obeyed it until they "by nature" showed it was written in their hearts. That is, they had habituated themselves in obedience till they "naturally" obeyed. And therefore the declaration of Paul about these "doers of the law" accords with facts and the truth: "They show the work of the law written in their hearts," their thoughts and their conscience also bearing witness to the same work of God, even accusing or else excusing one another in the day of judgment (Rom. 2:15).

Paul then is right when he writes in Galatians 3:8: "And the scripture, forseeing that God would justify the heathen through **faith,** preached before the **gospel** unto Abraham, saying, In thee shall all the families of the earth be blessed." The heathens then are not justified by nature; they are justified by faith in "the scriptures," if they are justified at all. In Romans 16:25-26, Paul elaborates the point in these words: "Now to him that is of power to stablish you according to my **gospel,** and the **preaching** of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by **the scriptures of the prophets,** according to the commandment of the everlasting God, **made known to all nations for the obedience of faith."** While, then, nature reveals God, the revelation is only partial; and John, in writing his gospel (John 20:30-31) says: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

So then, beloved, God does not reveal himself in nature, and the phenomena of nature fully and finally. And our text was written for the very purpose of showing this. Turning now to our text, we notice three manifestions of nature, all of which, however, were incomplete in themselves: **First.** "A great and strong wind rent the mountains, and they brake in pieces the rocks before the Lord; but the Lord was not in the wind." **Second.** "After the wind an earthquake; but the Lord was not in the earthquake." **And third.** "After the earthquake a fire; but the Lord was not in the fire." But nature and the phenomena of nature are often used as an exordium, as a prelude, to the voice of God. After Elijah had stood on Mount Horeb and had witnessed these phenomena of nature: after he had seen these extraordinary signs and workings of nature, the statement is, "After the fire a still small voice." That is, these phenomena of nature, while not complete revelations of God, served as fragmentary and partial revelations, and were preludes to "the still small voice" which the prophet afterwards heard. In the 3rd chapter of Exodus, when God commissioned Moses to go to the Israelites and redeem them from Egyptian bondage, "The angel of the Lord appeared unto him in a flame of fire out of

the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed." Here was a wonder, a miracle. "And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I." After God arrested Moses' attention by a prodigy he then goes on to commission him to emancipate Israel from slavery, and make known his name to them. The miracles, wonders and phenomena of nature are just preludes, introducing the "voice" of God.

God's Revelations in the "Still Small Voice" are Plenary

Now notice, after Elijah had witnessed the three phenomena of nature on Mount Horeb, a "still small voice" addressed him. It was a "still" voice. God is most really in the quietest and gentlest things. His greatest works are carried on in silence. The 19th Psalm, verses one to six, as translated by Leeser is as beautiful and musical as the chimes of wedding bells: "The heavens relate the glory of God, and the expanse telleth of the work of his hands. Day unto day uttereth speech, and night unto night showeth knowledge. **There is no speech, there are no words, their voice is not heard.** (But) their melody extendeth throughout all the earth, and to the end of the world their words. For the sun hath set a tabernacle among them; and he goeth out as a bridegroom from his chamber, he is glad like a strong man to run his course; from the ends of the earth is his going forth, and his circuit is unto their ends, and there is nothing hidden from his heat." And then, with a rapid transition from the wonders of nature to the revelation of God in his word, in the 7th verse, Leeser's translation reads: "The law of the Lord is perfect, quieting the soul; the testimony of the Lord is sure, making wise the simple." That is, as the greatest wonders of God in nature are quietly and simply done, so the wonders of his revelation in the work of enlightening and converting men, is a quiet work. Nature never does anything vociferously unless she is abnormal. In Mark 4:39 the sea roared. Nature is here abnormal: and the record says Christ "arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm."

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Now, according to Psalms 4:4, we are to "Stand in awe and sin not; commune with our hearts upon our beds, and **be still.**" According to Psalms 46:10, we are to "**be still** and see the salvation of God." And Paul in 1 Corinthians 14, reasons elaborately about the word of the truth in its revelatinos, and the spirit of gentleness and quietness that should dominate his saints. In the course of his reasoning the apostle says: "Even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise, ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" Applying the same principle to singing and prayer Paul continues: "Let us sing with the spirit, and sing with the understanding; pray with the spirit, and pray with the understanding also." At verse 26 he says: "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no inerpreter, let him keep silence in the church; let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion (Greek tumult, unquietness), but of peace, as in all churches of God." The criterion of a man's religion is not how loud he can shout "hallelujah;" the test is the quality and quantity of the fruit of the spirit he bears. The spirit of God works in nature quietly, works in the truth quietly. On the other hand, according to James 3rd chapter, the unquiet is not of God. "If ye have bitter envy and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion (Greek tumult, unquietness), and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." One bud of life, one flower of promise, one grain of golden fruitage, is worth all the cyclones, tornadoes, earthquakes, and thunder in the world.

When God addressed Elijah on Mount Horeb, the voice in which he spoke was not only still but also small: "A still small voice." Feebleness hides in the apparently overwhelming; Almightiness hides in the apparently impotent. A dog that is all bark has no bite; in fact a dog cannot bark and bite at the same time. A man who blusters and flusters is weak. It takes strength, God-likeness to be constitutionally quiet, still, reserved. Job 26:7-14 describes the Almighty in his workings in nature. In every display of omnipotence there is visible elements of stillness and smallness. Notice this fact in Job's words: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds: and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his spirit he

hath garnished the heavens; his hand hath formed the crooked serpent. Lo, **these are parts of his ways**: but how little a portion is heard of him? **but the thunder of his power who can understand?"**

Beloved, just look at Jesus Christ, the author and finisher of our faith. He was a babe born in a manger; see his chubby hands and feet; realize what Paul meant when he said "he was crucified through **weakness.**" Yet he was "God manifested in the flesh" (First Timothy 3:16); "God was in Christ" (Second Corinthians 5:19). These remarks are not only true of his first advent, but even when he comes in "the glory of his power," and in the glory of the angels, and of his Father, at one stage of his manifestation he comes from Mount Paran, and his glory covers the heavens, and the earth is filled with his praise. "His brightness was as the light; he had horns coming out of his hands; **and there was the hiding of his power**" (Hab. 3:3, 4). It is like God to be still; it is Godlike to be small.

One more though: we must not undervalue agencies because they are weak and insignificant; for in Haggai 2nd chapter we have this statement in the 3rd verse concerning a time when feebleness, darkness and discouragement were in the ascendency. Notice what a cheerful view God takes of the situation: "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as **nothing?** Yet now be strong, O Zerrubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong all ye people of the land, saith the Lord, and work: **for I am with you, saith the Lord of hosts**" (Hag. 2:3). Discouraging times, and yet God appeared on the scene and said, "Be strong and work." God was identified with them and with their cause. In Zechariah 4:9, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. **For who hath despised the day of small things?** for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord which run to and fro through the whole earth." Why, beloved, we are a small, despised, ostracized little flock, but infinite potentialities are wrapped up in our weakness and insignificance. According to Isaiah 60:21, we are to be the subjects of this coming glory: "Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. **A little one** shall become a thousand, and **a small one** shall become a strong nation: I the Lord will hasten it in his time." In Zechariah 12:8 the promise is: "In that day shall the Lord defend the inhabitants of Jerusalem; and he that is **feeble** among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them." God is identified with those that seek the kingdom of God. To them he gives this promise of cheer: "Fear not, little flock; it is your Father's good pleasure to give you the kingdom" (Luke 12:31, 32).

THE BIBLE

A Higher Critic Refuted, and the Bible Defended

Among some of the brightest minds filling the pulpits in the nominal churches in the city of Cleveland; quite a sensation has been caused by probably the brightest mind of them all (Dr Dan. Bradley), declaring that the Old Testament is a series of "Old wives' fables," obsolete, out-of-date, and no longer needed, as a rule and guide to our faith and morals; that the New Testatment is sufficient to inform us, respecting our duty to God and a knowledge of God's plan of salvation for the human race.

Bro. Huggins, in a masterful discourse upon "The Flood" pointed out that God has revealed himself only through two sources, viz: The great book of nature, in fine the universe and all its manifold manifestations, and the Bible. Paul in Rom. 1:19-32 points out what kind of men those are who ignore the scriptures and are governed in their thinking by the so called "book of nature." To know God outside of the revelation he has made of himself through the scriptures is impossible.

It does not appear anywhere in the scriptures, that the distinction of the two parts of the sacred scripture by the appellations of the "Old Testament" and the "New Testament," is of divine authority, though it is of very ancient use in the Christian Church. The original word both in the Hebrew and in the Greek, rendered "Testament" in this connection is more generally rendered "Covenant," and ought always to be so rendered (Heb. 9:15:17). It refers to the condescending manner, in which it has pleased God to deal with men by covenant transactions and engagements; and not merely by command and sanctions.

The covenant of works, (the law covenant) as distinguished from the covenant of grace, (The New Covenant), does not seem to be intended by "The Old Testament," for the covenant of grace and mercy was introduced immediately after the fall of Adam, by the promise that the "seed of the woman should bruise the serpent's head; the hope of believers in every age has arisen from that source: and all unbelievers, even under the so-called christian dispensation, remain under the condemnation of that covenant which Adam transgressed; the terms of which are simply, "Obey and live" (Rom. 5:12-21; Rom. 6:23). But of the New Covenant, which is of mercy and grace, all believers, from righteous Abel down to the present moment, are under. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). Christ enlarged, unfolded, and simplified it. About four hundred years after God had established his covenant with Abraham, as "The father of the faithful." Read carefully and thoughtfully Gal. 3:15-29, Paul directly refers to this, pointing out it is the same exactly in substance as that believed and embraced by believers since our Lord's resurrection. If Dr. Bradley is not under this covenant, made by God to Abraham, and intimated to our first parents after they had sinned, then he has no part or lot in the Kingdom; and beloved let us not deceive ourselves. The only promises that Christ and his saints will be blessed by are recorded in the Old Testament, which Dr.

Bradley is trying "As evidence to throw out of court."

The Bible speaks only of three ages. The Mosaical (Heb. 9:26). This ended at the death of Christ when he said, "It is finished." The Gentile (Matt 13:49), which Christ calls "The end of this age;" and the milleneal (1 Cor. 15:24). "Then cometh the Lord when he shall have delivered up the kingdom to God, even the Fathre; when he shall have put down all rule, and all authority, and power."

At Mount Sinai it pleased God to make a covenant with Israel as a nation (Amos 3:1, 2). The Mosaical dispensation, and the writings of the prophets to some extent related to that period, during which this national or law covenant was in force. But notice the prophets themselves speak of the change, which would take place in the days of the Messiah as a "New Covenant," distinguishing it from that which was made with Israel when brought out of Egypt. This, Paul says, waxed old, and was ready to vanish away," (Ex. 19:5; Gen. 31:31-34; Heb. 8:7-13).

At the opening of the so-called Christian or gospel dispensation these predictions as recorded in the scriptures above cited, were fulfilled; and as the writings of the apostles and evangelists relate principally to the dealings of God with his church since that time, or rather in the days of our Lord's ministry here upon earth, the "Mediator of the New Covenant"; this part of the Bible has received the appellation of the New Testament or New Covenant; and that part which was published before his coming, is called the Old Testament or Covenant. Thus they are distinguished from but are by no means opposed to each other The same revelations of our glorious heavenly Father, and the same principles of views of true religion, pervade both. Read James 1:27, then read Hebrew 11th chapter and see how much your understanding of God's promises and covenants are superior or clearer than theirs. The whole series of sixty-six books reciprocally establish the authority and illustrate the meaning of each other; and even those parts of the Mosaic law, which we are not now required to obey as commands, are replete with important instructions. In short, the whole is the unerring word of God.

In conclusion, the writer wishes that Dr. Bradley could read this from the pen of H. L. Hastings, showing how much of the New Testament really consists of the Old, so if we eliminate the Old we have no New remaining: "Our Savior not only referred to and endorsed the Old Testament scriptures as a whole, mentioning their three divisions, the Law, the Prophets, and the Psalms, but he also referred specifically to some twenty-two out of the thirty-nine Old Testament books. In the book of Matthew are references to 88 passages in ten different Old Testament books; in Mark to 37 passages in ten books; in Luke to 58 passages to eight books; John has 40 references to six books; Denteronomy and Isaiath, the two books most vehemently assailed by modern critics, being **oftener quoted than any other books of the Old Testament.** In the 89 chapters of the four gospels the list given in Bagster's Bible notes 200 references to or quotations from Old Testament books. In the 16 chapters of Romans are 74 quotations or references; in Corinthians there are 54; in Galatians 16; in Ephesians 10; in Hebrew 85; of which 27 are in the eleventh chapter; and Revelations closes the count with 244 quotations from or references to 25 Old Testament Books.

"The entire New Testament contains but three sentences quoted from the vast mass of the literature of the whole heathen world. (Acts 17:28; 1 Cor. 15:33; Titus 1:12), but in the 260 chapters of the New Testament there are not less than 832 quotations from or allusions to the Old Testament scriptures; Ezra, Nehemiah, Esther, and the song of Solomon being the only books omitted from the list.

"These 832 quotations are scattered through 24 of the 27 books of the New Testament, including every book except three brief personal letters, the second and third epistles of John's and Paul's epistle to Philemon; there being an average of 3½ quotations from books of the Old Testament in each of the 260 chapters of the New Testament. The apocryphal books are not quoted at all."

Surely, beloved, we are sanctified by the Truth. "Thy word is truth."

GEORGE B. ALLDRIDGE.

JUDGMENT FOR THE DEAD

"And the dead were judged out of those things which were written in the books" (Rev. 20:12).

What part of man is judged? Inspiration answers, the dead were judged.

First. If the soul does not dies, it is not judged; for it is the "dead" that are judged.

Secondly. If the soul is not judged, it cannot be rewarded.

Thirdly. Thus the soul is neither saved or dammed, if not "judged" or rewarded. In other words:

First. If the body only lives, the body only will be judged, for it is the "dead" that are to be judged.

Secondly. If the body only is judged, the body only is to be rewarded.

Thirdly. Thus the body only will be saved or dammed; this would fill the kingdom with soulless bodies of the holy, and fill hell with the soulless bodies of the wicked, and leave the poor soul out of the question. But:

First. If the whole man dies, the whole man is to be judged.

Secondly. If the whole man is judged, the whole man is rewarded.

Thirdly. Thus the whole man is either saved or dammed.—Sel.

PROGRESSION OF SOULS

Assuming that the human soul is an entity, a distinct person of itself, which survives the stroke of death, it is claimed by many that it enters upon a state of progression as soon as it leaves the body. To this we reply, if it progresses either in a moral or intellectual sense, no matter how slowly, it would ultimately attain to a higher position than Jehovah now occupies, unless he also progresses; and if God progresses, then he ever has progressed; hence there must have been a time when he was inferior to man! !—Ex.

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EDITORIAL

JUST PUBLISHED

The Sermon Entitled "Denying the Faith"

This sermon deals with both doctrinal and practical verities of the truth. It calls those who know the gospel to obey it; it calls those who have obeyed it to keep their white garments clean, that when the Bridegroom comes they may have on wedding garments, and as espoused virgins, become the wife of Christ by the "marriage of the Lamb." "It is fine," writes Brother J. F. Wagoner, 'and is meat in due season. We need more like it."

We have advanced the money to pay for the publication of this sermon. We ask our readers to assist us financially, morally, and spiritually, by buying and scattering this sermon everywhere. To the poor it will be sent for postage. To others the price is one copy, 5 cents; one dozen copies, 40 cents.

SALVATION BY FAITH

We call your attention to Eph. 2:8: "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God." In some measure this common translation seems to sanction the idea we often hear expressed, that faith is the gift of God, and that men cannot exercise faith unless under the immediate influence of the Holy Spirit. Let us examine that passage from Paul carefully, to be sure that we get his meaning, and not some one's opinion about it.

In the first place, the Syriac, the Diaglott and Whitingg, and Henderson, and Rotherham, and Campbell and McKnight, and Dr. Adam Clark read: "For by grace (favor), are ye saved through faith; and this not of yourselves," instead of, "and that not of yourselves." But what is it, that is not of ourselves? The answer is, the gift of God is not of ourselves. What is the gift of God? The salvation, the life. How do we know? Well, Paul says so. He says in Rom. 6:23: "The wages of sin is death, but the gift of God is eternal life." You see from this that Paul does not mean that faith is the gift of God, but the salvation or life is God's gift; it must be accepted as a gift: the moment we think to merit it, that moment we debar the gift.

Now we turn from those who think to merit salvation, to the opposite extreme. They think they are so very helpless that they cannot even believe, except under the direct influence of the Spirit. But observe, "By grace (fav . are ye saved." It cannot be purchased or merited; but at the same time you have to use some means. What is it? Answer, faith. "Through faith," says the apostle. Paul states in Rom. 1:16 "the gospel is the power of God unto salvation." To whom? "To every one that believeth." This, then is the test. God bestows his gift on those only who believe his gospel. He sent his Son, gave his only begotten Son, that "whosoever believeth on him might have everlasting life." No others! Now in the nature of things, faith could be no test if God had to supply the gift and the faith too. Plainly God expects man to have faith in him, or miss the great salvation. Plainly, man has the ability to believe or God would not expect it of him. "Without faith it is impossible to please God." How would faith on the part of man please God, if God had first to infuse it into him? He would be obliged to have faith, under those circumstances whether he would or no. He could not help it. How could the compulsory exercise of faith please God? If someone was obliged to treat us well; it would not please us. If he treated us kindly voluntarily, it would please us. So it is with God. Faith in him pleases him; want of faith in him displeases him (Eph. 2:8), then, does not teach that faith is the gift of God. "Saved by grace through faith," and God's free gift, lest any should boast." This is Rotherham's translation. Henderson's is as follows: "And this matter of salvation by grace is not from you; it is the gift of God."

We would not have dwelt so long here had we not recently read a sermon by Jabez Bunting, of London, called the Hercules of Methodism in which he said: "'True faith is supernatural." Just think of that! He continues: "You must believe. Believing is your act; but it is the act of a heart renewed by divine grace! True faith is the immediate effect of a direct influence of the Holy Spirit." To us this is very absurb. There is here

so much error crowded into so few words. Paul says we are saved by favor, through faith; and this great pulpit orator says the heart is renewed first, and then the man believes. No wonder, after that, we are told it is no matter what we believe if we are only sincere. No wonder that sincerity is said to be all sufficient when it is said men's minds can be renewed without faith—renewed before they have faith. Did Jesus talk that way? Did he not say it was whosoever believeth in him should not perish? Would he speak thus to those whose minds had been renewed? But it is refreshing to turn from Bunting to Dr. Adam Clark. On Eph. 2:3 he says, of the word "this:" "It is in the neuter gender, and cannot stand for faith which is the feminine; the word 'this' has the whole sentence that goes before for its intercedent." He then forcibly adds: "God never believes for any man, any more than he repents for any man."

BAPTISM FOR THE REMISSION OF SINS

Lesson XIII

"Teach all nations baptizing them into (eis) the name of the Father, and of the Son, and of the Holy Spirit" (Mat. 28:19). "He that believeth and is baptized shall be saved" (Mar. 16:16). "He commanded them to be baptized" (Ac. 10:48). "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins" (Ac. 2:38). "Why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Ac. 12:16).

Remarks:

This lesson teaches that in order to be saved you must first believe "the gospel of the kingdom;" then be baptized "for the remission of sins," and continue afterward to "walk in newness of life." Thus, at the resurrection morning, "an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ;" even into that same everlasting kingdom which Daniel says shall be "under the whole heaven," shall fill "the whole earth," and shall never be destroyed, but shall stand forever" (Dan. 7:27; 2:35, 44; 2 Pet. 1:11).

Baptism Is Immersion and Essential

Lesson XIV

"There went out unto him all the land of Judea and they of Jerusalem, and were baptized of him in the river of Jordan. * * * And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized of John in Jordan. And straightway coming up out of the water he saw the heavens opened, and the Spirit, like a dove, descending upon him" (Mark 1:5, 9, 10). "John also was baptizing in Aenon, near to Salim, because there was much water there" (Jno. 3:23). "When they were come up out of the water, the Spirit of the Lord caught away Philip" (Ac. 8:38, 39. "Planted together in the likeness of his death * * * Buried with him in baptism wherein also ye are risen with him" (Rom. 6:3, 4; Col. 2:12). "Having our bodies washed" (Heb. 10:22). "Verily, verily. I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jno. 3:5).

Remarks:

This proves that baptism is immersion by saying they were "baptized in the river," went "down into the water," came "up out of the water," etc. Also by the wonderfully plain symbols employed to describe it; as a burial, a planting, a birth, a resurrection. It proves, too, that baptism is essential, for "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." A believer of the gospel of the kingdom is born out of water (ex hudatos) when he comes forth from it at baptism and afterward born of the Spirit when the "mortal body" is quickened into spirit-nature (divine nature) at the resurrection (Col. 1:18; Rom. 8:11; 2 Pet. 1, 4). Through the merits of the blood of Christ, baptism is made the act in which a believer of the gospel of the kingdom obtains "the remission of sins" that are past; and certainly all must acknowledge that remission of sins is essential to salvation. We take medicine "for" a sickness not because we are well of it before taking the medicine; so when "baptized for the remission of sins" it is not because they have been remitted before baptism, but because we desire, like Paul, to "wash away" our sins in the act of baptism. So Naaman was not freed from his leprosy—a type of sin—until the act of dipping in the water; and this is written "for our admonition" (1 Cor. 10:11). Baptism, important as it is, will not save you without believeing the gospel of the kingdom, and walking in newness of life, nor would all these combined save you but for the atoning blood of Christ for "without shedding of blood is no remission" (Heb. 9:22). Why take it for granted that the dying thief had never been baptized? His wonderful intelligence in acknowledging the Messiah, whom so many others had deserted, might lead us rather to suppose that he had—perhaps by John; and that on giving evidence of contrition, the Savior, who was then personally present, extended his pardoning mercy. James 5:19, 20, indicates that a somewhat similar restoration is not impossible—"brethren, if any of you do err," etc. See also Galat. 4:1. Besides it seems that the gospel ordinances were not fully established in place of the Mosaic before the death and resurrection of Christ: "He taketh away the first that he may establish the second" (Heb. 10:9). Baptism is also proved essential by the fact that it is a divine command—"Then commanded he them to be baptized."—"Be baptized every one of you."—"Be baptized and wash away thy sins" (Ac. 10:48; 2:38; 22:16). "If you love me, keep my commandments" (John 14:15). "Blessed are they that do his commandments" (Rev. 22:14). The pure and spotless Lamb, who knew no sin, humbly submitted to baptism: it is therefore utterly preposterous to think that persons in these days can afford to neglect it. Beware, I beseech you, of classing yourself among those wicked persons of old who "rejected the counsel of God" in "being not baptized;" for no one can be saved who rejects the counsel of God (Lu. 7:30, with Prov. 1:24-33).

Honest readers, how can you resist the plain and positive testimonies of Scripture contained in these lessons? Read them again and again, till familiar with them. Let no "fowls," by their arts of quibbling and sophistry, "catch away" from you

this precious "word of the kingdom" (Mat. 13:4, 19 23; Jer. 23:30). You must admit that we cannotbe saved if we refuse to believe that gospel which the Lord Jesus and his apostles preached 1900 years ago. And, as proved in Lesson 12, they preached the gospel of the Kingdom. Therefore, we cannot be saved if we refuse to believe the gospel of the Kingdom. There is no flaw in this logic. And since the Savior and his apostles constantly preached the gospel of the kingdom, two penalties would be incurred by rejecting it. 1st. The penalty of refusing to believe the only begotten and dearly beloved Son of God; and he that believeth not the Son shall not see life, but the wrath of God abideth in him" (Jno. 3:36.) 2d. The penalty of rejecting the words of the apostles; and "it shall be more tolerable for the land of Sodom and Gomorrha in the day of Judgment than for "one who rejects the words" (Matt. 10:14, 15; Ac. 13:51). O then, do not, by unbelief, incur either of these fearful penalties; for the Lord is merciful and gracious, having no pleasure in the death of the wicked; but rather "that the wicked turn from his way and live" (Eze. 33:11). Belief and faith are the same; and what the Lord requires is, of course, not a "faith without works," which "is dead;" but he requires a living faith—a faith which "works by love, purifies the heart, and overcomes the world" (Jas. 2:20; Gal. 5:6; Acts 15:9; Heb. 5:9; 1 John 5:4). Now, truly believing in the Son is, with such a faith, believing what he preached, namely, the gospel of the kingdom. This gospel—as plainly proved in these lessons—teaches that in the morning of the resurrection the Lord Jesus will personally return to the earth and establish here his eternal kingdom, in which he will give endless life and happiness to all who, in faith and obedience, are redeemed by the precious blood of Christ, who died for our sins, was buried and rose again the third day according to the Scriptures. If, still unbaptized, you believe this gospel and desire to be saved in that soon-coming and blissful kingdom, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

"I KNOW YOU NOT"

"Lord, Lord, open to us. But he answered and said: Verily I say unto you, I know you not" (Matt. 25:12). The foolish shall not stand in thy sight; thou hatest all workers of iniquity, (injustice, wickedness) Thou shalt destroy them that speak leasing, the Lord will abhor the bloody and deceitful man (Ps. 5:5, 6). Now we know that God heareth not sinners, but if any man be a worshiper of God, and doeth his will, him he heareth (John 9:31). What is God's will? That with well doing you may put to silence the ignorence of foolish men; and it is better if ye suffer for well doing, than for evil doing, and if ye suffer according to the will of God, ye commit the keeping of your souls to him (1 Pet. 2:15; 3:17; 4-2, 19). The world passeth away and the lust thereof; but he that doeth the will of God abideth forever (1 John 2:17). For what is the hope of the hypocrite? (Job. 27:8, 9; 35:12; Prov. 1:28). They cried but there was none to save them; even unto the Lord but he answered them not (Ps. 18:41).

According to the signs at the present time, we are very near the time when there will be a great disappointment among men, so many are wise in their own conceit (Prov. 3:7; 26:12; 28:11; Rom. 12:16). They seem quite certain that the Lord will not refuse to recognize them, although they know they have left their first faith, and have joined a class that are more liberal. Right there is where their light has gone out, for lack of oil, and they may plead and cry, "Lord, Lord, open to us," but hear their doom. "I know you not." Brethern, there is but one plan of saving mankind, and that is God's plan, Noah was saved by God's plan, and all that would not submit to God's commands were lost. Soon will come another time of saving and destroying. Which side are you on? Remember as you live, so will be your reward. We can only save our own soul (and that is saved by righteousness). "If I send a pestilence into the land, and pour out my fury upon it in blood, to cut off from it man and beast; though Noah, Daniel and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own soul by their righteousness (Ezek. 14:14-20).

A man is known by the company he keeps. If he keeps company with unbelievers he is classed with them. "The Lord of that servant will come in a day when he looketh not for him, and will appoint him his portion with the unbelievers" (Luke 12:46; 1 Cor. 14:23). Be ye not unequally yoked together with unbelievers. Come out from among them, and be ye separate and I will receive you (2 Cor. 6:14, 17). They could not enter in because of unbelief (Heb. 3:19).

If we enter into God's rest we must believe something that he has commanded us to believe, here is that creed again! "Well, we cannot help it." We want to be saved, and enter into God's rest, and we cannot, unless we believe something, and we must believe the same thing that other fellow did, that was saved. Those that are classed as unbelievers, although not saved, still they have "a creed." They really believe something, but it is not what Christ commanded to believe in order to be saved. So he can say to all the unbelievers "I know you not." What a fearful day that will be!

Why will people strive so hard to put their belief in with the ranks that are popular with the masses? Come now, be reasonable; listen to James: "Whosoever therefore, will be a friend of the world, is the enemy of God" (James 4:4). Also Paul: "If I yet pleased men I should not be the servant of Christ" (Gal. 1:10). "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God which trieth our hearts" (1 Thess. 2:4; Prov. 17:3).

" Brethern! there are two classes: To the one he will say, Come, ye blessed of my Father, inherit the kingdom;" to the other, "I know you not."

E. W. KNAPP.

IMPORTANCE OF CHRIST'S SONSHIP

"As my Father hath taught me, I speak these things. And he that sent me is with me. The Father hath not left me alone; for I do always those things that please him."

That Jesus is the Christ the Son of the living God is the foundation of redemption, substance of the Christian religion. Some may not be able to comprehend it, for it is difficult to comprehend, so when Peter gave expression to the idea as quoted above, the Savior made the comment that only the Father had to him revealed it. There are certain truths that dawn on us when argument is quite useless—at last for the time being. There is nothing so plainly revealed in the scriptures than that eternal and supernal rescue was needed, if the human family were to be redeemed back to God their maker.

Now Jesus makes certain definite claims for himself as the redeemer that would be absurd in any ordinary person. There is the claim that he "laid down his life" and that "no man took it from him." This in connection with other claims, seems to imply that death in the ordinary sense was not his portion, and he thus differed from ordinary mortals. Now this claim was verified in his resurrection when he "took it (his life) again." Although this claim was astounding to his disciples then, and may be to some of us now, there are others equally or even more so. For instance: the claim that he was Lord of the Sabbath, and thus superior to the law that governed his fellows, only submitting to it, as he did to death, voluntarily and not necessarily. But more wonderful still, in my opinion, is his claim as quoted at the head of this article in which he claims perfect knowledge of, as well as perfect obedience to the divine will. When we look at our wavering, quavering selves as well as our neighbors, and observe the variety of opinions about which we argue and quarrel and fight, we can readily realize how much of a claim this is, and that any ordinary human being of ordinary parentage could quietly sit down and utter such extravagant claims and be listened to, then and throughout all the ages since then, is much more difficult to credit than it is to believe that he was what he claimed to be, namely, the Son of God.

Years ago it used to trouble me to understand how anyone could know anything without being told of it in human language. That was before I had carefully observed the many other handiworks of God that he has spread out before us for our instruction. Since then I have noted and learned that intuitive knowledge is one of the most conspicuous things in all nature, and that all the other creatures not only inherit the physical structures and the characteristic traits of their parents, but with them also a complete encyclopedia of knowledge that fits them for their place in creation. And moreover, this knowledge develops in them ahead of the structural development, and so prepares for it. Thus although it took the human race several milleniums to think out and practice the art of flying, the young robin will pitch itself out of the nest even before the pin feathers of its wings are fully grown; and the chicken hatched ducking will wiggle his fuzzy tail delightedly the first time he waddles his way into the streamlet. They know because they are offspring of their parents. And our Lord knew the will of the Father. Although Jesus was the only begotten Son, he wasn't the only son spoken of in the Scripture. Adam was the son of God also, made in his image, endowed with supernal faculties, and was in close communion with his maker on the one hand, and with his "environment" on the other; but as by him, our first father, the birthright and inheritance was lost, it was obviously necessary that a second man should develop not on the plane of deficiency to which the human race had been reduced, but on the original divine elevation of our first parents, superior to death and undefiled by falsehood, supreme lords and legislators, subject only to the will of the Father directly communicated. This is the position that Christ claims for himself, with power also to confer the divine kinship to those who trust in him, to those whom the Father intuitively "calls," of whom "he openeth their ears and sealeth instructions"—it is this secret leading of God's Spirit that we most need to lead us with all truth.

J. F. GELLETLY.

THE KING'S MESSAGE

"Jesus Is Coming Again"

The greatest event of the future is the fact that Jesus is coming again to this earth; coming to take the throne of his father David and rule, with judgment and justice, all the nations of the earth. All that God has spoken by the mouth of all his holy prophets concerning a glorified Messiah, reigning in majesty, Christ will fullfill as certainly as he fulfilled all the prophecies concerning a suffering Messiah. He is coming to restore all things which have been spoken of by all his holy prophets since the world began.

Millennial Day, we hail thy coming, as a morning without clouds, after a night of darkness and tempest. Reader, may this joyful tidings of "peace on earth" fill your heart with joy and gladness. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: and he shall send Jesus Christ which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began" (Acts 3:19, 20, 21).

1 Thess. 4:16. The Lord himself shall descend from heaven.

1 Thess. 4:16. The dead in Christ shall arise.

1 Cor. 15:51. Dead and living saints changed to immortality.

1 Thess. 4:17. Caught up together to meet the Lord in the air.

Isa. 26:19-21. They are hid for a little moment until the "indignation be over past."

Luke 12:36-37. "They that were ready went in with him to the marriage and the door was shut" (Matt. 25:10).

Zach. 14:4; Acts 1:11. He will come to earth then with all his saints with him, to the same Mount of Olive.

2 Thess. 1:7, 8, 9. "In flaming fire."

Matt. 24:30. "In clouds of heaven with power and great glory."

Rev. 1:7. "Every eye shall see him."

2 Thess. 2:8. That wicked one destroyed with the brightness of his coming.

Matt. 25:31. He will sit on his throne.

Acts 15:16. The restored throne and kingdom of David.

Ezek. 21:25-27; Luke 1:32; Jer. 33:15 to end.

Dan. 7:13, 14, 22. The saints are to possess the kingdom.

Dan. 7:27. The kingdom under the whole heaven.

Isa. 24:23. Reign in Mount Zion.

Jer. 3:17-18. Jerusalem the throne of the Lord.

Ps. 87:3. "Glorious things are spoken of thee, O City of God."

Zech. 14:16-17. Go up to worship the king at Jerusalem.

Ps. 2:8-9. The heathen for thine inheritance.

Ps. 72:11. All nations shall serve him.

Isa. 60:12. Those nations that will not serve shall perish.

Rom. 11:26. Judah and Israel to become one nation.

Micah 4:27. The Lord shall reign over them in Mt. Zion.

Isa. 2:4. "No more war." Peace on earth.

Ezek. 36:24-35. This land like the garden of Eden.

Isa. 35:1-2. The desert shall blossom like the rose.

Isa. 55:13. Instead of thorns—beautiful trees.

Isa. 11:6-10. Shall not hurt nor destroy.

Isa. 65:17-25. Long life to the people—as the days of a tree.

Isa. 60:21. They shall inherit the land forever.

Ps. 37:9, 11, 22, 28, 29, 34. "Evil doers cut off."

Matt. 5:5. "The meek shall inherit the earth."

Isa. 11:10. "His rest shall be glorious."

Hab. 2:14. "The earth shall be filled with the knowledge of the glory of the Lord."

Num. 14:21. "As truly as I live, all the earth shall be filled with the glory of the Lord."

Luke 2:14. "Glory to God in the highest, and on earth peace, good will toward men."

Upon the word of the Almighty we rest our hope that Christ will come to earth and fulfill all that the prophets have spoken. Space will not allow our telling all the good news God has revealed in his Holy Word. Go to the Sacred Library and read its volumes and learn of the glad time to come, when there shall be no more curse on this earth, no more sorrow and mourning, no sickness, no death. The last enemy to be destroyed is death (Isa. 51:11; 25:8; 33:24; 1 Cor. 15:25-26).

Christ's coming to earth again will turn our sorrow into laughter, our mourning into rejoicing. It will bring back the sleeping dead; it will immortalize the saints; it will beautify the earth, and bring gladness and peace to the inhabitants of the earth. Come, Lord Jesus, and come quickly (Rev. 22:12; 22:20-21).

HARRIET E. BOICE.

MANNA FROM HEAVEN

"Our fathers ate the manna in the wilderness, as it is written: He gave them bread out of heaven to eat" (John 6:31).

Since the days of the Bible manna has been taken as the emblem of spiritual food, the "bread of life, that whosoever eateth shall not hunger;" and that it had actual or material existence has been doubted. But there fell during a copious shower of rain recently in the vicinity of Mardin and Diarbekir, Asiatic Turkey, a substance that analysts declared to be the veritable manna of Bible days.

It was in the form of small globules about the size of millet seeds, and though yellowish on the outside was perfectly white within. The inhabitants eagerly gathered it up and with it made excellent bread, for it proved floury, palatable and nutritious. Samples were sent to Paris, where chemises derlared it to be a vegetable substance of the lichen family, scientifically known as lecanora esculenta. This lichen, found in the most arid mountains of the desert of Tartary, grows so close to the ground among the pebbles that it can be distinguished with difficulty.

In 1828 Parrot, a great traveler of that period, brought home a quantity of this substance from Persia, where a shower caused it to cover the ground to the depth of several inches. The inhabitants gathered it in great quantities, and cattle ate it as if it were a rare treat.

Scientists explain the shower of manna in this way: Waterspouts are not infrequent in the country where it grows, and it is believed the lichen was gathered up in one, carried by a vaporous wind at a high altitude, falling to the earth again in a rain shower.

Then said Jehovah unto Moses: Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them whether they will walk in my law or not. * * * And when the dew that lay was gone up, behold upon the face of the wilderness a small round thing, small as the hoar-frost on the ground" (Ex. 4:14).—Selected by Bro. Tomlinson.

To meet with success something more than a small effort, or a series of small efforts, is necessary. It is not by short, fitful jerks, but by long, vigorous pulls that a boat is forced against the current. The oarsman stretches himself to his work, puts all his momentum into it, does not rest upon his oars long enough to be carried back by the current, but perseveres, and in this way only can he reach his goal. It is just the same in life—the long, strong pull conquers all oppising forces.

NOTICE

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1301 Park Place, Brooklyn, N. Y.

The Restitution

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FOUNDED IN A. D. 18[illegible]

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints conjutors with Him in the government of the nations (Rev. 5:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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EXTRACTS FROM ANNA'S LETTER

Written to Her on Universal Restoration

How can you, possession so much intelligence and natural perception of the fitness of things, for one moment believe in universal restoration? If you stop to consider what it involves you will, I think, see how utterly impossible that such can be in the very nature of things. Who can believe that all that have lived and died of Adam's race will be restored—the millions in whom, by hereditary descent, the God was buried, the animal alone surviving, being the natural sequence of sin; the debauchee, haters of men, sensual, despisers of all that is good; the low and beastly of all nations; natural born fools, or idiots upon whom has been visited the sins of generations until reason and intelligence no longer hold sway. The infant of a day; the dead, born and unborn—where can we draw the line, at conception, or what might have been? All to be saved! The fruit of the most licentious, begotten with a curse, reeking in all the degradation of the flesh, born with a curse, and lives but to curse—all to be resurrected, restored, saved! Heaven forbid, for if such is to be the heritage of all who have lived, and are to live, then blessed have been the dwellers at Five Points, New York, and Whitechapel, England, and of all the slums of vice and crime of every city who have so largely contributed to the redeemed of God, to the family of the saved!

The very thought is shocking to the feelings of even common humanity. Why put limits of law to the licentious, the libertine, if the fruit of beastly indulgence is to be saved? It is only the fittest that survive in every department of life. It is not only unreasonable, but in the very nature of things impossible. Thousands of men are born and grow up with neither mental organisms nor desires such as are necessary to salvation—actually incapable of comprehending God or of enjoying that existence which becometh the saints. Solomon well understood this when he said: "Though thou shouldest bray a fool in a mortar, yet his foolishness will not depart from him." Again, "A fool (self-confident person) hath no delight in understanding."

This incapacity on the part of thousands is because they are lacking in brain organization in consequence of sin of birth and of environment. Such incapacity can not be overcome but by reorganization, which involves the destruction of the one to be replaced by a better. Hence universal restoration is an impossibility, according to their own admission that all must eventually believe and obey God, which the naturally incapacitated can not do. It is utterly out of the power of man to set aside this position, as it is the only logical deduction from the premises. It is not only in accord with the facts with which we become conversant in every department of nature, but it is in strict accord with all scripture teaching. Abortion is as much the order of the present arrangement as is perfection.

Trial is necessary to exaltation. If all are to be perfected any way trial becomes unnecessary, for trial implies a chance of failure; if there be no chance of failing trial would be uncalled for. Yet the Master himself was made perfect through trial, being tempted as we are. As in the Grecian race, so in the Christian race, all do not win. Those who hold fast the confidence unto the end is the principle upon which all are saved. Some will abort. The very language implies it. Then there are the thousands who never enter the race for life. The very preparation is repugnant to them. "Ye will not come unto me that ye might have life," is an inborn characteristic of human nature, and always must be till the work of redemption is completed and the seed of Cain destroyed, not saved. The enmity between the two seeds was to continue till the serpent seed was bruised in the head, not saved.

Yes, it is true we can not see all things alike. It is because of man's inability to know the right or to reason correctly, that God has made a revelation of himself and his purpose, and in so doing he made it known that in order to be "justified" we must be "conformed to the image of his Son." If universal restoration were true there was no necessity for saying: "Whom he did foreknow he also did predestinate to be conformed to the image of his Son." The words plainly teach us that he did not foreknow everybody. Restoration being true, the apostle would have said: "He did predestinate all to be conformed to the image of his Son. While it is impossible that we see alike in all things, yet I hold it is necessary to see and understand the truth that saves alike.

But if you are totally given over to restoration it matters not to you; we shall all be restored anyway. You may answer: "The world will come to think near enough alike to be fitted for salvation." That, dear Anna, is pure assumption, contrary to all experiences in every department of life and on every topic—social, civil, political, religious or biblical. If you hold it necessary to believe anything, in the strictest sense of that word, in order to a restoration, then it is a failure, for, as you say, "we can not think alike," or, to put it in your own words, "we are so constituted that it is im-

possible to see things in exactly the same light. God's way of life takes cognizance of this fact, and is expressed in the words: "He that believeth not shall be condemned." It would be folly to say "He that believeth not shall be condemned" if there were none but what would believe.

You may say the words apply to those who are to be kings and priests. Suppose we grant it, the principle involved or expressed in the words is the same whether for kings or for subjects. Faith, or belief, is the mainspring of action in life, the foundation of every achievement in this life or the next. Not a passage occurs in the Bible that implies that man can be saved without faith and to assume that all men will believe or accept the "one faith" is to assume an impossibility, according to your own admission that "we cannot all see alike," and contrary to the tenor of the whole Bible, which is expressed in such passages as:

"I have set before you life and death;
"The wages of sin is death;"
"Be thou faithful unto death."
"Whosoever believeth on him should not perish."

You say: "The doctrine appears to me most reasonable, philosophical, scriptural, possible and Godlike, and, being honest in my convictions, I must suffer myself to appear wanting in logical and philosophical powers." I must here say that I did not intend my words to convey that Anna was wanting in "logical and philosophical powers," for I quite well understand that philosophically and logically she stood well among women, and both myself and Mrs. Thomas had remarked the same more than once. But Anna will not suppose that her abilities in that are not surpassed by some, that therefore there are some things which she may honestly regard as philosophical and logical that are not so. It is possible to be so blinded or misled by fancy or sophistry that a proper or even a natural exercise of our logical powers is impossible until the spell is broken.

I have given over forty years to a close and critical study of the scriptures, without fear or favor, without creed or commentary, in order to grasp the spirit's teaching, heedless as to where it might lead me. I was, if I may so speak, neither Jew nor Greek, orthodox or heterodox, but willing to believe whatever the scriptures taught, be it universal restoration or otherwise. I availed myself of both Hebrew and Greek lips. I read on both sides, on every side. Took no part in the varied discussions, but brought all things to the test of the word. Have stood fearless and independent, acknowledging no man master but Jesus the Christ. By this course I have been able to see the weaknesses and mistakes of many who have fallen into error growing out of a connection with this or that faction. Few if any have ever taken the stand I have taken, therefore none are as well prepared to say what is scriptural and what is not. I have investigated every claim to my knowledge of scriptural teaching. Universal restoration having been presented to me from different standpoints, I have given it careful consideration. Have met it, both in public and private, and am bold to say that it has no foundation in scripture, is neither reasonable nor philosophical, and in the very nature of things impossible. Whoever can not to see are either blinded by fallacy or have yet to understand the spirit's teachings, for it is not taught in the scriptures.

At the risk of being considered too self-conscious, I may say that after forty years study of the word, with the key to the interpretation thereof—a knowledge of "the things of the kingdom of God and name of Jesus Christ"—with no theory to serve or abandon, I am prepared to say what it teaches and what it does not, on all important issues. As you look upon much of the teachings of the sects, knowing that it is error, and discerning clearly where they may make their mistakes, so look I upon all theories or teaching in regard to the Bible. Excuse my seeming boasting or egotism, for such is not intended, but rather a simple statement of the facts.

J. H. THOMAS.

PARTAKERS OF OTHER MEN'S SINS

Flora A. Wood

In 1 Tim. 5:22 we find these words: "Neither be partakers of other men's sins; keep thyself pure" (from other men's sins). A very important question then is: How do we become partakers of other men's sins?

Let us consider this question for a little while. If one should be angry and call us harsh names, and speak unkind and unjustly to us, and we should try to be a little more cutting than they in our reply, are we not partaking of their sins of anger and injustice? Remember the words of our Lord, "When ye are reviled, revile not again." So have we broken two of our Lord's commands. If one overreaches us, and in some way "gets the best of us," and we say, "I will get even with him if I can," and we do, are we not partakers of his sin; and again we break two commands of one whom we have promised to obey. "If any man will take thy coat let him have thy cloak also." If one metaphorically strikes us, and we "hit back," are we not partakers of his sin, and again disregard the command, "I say unto you that ye resist not evil?" If one comes to us with a base insinuation against a brother, and we listen and immediately begin to "peddle" it out, I wonder if we are in the most contemptible way a partaker of his sins, and we forget the command which says, "Speak not evil one of another, brethren;" "Thou shalt not go up and down as a tale-bearer among thy brethren."

If we stay away from the study of God's word because Brother A or Sister B will not come, are we not partaking of their sin, and breaking the command to "assemble ourselves together," and so much the more to exhort one another, as we see the day of judgment fast approaching? If one comes to us with outstretched hand whom we know is blaspheming that holy name by which we are called, and we give him our hand in Christian fellowship, bidding him Godspeed in his work, I wonder if ye are not partakers of his sin to that extent that in the eye of God we are classed with him? In 2 Tim. 3:5 the spirit speaks of a class arising in the last days who will have a form of godliness, but deny the power thereof." From

such we are commanded by the spirit to "turn away." It is well, then, to ask what is this "power" which is denied by those who have only a form of godliness. Let Paul answer: "Christ the power of God" (1 Cor. 1:24). In Acts 5:29 all our Lord's apostles say "we ought to obey God rather than man." Read carefully the following scriptures: Gal. 1:8, 9; 1 Cor. 16:22.

Because one is by nature kind, loving, pleasant and agreeable, shall we forget Jesus' command that we must forsake all others, if need be, if we would have him? Finally, can we call any of God's commands "little ones," and go on breaking them, and be judged guiltless?

Peter speaks of a time when the church will pass through a fiery trial which will test her obedience. John in Revelations speaks of a time coming when the servants of God would be sealed in their foreheads just before the earth, the sea and the trees were to be burnt. The book of Revelations is a book in which the truth is set forth by signs or symbols. What could the "forehead" symbolize but the mind or intellect? What is it to "seal?" Webster gives many definitions. One seems to apply particularly to this text of scripture. It is this: "To mark as one's property and secure from the danger threatened, so will he secure from the danger "God is sealing his servants to secure them from the danger threatened, so he will be sure of his property, or those belonging to him.

What is the seal which is impressed upon us which shows we belong to God? Jesus says in John 8:32: "The truth shall make you free." In John 17:17 he says: "Sanctify them through thy truth. Thy word is truth." Sanctify, to separate, to set apart. What sanctifies us? "The truth." Now if it is the truth that sets aside for God, is not the seal which marks us as God's property, and sets us aside from threatened danger, "the truth?" That system of truth revealed in God's word which turns around and has for its center Jesus the Son of the Most High.

There never was a time in the history of the church when all things conspired to draw her from her allegiance as now. We have shed upon our pathway all the light from all dispensations—patriarchal, levitical and Christian. We have the light from the whole word of God, which light was hid from the church in past ages. With increased light comes increased responsibility. Jesus said: "And this is the condemnation, that light has come into the world." Our individual responsibility is in proportion to the light given us in the word of God. It will not excuse us if we say, "I can not understand it." God says it is so, and we must believe. This is the righteousness which came to Abraham: "He believed God, and it was counted to him for righteousness" (Rom. 4:3) Will we dispute with Jehovah because our finite minds can not comprehend the infinite? There never was a time of such intense worldliness as now. Thought, social relation, all are of the world and not of God. In the world of thought it is considered scholarly to reject a great portion of God's word, thus leading directly away from the fountain of truth. Let us give heed to the words of the Spirit found in in 1 John 2:15. If we live godly lives in Christ Jesus we must look for persecution in these evil days. Remember the words of our Lord: "All (that does not mean a few in a certain time) will suffer persecution." Let us put on the whole armor of God, that there may be no opening for the darts of the wicked.

THE DEVIL: IS HE A PERSONAL BEING?

Article 9

Another Old Testament scripture the advocates of a personal devil quote is Ezekiel 28:11-19: "And the word of the Lord came unto me, saying, Son of man, take up a lamentation concerning the king of Tyre, and say unto him, Thou wast complete in outline, full of wisdom, and perfect in beauty. In Eden, the garden of God, didst thou abide; every precious stone was thy covering, the sandins, the topaz, and the diamond, the chrysolite, the onyx and the emerald, and the carbuncle, and gold; thy tabrets and thy flutes of artificial workmanship were prepared in thee on the day that thou wast created. Thou wast a cherub with outspreading covering (wings); and I had set thee upon the holy mountain of God (as) thou wast, in the midst of the stones of fire didst thou wander. Perfect wast thou in thy ways from the day that thou was created till wickedness was found in thee. By the abundance ofthy commerce thou wast filled to thy center with violence, and thou didst sin; therefore I degraded thee out of the mountain of God; and I destroyed thee, O covering cherub, from the midst of the stones of fire; thy heart was lifted up through thy beauty, thou didst corrupt thy wisdom by reason of thy elegance: (therefore) I cast thee down to the ground, before kings did I set thee, that they might gaze on thee. Through the abundance of thy iniquities, through the wickedness of they commerce, didst thou profane thy sanctuaries: therefore brought I forth firefrom the midst of thee; this devoured thee, and I changed thee to ashes upon the earth before the eyes of all those that saw thee, all that know thee among the people are astonished concerning thee; thou art as though thou hadst not been, and thou shalt not be no more for ever" (Leeser's translation).

Beloved, in what respect does this scripture refer to a personal devil? The prophet was directed by God to predict against Tyre and its monarch what was about to befall city and king. The words are in the form of a poetical elegy, and the more remarkable because at this time the king of Tyre was then at the height of his pride and prosperity. He thought his dignity as great and his advantages as many as those of Adam in Eden, the garden of God. Probably he had been anointed king, according to the custom in Israel; it was his office to cover or protect his people, and for this purpose God had raised him to his throne; but he forgot his dependence on him, deemed himself able to do it by his own power, and shone in his own eyes as an angel in heaven, or as a deity. This refers to the cherubim that covered the mercy seat, which were anointed with the holy ointment, along with the ark of the covenant; or it may refer to those who guarded the entrance of Eden and kept every way the tree of life (Gen. 3: 22-24; Ex. 25·10-21; 30:22-33).

In this conceit of his own excellency, and counting himself equal to the inhabitants of heaven, and probably in mind having the person of the High Priest robed in his robes of glory as he ministered in the temple "on the holy mountain of God," he walked up and down, surrounded and decorated with precious stones, sparkling like fire. Now, beloved, keep this character in mind, as he is without doubt a type of the pope of Rome, the antichrist. Now no one thinks for one moment that the pope, although anti-Christ, is the satan or the devil, and yet let us mark the startling similarity between them. Read carefully Revelations 17th and 18th chapters and compare with Ezekiel 28.

In the year 1870 the Ecumenical Council met in Rome and decreed that the pope is infallible. On July 18th this decree was formally promulgated, with ceremony, at St. Peter's Cathedral. Dr. J. Cummings, in describing this event, says:

"The pope had a grand throne erected in front of the eastern window of St. Peter's, and arrayed himself in a perfect blaze of precious stones, and surrounded himself with cardinals and patriarchs and bishops in gorgeous apparel for a magnificent spectacular scene. He had chosen the early morning hour and the eastern window, that the rising sun should flash its beams full upon his magnificence, and by it his diamonds, rubies and emeralds be so refracted and reflected that he should appear to be not a man, but what the decree proclaimed him, one having all the glory of God.

"The pope posted himself at an early hour at the eastern window, but the sun refused to shine. The dismal dawn darkened rapidly to a deeper and deeper gloom. The dazzle of glory could not be produced. The aged eyes of the would-be god could not see to read by daylight, and he had to send for candles. Candle light strained his nerves of vision too much, and he handed the reading over to a cardinal. The cardinal began to read amid an ever-blackening gloom, but had not read many lines before such a glare of livid fire and such a crash burst from the inky heavens as was never equaled at Rome before. Terror fell upon all. The reading ceased. One cardinal jumped trembling from his chair and exclaimed: 'It is the voice of God speaking the thunders of Sinai.'"

All this has taken place within the memory of the writer, but he has never heard anyone say or believe that the pope is a personal devil, yet many of this one's predecessors possessed devilish minds, and all of them, including the present pope, have taught and practiced the doctrines of men and devils (Col. 2:22; 1 Tim. 4:1).

Beloved, if we open our eyes and read the word of God intelligently, we are enabled to see many devils, but they are all human and are under the influence of the scripture devil, which is sin. Nowhere in the Old Testament is any authority found for the mediaeval doctrine of a personal devil which has so greatly influenced the minds of people living in modern times to believe and encourage the promulgation of th same. Let us who know the truth "earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

Some people tell us that there were no saints until after Christ rose from the dead. These people are very clever going up and down the land telling all about God's plan, and showing the same in moving pictures, and yet with all their knowledge they understand but little of God's word. David knew more than them all. He says, in Psa. 106:16: "They envied Moses also in the camp, and Aaron the saint of God." And, beloved, if you read Daniel 8:13 you will find saints lived in his day also. Hence this faith Jude speaks about was delivered to them as well as unto us, and that faith does not include a personal, immortal devil.

If you read Jude 6 and compare with the context, you will notice these angels that seem to trouble so many people are dead, held in chains of darkness. Anyone who is held in chains can not be very active or need much to be feared. But, beloved, the devil we are to resist is to be feared, and that is sin, and it behooves us all to watch and pray lest we fall into temptation and thus become ensared of the devil.

GEORGE B. ALLDRIDGE.

A PRAYER IN PERPLEXITY

Jer. 20:7-13

1. Jeremiah was probably born about 645 B. C. He experienced his call to be a prophet (Jer. 1) when a youth of about twenty years. In the early years of his prophetic career the prosperity of King Josiah's reign was rudely threatened with the Scythian invasion. Soon after that came the great reformation of religion under King Josiah (2 Kings 22), when the book of Deuteronomy was discovered, and the prophetic party, which had for generations been struggling for political power, triumphed, and firmly established the rigid worship of Jehovah. This was in 621 B. C. During the middle life of Jeremiah terrible events overtook Judah. In 608 Josiah was killed at the battle of Megiddo. In 604 Egypt, which had been Judah's suzerain, was crushed at Carchemish. In 597 came the first Babylonian captivity, and Zedekiah's difficult and humiliated reign. During these years Jeremiah came to see two things. First, that the reformation under Josiah had not been deep and real, and that the people were still idolatrous. Second, that God was determined to overthrow Judah and bitterly punish her. So when the Babylonians advanced against Jerusalem, 588 B. C., Jeremiah, unlike his predecessor Isaiah in somewhat similar circumstances, prophesied the fall of the city, to the great indignation of his countrymen. Jerusalem was taken 587.

2. Jeremiah, then was a prophet of evil to his own people. At this time he had no words of cheer or encouragement. Even when he called upon them to turn from evil he still had to announce the impending doom. He saw the chosen people altogether marred and incorrigible. His teaching as to the future is vividly given in the parable of the potter (chap. 18). God would crush the spoilt pot in his hands and start to make another vessel of the shapeless clay. God would destroy Judah as a kingdom, desolating Jerusalem, taking the populace into captivity, and then make a new beginning.

Now while Jeremiah prophesied thus he did so with the greatest anguish of mind and heart. He loved his country. He was filled with horror at

the thought of its impending doom, and it was sheer agony to him to have to foretell its black woes. To the government and general public he appeared to be a traitor. He encouraged the soldiers to desert. And he was treated accordingly. He was punished, too. He was put into the stocks. And with what passionate invective he turned upon the official who put this indignity upon him! (vers. 1-6). But from cursing his enemy he turned to God with a cry of anguish. How great that anguish was we see in vers. 14 to 18, where Jeremiah curses the day he was born.

3. We have to do with Jeremiah's complaint against God. Jehovah appears almost as his enemy. Jehovah has trapped him, as it were, into the prophetic office, and then has imposed upon him his present terrible duties, so cruelly against the grain, so that his neighbors hate him and despise him, and are ready to kill him.

Here we see in its extreme form the perplexity of a soul brought into suffering and loss through obedience to God. I once knew a man who, because he would not be dishonest at his master's wish, lost a good berth became reduced in circumstances, and died poor. He sometimes complained much, as Jeremiah did, that obeying God has brought him to ruin. The problem of duty is rarely set in such an acute form as this, yet there are many people who find that they have to choose between such advantages as wealth, comforts or popularity and God. God is not always lenient. He does not pamper us. His own Son had to suffer the harshest ignominy and die by torture. And Jesus warns his disciples clearly that if they would follow him they must be prepared to lose all worldly goods.

In the midst of the perplexities which thus come upon those who seek to obey God, it is well to do as Jeremiah—to bring all our heart's trouble to the Father. Jeremiah is very outspoken in his prayer. He lays bare all the revolt and anger that is in him. He brings it into the presence of God. With what result? The results were chiefly these two:

1. God strengthened him to persevere. Jeremiah's task was never lightened. After the exile, when he was left behind in Judah, he still had to prophesy against his own desires and in the teeth of public opinion. His compatriots still raged against him, and refused to obey his message. He is said to have died in Egypt—perhaps murdered.

2. By-and-by a deep peace came upon his troubled spirit. His later prophecies lose their bitterness and tone of revolt. He becomes reconciled to the Almighty. For he looks forward to the New Covenant and the Lord Christ.—Newton H. Marshall.

CHRIST'S MIRACLES

1. John 2-10—Water turned into wine.
2. Matt. 8:2, 3—The leper cleansed.
3. Matt. 8:5-13—Healeth the Centurion's servant.
4. Matt. 8:14, 15—Peter's wife's mother healed.
5. Matt. 8:16, 17—Cast out devils and healed sick.
6. Matt. 8:28-32—Cast out devils and they went into the swine.
7. Matt. 9:2-6—Cureth the palsy.
8. Matt. 9:20-22—She that touched his garment.
9. Matt. 9:18, 23, 25—Jairus' daughter raised.
10. Matt. 9:27-30—Restoring sight to two blind men.
11. Matt. 9:32, 33—Restoring the dumb with a devil.
12. Matt. 14:15-21—5000 fed.
13. Matt. 14:25-32—Walked on the sea.
14. Matt. 14:34-36—Healing all that touched his garment.
15. Matt. 15:21-28—Healing the daughter of the woman of Canan.
16. Matt. 15:29-31—Healing all that came to him.
17. Matt. 15:32-39—4000 fed.
18. Matt. 17:14-21—Healeth the lunatic.
19. Matt. 19:2—Healeth the sick in Judea.
20. Matt. 20:29-34—Healed two blind men near Jerico.
21. Matt. 21:18-22—The fig tree withered.
22. Mark 2:3-5—Healeth the palsy.
23. Mark 3:1-5—Healeth the withered hand.
24. Mark 7:31-35—Healed the deaf man.
25. Luke 22:50, 51—Healing the servant's ear.
26. Mark 8:22-25—Healed the blind at Bethsaida.
27. Luke 5:4-6—Miraculous draught of fishes.
28. Luke 7:12-15—Raised the widow's son.
29. Luke 8:22-24—Christ stilleth the tempest.
30. Luke 13:11-13—Healeth the crooked woman.
31. Luke 14:2-4—Healeth the dropsy.
32. Luke 17:12-19—Healeth the ten lepers.
33. John 5:5-9—Healeth the impotent man at the pool.
34. John 9:17—Healeth the blind at Siloam.
35. John 11:34-44—Raiseth Lazarus from the dead.
36. John 21:6-11—Miraculous draught of fishes.

E. W. KNAPP.

We are Christ's servants. To be in the service of a great man is an honour; to be in the service of a good man is a pleasure. Christ is both great and good. His greatness he has told us of—"All power is given unto me in heaven and in earth." As to his goodness, what master for the sake of his servants has voluntarily "made himself of no reputation," "humbled himself," and suffered an ignominious death? Surely it should be our first anxiety to study the wishes of such a master. What ingratitude to profess to be his servant, and to make no effort to learn and obey his will. What wage could such an one justly expect? Our service is not unnoticed. "The eyes of the Lord are in every place." Applicable to every servant is the statement, "I know thy works." Morever it is said, God is not unrighteous to forget our work" (Heb. vi:10). Christ expects (and reasonably so) his servants to perform his work willingly, heartily, cheerfully, and thoroughly. Are we drones—lukewarm, careless, profitless, make-believes? Let us ponder these questions with the attention they deserve. It will be too late to reform when Christ has called us away to render our account. Now is the day to give heed to Paul's counsel, "My beloved brethern, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labour is not in vain in the Lord."

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EDITORIAL

"No man hath seen God at any time" (John 1 18). From this we learn two things:

1. No man ever went to heaven into the presence of God.

2. Jesus was not God, for he was seen of many men during his life upon earth.—The Faith.

By the continual inflow of the meekness of Jesus Christ I am to be kept safe from pride; by the continual inflow of his long suffering I am to be kept from irritability and from temper; by the inflow of his love into my heart I am to be kept safe from selfishiness and inconsiderateness, and those sins that so easily beset me; by the continual inflow of his purity into my heart my heart is to be kept pure and my eyes clear for a vision of God.—G. H. C. MacGregor.

Every member of the church of Christ, whether minister or layman, should be very careful not to bring reproach upon his cause. Many have done so, not because they have designed it, but because they have not considered their ways. They think they mean well, and no doubt they do; yet they forget to look at things in all their bearings, and overlook the apostle's injunction, "Edify one another." In their zeal to combat error, and defend what they consider truth, they lose the spirit of Christ, and thus many ministers and writers for books and papers do more harm than good.

Paul congratulates Timothy that "from a babe he had known the sacred writings which are able to make us wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15, R. V.). Timothy had been cradled in faith and nurtured in love. He had breathed from his very birth the atmosphere of heaven, and his soul had opened to God as the sunshine and the dew. This is the ideal of conversion, and it should be the experience of everyone who has enjoyed the precious blessing of a Christian upbringing. He should be able, as he looks back, to say: "I do not remember a time when I did not know the love of Jesus and was not trusting him."

A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody; and after it has been bound up I am taking off the bandage continually and examining the depth of the wound, and making it to fester, till my limb becomes greatly inflamed, and my general health affected. Is there a person in the world who would not call me a fool? Now such a fool is he who, by dwelling upon little injuries or insults, or provocations, causes them to agitate and inflame his mind. How much better were it to put a bandage over the wound and never look at it again.—Jamison.

The school of "Futurism" has so distorted the prophetic word that if we adopt this system of interpretation we know not where we have been, are now, or will be! This school teaches that antichrist is a "person" and works only after Jesus has taken the saints into the air. Let us see. Daniel says antichrist must wear out the saints and kill them. But when Jesus comes he takes the saints into the air where the antichrist can not touch them (1 Thess. 4, Dan. 7). And Paul says the brightness of Jesus' "parousia" will destroy the antichrist. If Christ takes away the saints at his "parousia" they are out of the reach of antichrist. If he destroys the antichrist at this very time (his own "parousia), then the saints need not fear, for a destroyed antichrist can inflict no persecution on anyone! This system of "Futurism" is a very dangerous system. Avoid it as you would a contagious disease!—Our Hopes.

We are grateful to many readers for words of appreciation regarding the sermon just published, "Denial of the Faith." It already has been the means of showing several their duty of coming out from sects and ecclesiastical organizations which are out of harmony with the gospel. Under God's blessing may this good work go on. The primary design in publishing this sermon will be

served if it helps to "take out" and "prepare" a people for the coming of the Lord. The message in this discourse is peculiarly a call to those who already believe the gospel. It is not meant for circulation among those who know not God. Will brethren everywhere see that it has a popular circulation among believers, especially among the churches and isolated members of the faith with whom they are personally acquainted? That they are "all right" is no excuse—they need to be kept "all right." The household needs to be fed, and they must have "meat in due season" to fulfill Christ's law. Will you not do your part, dear brother, at this laudable task?

That sincerity will save us, no matter what we believe, is not of God; it is of man. It is a soul-destroying, God-dishonoring doctrine. Sincerity without faith in the gospel or obedience to its requirements is man's plan for saving himself. God offers eternal life in his kingdom on earth to all who believe the promise of it. "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned" (Mk. 16:16). You can see from this text that no amount of sincerity will take the place of faith and obedience. We must be sincere, to be sure, but we must have sincere faith in the gospel; we must sincerely repent of our sins, we must sincerely be baptized into Christ for the remsision of past sins, we must sincerely observe all things that Jesus and his apostles have commanded us. To leave out faith, because we do not believe what God promises; to leave out repentance, because it is of little importance, in our estimation, or because we do not want to leave off sinning; to omit baptism for the remission of sins, because we consider it a mere whim of the Lord and his apostles, and of no practical importance, is to be under a terrible delusion.

Go to the 7th chapter of Matthew and see the awful doom of religious people who expect to be saved and blessed at the great day. To us this is the most awful passage in holy writ. To think of men and women, pious in their way; pious, evidently sincere—there is no lack on that score—to think of them rejected is awful! Had they been hypocrites they would not have expected recognition by One who knows the hearts of all. But they do expect to be received. They appeal to him boldly; they submit that they have prophesied or taught in his name, and done many wonderful works. **Ah, there's the fatal delusion;** they have **"done" this and that and the other that they took a notion to do,** and thought surely that would secure them a passport to glory without mishap. But is the reply of Jesus to them a surprise to any of us? Does his refusal seem unlike him? Does it seem harsh or unjust? He says "Then will I profess unto them, I never knew you. Depart from me, yet that work (not iniquity, but) lawlessness!" Lawlessness is the meaning of the original word **anomian** here translated "iniquity."

How had these pious people worked lawlessness? Why, they had disregarded the law of God themselves and taught others to do the same. How so? There must be a law with a penalty in all trials. The law in this case is the word of Jesus. You remember he said on one occasion: "My word shall judgeyou in the last day" (John 12:48). The evidence is before you that they had not obeyed his law, pious and devoted as they appeared to be. Well, what had he said? He said: "This gospel of the kingdom shall be preached in all the world for a witness. He had said it was the Father's pleasure to give his disciples the kingdom; he had said the meek should inherit the earth; he had taught the disciples to pray, "Thy kingdom come;" he had said that he that believeth this gospel of the kingdom and is baptized into the name of the Father, Son and Spirit should be saved. These are some of the provisions of the law that is to try them; consequently this "good people" of "wonderful works" will be rejected because they had not done the will of the Father, expressed in the words of Jesus—the law in the case. We find thousands today who do not know what the gospel of the kingdom is; thousands who do not believe the meek are to inherit the earth; thousands who say "Thy kingdom come," but they all the while mean "Let me go to the kingdom in heaven;" thousand who do not believe it necessary to believe the gospel of the kingdom, or anything else, as long as they are sincere; thousands who do not think it necessary to be baptized into the name—they take the name without that, as if the Lord was merely talking for talking's sake; thousands who have not been baptized in order to remission of sins, as if the Lord overstepped himself when he exacted baptism for that purpose, and hold that he pardons without any useless ceremonies! The whole law has been set aside for tradition or feelings or impressions, and our Lord has warned us of the result. He will say he never knew them—never approved them; how could he when they ignore the gospel of the kingdom as the power of God to salvation? How could he when they say: "No matter what we believe if we are only sincere?"

THE RETURN OF THE WICKED TO HELL

"Will you kindly harmonize Prov. 21:16 with Ps. 9:17, as rendered in the Revised Version? If those who wander out of the way of understanding "remain in the congregation of the dead," how can the nations who "forget God" be "returned to sheol," as affirmed by the Revised Version? This rendering surely implies their resurrection.

JOHN FISKE, Jr."

Editor's Comments

That we may have before us the best translations of the scriptures inquired of we submit the following by Leeser:

"The man that wandereth astray out of the way of intelligence shall rest in the assembly of the departed" (Prov. 21:16).

"The wicked shall return into hell, all the nations that are forgetful of God" (Psa. 9:17).

The Hebrew word **shub,** translated, or rather mistranslated "turned" by the Common Version in Psa. 9:17, means "to turn back" (Young), and is therefore correctly translated "return" by Leeser and the Revised Version. Bro. Fiske evidently realizes this fact in this case; and as he

sees that if the wicked are to "return" to hell they must previously have had a resurrection, he sees no way of harmonizing the text with Prov. 21:16, which declares the man "astray out of the way of intelligence" is to "rest in the assembly of the departed." The Revised Version and Leeser have improved the common rendering, yet both have come short of the original, which is very emphatic. **Le-sheolah** means to thrust headlong into hell, to cast down into hell violently. So Psa. 9:17 not only teaches the resurrection of the wicked, implicatively, but with extraordinary emphasis it teaches they are to be "returned" to sheol with the violence of the second death.

How, then, are they to "rest in the assembly of the departed?" Well, they do not "rest" there. If you will turn to Young's concordance you will find that "the man" of Prov. 21:16 is "Adam" in the Hebrew. He wandered "out of the way of intelligence;" and he is doomed to "rest in the assembly of the departed" forever. All his offspring are also "astray," and if they remain in the native ignorance of the flesh they too will "rest with the departed." But some of them come to know the truth, refuse to do good, and, thus sinning against the light, become the "wicked" (Jas. 4:17). These are "the wicked" of Psa. 9:17 and after their resurrection they are "returned to hell." Again, men of this character are so numerous that they have formed themselves into "nations." Now these are the nations that are said to "forget God" in Psa. 9:17. **That can not be forgotten which was not once known.** "The wicked," then, as individuals, and the "nations," these sinners in the aggregate, are raised from the dead, die the second death, and then "return to hell," or, literally, "are thrust back headlong into sheol."

"HE RESTORETH MY SOUL"

Psalm 23

These words are among the most precious in this priceless Psalm, in our estimation. They speak to the experience of many of God's children, who are almost always in need of the restoring favor of the Good Shepherd. If we were always obedient there would be no need of restoration, but we are not! Our minds are too easily diverted; we relapse into states of lethargy and indifference, and it is necessary to be restored. We must be restored or lost.

Many, we are afraid, have lost their first love; they are, to all appearances, in the condition of the Ephesians when the announcement of the spirit was made to them: "I have somewhat against thee; remember how that art fallen and repent, or I will come unto thee quickly and remove thy candlestick out of his place." You see they could be no light in the world while in that lukewarm, lifeless condition themselves.

The first source of spiritual declension is the neglect of the word of God and of private devotion. So long as a person keeps on terms of intimacy with the spirit of God and Christ, while the word of God is really and truly resorted to, and actually taken as the rule of one's practice, as well as his faith, there will be a regular growth in grace as well as in the knowledge of our Lord and Savior. If only the golden pipes are kept free and unclogged there will be an uninterrupted flow of the golden oil to feed the flame of a holy life. I trust we all know something about this, that our hearts have often tasted the sweet refreshment and encouragement found in seasons spent in the most holy place, that we realize that there is nothing which is more productive of all that makes life worth living than communion with God. Unconfessed, unrepented wrongdoing, however trivial, among friends, they shrink from meeting; or if they meet there is coldness and restraint which are the more evident and painful in proportion to the warmth and intimacy of their previous attachment; and there can be no more heart union till the cause of estrangement has been probed, and the wrong confessed, or the misunderstanding explained. The same principle obtains in our relationship with God. It is to be feared that there is often a tendency to imitate Adam and Eve in their concealment beneath the foliage of the garden. It seems that the lesson that unconfessed sin casts a dark shadow over our fellowship with God has to be learned many, many times before it has the desired effect.

Worldly society, with all its accessories, is another fruitful source of spiritual decline. It is impossible to spend much time amid the trifling talk, the insane conversation, the banter, the ridicule, the empty literature, the frivolous pursuits of what is called 'society," without losing much of the fine edge, the holy temper, that causes its possessor to be enrapport with the spirit.

Neglect of some known command will soon pull down the strongest spiritual health into weakness and steady decline. If all the professed followers of the Lamb who are fencing with some known command of Christ would dare to obey it there would be one of the greatest revivals of God's work in the household of faith we have ever experienced. Sometimes we meet with those who tell us that they usd to be greatly exercised on certain matters, but they have now gotten over that. But is it very probable that the present state is worse than the former. If I understand what it is to be exercised in that sense, it is to be undecided whether to do or say a thing, or not to do or say it. A state of mind in which our desires clash with what appears to be duty. If a person is no longer so exercised a decision has been made in one way or another. Either desire has been gratified at the expense of duty, or desire has been sacrificed to duty. But if one is no longer exercised because he has decided to do as he wished, and accepted the consequences, he has greatly deteriorated spiritually, and can not have a good conscience before God, and unless I am greatly mistaken he will soon be a complete bankrupt, spiritually. Disobedience in one thing without compunction is sure to be followed by disobedience in other things. The flesh never lets any such opportunities go to waste No sooner is one advantage gained than a determined effort to gain another is made, with renewed vigor. Thus the conflict goes on.

It is delightful to turn attention to the restoring processes of the Good Shepherd. The Psalmist says: "Jehovah is my Shepherd." And we see from this that the God of nature is the God of the

Bible, and that natural laws pervade the spiritual realm as well as the natural. There are hundreds of things that prove nature to be full of restoring processes. When a wound is made in our flesh the blood at once tries to build up the breach, and if the parts are healthy soundness takes the place of the lacerated aperture. In the same way, and even to a greater extent, the Good Shepherd cares for his sheep, and heals his wounded lambs.

COMMUNICATIONS

Bro. Katison and The Restitution:

I have read carefully your contribution in The Restitution, and also its answers, and I hope you will pardon my intrusion. If I understand you both, you are earnestly contending for what you believe to be the truth, as nothing but the truth conscientious we may be.

Now let us, for the sake of argument, agree that there are 60,000 translations, and all but one have been proven spurious, therefore there must be a great many mistakes, and therefore Matthew and Luke, in both of the first and second chapters, are spurious. I say, let us agree to this for argument's sake. There is one thing neither of us can deny, and that is that the Jews stumbled. If the Bible has 60,000 errors in it there is no going behind the fact that the Jews stumbled. If I understand you aright, you contend that the Jews believed Jesus was the Son of Joseph, and you have brought plain, positive statements to prove your assertion. Now, I agree with you that the Jews believed Jesus was the Son of Joseph. I believe that can be proven outside of the Bible. If you doubt it ask a Jew whose son he believes Jesus to be, and he will promptly tell you Joseph's. And right here hinges the whole truth that man can not go behind and question for a moment. Paul says in Rom. 11: "The Jews were **blinded.**" May I ask what their blindness consisted of? In Rom. 8:32 Paul says they stumbled at that stumbling stone. Why? Because they were blind.

Now let us reason together a few moments. We notice when Jesus was on the cross the people passed by, wagging their heads, and said: "If he be the Son of God, let him come down," etc. Now I do not believe even you will deny that when Jesus comes the second time they will accept him as the Son of God. We all believe that. Then what could be better proof that what the Jews were blind to was the fact that Jesus was God's Son. If they had believed he was God's Son when he came first would they not have accepted him? You know they would.

In conclusion, Bro. Katison, let me say: Even if Matthew and Luke are Romish fables and heathen superstition you can not get around God's living witness in the wolrd today, Judah. If you consider that I am wrong about this, will you kindly, through The Restitution, give us a short, clear explanation as to what you consider the Jews stumbled at? And greatly oblige, yours for the truth,

O. J. ALLARD.

DOCTRINES CONCERNING DEMONS

"But the Spirit saith expressly that in later times some shall fall away from the faith, giving heed of seducing spirits and doctrines of demons, through the hypocricy of men that speak lies" (1 Tim. 4).

The merest tyro in the knowledge of Greek history, mythology or sculpture, would never make the mistake of supposing that the "demon" of the Greeks corresponded to the "devil" of mediaval or modern theology or, more correctly perhaps, mythology. The more modern myth by some freak nightmare of superstition, seems to be derived in a round-about way from a sort of combination of Greek and other mythologies. For instance, the devil as pictured by mediaval artists as a human form with the horns and hoofs of a goat, is a close copy of the Greek Faun or Satyr. The latter is described by Webster as a "sylvan diety or demi-god * * * part man, part goat, and characterized by riotous merriment and laciviousness." The same authority defines the Faun as "the god of agriculture." The demon of the Greeks was quite another conception which Webster defines thus: "(Ge. Antig.) a spirit or uninated being holding a middle place between men and the deities of the pagans, hence also a departed soul." Greek demons were supposed to be good, bad, and indifferent as the case of the bodily possessor happened to be at the time, decease, or anngeation, or whatever they called the incident of death.

We who believe in God and his promise of life by a bodily resurrection through the Christ, know very well that these doctrines as taught by the Greek "philosophers" were entirely wrong, and we also know that these wrong teachings were at an early period foisted on the Christian Church. The quotation at the head of this article is Paul's warning to Timothy against just such doctrines concerning demons; not against doctrines taught by demon, for demons can not talk. The talking was done by the "men that speak lies." The little word "of" has two or more meanings to it that can readily be understood by its use in a given context. The doctrine that Paul speaks of as my doctrine was the doctrine that he taught, and the doctrines spoken of as "doctrines of men" were the doctrines that men taught; but when the "doctrines of baptisms, laying of hands, resurrection of the dead, and eternal judgment" is spoken of, reference is made to the teachings concerning such matters. And we have altogether too much doctrine concerning demons even until now. I notice lately that the much advertised "Pastor," Russell has come out openly teaching a Christ "without body or parts"—a disembodied spirit or demon. He tells us, moreover, that the (Christ) is "not a man" now. The "risen Christ" is spoken of in all "gospels" as a bodily being to be seen, even felt; and according to their word he continued to be the "Son of Man" after, as well as before, his death and resurrection; and he will so continue till he comes again. Paul speaks of him as "the Man, Christ Jesus." And Christ himself says that God gave him authority to execute judgment "because he is the Son of Man," and thus in sympathy with humanity.

J. F. GELLETLY.

JOSEPH

"Joseph, the husband of Mary, the mother of Jesus, was a just man." So the record says, and I believe it; believe it just the same as I believe that Mary was a pure virgin before the angel appeared to her. We understand that Joseph was minded to put her away privily. But while he thought on these things the angel of the Lord appeared unto him in a dream, saying: "Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the holy spirit." Furthermore he told Joseph what name he should call the child, and the reason for the same. The angel's visit seemed to take away every vestige of doubt in Joseph's mind, and he did as the angel of the Lord told him.

Now supposition will not do when we are writing or speaking of Bible characters. To suppose Joseph was not the just man that the Bible says he was would be to falsify the word of God. Besides all this we realize how anxious he was to save the child Jesus from the wrath of Herod. He did all he was told to do, even to going down into Egypt by night, that their absence might not be discovered. And when he was told to go back into the land of Israel he went. But when he found Herod's son reigned in his father's room he was afraid for the young child, and went and dwelt in Nazareth, a distance, I think, of about seevn miles from the Jerusalem. This shows he was anxious for the life of the child Jesus.

We have the record that Joseph was living with Mary when Jesus was twelve years old. But we have no record of his ever leaving Mary through the advice of his sons or otherwise. True, we find when Jesus first began to preach the word says his brothers did not believe on him; still we have a record that later on some of them became followers of him—James, whom Paul calls "the Lord's brother." Some of them at least believed on him. The Great Dispenser of all events, at whose word empires rise and fall, knew whom he could trust to have charge over his Son through his minority.

We understand Joseph was not a young man when he took Mary to be his wife. Then to add thirty or thirty-three years to his life would make him an old man. It is just possible he might have died. We know Joseph or Mary are not spoken of many times in the scriptures. If I am not mistaken the last time Joseph is spoken of is when Phillip was telling Nathaniel they had found the Christ (John 1).

Now I can say with Bro. Robinson that everyone writing on a subject is under obligation to his readers to prove his subject to be true If our subject is a Bible one it should be proven by Bible writers. We have Bible proof that Joseph was a just man; let us believe it. To believe that Joseph left Mary because he had lost faith in her would bring a stain on her which will not do. I have written this with the best of wishes for the truth of God's word. ALMIRA BROOKS.

DIVINE VISITATIONS

"Thou knowest not the time of thy visitation" (Luke 19:44).

God visits us in opportunity. The dawn of opportunity is the unveiling of his presence. When the door opens upon the way of sacrifice and enlargement, he is there! No longer does he visit us in bodily form; he comes in the form of circumstance. He speaks to us in the voice of events. We may behold his comings and goings in the movements of our day. We may see him in a tendency, we may hear him in a challenge, we may find him in the midst of upheavel and unrest. He comes to us in the brightness of some glorious hope, being "clothed with light as with a garment"; and he comes to us in the shadow of some chilling disappointment, visiting us "in the night seasons."

It is therefore a fine attainment in grace to be able so to interpret events as to discern the presence of the Lord. We are advancing in the school of the Spirit when we know the time of his visitation, when we can look upon the robe of light or the pale of darkness, and say, "It is the Lord!" But when events have no divine significance, when they are empty as a drum, life becomes a very hollow procession—indeed, it is scarcely a procession at all, but just a disorderly assemblage of blind and warring instincts, rushing out of the night and into the night again.

To recognize the divine visitation, and to discern the Visitor! To know him as he comes to the door! "Behold, I stand at the door and knock." How may we know his knock? "He that hath ears to hear, let him hear." "With what measure ye hear it shall be measured to you again." We need the consecrated ear, and the ear is sanctified in the consecrated heart. When the heart is sanctified all the senses are awake to the presence of the Lord. "Blessed are the pure in heart, for **they shall see God.**"—J. H. J.

ORIGIN OF BIBLE SOCIETIES

A young Welsh girl, in 1802, was wont to walk a distance of seven miles weekly, for an opportunity of reading the Bible. In one of these weekly journeys she was met by Mr. Charles, of Bala, who, on learning the fact, went up to London to ask for Welsh Bibles, for distribution. When in conversation with some friends on the subject—Joseph Hughes—exclaimed, Why not establish a society for sending Bibles to Wales? But if to Wales, why not to England? If to England, why not to Europe? If to Europe, why not to the whole world? This small mustard seed has spread into the British and Foreign Bible Societies as it is now; and the simple fact that this little girl went seven miles a week for a Bible has led to the wonderful distribution of 76,000,000 copies of the word of God, in whole, or in part throughout the length and bredth of the world.—Sel.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 5:10); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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PRAYER

Our father: Help us whatever we do to do it heartily, and that we may do it from the heart may we do it as unto God. And do thou send to us such gifts as thou knowest to be best for us, and help us to shape our wishes according to thy will, and not to set our affections on anything concerning which we do not know that it is thy loving purpose to give or do it. Through Jesus Christ our Lord. Amen.

HE COMES

By JOHN L. WINCE

He comes, for him we've waited long,
He comes a conquering king;
'Tis this inspires our sweetest song,
Nor shall we cease to sing.
He comes with power to save and bless,
To pour the healing balm;
To reign in truth and righteousness,
Lift up the voice in psalm!

He comes in might, the dead arise
To meet their coming Lord;
All tears are wiped from weeping eyes,
As promised in the word.
He comes to crown the waiting bride,
O shout the glad amen!
Ye hills and vales on every side
Echo the joyful strain!

In view of this who can be sad,
Or joyous hymns refuse to raise?
What watcher keep from being glad,
Or joining in the notes of praise?
He comes! O rebel sinners, hear!
To seal your awful doom;
How then will fall your hearts with fear,
Your faces gather gloom.

He comes, but not in lowly form,
As when before he came;
He comes in earthquake, hail and storm,
In tempest and in flame.
He comes with fiery scourge of God,
To lay the spoiler low,
To break and lash with iron rod
Each stubborn hearted foe.

To him as universal Lord
The nations far and near
Will bow in honor to his word
In reverential fear.
His law from Zion shall go forth
To islands of the sea,
To distant lands, to north and south,
Till all shall bow the knee.

Till swords that drenched in human gore
The plain and mountain brow
Shall be reforged forevermore
To point the useful plow.
Behind the discord and the jar
Sweet peace, made sweeter still
By contrast with the day of war,
Shall earth and heaven fill.

LIGHT AND DARKNESS

2 Cor. 6:14

Sermon by M. Joblin

This is not a perfect state; the very opposite of this is true. Imperfection and perishibility is stamped upon everything; and the mind unenlightened by a revelation, may well ask, Where are we drifting?

Reforms are to be met with among all classes; or, at least, organizations purporting to be for reform exist on every hand. This is proof that the existing state of things is made so by men, or else the reformation of a man would not alter his condition. All these reformations cannot effect man beyond his mortal life. The laws of nature which he has violated may be obeyed, and he may in consequence of this enjoy more health; the injury done to a fellow man may be requited and he will feel more happy; but man's relation to his God is of such a nature that all his ingenuity and the combined energy of the human intellect will utterly fail to produce a reformation, or a system of means that will reach beyond his brief mortality.

Principles that are recognized between man and man, and between nations will bear out this assertion. It only requires to be known that man has sinned—that the wages for sin has been set by God—it is death! and it will at once be seen that not only cannot human effort devise a remedy, but from the fact of his being a transgressor, he has no right—nay—it is out of all question for him to think of inventing remedial scheme.

Well, seeing man has gone out of the way, how does God proceed with his disobedient children? What steps has he taken to direct his wayward feet? He does not speak audibly to the masses, but has selected individuals from the generations long gone to whom he made known a complete remedial scheme, and one just adapted to the human family. This revelation is the word of God, or oracles of God. It is the only thing in all the world that can give light to benighted, sinful man. Says the Psalmist: "The entrance of thy word giveth light." The burden of the whole matter is, light to lighten man out of mortality and sin, and sorrow, and death into the kingdom perpetual and life returned which it is God's pleasure we should have. We then may put it down for a fact that without this word, man—the whole family of him—would not know where he came from, or whither he was going; would know but little of his responsibility—could develope no character, would all be little better than the brute.

Now the question comes up, What does this word say about the provision made? How does

3 of 9.

it operate? How can we avail ourselves of it? We reply, God at the first constituted a man righteous on account of his faith. He could not undo what in his life had been wrong. He could not remove anything connected with his parentage, but, there was one simple thing left that he could do: he could believe a promise of God if he choose, and if he fell in love with the maker of this promise and wanted to get it, he would not only believe in the word of promise but would do everything in his power to obey the discipline laid down by the Promise-Maker.

We, in the foregoing remarks, have had reference to Abraham. He was constituted righteous before God for no reason but for his faith; and this principle has not been repealed to this day, and will not be, while the Gospel dispensation lasts. But suppose God had never called Abraham and never gave him promises; could he have been made righteous by faith then? No, he would, like all the world besides, have been in the dark, for Paul says: "Faith cometh by hearing the word of God." The promises made to Abraham for faith in the only Gospel which God has ever made to the human family. The saved of the human family will all realize the promises God made to Abraham. Nothing besides this has been promised. "They who are of faith are blessed with faithful Abraham."

Look at Abraham—read his call: ""Get thee out from thy kindred and from thy father's house." He was obliged to forego all their society—it did not suit the purpose of God that he should have constant intercourse with them. It might contaminate him. He was to be "the friend of God," and must separate from all other associations for that purpose. After having left all, in obedience to God, an ordinance was instituted that kept him and his descendants forever separate.

"What communion hath light with darkness?" A stronger figure could hardly be employed. We know darkness flees before light. It implies a contradiction of terms to talk of its being dark and light at the same time. True, we have a twilight while the change is being affected, but as the one advances the other recedes till it occupies the whole space of the other. Now it is just so with reference to light divine: one who is a child of the light cannot blend with one in darkness as the light is dimmed or suppressed.

"What concord hath Christ with Belial (or Beliar, Syrian for sa'an), or what part hath he that believeth with an infidel?" There is no agreement whatever between Christ and satan, and so there should be none between believers and unbelivers.

We expect almost every one will agree with us this far, because it hurts nobody! It is like nearly all the preaching of popular theologists. It is for every one in general and no one in particular! It shoots over the head! This is a nice, easy way to get along, and providing it would do just as well, we shoud gladly stop here; and providing also that you would all go home and make a personal application of the subject. We are afraid, however, lest any should forget or neglect to do it faithfully.

We must come now to the facts as they exist around us bearing in mind the words of Paul, that the church at Thessalonica and of course all in like condition were "children of the light." Now the question arises, What had caused them to be children of the light? We can learn by turning to the 4th chapter, 4th verse. The God of this world had blinded the minds of some so that "the light of the glorious Gospel of Christ could not shine upon them." Seeing then that the same letter makes reference to light in the words of our text, we conclude that all on whom the glorious Gospel has not shined, are in darkness. What is this "glorious Gospel" about? What is it that makes it such glorious news to man? Is it that Jesus has died instead of all men? No! He has died on account of all men, but not instead of them. God still holds each transgressor to account for his own sin, and is not so unjust as to demand full satisfaction twice! Is it that the immortal soul might at death wing its way off to realms of glory away beyond the bounds of time and sense? No! the soul is not immortal; it does not fly off at the death of the body; the realms above are not promised as the saints everlasting rest.

Well, then, what can it be that makes up the glorious Gospel that shone into the hearts of the Corinthians? We fancy we hear one say: "Oh! it is that Jesus died to save us from hell torment forever." No! that is just as false as any of the preceding. The wages of sin is death, eternal torment implies the living of the criminal forever, and this cannot be, for "all the wicked will God destroy." Neither Jesus nor the twelve nor the seventy ever preached about these things; they all told good news about a kingdom that was coming—that had for its basis the plain unequivocal straightforward promises of Jehovah. The road to a future life was also subsequently preached through Jesus and a resurrection. Understand then, that all who teach what Jesus and his apostles did are proclaimers of the light—those who believe it and obey it are children of the light. Those who teach the monstrous errors referred to are blind leaders of the blind. They will fall into the ditch together. The entrance of God's word giveth light; the traditions of men cause the profoundest darkness. We have seen that these two states cannot mix or intermingle—one flies before the other.

We would naturally suppose that all who have stood under the heavenly rays of this glorious Gospel would ever stay there—that nothing could possibly cloud their vision, that all the world combined could not move them from their foundation; that nothing we can possibly conceive could affect their glorious hope, or make them want to commune with darkness; but oh! poor mortal man is very weak! Oh how weak he is! Before he hardly is aware of it he is switched from the track and hurled down a precipice. The tempter appears as an angel of light, and his faith is sometimes taken.

Paul's letters tell a story of his day that in our day and through all the intermediate days has been re-enacted again and again. Hear him after he had left Galatia and learned of evil workers having perverted the gospel: Ye did run well; who hath hindered you that ye should not confide in the truth?" This persuasion (which we now have) cometh not from him who called you. "A little leaven leaveneth the whole lump." How careful,

then, does it become us, to adhere to the word of truth by which we are called. There was but a little error at first, but now it would appear he is compelled to address the whole body, and in sorrow he says. "a little leaven leaveneth the whole lump." And then again he says: "Oh! thoughtless Galatians, who hath deluded you, before whose eyes Jesus Christ was previously set forth as having been crucified." Only a short time had elapsed since he had set forth to them that righteousness came by the hearing of faith, but some one had been there and corrupted the Gospel by teaching the works of the law as a means of righteousness.

In order to prevent the same untoward event at Collosse, he writes: "Beware (take care) lest any man spoil you through philosophy and vain deceit, according to the rudiments of the world and not according to the anointed, because in him dwells all the fullness of the deity bodily." In these days when men will not endure sound doctrine: when hardly one can be found who will close his ear to the seducing voice; when the truth of God is mystified, oh!, how opportune is this language of the beloved Paul: "Take care that no one make a prey of you through philosophy and empty deceit, according to the traditions of men." This kind is stalking abroad, dear friend, more numerously than ever before: they come to us with all the santimonious of the pharisees, but it is, in the language of Paul, "'empty deceit and traditions of men" that they are loaded with. They pretend to have great reverence for God, but they turn their back on his covenants of promise. They profess great love for Jesus, but deny him his right to come again, to sit on the throne of David his father on Mount Zion. They tell us to love God, and practically teach the traditions of men are far preferable to the Scriptures. In fact, they are sheep on the out-side, but wolves inside. They trample on the plain testimony pertaining to the kingdom of God and the name of Jesus Anointed.

"Beware, lest any man spoil you!" It is not necessary for you all at once to give up the great and glorious truths you believe in order to be spoiled. It commences by degrees; by trying to mix truth with error, light with darkness, till it permeates the whole system like a virulent poison. Peter, also ,in closing his second epistle, after speaking of the things they looked for, says: "Therefore beloved looking for these things, diligently endeavor to be found by him in peace, spotless and blameless, and reckon the patience of the Lord as salvation, even as our beloved brother Paul, according to the wisdom imparted to him, wrote to you, as also in all his epistles speaking in them concerning these things in which some things are hard to be understood, which the uninstructed and unstable pervert, as also the other Scriptures to their own, destruction. Do you therefore, beloved, being forewarned, be on your guard lest being led away by the deceit of the lawless, you should fall from your own stability; but grow in favor and knowledge of our Lord and Saviour, Jesus Christ. To him be glory, both now and for the day of the age."

It must be obvious to all from the Scriptures referred to, that the Christian has a race to run—that he has to war a warfare, and the deadliest foes he will have to encounter are those who insinuate traditions of men to the dettriment of God's truths. But we see plainly, that there is no communion of light with darkness—they are as opposite as oil and water; they will not mix. They cannot go hand in hand. The human organized societies around us, while at heart entirely opposed to each other, as shown by the jealousies manifested at each other's prosperity, pretend to tolerate so-called evangelical sects—fellowship all who will fellowship them! Some will contend they have fundamental truths, that others are hostile to, yet they are tolerated, and in fact they practically give the lie to Paul, for he says: "What communion has light with darkness?" But what is the nature of their fellowship? What is it based upon? A dialogue, which we read a few days since, we will repeat to illustrate this: It is between a Disciple Elder and Observer.

The Disciple remarks: "Our meetings are all free. We meet in the revival with all denominations."

Obs.—"Did I not once hear you say that infant sprinkling was a mockery, and wholly unscriptural?"

Dis.—"Yes, I believe that immersion is baptism."

Obs.—"How then can you unite with the Methodist Elder in his discourse on baptism?"

Dis—"I had no fellowship with it."

Obs.—"Do you believe that the scriptural mode of baptism immersion is the only true mode?"

Dis.—"I do, and I cannot see how any one can hope for salvation who varies from this."

Obs.—"In what then, consists the union?"

Disciple—"Oh, well, we—we we—"

He did not know what to say! And yet this very class will tell us under different circumstances it makes no odds what we believe. The union is all a sham—although they are so nearly pitch dark together, yet where the little difference does appear, one cannot see how the other can hope for salvation. Well may the apostle ask "What communion hath light with darkness?" Brethren, who have believed God's truth, cling closely to your chart, do not parley with the enemy. Copy Jesus' example and say: "Thus it is written." Cover up the adversaries with the written word of Jehovah. Ever remember the awful word of Jesus: "No man having put his hand to the plow, and looking back is fit for the kingdom of God."

THE DEVIL: IS HE A PERSONAL BEING?

Article 10

When the writer first began to learn the truth, he in common with all enquirers seeking to know what is truth, tried to establish himself in his position of quoting single texts. Bro. Huggins, his instructor, pointed out that God's universe was governed by laws and principles. While apparently a single text may contradict the general tenor of testimony of the scriptures, yet upon careful comparison it would be found in harmony and consistent with the laws and principles of revealed truth. We mean by "principle" a source, origin or cause; a fundamental or general truth; general rule of action; giving to a substance its essential properties.

A child at school knows that heat always expands, and that cold contracts. But there are ex-

ceptions even in this, though we say this is the universal principle. Antimony possesses the property of expanding or solidification. Because of this exception, shall we conclude the general principle that heat expands and cold contracts, is invalidated? Certainly not. The Bible declares from Genesis to Revelations, that God is the creator of all things; that without him nothing could exist. "For in him we live and move and have our being" (Acts 17:28). In the creation of this beautiful earth, and man to subdue and replenish it, and to have dominion over the works of God's hand (Gen 1:26-28; Psa. 8:4, 9), God has this definite end in view that the earth shall be filled with his glory (Hab. 2:14; Psa. 72:19). Through the prophet God says: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper whereto I send it" (Isa. 55:11).

May we ask this question of those who believe in a personal immortal devil: Where is hell, the place of eternal pain and torment, and where now is the abode of the devils. If, when the glory of God fills this earth, as it now does heaven (Isa. 66:1), and his footstool shall be made glorious (Isa. 60:13), and he shall put all things under his feet (1 Cor. 15:27; Eph. 1:22), then all things that are in heaven and that are in the earth will reflect the glory of God.

But some one may say that the devil will be destroyed, and death and hell cast into the lake of fire, which is the second death (Rev. 20:15) But, my friend, the Bible says in Rev. 20:10: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Now friends, fire brimstone, lake, beast, and false prophet are all material things; hence to exist as the text says "forever and ever," would hardly reflect the glory of the glorious being expressed in John 3:16. If these things exist they must be upon this earth, they could hardly be in the air. Some one may say that they will exist in the bottomless pit" (Rev. 20:1). Well, where is this pit located? If the pit is bottomless it would be a good definition of space. Friends, it does not need much exercise of the faculty of reason to see that all this is symbolical.

Yet when we consider this question of the devil, our minds become confused, and instantly we claim, because texts state that the devil is a father and a liar, that it means a personal being. Probably the text that is quoted more often than any other to prove this is John 8:44: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and above not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." Now read the next two verses; they explain this verse: "And because I tell the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered I have not a devil; but I honor my Father and ye do dishonor me."

The devil (diabolos) is here personified, but this is only in accordance with an Eastern custom of personifying principles, of which there are other illustrations in scripture.

What "beginning" is here meant? "He was a murderer and a liar from the beginning." It cannot mean the scene in the garden of Eden where the serpent tempted Eve, although the serpent was a liar; the record does not say he committed murder. In Rev. 12:9, 20:2; the serpent is called a "deceiver," but is not addressed as a murderer. Let us go back to Gen. 4:8: "And Cain talked with Abel his brother; and it came to pass when they were in the field, that Cain rose up against his brother and slew him."

Here we notice who the murderer is--it is Cain, and God so recognized him; for in the next verse we read: "And the Lord said unto Cain, Where is Abel thy brother? He said, I know not: Am I my brother's keeper?"—a liar. Did God go hunting around to find the orthodox devil? Nay, nay; God knew just where the devil was, and knew exactly who was the devil; read on: "And he said, What hast thou done? the voice of thy brother's blood crieth unto me from theg round. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand." I challenge anyone to prove from the scripture where Adam or Eve told a lie, or committed murder. Then the "beginning" Christ had in mind was the terrible episode concerning Cain and Abel just related. The devil was sin, and sin is both a liar and a murderer, just as Christ stated, for he asked this question, "Which of you convinceth me of sin?" In other words, possessing this spirit exemplified in Cain, "the father of liars, who was a murderer and above not in the truth."

The scriptures hold out no hope of life to one guilty of murder. Mr. Russell sees hope for all mankind, but that hope is not found in God's word (John 3:15; Rev. 21:8; Rev. 22:15). God cursed Cain from the face of the earth (Gen. 5:11).

It was selfishness on the part of Cain that led him to commit these awful crimes of lying and murder. And such has been the case in the history of the human family since that time. The mind of the flesh (Matt. 15:19; Rom. 1:29; Gal. 5:21) has been continually slandering or calumniating. Mankind in their collective capacity, have always been striving with one another, and have never been able to abide for any length of time in the truth of the Lord. Individually it has been the same. God created man very good, created him is his moral image. But that image he had defaced through giving way to sin (Eccl. 7:29; also read the whole of Psa. 106).

Man having thus forsaken the path of righteousness, he has reaped the reward of selfishness, for the effect has fallen back on himself; and he is now dead in trespasses and sins. To revive us from this fallen state is the mission of Christ; and the man or woman who lays hold on his teaching and is baptized, being covered with his all-saving name, puts off the "old man"—the carnal mind, with all his deeds—and puts off Christ, who is the "new man," "and is renewed in knowledge after the image of him that created him."

Now notice how carefully Christ observed this

wondrous spirit in men, and when he saw or recognized it, he always called it by its proper name, diabolos or devil. Peter asked this question: "Lord, to whom shall we go? thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God." In the face of such a testimony as this, what would be the attitude of your mind? What thoughts would fill my mind? Our Lord gave Peter this remarkable answer: "Have not I chosen twelve and one of you is a devil (diabolos)? He spake of Judas Iscariot, the son of Simon, for he it was that should betray him, being one of the twelve" (John 6:68-71). In verse 64 we read: "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him."

Why did Jesus call Judas a devil? Simply because he was a devil or a slanderer. He intended to bring about the death, the cruel murder of his beloved master. Why? Because he did not believe that Jesus had the words of eternal life; he did not believe that Jesus was the son of the living God, the lamb of God which taketh away the sin of the world; and yet this same Judas had heard from his lips the gracious words of divine love and mercy. He had heard him declare that he was the living bread which came down from heaven. Yet in spite of all this, for the paltry sum of thirty pieces of silver he betrayed him! Jesus said it was better for that man, that he had never been born. We hear people say "only believe," "repent and be saved." Judas repented; but it was too late, Esau also repented but he lost his birthright. Beloved friends, wherever the word "devil" occurs there are implied imperfections and disobedience, and therefore the devil must be of our race, which we know full well is still imperfect and disobedient to the authority of God.

One of Mr. Russell's strongest arguments to prove that Christ pre-existed as an angel is, that it was necessary for him to leave the angelic plane of being, become a man, because only a man could redeem a man. If this philosophy is true, (the Bible teaches it is not), then it seems to me passing strange that God should permit a member of another race to interfere as a member of that race, in any degree with the purpose of redemption of the race of mankind, to thwart his purpose by drawing any of them aside from serving him. If this is true, then the devil is a fallen angel. Now if the work of Christ is to undo and destroy the work of the devil, which is expressly declared, "For this purpose the son of God was manifested, that he might destroy the works of the devil" (John 3:8); if the devil, his opponent, is an immortal angel, or as Russell says, "a mortal angel," would it not be more fitting that instead of being born of a woman (Gal. 4:4), that Christ should have remained on the angelic plane? Paul in Heb. 2:16, says: "Verily he took not on him the nature of angels, but he took on him the seed of Abraham." Why was this? Simply because the devil has no relation to the angelic race, is not a fallen angel, but is of the mortal Adamic race, it was necessary that the Son of God should oppose the devil in the sin-stricken, death-stricken nature.

Now listen: can the scripture make this point any plainer? "Forasmuch, then, as the children are partakers (or sharers) of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil" (Heb. 2:14). If Christ was an angel, he could not die. To destroy the devil it was necessary to die. Christ, by being born of a woman, was manifested in the sin-stricken nature; he was under the power of sin, but when he died, and when the Father raised him from the dead, he had no longer any relation to sin; he was put beyond its reach. Sin was rendered powerless; it was destroyed. Hence Paul reasons that he who is dead is freed (or justified) from sin. Sin has no claim beyond death; it leads to death, but it can go no farther.

Therefore it is as clear as the sun, that according to Paul's view of the work of Christ the devil that the Christ was manifested to destroy, is sin. Are angels under the power of death (sin)? No; for the scriptures teach clearly that only the human race have sinned, hence lying under its power—death. Since the power of death is sin, sin is the devil, and the devil is sin. "Therefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

GEORGE B. ALLDRIDGE.

FOOLISH WOMEN

The woman who scolds, the woman who argues each point to the bitter end, the woman who always will have the last word, the woman who tries in any fashion to meet man on his own ground, stands to lose in the fight, and is a very foolish woman. Not that a good honest fit of anger on righteous occasions—outspoken, genuine, brave, and free from all taunting or meanness—is not effective and useful, but it must be very rare, very well controlled, and must clear off when its object is attained into genuine sunshine, never dwindling and muttering off in sulky resentment.

"I will never leave thee, nor forsake thee." Thus saith God to every faithful brother, sister. The statement is of inestimable worth for God does not exaggerate. What a sense of security does it bring—a peace of mind which the wicked know nothing of. It is gratifying to have the assistance and protection of mortal man. But to be under the guidance and care of the controller of the Universe!—of Him who can turn a man's heart whithersoever He will (Prov. xxi:7)! Unfathomable comfort our privilege contains. We should strive to reach a fuller realization of it. There is much to make up dull and insensible to it. God appears to be far, far away, and we are apt to imagine that He is uninterested in and uncognisant of our puny affairs. Bad trade and unhealthy climate confront us, and the thought arises, are not we and the alien equally effected by these evils, and is not God, therefore, excluded from our affairs? To grapple with these fleshly, lying suggestions we must be of quick, spiritual understanding. This quickness can only be attained by a daily study of the Oracles of God. Such a study will produce that full assurance of faith which will enable us to wield an "it is written" to our own satisfaction, even if not to the conviction of our adversaries.

THE RESTITUTION

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EDITORIAL

He who knows himself best, esteems himself least.

He who teaches the ignorant, has need of much brains.

Just as we go to press word comes that Bro. J. H. Thomas is dead. Particulars next week.

Positive thought is needed, thought that clasps and sticks, that has, as Luther said, hands and feet. Negations are the vacuum in which no one can breathe. The minister that would be effective must be positive. Paul was positive.

A single kernel of truth has greater power, better vitality, and more hope of endurance than a whole universe of error. Even if buried a thousand years with mummies, it may eventually find a fruitful soil and bring forth an hundredfold.

Brother Goss requests us to state that during this summer he will sell the booklets by Bro. Joblin, deceased, advertised on page 12 of The Restitution, at one-half their advertised price. He has in supply a large stock of these tracts, and as he wants them out doing errands for the truth, he makes this unusual offer so that readers may get a supply without much expense for distribution at conferences, vacations, etc.

A worthy thought as the basis of the unifying power saves the sermon from becoming a medley. Strength requires concentration. Some sermons are like watches which tick, but never strike. They have no synthesis of power, no concentrated force as the consummation of the discourse, no culmination or crystallization of the discussion.

Sometimes the outcropping of an incident rebukes the popular doctrine of going to heaven. "I was once preaching when a woman fell dead instantly," says a heaven-going divine. "The body was borne into the vestry, and I went straight on preaching. After the service I went up to the husband and sought to utter some word of comfort; but he spoke up at once, 'Praise the Lord, I have two wives in heaven.'"

Ministers give us marrow in the sermon. Let it have nerve and muscle. This means that it must have thought, but also something besides. It must contain the living experience of the preacher to the hearer. All true praching is from prson to person, from life to life. It makes the impression of being real, substantial, earnest, something to be taken home for reflection, to build up character, and to be made the guide in dealing with the realities of life.

It is on the level on which we meet men that we can serve them. They are out of our reach if we get below or above them. Our common humanity is the bond of our common brotherhood. Piety has its human side as well as its Godward side; and its human side must be exercised to influence men. The highest learning can be made so thoroughly human as to reach, in some way, the humblest of God's children. It is the man in the preacher that touches men, especially if divinity exalts the humanity of the preacher as in the case of Jesus Christ.

A coveteous man once went to hear John Wesley preach on the subject of money. His first head was, **"Get all you can."** The farmer nudged his neighbor and said: "That man has got something in him; it is admirable preaching." Wesley reached his second division.

"Save all you can." The farmer became quite excited. "Was there ever anything like this?" he said. The preacher denounced thriftlessness and waste, and the coveteous man rubbed his hands as he thought: "And all this have I been taught from my youth up." What with getting and with hoarding, it seemed to him that "salvation" had come to his house. But Wesley went on to his third head, which was:

"Give all you can." "Oh dear! he has gone and spoiled it all," exclaimed the listener. But getting, without giving, makes only stagnant pools, on which "green scum" soon forms.

It is not often a minister is asked to marry a man who does not know his bride's name. But Mr. Bowers in an exchange tells of marrying a couple, and when he asked the man to say after him, "I, George, take thee, Tryphena Tryphosa, to be my wedded wife," he repeated, "I, George," and said to him, "Governor, I can not speak it," and to his bride, "Sal, that ain't your name, be it?" On her replying in the affirmative the poor fellow was in a fix, wiped the perspiration from his forehead, and made many serious attempts to say the words. He evidently had never heard the names, which occur in Rom. 16:12, and which had been awarded her by pious and Bible-loving parents. The pronunciation of the words on his part was an impossibility, and one had to allow "the will for the deed."

THE DISOBEDIENCE OF INACTION

"He left nothing undone of all that the Lord Commanded" (Jos. 11:14)

There is a disobedience of inaction toward our heavenly Father as well as toward our earthly friends and brethren. Do you remember on what kind of sins the last indicment before the judgment-seat of Christ is to be based? Do you realize that what Christ is going to call you and me to account for then is not our sins of commission, but our sins of omission? It is not the big things we may have done, but the little things we did not do, that in Christ's thought will condemn us at the last. How does the indicment read? We shall not be taken unawares by it. Christ has served it upon us in ample time for us to remedy if we choose: "I was a hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not; and inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me." It will be the disobedience of inaction; the selfish torpidity of somnolent souls; the sluggish indifference of earth-blinded men—these are the things that arouse the wrath of the Lamb and bring down the judgment of heaven. It is a startling truth, but not less the truth. The mistakes of our life may be many, but it is not our mistakes but our neglects that at the last will shut us out from the kingdom of God. What says the apostle? "How shall we escape if we neglect so great salvation? "Men die spiritually by simply neglecting the great salvation. And you and I may be neglecting it by forgetting the needs of those around us, by shutting our eyes to the cry of the poor at our gates. "Whosoever will save his life shall lose it, but whosoever will lose his life for my sake and the Gospel's, shall find it unto life eternal."

NEW LITERATURE

Doubtless there are many brethren who would be pleased to see new literature listed in our publication department on page 12, along with, it not replacing some of the old favorites which we all esteem so highly. We are able to add a new one this week of which we are specially proud. We refer to "The Past and Future Kingdom of God," by Wiley Jones. Some of our readers personally knew Bro. Jones, and have heard him speak the gospel during his life. This 12 page booklet by Bro. Jones is a masterful treatise on the gospel of restitution and restoration. "The hope of Israel" is his theme in this effort, and his presentation of it is peerless.

IMPORTANT ANNOUNCEMENT

To the Brethren Scattered Abroad

Greeting:

We now come before you with a matter we hope you will all be interested in, and act promptly.

It is evident that we now have no church song book. The old ones having been worn out, and unless, we go back to singing orthodox songs, we must have a book.

Last fall the Nebraska Conference took this matter in hand and appointed a committee to cooperate with all the churches and states to get up such a book. This book is to be a church book. No individual or committee having any control of the book, just merely to compile and assist in the work of getting such a book printed.

We will be indebted to many brothers and sisters for suggestions and many favorite songs selected, and due credit will be given to all those selecting pieces.

We want this book every way to be a church book. Every book, both old and new, has been searched for choice songs and we are confident that when firished it will be one of the best books our people have ever had. In fact, the book of the choicest songs ever put on the market.

No song will go in this book that isn't perfect in wording and we have been able to find a collection beautiful in sentiment, and in most cases the music beutiful, and some, more or less classic.

Our idea is to publish a book large enough and well enough bound to be used anywhere, one that will be durable, so that we will not have to get a new one every year. To do this the cost will be a little more at first, but cheaper in the end.

To select these songs and correct the wording and all other work connected is no small task. But with the help of the brethren we expect to accomplish this work, and believe the book will fully represent the church. To raise the money for this work, we have decided upon the following plan:

To ask the brethren to take stock. In this way the church will own the plates and the book.

We are not just sure yet what the plates will cost, but about $2.00 each.

We have concluded to make the shares equal to the price of a plate. That is, each share will be $2.00, and each individual can take as many shares as they wish. When the book is sold the money will be returned to the stock-holders. It may be possible that the sale of the first books won't much more than cover the cost of printing and binding. But then the church will own the plates and have them for future use. Every church and evangeist knows that to do the best work, a good song book is necessary. So now, brethren, we appeal to you to act promptly. Write me at 3944 Hartman Ave., Omaha, Neb., and tell me how many shares you will take. Send no money; just tell me how many shares you will take. If anyone taking five or ten shares would, of course, get a larger per cent. back than they who only take one or two shares. Where there are several in one

locality, let someone take up the matter with the others, and then send the list of names and the amount of stock each one takes. Where brethren are isolated, they will have to write for themselves. We desire to hear from three or four hundred brethren at once; and if you will act promptly, we can have this book for our fall conferences. Now remember this book is not being gotten up by any one conference, or in the interest of any one concern; it belongs to the brethren in general. When the book is finished, the committees work is done. Then the book belongs, or we might say the plates, to the whole church.

To make this doubly true let everyone take a share, and where two might be in one community, neither one being able to take a share by themselves, let the two go together. In this way we can get the whole church in the company.

As soon as we sell enough shares to insure the publication of the book, we will then ask for the money to be sent. So let us hear from you at once. We haven't yet decided on the name, but will make it representative.

ALMUS ADAMS, Chairman,
BETTIE JENKINS,
ROSE STORJOHNN,
MRS. CHAS. A. GOSS,
Committee.

COMMUNICATIONS

Dear Restitution:

Sunday, June 6, 1915, as I had three disciples for baptism, we gathered at the edge of a large body of water. There were a number of people, mostly young, gathered to see and hear what they could. I read Gen. 3:22-24, teaching that life forever was in the tree, not in Adam; and that our lives here were only temporary, and that by believing the gospel and the "promises made of God unto our fathers" (Acts 26:6), "repenting and being baptized in the name of Jesus the Christ" (Acts 2:38; 4:12) they were then "children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ (the saving power). And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26, 27, 29). "If children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together" (Rom. 8:17). "Our life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:3, 4).

Then I read the 6th chapter of Romans, teaching the true sense of baptism. Then Mrs. Lorena Chambers, age 79, was baptized. This dear sister in Christ, said she was sprinkled when she was 12 years old. Now with her age, cataract has grown over her eyes, so she needs help to see to walk. With her "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17); and how glad she was to receive it and put on the all-saving name! Her sense of understanding was exceptionally bright.

The next was Mrs. Mary F. Branham, age 57. This dear sister in Christ never belonged to any church, but learning "the word of truth," rightly divided and studying (2 Tim. 2:15), she has now "found rest for her soul" (Jer. 6:16).

Then Mrs. Susan Shephard, age 61. This dear sister in Christ, as the one above, never could reason with the worldly teachings, but lived in hope of some time learning the truth. A year ago I first met her and tught the "glad tidings." With the first little lesson she thought her hope was coming true. Then my wife and I often visited her to instruct her. An adversary, a blind leader, tried to mine it away, but ah, "the gates of hell shall not prevail against it" (Mat. 16:18). In speaking of the truth, she will say "it is in the Bible."

The above report is the result of cottage meetings that wife and I held last winter. March the 27 I baptized Wm. B. Ritz. He and his wife and four bright little children were with us at this baptism. Then we served the Lord's supper, and sang, "God be with you till we meet again."

L. J. SWEET.

BEREAN DEPARTMENT

Favorite Verses

Dear Bereans:

Perhaps to each of us there are certain verses or chapters of the Bible that seem of especial value. My favorite chapter, as a practical guide, is Romans twelve, of which almost every verse is in itself a short sermon.

And when I go for a cheering message to the word of God, my Bible often opens at the beautiful, helpful, twelfth chapter of Paul's epistle to the Romans.

MRS. LETITIA WALLER.

Promise to David Messianic

Dear Bereans:

I am going to try to show by the Bible itself that the subject under consideration in 2 Samuel, 7th chapter, from the 12th verse to the end of the chapter, refers to Christ.

In the 12th verse the prophet Nathan speaks to David saying that when he (David) is sleeping with his fathers, a kingdom is to be established. Christ is the builder of this house, and God will stablish the throne of his kingdom forever. It is not to be taken away from him as it was from Saul. Now we know that Solomon reigned over all Israel forty years, and not forever. In the 19th verse David realized that God had spoken of his house for a great while to come. Christ was the builder of that house.

In Isaiah 42:1 God says: "Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." In the 6th verse: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee and give thee for a covenant of the people, for a light of the Gentiles." It is through Christ this house is built, and God is to give him the whole earth for his possession, and uttermost parts for his habitation.

In Psalm 89:4, 29, 36 it is promised "Thy seed will I establish forever, and build up thy throne to all generations. His seed also will I make to endure forever, and his throne as the days of heaven. His seed shall endure forever, and his throne as the sun before me." God refers to Christ when he says, "Thou art my son, my first born,

this day have I begotten thee." We have no record that he committed iniquity, but we find a record of him being chastened with the rods of men, and with the stripes of the children of men. Isaiah 53 reads: "We did esteem him stricken, smitten of God and afflicted." "He is despised and rejected of men; a man of sorrows and acquainted with grief." He is now "the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.

I have tried to show the subject of Nathan's conversation with David was Christ, and not Solomon, as the nature of the kingdom is so vastly different from that of Solomon's kingdom, which had an end after forty years.

Submitted in love,
SELMA SAMUELSSON.

OBITUARY

Sister Curry

Leona Johns was born in Lawrence county, Ind., March 7, 1868, died June 2, 1915, age 47 years, 1 month and 25 days.

Sister Currey was married to Edward Curry, Oct. 17, 1888. The object of this notice was baptized by the writer in Aug., 1898. Surviving to mourn her loss is the husband and aged mother, three sisters Carrie Free of Blair, who makes her home with the mother, Mrs. Ettie Mehrens, of Santa Rosa, N. M., Mrs. Effa Bartlett of Rose Lake, Idaho and two brothers, E. B. Johns, of Central City, Nebr. And G. M., who lives on the old homestead near Blair.

Sister Curry's taking away was the result of internal cancer, which made her a great sufferer, but through it all she was an example of patience. Two sisters, Anna and Florence, preceded her to the grave. But they are just waiting the summons to that happy meeting. Sister Curry made a strong fight against the old enemy of the race, but had to finally yield the fight to the enemy. But as she went down, she could smile, knowing another had won the fight for her, and soon she will emerge from her temporary resting place, and then smile at the old foe as he slinks away never to return. So sister, quietly sleep; your enemy has been vanquished, and your place in the kingdom assured.

While in the south three years ago I visited sister Curry at her home in New Kirk, New Mexico and at her earnest request told her neighbors the good news of the kingdom. Sister Curry was very earnest and was always ready to help in any way she could to spread the truth. The esteem in which sister Curry was held was evidenced by the large number who came to pay their respects and listen while the writer told of her hope and the cause of her present condition one, from Rom. 5-12. May God's blessing and sustaining favor abide with those left to mourn. The proclamation of the everlasting gospel will not be interrupted by these calls. May the time hasten!

ALMUS ADAMS.

"FRET NOT THYSELF IN ANY WISE"

This is an easy advice to the phlegmatic and the fatuous who "have all that heart can wish" in the range of their limited vision and comprehension, which extends only to the satisfying of their own desires, "who are not plagued like other men," and who "have no pangs in death." It is a difficult proposition, though, for the "other man." There is so much that to them seems so discordant and misplaced. At this writing, for instances, when nearly all Europe is aflame with war, how vain there it would seem to speak thus; but I read "a story from the front" the other day of an elderly French woman who had been driven penniless and homeless from the field of fire and blood, and in concluding the narration of her experiences to the reporter she said that nothing astonished or horrified her any more. "Je dit ma prieres et le couche" (I say my prayer and go to bed). Now she caught on to the right idea.

"When you hear of wars and war rumors," said the Savior, "see that ye be not troubled." Why, in the second Psalm, we have a succint description that even now obtains among the lordlings over in Europe dividing the spoils of God's earth as if they had all the rights to it; but the Almighty sees it all with amused contempt. Therefore we come to the idea, "Rest in the Lord and wait patiently for him."

Although we on this side of the Atlantic have not such dread conditions as in Europe at present, there are reasons and occasions for worry if you get the habit. We who are interested in "the one faith" are inclined, I think, sometimes to get irritated over the dullness of others to comprehend or to get our point of view. More especially does this feeling develop when we observe the success of "gospel" freaks and fakes who parade out into the limelight as Sir Oracle, "before whom no dogs should bark" when "they open their mouth;" and when they have said all they have to say it amounts to nothing at all, or only perhaps a rehash of antiquated ideas and superstitions diluted in a multitude of words.

But why worry for this? Are they doing any damage? Verily it is the purpose of the Lord to "sift the nations with the sieve of vanity;" and there are many holes in that sieve to drop the "nubbins" through. Jesus thanked the Father that he had hidden the truth from the "wise and prudent." If he was glad of it, **why should we be sorry?** This is a big world, and there is a vaster universe beyond, and the whole thing has got to be shaped up together. Only the intelligence that conceived it all can handle it aright; and we know that our part in it for the present is only to "do justice, love mercy and walk humbly before God." Talk, however "big," amounts ton nothing; but even when bolstered up with scripture texts. Pride is vain in his sight; only to that one will he look "who is of a broken and contrite spirit."

J. F. GILLETLY.

WHO ARE THE CHOSEN?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we be ever with the Lord."

We understand by these words that only our Lord's chosen people will be aware of his coming or presence in the air. We mean by God's chosen people those who have complied with the rules laid down in the scriptures for our guidance in obeying God's commands, and have lived up to them as perfectly as possible. Those whose hearts are filled with a glorious hope that is held out to us; those who love the Lord and things pertaining to a godly life so much that these things are uppermost in our thoughts continually, and we have no room or inclination for worldly desires or pleasures. If we can follow in the footsteps of our Savior and be satisfied that we are doing what will be pleasing in his sight, then we must surely be numbered among his chosen ones and so be forever with the Lord.

Brethren, we are all striving, I hope, with great diligence to perfect ourselves in grace, so as to be worthy of him when he shall come for us. But the great fault of most of us is that we have not the brotherly love, forbearance and kindness for each other that we should have. Paul says in Rom. 12:18, 19: "If it be possible, as much as lieth in you, live peaceably with all men." Again, in Eph. 4:31: "Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put from you, with all malice. And always remember that "he that loveth another hath fulfilled the law." I would that we might, in the words of Paul, "speak evil of no man, but be gentle, showing all meekness unto men, and not prone to take offense, especially with one another." Brethren, have we a spirit of forgiveness for each other? Do we try our utmost, with God's help, to obey his commands in these respects? If not, can we expect to be among the chosen ones to reign with him through all eternity in the glorious kingdom of God? Let us one and all take heed, and think earnestly upon these things. JENNIE McNEE.

STARTLING FACTS

Mr. Geo. Hodges has written a book entitled "Faith and Social Service," which has some appalling statements which I copy. He writes ironically that the inscription placed by Robert Owen over his Harmony Hall, "C. M." (meaning "Commencement of Millennium"), can not yet be written over the door of any ecclesiastical assembly. He entreats the churches to join forces and become an actual "Good Government Club" to advance the kingdom of God in the community. He takes the following facts about New York City churches from a pamphlet, "What are the Churches Going to Do About It?"

In New York City there are 555 churches. Most of them are still administered upon the lines of narrow denominationalism. The parish is considered rather than the city, and the interest of the sect is advanced rather than the cause of Jesus Christ. One district with a population of 16,391 bodies has a saloon to every 111 inhabitants, and one church to every 8196.

The situation is worse in another district, with one saloon to every 118, and one church to every 9422.

In a third district, among 49,359 inhabitants there is one saloon to every 208, and one church to every 9872.

West of Tenth Avenue, between Fortieth and Sixty-fourth Streets, there is only one church; there are 46,563 people living in this district.

We have always called the saloon the "devil's church," but what shall we call the churches that preach the devil's lie, recorded in Gen. 3:4? They are not God's church. They have a false gospel, a false faith and a false hope; they had rather believe falsehood than humble themselves to the truth. E. W. KNAPP.

DENYING THE FAITH

"Denying the Faith" is a 20 page booklet. 5 cents per copy; 40 cents per dozen. Have you read this sermon?

If you want to know in what a criminal light God regards the sin of denying the faith, read this sermon.

If you want to acquaint yourself with the forces and influences that incessantly tempt you to repudiate the faith—if you want to be on guard, read this sermon.

I you desire to know how you may deny the faith, read this sermon.

If you have doubts about who the "man of sin" is, who and what is the anti-Christ, read this sermon.

If you have joined some church which is astray from the truth, under the plea that you wanted a "church home," you had better read this sermon, and read it now.

EVERYDAY CHEERFULNESS

The hardest thing is to keep cheerful under the little stings that come from uncongenial surroundings, the very insignificance of which adds to their power to annoy, because they can not be wrestled with and overcome, as in the case of the larger hurts. Some disagreeable habit in one to whom we may owe respect and duty, and which is a constant irritation to our sense of the fitness of things, may demand of us a greater moral force to keep the spirit serene than an absolute wrong committed against us. In the one case endurance is all that is possible: in the other we may sometimes rightfully fight—and there is a world of comfort in the powers of action.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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FUTURE LIFE

Endless are the speculation and theories regard future life, and yet amid them all have we any definite facts upon which to rest. Is there in anyone of them, that which satisfies the natural longing to know something definitely and certainty. Is there anything in secular or religious teaching by acknowledged leaders of thought that which satisfies this longing. Can we say with truth that any one of the various sects, Roman Catholic, Church of England, Methodist, Baptist, Presbyterian, or any of the so called orthodox Evangelical denominations have any very clear or definite teaching regarding the question of future life for man? Is it not true that so idealistic and hazy are the views advanced by both press and pulpit, many are caused thereby to doubt the fact of any future life at all? Is it not also lamentably true, that if asked for a definite proof of a future life, very few of even professing Christians would attempt a logical reply?

It is not my purpose to weary you with questions of this kind, yet I have a definite object in asking them and requesting replies. My purpose is to cause you to think, and to use the God-given powers of reason which you have. If you were about to take a long journey in order to obtain possession of an inheritance, and that journey was designed by the giver in such a manner as to render you that experience and training necessary to make that inheritance of value to you, and if for your guidance you received full written instructions regarding the inheritance would you not seek to honor the giver by becoming acquainted with its contents? Would you not feel that in the event of your failing to do so, you stand considerable risk of losing your way, and the inheritance also? Your first consideration, even ere you had gained the most meagre information regarding the inheritance, would be to verify the authority and reliability of the insructions presented to you. Satisfied on this point, you feel your voyage already safely accomplished, no matter what may intervene to cloud the sunshine; dissatisfied are you are like ship without rudder, tossed by both wind and wave, forever doubting your ultimate haven. Forgive me if I again revert to the question method of obtaining and stimulating information, for in many instances it is the most practical, causing both teacher and taught to co-operate as no other method can.

1. What are the most generally accepted reasons advanced for belief in a future life?
2. When, where, and how does that life commence and exist, according to popular theory?
3. What are its capacities and occupations?
4. How do these ideas tally with the Bible.
5. What does the Bible teach?

We have here several important questions. To deal with each separately and at length would be intensely interesting, but would occupy too much space; we must therefore seek to confine ourselves to outstanding features, leaving the reader to develop the points given.

Undoubtedly the most popular reason given (if any is advanced at all) for belief in a future life is, that man is immortal. Upon what grounds they base such an assertion very few can say. The more thoughtful assert that within man are capacities that either do not or can not find completion in the short span of human life, therefore the necessity of a future life is argued. Another reason given is that the inequalties of this life in all fairness demand a second life. Their reasons are good, and we are willing to admit so far reasonable for the hope of a future life, but we cannot assent that they in any sense prove man to be immortal now, or that the future life requires to be unending in order to fulfill them. Other reasons are given, such as the universal desire for immortality, but desire does not prove possession; just the reverse. People desire what they do not possess.

But to come to facts instead of theory, let us look these matters square in the face, and then let us compare the statements of human wisdom and theology with the emphatic teaching of the word of God. For many hundreds of years mankind have cherished the hope of a future life, and the belief in a future existence is almost universal. Yet is there any genuine proof? Is there, apart from the Bible, one single fact that places beyond a doubt the certainty of future life? If so, why is it unknown? For thousands of years mankind have professed to have communication with the "dead," who are generally supposed to be far in advance of the living in intelligence; yet in what single one of the many phases of knowledge have the human race benefited through the supposed mediums of the dead? Is it not an undisputed fact that man is utterly incapable of knowing anything apart from his bodily organization? Science knows nothing of a future life, for every scientific fact goes to prove the Bible statement, "dust you art, and unto dust shall thou return." Seeing we get nothing definite that adds to our knowledge of a future life from science, Sir Oliver

future life, yet how much does the average church member know? If asked what do you expect to do when you die, the reply invariably is most indefinite—they don't know. The result is, that the belief in a future life is there because it is taught from infancy, but very few evince any keen desire for that life, because they are utterly without knowledge of anything about it, and the general belief is that nothing can be known.

To one who has studied God's word, how very different the case is. It is marvellous how much the Bible does reveal concerning the future life. Th orthodox views are dim, hazy, and unreal, having nothing in common with the life now lived, because built on the basis of an immortal unimmaterial soul theory, which is as immaterial as it sounds, and has no foundation in fact. The Bible from the beginning is clear and concise as to man's nature. God in all his dealings with man, and the Bible in all its relationships with man's life, is consistent herewith. We are told that God created the earth, that he created it to be inhabited; and no one can fail to see how wonderfully God has made the earth suitable for the needs of its inhabitants. One corresponds to the other; and the whole training of a man's life is to adapt him to make the best use of his God-given faculties. His whole life he spends his energies to gain further knowledge of the wonderful things about him, and the wonderful powers of his own nature. According to orthodox teaching, all these things have no bearing on the future life, and will have no part in it; for the Christian leaves forever this mundane sphere to enter the "better world," about which he knows absolutely nothing. But let us ask ourselves, Is it reasonable to suppose that the accumulated knowledge of a lifetime, gained in many cases through toil and trouble, is all to no purpose when this life is ended? Is there no correspondence whatever between activities of this life and that which is to come? According to orthodoxy, NO—because they believe in bodiless beings, but according to the Bible YES; there is remarkable resemblance. Does not God now appeal to man through the natural channel of his desires, appetites, and environments, and are not all the blessings (and curses too) in line with the natural laws of man's organized being? Surely they are: what could man desire more than to realize in perfection the realities and beauties of the bounteous world God has give him to occupy and subdue, and which is forever yielding up its wonders, and which corresponds so closely to the cravings of his nature? Does not the Bible hold out the blessings of the future life along these very lines and especially in those very things wherein mankind have signally failed? Let any sincere Christian make a study of these things in the word, and he will be astonished to see how full of detail are the promises of blessing in a future life, and how they are almost entirely in line with the experiences of this present life, but in a perfect condition.

Notice, for instance, the promises in various forms of the earth yielding her increase; notice Lodge not excepted, we now ask, Have the churches anything better to give? We have been brought up from babyhood to boyhood, and from boyhood to manhood, and taught to believe in a the promise of the Savior to the twelve desciples about sitting on twelve thrones, judging the twelve tribes of Israel. Notice again the parable of the talents, how the victors are made rulers over cities. Observe the promise of every "man sitting under his own fig tree." Notice again the remarks of our Savior about "sitting down in the kingdom of God" with Abraham, Isaac, etc., and the statement through John that we shall reign with him on the earth; and above all the promise "there shall be no curse any more" (this cannot refer to heaven), "and death shall be no more," but the tabernacle of God is with men and he shall tabernacle with them (not them with him). I well remember as a lad regretting I should be in heaven, and missing all these things. One cannot read the promises of blessings of the future life without being struck with the fact that they deal with corporate beings capable of enjoying in perfection just such conditions as would obtain on the earth with sin and evil eliminated, and for which the experiences of the present life had definite connection and object. That this earth is to be the future sphere of the saints seems to me clearly taught in God's word, but that we shall not be entirely limited or confined to the earth seems almost equally clear. God has not endowed mankind with his wonderful powers of mind, reaching forth to other worlds than his own in his search after knowledge, to no purpose. He has not called his attention to sun, moon, and stars, and the wonders of Pleades and Orion only to disappoint the awakened mind. He has not promised a resurrection body endowed with immortality like unto the body of the risen Christ, capable of going and coming like the wind, and, like his, adapted to other spheres than this, without object (John 3). Reader, do you catch the thought? Do you see how unlimited the sphere for unlimited life? "This is eternal life that they might know thee, the only true God, and Jesus Christ whom thou hast sent." It will take eternity to know God and his wondrous works, and we shall learn to know Jesus better. It will take eternity, but it will make eternity grand! Now we are each limited in the full enjoyment of our faculties, so much so that what is pleasure to one is pain to another—the artist cannot now appreciate the desire of the musician, nor the musician the aspirations of the artist, because certain faculties lie dormant in each of us, but then shall we know even as we are known. Imagine, if we can, man development to the full; nature able to realize in ever increasing measure the wonderful works of God. Eye hath not (yet) seen, nor ear (yet) heard of the wonderful things God hath prepared for them that love him! But eye shall see, ear shall hear throughout eternity, and every member of our spiritual body will enjoy the union, the sublime wonders of God's wonderful creation, which in slight degree we have learned already to appreciate. Surely the present experiences are the schooldays for the life which is to come, and our walk in life now has much more to do with our activities in time to come than is generally supposed.

You ask for proof of these things, and you have a right. My proof is the resurrection of Christ, a fact in history beyond dispute, acknowledged by friend and foe; and that Christ still lives, present

day events abundantly testify, for they are prophesied in Holy Writ as preceding his return to earth to reign as King over the nation of Israel, and the whole world. It is a matter of common knowledge that the Jews are fast returning to their own land.

R. H. JUDD.

AT WHAT AGE OUGHT WE TO BE BAPTIZED?

At what age ought we to be baptized? is a question that is raised in an exchange. "When we believe the gospel" is the divine answer to this question." "When they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). Some, distressed by the shipwreck made of the faith by some young brethren and sisters, have proposed as a preventive that there shall be a limitation as to the age at which the truth should be obeyed in baptism. There is, however, no authority for this, and to impose such a limitation would be, in striving to avoid one danger, to fall headlong into a greater one. If the doorkeepers of the "house of God" (1 Tim. 3:15) are enlightened and faithful men, there will be sufficient guard against the danger feared, and no limitation as to age (even if permissible) could stand as a substitute for this care and watchfulness on the part of official brethren. If a young man or woman believe the gospel of the kingdom, no one has a right to "forbid water that they should not be baptized." True, they may tire of the roughness of the road after a short spell of the journey, but that is to be met by "giving attention to reading, exhortation, doctrine," and by "praying always," remembering the parable of the unjust judge and the importunate widow (Luke 18). Paul told Titus to exhort the young men to be sober-minded, "in all things shewing thyself a pattern of good works; in doctrine shewing incorruptness, gravity, sincerity, sound speech that cannot be condemned." This is how the way of the young man is to be cleansed, by his taking heed thereto according to that word which is able to make him wise unto salvation (Psa. 119:9).

"But," say some, "supposing God has fixed an age at which mankind become responsible to him would it not be well to adopt that as a standard?" No doubt it would; for if God fixed the limit of the age of responsibility at "twenty years old and upwards," it would be as wrong to baptize one under twenty as it would have been for a Jew to circumcise a child on the seventh day instead of the eighth. But has God fixed any age at which responsibility commences, and under which there is none? This question has been wrongly answered in the affirmative, thus:

"Let us ask two questions:

"1.—Who do we find the Apostles themselves, or by deputy, immersing? All, doubtless, to this will answer, "men and women" (Acts 8:12; 19:5).

"2.—It cannot be disputed that the Apostles were Jews, we therefore put question No. 2. What did a Jew understand by the term, 'man' or 'woman'? Guided by the law and the testimony, we reply to this, 'a person of twenty years old and upwards,' this being the age at which the Jews became individually responsible to Deity and the law. Who fixed this age?—See Num. 1:2-3 and 18-46: "From twenty years old and upward, all that are able to go forth to war in Israel, thou and Aaron shall number them by their armies." (Fight the good fight of faith) * * * The age is also fixed when Deity commences to hold a person accountable for their action to himself,—when he will regard their conduct as exhibiting faith (without which it is impossible to please him) or unbelief, which is a barrier against 'entering into his rest.' See Numbers 8; 14; and 26:63.

"These extracts prove that a person becomes a man or woman and responsible for their actions when under divine law when acquainted with God's will, at the age of twenty and not before. The Apostles knew all this, hence we argue that their use of the term "man or woman" excludes any under the age of twenty * * * They baptized men and women, and under divine tuition recognized as such only those of twenty years old and upwards, therefore we, who should aim to continue in their doctrine, to walk as they walked, should imitate them in this. * * * As to the position in which any may be who have been immersed as 'infants,' we can only give our opinion for what it may be worth. There is one baptism we believe—an immersion on an understanding of the one faith, a matter not to be repeated if once done. And we would regard such as Hezekiah did certain, who in their new born zeal to serve Yahweh, had not strictly conformed to his law: 'The good Lord pardon every one' (2 Chron. 30:17-20), that is, if the person has been immersed through his or her elder brethren not knowing the above testimones; but if any do this presumptuously after knowing the correct age, the matter stands on a different footing, one on which we, not being a judge, or authorized to represent the judge, cannot express an opinion."

However much we may respect the honest scruples that prompt the foregoing utterances, it is impossible to agree with the limitation they impose, which is inconsistent with the Scriptures in more ways than one. It is quite a mistake to suppose that the numbering of the men of war of Israel in the wilderness in any way fixes "the age at which the Jews became individually responsible to Deity and the law." To prove this it has only to be shown that God has spoken of some under twenty years of age as "men and held them responsible for their misdeeds. Some of the kings of Judah ascended the throne under twenty years of age. These, according to the above suggestion, would be irresponsible until they attained that age. Was it so? The case of Jehoiachin, Jeconiah or Coniah, the son of Jehoiakim, supplies the answer completely. He was at the most "eighteen years old when he began to reign" (2 Kings 24:8 with 2 Chron. 36:9), and he reigned in Jerusalem three months, and was then carried captive to Babylon by Nebuchadnezzar. During these three months Jeremiah was charged with a heavy sentence against him from God. He is spoken of as a man,

and held responsible, though under twenty years of age. Here is the testimony: "As I live, saith the Lord, though Coniah, the son of Jehoiakim, King of Judah, were the signet on my right hand, yet would I pluck thee thence. And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadnezzar, King of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country where ye were not born; and there shall ye die; but to the land whereunto they desire to return, thither shall they not return. Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the Lord, Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah" (Jer. 22:24-30). This is something for the young kings-elect of the house of God to think over. It agrees with the teaching of Jesus—"This is the (ground of) condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). It is a fact beyond dispute that the coming of light is not confined to those of "twenty years old and upward," and it is not therefore obvious that responsibility likewise is not thus confined?

If we look at the case of Josiah, whose birth unto the house of Judah was testified by the man of God who was sent against Jeroboam, the son of Nebat, and his idolatry at Bethel, we see a young man of a very different type to Jehoiachin. "Josiah was eight years old when he began to reign, and he reigned in Jerusalem one-and-thirty years. And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right nor to the left. For in the eight year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images and the molten images (2 Chron. 34:1-3). Here is an honourable beginning at from fifteen to sixteen, and a very practical walk "in the sight of the Lord and the ways of David his father" by the time he was twenty years of age. Let the young men who hope to have the honour of his society in the restored kingdom of David bear his noble example in mind: and the older men too. But his example is especially encouraging to the young. "Remember now thy Creator in the days of thy youth, when the evil days come not." This is the precept; and Josiah is one among many illustrious Bible illustrations of its application. His youthful zeal would be as acceptable to God, as Coniah's "evil doing" was offensive.

Samuel, David, the Lord Jesus, Paul and Timothy, are all examples of youthful service and devotion to God. Samuel was but a "child" when God charged him with the condemnation of Eli and his house. David was "but a youth" when he slew Goliath, refusing Saul's armour, and saying "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." The Lord Jesus was only "twelve years of age" when he said to his mother, "Wist ye not that I must be about my Father's business?" Paul was "a young man" when they laid down Stephen's garments at his feet, and was "yet breathing out threatenings and slaughter against the disciples" when the Lord Jesus arrested him; and he was baptized into his name, and preached the faith that he once destroyed. Timothy was a young man, and liable on that account to be despised, hence Paul wrote to him thus: "Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Let young people, in seeking the truth, have these examples in remembrance, and when they believe "the things concerning the kingdom of God and the name of Jesus Christ," let them be "baptized, both men and women."

From the foregoing it is evident that it by no means follows that because God decreed that all those men of war who were numbered in the wilderness of Sinai "from twenty years old and upward" should "surely die in the wilderness," therefore none under twenty years old in Israel were responsible to God. "We see that they could not enter in because of unbelief" (Heb. 3:19). "They despised the pleasant land, they believed not his word; but murmured in their tents and hearkened not unto the voice of the Lord. Therefore he lifted up his hand against them to overthrow them in the wilderness" (Ps. 106:24-26). The condition of that generation was that of aggravated unbelief. They had seen enough to make them believe God forever. Instead of this "all the congregation bade stone them (Moses, Aaron, Joshua and Caleb) with stones." "All the congregation" was on the brink of annihilation for this, for "the glory of the Lord appeared in the tabernacle o fthe congregation before all the children of Israel; and the Lord said unto Moses, How long will this people provoke me, for all the signs which I have shewed among them. I will smite them with the pestilence and disinherit them, and will make of thee a greater nation and mightier than they" (Num. 10). Moses, "faithful in all God's house," considering not the threat against his life—fitting type of the Prophet like unto him, made intercession for Israel, pleading the reproach on the name of Yahweh that would arise in Egypt and among the nations; and those attributes of mercy and long-suffering and goodness that, at Moses' entreaty, he had declared to him. "And the Lord said, I have pardoned according to thy word, and as truly as I live, **all the earth** shall be filled with the glory of the Lord. Because all those men **which have seen my glory and my miracles** which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not **hearkened** to my voice; surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it." So the case rightly considered, does not argue the irresponsibility of all under twenty years of age, but rather the forbearance of God in "pardoning" such at the intercession of Moses. Twenty years, therefore, is not "the correct age"; nor, indeed, is any age fixed. The condition is "He that believeth." It is by no means "doing pre-

sumptuously" on the part of any young man or maiden under twenty, to be baptized into Christ on belief of the Gospel. Far otherwise: "Both young men, and maidens; old men, and children: Let them praise the name of Yahweh: for his name alone is excellent; his glory is above the earth and heaven" (Ps. 111:12).

A BIBLE LESSON ON BAPTISM

Question. Baptism, whence was it? from heaven, or of men (Matt. 21:25.

Answer. "And all the people that heard, and the publicans, justified God, being baptized with the baptism of John; but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 7:29, 30).

Q. What its desingn and purpose?

A. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him, in the river Jordan, confessing their sins" (Mark 1:4, 5; Matt. 3:5).

"I, (John), indeed baptize you in (en) water unto repentance" (Matt. 3:11.

Q. Its mode—complete submerging or sprinkling?

A. "John answered them saying; I baptize you in (en) water, * * * these things were done in Bethabara, beyond Jordon; where John was baptizing" (John 1:26-28).

"And they were baptized of him (en) the river of Jordon" (Mark 1:5).

"And John also was baptizing in Ænon, near to Salim, because there was much water there" (John 3:23).

And Jesus, when he was baptized went up straightway out of the water" (Matt. 3:16; Mark 1:9, 10).

Q. It pointed to whom, as the remitter of sins?

A. "I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing in (en) water" (John 1:31).

Q. Did the practice cease with John?

A. " * * * Jesus and his disciples came into the land of Judea; and there he tarried with them, and baptized" (John 3:22).

"And they came unto John, and said unto him: Rabbi, he that was with thee beyond Jordon, to whom thou bearest witness, behold, the same baptizeth, and all come to him" (John 3:26).

"Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples), (John 4:1, 2).

Q. Was it enjoined upon the Apostles?

A. "Jesus said: Go ye therefore, and teach all nations, baptizing them into (eis) the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:18, 19).

"He that believeth and is baptized shall be saved; but he that believeth not shall be condemned" (Mark 16:16).

Q. Was it practised by the Apostles?

A. "Then Peter said unto them: Repent, and be baptized every one of you into then ame of Jesus Christ for the remission of sins. * * * Then they that received his word were baptized" (Acts 2:38, 41).

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).

"And as they went on their way, they came to a certain water, and the eunuch said: See, here is water, what doth hinder me to be baptized? And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip" (Acts 8:36-39).

"And he [the jailer] took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway" (Acts 16:33.

"And now why tarriest thou? arise, and be baptized and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

Q. Baptism now points backward, (as John's pointed forward) to what event?

A. "Know ye not, that som any of us as were baptized into his death? therefore, we are buried with him by baptism into death. * * * For if we have been planted together in the likeness of his death, we shall also be sharers of his resurrection" (Rom. 4:3, 5).

Q. It is essential to attain what relation?

A. "For as many of you as have been baptized into Christ, have put on Christ" (Gal. 3:27).

"Except a man be born of water and of Spirit, he cannot enter into the kingdom of God" (John 3:5).

"The like figure whereunto baptism doth also now save us" (1 Pet. 3:21).

"Husbands love your wives, and be not bitter against them." Men who are unkind, churlish, and neglectful in their behaviour towards their wives will doubtless one day rue it. Predisposition in either of these directions should be manfully attacked and overcome. After Christ, a man's wife should come first in his affections and considerations. The commandments are very definite upon the matter. The wife is to be loved (even as a man would love himself) cherished, nourished, and held in honour (Ephes. v:28, 29; Col. iii:28, 29; Col. iii. 19; 1 Pet. iii. 7). A husband's duties do not begin and end in providing temporal necessaries. He has to bear in mind that his wife is a joint heir with himself of salvation. He has to dwell with her "according to knowledge." He has to be circumspect: to study the manifold bearings that his conduct has on her race for eternal life. He has to look to her spiritual requirements: to help her to get to the meetings, and secure time for reading. He should also endeavour to arrange for profitable companionship for her. "The husband is the head of the wife," and should therefore form a worthy example to her. The fear of displeasing her should not influence him to forego the obligations and calls of the truth. Neither should that motive cause him to refrain from giving faithful counsel or timely reproof.

THE RESTITUTION

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

NOTICE

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EDITORIAL

The summer months are now with us, the season when there is scarcity of copy for The Restitution. Will readers in general and contributors in particular please take the hint at this intimation of their duty?

We are sorrowing over the death of Bro. Theo. Klingenstein this week. Our deceased brother will be greatly missed, as he was one of our best workers, and until failing health incapacited him, one of our elders. His funeral was held in the Church of God, June 16, when we addressed a large company of brethren and friends on the hope of future life. Sister Klingenstein who is ill with pneumonia, was not able to attend the funeral; but at this writing she seems to give promise of recovery. Our sister is suffering intensely with double sorrow; let us not forget her in our prayers.

In reply to a correspondent we may say that your friend's argument for the name "Christadelphian" is plausible but fallacious. Christ is never said in Scripture to sustain the relationship of "Elder Brother" to his body or to any member of it. The claim that the name Christadelphian "is Scriptural and apostolic" cannot be demonstrated. Neither the name (Christadelphian) nor the Greek expression from which it is translated, occurs in Holy Writ: how, then, can it be Scriptural? how is it possible for it to be apostolic? The brethren who are known under this name themselves acknowledge that it was adopted by Dr. Thomas during the Civil War to avoid conscription. If it were "Scriptural and apostolic," as your friend claims, it would be much older than the Civil War.

Then its "beauty and significance" is imaginary—another empty claim.

The roots of the Greek words **christou adelphoi**, following the analogy of "telegraph," "epigraph," etc., would give **christadelphs**. The word "Christadelphian" has the affix an. Now this affix sometimes denotes a doer, as in tragedi—an. Frequently, and with the names of places we may say that it always means, pertaining to, of, as a Europe—an, belonging to Europe; Philadelphi—an, belonging to Philadelphia etc. When associated with the names of persons, it denotes a follower, as Wesley—an, a follower of Wesley; Socini—an, a follower of Socinius; Christian, a follower of Christ, Christ-ones. The "beauty and significance" of the name "Christadelphian" is purely artificial, for the name when fairly analized properly signifies, not the "brethren of Christ," as the brother explained to you, but followers of the brethren of Christ!

WHO MADE THE SOUL IMMORTAL? THE POPE!

An extract from a canon which was passed under Leo X, by the Council of Laeran, shows that the doctrine of an "immortal soul," that when the man is dead, lives, was supported in those days, as it generally has been since, by the authority of creeds rather than the truth of God: "Some have dared to assert concerning the nature of the reasoning soul, that it is mortal; we with the approbation of the sacred council do condemn and reprobate all such, seeing according to the canon of Pope Clement the Fifth, the soul is immortal; and we strictly inhibit all from dogmatizing otherwise; and we decree that all who adhere to like erroneous assertions, shall be shunned and published as heretics" (Caranza, page 412, 1681).

Martin Luther

"I permit the Pope to make articles of faith for himself and his faithful, such as he is Emperor of the world, King of Heaven, and God upon earth; that the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals" (Defence, 1530).

The expression "immortal soul," is not to be found in the Bible.

"The immortality of the soul is rather supposed or taken for granted, than expressedly revealed in the Bible" (Bishop Tillotson's Sermons, vol. 2 1774).

The term "immortal" occurs only once in the Bible (1 Timothy 1:17) and is applied to God. "The king eternal, immortal, invisible and only wise God." Men seem to think that sermons or prayers have but little power unless spiced with "immortal soul;" and they stare at you as if they

thought you an infidel, when you tell them the Bible nowhere calls the soul immortal.

The term "immortality" occurs five times in the Bible, and is never spoken of the wicked; but is brought to view as something to be sought after, and to be found alone in Christ: To them who by patient continuance in well-doing, seek for glory, honor, immortality, and eternal life" Rom. 2-7). Why, I pray, are men to seek for it if it is the inheritance of all? It is easy to say, as some do, that it is a blessed immortality we have to seek for; but that is adding to God's word, unwarranted by any portion of that blessed volume.

The Testimony of Richard Watson

"That the soul is naturally immortal is contradicted by scripture, which makes our immortality a gift dependent on the giver" (Institutes, vol. 2, page 250).

QUOTING TEXTS FROM SCRIPTURE

The flippant remark which is current in so many mouths, "You can play any tune on the Bible," would be applicable to any other text book if treated in the same way. A verse or part of a verse is taken without regard to the context, and a doctrine previously decided upon is hitched to it. The same chapter taken verse by verse, without regard to connection, may be made to teach as many doctrines as there are verses in the chapter; nay, more, the same verse taken sentence by sntence, may be made to teach as many doctrines as there are sentences in the verse. A celebrated atheist preacher used to find warrant for his doctrines in the way in which he treated the sacred text. For example: On one occasion he announced, "You will find my text in Psalm 14, part of the first verse, "There is no God." Now it is perfectly true that this language is in the Psalm and verse quoted, but there is something more in connection with it—"The fool hath said in his heart, there is no God."

Had the atheist quoted the whole verse, he could not have made it so profitable for his doctrine. It did not, therefore suit his purpose to quote the entire verse. But in doing as he did he but followed the example extensively set for him by ministers of the gospel (?) who have not unfrequently been as guilty of fraud as this atheist himself. We remember being present at a Peace discussion, a few years ago, in which two celebrated clergymen were engaged. One of them, arguing stoutly for non-resistence, quoted Paul, "heroic Paul," the hardest head of all the Apostles, and the most belligerent, as saying, "live peaceably with all men." Now it is true that he did say precisely these words; but, as in the Psalmist above quoted, he said something more, and it remained for the antagonist in the discussion to set the quotation right. He took the Testament in his hand, opened it at Romans 12:18, and said: "Why did not my friend quote all that Paul said in this connection? As he has failed to do so, I will read the whole verse: "If it be possible, as much as lieth in you, live peaceably with all men." And the debater added, by way of a clincher, and in a triumphant tone, which secured him the approbation of his audience: "the fact is, and the record shows it, it did not lie in Paul at all to live peaceably with all men."

Instances of such perversions of texts and of the meanings of the scriptures could be multiplied. We now ask readers to take any well-written document, a speech of Webster's or Everett's, a Presidential message, or a Douglas' reply to Judge Black, divide either of them into chapters and verses, and then select isolated sentences as preachers do their texts. They will find it is not the Bible alone, on which they can play any tune, but any important composition in the language which shall be treated as the Bible is treated. Take Webster in reply to Hayne, for example. The preacher for dis-union goes to the text of Webster to sustain his views, and quotes "States disordered, dissevered, belligerent, drenched it may be, in fraternal bood." Upon this text he delivers a powerful and eloquent sermon. If he fails to say that the writer of the words he has chosen says in the context, "When my eyes shall be turned, for the last time, to behold the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious Union"—he will only be dealing with Webster as the preacher did with the Bible. Any reader may go over the entire reply of Hayne and he will find in sentences forcibly dragged from their connection, any doctrine, however atrocious, that was ever dreamed of.

But whoever thought of dealing with works on science, art, politics, political economy, and general literature in this way? Occasionally by unscrupulous disputants it is attempted, but the fraud is always exposed and he who committed it is consigned to deserved contempt. We have not dealt so with any authoritive record as we have with the Bible, and it is a question of serious import, why do we treat the Bible in this way? A people of wide-spread intelligence, a reflecting people and curious, demand to know of theologians their reasons.—Sel.

COMMUNICATIONS

To the Editor Restitution:

I am writing you with reference to Brother Dr. J. H. Thomas. Some months ago I saw a notice in The Restitution telling of his illness and need; since then I have corresponded with him and sent him some assistance from time to time. I am enclosing his last letter to me, from which you can judge of his present condition. I fear the brethren are apt to forget cases of this kind, and the poor brethren suffer for necessary things as the result. If after reading his letter you think it well, could you let the brethren know of his need by a notice in The Restitution?

The time Bro. Thomas will require our aid is very short, as he is in his eighty-seventh year. Surely we can make his last days happy by a little timely help.

Your Brother,
JOHN PARKER.

(Thanks, Brother Parker, for kindly reminding us of Brother Thomas' need. Brethren everywhere, take heed to our brother's exhortation, and send any help you may be able to, and you will minister to one of God's chosen. Bro. Thomas has had a long and useful life in the service of the truth; do not forget his past services now that he

is superanuated. His address is, J. H. Thomas, M. D., Wyoming, Deleware.Editor.)

LATER—Since above was written word has reached us that Bro. Thomas has fallen asleep in Jesus. We suggest that this sad event deter no reader from sending financial help, as Sister Thomas doubtless needs money to defray funeral expenses, etc.—Editor.

Editor of the Restitution.
Dear Sir:

Dr. J. H. Thomas, a correspondent and subscriber of your paper, died last night, Monday 11 p. m., aged 86 years.

His widow wishes to thank The Restitution, through which he made many friends who helped in the latter days of his life through a distressing financial period.

Yours truly,
F. GAY THOMAS.

Dear Bro. Huggins:

I will send you $2.00 to apply on the publication of the sermon you are trying to arrange for. As I don't know anything about how much each or any party will send thought I would send this, and if you fail to have enough, I can send some more later. As The Restitution is the only paper I can get anything out of that bears the ear marks of truth and the Bible, I like to read anything it publishes.

As I have never seen anything written on the number 666 in the 13 chapter of Rev., I thought I would give you my views on this mystifying number.

I saw some time back in The Restitution a brother said that the beast (Rev. 13) that came up was the papacy, and that the two-horned beast was the false prophet. Now my views on this two-horned beast are that two-horned monster is nothing else than the inquisition. Most writers whom I have read agree that the papacy was set up in the year 538 A. D. This being true, it would by counting as the Revelation says, bring us to the year 1204. Now in this year (1204) we find two orders came into being in Italy and Spain. These were the St. Dominican and Franciscan orders, each with a blood-thirsty leader. These two leaders were the two horns and the inquisition itself was the beast with the two horns. Of course its purpose was to make people worship the "first beast." Of course this institution is well known to everyone who has read any history. It has been said that it murdered 50,000,000 souls.

Your brother,
D. FRY.

Dear Bro. Huggins:

We are really thankful for a brother that can stand for the defence of the truth, as you do, against all the ites and isms that are trying to creep into the household of faith. God requires the brethren to dwell in unity together, but he also requires us to seperate ourselves from the world. If we are to fall in line with all faiths and false beliefs, just for the sake of peace and unity, why do we wear the Christian armor? "Take unto yourselves the whole armor of God." This means we have enemies on every side. If the "brotherhood of man" movement is the way, why take the sword and the armor? Keep up your courage, dear brother, there are many weak hands and feeble knees that are strengthened by your bold defense of the truth. May God bless your untiring work for his cause.

Brother Frank Skeels says he will give $2.00 to help print your sermon on "Denying the Faith" in tract form. We believe the signs indicate the coming to be very near; let us not be surprised; let us all be ready to meet him when he comes.

Your sister in hope,
LAURA SKEELS.

Dear Bro. Huggins:

The Restitution of June 8th is exceptionally good. I said to myself when I read it, "This is the best copy I ever had." I have just read the article on Holy Spirit selected and revised by yourself. How plain and harmonious the Word when looked at only through the Word! And the article entitled, "The Devil; Is He a Personal Being?" Brother Aldridge, I thank you for that article. I am passing through a time of great trial and sadness. As I lay awake through the night thinking of the division, the heart burnings, the ungodly words and acts of those who claim to be of the elect, but deny the loving Son of God who died for them; and as the tears I could not repress gushed forth I said, "Surely there must be some personal invisible power that has caused such back-sliding from God." I almost said there must be a personal devil; but your words, "The Bible is complete in all matters respecting information" confirm the words of our Lord that it is out of the heart of man that proceeds all evil.

I was glad too to hear (indirectly though it be) through the paper from sister Russell. We need her in Chico. One out of a little flock is missed; and brother Huggins, I have often thought of the meaning of all of Daniel 12:1. Now will you please tell me who the Micheal spoken of in Daniel 10:13-21 is?

What a silencing of infidelity is the article "Is the Bible Unknown?" The Berean department is especially good in this number. What we all need to do is to "Watch." Even then how often we are overcome and do that which we would not.

I hope, Brother Huggins, that ere this reaches you, many of the dollars pledged will have come into the Isolated Fund, and I do hope the Nebraska brethren will be generous and let us have brother Almus Adams six months of the year at least to visit and build us up, who very, very seldom hear one of our ministers speak. Many conferences in the different states have their evangelist, and I thank God for this; but brethren, won't it be be grand and uplifting when we all have an evangelist at large, as it were. This work ought to never languished until it is an accomplished work. I feel like paraphrasing Paul's words to the Galations: "Who hath bewitched you, that ye should not go on with the good work begun in the Spirit?" With sister Ada Ashute, I love to write to those of like precious faith and the letters I receive from these beloved ones with our dear old paper are my chief sources of comfort outside of the Word. In "Correspondence" on first page of Restitution, reference is printed 1st Thess. 4, 2:4. It should

be 1st Thess 2:4. Leave off the first 4. The idea I wished to express was this: We want an evangelist who as a brother expressed it "puts the Truth above everything;" one who does not seek to please everybody at the expense of Truth. The text expresses it not as pleasing men, but God. Brother Huggins, may God fill you with great courage and wisdom in the defense of the Truth.

Your sister in our Lord and Master,
FLORA A. WOOD.

DO WE DENY HIM?

Flora A. Wood

I have been led to the consideration of this subject through reading a sermon by Robert G. Huggin in The Restitution of May 4, 1915. Many get the idea that to deny the Lord we must do this as did Peter, verbally, saying "I know not the man." In this sermon Brother Huggin shows that this is perhaps the least effective way of denial. That in many, many other more convincing ways we show to the world that while we claim the name of Christ belongs to us, we are of those "who scatter abroad" and "gather not with him." This sermon has been printed in tract form. I beseech you brethren, each one, whatever your ideas on this question may be, send for this tract and read it carefully. It is a sad fact that this tract is needed more by the Church than the world. In certain times, in preaching the gospel, it has been necessary to set for the certain points of the faith more prominently than others. The Great-Teacher's prominent message was, "The royal majesty of the heavens has appeared." The great truth the Apostle presented continually to the Jews was that Jesus is the Son of God, the Messiah who was to come. Today the great message is Jesus is coming soon. Repent and obey the gospel.

It has ever been in the history of the Church that in certain ages certain sins have been pronounced. What is the great iniquity that has manifested itself in the Church of the Living God today? Is it not denying the faith? denying the Son of God, and so turning away from the only name in which there is salvation? Brother Huggin's sermon sets forth this matter plainly, showing the many ways in which we may deny our Lord, and thus makes shipwreck of our faith. As I said before, it is a lamentable truth that the church needs this tract more than the world.

Brethren, send for it; read it carefully and prayerfully. And may God help each one of us that in every act, every word, and every thought of our life, we may show forth the the Lord Jesus Christ, our Savior and our King.

EVANGELIST REPORT FOR MAY

Sermons:

Kennard, 2nd	2
Bible Readings	2
Blair, 3rd	1
Omaha, 16th	1
Phoenix, 20th to 31st	8
	14

Money Received:

Phoenix	$2.80

Expenses:

Omaha to Spencer	$4.48
Dinner	.40
Hotel Bill	2.80
Total Expense	$ 7.68
Salary	70.00
	$77.68
Endorsed on order	$2.80

Remarks:

During May we met with the church at Kinnard and Blair with the usual attendence and enthusiasm. We had not met with the brethren at Blair for some time, and were surprised at the large attendence. It was very encouraging. Just before leaving for the western part of the state or north west rather, we met with the brethren in Omaha, and can report some out-side interest. About two years ago I wrote Bro. Huggins to send me a list of all that took the Restitution in the state. Among the number was the name of a man at Phoenix, Nebraska who, it turned out was not a member of the church. ...t through our correspondence he came to con... ...nce last fall and was baptized. As a result he called me to his home to tell his neighbors of the glorious news, that Jesus was coming and going to establish an ideal kingdom here where man-made kingdoms have proved a failure. We arrived on the 20th and was kept at the hotel for two days on account of rain and snow before we could get to the place of meeting. The two weeks we put in, the floods washed away barns and houses and drowned five in one family. Truly it looked as though everything was out of order. Notwithstanding all this the attendence was so good we could not seat all the people. In the midst of this splendid interest I received a message from Blair which said, "Leona is dying; come at once." It had rained so hard Bro. Storjohnn could not venture out with his auto, and the road we should take was washed out, so we drove 26 miles to another. After going a few miles, we came to a bridge gone with seven freight cars at the bottom. There we stood, a couple of hundred strong on the track out in the prairie in the damp night, waiting for a train to get us. This of its self was not so bad, but add to it the anxiety of not knowing what the result is to be at the other end. They were wondering where I was stranded, and if I would get through. I thought of Paul, "A night and a day I was in the deep"—a worse case than ours. "But out of it all the Lord delivered me," said Paul. And so with us. Everything went off in good order after all.

After a good night's rest at the home of Bro. Newell, we got un ourselves again, and so it is the experience of all those who proclaim the word in obedience to the command, "Go into all the world and preach the gospel," that we don't mind these things, for we are doing for the cause of truth. I told Bro. Storjohnn no difference if the clouds did come we must smile and go no. So after the great rain was over, and he looked around and saw how much damage was done, he felt a sense of sadness coming over him. Then he heard the frogs singing, and was happy. So he came in and said he remembered what I said and the singing of the

frogs gave him a new thought, and it was novel and we all laughed and pretty soon everybody was happy and the rain forgotten.

While I stood out there on the bleak prairie full of anxiety, suddenly a group of four young men gathered to one side and began singing popular songs, then they branched off into sacred songs. They were splendid singers and as they sang "Nearer My God to Thee," "Rock of Ages," and many other favorites, the crowd caught the inspiration and it brought out many fine voices from all through the company, and like Bro. Storjohnn's frogs, they were answering, and pretty soon most every one was singing. The company had not done the best it could to have a train there, but to growl would not bring it, so how much better to sing? So these are opportunities to learn lessons of patience, when you feel like things have all gone wrong and you begin to grouch. Go out and see if you cannot find a flower; see if it does not look like it was smiling at you. Notice its splendid odor, and soon you are occupied with the beautiful things of God, and will have forgotten your troubles, and you will be smiling and looking pleasant. Oh, how much better we could make the world if we only tried! I think I know people that if the Lord was lenient enough to let them in the kingdom, they would expostulate with him to change many things they would think not right. When the clouds cover the sun, then we need all the more to be sunny ourselves.

Well, I passed a couple of pleasant weeks with Bro. Storjohnn and family, and now I must hasten back and try to finish the work begun; and in my next I hope to have something definite to report. Pray for the results.

ALMUS ADAMS.

ANNOUNCEMENT OF THE NORTHWEST CONFERENCE

The Northwest Conference of the Church of God will be held at Felida, Wash., July 15, 1915.

Brothers and sisters, it seems to me that the time for lifting up our heads and rejoicing has come, for surely men's hearts are failing them for looking after the things that are coming upon the earth, and the powers being shaken as never before since there was a nation.

"And he spake a parable; Behold the fig tree, and all the trees; when they now shoot forth, you know summer is nigh at hand. Likewise when ye see these things come to pass, know ye the Kingdom is nigh at hand" (Luke 2:26)..

When I read in the papers that Russia and England contemplated giving the promised possessions to its rightful owners, the Jews, in case they succeeded in subduing the Turks, I thought of two particular passages of Scripture. The first is in Isa. 66:8 and reads: "Who hath heard such things? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once?" If the Jews were given possession of that country, would that not be the fulfilling of that prophecy?

The other is Luke 13:18 to 22, where Christ gave the parable and likened the Kingdom of God unto a grain of mustard seed or three measures of meal, showing that when the Kingdom of God is established it will have a small beginning.

Jer. 18:9 reads, "And at that instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it." Seeing these signs coming to pass in our day, we should have great hope and expectation, so let us get together, study and meditate on the wonderful things the Lord has promised.

H. B. HATHAWAY,
Sec'y Northwest Conference.
Vancouver, Wash., R. D. No. 3, Box 101.

NOTICE

Will the collectors of the various churches in Nebraska please see that the conference dues, $1 for men and 50c for women, are collected and sent in to Sister Emma E. Davis, 3304 Taylor St., Omaha, Nebraska, by July 1st? Isolated members may send directly to Sister Davis.

The pledges to the Evangelist fund should also be collected and turned in to Sister Davis by Aug. 1, so that she will be able to give a complete report of the treasurer's book at conference time. Please do not neglect these matters.

The conference this year will be held in St. Paul, Nebraska, beginning August 14. Further details will appear later.

ALTA KING, Secretary.

ADAPTABILITY

Perhaps nowhere is adaptability needed more than in the home. Its loss here is a calamity, and creates confusion and much of that alienation that rises from what seems to be very slight causes. If a young man marries one who in her girlhood's home was attractive in dress and manners, and who could talk entertainingly and wisely of books and of the affairs of the day, who could appreciate and even interpret the finest things in music and in art, and if, in taking her as a wife, he finds that as mistress of his home she seems entirely out of place, that she can not put herself into the conditions and surroundings of a humbler home than was formerly hers, he may chafe and mourn as he will, but so long as his wife lacks the power of fitting herself to her new sphere she lacks an essential quality for the creation of home happiness. Young men had better clear their vision of love's illusions, so that they may discern before it is too late whether the divinity in the richly appointed parlor of the home of her maidenhood would become a divinity through the years of small things in a struggling man's experience.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

the inspiration of the Bible (2 Tim. 3:16, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17; and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18), and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUDDING, Editor.

VOLUME 67. AKRON, O., JULY 13, 1915 NUMBER 2

SUNDAY MORNING ADDRESS

Delivered by R. Roberts in Birmingham, England, and Stenographically reported by A. Ratten

In some form or other we always have Christ before us in the daily readings as we thus gather round the memorials of his death. He is very directly before us in the third chapter of the Acts of the Apostles, which has been read this morning. Very many profitable and upbuilding things are suggested by that reading. Only a few months before the stirring incident of the healing of the lame man at the Beautiful gate of the Temple, Christ had been crucified; and now here were Peter and John declaring his resurrection, and performing "a notable miracle" in his name in attestation of the truth of their testimony.

This brings to mind the fact on which we stand this morning. The bread and wine on the table mean not only Christ crucified, but also risen; without which all would be vanity, as Paul declares. Personal knowledge of the fact, in the sense of eye-witness, we have not; but we are none the less sure. There are thousands of things that we receive unhesitatingly on the personal testimony of respectable eye-witnesses, or of those who have knowledge from such. In the case of Christ's resurrection the witnesses were not only of the most unblamable character, beyond the remotest suspicion of ulterior aims or objects of any kind (for their testimony brought them nothing of advantage—only persecution and death); but, added to this, there was power behind them—divine power—for what else could stiffen up a hopeless cripple from birth into a strong, rejoicing man, "walking and leaping and praising God?" It was only "God bearing them witness, both with signs, and with divers miracles, and gifts of the Holy Spirit according to his own will," that could produce such results, and secure such attention to the testimony concerning the resurrection of Christ.

But it is in the application of the matter that we are chiefly interested, as we thus remember the death and resurrection of Christ. Christ did not rise simply to heal cripples and make mortals whole. These things were only to arrest attention and justify belief in his name. Even his own miracles in the days of his flesh he so explained. They left those who saw them inexcusable for their rejection of him, and worthy to perish in the indignation of God.

The apostolic unfolding of the matter develops a glorious prospect. After explaining the "power and holiness" by which the miracle had been wrought, Peter, for he was the spokesman, according to Christ's appointment (and he would not be so proud of it after his denial and "conversion"), convicted his hearers of crucifying the Holy One of God. Then, after making some allowance for their "ignorance," he exhorted them, saying: "Repent, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Here was a far-distant future when the name of Jesus, whose great power they had just witnessed, should take effect in larger healing in the blotting-out of sins for ever; and upon themselves also if they repented and turned to him. Here are two pillars, as it were: the departure of Christ, and his coming again from heaven: and under the arch connecting them we stand. The same terms were presently offered to the Gentiles by Peter at the house of Cornelius, and afterward throughout the Roman habitable by Paul. And in the providence of God, the revival of the truth in the latter days has brought us to the acceptance of them.

Consequently we find ourselves looking, as they looked, for that "restitution of all things which God hath spoken of by the prophets." The bulk of the nation of Israel in Christ's day, and in the apostles' day, were ignorant and faithless of the prophets; and it was remarked by Josephus at the destruction of Jerusalem, that the attitude of the nation in this respect was one of madness. It is not surprising, therefore, if, in the last days of "the times of the Gentiles," we find a similar state of mind current in the world. The world is ignorant and faithless of the prophetic word, as was Israel, but so much the worse for the world. "The day of the Lord upon all the heathen" will no more tarry for them than did his "wrath to the uttermost" on Israel for the disregard of these "murderers" of his beloved son.

God speaks of restitution by all the prophets. Therefore we listen. And notwithstanding the world's indifference and opposition, we see the light and know that Peter's description is true. The prophetic word is truly "a light shining in a dark place." How necessary to keep the mental chamber illuminated by this in daily reading and meditation. How sad that people as a rule prefer the darkness and blindness of the natural man. "Restitution" has its times appointed and its signs of approach. We recognize the times and the signs. We are in a "time of trouble." That is one sign. Wherever we turn the world is in trouble, and it widens and deepens every year. Then Christ

speaks of "the times of the Gentiles" and of their end. We are in these; but we see symptoms of the end. Israel arises, and the shaking of the dry bones is a manifest token of his political resurrection. And that means Christ in the earth again. Israel has long been in the dust, and the Gentiles have for many centuries lorded it over him; but we see the end of all that approaching.

Then there are periods appointed. We have learned also to recognize these, notwithstanding the inattention of the world, and the sneers of many who ought to know better. Especially is this the case with the Revelations. It is a great light, and the religious world is specially in the dark concerning it. It is one of the guarantees of the truth, and a cause for great thankfulness, that it easily unlocks the mysteries of revelation, and that God has, in these days, provided human instrumentality well fitted for the work. Even Paul, before the revelation was given, spoke ofthe day of the Lord and the great apostacy that should precede it; and then to John in Patmos the Lord communicated the lines and times of its development in special revelation to "his servants."

The development of human history there projected and since unfolded was contrary to all probability. Taking our stand with Peter at the Beautiful gate, with this great power occurrent, we should have thought the name of Christ would prevail at once and for ever. Not so; the Spirit of God saw what was coming. How dreadful is flesh and blood! What depths of wickedness and base ingratitude! Corruption of the truth would set in. A Man of Sin would arise: a system with power to kill, to make war upon the saints and prevail against them, and even to make men worship a blasphemous human high priest as a God! How extremely unlikely, even in A. D. 96, that the faith and practice of Christ should become so utterly corrupted that a drunken harlot should become the divine symbol of the recognized community professing his name, and that the Scriptures should be denied to the masses, and the friends of Christ tormented and slain in the name of religion in hundreds of thousands! However unlikely all this was from a merely human point of view, it is now all history fulfilled. The word of God has proved true, and we see it.

And now, at the end of this dark and dreadful history, we stand in our times of light and privilege. It must have been a problem to the brethren of old how, in view of the prevailing of the Beast to make war upon the saints and to kill them, a remnant was to survive, of whom Paul had spoken, saying: "We shall not sleep"—"we which are alive and remain unto the coming of the Lord." How should it come about? We see the answer now at the end of the times of the Papacy. The power to slay the saints has been taken away; the Bible has been given to the people; and is sold even in Rome under the Pope's nose. And, more than that, the truth of the Bible has been exhumed, and the saints are at liberty to obey the truth without let or hindrance from any man. There was a place for this in God's purpose, that the return of the Lord might at least find an intelligent and responsive remnant in the land of the living.

These are times of great privilege; but still we have our disadvantages, just as our first century brethren had. Those were times of open manifestation of divine power by the Spirit of God. Their work was endorsed by God. It was a great trust, and it was accompanied by a great test. Many were "faithful unto death," and more broke under the test and let go the hope of eternal life to save their skins. Now we have freedom. Death for the truth's sake does not threaten us. Nevertheless it is difficult to live for the truth's sake—often very difficult. Our disadvantages are real and often very pressing. It may be the loss of, or exclusion from, social position or friendships that would be advantageous; it may be the endurance of imputations of narrowness, ignorance, and bigotry, because we believe God's testimony. Whatever it is, we must be prepared to suffer it if necessary for the sake of the truth, and of "the joy set before us."

But what are the disadvantages to the advantages? What is the best mortal society by comparison with the friendship of God, of the Lord Jesus Christ, of the angels, and of the great cloud of witnesses "of whom the world was not worthy?" What is mortal life at its best estate by comparison with the eternal life of the Kingdom of God, with wisdom, wealth, influence, and honour thrown into the scale? What wise man would hesitate in the choice between this and the vain and fleeting present, the "best estate" of which is altogether vanity?

But here are dangers, and very real ones. The flesh hates suffering, mental or physical, and does not like to walk by faith. It wants the present good in addition to the future. Hence there is always the temptation to whittle down the truth, adapting it to men's thoughts to get their favour. This is a slow and insidious business. Human nature is the same now as it has always been. We see in the first century, a slow, insidious corruption of the faith ever working, even under the eyes of the apostles, until at last the full fruit of it was visible, centuries afterwards, in the Papal apostacy. Paul foresaw this, and was very jealous for the truth. He said: "I would they were even cut off which trouble you." He spoke beforehand of the "grievous wolves" who should arise, and exhorted the brethren to watch and remember his service among them, and to give themselves to God and the Word of his grace that was able to build them up and cause them to inherit the kingdom.

Is our time better than that of the apostles? No, we are still in danger; we must watch and pray and strive to maintain the truth in its purity as they did. The truth now, as then, is not a speculative thing, an affair of shifting human philosophy. It is perfectly and finally established. As concerning its modern revival, it has been a fixed and definite and settled thing. But as of old, so in these late days, pertinacious, clever, ambitious men (not disinterested mostly) have arisen to pull down, to corrupt and trim for the sake of advantage. How shall we act in such cases? Adopt new views? give place and latitude for divergence of thought? agree to differ? By no means. We are quite sure of the truth. Then take God's method. "Be strong," he said to Joshua, "and I will be with thee." God required clear discernment and then strength and courage in carrying out his work.

God does not do all the work; men are made co-workers with him, which is a pleasure to him, and also to enlightened humanity recognising thus the divine object in its creation. Paul was a wise master-builder in God's house, and the brethren builders with him, whom he exhorted to take heed to their work and materials. So we must do our part as Joshua did, and be strong and very courageous, with the word of God always before us for guidance. As for me and my house we will serve the Lord." Let those who will "halt between two opinions," that shall not be our attitude.

A difficult work often? Doubtless. And often made to appear odious enough. Opposition to divine ways always assumes the garb of superior sanctity. Moses and Christ were withstood on this ground, and so were the prophets. "We are holier than thou," was Israel's attitude to Jeremiah. But what was the word of the Lord to Jeremiah? Say not, I am a child * * * Be not afraid oftheir faces, for I am with thee." "I have made thee a defenced city, and an iron pillar and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee, but they shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee." So Ezekiel was made strong against the rebellious house of Israel: "I have made thy face strong against their faces, and thy forehead against their foreheads. As an adamant harder than flint have I made thy forehead; fear them not, neither be dismayed at their looks, though they be a rebellious house." "Speak, whether they will hear or forbear." So Christ before the Scribes and Pharisees; and Paul again, agonising with those who had crept in unawares, and were corrupting the faith.

Therefore we need to be very decided and inflexible in defense of God's ways. There is one qualification, however, that we must by no means overlook—one attitude that must characterize all our earnest contention for the faith; it must be without malice, without hypocrisy, without hatred, without pride. It must all be done in love. Paul enjoins this on Timothy—gentleness plus love, that the erroists may be weaned aright. It is not easy, yet it is not unattainable. It is the ideal character—not the enfeebled milk-and-water pietism of anostate Christianity, nor the stoical harshness and indifference of the merely natural man. The world has wrong ideals. They say it is "uncharitable" to agonize for the faith. Not so the Bible, which says: "Reprove works of darkness," and holds up to execration the "good words and fair speeches" by which simple minds are beguiled. Let us be immovable as the rock, and kind as God.

To be "charitable" is nice—the natural man likes it. But it is not charity to cloak or hide the truth. We must speak the truth in love, we must renounce and denounce error, and know no man after the flesh. There must be harmony between God and his children, and man must obey God: that is the basis of the harmony. So let us have no quarter for error, but do it with kindness and love. It is hard, no doubt, but it cannot be for much longer. All these dark things are nearly past, and the air is full of tokens of the coming of the Lord. We seem to stand still but that is only a delusion. In reality we are moving on all the time, and no man can say what day may be his last. "Behold, I come quickly," says Jesus, "and my reward is with me to give to every man acording as his works shall be." Now is the time in the remembrance of the Lord, and the Father's love in giving him to the world, to strengthen ourselves from the word that our works may be acceptable before him.

A LECTURE ON COL. 2:11-12

A. C. Green

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:11-12).

If the Colossians were circumcised without hands (and the Apostle tells us they were), the believers of other congregations must have been circumcised without hands also, else they must have been an exception to the Ephesians, Philippians and Corinthians, &c. This cannot be admissable for a single moment; for says the Apostle in another epistle: There is "one Lord, one faith and one baptism." Hence, it follows that all the believers of the Gospel must have been circumcised without hands, also. On any other grounds they could not have been of one and the same faith, any more than a person that has been sprinkled is ofthe same faith with one that is immersed. If we are of one and the same faith with the Colossians we must be circumcised without hands also. And how can this be, if we are ignorant of what it is? This leads us to enquire, "What is circumcision?

After the Lord made a covenant with Abraham, he was directed to circumcise every one born in his house, or bought with money. "This is my covenant which ye shall keep, between me and thee, and thy seed after thee. Every man child (not a part) among you shall be circumcised, * * * and it shall be a token (mark or sign) of the covenant betwixt me and you" (Gen. 17:9-14).

A few words may be necessary in respect to the "token of the covenant." Paul, in Rom. 4:11, calls it "the sign of circumcision, a seal (or signature) of the righteousness of faith."

I apprehend that there was something very significant in this circumcision performed on the 8th day. Perhaps more than is generally supposed. The word rendered circumcision in Rom. 4:11, is peritomees, from peritemno, and signifies "to cut around, circumcise, cut off," &c. (Lidell and Scott's Lex.). This appears to be in harmony with the Word of God. See its use in Gen. 17:11. Now the flesh, or the "old man," is the dwelling place of sin (Eph. 4:22. Rom. 6:6). Says the Apostle, "In my flesh dwelleth no good thing." Hence, the cutting off of sin.

It may be asked, "When shall this be?" I answer on the eighth day. Peter informs us "that one day is with the Lord as a thousand years, and a thousand years, as one day." Many believe that when six thousand years pass away from Adam the first, it will be about the dawn of the fair

Millennial Morning, or a Sabbath of rest, peace and quietude for one thousand years. (Rev. 20:3-4). Nations will exist all this time and go up yearly to Jerusalem to worship the King, the Lord of Hosts, &c. (Zech. 14:16). This, however, cannot be the final abolition of sin and death from our planet—earth. Hence, we look to the eighth thousand years, or to that period beyond the millennium for the final end of sin and corruptibility. Then the earth will be peopled with inhabitants like Jesus and the angels (Rom. 6:9, 10; Rev. 1:18; Luke 20:35, 36; 1 Cor. 15:42-44; 1 John 3:2). "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things (mortality) are passed away" (Rev. 11:4). This, then, is what the Abrahamic faith leads us to; to wit., the final end of sin "on the eighth day." The circumcision practiced by the Israelites was the circumcision made by hands (Eph. 2:11; Rom. 2:27-29; Josh. 5:2-10). We have shown what circumcision made by hands was; this ought to enable us to ascertain, What is circumsion without hands?

As the Mosaic Law was fulfilled in Christ, the circumcision practiced under it was no longer in force. For says the Apostle: "If ye be circumcised, Christ shall profit you nothing, * * * for I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law of Moses" (Gal. 5:2-4). But it was a shadow of things to come (Col. 2:17). Hence, we cannot look to it any longer for justification.

The question now is, What came in the place of circumcision? We find by investigation that it was "Baptism, for the remission or putting off of the sins of the flesh." This, then, must be "the circumcision without hands;" for in the act of immersion in water, there is no incision made in the flesh, as in the act of circumcision. John the Dipper was the first one that taught the people immersion for the remission of sins. "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins" (Mark 1:1-5). This was a fulfillment of the prophecy by Isaiah, 40:3, "Prepare ye the way of the Lord." John preached, saying, "There cometh one mightier than I after me." In those days Jesus came from Nazareth, and was baptized of John in Jordon. * * * After John was put in prison, Jesus went about all Gallilee, preaching the Gospel of the Kingdom, and healing the sick, and cleansing the lepers; showing by his works that he was the Messiah, &c. On another occasion, we hear of his teaching Nicodemus, that, "Except a man be born of water (i e. immersed) and of the spirit (raised a spiritual body, 1 Cor. 15:44), he cannot inherit the Kingdom of God" (John 3:5). At another time he said to his disciples, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned" (Mark 16:15, 16). These are the terms Christ offered to the world, and is it not useless for men to invent others.

"This may be all very well," says one, "but what is the use of this immersion? That cannot be essential now." Hear the words of the Apostle Peter: "Repent and be baptized every one of you for the remission of sins." Again, "Ananias said, Arise (Paul) and be baptized, and wash away thy sins, calling upon the name of the Lord." You perceive that baptism into the name of Christ, is for the remission, or putting away of sins. This depends much upon the faith of the individual; one ignorant of the "one faith," cannot be justified from his past sins, though he be immersed once, twice or thrice. He must possess a certain faith, "for without faith it is impossible to please God." This faith comes by hearing the Word of God (Rom. 10:17; Heb. 11:1-6). He must believe the things promised to Abraham, David and Christ (Gen. 13:14-17; 15:18; 17:1-8; 2 Sam. 7:10-17, 25, 26; Isa. 11; Jer. 23:5-8; 33:14-26; Amos 9:11-15; Isa. 53, and Luke 1:31-33). Or in other words, "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12). And then put on Christ by being immersed into his name (Matt. 28:17; Rom. 6:3-5; Acts 19:5). An individual honestly believing and practicing the things that we have mentioned, "puts off the body of the sins of the flesh, the old man, with his deceitful lusts," and puts on the new man, which is renewed in knowledge after the image of him that created him (Col. 3:9, 10; Eph. 4:21-25). A person believing and doing ("for faith without works is dead") the things we have invited your attention to, this morning, I take to be circumcised (or cut off from the old man) without hands; i e.: he has no visible mark in his flesh, as the Jews had.

A few words may be necessary to show what things the new man puts off. "But now ye also put off all these, anger, wrath, malice, blasphemy, filthy communications out of your mouth. Also ludeness, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry." If men and women wish to inherit the Kingdom, "which is pure and undefiled," they must put away such things, as the Apostle forbids in this and other epistles. We are persuaded that the Colossians did so by "being buried with Christ by baptism, wherein also ye are risen with him through the faith of the operation (or energy) of God." How were they risen with Christ? I answer, when they were baptized they went down into the water (as the Scriptures declare elsewhere) and were buried beneath the water for a moment in the emblematical grave; the water was on all sides of them, as in the case of Jesus when the tomb compassed him about. They were raised out of it by the hands of the baptizer, like as Christ was raised from among the dead early in the morning of the third day by the power of his Father. In chap. 3:1, the Apostle says: "If ye are risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections (mind, marg) on things above," i e., the things concerning Christ and his Kingdom are higher, "or above" the things of earth, therefore, set not your mind wholly on things of the world, "for the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever" (1 John 2:18). This, of course, applies to those that have "put on Christ" and have been washed

from their sins in the blood of the Lamb that taketh away the sins of the world.

Such ones as we have mentioned above, if they continue unto the end, shall be saved. "But how can this be," says one, "for many that have followed Jesus have died long since, some of them martyrs, and are now 'in the pit wherein there is no water.'" First, we remark, that our Lord was thought by some "not fit to live," consequently they cried out, Crucify him! Crucify him! They did so, and he rose again according to the Scriptures. Suppose they are dead. Is he not able to raise them from the dead? Certainly. For says Jesus: "And this is the Father's will which hath sent me, * * * that I should lose nothing, but should raise it up at the last day" (John 6:39, 40).

Second. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Christ was raised with flesh and bones, ate and drank with his disciples, afterwards was seen of about 500 brethren at once, taught them things concerning the Kingdom forty days, and finally, they saw him go into heaven (Luke 24:33-44, Acts 10:41, 42; 1 Cor 15:5, 6, 8; Acts 1:1-11).

Third. The Apostle says in Phil. 3:20, 21: "For our conversation is in heaven," that is, we speak about heavenly things, from whence we look for the Saviour, the Lord Jesus Christ." Who shall change our vile bodies,' i e., "this mortal shall put on immortality," that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. You perceive that the Scriptures plainly reveal the mystery, how the saints of all ages inherit the Kingdom. The Kingdom that they will inherit is not "beyond the reach of time and space," "up yonder," "on the right hand of Deity" where Jesus now is, "but under the whole heaven." "Blessed are the meek for they shall inherit the earth."

DISTANCE TO THE THEOLOGICAL HEAVEN

Modern speculations concerning heaven are a little amusing, and the conjectures about the distance there are pleasing. Not long since I listened to a lecture on astronomy from Prof. ————, a minister of reputation, as well as a scholar, and admitted to be orthodox in his faith, and of almost uneclipsed notoriety. In his discourse he pictured out the sun as being in the center of a great circle, with huge worlds revolving around it, outside of which circle is located heaven. Then after giving us the distance from earth to the outer world in the circle he tried to simplify it to our capacity of comprehension by supposing a railroad to be laid from earth to that realm, and the cars to have started on the morn of creation, and to have run at the rate of thirty miles per hour ever since, day and night, stating that it would take them one thousand years to reach it, at the same rate—that is, seven thousand years of travel, day and night at railroad speed—and heaven still beyond. After pausing to describe the different worlds in the circle he remarked that when we died we should pass them on our way to heaven, and have a fair view of them all, "in a few hours."

Swift traveling, that! Going in a "few hours' beyond the point that railroad speed could not reach short of seven thousand years. Lightning would be a slow coach in comparison—like a snail trying to compete with the fiery steed on the race course. Supple fellows, those! The lightning couldn't flap its wings once before they would be out of sight—nay, it would be out of breath to travel one mile while they were going a million miles! "Chariots of fire" would be obsolete wagons that they could not wait to ride in; and Elijah would have to trudge along behind. Really, having learned how smart they are to travel when they get started, isn't this a solution of the mystery why we never see them leave the body at death—they leap out so much quicker than lightning that we don't have time to see them. Would they not need steel caps on their heads to cut the air so swiftly? They could fly from here to China and back again a thousand times while a man is drawing one breath. After having thus thrown the lightning into the shade, the thought of again being imprisoned in this material body must be repulsive and the resurrection be dreaded.

O insane theology! The fruit of immortal soulism! The idea that earth is a soul nursery, and heaven a soul orchard, and there is a constant transporting and transplating going on, is foreign to Bible theology. Earth was primarily created for man, and the obedient will ultimately receive it for their home, when they are made immortal and it is purified. The way to eternal life is through the resurrection, or its equivalent—a change at the coming of Christ to set up his kingdom.—Voice of West.

HOW THE APOSTLES DIED

The following brief history of the fate of the apostles may be new to many whose reading has not been evangelical.

St. Matthew was supposed to have suffered martyrdom, or was slain with a sword at the city of Ethiopia in Egypt.

St. Luke was hanged to an olive tree in Greece.

St. John was put into a cauldron of boiling oil at Rome, and escaped death. He afterwards died a natural death at Ephesus, in Asia.

St. James, the Great, was beheaded at Jerusalem.

St. James, the Less, was thrown from a pinnacle or wing of the temple and then beaten to death with a fuller's club.

St. Philip was hanged up against a pillar at Hierapolis, a city of Phrygia.

St. Bartholomew was flayed alive by the command of a barbarous king.

St. Andrew was bound to a cross, whence he preached unto the people until he expired.

St. Thomas was run through the body with a lance at Caramander, in the East Indies.

St. Jude was shot to death with arrows.

St. Simeon Zelot was crucified in Persia.

St. Matthias was first stoned and then beheaded.

St. Barnabas was stoned to death by the Jews at Salania.

St. Paul was beheaded at Rome by the tyrant Nero.—Sel.

THE RESTITUTION

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EDITORIAL

Many Bible readers get puzzled at the word "all." This indefinite adjective, however, frequently denotes only a multitude. Matthew says concerning the multitude who were baptized by John: "Then went out to him Jerusalem and all Judea, and all the region round about Jordan; and were baptized of him in Jordan" (Matt. 3:5, 6). Luke, when speaking of the same "all" who came from Jerusalem, Judea, and the region round about Jordan, says: "Then said he to the multitude that came forth to be baptized of him," &c (Luke 3: 7). This item of information, if stored away in the mind, will save you from many absurdities and perplexities.

Death is the end of life. Two lives cannot be enjoyed or possessed at the same time. The first life is mortal and must end before immortal life begins; but the time between the end of one and the beginning of the other, in some cases, is thousands of years; in others, at the coming of Christ, the time is reduced to "the twinkling of an eye," yet it is still the end of one life and the beginning of another, and the end of life is death. Enoch and Elijah were the sons of Adam, and born mortals; they must have died. If you dissent from this conclusion, then tell us why these two prophets were more highly favored than the separate, holy, sinless, perfect Son of God.

Jesus Christ's success as a preacher was attained by his profound exposition of the Scripture. That is the only success worth having—a success that comes up out of the Scripture that abideth forever will partake of the quality of the Scripture and will endure long. Jesus Christ's expositions of Scripture were always new. How we mistake that matter of novelty! Our want is always new, our sin is always fresh, our hunger is always a novelty.

If any preacher will give himself night and day to the study and exposition of the Gospel as it is found in the New Testament, he will do all that any preacher is required to do. If any man feels that his place is less in the pulpit than in the political field, by all means let him vacate the pulpit and take up the place which marks his individuality of vocation and responsibility. Surely preachers were not intended for any other work than the direct and fervent declaration and exposition of the Gospel. The moment a preacher feels that his preaching is burdensome to himself, that his living interest is gone, that the people do not respond to his way of presenting the Kingdom of God, he should never ascend the pulpit again. All this, however, is no slur upon his sincerity, or his general intellectual competence, or his power of being highly and blessedly useful; it only means that preaching is not his function, and that when a man is set in a wrong relation to his work he ought to rectify the misfit at the earliest possible moment.

There is a mean sneaking desire in many quarters to be considered modern, up-to-date, and fully abreast with the times. In a large and important sense we are against such petty ambitions. We hold that no man is abreast with the times except the man who lives in close communion with God and in continual association with the spirit of Jesus Christ. To our mind the Bible is the newest of all books. We have done infinite mischief in closeting a good many things within the four corners of dictionaries and antiquities. For example, we suppose that the Scribes and Pharisees lived some hundreds of years ago, whereas they are among us to-day, still the enemies of Christianity, and still tempting the heart to hostility toward all the deepest meanings of the cross. Our conviction is that Jesus Christ is just as much among us at this moment as he was in the days of his flesh. To Christ we go for the deepest and truest interpretations of human spirituality, motive, and immediate relationship to God. We have put even God himself far away from our daily thinking. We have set him high in the heavens, and have given him all the throne he can occupy, provided it is far enough away from this disciplinary state of schooling. We must alter all these erroneous views if we would be "up-to-date" as God understands the matter.

Sunday, June 27th, after a sermon on "The Blessed Hope," the following young people were baptized into Christ: Everett C. Murray, formerly neutral; his wife, Mrs. Evelyn M. Murray, formerly of the United Brethren; Earl F. Neumeyer, formerly Methodist, his wife, Mrs. Florence May Neumeyer, formerly neutral; and Albert L. Gardy, formerly Roman Catholic. These dear brethren and sisters have made a most excellent class in the study of the truth, and we pray since they have under taken to express their knowledge in practical form, that the blessing of God will attend them in a life of fruitfulness now, and in the joys of the kingdom of God hereafter.

Perhaps a few of our readers have a copy of "The Gospel of the Kingdom," by Wiley Jones. If you, reader, are fortunate enough to have a copy of this grand work, you know it is by far the best systematic and logical presentation of the gospel the Church of God ever had in print. The volume of 278 pages consists of ten sermons upon such subjects as , "How to Read the Bible;" "What Must I Do to Be Saved?" "The Promises Made to the Fathers;" "The Sure Mercies of David," etc. Throughout his discourses the author makes the gospel prominent; his primary effort is to teach sinners the way of life.

Unfortunately this excellent book is out of print; only a few copies are now extant. The Resitution, always ready to serve you, desires to print these sermons in booklet form, each sermon separately, so that they may be sold cheaply. Brother B. F. Smith heads the list of helpers by pledging $10. Let others who desire to help in this worthy cause send their pledges to Chas. A. Goss, 10513 Lee Ave., Cleveland Ohio.

Some teach that Enoch and Elijah have been translated and are therefore immortal. But translation does not imply immortality; and much as has been said of their immortality, not a shadow of proof of it is found in the Holy Scriptures; it is all in the vain imaginations of men. But it is distinctly stated in the Scriptures, that there is no other name known in heaven or among men, whereby we can be saved [or have life—Syriac]; and that name is Christ, the Messiah. If Enoch and Elijah obtained immortality when translated, they did not obtain it of this name; for even Christ himself cannot give that which he does not possess, and he did not posess immortality until he died and rose again; and he is the first of earthly beings that ever did possess it. But if we say that God, the Father, gave these prophets immortality when he translated them, then indeed we have found another name in heaven, if not among men, whereby we can be saved. But since there is no other name, Enoch and Elijah are as much dependent on that name for immortality as Paul and Silas. To say that God can do anything is no argument in any case, for no Christian can dispute the omnipotent power of God; but all Christians ought to know that he will not do the work he has given to his Son to do, especially as the Son does all things to please him, and he has said, "This is my beloved Son in whom I am well pleased, hear ye him" (Matt. 17:5). Therefore to say that "God can do anything" is a kind of resort used only in the absence of all proof.

EDITOR'S SUMMER APPOINTMENTS

These are given that contributors to The Restitution and private correspondents may address us direct, and thus save the delay occasioned by forwarding their mail from our home address.

136 Buffum St., Buffalo, N. Y., July 13, 14, 15.
Kennard, Nebr., Aug. 11, 12, 13.
St. Paul, Nebr., Aug. 14 to 23.

CONFERENCE ANNOUNCEMENT

An invitation has been received, and accepted by the General Committee, to hold our annual conference with the Church of God, Cleveland, Ohio, the probable date being August 26th to 29th.

As this will be an important meeting, we would urge our brethren and sisters to be interested enough to come and lend their aid and counsel, so that the best possible arrangements for the good cause may be made. Let all the Lord's children who can, come to the meeting; it may even be our last opportunity before the Master's return.

As the signs are thickening and the light looming up in the distance, let us be awake, doing the Master's business, so that when he comes, we may be found at our duty. The day of the Lord is at hand; let us watch and work.

H. JUERGENSEN,
N. L. WESTFALL,
CHAS. GOSS,
Conference Committee.

BIBLE READINGS

I.

Humility

1. Jesus set us an example (Phil. 2:8, 9).

True Humility (Col. 2:18-23; 1 Pet. 5:6; Jas. 4:5-10).

3. Humility or destruction (Prov. 15:33; 18:12; Luke 14:11).

4. Humility is pleasing to the Lord (Matt 23:10, 11; Luke 18:10-14; Micah. 9:6-8).

5. God humbles the self-exalted (Deut. 8:2, 3; Ex. 16:2-4; Deut. 13:3, 4; Dan. 4:30-37; Matt. 23:12).

6. The Lord exalteth the humble (Psa. 113:5-8; 9:9-12).

II.

Unbelief

1. All included in unbelief (Rom. 11:32).

2. Cause—an evil heart (Heb. 3:12; Rom. 10:10; Prov. 4:23; 23:7).

3. Hinders the work of God (Matt. 13:58; 17:20).

4. Caused Jesus to marvel (Mark 6:6; 16:14).

5. God hates unbelief (Eph. 5:6).

6 Causes defeat and failure (Heb. 3:19; Rom. 11:20).

7. We are warned against it (Heb. 4:11; 2 Cor. 6:14; 1 Cor. 6:6).

8. Condition and end of unbelievers (Tit. 1:15; Rev. 2:5).

9. Remedy for unbelievers (Rom. 3:3, 4; Mark 9:24; Rom. 11:11-23).—Good Tidings.

PARADISE

2 Cor. 12 Chapter

Correspondents frequently ask for an explanation of Paul's words in 2 Cor. 12 chapter concerning paradise. We hope the following comments, although brief, will be helpful to such.

The first key to this passage is found in the 5th verse of the 11th chapter; "For I suppose I was not a whit behind the very chiefest Apostles." Circumstances had made it necessary for him to assert himself or to make comparisons of himself and his work, and his authority. It is himself that he is discussing. He had been defamed, traduced and belittled and we can see that he had been deeply wounded; and his diffidence made him shrink from his own defence. So he commences, "It is not expedient for me doubtless to boast. I will come to visions and revelations." He did not like to say he was caught up to the third heaven, so he speaks of a man that he knew, that was. The Diaglott renders this "snatched away;" Campbell says, "conveyed away," and Henderson renders it "caught away." In Matt. 13:19 the same word is rendered "catcheth away"—"catcheth away that which was sown in his heart." In Acts 8:39 we are told that the Spirit "caught away Philip so that the Ennuch saw him no more." This detracts somewhat from the idea of being caught up to a third story heaven, called paradise. Jesus had said, "Whither I go, ye cannot come." The advocates of paradise above claim to go there in spite of Jesus' prohibition. We know they think they find the idea countenanced by the promise to the thief being with Jesus in paradise. You are aware that those who believe thus define death to be a separation of body and spirit. But that involves this difficulty: if Paul's spirit left him and went to paradise, then Paul must have died, and must have had a resurrection before he could have written this letter. But Paul was not removed from earth when he saw paradise. When he is writing about the third heaven and paradise, he tells us he is treating of "Visions and revelations of the Lord;" that is, of things represented and communicated to him by the Lord, as they were of old time to the prophets, and afterwards to John in Patmos. He was so absorbed in the contemplation of what he saw and heard that he was unconscious of his present condition for the time being. He had a vision of paradise—a vision of the third heaven in which vision he heard things not communicated for utterance. He did not see paradise, or the third heaven—he saw a representation of them as they will be when the Kingdom is established by the God of heaven in the land promised to Abraham. We repeat, Paul did not leave the earth, but was wrapt in vision, unconscious of where he was, or in what state or condition. He was for the time being perfectly oblivious of everything but the panorama passing before him. Those who have believed the Gospel of the Kingdom are prepared to enter into this subject intelligently. The insight they have have of God's purposes enables them to understand that the Spirit took possession of Paul's mind; carried him forward to that age of glory, where the overcomers shall eat of the tree of life, which will be in the midst of th paradise of God, as recorded in Rev. 2:7. Paul was conveyed away forward in time, not upward in space.

In regard to third heaven, we apprehend that it was only another way of expressing the same idea, because Peter speaks of the heavens and earth of old "standing out of the water, and in the water; and that the world then was, being overflowed with water, perished;" that is one heaven and earth—"but the heavens and the earth which are now"—that makes two heavens and earth. Yes, the heavens and the earth which are now, "by the same word are reserved unto fire against the day of judgment and perdition of ungodly men." And in the 13th verse Peter says "we look for new heavens and a new earth, wherein dwelleth righteousness." This makes the third heavens and earth; and we understand that this lands us in precisely the same time and place—paradise. Then follows the practical lesson for us: "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless." The Apostle then enjoins us to "grow in grace, and in the knowledge of your Lord and Savior Jesus Christ, to whom be glory both now and forever. Amen." God help us to obey the truth as fast as we learn it, that we may transform knowledge into wisdom, is our prayer.

COMMUNICATIONS

Brother Huggins:

The Northwest Conference of the Church of God will convene at Felida, Wash., July 15, 1915, and continue over the following Sunday. A cordial invitation is extended to all to attend this meeting.

Felida is 8 miles from Vancouver, Wash., and can be reached several times a day by steam cars or auto stage from Vancouver.

A. W. DARBY,
Chairman Conference Board,
Corvallis, Ore.

BAPTISM INTO THE NAME

W. L. Stroud

In the performance of baptism into the name of Yahsous, the subject is inducted into the death of Christ by a similitude—"planted in the similitude of his death, together with him" (Rom. 6:5), by which, the things symbolized, viz., the death of Christ becomes ours. We thus, by symbol, pass through the death state, and rise with Christ. In so doing, the death sentence has been executed upon us, and if we abide in him, we shall be made immortal when he comes. The old rite of circumcision was but a foreshadowing of flesh cut off for sin—death for sin— which if suffered in Christ satisfies the sentence. If we are not in Christ when the day of doom—the judgment day—comes, the penalty will take hold of us with an eternal grasp.

But baptism, without a knowledge of the gospel, or how we get remission of sins by the death process in Christ, is of not the least avail. Those who imagine they get remission of sins before baptism can have no correct knowledge of its significance. If we received remission of sins before baptism, there would be no use for baptism,

which is the "birth of water," or "washing of regeneration," "the cleansing of water in the Word" (Eph. 5:26). The "word" of the gospel understood, accompanied by the water, completes the regeneration. The facts concerning the method of redeeming us and giving us eternal life are, by a similitude, exhibited in the process of baptism. It is the "form of doctrine" delivered first to us, and "into which we are delivered,"—and to "obey it from the heart" we have first to comprehend it (Rom. 6:17). The foolishness of the practice of rhantizing or pouring water on a person in three names, and calling it baptism, is too obvious to need comment. A person ignorant of the gospel is no subject for baptism. Those who practice sprinkling or pouring can certainly have no proper knowledge of the gospel. Their irregular use of water is in keeping with their irregular faith, and the whole accompaniment of a swarm of errors. The man who comprehends the glorious gospel, needs not to be told that he must be buried in the water to represent his faith. To pretend to symbolize the death, burial, and resurrection process by the use of a teaspooonful of water would be as appropriate as to scatter a handful of earth upon a dead man and pronounce him properly buried.

The Greek lexicographers do not differ in defining the word baptizo, "to dip, to plunge, to immerse, to submerge, to wash, to sink, to soak." Words meaning "to pour" or "sprinkle" are never applied to baptism. Philip preached redemption to the Ethiopian eunuch who, when they had arrived at a certain water, wished to be baptized (Acts 8:26-39). Just as soon as a man comprehends the gospel, in the love of it, he will never rest until he is baptized. Our fellow membership and identity with him who died and rose again is the basis of all our hope of an incorruptible life. "If we have been planted together in the similitude of his death, we shall be also sharers in his resurrection, * * * If we died with Christ, we believe that we shall also live with him"—[as literally as he revived.]—Rom. 6:3-11).

"He died to sin," or was freed from his relation to sin by his death, and as soon as his death becomes ours, "our old man was crucified with him," and the old body of sin is superseded. If we have thus, in Christ, ceased to live in the old sin relation and in our rising live related to God, as a new creation, death can have no more dominion over us that it could over Christ. Though we may die, it is not under condemnation, but simply because our physical constitution is not yet changed. That change will pass upon us when Yah-sous comes to claim us as his own. "We sleep in Yah-sous," and therefore awake in him. If he had not died under the sentence as our representative, we could never have escaped final and eternal death. If he had not risen to lead us out of the dismal charnal house, we could have no hope of living again. "If Christ has not risen, they who have fallen asleep in Christ have perished"—without one ray of hope beyond the grave (1 Cor. 15:18-23).

Baptism and its place in the Christian system is easily seen in the light of this gospel of eternal life through Christ. It is seen that Christ and his members constitute a body politic—full or complete. "In Him dwells all the completeness of the Divine Supremacy in a body, and ye are in him, who is the head of all principality and power." [How do you get in?] "In whom ye are circumcised with the circumsion made without hands, in putting off the body of sinful flesh by the circumcision of Christ"—[which was a literal death]. "Buried together with him in baptism, and wherein ye are risen together with him through faith in the energy of God who raised him from the dead. And you being dead in your sins [condemned to death for sins] and the uncircumcision of your flesh, hath he made alive together with him, having forgiven you all trespasses; having blotted out the handwriting of dogmas [that written on stone] which was against us, and contrary to us, and he hath removed it from the midst of us, nailing it to his cross" (Col. 2:9-14).

The law was our accuser, which Christ superseded or fulfilled in his life and death. Not one jot or tittle could pass away from the law until all was fulfilled. "Think not that I came to destroy the law or the prophets; I came not to destroy but to fulfill" (fill full, or complete). (Matt. 5:17).

"As the Father hath sent me, even so I send you. And having said this, he breathed on them, and said unto them, Receive ye the Holy Spirit: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:22, 23).

"Then opened he their understanding, that they might understand the Scriptures; and he said unto them, Thus it is written, that Christ should suffer, and rise from the dead the third day; and that repentance and remission of sins should be preached in his name [Christ's name] among all nations, beginning from Jerusalem" (Luke 24:45-47).

"And he said unto them, Go ye into all the world and preach the gospel to the whole creation; he that believeth and is baptized shall be saved; but he that believeth not shall be condemned" (Mark 16:15, 16).

"And Jesus came and spake unto them saying: All authority is given to me in heaven and upon earth; Go ye therefore, and disciple all the nations, baptizing them into (eis, into) the name [not names] of the Father, and of the Son, and ofthe Holy Spirit, teaching them to observe all that I have enjoined upon you" (Matt. 28:18-20).

Christ's commission to the apostles, as contained in the four gospels, is given in the above texts, and from these inspired writers, it is not difficult to see how the apostles were authorized to release sins—by teaching or preaching the gospel and baptizing: to represent the "form of doctrine," which set forth how sins were remitted by the death and reviving of Christ.

Remission of sins comes "in the name of Yah-sous," by the believer being baptized with the proper understanding of that "Wherein the righteousness of God (or God's method of making righteous) is revealed, as proceeding from faith in order to produce faith (Rom. 1:16, 17). This "is the power of God unto salvation to every believer," which has been superseded by teachers [ordained by men] who have turned away their ears from the truth to fables" (2 Tim. 4:3, 4). The Greek and Latin fathers inaugurated this fraud, and called it "the Church" and the whole army of ecclesiastics conspire to keep up this mercenary

concern, and repudiate every thing that refuses to sanction it, as "heterodox," "dangerous," "infidel," etc. They have such control of the popular ear that whatever they discountenance, the people, en masse, will run from.

The form of words pronounced by the clergy over the "sacraments" was a thing unknown in apostolic times. The apostles used the name after this manner: "In the name of Yah-sous Anointed of Nazareth rise up and walk" (Acts 3:6). Faith in that "name" healed the cripple" (Acts 3:16). Again, "Repent and be baptized, every one of you, into the name of Yah-sous Anointed for the remission of sins." In this name they taught, (not in three names), "Go preach and baptize in and into the name," was the substance of the commission. The Samaritans were baptized, both men and women—"into the name of the Lord Yah-sous" (Acts 8:12. 16); also, the Ephesians (Acts 19:5), the company of Cornelius (Acts 10:48); and the Corinthians were, in the name of the One "crucified for them" (1 Cor. 1:13). The apostles also wrought all the wonders in the same name;—not by a strict form of words,—instance: "Yah-sous Anointed maketh thee whole" (Acts 9:34).

Since the days of the Apostles, there has been no new arrangement made for saving men. All the modern methods of "getting religion" are man-made, and can no more accomplish the salvation of the sinner than the Latin church process. "Repent and be baptized into the name of Yahsous the Anointed for the remission of sins" is no part of the improved methods; yet, that was the only way the apostles did it. Water without faith, has no sin remitting quality. Faith took Noah into the ark, and thus, Peter says, "eight lives were carried safely through the water; and of which, our now being saved by baptism, is the antitype; not the putting away of the filth of the flesh, but a good conscience, asking after God through the resurrection of Jesus Christ" (1 Pet. 3:20, 21). The eight would not have gone "safely through the water" outside the ark; our faith drives us into the ark, through which we are saved from the impending destruction.

There is an important difference between "baptizing in the name and into the name." The following passages will illustrate: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death" (Rom. 6:3). "For as many of you as have been baptized into Christ, have put on Christ" (Gal. 3:27). "For by one Spirit are we all baptized into one body" (1 Cor. 12:13).

The Greek preposition, eis, in the above, is correctly translated, and by what inadvertency the King's translators gave it in in the following passages, we are at a loss to say, but certainly it ought to be rendered into: "They were baptized in (eis) the name of the Lord Jesus" (Acts 8:16). "When they head this, they were baptized in (eis) the name of the Lord Jesus" (Acts 19:5).

"Were ye baptized in (eis) the name of Paul? I thank God that I baptized none of you but Crisous and Gaius lest any should say that I had baptized in (eis) mine own name" (1 Cor. 1:13, 14).

"In the name," implies by the authority, power, etc. "In the name of the king, or commonwealth, etc.," is by the authority or command of the king or commonwealth. Those who are "baptized into the name of the Lord Yah-sous [intelligently], have put on Christ"—their state or condition is changed: they are inducted into the life-giving name, which makes them heirs of eternal life; and as the apostle says, "I ave passed from death into the life" state. They have passed from the Adamic or condemned state, and are "free from the law of sin and death.

GIVE WORDS THEIR PROPER MEANING

The word "perish," both in its ancient and modern use, means just perish, or pass out of being; but our preachers tell us it means (in Bible parlance) everlasting preservation in being. It is fair to ask them whence they derive such contradictory information. When did the God of love make this change, by which love becomes hate; mortality, immortality; death, life! When did his revealed truth, "The soul that sinneth dies," change its radical meaning so that it now lives? When did the warning that such should be "burnt up as tares," or as "chaff," came to mean that it could no more be consumed that a silversmith's crucible is consumed?

So grave an offense demands great plainness of speech. The sources of these changes in the meaning of these words since the apostles' days are not Christian (as claimed by these)—they are of Plato, of Augustine, of Tertullian, and such like, and we demand that men claiming to be Christian teachers should speak according to "the faith once for all delivered to the saints," and not after heathen philosophers, on the one hand, or clerics and historians influenced by these, upon the other. We prefer the "living waters" which Christ gives to the polluted stream from heathen, mythological streams! So also we cherish "what is written," and would "sit at Jesus' feet and learn of him," hearing him, as all are bidden to—rejecting the false lore of the schoolmen, which cuts right across revealed truth! We have found the former "sweet to our taste," even as we have proved his words "true and faithful" in personal experience. He is 'the light of men," a light shining and guiding which all may see and follow, and we will have no other. Give his words their natural meaning, walking and rejoicing in their light, comfort, power. Words have one and the same meaning, whether used by scripture or in literaure; and it is a wicked crime against God and men to twist and distort them in theology until they are supposed to mean the very opposite to what God of old affirmed!—The Faith.

NOTICE

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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 5:10); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17, and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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I WANT TO SEE MY CHILDREN

I want to see my children,
And see them play once more
Around our cheerful fireside,
As in the days of yore;
But time has brought its changes,
And I am left alone;
Those children they have firesides,
And children of their own.

I want to see my children,
And see them every one;
A striving for God's kingdom,
Which soon on earth will come;
The only way to gain it,
Believe it is a prize;
Believe the gospel message,
And then to be baptized.

O children, do not tarry,
The time is drawing near;
When Christ the blessed Saviour
On earth he will appear;
Then all the saints recorded,
In God's great "Book of Life,"
Will hear the joyful message,
"You are done with mortal strife."

He'll raise them all immortal,
They'll never die no more;
They'll spend their life with Jesus
And reign for ever-more;
Then in the great hereafter,
Where satan never roams;
May I then see my children,
And find them all at home.

E. W. KNAPP.

FAITH, BELIEF, CREED

No. 1

Flora A. Wood

Asking a certain man what was the creed of the organization to which he belonged, his answer was, "We have no creed." He enlightened me a little farther, however, by explaining that when one applied for membership he must, before being taken in, affirm his belief in certain things which the organization held as fundamental doctrine. Today, looking through a little book on word analysis, which I used in school years ago, I found this under a heading entitled "Latin Roots and English Derivatives:" **Credere, Credo, Creditrem,** to believe. Creed from the word Credo, I believe."

Turning to the word "belief" in Webster I find it is a synonym of the word "faith." Turning back to "faith" I find again the synonym, belief. If then, creed is what we believe, and our belief is our faith, one who believes anything or has any faith, has a creed. There is but one class of people who have no creed. Even one whose brain is partially clogged, who has but little reasoning faculty, has a belief in something or somebody. One whose brain has become diseased, and which we call "insanity," has certain connected ideas which he believes. At very rare intervals we meet one who apparently is entirely without reasoning power, whose mind is a vacuum. Such a person can have no belief because he has no thought or mind. A new born babe has little mind. Such a one can have no faith. There are cases on record in which the brain has been stunned by a blow, and while in that condition there was absolutely no thought, therefore no faith. Every man who has the power to think or reason has a faith, belief or creed. The man spoken of at the head of this article had a creed, and apparently did not know or believe that he had.

There is a large sect known as the Christian Church who say, We have no creed; but if one applied for membership and baptism, he would be asked these questions: "Do you believe Jesus is the Son of God?" "Do you believe in baptism for the remission of sins?" and he is baptized on profession of his faith. You see they have a creed.

There are organizations calling themselves the Church of God whose boast is, "We have no creed." If no definite faith is necessary to a valid immersion into Christ, what follows? Why, everyone is free to come in bringing the little bundle of faith peculiar to himself, and that organization has more creeds within itself than any other, although boasting that it has none! The Bible is full of our creed (faith, belief), and this faith or creed is necessary to a valid baptism into Christ. Upon that "creed basis" we must remain. We must not be moved from it if we would receive an inheritance among those who are sanctified. It is this very creed which sanctifies, or sets us apart as a peculiar people; and in the fast coming age will make us a royal priesthood, a holy nation.

That such a creed or faith is given to us from God, and a belief of it a condition of salvation, see the case of Philip and the man from Ethopia. Philip preached unto him Christ. The Ethiopian already understood the things of the kingdom. We know this because he had been up to Jerusalem to worship, and he was reading the Hebrew Scriptures; but like most believers of that time, his mind was so fixed on the glories of the kingdom that he failed to see the trial and humillation which must first come to the King and all who will reign with him. So we find Philip instructing him in the death and resurrection of Jesus, and the salvation which comes through believing and being baptized into Christ, if we continue in Him to the end; and the man receiving the seed into a good and honest heart said: "Here is water: what

doth hinder me to be baptized?" Philip answered, "If thou believest with all thine heart, thou mayest." The thing essential was that the man had a belief, a creed. This we find was the case whenever the Apostles baptized into Christ. Then they became members of his body, the Church. And without this belief they never took them in.

We find later Philip preaching this same Son of God to the people of Samaria. Did he take them in without any belief? No, he remembered when the Lord said go and preach the Gospel, he said, "He that believeth and is baptized;" so when they believed he helped them to put on Christ. We find this same course in Peter's first sermon. After speaking of the kingdom, with which his audience was familiar, he preached Jesus as the Son of God; and when they believed, then he baptized and received them into the fellowship of the Church. We find Paul first preaching to the jailor Jesus as the Christ, and then baptizing him.

This we find was the order in every case recorded. First, a faith or creed believed and preached by the believers; this faith or creed received and believed by the hearer, then baptism. If one is without this faith (belief or creed) he has no part nor lot in the promises of God. In harmony with this we find Paul exhorting Timothy to take heed to the doctrine. Paul evidently believed in making sound doctrine a test. The time seems to have come to the Church when God is testing us as to whether we will be faithful to the truth, or whether we will be like those who turned from the Lord saying, "This is too hard." Will we with Peter answer, "To whom should we go? Thou hast the words of life; and we believe and are sure that thou art that Christ, the Son of the living God." The great test in the end of the Jewish age in the preaching of the Gospel both by our Lord and after his ascension, by those he commissioned to preach the glad tidings, was the confession of Peter: Jesus is the Christ, the Son of the living God. The Jews to whom they preached well understood the glories of the kingdom, neither did they stumble at the truth that the thing was from God (John 7:27). They had read in scripture, "A virgin shall bring forth a son." They were to this extent more believing than their modern brethren. They stumbled not at the promise that God would send a miraculous Son to redeem them from their enemies, but that Jesus the humble, poor obscure Nazarene, his followers a few unlearned Galilean fishermen, was that Son they could not believe, and they crucified him because they thought he was the son of Joseph. They said, "We know this man. Is he not the son of the carpenter? Are not his brethren with us, but when Messiah cometh no man knoweth whence he is." Even the murderers had more faith than some in the end of this age.

Again I repeat, the great test of fellowship among the Apostles, fresh from the personal teaching of the Lord was, "Do you believe Jesus is the Son of God?" Now brethren, I want to ask you, What do you suppose the Apostles would have done if, when they had asked this question some one had boldly and openly answered: "I do not believe it; I believe he was begotten by Joseph." Let Paul answer for himself in Gal. 1:8 "Though we or an angel from heaven preach any other Gospel unto you than that we have preached unto you, let him be accursed." What did Paul preach? See Acts 9:20: "And straightway he preached Christ in the synagogue that he is the Son of God." What is Peter's testimony? Matt. 16:16: "Thou art the Christ, the Son of the living God. And Jesus said, Blessed art thou," for this confession. The eternal God confirmed or made this sure in the holy mount, speaking to Peter and the other two, saying, 'This is my beloved Son." And the beloved disciple John—see the number of times he directly affirms Jesus to be the Son of God in his first short letter to us. Now brethren, I ask in all solemnity, Has God changed? Is the narrow way made broader? Are the things necessary to be believed in order to attain to adoption by God and eternal life, the same as taught by our Lord and preached by the holy Apostles, who spoke as the Spirit of God gave them utterance? There is not a member of Christ's body on earth today but will answer in a loud voice, yes. I do not believe there is one outside of Christ who believes the Bible who will dare say, No, however much his action may say it. If this is true, why does not the Church of God act in accordance with it? The command on this is so strong, how can the Church "sleep" on this question? Listen to the word of God. "Now I beseech you, brethren, mark them which cause division and offences contrary to the doctrine which ye have learned, and avoid them (Roman 16:17). "Having a form of godliness, but denying the power thereof; from such turn away" (2 Tim. 3:5). "Men destitute of the truth from such withdraw thyself" (1 Tim. 6:5). Read carefully Gal. 1:7, 8, 9.

"THIS ONE THING I DO"

No. 1

George R. Alldridge

"Brethren, I, as to myself am not reckoning to have laid hold; but one thing I do, the things behind, indeed, forgetting, but those before reaching after, by a mark am I pressing on, for the prize of the calling on high, of God in Christ Jesus" (Phil. 3:13, 14, Rotherham's Translation).

In judging others we should be careful, for we are exhorted by Paul in Rom. 14:13 not to judge one another, and by our Lord in John 8:15 to judge no man. Paul ever says, "I judge not myself" (1 Cor. 4:). But if we form an opinion based upon our judgment of a brother or sister, it can only be by observance of their conduct and actions. Our Lord says, in speaking of false prophets, etc., "Ye shall know them by their fruits" (Matt. 7:15). Paul in Gal. 5:22, 24 tells us exactly the nature of this fruit. Jesus said: "For nothing is secret that shall not be made manifest; neither any thing hid that shall not be known and come abroad" (Luke 8:17). Paul probably had this in mind when writing to the Romans, "for the day when God shall judge the secrets of men, by Jesus Christ according to my Gospel" (Rom. 2:16).

But Paul looking into, and reading his own heart felt therein an inspiration, a motive for the reason of the life he was then living. In verse ten he says: "That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death." Paul differed with the theologians of our day, for he

believed in a resurrection; he did not believe that at death he still retained consciousness and went to heaven; but with the wise man he agreed that the dead know not anything (Eccl. 9:5); and with David, the wise man's father, that the dead praise not the Lord (Psa. 115:17). Paul knew he was about to die; he knew that the grave would soon be his home. But he knew that if in this life by the transforming power of the knowledge of Christ, in conforming his life to the sufferings and death of Christ by dying to sin, and daily crucifying the flesh with its affections and lusts, that when Jesus comes, as he says in the twenty-first verse, "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." This, to Paul, meant a resurrection from "out from among the dead." He knew that all mankind would not be raised; he knew the Scriptures and could correctly quote them; he was familiar with Isaiah who wrote speaking of some: "They are dead, they shall not live, they are deceased, they shall not rise" (Isa. 26:14; 43:17). He had read Job and Obadiah, who both declare they should be "as though they had not been" (Job 10:19; Obad. 16). Jeremiah informed him that they "shall sleep a perpetual sleep," and should hence never awake again (Jer. 51:39, 57). Amos agrees with Jeremiah, who declares they shall fall and never rise up again (Amos 2:19). And David, the man after God's own heart, with whose writings Paul was so well acquainted, that he is always quoting them. David says their souls are too precious, or no price can redeem them, and that they cease to exist forever (Psa. 49:8). Read Jesus's version, Psa. 146:10 and Psa 49:19 says they shall not rise again, that they go to the generation of their fathers: they shall never see light. Paul no where in his epistles teaches the doctrines of Russell, that in the age to come all mankind will be given a "fair chance." Christ did not teach it. If we do not accept Christ in this life, obey him by believing and being baptized into his name, hence become accepted by his all-saving name; if we do not believe in the Abrahamic faith and promises, we have no part in the kingdom. Paul knew this, so he realized the necessity of doing only one thing, and that one thing to make his calling and election sure.

Paul was deeply in earnest: he knew that his blessed and divine Lord had attained the prize—immortality. He knew what a life of sacrifice and obedience to his Father's will he always led, from Bethlehem to the hour that battle cry escaped his lips: "My God, My Lord, why hast thou forsaken me?" and bowed his head in death, saying, "It is finished." Paul knew the nature of this struggle to overcome the lust and desires of his flesh: he knew the experiences of bitter failure and cried out from the depths of his soul: "O wretched man that I am! who shall deliver me from the body of this death?" Paul realized that in this race "many are called but few are chosen." He felt the way was indeed narrow and straight. So like the contestants in the Isthmian games, he forgot the ground over which he had run, and even the other contestors he had passed by, some exhausted and had dropped out, discouraged and lost hope of gaining the prize. Paul realized that as the crown was in sight, an heavenly host at is were, urged him on to reach forth, gladly welcoming further labors, that thereby he might be more readily conformed into the image of his Master.

Paul could not afford to loiter or rest by the wayside, yielding to the weariness of his flesh, No, no. "This one thing" urged him on with a greater effort, putting forth all his spiritual vigor and agility, and like the runner trying to outstrip those before him, and to pass over the remainder of the course set before him.

"One thing" became the passion and ambition of his life, this only engaged his attention; all other considerations were forever excluded from his mind. The plaudits of the crowd, the execrations of his enemies could not take his eye off that prize. It was 'the mark for the prize of the high calling of God in Christ Jesus.'"

THE SABBATH

In many communities there are parties that teach that it is necessary to observe the Seventh day Sabbath. They go so far as to say that the Sabbath is the "Seal of God," and that to observe Sunday as a rest day is "the mark of the beast." These statements trouble some honest souls who are trying to render obedience to the obligations of the gospel, but are not observing the Seventh day Sabbath. It seems reasonable that the word of God will reveal the truth on this, as on other subjects.

The Sabbath, or rest day is first mentioned in Gen. 2:1-2: "And on the Seventh day God ended his work which he had made; and he rested on the Seventh day from all his work which he had made. And God blessed the Seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Therefore the Seventh day is God's rest day, from the work of creation. And we find no mention of the Sabbath from that time until the giving of the manna in Exodus 16, some 2500 years after the creation. Now if the Sabbath is of universal obligation through all time, how shall we account for the silence of the word of God on that point for so long a time? We cannot find any answer to this question: the facts in the case amounts to positive evidence that Job, Lot, Abraham, Isaac and Jacob, and all the ancient worthies were not required to keep the Sabbath. And if we notice closely the commandments from Sinai, we shall find a difference in the nature of the Sabbath command from the others. The Sabbath law rested on a positive command, without which it had no binding force. When Moses laid the words of the Lord before the children of Israel, all the people answered together, and said, "All that the Lord hath spoken we will do." Therefore their obligation to keep the Sabbath. But when that covenant by limitation run out, the Sabbath law like that of circumcision, ceased to be binding.

The law was given to Israel in their childhood period, when they were given to idolatry. The gospel is a higher law, and supersedes the old law. The ten commandments did not condemn drunkenness, enjoin love or urge charity, which is the greatest precept in the gospel.

When Israel was obedient, and God was their protector, the Sabbath was a blessing to the nation,

teaching them obedience at every return of the Sabbath. But when God ceased to protect them from their enemies, the observance of the Sabbath became a veritable yoke of bondage; see the history of the Maccabees, and the siege of Jerusalem where their enemies attacked them on the Sabbath.

In our Lord's teaching, and especially in his sermon on the mount, he magnifies the law; for instance he says: "Ye have heard that it was said by them of old time, Thou shalt not kill * * * But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." But on the Sababth he is silent, except to justify himself when charged with its violation.

"Think not that I am come to destroy the law, or the prophets: i am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Christ fulfilled the law, and is its end for righteousness; therefore the observance of the Sabbath, and the writ of circumcision, and the offering of animal sacrifices have passed away. "The Sabbath was made for man, not man for the Sabbath: therefore the Son of Man is Lord of the Sabbath day." And in the establishing of Christian Churches among the Gentiles, there is no instance where they taught them to observe the Sabbath. No rules for its observance are ever given by the Apostles: Sabbath breakers are never included in any list of offenders. In enumerating the sins of the last days no mention of Sababth breakers is ever mentioned by the Apostles; and this omission is only accounted for on the ground that the Sabbath belonged to the old covenant, and with it passed away. But there is evidence that when the Kingdom of Israel is restored, the Sababth will be restored for use by the mortal nations of the earth.

In conclusion I will say, that the "seal of God" is a certain truth held in the mind, impressed on the forehead figuratively expressed. My own mind on the subject is, that it is the truth of the unity of the Deity in opposition to the doctrine of the trinity, which is the "mark of the beast."

In some cases it helps us to find the truth of a thing by finding out what it is not. "The mark of the beast," is something that originated with the beast: or it would not be his "mark." Sunday worship was practised by the pagans in worshipping the sun, long before the papal beast was born; also the early Christians observed the first day of the week before the beast had an existence.

The same is true of the doctrine of the immortality of the soul, it being taught in Egypt before the Christian era. A triune Deity fills the bill in every respect. See Dan. 11:36 to 40, where the papacy worships a strange God. Compare 2 Thess. 2:4.

GEO FRANCIS.

No one loves to tell a tale of scandal but to him that loves to hear it. Learn, then, to rebuke and silence the detracting tongue by refusing to hear. Never make your ear the grave of another's good name.—Sel.

IS IT, NOW, ARMAGEDDON?

The Authorized Version of Rev. 16:14 defines two stages:

(1) The gathering together of "the kings of the earth" to battle.

(2) The gatherings of "the whole world."

The "earth" in the Apocalypse always means the territories once belonging to the empire of ancient Rome—Western and Southern Europe. We see at the moment of writing, France, Belgium, Germany, Austria-Hungary in conflict. These belong to the expression 'the earth." But the prophecy is not confined to Western Europe. The battle spreads to "the whole world," revealing an area of conflict of the most vast extensions. Japan is arising. Russia has already done so. The Near East is inclued. Canada, Australia, New Zealand, India, have sent contingents to aid England while Africa, Portugal, Turkey and Egypt have been drawn into the war. How soon "all the world" will join remains to be seen. The expression includes the British Empire and, in fact, every part of the habitable globe. Yes! we are at the beginning of Armageddon. The Era of Armageddon has commenced. The word translated "battle" is in the original meaning not one battle but rather a war—a series of battles—stretching over years, with, probably, intervals of peace, until it culminates in Palestine. Such, then, is the prospect before the earth—world-wide conflict of unparalled magnitude and unexampled ferocity and slaughter, covering an epoch possibly of considerable length.

Secondly, we ask, What is the object in view? The object of Jesuit wire-pullers we know to be the subjugation of the British Empire to the Papacy. But what is the object in view of the unclean spirits, of the unseen devil and his spiritual confederates? "To gather them to the battle of that great day of God Almighty" (Rev. 16:14). That "Great Day" is the Advent of our Lord Jesus Christ, when he comes to take vengeance on the earth. Satan gathers his hosts to oppose him.

Thirdly, we note—and this with special emphasis— that a warning of transcedant importance sounds in the very midst of this wondrous vision. As armies fight on earth there comes the solemn announcement, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (ver. 15). Does this signify merely an awakening in the study of the Second Advent among the people of God at the time signified? Or does it portend the actual Advent itself?

Although many watch for his appearing there is no universal, deep research on the subject in the Christian Church generally. Though many do look for, and some few preach his coming, yet the large Christian organizations give the subject but scanty attention How seldom we hear it taught in the pulpit! The prophecy, therefore, foretells the rupture of the saints in the very epoch of conflict When we see wars extending to "the whole world," may we look up to see him coming for his own? Let us, then, be ready! Let us see to it we are clothed in his robe of perfect righteousness and not in the unclean rags of the various heresies so prevalent today.—Augusta Cook, per Sister Wince.

THE RESURRECTION OF TWO CLASSES

The following text proves conclusively the resurrection of two classes to opposite destinies: "And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). Both classes awake. Nothing is gained by reference to the following version, viz.: "Multitudes of sleepers shall awake; these to everlasting life, and those to shame and everlasting contempt." To supply the elipsis, it would read thus: "These (that awake) to everlasting life," and "those (that awake) to shame and everlasting contempt." The same verb must be supplied for each noun when divided, which is used for both when united. The verb "awake" agrees with the noun "multitudes." It must also agree with each division of these multitudes. There is no other verb with which to supply these elipsises. And if one is negated both must be. Thus: "These shall not awake, &c., and those shall not awake," &c. But in as much as this verb is not negated in its first occurance, it is not admissible to negate it when repeated as the predicate of the same subject. And in as much as this adverb is not in the original, I protest against its use by uninspired men.

I will next introduce the testimony of the Apostle Paul. Acts 24:12, 13. "But this I confess unto thee, that after the the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and in the Prophets. And (I) have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." In reference to which testimony please observe.

1st. Paul positively declares that the resurrection of the dead, both of the just and the unjust was his hope; and that they (the Jews) allowed it. There is no way to avoid the force of this assertion of the Apostle. There is no alternative left but to endorse this positive affirmation of the Apostle, or in the most pointed and palpable manner to contradict his statement. If it should be affirmed that the phrase "of the dead," is marked by good authority as doubtful, still the Apostle's unequivocal testimony remains unimpaired. It would then read: "I have hope toward God which they themselves also allow, that there shall be a resurrection both of the just and the unjust." Omitting, therefore, all that can be claimed even as doubtful, still the hope of the Apostle embraces the resurrection of the unjust as well as the just. I have, therefore, as good authority fromthis testimony to deny the resurrection of the just as any man on earth has to deny the resurrection of the unjust. It does not change Paul's hope in the least to change the statement to read thus: "They have hope which I allow." It matters not whether Paul endorsed their hope, or they his; the conclusion is the same.

2nd. The original word rendered "hope" occurs just thirty times, and is rendered "confidence" eighteen times, and "hope" twelve. In every instance where it is renderd hope it may be rendered expectation. The sense is true of the Greek word elpis. Now it does not follow because Paul expected the resurrection of the unjust, that, therefore, he desired it. Nor does it follow because the Apostle had confidence in God that there would be a resurrection of the unjust, that, therefore, he desired it. We may have confidence to believe, or expect calamities to come upon ourselves or others, which we do not desire.

3d. It does not follow because Paul believed the Law and the Prophets, and believed also in the resurrection of the unjust, that, therefore, the Law or the Prophets expressly taught this doctrine. The resurrection of the just is not expressly taught in all the promises made to Abraham, and referred to in the burning bush to Moses; and yet, according to our Saviour, the resurrection of the dead was taught. How? Ans. As an essential prerequisite to the fulfillment of the promises made to Abraham. Just so in the Law and in the Prophets; the resurrection of the wicked is necessary to the infliction of the penalty for personal transgression denounced for them. For positive evidence of the re-living of the wicked, I refer the reader to Rev. 20th chapter.—J. M. S.

JESUS CHRIST; WHOSE SON IS HE?

Those who believe in the human paternity of Jesus, or some of them, claim that he was the Son of God in three ways: First by nature as all men are; second, by obedience; and third, by resurrection (but was the son of Joseph by generation).

We read that Christ was "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). This shows that Christ was the Son of God before the resurrection. He became the Son of God with power at the resurrection. He himself said: "All power is given unto me in heaven and in earth" (Matt. 28:18). This was after he had risen from the dead.

Now was Christ the Son of of God or was he only a son of God? The Book tells us that he was "The only begotten Son of God." Of course our human paternity believers will tell us that "begotten" refers to the resurrection and cite us to Acts 13:32, 33. And these verses seem to point in that direction. However, if they do, the word should be "born" and not begotten, for the raising from the dead is a birth, a coming forth to life and not a begettal, a beginning of life. Begettal and birth are from the same word in the original Greek.

Now the point to consider is whether or not the term "begettal," if it does refer to the resurrection in the case cited above, always refers to his resurrection. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

When did God give his Son? Before or after his resurrection? Before, of course. He was God's begotten Son when he "gave" him, therefore he was begotten of God before his resurrection. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." Doesn't this show that he was a begotten Son when sent into the world?—J. H. Patrick in Day Dawn.

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EDITORIAL

We have received the Ohio Conference announcement from Brother Henri Juergensen, Chairman of the Conference Committee. He calls the Conference to convene with the Church of God in Cleveland, without giving the date, but we opine the time of meeting will be the last week in August. Full particulars will be published soon.

In one of our pastoral calls, we once visited a home where a child was dying. On entering the home we found the infant in the arms of an old lady, who was an aunt and mother to the whole neighborhood. As she held the babe in her embrace, she gazed at its contortions with a sad face. After speaking a few words to the mother, we sat down by the suffering child and remarked to the aforesaid old lady it was too bad to see a baby in pain and be so ignorant as to any way of alleviating its troubles. "Ah, sir," she replied, "it says, Suffer the little children to come unto me,' and I tell you they do suffer." Absurb as this application of scripture sounds and is, we have heard expositions of the passage just as wil and foolish from ministers of note.

Notwithstanding Mark says very positively that the resurrection of Jesus was "early the first day of the week" (Mark 16:9), yet some folks declare he rose on the "seventh day," and therefore died on Wednesday. They brush Mark 16:9 aside by putting a comma after "risen," and say, "The first day * * * he appeared first to Mary." This is a dodge that comes from bad parentage. Note: If Jesus did appear "first to Mary on Sunday, then the claim of those who say he rose on Saturday, who tell us Mary visited the tomb Saturday (Matt. 28) is rendered null and void for this reason: Luke says positively that they did not go to the tomb on Saturday but "rested" (Luke 23:56); and also the angel said to the women: "Go * * * tell his disciples that he is risen" (Matt. 28:7). "And as they went to tell his disciples, behold, Jesus met them" (these very women). So they saw him. If this happened on Saturday afternoon then Jesus most certainly did not first appear to Mary on Sunday. Do you see the point? And if he did first appear to Mary on Sunday then this sham punctuation for these Wednesday-crucifixion and Saturday-resurrection folks is a farce!

And if Mary made a visit to the sepulchre on Saturday and saw the stone rolled away, what business had she to come on Sunday with "spices" to anoint Jesus, saying, Who shall roll us away the stone? See Mark 16:1-2. If she knew the stone was taken away Saturday, was she not foolish to talk about rolling it away on Sunday?—J. J. Schaumburg, in Messiah's Advocate.

CHANGE OF MEANINGS OF WORDS USED IN THE BIBLE

The common English version was first issued in 1611. About three hundred and four years have since elapsed, and the English language has undergone great changes. Many words are not now ordinarily understood in the sense in which they were used when this version was made. Out of hundreds of examples, we select the following.

Conversation, used eighteen times in this version, in no one of these cases signifies the talking of persons with each other, in which sense it is now generally understood.

Prevent, used seventeen times, in no case signifies to hinder or obstruct, as we now understand and use the word. Every passage where this word occurs, is misunderstood by the ordinary reader. These two examples alone comprise thirty-five passages of divine Revelation so misunderstood.

Paul is made to say, "Our conversation is in heaven," when the original asserts, our citizenship is in heaven.

As the version now stands, David declared to God, "My prayer shall prevent thee." "I prevented the dawning of the morning."

On the other hand, how simple and appropriate is the meaning of the original: "My prayer shall come before thee." "I anticipated the dawning of the morning."

Carriage. The meaning of this word has also completely changed since the version was made. It once signified the thing carried. It now means a vehicle of conveyance.

Passion. The word formerly meant suffering.

Now we use it in an entirely different sense.

List, Listed. These words once signified wishing; now they are used in a variety of other senses, but not in this.

Tale once meant number. It now means a story or narration.

All To. This phrase formerly meant entirely or completely. It is now generally read and understood as two separate words, each in its ordinary acception.

Dammation. The word once meant simply condemnation, in such passages as, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself" (1 Cor. 11:29). Common readers now apply it to the eternal condemnation of the wicked.

Quick, Quicken. These words were formerly common in the English language in the sense of living, made alive. They are now generally used to express the idea of haste, and not of life.—American Bible Union.

ASLEEP IN JESUS

Dr. J. H. Thomas, of Wyoming, Del., aged 86 years, died June 22, at his home in Wyoming. For over fifty years by voice and pen the Dr. has neved ceased to proclaim the truth that brings salvation to fallen man. God grant that those who now mourn his loss may soon meet him in that glorious age to come.

S. H. THOMAS.

DID JESUS DIE "OF A BROKEN HEART?"

By those who are counted teachers it is supposed that the Bible does not say why or how it came when they brake the legs of the two thieves, Jesus was dead already, so they brake not his legs. "These things were done, that the scripture should be fulfilled. A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced" (John 19:37). Quotations: Exodus 12:46; Psalm 34:20; 22:16; Zechariah 12:10; Revelations 1:7.

Did the soldier pierce merely his dead body? or does John refer back to what had taken place? The best Vatican Mss. read: "The rest said, let be, let us see whether Elias will come to save him. And another took a spear, and pierced his side and there came out blood and water. Then Jesus, crying out again with a loud voice, expired" (Matthew 27:49-50, Diaglott foot-note).

From this it appears that his death was directly caused by the thrust of the soldier's spear, as the lamb had been slain by the priest. The theory of a "broken heart" is not supported by any text of scripture.—The Battle Cry.

DEAD THINGS

In reply to a reader who enquires after the meaning of Job 26:5, we submit the following exegesis which we take in part from another brother:

The obscurity attaching to the passage "Dead things are formed under the waters, and the inhabitants thereof" (Job 26:5), is somewhat dispelled by translating it agreeably to the use of the same Hebrew words in some other places. First, the word "things," it will be observed is in italics, and therefore forms no part of the original. Its presence there gives the word **rephaim,** rendered "dead," another application than it possesses in the other places where it occurs. In these, it always denotes dead men, not dead things; as may be seen in the following instances of its use: "Wilt thou show wonders to the dead? Shall the dead arise and praise thee?" (Ps. 88:10); "Her house inclineth unto death, and her paths unto the dead" Pro. 2:18); "The dead are there" (9:18); "The congregation of the dead" (21:16); "Hell * * * stirreth up the dead for thee" (Isa. 14:9); "Thy dead shall live, my dead body shall they arise * * * the earth shall cast out the dead" (26:19). In this case the translators have added "men;" in the other instance "things." It is men that are referred to in these quotations, and therefore presumably so in the passage in question; but "the dead," "thy dead," and "my dead," are sufficiently expressive ofthe matter referred to without any extensions of their meaning. Next to this the Hebrew term rendered "formed," is a word expressive of labour-pain, as may be seen from its use in the following places: Job. 15:20; Ps. 00:6; Isa. 13:8; 26:17, 18; 00:7; Jer. 6:24; 22:23; hence its employment also to express "brought forth" (Prov. 8:24, 25; Isa. 45:10).

Now applying this last rendering to the case in point, the passage would read thus: "The dead are brought forth from under the waters, and the inhabitants thereof." This agrees with the next verse, which goes on to say that "Hell is naked before him." The whole reminds us of the words, "The sea gave up its dead," and "thou wilt not leave my soul in hell," as also of the saying "having loosed the pains (or birth-pangs) of death." In the light of this rendering (justified by the Septuagint, so far as the word "formed" goes, which it renders "born"), the passage has the appearance of referring to the resurrection. In that case it follows well, after Job's challenging words to Bildad—"whose spirit came from thee?"

OBITUARY

N. N. Gould

Norton N. Gould was born in Washington Co., Ind., Sept. 14, 1828, died June 27, 1915, aged 76 years, 9 months, and 13 days.

Bro. Gould came to Washington Co., Nebr., in 1867, settleing near Blair, where he lived for 20 years. He moved to Douglas Co., Nebr., in 1887, where, with his sons, he built up a fruit growing industry. Surviving are the wife, five sons: Mart, George, John, William, of Omaha, and Nelson, of Long Beach, Cal., and four daughters: Mrs. Addie Peterson, Mrs. Ada Parish, of Omaha, and Mrs. Arvada Smith, of Lapwai, Idaho.

Bro. Gould had been in the faith for fifty-years, having first learned the truth under the preaching of W. P. Shockey. He had delayed baptism till some 15 years ago, when the writer helped him to put on Christ. Bro. Gould was a great Bible student, and daring his last days, talked but little else. He closed his eventful career telling those who were surrounding his bed that the prophecies were all fulfilled except one, and was too weak to tell them what that one was. Bro. Gould, notwithstanding his advanced age, never got childish, but talked and acted like a man of middle age. He

was a man of sterling character, liked and respected by all. The funeral was from the commodious home which was filled to capacity by loving friends and relatives, who brought flowers and shed a parting tear for the one who had been so long with them. He sleeps in Jesus, but will rise again to a brighter and better world. The writer on the occasion, tried to point them to the only hope, the resurrection of the dead.

ALMUS ADAMS.

PERFECTION OF JESUS

Was Christ perfect? No. How did he become perfect? Through suffering (Heb. 2:10, 18). When did he suffer? When he was preaching his gospel. How did he suffer? By temptation: "Ye are they which have continued with me in my temptations" (Luke 22:28; Heb. 4:15; Matt. 4:1-10). By persecution: "The man departed and told the Jews that it was Jesus, which had made him whole, therefore did the Jews persecute him" (John 5:16:18; 15:20; Matt. 5:10, 12). He was spit upon, smote on the head with a reed, was scourged, a crown of thorns was placed on his head (Matt. 26:67; 27:30). His agony in the garden (Matt. 26:36-40).

Where was his final suffering? He suffered without the gate. Why? "That he might sanctify the people with his own blood" (Heb. 13-12). Why did he suffer? To become perfect; to save mankind; perform the will of God; and fulfill prophecy. "Though he were a Son, yet learned he obediance by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8, 9). "Go ye and tell that fox (Herod). Behold I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected."

How was he perfected on the third day? He was born of the Spirit; raised from the dead; raised to immortality (Luke 13:32-35). He is the only one that ever lived on this earth, that has arrived at the perfect state through a resurrection from among the dead ones. And having arrived to the perfect state this earth in its imperfect state, was not suitable as a dwelling place for him, so his Father took him to his home in heaven, to remain until this earth was made a suitable place for a perfect being to live in. When it arrives at that stage, all those that have been made perfect through suffering will come forth perfect in Christ Jesus, and will, for 1000 years, work with Jesus for the purpose of making the earth a suitable home for perfect beings to live throughout the endless ages of eternity.

But in order for one to be a worker with Jesus in the ruling of the nations, he must be made perfect in this life, the way that Jesus was made perfect, "through suffering." "For unto you it is given in the behalf of Christ not only to believe on him, but also to suffer for his sake" (Phil. 1:29). "If we suffer we shall also reign with him: if we suffer with him we will be glorified together" (2 Tim. 2:12; Rom. 8:17; 1 Pet. 4:12-19). "If ye suffer for righteousness sake, happy are ye; for it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us unto God" (1 Pet. 3:14, 17, 18). Christ did not die for his own sins, but for the sins of the world (1 John 2:2; John 1:29), "He was manifested to take away our sins: and in him is no sin. Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God" (1 John 3:5, 9). (If he had been born of Joseph he could not have taken away our sins for he would have been a sinner himself).

Christ's suffering had a two fold purpose; he suffered to become perfect, and to set an example for us; and if we follow his example and suffer with him and for him, we shall be rewarded the same as he was. We will be born of the Spirit, by a resurrection from among the dead. Then we shall be perfected in Christ, and shall share in the blessing that is promised to all the faithful. What a glorious thought, that a sinner, by being obedient to God, can rise to the high and exalted position of ruler in God glorious kingdom. May that kingdom soon come.

E. W. KNAPP.

STRENUOUS CHRISTIAN LIFE

Matt. 7:13, 14; Luke 13:22-24

1. There has always been two distinct types of Christians, the Quietists and the Activists, as they might be called—the Marys and Marthas; those to whom faith was all, and those whom "works" alone satisfied; the mystics and the reformers. The Christian life, however, is not one-sided. It includes both these types, and finds, in fact, its fullest expression in souls whose poise is maintained under the stress of both these apparently opposed tendencies. The great workers have been people of great faith, and spirits of the profoundest trust have lived magnetic and radiant lives. Jesus himself was the complete exponent alike of "simple trust" and of untiring labor. The result is that the religious life of the Christian is a constant paradox. He knows, on the one hand, that he is justified by faith, that the free, unmerited grace of God alone is the basis of his hope of salvation, and that all his righteousness "is as filthy rags"; while, on the other hand, he must "work out his own salvation with fear and trembling," for the crown of life is given "to him that overcometh," and he must therefore "strive to enter in."

2. "To strive" is to put forth the utmost effort of which a man is capable. The Greek word has reference to athletic contests. The trained runner will so use his strength that it is all applied, every ounce of it, to the particular race. If the race be a hundred yards the whole strength of the man must be concentrated explosively in the few seconds the race lasts. If it be five miles his strength must be so husbanded and used as to carry the runner to the best advantage over the long course. But in each case the athlete must so run as to exhaust himself (1 Cor. 9:24:27). Everyone is familiar with the story of the runner who brought the news of the victory at Marathon to Athens and died as he delivered it. It is in this spirit that the Christian has to live. All his powers must be flung into the task that God has set him. At all costs he must enter in. He must have but the one goal, and must live for that alone.

3. Does this mean that all the energies of life

are to be diverted from ordinary pursuits and devoted to what is more specifically "religious?" Some Christians have thought so. Roman Catholics speak of "religious" persons as those who give up their place in trade and politics and society and pleasure in order to spend their whole time in praise and prayer. Many Protestants also divide the secular from the spiritual in such a way as to suggest that secular occupations are quite indifferent to the religious life. To them the house and the shop and the forge and the office and the playing ground are places in which God takes a very languid interest, his attention being almost entirely concentrated upon the chapel, the cathedral, and the "inner chamber." But this distinction is vicious and anti-Christian. The circumstances in which each man finds himself are just the circumstances in which he must "strive." His own natural and personal career has in it the two ways, one leading to destruction and the other to life. He will never find the way to life at all who finds it only in his leisure moments, only on the Sunday. He is a deserter and traitor who does not strive to be a Christian in business too.

4. "Striving," however, is not merely, or perhaps even chiefly, outward. The Christian's biggest fight will always be against inward tendencies. Young Christians find, to their dismay, that sin has its allies in their own minds and desires. And there comes a time when they are tempted to acquiesce in this, to say, "I am made that way: it will always be so: I must do the best I can, and God can ask no more." This temptation must be resisted at all costs.—Newton H. Marshall.

MEDITATIONS

Matt. 22:34-40

Jesus had silenced both the Pharisees and the Sadducees who had sought to entrap him and confuse him. A lawyer (scribe, Mark 12:28), who had listened, was deeply impressed by the reasoning of Jesus and now he asks a question. He did it to try or test our Lord. The question he asked was an important one, and the answer thoroughly convincing. Man's first duty is to God, and our duty to God can be summed up in one word, love. But what is love? To love another is to have a desire for and delight in his welfare. Love is not a mere emotion or affection, but the attitude of the whole man. To love God with all the heart and soul and mind is to have a supreme desire for and delight in God's glory, so that everything else is secondary to that. The proof that we do thus love God with all the heart, with all the soul, and with all the mind, is that we put God first in everything—God first in business, God first in study, God first in pleasure, God first in home life, God first in social life, God first in everything. To do this is to keep the first and great commandment. To have failed to do this is to have committed the first and greatest sin, that is the greatest sin a man can possibly commit. At some time in our life all of us have failed to do this, to put God first in everything, and thus have broken God's first and great commandment, therefore there is no essential difference among men for "All have sinned and come short of the glory of God" (Rom. 3:23). Not only sinned but have committed the greatest possible sin. So there is no hope for any one of us except on the ground of atoning death of him who perfectly kept the law of God and died for us who had broken it (Gal. 3:10, 13).

But there is a second law, not equal to the first, but "like unto it." Its central word, too, is love; its object, our neighbor, our fellow-man. This second commandment requires that we have the same desire for and delight in the welfare of our neighbor that we have in our own welfare. The second commandment is really involved in the first; for if we love God, whom we have not seen, we must necessarily love our neighbor whom we have seen (1 John 4:20, 21). It is sheer nonsense for a man to pretend to love God if he does not love his neighbor; for true love to God involves love to neighbor. These two commandments sum up the whole contents of both law and prophets; they include the whole of Christian duty. Jesus Christ perfectly kept these commandments. We can only keep them by having Jesus Christ formed within us. Then by the power of the indwelling Spirit, the righteousness of the law will be fulfilled in us (Rom. 8:4), and we shall love God supremely and our neighbor as ourselves. The law says, "Live, and thou shalt do this" and then it tells us how to live by the simple acceptance of Jesus Christ (John 1:12; 3:16; Gal. 2:20 R. V.). We get life as a gift (Rom. 6:23) and then obey because we have life. —F. A. F.

THE MISSION OF THE SEVENTY

"For it is not ye that speak, but the spirit of your Father that speaketh in you" (Matt. 10:20).

Our Lord had two reasons for appointing the Seventy.

(1) He was leaving Galilee and going up to Jerusalem to die (cf. 9:51). It was the last time he would ever travel through the land, the last time the people would hear the gospel from his lips, and he would fain win it an entrance to their hearts. So he sent the Seventy, two by two, in advance, to announce his approach.

(2) He had already chosen twelve apostles, as there were twelve tribes of Israel, and his salvation was for the whole nation. But it had a still wider destination. It was for the whole world (cf. Matt. 24:14). As Israel was composed of twelve tribes, so, according to the Jewish reckoning (based on Gen. 10), mankind was composed of seventy nations; and therefore he "appointed other seventy also."

1. **His Charge to the Seventy** (vs. 2-16). He first of all shows them the qualifications for their ministry.

1. **Consecration** (v. 2). Why should they pray that he would do the very thing that he was doing? Because prayer is the pathway to consecration. If you desire the coming of the kingdom you will do what you can to prepare man for it. Pray, "send forth laborers," and you will presently add, "Here am I, send me" (Isa. 6:8).

2. **Courage** (v 3). They would encounter hostility and danger; it was no enterprise for cowards.

3. **Faith** (v. 4). They must go poor and unprovided, trusting God for food and shelter.

4. **Zeal** (v. 41). Oriental salutation was an

elaborate ceremony, and "salute no man by the way," was a common proverb inculcating haste and prohibiting unnecessary delay. In the "Arabian Nights" tale of Noureddin it is told how the chamberlain came to Noureddin's door to warn him of the sultan's displeasure, and when the latter would have saluted him he cried: "O my master, this is not a time for salutation" (cf. 2 Kings 4:29).

5. **Courtesy** (vs. 5-8). Though there was no time for needless formalities, yet they must never fail in courtesy. Jesus was always a gentleman, and his disciples must be gentlemen, too. When they entered a house they must pronounce the customary benediction, "Peace be to this house," the mediaeval **Pax vobiscum.** If the inmate were "a son of peace," i.e., one deserving peace (cf. marg. in 1 Sam. 26:16; 2 Sam. 12:5), the blessing would rest upon him; and in any case they would profit by it, since kindness blesses him who gives as well as him who takes. Where they were entertained they must not be servile as though they were mendicants, since they had a right to hospitality in return for thir ministry. Yet neither must they be ungrateful nor inconsiderate. "Go not from house to house," which means, says Beza, that they should not leave a poor house which had welcomed them for another where they would fare better. They were the Master's representatives, invested with his authority; and this laid a heavy responsibility on their hearers. Whatever was done to his representatives was done to him, and whatever was done to him was done to God (vs. 9-16).

2. **The Return of the Seventy** (vs. 17-20). The narrative here leaps forward. They have fulfilled their mission, and they rejoin the Master on his way to Jerusalem, and joyfully tell their story—how "even the devils were subject to them through his name," that is, how they had cured even those appalling maladies like epilepsy and insanity, which the ancients ascribed to demoniacal possession. Their exultation vexed the Master.

1. It evinced faithlessness. Their surprise at their success showed how little they had expected it. He had expected it: "I beheld satan fallen as lightning from heaven."

2. There was spiritual pride in their exultation; and he reminds them that there is greater reason for rejoicing in having one's name in the Book of Life (cf. Phil 4:3) than in being able to work wonders. "I have come" said Dr. G. J. Romanes during his last illness, "to see that cleverness, success, attainment, count for little; that goodness, or character, is the important factor in life." And this is granted only to "babes," gentle, loving souls, who keep close to Jesus and learn of the Father from him. The fault of the apostles lay not in their rejoicing, but in their pride; and, indeed, if only they kept their hearts pure and lowly, they had great reason for rejoicing, since the blessedness which prophets and kings had desired in vain was theirs (vs. 21-24).

D. SMITH.

SMOTHER THE SPARK!

The tongue is a little member, yet it boasteth great things. It does a large business on a small capital; it raises a mighty storm on the most trivial occasion; it often leads the whole troop of a man's faculties to revolt against him and to make treasonable cause with his enemies. Few there are, if any, who can not recall seasons when this unruly bit of flame set on fire the whole course of nature in themselves. A little impatience was the first spark, which a moment's silence would have extinguished; but the unfortunate utterance came, and with it misunderstanding and resentment. Every word that succeeded was a burning one, and as in a great city's conflagration dwellings take fire from the wind, so persons but distantly related to a wordy quarrel feel its hot breath and are suddenly ablaze. There is not a family, or school, or single village, in all the land, which is fireproof, and they are all in momentary danger.—Selected.

WHAT IS A CHRISTIAN?

In faith, a believer in Christ (Mark 16:16).
In knowledge, a disciple (John 8:31).
In character, a saint (Rom. 1:7).
In influence, a light (Matt. 5:14).
In conflict, a soldier (2 Tim. 2:3).
In communion, a friend (John 15:15).
In progress, a pilgrim (Heb. 11:13).
In relation, a child (Rom. 8:16).
In expectation, an heir (Rom. 8:17).—Sel.

THE DOCTRINE OF THE SECOND ADVENT

It is no hasty conjecture, no novelty of a feverish period, rashly caught up, without consideration and without evidence. It can produce the testimony of ages in its behalf; and they who have held it in our day, have been men who studied their Bible, and have come to their conclusions after long deliberate, and most solemn investigation. It is no fable of romance; it is sober, scriptural reality, though far beyond what fancy ever painted. It is no vision of the politician; yet it shows us how, ere long, shall be exemplified that which earthly governments have been vainly striving to realize, **a peaceful and prosperous world.**—Sel.

Live in the truth, be the house great or small. Walk in the truth, be the path broad or narrow. He who hides the truth sins.

In early childhood the germs of fraternal affection may be so carefully nourished as to bear a rich harvest of fruit through all the succeeding years of life. Love is not wholly a matter of instinct or accident, as some may imagine; its presence is often due to cultivation, its absence to neglect.

NOTICE

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1301 Park Place, Brooklyn, N. Y.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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THE FUTURE INHERITANCE OF THE RIGHTEOUS

The hope of the true disciple of Christ is necessarily directed to the future for its realization. Something to be possessed after this present mortal and temporary constitution shall have given place to one of a more enduring nature. This is admitted by all who profess the name of Christ, and is well worth the most earnest attention of every one who would have his hope fixed upon what God has revealed as the future inheritance of his saints.

Like many other subjects of revelation, however, the future glory of the faithful has not escaped the corrupting influence of that apostacy from the faith which was predicted by the Apostles, and which even had a beginning in their own days. A brief inquiry into the Scripture teaching regarding it, therefore, may not be without interest and profit. It will be found that the sacred writers are far more explicit as to its nature than is generally supposed, and that there is no lack of testimony concerning it, both in the Old and New Testaments.

The Inheritance Spiritualized

The term "inheritance," as employed to designate the "one hope" of Christians, is generally reckoned a figurative word; designed to afford to the limited human capacity some faint idea of that mere happiness of which the popular heaven is supposed to consist. Just as the possession of a fine estate is supposed to be associated with the gratification of the desires, which are implanted in our nature, and so confers happiness. By others, however, somewhat in advance of this notion, it is viewed as including that unending existence acquired through resurrection, translation, or that change to be effected at the second appearing of Christ. But that the inheritance of the saints is, in itself, neither of these, is evident from the fact, that of those who died in the faith, it is written, "These all, having obtained a good report through faith, obtained not the promise" (Heb. 11:39). The fact, too, that the Messiah himself, of whom it is written, that "being raised from the dead, he dieth no more, death hath no more dominion over him," and who ascended into heaven, is nevertheless represented, even in his present position at the right hand of God—immortalized and incorruptible—as only an heir in reference to the inheritance promised to him in conjunction with Abraham. Thus the Apostle styles him "heir of all things," and represents him as having "sat down on the right hand of God, from henceforth expecting, till his enemies be made his footstool." Hence the propriety of Paul styling the saints "heirs of God, and joint-heirs with Christ;" for it is evident that one cannot be joint-heir with another who is in actual possession.

Abraham the Original Heir of the Inheritance

If then the Christian inheritance be not mere happiness to be enjoyed in some distant ethereal "heaven," nor unending existence by which happiness is rendered everlasting—What is it? Here we are sent back for an answer to him who originally received the promise. Paul writes to the Galatians: "If the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise;" and referring to their position in relation to it, he thus concludes: "Ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:18, 29). These passages clearly show that Christians, through their connection with Christ, are reckoned as sons of Abraham, and hence heirs of the inheritance promised. Abraham received a number of promises, and the record of them is contained in the book of Genesis. And as the Christian inheritance was promised to Abraham, it is to that record we must go if we would ascertain what was promised to Abraham as an inheritance, and what we as Abraham's seed, being Christ's, are warranted to hope for in the future.

The Promised Inheritance—Personal Possession of the Holy Land

On turning to the history of Abraham we find among other important promises, that God promised to give to Abraham for a personal possession a certain district of country extending "from the river of Egypt to the great river Euphrates." The promise is given in these words: "And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee" (Gen. 13, 14:17).

That the plain sense of this passage is the correct one is evident from the following reasons: Abraham himself understood the promise to refer to his personal possession of the land. This is seen from the following account of a transaction which took place several years after the promise was given: "And, behold, the word of the Lord came unto him saying, This shall not be thine heir;

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but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord, God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she-goat of three year old, and a ram of three years old, and a turtle-dove, and a young pigeon * * * And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that pasesd between those pieces. In that same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates" (Gen. 15:4-9, 17, 18).

Here Abraham asks the question: "Whereby shall I know that I shall inherit it?" and the answer is given in the most solemn manner by the miraculous burning of the sacrificed animals.

In transcribing the words in which the promise of the land to Abraham is couched, one is almost ashamed to think that any discussion is needed to show that they mean what they plainly express. The language is so plain, and free from anything like mystery, that it appears necessary only to read the passage in order to understand it. But a spiritualizing system of interpretation has become so prevalent, that even this plain passage, that it might harmonize with other erroneous notions, has not escaped the torture of the theological crucible. The Old Testament is supposed to be dependent on the New for the right interpretation; but we shall see that there is no ground for such an assumption.

The New Testament on the Promise of the Land

The first martyr, Stephen, "A man full of faith and of the Holy Spirit," attached the same literal signification to the promise as Abraham had done two thousand years before. When he was brought before the Jewish council charged with blasphemy against the temple and the law, he began his defence in the following terms: "Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell, and he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts 7:2-5).

Observe the precision with which Stephen follows the terms of the original promise as quoted from Gen. 13: "He promised that he would 'give it to him for a possession,' and to his seed after him, when as yet he had no child.'"

The Apostle Paul in writing to the Hebrews, follows Stephen in the literal sense of the promise to Abraham personally: "By faith Abraham, when he was called to go out to a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:8-10).

Here he says distinctly that Abraham "was called to go out into a place which he should after receive for an inheritance"—that is, at some period "after" he had come into the place, for if it was at the time he arrived that he was to receive possession, there was no need to say "after."

Thus the plain words of the promise, together with the testimony of Abraham, Stephen and Paul, as to the sense in which they understood them, furnish conclusive evidence that God promised to give Abraham personal possession of the land. The New Testament thus concurring with the Old in establishing the tangible nature of the inheritance.

Promise of Personal Possession Not Yet Fulfilled

Another important point in connection with this remarkable promise is that Abraham never received the fulfillment of it. At the time the promise was given the country was occupied by the Amorites, Hittities, etc. About forty-five years afterwards, and only fifteen years before Abraham's death, he is found in the position of a purchaser of a portion of the very land which had been promised to him, from one of those tribes. His application contained an explicit acknowledgment that he had no inheritance whatever in the land. This transaction has so important a bearing on the point of Abraham's non-possession of the land during his life-time, and is recorded in so graphic a manner in the eastern fashion, that I quote it here entire: "And Sarah was an hundred and seven and twenty years old; these were the years of the life of Sarah. And Sarah died in Kirjath-arba; the same is Hebron, in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you; give me a possession of a burying place with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him, Hear us, my lord: thou art a mighty prince among us; in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron, the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me, for a possession of a burying place amongst you. And Ephron dwelt among the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, Nay, my lord, hear me: The field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people, give I it thee; bury thy dead. And Abraham bowed down himself before the

people of the land. And he spake unto Ephron, in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him, My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that between me and thee? bury therefore thy dead. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant. And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possesion, in the presence of the children of Heth, before all that went in at the gate of his city. And after this, Abraham buried Sarah his wife in the cave of Machpelah, before Mamre; the same is Hebron, in the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying place, by the sons of Heth" (Gen. 23).

Observe Abraham's description of his position in verse 4, "I am a stranger and a sojourner with you." These words and the nature of the transaction, as a purchase by money of a piece of ground from the native tribes of the country, is an acknowledgement by word and deed that up to within fifteen years of his death, the promise remained unfulfilled.

The Apostle goes a step farther, and states that Abraham died without having received the promised inheritance. In the passage from Heb. 11, already quoted, he adds: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. 11:13).

It is worthy of notice that the Apostle employs the very same terms used by Abraham in making the purchase from the sons of Heth—"strangers and pilgrims." And in doing so, he evidently refers to that occasion, for he says, "they confessed that they were strangers and pilgrims on the earth." This word "earth" should be taken in its more limited sense, as we have it rendered in verse nine, where it is "land"—"the land of promise." The language of the Apostle has thus a force and meaning which do not appear so clearly in the common version.

The quotation from Stephen's address already quoted is also very emphatic as to the land not being possessed by Abraham: "He (God) gave him none inheritance in it, no, not so much as to set his foot on."

The foregoing is submitted as conclusive evidence that the promise of personal possession of the land to Abraham has not been fulfilled. There is no doubt that such a promise was made, and there is just as little doubt that it remains as yet unfulfilled. How is the difficulty to be solved?

Shall the Promise Ever Be Fulfilled?

Shall we say that the promise has been made of none effect? It cannot be. "He is faithful that promised." And he is able to perform it. "Let God be true and every man a liar." But while the character of God is a sufficient guarantee for the fulfilment of his promises, there are specific declarations that he will fulfil the particular promise in hand. The prophet Micah, who lived some twelve hundred years after the promise was given, closes his prophecy with these words: "Thou wilt perform the truth to Jacob and the mercy to Abraham which thou hast sworn unto our fathers from the days of old" (Micah. 7:20).

From these promises the conclusion is inevitable that God shall yet bestow upon Abraham for a personal posession the land of promise.

When Shall Abraham Receive the Promised Land?

Since the promise remains to be fulfilled in the future, it becomes a matter of supreme importance to inquire: Do the Scriptures give us any information as to the means by which it is to be accomplished? Abraham sleeps in the cave of Machpelah. Death has intervened between him and the fulfilment of the promise. But only for a time. Even Abraham himself had no difficulty in prospect of such an event as death. In relation to another promise as unlikely to be fulfilled as this of the land, we are told: "He staggered not at the promise of God through unbelief, being fully persuaded that what he (God) had promised, he was able to perform." As already quoted from the letter to the Hebrews, "These all (Abraham, etc.,) died in faith, not having received the (fulfilment of the) promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that (in the meantime) they were strangers and pilgrims on the land. The phrase "afar off" here can only refer to distance as to time: because if the popular idea of going to heaven at death to receive the promises were true, they must when they died have received the fulfillment of the promise. But they died and passed away without such fulfilment, and therefore their seeing them "afar off," points to the future. Our Lord confirms this by saying to the Jews: "Your father Abraham rejoiced to see my day, and he saw it and was glad." This is the day of Christ's glory he looked forward to with rejoicing, for then the promises should be fulfilled.

There is good reason to believe that Abraham had a correct idea as to the means by which the promise should be performed. This seems evident from the Apostle's testimony in reference to a similar event in Abraham's history in which another promise was apparently about to be frustrated by death. He had been told by Jehovah to offer up his son Isaac, of whom it had been said, "In Isaac shall thy seed be called." He proceeded to obey the Divine command. His sustaining motive on this occasion was faith in the power of God even to restore his son to life again. It is thus referred to by the Apostle: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:17-19).

If Abraham in this case believed that God would fulfil his promise by the resurrection of Isaac, there can be no reasonable doubt that he

rested his hope of the ultimate fulfilment of the promises of the land for a personal possesion upon the very same ground, namely, the resurrection of himself from the dead. And let it not be overlooked here (notwithstanding that it is questioned by some that those ancient worthies had any knowledge of, or faith in a resurrection from the dead), Abraham's faith in a resurrection was the common hope of the faithful at that time. The same Apostle informs us of this fact in very express and emphatic terms: "What shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection" (Heb. 11:32-35).

Thas is, a "better resurrection" than the mere "raising to life again" mentioned by the Apostle, which was only of a temporary duration. But the "better resurrection" was a resurrection to everlasting life, as the Psalmist expresses it, "even life for evermore." The inteligence and faith of Abraham were clearly up to this standard, and as "he looked for a city which hath foundations," we must acknowledge unless we are wedded to the traditions of the apostacy, that he looked forward to the future for the realization of the promise concerning the land.

Orthodoxy Compelled to Admit the Literal Sense

A number of orthodox authorities might be cited to show that the future inheritance of the saints is to be located upon the earth. I shall here quote one which has a direct bearing on the promise of the land to Abraham. The late Robert S. Candlish, D. D., Principal of the Free Church College, Edinburgh, in the first volume of his "Contributions towards an Exposition of Genesis," thus writes on Gen. 13:

"It can scarcely be doubted that there is something more here than the promise of the earthly Canaan to Abram's seed after the flesh. Twice the Lord repeats the express personal assurance to Abraham individually—'to thee will I give it.' In the fifteenth verse indeed that expression may be held to be qualified and explained by what follows—'and to thy seed for ever,' which may seem to indicate merely the permanent or perpetual grant of the land to his posterity, as being all that is implied in its being given to himself. But in the seventeenth the expression stands by itself,—'to thee will I give it,' without mention of his seed at all. Even this, however, may not be acknowledged to be at once decisive, since it is possible some may think that Abraham is taught here merely to anticipate the possession of the land by his posterity, and to look for nothing to himself personally. Let us turn therefore to the New Testament Commentary, and we shall see that something more was intended.

1. "For the Apostle Paul expressly and very emphatically tells us that the hope of an inheritance for himself individually, formed a part of the faith of Abraham, as also of the faith of Isaac and Jacob. 'He looked for a city which hath foundations, whose builder and maker is God;' and this was the promise of which he was heir.

"It is plain, therefore, from the Apostle's statement, that Abraham had promises given to him of a country and city, since he died in the faith of these promises. But no such promises are on record in the Old Testament unless we hold such an assurance as this now before us to be one. Nowhere does Abraham receive any promise whatever of future good or of a future inheritance for himself, if it be not in the announcement—'I will give thee this land.' * * *

2. "And that this announcement does convey such a promise, may be farther argued from an expression used by the Apostle (Heb. 11:8), when speaking of Abraham's call, he says that 'he was to go out into a place which he should after receive for an inheritance,' for it is to be remarked, the Apostle makes no reference in this whole passage to Abraham's posterity, as inheriting the land; he speaks throughout of Abraham as an individual. He cannot, therefore, mean that it was a place which Abraham was to receive for an inheritance, in a kind of virtual sense merely, and in respect of his seed receiving it. He describes it as a place which, though unknown to him at the time, he should himself after receive for an inheritance. And it is on this description of the place into which Abraham was called to go out, as a place which he was really afterwards to possess as his own, that Paul goes on to build what he has to say respecting the patriarch's hope: on any other interpretation, the Apostle's reasoning has no force or meaning at all. Abraham 'sojourned' as he says, 'in the land of promise as in a strange country, dwelling in tabernacles as did Isaac and Jacob.' But it was the land of promise still. And with this inspired commentary we cannot now hesitate to understand the words, 'I will give thee this land' as conveying to himself personally, the promise of a country and city.

3. "Still farther the Apostle's reasoning would lead us to place the fulfilment of the promise after the resurrection."

These remarks of Dr. Candlish are not quoted by way of adding any force to the plain Scripture statements, but simply to show that some minds trained in the orthodox school have felt constrained to acknowledge the force and the necessity of the literal sense. And I think his remark that the Apostle says nothing about Abraham's posterity as affording a sense in which the promise of the land had a fulfilment is valuable, because it sets aside a very common way in which many attempt to evade the plain natural sense I have endeavored to present. Abraham's posterity not only possessed the land during their past history, in virtue of other promises, but they shall on the same grounds be privileged again to possess it in the future.—J. C.

The fumes of passion do as really intoxicate and confound the judging and discerning faculty as the fumes of drink discompose and stupefy the brain of a man overcharged with it.

FAITH, BELIEF, CREED

(Concluded)

While writing this article The Restitution was brought to me. I note O. J. Allard's article under head of "Communications." Now I want to quote from a letter from one who has dug deep in the well of truth. She is writing on working for God, speaking of some who are trying to undermine the faith. She says: "And no one trying to do anything except to write a letter once a year or so to The Restitution," so I say, Why do you not come out and stand squarely on his issue? Why do you not preach it everywhere?

I quote again from this sister: "Since I have studied God's word, I find that he is very particular about the faith, and how we obey it." All who are familar with God's book know this is true. We are commanded to let our light shine. Are we doing this? Are we honoring God when we have fellowship with one who denies our Lord, who bought us? When we meet one who counts his precious blood an unholy thing, if we greet him with the hand of Christian fellowship; if we call him brother in Christ, if we virtually say, you are a child of God; if we bid him Godspeed in his work of preaching another Gospel, another Saviour—all of our saying or writing that we believe Jesus is the Son of God is of no avail, if we live in the closest friendship and fellowship with those who deny him. Jesus says: "Either make the tree good and his fruit good, or the tree bad and his fruit bad. The tree is known by its fruit."

When the before mentioned writer was in Chico he gave us a lesson on the tabernacle service. He said the burning of the incense was a type of the prayer of the saints, and referred us to Rev. 5:8. I have just been studying this part of the service. Turning to Lev. 10 chapter, 1st to 8th verses, I find certain ones in the priesthood (not outside) in burning incense before God, used strange fire which God had strictly forbidden. I read, too, that God destroyed them by fire. I thought God is indeed very particular. Then I thought of the incense offered by the antitpical priests, the saints. Through whom do we offer? See Hebrews 13:15: Jesus he Son of God. I wonder if God is not just as particular now as when he called out typical Israel? Will he punish now as then, if we offer our incense through an unhallowed (strange) one? This is a solemn question. This was the test in the beginning; it is the test now in the separating time.

One said to me a few days ago "These people (speaking of those who reject Jesus as the Son of God) don't believe this like we think they do." This reminded me of the doctrine preached by those who believe in personal predestination. I have heard it something like this:

"You will and you won't.
You can and you can't.
You'll be condemned if you do,
You'll be condemned if you don't.

It is an absurdity. One either believes that Jesus is the Son of God by begettal, or he believes he is not the son of God by begettal. And this is the question that separates us: Did God beget Jesus, or did Joseph beget him? No amount of gobbling will change it. The Church must meet this question. Every individual who has taken upon himself the name of the Son of God must give an account to God of how he decides it. To those who are meeting this class, who deny our Lord, in full fellowship, who are resting in the bosom of their organization, who never neglect an opportunity of holding up those who are blaspheming the holy name of God for approbation and Christian love and fellowship; those who do all this and still say (when it seems policy to do so), "I do not believe Jesus was the son of Joseph," cannot blame us if we think their heart it not their lips are there. Let such read the plain command of God: "Be not unequally yoked together with unbelievers." No indefinitness about this, is there? The robe of "charity," which some are so fond of flounting, will hardly cover this. Again, "What part hath he that he believeth with an infidel?" Farther, "What fellowship hath righteousness with unrighteousness?" Then listen to the solemn adjuration: "Wherefore (for this reason) come out from among them, and be ye separate, saith the Lord." This is the command of the great God himself. And then the tender loving words, "And (if you will obey) I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." God promises to give his name, to bestow upon up his life, eternal life, just if we will obey him (and his commands are not grievous). Brethren, is it worth while? I think it is. If any wonder why this article is written let him read carefully the 3rd chapter of Ezekiel, beginning at the 16th verse; then read the 33rd chapter of Ezekiel. Now read Rev. 22:17. I would rather what happened to Paul as recorded in 2 Tim. 4:16 would happen to me than when I met the Lord he should say, "I see thy brother's blood upon thy garments."

FLORA A. WOOD.

"Give attendance to reading." Let us read continually, and let us make an effort to remember, to practise, and to communicate that which we read. Such a course will prove a blessing both to ourselves and others. If we would become well-grounded in the truth—safe against heresies—we must read. Let us strive industriously to acquaint ourselves with the multiform teaching of the word. Let us work out the purpose of God as it is presented in literal language, in parable, in allegory, in type, and in symbol. Let us trace the unfolding of prophecy in history. If we get well ahead in these things no "wind of doctrine" will ever shake us. We shall stand as firm as the oak in the wildest storm. The Scriptures very clearly lay down the duty of thus progressing in knowledge. "Go on," "grow," "increase," "build," "abound." are the Bible terms which express this duty. In view then, of our obligation, let us allot to ourselves regular intervals for study. Let us not expend all our time in antagonising the alien. It is right to antagonise the alien, but not to the exclusion of our own advance and education. There is "a time to break down, and a time to build up."

There is a transcendent power in example. We reform others unconsciously when we walk uprightly.

THE RESTITUTION

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EDITORIAL

THE INSPIRATION OF THE BIBLE

2 Tim. 3:16

The Higher Critics have advocated various theories of inspiration. Some of them say, "The thoughts of the penmen only were inspired;" others say, "Inspiration was only partial;" "There were different degrees of inspiration;" "The writers were inspired in the supervision of the work they did;" and "In directing their work," etc., etc. Sometimes they talk about "Dynamic inspiration," but this expression is very vague and misty. Others say the "concept" is inspired. None of the gentlemen attempt to tell us what the "Concept" is; indeed we doubt if any of the critics know. They have to admit inspiration of some kind, and to some extent, or belie God's word in every chapter; therefore they reservedly assent to the fact of inspiration in words, and then proceed to render nugatory that admission by limiting the action of inspiration to the "thoughts," "conceptions," and "supervision" of the writers. However divergent their views on the "degree" of inspiration, they all to a man disbelieve in verbal inspiration. The one thing and the only thing they are emphatic about and are agreed and united upon is, that the Bible is not verbally inspired.

When the Revised Version rendered 2 Tim. 3: 16, "Every scripture inspired of God is also profitable," the Higher Critics rejoiced greatly, because they thought they had gotten rid of one text which taught verbal inspiration. The verb "is" does not occur in the Greek text, so these men pleaded on the basis of scholarship that our rendering of the text is faulty because it reads, "All scripture (is) given by inspiration of God," etc. But the absence of the verb is only an idiomatic omission, which required to be supplied in translating into English. All translations supply it somewhere in the text. Hoping to make a point in favor of partial inspiration the Higher Critic inserts the verb "is" after "God," making the text read: "All scripture given by inspiration of God (is) profitable," etc. But hold on, ye self-styled great scholars of the world: Kai, "and," is in the Greek text, and your translation of the passage throws it out to make room for the omitted verb in a false position! Truly great men are not always wise (Job. 32:9).

As to the translation of the verse by the Revised Version, "Every scripture inspired of God is also profitable," we condemn it for the following reasons:

1. It is tautological.

2. It violates the laws of Greek syntax. We challenge the production of a single instance in the whole compass of the Greek language where such a violnt divulsion of two adjctives connected and standing as they are in 2 Tim. 3:16 can be found and justified.

3. Surely the Greek fathers knew their own language better than our modern Higher Critics. Clement says, "The apostle calls the scripture inspired of God." Origen says, "Every scripture is theopneustic, and is profitable." Gregory (of Nyssa) says, "Every scripture is, by the apostle, said to be inspired by God." We could quote similar words from Theodoret, Basil, Cyril, etc., etc.

4. In 1 Tim. 4:4, the apostle says: "Every creature of God is good and nothing to be refused;" while in Heb. 4:13 he says, "All things are naked and opened (exposed) to the eyes of him with whom we have to do." Here are two passages that are positively identical in form and construction as 2 Tim. 3:16. But the Revisers left them unchanged; why? Because if they had changed them as they did 2 Tim. 3:16 they would have made absolute nonsense of them and fools of themselves.

5. The Revised Version's rendering of 2 Tim. 3:16 has been condemned by many of the best scholars on earth. Bishops Wordsworth and Moberly, Archbishop Trench and others of the Revision Committee disclaimed all responsibility for the translation. Dean Burgon and Dr. Schrivener both pronounce it a blunder; the first, "the most astonishing as well as calamitous literary blunder of the age;" the second, "A blunder such as makes itself hopelessly condemned." It was condemned by Dr. Tregelles, the only man ever pensioned by the English Government for scholarship.

In 2 Tim. 3:15 Paul is speaking of "scriptures" which Timothy had known from a child, and these he calls "holy" or "sacred" writings. The word **graphe**, "scripture," means writing. He says these scriptures or writings are "holy" because they were "given by inspiration of God." Now writing is composed of words. How can any writing be inspired unless the words of which the writing is composed are inspired? Translate 2 Tim. 3:16 as you please, and what else can you make of it but a positive claim of verbal inspiration?

Apart form textual criticism let us see to what extent God inspired the utterances of Bible writers. Moses wrote the law; and God says: "I have written unto him (Israel) the great things of my law" (Hos. 8:12). Moses was not a man of merely natural functions. God's spirit was put within him (Num. 11:17, 29). Moses wrote God's commands; his writings therefore were necessarily a spirit-regulated or "God-inspired" performance. The plan of the Temple was given by the spirit: "the Lord made me understand in writing by his hand upon me * * * the works of this pattern" (1 Chron. 28:11, 12, 19). How could God cause a man to "understand in writing" if he had no interest or supervision over the words of the writing? If words are the signs of ideas, how can the Bible be inspired in "thought," "idea" or "concept" (con) when we are wholly dependent on words to rightly express thoughts, ideas, and conceptions? If wrong words are used would not wrong "thoughts" be expressed, false "ideas" signified, and erroneous "conceptions" received? Any "degree" of inspiration short of the verbal leaves us without any words of authority from God. Our Lord's language when speaking of David's writings is, "David himself said in the Holy Spirit" (Mark 12:36). He does not say David "thought," but he "said." Says David: "The spirit of the Lord spake by me and his word was in my tongue" (2 Sam. 23:2). He does not say, "The spirit gave me a thought, idea, or conception," but the spirit "spake." Words were uttered. To Jeremiah God says, "I have put my words in his mouth, and he shall inspired does not say, "The spirit gave me a thought, idea, or conception," but the spirit "spake." Words were utteerd. To Jeremiah God says, "I have put my words in thy mouth" (Jer. 1:9). In a prophecy of Christ God's promise is: "I will put my words in his mouth, and he shall speak unto them all I shall command him" (Deut. 18:18). Moses pleaded his lack of eloquence when God commissioned him to deliver Israel from bondage; to him God promised, "I will be with thy mouth, and teach thee what thou shalt speak" (Ex. 4:10-12). On another occasion he fulfilled his promise in this verbal way, "Write thou these words" (Ex. 34:27). The Lord's promise to this man, the reader will please notice, is not, "I will be with thy head, and give you 'thoughts,' 'ideas' and 'conceptions;'" but with his "mouth"—with his "words." In the same way the spirit inspired the words of the apostles (Mat. 10:19, 20; Mark 13:11; Luke 12:11-12). Without any meditation on their part, without a 'thought,' 'idea,' or 'conception' on their part, the spirit inspired them in the very "hour" of their need, and gave them appropriate "words" to use (Luke 21:14, 15; Acts 2:1, 4, 7, 11). The inspiration of the Holy Spirit was independent of the thoughts, ideas, conceptions and wills of the writers (2 Pet. 1:21). As they wrote the scriptures by God "given" wisdom (2 Pet. 3:15, 16), they did not understand their own writings, except as they "searched diligently" into their meaning (1 Pet. 1:11, 12). Balaam's dumb ass had no "thoughts," "ideas," or "conceptions" to inspire, but "the Lord opened the mouth of the ass" (Num. 22:28, 30). Caiaphas uttered words "not of himself" (Jno. 11:49-52). Here is a case of inspiration independent of thought—"Now this he said not of himself." "Prophecy came not in old time by the will of man," Peter says. Balaam was compelled to speak against his will. He said: "Lo, I am come unto thee; have I now any power at all to say anything? The word that God putteth in my mouth, that shall I speak." He did his utmost to curse the Israelites, but as often as he tried it he blessed them (Num. 22:38; 23:36). Here is inspiration of words independent of, and in conflict with, the prophet's will. We may go farther and say that independent of any living agency God sometimes has revealed his word to us. With his own hand he wrote the words of his law upon the tables of stone, in the top of smoke-wreathed and fire-crowned Sinai (Ex. 24:12; 31:18). "The writing was the writing of God, graven upon the tables" (Ex. 32:16) "plainly," that is, legibly and deeply cut (baar), (Deut. 27:8), and inspired in every jot and tittle (Matt. 5:18). He caused a hand to write upon the festal hall the words, "Mene, Mene, Tekel, Upharsin," to the consternation of Belshazzar and a thousand of his lords. At the baptism of Jesus he said to the multitude, "Tis is my beloved Son" (Matt. 3:17).

Do not let the idea of God speaking words shock you, my reader. Men themselves speak words. When did they learn to talk, and from whom? Some people assume that language is natural to man, because he has organs of pronunciation; but one might as reasonably argue that Greek is natural to man because he has the power of pronouncing that language. Who ever spoke a language he did not first learn from another? We have our vernacular—the language our mother taught us. Adam had no mother, so he could have had no mother tongue. God must have taught him to speak **viva voce**; for language is only the imitation of distinct and intelligible sounds. The first human speaker must have heard God himself speak. The Bible is composed of words. Words express thoughts. It is not possible to express thoughts apart from words, or even to entertain them. If the Bible is not verbally inspired, it is not inspired at all: it is only a human composition. But 2 Tim. 3:16 says "all scriptures" are God-breathed. Whether they were written or spoken by Balaam, the false prophet, contrary to his will, or by his ass, which was "dumb," or by Paul the educated and cultured apostle, or by Christ "the Holy One," God's word has come to us by "inspiration of God," "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth" (1 Cor. 2:13; Jno. 3:34; 5:47; 6:63, 68; 12:48; 15:7); and we must accept it in every "jot

and tittle" as being, "not the word of man, but as it is in truth, THE WORD OF GOD" (1 Thess. 2: 13).—The Bible: Its Principles and Texts, page 300.

COMMUNICATIONS

Dear Brother Huggins:

I shall try to pen a few lines. I have just finished reading the dear Restitution of July 6th, and find some very consoling sentiments therein. I had though of writing before this, but I am so nervous yet, I don't know whether you can read it or not.

I am laboring under distressing circumstances. The tie that bound the sweetest, dearest, treasure I had on earth, is severed. On March the 18, 1915, my dear companion died. Had she lived until July 1st, we would have spent 49 years of a most happy life together. She was born September 25, 1841, so she was in her 74th year. She was 1 year, 1 month, 5 days older than myself. If I live until November 1st, I will be 73 years old. Therefore it is hard for me to be reconciled to my condition. But thanks be unto the blessed God, through our Lord Jesus, "The" Christ; she believed the Gospel of the Kingdom of God, and received the name of our Lord Jesus Christ. It is a blessed thought that we will meet again, with all the redeemed of God. Then we will be "young" again, never to grow old, when we can shake the hand of defiance at the hole we come out of and say, "O death, where is thy sting? O grave, where is thy victory? the sting of death is sin, and the strength of sin is the law. But thanks to God, which giveth us the victory, through our Lord Jesus Christ." Therefore by the assisting grace of our Heavenly Father and his blessed Son, I am endeavoring to meet the ordeal well-pleasing in his sight. We were the only two in this locality that had accepted the truth; and being so isolated, it seems so hard to be left as I am. But the blessed covenant made unto the fathers, and confirmed by our blessed Lord Jesus Christ, are a great consolation in times of trouble, especially like this. "I will never leave thee, nor forsake thee." Trust in the Lord, for in the Lord is everlasting strength. He will keep him in perfect peace whose mind is staged on thee, because he trusteth in thee." With kindest regards, yours in the one hope. Remember me in your prayers.

Wm. D. ROOT

Dear Brother Huggins and Restitution Readers:

I want to thank you for your good sermons which have lately appeared in The Restitution. They are highly commendable, and just the things we need. If there ever was a time when God's people should be on their guard against false doctrines and sinful practices, it is now. The world is overflowing, so to speak, with false doctrines of every description.

We certainly can "deny the faith" by uniting with a church that does not teach the Gospel of the kingdom. As you say, "We are supposed to endorse the teachings and practices of the church with which we are connected." Why is it some of our people will compromise with error by uniting with these orthordox churches? They surely do not realize the danger of such a course.

It is a great mistake to think we can unite with the nominal churches and talk the precious truths of the gospel among them. They will not endure sound doctrine (2 Tim. 4:3). Dear ones, when you think of going off with another church, remember the Savior's words in (Matt. 15:9: "In vain do they worship me, teaching for doctrines the commandments of men." They know nothing about the Gospel preached to Abraham (Gal. 3: 8), or the promises made of God unto the fathers (Acts 26:6). They are anxious to get all the members they can, and would be glad to have us, but we must keep "mum."

Pray tell me, why will any one "deny the faith" just simply to have what some people call a "Church home," which in fact is anything else. I would be delighted to have a Church home, but my dear friends, it must be in the Church of God, else it would not be a "Church home," because I could not be at home in any other church.

There are only three of us here in "the faith;" however, we have no desire for a return to Babylon, preferring to stand alone, rather than partake of her (Babylon's) sins (Rev. 18:4). When seventeen years of age I became a member of the "Christian church, and remained in that church a number of years, but when I began to see the truth as it is in Jesus, I could no longer remain identified with them. This may seem strange to some, but I saw they were not in harmony with the truth, reason, nor common sense. Then what could I do but drop them? The idea of being a hypocrite is out of the question. Better be nothing at all, than with a people who teach "heaven going at death," "eternal torment in hell," "Kingdom in the skies," and who worship a Christ that never died, then, of course, not the Christ of the Bible. Better be careful that we do not "exchange the truth of God for a lie" (Rom. 1:25). We are indebted to Brother Huggins for his good exhortations, to "speak the things which become sound doctrine." We can not do this if we are connected with any other church. I thank all the brothers and sisters who have writteen on this subject. I trust there is no one who has "obeyed from the heart that form of doctrine," baptism (Rom. 6:17), that would so dishonor "the glorious gospel of God" (1 Tim. 1:11) as to unite with one of these heterodox churches. Of all such persons Peter says: "For it had been better for them not to have known the way of righteousness, than, after they have known it to turn from the holy commandment delivered unto them." "Therefore my beloved brethren, let us be steadfast, unmoveable, always abounding in the work of the Lord, for as much as we know that our labor is not in vain in the Lord" (1 Cor. 15:58).

Mrs. A. J. MARTIN.

P. S.—I am in receipt of a letter from my sister, Mrs. Johnston, of Gonzales, Texas, stating that Bro. A. S. Bradley, of Mullen, Texas, has visited them and preached several discourses, and baptized her husband, W. W. Johnston; also our sister, Mrs. Dismukes, and her husband, J. W. Dismukes. Mr. Johnson has been a member of the Campbellites for several years. He has many friends in and around Gonzales, having served thirteen or fourteen successive years in the capacity of sheriff for Gonzales Co.

Mr. Dismukes is also a man of splendid qualities, and a member of a highly respected family, I believe the word of truth has fallen into good ground, and will bring forth fruit in abundance.

These people are all readers of The Restitution, and let me say here, that these conversions did not take place "on the spur of the moment," but are the result of several years of Bible study. This good news is a delight to us, and I feel that you will all rejoice with us. Praise the Lord; and may it all redound to his glory and honor. It will be remembered that Bro. W. H. Wilson, diseased, visited Gonzales six years ago last month and baptized some of my people at that place.—Mrs. A. J. M.

Dear Brothers and Sisters:

The Church building at Brumfield, Ky., is progressing very nicely. But money matters seem to be getting short, so if there is anyone who wishes to help in this work, I am sure it will be greatly appreciated by the Church here. Brethren will you help in this work? Send all contributions to

QUINCY L. CARPENTER,
Brumfield, Ky.

Dear Editor of Restitution:

In my little article of June 15th, I was made to say that Nazareth was seven miles from Jerusalem. What I did say was that Nazareth was about 70 miles from Jerusalem. Will you please have this corrected? I know it was a mistake in the printing. Thanking you for the same, I am as ever,

Your sister in Christ,

ALMIRA BROOKS.

MICHIGAN CONFERENCE REPORT

The annual Conference and Bible School of the Church of God, of the Abrahamic faith, in Michigan, met at Dutton, Thursday evening, June 24, 1915, and continued for one week. Meeting called to order by our President, Bro. F. V. Blakely. Opening hymn, "Sunshine in the Soul." Words of welcome by Bro. B. W. Woodward, in which he extended a hearty welcome to all, response followed by our President, Bro. Blakely, with a few well chosen remarks.

Ministers present were: Bro. S. J. Lindsay, Chicago, Ill.; Bro. F. E. Siple, Adrian, Pastor of the Little Hope Church, Raisen Center, Mich.; Bro. F. V. Blakely, Grand Rapids, Mich.; Bro. B. W. Woodward and Sister W. A. Woodward, Dutton, Mich.

The attendance was very good. The brethren came from all parts of the state, from Ohio, Indiana and Ill. We were royally entertained by the brethren and friends, at Dutton. Among those from a distance were Bro. and Sister C. Bailsback and daughter, Leta Bailsback, of South Bend, Ind.; Bro. and Sister Presley, of South Bend, Ind.; Bro. and Sister A. Stilson, near Plymouth, Ind.; Sister Ella Hill, and Sister Mary Logan, near Plymouth, Ind.; Bro. and Sister Armatage, Bowling Green, Ohio; Sister Clara Chaffee, and husband of Chicago, Ill.; Sister Boice and son, Milford Boice, of Champaign, Ill. Their company was very pleasant, and we ask each one to come again.

The following Officers were elected for the ensuing year: Pres. F. V. Blakely, 1037 South Lafayette Ave., Grand Rapids, Mich.; 1st Vice. Pres., B. A. Cummings, R. F. D. No. 3, Lake View, Mich.; 2nd Vice. Pres., Rose Miller, 125 West Mamnee St., Adrian, Mich.; Secretary, Emma Jackson, R. F. D. No. 11, Burton St., Grand Rapids, Mich.; Treasurer, Lawtanee Bridegans, 2150 Horton Ave., Grand Rapids, Mich.; and Auditing Committee, Bro. McCrodon and Sister Blakely. A committee of three were appointed to arrange for the Evangelistic work during the coming year; Sister M. A. Woodward, Bro. Edwin Coats, Sister Rossetta Hill. Sister Woodward was appointed chairman of the committee.

Just preceding the ordinance of the Lord's supper, Sister Harriet Boice, at her request, was committed to the Lord's work, by prayer and exhortation, thus giving her the legal rights of a minister of the gospel in the "Church of God" of the Abrahamic faith. Bro. Blakely and Sister Woodward officiating at the ceremony.

We, the committee appointed by the conference of the Church of God, which convened at Dutton, Mich., June 24 to 27, 1915, do heartily recommend the book written by Sister Harriet E. Boice, known as "The Visitor." After reading said book, we endorse it as a clear and concise exponent of the truth, and wish all might read and hold its truths as precious as the Author has.

WILLIAM McCRODON,
MARY A. WOODWARD.

Thursday, 7:30 P. M., Sermon by Bro. S. J. Lindsay, reading Gal. 3 and Rom. 7, "The Law and the Gospel." We are under the law still, but are saved through Christ; Friday A. M., Bible School, lead by Bro. Lindsay. Lesson from Ezekiel 38:39, "Moral Law, Tribal Law and Ceremonial Law."

10:30 A. M., Sermon by Bro. F. E. Siple, lesson, 1st. Cor. 15:41-58. Subject, "Jewish History." The number two as used in the Bible or "Second things," especially in relation to Jewish History. 2:00 P. M. Bible session, led by Bro. Lindsay, Joel 3.

Friday, 7:30, Song service, led by Bro. Siple. Sermon by Bro. Blakely; lesson Rom. 5:20. Subject, "Redemption." Bro. Blakely favored us with several solos, accompanied on the organ by Sister Althea Snyder. "The King My Shepherd;" "The Bird with the Broken Pinion," and "Hear My Cry, O Lord."

During the meetings our hearts were made glad that Harold Simpson desired baptism. He was assisted in putting on the all-saving name of Jesus by Bro. Blakely.

We listened to two gifted sermons from Sister M. A. Woodward, on Saturday A. M., "He is Coming Again," and on Tuesday evening, "Our Reward" (Matt. 19:27-28).

Sunday 9:30 A. M., Song Service and Bible School led by Bro. Blakely. Sermon by Bro. Lindsay: "Relation of Jew and Gentile." Sunday 2:00 P. M., Sermon by Bro. Woodward, "If a Man Die Shall He Live Again?" followed by communion service, administered by Bro. Woodward and Bro. Blakely.

Sunday 7:00 P. M., A short session of the

Barean Society, 7:30 Sermon by Bro. Lindsay, Matt. 24:1-8: "The Present War In the Light of Prophecy" (Joel 2; Matt. 29:31). It was indeed a rare privilege to listen to so scriptural a teacher of the word as Bro. Lindsay.

Thursday, July 1st, 7:30 P. M., A very interesting and instructive sermon from Bro. Lindsay, Matt. 7:1, 2; Judge not, that ye be not judged." Conference and Bible School came to a close by singing those beautiful words: "God be with you, 'till we meet again."

EMMA JACKMAN, Sec'y.

EVANGELIST REPORT FOR JUNE

Sermons

Phoenix, 1st	1
Blair, 6	2
Kennard, 10	2
Palmer, 15-20	6
St. Paul, 21-22	2
Columbus, 23	1
Phoenix, 27	2
Omaha, 30	1
Total	17

Expense

Atkinson to Blair	$ 3.97
Lunch	.25
Blair to Omaha	.45
Omaha to Kennard	.59
Kennard to Palmer	2.38
Dinner	.35
Palmer to St. Paul	.22
St. Paul to Columbus	1.70
Telephone	.16
Columbus to Norfolk	1.08
Norfolk to Atkinson	1.86
Dinner	.35
Atkinson to Omaha	4.30
Breakfast	.35
Hotel Bill	.75
Total	$17.76

Money Received

Kennard	$ 1.20
Palmer	14.25
St. Paul	3.00
Columbus	5.00
Total	$23.45
Salary	$70.00
Expense	17.76
Amount of order	$87.76
Endorsed on order	$23.45

Remarks

During June, we met with the churches at Blair, Kennard, Palmer, St Paul, and then went back to Phoenix to finish the work there. I had been called away to preach a funeral, and on my return had just held two meetings when the second message came, so had to return and try again. The interest and attendance at each place showed a good healthy condition, the work is plentiful and urgent and we pray the Lord to give us strength to rush it along, and ask you all to remember us in your petitions.

Your fellow laborer,

ALMUS ADAMS.

DOUBLING THE PREACHER'S POWER

Doubling one man's power is the same as employing two men. Any church can do it. It can be done by making it a matter of conscience to attend all the public services. Empty pews take the heart out of the speaker. If those whose business and duty it is to be at the services are conscientiously absent, his power is reduced one-half. It may be that members are weary or troubled or care-worn. It is always easy to find a plausible excuse for remaining away. One should not harbor such a thought for an hour. He should go without respect to his feelings. It will do him ten times as much good to go as to stay away. The exertion approaches heroism and brings its reward. In many churches the second service is a problem. The fault is wholly with the membership. If they will make it a point to turn out and assist with their presence there will be no problem. Sometimes influential members remain home Sunday evening and then condemn the minister because he does not fill the house, and work for his dismissal. If they went and helped attract the outside community there would be no lack of auditors and no need of a change of ministers. There are few ways in which a people can do so much to multiply their preacher's usefulness as by standing by him in all the services. Without their presence and cooperation he is a shorn Samson. Christian people should not only come to church, but come prepared to enter into the spirit of services. They should not come after having saturated themselves with the Sunday paper. Rather should they come after a season of prayer and communion with God.—A. McLean.

THE LORD'S PRAYER

Can you think, short though it is, how much there is in it? Oh! it is beautiful! And like a diamond in the crown of a queen, it unites a thousand sparkling gems in one.

It teaches all of us—every one of us to look to God as our parent—"Our Father."

It teaches us to raise our thoughts and desires above the earth—"Who art in heaven."

It tells us that we must reverence our Heavenly Father—"Hallowed be thy Name."

It breathes the saint's reward—"Thy kingdom come."

And a submissive and obedient spirit—"Thy will be done on earth as it is done in heaen."

And an independent trusting spirit—"Forgive us our trespasses as we forgive those who trespass against us.

And a cautious spirit—"Deliver us from evil."

And last of all, an adoring spirit—"For thine is the kingdom and the power and the glory, forever. Amen."—Sel.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1391 Park Place, Brooklyn, N. Y.

The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; Rev. 11:15-17) at the return of Christ (Luke 1:31-33; Who will be King of Kings (Rev. 19:16). And the Saints (contributors with Him in the government of the nations (Rev. 2:26); the restoration of Israel to favor (Deut. 4:7); the literal resurrection of the dead (John 5:28, 29); the instruction of the righteous (Psa. 143:10; Isa. 26:9); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also we understand (2 Cor. 10:4, 5; and better in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by baptism into the name of Jesus Christ, as preparatory to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1:5-11; 3:18), and all other truths of the things concerning the Kingdom of God, and the name of Jesus Christ (Acts 8:12; 28:31). ROBERT G. HUDSON, Editor.

VOLUME 67. AKRON, O., AUGUST 5, 1915. NUMBER 6.

THE HOPE OF THE COMING OF THE LORD

A lamp in the night, a song in the time of sorrow,
A great glad hope which faith can never borrow,
To gild the passing day with the glory of the morrow,
Is the hope of the coming of the Lord.

A star in the sky, a beacon bright to guide us,
An anchor sure to hold when storm betide us,
A refuge for the soul where in quiet we may hide us,
Is the hope of the coming of the Lord.

A call of command, like trumpet clearly sounding,
To make us bold when evil is surrounding,
To stir the sluggish heart and to keep in good abounding,
Is the hope of the coming of the Lord.

A word from the One to all our hearts the dearest,
A parting word to make him aye the nearest;
Of all his precious words the sweetest, brightest, clearest,
Is the hope of the coming of the Lord.

Chorus:
Blessed hope, blessed hope,
Blessed hope of the coming of the Lord;
How the aching heart it cheers,
How it glistens through our tears,
Blessed hope of the coming of the Lord.

[Above is a sample song for the song book now in preparation, kindly sent by Bro. Adams. Another will be published next week.—Editor.]

THE MAN OF SIN

"Now we beseech you, brethren, by the coming of the Lord Jesus Christ, and our gathering together unto him, that ye be not soon shaken in mind, or be troubled. Neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the Son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God showing himself that he is God. Remember ye not, that when I was with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. ("Ye know what restrains it—Draglott and Rotherham.) For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. (The one restraining at present, etc." — Rotherham.) "And then shall the wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:1-8).

This man of sin is usually looked upon as the Antichrist. We believe he is the Anti Christos of the Greek Bible. The two words "anti" and "Christos" are joined into one in the Greek. We will separate them for the sake of a clearer meaning. The word "anti" is defined by Prof. Hudson in his Greek-English concordance, "In the room of." Let us now notice the Bible usuage of this same word, and see if Prof. Hudson is right.

Matt. 2:22: "But when he heard that Archelaus did reign in Judea in the room of (or anti) his father," etc.

Matt. 5:38: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth." The word anti "an eye," and anti, "a tooth," one tooth must be given in the room or place of one taken, is the meaning of this language.

Matt. 17:27: "A piece of money: that take and give unto them for (anti) me and thee." Here Peter was to pay tribute for Jesus, or in the room of him—in his stead.

"If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish will he for (anti) a fish give him a serpent?" The father would not instead of a fish give his son a serpent; the serpent could not take the place of the fish (Luke 11:11).

1 Cor. 11:15: "Her hair is given her for (anti) a covering." That is, her hair is given her to take the place of a covering, if it is long. Then when we have located anti-Christ we will find one who takes, or usurps the place of the true Christ.

The word "Antichrist" is found five times, and will help us in locating the man of sin.

(1) Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are these many Antichrists: whereby ye know it is the last time" (1 Jno. 2:18).

(2) Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist, that denieth the Father and the Son" (1 Jno. 2:22).

(3) "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is the spirit of Antichrist, whereof ye have heard that it should come; and even now is already in the world" (1 Jno. 4:3).

(4) "And many deceivers are intered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist" (2 Jno. 7).

(5) John tells us, "They went out from us but they were not of us" (1 John 2:19). Then the Antichrist system must start with the church, and not among the Mohamedans or Jews. The man of sin also was to come up among the people and cause a great falling away; so the two are identical. The falling away was the making of the man of sin and the going out the Antichrist. Did the man of sin arise in the past, or shall we look to the future for him? Paul states the mystery of

iniquity doth already work, and was only hindered by one who stood in its way. Who was this? It must have been the Pagan Roman Emperor. He did everything to keep down Christianity, whether it was false or true. He had no more respect for those who denied that Jesus had come in the flesh than those who confessed it: it was all Christianity to him and he persecuted all alike; but there was finally a change. Constantine became Emperor of Rome, and confessed Christianity, and made laws favoring it. Then the Pagan Emperor was out of the way, and the falling away was very quickly completed. They soon denied both Father and Son, by teaching the doctrine of the Trinity; that Jesus Christ is very good and very man, co-equal and co-eternal with God. Hence, if as old as God was not his son; and if God was no older than him, he was not his Father. So, there was neither Father nor Son with this system. They denied that Jesus had come in "the flesh," by teaching that he came in imaculate flesh.

This Antichrist or man of sin was to exalt himself above all that is called God. First, the bishops of Rome did this, and more fully the Popes which grew up from the Bishops claimed to be God's and Christ's representatives on earth, saying, "I am the Lord God the Pope," and claiming to have more power on earth than either God or Christ.

They were seated in the temple of God, or among God's people, for they are God's "temple," God's "building," etc. And we turn to Revelation and we find a woman sitting on a scarlet colored beat, full of names of blasphemy; upon her forehead was a name written, "Mystery, Babylon the great, the mother of harlot and abominations of the earth" (Rev. 17:4, 5).

The true church is represented by a chaste virgin, espoused to one husband, and a false system by the contrary, a wicked harlot. "Mystery Babylon," identifies this system with the "mystery of iniquity," which was springing into existence in Paul's day. This harlot was drunken with the blood of saints. Who caused millions of saints to be killed? The Roman Catholic system; it has been said that they caused the death of from fifty to seventy-five millions of God's people. Does the reader think that in the future there will arise a power, man, or system, that can more completely fulfill these wonderful prophecies? Surely this is enough to silence all the speculations and guesses of the future school of interpreters.

This woman also had a golden cup full of abominations and filthness, and the inhabitants of the earth had been made drunk with the wine of her fornications. Paul's man of sin is represented as "that wicked," and as a satan working with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth that they might be saved (2 Thess. 2:9, 10). To be symblically drunken is to be so stupefied by false teaching that one cannot hear and embrace the truth. "They are drunken but not on wine." Those of whom Paul speaks would not receive the truth. Hence, a strong delusion was given them, or God permitted the man of sin to teach them. Those whom John saw were drunk because they were taught by this mystic woman, false church. The head of the true church is Christ; the head of the Roman Catholic is the Pope. The true church is built upon the teaching of Christ; the Romish church is built upon the teachings of its Popes, they even go so far as to claim they can change Christ's teachings if they choose. Those who look for a future Antichrist must look for him to come before the second advent, because, he is to be destroyed by the brightness of Jesus' coming. They must not overlook the fact that the mystery of iniquity was beginning to work in Paul's day, hence the germ of the man of sin had been planted at that time. If this germ grew at all it must have began its growth as soon as planted, and has been producing a crop for more than 1800 years; and will continue, as we have seen, till Jesus comes.

The futurist must also take notice that John speaks of him as being in germ in his old age and says he is "many;" so you see he was more prominent in John's old age than when Paul did his writing. But if he is not yet in existence—John was mistaken.

Again, the futurist must account for the prophecies passing over the gospel age in silence if all prophecy is for the future. It seems to me that when we do away with the historic view of the fulfillment of prophecy we become lost, and cannot tell where to look. If the Popes of Rome lack anything of fulfilling the prophecy of the man of sin, what is it? And if all has been fulfilled, why look further for a fulfillment? Did not the church fall into error through this system? Will a greater falling away take place in the future? What worse could be taught in the future that is false than the Popes of the past and present have already taught? Can we imagine more? It seems that a more wicked and false system could never be imagined. Then why look for another fulfillment of the prophecies? Submitted in love of truth.

J. J. HECKMAN.

THE THREE LINKS

Just to believe what God says, "trusting, where we cannot trace"—that's faith.

Just to take the long look that sees past the darkness and horror of time to the glory beyond—that's hope.

Then there is charity, greater than these, that never fails.

These are the three links that bind us to the Rock of Ages.

Faith in him; hope in what he has promised; love for him.

LILLIE H. WILLIS.

The Editor, Wife, and "Baby Huggins" are enjoying a three day's visit this week at the hospital and happy home of Brother and Sister A. D. Strickler, Buffalo, N. Y. We are holding a few quasi-public meetings during evenings, but as a whole our visit to Buffalo seems like a "holiday," as we are relieved from our daily "grind" of duties, and are enjoying immensely the fellowship of kindred minds.

WHO IS TO EXAMINE US?

"Examine yourselves whether ye be in the faith; prove your ownselves" (2 Cor. 13:5).

These are days full of strife, folly, death and carnage, and the cry of peace when there is none; and above all, the days of compromise. The nominal churches of today have compromised not the truth only, but almost every ethical principle for the sake of members and wealth and popularity. And so we cry out from the very depths of our heart, "Mighty Father, keep us from this sin and folly."

In the above text, does Paul mean for me to examine myself to see whether I am in the faith? If so, I will certainly pronounce myself sound in the faith! and so every one will examine themselves, and by their own rule of right and liberty, pronounce themselves in the faith, though all differ! It takes but a moments reflection to see the folly of this.

Who, then, is to examine us? We answer, the church. As we are to walk by the same rule, there can be but one rule by which we can be examined. Nevertheless whereunto we have already attained, let us walk by the same rule; let us mind the same thing. Would you not think it reflected badly upon the author of the Bible to give us the above command, and tell us to "walk by the same rule, and mind the same thing," and then fail to give us the rule; or else give it to us in such ambiguous terms that it could not be correctly understood? We use this as an excuse for liberty to speak and walk by different rules. How any one can write or speak a sentence in support of such an idea without feeling guilty of betraying their trust, is a mystery to me. John says: "Try the spirits, whether they be of God." But how are we going to try them? Here comes a body of people claiming to have apostles; how are we to disprove their claims? Well, here is the rule by which they are to be examined: "Truly the signs of an apostle were wrought among you in all patience in signs and wonders and mighty deeds" (2 Cor. 12:12). No difference how strongly a man claims to be an apostle, if he fails in the rule that proves him to be such, he is found wanting, and his claim must be set aside. They are found liars. Rev. 2:2 says: "Thou hast tried them which say they are apostles, and are not, and hast found them liars." How could they try them? There must have been a way. Paul has told us the way, so if we do not avail ourselves of the set rule, and try them, we are guilty. So here is a plain rule by which the church can try these statements, and purify herself by purging them out. No condition could arise that would justify their being retained.

Now there is not a person in the church of God today of any prominence at all but what could write up the faith of the church. No difference about the wording. They might not word it alike, but they would get the faith of the church expressed. But suppose we were to try to get at the church faith by allowing every individual member to write his own peculiar views: What kind of a mess would we have? Do you think it would sound much like this: "Walk by the same rule, mind the same things: be of the same mind." Here comes one who says Christ was the son of Joseph. Now let him examine himself and he will bring in verdict of sound in the faith. But if the church deigns to examine him, then the church is full of popes, etc. But if the church takes this God-given authority into their hands, how are they to proceed? The church has assembled, the accused is before the bar, and the presiding officer proceeds to examine him.

Question: "You believe Jesus was the son of Joseph?" Answer: "Yes."

Question: Did Jesus ever make such a claim, and if so, where is it recorded?"

Question: "Did any one of his apostles ever make such claims?"

Question: "Did God ever make such a statement through any of his servants?"

Question: "Did Jesus say he was the Son of God?"

Answer: "Yes; John 19:7 says: "the Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God."

Question: "Do you think Jesus made a false claim?"

Answer: "No."

Ques: "Could this refer to his baptism? Would they want to put him to death because he had been baptized?"

"I hardly think so."

Ques.: Were you ever commanded to believe Jesus was the son of Joseph?"

"I guess not."

Ques.: "Were you ever commanded to believe he was the son of God?"

"I do not just remember."

Ques.: "I will then remind you that you were, 1 John 3:23; "And this is the commandment that we should believe on the name of his son, Jesus Christ, and love one another as he gave us commandment."

Ques.: "Do you think one command in this text any stronger than the other.

"I think not."

Ques.: "Did God claim Jesus as his Son?"

"Yes: Matt. 17:5: Behold a voice out of the cloud said, This is my beloved Son; hear ye him."

Ques.: "Did this voice come from heaven or earth?"

"From heaven."

Ques.: "If this voice came from heaven that said he was the Son of God, must not the voice that says he was the son of Joseph come from below, from the earth?"

"I think there could be no other conclusion drawn."

Ques.: "Did God Sacrifice his son or Joseph's, for the sins of the world?"

"He gave his only begotten Son."

Ques.: "Now in the light of these scriptural facts, do you have any right to believe as you do?"

"Only under the claim that we have no creed and personal liberty."

By your own answers, according to the scriptures, you have proven yourself guilty of heresy, and now the church admonishes you after this fair examination to desist. This is the admonition in Titus 2:10: "Now we rebuke you sharply that you may be sound in the faith" (Titus 1:13). Has

there been anything unfair about this examination? We think not. So we must "examine ourselves" to see "whether we be in the faith." I may not always know the motives of your heart, therefore I must be careful in passing judgment about what you do. But not so when I judge of your faith. It is not a matter of motives, but of expressed belief. I do not have to question or run a chance of being wrong in judgment. Oh, how we are in need of faithful ones in these last days! The church must be kept pure in doctrine as well as ethics; she must be presented without spot or blemish. May it never be my lot to inflict a blemish upon the church of the living God. May I never put a spot upon her white robe. God's approval will be stamped upon the man or woman who never in the slightest degree compromises his truth with error. No difference if we are sound in the faith ourselves, if we compromise it with error we are equally guilty. May the Lord help us to be strong in the faith, and may he use us all to bring the lost ones into the fold, is my prayer.

ALMUS ADAMS.

THE COOLING SHADOW

"He shall hide under the shadow of the Almighty" (Psalm 13:1)

That is the all-sufficient safeguard against the perils of feverishness. In "the shadow of the Almighty" we are sheltered from all destructive heat —the heat of burning fear, the heat of temper, the heat of fretfulness, and every other form of unholy fire which so often destroys the delicate treasures of the soul. The shadow of the Almighty will keep us cool and collected, and all our powers will do their work in quietness. Every day we encounter friction in some mode or another, and friction always tends to engender a dangerous heat. Sometimes the friction is occasioned by the encounter of unwelcome circumstances, perhaps a rough piece of duty, or perhaps the unwise obstinacy of a friend or fellow-worker, or again it may be the merest trifle, like a grain of dust inflaming the eye. The friction may come in a thousand ways, and the spiritual peril is in the heat which accompanies it.

Now in all these inflammatory perils our safety is to turn into "the shadow of the Almighty." And we must do it conciously. It is not a long and tedious journey. It is even a shorter step than passing from the hot streets of Ludgate Hill into the deep and restful shadows of St Paul's. Just a prayer and our soul is in the shade! The holy Lord breathes "through the pulses of desire his coolness and his balm." In that gracious coolness we can rest and collect ourselves when the hot breezes are blowing over our lives. The shadow of the Almighty is precious for all who are in peril of "the destruction that wasteth at noonday." Let such pilgrims turn to that secret place, and they will find the blessed Lord within the shadow, and he will be host unto the weary soul, imparting his own quietness and peace.—J. H. J.

PARABLE OF THE PRODIGAL SON

Luke 15 chap., 11 verse to end

To get the proper and right understanding of a parable, we must understand the character of those who are spoken to, and for whom the parable is intended. The word "parable" means a comparison.

This parable was spoken against the pharisees to abase them, and exalt the publicans and sinners, whom they condemned.

"Then drew near unto him all the publicans and sinners to hear him, and the pharisees and scribes murmured saying, This man receiveth sinners and eateth with them. And he spake this parable unto them."

A publican was a revenue tax collector in the employment of the Roman government. Publicans also had deputies under them, who often exacted more than that appointed. When they came to be baptized of John the Baptist they said unto him, "Master, what shall we do? and he said unto them, Exact no more than that which is appointed you" (Luke 3:12-13).

Matthew, one of the Apostles of Jesus Christ, was called while sitting at the receipts of custom. He was a publican (Matthew 9:9).

Zaccheus was a chief among the publicans, and was rich, and an honest man. He was a man small of statue, so in his eagerness to see Jesus on account of the great crowd following, he ran and climbed into a sycamore tree. This was no idle curiosity, but a genuine desire to see Jesus. Our Lord knew that he meant what he was doing, no hypocrisy about him; he was the right kind of soil to receive his teachings. This much was indicated by the joyful way in which he received him, at the thoughts of having Jesus condescend to be a guest in his house—he a publican and a sinner, who was despised by those pharisees who murmured because Jesus was gone to be a guest of a publican and a sinner. They did not know that was the purpose for which Jesus came into the world, to save sinners, to seek and to save those who were lost. He came not to call the righteous but sinners to repentance.

The Pharisees were an ancient sect among the Jews, and of great importance; they take their name from a Hebrew word which signifies division or separation. They distinguished themselves from the other Jews by a more strict manner of life of which they made profession. They were very numerous in the days of Christ and his Apostles. They substituted man's traditions in the place of the word of God. They made a great show of religion outwardly; they were proud, covetous, unjust, superstitious and hypocritical. At the time when Jesus was here they were then in great credit among the people, because of their great opinion of their learning, sanctity of manners and their strict observance of the law. They fasted often; they made long prayers even at the corners of the streets; paid their tithes, gave much alms; but this was corrupted by a spirit of pride and hypocrisy; it was all done to be seen of men. They wore large rolls of parchments on their foreheads and wrists, on which were writeen certain words of the law. The borders of their garments were broader than the other Jews. In matters of religion the traditions of the ancients were the chief

subject of their studies, and to them they made additions of their own as they saw fit, making their own opinions pass for the traditions of the ancients. By this means they had burdened the law of God with a vast number of useless observances, which made it a heavy yoke, and thus by their tradition made the word of God of none effect. Jesus all through his ministry was continually upbraiding and condemning them.

Having now learned of the character of both these classes of people, we can better understand the parable in Matthew 21:28-32.

"A certain man had two sons." This refers to the same two classes of Jews. Read Luke 18:1-14. "Two men went up into the temple to pray; one a publican, the other a pharisee." Can we find a better explanation of the parable of the prodigal son, than the scriptures I have given, especially this last one? The pharisee represents the elder son; the publican the younger one; the prodigal, the lost one found.

How he repented and abased himself, but was exalted by the father and the joy he gave his father in receiving him as one from the dead. There is joy in heaven over one sinner that repenteth, more than 99 just ones that need no repentance.

The pharisees, the elder son, instead of rejoicing murmured, as they always did, because Jesus went in and ate with sinners; they did not understand the purpose for which Christ came into the world, for his mission was to seek and save the lost, to call sinners to repentance; he was the great physician to the sick. The elder brother had never wandered away. He was righteous; he was never sick; he had no need of the physician; he was not a sinner, therefore they had no need of Christ, according to their belief, and yet they murmured because he went to that class that did need him! No wonder then that Jesus was condemning them continually. Read the whole of Matthew 28; and Mark 7:1-23.

I have tried to explain this parable from the scriptures, and make it as plain as possible. Dear readers, you must be the judges.

SAMUEL PITTS.

IMPORTANT TO REMEMBER

E. W. Knapp

The more faith men have in God the more faith they will have in one another.

To persuade one soul to lead a better life is to leave the world better than you found it.

It is hard to find people who are willing to give up some sins, but the tug comes when they are asked to give up all sin.

If there were any chance for salvation after death, the devil wouldn't work so hard to get men to put off praying until the last minute.

This world is too small to afford a place of safety to the man who disobeys God.

Obedience is better than sacrifice. Be not ashamed to do the will of God. And he will reward you with life everlasting in his glorious Kingdom.

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Prov. 21:16).

STRAY THOUGHTS

"I can't understand the Bible! It provokes me; I ought to be ashamed to say it, but it is true; I can't see anything in it."

Many times we hear people make remarks like the above, in a sort of apologetic manner, as an excuse for neglecting the word of God. And one would naturally suppose such persons to be deficient mentally; but no, you look at them and see at a glance that they have intelligence, sometimes in a marked degree, always ordinarily bright. Go into their homes—one has talent for music, another for drawing, etc. Or perhaps the mind runs in another channel, and they will show you elegant articles of drawnwork, crochet or embroidery, proving that their intellect is not lacking. Where, then, is the trouble? Has God made his word so deep one can not understand it, and then given the command, "Search the scriptures?" No; the fault lies wholly in this—they take more interest in something else than they do in the word of God; they love other things better than the Lord that bought them. Things of the world appeal to them; and we always remember best the things we take an interest in. It isn't that there is harm in doing the one; but the sin lies in neglecting to do the other. As Jesus said of giving of tithes: "This ye ough to have done, and not have left the other undone." The wrong lies in making God second, when he tells us, "Seek ye first the kingdom of God and his righteousness," with the promise that all necessary things shall be given us.

May we all take a deeper interest in Bible study, and when we hear any teaching, to search the scriptures diligently to see if such teaching is true, and if so to believe it, although we may not perfectly understand, knowing that light is sown for the righteous, and God will do nothing that concerns us without revealing it in his word.

Dig for truth as for hidden treasure. "Seek, and ye shall find"

LILLIE H. WILLIS.

Paul studiously refrained from courting praise —"Nor of men sought we glory" (1 Thess. ii:6). Had Paul sought the praise of men he would have had to have pandered to the flesh, and by so doing he would have become an unprofitable servant—"If I yet pleased men, I should not be the servant of Christ" (Gal. i:10). But as God has implanted in man the love of approbation, it is well to recognize it, and to endeavor to regulate it by divine counsel. God's praise is the only praise a man is permitted to strive for. If this be secured, it is of little consequence whether the praise of man follows or not. Those who seek the praise of men become miserably disappointed. Those who will either weave a net for their own destruction, seek the praise of men are generally given to self-exaltation. "Let another praise thee, and not thine own mouth; a stranger, and not thine own lips" (Prov. xxvii:2). Aim at obtaining God's praise, and you will doubtless call forth the praise of all those whose praise is worth receiving. Remember that few know how, or what to praise. Praise from the majority of men is to be eschewed,

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EDITORIAL

Brother Alfred Anthon writes: "The other day I hymned to myself the song, 'Oh that will be glory.' The thought came to me, 'Oh that will be glory for you, when by his grace you shall look into Dive's face—oh that will be? ! for you.' By 'you' I mean those who believe in the immortality of the soul."

Brother J. J. Heckman writes: "The judgment being executive will not be for the purpose of deciding, but executing. The decisive judgment takes place before the resurrection. There is no more proof that God will kill the living to judge them than that he will make alive the dead to judge them."

Sister Ashutt noticed the editorial in a recent Restitution concerning shortage of copy during the summer months, and kindly sends an article by Brother Pitts. God bless her and all others who are striving to be useful.

Brother R. A. Humphrey writes: "I have been thrown from my buggy twice this year. Wife and I were both hurt. My right arm and shoulder were crushed."

Brother Thos. Wilson, Editor of "The Last Days," kindly gives the following commendation of our sermon in his issue of July, for which he has our hearty thanks:

"Denying the Faith."—A sermon by Robert G. Huggins, Pastor of the Church of God, Cleveland, Ohio.

We are in receipt of the foregoing tract of 20 pages, and must say that it contains many very practical thoughts. In these days of infidel tendencies, even among men who claim to be "heralds of the cross," it is refreshing to read or hear sound words spoken fearlessly; words that seek to honor the God whom we worship and his dear Son who has saved us by his blood.

There are in our day many false prophets and false teachers who even "deny the Lord that bought them." We welcome all who defend the Faith and stand firm for the Righteousness of God.

Price of this tract is 5 cts., or 40 cts. per dozen. Address the author, 10623 Cleveland, Ohio.

HEALING IN HIS WINGS

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (Mal. 4:2).

It requires no great stretch of imagination to conceive why the prophet should call the beams of light and heat which radiate from the sun, metaphorically, the wings of the sun. There is health and light in sunbeams. While this is true of Nature's sun, it is emphatically true of Christ, the Sun of righteousness, whose sunbeam promises will all be realiezd at his coming, the time of the Sunrising. We have now the shining of the bright and morning Star, but then we shall have the full Orb of day. What world-wide healings will be known then instead of the individual healings of the morning dawn. The world's language will be healed. It was made sick at Babel's tower, and turn where you may, today, no pure language can be found. Tongues, tribes, peoples and nations have so mixed and intermixed till every language has become adulterated, and the English is the worst of all. "For then will I turn to the people a pure language that they may all call upon the name of the Lord to serve him with one consent" (Zeph. 3:9). **"Then."** When? Verse 8 says at the last day. What a blessed hour that, when every creature shall serve and praise the Lord in the same God-given language!

Jesus' coming will heal all the creeds of the world. If we should bring all religious creeds, Biblical expositions, prophetic and otherwise, together in one mass what a heterogeneous mess it would be! Can such a glorious day be hoped for that shall melt away all these save one harmonious, divinely-illuminated and divinely-endorsed faith? The word of God gives promise of just this. "He gave some, apostles: and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come **into the unity of the faith"** (Eph. 4:11, 12, 13). "They shall see eye to eye when

the Lord shall bring again Zion" (Isa. 52:8). Beyond the coming of our Lord no other faith will abide but **"the faith of Jesus."**—Advocate.

COMMUNICATIONS

Dear Restitution:

I write a few lines to say we are well pleased with The Restitution, and the way you manage it. Am so glad you close the door on error. I have never been able to see why anyone would want to take up valuable space with error. I enclose 25 cents for which please send me a few of your tracts, "Denying The Faith;" it is fine. We are preparing to attend the annual meeting at Mullin, Texas, which will begin July 30th and continue ten days, to be conducted by Bro. A. S. Bradley. We anticipate a grand time in the Lord. With much Christian love to all the household of faith.

Yours in hope,
MRS. ERNEST CRUNDWELL.

Dear Bro. Huggins and Dear Restitution:

After having been called away twice to preach funerals, I returned yesterday evening, to once more begin my meetings at Phoenix, Nebr.

We are working on the song books, and am sending you a couple, which I wish you would print, and call the brethren's attention to the fact, that these are samples of the songs that will be in the book. When I have more time I have some important matter to write.

Yours in the one faith,
ALMUS ADAMS.

Dear Restitution:

I am pleased to write you again, as of yore, and let you know that we are still in the land of the living, so to speak. Wife thinks that I ought to become an evangelist, which I consider a very high and an important position to fill. I do sanction our sister Wood's proposition to have an evangelist in the field, such as Bro. D. C. Robison and Almus Adams, and several others that I could mention. Such brethren ought to be held up by the church. And our brethren need to be taught not to wait for an evangelist, but go to work with two or three and God will help (Matt. 18:20, and 1 Pet. 3:7-12).

Since Bro. W. H. Wilson's visit here we have kept our Passover, each first day Eve (1 Cor. 5, 7, 8, 9, 10).

Yours truly in hope of life,
R. A. HUMPHREYS.

Dear Bro. Huggins and Restitution Readers:

I have neglected writing to you. I want to tell you how I appreciate your sermon on "Denying the Faith." I have read it and reread it, and think it one of the best sermons I ever read. I think every one of the faith should read it, and not only read it, but obey it as it is the word of God.

If there is one desire above another in my heart it is to see the King in his beauty. "In his beauty" contrasts with another time in his life when there was "no beauty that we should desire him." Oh what a joy it will be to see the King in his beauty when he comes in his splendor, the glories of which will put to shame the noonday sun! The thought of the subline grandeur of his appearing is simply soul-inspiring.

Who will see the King in his beauty? The promise is to those who walk with him in his humility, and share in his reproach, will be with him and share his glory when he comes to be admired in all them that believe. If we would thus be honored we must walk with him in white, and be invested with Christ's robe of righteousness, and live pure clean lives. And this involves a complete separation from every thing that is unclean and impure. White robes cannot be worn among filth without being soiled.

If we live thus, when he comes we will receive the "well done; enter into the joys of the Lord." Then we will be made immortal, when the Master comes to reign. And we'll meet all our loved ones in that happy Eden home.

Yours for the truth,
CASSIE L. HICKLIN.

THE SERVICE OF YOUTH

An Appeal to the Young

The wise man says: "Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw night. When thou shalt say, I have no pleasure in them" (Eccl. 12:1).

Solomon's wisdom was of God, therefore God enjoins the remembrance of him while we are young, and assigns the reason that days will come in which we will have "no pleasure in them." That these evil days lie out in the future for every youth is the experience of all. If we in our youthful days could heed the injunction, we would be the better prepared to meet these evil days.

We are liable, yea, even inclined to pass this by lightly. If in our youth would pause and study, why God asks us to remember him in our youthful days, we would soon discover that his reasons are well founded. We who are young while serving the world, try to make ourselves believe we are having a good time, and little dream that we are sowing the seed that will bring forth a harvest that we must reap when the evil days come.

Just here we hear the wise man say again: "Rejoice, O young man, in thy youth and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment" (Eccl. 11:9).

When we give the matter a little thought, we can plainly understand how that if we follow the dictates of our youthful hearts, that the judgment of God will confront us in our older years, and we will have to pay the price of our folly. The only way we youthful ones can know this in our youthful days, is by observation. We observe how those who spent their youth in rioting and folly are paying the penalty of mispent years. How small and unserviceable it seems when we think of it in a candid manner, to spend the strength and vigor of youth in the service of the world; to give God only the service of our declining years, when we at the best have but few years of service to render, and that in the weakness of old age.

It seems as though God must frown upon this kind of serivce.

We are inclined to think that in entering the serice of God in youth we are making too great a sacrifice. The whole matter turns upon what we call "pleasure." We know that the young man and lady in the dance hall, and many other places of amusement believe they are having a "good time." But when you stand off and look at it from the correct angle, how foolish it all looks! Who has been edified or made better by our presence? In our serving the world in youth what have we to look back to that will bring us joy in declining years? It is not a sacrifice if viewed correctly to forego the pleasures of the world in youth, to enter upon a service that is eternal as to results. Hence Solomon was correct when he said: "Therefore remove sorrow from thy heart, and put away evil from thy flesh, for childhood and youth are vanity" (Eccl. 11:10).

In following the pleasures of the world, they all flee with the passing days and are forgotten, and at last we must stand before our Creator empty handed. But how pleasant to know that if we spend our youthful days in some noble service, that we will have at least some trophies to lay at the feet of the Master when he comes.

It seems to me there is nothing greater or more noble than youthful service to God. It must have been a great pleasure to good old Paul when he took a retrospective view of his life, and could say: "I have fought a good fight, I have finished my course, and have kept the faith." In giving up the world for nobler and better things in my youth, it shall be the object of my life, if the Lord tarries, to be able in the end to join with Paul in the above staement.

So we conclude that the time to begin our service to God is in our youthful days, and not when we get too old to see any pleasure in worldly things. Young people of the church of God, let us fully realize what a service we can render the church if we will, and let us take up our part of the work "heartily as unto the Lord."

ROSE STORJOHNN.

MISCONCEPTIONS OF CHRIST

What truly enlightened Christian mind has not become tired of this modern soft talk about the Christ-spirit? A man that harmonizes himself with all kinds of doctrine however inconsistent and contradictory, and feels at home with one people as well as with another, contends for no particular faith, condemns nothing wrong and stands for nothing right, believes nothing definitely and positively, hurts no one's feelings, is spoken highly of by everybody, is spoken of as having the Christ-spirit. Do they forget that Christ taught definite truth and disowned all those who did not receive his words? Do they forget how Christ denounced Pharisee, Sadducee, Scribe and Lawyer? How he hurt their feelings, cutting them to the heart! How he warned men of their teachings? How he was hated by the world because he testified of it that its deeds were evil? How he said the disciple is not above his Master; if they have hated me they will hate you? Have they forgotten that while Christ is the Lamb of God, he is also the Lion of the tribe of Judah? How all these misconceptions of Christ and his work will vanish when his sign shall appear in the heavens and all the tribes of the earth mourn because of him, and the highest potentates seek to hide from his presence (Rev. 6:15, 16) before his word goes forth, "Those mine enemies which would not that I should rule over them bring hither and slay them before me" (Luke 19: 27).—Messiah's Advocate.

THE FISKE—MOORE DEBATE

Proposition: Man is wholly mortal and is unconscious in the interval between death and the resurrection.

John Fiske Jr., affirms. J. H. Moore, denies.

Mr. Fiske's First Article

As a basis from which I intend to prove the above proposition, I would like to call the reader's attention to Gen. 2:7, where a complete account is given of the creation of man: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." From this we gather:

1. There was no man before God formed one out of the dust.

2. The "breath of life" is not a conscious personality, or else Adam preexisted.

3. This "breath" established life and consciousness in Adam. It made him a "living soul."

4. If the "breath of life" was to leave Adam and return to God who gave it, Adam's life and consciousness would cease and he would turn into dust.

Hence, it follows logically that man as far as life and consciousness is concerned in death is in the same state he was before being created. That our reasoning is correct allow me to refer you to Psalms 146:4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Here is the order of creation reversed: The breath of life returns to God: man returns to the ground, and life and consciousness cease. What better proof would one want, to prove our proposition?

Eccl. 9:5: "For the living know that they shall die: but the dead know not anything." The living know that they shall die. What about the dead? **"They know not anything."** What is the proposition I am affirming? That man in the interval between death and resurrection is unconscious. What does that mean? It means he does not know anything. Is that statement proof of our position? What else can you make of such a statement?

Psalms 6:5: "For in death there is no remembrance of thee; in sheol (hades) who can give thee thanks?" Think of it, "no remembrance" of the Almighty for those in death! If David is correct then Abraham, Paul and all the saints who are now in death have "no remembrance of God." Why? "The dead know not anything." "In sheol who shall give thee thanks?" Why? Because "In death there is no remembrance of thee."

Psalms 115:17: "The dead praise not the Lord, neither any that go down into silence." Mr. Moore, do you teach your people that the righteous dead are not praising the Lord? If not, why not? Why are they not praising God? Because "They go down into silence." Nor is this a "silence" of the body only, but also the soul. "Unless the Lord

had been my help, my soul had quickly dwelt in silence" (Psa. 94:17). So then it is the "soul" that goes "down into silence." "Wilt thou shew wonders to the dead? Shall the dead arise and praise thee? Shall thy wonders be down in the dark? And thy righteousness in the land of forgetfulness" (Psa. 88:10-12): Do you teach, Mr. Moore, that death is the "land of forgetfulness"? Do you teach that the "dead must arise to praise God"? What say you? Why is death called the "land of forgetfulness?" Why must the "dead arise to praise the Lord?" Because "The dead know not anything."

John Fiske, Jr.

Mr. Moore's First Reply

My worthy friend advances the usual basis of his side, Gen. 2:7. I agree that there was "no man before God formed one out of dust." Also that the "breath of life" "is not a conscious personality. Therefore, the body when formed was not "conscious," and the breath is not "conscious." Hence we have two unconscious things put together. Now in consequence of our agreement on these facts, I deny that man is intellectual without something else given him that is inteleictual. I also deny that the breath "returns to God who gave it," and call for the proof.

Yes, Psalms 146:4; "his thoughts perish." That is, the body has lost its "thoughts," or the faculty of thinking though the breath is not the thought. But what is man? He is a two-fold being, or two men in one (2 Cor. 4:16). No man can truly understand the scriptures, and not learn this fact. Sometimes one is refered to, sometimes the other; and sometimes they are spoken of conjunctively. Therefore, casual reading on such subjects is not sufficient. It requires study. Now the point is, which one of these men, or parts, is referred to, "that know not any thing" in Eccl. 9:5?

Yes, Mr. Fiske, I teach "that the dead must arise to praise the Lord." That they go down in silence. But I do not teach them that the spirit goes down in silence.

But unluckily for my friend he has brought up the wrong scriptures relative to the soul, to prove his point, when he referred to Psa. 94:17: "Unless the Lord had been my help, my soul had almost (soon, in Revised Version) dwelt in silence. Hence, my dear friends, you see my friend is honestly mistaken, when he said, "So then it is the soul that goes down into silence!" Therefore, the soul and body are two different identities. An outward man, and an inward man (2 Cor. 4:16).

Yes, Mr. Fisk, I teach "that the dead must arise to praise God," and that "death is the land of forgetfulness." But this is the death that all must die; this temporal death, and not the eternal death.

You ask, "Why is death called the land of forgetfulness? Why must the dead arise to praise the Lord? Because the dead know not anything." All this I agree with, because the body (outward man) dies, while the inward man does not die. Hence man is not "wholly mortal." Yet I admit the outward man to be mortal.

J H. Moore.

CONFERENCE NOTICE

The Nebraska Conference of the churches of God will convene in St. Paul, beginning Aug. 14, and lasting till Aug. 22 inclusively. As usual, meals will be served at 10 cents and lodging free. The college building in the northwest part of town has been secured in which to hold services, and the dormitory across the street for lodging. This does away with much walking, which will be appreciated by all.

Bro. Adams and Bro. R. G. Huggins of Cleveland, Ohio, will be our speakers. Both are so well known in Nebraska that they need no word of recommendation. All who come may be confident of receiving something good to take home with them. And we may expect something especially good this year, since the signs of the time indicate so surely that Christ's coming is near at hand. Let us all come and receive the spiritual food of which we stand so much in need, if we would stand before the King accepted and approved when he comes.

If further information is desired address the President, M. D. Newell, Blair, Nebr.

ALTA KING, Secretary.

"THIS ONE THING I DO"
(Concluded)

Note, it was "the mark" he sought to reach; to pass that mark would insure "the prize."

Beloved brethren, are our eyes upon the victor's crown? Are we laying aside every weight, and the sin which doth so easily beset us? Are we running with patience the race set before us? Are we looking unto Jesus, the author and the finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right-hand of the throne of God (Heb. 12:1-2)? Are we weary? Brethren, have we yet resisted unto blood, striving against sin? Brethren, the victor's crown is in sight; Jesus soon will be here; an unseen host urges us on. It animates my whole being as I think of God's Angels, who always behold his face, are watching my struggles toward the goal. They are cognizant of my every thought, word and action. Could we but be always conscious of God's Omniscience, how different our lives would be! Would the filthy indulgence of our depraved and sensual appetites be granted? Would we be continually yielding and saying as an excuse, "I am only human?"

Beloved, "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Let us walk honestly, as is the day (acting in secret as we do in the open), not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:12-14).

"Have no fellowship with the unfruitful works of darkness, but rather rerrove them. For it is a shame even to speak of those things which are done of them in secret" (Gal. 5:11, 12). Brethren, read all of this chapter and let it sink into our hearts. How does your life, how does my life, measure up to Paul's life? He made no pretence of our holiness friend to sinless perfection. I wish my life compared favorably with Paul's life. I

blush as I review his noble life and service, and feel how short I fall. Oh for more of the spirit of Paul, "This one thing I do."

This is surely the age of specialists. Columbus knew there was land to "The west," Louis de Santangel, a rich Jew, admired his enthusiam and confidence, advancing the money to fit out his caravels. Columbus' faith in himself was rewarded by the discovery of a Continent.

Morse was laughed at; today he stands vindicated. The world that laughed him to scorn admires his genius and are thankful that he was a man of one idea. Demosthenes excelled, and has never been eclipsed in oratory. It was his "This one thing I do."

What would our surgeons do today if the knowledge that Harvey through the discovery of the circulation of the blood was hid from them? His one thing was to prove that our blood circulated.

If Jenner had not persisted in this spirit, "This one thing I do," would small pox be as scarce as it is today? Bigots persecuted him because he believed that vaccination would make man immune to this scourge.

The great German Empire of our day, would never have existed but for a man with one idea, and that the unification of Germany. Hence "the Man of Iron." Bismarck's whole life was animated by this principle, "This one thing I do." Garabaldi, whose one thing was an intense love for liberty, hence modern Italy, that is now in the death throes, in a fearful struggle for supremacy with the mighty Austria-Hungary Empire, to advance the cause of liberty he loved so well.

Everey colored citizen reveres the memory of Garrison, the man with one idea, who gave his life virtually to abolish cruel human slavery. Lincoln, "the Emancipator" fell a victim to the assassin's hatred, because he had this spirit, "This one thing I do," the emancipation o fthe down-trodden and despised.

The locomotive exists because George Stephenson had but one idea, that an engine could by its own power propel itself along.

James Watts realized the power of steam. The whole mechanical world today unconsciously acknowledges his genius, and a man who believed in "This one thing I do."

Every sewing machine tells the same of Howe. The mighty deep today is girdled and its surface traveled over by steamships, the creatures of a man's mind, who had but one idea. Fulton's dreams and visions came true because he persisted in "This one thing I do."

Every cotton planter, every manufacturer of fabric made from it, and every woman and child throughout the world, are because Arkwright kept on until he proved by the "cotton gin" that the world is richer because he was a man who believed with Paul that to succeed it is necessary "That this one thing I do."

Shakespeare is an household name. All nations adore his profoundity of knowledge, and his wonderful analysis of human character. Yet one thing he sought to perfect, the drama.

Edison, to whom we are all so much indebted, lives only for one thing; the study of electricity. How much we owe him because "This one thing I do," animated his life.

So beloved, we may go on indefinitely. All success in life is achieved by this spirit, "This one thing I do." If we get a place in the kingdom it will be because, like Paul, we have learned this secret, "This one thing I do."

GEORGE B. ALLDRIDGE.

SOMETHING NEW

We were told by one that "objects to a creed," that she believed that God created more souls than Adam and Eve in the beginning, but they were only mentioned as they were chosen to head the line to the Redeemer. "Now let us see," if God created them all alike; formed the men of the dust of the ground and breathed into their nostrils the breath of life. Then God caused a deep sleep to fall upon them, and he took a rib from each of them, to make a woman for each man. Now is that logic?

We can carry this same line of reasoning down to Noah, and say God in some way saved more than the eight persons at the time of the flood. "The holy scriptures containeth all things necessary to salvation, so that whatsoever is not read therein is not to be required of any one that it should be believed as an article of faith, or be thought requisite or necessary to salvation." It is not necessary for one to add to, or take away from the words of the book of this prophecy. In fact there is a severe punishment awaiting one that do such things (Rev. 22:18, 19). Such a line of argument causes one to reject portions of the Bible. And the various beliefs brought forth by the invention of man, wherein certain scriptures are rejected, and others are added, is leading these people that are anxious for something new, onward to rank infidelity.

E. W. KNAPP.

The Mice.—An old man used to say to his granddaughter when she used to be out of temper or naughty in any way, "Mary, Mary, take care—there's a mouse in the pantry!" She used often to cease crying at this and stand wondering to herself what he meant, then run to the pantry to see if there really was a mouse in the trap; but she never found one. One day she said, "Grandfather, I don't know what you mean; I haven't a pantry, and there are no mice in mother's, because I have looked so often." He smiled, and said, "Come, and I'll tell you what I mean. Your heart, Mary, is the pantry; the little sins are the mice that get in and nibble away all the good, and that make you sometimes cross and peevish and fretful. To keep them out you must set a trap—the trap of watchfulness."

NOTICE.

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

FOUNDED IN . . D 1852

A WEEKLY PAPER DEVOTED TO THE . . OSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this and the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 5:28, 29); the immortalization of the righteous (1 Cor. 15:52-56); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3, 5), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ." (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 67. AKRON, O., AUGUST 10, 1918 NUMBER 6

HE SHALL REIGN FROM SEA TO SEA

O Church of God, behold at last
The promised sign appears;
The gospel preached in all the world,
And lo! the King draws near.

Chorus

He shall reign from sea to sea
When he girds on his conquering sword;
All the ends of the earth shall see
The salvation of our God.

With girded loins make haste, make haste,
Thy witness to complete,
That Christ may take his throne
And bring all nations to his feet.

And thou, O Israel, long in dust,
Arise, and come away;
See how the Sun of Righteousness
Sheds forth the beams of day.

The scattered sons are gathering home,
The fig tree buds again;
A little while, and David's son
On David's throne shall reign.

Then sing aloud, O Pilgrim Church,
Brief conflict yet remains;
And then Immanuel descends to bind
Thy foe in chains.

[Words of above song are seected from the new song book now in preparation.—Editor.]

A LETTER TO A FRIEND

Letter No. 1

Dear Reader:

If I may have a little of your time and thought, I am sure you will enjoy reading this most interesting subject of God's plan as much as I have enjoyed writing it. I will ask first if you are willing to go over a few references preliminary to the subject proper. Although you may already believe this part of it fully, yet my object is for you to have the why and wherefore for all I have to say.

Preliminary

The Bible—The Word of God—Divine and Absolute Authority

Please turn first to 2nd Timothy 3:16, which tells us that "all scripture is given by inspiration of God." In Psalms 111:9, we read, "Holy and reverend is his (God's) name." Perhaps you say, "yes, we believe this;" then turn to Psalms 138:2: "Thou hast magnified thy word above all thy name." "Heaven and earth shall pass away, but my word shall not pass away" (Matt. 24:35). We have, then, a true and divinely inspired word from God.

God has had his word carefully written and preserved; why? In Mark 9:7 he asks us to "hear" his beloved Son. Christ declared he spoke not his own, but his Father's words (John 14:24). And in John 8:47 he says, "He that is of God, heareth God's words." Now we may read them or hear them read over and over again; is this what is meant? We have a record of some of the multitude who heard Christ preach, and they "closed their eyes so they could not see or understand" (Matt. 13:13-15). So Christ warned his disciples, "Take heed how ye hear" (Luke 8:18). We have a good example of reading and hearing the word of God in Nehemiah; please turn to 8th chapter and read verses 8-12. Here the word was not only read, but the sense or meaning was made plain, and the people listened and understood the law. If we hear the word, search it out with a receptive mind, and understand it, we may depend upon receiving just what God promises. Please turn and read Proverbs 2:1-11. I think these verses are full of grand promises. Now before going on we want to be sure we have arrived at things in the right way. Paul says 1 Corinthians 2:13 that he "spoke the things of God." How? "Comparing spiritual things with spiritual." Spiritual things are all given us in the written word, so we are following the divine direction by "comparing scripture with scripture." What we must guard against is adding to or subtracting from what is written, or reading something into it that is not there.

Subject Proper

Division, The Kingdom and the King

If there is one principal thing that is taught by God, we will surely be able to find out what that is if we learn what Christ preached while here. Matt. 4:23 says "He went about all Galilee teaching and preaching the gospel of" (this word "gospel" means good news)—good news about what? "The gospel of the kingdom." Mark 1:14 says "gospel of the kingdom of God." In Luke 9:1-2 we find he sent his twelve disciples to "preach the kingdom of God." In Luke 12:32 Jesus' promise to his disciples is "It is your Father's good pleasure to give you the kingdom." Also see Luke 22:29-30. If we peruse any of the teachings of our Savior we will find the kingdom his paramount theme; he taught it both privately and publicly. If Christ then placed such importance on a knowledge of the kingdom, there must be a reason: This kingdom, then, whatever it may be, is what we want to learn something about.

Now a kingdom consists of:
1st. A King;
2nd. Associate Parliament;

3rd. Capitol;
4th. Laws;
5th. Subjects; and
6th. Territory.

Now let us look into the kingdom which Christ preached. You will, perhaps, remember (without looking up the record) that there was a kingdom of the people of Israel in existence, the laws for which were given by God; commencing about the year 1072 B. C., lasting about 474 years, during which time a number of kings reigned over Israel, one of whom was David, called by God "a man after God's own heart." David occupied the throne forty years (1 Kings 2:11), as did Solomon and Saul. Near the end of the reign of the last king, Zedekiah, these words were addressed to him by God, (Ezekiel 21:25-27): "It—that is the kingdom—"shall be no more"—forever? No, "until" —the time arrives when the king who has the right to the throne comes, and then what? "And I (God) will give it (the kingdom) him." We may learn something further about this kingdom in the prophecy of Isaiah 9:6-7. This shows that someone will occupy David's throne, and it will be "henceforth, even forever." Notice it adds, "The zeal of the Lord of hosts will perform this." This makes it sure absolutely whether the present nations want it or no.

But we want to learn who the rightful heir is. If you will turn to the familiar promise of God by the angel to Mary, (Luke 1:30-33), we can plainly see it is Jesus. He was born of the direct line of David, and was also the Son of God; so he is heir by right to the throne of David and of God's kingdom over Israel. When Jesus was condemned by the Jews, their chief accusation was "that he made himself to be a king" (John 19:12). It was the accusation written over his cross in three languages: "Jesus of Nazareth the king of the Jews" (John 19:19). Christ's own testimony in answer to Pilate's question: "Art thou a king then?" was a declaration of his kingship: For this cause came I into the world" (John 18:37). Christ was invited to sit on the right hand of God's throne (Psalms 110:1), and he is there now (Heb. 10:12). Did you ever think when you heard of Jesus as king that he had not yet ascended to his own throne promised him? Please turn to one more prophecy, Dan. 2:44. A positive promise that God will set up a kingdom; and a time is indicated by the words, "In the days of these kings, and it shall stand forever."

Now we have an everlasting kingdom to be set up by God. A government of peace to be established on David's throne to last forever, and of which Jesus the Christ is to be King. (It is interesting here to note that "Jesus" is his name; "Christ" is his title—meaning the anointed one of God.)

As we read in Ezekiel, David's throne which did exist over the kingdom of Israel, was overthrown, and we know it has never been restored, for the people of Israel are now scattered over the whole earth. Plainly then, David's throne and kingdom must be restored before Jesus can rule over it. At the present time nations divided and sub-divided are ruling the world, and an awful failure they are making of it; some wanting world supremacy and none ready to step aside for a righteous ruler. In our next article we will explain further about the kingdom, its territory, capital, etc.

JENNIE SALISBURY.

THE BOOKS OF THE BIBLE

Our purpose in this article is to endeavor to become a little more familiar with the literal contents of the Bible. We believe ourselves to be well versed in the actual teaching of the Bible and the essential truths which it contains, but we are not always able to say off-hand in just what part of the Bible certain statements are to be found; and we have noticed frequently that not only the young people, but even some of the older brothers and sisters are confused when requested in public to look up certain references, and we, who claim to be good Bible students, should be able to say with readiness, not only how many parts our great Book is divided into, but just what each part is called, and where it may be found. We do not have much influence with outsiders when we must spend five minutes looking up a reference. Not only should we be able to do this rapidly, but we ought to know something of the chronology of the Bible, and be thoroughly familiar with its main characters. With these thoughts in mind we have prepared this article, and hope that it may be profitable.

The Old Testament

We will begin with what the word "Bible" means. It is taken from the Greek word "biblos," which means book. There is but one volume in the world worthy of the name "book." The Bible therefore is the "Book of books."

The Bible consists of sixty-six different books, thirty-nine in the Old Testament and twenty-seven in the New Testament. The Old Testament is divided into five parts, as follows:

1. The books of the law, consisting of five books: Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

2. The historical books, consisting of twelve books: Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and second Chronicles, Ezra, Nehemiah and Esther.

3. The poetical books, consisting of five books: Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon.

4. The major prophetical books, consisting of five books: Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel.

5. The minor prophetical books, consisting of twelve books: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakuk, Zephaniah, Haggai, Zechariah and Malachi.

The history of the Old Testament includes the time from the creation of man to the birth of Christ, an epoch of 4,000 years according to the common chronology.

We find in the opening of the Bible that the human race is the subject of the history. This theme extends through the first eleven chapters of Genesis, which narrate the history of more than half of the whole Bible as regards time. During this long period no one tribe or nation or family is selected, but the story of all mankind is related by the historian in the book of Genesis. This period begins with the creation of man (not the creation of the world) at some unknown time which scholars have not been able to fix, and it

ends with the call of Abraham, about B. C. 2280.

Through this period it would appear that God dealt with each person directly, without mediation or organized institutions. We read of neither priest nor ruler, but we find God speaking individually with men. This is called the period of Direct Administration.

There are three epochs that mark the events of this period: The fall, the deluge, and the dispersion.

1. The fall brought sin into the world and resulted in universal wickedness (Genesis 6:5).

2. The deluge, which caused the destruction of the entire population of the world, save eight souls, was probably confined to the Euphrates' valley. An opportunity was then given for a new race under better conditions (Gen. 9:18, 19).

3. Hitherto the race had massed itself in one region, and hence the righteous families were overwhelmed by their evil surroundings. But afterwards immigration took possession of these families, and soon the whole earth was overspread (Genesis 11:4, 8).

The three persons who mark this period are Adam, Enoch, and Noah the father of the new race. Other important topics in the Old Testament are the journevings of the patriarchs, the sojourn in Egypt, and the oppression of the Israelites. After this we read about the wanderings of the Israelites in the wilderness, and the conquest of Canaan, which immediately followed the crossing of the Jordon.

After the death of Joshua the people were directed by fifteen judges, not always in direct succession. After these came the first king with whose reign starts a new period. This period extends from the cornation of Saul to the captivity of Babylon. We also can divide this period into three epochs:

1. The age of unity.
2. The age of division.
3. The age of decay.

David, Elijah, and Hezekiah are the representative persons of this period. After this period we find the tribe of Judah alone remaining and most of the time under foreign rule. This is call the period of the Jewish province. It extends from the captivity of Babylon to the birth of Christ. We can divide this period into five epochs:

1. The Chaldean supremacy.
2. The Persian supremacy.
3. The Greek supremacy.
4. Maccabean independence.
5. The Roman supremacy.

The latter began officially when Herod The Great received the title of king from the Roman senate. Daniel the prophet and prince figures as the important person during this period.

The New Testament

This book may be divided into five parts:

1. Biographical, consisting of four books: Matthew, Mark, Luke and John.

2. Historical, consisting of one book, Acts.

3. Pauline Epistles, consisting of the next thirteen books in order: Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First and Second Thessalonians, First and Second Timothy, Titus and Philemon.

4. General Epistles, consisting of eight books: Hebrews, James, First and Second Peter, First, Second and Third John, and Jude.

5. The Prophetical book, Revelations.

While the Old Testament contains the history of from 4,000 to 6,000 years, the New Testament includes less than 100 years.

The events of time are divided into five periods:

1. The preparation.
2. The Messiah's ministry.
3. The Church in Judea.
4. The Church in transition.
5. The Church of the Gentiles.

The period of the preparation for the new dispensation begins with the vision of Zacharias and ends with the baptism of Christ.

The field of the history is the Land of Palestine. John the Baptist appears as the prominent figure of the epoch. This period may be subdivided as follows:

1. The vision of Zacharias, which was the prediction of the birth of John the Baptist.

2. The annunciation to Mary (Luke 1:26, 27), the promise of Christ's birth.

3. The childhood of John the Baptist (Luke 1:59-66, 80).

4. The infancy of Jesus.

5. The youth of Jesus.

6. The ministry of John the Baptist during which time the baptism of Jesus took place.

The next period consists of Christ's ministry, which lasted three years, and is divided into six important parts:

1. The year of obscurity, when he met his earliest disciples.

2. The first miracle.

3. Two conversions.

4. The week of the passion play; the last supper; the agony in the garden.

5. The day of crucifixion.

6. The forty days of resurrection at the end of which came the ascension (Acts 1:9, 12).

For about five years after the ascension of Christ the church was entirely in Judea or Palestine, near Jerusalem. There were no Gentiles in the membership, and but little effort was made to evangelize the world. This period may be named The Period of the Church in Judea.

The choosing of the seven (Acts 6:1-7), ushers in a new epoch namely The Period of Transition. During this time the field of the Gospel was greatly enlarged. Stephen, Philip, Barnabus, Saul and James figure importantly in this work. The Church of Antioch was founded, whose membership consisted of Gentiles and Jews united in love. During this time the first missionary journey took place, and Saul preached the Gospel in the provinces of Asia Minor. The council at Jerusalem (Acts 15:2), finally settled that Jews and Gentiles should enjoy the same priveleges in the church.

The last period in New Testament history is that of The Church of the Gentiles. The story of the continual progress and extension of the Gospel. It extends from the council at Jerusalem to the fall of Jerusalem, A. D. 70. Paul, the apostle appears as the great leader of the church during this time. Acts 15:40, 41 tells of the journevings of Paul. In Acts 21:30-32 we find him a prisoner after which he remained for nearly five years in the hands of

the Roman Government. Paul's last years were spent partly at work and partly in prison, until his final martyrdom A. D. 68. After this comes Nero's persecution and the fall of Jerusalem.

Now I have given you just a brief outline of what our wonderful Book contains, and it must rest with each one of us to give it the study which it merits. The Bible should be to us like a familiar high road; we should need no sign posts to tell us which turning we must take to arrive at a certain place.

HELEN MEERMANS.

SALVATION BY RESURRECTION

Scripture states that the human race was originally in a beautiful garden on earth; here were placed before them two ways of attaining knowledge—one through experience, the other through the influence of God. And man chose the hard way, the way of experience. Some are following the same plan today, thinking that through experience they will get knowledge. Disobedience to God brought death. Therefore sin and death came by man, and death passed upon all, for all have sinned (Rom. 5:12).

Now God has promised **salvation to all believers.** God so loved the world that he gave his only begotten Son, that whosoever beleiveth in him should not die (the second death), but have eternal life (John 3:16).

Jesus says: "I am the way; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John 11:25, 26). He that believeth that Jesus is the Son of God is he that overcometh the world (1 John 5:5). Nothing is promised and therefore nothing is granted to any but overcomers.

Listen to what Job said: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job. 19:25, 26). And David: "I shall be satisfied when I awake in thy likeness" (Psa. 17:15). The resurrection of Christ, and afterward they that are Christ's at his coming (1 Cor. 15; 1 Thess. 4:14 to the end). On such the second death hath no power (Rev. 20:6).

CHAS. ANDERSON.

Social Welfare.—All who engage in any pursuit or join in any enterprise need to have a clear conception of its object. The something not yet done which it is desirable should be done and for which they agree to strive must be distinctly pictured in their minds, or their efforts will come to naught. The good shipbuilder mentally sees the finished vessel, with her various accoutrements, all through the long process of her construction; the merchant has a vision of the large and honourable business he proposes to build up; the reformer conceives of a state of society where the vice he is attacking will have passed away; the mother sees her children grown into healthy and happy men and women filling honourable places in society. Life is so many-sided that every earnest individual will have several such conceptions, and upon their truth and clearness will much of his success depend.

THE KINGDOM OF GOD IN PARABOLIC REPRESENTATION

"The kingdom of God is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

The kingdom was not like the woman, not like the three measures of meal, and not like the meal, but like leaven (Matthew 13:33). Let us now turn to Matthew 17:1-17: "And when his disciples came to the other side, they had forgotten to take bread, then Jesus said unto them, Take heed and beware of the leaven of the pharisees and of the sadduces. And they reasoned among themselves saying, It is because we have taken no bread. When Jesus perceived it he said unto them, O ye of little faith; why reason ye among yourselves because ye have brought no bread? Do ye not understand, neither remember the five loaves of the five thousand, and how many baskets ye took up; neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake to you not concerning bread, but that ye should beware of the leaven of the pharisees and the sadducees. Then understood they how that he bade, not beware of the leaven of bread, but of the doctrine of the pharisees and of the sadducees." Here is an account of leaven that the disciples were told to take heed of and beware of. It was not the leaven of bread, but of "the doctrine" of the pharisees and of the sadducees; so we may learn from this that the leaven and doctrine were one and the same thing.

Now let us turn to Mark 7:1-23, and we shall learn from that what the doctrine of the pharisees was: "Howbeit in vain do they worship me, teaching for doctrine the commandments of men. For laying aside the commandments of God, Ye hold the tradition of men as the washing of pots, and cups, and many other such like things ye do. And he said unto them, Full well ye reject the commandments of God that ye may keep your own traditions. For Moses said, Honor thy father and thy mother, and whosoever curseth father or mother, let him die the death. But ye say, If a man shall say to his father or mother Corban, that is to say, a gift by whatsoever thou mightest be profited by me, he shall be free. And ye suffer him no more to do ought for his father or his mother, making the word of God of none effect through your traditions, which ye have delievered; and many such like things ye do."

Is it any wonder that Jesus would warn his disciples to beware of such leaven or doctrine as that? They rejected the word of God and taught in its stead their own doctrines or traditions. Their doctrine was an unsound doctrine, therefore, we are told to "beware" of it because it is dangerous. A man receiving their leaven or doctrine would leaven the whole lump or person, and make him like themselves. As to their character read the whole of Matt. 23.

Jesus has also warned us against the leaven or doctrine of the sadducees. In Luke 20:27 we learn that they denied that there was any resurrection of the dead, which was a denial of the word of God. Their doctrine was eat and drink, for tomorrow we may die and that is the end of us. They could not see further than the grave. They did not believe in any future life. This is not

sound doctrine, and we must "beware" of it. We have now read considerable of this bad leaven or unsound doctrine. We will now turn our attention to the good leaven or sound doctrine. Jesus preached the gospel of the kingdom of God, and sent his apostles to preach the same; they were to preach the gospel to every creature. They were to make disciples of all nationalities. This would necessitate their being able to speak in the languages of those countries. Jesus tells them to tarry at Jerusalem till they had received that power. They were all assembled together in an upper room, and it was filled with spirit; they were immersed in it, and on the head of each appeared a cloven tongue as of fire. They were filled with the Holy Spirit, and spake in different tongues, as recorded in Acts 2. They went forth preaching the glad tidings of the kingdom of God, and the name of Jesus Christ. He that believeth and is immersed shall be saved.

This is the good leaven or doctrine. When a person receives this into a good and honest heart, it commences to work and goes on with its leavening process until the whole lump or person is leavened. It is small in its beginning, sure in its workings until its work is completed, and the lump leavened.

Now let us learn the way the kingdom of God is like unto leaven. The kingdom of God when it comes will have a small beginning, but it will eventually fill the whole earth, as shown by the prophet Daniel, where the stone that is cut out of the mountain without hands, smites the image which represents the four gentile kingdoms, and it fills the whole earth. The same thing is taught in the parable of the mustard seed (Matthew 13: 31-32), which reads as follows: "Another parable put he forth: the kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree that the birds of the air come and lodge in the branches thereof."

The leaven is small in the beginning, but sure in its working till the whole lump is leavened. The kingdom of God is small at its beginning, but sure in its working till it fills the whole earth. "Then cometh the end, when the kingdom will be delivered up to the Father"—a complete work, all enemies being destroyed, sin and death no more exist; everything upon the earth praising God. May we, dear brothers and sisters and friends, be found worthy to inherit God's kingdom when it comes.

SAMUEL PITTS.

THE PERFECT WAY

"There is a way which seemeth right unto a man, but the ends thereof are the ways of death" (Prov. 14:12; 16:25).

The Way Which Seemeth Right

The way of a fool is right in his own eyes (Prov. 12:15). All the ways of a man are clean in his own eyes (Prov. 16:2; 21:2). If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain (James 1:26). For if a man think himself to be something when he is nothing he deceiveth himself (Gal. 6:3). Paul, in persecuting the church of God, was doing what seemed right to him (Acts 8:3; 1 Cor. 15:9; Phil. 3:6; Gal. 1: 13; 1 Tim. 1:13). But Paul, by being stricken down to the earth by the power of God, became convinced that the way he was doing was not right in the sight of God, so he said: "Lord, what wilt thou have me to do?" (Acts 9:1-9).

All who preach a gospel different from the one gospel that Paul preached are teaching a way that seemeth right to them, and they build grand church buildings, give large sums of money to convert the heathen to the way which seemeth right to them; but the ends thereof are the ways of death (Rom. 1:22, 25, 32; 6:22, 23).

There is a Way That is Right

For the ways of the Lord are right, and the just shall walk in them (Hosea 14:9). The way of the Lord is strength to the upright (Prov. 10: 29). As for God, his way is perfect; the work of the Lord is tried; he is a buckler to all them that trust in him. God is my strength and power, and he maketh my way perfect (2 Sam. 22:23). I will behave myself wisely in a perfect way. He that walketh in a perfect way, he shall serve me" (Ps. 101:2-6). God will not cast away a perfect man, neither will he help the evildoers (Job 8:20). The law of he Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether (Ps. 19: 7, 9). But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you (1 Peter 5:10). Now the God of peace, that brought again from dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will (Heb. 13:21).

The perfect way is through the blood of the everlasting covenant. What is the everlasting covenant? The promise that God made to Abraham and his seed (Gen. 13:15; 15:18; Ps. 105:8, 11; Psa. 55:3; 60:21; Aacts. 3:25). What is the blood of the everlasting covenant? The blood of Jesus Christ the Son of God, cleanseth us from all sin(1st John 1:7). We have redemption through his blood (Eph. 1:7). By his own blood he obtained eternal redemption for us (Heb. 9:12, 14; Col. 1:14). Ye were not redeemed with corruptible things, but with the precious blood of Christ (1st Pet. 1:18, 19). The perfect way is to believe the promises that God made to Abraham and his seed, and accepting of God's plan of salvation, and the everlasting gospel that was preached by Paul. If accepted and obeyed, by baptism into Christ, will bring us into relation with God through the "everlasting covenant," so that we become adopted sons and daughters and shall by and by receive the promised inheritance. This is the right way; the perfect way.

E. W. KNAPP.

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EDITORIAL

Sister Anna V. Sutherland writes to enquire if any reader can supply her with the words of an old hymn called "Down in Old Jordan's Stream." If anyone can supply the words of this song, for Sister Sutherland's use, please mail them to us, and we will gladly forward them to her.

Several brethren and sisters have sent us money for the Isolated Fund within the last few months, and we have returned it immediately to them with the explanation that the organization was inactive, had money, and was not using what they had. To these dear ones and all others who have a mind to work in the Lord's vineyard, we are pleased this week to announce the reorganization of the Isolated Society. For full particulars, read Brother Adam's article in this number. Sister Carrie Free, of Blair, Neb., is president; and Sister Rose Storjohnn, of Phoenix, Neb., is secretary. Please do not send us any money for the Isolated Society; send direct and liberally to Sister Storjohnn. In order to prevent forgetting her address, we suggest you enter her name and address in a note book; to it you can then turn in any time of need.

A JEWISH TESTIMONY FOR CHRIST

An interesting leaflet entitled "A Jewish Testimony for Christ," by Philip Sidersky, has recently been issued, which will be of interest and usefulness to brethern as it gives some valuable and important information relative to the Jews and the Gospel.

This leaflet tells the story of Mr. Sidersky's visit to one of the most prominent synagogues in America, relating some of the misleading statements made by the Rabbi of that synagogue about Jesus and the New Testament, and Mr. Sidersky's experience there as well as his opportunity of giving a definite testimony for our Lord Jesus Christ at the close of the meeting.

Copies of this leaflet can be had by sending postage for the same to Philip Sidersky, 300 North Eden Street, Baltimore, Md.

A BIBLE LESSON

On Psalms 23

The Lord is my Shepherd

Psa. 79:13; 80:1; Isa. 11:11; Jer. 23:3, 4; Ezek. 34:11, 12, 23, 24; Micah 5:24; John 10:11, 14, 27, 30; Heb. 13:20; 1 Pet. 2:25; 5:4.

I shall not want

Psa. 34:9, 10; 84:11; Matt. 6:33; Luke 12:30-32; Phil. 4:19; Heb. 13:5, 6.

Maketh me to lie down

Isa. 30:23; Ezek. 34:13, 14; (Heb. "pastures of green grass").

Leadeth me by the side of still waters

Psa. 46:4; Isa. 49:9, 10; Rev. 7:17; 22:1, 17; Job. 34:29; Isa. 8:6; (Heb. "waters of quietness").

He restoreth my soul

Psa. 19:7 marg; 51:10-12; 85:4-7; 119:176; Job 33:30; Jer. 32:37-42; Hosea. 14:4-9; Micah. 7:8, 9, 18, 19; Luke 22:31, 32; Jer. 31:8-10.

He leadeth me in the paths of righteousness

Psa. 5:8; 31:3; 143:8-10; Prov. 8:20; Isa. 13:16; Jer. 31:8-10.

For his name's sake

Psa. 79:9; Ezek. 20:14; Eph. 1:6.

Through the valley o fthe shadow of death

Psa. 44:19; Job 3:5; 10:21; 44:17; Jer. 2:6; Luke 1:79.

I will fear no evil

Psa. 3:6; 27:1-4; 46:1-3; 118:6; 138:7; Isa. 12:19; 1 Cor. 15:15-57.

For thou art with me

Psa. 14:5; 46:11; Isa. 8:9, 10; 43:1, 2; Zech. :23; Matt. 4:22; 1:23; 28:20; Acts 18:9, 10; 2 Tim. 4:22.

Thy rod and thy staff they comfort me

Psa. 110:2; Micah. 7:14; Zech. 11:10, 14.

Preparest a table for me in the presence of mine enemies

Psa. 22:26, 29; 31:19, 20; 104:15; Job 36:16; Isa. 25:6; John 6:53, 56; 10:9, 10; 16:22.

Thou anointest my head with oil (Heb. "makest fat")

Psa. 45:7; 92:10; Amos 6:6; Matt. 6:17; 2 Cor. 1; 1 John 2:20, 27.

My cup runneth over

Psa. 16:5; 116:13; 1 Cor. 10:16; Eph. 3:20.

Goodness and mercy shall follow me all the days of my life

Psa. 30:11, 12; 36:7-10; 103:17; 2 Cor. 1:10; 2 Tim. 4:18.

I will dwell in the house of the Lord forever

Psa. 16:11; 17:15; 73:24-26; 2 Cor. 5:1; Phil. 1:23; (Heb. "forever to length of days" see Psa. 21:4).

GEORGE B. ALLDRIDGE.

AN APPEAL FOR INDIVIDUAL LOYALTY

My dear brothers and sisters of the faith of the divine sonship of Jesus the Christ:

This appeal is to you; will you act at once? I have written twelve letters to those that I thought more capable than myself to handle such a grand subject, but so few have answered that I feel it my duty to write through The Restitution and say to the watchman on the walls of Zion: "Cry aloud, and spare not." I fear some have forgotten what God told his good prophet Ezekiel to do, and if he did not do it, what the result would be. Please read Eze. 33, then ask yourselves, Am I doing my duty? and if you have not, do it now, for it is high time that the church of the living God shake off the shackles of Antichrists and stand alone for God and his only begotten Son, who gave his own life blood to redeem a world sold in sin. Dear brethren, I feel like some are dishonoring the God that we pretend to love and worship whenever we allow ourselves to fellowship with anyone that does not believe that Jesus was divinely begotten by the power of the Highest. As for me, I make the divine Sonship of Jesus the corner stone of the test of fellowship, and I want to ask how many will give me their hand; for dear ones in Christ, it means much to have the saving faith, and then stand for it.

We are surely living in the testing time of this age. Remember that the trial of your faith being much more precious than of gold, though it be tried with fire, might be found with praise, and honor, and glory at the appearing of Jesus Christ. O brethren, think of that day so near at hand! Let us each examine ourselves, and see that we are loyal servants. Jesus has told us so many times that he was God's Son;—yet some will say you can not find one place in the Bible that he ever said he was the Son of God! For this claim he was nailed to the cross (Mark 14:6). "Again the High Priest ask him, Art thou the Christ, the Son of the Blessed? and Jesus said, I am, and they all condemned him to be guilty of death." "Dost thou believe on the Son of God" (John 9:35)?

In Matt. 3:17, after Jesus came up out of the water a voice from heaven said, "This is my beloved Son, in whom I am well pleased." Again, on the mount the same voice said, "This is my beloved Son, hear ye him!" In Mark 12-6 again, God calls Jesus his Son. Having therefore one Son, his well beloved, he sent him also last unto them, saying, "They will reverence my Son." This severs him from all human messengers.

But once more I want to call your attention to John 12:20: "Then were certain Greeks among them that came up to worship at the feast. The same came to Philip and desired his saying, Sir, we would see Jesus. Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus." Now note the answer, for Jesus did not receive these Gentiles. Why? Because he knew he must be lifted up on the cross as the great sacrifice for sin before the Gentiles could be offered salvation through his name. So in verse 23 his answer is, "The hour is come that the Son of man should be glorified." Note that as Son of Abraham he always addresses himself as "Son of Man," for as seed of Abraham he came as a sacrifice for sin, of which Isaac was a type. Then he says to Philip and Andrew: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth much friut." Do you catch the thought here? Next verse he says: "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." He seems for a time to be in strait betwixt two, for in verse 27 he says: "Now is my soul troubled, and what shall I say? Father, save me from this hour, but for this cause come to this hour. Father, glorify thy name. Then there came a voice from heaven saying, I have both glorified it, and will glorify it again. The people that stood by and heard it said that it thundered; others said that an angel spake to him. Jesus said, This voice came not for me, but for your sakes."

This is a very deep subject, and what solemn thoughts have filled my mind while I have been trying to call your attention to it! May we reverence the great God, creator of heaven and earth, and honor his only begotten Son above all the sons of men, and make his divine begotten a test of fellowship.

MRS. CLARK McCLELLAND.

REORGANIZATION OF THE ISOLATED SOCIETY

An Appeal and An Explanation

To the Brethren scattered abroad;
Greeting:

"Hear this all ye people" (Psa. 49:1).

We come before you with a very important matter, and we earnestly desire each and every one to listen attentively while we talk to you for a few moments.

Dear ones, is it not apparent to all that we are nearing the goal, for which we have so long waited? Then when the Master comes, how will he find us? Idleing away our time, indulging in bitter envying, confusion, and every evil work (James 3:16)? No, brethren; we hope not. We hope you are enbued with the wisdom which is from above, "Which is first pure, then peaceable, easy to be entreated, full of mercy and good fruits" (James 3:17). James here tells us that they are pure and peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, have wisdom which is from above.

Now my appeal to you now is in the interest of a great and noble cause. Listen then, to my peaceable and gentle entreaty and appeal. James tells us not to "lie against the truth." He says that such wisdom descendeth not from above, but is "earthly, sensual, devilish." It seems to me this is enough to cause us to think and to ask ourselves, Which of these two wisdoms have I?" for our actions alone will decide. We must lay aside per-

righteousness. And if the spirit (mind) of him who raiesed Jesus from the dead dwell in you, who raised Jesus from the dead, will also make alive your mortal bodies, through the in-dwelling of his spirit within you, so then brethren, we are not debtors to the flesh to live according to the flesh. For if you live according to the flesh, you are about to die, but if by the spirit (mind), you put to death the deeds of the body, you shall live; because as many as are guided by God's spirit (mind), these are Sons of God." Read the rest of this chapter. Paul makes it all so clear. His argument is—that sin developed in man a satanic spirit or mind, the carnal mind, or mind of the flesh; the truth, the spirit of a sound mind, God's mind, drives out of our minds the selfish mind or spirit, and replaces therein the mind, spirit or disposition of God

Peter, to my mind, confirms Paul's view in his second epistle: "On account of which very great and precious promises have been bestowed on us, so that through these you might become partakers of a divine nature (disposition), having fled away from the corruption that is in the world through lust." In the following verses Peter tells us what we are to superadd to our minds to bring this about: Faith, fortitude, knowledge, self control, patience, piety, brotherly kindness, love. God is love. Notice how Peter leads up to this. Peter is seeking in hi sexhortation to exhort us to have the mind of God, opposite to the mind of satan, the fleshly mind. Notice Paul's reasons exactly the same in Colossians: "Be clothed, therefore as chosen ones of God, beloved saints, with bowels of mercy, kindness, humanity, meekness, patient endurance, bearing with each other, and freely forgiving each other, if any one for some things may have a cause of complaint; even as the God forgave you, so also do you forgive, and besides all these things, put on love, it is the bond of completeness." This is the last part of our glorious trousseau (our wedding garment—character), we must put on before we enter into the presence of our husband (Psalm 45:13, 14; Hosea. 2:16). Ishi means husband.

With these thoughts in our mind let us consider 2 Cor. 11:14, 15: "And it is not surprising, for the adversary himself transforms himself into an angel of light. It is therefore no great wonder if his servants also transform themselves as servants of righteousness; whose end will be according to their works." Throughout the scriptures just as darkness is a symbol of error and sin, so light is a symbol of knowledge, or truth and righteousness. Here are a few quotations illustrating our point:

"Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).

"The entrance of thy words giveth light; it giveth understanding unto the simple" (Psa. 119: 130).

"For the commandment is a lamp, and the law is light" (Prov. 6:3).

"Light is come into the world, and men loved darkness rather than light" (John 3:19).

"To open their eyes, and to turn them from darkness to light" (Acts 26:18).

"A guide of the blind, a light of them which are in darkness" (Rom. 2:19).

In these references light refers to knowledge or truth, also the element of righteousness is contained therein, but the following refers particularly to righteousness:

"He shall bring forth thy righteousness as the light, and thy judgment as the noonday" (Psa. 37:6).

"The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

"Let us cast off the works of darkness and let us put on the armor of light" (Rom. 13:12).

"He that saith he is in the light, and hateth his brother, is in darkness until now. He that loveth his brother abideth in the light" (1 John 2:9, 10).

"God is light, and in him is no darkness at all" (1 John 1:5).

"For satan himself is transformed into an angel of light" (2 Cor. 11:14).

The context clearly shows that Paul is refering to false apostles, deceitful workers, transforming themselves into the Apostles of Christ (verse 13).

If, as we have tried to point out, that the state of mind represented by satan, namely, the adversary—is a state which causes its possessor to do strange things, it makes him, to gain his purposes adopt all imaginable expedients, and hence of the man of sin it is said, "Whose coming is after the working of satan, with all power and signs and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (2 Thes. 2:9, 10).

How wonderfully does this working bring its own punishment! The attempt to carry out the plan of this adverse state of mind causes such a blinding of the mind, that it acts directly as a strong delusion, that they should believe a lie, "That they all might be damned who believe not the truth, but had pleasure in unrighteousness" (2 Thes. 2:11, 12).

COMMUNICATIONS

We the Church of God, met at Ring's Mountain, August 15, 1915, with our Pastor T. J. Waters, assisted by J. S. Brewer and Oliver Willmingstan, of Pelzer, S. C. We held an eight days meeting. We had several visiting brothers and sisters, among whom was Brother W. W. Moore, Brother Dick Chanler, one son and one daughter, Brother Shirley Garret and wife, Professor J. M. Jack, two sisters and one brother, Miss Ida Guthrie, and Frank Davis—all of Guthrie Grove, S. C.; also Brother T. W. Tichlesimer, Oscar Tichlesimer, and J. C. Hambright, of Greenville, S. C.

We had a very interesting meeting; several expressed themselves as being wonderfully strengthened by being here during the meetings. We certainly did have some grand discourses on the precious promises of our Heavenly Father. We shall ever remember it as a good meeting, as good as we have ever had at this place. We are sure some good seed was planted in the minds of some who have not put on Christ by baptism. We had a good congregation all the meetings through, and good attention.

On the closing day of the meeting our beloved pastor's wife and others came. We had the Lord's

supper on the last day of the meeting to commemorate his death till he comes.

H. I. SHIPMAN, Church Clerk.

FALSE GOSPEL

In The Restitution of July 27th, I see a report of the Michigan Conference, saying a sermon was preached that we are under the law still, but are saved through Christ. We agree that we are saved through Christ. But we must believe the gospel in order to be saved. For there is no promise of any one being saved under the law. Christ is the end of the law for righteousness to everyone that believeth (Rom. 10:4). The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under the law (Gal. 3: 24. 25).

The just shall live by faith (Hab. 2:4; Rom. 1:17; Gal. 3:11). No man is justified by the law in the sight of God; and the law is not of faith (Gal. 3:11, 12). There is something we must believe in order to be saved through Christ. And the Scripture tells us very plainly what it is: "Go ye into all the world and preach the gospel(not the law). he that believeth and is baptized shall be saved; he that believeth not, shall be condemned." So it is a scriptural truth that those that preach that we are still under the law, are condemned (Mark 16:16).

Hear Paul: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). Christ sent me not to baptize, but to preach the gospel (1 Cor. 1:17). I declare unto you the gospel which I preached unto you, by which ye are saved (1 Cor. 15:23). There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel, let him be accursed (Gal. 1:7, 8). The law was given by Moses, but grace and truth came by Jesus Christ (John 1:17). But ye are departed out of the way; ye have caused many to stumble at the law (Mal. :8). Ye are not under the law, but under grace (or favor, mar.) (Rom. 6:14, 15). By grace ye are saved through faith; it is the gift of God (Eph. 2:8). Ye shall know the truth and the truth shall make you free. I am the way, the truth, and the life (John 8:32; 14:6).

We can find no Scripture saying we shall be saved under the law, "Moses was not our Savior." But by a belief in the gospel we are saved through Christ. After Christ was crucified and raised from the dead we have been free from the law, for he blotted out the handwriting of ordinances, and took it out of the way, nailing it to his cross (Col. 2:14). He abolished in his flesh the law of commandments contained in ordinances (Eph. 2: 15). Christ hath redeemed us from the curse of the law (Gal. 3:10, 13). If ye are led of the spirit ye are not under the law (Gal. 5:18). Why are the people so anxious to follow after a false gospel? To fulfill prophecy: "For the time has come when they will not endure sound doctrine; and shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:34).

E. W. KNAPP.

AN UNUSUAL OPPORTUNITY

Any brother, either married or single, who understands farming, and can raise not less than $500.00 in cash, can secure a half interest in the finest fruit farm and country home in the Dayton Valley, Montana. The ranch is known as "Pinehurst," and valued at $9,000.00, and belongs to the writer. Applicant must be a brother in the one faith, and if a stranger to me, must be able to give satisfactory references as to sobriety, industry, and a reputation for honesty and right living. This is a rare opportunity for the right man.

My reason for making such a proposition will be fully explained by letter to any brother who cares to write for further information. Will only say here that failing strength, due to advancing age, compels me to either lay down the burdens of farm life, or share them with someone who is younger, stronger, and more able to bear them; and as God's people are commanded to "in honor prefer one another," I prefer to asosciate myself with one with whom I can work and wait for the Lord in harmony and sympathy. Will give any farther information concerning the country, climate, or details of my proposal by letter.

S. H. THOMAS, Proctor, Mont.

EMERGENCE VS. RESURRECTION

In the Advocate for September, edited by A. H. Zilmer, we extract the following statements from page 279:

"We are asked to explain 1 Cor. 15:52: 'And the dead shall be raised incorruptible.' Having formerly held the theory of immortal emergence from the grave, we can appreciate our friend's position, and we doubt not he sincerely holds the above view; but with all good intentions toward him personally, we cannot accept the theory for which he contends. Were we to ignore (1) the context, and (2) the general tenor of Scripture teaching with reference to the resurrection and the judgment, we might see in the statement quoted above a proof for immortal emergence. One of our friend's troubles is that he sees only corpses in the phrase 'the dead,' In addition to the passages above referred to, we invite his attention to Rev. 20:12, where John says, 'I saw the dead, small and great, stand before God.' Does this mean that corpses, small and great, were standing and being judged? We do not believe our correspondent would contend for this. Then, if 'the dead' in Rev. 20:12 refers to such who had come out of the sea, death and hades, i. e. such who were no longer there, though they had been, why not the same term, when found elsewhere, have a similar, if not the same meaning? Our friend says, 'They are raised to the immortal or incorruptible state.' To this we have no objection, but we do object to the postulate of being brought forth from the grave in incorruptible or immortal state. The passages to which we called attention in a former issue, clearly teach that the coming forth from the grave is one thing, and the resurrection, either of life or damnation, to which they come forth, is quite another. Our friend and those with him overlook this."

We cannot forbear pointing out some of the fallacies in above quotation, as they are reiterated

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Christadelphian fallacies, calculated to do harm, not only to those who hear them, but to Christadelphians themselves, who have repeated above hackneyed theology till they think it is divinely inspired.

"One of our friend's troubles," says Editor Zilmer, "is that he sees only corpses in the phrase, 'the dead.'". Are we purblind because we see corpses in the words "the dead?" Our orthodox friends have a more extended vision, we admit, for in this phrase they see immortal souls, deathless spirits, heaven, hell, etc. Now the Greek word translated "the dead" in the text he quotes, 1 Cor. 15:52; Rev. 20:12, is **nekros**, and signifies primarily a dead body. It is so used throughout the New Testament, except on some rare occasions where it is used in a secondary or figurative sense for the dead in sin (Matt. 8:22; Lk. 15:24). Its use in this sense is always indicated by the context; for the phrase is applied in every instance to persons known to be possessed of physical life. But when not thus used it signifies a dead body, as to use the word of our fellow editor's choice, " a corpse." The senses Liddell and Scott's Dictionary give for "the dead," **nekros**, are: "1. A dead body, a corpse; 2. A dead man as opposed to one alive." **It gives no other sense for the word used as a noun.**

When we read, "The dead shall be raised incorruptible" ((1 Cor. 15:52), we read that "the dead" (**nekros**), "a dead body, a corpse, a dead man as opposed to one alive," shall be raised from the dead. Along with our orthodox friends, Editor Zilmer sees much more: he sees nobody dead; he sees a vast throng of **living** people! Liddell and Scott say that **nekros** means "a dead man as opposed to one alive." If then, "the dead" means the living, the living must mean the dead. Therefore the living are the dead; the dead are the living! Literary somersaults like these are close approximations to orthodox sophisms.

"The coming forth from the grave is one thing, and the resurrection, either of life or damnation, to which they come forth, is quite another." In other words, "the dead" first emerge; then later somewhere, somehow, **living** men are "raised incorruptible," if righteous; or they are "raised mortal," if wicked. In both cases, emergence is one thing, resurrection quite another! "The dead raised incorruptible" means that the **living** are raised incorruptible! "How say some among you that there is no resurrection of the dead" (1 Cor. 15:13)? If "the dead" here means the living after they have emerged from the tomb, and "resurrection" their immortalization subsequently, you make out that while all the Corinthians allowed that the saints would all emerge, they denied their change to immortality afterwards; and in the case of the wicked, all agreed they would emerge, but some denied that they would be "raised" afterwards, that is, they would never suffer "damnation!" For the wicked to be damned after they emerge from the grave, is for them to be raised from the dead! To be sent into outer darkness, to reap corruption, to die the second death, to go back to the grave forever, is for them to be raised from the dead! What snares, and snarls, and knots of theology are these! Again and again in 1 Cor. 15 Paul talks about "the resurrection of the dead;" but if coming forth from the grave is one thing, as our editor affirms, "and the resurrection, either of life or damnation, to which they come forth, quite another," there is no resurrection, there can be no "resurrection of the dead." The dead can only emerge; the living only can be raised from the dead. When Paul affirmed there shall be a "resurrection of the dead," he played havoc with Editor Zilmer's fine spun theory of emergence versus resurrection. His theory necessitates a new translation of the Bible, particularly 1 Cor. 15. "The dead shall be raised incorruptible," "The resurrection of the dead," and all similar expressions must be amended to read, "The living shall be raised incorruptible;" "The living shall be raised," etc. "If the dead rise not" will have to be revised to read, "If the living rise not, then is not Christ immortalized" (1Cor. 15:15). We might go on at great length pointing out Paul's errors and blunders, as Editor Zilmer's theory requires, but we need not, as he will be able to detect them for himself.

THE BIBLE OF MODERN SCIENCE

The London Freeman prints the improved from this the people of God in Salem are well and version of the first chapter of Genesis. The reader is requested to compare it with the Mosaic record, and then decide which is the most scientific:

1. There never was a beginning.
2. And cosmos was homogeneous and undifferentiated, and somehow or another evolution began and molecules appeared.
3. And molecules evolved protoplasm, and rythmic thrills arose, and then there was light.
4. And a spirit of envy was developed and formed the plastic cell, whence arose the primordial germ.
5. And the primordial germ became protogene, and protogene somehow shaped eocene; then was the dawn of life.
6. And the herb yielding seed and the fruit-tree yielding fruit after its own kind, whose seed is in itself, developed according to its own fancy.
7. The cattle after his kind, the beast of the kind after his kind, and every creeping thing, became evolved by heterogeneous segregation and concomitant dissipation of motion.
8. So that by the survival of the fittest there evolved the simiads from the jelly fish, and the simiads differentiated themselves into the anthropomorphitic primordial types.
9. And in due time one lost his tail and became man, and behold he was the most cunning of all animals.
10. And in process of time, by natural selection and survival of the fittest, scientists, skeptics, infidels, and scoffers appeared, and behold it was very good.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1801 Park Place, Brooklyn, N. Y.

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of Kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 67. AKRON, O., OCTOBER 5, 1915 NUMBER 14

"PREACHING THE TRUTH"

A Narrative Reciting the Experiences of a Believer Preaching "the Truth as it is in Jesus"

By William Brown, of Elizabeth, N. J.

The little town of Drearyville was aroused from its usual comatose state some time ago by the introduction of a new family into its quiet domain. This was an unusual occurence in Drearyville where the only changes in population were such as were caused by the births and deaths in the community. The new family consited of Paul Stephanas, his wife Mary, and their three children, two boys and a girl.

Mr. Stephanas had come to Drearyville to take the place of the village mechanic who had been removed by death. Little did the townspeople realize the effect that the introduction of this Stephanas family into their midst was to have upon their social and religious equanimity.

For a few days the newcomers were busy getting "settled" in their new home and adjusting themselves to their new surroundings.

The position of village mechanic was one that brought Mr. Stephanas into daily contact with many of the villagers, who manifested that inquisitiveness which is the proverbial heritage of "country folk." They found Paul Stephanas to be a sober-minded man with a definite aim in life and with deep-seated, clean-cut convictions on matters of morality and religion. His talks on these topics had a strange sound to these men whose sole ambition was to enjoy life, keep up a good appearance, and increase their possessions.

They were not accustomend to hearing talk about God, Christ, the Bible and the commandments from the man who shod their horses and repaired their wagons and implements. They had always associated such things with an unpleasant hour which established custom compelled them to spend at the village church on Sunday. But here was a man who associated it with his daily life, who used his religion to regulate his habits and actions and who intermingled talk about God and Christ and the Bible with the ring of the anvil and the roar of the bellows. To say they were surprised is to put it mildly. Greater surprises however, were in store for them, for they were about to learn, that the Bible was not merely a text-book from which the parson could obtain texts for sermons, but that it was a book that could enter into the lives and mould the characters of men in the humblest walks of life. They were also about to learn that Gospel preaching is not confined to the wearers of the surplice and ecclesiastical vestments

One evening a short time after their removal to Drearyville, Paul Stephanas sat by the open fireplace at home in a deeply thoughtful mood; the family "Bible reading," which was a daily part of their life, had been finished. Mrs. Stephanas had just put the children to bed and resumed her place at the fireside to enjoy their usual evening chat which could be enjoyed when slumber had silenced the voices and stopped the pattering feet of the children.

When they were comfortably settled before the blazing log in the grate, Paul opened the conversation.

"You know, Mary," he said, "ever since we came here I have been trying to think of some good way to enlighten the people around us with a knowledge of the truth. I feel my responsibilty in this matter keenly, not only from the standpoint of duty, but also from a feeling of love for my fellowmen."

"I feel the same way about it," interrupted Mary, "and I often think of that hymn which has one verse in which these words occur—

"'You who have the truth received.
By God's grace to you revealed,
Should you dare to keep it back
You the rich reward may lack.'"

"That's the idea exactly," said Paul, "we dare not, nor do we desire to keep it back, and so I have arranged to have the school-house on Saturday nights for a few weeks to preach the gospel. I suppose they will consider me presumptuous and conceited, but I cannot help that; the Master knows it is not so. I have arranged to have some cards printed inviting the people to come and hear. The cards will be here tomorrow morning. I shall be glad if you will take them to the school-house and give them to the children as they leave school, asking them to take them home to their parents."

"All right, Paul," said Mary. "I will be only too glad to have a share in the good work."

Next morning the cards arrived neatly printed and bearing an invitation to a lecture in the school-house on Saturday night. They were worded as follows:

A Good Time Coming on the Earth
Lecture by Paul Stephanas
Admission Free **No Collection**
All Welcome

Mrs. Stephanas took the cards and went down to the school-house in the afternoon and waited until the children, freed from their tasks for the day, with gleeful voices came bounding out into the pleasant spring atmosphere. The cards were delivered with a kindly admonition to be sure and take them home to their parents.

Paul Stephanas Lectures

The cards created that interest and curiosity which is usually manifested in a country town toward any new departure from established custom. It was indeed something new to the townspeople to be invited to a lecture to be delivered by an ordinary mechanic. The subject also puzzled them and became the subject of discussion at the village grocery, which was a kind of forum for the discussion of the village news or any question that arose in the town. The matter was discussed also at the mothers' meeting and the sewing circle and, needless to say, before the end of the week there was not a soul in the village who had not heard about the lecture to be given by the village blacksmith. Saturday night, therefore, found the little schoolhouse filled to capacity. No doubt many, perhaps the great majority, were there out of mere curiosity. But what of that? Curiosity often leads to investigation; and investigation, you know, is "the right arm of knowledge."

When the time to commence arrived, Paul Stephanas stepped upon the platform and asked the audience to rise while he invoked a blessing from the Giver of all good and acceptable gifts. He then opened his well-worn Bible and read the seventy-second Psalm, after which he proceeded to the delivery of his lecture.

It was characterized by simplicity of language and plainness of speech. Evidently the man was not there to show off any ability he might possess. He attempted no flights of oratory; he used words as he used his tools in the shops, for utility rather than for ornaments. He had a story to tell and he told it in a straightforward, simple manner, and yet there was a kindness of tone, a fervent earnestness and an evident humility that made the audience feel that they were being addressed by a friend rather than a teacher. The lecture in part was as follows:

"Friends and neighbors: I am afraid you may think me conceited for presuming to stand before you to deliver a lecture. But I want you to know before I begin that I do not come before you as an orator to deliver a learned discourse, nor to pose as a teacher to instruct you. But I have called you together to invite you to a greater gathering which is to take place in the earth in the not far distant future, when the greatest personage the world has ever known is going to gather all His friends together to a royal feast and is going to present them with gifts such as he alone can give. I have been invited to this feast and have been asked to pass the invitation along. The lecture, as we have called it, will simply be a brief description of what this great gathering is, where it is, when it is to take place, and who the Great Personage is who is to be at the head of it. The little cards by which you were invited here indicate broadly where it is to be. We have called it 'a good time coming on the earth.' And truly it will be the grandest time this old earth has ever experienced. Pardon me, friends, for asking the question, but are you aware that each one of you have in your homes a full description and a personal invitation to take part in this grand good time? Well you have. You will find it in your family Bible.

"Friends and neighbors, please don't get offended, but you know just as well as I do that the Bible is read but very little and that it is regarded chiefly as a book of 'golden texts' by which we are supposed to prepare ourselves for the time when we are supposed to leave this vale of tears for realms above, and that by and by God is going to make a great bonfire out of this old earth. But oh, what a different story this dear old book tells for itself if we will only listen to it. Now I am going to ask you to listen while it speaks to you, or rather while God speaks to you through it.

"Away back 3,500 years ago, God began to tell us about this good time to come on the earth. On one occasion when speaking to Moses, he said: 'As truly as I live all the earth shall be filled with the glory of the Lord' (Numbers 14:21). Now you know that has never taken place as yet. If the earth was filled with God's glory we would not see around us the sorrow, the suffering, the crime and the sin that now exists. None of these things have yet come to pass, but as all God's promises are sure to be fulfilled we know that it is coming, and that the whole earth will be filled with his glory. But let us get down to more practical things and see just what these things mean. In order to see just what this good time will mean we must look around us at the condition that now prevails in the earth. If you could go to one of our large cities you could see in one part of the city, the magnificent residences, and all the pomp and grandeur of those who have all that the heart can desire; while in another part of the city you may see the hovels, the alleyways, the cellars and the attics which form the homes of poverty. And if you were to look into these places you would see the pinched and drawn faces of those who barely succeed in the struggle for existence. There is a great cry arising from the groaning millions who feed upon the crumbs that fall from the bountiful tables of the rich. Do you think God hears this cry? Listen! 'Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields which is of you kept back by fraud, crieth; and the cries of them that have reaped are entered into the ears of the Lord of Sabaoth' (Jas. 5:1-4). These are the words of God recorded in his book. He heareth the cry of the poor. How will he answer? Why, that is a part of the good time that is coming on the earth: the poor are to be taken care of, the oppressor is to cease. Turn with me to that Psalm read to you tonight (72nd Psalm). Let us read those opening verses: 'Give the King thy judgments. O God, and thy righteousness unto the King's son. Now this King is the Great Personage who is to be Master of Ceremonies at that great day. Well, what will he do when God hands over his judgments to him? Listen! 'He shall judge thy people with righteousness and thy poor with judgment.' Fourth verse—'He shall judge the poor of the people, he shall save the children of the needy and shall break in pieces the oppressor.' Verse twelve—'For he shall deliver the needy when he crieth, the poor also and him that hath no helper.'

"We can see then that the good time which is coming on the earth is to be characterized by a kindly regard for the poor and him that hath no helper on the part of the King who will reign at that time. This is the time spoken of in the 113th Psalm where we read: 'He (God) raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set him with princes even the princes of his people.' Mary, the mother of Jesus speaking prophetically of this good time says: 'He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away.'

"Now these statements and a great many more that might be brought forward all help to prove beyond the shadow of a doubt that there is a good time coming when the curse of oppression and abject poverty will be removed from the groaning masses of the poor; and when they will be able to turn their attention from the struggle for existence and lift their heads to the source and giver of all good and say with the Psalmist, 'It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high: to shew forth thy loving kindness in the morning, and thy faithfulness in the nights, for thou Lord hast made me glad through thy work; I will triumph in the works of thy hands.'

"One of the greatest pleasures to be enjoyed in that day of good things is the worship of God under circumstances that will make it a real pleasure because it will be free from the distractions and evil conditions that attend it at present. Zechariah tells us, 'It shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles.' This means that the people of every nation on earth from Greenland's icy mountains to India's coral strand will make a yearly pilgrimage to Jerusalem to worship the Lord of lords. Think what a glorious time this will be, when men shall leave their farms and their other daily employment, and with their wives and families will go together for a grand holiday and journey over land and sea to the city of the great King. The Prophet Ezekiel tells us of the most magnificent temple the world has ever seen which is to be erected at Jerusalem to accommodate the worshipers who will flow unto it from every part of the world.

"In that day there will be only one religion because men will be taught by those whom God has appointed. The spirit that will animate the people throughout the world in that day is beautifully expressed by the Prophet Micah in his fourth chapter in the following words: 'Many nations shall come and say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths, for the law shall go forth from Zion and the word of the Lord from Jerusalem.' You see there is a note of real pleasure in this. It is not the expression of people compelled to do a thing against their will. They do not say: 'Oh well, I suppose I will have to go.' Oh no! it is 'Come, let us go up to the mountain of the Lord.' It is a joyous, spontaneous arising from the hearts of people who anticipate the doing of it with sincere pleasure. Zechariah speaks of this same spirit among the people. He says: 'And the inhabitants of one city shall go to another saying, Let us go speedily to pray before the Lord' (Zech. 8:21). So you see this is to be a real good time; a time when men will no longer spend their lives in the headlong rush after money and pleasure or in the mere struggle for existence, but will take time to think of the creator, and their sweetest pleasure will be found in his worship and service.

"Then there are conditions that exist today that will be abolished under that glorious order of things. For instance, war will be abolished, for we are told 'nation shall not lift up sword against nation, neither shall they learn war any more' (Isa 2:4; Micah 4:3). Surely this will add to the peace and happiness of the earth's inhabitants and be conducive of that quietness and assurance which is to characterize that glorious day.

"Then again the tenure of mortal life will be lengthened, for we are told that 'There shall be no more thence an infant of days, nor of an old man who hath not filled his days, for the child shall die a hundred years old, but the sinner being a hundred years old shall be accursed' (Isa. 65:20). We can easily see how this can be, for the 'wise man' tells us that, as righteousness tendeth to life, so he that pursueth evil pursueth it to his own death (Prov. 11:19). Now concerning this good time that is coming the prophet says: 'When thy judgments are in the earth, the inhabitants will learn righteousness (Isa. 26:9). When men walk in the paths of righteousness they will not only be likely to have a longer tenure of existence, but their lives will be sweeter and better and more enjoyable.

"Another feature of this good time that is coming on the earth is, the fruitfulness of the earth. Now you who work on the farms know the labor there is to get your ground to yield a crop that will pay expenses, but in this great and blessed day that is coming we are told by the prophet: 'Behold the days come, saith the Lord, that the ploughman will overtake the reaper and the treader of grapes him that soweth seed' (Amos. 9:13). And we are told that the earth is to yield her increase, and the curse which is now upon the ground causing thorns and thistles to grow everywhere, is to be removed, and instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree (Ezekiel 34:27; Isa. 60:13). These things are spoken particularly concerning Palestine, but there seems every indication that similar conditions are to exist over all the earth.

"It is the anticipation of these things that causes the Psalmist to say: 'O let the nations be glad and sing for joy' (Psalm 67:4). 'Make a joyful noise unto God all ye lands; sing forth the honor of his name; make his praise glorious' (Psalm 66:1-2). But we cannot tell you at this time all that is to take place, nor the many blessings that are to fill the cup of the happy people who shall form the earth's population in that glorious day. We have said enough to show that the dark cloud of sin and sorrow that now hangs over our earth's groaning millions will be replaced one of these days by the sunshine of God's blessings which shall cause sorrow and sighing to flee away.

"These things of which we have been speaking tonight are not the greatest or most important things that are to characterize that happy time; they are in fact the things we first see and that first appeal to us when we look into the matter, and they are the glorious facts that must be taken into consideration. These good things to which we have called your attention are mostly things that are to be enjoyed by the inhabitants of the earth who are alive at the time these things take place. But suppose we should die before these things come to pass; what then? Will we have no part in this glorious time that is coming on the earth? Well, whether we will or not depends upon our present attitude toward God and his word. We have reserved this part of our subject for another discourse, and if the Lord wills, next Saturday evening we will tell you how all these things are to be brought about, and how you and I may so arrange our lives at the present that when that glorious time arrives we shall be among those who share in its blessings."

THE LORD WILL COME

"Behold the Lord God will come with a strong hand, and his arm shall rule for him: behold, his reward is with him and his work before him" (Isa. 40:10).

The first point that we notice in our text is, the name of him who is to come. He is styled "the Lord God." The same name is applied to him in other places. "Say to them of a fearful heart, be strong, fear not; behold your God will come with vengeance." In that day it shall be said, Lo, this is our God, we have waited for him" (Isa. 24:9: 35:4). And again: "Out of Zion, the perfection of beauty, God has shined. Our God shall come and shall not keep silence" (Psa. 50:2, 3).

To the student of the Prophetic Word, who has ignored the Nicene or Athenanism creeds as the foolishness of the old man of the flesh, these Scriptures present no difficulty. It is abundantly explained elsewhere, that the Son of Man shall come in the glory of the Father (Matt. 16:27). The hope of the believer is called "the appearing of the glory of the Great God" (**Epinhania tees doxees tree megaloy thesee**), (Titus 2:13). Arrayed in this divine glory, he wears his Father's name. The Coming One is called "the name of the Lord" (Isa. 30:27). "Behold the name of the Lord comes from afar," or from "a far country" (Luke 1:12), whither the nobleman is gone, and when he returns he will come in his Father's name. "He shall stand and rule in the strength of Jehovah, his God" (Micah 5:4). "This is the name whereby he shall be called Jehovah our Righteousness" (Jer. 23:6). Jesus has become like his Father in nature in being raised from the dead. The Eternal Spirit has transformed his flesh and bones (Luke 24:39) into its own divine, deathless nature. Jesus has become one with the Father. In the days of his flesh, he was one with the Father in mind and purpose. The union was a moral and intellectual union; now it is a union of nature, substance, angel like, can die no more. This marvellous change was affected by the glory of the Father (Rom. 6:4), and this was by the Spirit (Rom. 8:11). Hence Jesus is divine, not as a co-equal, self-existing second person of a fabulous trinity, but as one to whom the Father has given to have life in himself (John 5:26). The source of his strength and power in the Spirit of the Father, the Logos, by which all things are made. Jesus has received a name which is above every name. Much more might be said on this interesting theme, but this must suffice.

The next point we notice is, the manner of his coming. He comes with "a strong hand," made strong by his Father, who shall send him (Acts 3:20). What a contrast between this strong One, this Mighty One, on whose shoulders the government of the world to come is to be laid (Isa. 9:7), on whom help is to be laid (Psa. 89:19), and him who was crucified through weakness (2 Cor. 13:4). In the days of his flesh (Heb. 5:7), he was weak, a root out of dry ground; and when, in the last moments of his sufferings, forsaken by the Spirit Power, he was weak indeed, his heart melted like wax in his midst (Psa. 22:14). But this state of mortality and weakness was necessary in order to test the character of him to whom so much is to be entrusted. Earth's future King is a tried one. He has proved himself worthy to reign by his patient endurance of ills, contumely and death. Rollin remarks, that Cyrus wanted one thing to complete the perfection of his character, viz: that of having struggled under some grievous calamity for some time, and of having his virtue tried by some reverse of fortune. This glory is not wanting to Jesus. His life was suffering, terminating in a painful death, but he passed through the ordeal without sin or guile. Thus he has demonstrated his fitness to rule. His heroic endurance has constituted him a tried stone, fit to be laid in Zion (Isa. 28:16) when he comes with a strong hand. The simple assurance that his hand shall be made strong, would not, apart from the assurance that it is the hand of him who was meek and lowly of heart, afford much comfort to the believer's heart. What if he corresponded in character to the tyrants of earth? then the stronger his hand the more would his coming be dreaded, and regarded with fear and alarm by the lovers of righteousness and truth. The stronger his hand, therefore, the stronger the assurance that righteousness and truth will triumph.

We are further informed, "his own arm shall rule for him." No proxy rule shall be allowed. He comes in person and takes to himself his great power and reigns. That arm shall be nerved with omnipotent strength. Its power shall be exerted against those who corrupt the earth (Rev. 11:18). The heads over many countries shall feel its wound. It shall strike through kings in the day of his wrath (Psa. 110:6). When Jesus was on earth preaching the glad tidings of the Kingdom, his success was small: hence we find him complaining, "I have labored in vain, I have spent my strength for naught" (Isa. 49:4); and the Spirit in the Prophet says: "Who has believed our report and to whom is the arm of the Lord revealed?" (Isa. 53:1). The report is contained in the previous chapter. Zion is awakened, and exhorted to put on strength and beautiful garments, and is to be redeemed without money. Messengers are to stand on mountain tops bringing good tidings of good, publishing salvation, saying unto Zion, thy God reigns. Few believed this report and few believe it still. But the reverse of this will follow the advent of our King. All the ends of the

earth shall remember and turn unto the Lord, and all the kindreds of earth shall worship before him (Isa. 22:27). Jehovah will make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God (Isa. 52:10).

Again, it is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the desolation of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth (Isa.49:6). The strength of his arm shall achieve these mighty results. In vain may nations rage, and kings combine and set themselves against Jehovah and his Anointed. His iron rod shall dash them to pieces, and his right hand shall find out all his enemies, and make them a fiery oven in the day of his wrath (Psa. 21:8, 9). But this divine arm shall not be strong simply, to come down with pain on the head of the wicked; its strength shall be exerted for the removal of evil, the redeeming of wrongs, in a word, for universal blessing to the race. His arm shall rule for him, and how well qualified for the task we learn from Isa. 11:1-5. The spirit of Jehovah shall rest upon him. Wisdom, understanding, counsel, might, knowledge, fear of the Lord—these are his qualifications for universal rule. Strong arms have already ruled; but their strength only enabled them to destroy and oppress mankind. This Divine One shall come with an arm in which strength, wisdom, goodness and justice shall be blended, and the results shall be marvellous. Earth shall rejoice before him who comes to rule the world in righteousness (Psa. 96:13). The nations shall be glad, and the excellency of Carmel and Sharon shall be given to the wilderness and solitary place. Earth shall yield her increase, and Zion shall be comforted together with her waste places; her wilderness shall be like Eden, as the garden of Jehovah. Righteousness and praise shall spring up before all nations.

We are further taught that "his reward is with him." For whom? For those tried ones who have never been highly esteemed among men, the greater part of whom are sleeping in the dust of the earth. They are to be exalted out of the dust and set among princes (1 Sam. 2:1). Jesus' hands are filled with rich rewards to bestow on them who have loved his appearing. This is the time of the manifestation of his sons. They must be made like Jesus ere earth can cease from her groaning (Rom. 8:19). There is no reward for the waiting ones till our Life Giver appears; but then the reward is worth waiting for. Its first installment is a deathless nature, raised from the dust to an equality with the angels of God. Then follows dignity, exaltation to dominion with our head. A crown of glory shall sit in unfading splendor on their deathless brows, and the radiance of eternal youth forever beam from faces lighted up with glory, honor and incorruptibility.

"His work is before him." Not finished on Calvary as stupid theologians teach. Jehovah says, "I have put my words in thy mouth, and I have covered thee with the shadow of my hand that I may plant the heavens and lay the foundations of the earth, and say unto Zion, Thou art my people" (Isa. 51:16). This is truly a work of re-construction. The heavens are to be planted, or a new order of government established; the foundations of society must be laid on an entirely new basis, and the remodeling will so change the face of the earth, that old things shall pass away, and all things become new. The wisdom and power of the statesmen are equal to the task. Wisdom and knowledge are to be the stability of the times (Isa. 33:6). Jehovah's servant shall deal prudently, he shall be exalted and extolled and be very high (Isa. 52:13). Kings shall hear for the first time the nature of that kingdom which the God of heaven sets up. That which had not been told them shall they see, and that which they have not heard shall they consider. Not a potentate on earth has yet heard the Gospel. Earth and its inhabitants are to learn war no more (Isa. 2:4). They are to be cured of their inveterate habits of war and blood, and exercise the peaceful arts of husbandry. The wilderness shall be a fruitful field, and the fruitful field esteemed as a forest; then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever (Isa. 32:16, 17). Vast as is this work, we have no fears as to its result. No assassin's knife or revolver shot can reach our deathless King. His measures cannot be thwarted by his deadliest foes. His laurels shall never fade from his brow. The zenith of power to which he shall attain shall be no giddy height from which he may fall. The diadem of earth that shall encircle his head shall never be removed, the crown shall never be taken off. His hand shall hold the scepter of universal rule, till he hears every creature in heaven, in earth and under the earth, praising and blessing God. The mighty thunderings of redeemed voices shall reverbrate o'er the gladened plains of earth. Alleuia, the Lord God omnipotent reigns.—Jas. Evans.

LESSON SPARKS

If you desire an interesting and helpful meeting, season it beforehand with a generous obedience to the Lord's injunction in Luke 18:1.

It would be well for several to mention some commandment of the Bible, obeying which is a part of true service in God. 2 Thess., fifth chapter, contains several. Other passages will suggest themselves.

Time might be well spent to develop the bearing of our first reference upon the subject of water baptism. What mode was evidently employed by Philip? See verses 36, 38, 39. The problem of the mode of baptism is not, How much water is applied to the man, but how much of the man is put into the water. Rom. 6:3, 4.

Let the leader give out slips in advance, asking the holders to relate a story from the Bible to illustrate obedience. Such stories would be, The Call of Abraham (Gen. 12:1-4); The Sacrifice of Isaac (Gen. 22:1-14); The Disobedience of Achan (Josh. 7); The Vision of Paul (Acts 26:9-20); Christ's Example of Obedience (Matt. 26:39-42; Phil. 2:8).—C. H. H. in Our Hope.

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EDITORIAL

VACATION NOTES
No. 2

Our visit in Salem was a perfect rest from first to last. The brethren and sisters all seemed to understand that we were on our vacation, and were very considerate of us. Aside from giving a few interested friends private Bible lessons, we did not do anything that could be called work.

But this ideal condition had to be spoiled; it was too good to last. "Time and change are busy ever." Bro. Pottorf took us in an automobile to the depot, and soon we were on our way to Brush Creek via Lima. Upon arriving at Troy we found Bro. John Lehman waiting for us. He drove us to his home, where Sister Lehman had dinner ready. We have often enjoyed the hospitality and fellowship of Bro. and Sister Lehman, but the spirituality and pleasure of this visit seemed to us to eclipse all former visits.

We had the added pleasure of remaining at Brush Creek over the Sunday, when we met with the brotherhood in the fellowship of the Father and the Son. As readers know by former intimation, our life-long friend and brother, J. H. Anderson, lives here, and is pastor of the Church of God at Brush Creek. Under his pastorate the church has improved in both numbers and interest. He gave a discourse on the reliability, authenticity and inspiration of the Holy Scriptures on the Sunday evening, which we greatly enjoyed. On Monday morning Bro. and Sister Anderson conveyed us by carriage to Troy, where we found a few of the "little flock" who bid us adieu, including Bro. D. K. Lehman and sister, wife, Sisters Brewer, Jones, etc. We were leaving for Mt. Vernon, our next stop, and to our surprise and pleasure Sister Ethel Lehman accompanied us as far as Columbus, where she is attending school this year.

The Lord chasteneth whom he loveth.

"Let all the people praise thee, O God; let all the people praise thee."

"The Lord also will be a refuge for the oppressed, a refuge in times of trouble" (Psa. 9:9).

Of all the forms of skepticism ever assumed, the most insidious, the most dangerous, and the most fatal, is that which suggests that it is unsafe to perform plain duty for fear disastrous consequences may result therefrom

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A letter from Bro. Adams states that he has just returned from Palmer, where he had a good meeting. He is now busy putting finishing touches on the new song book.

The importance of "rightly dividing the word of truth," needs to be emphasized. There is much misunderstanding among people in respect to God's different methods of dealing in the different dispensations.

The sense, the construction, and the uniform rendering of the following passages clearly show that the translation of 2 Tim. 3:16 in the Authorized Version is to be preferred to that of the Revised Version: Rom. 7.12; 1 Cor. 11:30; 2 Cor. 2:10; 1 Tim. 1:15; 4:9; 5:3; 4:4; Heb. 4:13.

GOOD FOR EVIL

Cato said that wise men have more to learn of fools than fools of wise men. Probably he meant that, being wise, they would learn more. Everywhere the wise man is the apt learner; and the lesson of avoidance is one which wisdom will ever glean from the exhibition of folly. While the examples of good and great men are powerful in winning us to love and to imitate their excellencies, those of an opposite description may exercise a warning and restraining effect. The cruelty which excites horror and indignation may lead us to cultivate kindness and compassion. The selfishness which appears in such repellent features may cause us to dread and shun it. The fretful and peevish temper, so disagreeable to witness, may stimulate us to be cheerful and patient. The sight of dishonesty, with its lamentable results, may be the turning-point in the career of one just beginning to swerve from strict rectitude. Certain it is that we may, if we will, in some of these ways, reap harvests of good from the evil that is all around us.

COMMUNICATIONS

I would like to report through The Restitution that the Church of God meets every first and third Sundays in each month, in Taft Hall, 4th floor, Mozart Theater building, Los Angeles (7th and Grand Aves.), at ten o'clock, at which time we have Bible reading, services at eleven, communion at close of each service.

A goodly interest is being manifested, and we are hoping to be able to meet every Sunday in the near future, and also of having a better place to meet. To this end we need the co-operation of all of the brethren in or near Los Angeles, who can possibly help us by their presence and support. To all such we extend a cordial invitation.

I want to take this opportunity also to thank and commend Sister Esther Richardson and Sister Howard for their untiring efforts in getting these meetings started. If we would all follow the example these two sisters have set I'm sure the work in California would soon be on the move.

I live 27 miles from Los Angeles, Bro. Hatch about 30 or 35 miles and Bro. John Allord as far away and it seems to me if we can go that far surely the brethren who live in Los Angeles could attend with as little inconvenience as we do. I'm sure if we will all get together and work as we should, that we can soon have a strong organization, and furthermore, I'm sure that Bro. Huggins will give us all the publicity we need. Come, brother, let us work while it is yet day, for the night cometh when no man can work.

Your brother in hope,

JOSIAH TUCKER.

OBITUARY

Little Lucele Fern White, grand-daughter of Brother Joseph Bender, was found dead on the morning of the 9th inst. The little one was in usual health on retiring the evening before, except a slight cold. She was about three months old.

Funeral services were held from Trinity Church near Sligo, Ind., and burial made in the McElrath cemetery. The sorrowing parents have the sympathy of the church and their many friends. May the grace of God point them to the future age where death shall be no more.

D. E. VAN VACTOR.

WEDDING

Married, September 9, 1915, at the home of the bride's mother, Mrs. Lucy Brown, St. Paul, Nebraska, Mr. Victor V. Voss, and Miss Bessie M. Brown. Sister Brown is well and favorably known over the state, as she was nearly always at conference and loved by all. Bro. Voss came into the faith a year ago; so they start out in life with the Lord as the head of the house. Both were successful teachers, and their places will be hard to fill. We bespeak for them a happy and prosperous journey through life. May the Lord keep them in the straight and narrow way. We trust they may be of the number at the marriage of the Lamb.

ALMUS ADAMS.

BAPTISMAL SERVICE

The Church at North Salem was made to rejoice at the morning service, when Brother and Sister Graceton Houser accepted the truth and requested baptism in obedience to their faith in the truths of the Gospel. Four auto loads went to the river at Plymouth, where the candidates were baptized into the name of Jesus Christ for the remission of sins. At the evening service Brother and Sister Houser were given the right hand of fellowship and received into the church. May that rest that remaineth for the people of God be theirs. May they receive that help from the church, the body of Christ, that is due to the individual members; then in turn may they exercise their powers in rendering help to others that we all may be living stones in that spiritual building founded upon Christ and the Apostles, with the Savior as the chief corner stone.

D. E. VAN VACTOR.

ILLINOIS BEREAN BUSINESS MEETING

The annual business meeting was held at Oregon, August 20. Officers present: president, vice-president; and treasurer. In absence of the secretary, Sister Cecil Cross was appointed secretary pro tem.

Reports from officers and committees were given, and from the following societies: Oregon, Chicago, Ripley, Marshall, Dixon, Macomb, and of work done during the year at Casey, Kewanee, Galva, in Illinois, and Burlington, Kansas. Also letters of greeting were read from Bereans of Lebanon, St. Louis, and Burbank, Okla. The societies and isolated members were urged to respond more readily to the calls from the literary committee; to pay the dues both of the local and National society, promptly; to remember that the month of September is our annual self-denial month, at the end of which the amount saved is to be sent to the president who will see that it is sent where most needed; not to forget the tract fund, for which we welcome free-will offerings. It was also requested that each local society send list of officers and members to the state president by November 1st.

Four new isolated members from Illinois, two from New York, two from Arkansas were added to our list of Bereans.

Officers elected for the coming year: President, Anna E. Drew, Dixon; vice-president, Almeda Glotfelty, Lanark; secretary, Florence Laning, Mt. Sterling; treasurer, B. H. Carpenter, Oregon.

Committees

Isolated Committee: Mrs. Amy Weaver, Greenup, Ill.; Tract Committee: Mrs. J. Barnebee, 5439 Ohio Street, Chicago; Literary Committee: Miss Ella Hanson, 3401 Magnolia Ave., St. Louis, Mo., Chairman; Mrs. Anna Wertz, Lanark, Ill.; Miss Mary Cooper, Ripley, Ill.; Program Committee: Elzie Robbins, Beardstown, Chicago; Jessie Wilson, 625 Long Avenue, Chicago; Mrs. Ida Hardesty, Oregon.

Praise, to mean anything at all, must be spontaneous and prompted by real approval of character or admiration of excellence; otherwise it is as futile as a bubble that floats a moment in the air and is gone forever.

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THE RESTITUTION

LESSONS BY THE WAY
Luke 13:18-35

"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matt. 7:21).

Jesus had started on his last journey to Jerusalem, and he was travelling southward through Galilee with the twelve. He was busy as he went. The disciples had need of instruction; for they still retained many of their Jewish notions, and time was fast approaching when their Master would be taken from them and they must continue their work alone. There was one misconception in particular to which they clung in spite of all his protests. The common idea was that the Messiah would be a mighty King of David's lineage, and would deliver Israel from her oppressors and restore her ancient glory then. The disciples shared it, and they believed that their Master would presently fling aside his weakness and manifest himself in his proper majesty. And now that he was going up to the sacred capital they were confident that the long-delayed consummation was at hand (Luke 19:11); and so, as they journeyed, he sought to disabuse their minds. His Kingdom was "not of this world" (St. John 18:36). Man's work is ever hasty and therefore unenduring; but God's of his Kingdom would not be a sudden revolution, but a silent and gradual development, like the gorwth of a mighty tree from a little seed or the working of leaven in a mass of dough.

Nor was it only the disciples that he taught by the way. At each town and village along the route he preached to the multitude; and there would be a peculiar urgency in his appeals as he thought that never again would they see his face or hear his voice until they beheld him on his throne of Judgment and received their eternal sentence from his lips. Once he had been preaching about salvation, and one of his hearers was deeply moved, but he would fain postpone decision. "Lord," he asked, "are they few that be saved?" This was a theological question much discussed in those days. Some of the Rabbis taught that all Israelites would have "a portion in the world to come," but others were less hopeful, and one held that, as only two of all that left Egypt entered the Promised Land, so only a few would enter the Messianic Kingdom. The man was trying to raise a side-issue, just as people nowadays will shirk decision by dragging in the doctrine of election. It was a mere evasion, and Jesus brushed it aside and set the true issue before his hearers. "The question is not whether the saved be few or many, but whether you are of their number. Strive to enter in by the narrow door." There was a saying, "All noble things are difficult," and it was a commonplace of the ancient moralists that the path to wisdom was steep and hard, and was entered by a narrow gate. This had passed into a proverb, and our Lord here applies it to the winning of salvation. "Here is the door, yonder the path; enter and climb" It is not enough merely to "seek," or "want," to enter; you must "strive" (the word which is rendered "fight" in John 18:36), must gird yourself to the task and resolutely achieve it. It is like the storming of a city; it is not enough to compass the walls longingly; you must assail the gate and press in.

Then he borrows another image from Jewish theology, comparing the gladness of the Kingdom of heaven to a banquet; and warns his hearers of their peculiar responsibility. He had dwelt among them and preached in their streets, and they were Jews, children of Abraham; but these high privileges would merely aggravate their guilt if they remained impenitent and unbelieving. The heathen who believed would enter, but they would be excluded.

Just then came an interruption. The Tetrach of Galilee was Herod Antipas, the tyrant who had beheaded John the Baptist (Matt. 14:1-12) and a company of pharisees, who, unlike the majority of the order, were friendly to Jesus, warned him that Herod meant to slay him too, and warned him to escape over the border of Galilee. He greeted the threat with disdain. He would pursue his ministry "today and tomorrow"—i. e., for a little longer, and "the third day," when the appointed time had run its course, "be perfected" by that death which was a consummation of his ministry. It was in Jerusalem, the slayer of the prophets, that he would die. And as he thought of her sin, he thought also of her impending doom, her destruction by the Roman Army. Oh! if only her people had hearkened to his message and sheltered beneath his love, like a brood of chickens beneath their mother's wings when the hawk is circling overhead! Their doom was sealed and their only hope lay in their one day recognizing him as their Savior.—Sel.

DENYING THE FAITH
A Sermon By Robert G. Huggins

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." "Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure" (1 Tim. 5:8, 22).

1. Infidelity is Bad; Denial of the Faith is Worse

The ethics and jurisprudence of the world agree in saying that, while wicked men are bad, "fallen women" are worse; while immoral men are bad, moral men who become immoral are worse; and while inebriates are bad, sober men who become inebriates are worse. With these sentiments of morality the word of God agrees.

Paul thought that fornication in the church at Corinth was worse than fornication in the world. "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife" (1 Cor. 5:1). Christ also shared these opinions regarding morals. He says in Luke 11:24-26 that a man swept and cleansed and garnished his house, and then went out and associated with himself seven other spirits more wicked than he; "and the last state of that man," says our Lord, "is worse than the first." Again, in John 5:14, after healing an impotent man, our Savior charged him in these words: "Go and sin no more, **lest a worse thing come upon thee.**" Now Peter and Paul, master dialecticians, simply transferred this admitted principle of ethics to the faith. Peter expresses himself on the subject in this concise and forceful way: "But there were false prophets also among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruc-

tion. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:., 2, 20). Paul agrees with Peter in our text: "He hath denied the faith, and is worse than an infidel." A man who apostatizes in morals is worse than men of the world who live in immorality; and a man who apostatizes from the faith is worse than a man in the world who lives in infidelity. While infidelity is bad, a denial of faith is worse.

2. The Danger of Denying the Faith

Now, beloved, if we realize the atrocious nature of the sin of unbelief, of apostacy, of denying the faith, we are brought naturally and logically to consider the danger of denying the faith. In the 24th chapter of Joshua the old warrior gathered the heads of Israel to Shechem in his dying hour. Beginning with the 14th verse we read: "Fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord." Further down in the chapter he says: "As for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord to serve other gods." Then in the 24th verse they repeat the solemn promise, "The Lord our God will we serve, and his voice will we obey," But Joshua knew there were strong motives and temptations to draw them away from God and loyalty to his word; so we read in the 25th verse: "So Joshua made a covenant with the people that day, and set them a statute and ordinance in Shechem. And Joshua wrote these words in the book of law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us; it shall be therefore a witness unto you, **lest ye deny your God.**"

In Proverbs 30:8, 9 the wise man says: "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me, lest I be full and **deny thee,** and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Again, writing to the church in Pergamos, in Revelations 2:13, Christ says: "I know thy works, and where thou dwellest, even where satan's seat is; and thou holdest fast my name, **and hast not denied my faith,** even in those days wherein Antipas was my faithful martyr, who was slain among you, where satan dwelleth." Now Joshua understood the motives and temptations of idolatry; Solomon understood that a state either of poverty or riches tempts one from God; and Jesus saw conditions in the church at Pergamos that would enveigle them away from God and the faith. Whatever may be our condition in life, we are surrounded by temptations, by motives, by forces that will lead us into a denial of the faith, if we are not careful; but no solicitations or terrors, however great, can warrant or excuse such a denial.

In Matt. 10:16-23; 32-39 our Savior describes the temptations, the dangers, the pitfalls, that his disciples had to face in espousing the gospel. He says: "I send you forth as sheep among wolves; be ye therefore wise as serpents, and harmless as doves." And he goes on to say that they would be brought before the councils, before magistrates, before kings; that their enemies would be foes of their own household; that they should hate father and mother and all relatives, and life itself, and take up their cross, or they could not be his disciples. If extenuating conditions could palliate sin; if adverse conditions could justify leniency in regard to the denial of Christ, his portrayal here of conditions of danger into which the disciples were sent out to preach the gospel, would certainly justify rebellion and disobedience; but, looking these conditions squarely in the face, he solemnly says in the 33rd verse: "Whosoever shall deny me before men, **him will I also deny before my Father which is in heaven.**" Then the dangers surrounding our profession of the faith, however great the solicitations or the terrors, can never warrant or excuse a denial of the faith.

3. There Are Four Ways of Denying the Faith

(1) **In the first place, we may deny the faith verbally.** In the ninth chapter of John, after Christ had healed a blind man, we have the enemies of our Savior asking him who healed him. His parents answered and said: "We know that this is our son, and that he was born blind: but by what means he now seeth we know not; he is of age, ask him; he shall speak for himself" (verse 20). This sounds to me as if his parents equivocated considerably in these statements, and the reason why is stated in the 22nd verse: "These words spake his parents, because they feared the Jews; for the Jews had agreed already that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore, said his parents, He is of age; ask him." And in the 25th verse, when they asked the blind man who restored his sight his answer is: "Whether he be a sinner or no, I know not; one thing I know, that whereas I was blind, now I see." "They said unto him, Thou was altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out, and when he found him he said, Dost thou believe on the Son of God? And he answered and said, Who is he, Lord that I might believe on him? And Jesus saith unto him, Thou hast both seen him and it is he that talketh with thee. And he said, Lord I believe." Here we have the parents of this young man, also the young man himself, hesitating to confess Christ, for the simple reason they dreaded expulsion from the synagogue. They saw unpopularity threatening. So Christ converses with this young man, and develops the germ of faith in him. In Matt. 26:34, 69-75 Peter denied Christ with oaths. "I know not the man." This was a verbal denial of Christ.

(2) **In the second place, we may deny the faith by a life that is contrary to God's word.** In 2 Tim. 3:5 Paul describes a wicked class of people in these words: "They have the form of godliness," they have the skeleton, the semblance of godliness, "but they deny the power thereof." "They profess that they know God; **but in works they deny him,** being abominable and disobedient, and unto all good works reprobate" (Titus 1:16). He says in Titus 2:12 that they ought to be "deny-

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ing ungodliness and worldly lusts" instead of deny-Christ in their lives; that their duty was to live soberly, godly and righteously in this evil world. In our text, when Paul says that those who deny the faith are worse than infidels, he refers to the actions and the conduct of people in failing to provide for their own house and their own kindred, in both temporal and spiritual matters.

(3) **In the third place we may deny the faith by heretical belief and teaching.** In Mark 8:38 our Lord speaks of some who "are ashamed of him and his words;" and he speaks of others in John 12:48 as "rejecting him and his words." In 2 Timothy 2:12, 13 Paul says: "If we suffer with him we shall also reign with him; if we deny him he will also deny us: **if we believe not, yet he abideth faithful; he can not deny himself." Paul thinks it is possible for us to deny Christ by unbelief.** And Christ thinks it is possible for us to deny him by being "ashamed of him and his words." In 2 Thessalonians 2:3, in describing the great anti-Christ power, Paul's words are: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." "The mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Here, in prophecy, Paul tells of the uprising of the man and of sin. This anti-Christ power, germinally active in Paul's day, and that later inundated ragganism in the high tide of Christianity, is to stand until the Lord comes, and then is to be destroyed by "the spirit of his mouth, or by his presence."

MAN IS MORTAL.

You will not find in the Bible that man is called inomrtal, or has an immortal soul, or that the dead are conscious, or that they have gone to another world, as many people believe. A dead man is simply a body deprived of life, and it is utterly unconscious as if he had never existed. It seems to me, if we could believe in present immortality we would not dread the awful sting of death. For the living know they shall die, but the dead known not anything. Neither have they any more a reward, for the memory of them is forgotten. Job 4:17 says: "Shall mortal man be more just than God? Shall a man be more pure than his maker?" Here Job plainly tells us that man is mortal, not immortal.

The Apostles taught that we must seek for immortality by a patient continuance in well doing (Rom. 2:7). Why should we seek for it if we have it? The word "immortal" is used but once in the Scriptures, and then applied to God (1 Tim 1:17; and the word "immortality" but five times: once that God only hath it, and twice that it is put on at the resurrection of the dead (1 Tim. 6:16; Rom. 2:7; Tim. 1:10-17; 1 Cor. 15:52-54).

There would not be any necessity for a future judgment or resurrection, if we received our reward at death. Would it be consistent to judge us at death, then take us from hell or heaven in the day of judgment, judge us again and put us back again, making a double judgment? It seems impossible to believe that when the breath leaves us at death, and when we return to earth, that our thoughts continue to live on when the Bible plainly says: "In that very day our thoughts perish" (Psa. 148:4). Paul did not expect to have a future life or be with Christ without a resurrection, for he said, "What advantageth it me if the dead rise not? Let us eat and drink, for tomorrow we die" (1 Cor. 15:32). God says the soul that liveth shall die (Ezek. 18:4). Immortal soul, never dying soul and deathless spirit, phrases which are so often heard from the clergy, and read in hymn books, are not once found in the word of God. You cannot find one of them in the Bible. Then why believe such dogma, and reject the plain word of the living God? The Savior says God "is able to destroy both soul and body in hell" (Matt. 10:28); and David says, "He shall cut off the spirit of princes" (Psa. 76:12). Good King Hezekiah says: "Oh Lord by these things men live, and in all these things is the ife of my spirit" (Isa. 38:16). In the days of the prophets, when one was "cut off" he was killed. Then God will kill the spirit of princes. Their life depends upon certain conditions, as per Hezekiah statement; and the proof is clear that they are not immortal; only those who "do the will of God are to abide forever" (1 John 2:16). "Man being in honor abideth not: he is like the beasts that perish" (Psa. 49:12). And to this agree the words of the wise man. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they all have one breath; so that man has no pre-eminence above a beast; for all is vanity" (Eccl. 3:19). This shows that if man is immortal, so are beasts; and if the spirit of ore is immortal, so is the other, for the word "breath" is here translated from the same Hebrew word that is usually translated spirit.

God inspired David to say: "In death there is no remembrance of thee, in the grave who shall give thee thanks?" (Psa. 6:5); and "the dead praise not the Lord, neither any that go down into silence" (Psa. 115:17). Paul states, if there is no resurrection, then they also which are fallen asleep are perished. Wesley explains, "Lost both life and being." There would be no more of them. They have became "as though they had not been" (Obadiah 16), and will never exist again. Is it any wonder that Paul says: "Moreover brethren, I declare unto you the gospel;" when he begins his great chapter on resurrection. But if resurrection is gospel, what about emigration to heaven at Death? It cannot be gospel, for it is contradictory to it.

Yours in hope of the resurrection,

DAISY L. HECKMAN.

One strong, well directed blow sends the nail truer to its home than do a dozen coaxing taps. One fit and earnest word carries more weight than does a whole yard of high-flown eloquence.

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21, Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26), the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:53-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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SPIRITUALISM

No. 1

What is it? What are its claims and results? In entering into a discussion of the above questions, let me here say, that I wish to be entirely fair, and earnestly hope that what I may say, may be of lasting benefit to the dear ones that are seeking for the whole truth. Error can do us no good. The truth only will make us wise unto salvation, and prepare us to stand up against the wiles of the devil. I have long been a firm believer of the Bible, and the glorious gospel of the kingdom of God. I hold steadfastly to the faith that was once delivered to the saints. I hope for our redemption, at the coming of the Lord Jesus, when the world will be redeemed from the thraldom of sin and death.

I have had many discussions with Spiritualists, and feel that I understand the doctrines that they advocate. I firmly believe their doctrines to be the greatest delusions of the age. And fear that many of the brethren of the one faith have, in a measure, overlooked this great psychological sin, or crime, (as a recent writer calls it). The great apostle Paul, in writing to the saints at Ephesus, makes the following pungent remarks: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having overcome all, to stand." Indeed dear reader, we are now in the evil day. John on the Isle of Patmos, looking down the stream of time, and viewing the time of trouble in which we now live says: "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12). "Symbolical," some will say. Yes, but nevertheless it is true, the devil is coming down. Now with these preliminary remarks, let us ask, What is Spiritualism?

Spiritualism; we hold, is that which the word itself implies; the ism or theory, or doctrine that emanates from a spiritual source, or in other words, it comes from a spiritual organism that can produce thoughts, and also can express them. We do not believe that this organism could be an immaterial organism and produce thoughts, or set forth a doctrine or theory. It does not sound very scientific. Yet the world is well aware that such a theory and doctrine, is set forth, and boldly affirmed by this sect, and has since the days of the Fox girls spread like a wild fire over the civilized world. Not only has this doctrine been set forth and advocated since the days of the Fox girls; but we find it set forth in almost all ages of the past. This doctrine, it is claimed (by its advocates) emanates from departed human spirits, that are intelligent Egoes; through a certain class of people known as "mediums." That these mediums live on what they term "the spiritual plane," and can communicate with these departed spirits of people who, they say, have passed over to that spiritual plane. This communication, however, cannot be accomplished unless the medium is in a trance-condition. This trance-condition they admit, means an absolute control of the will, voluntary powers and sensory organs of the medium while in this trance condition. The spirit controls, hence the name Spiritualism.

The doctrines set forth by the devotees of this religion, are antagonistic to the Bible, and are antagonistic to Christ and his teachings; such as the denial of death, the denial of sin or evil, etc.; for they affirm that "all that is, is right;" that vice is just as good as virtue, drunkenness, as sobriety. Such was the affirmation of P. B. Randolf, one of the most prominent advocates of this doctrine, in one of his works. In a discussion with a man by the name of Bell, in Illinois, who was considered a very able advocate of this doctrine, in his first affirmation said: "Ladies and Gentlemen: I am here for the purpose of denying that Jesus was the Christ, and that he was the Son of God." He boldly affirmed before an intelligent audience, that the begettal of Christ was a fraud and a deception, and not in accordance with the natural law of reproduction.

Now dear reader, that I have stated what Spiritualism is, and what it claims to be, let me add a few scientific facts as a basis upon which to build a biblical argument, to which I call the readers' attention, and especially the attention of our brethren of the one true faith. Scientifically speaking, then, what is mediumship or the trance condition? Mediumship is the process by and through which a spiritual intelligence obtains, holds and exercises control of the will, voluntary powers and sensory organs of a medium. It also includes the relation which exists between the two individual intelligences, during the continuance of the mediumistic process. Mediumship is a subjective psychic process. Like hypnotism, mediumship involves at least two intelligences. One of these, however, is a spiritual intelligence, while the other is a physical intelligence. One dominates and controls, while the other is subjective to this control. Mediumship without mental domination is a scientific impossibility. Mediumship then we

conclude, is nothing more and nothing less than spiritual hypnotism. And I firmly believe it to be a biblical fact, that this is the mighty power, the power of persuasion, used by the angels of God, his messengers and ministering spirits; and they have as literal and material an organism as do human beings. Some of the phenomena of spiritualism are admitted fact; but not by any means do we concede, that its doctrines are true or beneficial. On the other hand, its doctrines are the doctrines of devils, and lead down to final destruction and death, the second death.

Here let me say, it is very important to bear in mind that there are all shades and degrees of hypnosis, hanging from the lightest form of hypnotic or mediumistic influence; down through all the deepening stages, to the most profound state of complete functional suspension of the physical organism. In the incipient stages, the subject appears to be almost entirely conscious of all that is transpiring about him. But as the state is intensified, he gradually loses control of his independent faculties and capacities as well as his physical sensory organs. In extreme cases, he is wholly out of touch with his physical sensory organism, and is then under absolute control of the operator's will. This then is obsession. Now dear reader, are these affirmations in harmony with true metaphysical science? Are they in accord with the word of God, the Bible, The Bible is truth. Let us see. Let us turn with the most earnest prayer to its sacred pages. The great Apostle Paul, in telling us how to contend against the wiles of the devil, uses the following language: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," (or wicked spirits in high places) (Eph. 6:12).

Now let us prayerfully make the following observations: We are not contending with flesh and blood only, but against wicked spirits. And the contest seems to be a physical one, for it is a wrestle. If it is a physical one, then the ones that oppose us must be physical too, or at least personal. So then we conclude, that the wicked spirits here spoken of, are real beings, not immortal ghosts of dead men. Paul tells us plainly what we wrestle against: he says we wrestle against principalities. Principality is defined, as the territory of a prince, the country from which he derives his title; royal state; supreme power. In other words, he becomes a prince, by delegated power. Wicked spirits are the rulers of the darkness of this world. Christ is the light of the world. All doctrines emanating from him are for the up-lifting of man. But there is darkness in the world, and there are rulers of this darkness, and Paul says that they are wicked spirits.

Now here are two opposite powers emanating from different sources; both sources are intelligent sources. From the fact that different doctrines are set forth these doctrines require thought. Thought cannot be produced without an intelligent organism to produce it. Hence we conclude that the wicked spirits here spoken of, are intelligent persons, and possess the quality of weight, size, and color, and can occupy a locality. I do not think that they could be immaterial phantoms, and exercise the great power of ruling a world.

Again, dear reader, turn with me to the same inspired writer: 1st Tim. 4:1. Here the apostle says that "the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Here again are two spirits of opposite natures; one that speaks "expressly," and is sent to the apostles, as a teacher and a comforter, to teach them all things, and strengthen their memories, and control and guide their minds. This spirit is sent from the Father. Can you doubt its weight, size, or color. Do you not think that it was a spiritual person? Do you not think that this person could evolve thought? Now as to the other spirits: They seduce ,suggest, allure, and speak lies in hypocrisy, and doubtless teach doctrines of devils, and they have a conscience; but it seems to be seared with a hot iron. Do you not think that they have weight, size, and color, that they can be here or there? and that they have an organism? and can evolve thought? Surely you must! Let us take Paul's advice, and put on the whole armor of God, that we may be able to withstand the wiles of these spirits, and the doctrines of these devils. These spirits are doing a mighty work of destruction in our day. And there is no doubt in my mind as to the direct cause of the great cataclysm of blood and death, destruction and misery, that is now going on in Europe. This fearful calamity is no doubt the sad effect of the spirits of devils. Again, the Savior says, John 14:30, in speaking of his coming death, "The prince of this world cometh, and hath nothing in me." No doubt he was the same prince that had offered (him) all the kingdoms of the world, if the Savior would fall down and worship him. Again when his hour had come and he was to be glorified, he said, John 12:31: "Now is the judgment of this world: now shall the prince of this world be cast out." And just as sure as God's plan of evolution is carried out, just as sure, will the seed of the woman, yet bruise the serpent's head. For the seed of the woman, is the Christ of God, and he will come to earth to take the government, and will reign till he hath put all enemies under his feet. For the last enemy that is to be destroyed, is death, or him that hath the power of death, (the devil). There is no devil brought to view here that is immortal. My dear brother, the immortality of the devil is not a Bible doctrine. Death is the wages of sin; and death means disintegration. When our dear Savior acomplishes the great work of redemption, and has finished his work of restitution; and the glorious kingdom is delivered up to God the Father; then indeed death will be swallowed up in victory, and there will be no more death, or the cause that produces death, the devil. We will have no more cruel wars then. This is the world's blessed hope.

But let us consider this devil a little more as to what he really is, and what his doctrines are. See John 8:44. In considering this devil, we want to do some painting, and we want to paint him black. Because he uses the black magic, nature's destructive principle. And here I want to notice

the writings of a dear brother who I am sure, is sincere, but sometimes we do not read close enough. In his article No. 8, in The Restitution, he uses the following words concerning the fall of Judas: "The devil in him was the mind of envy and pride." And he says, "This is the only devil the scriptures teach. The mind that is antagonistic to God and righteousness, hence sin." Now let's see. Paul says: "Wherefore as by one man sin entered into the world, and death by sin: and so death passed upon all men: for that all have sinned" (Rom. 5:12). Let us go back to the time when sin entered into the world. We find there a great tribunal, a court of justice, also three criminals arraigned. Judgment against them is rendered. The first to be sentenced is the old serpent; John calls him the devil and satan; the other two were human beings, and the charge against these two is, they had disobeyed a direct law that had been established, which was: that they should not eat the fruit of a certain tree. And while there was no charge made directly against the old serpent, he was sentenced as well as the other two. What were the sentences? The serpent was the first; he had lied to the woman, had made a very bad suggestion to her: "That God doth know that ye shalt not surely die, but become as gods, knowing good and evil." Many today believe this falsehood. But here was a case where pandumistic hypnotism did its deadly work. Here is where a human mind was controlled, and the result was sin and death. Three distinct and different sentences were given, to three distinct persons. Read them (Gen. 3rd chapter).

Now dear reader, let us carefully consider the following points brought out in this chapter of the word of God. God asked Adam, "Who told thee that thou wast naked?" Innocent Adam had not known it before. God had pronounced the work of his hands very good. "The woman gave me and I did eat." How came you to eat, Eve? "The Serpent beguiled me, and I did eat." What did you do, serpent? He might have said: I did the suggesting, the lying, and the proposing of this great crime, But God did not ask him. He knew that he was a liar from the beginning, and could not trust him; yet God said to him: "Because thou hast done this, thou art cursed." The serpent had done something, and was cursed for it. And that curse when executed will be destruction or final death. **Thank God for it! Why, we ask, would an all-wise God pass three sentences when there were only two criminals before him?** Will any brother say that all the devil that was there, in this instance; was the weak minds of Adam and Eve; as has been affirmed in the case of Judas? Why pass sentence upon a person that did not exist? Did Adam and Eve have a devil in them prior to this? They certainly did have individual intelligence prior to this. And their minds were not devils. Neither were their weak inclinations or propensities, devils. But the serpent was there and God passed the sentence upon him: for committing this great crime. He says to the serpent, "Because thou hast done this." Yes, it is evident today, that he was guilty.

Surely the scriptures do teach, that there is a different devil than the poor weak minds of fallen humanity. In the case of Judas, the language is, "The devil now having put into the heart of Judas." It is then a fact that the devil did it, and not the mind of Judas. And so it was in the case in Eden. It was the evil that was put into the mind, and not the mind itself. The mind is controlled; in other words, is dominated, by the devil. Hence the Savior could call him a devil, and did. Jesus said to the Jews, "Ye are of your father the devil and the lusts of your father will ye do." This then is the way that sin entered into the world, and death by sin. This is the way that humanity becomes disobedient. And it can rightly be said "That they are children of the devil," and retain his name. He was a liar and a murderer from the beginning. Cain became obsessed, the same as did Judas. Hence it can be said that the devil was a murderer from the beginning.

The before mentioned brother in his article further says: "God holds man responsible for the existence of sin in the world today." Man is an individual intelligence, and doubtless is responsible for his own sins, but not for the sins of the world. The brother concludes again, that if satan is so powerful and mighty, and is the cause of sin, and is on an equality with God, then man is impotent to contend against him." The Bible does teach that the devil is the cause of sin, as I have shown. It does teach that he is a personal being; but it does not teach that he is equal with God. It does not teach that he is immortal, that man is utterly impotent to contend against him. The Bible is the word of God: it is also scientific, and will make us wise unto salvation, and judge us at the last day. Let us be careful how we read it. The inspired apostle says that we wrestle not against flesh and blood: but we do wrestle against principalities and powers, and wicked spirits in high place.

I must now speak further of these wicked spirits. Let us reason together. Duality is expressed in every department of nature. Human intelligence recognizes the principle everywhere: life and death; finite and infinite: positive and negative: joy and sorrow; good and evil, etc., etc. So also it is a biblical fact, that there are two kinds of angels. Angels are messengers, personal, intelligent beings; beings that can execute, produce thought, have individual intelligence: can carry on the work that God intends them to do. Paul tells us that "they are all ministering spirits sent forth to minister for them that shall be heirs of salvation" (Heb. 1:14). Can we doubt that they have individual intelligence? Can we doubt that they are personal beings? Can they not occupy certain localities? Must they not have weight, size and color? They are sent to teach, to speak, to guide, to assist and uphold the saints of God. Are they not material beings? Does not science teach us that they are? Paul again makes this plain. Angels are spiritual beings. Let us turn to 1 Cor. 15:38-45, inclusive. Paul here in speaking of the resurrection of dead men says: "It is sown a natural body; it is raised a spiritual body. There is a natural body ,and there is a spiritual body." But we find that in the case of men's bodies, until the resurrection they are not spiritual bodies: But we are told that "they that attain unto the resurrection are like unto the

angels, neither can they die anymore. Hence we find why angels are called spirits. The apostle says that the same spirit that raised up Christ from the dead shall also quicken our mortal bodies. And when we go to the tomb; we find that it was an angel that unlocked the prison house of death. So then we conclude that angels are spirits; and spirits are angels. And in as much as the angels of God by their influence, power, speech suggestion, maintain and confirm the word of God, so do the evil angels or wicked spirits, or spirits of devils, teach the doctrines of devils. And as the word of God comes from personal, intelligent beings, so does the word or doctrines of devils come from personal intelligent beings who possess will and personality; just such power as the angels of God have in this respect. And I firmly believe that Paul refers to this power, when he speaks of the power of darkness, or in Eph. 2:2; when he says: "Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

Again, when Paul was before King Agrippa he used the following language: "To open their eyes, and to turn them from darkness to light; and from the power of satan unto God" (Acts 26:18). The power of satan is a power of darkness. The great Apostle calls it the power of the air; or the wicked spirits in high places, This then is the mighty power we conclude that is making the nations angry: The power of darkness, the power of satan, the power of spirits of devils; the power that is the cause of the mighty deluge of blood, death, destruction and misery that is devastating our poor fallen world. By the use of hypnotic power the angels of darkness are controlling the minds of men, and are gathering them to the battle of the great day of God Almighty. An obsession of satan is doing its deadly work. The minds of men are divergent and could not concentrate sufficiently to carry on this gigantic work of destruction. It is a day of indignation, promoted by the power of satan; and the wrath of Almighty God is coming soon. The power of our God will be sufficient. Let us enter into our chambers and shut the doors for a little moment, until the indignation be overpast. For God is coming out of his place to punish the inhabitants of the earth. The doctrine, then, of Spiritualism emanates from this source; also the doctrine of the natural immortality of the soul. This doctrine began in Eden, and has ran down the ages, and is the doctrine of the church of Laodicea, which God says he will spue out of his mouth. Let us, dear reader, hold fast to the faith once delivered to the saints. Let us read carefully our Bible. Let us see that our thoughts and conclusions are scientific. The Bible is the most scientific of books. Let us be obedient to its dictates, and thereby gain an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. May our God bless and keep us, is my prayer.

J. CONAWAY.

AN OPEN LETTER
To Bro. D. C. Robison

I am at present invalided by an unfortunate fall from a wagon. Reading your article while in bed and seeing your request for criticism, "I feel led to make a few remarks, call them "critical" if you like. In any case I hope they will be brotherly. I, like you, am no believer in the doctrine of the trinity, and the more I study the subject, the more I am amazed that such a doctrine ever got to be accepted as Christian talk. I have recently sent an article bearing one phase of this question of the Trinity to Bro. Huggins for The Restitution, and may possibly add another later.

I have for years felt, and I fully expect you have also, when contending for the truth, that the more simple and direct a message or explanation can be, the better; for just in that proportion is its forcefulness felt. I have also noticed that very few of the people within our reach in our daily contact with men, are above the average in education, and only a very small proportion of these are in anyway acquainted with Greek or Hebrew; hence like myself, they are compelled to be content with translations already extant. The great bulk of Bible readers are only acquainted personally with the Authorized Version. They know of the Revised Version, if occasion requires, they are generally willing to admit its authority; but they do not as a rule feel influenced by (but rather resent) any rendering that cannot be found between the two covers of any English version published. This seems to me to be fairly reasonable, for the translators and revisers of the various editions (and they are not few) are well known and capable men. For these reasons I always feel it is wiser to keep as closely as is consistently possible to acknowledged translations; and thus allay the charge of constantly altering the translation to suit our views. I am in no way denying that your translation of the word Logos is correct, equally so with others, but I differ from you in thinking there is any necessity for altering the received translation in the verses under discussion. To my mind if these verses are read without preconceived ideas, they are not "intricate," as is generally supposed, and they do not support either the doctrine of the Trinity or pre-existence of Christ, unless they are read with those thoughts in mind. It seems to me other passages in the Old Testament could be made a far more cogent argument for the pre-existence of Christ than this one; and it has been cause of surprise to me that they are so very seldom used, very seldom indeed.

However, my letter will be too long unless I stay closely by the verses under consideration. They read: "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God." It seems to me we have an already acknowledged key to these verses, but we fail to use it, and endeavor to unfasten the lock without it. It is very generally admitted that these first opening verses of John's gospel are a counterpart to the opening verses of Genesis. If that is correct (and I think most will agree it is), our task is clear, for we have but to compare the two and then see how they agree with other statements of scripture and the difficulty is solved. What is the gist (if I may use the term for the present want of a better)

of John 1:1? Is it not that God and his word are the same? Surely it is! Can any thing else be reasonably made out of the language? I think not.

That being granted is there anything unreasonable with the claim? Nay, more, Is there any more in the assertion than is often claimed now regarding a true man and his word? Further assertion may be made later, but certainly not in this verse. It is a safe rule in exegesis not to take more from a sentence than the words contained in it imply in their strict sense. John starts with one thing, he leads on to another; and if people saw this and discriminated there would be less confusion.

Keeping to the terminology used by the various translators of the scripture of the Greek word Logos, viz., word, let us see how John 1:1 agrees with other scriptures. Turn to Isa. 33:6, 7, 8,: "By the word of the Lord were the heavens made * * * He spake and it was done." Gen. 1:3: "And God said" you will find "God made" and "God said" used alternately throughout the chapter. Hebrew 11:3: Through faith we understand that the worlds were framed through the word of God." 2 Pet. 3:5: "By the word of God the heavens were of old."

In these passages surely none would deny that the word was God, and the word was with God, nor would they affirm that anything more was implied than is implied in Jno. 1:1. These verses give us to understand that the words are the embodiment of God's word. But God's word did not stop there. It came into operation again in his dealings with mankind and his promises to them of a Savior; and John's argument substantially is: As God's word of creation came into being in the world around us, so it again came into being when Christ was born in Bethlehem—the word was made or became flesh. I may not have put the matter as tersely as another might do, but I think the explanation will be acknowledged as both simple and sufficient.

Just a word regarding the personal pronoun. Some years ago I saw a copy of Tyndale's version and that gave "it" in the first 3 verses instead of "him." There are other reasons for believing this to be correct.

One more point. I do not like your statement, "The Logos or God's wisdom was contained as a germ in his Son," and I scarcely think you mean what the words imply, or else I am myself misinterpreting the words, "as a germ." Deut. 18: 15-18; Acts 3:22 so distinctly state that the promised prophet was to be like unto Moses, of your brethren, and from among their brethren, as to utterly preclude the idea of the Trinity. Hoping my remarks are not too long, and that they will be acceptable to all lovers of the truth,

Yours sincerely,

R. H. JUDD.

THE SURVIVAL OF THE FITTEST

For fifty years Scientists, Philosphers, and Theologians have repeated with wearisome iteration this slogan of the Evolutionary Theory.

It is supposed to express, in a phrase, the doctrine of man's ascent from primeval slime to his present physical and mental status, and it is accepted as the guiding principle to his future advance.

Education has been for long the fetish by which man's progress was supposed to be secured, as if providing facilities for knowledge necessarily signified elevation to a higher moral standard.

Ethical societies have been founded to accomplish that which Education has hitherto failed to do.

Later the modern science of Eugenics has taken the matter in hand, and urged the improvement of physique as a necessary step towards the advance sought by Education and Ethics. By selection of parents; by segregation, sterilisation, or elimination of the physically unfit, it would produce those fit to survive. Its beau ideal is a virile race, having a sound mind in a sound body.

Just so; but it is surely an ironic commentary upon all such theories that the present war is taking strength and flower of manhood and relentlessly mows it down on the battlefield!

Germany has claimed to lead the van in Science, Philosophy and Theology, and the slavish acceptance by American and British teachers and theologians of the theories made in Germany has been the evident concession to her claims of "fitness."

This cultured "fitness" has suddenly manifested its true character in an outbreak of horrid "frightfulness," and the nations are now hurriedly united to destroy the Frankenstein monster, created by the doctrine, hitherto belauded.

Let it be written down as truth, unchanged and unchanging, that neither man nor nation is fit to survive except as at heart it is right with God.

Culture of mind and body is right and good if love to God and obedience to His will are the guiding principles of life and conduct, but, lacking these, the other will inevitably lead to self-conceit, pride, and "frightfulness."—Bro. George Alldridge in "The Bible Standard," Auckland, N. Z.

A quiet hour spent with God at the beginning of the day is the best beginning for the toils and cares of active business. A brief season of prayer, looking above for wisdom and grace and strength, helps us to carry our religion into the business of the day. It brings joy and peace within the heart. And as we place all our concerns in the care and keeping of the Lord, faithfully striving to do his will, we have a joyful trust that, however dark or discouraging events appear, our Father's hand is guiding everything, and will give the wisest direction to all our toils.—Selected by Bro. Humphreys.

A taste for reading is an acquisition the worth of which is hardly to be overestimated; and yet a majority of children grow up without it. This defect is due partly to the fault or ignorance of parents and teacher; partly also to the want in many cases of the proper means of cultivation. For this taste, like many others, is usually not so much the gift of nature as a product of cultivation. A wide difference exists, indeed, in children in respect to their natural inclination for reading, but there are few in whom it cannot be more or less developed by careful and judicious training.—Charles Eliot Norton.

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EDITORIAL

The leisure of our vacation has been used in writing editorials. This is why there are an unusually large number in this issue.

Our mail has been forwarded during our vacation, which explains the delay in entering names of new subscribers on mailing list, credit for renewals, printing of contributions, etc.

Last reports were splendid regarding the new song books. Brother Adams has charge of the matter. Send pledges and money to him.

The articles by Brethren Alldridge and Conaway have provoked many remarks, some of them commending, others condemning, what they have written about the adversary. For our part, we feel that misunderstanding has given birth to all criticism in either case. In discarding the paganized theory of the devil, we must guard against our proneness to rush into the extreme of denying the personality of satan. In reducing the devil to the carnal mind, sin, sinful impulses, etc., let us not be so short sighted as to say that the devil is these things merely, denuded of person; for allowing that the devil is the carnal mind, do you mean that a carnal mind exists apart from a person? If the devil is sin—can sin exist apart from a being? Can "sinful impulses," if these are satan, exist independent of personality? If a carnal mind can exist without a body; if sin in the abstract is a possibility; if sinful impulses do not argue physical organism, we are back where we began—theologicalim materialists, like immortal soulists, are conceiving of mental operations and conscious attributes without a body! The sword of the spirit has two edges, and cuts both ways. Let us be careful in handling this weapon that we do not wound ourselves. Waging war on the personality of the devil is misplaced emphasis. This is a side issue, unworthy of contest. Let us make prominent the destruction of the devil and all his works, that Christ will present to God, at the close of his mission, a reconciled earth, God all and in all. This is the fundamental thought, and about it we are all agreed.

"O that they were wise" (Deut. 32:29)! This was the last wish of the inspired penman. But what is wisdom? It consists, not in refined speculations, accurate researches into nature, or an universal acquaintance with history. The inspired lawgiver settles this important question in his next aspiration: "O that they understood this!" That they had right apprehensions of their spiritual interests and eternal concerns! that they had eyes to discern and inclinations to pursue, the things which belong to their peace! But how shall they attain this valuable knowledge? They may expeditiously acquire this science of life, says our illustrious teacher, "by considering their latter end."

"Shall mortal man be more just than God? Shall a man be more pure than his Maker" (Job 4:17)? There seems to be a significant and beautiful gradation in the Hebrew of this text which may be expressed in a sort of paraphrastic version like this: "Shall frail man, be just before the mighty God? Shall even the most accomplished of mortals be pure in the sight of his Maker?" The reader will observe that this free translation of Job 4:17 gives a new sentiment to the spirit guided writer, preferable we think to the English translation. "Shall mortal man be more just than God," is not the question, but "Shall man be just before, or in the sight of God?" The passage thus rendered, speaks a truth incomparably more weighty, and needful to be inculcated; a truth exactly parallel to that humbling confession of the prophet, "We are all an unclean thing;" and to that solemn declaration of the Psalmist, "In thy sight shall no more living be justified." And the context of Job 4:17, confirms our paraphrastic rendering: "He putteth no trust in his servants," as would bespeak them incapable of defect; and "his (own) angels he charged with folly," as sinking, even in the highest perfection of their holiness, infinitely beneath his transcendent glories; as falling, even in all the fidelity of their obedience, inexpressibly short of the homage due to his adorable Majesty. If angels, who are immortal (Luke 20:36), must not presume to justify either themselves, or their services, before uncreated purity;

"how much more!" absurd is such a notion, how much more impious such an attempt, in "them that dwell in houses of clay," whose original is from the dust (Gen. 2:7), whose nature is "mortal" and whose state is all imperfection!

"He taketh up the isles as a very little thing" (Isa. 40:15). In this statement the prophet had no intention of informing mankind what God can do with regard to the islands, if he pleased to exert his Almighty power: his design is to show, as Vitringa observes, how insignificant, what mere nothings they are in his esteem. The islands, though so spacious as to afford room for the erection of kingdoms, and the abode of nations; though so strong as to withstand, for many thousands of years, the raging and reiterated assaults of the whole watery world; are yet, before the adored Jehovah, "small" as the minutest grain which the eye can scarce discern; "light" as the feathered mote which the least breath hurries away like a tempest. The deep-rooted islands are as the volatile atom, which, by the gentlest undulations of the air, is wafted to and fro in perpetual agitation—as "little" to Jehovah as the lightest atom that fluctuates in air, and sports in the meridian ray.

"And Enoch walked with God" (Gen. 5:24). The Hebrew noun **Enosh**, here translated Enoch, signifies "instructed, disciplined, dedicated." The same word is used concerning Abraham's three hundred and eighteen servants and is translated "trained men." Solomon also uses it, saying, "Train up a child in the way he should go" (Prov. 22-6). When others were celebrated for their arts, inventions, and buildings, Enoch was renowned for piety and the truth; and when "all flesh had corrupted his way," Enoch "walked with God." Walking with another includes union of design, oneness of course. Those that travel together must advance toward the same end. One going north and another going south, cannot walk together. God's aim and end in all his works is his own glory; and we are enjoined, "Whether we eat or drink, or whatever we do, to do all to the glory of God" (1 Cor. 10:31). As far as we observe this rule, like Enoch, we "walk with God;" as far as we neglect it, we leave God, and walk in another direction.

The dead cannot seek God: the living, the living alone, are possessed of this inestimable opportunity. "Behold, now is the accepted time. Behold, now is the day of salvation" (2 Cor. 6:2). "There is no work or device, no repentance or amendment in the grave, whither we are all hastening" (Eccl. 9:10). When once that closing scene is advanced, we shall have no other part to act on this earthly theatre. Then the sluggard, who has slumbered away life in criminal inactivity, must lie down in hopeless death. Watchmen in Israel, before men enter the confinement of the tomb, do your duty! This is the favorable juncture, wherein alone we can contribute to their endless welfare; this is the crisis, the all-important crisis, of their final felicity. "As the servant was busy here and there, he was gone" (1 Kings 20:40). It may be that this prophet's case aptly represents our own. While we are either remiss in our functions, or laying ourselves out upon inferior cares, the people of our charge may be gone: gone beyond the influence of our counsels; beyond the reach of our prayers and exhortations: gone into Unchangeable eternity.

Those who are gone down into the grave are represented in Isa. 38:11, as translated by Vitringa as, "Those that inhabit the land of intermission or cessation." We like this translation of Isa. 38:11 very much, as it prevents all appearance of tautology in the passage. Thus rendered it conveys an idea of a very poetical and afflictive nature; such as was perfectly natural for the royal singer and sufferer to dwell upon in his despondent moments. The sense of the text may be interpreted thusly: "I shall see man no more;" I shall be cut off from the cheerful ways of men, and from all the sweets of human society; and what adds to this stroke, "I shall be numbered with those that inhabit the land of cessation;" where there will be no more possibility of contributing to the happiness of my kingdom; no more opportunity of advancing my Creator's glory, or of making my final salvation sure. A sentiment like this is grand and benevolent; removes all suspicion of unbecoming pusillanimity, and does the highest honor to the character of the monarch who had walked before God in truth and with a perfect heart (Isa. 38:3).

VACATION NOTES
(Concluded)

We had to leave Brush Creek without the pleasure of visiting Brother and Sister Westfall and their family, and Brother and Sister Eidemiller. These brethren and sisters are dear unto us (1 Thess. 2:8), and we felt much disappointment in being denied the joy and fellowship of their homes, but circumstances cannot always be controlled. We had also planned to stop in Columbus with Brother Ernest Blyth; but delay at different points and for different reasons had shortened our time, and we felt that duty required us to hasten on to Mt. Vernon. The result was, we passed through Columbus without calling on Brother Blyth, much to our regret.

On arriving at Mt. Vernon we made our way to the home of Sister Maud Darrah. This sister is brave and strong in the faith of the gospel of the kingdom. She stands for the truth alone in this Sodomite city of twelve thousand inhabitants. There are, we believe, two or three others here who have a name that they live, but are dead (Rev. 3:1). These are Sister Darrah's hinderers, whereas they should be her helpers. We tried to interest some of her relatives and friends in the message of life. She had sorted out some of the most promising ones, and upon them we concentrated our efforts. The work of the ministry, as we understand it, is not theological disquisition, polemic controversy, or priestly fulmination; but the sober, sane unfolding of the gospel message of life, offered to mankind through Jesus Christ our Lord. The presentation of the gospel to Sister Darrah's friends seemed to interest some of them, and we hope the interest will be permanent. The seed of truth has been sown in a few hearts; Sister Darrah will water and care for it with a

diligent hand, we think; and God will, in due time, give the increase, we believe.

Thus closed one of the most restful and useful vacations we ever had. We are profoundly thankful to the brethren and sisters in Cleveland for granting us a recuperative vacation, to the brotherhood where we visited for much thoughtful kindness while a guest among them; and to our Heavenly Father, the giver of all good and perfect gifts (Jas. 1:17).

FREEDOM AND LIBERTY: WHAT ARE THEY?

"If the Son shall make you free, you shall be free indeed."

Have you noticed how much the Bible talks of liberty? All the "labor problems" of the ancients were solved by enforced servitude; one person imposing his will on other persons and making them serve a common purpose—his purpose. Under the conditions of those times probably it best answered the general good, and perhaps it was a necessity; for indeed all human effort and all human progress is only effected by combinations of individuals. In the union is the power, and there also is the bond, for those "in the same boat" must pull together.

What, then, is liberty? Liberty, perfect liberty, is to do as you please—nothing less. But the trouble with humanity is that their pleasures or desires are so very different. Our trends—mental, moral and physical, lead us off out of all sympathy with each other, and so we have clubs and classes and castes and nationalities and churches. Yet under present conditions it would be a difficult thing to be perfectly free and at liberty to do as we please. It would be dangerous to be independent, cut loose from the common ties that bind humanity; if they do shackle us, as well. It would be like turning us out in the cold, bleak winter alone out of the jail where we have been so comfortable all our lives, and with so much good company—for everyone else is tied up somewhere and walled in somewhere. So although it is not so bad as Egyptian bondage when the slave-driver stood over one with his whip, still maybe it is just as well that we have to be driven in other ways to "do our bit," and so our liberty has to be that much abridged, and we all have to serve some one or more.

What, then, is perfect liberty? The answer is found in our text, the freedom of the Son. The liberty of the sons of God consists, first, in the correcting of the will as well as the understanding. The waywardness of humanity is caused principally by abnormality of their desires, and therefore nonconformity with the laws of nature and of God. We have no guide but our impulses, that are born for the most part of queer ideas and crooked creeds inherited from ignorant and misguided forebears. Even our attempts to conform our ideas and shape our lives after the revelation of God through his word and his Christ—even these attempts are odd and crooked, and no two of us get the same idea just exactly the same way. Hence the "diferences" in the church since the days of the Apostles until now.

But the children of God, who are also "the children of the resurrection," will know, even as they are known. The law of God will be written on their minds, as it was in the mind of Christ. Their desire will be to do the will of their Father, and they will work together in the fullness of perfect knowledge. Solomon of old directed us to the ant to consider her ways. I often wonder why he did not mention the honey bees and the wonderful lesson of their lives; how they work together without a boss or leader of any kind, how each one has absolute and perfect liberty to do as it pleases, and yet the results of the labor of each exactly conforms to the labor of all. Why? Because the law of their lives is written on their very being: they are fitted to accomplish a purpose, and are endowed with the mind to that end, and their pleasure is solely that purpose. So in the kingdom of God; the children will be furnished with the mind as well as the power to accomplish the end.

My flowers did very well this year, and I sat and watched the humming birds come in droves, sometimes, hovering and darting among them. Little bits of bright energy they are, almost too swift for the eye to follow. They had come a thousand miles to my flower patch, for they winter at least that distance from here—Maryland. But they will be back next year. Why? How do they know the way? Is there anything in fairy stories more wonderful than that? And there are the butterflies; they were familiar with all the intricacies of my scarlet sage, and uncurling their long tongues probed over it for their food; and they knew where to go and how to go. Where did they come from. Out of the house of death, little ugly bits of dirty leaves they looked like, hidden away in some stony grave perhaps, or swinging cold and dead from a leafless tree all through the winter; but when the trumpet of spring sounded, and the time of the dead came, they burst their grave clothes, shook out their wings, and went inquiring of no one the way. Surely the earth is full of the wonders of the Lord as well as his glory. And the end is not yet. There is still the wonder and the glory of the coming age when the springtime of the earth comes and the forces that have long lain dormant will begin to act, and the children of God emerge on the scene. Verily, they will know their way, and what to do and how to do it, as the birds know their way and the bees. The children of the living God will do as they please in the perfect liberty and fullness of delight, for their pleasure will be the will of the Father in heaven.

J. F. GELLETLY.

APOLOGIES

It is not always necessary to make apologies to others for our misconduct. Some of it concerns only ourselves and must rest with our own consciences. But where a wrong has been done to another, or where the welfare of society for any reason demands it, let the apology be full and sincere. Oftener than we think for, it should consist of simple confession; but where the other element of extenuation rightly comes in, let it never exceed its just boundaries. The willingness to admit the actual wrong or injury to the full extent that truth can demand is always the best apology, and often the only reparation that can be made; while the discipline thus afforded is an important part of self-culture and improvement.

THE LORD'S JEWELS
(Continued)

"Ye are come unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect" (Heb. 12:22, 23). Now we decorate the tombs of the dead; in that day God, in the person of his dear Son, will decorate the living, the just, with such garlands of flowers as the world has never seen.

Fifty years ago the noble and brave survivors of that bitter struggle, those who, during that Civil War, upheld the government, marched in review down Pennsylvania Avenue, in the city of Washington. As they swung past the reviewing stand upon which stood that noble man, President Lincoln, surrounded by his wise cabinet and brilliant staff, amid the plaudits and cheers of thousands of loyal hearts, who represented a nation's gratitude, the strains of martial music pealed forth, the strains that had inspired those veterans to dare and die upon so many sanguinary battle fields, column after column, division after divisions, regiments and battalions passed by. At the head of each rode its commanding officer and staff, who, as they reached the reviewing stand wheeled in and took their place by the President until their division passed by. But listen! The populace are wild; huzzas break forth, increasing in volume as the brave 151st Pennsylvania Regiment and the Ulster Guard, that fought so nobly on the field of Gettysburg, swing by. Who would not have given twenty years of his life to have been able to join that company and say, "I was there in the thick of the fight?" Following closely behind these came those noble Ohio regiments that never wavered in the fiercest fight, and last but not least, those wild sailor boys who pushed their ships through storm and shell into Mobile. See how proudly their torn colors are flung to the breeze; see the tears coursing down the president's cheeks; handkerchiefs are held to many eyes as the few limp by, the remains of once a full regiment, their comrades lying beneath the sod of many a battle field stained with their life's blood.

Beloved brethren, I need not make the application: you see my point. God will hold a review when Jesus makes up his jewels. Then in that day, "those who have borne the heat and the burden of the day" will march past in review before our glorious Commander-in-Chief, Jesus, and then amid the shouts and the plaudits of the angelic host, those who now in this life with joy laid down their lives in service for the brethren, will receive from his hand jewels so precious, because they are so rare to grace their crown, that shall shine for all eternity.

Beloved, all this may seem allegorical to you, but to me it is very real. Listen as these hosts of overcomers march past, how the vaults of heaven seem to ring, echoing back the strains of such music that no mortal ear ever heard. How glorious the raiment of the marchers shine! How resplendent their adornments, how brilliant the crowns!

But hush! the head of the procession is passing the stand, see what joy illuminates his glorious face, for "he he shall see of the travail of his soul, and shall be satisfied" (Isa. 53:11). Abraham, Isaac, and Jacob, closely followed by the ancient worthies, who in this life "esteemed the reproach of Christ greater riches than the treasures in Egypt; for they had respect unto the recompence of the reward" (Heb. 11:26). All these who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection. And others had trial of cruel mockings and scourging, yea, moreover, of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented (of whom the world was not worthy): they wandered in deserts and in mountains, and in dens and caves of the earth (Heb. 11: 33:38).

Following these came twelve divisions. At the head of each division rode one of the bosom friends of the Commander-in-Chief. Peter led the van, followed by John; soon the angels seemed to sing louder as the word passed along, "Here comes Paul." This is he who took pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; of the Jews five times received forty stripes save one. Thrice beaten with rods, once stoned, thrice suffered shipwreck, a night-and-a-day in the deep, in journeyings often in perils of waters, in peril of robbers, in peril of his own countrymen, perils by the heathen, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren, in weariness and painfulness, in watchings often in hunger and thirst, in fasting often, in cold and nakedness, counting all things loss for the excellency of the knowledge of Christ Jesus my Lord, for whom he suffered the loss of all things, and did count them but dung, that he might win Christ. That he might know him, and the power of his resurrection, and the fellowship of his sufferings being made conformable unto his death."

As the last division marches past, they break forth into singing as they salute their Lord and Chief. I listen to the words, "Ask ye what great thing I know that delights and stirs me so? What the high reward I win? Whose the name I glory in? Jesus Christ, the glorified. This is that great thing I know: this delights and stirs me so; faith in him who died to save, him who triumphed o'er the grave—Jesus Christ, the glorified."

And now it seemed to me the whole angelic orchestra burst forth for the hour had arrived which John saw in vision on the Isle of Patmos: "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength, and honor, and glory, and blessing. And every creature which is in the heaven and on the earth, and such as are in the

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sea; and all that are in them, heard I saying, Blessing and honor, and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever" (Rev. 5:11-13).

And then the final refrain was taken up by the seraphims, as "one creed unto another, and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory" (Isa. 6:3).

GEORGE B. ALLDRIDGE.

FAITH AND TRUTH

There are many persons who do not clearly understand what faith is. To them faith is what they believe, or say they believe. They have faith that certain things will come to pass, which never do come to pass; they "believe without a doubt," certain things which prove to be utterly false.

Men are saved by faith: "Without faith it is impossible to please God;" but men are damned by believing a lie; therefore believing a lie is not faith, but something entirely different from faith. It is useless to believe a thing is true when we know it is false. A somewhat zealous person was once endeavoring to persuade some one, not a Christian, to believe in Christ. The sum of the story was, "Believe you are saved, and you will be saved." "But," said the man who was thus addressed, "you believe you are a Christian? you know you are?"

"Yes."

"Well I know I am not a Christian, and what is the use of believing I am?"

Believing that a jack-knife is a pickaxe does not make it so; believing that a penny is a pound does not make a man one copper richer. Believing that a man is all right, when you know and he knows that he is all wrong, is simply believing a lie, and running the risk of perdition.

We are not to delude ourselves with dreams and fancies. True faith has respect to the promises of God, for "faith cometh by hearing, and hearing by the Word of God." What God's word clearly and unequivocally states, faith believes; but there are many things which men undertake to believe, for which there is no distinct, direct warrant in the Scriptures; and Christian men are to take heed and not deceive their own selves. We may believe in the power of God and in the goodness of God, for these things are plainly revealed in the Word. We may believe in the promises of God, which are yea and amen in Christ Jesus: but we must also believe in the limitations which he sets upon his promises. We must believe that if we regard iniquity in our hearts the Lord will not hear us. We must believe that while the Lord is "rich unto all that call upon him," yet whom he loveth he chasteneth, and scourgeth every son that he receiveth. We must believe that sins separate men from God, and that iniquities hide his face from them, and though they offer many prayers he will not hear them when their hands are "full of blood." We must accept both the promises and the threatenings, the rebukes and the chastenings, the commands and the prohibitions, and then we can say, "Whatsoever things we ask of him we receive, because we do the things that are pleasing in his sight."—The Christian.

IN THE BEGINNING

There is a beginning to everything. A beginning is that which is first. We can account for every beginning. God is the begining of every thing. We want to find in what year, or age, these beginnings were erected, because they did not all begin at the same time. We count the creation of heaven and earth, as the year one. The beginning of the flood was B. C. 2448, in the six hundreth year of Noah's life; in the second month and seventeenth day. The end of the flood was the six hundreth and first year of Noah's life, the second month and twenty-seventh day.

The beginning of God's promise to Abraham was in the year 1921, B. C. The promise is not fulfilled yet (Gen. 13, 15-18). The beginning of the year was changed and the passover instituted in the year 1491 B. C. (Ex. 12:2). The law was also given in that same year, and ended A. D. 33. Christ is the end of the law, to every one that believeth. The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. The law is not of faith. After faith is come we are no longer under the law (Rom. 10:4; Gal 3:12, 24, 25). Christ's crucifixion ended the law. "In the beginning was the word." The word is the gospel of Jesus Christ the Son of God. The beginning of this word was A. D. 26. Christ began to preach after his baptism; at the age of thirty he preached the word (Mark 2:2).

"And the word was with God and the word was God" (John 1:12). The same was in the beginning with God. This scripture is referred to by some to prove that God and Christ are one and the same; that Christ is the real God and created all things. This beginning of John 1:1, is the beginning of the gospel age, and not the beginning of the creation. It does not affirm that Christ was at the creation. If it proves that, we can prove from scripture that his disciples were there also: "And ye also shall bear witness, because ye have been with me from the beginning." "And these things I said not unto you at the beginning, because I was with you" (John 15:27; 16:4). "I am the beginning and the ending, saith the Lord" (Rev. 1:8; 21:6; 22:13). The promise of God to Abraham in 1921 B. C. will end when the word given A. D. 30 ends, and that will be when Christ comes to earth in the clouds of heaven. The time is very near for the end and fulfilment of these promises. Are we ready? God help us to know the truth.

E. W. KNAPP.

NOTICE

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The Restitution

4/93

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this and the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26): the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-55); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16) repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths or "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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DENYING THE FAITH

A Sermon by Rob't. G. Huggins

(Concluded)

Referring to the expression, "the mystery of iniquity doth already work," A. J. Gordon says:

"The germs of this evil system were growing in the Apostle's day. Is it credible that they should have continued operating through twenty centuries in order to bring forth some yet future, short-lived anti-Christ, so transcendently wicked that all which has gone before with its unspeakable record of blasphemy, is only an indifferent prototype of him? If charity could bias our interpretation at all, which it must not, how little mercy have they who want to relieve the papacy of this stigma, darken our future with such an appalling apparition! Moreover, such a conception puts a strain upon our credulity greater than it can bear, for when we study satan's career in scripture and in history we find that open infidelity is little in his line. His way has ever been to masquerade in the symbols and sacraments of the church, to manipulate the machinery of spurious miracles, to put on a sad countenance as the hypocrites do that behind it may mock at God. Therefore, the epiphany of "that wicked one" should be looked for in a feigned religiousness rather than in blatant atheism; as is tersely said in the "'Noble Lesson' of the Waldensians: 'Anti-Christ is the falsehood of eternal damnation, covered with the appearance of truth and righteousness of Christ and his Spouse'" (Ecce Venit, page 121).

In other words, the Christ and God-denying anti-Christ is a denial of apostasy, **and not a denial** of atheism. And to show by the scriptures that such is the teaching of God's word, allow me to read from 1 John 2:18, where John says the development of this anti-Christ power was out of the primitive church. His words are: "Little children, it is the last time; and as ye have heard that anti-Christ shall come, even now are there many anti-Christ's; whereby ye know it is the last time. They went from us, but they were not of us; for if they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not of us." "I have not written unto you because ye know the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? **He is anti-Christ that denieth the Father and the Son"** (vss. 21, 22). Now John thinks and says that the anti-Christ, the denier of both God and Christ, was formed by segregation and apostacy from his own church; and it is clear from 1 John 4:1 that, instead of the anti-Christ being an infidel, worldly, outside organization, he was a development from within the church: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come; **and even now already it is in the world."**

In 2 John 7th verse John says again: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ." In 2 Peter 2: 1, 2 the apostle says: "But there were false prophets also among the people, even as there shall be false teachers among you, who shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." An uprising of rebellion in the bosom of the church, an apostacy from primitive Christianity, brought the truth into disrepute and established the anti-Christ. Jude is equally clear in saying that those who deny God and Christ are furtive enemies of the truth, who abuse the favor of God by "turning the grace of God into lasciviousness." His declaration in the 3rd verse is: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, **and denying the only Lord God and our Lord Jesus Christ."** Then, the anti-Christ denial of God and his Son is not an atheistical denial, but a denial of apostacy. We have an instance of such a denial in Acts 3:13, 14, where we read: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just." This charge of denial was not brought against the atheists of Christ's time, but against the religious element of the Jews who put him to death.

In Jeremiah 28:15 we have this declaration concerning Hananiah: "Then said the prophet Jeremiah unto Hananiah the prophet (not an atheist, but a preacher!), Hear now, Hananiah, the Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the

Lord, Behold, I will cast thee from off the earth; this year thou shalt die, because thou hast taught rebellion against the Lord." And in Jer. 29:31, 32 the Lord says of Shemaiah: "Thus saith the Lord concerning Shemaiah the Nehelamite: Because that Shemaiah prophesied unto you, and I sent him not, and he caused you to trust in a lie; therefore thus saith the Lord: Behold, I will punish Shemaiah the Nehelamite, and his seed; he shall not have a man to dwell among his people, neither shall he behold the good that I will do for my people, saith the Lord, because he hath taught rebellion against the Lord." Rebellion against God, according to Deuteronomy 13:1, 3, 5, deserves capital punishment. Then, beloved, we can deny the faith by heretical belief and false teaching. Heresy is classed among the sins that exclude from the Kingdom of God, and is declared to be as much a "work of the flesh" as murder and drunkenness (Gal. 5:19-21). The counterfeit system of the papacy sprang out of the church as a result of apostacy masquerading in the robe of righteousness.

(4) **And, lastly, we may deny the faith by the countenance, support and fellowship of religious bodies which do not represent the faith.** Corporate responsibility and punishment, are factors in justice, recognized by both human and divine laws. The word "corporal" is from the Latin word "corpus," which means a body; and a body is a congeries of organs, "a collection of bodies in one mass" (Webster); as, for instance, a corporation. There may be hundreds of members in a corporation, a word which Webster says means "a society authorized by law to act as one individual." That is, a corporation may contain hundreds of members, but all these members only form one body; and the responsibility of the corporation extends to every member in the body.

As another illustration, let us take the human body, which is a union of many members. In 1 Corinthians 12:19-21 the apostle reasons like this: "And if they were all one member, where were the body? (But now are they many members, yet one body. And the eye cannot say unto the hand, I have no need of thee." Paul then goes on to show that the various members of the human organism are mutually dependent. There is such a spirit of interdependence that if one member suffers, they all suffer; if one member is honored, they are all honored; they are all responsible for each other. If one member becomes sick they all share in its sickness; if one member is healthy they all share in its health.

The family made up of husband, wife and children, forms a body; and this again illustrates the interdependence that exists among all members of a body. A father can bring dishonor upon the wife, and the wife can bring dishonor upon the husband, and the children can bring their parents to honor or dishonor; for the reason that the idea of organization or corporation, involves all the members of that corporation in equal responsibility. A nation even is simply an aggregation of units. In the present European war the life of this nation depends upon its protection of all its units. This idea of corporal responsibility, then, is amply illustrated in the organic systems of the world. Just transfer ourselves from them to the church, and we become members of a similar organization or body.

We now raise the question, Can one who believes the gospel of the kingdom preached by Christ (Mark 1:14), which he commands us to believe (verse 15), and which gospel his apostles also preached (Luke 9:1), consistently and scripturally belong to a church that does not represent the truth? Turn to 1 Tim. 3:15, and you find that the church of God is declared to be "the pillar and ground of the truth." To belong to such a church is a diaphanous duty. But if a church is not the pillar and ground of the truth, the question is, Can we consistently and scripturally belong to that kind of an organization? We find in Jeremiah 9:1-3 these remarkable words by the "weeping prophet:" Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh, that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them, for they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth." Jeremiah thinks it is our duty to be valiant for the truth of God. When his people lapsed into a state of indifference, instead of joining and becoming a member, and supporting them in unrighteousness, he says: "I had rather leave them, go out and submit to all the inconveniences of the desert life, and spend the rest of my years in solitude and isolation, than in association with a people like that."

Now, if we believe in the gospel of the kingdom of God, and in the name of Jesus Christ (Acts 8:12), and then hide our light under a bushel by joining some jejune church which does not represent this gospel, are we valiant for the truth upon the earth? The word "valiant" means "strong, brave, intrepid in danger" (Webster). Can you be valiant for the truth of God if you are identified with an organization that does not believe it, and that does not represent it? Remember, friends, that when we become a member of an orthodox church, we become responsible for the teachings and the practices of that church, **whether we believe in them or not.** The fact that we do not believe them only makes a bad matter worse. How can we believe the gospel of the kingdom and belong to a church that does not believe this gospel? Why do you not join the Catholic Church? "Oh, never." Why not join the Mormons? "Never." Why not join the Liberty League? "No; I am against the liquor traffic. I do not believe what those organizations believe at all." And the very fact that you do not believe as they do is precisely the reason why you do not join them. If you believed in the Catholic Church, in the Mormon Church, in the Liberty League, you would join them before the sun sets tomorrow. Therefore when we become members of an orthodox church we endorse the teachings and the practices of that church, whether we believe them or not, for the reason that we support the church by our presence, by our financial aid, by our moral support; we advertise to the world that we belong to that church, and endorse, as far as our identification and affiliation with it can, its teachings and practices. Consequently for those who do this, cor-

moral responsibility can not be denied, and corporal punishment is sure. Such people, instead of being "valiant for the truth," are moral cowards, pusillanimous souls, valetudinarian apostates, who are "holding the truth in unrighteousness," and against whom the wrath of God will be revealed in deadly severity at the day of judgment (Rom. 1 :8).

Concerning God's dealings with men, I read this in Genesis 18:25: "That be far from thee to do after this manner, to slay the righteous with the wicked, and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right?" Certainly he will. But while he has made an everlasting distinction between the righteous and the wicked, still it is possible for the righteous, by the disregard of God's instructions, and by corporal responsibility, to be lost notwithstanding their righteousness, for the reason that they countenance, support and fellowship a system out of harmony with God's law. In the next chapter (Genesis 19: 12) God said to Lot: "Hast thou here any besides? Sons-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place." Now if Lot and his relatives had ignored God's warning, they would have suffered the same penalty as the Sodomites; for we read farther down in the chapter: "And it came to pass when they had brought them forth abroad, that he said, Escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. And he overthrew those cities, and all the plain, and all the inhabitants of those cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt." There were righteous people in Sodom, and yet they would have been consumed in the sins of Sodom if they had not obeyed God's command to get out.

We have a similar case in Numbers 16:26. When the rebellion of Korah, Dathan and Abiram created turbulence in the congregation of Israel, God said: "Depart, I pray you, from the tents of these wicked men and touch nothing of theirs, lest ye be consumed in all their sins." In 1 Samuel 15:6 we have this statement concerning the Kenites: "Go, depart, get you down from among the Amalekites, lest I destroy you with them; for you showed kindness to all the children of Israel when they came out of Egypt." In Jeremiah 51: 6 God's exhortation is: "Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity, for this is the time of the Lord's vengeance; he will render unto her a recompense." The salvation of the people here addressed depended on them fleeing out of Babylon in haste: according to Revelations, chapter 18, when anti-typical Babylon falls the requirement obtains again: "All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (verses 3, 4).

Since it is obviously possible to actually "partake of other men's sins" (1 Tim. 5:22), we can now appreciate the following statements of holy scripture: "Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). We are made ambassadors for God (2 Cor. 6:1). Listen to the entreaty in the 14th verse: Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty." Continuing still his exhortation in the 7th chapter and the first verse, the apostle adds: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

May God give us mercy to learn our duty, and grace to perform it, is my prayer.

(This sermon is published in booklet form, and may be obtained of The Restitution, 10623 Lee Ave., Cleveland, Ohio. One copy 5 cents; per dozen, 40 cents.)

THE FISKE—MOORE DEBATE

Proposition: Man is wholly mortal and is unconscious in the interval between death and the resurrection.

John Fiske Jr., affirms. J. H. Moore, denies.

Mr. Fiske's Second Article

Mr. Moore admits that the "breath of life" is not a conscious personality, but is unable to see that when it entered Adam it made him a "living soul." That it was the "breath' 'that produced life, and hence consciousness, and not "something else," is proved by Job 33:4: "The breath of the Almighty hath given me life." If there was "something else" added beside the breath of life, Gen. 2:7 does not mention it.

We both agree that Adam was lifeless and unconscious before the breath of life entered him. Then why cannot we agree that he is lifeless and unconscious after the breath returns to God? We could if it was not for my friend's theory.

He denies the breath goes to God. I would ask him to read Job 34:14; Psa. 104:29; Eccl. 12:7 and be convinced that it does. If God "takes away their breath" and "gathers it unto himself," has it not returned unto him? The Hebrew word for "breath and spirit" here is **ruach.**

Psa. 146:4: "His thoughts perish." This says what it means and means what it says. All one can do is simply to believe it. Nothing is said about "the body losing its thoughts." Why, is the body the thinking part of man? If so, then it is positively established that the soul is not the thinking part, unless man has two "thinkers." What say you?

2 Cor. 4:16 is quoted to prove that man has an immortal inward man. This I deny. If the inward man is immortal, would it need "renewing?" Where are the wicked said to to have the "inner

man?" I demand proof. What is the "inward man?" "That Christ may dwell in your hearts" (Eph. 3:16, 17). Here is Paul's definition for it. Do you accept it? Psa. 6:5 is ignored. Why, Mr. Moore? Eccl. 9:5, you say, means the "outward man." If so, then in life it was the part that "loved," "hated," "envied," an d"knew?" Whatever had these powers in life, lost them in death. If it was the soul that could "love," "hate," and "envy" in life, then in death the soul lost these powers. If it was the body that had these powers, then that would prove the soul is not the thinking part of man.

Mr. Moore, why should you teach that the dead "must arise in order to 'praise' God if they are 'praising him while dead?'" How can you teach consistently that "death is the land of forgetfulness" when at the same time you contend that the memory is not destroyed by the stroke of death? Suppose the Lord, Mr. Moore, had not helped David's soul, would it not then "have dwelt in silence?" Are there not many whom the Lord does not help? What of their souls? Do not they "dwell in silence?" Psa. 94:17 means this unless the Lord helped him; his soul would have soon died. But as the Lord helped him, it did not then die. But does the Bible teach the death of the soul? Listen: "Let my soul die the death of the righteous" (Num. 23:10). "My soul chooseth strangling and death" (Job 7:15). "None can keep alive his own soul" (Psa. 22:29). "He spared not their soul from death" (Psa. 78:50). Mr. Moore, do not these texts teach the death of the soul? If so, is the soul immortal?

Dan. 12:2: "Many of them that sleep in the dust shall awake." Do you teach that the dead are "asleep?" If "asleep," are they not unconscious? Were you not wrong in teaching they are asleep in heaven, seeing they are asleep "in the dust of the earth?" What say you?

Mr. Moore's Second Reply

It seems in the beginning of the above argument, my worthy opponent claims that the breath, by entering Adam, made him a living soul. But God did not so state. The Bible says, "And man became a living soul" (Gen. 2:7). I deny that the breath made him a living soul. "The breath gave life to man" (Job 33:4). But I deny that it had anything to do in making the soul or spirit. My worthy opponent says, "If there was something else added beside the breath of life, Gen. 2:7 does not mention it." The Bible mentions it just the same, and when the time comes I will give it. Is it posible, that my opopnent thinks man is the same after he dies, as before he was created? If so, I trust he learns something on that point before we get through with this discussion. I am not surprised at his going to Eccl. 12:7 to prove that at death, the "breath" goes to God. But Solomon said, "the spirit goes to God who gave it" (Eccl. 12:7). Let Solomon show us that "spirit" and "breath" are faculties. Speaking of man and beasts, he says, "Yea, they all have one breath" (Eccl. 3:19). What about the "spirit," Solomon? "Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth" (Eccl. 3:31). Is it the same? No; a man with a very small eye ought to see that. The breath that man and beasts breathe is the atmosphere. Hence, when it fills its function, it goes back to the winds of the earth.

No, the body is not the thinking part of man. Yes, man has "two thinkers," but the body is not one of them. These thinkers control the body, either for good, or for evil.

Yes, Mr. Fiske, I accept Eph. 3:16, 17. He even pleads for us to be "strengthened by his Spirit." That is, for our "spirit" (inner man) to think, or to accept the same principles with him, or let his Spirit guide our spirit, as it is "riches" for us.

You are mistaken when you say Psa. 6:5, is ignored. I say the "dead" (body) does not know any thing after the breath leaves it. When the breath leaves the body of man or beast, the body "knows not anything." But the "spirit," the part that thinks, of the beast, "goeth downward to the earth;" but the part of man, "spirit," that thinks, "goeth upward" (Eccl. 3:21). Eccl. 9:5 i speaking of them while they have the thinking faculty, the spirit, with them. Therefore, the body knows with the spirit while it is in the body. But as soon as the spirit leaves the dead bodies "they know not any thing." **Mica cumtux?**

I do not teach that the "dead" are praising God while dead; you are mistaken. I say they "know not anything." Neither do I claim that the spirit is praising God while it is absent from the body. But it is at rest, or as Paul calls it "asleep" (1 Thess. 4:13). Sleep in that case means only "rest." It remains at rest till God brings it with him, and raises the "dead" body (1 Thess. 4:16). Then after receiving that spiritual body they (the saints) go to God prepared to praise him.

All those pasages you refer to, Job 7:15; Psa. 22:29; 78:50; are speaking conjunctively, "and so many souls were saved from being drowned." The body may be spoken of as being asleep, or at rest, as, "A rock is resting (lying) on a log." Hence, the body can be lying in the grave.

AUTHORS OF THE BOOKS OF THE BIBLE

The word "Bible," which is English, is treated as a singular noun while in its original Greek form it is plural, and means "The Books," expressing the fact that the sacred writing of Christendom are made up of a number of independent records. The origin of each of these records, sixty-six in number, forms a distinct critical problem. The estimated number of authors is thirty-six. "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit.'

The first five books of the Bible, named, Genesis, Exodus, Leviticus, Numbers and Deuteromany, are called the "Pentateuch," meaning "the law," and were written by Moses, who is called the "Lawgiver." "And Moses wrote all the words of the Lord, and rose up early in the morning and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel."

The next twelve books following the Pentateuch are mostly historical. Joshua, who led the children of Israel after the death of Moses, was the author of the book bearing his name. "And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under

an oak, that was by the sanctuary of the Lord."

"Judges," which tells of the ruling of Israel by Judges after they had entered the promised land, is supposed to have been written by Samuel, the last of the Judges.

The book of Ruth was also written by Samuel after he had anointed David to be King.

Although one would naturally suppose that the books of Samuel were written by Samuel, this cannot be, for we learn in the 25th chapter of 1st Samuel that Samuel died. The other chapters are ascribed to the prophets, Nathan and Gad. "For the acts of David the king, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer."

First and Second Kings, which contain the history of Judah and Israel under the government of kings, First and Second Chronicles, and Ezra, were all written by Ezrah.

"Nehemiah," which resumes the history of the Jews, was evidently written by Nehemiah himself, who throughout speaks in the first person.

The book of Esther, which takes its name from the principal character introduced in it, was most probably written by Mordecai, and inserted in the canon of scriptures by Ezra and his assistants, or by their successors; but there are various opinions among learned men on this subject.

It is difficult to ascertain the author of Job, the oldest book in the Bible. Some ascribe all of it except the conclusion, to Job; some to Elihu; but others think that Moses was the author of it. The style has likewise introduced an opinion that it was written in the Arabic language; perhaps Elihu wrote it in Arabic, and Moses rendered it into Hebrew.

David undoubtedly wrote the greater part of Psalms, for his name is prefixed to about seventy Psalms, and it is probable that he wrote some others. Concerning the other Psalms, it remains doubtful who composed them but one, the ninetieth is entitled, "The prayer of Moses, the Man of God;" and there is internal proof that some were written long after the time of David, and even during or subsequent to the Babylonish captivity.

Proverbs, Ecclesiastes, and the Song of Solomon are attributed to Solomon.

Isaiah was written by Isaiah, and Jeremiah and Lamentations by Jeremiah. In the Septuagent version there is prefixed to Lamentations the following statement: "And it came to pass after Israel was led into captivity, and Jerusalem laid waste, that Jeremiah sat weeping and lamenting with these lamentations over Jerusalem." The rest of the books of the Old Testament are all named after their authors.

Matthew, Mark, Luke, and John, the first four books in the New Testament, relate the history of Christ and were named for their authors. The thirteen books from Romans to Philemon, were all written by Paul and named for the people to whom he wrote them.

Critics differ as to the author of Hebrews, but it is evident that Paul wrote it, for the epistle of Paul is written in all manuscripts, one only excepted, in which is only "The Epistle to the Hebrews."

James, Peter, and John are the authors of the books named after them, while John is credited with having written the prophetical book of Revelations.

LAWRENCE GIBBS.

THE MILE OF DUTY AND THE MILE OF LOVE

The Mile That Duty Compels

It is said that in olden days, if one was traveling through a strange country, if he should meet along the way one who may have been going in the opposite direction, it was possible for the stranger to stop the one he had met and compel him to become his courier. The law made it obligatory for the man who knew the way to turn and go with the stranger just one mile, no more.

The Mile That Love Enjoins

I read of a father, a noble man, and a Christian, who had a son who was a drunken ne'er-do-well. The father did everything for his boy; cared for him in sickness, paid bills of his contracting, gave love for neglect, until people said, "You have done enough; he will never amount to anything; just let him go: you have done all any parent is required to do." But the father felt differently about it, he knew he had walked the mile that duty compelled, but there was another mile he ought to go, the mile that love enjoins, and he determined to walk that mile. The son left home, time passed and one day the father heard he was sick, alone, destitute. He went to him, cared for him, and was the means in God's hands of saving him. We are all willing, more or less, to go the mile that duty compels, but the mile that love enjoins, we tread with reluctant feet. But it is the God required mile we must walk, if we will ascend into the hill of the Lord, and stand in the Holy Place.

LILLIE H. WILLIS.

Close Companionship

There must be some bond of sympathy, some mutual interest, something in each that awakens a responsive chord in the other, in order that any two persons shall take pleasure in each others' society. And where no pleasure is taken a union brought about by artificial or compusory means will soon dissolve by common consent. Those who differ radically in their ideas may, if generous, meet and discuss them with delight; but their divergence begins from some point of union; whereas those who have no such point, or who fail to find it if they have, cannot be expected to enter into close companionship.

Our Own and Others' Faults

The best of us are hampered in every effort at improvement, not alone by our own faults, but by those of our neighbors. We inhale the moral atmosphere around us quite as surely as natural air, and the impurity of the one will poison the character as certainly as that of the other will poison the blood. Not congratulations therefore, but deep regret should follow the discovery of faults and defects in other people, and if we have not enough sympathy in us to mourn on their account, we at least have sufficient reason for regret on our own behalf.

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EDITORIAL

An unusual, and if we may judge by frequent mention by correspondents, an appreciated feature of The Restitution recently has been the Fiske-Moore debate. There is one session reported in this issue. We are glad to give this debate to our readers. They can see for themselves how weak and childish are the arguments Mr. Moore advances for the immortality of the soul. This weakness of error should give more strength to truth. Brother Fiske has already shown considerable ability as a disputant; and we know that the truth will be creditably represented by him throughout the discussion.

Quasi-Sister Gladys Bates writes: "Billie Sunday is in Omaha now, and according to some people's ideas, he is doing a great work. But how people can believe what he preaches is more than I can tell. Most anyone can see that it is money and nothing else, that he is preaching for. His sermons are published every day in the Omaha papers, and some of the language he uses is something awful, and still people will go many miles to hear him; and yet if Jesus would come back and preach something worth listening to, people would mock and make fun of him. Oh, why do people reject Jesus, and follow some one like Billie Sunday? I don't see how people can be so blind to the truth as to listen to some hollow religion like Billie Sunday's. Do you think you could reject our truth and follow something like Mr. Sunday teaches? No, I know you could not, and I know that I could never be satisfied with something so hollow and thin as his religion."

Bro. Judd sends this clipping from a Canadian paper. It contains some startling evidence (?) for the immortality of the soul: "No one can pass irreverently into a death chamber. The face there, in its grand, calm immobility, with everything of littleness wiped out, speaks of the essential greatness of man, of the soul. And is there not here something more? Is there not here nature's seal of uttermost forgiveness, her seal of goodness, the love that is above all? That rugged, worn face, furrowed in life with so many lines of care and struggle—she has wiped out all that as though it were nothing, and brought to it the sweetness, the freshness of a little child. A child we come into this world, with loving faces all around us. And this dead, beautiful face—is it not that also of a child, born into another world, and again with loving faces all around it?" Some queer reason and logic here!

Sister Rose Storjohnn, of Pheonix, Nebraska, writes: "The brothers and sisters have been slow so far, in responding for the isolated fund, having received so far only something like $25.00, besides some pledges. I hope that none of the readers overlooked the appeal. They could not give their offerings for any better cause than to give them toward spreading the gospel and bringing more into the fold of Christ. We can all plainly see that we will not have long to work. We are all looking for his glorious appearing. Would it not be a pleasure if we all had some trophies to lay at our Master's feet? I believe there would be no greater pleasure, and a joy it would be to think we had helped others to the light and to be stars in our crown."

THE BEAUTY OF SILENCE

The following article is quoted from an exchange. We make this acknowledgment, not only to avoid the charge of plagiarism, but also to keep the brethren and sisters from saying we wrote it. The article follows:

In the absence of thought, silence is profoundly pleasing. If thought be truly the father of speech, the tongue has many fatherless children. For it is really astonishing how many human beings talk, not to say anything, but to avoid the embarrassment of being still. Nothing can be more distressing to the men who occasionally thinks than to undergo an enforced companionship with the person who persistently talks. It is an old adage that an empty car rattles loudest. Nature teaches her appreciative observers that in the silence of the calm the mighty force of the thunderbolt is engendered. If you would be heard when you do talk, talk less. As Carlyle, the sage, wisely counsels, "Cease this chaotic hubbub in which thy soul

runs to waste." Develop the habit of talking only when you have something worthy of expression. Train yourself to listen, and you will learn more, while talking less; for the wise man learns gracefully to take as well as fluently to give, the offerings of the lips. Christ often felt the need of withdrawing from the prattle of the rabble and the verbosity of the Jewish complainers. In the silence of solitude the soul marshals its forces anew. And so among the mountains, in the valley, and on the sea, the lonely King dignified the silent way. If speech has its mission, silence has its ministry. "Speech is silvern; silence is golden; speech is human; silence is divine."

COMMUNICATIONS

Dear Restitution:

I am a reader of "The Restitution," and I see that there seems to be a controversy in regards to the paternity of Jesus. It seems to me that Matt. 1:18-25 should forever settle the question, especially verses 18 and 25. In the 19th verse it says that Joseph was a just man, and yet in this verse he denies the paternity of Jesus. Will you please discuss in full Matt. 1:18-25 in the columns of The Restitution and oblige one who is seeking the truth. Yours in the hope of eternal life,

W. J. ALLENDER.

Dear Bro. Huggins:

Bro. D. C. Robison requested me to write a report of the services he and Sister Robison held here at Crocker, Mo.,

They arrived here September 10th, and delivered the first sermon Saturday evening. The Christian people kindly allowed us to use their church, and as they have preaching only once a month, we were able to have two sermons on Sunday.

Sunday afternoon Bro. Robison baptised my husband and afterwards held communion in our home. We did not have so very large an attendance, nor was a very great interest manifest, except by one young man. He is moving away from here this fall to Rene, Colo., but Bro. and Sister Robison expect to keep in touch with him if he is sufficiently interested to do his part. We had some interesting Bible lessons at home afternoons. But as others were urging them to come they closed the services Wednesday evening, and departed for Quinlan, Okla., on Thursday. We enjoyed the lesons taught and their visit very much. We ask God's blessing to rest upon them and hope that much good will be the result of their efforts to teach the truth and strengthen those who already believe in the Savior's soon coming. Yours in the faith,

MRS. J. W. GRIMSLEY.

AN EVANGELISTIC TOUR

We left Newark, Ohio, September 9th, on our tour of evangelizing. After a few hours in Cincinnatti we left for St. Louis, Mo. There was little to interest us, as we made this part of our trip in the night, leaving Cincinnatti 9:15 p. m. over the B. & O. R. R. We arrived in St. Louis the next morning 7:48. We were met at the train by Sr. Hanson, whom we had previously advised of our coming. We had a very pleasant half hour visit with our sister. Sister Hanson is a very lovable sister, and one of our best friends. We remained long enough in St Louis to partake of a very enjoyable breakfast.

Our train over the Frisco being called, we boarded it for Crocker, Mo., a town about one hundred and fifty miles south of St. Louis. Here we were met by, now our brother Grimsley. On our way to Crocker we saw the destruction wrought by the floods. All the streams, both large and small, had done their destructive work. How much we need the coming of the Lord.

Bro. and Sister Grimsley had arranged for the use of the Christian Church, a very pleasant place, in which we held our meetings. Our audiences were very attentive and well attended. The stop at Crocker was by previous appointment through correspondence with Sister Grimsley, who had been previously baptized by Bro. Adams, of Nebraska. We found her a very intelligent sister and well informed in the things concerning the kingdom of God and the name of Jesus Christ. The main object of our stop here was to baptize her husband, who had expressed a wish to put on Christ in baptism. On Sunday p. m., September 12th, we baptized him as required by scripture in water for the remisison of his sins. He arose we trust to walk in the new life, having been enrolled as a new creature, no longer a part of this present evil world. Our prayer is that he may walk worthy of the vocation by which he has been called.

After returning to their home we partook of the memorial ordinance by which we show forth the Lord's death until he comes. In conversation with our newly made brother we found him well informed in the scripture. He was well prepared for baptism into the name of Jesus the Christ. The time came that we must say good-by to our brother and sister in the Anointed. It was not without a degree of sadness, but we rejoice to know that if faithful we like Paul, will receive a crown that faideth not away.

Our next stop was in Quinlan, Oklahoma. We found that the Seventh Day people had erected a tent and were sounding forth the gospel peculiar to their sect. We decided to go further west and wait a more favorable opportunity to preach the ancient gospel.

Our next stop was near Lipscomb, Texas, with our Brother and Sister Randolph. Sister Randolph and Mrs. Robison are sisters in the flesh and in the Lord. We are now resting for a few days, after which we expect to go a hundred miles across the country where we will remain for a time and proclaim the good news concerning the kingdom of God and the name of Jesus the Christ. Lipscomb is situated twenty miles from Higgins, Texas, the nearest point to the railroad. This part of the state is called "the Panhandle of Texas." It is a prairie country and very fertile. In an earlier day it was a cattle country. Now it is developed into farming country. We were here two years ago, and find much improvement, except the roads. The frequent rains have washed out bridges and rendered the roads almost impassible.

Our report would not be complete if we did not tell you of our wild auto ride over the rough roads from Higgins, Texas, to Lipscomb, Texas. We were met at the depot by our nephew and

neice, Mr. and Mrs. Geo. Long and daughter Georgia. We left Higgins about 6 p. m. in a Maxwell car well loaded with five persons and our baggage. We were soon out of town, and on our way to this place. It would be impossible for us to describe to our reader our experience and feelings during the hour and a quarter we spent in our trip. Had it not been for our confidence in our driver, Geo. Long, we would have called for a halt and have waited for the morning light to continue our journey. While stopping here two years ago we learned that he was an expert in handling his machine and had a clear head and a steady hand, which is required on such rides. In due time we were safely landed at the home of our Brother and Sister Randolph, who have a very comfortable home. On Sunday morning, September 26, we accompanied Bro. Randolph to a Sunday School held in a church built by the citizens of Lipscomb, and may be used by all who wish to preach there. It had been announced that the county judge would deliver a lecture after Sunday School. As soon as it was known that we were in the room, the judge very urgently requested us to occupy the hour in his stead. We very reluctantly assented, and took for our subject The Future of the Earth, basing our remarks on the 72nd Psalm, urging that the promises herein recorded were future and literal. As soon as we closed the Baptist minister who was present, rose to his feet and very urgently requested us to preach in the evening. This surprised us very much, but we accepted and spoke to a full house on The Future Life. We urged that it would be as real as our present, but of a spiritual nature, obtained through the resurrection from among the dead when Christ comes.

We will continue our meeting during the week. We will visit any of the isolated ones who will write us. We hope to spend the winter in evangelizing in Texas, Oklahoma, Kansas and other western and southern states. A letter will reach us addressed to Lipscomb, Lipscomb County, Texas. May the Lord keep us and direct us, is our prayer.

D. C. AND N. B. ROBISON.

DIVISIONS

Division means separation; there cannot be a division without a separation.

What is it that causes division or separation? It is error or false teachings, that which is not in accordance with the scriptures, the word of God.

In John 9 we have the record of Christ making a blind man to see on the Sabbath day. Therefore said some of the pharisees, "This man is not of God, because he keepeth not the sabbath day." Others said. "How can a man that is a sinner do these miracles? And there was a division among them."

Now what was the cause of this division? Was it not error? One party said that Christ was a sinner and not of God; and the other party said that he was not a sinner, and was of God. The truth was on one side, and error on the other. These things will always cause divisions and separations; two cannot walk together except they are agreed. In Acts 23 we have the account of Paul being taken a prisoner, and was brought before the council composed of the High Priests, and when Paul perceived that one part were sadducees and the other pharisees, he cried out in the council: "Men and brethren, I am a pharisee, the son of a pharisee. Of the hope and resurrection of the dead I am called in question. And when he had so said there arose a discussion between the pharisees and the sadducees, and the multitude was divided. For the sadducees say that there is no resurrection, neither angel or spirit, but the pharisees confess both." The pharisees believed in the resurrection of the dead; the sadducees denied it. Hence there was a division among them; one party contending for the truth according to the scriptures; the other party denying and contending against the truth.

Truth and error can never go hand in hand. 1st Corinthian 1:10-12; "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you." Here we learn from the inspired Apostle Paul how to avoid contentions and divisions, viz., by being perfectly joined together in the same mind, and all speaking the same things. I have heard men who were not following these instructions of the Apostle Paul say that this being of one mind and speaking the same things was an impossibility. Now I could never believe that the Apostle was asking his brethren to do something that was impossible for them to do. I believe and know that it can be done, when we go according to the word, and not according to the theories of man. The Bible does not teach one gospel for you and another for me. There is only one gospel; and it is always the same.

The theories of man never did and they never will harmonize with the word of God; it is only foolish waste of time and energy to try to make them. Life is too short to waste in such foolery. I will take what the Apostle states any time, before I will the statements of uninspired men. You have seen, and I have seen, the effect of men's theories among the churches of God. Romans 16: 17-18. "Now I beseech you, brethren, mark them which cause division and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches, deceive the hearts of the simple." Brothers and sisters, beware of teachinggs that are contrary to sound doctrine, which only deceive and cause divisions. Let us stick close to the word, that we may not be drawn away by every wind of doctrine. 1st Cor. 3. "For ye are yet carnal, for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" 1st Cor. 11:18-19: "First of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you." Is this not a picture of those things existing among some of the churches today? Some believe in a personal supernatural devil, and some that Jesus is the natural offspring of Joseph. How can we be one body and believe such contradictory things? What is a heresy? It is a theory that is not in harmony with the scriptures; it is an unsound

doctrine, and is classed among the following crimes, and is called "the works of the flesh:" Gal. 5:19-20: "Now the works of the flesh are manifest, which are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murder, drunkenness, revellings, and such like. Of the which, I told you before, that they which do such things shall not inherit the kingdom of God."

A person or persons promulgating heresies are called "heretics," and the Apostle Paul in Titus 3: 10-11 informs us concerning a heretic: "A man that is a heretic, after the first and second admonition, reject." I believe that we are perfectly safe and justified by taking that course. A little leaven will leaven the whole lump. Let us therefore purge out the leaven of error that we may be a new lump. Let us show forth the fruits of the spirit, and not the works of the flesh, such as heresies, divisions, etc.

Let us not follow after the cunningly devised fables of men, no matter how ingeniously they are put together. Some are so deceptive that they do carry many away with them. I sometimes think that God uses these things to try us and to bring out our character. God does try those whom he accepts: even his own Son was no exception, tempted and tried in all points as we are, yet without sin. We have him as our example. Let us follow him and we shall receive that gift which God has promised us eternal life. This life is now hid with Christ in God, and when he who is our life shall appear, we shall appear also with him in glory.

SAMUEL PITTS.

OH, HIDEOUS SPECTRE IN THE DENSE NIGHT!

The Church of Rome is a gigantic, an influential, an ancient institution, which through the mere persistency of her claims, is liable to impress men with a sense of her respectability. It is well now and then to have a peep at the ugly skeleton that works inside the vestures of simulated purity. The Pope once had a jubilee, as all the world knows. The external pomp of the celebration, all the world could understand. But look here. We read "The Pope desired that the dead should not be forgotten in the jubilee solemnities!" So what did he do? He isued 50,000 tickets of invitation to "a mass" that was celebrated in "St. Peter's" for their benefit. The tickets contained a request that as it was a mass for the dead, the visitors should be "quiet and serious," and should "not break into applause." The day came. The Pope was carried into the building in his throne, surrounded by his court. They were all in red, which is the Papal colour for mourning; and they went through the performance of making the dead take part in the jubilee, in the presence of a mute congregation. Not for ever will the sun look down upon such enormity. "By thy sorceries have all nations been deceived." But there is an end, and it is not far off. Weary, the world waits for the light, without knowing it.—Sel.

AN EXPOSITION OF

1 John 5:5-8

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

None, except those who believe on the Son of God. This belief gives them the power (right or privelege, John 1:12), to become the sons of God. They are thus begotten of God by the word of truth (James 1:18). This is called "faith" in 1 John 5:4; and without faith it is impossible to please God (Heb. 11:6). What faith or belief must we have? We are required to believe that Jesus is the Son of God; born of the virgin Mary (Isa. 7:14; Luke 1:30, 31), who became the Christ which, according to Young means, "the official appellation of the long promised and long expected Savior, denoting his kingly authority." Christ is from the Greek Christos, and translated into English means anointed—(Diaglott). Jesus became the Christ by water and blood. By water, when baptized of John (Luke 3:22; Matt. 3:16). This was his first anointing (Acts 10:38, Luke 4: 18); but the whole process of anointing covered the time from his baptism to his death. Thus Jesus became "The Christ" by blood. When he expired on the cross he exclaimed, "It is finished" (John 19:30). He had finished the work God had given him to do. Then God still further anointed him by raising him from the dead (Heb. 1:9; Phil. 2:9-11; Psa. 2:2). The testimonies given from the Od and New Testament show the Spirit (the teaching powers of God), beareth witness to the fact that Jesus has become the Christ of God. Verse seven is an interpolation, all scholars agree; so we pass over it. Verse eight shows that the Spirit (the power of God which makes these truths known to us (Nehe. 9:30; Micah 3:8; 2 Pet. 1:21), the water and the blood agree: all three agree to the one fact that Jesus the Son of Mary, who was like unto other men (Heb. 2:11) by virtue of his perfect obedience, is now the Christ.

W. S. TOMLINSON.

ISOLATED SOCIETY NOTICE

Carrie M. Free, President

I want to say to the brethrn, though The Restitution, that the Isoated Society is now ready to receive your contributions, to send preachers among the isolated brethren. We have some money now, and any that want a meeting, please write to the president. We would like to hear from the preaching brethren who could go in response to the calls we may receive. Brethren, don't be afraid of sending your money; the gospel was sent to you and I, and we ought to be very thankful for it. Christ said to his disciples, "Go into all the world and preach the gospel." We are his disciples. We can't all preach, but we can send some one who can. Brethren, don't be careless in this matter; the Lord is coming soon, and we must be found about our Master's business. Send your subscriptions, whatever you can give for the year to Sister Storjohnn, she will turn it over to the treasurer. I am sure we can do a good work, and our reward will be great. Read Dan. 12:3. For fear you may not remember the address of the officers, I will give them again: Carrie M. Free,

President, 112 E. State St., Blair, Nebraska; Rose Storjohnn, Secretary, Phoenix, Nebraska; Lydia Railsback, Treasurer, 621 S. Fellows St., South Bend, Indiana.

SOUTHERN ILLINOIS ANNUAL MEETING

The annual Fall Meeting of the Church of God near Moriah, Illinois will be held from October 9th to 16th inclusive. Bro. and Sister Jeffrey, of Murphysboro, Illinois, have kindly consented to conduct the meeting over the first Sunday, until Bro. L. E. Conner, of Ohio, arrives to take charge for the week-end. We expect a good meeting, and cordially invite all who can attend to do so. Those coming from a distance, please notify Bro. Lewis Weaver, Casey, Illinois, R. F. D. 3, who will furnish transportation to his home.

AMY V. WEAVER, Sec'y.

HOLY LAND NOW AN ARMED CAMP

JERUSALEM (correspondence of the Associated Press).—Armed airships and aeroplanes are continually flying over the birth place of the Prince of Peace at Bethlehem, acording to the Bote Aue Zion (The Messenger from Zion) a paper published in Palestine by a Swiss missionary.

Nearly the entire Holy Land has been transformed into a military camp. Soldiers are manœuvering every day on the Mount of Olives at Golgotha and Jerusalem. The English, French and Russian convents have been turned into barracks and between Judea and Jericho, where transportation was by pack mule in the days when Christ came to bring "peace on earth," a road is being constructed for armored motor cars.

Long columns of buffaloes, driven by Arab peasants, are hauling carts loaded with powder, projectiles and other supplies for the Turkish army over the favorite routes of pilgrims in Palestine. Fast dromedaries of the camel corps maintain communication between the camps in Palestine and the Turkish headquarters. It is supposed that the concentration of the young recruits in the Holy Land is with a view to another attack upon Egypt.—Selected by Sister Wood.

THE SECOND DEATH

Dear Brother Huggins:

I will write some about the second death. I see in The Restitution writings about the second death as if it were the same as dying the second time. Now I ask the question, Is there any such thing as a person dying the second time? We read of a second death. But that don't say that the same person dies the second time. Second implies a first. If I understand aright, the first death was when God destroyed all the wicked people from the earth at the time of the flood; and the second death will be when satan will be loosed, when Gog and Magog will encompass the camp of the saints, and fire will come down from God out of heaven and devour them.

God judged Sodon and Gomorrah and destroyed them. I know that God is merciful and reasonable and I don't find any place in the Bible that Christ ever said that he would raise up the wicked to life and destroy them. God is immortal and Christ was not immortal till God raised him from the dead. Like begets like. All whom Christ will raise from the dead will have eternal life. Those he does not raise from the dead are condemned. The wages of sin is death. "They shall sleep, and not awake." "They shall be as though they had not been." It don't say that they will die the second death.

JOSEPH SHELLENBERGER.

THE BIBLE—ITS SUPPLIED WORDS

W. N. Fisk

In our "King James" translation of the Bible there are many words in italics, showing that they were supplied by the translators to complete the sense of the original as understood by them, and in not a few instances the supplied words make important changes in the meaning of the text.

For instance, in Dan. 7:26 we are told: "They shall take away his dominion, to consume and to destroy it unto the end." This means that the process of destruction would be continued to "the end," while if we leave out the supplied word "it" we read that the dominion (or power to destroy) shall be taken away, which was done for the little horn of that prophecy. The taking away of the dominion was completed in 1870. It was declared by the Italian government to be then forever abolished, making the fulfillment of this verse emphatic.

Again, in Psa. 2:8, we read: "Ask of me and I shall give **thee** the heathen **for** thine inheritance and the uttermost parts of the earth **for** thy possession;" making a statement many times used to prove the conversion of the world by the gospel, a hope quite inconsistent with the statement of the next verse—"Thou shalt break them with a rod of iron, thou shall dash them in pieces like a potter's vessel." Now if we eliminate the supplied words we have a very different statement as follows: "Ask of me and I shall give the heathen thine inheritance, and the uttermost parts of the earth thy possession," something that God has done for hundreds of years, but the lease is now about to expire.

Again, we read of "Things **done** in his body" (2 Cor. 5:10). Let us leave out the supplied words "done" and "his," and we will learn that whatever we receive at the judgment seat of Christ we shall receive **"in body," and not out of the body.**

Brethren, let us take heed to ourselves and to the doctrine, and continue therein.—Our Hope.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26), the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 67. AKRON, O., OCTOBER 26, 1915 NUMBER 17

"PREACHING THE TRUTH."

A Narrative Reciting the Experiences of a Believer Preaching "The Truth As It Is In Jesus."

William Brown.

The lecturer then invited those present to come again on the following Saturday and stated that he would be glad to talk with any who might be interested at the close of the meeting; also that his home was open at any time to receive and talk with those who wished to look into these matters. The meeting was then closed with a few appropriate words of prayer.

The lecturer hastened to the back of the room to shake hands and talk with as many as possible before they left the room. There was the usual variety of expression and lack of expression from those who made up the audience. There were those who watched for th opportunity to pass out while the lecturer was busy talking with someone. Then there was the inanimate handshake which was performed entirely by the lecturer. Who has not experienced this lifeless handshake, in which the one whom you greet graciously consents to permit you to life the dead weight of their arm up and down once or twice while they wait patiently until you are through.

There were, however, some real living beings present and their hearty, vigorous handshake was accompanied by their expression of approval or disapproval as the case might be. On the whole the audience was at loss to know how to express themselves appropriately because it was an entirely new experience to them.

There was one young man in the audience, however, who seemed to be more deeply interested than all the rest. His name was Timothy Berea; he waited until all the others had gone and then, Bible in hand, he talked with Paul Stephanas until the extinguishing of the lights brought their interview to a close.

Paul Stephanas' Lecture Discussed at the Home of Timothy Berea.

When Timothy Berea reached home he found his parents and his sister still in the sitting room discussing the lecture. The arrival of Timothy temporarily interrupted the discussion. When he was seated Mrs. Berea re-opened the conversation. Addressing Timothy she said, "Well, what did you think of the lecture?"

"Extremely interesting; I was surprised at the man's knowledge of the Scriptures and his ability to turn to the pasages to support his arguments," was the answer.

"I am quite ready to admit his familiarity with the Scriptures, and I do not doubt but that he is sincere, but of course he is quite mistaken in some of his views," said Mrs. Berea.

"What views in particular do you think he is mistaken about?" asked Timothy.

"Well, of course you will recollect that he kept continually referring to the earth instead of heaven, and to material things instead of those grand immortal abiding places beyond the present material habitations."

"That is quite true, mother; but were not his statements supported by Scripture testimony?"

"Well, yes, he quoted Scripture, but I cannot help but feel that it was wrongly applied. Even infidels sometimes quote the scriptures to support their contentions. Why my son, did you not notice that he attacked our dear old orthodox faith which has come down to us as a priceless heritage? In part of his lecture he referred to our belief that we will one day leave this vale of tears and ascend to realms above, and then he said that the Bible had an altogether different story to tell; in other words, our most cherished belief of a home in heaven to which we look forward and which cheers us through life and comforts us at the hour of death, according to this man, is all imagination. I tell you it is nothing short of infidelity and it was all I could do to sit still and listen to it."

"Now mother, don't get excited, I know just how you feel. I noticed these things you speak of too, and that is why I stayed behind to talk with him."

"Oh! then you have shown him his error; I am so glad of that."

"Not so quick, mother; I am rather afraid I made a miserable failure of it. I wish you could have been there to help me; I feel sure it would have been quite different then. As it was, the man completely silenced me."

"Why Timothy! How could he?"

"Oh, it was easy for him. Mother, I never realized how little I knew about the Bible until I talked with that blacksmith preacher. Why I could not seem to answer the simplest questions and could not seem to recall passages of Holy Writ to support our dear old faith. For instance, when I opened the discussion by asking him the question 'If we do not go to realms above at death, as you semed to imply in your address, what becomes of our immortal souls?' He answered 'The scriptures never speak of immortal souls or their transition to realms above and therefore I do not believe in either.' 'What!' I said, 'do you mean to infer that we have no immortal souls? Why the Bible is full of it; where else could the belief come from?'

"Before answering me he placed a hand on each of my shoulders and looking me straight in the face he said in a sympathetic tone: 'Friend, I feel sure we both want to be guided by the Word of God. If it is full of immortal soulism, then you should be able to tell me where to find it. I have read the Bible through several times and have never been able to find it However, if you will show me one passage of scripture that speaks of an immortal soul, I am ready to bow to the Divine Word and stand corrected.'

"He waited a few moments for me to answer, and do you know, mother, I could not think of a single passage; I never was so much embarrassed in my life, and I was glad that the janitor turned out the lights at that moment. Mr. Stephanas saw my embarrassment and said, 'Well, never mind; we will talk it over quietly at some other time.' I thereupon invited him to come up here on Wednesday night; that will give you a chance to talk to him and make amends for my insufficiency; and if it is necessary in your opinion, mother, we will get our pastor, Mr. Hamilton, to come and help us defend our faith. Mr. Stephanas thanked me for the invitation, and assured me he would be on hand."

Mrs. Berea was about to answer Timothy, but noticing the dejected look upon his countenance she refrained from further discussion of the subject and simply said: "Well, we will talk it over in the morning; it is nearly twelve o'clock, and we have to be up early tomorrow morning to attend to the stock before we go to church. Mr. Hamilton is going to preach on 'The Reward of the Righteous,' and I think it will strengthen and help both of us to hear him. I am half sorry we went to hear that blacksmith preach. It seems to have upset you somewhat, but never mind; take it to the Lord in prayer, and you will find a solace for your troubled soul. Good night, son."

"Good night, mother."

Anxious About Timothy

Mrs. Berea listened until she heard the door of Timothy's room close behind him, and then, turning to her daughter, she said with a sigh, "Poor Tim, I never saw him so much troubled before. That man Stephanas is responsible for it, and we must do all we can to keep Timothy from coming too much in contact with him."

"Why, mother! What makes youthink it necessary to take such precautions with regard to Timothy? You always gave him credit for having good common sense, and you know his deep reverence for the Bible. I am confident no one could make him believe anything that was contrary to the teaching of the Scriptures. I think you are unduly alarmed."

"Well," replied Mrs. Berea, "perhaps you are right, but nevertheless an ounce of prevention is worth a pound of cure, and so I intend to get father to attend to any repairs or other business that may require dealings with the vilage mechanic. My fears may be foolish, Dorcas, but somehow the voice of a mother's intuition seems to whisper to me that danger is near. Good night, Dorcas; we must retire."

The conversation thus abruptly ended, mother and daughter parted and retired to their respective rooms.

Sunday at the Stephanas' Home

Sunday morning dawned, a bright, beautiful spring morning. Paul Stephanas, usually an early riser, awoke to find the sun streaming in through the crevices in the old fashioned shutters that protected the windows of his humble country home. The mental exertion required in the delivery of a lecture after his regular day's labor had fatigued him more than he usually felt when called upon to spend several extra hours at the shop. He arose at once, and after thanking the Father for the night of rest, and asking his guidance and blessing during the day, he dressed andwentdown stairs, where he found Mrs.Stephanas in the kitchen preparing the morning meal. After greeting his wife he went into the dining room and was greeted with a chorus of "good mornings" by the children, who were up and dressed and were looking over their Sunday School lessons while they awaited breakfast.

Picking up his Bible he settled himself in his easy chair to read his "daily readings;" but was interrupted by a knock at the front door which he hastened to answer.

Timothy Visits Mr. Stephanas

Upon opening the door he was surprised to see Timothy Berea. The young man was asked to come in, but declined with thanks, explaining that he had come away without telling the folks that he was going, and that he wanted to get back if possible before they missed him.

"I have come to invite you, Mr. Stephanas, to our morning church service. Mr. Hamilton, our pastor, is going to speak on the subject, 'The Reward of the Righteous,' and I would like you to hear what can be said on behalf of our old orthodox faith. You will come, won't you?"

"Well, I don't know about that; you see, I used to belong to the church, and am pretty well acquainted with its teachings, and I long ago stopped attending the church because I found that its teachings were not in harmony with the Scriptures."

"Don't you think, Mr. Stephanas, that is a rather narrow view of the matter? If we adopted the same attitude toward attendance at your lectures then no one would attend them."

"Why not? Mr. Berea, if they adopted my attitude toward the church they would all attend the lectures. You see I was a regular attendant at the orthodox church until I was convinced that it was not teaching the truth. Now if the people of Drearyville adopt the same attitude toward my lectures they will continue to attend until they are convinced that we are not teaching the truth as it is found in God's infallible word. We only ask to be given a hearing and then let God's test be applied. 'To the law and to the testimony; if they speak not according to this word it is because there is no light in them' (Isaiah 8:20). Now, isn't that reasonable?"

"Well, yes, when you look at it that way it seems reasonable; but just the same I am disappointed to think you will not come to hear Mr. Hamilton. You see I have just been down there to see him, and Itold him of the conversation we had last night, and he told me he would bring forward proof conclusive of the scriptural foundation of our faith, and of course he can do it better than

a layman like me."

"Oh, well, that makes a difference. If Mr. Hamilton's remarks are designated for my special benefit and I am to be permitted to answer in private conversation with you afterward, then common courtesy, as well as a desire for the advancement of truth, call upon me to agree to the arrangement. When does your meeting commence?"

"10:00 A. M."

"Well I guess I can arrange it, our meeting will be over by that time."

"Your meeting? Do you have a meeting?"

"Oh, yes. You see, we try to follow the commandments and example of Christ and the Apostles as closely as possible. Now we find that the Apostles and early believers met every first day of the week to break bread in remembrance of Christ, and though there is only my wife and I here yet we feel it incumbent upon us to keep the commandment and follow the example of the Apostles, and so we have our 'breaking of bread' at 9 o'clock every Sunday morning; and then we gather around the table and have a Sunday School lesson for the children."

"Well, I must hurry home now," said Timothy, "the folks will wonder what has become of me. I will look for you at the service this morning."

"All right, Mr. Berea. God willing, I will be on hand."

Timothy then hastened across the meadow to his home, where he found his mother anxiously looking for him. She was not a little displeased when she discovered that he had been at the home of Paul Sterhanas.

The Church at Drearyville

The church bell had just sounded forth its final call to the inhabitants of Drearyville when Paul Sterhanas stepped inside the little church and found a seat near the door. The service commenced almost immediately after he was seated.

Mr. Hamilton was somewhat of an evangelist in the conventional sense of that term. He was an emotional speaker and worked upon the feelings of his audience by telling touching and pathetic stories that often brought tears to the eyes of his hearers.

The opening ceremonies being over, the pastor arose and announced his subject, "The Reward of the Righteous," and stated that he had been particularly requested this morning to show that this part of our orthodox faith is founded upon scripture truth.

Mr. Hamilton's Sermon

"This," said he, "I consider to be a great honor, and I will now proceed to give you a little of the great mass of evidence that can be produced. First of all, there comes to my mind that time when the Lord was about to leave this earth and ascend to heaven: you will no doubt remember how he comforted his disciples on that occasion. He said to them, 'Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you, that where I am there ye may be also' (John 14:1-3).

"This," said the pastor, "is enough to settle the question once and for all. It proves conclusively," said he, "that the righteous go to the Father's house in heaven to be with him. It would not be necessary to quote any other passages to prove this, for one statement of the Lord is as good as a dozen, as he never contradicts himself. However, just to show how strong our position is, I ask you to look at the Master's words again. He is addressing the multitude, and among other things he says: 'Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you' (Matt. 5:11, 12).

"This shows beyond the shadow of a doubt," said the pastor, "that heaven is the reward of the righteous. There is no use in our taking up your time quoting scripture any further than these statements of the Master himself."

However, he said he would be glad to give to any of the congregation a list of other passages which he had prepared and which included the word of the 'thief on the cross," the parable of the Rich Man and Lazarus, etc.

Mr. Hamilton then went on to picture the glory of heaven and the happy reunions that would take place there, and finally brought the services to a close by the singing of the hymn, "That will be glory for me."

THE FISKE-MOORE DEBATE

Proposition: Man is wholly mortal and is unconscious in the interval between death and the resurrection.

John Fiske, Jr., affirms. J. H. Moore denies.

Mr. Fiske's Third Article

Mr. Moore denies the breath made Adam a "living soul." Before the breath was in Adam was he not a lifeless soul? Did not its infusion according to Gen. 2:7 make him "a living soul?" If so, then doesn't the removal of breath make him a dead soul? Paul says, "The first man Adam was made a living soul." Can a "living soul" die? "Every living soul died" (Rev. 16:3). Then "living souls" die and become "dead souls." "The breath of the Almighty gave me life." Was not Job a "living soul?" Then didn't the breath give that living soul life?

"They smote all the souls. There was not any left to breathe" (Josh. 11:11; Job. 21:39, margin). Here the souls had "breath" and "breathed out" and died. If the withdrawal of the breath caused these souls' death, then its introduction could make them living souls. Yes, as far as life and consciousness is concerned, man in death in those respects is in the same state he was before his creation.

Mr. Moore, I quoted Job 34:14; Psa. 104:29, as well as Eccl. 12:7, to prove that God "takes away the breath" and "gathers it unto himself" thus causing the breath to "return to him." Why did you not deal with the former as well as the latter? Reader, see if he does. The spirit "returns" or goes back again to God. Was it a conscious living thing before it came from God? When it entered Adam did it establish life and consciousness in itself or in Adam? If not in itself, then when it "returns" is it a conscious living thing? If it was unconscious before it entered Adam is it not unconscious after leaving him?

In Eccl. 3:19-21 the word rendered "breath" and "spirit" is "ruach." Hence read "ruach" in-

stead of "breath" and "spirit." and you have what Solomon really said. "They have on ruach." "The ruach of the man goeth upward," because man is upright, while beasts are not. "Their ruach goeth downward." So the "difference" Mr. Moore found does not exist. In Eccl. 12:7 ruach occurs again. If "the ruach returns," and beasts and men have the "one ruach," **then is that ruach immortal?**

"The body has lost its thoughts." Mr. Moore, what does your statement mean but that the body is the thinker? Yet in Article 2 you say the body does not think. "The body knew with the spirit." If this be true, then it is the body that "knows," just as much as it is the man that "sees" in the sentence, "He sees with his eyes." If the body is the thinker, then the spirit is not, and if the spirit is the thinker then the body is not. But if the spirit is the thinker, in death it can not think. "In that very day his thoughts perish" (Psa. 146:4).

"Spirits do not praise God." Why what base ingratitude to Jesus, not to praise him, though in his very presence! To witness for ages the unspeakable glory of our mighty God, and not praise him! It is not possible. "They have gone down into silence."

"Asleep in heaven!" Is it possible? Never! I call for proof. They are asleep in the dust and nowhere else. What does "sleep" mean? God caused a "deep sleep to come upon Adam." Was he conscious or unconscious? It is safe to say he was unconscious. If so, then those who sleep in Jesus are unconscious. Them who "sleep in Jesus will God bring with him." Where did he bring Jesus? "Now the God of peace that brought again from the dead our Lord Jesus. As he brought Jesus from the dead, so them who sleep in Jesus will be brought from the same place. "His soul was not left in hades." Then did it not go there? If so, was it in heaven? Where are the dead? "Death andhades delivered up the dead that were in them, and they were judged." If the dead are in hades, not yet judged, then can they be in heaven? They can not be. They are in hades. As Christ's soul was brought from hades when "brought from the dead," so the souls ofthe righteous dead are brought from there when "God shall bring them."

"If Christ be not raised then they who have fallen asleep in Christ have perished." How can this be, if to be "asleep in Christ" means to be eternally saved in heaven? If they are asleep in heaven how could they perish?

"Inner man." Where are the wicked said to have him? I demand proof again. If the inward man is immortal would it need "renewing?" The only inward man is "Christ in you the hope of glory" (Col. 1:27). Is Christ not then the inward man of the Christian?

Yes, you ignored Psa. 6:5. It is not mentioned by you in your first article. You say it refers to "dead bodies." Are there dead bodies in sheol (hades)? If there is no "remembrance of God in death," what about the sleeping souls—do they remember God?

"My soul die the death of the righteous." If spoken of the body and soul conjunctively, then conjunctively both are mortal. But of what was he speaking? "My soul," what about it? Was it never-dying? Will you say he believed it never-dying when he said, "Let my soul die?" Did he not believe his soul could die? Do you? The Biblical use of soul is creature, life, mind, disposition, the breath, etc. The particular use of it is to be judged from the way it is used. To illustrate: In Num. 1:28 it means creature; Job 12:9, life; Isa. 26:1, mind, etc.

Souls are said to die: Josh. 10:28; Judg. 16:15; Job 7:15; Psa. 33:19; 78:50; Isa. 53:12; Ezek. 33:19; 18:4-27; Matt. 26:38; Jas. 5:20; Rev. 16:3; Psa. 35:17; 63:9; Acts 3:23.

In our next article we shall furnish more evidence that the soul dies, and pursue further its scriptural use.

Mr. Moore's Third Reply

Mr. Fiske asks the question, "Before the breath was breathed into Adam, was he not a lifeless soul?" I answer, No. He had a body, but no soul. And I call on Mr. Fiske to give chapter and verse. I also deny that the breath made the soul, and call for proof. Gen. 2:7 does not say that "its infusion" made him "a living soul." It says, "Man became a living soul." No, "the removal of the breath" does not "make him a dead soul." Mr. Fiske refers to Rev. 16:3. Did not John speak figuratively? If you are trying to prove by this that the body is the soul, then give us the scripture that proves it. When I get on the affirmative I will prove the contrary. I agree with you that breath gave life, but it did not make a soul. And I agree that the breath made the body alive, but I deny that being the soul.

You refer to Josh. 11:11. You are an educated man and a school teacher. I am made to wonder if you, in teaching school, make any difference in a conjunctive word and a word that is used in the singular number. If you do in teaching in the day schools, why not in the Bible? If you do not you are sure to make a mistake, as you have in this matter? I deny man being in the "same state" he was before his creation, and call for proof.

When I get onthe affirmative I shall notice Job 34:14, Psa. 104:29, and other passages along that line. Will say, however, I have the word of God to make the application, and do not allow either Mr. Fiske or myself to make the application, as here is the trouble.

Mr. Fiske said: "When it (breath) entered Adam did it establish life and consciousness?" It established life, but not consciousness. Again Mr. Fiske says: "If it was unconscious before it entered Adam, is it not unconscious after leaving him?" I say, No. God made his body, also his spirit. But the breath was breathed into his nostrils. These things I will prove at the proper time. When the time comes I will give you the exegesis of Eccl. 3:19-21 and 12:7. I do not find "ruach" is because man is upright, but will explain the "immortal thing" you refer to in due time.

The body does not think, but it has a thinker. Yes, a man sees with his eyes, but if his eyes become impaired he can not see, though his body may not be impaired. Then it is not the body that sees, but, as you truly said, man sees with his eyes. So man knows with the spirit, not breath: but his spirit, or thinker, may be impaired, and

he can't think, though his body and breath be all right.

Mr. Fiske says: "Asleep in heaven? Is it possible? Never! I call for proof!" Mr. Fiske, you shall have it when I get on the affirmative. This seems to be a wonder to you from your punctuations. But you shall have the evidence in the scripture to explain your wonder, and I trust you will be ready to accept the gospel which I will give. Again Mr. Fiske says: "They are asleep in the dust, and nowhere else." I call for the proof that the spirit is asleep in the dust. You are on the affirmative; come out with your evidence. I suppose Mr. Fiske thinks he will tangle hades, heaven, sleep and death in such shape that I can't untangle them. He has forgotten that hades means unseen. Hence the soul can be in hades and be in heaven, as well as in any other unseen place. Just so it is unseen it is in hades. Mr. Fiske is a scholar and knows this much better than I do. And, as little as I know, I learned that long ago.

Mr. Fiske is trying to put a vail over my face by quoting Paul, in part, and leaving out a part. Here is what he says: "If Christ be not raised, then they also have fallen asleep in Christ have perished" (Fiske). Now let us have the word of the Lord: "And if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (Paul: 1 Cor. 15:17, 18) Paul was here showing that if, as the Sadducees said, there was no resurrection, then Christ was not risen, hence was not the Messiah, and souls could not be asleep in Christ; hence those that claimed to fall asleep in Christ are perished, as well as those that did not believe in Christ, for their faith would have been vain (verse 17). Therefore your argument falls to the ground.

"Inner man." Where are the wicked said to have him?" In this you are off the question, Mr. Fiske. That is a bypath. Mr. Fiske says: "The only inward man is Christ in you." Chapter and verse, please! If Mr. Fiske is correct Christ should be renewed day by day (2 Cor. 4:16)!

It seems very strange to me that smart, educated people hang on to Psalm 6:5 as referring to the soul or spirit! This refers to the grave, and the spirit is not in the grave. In Num. 23:10 you have to go to the marginal reading to get any room for argument, and then it will not stand the test. If, as I claim, it is a conjunctive term, does not by any means infer that both soul and body are mortal. Your claim makes God's word contradict itself. You say there is no part of anyone that doesn't die, and Christ says there is (John 11:26). What will you do with this just man, Christ? Yes, I believe a soul can die. If he denies Christ's word his soul will die. Hence we had best be very, very careful.

Mr. Fiske, please explain Ezek. 13:19. Then turn to Jas. 5:20, and give us the difference in the two verses.

Though a man without money is poor, a man with nothing but money is still poorer. Worldly gifts cannot bear up the spirits from fainting and sinking when trials and troubles come, any more than headache can be cured by a golden crown or toothache by a chain of pearls.

SELF-POSSESSION

"In your patience ye shall possess your souls" (Luke 21:19).

To possess one's soul is an infinitely grander thing than to possess some magnificent estate. There is many a man who owns thousands of broad acres who has never owned the fair realm of his own soul. Ask him for an inventory of his estate, and he will produce one recording the contents of every nook and corner of his wide domain. Ask him for an inventory of his soul! Ask him what sacred powers he has in the world within, and what control he has of them, and whether there is peace and harmony in that mysterious kingdom! He can record his wealth in personality; ask him what treasures he has in personality! In what measure does he possess his own soul? There is something grimly ironical in a man owning many things and yet not owning himself. He has gained the world; he has never gained his own soul.

Now the secret of self-possession is to be found in Christ. It is through him that we discover our souls. We find ourselves in finding him. Our wealth of being is unveiled to us in the measure in which we enter into the revelation of his glory. Our endowments troop out at the call of his communion. The deeper our communion the wealthier is the response. The finer the climate the more luxurious is the growth. We never know how much there is in us until we are discovering how much there is in Christ. Our powers remain like sleeping seeds until "the heavenly air is breathing round."

We do not come into these possessions in a day. The title-deeds may be ours in a moment. They become ours by faith in the living Christ, and they are handed to us in the moment when faith is born. But every day of faithful walking with the Lord brings us more and more into possession of our spiritual estates, as every day we have new surprises in "the unsearchable riches in Christ." Therefore "in your patience ye shall possess your souls."—J. H. J.

OBITUARY.

Mrs. Abigail Brotherton was born in Ohio, May 30, 1845; died at Roll, Ind., Sept. 29, 1915, at the age of 70 years, 3 months and 29 days. She was the daughter of Jesse and Eliza Wright. She was united in marriage to J. T. Brotherton March 3, 1864. Six children were born to them, four of whom preceded her in death. She leaves her husband, two children, fourteen grandchildren, four great grandchildren, one brother, two half-brothers and a half-sister. She was baptized into Christ in 1872 by Eld. D. T. Halstead. She was a noble Christian woman and will be remembered by all our people who have visited Roll since she lived there, for her home was always open and a welcome was extended to all.

The funeral was conducted by the writer Sunday, Oct. 3, in the home, as Bro. Brotherton was unable to go to the church. Words of comfort were spoken from Rev. 14:13 to the largest audience the writer ever saw at a funeral. After the funeral Sister Brotherton was laid away to sleep till Jesus comes.

J. H. ANDERSON.

THE RESTITUTION

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EDITORIAL

The summer months are always a dull season for The Restitution. People are busy on the farm, vacations, etc., but The Restitution visits your home every week, in summer and in winter. It has no vacation at all. And these visits cost money, not much to each subscriber, but in the aggregate the cost is heavy. Will not our dear brethren and sisters, then, whom God has signally blessed thus far, please attend to the needs of The Restitution? The paper ony costs $1.50 the year. Will you now please send in your remittance, not grudgingly, but cheerfully and heartily, thankful to both God and man that you have the opportunity and privilege of furthering the cause of God and the gospel of his Son in the closing days of this fast-ending dispensation? The Lord bless you and give you the heart to do this, is our prayer.

Sister Ashute writes: "I am dropping you just a line to let you know that death has claimed one of our members, a sister, the wife of Bro. Samuel Pitts. She is also my mother. She fell asleep October 1, 1915, after an illness of nine days, from a hemorrhage of the brain. We feel our loss, but look with hope and joy to meeting again when we will never part no more. Trouble comes very quickly, and we all pray for strength to bear our cross."

"Ye men of Gallilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven." Acts i., 11.

"This same Jesus," not another person, not another being, but that very same person that had been with them, talked with them, ate with them, drank with them, a material being with flesh and bones, that their eyes had seen and their hands handled, "shall so come in like manner." How was this? He went up bodily, personally, visibly, and a cloud received him out of sight. To fulfill the requirements of the prediction of the angels, he must come personally, bodily and visibly, he must come with the clouds of heaven. We cannot believe this testimony to be correct and not believe in the personal, visible and bodily coming of that same Jesus.

Those who are hoping to go to glory and to God at death have no interest whatever in the glad tidings of the coming King; they have no need for such a consumation; they expect to enjoy a full fruition glory at God's right hand; why then should they look for Jesus to come again?

They are not looking for him, they have no need of him, they do not desire his coming. But their dream of happiness and bliss beyond the clouds is a delusion and without foundation in the Scriptures. There is no real hope for them or us except in the coming of Messiah to speak to the dead that they may live. Until he comes those under the power of the enemy must slumber on within the dark and gloomy confines of the tomb. To us and to them, the language of revelation speaks, in tones of comfort and assurance to those who believe the truth, and of dismay to those who are disobedient: "Behold he cometh with the clouds, and every eye shall see him, and they also that pierced him, and all the kindreds of the earth shall wail because of him, yea, amen."

NEW SONG BOOK ABOUT READY.

Bro. Huggins:

I wish to say through The Restitution that we are now ready for all who have pledged for the song books to send in their pledges. All who have pledged in Ohio please send to Sister Goss, 10513 Lee Avenue, Cleveland; all others send to me at 3944 Hartman Avenue, Omaha, Neb.

Now brethren scattered abroad: We have the copy all ready, and you cannot help liking the book. It will be 241 pages, filled with beautiful songs on all subjects, and strictly in harmony with the truth. All who have not taken a share, please send me two dollars for we lack still a little to do the printing. This book will belong to the church; you will own the plates for future use. Let us all unite in making this one of the best books on the market. We need it very much. We want to have the book ready in the next five or six weeks. Respond quickly.

ALMUS ADAMS.

BAPTISMAL SERVICE.

At the close of the service at North Salem, Sunday evening, October 10, three excellent young people came forward in answer to the gospel call, to obey that form of doctrine once delivered us. Accordingly, they were baptized in the name of Jesus, at the Plymouth Church of God baptistry, on the following morning. So we are glad to introduce Bro. Elmer McChesney and Sisters Ethel McChesney and Dorothy Fetters to the household of faith.

It is gratifying and encouraging to see the young people turning to the Lord in the days of their youth. May their lives be consecrated to righteousness, and may they come off victorious through him who hath loved us is our prayer.

D. E. VanVACTOR.

THE ONLY HOPE

To the majority of mankind in all times and among all people, death has been a fearful leap into darkness. The River of Death has been the deep and troubled waters of uncertainty and dread, with the farther shore shrouded in deepest gloom. The travelers of earth who have journeyed down to its shadowy bank that skirts the plane of physical life, with rare exceptions, have vainly peered out into the darkness, across its black surface, to catch one assuring glint of light from the farther shore. Their sense of vision has been lost in the blackness of darkness, and they have responded to the signal of the dread Ferryman, with no ray of hope to guide them. Now and then, however, there has been one whose vision has been clear, and to whom the other shore of life has been distinctly visible. These few have been able to penetrate the darkness of physical obscurity and behold, with perfect vision the spiritual world, shineing clear and strong beyond the dark troubled waters. What a difference this clearer vision has made to the dying saints of old, to the saints of a troubled world, in all the past ages; to those who have had the hope; to those that have been within the fold! "My sheep hear my voice, and I give unto them eternal life." Blessed Hope! The sullen Ferryman will carry them over. The blackness of darkness will vanish away, and the light of eternal glory will never fade! Are you among the ones that have this hope?

Job, the perfect and upright man of God, must have caught the glint of this piercing light from over the shadowy, sullen, and gloomy river, when he asked the question, "If a man die, shall he live again?" For he immediately says: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands" (Job 14:14). Jesus has said: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." The darkness will be penetrated, and the gloom will be driven away, not by the acts of man, but by the gift of our God. This gift of God is eternal life.

God has a plan of evolution, and this plan will be carried out. Let us compare God's plan with some of the plans that the inventive geniuses of modern times set forth. Their claims are that life is continuous, that there is no cessation of life (the old serpent doctrine). That there is no death for man, that he is composed of two bodies; one a natural body, and the other a spiritual body. Both these bodies they claim, are material. Of course they must be material, to be here or there, or have weight, size or color. But the spiritual body is much finer than the natural body; it is so fine that it permeates the natural body, and has the same organs that the natural body has, and does not die when the natural body does. They tell us that this is a scientific truth. I wonder how they can demonstrate this to be a scientific truth? They also claim that this spiritual body can see other spiritual bodies and communicate with them; they think this explains spiritual phenomena. They also tell that the individual intelligence (the soul), uses these two bodies, and controlls them. They do not seem to be inclined however, to tell us what the soul is composed of, or how fine the material is. But they do tell us that the soul is the man proper, and the responsible part of man. Such ideas are vague and speculative, and are not founded upon facts. Such theories are not susceptible of a scientific demonstration. They are directly opposed to the plain teachings of the Bible, the most scientific of all books. Science and the Bible are in perfect harmony upon this most momentous question.

Without going into a minute detailed scientific argument upon this question, I wish to say that science does teach us that death means a disintegration of the organism of man. In this disintegrated state the man can not evolve thought. Man has no independent, intelligent Ego or being. God created man out of the dust, and quickened him by the breath of life. The quickening was brought about by a principle that that gave vivification, animation, and energy, to the organism. It was not an intelligent Ego superadded to the organism. The breath of life was added; the lungs became inflated, and imbibed oxygen, heat and electricity, thus giving proper heat to produce animation. Adam, before he lived, had a complete organism: eyes that did not see, ears that did not hear, a mouth that did not speak, a brain that did not think. He was not yet complete. God intended him to be a living soul, so the heat was supplied, and Adam lived, or became what God intended him to be; a living soul.

The theory that a spiritual body continues to live after the disintegration of the physical body, is not susceptible of proof. It is not a scientific fact. Science alone cannot solve the problem, but connected with the revealed word of God, the Bible, the saints of God, the earnest students of the faith once delivered to the saints, may be able to catch the gleam of radiant light; a beacon light that comes to them across the murky river. Glorious hope!

Now let us for a few moments turn to that sacred book, the Bible. Solomon in speaking of death says: "For the living know that they shall die; but the dead know not any thing. Also their love, and their hatred, and their envy, is now perished" (Eccl. 9:5, 6). David also says: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalms 146:4). True science tells us in unmistakable terms that we cannot think, without a living vivified organism or brain. False science tells us that we

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can; and that the dead do think, that life is continuous; and that there is no particular necessity for a resurrection. True science tells us that "A brain cell is not an aperture, a hole, or a vacuum, but is the living tissue units themselves. They are the visible units of vitality in living creatures. They are the anatomical and physiological visible units of life stuff. A cell is not a wall inclosed space; but the living things themselves. A cell is the smallest unit of life stuff, called protoplasm. It is regarded as the ultimate basis of physical life, from which all living organisms are formed and developed. True of vegetable as well as animal substance."

Such is the language of one of our most able scientists, and no doubt he tells the truth. What then, are the facts? These, namely: the organism is vivified; not a separated substance, or a spiritual body so fine that it permeates the physical body. If we, as personal, intelligent entities can live Adamic life, it is reasonable to believe that we can live the resurrected, eternal life as organisms. Jesus manifested this life, after his resurrection as a physical being, he said: "I am he that was dead, and behold I am alive forevermore, and have the keys of hell and death." Thus true science reveals to us, the possibility of living again, and the Bible, the most scientific of books, tells us the same. Jesus says: "My sheep hear my voice, and I give unto them eternal life; and will raise them up at the last day." Paul the great Apostle tells about the spiritual body, and just when we will get it. He says: "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. Not two at the same time, or a course one and a fine one. He says again, "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. As we have borne the image of the earthy, so we also bear the image of the heavenly." He says: "We shall not all sleep (death, then, is a sleep; a profound sleep), but we shall all be changed at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible." We put on immortality at the second coming of the Lord and Savior, Jesus the Christ. Our Elder Brother and head of his sacred body shall redeem it from the grave.

This then is our blessed hope, the only hope, to be realized in the age of regeneration or restitution. Then will we sing the song of redemption: "Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation,and hast made us unto our God kings and priests; and we shall reign on the earth." Blessed hope, bear us on thy trembling wings to that sublime future! I am getting old, am near that murky river, and may soon have to answer the signal of the dread Ferryman. But thank God for the blessed hope that is based upon true science; and above all for the revealed word of God, the Bible.

Dear brethren, members of Christs sacred body, it is about time that we look up and lift up our heads, for our redemption is drawing near. I feel like taking the advice of the prophet Isaiah when he says: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were, for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Sure enough darkness covers the earth, and gross darkness covers the minds of the people. Sure enough we have a groaning creation, a cataclysm of blood and death. Armageddon seems near, a time of trouble such as never was since there was a nation, even to that same time. At that time thy people shall be delivered. Let us strive to awake to everlasting life. That is what we are promised. Let us search the scriptures.

J. CONAWAY.

THE DEVIL: IS HE A PERSONAL BEING?

Article 14

This adverse state of mind, to realize its purposes, will adopt even the form of excellence. Such existed in Paul's days; speaking of those who vilified and blasphemed him, Paul says: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their work'.' The adversary assumes the form of a messenger of light; such is the height of deception that a mind, having an adverse state against another, will have recourse to, to gain its ends. The believer who is striving to daily overcome has this consolation, that the state of mind represented by the adversary shall be conquered, that the selfish nature shall be conquered and brought under the dominion of the "new mind," or brighter nature of the divine nature.

Paul points out that the God of peace shall bruise satan, the adversary, under your feet shortly (Rom. 11:20). In the Roman arena (which probably Paul had in mind), during a gladiatorial exhibition, when one gladiator fell his opponent would place his foot upon his neck; if the populace there assembled signaled that his life should be taken the successful gladiator would thrust his sword through his rival's neck, causing his death. The mind of the spirit, God's mind, will enable our new mind to place the fleshly mind under our fist so that we shall stand forth a conqueror—our adversary, sin, satan, the old serpent, lying dead beneath our feet.

Paul points out to us, those in our very midst, who are masquerading as angels of light. Brethren, have you met any? "Now, I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18). Isaiah knew these; listen to his arraignment: "His watchmen are blind; they are all ignorant, they are all dumb dogs, they can not bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that can not understand; they all look to their own way, everyone for his gain from his quarter" (Isa. 56:10, 11).

Read 1 Tim. 3:3-8. Paul tells us the kind of shepherds God is seeking to serve the church, not those who are lovers of "filthy lucre," inquiring first before they "serve" the brethren "How much is there in it?" Titus 1:7-11 points the finger to

this same class, who pose as angels of light. Peter says the true shepherds are those who feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being examples to the flock (1 Pet, 5:2, 3).

Paul's commands to Timothy were: "Be thou an example of the believers, in word, in conversation, in charity, in faith, in purity. Give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:12, 13). Paul wished for the elders to be wise unto that which is good, and simple concerning evil." Our minds should be so spiritualized by the mighty power of the truth that evil will find no place there. When the nature of the truth is considered, combined with knowledge of the glorious character of Jesus and the power given by him to his disciples, we can appreciate why Jesus said: "I beheld satan, as lightning, fall from heaven" (Luke 10:18).

The seventy had just returned with joy, saying to him: "Lord, even the demons are subject to us by thy name." Then he said to them: "I saw the adversary falling from heaven like lightning. Behold I have given you authority to tread on serpents and scorpions, and on all that power which is of the enemy, and nothing shall by any means injure you. But rejoice not in this, that the spirits (minds) be subject to you; but rejoice that your names have been enrolled in the heavens."

Now Jesus said that nothing should injure them. History and tradition tell us that they all suffered violent deaths, that the followers of Jesus have been cruelly persecuted in all ages. But when we realize that the teachings of Jesus, believed and accepted and practiced in the daily lives of his disciples, developed in them this new mind, begotten by "the word of truth," satan, the carnal mind, the mind of the flesh, became dethroned and cast down instantaneously like the lightning flash. This is conversion, a change of mind. We become instantly converted. The moment the word of truth takes hold upon our minds a life germ, the embryo of a spiritual mind, begins in us. Our names are recorded in heaven in God's book of life. For life has begun; we have become a new creature. "For if anyone be in Christ he is a new creature; the old things have passed away; behold, they have become new" (2 Cor. 5:17). "For neither is circumcision anything, nor uncircumcision, but a new creature" (Gal. 6:15). Having willed it, he begot us by the word of truth in order that we might be a first fruit of his creatures (James 1:18). If you say this was a personal devil, the satan believed in by "orthodoxy," you must admit that he got back into heaven again so as to fight with Michael and his angels, as recorded in Revelations, seen in vision by John.

Beloved, when you grasp this fact of revealed truth that by the introduction of truth into the mind satan is driven out, selfishness seeks no longer to control the higher faculties of the mind, and man stands forth clothed in his right mind, the mind of God. Paul understood well the nature of this deliverance, for he was told it by Jesus himself. Overpowered by the vision which he saw on the road to Damascus, and hearing a voice call, he said: "Who art thou, Lord?" And he said, "I am Jesus whom thou persecutest. But rise and stand upon thy feet; for I have appeared unto thee for this purpose to make thee a minister and a witness both of these things which thou hast seen and of those things in the which I will appear unto thee, delivering thee from the people and from the Gentiles unto whom now I send thee, to open their eyes and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:15-18).

GEORGE B. ALLDRIDGE.

REPORT FOR SEPTEMBER

Expense

Omaha to Cleveland, O., and return	$ 37.32
Meals and berth	3.00
Omaha to St. Paul	3.02
St. Paul to Palmer	.22
Palmer to Omaha	2.98
Omaha to Blair and return	.90
	$47.44

Money Received

Cleveland, August 28	$60.00
St. Paul, September 10	15.00
Palmer, September 14	3.25
Omaha, September 20	5.64
Total	$83.89
Salary	$70.00
Expense	47.44
Total order	$117.44
To be applied	$ 83.89

Sermons

Cleveland, August 26-29	4
South Bend, Ind., August 30	1
Gifford, Ia., September 2	1
St. Paul, September 9	1
Palmer, September 10-12	4
Omaha, September 19	2
Blair, September 23	1
Kennard, September 24	1
Omaha, September 26	2
Blair, September 30	1
Total	18

Baptisms, 4.

Remarks

After conference we accompanied Bro. Huggins to Cleveland, where we enjoyed a few days with the Ohio brethren in Conference. It was surely a delightful time to meet once more with those earnest contenders for the faith. We are living in the last days, when some are departing from the faith; how necessary for the rest to contend all the more earnestly for it! After leaving Cleveland we stopped off for one day in South Bend, Ind., and visited at the hospitable home of Bro. and Sister R. C. Railsbach. In the evening they called in a few of the believers, and we talked to them on the signs of the times. We bid this faithful brother and sister good bye and arrived in Chicago in time to view the spot where the Eastland toppled over and took nearly one thousand pleasure seekers to

their doom. We could only pray, "Thy kingdom come." How sadly it is needed.

At 10:30we boarded a flyer on the Northwestern, and at 6:30 that evening stepped off at Gifford, Ia., our old home. The depot is located on the old farm of my grandfather, and looks as familiar as when I was a child. Here we met our aged father living within one mile of where he landed fifty years ago last April. Found him in pretty good health. He hustled around and got a church full of people for me to preach the truth to in the evening, which did him and the large crowd very much good. Being pressed for time we left the next day, accompanied by our mother-in-law, for Omaha, where we arrived in the evening.

We found all well, said "How do you do" and "Good bye," and boarded the train again for St. Paul, Neb., where we performed a marriage ceremoney and spoke in the evening to quite a number who gathered into Sister Brown's. The few left here are faithful brethren, and we pray the Father in heaven to keep them from "the hour of temptation."

We then returned to Omaha and hurried to have a good turn-out and good meetings. Here is another live church, and Sister Alta King is certainly giving them some fine lessons along advanced lines, but nothing speculative, just meat.

We then returned to Omaha and hurried to Blair to help Sister Jenkins prepare the copy of the new song book for the printer. In the evening quite a good sized crowd gathered at the Saints' Church, where we gave them a talk on a live subject. The next evening Bro. Appleby came over in his car and took me to Kennard, where we gave a discourse to quite a number who gathered in on short notice on the things we should think about. Billy Sunday is now in Omaha, and I had to hurry back here to meet with the brethren and part of Sunday's choir who wanted to hear me. A young Catholic lady took my remarks in short hand. Quite a number wanted it. Now they are calling for another meeting, and one of his trail hitters wants to meet with us and have us tell him the truth with a view of being baptized. A few refused to be led by slang and novelty, and want the truth. We do hope and pray we may be able to reach some of these misguided people. The Lord's will will be done in the matter.

ALMUS ADAMS.

FEET WASHING

It is argued that "feet washing is an ordinance" (The Doctrine of The Brethren Defined, p 213). The "first argument" in defense of this proposition is that "it is commanded by our Lord Jesus Christ in the thirteenth chapter of John." But we have carefully read John 13, and note the word "commandment" in verse 34, but the word appears nowhere else in the chapter. It has no reference—as all admit—to feet washing. The words "command" "commanded," etc., do not appear in John 13 at all.

The best they can offer is the word **"ought,"** and that is coupled to another statement. "If I then, your Lord and Master, have washed your feet: Ye" etc. Question: Has Christ ever washed your feet? If not, how can this verse apply to you?

But the word "example" is urged (John 13:15). The Greek word is defined by Dr. Robinson as, "A pattern set before any one under his eyes, as for imitation or warning, John 13:15; Jas. 5:10; Heb. 4:11; 2 Pet. 2:6." In Heb. 4:11 it has the force of a warning. Job's affliction does not command us to have boils, no! He is simply an example of patience. So the one in John 13:15 is simply an example of humility. That it has such a force is evidenced by the statement of Christ to Peter, "What I do thou knowest not now; but thou shalt understand [R. V.] hereafter" (John 13:7). Did not Peter know that Christ was washing feet? Yes. But the lesson of humility he did not know.

It is assumed that the feet-washing was the same evening that the Lord's supper was instituted. But nothing could be farther from the truth. The "supper" (John 13:2) in the record before us took place at least "two days" before Christ was slain. Said Jesus: "After two days is the feast of the passover * * * Jesus was in Bethany, in the house of Simon, the leper" (Matt. 26:1-11). "After two days was the feast of the passover * * * And being in Bethany in the house of Simon the leper, as he sat at meat" (Mark 14:1-3).

It was at a private supper—"sat at meat"—in Simon's house, when Judas sold Christ. The first part of John 13 deals with Judas as the betrayer. The feet-washing took place at Simon's house. But the passover follows that, "after two days," and the Lord's communion was instituted the evening before the passover. Nothing is more certain than that the supper at Simon's house was at least "two days" before the regular passover, and it is equally certain that at that very supper they washed feet. It is not therefore an ordinance.—Messiah's Advocate.

THE IDLE MAN AND THE BUSY ONE

To do increases the capacity of doing; and it is far less difficult for a man who is in a habitual course of exertion to exert himself a little more for an extra purpose than for the man who does little or nothing to put himself into motion for the same end. This is owing to a principle of our moral nature, which is called the **vis intertiae**—literally, the strength of inactivity. To set a common child's hoop rolling requires a smarter stroke at starting than to keep it in motion afterwards. There is a reluctance in all things to be set moving; but when that is over everything proceeds smoothly enough. Just so it is with the idle man. In losing the habit he loses the power of doing; but a man who is busy about some regular employment for a proper length of time every day can very easily do something else during the remaining hours; indeed the recreation of the weary man is not to be busier than the perpetual leisure of the idle.

NOTICE

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1301 Park Place, Brooklyn, N. Y.

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 1:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:24, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Acts 17:30), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38). followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor

VOLUME 67. AKRON, O., NOVEMBER 2, 1915 NUMBER 18

IF WE KNEW

An Old Poem Revised

If we knew the cares and crosses
Crowding 'round our neighbor's way,
If we knew the little lasses
Sorely grievous day by day,
Would we then so often chide him
For the lack of thrift and gain—
Casting o'er his life a shadow,
Leaving on his heart a stain?

If we knew the silent story
Quivering through the heart of pain,
Would our womanhood dare doom them
Back to haunts of guilt again?
Life hath many a tangled crossing,
Joy hath many a break of woe,
And the cheeks tear-washed seem whitest—
This the blessed angels know.

Let us reach into our bosoms
For the key to other lives,
And with love to erring nature
Cherish good that still survives;
So that when our days are ended
And we're raised to life again,
We may say, "Dear Father, judge us
As we judged our fellow-men."

E. W. KNAPP.

PRAYER

O Lord our God, we thank thee that still, as of old, thou hearest thy servants when they spread all their troubles and desires before thee, and still, as of old, thou dost vindicate their faith by the deliverance which thou dost work of them, and the answers which thou dost give to their prayers. And we would come to thee and plead with thee that each of us, according to our different circumstances and necessities, may be able to cast our burden upon the Lord and to get thee upon our side, by humble desire, patient obedience and unfaltering confidence. Through Jesus Christ our Lord. Amen.

"THE KINGDOM OF GOD IS WITHIN YOU"

Luke 17:21

A sermon by Robt. G. Huggins, preached in the Church of God, Cleveland, Ohio, Oct. 30, 1910, and stenographically reported for "The Restitution."

Brethren, Sisters and Friends: The words of our Savior in Luke 17:21 have been misunderstood more than perhaps any other words ever uttered by our Lord. Casual readers and superficial students have built upon them the doctrine that the kingdom of God is a present government; that when Christ's commandments are heard, believed, and obeyed by a sinner, a "spiritual kingdom" of some kind is set up in his heart. "The kingdom of God is within you" is too vague and indefinite a statement to make it specifically locate the kingdom in the heart. The text taken at its face value does not intimate such an idea. There are other organs "within" us besides the heart; I could just as easily say that the kingdom is in my lungs as in my heart, so far as this text is concerned. In order to elucidate the significance of the passage we ask you to consider that the words

I. Kingdom and King are Sometimes Used Synonymously

They are interchangeably used both in the Bible and in the literature of men. Parkhurst, the lexicographer, after giving the sense of the word kingdom proper, adds that it also signifies "Royalty, royal power, dignity;" words that to all intents and purposes are equivalent to the word king. While the word kingdom, then, stands for a government, it also contains within itself the idea of "royalty, royal power, and dignity," or king. Naturally then, it stands for and represents both a kingdom and a king.

But we have authority in the Bible for regarding these two words as equivalents. In Dan. 7:17 we read, "These great beasts, which are four, are four kings, which shall rise out of the earth." He does not mean that four beasts represent "four kings" in the personal, individual sense; for in the 22nd verse he explains that the fourth beast represents the "fourth kingdom upon earth." King is used in the 17th verse, kingdom in the 22nd, so the two words plainly interchange. Then in Mark 11:9, 10, we have an instance in which the term "kingdom" is used for "king:" "Blessed is he that cometh in the name of the Lord: blessed is the kingdom of our father David that cometh in the name of the Lord." "He that cometh in the name of the Lord" is equivalent to the "kingdom of our father David that cometh in the name of the Lord." The king (Zech 9:9) is here called "the kingdom."

With this thought our text agrees, "The kingdom of God is within you." The king of Israel was standing before them in the person of Christ. The king, the most conspicuous part of the kingdom, the germ out of which all its other parts are developed, was there present. He represented the kingdom, and in the language of synecdoche, was the kingdom. In the margin you may have noticed that "among" is given as an alternate reading for "within." The Revised Version reads, "In your midst." For these different readings I care nothing. "Within" correctly represents the Greek text, and I am satisfied with it. The main thing is to ascertain the meaning of the word. To do this we have to notice the text where in it occurs critically. Turning to Luke 17:20 we find that Christ was demanded "of the pharisees"—

5 v 8

plural notice—"when the kingdom of God should come." Christ is talking to "pharisees." There was a congregation, crowd or circle of people around him. As he was king of Israel he represented the kingdom of God; and as he was standing in their midst, the kingdom was "within" the crowd, congregation, or audience. "Within" their hearts—never; for who was he addressing? "The pharisees." What kind of people were they? Their character is divinely delineated by our Lord in Matt. 23:25: "Woe unto you scribes, pharisees, hypocrites! for you make clean the outside of the cup * * * but within they are full of extortion and excess." He who knew what was "in man" (John 2:25) here tells us what was "within" those pharisees. He adds in the 27th verse, that "within" they were "full of dead men's bones, and all uncleanness." Friends, if they were "full" of these things; there was not much room "within" them for the kingdom of God! A kingdom of grace, a spiritual kingdom of any sort within those abominable pharisees, is a great absurdity. From the 15th verse it appears farther to their discredit that they "shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." They were out of the kingdom themselves, and were trying to keep others from entering it. It is clear from this pasage that

II. The Kingdom of God is Something to be Entered

It is not something to enter and possess us, but something we are to go into and possess. "Unless you are born of water and Spirit you cannot enter into the kingdom of God" (John 3:5). "Ye shall see Abraham, Isaac, and Jacob, in the kingdom of God, and ye yourselves thrust out" (Luke 13:28) The saints are to come from the four points of the compass, "north, south, east, and west," and "sit down in the kingdom of God" (verse 30). The kingdom, in Bible language, is always something to be entered—to be "given" to the saints and "possessed" by them (Dan. 7: 27, 22). "Flesh and blood cannot inherit the kingdom," says the apostle Paul (1 Cor. 15:5). He proceeds to show them how they as flesh and blood men and women could "inherit" it: a "change" of the living from mortal to immortal nature, and raising the "dead incorruptible," solves this "great mystery" With the dead saints raised incorruptible and the living ones "changed" to immortality "in a moment, in the twinkling of an eye," the King says to them: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (verse 34). The 46th verse says: "These shall go away into everlasting life." It follows from this testimony that "inheriting" the kingdom, and going away into "everlasting life" is the same thing, or at least simultaneous events. No one can enter the kingdom without eternal life. Then

III. The Kingdom of God is Not Yet Established

Our text reflects this idea when closely read. Christ was "demanded of the pharisees when the kingdom of God should come." It was future when this "demand" was made; it had not yet "come." Mark the future tense: "Neither shall they say, Lo here! or lo there" when it comes; why not? Because when it comes "the kingdom of God will be within you," right in your midst—there will be no room for doubt or controversy. "For as the lightning that lighteneth out of one part under heaven; so shall also the Son of Man be in his day" (verse 24'. When the Son of Man comes in his glory and sits on his throne (Matt. 25:31); when the righteous go away into everlasting life and inherit the kingdom; when the kingdom is ushered in with the publicity of the lightenings flash—there will be no room for deceivers of his secret coming to say it is "here" or "there;" it will be "within" us, in the midst of all—recognized and understood by all. God's will done on earth as in heaven (Matt. 6:10) is sufficient reason of itself that we seek "first the kingdom of God" (verse 33). To such the kingdom is to be given (Luke 12:32). In Luke 19: in the parable of the Nobleman, Christ is represented as going to a "far country." Heaven is here described as a "far country"—not his home. He is only there as a guest, "to receive for himself a kingdom, and return." Notice how the return of Christ and the kingdom are associated in this testimony. It is when the Son of Man comes that he sits on the throne of his glory (Matt. 25:31). Since the world began you never heard of a kingdom without a king. Christ the King (verse 34), must return before the kingdom of God has any Head or can be inaugurated. And when it is set up it will be

IV. The Restored Kingdom of Israel

When the Israelites were brought out of Egypt they were organized into a "kingdom of priests" (Ex. 19:6). Moses, the Great Lawgiver, was their first king (Deut. 33:5). After him followed the reign of the judges, when, according to Judges 9:16, Abimelech became their second king. Following Abimelech was Saul the disobedient, then David the man after God's own heart, who ruled all the twelve tribes of Israel. The throne or position of David has been promised to Christ in the words of an angel: "The Lord God shall give unto him the throne of his father David" (Lk. 2:33). The throne of David passed into the hands of his son Solomon, but Christ is a "greater than Solomon" (Matt. 12:42). Jerusalem the city of this Great King (Matt. 5:35) where David's throne was located, will yet be occupied by David's Greater Son. To his disciples he once said: "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink in my kingdom, and sit on twelve thrones, judging the twelve tribes of Israel" (Lk. 22:9). The kingdom here spoken of is to be obtained by "appointment;" and the words of our Master are explicit that the kingdom to be enjoyed by his disciples is the position of rulership in the kingdom of Israel, with judging prerogatives over the twelve tribes. This is the kingdom Christ preached for three and one-half years before his death. He associated with himself in this proclamation his twelve disciples, and a little later seventy others. After his resurrection he spent forty days in further discourse to his chosen on his life time theme before ascending to heaven (Acts 1:2). Though he did not expect to restore the kingdom then to Israel (verse 6), and though he knew the times of the Gentiles must pass before that restoration was possible in the divine arrangements, yet we must

remember for our comfort that while the Old Testament closes with curses, the New opens with blessings. As we read of the sad ending of God's kingdom in Israel let us realize that the blessings of the New Covenant will bring back the kingdom and throne of David in the hands of our Redeemer, and we will be built up in hope and prepared to pray more fervently than ever before, "Thy Kingdom Come" (Matt. 6:10).

PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD

Are You Right?

No. 2

In the preceding paper we especially noticed Paul's argument and some of its consequences regarding what might have been the case had God the Father not raised Christ from the dead. We saw clearly in such event Christ would have remained dead, and that all others in like manner who had since died and were buried would also remain in the same condition. We also saw in prospective that the proof of such a possibility regarding Christ "would astonish many of us, as it confronts us with opinions and beliefs we formerly held to be true, or a fact once established can not be overthrown, but itself overthrows falsehood."

Bearing these thoughts in mind, let us ask ourselves the questions, Is the Trinity true? Is Jesus Christ God?

It is the common belief of all Roman Catholic and Protestant churches that God is three in one and one in three; and for anyone to deny such teaching is looked upon as heresy of the worst kind. I was recently reading the sermon of a very noted theological professor in which he said certain facts in Christianity "were above reason." To my mind no scriptural fact is above reason, and if we will only use the reason with which God has endowed us. I am persuaded we will find that all scriptural truths are based on the very best of reasons and it is only owing to our want of knowledge that we can not now fully comprehend. I am, moreover, more and more inclined to the belief that many doctrines given out to be scriptural facts are neither scriptural nor are they facts; and this is my firm belief regarding the subject under consideration.

I am well aware that many of my best friends in both "Orthodox" and "Conditionalist" faiths are believers in the doctrine of the Trinity, and I do not write these lines in the spirit of any personal attack upon any of them, though I may perhaps admit that some of my articles have been written in the hope that quiet reading as opposed to argument may yet influence some in whom I have very special interest. I have, however, given the subject a good deal of study, and the more study I give it the more I am impressed by its importance and the responsibility that lies upon me to testify to the truth.

It was my intention to deal with this question from a reasonable standpoint first, and then from a scriptural but these two issues are so blended that it seems well nigh impossible to separate them. For a moment I just wish to call your attention to one of the many marvels of this Bible of ours. Here we have comprehended in one volume 66 books, written by men of greatly varying capacity, and widely separated from each other in point of time, each being in totally different surroundings and circumstances, without any possible collusion of authorship, yet all agreeing in oneness of mind and expression concerning such vital truths as the one now under consideration. Surely this is a marvel indeed!

In our last paper we came to realize that Christianity could only stand if the resurrection of Christ were an assured fact, for if that were disproved then Christ himself remained dead, and all hope vanished. I have never yet met a Christian who did not acquisce to that statement, yet I met very few, comparatively speaking, who have realized its full meaning. They admit, as St. Paul did, the possibility that Christ might have remained in the tomb, but they seem to be blind to the fact that if it were necessary for Christ to be raised from the tomb before he could again be alive, it would be equally so for them! They also seem to overlook the fact that if God did not raise Christ from the dead then only one member of the Trinity (according totheir belief) would be forever dead—if part, why not the whole? When these serious facts first dawned upon me I was staggered by them, but was unable to get away from their logical force, for I could not help realizing that in whatever direction a fact may lead its legitimate conclusion can only lead to the truth, or else the proof of its being a fact is weakened.

Some facts, being temporary, change, for circumstances and time have effect upon them. There are others which, to all eternity, must by their very nature remain the same, and which God himself recognizes in his dealings with mankind as recorded in his word. The former class are numerous and will be easily called to mind, as, for instance, the proportions of land and water upon the earth are a present fact, but they will not always be the same. Among the latter class, possibly less numerous but none the less real, are the facts relating to number, the laws regarding which are absolutely immutable. This is a point that any thoughtful person can realize, else the whole universe would be in confusion, as the relative proportion of things could not possibly be understood. For instance, the fact that two and two make four can never admit of dispute. Three can not stand for one, and one can not possibly stand for three. Numerics have a very prominent place in God's word, as a simple reference to the concordance will show, and deeper study will intensify the assertion. Another instance of an immutable fact is the positive law that two objects can not possibly occupy the same space at the same time. These two instances will suffice for our purpose, though we may incidentally note others later.

Now I wish you to especially notice some passages in the Bible declaring the existence of God, and you will readily see how fact, figure and reason agree with the sacred word, and the object I have in view in calling your attention to the statement just made. Deut. 6:4: "Hear, O Israel; the Lord our God is one Lord." Could language possibly be more simple to understand? The children of Israel knew the gods of the heathen were many; but in contrast they were told that Israel's God was one, and only one. This fact is repeated again and again. In many cases it is reneated with emphasis, as for instance in Deut. 4:35-39:

520

"There is none else beside him;" Isa. 44:6-8; "Beside me there is no god;" Isa. 45:5, 6, 14, 18, 21, 22—six times in this chapter is this fact reiterated.

Brethren, are we not in danger of "making God a liar" if we persist in teaching the Trinity in face of such statements? Scores of passages in God's word make the statement that "God is one," and many hundreds carry the proof of it. Is there any passage anywhere that affirms there are three Gods, who are one God, who in reality is three? We who are believers in conditional immortality make it a strong point that belief must be built on plain statements. God nowhere says the soul is immortal; we therefore do not believe it. So here, God nowhere states the Trinity! Can we believe it, then?

Let any candid, God-fearing Christian quietly study the following passages and say if the doctrine of the Trinity can logically or legitimately be drawn from any one of them—nay, more, do they not categorically deny it? John 17:3: "The only true God, and Jesus Christ;" Mark 12:28-33; 1 Tim. 2:5: "For there is one God, one mediator also between God and man, himself man, Jesus Christ" (R. V.). Some say the Trinity is the progressive revelation of God in the New Testament, but the generally accepted doctrine that Christ is God could hardly be more forcibly denied than it is here. 1 Cor. 8:4, 5, 6, is perhaps even more impressive. See Deut. 32:39; 1 Sam. 2:2; Isa. 46:9; John 5:44, see margin R. V.; Eph. 4:5, 6; Mark 16:19. Here we have a clear instance of the second illustration of an immutable fact (Acts 7:55, 56; 2:22; 10:38). Can this text admit of any reasonable explanation from a Trinitarian point of view? (1 Pet. 1:3; Phil 2:9; Jno. 10:30). This last text is frequently used in support of the Trinity, but properly read it demonstrates that two separate and distinct persons exist, no mention being made of a third, which would be necessary were the Trinitarian theory correct, for in that view how could there be "one" without the Holy Spirit? The conjunction "and" completely upsets the idea. If that idea is in the verse the sentence is incomplete. "I and my Father are one." One what? But take the view meant to be conveyed, viz., oneness of mind and purpose, nothing need be added; for Christ had been speaking of the safety of his sheep, and on that point he and his Father were indeed one. If he and his Father were one in the orthodox sense why not say: "No man shall pluck them out of my hand?" (John 17:20-23; 8: 16-18; 1 Cor. 1:3; Gal. 1:3; Eph. 1:2). Note the conjunction "and" in these verses. The fact that in many instances God is the giver and Christ is the recipient, both before and after resurrection, disproves equality with God.

Rev. 1:1; Psa. 21:4; 1 Cor. 15:24. How can the Trinitarian doctrine stand inthe face of such passages as these, especially verse 28:2 Cor. 13:4. This verse has always seemed to me the strongest possible argument against any belief in the Trinity or the deity of Christ; for here we are told that Christ, since his resurrection, now liveth by the power of God. He even now owes his very existence, to the power of God. Here let me say I believe in the divinity of Christ, but not in his deity. He is "the Son of God," but not God (Rom. 1:3, 4, 7, 8; 6:10; Acts 3:13; Heb. 8:1; Jno. 3:16; Rom. 13:3; 3:25; Acts 2:24). All these passages and many more are entirely incompatable with idea of the Trinity. The unvarying use of the first personal pronoun is equally so. Every scripture can be brought into reasonable harmony with the oft repeated statement. "The Lord Jehovah is one; beside him there is non else."

But, someone may say, "Do not those passages in Colossians and Hebrews which speak of Christ as the Creator prove him to be God as well as man?"—We admit the Authorized Version would certainly give this impression to anyone with these thoughts in mind, but when we find that God had previously declared through Isaiah that he alone was the Creator we must look for an explanation that does not conflict with these statements. Had the translators borne that fact in mind they could have given an equally faithful translation that would be in accord with Isaiah and in harmony with facts and the plain teaching of God's word elsewhere. The Revised Version does much to enlighten us over the difficulty. The sense of the whole passage is that "God * * hath spoken unto us by his Son, whom he **appointed** heir of all things, through whom (or for whom, or on account of whom) also he made (or constituted) the ages"—that isthe idea. Everything in the past led up to Christ, pointed to Christ; everything in the future for Christ, until "the Son himself be subject unto him."

It seems to me a silent but forcible testimony against the doctrine that "Jesus Christ is God" that almost, if not quite, all the passages hitherto relied on for its support have unconsciously by the revisers been so altered as to disprove it. Take, for instance, 1 Tim. 3:16: "God was manifest in the flesh," so often quoted. The Revised Version reads: "God was manifested in the flesh." This no one can dispute, any more than they can the fact that I am manifested in my two sons. We might say much more—space forbids. The statements in God's word on this question are so numerous, so plain, so uniform, so didactic and emphatic, they leave no room for any other possible meaning. It seems impossible to mistake the sense conveyed.

I have not touched on other subjects so often included in this question for various reasons:

(1) Because of the importance of this one.

(2) Because there is much more to be said on this question of a very important nature.

(3) Because some of these other subjects differ from this in that they seem to carry a prima facie proof from two points of view, and would require much time and space for full consideration; and,

(4) On some of them, but not all, the preponderance of evidence seems against the orthodox view, but I do not feel competent, even after years of study, to write concerning them.

It is an evident fact that orthodoxy itself is doubtful regarding much that it teaches. This is clearly shown in the little selection quoted from a Methodist paper for children, and which I sent to show that fact. The selection appears in September 7th issue. This comment unfortunately was omitted by the printer. R. H. JUDD.

JESUS A BRANCH

God said through Jeremiah: "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. 23:5). Again: "In those days, and at that time, will I cause the branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land." (Jer. 33:15). Zechariah 3:8 says: "Hear now, O Josuah the high Priest, thou, and thy fellows that sit before thee; for they are men wondered at, for behold, I will bring forth my servant the Branch." Also Zech. 6:12: "Thus speaketh the Lord of hosts, saying, Behold the man whose house is the Branch, and he shall grow up out of his place, and shall build the temple of the Lord; even he shall build the temple of the Lord; and shall bear the glory, and shall sit and rule upon his throne, and the counsel of peace shall be between them both."

About all agree that these passages refer to Christ. The first two refer to him as a branch of David. To be a branch of David no doubt means that he is a descendant of David; that is Christ must have come through the Davidaic line. He was not a branch of David in some figurative sense, but in the most literal sense. The angel explains it in Luke 1:31-33: "And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

This is so plain that it needs no comment. Jesus was a son of David, and because of that he is a legal heir to his throne, and perhaps the only one at the time he lived that could rightfully claim said throne. He being David's true offspring can lay claim to David's throne as long as he lives; and, as he lives forever, he can reign on David's throne just that long.

The Hebrew word translated branch in the foregoing passages is **"tsemach,"** and defined by Young "a sprout." As a sprout always must come from the old stump, so must Jesus as literally descend from David, and all will agree to that fact. Even those who teach that both of his parents were human.

But let us go one step further. Isaiah, using this same word, says: "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel" (Isa. 4:2). Here is a new phase introduced to the question. Jesus is said to be the branch of the Lord Jehovah. If being a branch of Jehovah is not equal to being a branch of David, why not? The same Hebrew word is used in both instances. Then why do some contend that he only descended from David and leave Jehovah out so far as his descent is concerned. The late Elder G. M. Myers wrote: "There are a number of texts in the new book in which Jesus is called the Son of God. There are a number of texts in the new book in which Jesus of Nazareth is called the son of Joseph. Doubting neither, but giving equal credence to both of these clauses, it follows, therefore, that Jesus could not possibly have been the son of or begotten seminally by both God and Joseph, in order to a fleshly birth of his mother Mary. This is a self-evident proposition, and one which no sane man on earth can deny." He then concludes: "Therefore it follows beyond a doubt that he was the Son of God by the power of the resurrection from the dead" (Present Truth, for September, 1915).

Suppose we try a parallel case. The patriarch Joseph is called Rachel's son. But in Gen. 37:10 Jacob calls Leah Joseph's mother. As Elder Myers puts it: "Giving credence to both clauses, it follows, therefore, that Jesus could not possibly have been the son by birth of flesh of both Rachel and Leah, hence he must have been Leah's son by the power of a resurrection from the dead." I wonder how Elder Myers would like such reasoning as that. It is just as logical as his and just as scriptural. He says: "Men may ignore his logic, but they never can nor never will overthrow it." If his logic is sound ours concerning Rachel and Leah is. The fact in both cases is just this: The Bible clearly states that Rachel was the mother of Joseph, and Leah was his stepmother; and it as clearly states that Jesus was begotten by the power of God through the holy spirit, and Joseph was his stepfather. And men may invent what they call infallible proof to the contrary, but it will never stand the test of rational investigation. Better believe God and leave our own speculations out.

God was as literally Jesus' father as Rachel was Joseph's mother; and Leah was as literally Joseph's mother as Joseph was Jesus' father. The statements are exactly similar. Jacob says "Thy mother and I," while Mary says "Thy Father and I." The good old Bible is one harmonious whole, and explains itself if we will let it.

J. J. HECKMAN.

BAD TEMPER

A bad temper is a curse to the possesser, and its influence is most deadly wherever it is found. It is allied to martyrdom to be obliged to live with one of a complaining temper. To hear one eternal round of complaint and murmuring, to have every pleasant thought scared away by this wilful spirit, is a perpetual nettle, destroying your peace, rendering life a burden. Its influence is deadly; and the purest and sweetest atmosphere is contaminated into a deadly miasma wherever this evil genius prevails.

It has been said, that while we ought not to let the bad temper of others influence us, it would be as unreasonable to spread a blister upon the skin, and not expect it to draw, as to think of a family not suffering because of the bad temper of anyone of its inmates. One string out of tune will destroy the music of an instrument otherwise perfect; so if all the members of a church, neighborhood, and family do not cultivate a kind and affectionate disposition; there will be discord and every evil work. Can such as these anticipate fulness of joy at Christ's appearing?—Selected by Bro. Moore

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THE RESTITUTION

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IMPORTANT NOTICE

All remittances should be sent by bank draft, postoffice money order or express money order to The Restitution Publishing Co., 10623 Lee Avenue, Cleveland, Ohio.

All communications intended for publication should be sent to the editor, Robert G. Huggins, 10623 Lee avenue, Cleveland, Ohio.

It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies, or risk the loss.

While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

NOTICE

Send all mail for The Restitution, whether for the editor or manager, to 10623 Lee Avenue, Cleveland. Do not send any mail to Akron, Ohio. If the mail is for the editor, mark "Editor" on corner of envelope; if for manager, mark it "Manager."

EDITORIAL

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave (sheol), whither thou goest" (Eccl. 9:10).—Selected by Sister Amy Johnson.

Bro. Adams writes: "I have just returned to resume meetings in Sister Phelps' neighborhood northwest of Holbrook, that were postponed last winter. We start off with fair attendance and good interest. We will soon have the plates made for the new song book."

Sister S. J. Whitten writes: "I wish you could give us more church news from all the churches. I was disappointed in not hearing of the conference at Argos in August; it was the Annual Conference. I thought it would be in October and was expecting to attend: also two others had intended to go from here." Churches are supposed to have a secretary for the purpose of giving publicity to their meetings. If the secretary does not send us announcements we are helpless in the matter.

A word of admonition to a brother who writes that he has been made unhappy by a quarrel. Yes, if anything in the world will make a man feel badly it is a quarrel. No man ever fails to think less of himself after than before. It degrades him in his own eyes, and disgraces him in the eyes of others, particularly his brethren; and what is worse, blunts the sensibilities on the one hand, and increases the power of passionate irritability on the other. The more peacefully and quietly we get on, the better for our neighbors, and brethren, and ourselves. In the majority of cases, the better course is, if a man cheats you, cease to deal with him; if he is abusive, quit his company; and if he slanders you, take care to live so that nobody will believe him. No matter how badly a friend or brother may treat you, the wisest way is to let him alone; for there is nothing better than this cool, calm, quiet way of dealing with wrongs. Lies unchased will die; fires unfanned will burn out; and quarrels neglected will become as dull and dead as the crater of an extinct volcano.

IS THE WORLD GROWING BETTER?

"Evil men shall wax worse and worse" (Paul)..

Man is seriously disturbed because of the increase of drunkenness. Since 1901 the number of arrests for drunkenness has increased 88 per cent. The arrests do not reveal the gravity of the problem, as only a small proportion of intoxicated persons are taken into custody.

Report of State Commissioner

During the year 1912 the statistics showed that in Sacramento over $3,681 was spent for liquor, $236,600 was spent in attendance at moving picture shows, $405,600 in attending theaters, $67,200 in attendance at ball games, and an estimated amount of $67,890 in pool halls. The amount spent for the maintenance of the Sacramento churches, mostly contributed by Sacramento church goers, was $60,300. (Rev. E. Guy Talbott, Secretary of Sacramento Church Federation.)

The American people drank 70,000,000 gallons of whisky, smoked 4,090,300,000 cigars, and puffed 711,000,000 cigarettes during the six months ending December 31, 1913. (Commissioner Osborn, of the Internal Revenue Bureau.)

The drinking and smoking bill of the American people now reaches the enormous figure of $2,700,000,000 a year. The tobacco trade grows faster than the population. (Frank Fagant, in Munsey's Magazine.)

In the five years since 1909 crime in San Francisco doubled. (Figures submitted to Mayor Rolph by District Attorney Fickert.)

In one year California paid $37,000,000 in the fight against crime. This does not include the indirect cost of crime. It is simply the charge for the police, sherifff, courts and prosecuting officers, prisons, etc. (Sacramento Union.)

The direct cost of crime in the United States in 1912 reached the tremendous total of $4,463,683,882. (Sacramento Union.)

In the United States alone the cost of the maintenance of the army and navy amount to $850,000 a day. Battleships that cost $12,000,000 are built, serve their term in the first line of defense, pass into the reserve, and then go to the scrap heap, and never a shot do their high power

guns fire except at targets. Continually the demand is for more and better ships. Constantly the demand is met. Throughout the world the burden of war preparations is breaking the backs of nations. The war debt of the world is placed at $37,000,000,000, and the annual interest charge alone is about $1,500,000,000. In addition to this something like $2,500,000,000 is spent annually for the support of armies and battleships. Year by year the burden increases. The world's war debt grows in war or peace. That the end must be bankruptcy seems inevitable. (David Starr Jordan.)

If figures are even approximately correct the nations at war have lost more men than they had when the war began. In less than a year all first line troops are gone, and the war is being waged by practically all the countries with reserves. The supply of munitions and arms probably is on the increase in every one ofthe warring countries, but in all of them the flower of the army already is gone. Austria has called out her last line of reserves, which includes men up to the age of fifty. The young men and boys who would have ruled the affairs of the nations for the coming generation have been swept away or are in prison camps in the enemy countries. The men of mature years have followed their brothers. Now come those who have passed their best fighting age. (Sacramento Union.)

"For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many" (Isaiah).—Gleanings gathered by Flora A. Wood.

COMMUNICATIONS

Dear Bro. Huggins:

I wish to thank the one who sent me Words of Life. I asked for one copy and received three. I find so much in Words of Life and Glad Tidings (which a friend gave me a year's subscription to), so many good pieces, that I feel more like copying than writing myself. When I feel very lonesome and far away from those of like precious faith, I read my old Restitution. I read especially the editorials and the letters. They are to me like messages from home. A few evenings ago I picked up a Restitution of 1914. The editor said "Let us make 'Communications' a bright spot in our paper this year." Brethren, isolated ones especially, why do we not speak oftener to each other through its columns, exhorting one another as we see the day approaching; encouraging and building one another up in the most holy faith? Truly the prophetic word is being rapidly fulfilled.

Constantinople is trembling to its fall, and then soon, very soon, comes Armageddon. Between these two events (if not before) the command goes forth to the angels: "Gather my saints together unto me; those who have made a covenant with me by sacrifice." Brethren, are we making a sacrifice for our Lord and Master? Are we giving up any of our comforts, pleasures or necessities, if need be, that the work may be hastened, the day of the Lord brought nearer? "Give, and it shall be given unto you," is the promise of One who can not speak falsely. What we receive from the Lord is predicated on what we do for him. May God give us grace to be profitable servants. Brethren, write to one another. The greater number of the body have no pastor, no teacher. Many are standing entirely alone. Think what it means to be alone! Your sister,

FLORA A. WOOD.

Dear Editor and Brothers and Sisters:

I saw a piece in The Restitution that Sister Fry wrote, an appeal for the support of the paper. Afterward Sister Wood wrote an appeal that all ought to help the paper. Now I am writing a letter to see how many brothers and sisters will give one year's subscription. Give it as a Christmas present. Brothers and sisters should order the subscription by the first of December, so the one you subscribe for can receive the paper by Christmas. I think this will be a good way to help the paper. If anyone knows anyone they would like to have the paper sent to they could send in their name and address; it would help the paper and your friend. Now, dear brothers and sisters, wake up if you want to help some soul before the Lord comes, for we have not long to wait. I will send $1.50 by the first of December if the Lord wills, if I have to work out to get it.

I am very anxious to have The Restitution continued, for I have been here for over ten years and have never heard the word of God preached since I came. From this you can judge how good The Restitution is to me.

Your sister in the faith,

S. A. HOWARD.

A SHORT LECTURE ON PREACHING

Before leaving for Mentone, Mr. Spurgeon, in a racy address, warned his students against indulging in long sermons.

"Very seldom,' says Mr. Spurgeon, "do we hear any complaint as to the undue shortness of discourses; the tendency is all the other way. Why do ministers preach long sermons? Is it for their own pleasure, or is it for the pleasure of other people? If it is the latter they certainly are grievously mistaken; and if it is the former, they might practice a little self-denial.

"Sermons ought never to be measured by the yardstick or the clock; but they ought to be measured by this one simple rule, 'have done when you have done.' Don't be particular about how you come to a close, but be a great deal more concerned not to keep on till your discourse dies like a candle which cannot give another flicker. If you multiply words, you will spoil what you have done. Strike while the iron is hot, but do not keep on striking till the iron grows cold; though that is what many do. They hit the nail on the head, and drive it in; and then go hammering till they split the board, and the nail drops out. They preach their people into a good frame of mind, and then preach them out of it."

After enjoining his students not to attempt to say all they know every time they preach, "but to reserve a potato for the next meal," Mr. Spurgeon goes on:

"I would recommend my young brethren, as much as posible, to compress and condense. When you have obtained a quantity of good thoughts, boil them down. Enough is as good as a feast, whether the diet be for the body or for the soul.

It may tend to brevity if we carefully exclude every syllable which ministers to display. If the finery and the fire-works are thrown overboard, there will be more room in the vessel for the valuable freight."—Sel.

BEREAN COLUMN NATIONAL BEREAN SOCIETY

Edited by Leota B. Hanson, 3401 Magnolia Ave., St. Louis, Mo.

If the literary committees of the various States will send their articles by the middle of each month, and every member will write an article or notify their chairman of their inability, it will assist very much and also give them an opoprtunity to secure other articles and keep the column full. Please bear in mind that when no reply is sent to the committee's request it is taken for granted an article will be sent.

All free will articles will be appreciated; do not wait for a request.

The isolated Bereans should send their articles direct to the National Berean Society's editor.

Quarterly dues from State societies are due October 20th. All those who have not paid 25c individual dues may send direct to Leland Rose, Sac City, Iowa, Treasurer National Berean Society.

N. B.—The delay in this notice is due to the President, not to the Editor.

Editor's Note to the Bereans: All copy must be received for the "Berean Column" one week before its publication.—R. G. Huggins.

General Notice

At the annual meeting of the National Bereans at Argos, Ind., during the month of August, they decided to put an organizer into the field, and elected Elder C. C. Maple to fill that office. Since then he has resigned, and Sister Anna E. Drew, 629 N. Galena Avenue, Dixon, Ill., has been elected to fill the vacancy. Anyone desiring her services will communicate with her.

Mrs. Lydia Railsback, 621 S. Fellows Street, outh Bend, Ind., is the chairman of the tract committee. She has already sent out nearly five hundred tracts, and reports the supply nearly exhausted. Will the States which donated money for this work please send it as soon as possible?

Several of the church members have written good tracts and can not get them before the people. We have a live body, ready and willing to work, but we have no tracts. If any of you have any tracts that you care to give to the work, send them to Mrs. Railsback. If any of the Bereans have any of the Lord's money to invest tract work brings large rturns.

Reports so far are very encouraging. Let us hear from time to time from all departments. Our Corresponding Secretary, Evelyn K. Harsch, 325 W. Marion Street, South Bend, Ind., will be pleased to answer any questions regarding our work.

A long pull and a strong pull and a pull all together will make the Berean work a mighty factor in the Lord's work.

LEILA E. WHITEHEAD, President.

We're Here to Say

Such is the heading of an article in a weekly paper. It continues: "One by one science is cutting the links in the chains that bind the human mind to the rocks of ancient beliefs." Now one of mankind's oldest and most cherished conceptions has been smashed by the pioneers of the new knowledge. The world is not coming to an end—not now, not ever, they say. A German professor says this age-old idea of physical finish for our planet isn't so. The world will roll on, and man will roll on with it forever. The sun isn't cooling off, and the earth isn't going to burn up.

Oh, dear me, how much precious time is wasted speculating over the future of this earth. How people do depend on science and worldly wisdom, and how little they know when all's told. "Can we by searching find out God" (Job 11:7)? "No man can find out the work that God maketh from the beginning to the end" (Eccl. 3:11). Only as God has revealed things to us do we know; only as we search his word can we find out." God has not created the earth in vain; he made it to be inhabited" (Isa. 45:18). "The earth is God's footstool" (Is. 66:1), and he will make the place of his feet glorious (Is. 60:13). If people were only more willing to go to the source of all knowledge for their information they would not have to change their theories so often or waste so much precious time. May we always search the scriptures and believe them.

Your sister in the faith,

LILLIE H. WILLIS.

OBITUARY

Anthony O. Busch

Age 69 years. Bro. Busch was born in Philadelphia, and his father also before him. His relatives were followers of Mr. Miller in the '43 and '44 movement. Bro. Busch and wife, with a number of others, were immersel by the Adventists in the Delaware River as far back as 1872.

He was a close student of the Bible, and soon embraced the age to come and other doctrines, and joined the church in Philadelphia, later called the Church of God, C. C. Ramsay pastor. From the time he became an Adventist he lived the life of a consistent Christian, spreading the truth as he had opportunity, suffering much for the views he so strongly held. He was a good teacher and a good talker; he spoke with authority and wisdom.

A large concourse gathered to look upon him for the last time, and all remembered his blameless life and goodness of life. A resurrection sermon was preached by Bro. Work, of Philadelphia, and many who were there heard these precious truths for the first time. The last two years of his life were days of great suffering. He rests now free from all pain.

We buried him in the morning, believing that when the morning should dawn, and the trumpet should sound, and the dead in Christ should rise first, that he would be among them.

Bless God for these precious promises.

He leaves only his wife to mourn his absence.

A FRIEND.

THE FUTURE AGE

The Age to Come—what is it? It is a time of peace and plentiousness; of truth and righteousness. A period of time during which the divine government will be established on the earth. The restitution of all things lost with the expulsion of Adam from the garden of Eden.

The garden of the Lord will again bloom in beauty, and the Paradise of God will once more gladden the hearts of mortals with feelings of delight. The tree and river of life will be there, not guarded by a flaming sword as in the days of Adam, but free and accessible to all who keep the commandments of God.

But the first and greatest of all blessings in that age will be, a good and stable government. The world needs to be governed, and well governed. A good government makes men free and happy. A bad one reduces them to slavery, poverty and misery.

The history of the past is but little more than a record of man's efforts to govern the world. Along the coast of time monarchies, kingdoms and republics are stranded like so many vessels upon the ocean's beach. And their mouldering ruins but too plainly show how futile and inadequate are the efforts of man to rule the world.

For upwards of 4000 years man has been experimenting with governments. He has tried every conceivable plan, by which he might establish an organization stable and lasting. Still, notwithstanding man's repeated efforts and long experimenting, a good government is as much a necessity today, as it was ere man conceived the idea of extending his rule beyond the limits of his own household. Nay, man's repeated efforts and failures to govern, has tended to make the masses boisterous, turbulent and ungovernable. The world is no longer quiet and submissive, contented and peaceable. In order to sustain the governments of the 20th century, the poor and laboring classes are robbed of their earnings, impoverished and reduced to the extremes of poverty. The support of vast armis and navies, the carrying on of great wars, taxes the resources of the nations to their utmost extent. Take into consideration the enormous military expenses of the nations, and the vast amount of property destroyed, and the great extent of country devastated by the flames of war, and it is no surprise to see millions, as in Europe clothed in the rags of poverty and wretchedness. The exalted few are sustained by oppressing the mighty many.

But in the Age to Come, "the celebrated good time coming," this state of things will not exist. In that age the kingdom of men will give place to the kingdom of God. The base and unrelenting despots that now rule the world (or rather misrule it), will be dethroned, and their place occupied by those who will have been previously qualified to rule in righteousness, and to execute justice and judgment in the earth.

The Age to Come, then, is that period of time when the divine government shall extend over the whole earth, and all nations, peoples, and tongues, shall yield obedience to the divine law. This glorious ear was preached to Abraham in the words, "In thee shall all the families of the earth be blessed." And at a later date to Jew and Gentile, when Jesus and his Apostles proclaimed the approach of the kingdom of God.

To preach the gospel therefore, is to proclaim the kingdom of God, the Age to Come, or as Paul termed it while preaching to the Athenians, "A day (or a period of time) in which God will judge or rule the world by that man Jesus Christ, whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead" (Acts 17).

The Lord Jesus ruling in "Mount Zion and in Jerusalem," will have organized and planted his kingdom in the center of the globe; the midst of the nations, and will, as David predicted, "rule in the midst of his enemies." The kingdom having been established in the "Holy Land," its glory and power emanating therefrom will enlighten and govern the whole earth, and be a blessing to all nations.

The Lord Jesus returning from heaven will not, as many imagine, destroy the nations and burn up the globe. He does not come to curse, but to bless the nations; not to burn and destroy the earth, but to restore and purify it, and make it beautiful and glorious to behold. How any honest man, reading his Bible, can oppose the doctrine of the "Age to Come," I cannot conceive. Persons who declaim against the Future Age, should pause and enquire what manner of spirit they are of, and from whence they received contrary sentiments, such as are evidently erroneous when compared with scriptural teaching.

The blessings of the Future Age cannot be realized, as many think and teach, through human instrumentalities. Churchism, Spiritualism and Republicanism, can never save the world. They may reconstruct society, and revolutionize the nations a thousand times, but they never can deliver themselves from the miry pit of corruption and wickedness into which they have unhappily fallen.

It is not possible for mortal man, or any number of mortals, to establish a good and permanent government on the earth. I say it is not possible, for the following reasons:

1. Man has not the wisdom.
2. He has not the goodness. And
3. He has not the power.

If man had the wisdom to devise a government, he has not the goodness to make it good. And if he possessed both the wisdom and goodness, he would still be deficient in power, and therefore could not execute what he might deem wise and good. This being the true condition of things, what hope is there for the world, if left dependent upon its own resources!

The history of the past, and the condition of the present, should be sufficient to satisfy every enlightened and thinking mind, that it is not possible for mortal man to deliver the world from its present thralldom. Man can no more redeem himself from sin, disease and death, than the leopard can change his spots, or the stream rise higher than its fountain. This great work, too great for mortals, is reserved for immortals, the time of its accomplishment the Age to Come, and its result, the deliverance of the human family from sin and death.

The Lord Jesus, accompanied by his brethren, the saints, will be the world's great deliverers.

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Having been tried and tested, and found faithful and true, the saints will be made incorruptible and immortal, having gained the victory over sin and death. To those who overcome the Lord says, "will I give power over the nations." Who would or could be better qualified to have power over the nations than the saints? Having overcome sin by obedience to the law of faith, and having attained unto a perfection of character through a course of trial, the saints are fully prepared to be made kings and priests over the nations, and to execute justice and judgment on the earth. The Lord Jesus and his associates, unlike kings and priests of this age, will have the wisdom, goodness and power, to rule the world in righteousness.

Behold, then, the Lord and his saints reigning in Mount Zion and Jerusalem, and extending their glory, power and dominion over the whole earth for 1000 years. Slavery will then be done away. Despotism will be no more. War and carnage shall cease. The veil of ignorance and superstition now spread over the face of all nations, will be taken away, and the thick cloud of mortal darkness which now o'er hangs the earth will vanish like the vapor of the morning, while the sunlight of truth and righteousness will fill the whole earth with the glory of God. All the prophets have eloquently foretold these things: "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying: My counsel shall stand and I will do all my pleasure; for thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it; he created it not in vain, he formed it to be inhabited. I am the Lord and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall confess. Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously. And in this mountain (Zion) shall the Lord of hosts make unto all people a feast of fat things * * * and he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory and the Lord God will wipe away tears from off all faces. And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us."

The above is the language of Isaiah portraying the glory and blessedness of Messiah's reign over the nations. Glorious day! May we soon behold the brightness of its splendor, and rejoice in the salvation of God. Indeed, the night is far spent, and the morning cometh! The Age to Come is rapidly approaching, and soon we shall behold the sublime wonders of that great day. It is only a question of time, the prize is sure to all those who are sanctified by the Word through obedience.—Geo. Moyer in Bible Expositor.

THE LESSONS OF THE CROSS

As we look by faith upon the cross of Jesus every expression of his tortured countenance every groan wrung from him by the awful agony of the crucifixion seems to say, It is for us. This pain is borne that our sins may be blotted out, that we may be forgiven. Jesus submitted to all this pain and shame because he loved us with an everlasting love and could not rest till he had brought our wandering souls to God.

In this way does the cross of Christ plead with us the moment we believe Jesus died for us. The thoughts of his infinite love, in suffering for sinners, should touch our hearts, when reason and all else fail to convince. Then we offer up in all humility the prayers of a repentant heart. When we think of the shame that was poured upon the Son of the Highest and his soul crowned with eternal glory we feel that God will not refuse to hear. This lowly Jesus gives himself up to a death on the cross, and prays for those who nailed him there, suffers everything without a word of protest. It is only when we come near the cross of Jesus that we realize the great tenderness and love manifested toward us, all the shame and pain our Savior had to bear for our sakes. It all shows us the divine love of our heavenly Father in giving his beloved Son as a sacrifice for our sins. When we see and realize all this the blessed kingdom, which looked so improbable and terrible to us in our sins and unbelief, becomes beautiful and wonderful, and a thing to be desired, and we are drawn near to him of whom in our sinful and worldly life we were so much afraid. To be able to see God in this light we must get near the cross. If we believe that Christ died for us we can ask no greater pledge of our Father's love; we can trust all to such generous love.

We often hear it asked, How much is a man worth? In the glory of the cross we can learn the price at which God places the value of man, even the lowest and most friendless man in the world. When we have measured the height and depth and length and breadth of the love of Jesus, when we have estimated the glory and gladness that will be poured upon the world by the redeeming work of Christ in the next age; when we have seen the joy which the Lord himself feels over the salvation of the lost ones, then we can tell how much tht poorest man on earth is worth. The cross was considered the instrument of the utmost shame, and to be crucified was the greatest torture that could be inflicted. Christ endured both that we might be saved. Yet we see on every side people so indifferent to the loss of eternal life! He suffered for us; should we think our poor selves too much to give to him? Without the cross there is no hope for sinners on earth, no hope in the judgment when Christ comes; nothing for the poor unsaved soul but fear and darkness. The cross alone can give us hope and joy and life everlasting.

JENNIE McNEE.

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The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (3 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 4:20); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:51-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT H. HUGGINS, Editor.

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"PREACHING THE TRUTH"

A Narrative Reciting the Experiences of a Believer Preaching "The Truth As it is in Jesus."

William Brown

After the Sermon

At the close of the service, Paul Stephanas arose from his seat with mixed feelings of sadness and vexation. He started toward the door, but had advanced only a few steps when he was accosted by Mrs. Berea, who after shaking hands with him, asked him how he liked the sermon.

"Well," aid Paul, "since you ask me, I must say that is was a pitiable exhibition of wrestling the Scriptures."

"Why, Mr. Stephanas, how can you say such a thing? I thought it was splendid and absolutely conclusive."

"But, Mrs. Berea, did you not notice anything wrong with the quotation from John 14?"

"Why, no! We all know that by heart, 'In my father's house are many mansions; I go to prepare a place for you, that where I am there ye may be also.' He has gone to heaven to prepare a place for us so that we can be where he is."

"Mrs. Berea, you astonish me. Wil you kindly read the passage from the Bible. Here it is." Whereupon he handed her a Bible opened at the fourteenth chapter of John.

Mrs. Berea confidently taking the book read as follows: "'In my Father's house are many mansions; If it were not so I would have told you. I go to prepare a place for you and If I go and prepare a place for you I will come again, and receive the answer, "That where I am there ye may be also.' 'Why, how strange, I never noticed those words, 'I will come again,' before," said Mrs. Berea.

"Your pastor evidently has not noticed them, either. But now I would like to ask you a question or two. First—When Christ comes again, where will he be?"

"Why, on the earth of course."

"Now, please look at the text again, and tell me why he says he is coming again."

Mrs. Berea looked at the book again and read the answer, "That where I a mthere ye may be also."

"Then what this passage really teaches is that Christ is going away for awhile and then he is coming again to the earth in order that his disciples may be with him on the earth."

Mrs. Berea looked embarrassed and confused. Paul, not wishing to humiliate her in the presence of those who had gathered around during the conversation, closed the discussion with a suggestion that she look the matter up a little further and reminded her of the engagement at her home for Wednesday night when they could talk things over quietly.

After shaking hands with Timothy and a few others who had gathered around, he bid them good-day and left for home.

Mrs. Berea waited until the last of the congregation had left the church and then had a long and earnest talk with Mr. Hamilton after which she left for home fully reassured and confident, and with a strong determination to defend her faith against the enroachment of this new idea, as she called it.

Althought the Berea family were lovers of the Bible and read it quite often, their interest had never been so keen or sustained as it was during the time that intervened between Sunday morning and Wednesday evening, when Paul Stephanas was to pay them a visit. On Monday and Tuesday evenings Mrs. Berea, Timcthy and Dorcas pored over their Bibles until far into the night, and as a result Wednesday evening found them fully confident and prepared to defend their faith, if called upon to do so.

When Paul Stephanas arrived at the appointed hour he found them seated at the table with open Bibles. In addition to the Berea family there was present a young woman toward whom, in his acts and speech Timothy showed great tenderness. One could not help but see in the attitude and demeanor of these two toward each other, something more than simple friendship. The young woman was introduced as Miss Hamilton, the daughter of the pastor of the village church. After the usual exchange of greetings and when all were seated around the table, Mrs. Berea opened the conversation.

"I was somewhat non-plussed," she said, addressing Mr. Stephanas, "when you called my attention on Sunday morning to the fact that we were in the habit of misquoting the passage in John 14:2, 3, but after mature consideration I do not feel so bad about it, because I find that the leading thought in the passage is not, in my judgment, affected by the omission of the words 'and if I go and prepare a place for you I will come again and receive you unto myself.' The leading thought in the passage is found in the words, 'In my Father's house are many mansions, I go to prepare a pace for you.' The Master was about to leave his disciples and by way of comforting them he tells them he is going to prepare a place for them in his Father's house; now when he says 'I will come again and receive you unto myself,' he

must mean by that, that he will come at death and call them to himself; for why would he go to heaven to his Father's house to prepare a place for them if they were never to go there to occupy the place after it was prepared? I don't see how you can escape this conclusion."

"I have no doubt, Mrs. Berea, that this seems quite conclusive to you; at one time in my life I believed it just as firmly as you do, but since I have come to know the truth of the matter I often wonder how I could ever believe it. Have you ever noticed in the preceding chapter, the thirteenth of John at the thirty-third verse, the following words of Christ: 'Little children, yet a little while I am with you, ye shall seek me; and as I said unto the Jews, whither I go ye cannot come; so now I say to you'?"

"Yes, I have noticed that statement of the Master's," answered Mrs. Berea. "But I have also noticed the statement in the fourteenth chapter and the fourth verse, 'And whither I go ye know and the way ye know.' Have you noticed this, Mr. Stephanas?"

"I have," replied Mr. Stephanas.

"Well, then, how do you explain it in harmony with the belief that they were not to go to heaven?" asked Mrs. Berea.

"The passage does not say anything about heaven."

"But that was where he was going," insisted Mrs. Berea.

"Quite true, but he is not speaking of that particular fact in this discourse. He is not speaking of the place to which he is going, but of the great personage to whom he is going. In the twelfth verse he says, 'I go unto my Father.' It is to this he refers when he says, 'Whither I go ye know and the way ye know.' It was just as if he said, 'You know that I am going to the Father, and you know the way by which you can come to the Father, too, but you cannot follow me literally into his presence; but there is a way by which you can come to him by communication. That this is what is meant is shown conclusively by Christ's answer to Thomas. 'Thomas saith unto him, Lord, we know not whither thou goest: and how can we know the way? Jesus saith unto him, I am the way, the cruth and the life. No man cometh unto the Father but by me.' You will readily see that the Master is not speaking here about how they can reach heaven when they die, but rather how they can reach the Father through prayer during their lives. We see this plainly stated in verse thirteen, 'And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son.' This was the great comfort which he left them. Paul refers to it in his epistle to the Ephesians, 2:18, where, speaking of the Jews and Gentiles he says, 'For through him we both have access by one spirit unto the Father.' When Christ said, 'The way ye know,' he meant the way of access unto the Father."

"Well, that may be so," said Mrs. Berea, "but the great fact at the beginning of the chapter stands unaltered. 'In my Father's house are many mansions. I go to prepare a place for you.' Surely you will not deny that the Master here informed his disciples that he was going to prepare a place for them in his Father's house. Now, what else could that mean for the disciples but that they were to go to heaven to occupy the place prepared for them?"

"But, Mrs. Berea, there is no mention of heaven in the passage."

"No; the word 'heaven' is not mentioned, but it says 'My Father's house.'"

"Is that in heaven?"

"Where else could it be?"

"On earth. It is never spoken of as being in heaven; just look at Micah 4:1-2, where we have this prophecy: 'But it shall come to pass in the last days that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it, and many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths; for the Law shall go forth of Zion and the Word of the Lord from Jerusalem.' Here you see is a house of God to be established on the earth at a time called 'the last days.' Now the house of God in which Christ promised to prepare a place for his disciples is not a house of inanimate wood and stone, but a house composed of men and women, Christ himself being the head of the house. This is plainly taught by Peter who was one of those to whom Christ spoke when he said, 'In my Father's house are many mansions,' etc. In 1st Peter 2:3-5, we have the following words: 'If so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men but chosen of God and precious, ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.' Then the Apostle Paul in his letter to the Ephesians speaks of this house of God in which the apostles were promised a place. How beautifully he explains it. He shows the house of God in the process of formation and designates the place of the apostles in it. Listen: 'Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the spirit' (Eph. 2:19-22). You will see from this that the place prepared for the apostles in this house of God is in the foundation, while all the other children like living stones are builded together on this foundation and at last become a habitation of God through the spirit. The work of fitly framing together this building or house of God has been given to Christ; while it is the Father's house it is Christ's as well, because he has been appointed head over it. That is why he is able to prepare a place for us in it. The writer of the Hebrews refers to this in chapter 3:4, 6, as follows: 'For every house is builded by some man, but he that built all things is God * * * But Christ as a Son over his own house, whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end.' This is the house of God that is to be established on the mountain of Israel unto which the nations are to flow to be

taught God's ways and learn to walk in his paths, for the law is to go forth from Zion and the word of the Lord from Jerusalem. When Christ returns to the earth, as he assuredly will, he will gather this house together and make it a royal house, for the individuals who will compose it will be members of the household of the King of kings, and Lord of lords. But there, I must stop or you will think I want to do all the talking."

"I have been much interested in your remarks," said Mrs. Berea, "and I must confess it takes some of the force out of our argument on the words of Christ in John 14. But then there are other passages that cannot be disposed of so easily and which prove to my mind conclusively that heaven is the reward of the righteous. For instance there is the statement of Christ in his sermon on the Mount, Matt. 5:11, 12: 'Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven; for so persecuted they the prophets which were before you.' Now here is a plain stateemnt which settles the matter conclusively, 'Great is your reward in heaven.' Don't you believe this, Mr. Stephanas?"

"I do, Mrs. Berea; I believe it with all my heart, and every other statement in this good old book. But I fear you read into the passage more than it contains. Do you understand this passage to teach that the righteous go to heaven to be rewarded?" asked Mr. Stephanas.

"Undoubtedy I do," Mrs. Berea replied.

"But that is not stated in the passage."

"No, not in so many words, but it is clearly implied: if the reward is in heaven surely they must go there to enjoy it."

"Oh, no; that does not follow. That would be a perfectly reasonable deduction if we had no other information on the subject; but we are not left in doubt upon the subject; we are told plainly that the reward is to be brought to us. In the last book of the Bible, which contains a message from Christ, and in bringing his message to a close, the Master says in the last chapter, Rev. 22:12: 'Behold, I come quickly; and my reward is with me to give every man according as his work shall be.' The Apostle Peter speaks of this reward or inheritance being reserved in heaven for us, and declares it is to be revealed in the last time, and that it is to be brought unto us at the revelation of Jesus Christ; read 1st Peter 1:3, 4, 5, 13. When the Apostle Paul was about to die he did not indulge in rhapsodies about mansions in the skies, but you will remember no doubt that he said, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only but unto all them also that love his appearing' (2d Tim. 4:8). The Apostle Peter gives us a clue to what is meant by 'that day.' In 1 Peter 5:4, he says, 'And when the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away.'"

"You see, Mrs. Berea," said Paul Stephanas, "that the Apostles, Paul and Peter both looked for the appearing of Christ as the time when they would be rewarded. They never expected to go to heaven. They were always looking for Christ to come, and continually exhorted the believer to wait and watch and be ready for the coming of the Lord. You can read the accounts of all the death records in the Bible and you will not find any reference to their having gone to heaven or to their reward. But we have the statement made in John 3:13 that no man hath ascended up to heaven but the Son of Man that came down from heaven. Then we have the statement in Acts 2:34 that David is not ascended into the heavens. Now you know that David is spoken of as a man after God's own heart; surely then if heaven was appointed by God as the place where the righteous should go at death to receive their reward, David would surely go there and yet here is this statement of the inspired apostle to the efefct that he did not go there.

"No, Mrs. Berea, the Bible never speaks of heaven as the reward of the righteous. Can you think of one passage of scripture that states plainly that heaven is the place where the righteous receive their reward?"

"Well, no; not in so many words," replied Mrs. Berea. "There are however some statements which to my mind are difficult to construe in any other way; for instance there is the parable of the rich man and Lazarus; the request of the thief on the cross and Stephen's dying prayer. These passages have always seemed to me to be conclusive proof of the doctrine we believe concerning the reward of the righteous; they seem at least to strongly imply that good men and women go to heaven to receive their reward. It may be, however, that you can explain them away as you appear to have succeeded in doing with al the other passages I have quoted."

THE DEVIL: IS HE A PERSONAL BEING?
(Concluded)

The last scripture in this series of articles we wish to consider is Jude 9: "Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses; he did not bring against him a railing accusation, but said: 'The Lord rebuke thee.'"

If we rightly understand this, probably our minds will readily comprehend the meaning of all the others. We presume that if I asked ninety-nine Christian people out of every hundred who believe that the devil is a personal being,' To who does this scripture refer, would reply: "To Deut. 34:5, 6:" "So Moses the servant of the Lord died there in the land of Moab, according to the word of God. And he buried him in a valley in the land of Noab, over against Bethpeor; but no man knoweth of his sepulchre unto this day."

I fail to see any record here of a controversy between Michael and the devil. From what source did Jude obtain his information? Our Lord and his apostles were continually quoting from the Law, the Psalms and the Prophets. Hence Jude obtained his information from this source, and none other. Get your Bible, brothers, and turn with me to Zechariah 3:1, 2: "And he shewed me Joshua the high priest standing before the angel of the Lord, and satan standing at his right hand to resist him, and the Lord said unto satan, The Lord rebuke thee, O satan: even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?"

In conversation with a dear brother in the truth recently, our conversation turned to Jude 9. He said: "Brother, I can not understand why

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the devil seemed to be so much interested in the 'Body of Moses,' when those who believe their souls are immortal claim that it is souls the devil is seeking—not bodies." The Catholic Church teaches that the souls of the dead are in purgatory, suffering pain and torment; the Protestants that wicked souls are in hell also suffering eternal torment. The Catholics believe for dollars more or less, according to the condition of your pocketbook, the devil's power can be overcome, and the souls under his care released, so they may go to heaven, God has no voice in the matter. It is up to the priest; he determines who shall stay in, and who shall leave purgatory. Brethren, is this not horrible, viz: that God is under an obligation to these sanctimonious gentlemen respecting who shall reside with him, and who should continue their abode with the devil and his angels—This is blasphemy—I thank God with all my heart that I know the truth, and that the truth has made me free. Pardon me for this digression, but I always get angry when I think of these false ministers, posing as the ministers of Christ. God be praised, soon will be heard the mighty cry, "Babylon the great is fallen, is fallen" (Rev. 18:2).

Brethren, if there is a God, the God of our Bibe, who is love, which the Bible clearly sets forth then there cannot be a devil, the devil taught by Christendom. If God can chain this being and hold him tight for one thousand years, why has he, the God of love, who is God and king, long suffering and merciful, permitted this wretch to roam up and down the earth at will, causing all the sorrow and anguish the human race has endured during the past six thousand years? I am surprised that there are not more infidels than there are in the world today.

When you recognize that sin is the great adversary of the human race—the devil—man's selfish and lustful nature, that God intends by changing men's hearts through the power of the truth, to eventually subdue and destroy it from the universe, you can understand and love to study the Bible, which reveals God's plan: and not till this can you read it intelligently. The best exposition of Jude 9 in harmony with Zech 3:15, that I have ever read, makes it so plain.

It should be remembered, in order to understand this passage, that the term "angel" means messenger. Joshua, the high priest, was in office in the reign of Darius, when Zerubbabel was the governor of Judah. Cyrus had given permission to rebuild the temple at Jerusalem, but the hired counsellors had prevented the realization of the purpose till the time of Darius. Artaxerxes, instigated by these adversaries (i. e. satan), having forbidden the continuance of the work, Darius, having come to the throne, and the Jews going on with the work, "At the same time came to them Tatnai, governor on this side the river, and Shethar—Boznai, and their companions, and said thus unto them. Who hath commanded you to build this house, and to make up this wall? Then said we unto them after this manner, What are the names of the men that make this building? But the eye of their God was upon the elders of the Jews, that they could not cause them to cease till the matter came to Darius: and then they returned answer by letter concerning the matter. The copy of the letter that Tatnai, governor on this side of the river, and Shethar-Boznai, and his companions the Apharsachites, which were on this side, the river, sent unto Darius the king" (Ez. 5:1-6).

Tatnai, the adversary to the building of the temple, who is here termed "the satan," standing at the right hand, to resist Joshua (till then, the temple not being completed, figuratively clothed in filthy garments manifested his adversarial (satanic) state thus: "They sent a letter unto him, wherein was written thus; Unto Darius the king, all peace. Be it known unto the king that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, and said unto them thus, who commanded you to build this house and to make up these walls? We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great King of Israel builded and set up. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hands of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house and carried the people away into Babylon. But in the first year of Cyrus, the king of Babylon, the same King Cyrus made a decree to build this house of God" (Ez. 5:7-12).

This Tatnai therefore, requests that the records may be searched to ascertain if such decree existed. The decree was found and the permission was granted, notwithstanding Tatnai's opposition, to go on with the Temple, thus realizing "Take away the filthy garments from him (Joshua): so they set a fair mitre on his head, and clothed him with garments."

Zechariah therefore, in his vision, represents an actual event in the history of the Jewish Church, satan being Tatnai, and Joshua the high priest being, at the same time, the functionary fulfilling the duties. Referring to this event Jude remarks, "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee, but these speak evil of those things which they know not: but what they know naturally, as brute beasts in those things corrupt themselves" (Jude 9).

Here Tatnai is represented as "the devil," because he falsely accused the Jews, and insinuated intentions quite contrary to their real intention to the ruling monarch. The "body of Moses" is merely the Jewish Church: and the disputation regarding that body is the disputation regarding the building of the Temple for the Mosaic system of worship; and thus this passage in Jude, which has been the cause of much perplexity, becomes easily intelligible, referring as it does to the vision of Zechariah: for in that vision we find that, like as in the argument of Jude against the railing accuser, Michael the chief messenger did not rebuke satan, but said "The Lord rebuke thee;" so it was

in the case of Joshua.

Notice the similarity in the scripture presentation of the body of Moses and the body of Christ: "And were all baptized unto Moses in the cloud and in the sea" (I Cor. 10:2); "For as many of you as have been baptized into Christ, have put on Christ" (Gal. 3:27); "For the body is not one member, but many. Now ye are the body of Christ, and members in particular" (I Cor. 12:14, 27); "And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after" (Heb. 3:5); "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope even unto the end" (Hebrews 3:6). These scriptures make it plain that the "body of Moses" was the Jewish Church, the "body of Christ" his church; and not the personal body of Moses or Christ.

In conclusion, dear brethren, we have found in our study of this question, that the devil is sin, and evil. We believe that our God, the Supreme being, who is holy, intends that evil shall be entirely obliterated from this fair earth. God will bring this about in his own due time, by changing mortals who are obedient to the demands of the Gospel into immortal beings, and all those who will not forsake evil and become obedient to God's law, the law of love, he will utterly destroy.

The scriptures declare that Jesus the Son of God was manifested to destroy the works of the devil, and that there is a time coming when everything that breathes shall praise the Lord. These same scriptures also declare in clarion tones, that there are some who shall become as though they had not been, who shall utterly be destroyed, while they speak of some who shall come forth to a resurrection of life, attaining to the divine nature never again to die, they speak of others who shall come forth to a resurrection of condemnation, who shall perish forever in the second death.

These, then, are the lines revealed in the holy word of God on which creation as in the beginning in the garden of Eden shall again be beautiful, and the devil, evil, with all its accompanying sorrows, shall forever cease. From this viewpoint we gaze back at the past, then turn our eyes to the illimitable future, perceiving that the very permission of evil is part of God's great plan of the ages (Eph. 1:10, 11), resulting in the establishment of good on a basis in keeping with divine righteousness and human volitions. Wherefore my beloved brethren, comfort ye one another with these words. Even so come, Lord Jesus; come quickly, is my prayer.

GEORGE B. ALLDRIDGE.

WHEN CONSTANTINOPLE FALLS

Every one who is intelligently watching this world-wide conflict knows that when Constantinople falls the whole character of the war will be altered. British blood is not being shed, and British money is not being spent, merely to open up a commercial water route between the Mediterranean and the Black Sea. Much greater issues are involved. These will be seen before long, but they are too many and too great to be fully dealt with in our monthly notes. We simply deal with a thought, a very serious one, to some of our readers.

It will, without a doubt, be in their minds. They are watching with keen interest the struggle between the allies and the ruthless power that has brought this terrible calamity upon the world. They have no doubt as to its issue. When Turkey was dragged into the vortex, their interest was intensified. They have a special interest in the prospect of the fall of the Turkish Capital. Its fall, among many other things is bound to affect Palestine and the Jewish people. They have been watching the evidence of Ottoman dissolution and the concurrent regeneration of Palestine. When Constantinople falls, into whose hands will Palestine pass? Will Britain extend a protectorate over it, and under her will the Jewish people—"tribes of the wandering foot and weary breast"—find a haven of rest? Why should the people for whom and to whom we now specially write, be so intensely interested in the Jews and Palestine? For various reasons. One is that the God of Abraham has a purpose with the Jewish people and their land. Another—of the deepest personal concern to them—is that they believe in some stage of the great events now unfolding the long promised Messiah of the Jewish people will be manifested. Need we say who he is? Many students of the prophetic writings have taken the drying up of "the great river, the Euphrates" as symbolical of the dissolution of the Turkish Empire (Rev. 15:12-16). The pages of Glad Tidings for many years have recorded our watchings of the drying up process. Under the outpouring of the sixth vial of Rev. 16, there are further and terrible events to be accomplished besides the removal of Turkish domination, with all its misrule. But there is one momentous event which the spirit foretells will take place. It is signified in the warning: "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Thus in view of the great events now happening in the near East, those who have been interpreting this symbolism in the way we have indicated are on the qui vive for the fall of Constantinople. Its fall is of infinitely more than political significance to them.

When it falls, will "the great river, the Euphrates," be dry? And will they be justified in expecting the manifestation of him for whom they wait? By the prospect of the imminence of the fall of Constantinople, the Editor has recalled to him what he said when asked to undertake the work of Glad Tidings, eighteen years ago—"I will edit it until the Turkish Empire goes down."—Selected by Flora Wood.

There is no place in the wide world like home. It is the dwelling-place of our heart's treasure, and the first duty of our lives we owe to it and its inmates. To make it pleasant should be the aim of every man.

Courtesy is due to others. It is helpful to others. Treat even a base man with respect, and he will make at least one desperate effort to be respectable. Courtesy is an appeal to the nobler and better nature of others to which that nature responds. It is due to ourselves. It is the crowning grace of culture, the stamp of perfection upon character, the badge of the perfect gentleman, the fragrance of the flower of womanhood when full blown.

THE RESTITUTION

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EDITORIAL

Sunday evening, October 24th, after a discourse on "The Mediation of Christ, and Man's Reconciliation to God," Miss Hazel Hettinger, formerly Methodist, obeyed the gospel by being inducted into our Mediator's name by baptism. Our sister's obedience answers the prayers of many of our brethren and sisters, who have had her in their hearts; and have watched her begettal, growth, and birth into the truth with prayerful and solicitous interest. The sermon given on the occasion of her baptism was stenographically reported; and will be published in due time.

Brother A. B. Wince writes: "I have often proposed writing for The Restitution, but my sight is impaired by cataracts so much that I can hardly guide my pen. This is why I have not written before. You may give enclosed article room if you can read it." Sorry to hear of any brother's affliction, but whether we can read his articles or not, we thank him for his effort to help in the work of the truth. Ability to do much or little depends; the main thing is to have our hearts in the right place.

Brother Haupt sends a marked copy of the Daily Signal, of Crowley, La., which reports in part a sermon preached there by W. A. Zeigler, a Presbyterian minister. As it is unusual for a Presbyterian preached to say anything in harmony with the truth, and more unusual still for one to know and preach anything about prophecy, we make room for following extract from Mr. Zeigler's sermon:

"To Daniel of old was given a spiritual insight into the things to come, even unto the latter days. The vision of Nebuchadnezzar in the second chapter, given to Daniel to reproduce and expound, and the dream of the prophet himself upon the same line of future history in the seventh chapter, were used as the basis of the line of thought followed. Reference was also made to the corroborative testimony in the book of Revelations, mostly from the eighteenth to the twentieth chapters.

"The first great world-power was the Babylonian monarchy. This was followed by that of the Medes and Persians, which overcame the former. The third was Grecia, the ancient Greece, which under Alexander the Great conquered the whole known world. This was followed by the most powerful of all, the Roman. Rome was the iron power, divided later into the western and eastern sections, each to show itself in the end in five divisions, ten in all, the ten toes of iron and clay; the ten horns, the ten wings.

"In the days of these divisions the great Prince of the house of David should come with his hosts. This would be the second coming of the Messiah. He would then overcome all the nations, the resurrected bride, the true church, being with him in his work. During the thousand years to follow his coming, commonly known as the millennium, satan is to be bound and the gospel light to grow until the resurrection at the end of the thousand years. Judgment then will usher in the age of the ages for the whole world."

COMMUNICATIONS

A few words to the brothers and sisters. We see in The Restitution of October 19th that the Isolated Society has a notice in to the efefct that it is now ready to receive contributions. At this good news we are very much pleased, as we think it is for a good purpose. We sent money when the call was first published, and we were just thinking of sending some more, when we received a letter which came on the 28th of Aug. last, with a check on the Enid, Oklahoma, bank and a few lines saying it seems as though the organization could not decide how this money should be used. Now as some noble workers have again made the call for help to support the Isolated Society, we will send in our money again. We hope if there are any others who had their money returned to them, as we did, that they will send it back. We now hope the good work will get a good start and go on and carry the gospel message to many, and cheer and strengthen the isolated ones. We hope all that can will join and contribute to the isolated fund. We think it one of the best moves the brethren have ever made. We must support it, or it will fail. The times indicate the time is short in which we can work. Let us do all we can to help spread the good news of our soon-coming Lord, that we may be found ready

to meet him at his coming. Love and best wishes to all.

MR. AND MRS. W. H. EIDEMILLER.

REPORT OF MEETING

Wednesday night, October 21st, ended the series of meetings held at the Church of God near Moriah, Ill. We had with us for speaker Bro. and Sr. Jeffrey the first three days, and Bro. L. E. Conner, arriving on Tuesday continued with us for nine days. We cannot tell you all the good things we listened to, but the name of Bro. Conner bespeaks a good meeting and with the assistance of Bro. and Sister Jeffery was all that could be desired. The subjects treated were those of vital importance to us and which our ministers are commanded in Holy Writ to preach, viz., Covenants both New and Old, Paul's Faithfulness and Endurance, Christian Baptism; the Coming of Christ, The Restitution age and Destruction of the Wicked; The New Jerusalem as described by John, and other subjects pertaining to the kingdom of God. Bro. and Sister Jeffrey have our thanks for the several beautiful and inspiring songs which they sang.

We are pleased to report the names of four young men who took on the new life in Christ. They are Dewey and Otto Cooey, brothers; Jacob Cooey, a cousin; and Grant Snyder.

Those attending from a distance all or part of the time were: Bro. and Sister Jeffrey, Murphysboro, Ill.; Bro. and Sister A. O. Lenz, St. Emo, Ill.; Leola and Ella Hanson, St. Louis, Mo.; John Hutchings and son, Martinsville, Ill.; Zenas Murphy, Silas Murphy, wife and sons and Sister Murphy of Clarksville, Ill.

AMY WEAVER, Secretary.

THROUGH

Through: "By means of, on account of."

I am a rancher in the wheat raising business; I want a header to cut my grain, so I write to the company that manufactures the header that I want; and they refer me to Mr. A. as their agent for this pace; and if I get a header from this Company, will have to get it through (or by means of), their agent. The agent of some other company cannot furnish the machine that I want. This is the rule in worldly affairs.

And we find very similar rules in spiritual afafirs. We believe in life in some future age, and we read God's Word and find that God has promised life in the future to certain ones; he has made a law whereby one can obtain this future life; and the agent is Christ Jesus, God's only begotten Son. This future life is called "Eternal life." If we get it, we have to pay for it. In getting the machine for cutting our grain, we have to pay cash, or promise to pay, by a note at a certain time. In paying for Eternal life we are not called upon to pay cash, but are to pay for it by obedience, and if we fulfill the contract with God, he gives us eternal life as a reward for our service to him. It can only become ours in one way, and that is through (or by means of) Christ. For the gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23).

We must have peace with God in order to obtain eternal life. How do we obtain peace with God? Through our Lord Jesus Christ (Rom. 5:1). How does God show his kindness toward us? But God, who is rich in mercy for his great love wherewith he loves us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus (Eph. 2:4, 7).

How are we made perfect? Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasing covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ to whom be glory forever and ever. Amen (Heb. 13:20, 21). As the agent for our machine could tell us many reasons why this machine was the best for us to buy; so there are many agents that claim to tell us how we may obtain eternal life without getting it through Christ! "In fact," they tell us, "we have it now." They call it an immortal soul. We all have it, and cannot get rid of it, for it is inclosed in a house of flesh, and at death it leaves this house of flesh. When in the flesh, if this soul belonged to the church that taught such nonsense, and paid the preacher and contributed to the mission fund, when he got rid of this house that caused him all his pains and aches, then he went immediately to heaven to live with God; but if he did not belong to the church his little soul (a dozen can dance on the point of a needle) went to hell to live with the devil to shovel fire forever and ever. What size shovel will he use? This soul is a part of God; and we know that according to their teaching there is more shoveling coal than shouting praises. Can they shout without lungs? Can they shovel without arms? No! yet these are in the grave! And do you think that God is going to keep the greater part of himself burning forever and ever? No! Such doctrine is not scriptural; it is devilish.

We know that no part of God is a sinner, neither is one born of God (1st John 5:18). Wherefore, my dearly beloved, flee from idolatry (1st Cor. 10:14). Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (2 Cor. 6:17, 18). I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel. Wherefore, I beseech you, be ye followers of me (1st Cor. 4:14, 16). So we find Paul, Peter, John and all scriptural writers, even Christ himself, telling his followers, there was no eternal life, only through him. My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life" (John 10:27). I am that bread of life. He that believeth on me hath everlasting life (John 6:35, 40, 47, 68). God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life (1st John 5:11, 12).

How do we get the Son of God? For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ,

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have put on Christ (Gal. 3:26, 27). God sent his only begotten Son into the world, that we might live through him (1st John 4:9). Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death (Rom. 6:3)? I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me (Gal. 2:20). But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name (John 3:16, 36; 20:31).

Who are to be baptized? Those that believe the gospel. What gospel? The gospel that Paul preached, for it is the only gospel acknowledged in the scripture (Gal. 1:8; 1 Cor. 15:1; Rom. 1:16; Mark 1:1, 15; Matt. 4:23; 24:14). Go ye into all the world and preach the gospel. He that believes and is baptized shall be saved. How saved? Through Christ.

E. W. KNAPP.

"THE SONS OF GOD"
Gen. 6

Dear Bro. Huggins: On this occasion I wish to write incognito, for I fear I have lately somehow come too frequetly before the readers of The Restitution. I am this time desirious of getting information.

Our esteemed and mutual friend, Bro. Rothe, recently sent me a tract (by Evangelist Thos. Waugh, of England, who is now a staunch Conditionalist), relating to the Fatherhood of God and the brotherhood of man, in which the author takes exactly the same position as does a writer in The Restitution of September 21. I am fully agreed with both writers on that subject. My request has to do with a statement by Bro. Waugh, "wherever the phrase 'Sons of God' is used in the Old Testament, it aways means angels * * * the angels are evidently called 'Sons of God' because they are a direct creation of God."

I used to think so mainly because of Job 38:7, but Gen. 2:4 and Job 1:6, on closer examination, do not seem to carry the proof of it. The proof seems to me rather the other way, but I may be wrong, and should like your opinion regarding the following remarks:

First take Gen. 6:1-8; the summary of these verses is, that God was wroth with man for sinful and mixed marriages; for the whole of God's word is against this in every sense of the term. Now it seems to me these verses themselves give ample evidence that angels were not concerned in the matter.

First—These "Sons of God" (whoever they were, and we will come to that later) "took them wives of all that they choose." That sentence appears to me to embrace more than the mere act of reproduction; it includes cohabitation in daily life and daily duties. Is there any record of angels living on the earth as inhabitants of it?. I think not.

Second—I think we are safe in saying that when punishment follows conviction of sin, all parties concerned are included in the sentence. Justice requires it—yet in this case no mention at all is made of any offender other than man to whom punishment is due.

Third—Angels are an immortal race (Luke 20:36. Would it be possible for two such diverse natures to have children born to them? If so, what nature would the progeny be? The very fact they had children seems to disprove the angel theory. It might be noticed that the scriptures comment regarding the children is relative to size—not to longevity. And if we have no indication in scripture that angels were of unusual proportions, which could hardly fail to be noticed when som any appearances were made.

Fourth—It seems to me from verse 4 that the giants and 'Sons of God' were identical; for both are indicted for the same offense; unless there were two races under condemnation for the same crime.

Five—Who were these men? Verse 4 tells us their children were the same as "mighty men which were of old"—or men of ancient time. This seems to point to a previous occasion of similar conditions and results; hence we can readily understand the wrath of God, because of a repetition. If this is the case, is it not further evidence against the angel theory; for I think it is only once recorded that angels sinned?

Sixth—It seems clear from Gen. 6 that all excepting Noah and his family were destroyed by the flood, the Nephilim being partakers in the evil, also suffered the penalty. How then do we again meet with them in Numbers 13:33, where their destruction is again demanded?

Time and space forbid considering the other references at present, but there is more to say regarding this point. Before doing so I would like to get the thoughts of others and trust no offense will be given to our good Bro. Waugh by a consideration of his remarks. Let brotherly love continue.

Yours faithfully,

VERITAS.

A STORY OF THE BOOK OF REVELATIONS

The last book in the Bible is called Revelations. It was written by the Apostle John. One of the wicked rulers of Rome became angry because John preached the gospel and sent him to a lonely island named Patmos. There he was made to work in mines, though he was very old at that time.

While he was at Patmos the Savior appeared to him in a vision, and showed him those things that are written in the book of Revelations. John said: "I heard behind me a great voice like a trumpet, and I turned to see who it was, and saw Jesus clothed in a garment that reached to his feet, and around his breast was a golden girdle." And Jesus talked with him and gave him messages to seven different churches in Asia.

Afterwards John saw a door opened in heaven, and a voice called to him, saying: "Come up here, and I will show thee what will happen hereafter." In the vision John saw wonderful things which were meant to teach him what would happen to Christians on the earth. He was shown how wicked nations and kings would persecute them and kill them, hoping that none should be left. But he was shown also how the Lord would destroy those nations and kings, and save his people that no one could hurt them.

After this John saw a great white throne in heaven, and Jesus sat upon it. And he also saw the dead rise up from their graves; and they came and stood before the throne to be judged. The

books opened in which was written everything they had done while they were living on the earth, and they were judged according to what was written in the books. The nanother book was opened called "the book of life," i nwhich was written the names of those who had believed in Jesus. And whoever had not his name written in the book of life, was cast into the lake of fire.

And after the judgment was past, John saw new skies, and a new earth, for the earth and skies that had been before, were burned up. And he saw a beautiful city, called "New Jerusalem," coming down out of heaven, and he heard a voice saying: "God is coming to live with men." Around the city was a great high wall with twelve gates. At each gate was an angel to guard it. The city was built of pure gold; in its walls were all kinds of precious stones, and its gates were made of pearls. God was there to lighten it. The glory shone around God and made it light. None of the wicked shall go into this city. And John say also a pure river of water called "the water of life." By its side as it flowed through the streets of the city, grew the tree of life, that bore twelve diffferent kinds of fruit which ripened every month. And Jesus spoke to John, saying, "Blessed are those who obey God's commandments. They shall enter in through the gates into the city."

GLADYS MAY HECKMAN, Age 11.

IMMATERIALITY

Is but another name for nonentity. It is the negative of all things and beings—of all existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, Angels, nor men could possibly conceive of it as substance, being or thing. It possesses no property or power by which to make itself manifest to any intelligent being in this universe. Reason and analogy never scan it, or ever conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted, or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquor nor solid, soft nor hard; it can neither extend nor contract. In short, it can exert no influence whatever, it can neither act, nor be acted upon. Being nonexistent, it possesses not one desirable property, faculty or use. Yet, strange to say, immateriality is the modern Christian's God, his anticipated heaven, his immortal self—his all!

O sectarianism! O!! atheism! O annihilation!!! Who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name. The atheist has no God; the sectarian has a God without body or parts. Who can define the difference? For our part we do not perceive a difference of a single hair; they both claim to be the negative of all things which exist —and both are equally powerless and unknown. The atheist has no after life, or conscious existence beyond the grave; the sectarian has one, but it is immaterial, like his God; and without body or parts. Here again both are negative and both arrive at the same point. Their faith and hope amount to the same, only it is expressed by different terms.

Again: the atheist has no heaven in eternity; the sectarion has one, but it is immaterial in all its properties, and is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point. As we do not envy them the possession of all they claim; we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still letf for the despised materialists to enjoy.

What is God? He is a material, organized intelligence, possessing both body and parts. He is in the form of man, and is a model, or standard of perfection to which man is destined to attain; he being the Great Father and Head of the family. What is Jesus Christ? He is the Son of God, and is every way like his Father, being the brightness of his Father's glory, and the express image of his person. He is a material intelligence, with body; parts and passions; possessing immortal flesh and bones.

What are men? They are the offspring of Adam. They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones. Thus perfected, they will possess the material universe, that is the earth, as their everlasting inheritance. With these hopes and prospects before us, we say to the Christian world, who hold to immateriality, that they are welcome to their God—their life— their heaven— and their all. They claim nothing but that which we throw away. Therefore there is no ground of contention between us.—Selected by Bro. Moore.

QUESTIONS

A friend sent me a bundle of papers. Having a little time, I opened them and began reading. These papers claimed to be setting forth a great saving truth. I said to myself, I have long sought for and desired truth. I eagerly began reading, but I was soon in a maze.

On one page I read these words under the heading, "Whose Son is He?" "The gospel is founded on the truth that God sent his only begotten Son into the world. .... The power of the gospel for reconciling the world is the assurance which God gives us of his love by sending his son and heir into the world to suffer and to give his life on our behalf. Now it might have been possible for a son of Joseph to manifest his love for his brethren by giving up his life in their behalf, but that could be no manifestation of God's love for them or us."

This seemed true and logical, but chancing to turn two leaves at once, I read this under the heading, "An Important Question:" "How, then, could Jesus be the fourteenth generation except by being the son of Joseph the thirteenth? Just as David was the fourteenth generation of the first section by being the son of Jesse?" Question: Which of these statements does the editor send forth as Present Truth?

Continuing to search for truth, I read this under the heading, "Which Day Was Sanctified?" It is the seventh day, and the seventh only. The command to observe the seventh day as a rest day is plain. Do not disobey God."

Turning still another page, I found these words under the heading "Home Again:" "He, (the new man in Christ Jesus), no onger walks

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in a shadowy seventh day; but in God's seventh day that has no evening and morning like the other six days. I am prepared to prove that Saturday as kept now for 48 hours by all on earth on the twenty-four hour day as kept in one pace is not now and never was, God's seventh day."

I then laid the paper down in despair. How, I asked, can one in darkness, not knowing God's word, come into the light of truth unless the editor tells us which he means as Present Truth? I found quite often in the paper these words: "Open," "Liberal," "Fair," etc., etc. The question occurred to me—Was Jesus one-sided when he sent out seventy teachers at one time, strictly charging them to all preach the same thing? Would he have been "Open" if he had commanded them to preach different doctrines so that different minds might choose to suit themselves?

Then again the question came to me—Was Paul liberal when he said: "Though even an angel from heaven should preach any other gospel than the one preached by me, let him be accursed." Was John without brotherly love when he said: "Whosoever shall confess that Jesus is the Son of God. God dwelleth in him, and he in God. And whosoever denieth the Son, the same hath not the Father."

FLORA A. WOOD.

THE CONTAGION OF HEALTH

"Waxing confident by my bonds" (Phil 1:14).

I had rather assumed that Paul's bonds would have filled his companions with fear. I thought that his imprisonment would have been a menace which would have stricken their souls with terror. But the prisoner eclipsed his prison. His courage was more obtrusive than his chains. His fellowship with the Lord was more manifest than his bondage to a Roman soldier. His light shone in the darkness, and the darkness was unable to quench it. And "many of the brethren of the Lord," coming into this bright, inspiring atmosphere, felt the quickening of the Apostle's triumph, and were "much more bold to speak the word without fear." The time of another man's constraint was the season of their enlargement.

There is a contagion of health. Our ordinary thought and speech have made us more familiar with the contagion of disease. We are busy thinking about the hostile microbes and bacteria and the havoc which they work upon "the earthly house of this tabernacle." And we think of the unfriendly bacteria which assails the soul—evil suggestion, irreverence, unworthy fear, frivolity. But there is a healthy contagion, soul influencing soul with strengthening and inspiring ministries. Every noble virtue is the base of a splendid contagion. Paul's courage invigorates the apostolic fellowship.

Think of the contagion of serenity. How magnificent is the calming influence of one strong man in the initial stages of panic. How quieting is the self-possession of one strong woman in the day when calamity has riven the family circle. Or think of the contagion of hope. How all our smouldering lamps borrow fresh supplies of oil from the vessel of the thoughtful optimist. Or think of the contagion of perseverance. One man's quiet, unmurmuring tenacity changes the heart of many a deserter and sends him back to his post. Yes, graces have their inevitable influences as well as vices. Health is as contagious as disease.

And the vital contagion can be born in obscure ministers. The sacrificial patience of Onesiphorus inspired the Apostle Paul. And I wonder how much of his inveterate youthfulness the Apostle owed to the presence of youthful Timothy, his own son in the faith. Every soul can be the center of contagious health. Everyone in Christ Jesus can help to create the spirit and atmosphere of the city of our God.—J. H. J.

HOLY LAND IS VAST TURK TRAINING CAMP; CANNON ROAR WHERE JESUS DIED.

PARIS, Oct. 10.—The Turks have trnsformed the Hoy Land into a huge military training camp, according to refugees who have arrived at Alexandria.

All convents in Jerusalem are barracks and thousands of recruits are drilled daily on the Mount of Olives and Samaria plain by German officers.

Immense targets have been placed on Mount Golgotha, the spot where the crucifixion took place, to serve in artillery practice to test the effect of high explosives.—Plain Dealer.

THE TRAINING OF GIRLS

Every girl should be brought up to mend her own clothes and do a certain share of a younger sister's or brother's or something for her parents. Even where people are rich enough to keep lady's-maids, it does not follow that their children will be able to do so to the end of their lives, and many a girl has married and gone out with good prospects to Australia, South Africa, and other colonies, where no one can be got to perform these little services for either love or money, and if not able to do them for herself, she has been in a very poor plight.

GOOD ADVICE

It is generally thought that there is nothing easier than to give good advice. It is so abundant and so cheap, it is said, because it costs nothing. Now this may be applicable to much of the trite counsel and most of the well-worn maxims that live upon the lips, but do not come from the heart; it may be true concerning such exhortations as we have been in the habit of hearing from one generation and passing on to the next, without much reference to their applicability; but it is not true of anything which honestly bears the name of good advice. That is not plentiful or easy to give.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

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The Restitution

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-55); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor

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THE MEDIATION OF CHRIST AND MAN'S RECONCILIATION TO GOD

A sermon by Robert G. Huggins, delivered in the Church of God, Cleveland, Ohio, October 24, 1915, and stenographically reported for "The Restitution."

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God di beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2nd Cor. 5:18, 19, 20).

I. Three theories in regard to God.

At the time of our Lord's first advent there were three theories current among men concerning God. First, the Atheistic theory. Its creed is very brief, and may be summarized in one sentence. "There is no God in the universe." Perhaps the words of David in Psalms 14:1 may sound harsh to some ears, where the Psalmist says, "The wicked hath said in his heart There is no God." But I think a correct understanding of David's declaration will divest it of all seeming asperity. There is a vast deal of difference between the proposition, "There is no God," and "I do not know there is a God." The first statement is an utterance of knowledge; the second, a confession of ignorance. This universe is large; there are thousands of things in it about which the most enlightened man is utterly ignorant. It is just possible that there being a God is one of the things about which we are ignorant. It is just possible that there is a God and we do not know it; but to say "there is no God" is to assume to know. No man has ever submitted a clear and convincing argument in behalf of this proposition. The planet upon which we live is so wonderous in its construction that every rational mind must believe in a Great Architect; it has so many marvelous, visible impressions of design that every intelligent mind must believe in a Great Designer.

The second theory which I shall name in the order of this addrss is Paganism, belief in a plurality of gods: "lords many, and gods many," as Paul writes in First Corinthians 8:5. That is a Pagan conception of God. Expressing the Christian conception of him in the 6th verse, the Apostle writes: "But to us (believers) there is but one God the Father, out of whom are all things, and one Lord Jesus Christ, and we by him." We reject utterly and peremptorily the doctrine of the Trinity, which is Paganism, the doctrine that there is a plurality of gods. This standard of religious conception is just about as high as man can reach without the aid of divine revelation. We also reject absolutely the school-boy declaration of "reasoning up from nature to nature's God." This statement may sound smart and euphonious, but there is no truth in it. We stand squarely on the Pauline declaration in First Corinthians 1:21: "The world by wisdom knew not God, and it has pleased God by the foolishness of preaching to save those that believe." If anyone thinks and votes the 19th Psalm as militating against this position, that "the heavens declare the glory of God; and the firmament sheweth his handywork," I simply ask such an one, To whom do the heavens and the firmament, and the alternating of day and night, show the wisdom of God? To the North American Indian? The Hottentot? The Barbarian? The Heathen? No; but to the man who has in his hands the divine revelation of God, and who has been enlightened in that revelation. He can look at the heavens, the moon and the stars; and he can see in them manifestations of God. Without this illumination from God's book, man must remain ignorant of God. No science, no instruction of nature, has converted a soul to God since the world began.

The third and last theory of which I shall speak, is Monotheism. This theory was held by the Jews, and is the only theory of God divinely revealed. There is one God, one Jehovan, the great "I am" of Exodus 3rd chapter. God in revealing his unity in statutory law, says in the 6th chapter of Deuteronomy, the 4th and 5th verses: "Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all of thy heart, and with all of thy soul, and with all of thy might."

In Mark 12:28, 34, a scribe asked our Master which was the greatest commandment. He replied by quoting this declaration concerning God's unity, expressing the great doctrine of Monotheism: "Hear, O Israel: the lord our God is one Lord: and thou shalt love the Lord thy God with all of thy heart, and with all of thy soul, and with all of thy might." And the second he says is like unto it, "Thou shalt love thy neighbor as thyself." After making these quotations he declared, "There is none other commandment greater than these." And when the scribe had been brought to confess there is one God and none other but he, our Savior said to him, "Thou art not far from the kingdom of God." In other words, when a man has discarded and abandoned Paganism, and has espoused Monotheism, he is not far from the kingdom of God.

Now, beloved, when we look at this great com-

mandment inculcating our duty towards God, and at the second commandment expressive of our duty towards man, we begin to realize how short we have fallen in the discharge of our futy. We have all sinned against God. Not one of us have loved the Lord with all of our heart, and with all our soul, and with all of our might.

II. Man's Alienation From God is the Grounds of Christ's Mediation.

The mediation of Christ arises from man's alienation. In the 2nd chapter of Ephesians and the 12th verse, the Apostle describes us as "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." In the 13th verse, he says that we are "far off" from God. I also recall that the wise man in Proverbs 15:29 says that "the Lord is far from the wicked." Putting these texts together the picture presented is that we are far off from God, and God is far off from us; the inevitable result is alienation, estrangement, a state of enmity between man and God. And in Ephesians 4:18, another Pauline declaration says that "We have walked in the vanity of our minds, having the understanding darkened, being alienated from the life of God through the ignorance that is in us, because of the blindness of our heart." In Colossians 1:21, we read, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." Again in the book of Romans 5:10, Paul repeats the statement that we "were enemies," yet God has now reconciled us to himself.

Now, salvation is unthinkable unless we are lost. The Savior said that the Son of Man came to seek and to save that which is lost (Luke 19:10). If there is nothing lost, there is nothing to be saved. If man is not lost, he cannot be saved. The Universalists preach a system of salvation without any salvation in it. They tell us that there is no forgiveness of sin, that God deals justly with us and punishes us to the full extent of justice; that there is no hell, no lake of fire, no brimstone, no second death, no punishment. And after they have strung out a long list of negatives like these, then they become logical and say, "Therefore salvation is universal!" But I submit to you, beloved, that there is such a great chasm between their premise and conclusion that there is not a "therefore" in the universe long enough to span it. There is no salvation in the premises, and there can be none in the conclusion. They frequently argue, at great length, that all are sinners in this world, and that all are punished in this life; therefore there is no salvation now; and they deny there will be sin, lake of fire, punishment or death in the future, therefore there can be no salvation hereafter. We are not saved from the evils of the present; therefore there is no present salvation; there are no evils in the future, therefore future salvation is impossible; for there is nothing to be saved from. Simply and truthfully stated, then, universal salvation has no salvation for anybody, either in this world or the world to come. No salvation for anybody, anywhere, at any time! And Universalism, in its modernized form of Russellism, also propounds a list of negatives, not one of which has an idea of salvation in it. Pretending something else, but being Universalist de facto the moral and religious stegnotic effects of Russellism are the same as Universalism. The mask of their pretense is laid aside when they describe the reign of Christ. They exaggerate the pacific and righteous conditions of the coming age out of all proportions of truth, and often misquote Isa. 35:8 to prove that "even fools cannot err" in the golden age that is coming. If all men are to be raised from the dead and given a "fair chance" at a time when even fools "cannot err," it is but reasonable to expect that wise men will not go astray.

Again, Calvanism has no salvation in it; for the system of Calvanism teaches that God, away back in the dim eternity of the pst, decreed that the elect were to be saved, and that the non-elect were not to be saved. God fixed the number of the saved and the lost so accurately that it can be neither increased or diminished. There never was a time, then, when the elect could keep from being saved; they were never, at any time in danger of being lost; and there never was a time when there was a possibility of the non-elect being saved. There cannot be, then, a particle of salvation in Calvanism. I repeat the assertion formerly made, that in order to have salvation, in order to make salvation possible, man must be alienated from God; he must be in a lost state. I turn to the word of God, and read declarations like these: John 3:17: "For God sent not his Son into the world to condemn the world; but that the world through him **might be saved.**" Galatians 3:22: "The scriptures hath concluded all under sin, that the promise by faith of Jesus Christ might be **given to them that believe.**" Romans 3:9: "We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one."

The word of God, then, tells the lugubrious story that man has by sin alienated himself from God, and in his state of nature and state of ignorance he has been condemned in sin and in unbelief. Now alienation is always terrible anywhere, but the more closely parties have been allied to each other, the more terrible is the alienation. The wayward son says, "I cannot meet my father!" Why not? Is not the father as good as ever? Certainly, but the son is not. The disobedient daughter says, "I cannot meet my mother!" Why not? Is not the mother as good as ever? Yes, but the daughter is not. As soon as Adam sinned, he said, 'I cannot meet my maker!" Why not? Was not his Maker as good as ever? To be sure he was, but Adam was not: Meeting his Maker meant the covering of Adam with confusion. Sin caused him to hide himself from his Benefactor. And alienation, terrible as it is, is still worse when the parties are dependent upon each other. The son is dependent upon the daughter, and the daughter upon the son; the wife is dependent on the husband, the husband upon the wife; and the sinner—how utterly dependent he is upon God! One of the fruits of sin is the inability of the sinner to face the one against whom he has sinned. For the offender to meet again the one he has offended, it is necessary for him to have a mediator. Since, then, we have sinned against God, it was necessary for a mediator to be provided. Now a mediator between man and God must be one who is friendly

to both, or better still, akin to both. In providing Jesus Christ as a mediator, God has given us one of the right kind, akin to God, for he is the Son of God; he is akin to man, for he is the Son of Man: Consequently, being akin to both, he is friendly to both. First Peter 3:18 states that "Christ once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." The work of Jesus Christ as mediator is to bring man, the alien and the stranger, back to God. In harmony with this thought, James 4:4 says that "The friendship of this world is enmity with God. Whoever therefore is a friend of the world, is the enemy of God." Colossians 1:21 says that we are alienated and we are enemies by wicked works. Romans 5:10 says that "When we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." In the first verse of this chapter Paul says faith places us back at "peace with God, through our Lord Jesus Christ."

Now, the work of Christ as a mediator brings us to consider the subject of

III. Man's Reconciliation to God.

God's reconciliation to man is the religion of the Prayer Book; man's reconciliation to God is the religion of the Bible. Our text says, "God was in Christ, reconciling the world unto himself." Please do not miss this idea: The work of reconciliation is not God's offering to man; it is man's offering to God. Changing the terms of this propostion results in revival meeing nonsense, where people get excitement without enlightment. Mourner-bench scenes are efforts at reconcililng God to man! Revival meetings are conducted upon the supposition that God is angry and has to be appeased; so they have to pray and shout and have mourner-bench experiences in order to reconcile God, in order to get God to behave himself! The fact is the work of reconciliation is man's offering to God. In our text we are besought to be reconciled: "We beseech you, be reconciled to God." We are prayed to be reconciled: "We pray you, be reconciled to God." We are commanded to be reconciled: "Be ye reconciled to God." Paul beseeches us to be reconciled, prays us to be reconciled, commands us to be reconciled to God. His declaration is useful for several reasons. One is, since God commands us to be reconciled, we are capable of doing it; for God never commands us to do something that we cannot. And second, since God commands us to be reconciled, it is something we are to do, and not something which God does.

Just here I want to speak of a word that has caused a great deal of controversy in the religious world. I refer to the word "atonement," which occurs but once in the Bible. "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom 5:11). The learned tell us this word is Latin and really means at-one-ment. If you are not afflicted with theological phrenitis, I think you will be able to appreciate the meaning of this word "atonement," as meaning reconciliation, as the margin of this text explains. The 10th verse gives the same explanation. "If when we were enemies, we were reconciled to God, much more, being reconciled, we shall be saved by his life." The Greek word Katallagee translated "atonement" in Romans 5:11, is three times translated "reconciliation." Once it is so translated in Rom. 11:15: "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" And it is translated "reconciliation" twice in 2nd Corinthians 5:19, 20, where we have the statements, "He hath given to us the ministry of reconciliation," and he hath "committed to us the word of reconciliation." It seems clear from this reading that since man by sin has become alienated from God by nature, by ignorance, by wicked works, God has provided in his Son a mediator, he has commissioned ambassadors and given them the ministry and the word of reconciliation. Then if a sinner wants to know what to do to be reconciled; if he wants to understand how to have peace with God, let him go to Jesus Christ and his Apostles, ministers plenipotentiary, ministers with full powers to negotiate the matter, and learn from them first hand just what the terms and conditions are.

"But," says some friend, "Christ the mediator is not on earth now." True, my friend, but before he left he appointed ambassadors; our text says that he committed to the Apostles "the ministry of reconciliation" and "the word of reconciliation." Let us now turn to where he did this. In the 28th chapter of Matthew, the 18th and the 19th verses, the Savior says: "All power is given to me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: and, lo, I am with you always, even unto the consummation of the age." Christ here asserts that he has "all power," plenipotentiary power. He bestows upon the Apostles ambassadorships, and declares that he will be "with them" unto the consummation of the age. In Mark 16:15, 16 he says again: "Go into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." Christ here commissioned the Apostles to go into all the world to preach a message called "the gospel," and promised to be with them unto the consummation of the age. Now at John 17:8, 14, 18 we have these words: "I have given unto them the words which thou gavest me, and they have received them and have known that I came out from thee, and have believed that thou didst send me." "I have given unto them thy word, and the world hath hated them because they are not of the world, even as I am not of the world." "As thou hast sent me into the world, even so have I sent them into the world." It is true, beloved, Jesus Christ the mediator is not here; but he has made provision for his absence, has made ambassadors, sent them into the world as the Father had sent him, gave them the ministry of reconciliation, and committed to them the word of reconciliation.

Another question may disturb some: "His ambassadors are no longer here?" True again, but the ministry of reconciliation and the word of reconciliation which they preached, is here; and to prove this I call attention again to the 17th chapter of John. After Christ had said, "I have given them thy word and they have received it; I have sent them into the world as thou hast sent me into the world," and sanctifies himself for

them, he says: "Neither pray I for these alone, but for them also which shall believe on me through their word" (verse 20). In 2nd Timothy 2:2, one of these ambassadors says: "The things that thou hast heard of me among many witnesess the same commit thou to faithful men, who shall be able to teach others also." God first appoints Jesus Christ ambassador, sends him into the world. After his mission is finished he takes his departure. Before he does this, however, he appoints the Apostles ambassdors, sends them into the world, giveh them full powers of negotiating the whole matter between man and God; and when he installed them into this office, he did it in the most solemn manner possible.

Turn to the 16th chapter of Matthew. The Master asked Peter, one of his apostles about the Son of Man. Who is he? Peter's reply is, "Thou art the Christ, the Son of the Living God." And the Savior says, "Thou art Peter, and upon this rock I will buiid my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Now, here, Christ is installing Peter as an ambassador: he is giving him full powers, giving him "the keys of the kingdom of heaven." He gives him power to bind on earth and to loose on earth; and assures him that heaven would recognize the exercise of the office of his ambassadorship. Christ is not singling out Peter to make him a pope: because we find in Jno. 20:22, when addressing all the disciples, he confers upon them all the same powers that he conferred upon Peter. Here he amplifies what he means by the keys, by the binding and the loosing: "And he breathed on them, and said unto them, Receive ye the Holy Spirit: whosoever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." The keys of the kingdom of heaven by which Peter loosed and bound sins on earth, were the powers of ambassadorship. In the stead of Christ his ministers plenipotentiary to enquirers what they were to do for the remission of sins.

The solution of one other question in conclusion: "If God has made Christ mediator and ambassador: and if Christ in turn has made the Apostles ambassadors, ministers plenipotentiary; if a sinner wants to know what to do to be saved, naturally he ought to go, and he must go, to Jesus Christ and his apostles, and get information at first hand as to just what he is to do, must he not?" I am so glad that he can! It is an appalling thing, beloved, for inquiring minds to see the divers and conflicting beliefs, to see the pandemonium which reigns in the religious world. The scene is distressing to devout and honest minds. Just as long as they look at the world and at men they will see nothing but confusion and medley. Men preach complexity: God and his ambassadors preach simplicity: "What must I do to be saved? what must I do, an alienated sinner, estranged from God, for the remission of sins?" If you will ask these questions of Jesus Christ and his ambassadors, the ministers who have full powers to negotiate this whole matter between man and God, the answer they give is palpably plain, and free from the palaver of men. Let us turn them to the answer they gave to these questions in Acts 2:37, 38. Peter had preached on the day of Pentecost, sinners had heard the gospel message, and they are pricked in their hearts, "and they said unto Peter and the rest of the Apostles." You will notice that they are not addressing Peter alone. They did not understand that because Peter had "the keys of the kingdom of heaven," he had something the other Apostles did not have. These penitent sinners were not Catholics by any means. They are not asking Peter only, as if he were the pope, as if he only had "the keys." "They said to Peter and the rest of the Apostles, Men and brethren, what shall we do?" They recognized that all the other Apostles, along with Peter, had received the keys, had the power to loose and to bind sins upon earth, so they asked them all this question, "What shall we do?" Peter's response, representing all of the ambassadors, is "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to those that are afar off, and as many as the Lord our God shall call. And with many other words did he testify nd exhort saying, Save yourselves form this untoward generation."

If you desire a second inspired answer to the question, "What you must do to be reconciled to God?" turn to the 10th chapter of Acts, beginning at verse 38: "God anointed Jesus of Nazareth with the Holy Spirit and with power; and he went about doing good, and healing all that were oppressed of the devil; for God was with him. We are witnesses of all things which he did both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people (he commissioned us to be ambassadors), that it is he whom God ordained to be the judge of the quick and the dead. To him give all the prophets witness, that through his name whoever believeth in him shall receive the forgiveness of sins." Here are these ambassadors appointed of God, commisisoned of God to go and to preach glad tidings in his name, actually stating that the conditions are that we are to become beilevers of the gospel the y preach; and then somehow "in the name of Jesus Christ" they were to receive the forgiveness of sins. Then in the 47th and 48th verses we are told how believers "in the name of Jesus Christ" receive the loosing of their sins, the forgiveness of their sins: "Can any man forbid water, that these should not be baptized, since they have received the Holy Spirit as well as we? And he commanded them to be BAPTIZED IN THE NAME OF THE LORD." A believer of the gospel, upon being baptized in water in the name of the Lord, shall have the remission of sins. How simple this message, this ministry of reconciliation, this word of reconciliation, how simple it is when we go to the ambassadors that God appointed and that Christ gave full powers to negotiate the matter—how simple it is! We thank God tonight that one more soul has divorced herself from the

cares of the world long enough to study the ministry of reconciliation, to understand the word of reconciliation; that she has understood and believed it; and now by baptism in water will take upon herself "the name of the Lord," be loosed from her sins, and enter upon the joys of the "newness of life" which is in Jesus Christ our Lord.

JUSTIFICATION BY FAITH

No. 1

If questions concerning any of the doctrines, which especially distinguish us from other religious peoples, such as the nature of man, the nature of God's kingdom, or the resurrection, were asked of a mixed assembly of our people, without giving opportunity for previous study, there is no doubt but each and every one, even the weakest, would be able to give prompt, clear answers and word them in such language that the meaning could be grasped by the average child mind, enabling him to obtain a clear conception of what God teaches us on these subjects.

But if the question, "What does justification by faith mean?" were asked under the same conditions it is very doubtful if the same kind of ready answer would be received. The characteristic answer would be "God justifies us from our sins because we have faith in him," but such an answer would mean very little if anything to the average child's mind, and therefore would not mean much more to the average adult; for as far as our ability to understand God's word is concerned, the adult mind is on the same level as a child's.

Any of God's truths, if they are to be understood, must be presented in terms with which we are perfectly familiar and must be connected with some actual experience in our lives. The truths concerning the kingdom, resurrection, etc., have been so presented. There is no one but what has a reasonably clear conception of what a kingdom is, therefore it is easy for us to grasp God's meaning when he teaches us concerning his kingdom; there is no one but what knows from personal experience something of life and death, therefore when God teaches us concerning death and resurrection, we know what he means. Thus these truths have sunken deep into our consciousness, and their reality makes it possible for them to take an active part in molding and building our every day characters.

Justification by faith is one of the great fundamental truths of God's word, and yet we have not grasped its meaning fully, nor do we preesnt it to others with the same clarity with which we present other gospel truths, and as a result it is not emphasized equally with them. If we would examine ourselves the most of us would find that the truths which stand out most prominently in our consciousness are the kingdom and resurrection; therefore they are the ones which receive the greatest emphasis in our preaching and general conversation to friends. But this should not be the case. If the belief in any truth is to be saving and purifying, it must be so through its power to awaken gratitude, faith and love. No formal abstract belief can do this. The truth must be so thoroughly understood and connected with our own individual lives that the belief of it becomes a part of us, and we realize through a knowledge of the truth, just how dependent upon God we are, and how willing he is to give us all for which we are dependent upon him. Such belief can not help but generate gratitude, faith and love; and it is through these principles, or God-given forces that belief saves The belief in "justification by faith" has not the least power to save until this truth is so understood and appreciated.

"Justification" has two meanings: 1st, Act of proving right; 2nd, Accounted right. It is evident that the first could not possibly be used in connection with our relationship to God, for no man ever has or ever will be able to stand before God and prove himself absolutely right and true through and through. But it is plain that the second definition may be used in connection with our relationship to God, for if God so desires he has a right to "account" as right anyone he pleases.

Faith means 1st, trust or confidence; 2nd, belief in truths of revealed religion; 3rd, that which is believed, or as Heb. 11:1 says, "it is the substance," ground confidence of things hoped for. That is, we might believe God gave the various promises in his word, which constitute the hope of mankind, but unless we have trust and confidence in God's power and integrity to fulfill those promises, our belief is not faith. It is because we have faith, unfaltering trust in God's ability and integrity that the things hoped for stand on a sure ground or foundation, and we can look forward to them with absolute confidence.

Putting these definitions together we may understand "justification by faith" to mean that God accounts those as righteous who place their trust or confidence in him, which qualities of mind must necessarily be based on knowledge of and belief in his revealed truths concerning himself. The only possible way to have trust in anyone is through what we know concerning him; and if our knowledge of him is mistaken, although it be held by an honest heart, we can have no genuine trust in him. Trust on faith must be based on facts or truths, therefore our trust or faith in God depends upon the truths we know concerning him. Since our justification depends upon faith, and faith upon truth; then a knowledge of truth is necessary before we can be acounted righteous by God.

ALTA KING.

Our Feelings

Every person's feelings have a front door and a side door by which they may be entered. The front door faces the street. Some keep it always open, some keep it latched, some locked, some bolted, with a chain that will let you peep in but not get in, and some nail it up, so that nothing can pass its threshold. This front door leads into a passage which opens into an anteroom, and this into the interior apartments. The side door opens at once into the secret chamber. There is almost always one key to the side door. This is carried for years hidden in a mother's bossom. Father, brothers, sisters, and friends often, but by no means so universally, may acquire a duplicate of it. The wedding-ring conveys a right to one—alas if none is given with it! Be very careful to whom you trust one of those keys of the side door.

THE RESTITUTION

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EDITORIAL

Imposition is not exposition, nor is eisegesis exegesis. Do not impose on Holy Writ your own views, nor read into it that which never entered the mind of the spirit-guided writer.

October 31st, Miss Lilly Blyth, the oldest daughter of Sister Blyth, expressed her faith in the gospel of the Kingdom and name of Jesus Christ by being baptized in water "for the remission of sins that are past" (Rom. 3:25). Sister Blyth now enjoys the unusual distinction of having all her family in the household of faith. When the Kingdom comes, may she have the greater honor of having all her children there!

"In those days wherein Antipas was my faithful martyr" (Rev. 2:13). The word "Antipas" is not the name of a person. It designates rather a condition of the times. It is made up of two words: Anti, and pappas. Anti means against, and "pappas" means papa. This word papa is simply the word pa repeated, and is the origin of the word pope. Antipas then means "against 'pas' or 'pappas'"—denominates those who oppose the arrogance and usurpation of the bishop of Rome.—Percy T. Magan.

Brother Alldridge has favored Restitution readers with a series of articles on the adversary during the past year. They have been well written, thoughtful, and scriptural. Brother Conoway has given us a most excellent article on the same subject, under the title of "Spiritualism." And now in this number Bro. John Parker gives us a treatise on the same subject under the caption, "Brother Conaway's Article on 'Spiritualism' Reviewed." To our mind these articles, written by three of our most highly esteemed brethren, give the best reading concerning satan extant.

The Bible uniformly teaches the doctrine of verbal inspiration. It is the word of God. Not in one single instance does it say the "thoughts" of the writers were inspired; or that these writers had a "concept" inspiration. Higher critics who talk of thoughts being inspired apart from the words which give them expression, are guilty of great absurdity. They might as well talk of a tune without notes, or a sum without figures. The scriptures are called "the oracles of God" (Rom. 3:2); "The Word of God" (Luke 8:11); "The word of the Lord" (Acts 13:48); "The word of life" (Phil 2:16); "The word of Christ" (Col. 3:16); "The word of truth" (Eph. 1:13); "The word of faith" (Rom. 10:8); and, by these and similar statements they declare, **more than two thousand times**, that the Bible is the word of God—that its words are God-breathed (theopneustos).

The articles by Brethren Alldridge, Conaway, and Parker on satan have been criticised by some correspondents; but it is gratifying to us to note that in every instance the criticism has been friendly. Some have thought that Brother Alldridge denies the personality of satan, which we know he does not; others have charged Bro. Conaway with believing in an immortal, personal, superhuman devil, although he repudiates this idea in so many words in his own article. We commend Bro. Parker's article on the subject in this issue. The subjects of Christ's Sonship and the devil have been exhaustively discussed in The Restitution during the year, and we now suggest that correspondents write on other subjects. But in taking leave of his satanic majesty, the devil, we wish to heartily commend Bro. Parker's contribution on the subject, especially one paragraph, which we now quote. They are golden words, and should be cut out, printed in large letters, framed, and hung in the sitting room. Here they are:

"I think that a little more care on the part of brethren writing on this subject would prevent much misunderstanding. Satan means adversary, and devil means false accuser; these words are not names of individuals, as James and John; they are character names, such as thief, liar, murdere, etc. They do not identify an individual, but rather they indicate a line of conduct. Now as a thief or a liar is always a person, so satan and devil are always personal. They have size, weight, color, can evolve thought, etc."

GLEANINGS

What think ye of Christ? Whose son is he? Present character and eternal destiny depend on the right answer to this question.

Jesus made stupendous claims for himself, which could not be if he were a son of Joseph.

Deny his divine sonship and you are involved in a hundred other denials and contradictions, until you have stripped from the character of Christ its honesty and sincerity.

Do not let a "think so" take the place of divine authority.

Jesus is conqueror, and the truth cannot be silenced.

If men will preach the gospel of Christ, it will not matter much whether some are pleased or displeased.

The Apostles insisted that all converts walk as they had received Christ.

Happy the sheep that have learned the path that leads through the green pastures of God.

The charity and devotion of God's people speak louder than the most eloquent sermon spoken from the pulpit.

Think of the power and of the influence of one good man who is possessed of the love of Christ.

If one obeys the first-great command, he will never break the second.—Gathered by Flora A. Wood.

THE SYMBOLS OF REVELATION, CHAPTER 12

Geo. Francis.

The subject of the "man child" is a large one. Every man and every woman seeking immortality through obedience to the requirements of the gospel is deeply interested therein because prospectively a component part of that "man child." We are all striving to be overcomers, and to the church of Thyatira the Master says: "He that overcometh and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father" (Rev. 2:26, 27).

Great and glorious things are written concerning the reign of Christ and his saints; as for instance: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth" (Psa. 45:16). Abraham, Isaac, Jacob, and David are Christ's fathers according to the flesh, but as touching the resurrection they are his children, because he raises them from the dead. They are indebted to him for a future life. As he said to his disciples: "Because I live, ye shall live also" (John 14:19).

In Rev. 12:5, we read: "And her child was caught up unto God, and to his throne." The "man child" being a symbol, we must not say that he was literally caught up, but rather that we are here taught that the symbolic child is under the protection of God. The wilderness into which the woman fled is not a literal wilderness but a condition. This fact may be learned by noting the conditions that attained in the wilderness where the angel carried John (chap. 17:3-4). The time of her stay in the wilderness is during the rule of her enemies, 1260 years.

Michael and the dragon are both symbols, and if we lift the symbols to see what is under them we shall find Constantine, the friend of the woman, called Michael (Dan. 10:21). The pagan power was symbolized by the dragon who was seeking to destroy Christianity in the Roman empire. The result of the war was that paganism was cast out of the Roman heaven into the earth. Verses 10, 11, 12, voice the exultation of the Christians on account of the defeat of paganism in the empire.

See now Mosheim's Church History, page 80, sec. 10—"the joy with which the Christians were elated on account of the favorable edicts of Constantine and Licinius was soon interrupted by the war that soon broke out between these princes. Licinius, being defeated in a pitched battle, in the year 314 concluded a treaty of peace with Constantine and observed it for nine years. But * * * by the suggestions of the heathen priests he armed himself against Constantine in the year 324, for the second time. During this war he endeavored to engage in his cause all who remained attached to the ancient superstition, that thus he might oppose his adversary with numbers; and in order to do this, he persecuted the Christians in a cruel manner, and put to death many of their bishops, after trying them with torments of the most barbarous nature."

Notice here the exact fulfillment of verse four —"And his tail drew the third part of the stars of heaven [Roman heaven] and did cast them to the earth." The bishops being the stars giving light in the third part of the Roman heaven, in which Licinius ruled. This being his last effort, it is aptly called the tail of the serpent.

In verse 15 we read: "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." To understand this read chapter 17:15—"The waters * * * are peoples, and multitudes, and nations, and tongues;" i. e., the army of Licinius.

Verse 16 tells us: "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Here we find another important symbol—"the earth." It has a mouth, for it swallowed up the water from the mouth of the serpent, in short the army of Licinius. The root of most, if not all of these symbols in the Apocalypse is found in the Hebrew prophets; therefore let us look there to see if we can find what the earth is a symbol of.

See now Deut. 32:1—"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." It would seem here that the heavens are those in authority, and the earth the democracy. This will appear more plain in Hosea 2:21 —"And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they [the heavens] shall hear the earth." This is a picture of God's goodness in the latter days. This

sonal feeling and boost together a good cause.

Three years ago, while in the South, I made the discovery as I traveled from place to place, that our membership was largely isolated; I also made the discovery that in most cases these good brothers and sisters were doing nothing practically for the cause. Not because they have not the will, but because they have no system.

The thought came to me that it might be possible to organize these people and get them upon a working basis. I thought out a plan, and while at Buffalo, Texas, talked it over with Bro. Watt, as he was isolated himself and much interested in the move, and he approved of the plan. While I was thinking this out a sister, if I remember rightly, lived in Denver, who felt her isolated condition and the sense of lonliness, as nearly all such do, which prompted her to write to Bro. Huggins, advocating the same thing. At the same time I had written Bro. Huggins, telling him of my discovery and plan. So when he published this sister's letter, he added editorially that he thought Bro. Adams was working on just such a plan.

When this plan was conceived, it was apparent that it would not put itself into definite form: Someone would have to put it into working shape. So when I returned home after four months of labor in the South, I went to Blair, talked my plan over with the little body there, which resulted in a temporary organization. This temporary organization was necessary in order to create the permanent organization. We drew up a constitution, selected our officers, and then our work was done; and our temporary organization no longer existed. The constitution, the names of the officers, etc., were published, and everything was in shape to go to work. The brethren began responding nicely, and soon quite a sum was collected to start the work.

But just here, where all should have worked together, opposition set in; an other organization met and tried to make a move, along similar lines. To prove that were working for the good of all, and in fact the thought never entered our minds of making this organization serve the interest of any certain people, faction or paper. The officers were selected so as to represent the widest territory: Nebraska had the chairman; Texas the vice-president; Missouri the secretary; and Oklahoma the treasurer.

We mention this because it has been circulated that this organization was formed to favor a few, and this report has greatly hindered the work. The committee who had this work in charge determined to send only men of unquestioned character and fidelity to the truth. And we ask you in all candor, if this was not the only way to safeguard the work, the truth, and the brethren whom they were serving? The chairman never refused to send out an evangelist because she approved of a certain one; but because she disapproved of certain others, and felt that she could not trust them with the truth. This caused a difference of opinion among the officers, and then the work stopped. Wrong interpretations were put upon the motives and actions of the ones conducting the work. Strife and division ensued, then, of course, as James says, "every evil work."

But brethren, we are willing to face our Master with the statement, that so far as we are concerned we never took any part in the work when we did not have at heart the good of all in view. I am equally convinced that sister Free, the president, never had an impure motive in anything she did. If we are not right ourselves, it is the easiest thing in the world to see evil and impure motives in others.

Now as isolated work has signally failed on this account, I have been appealed to reconstruct out of the ruins another organization. This I can only do with your co-operation.

Sister Free was chosen in the first place to fill the position of president because of her wide experience, and because she had those around her capable of giving wise advice; and her loyalty to the truth and belief in a godly life eminently fitted her for the place she was chosen to fill. We still believe she possesses all these qualities, and no one can or would serve the isolated better than she. She will serve you all to the best of her judgment, and will send out men regardless of favor where devotion to the truth and character are equal. Men will be sent out to gather in and to build up—not to slander and tear down.

The object of this organization was not to hire a certain evangelist, as any one could see by reading the constitution: The object was to gather money together and then find places where they needed meetings, and send the man fitted for the work nearest the place, when it could be done with the object of saving expense.

Just here some one may ask how it came about (in fact, it has already been asked), that I went to Washington to baptize some people when other men were much closer and could have gone with much less expense? This, we admit, could have been done. And in making this appeal we think an explanation is due all, so everything will be clear. If any blame attaches to anyone in the above case, it is to those people who play loose with the faith. When four people in Washington desired baptism, a sister wrote me for the names of preachers near them that could do the work. I sent her several names, she wrote these, and examined them in the faith, "tried the spirits," and found some of them wanting; those that were considered sound, could not come. So they appealed to me, and at their own expense, after every other effort had ben made and failed, I went, not using a cent of the money belonging to the isolated organization and Nebraska paid for my time. We think it best yet to have these brethren organized and send their money to one center. Then where meetings are wanted men can be selected to do the work with an object of saving as much money as posible.

Now, brethren, let us look at this from the true stand point. Jesus said: "My words will judge you, in the last day." Then he inspired his apostles to say, "All speak the same thing;" "Be of one mind;" "Walk by the same rule." Now what would you think if your officers should send out men of different minds, speaking different things, and walking every man by his own rule, ignoring entirely the above scriptures? What does it mean when it says "Contend earnestly for the faith?" Could your officers be true to God and to you, and not heed these injunctions? No, dear ones. If

you are going to work, we must work harmoniously and with one mind and one purpose.

I could not think for a moment of helping to get you upon a working basis, without keeping in mind the truth we love and aim to safeguard; and if you cannot help on this basis, then we will have to part company. God expects me to be faithful, and I could not indorse an officer who had charge of your work who would be unfaithful to the truth. When they send out men to preach to you they must keep in mind 2nd Tim. 2:2, which says: "And the things that thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Upon this basis, then, God will bless you and your officers, and those whom you send out. Now we believe we can place your work in the hands of just such faithful ones. I do want to see this work succeed, and so far as I am individually concerned, I can only promise to help you out where it is convenient, as I have all I can possibly do. But we are all one, and Nebraska has always been very liberal, and might occasionally let me give you a meeting somewhere.

Now, dear isolated ones, we have chosen for your secretary, a sister whom you will be proud to own, whose devotion to the truth is unquestioned, filled with the spirit of love, and will perform the work in a devoted and sincere manner: Sister Rose Storjohnn, of Phoenix, Nebraska. She will take your pledges for this work, book your names and addresses, and the amount pledged, and turn it over to the treasurer. The work can begin at once. Now don't hesitate; let every isolated member sit right down and write sister Storjohnn, sending all you can for this work. Send what you can at once, and tell her what you will give for the year; then you can pay it at intervals. I believe if you take hold of this work rightfully, it will be one of the largest works among us. Don't let us confine our membership in this organization just to the isolated ones. Let every one who reads this, sit down and write to the above address, and send a donation to this work. We will publish the constitution again as soon as possible.

Now brethren, the work is in your hands. Let us remember these lonely ones, and all give a little to this work. Each of you isolated ones can contribute your mite, and have a part in the work, whether you ever get a meeting or not. It is your duty to help send out the gospel. This is one of the objects of this move that you might have a place to send your offerings to the Lord's work. Let us flood sister Storjohnn with our offerings. Who will be the first? If necessary make a few sacrifices to increase the size of the fund.

In conclusion we may say this organization belongs to the isolated members every where regardless of locality, and should have the support of every member of "The Church of God" and every paper published among us. Cut out sister Storjohnn's address and paste it somewhere where you will not loose it. May the Lord bless you and assist you in this work, and prompt you to act quickly and correctly.

Your brother in the work,

ALMUS ADAMS.

WILL GOD HAVE ALL MEN TO BE SAVED?

It is often said that God will have all men to be saved and come unto a knowledge of the truth. You ask the question, "Saved from what?" The answer is, "Adamic death." The text quoted as proof reads: "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and come unto a knowledge of the truth" (1 Tim. 2:3, 4). The assertion is often made that "saved" in this text is a salvation from Adamic death. But let us see if this is so.

Does "all men" mean every human being that ever lived, does live, and will live? The answer usually is "all means all." Then if God will have all men saved from Adamic death, and then "Come unto a knowledge of the truth," none can now have a knowledge of the truth. If we now had such knowledge we would not have to come unto it in a future time. Then if this understanding of the text is true, and those who make the assertion that the salvation is salvation from Adamic death state a truth, they have reached the knowledge of the truth too soon! Are they a part of the "All men?" If so, must they not wait to explain the text till they are saved from Adamic death, and have come unto the knowledge of the truth?" If all men does not include certain individuals themselves for instance, then those who use this text must give it up as proof that every heathen, Indian, Hottentot, and South Sea canibal is to be raised to life and be made to know the truth afterwards. Do not Christians of our day, and did they not of the Apostolic age, know the truth? If the apostles did not know it, Jesus was all at sea when he said: "Ye shall know the truth, and the truth shall make you free." Paul said, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). Paul being "the Lord's free man," knew the truth. Then he will not come unto a knowledge of it after being saved from Adamic death. And he must be excluded from the "all men," or our friends are misusing the text.

Again, "God, who will have, etc.," makes the text as positive as is possible. Language could not be more positive. Then if God will have all men to be saved and come unto a knowledge of the truth, he will have them do it: and it makes no difference how much one desires and strives to reach said knowledge now—he will not reach it, because "God will have" him reach it after his salvation from Adamic death, not before! The text does not state that God will have some of the "all men" come unto a knowledge of the truth and then be saved from Adamic death, but to the contrary, if Adamic death is alluded to at all. So this text would teach that none can come unto a knowledge of the truth till after said salvation. The text amended by the words, "from Adamic death," will not fit even the theory that it is often used to prop. If one of the "all men" is saved from Adamic death for future trial and probation, then all are, for it says the same about "all;" no exception here.

But one may ask, "If it is not salvation from Adamic death; what salvation is here alluded to by Paul?" Let us see. The words "Will have come" are from one Greek word, which is defined by lexicons to "desire or will." We find Campbell and McKnight, Dodridge B. Wilson, J. Rotherham, the

American and English revisers, J. Murdock, Young, J. Wesley, and a host of others translating with this meaning. No late translation says "will have," but "desires," "wills," etc. Now the question is this, Shall we stand by the scholarship of the world, or by the one text of the Common Version? If we shall take the text as given by the Common Version and take no heed to the lexicons and other translations, why? Can it be proven that the Common Version is the only simon pure? Those who quote this text should explain why they are so partial to King James. We often see it quoted and used for the purpose of proving that every heathen will have a chance to be saved in a future age; it says the Christian, or vilest sinner, "all men." And if it teaches future probation for one man, it teaches the same for "all," and hence, proves too much. Let us accept the text as the lexicons define, then all is clear, "God wills, or desires that all men should be saved," but all will not be saved. Some were told by our Saviour, "Ye will not come unto me that ye might have life." The text has no more reference to Adamic death than it does to the moon. Paul told Timothy in this same epistle to "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt boch save thyself, and them that hear thee."

Paul, then, teaches Timothy that now is the time to be saved, and cautious him to teach the true doctrine, that those who heard him might also be saved; but if they are to have a chance in a future age, would it make very much difference to give them the truth? They would get it any way, sometime, somehow, before they would be destroyed. In some cities God told Paul. "I have much people;" others Paul was forbidden to visit in his mission tours. Now the question is this, Would not a heathen, who is to be saved in the millenial age, be as much one of God's people as one who was to be saved in the Christian in the days of Paul? If not, why not? It is claimed that just such people as Paul was forbidden to go to, will have the millenial opportunity, and many of them will be God's people. God then should have said, "I have much people in this city that will be saved now; but in as much as also I have much people for future probation after resurrection, I am saving them for you to convert in the next age, I will have them all come unto a knowledge of the truth whether they desire to or not." Then we could weave into our text "Adamic death." But as it is, we should shun such falsely founded hope for those of whom Paul said, "They are without God and without hope." Now is the day of salvation for the people of this age. God commissioned his apostles to "Go into all the world and preach the gospel to every creature. He that believeth (the preached gospel) and is baptized, shall be saved and he that believeth not shall be condemned" (Mark 16:16). Did God desire that his gospel should be sent out to keep people from a better opportunity in a better age, when satan is bound, and sin restrained to a great extent? The theory that teaches future probation for those ignorant heathen would have to say "yes:" because they contend that those who are offered an opoprtunity now will have none then. Perhaps the trouble at the advent will be this: "You did not teach those whom I sent you to teach. Now they are lost, and you ministers, too, are lost; because you did not do your duty." May we not find it so? May God help us to "Work while it is day."

J. J. HECKMAN,

THE BAPTISM OF THE EUNUCH

Frequently I meet people who ask, "How could the eunuch have been baptized by immersion, in a desert?" They seem to think that inasmuch as the word "desert" was used by the writer, that it was a barren waste. But the truth of the matter is, there is absolutely no "barren waste" between Jerusalem and Gaza.

"But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza; the same is desert" (Acts 8:26). The word "desert" here, instead of denoting a "barren waste," simply shows that the place was uninhabited. Let us examine the word as it is used in the New Testament.

"And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past: send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here five loaves, and two fishes. He said, Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude" (Matt. 14:15-19). John, in recording the same event (ch. 6:10), says: "And Jesus said, Make the men sit down. Now there was much grass in the place." The word translated "desert" in these passages is the same word that is translated desert in Acts 8:26. Therefore, this word cannot always mean a "barren waste."—Sel.

To Reach the Right.—To perceive where is wrong is the only sure way of reaching the right. Every time an error is corrected, a delusion banished, a deficiency supplied, a fault overcome, progress is made, and he who makes it occupies a higher place than before. But for this result it is needful that he freely admit and acknowledge his error, otherwise he cannot abandon it. Instead of being ashamed to do this, he should be ashamed to hide it and to pretend he has not erred. And those to whom such candid confession is made will, if they are wise and kind, offer help and encouragement instead of scorn or censure, thus aiding instead of crushing the good work.

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1301 Park Place, Brooklyn, N. Y.

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalisation of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1.16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18), and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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WARS AND RUMORS OF WARS

And is it not a haunting dream? Can it be true
That nations claiming to believe in him whose name
Breathes forth the breath of peace should take the sword, and through
The blood and gore of battle strive for greater fame;
Should trample down the verdant fields and leave a trail
Of desolation and despair? If it be true,
Then it will mean that Christians nations all must fail,
Or can we yet again in men our faith renew?

Two thousand years since that glad song of peace. Now this
Great war of wars! A proof, you say, that Jesus' plan
Of peace has failed? Did love fail with a traitor's kiss
Or life fail in the sepulchre? The Son of man
Can never fail. "The scripture needs must be fulfilled;"
The strife of nations he foretold, and this old world
Must hear the roar of warring cannon yet unstilled.
And see the flying flags of foe to foe unfurled.

Then he is coming, praise his holy name. And soon
The sound of His dear voice shall bid the nations cease
Their strife. Perhaps at morn or eve or busy noon
He'll come; but he is coming with his perfect peace.
Then let us pray, "Thy kingdom come, thy will be done,"
And watch and wait for his return. The peace of men
Must ever fail. So come, Lord Jesus, blessed Son
Of God! Return, return, bring peace that shall remain.

A. S. REITZ.

"I PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD"

(1 Thess. 5:21)

Are You Right?

No. 1

Dear Friend:

Since changing my views from the generally accepted "Orthodox" view of the Bible, to what is termed the "Conditionalist" view of the Bible, I have for many years been shunned by my so-called Christians, refused fellowship and communion with them, and have both been called "a dangerous man" and treated as such. And why?

I am convinced the chief ground of your contention lies in the fact that we do not believe the Bible teaches "sudden death, sudden glory;" that "the righteous at death do immediately pass into heaven," or that the ungodly begin to endure the pains of eternal torment.

I would ask you therefore to seriously consider the question: Are you right? And would press upon you the great importance of proving your position. In this connection let me earnestly call your attention to three or four remarks which I believe are worthy of your whole hearted study:

1. In my case, in my own personal life, every natural tie was a strong inducement to retain my "orthodox" views. My parents are aged and respected missionaries of the China Inland Mission; two brothers are in the same Mission; my most loved relatives, and relatives by marriage, are all of the "orthodox" faith; and many of my old and tried friends are of that persuasion. To many of these I know that my change of faith was and still is a sore trail. For nigh 30 years they had known and loved me. They felt it, and felt it keenly, and it seemed to them, as it more than once seemed to me, that I was deliberately standing in the way of my own prospects in life. Surely when such interests are involved, when the struggle is not only with your duty towards those who have claims on your affections—your parents, brothers, and friends—but when the matter touches your own family, and your own business life, that indeed is a testing. Surely such a life is not entered into without counting the cost, and making certain that your faith is the faith of the word of God, and that you have followed its injunction to "prove all things," be the consequences what they may. Reader, have you followed Paul's commendation: Examine yourselves whether ye be in the faith; prove your own selves" (2 Cor. 13-5).

2. If you were asked what is the one fact what differentiates Christianity from every other existing religion, what would be your answer? There is much talk now-a-days of taking the good out of all religions, and finding a common basis, putting them all on much the same level. Is this a fair way to treat Christianity? I am afraid many people think it is, because they themselves have an inadequate idea of what true Christianity is; they have not realized yet what is the fundamental difference between it and every other system. Christianity is not merely a code of morals, a standard of living, or a system of rewards and punishments: It is more. If, as many suppose, and is often quoted to me, "it is good living that counts, not doctrine," then Christianity has no vital point of difference from many other systems of religion; and in that case, not even the missionary has any right to carry his teaching to supplant others, in the face of strong opposition. The fact that a missionary does so under such circumstances, is his proof that doctrine does matter; and most professing Christians would be surprised if they made a little study of the Bible on the subject of doctrine.

To come again to the question, what is it that makes the vital, the one essential difference between Christianity and all other religions? What is the basic fact? Is it not the resurrection of Jesus Christ from the dead? Surely it is. Have you ever tried to grasp the real significance of this wonderful fact? No other system has ever come more near it in high ideals that that which it

superceded, viz., Judaism. yet Paul tells us in his letter to the Hebrews that "by reason of death" the prieshood could not continue; and he points out very clearly that herein lies the superiority of Christianity, for says he: "Wherefore he (Christ) continueth ever, he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrew 7:25). Here, then, is the difference: all others failed "by reason of death," but Christ who had died was now a living Savior (Rev. 1:18 R. V.), because God had raised him from the dead to die no more. Have you ever noticed that this argument of Paul's fails entirely, if the Virgin Mary, Confucius, Mohammed or any others who have died, are now living? Moreover, if they are living now, surely the whole doctrine of resurrection is false, for they certainly had no such resurrection as Christ! Follow fearlessly this argument of Paul's and you cannot fail to see the tremendous difference between Christ. who is a living Savior, and all others who are dead. This, then, is the answer to the question, What is the one fact that differentiates Christianity from every other existing religion? It is the fact that Jesus Christ is now alive for evermore, and he offers everlasting life (life that lasts) to those who believe and follow him. He promises to raise them up at the last day.

3. My third point is a negative one. We have just been considering the positive fact of the resurrection of Jesus Christ, and all, I believe, admit that it is the vital foundation doctrine of Christianity. What I wish to point out now is the important truth, the inevitable conclusion which this fact of all facts proves, viz., its opposite. Supposing God had not raised Christ from the dead! The consequences in such a case are too awful to contemplate, and rise up in hurried confusion before ones mind; but some of them ought to be faced; indeed, some, if not all, will have to be faced some day. The sooner they are considered the better for us, and the more we shall be established in the truth set forth by such a background.

The principal and most important point forced upon us by such a contrast, is that in such case Christ would have remained dead. There is no getting away from so logical a conclusion; and the results of this fact will astonish many of us, as it confronts us with opinions and beliefs we formerly held to be true, for a fact once established cannot be overthrown, but itself overthrows falsehood.

4. Having arrived at such a momentous conclusion, let us see how it affects certain supposed truths.

(a) If "Christ died, and was buried" and would have remained in that condition in the grave unless God the Father had raised him to life, how can the case be different now with those who today die and are buried? The answer to this is the strongest argument against Roman-Catholicism, prayers to the dead, and many other delusions. The unscriptural dogma of the natural immortality of all men is responsible for one of the most awful libels against the character of a Holy and Just God. I refer to the doctrine of the Eternal Torment of the wicked. Were I to quote some of the writings of Revs. C. H. Spurgeon, Jonathan Edwards, Grant and other notable ministers, the moral sense and reason of most people would be terribly shocked did such awful language occur in connection with anything else but religion! There is nothing in heathendom to surpass these sayings for brutality, yet the moral consciouness of most professing Christians has become so benumbed in this matter that actual feeling seems to have gone almost together. Some say the day for these awful teachings has passed, and that the doctrine is not taught. Would to God it were so; but what of the following article which is required to be signed once a year by the officers and teachers of "Rev." Dr. Torry's Institute at Los Angeles, California:

"Art. XI. All those who persistenly reject Jesus Christ in the present life shall be raised from the dead, and throughout eternity exist in a state of conscious unutterable, endless torment and anguish." Surely he is a bold man, or a thoughtless one who can year after year, subscribe his name to this!

Dr. Torrey dare not in framing this article use the word "live," instead of the word "exist," because he well knows he would be flatly contradicting God's word—which only gives everlasting life (life that lasts) to the righteous Can Dr. Torrey or any of the many prominent men associated with him, explain the difference between "Everlasting conscious existence" and everlatsing life? We challenge him to do so, and we scarcely believe even Sir Oliver Lodge would make the attempt; for no person can have everlasting conscious existence without having everlasting life. There is on consciousness without life.

Some years ago, when visiting England, the "Rev." Dr. Torrey persisted in preaching this doctrine of eternal torment in every city visited. An honored and gentlemanly Birmingham banker took this matter up with him enclosing my tract, "Friendly Words." The tract was returned with a short but vehement reply, which was forwarded to me. This resulted in a lengthy correspondence between the learned Doctor and myself. He was requested to allow the publishing of this correspondence, but refused. That correspondence still awaits his permission at the office of more than one paper, and I have no doubt the Editor of The Restitution will willingly allow Dr. Torrey any space required, provided he can prove his article to be scriptural. The very wording of the article shows that Dr. Torrey recognizes resurrection is necessary to any future existence, and he virtually charges God with the deliberate act of raising the ungodly, and making them immortal for the express purpose of eternal torture being inflicted upon them. Strange to say, many are found willing to support this terrible dogma. casting the blame on God rather than wound or offend the human authors. God's own word distinctly states the wicked shall "perish," "be destroyed," be consumed," etc. It uses the strongest terms available to express this contention. Orthodoxy uses these exact words and phrases to deny the wicked can perish or be destroyed. They certainly cannot express their belief in Bible language.

R. H. JUDD.

A LETTER TO A FRIEND

Letter No. 2

Subject: The Kingdom of God

Division No. 2. Territory and Capitol City.

We found in the first letter that Jesus preached the gospel of the kingdom. The record does not show, however, that he originated this gospel, but came as a witness of it, speaking the very words which his Father gave him to speak (John 12:49-50). The origin of the plan, then, is with God; so we go back to Gen. 3:15 where God makes his first promise to mankind. We read, "it" (the woman's seed) shall bruise the serpent's head." This promise, whatever may be its meaning, indicates two facts, viz: that there is a seed to come: and that the bruising of the serpent's head shall be accomplished by this seed. The words, "It shall," make it a definite promise to mankind. We also see here that there was a purpose with God at the very beginning; this is one thing that will help us if we remember that God is omnipotent. He did not experiment with a plan, then have to dispense with it and try another. "He declared the end from the beginning" (Isa. 46:9, 10).

About 1566 years later, of which time little is told us, we find the condition of the inhabitants of the whole earth is summed up in Gen. 6:5. The margin says the Hebrew means: "the purpose and desires of the heart were only evil continually." It was this terrible condition that brought about their destruction by the flood; but did this catastrophe upset God's purpose? Not at all. Noah was a preacher of righteousness, and about 367 years after the flood God selects and makes known his plan to Abraham. Please turn to Gen. 12:1. God first directs Abraham to leave his father's house and go to a certain place, "unto a land that I will show thee." And now follows this promise to Abraham: "I will bless thee and make thy name great, and in thee shall all families of the earth be blessed." Verse 5 shows us that Abraham believed just what God said, and proved his faith by doing what he said; we read "he came into the land of Canaan."

In Gen. 13:14 God tells Abraham (and he was now dwelling in Canaan, verse 12) to look at all directions of the compass and promises to give him all the land which he sees, "and to thy seed forever."

Gen. 15:7. We see here the promise did not grant this land to Abraham to live in only, but is "for an inheritance." Verse 18 makes the place named still more definite by giving the boundary lines: "From the river of Egypt unto the great river, the river Euphrates." God declares this covenant shall be made an everlasting covenant" (Gen. 17:7). In verse 8 the inheritance is shown to be "all the land of Canaan," and given to Abraham (to which his name is now changed) "for an everlasting possession."

In addition to making these statements as promises to Abraham, God enters into a covenant (or agreement) to fulfil what he promises; and still in addition to this, God makes a sworn statement (Gen. 22:16) that they will be fulfilled. We know business men do not say they will do a certain thing, then make a bona-fide agreement, then swear to their statement before a notary about a matter of trivial importance: and much less would the Creator of all the earth do so. If then, these promises were considered of such importance by God, their fulfillment must be a matter of grave import.

By referring to Gen. 13:18, and other records we find that Abraham, although having plenty of means, dwelt in the land of promise in tents, moving about from place to place. When Sarah, his wife died (Gen. 23:2), he confesses to the sons of Heth that he was "a stranger and a sojourner among them." And this chapter records his purchase of a burying place for his wife and himself, paying four hundred shekels of silver for it (verse 15). Then we read Abraham died and was buried there (Gen. 25:8-10).

Look at Stephen's inspired acount in Acts. 7:5: "And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him." We see conclusively that the promises have a farther reaching significance than any fulfillment in Abraham's time, and that we must look elsewhere for the solution. So by turning over to Paul's explanation we find: "And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Now we see just what we have been reading in the promises to Abraham: they are the gospel. And further, in verse 16 Paul tells us just what the promise meant. "He saith not, and to seeds, as of many, but as of one, And to thy seed, which is Christ." We have then an everlasting covenant embracing promises which are made to Abraham and to Christ, according to Paul.

By Hebrews 9:15 we see that Christ is the mediator of the New Testament (or covenant); and if the 15-16 and 17th verses are carefully compared we see that Christ's sacrificial death ratified, brought into force, those very promises made —the covenant, and by this means "they which are called might receive the promise of eternal inheritance" (verse 15). Now turn over to Heb. 13:20. Read it slowly. We find here that the everlasting covenant is one and the same as the new covenant (or testament) spoken of in the 9th chapter: and we also see that the resurrection of Christ himself was by means of the sacrifice (Christ's) which made effective God's covenant. Again, referring to Gal. 3:13, 14 we find that Christ died "that the blessing of Abraham might come on the Gentiles through Jesus Christ."

In Genesis we found that Abraham died; now in order for him to enjoy an eternal inheritance he must himself have eternal life; we are not then surprised to hear Jesus saying to the Jews: "Your father Abraham rejoiced to see my day; and he saw it, and was glad" (John 8:56).

We now have God's oathbound covenant (Heb. 6:17) ratified by the sacrifice of his own Son, who is the heir of the kingdom of God established upon David's throne; heir of the promised land for an everlasting possession, and to whom it was promised to reign over the house of Jacob forever, and of his kingdom there shall be no end. With these facts before us, it is easy to see where the faith which Abraham had shall be turned to sight, and the promises all fulfilled. "For he looked for a

city which hath foundations (a real city), whose builder and maker is God" (Heb. 11:10). And here is the city:

"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion on the sides of the north, the city of the great King" (Psalm 48:1-2).

And it shall come to pass in the last day, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." * * * * * *"For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. * * * * * Nation shall not lift sword against nation, neither shall they learn war any more" (Isa. 2:2-4).

"Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord" (Zechariah 8:22).

Do we get a glimpse now of a government of strength, of righteousness; with the throne of Christ established in Jerusalem, primarily over the people of Israel in Palestine, but now that God's own Son is ruling, his kingdom is unlimited. God says in Psa. 2:6: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

"He shall have a dominion from sea to sea, and from the river unto the ends of the earth (verse 8; 72:7-11).

Do you see where the British government shall stand (verse 10)?

"He shall be King of kings, and Lord of Lords" (1 Tim. 6:15).

Do we also see where the seed of the serpent (the power of sin and injustice that has ruled the world), receiving the bruise on its head (a death blow) when Jesus, the "seed of the woman," executes righteous judgment in the earth? And we see Abraham raised from the dead and a co-ruler with Christ. Then "in him and his seed all families of the earth shall be blessed." But when may we look for these things? and who to be partakers of these blessings?

JENNIE SALISBURY.

TYPE AND ANTITYPE

"For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear" (Acts 3:22; 7:37).

A question might here arise in the mind of an investigator, where Peter and Stephen learned this fact, or who was their author. As Christ and the Apostles were continually quoting from the Old Testament, (very unlike some of our modern teachers) we may expect to find it in some of those writers, as our text says, "Moses truly said." Here then we see they have found it in some of Moses' writings. And what does Moses say there? "The Lord thy God will raised up unto thee a Prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken; according to all that thou desirest of the Lord thy God in Horeb in the day of the assembly, saying; let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, they have well spoken that which they have spoken. I will raise them up a prophet from among their brethren like unto thee (Moses), and will put my words in his mouth, and he shall speak unto them all I shall command him" (Deut. 18:15-18).

Moses was the great Prophet of the Old Testament, and well adapted to typify Christ, the great Prophet of the New. It now follows, since we have found that Prophet of which Moses, Peter and Stephen speaks, that we shall also find that likeness of which they all speak so expressly. We shall first notice that Moses was in danger of Pharoah; for "Pharoah charged all his people saying, Every son that is born ye shall cast into the river" (Exo. 1:22). Was Christ in any such danger? Yes, for "Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under" (Matt. 2:16). Moses escaped this massacre by his mother; for when "she saw him that was a goodly child she hid him three months" (Ex. 2:2). Christ escaped the great slaughter which Herod was about to make. "For the angel of the Lord appeared to Joseph in a dream, saying, arise and take the young child and his mother and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose he took the young child and his mother by night, and departed into Egypt (Matt. 2:15, 14).

Moses was taken from his hiding to his own home: "For Pharaoh's daughter said unto her (Moses' mother), Take this child away and nurse it * * * and the woman took it and nursed it" (Ex. 2:9). Christ was also taken from his hiding place; for "an angel of the Lord appeared in a dream to Joseph in Egypt, saying, arise and take the young child and his mother, and go into the land of Israel * * * And he arose and took the young child and his mother and came into the land of Israel" (Matt. 2:19-21).

Moses by birth was an Hebrew or Israelite, as can be seen in Ex. 2:11. Christ was also an Hebrew or Israelite, as can be seen by tracing the genealogy related in Matt. 1.

Moses was called the son of Pharaoh's daughter (Ex. 2:10), hence Moses had a right to the same throne upon which Pharaoh sat; and to reign over the same kingdoms which Pharaoh reigned over, and not some other imaginary throne. You will, undoubtedly say, "All this is very true." But let us see if you will be as ready to make the same answer to the antitype. Christ being the son of David (Matt. 1:1,) has a right to David's throne, and to reign over the same kingdom which David reigned over; and not a spiritual throne in the heart or above the skies, or beyond the bounds of time and space. And to this agree the words of the angel unto Mary, saying: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end" (Luke 1:32, 33).

Moses refused to be king. Paul writing to the Hebrews makes mention of this, and says: "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to

suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11: 25). Did Christ refuse to be king? Listen to St. John: "When Jesus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone" (John 6:15). Why did Jesus refuse to be king? Let him answer: "My kingdom is not of this world" (John 18:36). He also spake a parable: "Because they thought that the Kingdom of God should immediately appear. He said, therefore, a certain nobleman went into a far country to receive for himself a kingdom and to return" (Luke 19:11, 12). Again, Jesus speaking of the end of this age, says: "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43). Moses "was mighty in words and in deeds" (Acts 7:22). Christ was mighty in words and in deeds (Luke 24:19).

Moses' brethren did not understand him to be a deliverer. "For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not" (Acts 7: 25). Christ's brethren did not understand him to be a deliverer. Hence they cried out, "Away with him, crucify him, crucify him: we will not have this man to reign over us."

Moses "abode in the mount forty days and forty nights. I neither did eat bread nor drink water" (Deut. 9:9). "And when Christ had fasted forty days and forty nights, he was afterward an hungered" (Matt. 4:2).

Moses was in bondage under Pharaoh. Christ was in bondage under Herod. "Moses fled * * * and dwelt in the land of Midian" (Ex. 2:15). Christ "went into a far country" (Matt. 21:33).

Moses went alone when he left Egypt to go to Midian. When Christ left this earth to go "into a far country" (heaven), he went alone.

"The Lord said unto Moses in Midian, go, return into Egypt, and Moses returned to the land of Egypt" (Ex. 4:19, 20). Will Christ return to this earth? Yes, for the type is not left alone here to bear us out on this point. The testimony of the two shining ones is plain upon this: "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Again Paul says, "The Lord himself shall descend from heaven" 1 Thess. 4:16).

Moses being destined to deliver and set at liberty the children of Israel who were under bondage, it was expedient that he should go back and deliver them; for they could not go to Moses one at a time, but he had to deliver them all at once. Christ is the promised deliverer; (not as Dr. Watts has it, "Death is the gate to endless joy," for Paul writing to the Hebrews says, that the devil hath the power of death; it is evident that Dr. Watts, and all who take this position, place the devil as their deliverer instead of Christ), who should break the bars of death, and set his captives at liberty, it is very important and essential that he should come back, or his people would remain forever in bondage; but if theology be true, there would be no need for Christ's coming back, for his people are going to him as fast as death takes them. But their spiritual death-tower which they have built up in their imaginations to get to heaven on, will avail them no more than the tower of Babel which was built for that same purpose.

D. D. PALMER.

"David Is Not Ascended Into The Heavens"

What! David not ascended into heaven? Strange, is it not? when we are taught that all good people go to heaven when they die. Was David not a good man? Certainly he was a great and good man, for God said of him approvingly that he was a man after his own heart. Why did he not go to heaven then, if all good men go there? Who can tell? Yet Peter plainly asserts on the day of Pentecost, more than a thousand years after his death, that "David is not ascended into the heavens." He doubtless knew, for we are told that he spoke upon that occasion as he was moved by the Holy Spirit. Under the circumstances, who can doubt the truth of his assertion? Yet to reconcile it with the popular sentiment that good men go to heaven when they die, is simply impossible. Strange indeed would Peter's words appear to us were we to accept as truth this prevailing notion. But if we content ourselves in believing the simple and authoritative language of the Apostle, and the prophet David's own ideas of man's condition in death as expressed by himself, all strangeness must instantly vanish. David says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Ps. 146:3, 4). Again he says, addressing the Lord: "Deliver my soul; oh save me for thy mercies' sake. For in death there is no remembrance of thee; in the grave who shall give thee thanks?" (Ps. 6:5). Who would presume from this that he had any idea of ascending to heaven at death?

His hope rested on a resurrection from death; for he says: "God will redeem my soul from the power of the grave; for he shall receive me" (Ps. 49:15). Again he says: "I shall be satisfied when I awake with thy likness" (Ps. 17:15). Let us not be wise above what is written, but, according to the admonition of the Apostle James, "receive with meekness the engrafted word, which is able to save our souls," and be content to fondly cherish a "like precious faith" with the patriarchs, prophets and apostles.

DEVIL BLOWS TENT DOWN

That's Evangelist's Version of Tabernacle Accident

Evangelist R. S. Lindsay last Thursday night preached on "The Devil" in the big tent tabernacle at Franklin Ave. N. W. and W. 58th St. He called him from the Bible, "The Prince of the Power of the Air." Friday the big tent was blown to the ground. There hasn't been a meting held since. Tonight the meetings will be resumed. Evangelist Lindsay will preach on "The Earth Made New."

"That tent looked mighty secure, how do you imagine it came down?" the evangelist was asked.

"The devil did it," he replied.—Plain Dealer, July 21.

The greatest friend of truth is time; her greatest enemy is prejudice; and her constant companion is humility.

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Send all mail for The Restitution, whether for the editor or manager, to 10623 Lee Avenue, Cleveland. Do not send any mail to Akron, Ohio. If the mail is for the editor, mark "Editor" on corner of envelope; if for manager, mark it "Manager."

EDITORIAL

August 1st A. E. Griffiths, formerly Episcopalian, was baptized into Christ. Sister Lang, one of our active workers in the truth, first introduced the gospel to our brother's notice.

Bro. N. L. Willard, one of our contributors, with pleasure that he is feeling well enough again to resume writing for The Restitution.

Dating July 25th, John Solmon writes from Salt Lake City, and as his epistle is of such a nature as to interest brethren who scatter literature advocating the truth we call special attention to his letter:

"Last winter I met a stranger in the library in Denver. He handed me two tracts; one was on 'Life and Death,' and the other was 'Can You Believe?' These tracts interested me very much. Your name was on one of these tracts, so I am taking the liberty to write to you. I would like to read some more of your tracts. I pray that we may be a help to each other in bringing forth the truth, for I have not seen the manifestation of it all."

ARE WOMEN "THINGS?"

"Editor Western Catholic: May a married layman be elected pope? If so, might he live with his family in St. Peter's?"

Answer: It is possible that a layman be elected pope. But immediately after his election he must receive Holy Order. This evidently makes it impossible that a married man be chosen. It is true that Simon Peter was probably married before he was chosen to be an Apostle, but it is he himself who says: "Christ, we have left all things to follow thee."

In the above quotation, taken from The Western Catholic of July 9, 1915, Priest Foley evidently claims that the word "things" refers to Peter's wife. What does he mean by the implication? Peter's wife was a woman, not an inanimate object.—Selected.

IMPORTANT MEETING IN LOS ANGELES, CALIFORNIA

The attention of brethren in Los Angeles and Southern California is called to an important meeting which has been called for the 4th Sunday in August, in Taft Hall, 4th floor of Mogart Theater Building, 7th and Grand Ave., Los Angeles. So vital and momentous is the object of this meeting, that none professing the name of Christ can afford to miss it.

EVANGELISTIC NOTICE

The Lord willing, we will leave home about Sept. 1, 1915, and will pass through the following states: Indiana, Illinois, Missouri, Kansas, Oklahoma and into Texas. Those wishing our services will please address us at Salem, Ohio.

D. C. AND N. B. ROBINSON.

LAITY AND CLERGY

These are common though unscriptural expressions.

We read in the Bible nothing about the "laity" or the "clergy." Laity, from the Greek word **laos**, or "people," comprised the whole flock of God, preachers as well as hearers; and the term **kleros**, "lot," or "heritage," whence the word "clergy" is derived, is applied in scriptures not to superiors and officials in the church, but to the people as a whole, and the elders are commanded to feed the flock of God, not as "lords over God's **kleros** or **heritage**, but being ensamples to the flock" (1 Peter 5:3). Hence it appears that the term "laity" included all, ministers of the gospel as well as people, while the term "clergy," in its proper scriptural sense, is also applied to "the flock" or church as a whole, over which those in official position are forbidden to exercise lordship.

One of life's hardest lessons from the cradle to the grave is waiting. We send out our ships, but cannot patiently await their return.

THE RESTITUTION

"LIVING EPISTLES"

We often say that Christ never wrote but once, so far as we know, and that was in the sand, and that probably a gust of wind soon destroyed the message. But that is true only in a literal sense. He was, in a higher and holier sense, always writing on the hearts and lives of men. As an obedient child in the home, he was writing to all children; as a laborer in Joseph's carpenter shop he was writing a message to the world's toiling masses; as a regular attendant at the synagogue worship he was writing a message of great importance to all Christians. And so of many other messages. He wrote them not on perishable parchment, but on the hearts of men throbbing with love, and in the lives of men mixing with the multitudes, and in their spirit, words and deeds, telling them of their Master. Two of these —Peter and John—during the stormy days just after Pentecost, bore the message so legibly that men "took knowledge ofthem that they had been with Jesus." The masses are still reading the daily lives of Christians. What shall they read from us this week?—M. M. Davis.

REPORT OF MEETING

Dear Bro. Huggins:

I am sending you a report of meetings held at Phoenix, Nebraska. Bro Adams commenced meetings here May 21st, and continued till June 4th, when he was called away to preach a funeral, and so could not finish the work begun. He returned June 27th, and held only two meetings, when again they were interrupted, as a Bro. died near Omaha, and Bro. Adams had to leave to preach his funeral. But he returned again for the third time, July 7th, and am glad to say the meetings so far have been very successful, attendance good and splendid interest. Everything seemed in our favor, after the rains and floods had subsided. Lovely weather and bright moonlight evenings, which blended nicely with the light of truth, and made everything pleasant in coming and going, and in our stay at the meeting place. Not an evening passed but what the house was crowded, most of the time beyond its seating capacity.

Bro. Adams has told and explained many things that were new to many of the people, and it makes us rejoice to say that eleven earnest souls put on Christ in baptism. We think Bro. Adams has a right to feel proud of the work he has done here in so short a time. It makes us exceedingly glad to think we have had the privilege of learning the truth before it was too late.

Our little band is now ready to go to work in the cause of truth, as our congregation has been set in order according to scripture. Bro. Adams expects to leave tomorrow or next day for Omaha, and then hurry away to the western part of the state. We all regret his departure. But our prayers go with him in his busy life and untiring efforts for others, and hope in the near future he can be with us again, and tell us the glad news of the soon coming kingdom. We say to one and all, and especially to our little band just started, Let us all be faithful, for we havn't long to work. We ask the prayers of the brothers and sisters for our success.

ROSE STORJOHN.

THE FIFTH COMMANDMENT

Exo. 20:12

Though the decalogue was done away in Christ, this command was given in Christ's law in an amended form. "Children obey your parents in the Lord for this is right. Honor thy father and thy mother, which is the first commandment with promise" (Eph. 6:2.)

The commandment is: "Honor thy father and thy mother, that thy days may be long in the land." The children here alluded to, were children who could read, or Paul would not have written to them. He was writing to the church at Ephesus; and no doubt was writing the younger members of that body. Children never get too old to obey their parents. We are all children of God; and should obey him as the obedient child obeys its parents.

The words, "in the Lord," also throw light upon our subject. A parent "in the Lord," is a Christain; while one out of him is not. Parents who are believers will always give best instruction and admonition, and it will be safe for the children to obey them. But those not in Jesus may command their children to do very unrighteous acts; they may even command them to steal, swear, and blaspheme God's holy name. Then it would be unsafe to obey them. Some children are taught from infancy to steal, some to swear, and some to dishonor God. Many children never see a Bible in their homes, and are very ignorant of God's word. Parents should have Bibles in their homes and give their children a chance to learn. We should try and do our part toward our children, provoke not our children to wrath, but bring them up in nurture and admonition of the Lord (Eph. 6:4).

We all know it is very easy to get angry and disobey, and we should try to overcome it in our younger days, and try to do God's comandments; for blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City. In the best of Christian wishes,

DAISY L. HECKMAN.

THE EARTH

Its present and its future, how will it be repopulated?

The surface of the earth as it is now recognized is divided into three-fourths water and one-fourth land. This is not supposed to include the great inland seas, such as the Mediteranean, the Red and other bodies of water, nor yet our own Great Lakes, nor the mighty rivers which drain the Continents, like the Mississippi and the Amazon, and other streams of like nature; for while they do not afford a home for man on the surface of each, any more than on the broad ocean itself, the very fact that the shores of each are inhabited by man, more or less, induces me to number them on the "land side." This is done gratuitously, for every man knows that not one foot of their domain will they give up, except under protest, and this protest is "generally good" and holds it own. But, notwithstanding, I have put these miles and miles of water on the "land side," it only goes to show that the Almighty foresaw the necessity of restricting

satan's power ove mankind. So he covered the face of the earth with water, that it availed him but little as compared with the whole.

Then take away the vast ranges of mountains, the Allegheny, the Rocky, the Andes, in South America, the Alps in Switzerland, the mountains of Africa and of Australia, all of which are incapable of culture or habitation by man, except perhaps at their base, and we find that this one-fourth has been reduced to one-eight.

Then take away the great deserts of earth, the swamps, morasses, bogs and marshes, the impenetratable forests of every continent, and the waste places of the earth generally wherein no man can live, and we find ourselves down to one sixtieth.

Now, take out the frozen zones, the Artic and Antartic, in which the poles themselves have been looked upon, but for an hour since their creation, the vast fields of ice and snow that have locked up the treasures of the two continents, and we find ourselves reduced to one thirty-second.

Now, take out the millions of acres alone in the United States, the billions and billions of acres spread over the earth that have never felt the touch of a hoe, or a spade, and where are we? Down to one-sixty-fourth, and even less! I will let it remain at that figure, and yet it ought to be one hundred and twenty-eight, and be not far from right. Bro. Prof. Hatch, in his wonderful book, "The King and the Coming Kindom," intimates that the earth will have to be made larger in order to accomodate the people of the new world, little realizing the scarcity of earth's present population. It is unnecessary for me to say that I do not agree with the good brother in this, and for two good and sufficient reasons:

1st. It is wholly unnecessary.

2nd. It is a sort of reflection upon the Almighty that he made a mistake. He made no mistake, he corrects none.

Now it is generally accepted as a fact, that there are on this one sixty-fourth of the habitable surface of the globe 1,500,000,000 inhabitants. Now if 1-64 of the earth's surface can support 1,500,000,000 of the race, what would 64 times that number do to fill the whole earth; and mind you, not increase the proportion beyond its present population? One and a half billions multiplied by 64 equals 96,000,000,000 of people, and not a man to spare. I know that Bro. Hatch and all earnest Bible students will agree with me when I say that adding 63-64 to the present habitable surface of the globe, is equivalent to a decided addition to the present size of the planet, and yet without reflection upon the original designs of the Creator. Just think of it a moment and be convinced: When the five great oceans are no more; when the mighty ranges of mountains are razed; when the deserts disappear and "shall blossom as the rose;" when the lost Atlantis shall come up again from its slumber of ages at the bottom of the Atlantic, and bridge once more the watery waste between Europe and America as it once did, thus permitting the animals to safely pass over to the unknown west (how else did they get here?); there will be a territory as large as the two Americas added, capable of holding twice the number of inhabitants that now occupy either or both of them.

It has been hinted that when God foresaw the usurpation of man's legal heritage by satan, he quietly sank the great Atlantis, covered three-fourths of the world's surface with water, erected great mountain ranges, made great deserts, put two zones out of commission, and so reduced the habitable portion of the globe as to leave but a fraction of its former self for the use of satan and his cohorts. He left just enough of the original domain to carry out his will and to provide "seed" for the new earth.

I have said it would take 96,000,000,000 of people to replenish the earth as it is at present, that is, in the same proportion. Now take all those "who die in the Lord;" the earth hath in her womb "a multitude which no man can number." These are adults, or those who have attained to the years of discretion and judgment. But what of the innumerable hosts who will be subjects in the kingdom, and "the children that shall play in the streets of Jerusalem?" There shall be nothing to hurt or destroy in all God's Holy Mountain.

N. L. WILLARD, M. D.

An invitation is hereby extended to all believers of the gospel of the kingdom to assemble with the Church of God, 10623 Lee Ave., Cleveland, O., Aug. 26 to Aug. 29, 1915. Come; add to the joys of the holiday season the spiritual feast prepared for you in the following

Program

Thursday, 7:30 p. m. Opening of Conference by president, W. S. Tomlinson.
Scripture Reading and Prayer, George B. Alldridge.
8:00 Sermon, Almus Adams.
Friday, 10:00 a. m. Bible School, Chas A. Goss.
11:00. Sermon, Almus Adams.
2:00 p. m. Question Box.
3:00. Sermon, R. G. Huggins.
7:15. Song Service, Mrs. Edna Brewer.
7:30. Sermon, Almus Adams.
Saturday, 10:00 a. m. Business Meeting, David Beck.
11:00. Sermon, George B. Alldridge.
2:00 p. m. Bible School, W. C. Heacock.
3:00. Sermon, D. C. Robinson.
7:15. Song Service, Henri Juergensen.
7:30 Sermon, H. R. Robertson.
Sunday, 9:15 a. m. Sunday School, R. G. Pate.
10:30. Sermon, R. G. Huggins.
11:30. Communion Service, Chas. Moore.
2:00 p. m. Sermon, Lot Cooke.
2:45. Young People, Bert Meermans.
7:15. Song Service, N. S. Westfall.
7:30. Sermon, Almus Adams.

Program Committee,
W. C. HEACOCK,
W. S. TOMLINSON,
DAVID BECK,
MRS. B. H. LANG.

It does not follow that you must do a mean thing to a man who has done a mean thing to you. The old proverb runs—"Because the cur has bitten me, shall I bite the cur?"

ARCHBISHOP QUIGLEY COWED BY A WOMAN

(The death of Archbishop Quigley, of Chicago, and the subsequent slush in the Catholic press concerning his "noble" career, brings to mind an interesting chapter in Father Jeremiah Crowley's book, "Romanism—a Menace to the Nation, "concerning this Roman prelate.)

On the 15th of June, 1903, Archbishop Quigley, of Chicago, had an interview with a lady by appointment to hear her complaints about certain bad priests. He met her, holding in his hand a bundle of papers which included an affidavit she had made against "Rev. No. 23, A Debuachee" C. F. Foster, Rector, Sacred Heart parish, Joliet, Ill. He looked savagely at her, seated himself at the table, laid the papers to one side and commenced to pound the table with his fists.

"Don't you know," he cried, "that it is excommunication for a lay person to make affidavit against a priest?"

"Why, no," she said, "I do not."

"Well," he said, "I tell you it is," and His Grace kept pounding the table.

The lady, not at all terrified, drew her chair up to the table, and began to beat time with her hands upon it, saying: "Archbishop, I did not come here to be bullied; I came by appointment to tell you certain things about your bad priests, and I am going to tell them to you! If you persist in pounding the table and yelling, I will pound the table too and scream! You shall listen to me and you had better be a gentleman!"

The Archbishop subsided gracefully, and the good woman told him her tale of truth, made up of experiences with the Catholic Priesthood of the Archdioces of Chicago running through a period of thirty years.

She said: "Don't think, Your Grace, that the Catholic people are to be scared by threats of excommunication; we have become too wise for that; the so-called excommunication of Father Crowley opened our eyes."

He said, "Did Father Crowley get you to make this affidavit?"

She said: "He did not; but so far as Father Crowley is concerned, I say, God bless Father Crowley! He is a credit to our church, and the Catholic people are proud of him! He is not like a great many others of your clergy here; for instance, he is not like Leyden!" (See "Rev. No. 22, A Seductionist.")

"O my God," said the Archbishop, throwing up his hands, "don't mention his name; I've Leyden on the brain!

"Very well, then, Your Grace, I will put some more of them on your brain!" and the brave woman called the attention of her Archbishop to certain sinning priests by name.

The Archbishop said, "Oh, that is ancient history! Give me something modern!"

She said: "Is it ancient history when priests are getting drunk in this city every day, misconducting themselves in every shape and form and going under assumed names dressed as laymen?"

"Well," he said, "you may think things are bad here, but they are worse elsewhere; they are worse in Buffalo and many times worse in New York."

She said: "If that is so, that is no justification for our putting up with bad priests in Chicago; we Catholic women have actually built the Catholic churches here, and we are entitled to protection."

He said: "It is the bounden duty of good Catholics to cover up the guilt of their clergy, just as it is their duty to hide the guilt of their parents!"

She said: "What? Do you tell me that if my parents got drunk every day and were dragged out of disreputable places, having their faces battered and heads broken so they needed surgical care, and taken to police stations and kept there several days and every one knowing it, it would be my duty to try to make people believe that my parents were saints?"

"Yes, it is," he said.

"You can't make me believe that," she answered.

She said: "Don't you know, Archbishop, that there are bad priests here?"

"Well, yes," he said, counting upon his fingers, "there are five-six-seven bad priests!"

She said: "You have been here but three months and you have found out seven; when you have been here six months you will probably find out that there are seventy-seven, and more!"

She then asked him how he could reconcile his unkind and unjust treatment of Father Crowley with his treatment of those seven bad priests, leaving them in the enjoyment of their rich parishes with full power to offer up the Holy Sacrifice of the Mass, to hear confessions, and to have the care of souls.

He said: "Well, we must all admit that Father Crowley is a good priest, morally and otherwise, but he has given scandal by exposing the guilt of his brother priests."

She said: "I am positive he has not, because we knew all about those priests before ever Father Crowley came here; to my knowledge a few of the good priests, for many years back, tried to stop priestly misconduct in this archdioces but they failed, and nothing was done until Father Crowley joined them in their efforts."

He said: "Well, I personally have nothing against Father Crowley! I am ready and willing to give him the very best parish in the archdiocese; his case is now in the hands of the Papal Delegate (Archbishop Falconio), and if the Papal Delegate writes me to appoint Father Crowley to the Holy Name Cathedral, I will do it with as little hesitation as if he were my own brother!"

He then complimented her upon her courage, saying, "you are the nerviest woman I have ever met in my life!'

She said: "I am speaking for at least one thousand Roman Catholic women, and when I come here again I will be speaking for at least five thousand."

The Archbishop, with great gallantry, opened the door for her, and he bade her good-day with a cordial clasp of the hand. This lady was one of the best workers in the Catholic church in Chicago, having labored day and night in its interests, spending her strength and her means without limit. She has especially endeared herself to the poor and to the suffering.—From "Romanism—A Menace to the Nation;" reprinted in "The Menace," July 31, 1915.

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FORSAKE

To desert; to abandon; to depart from; to leave. If we forsake the Lord, what is our reward? "I will even forsake you, saith the Lord, I, even I, will utterly forget you, and I will forsake you, and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten" (Jer. 23:33, 39). "Now therefore fear the Lord, and serve him in sincerity and in truth. If ye forsake the Lord, and serve strange Gods, then he will turn and do you hurt, and consume you, after that he hath done you good; he will not forgive your transgressions, nor your sins: he is a jealous God" (Josh. 24:14, 20). "If thou forsake him, he will cast thee off forever" (1st Chron. 28-9). "The hand of our God is upon all them for good that seek him: but his power and his wrath is against all them that forsake him" (Ezra. 8-22). "They that forsake the Lord shall be consumed" (Isa. 1:28). "All that forsake the Lord shall be ashamed" (Jer. 17:13).

How can we forsake the Lord? By leaving the assembly that worship the Lord according to Paul's gospel. Paul declares that whoever preaches any other gospel shall be accursed (Gal. 1:8, 9). Those that have believed, obeyed and accepted of this gospel are found worshipping "the true God." They cannot forsake God, unless they know him.

How can they know him? By faith. Faith cometh by hearing, and hearing by the word of God. How do they hear the word of God? "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10-15). So we find that no one knows God but those that believe and obey "his gospel," and become heirs to the promises that he made to Abraham and his seed; and this gospel (and no other) is the power of God unto salvation to every one that believeth (Rom. 1-16.) If any forsake this gospel "they forsake God," and God will forsake them; will cast them off forever; they shall be consumed; be ashamed.

Can any one know God through man's gospel? No. In order to know God, we must place ourselves in the way of salvation, and no salvation outside of the gospel of Christ. All gospels invented by man are not the gospel of Christ. There is but one gospel of Christ, and there is no division in it; for all believeres of it speak the same thing (1st Cor. 1-10). Does God forsake those that preach and believe a man-made gospel? No. He knows only those that come to him through the one gospel: he has only threatened to forsake those that forsake him: and they must know him before they can forsake him. There are many that think they know God, and try to worship him according to their gospel, but the Lord will say to them, "I never knew you" (Matt. 7-23: 25:12: Luke 13-25; 2nd Tim. 2:19). "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of God, I will also forget thy children" (Hosea. 4:6: Isa. 5:13, 16). Here we see the force of the command of Jesus, "Search the scriptures" (John 5:39: Acts 17:11: Isa. 8:20). We must have a knowledge of God, if we become righteous; then we are not forsaken (Psa. 37:25). If we reject God, after we have a knowledge of him, he will surely reject us. So those that put their hand to the gospel plough must not look back if they expect to enter the kingdom of God, but by the light they have must plough a straight and narrow way clear into God's glorious kingdom. If we now know God, let us not forsake him, and he will not forsake us. But his Son will say to us, "Come, ye blessed of my Father, inherit the kingdom."

E. W. KNAPP.

BLESSEDNESS OF GIVING

The true believer can not live alone, even in possession of Christ, in this world. If this is all he has and does he will be a spiritual miser. He must impart as well as receive. He must have expression as well as possession. Any genuine emotion first rebels, then sickens and dies at being voiceless and invisible in the heart.

We have seen mocking birds hatched in a cage, and these, as if taught, through some tradition of more genial climes and brighter skies, to which they had been unfettered heirs, at the sight of spring flowers and green lawns, or when hearing the songs of other birds, would beat their wings against their cages, hopping, in the expression of their agony, around the iron circle, pressing their heads between the wires, giving unmistakable signs of how the instinct of freedom still struggled to go into a wider and more congenial home. They never did go out. The little prisoners died within their gratings. And so emotions in the heart, heaven-born, may be restrained within the filthy cage of selfishness, but not of choice, for their first tendencies and efforts are to go forth and to express themselves in acts, and to rejoice in their beneficent effects.

Be careful, Christian, not to restrain these transient longings. Selfishness will beat them back and unwing them; but let the love that Jesus inspires beat at the cage until it is broken, and you go forth in the freedom of God's love. If our hatred struggles to go out in acts of violence, how much more our love must be strengthened by kind acts, and delighted and glorified in the joy it gives. —Presbyterian.

The consideration of a great evil is a sort of remedy against a small one. Aristippus had a house burnt down; and when a friend of his expressed concern for him he said, "I have three houses left yet, and you have but one in all; hence I have more reason to lament your misfortune than you mine."

Genius or talent are certainly not required to find fault; but to give credit where credit is due is indicative of a good heart and sound judgment.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 1:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37, 10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 2; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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"THE WORLD KNOWETH US NOT"

1 John 3:1

Here are a few thoughts which may help to answer the question concerning the right for true followers of Christ to work in and with such societies as the W. C. T. U. They have been of help to me, and may be to others. It cannot be denied that the avowed purposes of these various social organizations is for good, and thus can be accounted Christian; for Christ approves of all good, and denounces all evil.

But before we take the step to identify ourselves with an organization, we must satisfy ourselves not only that its purpose and aim are good or Christian, but also that its methods and plans to accomplish their aim are entirely in accord with God. We must not only work to accomplish good, but we must work exactly as the author of all good directs, or else we must fail.

No government or organization outside of God's true church, is working for the betterment of the world according to the plan laid out in the scriptures. Betterment of the world is only another way of saying the world. Universal peace and the millennium is the real goal for which all good intentioned people are striving, either consciously or unconsciously; for if it were not for hope of final success, which would mean the salvation of the world, all such efforts would have stopped long ago. It is one of the points in orthodox belief that the millennium must be accomplished before Christ's return, and the people are trying to bring it about through worldly churches, education, governments, and various other organizations. Thus we see that the world is trying to save itself, and everyone who knows of God's plan of salvation, knows this is impossible. As the individual cannot save himself, so the world cannot save itself. Salvation must come as a direct gift from God through Christ that man may not boast and take pride in himself. God has plainly told us that the redemption of the world must be begun and accomplished in the next age. Man has seen the need of redemption and through ignorance, lacking trust in God and a willingness to bide his time in all things, has taken matters into his own hands, and is trying to rush God's work. True children of God, knowing God's plan and trusting him implicitly and patiently to work it out, will not be found upholding any such effort, even indirectly.

But laying aside the fact that man is working out of time, and supposing for the moment that this age is the age for world-redemption, how about the means employed to reach that end? That, as well as the time, is clearly designated in God's word. Paul says: "I am not ashamed of the gospel, for it is the power of God unto salvation unto every one that believeth; for therein is revealed the righteousness of God from faith unto faith." This is the means of salvation both in this age and the age to come: for it is the gospel realized into actual facts. That will be the means of salvation in the next age. It is the real kingdom of God, under the direction of Christ and his resurrected saints that is finally to stamp out forever all evil. There is not an organization, government, or educational institution which is working for the uplift of man on a gospel basis.

Since they do not use the God-given power, they must surely fail and be a part of Babylon to go down to defeat. Their leaders do not even know what the gospel is, much less use it as a means to accomplish their purposes.

Christ's loyal workers will stick to the power God has given them, and will use it solely. Its results may be seemingly slow and insignificant as compared to glittering but transitory achievements through man's methods, but they are sure and eternal. Man's method of reclaiming the race is primarily suppression of evil by force and law; and suppression is all they will ever accomplish. Man will never be able to claim the credit for eradication of evil.

God's method of reclaiming mankind is to kindle in the hearts of sinful men the principles of love and faith in him. This is done by means of the gospel. A knowledge of the resurrection (that there is a real life possible after death), and a knowledge of the beauties of the coming kingdom, beget gratitude and love for the Creator, and the amended life results. God begins at the core and root of all evil, the mind of man, and destroys it by having his mind renewed through the hope of his gospel and the pure teachings of Christ. His work is necessarily slow and quiet, but resting on a sure foundation, it can never fail.

Man by means of his laws of suppression, and its accompanying power to beget fear, may succeed in seeming to eliminate some of the evil outcomes of the carnal mind, but his laws can never touch and change the evil mind. God has given us laws, but never as a means to salvation. They serve merely as a warning to us of our danger that we may turn to Christ, and by listening to his gospel and teachings, have our minds renewed, and the root of evil destroyed. Laws may close the saloon doors, but they can never destroy the desire for strong drink; and as long as the desire remains in man's make-up, intemperance will be in the world, and so on with white slavery and all other evils in

the world.

But realizing that now is not the time of world-redemption, let us be content with the scope the gospel message is intended to cover during this age—that of taking out a people for his name. God's plan develops step by step, and the particular step being taken now is developing an army of perfect workers, who with Christ, will begin the great redemption work when he comes. We must not try to take the next step too soon or we will surely fall. We must wait until we are fit and strong enough to be placed in the broader field of God's work. Our hearts may ache for the multitudes suffering from evil conditions, and we may yearn to help, but we must remember we can be of true service to them only as we serve in the manner prescribed by God through the gospel, and our individual lives lived in accordance to it. Teach lessons of love and faith in God by word and example. That was Christ's method, and must be the method of his followers.

God tells us we must do all things to his honor and glory and in Christ's name. The credit for any good we may accomplish must be traced to God. During the years and years of man's good works, has God become better known and honored among the masses, or vice versa? The so-called church part of the world worships a mythical triune god as vague and unreal as any heathen god. The thousands of the rest of mankind worship no god at all, but self and money. These facts prove that God has not in the past received praise and honor through the good works of man; newspapers show who receives the praise and honor in these days. It is such and such an organization, that has done so much for the people. To be sure God's name may be mentioned in formal prayer, especially on Thanksgiving, but as to receiving direct and unqualified praise and humble gratitude, he surely does not. Man is uppermost in the minds of the sinning, helpless multitude and God has only second place, if any at all.

God has told us the world is to grow worse and worse. To us who know and implicitly believe his word, this is positive proof that organizations, either political or social, will never accomplish what they aim to accomplish. It takes time, energy and money to work in any organization if we enter it for the good we think is in it. Christ's true followers will have none to spare of either on a method of work they know must end in failure. Better one person brought to the light of the gospel and induced to act upon it through its hope, than that our vote should pass a law for world-wide suppression of some evil. The first is for eternity—genuine stamping out of evil; the latter is for a short time only, and is merely suppression.

The question may be asked, Suppose every one should take this view: refuse to vote on just laws and support the various efforts for world-wide betterment. If every one should do such a thing, and at the same time work untiringly for the spread of the gospel and lived lives in accordance with it, the world would be far better off than it is under the present management. Evil would be on a rapid decrease. The gospel is the power of God unto salvation, and is therefore sufficient to meet all needs, if we use it.

Let us not through fear that we may not be doing our full share, dim the importance and necessity of the gospel as the means of salvation, by identifying ourselves with a body of people or organization which does not even know the gospel, much less give it first place in their methods of wor. As loyal supporters of Chirst's cause, we must keep the gospel light burning brightly. This we cannot do and remain long a welcome member, to any worldly organization. Plead and urge the cause of truth earnestly and denounce the errors for which they stand, and the cold shoulder is soon turned to you; or more dangerous still, you may be tolerated on the grounds that it makes no difference.

Then there are only two things that Christ's followers can do: Either hide his light under a bushel; or step out alone, his light burning with a brighter and firmer blaze than ever. Let us be found wholly on the side of Christ, politically, socially, and religiously, for his doctrine deals with all three phases of life, and we must choose which we will advocate—that of the world or Christ. The one is true, eternal service to the world; the other only surface service.

MISS ALTA KING.

(Above excellent article may be obtained in an 8 page tract form by addressing Present Truth, St. Paul, Nebr.—Editor.)

THE BLESSEDNESS OF MAKING THE GOOD CONFESSION

Jesus replied to Peter: "Blessed art thou Simon, son of Jonas; for flesh and blood hath not revealed it unto thee; but my Father who is in heaven."

That Jesus is the Christ the Son of the living God, that is what the Father had revealed to Peter. But when the Father had revealed this to Peter, he knew that Peter's view of the Christ the Son of God, was, that he as such should be the king of the Jews and reign over them on mount Zion in the land of Israel forever. The Father gives no hint to Peter that this view was a wrong one; and his silence stamps it with his divine approbation and authority. Jesus also pronounces Peter blessed in holding this view of himself as the Christ the Son of God. God's scholars are all correctly taught; and Jesus pronounces no blessing on ignorance and error.

It is matter of prophecy, in the ancient scriptures, that they who should know and trust in the Christ and Son of God as born and anointed for the throne of Israel, should be blessed. We see in the second Psalm that all who, like Herod, oppose the Christ and the Son of God as the king of the Jews are cursed; and that all who like Peter, trust in him as king of the Jews are blessed. Of the Herod part it is written: "He that sitteth in the heavens shall laugh at them, the Lord shall have them in derision: then shall he speak to them in his wrath, and vex them in his sore displeasure." But of Peter's party he saith, "Blessed are all those who trust in him." That is, as Peter trusted in him, as he is revealed for trust in this second Psalm. And that is as the king of the Jews.

The grand theme of the eighty-ninth Psalm is from beginning to end the the same sure mercies of David, that David's seed should be established

on his throne forever. "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up up forever; thy faithfulness wilt thou establish in the very heavens. I have made a covenant with my chosen: I have sworn unto David my servant, thy seed will I establish forever; and build up thy throne to all generations." And then in verses 15-18 he speaks of the blessedness of those who should hear and know the joyful sound of the gospel trumpet, that Jesus is born and anointed of God as the everlasting Savior and King of Israel. "Blessed are the people who know the joyful sound; they shall walk, O Lord, in the light of thy countenance: in thy name shall they rejoice all the day," etc. Such blessed ones were Mary, Zacharias, and Elizabeth, good old Simeon, and Anna the prophetess, the wise men of the east, and the shepherds of Bethlehem. These all heard the joyful sound that the Christ the Son of God, was born or about to be born as the king of the Jews; and learning this were blessed.

Is. liv: 13, is another ancient scripture of the same class: "And all thy children shall be taught of God: and great shall be the peace of thy children." Great indeed should be their peace in being taught that Jesus was indeed to be the promised Savior and king of Israel.

That this is the one true meaning of Is. liv:13, is evident both from the whole prophecy in which it occurs, and from our Lord's use of it in John 6:43-45. The Jews were sometimes inclined to receive Jesus as the Christ the king of Israel, and sometimes not. They murmured among themselves about his giving them his flesh to eat, and eternal life thereby. This caused many of them to draw back from receiving him as their king. Then Jesus said unto them: "Mumur not among yourselves: no man can come to me except the Father, who hath sent me, draw him: and I will raise him up at the last day. It is written in the prophets, And they shall all be taught of God. Every man therefore who hath heard and learned of the Father, cometh unto me." That is, cometh unto me as Peter and Nathanael came, believing and confessing, "Thou art the king of Israel." Do we not come to Jesus as the king of the Jews? If we do not, it is because we are not taught of God, because we have not learned of the Father, of his Father who is in heaven. It is flesh and blood that keeps us from believing that Jesus is king of the Jews.

The Father is peculiarly the teacher and revealer of this truth, that Jesus is his Son and so the king of Israel. He spake it to men's ears with his own voice out of heaven. Jesus comes up out of the water, the heavens open, the Spirit descends and abides upon him, and, lo, a voice out of heaven is heard saying, "This is my Son; the beloved in whom I am well pleased." This is the very christening of Christ, the anointing of the anointed. Here therefore we see the Son of God anointed by his Father as the king of the Jews. For this testimony, "This is my Son," was spoken to those who knew from the scriptures that the Son of God was to be Christ the king of Israel. "The beloved in whom I am well pleased" means the true David who as king of my people Israel shall do all my pleasure.

The words "flesh and blood hath not revealed it unto thee, but my Father who is in heaven," reminds one, too, of Matt. 11:25, 26: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes; even so Father, for so it seemed good in thy sight." The wise and prudent were the scribes and pharisees and rulers of the people, the great men of Israel. The babes were Jesus' disciples, Peter, Nathanael, etc. Now what was it that God hid from the former, and revealed to the latter? What, but this that Jesus is the king of Israel and Son of God. That was what was revealed to Peter and Nathanael, being the very thing which they confessed: "Thou art the Son of God, thou art the king of Israel." Even as the children in the temple praised Jesus as the Son of David, fulfilling that which is written in the eighth Psalm, "Out of the mouth of babes and sucklings thou hast perfected praise." Praising Jesus as the king of the Jews is the perfection of praise.

Let us, in conclusion, go from Matt. 16:17 to John 1:11-12-13, through Gal. 3:26, and 1 John 5:1: "Ye are all the children of God by faith in Christ Jesus." The sons of men become with Jesus the sons of God, by believing that he is the Christ the king of Israel. So in 1 John 5:1: "Whosoever believeth that Jesus is the Christ, is born of God." This is the seed of God, by the reception of which men become his sons, his testimony that Jesus is the Christ his Son, born and anointed for the throne of Israel. And this brings us to John 1:11, 12, 13: "He came to his own, and his own received him not. But to as many as received him to them gave he power to become the sons of God, even to them who believed on his name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." His own received him not. The Jews were his nation because of his being the son of David. But they would not have this man reign over them. Thus it was they received him not, but to as many as received him, in the same point of view in which the others rejected him, "To them gave he power to become the sons of God." Even to them who believed on his name of Jesus Christ—that is, Jesus the anointed king of Israel. They were thus born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Flesh and blood had not revealed it to them that Jesus was anointed and born of God the king of the Jews, but his Father who is in heaven, so they became the blessed children of God.

D. L.

WHAT DOES THE BOOK OF REVELATION TEACH US?

No. 1

In attempting to exrlain this wonderful book of Revelations, it does seem to the wirter that we should always remember Lord Bacon's wise advice, viz, to exercise the spirit of great wisdom, sobriety and reverence. Sir Isaac Newton observes that the folly of interpreters has been to foreteli times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves,

but brought the prophecy also into contempt. The design of God it seems to me was much otherwise. God has given us this book and the prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things; but that after they were fulfilled, they might be interpreted by the events and his own providence, not that the interpreters might be manifested thereby to the world. Read carefully Isa. 46, especially verses nine and ten; "Remember the former things of old: for I am God, and there is none else: I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Again in Isa. 45:19 God says: "I have not spoken in secret in a dark place of the earth; I said not unto the seed, Jacob, Seek ye me in vain. I, the Lord speak righteousness; I declare things that are right."

Beloved, in our study be careful to note with great care the different prophecies that are fulfilled in the future. Always remember Deut. 29: 29: "The secret things belong unto the Lord our God, but those things which are revealed, belong unto us, and to our children forever, that we may do all the words of this law."

Everything that God does is right, "Shall not the judge of all the earth do right? Gen. 18:25. Paul tells us who reveals these things to us: "But God hath revealed unto us by his spirit: for the spirit searcheth all things, yea, the deep things of God. Why? Because he hath accepted us in the beloved, "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." Read all of the first chapter of Ephesians. Then quote to your own heart 2 Tim. 3:16, 17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

I am so glad that this is written for us in Rev. 1:3: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." These blessings, rich and full from our Father's hand are ours if we read, hear and keep the things written in Revelations.

The greatest part of our education is to know history, or events that have transpired. History treats of the past; prophecy deals with the future. The past and present to us is an open book: the future God only reveals to us as the events related actually transpire. We understand prophecy only as it is fulfilled. Even then indeed, to the writer it does not appear probable, that the prophecies, fulfilling in any age, should be clearly understood by the contemporaries; any more than that impartial histories should be written by men of their own times. On June 15, 1215, when King John signed and sealed the great charta known as the Magna Charta, how many of those Barons present realized that it meant in after years the basis of English liberties. Yet today we see that it has been the means of protecting life, liberty, and property from arbitrary spoilation, and became the foundation of the writ of Habeas Corpus; that is, no one is to be condemned on rumor or suspicion, but only on the evidence of witnesses.

So in the year A. D. 94, when John on the isle of Patmos, in the Egean Sea, banished there by the cruel edict of the emperor Domitian, wrote this book, how many of the church understood its deep meaning? No wonder, for the first two centuries of the Christian era, it was universally acknowledged to be authentic, but in the third century its authenticity was questioned, because the leaders of the church began to spiritualize its meaning, teaching that the kingdom of God was in heaven; that the dragon was a personal devil or satan and so confused has the minds of people become that to but a very few this book is a closed book, and seldom read, much less expounded.

Let us consider it as it really is, an authentic history of the Christian era, or events that have transpired during the past nineteen hundred years. A few events are now transpiring; the remainder will transpire during the kingdom soon to be set up. In a book lying before me, "Index Rerum," a compendium of this great drama as revealed in this book (Revelations), gathered from the pages of "Eureka" by that gifted author, Dr. J. Thomas, helps me in following remarks:

Now with your Bible open before you, taking this as a key, notice how beautifully history has recorded these events, all confirmed by the infidel historian Gibbons in his masterful work, "The Decline and Fall of the Roman Empire."

Its opening scene—Rome, the seat of the Caesars, in the height of its glory and prosperity, in the reign of Nero.

Its closing scene—Jerusalem, the seat of the Divine Imperial Government, in the reign of the Lord Jesus, as "King over all the earth" (Jer. 3:17).

The Lamb opened the book (or scroll), and loosed the seals thereof (Rev. 5:5; 6:1).

The First Seal. A. D. 96

The Roman power symbolically expressed by "a white horse," (an ancient symbol of the Romans). Its white color denoted a peaceful period in the empire, and "he that sat on him." etc., is descriptive of a bloodless victory of truth over Paganism (Rev. 6:2).

The Second Seal, A. D., 183

"And there went out another horse that was red," symbolizing the intestine troubles in the Roman Empire, resulting in much bloodshed (Rev. 6:4).

The Third Seal, A. D., 212

"And lo, a black horse," representing a period of oppression and mourning in the Greco-Latin society (Rev. 5).

The Fourth Seal, A. D. 235

"And behold, a pale horse, with its rider named Death," symbolizes a period of war, pestilence and famine, which greatly decimated the Roman inhabitable world (Rev. 6:8).

The Fifth Seal, A. D., 303

The fierce persecution of the Christians through the edict of Emperor Diocletian, and the subsequent abolishment of Paganism in the Roman Empire (Rev. 6:9).

401

The Sixth Seal, A. D., 311

The great earthquake (political) in the Imperial Roman heavens, resulting in casting out of the Great Red Dragon (Pagan power of Rome), Constantine becoming the head of the self styled "Holy Catholic Church" (Rev. 6:12; 12:1-5).

The Seventh Seal

Embraces the Seven Trumpets and Seven Vials, and Seven Thunders of the little open scroll. From A. D. 324 to the end of the Gentile times.

In the opening of the Seventh Seal "there was silence in the heavens about the space of half an hour" (about fifteen years), in the government of Imperial Rome under Constantine (Rev. 8:1).

The First Trumpet, A. D. 395.

"Hail and fire mingled with blood." The Huns and Goths afflicting the third part of the Roman Empire, under Alaric, who ravaged Rome and its provinces. "The trees" (mighty men), "and all the green grass" (the Catholic multitude) were destroyed by these barbarians (Rev. 8).

The Second Trumpet, A. D. 429.

"A great mountain cast into the sea." The Vandals under Genseric, called "the Tyrant of the Sea," who destroyed "the third part" of the Roman fleet in the Mediterranean (Rev. 8:8).

The Third Trumpet, A. D. 450.

"There fell a great star from heaven named Wormwood;" in Greek called Apsinthos, a river in the Illyrian "third of the Roman earth, from whence came Attila of the Huns, as "the great star," with his destructive armies, devastated the third western part of the Roman Empire, rendering "the rivers and waters" symbolically "bitter" (Rev. 8:10, 11).

GEORGE B. ALLDRIDGE.

"THE RESTITUTION"

I have felt for a long time that an appeal should come from some one, for the support of our "dear old paper." A year or so ago, while it was struggling t live, Sister Wince wrote a plea to feed it, make it grow. The letters that followed filling its pages with articles, such as only those who study the Bible know how to write; the heart to heart talks from dear ones of like precious faith, fed it—and it did live and grow.

One person can do very little, but by uniting our efforts, and having earnest willing workers in writing articles, trying to get new subscribers, and being wide awake, we can do much to further its cause. We need evangelists, oh! so much, but they cannot reach as many places or enter homes where the paper could be sent.

What is our faith, if we are afraid to voice it, or have our friends know what we believe? There is not enough money in the evangelist fund to send a minister into all fields, but surely if we love to tell the story of our Master's coming and feel, that to us, it does make a difference whether we go to heaven at death, or that Christ is coming to set up his kingdom here on earth, and then he will be our King and we his people; and we want some one else to know this, we will make an earnest effort to scatter this truth abroad.

If we go at this in a systematic way, it seems much could be done, for the opportunity is here, and the gateway wide open; and surely we can make the effort.

Let each subscriber get one new one, or at least try; if more than one, all the better. I know the complaint, "Oh and such a little paper; why I just simply cannot spare $1.50." But dear readers, stop and think: if the circulation was greater it could be published for less. We must help to increase its subscribers; no editor can do all, no more can one minister can do everything if his congregation just sits still.

If we fail in adding one subscriber, do not give up, for nothing was ever gained without some work; send the paper to a friend, and let them know you are thinking of them. It wont be much to do, and by getting The Restitution into as many homes as we can, it shows there is a movement on foot to further its cause.

The first and great commandment is to love the Lord our God with all our heart and soul and mind, and the next is like unto it, to love our neighbor as ourselves. Let us show our love by sending a word of cheer, once a week into some ones home. The result may be more than we know; at least we can breathe a prayer that the seed sown may find root and grow. While we do not actually write those letters, our friends will know and understand the love and interest behind it all.

May this plea touch the hearts of all who read this, and may our love for each other grow into a beautiful sentiment, and unity of purpose that will find its way into many homes.

ETTIE FRY.

DIFFICULTIES IN BIBLE TRANSLATION

Some of the difficulties in Bible translation are of a curious nature, being concerned solely with the forms of the proper names of individuals, places, etc., occurring in the Old and the New Testament. In translating the New Testament into the Nama or Hottentot language of South Africa, the very name of Jesus creates a difficulty from which no escape is possible save by strict conformity with the grammatical and morphological pecularities of this somewhat primitive form of human speech. The device, so commonly resorted to by Biblical translators, of simply transplanting the Latin "Jesus" and "Christus," (or Greek "Christos") will not avail here. For in the Hottentot tongue -s is a suffix indicating the "female," and Jesus, or Christus, would really signify that the principal figure in the New Testament story was a woman, says Prof. Alexander Chamberlain, in "Harper's Magazine." The Hottentot suffix which indicates the "male" is -b, and, therefore, Jesub and Christub are the forms which these names must take in order to be thoroughly exact and grammatical. And in line with Christub and Jesub must also be Paulub, Moseb, Amob, Judab, Thomab, Zaccheub, and many other Biblical names. Only Ahab, Job, Beelzebub, Jacob, Moab, and a few others would pass muster in the form best known to us. And Rahab, at whose house the spies of Joshua lodged, would find her name changed into Rahas.—The Armory.

The highest education is that which not only provides food for the pupil's memory, but training for his judgment, discipline for his affections, guidance for his conduct, and objects for his faith.

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EDITORIAL

John Wesley said: "By repeated experiments we learn that, though a man preacheth like an angel, he will neither collect nor preserve a society which is collected, without visiting them from house to house."

It is a great art in the Christian life to learn to be silent. Under opposition, rebukes, injuries, still be silent. It is better to say nothing, than to say it in an excited or angry manner, even if the occasion should seem to justify a degree of anger.

We have to thank Eld. Jas. A. Patrick, editor of "Day Dawn," for the following editorial commendation and advertisement of our sermon, "Denying the Faith": "A tract well worth the reading is a sermon by Robert G. Huggins. The subject is taken up under the following heads: 'Infidelity is Bad, but Denying the Faith is Worse.' 'The Danger of Denying the Faith;' 'There are Four ways of Denying the Faith: (1) Verbally, (2) By a life that is Contrary to God's Word, (3) By Heretical Belief and Teaching, (4) Fellowship of Religious Bodies Which do not Respect the Faith.' Five cents the copy. Address Robt. G. Huggins, 10623 Lee Ave., Cleveland, Ohio."

Providence concurring, when the reader is perusing this editorial, we shall be in the conference of Nebraska at St. Paul. What to do about The Restitution is always a perplexing question every time we go away from home. While Sister Huggins is willing, and always renders as good service as she can, some things generally "go wrong" in our absence. That is, they are "wrong" to our way of thinking, but then our way of thinking is not infallible. But our absence this time Wire aims to ensconce by associating with herself in editorial duties a professional proofreader, a friend and embryo-sister, Miss Hazel Hettinger. "Friend, embryo-sister, Miss Hazel Hettinger" is an awkward and prolix description, we know; too prolix to appear in print, we concede; and we hope such an uncouth description of our appreciated coworker will not need to appear in The Restitution again. What Paul calls "the obedience of faith" in Rom. 16:26, makes even language euphemistic and brief-saves lots of trouble in this world, as well as in the world to come.

SHOULD MORTAL EMERGENCE BE MADE A TEST OF FELLOWSHIP?

A Christadelphian meets with us. I have tried for a year to convince him regarding the teachings of the Bible concerning resurrection and judgment, but have failed. He stubornly refuses to see the light. When the subject is brought up he gets angry, and destroys the peace and harmony of the meetings. He usually broaches the subject himself, and then gets angry. Under these circumstances, is it not foolish for us to allow him to meet with us while believing in mortal emergence of the saints and their post-resurrectional judgment? We would like to have your advise on this matter.

Editor's Comments

One item of complacency in this case is that the brother complained of is doubtless, like the majority of Christadelphians who believe in mortal emergence, perfectly sincere in his belief; he honestly thinks he is right. As a class, Christadelphians are religious recluses, and as a consequence, they are not widely and deeply read. They are devout students of the writings of Dr. Thomas; and as he was a learned man, and pedanic in the extreme, his dictum on any point of doctrine seems to satisfy them. It is the story of Mrs. White, Mrs. Eddy and "Pastor Russell" told over again. It is too bad that an excellent people like the Christadelphians, should tie themselves to a man, and stubbornly refuse to accept an idea unless it percolates through the brain of some particular man. We have noticed within the last few years a commendable change on the part of some Christadelphians in this matter. Some are getting tired of abject slavery, and are beginning to think for themselves.

We do not think the doctrine of mortal emergence is sufficient cause in itself to disfellowship any brother. The fact is, the difference between mortal and immortal emergence is so infinitesimal that it takes a telescope to see any difference at all.

Both believe implicitly that "the dead shall be raised incorruptible;" the divergence of views gather about the word "raised." Both understand that the word "raised" covers a process: but there is disagreement about the length of time meant. The difference, therefore, is purely a difference of chronology and detail, not principle. Such questions should not be made tests of fellowship.

Recalcitration, however, is another matter. Paul expressly forbids it in 1 Cor. 14. Take this chapter for a Sunday morning exhortation, and try and bring the brother to obey the spirit's requirements in the assembly of the saints. If he proves persistently refractory to this law, and the dictates of the spirit regarding anger, you will finally have to put him away from you as a "wicked person," not because he believes in mortal emergence, but because he refuses to obey the dictates of the Holy Spirit as to rightness of life.

THE BIBLE AND VEDA CONTRASTED

The women who are studying and patronizing Buddhism and Vedaism would do well if they could see the result of such teaching upon 150,000,000 of women in India alone. Some one has contrasted a few sayings from the Bible and Veda:

Bible tells of a virtutous woman that "her price is far above rubies."

Veda.—"One cow is more valuable than a thousand women."

Bible.—"She openeth her mouth with wisdom."

Veda.—"The women have no brains."

Bible.—"A virtutous woman is a crown to her husband."

Veda.—"Her husband is her god; she must worship him even if he is a drunkard, gambler, criminal ,or wicked like Satan."

Bible.—"The heart of her husband doth safely trust in her."

Veda.—"Rather trust the most deadly poison, the rushing stream, the hurricane, the prey-seeking tiger, the thief, the murderer, but never a woman."

Manu, the great Vedic lawgiver, says of a woman: "It is the nature of a woman to reduce men in the world, not only a fool, but even a learned man, and to make him a slave of anger and desire."

"Though destitute of virtue or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly worshiped as a god by a faithful wife."

"No crime causing loss of caste is committed by swearing falsely to a woman."

"When creating them, Manu allotted to them a love of their bed, of their sect , of ornaments, impure desires, wrath, dishonesty, malice and bad conduct."

"On women, infants, men of disordered minds, the poor, and the sick, the king shall inflict punishment, with a whip, cane, rope, or the like."

"She, with the lower castes, is not fit to be entrusted with the sacred knowledge."—Selected.

COMMUNICATIONS

Dear Friends:

I am writing to some one who writes for The Restitution to kindly explain Rev. 17: 10-13. I am a little girl eleven years old. I am studying the Bible, and Mamma tries to explain it to me: but there are some places she does not understand. We have every Bible lesson that comes in The Restitution. We have them generally on Sundays; and I wish there was one in every paper; they are so good.

ETHEL M. HOWARD.

(Ethel will find something to help her in this issue in the article by Bro. Alldidge, "What Does the Book of Revelations Teach Us?"Editor.)

Brother Huggins: Dearly beloved in the Lord, and by the Lord:

I hope this letter will find yourself and wife and family enjoying the best of health. Your labors are greatly appreciated here in this city, and we hope that your life will be spared many years to continue your labors. Hope that you had an enjoyable visit in Buffalo.

On behalf of the church here in this city, I wish to call your attention to the report of the Michigan Conference, held at Dutton, June 24th, 1915: "Just preceeding the ordinance of the Lord's Supper, Sister Harriet Boice, at her request, was committed to the Lord's work by prayer and exhortation, thus giving her the legal rights of a minister of the gospel in the Church of God of the Abrahamic faith." This action, we believe, is unwarranted, unauthorized, and contrary to the scriptures as we understand them; therefore we protest against such action. We cannot find any precept or example for such doings. The Apostle Paul speaks very plainly against such actions. He says: "Suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Read 1st Corinthians 13:34, 35.

If these scriptures are not opposed to placing a woman in such an important position as a pastor, then I do not understand what they do teach. While we have great love and respect for Sister Boice, and also value her book, "The Visitor," of which we have purchased many copies, yet we believe that she has aspired to a position that she is not entitled to, and is usurping the authority of men. We do not and cannot sanction such a thing. We shall be pleased to hear what you have to say in this matter.

SAMUEL PITTS.

(We are just leaving home to attend the Nebraska State Conference at St. Paul. This explains why this letter from Bro. Pitts appears without editorial response.—Editor.)

Dear Bro. Huggins:

I wish to ask this question: What is the power that the Pentecostal Mission people claim to have as a result of the baptism of the Holy Ghost? Please answer this question and greatly oblige.

JENNIE McNEE.

A "SCIENTIFIC DISCUSSION"

One of the curious phases of human nature is the persistent way in which folks repeat things over and over, and, no matter how absurd the things may be, after they have been said over enough times, ordinary people accept them as fundamental truths. I was reading an interesting article in the National Geographical Magazine on

the migration of birds and the peculiar way that the various kinds range across the planet in their various ways, and the author begins his account by stating as a preliminary, that the doctrine of evolution is the only way to account for the mystery of the thing. He doesn't say how it accounts for it—he simply states it, as he has probably heard the satement made before—just as other sets of "scientists" account for all the movement of the heavenly bodies, as well as the beginning and end of every thing else, on the ground of centrifugal and centripetal force.

These people remind one of a discussion to which I was an amused listener some time ago, between three negroes. They were all bright fellows mentally, although dark physically. I was well acquainted with all three, and had hired them to deepen my well, and, as I was busy near by, took it all quietly in.

The personelle of the group was as follows: "Dick," the contractor on the job was a particularly bright little fellow, "a jack of all trades" and a master of a good many—good carpenter, brick layer, and in fact, an all round mechanic, and runs a nice little farm as a side line, diligent and prosperous. "Uncle Scotty" and "Clarence" were men of less pretence, but intelligent as laborers, quite as much so as white men of their class. Scotty was a professional well digger, and Clarence, a gigantic fellow, the very picture of stalwart physical perfection, black as night and full of fun—he may be said to represent the agnostic in this affair; Scotty being a member of the African Baptist Church represents orthodoxy; and Dick may be set down as the scientist of the group and the "higher critic"—he was half way down the well bricking it up when the discussion was proceeding, and in rather a precarious situation, for the well was twenty-five feet deep, and a loose brick might at any time cause an accident, but men who are accustomed to danger don't seem to trouble about it, and can deploy their thoughts and conversation on other matters quite apart.

So while they were resting across the winlass between letting down the buckets of bricks, the following dialogue commenced, followed by the "triologue" that ensued:

Uncle Scotty—Clarence, you know so and so (mentioning a name).

Clarence—Umphm.

U. S. Well, you know he is a Bible man.

C.—Umphm.

U. S.—And you know so and so (mentioning another name).

C.—Umphm.

U. S. Well, you know he is a jogafy (geography) man.

C.—Umphm.

And with introduction of his characters, "Scotty" proceeded to narrate quietly to Clarence how the "jogafy man" at a certain time and place had accosted the "Bible man in this wise:

"Look a yeer—your book says dat de Lawd 'hangeth the earth upon nothing.' Now my jogafy tells me dat it hangs on its axis—what do you make outen dat," At this point the narration was blocked by a confused noise from Dick down the well—he was entering a violent protest of various kinds in various ways that, on account of the peculiar accoustics in a well, were very indistinct from my auditorium, and besides, Clarence was shouting back at him evidently roused to irritation by having the narrative rudely broken into and wanted to know in a loud voice "what he knowed about it anyhow;" and then all talked at once, just as white men do in an interesting argument of this kind.

Then a joke or two crossed and a laugh or two with another bucket of bricks let down, and the argument was resumed on quieter lines. Scotty asked Dick if he didn't believe "de good book;" Dick "did and didn't;" he believed in de New Testament—not in the Old Testament written by a lot of old false prophets. Job was one of 'em. About this time Clarence broke in again, and with many repetitions demanded to know what he knowed about it," for it seemed that Dick was not satisfied with either statement that the earth hung on nothing, or that it hung on its axis; but at last when he got a chance to assert himself after adversely criticising opposing views, rather indistinct to me on account of his underground situation, he shouted up his conclusion that "It's de Sun what holds dem up." As things began to look serious again for another outbreak of Clarence, and maybe a loose brick, I stepped up and said: "Look here, boys; this thing is getting too hot, and the first thing you know you'll drop a brick and kill Dick, and I don't want a dead man in my well." "Then came the ready laugh in response, "Yah-yah-yah," a few more jokes crossed and the argument concluded.

But seriously, often when I read the scientific conclusions and explanations by some white men, my mind harks back to Dick who hangs the earth on the sun, and the others—the Bible and Jogafy men—who started to debate whether it was "hung on its axes" or nothing. I never did find out how they finished up, but I suppose it was as "scientific" as the rest. Poor Clarence, for all his magnificent physique, died shortly afterward, for the lives of black people "hang about them" even in more doubt than white, and my friend Dick is seriously ill I hear.

J. F. GELLETT.

Gentleness

Genteness is love in society; it is love holding intercourse with those around it. It is that cordiality of aspect, and that soul of speech, which assures us that kind and earnest hearts may still be met with here below. It is that quiet influence which like the scented flame of an alabaster lamp fills many a house with light and warmth and fragrance altogether. It is the carpet, soft and deep, which while it diffuses a look of ample comfort, deadens many a creaking sound. It is a curtain which from many a beloved form wards off at once the summer's glow and the winter's wind. It is the pillow on which sickness lays its head and forgets half its misery, and to which death comes in a palmier dream. It is considerateness. It is tenderness of feeling, promptitude of sympathy, love in all its depths and all its delicacy. It is everything included in that matchless grace, the gentleness of Christ.

CONCERNING FAITH

"Without faith it is impossible to please God, for he that cometh unto him must believe that he is, and that he is a a rewarder of them that dilligently seek him" (Heb. 11:6).

The above passage we find in the New Testament. It is either true or false: if true, it has an important signification; if false, it amounts to nothing. Therefore to those who profess to believe it to be a true declaration, we will address ourself and ask them to weigh well the important considerations which attach to it.

"Without faith it is impossible to please God." "Impossible" that is the way it reads. This being the case, if we would please God, it is highly important that we should know what true faith is. In the passage above quoted, we are told that it is impossible for this reason: "Every one that cometh unto God must believe that he is" (that is, that he exists), and " that he is a rewarder of them that dilligently seek him." One point then in true faith is to believe that God exists, but this is not all as having thus far advanced you have a faith no better than that of the devils, who believe in the existence of the one God and tremble. There is something further; a belief that he is a rewarder of those that seek him diligently. This implies that same reward is offered, and that of the Eternal has promised something ,and faith in the fulfillment of his promise; in other words, a belief in his word is required to please God. In fact we could offer no greater insult to any faithful person than to refuse to believe their word how much more insulting must such infidelity, to be to a great and good God!

To understand this matter of faith more fully it becomes necessary that we should understand what is the reward promised. In the commencement of the eleventh chapter of the Epistle to the Hebrews the writer says: "Now faith is the **Hypostasis** of things hoped for, the evidence of things not seen." The Greek word **hypostasis**, which King James' translators have rendered "substance," more properly signifies confidence, or confident persuasion. Substance, so far as applied to faith, is meaningless; as faith is not, neither can it be the substance of any thing: it is simply a strong confidence, a firm conviction, or the realization of something, which is substance. A better and more correct reading of this passage would be: "Now faith is a confident persuasion of things hoped for, a conviction of things not seen." By this we learn that faith, without which it is impossible to please God, is a confident persuasion of something hoped for, something unrealized and unseen. In order to **hope** for anything there must be the following conditions: Something must have been promised or guaranteed in some way, yet not received or realized, consequently in the future.

With this view of the subject the true faith which pleases God can not be a simple belief in things of the past, that have been realized and become matters of history and fact; but it must take firm hold upon the future with a firm assurance that promises made will become realities. The apostle Paul in his epistle to the Ecclesia at Rome reasons thus, with regard to the things hoped for, of which faith is a confident persuasion: "For we are saved by hope; but hope that is seen (that is, realized) is not hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not then to do with patience wait for it." Here then we see the intimate connection between the faith and the hope. There must be something desired and hoped for, and a confident persuasion, a firm conviction, that that something will be realized. The hope then must be based upon a promise or guarantee of someone able to fulfill that promise. The apostle Paul before Agrippa, in defining his position, gives us a more definite insight into the subject matter of the promise when he says: "And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes instantly serving God, day and night, hope to come, for which hope's sake, King of Agrippa, I am accused of the Jews" (Acts 26:6, 7). Now if words mean anything we certainly could have no better or clearer definition of one's hope than the apostle has given us here. He tells us in so many words that his hope, which in another place he calls "the hope of Israel," is a hope of coming to, or realizing, certain promises made by God to the fathers of the Hebrew nation, and that it is the same hope that the twelve tribes of Israel have constantly cherished.

THE TRUTH AS A COMPLETE STORY

I have been very forcibly impressed in talking to different people during the few months I have been in the Truth, by the fact that while they are all in error, yet they will perhaps have one little grain of the Truth. To illustrate:

One will perhaps come to the conclusion that there is no resurrection, but as the tree lies, so do we, not realizing that they are on the verge of discovering one of God's wisest plans in the disposition of the race, which is referred to in Psalms 49th chapter, which disposes of the ignorant class in the words, "They shall never see light."

Another will say he does not believe in a heaven in the skies, but he has no definite idea to take its place.

I talked to a lady the other day who had actually come to see the absurdity of the Trinity; and there are other examples too numerous to mention.

From the surprising ideas which some people have, it is plain to see that we are even now on the verge of the time when the Lord will cause the knowledge of the truth to spread throughout the earth. How fortunate are we who have all these stray pearls of truth gathered into one beautiful and complete whole, which no amount of reading or study of antagonistic books can change, but which only serves to strengthen our belief. For it is like one, who, knowing all the story, cannot hear a reference to any part of it without seeing in his mind's eye the beautiful whole. I have no doubt this idea has occurred to most of Restitution readers, but to me it seems one of the most positive proofs we have that we have not embraced one of the false doctrines spoke of in the Bible.

BESSIE BOYLE.

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OUR BLESSED HOPE

"I have set the Lord always before me, because he is at my right hand, I shall not be moved. Therefore, my heart is glad, and my glory rejoiceth, my flesh also, shall rest in hope" (Psa. 16:8, 9).

God-like, one can never be, but by doing or producing something good. We can each one do some real good for the cause, by showing out the hope that is within us. We are not all gifted alike, but, the least capable of us has some God-given power by which we may be instrumental in bringing sinners to see the great importance of attending to their soul's salvation, without delay. Oh it is heartrending to see in what a careless way the world is living in these "last days," when God is pouring out his Spirit as never before since the days of the apostles. People seem to be living only for pleasure, and expect this condition of things to go on for all time; they seem to have laid God's Holy Word on the top shelf never to be taken down. If they would only let us tell them about the wonderful "Church of God" doctrine, they would see at once what a glorious hope we have to hold us firm and steadfast in the faith. What care we for the world with all its allurements, when we have the great hope of life eternal with our Lord Jesus, to look forward to. "He who hopes possesses already, the joys of the future. But, the world will not listen; they will not allow themselves to be interested in the plain, clear and literal rendering of the scriptures, as the "Age to come" people see it, and which by careful study, and research, has been proven beyond a doubt, to be the real "Gospel of the Kingdom" as taught by our Savior and the Apostles. Gal. 1:8: "But, though we, or an angel from heaven preach any other gospel unto you, than that which we have preached let him be accursed."

Let us each one grasp every opportunity we have to interest some poor soul in this truth. Let us try to show them that God's precious promise of an inheritance on earth is a reality; not some unreal, visionary place somewhere in the heavens, that they cannot, somehow, understand much about, and which fails to give them any real definite idea of the beautiful home of peace, and joy, inexpressable, that is being prepared for them (not on high), but on the earth, in the blessed Holy Land. "The Lord shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake, but, the Lord will be the "hope" of his people, and the strength of the children of Israel."

JENNIE McNEE.

HOW DID JESUS SEE THE FATHER IN THE DAYS OF HIS FLESH?

This question is based on John 6:40: "Not that any man has seen the Father, except he who is of God, he has seen the Father." To arrive at the truth of this statement of Jesus, we will quote John 1:18: "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him." Jesus declared or manifested the Father to the house of Israel or to as many as received him. To manifest the Father's name, or declare him, required a union with the Father that no man possessed. Now Jesus claimed that he was in the Father, and the Father in him. Being filled immeasurably with Holy Spirit he uttered divine words and spake the words of God. He whom God sent speaks his words (John 3:34). Thus he was the way, the truth and the life, and all who knew him knew the Father also. He said to Phillip: "Henceforth you know him (the Father), and have seen him" (John 14:17). But how did they see him? They saw not his person; the person of Jesus was not the Father. Hear his answer to Philip: "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father who dwells in me does the works." Now Jesus was a temple of the Father who dwelt in him by the Spirit which was given to him without measure. This indwelling Spirit brought his mind into a relation with God, by which the mind of the Father was one with him. His whole being was an atmosphere of divine things. He was thus exalted above the earth, and spoke of "Heavenly things." His mentality was thus divinely magnetized, so that he lived in God, and although his eyes of flesh had not seen the Father, still he had seen him in another and more exalted sense. He declared God, and if we listen to the divine teachings of Jesus, we also see the Father or learn of him. No man can see the Father only as he sees him in Jesus the anointed, who is the image of the invisible God. Blessed are the pure in heart, for they shall see God.

WHY I AM NOT A RUSSELLITE

EDITOR RUSSELL has this to say in the last (June 1) "Watchtower:"

"A good leader is not one who talks too much, but the one who, by coaching the diffident, will help them to the correct expression; or who, if the expressions are in his judgment incorrect, will very kindly suggest the proper thought, without particularly calling attention to the mistaken views that have been presented, backing up his own expression with Scripture citations and citations from the STUDIES."

The capitalization is Russell's not mine. He spells Scriptures with a big S but his studies demand capitals all through, in spite of the fact that the studies contain errors and the Scriptures do not. Russellites exalt his studies above God's Scriptures and thus are blasphemers. They trust in Jesus Christ for their salvation, but also, and chiefly, in CHARLES T. RUSSELL.

Makes 'em squirm? Yes, but its God's truth!—Herald of Life.

Mrs. Ellen G. White, 88, prophetess and founder of the Seventh Day Adventist Church, died in St. Helena, Calif., July 17.

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The Inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (3 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 5:10), the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-54); the final destruction of the wicked (Psa. 37:10, 20,); and eternal life only through Christ, the Life (1 John 5:10; John 3:16; Rom. 6:23). Also an understanding of Rom. 13:11-14), and belief in the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGHES, Editor.

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THE BAPTISM HYMN

Salem's bright king, Jesus by name,
In ancient time to Jordan came,
All righteousness to fill;
'Twas there the ancient Baptist stood
Whose name was John, a man of God,
To do his Master's will.

Down in old Jordan's rolling stream
The Baptist led the holy Lamb,
And there did him baptize;
Jehovah saw his darling Son,
And was well pleased in what he'd done,
And owned him from the skies.

This is my Son, Jehovah cries,
The rejoicing voice from glory flies—
Children, hear ye him;
Hark! 'tis his voice. Behold, he cries,
"Repent, believe, and be baptized,
And wash away your sins."

Come, children, come, his voice obey.
Salem's bright king has marked the way,
And has a crown prepared;
O then arise and give consent,
Walk in the way that Jesus went,
And have a great reward.

Believing children, gather 'round,
And let your joyful songs abound,
With cheerful hearts arise;
See, here is water, here is room,
A loving Savior calling, Come.
O children, be baptized.

[Copied from an old hymn book published in 1851. Yours in hope, ANGELENE LENT, Niagara Falls, N. Y.]

"I WILL FOLLOW THEE; BUT—"

"I will follow Thee; but—" (Luke 9:61).

There are three representative men mentioned in the last verses of the ninth chapter of Luke's Gospel. They were men who really desired to follow Jesus but their position is well expressed in the words of the text, "I will follow thee, but—." There were hindrances in the path of each, besides, they did not realize that our Lord was going up to Jerusalem to be crucified, or they would not have been so free to say, "I will follow thee."

At the present day there are those who would like to become Christians, but when they find that the true Christian life means to follow Jesus all the way, even to the place of death, and to be crucified with him, they draw back. They have not discovered that following Jesus has always as its ultimate idea, crucifixion as the pathway to resurrection, life and power. The one who makes any exception, puts any limit to his yieldedness, says no more than, "I will follow thee, but—," and misses the highest goal.

We will now look at the things which blocked these three men in fully following Jesus, so that if there be any "but" in our way, it may be removed.

I. The "But" of Ease, Comfort, and Wealth.

The first man did not say there was anything in his way but our Lord's answer searched his heart and reflected the purpose hidden there. Jesus said, "Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay his head," implying that this man was thinking of the way he would gain ease, comfort, wealth, and home, by following Jesus. This first man may not have discovered that such a thought was in the heart, but it was there, and it hindered him. Some desire supremely to have a home of their own, or to gain a life of ease, or to acquire wealth, and to use Christ and his people to help them to that end. All these things must be weighed and taken into account and we must be willing to follow him no matter what the cost may be. Those who desire ease and love comfort, and who wish to have the good things of this world, had better not say, they will follow all the way. Jesus meets the exception that is in this man's mind for he had not counted the cost. He was willing to follow while it was easy, and many others will follow while it is easy, but will draw back when it costs.

II. The "But" of Seeming Duty.

There was another man to whom Jesus said, "Follow me." He replied "Lord, suffer me first to go and bury my father." This man plead duty. It might have been his duty to go and bury his father first, but when the Lord gives a clear call, his, and your first duty is, to him. Real duties never conflict, and it will enable you to decide rightly between them if you always put your duty to God first, for he loves your loved ones more than you do, and will only command what is best for you and them.

"Suffer me first to go and bury my father." Some think that he meant that he would go home and live there until after his father had died, meaning, "I am going to enter the Lord's service after my father and mother are dead," or it may be that his father was dead, and that he not only wanted to bury him, but the estate had to be divided, and he would be so much better equipped for the Lord's service after he had his share of his father's money and estate. He may have had that in his mind when he said, "Suffer me first to go and bury him, and get the finances settled." Or it may have been simply the ordinary duty that belonged to a son—to bury his father, no matter what the circumstances might be. When Christ said, "Follow me," that was his first duty.

Note, Jesus would not be in Galilee again. He was leaving this place forever. He was starting to Jerusalem, and if that man goes to bury his father, it will take him seven days of purification after the funeral, and he will not be able to follow Jesus until that time has expired, and he will miss the tremendous occasion of going with the Lord to the crucifixion, the most important thing in the world at this time.

If he calls you to perform any service, you should let no earthly consideration come between you and God in the performing of that thing, no matter how good the other thing may be. Let some one else who is not called, perform the duty, but as for you, do what God bids you.

III. The "But" of the Natural Heart.

The third man said, "I will follow thee; but let me first go and bid them farewell, which are at home at my house." Jesus said, "Follow me." This man did not realize all that it meant to follow the Lord. He did not even realize all that was in his own heart. The Lord's answer revealed what was in the man's heart, and no doubt the answer searched him through and through, for that man had a strong desire towards his own. He had an inordinate natural affection, and the dominant drawing was towards his home. It is not wrong for some to say, "good bye" to the home people, but it was wrong for that man. He could not have done it without staying at home, and missing something that Jesus had for him. It may be that his home folks had such an influence over him, that if he went there, he would never have followed Jesus. It is true, of some people, that when they are in certain environment, and amid certain circumstances, they will not do God's highest and best.

In the olden days of Elisha, when the Prophet threw his mantle over him and Elisha said, "Let me go home and kiss my father and my mother, and then I will follow;" God gave Elijah permission to allow Elisha so to do. Why was that? We believe God sent Eliaha home to be a witness to his household, for he killed his oxen, and before their eyes, with his agricultural instruments he made a fire, and they had a feast. It was a witness that had given up everything for God. God wanted him to give that testimony. This man could not do that, because he was not strong enough to go home and testify, for probably his testimony would have gotten weaker at every step, and when he reached his home he would not have felt called to follow Jesus at all. Some desire to go home to see what they will say at home. They are influenced by what people say. It is right to have counselors and spiritual advisers, but you should not listen to them, in place of listening to God. You should not be unduly influenced. Right influence is right to a certain measure, but listen to God's voice and get God's will. This does not mean that you are necessarily to leave your home if God calls you to be a home-body and to "tarry by the stuff," you will receive as great reward as those who go forth to battle. The vital point is to be in the will of God whether that be at home or abroad. If any of these men had followed Jesus, and those "buts" had not been definitely dealt with, they would have come to the place where they would have turned back, and would have gone with him to the cross.

IV. The "But" Eliminated.

Did you ever sit down and count the cost of what it means to follow him? To follow Jesus, means to be willing to give up ease, comfort, everything dearest, and best, for his sake. No one is fit for the Kingdom if his heart is longing for the thing he has left. It makes you unfit, and so you have to say, "I will follow thee,, without any BUT. There is nothing like contemplating the cross of Jesus and to see what he endured, to convince us that the things which our Lord suffered are all types and pictures of what a soul will have to endure who says, "I will follow without any but." It costs:

1. **Scourging.** In scourging the ones who were to be crucified, they did not use the ordinary whip, but they would tie a piece of lead, metal or ivory on the end of the thongs, and then bare the back of the victim and lash him so that the pieces of metal would tear out the flesh. Many died under the scourging. Therefore after Jesus was scourged you need not wonder that he sank beneath the cross. Beloved, there is a spiritual scourging that souls are called to suffer, if they follow all the way.

2. **Struggling.** It meant also to Jesus, to struggle under the weight of the cross. Imagine the suffering to have to bear the cross upon which one has to be crucified. We must do this. Jesus sank beneath his. We praise God, "the cross is not greater than his grace."

3. **Stripping.** It meant to be stripped, utterly stripped. Habits, reputation, everything that was used for cover and adornment, gone. When our Lord was crucified, he was crucified naked, and it was a terrible shame. There is a spiritual stripping process that has to go on. You do not like to have your faults spoken of, but your faults have to be uncovered, and the secret things of your heart searched out, if you are going to follow Jesus all the way. There must be a deep searching, and unbe covering. You may be put to shame, and you may be humiliated. Some one may say just here, "I can stand anything but that"—"I will follow all the way, but—." Many Christians stop their progress, because of this, that or the other unyielding thing. God wants you to so surrender, that you will not block your Christian life. It is a sad thing tos ee Christian lives block. Some have had disappointment come into their life in the past. Perhaps five, or ten, or twenty years ago it came and they have never gotten over it, and their Christian life has never developed since then, for they have been unyielded all these years. They say, "I will follow, but—." Leave out the "But."

4. **Scoffs.** It meant to Jesus to endure the scoffs and scorn of all. It will mean to you to have everybody go back on you; to be misunderstood; to have your best friends forsake you; to have the man who stood near you become a Judas and betray you; to have one of your stanchest friends deny you; to have everybody leave you alone, forsake you and flee. You have to go through. In this sense you go through it, standing the scoffs, and mockings, and having people point their finger of scorn and contempt at you—but Jesus went that way.

5. Sight. How terrible it was when they brought Jesus to a place called, "the place of a skull." He endured the sight of it and of all that he was to suffer. Have you ever gotten a vision of anything that looked like the place of a skull, dead, barren and hideous? Sometimes at first it does not look so horrible, and you say, you will go to the cross, but when you follow on, and you see how terrible it is, how hideous is the sight! It is very hard to stand. Satan will give you an intensified vision of things that will make your blood curdle. But fear not, though you have to walk this path he is with thee.

6. Suffering. Then, the suffering that Jesus had to endure! Both sight and suffering is here included.

Standing. First, one had to dig a trench for the cross, into which they lowered it. They nailed the victim to thee ross, and lifted him up, letting the cross sink into the hole. As they dig the hole, he would have to stand—stand and wait for them to get ready. It is a very hard thing to do in the face of the cross. You might see some Christians running or ready to run at this stage of things. Then, after that, they would come up and roughly measure and see how far the victim would reach. The cruel Roman soldiers would catch hold of them, and pull them out so that they would get the cross the right length. Many could not stand that. They would measure to get a cross just your size. The cross is just the size to crucify every part of us. How hard, having done all, to stand!

Nails. Sometimes the soldiers would look at the nails, and they would not be sharp enough, so they would sharpen the nails, while the man was waiting to be crucified. Think of a criminal condemned to death, listening to some one hammering at his scaffold! Many a Christian draws back, as soon as the cold nail touches the palm of his hand, and that is as far as they will go into being crucified with Christ. There are things that hurt us spiritually just like the nails hurt the palm of Jesus; they pierce us and as soon as we feel the cold, cold, sharp nails, do we draw back, and say, "I never can stand that?"

Shock. After Jesus was nailed to the cross, it was elevated. Imagine how it would be to feel the cross slip into the hole with a thud—what a terrible shock! Beloved, spiritually you must have some terrible shock before self will ever die, but God will not suffer anything to come that is not necessary. He will not permit any agony, any sorrow, any loss, that is not the best thing under the circumstances for you. These details are hard to portray to you, but our blessed Lord went through them, and it is oly right that we mediate on them, so when the spiritual things that corresponed to them come, we will not draw back.

Thirst. A terrile thirst accompanies crucifixion. Jesus took a little taste of water and vinegar, but he refused the other notion. The women of Jerusalem were accustomed to mix a drink of certain narcotic drugs to alleviate the pain, but Jesus would not take it.

Slow Process. With Jesus it lasted three hours. Sometimes it lasted three days, but Jesus had already endured so much that he only lasted three hours. Many Christians go through the process of being nailed to the cross, but they will not stay there the three hours, till they die. They come down fro mthe cross! Jesus had the power to come down if he wanted to, and the sad thing is, that you have the power to stop the working of God; you can, spiritually, come down from the cross. Jesus was a voluntary victim, and every one who goes through the spiritual process must go through willingly. With some it may eb a slow process because of their unyieldedness, for the old self life is strong; it will not die. There is not only the danger of Christians being only about a half or a quarter crucified, but also the danger of never being crucified only in the process; this comes from a lack of faith and faithfulness. You have to be willing for anything that God permits to come into your life, for as fully as you pass through death, so fully will you receive of Christ.

Shadown and Eclipse. It was dark all the time Jesus was undergoing crucifixion. If you have sunshine and the sense of the presence of God with you when sorely tested, it is not so hard; but to have to go through a trial where you cannot see the fact of God, is doubly difficult. The Father hid his face from Jesus, but that did not prove that Jesus was wrong because he did not heav the sense of God. Even with you, it does not prove that you are not in the right way, if you do not have a sense of the presence of God. God tests you, to see if you will go through without seeing his face, even though you have to say, "My God, my God, why hast thou forsaken me?" Some think that Jesus did not have faith because he did not have the sense of God's presence. You will notice that he still had faith, for he said, "My God," even though he could not see his face. You may be called to pass through certain dark hours, when the sense of God's presence is lost. Praise God, though you cannot see his face, you still can say, "My God."

Will you count the cost; are you willing to follow? Are you willing to give up all? You must be crucified. Are you willing? You cannot do this in your own strength, but in God's. Will you do it in God's strength? Are you saying "I will follow thee, but—?" Take out that "but?" remove that exception; follow him, nuo matter what the cost. For the joy that is set before you endure the cross, despise the shame, and you will be set down finally on the right hand of God's Son. The glory and the resurrection life that you will enjoy in this life, as well as in the life to come, will be in proportion to the measure of your participation in his crucifixion. If you suffer with him, you will reign with him. He calls you now to his kingdom and glory. Will you not immediately and gladly accept his gracious call?—Author of this sermon, unknown.

WHAT DOES THE BOOK OF REVELATIONS TEACH US?

No. 2

The Fourth Trumpet. A. D. 476.

The third part of the sun, moon and stars of the Roman firmament were "smitten and darkened," in the days of Romulus Augustus, the last Emperor, who was banished by Oducer of the Goths the first foreign prince who reigned in Italy under the title of Patrician, as the represen-

tative of the Eastern Roman Empire. From that time "the throne of Universal Empire was transferred from Rome to Constantinople;" and "the extinction of the Roman Empire in the west," says Gibbon, "left a memorable era in the history of mankind." Thus was the western third of the Roman heavens "smittened and darkened" (Rev. 8:12).

The "Beast of the sea" arose in the fifth century, A. D. 533., Justinian proclaimed the Bishop of Rome as the head of the Catholic Church (Rev. 13).

Rome again the seat of Imperial power in A. D. 799. The beast with two horns (imperial and ecclesiastical) was developed when Charlemagne became Emperor of the West (Rev. 13:14).

The Fifth Trumpet, First Woe, A. D. 632.

A star falls from heaven to earth, symbolizes the Mohammedan power descending upon the Catholic idolaters dwelling in the Eastern Third of the Fourth Beast dominion. Out of the bottomless pit, or abyss, the Arabic region, whose king is called a destroyer, Mahomet and his successors, the destroying power, having "The Key," symbolically unlocking or letting loose the Arabian "locusts" or armies, who tormented and injured for two distinct periods oftime, each "five months" (in all 300 years). The scorpion power of the Saracens as historically given, unravels the remarkable symbols in Rev. 9.

The Sixth Trumpet, Second Woe.

A. D. 1062. to May 27, 1453. Eastern Roman Empire. The "loosing of the four angels of the great river Euphrates or oriental powers, with their enormous "number of the army of horsemen," that desolated and ruined the Greek Empire. Their mission was to "slay the third part of men," is the eastern portion of the Roman inhabitable world, was limited for a symbolic period of time (391 years and 30 days), when Constantinople was captured and became afterwards the seat o fthe Euphratean or Turkish power, until it shall "be dried up" (Rev. 16:12; 9:14-21).

Western Roman Empire.

The development of "the image of the beast," or ecclesiastical power seated in Rome. "It spake as a dragon," assuming the imperial head of the fourth beast. Its great authority continued through the thirteenth century. The height of its power was seen in the days of Pope Innocent III (Rev. 13:14).

The leading events symbolically expressed in Rev. 9 are chiefly confined to the Holy City (the saints) being trodden down by the Little Papal Horn for 42 months (prophetic time, 1260 years, and the "two witnesses prophesying a like period of time, but dating from A. D. 312 to A. D., 1572. Their subsequent political death and standing on their feet again and ascension to the political heavens of France, at the time of the great revolution, or "great earthquake," resulting in the upheavel of its monarchical form of government, and slaying many of its nobility. France (being one of the ten toe kingdoms of mystical Babylon, that "great city"), is figuratively expressed as "the tenth part of the city that fell" (Rev. 11:3-13).

The Seventh Trumpet, Third Woe.

This comprehends the seven vials "of the wrath of God poured out upon the earth." The judgment of the first five vials lasted from A. D., 1795 to 1819, and were confined to modern Europe. The last vial, like its predecessors, commences its series of events before the complete exhaustion of the sixth vial.

The First Vial, A. D. 1789.

"There fell a noisesome and grievous sore upon the men which had the mark of the beast." The elements of civil and foreign was in active operation, spreading its sores out from France, and afflicting the Catholic portion of Europe (Rev. 16:2).

The Second Vial, A. D. 1793.

"Poured upon the sea, and it became as the blood of dead men." The great naval wars carried on for over ten years, in which England destroyed most of the fleets of the priest-ridden countries, and the loss of life was very great, as the aobve symbolic language conveys (Rev. 16:3).

The Third Vial, A. D. 1796.

Napoleon's war with Austria, in the region of the "rivers and fountains of water," chiefly is southern Italy, "and they became blood," descriptive of these sanguinary engagements (Rev. 16:4).

The Fourt Vial, A. D. 1805.

"Poured upon the sea;" the overthrow of the royal house of Austria, which had long been the military support of the Papacy. The European powers, in their fierce conflict with Napoleon, who was the sun "scorching men with fire," the fiery elements of war bringing about great national calamities (Rev. 16:8).

The Fifth Vial, A. D. 1808.

"Poured upon the seat of the beast." The descent of Napoleon upon the Papal throne; the head of the Catholic world carried captive to France, and "his kingdom full of darkness," or extinguished, and his adherents stripped of their wealth, etc.. "Gnawed their tongues for pair" (Rev. 16:10).

The Sixth Vial, A. D. 1820.

"Poured upon the great river Euphrates"—the like symbol employed in the sixth trumpet (Rev. 9:14) of the same great Ottoman power, which became so formidable a menace to Europe, but not long after the fall of Napoleon, its waters commenced drying up; and when the Turkish Empire falls to pieces (which is now near at hand), "the way of the kings of the east" (or, sun's rising—the saints), is prepared;" also the "three frog-like spirits" (French influence) emanating from three political centres, as expressed in symbol; result in the nations making mighty preparations "for the battle of that great day of God Almighty, when the coming of the Lord Jesus will be "as a thief." "Blessed is he that watcheth" these remarkable political signs (Rev. 16:12).

The Seventh Vial, Rev. 16:17.

"Poured upon the air," affecting the kingdoms of the nations. The nations become angry; their political and ecclesiastical systems disappear through the uttering of the seven thunders contained in the little scroll in the hands of the "rainbowed angel"—Jesus and his glorified saints.

The great Harlot ,having sat for centuries upon the scarlet colored beast, is the beast of the sea in another phase, at last 'goeth into perditions," and she is no more. These final judgments being executed, "there came a great voice from the throne saying, It is done" (Rev. 16:17; 10:7).

"The mystery of God is finished." The long and bloody Gentile drama closes upon a magnificent scene. Jerusalem, the eternal city of the great king, the joy of the whole earth, becomes the irradiating centers of the most magnificent empire the sun ever shone upon. The glorious majesty of his kingdom extends to the end of the earth; the nations like unto "a sea of glass," reflecting righteousness and goodness (Rev. 15:2; Psa. 48:2). Oh the glorious Bible; how I love it! It is just what Bickersteth declares: "The book of God, like the book of nature, is full of wonders, and contains such an endless variety of matter as may well engage the study and attention of our whole lives. It is like a rich landscape, beautifully varied with woods and hills, meadows and rivers."

GEO. B. ALLDRIDGE.

INDIANA CONFERENCE REPORT

The Annual Conference of the Churches of God in Indiana assembled at Argos, Aug. 5th to 8th. Thursday evening, the first session was opened by a song service and prayer, followed by a few very choice remarks and scripture reading by the president, F. A. Stilson.

The president then presented the speaker of the evening, H. V. Reed of Chicago, who lectured each evening of the Conference. The other speakers during the meeting were Elds. C. C. Maple, Joseph Williams, J. F. Waggoner and Brother and Sister Woodward of Mich. and L. E. Conner of Cleveland. The last three named were our guests, also Mrs. Taylor of Maine was a guest. Our hearts were made glad to see Bro. and Sister Woodward and Brother Conner again in our midst and to hear them proclaim the Word of Life. The Indiana Conference heartily welcomed them. Mrs. Clara Chaffee of Chicago gase us helpful talks and conducted a devotional meeting each morning. Brother Anderson of Ohio was unable to attend. There were two business sessions. All the Churches responded to Roll Call except three. Reports from each Church were read.

The minutes of the previous Annual Conference and the Quarterly Conference held at North Salem Church were read and accepted as read. The treasurer's report was read. This report with the secretary's financial report were placed in the hands of an auditing committee, which committee reported them correct.

The principal item of business was the action taken on a "notice" previously advertised through the Conference programs—amendments to the present Constitution. The committee appointed by the president to consider this matter was D. E. Van Vactor, Emma Railsback, and Joseph Williams. The chairman, D. E. Van Vactor reported the work of the committee by first reading the articles of incorporation of the Conference, then a proposed new Constitution. This was re-read at second business meeting. No discussion followed, it being thought at once best to leave it for further thought and consideration. A motion was made and carried that the committee be retained to more thoroughly arrange or draft the work and to send a copy to each Church and act upon it at a future meeting.

The following officers were elected by the delegates for the ensuing year:

F. A. Stilson, President.
Wm. Huffer, 1st Vice-President.
A. O. Roose, 2nd Vice-President.
Flora H. Prior, Secretary.
E. C. Railsback, Treasurer.

The Conference closed Sunday evening with a sermon by H. V. Reed. In response to an invitation given by Eld. C. C. Maple this time, one came forward desiring to obey the gospel call and put on the Christ life.

The decision of this brother, the good sermons, the devotional meetings, the communion of kindred minds with one another and with their God, the songs, music and prayers all together made our Conference a success. Only one hour was devoted to the Berean work, as the National Berean Society convened at the close of Conference. On Sunday afternoon Evelyn K. Harsch gave a talk on a "Model Berean Lesson" before a class, which she taught as an example.

The Conference adjourned after giving Mr. J. R. Fox of Aurora a vote of thanks for his services in song and music, which all so greatly enjoyed, also a vote of thanks to the Argos brothers and sisters for their generous hospitality and kind entertainment.

Financial Statement

Amount in treasury Oct., 1914	$ 29.31
All receipts during year, including Conference dues	83.85
Collection at Annual Conference at Argos (Aug. 1915)	45.17
Total	$158.33
Total expenses during the year	142.90
Balance	$ 15.43

FLORA H. PRIOR, Sec.

Deal very gently with those who are on the downhill of life. Your own time is coming to be where they now are. You too are "stepping westward." Soothe the restlessness of age by amusement, by consideration, by non-interference, and by allowing plenty of occupation to fall into the hands that long for it. But let it be of their own choosing, and cease to order their ways for them as though they were children.

Whatever hurts a man in body, mind, or heart hurts others also. If his health or powers are injured, his ability to assist others is lessened; if his character deteriorates, so must his influence. If he throws away advantages, he cannot communicate them; if he does not develop himself he cannot develop others. There are indeed few more effective means of hurting others than by injuring our own character or lowering our own moral tone.

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THE RESTITUTION

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EDITORIAL

A clergyman and one of his elderly parishoners were walking home from church one frosty day, when the old gentleman slipped and fell flat on his back. The minister looked at him a moment, and being assured that he was not much hurt, said to him: "Friend, sinners stand on slippery places." The old man looked up, as if to assure himself of the fact, and said: "I see they do, but I can't."

How hard it is to do right; how easy to do wrong! To go towards destruction is to float down with the tide. When a young man is going to the devil, how many boon companions will lead him onward, and how pleasant they will be! How few are the warning voices that break upon his ear! Let him turn into the better way, and a steep hill is before him, and the way is narrow and very rough at the start. He misses the social sympathy he once enjoyed. Those who should say to him, "God bless you," are somehow not as cordial as his sinful companions were. Perhaps they regard him with suspicion, and now his past life rises up to discourage him. Hard is the path which leads from darkness into light; but great is the gain.

THE FIVE HORNED BEAST

I have never written much on the book of Revelations for several reasons.

(1) I believe most of its contents are highly figurative, and know that there are about as many interpretations as interpreters.

(2) When a great many people begin expositions on prophecy, they soon become prophets and go off into speculation about what is to come hereafter.

Some good people have read of Babylon in that book, and are predicting that that ancient city is to be rebuilt. In two expositions in my library I find the following contributions: Coming to the fifth seal one says the crying of the souls under the altar is strictly literal; and he wonders why the author so suddenly changes from the figurative to the literal; the other makes the fifth seal highly figurative, while he wonders why the sixth is so literal, and refers it to the dark day, May, 1780.

We can have no clew whatever to the book if these writers are correct, or if either of them is, because one can say that which suits his theory is literal while that which does not is not, as those authors have done. John tells us it is "a revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." He sent and signified (or sign-i-fied it), which means to give in signs or symbols.

A beast is a symbol of something else. Souls must cry in symbol; the symbolic suns must be darkened; and symbolic stars fall from a symbolic heaven.

Now we come to the beasts:

(1) We have a dragon cast out of heaven. Some make much of this, and claim that as the dragon is called the devil and satan, that it means a literal devil was cast down from the literal heaven; and John alludes to that here, they think. But such does not fit the generally accepted theory, because John was shown things which must shortly come to pass;" not that which had already been taught.

It is usually taught and believed that the devil was a fallen angel, and was on earth in the serpent in Eden, and tempted mother Eve. If this be the case, he got to earth long before he was cast unto it. Then the dragon must be a symbolic creature, and was cast from a higher to a lower position, heaven being that which is heaved up, while earth is that which is low. The leopard beast comes from the sea. John tells us what that is. "The waters which thou sawest is peoples, and multitudes, and nations and tongues."

Then he (the leopard) comes up from among the nations. The leopard takes the place of the dragon, has "his seat and authority." The dragon giving up his seat and authority was his falling from heaven. Then what was the dragon? We go to history and find that Rome was in its Pagan form of government till Constantine became its emperor. He took the "seat" from Paganism, and made Rome Christian, passing laws to please the Christians. The Christians, he found, worshipped God on Sunday, and so he made that a legal holiday. Christians were favored in many ways while Pagans were cast lower down in the line of favors. Then the casting out of the dragon was the cast-

ing out of the dragon was the casting down of Pagan Roman.

After the leopard had became the sole ruler, a power arises from the earth, where Paganism had been cast, called "the two horned beast." When we find this power we will find one much like the dragon, while he will cause men to do homage to the leopard, or Christian Rome. We find that this beast "had two horns like a lamb." The horns of a lamb are very small, so we must look for a small pair of horns upon this beast. Horns are used for divisions of a kingdom. When a kingdom is composed of two peoples, it is called a two-horned beast. The Medo-Persian Empire is so termed by Daniel (chapter 8:3), one horn being higher than the other, making one power more strong than the other.

Our little horns, then, stand for two small powers united under one king. Was there in the past such a kingdom as this? Where? In Rome. What kingdom? The Papal states of Ravenna and Spoleto. The Pope was the king of those states, and so it was a small kingdom of two provinces. It spake as a dragon in many ways. The kingdom having come up from where the dragon was cast, would resemble him very much and have many features of his. We find this was a politico religious kingdom. Most of its teaching was Pagan, hence "dragonic in speech." Who could speak more like the Pagans than the Pope the head of our little empire? His festivals and ceremonies can all be traced to the heathen. "He exerciseth all the power of the first (leopard) beast." Did not this Papal king do those very things? He even became a kind of a governor over him. All kings were expected to look up to this emperor and do his bidding. The earth, lower strata were forced to do homage to the first beast—the leopard. They must become Roman Christians and not speak against their Christian rulers.

"He doeth great wonders." Who claims more wonders than the Papacy? No power has ever claimed more miraculous power.

"He maketh fire to come down from heaven." Not literal heaven, but the heaven from which the dragon was cast. What fire came from there? Not literal fire, but persecution of the rankest type. Catholicism today claims it was not the Church that persecuted, but the state—the leopard beast. But the church was the cause of it all, history declares.

He did his miracles "in the sight of the beast." "In his presence" (R. V.). Then both beasts must exist at the same time; and so our chain of evidence grows stronger. The United States cannot fill the bill; Mohamedanism does not, for it never caused people to do homage to Christian Rome, so called; neither did Protestant England.

He caused those that dwell on earth in the lower strata again. "That they should make an image to the beast." Did they do that? Yes. Of what was the image made? No doubt the power that caused it to be made. He desired his kingdom to be like the Roman Kingdom and caused it to be made so. Rome's rulers must all profess Christianity; so must his under rulers; and he himself claimed to be the head of the Church. This image must speak. Who did the most of the speaking in Europe during the Middle Ages, and all the while of the palmy days of the Pope's Kingdom?

All who would not do homage to this image were killed. Was not the Pope the cause of the death of from fifty to seventy-five millions of those who would not accept his teaching? He gives a mark, or causeth all the earth dwellers to receive it. What was the mark? The mark was to be either "in their right hand, or in their forehead." Those who took it in their right hand were those who were illiterate and could not receive the mark intelligently, while the forehead people intelligenty received it.

No man might buy or sell who had not the mark. Buy what, and sell what? The merchandise of Rome, of course. They who had not the mark could not traffic in souls of men, and those who had it not could not buy them from purgatory. You must be a Catholic to traffic either way. Then the mark is obtained by either ignorantly or intelligently becoming a Catholic; being a Catholic is the mark.

"The number of his name." His name in Greek is He Latine Basilea, the "he" in Greek being one letter. Then in numeric value the letters are:

E=8
L=30
A=1
T=300
I=10
N=50
E=8

B=2
A=1
S=200
I=10
L=30
E=5
I=10
A=1
Total, 666.

In explanation, the Greek alphabet has two e's, one harsh as in "he;" the other more soft. You will see that the last "e" has a value of only 5, while the first and second have a value of 8. This is because they represent the different e's of the Greek alphabet.

J. J. HECKMAN.

A LETTER TO A FRIEND

Letter No. 3

THE KINGDOM

Division 3. The Associate Rulers—the Heirs.

We are looking squarely at a momentous question when we seriously ask who are the people who shall rule with Christ in his kingdom. And the answer is too vital, too distinctly pointed out by God to allow even a shadow of guessing on our part. We must be ready to follow the simple statements from God's word that we may receive this knowledge.

We know that some among the people of Israel were faithful to God, for their names are given to us in the 11th chapter of Hebrews. Their record is that they lived in faith, that each did some certain works in faith, and when they died it was in faith. Now we have another record of the people

of Israel entirely different from this. 1 Cor. 10:6 We might readily suppose that they were those who never heard of God's promises, but no; according to verse 4 "Christ had been preached to them," and from Heb. 4:2 it appears the gospel had been preached to them. "But with many of them God was not well pleased; for they were overthrown in the wilderness" (1 Cor. 10:5). Then what was the trouble? Heb. 4:2 tells us the word preached did not profit them, not being mixed with faith in them that heard it." In contrast to this we see how those who lived in faith had believed the promises which God had made to them; Heb. 11:13 tells us how they had "seen them afar off" and were persuaded of them and embraced them."

These records serve to show us how God selected people from among the Israelites; the gospel was preached to all alike; some took hold of it by faith; others did not have faith, caring more for worldly things. Now, when we come to the Gentile dispensation, we have this declaration from God: Acts 15:14: "Simeon hath declared how that God at the first did visit the Gentiles to take out of them a people for his name." And how? Go to Heb. 6:17, 18. Paul explains here that God made the promises, confirmed his word by an oath and the reason is, "to show unto the heirs of promise the immutability of his counsel" that, "we might have a strong consolation who have fled for refuge to lay hold of the hope set before us." Those among the people of Israel who were listed among the faithful had embraced the promises. The same gospel was preached to them as to the Gentiles; and those who laid hold of the hope set before them, are also heirs of promise. Naturally our inquiry is, then, What is the "hope set before us," which Paul speaks of? He tells Timothy: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called" (1 Tim 6:12).

Now please turn to Titus 1:1, and notice the credentials Paul gives of his apostleship. 1st: It is "according to the faith of God's elect." 2nd: "And the acknowledging of the truth," and "which is after godliness." "In hope of eternal life which God that cannot lie, promised before the world began." And John verifies this when he says: "Let that therefore abide in you which ye have heard from the beginning. * * * * And this is the promise which he has promised us, even eternal life" (1 John 2:24-25). Paul, you see, was living in hope of eternal life, and his apostleship and hope were "according to the faith of God's elect," and the acknowledging of the truth."

We have found so far that God's people were selected on account of their faith, that they had faith in what God promised them, that what was promised was set before them to hope in, and one of the principle things to hope for is eternal life. We also learned that they in some way took hold of these promises which we are also told to do. Then just what are the Gentiles told to have faith in? In 1 John 5:9-10 we find that one thing is to believe the record. It is possible for us to believe something that men may say about this record but this is a substitution, and cannot answer the requirement. It says we must believe the "record that God gave of his Son." And the 11th verse reads: "And this is the record, that God hath given to us eternal life." This is the first part, and the second part is: "And this life is in his Son." And Romans 6:23 states: "The gift of God is eternal life, through Jesus Christ our Lord." Now a gift is something bestowed upon another without value given in return. Eternal life is a splendid gift for frail human nature, and if we had it now we need never die; but John said it is "promised to us." Paul still lived "in hope of it," and told Timothy to "lay hold of it." The only thing we need to do to fully understand God is just to believe the whole record, and that is: "And this life is in his Son."

Once believing that God holds out to us this gift, this promise on conditions, it is our natural impulse to desire to know how he wishes us to "lay hold of it." John 3:15 says "that Christ must be lifted up," "That whosoever believeth in him should not perish, but (in contrast) have eternal life." And 1 John 5:12: "He that hath the Son hath life; and he that hath not the Son of God hath not life" (still speaking of eternal life). Here John makes a plain distinction, and we have not the right to modify or change it. But we may easily learn who it is who "have Christ." Gal 3:27 tells us: "For as many of you as have been baptized into Christ, have put on Christ." And this act, we find was one of obedience to a commandment; and it is for this reason that such vital results are connected with it. Jesus gave this commandment to his disciples after his resurrection: Mark 16:15: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." This states the conditions upon which hearers and believers may gain a title to eternal life.

1st. The disciples were to "preach the gospel." This, then fulfilled their duty.

2nd. The conditions upon which the hearers might become participants of salvation, namely: "He that beieveth." We must not overlook the fact that this verse tells them what they were to to believe—just what the disciples preached—the gospel. Do we know what they preached? We found at the beginning of our study that Christ came preaching the gospel of the kingdom; through Daniel God prophesied that he would set up this kingdom; that it would be reestablished on David's throne; that Christ himself would be its King; that the gospel—this same gospel was preached to Abraham; that an eternal inheritance of Palestine and the world were gospel promises to Abraham and to Christ; that eternal life is a gift from God and bestowed only through Christ.

Now, when Christ sends his disciples out and says "Preach the gospel," do we suppose that this might be a new gospel? Another one? As we have seen that our salvation hinges upon the conditions of believing it and obeying it, don't you think that we could little afford, with such tremendous results before us, to lightly pass by just what the disciples preached? We soon see that they do not leave us in the dark about this, but find out the example of how they carried out their mission. Acts. 8:5: "Then Philip went down to the city of Samaria, and preached Christ unto them." What did he preach? Vs 12: "But when they believed Philip preaching, the things concern-

ing the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." And the commandment was: "Go into all world and preach the gospel." So here we have the simple summary. The things which concern the kingdom that God will set up, and the things which concern the name of Jesus (meaning Savior) Christ (the anointed king). The name of Jesus Christ is the only "name under heaven given among men, whereby we must be saved" (Acts 4:12).

So the Samaritans believed that God would set up the kingdom as it was promised; believed in Jesus, the one who was able to save them by bestowing the promised blessing—eternal life; believed in Jesus the Christ as "Lord of lords and King of kings;" and then they anxiously complied with the next step; for in their own name before God they could not stand justified to salvation; it was all wrapped up in Christ, so they "were baptized, both men and women." Having complied with conditions God had given, they were justified before God in Christ, being covered by his name; and the result, do we wonder?

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." And the promise? Abraham was promised to be a blessing to all nations, and to this was added the everlasting inheritance of the land. "For the promise that he (Abraham) should be heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith" (Rom. 4:13). "Know ye therefore that they which are of faith, the same are the children of Abraham" (Gal. 3:7). "So then they which be of faith are blessed with faithful Abraham" (Gal. 3:9). "For ye are all the children of God by faith in Jesus Christ" (Gal. 3:26). "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together" (Rom. 8:17).

Isn't it plain and simple? In Heb. 11-39, 40 referring to the long list of the old worthy and faithful ones: "And these all, having obtained a good report through faith, received not the promise:" "God having provided some better thing for us, that they without us should not be made perfect" So there is a grand time coming, and tells us that some of them "lusted after evil things." that in the near future, according to the signs of the present national affairs in the world; but the darkest hour of God's judgments are just before the dawn of the new dispensation. Do you not think that it is a real privillege to "seek first the kingdom of God?" Some of its blessings and the reward its establishment will bring to the faithful, how and when, will be the subject matter of another letter.

JENNIE SALISBURY.

REPORT OF NATIONAL BEREAN SOCIETY

The National Berean Society met at Argos, Ind., Aug. 9th and 10th for their second Annual Conference and was more than pleased with the progress made in the last year, please take note of officers and committees:

Leila E. Whitehead, 5439 Ohio St., Chicago, Ill.

Eva Stearns, 1st Vice-President, Sac City, Iowa.

Geo. Jones, 2nd Vice-President, Cleveland; E. K. Harsch, Cor. Secretary, South Bend, Ind.; Ella De Mont, Rec. Secretary, Argos, Ind.; Leland Roose, Kingsley, Iowa, Treasurer; C. C. Maple, Organizer.

Literary Committee—Leola Hanson, St. Louis, Mo.

Tract Committee—Lydia Railsback, South Bend, Ind.

Isolated Committee—Anna Drew, Dixon, Ill.

Program Committee—G. P. Allard, Chairman; Leora Roose, Mrs. Glotfiety.

Book Committee—Anna Adams, Chairman; Lydia Railback, Indiana; C. A. Nokes, Iowa.

Our one year's work has shown us the benefit of centralizing our Berean work and we realize more than ever that in union there is strength, and growth in brotherly love, which is the consuming fire for all local differences.

Our work for next year will be to push our organization and to work more among the isolated members.

Besides our annual work and Bible outline study we are going to put an organizer in the field and if you wish for his service please write to the president.

Will all isolated members who wish to come into fellowship with other isolated members or body of workers please look up the isolated committee.

Come and join us in our work, and help us in the good work of system Bible study training the young and organization of our members into one strong body, loving the one great purpose of uniting us in one body, fitted for the Master's use.

ELLA BOGGS DE MONT, Rec. Sec'y.
Argos, Ind.

NORTHWEST CONFERENCE REPORT

July 15, 1915—The Northwest Conference of the Church of God met at Felida, Wash. Brother Darby gave a discourse in the evening.

July 16, 1915—Social and business meeting. A committee was appointed on resolutions, which made the following report:

RESOLVED, That we, the members of the Church of God in conference assembled at Felida, Washington, do feel greatly encouraged by the goodly number present, and the interest and zeal manifested in view of the shortness of time to work for the Master, and of the rapid fulfillment of prophecy.

ALSO BE IT RESOLVED, That we extend to Brother and Sister Belshaw our most heartfelt sympathy for the death of their daughter and our Sister Mary, who was so dearly loved by us all; and we pray our Heavenly Father to bring to them that comfort that he alone can give; also to Brother and Sister Corman in their sorrow by the death of their only daughter, Edith, who was just coming to young womanhood, and we can only point them to the soon coming reunion in the Kingdom of Christ; also that we send greetings to Brother and Sister Fike in Arizona and extend to them our sympathy in their time of trials during Brother's illness and Sister's trouble with her eyes, and to Sister Johnson and family in their sad affliction by the death of the husband and father,

and hope for them a glad reunion in the near future in the Kingdom of Christ.

ALSO BE IT FURTHER RESOLVED, That we extend to the Brethren and friends of Felida our most sincere thanks for their kindness and generous hospitality in entertaining the conference, also to the Odd Fellows for the use of their hall dining room; also to Brother Darby for the faithful work he has done during the year in preaching and building up the cause regardless of renumeration.

ALSO BE IT RESOLVED, That we, as a conference of the members of the body of Christ, do pledge ourselves to work during the coming year for the upbuilding of His cause in love and harmony, avoiding strife and contention upon all subjects which are not in direct opposition to the principles of the Gospel so taught by Christ and the Arostles, believing that the Master is soon to come to judge every man's work.

Committee.

July 17, 1915—Time taken up by social meetings and Bible reading and preaching.

July 18, 1915—Preaching by Brother Darby at eleven, and at 2:00 P. M. by Brother Van Zant from Portland, who also distributed some very good tracts. He is not a member of our organization but gave us a very good talk.

Sunday afternoon we went Salmon Creek, Brother Darby baptizing six, mostly young people.

Brother Prosser preached in the evening and gave us a very good sermon, showing what the prophets have said concerning the trouble in Europe and that when certain things come to pass that the believers in the Gospel would have a reason to life up their heads and rejoice, as their redemption was drawing nigh.

Communion services in the evening. So closed one of the best conferences we have had in several years.

H. B. HATHAWAY, Sec'y.

OBITUARY

Edith M. Castle Andrew

Sister Andrew was born at Waconda, Lake Co., Ill., June 14, 1868, and died in her home in Oregon, Ill., Aug. 4, 1915, aged 47 yrs., 1 mo., 20 days. She was married to Nathan Andrew, in Oregon, Ill., Sept. 16, 1891. To this union was born one son, DeLos, who is now left without an immediate relative to share his deep sorrow, his father having died July 12, 1913.

Sister Andrew's mother died Oct. 12, 1912. She leaves to mourn her loss, besides her son, her aged father A. M. Castle; two brothers, Irvin, of Hammond, Ind., and Bert, of Des Plaines, Ill., and a sister, Mrs. Porter Eshbaugh, of Oregon, Ill.

The death of our sister came as a great shock to the community. Few even of her intimate friends knew of her illness. Evidently she has borne a deep sorrow for a long time. Nowhere will she be missed more than in her church relationship. Cheerful under most trying circumstances, always looking upon the bright side of things, she had won a warm place in our hearts. Her going leaves a gap in our ranks we shall not soon fill.

Soon after the organization of our church here in Oregon, she came under the influence of its teaching. She began to investigate to see if the Bible sustained what she was hearing, and being convinced of its truth, she applied for baptism, which was administered on Sunday, Oct. 8, 1899, she being the first to be baptized by the writer in his ministerial capacity. She has always been firm in the faith. No conversation suited her better than the promises of God and the hope that our King might soon come. Often she has been heard to wish that he might soon come and put an end to earth's dark scenes. It was a source of great joy to her to have her son with her in the faith.

Funeral services were conducted by the writer in the church where she has found her home for 15 years past, on the banks of the beautiful Rock River. While she rested under a bank of beautiful flowers we spoke words of hope and comfort, exhorting all to prepare for the eventful day which will soon come upon the world. The house was filled to its utmost capacity with sorrowing friends and neighbors who listened with solemn attention, after which we laid her away to rest in her earth bed to await the call of the Master. May the time soon come. In the meantime our sister will sleep and rest.

S. J. LINDSAY.

This is a day of darkness—of no open vision—of no miracle. If we remember this, we shall not be overthrown by the apparent forsaking of the earth by God. We are called upon to walk by faith, not by sight. If our eyes could but penetrate the vail that now hides the unseen from view, we should realise that the forsaking was only so in semblance. Christ and angels innumerable are interested and actively employed in human affairs, though we see them not. Brethren, let us not grow weary and faint. The walk of faith will soon be ended—the veil will be drawn aside, and the darkness dispelled. "The Son of Man shall come." Meanwhile it is for us to believe though we see not. Let us steel our hearts against the influence of the wicked, for all men have not faith. The children of God and the children of the world are well represented in Christ and his murderers. The latter knew not that the dark hour of the crucifixion was in heaven's revealed program—"He trusted in God; let him deliver him now; if he will have him: for he said I am the Son of God." Though appearances (humanly speaking) were against Christ, he knew that God was working out his purpose in him, and patiently endured to the end. Who was wise, Christ or his enemies? His resurrection is the answer. Let us profit by this beautiful lesson. The present is our dark hour. Shall we view it as do the wicked—shall we curse God and die—or shall we patiently go through it and reap the reward?

NOTICE

Your subscription to "Words of Life," a monthly magazine advocating eternal life only through Jesus the Christ, at his coming and kingdom, is earnestly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM. G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

421

FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints conjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-58); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

VOLUME 67. AKRON, O., SEPTEMBER 7, 1915 NUMBER 10

SOME DESULTORY THOUGHTS

Humanity is subject to spasms—great wide, sweeping spasms that overwhelm and submerge the reasoning faculties, as well as the natural and human instincts, the tender relations between individual members of the human race. We witness an instance of this sort in the calamitous war now surging over Europe. Who among them over there can resist the sweep of the storm; and individuals and helpless that were before friendly are rent apart and set against each other as deadly enemies.

It is a great mistake to suppose that we human beings are reasonable animals. Up to a certain point, perhaps, syllogistic logic may work out all right; but beyond that point where prejudice or impulse of like or dislike comes in, it isn't safe to go, and one may as well save breath or ink.

Nevertheless there is the seed of reason in every human being which, if nourished and watered and the weeds kept trimmed down, may ultimately blossom and fruit. The principle trouble seems to be with the weeds that sprout around and "choke the word," and then the rain of heaven and fertility of earth only go towards stifling it.

These ruminations come to me as I think on the complex absurdities that afflict our race, and have resulted in all the tragedies of history, with this last as a finishing touch. And you will observe that all the evils that have been so overwhelmingly great at last were either real or intended good at first. "Patriotism," for instance, is now the ostensible plea for the desolation of Europe; in earlier times it used to be "religion"—during the "crusading" period. Of course there is neither religion nor patriotism in such affairs, but all you have to do in the case is to raise a hullabaloo with some sort of catch word of this kind, some call it "gag" for short, to rally the mob with, then proceed with the brass band.

Now (and this is what I am trying to drive at) when we come to speak of "gags" and catch words to lead poor humanity astray from the paths of reason and rectitude, I don't know of any more stultifying than "science." Whenever some short-witted, half-informed somebody starts out with some freak doctrine in religion, philosphy, or even in art or mechanics (witness the "Keelly motor"), the first thing to do is to dub it "scientific." That gets a hearing if not a fortune for it.

I have the greatest respect for many who may be termed personal embodiments of knowledge—of what knowledge there is—who "have sounded all the depths and shoals," of the material and the knowable: The doctor who alleviates pain and mitigates the pangs of death; the preacher who endeavors to teach truth and morality, even if his range is limited; the naturalist who tries to systematize the forms of plants and animals; the geolgist who attempts to dig out the story of the planet; the inventor that applies the forces of nature to our use. These and others are all worthy of respect when they are sane enough to be reasonable, and not expect us to swallow off hand all the deductions and theories they hand out. As a matter of fact the real scientist, the man of knowledge, is the humblest of men and like old Isaac Newton, appreciates the fact that he is "only gathering pebbles along the shore of knowledge." It is the tyro, the youngling and the boy who is having himself packed through college that is puffed out with the vast measure of his acquirements (sometimes known as "swelled head"), and wears an ostentatious pity on his sleeve for the less fortunate in the matter of "science" and "education." I once boarded with a bunch of students (nice fellows they were too, all of them), and I used to listen sometimes to the conversation at the table concerning their course of studies—sometimes it wasn't very appetizing, but as a general thing my digestion is good. So far as I could discover, the curriculum consisted largely in the explanation of some poor human remains and the nominating of the various muscles, glands, intestines, and so forth. It used to remind me of a story my mother told me when I was a little boy about some other little boy that cut open his mother's bellows, to see where all the wind came from. Even while we sat there together trundling victuals into ourselves, those of us who knew, and those of us who didn't know the particular names of the regions through which the corn beaf and cabbage was passing, were equally careless as if ignorant of affairs inside; and if anything had gone wrong we would have been equally at a loss, for as a friend remarked to me once, "doctors don't live any longer than other people." They have the same troubles, and the same thing can be said in regard to every other course of study. "Knowledge puffeth up," even a little knowledge, even Biblilical knowledge, even the knowledge of languages ("the gift of tongues"), one of the most desirable acquirements; but what do they all amount to in comparison with wisdom—the ability to sense the situation, to get the balance—the proper perspective, to perceive a lesser way along the line that God sees—along the lines of spirituality and life?

Anyone can see today, who takes the trouble to look, that this generation is fairly hypotized by material "science" and the efficiency of applied

force. At the time of this writing destructive explosives are the most desirable of things. The scientific mountain has labored and brought forth a bang! As yet some of those who claim to be children of the living God are fairly carried away by the name of science; the Bible is to be understood scientifically! Natural laws are irrevocable! Gradual evolution from the monad to the man! Acquiring merit and pushing ahead! Sprouting tails or wings, as desired! Until we evolve a Christ! God is not in all their thought, neither is science in any of their deductions!

J. F. GETTELLEY.

REPORT OF WORK

Sister Hilda Fetters and sister Lutrella Fetters were baptized at the church baptistry in Plymouth, Ind., August 22, 1915. They with an older sister who had been baptized two years ago were received into the church at the morning services. These sisters in the faith are the daughters of sister M. Fetters of Lucerne, Indiana, and were formerly of Burr Oak, where they were interested in the work of the church and Sunday School of that place.

These young people have not had the advantages of church privileges for several years, but have been carefully instructed by a faithful mother who now has the joy of seeing them enlist under the banner of the Savior and consecrate their young lives to his service. May the church be an inspiration to their efforts, and may they run with patience the race set before them and come victorious through him who suffered and died for us all. May the Heavenly Father bless this entire family.

D. E. VAN VACTOR.

THE DEVIL: IS HE A PERSONAL BEING?

No. II.

The writer does not believe that the great reforms advocated by the diciples of Socialism, that a community of interests is t he best form of society, will ever be attained by the party known as the "Socialistic Party." But he does believe that when the people through the power invested in their respective governments realize the necessity of this, it will quickly be accomplished.

In less than one year, Great Britain, the home of the system known as Capitalism, has changed, taking into its own hands the railroads, shipping interests, and many of the great commercial interests, etc., simply because the people as a nation realize their very life and existence depend upon this action, resulting from the great war now existing.

The great secret of priest-craft, either Roman Catholic, Protesant, or Heathen, is to control religion, like a trade or profession in their own hands. The common people who heard Jesus gladly, will never be free until they study their Bible, giving it the same sane consideration they do when reading any other book or history. Jesus and his apostles always made this appeal, "What saith the scriptures?" It is true that many words used in the common version seem to support the belief in a personal devil, and millions of demons just waiting at his court to go forth and obey his bidding. But in our day when such remarkable facility is offered to every man, woman, or child who may possess only a rudimental knowledge of our language, to improve that knowledge by having access to concordances that explain the meaning of every word, so simply that even a child may understand.

The Greek for our word "demons," is **daimones**, Latin, **genii**. The Greek writers used this word to express human spirits of departed people. Many such "spirits" of departed human beings the ancients deified and worshiped; and hence the word **daimon** expressed to the Greeks, and those who used their language, human departed "spirits," raised to the rank of gods and deities. According to the superstitious belief of even our day, these spirits exercise an influence for good or bad upon the fortunes of men. We laught at the ancient's systems of fabulous doctrines respecting heathen deities taught in our high schools under the head of "Mythology."

Paul in his day ridiculed this belief of the ancients, and to those who believed and practiced such teachings he called "possessed," or suffering an hallucination of their minds. In 1 Cor. 10:18 Paul says: "Behold Israel after the flesh; are not they which eat of the sacrifices partakers of the altar?" He is refering to the impropriety of Christians joining in the festivals in honor of the false gods, those "departed human spirits" deitified. He says further: "What say I then? that the idol is any thing. But I say, that the things which the Gentiles sacrifice they sacrifice unto demons, and not to God; and I would not that ye should have fellowship with demons. Ye cannot drink the cup of the Lord and the cup of demons; ye cannot be partakers of the Lord's table, and the table of demons. Do we provoke the Lord to jealousy, are we stronger than he?" (1 Cor. 10:19, 20). Here Paul hints nothing at all about "devils" or "demons," as usually understood; he is writing respecting the deified human spirits, worshipped by the heathen; and maintains that the joining in the worship of the one, although they are not existent is inconsistent with the worship of the true God, who is existent; the word **daimonion**, and diabolos, or satan, occurs throughout.

If we dispel from our minds the belief that man is immortal, the belief in demons goes with it. Banish therefore from your mind this word "devils" or "demons," as the mistranslation of **Daimonia** and fix the idea, "departed human spirit" or the word "possession," and see how clear other passages will become, which contain this word, rendered "devils" in our Common Version. Thus recognizing this sense, that **daimonion** means a "departed human spirit" resident in man, whom he is supposed to possess, or rather the man believes possesses him, and remembering the fact that these—that is the man possessed—recognized Christ, and recognized with fear, not understanding the true character of Christ we can well understand, as dear Bro. Huggins pointed out last evening, the absurb talk of those, who talk about faith without works: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother of sister be naked, and destitute ofdaily food, and one of you say unto them, Depart in

peace; be you warmed and filled, notwithstanding ye give them not those things which are needful to the body: What doth it profit? Even so faith, if it hath not works is dead, being alone" (James 2: 14-17). Bro. Huggins read extracts from the description given by missionaries that the devotees in India, are full of faith and many of them works also; but they all believe in this heathen doctrine of demons.

GEORGE B. ALLDRIDGE.

TYPE AND ANTITYPE

Concluded

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear" (Acts 7:37).

Moses kept the flock of sheep of Jethro, his father-in-law (Ex. 3:1), while he was gone in the land of Midian. Christ, the good shepherd, is now watching and taking care of his father's sheep; "and when the chief shepherd shall appear, ye shall receive a crown of life that fadeth not away." "This Moses whom they refused (the first time he came to his brethren) * * * * * the same did God send to be a ruler and a deliverer" (Acts 7:35). That Jesus whom they (the Jews) refused, the same will God send to be a ruler and a deliverer. Proof is not lacking to sustain us, for Micah prophesied, saying: "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a governor that shall rule my people Israel" (Matt. 2:6). Again, "It is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26). They received Moses when he returned to them the second time (Ex. 4:31). When Christ returns the second time they will receive him, and exclaim, "Lo, this is our God, we have waited for him, and he will save us."

Moses was sent from holy ground, which is seen from what God said to Moses from the burning bush: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. 3:5). Christ will be sent from holy ground when he vacates the Father's throne, and descends from that Holy of Holies to the earth.

Moses was a Mediator between God and Israel, and always went before the mercy-seat alone (Ex. 21:18). Christ went to the mercy-seat alone, and is our Mediator, as Paul says in his epistle to Timothy: "For there is one God, and one Mediator between God and man, the man Christ Jesus." If this statement be true, it cannot also be true that Prophets, Apostles, and Mary, are now seated around God's throne, and all making intercession, or in other words, acting in the place of mediators between God and man. Judge ye!

Moses was a law-giver (Ex. 32:15; John 1:17). Christ will be a law-giver (Isa. 33:22; James 4 :12). When will Christ be a law-giver? "To the law and to the testimony." "Out of Zion shall go forth the law, and the Word of the Lord from Jerusalem" (Isa. 2:3; Micah 4:2).

Moses was a God (Ex. 7:1), (or instead of God). Christ will be a God (Isa. 9:6; Titus 2:13), (or instead of God). Christ being the Son of God has a right to claim the name of his Father; but he is never called the "Eternal God" (Deut. 33:27). Christ was tempted with evil; on the contrary "God cannot be tempted with evil" (James 1:13). Paul when writing to the Corinthians said "That our fathers were all under the cloud, and all passed through the sea; and that all were immersed into Moses in the cloud and in the sea" (1 Cor. 16:1, 2, Diaglott). Thus it is plain that in order for Israel to have been delivered from bondage, they had to pass through the sea (or be immersed); and Paul speaking of this example in the sixth verse, says: "These things were made type for us" (Diaglott). Thus in like manner all, that are delivered from the bondage of sin must fulfill the antitype, and be baptized (Mark 16:16; Acts 2:38).

Moses destroyed Pharaoh's host (Ex. 14:26-28). After Moses had destroyed the host of Egyptians, where were they seen? Were they seen in a burning lake of fire, and there being tormented throughout eternity? To decide this question, we will here present the testimony of Moses, which will outweigh all man-made creeds and inventions; it is worded thus: "Israel saw the Egyptians dead upon the sea shore" (Ex. 14:30). Christ will destroy the wicked host: "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. 4:1). Where will the wicked be after they are destroyed, as prophesied in the above text?

We will not stop to hear the various answers which would be given from Christendom, but will give a thus saith the Lord, for it. "And ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts" (Mal. 4:3). Again, Job speaking of the wicked says: "They go to nothing and perish" (Job 6:18).

When Moses returned he was a king: "He was king in Jesrualem, when the heads of the people and the tribes of Israel were gathered together" (Deut. 33:5). When Christ returns he will be a king: "The Lord God shall give (future) unto him [Jesus] the throne of his father David:" and this will not be until the twelve tribes of Israel [or house of Jacob] are gathered together; for "he [Jesus] shall reign over the house of Jacob, [i. e. the twelve tribes] forever, and of his [Jesus'] kingdom there shall be no end" (Luke 1:32, 33).

The children of Israel did not possess the promised land and all its blessings, immediately after passing through the sea, [or immersion], but were tried and proved for forty years in the wilderness, so that all the rebels might be purged out from among them. Likewise the children of the Kingdom need not expect to go into the promised land, [or kingdom] as soon as they are immersed, for they are to be a tried people, for the purpose that all the rebels may be purged out, and only those who prove themselves faithful will be allowed to enter into that rest which remaineth for the people of God.

Moses being the mediator of the Old Covenant or Testament, it was of no force until after the death of the testator: wherefore Moses had to ratify it with his death before they could receive the promised land. Christ being "the Mediator of the

New Testament, that by means of death, for the redemption of the transgressors, that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth (Heb. 9: 15-17).

When Moses died "his eye was not dim, nor his natural force abated" (Deut. 34:7). By this we would be led to believe that Moses died in the prime of life. Christ also did not die with old age and feebleness, but in the prime of life.

Moses now being dead, there had to be a second Moses provided so that the type might be carried on; accordingly, we find Joshua steps in and takes the place of Moses. Christ died, but being raised he goes on filling up the antitype.

After the children of Israel had passed through the wilderness, they had yet to go through the river Jordan previous to their possessing the land of Canaan. See Joshua 3d and 4th chapters. The children of the kingdom will have to pass through death, or a change, before going into the promised land.

Israel's leader [Joshua] went through the river Jordan first. Our leader [Jesus] has gone through death and the grave, and since he has passed through safely, we need not fear to go into the silent tomb, no more than did the Israelites when going down into that path made through the river Jordan; and more than this, brethren, Jesus says he has "the keys of death and of hades" (Diaglott). And when the time comes for the dead saints to arise, he will unlock the tomb and bid them come forth.

Accordingly Joshua led them into the land which they were to possess, but not till they had subdued and driven out the squatters upon that land. Christ and his fellow-heirs are promised the Land of Canaan; yea, more, the whole earth for an everlasting possession. We shall here give a few quotations to prove this statement. "Thou art my Son, this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance [are there any heathen in heaven?], and the uttermost parts of the earth for thy possession." "They that trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth forever" (Psa. 125:1). "He that doeth these things [speaking of righteous acts] shall never be removed" (Psa. 15:5). "The righteous shall never be removed" (Prov. 10:30). "Behold, the righteous shall be recompensed in the earth" (Prov., 11:31). "Those that wait upon the Lord they shall inherit the earth." "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." "The Lord knoweth the days of the upright, and their inheritance shall be forever." "Such as be blessed of him shall inherit the earth." "The righteous shall inherit the land, and dwell therein forever." "Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it" (Psa. 37). "Blessed are the meek for they shall inherit the earth" (Matt. 5:5).

Seeing then that Jesus and his followers are to possess the whole earth, will the nations who inhabit it give it up peacefully, although having no more right to it than a squatter's claim? We answer, No! they will contend for it, and remain on it until forced to leave it by the rightful heir. Now for the proof. "Thou hast taken to thee my great poneen, and hast reigned. And the nations were angry and thy wrath is come," &c. (Rev. 11:17, 18). And will continue to contend against the "Kings of kings and Lord of lords," as long as they have power to do so.

We shall just notice one more type which we have passed over, on account of its being used nearly from the beginning of Moses on down to the ending of his career.

Moses had a rod, first spoken of in Ex. 4:2-4. Moses is told to do signs (or wonders) with it. This same rod is called the "rod of God" (vs. 20). Moses began to do his signs by casting this rod before Pharaoh, and it became a serpent. By this rod Moses turned the waters of Egypt into blood, caused the land to be covered with blood, caused the dust to be turned in lice, caused the heavens to send forth thunder and hail, and the fire to run upon the ground, the locusts to cover the land, the sea to divide, the waters to rush back on the Egyptians, caused his people to gain battles, the water to flow out of the rock, &c., &c. What can this rod be the type of? We answer, the rod here spoken of is a symbol [or type] of power and rule. As Moses is the type using this great rod, so Christ being the antitype, will in like manner, use his power and rule in overcoming the nations of earth. Proof: "Thou [the Son] shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psa. 2:9). Again, "She brought forth a man child who was to rule all nations with a rod of iron" (Rev. 12:5). Again, "He shall rule them with a rod of iron; as the vessels of a potter shall they be broken toshivers" (Rev. 2:27). Once more: "Out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron" (Rev. 19:15). "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries" (Psa. 110).

DANIEL D. PALMER.

REJOICING

Yes, brethren, isolated ones, I believe we are all rejoicing because of our dear brother Adam's effort for us. Much has been written on this work, many prayers have been offered up to God that it might succeed, and God has graciously opened the way for us. Its successful finish rests now directly upon us, the individual members of the Church of God. We have desired this opportunity to work. It is given to us, and the responsibility is upon our shoulders. Let us respond liberally. Let us become workers together with God.

Did you ever ston to think that this has always been God's way with his people? He made for Adam a garden of Eden, but Adam's work was given him; "to dress and to keep it." God gave to Abraham by promise great inheritance. Abraham must work with God to possess it, however. "Get thee out of thy country, and from thy kin-

dred, and from thy father's house, unto a land that I will show thee." Jehovah called and saved Israel from Egyptian bondage. As soon as they were a saved people God commanded: "Let them make me a sanctuary; that I may dwell among them." God gave the plan, the people the material. All through the elect have been workers together with God. How is it with the called and chosen ones of this age? Jesus says, "The work thou gavest me to do, I have given them."

I heard a minister once give an illustration of this in a supposed conversation, and I transcribe his remarks in all reverence because it shows our responsibility so forcibly. It is supposed the angel Gabriel upon our Lord's ascension to heaven approached him and said: "Lord, to who hast thou given the work to be done upon the earth while thou tarriest here?" And Jesus made answer, "To by brethren." Then the angel again said, "But Lord, suppose they neglect and do not the work, what provision hast thou made?" And again the Lord made answer, "To my brethren have I given the work."

This is true. There is a great responsibility laid upon us as members of his body, and we will be judged by our work done. Brethren, we have desired so intensely to have this work started, let us now do our part. God is just, he knows our circumstances and so he says, "Now concerning the collection for the saints (and this is verily the collection for the saints), let every one give as God has prospered him." God does not judge us by the amount in itself, but that we give as we can. That does not mean that we are to supply our every need first and then if we have any left, give it. The command will soon go forth, "Gather my saints together unto me, those who have made a covenant with me by sacrifice." That is it, sacrifice of our personal comforts, yea, our necessities, to give to this, perhaps, the last great opportunity we will have in this age to work with God and to show our love to him who gave all, even his life, that we might receive eternal life. Heed the words of our dear brother. "If necessary make a few sacrifices to increase the size of the fund. If you can only give a little do not feel ashamed and sorrowful (I am saying this to myself), but give it humbly and gladly unto the Lord. He knows it all, and all our heart. The gifts put into the treasury were not counted as large in giving. And so our Lord said, "She hath given more than they all." Why? Because "She hath cast in of her poverty all that she had."

One thing more. As brother Adams says, we can all have a part in this work for our Lord even if personally we never meet the one sent out. Bear also in mind that this organization now places all of us organized or scattered abroad, "Upon a working basis." We are now without excuse. God bless brother Adams and sister Free and sister Storjohnn and give them an abundant entrance into the kingdom. FLORA A. WOOD.

(Lest some of our readers have forgotten the names and addresses of the officers of the Isolated Society, we give them again here: Sister Carry Free, president, Blair, Nebr.; sister Rose Storjohnn, Phoenix, Nebr. and sister R. C. Railsback, treasurer, 621 South Fellows St., South Bend, Ind. —Editor.)

MATURITY AMONG THE SAINTS

Many an aged Christian is not an experienced Christian, for his experience, though it may be the experience of a Christian, may not have been Christian experience of an advanced kind. An old sailor who has never left the river is not an experienced mariner. An old soldier who never saw a battle is no veteran. Remember it is in the kingdom of God very much as it is with God himself, one day may be as a thousand years. God can, as Solomon tells us, give subtlety to the simple, and teach the young man knowledge and discretion. Years with grace will produce greater maturity, but years without grace will produce no such maturity. The mere lapse of time will not advance us in the divine life. We do not ripen necessarily because our years fulfill their tale; grey hairs and great grace are not inseparable companions. Time may be wasted as well as improved; we may be petrified rather than perfected by the flow of years. Here it is well to note that there is no reason why a young Christian should not make great advance toward his maturity even while young. The Lord's grace is independent of time and age; the Holy Spirit is not limited by youth, nor restrained by fewness of days. Young Samuel may excel aged Eli; a holy babe is riper than a backsliding man. Timothy was more mature than Diotrephes. Jesus can lead you, my youthful brother, to high degrees of fellowship with himself. I pray you aspire to the nearest place to Jesus, and, like young John, lie in the Master's bosom. Truly, the aged have the help of experience, and in any case they deserve our reverent esteem; but let neither old nor young imagine that the merely natural fact of age has any influence in the spiritual life. God's work is the same in old and young, and owes nothing to the merely natural vigor of youth, or equally natural prudence of age.—Selected.

The loss of vigour and energy, of good spirits, of a cheerful and happy tone of mind, does not end in a mere personal loss. It affects everything that men think or say or do, it influences all with whom they mingle and labour, and it operates unfavourably upon the very work which they hope to benefit by their sacrifice.

A moderate self-confidence is the foundation of true manliness of character, and the source whence have issued most of the noblest enterprises in the world's history. Nothing great was ever done without a proper self-esteem—a quality which becomes objectionable only when it is allowed to preponderate over better feelings.

A little girl was discovered by her mother in a spirited encounter with a small friend who had got considerably worsted in the engagement. "Dont you know my dear," said the mother, "that it is very wicked to behave so? It was satan put it into your head to pull Elsie's hair." "Well, perhaps it was," the child admitted, "but kicking her shins was entirely my own idea."—Selected by Bro. Judd.

THE RESTITUTION

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EDITORIAL

IESOUS, HO CHRISTOS

The above appellations, rendered in our English New Testament Jesus Christ, or more definitely Jesus the Christ, are terms, which, although daily and hourly on the tongues of millions, are but dark and ambiguous expressions to the multitudes who utter them, yet their signification is of the utmost importance to those who earnestly desire to travel in the way that leads to life, and without an intelligent comprehension of them it will be impossible ever to attain to that exalted position of an heir to the "kingdom of God."

Says the apostle John, concerning the testimony he has given in his record of the sayings and doings of Jesus of Nazareth: "These (things) are written that ye might believe that Jesus is the Christ, the Son of God," or in other words, that particular Christ which was the Son of God. There had been other Christs previous to the days of the Nazarene, that had been Yahweh's Christs as well, but not that particular one. It would seem very absurb for an individual to assert that a certain person is a philanthropist, at the same time having no conception of the meaning of that term; and if upon questioning that individual with regard to what he meant when he declared the person to be such, he should explain himself by defining characteristics altogether foreign to those of a philanthropist; his ignorance would be at once made manifest, and his absurdity apparent to all. It is equally absurb for a person to assert that Jesus is the Christ, if he has no conception of the meaning of that term, or if upon being questioned he cannot describe to you what is the nature and character of a Christ. For the enlightment, therefore of the honest seekers after truth, we will endeavor to explain to their understanding the meaning of these terms. The name Jesus is the Greek name **Iesous** anglicised, but not the proper name of the Nazarene, which was **Yah-hoshea**, a Hebrew name which by coming through Greek orthography is corrupted into Jesus; it is the same as the English Joshua. This name is a compound of two Hebrew words, Yah, the abbreviated form of Yahweh, "the glorious and fearful name" of the Eternal One meaning in English, **He who shall be**; and Hoshea, meaning Salvation, or Deliverance. Thus the name of that word manifested in the flesh of him, who by the Eternal Spirit, was begotten of the Virgin Mary, was "He who shall be Deliverance," or the Deliverance manifested in the name of Yahweh of armies. In this we recognize the fact that the name of the Father and of the Son, and of the Holy Spirit, are one name.

Ho Christos, The Christ, means a certain, definite Christ. We see but little difference between the Greek **Christos** and the English **Christ**, only a difference of two letters in the termination; further they are but Greek, to the English reader, and unless translated, or their signification explained, they may as well have been Sanscrit or Choctaw, so far as giving any light to the seeker after life is concerned.

The Greek word **Christos**, we find used both in the Septuagint and Greek New Testament as a translation of the Hebrew word **Messiah**, and why should it not be translated into English as well? They mean, Anointed, or an Anointed One. Anointed to what purpose? as we find there were various purposes for which individuals were anointed; as for instance, a certain woman upon one occasion broke an alabaster box containing precious ointment, and poured it upon Jesus, and said she had come before to anoint his body for the burying (Mark 14:8). Here the Greek verb **murizo**, is used, which signifies to anoint with sweet perfume, etc. In Luke this same occurrence is noted, and the Greek verb **aleipho** is used for anoint; but **Christos** comes from the Greek verb **Chrio**, which signifies more especially to anoint for the kingly and sacredotal office. Hence all those that were anointed to those offices were called Christs, or Anointed ones; not that they were already kings or priests' but that they were anointed or separated for the purpose of entering upon one or the other of those offices. That which was used in anointing was called in Greek the **chrism**. This under the Mosaic cosmos, or order of things, was that Holy Oil of the Sanctuary which was poured upon Aaron and his sons, and which subsequently was poured by Samuel upon David, who from that time forth was the Messiah or Christ of the God of Jacob, although he did not imemdiately succeed

to the throne. From this we learn that a Christ is one anointed to be a king or priest. The Christ, —the Son of God, which it is necessary to believe Jesus of Nazareth to be, in order to the attainment of life through his name, which is that name in which deliverance is to come, is that specially Anointed One, the only begotten of the Father, who is the Just One, anointed to reign among men ruling in the fear of God, that righteous branch of David—that king who is to reign and prosper and execute judgment and justice in the earth. As we learn that it is necessary to believe that Jesus is the Christ in order to the attainment to life through his name, so also it is necessary to be made acquainted with those things predicted of the Christ with regard to his name, nature, character and office work, in order to believe that Jesus or any one else is he. And no one can be a Christian in accordance with the New Testament signification of the term, who does not believe that Jesus is the rightful heir to David's throne, that he will eventually sit upon that throne, upon Mount Zion in Jerusalem, and execute judgment and justice in the earth; for it is an absurdity to say that we believe that Jesus is the Christ, and then deny that he will accomplish the work that the Spirit by the Prophets has declared the Christ shall accomplish. The Christ or Messiah of the God of Jacob is one anointed to sit on David's throne, to receive jurisdiction and exercise dominion over all the nations of this earth. To reign over the gathered tribes of Israel, and to be a deliverer to the nations, unto the ends of the earth. He was called Yah-Hosea, because it was "He who shall be deliverance." He who would save Israel from the consequences of their transgressions, and bring them, though scattered among all nations, back again to Jehovah their God.

Reader, do you believe these things? Are you intelligently and intellectually instructed in those things that pertain to the name of Jesus the Anointed One, or are you building your hope of future life upon a delusive exercise of mind which under certain exciting circumstances in the past, you may have experienced? Beware of such delusions; dig for truth as for hidden treasure; and know that future life and dominion must be obtained by an intelligent obedience to the truth believed.

SEVEN GOOD MAXIMS

To gain a permanent reputation—Endeavor to be, rather than to appear good.

To gain extensive usefulness—Seize the present opportunity, great or small, and improve it to the utmost.

To govern children (and men too)—Commend them oftener than you blame them.

To be a successful reprover—First convince men by substantial deeds of kindness, that you love them.

To have influence with the public—Take a positive rather than a negative position.

To be always contented—Consider that you will never in this life be free from annoyances, and that you may as well bear them patiently as fret about them.

To enjoy all that this world has to give—Set not your heart upon it, but make God your portion.

COMMUNICATIONS

Dear Restitution and the Isolated Ones:

I just feel in the mood for talking. I was so glad to read brother Adam's article on the reorganization of the Isolated Society, but thought came to me, Are we isolated ones doing all that we can do?

I believe God scatters his people for a purpose, and the question is, Are we doing our part to tell the people around us about God's precious promises? I fear too many of us after leaving our own church and going out among strangers, just sit down and think there is nothing to do till the Lord comes.

But, dear ones, it is ther our work should begin. I came here only a few months ago, feeling so lonesome, nearly heartbroken, at leaving the dear ones at Kennard; but under it all I felt that in some way God's hand was leading me. So I began to look about me. No one here had ever heard of us, did not know what the Church of God believes. I began going first to one church and then to another, and by and by I found one that did not seem to have any steady leader for their Bible Class. Each Sunday it was the same way. So I began to contend for the faith, and by and by I was asked to take charge of the class. So while the minister is teaching a class in one part of the room from a man-made book called, "Training for Service," I am trying in my feeble way to tell this class of ladies some of the good things God has in store for those who are willing to obey him.

We have had the promises, made to Abraham and have talked some about baptism, also our reward at the resurrection and not at death, and some other subjects. They never heard of reading the Bible by subjects. I do not know what the results will be, maybe nothing, but I will have done my duty. I feel sure the minister will stop me as soon as he finds what I am doing, but it will not stop my work: God will open up something else for me to do.

The thought I want to get before you all is, **get up and do something**; there will be a way. It seems to me there is so much to do and so few to do it. Bro. Adam's plan is all right, but don't wait for some evangelist to come to you and do the work for you. The Bible says, "Go ye into all the world and preach the gospel to every creature," and that means you, and it means me. Then when you have done what you can, it is time to ask for help.

Hoping to hear from some other isolated ones of what you are doing for the Master,

Your sister who prays, "Thy kingdom come,"

FANNIE LeCRONE.

Dear Sister Sutherland:

I am not personally acquainted with you, but as God's children are an unbroken family, we feel a nearness to each other that we can not feel for those outside of the one faith.

In my Restitution, that I received yesterday, is a request for the words of an old hymn. I gladly comply with the request. The words of this song are very dear to me—my sleeping saint father (J. S. Hatch) and I used to sing them together, at the baptismal waters—and how I love the old song, don't you? I frequently get my old hymn books

out (long since laid away to give place to the new), and sing some of the dear familiar songs again, my grown son and grand-son enjoy them, too, though they are so different from the late songs.

It would do my heart good to be at a baptismal service such as I used to attend, with father. We are isolated here, being the only family in this neighborhood, of the like precious faith, no organization nearer than Corvallis, where Bro. A. W. Darby is pastor. They have their own church house. Bro. Darby has visited our little valley twice since we have lived here (5 years). He baptized our daughter the first time he was here.

I would be so pleased to get a few lines from you—your name is familiar to me through The Restitution.

With sisterly love I am yours in hope,

AZORAH M. SCROGGS.

(The poem was sent by sister Lent, and published last week—Editor.)

Bro. Huggins:

For the first time I am writing you a report of our meeting that Bro. Anderson conducted at Liberty and Gallimore Gap, July last. His time was limited; he could not stay but a short time. Three obeyed by being baptized into the all-saving name: Miss Nellie Freeman, at Liberty, and Mrs. A. M. Taylor and Mrs. A. M. Case at Gallimore Gap.

We had a Bible Class at Liberty from 9:30 A. M. to about 10:45 A. M.; then a sermon by Bro. Anderson at 11:00 A. M.; then a sermon again in the evening at 8:00 P. M. It seems there was a great interest manifested, but Ithink the time was too short, as he was only with us three days at Liberty and three days at Gallimore Gap. There can be a great work done here; the harvest is ripe but the laborers are few. I appeal to everyone wherever our paper circulates to help us that we may have more teachers, who will teach Bible truths. I wish to say this for Bro. Anderson: he is one that will stand by "thus saith the Lord." I do not say it to flatter him, but "Honor to whom honor is due."

Your brother in hope,

L. R. RHODES.

Dear Restitution:

Some time ago I penned the death of brother Ball of Etterwah, N. C., and for some reason it never appeared in the paper. Now I am sending it to you again.

Brother Ball was born in Laurence County, S. C., moved to Henderson County, N. C., after his marriage. He was a Baptist and one of the strongest. His dear wife found the truth, and she was baptized into the all-saving name of Christ. He would not go to see her baptized. She read and talked and at last he too saw the truth and was baptized into Christ and continued faithful until death. He was 86 years old when he died. For several years he was an invalid, and when I would go to his house he was in bed, and as the time to start to church came he would say, "I am going too." We would help him into a buggy and carry him in and he would say, "Praise the Lord for such good brethren."

The last time I went to preach for him he asked me if I would come and preach his funeral sermon when he died. I told him if I was alive when he died, I would, and when he died his dear wife telegraphed me and I went. He lived about fifty miles from my home, and when I got there brother Waters was also there; and he and I conducted the service. Brother Ball was laid to rest to await the coming of Christ which he said would not be long. He gave me the text for his sermon, which is, "If a man die, shall he live" (John 14:14). He leaves a wife and several children. None of his children ever united with his church, although it was his heart's desire to have them. He never lived to see one of them take on the name of Christ in baptism. May the Lord bless his work, and may it have the desired effect on his children.

Submitted in love by,

A. N. DURHAM.

Dear Bro. Huggins:

In reply to sister McClelland's appeal I desire to go on record as defender of the following propositions:

1. An alien is an individual who rejects the gospel and refuses to believe the record that God has given of his only begotten Son.

2. An alien is without God or hope in the world (Eph. 2:12).

3. The gospel consists of the things concerning the kingdom of God, and the name of Jesus Christ." The chief thing concerning the name being that he was miraculously conceived by the power of the Holy Spirit, and without the intervention of man.

4. That those who reject this great essential truth cannot possibly comprehend God's plan of salvation, or understand or believe the gospel, and therefore all such are "aliens from the commonwealth of Israel and strangers to the covenants of promise and (while they remain so) without God or hope in the world."

5. That God's chosen people have no right or authority to recognize aliens as brethren, but on the contrary, we are everywhere commanded to warn them of the dangers of their position and invite them to believe the gospel and accept the name of the only begotten Son of God. The above convictions are firmly based upon a lifelong study of the word, and are submitted in love to all who refuse to believe the record that God has given of his Son.

S. H. THOMAS.

Dear Brother Huggins:

Will you permit me to make a request through The Restitution? Some one sent me the May and June numbers of Words of Life, an English publication. Will the one who sent them send me the July number, if he does not specially wish to keep it himself. There is an article in the June number which will be concluded in the July number. I thank the one who sent me the two numbers. I am always glad to get such publications. I think the Words of Life is exceptionally good.

FLORA A. WOOD.

BEREAN BUSINESS MEETING

The Indiana Bereans Business Meeting was held at Argos, Indiana, August 7, 1915. The meeting was opened by singing and prayer. The secretary's report of last year was read and approved. The treasurer's report was given as follows:

Beginning year June, 1914, cash on hand	$12.82
Received:	
Leora Roose (year's dues) July 21	1.60
Rosa Roose (Argos Rural Bereans)	1.50
South Bend dues and tracts sold	2.60
South Bend	7.00
Laurence Howell	1.00
Nettie Landon	1.00
Argos (Rural Bereans)	2.85
Flo Prior	1.00
North Salem (Berean Outlines)	1.20
South Bend (Berean Outlines)	2.00
Roll (Berean Outlines)	2.40
Roll (Berean Outlines)	2.40
Argos (Berean Outlines)	1.20
Bourbon (Berean Outlines)	.60
McCrory (Berean Outlines)	.30
Rensselaer (Berean Outlines)	1.20
South Bend (State Dues, June 23)	3.26
Total	$43.53
Paid Out:	
For printing constitutions	$ 2.00
For Berean Tracts	5.00
For renewed paper subscriptions	5.00
For printing Berean Outlines	15.00
For postage used in Berean correspondence	2.00
To Leland Roose, one-half funds on hand, June 8, 1915	5.63
Total	$34.63
Balance	$ 8.90
August 7, Received from Argos Outlines	1.50
August 7, Received from Argos Rural Bereans' dues	2.05
August 7, Received from Argos	1.70
Total	$14.15

The reports from the different societies were next given. Argos reported they had held twenty-four meetings with an enrollment of twenty-five. Average attendance was fifteen, collection, one dollar and seventy cents ($1.70).

North Salem reported as having held fourteen meetings with an enrollment of twenty-four. Their average attendance was twelve.

The Rural Bereans of Argos held twenty meetings, meeting every two weeks at the different homes. They have studied thirty-two lessons. Their average attendance was thirteen, collection was six dollars and forty cents ($6.40).

South Bend reported, since July 9, 1914, as having held forty-nine meetings with an average attendance of fourteen. Their meetings are held at the homes of their members. From March 1st collections amounted to six dollars and seventy-one cents ($6.71), of which three dollars and twenty-six cents ($3.26) was forwarded to the State treasurer, June 21, 1915, and one dollar and seventy-five ($1.75) to the National treasurer, June 21, 1915, leaving a balance on hand at this date, one dollar and seventy cents ($1.70).

Bourbon sent no report.

Brother D. Vanvactor gave a plan by which the Berean work could be conducted differently: The plan was as follows: The State Berean Organization shall be auxiliary to the state conference. Its president shall be a member of the state conference Executive Board with like powers with the others who shall report to the conference fully at each annual meeting and matters of current interest at each quarterly meeting. The purpose of this plan was to get relationship between various arms of the church. The plan was discussed by sister Harsch, brother Stilson, sister Prior, sister Railsback and brother Van Vactor. A motion to adopt the plan was given and was carried.

A motion was given to hold an annual state course of Bible study or Berean review, the time and place to be decided by the executive board of Bereans, and was carried. The annual meeting is to take the place of the Bible school and the teachers are to be paid by the school.

The election of officers followed. Emma Railsback was elected president; Lulu Stilson, vice-president; Verna C. Thayer, recording secretary; Rosa Roose, corresponding secretary, and Leora Roose, treasurer.

It was planned to have an isolated committee, literary committee and tract committee. Each committee is composed of one member to be appointed by the executive board.

Adjourned.

VERNA C. THAYER, Secretary.

OBITUARY

Jackson Peyton was born in East Virginia, Rappahanock County, five miles north of Washington, on March 11, 183,. Moved to Emporia, Kansas, some years later, where he was united in marriage to Miss Elizabeth Spergeon in the year 1873. To this union was born six children, four daughters and two sons. One daughter died in infancy, and one son, Dalton L. Peyton, preceded his father in death a short time ago.

Those living are Mrs. Warren Jones, of Seiling, Oklahoma; Mrs. T. J. Cole, of Enid, Oklahoma; Mrs. C. E. McCormick, of Kansas City, Missouri; and Willis O. Peyton, of Enid, Oklahoma.

He departed this life at the home of his daughter, Mrs. Warren Jones, near Seiling, Oklahoma, June 20, 1915.

Funeral at the house by Eld. H. F. Durfey, Text: Job. 14:10. Interment in Seiling Cemetery, June 21, 1915.

The deceased had been a faithful member of the Christian Advent Church for thirty-six years.

H. F. DURFEY.

MARRIED

Mr. William I. Hunt and Miss Lois E. Thompson were united in marriage at the home of the bride's parents in South Bend, at 11 o'clock a. m., Wednesday, August 18, 1915. The home was artistically decorated with festoons, wreaths, flowers and palms, appropriate in every detail for the occasion. The ring service was used and was witnessed by about thirty of the near friends and relatives. A delicious luncheon was served and

the happy couple departed, at 1:38 p. m., amid showers of rice and flowers and the hearty good wishes of friends, for a ten days trip to Niagara Falls andpoints of interest in Canada. On returning they will be at home at 502 S. Franklin St., South Bend, Ind.

Mr. Hunt is employed as clerk in the Oliver Plow Works. He is a young man of sterling worth and full of promise for a life of usefulness.

Mrs. Hunt, the only child of Bert C. and Jennie Thompson, is a graduate of the Plymouth High School, and has been employed as one of the successful teachers in the Mishawaka schools for some time. She is a member of the Church of God and is an active worker in the Bereans, the Sunday School, and the church in South Bend.

May the good will of many friends and the blessings of the Heavenly Father accompany this worthy couple through life. And may they so faithfully fulfill their mission as to find life's full fruition in God's eternal Kingdom.

D. E. VAN VACTOR.

PRESIDENT AND OFFICERS OF THE ISOLATED ASSOCIATION, AND BRETHREN SCATTERED ABROAD

I have recently read Bro. Adams' article in The Restitution concerning the formation of a new organization, or reviving of the former organization (whichever it may be), the object of which is to supply an evangelist to isolated members of our church. I understand that this work is not to be confined to one evangelist, appointed particularly for that special work, but to anyone suitable, who is ready and willing to go, at an appointed time. The need is great for such a work here in California, where we are few in number and scattered so far apart. Many of our people have located in places where we have no church organization, and have drifted into other churches to have a church home, and to have their children attend Sunday School. Some have formed Bible Studies where there are a few who can come together to study; but in these last days we find it hard to keep up this work, as comparatively few are interested. We have no conference in California as other states have, consequently no evangelist. When the Isolated Association was formed a few years ago we had hoped by adding our contributions to the general fund, we might get an occasional evangelist, as we were informed that the work would apply to California as well as to other states. But it did not seem to work our way, and we are not sure it worked any way. We hope however, better things of the new effort, and are willing to aid in sending out a suitable and able evangelist who will not only help us to grow in the knowledge of the Lord, but also in charity, which is love.

MRS. H. E. RUSSELL.

SHOULD WE PRAY FOR PEACE?

No. Why? Because we are not commanded to. How are we commanded to pray? "Thy kingdom come. thy will be done on earth as it is done in heaven" (Matt. 6:10). It is God's will that the nations and kingdom that will not serve him shall perish: yea, those nations shall be utterly wasted (Isa. 60:12). If they will not obey, I will utterly pluck up and destroy that nation saith the Lord (Jer. 12:17).

The nations now at war have not served God, and they are destroying each other as fast as they can. If this work be of men it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God (Acts 5:39). All prophecy shall be fulfilled. Paul was an inspired writer and a prophet of God. We find a prophecy of his: "For when they (the nations) shall say peace and safety, then sudden destruction cometh upon them; and they shall not escape (1 Thess. 5:3, 4). We have passed through the cry of peace and safety, and sudden destruction has come and they shall not escape. There will be no more peace on earth until the great peacemaker, Christ Jesus comes to earth with all his holy angels in the glory of his Father. At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book (Dan. 12:1). Who will be found written in the book? All those that obey God, "through Christ" as recorded: "Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized, shall be saved: he that believeth not shall be condemned (Mark 16:16).

We were in hopes the United States would keep out of this most cruel war. But when the chief ruler calls on all the people to assemble in their various places of worship on a certain day, and "pray for peace:" and peace papers sent broadcast over the land for people to sign, and men and women lecturing, begging and pleading, for peace: and the nation strengthening their fortifications and orders for more armament, navy and soldiers and still claiming it all for peace: it is very evident that the cry of peace was never greater; and "sudden destruction" is sure to come. As it was in the days of Noah so shall it be also in the day of the Son of Man. They did eat, they drank; they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all (Luke 17:26-30). Cruel wars must precede the coming of our Lord and Savior, Jesus Christ. So we should pray, come, Lord Jesus, and come quickly;" "Thy will be done on earth." Then will come the cry from heaven: "Peace on earth." Then lift up your head, for your redemption draweth nigh. These be the days of vengeance, that all things which are written may be fulfilled. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man (Lk 21:36).

E. KNAPP.

Peace is better than joy. Joy is a very uneasy guest, and is always on tip-toe to depart. It tires and wears us out, and yet keeps us ever fearing that the next moment will be gone. Peace is not so. It comes more quietly, it stays more contentedly, and it never exhausts our strength, nor gives us one anxious forecasting thought.

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26), the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1:5; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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WAITING ON THE LORD

When clouds hang heavy o'er the way,
And darker grows the weary day,
And thou oppressed by anxious care
Art almost tempted to despair,
Still wait upon the Lord.

When friends betray thy loving trust,
And thou art humbled in the dust,
When dearest joys from thee have fled,
And hope within thy heart lies dead,
Still wait upon the Lord.

Whate'er thy care, believe his word;
In joy or grief trust in the Lord;
Good courage he will give to thee,
And strong indeed thy heart shall be
By waiting on the Lord.

—Selected by Flora A. Wood.

THE ORDER OF GOD'S HOUSE

For What Purpose Called Out?

The ecclesia of God is a body of believers called out, and organized after the fashion or pattern of a perfect man, having all the members requisite to perform the functions needful for the well being of the body; and now the question naturally presents itself for our consideration, For what purpose is the body thus called out and organized? If the calling out were simply for the purpose of inheriting and participating in those regal and sacerdotal honors which are to be shared in the future with all the separated holy ones, then this organization would be superfluous, and there would be no need of overseers and deacons: only the work of evangelists would be necessary to take out from the nations the people for his name, and to immerse them into the name. But there is something more; the sheep and the lambs of the flock must be fed with that bread which came down from above, namely, the word of life, that they may grow thereby in favor, and in the knowledge of the truth. Another important work, we are taught, is that the:

To Show Forth the High Praises of God

The body called out and organized, though taken from among the Gentiles, is to occupy the same relation to Yahweh that Israel did under the Levitical order of things, for notwithstanding they had a glorious future held out to them, yet they bore a present relation to Almighty Power. Says the Spirit by the prophets: "This people (Israel) have I formed for myself; they shall show forth my praise" (Isa. 43:21). This people had a priesthood and an orderly system of worship, and in that system they did show forth the high praises of him who had called them out and separated them to himself above all other nations. So the Apostle Peter, addressing that ecclesia which takes the position forfeited by that nation, who have likewise the hope of a glorious future set before them and yet maintain a present relation to God, says: "They are as lively stones built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Anointed." "You" says he, "are a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who has called you out of darkness into his marvellous light" (1 Peter 2:5-9).

From this it appears that in the interim of Gentile domination, between the time of the sufferings of Messiah and his manifestation in glory, the body called out and organized after the pattern named, has certain duties devolving upon it, viz: worshipping God by offering up acceptable sacrifices and showing forth his praise. These sacrifices are however not to be the offering of the blood of beasts, after the imperfect system of the Levitical Cosmos, which could never make the comers thereunto perfect; but these sacrifices were to be spiritual ones, acceptable to God by means of Jesus Messiah who had himself poured out his blood once for all, to make an end of those offerings for sin year by year, and thereby obtain eternal redemption for his people. He himself taught that the time would come, when neither in Jerusalem, nor in the mountain at Samaria, would men worship the Father; but that the true worshippers should worship the Father in spirit and in truth. This would be true spiritual worship, as such a worshipper must be instructed in the truth, by the Spirit, as the Spirit is the embodiment of all truth. This spiritual enlightenment is brought about through the means of the words of Christ dwelling in us richly. The Spirit dwelt in Jesus in all fullness, without measure; "and of his fullness," says John, "have we all received" (John 1:16). Says Jesus: "I am the Way, and the Truth, and the Life, no man cometh unto (or approacheth) the Father, but by me" (John 14:6). That is, by the way which is life. He says: "The flesh profiteth nothing, but the words I speak unto you, they are spirit and they are life;" and again, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). And again: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5:24).

I have made reference to the foregoing passage to make the fact appear more plain to the reader, that we are all made to drink into the same Spirit, and brought to be partakers of the Spirit's

fulness through the instrumentality of the truth believed. And we are taught that it is "the work of God to believe on him whom he has sent" (John 6:29). That is, to believe his words, which coming from God are spirit-words. As the apostle Peter says: "You have purified your souls in obeying the truth, through the Spirit," which he subsequently tells us in the word of God, "which by the gospel is preached unto you" (1 Pet. 1:22). This obedience inducts us into the Anointed one, thus making us new creatures and lively stones, a spiritual priesthood in him. In this condition we are taught that we must "present our bodies a living sacrifice, holy, acceptable unto God * * * and be transformed by the renewing of our minds, that we may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1). We are further taught, that having no continuing city (there being no particular locality now especially pointed out for the true worshippers to repair); "we should offer the sacrifices of praise to God continually, that is, the fruit of our lips, giving thanks to his name. To do good also, for with such sacrifices God is well pleased" (Heb. 13:15, 16). Seeing then that this system of worship of presenting our bodies and showing forth his praise, offering up acceptable sacrifices, and the doing of all good and communicating, we come now to inquire,

How This Worship is to Be Conducted?

We shall endeavor to find our answer to this in the apostolic teachings. Jesus conferred authority upon the eleven, to set in order and organize the body, and they were instructed to teach those whom they made disciples to do the same things (Matt. 28:19, 20). Paul was one born out of due time to be a chosen vessel to bear the name of God before the Gentiles. In addressing a Gentile ecclesia at Corinth with regard to conducting their asemblies for worship, he says: "Let all things be done decently and according to order." It will be seen here that I have in this departed from the reading of King James' translation, and it is but proper that I give a reason for so doing. The preposition "in," does not express the signification of the original, which is **kata**, and according to grammatical usage should in this connection be rendered according "to;" **taxin**, here rendered "order," signifies an order, arrangement, or series. That is, everything in connection with the assembly should be done according to an order or series, or in its proper place in accordance with some arrangement made for the purpose. From what we read with regard to the church at Jerusalem we learn that there was an order or series for the conducting of their worship. For we are told they continued steadfastly in the apostles' doctrine and in the fellowship, **(tee koinoonia)**, and the breaking of the loaf, and in the prayers" **(tais proseuchais)**. King James' translators have in this place, as in many others, obscured the sense by dropping the article, which occurs in the original for the purpose of giving a definiteness and emphasis to each of the four subjects presented. It is not indefinitely, the apostles' doctrine and fellowship, but "the apostles' doctrine, and the fellowship." Not indefinitely the breaking of bread and prayers, but definitely and emphatically, "the breaking of the loaf and the prayers" (Acts 2:41, 42). We will now notice these matters separately.

The Apostles' Doctrine

The original is **tee didechee toon apostoloon**, meaning in the teaching or instruction of the apostles; that is, they continued steadfastly in what the apostles taught. It is reasonable to conclude that the apostles would be looked up to as guides, they having been endowed with that power from on high which made them fit instrumentalities to set in order those who by them were called out. We learn by the testimony of Matthew, that the apostles were sent out to teach all nations what Christ had taught them, namely, the things concerning his kingdom and name. In those things pertaining to the teachings of the kingdom and name it was necessary that the ecclesia should continue; but it is not necessary for me here to speak particularly concerning those things, to those who are already instructed in them, but there were some of the teachings of Messiah to the apostles which it would be well for us to keep in our mind, and to follow as members of the one body. He taught them unity. He taught them that being united in one body, as also those that believed on Messiah through their word would be evidence to the world that he was sent from God (John 17:20, 21). He taught them to love one another as brethren, which, he taught them they all were. The apostles we find taught the duty of the assembling together for the purposes of worshipping God, and exhorting, edifying, and comforting one another. To the Hebrews, an apostle says: "Forsake not the assembling of yourselves together, as the manner of some is" (Heb. 10:25). In primitive times there were some who forsook the assemblies of the ecclesia, and there are many such now; yet the nearer the time approaches for the High Priest to come forth ,so much more ought his waiting people to attend to this manifest duty. In those assemblies order was enjoined upon them, yet some times they were disorderly, as for instance the case at Corinth, where they came together after the disorderly manner proposed by some in the present day, every one acting for himself. "How is it," says the Apostle, "when ye come together, everyone of you hath a psalm, hath a doctrine," etc.; and after giving them instructions and expressing his disapprobation of their disorderly course, he says, "Let all things be done decently and according to order" (1 Cor. 14:26-40). It is apparent from this and other teachings that the assembling of the believers in order and harmony for the worship of the Father, was a part of the apostolic directions. We notice next

The Fellowship

The original is **koinoonia**, and signifies a sharing with, or participating in, as a partnership or community. It is sometimes rendered "communion." It is from the Greek verb, **koinooneoo**, meaning to share, to have in common, or to impart to. From this we have in the New Testament "communi," in the sense of distributing to the necessities of the brethren. This word **koinoonia** here rendered "fellowship," signifies something more than merely consenting to meet together, and receive each other as brethren in those things pertaining to the worship, and the breaking of the loaf. It means sharing with the brethren who are

in need, those blessings temporal, those good things of this world, that the Father of lights has in his benevolence bestowed upon us. This is an imperative duty devolving upon all members of the ecclesia of God. Says the beloved disciple: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels (of compassion) from him, how dwelleth the love of God in him?" (1 John 3:17).

To show that this is the sense in which the word is used, I will call attention to examples of its use, as also of the verb from which it is derived. We have an example to the point in Paul's letter to the Romans, as follows: "It hath pleased them of Macedonia and Achaia to make a certain contribution (**koinoonion**), for the poor saints that are at Jerusalem" (Rom. 15:16). Here the word is rendered "contribution." This contribution for the poor saints is spoken of more particularly in 2 Cor. 8 and 9, in which he is exhorting them, that as they abound in faith, and utterance, and knowledge, and diligence, and in their love, that they should abound in this grace also, in order to prove the sincerity of their love (2 Cor. 8:7,8). In the 4th verse of this chapter, the apostle in allusion to the forwardness of the ecclesia of Macedonia, says, that they in their willingness, even beyond their power, were "Praying us with much entreaty that we should receive the gift, and take upon us the fellowship (**koinonian**) of the ministering [**diakonias**] to the saints." Here we find it again rendered "fellowship." In the 12th and 13th verses of the 9th chap. we read: "For the administration of this service not only supplieth the want of the saints, but it is abundant also by many thanksgivings unto God; while by the experiment of this administration, (**diakonias**), they glorify God, for your profesesd subjection to the gospel of Christ, and for your liberal distribution (**koinoonias**) unto them, and unto all." Here we find the word rendered "distribution;" but we see in every case it relates to the same thing, the sharing with and distributing to the necessities of those of our brethren who are in need. I would reccommend to all, and especially to those among us that are possessed of this world's good, and yet are far behindhand in this grace, that they read attentively these two chapters to which I have referred, and be instructed thereby. In the letter to the Hebrews this is enjoined upon the brotherhood in the following words: "To do good and to communicate, (**koinoonias**), forget not" (Heb. 13:16). In the letter to the Romans, Paul among other instructions enjoins the "Distributing (**koinoonountes**) to the necessity of the saints; being given to hospitality" (Rom. 12:13).

This grace we learn was to be extended to those who taught the word and labored in the Gospel. Says Paul to the Galatians: "Let him that is taught in the word communicate (**koinooneitoo**) to him that teacheth, in all good things" (Gal. 6:6). To the saints at Phillipni he says: "Ye have well done that ye did communicate (**koinoonesantes**) with my affliction." "Now ye Phillippians know also, that in the beginning of the gospel, when I departed from Macedonia no ecclesia communicated (**ekoinoonesen**) with me as concerning giving and receiving, but ye only. for even in Thessalonica ye sent once and again unto my necessity, not because I desire a gift, but I desire fruit to abound to your account" (Phil. 4:14, 15). In the first letter to Timothy he instructs him to "charge them that are rich in this world; that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute (**eumetadotous**), willing to communicate" (1 Tim. 1:17).

The amount of testimony we have here brought forward with regard to the use of **koinoonia**, and the verb from which it is derived, ought to be sufficient to convince any honest mind what was the fellowship of apostolic times; that it consisted in something more than words, even in deeds. It was not for them who had abundance to see the poor brother need, and not communicate to his necessities. It was not for those who loved the truth and desired to be taught in it, and loved the brethren that taught, to suffer those who taught them in the word, to go from them poorer than they came, when they were superabundantly rich in this world's good. But it is now as it was in olden times: the poor saints like those of Macedonia (2 Cor. 8:2), and the poor widows, like her that cast in her two mites, are the most ready to communicate, and in their giving, give more than all these who may perhaps squeeze out a little of their abundance; and as the Savior taught the Jews, it will require a large amount of compassison for such to enter into the Kingdom of God (Matt. 19:24).—M. ALLEN.

THE WORD WAS MADE FLESH

The object of this article is to make plain the first verses in the first chapter of the gospel of John. In order to do this, we will give the Diaglott translation of verses one and two: "In the beginning was the Logos, and the Logos was with God and the Logos was God. This was in the beginning with God."

The difficulty we think, arises in the word used in translating the Greek word **Logos** into English. Dr. Adam Clark says in his comments that this word **Logos** should be left untranslated for the same reason that the name Jesus and Christ are left untranslated. We think that a careful analysis of this chapter will help to make this intricate subject easily undersood.

Before analyzing the whole chapter we wish to give the meaning of the word Logos. The English word that expresses it fully is the word **wisdom.** We think that this word may be substituted for the word Logos. We must remember that this wisdom relates to Jehovah's purpose in creating the earth and man. This wisdom was unrevealed until Adam and Eve were addressed in the following language: "Be fruitful, and multiply and replenish the earth and subdue it; and have dominion" (Gen. 1:28). In this scripture the Logos, wisdom, became a **discourse** or a message. As

long as it remained in Jehovah's mind and not delivered to his messengers, it was the Logos, or Jehovah's wisdom. After this the Logos becomes a discourse or message, and relates to man and the race. The words that logicaly follow are speech and reason. Speech must be used in order that the message be conveyed, and reason must take place that it may be retained in the mind. These are psychological facts. Thus we find that Logos is Jehovah's wisdom, revealed through a discourse, conveyed by speech, and made steadfast by reason. We will give the following outline of Logos:

(a) Wisdom.
(b) Discourse.
(c) Speech.
(d) Reason.

To have a clear conception of the word wisdom when applied to Jehovah, the reader should read Job 28:12 to 28. This wisdom was the Logos that was with God in the beginning. The personality in the Logos was a revelation made in the message that there was to be a ruler over the earth when filled and subdued. Until the word, the Logos, was made flesh the personality in the Logos was prophetical. Please follow closely the analysis of the whole chapter. The first five verses (John 1: 1-5) relate to the Logos and the impersonal pronoun "it," should be used and not "him." It is man's wisdom that placed the personal pronoun "him" in these verses. Notice that the sixth verse introduces the messenger who will reveal the personality of the Logos. John speaks of the true light. The true light was that, which, coming into the world enlightens every man. He was in the world, and the world was enlightened through him; and yet the world knew him not (John 1:9, 10 Diaglott). When John began his preaching the Logos, word, had been made flesh.

In the further analysis of this chapter we have the word made flesh and the gospel concerning him. John bore witness of him, and cried, saying, "This is he of whom I spake. He that cometh after me is preferred before me; for he was before me" (in God's purpose). John's first declaration made in public was, "Behold, the Lamb of God who taketh away the sin of the world" (John 1:29). This Lamb of God was recognizable in every faithful offering from Abel to Christ. It was the wisdom of God that revealed through these offerings the Christ. Again, John looking upon Jesus as he walked said, "Behold, the Lamb of God." Two of John's disciples followed Jesus. He said, "What seek ye? "They said, "Where dwellest thou?" He said, "Come and see." One of the two which heard John speak and followed him was Andrew, Simon Peter's brother. After Andrew found his brother Simon Peter, he said unto him, "We have found the Mesisah, which is being interpreted the Christ" (Anointed). The next day Jesus would go forth into Galilee and findeth Philip and said unto him, "Follow me." Philip findeth Nathanael and saith unto him, "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." Nathanael's answer was, "Can any good thing come out of Nazareth? Philip said, "Come and see." Jesus said, "Behold an Israelite in whom is no guile." When Jesus announced to him that he knew him before Philip called him, he was convinced of his Messiahship and confessed in the following language: "Thou art the Son of God; thou art the king of Israel." What a radical change has taken place in the minds of Philip and Nathanael. It is evident that Nathanael's confession was made in the presence of Jesus and Philip. There being no objection we are to infer that Philip no longer believed him to be the son of Joseph. So did Nathanael change his mind in regard to Nazareth. Both accept him to be the Son of God and the king of Israel. The analysis of this chapter helps us to see.

First: That the Logos was God's wisdom.

Second: That John came to witness of the light that came into the world.

Further, he revealeth him to those present at his baptism as the Lamb of God who taketh away the sin of the world. Then to his disciples as the Lamb of God. Andrew announceth him as the Messiah, the Christ. Philip announces him as the one written of in the law.

Lastly, we have the confession of Nathanael, "Thou art the Son of God; thou art the king of Israel." The Logos is not him but it. The discourse is about him not it, as in the speech and reason. Paul's testimony concerning the Son is this: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). The Logos or God's wisdom was contained as a germ in his Son. As a person he was the hope in every prophetic utterance until he became the Son of Jehovah and Mary in the person of Jesus. He is first spoken of as the seed of the woman who would bruise the head of the serpent's seed; again, as Abraham's seed who will possess the gates of his enemies, and who will bless all families of the earth; again, as the seed of David who will build up his throne and kingdom forever. Paul declares that the Abrahamic seed is Christ. Peter states that Jehovah raised Jesus from the dead to be seated on David's throne. Further, Paul says: "Unto them who are called, both Jews and Greeks, (we preach) Christ the power of God and the wisdom of God." So in the Logos, the wisdom of God is realized the powerful One. It took Jehovah four thousand years to perfect his Son.

If the analysis of this chapter is carefully studied, there is no need of believing in the doctrine of the Trinity, or the pre-existence of Christ. The latter belongs to the former. It is just as reasonable to affirm that the multitudinous seed of Abraham spoken of in Gal. 3:26-29 pre-existed as to affirm that Christ did. They both belong to the "New Creation," and can not exist without a resurrection. The thoughts in this article have come to us after years of careful study. It has been our aim to "rightly divide the word of truth." Brothers and sisters who read this article are requested to criticise where they think we are in error. A kindly criticism is preferred to perfect silence. Your brother in the search of the truth.

D. C. ROBINSON.

THE NATURAL AND THE SPIRITUAL

"Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual" (1 Cor. 15:46).

Everything connected with the natural state is governed by law. It is as consistent to believe in spiritual forces acting through spiritual agencies with spiritual results, as it is to believe in natural forces acting through natural agencies with natural results. In each case there are laws which regulate all the phenomena of existence. There is nothing any more miraculous about the spiritual state than there is about the natural. On the human side nature itself is one stupendous miracle, but on the Divine side there are no miracles, either natural or spiritual. Everything, whether natural or spiritual, visible or invisible, mortal or immortal, flows from one eternal source the foundation of all wisdom, power and goodness; and that source is God. The modes of existence, the zones of life, and the various conditions through which all existence passes, are from the one all-pervading Spirit. The scriptures plainly teach that man, as such, in his personality will pass beyond the natural to the spiritual, from the earthly to the heavenly, from the mortal to the immortal. These two states of man are not contemporaneous, but successive. The natural is now, the spiritual will take the place of the natural, or the natural will emerge into the spiritual.

Certain laws applicable to man in his natural state will be carried over into the spiritual state. The pure emotions of affection, which make man akin to a higher life, will glow through immortal bodies, and the worship of a devoted child from the earthly sphere will shine out in holy radiance in the spiritual world. The text at the head of this article pointedly states that the natural is first, and that the spiritual comes after. The allusion is plainly to the Adam from the earth, who was constituted of dust, and the second Adam, who became a life-giving spirit by a resurrection to the spiritual state. The two Adams represent the two states of man—the one natural, which is now, and the other spiritual, which comes in after the resurrection from the dead. Sin brought the first Adam into death; obedience brought the second Adam to the perfected life of immortality. The earthly man lives, moves, and has his being in the natural zone, or on the mortal plane. The air he breathes, the food he eats, and the very elements of his frame are all earthly, justifying the statement of Moses that he is made of dust. There can be no denial of man's unity and identity; he is of the earth, earthly. Death is a legitimate result of the nature of his wonderful organism, but death is not a finality. The mental make-up shows aspirations for another life. Man is not satisfied with his limited existence; he longs for another life. The religious functions find no completion in the mortal life. The appetites, the passions and their offspring are gratified with the present earthly one, but the hope and faith, the love and worship, and the moral and religious longings reach out beyond the grave. It is as philosophical to look for the morrow of our existence as to argue that we came out from yesterday. The today of life would be as incomplete without tomorrow as tomorrow would be without a yesterday. Whatever view we take of man, we must treat him as a unit. This applies to his destiny as well as to his origin. The present existence is what the scriptures call "The life that now is," which is characterized by sin, disobedience, and mortality. The future existence is called eternal because life will be manifested through an incorruptible body.

Man never has nor never can exist as a bodiless spirit. He must be "clothed upon" with an immortal investiture in order to extend his existence through all time. The present state is natural, the future state is spiritual. In order for a man to become a denizen of the spiritual world, he must be changed. The mortal must put on immortality, the earthly must give way to the heavenly. The apostle embodies it all in these words: "Behold, I shew you a mystery; we shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye * * * for the dead shall be raised incorruptible, and we shall be changed. For this mortal must put on immortality, and this corruptible, incorruption * * * then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? "The resurrection is the boundary line between the natural and the spiritual." In other words, man, who sleeps in the grave must be awakened to the immortal life through the power of our coming Lord, who is the firstfruits of them who sleep in him. When man becomes spiritual in his whole being he will have been born of Spirit and become a perfected son of God by resurrection, even as Christ became a Son of God with power of Holy Spirit nature by his resurrection. It is those who are accounted worthy of that age and the resurrection who will not die any more, but are equal to the angels, and are sons of God, being sons of the resurrection. Thus the natural man must be changed, whether living or dead, in order to participate in all the possibilities of the new world which succeeds the present cosmos or order of things.

There are, then, two creations, the old and the new; two natures, the natural and the spiritual; two births, the one of flesh and the other of spirit; two Adams, the first and second. Under the first Adam as a federal head, we have the sinful state; under the Second Adam we have the perfected state. He came to seek and to "save that which was lost." The new world will not be another world, but this world redeemed, purified, and glorified. "As I live, saith the Lord, the whole earth shall be filled with my glory." Man will be changed so as to be adapted to the new order of things in Christ Jesus our Lord. "The wind bloweth where it listeth: thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth. So is everyone that is born of the Spirit." Selected from "Bible Themes."

E. W. KNAPP.

THE RESTITUTION

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EDITORIAL

A brother is worth only as much as he is worth to his fellow brother.

If you are always ready to do favors and be gracious, the doing of them will soon be regarded as one of your duties.

As truth is immortal, so a lie is mortal. The craftiest lie cannot stand before the truth long; everything that is covered, sooner or later must be uncovered; shadows pass away, and the native color of things remain.

Many good people make the mistake of trying to pull fallen people up instead of keeping the yet safe ones from tumbling after them; and in always spending their pains on the worst instead of the best, material.

Some people are unable to distinguish between friendly and unfriendly criticism. If any one suggests the desirability of changing their methods, they at once look on it as an affront. However criticism is intended, it is always well to accept it as a piece of friendly suggestion and helpfullness. Most criticism can be made helpful whether it was meant to be so or not.

Bro. and Sister D. C. Robison have left on their preaching tour, but a card from them says that mail addressed to them at 366 West Main St., Salem, Ohio, will be forwarded wherever they may happen to be.

We are placed under gratitude to Brother George Aldridge, of Auckland, N. Z., editor of "The Bible Standard," for the following endorsement of our sermon on "Denying the Faith," which appeared in the August number of his excellent magazine: "We have read with interest a sermon by R. G. Huggins, of Church of God, Cleveland, Ohio, on "Denying the Faith," which is a strong indictment of the careless attitude of believers towards the truth of God. It urges that when we become a member of an orthodox church, we become responsible for the teachings and the practices of that church, **whether we believe them or not.**' This is a true charge, and should be considered by all. The sermon can be had by addressing the author—five cents. (2½d.) for one copy, 40 cents. (1/8) per doz.—R. G. Huggins, 10623, Lee Avenue, Cleveland, Ohio, U. S. A."

We greatly enjoyed our visit at the Nebraska Conference held this year at St. Paul. For full report of same, see Sister King's communication elsewhere in this number. Upon our return home we stopped two evenings with the brethren and sisters in Kennard, Nebr. It rejoiced our heart greatly to meet these dear ones again, and to find them all rejoicing in hope of the glory of God!

In the upshot that brother will come out well who works cheerfully, hopefully, heartily, without wasting his energies upon vain regrets and passionate murmurings. Birds sing in the storms; why may not the child of God rejoice, too, even though passing clouds lower?

On the evening of September 1, we had a simple but beautiful church wedding in our city. Brother Bertrand Meermans and Sister Viola Gazeley mutually took the vow of holy matrimony. They left immediately afterwards for a visit in Canada. Both of the contracting parties are valiant for the gospel and are of great service in the work of the truth. The congratulations and prayers of the entire church are theirs. May their present life be a life of happiness, and their future one "joy unspeakable and full of glory" in the Kingdom of God.

OHIO CONFERENCE REPORT

For the benefit of those who were not able to attend conference, and for others who are interested, we give the following report of our annual meeting:

The Ohio State Conference convened with the Church of God, 10623 Lee Avenue, Cleveland, Ohio. It was a great success—a feast of good things concerning the kingdom of God, and the name of Jesus Christ. Everything was just as we desired it: the weather was ideal; the visiting brethren were comfortably housed; the speaking and Bible instruction fine; the spirit of love and good will was manifested by all present; and the principle topics of conversation were the times in which we live, and the need of preparedness for the coming of the Lord.

The meetings were opened by the president, and after scripture reading and prayer by Bro. Alldridge, a sermon was delivered by Bro. Adams, showing how the Lord would come, and how we should look for him according to the signs given. It would take up too much space to follow the program all through, so will only mention the speakers and their subjects. Bro. Adams spoke on the European war and the signs of the time; Bro. Robison gave a very interesting and instructive discourse on the "Word Made Flesh;" Bro. Alldridge spoke on "Overcoming: What and How;" and Bro. Huggins gave us two discourses, one on "Heavenly Citizenship," and the other was a Sunday morning exhortation before the breaking of bread on "The Wise and the Winners of Souls, with their Glorious Reward." The text used was Dan. 12:3.

We were favored with a visit from two speaking brethren from Buffalo, N. Y., Bro. Robertson, and Bro. Cooke. Bro. Robertson gave an interesting talk on the "Sons of God." Bro. Cooke spoke on "Our Faith: What is it Doing For Us?" We hope at some time in the near future these dear brethren may meet with us again.

Sunday evening brought the meetings to a close. All said they had been built up spiritually. The parting words were mingled with exhortations to stand fast in the faith, "for the coming of the Lord draweth nigh."

W. S. TOMLINSON.

The Spirit of Truth

There are many who heartily embrace the truth in certain directions and cleave to it joyfully whatever it cost, while to other portions of it they are cold and indifferent. There are men who gladly devote their lives to searching for and promulgating the truths of some technical science, yet are careless about the truths which underlie government or the principles on which character is formed. There are those who seem to be the soul of honour in every private capacity who are unfaithful to the truths which should guide their public realtions, and others who are loyal to truth everywhere except in their homes. But whoever is imbued with the spirit of truthfulness springs to receive it, to learn from it, to practise it, and to diffuse it from whatever quarter it may come and whatever be the lessons which it brings.

NEBRASKA CONFERENCE REPORT

The annual conference of the Church of God in Nebraska, convened in St. Paul, August 14-22. Bro. Adams and Bro. Huggins, of Cleveland, Ohio, as speakers were untiring in their efforts to impress upon our minds the necessity of standing by and defending truth in these days of growing apostacy. Bro. W. L. Crowe gave us a very interesting and instructive talk one afternoon on prophecy, its present and future fulfillment.

The attendance during the week was good, especially so, considering the unusually rainy weather which so hindered threshing and other farm work that it was almost impossible for farmers to leave home.

The following places were represented: Benson, Omaha, Blair, Kennard, St. Paul, Palmer, Phoenix, Nebraska, and Stratton, Colo.

The following officers were elected for the coming year: M. D. Newell, Blair, Nebr., President; P. E. Brown, St. Paul, Nebr., Vice-President; Alta King, Palmer, Nebr., Secretary; Carrie Free, Blair, Nebr., Treasurer; Sister Davis, the old treasurer has not been well the past year so desired another to be elected. Bro. Adams was again elected State Evangelist at $70.00 per month and expenses.

Bro. Adam's Annual Report

He reports the work for the past year as follows:

Sermons, 190.
Baptisms, 36.
Funerals conducted, 3.
Sunday Schools set in order, 2.
Churches set in order, 1.
Salary and Expenses, $969.00.

It was decided to hold the next conference at Moorefield, Nebraska, providing the brethren there want it; the date being on Saturday nearest the 20th of August, either before or after.

Resolutions

The following resolutions were adopted:

RESOLVED, That we the Church of God assembled for the 30th Annual Conference at St. Paul, August 14, do thank our heavenly Father that we are permitted to meet in these meetings from year to year.

RESOLVED, That we thank Bro. Adams and Bro. Huggins for the splendid sermons delivered during these meetings, and also for their kindness and help in answering questions asked of them.

RESOLVED, That we extend our heartfelt sympathy to the bereaved ones of Bro. Corrigan, of Cambridge, Sister Currie, of Blair, and Bro. Gould, of Florence. We also extend our sympathy to those who are unable through sickness or any other cause to meet with us this year.

RESOLVED, That we thank the brethren and sisters and people of St. Paul for their kindness and courtesy to us during our stay among them.

Committee. { AMANDA HAZARD,
MINNIE ROGERS,
BELLE LeCRONE,

Conference closed Sunday with an address by Bro. Huggins on "Why the Lord delays his coming —that all might come to life eternal." He also brought out that no exact dates of his coming are given, so the hope might shine bright and near to all believers during all ages.

In the afternoon we all went to the river, and Bro. Adams helped Harley and Elza Appleby, Viola Hazzard and W. S. Burk put on Christ by baptism. We hope the possibility of Christian growth now inherent within them will develop strong Christ-like characters that God's glory and power to save may be manifest to mankind.

ALTA KING, Secretary.

GLEANINGS

Weakness is not so bad as blindness to it.

Peace is valuable enough to fight for, if necessary.

The biggest help we can ever give another is just love.

Indecision is a great blockade in the way of progress.

There are no changes of fashions in the garb of righteousness.

When a duty looks to be beneath your dignity, your dignity needs to be lowered a few notches.

As there is design everywhere in the world, there must have been a designer.

As there are unchanging laws in the physical universe, there must have been a law maker.

Faith in Jesus as the Son of God is the first letter in the alphabet of salvation with which are spelled the words of Eternal Life.

Faith leads its possessor to seek a means whereby he may rise from the thralldom of sin.

Salvation is promised only on condition of individual compliance with the requirements established by the Redeemer.

There is but one price set on forgiveness for individual transgression; and this is alike to all. It changes not with time. It was the same yesterday as it is today. Obedience to the laws and ordinances of the Gospel.

Wilful persistence in sin may lead to the loss and forfeiture of the ability to repent.

A man may have learned the truth and yet may ignore it. His knowledge far from developing within his heart the faith that leads to righteousness, may but add to his condemnation, for he sins without even the mitigation of ignorance.

We may try to hide behind the meanness of somebody else, but we know that man will be judged by his own works.

The church is like a forest in which are active, semi-active and dead trees.

The time seems near when the fires of testing will sweep through the church as forest fires have gone through the forests.

The trees of the Lord are full of sap.

A tree full of sap is full of life.

When the testing fires come, only those who are joined to the Son of God will come forth to Eternal Life.

God, while just and upholding his law to the last letter, yet will, through the merits of Jesus, forgive sin and guilt, and will accept the repentant ones as his children.—Gathered by Flora A. Wood.

NEW SONG BOOK NOTICE

Dear Brethren:

Some time ago I made an appeal to you to help print a new song book. I explained that we wanted the book to be owned by the church and to do this we wanted every one to take a share or more, as they felt able. These shares are $2.00 each; and the church will then own the plates, and other editions can be issued in the future, if necessary. Whatever money we have above expenses from the sale of the book, will be returned to the share holders. We have 250 songs selected, and enough shares sold to buy the plates. Now brethren, hurry up and send me the price of a share or more, so we can print the book at once. We need it badly, and when this new book is printed, we will have one of the best books ever published. Let me hear from you at once. I will be glad to furnish you any information you may desire.

ALMUS ADAMS, Chairman Committee.

COMMUNICATIONS

Dear Restitution:

I will tell you about our meeting at Guthrie Grove, near Pelzer, S. C. We started our meeting on the first Sunday in August with a good attendance. The house was full day and night. Brother Waters, from N. C., Bro. Stone, Bro. Williamson and Bro. J. S. Brewer, of S. C., helped me in preaching. We were glad of their support. Our meeting lasted one week. We baptized seven on the second Sunday. We had most excellent singing.

Our church is one of the strongest that I know of in the faith. God has blesesd us with a large membership at this place, and with the best people of this community; and the Baptist Church in sight of ours is fighting us with all its might. Some of their members come out with us, and their preacher tried to stop them from coming; but his opposition did us good, for we tried to get him to meet us in a discussion on the immortality of the soul, but he would not meet us; so some are beginning to see he cannot stand before the truth, and they are falling away from his passe theories. The Bible says, "Go unto all the world, and preach the gospel; he that believes and is baptized shall be saved." It says the gospel was preached to Abraham. Then if God preached it to Abraham, whatever he told him, is the gospel. When he promised him this land he wanted to know when he would give it to him, and he told him to take some animals and some birds; and he took them and divided them and sat down to see how God would give him this land. Now Paul says these are types and shadows of good things to come. Here is the type: the Bible says a deep sleep fell on Abraham, and a horror of great darkness. The "deep sleep" represents death, "horror" the sting of death; the light that passed between the sacrifices is Christ, for he says, "I am the light that lighteth every man that cometh into the world." Then Abraham awoke, and he never asked God the question any more how he would inherit the land. God showed him that he should first sleep the sleep of death, and afterwards receive the inheritance "These all died in faith, not having received the promise, God having promised some better things for us, that they without us should not be made perfect."

Yours in the one hope,

A. M. DURHAM.

Dear Ones of Like Precious Faith:

I have just finished reading Sister Ettie Fry's letter in our paper. She has written as near what I have been wanting to write as anyone could. I have thought much on the same subject. Each one should get a new subscriber, or as many as they can. All should get at least one, even if we have to pay for it. Send the paper to some friend. We have sent it to a number in past years, and we count it money well spent. Sow the good seed; God will give the increase. Labor in his vineyard while it is yet day.

Where there is no labor there is no reward. The signs indicate the soon return of our blesesd Lord to reward each one as their marks shall be. Are we ready? If not, let us make haste. Let each one of us get to work and see how much we can do for our much loved and valuable paper. It is one of the best ways to get the truth before people, as they can read and re-read the articles, and then go to the Bible and search the scriptures for themselves, and see if these things be true. They will soon find they have learned something; things will become clear to them that once were obscure. Our blessed Lord is watching over his family, and knows who is laboring in his vineyard, and who is not; who is improving his talent, and who is not. There is a work for each one of us; and no one else can do it for us. So let each one of us make a strong effort to increase our subscriptions. I am not a bit in doubt about us being able to do it. We have able writers and splendid articles and the word of God to back us. What doth hinder us?

Please let us heed Sister Fry's important call. As to the price of the paper: Sometimes one article alone is so full of spiritual food that it is worth the price of the paper for one year. People often work for a prize in getting subscribers for a paper. Why, dear ones, did you ever stop to think, we are working for a prize, too, one that fadeth not away? It will not be given as the prizes of this world are, wherein only one or two win, and the rest get nothing; oh no! All shall have a part if we do the best we can. Oh that we may all be ready to meet our blessed Lord, and may we all have an entrance into his glorious kingdom without the loss of one. We will send in two new names soon.

MR AND MRS. W. H. EIDEMILLER.

IF A MAN DIE, SHALL HE LIVE AGAIN?

This question is not "If a man die shall he live right on?" but "shall he live again?" That there are two lives spoken of in the Bible is very evident from what Paul tells Timothy: "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." One life is lost in death, or there could not be two. That man dies is proven by the sentence placed upon Adam and Eve after they had disobeyed the law of God. This sentence is, "Dust thou are and unto dust shalt thou return" (Gen. 3:19). Then again, by the fact as stated by Paul (Rom. 5:12), "By one man sin entered into the world and death by sin; so death has passed upon all men, for that all have sinned," or as the margin puts it, "in whom all have sinned." Paul again states, "As in Adam he disobeyed God's law, were sentenced to death. Just why God placed the race on trial in one man is not easily explained, unless it is because we are so much alike, that what Adam did the rest of us would have done had we been in his place. Our relationship to Adam is such that we partake of his deathfulness, and the sentence placed upon him. Then it is very evident that we die. Where does death place us? Some contend that the word "death" means separation, and when man dies he is only separated into parts; one going into the grave and the other to paradise, heaven or hell, according to the views of the various teachers we may chance to meet, and is conscious and intelligent. That this theory is not truth the following facts plainly state:

"The living know that they shall die; but the dead know not anything" (Eccl. 9:5). Those exegetists would read, "The separated know not anything." Those together know, but after they are separated, they "know not." So the separated soul or spirit is unconscious. What ever is separated becomes unconscious, let it be soul and body, or body and spirit. Hence, if the separated know nothing, the soul or spirit is not conscious in death.

Again, "His breath goeth forth, he returneth unto the earth; in that very day his thoughts perish" (Psa. 146:4). If death means separation, then one's thoughts perish the very day he is separated, and therefore, they do not go off with the soul or spirit. If one of the separated parts carry the thoughts off with it, they do not perish. God says they do perish when the man dies; and it matters not what the word death means, we still have God affirming that man does not think while dead.

"In death there is no remembrance of thee (God). (Psa. 6:5). Again, if death means separation, when man is separated he does not even so much as remember his God. David also declares, "The dead praise not the Lord (Psa. 115:17). Then the separated soul or spirit is not in heaven praising Jehovah; if death is separation. This makeshift of orthodoxy, calling death separation is of no value as proof that a part of man does not die. In Bible times death was called sleep. Sleeping people are not more conscious while asleep than when awake. Sound sleep brings about total unconsciousness. Those who have been chloriformed can testify that the most violent cutting in the flesh is not felt; they were absolutely unconscious while the operation was going on. Then if man lives again, the future life is not a continuation of the present one, so far as the dead are concerned.

Take again the cause of insanity. Medical men always say it is a diseased brain, and they doctor the brain and have successfully cured many insane people, which would not be the case if the mind were connected with an immortal entity which resides in the body, and is so independent that it can think after the dissolution of the body.

Death really means what God told Adam, "A all die." The human family being in Adam when

returning unto dust," Paul states, "If the dead rise not, then they also which are fallen asleep in Christ are perished" (1 Cor. 15:16-18). John Wesley says, "They have lost both life and being." (Notes on the New Testament). Let us be epicureans indeed, for Paul says: "Eat, drink and be merry." There is no advantage in being a Christian if there is no resurrection, "Our faith is vain" (1 Cor. 15). There is a resurrection; some men shall live again. "But now is Christ risen from the dead, and became the first fruits of them that slept. For since by (or through) man came death, by (through) man came also the resurrection of baptized into Christ Jesus, were baptized into his the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:20-22). This settles the question: "All in Christ shall be made alive." Who were in Adam? All the human family. Who are in Christ? Paul answers, "We (Christians) are his workmanship created anew in Christ Jesus." Again: "For as many of you as have been baptized into Chrost Jesus, were baptized into his death" (Rom. 6:3). "In him we have redemption through his blood, the forgiveness of sins" (Eph. 1:7); "Chosen in him" (Eph. 1:4); "Sanctified in him" (1 Cor. 1:2); "New creatures in him;" "There is therefore no condemnation in him," if we walk not after the flesh. In every place in the New Testament the phrase "in Christ Jesus" and those of like import show relationship to him.

Then those who are related to Christ will surely live again. Jesus said to Martha: "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live again and he that liveth again and believeth in me shall die unto the remotest age. Believest thou this?" (John 11:25, 26). This again shows that God's servants will live again, and live for all future time. John says: "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God" (19:25, 26). David says: "As for me, I shall behold thy face in righteousness, I shall be satisfied when I awake in thy likeness" (Ps. 17:15). Isaiah sings: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19). Daniel exclaims: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (12:2). Hosea 13:14: "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction." The greatest of all teachers says: "Now that the dead are raised, even Moses showed at the bush." Moses then believed, with Job, that some would live again. Jesus again says: "The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more, for they are equal unto the angels and are children of God, being children of the resurrection" (Luke 20:35, 36). "Marvel not at this, for the hour is coming in the which all that are in the graves (Mnemois, Greek, explained by Liddell and Scott as memorial places, graves) shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation" (condemnation) (John 5:28, 29).

All the above quotations show that the whole of God's people will live again, and others will awake to shame and everlasting contempt," and "condemnation." The resurrection then includes two classes "those who have done good, and those who have done evil." David explains the fate of evil doers, "They shall be cut off." In David's day when one was cut off, he was killed. Then evil doers will be killed in the second death; while "those that wait upon the Lord shall inherit the earth" (Psa. 37:9).

The Bible fails to state that people will live again for a future probation. David speaks of a class who will not live again, when he says, "Free among the dead like the slain that lie in the grave, whom thou (God) rememberest no more; and they are cut off from thy hand" (Psa. 88:5).

Those not in the memorial graves, and hence, are not of those who have done either good or evil, strictly speaking. They did not sin against light. David speaks again of the same class, "in another Psalm," as Paul puts it: "Wilt thou show wonders to the dead? shall the dead arise and praise thee? shall thy loving kindness be known in the dark, and thy faithfulness in the land of forgetfulness?" God cannot show wonders unto the dead, because "they know not anything." They, the dead (rephann) shall not rise and praise God because he says of them, "They are dead, they shall not live; they are deceased (rephraim), they shall not rise; therefore, thou hast visited and destroyed them, and made all their memory to perish" (Isa. 26:14). His loving kindness will not be known in the dark, nor his faithfulness in the land of forgetfulness. The question method of denying an affirmative is often used in the Bible. Solomon says: "The man that wandereth out of the way of understanding shall remain in the congregation of the dead"—rephaim (Prov. 20:16). Then some shall live again, and some shall not; and some who will live again will only be allowed to live for a brief period, while others will never have to die any more. It is grand to think that the faithful will live eternally. It is a glorious hope, but the way is broad that leads into destruction, while the road that leads to eternal life is narrow. Which road are we traveling? If on the broad one, how sad 'twill be when we reach its end. "Strive to enter the straight gate," is the mandate of him who spake as never man had spoken.

J. J. HECKMAN.

NOTICE

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1301 Park Place, Brooklyn, N. Y.

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21; Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26); the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-55); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31). ROBERT G. HUGGINS, Editor.

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THE LORD'S JEWELS

How much we read in the newspapers about the glory of war, the honors and decorations bestowed upon men for conspicuous valor and bravery upon the battlefield. How men strive to perform exploits, so that their names may appear in "the dispatches."

This morning while musing upon the vanity of worldly wealth and honor, I thought of Grey's wonderful lines in his "Elegy to a Churchyard:" "The wealth of heraldy, the pomp of power and all that beauty ever gave, the path of glory leads but to the grave." Near my home, is probably one of the most beautiful cemeteries in the world. The late president Garfield, John Hay, Mrs. Rockefeller and many of our nation's distinguished dead, lie there.

Like my beloved Master, I delight to withdraw myself from "the giddy throng," and be alone with my own thoughts. In the quietness of this cemetery alone with the dead, many of whom in life, their exalted position forbade me even to speak to them, much less their acquaintance; but now death has brought us to one level; their pride, their glory, their power, has vanished forever, like a summer's dream. The wise man has truly said, "All is vanity." Surrounded by the dead, always fills me with the spirit of humility and a realization of my utter dependence upon God. "In him we live and move and have our being." Once a year in several of our northern, eastern and western states, thousands of our fellow citizens repair to the cemeteries to decorate the graves of their departed friends. This we know as Memorial Day. Silently they place upon the mound, flowers, a token of their love for the one lying beneath, who in life they loved and in death have not forgotten.

These beautiful flowers suggest to the wayfaring man and passerby, their hope of a resurrection. Here and there among the many mounds, small flags are stuck into the soil. In silent language this proclaims that beneath is one, who laid down his life that his country might enjoy the blessing of unity, which the flag symbolizes. We notice many stop at these graves and carefully read the superscription engraved upon the memorial stone. There is a look of sadness in their faces; the ravages of time proclaim to the observant eye that they too are hastening toward the day when kind hands will lay them beside their loved one beneath the silent soil, who as a companion in life shared their joys and sorrow.

On every hand there exists a feeling of solemnity; the spirit of levity is a stranger here. Each face shows a thoughtful expression. We try to read their thoughts. What hope have they? Have they any hope? Like a flash Paul's words come floating into our mind: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord; that we which are alive remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words" (1 Thes. 4:12-18).

We recall also our Lord's words to his disciples: "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy" (John 16:20)

I look up again at the face of the passerby; the face that meets my eye is hopeful, and yet a slight tinge seems to suggest uncertainty. A question seems to be in their eye, "Where is my loved one; I wish that I knew." My mind becomes very sober and thoughtful, striving to indulge in reverie as thoughts would flash into my mind, a scene from a far off land presents itself. In fancy, I see a party of friends journeying on foot toward a small town. The leading figure in the group is a man of majestic mien and carriage; his manner bespeaks his royal birth. As my eyes meet his, my soul becomes ravished with admiration, for those eyes so exquisitely beautiful are beyond the power of description, and yet a look of such tenderness and sympathy, that having once seen them, you become captivated and long to become even his slave if perchance you may only abide forever in his presence. Falling down in graceful curls are locks of golden hair, possessing the texture and gleam of silk that reflects the rays of the oriental sun. His lips are of ruddy hue, slightly parted, revealing teeth so white and regular that instinctively we feel that no guile was found in his mouth; his whole manner and deportment is grace and dignity personified.

In the distance we behold a party gathering outside of one of the better class homes. As he draws near, we can hear intense sobbing, and on every hand signs of grief and mourning. As the

majestic figure of him who, "spoke as never man spoke" approached, a hush comes over all; a whisper soon goes from one friend to the other, "It is he." Instantly at these words a female figure rushes forth from the house, and in an impetuous outburst of grief, prostrates herself at his feet, exclaiming with deep pathos, "Lord if thou hadst been here, my brother had not died." Oh the bitter despair! Oh the glory of that cry! Oh the love for the departed one that lay behind that cry; no language can describe it; no painter, however skillful, can portray it; and no dirge, however solemn or melancholy, can express it. "Lord, if thou hadst been here, my brother had not died." (Let immortal soulists read this and ponder over it.)

But hush; he whom she addresses as "Lord," gently and lovingly takes her by the hand, and gently drawing her to his side, his manly but sweet face all aglow with light and enthusiasm, radiant with the consciousness that comes to him from the knowledge of his power, utters these memorable words: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth on me shall never die. Believest thou this?"

Beloved, to my mind this statement, this declaration is the most wonderful ever uttered by man. It is full of power, joy and blessing. Repeat it again, "I am the resurrection and the life." How quickly and how wonderfully everything around me changes. No longer appear before me monuments of stone, eulogizing the dead; no longer the living striving to maintain and protect their reputations, that others are seeking to trail as a filthy rag in the dust. No, no; the graves are opened everywhere; man is standing on a level before justice, by the side of his neighbor. No cast, color, sect or creed, nation or party; no deceit or dissimulation, each coming forth in his own order. "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation" ((John 5:29). "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). "But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming" (1 Cor. 15:23). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3).

Beloved, we are included in the above: the just and the unjust shall come forth from the grave and take their places before him to whom the secrets of all hearts are made known. Of which class are we putting forth our efforts to belong? Are we coming forth from the grave, numbered among the just, or is our present life such, that the call will find us among the unjust, to be judged unworthy of life, fit only for destruction? God help us to make our calling and election sure. Dear brethren, "see that no man takes thy crown." "Lay hold upon Eternal Life." "He that endures unto the end shall be saved." "Be thou faithful unto death, and I will give thee a crown of life."

If we are among the just class, then we are one of the Lord's precious jewels. God has for us a grand and glorious "Decoration Day."

GEORGE B. ALLDRIDGE.

JOSEPHUS' DISCOURSE TO THE GREEKS ON HADES

"Now as to hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a subterranean region wherein the light of this world does not shine. It cannot be but there must be perpetual darkness." (Any blackface used are in the original.) "This place is a region allotted as a place of custody for souls in which angels are appointed as guardians to them, who distribute to them **temporary punishments**, agreeable to everyone's behavior and manners. In this region there is a certain place set apart **as a lake of unquenchable fire, whereinto we** which one righteous sentence shall deservably be passed upon all men, when the unjust and those suppose no one hitherto hath been cast, but it is prepared for a day above determined by God, in who have been disobedient to God, and hath given honor to idols as have been the vain operations of the hands of men, as to God himself, shall be adjudged to this **everlasting punishment** as having been the cause of this defilement, while the just shall obtain an **incorruptible** and never fading **kingdom.** These are now confined in hades, but not in the same place wherein the unjust are confined. For there is one descent into this region at whose gate we believe there stands an archangel with an host, which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way, but the just are guided to the **right-hand** and are led by hymns sung by angels appointed over that place into a region of **light**, in which the just have dwelt since the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, in the presence of the fathers of the just, which countenance always smiles upon them, while they wait for that eternal new life in heaven. This place we call "The bosom of Abraham."

"But as to the unjust, they are dragged by force to the **left-hand** by the angels allotted for punishment, no longer going with a good will, but as prisoners driven by violence ;to whom are sent the angels appointed over them to **reproach** them and threaten them with such terrible looks and to thrust them still downward. Now those angels that are set over these souls drag them into the neighborhood of hell itself, who, when they are hard by it continue to hear the noise of it; and do not stand clear of the hot vapor itself, but when they have a nearer view of this spectacle as of a terrible and exceedingly great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby; and not only so, but (there) they see the place (or choir) of the faithful and of the just, even hereby are they punished, for a **chaos** deep and large is fixed between them, inasmuch as a just man having com-

passion upon them, cannot be admitted, nor one if he was unjust, if he be bold enough to attempt to pass over it.

"This is * * the hades in which the souls of all men are confined until a proper season which God hath determined, when he shall make a resurrection of all men from the dead, not procuring a transmigration of souls from one body to another * * *whereby a just sentence shall be given to both parties, by giving justly to those that have done well an everlasting fruition, but allotting to the lovers of wicked works eternal punishment, to these belong the unquenchable fire, and that without end, and a certain fiery worm never dying and not destroying the body, but continuing its exaction out of the body, with never ceasing misery and grief; neither will sleep give ease to these men, nor will the night comfort them. Death will not free them from their punishment, nor will the interceding prayers of their kindred profit them, for the just are no longer seen by them, nor are they thought worthy of remembrance anymore, forever." Here you have the Greek theory of hades, with all its contradictions and absurdities.

N. L. WILLARD.

THE DEVIL: IS HE A PERSONAL BEING?

No. 12

Every man has some kind of faith, but James says: "Yea, a man may say, Thou hast faith and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works." Now listen to what else he has to say: "Thou believest that there is one God." Well, everybody mostly believes that, James says to believe this. "Thou dost well;" but he says the devils (or they who are possessed) also believe as much and tremble. Christian Science is not all error; they have some truth; they realize that if they can remove or banish from people's minds false ideas, the battle is won. It does matter a great deal what a man believes; if he believes the things concerning the kingdom of God and the name of Jesus Christ and is baptized into that name for the remission of his sins, he will be saved, if he practices daily what God commands him to do, thus developing a character like Jesus. If he believes in a personal devil, and demons, the spirits of dead men, for the life of me I cannot see how he can honor God, or have a part in his kingdom.

Brother Huggins yesterday morning showed that the parables in Matt. 13, and the messages to the Seven Churches recorded in Revelations, are in spirit and teaching exactly the same. He pointed out how the leaven, which the woman mixed with the meal, leavened the whole mass. So the Apostle Paul saw in looking down the stream of time, what would befall the church by the introduction and belief of this doctrine of demons, or belief in the existence of "departed spirits." In writing to Timothy he warns him that these errors and the institution of idolatrous paganism would hereafter spoil the truth and the simplicity of Christianity. These "departed human spirits," these daimonia, he saw would form a fruitful hot bed out of which cunning priests, popes and cardinals would manufacture delusions to keep the people under their power. "..... the spirit speaketh expressly, that, in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Tim. 4:1).

Beloved, every time I think of the nonsense taught by the priests of the Roman Catholic Church in reference to the power of "departed saints," the Virgin Mary, the Mother of God, etc., I lift up my heart to God, and thank him with all my soul for bringing me out of darkness into the marvellous light of the truth, and to a belief in the gospel of the kingdom of God. The horrible stuff sold in their churches, known as "High and low mass," for the repose of departed souls, which God has declared by his servant and prophet David that the dead are in silence and we are neither praising the Lord or suffering pain in purgatory (Psa. 115:17). That the dead, both good and bad all go to one place, and not some to heaven and others to hell (Eccl. 3:20). That even the righteous dead rest in their graves and can not go to heaven (John 13:33). That David is in the grave, and has not gone to heaven (Acts 2:34). That Moses and Samuel are both dead, and are not therefore, as they teach, in the presence of God (Gen. 15:1). That a reward will be received at the resurrection, and not at death (Rev. 11.18). That when Jesus shall come in his glory, he will reward men according to their works, and not when men die (Matt. 16:27). That the resurrection is for those who are responsible by a knowledge of the truth, and not for every human being (Dan. 12:2). That some people will sleep a perpetual sleep, and will not participate in the resurrection (Isa. 26:14; 43:17; Jer. 51:57).

Beloved, I sat through a service once in a Catholic Church; it makes me sick as I recall the bending of knees, the chattering gibberish, as it seemed to me of the priest and people, the striking of the gong as the "change" took place, reminding me of the sun worshipers, as the morning sun arose. Prayer for the dead has filled the coffers of this system, which scripture calls "The mother of harlots." Praying for the salvation of those God's word declares are resting from their labors (Job. 3:17; Psa. 6:5; Eccl. 9:5). Oh you priests, who are responsible for all this nonsense, this miserable deceit and mumery; you who in the dark ages burned and tortured —and you would do it again—because we and our forefathers would not submit to it. No wonder Paul calls you "seducing spirits," and "demons," who teach and practice the doctrines of devils, or demons. Protestants awake! shake off this hideous nightmare; be free; believe God's word; weed out from your creeds all these horrible doctrines created by your mother, "The Church of Rome."

GEORGE B. ALLDRIDGE.

There are a vanity and an egotism in always bewailing our misdoings as well as in recounting our virtuous actions. It may be a subject very interesting to us; but it cannot be either interesting or agreeable to others. Let us forget it and put it away, and let the future attest our penitence by better conduct rather than by lamentations.

SHALL MEMORY BE A WITNESS?

It is averred that the mission of Jesus the Christ to the lost sheep of the house of Israel, was no sinecure, seeing the slanderous mud and unprintable ridicule thrown at every available opportunity at the great missionary by those adepts in quibbling and deceit, the chief priests, scribes and pharisees, sadducees and herodians. Eventually however they overstepped the sphere of reason and consistency when they rudely accused the Savior of having an unclean spirit, and also performing the miracles accredited to his name by permit or patent from the old serpent alias Beebzebub. The average student of holy writ needs not be astonished when aspersions as the above called forth the righteous ire of him who "spoke as never man spake." Hence the warning recorded by Matthew against his calumniators: "And I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Mat. 12:36, 37).

To be falsely accused as an agent of Beelzebub to whom the Lord Jesus was ever unalterably opposed. He freely forgave sins against himself, unbelief excepted. But when outlawed and blasphemous speech involved the holy spirit, forgiveness was out of the question in this age and in the age to come, and further, wanton speech or idle words used by mankind will be filed against them at the great assize.

It may be asked how an undertaking of such magnitude could approximately be accomplished in the absence of any form of tabulated speech in the scriptures, against transgressors who have exercised the function of articulate speech condensed in idle words. Consider the flood of speech the average adult is capable of pouring forth in the scriptural lifetime limit of 70 or 80 years. It is beyond conception, even allowing one-third of all this torrent of speech to an individual. Then try to grasp the huge volume of those unbelieved words. "Imagination's utmost stretch in wonder fades away."

Doubtless many may say there is nothing impossible with God, and yet there is, He cannot sin, nevertheless we are immovably confronted by the Savior's mandate, every idle word must be accounted for at the great assize. Justification and condemnation are alike determined by words chastely or unchastely spoken in expressing thoughts or ideas.

Scripture implicitly indicates those only who wash their robes and keep them spotless in the holy and perfect process of wholesome living, "have their names written in the Lamb's book of life" (Rev. 21:27). Judgment will be given out of the books, according to their work (Rev. 20:12). Eventually, if there is no record kept of idle words, what then? Memory, individual memory, with refluent testimony shall be a swift witness against all irrevelent dribbles or floods of speech catalogued as "idle words," no matter by whom spoken.

"When sounds the trumpet at the judgment day,
And when forever all things earthly die,
We must a full and true account supply
Of every useless word we dropped in play."
—Gothe.

Memory, the mental storehouse of the mind is a marvel of capacity and capability, its mechanism parallels the miraculous, so conservative and retentive of words, deeds and scenes, from the dawn of infantile knowledge to the gloamin limit of life, negatives all of them, laid away in the album of memory, forgotten till the flashlight of memory reveals the faded past. Perhaps in excursions to dreamland, when everything taken cognizance of is mentally duplicated and passed in rapid and faithful review before this agent of the mind, without the consent of the will. "Fond memory beckons and with hesitating feet, we seem to tread the path when life was fair and sweet."

Men say, "Memory is nothing more complex than a photographic process, an object is perceived by the eye, its outlines are focussed on the sensitive plate of the retina and developed in some dark room hidden among the brain cells. Thus in every consciousness will be found a storeroom filled with negatives, dim, to be true, in many cases, but still there, ready to be brought out with little or great effort, according to the perfection of the process in the first place."

The Lord Jesus speaking in parable on one occasion with reference to the nobleman who had gone to a far country, when he returned to claim his own principal and interest from the agents whom the nobleman had appointed and entrusted in his absence the administration of his business affairs. The agents found faithful were promptly commended and promoted, unfortunately it is said, they were not all faithful. One fails to qualify and exasperates his position by futile excuse his delinquencies and shortcomings are held against him. The nobleman observing, "Out of thine own mouth will I judge thee, thou wicked servant" (Luke 19:22). And again, "Thine own mouth condemneth thee and not I, yea, thine own lips testify against thee" (Job 15:6).

Sins of speech have always been under ban, so testifies sacred and secular history, pulpit, platform and conversazione, have been and still are profaned by the insanity of idle words. Steps are not infrequently taken to repress recalcitrant users of idle words. The apostle James says, "The important faculty in present day life will doubtless stand forth highly improved and unhindered by the economy of the age to come, and memory, the retractive verbiage of "idle words."

Not a few brilliant thinkers advocated the tongue no man can tame, it is an unruly evil" and thereto is attached the warning, that, unless the tongue is judiciously bridled, religion availeth cream of the utilities of this age may be used in nothing.

The words we say,
Into still air they seem to fleet,
We count them ever past,
But they shall last,
In the dread judgment they
And we shall meet. (Keble).

IVAN KATISON.

It is not given to all mortals to be always wise. "If there be those whose folly has never appeared," says La Rochefoucauld, "it is because it has never been closely looked for."

THE UNJUST STEWARD
Luke, 16th Chapter

"And Jesus said unto his disciples, There was a certain rich man, which had a steward, and the same was accused unto him that he had wasted his goods, and he called him and said unto him, How is it that I hear this of thee? give an account of thy stewardship, for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh from me the stewardship. I cannot dig; to beg I am ashamed, I am resolved what to do that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors and said unto the first, How much owest thou unto my lord? And he said An hundred measures of oil. And he said unto him Take thy bill and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him Take thy bill and write four score. And the lord commended the unjust steward because he had done wisely; for the children of this world(or age) are wiser than the children of light. And I, Jesus say unto you Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least is also unjust in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters for either he will hate the one and love the other or else he will hold to the one and despise the other. Ye cannot serve God and mammon. And the pharisees, who were covetous, heard all these things, and they derided him. And he said unto them, Ye are them which justify yourselves before men, but God knoweth your hearts, for that which is highly esteemed among men is abomination in the sight of God."

Jesus has not given us an explanation of this parable, so we must give it dilligent study to find out what Jesus intended to teach us from this parable. It was spoken to his disciples for instruction that they might know what to do and what not to do. The covetous, hypocritical and self righteous pharisees heard him, and they derided him.

We have brought to view in this parable a certain rich man, who was a lord, and his steward to whom he had entrusted his goods. This steward had been accused by some one to his lord that he had wasted his goods, so his lord called him to give an account of stewardship, "for thou mayest be no longer steward."

The steward seeing that his services would no longer be required, reasoned within himself what action he would take. I cannot do laboring work and being accustomed to it, I cannot dig, and to beg I am ashamed: Now what shall I do? I am resolved what to do: I will make friends out of my lord's debtors so that when I lose my position they will receive me into their houses. It was bad enough to waste his employer's goods, but now he intends to add robbery to his other wrong doings. He called together every one of his master's debtors; to the first he said "How much owest thou unto my lord? And he said An hundred measures of oil. And he said unto him Take thy bill and sit down quickly and write fifty. Then said he to another, How much owest thou? And he said, An hundred measures of wheat. And he said, Take thy bill and write four-score. And the lord commended him because he had done wisely." He commended him because of the forethought and wisdom he manifested in making provision for the future.

This worldly wisdom only pertained to worldly things, which soon pass away. It made no provision for those things that would endure forever. His thoughts did not rise higher than his present life. With all his wisdom he had no knowledge of God and his Son, Jesus Christ, whom to know is life eternal. This is heavenly wisdom. In 1st Corinthians, 2nd chapter Paul speaks of these two kinds of wisdoms, the wisdom of the world, and the wisdom of God. Happy is the man that findeth wisdom (Proverbs 3:13). Read also the 2nd and 4th chapters of Proverbs, also James 3:13-18.

"Who is a wise man and endowed with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom; but if ye have bitter envying and strife in your hearts, glory not and be not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without hypocrisy." In the 1st chapter of James 5:7 we read, "If any man lack wisdom, let him ask of God that giveth to all liberally and upbraideth not, and it shall be given him; but let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed about; for let not that man think that he shall receive anything of the Lord."

Another lesson we may learn from this parable is faithfulness in the service of our Lord. Read Matt. 24:45-51; Luke 12:35-48. If we expect to get the crown of life we must be faithful unto death. Brothers and sisters, let us take heed to the lessons taught us in the word, and we will not be tossed about by every wind of doctrine which, when seen in the light of the word of God, is only found to be cunningly devised fables, the outgrowth of the carnal mind.

SAMUEL PITTS.

A Chinese proverb says "one good word can warm three winter months."

Earnestness commands the respect of mankind.—John Hall.

Conceit may puff a man up, but can never prop him up.—Ruskin.

To endure patiently is as clear a proof of loyalty as to do valiantly; for each of these brings into exercise that essential element of the noblest heroism, Christian self-possession.

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THE RESTITUTION

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EDITORIAL

Sister McMillan, of Buffalo, N. Y., was a pleasant caller this week.

Brother J. J. Heckman of Monte Vista, Colo., writes: "I can go anywhere next year to preach the gospel." Our readers are well acquainted with Bro. Heckman through his able articles in The Restitution. If they desire a minister in their community next year we suggest that they correspond now with Bro. Heckman.

Bro. R. H. Judd writes: "Issue of August 3rd very good. Article by Bro. Alldridge excellent. Fiske-Moore Debate is interesting. It might be well to ask Mr. Moore which of the two men is called J. H. Moore, or does J. stand for one, and H. for the other? The same argument was given me some time ago by a relative, and I cautioned her not to repeat it lest people might think I had in my family ten living and two dead, instead of half the number. Evidently Moore cannot get away from the fact that this intellectual something is given him, viz., given to the man. What awful blunders orthodoxy does lead us into! I am now in correspondence with the local Methodist preacher here, and will, if you like, send the correspondence." Send it on, to be sure.

SPECULATIVE?

Many good things in your book, "The Bible, Its Principles and Texts," but pardon me for stating one thing about it which I feel; sometimes you (while plausible and logical) become—shall I say speculative? An instance on page 114, about what became of the risen saints. The article is ably written and you may be right that they came forth mortal, but as there is nothing about that point in the Inspired Record, the article, full as it is of good logic, shrewd reasoning, etc., is yet "speculative."—D. L.

Editor's Reply

The article objected to is a response to Thomas, answering his question, "What Became of the Risen Saints?" We quote verbatim from our book, page 114, the whole article as follows:

"We transcribe entire the 52nd and 53rd verses: 'And the graves were opened; and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.' When Christ, 'yielded up the spirit' (verse 50), there came a terrific earthquake (verse 51). Extraordinary rents and fissures are still visible in the rocks near the cross where Christ died. By the earthquake several bodies that had been buried were thrown up and exposed to view, and continued above ground till after Christ's resurrection, and were seen by many persons in the city. Like the two witnesses in Rev. 11:8, 11, their 'dead bodies' lay 'in the streets of the great city' for 'three days and a half' before the 'spirit of life from God entered into them.' Notice that the writer is particular to state that they 'came out of the grave after his resurrection;' not before, as some have thought; for Christ is the 'first fruits of them that slept' (1 Cor. 15:20). Thus was established the truth of our Lord's resurrection in particular, and the resurrection of his body in general. Christ, be it remembered, was the 'first that should rise from the dead' (Acts 26:23; 1 Cor. 15:20; Col. 1:18; Rev. 1:5,. Christ was not the 'first' to emerge from the grave in mortal nature; Nain's son, Jairus' daughter, Lazarus, and the man who revived and stood upon his feet when he touched the bones of Elisha 2 King 13:21), were all resuscitated to mortal life before Christ's resurrection. He, however, was the first to emerge from the death state immortal. All resurrections before his, and any that occurred with his, must have been revivals to natural life. With this principle settled, we cannot go wrong when we say that the saints who came out of the grave when he was raised, merely emerged from the death state in mortality. And the record of what they did after they were raised, the design or end in view of their resurrection confirms this interpretation: they 'went into the holy city (Jerusalem), and appeared to many.' No one would believe in such an extraordinary thing as the resurrection of Christ unless attested by infallible proofs. As God knew

this, you can easily see the design he had in raising these saints when Christ was raised, and sending them to the 'holy city,' to remain there as living witnesses, like Lazarus, and 'appear unto many' in that capacity. 1 Cor. 15th chapter read with this thought in mind appears in a new and beautiful light.

Read above remarks several times, reader, and see if you think it is fair to call them "speculative." Remember our book is made to study, not merely "to read." It is brief. Travelers in high altitudes make use of a highly concentrated food called Pemmican. Its compressed fattiness and pungent juniper flavor are not available, however, until it is moistened and warmed. So with "The Bible, Its Principles and Texts;" merely read it is a dry and choking morsel; studied thoroughly, it will prove to be a savory mess. What at first was thought to be speculative reasoning, after mature thought will be seen as actual truth in the present instance.

All admit that Christ was "the first" to rise from the dead (Acts 26:23). That he is the "first fruits of them that slept" (1 Cor. 15:20). "Every man in his own order," says the apostle Paul in his masterly argument on the resurrection. We are in no danger of speculating when we follow the "order" of resurrection Paul here lays down. Here it is:

1. "Christ the first fruits."
2. "Afterward (the next) they that are Christ's at his coming" (1 Cor. 15:23).
3. "Then the end" (verse 24).

The saints spoken of in Matt. 27:,2, 53, came out of their graves "after his resurrection." After Christ's resurrection Paul's "order" requires that none can be raised as the harvest till "his coming." Thus the matter is settled by Paul's "order" not by our speculations.

COMMUNICATIONS

Dear Brethren:

I herein enclose $1.50 for renewal of my subscription, which expired in May. I am sorry that I could not have sent it on time. I could not think of being without the paper. I want to give you my hand on the stand you have taken on the Josephite question. I can't see how a child of God can go to conference and commune with such and not be condemned. Oh what a time of trouble we are in! Let us watch and not be found affiliated with those who deny the Son of God that bought them.

Your sister in Christ,

OLLIE BRADLEY.

PLAY AND WORK

A just balance between play and work may be struck for the individual by noting what duration of mental exercise can be borne without the signs of fatigue showing. Recreation of the athletic kind is most useful in turning the brain overpressed with thoughts to other modes of action and preventing it from continuously acting in mental modes producing a cloud of uncontrolled thoughts, to be followed by troubled sleep and dreams. Habits of bodily activity, properly regulated, are often the best cure for sickly states of mind.

PRAYER AND PRACTICE

To kneel down in the morning and ask God for guidance during the day, and help to live the right life, and then to go out and never think any more about it all day, will probably be of no use. A man may do that for years in a quite formal way, and then complain that prayer is a failure. He has not really been praying at all; he has only been asking for things, as any selfish person might do. The words of prayer which are uttered in a few minutes, must represent the constant desire and effort of the soul, or they are not real prayer. Speechless prayer can do much, but prayerless speech can do nothing. The man who earnestly seeks truth, who hungers and thirsts after righteousness, though he may never kneel down to utter words of prayer, or have any fixed times for such exercises, prays infinitely more than a man who is frequently on his knees supplicating God, but who does not make any serious search for truth or any strenuous effort towards the ideal. Many who think they pray much and frequently, scarcely pray at all, because their petitions are out of harmony with their life. To pray for the prosperity of religion, and then make it as cheap as possible; to pray that men may come to a knowledge of God, and then spend the rest of one's time in making a fortune for one's self; to ask that the spirit may lead us into all truth, and at the same time to hug our own opinion as infallible, and never allow the spirit the slightest chance of a lead, is really not to pray at all. More than any speech, more than any words, prayer is the attitude of the soul towards truth, of the yearning of the spirit after God, and the activity of the life in practical work for God's kingdom. Verbal prayer has its use, as words of love have their use, but the most of praying, as of loving, is in attitude and deed. Definite acts of prayer are of great value, I believe, when they are in their right setting in life; when they are not, they are not only useless but they are dangerous.—Rhondda Williams. Selected by Flora A. Woods.

GOOD HABITS

Habits of temperance, economy, truthfulness, honesty, generosity, once thoroughly engrafted upon the life of an individual, will accomplish for him what years of seeking and effort without them would fail to produce. They will open wide for him the gates of success, of honor, of respect, of affection, through which so many seek in vain to enter. Working spontaneously and almost unconsciously as they will after constant and intelligent culture, they release the power that produced them for still higher efforts; they form a foundation on which to build, without fear of overthrow, all the finest traits of excellence; they prepare the way for progressive virtue and for the beauty of goodness, which is so rare but so admirable.

Sorrows are gardeners—they plant flowers along waste places and lead vines to cover barren heaps.

PROPHETIC FULFILLMENT

In God's revealment of future events for the benefit of his saints we find marks whereby we may identify the power spoken of; which marks will apply to no other power but the one spoken of. Take for an example the Grecian empire, symbolized by a goat that "had a notable horn between his eyes (Dan. 8:5) * * * And when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven" (verse 8).

In applying this to Alexander and his successors, there can be no mistake. And Rome, when symbols are used, the ten horns are in evidence. And no other symbol has ten horns, therefore the leopard symbol of (Rev. 13:1) represents Rome. Bro. J. J. Heckman in The Restitution of August 31 emphasizes several good points: First, it related to "things which must shortly come to pass;" Second, that the angel taught John by signs or symbols, as it is written, "He sent and signified it to his servant John." Bro. Heckman continues: "John was shown things which must shortly come to pass; not things which had already been taught." I may add that events already revealed would be no "revelation." Therefore, the war in the heaven was the casting down of the pagan dragon—Rome changed its religion; therefore the change in the symbol from the dragon to the leopard beast. Both symbols have the ten horns, and both represent Rome, but in two different phases—First, Pagan, then Christian.

At verse eleven, another symbol with two horns like a lamb appears. And Bro. Heckman finally concludes that it is the papacy. At verse five we read: "And there was given unto him (the leopard beast) a mouth speaking great things and blasphemies; and it was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven" (Rev. 13:5-6). This all comes to pass by the leopard beast before any mention is made of the two-horned symbol of verse eleven. The speach and actions of this leopard beast after he receives the mouth directs our attention to (Dan. 7:8). The leopard beast has ten horns, the same as Daniel's fourth beast (Ch. 7:8).

Now among, and after the rise of the ten horns, another little horn comes up on the head of the Roman beast. Now I will give a parallel of the speach and actions of Daniel's eleventh or Papal horn, and those of the leopard symbol after he receives the mouth to establish the fact that they are the identical same power:

1. The little horn was a blasphemous power: "He shall speak great words against the most High" (Dan. 7:25). The leopard beast of Rev. 13:6 does the same: "He opened his mouth in blasphemy against God."

2. The little horn made war with the saints and prevailed against them (Dan. 7:21). This beast also, Rev. 13:7, makes war with the saints and overcomes them.

3. The little horn had a mouth speaking great things (Dan. 8:8-20). And of this beast we read, Rev. 13:5, "And there was given him a mouth speaking great things and blasphemies."

4. Power was given to the little horn to continue for a time, times, and the dividing of time, or 1260 years (Dan. 7:25). To this beast also power was given for forty and two months, or 1260 years (Rev. 13:5).

5. At the end of that period, the dominion of the little horn was to be taken away (Dan. 7:26). At the end of the same period the leopard beast was himself to be "led into captivity" (Rev. 13:10).

It may be proved by history that the rise of the little horn among the ten, chronologically agrees with the giving of the blasphemous mouth to the leopard beast. The evidence therefore is superabundant that the papal horn of Daniel is the same as the leopard beast after his receiving of the blasphemous mouth.

The fourth beast of Daniel 7 on whose head grew the papal horn, came from the sea. The two horned beast comes from the earth (Rev. 13:11). They are a different breed of animals. Like the iron and the clay, they will not mix.

GEO. FRANCIS.

HOW TO PREACH SO NO ONE WILL BE CONVERTED

Study to please and thus secure a big reputation.

Preach lots on popular, sensational themes—avoid referring to essential doctrines of salvation.

Denounce sin in the abstract, but appear not to see the sin of your own congregation.

Preach often on the love of God; but never hint that God is a consuming fire.

Discourse again and again on the universal Fatherhood of God and Brotherhood of man, and thus slyly do away with the necessity of the new birth.

Join all the secret societies of your town.

Be liberal. Admit there are good men and Christians in all churches. Let your church be a get-together place for Jews, Romanists, Christian Scientists, and all classes of Unitarians, and by "union" help lift up humanity.

Make religion attractive, progressive and up-to-date. Split up the church into worldly clubs and societies for the sake of fun. Instead of meeting for prayer, meditation and worship let them "sit down to eat and to drink, and rise up to play."

Life is one grand continuous opportunity from infancy to our latest day. The conscientious, the resolute, the industrious, and the thrifty turn each hour into golden treasures; the listless, the stolid, the lazy, the sensual allow their teeming mines to lie idle at their feet, with countless treasures unknown, unappreciated, undeveloped.

Many a child goes astray simply because home lacks sunshine. A child needs smiles as much as flowers need sunshine. If home is the place where faces are sour and words harsh and fault-finding is ever going on, children spend as many hours as possible elsewhere. Let every father and mother then try to be happy; let them look happy; let them talk to their children, especially the little ones, in such a way as to make them happy.

PAUL'S "DESIRE TO DEPART"

In the "Improved Version" of the New Testament, we find the following note in connection with the translation of Phil. 1:22-24. The translation reads: "But if **it be given me** to live in the flesh, this **preaching of Christ is the fruit of my labor**; yet what shall I choose I know not; but I am in a strait between two, having a desire to depart, and to be with Christ; for **this would be very far better.**"

The words in blackface type are thus in the translation. The following is the note in the note in the margin:

"The Apostle probably thought that the advent of Christ to raise the dead was very near (1 Thess. 4:13-18), and therefore judged that a quiet rest in the grave till that event, would be to himself preferable to a life of suffering and persecution; though he was content to continue in his present suffering state for the benefit of the church. At any rate he could not mean to express an expectation of an intermediate state of enjoyment between death and the resurrection; for he hints at no such topic of consolation to the bereaved Thessalonians in the passage above cited. And if he had expected that a state of felicity would have immediately succeeded the desolution of the body, it would have been impossible for him to have declared to the Corinthians (1 Cor. 15:17, 18), that if the dead rise not, their faith would be vain, and that all who had fallen asleep in Christ were perished."

In the same Version we find the following translation of 1 Thess. 4:15-18:

"For this we say unto you by the word of the Lord, that we who shall be alive, and who shall remain to the appeaarnce of the Lord, shall not before those that are fallen asleep. For the Lord himself will come down from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ will rise first, afterward, we who shall be alive, and who shall remain, shall be caught up together with them into the clouds, to meet the Lord in the air; and then we shall ever be with the Lord. Wherefore comfort ye one another with these words."

In the margin is the following note on the foregoing:

"Observe here, that all the consolation which the Apostle administers to the bereaved mourning Thessalonians is derived from the Christian hope of a resurrection, and from what would happen at that awful and glorious period. He takes no notice of an intervening state of perfection and felicity of which their deceased friends were even then in possession. A circumstance which the Apostle could hardly have omitted had the existence of such a state been revealed to him."

We think the foregoing sensible remarks commend themselves to every candid reader, and are in strict harmony with the teachings of the Scriptures."

As a general rule confidence of success is almost success; and obstacles often fall of themselves before a determination to overcome them. There is something in resolution which has an influence beyond itself; all is prostration where it appears.

THE IRON GATE

"The iron gate * * * which opened to them of his own accord" (Acts 12:10).

Peter was in prison awaiting his execution. The church had neither human power nor influence to save him. There was no earthly help, but there was help to be obtained by way of heaven. They gave themselves to, fervent, importunate prayer. God sent his angel, who aroused Peter from sleep and led him out through the first and second ward of the prison, and when they came to the iron gate it opened to them of its own accord—and Peter was free; for God had answered his prayer.

My dear reader, there may be some iron gate in your life that has blocked your way. Like a caged bird you have often beaten against the bars, but instead of helping, you have only had to fall back tired, exhausted and sore of heart. There is a secret for you to learn, and that is believing prayer, and when you come to the iron gate, it will open of its own accord.

How much wasted energy, and how much sore disappointment will be saved if you learn to pray as did the church in the upper room! Insurmountable difficulties will disappear; unconquerable habits will fall off like Peter's chains; adverse circumstances will prove favorable if you learn to pray, not with your own faith but with the faith of God (Mark 11:22). Souls in prison have been waiting for years for the iron gate to open; loved ones out of Christ, bound by Satan and held fast by him, will be set free, when you pray till you definitely believe God. Impending dangers will be averted; suffering ones released, and that which seemed impossible will become but ordinary, and as if it was always as you wanted it. When the resurrection morn shall break and the iron gate of death and the grave shall open into that city, we will find that even this, God has made to hinge upon the believing prayer of his children. "Come, Lord Jesus, come quickly. The Spirit and the Bride say, Come."

Even now, my friend, not only learn to pray in faith; but as some holy, heavenly desire is borne in upon you, follow it, and God may make even you to be his Angel to open the iron gate for some poor, imprisoned soul and to set one free who will be a mighty instrument for God.

C. H. P.

EDUCATION

Education, in its broadest sense, may be divided into two parts—that which we receive from external influence and that which is gained from what goes on within us. Without the latter, of course, the former would be as useless as food without the process of digestion. But, while all the civilized world is anxiously engaged in providing for the former, but little comparative attention is paid to the latter. Schools, teachers, books, parental influence, associates—all that can act upon the child from without—are rightly the objects of close attention and watchful care by conscientious educators. But we have yet much to learn of the more delicate and difficult task of training the mind itself to respond to these influences, to assimilate into its own being the knowledge, principles and strength thus offered; in a word, to digest its proper food.

SEARCHING QUESTIONS ABOUT THE TRUTH

The truth understood, believed, and obeyed, is what makes us free from sin and saves us (2 Thes. 2:13; Jno. 8:32; 1 Pet. 1:22). The question of all questions, then, is, "What is the truth" (Jno. 18: 38)? The Bible answers this question. It supplements its answer with the affirmation, "The church of the living God" is the "pillar and ground of the truth" (1 Tim. 3:15). If a church is not willing to be a "pillar" for the truth to rest upon; if it will not support "the truth" solidly as the "ground" supports a building, that church is not the church "of the living God!" A very important matter, certainly. Now a question or two as to our duty:

1 Reader, are you willing to learn, believe and obey "the truth" as it is revealed in the Holy Scriptures? We don't see how you can keep from answering this query with a "Yes."

2. Are you willing to leave your Church, and all other churches, if upon investigation you find they are not "pillars" of the truth as revealed in the Holy Book; and will you cleave to the "church of the living God" so long as you shall live, because it is the "holy ground" where "the truth" dwells and is made welcome" Surely you will have to answer, "Yes," and then add an emphatic, "I will."

You may not say so, but you may feel like saying, "My, what searching questions!' Yes, they are searching. Our dear Lord says, 'Every one that is of the truth heareth my voice" (Jno. 28: 37). And again he says, "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God" (Jno. 8:47). These statements of our Lord are very penetrating. They show that if a man is "of the truth" he will listen to Christ's "voice:" that if he is "of God" he will hear "God's Words." Christ uttered "words" when he used his "voice." And these words are recorded in the Blessed Bible We entreat you to hear them.

"SHALL BE DAMNED"

The same term rendered "shall be damned," is applied in no less than three places to the Savior himself (Matt. 20:18: 27:3; Mark 14:64). Those who wish to squeeze the doctrine of endless torment out of the phrase, would do well to consider what we here state. Seven-tenths of the hard-hearted preachers of the day have not even a tolerable understanding of God's Word. They do not study it—they are bent so much on shouting fire that they have little time for anything else. When they read the Bible at all, it is only through their creeds, which pervert the sure testimony. Their creed being one of much fire, they see but little else when they read! Like the man who wears green glasses, everything he sees through them is green. If such men would ever get within hailing distance of reason, we would like to whisper in their ears to throw creeds to the winds and read God's Word free and untrammelled. Then, only would they breathe the pure air of heaven and bask in the rays of that truth which maketh free indeed.—Sel.

All human power is a compound of time and patience.—Balzac.

Men have sight; women insight.—Victor Hugo.

If you would have the nuptial union last let virtue be the bond that ties it fast.—Howe.

The showy lives its little hour; the true to aftertimes bears raptures ever new.—Goethe.

The saddest failures in life are those that come from not putting forth of the power and will to succeed.—Bishop Whipple.

The way to grow old is to be economical of life. If it be carelessly squandered in any way, it cannot last so long as it otherwise might. Over-work kills a few; over-worry kills more, because it is more depressing and exhausting. The indulgence of the appetites and passions is still more fatal. Men who eat more than they need, drink more than is good for them, and indulge in other kinds of riotous living spend life as they spend money.

It is no vanity for a man to pride himself on what he has honestly got and prudently uses.

He cannot be an unhappy man who has the love and smile of a woman to accompany him in every department of life.

Happiness, if not a panacea for all the ills that flesh is heir to, is an aid and handmaid in the recovery and preservation of health the value of which cannot be exagger ited. But it depends much more upon the family and friends of a patient to supply this than upon his physician—a fact to be borne in mind and constantly heeded.

SAY WHAT YOU MEAN

When a man has made up his mind to do or not do a thing he should have the pluck to say so plainly and decisively. It is a mistaken kindness—if meant as kindness—to meet a request which you have determined not to grant with "I'll see about it," or I'll think the matter over," or "I cannot give you a positive answer now; call in a few days and I'll let you know." It may be said perhaps that the object of these ambiguous expressions is to "let the applicant down easy;" but their tendency is to give him useless trouble and anxiety and possibly to prevent his seeking what he requires in a more propitious quarter until after the golden opportunity has passed. Generally speaking, the individual who thus avoids a direct refusal does so to avoid giving himself pain.

NOTICE

Your subscription to "Words of Life," a monthly m gazine advocating eternal life only through Je s the Christ, at his coming and kingdom, is earn tly solicited. One copy, 37 cents per year. Twelve copies to one address, 25 cents a copy per year. Will be greatly pleased to see your name on my list. Sample copies gladly supplied on application. WM G. ROTHE.

1301 Park Place, Brooklyn, N. Y.

The Restitution

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FOUNDED IN A. D. 1852

A WEEKLY PAPER DEVOTED TO THE EXPOSITION AND DEFENSE OF

The inspiration of the Bible (2 Tim. 3:15, 16) and the restitution of all things foretold by the spirit-guided prophets (2 Pet. 1:21, Acts 3:21). As a means to this end the establishment of the Kingdom of God on earth (Dan. 2:44; 7:13, 14, 27) at the return of Christ (Luke 19:12-15), who will be King of kings (Rev. 19:16), and the saints coadjutors with Him in the government of the nations (Rev. 2:26), the restoration of Israel as a nation (Ezek. 37); the literal resurrection of the dead (John 11:23, 25); the immortalization of the righteous (1 Cor. 15:52-53); the final destruction of the wicked (Psa. 37:10, 20); and eternal life only through Christ, the Life-Giver (John 3:16; Rom. 6:23). Also an understanding of Rom. 10:14-17), and belief in, the gospel (Rom. 1:16), repentance (Luke 13:3), and obedience by Baptism into the name of Jesus Christ, as prerequisites to the remission of sins (Acts 2:38), followed by a life of growth in knowledge, grace and holiness, in order to final salvation (2 Pet. 1; 3:18); and all other truths of "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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LIFE'S GREATEST OPPORTUNITY; AND THE SADDEST OF HUMAN MISTAKES

An Address by Bro. Will Brown, Delivered May 28, 1905

Many and varied are the opportunities that come to mortal man during the short span of his allotted days of life. There are opportunities of advancement in business, opportunities to make money, opportunities to make himself more useful to his fellow-men; then there are educational opportunities, and social opportunities, and political opportunities; and there is no man or woman so unfortunate that they can say they have had no opportunities at all.

Opportunities of some kind or other present themselves at times to even the most unfortunate of our race; but of all the opportunities that present themselves to us during the short term of mortal existence, the greatest, the most excellent, the opportunity that offers us the grandest and most glorious gift that the human mind can conceive, is the one we are to consider tonight, viz., Life's Greatest Opportunity.

Now in order that we may see how really great this opoprtunity is, we will take a look at its promises and see what it offers. Now this greatest opportunity, friends, is one that is held out to us, not by our own fellow-men, but by Jehovah the great Creator and Sustainer of all things.

In creating this earth Jehovah had a fixed and definite purpose in view, and it is necessary to understand in a general sense at least what this purpose is before we can understand what this great opportunity is, which he offers to us. God's purpose with the earth is stated in a condensed form in the 14th chapter of Numbers, the 21st verse, where we have this statement: "But as truly as I live, all the earth shall be filled with the glory of the Lord." In the 72nd Psalm, which contains a prayer of David, the closing petition refers to this filling of the earth with the glory of the Lord. At the 18th verse the Psalmist says: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name forever: and let the whole earth be filled with his glory." Isaiah had a vision of the fulfilment of Jehovah's purpose; in vision he was carried forward in symbol to the time when Jehovah's purpose will be consumated; and this is how he describes the vision: Isa. 6:1: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim, each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he Holy, Holy, is the Lord of Hosts; the whole earth is full of his glory."

It is God's intention, then, in the consummation of his purpose to fill this earth with his glory. This was the definite purpose God had in view when he created the earth and man and all things. There is a common conceit current among men today which teaches them that they have been created for their own pleasure, and that the earth has been given into their hands completely. There is another conceit current among religious people, which is to the effect that God is under obligation to place men and women under probation for eternal life whether they be worthy of it or not, or whether in his great wisdom he sees that they would reject and disobey his commands, or even though in many instances they would be incapable of obedience to the Gospel. The idea of these religionists seems to be that the great oportunity of life, must be thrust upon them whether they will have it or not; and it is asserted by many of these people that if they do not have Life's Greatest Opportunity thrust upon them now, that they will be raised from the dead in order that they may be brought in contact with it.

These foolish ideas are the resule of a wrong conception of what God's purpose really is. God intends to fill the earth with his glory; all things have been made for his pleasure and glory; God has not made man for his own exaltation, but that he might become a medium through which God's glory could be manifested, and so we are told in the 4th chapter of Revelations at the last verse: "Thou art worthy, O Lord, to receive glory, and honor and power, for thou hast created all things, and for thy pleasure they are and were created."

Man then was created for God's pleasure, and in the working out of his plan God has told us through the inspired writer of the Psalms "That the Lord hath set apart him that is godly for himself." And Peter tells us also that "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

Friends, one of the greatest mistakes made today is the great importance placed upon man by himself. He feels of so much importance that he has invented religions that will suit his exalted ideas of himself. But when we stop to think, how different this is from God's view, who told the Jews through Christ that he could of these did fly; and one cried to another and said, Holy, stones raise up seed unto Abraham. When we stop to think how repugnant this self important attitude of man must be to the Creator, we do not wonder that there are indeed but a few who will

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other in the government, to become a part of that great and everlasting government which shall administer the laws in the kingdom of God.

Friends, it is beyond human power to describe the great and glorious blessedness of this opportunity. The kings and rulers for this glorious kingdom are being taken out from among the nations during the present time. God has been choosing them out by setting apart him that is godly for himself ever since the time of our first parents; and when he has collected together the full number of his saints, he will send Christ again to take the government of the earth into his own hands, and all who accept the offer which he holds out to us, which is "Life's Greatest Opportunity," will be his assistants in the ruling of the world in righteousness.

What greater opoprtunity could we wish for than this. The opoprtunity of life, of business, and social advancement, of acquiring wealth and becoming popular among men, and all other opportunities that have to do with the present, are but mere passing advantages that vanish away in a moment; they will avail us nothing when the breath of life has left us, and we become inanimate forms of clay, ready to be carried out and laid down in our parent earth. We will then be beyond the power to know or appreciate the use of money, or to be pleased at the flattery of men; we will sleep unconscious in the grave, for the wise man tells us plainly that "the living know that they shall die, but the dead know not anything."

But the great oportunity which God holds out to us and which, if you are wise, dear friends, you will take hold of without delay, offers us life beyond the grave. It will mean to us that when the trump of God shall sound that we will arise out of our bed of earth if we have fallen asleep by that time, and these bodies, now weak and diseased, and racked with pain, will be made strong and well and immortal, so that we can look to endless life and know that the funeral hearse, the cemetery, the grave and death are all past for us; no more death, no more sickness, no more pain, no more sorrow; and then in the strength of a glorious, strong, and vigorous immortal nature, to set to work with Christ to set things right upon this old earth; to bless the poor with good things, and bring down the oppressor from his seat, and the vain glorious from their vanity.

Have you ever gone out into the country on a beautiful summer day, when you could enjoy the freedom of nature, and listen to the song of the birds, and the ripling of the brook, and the sighing of the gentle wind among the trees, and said to yourself, "What a glorious thing it would be if we could always enjoy such sweet peace and restfulness?" But we turn again from the peaceful soul-inspiring scene, and take up the drugery of daily toil.

Now the life that is offered to us in the gospel is free from drudgery of any kind; it will open up to us the glories of nature, and we will be able to revel in the exploration of the beautiful places of the earth. The earth, we are told at that time, is to become like the garden of Eden, and if we will only accept the conditions laid down for our guidance now, we will be able to enjoy its beauty forever. Friends, will you acept it? All you have to be saved. In the 2nd chapter of Isaiah at the last verse the Lord says: "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" This is the divine estimation of man; and how different it is from puny man's opinion of himself!

Let me now, dear friends, show you the kind of men and women that the Lord takes notice of, and who will be included in the glorious purpose of filling the earth with God's glory. In the 66th chapter of Isaiah man is placed in his proper relationship to Jehovah at the first verse: "Thus saith the Lord, The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? For all those things hath my hand made, and all those have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and who trembleth at my word.' Now, "Life's Greatest Opportunity," while it is free to all who will accept it, will not be grasped by any who are not of this disposition of humility and godly fear, trembling at God's word.

We have shown from the Scriptures that it is God's purpose to fill the earth with his glory. Let us now see how this is to be accomplished. In the lectures that have been delivered here for some time past, continued mention has been made of a kingdom that is to be set up on the earth by Jehovah. This kingdom is to supercede all other kingdoms of the earth, and to spread its dominion over the whole surface of this globe, so that there will be in the earth but one universal kingdom. Now we do not intend to go into detail about this kingdom tonight, but we will quote sufficient Scripture to show that we are not giving you our own words, but the truth of God as contained in the scriptures.

This kingdom is spoken of very plainly in Daniel 2:44: "In the days of these kings shall the God of heaven set up a kingdom which shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Now it is through this kingdom that God is going to fill the earth with his glory. When this kingdom is set up the earth will be under a righteous government which will administer righteous laws for the people of the whole earth; and the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea. What a glorious holiday that will be for this old earth and its inhabitants, when it is freed entirely from the dominion of mortal man, and when the poor will no longer be trodden down, but when the lowly shall be exalted and the lofty and the vain glorious, self-important ones will be brought down! Now in this kingdom Christ is to be the King; and David, longing for the time when these glorious things would happen, speaks of the beautiful and glorious condition of things that will then exist (Psa. 72; Isa. 2:15; 11:5-10; 25.6-9; 35:4-10; Micah 4:18; Hab. 2:14).

Now friends "Life's Greatest Opportunity" has to do with this kingdom. It is not an opoprtunity to become a subject in that glorious order of things when so many advantages and privileges will be enjoyed; no, it is something greater than that; it is an opportunity to become a ruler, a king, a governor, an assistant of some kind or

do is to believe the gospel and be baptised, and keep the commandments of God. We mean by this the true gospel as it is taught in God's book; not the fables that are taught in the churches of Protestant and Catholic Christianity. God will not give us this precious gift for believing fables when he has taken the trouble to give us a book of instruction with regard to what he would have us believe; a book which is in everybody's hands, and which teaches us the truth concerning God's purpose, and holds out to us "Life's Greatest Opportunity."

We ask you again, dear friends, Will you accept it? or will you make the saddest of human mistakes and let it go by while you listen to the reasonings of men who live by preaching fables, or while you court the friendship of the world, and weary yourselves in the pursuit after temporal things? Will you go on spending the little time that God has given as an opportunity to obtain eternal existence, in striving after the blessings that pass suddenly away with life? Will you wear out the little strength you have in your mortal frame in the search for present gratification, while the priceless blessing of endless existence hangs within reach of your grasp? It will make no difference, friends, how much or in what way you are deceived; God's promise of unending life is predicated upon certain well defined conditions; these conditions include belief of the Gospel of the Kingdom of God, the things concerning the name of Jesus Christ; immersion into Christ, and faithfulness in the keeping of the commandments of Christ until we shall lie down in death, or Christ shall come.

Anyone who imagines he is in the way of salvation and has not complied with these conditions is only deceiving himself, and the sooner he undeceives himself the better it will be, and the easier it will be for him to obey the truth. Oh how sad it is to see millions of people following those blind leaders who have deceived them, and made them to believe that they are in the narrow way of life! And yet they have in their possession a book that would lead them to the truth, if they would follow it. If they would only be like David who could say, "Thy word is a light unto my path, and a lamp to my feet, through thy precepts I get understanding, therefore do I hate every false way." The great reason why people are so far astray from the truth about God's purpose is that they do not make God's word a lamp unto their feet and a light unto their path. The book which they carry on Sundays, and which lies in the library shelf the remainder of the week, is a closed book to them, because they do not meditate upon it or study it, and so there are millions of people who are content to take the word of man and follow the blind leaders who lead them into the ditch. It is a great pity to see so many people making the saddest mistake of all human mistakes and yet it is in harmony with the truth of God as spoken by Christ, who said plainly that the way that led to destruction was a broad way with a broad gate, and that many would go in thereat but the way of life he said was a narrow way with a straight gate and few there be that find it (Matt. 7:13, 14).

Those of you, dear friends, who have attended these lectures are fortunate indeed in having heard the truth concerning these things proclaimed, and if you fail to grasp "Life's Greatest Opportunity" it will not be because you have not heard of it; it will be because you are unwise or indifferent, or because the less important affairs of life have taken a firmer hold upon you. In any case, if you allow this great opportunity to pass by unheeded, you will make the saddest of human mistakes. It is hard sometimes for the true believer to maintain his true position of isolation from the world and its institutions; it is hard for him to walk the narrow way which places so many restrictions upon him, while the broad way is so much easier to follow; but if he continues faithful in it to the end, he can lie down in the sleep of death with the assurance that Paul had who could say before he died," I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but to all them that love his appearing." And then when the trump of God shall awaken the saints at the resurrection, and they stand among the accepted ones, and shall have put on the promised imortality, and shall go with Christ to govern the world and bring peace to the inhabitants of the earth: how glad will they be then that they did not yield to the temptations to follow the great blind throng that walked down the great broad way to destruction!

Friends, this great oportunity will soon be beyond our reach, or rather you will soon be beyond the reach of the opportunity. Our dreamlike existence will soon be over. Childhood and youth have pased never to return, and if the gray hairs have not already appeared, they will soon be here to tell us that life's wintry season has set in, and soon the life and vigor that grew within us during the spring-time of youth, will fade and die away, and we will sleep like a summer plant blasted by the wintry winds. How true are the words of the Apostle who says, "What is your life? it is even a vapor that appeareth for a little while, and vanisheth away." While that vapor of life is still within us, dear friends, will you not place yourself in such relationship to your Maker that you will not vanish out of existence forever, but will become one of the children of the resurrection who will spend an eternal existence in the Kingdom of God?

EQUANIMITY

Equanimity or evenness of disposition is frequently assumed to be a mere absence of strong feeling or excitability, and to betoken somewhat of apathy, or, at least indifference to the stirring concerns of life, to its hopes and fears, its longings and terrors, its aspirations and enthusiasms. It is true there is an innate insensibility that never gives way to outbreaks of any kind, simply because it is too dull to be aroused: but this differs as widely from true equanimity as the silence of sleep differs from the silence of intense watchfulness. There is too an artificial stoicism, which is simply the crushing out of all natural desires, the toning down of all vivacity, the suppression of all impulse, the deadening of all emotion. True equanimity, so far from being any such weak and